

BODHISATTVABHŪMI

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



EDITED BY

UNRAI WOGIHARA

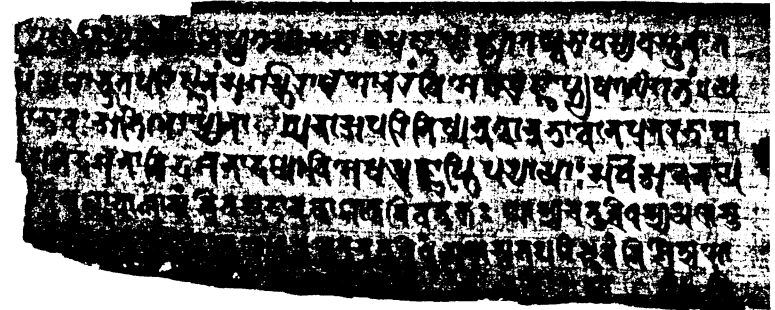
PROFESSOR OF SANSKRIT, TAISHO COLLEGE, SUGAMO.



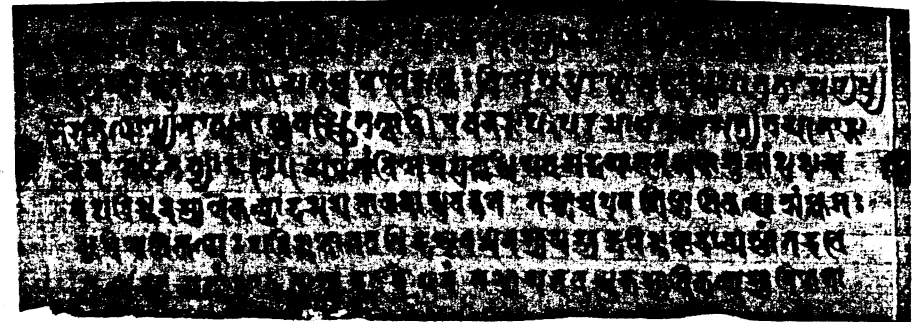
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1971

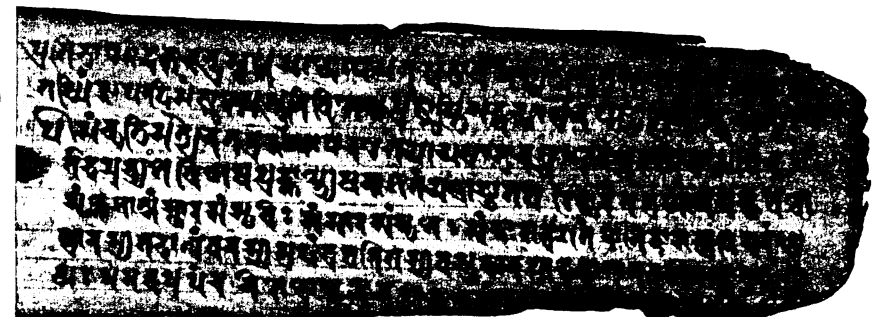
1.



2.



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Archetype of Bodhisattvabhūmi fol. 25^a Cambridge MS.

Add. 1702 = text p. 54¹⁰ sqq. (showing both writings).

PREFACE

This manuscript of Bodhisattvabhūmi is the fifteenth part of Yogācārabhūmi which originally consisted of seventeen bhūmis, and is the only extant part of them written in Sanscrit. Thirty-one years ago, in the thirty-seventh year of Meiji (1904 P. Chr.). When I was staying as a student at Strassburg in Germany, I read carefully "The Catalogue of the Buddhist Sanscrit-Manuscripts in the University Library, Cambridge", by Prof. C. Bendall, 1883, and noticed No. Add. 1702 Bodhisattvabhūmi of the MSS-Series. Interested by the title mentioned above, I presumed that it should be a MS. of Bodhisattvabhūmi known as a part of Yogācārabhūmi. Consequently, I went to Cambridge and obtained permission to enter the Library through the kind offices of the late Prof. C. Bendall, and under the generous acceptance of the Director, made a transcription in Roman letters from the tala-leaf MS. (C).

As to the existing state of the MS. and the inadequate arrangement of these leaves at that time, the style of letters in the MS., its translations into foreign languages, its author, the chronology of its composition and so forth, I wish readers would see my little German dissertation appended to this volume which contains some lexical researches, though not essential for the present purpose, yet, may be useful to those who read a Buddhist text. However, the

reader ought not to be satisfied with them because they are not yet exhaustive. All the events as stated above took place in the thirty-third year of Meiji (1904 P. Chr.), when the MS. was still a unique one known in the world.

However, in the forty-third year of Meiji, to my surprise, Prof. R. Sakaki brought home from India the same text now deposited in the Kyoto Imperial University Library (K). Now, two kinds of Bodhisattvabhūmi MSS. come to be known in the world. The Kyoto MS. is written on paper and its colophon runs as follows: "seeing a manuscript written on tāla-leaves in Lañjana-letter and having no date this manuscript is written." In comparing K. and C., the original of the former seems to have been older than that of the latter. But, unfortunately, K. lacks many leaves and contains very many lacunae.

According to the colophon of the Tibetan translation, this text must comprise 6753 śloka (one śloka consists of 32 syllables). C. written on tāla-leaves, should have originally consisted of 151 leaves, but now lacks seven leaves. Even in the extant leaves, many of them are greatly damaged at either one or both ends and occasionally illegible with stain or defacement. K. also wants so many numbers of leaves as well as lines and letters since the wanting part of it amounts approximately to 192 pages and more in the printed one.

Moreover, even the last chapter of the text called Anukrama-paṭala is entirely lost.

There are four different translations from the Sanscrit

original, that is, the first of them is Tibetan which is most closely rendered from the original reading of the present text. The next is that of Hiuen-thsang 玄奘 in Yogācāra-bhūmi; the third comes that of Dharmarakṣa 曇無讖 entitled 菩薩地持經 (Bodhisattvabhūmy-ādhāra-sūtra). This original, concerning its contents, seems to have been older than that of Hiuen-thsang. Lastly comes that of Guṇavarman 求那跋摩 called 善戒經. This last one varies much from the rest.

Simple Tibetan and Chinese word or words in the footnote signify only that a corresponding word in Tibetan or Chinese rendering is so and so. Chinese in the footnote indicates Hiuen-thsang and "Both Ch." means Hiuen-thsang and Dharmarakṣa. A bracketed numeral between the lines of our text denotes the number of a leaf of C., and the number of a Tibetan leaf is that of sde-dge edition.

In completing this edition, naturally, I feel myself a great indebtedness to the University Library at Cambridge who generously permitted me to transcribe this from that precious unique MS. preserved there and to the Kyoto Imperial University Library who lent that important MS. to Taisho Daigaku, Tokyo, and facilitated my collation. Further, I desire to express my cordial thanks for the kindness shown me by Mr. Tokwan Tada who sent me his valuable sde-dge edition of the Tibetan version and enabled me to consult with the original, and by Mr. Horiu Kuno on whom the management of this publication chiefly depends. Also, Special acknowledgement is due to Mr. Katsu-

ya Tsuchida for his financial support and correction of the press.

UNRAI WOGIHARA.

Tama-mura, Tokyo,
11 Year of Showa (1936)

Synopsis of the Contents of the Bodhisattvabhūmi

(numerals in brackets indicate page and line)

1 2 3 4

(A) ādhāra-yogasthānam

A. gotram—1. prakṛtistham 2. samudānītam.

B. cittōtpādaḥ

I. lakṣaṇam—1. svabhāvaḥ 2. ākāraḥ 3. ālambanam 4. guṇaḥ 5. utkarṣaḥ.

II. bhedaḥ—1. nairyāṇikaḥ 2. anairyāṇikaḥ (utpanno nātyantam anuvartate punar eva vyāvartate).

III. cittōtpādasya vyāvṛttiḥ—1. ātyantikī 2. anātyantikī.

IV. pratyayaḥ—1—4. (13²²).

V. hetuḥ—1. gotra-sampat 2. buddha-bodhisattva-kalyāṇamitra-parigrahaḥ—1—4. (15²¹) 3. sattveṣu kārunyam—1—4. (16¹¹) 4. saṃsāra-duḥkhād duṣkara-caryād duḥkhād api dīrghakālikād vicitrāt tīvrān nirantaraḥ abhīrutā—1—4. (16²⁴)

VI. balam—1. adhyātma-balam 2. para-b. 3. hetu-b. 4. prayoga-b.

VII. vyāvṛtti-kāraṇam—1—4. (18³)

VIII. dṛḍha-cittōtpādikasya bodhisattvasya

1. lokāsādhāraṇa āścaryādbhutadharmāḥ—a. sarva-sattvān kaḍatra-bhāvena parigrhṇāti b. na ca punaḥ kaḍatra-doṣeṇa lipyate.

2. kalyāṇādhyāsayāḥ—a. hitādhyāsayāḥ b. sukhādhy.

3. prayogaḥ—a. adhyāsayā-prayogaḥ b. pratipatti-pr.

1 2 3 4 5

rga-s.

d. jñey'āvaraṇa-viśuddhi-jñāna-gocaraḥ
tasyā eva tathatāyāḥ evam aparijñānād bālānaṃ tan-nidā-
nam aṣṭavidho vikalpaḥ pravartate:

1. svabhāva-vikalpaḥ 2. viśeṣa-v. 3. piṇḍa-grā-
ha-v. 4. aham iti v. 5. mamēti v. 6. priya-
v. 7. apriya-v. 8. tad-ubhaya-viparīto v.—

a. vikalpaḥ b. vikalpādhiṣṭhānaṃ vikalp'ālambanam
vastu aṣṭavidho vikalpaḥ tri-vastu-janakāḥ:

1. vikalpādhiṣṭhānaṃ prapañca-vastu 2. dṛṣṭy-
asmi-māna-vikalpaḥ 3. rāga-dveṣa-moha-v.

asya vikalpasya parijñānaṃ catasṛbhiḥ paryeṣaṇābhiḥ—1.
nāma-pary. 2. vastu-pary. 3. svabhāva-prajñā-
pti-pary. 4. viśeṣa-prajñāpti-pary.

caturvidhena ca yathābhūta-parijñānena—1. nāmaṣaṇā-
gatam 2. vastu-eṣ. 3. svabhāva-prajñāpti-eṣ.
4. viśeṣa-prajñāpti-eṣ.

yadā bodhisattvenāṣṭavidho vikalpaḥ parijñāto bhavati tasya
pañcānuśaṃsā—1. paramā citta-sāntiḥ 2. sarva-
vidyā-sthāneṣv avyāhatam paśuddham paryavadātam
jñāna-darśanam 3. akhinnaḥ saṃsāra-saṃsṛtyā
4. tathāgatānāṃ sarva-saṃdhāya-vacanān anuprapra-
viśati 5. na mahāyānādhimukter saṃhāryaḥ.

asya pañcavidhānuśaṃsasya

1. paramo dṛṣṭadharmasukhavihāraḥ.

2. sarva-buddha-dharmānāṃ paripākaḥ.

3. sattva-paripākaḥ.

4. vineyānāṃ utpannōtpannānāṃ saṃśayānāṃ prati-
vinodanam.

5. sarva-parapravādi-nigrahaḥ.

E. prabhāvaḥ—1. ārya-pr. 2. dharma-pr. 3. saha-

1 2 3 4 5

ja-pr.

prakāra-bhedena pañcavidhaḥ

I. abhijñā-prabhāvaḥ

1. rddhi-viśayaḥ

a. pāriṇāmikī rddhiḥ—1. kampanam 2. jvalanam
3. spharaṇam 4. vidarśanam 5. anyathābhā-
va-karaṇam 6. gaman'āgamanam 7. saṃkṣe-
paḥ 8. prathanam 9. sarva-rūpa-kāya-prave-
śanam 10. sabhāgatōpasamkrāntiḥ 11. āvir-
bhāvaḥ 12. tirobhāvaḥ 13. vaśitva-karaṇam
14. para-rddhy-abhibhavanam 15. pratibhā-dā-
nam 16. smṛti-dānam 17. sukha-dānam 18.
raśmi-pramokṣaṇam.

b. nairnāṇikī rddhiḥ—1. kāya-nirmāṇam 2. vān-
n. 3. viśaya-n.

2. divyaṃ śrotram.

3. cetasaḥ paryāyaḥ.

4. pūrvenivāsānusmṛtiḥ.

5. cyuty-upapāda-darśanam.

6. āsrava-kṣaya-jñānam.

II. dharma-prabhāvaḥ—1. dāna-pr. 2. śīla-pr. 3.
kṣānti-pr. 4. vīrya-pr. 5. dhyāna-pr. 6. pra-
jñā-pr.

III. saha-ja-pr.

IV. sādharmaṇa-pr.

V. asādharmāṇa-pr.

F. paripākaḥ

1. svabhāvaḥ.

II. paripācya-pudgalaḥ—1. śrāvaka-gotraḥ 2. pratye-
kabuddha-g. 3. buddha-g. 4. a-g.

III. paripāka-prabhedaḥ—1. indriya-paripākaḥ 2. ku-

1 2 3

sāla-mūla-p. 3. jñāna-p. 4. mṛdu-madhyādhimātra-p.

IV. paripākōpāyaḥ—1. dhātu-puṣṭiḥ 2. vartamāna-pratyayōpasamhāraḥ 3. avatāraḥ 4. rati-grahanaṁ 5. ādi-prasthānam 6. anādi-prasthānam 7. śuddhi-dūraḥ 8. śuddhy-āsannaḥ 9. prayogaḥ 10. āśayaḥ 11. āmiṣōpasamhāraḥ 12. dharmōpasamhāraḥ 13. rddhy-āvarjanatā 14. dharma-deśanā 15. guhya-dharm'ākhyānam 16. vivṛta-dharm'ākhyānam 17. mṛdu-prayogaḥ 18. madhya-pr. 19. adhimātra-pr. 20. śravaṇam 21. cintā 22. bhāvanā 23. saṁgrahaṇam 24. nigrahaṇam 25. svayamkrtaḥ 26. parādhyeṣaṇam 27. tad-ubhayaḥ.

V. paripācaka-pudgalaḥ—1. adhimukti-cārī 2. śuddhy-adhyāśayaḥ 3. caryā-pratipannaḥ 4. niyata-pratipatitaḥ 5. niyata-caryā-pratipannaḥ 6. niṣṭhā-gataḥ.

VI. paripakva-pudgalaḥ.

G. bodhiḥ

I. kleś'āvaraṇa-prahāṇam.

II. jñey'āvaraṇa-pr.

III. nirmalaṁ sarva-kleśa-niranubaddha-jñānam.

IV. sarvasmin jñeye apratihataṁ anāvaraṇa-jñānam. aparāḥ paryāyaḥ.

I. śuddha-jñānam.

II. sarva-jñ.

III. asaṅga-jñ.

IV. sarva-kleśa-vāsanā-samudghātaḥ.

V. akliṣṭāvidyāyā niḥśeṣa-prahāṇam. aparāḥ paryāyaḥ

I. catvāriṃśad uttaram āveṇikaṁ buddha-dharma-śatam.

1 2 3 4

II. tathāgatasyāraṇā prapīdhi-jñānam pratisamvit.

iyam paramā bodhiḥ saptabhir paramatābhir yuktā

I. āśraya-paramatā.

II. pratipatti-p.

III. sampatti-p.—1. śīla-s. 2. drṣṭi-s. 3. ācāra-s. 4. ājīva-s.

IV. jñāna-p.—1. dharma-pratisamvit 2. artha-pr. 3. nirukti-pr. 4. pratibhāna-pr.

V. prabhāva-p.—śaḍ abhijñāḥ.

VI. prahāṇa-p.—1. savāsana-sarva-kleśa-prahāṇam 2. niruttaram apratisamaṁ jñey'āvaraṇa-pr.

VII. vihāra-p.

a. ārya-vihāraḥ—1. śūnyatā-v. 2. ānimitta-v. 3. apranīhita-v. 4. nirodha-samāpatti-v.

b. divya-vihāraḥ—1. catvāri dhyānāni 2. ārūpya-samāpattayaḥ.

c. brāhma-v.—1—4. catvāy apramāṇāni.

tathāgatānam guṇa-nirdeśo guṇānusmaraṇatā ca—1. tathāgataḥ 2. arhan 3. samyaksambuddhaḥ 4. vidyā-caraṇa-saṁpannaḥ 5. sugataḥ 6. lokavit 7. anuttaraḥ puruṣa-damya-sārathiḥ 8. śāstā devānāṁ manuṣyānāṁ ca 9. buddhaḥ 10. bhagavān.

H. bala-gotram

I. adhimukter bahulatā

a. adhimukty-adhiṣṭhānam—1. trayo ratna-guṇāḥ 2. buddha-bodhisattva-prabhāvaḥ 3. tattvārthaḥ 4. hetuḥ 5. phalam 6. prāptavyo 'rthaḥ 7. prāpti-upāyaḥ 8. subhāṣitaḥ sulapitaḥ supravāhṛtaḥ.

b. dvābhyāṁ kāraṇābhyāṁ adhimukti-bahulatā—1. adhimukty-abhyāsa-bahulīkāraḥ 2. tīvra-kṣānti-saṁ-

1 2 3 4 5 6 7 8

niveśaḥ.

II. dharma-paryeṣakaḥ

a. kim

1. adhyātmika-vidyā { 1. bodhisattva-piṭakam
2. śrāvaka-p.
2. hetu-vidyā—hetu-śāstram.
3. śabda-v.—śabda-ś.
4. vyādhi-cikitsā-v.—vyādhi-cikitsā-ś.
5. śilpa-karma-sthāna-v.—laukikāni śilpa-karma-sthānāni.

b. katy-ākāraḥ.

aa. buddha-vacanam = adhyātma-śāstram

1. samyag-ghetu-phala-paridīpan'ākāram

(a) hetuḥ

1. anuvyavahāra-hetuḥ.
2. apekṣā-h.
3. ākṣepa-h. — janaka-h. = hetu-pratyayaḥ.
avaśiṣṭā aṣṭāv upāya-hetuḥ =
4. parigraha-h. — adhipati-pratyayaḥ
5. abhinirvṛtti-h. — samanantara-pratyayaḥ, ālam-bana-pr.

6. āvāhaka-h.
7. pratiniyama-h.
8. sahakāri-h.
9. virodha-h.—1. vāg-virodhaḥ 2. yukti-v.
3. upapatti-v. 4. sahāvasthāna-v. 5. vi-pratyanīka-v. 6. vipakṣa-prātipakṣika-v.

10. avirodha-h.

- (b) phalam—1. vipāka-ph. 2. niṣyanda-ph.
3. viśamyoga-ph. 4. puruṣakāra-ph. 5. adhipati-ph.

1 2 3 4 5 6

2. kṛtāvipranāśākṛtānabhyāgama-paridīpan'ākāraḥ.

bb. hetu-śāstram

1. parôpārambha-kathā'nuśaṃsa-paridīpan'ākāram.
2. parata itivāda-vipramokṣānuśaṃsa-p.

cc. śabda-śāstram

1. dhātu-rūpa-sādhana-vyavasthāna-p.
2. vāk-saṃskārānuśaṃsa-p.

dd. vyādhi-cikitsā-śāstram

1. ābādha-kausāla-p.
2. ābādha-sarva-samutthāna-k-p.
3. utpannasy' ābādhasya-prahāṇa-k-p.
4. prahāṇasy' ābādhasy' āyatyām anutpāda-k-p.

ee. laukikāni śilpa-karma-sthānāni

svaka - svaka - śilpa-karma-sthānānuśṭhāna-kārya-pari-
niṣpatti-paridīpan'ākārāni.

c. katham

1. asaṃkṣiptaḥ

- (a) stambha-saṃkleśa-vigataḥ—1. kālena 2. sa-
tkṛtya 3. śūśrūṣamāṇaḥ 4. anasūyan 5.
anuvīdhīyamāṇaḥ 6. anupārambha-prekṣi.

- (b) avamanyanā-saṃkleśa-vigataḥ—1. dharme gaurava-
vam upasthāpya 2. dharma-bhāṇake gauravam
upasthāpya 3. dharmam aparibhavan 4. dha-
rma-bhāṇakam aparibhavan.

(c) laya-s.-v.

2. avikṣiptaḥ—1. ājñā-cittaḥ 2. ekāgra-c. 3.
avahita-śrotraḥ 4. samāvarjita-mānasaḥ 5.
sarva-cetasā samanvāhṛtya.

d. kimartham—(105th)

III. dharma-deśaḥ

a. kim = II. a.

1 2 3 4 5

b. katham

1. anulomām kathām kathayati—1—15. (106¹¹—107²)2. pariśuddhām „ „ —1—15. (107⁵—12)

(a) kālena (b) satkrtya (c) anupūrvam (d) anusamdhīḥ (e) anusahitam (f) harṣayatā (g) rocayatā (h) toṣayatā (i) utsāhayatā (j) anavasādayatā (k) yuktā (l) sahita (m) avyavakīrṇā (n) ānudhārmikī (o) yathāparṣat (p) māitracittena (q) hita-cittena (r) anukampā-cittena (s) anīśritena (t) lābha-satkāra-śloke ātmānam anutkarṣatayā.

IV. dharmānudharma-pratipannaḥ

a.—c. yathā-paryeṣitānām yathōdgrhītānām dharmānām kāyena vācā manasā 'nuvartanā.

d. samyak-cintanā—1—8. (108³)

e. bhāvanā—1. śamathaḥ 2. vipaśyanā 3. śamatha-vipaśyanā'bhyāsaḥ 4. śamatha-vipaśyanā'bhiratiḥ.

V. samyag-avavādaḥ—1—8. (110¹⁴)

VI. anuśāsanam—1. pratiśedhaḥ 2. abhyanujñā 3. codanā 4. avasādanā 5. samharṣanā.

VII. upāya-saṃgrhītam kāya-vān-manas-karma—1. dānam 2. priyavādītā 3. arthacaryā 4. samānārthatā.

I. dānam

I. svabhāva-d.

II. sarva-d.—1. ādhyātmikam 2. bāhyam

dāna-vibandhaḥ—1. pūrvako 'nabhyāsaḥ 2. deya-dharma-paritātā-vaikalyam 3. agre manorame vastuni grādhiḥ 4. āyatyaṃ bhoga-sampatti-phala-darśanābhinandanatā. dāna-vipratibandha-pratipakṣa-jñānam—1. prativedhaḥ 2. duḥkhādhiḥvāsanā 3. viparyāsa-parijñānam 4. saṃskārāsāratva-darśanam.

1 2 3 4

III. duṣkara-dānam (132³)IV. sarvato-mukhaṃ d. (132¹⁵)

V. satpuruṣa-d.

VI. sarv'ākāra-d —1. anīśrita-dānatā 2. viśada-d. 3. mudita-d. 4. svabhīkṣa-d. 5. pātra-d. 6. apātra-d. 7. sarva-d. 8. sarvatra-d. 9. sarva-kāla-d. 10. anavadya-d. 11. sattva-vastu-d. 12. deśa-vastu-d. 13. dhana-dhānya-vastu-d.

VII. vighātārthika-dānam (133³).

VIII. ihāmutra-sukhaṃ d.—1. āmiṣa-d. 2. dharma-d. 3. abhaya-d.

IX. viśuddhaṃ d.—1. asaktam 2. aparāmrṣtam 3. asaṃbhṛtam 4. anunnatam 5. anīśritam 6. alīnam 7. adīnam 8. avimukham 9. pratikāraṇapekṣam 10. vipākānapekṣam.

J. śīlam

I. svabhāva-ś.—1. parataḥ samyaksamādānam 2. su. viśuddh'āśayatā 3. vyatikrāntaiḥ pratyāpattiḥ 4. avyatikramāy' ādara-jātasyōpasthita-smṛtitā.

II. sarva-ś.

1. grhi-pakṣa-gatam) } 1. saṃvara-ś. 2. kuśala-dharma-
2. pravrajita-p.-g. }
saṃgrāhakaṃ ś. 3. sattvānugrāhakaṃ ś.—1—11. (140⁴)

III. duṣkara-ś—1—3. (183¹⁹)

IV. sarvato-mukhaṃ ś.—1. samāttam 2. prakṛti-śīlam 3. abhyastam 4. upāya-yuktam.

V. satpuruṣa-ś.—1. svayaṃ śīlavān 2. parān śīle sa-mādāpayati 3. śīlasya varṇaṃ bhāṣate 4. saha-dhārmikam drṣtvā sumanā bhavati 5. āpattim āpanno yathādharmam pratikaroti.

1 2 3 4

- VI. sarv'ākāraṃ ś.—1. pariṇāmitam 2. viśadam 3. anavadya-moda-sthānīyam 4. satatam 5. dṛḍham 6. śīlāṃkāra-yuktam 7. nivṛtti-śīlam 8. pravṛtti-ś. 9. āraṅgikam 10. mahā-puruṣa-lakṣaṇa-vaipākyaṃ ś. 11. adhicitta-vaipākyaṃ ś. 12. iṣṭa-gati-vaipākyaṃ ś. 13. sattvārtha-vaipākyaṃ ś.
- VII. vighātārthika-ś.—1—8. (185¹⁷)
- VIII. ihāmutra-sukhaṃ ś.—1—9. (186¹²)
- IX. viśuddhaṃ ś.—1. ādita eva sugṛhītam 2. nātilīnam 3. nātiṣṭam 4. kausīdyāpagatam 5. apramāda-parigṛhītam 6. samyak-praṇihitam 7. ācāra-sampattyā parigṛhītam 8. ājīva-sampattyā parigṛhītam 9. anta-dvaya-vivarjitam 10. nairyāṇikam.
- K. kṣāntiḥ
- I. svabhāva-kṣ.
- II. sarvā kṣ.
1. grha-pakṣ'āśritā } 1. parāpakāra-marṣaṇā-kṣāntiḥ 2. pravrajita-p.-āśr. } 2. duḥkhādhivāsanā-kṣ. 3. dharma-nidhyānādhimokṣa-kṣ.
- III. duṣkara-kṣ.—1—3. (195²¹)
- IV. sarvato-mukhī kṣ.—1. mitrād apy apakāraṃ kṣamate 2. amitrād api 3. udāsīnād api 4. tebhyas tri-bhyo hīna-tulyādhikebhyah kṣ.
- V. satpuruṣa-kṣ.—1—5. (196⁴)
- VI. sarv'ākāra-kṣ.—1—13. (196¹⁴)
- VII. vighātārthika-kṣ.—1—8. (197²)
- VIII. ihāmutra-sukhā kṣ.—1—9. (197²³)
- IX. viśuddhā kṣ.—1—10. (198¹¹)
- L. vīryam
- I. svabhāva-vīryam.

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II. sarva-v.

1. grhi-pakṣ'āśritam }
2. pravrajita-p.-āśr. }
1. samnāha-v.
2. kuśala-dharma-saṃgrāhakaṃ v.—a. acalam b. gā-
dham c. aprameyam d. upāya-yuktam e.
samyag-vīryam f. pratatam g. vigata-mānam.
3. sattvārtha-kriyāyai—1—11. (p. 201²⁶)

III. duṣkara-v.—1—3. (202³)

IV. sarvato-mukhaṃ v.—1. kliṣṭa-dharma-vivarjakaṃ 2. śukla-dharm'avarjakaṃ 3. karma-pariśodhakaṃ 4. jñāna-vivardhakaṃ.

V. satpuruṣa-v.—1. aniryuktam 2. anyūnam 3. a-
līnam 4. aviparītam 5. uttapta-prayogam.

VI. sarv'ākāraṃ v.—1. sātātya-v. 2. satkṛtya-v. 3. naiṣyandikam 4. prāyogikam 5. a-kopya-v. 6. a-saṃtuṣṭi-v. 7. chanda-sahagatam 8. sāmya-yuk-tam 9. vaiśeṣikam 10. eṣakam 11. śikṣā-v. 12. parārthakriyā-v. 13. ātmanaḥ samyak-prayog'ā-rakṣāyai skhalitasya ca yathādharmā-pratīkaraṇatāyai v.

VII. vighātārthikaṃ v. } kṣāntivat.
VIII. ihāmutra-sukhaṃ v. }

IX. viśuddhaṃ v.—1. anurūpam 2. abhyastam 3. aślatham 4. su-gṛhītam 5. kālābhyāsa-prayuktam 6. nimitta-prativedha-yuktam 7. alīnam 8. avi-dhuram 9. samam 10. mahā-bodhi-pariṇāmitam.

M. dhyānam

- I. dhyāna-svabhāvaḥ.
II. sarva-dhyānam.

(1. dṛṣṭadharma-sukhavahārāya
dhyānam

1 2 3 4

1. laukikam } yathāyogam } 2. bodhisattva-samādhi-guṇa-
2. lokōttaram } nirhārāya dhy.
4. sattvārtha-kriyāyai dhy.
—1—11. (207²⁵)

III. duṣkaram dhy.—1—3. (p. 208¹⁰)

IV. sarvato-mukhaṃ dhy.—. sa-vitarkaṃ sa-vicāram 2.
prīti-sahagatam 3. (sāta-)sukha-sahagatam 4.
upekṣā-sahagatam.

V. satpuruṣa-dhy.—1. anāsvāditam 2. maitrī-saha-
gatam 3. karuṇā-s. 4. muditā-s. 5. upekṣā-s.

VI. sarv'ākāra-dhy.—1. kuśalam 2. avyākṛtaṃ nirmita-
nirmāṇāya 3. śamatha-pakṣyam 4. vipaśyanā-p.
5. sva-parārtha-samyāg-upanidhyānāya dhy. 6. abhi-
jñā-prabhāva-guṇa-nirhārāya dhy. 7. nām'āmbanam
8. arth'āmbanam 9. śamatha-nimitt'āmbanam
10. pragraha-nimitt'āmbanam 11. upekṣā-nimitt'ā-
mbanam 12. dṛṣṭadharmasukha-vihārāya dhy. 13.
parārthakriyāyai dhy.

VII. vighātārthika-dhy.—1—8. (209¹⁷)

VIII. ihāmutra-sukhaṃ dhy.—1—9. (210³)

IX. viśuddhaṃ dhy.—1—10. (210¹⁸)

N. prajñā

I. prajñā-svabhāvaḥ (pañca-vidyā-sthānāny ālambya pra-
vartate)—1. adhyātma-vidyā 2. hetu-v. 3. ci-
kitsā-v. 4. śabda-v. 5. śilpa-karma-sthāna-v.

II. sarvā prajñā

1. laukikā }
2. lokōttarā } 1—3. (212¹⁰)

III. duṣkarā pr.—1—3. (213⁴)

IV. sarvato-mukhā pr. (213⁶⁻¹⁴)

V. satpuruṣa-pr.—1. saddharma-śravaṇa-samudgatā 2.

1 2 3 4

pratyātmaṃ yoniśo-manaskāra-sahagatā 3. sva-parā-
rtha-pratipatty-upāya-sahagatā 4. dharmāṇāṃ dha-
rma-sthiti-dharma-vyavasthām aviparītām ārabhya su-
viniścitā 5. kleśa-vijahanā.

aparaḥ paryāyaḥ

1. sūksmā 2. nipuṇā 3. saha-jā 4. āgamōpetā 5
adhigamōpetā.

VI. sarv'ākārā pr.—1. duḥkha-jñānam 2. samudaya-
jñ. 3. nirodha-jñ. 4. mārga-jñ. 5. kṣaya-jñ.
6. anutpāda-jñ. 7. dharma-jñ 8. anvaya-jñ.
9. samvṛti-jñ. 10. abhijñā-jñ. 11. lakṣaṇa-jñ.
12. daśabala-pūrvamgamam jñ. 13. caturṣu yuktiṣu
yukti-jñ.

VII. vighātārthika-pr.—1. bodhisattva-dharma-pratisamvit
2. artha-pr. 3. nirukti-pr. 4. pratibhāna-pr.
5. sarva-parapravādi-nigrahāya prajñā 6. sarva-
svavāda-vyavasthāna-pratiṣṭhāpanāya pr. 7. grha-
tantra-samyak-praṇayanāya kulōdayāya pr. 8. rāja-
nīti-laukika-vyavahāra-nītiṣu niścitā pr.

VIII. ihāmutra-sukhā pr.—1—9. (214¹⁹)

IX. viśuddhā pr.—1—10. (214²⁸)

O. saṃgraha-vastu

a. priyavāditā

I. priyavāditā-svabhāvaḥ.

II. sarvā priyavāditā—1—3. (219⁶)

samāsataḥ—1. loka-yātrā'nugatā 2. samyag-dha-
rma-deśanā'nugatā.

III. duṣkara-priyavāditā—1—3. (218³)

IV. sarvato-mukhī pr.—1—4. (218¹⁸)

V. satpuruṣa-pr.—1—5. (219¹)

VI. sarv'ākāra-pr.—1—13. (219¹⁶)

1 2 3 4 5

- VII. vighātārthika-pr.—1-8. (220⁵)
- VIII. ihāmutra-sukhā pr.—1. jñāti-vyasana-śoka-prahāṇāya pr. 2. bhoga-vyasana-śoka-prahāṇāya pr. 3. ārogya-vyasana-śoka-prahāṇāya pr. 4. śīla-vyasana-prahāṇāya pr. 5. dṛṣṭi-vyasana-prahāṇāya pr. 6. śīla-sampade pr. 7. ācāra-sampade pr. 8. ājīva-sampade pr.
- IX. viśuddhā pr.—1-20 (220²¹)
- b. arthacaryā
- I. arthacaryā-svabhāvaḥ
- II. sarvā arthacaryā
- | | | |
|------------------|-----------|---------------------------------------|
| 1. aparipakvānām | sattvānām | } 1. dṛṣṭadhārmike 'rthe samādāpanā |
| paripācanā | | |
| 2. paripakvānām | sattvānām | |
| vimocanā | | 2. sāmparāyike 'rthe samādāpanā |
| | | 3. dṛṣṭadharmā-sāmparāyike 'rthe sam. |
- III. duṣkarā arthac.—1-3. (221²⁷)
- IV. sarvato-mukhī arthac.—1-4. (222¹⁰)
- V. satpuruṣārthac.—1. sattvān bhūte 'rthe samādāpāyati 2. kūlena s. 3. arthōpasamhite 'rthe s. 4. ślakṣṇena s. 5. maitra-cittena s.
- VI. sarv'ākārā 'rthac.—1-13. (222²⁰)
- VII. vighātārthikā 'rthac.—1-8. (223⁸)
- VIII. ihāmutra-sukhā 'rthac.—1-9. (223¹⁶)
- IX. viśuddhā 'rthac.
- a. bahiḥ-śuddhim upādāya—1. anavadyā 2. aparāvṛttā 3. annpūrvā 4. sarvatragā 5. yathāyogam.
- b. antaḥ-śuddhim upādāya—1-5. (225⁴)
- c. samānārthatā

1 2 3 4 5 6

P. pūjā-sevā'pramāṇam

- a. tathāgata-pūjā—1. śaṁīra-pūjā 2. caitya-p. 3. sammukha-p. 4. vimukha-p. 5. svayaṁkṛta-p. 6. para-kārita-p. 7. lābha-satkāra-p. 8. udāra-p. 9. asaṁkṣiṣṭa-p. evaṁ dharma-p. saṁgha-p. yathāyogam.
- b. sevā
- I. kalyāṇa-mitram—1. vṛtta-sthaḥ 2. bahu-śrutah 3. adhigama-yuktaḥ 4. anukāmpakaḥ 5. viśā-radaḥ 6. kṣamaḥ 7. aparikhinna-mānasaḥ 8. kalyāṇa-vākyah.
- II. kalyāṇa-mitra-karaṇīyam—1-5. (238¹⁴)
- III. kalyāṇa-mitram prasāda-pada-sthitam—1-5. (238²³)
- IV. kalyāṇa-mitra-bhūtaḥ pareṣāṁ kalyāṇa-mitra-kāryaṁ karoti—1. codakaḥ 2. smārakaḥ 3. avavā-dakaḥ 4. anuśāsakaḥ 5. dharmā-deśakaḥ
- V. kalyāṇa-mitra-sevā paripūrṇā—1-4. (239²⁰)
- VI. kalyāṇa-mitrāntikād dharmah śrotavyah—1-5. (240⁷)
- VII. dharmā-bhāṇake 'manasikāraṁ kṛtvā dharmah śrotavyah—1-5. (240¹⁷)
- c. catvāry apramāṇāni.
- I. sattv'ālambanāni.
- II. dharm'ālambanāni.
- III. an-ālambanāni
1. daśōttaraśat'ākāraṁ duḥkhaṁ sampaśyantaḥ karuṇāṁ bhāvayanti—1-110 (243³)
2. mahato duḥkha-skandhād ekānaviṁśati-prakāra-duḥkh'ālambanā mahā-karuṇā pravartate—1-19. (247⁷)
3. mahā-karuṇā—1-4. (247¹⁹)

1 2 3 4

Q. bodhi-pakṣyam

I. hrī-vyapatrāpyam

1. svabhāvaḥ.
2. adhiṣṭhānam—1-4. (250¹⁵)

II. dhṛti-bal'ādhānatā

1. svabhāvaḥ.
2. adhiṣṭhānam—1-5. (251¹⁴)

III. a-parikhinna-mānasatā—1-5. (251¹²)

IV. śāstra-jñatā.

V. loka-jñatā.

VI. pratisaraṇam—1-4. (256²³)VII. pratisamvit—1-4. (258⁴)

VIII. bodhi-sambhāraḥ

1. puṇya-s. }
 2. jñāna-s. }
- vistara-vibhāgo yathā sva-parārtha-pāṭale.

IX. bodhi-pakṣyā dharmāḥ—catasro bodhisattva-pratisaṃ-
vido niṣṛīyōpāya-parigṛhītena jñānena saptatrimśad
bodhipakṣyān dharmān prajānāti.X. śamatha—1-4. (260¹⁵)XI. vipāṣyanā—1-4. (260²³)XII. upāya-kaṣālam—1-12. (261¹⁶)XIII. dhāraṇī—1. dharma-dh. 2. artha-dh. 3. mantra-
dh. 4. bodhisattva-kṣānti-lābhāya dh.

etā sarvā dhāraṇī caturbhir guṇair yukto labhate—1.
kāmeṣv anadhyavasitaḥ 2. para-samuechrayeṣv īrṣyām
nōtpādayati 3. anīrṣyuh 4. sarva-yācita-pradaḥ.

XIV. prapīdhānam—1. cittōtpāda-pr. 2. upapatti-pr.
3. gocara-pr. 4. samyak-pr. b. mahā-pr.
tat punar daśavidham—1-10. (275¹³)XV. samādhiḥ—1. sūnyatā-s. 2. aprapīhita-s. 3.
ānimitta-s.

1 2 3 4

XVI. dharmōddānam—1. anityāḥ sarva-saṃskārāḥ 2.
duḥkhāḥ sarva-saṃskārāḥ 3. anātmānaḥ sarva-dha-
rmāḥ 4. śāntaṃ nirvāṇam.

R. bodhisattva-guṇaḥ

1. āścaryādbhutā dharmāḥ—1-5. (285⁴).II. anāścaryāni (285¹²).III. sama-cittaḥ—1-5. (286¹¹)IV. upakāra-kriyā—1-5. (286²⁵)V. pratyupakāraḥ—1-5. (287⁶)VI. sthānāni āśāsitavyāni—1-5. (287¹³)VII. avandhyo 'rtha-kriyā-prayogaḥ—1-5. (287¹⁹)

VIII. samyak-prayogaḥ

1. anurakṣaṇā-pr.—a. medhām rakṣati b. smṛtiṃ
r. c. jñānam r. d. sva-cittaṃ r. e. para-
cittaṃ ārakṣati.

2. anavadya-pr.

3. pratisaṃkhyāna-bala-pr.

4. adhyāśaya-śuddhi-pr.

5. niyata-patita-pr.

IX. hānabhāgiyā dharmāḥ—1. agauravatā dharme dha-
rma-bhāṇake ca 2. pramāda-kausīdyaṃ 3. kleś'ā-
sevā'dhivāsanatā 4. duṣcarit'āsevā'dhivāsanatā 5.
tad-anyaiś ca bodhisattvair saha paritulanābhimānatā.X. viśeṣabhāgiyā dharmāḥ—1-5. eṣāṃ pañcānām vi a-
ryayaṇa.XI. guṇa-pratirūpakā doṣāḥ—1-5. (289⁹)XII. bhūtā guṇaḥ—1-5. (289¹³)XIII. bodhisattvā vineyān sattvān samyag eva vinayanti—1.
duṣcarita-viveke 2. kāma-v. 3. āpatty-anadhyā-
cāra-vyutthāne 4. indriyair gupta-dvāratāyām 5.
samprajānan viharitāyām 6. saṃsarga-viveke 7.

1 2 3 4

- praviviktasyāsad-vitarka-viveke 8. āvaraṇa-v. 9. kleśa-paryavasthāna-v. 10. kleśa-pakṣa-dauṣṭhulya-v.
- XIV. tathāgatā bodhisattvam anuttrāyām samyak sambodhau vyākurvanti—1. gotra-stham anutpādita-cittam 2. tathōtpādita-cittam 3. sam mukhāvasthitam 4. viparokṣāvasthitam 5. parimitam kalam 6. aparimitam kalam.
- XV. niyata-pātaḥ—1. gotra-sthaḥ 2. niyatam cittam utpādayati 3. vaśitā-prāptaḥ.
- XVI. avaśya-karaṇīyam—1. cittōtpādaḥ 2. sattveṣv anukampanā 3. uttapta-vīryaḥ 4. sarva-vidyā-sthāneṣu योग्या 5. akhedataḥ
- XVII. sātātya-karaṇīyam—1—5. (291⁵)
- XVIII. pradhānam—1. bodhisattva-gotram 2. prathamāś cittōtpādaḥ 3. vīryam ca prajñā ca 4. priyavādītā 5. tathāgataḥ 6. karuṇā 7. caturtham dhyānam 8. śūnyatā-samādhiḥ 9. nirodha-samāpattiḥ 10. viśuddham upāya-kausalam.
- XIX. prajñāpti-vyavasthānam
1. dharma-prajñāpti-vyavasthānam—dvādaśāṅgam.
2. satya-pr.-v.—1—10. (292¹⁷)
3. yukti-pr.-v.—a. 觀待道理 b. 作用道理 c. 證成道理 d. 法爾道理.
4. yāna-pr.-v.—a. śrāvaka-yānasya sapt'ākāraiḥ b. pratyekabuddha-yānasya sapt'ākāraiḥ c. mahā-yānasya sapt'ākāraiḥ—1—7. (293²⁵)
- XX. yathā-bhūta-paryeṣaṇāyai paryeṣaṇā-vastu—1. nāma-pary. 2. vastu-pary. 3. svabhāva-prajñāpti-pary. 4. viśeṣa-pr.-pary.
- XI. yathā-bhūta-parijñānam—1. nāma-paryeṣaṇā-gatam 2. vastu-pary.-g. 3. svabhāva-prajñāpti-pary.-g. 4.

1 2 3 4

- viśeṣa-prajñ.-pary.-g.
- XXII. aprameyaḥ—1. sattva-dhātuḥ 2. loka-dh. 3. dharma-dh. 4. vineya-dh. 5. vinayōpāya-dh.
- XXIII. phalānuśaṃsaḥ—1—5. (294²⁰)
- XXIV. mahāyānam—1. dharma-mahattvam 2. cittōtpādam. 3. adhimukti-m. 4. adhyāśaya-m. 5. sambhāra-m. 6. jñāna-m. 7. kāla-m.
- XXV. mahāyāna-saṃgrahaḥ—1—8. (298³)
- XXVI. bodhisattvaḥ—1. gotra-sthaḥ 2. avatīrṇaḥ 3. aśuddh'āśayaḥ 4. śuddh'āśayaḥ 5. a-paripakvaḥ. 6. paripakvaḥ 7. a-niyati-patitaḥ 8. niyati-patitaḥ 9. eka-jāti-pratibaddhaḥ 10. caramabhavikaḥ.
- XXVII. bodhisattva-gaṇa-nāma—1—16. (299¹⁵)
- (B) anudharma-yogasthānam
- A. bodhisattva-līṅgam
- I. anukampā
1. svabhāvaḥ—1. āśaya-gataḥ 2. pratipatti-g.
2. adhiṣṭhānam—1. duḥkhiṭaḥ 2. duḥcarita-cārī 3. pramattaḥ 4. mithyā-pratipannaḥ 5. kleśānuśayitaḥ.
- II. priyavādītā.
1. svabhāvaḥ.
2. adhiṣṭhānam—1. samyag-ālapana 2. samyag-ānandanā 3. samyag-āśvāsana 4. samyak-pravāraṇā 5. nyāyōpadeśaḥ.
- III. vairyam
1. svabhāvaḥ.
2. adhiṣṭhānam—1—5. (251¹)
- IV. muktahastatā.
1. svabhāvaḥ
2. adhiṣṭhānam—1. abhikṣa-dānatā 2. mudita-d.

1 2 3 4

3. satkṛtya-d. 4. asaṃkliṣṭa-d. 5. anisṛita-d.

V. gambhīrārtha-saṃdhi-nirmocanā

1. svabhāvaḥ.

2. adhiṣṭhānam—1—5. (303¹⁹)

B. pakṣaḥ

gr̥hi-pakṣe vā pravrajita-pakṣe vā vartamānasya bodhisattvasya dharmah

I. sukṛta-karmāntatā—1. nityata-kāritā 2. nipuṇa-k.
3. nitya-k. 4. anavadya-k.II. kauśalam—1—10. (308⁹)III. parānugrahaḥ—1. dānam 2. priyavādītā 3.
arthacaryā 4. samānārthatā.

IV. pariṇamanā.

C. adhyāśayaḥ

I. vātsalyam—1. abhayam 2. yuktam 3. akhedam
4. ayācitam 5. anāmiṣam 6. vistīrṇam 7.
samam.II. adhyāśayaḥ—1. agry'āśayaḥ 2. vrat'ās. 3.
pāramit'ās. 4. tattvārth'ās. 5. prabhāv'ās. 6.
hit'ās. 7. sukh'ās. 8. vinirmukt'ās. 9. dṛḍh'ās.
10. avisampvādan'ās. 11. āsuddh'ās. 12. śuddh'ās.
13. su-śuddh'ās. 14. nigrhīt'ās. 15. sabaj'ās.III. kṛtyam—1—10. (314¹⁷)

D. vihāraḥ

I. gotra-vihāraḥ

II. adhimukti-caryā-v.

III. pramudita-v.—1—10. (333²)IV. adhiśīla-v.—1—10. (335³)V. adhicitā-v.—1—10. (339³)VI. bodhi-pakṣa-pratisaṃyukto 'dhiprajñā-v.—1—10. (341¹²)VII. satya-pr.—1—10. (343²⁵)

1 2 2 4

VIII. pratītyasamutpāda-pravṛtti-nivṛtti-pr. 'dh.-v.—1—10.
(346¹⁹)IX. sābhisamskāraḥ s'ābhogo nirnimitto v.—1—10. (350¹⁵)

X. an-abhisamskāro 'nābhogo nirnimitto v.

XI. pratisaṃvid-v.

XII. parame v

XIII. tātāgato v.

(C) ādhāra-niṣṭha-yogasthānam

A. upapattiḥ—1. īti-saṃśamanī 2. tat-sabhāgānuvartanī
3. mahattvōpapattiḥ 4. ādhipatyōpapattiḥ 5. cara-
mōpapattiḥ.B. parigrahaḥ—1. sakṛt-sarva-sattva-parigrahaḥ 2. ā-
dhipatya-p. 3. upādāna-p. 4. dīrghakālīka-p. 5.
a-dīrghakālīka-p. 6. carama-p.
samyak-sattva-parigraha-pravṛttānām bodhisattvānām sam-
bādha-saṃkaṭa-prāptiḥ—1—12. (365³)C. bhūmiḥ—1. gotra-bhūmiḥ=gotra-vihāraḥ 2. adhi-
mukti-caryā-bh.=adhimukti-caryā-vihāraḥ 3. śuddhā-
dhyāśaya-bh.=pramudita-vihāraḥ 4. caryā-pratipatti-
bh.=adhiśīlādhicitā-vihārau trayas cādhiprajñā-vihāraḥ
s'ābhogaś ca nirnimitto vihāraḥ 5. niyatā bh.=anā-
bhogo nirnimitto v. 6. niyata-caryā-bh.=pratisaṃvid-v.
niṣṭhā-gamana-bh.=paramo vihāras tātāgataś ca.

D. caryā

I. pāramitā-caryā

1—6. ṣaṭ pāramitāḥ (114¹)7. upāya-pāramitā—1—12 (261⁶)

8. kauśala-p.

9. prapīdhi-p.—1—5. (274²⁸)

10. bala-p.

II. bodhi-pakṣya-caryā—saptatrimśad bodhi-pakṣyā dha-

1 2 3 4

rmāḥ catasraś ca paryeṣaṇāḥ (53⁶) catvāri ca yathābhūta-
parijñānāni (53¹⁷).

III. abhijñā-caryā—ṣaḍ abhijñāḥ (58¹³).

IV. sattva-paripāka-caryā

- | | |
|---------------------------------|--------------------|
| 1. vineyāprameyaḥ | } pūrva-nirdiṣṭau. |
| 2. vinayōpāyāprameyaḥ | |
| 3. sarva-sattva-paripākaḥ (78). | |

V. kṛtyam—1—4. (373²⁵)

E. lakṣaṇānuvyañjanam āveṇiko buddha-dharmaḥ

I. dvātriṃśan mahāpuruṣa-lakṣaṇāni—1—32. (375⁹)

II. aṣṭir anuvyañjanāni—1—80. (376¹¹)

F. pratiṣṭhā

I. sarv'ākārā pariśuddhiḥ—1. āsraya-pariśuddhiḥ 2.
ālambana-p. 3. citta-p. 4. jñāna-p.

II. tathāgata-balam—1. sthānāsthāna-jñāna-balam. 2.
karma-svaka-jñ.-b. 3. dhyāna-vimokṣa-samādhi-samā-
patti-jñ.-b. 4. indriya-parāpara-jñ.-b. 5. nānā-
'dhimukti-jñ.-b. 6. nānā-dhātu-jñ.-b. 7. sarvatra-
gāminī-pratipaj-jñ.-b. 8. pūrve-nivāsānusmṛti-jñ.-b.
9. cyuty-upapatti-jñ.-b. 10. āsrava-kṣaya-jñ.-b.
daśa-balānām ākāraḥ—1. svabhāvaḥ=pañca bālāni 2.
prabhedaḥ 3. kaivalyam 4. samatā 5. karma-
kriyā 6. anukramaḥ 7. viśeṣaḥ.

III. vaiśāradyam—1—4. (402³)

IV. smṛtyupasthānam—1—3. (403⁹)

V. āraksyam—1—3. (403²³)

VI. mahā-karuṇā.

VII. asammoṣa-dharmatā.

VIII. vāsānā-samudghātaḥ.

IX. sarv'ākāra-vara-jñānam—1—3. (404²³)

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Vorbemerkung.

Von dem unter dem Namen Yogācārabhūmi-śāstra bekannten Kompendium des buddhistischen Dogmatikers Asaṅga ist im Sanskrit nur ein Teil erhalten geblieben. Es ist dies die Bodhisattva-bhūmi, so genannt, weil darin über die geistliche Stufe (bhūmi), die der Bodhisattva erreicht hat, gehandelt wird. Auch dieses Teilwerk aber ist im Sanskrit nicht so erhalten, daß man beim Studium desselben der Übersetzungen, die davon in China und Tibet angefertigt worden sind, entraten könnte. Vielmehr kennt man den Sanskrittext der Bodhisattvabhūmi bloß aus einer einzigen nicht ganz vollständigen und überdies stark beschädigten Handschrift der Universitätsbibliothek zu Cambridge. Chinesischerseits kommt als Wegeleitung vor Allem in Betracht die Übersetzung, welche Hiuenthsang vom ganzen Yogācārabhūmi-śāstra veranstaltet hat.

Über die so in aller Kürze skizzierte Sachlage mich auszusprechen, habe ich schon im Jahre 1904 Gelegenheit gehabt zu einer Zeit, da ich, von Straßburg aus für ein paar Monate nach Cambridge übergesiedelt, ein doppeltes Transkript der Bodhisattvabhūmi-Handschrift, deren Blätter ich zuvor mit Hiuenthsang's Hilfe in die richtige Reihenfolge zu bringen hatte, anfertigte. Mein bezüglichlicher Aufsatz (ZDMG. 58 p. 451—454) gab zugleich ein paar Proben aus dem lexikalischen Gewinn, den die Bodhisattvabhūmi für das Sanskrit versprach.

Das eine meiner beiden Transkripte hat seither den Professoren Bendall in Cambridge und de la Vallée Poussin in Gent die Möglichkeit geboten, eine englische Inhaltsangabe der Bodhisattvabhūmi in Angriff zu nehmen, wobei auch die tibetische Übersetzung des Werkes sowie die tibetische Übersetzung des zugehörigen Kommentars (von Guṇabhadra) zur Verwertung kommen. Leider aber scheint die Fortführung dieser Aufgabe durch den unerwartet frühen Tod des erstgenannten Gelehrten gefährdet zu sein. Erschienen sind bisher zwei Stücke der Inhaltsangabe, die zusammen etwa ein Sechstel des Bodhisattvabhūmi-Textes beschlagen; man findet sie im Muséon N. S. VI p. 38—52 und VII p. 213—230.

Vor Kurzem sodann hat Professor Leumann nach einem Diktat meines Straßburger Studiengenossen Kaikioku Watanabe eine Liste aller Teile und Unterteile, in die Asaṅga's Yogācārabhūmi-śāstra bei Hiuenthsang zerfällt, bekannt gegeben: ZDMG. 62 p. 91. Man mag aus dieser Liste ersehen, welche Stelle der Bodhisattvabhūmi innerhalb des ganzen Kompendiums zukommt.

Ich meinerseits möchte hier die Spuren meines eigenen Aufsatzes weiter verfolgen, indem ich Genaueres über die Bodhisattvabhūmi und besonders über den lexikalischen Ertrag, den sie abwirft, darzulegen mich bestrebe. In der Beurteilung der lexikalischen Fragen habe ich von meinem verehrten Lehrer Professor Leumann sehr viel Förderung erfahren; außerdem hat er die ganze Arbeit wie schon meinen Aufsatz, da mein Deutsch sich schwer lesen ließ, völlig neu redigiert, wobei er Manches ausführlicher gestaltete und dafür Einiges wegließ. Für all diese Hilfe spreche ich ihm meinen herzlichsten Dank aus.

Erster Teil.

Allgemeines über die Bodhisattvabhūmi.

1. Von der Bodhisattvabhūmi-Handschrift.

Sowohl aus dem Chinesischen wie aus dem (von mir nachträglich ebenfalls noch zu Rate gezogenen, im Folgenden aber nicht mitverwerteten) Tibetischen geht hervor, daß unsere Bodhisattvabhūmi-Handschrift (Cambridge Add. 1702) ursprünglich 151 Blätter — es sind Palmblätter — gehabt haben muß. Sieben davon fehlen, nämlich fol. 1—3, 20, 30, 41, 51. Nach der handschriftlichen Zählung, die bis 152 reicht, scheint es, als ob noch ein achttes Blatt fehle; denn zwischen den die Nummern 117 und 120 tragenden Blättern ist nur eines (ohne Numerierung) vorhanden. Allein da hier weder der Text noch die Übersetzungen eine Lücke aufweisen, so wird der Schreiber die Zahl 118 oder 119 übersprungen haben, und es ist seine Zählung von da bis ans Ende um eins niedriger zu stellen.

Wie bei dem genannten Zwischenblatt, das wir als fol. 118 bezeichnen müssen, so ist in zahlreichen andern Fällen mit dem linken Blattrand die darauf stehende Numerierung verloren gegangen, so daß die Reihenfolge der Blätter arg in Verwirrung geriet. Als Bendall im Jahre 1883 die Handschrift katalogisierte¹⁾, begnügte er sich damit, die Nummern-tragenden Blätter mit entsprechenden Devanāgarī-Ziffern und die übrigen ihrer zufälligen Lage gemäß mit arabischen Ziffern zu bezeichnen. Wie sehr die so entstandene Numerierung von der tatsächlichen, die ich während meines Cambridger Aufenthalts vom Chinesischen aus ermittelte, abweicht, mag man daraus ersehen, daß z. B. die sechs Folio-Angaben, die bei Bendall auf Seite 192 stehen, sich wie folgt zu den richtigen verhalten.

93 ^b = recte 6 ^a	63 ^b = recte 26 ^a
100 ^a = „ 10 ^a	16 ^a = „ 33 ^b
107 ^b = „ 17 ^a	10 ^b = „ 37 ^a

1) Catalogue of the Buddhist Sanskrit Manuscripts in the University Library Cambridge, 1883, p. 191—196.

Wir haben es mit zwei Schreibern zu tun; des ersten Anteil reicht bis in die Mitte von fol. 25^a, vom zweiten stammt das Übrige. Bendall hat in seinem Katalog gerade jene Seite 25^a [die er mit „19“ beziffert] als „Plate I 1“ photographiert, so daß man da die erhebliche Verschiedenheit im Duktus der beiden Schreiber leicht studieren kann. Etwas, wodurch sich die beiden Schreiber ebenfalls unterscheiden, ist Bendall bei Katalogisierung der Handschrift entgangen: der erste Schreiber bringt die Numerierung der Blätter je auf der Rückseite, der zweite je auf der Vorderseite an.¹⁾ Indem Bendall die Nummern-tragenden Seiten durchweg als Rückseiten ansah und auch die der Nummern beraubten Blätter entsprechend taxierte, hat man seine a- und b-Angaben von fol. 25 an überall umzukehren, wo nicht gerade ein Versehen ihn das Richtige treffen ließ. Da er überdies sich gelegentlich in den vorhandenen Ziffern geirrt hat und da von 119 an, wie oben geschildert wurde, die Originalzahlen um eins zu hoch sind, so kommt es, daß z. B. die bei Bendall auf Seite 194 stehenden Folio-Angaben in folgender Weise berichtigt werden müssen:

(90 Q b) = recte 109 ^a
(99 4)b = „ 114 ^a
99 Q b = „ 116 ^a
99 Q a = „ 117 ^b
92 0 b = „ 119 ^a

Bendall's Katalog gibt außer durch seine „Plate I 1“ auch noch durch seine beiden letzten Tafeln Gelegenheit, den Duktus unserer beiden Schreiber kennen zu lernen. Die erste dieser Schluß-Tafeln („Table of Letters“) hebt in den obern beiden Reihen einzelne Silben aus, und die zweite („Letter-numerals“ und „Figure-numerals“) verzeichnet die Ziffern. Unter den Silben gibt Bendall in der obersten Reihe eine Form für *na* aus, die in Wahrheit *nā* zu lesen ist.²⁾ Ähnlich scheint unter seinen *other letters* „*ṅg*“ für *ṅā* zu stehen; daß in der gleichen Silbengruppe *dh* Druckfehler für *qh* ist, braucht kaum gesagt zu werden. Die

1) Def zweite befolgt also einen Modus, den man bisher bloß aus dravidischen Handschriften kennt; vgl. Bühler's Paläographie p. 86 48—52. Der gleiche Modus zeigt sich aber auch, wie mir Professor Leumann während des Druckes mitteilt, auf den im südlichen Ostturkestan zu Tage tretenden Handschriftenresten, während dagegen die Handschriftenreste aus dem nördlichen Ostturkestan wie üblich auf der Rückseite der Blätter numeriert sind.

2) Man findet ähnliche *nā*-Zeichen in Bühler's nördlichen Alphabeten Tafel IV. (aus den Jahren 588/9 und 754) und in Bühler's südlichen Alphabeten Tafel VII und VIII (aus den Jahren 571, 675 und 1150); ferner bei Leumann im mittelasiatischen Alphabet der Petrovski-Handschrift [„Über eine von den unbekannten Literatursprachen Mittelasien“ Mémoires de l'Académie Imp. des Sc. de St. Pétersbourg 1900, im Worte *manqlälme* p. 17 Zeile 1 und Tafel II Zeile 1].

Letter-numerals hat Bühler in seine Tafel IX Kolumne XXI f. hinübergenommen.

Obschon die beiden Schriftarten leicht auseinanderzuhalten sind, gehören sie doch paläographisch zum gleichen Typus. Es zeigt sich, daß dieser sich in Bühler's Tafel VI zwischen die Kolumnen V f. und VII einfügt, d. h. zwischen den Duktus des Horiuzi-Manuskriptes, das um 500—550 hergestellt wurde, und den der Cambridge-Handschrift Add. 1049, die aus dem Jahre 846 stammt. Und zwar scheinen die Berührungen mit der spätern Handschrift enger zu sein. So wird man unser Manuskript in das achte oder in den Anfang des neunten Jahrhunderts weisen müssen. Zu einem ähnlichen Resultat ist bereits Bendall gekommen, als er in seinem Katalog p. XXXIX—LI der Paläographie von Add. 1049 und Add. 1702 einen besondern Exkurs widmete.

Bei dem hohen Alter unseres Manuskriptes dürfte es sich empfehlen, daß daraus noch reichlicher, als es bei Bendall und Bühler geschehen ist, Schriftproben auf photographischem Wege bekannt gemacht würden. Denn genau zu wissen, wie im achten und neunten Jahrhundert geschrieben wurde, bildet die unumgängliche Grundlage für die Emendierung unserer üblichen Handschriften, die ja alle, sofern es sich nicht um modernere Texte handelt, direkt oder indirekt auf Vorlagen jener frühen Jahrhunderte zurückgehen.

Hier sei Folgendes hervorgehoben:

1. Ähnlich aussehende Silben, die leicht mit einander verwechselt werden können, sind:

a r tpa rṣa	ṭhya dya dhya
ā tū bhū	ḍha pha
u ḍa	ta na ra bha
e re	da pa
ka ha	ddha ndha nva dva tva blva
kva kṣa	pa ṣa
ca va rdha ccha ttha	ma sa

2. Das ā wird öfter an einem Konsonantenzeichen nicht in der üblichen Weise, sondern als senkrecht aufsteigende Linie angebracht (womit verglichen werden möge, was oben p. 7 über ṇā und ṅā gesagt worden ist).

3. Der Avagraha kommt bloß vor in einigen Ergänzungen, die von einem Korrektor oder Benutzer der Handschrift herrühren.

4. Der Virāma wird meistens oben am Konsonantenzeichen angehängt, selten unten. Von der gleichen Doppelgewohnheit liest man in Bühler's Paläographie p. 56 10—13. Wie mir Professor Leumann mitteilt, zeigt die Beziehung noch älterer Schriftarten, in denen ein einzelner Schlußkonsonant in verkleinerter Form unterhalb des wagrecht mitten in der Zeile stehenden Interpunktionsstrichelchens angebracht wird, daß der Virāma aus diesem Inter-

punktionszeichen hervorgegangen ist. Aus Schreibungen wie siddha_m und āsī_t (die in Wahrheit „siddham“ und „āsīt“ bedeuteten) würde sich beim Zusammenrücken von Strichelchen und Konsonantenzeichen die Auffassung entwickelt haben, daß ersterm eine Vokalausschließende Funktion zukomme. Nach unserer Handschrift zu urteilen, hätte man im nördlichen Indien während des achten Jahrhunderts angefangen, das Strichelchen hinunterzusetzen, womit der Virāma der neueren nordindischen Alphabete gegeben war. In südlichen Alphabeten wird bekanntlich der Virāma immer noch obenhingeschrieben.

5. Gemäß der alten lässigen Orthographie steht sehr häufig der Anusvāra statt auslautendem n: tasmiṃ für °smiṃ, sattvā-srayāṃ für °yān. Für -un findet man ebensowohl un wie bloßen Anusvāra: °smiṃn eva und yasmiṃn eva für °nni eva, gacchaṃ für °ann. Wenn außerdem der Anusvāra vielfach im Inlaut die Stelle von Nasalen vertritt (in Gaṅgā pamea etc.), so stellt dies eine Schreiber-Bequemlichkeit dar, die sich bekanntlich bis auf die Gegenwart erhalten hat.

2. Die Einteilung der Bodhisattvabhūmi.

Die Bodhisattvabhūmi besteht aus vier sehr ungleich großen Teilen, die den Namen „yoga-sthāna“ führen. Die ersten drei dieser Yogasthāna's zerfallen dann wieder je in eine gewisse Anzahl von Abschnitten, die „paṭala“ heißen. Wenn diese Paṭala's durchschnittlich je etwa fünf Blätter beanspruchen, so gibt es indessen mehrere, die beträchtlich größer oder kleiner sind; eines umfaßt sogar 20 Blätter, während einige sich bloß von einem Blatte auf's nächste hinüber erstrecken. Das Genauere ersieht man aus der nachfolgenden Liste, die von jedem Paṭala feststellt, welchen Titel es trägt und auf welchem Blatte es schließt.

yogasthāna	paṭala	fol.
I. ādhāra	1. gotra	1b—6a
	2. cittotpāda	—10a
	3. sva-parārtha	—17a
	4. tattvārtha	—26a
	5. prabhāva	—33b
	6. paripaka	—37a
	7. bodhi	—39b
	8. bala-gotra	—47a
	9. dāna	—56a
	10. śīla	—76a
	11. ksānti	—80a
	12. virya	—82b
	13. dhyāna	—84a
	14. prajñā	—86a
	15. saṃgraha-vastu	—91a
	16. pūjā-sevā-pramāṇa	—97b
	17. bodhipaksya	—109a
	18. bodhisattva-guṇa	—114a

yogasthāna	paṭala	fol.
II. ādhārānudharma	1. bodhisattva-līṅga	—116 ^a
	2. pakṣa	—117 ^b
	3. adhyāśaya	—119 ^a
	4. vihāra	—133 ^a
III. ādhāra-niṣṭha	1. upapatti	—134 ^a
	2. parigraha	—135 ^b
	3. bhūmi	—136 ^b
	4. caryā	—137 ^b
	5. lakṣaṇānuvyañjana	—140 ^b
	6. pratiṣṭhā	—150 ^a
IV. anukrama	(bodhisattvabhūmer anukrama)	—151 ^b

Die vorstehende Einteilung unseres Textes hat in den chinesischen Übersetzungen einige Änderungen erfahren. Ehe ich indessen dazu übergehen kann, diese zu schildern, werde ich bezüglich der Übersetzungen selber Einiges einflechten müssen als Ergänzung dessen, was ich bereits in ZDMG. 58 p. 452 f. über meine Ermittlung dieser Übersetzungen und über die ihnen bei Nanjio beigelegten Titel gesagt habe.

Es handelt sich um drei Übersetzungen: außer der oben p. 4 in der Vorbemerkung genannten Yogācārabhūmiśāstra-Übersetzung Hiuenthsang's, die vom Jahre 647 datiert ist, gibt es zwei Bodhisattvabhūmi-Übersetzungen, eine von Dharmarakṣa aus den Jahren 414—421 und eine von Guṇavarman aus dem Jahre 431.

Bei Nanjio hat man offenbar in einen der beiden Titel von Dharmarakṣa's Übersetzung (No. 1086) „ādhāra“ statt „dhara“ einzusetzen; das Wort ist, wie man in Berücksichtigung der obigen Einteilung des Textes bemerken wird, daraus in den Titel hinübergenommen worden. Ferner muß man an Stelle von *-nirdeśa* und *-sūtra* das von Nanjio als Variante verzeichnete *-śāstra* anhängen. Es soll also der Titel von Dharmarakṣa's Übersetzung entweder Bodhisattvacaryā-śāstra oder Bodhisattva-bhūmy-ādhāra-śāstra lauten.

In entsprechender Weise würde der Titel von Guṇavarman's Übersetzung (No. 1085) als Bodhisattvacaryā-śāstra oder Bodhisattvabhadrāśīla-śāstra anzusetzen sein.

Auch der Titel Saptadaśabhūmi-śāstra-yogācāryabhūmi, mit dem Nanjio auf Grund der chinesischen Tradition das Hiuenthsang'sche Übersetzungswerk (No. 1170) benennt, bedarf der Berichtigung. Man sieht leicht, daß da eine Verquickung von zwei Titeln vorliegt, insofern aller Wahrscheinlichkeit nach Asaṅga's Kompendium sowohl Yogācārabhūmi-śāstra (die Schreibung *°cāryabh°* dürfte falsch sein) wie Saptadaśabhūmi-śāstra geheißen hat. Daß der letztere Titel wirklich in Geltung war, lehrt die Art, wie Paramārtha um 550 das Werk nennt:

Erstens nämlich erwähnt er es in seiner Vasubandhu-Biographie unter dem Namen Saptadaśabhūmi-sūtra, wobei nur das Wort *-sūtra* zu beanstanden ist, das vielfach in älterer Zeit von *-śāstra* nicht ordentlich unterschieden wird.

Bei Wassiljew, der in seinem „Buddhismus“ die genannte Biographie übersetzt hat, lautet in der deutschen Fassung die in Betracht kommende Stelle (p. 238 s) „das Sūtra über die siebenzehn Länder“. Bei Professor Takakusu, der in der Zeitschrift T'oung-pao 1904 p. 269—296 die Biographie vollständiger und zuverlässiger ins Englische übertragen und hernach im Journal der Royal Asiatic Society 1905 p. 33—53 ihren Inhalt literargeschichtlich besprochen hat, wird die fragliche Stelle besser mit „the sūtra of the Saptadaśa-bhūmis“ wiedergegeben und in einer Fußnote richtig auf unser Kompendium bezogen.

Zweitens hat Paramārtha das Kompendium Asaṅga's zu übersetzen begonnen und es dabei anscheinend Saptadaśabhūmi-sūtra genannt. Unter diesem Titel nämlich wird sein Übersetzungsunternehmen aufgeführt in einem Katalog vom Jahre 730 (Nanjio No. 1485 — Tokio-Band XXXVIII 4 fol. 53^b). Diesem Katalog zufolge war die Übersetzung wegen eines Krieges nicht über die ersten fünf Fascikel hinausgelangt [bei Hiuenthsang reichen die ersten fünf Fascikel in der Liste ZDMG. 62 p. 91 bis Band XVIII 1 fol. 23^b]; sie war dann im Jahre 730 schon verloren, jedenfalls weil inzwischen Hiuenthsang das Kompendium vollständig und meisterhaft übersetzt hatte.

Die Veränderungen nun, die auf chinesischem Boden mit der oben ausgeschriebenen Einteilung der Bodhisattvabhūmi vorgenommen worden sind, lassen sich wie folgt gruppieren:

1. Bei Dharmarakṣa und Hiuenthsang sind die Abschnitte III 5 und III 6 zu einem einzigen Abschnitt, der den Titel „pratiṣṭhā“ führt, zusammengezogen.
2. Der Teil IV, den Hiuenthsang statt „anukrama“ etwas vollständiger „ādhārānukrama“ nennt, ist bei Dharmarakṣa und Guṇavarman ganz weggelassen. Ebenso fehlen bei letztern beiden die sogenannten Uddāna-Strophen, welche je im Sinne von kurzen Inhaltsangaben viele Abschnitte eröffnen.
3. Dagegen fügt Guṇavarman am Anfang von Teil I einen einleitenden Abschnitt hinzu, der einen Auszug aus der Vinayaviniścaya-Upāli-pariprechā — bei Nanjio No. 23 (24) und No. 36 — darstellt. Indem Guṇavarman überdies den vorletzten Abschnitt des genannten Teiles in zwei Abschnitte zerlegt, bekommt bei ihm dieser Teil statt der 18 Abschnitte im Ganzen deren 20.
4. Schließlich gibt Guṇavarman nicht bloß den neugebildeten Abschnitten, sondern auch vielen andern, selbstgewählte Titel.

Zu diesen Veränderungen treten dann bei den beiden ältern Übersetzern noch fortlaufende Kürzungen. Von Dharmarakṣa wurde dadurch der Umfang des Textes um mehr als $\frac{1}{3}$, von Guṇavarman um $\frac{2}{5}$, verringert, während dagegen Hiuenthsang den ganzen Inhalt genau und vollständig wiederzugeben bemüht war. Bei durchaus gleicher Druckweise beschlägt so in der Tokio-Ausgabe des chinesisch-

buddhistischen Kanons Dharmarakṣa's Übersetzung (unter Abrechnung von zwei 2 + 6 Blätter beanspruchenden Einschüben, wegen welcher auf die Fußnoten 2 und 3 dieser Seite verwiesen sei) 49 1/2 Blätter, Guṇavarman's Übersetzung 45 Blätter, Hiuenthsang's Übersetzung 77 1/2 Blätter.

Wie bei all diesen Verschiedenheiten die drei Übersetzungen im Einzelnen einander und dem Original entsprechen, wird wohl am deutlichsten werden, wenn ich hier noch die nachfolgende Konkordanz vorlege, die in der für Guṇavarman bestimmten Rubrik die Titel, die bei ihm den Abschnitten beigelegt werden, mitauführt und hiebei seine Neuerungen im Betiteln der Abschnitte durch Kursivdruck hervorhebt.

Skt.	Dharma- rakṣa	Guṇavarman	Hiuenthsang
	Band XVIII 6 fol.	Band XV 1 fol.	Band XVIII 2f. fol.
I 1.	I 1. 1a—2b	I 1. <i>nīdāna</i> 23a—25a	I 1. 67a—68b
2.	2. —3b	2. <i>sucaryā-gotra</i> —26b	2. —70a
3.	3. —5a	3. <i>cittotpāda</i> —27b	3. —73a
4.	4. —8a	4. <i>sva-parārtha</i> —29b	4. —77a
5.	5. —10b	5. <i>tattvārtha</i> —32a	5. —81a
6.	6. —12a	6. <i>acintya</i> —34b	6. —82b
7.	7. —13a	7. <i>paripaka</i> —36a	7. —84a
8.	8. —15b	8. <i>bodhi</i> —37a	8. —87b
9.	9. —18b	9. <i>bodhibhala-gotra</i> —39b	9. —92a
10.	10. —25a	10. <i>dāna</i> —41b	10. —96a & 1a—6b
11.	11. —26b	11. <i>śīla</i> —44a	11. —8a
12.	12. —27b	12. <i>kṣānti</i> —45b	12. —9b
13.	13. —28b	13. <i>vīrya</i> —46b	13. —10b
14.	14. —29a	14. <i>dhyāna</i> —47a	14. —11b
15.	15. —31a	15. <i>prajñā</i> —48b	15. —14b
16.	16. —33b	16. <i>prīyavādītā</i> ¹⁾ —49a	16. —17b
17.	17. 2) —39a	17. <i>triratna-pūjā</i> —51a	17. —24a
18.	18. —41a	18. <i>saptatrinśad-bodhipakṣya</i> —53b	18. —27a
II 1.	II 1. —41b	19. <i>bodhyaṅga-śeṣabhāga</i> —55a	II 1. —28b
2.	2. —42a	20. <i>guṇa</i> —56b	2. —29a
3.	3. —42b	II 1. <i>bodhisattva-liṅga</i> —57b	3. —30a
4.	4. 3) —53b	2. <i>dhyāna</i> —57b	4. —38a
III 1.	III 1. 53b	3. <i>adhyāśaya</i> —58b	III 1. —38b
2.	2. —54a	4. <i>bodhibhūmy-utpatti</i> —62b	2. —39b
3.	3. —54b	III 1. <i>upapatti</i> —63a	3. —40b
4.	4. —55a	2. <i>parigraha</i> —63b	4. —41a
5.	5. —58b	3. <i>niṣṭhā</i> —64a	5. —48a
IV.	—	4. <i>caryā</i> —64b	IV. —49a
		5. <i>lakṣaṇānuvyañjana</i> —65b	
		6. <i>pratiṣṭhā</i> —68a	

1) Die *prīyavādītā* ist, wie z. B. aus Mahāvīyutpatti 35 und aus Dharmasaṅgraha 19 ersehen werden mag, das zweite der *saṅgrahavastūni*. Guṇavarman's Titel beruht hier also einfach auf dem Setzen von *pars pro toto*.

2) fol. 35a bis 37a stellt eine Wiederholung von Früherem dar. Der Abschnitt füllt also genau genommen nur 3 1/3 Blätter.

3) Dieser Abschnitt reicht eigentlich bloß bis fol. 47b. Die folgenden sechs Blätter (47b—53b) enthalten eine zweite Fassung des Abschnittes.

3. Die Bodhisattvabhūmi als Teil des Yogācārabhūmi-śāstra.

Daß die Bodhisattvabhūmi trotz ihres isolierten Vorkommens kein selbständiges Werk sei, sondern einen Bestandteil des Yogācārabhūmi-śāstra bilde, habe ich schon in der Vorbemerkung festgestellt. Auch habe ich da auf die Analyse der chinesischen Übersetzung des Yogācārabhūmi-śāstra hingewiesen, welche Prof. Leumann ZDMG. 62 p 91 veröffentlicht hat. Wenn naturgemäß besagte Analyse, weil über das Ganze orientierend, am bequemsten zeigt, wie darin unser Teilwerk verankert ist, so birgt doch auch dieses einige Spuren seiner Verkettung mit dem Übrigen. Zwar erscheinen solche Spuren nirgends in den *yogasthāna-* und *paṭala-*Unterschriften, wo man sie wohl am ehesten erwarten sollte. Vielmehr erfährt man nur aus einigen in den Text der Bodhisattvabhūmi eingestreuten Hinweisen auf bereits Gesagtes oder noch zu Sagendes, daß ein großer Zusammenhang, wie ihn die erwähnte Analyse überblicken läßt, vorausgesetzt wird. Und nicht bloß daß dieser Zusammenhang vorausgesetzt werde, sondern die Sanskrit-Fassung der Hinweise liefert sofort auch ein paar kleine Berichtigungen zu dem nur auf das Chinesische gegründeten und daher begreiflicherweise im Detail nicht völlig gesicherten Sanskrit-Wortlaut der Analyse. Es zeigt sich nämlich

erstens, daß jeder der Teile II—IV des Yogācārabhūmi-śāstra im Original nicht als *-saṅgraha-varga*, sondern als *-saṃgrahaṇī* bezeichnet wurde, also mit einem Ausdruck, der, wie ich, von Prof. Leumann erfahre, auch in der frühmittelalterlichen Jaina-Literatur üblich war, sonst aber noch nirgends nachgewiesen ist;

zweitens, daß die zweite der siebzehn geistlichen „Stufen“ im Original *manomayī bhūmi*, nicht kurzweg *mano-bhūmi* hieß, weshalb denn wohl auch bei einigen andern von jenen Stufen die in der Analyse ihnen beigelegte Benennung entsprechend erweitert und jedenfalls statt *°maya-* überall *°mayī* gesetzt werden sollte.

Es handelt sich im Ganzen um neun Hinweise, die innerhalb der Bodhisattvabhūmi in der angegebenen Weise Bezug nehmen auf frühere oder spätere Bestandteile des Yogācārabhūmi-śāstra. Fünfmal verweist die Bodhisattvabhūmi (die selber = Yogācārabhūmiśāstra I 15 ist) auf die *Srāvakabhūmi* (= Yogāc. I 13), zweimal auf die *vastu-saṃgrahaṇī* (= Yogāc. V), je einmal auf die *paryāya-saṃgrahaṇī* (= Yogāc. IV) und auf die *manomayī bhūmi* (= Yogāc. I 2).

Wo diese Hinweise stehen und wie sie lauten, lehrt die nachfolgende Liste, die das, was im Manuskript abgebrochen ist, in eckigen und das, was darin vergessen ist, in runden Klammern ergänzt.

Bodh.	fol.	
I 8	42 ^a	[tad-yathā vastu-saṅgrahanyāṃ]
I 10	74 ^a	tad-yathā vastu-saṅgraha[nyāṃ]
I 10	74 ^b	tad-yathā Śrāvakabhūmau
I 16	94 ^b	tad-yathā Śrāvakabhūmau
I 17	100 ^b	tad-yathā Śrāvakabhūmau
I 18	112 ^b	tad-yathā manomayyāṃ bhūmau
III 6	142 ^b	tad-yathā Śrāvakabhūmau
III 6	143 ^b	tad-yathā paryā(ya)-saṅgrahanyāṃ
III 6	144 ^b	yathā Śrāvakabhūmau

4. Vom Verfasser des Yogācārabhūmi-śāstra.

Daß Asaṅga, der Verfasser des Yogācārabhūmi-śāstra, einer der bedeutendsten Dogmatiker der Nordbuddhisten gewesen sei, ist der europäischen Forschung längst bekannt geworden. Tārānātha's Geschichte des Buddhismus und der Reisebericht Hiuenthsang's — also eine tibetische und eine chinesische Quelle — sind die Werke, aus denen im Wesentlichen die Kunde floß, und was diese Werke im Verein mit wenigen andern über Asaṅga lehren konnten, das hat dann im Jahre 1896 Heinrich Kern in seinem „Manual of Buddhism“ p. 228 f. in aller Kürze letztmalig zusammengefaßt.

Ich selber will hier bloß erörtern, in welche Zeit Asaṅga wohl zu setzen sein wird.

Nachdem vor nunmehr 25 Jahren (1883) Max Müller in einem Exkurs seines Buches „India what can it teach us“ (p. 302—312) verschiedene chronologisch in Betracht kommende Angaben über Asaṅga und die späteren Dogmatiker der Nordbuddhisten vereinigt und besprochen hatte, gelangte Kern an der erwähnten Stelle dazu, für Asaṅga, der 75jährig gestorben sein soll, vermutungsweise die Jahre A. D. 485—560 in Vorschlag zu bringen. Und ähnlich äußerte sich noch vor fünf Jahren Sylvain Lévi, indem er im Bulletin de l'École Française d'Extrême Orient III p. 49 Asaṅga und dessen jüngern Bruder Vasubandhu der „première moitié du sixième siècle“ zuteilte. Inzwischen aber hat Professor Takakusu in Verfolgung der Datierungsfrage Manches aus der chinesischen Tradition neu herangezogen und an den beiden oben p. 115-8 genannten Stellen vorgelegt, wobei sich ihm das Resultat ergab, daß Vasubandhu, dem 80 Jahre zugeschrieben werden, etwa in die Jahre 420—500 gehöre. Asaṅga könnte darnach, da Vasubandhu seine Mahāyāna-Schriften erst nach Asaṅga's Tode verfaßt haben soll, kaum später als von 405 bis 480 gelebt haben. Sicher ist jedenfalls, daß Vasubandhu's Mahāyāna-Schriften vom Jahre 508 an ins Chinesische übersetzt worden sind und daß also auf alle Fälle die von Max Müller und Kern erschlossene Datierung eine erhebliche Verschiebung nach rückwärts erleidet. Fraglich indessen bleibt, ob nicht auch noch Takakusu's Datierung in ähnlichem Sinne verschoben werden muß.

Wenn nämlich das, was in den bisherigen Abschnitten über den Verfasser und die Übersetzer der Bodhisattvabhūmi gesagt worden ist, zu Recht besteht, dann muß Asaṅga's Yogācārabhūmi-śāstra schon mindestens um 415 vorhanden gewesen sein. Bereits in den Jahren 414—421 ist ja der den Namen Bodhisattvabhūmi führende und schon das Ganze voraussetzende Teil jenes Kompendiums ins Chinesische übertragen worden.

Warum aber, so wird man fragen, wurde denn jenes entscheidende Übersetzungsdatum „414—421“ wie auch das annähernd gleich wichtige Datum „431“ (das durch die zweite Bodhisattvabhūmi-Übersetzung geliefert wird) bisher von Niemandem im angedeuteten Sinne verwertet, da doch alle Übersetzungsdaten schon seit 1883 in Nanjio's Katalog verzeichnet stehen?

Hierauf ist zu antworten, daß allerdings die ganze Sachlage längst hätte deutlich werden müssen, wenn nicht die chinesische Tradition das Hindernis böte, daß sie kaum bestimmt genug Asaṅga als den Verfasser des Yogācārabhūmi-śāstra bezeichnet. Seine Stellung zu dem Werke erfährt in der schon oben p. 10 f. herangezogenen Vasubandhu-Biographie eine Darstellung, die hier in aller Kürze wie folgt wiedergegeben sei:

Wassiljew „Buddhismus“ p. 237 f.
Takakusu „T'oung-pao“ 1904 p. 273 f.

Asaṅga, ein Brahmane aus dem Kauśika-Geschlecht, war durch Piṇḍola mit dem Hīna-yāna vertraut gemacht worden, fühlte sich aber davon nicht befriedigt. Darum entschwebte er in den Tuṣita-Himmel und wurde hier von Maitreya in das Mahā-yāna eingeweiht. Er verkündete dieses dann auf der Erde, fand aber wenig Glauben. Da bat er Maitreya auf die Erde herniederzukommen, um die Bekehrung der Hörer zu sichern. So kam Maitreya und trug einer großen Versammlung, ohne von irgend Jemandem außer von Asaṅga gesehen zu werden, im Laufe von vier Monaten je in den Nächten das Saptadaśabhūmi-sūtra vor, während tagsüber Asaṅga die nötigen Erklärungen gab.

Auf Grund der uns so bei Paramārtha begegnenden Auffassung des Sachverhaltes hielt man in China kurzweg Maitreya für den Verfasser des „Saptadaśabhūmi-sūtra“ oder — wie wir es zu nennen uns gewöhnt haben — des Yogācārabhūmi-śāstra. Und ebenso wurde das diesem Kompendium entnommene Teilwerk, unsere Bodhisattvabhūmi, einfach dem Maitreya zugeschrieben. Möglicherweise hat das Gesamtwerk selber im Original irgendwie durch die Unterschriften seiner fünf Abteilungen oder durch seine Schlußunterschrift jene Auffassung begünstigt; denn von Hiuenthsang's Übersetzung aus mag man schließen, daß es eine oder mehrere Unterschriften gab, die das Ganze als *Maitreya-prākṛta* oder ähnlich

bezeichneten¹⁾. Freilich bietet das im Sanskrit erhaltene Stück — die Bodhisattvabhūmi — keine solche Andeutung, obschon darin von den beiden chinesischen Übersetzungen des Stückes aus die Andeutung ebenfalls erwartet wird. Wie sich nun auch in der fraglichen Richtung das Original des Kompendiums verhalten haben mag, jedenfalls galt der chinesischen Tradition sowohl das Ganze wie das genannte Stück als „von Maitreya dem Asaṅga verkündet“. Und so führte denn Nanjio Beides, das Ganze wie das Stück, in seinem Autoren-Index („Appendix I“) nicht unter Asaṅga, sondern unter Maitreya auf, womit bis auf Takakusu die Verwertung unserer Daten ausgeschlossen blieb. Takakusu selber hat dann zwar bei Besprechung unserer Biographie²⁾ seine Überzeugung dahin kundgegeben, daß „das Saptadaśabhūmi-sūtra“, obwohl dem Maitreya zugeschrieben, in Wirklichkeit ein Werk Asaṅga's sei; aber da aus Nanjio's Katalog nicht ganz deutlich hervorgeht, daß die Verfasserschaft, die für das „Saptadaśabhūmi-sūtra“ beansprucht wird, notwendig auch unserer Bodhisattvabhūmi zuzusprechen ist, so blieben deren Übersetzungsdaten in Takakusu's chronologischen Erörterungen unberücksichtigt.

Für den, der mit indischer Ausdrucksweise vertraut ist, dürfte kein Zweifel darüber bestehen, daß die oben aus der Vasubandhu-Biographie ausgehobene Stelle, in nüchterne Prosa umgesetzt, nichts weiter besagt, als daß Asaṅga die dem halb oder ganz mythischen Maitreya zugeschriebenen Schriften besonders geschätzt und in ihrem Geiste sein Kompendium verfaßt habe. Indem besagte Biographie die Verkündigung des „Saptadaśabhūmi-sūtra“ in die frühere oder mittlere Lebenszeit Asaṅga's zu setzen scheint, glaube ich für Asaṅga die Jahre 375—450 und für Vasubandhu die Jahre 390—470 vorschlagen zu sollen. Es kann dies aber nur eine unter verschiedenen Vorbehalten versuchte Fixierung sein. Denn daß unter den Indizien, die Max Müller und Takakusu gesammelt haben, mehrere eher für eine spätere Datierung sprechen, ist mir bekannt genug. Es wird sich darum handeln, noch neue Indizien zu ermitteln, die im einen oder andern Sinne die Entscheidung beeinflussen mögen. Vorläufig darf uns als Möglichkeit vorschweben, daß vielleicht stil- und dogmengeschichtliche Untersuchungen in der Datierungsfrage etwas weiter helfen werden.

1) Denn Hiuenthsang bemerkt in der Vorrede zu seiner Übersetzung:

„Das Yogācāryabhūmi-śāstra [Yoga-Lehrer-Stufen-Lehrbuch] wurde von dem Bodhisattva Maitreya, nachdem er vom Tuṣita-Himmel nach Ayodhyā im mittlern Indien herniedergestiegen war, dem Bodhisattva Asaṅga verkündet.“

2) in T'oung-pao 1904 p. 294¹¹³ = Journal der Royal Asiatic Society 1905 p. 35¹.

Zweiter Teil.

Lexikalisches aus der Bodhisattvabhūmi.

Wenn ich in meinem Aufsatz, der oben in der Vorbemerkung zur Erwähnung kam, die Gründe dargelegt habe, warum der Wortschatz der Bodhisattvabhūmi eine besondere Beachtung verdiene, so wollte ich damit durchaus nicht sagen, daß der Inhalt weniger wichtig wäre. Mir schwebte nur, ohne ganz ins Bewußtsein zu dringen, der Gedanke vor, daß naturgemäßer Weise das Studium des Werkes mit dem Einfachen beginnen muß und erst nachher zum Komplizierten fortschreiten darf.

So glaube ich denn vom Leser nicht getadelt zu werden dafür, daß ich hier abermals im Besonderen gerade nur von Wortformen und Wortbedeutungen zu reden mich anschicke, dagegen eine Bearbeitung des Inhalts auf die Zeit verspare, da meine schon im genannten Aufsatz angekündigte Ausgabe des Textes, die mittlerweile vollständig druckfertig geworden ist, erschienen sein wird.

Eher könnte mir vielleicht verargt werden, daß ich auch jetzt wieder, nachdem ich früher bloß wenige Proben gab, das Thema nicht eigentlich zu erschöpfen, sondern nur eine größere Anzahl von Worten und Ausdrücken, die durch die Bodhisattvabhūmi irgendwie gesichert oder aufgehellt werden, vorzulegen beabsichtige. Indessen soll ein der Ausgabe anzuhängender Wort-Index, der ebenfalls schon ausgearbeitet ist, alles, was hier noch übergangen werden muß, nachholen. Im Hinblick auf diese Zusage meine ich frischen Mutes darum bitten zu dürfen, daß einstweilen die nachfolgende Liste zur geneigten Beurteilung entgegen-
genommen werde.

Wenn vor einer Folio-Angabe kein Text genannt ist, so bezieht sie sich auf das Bodhisattvabhūmi-MS. Eine römische Ziffer vor 'p.' bezeichnet stets den Band der Ausgabe.

Den Lalitavistara citiere ich stets nach Lefmann's Ausgabe. Die paar Citate aus Gaṇḍavyūha- und Daśabhūmiśvara-Handschriften verdanke ich meinem Freunde Kaikioku Watanabe. Zahlreiche Citate aus andern Texten hat Prof. Leumann beigegeben.

Von Haribhadra's Kommentar zur Aṣṭasahasrikā Prajñāpāramitā konnte außer dem Calcutta-Exemplar auch das Pariser Exemplar (P'), das Sylvain Lévi aus Nepal mitgebracht hat, benutzt werden.

Bei der Abhidharmakośa-vyākhyā ist das Calcutta-Exemplar nach der linken Folio-Zählung citiert, da diese viel weniger fehlerhaft ist als die rechte, nach welcher Rajendrakāla Mitra in seinem buddhistischen Katalog p. 35 die Folio-Angaben gemacht hat. Das Verhältnis zwischen den beiden Zählungen ist folgendes:

linke Zählung	rechte Zählung	linke Zählung	rechte Zählung
1—98 =	1—98	256—258 =	260—262
99—143 =	104—148 ¹	259—270 =	266—277
144—239 =	148 ² —243	271—293 =	280—302
240—254 =	245—259	294—328 =	304—338

agni-khadā vgl. unten p. 28 unter *khadā*.

agrāha vgl. unter *asadgraha*.

aghaṇiṣṭha pl. „die Aghaniṣṭha's“ fol. 27^b (Acc. a[gha]ṇiṣṭhān); aghaniṣṭha-bhavana „Palast der Aghaniṣṭha's“ fol. 29^b. Das Wort ist eine merkwürdige Umformung von *akaniṣṭha* (Pāli *akaniṭṭha*), womit die zu oberst in der Realwelt wohnenden Götter bezeichnet werden. Man sollte denken, daß bei der Umformung an eine Bedeutung wie 'die am Ende (niṣṭhā) der Leiden (agha) Befindlichen' gedacht worden wäre. Allein die chinesische Übersetzung lautet stets '(die am) Ende der Realwelt (Befindlichen)', und auch Yaśomitra bezieht in seiner Abhidharmakośa-vyākhyā [Cambridge-MS. fol. 28^b] das Wort *agha* auf die Realwelt, was in folgenden Worten zum Ausdruck kommt:

aghaṇi kila cita-sthaṇ rūpaṇi iti, cita-sthaṇ saṃghāta-sthaṇ. atyarthaṇ hanti hanyate vēti aghaṇi nairuktēna vidhinā, atyartha-śabdasya akār'ādeśaḥ kṛto hantē ca gh'ādeśaḥ.

Die korrekte Form *akaniṣṭha* erklärt Yaśomitra [l. c. fol. 138^a] auffallenderweise wie folgt:

tad-utkrṣṭatara-bhūmy-antarābhāvanā naite kaniṣṭhā ity akaniṣṭhāḥ „weil es eine andere Stufe, die höher als die ihrige wäre, nicht gibt, deshalb sind sie nicht die jüngsten, also die Unjüngsten“. Statt *te kaniṣṭhā ity* erwartet man vielmehr etwa *teṣāṃ kaniyāṃsa uttarāḥ santīty*.

adhyācarana in *prasādenādhyācarana* 'das Leben in Zufriedenheit' = 'das zufriedene Leben' fol. 14^a. Auf Grund der folgenden beiden Worte sollte man annehmen, daß *adhyācarana* nur in ungünstigem Sinne Verwendung finden könnte.

adhycārata 'das Begehen' in *skhalitādhy*^o 'das Begehen eines Fehlers' fol. 122^b.

adhy-ā-pad '(einen Fehler) begehen', *pārājayikādhyāpanna* 'der eine *pārājayika*-Tat begangen hat' fol. 65^a. Auch 'sich verfehlen gegen': tāṃ cādhyāpadyeta 'und (wenn) er sich an ihr verginge', so zu lesen an der in Śikṣasamuccaya p. 171₁₆ einzusetzenden Stelle (Bendall p. 408₁ liest irrtümlich *opatyet*); daśa kuśalān karmapathān . . . nādhyāpadyate cittenāpi na samudācarati 'er vergeht sich nicht gegen die zehn guten Werk-Arten, nicht einmal in Gedanken verfehlt er sich gegen sie' Aṣṭasah. Prajñāp. p. 325₈₋₁₀ (unerhört ist hier, daß *saṃ-ud-ā-car* ebenfalls in schlimmem Sinne gebraucht wird; man möchte dafür *adhy-ā-car* lesen).

antardhāni f. 'das Verschwinden (des Dharma)' fol. 7^a (zweimal). Das Wort erscheint neben dem üblichen *antardhāna* als eine Aus-

nahme-Bildung, während umgekehrt *hāna* neben dem viel häufigeren *hāni* Ausnahme-Charakter hat. Vielleicht ist *antardhāni* dem bedeutungsähnlichen *hāni* nachgebildet. Vgl. noch Whitney's Gr.² § 1158^a **apakṣala** m. 'Fehler, Mangel' (tibet. *skyon*) Mahāvvyutp. 245₆₆₄. — ye nirmimite vihāre catvāraḥ apakṣālās fol. 131^a, sarvāpakṣalāpagata 'von allen Mängeln befreit' (bodhisattva-vihāra) fol. 131^b; es werden hier also mit *apakṣala* bestimmte Mängel oder Gefahren des (*bodhisattva*-)vihāra bezeichnet. Nach Śikṣasamucc. p. 145₆ sieht es aus, als ob ein Zusammenhang mit *pakṣa* bestehe.

avētya-prasāda m. 'die aus gläubigem Vertrauen (auf Buddha usw. hervorgehende) Klarheit (des Gemütes)' fol. 65^b & 133^a. Mahāvvyutp. 245₁₁₈. Mit vorhergehendem Locativ (z. B. *Buddhe* 'auf Buddha') Aṣṭasah. Prajñāp. p. 59₂₀—60₆ (überall ist fälschlich *avētya* ^{pr} gedruckt); ebenso im Pāli z. B. *Buddhe avecca-ppasāda* und *Buddha-sāsaṇ avecca-ppasanna*, vgl. außer Childers s. v. *avecca* den Saṃyutta-nikāya, wo stets die Reihe *Buddhe avecca-ppasāda*, *dhamme av*^o-*pp*^o, *saṅghe av*^o-*pp*^o, jedesmal mit Zusätzen, die zeigen, worin das gläubige Vertrauen besteht (II p. 69. IV p. 271—274. 304. V p. 343. 381 f. 405). Im Pāli außerdem *avecca* 'in gläubigem Vertrauen' bei Childers und ein einziges Mal in Saṃyuttanik. IV p. 272₁₆, während in allen Wiederholungen der Stelle (272₁₉. 273₆. 274₂. 3₂₃₋₂₄) wie auch in II p. 70₃. V p. 343₁₆. 32. 405₁, *avecca* fehlt. Daß *avētya* — wie *pratītya* in dem bekannten Terminus *pratītya-samutpāda* — Absolutivum ist, kommt nicht zum Ausdruck in Haribhadra's Erklärung der erwähnten Prajñāpāramitā-Stelle; er sagt: avagamyā-guṇa-sambhāvanā-pūrvakāḥ prasādo 'vētya-prasādaḥ.

asadgraha (*asaṅgr*^o MS., für *asaṅgr*^o?) m. 'falscher Gedanke': śāśvatāntāsadr^o ucchedāntāsadr^o śāśvatōcchedāntāsadr^o fol. 46^a; neben *saṃtropa* fol. 101^a. Im gleichen Sinne: *agrāha* fol. 24^a. Vgl. *anta-ggāhika dīṭṭhi* Pāli Text Society Journal 1884 p. 70 f.

acārya-muṣṭi 'Lehrer-Faust'. Was damit gemeint sei, habe ich in meinem Aufsatz (ZDMG. 58 p. 451) mit der Übersetzung 'heimliche Aufbewahrung' nicht deutlich genug ausgesprochen. Besser ist, worauf mich Professor Hardy aufmerksam machte, die Wieder-gabe 'das Vorenthalten (von Lehren)'. Im Pāli entspricht *ācariya-muṭṭhi*, das öfter in der Stelle *n'atthi tathāgataṣṣa dhammesu ācariya-muṭṭhi* [Dīghanik. II p. 100₁ = Mahāparinibbāna-sutta (übers. in SBE. XI p. 36, wo in der Fußnote auch Buddha-ghosa's Kommentar). Saṃyuttanik. V p. 153. Milinda-pāṇha p. 144] und außerdem in Jātaka II p. 221₂₀ und 250₁₇ vorkommt.

aninjya₁₁ (Abstraktum von *an-ñja*) 'Regungslosigkeit' in *citta aninjya-prāpta* (Pāli *citta anejja-ppatta*) fol. 38^a. Mahāvastu I p. 228₁₁₋₁₅. 229₆. Lalit. 344₆. 345₂. 19. Saddharmapund. — Im Mahāvastu auch adjektivisch *aninj(y)a* 'Regungslosigkeits-' mit *-citta* und *vihāra*.

animitta. Außer dem Adjektivum *animitta* 'merkmallos', das bei Nord- und Süd-Buddhisten begegnet, findet sich, nur bei den Nördlichen, ein Wort *ānimitta*. Dieses ist

erstens anscheinend substantivisch im Sinne eines zu *ānimitta* gehörenden Abstraktums, das stets an zweiter Stelle in einer Reihe von Ausdrücken erscheint, welche teils bloß die drei Glieder *śūnyatā ānimitta apraṇihita*, teils noch zahlreiche andere Glieder (anabhisamkāra anutpāda ajāti abhāva — die Fortsetzung variiert) enthält. In der fraglichen Reihe finden wir einmal (Aṣṭas. Prajñ. p. 347₁₈) *śūnya* statt *śūnyatā* und einmal (ibid. p. 310₁₂ f.) *ānimitta-caryā apraṇihita-manas-kārātā* statt *ānimitta apraṇihita*. Aṣṭas. Prajñ. p. 207₈. 298₆. 341₁₆. 347₉.

zweitens adjektivisch als Epithet von *samādhi* und *kṣaṇa*:

ānimittāḥ samādhiḥ fol. 106^b (zweimal).

tad-ālabhāna-samādhir ānimitta ity animitte sa ca ānimittāḥ

Abhidharmak.-vy. Calc.-MS. fol. 314^a.

āsaikṣād ānimittāt samādher vyutthitasya,

āsaikṣā ānimitta-kṣaṇā utpannāḥ syuḥ,

teṣāṃ āsaikṣāṇāṃ ānimitta-kṣaṇāṇāṃ apratisamkhyā-nirodho labhyate, — ibid. fol. 314^b.

Daß bei den Nordbuddhisten adjektivische Verwendung aus substantivischer hervorgehen kann, zeigte sich schon oben unter *ānīṇjya*. *ānucchavika* und *ānulomika*, beide Wörter nebeneinander als Synonyma von *aupayika* fol. 59^b. Das zweite bei Pāṇini sowie in Lalit. p. 35₂₀ und Mahāvvyutpatti 133₃₂. Bei Childers: *ānucchavika* *viya* *va* und *anānucchavika*; in Suttavibhaṅga I p. 128₁₃: *anīnu-cchaviya* und *anānulomika*.

ānulomika vgl. soeben.

ārūpya n. Abstraktum von *a-rūpa* fol. 38^a. Im Pāli *ārūppa*.

āśraddhya n. Abstraktum von *a-śraddha* fol. 7^a; Haribhadra im Aṣṭasahasrikā-Kommentar MS. P fol. 128^a. Mahāvvyutp. 104₅₂ (*āśr*!).

āhrikyā n. (Abstraktum von *ahrika*) vgl. unter *vyapatrāpya*.

ucchādaka & *ucchādana* vgl. unter *utsādaka*.

utkanthyate 'er wird sehnsüchtig oder verlangensvoll gestimmt' fol. 77^b. Es ist dies ein Passivum, das im Gebrauch nahezu einem nach der vierten Präsensklasse gebildeten Medium gleichkommt. Die Petersburger Wörterbücher bieten bloß die Präsensformen *utkan-thayati* (transitiv) und *utkanthate* (intransitiv).

uttāna 'offenbar gemacht' fol. 21^a. 141^b. 144^b. 150^a. Davon *uttāni-karman* n. fol. 149^b, wozu das Präsens *uttāni-karoti* Mahāvastu III p. 408₁₈ und das Futurum *uttāni-kariṣyati* Mahāvvyutp. 138₁₂. *utsādaka* '(den Körper mit Wohlgerüchen) einreibend' fol. 139^a; dazu *utsādana* n. 'das Einreiben (des Körpers mit Wohlgerüchen)' fol. 139^a (vgl. ZDMG. 62 p. 108¹). Das MS. schreibt an beiden Stellen *cch* statt *ts*, und der gleiche Fehler begegnet auch zweimal im Rāmāyaṇa, wo *ucchādana* für *utsādana* und *ucchādya* (Absolutiv) für *utsādya* steht, sowie außerdem in der lexikographischen Tradition, die *ucchādana* als Nebenform von *utsādana* verzeichnet. Die richtige Schreibung mit *ts* findet sich an folgenden Stellen:

utsādayati SāmavidhānaBrahmaṇa III 1₇. MBh. VII 2920. XIII 1487. Yājñ. I 276.

utsādana SāṅkhayanaGṛhyasūtra IV 7. Kāmasūtra I 3₁₂. Sūsruta (mehr-mals). Manu II 209. 211. Mahāvvyutp. 245₃₇₀ (*utsād* statt *utsād*!).

Professor Leumann, der mir hier wie so oft den Weg gewiesen hat, ist erst nachträglich, als ZDMG. 62 p. 108¹ schon veröffentlicht war, dazu gelangt, auch die dort behandelte Stelle in den vorstehenden Zusammenhang hereinzuziehen.

udghāṭaka m. (nach Professor Leumann:) 'Eröffner' in der Wort-reihe *udghāṭaka vācaka paṇḍita* 'ein Eröffner, ein Docent, ein Gelehrter' Divyāvad. p. 31₉ f. 26₁₁. 58₂₀. 100₅ f. An den letzten beiden Stellen ^off für ^of.

udghātita-jñā 'das Geöffnete kennend' = 'sich auf das Offen-liegende d. h. auf eine kurze Darstellung verstehend' fol. 112^b. Das Wort hat Verschiedenes über sich ergehen lassen müssen. Erstens bietet in Lalitavistara p. 400₁ und in Saddharmapuṇḍ. XXVI Anf. die Mehrzahl der Handschriften *udghāt*^o. Zweitens begegnet die Schreibung *udghāt*^o in Aṣṭasah. Prajñāp. p. 243₁₉ (v. l. *udghāt*^o) und in Mahāvvyutp. 126₃₅. Drittens hat sich Senart im Mahāvastu unglücklicherweise für *udghātita-jñā* entschieden. Viertens ist das im Daśakumāra-carita vorkommende Femininum *ulghātita-jñā* 'eine Gewitzte', wofür der Trikaṇḍaśeṣa *udghātita-jñā* schreibt, in den Petersburger Wörterbüchern unter *udghātita-jñā* gebucht. Das genannte Femininum des Daśakumāra-carita erklärt Tarkavācaspati in einer Fußnote seiner Ausgabe (1872 p. 96) in folgender Weise: *udghātitaṃ pratyutpanna-matitvena udbhāvitam vastu, taj-jñā*. — Im Pāli entspricht *ugghātita-jñā* bei Childers.

udrikta, fälschlich *udrikta* geschrieben fol. 97^b. Ähnlich steht für *rikta-muṣṭi* (Mahāvvyutpatti 139₂₀) 'leere Faust' in Lalitavistara p. 212₁₄ *rikta-muṣṭi* und p. 176₁ sogar *ukta-m*^o, wofür indessen Śikṣasamucc. p. 238₂ und Bodhicaryāvatāra-ṭikā IX 108 beim Citieren der Stelle *rikta-m*^o schreiben. Umgekehrt findet sich *ri* statt *r* beim Verbum *riyate*, vgl. ZDMG. 58 p. 454 Mitte.

upanīṣad. In ZDMG. 58 p. 454 hat Professor Leumann drei Verwendungen dieses Wortes unterschieden. Zur zweiten stellt sich folgender Zusammenhang (Abhidharmak.-vy. Calc.-MS. fol. 48^b):

duḥkhōpanīṣac chraddhā, *duḥkham upanīṣad asyāḥ*, *sēyam śraddhā duḥkhōpanīṣat*, *duḥkha-hetukēty arthaḥ*.

Huenthsang übersetzt hier *upanīṣad* mit 'Stütze, Anhaltspunkt', was ich erwähne, weil Prof. Leumann (wie in ZDMG. 62 p. 101² kurz angedeutet ist) jetzt ein altbuddhistisches Wort **upanīṣrā* (im Dialekt **upanissā*) mit den Bedeutungen 'Grundlage, Stütze, Nähe' voraussetzt, welches man bei Vereinfachung des *ss* von *upanissā* für das brahmanische Wort *upanīṣad* gehalten und dem-entsprechend umgestaltet habe. Das zugehörige Adjektiv *upanīssa* (**upanīṣra*) liege vor in den Dīghanikāya-Stellen

Candass' upanissā devā und Suriyass' upanissā devā,

was zu übersetzen sei 'die Gefolge-Götter des Candra' und 'die Gefolge-Götter des Sūrya'.¹⁾ Das Substantiv finde sich außer in der bei Childers verzeichneten Dhammapada-Stelle in Saṃyutta-nikāya II p. 30—32, wo *-upanisa* in einer dem Pratītyasamutpāda ähnlichen Reihe genau so wie sonst *-paccaya* gebraucht sei. Eine gewisse Annäherung an die Verwendung des brahmanischen Ausdrucks *upanīṣad* lasse sich vielleicht erkennen in Sutta-nipāta p. 135₁₂ und in Aṅguttara-nikāya IV p. 351 f.

upalādana statt des üblichen *upalālana* fol. 114^b. Dazu im Lalitavistara die Schreibungen *Laḍitavistara* & *Laḍitavyūha*. Während bei Doppelschreibungen mit *l* und *ḍ* fast immer, wenn nicht stets, *ḍ* für ursprünglicher gelten darf, nimmt Wackernagel in seiner Altind. Gramm. I § 194^a Schluß an, daß *lal* möglicherweise älter als *laḍ* sei. Anscheinend hält er *lal* für eine onomatopoetische Bildung. Je einen bei ihm noch nicht verzeichneten Fall des Schwankens zwischen *ḍ* und *l* findet man bei Senart in Mahāvastu I p. 572 und bei Pischel in den Sitz.-Ber. der Berliner Akad. 1903 p. 728₂₋₅; einige weitere im Folgenden unter *kaḍatra* und *vetāḍa*. Andere sind: *kaḍandikā* = *kalandikā*, *kaḍamba* = *kalamba*, *kaḍevara* & [ZDMG. 61 p. 652²] *kaḍepara* = *kalevara*, *cakravāḍa* & *pravāḍa* = *°vāla*.

ekadhya, eine bei den Nordbuddhisten üblich gewordene Anomalie für *aik°* fol. 10^a &c. Mahāvastu p. 245₃₄₃. *ekadhye* 'zusammen' Divyāvad. p. 35₂₄. 40₂₂. Im Pāli nur der Accusativ *ekajjham*.

eneyajanghatā, anscheinend eine ähnliche Anomalie wie *ekadhya* fol. 139^a 140^a. Indessen richtig *añeja-jangha* Mahāvastu p. 17₃₂.

kaḍatra statt des üblichen *kalatra* fol. 8^b &c.; ausnahmsweise *kalatra* fol. 137^a. Bei den Brahmanen begegnet die Schreibung *kaḍatra* bloß im Uṇādi-sūtra. Vgl. das unter *upalādana* Gesagte und *vetāḍa*.

kāmsa-kūta (kāns° MS.) 'falsches Hohlmaß (aus Messing)' in dem Kompositum *kāmsakūta-tulākūṭāḍibhiḥ* fol. 13^b. Ähnlicher Art ist in Dīgha-nikāya I 1₁₀ [Ed. I p. 5₂₁] der Ablativ *tulākūṭa-kāmsakūṭa-mānakūṭa* und in Śikṣāsamucc. p. 269, die Verbindung *na tulā-kūṭena na māna-kūṭena*. Im Pañcatantra andererseits zeigt sich als gleichwertig mit *tulā-kūṭa* die Form *kūṭa-tulā*, weshalb dieses Wort verdienen würde, bei Pāṇini in den Gaṇa *rājadantādi* aufgenommen zu werden. — Die Form *kāmsa* für *kāmsya* oder *kamsa* findet sich auch in der Ableitung *kāmsikā* 'Platte oder Glocke aus Messing (zum Erteilen eines Signals)' Divyāvad. p. 529₂₃. 24. Bei

1) Die Stellen stehen in zwei aufeinanderfolgenden Verszeilen des Mahāsamaya-sutta, das dreimal herausgegeben ist:

von Grimblot in Sept Suttas Palis,

von Takakusu in seiner Pāli Chrestomathy,

von Rhys Davids und Carpenter in der Pāli Text Society.

Grimblot (p. 286) und Takakusu (p. 19, f.) drucken °ss *upanissū*, ersterer mit Angabe der Variante °nisū. Bei Davids und Carpenter liest man °ssūpanissū und die Variante °ssūpanissū.

den Brahmanen trifft man die Schreibung *kāmsa* bloß in Gobhila's Gr̥hyasūtra IV 6₁₃.

kilāsin. Außer der gewöhnlichen Bedeutung 'aussätzig' (die man z. B. in Mahāvastu II p. 383₁₇ findet) kennen die Buddhisten auffallenderweise auch die Bedeutung 'träge' fol. 94^a (a-kilāsin). Aṣṭasah. Prajñāp. p. 243₁₀. Zur letztern Stelle lautet Haribhadra's Erklärung: *kilāsi* 'ty ālasyōpeto virya-rāhiṭaḥ kusīda iti yāvat. Im Pāli ist das Wort zu einem *u*-Stamm geworden: a-kilāsu 'diligent'.

kuhanā. Dieses Wort erscheint am Anfang einer Serie von fünf Ausdrücken, durch die der *mīthy'ājīva* d. h. das unstatthafte Erwerben von (Lebensunterhalt oder) Almosen gekennzeichnet wird. Die Serie findet sich bei Nord- und Süd-Buddhisten, und zwar an folgenden Stellen:

1. fol. 68^b bodhisattvaḥ utpannānāṃ kuhanāṃ lapanāṃ naimittikatāṃ naispeṣikatāṃ lābhena lābha-nisēikīrṣutāṃ mīthy'ājīva-karām¹⁾ dharmān adhivāsayaṭi na tai ritīyate²⁾ na vinodayati s'āpattiko bhavati 'ein Bodhisattva, der auf die genannten fünf Arten sich einen unerlaubten Lebensunterhalt verschafft, ohne sich zu schämen, ist schuldig'.
2. Abhidharmak-vy. Calc.-MS. fol. 207^a tasya parādhīna-vṛtter bhikṣor mīthy'ājīvā bhaveyuḥ kuhanā lapanā naimittikatā naispeṣikatā³⁾ lābhena-lābha-nisēikīrṣū ca, te duḥsodhā bhavanti ājīva-yoga iti. — Außerdem ibid. fol. 201^b folgende Erklärung des zweiten Ausdrucks: lapanāṃ karotīti lābha-yaśas-kāmatayā sevā⁴⁾ bhidyotikāṃ vācam niscārayatīty arthaḥ.
3. Die Mahāvastupatti führt die fünf Ausdrücke in der gleichen Reihenfolge auf, setzt aber beim fünften statt *-nisēikīrṣ(ut)ā* ein deutlicheres Wort ein. Die Liste heißt da (127₅₂₋₅₆): kuhanā⁵² lapanā⁵³ naimittikatvaṃ⁵⁴ naispeṣikatvaṃ⁵⁵ lābhena lābha-nisṣādanam (v. l. °danā)⁵⁶. — Vom fünften Ausdruck kommt indessen in der Mahāvastupatti, zwar in anderm Zusammenhang, auch die Originalform vor: 127₁₅ lābhena lābha-nisēikīrṣā.
4. Brahmajāla-sutta I 20 [Dīgha-nikāya I p. 8] te kubakā ca honti lapakā ca nemittikā ca nippeṣikā ca lābhena ca lābham nijjigim-sitāro.
5. Die gleiche Serie wie soeben, nur im Singular statt im Plural, finden wir in Aṅguttara-nikāya III p. 111 und 112. Beidemale endigt hier der dritte Ausdruck in der Mehrzahl der Handschriften auf °ttaka statt auf °ttika.
6. Als eine Art Kommentar zu den Ausdrücken 1, 3 und 5 mag eine Ausführung des Ratnamegha-sūtra dienen, die in Śikṣāsamuccaya p. 267₁₄—268₁₂ citiert wird. Sie lautet, wenn ein paar Stellen der Ausgabe berichtigt werden:

1) für °rān. 2) für tair rt°, vgl. oben p. 213₂ f. 3) °speṣita MS.

na bodhisattvo dāyakaṃ dānapatiṃ dr̥ṣṭvāyāpatham āracayati. kathaṃ nēryāpatham āracayati? na śanair mandam-mandam kramān utkṣipati, na nikṣipati yuga-mātra-prekṣikayā sa-viśva-sta-prekṣikayā 'nābhoga-prekṣikayā; evaṃ kāya-kuhanāṃ na karoti. kathaṃ vāk-kuhanāṃ na karoti? na bodhisattvo lābhahetor lābha-nidānaṃ manda-bhāṇī mṛdu-bhāṇī, na priya-bhāṇī bhavati, nānuvartana-vacanāni niscārayati, pe. kathaṃ na citta-kuhanāṃ karoti? na bodhisattvo dāyakena dānapatinā vā lābhena pravāryamāṇo vācā 'lpēcchatāṃ darśayati cittena sprhām utpādayati; antardūha eṣa kulaputra yad vācā 'lpēcchatā cittena lābhakāmata. evaṃ hi kulaputra bodhisattvaḥ *kuhanā-lapana-lābhāpagato* bhavati, pe. na bodhisattvo dānapatiṃ vā dr̥ṣṭvā nimittaṃ karoti „vighāto me cīvareṇa, vighāto me pūtreṇa, vighāto me glāna-bhaiṣajyena“, na ca taṃ dāyakaṃ dānapatiṃ vā kiṃcit prārthayate, na vācaṃ niscārayati; evaṃ hi bodhisattvo *nimitta-lābhāpagato* bhavati. yāvan na bodhisattvo dāyakaṃ dānapatiṃ dr̥ṣṭvā evaṃ vācaṃ niscārayati „amukenāmukena vā me dānapatinā 'mukaṃ vastu pratipāditam, tasya ca mayā 'muka upakāraḥ kṛtaḥ; tena me 'śilavān ayam' iti kṛtvā idaṃ cēdaṃ ca dattaṃ 'bahuśruta' iti 'alpēccha' iti kṛtvā, mayā ca tasya kārūṇya-cittam upasthāpya parigrhītaṃ“, pe.

7. Bloß die Ausdrücke 1 und 4 begegnen im Akṣayamati-nirdeśa, nämlich an der im Śikṣāsamuccaya p. 188₁₅ dem 'Akṣayamati-sūtra' (vgl. darüber ZDMG. 62 p. 99) entnommenen Stelle. Es werden da vom Bodhisattva neben vielen andern Eigenschaften die *a-kuhanatā* und die *a-naipēsikātā* (gedruckt *aneṣyaisikātā*) verlangt.
8. Eine Erklärung aller fünf Ausdrücke steht im Abhidharmaskandhapāda-śāstra (Nanjio No. 1296). Da dieses Werk im Sanskrit verloren ist, so mag hier die gemeinte Stelle aus dem Chinesischen (sie findet sich auf fol. 37 des Tokio-Bandes XXI 4) ins Deutsche übersetzt werden.

1. *kuhanā*.] Was ist die Heuchelei? Ein Habsüchtiger, um Geschenke, Lebensmittel, Verehrung und Ruhm zu erlangen, reißt sich seine Haare aus, brennt seinen Bart ab, legt sich auf Asche, schreitet langsam nackt einher, schaut nach unten, verkündet laut seine Fähigkeiten, zeigt seine Künste und nimmt selbstquälerische Übungen vor. All das wird Heuchelei genannt.

2. *lapanā*.] Was ist das Lügen? Ein Habsüchtiger, um Geschenke usw. zu erlangen, begibt sich zu einer Familie und sagt:

Ihr habt jetzt glücklicherweise Menschenndasein erlangt; auch sind viele ehrwürdige (Mönche), die das Sūtra, den Vinaya und den Abhidharma kennen oder die sonst vielfältigst in geistlichem Wissen bewandert sind, eure Zuflucht geworden, wobei sie von euch mit Geschenken, Verehrung und Lob bedacht werden. Im Vergleich mit diesen (Mönchen) ist mein Wandel und meine Tugend nicht geringer; indem ich daher jetzt zu euch komme, zweifle ich nicht, daß ihr mich ähnlich wie jene beschenken werdet.

Solches ist Betrug. Es gibt aber noch andere Arten des Lügens. Da kommt (z. B.) ein Habsüchtiger und sagt:

Ihr mögt euch zu mir halten, als ob wir zusammen eine Familie bilden würden; Kummer und Freude will ich mit euch teilen. Wenn mich bisher die Leute einen Sakya-Mönch nannten, so will ich von nun an euer eigener Mönch heißen. Dafür würdet ihr mir alles Nötige an Lebensmitteln, Kleidern, Arzneien und ähnlichen Dingen besorgen. Solltet ihr aber ablehnen, so ginge ich zu andern Gläubigen, was euch gewiß nicht lieb wäre.

Solch unwahres und listiges Reden heißt Lügen.

[3. *naimittikātā*.] Was ist die Hindeuterei? Ein Habsüchtiger (geht hin und) sagt:

Gehrter Herr (oder) geehrte Frau, wenn ich dieses Gewand, diese Vorrichtung zum Sitzen oder Liegen, dieses Unterkleid usw. bekäme, so wäre mir geholfen. Ich würde die Dinge schonen und euch Gefälligkeiten erweisen. Wer außer euch, die ihr als so freigiebig bekannt seid, gäbe mir dergleichen?

Wenn man auf solche Weise etwas zu erlangen sucht, so ist das eine Hindeuterei.

[4. *naipēsikātā*.] Was ist das Ausquetschen? Ein Habsüchtiger (geht hin und) sagt:

Eure Vorfahren haben sich durch Glauben, Gelübde-Befolgung und Gelehrsamkeit ausgezeichnet; darum sind sie unter Menschen oder Göttern wiedergeboren worden oder haben die Erlösung erreicht. Euch aber fehlen jene Vorzüge; daher werdet ihr nach dem Tode dem Unheil verfallen, wenn ihr nichts dagegen tut.

Wenn man auf solche Weise durch Lob und Tadel etwas zu erlangen sucht, so heißt das ein Ausquetschen.

[5. *lābhena lābha-niṣekṛtsutā*.] Was ist die Erzielung einer Erlangung mittelst einer andern? Wer von einer Familie ein Gewand oder eine Almosenschale oder sonst ein Erfordernis erhalten hat und nun solche Dinge einer andern Familie zeigt mit dem Bemerkn:

Die und die Familie hat mir in ihrer Freigebigkeit das und das geschenkt. Solltet ihr mir auch dergleichen zuwenden, so würdet ihr gleichfalls meine Zuflucht sein.

Wenn man in dieser Weise unter Berufung auf eine Erlangung eine neue ins Werk leitet, so heißt das die Erzielung einer Erlangung mittelst einer andern.

Auf Grund der acht Stellen, die im Vorstehenden mitgeteilt sind, beabsichtige ich nunmehr — wie immer von Prof. Leumann freundlich beraten — die fünf Ausdrücke ihrer Bedeutung nach festzulegen. Es wird sich dabei herausstellen, daß ich durchgehend sowohl von Rhys Davids wie von Heinrich Kern abweichen muß: ersterer hat beim Übersetzen der vierten Stelle in 'Dialogues of the Buddha' p. 15 f. die fünf Ausdrücke ins Englische zu übertragen, letzterer für drei Ausdrücke der dritten Stelle in den Hauptnachträgen des Böttlingk'schen Wörterbuches deutsche Bedeutungen anzusetzen versucht.

1. *kuhanā* mag man wohl am kürzesten mit 'Heuchelei' oder 'religiöse Gaukelei' übersetzen. Gemeint ist das bei manchen indischen Asketen, auch der Gegenwart, wahrzunehmende Bestreben, durch öffentliches Zurschautragen auffallender Selbstquälerien Ansehen und Almosen zu gewinnen. Man ersieht dies

sowohl aus der letzten der oben vorgeführten Stellen wie aus dem von einem *kuhaka* handelnden Jātaka 461. Eher bloß auf 'Heuchelei' führt die sechste unserer Stellen, die da drei Arten der *kuhanā* (*kāya-kuhanā*, *vāk-kuhanā*, *citta-kuhanā*) unterscheidet und beschreibt. Diese selbe Dreiteilung wird übrigens offenbar auch am Anfang des genannten Jātaka vorausgesetzt und ebenso bei Buddhaghosa, wenn er bei Erklärung unserer vierten Stelle im Zusammenhang mit *kuhaka* von 'three sorts of trickery' (Rhys Davids l. c. p. 15⁵) spricht. Wegen der dritten Art der *kuhanā* mag noch Śikṣāsamuccaya p. 131₆ verglichen werden, und ferner findet sich sowohl *kuhanā* wie *kuhaka* auch in Jātakamālā XXVIII Ed. p. 186₁₆ f. In der brahmanischen Literatur bezeichnet *kuhaka* ganz allgemein einen Gaukler oder Charlatan, während die Buddhisten den Gebrauch des Wortes beschränkt zu haben scheinen auf den, der innerhalb des Mönchtums als Gaukler erscheint. Nur in dem Worte *duṣkuhaka* 'schwer zu täuschen, skeptisch' zeigt sich auch bei den Buddhisten die allgemeinere Bedeutung; dasselbe wird im Divyāvadāna häufig gebraucht in der Wendung *duṣkuhakā Jambudvīpakāḥ* 'die Bewohner des Jambudvīpa sind schwer zu täuschen, d. h. sie lassen sich nicht leicht etwas aufbinden' p. 7₂₉. 8₂₆ f. 9₃₀. 10₂₃. 11₁₈. 12₃. 13₄. 14₂₃. 335₂₀. 336₁₈. 337₁₄; an den letzten drei Stellen *Jimbō*^o.

2. *lapanā* scheint fast mit *vāk-kuhanā* identisch zu sein, also etwa 'gauklerisches Gerede, Schwindelei' zu bezeichnen. Eine gewisse Berührung mit *kuhanā* geht jedenfalls daraus hervor, daß *lapanā* und *kuhanā* häufig zusammen gebraucht werden: *kuhana-lapanatā* Rāṣṭrapāla-pariprechā (vgl. Śikṣāsamucc. p. 268⁴); *na lapanā na kuhanā kartavyā* Śikṣāsamucc. p. 131₃; *kuhana-lapana-* ibid. p. 268₆ (oben p. 24₁₁ f.); *kuha lapa & nikkūha nillapa* Aṅguttaranik. II p. 26. — Kern (bei Böhrtlingk) übersetzt *lapanā* mit 'Geklatsch' und Rhys Davids *lapaka* mit 'droner out (of holy words for pay)'.

3. *naimittikā* wird man ohne Befragen der Tradition vielleicht am ehesten mit 'Zeichendeuterei' übersetzen wollen. Rhys Davids gibt denn auch in der vierten Stelle *nemittika* wieder mit 'diviner', und ebenso sieht Kern in dem *naimittikatva* der dritten Stelle einfach das Abstraktum zu dem in Mahāvīyutp 186₁₂₃ genannten *naimittika* 'Zeichendeuter'. Demgegenüber mag zunächst festgestellt werden; daß im Sinne von 'Zeichendeuter' abgesehen vom Lalitavistara und von der angegebenen Mahāvīyutpatti-Stelle bei den Buddhisten bloß *naimitta* (im Pāli *nemitta*) und *naimittaka* (im Pāli *nemittaka*) nachgewiesen sind: das Divyāvadāna hat *naimitta* & *naimittaka*, das Mahāvastu *naimitta*; im Pāli kommen zu den bei Childers aufgeführten Stellen noch Jātaka IV p. 124₂₉ und Milindapañha p. 299₃ (beide mit *ṭṭaka*). Wichtiger ist, daß die nördliche Überlieferung das *nimitta*, nach welchem unser Terminus benannt ist, durchgehends auffaßt als das Zeichen oder die Hindeutung, womit ein Mönch in unstatthafter Weise dem Laien irgend einen Wunsch zu erkennen gibt. Dies zeigen die sechste und die achte der mit-

geteilten Stellen, und mit ihnen stimmen die chinesischen Übersetzer der ersten und vierten genau überein. Man wird so daran erinnert, daß auch bei den Brahmanen *naimittika* für gewöhnlich nicht 'Zeichendeuter' heißt, sondern zu übersetzen ist mit: 'besondern Gründen oder Anlässen oder Umständen entsprechend' = 'gelegentlich' oder 'speziell'. Und man mag daher unsern Ausdruck etwa wiedergeben mit 'Hindeuterei, Motiviererei, Spezialisiererei', wobei der Gedanke zugrunde liegt, daß der richtige Mönch auf dem Almosengang sich nicht von diesen oder jenen Gelegenheitskapricen leiten lassen darf, sondern kurzweg hinzunehmen hat, was ihm an Almosen verabreicht wird.

4. *naiṣpeṣikā*. In der brahmanischen Literatur erfährt man durch den Gaṇa *saṃtāp'ādi*, daß *naiṣpeṣika* und *sāmpēṣika* als Ableitungen von *nīṣpeṣa* und *sampeṣa* in Gebrauch waren. Die Bedeutungen der vier Worte bleiben dabei dunkel; auch aus dem Kommentar zu Gaṇaratnamahodadhi 362 ist keine Auskunft zu gewinnen. Den Buddhisten ist bloß *naiṣpeṣika* und auch dieses nur in unserer Wortliste bekannt. Ihre südliche Tradition gibt keine Aufklärung über die Bedeutung (Rhys Davids denkt an 'Zauberer'). Die nördliche Tradition läßt erkennen, daß das 'Ausquetschen', was offenbar die etymologische Bedeutung von *nīṣpeṣa* gewesen ist, ziemlich ähnlich wie das deutsche Synonym 'Erpressen' gebraucht wurde für das Entlocken mittelst Drohungen. Es wäre *naiṣpeṣikā* also: Almosen-Erpresserei mittelst geistlicher Drohungen. Hierauf führt nicht bloß die letzte der acht Stellen, sondern auch in Hiuenthsang's Übersetzung der ersten Stelle seine Umschreibung von *naiṣpeṣikā* durch 'mit irgendwelchen Mitteln Reiben und Verlangen'. Immerhin ist möglich, daß unsere Übersetzung 'Erpressen' etwas zu bestimmt klingt und daß vielmehr ganz allgemein ein Ausbeuten gemeint ist. Ja selbst an ein Erzwingen kann gedacht werden im Hinblick darauf, daß *nīṣ-pīṣ* 'ausquetschen, zerquetschen' bei den Brahmanen im Bhāṭṭikāvya und bei den Buddhisten in Jātakamālā XVII 18 im Sinne von 'durchwalken, prügeln' vorkommt; allein man darf doch wohl kaum annehmen, daß buddhistischen Mönchen räuberische Gewaltanwendungen verboten werden mußten. — Vermutlich haben *sampeṣa* und *sāmpēṣika* ziemlich dieselben Bedeutungen gehabt wie *nīṣpeṣa* und *naiṣpeṣika*.

5. *lābhena lābha-nīṣcikiṣ(ut)ā*. Bei diesem Ausdruck ist die Bedeutung eher sicher zu stellen als die Form. Aus der achten Stelle ergibt sich, daß gemeint ist: das Herauslocken einer Gabe durch den Hinweis auf eine anderswo erhaltene. Eine Bestätigung dieser Wiedergabe liefert die in der dritten Stelle begegnende Nebenform des Ausdrucks: *lābhena lābha-nīṣpādāna* 'das Schaffen einer Gabe mittelst einer andern'. So durfte denn oben p. 23₁₁ wohl gesagt werden, daß auch die Schlußzeilen der sechsten Stelle, die von Ähnlichem reden, sich auf unsern Ausdruck

bezögen, obschon sie ihn allerdings nicht nennen. Was das letzte Wort des Ausdruckes betrifft, so kommt in Betracht, daß das Pāli ein Verbum *jigimsati* [Childers und Suttanipāta] oder *jigīsati* [Pāli Text Soc. Journal 1886 p. 134 f.] kennt, das bisher auf *jihīrsati* zurückgeführt wurde, von uns aber mit *jigīsati*, woran schon Childers dachte, identifiziert wird. Weil die nördlichen Quellen das Präfix *nīs* bieten, das in der Tat nicht zu entbehren ist, so muß *nijigimsitā[ro]* eine ungenaue oder verdorbene Schreibung für *nijigimsitā[ro]* sein. Die Grundform unseres Terminus wäre also *lābhena lābha-nir-jigīs[ut]ā*, und es wird bei den Nordbuddhisten eine unregelmäßige Verhärtung der Laute (vgl. *c* für *j* auch unten p. 43₂₀) stattgefunden haben. — Der Vollständigkeit wegen sei noch erwähnt, daß Kern *nīscikīrṣā* zögernd übersetzt mit 'der Wunsch zu vervollkommen oder zu vermehren' und daß Rhys Davids den Pāli-Ausdruck *lābhena lābham nijigimsitāro* wiedergibt mit 'ever hungering to add gain to gain'.

khadā 'Grube', bei den Buddhisten nur in *agni-khadā* 'Feuergrube' fol. 127^a. Suvarṇap. XV 10. Kāraṇḍavyūha p. 10₁₂. 37_{4 f.} 98_{5 f.} Mahāvvyutp. 245₂₁₉. Weil in den Kāraṇḍavyūha-Stellen von Höllen die Rede ist, so setzt Kern in den zweiten Nachträgen des Böhrling'schen Wörterbuches für *agni-khadā* die Bedeutung 'Höllenpfanne oder Höllenofen' an, was nicht zulässig ist. Die Brahmanen kennen *khadā* 'Grube' bloß im Kauśika-sūtra, wo dem Worte von Böhrling's Wörterbuch irrtümlich die Bedeutung 'Hütte, Stall' zugesprochen wird.

ganda 'Stamm' fol. 42^a (āṅkura-gaṇḍa-pattra-). Divyāvad. p. 100₁₆ (mūla-gaṇḍa-pattra-puṣpa-phala-bhaiṣajyāiḥ). 210₃₄ (mūla-pattra-gaṇḍa-puṣpa-bhaiṣajyāiḥ). Abhidharmakośa-vy. Calc.-MS. fol. 171^a (bijāṅkura-gaṇḍādi). Die gleiche Bedeutung schreibt der Jaina-Lexicograph Hemacandra dem Worte *gandī* zu. Dagegen ist den Brahmanen weder *gaṇḍa* noch *gandī* im Sinne von 'Stamm' bekannt. Sie brauchen aber, ebenso wie die Buddhisten, *gaṇḍa* vielfach für 'Block, Stück', und auf diesem Grunde ist offenbar die Bedeutung 'Stamm' erwachsen. Zugleich indessen hat sich eine leichte Berührung mit *kāṇḍa* 'Stück, Stengel' eingestellt; denn in der mit *bijāṅkura* beginnenden Wortreihe begegnet sonst immer *kāṇḍa*, nicht *gaṇḍa*. — Über *gaṇḍa* 'Block, Stück, Stamm' vgl. noch Pischel in den Sitz.-Ber. der Berl. Akad. 1903 p. 729 f.

grddhi f. 'Gier' einmal in der Bodhisattvabhūmi (agre manorame ca vastuni grddhiḥ) und ferner in Mahāvvyutp. 110₃₅ (āhāre grddhir bhavati). Im gleichen Sinne scheint auch **grddha* n. in Gebrauch gewesen zu sein, da sonst das Adjektiv *grddhin* 'gierig', welches im Epos und im Pāli (giddhin) vorkommt, kaum verständlich wäre.

caggh 'lachen', vgl. unter *saṃ-cagghati*.

dāridra n. 'Armut' zweimal in der Bodhisattvabhūmi; außerdem in Suvarṇaprabhāsottama IV 24. Bei den Brahmanen im großen Petersburger Wörterbuch aus Pañcatantra, Hitōpadeśa und Sāhitya-

darpaṇa belegt. Das Wort dürfte, obschon man allerdings dafür eher *dāridrya* erwarten sollte, kaum mit Böhrling zu beanstanden sein. **duṣkuhaka**, vgl. oben p. 26₁₅₋₃₁.

duṣṭula, vgl. unter *dauṣṭulya*.

dauṣṭulya n. Dieses Wort kommt bei den Nordbuddhisten in der Bedeutung 'Ungesittetheit' vor. Zuweilen (z. B. in der Bodhisattvabhūmi) unterscheiden sie eine solche des Körpers, der Rede und der Gedanken. Die Ungesittetheit des Körpers wird im Daśadharmaka-sūtra (Śikṣāsamucc. p. 116_{16 f.}) wie folgt definiert:

hasta-vikṣepaḥ pāda-vikṣepo dhāvaṇaṃ paridhāvaṇaṃ laṅghanaṃ pavanam, idam ucyate kāya-dauṣṭulyam iti.

Eine Ungesittetheit der Gedanken (citta-dauṣṭulya) kommt nach Haribhadra zu Aṣṭasah. Prajñāp. p. 232₁₄ beim Zerstreuten (vikṣipta-citta) zum Ausdruck. Beachtung verdient ferner eine Bodhisattvabhūmi-Stelle, die schildert, wie das im *kles'āvaraṇa* und im *jñey'āvaraṇa* beruhende *dauṣṭulya* (des Bodhisattva) allmählich schwindet. Hierbei wird das im *jñey'āvaraṇa* beruhende *dauṣṭulya* als ein dreifaches bezeichnet mit den Worten

trividhaṃ veditavyam: tvag-gataṃ phalgu-gataṃ sara-gataṃ ca, wo *tvag-gata* etwa mit 'äußer', *phalgu-gata* mit 'mittler' und *sara-gata* mit 'inner' wiedergegeben werden mag. Ein weiterer Zusammenhang, der uns das Wort *dauṣṭulya* bietet, ist eine lange in der Bodhisattvabhūmi begegnende Liste von *duḥkha*-Arten, welche schließt mit

ajñāna-duḥkham, aupacayikam duḥkham, ānuṣāngikam duḥkham, vedayita-duḥkham, dauṣṭulya-duḥkham.

Erwähnt mag schließlich Yaśomitra's Definition des Wortes sein, die in der Abhidharmakośa-vyākhyā Calc.-MS. fol. 273^a also lautet:

dauṣṭulyam kāya-cittayor akarmānyatā kleśānukūlatēty arthaḥ.

Unser Wort ist jedenfalls ein Vṛddhi-Abstraktum zu dem Adjektivum *duṣṭula* (Pāli *duṭṭhulla*), das in dem Ausdruck *duṣṭulā āpatti* (Pāli *duṭṭhullā āpatti*) 'schlimmes Vergehen' vorkommt, wofür auch kurzweg *duṣṭulā* gesagt wird: *duṣṭul'ārocana* 'das Anzeigen eines schlimmen Vergehens' und *duṣṭulā-praticchādana* 'das Verheimlichen eines schlimmen Vergehens' Mahāvvyutp. 261₆ und 54; vgl. dazu Vinaya-piṭaka vol. IV (Sutta-vibhaṅga) p. 31₁₉ und 127₂₉. Merkwürdig ist, daß *dauṣṭulya*, wie die mitgeteilten Stellen zeigen, für leichte, dagegen *duṣṭulā* (mit oder ohne *āpatti*) nach dem Zeugnis der nördlichen und südlichen Buddhisten für schwere Vergehen gebraucht wird.

Bekanntlich unterscheiden die Handschriften *ṣṭ* und *ṣṭh* selten genau. Von den Handschriften aus lassen sich also sowohl die Schreibungen *dauṣṭulya* und *duṣṭulā* wie *dauṣṭhulya* und *duṣṭhulā* verteidigen. Wahrscheinlich ist allerdings, daß auf Grund des Anklanges an *sthūla* durchschnittlich die Schreibungen mit *ṣṭh* beabsichtigt wurden. Dieser Anklang ist indessen nach der Ansicht von Prof. Leumann nur ein zufälliger, da Adjektiva kaum mit *duṣ*

zusammengesetzt würden. Vielmehr scheine eine mit dem Prakrit-Suffix *ulla* oder *olla* von *duṣṭa* aus entstandene Erweiterung vorzuliegen. Darnach heiße *duṣṭulā āpatti* wörtlich nichts weiter als 'schlimmes Vergehen' — ein Ausdruck, dem man wahrscheinlich sehr früh in Anlehnung an *sthūla* den Sinn von 'schlimm-grobes Vergehen' gegeben habe. Möglich sei zwar vielleicht auch, daß das Adverbium *duṣṭhu* zu Grunde liege, an welches das Suffix *la* angetreten wäre. In diesem Fall würde natürlich *daṣṭhulya* und *duṣṭhulā* zu schreiben sein. Kern hat sich in den Hauptnachträgen des Böhlingk'schen Wörterbuches für die Anlehnung der Worte an *sthūla* oder *duṣṭhu* entschieden. Er schreibt daher *dau(h)sthulya* (obschon die dazu citierte Mahāvvyutpatti-Stelle *dauṣṭulya* bietet) und *duṣṭhul'ārocana* sowie (mit falscher Kürzung des *ā*) *duṣṭhulā-praticchādana*.

dhandha 'dumm, träge'. Dieses buddhistische Adjektiv, das im Pāli unter Preisgabe der ersten Aspiration *dandha* lautet, führt mir Professor Leumann auf *dhy-andha* 'verstandesblind' zurück. Die Sanskrit-Stellen, an denen entweder das Wort selbst oder eine Ableitung desselben begegnet, sind folgende:

dhandha 'dumm' fol. 5^a [*a*- 'nicht dumm']. Divyāvad. p. 488₂₇ [gedruckt *dhanva*]. — *dhandha-prajña* 'von langsamem Begreifen' fol. 71^a. Śikṣāsamucc. p. 7₉ [gedruckt *dhanva-pr*°]. — *dhandhābhijñā* 'langsame Intuition' (Gegensatz *kṣiprābhijñā*) fol. 122^a. Mahāvvyutp. 58. — *dhandhēndriya* 'schwachsinnig' fol. 86^b. — Adverb *dhandham* 'langsam' fol. 71^a. 77^b [MS. *dhanvam*]. — *dhandhatā* 'langsames Begreifen' oder 'Torheit' Pañcakrama III 25 [MS. *dadhvatā*, gedr. *dandhatā*]. — *dhandhatva* n. = °tā Haribhadra zu Aṣṭasah. Prajñāp. p. 326₄ [MSS. *vandhatva*]. — *dhandhī-kriyate* 'wird verlangsamt oder geschwächt' Śikṣāsamucc. p. 7₁₁ [gedr. *dhanvī-kr*°].

dhandhaka 'unerfahren' Aṣṭasah. Prajñāp. p. 238₁₃ [gedr. *dvandhaka*, Haribhadra's Kommentar *dhanvaka*].

dhandhāyati 'er ist schwach im Begreifen' Aṣṭasah. Prajñāp. p. 176₉. 284₄. 326₄; an allen drei Stellen *dhanvāy*° gedruckt. — *a-dhandhāyamāna* 'nicht säumend' fol. 109^a.

Innerhalb der brahmanischen Literatur wird unsere Wortsippe nur vom Trikaṇḍaśeṣa beachtet, indem er die Neutra *dhandha* (statt *dhandhatva*) und *dhāndhya* mit der Bedeutung *apātava* verzeichnet, das mit 'Unklugheit' (nicht, wie es im Böhlingk'schen Wörterbuch unter *dhāndhya* geschieht, mit 'Unwohlsein') wiederzugeben ist.

niyāma und **nyāma**. Pāṇini erwähnt *niyāma* als Nebenform von *niyama*. Ähnliche Doppelformen sind in früher Zeit von manchen Verben aus gebildet worden; wir finden dann zum Teil die eine Form nur bei Brahmanen und die andere oder beide zugleich bei Buddhisten erhalten. In unserm Fall ist das Formenpaar bei Süd- und Nord-Buddhisten vorhanden, aber im Allgemeinen der Bedeutung nach geschieden.

niyāma begegnet zunächst im Pāli in der Bedeutung 'Weise, Art, Bestimmtheit'. Außer den bei Childers aufgeführten Stellen sehe man Samyutta-nikāya II p. 25 dhammaṭṭhitā dhammananiyāmatā.

Außerdem bezeichnet *niyāma*, wofür im Norden oft die Kürzung *nyāma* auftritt, eine Stufe der Vollendung. Gewöhnlich zeigt sich diese Bedeutung in der Verbindung *samyaktva-n(i)yāma* oder *bodhisattva-n(i)yāma*, und es scheint, daß, wenn *n(i)yāma* allein im angegebenen Sinne vorkommt, es als Abkürzung von *samyaktva-n(i)yāma*, was wörtlich 'die Vollendungsrichtung' wäre, anzusehen ist. *n(i)yāma* allein finden wir an folgenden Stellen:

Samyutta-nikāya I p. 196 ye *niyāma-gata-dasā* [metrisch für *gata-niyāma-dasā* = *gata-niyāma-dasāḥ*] 'die die *niyāma*-Stufe erreicht haben';

Suttanipāta 55 patto *niyāmaṃ*, 371 *niyāma-dassī*;

Śikṣāsamuccaya p. 270₄ f. *avakrānta-niyāma* und *anavakrānta-n*° 'der die *niyāma*-Stufe erreicht resp. nicht erreicht hat';

Mahāvvyutpatti 48₄₆ *nyāma-pratipanna* 'der die *nyāma*-Stufe erreicht hat';

Lalitavistara p. 31₂₀ & 34₁₀ und Haribhadra zu Aṣṭasah. Prajñāpār. p. 337₅ f. *nyāmāvakramaṇa*[tā] 'das Erreichen der *nyāma*-Stufe'. [Rājendralāla Mitra druckt *nyāyāvāk*°, Lefmann *nyāy'āk*°, Kern bei Böhlingk *nyāyāvāk'āk*°.]

samyaktva-niyāma begegnet in folgenden Zusammenhängen:

Samyutta-nikāya III p. 225 *okkanto sammatta-niyāmaṃ* parallel mit oder umschrieben durch *sappurisa-bhūmiṃ okkanto*;

Aṣṭasah. Prajñāpār. p. 33₁₈ f. ye tv *avakrāntāḥ samyaktva-niyāmaṃ*;

Bodhisattvabh. fol. 133^a *samyaktvanyāmāvakrānti*.

Da nach der Mahāyāna-Lehre das *samyaktvanyāmā*-Stadium zur Buddhaschaft führt, so ist da auch der Ausdruck *bodhisattva-n(i)yāma* im Sinne von *bodhisattvasamyaktva-n(i)yāma* 'der dem Bodhisattva eigene Vollkommenheitszustand' in Gebrauch:

Aṣṭasah. Prajñāpār. p. 322₅ f. *bodhisattvanyāmāvakrānti*, p. 331₁₀ *bodhisattva-nyāmam avakrāntāḥ*; beide Stellen, in der Ausgabe falsch gedruckt.

Noch sei erwähnt, daß in der Mahāvvyutpatti (245₂₈ 101) die Ausdrücke *niyama*, *nyāma*, *nyāma* und *nyāmāvakrānti* der Reihe nach aufgeführt werden, woraus man schließen muß, daß in gewissen Texten im Sinne von *n(i)yāma* auch *niyama* vorkomme.

Eine nördliche Quelle, die älter ist als die bisher genannten Texte der Nordbuddhisten, nämlich das bloß im Chinesischen (und Tibetischen?) erhaltene Jñānaprasthāna, enthält auch schon den Ausdruck *samyaktvan(i)yāmāvakrānti*. In dem zugehörigen Kommentar, der zur Zeit Kaṇiṣka's entstanden sein soll — er führt den Titel Abhidharma-mahāvibhāṣā und ist ebenfalls nur im Chinesischen (und Tibetischen?) vorhanden —, wird dann jener Ausdruck sehr ausführlich behandelt, wobei sich zeigt, daß das Wort *n(i)yāma* schon in vorchristlicher Zeit zu den mannigfaltigsten

Auffassungen Anlaß gegeben hat. Es werden nämlich fünf Haupt-Ansichten mit vielen Unter-Ansichten verzeichnet:

I. Als Bestandteile von *nyāma* werden *nī*, das die Bedeutung von *nīs* haben soll, und *āma* 'roh' angesetzt. So bekommt *nyāma* die Bedeutung 'Entrohung', wobei im Allgemeinen die Kleśa's als 'das Rohe', von dem man sich in dem gemeinten Stadium befreit, aufgefaßt werden. Indem bei der weitem Ausdeutung noch zahlreiche Differenzen in der Begriffsbestimmung hinzukommen, ergeben sich hier neun Unteransichten.

II. Der Zusammenhang von *n(i)yāma* und *niyama* wird richtig erkannt und *niyāma* teils von vier Unteransichten als 'Bestimmtheit', teils von einer fünften Unteransicht als 'Festhaltung' gedeutet.

III. Als Meinung der zu den Sautrāntika's gehörenden Dārṣṭāntika's wird angegeben, daß *niyāma* 'Fessellosigkeit' bedeute, indem *nī* den Sinn von *nīs* und *yāma* die Bedeutung 'Fessel' habe.

IV. Die Meinung der Śābdika's soll sein, daß in *niyāma* der Bestandteil *yāma* mit 'das Gehen' zu übersetzen sei (also zur Wurzel *yā* gehöre). Indem dabei *nī* in doppelter Weise aufgefaßt wird, ergeben sich hier zwei Unteransichten:

1. *nī* soll = *nīs* sein und *niyāma* 'das Nichtgehen' d. h. 'das nicht in die Durgati Eingehen' bedeuten.
2. *nī* soll ähnlich wie in *nyāya* auf das Vernünftige hindeuten und *niyāma* also 'das Eingehen in die Vernünftigkeit' bezeichnen.

V. Es wird wie bei II an *niyama* gedacht und *niyāma* mit 'Schranke (oder Mittellage) zwischen Weltlichkeit und Geistlichkeit' gedeutet, wobei sich, was die weitem Einzelheiten betrifft, fünf Unteransichten bilden.

Der Inhalt der genannten Abhidharma-mahāvibhāṣā ist etwa im fünften Jahrhundert unserer Zeitrechnung von Vasubandhu in 600 Strophen, die den Titel Abhidharmakośa-kārikā führen, und in einem zugehörigen Kommentar neu dargestellt worden. Hier werden von den obigen Ansichten bloß summarisch die unter I und II genannten beachtet. Späterhin finden wir bei Hiuen-thsang nur die erste Auffassung vertreten, indem er in allen seinen Übersetzungen von Sanskritwerken das Wort *n(i)yāma* stets mit 'Entrohung' wiedergibt. Bei andern chinesischen Übersetzern zeigt sich dagegen öfter die Auffassung II, indem sie *n(i)yāma* mit 'Bestimmtheit' und ähnlichen Worten umschreiben. Diese zweite Auffassung finden wir auch bei Yaśomitra, der ungefähr im achten Jahrhundert die erwähnte Abhidharmakośa-kārikā sowie den zugehörigen Kommentar Vasubandhu's in der Abhidharmakośa-vyākhyā ausführlich erklärt. Zur Bestätigung seiner Darlegungen verweist Yaśomitra auf die über die Identität von *niyāma* und *niyama* handelnde Regel Pāṇini's (III 3₆₃).

Prof. Leumann empfiehlt mir, für *niyāma* als Grundlage die Bedeutung 'Einschränkung' oder 'Regulierung' anzusetzen, woraus

einerseits bloß im Pāli die Bedeutung 'Weise, Art' ('way, manner' Childers), andererseits bei Süd- und Nord-Buddhisten in der Verbindung *samyaktva-niyāma*, in welcher nachträglich der erste Bestandteil auch hätte weggelassen werden können, die Bedeutung 'Bezirk' oder 'Richtung' hervorgegangen wäre. Die *samyaktvaniyā-māvakraṇṭi* würde also wörtlich 'das Eintreten in den Bezirk oder in die Richtung der Vollkommenheit' sei. Wenn die nördliche Tradition auf die Ableitung von *āma* verlief, so sei der Grund offenbar der, daß sie das Wort *niyāma* in der profanen Verwendung, die im Pāli gegeben ist, nicht kannten. Sie konnten also nur von dem in *samyaktva-niyāma* vorliegenden Gebrauch aus eine Etymologie versuchen und mochten, weil es im Sanskrit ein paar Worte (nikilbiṣa, nikhila, nirāga usw.) gibt, in denen *nī* scheinbar = *nīs* ist, an eine Zerlegung in *nī* und *āma* denken.

nīs-piṣ vgl. oben p. 27.

nihsarana n. vgl. unter *pratisaraṇa*.

naimittikatā vgl. oben p. 26 f.

naiṣpeṣikatā vgl. oben p. 27.

nyasana n. in einer Liste von Fertigkeiten (lipi-gaṇana-nyasana-saṃkhyā-mudr'ādīnāṃ) fol. 43^a. 84^a. Offenbar im selben Sinne wie hier *nyasana*, steht im Divyāvadāna (p. 3₁₈ und 26₁₂) innerhalb einer ähnlichen Liste das Wort *nyāsa*. Man vermutet vom Sanskrit aus die Bedeutung 'Niederschreiben, Hinzeichnen'; aber Hiuen-thsang übersetzt *nyasana* mit 'Messen'.

nyāma m. vgl. unter *niyāma*.

pams. Diese Wurzel schreiben die Buddhisten wie der Dhātupāṭha mit kurzem *a*, während die in der brahmanischen Sprache allein üblichen Ableitungen *-pāmsana* und *-pāmsin* 'besudelnd, verunehrend' sowie das im Trikaṇḍaśeṣa erwähnte *pāmsanā* = *avajñā* samt dem alten Worte *pāmsi* 'Staub' stets mit langem *ā* geschrieben werden. Wenn der Dhātupāṭha unserer Wurzel die Bedeutung *nāśana* gibt, während er *lūṣaṇa* sagen sollte, so wird dies darauf beruhen, daß er überhaupt die Bedeutungen der Wurzeln recht unbestimmt fixiert. Während er ferner das Verbum sowohl nach der ersten wie nach der zehnten Präsenklasse flektiert wissen will, finden wir in der buddhistischen Literatur bloß Formen der zweiten Art, und sprachgeschichtlich ist denn auch, wie mir Prof. Leumann mitteilt, nur *pamsayati* als echt denkbar, da das Verbum offenbar ein Denominativum zu dem Adjektivum **pamsi* darstelle, welches nach Mustern wie *ṛjī*: *ṛjī*- neben *pāmsi* zu vermuten sei. Gewöhnlich erscheint *pamsayati* in der Wendung *ātmānam utkarṣayati parān pamsayati* 'er streicht sich selber heraus und macht andere herunter'. Diesem Verbaldruck entsprechend begegnet in der Bodhisattvabhūmi auch die Substantiv-Verbindung *ātmōtkarṣanā para-pāmsanā*, und ähnlich steht in einer Glosse zum Śikṣāsamuccaya (p. 10⁴) der Dvandva-Dual *ātmōtkarṣa[nā]-parapāmsane*. Nach dem Gesagten dürfte es nicht gerechtfertigt sein, wenn in den Hauptnachträgen

von Böhlingk's Wörterbuch die Kürze des ersten Vokals von *paṃsaka* und *paṃsana* beanstandet wird.

parijaya m. Dieses in Bodhisattvabhūmi fol. 5^b (a-p^o) und in der Aṣṭasah. Prajñāp. (z. B. p. 322, 332, 356₁₄, 370₃₋₁₆₋₁₇), ferner bei Yaśomitra vorkommende Wort entspricht nach der Ansicht von Prof. Leumann möglicherweise dem brahmanischen *paricaya* 'Vertrautheit mit, Studium'. Da *paricaya* in der Sprache ziemlich isoliert stand, würden es die Buddhisten, indem sich -c- wie in dem unten p. 36 zu nennenden **pārācika* zu -j- erweichte, an die Wurzel *ji* angelehnt und im Sinne von 'Bemeisterung' aufgefaßt haben. Bloß in der Bodhisattvabhūmi, nicht in der Aṣṭasah. Prajñāp., übersetzt Hiuenthsang *parijaya* mit 'Anhäufung', so daß man fast denken sollte, sein Exemplar des erstern Werkes habe eine Randglosse *paricaya* gehabt, die er etymologisch wiedergegeben haben würde. Die Mahāvīyutpatti verzeichnet außer *parijaya* (245₁₃₀) die beiden Ausdrücke

126₆₂ *vacasā parijetā* und 63 *parijitāḥ*,
die im Chinesischen mit

62 'das Reifen des Verdienstes' und 63 'sehr rein' übersetzt werden. Vielleicht ist in beiden Fällen auch die entsprechende Form mit *c* gemeint (*paricetā* und *paricetāḥ*). Aber *vacasā* wird irgendwie fehlerhaft sein. Den Zusammenhang von *parijitāḥ* mit unserm *parijaya* sichert die Tatsache, daß letzteres Wort in der chinesischen Übersetzung der Mahāvīyutpatti wiedergegeben wird mit: "das für immer Reinmachen oder die Gewandtheit (Vertrautheit mit)". Deutlich im Sinne von 'Überwindung', also ganz als Verstärkung von *jaya* empfunden, begegnet *parijaya* schon an der zweiten der oben erwähnten Aṣṭasahasrikā-Stellen und wohl auch bei Yaśomitra (Abhidh.-vy. Calc.-MS. fol. 250^a atra samāsato 'śubhāyāṃ vartamāno yog'ācāras trividhaḥ: ādikarmikaḥ kṛta-parijayaḥ atikrānta-manasikāraś ca). — In den Hauptnachträgen von Böhlingk's Wörterbuch übersetzt Kern das obige *parijetā* mit 'Sieger'.

paritasyati 'er wird entmutigt'. Von diesem in Mahāvīyutp. 245₁₀₉ verzeichneten Verbum findet sich in der Bodhisattvabhūmi außer dem Aktivum auch das Medium (a-paritasyamāna 'nicht entmutigt werdend'). In der ältern Literatur liefert der Gaṇḍavyūha die Ableitung *aparitasyanatā*¹⁾ und das Vajradhva-sūtra ein Kompositum *aparitasyanābhīmukha* 'nicht zur Mutlosigkeit geneigt'²⁾.

1) vgl. Śikṣāsamuccaya p. 35₆ (gedruckt *aparīṇamanatā*) und 36, (gedruckt *aparitasyanatā*). In der Bodhicaryāvatāra-panjikā, wo der Zusammenhang ebenfalls citiert wird, steht beidemal 'tasan' statt 'tasyan'. Der Purismus 'tasan' erscheint zum Teil auch in den Gaṇḍavyūha Handschriften: das Cambridge-Exemplar Add. 1467 setzt beidemal und das Exemplar der Royal Asiatic Society das erste Mal 'tasan' voraus!

2) vgl. Śikṣāsam p. 25, (gedruckt *aparitasya*).

Im Verlauf hat man in puristischer Weise *aparitasyana* durch *aparitasana* ersetzt, so daß denn diese Form teils als Variante in ältern Werken und teils als Textlesart in jüngeren (z. B. in der Bodhisattvabhūmi) vorkommt. Vasubandhu gebraucht *paritāsa* 'Mutlosigkeit' in der von Yaśomitra (Abhidh.-vy. Calc.-MS. fol. 249^b) wie folgt kommentierten Stelle:

labdhenāpraṇītenāprabhūtena paritāsa iti paritāso daurmanasyam, tena hi paritasyati upakṣiyata ity arthaḥ; apraṇītatvād aprabhūtatvād vā tena labdhena paritāso 'saṃtuṣṭiḥ.

Im Pāli haben wir das Präsens *paritassati* nebst den Ableitungen *paritassā(n)*, *paritassana* und *paritassanā*; vgl. außer Childers den Saṃyuttanikāya-Index und die bei Rhys Davids 'Dialogues' p. 53¹ gesammelten Stellen.

Die Wurzel — hier spricht Prof. Leumann allein — ist offenbar *tams*, nicht etwa *tras*, wie meist vermutet worden ist. Zufällig freilich hat *trasati* 'er zittert, erschrickt' ziemlich dieselbe Bedeutung wie *paritasyati*; allein

erstens ist die Präsensbildung verschieden: neben *trasati* stellt sich erst vom Epos an das Präsens *trasyati* ein, indem jedenfalls die intransitive Bedeutung von *trasati*, vielleicht auch die Beeinflussung durch unser Verbum, das Entstehen jener Nebenform veranlaßte.

zweitens wäre nicht einzusehen, warum bei den Buddhisten, zumal ihnen das Verbum *tras* bekannt genug ist, in Verbindung mit *pari-* jede Spur des wurzelhaften *r* verschwunden sein sollte. drittens ist nicht etwa **tasyati*, das gar nicht vorkommt, bedeutungsgleich mit *tras(yati)*, sondern nur *paritasyati*, in welchem Verbum offenbar das Präfix einen wesentlichen Anteil an der Bedeutung hat.

viertens wird *paritasyati* insofern durch den Dhātupāṭha beglaubigt, als er ein Präsens *tasyati* (das nach ihm zu einer angeblichen Wurzel *tas* gehören würde) mit der Bedeutung 'upakṣaya' verzeichnet. In der grammatischen Tradition ist dann zwar dieses 'upakṣaya' vielfach nicht verstanden worden, so daß sich da die Varianten *upakṣepa* und *utkṣepa* als vermeintliche Sonderbedeutungen festsetzten. Die richtige und einzig authentische Bedeutung 'upakṣaya' klingt aber nach in dem *upakṣiyate* der vorhin mitgeteilten Kommentarstelle, was erkennen läßt, daß Yaśomitra nicht bloß Pāṇini's Grammatik (worüber oben p. 32₄₄ f.), sondern auch den Dhātupāṭha zu Rate zog.

Ist somit nicht an *tras* zu denken, so kann nur die alte Wurzel *tams* in Frage kommen, und zu erwägen bleibt bloß, wie von der Bedeutung dieser Wurzel aus sich diejenige von *paritasyati* begreifen läßt. Wie das Germanische und Litauische in Verbindung mit dem Indischen zeigen, hat *tams*, das natürlich eine Erweiterung von *tan* ist, ursprünglich die Bedeutungen 'ziehen, zerren, recken, reißen, schütteln, stoßen'. In Indien ist das Verbum nur im Veda

lebendig geblieben, aus welchem hier z. B. das Nomen *a-parātamsa* 'das Nichtweggestoßenwerden' erwähnt sei. Die nachvedische Sprache der Brahmanen kennt außer einigen altererbten Ableitungen wie *vitasti* 'die Spanne' (wörtlich 'Auseinanderreckung von Daumen und Zeigefinger') und *tasara* 'das (hinundhergerissene) Weberschiffchen' [wofür in Anlehnung an die Wurzel *tras* auch *trasara* aufkam, während das Pāli neben *tasara* in Udāna III 7 die beachtenswerte Variante *tamsara* erhalten hat] unter Anderm noch folgende Spuren der Wurzel *tams*:

avatamsa ('Abgerissenes') und *uttamsa* ('Ausgerissenes'), beides gebraucht für den Strauß, der als Gehänge am Ohr oder als Kranz auf dem Kopfe getragen wird.

tantasyati, ein Intensivum, das ungleich den vedischen Intensivformen *vi-tantasaṁte* und *vi-tantasāyā* auf einen Gemütszustand angewandt zu sein scheint und vielleicht mit 'er quält sich, zermartert sich' zu übersetzen ist.

An das letztere Wort nun schließt sich offenbar der Bedeutung nach das buddhistische *paritasyati* einigermaßen an, insofern es auch irgendwie von der Zerrissenheit oder Erschüttertheit des Gemütes gebraucht wird. — Nach all Diesem könnte es scheinen, als ob Vasubandhu's *a*-Nomen *paritāsa* statt eines sprachgeschichtlich korrekten **paritamsa* nach dem laut- und bedeutungsähnlichen Verhältnis von *paritras(y)ati* 'er zittert, erschrickt' zu *paritrāsa* 'Schreck, Angst' gebildet wäre; indessen wird *°tāsa* gestützt durch *sūle uttāseti* 'er spannt auf den Pfahl' Jātaka I p. 326₂. 499₁₄. 500₁₁₋₁₃. II p. 443₆.

parājajika und **parajika**. Diese beiden Worte begegnen bei den Nordbuddhisten als Bezeichnung eines den Austritt aus dem Orden bedingenden Vergehens. Im Pāli kommt bloß *pārājika* im selben Sinne vor, und da dieses Wort nach Ausweis des jainistischen Äquivalentes *pārāñciya* offenbar eine Vyddhi-Ableitung von *parā(ñ)c* darstellt¹⁾, deren Grundform **pārācika* gewesen ist, so muß *pārājajika* eine Neubildung sein, die entstand, weil man bei den nördlichen Buddhisten wie bei den südlichen in *parājika* die Wurzel *jī* vermutete und das damit gekennzeichnete Vergehen deutete als 'hervorgegangen aus einer (geistlichen) Niederlage (*parā-jaya*)'. In der Tat ist aus den chinesischen Übersetzungen Itsing's ersichtlich, daß im alten Kanon der Nordbuddhisten nur die Form *pārājika* in Gebrauch war. Wann die Nebenform *pārājajika* aufkam, wird kaum zu ermitteln sein. Asaṅga verwendet sie durchgehends (z. B. in dem oben p. 18₃₆ ausgehobenen Kompositum), und unter den Späteren erklärt Jinamitra in dem bei Nanjio unter No. 1127 erwähnten Werke den Terminus so, daß er sowohl auf

¹⁾ vgl. Professor Lehmann's Ausführungen in Professor Takakusu's Pāli Chrestomathy p. LXVII f. Die Erweichung eines intervokalischen *c* wurde auch oben p. 33 beim Worte *parijaya* angenommen.

pārājika wie auf *pārājajika* Bezug zu nehmen scheint. Bei Hiuenthsang ist die letztere Form deutlich zu erkennen.

pratividhyati 'er durchdringt' im Sinne von 'er versteht, begreift'; **pravedha** m. 'das Begreifen'. Beide Worte sowohl in der Bodhisattvabhūmi wie im Śikṣāsamuccaya, bloß das zweite im Mahāvastu. Im Pāli *pativijjhati*, *pativijjhana*, *paṭivedha*, *duppa-tivijjha* (dies in Saṃyutta-nikāya V p. 454).

prativedha m. 'das Begreifen', vgl. soeben.

pratisaraṇa n. wörtlich 'der Ort, auf den man hinzugehen d. h. sich verlassen kann' = Zuflucht oder Stütze; oft am Schluß eines Bahuvrihi-Kompositums 'sich stützend auf' oder 'mit einer Stütze versehen'. Weil das Wort als Korrelat zu *nīhsaraṇa* 'die Entfliehung aus' vorkommt, so ist die Schreibung mit *s* gesichert. Überdies begegnet in der Bodhisattvabhūmi bei Behandlung der vier 'Stützen' auch das Verbum *pratisarati* 'er stützt sich auf oder nimmt seine Zuflucht bei', und ebenso erscheinen im Saṃyutta-nikāya in Verbindung mit *nissaraṇa* die Verbalformen *nissaranti* und *nissareyyum*. Im Divyāvadāna und anderwärts wird unser Wort fälschlich mit *ś* geschrieben, also mit *śaraṇa* 'Zuflucht' in Zusammenhang gebracht. Auch Childers meint es im Pāli so auffassen zu müssen. Sogar bei *nīhsaraṇa* trifft man vielfach (im Mahāvastu, Śikṣāsamuccaya usw.) die irrtümliche Schreibung mit *ś*.

Der Dharma wird gelegentlich *sa-nīhsaraṇa sa-pratisaraṇa* genannt im Sinne von 'mit Entfliehungen (aus der Weltlichkeit) und mit Zufliehungen (oder Zufluchten) versehen':

fol. 86^b ... sa-nidānaṃ ... dharmāṃ deśayati sa-nīhsaraṇaṃ sa-pratisaraṇaṃ sa-parākramaṃ sa-prātibhayaṃ.

Sumāgadhā'vadāna § 22 ... sa-nidānaṃ ... nānidānaṃ, sa-nissaraṇaṃ nānissaraṇaṃ, sa-parikramaṃ nāparikramaṃ, sa-pratisaraṇaṃ nāpratisaraṇaṃ, sa-prātibhayaṃ nāprātibhayaṃ.

Hiebei sollen unter den 'Zufluchten' die vier in Mahāvvyutpatti 74 sowie in der Bodhisattvabhūmi aufgeführten Zufluchten gemeint sein. Doch könnte man im Hinblick auf Saṃyutta-nik. IV p. 221₁₁ vielleicht auch Buddha, seine Lehre und seine Gemeinde als die Zufluchten auffassen. Die 'Entfliehungen' oder 'Entrinnungen' sind, wie dem Saṃyutta-nikāya zu entnehmen ist, solche aus *dukkha* und *jarā-marāṇa* oder aus den fünf *upādāna-kkhandha*'s (*rūpa*, *vedanā*, *saṃskāra* usw.). Eine solche Entrinnung wird wie folgt definiert: vo rūpasmiṃ chanda-rāga-vinayo chanda-rāga-pahānaṃ idam rūpassa nissaraṇaṃ (Saṃyutta-nik. III p. 62).

praktischen 'Entfliehungen' fol. 60^a; 'verfallen' Śikṣāsam. p. 56₂. Dazu die Präsensform *biṣjate* = Pāli *biṣjati* (und *prabhiṣjati*) in einer Deutung des Wortes *biṣa* Aṣṭasāhi, Prajñāp. p. 256₇. 11. Mahāvvyutp. 154₁₀. Saṃyutta-nik. IV p. 52. Im brahmanischen Sanskrit überall *r* statt *l*. Vielleicht ist *l* zum Teil Dissimulationserscheinung; dann müßte es in den *pra*-Formen entstanden und von da ins Simplex eingedrungen sein.

phalgu. Bekannt ist dieses Wort als Adjektivum in der Bedeutung 'nichtig'. Es mag so vielleicht als Gegensatz von *sāra* 'hauptsächlich' vorkommen. Indessen scheint dasselbe an der oben p. 29₁₉ aufgeführten Stelle, weil es da in einen Gegensatz nicht bloß zu *sāra*, sondern auch zu *tvac* tritt, als Substantivum gebraucht zu sein und den zwischen Mark und Rinde befindlichen Teil eines Stengels zu bezeichnen.

bhandayati 'er höhnt', **pratibhandayati** 'er höhnt wieder'. Beide Verba in der Bodhisattvabhūmi. Außerdem in diesem Text — wie auch im Pāli — *bhaṇḍana* n. 'Streit', wofür in Divyāvad. p. 164₂₅ irrtümlich *bhāṇḍana* geschrieben ist. Die Mahāvvyutpatti (269₁) verzeichnet die Mahnung *bhaṇḍitena na pratibhaṇḍitavyam*. Im Pāli folgt das Verbum meist der ersten Präsensklasse (*bhaṇḍati* und *patibhaṇḍati*, vgl. Childers und Samyutta-nikāya I p. 162), und die gleiche Flexion wird auch im Dhātupāṭha (aber als Medium) gefordert (*bhaṇḍate*). Literarisch belegt ist bisher bei den Brahmanen bloß *bhaṇḍaniya* 'zu verlöhnen'. Mit *ud*: [*ubbhaṇḍeti* 'sie hänselt' Konjektur Pischel's im Therīgāthā-Komm. und] *ubbhaṇḍita* 'verunziert' (durch Lappen, *civarehi*) in Mahāvagga VIII 13₁. Aus der in Divyāvad. p. 263_{14f.} und 575₂₄ begegnenden Zusammensetzung *vibhaṇḍayati* ('das Gesicht, *mukham*) verziehen' ersieht man, daß als Grundbedeutung unserer Wurzel anzusetzen ist (höhnende) Grimassen schneiden.

bhājana-loka m. 'die Welt der Gefäße (oder Gegenstände)', eine in der Bodhisattvabhūmi und bei Haribhadra mehrfach vorkommende Bezeichnung für die leblose Welt. Im Gegensatz dazu heißt die Welt der Lebewesen: *sattva-loka*. Vgl. auch p. 40 Mitte. **-bhāṇin** 'sprechend' fol. 138^a in der Liste der 32 Merkmale Buddha's: *brahma-svaraḥ kalaviṅka-manojña-bhāṇi dundubhi-svara-nirghoṣaḥ* [in Mahāvvyutp. 17₁₃ steht bloß *brahma-svaraḥ*]; ferner im Ratnamegha-sūtra (oben p. 24₆): *manda-bhāṇi mṛdu-bhāṇi . . . priya-bhāṇi*. **manoratha** m. 'Wunsch'. Dieses bekannte Wort ist, was Jacobi bemerkt hat (vgl. Wackernagel's Altindische Grammatik I § 52), aus *mano'rtha* 'Herzenssache' hervorgegangen, indem sich eine volksetymologische Scheinbedeutung 'Herzenswagen' oder 'Gemütswagen' (*mano-ratha*) einstellte. Auf diese Scheinbedeutung wird in brahmanischen und buddhistischen Schriftstellern vielfach angespielt. Zum Beispiel heißt es in Rāmāyana V 19₇:

saṃkalpa-haya-samyuktair yāntim iha manorathabhiḥ;

ferner bei Kālidāsa in Śakuntalā VI 10

ete manorathānām ataṣṭa-prapātāḥ

und in Kumārasambhava V 1

bhagna-manorathā 'deren Gemütswagen gebrochen ist' d. h. 'deren Wünsche vereitelt sind'.

Ähnliche Stellen aus der buddhistischen Literatur sind:

Āśvaghoṣa's Buddhacar. II 2 *nidhīm . . . manorathasphāpya utbhiḥ . . . bhūtaṃ* 'Schätze, die sogar für seinen Herzenswagen d. h. für

seine Wünsche zu übermäßigen Lasten wurden' so nach Prof. Leumann in den Nachrichten der Göttinger Ges. der Wiss. 1896 p. 86);

fol. 148^b *paripūrṇa-manorathaḥ . . . -bhūmim avakrānto bhavati*.

rikta und **rikta-muṣṭi**, vgl. oben p. 21 unter *udrikta*.

riṇcati 'er überläßt', ein in prākritischer Weise auf Grund der alten Pluralformen *riṇcānti* usw. neu entstandenes Präsens. Es zeigt sich in der an die Pratyekabuddha's gerichteten Aufforderung *riṇcat(h)a buddha-kṣetram* 'überlasset (ihm) das Buddha-Gebiet' Lalitavist. p. 18₁₂. Mahāvastu I p. 197₁. 4. 357₁. 6. An einen Mönch gerichtet begegnet die Warnung *manasikāram mā riṇciṣyasi* 'du darfst den Gedanken nicht aufgeben' fol. 145^{ab}. In anderer Verwendung erscheint *riṇcati* in Samyutta-nik. IV p. 206₁.

In Verbindung mit dem Präfix *vi-* trifft man auffallenderweise zum Teil *virāṇc*^o statt *virīṇc*^o; Professor Leumann bemerkt nämlich an vorhin angegebenen Orte zu Buddhacarita I 61 (66 Cowell):

virāṇcita kommt von dem Prākrit-Verbum *vi-raṇc*, genauer *vi-riṇc*, das (wie *muṇc* aus *muc*) aus *vi-ric* hervorgegangen ist; *paksmānta-virāṇcitāśru* heißt 'dem die Tränen von den Enden der Wimpern sich lösten'. Der vielgestaltige Name Brahman's: Viriṇca Viriñci (Virīncana, Viriñcyā) — seltener mit *a*: Virāṇca usw. — ist ein prākritisches Synonym zu *sraṣṭṛ* 'Aussender' = 'Schöpfer'.

lapana vgl. unter *kuhanā* oben p. 23—26.

labhena labha-niṣeikīrṣ[ut]ā vgl. p. 23—25 & 27 f.

lujyate vgl. unter *pralugna*.

vicchandayati (wörtlich 'er raubt die Lust' =) 'er warnt' Divyāvad. p. 10₆. 11₂₄. 383₆. 590₂₄ (*vicchandayam āsuḥ* mit der Variante *viccheṭ*^o). Mahāvvyutp. 245₁₂₅. In der Bodhisattvabhūmi liest man neben einmaligem *vicchandayati* mehrmals *vicchindayati*, auf welche Schreibung auch die soeben mitgeteilte Variante hinweist. Man wird an das oben unter *riṇcati* erwähnte Schwanken zwischen *virīṇc*^o und *virāṇc*^o erinnert.

vicchindayati vgl. soeben.

vipratibandha und **vibandha** m. (wörtlich etwa 'Verschränkung' =) 'Gegenleistungsverhältnis' oder 'Vertragsverhältnis'. Die beiden Worte kommen in der Bodhisattvabhūmi innerhalb des von den 6 + 6 Upāya's handelnden Abschnittes mehrfach vor. Die verbale Wendung lautet immer *sattvānām* (eimal *sattveṣu*) *vipratibandhenāvatiṣṭhate* 'der Bodhisattva steht zu den Wesen in einem Gegenleistungsverhältnis' = 'er verlangt von ihnen gute Werke dafür, daß er ihre Wünsche erfüllt'. Das Stellen einer solchen Bedingung wird als der zweite unter den zweiten sechs Upāya's bezeichnet. Der geschilderten Bedeutung gemäß begegnen dann auch die adjektivischen Komposita:

vibandha-sthāyin und *-sthita* (als Beiworte des Bodhisattva) 'in dem genannten Vertragsverhältnis stehend'.

vibandha-stha und *-sthāyin* (als Beiworte von *upāya*) 'auf dem genannten Vertragsverhältnis beruhend'.

Wenn die Mahāvvyutpatti in 245₁₀₃ f. *vibandha* und *pratibandha* auführt, so ist offenbar statt des zweiten Wortes *vīpratibandha* gemeint. *virāñcita* vgl. unter *rñcati*.

vivarta m. 'Entfaltung der Welt', gebraucht im Gegensatz zu *samvarta* 'Zusammenfaltung (d. h. Untergang) der Welt'. Die beiden Worte bilden in fol. 98^b ein singularisches (doch wohl neutrales) Dvandva-Kompositum:

samvarta-vivartam yathābhūtam prajānāti.

Im Pitṛputrasamāgama (Śikṣāsamucc. p. 244—256) und im Mahāvastu (I p. 63₆ f.) stehen die entsprechenden Verbalausdrücke:

lokaḥ samvartate und samvartamāne loka,
loko vivartate und vivartamāne loka.

Dazu kommen in Lalit. p. 345, Mahāvastu I p. 229. II p. 133 und Mahāvvyutp. 253₆₂ f. die Komposita *samvarta-kalpa* 'Periode des Weltuntergangs' und *vivarta-kalpa* 'Periode der Welterneuerung', in Lalit. & Mahāvastu II. cc. sowie in Jātaka II p. 195₂₇; auch *samvarta-vivarta-kalpa* (*samvartta-vivartta-kappa*). Vgl. noch Brahnavai-vartapurāṇa I 5₁₀:

kṣudra-kalpā bahutarās te samvartādayaḥ smṛtāḥ.

vivartani f. = *vivarta* in *bhājana-vivartani* 'die Entstehung der (leblosen) Gegenstände' und *sattva-vivartani* 'die Entstehung der Lebewesen' Abhidharmak.-vy. Calc.-MS. fol. 168. Ebenda die Korrelat-Ausdrücke *bhājana-samvartani* 'der Untergang der (leblosen) Gegenstände' und *sattva-samvartani* 'der Untergang der Lebewesen'.

viśārada vgl. unter *śāradya*.

vetāda m. 'Leichendämon' (sonst *vetāla* geheißen) fol. 59^a. Mahāvvyutp. 197₁₄₂. Die Schreibung mit *d* wird die ursprüngliche sein, wie schon oben p. 22₉ 11 angedeutet wurde. Nach Professor Leumann steht auch in *tāla* 'Schlag, Takt', *vaitāliya* 'ein Metrum' und *vaitālika* 'Barde' *l* für *d*, da diese Worte zum Verbum *tādayati* gehören. Während aber deren Bedeutungen sich aus der Vorstellung des Taktschlagens leicht ergeben, bleibt unsicher, auf welchem Wege *vetāda* zu seiner Bedeutung gekommen ist.

vaiśāradya n. vgl. unter *śāradya*.

vyapatrāpya n. Die Wurzel *trap* ist im Allgemeinen bloß mit *apa-* und *vy-apa-* üblich. So erscheinen denn bei Yāska, Pāṇini, Vālmiki usw. außer *trapa* die Nomina *apatrapā*, *apatrapana*, *apatrapīṣṇu*, *apatrāpya*, *vyapatrapa*. Im buddhistischen Sanskrit findet man außer *trapā* nur die Neutra *apatrāpya* und *vyapatrāpya*, und zwar in der Bedeutung 'Schamgefühl oder Verlegenheit vor Andern', während *hrī* mit 'Schamgefühl vor sich selbst' zu übersetzen sein soll. Dementsprechend begegnen die Komposita:

1. *hrī-vyapatrāpya* fol. 56^b &c. (123^b & 136^a *hrīvyapatrāpya* ita). Abhidharmak.-vy. Calc.-MS. fol. 193^b. 209^b. — *hrīvyapatrāpya* vermutlich fehlerhaft für *pyata* Samādhuṛja Calcutta-Ausg. I p. 513.

2. *lajjā-vyapatrāpya* Divyāvad. p. 255₁₇.

3. *hry-apatrāpya* (auch *hryapatrāpya-vibhūṣita* und *hryapatrāpyālamkāratā*) Daśabhūmiśvara MS. A fol. 11^a & 16^a, MS. B fol. 13^a & 19^a.

4. *hrī-r-apatrāpya* Ugraparipreṣā [Śikṣāsamucc. p. 136₁: eine irgendwie lückenhafte Stelle]. *hrī-r-apatrāpyālamkāratā* Akṣayamatīnirdeśa [Śikṣāsamucc. p. 192₁].

Die entsprechenden Negativ-Ausdrücke lauten *āhrikyā* und *anānatrāpya* fol. 88^b. Abhidharmak.-vy. Calc.-MS. fol. 68^b. Mahāvvyutp. 104₅₀ f. Das Dvandva-Kompositum *āhrikyānapatrāpya* erscheint im Adhyāśayasamcodana-sūtra [Śikṣāsamucc. p. 105₈]. Auch die Participia *hretavya* und *apatrapitavya* kommen nebeneinander vor: fol. 88^b *hretavyeṣu* resp. *apatrapitavyeṣu sthāneṣu* 'in den Verhältnissen, wo man sich schämen sollte'.

Im Pāli haben wir *ottappa* (und *an-ottappa*) sowie das Dvandva *hir'ottappa* oder *hiri-ottappa*, außerdem das Adjektivum *ottāpin* (und *an-ottāpin*) mehrfach mit der Variante *ottapp°* für *ottāp°*, schließlich [in Samyutta-nik. II p. 196 f.] das Verbum *ottappati* mit der Variante *ottapati*. In Verbindung mit (*an*)*ottāpin* zeigt sich häufig (*an*)*ātāpin*, so daß man, werauf auch *pp* im Verbum *ottappati* hindeutet, die ganzen Worte an die Wurzel *tap* angelehnt zu haben scheint, weshalb sie Childers so abzuleiten sucht. Das vom Pāli vorausgesetzte Präfix ist *ava*, nicht *apa*.

śāradya und **vaiśāradya** nebst **viśārada**. Die Petersburger Wörterbücher geben den Worten *śārada*, *viśārada* und *vaiśāradya* Bedeutungen, die nicht recht miteinander in Zusammenhang gebracht sind. Es heißt da:

śārada 'schüchtern';

viśārada 1. 'kundig', 2. 'dreist';

vaiśāradya 'Kundigsein, Sicherheit in der Erkenntnis'.

Die Buddhisten kennen das erste dieser drei Worte nicht, gebrauchen dagegen das zugehörige Abstraktum *śāradya*, das in den Petersburger Wörterbüchern fehlt. Aus der Art, wie die buddhistische Literatur ihre drei bezüglichen Worte verwendet, folgert Professor Leumann, daß die Bedeutungen in folgender Weise zu gruppieren sind:

1. *śārada* 'schüchtern'. Fehlt bei den Buddhisten; auch bei den Brahmanen bloß lexikalisch belegt. Prof. Leumann vermutet das Wort in *śārāya* Ācārāṅga I 4₁ (Indica 5 p. 20₃).
2. *śāradya* (bei den Brahmanen nicht vorhanden; im Pāli *śārājja*) 'Verschüchtertheit, Benommenheit'. Die Nordbuddhisten (Bodhisattvabhūmi, Daśabhūmiśvara, Śikṣāsamuccaya) gebrauchen das Wort nur in der Verbindung *śāradya-bhaya* oder vollständiger *parśac-chāradya-bhaya* 'die in der Versammlung sich einstellende Gefahr der Verschüchtertheit'. Damit ist die letzte der fünf Gefahren (*bhayāni*) gemeint, deren Aufzählung zum Teil auch bei den Südbuddhisten wiederkehrt, zum Teil aber da durch eine andere Fünfergruppe ersetzt ist. Die fünf *bhayāni*

sind: *ajīvika-bhaya*, *aśloka-bhaya*, *maṇa-bhaya*, *durgati-bhaya*, *parśac-chāradya-bhaya*. Die gleiche Serie steht wahrscheinlich in der von Childers unter *ādinava* angezogenen Stelle des *Samgiti-sutta*. Spuren der Serie findet man an den letzten im *Samyuttanikāya-Index* genannten Stellen. Meistens sehen aber die Südbuddhisten einfach die fünf großen Sünden (*pāṇātipāta* usw.) als die fünf Gefahren an.¹⁾ — Im Pāli hat *sārajjā*, was gegenüber Childers bemerkt sei, gar keinen Zusammenhang mit dem Verbum *sārajjati*; diesem entspricht im Mahāvastu *sārajjati*, das in korrektem Sanskrit *samrajyate* 'er freut sich' lauten würde.

3. *viśārada* (Pāli *visārada*) 'unerschrocken, selbstsicher, dreist'. Häufig am Schluß eines Kompositums, z. B. *Aṣṭasah. Prajñāp.* p. 371₁₉ *sarva-sāstra-viśārada* 'in allen Lehrbüchern selbstsicher oder voll Selbstvertrauen'. In solchen Verbindungen wird das Wort ungenauerweise in den Petersburger Wörterbüchern und in den sich darauf stützenden Übersetzungen mit 'kundig' wiedergegeben.

4. *vaśāradya* (Pāli *ccsārājja*) 'Unerschrockenheit, Selbstsicherheit, Selbstvertrauen'. Auch hier trifft die Wiedergabe 'Kundigsein' nicht eigentlich das Richtige. Die Buddhisten kennen dieses Wort bloß in der Liste der vier Selbstsicherheiten Buddha's, denen die Nördlichen noch eine entsprechende Liste von vier Selbstsicherheiten des Bodhisattva an die Seite gesetzt haben. Die erste Liste ist Übersetzungsweise mitgeteilt bei Childers; nördliche Versionen findet man im Ratnamegha-sūtra, in Bodhisattvabhūmi fol. 147 und in Mahāvvyutp. 8. Die zweite Liste liegt vor im Ratnamegha-sūtra sowie in Mahāvvyutp. 28.

saṃvarta und *saṃvartani* vgl. unter *civarta* und *civartani*.

saṃcagghati 'er lacht, macht Lärm' fol. 68^b. Dazu ein Transitivum *uccagghati* [*Sikṣāsamucc.* p. 12⁵ & 13₁] und *uccagghayati* [*Aṣṭasah. Prajñāp.* p. 232₁₃, 15, 385₁₃, 388₁₉] 'er verlacht'; außerdem *uccagghamā* 'das Verlachen' *Sikṣāsamucc.* p. 45₇, 185₁ (gedruckt *uccaggho*). 271₆. — Im Pāli: *jagghati* 'er lacht' *Jāt. III* p. 223₅, *anupaj*^o (v. l. *anusamj*^o) 'er lacht' *Anguttara-nik.* I p. 198. *ujj*^o 'er lacht aus' *Therīgāthā* 74. *Suttavibhaṅga* I p. 128₂ (*ujjagghati*). *Puggalapāṇṇatti* p. 67 (*ujjaggheti*). *ujjagghikā* 'das laute Lachen'

1) Der buddhistischen Original-Liste ähnlich und daher sie bestätigend ist die jainistische *bhaya*-Liste, die mir Professor Leumann aus einer Beichtformel des alten *Avaśyaka-sūtra* beisteuert. Dieselbe nennt sieben Gefahren; in eine Aryā-Zeile gebracht heißen diese laut *Avaśyaka-niryukti* XVI 14a:

īha¹ paralog² adāṇa-m³ akamha⁴ ajjva⁵ maraṇa-m⁶ asiloc⁷.

Hier entsprechen 1 und 2 dem buddhistischen *durgati-bhaya*; ebenso 5 'die Angst wegen des Lebensunterhalts' dem buddhistischen *ajīvika-bhaya* 'Angst vor dem Mangel an Lebensunterhalt'.

Suttavibhaṅga II p. 187, wobei auffälligerweise *ujjagghikā* überliefert ist, weshalb das Wort bei Childers in dieser verdorbenen Form aufgeführt wird. Statt *ujjagghikā* bietet vielleicht der nördliche Kanon *ujjakṣikā*; wenigstens finden wir in Mahāvvyutp. 263₂₃ *ujjankikā*, was (wie Kern bei Böhrtlingk vermutet) für *ujjakṣikā* stehen könnte. Möglicherweise ist auch *uttankikā* in Mahāvvyutp. 263₂₂ eine falsche Lesart des gleichen Wortes. Im Chinesischen freilich wird *uttankikā* mit 'das Hinken' und *ujjankikā* mit 'das Gehen auf den Fußspitzen' übersetzt.

Der Güte von Prof. Leumann verdanke ich noch folgenden Zusatz:

Die Brahmanen kennen die Wurzel bloß im Veda und im Dhātupāṭha. Sie lautet da *jaks* und ist offenkundig eine Reduplikationsbildung von *has*. Während *gh* + *s* im Sanskrit stets zu *kṣ* geworden ist, haben die Dialekte jene Verbindung durch *ghz* oder *jhz* hindurch zu *gyh* oder *jyh* werden lassen, so daß denn z. B. die Wurzel *ksā* 'brennen' im Pāli und im Prakrit *jhā* (inlautend *jhā*) heißt. So ist es ganz in der Ordnung, wenn wir für *jaks* im Pāli *jaggh* und im nordbuddhistischen Halbsanskrit mit Verhärtung des Anlauts (vgl. oben p. 28₁₁) *caggh* antreffen. Eine passend sich anfügende Wurzelform dialektischer Art wäre auch *jajhjh*, wenn Benfey die vedische Stelle *vidyāto . . . jajhjhathir iva* richtig übersetzt mit 'wie lachende Blitze'.

saṃcintya (Absolutivum) 'absichtlich, mit Bewußtsein' fol. 151^b [und Mahāvvyutp. 245₆₈, wenn in der Ausgabe der zweite *Anusvāra* falsch ist]. Ganz übereinstimmend wird im Pāli *saṃcicca* gebraucht. *sattva-loka* und *sattva-vivartani* nebst *sattva-saṃvartani* vgl. oben p. 38 Mitte und 40 Mitte.

sūrata und *sauratya* Das Adjektivum *sūrata* 'mild, teilnehmend (als Beiwort von Mönchen)' identifiziert mir Professor Leumann mit dem im Veda auf Personen und Reden, später nur noch auf Reden angewendeten Adjektivum *sūnṛta* 'freundlich'; wie **vīvr̥dh* im Sanskrit zu *virudh*, *prāvr̥ta* 'bedeckt' und *apāvr̥ta* 'geöffnet' im Pāli zu *pāruta* und *apāruta*, so sei *sūnṛta* zunächst zu **sūr̥ṇta* und dann notwendig zu *sūrata* geworden. Das Wort ist bei Nord- und Süd-Buddhisten ziemlich gebräuchlich:

Mahāvastu dreimal in der Verbindung *sūrata sukha-saṃvāsa* 'freundlich gesinnt und behaglich zusammenwohnend'; außerdem II p. 368₂ so anr̥su sūrataś caiva kṣāntiye paramiṇ gata.

Lalitavistara p. 110₄ dānta-manasaḥ śāntēndriyaḥ sūrataḥ.

Saddharmapūṇḍarīka II 49.

Sikṣāsamuccaya p. 196₂ guṇinaḥ śāntēndriyaḥ sūrataḥ.

Im Pāli *sūrata* und *sorata*:

Samyutta-nikāya I p. 65 app'iccho sorato danto; p. 222 khamā ca bhavyātha soratā ca; IV p. 305 *sorata* oder *sūrata* 'mild' (bei dem die Leidenschaften *rāga dosa moha* geschwunden sind) als Gegensatz zu *caṇḍa* 'wild'.

Suttanipāta stets *sorata* 309, 513 (neben *danta*), 515, 540.

Die Brahmanen nehmen von dem Adjektivum bloß in ihren Wörterbüchern Notiz, wobei neben *sūrata* auch eine Schreibung *surata* (!) vermerkt wird. Als Bedeutung geben sie 'beruhigt' und 'mitleidig', was beides den Sinn nicht genau trifft. Am besten entspricht wohl englisch *tender*. — Die angebliche Nebenform *surata* nimmt mit Fausböll und Andern auch Rhys Davids (Milindapañha Translation SBE. XXXV p. 230⁷) als Grundform an; und weil *surata* bekanntlich im üblichen Sanskrit den Liebesgenuß bezeichnet, so weist er mit neo-buddhistischem Selbstgefühl darauf hin, wie hier 'one of the many instances' vorliege, in denen die buddhistische Ethik einem vulgären Ausdruck eine neue und höhere Anwendung verschafft habe.

Ebenso üblich wie *sūrata* ist das zugehörige Abstraktum *sauratya*, im Pāli *soracca*. Besonders beliebt ist das Kompositum *kṣānti-sauratya* (khanti-soracca); es zeigt sich an folgenden Stellen: Mahāvagga I p. 349⁶. Saṃyutta-nikāya I p. 100 & 222. Milindapañha p. 162³⁶. Komm. zum Dhammapada Ed. Fausböll p. 104³⁷. Mahāvastu III p. 195¹². Śikṣasamuccaya p. 188¹⁴. Außerdem in den Verbindungen: kṣāntisauratya-sampanna Mahāvastu II p. 354¹. III p. 278⁵. Lalitavistara p. 27³. 37¹¹ [metri causa *kṣāntiā sauratya-sampannā* für *kṣānti-saur*]. 181¹³. kṣāntisauratyōpetatā Daśabhūmīśvara MS. A fol. 11^a. kṣāntisauratya-samanvagata Mahāvastu p. 48⁴¹. kṣāntisauratyena samanvagata Divyāvad. p. 39¹² & 40⁶. Bodhisattvabh. fol. 10^a.

Auch neben *kṣānti* kommt *sauratya* vor: sauratyena kṣāntiā fol. 59^a: . . . soraccaṃ avihimsaṃ ca khantiṃ cāpi Suttanipāta 292. Ferner begegnet zu dem oben erwähnten Doppelausdruck *sūrata sukha-saṃvāsa* das Abstraktum *sauratya-sukhasaṃvāsa*: fol. 124^b sahadharmika-bodhisattva-sauratya-sukhasaṃvāsa'sāya 'der Wunsch, mit nachbarlichen Bodhisattva's teilnahmsvoll zu verkehren und behaglich zusammenzuwohnen'. Im Übrigen sei bloß noch der am Anfang von Jātakamālā VIII vorkommenden Verbindung *pradāna-dama-nīyama-sauraty'ādi* gedacht: hier scheinen in etwas gewählten Worten die drei ersten Pāramitā's (dāna, śīla, kṣānti) genannt zu sein, so daß das Kompositum zusammen mit *ādi* auf die sechs Pāramitā's anspielen würde.

Ein Wort *asauratya* findet sich auf fol. 136^a in dem Kompositum *asauratyāparacittānuvartanā* 'Unfreundlichkeit und Unwillfährigkeit gegenüber den Wünschen Anderer (para-citta)'.

Wie bei *sūrata* der falsche Anschluß an das Sanskritwort *surata* zu vermeiden war, so ist schließlich bei *sauratya* zu warnen vor der falschen Schreibung *saurabhya*. Weil in der nordbuddhistischen Schrift *ty* und *bhy* häufig identisch werden (vgl. oben p. 8 das über die Silben *tū bhū* und *ta bha* Gesagte), so hat sich in der handschriftlichen Überlieferung des Nordens neben *sauratya* eine irrtümliche Nebenform *saurabhya* eingebürgert, und mehrere Herausgeber von buddhistischen Sanskrit-Texten (Rājendralāla Mitra, Cowell und Neil, Senart, Lefmann) haben sich un-

glücklicherweise für die falsche Form entschieden. Kern bei Böhlingk gibt richtig der Schreibung *sauratya* den Vorzug, irrt sich aber mit der Bedeutung 'Wohlgefallen ---, Behagen an', zu welcher bemerkt sei, daß früher Böhlingk im großen Petersburger Wörterbuch den angeblichen Zusammenhang mit *surata* noch etwas energischer betont und darum die Bedeutung 'Hochgenuß' angesetzt hatte.

In Anlehnung an die vorangehende Seite
möge hiemit meine Schrift
der Kṣānti und dem Sauratya des Lesers
das heißt seiner nachsichtigen und freundlichen Teilnahme
überlassen sein.
Mein letztes Wort aber gilt dem Dank
an meinen verehrten Lehrer
für seine mit Kṣānti und Sauratya
mir erwiesene Hilfe.

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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 Saṃdhi 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་ཁ་ག་ང་།	ཅ་ཆ་ཇ་ཉ།	ཏ་ཐ་ད་ན།
ka, kha, ga, ṅa.	ca, cha, ja, ṇa.	ta, tha, da, na.
པ་ཕ་བ་མ།	ཚ་ཛ་ཌ་ཡ།	ཞ་ཟ་ར་ལ།
pa, pha, ba, ma.	tsa, tsha, dsa, va.	sa, za, ha, ya.
ར་ལ་ཤ་ས།	ཏ་ཨ།	
ra, la, śa, sa.	ha, a.	

UNRAI WOGIHARA.

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

K's lacuna

page line		page line	
From	6 ult. (tāḍana)_____	To	7 13 (śīlatayā)
"	9 15 (-ārayitā)_____	"	11 17 (gotre)
"	16 7 (-lamayād)_____	"	18 13 (tatrāyaṃ ka-)
"	82 19 (-t yā)_____	"	87 10 (mṛdv-adhi-)
"	89 21 (-gataḥ śīla-) _____	"	91 24 (śāsti vya-)
"	113 4 (-dāpayati) _____	"	116 3 (iha bo-)
"	146 13 (-na... rddhyā) _____	"	154 5 (bodhisattvānāṃ bha-)
"	156 9 (-kṣā karaṇīyā) _____	"	161 18 (pratigha)
"	163 ult. (-pathaḥ)_____	"	166 6 (abbisaṃ-)
"	196 19 (-nadhah) _____	"	196 20 (hetor a-)
"	197 21, 22 (-ōpasamhārāt)		
"	222 12 (-vat pratiṣṭhāpayati)___	"	242 ult. (-syānuka-)
"	253 13 (-dhisattvo)_____	"	256 1 (vañcana-śīlaḥ)
"	267 13 (-rthikānāṃ kṛtya-)_____	"	347 6 (samutthānaṃ pa-)
"	373 1 (drṣṭe) _____	"	393 12, 13 (sāmānya-la-)
"	411 1 (tatrāyaṃ)_____	"	414 18 (bhūmiḥ)

errata et addenda

Page

3 ¹⁸ — for pariśiṣṭam	read prativīśiṣṭam ⁸ and its note: 8) pariś ⁹ MS. khyad-par-du ḥphags-pa.
„ ^{note} — „ rnam-par dag-pa	„ ḥdi gñis-te.
4 ¹⁴ — „ līṅgānām sampadyante	„ ⁸ līṅgānām sampadyante ⁸ and its note: (8...8) sic MS. rigs-kyi rtags yod-pa = līṅgāni samvartante ?
5 ¹¹ — „ prabhūti	„ prabhṛti
7 ¹³ — „ śīlatayā.	„ śīlatayā
„ ²³ — „ evām	„ evam
8 ²³ — „ prasthānāni	„ prasthāni ³ and its note: 3) sthānāni CK. nags-tshul- gyi gnas.
16 ¹⁶ — „ ātmanā	„ ātmā ⁴ and its note: 4) ātmanā MS.
17 ¹⁷ — „ pattaye ⁴⁾	„ pattaye and dele its note
19 ¹¹ — „ prajānām	„ prajānām.
23 ^{1, 2} — „ mamānartham	„ mamānartham ⁴ and its note: 4) so CK. don- med-pa = anartham.
„ ²⁵ — „ kuśalaya	„ kuśalasya
24 ⁹ — „ svārthasamb.	„ svārtha-samb.
29 ²⁴ — „ manuṣyāṇām	„ manuṣyāṇām.
„ ^{ult} — „ yathāśakti	„ yathāśakti
31 ²⁴ — „ bhavati	„ bhājana-bhūto bhavati
33 ¹⁹ — „ vīryam	„ vīryam.
„ — „ śīlam	„ śīlam
34 ²⁵ — „ etatp.	„ etat-p.
36 ³⁰ — „ nata	„ nāta

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37 ² —	for dharmāṇām ārabhya yā	read 'ārabhya yā dharmāṇām ⁴ and its note: (4...4) dharm- āṇām ārabhya yā CK.
„ ⁹ —	„ samstavan'āgama	„ samstavānugama ⁵ and its note: 5) °vanāg° CK. ḥdris- paḥi rjes-su ḥgro-bas.
„ ¹⁰ —	„ prthivyaiv°	„ prthivyēv°
„ ¹⁵ —	„ vastuni. sukha-duḥkhe	„ vastuni sukha-duḥkhe.
„ ¹⁹ —	„ nām	„ nām.
38 ²⁵ —	„ nir-vikalpa-jñeya-	„ nirvikalpena ¹ and its note: 1) kalpa-jñeya MS. rnam- par mi-rtog-pa.
41 ^{2, 8} —	„ paripūryā	„ paripūriḥ. yā ¹ and its note: 1) °pūryā
42 ²⁴ —	„ prakṛti	„ prakṛti
44 ^{6, 7} —	„ a-saṃgrāha	„ asadgrāha ⁴ and its note: 8) legs-par ma zin-pa.
45 ¹⁴ —	„ rūp'	„ rūp'
46 ³ —	„ nā-satsu.	„ nāsatsu
„ ⁶ —	„ nā-sati.	„ nāsati
47 ⁶ —	„ evaṃ-bhūtaṃ	„ evaṃ bhūtaṃ
48 ¹¹ —	„ Bava	„ Bhava
49 ¹ —	„ upādatīta	„ upādadīta
„ ¹⁰ —	„ vastu—	„ vastu
„ ²¹ —	„ dhyāyī	„ dhyāyī
52 ¹ —	„ yena	„ nayena ¹ and its note: 1) yena MS. tshul.
55 ¹⁵ —	„ bhavati	„ na ⁵ bhavati and its note: 5) om. CK. mi.
59 ^{note} —	„ ḥkod-pa = ? °ṇṇāyā āg°	„ ḥkhod-pa = ? °ṇṇāyā āgata-
60 ^{6, 8} —	„ tejo-vāyum	„ tejo vāyum
„ ^{9, 10} —	„ apo-vāyum	„ apo vāyum
„ ¹⁵ —	„ veditaiyaṃ.	„ veditavyaṃ.

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62 ^{note} —	for 67, 5.	read 68°.
65 ¹¹ —	„ ña-	„ jña-
„ ^{14, 19} —	„ ā-k°	„ āk°
66 ⁹ —	„ dhānām	„ dhānām
68 ⁴ —	„ cchrṇoti	„ cchrṇoti
„ ¹² —	„ sattvānām.	„ sattvānām
69 ⁵ —	„ rddhim°	„ ṛddhim°
„ ^{note 3)} —	„ 69, 1.	„ 70 ¹ .
71 ¹³ —	„ atah... sāksātkaṛoti	dele.
„ ¹⁵ —	„ tatra vicarati	„ ² tatra vicarati ² and its note: (2...2) de-la yañ spyod-la. tatrāpi carati?
72 ²⁴ —	„ tāyā	„ tayā
73 ²¹ —	„ bhavan nā-vik°	„ bhavann avik°
„ ²² —	„ abhijñā-nirhāra-viśuddhir devōpapattiś	„ 'abhijñā... papattiś ¹ and its note: (1...1) mñon-par śes-pa mñon-pa sgrub-pa dañ. rnam-par dag-paḥi lhar skye-ba = abhijñā'bhi- nirhāro viśuddha-devōpa- pattiś.
74 ²² —	„ vikṣepaiś	„ vikṣepaiś ² and its note: sic K, om. C. na-bzah ḥbul-ba, but 上. 妙衣服 = viśeṣaiś?
77 ²¹ —	„ cetasaḥ	„ cetah ³ and its note: 3) °tasah CK. but see p. 70°.
79 ¹¹ —	„ rajaskatāyām	„ rajaskatā yām
80 ⁴ —	„ avatārataḥ	„ avatārataḥ
82 ^{ult.} —	„ prayaga	„ prayoga
83 ¹² —	„ paricaryā—	„ paricaryā
84 ⁵ —	„ sva ¹ -	„ tat- and dele its note.
86 ⁹ —	„ uttaptaiḥ	„ uttaptaiḥ
„ ^{note} —	„ (5...5) phyir mi-ldog-pa dañ.	„ (5...5)

Page

87 ³ — for abhyāsād ¹⁾ apy	read abhyāsād apy ¹⁾
„ ⁹ — „ syaikasya	„ syaikaikasya
„ — „ veditavyaḥ	„ veditavyaḥ
88 ¹¹ — „ (37 ^b).	„ (37 ^b)
„ ²⁰ — „ °kṛtā'di	„ kṛt'ādi
„ ²⁴ — „ adhiṣṭhitam	„ adhiṣṭhitam ² and its note: 2) thogs-pa med-pa. avi- ṣaktam?
89 ¹ — „ śatam	„ śatam
91 ¹⁰ — „ cakṣur bhūtvā	„ 'cakṣur bhūtvā' and its note: (7...7) mig' ltar gyur-paḥi phyir daṅ= cakṣur-bhūtatvāj?
„note 6) — „ tat pr°.	„ tat-pr°
92 ⁴ — „ Māra-bala	„ Māra-bala ³ and its note: 3) bdud dpuṅ daṅ bcas-pa thams-cad-kyi sarva-Māra- bala?
96 ¹² — „ āny	„ tāny
„ ¹⁶ — „ anenasarva	„ anena sarva
97 ¹ — „ kauśala-	„ kauśala-
100 ² — „ śiṣṭebhyo	„ śiṣṭebhyo
„ ²⁵ — „ jāmnikasya	„ jāmnikasya
102 ⁶ — „ buddhāvām	„ buddhānām
„ ⁹ — „ 'virōdha	„ 'virodha
105 ¹⁰ — „ kim	„ kimartham ² and its note: 2) kim MSS. ciḥi phyir see p. 96 ² .
„ ¹⁸ — „ arthamu s-	„ artham su-
108 ^{note} — „ ? kālōpadeśa mahōp°	„ dele
109 ¹³ — „ sarva-pa-	„ sarva-pa-
110 ⁸ — „ darśanam	„ darśanam
114 ¹⁷ — „ a-lābha	„ alobha ⁴ and its note: alābha

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119 ⁹ — for anuprayacehet.	MS. ma-chags-pa. read anuprayacchet.
120 ²³ — „ himsā	„ himsā
121 ⁷ — „ varṇavāṇ	„ varṇavan
123 ⁸ — „ boddis°	„ bodhis°
„ ⁷ — „ kal	„ kal=
„ ¹¹ — „ asyōpasa mḥ°	„ asyōpasamḥ°
„ ¹² — „ pūrvābhībhāpī	„ pūrvābhībhāṣī
„ ¹³ — „ vilambit am	„ vilambitam
127 ¹² — „ ten'ādita	„ ten' ādita
139 ²⁰ — „ ārabdhav°	„ ārabdha-v°
„ ²¹ — „ kā yena	„ kāyena
140 ¹ — „ bhāgī yānām	„ bhāgīyānām
„ ² — „ rakṣana	„ rakṣaṇa
141 ¹ — „ bodhi (58 ^a) sattvo	„ bodhi(58 ^a)sattvo
160 ¹³ — „ (65 ^b) la	„ (65 ^b)la
„ ²⁰ — „ ṇamam	„ ṇāmam
165 ¹³ — „ cīvarakāṇy.	„ cīvarakāṇi.
168 ²³ — „ adhivāsayati	„ āsvādayati ⁹ and its note: 9) adhivāsay° CK. du len- par byed.
174 ¹³ — „ saṭhena	„ śaṭhena
181 ²¹ — „ v ācanīyam.	„ vacanīyam.
188 ¹⁷ — „ Bodhisattva	„ Bodhisattva
190 ⁷ — „ paṃcasamjñāḥ	„ paṃca samjñāḥ
193 ¹⁸ — „ tan	„ tan-
196 ¹⁹ — „ cchandaḥ	„ cchandaḥ
204 ¹⁰ — „ ya	„ sya
208 ²⁶ — „ sāta-	„ sāta ² . and note: 2) sic.
209 ¹³ — „ upekṣ'ālambanam	„ upekṣa-nimitt'ālambanam ² and its note: 2) °kṣ'ālamḥ° MS. btaṅ-sñoms-kyi mt- shan-ma-la dmigs-pa.

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- 220^{note} — for 2 et seq.
 227⁵ — „ samgrahaj=
 230¹⁰ — „ paridūrñāyās
 231^{9, 12, 14} — „ pūjāyati
 232⁹ — „ tāthāgateṣu
 233⁴ — „ ā caṇḍalair
 245¹² — „ saṃsārataḥ
 254^{note ult.} — „ drodmi
 259⁴ — „ kalpāsam-
 „ ^{note 2)} — „ p. 95
 262²² — „ vaidika
 267^{note (4...4)} — „ —
 269⁷ — „ °vartanāyām
 273²⁴ — „ nirabh lāpya
 290⁵ — „ anutpāditam
 „ ⁹ — „ amita-
 306⁴ — „ ādhāre 'nudharme
 312⁶ — „ sap 'ākaraṃ
 314¹⁴ — „ kar nīyatayā
 „ ²⁰ — „ saṃbhāraṇām
 328²⁵ — „ janmani
 333⁶ — „ auratya
 336¹¹ — „ s māpatti-
 339⁸ — „ toṣāṇ
 340²⁷ — „ mūlav-
 345²¹ — „ kleśa paridāham
 348¹ — „ pravartate
 359^{ult. note} — „ by
 360^{ult.} — „ tiviṣṭam
 361¹⁵ — „ ādhāre niṣṭhe

dele

- read samgraha-
 „ paripūrṇ°
 „ pūjayati
 „ tath°
 „ ā-c°
 „ saṃsar°
 „ drod-mi
 „ kalpāsam-
 „ p. 22
 „ Vaidika
 „ —
 „ °vartanāyām
 „ nirabhilāpya
 „ anutpādita-
 „ aparimita°- and its note:
 6) amita MSS. dpag-tu mi-
 ruṇ-pa.
 „ ādhārānudharme here and
 the following.
 „ sapt'āk°
 „ karaṇīyat°
 „ saṃbhāraṇām
 „ janmani-
 „ saur°
 „ sam°
 „ teṣām
 „ mūla-v°
 „ kleśa-p°
 „ pravartate.
 „ into
 „ tiviṣṭam
 „ ādhāra-niṣṭhe here and the

Page

- 367⁹ — for vihārah
 371⁸ — „ nirdiṣṭam
 372⁵ — „ aneyebhyaḥ
 373³ — „ tan nidānam
 375^{note 4)} — „ iu
 378⁸ — „ cābhivandana-
 379¹³ — „ parṇ'ādyavikā-
 381²⁰ — „ vyāma prabhata
 386² — „ vikhyāpanāt
 „ ⁷ — „ sampat para-
 „ ⁸ — „ sampat sva-
 387⁶ — „ ya hāyogaṃ
 389¹⁹ — „ vyavahāra-pada-caritāni
 395²⁴ — „ sacedetat
 396²³ — „ yāvann aiv°
 397¹⁵ — „ jñāna balena
 404³ — „ prasahya prasahya
 412¹⁵ — „ viṣeṣatās

following.

- read vihārau² and its note: 2)
 °rah MSS.
 „ nirdiṣṭam⁴ and its note: 4)
 p. 261⁶.
 „ aneyebhyaḥ
 „ tan-n°
 „ in
 „ cābhivādana-vandana°-and
 its note: 6) cābhivandana
 MS. gus-par smra-ba dañ.
 phyag-ḥtshal-ba dañ. for
 this stock phrase see p-
 254⁴.
 „ parṇ'ādy-avikā-
 „ vyāma-prabhata
 „ vikhyāpanāt
 „ sampat-para-
 „ sampat-sva-
 „ yathāyogaṃ
 „ °vyavahāra-pada-caritāni°
 and its note: (6. . . 6) Accor.
 to Tib. & Ch. the passage
 would be: aṣṭa-vyavahāra-
 padānugatāni caritāni. See
 p. 390°.
 „ saced etat
 „ yāvan naiv°
 „ jñāna-balena
 „ prasahya-pr°
 „ viṣeṣatās

sarvaṃ caitac cilaṃ yathānirdiṣṭaṃ sva-bhāva-śil'ādikaṃ nav'ākāraṃ [Tib. 101^b] tri-vidhena śilena saṃgrhītaṃ veditavyaṃ. (76^a) saṃvara-śilena kuśala-dharma-saṃgrāhakeṇa sattvārtha-kriyā-śilena ca. tat punas tri-vidhaṃ śilaṃ samāsato bodhisattvasya trīṇi kāryāṇi karoti. saṃvara-śilaṃ citta-sthitaye saṃvartate. kuśala-saṃgrāhakam ātmanobuddha-dharma-paripākāya saṃvartate. sattvārtha-kriyā-śilaṃ sattva-paripākāya saṃvartate. etāvac ca bodhisattvasya sarvaṃ karaṇīyaṃ bhavati. yad uta drṣṭa-dharma-sukhavihārāya citta-sthitiḥ. a-klāṃta-kāya-cittasya ca buddha-dharma-paripākāḥ. sattva-^aparipākāś ca.¹⁾ etāvad bodhisattva-śilaṃ. etāvāṃ bodhisattva-śilānuśaṃsaḥ. etāvad bodhisattva-śila-kāryaṃ nāta uttari nāto bhūyaḥ. yatrātīta bodhisattva mahā-bodhi-kāmāḥ śikṣitavantaḥ. an-āgatā api śikṣiṣyante. vartamānā api daśasu dikṣv an-anta-paryantaṃ loka-dhātuṣu śikṣante.

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

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

uddānaṃ pūrvavad veditavyaṃ tad-yathā śila-paṭale.

tatra katamā bodhisattvasya svabhāva-kṣāntiḥ. yā pratisaṃkhyāna-bala-saṃniśrayeṇa vā prakṛtyā vā parāpakārasya marṣaṇā sarveṣāṃ ca marṣaṇā sarvasya ca marṣaṇā nirāmiṣeṇa cittena kevalayā¹⁾ karuṇayā marṣaṇā. ayaṃ samāsato bodhisattvasya kṣānti-svabhāvo veditavyaḥ.

[Tib. 102^a] tatra katamā bodhisattvasya sarvā kṣāntiḥ. sā dvi-vidhā draṣṭavyā grhi-pakṣ'āśrita pravrajita-pakṣ'āśrita ca. sā punar ubhaya-pakṣ'āśrita 'pi tri-vidhā veditavyā. parāpakāra-marṣaṇā-kṣāntiḥ duḥkhādhivāsanā-kṣāntiḥ dharma-nidhyānādhimokṣa-kṣāntiś ca.

tatra katham bodhisattvaḥ parāpakāraṃ marṣayati kṣamate. iha bodhisattvas tivre niraṃtare citre dīrghakālike 'pi parāpakāra-je duḥkhe saṃmukhībhūte idaṃ prati saṃśikṣate. sva-karmāparādha eṣa me. yenāhaṃ svayaṃ-kṛtasyā-śubhasya karmaṇo duḥkham idṛśaṃ phalaṃ pratyanubhavāmi. duḥkhena cāhaṃ anarthī. iyaṃ cā-kṣāntir āyatyāṃ punar eva duḥkha-hetu-sthāniyā. so 'ham etaṃ²⁾ duḥkha-hetu-bhūtaṃ (76^b) dharmam samādāya varteyaṃ. addhā mamaivā-niṣṭaṃ. tenāhaṃ ātmanaiv' ātmanam saṃyojayeyaṃ. ata ātmana eva me apakṛtaṃ syāt. na tathā pareṣāṃ. svabhāvataś ca duḥkha-prakṛtikā evāme sarva-saṃskāraḥ sva-para-saṃtānikāḥ. tat pare tāvad a-jñāye prakṛti-duḥkhitānaṃ bhūyo duḥkham upasaṃharamti. asmākaṃ tu vijñānaṃ satam na pratirūpaṃ syād yad vayam api pareṣāṃ prakṛti-duḥkhitānaṃ bhūyo duḥkham upasaṃharemaḥ. bhūyo 'pi c' atmārthe tāvat prayuktānaṃ

¹⁾ ^alatayā C.

²⁾ etad- K.

śrāvakanām a-kṣāntir na yukta-rūpā syāt sva-pareṣām
duḥkha-janikā. prāg evāsmākaṃ tu parārtha-prayuktānām.
idaṃ pratisaṃkhyāya sa bodhisattvaḥ pañc'ākārāṃ saṃjñāṃ
bhāvayaṃ mitrā-mitrōdāsinebhyaḥ [Tib. 102^b] hīna-tulya-
viśiṣṭebhyaḥ sukhita-duḥkhitebhyo guṇa-doṣa-yuktebhyāś
ca sattvebhyaḥ sarvāpakārāṃs titikṣate.

pañca saṃjñāḥ katamāḥ. pūrva-janma-suhṛt-saṃjñā
dharma-mātrānusārīṇī saṃjñā a-nitya-saṃjñā duḥkha-saṃ-
jñā parigraha-saṃjñā cēti.

katham ca bodhisattvaḥ apakāriṣu sattveṣu¹⁾ suhṛt-
saṃjñāṃ bhāvayati. iha bodhisattvaḥ idaṃ pratisaṃśikṣate.
nāsau sattvaḥ su-labha-rūpo yo me dirghasyādhvano 'tyayāt
pūrvam anyāsu jātiṣu mātā 'bhūt pita vā bhrātā vā bhaginī
vā ācāryo vā upādhyāyo vā gurur vā guru-sthāniyo vā.
tasyaivam yoniśo-manasikurvataḥ pratyarthika-saṃjñā apa-
kāriṣu sattveṣv antardhiyate. suhṛt-saṃjñā ca saṃtiṣṭhate.
sa tām suhṛt-saṃjñāṃ niśrityāpakārān marṣayati kṣamate.

katham ca bodhisattvaḥ apakāriṣu sattveṣu dharma-
mātrānusārīṇī saṃjñāṃ bhāvayati. iha bodhisattvaḥ
idaṃ pratisaṃśikṣate. pratyayādhīnam idaṃ saṃskāra-
mātraṃ dharma-mātraṃ. nāsty atra kaścīd ātmā vā sattvo
vā jīvo vā jantur vā ya ākrośed roṣayet tādayet bhaṇḍa-
yet paribhāṣeta vā yo vā ākruṣyeta roṣyeta vā²⁾ tādyeta vā
bhaṇḍyeta³⁾ vā paribhāṣyeta vā. tasyaivam yoniśo-manasi-
kurvataḥ sattva-saṃjñā cāntardhiyate. dharma-mātra-saṃ-
jñā ca saṃtiṣṭhate sa tām dharma-mātra-saṃjñāṃ niśritya
pratiṣṭhāya parataḥ sarvāpakārāṃ (77^a) [Tib. 103^a] mar-

1) °satve C.

2) Om. C.

3) bhaṇḍyeta C.

ṣayati kṣamate.

katham bodhisattvo 'pakāriṣu sattveṣv a-nitya-saṃjñāṃ
bhāvayati. iha bodhisattvaḥ idaṃ prati saṃśikṣate. ye
kecit sattvā jāta bhūtāḥ sarve te a-nityā maraṇa-dharmāṇaḥ.
eṣa ca paramaḥ pratyapakāro yad uta 'jīvitād vyaparopa-
----- kṛtyā¹⁾ maraṇa-dharmakeṣv a-nityeṣu sattveṣu na
pratirūpaṃ syād vijñā-puruṣasya kaluṣam api tāvac cittam
utpādayitum. prāg eva pāninā vā prahartum loṣṭena vā daṇ-
ḍena vā. prāg eva sarveṇa sarvaṃ jīvitād vyaparopayitum.
tasyaivam yoniśo-manasikurvato nitya-sāra-saṃjñā ca prahī-
yate. a-nitya-sāra-saṃjñā ca saṃtiṣṭhate. sa tām a-nityā-sāra-
saṃjñāṃ niśritya sarva-parāpakārāṃ marṣayati kṣamate.

katham ca bodhisattvaḥ apakāriṣu sattveṣu duḥkha-
saṃjñāṃ bhāvayati. iha bodhisattvo ye 'pi²⁾ tāvat sattvā
mahatyām api sampādi vartaṃte. tān api tiṣṭhīr duḥkhata-
bhir anuṣaktāṃ paśyati. saṃskāra-duḥkhataya vipariṇāma-
duḥkhataya duḥkha-duḥkhataya ca. prāg eva vipatti-sthitāṃ.
sa evam paśyann idaṃ prati saṃśikṣate. evam sadā³⁾ duḥ-
khānugātānām sattvānām duḥkhāpakarṣaṇayāsmābhir vyā-
yantavyaṃ na duḥkhōpasamhāraya. tasyaivam yoniśo-
manasikurvataḥ sukha-saṃjñā prahīyate duḥkha-saṃjñā
cōtpadyate. sa tām duḥkha-saṃjñāṃ niśritya pareṣāṃ sar-
vāpakārāṃ marṣayati kṣamate.

katham ca bodhisattvaḥ apakāriṣu sattveṣu parigraha-
saṃjñāṃ bhāvayati. iha bodhisattva idaṃ prati saṃśikṣate.
[Tib. 103^b] mayā khalu sarva-sattvā bodhāya cittam utpādayatā

¹⁾ '....' srog dan bral-bar byed-pa hdi yin-pas-na. de-ltar sems-can
rañ-bṣin-gyis. ²⁾ Om. K. ³⁾ satān C.

kaḍatra-bhāvena parigṛhītaḥ. sarva-sattvānāṃ mayā 'rthaḥ
karaṇīya iti. tan na me pratirūpaṃ syāt. yad aham evaṃ
sarva-sattvān upādayaiṣāṃ arthaṃ kariṣyāmiṣy an-arthaṃ
eva kuryāṃ apakāraṃ amarṣayan. tasyaivaṃ yoniśo-ma-
nasikurvataḥ apakāriṣu sattveṣu para-saṃjñā prahīyate.
parigraha-saṃjñā saṃtiṣṭhate. sa tām parigraha-saṃjñāṃ
nīśritya pareṣāṃ sarvāpakāraṃ marṣayati kṣamate.

kṣāntiḥ katamā. yaṃ na kupyati (77^b) na pratyapakā-
raṃ karoti. nāpy anuśaya-vahanīyam. iyaṃ ucyate kṣāntiḥ.

tatra bodhisattvasya duḥkhādhivāsanā¹⁾-kṣāntiḥ kata-
mā. iha bodhisattvaḥ idaṃ prati saṃśikṣate. mayā khalu
pūrvam kāma-caryāsu vartamānena kāmam paryeṣamānena
pratisaṃkhyāya duḥkha²⁾-hetutaya duḥkh'ātmakanāṃ kāmā-
nām arthe prabhūtanī tīvrāṇi duḥkhāny abhyupagatāny
adhivāsitanī anubhūtanī kṛṣi-vanijya-rāja-pauruṣya-prayukte-
na. evaṃ tad vyartham duḥkhasyaivārthe mayā mahad
duḥkham abhyupagatam pratisaṃkhyāyā-jñāna-doṣeṇa.
saṃpratam tu mama sukh'āhārake kuśale prayuktasya
pratisaṃkhyāya tataḥ koṭi-śata-sahasra-guṇasya duḥkhasyā-
dhivāsanā'bhyupagamah pratirūpaḥ syāt. prāg eva tato
nyūnasya. evaṃ yoniśo-manasikurvam bodhāya prayukto
bodhisattvaḥ sarva-vastukam duḥkham adhvāsayati.

sarva-vastukam duḥkham katamat. tat samāsataḥ
aṣṭ'ākaram veditavyam. saṃnīśrayādhiṣṭhānam [Tib. 104^a]
loka-dharmādhiṣṭhānam īryā-pathādhiṣṭhānam dharma-pa-
rigrahādhiṣṭhānam bhikṣaka-vṛttādhiṣṭhānam abhiyoga-
klamādhiṣṭhānam sattvārtha-kriyā'dhiṣṭhānam iti-karaṇīyā-

1) na C.

2) Once more duḥkha C.

dhiṣṭhānam cēti.

"catvāro nīśrayāḥ. yān nīśritya¹⁾ sv-ākhyāte dharma-
vinaye pravrajyā-upasampad-bhikṣu-bhavaḥ tad-yathā cīva-
ra-piṇḍa-pāta-śayan'āsanam glāna-pratyaya-bhaiṣajya-pari-
kāraś ca. tair bodhisattvaḥ lūhaiḥ stokair a-satkṛtya dhan-
dham ca²⁾ labdhair nōtkanṭhyate na paritasayati. nāpi tato
nidānam vīryam sraṃsayati. evaṃ saṃnīśrayādhiṣṭhānam
duḥkham adhvāsayati.

nava loka-dharmāḥ. a-lābhaḥ a-yaśo nindā duḥkham
nāśa-dharmakasya nāśaḥ kṣaya-dharmakasya kṣayaḥ jarā-
dharmakasya jarā vyādhi-dharmakasya vyādhiḥ maraṇa-
dharmakasya maraṇam. eṣāṃ loka-dharmāṇāṃ samasta-
vyastānām āpatam saṃmukhībhavad yad duḥkham utpa-
dyate tal loka-dharmādhiṣṭhānam ity ucyate. tenāpi sprṣṭo
bodhisattvo na tan-nidānam (78^a) vīryam sraṃsayati. prati-
saṃkhyāyōdvahate adhvāsayati.

catvāra īryā-pathaḥ. caṃkrama-niṣadyabhyām divā rā-
trau āvaraṇīyebhyo dharmebhyaś cittam pariśodhayams tan-
nidānam pariśrama-jam duḥkham adhvāsayati. na tv a-
kāle pārśvam anuprayacchati maṃce vā piṭhe vā tṛṇa-
saṃstare vā parṇa-saṃstare vā.

sapta-vidho dharma-parigrahaḥ. ratna-traya-pūjōpasthā-
nam [Tib. 104^b] guru-pūjōpasthānam dharmāṇam udgra-
hānam udgrhītanāṃ pareṣāṃ vistareṇa deśanā vistareṇa
svareṇa svādhyāya-kriyā ekakino raho-gatasya samyak-cin-
tanā-tulanā-upaparīkṣaṇā yoga-manasikāra-saṃgrhīta śama-
tha-vipaśyanā bhāvanā ca. asmiṃ sapt'ākare dharma-pari-

1) catvāras saṃnīśrayān āśritya K.

2) Om. C.

grahe bodhisattvasya vyāyacchamānasya yad duḥkham utpadyate. tad apy adhivāsayati. "na ca tan-"nidānam vīryam sraṃsayati.

bhikṣāka-vṛttam api sapt'akāram veditavyam. vairūpyābhyupagamah śiras-tuṇḍa-muṇḍan'adibhir apahr̥ta-grhivyaṃjanatayā. vaivarṇyābhyupagamo vikṛta-varṇa-vastra-dharaṇatayā. ākalpāntara-kriyā sarva-laukika-pracāreṣu yantrita-vihāratayā. para-pratibaddh'ajivikā kṛṣy-ādi-karmānta-vivarjitasya para-labdhenā yātrā-kalpanatayā. yāvaj-jīvaṃ parataḥ cīvar'ādi-paryeṣaṇā labdhanam saṃnidhikārā-paribhogatayā. yāvaj-jīvaṃ mānuṣyakebhyaḥ kāmabhyā²⁾ avaraṇa-kriyā a-brahma-carya-maithuna-dharma-prativiramaṇatayā. yāvaj-jīvaṃ mānuṣyakebhyo rati-kriḍābhyā avaraṇa-kriyā naṭa-nartaka-hāsaka-lāsak'ādi-saṃdarśana-prativiramaṇatayā mitra-suhṛd-vayasyaiś ca saha hasita-kriḍita-ramita-paricārita-prativiramaṇatayā. ity evaṃ-rūpaṃ kṛcchra-saṃbādham bhikṣāka-vṛttam āgamyā yad duḥkham utpadyate. tad api bodhisattvo 'dhivāsayati. na ca tan-nidānam vīryam (78^b) sraṃsayati.

kuśala-pakṣābhiyuktasyāpi ca bodhisattvaya ye pariśrama-nidānā utpadyante kayikāḥ klamāḥ caitasikāḥ apy upāyāsāḥ. [Tib. 105^a] na bodhisattvas tan-nidānam vīryam sraṃsayati.

sattvārtha-karma³⁾ tv ekādaśa-prakāram pūrvavad⁴⁾ veditavyam tan-nidānam api bodhisattvo duḥkham samutpannam adhivāsayati. (5)na ca tan-⁵⁾nidānam vīryam sraṃ-

(1....1) kataman C.

2) Om. C.

3) dharma C.

4)

See p. 140⁴ et seq.

(5....5) kataman C.

sayati.

iti-karaṇīyaṃ pravrajitasya cīvara-pātra-karm'ādi. gr̥hiṇaḥ punaḥ samyak-kṛṣi-vaṇijyā-rāja-pauruṣy'ādi. tan-nidānam api bodhisattvo duḥkham adhivāsayati. no tu tan-nidānam vīryam sraṃsayati. yat punar bodhisattvaḥ spr̥ṣṭaḥ sann anyatamena duḥkhena prayujyata evān-uttarāyai samyak-saṃbodhaye. na na prayujyate. prayuktaś ca na nivartate. a-vimanaskaś cā-saṃkliṣṭa-cittaḥ prayujyate. iyaṃ asyōcyate duḥkhādhivāsanā.

tatra katamā bodhisattvasya dharma-nidhyānādhimukti-kṣāntiḥ. iha bodhisattvasya samyag-dharma-pravicaya-suvicāritayā buddhyā aṣṭa-vidhe adhimukty-adhiṣṭhāne adhimuktiḥ su-saṃniviṣṭā bhavati. ratna-guṇeṣu tattvārthe buddha-bodhisattvanam mahā-prabhāve hetau phale prāptavye 'rthe atmanas tat-prāpty-upāye jñeya-gocare ca. sā punar adhimuktir dvābhyam karaṇābhyam su-saṃniviṣṭā bhavati. dīrgha-kalābhyasataś ca su-vīśuddha-jñāna-samudāgamataś ca. itīyaṃ bodhisattvanam sarva-kṣāntiḥ pakṣa-dvayam āśritā. yām āśritya duṣkara-kṣānty-ādi-vistara-vibhāgo bodhisattvanam veditavyaḥ.

tatra katamā bodhisattvasya duṣkara-kṣāntiḥ. [Tib. 105^b] sā tri-vidhā draṣṭavyā. iha bodhisattvo dur-balanam sattvanam amtikād apakāram kṣamate. iyaṃ prathamā duṣkara-kṣāntiḥ. prabhur bhūtvā svayaṃ kṣamate. iyaṃ dvitīyā duṣkara-kṣāntiḥ. jāti-gotra-nīcataraṇam ca sattvānam amtikād utkr̥ṣṭam adhimātram apakāram kṣamate. iyaṃ tṛtīyā (79^a) duṣkara-kṣāntiḥ.

tatra katamā bodhisattvasya sarvato-mukhī kṣāntiḥ.

sā catur-vidhā draṣṭavyā. iha bodhisattvo mitrād apy apa-
kāraṃ kṣamate a-mitrād apy udāsīnād api. tebhyaś ca
tribhyo hīna-tulyādhikebhyah kṣamate.

tatra katamā bodhisattvasya satpuruṣa-kṣāntiḥ. sā
5 pañc'ākārā draṣṭavyā. iha bodhisattvaḥ adita eva kṣāntāv
anūsamṣa-darśī bhavati. kṣamaḥ pudgalaḥ āyatyām a-
vaira-bahulo bhavati. a-bheda-bahulo bhavati. sukha-
saumanasya-bahulo bhavati. a-vipratīṣārī kalam karoti.
kāyasya bhedaṭ su-gatau svarga-loke deveṣūpapadyate. iti
10 sa evam anūsamṣa-darśī. svayaṃ ca kṣamo bhavati. paraṃ
ca¹⁾ kṣāntau samādāpayati. kṣamāyāś ca varṇaṃ bhāṣate.
kṣamiṇaṃ ca pudgalaṃ drṣṭvā su-manasko bhavaty anandī-
jātaḥ.

tatra katamā bodhisattvasya sarv'ākāra-kṣāntiḥ. sā
15 ṣaḍ-vidhā sapta-vidhā c'aikadhyam abhisamkṣīpya trayodaśa-
vidhā veditavyā. iha bodhisattvaḥ an-iṣṭa-vipakāṃ akṣam-
tiṃ viditvā bhayād api kṣamate. sattveṣu daya-cittaḥ
kāruṇya-cittaḥ snigdha-cittaḥ snehād api kṣamate. an-
uttarāyām samyak-sambodhau tīvra-cchandaḥ [Tib. 106^a]
20 kṣānti-pāramitāṃ paripūrayitu-kāmaḥ kāraṇa-hetor api
kṣamate. kṣānti-balāś ca pravrajitā ukta Bhagavata. tad
anenāpi paryayeṇa na yukta-rūpā samātta-śīlasya pravra-
jitasyā-kṣāntir iti dharma-samādānato 'pi kṣamate. gotra-
sāmpadi pūrvake ca kṣāntya 'bhyāse vartamāno 'vasthitāḥ
25 prakṛtyā 'pi kṣamate. niḥ-sattvāṃś ca sarva-dharmāṃ
viditvā nir-abhilāpya-dharma-mātra-darśī dharma-nidhyā-
nato 'pi kṣamate. sarvaṃ cāpakāraṃ kṣamate. sarvataś

ca kṣamate. sarvatra ca deśe kṣamate. rahasi vā mahā-
jana-samakṣaṃ vā. sarva-kālaṃ kṣamate. pūrvāhṇe 'pi
madhyāhṇe 'pi sāvāhṇe 'pi rātrau divā vā atitāṃ apy an-
āgatāṃ api pratyutpannāṃ api glāno 'pi svastho 'pi patito
'py ucchrito 'pi. kāyena'pi kṣamate a-praharaṇatayā. vācā 5
'pi kṣamate a-manāpa-vacanā-niścāraṇatayā. manasā 'pi
kṣamate a-kopyatayā kaluṣ'āśayā-dhāraṇatayā ca.

tatra (79^b) katamā bodhisattvasya vighātārthika-kṣāntiḥ.
sā aṣṭa-vidhā draṣṭavyā. "duḥkhita-yācakanāṃ¹⁾ āptikāḥ
yācūṇoparodhana-kṣāntiḥ. raudreṣv adhimātra-pāpa-kar- 10
masu sattveṣu dharma-mahā-karuṇāṃ niśrity' āghā-
tākaṇa-kṣāntiḥ. duḥ-śīleṣu pravrajiteṣu dharma-mahā-
karuṇāṃ niśrity' āghātā-kaṇa-kṣāntiḥ. pañc'ākārā ca
vyavasāya-sahiṣṇutā-kṣāntiḥ. duḥkhitānāṃ sattvānāṃ
duḥkhāpanayanāya vyāyacchataḥ dharmāṃ paryeṣataḥ 15
dharmasyānudharmaṃ pratipadyamānasya [Tib. 106^b]
tān eva dharmān pareṣāṃ vistareṇa prakāśayataḥ sattva-
kṛtyeṣu sattva-karaṇīyeṣu samyak-sahāyibhāvaṃ gacchataś
ca vyavasāya-sahiṣṇutā. itiyam aṣṭ'ākārā vighātārthika-
kṣāntir ity ucyate. yena ca sattvā²⁾ vighātinaḥ syus 20
tasya ca kṣāntya parivarjanat. yena cārthinas tasyōpa-
sāṃhārāt.

tatra katamā bodhisattvasyēhāmutra-sukhā kṣāntiḥ. sā
nava-vidhā draṣṭavyā. iha bodhisattvaḥ a-pramatto viharan
kuśaleṣu dharmeṣu kṣamo bhavati. śītasyōṣṇasya jighatsā- 25
pipāsayoḥ daṃśa-saṃsparśānāṃ māśaka-saṃsparśānāṃ vāt'-

¹⁾ Om. C.

(1....¹⁾ duḥkhitakānāṃ C, Lacuna K. sloṇ-ba-po sdug-bśāḥ-ba-
rnams. ²⁾ 'ttvān CK.

atāpayoḥ sarīrpa-saṃsparśānāṃ kṣamo bhavati. pariśrama-
 jasya kāyika-citta-klamôpāyāsasya kṣamo bhavati. saṃsāra-
 patitanāṃ jāti-jarā-vyādhi-maraṇ'adikānāṃ duḥkhanāṃ
 5 sattvānukampām eva sampuraskṛtya. ity evaṃ kṣamo
 bodhisattvaḥ ātmanā ca dr̥ṣṭe dharme sukhaṃ sparśaṃ
 viharaty a-vyavakīrṇaḥ pāpakair a-kuśalair dharmair.
 sāmparāyikaṃ ca sukha-hetum samādāya vartate. pareṣāṃ
 api ca sukha-hetum samādāya vartate. pareṣāṃ api ca
 dr̥ṣṭa-dharma-sāmparāya-sukhāya pratipanno bhavati. tas=

10 mād iyaṃ ihāmutra-sukhā kṣāntir ity ucyate.

tatra katamā bodhisattvasya viśuddhā kṣāntiḥ. sā
 daśa-vidhā draṣṭavyā. iha bodhisattvaḥ pareṣāṃ āptikāḍ
 apakāraṃ vighātaṃ vyatikramaṃ labhamānaḥ nāpi pratyā=

15 śayaṃ vahati. upakārābhīmukhyo bhavati yathā pūrvam
 tathā paścān nōpakāra-kriyayā 'pakartāram upekṣate. apa=
 kārīṣu ca svayam eva (80^a) samjñāptim anuprayacchati na
 ca khedayitvā pareṣāṃ āptikāḍ samjñāptim pratigrhṇāti
 khedito bhavatv iti. [Tib. 107^a] etam eva pratyayaṃ kṛtvā

20 a-kṣāntim ārabhya tīvrena hrī-vyapatrāpyeṇa samanvāgato
 bhavati. kṣāntim ārabhya tīvrena śāstari prema-gauraveṇa
 samanvāgato bhavati. sattvā-viheṭhanatām ārabhya tīvrena
 sattveṣu karuṇ'āsayena samanvāgato bhavati. sarveṇa vā
 sarvaṃ a-kṣānti-dharma-sahāyaṃ prahāya kāma-vītārāgo

25 bhavati. ebhir daśabhir ākārair bodhisattvasya kṣāntir
 viśuddhā veditavyā nirmalā.

ity etam svabhāva-kṣānty-adikaṃ viśuddha-kṣānti-
 paryavasānāṃ kṣāntim vipulāṃ a-pramāṇāṃ mahā-bodhi-

phalōdayaṃ niśritya bodhisattvo 'nuttarāṃ samīyak-saṃ=
 bodhim abhisambudhyate.

Bodhisattva-bhūmāv ādhāre yoga-sthāne ekāda=

samaṃ kṣānti-paṭalaṃ.

uddānam pūrvavad veditavyam.

tatra katamad bodhisattvasya svabhāva-vīryam. yo bodhisattvasya cittābhyutsāho 'prameya-kuśala-dharma-saṃgrahāya sattvārtha-kriyāyai. uttaptāś ca niśchidraś cā-
5 viparyastaś ca tat-samutthitaś ca kāya-vāñ-manah-pari-
spandaḥ. ayam bodhisattvasya vīrya-svabhāvo veditavyaḥ.

tatra katamad bodhisattvasya sarva-vīryam. tat samā-
sato dvi-vidham veditavyam. gr̥hi-pakṣ'āśritam pravrajita-
pakṣ'āśritam ca. tat punar ubhaya-pakṣ'āśritam api tri-
10 vidham veditavyam. saṃnāha-vīryam kuśala-dharma-saṃ-
grāhakam sattvārtha-kriyāyai ca.

tatrēdam bodhisattvasya saṃnāha-vīryam. iha bodhi-
sattvaḥ pūrvam eva vīry'ārambha-prayogad [Tib. 107^b]
evam cetaso 'bhyutsāha-pūrvakam saṃnāham saṃnāhyati.
15 saced aham eka-sattvasyāpi duḥkha-vimokṣa-hetoḥ mahā-
kalpa-sahasra-tulyai rātrim-divasair naraka-vāsenaiḥ nā-
nya-gati-vāsenā yāvata kalena bodhisattva an-uttarām sam-
yak-saṃ(80^b)bodhim abhisambudhyamte. tenaiva koṭi-śata-
sahasra-guṇitena kalenāham an-uttarām samyak-sambodhim
20 āśādayeyam. tathā 'pi cōtsaheyam. na nān¹⁾-uttarāyaḥ
samyak-sambodher arthena prayujyeyam. na ca prayukto
vīryam sraṃsayeyam. prāg eva nyūnatāreṇa kalena tanu-
tareṇa ca duḥkheṇa. idam evam-rūpam bodhisattvasya
saṃnāha-vīryam. yo bodhisattvaḥ evam-rūpe bodhisattva-
25 nām saṃnāha-vīrye 'dhimukti-mātrakam prasāda-mātrakam
apy utpādayet. so 'pi tāvad bodhisattvo dhīro 'pramāṇasya
bodhāya vīry'ārambhāsya dhātum paripoṣayet. prāg eva

¹⁾ cān C.

bodhisattvaḥ idr̥śenaiva saṃnāha-vīryeṇa samanvāgataḥ
syāt. na ca punas tasya bodhisattvasya bodher arthe
sattvānam arthāya kiṃcid asti duṣkaram karanīyam karma.
yatrāsyā bodhisattvasya saṃkoṣo vā syāc cetasaḥ duṣkaram
vā kartum.

tatra katamad bodhisattvānam kuśala-dharma¹⁾-saṃgrā-
hakam vīryam. yad vīryam dāna-pāramitā-prāyogikam
dāna-pāramitā-samudāgamāya yad vīryam śīla-kṣānti-vī-
rya²⁾-dhyāna-prajñā-pāramitā-prāyogikam prajñā-pāramitā-
samudāgamāya. tat punaḥ samāsataḥ sapta³⁾ākaram vedita-
10 vyam. a-calam sarva-kalpa-vikalpa¹⁾-kleśopakleśa-[Tib. 108^a]
para-pravādi-duḥkha-saṃsparśair a-vicālyatvāt. gādham
sat-kṛtya-prāyogikatvāt. a-prameyam sarva-vidyā-sthāna-
samudāgama-pratyupasthānatvāt. upāya-yuktam prāptavya-
syārthasyā-viparīta-mārgānugatattvāt samatā-prativedhac ca. 15
samyag-vīryam arthōpasamhitasya prāptavyasyārthasya prā-
ptaye prāṇihitatvāt. pratatam sātatyā-prayogitvāt. viga-
ta-mānam tena vīry'ārambheṇān-unnamanāt.²⁾ ity ebhiḥ
saptabhir ākaraiḥ kuśala-dharma-saṃgrahāya vīry'ārambha-
prayogo bodhisattvānam kṣipram pāramitā-paripūraye 'n-utta-
20 ra-samyak-sambodhi-gamanāya saṃvartate (81^a). yataś ca
sarveṣāṃ bodhi-karakāṇāṃ kuśalanāṃ dharmāṇāṃ evam
samudāgamāya vīryam eva pradhānam śreṣṭham kāraṇam
na tathā 'nyat. tasmād vīryam an-uttarāyai samyak-saṃ-
25 bodhaye iti nirdiśamto nirdiśamti tathāgataḥ.

sattvārtha-kriyā-vīryam punar bodhisattvānam vedita-
vyam ekādaśa-prakāram. tad-yathā śīla-paṭale.³⁾ yat tatra

¹⁾ Om. C. ²⁾ 'nānunnati-gamanā C. ³⁾ See p. 144²⁴ et seq.

śīlam uktam. tad iha vīryam vaktavyam. ayam viśeṣaḥ.

tatra katamad bodhisattvasya duṣkara-vīryam. tat tri-
vidhaṃ draṣṭavyam. yad bodhisattvo nairamṭaryeṇa cīvara-
samjñāṃ piṇḍa-pāta-samjñāṃ śayan'āsana-samjñāṃ apy
5 ātma-samjñāṃ a-kurvan kuśaleṣu dharmeṣu bhāvanā-sāta-
tyena prayukto bhavati. idam bodhisattvasya duṣkaram
vīryam. punar bodhisattvas tena tathā-rūpeṇa vīry'ārambhe-
ṇa ā nikāya-sabhaga-nikṣepāt sarva-kālam [Tib. 108^b]
prayukto bhavati. idam dvitīyam bodhisattvasya duṣkara-
10 vīryam. punar bodhisattvaḥ samatā-prativedha-guṇa-
yuktena nāti-līnena nāty-ārabdhenā-viparītenārthōpasamhi-
tena vīryeṇa samanvāgato bhavati. idam bodhisattvasya
tṛtīyam duṣkara-vīryam veditavyam. asya khalu bodhis-
attvānāṃ duṣkara-vīryasya balaṃ sattveṣu karuṇā prajñā ca
15 samgraha-hetur veditavyaḥ.

tatra katamad bodhisattvasya sarvato-mukhaṃ vīryam.
tac catur-vidhaṃ draṣṭavyam. kliṣṭa-dharma-vivarjakam
śukla-dharm'avarjakam karma-pariśodhakam jñāna-vivar-
dhakam ca. tatra kliṣṭa-dharma-vivarjakam bodhisattvasya
20 vīryam an-utpannānāṃ ca samyojana-bandhanānuśayōpa-
kleśa-paryavasthānānāṃ an-utpādāyōtpannānāṃ ca prahāṇā-
ya. tatra śukla-dharm'avarjakam bodhisattvasya vīryam
an-utpannānāṃ ca kuśalānāṃ dharmānāṃ utpattaye vīr-
yam. utpannānāṃ ca sthitaye. a-sammosāyai vṛddhi-vi-
25 pulatāyai yad vīryam. tatra karma-pariśodhakam bodhisat-
tvasya vīryam yat trayāṇāṃ karmanāṃ viśuddhaye sam-
grahāya kuśalasya kāya-karmaṇo vāk-karmaṇo manas-kar-
maṇaś ca. tatra jñāna-vivardhakam bodhisattvasya vīryam

yac chruta-cintā-bhāvanā-mayyāḥ prajñayāḥ samudāgamāya
vivṛddhaye samvartate.

tatra katamad bodhisattvasya satpuruṣa-vīryam. [Tib.
109^a] tat pañca-vidhaṃ draṣṭavyam. a-nirākṛtaṃ sarveṇa
sarvaṃ chanda-(81^b)prayogā-nirākaraṇatayā. anyūnaṃ
yathōpātta-tulyādhika-vīryānubṛmhaṇatayā. a-līnam utta-
pta-dīrgha-kalika-nīramṭara-vīry'ārambhāyā-samkucitā-viṣa-
ṇṇa-cittatayā. a-viparītam arthōpasamhitōpāya-parigrhita-
tayā. uttapta-prayogaṃ ca bodhisattvānāṃ vīryam an-ut-
tarāyāṃ samyak-samboddhāv abhitvaraṇatayā.

tatra katamad bodhisattvānāṃ sarv'ākāram vīryam.
tat ṣaḍ-ākāram ca sapt'ākāram caikadhyam abhisamkṣipyā
trayodaś'ākāram veditavyam. sātata¹⁾-vīryam nitya-kāla-
prayogitayā. sat-kṛtya-vīryam nipuna-prayogitayā. naiṣya-
mdikam vīryam pūrva-hetu-bal'adhānatayā. prāyogikam
vīryam pratisamkhyāya kuśala-pakṣa-prayogitayā. a-kopya-
vīryam sarva-duḥkha-saṃsparsair a-vikopyatayā an-anyathā-
bhāvōpagamanatayā. a-samtuṣṭi-vīryam alpāvara-mātra-vi-
śeṣādhigamā-samtuṣṭatayā. idam tāvad ṣaḍ-vidhaṃ sarv'a-
kāram vīryam yena samanvāgato bodhisattvaḥ ārabdha-
20 vīryaḥ sthāmavāṃ vīryavān utsāhī dṛḍha-parākramo 'nikṣi-
pta-dhuraḥ kuśaleṣu dharmeṣv ity ucyate. sapta-vidhaṃ
punaḥ chanda-sahagataṃ bodhisattvasya vīryam ⁽²⁾punaḥ-
punar²⁾ an-uttarāyāṃ samyak-sambodhau tīvra-cchanda-
praṇidhānānubṛmhaṇatayā. sāmāyuktaṃ bodhisattvasya
vīryam yad anyatamena kleśōpakleśenā-samkliṣṭa-cetaso
25 'paryavasthitasya yena vīryeṇa bodhisattvaḥ kuśaleṣu dhar-

¹⁾ sātata C.

⁽²⁾...²⁾ Simply punar C. phyi-phir-giñ.

meṣu tulyôcita-vihāri bhavati. [Tib. 109^b] vaiśeṣikaṃ vīryaṃ bodhisattvasyānyatamenôpakleśenôpakliṣṭa-cetasah parivasthita-cetasah tasyôpakleśasya prahāṇāya yad adīpta-
 5 śiro-nirvāṇôpamaṃ vīryaṃ. eṣakaṃ vīryaṃ bodhisattvasya sarva-vidyā-sthāna-paryeṣaṇatayā. śikṣā-vīryaṃ bodhisattva-
 sya teṣv eva paryeṣiteṣu dharmeṣu yathā-yogaṃ yathā-
 'rhaṃ dharmānudharma-pratipatti-sampādanatayā. parārtha-
 kriyā-vīryaṃ bodhisattvasya pūrvavad¹⁾ ekādaśa-prakāraṃ
 veditavyaṃ. ātmanaḥ samyak-prayog'ārakṣāyai skhalita-
 10 sya ca yathā-dharma-pratikaraṇatayai vīryaṃ sapṭamaṃ bodhisattvasya (82^a). itīdaṃ trayodaś'ākāraṃ bodhisattvasya vīryaṃ sarv'ākāraṃ ity ucyate.

vighatārthika-vīryaṃ cēhāmutra-sukhaṃ ca bodhisattvā-
 nāṃ vīryaṃ kṣāntivad draṣṭavyaṃ. tatrayaṃ viśeṣaḥ.
 15 yā tatra kṣāntiḥ sēha vīryaṃ abhyutsāho vaktavyaḥ.

tatra katamad bodhisattvasya viśuddhaṃ vīryaṃ. tat
 samāsato daśa-vidhaṃ veditavyaṃ. anurūpaṃ abhyastam
 a-ślatham su-grhītaṃ kalābhyāsa-prayuktaṃ nimitta-prati-
 vedha-yuktaṃ a-līnaṃ a-vidhuraṃ samaṃ mahā-bodhi-
 20 pariṇamitaṃ cēti.

iha bodhisattvo yena yenôpakleśenātyarthaṃ bādhyate.
 tasya-tasyôpakleśasya prahāṇāyānurūpaṃ pratipakṣaṃ bha-
 jate. [Tib. 110^a] kāma-rāgasya pratipakṣeṇā-śubhāṃ bhā-
 vayati. vyāpāda-pratipakṣeṇa maitrīm. moha-pratipakṣeṇ-
 25 ēdampratyayatā-pratītyasamutpādaṃ bhāvayati. vitarka-
 pratipakṣeṇ' ānāpāna-smṛtiṃ. māna-pratipakṣeṇa dhātu-
 prabhedaṃ bhāvayati. idam evaṃ-bhāgiyaṃ bodhisattva-

¹⁾ See p. 144²⁴ et seq.

syānurūpaṃ vīryaṃ ity ucyate.

iha bodhisattvo na ādikarmika-tat-prathama-karmika-
 vīryeṇa samanvāgato bhavati. yad uta citta-sthitaye 'vavā-
 dānuśāsanyā. nānyatrābhyasta-prayogo bhavati paricita-
 prayogaḥ. idam bodhisattvasyābhyasta-vīryaṃ ity ucyate. 5

na cāpi bodhisattvaḥ abhyasta-prayogo bhavaty avavā-
 dānuśāsanyāṃ citta-sthitim ārabhya. api tv ādikarmika
 eva sa bodhisattvaḥ tasmim prayoge a-ślathā-prayogo bhavati
 sātātya-sat-kṛtya-prayogitayā. itīdaṃ bodhisattvasyā-ślatham
 vīryaṃ ity ucyate. 10

punar bodhisattvaḥ gurūṇāṃ amṭikāt svayam eva vā
 bahuśrutya-bal'ādhānatayā a-viparīta-grāhitayā citta-sthitaye
 vīryaṃ ārabhate. itīdaṃ bodhisattvasya su-grhītaṃ vī-
 ryaṃ ity ucyate.

punar bodhisattvaḥ evaṃ a-viparīta-grāhī śamatha- 15
 kāle śamathaṃ bhāvayati. pragraha-kāle cittam pra-
 grhṇāti. upekṣā-kāle upekṣāṃ bhāvayati. idam asya
 kāla-prayukta-vīryaṃ ity ucyate.

punar bodhisattvaḥ śamatha-pragrahōpekṣā-nimittānāṃ
 samādhi-sthiti(82^b)-vyutthāna-nimittānāṃ cōpalakṣaṇā-sam- 20
 pramoṣa-prativedhāya sātātya-kāri bhavati sat-kṛtya-kāri.
 idam [Tib. 110^b] bodhisattvasya nimitta-prativedha-vīryaṃ
 ity ucyate.

punar bodhisattvaḥ paramôdārāṃ parama-gaṃbhīrāṃ
 a-cimtyāṃ a-prameyāṃ bodhisattvānāṃ vīry'āraṃbha-nir- 25
 deśaṃ cchrutvā n' ātmānaṃ paribhavati. na saṃlīna-citto
 bhavati. nāpi cālpa-mātrakeṇāvāra-mātrakeṇa viśeṣādhi-
 gamena saṃtuṣṭo bhavati. nōttari na vyāyacchate. itīdaṃ

bodhisattvasyā-līna-vīryam ity ucyate.

punar bodhisattvaḥ kālena kalam indriyair gupta-
dvāratam bhojane mātra-jñatam pūrva-rātrāpara-rātram
jāgarikā'nuyuktatam samprajānam-vihāritam ity evam-bhā-
5 glyām samādhi-sambhāram samādāya vartate. teṣu cōdyu-
kto bhavati. a-viparītam cārthōpasamhitam sarvatra-
yatnam ārabhate. itīdam bodhisattvasyā-vidhuram vīryam
ity ucyate.

punar bodhisattvaḥ nāti-līnam nāty-ārabdhām vīryam
10 ārabhate. samam yoga¹⁾-vāhi. sarveṣu c' ārambha-karaṇi-
yeṣu samam sat-kṛtya-kāri bhavati. iyam bodhisattvasya
sama-vīryatēty ucyate.

punar bodhisattvaḥ sarva-vīry'ārambhān abhisamskṛtān
an-uttarāyam samyak-sambodhau pariṇamayati. idam bo-
15 dhisattvasya samyak-pariṇamitam vīryam ity ucyate.

ity etat svabhāva-vīry'ādikam viśuddha-vīryāvasānam
ca bodhisattvānam vīryam mahā-bodhi-phalam yad āśritya
bodhisattvā vīrya-pāramitām paripūrya²⁾ an-uttarām sam-
yak-sambodhim abhisambuddhāḥ abhisambhotsyamte abhi-
20 sambudhyamte ca.

Bodhisattvabhūmāv [Tib. 111^a] adhāre yoga-sthāne
dvādaśamam vīrya-pāṭalam samāptam.

¹⁾ sbyor-ba. But 覺.

²⁾ paripūrayitvā K.

uddānam pūrvavad veditavyam.

tatra katamo bodhisattvānam dhyāna-svabhāvaḥ.
bodhisattva-piṭaka-śravaṇa-cintā-pūrvakam yal laukikam
lokōttaram bodhisattvānam kuśalam citt'aikāgryam citta-
sthitih (83^a) śamatha-pakṣyā vā vipaśyanā-pakṣyā vā yuga-
naddha-vāhi-mārgam tad-ubhaya-pakṣyā vā. ayam bodhi-
5 sattvānam dhyāna-svabhāvo veditavyaḥ.

tatra katamad bodhisattvānam sarva-dhyānam. tad
dvi-vidham draṣṭavyam. laukikam lokōttaram ca. tat
punar yathā-yogam tri-vidham veditavyam. drṣṭa-dharma-
10 sukha-vihārāya dhyānam bodhisattva-samādhi-guṇa-nirhā-
rāya dhyānam sattvārtha-kriyāyai dhyānam.

tatra yad bodhisattvānam sarva-vikalpāpagatam kāyika-
caitasika-prasrabdhi-janakam parama-praśamtaṁ manyā-
nā'pagatam an-āsvāditam sarva-nimittāpagatam dhyānam.
15 idam eṣam drṣṭa-dharma-sukha-vihārāya veditavyam.

tatra yad bodhisattvānam dhyānam vicitrā-cimtyā-
pramāṇa-daśa-bala-gotra-saṁgrhita-samādhi-nirhārāya saṁ-
vartate. yeṣam samādhinām sarva-śrāvaka-pratyeka-buddhā
api¹⁾ nāmāpi²⁾ na prajānamti³⁾ kutaḥ punaḥ samāpatsyamte.
20 yac ca bodhisattva-vimokṣābhibhv-āyatana-kṛtsn'āyatanānam
pratisamvid-a-raṇā-pranidhi-jñān'adīnam guṇānam śrāvaka-
[Tib. 111^b] sādharāṇānam abhinirhārāya samvartate. idam
bodhisattvasya dhyānam samādhi-guṇābhinirhārāya vedi-
tavyam. sattvārtha-karmaṇi dhyānam bodhisattvasyaika-
25 daś'ākāram pūrvavad veditavyam. yad dhyānam niśritya
bodhisattvaḥ sattvānam kṛtyeṣv arthōpasamhiteṣu sahā-

¹⁾ Om. C.

²⁾ nāmapi C.

³⁾ jān° C.

yibhāvaṃ gacchati. duḥkham apanayati. duḥkhitānaṃ
nyāyaṃ upadiśati. kṛtajñāḥ kṛtavedī upakāriṣu pratyupa-
kāraṃ karoti. bhayebhyo rakṣati. vyasana-sthānaṃ śokaṃ
vinodayati. upakaraṇa-vikalānaṃ upakaraṇōpasamhāraṃ
5 karoti. samyak pariśadaṃ parikaṣati. cittam anuvartate.
bhūtair guṇair harṣayati. samyak ca nigrhṇāti. rddhyā
cōttrāsayatya avarjayati. tad etat sarvaṃ ekadhyam abhisam-
kṣipyā bodhisattvaṇāṃ sarva-dhyānaṃ ity ucyate. nāta
uttari nāto bhūyāḥ.

10 tatra katamad bodhisattvaṇāṃ duṣkaraṃ dhyānaṃ.
tat tri-vidhaṃ draṣṭavyaṃ. yad bodhisattvaḥ udārair
vicitrāiḥ su-paricitāiḥ dhyāna-vihārair abhinirhṛtaiḥ vihr̥tya
svēccayā tat paramaṃ dhyāna-sukhaṃ vyāvartya prati-
samkhyāya (83^b) sattvānukampayā prabhūtāṃ sattvārtha-
15 kriyāṃ sattva-paripākaṃ samanupaśyaṃtaḥ kāma-dhātav
upapadyamte. idaṃ bodhisattvaṇāṃ prathamāṃ duṣkara-
dhyānaṃ veditavyaṃ. punar yad bodhisattvo dhyānaṃ ni-
śrityā-prameyā-samkhyeyā-cintyaṃ sarva-śrāvaka-pratyeka-
buddha-viśaya-samatikrāntān bodhisattva-samādhiṃ abhi-
20 nirharati. idaṃ bodhisattvasya dvitīyaṃ duṣkara-[Tib. 112^a]
dhyānaṃ veditavyaṃ. punar bodhisattvo dhyānaṃ niśri-
tyān-uttarāṃ samyak-sambodhim abhisambudhyate. idaṃ
bodhisattvasya tṛtīyaṃ duṣkaraṃ dhyānaṃ veditavyaṃ.

25 tatra katamad bodhisattvasya sarvato-mukhaṃ dhyā-
naṃ. tac catur-vidhaṃ draṣṭavyaṃ. sa-vitarkaṃ sa-vicāraṃ.
[viveka-jaṃ samādhi-jaṃ]⁽¹⁾ priti-sahagataṃ. sāta²-sukha-

¹ O.m K. Tib. and both Ch. versions have not the equivalent;
apparently this is an interpolation. ² sic.

sahagataṃ. upekṣā-sahagataṃ ca.

tatra katamad bodhisattvasya sat-puruṣa-dhyānaṃ. tat
pañca-vidhaṃ draṣṭavyaṃ. an-āsvāditāṃ. maitrī-sahaga-
tam. karuṇā-sahagataṃ. mudita-sahagataṃ. upekṣā-saha-
5 gataṃ ca.

tatra katamad bodhisattvasya sarv'ākāra-dhyānaṃ. tat
ṣaḍ-vidhaṃ sapta-vidhaṃ c' aikadhyam abhisamkṣipyā
trayodaśa-vidhaṃ veditavyaṃ. kuśalaṃ dhyānaṃ. a-vyā-
kṛtaṃ ca nirmita-nirmanāya dhyānaṃ. śamatha-pakṣyaṃ.
vipaśyanā-pakṣyaṃ. sva-parārtha-samyag-upanidhyānāya
10 dhyānaṃ. abhijñā-prabhāva-guṇa-nirhārāya dhyānaṃ.
nam'ālambanam. arth'ālambanam. śamatha-nimitta-pra-
graha-nimitt'ālambanam. upekṣā-nimitt'ālambanam². drṣṭa-
dharma-sukha-vihārāya parārtha-kriyāyai ca dhyānaṃ.
itidaṃ trayodaś'ākāraṃ bodhisattvaṇāṃ dhyānaṃ sarv'a-
15 kāraṃ ity ucyate.

tatra katamad bodhisattvasya vighātārthika-dhyānaṃ.
tad aṣṭa-vidhaṃ draṣṭavyaṃ. viśāśani-viśa¹-jvara-bhūta-
grah'ady-upadrava-saṃsamakānaṃ siddhaye mantrānaṃ
adhiṣṭhāyakaṃ dhyānaṃ. dhātu-vaiśamya-jānaṃ ca [Tib.
20 112^b] vyādhiṇāṃ vyupaśamāya dhyānaṃ. dur-bhikṣeṣu
maha-rauraveṣu pratyupasthiteṣu vṛṣṭi-nirhārakaṃ dhyā-
naṃ. vividhebhyaḥ bhayebhyo manuṣyā-manuṣya-kṛtebhyaḥ
jala-sthala-gatebhyaḥ samyak paritrāṇāya dhyānaṃ. tathā
bhojana-pāna-hīnānaṃ aṭavi-kāmtāra-gatānaṃ bhojana-pā-
25 nōpasamhārāya dhyānaṃ. bhoga-vihīnānaṃ vineyānaṃ
bhogōpasamhārāya dhyānaṃ. daśasu dikṣu pramattānaṃ

¹ 'śama C. drag-po.

² 'kṣā'lamb° MS. btañ-sñoms-kyi mtshau-
ma-la dmigs-pa. 捨相緣.

samyak-sambodhanāya dhyānam. utpannōtpannānam ca
sattva-kṛtyānam samyak-kriyāyai dhyānam.

tatra katamad bodhisattva(84^a)syêhāmutra-sukham dhyā-
nam. tan nava-vidham draṣṭavyam. rddhi-prātihāryeṇa
5 sattvānam vinayāya dhyānam. ādeśanā-prātihāryeṇānuśā-
sti-prātihāryeṇa sattvānam vinayāya dhyānam. pāpa-kari-
nām apāya-bhūmi-vidarśanam dhyānam. naṣṭa-pratibhānā-
nām sattvānam pratibhānōpasamhārāya dhyānam. muṣita-
smṛtīnam sattvānam smṛty-upasamhārāya dhyānam. a-
10 viparita-śāstra-kāvya-mātrkā-nibandha-vyavasthānāya sad-
dharma-cira-sthitikatāyai dhyānam. laukikānam śilpa-
karma-sthānānam arthōpasamhitānam sattvānugrahakānam
lipi-gaṇana-nyasana-samkhyā-mudr'ādīnam mamca-pīṭha-
cchattrōpanah'ādīnam ca vicitrānam vividhānam bhāṇḍōpa-
15 skarānam anupravartakam dhyānam. apāya-bhūmy-upa-
pannānam ca sattvānam tat-kāl'apāyika-duḥkha-pratipra-
srambhāṇatāyai rāsmi-pramocakam dhyānam.

tatra katamad bodhisattvasya viśuddham dhyānam.
tad daśa-vidham draṣṭavyam laukikyā [Tib. 113^a] śuddhyā
20 viśuddham an-āsvāditam dhyānam. a-kliṣṭam lokōttarayā
śuddhyā¹⁾ viśuddham²⁾ dhyānam. prayoga-śuddhyā viśud-
dham.¹⁾ maula-śuddhyā³⁾ viśuddham.¹⁾ maula-viśeṣōttara-
viśuddhyā⁴⁾ viśuddham dhyānam. praveśa-sthiti-vyutthāna-
vaśita-viśuddhyā⁴⁾ viśuddham dhyānam. dhyāna-vyāvar-
25 tane⁵⁾ punaḥ-samāpadana-vaśita-viśuddhyā⁶⁾ viśuddham

¹⁾ śuddh° K. & dag-pas.

²⁾ śuddh° CK. rnam-par dag-pa.

³⁾ prāptyā (l) CK. dag-pas.

⁴⁾ So CK & Tib. not śuddhyā.

⁵⁾ °nam CK. bzlog-na.

⁶⁾ dag-pa.

dhyānam. abhijñā-vikurvaṇa-vaśita-viśuddhyā¹⁾ viśuddham
dhyādam. sarva-dṛṣṭi-gatā²⁾ pagama-viśuddhyā viśuddham
dhyānam. kleśa-jñey'avarāṇa-prahāṇa-viśuddhyā ca vi-
śuddham dhyānam. ity etad dhyānam a-prameyam bodhi-
sattvānam mahā-bodhi-phalam yad āśritya bodhisattva
5 dhyāna-pāramitām paripūryān-uttarām samyak-sambodhim
abhisambuddhavantāḥ abhisambhotsyamte abhisambu-
dhyamte ca.

Bodhisattvabhūmāv adhāre yoga-sthāne trayoda-
śamam dhyāna-pāṭalam.

10

¹⁾ dag-pa.

²⁾ lta-bar gyur-pa. But 見證 = dṛṣṭi-gati.

uddānaṃ pūrvavad veditavyaṃ.

tatra katamo bodhisattvasya prajñā-svabhāvaḥ. sarva-jñeya-praveśāya ca sarva-jñeyānupraviṣṭaś ca yo dharmāṇaṃ pravicaayaḥ pañca-vidyā-sthānāny ālambya pravartate a-
 5 dhyātma-vidyāṃ hetu-vidyāṃ cikitsā-vidyāṃ śabda-vidyāṃ (84^b) śilpa-karma-sthāna-vidyāṃ ca. ayaṃ bodhisattvānaṃ prajñā-svabhāvo veditavyaḥ.

tatra katamā bodhisattvānaṃ sarvā prajñā. [Tib. 113^b] sā dvi-vidhā draṣṭavyā. laukikā lokōttarā ca. sā punaḥ
 10 samāsatas tri-vidhā veditavyā. jñeye tattvānubodha-prativedhaya. pañcasu ca yathā-nirdiṣṭeṣu vidyā-sthāneṣu triṣu ca rāṣiṣu kauśalya¹⁾-kriyāyai. sattvārtha-kriyāyai ca. yā bodhisattvānaṃ an-abhilāpyaṃ dharma-nairātmyaṃ ārabhya satyābodbodhāya vā satyābodbodha-kāle vā²⁾ satyābhisambodhad
 15 vā ūrdhva³⁾ prajñā parama-prāsama-vyupasthānā⁴⁾ nirvikalpā sarva-prapañcāpagatā sarva-dharmeṣu samatā⁵⁾ nugatā mahā-sāmānya-lakṣaṇa-praviṣṭā jñeya-paryamta-gatā samā-ropāpavadāṃta-dvaya-vivarjitā madhyama-pratipad-anusāri-
 20 nī. iyaṃ bodhisattvānaṃ tattvānubodha-prativedhaya prajñā veditavyā. pañcasu vidyā-sthāneṣu kauśalaṃ vistareṇa pūrvavad veditavyaṃ tad-yathā bala-gotra-pāṭale.⁵⁾ trayāḥ punā rāśayaḥ arthōpasamhitānaṃ dharmāṇaṃ rāṣiḥ an-arthōpasamhitānaṃ dharmāṇaṃ rāṣiḥ naivarthōpasamhitā-
 25 nāṃ nān-arthōpasamhitānaṃ dharmāṇaṃ rāṣiḥ. ity eteṣv aṣṭāsu sthāneṣu prajñāyaḥ kauśala-parigrahaḥ mahāntaṃ nir-uttaraṃ jñāna-sambhāraṃ paripūrayaty an-uttarāyai

1) 1a C. 2) Om. C. 3) ūrdhva C. 4) ģe-bar gnas-pa.

But 明了現前.

5) See p. 96¹³. et seq.

samyak-sambodhaye. sattvārtha-kriyā punaḥ pūrvavad¹⁾ ekādaśa-prakāraiva veditavyā. teṣv eva sthāneṣu yā prajñā sā sattvārtha-kriyāyai prajñā veditavyā.

tatra katamā bodhisattvasya duṣkarā prajñā. tri-vidhā draṣṭavyā. gambhīrasya dharma-nairātmya-jñānāya duṣkarā
 5 sattvānaṃ vinayōpāyasya jñānāya duṣkarā sarva-jñeyān-āvaraṇa-jñānāya ca duṣkarā.

[Tib. 114^a] tatra katamā bodhisattvasya sarvato-mukhā prajñā. sā catur-vidhā draṣṭavyā. śrāvaka-piṭakaṃ bodhi-
 sattva-piṭakaṃ c' ārabhya śrutamayī prajñā cintāmayī
 10 prajñā. pratisamkhyāya bodhisattva-karaṇīyānuvṛttāv a-karaṇīya-nivṛttau ca pratisamkhyāna-bala-saṃgrhītā prajñā. bhāvanā-bala-saṃgrhītā ca samāhita-bhūmika a-pramāṇa prajñā.

tatra katamā bodhisattvasya sat-puruṣasya satpuruṣa-
 15 prajñā (85^a). sā pañca-vidhā draṣṭavyā. sad-dharma-śravaṇa-samudāgatā pratyātmaṃ yoniśo-manas-kāra-sahagatā sva-parārtha-pratipatty-upāya-sahagatā dharmāṇaṃ dharmasthiti-dharma-vyavasthāṃ aviparītāṃ ārabhya su-viniścita prajñā kleśa-vijahana ca prajñā. aparāḥ paryāyaḥ sūkṣmā
 20 yathāvad-bhāvikatayā jñeya-praveśāt. nipuṇā yāvad-bhāvikatayā jñeya-praveśāt. sahajā pūrvaka-jñāna-sambhāra-samudāgamāt. agamōpetā buddhair mahā-bhūmi-praviṣṭaiś ca bodhisattvaiḥ samprakāśita-dharmārthasyōdgrahaṇa-dhāraṇāt. adhigamōpetā śuddh'āśaya-bhūmim upādāya
 25 yāvan niṣṭhā-gamana-bhūmi-parigrahaṭ.

tatra katamā bodhisattvasya sarv'akāra prajñā. sā

1) See p. 144²⁴. et seq.

ṣaḍ-vidhā sapta-vidhā c' aikadhyam abhisamkṣīpya trayo-
daśa-vidhā veditavyā. satyeṣu duḥkha-jñānam samudaya-
jñānam nirodha-jñānam mārga-jñānam. niṣṭhāyām kṣaya-
jñānam an-utpāda-jñānam. iyaṃ tāvaṭ ṣaḍ-vidhā prajñā.
5 sapta-vidhā punaḥ dharma-jñānam [Tib. 114^b] anvaya-
jñānam samvṛti-jñānam abhijñā-jñānam lakṣaṇa-jñānam
daśa-bala-pūrvamgamam jñānam catasṛṣu ca yuktiṣu yukti-
jñānam.

tatra katamā bodhisattvasya vighātārthika-prajñā. sa
10 aṣṭa-vidhā draṣṭavyā. dharmāṇām paryāya-jñānam ārabhya
bodhisattva-dharma-pratisamvit. dharmāṇām lakṣaṇa-jñā-
nam ārabhyārtha-pratisamvit. dharmāṇām nir-vacana-
jñānam ārabhya nirukti-pratisamvit. dharmāṇām prakāra-
pada-prabhedam ārabhya pratibhāna-pratisamvit. sarva-
15 para-pravādi-nigrahāya bodhisattvasya prajñā. sarva-sva-
vāda-vyavasthāna-pratiṣṭhāyā ca prajñā. grha-tantra-
samyak-praṇayanāya kulodayāya prajñā. rāja-nīti-laukika-
vyavahāra-nītiṣu ca bodhisattvasya yā niścita prajñā.

tatra katamā bodhisattvasyēhāmutra-sukhā prajñā. sa
20 nava-vidhā draṣṭavyā. adhyātma-vidyāyām su-vyavadatā
su-pratiṣṭhitā prajñā. cikitsā-vidyāyām hetu-vidyāyām
śabda-vidyāyām laukika-śilpa-karma-sthāna-vidyāyām su-
vyavadatā no tu pratiṣṭhitā prajñā. tām eva su-vyavadatām
pamca-prakārām vidyām nīṣṛitya yā bodhisattvasya pareṣām
25 vineyānām mūḍhānām pramattānām samplīnānām samyak-
pratipannānām (85^b) yathā-kramam saṃdarśani samādāpani
samuttejani saṃpraharṣaṇi ca prajñā.

tatra katamā bodhisattvasya viśuddhā prajñā. samāsato

daśa-vidhā veditavyā. [Tib. 115^a] tattvārthe "dvi-vidhā"
yāvad-bhāvikatayā yathāvad-bhāvikatayā ca tattvārthasya
grahānāt. pravṛtṭy-arthe dvi-vidhā samyag hetutaḥ phalataś
ca grahānāt. upādānārthe dvi-vidhā "viparyāsā-viparyāsa"
yathābhūta-parijñānāt. upāyārthe dvi-vidhā sarva-karaṇīyā-
karaṇīya-yathābhūta-parijñānāt. niṣṭhā'rthe dvi-vidhā sam-
kleśasya ca samkleśato vyavadānasya ca vyavadānato yathā-
bhūta-parijñānāt. itīyaṃ bodhisattvānām pamc'akārā daśa-
prabhedā prajñā viśuddhā paramayā viśuddhyā veditavyā.

itīyaṃ³⁾ bodhisattvānām su-viniścita cā-prameyā ca
prajñā mahā-bodhi-phalā yām āśṛitya bodhisattvāḥ prajñā-
pāramitām paripūryān-uttarām samyak-saṃbodhim abhisam-
budhyaṃte.

sa khalv eṣa ṣaṇṇām pāramitānām teṣu-teṣu sūtrāntareṣu
bhagavatā vyagrāṇām nirdiṣṭānām ayaṃ samāsa-saṃgraha-
15 nirdeśo veditavyaḥ. yasmims tathāgata-bhāṣite sūtre dāna-
pāramitā vā yāvat prajñā-pāramitā vā uddeśam āgacchati
nirdeśam vā. sā svabhāva-dāne⁴⁾ vā yāvad viśuddhe vā
dāne 'vatārayitavyā. saṃgrahaś ca tasyā⁵⁾ yathā-yogaṃ
veditavyaḥ. evam anyeṣām śīl'ādīnām prajñā'vasānānām
20 yathā-nirdiṣṭānām avatāraḥ saṃgrahaś ca yathā-yogaṃ
veditavyaḥ. yāni ca tathāgatānām bodhi-sattva-caryā-janmā-
prameyāṇi jātakāni duṣkara-caryā-pratisamyuktāni tani
sarvāṇi dāna-pratisamyuktāni dānam ārabhya veditavyāni.
yathā dānam evaṃ [Tib. 115^a] śīlam kṣāmtim vīryam
25 dhyānaṃ sarvāṇi prajñā-pratisamyuktāni prajñām ārabhya

(1....¹⁾ Om. C. (2....²⁾ viparyāsa C. ³⁾ C. inserts here
ca. ⁴⁾ °nena C. ⁵⁾ tasya C.

veditavyāni. kānicid dānam ev' arabhya kānicid yāvat
 prajñāṃ ev' arabhya kānicid dvaya-saṃsṛṣṭāni kānicit traya-
 saṃsṛṣṭāni kānicic catuḥ-saṃsṛṣṭāni kānicit pañca-saṃsṛṣṭāni
 kānicit sarvā eva ṣaṭ pāramitā arabhya veditavyāni. abhiḥ
 5 ṣaḍbhiḥ pāramitābhir an-uttarāyai samyak-saṃbobbhaye
 samudāgacchamto bodhisattvā (86*) mahā-śukla-dharmāṇṇavā
 mahā-śukla-dharma-samudrā ity ucyante sarva-sattva-
 sarv'ākāra-sampatti-hetu-mahā-ratna-hradā¹⁾ ^{(2) ity ucyante.}
 asya punar eṣāṃ ^{(3) evam a-pramāṇasya} punya-jñāna-saṃ-
 10 bhāra-samudāgamasya nānyat phalam evam anurūpaṃ
 yathā 'n-uttaraiva⁴⁾ samyak-saṃbodhir iti.

^{(4) Ādhāre yoga-sthāne prajñā-pāṭalaṃ caturdaśamaṃ.}⁵⁾

¹⁾ pradā K. & sbyin-pa. But 涌施(大寶)泉池. ^{(2)....}²⁾ Om. C.
 Tib. ^{(3)....}³⁾ eva pr° C. de-ltar....dpag-tu-med-pa. ⁴⁾ ryaiva
 C. ^{(5)....}⁵⁾ Bodhisattva-bhūmāv ādhāre yoga-sthāne caturdaśam
 (sic) prajñā-pāṭalaṃ samāptam K.

uddānam pūrvavad veditavyaṃ.

tatra katamo bodhisattvānaṃ priya-vādita-svabhāvaḥ.
 iha bodhisattvo man'āpāṃ satyāṃ dharmyāṃ cārthōpasam-
 hitaṃ sattveṣu vācam udāharati. ayaṃ bodhisattvānaṃ
 samāsataḥ priya-vādita-svabhāvaḥ.

tatra katamo bodhisattvasya sarvā priya-vādita. sā
 tri-vidhā draṣṭavyā. iha bodhisattvasya yā vāk saṃmoda-
 nī yayā vācā bodhisattvo vigata-bhṛkuṭiḥ pūrvābhilāpi¹⁾
 uttana-mukha-varṇaḥ smita-pūrvam-gamaḥ kṣema-svastya-
 yana-paripṛcchayā vā dhātu-sāmya-paripṛcchayā vā sukha-
 rātriṃ-divasa-paripṛcchayā vā ehi-sv-āgata-vāditayā vā ity
 evam-ādibhir akāraiḥ [Tib. 116*] sattvān pratisaṃmodaya-
 ti loka-yātrāṃ nāgaraka-bhavam anuvartamānaḥ. yā ca vāg
 bodhisattvasy' anandanī²⁾ yayā vācā bodhisattvaḥ putra-vṛd-
 dhim dāra-vṛddhim jñāti-vṛddhim dhana-vṛddhim dhanya-
 15 vṛddhim vā drṣṭvā a-pratisaṃvidit'ātma-vṛddhikānaṃ sat-
 tvānaṃ āvedayann anandayati śraddhā-śīla-śruta-tyāga-pra-
 jñā-vṛddhyā vā punar anandayati. yā ca bodhisattvasya sarv'ā-
 kāra-guṇōpeta-dharma-deśanā-pratisaṃyuktā vāk sattvānaṃ
 hita-sukhāya satata-samitaṃ pratyupasthita paramaṇōpakāre-
 20 ṇōpakārī-bhūta. iyaṃ bodhisattvānaṃ priya-vādita pra-
 bhedaśaḥ sarvā veditavyā.

tatra katamā bodhisattvānaṃ samāsataḥ sarvā priya-
 vādita. sā dvi-vidhā draṣṭavyā. loka-yātrā'nugatā samyag-
 dharma-deśanā'nugatā ca. tatra yā ca saṃmodanī vāg yā³⁾
 c' anandanī 'yaṃ loka-yātrā'nugatā⁴⁾ veditavyā. tatra

¹⁾ 'lāṣī CK. gsoñ-por smra-ñiñ. ²⁾ Om. C. ³⁾ canand° C.
⁴⁾ 'gā C.

yēyaṃ vāg upakārā paramenōpakāreṇa pratyupasthitā nirdiṣṭā. iyaṃ samyag-dharma-deśanā'nugatā veditavyā.

tatra katamā bodhisattvasya duṣkarā priya-vādītā. sā tri-vidhā draṣṭavyā. yad bodhisattvo vadhakeṣu pratyarthiṣu
 5 pratyamitreṣu suvisuddhena niṣkalmaṣeṇa cetasā pratisam-
 khyāya saṃmodanīm vā ānandanīm vōpakārāṃ vācam udī-
 rayati. iyaṃ bodhisattvasya prathamā duṣkarā priyavādītā
 (86^b) veditavyā. punar yad bodhisattvaḥ adhimātraṃ saṃ-
 mūḍheṣu sattveṣu dhandhēndriyeṣv [Tib. 116^b] aparitasya-
 10 māṇaḥ pratisamkhyāya dharmyāṃ kathāṃ¹⁾ kathayati.
 khedam abhyupagamyā grahayati nyāyyaṃ²⁾ dharmāṃ ku-
 śalam. iyaṃ dvitīyā bodhisattvasya duṣkarā priyavādītā.
 punar yad bodhisattvaḥ śaṭheṣu māyāviṣu sattveṣv acāryō-
 padhyāya-guru-dakṣiṇīya-visaṃvādakeṣu mithyā-pratipan-
 15 neṣv "anāghāta-citto 'pratigha'"-cittaḥ saṃmodanīm ānan-
 danīm⁴⁾ upakārāṃ vācam udīrayati. iyaṃ bodhisattvasya
 tṛtīyā duṣkarā "priyavādītā veditavyā."⁵⁾

tatra katamā bodhisattvasya sarvato-mukhī priyavādītā.
 sā catur-vidhā draṣṭavyā. nivarāṇa-prahāṇāya sugati-gama-
 20 nāya pūrva-kāla-karaṇīyā dharmā-deśanā. vigata-nivara-
 ṇasya kalya-cittasya sāmukarṣikī catur-ārya-satya-pratisam-
 yukta dharmā-deśanā. pramattānāṃ sattvānāṃ grhi-
 pravrajitānāṃ samyak-saṃcodanā pramāda-caryāyā vyutthā-
 pyāpramāda-caryāyāṃ pratiṣṭhāpanārtham. utpannōtpan-
 25 nānāṃ ca saṃśayanāṃ apanayāya yā dharmā-deśanā sām-
 khyā-viniścaya-kriyā.

tatra katamā bodhisattvānāṃ sat-puruṣānāṃ sat-puruṣa-
 priyavādītā. sā pañca-vidhā draṣṭavyā. iha "bodhisattva-
 bhūtas"¹⁾ tathāgata-bhūtaś ca bodhisattvaḥ sanidanam eva
 vineyānāṃ²⁾ dharmāṃ deśayānti saniḥsaraṇaṃ sapratisa-
 5 raṇaṃ saparākramaṃ saprātihāryaṃ. sthāne sōtpattikaṃ
 śikṣā-padaṃ prajñāpayānti. tasmād eṣāṃ dharmāḥ sanidāno
 bhavati. samatta-śikṣānāṃ c' āpannānāṃ āpatter vyutthā-
 nāṃ prajñāpayānti. tasmād eṣāṃ dharmāḥ saniḥsaraṇo
 bhavati. [Tib. 117^a] caturbhiḥ pratisaraṇaiḥ saṃgrhitāṃ
 aviparītāṃ dharmā-vinaye 'smiṃ pratipattiṃ prajñāpayānti. 10
 tasmād eṣāṃ dharmāḥ sapratisarāṇo bhavati. sarva-duḥ-
 kha-nairyaṇikīm apratyudāvartāṃ pratipadaṃ saṃprakāśa-
 yanti. tasmād eṣāṃ dharmāḥ saparākramo bhavati. tri-
 bhiḥ ca prātihāryaiḥ sarvāṃ deśanāṃ avandhyāṃ kurvānti.
 tasmād eṣāṃ dharmāḥ saprātihāryo³⁾ bhavati. 15

tatra katamā bodhisattvānāṃ sarv'akāra-priyavādītā.
 sā ṣaḍvidhā saptavidhā c' aikadhyam abhisamkṣipyā trayo-
 daśavidhā draṣṭavyā. anujñeyeṣu dharmeṣv anujñāne pri-
 yavādītā. pratiṣeddhavyeṣu (87^a) dharmeṣu pratiṣedhe.
 dharmaṇāṃ dharmā-paryāyōdbbhāvikā priyavādītā. dharmā- 20
 lakṣaṇāviparītōdbbhāvikā. dharmā-nirvacanāviparītōdbbhāvi-
 kā. dharmā-pada-prakāra-prabhedōdbbhāvikā priyavādītā.
 saṃmodanī priyavādītā: ānandanī priyavādītā. pareṣāṃ
 sarvōpakaraṇair alpōtsukatāyāṃ sarva-kṛtyeṣu samyag-ga-
 25 teṣv alpōtsukatāyāṃ viśada-pravaraṇī priyavādītā. vividheṣu
 ca bhayeṣu bhītanāṃ āśvāsanī priyavādītā. nyāyōpadeśa-

1) Om. C. 2) nyāyaṃ CK. 3)....3) āghāta C. 4) Om.
 C. 5)....5) "yavādītavyā C.

(1....1) "tīvās C. 2) vinay" C. 爲所化生. Om. Tib. 3) sapra-
 tisamphāryo C.

samgrhīta ca priyavādita. akuśalāt sthānād vyyutthāpya kuśale sthāne pratiṣṭhāpanārtham samyag-drṣṭa-śrūta-pari-
śamkita-samcodana'vasādanī priyavādita. param pratibalam
adhyeṣyōpasamhṛtā priyavādita. sarv'ākāra veditavyā.

5 tatra katamā bodhisattvānām vighātārthika-priyavādita.
sā 'ṣṭavidhā draṣṭavyā. yā bodhisattvasya caturvidhām
vāg-viśuddhiṃ niśrityāṣṭaśv [Tib. 117^b] āryeṣu vyavahāreṣu
vāk. iyaṃ vighātārthika-priyavādita bodhisattvānām ucyate.
tatrēyaṃ caturvidha-vāg-viśuddhiḥ. mṛṣā-vādāt praviviratiḥ.
10 paśūnyāt pārūṣyāt sambhinna-pralāpāt praviviratiḥ. tatrēme
aṣṭāv āryā vyavahārah. drṣṭe drṣṭa-vādita. śrute mate
vijñāte vijñāta-vādita. adrṣṭe adrṣṭa-vādita. aśrute amate
avijñāte avijñāta-vādita.

tatra katamā bodhisattvānām ihāmutra-sukhā priyavā-
15 dītā. sā nava-vidhā draṣṭavyā. jñāti-vyasana-śoka-prahā-
ṇāya priyavādita. bhoga-vyasana-śoka-prahāṇāy' arogya-
vyasana-śoka-prahāṇāya priyavādita. śīla-vyasana-prahāṇā-
ya drṣṭi-vyasana-prahāṇāya priyavādita. śīla-sampade drṣṭi-
sompade ācāra-sompade ājīva-sompade ca yā¹⁾ priyavādita
20 sad-dharma-deśanā.

tatra katamā bodhisattvasya viśuddhā priyavādita. sā
viṃśa(87^b)ti-vidhā draṣṭavyā. viṃśaty-ākāraiḥ yā dharmā-
deśanā. sā punaḥ pūrvavād veditavyā. tad-yathā bala-
gotra-pāṭale.²⁾

25 tatrārthacaryā yathā ca priyavādita tathaiva ca vistareṇa
veditavyā. etad-viśiṣṭām cārthacaryām anyāṃ vakṣyāmi.
tathā hi bodhisattvaḥ sarva-prakārayā' nayā priyavādita

tatra-tatrôpagamārtham sattvānām ācarati. tatra katamo
bodhisattvānām artha-caryā-svabhāvaḥ. evaṃ hi priyavā-
ditayā yukti-saṃdarśitānām sattvānām yathā-yogaṃ śikṣāsv
artha-caryāyām dharmānudharma-pratipatti-caryāyām kāru-
ṇya-cittam upasthāpya nirāmiṣeṇa cetasā [Tib. 118^a] 5
samādāpanā vinayanā niveśanā pratiṣṭhāpanā. ayam artha-
caryāyāḥ samāsataḥ svabhāva-nirdeśaḥ.

tatra katamā bodhisattvānām sarvā artha-caryā. sā 'pi
dvividhā draṣṭavyā. aparipakvānām ca sattvānām paripā-
canā.¹⁾ paripakvānām (²ca sattvānām²⁾ vimocanā³⁾. sā punaḥ 10
tribhir mukhair veditavyā. drṣṭadharmike 'rthe samādā-
panā. sāmparāyike 'rthe samādāpanā. drṣṭa-dharma-sāṃ-
parāyike 'rthe samādāpanā. tatra dhārmikair karma-
guṇair bhogānām arjana-rakṣaṇa-vardhana-samyak-samādā-
panatayā drṣṭadharmike 'rthe samādāpanā veditavyā. ye 15
nāyaṃ parataś ca praśamsāṃ labhate. drṣṭe ca dharme
sukham. upakaraṇa-sukhenānugrhitō viharati. tatra bho-
gān utsṛjya bhikṣāka-vṛtta-jīvikā-pratibaddha-pravrajyā-sa-
mādāpanā sāmparāyike 'rthe samādāpanā veditavyā. yenā-
yam niyatam sāmparāya-sukhito bhavati. na tv avaśyaṃ 20
drṣṭe dharme. tatra yā grhiṇo vā pravrajitasya vā 'nupū-
rveṇa vairāgya-gamana-samādāpanā. iyaṃ drṣṭa-dharma-
sāmparāyike 'rthe samādāpanā veditavyā. yenāyaṃ drṣṭe
ca dharme prasaraddha-kāyaḥ prasaraddha-cittaḥ sukham
sparśam viharati. sāmparāye ca viśuddhi-deveṣūpapadyate. 25
nirupadhiśeṣe ni(88^a)rvāṇa-dhatau parinirvati.

tatra katamā bodhisattvānām duṣkārā artha-caryā. sā

1) C. inserts here ca.

2) See p. 107¹⁴.

1) 'nāya C.

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

3) 'nāya C.

trividhā draṣṭavyā. pūrva¹⁾-kuśala-mūla-hetv-acariteṣu sattveṣv²⁾ [Tib. 118^b] artha-caryā bodhisattvānām duṣkarā. tathā hi te duḥkha-samādāpyā bhavaṃti kuśale. mahatyāṃ bhoga-sampādi vartamāneṣu sattveṣu tad-adhyavasāna-gateṣv
 5 artha-caryā bodhisattvānām duṣkarā. tathā hi te mahati pramāda-pade pramāda-sthāne vartamte. ito bāhyakeṣu tīrthikeṣu pūrvam ca tīrthika-drṣṭi-cariteṣu sattveṣv artha-caryā bodhisattvānām duṣkarā. tathā hi te svayaṃ mūḍhāḥ ś cābhiniṣṭhās cāsmin dharma-vinaye.

10 tatra katamā bodhisattvānām sarvato-mukhī artha-caryā. sā caturvidhā draṣṭavyā. iha bodhisattvaḥ āśraddhaṃ śrad-dhā-sampādi samādāpayati yāvat pratiṣṭhāpayati. duḥśīlaṃ śīla-sampādi duṣprajñam prajñā-sampādi matsarinam tyāga-sampādi samādāpayati yāvat pratiṣṭhāpayati.

15 tatra katamā bodhisattvasya sat-puruṣārtha-caryā. sā pañcavidhā draṣṭavyā. iha bodhisattvaḥ sattvān bhūte 'rthe samādāpayati. kālena samādāpayati. arthōpasamhite 'rthe samādāpayati. ślakṣṇena samādāpayati. maitra-cit-tena samādāpayati.

20 tatra katamā bodhisattvānām sarv'ākārā artha-caryā. sā ṣaḍvidhā saptavidhā c' aikadhyam abhisamkṣipyā tra-yodaśavidhā draṣṭavyā. iha bodhisattvaḥ saṃgrahītavyāṃś ca sattvān samyak saṃgrhṇāti. nigrāhitavyāṃś ca sattvān samyāṃ nigrhṇāti. śāsana-pratihatānām ca sattvānām [Tib.
 25 119^a] pratighātam apanayati. madhya-sthān sattvān asmim cchāsane avatārayati. avatīrṇāṃś ca samyak triṣu yāneṣu paripācayati. paripakvāṃś ca sattvān vimocayati. tad-

¹⁾ °rvam C.

²⁾ Om. CK. sems-can. 諸有情所.

ekatyāṃś ca saṃbhāra-rakṣōpacaye saṃniyojayati. yad uta hīnayāna-niḥsṛtim¹⁾ c' ārabhya mahāyāna-niḥsṛtim¹⁾ vā. yathā saṃbhāra-rakṣōpacaye evaṃ praviveke cittakā-gratāyām āvaraṇa-viśuddhau manaskāra-bhāvanāyām²⁾ ca saṃniyojayati. śrāvaka-pratyeka-buddha-gotrāṃ cchāvaka-pratyeka-buddha-yāne saṃniyojayati. tathāgata-gotrān anuttare samyaksaṃbodhi-yāne niyojayati

(88^b) tatra katamā bodhisattvānām vighatārthika 'rtha-caryā. sā aṣṭavidhā draṣṭavyā. hretavyeṣu sthāneṣv 'āhriḥ-
 kya-paryavasthāna³⁾-paryavasthitanām sattvānām āhriḥ-
 19 paryavasthānam vinodayaty apanayati. yathā āhriḥ-
 paryavasthānam evaṃ apatrapitavyeṣv anapatrāpya-parya-
 vasthānam middha-paryavasthānam auddhatya-paryava-
 sthānam kaukrtya-paryavasthānam irṣyā-paryavasthānam
 15 mātṣarya-paryavasthānam vinodayaty apanayati.

tatra katamā bodhisattvasyēhāmutra-sukhā artha-caryā. sā navavidhā draṣṭavyā. para-sattvānām kāya-karma-pari-
 śuddhim ārabhya sarv'ākārāt prānātipātāt prativirati-samā-
 dāpanā sarv'ākārādatt'adāna-prativirati-[Tib. 119^b] samāda-
 panā sarv'ākārā kama-mithy'ācāra-prativirati-samādāpanatā
 20 sarv'ākārā surā-maireya-madya-pramāda-sthāna-prativirati-
 samādāpanā. vāk-karma-pariśuddhim ārabhya sarv'ākārā
 mṛṣā-vāda-prativirati-samādāpanatā sarv'ākārā paśūnya-
 prativirati-samādāpanatā⁴⁾ sarv'ākārā pārūṣya-prativirati-sa-
 25 mādāpanā sarv'ākārā saṃbhinna-pralāpa-prativirati-samā-
 dāpanatā. manaskarma-pariśuddhim ārabhya sarv'ākārā

¹⁾ nis° MS. nes-par ḥbyuñ-ba. ²⁾ °nay° MS. ³⁾ ...³⁾ °kyam
 av° MS. ño-tsha-ba-med-paḥi kun-nas dkris-pas. ⁴⁾ °mud° MS.

'bhidhyā-vyāpāda-mithyā-dr̥ṣṭi-prativirati-samādāpanatā.

tatra katamā bodhisattvasya viśuddhā artha-caryā. sā daśavidhā draṣṭavyā. bahiḥ-śuddhim upādāya pañcavidhā. antaḥ-śuddhim upādāya pañcavidhā. bahiḥ-śuddhim upādāya bodhisattvānām pañcavidhā sattveṣv artha-caryā katamā. anavadyā aparāvṛttā anupūrvā sarvatra-gā yathā-yogaṃ ca.

iha bodhisattvaḥ sattvān na duṣcarita-vyāmiśre duṣcarita-pūrvamgame sāvadye saṃkliṣṭe 'kuśale saṃniyojayati.

¹⁰ iyaṃ asyānavadyā bhavaty artha-caryā. sattveṣu.¹⁾

punar bodhisattvo na amokṣe cānekāṃta-viśuddhe c' āyatane mokṣa eṣa ekāṃta-viśuddha eṣa iti sattvāṃs tatraiva²⁾ samādāpayati. iyaṃ asyāparāvṛttā sattveṣv artha-caryā.

punar bodhisattvaḥ pūrvam bala-prajñānām sattvānām uttānām [Tib. 120^a] dharma-deśanām karoti. uttānām ava(89^a)vādānuśāsanīm anupravartayati. madhya-prajñāṃś cainām viditvā madhyām dharma-deśanām madhyāvavādānuśāsanīm anupravartayati. pṛthu-prajñāṃś cainām viditvā gambhīrām dharma-deśanām sūkṣmām avavādānuśāsanīm anupravartayati anupūrveṇa kuśala-pakṣa-samudāgamāya. iyaṃ asyānupūrvam sattveṣv artha-caryā.

punar bodhisattvaś caturṇām varṇānām ā deva-manuṣyānām sarva-sattvānām yathā-śakti-yathā-balam artham ācarati. hita-sukhaṃ paryeṣate. tatraiva samādāpayati.

²⁵ iyaṃ asya sarvatra-gā sattveṣv artha-caryā.

punar bodhisattvo ye sattvā ye yasmiṃ svārthe kuśale paritṭe madhye 'dhimātre vā śākya-rūpā samādāpayitum.

¹⁾ satve MS.

²⁾ °traivaṃ MS. de-ñid-la.

yena cōpāyena śākya-rūpā samādāpayitum. tān yathā-yogaṃ tatra tathā samādāpayati. iyaṃ tāvad bodhisattvānām sattveṣu pañcavidhā bahiḥ-śuddhā artha-caryā.

tatra katamā bodhisattvānām pañcavidhā antaḥ-śuddhā sattveṣv artha-caryā. iha bodhisattvo vipulena sattveṣu kāruṇy'āśayena pratyupasthitenārtham ācarati. punar bodhisattvaḥ sattvānām arthe sarva-duḥkha-pariśramair apy aparikhinna-mānasaḥ pramudita eva sattvānām artham ācarati. punar bodhisattvaḥ pravarāyām agryāyām api sampadī vartamāno dāsavat preṣyavad vāśya-putravac caṇḍāla-dārakavan nīca-citto nihita-mada-mānāhaṃkāraḥ sattvānām artham ācarati. punar bodhisattvo nirāmiṣeṇā kr̥trimeṇa [Tib. 120^b] ca paramēṇa ca premṇā sattvānām artham ācarati. punar bodhisattvaḥ ātyaṃtikenāpunāḥ pratyudāvartyena maitreṇa cetasā sattvānām artham ācarati. iyaṃ bodhisattvasya pañcavidhā antaḥ-śuddhā sattveṣv artha-caryā veditavyā. yā pañcavidhā bahiḥ-śuddhā yā ca pañcavidhā antaḥ-śuddhā. tāṃ sarvāṃ ekadhyam abhisamkṣipyā daśavidhā bodhisattvānām viśuddhā artha-caryēty ucyate.

tatra katamā bodhisattvasya samānārthatā. iha bodhisattvo yasminn arthe yasmiṃ kuśala-mūle parān samādāpayati. tasminn arthe tasmiṃ kuśale pūrva-(89^b)samādāne tulye vā 'dhike vā svyaṃ saṃśikṣyate. iti yaivaṃ bodhisattvasya parais tulyārthatā. iyaṃ ucyate samānārthatā. tāṃ samānārthatāṃ pare vineyā bodhisattvebhyōpalabhyā dṛḍha-nīcayā bhavanti apratyudāvartyā¹⁾ tasmiṃ kuśala-

¹⁾ °vṛty° MS. phyir-mi-llog-pa. cf. line 14 above.

mūla-samādāne. tat kasya hetoḥ. teṣāṃ evaṃ bhavati.
 nūnam etad asmākaṃ hitam etat sukhaṃ yatrāyaṃ bodhi-
 sattvo 'smān samādāpitavān. yasmād ayaṃ bodhisattvo
 yatraivāsmān samniyojayati. tad ev' ātmanā samudācarati.
 5 tatrāyaṃ jānann ahitam asukhaṃ n' ātmanā samudācared
 iti. na cāsyā samānārthasya bodhisattvasyaivaṃ bhavanti
 pare vaktāraḥ. tvam tāvat svayaṃ na kuśalaṃ samādāya
 vartase. kasmāt tvam paraṃ kuśale atyartham samādāpayi-
 tavyaṃ vaktavyaṃ¹⁾ avavaditavyaṃ manayase. tvam eva
 10 tāvad anyair vaktavyaḥ avavaditavyo 'nuśāsitaṃ iti. asti
 bodhisattvaḥ paraiḥ samānārtha eva saṃs tām samānārtha-
 tām pareṣāṃ [Tib. 121^a] nōpadarśayati. asti samānārtha²⁾ evā-
 san³⁾ samānārthatām upadarśayati. asti samānārthaḥ samā-
 nārthatām upadarśayati. asti naiva samānārtho nāpi samā-
 15 nārthatām upadarśayati. tatra prathamā koṭi tulya-guṇa-
 prabhāvanām bodhisattvānām bodhisattva-mārga acāryaka-
 tvam abhyupagatānām tulya-guṇa⁴⁾-prabhavo bodhisattvaḥ
 praticchanna-kalyāṇatayā guṇam prabhāvaṃ ca nōpadarśa-
 yati. dvitīyā koṭir hīnādhimuktānām sattvānām gaṃbhīre-
 20 ṣu sthāneṣūtrastānām pratisaṃkhyaya bodhisattvaḥ teṣāṃ
 eva sattvānām tenōpāyena vinayanārtham sahadharmikam ā-
 tmānam upadarśayati. saṃcintya caṇḍalāntānām ā śunām
 artham kartu-kāma⁴⁾ upadravaṃ saṃsamitu-kāmo vinayitu-
 kāma⁴⁾ ā caṇḍalānām ā śunām sabhāgatāyām upapadyate.
 25 tṛtīyā koṭi cala-kuśala-mūla-samādānānām vineyānām sthīri-
 karaṇārtham bodhisattvaḥ samānārthaḥ adhikārtho vā sa-

¹⁾ *ktam MS. bstan-par bya-ba. ²⁾....²⁾ eva san MS. kho-na ni
 ma-yin. ³⁾ Om. MS. yon-tan. ⁴⁾ *mam MS.

mānārthatām upadarśayati. caturthi koṭi svayaṃ pramat-
 taḥ parārtham abhyupekṣate.

(90^a) *'tatra yac ca dānam anekavidhaṃ nirdiṣṭaṃ'*¹⁾ yac
 ca śīlaṃ vistareṇa yavad yā ca samānārthatā. tatra pārami-
 tabhir adhyātmaṃ buddha-dharma-paripākaḥ. saṃgraha-
 5 vastubhis sarva-sattva-paripākaḥ. samāsato bodhisattvasya-
 tat kuśalānām dharmānām karma veditavyaṃ. tatra yac
 ca dānam anekavidhaṃ pūrvavad yavat samānārthatā ity
 eṣāṃ anekavidhānām aprameyānām kuśalānām dharmānām
 bodhipakṣikānām tribhiḥ karaṇaiḥ samudācāro veditavyaḥ.
 10 dvabhyām karaṇābhyām śreṣṭhatā veditavyā. tribhiḥ kara-
 ñair viśuddhir veditavya.

kāyena vācā manasā samudācāro veditavyaḥ. [Tib.
 121^b] udāratvād asaṃkliṣṭatvāc ca śreṣṭhatā niruttaratā
 asādhāraṇatā ca veditavyā. tatra sattvābhedata vastva-
 15 bhedataḥ kālābhedataś cōdārata veditavyā. tatra sattvā-
 bhedo yad bodhisattvaḥ sarva-sattvān adhiṣṭhāya sarva-
 sattvān ārabhya tāni dānādini kuśala-mūlāni samudācarati
 na kevalasy' atmana evārthe. tatra vastv-abhedo yad
 bodhisattvaḥ sarvāṇi sarv'akārāṇi tāni kuśala-mūlāni dān'a-
 20 dikāni samādāya vartate. tatra kālābhedo yad bodhisattvaḥ
 satata-samitam anirākṛta-prayogaḥ anikṣipta-dhuraḥ rātrau
 divā vā drṣṭe vā dharme tenaiva ca hetunā abhisamparāye
 'pi tāni dānādini kuśala-mūlāni samudācarati. tatra caturbhir
 akārair asaṃkliṣṭatā veditavyā. iha bodhisattvo nudita-
 25 cittāḥ tām kuśalān dharmāṃ niṣevate na duḥkhi na durmanā
 avipratisāri bhavati tato-nidānaṃ. punar bodhisattvaḥ

¹⁾....¹⁾ de-la sbyin-pa rnam-pa du-mar bstan-pa gaṇ yin-pa daṅ.

param anapahatya dṛṣṭi-gatāny anabhiniviśya duścāritenā-
 vyānīśrāṇi tāni kuśala-mūlāni dān'adikāni samudācarati.
 punar bodhisattvaḥ satkṛtya sarv'ātmanā teṣv eva guṇa-
 darśi sara-darśi śānta-darśi su-nīscito 'para-pratyayo 'na-
 5 nya-neyaḥ tām kuśalan dharmāṃ dān'ādīm samādāya
 vartate punar bodhisattvaḥ (90^b) na teṣāṃ dān'ādīnāṃ
 kuśalanāṃ dharmāṃ vipākāṃ pratikāṃkṣati cakravar-
 titvaṃ vā Śakratvaṃ vā Māratvaṃ vā Brahmatvaṃ vā.
 nāpi parataḥ pratikāraṃ pratyāśamsate. na¹ tatra nīscito
 10 bhavati. [Tib. 122^a] na sarva-lābha-satkāra-ślokeṣu. nāpy
 aṃtataḥ kāya-jīvite 'pi nīscito bhavati. iti ya ebhir ākāraiḥ
 prasāda-pramodya-sahagataś cāviśamaś ca satkṛtya cānīśritaś
 ca dān'ādīnāṃ samānārtatā-paryavasānāṃ kuśalanāṃ
 dharmāṃ samudācaraḥ. sā eṣāṃ asaṃkliṣṭatēty ucyate.
 15 viśuddhiḥ uttaptatā acalatā su-viśuddhatā ca veditavyā.
 tatrādhyāśaya-śuddhi-bhūmi-praviṣṭasya bodhisattvasya ut-
 taptāny acalāni caitāni kuśala-mūlāni bhavaṃti. tatrēyam
 uttaptatā yad āśaya-śuddhasya bodhisattvasya sarve² te kuśala
 dharmā a-pratisaṃkhyāna-karaṇīyā bhavaṃti. tatrēyam
 20 acalanatā yad āśaya-śuddho bodhisattvo yathā pratilabdhe-
 bhyo yathōpacitebhyāḥ kuśalebhyo dharmebhyo na parihīyate.
 na bhavyo bhavaty ātyaṃ parihāṇāya. nānyatra teṣāṃ
 rātriṃ-divānāṃ atyayāt teṣāṃ ātma-bhāvanāṃ samatikramāc
 ("candro va śukla-pakṣe pratyupasthite"³) vardhata eva kuśalair
 25 dharmair na parihīyate bodhisattvaḥ. niṣṭhā-gamana-bhūmi-
 vyavasthitasya punar bodhisattvasyaikajāti-pratibaddhasya

caramabhavikasya vā ete kuśalā dharmāḥ su-viśuddha
 veditavyā yeṣāṃ uttari bodhisattva-bhūmau pariśuddhatarata
 nāsti. evaṃ tribhiḥ kāraṇair eṣāṃ kuśalanāṃ dharmāṃ
 samudācaraḥ. dvābhyāṃ kāraṇābhyāṃ śreṣṭhatā. tribhiḥ
 5 kāraṇaiḥ su-viśuddhatā veditavyā dān'ādīnāṃ samānārtatā-
 'vasānāṃ.

tatra sarva-dānasya sarva-śīlasya vistareṇa yāvat sarva-
 samānārtatayā āsevītayāḥ su-viśodhitayāḥ sakala-saṃpūrṇā-
 yāḥ [Tib. 122^b] ("anuttara-samyaksaṃbodhir"¹) vajra-sāra-
 śārīratā saddharma-cirasthitikā ca phalam abhinirvartate. 10
 tatra duṣkara-dānena duṣkara-śīlena yāvad duṣkara-samā-
 nārtatayā āsevītayā su-viśodhitayā tathāgatasyāpratisaṃ-
 āścaryādbhuta-dharma-samanvāgatatvaṃ phalam abhi(91^a)-
 nirvartate. tatra sarvato-mukhena dānena sarvato-mukhena
 śīlena vistareṇa yāvat sarvato-mukhayaḥ samānārtatayā 15
 tathāgatasya sarvataḥ pradhāna-sattvair deva-manuṣyaiḥ
 pūjyatvaṃ phalam abhinirvartate. tatra satpuruṣa-dānasya
 satpuruṣa-śīlasya yāvat satpuruṣa-samānārtatayāḥ tathā-
 gatasya ye kecit sattvā apadā vā dvi-padā vā catuṣ-padā vā
 20 bahu-padā vā rūpiṇo vā arūpiṇo vā saṃjñīno vā asaṃjñīno
 vā naivasamjñā-nāsamjñā'āyatanōpagā vā. teṣāṃ sarveṣāṃ
 sattvānāṃ agratvaṃ phalam abhinirvartate. tatra sarv'a-
 kārasya dānasya sarv'ākārasya śīlasya vistareṇa yāvat
 sarv'ākārayāḥ samānārtatayāḥ tathāgatasyāprameya-vicitra-
 puṇya-parigrhitāṃ dvātriṃśan-mahāpuruṣa-lakṣaṇāśīty-anu- 25
 vyamjana-kāyāt phalam abhinirvartate.² tatra vighātā-

¹ om. MS. ² °rva MS. ³ (...³) sic MS. zla-ba yar-gyi
 nor gyur-pa bgin-du=? candra iva śukla-pakṣe pratyupasthite.

(1...¹) °dhi- MS. bla-na-med-pa yañ-dag-par rdsogs-paḥi byañ-chub
 dan. ² °rtayati Cf. supra et infra.

thika-dānasya vighātārthika-śīlasya vistareṇa yāvad vighā-
 tārthika-samānārthatāyās tathāgatasya bodhimaṇḍa-niṣaṇ-
 nasya sarva-Māra-pratyarthikāvighātāviheṭhāvikaṃpanāpra-
 tibalanatā¹⁾ phalam abhinirvartate. tatrêhāmutra-sukhasya
 5 dānasyêhāmutra-sukhasya śīlasya vistareṇa [Tib. 123^a]
 yāvad ihāmutra-sukhāyāḥ samānārthatāyās tathāgatasya
 para-dhyāna-vimokṣa-samādhi-samāpatti-sukhaṃ phalam
 abhinirvartate. tatra viśuddhasya dānasya viśuddhasya
 śīlasya vistareṇa yāvad viśuddhayaḥ samānārthatāyāḥ
 10 āsevitāyāḥ su-viśodhitāyāḥ ⁽²⁾sakala-paripūrṇāyās²⁾ tathā-
 gatasya sarv'ākārās catasraḥ pariśuddhayaḥ āsraya-viśuddhir
 alambana-viśuddhiś citta-viśuddhir jñāna-viśuddhiḥ phalam
 abhinirvartate. tathā trīṇy āraḥsyāni³⁾ daśa-bala-vaiśāradya-
 smṛty-upasthāna-sarv'āveṇika-buddha-dharma-viśuddhiś ca
 15 phalam abhinirvartate. idam asya bodhisattvasya dān'ā-
 dīnaṃ kuśalānāṃ dharmāṇāṃ paryamta-gataṃ phalam
 niruttaram. anyac cāsyāpramāṇam iṣṭam anavadyaṃ bo-
 dhisattva-caryāṣu saṃsarato veditavyaṃ.

⁽⁴⁾samgraha-vastu-paṭalaṃ (91^b) paṃcadaśamaṃ.⁴⁾

uddānaṃ.

ratna-pūjā mitra-sevā apramāṇaiś ca paścimaṃ.

tatra bodhisattvasya tathāgateṣu tathāgata-pūjā katamā.
 sā samāsato daśa-vidhā veditavyā. śārīra-pūjā caitya-pūjā
 saṃmukha-pūjā vimukha-pūjā svayaṃkṛta-pūjā para-kārita-
 pūjā labha-satkāra-pūjā udāra-pūjā asaṃkliṣṭa-pūjā prati-
 patti-pūjā ca.

[Tib. 123^b] tatra yad bodhisattvaḥ sakṣāt tathāgata-
 rūpa-kāyaṃ eva pūjayati. iyaṃ asyōcyate śārīra-pūjā.

tatra yad bodhisattvaḥ tathāgatam uddiśya stūpaṃ vā
 ghaṇḍaṃ vā kūṭaṃ vā purāṇa-caityaṃ vā abhinava-caityaṃ
 vā pūjayati. iyaṃ asyōcyate caitya-pūjā.

yad bodhisattvaḥ tathāgata-kāyaṃ vā tathāgata-caityaṃ
 vā saṃmukhībhūtaṃ adhyakṣaṃ pūjayati. iyaṃ asya
 saṃmukha-pūjēty ucyate.

tatra yad bodhisattvaḥ tathāgate vā tathāgata-caitye vā
 saṃmukha-pūjāṃ kurvann evaṃ adhyāśaya-sahagataṃ
 prasāda-sahagataṃ cittam abhisamṣkaroti. yā ekasya tathā-
 gatasya dharmatā. sā sarveṣāṃ tathāgatānāṃ atitānāgata-
 pratyutpannānāṃ dharmatā. yā ekasya tathāgata-caityasya
 20 dharmatā. sā sarveṣāṃ tathāgata-caityānāṃ dharmatā. ity
 ato 'ham etaṃ ca saṃmukhībhūtaṃ tathāgataṃ pūjayāmi
 sarvāṃś ca tān atitānāgata-pratyutpannāṃś tathāgataṃ
 pūjayāmi. etac ca saṃmukhībhūtaṃ tathāgata-caityaṃ
 pūjayāmi. tad-anyāni ca daśasu dikṣv anantāparyanteṣu
 25 loka-dhātuṣu sarvāni stūpāni ghaṇḍāni kūṭāgārāni purāṇa-
 caityāni abhinava-caityāni pūjayāmi. itīyaṃ tāvad bodhi-
 sattvasya sādharmaṇā saṃmukhā. vimukhā ca tathāgata-pūjā

¹⁾ sic MS. "latā? ⁽²⁾....²⁾ Om. MS. mthā-dag kun-du rdsogs-par
 byas-pa. See p. 229⁹. ³⁾ āraḥsyāni MS. ⁴⁾....⁴⁾ byaṅ-chub-sems-
 dpahi saḥi gṣiḥi rnal-hbyor-gyi gnas-las bsdu-baḥi dños-poḥi leḥu-ste bco-
 lha-paḥo.

tathāgata-caitya-pūjā ca veditavyā. yat punar bodhisattvaḥ
 asaṃmukhībhūte tathāgate tathāgata-caitye vā tathāgata¹⁾-
 cittam abhisamskṛtya pūjāṃ prayojayati sarva-buddhān
 uddiśya sarva-tathāgata-caityāni cōddiśya. sā 'sya kevalā
 5 vimukhaiva [Tib. 124^a] pūjā veditavyā. yad api bodhisattvaḥ
 parinirvṛte tathāgate tathāgatam uddiśya tathāgatasya śa-
 rīram (92^a) stūpaṃ vā kārayati ghaṇaṃ vā kūṭaṃ vā ekaṃ
 vā dvau vā sambahulāni vā yāvāt koṭī-śata-sahasraṇi yathā-
 śakti-yathā-balam. iyaṃ api bodhisattvasya tathāgateṣu
 10 vimukhā vipulā pūjā apramāṇa-puṇya-phalā 'neka-brāhma-
 puṇya-parigrhītā. yathā bodhisattvaḥ anakair eva kalpair
 mahā-kalpair a-vinipāta-gāṃī bhavati. na cānuttarāyaḥ
 samyaksambodheḥ sambhāraṃ na paripūrayati tan-nidānaṃ.
 tatra yēyaṃ bodhisattvasya kevalaiva tathāgate tathāgata-
 15 caitye vā pūjā. iyaṃ eva tāvad vipulā draṣṭavyā. tato
 vipulatara²⁾-puṇya-phalā kevalaiva vimukhā draṣṭavyā. tato
 vipulatama-puṇya-phalā sādharmaṇa-saṃmukha-vimukhā pū-
 jā draṣṭavyā.

tatra yad bodhisattvaḥ tathāgate vā tathāgata-caitye vā
 20 pūjāṃ kartu-kāmaḥ svayam eva svahastam karoti. na
 dāsi-dāsa-karmakara-pauruṣeya-mitrāmātya-jñāti-salohitaiḥ
 kārayaty ālasya-kausīdyam pramāda-sthānaṃ vā niśritya.
 iyaṃ bodhisattvasya svayamkṛtā veditavyā. tatra yad bo-
 dhisattvaḥ tathāgate vā tathāgata-caitye vā pūjāṃ kartu-
 25 kāmāḥ na kevalam svayam eva karoti api tu mātā-pitṛbhyāṃ
 kārayati putra-dāreṇa dāsi-dāsa-[Tib. 124^b]karmakara-

pauruṣeyaiḥ mitrāmātya-jñāti-salohitaiḥ paraiś ca rājabhiḥ
 rāja¹⁾-mahāmātrair brāhmaṇair gr̥hapatibhir naigama-jāna-
 padaiḥ dhanibhiḥ śreṣṭhibhiḥ sārthavāhair antataḥ strī-
 puruṣa-dāraka-dārikābhiḥ kṛpānair duḥkhitair ā-caṇḍalair
 api kārayati. tathā acāryôpādhyāyaiḥ sārddham-vihāry-am-
 5 tevāsibhiḥ sa-brahmacāribhiś ca pravrajitair apy anyā-
 tīrthyaiḥ tathāgate vā tathāgata-caitye vā pūjāṃ kārayati.
 iyaṃ bodhisattvasya sādharmaṇa pūjā sva-para-kṛtā veditavyā.
 yat punar bodhisattvaḥ paritte pūjā-karaṇiye deya-vastuni
 saṃvidyamāne karuṇā-sahagatena cetasā saṃcintya pareṣāṃ
 10 eva vastv anuprayacchaty ete duḥkhitāḥ sattvaḥ alpa-pu-
 ṇyāś cāśaktāś ca tathāgate vā tathāgata-caitye vā kāraṃ
 kṛtvā sukhita bhavantv iti. pare ca tena vastunā (92^b) ta-
 thāgate vā tathāgata-caitye vā pūjāṃ kurvānti. na bodhisat-
 tvaḥ. iyaṃ bodhisattvasya kevalā para-kṛtā pūjā veditavyā. 15

tatra yā kevalā svayam-kṛtā. sā mahā-puṇya-phalā. yā
 kevalā para-kāritā. sā mahattara-puṇya-phalā. yā punaḥ
 sādharmaṇā. sā mahattama-puṇya-phalā niruttarā veditavyā.

tatra yad bodhisattvaḥ tathāgate vā tathāgata-caitye vā
 cīvara-piṇḍapāta-śayan'āsana-[Tib. 125^a]glāna-pratyaya-bhai-
 20 śajya-pariṣkārair abhivādāna-vandana-pratyutthānāmjali-
 karmabhiś ca dhūpa-gandhaiś cūrṇa-gandhair anulepana-
 gandhair vicitraiś ca malyair vicitrair vadyair vicitraiś
 chattrair dhvaja-pataka-pradīpa-dānair vicitraili stotrābhi-
 vyāhāraiḥ pañca-maṇḍala-praṇāmaiḥ pradakṣiṇ'āvartaiḥ
 25 pūjāṃ karoti. tathā akṣayanikā²⁾-dānair maṇi-muktā-vai-

1) °gatāc MS. de-bṣiñ-du = tathā. But 如來.
 rgya-che-ba.

2) °tama MS Ches

1) Sic Om. Tib. but 王子 = rāja-putrair. 2) Sic MS. zad-mi-śes-pa-can.
 akṣayanika or akṣayanikā? 無盡財供 akṣaya-lābha or akṣaya-nidhāna?

ḍūrya-saṃkha-śilā-pravāḍāsmagarbha-musāragalva-jātarūpa-
rajata-lohitikā-dakṣiṇ'āvarta-prabhṛtibhiḥ ratna-pradānaiḥ
maṇi-kunḍala-keyūr'ādy-alaṃkāra-pradānair antataś ca gha-
ṇṭā¹⁾-pradāna-kārṣāṇa-kṣepa-sūtra-pariveṣṭanaiḥ pūjayati.
5 iyaṃ bodhisattvasya tathāgate vā tathāgata-caitye vā lābha-
satkāra-pūjā veditavyā.

tatra yad bodhisattvaḥ dirgha-kālikīm ca tathāgate vā
tathāgata-caitye vā etām eva lābha-satkāra-pūjāṃ karoti.
prabhūta-vastukāṃ ca praṇīta-vastukāṃ ca saṃmukha-
10 vimukhāṃ ca svayaṃ-kṛta-para-kṛtāṃ ca ghana-rasena ca
prasādena saṃmukhibhūtena tivrāyā cādhimuktyā pūjāṃ
karoti. tac ca kuśala-mūlam anuttarāyāṃ samyaksambo-
dhau pariṇamayati. itiyaṃ bodhisattvasya sapt'ākārōdāra-
pūjēty ucyate.

15 tatra yad bodhisattvaḥ svahastāṃ tathāgate vā tathā-
gata-caitye vā kārāṃ karoti na parair avajñāyā kārayati²⁾
pramāda-kausīdyād vā. satkṛtya karoti. nāpaviddham.
sTib. 125³⁾] avikṣiptaḥ karoty asaṃklišṭa-cittaḥ. na bud-
dhābhiprasannānāṃ rāj'āḍināṃ udāra-sattvānāṃ lābha-
20 [atkāra-hetoḥ kuhanā'rthāṃ pratirūpeṇa ca vastunā pūja-
yati. na haritāla-lepana-ghṛta-snātra-guggulu-dhūpārka-
puṣp'ādibhir anyaiś cākalpikair upakaraṇaiḥ. iyaṃ bodhi-
sattvasya ṣaḍ-ākārā asaṃklišṭā pūjā veditavyā.

punar³⁾ etām udārāṃ asaṃklišṭā⁴⁾ lābha-satkāra-pūjāṃ
25 bodhisattvaḥ tathāgate vā tathāgata-caitye vā sva-bāhu-

balōpārjitair vā bhogaiḥ karoti. parato vā pariyeṣitaiḥ.
pariṣkāra-vaṣitā-¹⁾pratilabdhair vā. tatra¹⁾ pariṣkāra-vaṣitā-
prāpto bodhisattvaḥ ²⁾dvaṃ vā trīṇ vā sambahulān vā sa-
mucchrāyān yāvat²⁾ (93^a) samucchrāya-koṭi-nayuta-śata-
sahasraṇy anekāny abhinirmāya sarvais taiḥ samucchrāyais 5
tathāgateṣu praṇamaṃ karoti. teṣāṃ samucchrāyāṇāṃ
ekaikasya hasta-śatāṃ hasta-sahasraṃ vā tato vā pareṇa
nirmāya sarvais tair divya-samatikrāntaiḥ kusumaiḥ parama-
sugandhibhiḥ parama-manoramais tāṃ tathāgatāṃ abhya-
vakirati. sarve ca te samucchrāyā atyudārāṇi tathāgata- 10
bhūta-guṇōpasamhitāni stotrāṇi bhāṣante. sarvair eva ca
taiḥ samucchrāyaiḥ vicitrāny amātrāny agrāṇi praṇītāni
keyūra-maṇi-kunḍalāni cchattra-dhvaja-patākaś ca tathāga-
teṣūtsrjaty āropayati. iyaṃ evaṃbhāgiyā pariṣkāra-vaṣitā-
prāptasya bodhisattvasya sva-citta-pratibaddhā pūjā. na 15
cāsyā punar-buddhōtpadaḥ [Tib. 126^a] pratyāsaṃsitavyaḥ
prārthayitavyo bhavati. tat kasya hetoḥ. tathā hi tasyā-
vaivartika-bhūmi-praviṣṭatvāt sarva-buddha-kṣetreṣv avyā-
hataḥ gatiḥ bhavati. no cāpi bodhisattvasya sva-bāhu-balō-
pārjitaḥ bhogā bhavaṃti. nāpi ca parataḥ paryeṣita-labdhā 20
vā. nāpi ca bodhisattvaḥ pariṣkāra-vaṣitā-prāpto bhavati.
api tu yā kācit tathāgata-pūjā Jambūdvīpe vā cāturdvīpe
vā sāhasre vā dvi-sāhasre vā tri-sāhasra-mahāsāhasre vā
yāvad³⁾ daśasu dikṣv anantāparyanteṣu loka-dhātusv mṛdu-
madhyādhimātrā pravartate. tāṃ sarvāṃ śrāddho bodhi- 25
sattvaḥ prasāda-sahagatenōdārādhimukti-sahagatena cetasā

1) ṇṭha MS. dril-bu. 2) °rati MS. 3) tāṃ p° MS. 4)
°ṣṭānāṃ MS.

(1....1) thob-pa-rnams....de-la. (2....2) lus gñis-sam. gsum-
mam. lus mañ-po....bar. 3) yad MS. Not in Tib. 乃至.

spharitvā 'bhyanumodate. iyaṃ api bodhisattvasyālpakṛcchreṇa mahatī apramāṇā tathāgata-pūjā bodhāya mahā-sambhāra¹⁾-parigṛhītā. yasyāṃ bodhisattvena satata-samitam kalyāṇa-cittena hr̥ṣṭa-cittena yogaḥ karaṇīyaḥ. tatra yad
 5 bodhisattvaḥ stoka-stokaṃ muhūrta-muhūrtam antato godoha-mātram api ca sarva-prāṇi-bhūteṣu maitram cittam bhāvayati karuṇā-sahagatam muditā-sahagatam upekṣā-sahagatam cittam bhāvayati. tathā sarva-saṃskāreṣv anitya-saṃjñām. anitye duḥkha-saṃjñām. duḥkhe anātma-saṃjñām.
 10 saṃjñām. nirvāṇe cānuśaṃsa-saṃjñām bhāvayati. tathā tathā(93^b)gatānusr̥tiṃ dharma-²⁾saṃgha-pāramitā'nusr̥tiṃ³⁾ bhāvayati. tathā stoka-stokaṃ muhūrta-muhūrtam sarva-dharmāṇaṃ prādesikena mṛdu-kṣāntikenāpi jñānena nirabhilāpya-dharma-svabhāva-tathatā'dhīmukto nirvikalpe-
 15 na [Tib. 126^b] nirnimittena cetasā viharati. prāg eva tata uttari tato bhūyaḥ. tathā bodhisattva-śīla-⁴⁾saṃvara-paripālana⁵⁾. śamatha-vipaśyanāyāṃ bodhi-pakṣyeṣu dharmeṣu yoga-kriyā. tathā pāramitāsu saṃgraha-vastuṣu ca samyag-yoga-kriyā. itīyaṃ bodhisattvasya pratipatti-gatā tathāgata-
 20 pūjā agryā varā prāṇitā niruttarā. yasyaḥ pūjāyāḥ pūrvikā lābha-satkāra-pūjā sarv'ākāra 'pi śatataṃ imāpi kalāṃ nōpaiti sahasratam imā⁴⁾ api vistareṇa yāvad upaniṣadam api nōpaiti. itīyaṃ daśabhir akāraiḥ sarv'ākāra tathāgata-pūjā veditavyā.

¹⁾ byan-chub-kyi tshogs chen-poṣ yōṃs-su bsdus-pa. 攝受菩提廣大資糧。
 "reṇa. ? ^(2...2) saḥagat° MS. dge-hdun dañ. pha-rol-tu phyin-pa
 rjes-su dran-pa. ^(3...3) "varamapipāl° MS. sdom-pa yōṃs-su bsrūn-ba.
⁴⁾ "śrīmām MS.

yathā tathāgata-pūjā evaṃ dharma-pūjā saṃgha-pūjā yathā-yogaṃ veditavyā.

tatra triṣu ratneṣv etāṃ daś'ākārāṃ pūjāṃ kurvan bodhisattvaḥ tathāgat'ālambanaiḥ ṣaḍbhir adhyāśayaiḥ
 karoti. guṇa-kṣetra-niruttarādhyāśayatayā upakāri-niruttarādhyāśayatayā apada-dvipad'adi-sarva-sattvāgryādhyāśayatayā udumbara-puṣpavat sudurlabhādhyāśayatayā ekakinas
 trisāhasra-mahāsahasre loka utpādāt kevalādhyāśayatayā laukika-lokōttara-sampat-sarvārtha-pratisaraṇādhyāśayatayā.
 tasyaibhiḥ ṣaḍbhir adhyāśayaiḥ tathāgate tasya vā dharme
 10 tasya vā saṃghe pūjā prakalpita paritā 'py aprameya-phalā bhavaṃti. prāg eva prabhūtā.

tatra katibhir akāraiḥ samanvāgataṃ bodhisattvasya kalyāṇa-mitraṃ [Tib. 127^a] veditavyaṃ katibhiḥ c' akāraiḥ
 kalyāṇa-mitrataṃ avamdhya bhavati. katibhir akārais samanvāgataṃ kalyāṇa-mitraṃ prasāda-pada-sthāna-gataṃ bhavati.
 15 kati-kalyāṇa-mitra-bhūtasya bodhisattvasya vineyeṣu kalyāṇa-mitra-karaṇīyaṇi bhavaṃti. katividhā ca kalyāṇa-mitra-samsevā bodhisattvasya. katy-ākārayā ca saṃjñāyā kalyāṇa-mitrasyāṃtikād bodhisattvena "dharmaḥ śrotavyaḥ. kati-
 20 sthānena ca kalyāṇa-mitrasyāṃtikād bodhisattvena¹⁾ dharmam śṛṇvatā tasmin dharma-bhāṇake (94^a) pudgale anasikaraḥ karaṇīyaḥ.

tatrāṣṭabhir aṃgaiḥ samanvāgataṃ bodhisattvasya kalyāṇa-mitraṃ sarv'ākāra-paripūrṇaṃ veditavyaṃ. vṛtta-stho
 25 bhavati bodhisattva-saṃvara-śīleṣu vyavasthitāḥ a-khaṇḍa-

^(1...1) Om. MS. chos mñan-par bya byan-chub-sems-dpaḥ dge-baḥi bśes-gñen-las (chos mñan-pa-na. gañ-zag chos smra-ba de-la) gnas du-ṣig-la.

echidra-kārī. bahuśruto bhavati nāvvyutpanna-buddhiḥ.
 adhigama-yuktaś ca bhavati lābhī bhāvanāmayasyānyatamā-
 nyatamasya kuśalasya lābhī śamatha-vipaśyanāyāḥ. anu-
 kampakaś ca bhavati kārūṇikaḥ so 'dhyupekṣya svaṃ
 5 dr̥ṣṭa-dharma-sukha-vihāraṃ pareṣāṃ arthāya prayujyate.
 viśārado bhavati na pareṣāṃ asya dharmāṃ deśayataḥ
 smṛtiḥ pratibhānam vā śāradya-bhayāt pramuṣyate. kṣamaś
 ca bhavati parato 'vamānānām¹⁾ avahasanaśvaspaṇḍana-
 durukta-durāgat'ādinām anīṣṭānām vacana-pathānām vivi-
 10 dhānām ca sattva-vipratipattinām. aparikhinna-mānasaś
 ca bhavati balavān pratisamkhyāna-bahulaḥ akilāś cata-
 sṛṇām parṣadām dharmā-deśanāyai. kalyāṇa-vākyaś ca
 bhavati vāk-karaṇenōpetāḥ dharmatā-apraṇaṣṭa-spaṣṭa-vāk.

tatra paṃcabhir ākārair eva sarv'ākāra-guṇa-yuktasya
 15 bodhisattvasya kalyāṇa-mitra-karaṇīyaṃ bhavati. sa hi
 pareṣāṃ ādita eva hita-sukhaiṣi bhavati. [Tib. 127^b] tac ca
 hita-sukham yathā-bhūtaṃ prajānāti. na tatra viparyasta-
 buddhir bhavati. yena cōpāyena yad-rūpayā dharmā-
 deśanayā yaḥ sattvaḥ śakya-rūpo bhavati vinetaṃ. tatra
 20 śakto bhavati pratibalaḥ. aparikhinna-mānasaś ca bhavati.
 sama-kārūṇyaś ca bhavati. sarva-sattveṣu hīna-madhya-
 viśiṣṭeṣu na pakṣa-patitaḥ.

tatra paṃcabhir ākārais tat kalyāṇa-mitraṃ prasāda-
 pada-sthitam bhavati yenainam pare atyartham abhipra-
 25 sīdamty anuśravenāpi śrutvā. prāg eva sammukham nirīkṣya.
 iryāpatha-sampanno bhavati praśāntēryāpathaḥ sampannē-
 ryāpathaḥ sarvāṃga-pratyāṃgair nirvikāraḥ. sthito bhavati

¹⁾ cavamānām MS. brūas-pa.

anuddhatācapala-kāya-vān-manah-karmāṃta-pracāraḥ. niṣ-
 kuhakaś ca bhavati pareṣāṃ kuhanā'rtham iryāpatham
 sthairyam vā pratisamkhyāya kalpayati. anīṣṭakaś ca
 bhavati na pareṣāṃ dharmyām kathām lābha-satkāram
 v'ārabhyāmarṣam utpādayati. api tu svayam adhyeṣya(94^b)
 māno dharma-kathane paraiḥ. labhamāno 'pi vipulam
 labha-satkāram param apadiṣaty aśaṭhena cetasā prasannena.
 pareṣāṃ tac ca dhārmakathikatvaṃ tam ca lābha-satkāram
 ārabhya 'na jātu' yathā svena lābha-satkāreṇa tuṣṭo bhavati
 10 tathā bhṛṣataraṃ para-lābhena para-satkāreṇa tuṣṭo bhavati
 sumanāḥ.²⁾ samlikhiś³⁾ ca bhavaty alpa-bhāṇḍo 'lpa-pariṣ-
 kāraḥ utpannōtpanna-parityakta-sarvōpakaraṇaḥ.

tatra paṃcabhir ākārair ayam kalyāṇa-mitra-bhūto
 bodhisattvaḥ pareṣāṃ vineyānām kalyāṇa-mitra-kāryam
 karoti. codako bhavati. smārako bhavati. avavādako
 15 bhavati. anuśāsako bhavati. dharmā-deśako bhavati. eṣāṃ
 padānam vistara-vibhāgo veditavyaḥ tad-yathā śrāvaka-
 [Tib. 128^a]bhūmāv.⁴⁾ avavādānuśāsanam ca bhūyas tata
 uttari veditavyam tad-yathā bala-gotra-pāṭale.⁵⁾

tatra caturbhir ākārair bodhisattvasya kalyāṇa-mitra-
 20 sevā paripūrṇā veditavyā. kālena kālam glānōpasthāna-sva-
 sthōpasthāna-kriyayā⁶⁾ prema-gaurava-prasādōpasamhṛtayā.⁷⁾
 kālena kālam abhivādāna-vandana-pratyutthānāmjali-sā-

(1)...¹⁾ Sic MS. phrag-dog med-pa. When we read na after para-
 satkāreṇa at the next line below. then this passage gives a good sense.

²⁾ 'nā MS.

³⁾ Sic MS. yo-byad bsñuṣ-pa. 'lekhi?

⁴⁾ 瑜伽
論第二十五 (來=19^{a2} et seq.)

⁵⁾ p. 110¹⁴ et seq.

MS. ⁶⁾ 'tāyā

⁷⁾ 'yāyā

micī-karma-pūjā-kriyayā. dharma-civara-piṇḍapāta-śayan'a-
sana-glāna-pratyaya-bhaiṣajya-pariṣkāra-dāna-pūjaya ca. ni-
śritasya ca "dhārmikeṣv artha-samyoga-viyogeṣu" vaśa-
vartanatayā avikampanatayā yathābhūtatv'aviṣkaranatayā.
5 kālana c' ājñā'bhiprāyasyōpasamkramaṇa-paryupāsana-pari-
pṛcchana-śravaṇatayā.

tatra kalyāṇa-mitrasyāntikāḍ dharmam śrotu-kāmena
bodhisattvena paṃc'ākārayā samjñayā dharmah śrotavyaḥ.
ratna-samjñayā durlabhārthena. cakṣuḥ-samjñayōdāra-
10 sahaja-prajñā-pratilaṃbhāya hetu-bhāvārthena.²⁾ āloka-
samjñayā pratilabdha-sahaja-jñāna-cakṣuṣā sarv'ākāra-ya-
thābhūta-jñeya-samprakāśanārthena. mahā-phalānuśaṃsa-
samjñayā nirvāṇa-sambodhī-niruttara-pada-prāpti-hetu-bhā-
vārthena. anavadya-rati-samjñayā dṛṣṭe dharme aprāpti-
15 nirvāṇa-sambodhi-dharma-yathābhūta-pravicaya-śamatha-
vipaśyanā'navadya-mahā-rati-hetu-bhāvārthena.

tatra bodhisattvena kalyāṇa-mitrasyāntikāḍ dharmam
śṛṇvatā tasmin dharma-bhāṇake pudgale paṃca-sthāneṣv
amanasikāram kṛtvā avalīta-śrotreṇa prasanna-mānasena
20 dharmah śrotavyaḥ. śīla-bhramṣe amanasikārah karaṇīyaḥ.
[Tib. 128] naivaṃ cittam abhisamkartavyam. duḥśīlo
'yam a-samvarasthaḥ. (95^a) "nāham atah śroṣyāmīti. kula-
bhramṣe 'py amanasikārah karaṇīyaḥ."³⁾ naivaṃ cittam
abhisamkartavyam. hina-kulīno 'yam. "nāham atah śro-
25 ṣyāmīti."⁴⁾ rūpa-bhramṣe 'py amanasikārah karaṇīyaḥ.

(1....¹⁾ "keṣv artha-samniyogeṣu MS. yañ-dag-par gzud-pa dan rnam-
par gzud-pa chos dan mthnn-paḥi don-la. ²⁾ bhāvanārth° MS.
rañ-bṣin-gyi don-gyis. (3....³⁾ bdag-gis ḥdi-las mñam-par mi-byaho
sñam-du....rigs dmaḥ-pa-la yañ yid-la byed-par mi-bya-ste. (4....⁴⁾
ḥdi-las bdag-gis mñam-par mi-byaho sñam-du.

naivaṃ cittam abhisamkartavyam. "virūpo 'yam. nāham
ataḥ śroṣyāmīti. vyañjana-bhramṣe"¹⁾ 'py amanasikārah
karaṇīyaḥ. naivaṃ cittam abhisamkartavyam. anabhi-
samskṛta-vākya 'yam. "nāham atah śroṣyāmīti."²⁾ nānyatrār-
tha-pratisaraṇena bhavitavyam na vyañjana-pratisaraṇena.
5 madhurya-bhramṣe 'py amanasikārah karaṇīyaḥ. naivaṃ
cittam abhisamkartavyam. "paruṣa-vākya 'yam krodha
- - ca - - - dharmam bhāṣate"³⁾ nāham atah śroṣyāmīti.
ity eṣu paṃcasu sthāneṣv amanasikāram kṛtvā bodhisattvena
s'ādareṇa saddharma-parigrahaḥ kāryaḥ na ca jātu dharmah
10 pudgala-doṣeṇa duṣṭo bhavati. tatra yo 'sau manda-prajñō
bodhisattvaḥ pudgala-doṣeṣūpahata-citto dharmam nēcchati
śrotuṃ. sa ātmana evāhitāya prajñā-parihāṇāya pratipanno
veditavyaḥ.

katham ca bodhisattvaḥ catvāry apramāṇāni bhāvayati.
15 maitrīm karuṇām muditām upekṣām. iha bodhisattvaḥ
samāsatas trividhāni catvāry apramāṇāni bhāvayati. sattv'a-
lambanāni dharm'ālambanāny⁴⁾ anālambanāni⁵⁾ ca. yad
bodhisattvas triṣu rāṣiṣu sarva-sattvān avasthāpya sukhitaṃ⁶⁾
duḥkhitān aduḥkhitāsukhitān sattvān sukha-kāmān adhi-
20 kṛtya sukhōpasamhārādhyāśaya-gatena [Tib. 129^a] maitreṇa
cetasā daśa-diśaḥ spharitvā sattvādhimokṣeṇa viharati.
iyam asya sattv'ālambanā maitrī veditavyā. yat punar

(1....¹⁾ ḥdi ni byad ḥan-gyis bdag-gis ḥdi-las mñam-par mi byaho
sñam-du....tshig-ḥbru ḥan-pa-la. (2....²⁾ haṃtāham atah śroṣyāmi
MS. mñam-par mi byaho sñam-du. (3....³⁾ ḥdi ni tshig rtsub-ciñ
khro-ba sñam-par chos smra-ba yañ ma-yin-gyis. paruṣa-vākya 'yam kro-
dhanah. na ca mādhyeṇa dharmam bhāṣate? ⁴⁾ "banāni SM. ⁵⁾
Om. MS. dmigs-pa med-paḥo. ⁶⁾ "khām MS. bde-ba dan-ldan-pa.

dharma-mātra-samjñī (*"dharma-mātre"*) sattvôpacāram āśa-
yataḥ sampāśyaṃs (*"tām eva maitrīm bhāvayati."*) iyam
asya dharm'ālaṃbaka-maitrī veditavyā. yat punar dharmān
apy avikalpayāms tām eva maitrīm bhāvayati. iyam asyā-
5 nālaṃbanā³⁾ maitrī veditavyā. yathā sattv'ālaṃbanā dharm'a-
laṃbanā 'nālaṃbanā maitrī evaṃ karuṇā muditôpekṣā 'pi
veditavyā. tatra bodhisattvo duḥkhitāṃ⁴⁾ sattvān ārabhya
duḥkhāpanayanādhyāśayo daśasu dikṣu karuṇā-sahagataṃ
cittam bhāvayati. sā 'sya karuṇā. sukhitaṃ vā punaḥ
10 sattvān ārabhya sukhānumodanādhyāśayo daśasu dikṣu
muditā-sahagataṃ cittam bhāvayati. sā 'sya muditā. sa
teṣāṃ eva trividhānāṃ sattvānāṃ aduḥkhitānāṃ asukhi-
tānāṃ duḥkhitānāṃ sukhitaṃ ca yathā-kramam moha-
dveṣa-rāga-kleśa-vivekādhyāśayo daśasu dikṣûpekṣā-sahaga-
15 taṃ cittam bhāvayati. iyam asyôpekṣā. tatra yāni bodhi-
sattvasya maitry-ādīny apramāṇāni (95^{b)}) sattv'ālaṃbanāni.
tāny anya-tīrthika-sādhāraṇāni. yāni punar dharm'ālaṃba-
nāni. tāni śrāvaka-pratyekabuddha-sādhāraṇāni.⁵⁾ na tv
anya-tīrthya-sādhāraṇāni veditavyāni. yāni tu bodhisattva-
20 syānālaṃbanāny apramāṇāni. tāni sarva-tīrthya-śrāvaka-
pratyekabuddhāsādhāraṇāni⁶⁾ [T.b. 129^b] veditavyāni. tatra
bodhisattvasya trīny apramāṇāni sukhādhyāśaya-saṃgrhītāni
veditavyāni. maitrī-karuṇā-muditā. ekatamad apramāṇam
hitādhyāśaya-saṃgrhītaṃ veditavyam yad uta upekṣā. sar-
25 vāni caitāny apramāṇāni bodhisattvasyānukampēty ucyate.

(1....1) chos-tsam-la. (2....2) byams-pa de-fid sgom-par byed-pa.

3) asyāl° MS. 4) °tānām MS. 5) °nā MS. 6) thun-moñ
ma-yin-par.

tasmāt tais samanvāgata bodhisattvā anukampakā ity
ucyaṃte.

tatra daśôttaraśat'akāram duḥkham sattva-dhātū sam-
paśyaṃto¹⁾ bodhisattvāḥ sattveṣu karuṇām bhāvayānti.
daśôttaraśat'akāram duḥkham katamat. ekavidham duḥ-
5 kham aviśeṣeṇa pravṛtti-duḥkham ārabhya. sarva-sattvāḥ
pravṛtti-patita duḥkhitāḥ. dvividham duḥkham. chanda-
mūlakam yeṣāṃ priyānām vastūnām ca pariṇāmād anyathā-
bhāvād duḥkham utpadyate. saṃmoha-vipākam ca duḥ-
kham. yaḥ tivrāḥ śarīrair veditaiḥ sprṣtaḥ. tasmin ātma-
10 bhāve aham iti vā mamēti vā saṃmūḍho 'tyartham śocati.
yena dvi-śalyam vedanām vedayate kāyikīm caitasikīm ca.
trividham duḥkham. duḥkha-duḥkhatayā saṃskāra-duḥ-
khatayā vipariṇāma-duḥkhatayā ca. caturvidham duḥkham.
"viraha-duḥkham"²⁾ priyānām viśamyogād yad utpadyate. 15
samuccheda-duḥkham nikāya-sabhāga-nikṣepān maraṇād
yad utpadyate. saṃtati-duḥkham uttaratra-mṛtasya janma-
pāraparyeṇa³⁾ yad utpadyate. atyaṃta-duḥkham a-parinir-
vāṇa-dharmakāṇām sattvānām ye pañcôpādāna-skandhāḥ.
pañcavidham duḥkham. kāma-cchanda-paryavasthāna-
20 pratyayaṃ. vyāpāda-styāna-[Tib. 130^a] middh'auddhatya-
kaukrtya-vicikitsā-paryavasthāna-pratyayaṃ ca yad⁴⁾ duḥ-
kham. ṣaḍvidham duḥkham. hetu-duḥkham apāya-hetu-
niṣevanāt. phala-duḥkham apāyôpapattiḥ. bhogam vā⁴⁾
punar ārabhya paryeṣṭi-duḥkham āraḁṣā-duḥkham atṛpti-
25 duḥkham vipraṇāśa-duḥkham ca. tad etad abhisamasya

1) paśy° C. (2....2) Om. C. 3) pāraparyeṣaṇam C. 4)
Om. C.

ṣaḍvidhaṃ duḥkhaṃ bhavati. saptavidhaṃ duḥkhaṃ. jātir
 duḥkhaṃ jarā vyādhir maraṇam apriya-samyogaḥ priya-
 vinābhāvaḥ yad apicchaṃ paryeṣamaṇo na labhate tad api
 duḥkhaṃ. aṣṭavidhaṃ duḥkhaṃ. śīta-duḥkham uṣṇa-
 5 duḥkhaṃ jighatsā-duḥkhaṃ pipāsā¹⁾-duḥkham asvātantrya-
 duḥkham atmōpakrama-duḥkhaṃ tad-yathā Nirgrantha-
 prabhṛtīnām. parōpakrama-(96^a)duḥkhaṃ tad-yathā pāṇi-
 loṣṭha-saṃsparś'ādibhiḥ parato daṃśa-maśak'adi-saṃsparśais
 ca. iryāpathaika-jātiya-vihāra-duḥkhaṃ ca. navavidhaṃ
 10 duḥkhaṃ. atma-vipatti-duḥkhaṃ para-vipatti-duḥkhaṃ
 jñāti-vipatti-duḥkhaṃ bhoga-vipatti-duḥkham ārogya-vi-
 patti-duḥkhaṃ śīla-vipatti-duḥkhaṃ drṣṭi-vipatti-duḥkhaṃ
 drṣṭadhārmikaṃ²⁾ duḥkhaṃ sāmparāyikaṃ ca duḥkhaṃ.
 daśavidhaṃ duḥkhaṃ. bhojana-kāya-pariṣkāra-vaikalya-
 15 duḥkhaṃ pāna-yāna-vastrālaṃkāra-bhāṇḍōpaskara-pariṣkā-
 ra-vaikalya-duḥkhaṃ gandha-mālya-vilepana-pariṣkāra-vai-
 kalya-duḥkhaṃ nr̥tya-gīta-vādita-pariṣkāra-vaikalya-duḥ-
 khaṃ aloka-pariṣkāra-vaikalya-duḥkhaṃ strī-puruṣa-[Tib.
 130^b]paricarya-kāya-pariṣkāra-vaikalya-duḥkhaṃ ³⁾ca daśa-
 20 maṃ. punar³⁾ anyam navavidhaṃ duḥkhaṃ veditavyam.
 sarva-duḥkhaṃ mahā-duḥkhaṃ sarvato-mukhaṃ duḥkhaṃ⁴⁾
 vipratipatti-duḥkhaṃ pravṛtti-duḥkhaṃ akāma-kāra-duḥ-
 khaṃ vighāta-duḥkhaṃ ānuṣaṃgikaṃ duḥkhaṃ sarv'ākā-
 raṃ ca duḥkhaṃ. tatra sarva-duḥkhaṃ yat pūrva-hetu-
 25 samutpannam vartamāna-pratyaya-samutpannam ca. tatra
 mahā-duḥkhaṃ yad dīrghakālikam pragaḍhaṃ citraṃ⁵⁾

¹⁾ viparyāsa C. ²⁾ ka K. ³⁾ navamaṃ C. ⁴⁾
 Om. C. ⁵⁾ citta C.

nirāptaraṃ ca. tatra sarvato-mukhaṃ duḥkhaṃ¹⁾ yan
 nārakaṃ tairagyoniṃ pretalaūkikaṃ sugati-paryāpannam
 ca. tatra vipratipatti-duḥkhaṃ yad drṣṭe vā dharme para-
 vyatikramāt parāpakāra-karaṇāl²⁾ labhate³⁾ samutthāpayati.
 viṣama⁴⁾-bhojana-paribhogād⁵⁾ dhātu-vaiṣamya-jaṃ duḥkhaṃ 5
 samutthāpayati.⁶⁾ anayena v' atma-drṣṭa-dharma-duḥkhō-
 pakramāt svayaṃ-kṛtaṃ duḥkhaṃ samutthāpayati.⁷⁾ ayo-
 niśo-manaskāra-tad-bahula-vihāritayā vā kleśōpakleśa-parya-
 vāsthāna-duḥkhaṃ pratyānubhavati. kāya-vāñ-mano-
 duṣcarita-bāhulyād v' ayatyām āpāyikaṃ duḥkhaṃ pratyā- 10
 nubhavati. tatra pravṛtti-duḥkhaṃ yat ṣaḍ-ākārād aniyamād
 utpadyate saṃsāre saṃsarataḥ. atma-bhāvāniyamād rāja
 bhūtvā 'mātyaḥ⁸⁾ kṛpaṇo bhavati. mātā-pitr-anīyamāt putra-
 dārāniyamād dāśi-dāsa-karmakara-pauruṣeyāniyamān mitrā- 15
 mātya-jñāti-sālohitāniyamāt. mātā-pitarau bhūtvā [Tib.
 131^a] yāvad vistareṇa mitrāmātya-jñāti-sālohito bhūtvā
 'pareṇa samayena saṃsarato vadhako bhavati pratyarthikaḥ
 pratyamitraḥ. bhogāniyamāc ca saṃsāre saṃsaraṃ mahā-
 bhogo bhūtvā punar apareṇa samayena parama-daridro
 bhavati. tatrākāma-kāra-duḥkhaṃ yad dīrgh'āyus-kāmasya 20
 akāmaṃ alp'āyuskatayōtpadyate. ābhirūpya-kāmasya cākā-
 maṃ vairūpyataḥ. ucca-kulōpapatti-kāmasya cākāmaṃ nīca-
 kulōpapattitaḥ. aiśvarya-kāmsayākāmaṃ daridryōpanipāta-
 taḥ. mahā⁹⁾-bala-kāmasya cākāmaṃ daurbalyōpanipātataḥ
 utpadyate. jñeyam jñātu-kāmasya cākāmaṃ saṃmohā- 25

¹⁾ Om. C. ²⁾ nāl C. ³⁾ bhyate C. ⁴⁾ viṣa C.
⁵⁾ riṣkāraud (!) C. ⁶⁾ utth° C. ⁷⁾ utth° CK. kun-nas sloṇ-pa.
⁸⁾ Om. Tib. & Ch. ⁹⁾ Om. CK. che-ba.

(96^b) jñāna-samudācārata utpadyate. para-parājayā-kāmasya cākāmaṃ "para-parājayād ātma-parājayād yad" duḥkhaṃ utpadyate. tatra vighāta-duḥkhaṃ yad grhīṇaṃ ca putra-dār'ady-apacayād yad utpadyate pravrajitānāṃ ca rāg'adikleśōpacayād yad duḥkhaṃ utpadyate. yac ca duḥkhaṃ durbhikṣōpaghātād vā para-cakrōpaghātād vā 'tavi-durga-praveśa-sambādha-samkatōpaghātād vā utpadyate. yac ca duḥkhaṃ par'ayatta-vṛttitayā utpadyate. yac cāṅga-pratyamga-vaikalyōpaghātād vōtpadyate. yac ca duḥkhaṃ vadha-bandhana-cchedana-tāḍana-pravāsan'ady-upaghātād utpadyate. tatr' anuṣaṅgikaṃ duḥkhaṃ yad aṣṭāsu lokadharmeṣu duḥkhaṃ nāśa-dharmake naṣṭe. kṣaya-dharmake kṣiṇe. jarā-dharmake jīrṇe. [Tib. 131^b] vyādhi-dharmake vyādHITE. maraṇa-dharmake mṛte. alābhato vā punaḥ. ayaśasto vā. nīṃdāto vā yad duḥkhaṃ. ity etad aṣṭavidhaṃ duḥkhaṃ. prārthanā-duḥkhaṃ ca. idam ucyate anuṣaṅgikaṃ duḥkhaṃ. tatra sarv'ākāraṃ duḥkhaṃ yat pañc'ākāraṃ yathōddiṣṭa-sukha-vipakṣeṇa duḥkhaṃ hetu-duḥkhaṃ vedayita-duḥkhaṃ sukhābhava-mātraṃ duḥkhaṃ vedayitānupaccheda-duḥkhaṃ naiṣkramya-pravivekōpaśaṃma-sambodhi-sukha-vipakṣeṇa v' āgārika-kāma-dhātusamyoga-ja-vitarka-prthagjana-duḥkhaṃ pañcamam veditavyaṃ. ity etac ca pañcavidhaṃ²⁾ duḥkhaṃ. aupakramikam upakaraṇa-vaikalya-jaṃ dhātu-vaiśamya-jaṃ priya-vipariṇāma-jaṃ traidhātukāvacara-kleśa-pakṣya-dausthulya-duḥkhaṃ ca pañcamam. ity etat pañcavidhaṃ pūrvakaṃ

(1...¹⁾ parajayātma-parajayād K. Tib. omits para-parājayād, which is here not necessary. ²⁾ °dham ca C.

c' aikadhyam abhisamkṣīpya daśavidhaṃ duḥkhaṃ sarv'ākāraṃ ity ucyate.

iti pūrvakaṃ ca pañcapaṃcāśad-ākāraṃ idaṃ ca pañcapaṃcāśad-ākāraṃ aikadhyam abhisamkṣīpya daśōttaraśat'ākāraṃ duḥkhaṃ bhavati. bodhisattva-karuṇāyā alambanaṃ yen' alambanena bodhisattvānāṃ karuṇā utpadyate vivardhate bhavana-paripūriṃ gacchati.

ataś ca mahato duḥkha-skandhād ekāṃnaviṃśati-prakāra-duḥkh'alambanā mahā-karuṇā pravartate. ekāṇnaviṃśati-prakāraṃ duḥkhaṃ katamat. saṃmoha-vipākam duḥkhaṃ saṃskāra-duḥkhata-saṃgrhītaṃ duḥkhaṃ¹⁾ ātyaṃtikam duḥkhaṃ hetu-duḥkhaṃ jāti-duḥkhaṃ svayamkṛt'aupakramikaṃ duḥkhaṃ śīla-vipatti-duḥkhaṃ [Tib. 132^a] drṣṭi-vipatti-duḥkhaṃ pūrva-hetukaṃ duḥkhaṃ mahad duḥkhaṃ nāraṇam duḥkhaṃ sugati-saṃgrhītaṃ duḥkhaṃ sarvaṃ vipratipatti-jaṃ duḥkhaṃ sarvaṃ pravṛtti²⁾-duḥkhaṃ ajñāna-duḥkhaṃ aupacayikaṃ duḥkhaṃ anuṣaṅgikaṃ duḥkhaṃ vedayita-duḥkhaṃ dausthulya-duḥkhaṃ cēti.

tatra caturbhiḥ kāraṇaiḥ karuṇā mahā-karuṇē(97^a)ty ucyate. gambhīraṃ sūkṣmaṃ durvijñeyaṃ sattvānāṃ duḥkhaṃ ālambyōtpannā bhavati. dirgha-kāla-paricitā ca bhavati aneka-kalpa-śatasahasrābhyastā. tīvrena c' abhogen' alambane pravṛttā bhavati yad-rūpeṇ' abhogenāyaṃ karuṇ'aviṣṭo bodhisattvaḥ sattvānāṃ duḥkhāpanayana³⁾-hetoḥ sva-jivita-śatāny api parityajet. prāg evaikam jivitaṃ. prāg eva ca¹⁾ kāya-pariṣkāraṃ. sarva-duḥkha-yātana-prakārāṃś cōdvahet. su-viśuddhā ca bhavati tad-yathā

¹⁾ Om. C.

²⁾ pratipatti (!) C.

³⁾ °ya C.

niṣṭhā-gatānaṃ ca bodhisattvānaṃ bodhisattva-bhūmi-
viśuddhya tathāgatānaṃ ca tathāgata-bhūmi¹⁾-viśuddhya.

anena khalu daśōttaren' akāra-śatena ye bodhisattvāḥ
karuṇāṃ bhāvayanti sattveṣu te sarvāṃ bodhisattva-karu-
ṇāṃ bhāvayanti. te punaḥ kṣipram eva karuṇ'āśaya-
śuddhim adhigacchanti śuddh'āśaya-bhūmi-praviṣṭāṃ. sa-
ttveṣu cātyartham snigdha-cittāś ca bhavanti prema-cittāś
ca kartu-kāma²⁾-cittāś cākhinna-cittāś ca duḥkhōdvahana-
cittāś ca karmaṇya-vaśya-[Tib. 132^b]cittāś ca. na ca
tathā duḥkha-satyam abhisamitavata ārya-śrāvakaśya
niṣṭhā-gatasya dūribhūta nirvit-sahagata citta-saṃtatiḥ
pravartate yathā bodhisattvasya sattveṣu karuṇā-pūrvamga-
mena cittena daśōttar'akāra-śata-patitam etaṃ mahāntaṃ
duḥkha-skandham sampaśyataḥ. na ca bodhisattva evaṃ
karuṇā-paribhāvita-mānasaḥ kimcid ādhyātmika-bāhyam
vastu yaṃ na parityajet. nāsti tac chila-saṃvara-samā-
dānaṃ yaṃ na kuryāt. nāsti sa parāpakāraḥ kaścid yaṃ
na kṣameta.³⁾ nāsti sa vīry'ārambho yaṃ n' ārabheta.
nāsti tad dhyānaṃ yaṃ na samāpadyeta. nāsti sā prajñā
yaṃ nānupraviśet. tasmāt tathāgataḥ prṣṭaḥ saṃtaḥ kutra
pratiṣṭhita bodhisattvasya bodhir iti samyag vyākurvāṇa
vyākurvanti karuṇā-pratiṣṭhita bodhisattvasya bodhir iti.

tatraikaikam atra yathā-nirdiṣṭam apramāṇam apra-
māṇaya⁴⁾ samṛddhya samṛddhim bodhisattvasya pravartate.
apramāṇeṣṭa-phala-parigrahakam. apramāṇaiś c' akāraiḥ
ekānta-kuśalaiḥ anavadyaiḥ pravartate. evam apramāṇa-

bhāvanā'bhiyuktasya¹⁾ bodhisattvasya catvāraḥ anuśaṃsā
veditavyāḥ. sā 'syāpramāṇa-bhāvanā ādita eva parama-
(97^b)dṛṣṭa-dharma-sukha-vihārāya bhavati. apramāṇa-
pūnya-saṃbhāra-parigrahōpacayāya ca bhavati. anuttarā-
yāṃ ca samyaksambodhāv āśaya-dṛḍhatvāya bhavati. sa-
ttvānaṃ cārthe saṃsāre sarva-duḥkhōdvahanāya bhavati.

Bodhisattvabhūmāv ādhāre yoga-sthāne ṣoḍaśa-
maṃ pūjā-sevā'pramāṇa-paṭalam.

1) Om. C.

2) °matā K.

3) °mate C.

4) °ṇa-K.

1) °nā'nuy° K.

[Tib. 133^a] uddānam.

hri-dhṛty-akhedatā caiva śāstra-lokajñatā tathā
samyak syāt pratisaraṇam tathaiva pratisamvidah.
saṃbhāro bodhipakṣyās ca śamathāś ca vipaśyana
upāya-kuśalatvaṃ ca dhāraṇī praṇidhānatā.
samādhayas trayo jñeya dharmōddāna-catuṣṭayam.
iti.

tatra katamad bodhisattvānam hri-vyapatrāpyam. tat
samāsato dvividham veditavyam. svabhāvataś cādhiṣṭhā-
nataś ca. avadya-samudācāre ātmana evāpratirūpatam
viditvā bodhisattvasya lajjā hriḥ tatraiva pareṣāṃ bhaya-
gauravāl lajjā vyapatrāpyam. sā punar lajjā bodhisat-
tvasya prakṛtyaiva tivrā bhavati. prāg evābhyasta. evaṃ
svabhāvato bodhisattvasya hri-vyapatrāpyam veditavyam.

adhiṣṭhānam punaḥ samāsataḥ caturvidham. bodhi-
sattva-karaṇīyasyānanuṣṭhāne¹⁾ yā lajjā. idaṃ prathamam
adhiṣṭhānam.²⁾ tathā bodhisattvākaraṇīyasyānuṣṭhāne³⁾ yā
lajjā. idaṃ dvitīyam adhiṣṭhānam.⁴⁾ tathā bodhisattvasy'
ātmanah praticchanna-pāpatāyāṃ yā lajjā. idaṃ tṛtīyam
adhiṣṭhānam. tathā bodhisattvasya sva-kaukrīye samut-
panne sa-pratisaraṇe ānuṣaṃgike yā lajjā. idaṃ caturtham
adhiṣṭhānam. evaṃ adhiṣṭhānato veditavyam.

tatra katamā bodhisattvasya dhṛti-bal'ādhānatā. sā
'pi dvividhā draṣṭavyā. svabhāvataś cādhiṣṭhānataś ca.
kliṣṭa-citta-saṃniyacchanatā kleśa-vaśānanuyāyitā duḥkhā-
dhivāsana-śīlatā vicitra-prabhūtōdriktair⁵⁾ api bhaya-bhaira-

vair āmukhaiḥ samyak-prayogāvikaṃpanatā prakṛti-sattva-
yogat [Tib. 133^b] pratisaṃkhyānād vā dhiratā. itīyaṃ
dhṛti-bal'ādhānatā svabhāvato veditavya.

asyāḥ khalu bodhisattvānam dhṛti-bal'ādhānatāyāḥ
samāsataḥ pañcavidham adhiṣṭhānam veditavyam. vicitraḥ
saṃsāra-duḥkhōpanipāto vicitrā vineya-kṛtā vipratipattiḥ.
dīrghakālikāḥ (98^a) sattvānam arthe saṃsārābhyupagamah.
paravādibhir ākalanānuyogo mahatyām¹⁾ ca parṣadi dhar-
ma-deśanā. sarva-bodhisattva-śikṣāpadābhyupagamah.²⁾ u-
dāra-gaṃbhīra-dharma-śravaṇam ca pañcamam adhiṣṭhā-
nam veditavyam.

tatra pañcabhiḥ kāraṇair aparikhinna-mānasatā bo-
dhisattvānam sarva-samyak-prayogeṣu veditavyā. iha bo-
dhisattvaḥ prakṛtyā balavāṃ bhavati yena na parikhidyate.
punaḥ saivākhinna-mānasatā anena punaḥ-punar-abhyasta
bhavati yena na parikhidyate. punar upāya-parigrhītena
vīry'ārambhena prayukto bhavati yena paurvāparyeṇa³⁾
viśeṣaṃ samanupaśyan na parikhidyate. tivreṇa ca pra-
jñā-pratisaṃkhyāna-balena samanvāgato bhavati yena na
parikhidyate. tivrāṃ cāsyā bodhisattvasya sattveṣu kāru-
ṇya-cittam anukampā-cittam satata-samitam pratyupasthi-
tam bhavati yena na parikhidyate.

tatra katamā bodhisattvasya śāstra-jñatā. iha bodhisat-
tvena pañca-vidyā-sthānāny ārabhya nāma-kāya-pada-kāya-
vyamjana-kāya-pratisaṃyukto dharmah parataḥ sūdagrhitō⁴⁾
bhavati. vacasā ca⁵⁾ su-paricitaḥ. tasyaiva ca dharmasyā-

¹⁾ °syānuṣṭh° C

²⁾ °thamanuṣṭh° C.

³⁾ °satvākar° C.

⁴⁾ anuṣṭh° (!) K.

⁵⁾ drkt° C.

¹⁾ °gōpasampattiyā C.

²⁾ °kṣā'bhy° K. slab-paḥi gṣi. . . blaṃs-te.

³⁾ pūrvāparyeṣaṇa C.

⁴⁾ sūg° C.

⁵⁾ Om. C.

rthaḥ parato vā su-śruto bhavati. svayaṃ vā su-vicintito bhavati sv-abhyūhitaḥ. evaṃ api ca dharma-jñenārtha-jñena bodhisattvena [Tib. 134^a] tasyaiva ca¹⁾ dharmasyā-rthasyāvismaraṇāya prayogo na nirākṛto bhavaty anyasya

5 cābhinavābhinavasyōttarōttarasya²⁾ dharmārtha-viśeṣasya jñānāya. śruta-cintā-niṣṭhā-gatenāpi cānena kalāṃtara-kṛtaḥ paripākāḥ prasādaḥ tasmin dharme cārthe ca pratilabdho bhavati. ebhir akārair bodhisattvasyāpramāṇa paripūrṇa aviparīta ca śāstrajñātā veditavyā.

10 tatra katamā bodhisattvasya loka-jñātā. iha bodhisattvaḥ sattva-lokam ārabhyaivaṃ yathābhūtaṃ prajānāti. kṛcchraṃ batāyaṃ loka apanno³⁾ yad uta jāyate 'pi⁴⁾ jīryate⁵⁾ 'pi⁶⁾ mriyate 'pi cyavate 'py upapadyate 'py atha ca punar aṃi sattvaḥ jarā-maraṇasyōttari niḥsaraṇaṃ

15 yathābhūtaṃ nā prajānamtīti. punaḥ sattva-lokasyaiva kaṣāyōtsada-kālatāṃ ca yathābhūtaṃ prajānāti. niṣkaṣāyā-nutsada-kaṣāya-kālatāṃ ca yad uta paṃca kaṣāyaṃ ārabhya āyus-kaṣāyaṃ sattva-kaṣāyaṃ kleśa-kaṣāyaṃ drṣṭi-kaṣāyaṃ kalpa-kaṣāyaṃ. tad-yathā etarhy alpam jīvitam manuṣyā-

20 (98^b)nāṃ. yaś ciram jīvati. sa varṣa-śataṃ. tad-yathaitarhi sattva yadbhūyasa a-mātrjñā a-pitrjñā āśrāmaṇyā abrahmaṇyā na kula-jyēsthāpacāyaka na artha-⁷⁾karā na kṛtya-karāḥ na iha-loke na para-loke avadye bhaya-darśinaḥ na dānāni dadati na puṇyāni kurvaṃti na upavāsam

25 upavasamti na śīlam samādāya vartamte. tad-yathaitarhi

yadbhūyasa adharma-rāgāś ca viṣama-[Tib. 134^b]lobhāś ca śāstr'ādāna-daṇḍ'ādāna-kalaha-bhaṇḍana-vigraha-vivāda-śāthya-vamcana¹⁾-nikṛti-mṛṣā-vāda-mithyā-dharma-saṃgrhītaḥ anekavidhaḥ pāpaka akuśala dharmāḥ prajñāyamte. tad-yathaitarhi sad-dharma-pralopāya sad-dharmāntardha-

5 nāya sad-dharma-pratirūpakāni prabhūtāni prādurbhūtāni mithyā-dharmārtha-saṃtīraṇa²⁾-pūrvikāni.³⁾ tad-yathaitarhi durbhikṣāmtara-kalpa-samāsannāni. pracurāni durbhikṣāṇy upalabhyamte. rogāmtara-kalpa-samāsannāś ca. rogāḥ pracurā upalabhyamte. śāstrāmtara-kalpa-samāsa-

10 nāś ca. pracurāḥ śāstrakāḥ prānātipātā upalabhyamte. na tu tathā⁴⁾ pūrvam āsit. evaṃ hi bodhisattvaḥ sattva-lokam ārabhya lokajñō bhavati. punar bodhisattvo bhājana-lokasya saṃvarta-vivartam yathā-bhūtaṃ prajānāti yathā bhājana-lokaḥ saṃvartate vivartate ca. punar bo-

15 dhisattvaḥ lokam ca loka-samudayaṃ ca loka-nirodham ca loka-samudaya-gāminīm ca pratipadam loka-nirodha-gāminīm ca pratipadam lokasy' āsvādam ādinavaṃ ca niḥsaraṇaṃ ca yathā-bhūtaṃ prajānāti. punar bodhisattvaḥ cakṣur yāvan mano'rūpiṇaś ca skandhamś cāturmahābhautikaṃ

20 ca puruṣasya samucchrayam etāvan manuṣyatvam ity ucyate. tatra yā saṃjñā ātmā vā sattvo vēti saṃjñā-mātram evaitat. tatra yā pratijñā ahaṃ cakṣuṣā rūpāni paśyāmi yāvan manasa dharmān vijānamīti pratijñā-mātram etat. tatra yo vyavahāra ity api sa āyusmān evaṃ-

25 nāmā evaṃ-jātiya evaṃ-gotra [Tib. 135^a] evaṃ-āhāraḥ evaṃ-sukha-duḥkha-pratisaṃvedī evaṃ-dīrgh'āyur evaṃ-

1) mpe° C. 2) °pa C. 3) °rvak° C. 4) Om. C. de-lta-bu.

1) Om. C. 2) cābhinavasyōttarōttarasya C, cābhinavasyābhina-vōttarasya K. sar-pa sar-pa-dag goṇ-nas goṇ-du. 3) utp° C. sugs-pa. 4) Om. C. 5) °ty C. 6) api C. 7) puṇya C. don.

cirasthitikaḥ evam-āyuhparyamta iti vyavahāra-mātram evaitad iti yathābhūtaṁ prajānāti. iti hi bodhisattvaḥ¹⁾ sattva²⁾-loka-pravṛttim ca bhājana-loka-pravṛttim ca aṣṭ'a-kāra-lokōpaparikṣā'rtham³⁾ "loka-paramārtham³⁾" ca yathābhūtaṁ prajānāti. tasmāl lokajña ity ucyate. (99^a) punar bodhisattvaḥ vṛddhatarakam guṇa-prativiśiṣṭatarakam dṛṣṭvā samyak sambhāṣayaty⁴⁾ utthāy' āsanenōpanimantrayaty abhivādana-vandana-pratyutthānāṁjali-sāṁici-karma pravartayati. tulyam vā punar vayasā guṇaiś ca dṛṣṭvā⁵⁾ samyag ālapati saṁlapati⁵⁾ pratisaṁmodati ślakṣṇair madhurair vacana-pathaiḥ. na cānena saha-mānam āśrity' ātmānam paritulyayati. hīnam vā punar vayasā guṇaiś ca dṛṣṭvā śaktyā guṇ'ādhānam ārabhya protsahayati. bhūtaṁ cāsyā guṇam sv-alpam apy udbhāvayati. bhūtaṁ ca¹⁵ doṣaṁ praticchādayati. na vivṛṇoti yenāsyā syān maṅku-bhāvaḥ. na cainam avamanyate. nāpy arthikam kenacid dharm'amiṣeṇa taṁ jñātvā vimukho bhavati bhṛkuṭīkṛtaḥ. nāpi cainam skhalite 'vahasati. nāpi vinipatitaṁ paribhavati. tathā sarveṣāṁ eva hīna-tulya-viśiṣṭānam sattva-²⁰ nām pūrvābhilāpi⁶⁾ ca bhavati ehi-svāgata-vādī samyak-pratiśāṁkaś ca samyag-dharm'amiṣābhyāṁ yathāśaktyā saṁgrāhakaś ca. nāpi sattveṣu⁷⁾ "kuṭila-gāmbhīrya⁷⁾" bhavati [Tib. 135^b] na garvitaḥ kenacid evōcchraya-viśeṣeṇa. yathōpāttaṁ sattvaṁ sarvōpakaraṇair api nādhyupekṣate

¹⁾ vobhikṣavaḥ (1) MS. byan-chub-sems-dpaḥ. ²⁾ sarva MS. sems-can.
³⁾ ...³⁾ Om. MS. ḥjig-rten-gyi don dam-pa. ⁴⁾ "bhājay" MS. kun-tu smra-bar byed. ⁵⁾ Om. MS. kun-tu smra-ba. ⁶⁾ "lāṣi" MS. gsoñ-por smra-ṣiñ. ⁷⁾ ...⁷⁾ gupila-g° MS. gya-gyus drod-mi-zin-pa-dañ-ldan-pa

glānam vā svasthaṁ vā anulomikena ca kāya-vāk-karmaṇā. "yathā saṁstutaṁ tathāivāsaṁstutaṁ. sarvaṁ mitraṁ sakhaś ca bhavati¹⁾" vigata-pratyarthikaḥ. sarveṣāṁ cānāthānam apratisaraṇānam sattvānam yathāśaktyā yathābalaṁ cārthakriyāṁ karoti. na ca kenacit paryāyena⁵ pareṣāṁ duḥkha-daurmanasyam upasaṁharati kaccid eṣāṁ muhūrtam apy asparśa-vihāro bhavatv iti. etam eva pratyayaṁ kṛtvā parihasann api paraiḥ saha yukta-parihāso bhavati nāyukta-parihāsaḥ. a-satya²⁾-vacanāni ca na kathayaty api niratyayaiḥ parama-visraṁbhōpagatair¹⁰ vayasyakaiḥ. na ca ciraṁ pareṣāṁ krudhyati. kruddho 'pi ca pareṣāṁ na marmāṇi kīrtayati. paraiś ca kāyena vācā v' ahataḥ san pratisaṁkhyāya dharmatāṁ vā pratisaraty ātmānam eva vā aparādhikam paśyati. "citta-sthiraś³⁾" ca bhavaty a-capalaḥ. sthiraḥ kāya-vāñ-maṇaḥ¹⁵ pracāraḥ. caturdaśa-mala-karmāntāpagataś ca bhavati. ṣaḍ-dig-bhāga-praticchannaḥ. catuḥ-pāpamitra-vivarjitaḥ. catuḥ-kalyāṇa-mitra-parigrhītaḥ. etac ca yathā-sūtra-²⁰ (99^b)m⁴⁾ eva sarvaṁ veditavyam. dṛṣṭa-dharma-hitārthaṁ vā bhoga-pratisamyuktam ārabhya utthāna-saṁpanno²⁰ bhavati ārakṣā-saṁpannaḥ sama-jīvi ca. laukikeṣu ca śilpa-karṁa-sthāneṣu kauśala-prāptaḥ. aśaṭhaś ca bhava-

¹⁾ ...¹⁾ yathā saṁbhūtaṁ tathāivāsaṁbhūtaṁ. sarva-mitra-sakhaś ca bhavati. MS. ḥdris-pa-la ji-lta-ba bṣin-du ma-ḥdris-pa-la yañ de kho-na bṣin-no. thams-cad kyañ mdsah-po dañ ḥgrogs-par bye-i-de. ²⁾ tshogs-par mi-dbyuñ-ba. a-samyag. ? ³⁾ ...³⁾ cirasthitaś MS. sems brtan-ṣiñ. ⁴⁾ See Dīgha-nikāya, No. 31 Sigālovāda-suttanta, 長阿含經第十 善生經 &c.

ty amāyī vā na para-vamcāna-śīlaḥ. hrīmāṃś ca bhavaty
avadya¹⁾ samudācāreṣu. cāritra-sampannaś ca bhavati tad-
gurukaś cāritra-rakṣakaḥ. [Tib. 136^a] niksiptasya viśvā-
sena para-draviṇasya²⁾ na drogdhā bhavati. upāttasya
5 parata ṇasya na visamvādayitā bhavati. dāyādasya ca
na parivamcayitā bhavati. ratnaṃ vā ratna-sammatam
upādāya yāvat ³⁾ 'kāṛṣāṇe 'pi sammūḍhānāṃ³⁾ na vipralam-
bhayitā bhavati vipralobhyaināṃ. tathā laukikiṣu vyava-
hāra-nītiṣu lokānugraha-kāriṣu paṭur bhavati. teṣu ca
10 teṣv artha-karaṇiyeṣu⁴⁾ parair āyācitāḥ san sahāyibhāvaṃ
gacchati na vikāmpate nānyenānyam pratisarati. su-saṃ-
prayukta-karmāṃtaś ca bhavati na ku-prayukta-karmāṃtaḥ.
rājyaṃ vā punaḥ kārayaṃ dharmeṇa kārayati nādharmeṇa.
na ca daṇḍa-rucir bhavati. dauḥśīlyac ca mahā-jana-
15 kāyaṃ vyāvartayitvā⁵⁾ śīleṣu samādāpayati. tathā āryair
aṣṭābhīr vyavahāraiḥ samanvāgato bhavati. drṣṭe drṣṭa-
vāditayā. śrute mate vijñāte vijñāta-vāditayā. adrṣṭe
'drṣṭa-vāditayā. 'śrute 'mate 'vijñāte avijñāta-vāditayā.
ity ebhir evambhāgiyair dharmair samanvāgato bodhi-
20 sattvaḥ yathā loke vijñātavyo yathā loke vartitavyaṃ tat
sarvaṃ yathā-bhūtaṃ prajānāti. tasmāl lokajña ity
ucyate.

tatra kathaṃ bodhisattvaḥ caturṣu pratisaraṇeṣu pra-
yujyate. iha bodhisattvaḥ arthārthī parato dharmam
25 śṛṇoti na vyamjanābhisamskārārthī. saḥ arthārthī dhar-
mam śṛṇvaṃ na vyamjanārthī prākṛtayā 'pi vācā dharmam

1) anav° C. 2) dravyavinasya C. 3) °ṇam api sammūḍham C.
4) °ṇeṣu C. bya-ba. 5) vyāvarta C.

deśyamānam artha-pratisaraṇo bodhisattvaḥ satkṛtya śṛṇoti.
punar bodhisattvaḥ kalāpadeśam ca¹⁾ mahāpadeśam ca
yathā-bhūtaṃ prajānāti. prajānan yukti-pratisaraṇo bha-
vati. [Tib. 136^b] na sthavireṇābhijñātena²⁾ vā pudgalena
tathāgatena vā saṃghena vā (100^a) ime dharmā bhāṣitā
iti pudgala-pratisaraṇo bhavati. sa evaṃ yukti-pratisa-
raṇo na pudgala-pratisaraṇaḥ tattvārthān na vicalati. a-
para-pratyayaś ca bhavati dharmeṣu. punar bodhisattvaḥ
tathāgate nivīṣṭa-śraddho nivīṣṭa-prasāda ekāmtiko vacasy
abhiprasannaḥ tathāgata-nītārthaṃ sūtraṃ pratisarati na
10 neyārthaṃ. nītārthaṃ sūtraṃ ³⁾ 'pratisarann asamhāryo³⁾
bhavaty asmād dharma-vinayāt. tathā hi neyārthasya sū-
trasya nānā-mukha-prakṛtārtha-vibhago 'nīcītaḥ samdeha-
karo bhavati. sacet punar bodhisattvaḥ nītārthe 'pi sūtre
'naikāmtikaḥ syād evaṃ asau samhāryaḥ syād asmād
15 dharma-vinayāt. punar bodhisattvaḥ adhigama-jñāne sā-
ra-darśī bhavati na śruta-cintā-dharmārtha-vijñāna-mā-
trake. sa yad bhāvanāmayena jñānena jñātavyaṃ na tac
chakyaṃ śruta-cintā-vijñāna-mātrakeṇa vijñātum iti vi-
ditvā parama-gambhīrān api tathāgata-bhāṣitāṃ dharmān
20 śrutvā na pratikṣipati nāpavadati.⁴⁾ evaṃ hi bodhisattvaḥ
caturṣu pratisaraṇeṣu prayujyate. evaṃ ca punaḥ su-
prayukto bhavati. tatraiṣu caturṣu pratisaraṇeṣu samā-
sataḥ caturṇaṃ prāmānyam samprakāśitam.⁵⁾ bhāṣitasāra-
thasya yukteḥ śāstur bhāvanāmayasya cādhipigama-jñānasya.
25

1) Om. C. 2) jñānena C. śes-pa. 3)³⁾ °tisaransamh° C.
rton-na....mi hroggs-par. 4) tāvavadete C. 5) pr° C.

sarvaiś ca punaś caturbhiḥ pratisaraṇaiḥ samyak-prayoga-samārambha-gatasya bodhisattvasyāvibhramta-niryaṇam abhidyotitaṃ bhavati.

tatra katamā bodhisattvasya catasro bodhisattva-prati-
 5 samvidāḥ. yat sarva-dharmāṇāṃ sarva-paryāyeṣu yāvadbhā-
 vikatayā yathāvadbhāvikatayā ca bhāvanāmayam [Tib. 137*]
 asaktam avivartyaṃ jñānam. iyam eṣāṃ dharma-pratisam-
 vit. yat punaḥ sarva-dharmāṇāṃ eva¹⁾ sarva-lakṣaṇeṣu
 yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāvanāmayam
 10 asaktam avivartyaṃ jñānam. iyam eṣāṃ artha-pratisamvit.
 yat punaḥ sarva-dharmāṇāṃ eva sarva-nirvacaneṣu yāva-
 dbhāvikatayā yathāvadbhāvikatayā²⁾ ca bhāvanāmayam asak-
 tam avivartyaṃ jñānam. iyam eṣāṃ nirukti-pratisamvit.
 yat punaḥ sarva-dharmāṇāṃ eva sarva-prakāra-pada³⁾-pra-
 15 bhedeṣu yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāva-
 nāmayam asaktam avivartyaṃ jñānam. iyam eṣāṃ prati-
 bhāna-(100^{b)}) pratisamvit. etaś catasro bodhisattva-pratisam-
 vido niśrityāprameyaṃ bodhisattvāṇāṃ pañca-sthāna-kaū-
 śalam⁴⁾ veditavyaṃ. skandha-kaūśalam⁴⁾ dhātva-āyatana-⁵⁾
 20 pratītyasamutpāda-sthānāsthāna-kaūśalam⁶⁾ ca⁷⁾ ebhiś ca-
 turbhir ākāraiḥ sarva-dharmā bodhisattvena svayaṃ ca sv-a-
 bhisambuddhā bhavaṃti. pareṣāṃ ca su-prakāśitaḥ. ata
 uttari svayaṃ abhisambodho nāsti. kutaḥ punaḥ pareṣāṃ
 prakāśanā.

25 tatra katamo bodhisattvasya bodhi-sambhāraḥ. sa

1) Om. C. Cf. infra. 2) Om. C. 3) Sic CK. But not ren-
 dered into Tib. & Ch. 4) °śalyaṃ K. 5) C inserts here kaūśalam.
 6) °lyam K. 7) Om. C.

dvidhā draṣṭavyaḥ.¹⁾ puṇya-sambhāro jñāna-sambhāraś ca.
 tasya punar dvidvidhasyāpi sambhārasya vistara-vibhāgo
 veditavyaḥ. tad-yathā sva-parārtha-paṭale.²⁾ sa punaḥ
 puṇya-jñāna-sambhāro bodhisattvasya prathame kalpāsam-
 khyeye mṛdur veditavyaḥ dvitiye madhyaḥ tṛtiye adhimātro
 5 veditavyaḥ.

kathaṃ ca bodhisattvaḥ saptatrimśatsu bodhipakṣyeṣu
 dharmeṣu yogaṃ karoti. iha [Tib. 137^b] bodhisattvaḥ ca-
 tasro bodhisattva-pratisamvido niśrityōpaya-parigrhītena
 jñānena saptatrimśad³⁾ bodhipakṣyaṃ dharmān yathā-
 10 bhūtaṃ prajānāti. na caināṃ sāksāt karoti. sa³⁾ dvidvidhe-
 nāpi yāna-nayena tān yathā-bhūtaṃ prajānāti. śrāvaka-
 "yāna-nayena"⁴⁾ ca mahāyāna-nayena ca. tatra śrāvaka-
 yāna-nayena yathā-bhūtaṃ prajānāti tad-yathā śrāvaka-
 bhūtau⁵⁾ sarvaṃ yathā nirdiṣṭaṃ veditavyaṃ. kathaṃ ca
 15 bodhisattvo mahāyāna-nayena saptatrimśad bodhipakṣyaṃ
 dharmān yathā-bhūtaṃ prajānāti. iha bodhisattvaḥ kāye
 kāyānudarśi viharaṃ naiva⁶⁾ kāyaṃ kāya-bhāvato vikalpa-
 yati. nāpi sarveṇa sarvaṃ abhāvataḥ. taṃ ca kāya-nira-
 20 bhilāpya-svabhāva-dharmatāṃ yathā-bhūtaṃ prajānāti.
 iyam ṛṣya pāramārthiki kāye kāyānupaśyānā smṛty-upasthā-
 naṃ. samvṛti-nayena punar bodhisattvasyāpramāṇa-vya-
 vasthāna-naya-jñānānugataṃ kāye kāyānupaśyānā smṛty-
 upasthānaṃ veditavyaṃ. yathā kāye kāyānupaśyānā smṛty-
 upasthānaṃ evaṃ avaśiṣṭāni smṛty-upasthānāny avaśiṣṭāś
 25

1) veditavyaḥ C. blta-bar bya-ste. 2) p. 22 et seq. 3) °śataṃ
 C. (4....4) yānena C. 5) 來二 36^{a15} et seq. 6) nai-
 vaṃ C.

ca bodhipakṣyā dharmā veditavyāḥ. sa naiva kāy'ādīn dharmaṃ duḥkhaṭo vā vikalpayati samudayato vā. nāpi tat-kṛtaṃ (101^a) prahāṇaṃ nirodhataḥ kalpayati. nāpi tat-prāpti-hetum mārgataḥ kalpayati. nirabhilāpya-svabhāva-dharmatayā ca duḥkha-dharmatāṃ samudaya-dharmatāṃ nirodha-dharmatāṃ mārga-dharmatāṃ yathā-bhūtaṃ prajānāti. iyaṃ asya pāramārthikī bodhipakṣya-bhāvanā-saṃ-nīśrayeṇa satya-bhāvanā bhavati. saṃvṛtyā¹⁾ punaḥ [Tib. 138^a] apramāṇa-vyavasthāna-naya-jñānānugata bodhisat-
1) tvasya saty'ālamḃana-bhāvanā draṣṭavyā.

tatra yā bodhisattvasyaīśā dharmāṇāṃ evaṃ avikalpanā. so 'sya śamatho draṣṭavyāḥ. yac²⁾ ca tad-yathābhūta-jñānaṃ pāramārthikaṃ yac ca tad-apramāṇa-vyavasthāna-naya-jñānaṃ dharmeṣu. iyaṃ asya vipaśyanā draṣṭavyā.

15 tatra bodhisattvasya samāsataḥ catur-ākaraḥ śamatho veditavyāḥ. pāramārthika-sāṃketika-jñāna-pūrvamgamāḥ pāramārthika-sāṃketika-jñāna-phalaṃ sarva-prapaṃca-saṃ-jñāsv anābhoga-vāhanaḥ tasmimś ca nirabhilāpye vastu-mātre nirnimittayā ca³⁾ nirvikalpa-citta-śāntiyā sarva-dhar-
20 ma-samataikarasa-gāṃ. ebhiś caturbhir akārair bodhisat-
tvānaṃ śamatha-mārgaḥ pravartate yāvad anuttara-samyak-saṃbodhi-jñāna-darśana-pariniṣpattaye samudāgamāya.

tatra bodhisattvānaṃ samāsataś catur-ākāraiva vipaśya-nā veditavyā. etac-catur-ākara-śamatha-pūrvamgamā sarva-dharmeṣu samāropāsadgrāhāṃta⁴⁾-vivarjitā apavādāsadgrā-
25 hāṃta⁵⁾-vivarjitā apramāṇa-dharma-prabheda-vyavasthāna-

1) °vṛttā C. 2) tac C. 3) Om. C. 4) °grah° C.

5) °grah° C.

nayānugata ca vipaśyanā. ebhiś caturbhir akārair bodhisat-
tvānaṃ vipaśyanā-mārgaḥ pravartate yāvad anuttara-saṃ-
yaksāṃbodhi-jñāna-darśana-pariniṣpattaye samudāgamāya.
itīyaṃ bodhisattvānaṃ śamatha-vipaśyanā samāsa-nirde-
śataḥ.

tatra katamad bodhisattvānaṃ upāya-kausālaṃ.¹⁾ tat samāsato dvādaś'akāraṃ. adhyātmaṃ²⁾ buddha-dharma-samudāgamam ārabhya śaḍvidham. [Tib. 138^b] bahirdhā sattva-paripākam ārabhya śaḍvidham eva.

adhyātmaṃ³⁾ buddha-dharma-samudāgamam ārabhya
śaḍvidham upāya-kausālaṃ¹⁾ katamat. yā bodhisattvasya
sarva-sattveṣu karuṇā-sahagatā apekṣā yac ca sarva-saṃskā-
rṣeu yathābhūta-parijñānaṃ yā cānuttara-samyaksaṃbodhi-
jñāne sprhā (101^b) yaś ca sattvāpekṣaṃ nīśritya saṃsāra-
parityāgaḥ yā ca saṃskāreṣu yathābhūta-parijñānaṃ nīśrityā-
saṃkṛṣṭa 'sya saṃsāra-saṃsr̥tiḥ yā ca buddha-jñāne sprhāṃ
nīśrityōttapta-vīryatā. idam adhyātmaṃ²⁾ buddha-dharma-
samudāgamam ārabhya śaḍvidham upāya-kausālaṃ¹⁾ vedita-
vyam.

tatra katamad bahirdhā sattva-paripākam ārabhya śa-
ḍvidham upāya-kausālaṃ.¹⁾ yenōpāya-kausālena³⁾ bodhisat-
tvaḥ paritāni kuśala-mūlāni apramāṇa-phalatāyaṃ upana-
yati. tathā alpa-kṛcchreṇa vipulāny apramāṇāni kuśala-
mūlāni samāvartayaty upasamharati. tathā buddha-śāsana-
pratihatānaṃ sattvānaṃ pratighātam apanayati. madhya-
sthān avatārayati. avatīrṇaṃ paripācayati. paripakvaṃ
vimocayati.

1) °īyaṃ K.

2) °tma- K.

3) °īyena K.

katham ca bodhisattvaḥ sattvānāṃ parittāni kuśala-
mūlāny apramāṇa-phalatāyāṃ upanayati. iha bodhisattvaḥ
yatkimcit sattvaṃ pratyavaram api vastv amṭataḥ¹⁾ saktu-
prasṛtam pratyavara eva kṣetre "pradāpayaty amṭataḥ"²⁾
5 tiryagyoni-gate 'pi prāṇi-bhūte. dāpayitva cānuttarāyāṃ
samyaksambodhau [Tib. 139^a] pariṇamayati. evaṃ tat
kuśala-mūlaṃ vastuto 'pi kṣetrato 'pi parittam tac ca pari-
ṇāmana³⁾-vaśenāpramāṇa-phalatāyāṃ upanītam bhavati.

katham ca bodhisattvaḥ sattvānāṃ alpa-kṛcchreṇa
10 vipulāny apramāṇāni kuśala-mūlāni samjanayati. iha
bodhisattvo mithyā-māsōpavasānaśan'ady-adhimuktānāṃ
sattvānāṃ āryāṣṭāṃgam⁴⁾ upavāsaṃ vyapadiśati. tasmād
vicchandayati⁵⁾ kṛcchrad anīṣṭa-phalād upavāsāt. tasminn
akṛcchra-samādane mahā-phale cōpavāse samādāpayati.
15 tathā atma-klamatha-yogam anuyuktānāṃ mokṣa-kāmaṇāṃ
mithyā-prayuktānāṃ sattvānāṃ⁶⁾ madhyamāṃ pratipadam
amṭa-dvaya-vigatāṃ vyapadiśati tasyāṃ cāvatārayati. tathā
svarga-kāmaṇāṃ sattvānāṃ mithyā-prayuktānāṃ agni-pra-
veśātata⁷⁾-prapātānaśana-sthān'adibhiḥ samyag-dhyānaṃ
20 dṛṣṭa-dharma-sukha-vihārāya c' āyatyāṃ akṛcchreṇa sahaiva
sukhena saha saumanasyena svargōpapattaye vyapadiśati.
punar Vaidika-mantrōddeśa-svādhyāya-śuddhi-niṣṭhā⁸⁾-ga-
manādhimuktān buddha-vacanōddeśa-svādhyāya- (102^a) kri-
yāyāṃ artha-cintāyāṃ ca samādāpayati. punar gabhīrāṃs
25 tathāgata-bhāṣitāṃ cchūnyatā-pratisamyuktāṃ dharmāṃs

tathā-tathā uttānikaroti samprakāśayati yathā pare śrutva
tīvraṃ ca samvegāṃ utpādayamti tīvraṃ ca prasādaṃ. tad
eka-kṣaṇikam api samvega-prasāda-saha-gatāṃ cittāṃ vipu-
la-kuśala-mūla-saṃgrāhe saṃkhyāṃ gacchati. prāg eva
prābandhikāṃ. punar bodhisattvo yāni kānicin [Tib. 139^b]
5 māyāni gandha-jātāni loke vividhāni pravaraṇi praṇīṭāni.
taiḥ prasāda-sahagatenādhyāśayena buddha-dharma-saṃgha-
triratna-pūjāṃ adhimucyate parāṃś cādhimocayati daśaśu
dikṣu. punaḥ sarva diśas tenaiva prasāda-sahagatenādhyā-
śayena spharitva sarvāṃ triratna-pūjāṃ abhyanumodate
10 parāṃś cānumodayati. punar buddhānusmṛtiṃ satata-
samitāṃ bhāvayati pareṣāṃ ca samādāpayati. dharmānu-
smṛtiṃ yāvad devatā'nusmṛtiṃ. punar mano-jalpais tri-
ratna-namaskriyā avandhyāṃ kalam karoti kārāyati ca.
punaḥ sarva-sattvānāṃ sarva-puṇyam anumodate anu-
15 dayati ca. punaḥ sarva-sattvānāṃ vipula-karuṇā'nupravi-
ṣṭenādhyāśayena sarvāṃ duḥkham ātmani sampratīcchati.
tatraiva ca param samādāpayati. punar atīta-pratyutpan-
nāni sarva-skhalitāni sarva-vyatikramāṃś ca kalyāṇena
śikṣā-kāmaṇugatena cetasā sarva-dikṣu buddhānāṃ bhaga-
20 vatāṃ amṭike pratideśayati. tatraiva ca parāṃ samādāpa-
yati. tasyaivam abhikṣṇaṃ skhalitāṃ pratideśayataḥ sarva-
karin'āvaraṇebhyo vimokṣo bhavaty alpa-kṛcchreṇa. punaḥ
prabhūtair vicitraiś ca nirmāṇaiḥ sarva-dikṣu buddha-dhar-
ma-saṃghādhiṣṭhānaṃ sattvādhiṣṭhānaṃ cāprameyaṃ bo-
25 dhisattva rddhimāṃś ceto-vaśi-prāptaḥ puṇya-parigrahaṃ
karoti. punar bodhisattvaḥ maitrīṃ karuṇāṃ muditāṃ
upekṣāṃ bhāvayati. tatraiva param samādāpayati. evaṃ

1) amṭaḥ C. 2) ...²⁾ pratipādayamtyataḥ C. 3) °riṇam° C.

4) aṣṭ° C. 5) hphags-paḥi...yan-lag brgyad-pa. 6) °cchind° C.

Om. C. 7) °śāvaṭa C. gyaṇ-sa. 8) Om. C.

hi¹⁾ bodhisattvaḥ alpa-kṛcchreṇa vipulāny aprameya-phalāni kuśala-mūlāny [Tib. 140^a] abhinirharati samudānayati.

katham ca bodhisattvaḥ pratihata (102^b) nām ca sattvā-
nām pratighātam apanayati. madhya-sthāmś cāvatarayati.
5 avatirṇāpś ca paripācayati. paripakvāpś ca vimocayati.
atrāpi bodhisattvasya caturvidhasyāpy asya sattvārthasyā-
bhiniṣpattaye samāsataḥ ṣaḍvidha evōpayo veditavyaḥ.
anulomiko vibandha-sthāyī visabhag'āsayāḥ avaṣṭambha-jāḥ
kṛta-pratikṛtikāḥ viśuddhaś ca ṣaṣṭha upāyāḥ.

10 tatrāyam bodhisattvasy' anulomika upāyāḥ. iha bodhi-
sattvaḥ pūrvam eva tāvad yeṣāṃ sattvānām dharmam
deśayitu-kāmo bhavati. teṣāṃ ślakṣṇair madhuraiḥ kāya-
vāk-samudācāir upapradānānuvṛtti-samudācāraiś c' atma-
gataṃ teṣāṃ pratighātam apanayati. pratighātam apanīya
15 prema-gauravam janayati. prema-gauravam janayitvā dha-
rme arthitvaṃ janayati. tata eṣāṃ paścād dharmam deśa-
yati. tam ca punar dharmam yathā'rham su-praveśam
gamakam kalenānupūrvam aviparītam arthōpasamhitam ca
deśayati. vimarda-sahiṣṇuś ca bhavati. sattva-vinaye para-
20 mayā ca kartu-kāmatayā anukampā-cittena samanvāgato
bhavati. sa rddhyā citt'adeśanayā yukta-rūpayā dharmā-
deśanayā param vā adhyeṣya vicitrair vā prabhūtaiś ca
nirmitaiḥ sattvān vinayati. samkṣiptānām cārthōpasamhi-
tānām śāstrānām pravistarānatayā ativistṛtānām cābhisam-
25 kṣepanānatayā. tathā uddeśa-dānena anusmaraṇa-pariprechā-
dānena dhṛtānām cōdgrhītānām ca²⁾ dharmānām [Tib. 140^b]

¹⁾ Om. K. ²⁾ Om. C.

samyag artha-vivaraṇatayā. sarv'ālambana-samādhy-avata-
ra-mukheṣu c' anulomikya avavādānuśāsanyā sattvān anu-
grhṇāti. sattvānām artham ācarati. ye ca sattvā gambhīrā-
nām tathāgata-bhāṣitanām śūnyatā-pratisamyuktānām sūtrā-
ntānām abhiprāyikam tathāgatanām artham avijñāya¹⁾ ye 5
te sūtrāntāḥ niḥsvabhavatām dharmānām abhivadanti nir-
vastukatām anutpannāniruddhatām akāśa-samatām māyā-
svapnōpamatām dharmānām abhivadanti. teṣāṃ yathāvad
artham avijñāyōttrasta²⁾ mānasāḥ tām sūtrāntām sarveṇa
sarvaṃ pratikṣipanti naite tathāgata-bhāṣitā iti. teṣāṃ api 10
sattvānām sa bodhisattvaḥ (103^a) anulomikenōpāya-kau-
śalena³⁾ teṣāṃ sūtrāntānām tathāgat'abhiprāyikam artham
yathāvad anulomayati. tāmś ca sattvām grāhayati. evaṃ ca
punar anulomayati yathā nēme dharmāḥ sarveṇa sarvaṃ na
samvidyamte. api tv abhilāp'ātmakāḥ svabhāva eṣāṃ nāsti. 15
tenēme niḥsvabhāva ity ucyamte. yady apy etad abhilāpya-
vastu vidyate yad āsṛityābhilāpāḥ pravartamte. tad api yair
abhilāpair yat⁴⁾ svabhāvam⁵⁾ abhilapyate. tad⁶⁾ api na tat-
svabhāvam⁷⁾ paramārthataḥ. tasmān nirvastukā ity ucy-
amte. evaṃ ca sati te 'bhilāpyāḥ svabhāva dharmānām 20
ādita eva sarveṇa sarvaṃ na samvidyamte. te kim utpat-
syamte vā nirotsyamte vā tasmād anutpannā aniruddhā ity
ucyamte. tad-yathā c⁸⁾ akāśe vicitrāṇi prabhūtaṇi rūpāṇi
rūpa-karmanāṇi cōpalabhyamte. sarveṣāṃ ca teṣāṃ rūpā-
nām rūpa-karmanām cāvakaśam⁹⁾ datāti tad akāśam⁹⁾ gama- 25

¹⁾ abhijñā C. ma-śes-te. ²⁾ abhijñā C. ma-śes-nas. ³⁾ 'lyena K. ⁴⁾ Sic C. ya K. ⁵⁾ Sic CK. ⁶⁾ Sic CK. ⁷⁾ Sic CK. ⁸⁾ ... ⁹⁾ Om. C.
Perhaps to read yaḥ svabhāvo 'bhilapyate. so 'pi. To read 'vaḥ? ⁸⁾ Sic CK. ⁹⁾ ... ⁹⁾ Om. C.

n'āgamaṇa - sthānōtpatana - nipatan'ākumcāna - prasāraṇ'ādī-
nām. yadā [Tib. 141^a] ca punas tad rūpaṃ tāni ca rūpa-
karmāṇy apanītāni bhavaṃti. tadā rūpābhava-mātr'ātma-
kam eva pariśuddham ākāśaṃ khyāti. evaṃ tasmimn ākāśa-
sthāniye nirabhilāpye vastuni vividhābhilāpa-kṛtāḥ samjñā-
vikalpāḥ prapaṃca-saṃgānugata rūpa-karma-sthāniyāḥ pra-
vartante. sarveṣāṃ ca teṣāṃ abhilāpa-kṛtānāṃ samjñā-
vikalpanāṃ prapaṃca-saṃgānugatānāṃ vicitra-rūpa-karma-
sthāniyānāṃ tan nirabhilāpyaṃ vastv-ākāśa-sthāniyam ava-
kāśaṃ dadāti. yadā ca punar bodhisattvair jñānen' āryeṇa
te 'bhilāpa-samutthitā mithyā-samjñā-vikalpāḥ prapaṃca-
saṃgānugatāḥ sarveṇa sarvaṃ apanītā bhavaṃti. tadā teṣāṃ
bodhisattvānāṃ param'āryānāṃ ten' ārya-jñānena taṃ nira-
bhilāpyaṃ vastu sarvābhilāpya-svabhāvābhava-mātram
ākāśōpamaṃ pariśuddhaṃ khyāti. na ca tasmāt param
anyaṃ syābhāvam asya mṛgayante. tasmād dharmā ākāśa-
samā ity ucyante. tad-yathā māyā na ca yathā khyāti tathā
'sti. na ca punaḥ sarveṇaiva sarvaṃ nāsti tan¹⁾ māyā-kṛtaṃ.
evaṃ na caite dharmā yathāivābhilāpa-saṃstava²⁾-vaśena
khyānti bālānāṃ tathāiva samvidyamte. na ca punaḥ
sarveṇa sarvaṃ na samvidyamte pāramārthika-nirabhi'apy'a-
tmanā. te cānena naya-praveśena na saṃto nāsaṃta ity
advayā māyavat. tasmān māyōpamā ity ucyante. evaṃ
hi bodhisattvaḥ sarvasmāt dharmā-dhātor na kiṃcid utkṣipati
na ca³⁾ kiṃcit pratikṣipati (103^b) nōnī-karoti nādhikaṃ karoti
na vināśayati. bhūtaṃ⁴⁾ ca bhūtataḥ prajānāti. tathāiva

1) tasmān C. de.
jñātāṃ C. yañ-dag-pa.

2) Om. C. ḥdris-pa.

3) Om. C.

4)

ca samprakāśayati. ayaṃ bodhisattvasy' [Tib. 141^b] anuloma-
mika upāyo veditavyaḥ.

tatra katamo bodhisattvasya vibandha-sthāyī¹⁾ upayaḥ.
iha bodhisattvaḥ bhojana-pān'ādi-daśa-kāya-pariṣkarārthi-
kāṇāṃ sattvānāṃ vipratibandhenāvatīṣṭhate. sacen mātṛjñā
bhavatha pitṛjñāḥ śrāmaṇyā brahmaṇyā vistareṇa pūrvavad
yavat sacce chilaṃ samādāya vartadhve evaṃ ahaṃ yuṣ-
mākaṃ bhojana-pān'ādīn kāya-pariṣkāraṇ yāvad-artham
anupradāsyāmi. anyathā na dāsyāmi. tathā kṣetra-vastu-
grha-vastv-āpaṇa-vastu-rāja-vastu-deśa-vastu-dhana-vastu-
dhānya-vastv-arthikānāṃ tathā śilpa-karma-sthāna-vidyā-
rthikānāṃ tathā tena saha sakhyārthikānāṃ²⁾ āvāḥa-vivā-
hārthikānāṃ abhākṣaṇa³⁾-sambhākṣaṇārthikānāṃ kṛtya-
sahayārthikānāṃ ca sattvānāṃ kārya-vipratibandhenāva-
tīṣṭhate, evaṃ ahaṃ yuṣmākaṃ vistareṇa yavat kṛtyeṣu
sahāyībhāvaṃ gamiṣyāmi sacen mātṛjñā bhavathēti pū-
rvavat. punar bodhisattvaḥ aparādhiṣu sattveṣu parair
vadha-baṃdhana-cchedana-tādāṇa-kutsana-tarjana-pravāsa-
nāyōpātteṣv "adhamana-bandhaka"⁴⁾-vikrayāya cōpātteṣu vi-
pratibandhenāvatīṣṭhate śaktaḥ pratibalaḥ. sacen mātṛjñāḥ
pitṛjñā bhavatha vistareṇa pūrvavad evaṃ ahaṃ bhavato
'smād vyasanād vimocayiṣyāmi. punar bodhisattvo rāja-
corōdakāgni-manuṣyāmanuṣyājivikāślok'ādi-[Tib. 142^a] bha-
ya-bhitanāṃ sattvānāṃ vipratibandhenāvatīṣṭhate. sacen
mātṛjñā bhavatha pūrvavad vistareṇaivam ahaṃ bhavato

1) stha C. See p. 264⁸.

2) khyārth° C.

3) sabh° C.

4) ...⁴⁾ ādhavana MS. spu-gtaḥ dañ. gtaḥ dañ. 質債——曇無讖所譯菩薩
地持經第八 (卷六 37^b). cf. p. 274, 1. But 攝縛 (玄奘).

'smād bhayāt paritrāsyāmiti. punar bodhisattvaḥ priya-samāgama-kāmaṇaṃ cāpriya-viyoga-kāmaṇaṃ ca sattvānaṃ vipratibandhenāvatiṣṭhate. sacen mātṛjñā bhavatha vistareṇa pūrvavad evaṃ ahaṃ bhavatāṃ priya-samāgamaṃ
 5 apriya-vinābhāvaṃ cōpasamhariṣyāmiti. punar bodhisattvaḥ abadhikānaṃ sattvānaṃ vyādhitaṇaṃ vipratibandhenāvatiṣṭhate. sacen mātṛjñā bhavatha vistareṇa pūrvavad evaṃ ahaṃ bhavato 'smāt vyādhi-duḥkhāt parimocayiṣyāmiti. te ca sattvā evaṃ vibandha-sthitasya bodhisattvasya laghu-
 10 laghv etasmiṃ kuśala-samādāpane pāpa-prahāṇe ca yathā-kāmaṃ karaṇīyā bhavanti. ayaṃ bodhisattvasya vibandha-sthāyī¹⁾ upāya ity ucyate.

ye punaḥ sattvā (104^a) evaṃ vibandha-sthāyino bodhisattvasya yathā-⁽²⁾parikīrtiteṣu vastuṣu²⁾ na laghu-laghv
 15 eva yathākāmaṃ pratipadyante. teṣāṃ bodhisattvaḥ yathā-parikīrtitair ⁽³⁾vastubhir arthikānāṃ³⁾ tāni vastūni nānuprayacchati hita-kāmatayā. na cādātu-kām'āśayo bhavati. ⁽⁴⁾vyasana-sthān bhītān priyāpriya-samyoga-visam-
 20 yoga-kāmaṇ vyādhi-duḥkh'ārtān sattvān yāvat-kālam⁴⁾ adhyupekṣate hita-kāmatayā. nōpekṣaṇ'āśayo bhavati nā-paritrāṇ'āśayaḥ. te ca sattvā evaṃ niṣṭhura⁵⁾-karmaṇā pratipadyamānasya bodhisattvasya na tv āśayataḥ ⁽⁶⁾apareṇa

¹⁾ stha MS. But cf. p. 264^b. ^{(2)...}²⁾ brjod-paḥi dños-po-rnam-la. ^{(3)...}³⁾ dños-po-rnams ḥdod-pa-dag-la. ^{(4)...}⁴⁾ sems-can sdug-bśnal bar gnas-pa-rnams dañ. skrag-pa-rnams dañ. sdug-pa dañ mi-sdug-pa dañ phrad-pa dañ bral-bar ḥdod-pa-rnams dañ. nad-kyi sdug-bśnal-gyis fiam-thag-pa-rnams-la....re-ṣig. ⁵⁾ ram MS. ^{(6)...}⁶⁾ phyis dgah-dgur byed-par hgyur-ro. 漸令餘時如其所欲. According to Tib. Ch. & the number of missing syllables the reading would be:

----- karaṇīyā bhavanti⁶⁾ pāpa-prahāṇāya kuśala-mūla-samādāpanāya ca. ye ca sattvā [Tib. 142^b] nāpy arthino bodhisattvasya nāpi ca vyasana¹⁾-sthā nāpi vistareṇa yāvad vyādhitaḥ. te cāsya samstutāḥ sa-praṇa-
 5 yāḥ. tān api bodhisattvaḥ tasmimn eva kuśala-mūle samādāpayati yad uta mātṛjñātayāṃ vistareṇa yāvac chilāṃ samādāyānuvartanāyāṃ. ta evaṃ bodhisattvena samādāpyamānaḥ saced vikampanena na²⁾ pratipadyante teṣāṃ bodhisattvaḥ kupitaṃ adhyātmakam upadarśayati hita-kāmatayā. na c' āśayataḥ kupito bhavati. kṛtyeṣu ⁽³⁾vai-
 10 mukhyam upadarśayati³⁾ hita-kāmatayā. na c' āśayato vimukho bhavati. tad-ekatyam apy asyānartham laukikam upasamharati hita-kāmatayā. na c' āśayataḥ anartha-kāmo bhavati. visabhāgo 'sya bodhisattvasya teṣu sattveṣu
 15 tasyāś ceṣṭayāḥ sa āśayo bhavati. tena ca tāṃ sattvāṃs tasmim pāpa-prahāṇe kuśala-samādāne ca samniṣṭhāpa-
 yati.⁴⁾ tasmād iyaṃ sattva-vinayôpāyo bodhisattvasya visa-
 bhāg'āśaya ity ucyate.

tatra katamo bodhisattvasyāvaṣṭambha-ja upāyaḥ. iha bodhisattvaḥ svāmibhūto vā rāja-bhūto vā adhipatya-
 20 prāptaḥ svaṃ vā parijanaṃ svaṃ vā vijitam evaṃ samyag-anuśāsti. ⁽⁵⁾yo 'pi mama parijano⁵⁾ vā vijito vā amātṛjño bhaviṣyati vistareṇa yāvad dauḥṣilyaṃ samādāya vartsyati. tasyāham ucitaṃ vā bhakt'acchādanam samucchetsyāmi

apareṇāpi samstave yathā-kāma-karaṇīyā bhavanti or the like. ¹⁾ vyavā MS. sdug-bśnal-ba. ²⁾ Om. MS. ^{(3)...}³⁾ "khyeṣūp" MS. ⁴⁾ yañ-dag-par ḥdsud-do. ^{(5)...}⁵⁾ naḥi ḥbañs gñug-ma...su yañ-ruñ-ste.

vārayiṣyāmi vā tādāyīṣyāmiti¹⁾ vā ²⁾sarvasvād vā viyojayiṣyāmi sarveṇa vā sarvaṃ pravāsatāṃ prāpayiṣyāmiti. tatra ca karmaṇi - - - - - pauraṣeyāṃ viniyojayati.³⁾ te ca sattvās tasmāṃ mahato daṇḍa-karmaṇo bhītaḥ pāpam
⁵ ca prajāhati [Tib. 143^a] kuśalaṃ samādāya vartante. akamakā api tena balāvaṣṭambhena saṃniyojyamte ⁴⁾kuśale te sattva⁵⁾ anenōpāyena. (104^b) tasmād ayam avaṣṭambhaja upāya ity ucyate.

tatra katamo bodhisattvasya kṛta-pratikṛtika upāyaḥ.
¹⁰ iha bodhisattvena yeṣāṃ sattvānāṃ pūrvam evōpakāraḥ parittaḥ prabhūto vā kṛto bhavati dānena vā vyasana-paritrānatayā vā bhaya-paritrānatayā vā priyāpriya-saṃyoga-viyogōpasamhāranatayā vā vyādhi-saṃsamanatayā vā. teṣāṃ kṛtajñānāṃ kṛtavedināṃ pratyupakāra-kāmānāṃ
¹⁵ aṃtikād bodhisattvaḥ kuśala-samādānam eva pratikārato yācate saṃpratīcchati. na kiṃcid anyal lok'āmiṣam. evaṃ c' āha. ayam eva me bhavatām aṃtikān mahā-pratyupakāro bhaviṣyati saced yūyam eva mātṛjñā bhavatha
²⁰ pitṛjñā vistareṇa yāvac chīlam sāmādāya vartadhve kṛtasya pratikṛtaṃ kuśala-samādānam parataḥ pratyāśamsati. tena cōpāyena parāṃs tatra kuśale samādāpayati. tasmād ayam upāyaḥ⁶⁾ kṛta-pratikṛtika ity ucyate.

tatra katamo bodhisattvasya viśuddha upāyaḥ. iha

¹⁾ de-la brdeg-tu gšug-go. ²⁾...²⁾ yañ-na nor thams-cad dañ dbral-lo. yañ-na thams-cad-kyi thams-cad-du yul-nas spyug-go šes...las de-la yañ šo-śas htsho-ba mkhas-pa dañ. šes-ñen-can-dag sgo-bar byed-do. ³⁾...³⁾ sems-can de-dag ...dge-baḥi las-la. From the estimation of the number of missing syllables the word karmaṇi seems to have been supplied from the meaning by the Tib. translator. ⁴⁾ upādāyaḥ MS.

niṣṭha-gamana-bodhisattva-bhūmi-sthito bodhisattvaḥ su-
 viśodhita-bodhisattva-mārgaḥ Tuṣite deva-nikāye upapadyate. amuko bodhisattvaḥ Tuṣite deva-nikāye upapannaḥ
 sa nacirasyēdānīm Jambūdvīpe 'nuttarāṃ samyaksaṃbodhim abhisambhotsyate. taṃ vayam āragayema na vi-
 rāgayema. tasya ca bodhisattvasyāṃtike asmākaṃ janma bhaved ity aparimita-sattva-samyak-chanda-jananārthaṃ
 chanda-bahulikaraṇārthaṃ. [Tib. 143^b] punar bodhisattvaḥ Tuṣitā deva-nikāyāc cyutvā ucece vā mate¹⁾ vā kule upapadyate yad uta rāja-kule vā purohita-kule vā. tathōdā-
¹⁰ rāṃ kāmān utsrjya niṣkrāmati sattvānāṃ bahu-mānōtpādanārthaṃ. punar duṣkara-²⁾caryāṃ abhyupagacchati³⁾ duṣkara-caryā⁴⁾dhimuktānāṃ sattvānāṃ vicchandana'rthaṃ. punar anuttarāṃ samyaksaṃbodhim abhisambudhyate tad-
 anyeṣāṃ sattvānāṃ bodhi-vimukti-sāmānyōpagamana-
 paritarṣaṇārthaṃ. punar anuttarāṃ samyaksaṃbodhim abhisambudhya Brahmādhyeṣaṇāṃ pratikṣyate. na tāvat
 sattvānāṃ dharmaṃ deśayati. teṣāṃ sattvānāṃ dharmagauravōtpādanārthaṃ. nāvara-mātrakam etad dharm'ākhyā-
 nāṃ bhaviṣyati yatrēdānīm Brahmā⁵⁾ dharm-deśanāyai
²⁰ svayaṃ bhagavaṃtam adhyeṣata iti. punar buddha-cakṣuṣā lokam vyavalokayati. Brahmādhyeṣite 'nena dharmo deśito⁶⁾ Brahma-gauravāt. para-vyāpāritena ⁷⁾na svena⁸⁾ sattveṣu kārūnya-cittena n' ātmana eva pratirūpatāṃ viditvēti. (105^a) tad-ekatyānāṃ sattvānāṃ evaṃrūpasya
²⁵

¹⁾ mamte MS. ²⁾...²⁾ 'ryābhy' MS. ³⁾ 'hmāsvayaṃ MS. ⁴⁾ ddeṣ' MS. ⁵⁾...⁵⁾ kuṣṭhena MS. bdaḡ-ñid...ma-yin.

mithyā-grāhasya prahānārtham. punar "dharma-cakram a-
pravartita"¹⁾ pūrvam loke pravartayati. tathā dharmam
deśayati śikṣāpadāni ca prajñāpayati. ayam ucyate bo-
dhisattvasya viśuddha upāyaḥ yasmād upāyād anya upāya
5 uttari atikrāntataraś ca praṇītataaraś ca nāsti.

itidaṃ ṣaḍvidham upāya-kaūśalam bodhisattvānām
samāsa-vyāsa-nirdeśataḥ pratihatānām sattvānām pratighā-
tāpanayanāya madhya-sthānām avatārāya [Tib. 144^a] ava-
tirṇānām paripākāya paripakvānām vimocanāya. iti nāsty
10 ata uttari nāsty ato bhūyaḥ. idaṃ bodhisattvānām upā-
ya-kaūśalam.

tatra katamā bodhisattvānām dhāraṇī. samāsataś
caturvidhā draṣṭavyā. dharma-dhāraṇī artha-dhāraṇī man-
tra-dhāraṇī bodhisattva-kṣānti-lābhāya ca dhāraṇī.

15 tatra dharma-dhāraṇī katamā. iha bodhisattvaḥ tad-
rūpām smṛti-prajñā-bal'adhānatām pratilabhate yayā śruta-
mātreṇaivān-āmnātān²⁾ vacasā aparicitān nāma-pada-vyam-
jana-kāya-saṃgrhitān anupūrva-racitān³⁾ anupūrva-samā-
yuktān apramāṇān granthān apramāṇam kalam dhārayati.

20 tatrārtha-dhāraṇī katamā. pūrvavat. tatrāyam viśe-
ṣaḥ. teṣām eva dharmāṇām apramāṇam⁴⁾ "artham anām-
nātām⁵⁾ aparicitam manasā apramāṇam kalam dhārayati.

tatra mantra-dhāraṇī katamā. iha bodhisattvaḥ tad-
rūpām samādhi-vaśitām pratilabhate yayā yāni mantra-
25 padān' iti-saṃśamanāya sattvānām adhiṣṭhaṃti. tāni

(1...1) "kra-prav" MS. chos-kyi hkhor-lo... ma-bskor-ba. ²⁾ "va
nāmnāt" MS. ma-goms-śiñ. ³⁾ carit" MS. bsdebs-śiñ. ⁴⁾
Om. MS. tshad-med-pa. (5...5) artha nāmnāt" MS. don....ma-
goms-śiñ.

siddhāni bhavaṃti parama-siddhāny amoghāny anekavi-
dhānām¹⁾ itinām saṃśamanāya. iyam ucyate bodhisat-
ttvasya mantra-dhāraṇī.

tatra katamā bodhisattvasya bodhisattva-kṣānti-lābhāya
dhāraṇī. iha bodhisattvaḥ svayam pragaḍha-hetu-caritaḥ
prajñāvam pravivikta-vihārī vācam apy anudīrayan dar-
śana-patham apy anāgacchan kenacit saha tathā mātra-
bhojī asaṃkirṇa-bhojī eka-prakarāśana-bhojī pradhyāna-
parataḥ alpam rātrau svapan [Tib. 144^b] bahu jāgran
yānīmāni tathāgata-bhāṣitāni bodhisattva-kṣānti-lābhāya
10 mantra-padāni tad-yathā itī miṭi (105^b) kiṭi bhikṣānti²⁾
padāni svahā ity eteṣām mantra-padānām artham cintayati
tulayaty³⁾ upaparikṣate. sa eṣām mantra-padānām evam
samyak pratipanna evam-artham svayam evāśrutvā⁴⁾ kuta-
ścit pratipadyati. tad-yathā nāsty eṣām mantra-padānām
15 kācid artha-pariniṣpattiḥ. nirartha evaite. ayam eva cai-
ṣām artho yad uta nirarthatā. tasmāc ca param punar
anyam artham na samanveśate. iyatā tena teṣām mantra-
padānām arthaḥ su-pratividdho bhavati. sa teṣām man-
tra-padānām artham samyak pratividhya tenaivārthānu-
20 sāreṇa sarva-dharmāṇām apy artham samyak pratividhyati
svayam evāśrutvā parataḥ. evam ca punar artham prati-
vidhyate. sarvābhilāpaiḥ sarva-dharmāṇām svabhāvārthā-
pariniṣpattiḥ. yā punar eṣām nirabhilāpya-svabhāvata.
ayam eṣām svabhāvārthaḥ. sa evam sarva-dharmāṇām
25 svabhāvārtham samyak pratividhya tasmāt "param artham⁵⁾

1) "dhām" MS. ²⁾ bhikṣ kānti in Tib. ³⁾ tyulaty MS. ⁴⁾
eva śr" MS. ma-thos-pa. (5...5) paramārth" MS.

na samanveṣate udāraṃ¹⁾ ca tasyārthasya prativedhāt prīti-
prāmodyaṃ pratilabhate. tena bodhisattvena pratilabdha
tani dhāraṇī-padāny adhiṣṭhāya bodhisattva-kṣāntir vak-
tavyā. tasyāś ca labhāt sa bodhisattvo nacirasyēdanīm
5 adhyāśaya-śuddhiṃ pratilabhate. adhimātrāyaṃ adhimuk-
ti-caryā-bhūmi-kṣāntau vartate. iyaṃ bodhisattvasya bo-
dhisattva-kṣānti-labhāya dhāraṇī veditavyā.

tatra dharma-dhāraṇīm artha-dhāraṇīm ca bodhisat-
tvaḥ prathamasya kalpāsamkhyeyasyātyayāc chuddhādhyā-
10 śaya-[Tib. 145^a] bhūmi-praviṣṭo labhate niyatāṃ²⁾ sthīrāṃ³⁾
udāraṃ ca. tataḥ punar arvāg labhate prañidhāna-vāseṇa
vā "dhyāna-saṃnīśrayeṇa"⁴⁾ vā. na tu niyatāṃ na sthīrāṃ
nōdāraṃ. yathā dharmārtha-dhāraṇī evaṃ mantra-dhā-
raṇī veditavyā. bodhisattva-kṣānti-labhāya tu dhāraṇī
15 yathaiva vyākhyātā. tathaiva labhyate.

etā punaḥ sarva dhāraṇī bodhisattvaḥ caturbhir
guṇair yukto labhate nānyatama-vikalāḥ. katamaiś catur-
bhiḥ. kāmeṣv anadhyavasito bhavati. para-samucchrāyeṣv
īrṣyāṃ nōtpādayati. anīrṣyur bhavati. sarva-yācita-pradaś
20 ca bhavaty ananutāpya-dāyī. dharm'ārāmaś ca bhavati.
dharma-rato bodhisattva-piṭakam ārabhya piṭaka-⁵⁾ mātr-
(106^a) *kūyām āramate*.⁵⁾

katamad bodhisattvasya bodhisattva-prañidhānaṃ. tat
samāsataḥ pañcavidhaṃ draṣṭavyaṃ. cittōtpāda-prañidhā-
25 naṃ upapatti-prañidhānaṃ gocara-prañidhānaṃ samyak-
prañidhānaṃ mahā-prañidhānaṃ ca.

tatra prathama-cittōtpādo "bodhisattvasyānuttarāyāṃ
samyaksambodhau cittōtpāda-prañidhānaṃ" ity ucyate.

āyatyāṃ sattvārthānukūlasu sugaty-upapattiṣu praṇi-
dhānaṃ bodhisattvasyōpapatti-prañidhānaṃ ity ucyate.

samyag-dharma-pravicaya-prañidhānaṃ apramāṇ'adi-
5 kuśala-dharma-bhāvanā-viśaya-prañidhānaṃ bodhisattvasya
gocara-prañidhānaṃ ity ucyate.

āyatyāṃ sarva-bodhisattva-kuśala-saṃgrahāya sarva-
guṇa-saṃgrahāya ca samāsato vyāsato vā prañidhānaṃ
bodhisattvasya samyak-prañidhānaṃ ity ucyate.

mahā-prañidhānaṃ punar bodhisattvasyāsmād eva
samyak-prañidhānād²⁾ veditavyaṃ.

[Tib. 145^b] tat punar daśavidhaṃ. āyatyāṃ sarv'ākā-
rāprameya-tathāgata-pūjōpasthānatāyai prathamāṃ praṇi-
dhānaṃ bodhisattvasya mahā³⁾-prañidhānaṃ ity ucyate. bud-
15 dhanāṃ ca bhagavatāṃ sad-dharma-parigrah'ārakṣaṇatāyai
dharma-netrī-saṃdhāraṇāya mahā-prañidhānaṃ. Tuṣita-
bhavana-vāsam upādāya pūrvavad yāvat parinirvāṇāya
mahā-prañidhānaṃ. bodhisattva-sarv'ākāra-samyak-caryā-
caraṇatāyai mahā-prañidhānaṃ. sarva-sattva-paripakāya
20 mahā-prañidhānaṃ. sarva-loka-dhātu-saṃdarśanāya mahā-
prañidhānaṃ. buddha-kṣetra-pariśodhanāya mahā-praṇi-
dhānaṃ. sarva-bodhisattvaik'aśaya-prayogatāyai mahā-
prañidhānaṃ. avamdhya-samyak-prayogatāyai mahā-praṇi-
dhānaṃ. anuttara-samyaksambodhy-abhisambodhāya mahā-
25

1) uraṃ MS. rgya-chen-po 2) 'taṃ MS. 3) sthavir° MS. brtan-pa.
(4...⁴⁾ dhyannasamnīśriyeṇa MS. (5...⁵⁾ ma-mo...kun-tu dgaḥ-ṣiṃ.

(1...¹) bla-na-med-pa yaṅ-dag-par rdsogs-paḥi byaṅ-chub-tu...sems
bskyed-paḥi smon-lam. 2) 'naṃ MS. smon-lam...las. 3)
samyak MS. chen-po.

praṇidhānaṃ.

tatra katamo bodhisattvasya śūnyatā-samādhiḥ. iha bodhisattvasya sarvābhilāp'ātmakena¹⁾ svabhāvena virahitaṃ nirābhilāpya-svabhāvaṃ vastu paśyataḥ yā cittasya sthitiḥ.

5 ayam asyōcyate śūnyatā-samādhiḥ. apraṇihitaḥ samādhiḥ katamaḥ.²⁾ (106^b) iha bodhisattvasya tad eva nirābhilāpya-svabhāvaṃ vastu mithyā-vikalpa-samutthāpitena kleśena duḥkheṇa ca parigṛhītatvad aneka-doṣa-duṣṭaṃ samanupa-

10 ayam asyāpraṇihitaḥ samādhir ity ucyate. ānimittaḥ samādhiḥ katamaḥ. iha bodhisattvasya tad eva nirābhilāpya-svabhāvaṃ vastu sarva-vikalpa-[Tib. 146^a]prapamca-nimit-tāny apanīya yathābhūtaṃ śāntate manasikurvato yā citta-sthitiḥ. ayam asyōcyate ānimittaḥ samādhiḥ.

15 kasmāt punar eṣāṃ eva trayāṇāṃ samādhināṃ pra-jñaptir bhavati. nāta uttari nāto bhūyaḥ. dvayam idaṃ sac cāsac ca.⁴⁾ tatra saṃskṛtaṃ asaṃskṛtaṃ ca sat. asat. ātmā vā ātmiyaṃ vā. tatra saṃskṛte saty apraṇidhānataḥ prātikūlyato 'praṇihita-samādhi-vyavasthānaṃ. asaṃskṛte
20 punar nirvāṇe praṇidhānataḥ samyag-abhirati-grahāṇato 'nimitta-samādhi-vyavasthānaṃ. yat punar etad asat eva vastu. tatra bodhisattvena na praṇidhānaṃ nāpraṇidhānaṃ karaṇīyaṃ. api tu tad asat ity eva yathābhūtaṃ draṣṭavyaṃ. tac ca darśanaṃ adhiḥkṛtya śūnyatā-samādhi-vyavasthānaṃ veditavyaṃ. evaṃ hi bodhisattva eṣu triṣu samādhiṣu yogaṃ karoti. evaṃ ca vyavasthānaṃ⁵⁾ yathābhūtaṃ

praṇānati. tad-any'ākāraṇaṃ api trīṇ samādhīṇa yathābhūta-vyavasthāna-naya-praveśeṇa bhāvaṇā-naya-praveśeṇa ca yathābhūtaṃ praṇānati yeṣu śrāvakaḥ śikṣaṃte samudāgac-chamti ca.

catvāriṃśāni dharmōddānāni¹⁾ yāni buddhāś ca bodhi-
sattvaś ca sattvānaṃ viśuddhaye deśayati. katamāni catvāri.
anītyaḥ sarva-saṃskārāḥ iti dharmōddānaṃ. duḥkhaḥ
sarva-saṃskārā iti dharmōddānaṃ. anātmānaḥ sarva-
dharmā iti dharmōddānaṃ. śāntaṃ nirvāṇaṃ iti dharmōd-
dānaṃ. "etat-pratisamyu - - - - - [Tib. 146^b] dharmam
udīrayamti²⁾ buddha-³⁾ bodhisattvaḥ sattvānaṃ.³⁾ tasmād
etāni dharmōddānānīty ucyamte. purāṇaiś ca śānta-māna-
sair munibhir uditōditatvān nītyakalam uddānānīty ucyamte.
mahōdaya-gāminī bhavāgrāc ca gāminī pratipat tasmād
uddānānī(107^a)ty ucyamte.

15 katham ca bodhisattvaḥ sarva-saṃskārāṃ anītyataḥ samanupaśyati. iha bodhisattvaḥ sarva-saṃskārāṇāṃ abhi-lāpya-svabhāvaṃ nītyakalam eva nāstīty upalabhyānītyataḥ sarva-saṃskārāṃ paśyati. punar aparijñātasya bhūtataḥ
20 tasyaiva nirābhilāpyasya vastunaḥ aparijñāta-hetukaṃ udaya-vyayam upalabhyate. nirābhilāpya-svabhāvaṃ sarva-saṃskārāṇaṃ anītyataḥ samanupaśyati. so 'tītaṃ saṃskārāṇaṃ utpanna-niruddhāṃ samanupaśyati. teṣāṃ naiva hetum upalabhate nāpi svabhāvaṃ. tasmāt teṣāṃ naiva hetuto

1) 'ddānātāti MS. (2....2) de-dag dan ldan-paḥi don-gyi chos phal-cher ston-te. etat-pratisamyuktārthaṃ prāyeṇa dharmam udīrayanti, or the like. (3....3) 'dhisattvānaṃ MS. byañ-chub-sems-dpaḥ-rnams ni sems-can-rnams-la.

1) 'lātm° MS.

2) Om. MS. gaṇ-ṣe-na.

3) yad ā MS.

4) caḥ MS.

5) Om. MS. rnam-par gṣag-pa.

nāpi svabhāvato vidyamānatām samanupaśyati. pratyut-
 pannān utpannāniruddhām¹⁾ samanupaśyati. teṣāṃ hetum
 nōpalabhate datta-phalatvāt. svabhāvam punar upalabhate
 aniruddhatvāt. tasmāt teṣāṃ svabhāvato vidyamānatām
 5 samanupaśyati no tu hetutaḥ. anāgatan saṃskāraṇ anut-
 panuāniruddhān paśyati. teṣāṃ hetum upalabhate adatta-
 phalatvāt. no tu svabhāvam anutpannatvāt. tasmāt teṣāṃ
 bodhisattvo hetuto vidyamānatām paśyati. no tu svabhāvataḥ.
 sa evaṃ triṣv adhvasv avyavacchinnām saṃskāra-saṃtatiṃ
 10 pravartamānām drṣṭvā ekaikasmim saṃskāra-kṣaṇe trīṇi
 saṃskṛtasya saṃskṛta-lakṣaṇāni paśyati. kṣaṇād²⁾ ūrdhvam
 caturtham saṃskṛta-lakṣaṇam samanupaśyati. tatra pūrva-
 saṃskāra-kṣaṇe svabhāva-vināśānantaram yaḥ apūrva-saṃs-
 kāra-kṣaṇa-svabhāva-prādurbhavaḥ. [Tib. 147^a] sā jātir iti
 15 paśyati. utpannasya yas tat-kalāvipraṇāśaḥ. sā sthitir iti
 paśyati. tam pūrva-niruddham saṃskāra-kṣaṇa³⁾-svabhāvam
 apekṣya tasyōtpannasya yad anyatvam anyathātvam vā.
 sā jarēti paśyati. tasmā jāti-kṣaṇād⁴⁾ ūrdhvam tasyaivōt-
 pannasya saṃskāra-kṣaṇasya⁵⁾ yaḥ svabhāva-vināśaḥ. sa
 20 vyaya iti paśyati. sa yat-svabhāvam eva tam utpannam
 saṃskāra-kṣaṇam⁶⁾ samanupaśyati. tat-svabhāvam eva tasya
 jātiṃ sthitiṃ jarām ca. na⁴⁾ paśyati tad-anya-svabhāvam.
 tasmāc ca kṣaṇād⁵⁾ ūrdhvam ya eva tasya saṃskāra-kṣaṇa⁵⁾-
 svabhāvasyāpagamaḥ. sa eva teṣāṃ jāty-ādinām iti yathā-
 25 bhūtam paśyati. tāny etāni catvāry api saṃskṛta-lakṣaṇāny
 abhisamasya saṃskāraṇām samāsato dvayāvasthā-prabhavi-

1) utpannānnir^o MS. skyes-la ma-ḥgags-pa. 2) lakṣ^o MS. skad-cig-
 gi. 3) lakṣ^o MS. skad-cig. 4) Om. MS. ma 5) lakṣ^o MS. skad-cig.

tani. bhāva-prabhavitāny abhāva-prabhavitāni ca. tatra
 bhagavatā yo bhāvaḥ. tad ekaṃ saṃskṛta-lakṣaṇam vya-
 vasthāpitam. yas tv abhāvaḥ. tad dvitīyam saṃskṛta-
 lakṣaṇam vyavasthāpitam. sa ca bhāvas teṣāṃ saṃskāra-
 nām sthity-anyathātva-prabhāvita iti kṛtvā (107^b) trītiyam¹⁾ 5
 saṃskṛta-lakṣaṇam vyavasthāpitam. tatra bodhisattvaḥ
 saṃskāra-mātram sthāpayitvā na tasya jātiṃ na sthitiṃ
 na jarām nānityatām sarva-kalam dravya-svabhāva-pariniṣ-
 pattitaḥ paśyati. tat kasya hetoḥ. saṃskāra-mātram ut-
 padyamānam upalabhate nāsyānyām jātiṃ na sthitiṃ na 10
 jarām nānityatām. saṃskāra-mātram eva ca tiṣṭhaj jīryad
 vinaśyad upalabhate na tasya jātiṃ sthitiṃ jarām anityatām
 ca. yuktyā 'pi ca bodhisattvo vimṛśann etaṃ jāty-ādiṃ
 dravyato nōpalabhate. evaṃ ca punar vimṛśam [Tib. 147^b]
 nōpalabhate. saced rūp'ādi-saṃskāra-vinirmuktaḥ anyo jāti- 15
 dharmah syāt sa yathaiva rūp'ādika-saṃskāraḥ sv'atmanā
 utpadyate. tathaiva so 'py utpadyeta. evaṃ sati dve
 janmanī syātām. yac ca saṃskāra-janma yac ca jāti-janma.
 tatra saṃskāra-janma tasmā jāti-janmanah ananyad eva
 vā syāt. anyad²⁾ eva vā. yadi tāvad ananyad evaṃ saty 20
 apārthika jāti-dravya-kalpāna. anya jātir dravyato 'stīti na
 yujyate. atha ca punar anyad evaṃ sati saṃskāra-janma-
 jātir na bhavati. saṃskāra-janma-jātir iti na yujyate.
 yathā jātir evaṃ sthitir jara vināśaḥ ca vistareṇa veditavyaḥ.
 saced vināśo nāma svabhāvato dharmah³⁾ pariniṣpanno 'sy³⁾ 25
 ātmōtpadyeta nirudhyeta vā. yadā ca vināśa utpannah

1) tat MS. gsum-pa. 2) ananyad MS. gṣan. (3....3)
 °nnasya MS. de.

syāt. tadā sarva-saṃskārair niruddhair bhavitavyaṃ syāt.
 evaṃ sati alpa-kṛcchreṇa nirodha-samāpannasyēva citta-
 caitasikānāṃ dharmānāṃ apravṛtṭiḥ syāt. tasya ca punar
 vināśasya nirodhan niruddhair api taiḥ saṃskāraiḥ punar
 5 eva bhavitavyaṃ syād vināśa eṣāṃ nāstīti kṛtvā. ato vināśa
 utpadyate nirudhyate cēti na yujyate. na ca punaḥ k la-
 putrasya vā kuladuhitur vā sarva-kalāstitāṃ¹⁾ ca dravya-
 satāṃ svabhāva-pariniṣpattim ca prajñapti-satāṃ paśyato
 nirvid virāgo vimuktis ca yujyate. ato viparyayeṇa tu
 10 yujyate. ity ebhir akārair bodhisattvaḥ sarva-saṃskāra
 anityā iti yathābhūtaṃ prajānāti.

tāṃ punar evaṃ anityāṃ saṃskārāṃ prabandhena
 vartamānād bodhisattvaḥ tri-prakārayā duḥkhatāyāḥ.²⁾ [Tib.
 148^a] ³⁾san (108^a) - - - - - paśyati³⁾ saṃskāra-duḥkhatāyā
 15 vipariṇāma-duḥkhatāyā⁴⁾ duḥkha-duḥkhatāyāś ca. evaṃ hi
 bodhisattvaḥ sarva-saṃskāra duḥkhā iti yathābhūtaṃ pra-
 jānāti.

punaḥ sarva-dharmānāṃ bodhisattvaḥ saṃskṛtāsāṃ
 skṛtānāṃ dvidvidhaṃ nairātmyaṃ ⁵⁾yathābhūtaṃ prajānāti.⁵⁾
 20 pudgala-nairātmyaṃ dharma-nairātmyaṃ ca. tatrēdaṃ
 pudgala-nairātmyaṃ. yan naiva te vidyamānā dharmāḥ
 pudgalāḥ. nāpi vidyamāna-dharma-vinirmukto 'nyaḥ pudgalo
 vidyate. tatrēdaṃ dharma-nairātmyaṃ. yat sarveṣv abhi-
 lāpyeṣu vastuṣu sarvābhilāpa-svabhāvo dharmo na saṃ-
 25 vidyate. . evaṃ hi bodhisattvaḥ sarva-dharmā anātmāna iti

1) 'stitā MS. 2) 'yā MS. 3)³⁾ gnas-kyi dños-por mthoñ-
 ste. ? saṃniśraya-vastu p°. 4) Om. MS. adug-bśñal. 5)⁵⁾
 Om. MS. yañ-dag-pa ji-lta-ba-bśin-du rab-tu śes-te.

yathābhūtaṃ prajānāti.

yaḥ punar eṣāṃ eva saṃskārānāṃ pūrvam hetu-samu-
 cchinnānāṃ paścād aśeṣōparamas tad-anyeṣāṃ cātyantam
 anabhinirvṛttir aprādurbhāvaḥ. idam ucyate nirvāṇam. tac
 ca śāntaṃ kleśōpaśamād duḥkhōpaśamāc ca veditavyaṃ. 5
 evaṃ ca tāvad an-adhyaśaya-śuddho bodhisattvaḥ a-drṣṭa-
 satyo vā śrāvakayāniyo nirvāṇam adhimukto bhavati. evaṃ
 cābhidadhāti. śāntaṃ nirvāṇam iti. na cāśya tasmim
 nirvāṇe yathābhūtavagamo yathāvaj-jñāna-darśanaṃ pravara-
 tate. asti tv eṣa yoniśo-manaskāraḥ. tad-yathā rāja-putro 10
 vā gr̥hapati-putro vā rājñā gr̥hapatinā vā 'ntargr̥he saṃ-
 vardhitaḥ syāt. tasya ca dahrasyaiva kumāra-bhūtasya
 tena rājñā gr̥hapatinā vā kṛtrimakā mṛga-rathakā vā 'go-
 'śva¹⁾-rathakā vā hasti-rathakā vā upasaṃhṛta bhaveyuh.
 sa ca rāja-putro vā gr̥hapati-putro vā taiḥ kriḍan ramamāṇaḥ 15
 paricārayans²⁾ teṣv eva kṛtrimeṣu [Tib. 148^b] mṛgeṣu mṛga-
 saṃjñā syāt kṛtrimeṣu go-'śveṣu³⁾ hastiṣu hasti⁴⁾-saṃjñā
 syāt. athaikadā sa rāja vā gr̥hapatir vā svasya putrasya
 vṛddher anvayād indriyānāṃ paripākād bhūtanāṃ mṛgānāṃ
 varṇam bhāseta. bhūtanāṃ yāvad dhastināṃ varṇam bhā- 20
 seta. tasya punaḥ rāja-putrasya vā gr̥hapati-putrasya vā
 tam varṇa-vādaṃ śrutvā evaṃ syāt. eṣāṃ ayaṃ rāja gr̥ha-
 patir vā asmākaṃ mṛga-rathakānāṃ yāvad dhasti-rathakānāṃ
 varṇam bhāseta iti. athāpareṇa samayena sa rāja gr̥hapatir
 vā svam putram bahir āgārān nirvāśya bhūtan mṛgān 25

1)¹⁾ gaur aśva MS. ba-lañ dañ. rtaḥi. 2) 'rans MS. 3)
 śvartheṣu MS. 4) Om. MS. glañ-po-cheḥi.

tasmai upadarśayet (108^b) 'yāvad bhūtan hastina upadarśayet.¹⁾ tasya tam dr̥ṣṭvā tasmim samaye pratyātman pratyavagamo yathābhūta utpadyeta. ime te bhūtārthika mrga-rathakā vistareṇa yāvad dhasti-rathakā²⁾ yeṣāṃ asinā³⁾ kam pitā dirgha-rātram varṇam bhāṣitavān. asmākam eva tv a-yathābhūte 'rthe tat-pratirūpa-mātrake tat-pratibimba-pratibhāsa-mātrake adhimokṣaḥ pravṛtta iti. tena pūrva-keṇādhimokṣeṇ⁴⁾ aritīyeran.⁵⁾ evam eva saṃsārāntargṛha⁶⁾-saṃvṛddhānām a-śuddh'āśayanām bodhisattvānām adr̥ṣṭa-satyānām ca śrāvakānām putra-sthāniyanām pitṛ-kalpair buddhair bodhisattvaiḥ ca mahā-bhūmi-praviṣṭair nirvāṇa-pratyakṣa-darśibhis teṣāṃ bodhisattvānām śrāvakānām ca purato nirvāṇasya yathā-dr̥ṣṭasya varṇo bhāṣitaḥ. taiḥ ca tan nirvāṇam gunato ghoṣa-mātrānusārīṇyā buddhyā dirgha-rātram adhimuktaṃ. yadā punas teṣāṃ sambhāra-paripāka-vṛddher anvayāc chraddh'āśayanām ca bodhisattvānām dr̥ṣṭa-satyānām ca śrāvakānām nirvāṇe pratyakṣa-⁷⁾ [Tib. 149^a]jñānam utpadyate. tadā teṣāṃ api yathābhūtaḥ pratyavagama utpadyate. idaṃ tan nirvāṇam sarva-śrāvaka-pratyekabuddhānām yasya buddha-bodhisattvair varṇo bhāṣitaḥ. asmābhis tu pūrvam bala-prajñatayā na yathābhūtam adhimuktaṃ. asti tu tad asya pratirūpakam. asti pratibhāsa-mātrakam. te tena pūrvakenādhimokṣeṇa ritīyam⁸⁾ te paścimam yathābhūtādhimokṣam nīṣṛitya. tad-yathā kimcid vyādhitaṃ puruṣam kaścin mahā-vaidyah tasya

(1....1) Om. MS. yaṅ-dag-paḥi glaṅ-po-cheḥi bar-du bstan-te. rathā MS. (3) Sic MS. perhaps to read 'na rit' Cf. below line 23.

(4) saṃskār° MS. and 曇無讖. But hkhor-baḥi khyim-gyi naṅ-nas. 生死.

pratyupasthitasya vyādheḥ praśamāy' anulomikair bhaiṣajyair upatiṣṭhet sa ca vyādhita-puruṣo dirgha-kala-pratiniṣevanāt teṣāṃ bhaiṣajyanām tad-adhimukta eva bhavet. tad-arāmaḥ.¹⁾ teṣv eva sāra-darśi bhavet. atha tasya²⁾ vyādhita-puruṣasya sa ca pūrvako vyādhiḥ tayā bhaiṣajy'āsevayā³⁾ vyupaśāmye ----- pūrvō vyādhir⁴⁾ anya-bhaiṣajya-sādhyah prādurbhavet. atha sa mahā-vaidyah pūrvakasya ca vyādheḥ praśamam paścimakasya cōtpadam anya-bhaiṣajya-sādhyam viditvā tam ca pūrvakam bhaiṣajya-prayogam pratikṣiped anyam c' anulomikam 'vyapadiśed bhāi(109)⁵⁾ śajyam⁶⁾. bālo vyādhita-puruṣaḥ pūrvā-bhaiṣajyādhimuktaḥ teṣv eva pathya-samjñi. yenaiva⁷⁾ mahā-vaidyena⁸⁾ tāni pūrvā-paścimāni bhaiṣajyāni vyapadiṣṭāni. evam apy ucyaṃānas tena saṃmukham. apathyāny etāni pūrvakāni bhaiṣajyāni paścime vyādhāv iti na⁹⁾ pratyayeta¹⁰⁾ tasmīn. na tasya¹¹⁾ vacanam abhiśraddadhyāt. evam eva tad-upamās te balā bodhisattvaḥ śrāvakaś ca veditavyah. ye vyādhita-puruṣa iva kleśa-grastā mahā-vaidyasya tathāgatasyōttarād uttaratarām uttaratamām uttānad uttānatarām¹²⁾ gam-bhirād¹³⁾ gambhīratarām gambhīratamām hīnad udārām udāratarām udārataṃ¹⁴⁾ dharma-deśanām [Tib. 149^b] saṃyag-vyapadeśam avavādānuśāsanīm nāvatarāṃti nādhimuc-

(1) °rāna. MS. (2) °syai MS. (3....3) ṣi-bar gyur-paḥi ḥog-tu de-ma-yin-paḥi nad snan-med-paḥi. (4....4) bstan-na. But according to the number of the missing syllables this conjecture would be correct. (5) tasyaiva MS. gaṅ-gis. (6) °dyasyayena MS. (7) sa MS. (8) de-la, deḥimi. (9) Om. MS. gsal-ṣiṅ. (10) °rām MS. (11) ṣin-tu rgya-che-ba.

yaṃte na pratipadyante dharmasyānudharmaṃ. tatra śrā-
dho bodhisattvaḥ śrāvako vā na tasmin tathāgata-bhāṣite
vimati-saṃdeham utpādayati. sa punaḥ sarvāṃga-pari-
ṣkāra-su-samāyuktam iv' ajanya-rathaṃ taṃ tathāgata-bhā-
ṣitaṃ dharma-rathaṃ abhiruhya kuśala iva sārathir yāvati
tena bhūmir gantavyā bhavaty anuprāptavyā. tāṃ laghu-
laghv eva gantā bhavaty adhandhāyamānaḥ.

Bodhisattvabhūmāv ādhāre yoga-sthāne saptadaśa-
maṃ bodhipakṣya-pāṭalam.

uddānaṃ.

āścaryaṃ cāpy anāścaryaṃ sama-cittōpakārita
pratikaras tathā śāstīḥ syād avamdhya¹⁾-prayogātā.

pañcēme bodhisattvasy' āścaryādbhuta dharmāḥ anut-
tare samyaksaṃbodhi-yāne śikṣamāṇasya veditavyā. katame
pañca. niṣkāraṇa-vatsalātā sarva-sattveṣu. sattvānāṃ evār-
thāya saṃsāre 'prameya-duḥkha-sahiṣṇutā. bahu-kleśānāṃ
dur-vineyānāṃ²⁾ ca sattvānāṃ vinayōpāya-jñātā. parama-
dur-vijñāna-³⁾tattvārthānupraveśaḥ. acimtya-prabhavātā ca.
ime pañca bodhisattvānāṃ āścaryādbhuta dharmāḥ asā-
dhāraṇās tad-anyaiḥ sarva-sattvaiḥ.

pañcēmāni bodhisattvasyānāścaryaṇi. yaiḥ samanvā-
gato bodhisattvaḥ āścaryādbhuta-dharma⁴⁾-samanvāgata ity
ucyate. katamāni pañca. yad bodhisattvaḥ para-hita-hetu-
kena duḥkhena sukh'ātmaka eva saṃ kṛtsnaṃ para-hita-
hetukaṃ duḥkham abhyupagacchati. idaṃ bodhisattvasya
[Tib. 150^a] prathamam anāścaryaṃ. yena samanvāgato
bodhisattvaḥ āścaryādbhuta-dharma-samanvāgata ity ucyate.
punar aparaṃ yad bodhisattvaḥ saṃsāra-doṣa-jño (109^b) nir-
vāṇa-guṇa-jña eva ca saṃ sattva-pariśuddhi-priyas tenaiva
ca sukh'ātmakaḥ sattva-pariśuddhim evādhīpatiṃ kṛtvā
saṃsāram abhyupagacchati. idaṃ bodhisattvasya dvitīyam
anāścaryaṃ pūrvavat. punar aparaṃ yad bodhisattvaḥ
tūṣṇīmabhāva-sukha⁵⁾-rasa-jña eva saṃ sattva-pariśuddhi-
priyas tenaiva ca sukh'ātmakaḥ sattva-pariśuddhim evādhī-
patiṃ kṛtvā sattvānāṃ dharma-deśanāyai prayujyate. idaṃ

¹⁾ avamdhya MS. ²⁾ 'jñey' MS. ³⁾ satvārth' MS. de-kho-na.

⁴⁾ 'rmaḥ MS. ⁵⁾ mukha MS. bde-ba.

bodhisattvasya tṛtīyam anāścaryam pūrvavat. punar aparaṃ
yad bodhisattvaḥ śat-pāramitōpacitaṃ kuśala-mūlaṃ sattva-
pariśuddhi-priyas tenaiva ca sukh'ātmakaḥ sattva-pariśud-
dhim evādhīpatiṃ kṛtvā sarva-sattvānāṃ āśayataḥ samuts-
rjati. na ca punas tasya samutsargasya vipākenārthī bha-
vati. idaṃ bodhisattvasya caturtham anāścaryam pūrvavat.
punar aparaṃ yad bodhisattvaḥ para-kārya-sva-kārya eva
'sarva-para-kāryārtha'¹⁾-kriyāsu samdṛśyate. idaṃ bodhisatt-
vasya pañcamam anāścaryam. yena samanvāgato bodhisatt-
vaḥ āścaryādbhūta-dharma-samanvāgata ity ucyate.

pañcabhir akāraiḥ bodhisattvaḥ sarva-sattveṣu sama-
citto veditavyaḥ. katamaiḥ pañcabhiḥ. prathamena bodhaya
cittōtpāda-praṇidhānena. tathā hi bodhisattvaḥ sarva-satt-
vānāṃ arthe samaṃ tac-cittam utpādayati. anukampā-
[Tib. 150^{b)}]sahagatena cittena sama-citto bhavati. bodhisatt-
vaḥ 'sarva-sattveṣu'²⁾ eka-putraka³⁾ iva prema-sahagatena
cittena sama-citto bhavati. bodhisattvaḥ sarva-sattveṣu pra-
tityasamutpanneṣu ca sarva-saṃskāreṣu sattva-saṃjñēti vi-
ditvā bodhisattvo yā ekasya sattvasya dharmatā. sā sarve-
śām iti dharma-samatā'nugatena cetasā sarva-sattveṣu sama-
citto viharati. yathā caikasya sattvasyārtham ācarati tathā
sarveśām. evaṃ hi bodhisattvo 'rtha-kriyā-sahagatena cetasā
sarva-sattveṣu sama-citto viharati. ebhiḥ pañcabhir akāraiḥ
bodhisattvaḥ sattveṣu sama-citto bhavati.

pañcabhir akāraiḥ bodhisattvānāṃ sattveṣu sarvōpa-
kāra-kriyā veditavyā. katamaiḥ pañcabhiḥ. samyag-ā'iva-

vyapadeśōpasamhāreṇa. vilomeṣu ca kṛtyeṣv arthōpasamhite-
ṣv anulomōpadeśōpasamhāreṇa. anāthānāṃ ca duḥkhi(110^a)-
tānāṃ kṛpānānāṃ apratisaraṇānāṃ sanātha-kriyayā. sugati-
gamana-mārgasya vyapadeśōpasamhāreṇa. yāna-traya-vya-
padeśōpasamhāreṇa ca.

pañcabhir akāraiḥ sattvā upakāriṇo bodhisattvasya pra-
tyupakāreṇa pratyutthita bhavanti. katamaiḥ pañcabhiḥ.
ātmanāṃ guṇaiḥ samyojayanti. para-guṇ'ādhānāya prayok-
taro bhavanti. anātheṣu duḥkhiṣu kṛpāṇeṣv apratisa-
raṇeṣu sattveṣu sāmānyam kurvaṃti. tathāgatān pūja-
yanti. tathāgata-bhāṣitaṃ ca dharmam mukhena vā lekha-
yitvā vā dhārayanti taṃ ca pūjayanti.

pañcēmaṇi sthānāni bodhisattvena nitya-kālam āśāsi-
tavyāni bhavanti. [Tib. 151^a] katamāni pañca. buddhōt-
pad'āraṇātā. teṣāṃ eva ca buddhānāṃ amṭikat śat-pāra-
mita-bodhisattva-piṭaka-śravaṇam. sarv'akāra-sattva-pari-
pācana-pratibalatā. anuttarasamyaksambodhi-prāptiḥ. abhi-
sambodheś ca śrāvaka-sāmagrī.

pañcabhiḥ kāraṇair bodhisattvasya sattveṣv avamdhyo
'rtha-kriyā-prayogo bhavati. katamaiḥ pañcabhiḥ. iha
bodhisattvaḥ ādita eva sattveṣu hita-sukhaiṣi bhavati. tac
ca hita-sukham yathābhūtaṃ prajānāti. aviparyasta-bu-
ddhir bhavati. iti sarvaṃ pūrvavat veditavyam tad-yathā
pūjā-sevā'pramāṇa-paṭale¹⁾.

uddānam.

samyak-prayogaḥ. hāniś ca. viśeṣa-gamanam tathā.
pratirūpās ca. bhūtās ca guṇā. vinayanam tathā.

¹⁾ 238¹⁵ et seq.

¹⁾....¹⁾ sarvamak° MS. gṣan-gyi bya-baḥi don(byed-pa)thams-cad-la.

²⁾....²⁾ Om. MS. sems-can thams-cad-la.

³⁾ °kam MS.

paṃcabhiḥ prayogair bodhisattvasya sarva-samyak-pra-
yoga-saṃgraho veditavyaḥ. katamaiḥ paṃcabhiḥ. anura-
kṣaṇa-prayogena. anavadya-prayogena. pratisaṃkhyāna-
bala-prayogena. adhyāśaya-śuddhi-prayogena. niyata-pa-
5 tita-prayogena ca.

tatra bodhisattvaḥ anurakṣaṇa-prayogena medhām ra-
kṣati yena saḥajena jñānena dharmām laghu-laghv evōdgr-
hṇāti. smṛtiṃ rakṣati yayā smṛtyā udgrhītaṃ dharmām
dhārayati. "jñānam (110^b) rakṣati" yena jñānena dhṛtānām
10 dharmānām artham upaparīkṣate. samyak ca prajñāyā
pratividhyati. medhā-smṛti-buddhi-hānabhāgiya-nidāna-pa-
rivarjanatayā. sthiti-vṛddhi-bhāgiya-nidāna-pratinīṣevana-
tayā ca. sva-cittam ārakṣati indriyānām gupta-dvāratayā.
[Tib. 151^b] para-⁽²⁾cittam ārakṣati⁽²⁾ samyak para-cittānuvar-
15 tanatayā. tatra bodhisattvasyānavadyaḥ prayogaḥ kuśaleṣu
dharmaṣv aviparītaś cōttaptaś cāpramāṇas ca satataś⁽³⁾ ca
bodhi-pariṇamitaś ca. pratisaṃkhyāna-bala-prayogaḥ pu-
nar asya sarvasyām adhimukti-caryā-bhūmau draṣṭavyaḥ.
śuddhādhyāśaya-prayogaḥ śuddhādhyāśaya-bhūmau draṣṭa-
20 vyaḥ. niyati-patita-prayogo niyatāyām bhūmau niyata-caryā-
bhūmau niṣṭhā-gamana-bhūmau ca draṣṭavyaḥ. evam
ebhiḥ paṃcabhiḥ prayogair bodhisattvasya sarva-samyak-
prayoga-saṃgraho bhavati.

paṃca ime bodhisattvasya hānabhāgiyā dharmā vedita-
25 vyaḥ. katame paṃca. agauravatā dharme dharma-
bhāṇake ca. pramāda-kausīdyaṃ. kleś'āseva'dhivāsanatā.

(1....1) śes-pa sruṇ-ste. (2....2) sems kun-tu bsrūṇ-ño. ³⁾
sāt° MS.

duścarit'āseva'dhivāsanatā¹⁾. tad-anyaiś ca bodhisattvaiḥ
saha paritulanābhimanatā dharma-viparyāsābhimanatā ca.

paṃcēme bodhisattvasya dharmā viśeṣabhāgiyā vedita-
vyaḥ. te punar eṣām eva paṃcānām kṛṣṇa-pakṣyānām dhar-
5 mānām yathākramaṃ viparyayeṇa veditavyaḥ.

paṃcēme bodhisattvanām guṇa-pratirūpakā bodhisatt-
va-doṣa veditavyaḥ. katame paṃca. raudra-duḥśīleṣu satt-
veṣu tato nidānam apakāra-kriyā. kuhakasyēryāpatha-saṃ-
patti-kalpanā. lok'āyatair mantraiḥ tīrthika-śāstra-pratisaṃ-
yuktair²⁾ jñātra-pratilambhaḥ paṇḍita-saṃkhyā-gamanatā ca. 10
sāvadyasya ca dān'adikasya kuśalasyādhyācāraḥ. sad-dhar-
ma-pratirūpakānām ca rocanā-deśanā-vyavasthāpanā.

paṃcēme bodhisattvasya [Tib. 152^a] bhūta bodhisattva-
guṇa veditavyaḥ. katame paṃca. raudra-duḥśīleṣu satt-
veṣu viśeṣeṇa kārūṇya-cittatā. prakṛtyā (111^a) iryāpatha- 15
saṃpannatā. tathāgata-praṇīten' āgamādhigamena jñātra-
pratilambhaḥ paṇḍita-saṃkhyā-gamanatā ca. anavadyasya
dān'adikasya kuśala-gatasya kriyā. sad-dharmasya ca pra-
kāśanā sad-dharma-pratirūpakānām ca pratikṣepanatā.

daśasu sthāneṣu samāsato bodhisattvā vineyām³⁾ sattvān 20
samyag eva vinayaṃti. katameṣu daśasu. duścarita-viveke.
(⁴kāma-viveke⁴⁾. āpatty-anadhyācāra-vyutthāne. indriyair⁵⁾
gupta-dvāratāyām. samprajānan viharitāyām. saṃsarga-
viveke. praviviktasyāsad-vitarka-viveke. āvaraṇa⁶⁾-viveke.
kleśa-paryavasthāna-viveke. kleśa-pakṣa-dausthulya-viveke 25
ca.

¹⁾ °tayā MS. ²⁾ pras° MS. ³⁾ °yānām MS. ⁴⁾....⁴⁾ Om. MS.
hdod-pa-las dben-pa. ⁵⁾ Sic MS. °ya-? ⁶⁾ āra MS. sgrib-pa.

uddānam.

vyākṛtir "niyatau pāto"¹ hy avaśya-⁽²⁾ *kāryam eva ca sātatyā*³-karaṇīyaṃ ca prādhānyaṃ paścimaṃ bhavet.

ṣaḍbhir ākāraiḥ samāsataḥ tathāgata bodhisattvam anu-
 5 ttarāyaṃ samyaksaṃbodhau vyākurvaṃti. katamaiḥ ṣaḍ-
 bhiḥ. gotra-stham anutpādita-cittam⁴. tathōtpaditaṃ
 cittaṃ. saṃmukhāvasthitaṃ. viparokṣāvasthitaṃ. pari-
 mitaṃ kālam iyatā kālenānuttarāṃ samyaksaṃbodhim
 abhisambhotsyata iti. aparimita⁶-kālaṃ vyākaroti na tu
 10 kāla-niyamaṃ karoti.

traya ime bodhisattvasya niyati⁴-pātaḥ. katame trayah.
 gotra-stha eva bodhisattvo niyati-patita ity ucyate. tat
 kasya hetoḥ. bhavyo 'sau pratyayān āśādyā niyatam anu-
 ttarāṃ samyaksaṃbodhim abhisamboddhum. [Tib. 152^b]
 15 punar ekatyō bodhisattvo niyataṃ cittaṃ utpādayati anu-
 tarāyaṃ samyaksaṃbodhau na punas tasmāt pratyudāvarta-
 yati yāvad anuttarāṃ samyaksaṃbodhim abhisambudhyate.
 punar bodhisattvo vaśitā-prāptaḥ sarvāṃ sattvārtha-caryāṃ
 yathēcchati ⁽⁵⁾ 'yath' ārabhate⁵ tathāivāvampdhyāṃ karoti. ta
 20 ete trayo niyati-patita bhavaṃti. gotra-stha-niyati-pātaḥ
 cittōtpāda-niyati-pātaḥ avampdhyā-caryā-niyati-pātaś ca. tatra
 paścimaṃ niyati-pātam ārabhya tathāgataḥ niyati-patitaṃ
 bodhisattvaṃ vyākurvāṇa vyākurvaṃti.

pañcēmāni sthānāni bodhisattvasyāvaśya-karaṇīyāni

(1...¹) 'yāteḥ pādau MS. nes-par ṣugs. (2...²) Om. MS. kho-nar
 bya-ba dañ. rtag-par. (3) Om. MS. sems. (4) 'ta MS. But cf. next following
 line and lines 19 & 20. (5...⁵) na tathārabhatai MS. ji-ltar brtson-pa.
 (6) amita MSS. dpag-tu mi-ruñ-pa.

bhavaṃti yāny akṛtvā bodhisattvo 'bhavyo 'nuttarāṃ sa-
 myaksaṃbodhim abhisamboddhum. katamāni pañca. pra-
 thamaś cittōtpādaḥ ⁽¹⁾ *sattveṣu anukam* (111^b) *pañcōttapta-*
*viryaḥ*¹ sarva-vidyā-sthāneṣu योग्या akhedataś ca.

pañcēmāni bodhisattvasya sthānāni sātatyā-karaṇīyāni. 5
 katamāni pañca. apramādo bodhisattvasya sātatyā-kara-
 ṇīyaṃ. anātheṣu sattveṣu duḥkhiṭeṣv apratisaraṇeṣu sānā-
 thya-kriyā. tathāgata-pūjā. ⁽²⁾ *skhalita-parijñā*². sarva-kriyā-
 cāra-vihāra-manasikāreṣu bodhi-citta-pūrvamgamatā bodhi-
 sattvasya pañcamaṃ sātatyā-karaṇīyaṃ. 10

daśēme dharmā bodhisattvānāṃ pradhāna-saṃmata
 yān³ bodhisattva agrato dhārayamty agra-prajñaptiṣu ca
 prajñapayaṃti. katame daśa. bodhisattva-⁽⁴⁾ *gotraṃ sarva-*
*gotrānāṃ*⁴ pradhānaṃ. prathamaś cittōtpādaḥ sarva-
 samyak-praṇidhānānāṃ⁵ pradhānaṃ. [Tib. 153^a] viryaṃ 15
 ca prajñā ca sarva-pāramitānāṃ pradhānaṃ. priyavādita
 sarva-saṃgraha-vastūnāṃ pradhānaṃ. tathāgataḥ sarva-
 sattvānāṃ pradhānaṃ. karuṇā apramāṇānāṃ pradhānaṃ.
 caturthaṃ dhyānaṃ sarva-dhyānānāṃ pradhānaṃ. tra-
 yāṇaṃ samādhiṇāṃ śūnyatā-samādhiḥ pradhānaṃ⁶ sarva- 20
 samāpattināṃ nirodha-samāpattiḥ pradhānaṃ. sarvōpā-
 ya-kauśalanāṃ viśuddham upāya-kauśalaṃ yathānirdiṣṭaṃ
 pradhānaṃ.

uddānam.

(1...¹) sems-can-rnams-la sñiñ-brtse-ba dañ. brtson-ḥgrus ḥbar-ba
 (2...²) ḥkhrul-pa yōñs-su śes-pa. (3) 'na MS. (4...⁴) rigs ni
 rigs thams-cad-kyi. (5) pradh^o MS. (6) Om. MS. gtso-bo yin-pa.
 (7) 'nā MS.

prajñāpteh¹⁾ syād vyavasthānam. dharmaṇām eṣaṇā
tathā.

yathābhūta-parijñānam. aprameyā tathaiva ca.
deśanāya phalam caiva. mahattvaṃ. yāna-saṃgra-
haḥ.

bodhisattva daśa jñeyā. nāma-prajñāptayas tathā.

catvāriṃśāni bodhisattvānam prajñāpti-vyavasthānāni
yāni bodhisattva eva samyak prajñāpayamti²⁾ tathāgata vā.
na tv anyah kaścid deva-bhūto vā (³⁾manuṣya-bhūto vā³⁾ śra-
maṇa-brāhmaṇa-bhūto vā anyatraitebhya eva śrutvā. kata-
māni catvāri. dharma-prajñāpti-vyavasthānam satya-⁴⁾pra-
jñāpti-vyavasthānam yukti⁴⁾-prajñāpti-vyavasthānam yāna-
prajñāpti-vyavasthānam ca.

tatra yā dvādaśāṃgasya sūtr'adikasya vaco-gatasyā-
nupūrva-racanā anupūrva-vyavasthāna-samāyogaḥ. idam
ucyate dharma-prajñāpti-vyavasthānam.

punar anekavidham avitathārthena tāvad ekam eva
satyaṃ. na dvitīyam asti. dvividham satyaṃ. samvṛti-satyaṃ
paramārtha-satyaṃ ca. trividham satyaṃ. [Tib. 153^{b)}]lakṣaṇa-
satyaṃ vāk-satyaṃ kriyā-satyaṃ ca. caturvidham duḥkha-
satyaṃ yāvan mārṅga-satyaṃ. pañcavidham satyaṃ. hetu-
satyaṃ phala-satyaṃ jñāna-satyaṃ jñeya-satyaṃ agrya-sa-
tyaṃ ca. ṣaḍvidham satyaṃ. satya-satyaṃ (112^{a)}) mṛśā-satyaṃ
parijñeyam satyaṃ prahātavyam satyaṃ śakṣātkartavyam
satyaṃ bhāvayitavyam satyaṃ ca. ⁵⁾saptavidham. ⁵⁾asvāda-

¹⁾ °pte MS. ²⁾ ḥdog-s-ñā. rnam-par ḥjog-par mdsad-kyi = prajñāpayamti
vyavasthāpayamti. 能正施設, 能正建立. ³⁾....³⁾ Om. MS. mir gyur-pa
ham. 若人. ⁴⁾....⁴⁾ This is transposed in the MS. Now restored
according to Tib. and both Ch. ⁵⁾ °vidhādham MS.

satyaṃ adīnava-satyaṃ niḥsaraṇa-satyaṃ dharmatā-satyaṃ
adhimukti-satyaṃ āryāṇām satyaṃ anāryāṇām ca satyaṃ.
aṣṭavidham. saṃskāra-duḥkhata-satyaṃ vipariṇāma-duḥ-
khata-satyaṃ duḥkha-duḥkhata-satyaṃ pravṛtti-satyaṃ nir-
vṛtti-satyaṃ saṃkleśa-satyaṃ vyavadāna-satyaṃ samyak-pra-
yoga-satyaṃ ca. navavidham. anitya-satyaṃ duḥkha-satyaṃ
śūnyatā-satyaṃ nairātmya-satyaṃ bhava-trṣṇā-satyaṃ vi-
bhava-trṣṇā-satyaṃ tat-prahāṇōpāya-satyaṃ sōpadhiśeṣa-
nirvāṇa-satyaṃ nirupadhiśeṣa-nirvāṇa-satyaṃ ca. daśavi-
dham satyaṃ. aupakramika-duḥkha-satyaṃ bhoga-vaika-
lya-duḥkha-satyaṃ dhātu-vaishāmya-duḥkha-satyaṃ priya-vi-
pariṇāma-duḥkha-satyaṃ dauṣṭhulya-duḥkha-satyaṃ karma-
satyaṃ kleśa-satyaṃ tathā-śravaṇa¹⁾-yoniśo-manaskāra-sa-
tyaṃ samyag-drṣṭi-satyaṃ samyag-drṣṭi-phala-satyaṃ cēti.
[Tib. 154^{a)}] idam ucyate bodhisattvānam satya-prajñāpti-vya-
vasthānam. prabhedaśaḥ punar etad apramāṇam veditavyam.

catasro yuktayo yukti-prajñāpti-vyavasthānam ity ucyate.
tasāṃ punaḥ pravibhāgaḥ pūrvavad²⁾ veditavyaḥ.

trayāṇām yānānam ekaikasya saptabhir ākāraiḥ pra-
jñāpti-vyavasthānam śrāvaka-yānasya pratyekabuddha-yāna-
sya mahāyānasya yāna-prajñāpti-vyavasthānam ity ucyate.
caturṣv ārya-satyēṣu yā prajñā. tasyā eva ca prajñāyā ya
āśrayaḥ ālambanam sahayaḥ karma saṃbhāraḥ tasyā eva
ca prajñāyā yat phalam. ebhiḥ saptabhir ākāraiḥ śra-
vaka-yāna-prajñāpti-vyavasthānam śakalyena veditavyam.
yathā śrāvaka-yāna-prajñāpti-vyavasthānam evaṃ pratyeka-
buddha-yāna-prajñāpti-vyavasthānam. nirabhilāpyam vastv

¹⁾ śramaṇa MS. thos-pa.

²⁾ 瑜伽師地論第二十五 (來二 20^{a)}).

alambanīkṛtya sarveṣu dharmeṣu yā tathatā nirvikalpa-
samatā niryātā prajñā. tasyā eva ca prajñāyā ya āśraya
alambanam sahāyaḥ karma sambhāraḥ tasyā eva ca pra-
jñāyā yat phalam. ity ebhiḥ saptabhir ākārair mahāyāna-
5 prajñapti-vyavasthānam veditavyam. atitānāgata-¹pratyut-
panneṣv *adhvasu ye kecid* bodhisattvāḥ¹ samyak-prajñapti-
vyavasthānam kṛtavantaḥ kariṣyanti kurvaṃti vā punaḥ
sarve te ebhiḥ caturbhir vastubhiḥ. nāta uttari nāto bhūyaḥ.

catvārimāni bodhisattvanām sarva-dharmānām yathā-
10 bhūta-parijñāyai paryeṣaṇā-vastūni. nāma-paryeṣaṇā vastu-
paryeṣaṇā svabhāva-prajñapti-²paryeṣaṇā *viśeṣa*² [Tib.
154^b] prajñapti-paryeṣaṇā ca. eṣāṃ ca vibhāgo veditavyaḥ
tad-yathā tattvārtha-*paṭale*.³

catvārimāni bodhisattvanām sarva-dharmānām yathā-
15 bhūta-parijñānāni. nāma-paryeṣaṇā-gaṭam yathābhūta-
parijñānam vastu-paryeṣaṇā-gaṭam ⁴*yathābhūta-parijñānam*
svabhāva-prajñapti-paryeṣaṇā-gaṭam yathābhūta-parijñā-
*nam*⁴ viśeṣa-prajñapti-paryeṣaṇā-gaṭam yathābhūta-parijñā-
nam. eṣāṃ api vibhāgaḥ pūrvavad veditavyas tad-yathā
20 tattvārtha-*paṭale*.⁵

pañcāme aprameyā bodhisattvanām sarva-kausalā-
kriyāyai samvartante. katame pañca. sattva-dhātur apra-
meyāḥ. loka-dhātur aprameyāḥ. dharma-dhātur aprame-

¹ (...) da-ltar byun-baḥi dus-dag-na. byaṅ-chub-sems-dpaḥ gaṅ-yaṅ-
ruṅ-ba. ² (...) yoṅs-su tshol-ba daṅ. bye-brag-tu. ³ p. 53^a et seq.
⁴ (...) Om. MS. yaṅ-dag-pa ji-lta-ba bṣin-du yoṅs-su śeṣ-pa daṅ. ṇo-
bo-fid-du gdags-pa yoṅs-su tshol-bar gyur-pa yaṅ-dag-pa ji-lta-ba-bṣin-du
yoṅs-su śeṣ-pa daṅ. ⁵ p. 53¹⁷ et seq.

yaḥ. vineya¹-dhātur aprameyaḥ. vinayôpāya-dhātus cā-
prameyaḥ. catuḥṣaṣṭiḥ² sattva-nikayaḥ sattva-dhātus tad-
yathā manomayyaṃ bhūmau.³ samtāna-bhedena punar
aprimeyaḥ. daśasu dikṣv aprimeyā aprimeya-nāma-loka-
dhātavaḥ tad-yathā Saha⁴ nāmnā loka-dhātuḥ yasya nāmnā
5 Brahmā Sahāpatir ity ucyate. kuśalākuśalāvyākṛtā dhar-
maḥ prabheda-nayenāprimeyā veditavyaḥ. syād ekavidho
vineyas sarva-sattvā vineyā iti kṛtvā. syād dvividhaḥ.⁵
sakala-bandhano vikala-bandhanaś ca. syāt trividhaḥ.
mṛdv-indriyo madhyēndriyas tikṣṇēndriyaḥ⁶ catur-
10 vidhaḥ. kṣatriyo brāhmaṇo vaiśyaḥ śūdraś ca. pañcavi-
dhaḥ. rāga-carito [Tib. 155^a] dveṣa-caritaḥ moha-carito
māna-carito vitarka-caritaś ca. ṣaḍvidhaḥ. grhī pravrajitaḥ
aparipakvaḥ paripakvo⁷ vimuktaś ca⁸ vimuktaś ca. sap-
15 tavidhaḥ. pratihato madhya-sthaḥ vyaṃjita-jñāḥ udghaṭita-
jñāḥ tadātva-vineyaḥ āyati-vineyaḥ pratyaya-hāryaś ca vi-
neyo yādṛśān pratyayān labhate tathā-tathā pariṇamati.
aṣṭavidhaḥ. aṣṭau parśadaḥ kṣatriya-parśadam adim kṛtvā
yāvad brahma-parśat. navavidhaḥ. tathāgata-vineyaḥ śrā-
vaka-pratyekabuddha-(113^a)vineyaḥ bodhisattva-vineyaḥ
20 kṛcchra-sādhyāḥ akṛcchra-sādhyāḥ ślakṣṇa-sādhyāḥ avasā-
dana-sādhyāḥ dūre vineyaḥ antike vineyaḥ. daśavidhaḥ.
nārakaḥ tairyagyonikaḥ yāmalaūkikaḥ kāmāvacaro divya-
mānuṣyakaḥ āntarābhavikaḥ rūpi⁹ arūpaḥ samjñī asaṃ-

¹ °nayo MS. ḥdul-baḥi. & 調伏 (曇無讖); but 所調伏 & cf. following
passages. ² catuṣ° MS. ³ 瑜伽師地論第二 (來-12^{ae}). ⁴ °ho
MS. ⁵ dvividh° MS. ⁶ madhya and tikṣṇa is transposed in
the MS. ⁷ ap° MS. ⁸ cā MS. ⁹ gzugs-can.

jño "naivasamjñānāsamjñī ca." ayam tavat prakara-bhedena pañcapañcāśad akārah. apramāṇas tu saṃtāna-prabhedena veditavyaḥ. tatra sattva-dhātu²⁾-vineya-dhātvoḥ kiṃ nānakaraṇam. sattva-dhātur aviśeṣeṇa sarva-sattvā
 5 gotra-sthā a-gotra-sthāś ca. ye punar gotra-sthā eva tāsu-tāsv avasthāsu vartamte. sa vineya-dhātur ity ucyate. vineyōpāyaḥ punaḥ pūrvavad yathā-nirdiṣṭo veditavyaḥ. so 'pi cāprameyaḥ prakara-bhedaṭaḥ.

ta ete abhisamasya pañcāprameyā bhavanti. tat kasya
 10 hetoḥ. iha bodhisattvo yeṣāṃ sattvānām arthe prayujyate. sa [Tib. 155^b] prathamō 'prameyaḥ. tam punaḥ sattvān yatra-sthān upalabhate. ayam dvitīyo 'prameyaḥ. tān punaḥ sattvāṃ teṣu-teṣu loka-dhātuṣu yair dharmair saṃ-
 kliṣyamanāṃś ca viśudhyamanāṃś cōpalabhate.³⁾ sa tṛtīyo
 15 'prameyaḥ. tebhyaś ca sattvebhyaḥ yāṃ sattvān bhavyāṃ śākya-rūpān atyanta-duḥkha-vimokṣāya paśyati. sa catur-
 tho 'prameyaḥ. yāś cōpāyas teṣāṃ eva sattvānām vimok-
 ṣāya. sa pañcavo 'prameyaḥ. tasmād ete pañcāprameyā
 bodhisattvānām sarva-kausāla-kriyāyai saṃvartamte.

20 pañcēme buddha-bodhisattvānām sattveṣu dharmadeśanāyāḥ vipulāḥ phalānuśaṃsāḥ veditavyāḥ. katame pañca. tad-ekatyāḥ sattvā tasmimn eva sad-dharme de-
 śyamāne virajo vigata-malam dharmeṣu dharmā-cakṣur
 utpadayanti tad-ekatyāḥ sattvāḥ deśyamāna eva sad-
 25 dharmā āsrava-kṣayam anuprāpnuvanti. tad-ekatyāḥ sa-
 ttvā anuttarāyāṃ samyaksambodhau cittam utpadayanti.

(1....¹⁾ ḥdu-śes-can yañ ma-yin. ḥdu-śes-can ma-yin-pa yañ ma-yin-pa-ste. ²⁾ "tur MS. ³⁾ "bhamte MS.

tad-ekatyāḥ sattvāḥ paramāṃ bodhisattva-kṣāntim prati-
 labhamte¹⁾ śruta-mātra eva tasmim sad-dharme. deśitaś ca
 sad-dharmo buddhair bodhisattvaiś ca uddeśa-svādhyāya-saṃ-
 pratipatti-pāraṃparyā-yogena dharmā-netryāḥ cira-sthitika-
 tāyai saṃvartate.²⁾ itīme pañca deśanā(113^b)yāḥ vipulāḥ
 5 phalānuśaṃsā veditavyāḥ.

saptēmaṇi mahattvāni yair yuktam bodhisattvānām
 yānam mahāyānam ity ucyate. katamāni sapta. dharmā-
 mahattvaṃ tad-yathā dvādaśāṃgād vaco-gatād [Tib. 156^a]
 bodhisattva-piṭaka-vaipulyam. cittōtpāda-mahattvaṃ tad-
 10 yathā ekatyāḥ anuttarāyāṃ samyaksambodhau cittam ut-
 padayati. adhimukti-mahattvaṃ tad-yathā ekatyāḥ tasmimn
 eva dharmā-mahattve adhimukto bhavati. adhyāśaya-
 mahattvaṃ tad-yathā ekatyāḥ adhimukti-caryā-bhūmim sa-
 matikramyādhyāśaya-śuddhi-bhūmim anupraviśati. saṃ-
 15 bhāra-mahattvaṃ yasya puṇya-sambhārasya "jñāna-saṃ-
 bhārasya"³⁾ samudāgamād anuttarāṃ samyaksambodhim abhi-
 sambudhyate. kāla-mahattvaṃ yena kālena yais tribhiḥ
 kalpāsamkhyeyair anuttarāṃ samyaksambodhim abhisam-
 20 budhyate. samudāgama-mahattvaṃ saivānuttarā samyak-
 sambodhiḥ. yasy' atmabhāva-samudāgamaśānyaḥ ātma-
 bhāva-samudāgamaḥ samo nāsti. kutaḥ punar uttari kuto
 bhūyaḥ. tatra yac ca dharmā-mahattvaṃ yac ca cittōtpāda-
 mahattvaṃ yac cādhimukti-mahattvaṃ yac cādhyāśaya-ma-
 hattvaṃ "yac ca sambhāra-mahattvaṃ"⁴⁾ yac ca kāla-maha-
 25 ttvam. itīmāni ṣaṇ mahattvāni hetu-bhūtāni samudāgama-

¹⁾ thob-par ḥgyur-ro ²⁾ "rtamte MS. ³⁾ "...³⁾ Om. MS. ye-
 śes-kyi tshogs. ⁴⁾ "...⁴⁾ Om. MS. tshogs chen-po gañ yin-pa dañ.

mahattvasya. tat punar ekam samudāgama-mahattvam phala-ssthānīyam eśam śaṇṇam veditavyam.

aṣṭāv ime dharmāḥ sarvasya mahāyānasya saṁgrahāya samvartante. bodhisattva-piṭaka-deśanā. tasmimn eva ca
 5 bodhisattva-piṭake yā sarva-¹dharmatattvārtha-saṁprakāśanā. tasmimn eva ca bodhisattva-piṭake yā¹ buddha-bodhisattvānām acimtya-paramôdārā prabhāva-saṁprakāśanā. tasya ca yad yonīśaḥ-śravanam. yonīśaś-cintā-pūrvakam adhyāśayôpagamanam. [Tib. 156^b] adhyāśayôpagamanapūrvakāś ca bhāvan'ākāra-²praveśaḥ bhāvan'ākāra²-praveśapūrvikā ca bhāvanā-phala-pariniṣpattiḥ. tasya eva bhāvanā-phala-pariniṣpatter atyanta-nairyāṇikata. evam hi bodhisattva-
 10 vāḥ³ śikṣamāṇā anuttarām samyaksaṁbodhim abhisambudhyante.

ke punas te bodhisattvāḥ. ya evam śikṣamāṇā anuttarām samyaksaṁbodhim abhisambudhyaṇte. te samāsato daśavidhā veditavyāḥ. gotra-sthaḥ avatīrṇaḥ āsuddh'āśayaḥ śuddh'āśayaḥ aparipakvaḥ paripakvaḥ⁴ (114^a) a-niyati-patitaḥ niyati-patitaḥ eka-jāti-pratibaddhaḥ caramabhavikaś cēti.
 20 tatra gotra-stho bodhisattvaḥ śikṣamāṇaś cittam utpādayati. so 'vatīrṇa ity ucyate. sa eva punar avatīrṇo yāvac chudh'āśaya-bhūmim nānupraviṣṭo bhavati tavad āsuddh'āśaya ity ucyate. praviṣṭas tu śuddh'āśayo bhavati. sa eva punaḥ śuddh'āśayo yāvan niṣṭhā-gamana-bhūmim nānupraviṣṭo

(1....¹) Om. MS.chos (thams-cad)-kyi de kho-naḥi don bstan-pa (gañ yin-pa) dañ. byañ-chub-sems-dpaḥi sde-snod de-ñid-du....gañ yin-pa.
 (2....²) Om. MS. hjug-pa dañ. bsgom-paḥi rnam-pas. ³) 'satvaḥ MS. ⁴)yoñs-su smin-pa.

bhavati tavad aparipakva ity ucyate. praviṣṭas tu paripakvo bhavati. sa punar aparipakvo yāvan niyata¹-niyata-caryā-bhūmim nānupraviṣṭo bhavati tavad aniyata ity ucyate. praviṣṭas tu niyato bhavati. sa punaḥ paripakvo divi-
 5 vidhaḥ. eka-jāti-pratibaddho yasya² janmano 'nantaram anuttarām samyaksaṁbodhim abhisambhotsyate. caramabhavikaś ca yas tasmimn eva janmani sthito 'nuttarām samyaksaṁbodhim abhisambudhyate. ta ete gotram upādāya yāvad anuttarayāḥ samyaksaṁbodher daśa bodhisattva-
 10 vā nirdiṣṭāḥ. ye bodhisattva-śikṣāsu [Tib. 157^a] śikṣante. teṣāṁ nāta uttari śikṣā vidyate. yatra śikṣeran yathā ca śikṣeran. na ca eḥhyo yathā-nirdiṣṭebhyo bodhisattvebhyo uttari bodhisattvo vidyate. yo bodhisattva-śikṣāsu śikṣeta.

teṣāṁ punaḥ sarveṣāṁ eva bodhisattvānām abhedanē-
 15 māny evaṁbhāgiyāni gaṇāni nāmāni veditavyāni. tad-yathā. bodhisattvo mahāsattvaḥ dhīman uttamadyutiḥ jinaputraḥ jin'adharaḥ vijeta jināmkuraḥ vikrāntaḥ param'āryaḥ sārthavāho mahāyaśaḥ kṛpālur mahāpuṇyaḥ īśvaro dhārmikaś cēti. teṣāṁ punar daśasu dikṣv anantā-
 20 paryanteṣu loka-dhātusv aparyantānām bodhisattvānām aprameyāḥ pratyātma-gataḥ samjñā-prāptayo veditavyāḥ. tatra ye bodhisattva bodhisattva sma iti pratijñāyām vartante. na ca bodhisattva-śikṣāsu samyak pratipadyante. te bodhisattva-pratirūpakā veditavyāḥ. no tu bhūtaḥ. bodhisattva
 25 sma iti pratijñāyām vartante samyak ca ye bodhisattva-

¹) 'to MS.

²) 'syā MS.

śikṣāsu śikṣānte. te bhūta bodhisattva veditavyāḥ.

Bodhisattvabhūmāv adhāra-yoga-sthāne bodhisatt-
va-guṇa-pāṭalam aṣṭādaśamaṃ samāptam.
samāptam adhāra-yoga-sthānam.

uddānam.

¹svabhāva adhiṣṭhānam phalānuśaṃsa anukrama-saṃ-
grahaṇa ca.¹⁾

pañcēmāni bhūtasya bodhisattvasya bodhisattva-liṅgāni.
yaiḥ samanvāgato bodhisattvo bodhisattva iti (114^b) saṃ-
khyāṃ gacchati. katanāni pañca. anukampā priyavādita
vairyaṃ mukta-hastatā [Tib. 157^b] gaṃbhīrārtha-saṃdhi-
nirmocanatā ca. ime punaḥ pañca dharmāḥ pañca-pari-
vartena veditavyāḥ. svabhāvato 'dhiṣṭhānataḥ phalānuśa-
ṃsataḥ anukramataḥ saṃgrahataś ca.

tatrānukampayāḥ svabhāvato dvividhaḥ. āśaya-gataḥ
pratipatti-gataś ca. tatr' āśaya-gataḥ hit'āśayaḥ sukh'āśayaś
ca bodhisattvasya sattveṣv anukampēty ucyate. pratipatti-
gataś ca svabhāvato 'nukampayā yad āśayo bhavati bodhi-
sattvaḥ sattveṣu. tad eva yathā-śakti-yathā-balaṃ kāyena
vācā upasaṃharati. tatra priyavādītayāḥ svabhāvaḥ pūrvavad
āmodanī saṃmodanī upakarā ca vāg veditavyā. tad-yathā
saṃgraha-vastu-pāṭale²⁾. tatra sattvaṃ dhṛtir alinatvaṃ ca
yad balaṃ bodhisattvasya³⁾. ayaṃ vairya-svabhāva ity
ucyate. tatra yā bodhisattvasyōdāra-dānatā asaṃkliṣṭa-dā-
natā ca. ayaṃ mukta-hastatayāḥ svabhāvo veditavyāḥ.
catasraḥ pratisaṃvidāḥ tāsāṃ eva cābhinirhārāya samyak-
prāyogikaṃ jñānam ayaṃ bodhisattvanāṃ gaṃbhīrārtha-
saṃdhi-nirmocanatayāḥ svabhāvo veditavyāḥ.

(1. . . .¹⁾ Sic MS. no-bo-ñid daṅ gnas daṅ ni. hbras-bu go-rims bsdu-ba
yin. = ? svabhāvaś cāpy adhiṣṭhānam phalānukrama-saṃgraham. Accord-
ing to Ch. one line is wanting. ²⁾ p. 217², et seq. ³⁾ buddha-
bodh° MS. But Tib. & both Ch. have not the word buddha.

tatrānukampāyaḥ paṃcādhiṣṭhanāni. katamāni paṃca.
 duḥkhitāḥ sattvā duṣcarita-cāriṇaḥ pramattāḥ mithyā-prati-
 pannaḥ kleśānuśayitāś ca. nārakaṇ sattvān upādāya yeṣāṃ
 keśāṃcit sattvānaṃ duḥkha vedanā prābandhikī samptati-
 5 samārūḍhā vartate. ime te sattvā duḥkhitā ity ucyamte.
 ye punar nāvaśyaṃ duḥkhitāḥ. api tu bahulaṃ kāya-du-
 ṣcaritam adhyācaramti vān-mano-duṣcaritam [Tib. 158^a]
 adhyācaramti. tatra cābhirata-rūpā viharānti. ime sattvā
 duṣcarita-cāriṇa ity ucyamte. tad-yathā aurabhrika¹⁾-sau-
 10 karika-kaukuṭika²⁾-prabhṛtayaḥ. ye punar nāvaśyaṃ du-
 ḥkhitāḥ na duṣcarita-cāriṇaḥ. api tv adhyavasitāḥ kamān
 upabhumjate naṭa-nartaka-hāsaka-lāsaka-prekṣanika³⁾-parā
 viharānti atmōpalādāna-parāḥ. ime sattvāḥ pramattā ity
 ucyamte. tad-yathā tad-ekatyāḥ kamōpabhogināḥ. ye
 15 punar nāvaśyaṃ duḥkhitāḥ na duṣcarita-cāriṇā nāpi pra-
 mattāḥ. api tu drṣṭi-vipattim āsṛitya duḥkha-vimo(115^a)-
 kṣāya pratipannaḥ. ime sattvā mithyā-pratipanna ity uc-
 yamte. tad-yathā kamān utsṛjya durākhyāte dharma-vinaye
 pravrajitāḥ ye punaḥ sattvā nāvaśyaṃ duḥkhitā vistareṇa
 20 yāvan na mithyā-pratipannaḥ. api tu sakala-bandhanaś ca
 vikala-bandhanaś ca kleśaiḥ. ime sattvāḥ kleśānuśayitā
 “ity ucyamte⁴⁾. tad-yathā ye ca samyak-prayuktāḥ pṛthag-
 jana-kalyāṇakāḥ. ye ca śaikṣāḥ. etāvad anukampā’dhiṣṭha-
 naṃ bodhisattvānaṃ yenādhiṣṭhanena yen’ alambanānu-
 25 kampa⁵⁾ pravartate. nāta uttari nāto bhūyaḥ.

paṃcēmāni bodhisattvānaṃ priya-vāditayā adhiṣṭhanāni.

katamāni paṃca. samyag-ālapaṇā samyag-ānandanaḥ sa-
 myag-āśvāsanaḥ samyak-pravāraṇā nyāyōpadeśāś ca. teṣāṃ
 punaḥ pravibhāgo veditavyaḥ. tad-yathā saṃgraha-vastu-
 paṭale¹⁾. [Tib. 158^b] ebhiḥ paṃcabhir adhiṣṭhanair ebhir
 alambanair bodhisattvānaṃ priyavādita pravartate. nāta
 5 uttari nāto bhūyaḥ.

paṃcēmāni bodhisattvasya vairyādhiṣṭhanāni veditav-
 yāni. katamāni paṃca. yair eva paṃcabhir akarair bodhi-
 pakṣya-paṭale²⁾ dhṛti-bal’adhanatā bodhisattvānaṃ ukta.
 tāny eva bodhisattvasya vairyādhiṣṭhanāni veditavyāni. yair
 10 adhiṣṭhanair alambanair bodhisattvasya vairyam pravartate.
 nāta uttari nāto bhūyaḥ.

paṃcēmāni bodhisattvasya mukta-hastāyaḥ adhiṣṭha-
 nāni. katamāni paṃca. abhikṣa-dānatā mudita-dānatā
 satkṛtya-dānatā asaṃkliṣṭa-dānatā anīṣṛita-dānatā ca. eṣāṃ
 15 punar vistareṇa vibhāgo veditavyaḥ. tad-yathā dāna-paṭale.³⁾
 ebhir adhiṣṭhanair ebhir alambanair bodhisattvānaṃ mukta-
 hastatā pravartate. nāta uttari nāto bhūyaḥ.

paṃcēmāni bodhisattvasya gambhīrārtha-saṃdhi-nir-
 mocanatāyā adhiṣṭhanāni. katamāni paṃca. ye te tathā-
 20 gata-bhāṣitāḥ sūtrāntā gambhīrāḥ gambhīrābhaṣāḥ śūnya-
 ta-pratisamyuktāḥ idaṃpratyayatā-pratītyasamutpādānulo-
 māḥ. idaṃ prathamam adhiṣṭhanam. vinaye vā punar āpatti-
 kauśalam āpatti⁴⁾-vyutthāna-kauśalam ca. idaṃ dvitīyam
 adhiṣṭhanam. mātṛkāyaṃ punar aviparītam dharma-lakṣa-
 25 ṇa(115^b)-vyavasthānam. idaṃ tṛtīyam adhiṣṭhanam. abhi-

1) °radbhr° MS. 2) kaukuṭ° MS. 3) °kṣiṇaka MS. (4....⁴⁾

ṣes bya-ste. 5) aval° MS.

1) p. 219¹⁷ et seq. 2) p. 251¹ et seq. 3) See p. 132²² et seq.

4) anāp° MS. fies-pa.

prāyika-nigūḍha-dharma-samjñā'rtha-vibhāvanatā. idam ca-
turtham adhiṣṭhānam. sarva-dharmāṇām ca dharmārtha-
nirvacana-prakāra-prabhedāḥ. idam pañcamam adhiṣṭhā-
nam. yenādhiṣṭhānen' ālambanena bodhisattvāṇām gam-
5 bhīrārtha-samdhī[Tib 159^a]-nirmocanatā pravartate. nāta
uttari nāto bhūyaḥ.

anukampā bodhisattvasya sattveṣv ādita eva tāvad vair-
prahāṇaya samvartate. tathā 'nukampako bodh'sattvaḥ
sarva-sattvārtha-kriyāsu adina-manāḥ prayujyate. tasmimś
10 ca prayoge na parikhidyate. anukampā-tad-bahula-vihāritā
cāsyānavadya-drṣṭa-dharma-sukha-vihārāya parānugrahāya
ca samvartate. ye ca Bhāgavatā maitryā anuśaṃsā uktā nāsyā
kāye viśaṃ krāmāti na śāstram ity evam-ādayaḥ. te 'py
anukampakasya bodhisattvasya sarve veditavyāḥ. ity ayam
15 anukampayā bodhisattvāṇām phalānuśaṃso draṣṭavyāḥ.

priya-vādī bodhisattvo drṣṭe dharme caturvidham vāg-
doṣaṃ vijahāti mṛṣā-vādam paśūnyam pārūṣyam sambhi-
nna-pralāpaṃ ca. sā cāsyā vāg ātmānugrahāya parānu-
grahāya¹⁾ pravṛtta bhavati. drṣṭa eva dharme āyatyām ca
20 priyavādī bodhisattvaḥ ādeya-vacano bhavati grāhya-vaca-
naḥ. ity ayam bodhisattvasya priyavāditayā phalānuśaṃ-
so²⁾ veditavyāḥ.

dhīro bodhisattvaḥ drṣṭe tāvad dharme sarveṇa sarvaṃ
ālasya-kausidyāpagato bhavati pramudita-cittaś ca. bodhi-
25 sattva-śīla-saṃvara-samādānaṃ karoti. kṛtvā ca na viśi-
dati. ātmānaṃ ca paraṃ ca kṣāntyā anugrhnāti. āyatyām

¹⁾ Om. MS. gṣan-la phan-ḥdogs-pa.
phan-yon.

²⁾ anus^o MS ḥbras-buḥi

ca sarva-bodhisattva-kṛtya-samāraṃbheṣu prakṛtyā drḍha-
samāraṃbho bhavati. nākṛtvā vinivartate. itīme bodhis-
ttvāṇām vairya-phalānuśaṃsā veditavyā.

mukta-hastatayā [Tib. 159^b] gambhīrārtha-samdhī-nir-
mocanatayāś ca phalānuśaṃsā veditavyā. tad-yathā pra-
bhāva-pāṭale¹⁾ dāna(116^a)-prabhāve prajñā-prabhāve ca. ayam
eṣaṃ bodhisattva-liṅgāṇām phalā uśaṃsaḥ.

kaś caiśaṃ anukramāḥ. pūrvam tāvad bodhisattvo
'nukampayā sattvān anugrhnāti. teṣu ca sāpekṣo bhavaty
ārtha-kāmaḥ. tataś cākūśalāt sthānād vyutthāpya kūśale
sthāne pratiṣṭhāpanāya yuktīm bhāṣate grāhayati vyapadi-
śati. avatīrṇeṣu ca sattveṣu sattva-vipratipattiṣu ca kleśa-
viprakṛtāsu vividhāsu vimarda-saho bhavati pratipatti-vipra-
tipatti-sthitānaṃ sattvāṇām anutsargatayā. sa evaṃ dhīraḥ
ekatyān sattvān āmiṣa-saṃgrahēṇa paripācayati. ekatyān
dharma-saṃgrahēṇa. tad-ekatyāms²⁾ tad-ubhābhyām dha-
rm'āmiṣa-saṃgrahābhyām. ayam eṣaṃ pañcānaṃ bodhi-
sattva-liṅgāṇām anukramo veditavyāḥ.

pañcēmāni bodhisattva-liṅgāni śaṭ pāramitāḥ. āsāṃ
ṣaṇṇāṃ pāramitānaṃ katamayā pāramitayā katamad³⁾ bodhi-
sattva-liṅgaṃ saṃgrhītaṃ. anukampā dhyāna-pāramitayā
saṃgrhīta. priya-vāditā śīla-pāramitayā prajñā-pāramitayā
ca saṃgrhīta. vairyaṃ vīrya-pāramitayā ⁴⁾ 'kṣānti-pārami-
tayā⁴⁾ prajñā-pāramitayā ca saṃgrhītaṃ. mukta-hastatā
dāna-pāramitayaiva saṃgrhīta. gambhīrārtha-samdhī-nir-
mocanatā dhyāna-pāramitayā prajñā-pāramitayā ca⁵⁾ saṃgr-

¹⁾ p. 71²⁵ et seq

²⁾ tyās MS.

³⁾ 'mo MS.

⁴⁾⁴⁾

Om. MS. bzod-paḥi pha-rol-tu phyin-pa.

⁵⁾ Om. MS.

hita. evaṃ imāni pañca bodhisattva-liṅgāni pañca-pari-
vartena veditavyāni. svabhāvato 'dhiṣṭhānataḥ [Tib. 160*]
phalānuśāṃsato 'nukramataḥ saṃgrahataś cēti.

Bodhisattvabhūmāv adhāre 'nudharme yoga-sthāne
prathamam bodhisattva-liṅga-pāṭalam.

uddānam.

“sukṛta-karmāntatā kauśala-parigraha-pariṇāmanam ca
pāścīmam¹⁾.”

gr̥hi-pakṣe²⁾ vā pravrajita-pakṣe vā vartamānasya bodhi-
sattvasya samāsataś catvāro dharmā veditavyāḥ. yeṣu gr̥hi
pravrajito vā bodhisattvaḥ śikṣamāṇaḥ kṣipram evānuttaram
samyaksaṃbodhim abhisambudhyate. katame catvāraḥ.
sukṛta-karmāntatā kauśalam parānugrahaḥ³⁾ pariṇāmanā ca.

tatra katama bodhisattvasya sukṛta-karmāntatā. yā
pāramitāsu niyata-karitā nipuṇa-karitā nitya-karitā anava-
dya-karitā ca. katham bodhisattvo niyata-kārī bhavati yad
uta dāne. (116^b) iha bodhisattvaḥ saṃvidyamāne deya-
dharṃ yācanake samyak pratyupasthite apakāriṇy upakā-
riṇi vā guṇavati doṣavati vā avaśyam dadāti. nāśya³⁾ dā-
na-cittam kasyacid vikampayitum samartho bhavati manu-
śyo 'manuśyo vā śramaṇo vā brāhmaṇo vā kaścid vā loke
saha dharmēṇa. katham bodhisattvo nipuṇa-kārī bhavati
yad uta dāne. iha bodhisattvaḥ saṃvidyamāne deya-dhar-
ṃ samyak pratyupasthite yācanake sarvaṃ dadāti. nāpy
asya kimcid yad aparitājyam bhavati sattvebhyaḥ adhyā-
tmikam api vastu. prāg eva bahyam. katham ca bodhisattvaḥ
nitya-kārī bhavati yad uta dāne. iha bodhisattvaḥ [Tib.
160*] aparikhidyamāno dānena satata-samitam eva sarva-

(1....1) Sic MS. las mthaḥ lega-par byas-pa dañ. mkhas dañ gṣan-la
phan-hdogs dañ. yōṅs-su bedo-ba tha-ma yin.=? sukṛta-karmāntatā ca.
kauśala-parānugraham pariṇāmaś ca pāścīmaḥ. According to Ch. a
quarter of the stanza is wanting. 2) *hataḥ MS. 3) dānasya
MS. deḥi....mi.

kalam yathôtpannam dānam dadāti. katham ca bodhisattvaḥ anavadya-kārī bhavati yad uta dāne. iha bodhisattvaḥ yat tat samklišṭam dānam varṇitam dāna-pāṭale.¹⁾ tat samklišṭam varjayitvā asamklišṭam dānam dadāti. evaṃ
 5 hi bodhisattvaḥ su-kṛta-kārī bhavati yad uta dāne. yathā dāne evaṃ śīla-kṣānti-vīrya-dhyāna-prajñā-pāramitāsu yathā-yogaṃ veditavyā eta eva catvāro akārāḥ niyata-kāritā nipuṇa-kāritā nitya-kāritā anavadya-kāritā ca.

tatra katamad bodhisattvasya kauśalam. tat samāsato
 10 daśavidham veditavyam. pratihatānam sattvānam pratighā-
 tāpanayāyōpāya-kauśalam. madhya-sthānam avatāraṇāya.
 avatīrṇānam paripācānāya. paripakvānam vimocanāyōpā-
 ya-kauśalam. laukikeṣu sarva-śāstreṣu kauśalam. bodhi-
 15 sattva-śīla-saṃvara-samādāne skhalit-pratyavekṣaṇa-kauśa-
 lam. samyak-praṇidhāna-kauśalam. śrāvaka-yāna-kauśalam.
 pratyekabuddha-yāna-kauśalam. mahāyāna-kauśalam. eṣ-
 āṃ sarveṣāṃ eva kauśalānam pūrvavad yathāyogaṃ tatra-
 tatrāsyāṃ eva bodhisattva-bhūmau pravibhāgo veditavyaḥ.
 20 etāni punar bodhisattvasya daśa kauśalāni pañca-kṛtyāni
 kurvaṃti. pūrvakaiḥ caturbhiḥ kauśalair bodhisattvaḥ satt-
 vān svārthe saṃniyojayati. laukikeṣu sarva-śāstreṣu kau-
 śalena bodhisattvaḥ sarva-para-pravādan abhibhavati. [Tib.
 161^a] bodhisattva-śīla-saṃvara-samādāne skhalita-pratyave-
 25 kṣaṇa-kauśalena bodhisattvaḥ apattiṃ na v' āpadyate. apa-
 nno vā yathadharmam pratikaroti. supariśuddham śīla-saṃ-
 vara-samādānam parikarṣati. samyak-praṇidhāna-kauśalena
 bodhisattvaḥ āyatyām (²*sarvābhīprītārtha*)³⁾(117a)-*paripūrim*

¹⁾ p. 115¹⁷ et seq. ³⁾ °pret° MS.

adhigacchati. *yāna-traya*²⁾-kauśalena bodhisattvaḥ yathā-
 gotrēndriyādhimuktinām tad-upamā-gamaṃ dharmam de-
 śayati. anukūlam yuktiṃ vyapadiśati. evaṃ ev' abhir-
 daśabhiḥ kauśalair bodhisattvaḥ pañca kṛtyāni karoti.
 yair asya pañcabhiḥ kṛtyaiḥ (⁴*sarvaṃ kṛtyaṃ paripūrnam*
 5 *bhavati dṛṣṭadharmā āyatyām cārtham ārabhya*)¹⁾.

tatra katamo bodhisattvasya parānugrahaḥ. iha bo-
 dhisattvaḥ catvāri saṃgraha-vastūni niśritya dānam priya-
 vaditām artha-caryām samānārthatām ca tad-ekatyānam
 sattvānam hitam apy upasaṃharati. (³*sukham apy upa-*
 10 *saṃharati*).³⁾ hita-sukham apy upasaṃharati. āyam bodhi-
 sattvānam parānugrahasya samāsa-nirdeśaḥ.⁴⁾ vistara-nirde-
 śaḥ punaḥ pūrvavad veditavyaḥ. tad-yathā sva-parārtha-
 pāṭale.⁵⁾

tatra katamā bodhisattvasya pariṇāmanā. iha bodhi-
 15 sattvo yatkiṃcid ebhis tribhir mukhair upacitōpacitam ku-
 śala-mūlam sukṛta-karmāṃtatayā kauśalena parānugraheṇa
 ca tat sarvam atītānāgata-pratyutpannam anuttarāyām
 samyaksambodhau ghana-rasena prasādena pariṇāmayati.⁶⁾
 na tasya kuśala-mūlasyānyam phala-vipākam pratikā-
 20 kṣati nānyatrānuttarām eva samyaksambodhiṃ. [Tib. 161^b]
 ye ca kecid Bhagavatā grhīṇam vā pravrajitānam vā bo-
 dhisattvānam śikṣā-dharmā vyapadiṣṭaḥ. sarveṣāṃ eṣ eva

(²....²⁾ hḥod-paḥi don thams-cad hgrub-par hgyur-bar byed-do. theg-
 pa gsum-la. (¹....¹⁾ tshe hḥi dan tshe phyi-maḥi don-las brtsams-te
 bya-ba tham-cad yonṣ-su rdsogs-par hgyur-ro. (³....³⁾ Om. MS.
 phan-pa dan bde-ba yaṇ fie-bar grub-ste. ⁴⁾ bstan-paḥo. ⁵⁾ p.
 22 et seq. ⁶⁾ °nam MS.

caturṣu saṃgraho veditavyaḥ. su-kṛta-karmāntatāyaṃ¹⁾ kau-
śale²⁾ parānugrahe pariṇamanāyaṃ ca. tasmād evaṃ su-
kṛta-karmāntasya bodhisattvasya kuśalasya parānugraha-
pravṛttasya pariṇāmakasya evaṃ duṣ-prāpā dur-adhigamā
5 ca bodhir āsanna-samāsanna veditavyā. atitānāgata-pratyut-
panneṣv adhvasu ye kecid bodhisattvā gr̥hi-pravrajita-pakṣe-
ṣu śikṣamāṇāḥ anuttarāṃ samyak-sambodhim abhisambud-
dhavanto 'bhisambhotsyaṃte 'bhisambudhyaṃte ca. sarve
ta ebhir eva caturbhir dharmaiḥ. nāta uttari nāto bhūyaḥ.
10 evaṃ api ca caturṣu dharmeṣu samyak prayukto gr̥hi pra-
vrajito vā bodhisattvo bhavati. api tu gr̥hiṇo bodhisattva-
syāṃtikāt pravrajitasya bodhisattvasya su-mahāṃ viśeṣaḥ
su-mahan nāna-karaṇaṃ³⁾ veditavyaṃ. tathā hi pravrajito
bodhisattvaḥ parimukto bhavaty ādita eva tāvan mātā-pitr-
15 "putra-dār'adi-kaḍatra -- parigraha"⁴⁾-doṣāt. aparimuktas tu
gr̥hi veditavyaḥ. punaḥ pravrajito bodhisattvaḥ parimukto
bhavati tasyaiva parigrahasyārthe kṛṣi-vāṇijya-rājapauru-
ṣy'adi-parikleśe vyāsanga-duḥkhebhyaḥ.⁵⁾ a-parimuktas tu
gr̥hi veditavyaḥ. punaḥ pravrajito bodhisattvaḥ "ekāṃta
20 - - - - - brahma-caryaṃ śaknoti caritum"⁶⁾ na tu gr̥hi
bodhisattvaḥ. punaḥ pravrajito bodhisattvaḥ sarveṣu bodhi-
pakṣyeṣu dharmeṣu kṣiprābbhiñño bhavati. yad-yad eva
kuśalam ārabhate. tatra-tatraiva laghu-laghv eva niṣṭhāṃ
gacchati. na tu tathā gr̥hi bodhisattvaḥ. punaḥ pravrajito

1) 'ntatābhyāṃ MS. 2) 'lena MS. 3) kār° MS. (4....4) bu dan
chuñ-ma-la-sogs-pa bu-smad yonś-su ḥdsin-paḥi. 5) 'kho MS. (6....6)
tshañś-bar spyod-pa geig-tu nes-par lu-gu-rgyud bñin-du brtan-par spyod
nus-kyi.

bodhisattvaḥ pareṣāṃ vrata-niyame sthitatvad" ādeya-vacano
bhavati. na tu tathā gr̥hi bodhisattvaḥ. ity evaṃbhāgi-
yair dharmaiḥ su-mahad-antaraṃ gr̥hi-pravrajitayor bodhi-
sattvayor veditavyaṃ.

Bodhisattvabhūmāv "adhare 'nudharme" yoga-
sthane dvitīyaṃ pakṣa-paṭalaṃ.

1) sthititv° MS. (2....2) adhārān° MS.

uddānaṃ.

vātsalyaṃ sarva-sattveṣu sapt'akāraṃ¹⁾ hi dhimatāṃ
pāncadaś'āśayā²⁾ teṣāṃ daśa kṛtya-karā mataḥ.

sapt'akāraṃ bodhisattvaṇaṃ sattveṣu vātsalyaṃ pravara-
5 tate. yena vātsalyenōpeta bodhisattvaḥ kalyāṇ'āśayaḥ pa-
rama-kalyāṇ'āśaya ity ucyamte. sapt'akāraṃ vātsalyaṃ
katamat. abhayaṃ yu'taṃ akhedam ayācitam anāmiṣaṃ
vistīrṇaṃ samaṃ cēti. na hi bodhisattvaḥ kṛtsyacid bha-
yid vatsalo bhavati. anulomikena kāya-vān-manas-karma-
10 nā samudācarati manāpena hita-sukhena ca. punar bodhi-
sattvasya sattveṣv a-yoga-vihitaṃ vātsalyaṃ 'na pravara-
tate'. tad-yathā a-dharme a-vinaye a-satya-samudācāre a-
sthāne samādāpanatāyai. tathā ca bodhisattvo vatsalo bha-
vati sattveṣu. yathā teṣāṃ arthe sarv'āraṃbhair na parikhi-
15 dyate. [Tib. 162^b] a-yācita eva ca bodhisattvaḥ sattveṣu
vatsalo bhavati 'na kenacid yācitaḥ. anāmiṣa-cittena vat-
salo bhavati. na⁴⁾ parataḥ pratyupakāraṃ prati paratra
'vā vipākam⁵⁾ iṣṭaṃ pratyāśaṃsata.⁶⁾ iti niṣkāraṇa-vatsalo
bhavati sattveṣu bodhisattvaḥ. vipulaṃ ca tad bodhisatt-
20 vasya vātsalyaṃ bhavati sattveṣu na parittam. tathā ca vipu-
laṃ bhavati. yathaiṣāṃ sattvaṇaṃ antikād bodhisattvaḥ
'sarv'akā -- (118*) -- -- -- -- raṃ labhamāno nōtsrjati

1) sarvak° MS. rnam bdun. 2) °daśamāśay° MS. (3....3) hbyun-ba
ma-yin-no. (4....4) la-la-ṣig-gis gsol-ba btab-pa ni ma-yin-no. zañ-zñ-
med-paḥi sems-kyis mñes-gsñin-pa yin-gyi ... ma-yin-te. (5....5) ḥam
.... rnam-par smin-pa. 6) °samānata° MS. (7....7) gnod-pa
byed-paḥi rnam-pa thams-cad dañ phrad kyañ spon-bar mi byed-de.
bdag-fiid-la dgaḥ-dgur mi sdug-par byed kyañ srid-gyi. gñan-dag-la ni

ātmanam kāya - priya-ka -----¹⁾ sapt'akāreṇa vāt-
salyena yukta²⁾ bodhisattvaḥ kalyāṇ'āśayaḥ parama-kalyāṇ'a-
śaya ity ucyamte.

tatra śraddhā-pūrvo dharma-vicaya-pūrvakaś ca bud-
dha-dharmeṣu yo 'dhyaśaya ity ucyate. te punar adhyaśaya
bodhisattvasya samāsataḥ pāncadaśa veditavyaḥ. katame
pāncadaśa. agry'āśayaḥ vrat'āśayaḥ²⁾ pāramit'āśayaḥ tat-
tvārth'āśayaḥ³⁾ prabhāv'āśayaḥ hit'āśayaḥ sukh'āśayaḥ vinir-
mukt'āśayaḥ dṛḍh'āśayaḥ a-visamvādan'āśayaḥ a-śuddh'āśa-
10 yaḥ śuddh'āśayaḥ 'su-śuddh'āśayaḥ⁴⁾ nigrhit'āśayaḥ saha-
j'āśayaḥ. tatra yo buddha-dharma-[Tib. 163^a]samgha-ra-
tneṣu bodhisattvasyādhyāśayaḥ so 'gry'āśaya ity ucyate.
bodhisattva-śīla-samvara-samādāne yaḥ adhyaśayaḥ. ayaṃ
vrat'āśaya⁵⁾ ity ucyate. dāna-śīla-kṣānti-vīrya-dhyāna-prajñā-
15 samudāgamāya yaḥ adhyaśayaḥ. ayaṃ pāramit'āśaya ity
ucyate. dharma-pudgala-nairātmye paramārthe dharma-ta-
thatāyaṃ gambhīrāyaṃ yaḥ adhyaśayaḥ. ayaṃ tattvārth'ā-
śaya ity ucyate. buddha⁶⁾-bodhisattvaṇaṃ acimtye 'bhijñā-
prabhāve saha-je vā prabhāve yaḥ adhyaśayaḥ. ayaṃ 20

rnam-graṅs gañ-gis kyañ sdig-pa byed-par ni mi ḥdod-de. de-ltar rgya-
che-ba yin-no. byañ-chub-sems-dpaḥ-rnams-kyi mñes-gsñin-pa de-lta-buḥi
mtshan-fiid dañ. de-lta-buḥi yon-tan dañ ldan-pa de ni sems-can thams-
cad kho-na-la mtshuñs-pa mñam-pa yin-gyi. sems-can-gyi kham-s-la fi
tshe-ba ni ma-yin-te. de-ltar-na mñes-gsñin-pa rnam-pa bdun-po de-dag
dañ ldan-paḥi. 1) circa 62 syllables. 2) vṛtt'ās° MS. tshul-
khrims-kyi bsam-pa. 3) tattv'ās° MS. de-kho-naḥi don-gyi bsam-pa.
(4....4) Om. MS. śin-tu dag-paḥi bsam-pa. 5) vṛtt'ās° MS. tshul-
khrims-kyi bsam-pa. 6) Om. MS. sañs-rgyas.

prabhav'āśaya ity ucyate. sattveṣu kuśalōpasamhartu-kā-
mata hit'āśaya ity ucyate. sattveṣv anugrahōpasamhartu-
kāmata sukh'āśaya ity ucyate. sattveṣv eva nirāmiṣa-citta-
ta iṣṭe ca vipake niṣpratibaddha-cittata vinirmukt'āśaya
5 ity ucyate. anuttarāyaṃ samyaksambodhau yā cittaikanti-
kata dṛḍh'āśaya ity ucyate. sattvārthōpāye bodhy-upāye
aviparīta-⁽¹⁾jñāna-sahagatādhimuktir avisamvādan'āśaya ity
ucyate. adhimukti⁽²⁾-caryā-bhūmau yo 'dhyāśayo bodhisatt-
vānaṃ. so 'śuddh'āśaya ity ucyate. śuddh'āśaya-bhūmim
10 upādāya yāvan niyata-caryā-bhūmer adhyāśayo bodhisatt-
vānaṃ śuddh'āśaya ity ucyate. ⁽³⁾niṣṭhā-gamana-bhūmāv
a(118^b)*dhyāśayo bodhisattvānāṃ su-śuddh'āśaya ity ucyate.*
tatra yaḥ⁽⁴⁾ aśuddhādhyāśayaḥ. sa eva nigrhita⁽⁵⁾ ity ucyate
pratisamkhyāna-karaṇīyataya. yaḥ punaḥ śuddha-[Tib.
15 163^b]su-śuddh'āśayaḥ. sa saha-j'āśaya ity ucyate prakṛty-a-
tmataya āsraya-su-samniṣṭataya ca.

ity ebhir bodhisattvaḥ⁽⁶⁾ ⁽⁷⁾paṃcadaśabhiḥ kalyāṇair⁽⁸⁾ a-
dhyāśayaḥ sarva-bhūmi-gataḥ samāsato daśa kṛtyāni kur-
vamti. katamāni daśa. agry'āśayena⁽⁹⁾ ratna-pūjāṃ sarv'a-
20 kārāṃ prajoyamti sarva-bodhi-sambhārānāṃ⁽¹⁰⁾ agrya-
bhūtāṃ. vrat'āśayena⁽¹¹⁾ bodhisattva-śīla-samvara-samādāne

(1...1) cir. 22 Syllables. śes-pa dan ldan-paḥi mos-pa ni mi-slu-baḥi
bsam-pa ṣes byaḥo. mos-pas. (2...2) mthar-thug-par ḥgro-baḥi sa-
la byaṇ-chub-sems-dpaḥ-rnams-kyi lhag-paḥi bsam-pa ni śin-tu dag-paḥi

bsam-pa ṣes byaḥo de-la...gaṇ yin-pa. (3) nigrhigṛta MS. tshar-
gcad-pa. (4) ⁽⁴⁾ttvānāṃ MS. (5...5) dag-pa....bco-lña-po.

(6) agrādhyāśo MS. mchog-gi bsam-pas. (7) satvānāṃ MS. tshogs.

(8) vṛtt'āśo MS. tshul-khrims-kyi bsam-pas.

jivita-hetor api na⁽¹⁾ samcimty⁽²⁾ apattim apadyamte. apa-
nnāś ca tvarita-tvaritaṃ pratideṣayamti. paramit'āśayena
kuśalanāṃ dharmānāṃ bhāvanā-sātatyā-kriyāyā apramāda-
vihariṇo bhavamti paramāpramāda-vihariṇaḥ. tattvārthā-
dhyāśayenāsamklistāś ca samsāre sattva-hetoḥ samsaramti.
5 avinirmukta-nirvāṇādhyāśayāś ca bhavanti. prabhavādhyā-
śayena ghana-rasaṃ ca śāsana-prasādaṃ pravedayamti.
bhāvanāyaṃ ca sara-samjñinaḥ sprḥa-jāta bahulaṃ viha-
ramti. na śruta-mātra-cintā-mātra-samtustāḥ. hit'āśayena
sukh'āśayena vinirmukt'āśayena ca sarv'ākārāsu sattvārtha-
kriyāsu prayujyamte. prayuktāś ca na parikhidyamte. dṛḍhā-
dhyāśayena uttapta-vīryā vipula-vīryāḥ samārambhā vi-
haramti. na ślatha-prayogaḥ. na cchidra⁽³⁾-prayogaḥ. a-
visamvādanādhyāśayena kṣiprābhijñā bhavamti teṣu-teṣu
kuśala-dharmābhinirhāreṣu. na cālpa-mātrakeṇāvara-mā-
15 trakeṇa hīnena⁽⁴⁾ viśeṣādhigamena tuṣṭim apadyamte. nigr-
hitenādhyāśayena saha-jādhyāśayaṃ akarṣamti. sahajena
[Tib. 164^a] pumar adhyāśayena kṣipram anuttarāṃ samyak-
sambodhim abhisambudhyate arthāya hitāya sukhāya deva-
manuṣyānāṃ. tatra ye kecid Bhagavatā bodhisattvānāṃ
20 adhyāśaya akhyātāḥ prajñaptāḥ prakāśitāḥ teṣu-teṣv adhi-
karaṇeṣu. teṣāṃ sarveṣāṃ ebhir eva paṃcadaśabhir adhyā-
śayaḥ samgraho veditavyaḥ. tasmād atītānāgataḥ-pratyut-
panneṣv adhvasu ye bodhisattvaḥ kalyāṇair adhyāśayair
⁽⁵⁾anuttarāṃ samyaksambodhim abhisambuddharanto 'bhisa-

(1) Om. MS. mi. (2) 'city' MS. bsams bṣin-du. (3) Ch. 斷 =
chinna? But fiams-pa. (4) hitena MS. dmaḥ-ba. (5...5) bla-
na-med-pa yaṇ-dag-par rdsogs-paḥi byaṇ-chub mñon-par rdsogs-par saṃs-

mbho(119*)tṣyamte⁵⁾ abhisambudhyante. sarve ta ebhir
eva paṃcadaśabhir adhyāśayaḥ. nāta uttari nāto bhūyaḥ.
evam ete paṃcadaśa bodhi-attvādhyāśayaḥ mahā-phalānu-
śamsāḥ. tasmāt tām niśritya bodhisattvo 'nuttarāṃ samya-
5 kṣambodhim adhigacchet.

iti Bodhisattvabhūmāv 'ādhāre 'nudharme¹⁾ yoga-
sthāne tṛtīyam adhyāśaya-pāṭalam.

rgyas-pa dañ. mñon-par rdsogs-par ḥtshañ-rgya-bar ḥgyur-ba.

(1....¹⁾ ādhārān° MS.

uddānam.

gotraṃ tathā 'dhimuktiś ca pramudito 'dhiśīlam adhi-
cittam trayah¹⁾ prajñā dve animitte 'sābhogaś ca anābho-
gaś ca pratisamvidaś ca paramaś ca syāt tathāgatōt-
tamo vihārah²⁾.

evam gotra-sampadam upādāya yathōktāyaṃ bodhisat-
tva-śikṣāyaṃ śikṣamānānāṃ yathōkteṣu ca bodhisattva-
limgeṣu samdrśyamānānāṃ bodhisattva-pakṣya-prayogeṣu
ca samyak-prayuktānāṃ bodhisattvādhyāśayaṃś ca yathō-
ktāṃ viśodhayatāṃ bodhisattvānāṃ samāsato dvādaśa bodhi-
sattva-vihārā [Tib. 164^{b)}] bhavanti. yair bodhisattva-vi-
hārāḥ sarvā bodhisattva-caryā saṃgrhīta veditavyā. trayo-
daśaś ca tathāgato vihāro yo 'sya bhavati abhisambodher
niruttaro vihārah. tatra dvādaśa bodhisattva-vihārāḥ kata-
me. gotra-vihārāḥ adhimukti-caryā-vihārāḥ pramudita-
vihārāḥ adhiśīla-vihārāḥ adhicitā-vihārāḥ adhiprajñā³⁾-vi-
hārāḥ trayah. bodhi-pakṣya-pratisamyuktaḥ satya-pratisam-
yuktaḥ pratītyasamutpada-pravṛtti-nivṛtti-pratisamyuktaś
ca. iti yena ca bodhisattvaḥ tattvaṃ⁴⁾ paśyati. yac ca tatt-
vaṃ paśyati. tasya ca tattvasyājñānād yathā pravṛttir duḥ-
khasya jñānāc ca punar a-pravṛttir duḥkhasya bhavati
sattvānāṃ. tad etad bodhisattvasya tribhir mukhaiḥ pra-
jñayā vyavacārayataḥ⁵⁾ trayo 'dhiprajñā-vihārā bhavanti.
sābhisamskārah s'ābhogo niśchidra⁶⁾-mārga-vāhano nirni-

¹⁾ sic MS. metri causa? ²⁾ According to Tib. & Ch. this uddānam
should have been originally in verse. ³⁾ °jñā MS. But see line 23,
P. 320° etc. ⁴⁾ de-ltar (1) ⁵⁾ vyavakār° MS. rnam-par dpyod-pa.
⁶⁾ nicch° MS.

mitto vihāraḥ anabhisamskaro 'nābhoga-mārga-vāhano nir-
nimitta eva vihāraḥ pratisamvid-vihāraḥ paramaś ca pari-
niṣpanno bodhisattva-vihāraḥ. ime te dvādaśavidhā bodhi-
sattvaṇām bodhisattva-vihāraḥ. yair eṣāṃ sarva-vihāra-
5 samgrahaḥ sarva-bodhisattva-caryā-samgraho bhavati. tathā-
gataḥ punar vihāro yaḥ sarva-bodhisattva-vihāra-samati-
krāntasyābhisambuddha-bodher vihāraḥ (119^b). tatra tathā-
gatasya paścimasya vihārasya pratiṣṭhā-yoga-sthāne paścime
sākalyena nirdeśo bhaviṣyati.

10 dvādaśānām punar bodhisattva-vihāraṇām yathā vya-
vasthānam bhaviṣyati. tathā nirdekṣyāmi. katamaś ca
bodhisattvasya [Tib. 165^a] gotra-vihāraḥ. katham ca bodhi-
sattvo gotra-stho viharati. iha bodhisattvo gotra-vihārī
prakṛti-bhadra-saṃtānatayā prakṛtyā bodhisattva-guṇair
15 bodhisattvārhaiḥ kuśalair dharmair samanvāgato bhavati.
tat-samudācāre ca samdrśyate. prakṛti-bhadratayaiva "na
haṭha-yogena tasmiṃ kuśale pravartate. api tu pratisam-
khyānataḥ sāvagrahaḥ sambhṛto bhavati". sarveṣāṃ ca
buddha-dharmāṇām gotra-vihārī bodhisattvaḥ bīja-dharo
20 bhavati. sarva-buddha-dharmāṇām asya sarva-bījāny ātma-
bhāva-gatāny āsraya-gatāni vidyamte. audārika-mala-viga-
taś ca bodhisattvo gotra-vihārī bhavati. abhavyaḥ sa tad-
rūpaṃ samkleśa-paryavasthānam sammukhikartum. yena
paryavasthānena paryavasthitaḥ anyatamad anantarya-kar-

(1...1) Sic MS. nañ-gis dge-ba de-la hjug-gi so-sor brtags-te. gags dan
bcas-par gyur-ba ni ma yin-no. 遍遺方便令於善轉。非由思擇有所制約。有所防
護=? haṭha-yogena tasmiṃ kuśale pravartate. na tu pratisamkhyānataḥ
sāvagrahaḥ sambhṛto (sambhṛto-Ch.) bhavati.

ma samudācāret kuśala-mūlāni vā samucchinḍyāt. yaś ca
vidhir gotra-sthasya gotra-pāṭale¹⁾ nirdiṣṭaḥ. sa gotra-vi-
hārīṇo bodhisattvasya vistareṇa veditavyaḥ. ity ayam ucyā-
te bodhisattvasya gotra-vihāraḥ.

tatra katamo bodhisattvasyādhimukti-caryā-vihāraḥ. iha 5
bodhisattvasya prathamam cittōtpādam upādayāsuddhādhyā-
śayasya yā kācit bodhisattva-caryā. ayam asyādhimukti-
caryā-vihāra ity ucyate. tatra gotra-vihārī bodhisattvaḥ tad-
anyeṣāṃ sarveṣāṃ bodhisattva-vihāraṇām ekādaśānām tathā-
gatasya ca vihārasya hetu-mātre vartate hetu-parigraheṇa. 10
no²⁾ tu tena kācit tad-anyo bodhisattva-vihāraḥ ārabdho
bhavati na pratilabdho na viśodhitaḥ. kutaḥ punas tathā-
gata-vihāraḥ. adhimukti-caryā-vihārīṇa punar bodhisattve-
na sarve bodhisattva-vihārās [Tib. 165^b] tathāgataś ca vi-
hāraḥ ārabdhā bhavānti. no tu pratilabdha na viśodhitaḥ. 15
sa eva tu adhimukti-caryā-vihāraḥ pratilabdho bhavati.
tasyaiva cāyam viśuddhaye pratipannaḥ (120^a). adhimukti-
caryā-vihāre pariśuddhe pramuditā-vihāraṃ pūrv'ārabdham
eva pratilabhate. tasyaiva ca viśuddhaye "pratipanno bha-
vati"³⁾. pramudita-vihāre pariśuddhe adhiśīla-vihāraṃ pūr- 20
v'ārabdham eva pratilabhate. tasyaiva ca viśuddhaye pra-
tipanno bhavati. evaṃ vistareṇa yāvat paramaḥ parini-
ṣpanno bodhisattva-vihāro veditavyaḥ. parame pariniṣpanne
bodhisattva-vihāre pariśuddhe anantaram pūrv'ārabdhasya
tathāgatasya vihārasya sakṛt pratilāmbho viśuddhiś ca 25
veditavyā. idam tathāgata-vihāre bodhisattva-vihārebhyo

¹⁾ That is first chap.

²⁾ Om. MS. med. cf. line 15.

³⁾ ...³⁾ ṣugs-so.

viśeṣaṇaṃ veditavyaṃ.

tatra katamo bodhisattvasya pramudita-vihāraḥ. yaḥ
 śuddhādhyāśayasya bodhisattvasya vihāraḥ. tatra katamo
 bodhisattvasyādhiśīla-vihāraḥ. yo 'dhyāśaya-śuddhi-nidāne-
 5 na prakṛti-śīlena saṃyuktasya vihāraḥ. tatra katamo bodhi-
 sattvasya adhicitta-vihāraḥ. yo 'dhiśīla-vihāra-viśuddhi-
 nidānato laukika-dhyāna-samādhi-samāpattibhir viharāḥ.
 tatra katamo bodhisattvasya bodhi-pakṣa-pratisaṃyukto
 'dhiprajñā-vihāraḥ. yo laukikaṃ jñāna-viśuddhi-saṃnīśra-
 10 ya-bhūtaṃ samādhiṃ nīṣṛitya satyābabodhāya samyak-smṛ-
 tyupasthaṇ'adīnaṃ saptatrimśad bodhi-pakṣyāṇaṃ dhar-
 māṇaṃ pravacaya-vihāraḥ. tatra katamo bodhisattvasya
 satya-pratisaṃyukto 'dhiprajñā-vihāraḥ. [Tib. 166^a] yo
 bodhi-pakṣya-pravacayaṃ nīṣṛitya yathāvat-satyābabodha-
 15 viharāḥ. tatra katamo bodhisattvasya pratītyasamutpāda-
 pravṛtti-nivṛtti-pratisaṃyukto 'dhiprajñā-vihāraḥ. yas tam
 eva satyābabodham adhipatiṃ kṛtvā tad-ajñānat sa-hetuka-
 duḥkha-pravacaya-prabhāvitas taj-jñānāc ca sa-hetuka-duḥ-
 kha-nirodha-pravacaya-prabhāvito viharāḥ. tatra katamo
 20 bodhisattvāṇaṃ sābhisamskāraḥ s'abhogo nirnimitto¹⁾ vihar-
 aḥ. yas tam eva trividham apy adhiprajñā-vihāram adhipatiṃ
 kṛtvā 'bhisamskāreṇ' abhogena nīśchidra²⁾-nirāṃtaraḥ³⁾
 sarva-dharṃeṣu tathatā⁴⁾-nirvikalpa⁵⁾-prajñā-bhāvanā-saha-
 gato viharāḥ. tatra katamo bodhisattvāṇaṃ (120^b) *anabhi-*
 25 *saṃskāro*⁶⁾ 'nābhogo nirnimitto viharāḥ. yas tasyaiva pūr-

1) bhinim° MS. 2) niech° MS. 3) °taḥ MS. bar-chad-med-
 pa. 4) tathā MS. de-bṣin-ñid. 5) °lpaḥ MS. 6) mñon-par-
 ḥdu-byed-pa med-ciñ.

vakasya nirnimittasya¹⁾ viharasya bhāvanā-bahulyāt sva-
 rasenaiva nīśchidra²⁾-nirāntara-vahi-mārgānugato viharāḥ.
 tatra katamo bodhisattvāṇaṃ pratisaṃvid-vihāraḥ. yas tam
 eva su-parīśuddhaṃ nīścalaṃ prajñā-samādhiṃ nīṣṛitya
 5 *mahā*³⁾-mati-vaipulyaṃ anuprāptasya pareṣāṃ dharma-s mā-
 khyān'anuttaryam ārabhya dharmāṇaṃ paryāyārtha-nirva-
 cana-prabheda-pravacaya-vihāraḥ. tatra katamo bodhisattv-
 asya paramo viharāḥ. yatra sthito bodhisattvaḥ bodhisat-
 tva-mārga-niṣṭhā-gato 'nuttarāyaṃ samyaksaṃbodhau mahā-
 dharmābhiśeka-prāpta eka-jāti-pratibaddho vā bhavati cara-
 10 mabhaviko vā. yasya viharasyāṇaṃtaraṃ sahitam evānu-
 ttaraṃ [Tib. 166^b] samyaksaṃbodhim abhisambudhya
 sarva-buddha-kāryaṃ karoti tatrādhimukti-carya-vihāre
 bodhisattvo bodhisattva-bhāvanāyaṃ parīta-kārī bhavati
 cchidra-kārī aniyata-kārī punar-lābha-parihāṇitaḥ. pramu-
 15 dita-vihāre bodhisattvaḥ tasyaṃ eva bodhisattva-bhāvanā-
 yaṃ vipula-kārī bhavaty acchidra-kārī niyata-kārī yathā-
 pratilabdhāparihāṇitaḥ. yathā pramudita-vihāre evaṃ yāvat
 triṣv adhiprajñā-vihāreṣu. prathamam nirnimittam vihāram
 upādāya yāvat paramāt bodhisattva-vihārād bodhisattvo
 20 bodhisattva-bhāvanāyaṃ apramāṇa-kārī bhavaty acchidra-
 kārī niyata-kārī ca. tatrādhimukti-carya-vihāre bodhisattva-
 nirnimitta-bhāvanāyaḥ samāraṃbho veditavyaḥ. pramudi-
 ta-vihāre adhiśīlādhicittādhiprajñā-vihāreṣu ca tasyā bodhi-
 sattva-nirnimitta-bhāvanāyaḥ pratilambho veditavyaḥ.
 25 prathame animitta-vihāre samudāgamo dvitiye animitta-
 vihāre bodhisattvasya nirnimitta-bhāvanāyaḥ parīśuddhir

1) nim° MS. mtshan-ma-med-pa. 2) niech° MS. 3) chen-po.

veditavyā. pratisamvid-vihāre parame ca vihāre tasyā eva bodhisattva-nirnimitta-bhāvanāyaḥ phala-pratyanubhavanatā veditavyā.

adhimukti-caryā-vihāre vartamānasya bodhisattvasya ke
 5 akārāḥ (121^a). kani liṃgāni. kani nimittāni bhavaṃti.
 adhimukti-caryā-vihāre vartamāno bodhisattvaḥ pratisam-
 khyāna-baliko bhavati. bodhisattva-kṛtya-prayogeṣu prati-
 samkhyāya prajñāyā prayujyate. no tu prakṛtyā tan-
 mayatayā. [Tib. 167^a] dṛḍhāyāḥ avivartyāyāḥ bodhisattva-
 10 bhāvanāyāḥ alābhī bhavati. yathā bhāvanāyā evaṃ bhā-
 vanā-phalasya vividhanām pratisamvid-abhijñā-vimokṣa-
 samādhi-samāpattinām. pañca ca bhayāny asamatikramānta
 bhavati. ajīvikā-bhayam aśloka-bhayam maraṇa-bhayam
 15 durgati-bhayam parśac-chāradya-bhayam ca. pratisamkhyā-
 ya ca sattvārtheṣu prayujyate. na prakṛty-anukampā-
 prematayā. ekadā ca sattveṣu mithyā 'pi pratipadyate ka-
 yena vācā manasā. ekadā viṣaye 'dhyavasito bhavati. ekadā
 āgrhīta-pariṣkāratayām api samdrśyate. śraddhā-gāmī ca
 bhavati pareṣām buddha-bodhisattvānām. no tu pratyāt-
 20 maṃ tattva-jñō bhavati yad uta tathāgatam vā ārabhya
 dharmaṃ vā saṃgham vā tattvārtham vā buddha-bodhi-
 sattva-prabhāvam vā hetum vā phalam vā prāptavyam vā
 artham prāpyōpāyam vā gocaram¹⁾ vā. paritena ca śrūta-
 m-ya-cintāmayena jñānena samanvāgato bhavati nāpramā-
 25 ñena. tad api cāsyāikadā sampramuṣyate. sampramoṣa-
 dharmo ca bhavati. duḥkhyā ca dhandhābhijñāyā²⁾ bodhi-
 sa'tva-pratipadā samanvāgato bhavati. na ca tīvra-cchando

¹⁾ ag° MS. spyod-yul.

²⁾ °jñāyā MS.

bhavati mahā-bodhau. nōttapta-vīryaḥ. na¹⁾ gambhīra-su-
 samniviṣṭa-prasādaḥ. triṣu ca sthāneṣu muṣi a-smṛtir bha-
 vati. viṣayeṣu manūpāmanāpeṣu rūpa-śabda-gandha-rasa-
 spraṣṭavya-dharmēṣv ekadā viparyasta-cittatāyāḥ. upapattau
 tatra-tatr' atmabhāvāntare pratyājātasya pūrvak'ātma-bhā-
 5 va-vismaraṇāt. uddiṣṭānām udgrhitānām dharmānām
 [Tib. 167^a] cira-kṛta-cira-bhāṣitasya caikadā vismaraṇāt.
 evam eṣu triṣu sthāneṣu muṣita-smṛtir bhavati. ekadā ca
 medhāvī bhavati dharmānām udgrahaṇ'ādhāraṇārtha-pra-
 veśa-samarthaḥ. ekadā na tathā. ekadā smṛtimām bha-
 10 vati. ekadā muṣita-smṛti-jātiyāḥ. na ca sattvānām yathā-
 vad vinayōpāyābhijñō bhavati. nāpy ātmano buddha-dha-
 rmābhinirharōpāyābhijñāḥ. haṭhena ca pareṣām dharmam
 (121^b) deśayati. avavādānuśāsanīm vā pravartayati. sā
 cāsyā haṭhena pravartitā na yathābhūtam ajñāyā. ekadā
 15 vandhyā bhavati. ekadā cāvandhyā. rātri-kṣiptānām iva
 śārānām yadṛcchā-siddhitām upādāya. ekadā ca cittam apy
 utpāditam mahā-bodhad utsrjati. ekadā bodhisattva-śīla-
 samvara-samādānām nivartate nōtsahate vā. ekadā sattvār-
 tha-kriyā-prayukto 'pi khedam amṭarā kṛtvā tasmāt satt-
 20 vārtha-kriyā-prayogāt pratinivartate. āśayataś c' ātmanah
 sukha-kāmo bhavati. pratisamkhyāya ca para-sukha-kā-
 maḥ. bodhisattva-skhaliteṣu ca parijñā-bahulo bhavati no
 tu parijñāya-parijñāyāśeṣa-prahāṇavān²⁾ punaḥ-punaḥ skha-
 25 litādhyācāratayā. ekadā neyaś ca bhavati asmāt bodhisat-
 tva-piṭaka-dharma-vinayāt. ekadā gambhīrām udārām
 dharma-deśanām śrutvā uttrasyati. bhavati cāsyā cetaso

¹⁾ Om. MS. ma-yin.

²⁾ °ṇam vā MS. spon-ba-daṇ ldan-pa.

vikampitatvaṃ vimatiḥ saṃdehaś ca. sarveṇa ca sarvaṃ
mahā-karuṇā-samudācāra-vivarjito bhavati sattveṣu. alpina
ca hita-sukhōpasamhāreṇa sattveṣu pratyupasthito bhavati.
na vipulenāprameyeṇa ca. [Tib. 168^a] na¹⁾ sarvasu paripū-
5 rṇāsu yathā-nirdiṣṭāsu bodhisattva-śikṣāsu śikṣate. na ca
sarvaiḥ paripūrṇair yathā-nirdiṣṭair bodhisattva-liṃgaiḥ
samanvāgato bhavati. na ca sarveṣu yathā-nirdiṣṭeṣu bodhi-
sattva-pakṣa-prayogeṣu paripūrṇeṣu saṃdrśyate. dūre
cānuttarāyāḥ samyak sambodher atmānam pratyeti. na ca
10 tathā nirvāṇe 'syādhyāśayaḥ saṃniviṣṭo bhavati. yathā
saṃsāra-saṃsṛtau. uttaptair acalaiś ca kuśalair bodhi-pa-
kṣyair dharmair asamanvāgato bhavati. itimāny evambha-
gīyāni liṃgāni nimittānime ākāra adhimukti-caryā-vihāre
vartamānasya bodhisattvasya veditavyāḥ. adhimukti-caryā-
15 vihāre mṛdvyāṃ kṣāntyaṃ vartamānasya bodhisattvasya i-
ṣaṃ yathā-nirdiṣṭānām ākāra-liṃga-nimittānām adhimātrata
veditavyā. madhyāyāṃ²⁾ kṣāntau ³⁾ vartamānasya madhyatā
veditavyā. ⁴⁾ adhimātrāyāṃ kṣāntau³⁾ vartamānasya bodhi-
sattvasya iṣaṃ ākāra-liṃga-nimittānām mṛduta tanutvaṃ
20 veditavyāṃ. adhimātrāyāṃ eva kṣāntau vartamānasya iṣaṃ
c' ākāra-liṃga-nimittānām aśeṣa-prahāṇam anantaram ca
pramudita-vihāra-praveśo bodhisattvasya veditavyāḥ prati-
lambha-yogena. tasyā(122^a) sya⁴⁾ pramudita-vihāra⁵⁾ -vihāriṇa⁴⁾
etc⁶⁾ sarva-dharmāḥ sarveṇa sarvaṃ na bhavānti. ye adhi-

1) Om. MS. mi. 2) mādhy^o MS. 3) ...³⁾ Om. MS. gnas-pa-
la ni ḥbriñ-du rig-par byaḥo. bzod-pa chen-po-la. 4) ...⁴⁾ rab-tu
dgaḥ-baḥi gnas-pa la gnas-pa. 5) Om. MS. 6) etc ca MS. de-
dag.

mukti-caryā-vihāra-vihāriṇa akhyātāḥ. etad-viparyayeṇa
ca sarve śukla-pakṣyā dharmāḥ saṃvidyamte. yair ayam
samanvāgato bodhisattvaḥ śuddhādhyāśaya ity ucyate. kim
cāpy adhimukti-caryā-vihāre 'pi vartamānasya bodhisattva-
sya mṛdu-madhyādhimātra-yogenōttarōttarā śuddhir adhi- 5
mokṣasyāsti. na tv asāv adhyāśaya-śuddhir ity ucyate. tat
kasya hetoḥ. tathā¹⁾ [Tib. 168^b] so 'dhimokṣa ebhir aneka-
vidhair upakleśair upakliṣṭaḥ pravartate. pramudita-vi-
hāra-sṭhitasya tu bodhisattvasya sarveṣāṃ eṣāṃ adhimokṣō-
pakleśānām prahāṇān nirupakleśaḥ śuddho 'dhimokṣaḥ 10
pravartate.

tatra pramudita-vihāre vartamānasya bodhisattvasya
ke ākāraḥ kāni liṃgāni kāni nimittāni veditavyāni. iha
bodhisattvaḥ adhimukti-caryā-vihārāt pramudita-vihāram
anupraviṣaṃ pūrvakam ca bodhisattva-praṇidhānam anu- 15
tarāyāṃ samyak sambodhāṃ a-supratividdha-bodhy²⁾ a³⁾ -su-
pratividdha-bodhy-upāyaṃ yadbhūyasa⁴⁾ para-pratyaya-gāmy
a-su-niścitaṃ prahāyānyad abhinavaṃ ṣaḍbhir ākāraiḥ su-
vinīcitaṃ pratyātmaṃ bhāvanāmayam bodhisattva-praṇi-
dhānam utpādayati sarva-tad-anya-śukla-praṇidhāna-sama- 20
tikrāntam atulyam asādhāraṇa-phalam. laukikaṃ ca tat
sarva-loka-viśaya-samatikrāntam ca. sarva-sattva-duḥkha-
paritṛāṇānugatatvāt sarva-śrāvaka-pretyekabuddhāsādhāra-
ṇam. eka-kṣāṇa-mātram⁵⁾ utpanne 'pi tasmin praṇidhāne
dharma-prakṛtiḥ⁶⁾ sā tadṛśī. yā aprameya-śukla-dharmēṣṭa- 25
phalā bhavati bodhisattvānām. nirvikāram ca tat praṇidhā-

1) ḥdi-ltar. To read tathā hi? 2) °dhim MS. 3) Om. MS.
ma. 4) °sāp MS. 5) satvam MS. tsum. 6) °ti MS.

nam akṣayaṃ. nāśya pratilabdhasya kathamecit¹⁾-paryayeṇa
 parihaṇir anyathā-bhāvo vā upalabhyate. viśeṣa-bhāgiyaṃ
 tad aparāṃtakoti-patitaṃ. mahābodhi-niṣṭhaṃ tat. punar
 etat su-viniścitaṃ bodhisattva-praṇidhānaṃ cittōtpāda ity
 5 ucyate. sa punar eṣa cittōtpādo bodhisattvasya samāsataś
 caturbhir akarair ²⁾“veditavyaḥ. katamaiḥ caturbbhiḥ²⁾ [Tib.
 169^a]. adita eva tāvat kiḍṣānāṃ bodhisattvānāṃ tac cittam
 utpadyate. kiṃ c’ alambyōtpadyate. kiḍṣaṃ ca kiṃ la-
 kṣaṇaṃ ken’atmanā utpadyate. utpanne ca tasmimś³⁾ citte
 10 ko ’nuśaṃso bhavati. ity ebhiś caturbhir akaraiḥ sacittō-
 tpādo ⁴⁾“veditavyaḥ. tatrādhimukti-caryā-vihāriṇāṃ⁴⁾ (122^b)
 sarv’ākāra-sūpacita-kuśala-mūlānāṃ samāsataḥ samyag bo-
 dhisattva-caryā-niryātānāṃ bodhisattvānāṃ tac cittam utpa-
 dyate. āyatyāṃ samyag āśu sarva-bodhi-saṃbhāra-pari-
 15 pūriṃ sarva-bodhisattva-sattvārtha-kriyā-paripūriṃ anutta-
 ra-samyaksambodhiṃ sarv’ākāra-buddha-dharma⁵⁾-paripū-
 riṃ luddha-kārya-kriyā-paripūriṃ ca samāsataḥ ālambanī-
 kṛtya bodhisattvānāṃ cittam utpadyate. samyag āśu ca
 sarv’ākāra-sarva-bodhi-saṃbhārānukūlaṃ sattveṣu sarv’ā-
 20 kāra-bodhisattva-kṛtyānukūlaṃ anuttara-samyaksambodhi-
 svayambhū-jñāna-pratilaṃbhānukūlaṃ sarv’ākāra-buddha-
 kṛtya-karaṇānukūlaṃ tac cittam utpadyate. tasya cittasyō-
 tpādād bodhisattvo ’tikrānto bhavati bala-bodhisattva-pr-
 thagjana-bhūmim. avakrānto bhavati bodhisattva-niyāmaṃ.
 25 jāto bhavati tathāgata-kule. tathāgatasvōrasaḥ⁶⁾ putro

¹⁾ katac^o MS. ^(2...2) rig-par bya-ste. bṣi gañ ṣe-na. ³⁾ ś ca
 MS. ^(4...4) rig-par byaḥ. de-la (mdor-bśdu-na) mos-pas spyod-pa-
 la gnas-pa-la. ⁵⁾ chos. ⁶⁾ So MS. °sy’aur°?

bhavati. niyataṃ saṃbodhi-parāyaṇaḥ tathāgata-vamśa-
 niyato bhavati. sa ca tathā-bhūto ’vetyaprasāda-prāptaḥ
 prāmodya-bahulo bhavati. asaṃrambhāvihimsā’krodha-ba-
 hulaḥ pareṣāṃ sarv’ākāraṃ bodhisattva-[Tib. 169^b]sattvār-
 5 tha-kriyāṃ sarv’ākāraṃ bodhi-saṃbhāra-paripūriṃ sarv’ā-
 kāraṃ bodhiṃ buddha-dharmāṃś ca buddha-kṛtyādhishṭhā-
 naṃ ca śuddhenādhyāśayen’ ālambanīkurvaṃn adhimucya-
 māno ’vatarann etad-dharm’āśu-samudāgamānukūlaṃ c’
 ātmanaḥ sampaśyan pratyavagacchan prāmodya-bahulaḥ
 ca bhavati. kuśalenôdāreṇa naiṣkramyôpasamhitena nirā-
 10 miṣeṇāpratisamena kāya-cittānugrahakeṇa prāmodyena
 uttaptair asmi¹⁾ kuśalair dharmaiḥ samanvāgataḥ. āsannī-
 bhūtaś cāsmi anuttarāyāḥ samyaksambodheḥ. viśuddhaś
 ca me adhyāśayo mahā-bodhau. sarvāṇi ca me bhayāny
 apagatāniti. ato ’pi prāmodya-bahulo bhavati tathā hy asya
 15 su-viniścitōtpādita-cittasya bodhisattvasya pañca bhayāni
 prahiṇāni bhavaṃti. su-paribhāvita-nairātmya-jñānasy’
 ātma-saṃjñā tāvan na pravartate. kutaḥ punar asy’ ātma-
 sneho vā upakaraṇa-sneho vā bhaviṣyati. ato ’syājīvikā-
 bhayaṃ na bhavati. na ca pareṣāṃ antikāt kimcit prati-
 20 kāmṣati. evaṃ-kāmaś ca bhavati. mayivaiṣāṃ sattvā-
 nāṃ sarvārthā upasamhartavyā iti. ato ’syāśloka-bhayaṃ
 (123^a) na bhavati. ātma-drṣṭi-vigamāc cāsy’ ātma-vigama²⁾-
 saṃjñā na pravartate. ato ’sya maraṇa-bhayaṃ na bhavati.
 maraṇāt me ^{(3) ū - - - - -} ³⁾ buddha-bodhisattvaiḥ sa-
 25 mavadhānaṃ bhaviṣyatīti. evaṃ niścito bhavati. ato ’sya

¹⁾ asmiṃ MS. bdaḡ-fiid...dañ-ldan-no. ²⁾ Om. Tib. ^{(3)...}
 hog-tu phyi-ma-la...ñes-par=? ūrdhvaṃ āyatyāṃ niścitaṃ.

durgati-bhayaṃ na bhavati. atmanaś ca sarva-loke na paśyaty āśayena kamcit¹⁾ samasamaṃ²⁾. kutaḥ punar uttara-
taram iti. ato 'sya parśac-chāradya-bhayaṃ na bhavati. sa evaṃ sarva-bhayāpagataḥ sarva-gambhīra-nirdeśa-[Tib.
5 170^a]trāsāpagataḥ sarvôcchraya-māna-stambhāpagataḥ sar-
va-parāpakāra-vipratipattiṣu dveṣāpagataḥ sarva-lok'āmiṣa-
harsāpagataḥ akliṣṭatvad an-upahatenôttaptatvad³⁾ a-prākṛten'
āśayena sarva-kuśala-dharma-samudāgamāya dr̥ṣṭe ca dhar-
me sarv'ākāraṃ bodhisattva-vīryam ārabhate śraddhā'dhi-
10 patitāṃ pūrvam-gamāṃ kṛtvā. āyatyāṃ ca yāni tāni pū-
va-nirdiṣṭāni bodhipakṣya-pāṭale⁴⁾ daśa mahā-praṇidhānāni.
tāny asmim pramudita-vihāre 'bhinirhr̥ty' āśaya⁵⁾-śuddhitam
upādāya agrya-sattva-dakṣiṇīya-śāstr-dharma-svāmi-pūjā-
yai mahā-praṇidhānaṃ tat-praṇīta-sad-dharma-saṃdhāraṇā-
15 ya dvitīyam anupūrvā⁶⁾-sad-dharma-pravartanāya tṛtīyam ta-
danukūlaṃ bodhisattva-caryā-caraṇatāyai caturtham tad-
bhājana-sattva-paripācanatāyai pañcamam buddha-kṣetreṣū-
pagama-tathāgata-darśana-paryupāsana-sad dharma-śravaṇa-
tāyai ṣaṣṭham sva-buddha-kṣetra-pariśodhanatāyai bodhisā-
20 ttvaiś ca sahaik'āśaya-prayogatāyai aṣṭamam sarva-sa-
ttvārtha-kriyā'moghātāyai navamam anuttara-samyaksam-
bodhy-abhisambuddhanatāyai buddha-kṛtya-karaṇatāyai
daśamam mahā-praṇidhānaṃ⁷⁾ abhinirharati. pāram-
paryeṇa. ca sattva-dhātva-an-upacchedaval loka-dharmā-
25 nupacchedavad⁸⁾ eṣaṃ me mahā-praṇidhānānaṃ janmani-

1) kimcit MS. 2) mtshuṅs-śin mñam-pa. 3) śin-tu sbyaṅs-
paḥi phyir. 4) p. 275¹³. 5) bsam-pa. 6) a-p° Ch. But go-
rims bñin-du. 7) smon-lam. 8) vatm° or vanm° MS chos=
dharma. 道 = vartma.

janmani yāvad bodhi-paryanta-gamaṇād [Tib. 170^b] aviga-
maś cāsampramoṣaś cāvisam-yogaś ca syād iti samyak cittam
praṇidadhati. pūrvakam praṇidhātavye 'rthe praṇidhā-
nam '— — makam¹⁾ praṇidhānam veditavyam. etāny eva
maha-praṇidhānāni pramukhāni kṛtvā tasya bodhisattvasya 5
daśa-praṇidhānāsamkhyeya-śatasahasraṇy utpadyante sam-
yak-praṇidhānānaṃ.

tasyaivam āyatyāṃ ca praṇidhānavataḥ dr̥ṣṭe ca dhar-
me ārabdha-vīryasya daśa vihāra-pariśodhanā dharmāḥ pra-
mudita²⁾-vihāra-pariśuddhaye samvartante. sarva-buddha- 10
dharmān abhiśraddadhati. pratītyasamutpāda-yogena keva-
lam sattvānaṃ duḥkha-skandha-samudāgamam paśyataḥ
karuṇā. mayaite sattvā asmāt kevalād duḥkha-skandhād
vimocayī(123^b)tavya³⁾ iti sampaśyato maitrī. sarva-duḥkha-
paritrāṇābhīprāyasy' atma-nirapekṣatā.⁴⁾ tam-nirapekṣasya 15
sattveṣv⁵⁾ adhyātmika-bāhya-vastu-parityāgaḥ. parataś ca
teṣāṃ eva sattvānaṃ arthe laukika-lokōttara-dharma-
parigaveṣaṇo 'kbedaḥ. a-khinnasya ca sarva-śāstra-jñāna-
samudāgama-viśuddhibhiḥ 'śāstra-jñātā⁶⁾. śāstra-jñāsyā hī-
na-madhyā-viśiṣṭeṣu sattveṣu yathā-yogānurūpa-pratipatti- 20
loka-jñātā. teṣv eva ca prayogeṣu 'kāla-velā⁷⁾-matr'ādi-car-
yām ārabhya hrī-vyapatrāpyatā. teṣv eva prayogeṣv a-
pratyudāvartanataya dhṛti-bal'adhanatā. lābha-satkāra-
pratipattibhyaṃ ca tathāgata-pūjōpasthānata. 'ime daśa
dharmā⁸⁾ vihāra-pariśuddhaye samvartante. yad uta. śra- 25

(1...¹⁾ phyi-ma ni smon-lam-fid-la = ? praṇidhāna eva paścimam.
2) rab-tu dgah-paḥi. 3) rnam-par grol-bar byaḥo. 4) °kṣyatā
MS. 5) sarveṣv MS. sems-can-rnams-la. (6...⁶⁾ bstan-bcos śes-pa.
(7...⁷⁾ kālā MS. dus dan dust-shod. (8...⁸⁾ chos bcu-po ḥdi-dag.

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BODHISATTVA BHŪMI

ddhā karuṇā maitrī tyāgaḥ a-khedah śāstra-jñāta loka-jñāta
hri-vyapatrāpyatā dhṛti-bal'adhaṇatā tathāgata-pūjopastha-
natā ca.

[Tib. 171^a] sa ca bodhisattva etāṃś ca dharmāṃ samādāya
5 vartate bahulīkaroti. tad-anyeṣāṃ ca navānāṃ adhiśīl'ādi¹⁾-
bodhisattva-vihārāṇaṃ sarv'ākāra-mārga-guṇa-doṣāṃ parye-
ṣate buddha-bodhisattvānāṃ antikāt. tad-abhiññāś ca sukhā-
vipranaṣṭa²⁾-mārgaḥ. sūdgṛhit'ākāra-pratīlamḥa-niṣyanda-
nimittaḥ. svayaṃ ca sarva-vihārān ākramya mahābodhim
10 adhigacchati. mahā-sattva-sārthaṃ ca saṃsārā-kāntāra-mā-
rgā³⁾ uttārayati. yair ākāraiḥ praveśati. "ta ākārah⁴⁾.
yaḥ praveśaḥ sa pratīlamḥaḥ. praviṣṭasya yā mahā-pha-
lānuśaṃsa-niṣpattiḥ samudāgamaś ca. sa niṣyando vedita-
vyah. tasyāsmiṃ vihare vyavasthitasya dvābhyāṃ kīraṇā-
15 bhyāṃ bahavo buddhā abhāsam gacchāṃti darśanasya.
ye ca tena⁵⁾ śrutā bhavaṃti bodhisattva-piṭake. ye ca
cetasā 'dhimuktā bhavaṃti. daśasu dikṣu nānā-nāmasu
loka-dhātuṣu "nānā-nāmās tathāgatā⁶⁾ iti. tān audārika-
prasāda-sahagatena cetasā darśanāy' ayācate. tasya tathā-
20 bhūtasya ṛdhyaty eva sā āyācanā.⁷⁾ idam ekaṃ kāraṇaṃ.
evaṃ ca cittam prañidadhāti.⁸⁾ yatra buddhōtpādaḥ. tatra
me janma bhaved iti. tasya tathābhūtasya ṛdhyaty eva tat
prañidhānaṃ. sa evam audārika-prasāda-darśanatayā pra-
ñidhāna-balatayā ca tāṃś tathāgatāṃ dṛṣṭvā sarv'ākāraṃ

1) lhag-paḥi tshul-khrim la-sogs-pa. 2) 'khamav° MS. 3)
lam-las. 4)....⁴⁾ sa praveśaḥ MS. de-dag ni rnam-pa-dag-go. 5)
des. 6)....⁶⁾ °mas tathāgata MS. de-bṣin-gsēgs-pa mtshan sna-tsho-
gs-pa-dag. 7) ay° MS. 8) smon-par byed-de.

pūjaṃ sukhōpadhānatāṃ upasaṃharati yathā-śakti-yathā-
balaṃ saṃgha-saṃmānanāṃ "ca karoti". (124^a) teṣāṃ ca
tathāgatānāṃ [Tib. 171^b] amṭikād dharmāṃ śṛṇoti udgr-
hṇāti dhārayati. dharmānudharma-pratipattyā ca sampāda-
yati. tāni ca kuśala-mūlāni mahābodhau pariṇamayati. 5
caturbhiś ca saṃgraha-vastubhiḥ sattvān paripācayati. ta-
syaibhis tribhir viśuddhi-kāraṇaiḥ tāni kuśala-mūlāni yad-
bhūyasya²⁾ mā'rayā viśudhyāṃti tathāgata-saṃgha-dharma-
pūja-parigrahaṇatayā saṃgraha-vastubhiḥ sattva-paripāca-
natayā kuśala-mūlānāṃ bodhi³⁾-pariṇamanatayā ca yāvad 10
anekāni kalpa-koṭi-niyuta-śata-sahasraṇi. tad-yathā suvar-
ṇaṃ prakṛti-sthaṃ yathā-yathā agnau prakṣipyate dakṣeṇa
karmāreṇa tathā-tathā viśuddhataratāṃ gacchati. evaṃ
asy' āśaya-śuddhasya bodhisattvasya tāni kuśala-mūlāni tair
viśuddhi-kāraṇair viśuddhitaratāṃ⁴⁾ gacchāṃti. tatra-sthāś 15
cāśāv upapattito yadbhūyasa cakravartī bhavati janmani
janmani Jambūdvīpésvaraḥ. sarva-mātsarya-malāpagataḥ
ā⁵⁾ sattvānāṃ mātsarya-vinayanatayai. yac ca kiṃci catur-
bhiḥ saṃgraha-vastubhiḥ karm' ārabhyte. tat sarvam avi-
rahitam ratna-sarv'ākāra-bodhi-samudāgama-manaskāraiḥ. 20
kaccid aham sarva-sattvānāṃ agryaḥ sarvārtha-pratisaraṇo
bhaveyam iti. ākāṃkṣaṃś ca tad-rūpaṃ vīryam ārabhate.
yat sarva-grha-kaḍatra-bhogān uterjya tathāgata-śāsane pra-
vrajya eka-kṣaṇa-lava-muhūrtena śataṃ bodhisattva-samā-
dhīnāṃ samāpadyate. tathāgata-śataṃ nānā-buddha-kṣetre- 25

(1....¹⁾ yañ....hyed-do. 2) yathā bh° MS. rgya-cher 3) °dhisatva
MS. byañ-chub-tu. 4) °suddhaidhitarāṃ MS. ches rnam-par dag-pa.
5) Sic MS. bdag-po. 威被.

5 su divyena cakṣuṣā paśyati. teṣāṃ ca nirmatādhīṣṭhānaṃ
 bodhisattvādhiṣṭhānaṃ ca jānāti. loka-dhātu-śataṃ ca
 kampayati. [Tib. 172^a] tathā kāyen' akramate. abhaya
 spharitvā pareṣāṃ upadarśayati. vineya-sattva-śataṃ nir-
 10 mita-śatena paripācayati. kalpa-śataṃ apy akāṃkṣamāṇaḥ
 sthānaṃ adhiṣṭhāti. kalpa-śataṃ ca pūrvāmtāparāntato
 jñāna-darśanena praviśati. dharma-mukha-śataṃ ca pravi-
 cinoti skandha-dhātva-āyatan'adikānaṃ dharma-mukhānaṃ.
 kāya-śataṃ ca nirmimīte. kāyaṃ-kāyaṃ ca bodhisattva-
 15 śata-parivāram ādarśayati. ataḥ paraṃ praṇidhāna-balenā
 pramāṇa prabhāva-vikurvaṇa bodhisattvānaṃ veditavyā
 asmim pramudita-vihāre sthitānaṃ. praṇidhāna-balikā hi te
 praṇidhāna-viśeṣair vikurvanti. *teṣāṃ*¹⁾ (124^b) samyak-praṇi-
 dhānaṃ na sukaraṃ saṃkhyā kartuṃ ²⁾ 'yāvat kalpa²⁾-
 20 koṭi-nayuta śata-sahasraiḥ. evaṃ ayaṃ bodhisattvānaṃ
 pramudita-vihāraḥ su-viniścitataḥ catur-ākara-cittōtpādataḥ
 samyak-praṇidhāna-vīry'āraṃbhābhīrharataḥ vihāra-pari-
 śodhanataḥ tad-anya-vihāra-vyutpattitaḥ kuśala-mūla-pariśo-
 dhanataḥ utpattitaḥ prabhāvataś ca samāsa-nirdeśato vedit-
 25 vavyaḥ. vistara-nirdeśataḥ punar yathāsūtram eva Daśa-
 bhūmike pramudita-bhūmi-nirdeśam ārabhya. yāś ca Daśa-
 bhūmike sūtre daśa bodhisattva-bhūmayāḥ. ta iha bodhi-
 sattva-piṭaka-mātrkā-nirdeśa-daśa-bodhisattva-vihāra yathā-
 kramaṃ pramudita-vihāraṃ upādāya yāvat parama-vihārād
 30 veditavyaḥ. tatra bodhisattvānaṃ parigrahārthena³⁾ bhūmir
 ity ucyate. upabhoga-vāsārthena punar vihāra [Tib. 172^b]

¹⁾ de-dag-gi. ²⁾ yāva MS. bskal-pa....bar-du. ³⁾ 'grā-
 hyārth° MS. yōś-su bzun-baḥi don-gyis.

ity ucyate.

tatra katame bodhisattvānaṃ adhiśīla-vihārasya akārāḥ.
 kāni līṅgāni. kāni nimittāni veditavyāni. iha bodhisatt-
 vena pūrvam eva pramudita-vihāre daś'ākāreṇa citt'āśayen'
 āśaya-śuddhiḥ pratilabdha bhavati. sarv'acārya-guru-dakṣiṇī-
 5 yāvisamvādanādhyāśayaḥ sahadharmika-bodhisattva-saura-
 tyā-sukha-saṃvās'āśayaḥ sarva-kleśopakleśa-Māra-karmābhi-
 bhava-sva-citta-vaśa-vartan'āśayaḥ sarva-saṃskāreṣu doṣ'a-
 śayaḥ nirvāṇe anuśaṃs'āśayaḥ kuśalānaṃ bodhi-pakṣya-
 10 nāṃ dharmānaṃ bhāvanā-sātya'āśayaḥ teṣāṃ eva bhāvanā-
 'nukūlatayā prāviveky'āśayaḥ sarva-lok'āmiṣa-samucchra-
 ya¹⁾-labha-satkāra-nirapekṣ'āśayaḥ hīnayanam apahāya ma-
 hāyānādhigam'āśayaḥ sarva-sattva-sarvārtha-karaṇ'āśayaś ca
 itīme daśa samyag-āśayaḥ tasmimś citte pravṛtta bhavanti.
 yair asy' āśayaḥ śuddha ity ucyate. eṣāṃ eva c' āśayānaṃ
 15 adhimātravāt paripūrṇatvād dvitīyam adhiśīla-vihāraṃ bo-
 dhisattvaḥ praviśaty akramate. so 'dhiśīla-vihāre prakṛti-
 śīli bhavati. sv-alpam api mithyā-karma-patha-saṃgrhita-
 dauḥśilyaṃ na samudācarati. prāg eva madhyam adhimā-
 20 traṃ vā. daśasu ca paripūrṇeṣu kuśaleṣu prakṛtyā saṃdr-
 śyate. sa evaṃ prakṛti-śīli prajñayā kliṣṭakliṣṭānaṃ kar-
 ma-pathānaṃ (125^a) durgatiṣu sugatiṣu *triṣu*²⁾ yāneṣu kar-
 ma-[Tib. 173^a] samudācāra-hetu-phala-samudāgama-vyava-
 sthānaṃ yathābhūtaṃ prajānāti. ³⁾*vipāka-niṣyanda-phala-*
 25 *taś*³⁾ ca tāni karmāṇi yathābhūtaṃ prajānāti. sa svayaṃ
 cākuśala-karma-prahāṇe kuśala-karma-samādāne saṃdrśya-

¹⁾ 'cchra MS. ²⁾ Om. MS. gsum-po. ³⁾³⁾ rnam-par smin
 pa dan. rgyu mthun-paḥi hbras-bu-las.

te. parāṃś ca tatraiva samādāpayitu-kāmo bhavati *samā-*
dāpayati.¹⁾ viśama-karma-samācāra-doṣa-duṣṭaṃ ca sattva-
 dhātuṃ sarvaṃ aviśeṣeṇa sampatti-vipatti-gataṃ paramār-
 thato duḥkhiṭaṃ vyasana-sthaṃ vicitrair vyasan'ākārair
 5 anukāmpamāno 'nukāmpā-vaipulyam anuprāptaḥ pratyave-
 kṣate. tasyāsminn adhiśīla-vihāre vyavasthitasya buddha-
 darśanaṃ kuśala-mūla-viśuddhiḥ pūrvavad veditavyā. ta-
 trāyaṃ viśeṣaḥ. tad-yathā tad eva suvarṇaṃ kuśalena kar-
 māreṇa kāsīsa-prakṣiptaṃ bhūyasā mātraya viśuddhataraṃ
 10 bhavati agnau prakṣipyamāṇam. evam asya bodhisattva-
 sya sā kuśala-mūla-viśuddhir veditavyā. asmimś ca vihāre
 śuddha-citt'āśaya-niṣpatti-praveśata upapattitaś²⁾ cāturdvīpa-
 kaś cakravartī bhavati yadbhūyasā. bāhulyena ca dauṣṭi-
 lyād akuśalebhyaḥ karmapathebhyaḥ sattvān vyāvartayati.
 15 kuśaleṣu ca karma-patheṣu samādāpayati. prabhāvo 'sya
 pūrvakād daśa-guṇo³⁾ veditavyaḥ.⁴⁾ ity ayaṃ bodhisattva-
 nam adhiśīla-vihāraḥ. prakṛti-śīlataś ca sarv'ākāra-dauḥśi-
 lya-malāpakarṣataś ca sarva-karma-patha-sarv'ākāra-hetu-
 phala-jñāna-prativedhataś ca śubhe karmaṇi para-samādā-
 20 pana-kāmataś cānukāmpā-vaipulya-pratilambhataś ca sattva-
 dhātu-karma-ja-duḥkha-vyasan'alocanataś ca kuśala-mūla-
 viśuddhitaś [Tib. 173^b] cōpapattitaś ca prabhāvataś ca sa-
 māsa-nirdeśato veditavyaḥ. vistara-nirdeśataḥ punar yathā-
 sūtram eva. yathā Daśabhūmike vimalāyāṃ bhūmau. dau-
 25 ḥśīlya-malāpagatatvād vimalā bhūmir ity ucyate. dauḥ-
 śīlya-malāpagatatvād evādhiśīla-vihāra iti. yā tatra vimalā

bhūmiḥ. sēhādhiśīlo vihāro veditavyaḥ.

tatra katame bodhisattvānaṃ ākāraḥ kāni liṅgaṇi kā-
 ni nimittāṇy adhicitṭa-vihārasya. iha bodhisattvena pūr-
 vam evādhiśīla-vihāre te daśa śuddh'āśaya manasikṛtā bha-
 vanti juṣṭāḥ¹⁾ prativeddhāḥ. daśabhir aparair ākāraiḥ
 5 teṣāṃ citt'āśaya-manasikāraṇāṃ adhimātratvāt paripūrṇa-
 tvād adhiśīla-vihāraṃ samatikramyādhicitṭa-vihāraṃ anu-
 praviśati. śuddho me daśabhir ākāraiś citt'āśaya iti ma-
 nasikāreṇa. abhavyaś cāhaṃ tasmād²⁾ daś'a(125^b)kāra-
 chubhād āśayāt parihāṇayēti manasikāreṇa. sarv'āsrava-
 s'āsraveṣu me dhameṣu cittaṃ na praskandati pratikūla-
 tāṃ³⁾ samtiṣṭhate iti manasikāreṇa. tat-pratipakṣa-bhāva-
 nāyāṃ ca me vijñānaṃ samsthitam iti manasikāreṇa. abha-
 vyaś cāhaṃ asmāt pratipakṣāt punaḥ parihāṇayēti ma-
 nasikāreṇa. abhavyaś cāhaṃ evaṃ dṛḍha-pratipakṣaḥ taiḥ
 15 sarv'āsrava-s'āsravair dharmaib sarva-Māraiś cābhibhavitum
 iti manasikāreṇa. asaṃlīnaṃ ca me mānaṣaṃ pravartate
 sarva-buddha-dharmaṇeṣu iti manasikāreṇa. sarva-duṣkara-
 caryāsu ca me nāsti vyathēti manasikāreṇa. adhimuktaṃ
 ca me mahāyāne cittaṃ ekāntena na tad-anya-[Tib. 174^a]
 20 hīnayāneṣv iti manasikāreṇa. sarva-sattvārtha-kriyā'bhira-
 taṃ ca me cittaṃ iti manasikāreṇa. ebhir daśabhiś citt'ā-
 śaya-manasikāraiḥ praviśati.

adhicitṭa-vihāra-sthito bodhisattvaḥ sarva-saṃskārān ā-
 dīnav'ākārair vicitrair vidūṣayati. tebhyaś ca mānaṣam
 25 udvejayati. buddha-jñāne cānuśaṃsa-darśī bhavati vicitrair

¹⁾ Om. MS. yaṇ-dag-par ḥdsud-par byed-do. ²⁾ upapattis MS.
 skye-bas. ³⁾ °nā MS. ⁴⁾ °vyāḥ MS.

¹⁾ So MS. brten-te(!) 解了. ? buddhāḥ. ²⁾ °syā MS. ³⁾ °latā MS.

anuśams'ākarañ. tatra ca sprhā-jāto bhavati ghana-rasena
 cchandena. sattva-dhātum duḥkhitam vyavalokayati citrair
 duḥkh'ākarañ. teṣu ca sattveṣv apekṣā-citto bhavaty artha-
 pratisaraṇa-cittaḥ. sarva-saṃskāreṣv apramattaḥ. bodhā-
 5 yōttapta-vīryaḥ. sattveṣu vipula-karuṇ'āśayaḥ. teṣāṃ satt-
 vānāṃ atyaṃta-duḥkha-vimokṣōpāyaṃ sarva-kleśānāvāra-
 ṇa-jñānam eva paśyati. tasya ca vimokṣasya samudāgama-
 ya dharma-dhātau sarva-vikalpa-prapañcāra¹⁾-saṃkleśōtpatti-
 pratipakṣaṃ prajñāṃ paśyati. tasya ca jñān'ālokasya niṣpa-
 10 ttaye samyak-samādhiṃ paśyati. tam ca dhyāna²⁾-samādhi-
 samāpatti-nirhāraṃ bodhisattva-piṭaka-śravaṇa-pūrvakaṃ
 śravaṇa-nidānaṃ paśyati. drṣṭvā ca mahatā vīry'āraṃbheṇa
 śruta-paryeṣṭim āpadyate. sad-dharma-śravaṇa-hetoḥ nāsti
 tad draṇaṃ pariṣkāraṃ adhyātmika-bāhyaṃ vastu. yaṃ
 15 na parityajati. nāsti sā guru-paricarya. yaṃ nābhyupaga-
 cchati.³⁾ nāsti sā kāyōtpiḍā. yaṃ nābhyupagacchati sa prī-
 tatāro bhavaty eka-catuṣpada-gāthā-[Tib. 174^b]śravaṇena. na
 tv evaṃ⁴⁾ trisāhasra-pūrṇa-pratimena mahā-ratna-rāśinā.
 prītātāro bhavaty eka-dharma-pada-śravaṇena samyak-saṃ-
 20 buddhōpanitena bodhisattva-caryā-pariśodhakena. na sarva-
 Śakratva-Māratva-Brahmatva-lokapālatva-cakravartitva-sa-
 mucchraya-pratilaṃbhaiḥ. saced enaṃ kaścid evaṃ vadet.
 evaṃ aham idaṃ dharma-padaṃ samyak-sambuddhōpanitaṃ
 bodhisattva-caryā-(126^a)pariśodhakaṃ te śrāvaiṣyāmi sacen

¹⁾ sic MS. rgyu. 現行=samudācāra. Or perhaps to read: prapañca-samudācāra? ²⁾ Tib. adds here: rnam-par thar-ba=vimokṣa, but not in Ch. ³⁾ Tib. inserts here: ḥdun-pa gañ fiams-su mi-len-pa de med-do. And Ch. 無有尊教不誓奉行. ⁴⁾ eva MS. de-lta.

mahatyāṃ agni-khadāyāṃ ātmānaṃ prakṣipasi 'mahāntaṃ
 vā duḥkhōpakramam abhyupagacchasīti¹⁾. śrutvā 'syaivaṃ
 bhavet. utsahāmy aham asya dharma-padasyārthe pūrva-
 vat trisāhasra-mahāsāhasra-pratimāyāṃ apy agni-khadāyāṃ
 5 Brahma-lokāḍ ātmānaṃ utsraṣṭum. prāg eva pratyavarā-
 yāṃ. nāraka-duḥkha-saṃvāsair apy asmābhir buddha-
 dharmāḥ paryeṣitavyāḥ. prāg eva prakṛtair duḥkhōpakra-
 maiḥ. iti evaṃrūpeṇa vīry'āraṃbheṇa dharmāṃ paryeṣyai-
 vaṃ yoniśo manasikaroti. yathā dharmānudharma-pratipa-
 10 ttiṃ buddha-dharmā anugataḥ. na vyaṃjana-svara-mātra-
 viśuddhiḥ. iti viditvā tad eva śrutam niśritya dharmā-
 nimittāni samyag ālambanīkurvan viviktaṃ kāmair vista-
 reṇa prathamam dvitīyaṃ tṛtīyaṃ caturthaṃ dhyānaṃ
 laukikaṃ catasra ārūpya-samāpattir laukikīḥ catvāry
 apramāṇāni pañca cābhijñā upasampadya viharati. sa
 15 tair bahulaṃ vihrtya²⁾ tāni dhyānāni³⁾ samādhiṃ samā-
 pattiḥ vyāvartya⁴⁾ prañidhāna-[Tib. 175^a]vaśena. kāma-dhā-
 tau yatra sattvārthaṃ bodhi-pakṣya-dharma-paripūriṃ ca
 paśyati. tatrōpapadyate. na tv evāśya tad-vaśenōpapattir
 bhavati. tasya kāma-vitarāgatvāt kāma-bandhanāni pra-
 20 hīṇāni bhavaṃti dhyāna-samādhi-samāpatti-vyāvartanatvāt
 bhava-bandhanāni. adhimukti-caryā-bhūmāv evāśya pūr-
 vaṃ eva dharma-tathatā'dhimokṣād drṣṭi-kṛta-bandhanāni
 prahīṇāni bhavaṃti. mithyā-rāga-dveṣa-mohā asyātyaṃtaṃ
 na pravartante. tasya buddha-darśanaṃ vistareṇa kuśala-

(1...¹⁾ sdug-bśnal-gyi gnod-pa chen-po fiams-su len-par byed-na ni...
 ..śes. ²⁾ virh° MS. ³⁾ Tib. adds here: rnam-par thar-pa=
 vimokṣa as in p. 336¹⁰. ⁴⁾ °vartta MS.

mūla-viśuddhiḥ pūrvavad veditavyā. tatrāyaṃ viśeṣaḥ ta-
d-yathā. tad eva suvarṇaṃ kuśalasya karmārasya hasta-ga-
taṃ prakṣiṇa-mala-kaśāyaṃ api sama-dharaṇaṃ avatiṣṭhate
tulyamānam. evaṃ asya sā kuśala-mūla-viśuddhir vedita-
vyā. upapattitaś ca Śakro bhavati devēndro yadbhūyasā.
kuśalaḥ sattvānāṃ kāma-rāga-vinivartanatāyai. prabhāve
'pi yatra pūrvake vihāre sahasraṃ akhyātaṃ. tatrēha śata-
sahasraṃ veditavyaṃ ayaṃ bodhisattvānāṃ adhicit'a-vihā-
raḥ citta-manaskāra-niṣpatti-praveśataś ca saṃskāra-sattva-
dhātu-mahābodhi-samyak-prativedhataś ca sattva-duḥkha-
vimokṣōpāya-samyak-paryeṣanataś ca (126^b) mahā-gaurava-
dharma-paryeṣanataś ca dharmānudharma-pratipatti-lauki-
ka-dhyāna¹⁾-samādhi-samāpatty-abhijñā²⁾-bhiniḥhāra-vihārataś
ca tad-vyāvartanaṃ prāṇidhāya yatra-kāmōpapattitaś ca
kuśala-mūla-viśuddhitaś cōpapattitaś ca prabhāvataś ca sa-
māsa-nirdeśato veditavyaḥ. vistara-nirdeśaḥ punar yathāsū-
tram. tad-yathā Daśabhūmake prabhākaryaṃ bhūmau.
[Tib. 175^b] śrut'ākāra-dharm'ālokāvabhāsa-samādhy-ālokāva-
bhāsa-prabhāvitatvād asyā bhūmeḥ prabhākari 'ty ucyate.
adhyātmaṃ citta-viśuddhim upādāya sā prabhā bhavati.
tasmāt sa vihāraḥ adhicit'a ity ucyate. yenaivārthena pra-
bhākari²⁾ bhūmiḥ. tenaivārthenādhicit'a-vihāro veditavyaḥ.

tatra katamo bodhisattvānāṃ bodhi-pakṣya-pratisam-
yukto 'dhiprajña-vihāraḥ. iha bodhisattvena pūrvam evā-
dhicit'a-vihāre daśa dharm'āloka-praveśaḥ śruta-paryeṣṭim
adhipatiṃ kṛtvā pratilabdha bhavanti. yeṣāṃ adhimātra-

¹⁾ Tib. adds here: rnam-par thar-pa as before.
hod byed-pa.

²⁾ "bhāvak" MS.

tvāt paripūrṇatvād adhicit'a-vihāram atikramya prathamam
adhiprajña-vihāram praviśati. te punar daśa dharm'āloka-
praveśa granthato yathā-sūtram eva veditavyaḥ. ye ca
prajñāpyamte yatra ca prajñāpyamte yena ca prajñāpyam-
te "te ca" yat-samaḥ paramārthaḥ yasya ca saṃkleśād vya-
vadānāc ca saṃkliṣyamte viśudhyamte ca yat-pratisamyuk-
tena ca saṃkleśena²⁾ saṃkliṣyamte yaya³⁾ cānuttarayā viśud-
dhyā viśudhyamte. ity ayaṃ samāsārthas teṣāṃ dharm'ā-
loka-nirdeśanāṃ veditavyaḥ. sa tasmiṃ vihāre vyavasthi-
taḥ abhedy'āśayata-pūrvamgamair yathā-sūtram eva daśa-
kāreṇa jñāna-paripākena jñāna-paripācakair dharmaiḥ sa-
manvāgataḥ samvṛtto bhavati tathāgata-kule tad-ātmaka-dha-
rma-pratilaṃbhāt. sarv'ākāraṃ bodhisattvāpekṣāṃ adhipa-
tiṃ kṛtvā smṛty-upasthāna-pramukhān saptatrimśad-bodhi-
pakṣyaṃ dharmāṃ bhāvayanti yathā-sūtram eva. tasya
tam dharmān upāya-parigraheṇa bhāvayataḥ satkāya-drṣṭiḥ
su-sūkṣmā 'pi [Tib. 176^a] skandha-dhātva-āyatana-ady-abhini-
veśa-sarvēṇjītanī cātyantāsamudācārataḥ prahīyamte. teṣāṃ
prahāṇād yaṇi tathāgata-vivarṇitāni karmāṇi. tāni sarve-
ṇa sarvaṃ nādhyācarati. yaṇi punas tathāgata-varṇitāni.
tāni sarvāṇy anuvartamte yathāvat. tathā-bhūtaś ca bhū-
yasyā mātrayā snigdha-mṛdu-karmaṇya-cittaś ca bhavati
tathā citr'ākāra-su-viśuddha-cittaś ca. kṛtajñā-kṛtavedit'ā-
dibhiḥ⁴⁾ tad-āśayānugūṇair vicitraiḥ śukla-dharmaiḥ sa-
manvāgato bhavati. uttari ca bhūmi-pariśodhakāni karmāṇi
samanveṣamāṇo (127^a) mahā-vīry'ārambha-prāpto viharati.

¹⁾ . . . ¹⁾ tena ca MS. de-dag kyañ.

²⁾ kleś²⁾ MS. kun-nas fion-
mons-pas.

³⁾ yena MS.

⁴⁾ byas-pa tshor-ba-la-sogs-pas.

tasya tan-nidānam āsayādhyāsayādhimukti-dhātuḥ paripū-
 ryate. tan-nidānam cā-saṃhāryo bhavaty a-vikāmpyaḥ sarva-
 tīrthya-Māra-śāsana-pratyarthika-bhūtaiḥ. pūrvavac ca bu-
 ddha-darśanam vistareṇa kuśala-mūla-viśuddhir veditavya
 5 tatrāyaṃ viśeṣaḥ. tad-yathā tad eva suvarṇam kuśalena k r-
 māreṇālamkāra-vidhi-kṛtam a-saṃhāryam bhavaty a-kṛt'ā-
 bharaṇair jātarūpaiḥ. evam asya bodhisattvasya tāni ku-
 śala-mūlāni a-saṃhāryāṇi bhavaṃti tad-anya-bāla-vihāra-
 sthitair bodhisattva-kuśala-mūlaiḥ. tad-yathā maṇi-ratna-
 10 mukt'ālokaṃ a-saṃhāryam bhavati tad-anything maṇibhiḥ.
 sarva-vatōdaka-vṛṣṭibhiḥ cānācchedya-prabham bhavati.
 evam ayaṃ bodhisattvaḥ a-saṃhāryo bhavati sarva-śrāvaka-
 pratyekabuddhaiḥ. anācchedya-prajñ'ālokaś ca bhavati sar-
 va-Māra-pratyarthikaiḥ. upapattitaś ca Suyāmo bhavati
 15 deva-rājāḥ. kuśalaḥ sattvānām satkāya-dṛṣṭi-vinivartanataś-
 yaī. prabhāve ca yatra pūrva-vihāre [Tib. 176^b] śatasahasra-
 guṇam akhyātam. tatrāsmiṃ koṭi-samakhyātam vedita-
 vyam. ayaṃ bodhisattvānām bodhi-pakṣyādhiprajña-vihārah
 dharm'āloka-praveśa-niṣpatti-pratilambhataś ca jñāna-pari-
 20 pācanataś ca bodhi-pakṣya-dharma-niṣevanataś ca satkāya-
 dṛṣṭy-ādi¹⁾-sarvābhiniवेशंjita-prahānataś ca pratiśiddhānu-
 jñāta-karma-vivarjana²⁾-niṣevanataś³⁾ ca tan-nidānam citta-
 mārḍavataś ca tad-anukūla-guṇa-samrddhitaś ca bhūmi-
 pariśodhaka-karma-paryeṣṭim ārabhya mahā-vīry'ārambha-
 25 taś ca tan-nidānam āsayādhyāsayādhimukti-viśodhanataś ca
 tan-nidānam sarva-śāsana-pratyarthikāsaṃhāryataś ca ku-
 śala-mūla-viśuddhitaś cōpapattitaś ca prabhāvataś ca samā-

1) adibhiḥ MS. 2) 'nata MS. 3) brten-pa

sa-nirdeśato veditavyaḥ. vistara-nirdeśataḥ punas tad-yathā
 Daśabhūmake arcīmatī-bhūmi-nirdeśaḥ. bodhi-pakṣya dha-
 rmaḥ tasyaṃ bhūmau jñānārcir-bhūtaḥ "samyag-dharma-
 deśanā prajñā'vabhāsakarakā lokānam". tasmāt sa bhū-
 mir arcīmatī 'ty ucyate. saiva caiha bodhi-pakṣyādhipra-
 5 jña-vihāra ity ucyate.

tatra katamo bodhisattvānām satya-pratiṣamukto dvi-
 tiyo 'dhiprajña-vihārah. iha bodhisattvaḥ pūrvake 'dhipra-
 jña-vihāre yā daśa viśuddh'āśaya-samataḥ pratilabdhaḥ.
 tasāṃ adhimātratvāt paripūrṇatvād dvitīyam adhiprajña-
 10 vihāram praviśati. daśa viśuddh'āśaya-samataḥ yathā-sū-
 tram granthato veditavyaḥ. asamaś ca buddhair buddhāś
 samāḥ. tad-anya-sattva-dhātu-samatikrantaḥ. yaś ca dhar-
 mair yathā samāḥ. ity ayaṃ samāśārtho viśuddh'āśaya-
 [Tib. 177^a] samatānām veditavyaḥ. so 'smiṃ vyavasthitaḥ
 15 bhūyo-jñāna-vaiśeṣikatām prārthayamānaś catvāry ārya-sa-
 tyāni daśabhir akārair yathā-bhūtam prajānāti. granthato
 yathā-sūtram eva sarvaṃ veditavyam. para-saṃjñāpana-
 tam pratyātma-jñānatām tad-ubhayādhiṣṭhānatām c' ārabhya
 yac ca deśyate. sūtra-vinaya-mātrkāṃ ārabhya yena ca
 20 deśyate. pratyutpanna-duḥkh'atmakatām hetutaś cānagata-
 duḥkha-prabhavatām hetu-kṣayāt tat-kṣayānutpādanatām²⁾
 tat-prahānōpāya-niṣevanatām c' ārbhya yathā deśyate. ity
 ayaṃ samāśārthaḥ tasya daśākāśasya catur-āryasatya-jñāna-
 sya veditavyaḥ. evaṃ satya-kuśalaḥ sarvaṃ ca saṃskāra-
 25 gatam prajñāya samyag vidūṣayati. sattva-dhātau ca ka-

(1....¹⁾ This reading agrees to Tib. & 曇無讖, but 玄奘 reads: samyag-
 dharma-deśanā-prajñā'vabhāsakarak'ālokānam. ²⁾ 'nām MS. 無生性.

ruṇ'āsayam vivardhayati. pūrvāmtāparāntataś ca bāla-sattva-
 mithya-pratipattim samyak pratividhyati. teṣāṃ ca vimo-
 kṣāya mahā-puṇya-jñāna-sambhāra-parigrahe cittam pra-
 ṇidhatte. tad-gat'āsayam ca samudānayati. smṛti-ati-gati-
 5 pramukhaiś ca prabhūtaiḥ vicitrair guṇaiḥ "samṛddhaiḥ
 anya"¹⁾-manasikārāpagataḥ. citraiḥ paripācanōpāyaiḥ sattvāṃ
 paripācayati. yāni ca sattvānugrahakāṇi laukikāni lipi-
 śāstra-mudrā-gaṇan'ādini yathā-sūtram eva śilpa-karma-
 sthānāni. tāni sarvāṇy abhinirharati sattva-karuṇatayā.
 10 anupūrveṇa yāvad bodhi-pratiṣṭhāpanārtham laukika-vya-
 vahārānukūlatayā dāridra-nāśōpāyatayā dhātu-vaishamyā²⁾-
 manuṣyāmanuṣyōpasamhṛtōpadrava-prasamanatayā anava-
 dya-kriḍā-rati-vastūpasamhārato [Tib. 177³⁾] 'dharma-rati-
 vyāvartanatayā samnivasōpakaraṇārthīnām alpakṛcchreṇa
 15 samnivasōpakaraṇōpasamharaṇatayā rāja-caur'ādy-upadrava-
 paritrāṇatayā sthānāsthāna-prayogānujñā-pratiśedhanatayā
 3) mamgalyāmamgalya-vastv-ādāna-tyāga-smniyojanatayā drṣ-
 tadharma⁴⁾-parasparānabhidroha-samparāyāvīparitābhyuda-
 ya-mārgōpadeśanatayā. ity ayam teṣāṃ sattvānugrahakā-
 20 nām śilpa-karma-sthānānām samāsā(128⁴⁾)rtho veditavyaḥ.
 sārvaṃ anyat pūrvavat. tatrāyam viśeṣaḥ. tad-yathā tad
 eva suvarṇam kuśalena karmāreṇa musāragalva-mṛṣṭam
 pratyarpitam atulyatayā⁵⁾ 'samhāryam bhavati tad-anything
 suvarṇaiḥ. evam ayam bodhisattvaḥ a-samhāryo bhavati
 25 sarva-śrāvaka-pratyekabuddhaiḥ tad-anything-bhūmi-sthaiś ca
 bodhisattvaiḥ. tad-yathā candra-sūrya-nakṣatrāṇām ābhā

a-samhāryā ca bhavati sarva-vāta-maṇḍalaiḥ. sarva-vāta-
 vāha-sādhāraṇāc ca bhavati. evam evāsyā bodhisattvasya
 sā prajñā a-samhāryā bhavati sarva-śrāvaka-pratyekabud-
 dhaiḥ. laukika-kriyā-sādhāraṇā ca bhavati. upapattitāḥ
 Saṃtuṣṭito bhavati deva-rājaḥ kuśalaḥ sarva-tīrthya-vinivar- 5
 tanatāyai. prabhavaś ca koṭi-śata-samkhyā-nirdeśato vedit-
 tavyaḥ. ayam bodhisattvānām satya-pratisamyukto 'dhipra-
 jñā-vihāraḥ. śuddh'āśaya-samatā-niṣpatti-praveśataś ca upā-
 ya-satya-vyavacāraṇa-prativivardhanataś ca sarva-saṃskāra-
 vidūṣaṇa-sattva-kāruṇya-⁶⁾vivardhanataś ca tad-artha-pu- 10
 ṇya¹⁾-jñāna-sambhārōpacaya-praṇidhāna-prayogataś ca [Tib.
 178²⁾] smṛti-mati-gaty-ādi-guṇa-vṛddhitāś ca an-anything-mana-
 sikāra-sarvākāra-sattva-paripācanābhīyogataś ca laukika-śil-
 pābhīnirharataś ca kuśala-mūla-viśuddhita upapattitāḥ pra-
 bhavataś ca samāsa-nirdeśato veditavyaḥ. vistara-nirdeśa- 15
 tāḥ punas tad-yathā Daśabhūmike sudurjayāyam bhūmau.
 satyeṣu niścaya-jñānam su-durjayam. tac cēha paridīpitam.
 tasmāt sā bhūmiḥ sudurjayēty ucyate. tenaiva cārthena
 satya-pratisamyukto 'dhiprajñā-vihāro draṣṭavyaḥ.

tatra katamo bodhisattvānām pratītyasamutpāda-pratī- 20
 samyukto 'dhiprajñā-vihāraḥ. iha bodhisattvena pūrvam
 eva satya-pratisamyukte 'dhiprajñā-vihāre daśa dharmā-
 samatāḥ pratilabdha bhavanti. yathāsūtram granthataś
 tā veditavyaḥ. tāsāṃ adhimātrātvāt paripūrṇatvāt idam
 vihāram anupraviśati. sarva-dharmeṣu pāramārthikasya 25
 sataḥ svabhāvasya nīrnamitta-samatayā abhilāpābhīsaṃskā-
 ra-pratibhāsasyālakṣaṇa-samatayā tasyaivālakṣaṇatvāt sva-

(1....¹⁾ °ddhaś cānya MS. 2) °myā MS. 3) mamgaly° MS.

4) drṣṭe dharme MS. 5) mthuṃs-pa med-paḥi phyir.

(1....¹⁾ Om. MS. rnam-par ḥphel-ba dan. deḥi don-du bsod-nams dan.

yam ajāta-samatayā. hetuto'nutpanna-samatayā svayaṃ he-
 tutaś cānutpannatvad atyaṃtam ādi-śānta-samatayā vidya-
 mānasya vastu-grāhakasya *jñānasya*¹⁾ niṣprapaṃca-samatayā
 (128^b) adāna-tyāgābhisamkāra-vigama-samatayā ca tasyaiva
 5 kleśa-duḥkha-saṃkleśa-viyogād²⁾ vivikta-samatayā vikalpi-
 tasya³⁾ jñeya-svabhāvasya māyā-nirmitōpama-samatayā nir-
 vikalpa-jñāna-gocarasya svabhāvasya bhāvābhāvādvaya-sa-
 matayā. ity ayaṃ tāsāṃ daśānāṃ dharma-samatānām
 artha-vibhāgo veditavyaḥ. so 'smim vihare [Tib. 178^b]
 10 sthitaḥ sattveṣu saṃvṛddha-karuṇo bodhau tīvra-cchandā-
 bhilāṣa-jātaḥ lokānāṃ saṃbhavaṃ ca vibhavaṃ ca sarvā-
 akarayā pratītyasamutpāda-samyag-vyavacāranatayā vyava-
 cārayati prajānāti. pratītyasamutpāda-jñāna-saṃniśritam
 cāsyā vimokṣa-mukha-trayaṃ ajātam bhavati śūnyat'ānimi-
 15 ttāprāṇihitam. tato-nidānaṃ cāsy' atma-para-kāraka-veda-
 ka-bhāvābhāva-saṃjñāḥ na pravartante. sa evaṃ paramā-
 rtha-kuśalaḥ sattva-sāpekṣaḥ yoniśaḥ pratividhyati kleśa-
 saṃprayogāt. pratyaya-sāmagryā ca saṃskṛtam prakṛti-
 dur-balam atm'atmīya-virahitam aneka-doṣa-duṣṭam pra-
 20 vartate. na vinā kleśa-samyoga-pratyaya-sāmagrīṃ. tena
 mayā kleśa-samyoga-pratyaya-sāmagrī ca vikalikartavyā
 atma-rakṣārtham. na ca sarveṇa sarvaṃ saṃskṛtam vyu-
 paśumayitavyaṃ sattvānugrahārtham. tasyaiva⁴⁾ jñāna-
 karuṇyānugatasyaśmim vihare asaṃga-jñānābhimukho nā-
 25 ma prajñā-pāramitā-vihāraḥ abhimukhī bhavati. yenāyaṃ
 sarva-laukika-caryāśv asaktaḥ carati. sa ca vihāro yā tī-

1) Om. MS. śes-pa. 2) °gāgni MS. dañ bral-baḥi phyir. 3)
 °lpat° MS. 4) °syaiva de-ltar....de.

kṣṇā saptamyāṃ bhūmau prāyogika-caryā-paryāṃta-gatā
 bodhisattva-kṣāntiḥ. tay' anulomikyā kṣāntyā saṃgrhīto
 veditavyaḥ. so 'saṃga-jñānābhimukha¹⁾-prajñā-pāramitā-
 vihār'abhimukhyā²⁾ bodhy-āhāra-kāmaś³⁾ ca pratyayān āha-
 rati. laukikānām⁴⁾ ca saṃskṛta-saṃvāse na saṃvasati. 5
 praśame ca śānta-darśī bhavati. na ca tatrāvatīṣṭhate.
 tasyaivam upāya⁵⁾-prajñā-jñānānugatasyaśvātāra-śūnyatā-sa-
 mādhi-pramukhāni daśa samādhi-mukha-śatasahasrāṇy ā-
 [Tib. 179^a]mukhībhavaṃti. yathā śūnyatā-samādhiḥ. evam
 aprāṇihit'ānimitta-samādhayo veditavyaḥ. teṣāṃ āmukhī- 10
 bhavād abhedy'āśayaś ca bhavati. sarv'ākārāc⁶⁾ chāsa-
 nād a-saṃhāryaś ca bhavati sarva-tīrthya-Māra-śāsana-pra-
 tyarthikāiḥ. śeṣaṃ pūrvavat. tatrāyaṃ viśeṣaḥ. tad-yathā
 tad eva suvarṇaṃ kuśalena karmā(129^a)reṇa vaidūrya-ma-
 ṇi-ratna-mṛṣṭam pratyarpitam a-saṃhāryaṃ bhavati tad- 15
 anyaiḥ sarva-jātarūpaiḥ. evam asya bodhisattvasya tāni
 kuśala-mūlāni viśuddhatarāṇi⁷⁾ bhavaṃty a-saṃhāryāṇi.
 pūrvavat. tad-yathā candra-prabhā sattv'āśrayaś ca hlā-
 dayaty an-ācchedya-prabhā ca bhavati catarbhiḥ⁸⁾ vāta-
 maṇḍalībhīḥ. evam asya⁹⁾ bodhisattvasya sā prajñābhā 20
 sarva-sattva-kleśa-paridāham ca praśamayati. an-ācchedyā
 ca bhavati sarva-Māra-pratyarthikāiḥ. Sunirmitaś ca bha-
 vati deva-rājaḥ. kuśalaḥ sattvānāṃ sarvābhimāna-vinivar-

1) °mukhaḥ MS. mñor-par phyogs-pa ṣes bya-ba. (2....2) voh°
 MS. byañ-chub ḥdren-par byed-paḥi. 3) laukikāna MS. ḥjig-rten-
 pa-rnams-kyi. 4) upādāya MS. thabs. 5) rnam-pa thams-cad.
 6) ches rnam-par dag-pa. 7) rluñ-gi dkyil-ḥkhol bṣis....de-
 bṣin-du....deḥi.

tanatāyai. prabhāvo 'pi koṭi-sahasraṃ saṃkhyā-nirdeśato
 draṣṭavyaḥ. ayaṃ pratītyasamutpāda-pratisamyukto 'dhi-
 prajña-vihāraḥ. dharma-samata-pariniṣpatti-praveśataś ca
 pratītyasamutpādābodbodha-vimokṣa-mukha-sambhavataś¹⁾ ca
 5 sarva-mithyā-saṃjñā'samudācārataś ca upāya-saṃsāra-pari-
 grahataś ca asaṃga-jñānābhimukha-prajñā-pāramitā-vihārā-
 bhimukhataś²⁾ ca apramāṇa-samādhi-pratilambhataś ca
 abhedy'āśaya-pratilambhataś ca śāsanād a-saṃhāryataś ca
 kuśala-mūla-viśuddhita upapattitaḥ prabhāvataś ca samāsa-
 10 nirdeśato veditavyaḥ. ("vistara-nirdeśataś"³⁾ tad-yathā abhi-
 mukhyāṃ bhūmau. asaṃga-jñānābhimukhasya prajñā-
 pāramitā-[Tib. 179^b]vihār'abhimukhyād⁴⁾ abhimukhī 'ty uc-
 yate. tenaivārthenāyaṃ vihāro veditavyaḥ.

tatra katamo bodhisattvānāṃ sābhisamskāraḥ s'abhogo
 15 nirnimitto vihāraḥ. iha bodhisattvenānamtare 'dhiprajñā-
 vihāre daśopāya-prajñā'bhinirhṛtāḥ sarva-sattvāsādhāraṇā⁵⁾
 laukikāḥ sarva-lokāsādhāraṇāś ca mārgāntar'ārambha-više-
 śaḥ pratilabdā bhavanti. yeṣāṃ adhimātratvāt paripūr-
 natvāt saptamaṃ vihāraṃ anupraviśati. teṣāṃ yathā-sū-
 20 tram eva grantha-vistaro veditavyaḥ. laukika-sampatti-
 samvartakaṃ puṇya-parigrahaṃ ārabhya sattveṣu hita-su-
 kh'āśayaṃ ārabhya bodhāya puṇya-saṃbhāra-bodhipakṣya-
 dharmōttarōtkarṣaṃ ārabhya śrāvakāsādhāraṇatā-pratyeka-
 buddhāsādhāraṇatām ārabhya sattva-dharma⁶⁾-dhātum āra-
 25 bhya loka-dhātum ārabhya tathāgata-kāya-vāk-citta-jñānam

¹⁾ samptatas MS. ḥbyuñ-ba. ²⁾ °khaś MS. ³⁾ ...³⁾ vistaratas
 MS. rgyas-par bstan-pa. ⁴⁾ °daś MS. ⁵⁾ sattva-sādh° MS. sems-
 can(thams-cad)dañ thun-moñ ma-yin-pa. ⁶⁾ karma MS. Om. Tib. 法.

ārabhya. ity ayaṃ teṣāṃ upāya-prajñā-nirhṛtānāṃ mār-
 gāntarāṇaṃ ārambha-viśeṣāṇaṃ adhikārārthaḥ samāsato
 veditavyaḥ. sa ebhir yuktaḥ apramāṇaṃ asaṃkhyeyaṃ
 (129^b) tathāgata-viśayaṃ pratividhyati. tat-samutthānāya
 cānābhoga-nirnimittākālpāvikalpanatayā apramāṇa-buddha-
 5 viśaya-samutthānaṃ paśyan niraṃtaraṃ niśchidraṃ¹⁾ pra-
 yujyate sarvērāpatha-cāra-vihāra-manasikāreṣu. nāśya sa-
 rvāvasthā-gatasya mārga-viprayukto bhavati. [Tib. 180^a]
 tasya citta-kṣaṇe daśa-pāramitā-prāmukhāḥ sarve bodhi-
 pakṣyā dharmāḥ paripūryamte viśeṣeṇa. anyeṣu tu vihā-
 10 reṣu na tathā. prathame pramudita-vihāre prañidhānā-
 dhyālambanātayā dvītiye citta-dauśśīlya-malāpakarṣaṇatayā
 tṛtiye prañidhāna-vivardhana-dharm'āloka-pratilambhanata-
 yā²⁾ caturthe mārgāvatāraṇatayā pañcame laukika-kriyā-
 'vatāraṇatayā ṣaṣthe gaṃbhīra-praveśatayā. asmiṃ³⁾ punaḥ
 15 saptame vihāre sarva-buddha-dharma-samutthāpanatayā
 bodhy-aṃgāni paripūryamte bodhisattva-prāyogika-caryā-
 paripūri-saṃgrahād asya vihārasya. jñānābhijñā-caryā-
 viśuddhāṣṭama-vihār'ākramaṇac ca. tathā hi bodhisattvaḥ
 asya vihārasyānantaram aṣṭamaṃ viśuddhaṃ⁴⁾ vihāraṃ pra-
 20 viśati. sa ca vihāra ekānta-viśuddhaḥ. ime tu sapta vihā-
 rā vyāmiśrāḥ. viśuddha-vihāra-pūrvāṃgamatvād asaṃkli-
 ṣṭaḥ. tad-asamprāptatvāt saṃkliṣṭa-caryā-patitā vaktavyaḥ.
 tasyāsmiṃ vihāre sarve rāg'adi-pramukhāḥ kleśāḥ prahiya-
 25 mte. sa ca na sa-kleśo na nīkleśo veditavyaḥ a-samudācārād
 buddha-jñānābhilaṣac ca. tathābhūtasāśyādhyaśaya-pari-

¹⁾ nicch° C. ²⁾ °tilābh° K. ³⁾ tas° C. ⁴⁾ Om. C. Tib.
 極清淨.

śuddham apramāṇam kāya-vān-manas-karma pravartate. sa
 yāni tathāgata-varṇitāni¹⁾ karmāṇi pūrvavat. tasya pañcama-
 viharābhīnirhṛtāni laukikāni śilpa-jñānāniha paripūryante.
 ācārya-sammataś ca bhavati tri-sāhasra-mahā-sāhasre sthā-
 5 payitvā ūrdhva-vihāra-[Tib. 180^b]sthān bodhisattvāṃs ta-
 thāgatāṃs ca. na kaścīd asy' āśaya-prayogābhyāṃ samo
 bhavati. sarve ca dhyān'ādayo bodhi-pakṣyā dharmāḥ ānu-
 khībhavanti bhāvan'ākārābhīmukhatayā. no tu vipākāva-
 sthānataḥ tad-yathā 'ṣṭame vihāre. sa tathā prayuktaḥ su-
 10 niścita-viśaya-samādhi-pramukhāni daśa samādhi-śata-saha-
 srāṇy abhinirharati bodhisattva-samādhīnām. teṣāṃ ca lā-
 bhāt samatikrānto bhavati śrāvaka-pratyekabuddha-samādhi-
 (130^a)viśayam. sa evaṃ sarva-kleśa-viviktena²⁾ dur-vijñe-
 yena³⁾ sarva-vikalpa-pracārāpagatena³⁾ kāya-vān-manas-kar-
 15 maṇā viharati. na cōttari-viśeṣa-parimārgaṇābhiyogam
 utsrjati sattvāveksayā. bodhi-paripūraṇārtham tasyāpramā-
 ṇam sarva-nimittāpagatam kāya-vān-manas-karma pravart-
 ate su-pariśodhitam anutpattika-dharma-kṣānty-avabhāsi-
 tam. asmiṃ vihāre sva-buddhi-viśayatayā sarva-śrāvaka-
 20 pratyekabuddha-viśaya-samatikrāntāḥ⁴⁾ tad-anyeṣu tu ṣaṭsu
 buddha-dharmādhyāmbanātayā. ṣaṣṭhe ca⁵⁾ vihāre bodhi-
 sattvo nirodham samāpadyate. asmiṃs tu prati-kṣaṇam
 samāpadyate. idaṃ cāsyātyadbhutam karmācintyam. yad
 bhūta-koṭī-vihāreṇa ca viharati na ca nirodham⁶⁾ sāksāt-

¹⁾ Sic MS. & 曇無讖(所歎). vivarṇ° K. & Tib. varṇita-vivarṇ° 玄奘(所讚毀). Cf. p. 339⁹ et seq. ^{(2)...} jñātena C. rtogs-par dkaḥ-pa.

³⁾ Also Tib. But 隨逐 ? anug° ⁴⁾ °kramāḥ C. ⁵⁾ Om. C. ⁶⁾ vir° C.

karoti. sa tam evōpāya-jñānābhīnirhāram adhipatiṃ kṛtvā
 sarva-sattvāsādhāraṇam bodhisattva-caryām carati laukika-
 pratibhāsam cā-tan-mayīm ca yathāsūtram eva. tasya tu¹⁾
 piṇḍārthaḥ. puṇya-kriyām ārabhya kaḍatra-parṣat-parigra-
 ham abhinirvṛtti-viśeṣa-prārthanā-[Tib. 181^a]samārambham
 5 vimokṣa-traya-vihāraṇatām²⁾ hinayanādhimuktōpāya-vina-
 yanatām kāma-paribhogam kāma-viśeṣa-prārthanām tīrthi-
 ka-vyāvartanatām para-cittānuvartanatām mahā-jana-kāyā-
 nuvartanatām c' ārabhya. śeṣam pūrvavat. tatrāyam viśeṣaḥ.
 tad-yathā tad eva suvarṇam kuśalena karmāreṇa sarva-
 10 maṇi-ratna-mṛṣṭam pratyarpitam atyartham bhrajjate. a-
 samhāryam ca³⁾ bhavati tad-anything Jambūdīpakaiḥ⁴⁾ sa-
 rv'abharāṇiḥ. evam asya tāni kuśala-mūlāni viśuddha-
 tarāṇi a-samhāryāni bhavanti sarva-śrāvaka-pratyeka-
 buddha-kuśala-mūlaiḥ tad-anything ca nikṛṣṭatara-vihāra-
 15 stha-bodhisattva-kuśala-mūlaiḥ. tad-yathā sūry'abha Jam-
 būdvīpe yad-bhūyasā sneham ca pariśoṣayati. a-samhāryā
 ca bhavati sarva-tad-anything-prabhābhīḥ. evam asya bodhi-
 sattvasya prajñ'abha sattvānām sarva-kleśa-viśāṇi śoṣa-
 yati. a-samhāryā ca bhavati pūrvavac chrāvaka'adi-jñāna-
 20 prabhābhīḥ. Vāśavartī ca bhavati deva-rājaḥ. kuśalaḥ
 śrāvaka-pratyekabuddhābhisamayōpasamhāreṣu. prabhāvaḥ
 koṭī-śata-sahasra-samkhyā-nirdeśato veditavyaḥ. "ayam
 s'abhogo⁶⁾ nīrnimitto vihāraḥ upāya-prajñā'bhīnirhṛta-mār-
 gāntar'ārambha-viśeṣa-niṣpatti-(130^b)praveśataś ca tathā-
 25 gata-viśaya-samutthāna-prativedha-nirantara⁷⁾-prayogataś ca

¹⁾ Om. C. ²⁾ °hāratām K. ³⁾ Om. C. ⁴⁾ Jamb° C.
 °ṣṭa- K. ^{(6)...} asamh° C. ⁷⁾ °ruttara C. rgyun-du.

prati-kṣaṇam sarva-bodhi-pakṣya-dharma-samudāgamataś¹⁾
 ca kliṣṭākliṣṭa-vyavasthānataś ca prāyogika-caryā-paripūri-
 samgrahataś ca āśaya-suddhi²⁾-karma-pravṛttim adhikṛtya
 sarva-laukika-śilpa-[Tib. 181^{b)}]karm'ādi-paripūraṇataś ca a-
 5 prameya-śrāvaka - pratyekabuddhāsādhāraṇa-samādhi - prati-
 lambhataś ca prati-kṣaṇa-nirodha-samāpattitaś ca sarva-sat-
 tvāsādhāraṇa-loka-caryā-caraṇataś ca kuśala-mūla-viśuddhi-
 taś ca upapattitaḥ prabhāvataś ca samāsa-nirdeśato vedita-
 vyah. vistarataḥ³⁾ pūrvavat. tad-yathā dūramgamāyām bhū-
 10 mau. bodhisattva-prāyogika-caryā-paripūri-samgrhātavād
 dūramgamēty ucyate. tenaiva cārthena vihāro veditavyah.

tatra katamo bodhisattvānām an-ābhogo nir-nimitto
 vihārah. iha bodhisattvena prathame 'nantare vihāre da-
 ś'ākāram sarva-dharma-paramārthāvatāra-jñānam pratila-
 15 bham bhavati. triṣv adhvasu yathā-yogaṁ ādy-an-utpanna-
 tām a-janmatām a-lakṣaṇatām ārabhya tad-anya-hetu-bhāvā-
 sambhavāvinaśatām c' ārabhya paramārthato nirabhilāpya-
 svabhāve vastuni abhilāpābhisamkāra-pratibhāsasya sva-
 bhāvasya lakṣaṇena hetu-bhāvena cāvidyamānasya tasyaiva
 20 samkleś'ātmanā apravṛttitām cānivṛttitām c' ārabhya tad-
 ajñāna-mithyā'bhiniveśa-hetukām ca tasmim vidyamāne
 vastuni nirabhilāpye ādi-madhya-paryavasāna-sarva-kāla-
 samkleśa-samatām ārabhya tathatā-samyak-praveśa-nirvika-
 25 lpa-samatayā ca tat-samkleśāpanayanam ārabhya. ity asya
 jñānasya daś'ākāraśādhimātratvāt paripūrṇatvād imam
 aṣṭamam pariśuddham vihāram avatarati.

iha-sthaś cānutpattikeṣu dharmeṣu paramām bodhisat-

tva-kṣāntim su-viśuddhām labhate. sā punaḥ katamā.
 catasṛbhiḥ paryeṣaṇābhir ayaṁ bodhisattvaḥ sarva-dharmām
 paryeṣya yadā caturbhir eva yathā-bhūta-[Tib. 182^{a)}]pari-
 jñānaiḥ pariṇāti. tadā sarva-mithyā-vikalpābhiniveśeṣv
 apaniteṣu sarva-dharmānām dṛṣṭe ca dharme sarva-sam- 5
 kleśān-utpatty-anukūlatām paśyati. samparāye ca sarveṇa
 sarvaṁ niravaśeṣato 'n-utpattim paśyati teṣām eva pūrva-
 mithyā-vikalpābhiniveśa-hetu-samutpannānām dharmānām.
 taḥ punaś catasraḥ paryeṣaṇaḥ yathā pūrvaṁ nirdiṣṭas
 tattvārtha-paṭale¹⁾. catvāri ca yathā-bhūta-parijñānāni tāny 10
 adhimukti-caryā-vihāram upādāya yavat s'ābhoga-nirnimitt-
 tā(131^{a)})d vihārān na su-viśuddhāni bhavaṁti. asmiṁs tu
 vihāre pariśuddhāni bhavaṁti. tasmāt sa bodhisattva anut-
 pattikeṣu dharmeṣu kṣānti-pratilabdha ity ucyate. sa tas-
 yah kṣānter labhāt gambhīram bodhisattva-vihāram anu- 15
 prāptoti. tasya ye pūrvake nirnimitte vihāre catvāraḥ
 apakṣalāḥ. te prahīṇa bhavanti. yah s'ābhogābhisamkārah.
 sa prahīṇo bhavati. uttari ca viśuddha-vihāre autsukyam
 prahīṇam bhavati. sarv'ākāra-sattvārtha-kriyā-śaktāv aut-
 sukyam prahīṇam bhavati. sūkṣma-samjñā-samudācāraś ca 20
 prahīṇo bhavati. tasmāt sa vihārah su-pariśuddha²⁾ ity
 ucyate.

tasya ca tasmim gambhīre vihāre 'bhiratasya tasmim
 dharma-mukha-srotasi tathāgata-saṁcodanā-samādāpanā-
 abhinirhāra-mukha-³⁾jñānābhijñā-karmōpasamhāro 'prame- 25
 yah. tathā saṁcoditasya cāpramāṇa-kāya-vibhakti-jñānā-
 bhinirhāro daśa-vaśitā-prāptiś ca yathā-sūtram eva vistareṇa

¹⁾ °gamaś C. ²⁾ °ddha C. ³⁾ °raśah C. °rah K.

¹⁾ p. 53^{a)} et seq.

²⁾ viś° K yoh-su dap-pa.

³⁾ jñābh° C.

veditavyaḥ. vaśitā-prāptaḥ sa yāvad akāṃkṣati. tāvat
tiṣṭhati. yena va dhyāna-vimokṣ'ādi-citta-vihāreṇ' akāṃ-
kṣati. tena viharati. saṃkalpa-mātreṇaivāśya sarva-bho-
jan'ādi-pariṣkāra-[Tib. 182^b]sāmpad bhavati. sarva-silpa-
5 karma-sthāneṣu cāśya yathā-kāma-pracārata bhavati. sar-
vōpapatti-saṃvartaniyeṣu ca karmasu sarvōpapatty-āyata-
neṣu cāśya "kāma-kāmōpapattita"¹⁾ bhavati. yathēpsitam
ca sarva-rddhi-kāryaṃ karoti. sarva-praṇidhānāni cāśya
yathā-kāmaṃ saṃrddhyaṃti. yad-yad eva vastu yathā
10 'dhimucyate. tat tathaiva bhavati. nānyathā. yac ca
jñeyaṃ jñātu-kāmo bhavati. tad api jānīte yathāvat.
nāma-kāya-pada-kāya-vyaṃjana-kāyānaṃ ca nikāma-lābhi
bhavati. sarva-dharma-samyag-vyavasthāna-kuśalaḥ. evaṃ
vaśitā-prāptasyāśya bodhisattvasyātaḥ pareṇa vaśitā-prāpti-
15 kṛtānuśaṃso vistareṇa yathā-sūtram eva veditavyaḥ. auda-
rikaṃ ca buddha-darśanaṃ vihāya satata-samitam avira-
hito bhavati buddha-darśanena. śeṣa-kuśala-mūla-viśuddhir
yathā-sūtram veditavyā saha "suvarṇa-drṣṭānten' ābhā-
drṣṭāntena"²⁾ ca. upapattiḥ prabhāva-viśeṣaś cāpy asya
20 bodhisattvasyāsmiṃ vihāre yathā-sūtram eva veditavyaḥ.
ayam anābhogo nir-nimitto vihāraḥ paramārthāvatāra-
jñāna-niṣpatti-praveśataś³⁾ cānutpattika-dharma-kṣānti-
(131^b)lābhataś ca sarvāpakṣalāpagata-gaṃbhīra-bodhisattva-
vihāra-prāptitaś ca dharma-mukha-srotasi buddhair apra-
25 meyābhinirhāra-mukha-jñānābhijñā-karmōpasamhārataś ca
apramāṇa-kāya-vibhakti-jñāna-praveśataś ca vaśitā-prāp-

(1...¹⁾ kāma-kārōp° CK. dgaḥ-mgur skye-bar.
drṣṭāntena MS. gser-gyi dpe dañ ḥod-kyi dpe dañ.

(2...²⁾ suvarṇa-
taś C.

titaś ca vaśitā'nuśaṃsa-pratyanubhavanataś ca kuśala-mūla-
viśuddhita¹⁾ upapattitaḥ²⁾ prabhāvataś ca samāsa-nirdeśato
veditavyaḥ. vistara-nirdeśato yathā-sūtram tad-yathā aca-
lāyāṃ bhūmau. pūrvakābhisaṃskārāpagamād anābhoga-
niścala-vāhi-mārga-samārūḍhaṃ tac cittaṃ tasyāṃ bhūmau
5 [Tib. 183^a] pravartate. tasmāt sā bhūmir acalēty ucyate.
tenaiva cārthenāyaṃ vihāro draṣṭavyaḥ.

tatra katamo bodhisattvānām pratisaṃvid-vihāraḥ. iha
bodhisattvas tenāpi vihāreṇa gaṃbhīreṇāsaṃtuṣṭa uttari-
jñāna-viśeṣatām anugacchan yaś ca dharma-jñānābhisaṃ-
10 skāraiḥ pareṣāṃ dharmāḥ sarv'ākāro bodhisattvena deśa-
yitavyo yac ca dharm'ākhyāna-kṛtyaṃ. tat sarvaṃ yathā-
bhūtaṃ prajānāti. tatrēdaṃ dharma-samākhyāna-kṛtyaṃ.
gahanōpavicāreṣu ye ca saṃkliśyaṃte viśudhyaṃte ca. yena
ca saṃkliśyaṃte yena ca viśudhyaṃte. yac ca saṃkleśa-vya-
15 vadānaṃ. yā ca tasyānaikāṃtikatā. yā ca tasyaikāṃtikatā.
yā ca tasyaikāṃtānaikāṃtikatā. tasya yathā-bhūtaṃ jñānaṃ.
evaṃ ca dharma-deśanā-kuśalasya deśanā-kṛtya-kuśalasya ca
yat sarv'ākāra-mahā-dharmabhāṇakatvam aprameya-dhāra-
nī-prāptasya sarva-svarāṃga-vibhakti-kuśalasyākṣaya-prati-
20 bhānasya. yādṛśyā dharma-dhāraṇōdgrahāna-śaktyā sama-
nvāgatasya. yayā bodhisattva-pratisaṃvid-abhinirhṛtāyā
vācā. yādṛśe dharm'āsane niṣaṇṇasya. yatra yeṣu ca dha-
rmaṃ deśayataḥ yāvadbbhir mukhaiḥ. yayā sattva-vijñā-
25 pana³⁾-saṃtoṣaṇa-kṛtya-saṃniyojana-śaktyā samanvāgatasya.
tat sarvaṃ yathā-sūtram eva vistara-nirdeśato veditavyaṃ.
kuśala-mūla-viśuddhy-upapatti-prabhāva-viśeṣo 'pi yathā-

¹⁾ °ddhi C.

²⁾ utpatt° C.

³⁾ go-bar-byed-pa. But 勸導.

sūtram eva veditavyaḥ. ayaṃ bodhisattvānāṃ pratisaṃ-
vid-vihāraḥ śānta-vimokṣāsaṃtuṣṭi-[Tib. 183^b]praveśataś ca
dharma-saṃakhyānābhisamskāra-jñānataś ca tat-kṛtya-jñā-
nataś ca acimtya-mahā-dharmabhāṇakatva-pratilambhataś
5 ca kuśala-mūla-viśuddhita upapattitaḥ prabhāvataś ca sa-
māsa-nirdeśato veditavyaḥ. vistara-nirdeśataḥ punar yathā-
sūtram eva. tad-yathā sādhumatyāṃ bhūmau. sarva-
sattvānāṃ hita-sukh'āśaya-pariśuddhaya bodhisattva-prati-
saṃvin-matyā dharma-saṃakhyānādbikāratvāt sā bhūmiḥ
10 sādhumatī 'ty ucyate. tenaiva cārthenāyam api vihāro
draṣṭavyaḥ.

tatra katamo bodhisattvānāṃ paramo vihāraḥ. iha
bodhisattvasya pratisaṃvid-vihāre sarv'ā(132^a)kāra-pariśuddhe
dharma-rājatvārhasya dharmābhiṣeka-samāsannāsyā vimal'ā-
15 di-samādhy-aprameya-pratilambha-tat-kṛtya-karaṇataḥ sar-
vajña-jñāna-viśeṣābhiṣeka-pāścima-samādhi-saṃmukhībha-
vāc ca sarva-buddhebhyas tad-anurūp'āsana-kāya-parivāra-
pratilābhinaḥ sva-raśmi-gamana-pratyāgamanaiḥ. sarv'ākā-
ra-sarvajña-jñānābhiṣeka-pratilambhataś ca abhiṣiktasya ca
20 sarva-vineya-samudānayana-tad-vimokṣōpāya-buddha-kṛtya-
jñānataś ca aprameya-vimokṣa-dhāraṇy-abhijñā-pratilam-
bhataś ca tad-ādhipateya-mahā-smṛti-jñānābhinirhāra-nir-
vacana-vyavasthānataś ca mahā'bhiññā'bhinirhārataś ca
kuśala-mūla-viśuddhy-upapatti-prabhāva-viśeṣataś ca samā-
25 sa-nirdeśataḥ paramo vihāro veditavyaḥ vistara-nirdeśataḥ
punar yathā-sūtram eva. tad-yathā dharmameghāyāṃ
bodhisattva-bhūmau. paripūrṇa-bodhisattva-mārgaḥ [Tib.
184^a] su-paripūrṇa-bodhi-saṃbhāraś ca sa bodhisattvaḥ ta-

thāgatānāṃ aṃtikād dharma-megha-bhūtāṃ¹⁾ atyudārāṃ
duḥsahāṃ tad-anyaiḥ sarva-sattvais sad-dharma-vṛṣṭiṃ
saṃpraticehati. mahā²⁾-megha-bhūtaś ca svayam an-abhi-
saṃbuddha-bodhir abhisambuddha-bodhiś cāprameyānāṃ
sattvānāṃ sad-dharma-vṛṣṭyā nirupamayā kleśa-rajāṃsi pra-
3 samayati. vicitrāṇi ca kuśala-mūla-sasyāni virohayati viva-
rdhayati pācayati ca tasyāṃ bhūmāv avasthitaḥ. tasmāt
sā bhūmir dharmameghēty ucyate. tenaiva cārthena para-
mo vihāro draṣṭavyaḥ.

na ca yāny uttarōttareṣu vihāreṣv aṃgāni nirdiṣṭāni. 10
tāni pūrvakeṣu vihāreṣu sarveṇa sarvaṃ na saṃvidyamte.
api tu mṛduttvān na saṃkhyāṃ gacchamti³⁾. teṣāṃ eva
ca madhyādhimātratvāt tad-anyōttara-bhūmi-pratilambha-
niṣpatti-vyavasthānaṃ veditavyaṃ.

ekaikaś cātra vihāro 'nekair mahā-kalpa-koṭī-śata-sa- 15
hasrais tato vā prabhūtataraiḥ pratilabhyate niṣpadyate
ca. te tu sarve vihārās tribhir mahā-kalpāsāṃkhyeyaiḥ
samudāgacchanti. mahā-kalpāsāṃkhyeyenādhimukticaryā-
vihāraṃ samatikramya pramudita-vihāro labhyate. taṃ
ca vyāyacchamāno dhrauvyeṇa nā-vyāyacchamānaḥ. dvitī- 20
yena mahā-kalpāsāṃkhyeyena pramudita-vihāraṃ yāvat
s'ābhogaṃ nirnimittaṃ vihāraṃ atikramyānābhogaṃ nir-
nimittaṃ pratilabhate. tac ca niyatam eva. tathā hi sa
śuddh'āśayo bodhisattvo (132^b) niyatam vyāyacchate. tṛtī-
yena mahā-kalpāsāṃkhyeyenānābhogaṃ ca nirnimittaṃ 25
pratisaṃvid-[Tib. 184^b]vihāraṃ ca samatikramya paramaṃ

¹⁾ So also Tib. but °tānām K. & 玄奘.

²⁾ dharma C.

³⁾ °cchati CK.

bodhisattva-vihāraṃ pratilabhate.

tatra dvau kalpāsaṃkhyeyau veditavyau. yo 'pi mahā-
kalpaḥ. so 'pi rātrimdivasa-māsārdhamāsa-gaṇanā-yogena
kalāprameyatvād asaṃkhyeya ity ucyate yā 'pi teṣāṃ eva
5 mahā-kalpānaṃ gaṇanā-yogena sarva-gaṇanā-samatikrāntā
saṃkhyā. so 'py asaṃkhyeyah. pūrvakeṇa kalpāsaṃkhye-
yena bodhir analpaiḥ kalpāsaṃkhyeyair adhigamyate. pa-
ścimakena punaḥ kalpāsaṃkhyeyena tribhir eva. nādhi-
kaiḥ. yas tv adhimātrādhimātreṇa vīry'āraṃbhena prayuj-
10 yate. tataḥ¹⁾ kaścīd antara-kalpāṃ prabhūtāṃ vyāvartayati.
kaścīd yāvan mahā-kalpāṃ. na tv asaṃkhyeya-vyāvṛttiḥ
kasyacid astīti veditavyaṃ.

ebhiḥ ca dvādaśabhir bodhisattva-vihārais tribhir asa-
saṃkhyeyaiḥ kleś'āvaraṇa-pakṣyaṃ ca dauṣṭhulyaṃ prahī-
15 yate. jñey'āvaraṇa-pakṣyaṃ ca. tatra triṣu vihāreṣu kle-
ś'āvaraṇa-pakṣya-dauṣṭhulya-prahāṇaṃ veditavyaṃ. pra-
mudite vihāre āpāyika-kleśa-pakṣyasya sarveṇa sarvaṃ
samudācāratas tv adhimātra-madhyasya sarva-kleśa-pakṣa-
sya anābhoge nirnimitte vihāre anutpattika-dharma-kṣānti-
20 viśuddhi-vibandha-kleśa-pakṣyasya sarveṇa sarvaṃ dauṣṭhu-
lyasya prahāṇaṃ veditavyaṃ. samudācāratas tu sarva-
kleśānaṃ. parame punar vihāre sarva-kleśa-savāsana'nus-
śay'āvaraṇa-prahāṇaṃ veditavyaṃ. tac ca tāthagataṃ vihā-
raṃ anupraviśataḥ jñey'āvaraṇa-pakṣyaṃ api dauṣṭhulyaṃ
25 [Tib. 185^a] trividhaṃ veditavyaṃ. tvag-gataṃ phalgu-ga-
taṃ sāra-gataṃ ca. tatra tvag-gatasya pramudite vihāre
prahāṇaṃ bhavati. phalgu-gatasyanābhoge nirnimitte.

¹⁾ tatra C. deḥi naṇ-na.

sāra-gatasya tāthagate vihāre prahāṇaṃ bhavati. sarv'a-
varaṇa-viśuddhi-jñānata ca. teṣu ca triṣu vihāreṣu tasya
kleśa-jñey'āvaraṇa-prahāṇasya tad-anye vihāra yathā-kra-
maṃ sambhāra-bhūta bhavanti.

eṣu trayodaśasu vihāreṣu samāsata ekādaśa-vidhā viśu- 5
ddhir veditavyā. prathame gotra-viśuddhiḥ. dvitiye śrad-
dhā'dhimukti-viśuddhiḥ. tṛtiye adhyāśaya-viśuddhiḥ. ca-
turthe śīla-viśuddhiḥ. (133^a) pañcame citta-viśuddhiḥ.
ṣaṣthe saptame 'ṣṭame ca samyag-jñāna-samāraṃbha-viśud-
dhiḥ. navame prāyogika-caryā-paripūri-viśuddhiḥ. daśame 10
tattva-jñānābhinirhāra-viśuddhiḥ. ekādaśe tad-artha-sam-
yak-para-samākhyānāya pratisaṃvid-viśuddhiḥ. dvādaśe
sarv'ākāra-sarva-jñeyānupraveśa-jñāna-viśuddhiḥ. trayodaśe
tāthagate vihāre savāsana-sarva-kleśa-jñey'āvaraṇa-viśud-
dhiḥ. 15

aṣṭabhiḥ ca pūrva-nirdiṣṭair mahāyāna-saṃgrāhakair
dharmair eṣāṃ trayodaśānaṃ vihāraṇāṃ saṃgraho vedita-
vyah. prathama-dvitiyayor vihārayoḥ śraddhā-jātasyādhi-
mukti-gatasya bodhisattva-piṭaka-śravaṇa-cintanā. tṛtiye
vihāre adhyāśayōpagamaṇaṃ bhāvan'ākāra-pratilambha- 20
pūrvakaṃ. tad-anyeṣu sarva-vihāreṣu yāvat s'ābhoga-nir-
nimittād bhāvana-bahulyaṃ. tataś cōrdhvaṃ triṣu bodhi-
sattva-vihāreṣu [Tib. 185^b] pariśuddha-caryā-saṃgrāhiteṣu
bhāvana-phala-pariniṣpattiḥ. tāthagate vihāre atyaṃta-nai-
ryāṇikata veditavyā. 25

śrāvaka-vihāra-sādharmyeṇa caiṣāṃ dvādaśānaṃ bodhi-
sattva-vihāraṇāṃ anukramo veditavyah. yathā śrāvaka-
sya sva-gotra-vihārah. tathā 'sya prathamō veditavyah.

yathā tasya samayktva-nyāmāvakrānti-prayoga-vihāraḥ.
 evam asya dvitīyaḥ. yathā tasya nyāmāvakrānti-vihāraḥ.
 tathā 'sya tṛtīyo vihāraḥ. yathā tasyāvetyaprasāda-lābhinaḥ
 ārya-kāmtādhiśīla-vihāra uttari-āsrava-kṣayāya. tathā 'sya
 5 caturtho vihāraḥ. yathā tasyādhiśīlaṃ nīśrityādhicitta-śikṣa-
 nirhāra-vihāraḥ. tathā 'sya pañcama vihāraḥ. yathā tasya
 yathā-pratīlabdha-satya-jñānādhiprajñā-śikṣa-vihāraḥ. tathā
 'sya ṣaṣṭha-saptamāṣṭamā vihāra veditavyaḥ. yathā tasya su-
 vicārīta-jñeyasya' animitta-samādhi-prayoga-vihāraḥ. tathā
 10 'sya navama vihāraḥ. yathā tasya pariniṣpanno nīrnamitta-
 vihāraḥ. tathā 'sya daśama vihāraḥ. yathā tasya vyutthi-
 tasya vimukty-āyatana-vihāraḥ. tathā 'syaikadaśo vihāraḥ.
 yathā tasya sarvākāro 'rhattva-vihāraḥ. tathā 'sya dvādaśo
 vihāro veditavyaḥ.

15

Bodhisattvabhūmāv "adhāre 'nudharme" yoga-
 sthāne "vihāra-pāṭalam caturtham. dvitīyam yo-
 ga-sthānam".

samāsenā bodhisattvānāṃ pañcavidhā upapattīḥ. sar-
 vā ca sarva-vihāreṣu ca sarveṣāṃ ca bodhisattvānāṃ ana-
 vadyā sarva-sattva-hita-sukhāya. iti-saṃśamanī tat-[Tib.
 186*]sabhāgānuvartanī mahattvōpapattīḥ adhipatyōpapattīś
 caramā cōpapattīḥ.

tatrēti-saṃśa(133^b)manī upapattīḥ katamā. iha bodhi-
 sattvaḥ durbhikṣeṣu kṛcchreṣu mahā-kāmtāreṣu kāleṣu pra-
 ṇidhāya sattvānāṃ alpa-kṛcchreṇa yātrā-nimittam mahā-
 matsy'adi-yoniṣūpapadyate. vipuleṣv ātma-bhāveṣu yātrō-
 papannaḥ kṛtsnam jagat sva-māṃsenā saṃtarpayati. vyā- 10
 dhi-bahuleṣu ca sattveṣu praṇidhāya siddha-vidyādhara-
 mahā-vaidy'ātma-bhāvaṃ parigrhṇāti teṣāṃ vyādhīnāṃ
 praśamāya. bhṛṣa-para-cakrōpadruteṣu ca sattveṣu balavān
 bhū-patir bhavati dharmēṇa samēnōpāya-kausalēṇa" para-cak- 15
 rōpadrava-praśamanārtham paraspāra-viruddheṣu ca satt-
 veṣv ādeya-vacano bhavati saṃdhi-kriyāyai vair'āśaya-pra-
 śamanāya ca. daṇḍa-bandhana-citra-pīḍa-pravṛtṭeṣu ca pra-
 jñāṃ rājasu teṣāṃ eva sattvōpadravāṇāṃ prahāṇāya tad-
 rūpeṣu rāja-kuleṣūpapadyate. rāja ca dharmiko bhavati
 sattvānukampakaḥ. ye ca sattvā mithyā-drṣṭayaś ca pāpa- 20
 kāriṇāś ca kasmimścid dev'āyatane adhimuktaḥ. teṣāṃ
 anukampayā mithyā-drṣṭi-duṣcārīta-prahāṇāya "tasmiṃ
 eva dev'āyatane" upapadyate. praṇidhāna-vaśita-balābhyāṃ
 cēyam upapattir anukampā-pūrvikā 'prameyā veditavyā vi-
 stara-nirdeśatas tāsu-tasu vicitrāsu "yoniṣu upapanneṣu." 25

(1....¹) ādhārānudhar° CK. (2....²) caturtham vihāra-pāṭalam
 samāptam. samāptam ca yoga-sthāna-dvītiyam. K.

¹) 'lyen° K. (2....²) °smimn ev' āy° C. °smim dev'āy° K. lhaḥi gnas de-ñid-
 du. (3....³) yoniṣu tīryag-yony-upapanneṣu sattveṣu K. yoniṣu tīryag-yony-
 upapanneṣu satve C. Those underlined words are not rendered into Tib. & Ch.

samāsa-nirdeśas tv ayam asyāḥ.

tat-sabhāgānuvartini upapattiḥ katamā. iha bodhisattvaḥ prañidhāya vā vaśitā-prāptito vā vicitreṣu tiryagyony-upapanneṣu sattveṣu deva-yakṣa-nāgāsuraḥ [Tib. 186^b] cānyonya-drugdha-viruddheṣu tathā mithyā-dṛṣṭikeṣu brāhmaṇeṣu tathā duścārīta-cārīṣu tad-ājīveṣu tad-abhirateṣu tathā kameṣv atyarthādhyavasiteṣu kāmādhimukteṣu sattveṣu teṣāṃ sattvānāṃ sabhāgatāyām upapadyate pramukhyena tasya doṣasya vinivartanārtham. sa pramukho bhūtvā yā yāt te sattvāḥ samudācaramti. tad asau na samudācarati. yāt te na samudācaramti kuśalam. tad asau samudācarati. kuśala-samudācārāya ca iṣṭam dharmam deśayati. te taya ca dharma-deśanayā taya ca visabhāga-samudācārā taya tebhyo doṣebhyaḥ tenōpāya-kausalena¹⁾ vinivartante. 15 iyam apy upapattir aprameyā pūrvavad veditavyā.

tatra mahāttvōpapattiḥ katamā. iha bodhisattvaḥ (134^a) prakṛtyaivōpapadyamānaḥ sarva-loka-prativiśiṣṭam āyur-varṇa-kulaiśvaryādi-vipākam abhinirvartayati. tena ca vipākena yathōktaṃ sva-parārtha-pāṭale²⁾ karma karoti. sā 20 'py upapattir bodhisattvasyāprameyā tāsu-tāsu yoniṣu veditavyā.

tatra katamā bodhisattvasy' adhipatyōpapattiḥ. yā bodhisattvasya prathamam pramudita-vihāram upādāya yāvad daśamād vihārād upapattir varṇitā. sā 'sy' adhipatyōpapattir ity ucyate. Jambūdvīpēśvaratvam upādāya yāvan Ma- 25 hēśvaratvāt akanīṣṭhān atikramya sarvōpapatty-āyatana-prativiṣṭam yatra parama-vihāra-prāptā eva bodhisattva upapa-

¹⁾ °lyena K. ²⁾ p. 28⁷. et seq.

dyamte. teṣāṃ hi tat karm'adhipatyena nirvṛttaṃ.

tatra caramā bodhisattvōpapattiḥ katamā. yasyām upapattau paripūrṇa-bodhi-sambhāro bodhisattvaḥ purohita-kule vā rāja-kule vā upapadyānuttarām samyak sambodhim abhisambudhyate. [Tib. 187^a] sarvaṃ ca buddha-kāryam 5 karoti. iyam upapattiś caramā paścimēty ucyate. ye kecit bodhisattva¹⁾ atītānāgata-pratyutpanneṣv adhvasu śubhāsu bhadrāsu kalyāṇasūpapattiśūpapannaḥ upapatsyante upapadyamte ca. sarve te āsv eva paṃcasu. nāta uttari nāto bhūyaḥ sthāpayitvā bala-bhūmy-upapattiḥ. tathā hi 10 "vijñaiḥ bodhisattvair upapattaya²⁾ etaḥ paṃcābhipretaḥ. taḥ khalv etaḥ upapattayo mahābodhi-phalāḥ. yā āśritya bodhisattvaḥ kṣipram anuttarām samyak sambodhim abhisambudhyamte.

Bodhisattvabhūmāv adhāre³⁾ niṣṭhe yoga-sthāne 15 prathamam upapatti-paṭalam.

¹⁾ Om. C. ²⁾ vijñā-bodhisattvōpapattayaḥ K. ³⁾ °ra-CK.

tatra sarvāsu¹⁾ "vihāra-gatāsu²⁾ bodhisattva-caryāsu bodhisattvānām samāsataḥ śaḍvidhaḥ samyaktva-parigraho veditavyaḥ. sakṛt-sarva-sattva-parigrahaḥ adhipatya-parigrahaḥ upādāna-parigrahaḥ dirghakālikāḥ a-dirghakālikāḥ caramaś ca parigrahaḥ.

³⁾prathama eva cittōtpāde bodhisattvena sarvaḥ sattva-dhatuḥ kalatra-bhāvena parigrhitaḥ. eṣām mayā yathā-śakti yathā-balaṁ sarv'ākāra-hita-sukhōpasamhāraḥ karaṇīya iti. tathaiva ca karoti. ayam bodhisattvasya sakṛt-sarva-sattva-parigrahaḥ.

svāmi-bhūtasya mātā-pitr-putra-dāra-dāśī-dāsa-karmakara-pauruṣeya-parigrahe rāja-bhūtasya ca rājya-jane bodhisattvasy' adhipatya-parigraha-samjñā. sa ca tasmim parigrahe [Tib. 187^b] parigrahānurūpayā kriyayā bodhisattva-rūpayā pravartate. mātā-pitaram ca kuśale samniyojayati vividhair upāyaiḥ. (134^b) kalena ca kalam pūjōpasthānam karoti. kṛta-jñāś ca bhavati kṛta-vedī. cittānuvartakaś ca mātā-pitror bhavati. dharmēṣv artheṣu tad-vaśavartī. putra-dāra-dāśī-dās'ādīnām kalena kalam samyag bhakta-prāvaraṇam anuprayacchati. karmāntaiś cainān na bād hate. vyatikramam caiśām kṣamate. glānānām ca samyag-glānōpasthānam karoti. kuśale cainān samniyojayati. kalena ca kalam vaiśeṣikeṇ labhena priya-vāditayā cōpavatsati⁴⁾ na caiśu dāśī-dāsa-samjñānam karoti. atnavac cainām viśeṣeṇa vā paripālayati. rājya-jane punaḥ rāja-bhūto bodhisattvaḥ a-daṇḍeṇā-śastreṇa rājyam kārayati. dharmēṇa

bhogān upasamharati. anvay'āgataṁ ca rājyam paribhūmkate. na para-rāṣṭram sahasa balen' akramati.¹⁾ yathā-śakti ca yathā-balaṁ sattvān pāpān nivārayati. pitṛ-bhūtaś ca bhavati prajānam. samvibhāga-śīlaś ca bhavati para-sattvānam api. prāg eva sva-bhṛtyānām. anabhidrohi ca bhavati satya-vādī ca. vadha-bandhana-daṇḍana-cchedana-taḍan'adi-sattvōtpīḍa vivarjitaḥ.

tatra samyag-gaṇa-parikarṣaṇam bodhisattvasyōpādāna-parigraha ity ucyate. sa dvābhyām karaṇābhyām samyak pariśadam parigrhṇāti. nirāmiṣa-cittena parigrhṇāti. samyak ca svārthe prayojayati. na mithyā-prayogena vipravādayati. sarvasmimś ca parigrahe [Tib. 188^a] sama-citto bhavati. na pakṣa-patitaḥ. na ca teṣām antike dharma-mātsaryam karoti. na c' acārya-muṣṭim. na ca teṣām antikāḍ upasthāna-paricaryām pratyāśamsate. kuśala-kāmatayā tu svayam kurvataṁ na nivārayati teṣām eva punya-sambhārōpacaya-nimittam. kalam ca prāpya svayam eva teṣām upasthāna-paricaryā-karta bhavati. avyutpannam caiśām artham vyutpādayati. vyutpannam ca paryavādayati utpannōtpannam ca samśayam nāśayati. kaukrīyam ca prativinodayati. gambhīram cārtha-padam prajñayā pratividhya kalena kalam samprakaśayati. sama-duḥkha-sukhaś ca tair bhavati. atmanaś cāntikāt teṣām arthe amiṣa-hetor adhikena vyāpāreṇa samanvāgato bhavati. kalena ca kalam eṣām vyatikrame samyak-codako bhavati. kalena ca nyāyenāvasādaḥ. vyādhitamś caitam vīmanaskam vā sarvathā nādhyupekṣate vyādhi-praśamaya daurmanasyāpa-

¹⁾ akramate C.

¹⁾ °rva K. ^(2....2) Om. C. ³⁾ In Tib. stands here de-la=tatra. ⁴⁾ So C. °vatsayati K.

nayāya ca. hīnāṃś cainān rūpa-smṛti-vīrya-jñān'adibhir na
paribhavati. kalena ca kalam teṣaṃ khedam anupraviśya
yukta-rūpaṃ dharmaṃ deśayati. kalena ca kalam eṣaṃ
ālambane samyag avavādam anuprayacchati. vimarda-sahi-
5 (135^a)ṣṇuś ca bhavaty asaṃkṣobhyaḥ. taiś ca saha tulya-
vṛtta-samācāro bhavaty adhiko vā. na nyūnaḥ. labha-sat-
kāre ca niḥsṛṣṭo bhavati. kāruṇikaś ca bhavati. anud-
dhataś cācapalaś ca śīla-dṛṣṭy-ācār'ajīva-sampannaś ca bha-
vati. uttāna-mukha-varṇaś ca bhavati. vigata-bhṛkuṭiḥ
10 peśalo madhura-bhāṇī pūrvābhilāpī [Tib. 188^b] smita-pūr-
vaṃgamaḥ. satata-samitābhīyukto bhavati kuśala-pakṣe.
pramāda-kausīdyāpagataḥ. tathaiva parśadaḥ anuśikṣaṇār-
tham ātma-viśeṣatā-gamanatāyai ca. na ca bodhisattvaḥ
sarva-kālam parśad-upādānam karoti. naiva na karoti. na
15 cānyathā karoti.

tatra ye mṛduke paripāke vyavasthitāḥ sattvāḥ. te
bodhisattvasya dīrghakālikam upādānam ity ucyamte cireṇa
kalena viśuddhi-bhavyatayā.

ye punar madhye paripāke vyavasthitāḥ. te adīrgha-
20 kālikam upādānam ity ucyamte na-cireṇa viśuddhi-bhava-
yatayā.

ye punaḥ sattvā adhimātre paripāke vyavasthitāḥ. te
bodhisattvasya caramam upādānam ity ucyamte tasmīn
eva janmani viśuddhi-bhavyatayā. ity ayaṃ ṣaḍvidhaḥ sam-
25 yak-sattva-parigraho bodhisattvānaṃ. yena parigraheṇāti-
tānagata-pratyutpannā bodhisattvaḥ sattvaṃ parigrhitavaṃ-
taḥ parigrahīṣyaṃti parigrhṇaṃti vā. punaḥ nāsty ata
uttari nāto bhūyaḥ.

evam ca samyak-sattva-parigraha-pravṛttānaṃ bodhi-
sattvānaṃ dvādaśa sambādha-saṃkāṣa-prāptayo veditavyāḥ.
tāsu vicakṣaṇena bodhisattvena bhavitavyaṃ. vyatikrama-
vyavasthiteṣu sattveṣu yadi vā bādhanam¹⁾ yadi vā adhyu-
pekṣaṇā bodhisattvasya sambādha-saṃkāṣa-prāptiḥ. kaṭu- 5
kena ca prayogeṇa sattve²⁾ samudācāraḥ svasya c' āśayasya
kleś'ārakṣā sambādha-saṃkāṣa-prāptiḥ. alpake ca deya-
dharṃe samvidyamāne bahūnāṃ yācanakānāṃ sammukhī-
bhāvo yācanāya sambādha-saṃkāṣa-prāptiḥ. ek'ātmakasya
cāśya bahūnāṃ sattvānaṃ kṛtyeṣu vicitreṣūtpanneṣu [Tib. 189^a]
sahāyibhava-yācanā sambādha-saṃkāṣa-prāptiḥ. pra- 10
māda-sthāniyā ca śubhā laukikī samāpattir deva-lokōpapattiś
cā-karmaṇya-cetasāḥ sambādha-saṃkāṣa-prāptiḥ. sattvār-
tha-kriyā'rthinaś ca sattvārtha-karaṇā-samarthata sambā-
dha-saṃkāṣa-prāptiḥ. mūḍha-śaṭha-khaṭvumkeṣu sattveṣu 15
dharma-deśanā vā 'dhyupekṣaṇā vā sambādha-saṃkāṣa-prā-
ptiḥ. saṃsāre ca nitya-kālam doṣa-darśanaṃ saṃsārāpari-
tyāgaś ca sambādha-saṃkāṣa-prāptiḥ. a-viśuddhe adhyā-
śaye muṣita-smṛte maraṇaṃ sambādha-saṃkāṣa-prāptiḥ.
(135^b) aviśuddhe c' āśaye parair agrasya parama-priyasya 20
vastuno yācanā sambādha-saṃkāṣa-prāptiḥ. nāna-bhinna-
matānaṃ nānā'dhimuktikanāṃ sattvānaṃ samjñāpti-kriyā
adhyupekṣaṇā vā sambādha-saṃkāṣa-prāptiḥ. ātyantikaś
cā-pramādaḥ karaṇīyaḥ kleśāś ca sarveṇa sarvaṃ na pra-
hātavyā iti sambādha-saṃkāṣa-prāptiḥ. evaṃ sambādha- 25
saṃkāṣa-prāptena bodhisattvena kvacid guru-lāghavaṃ lak-

1) °nā K. gnod-pa bya-dgos. But 罰 (玄奘) 教 (曇無讖) = ? śāsanam.

2) °ttva-CK.

ṣayitvā tathaiva prayoktavyaṃ. kvacit pudgala-pravicayaḥ
 karaṇīyaḥ.¹⁾ kvacid dhairyaṃ²⁾ alaṃbya hetuṃ samādāya
 vartitavyaṃ. samyak-praṇidhānāni ca karaṇīyāni. kvacie
 cittasya prasaro na deyaḥ. kvacit tīvraṃ pratisaṃkhyānam
 5 upasthāpyākinnena kṣameṇa bhavitavyaṃ. kvacid upekṣa-
 keṇa bhavitavyaṃ. kvacid ārabdha-vīryeṇ' ātapta-kāriṇā
 bhavitavyaṃ. kvacid upāya-kuśalena bhavitavyaṃ. evaṃ
 samyak-pratipakṣa-kuśalo bodhisattvaḥ sarva-saṃbādha-
 saṃkaṭa-prāpti-saṃmukhībhāve 'pi na viśīdati samyak c'
 10 atmaṇaṃ [Tib. 189^b] pariharati.

Bodhisattvabhūmāv 'adhāre niṣṭhe' yoga-sthāne
 parigraha-pāṭalaṃ dvitīyaṃ.

¹⁾ Om. C.....piyaḥ K. byaḥo.

²⁾ vairy° CK. bratan-po.

(³....³) °raṇ° CK.

eṣu yathā-varṇiteṣu trayodaśasu vihāreṣu anugataḥ
 sapta bhūmayo veditavyaḥ. ṣaḍ bodhisattva-bhūmayāḥ.
 eka vyāmiśra bodhisattva-tāthāgatī bhūmiḥ. gotra-bhūmir
 adhimukti-caryā-bhūmiḥ śuddhādhyāśaya-bhūmiś caryā-pra-
 tipatti-bhūmiḥ niyata bhūmiḥ niyata-caryā-bhūmiḥ niṣṭhā-
 5 gamana-bhūmiś ca. itīmāḥ sapta bodhisattva-bhūmayāḥ.
 āsaṃ paścimā vyāmiśrā. tatra gotra-vihāro 'dhimukti-car-
 ya-vihāraś ca dve bhūmi. pramudito vihāraḥ śuddhādhyā-
 śaya-bhūmiḥ. adhiśīlādhicitta-vihārau² trayaś cādhipra-
 jña-vihāraḥ s'ābhogaś ca nirnimitto vihāraḥ caryā-pratipatti-
 10 bhūmiḥ. an-ābhogo nirnimitto vihāraḥ niyata bhūmiḥ.
 tasyāṃ bhūmau bodhisattvaḥ tṛtīya-niyati-pāta-patito bhavati.
 pratisaṃvid-vihāro niyata-caryā-bhūmiḥ. paramo vihāraḥ tā-
 thāgataś ca niṣṭhā-gamana-bhūmiḥ. tāthāgatasya punar
 vihārasya bhūmeś ca paścān nirdeśo bhaviṣyati buddha-
 15 dharma-pratiṣṭhā-pāṭale.¹⁾

tatra bodhisattvaḥ adhimukti-caryā-bhūmeḥ śuddhā-
 dhyāśaya-bhūmim anupraviśan katham apāyaṃ samatikrā-
 mati. iha bodhisattvaḥ laukikaṃ parisuddhaṃ dhyānaṃ
 niśrityādhimukti-caryā-bhūmau su-saṃbhr̥ta-bodhi-saṃ-
 20 bhāro daśōttareṇa pūrva-nirdiṣṭeṇ' akāra-śate(136^a)na sat-
 tveṣv anukampāṃ bhāvayati an-anya-manasikāraḥ. sa bhā-
 vanā'nvayāt tad-rūpaṃ sattveṣv anukamp'āśaya-karuṇ'āśa-
 yaṃ pratilabhate. yenāpāyaṇa sattvānaṃ arthe agār'a-
 vāsa-[Tib. 190^a]yogenādhitiṣṭhati. yadi me eṣv eva saṃni-
 25 vasato 'nuttarā samyaksambodhiḥ samudāgacchati tathā 'py
 aham utsahāmīti sattvānaṃ duḥkhāpanayana-hetoḥ. sar-

¹⁾ p. 384. et seq. ²⁾ °raḥ MSS.

vam ca sattvānam āpāyikam karma tena śuddhen' āsayan' atma-vaipakyam icchati. atyantam ca sarvākuśala-karmā-samudācārāya mānam sampranidhatte. tasya tathā paribhāvitam tal laukikam parīśuddham dhyānam. āpāyika-kleśa-pakṣyam dauṣṭhulyam āśrayād apakarṣati. a-cireṇa tasya prahāṇād āśrayo 'sya bodhisattvasya parivartate pāpakasy' āpāyikasya karmaṇo 'tyantam akaraṇatāyai apāyāga-manatāyai ca. iyatā bodhisattvaḥ samatikrānto 'pāya-gaith sarvā bhavati. samatikrāntaś cādhimukti-caryā-bhūmiṃ. praviṣṭaś ca śuddhādhyāśaya-bhūmiṃ.

ye ca te daśa dharmā vihāra-ṣaṭale¹⁾ nirdiṣṭaḥ śraddh'ā-dayo vihāra-viśodhanāḥ.²⁾ ta ihāpi bhūmi-viśodhanā veditavyāḥ. teṣāṃ vipakṣa-pratipakṣato vyavasthānam veditavyam. samāsārtho 'nukramaś ca veditavyaḥ. tatra daśēme eṣāṃ daśānam bhūmi-viśodhanānam dharmānam vipakṣa-bhūta dharmāḥ. yeṣāṃ pratipakṣeṇaiṣāṃ vyavasthānam bhavati. katame daśa. sarveṇa sarvam an-ārambha-cittotpādana bodhisattva-śikṣāpadāsamādānam. ayam śraddhā-vipakṣo dharmāḥ. yasya pratipakṣeṇa śraddhā sattveṣu vi-
himsā-cittam karuṇā-vipakṣaḥ. yasya pratipakṣeṇa karuṇā.
sattveṣu vyāpādo maitrī-vipakṣaḥ. yasya pratipakṣeṇa maitrī. bhoga-jīvitāpekṣā dāna-vipakṣaḥ. [Tib. 190^b] yasya pratipakṣeṇa tyāgaḥ. sattvebhyo 'pakāra-vipratipatti-lābho bahu-kartavyatā cākheda-vipakṣaḥ. yasya pratipakṣeṇākhe-
datā. an-upāya-prayogaḥ śāstra-jñatā-vipakṣaḥ. yasya pratipakṣeṇa śāstra-jñatā. a-sauratyā-para-cittānuvartanatā lo-

¹⁾ p. 329^a et seq.

²⁾ pariś^o K. 6^o C. rnam-par sbyon-ba.

ka-jñatā-vipakṣaḥ. yasya pratipakṣeṇa loka-jñatā. kuśala-dharma-bhāvanāyam pramāda-kausīdyaṃ hrī-vyapatrāpya-vipakṣaḥ. yasya pratipakṣeṇa hrī-vyapatrāpyatā. dirgha-kālikai(136^b)ś citrais tivrair niraṃtaraiḥ saṃsāra-duḥkhair vyavadīraṇatā dhṛti-bal'adhaṇatā-vipakṣaḥ. yasya pratipakṣeṇa dhṛti-bal'adhaṇatā. śāstari kāmksā vimatir vicikitsā tathāga'a-pūjōpasthānatāyaḥ vipakṣaḥ. yasya pratipakṣeṇa tathāgata-pūjōpasthānatā. evaṃ tavad eṣāṃ vipakṣa-pratipakṣato vyavasthānam bhavati.

kaḥ punar eṣāṃ samāsārthaḥ. samāsena daśabhir ebhir dharmair āśaya-śuddhiḥ prayoga-śuddhiś ca paridīpitā. tatra tribhiḥ pūrvakair āśaya-śuddhiḥ. avaśiṣṭaiḥ prayoga-śuddhir veditavya. bodhim abhiśraddadhad bodhisattvaḥ sattvān duḥkhitam karuṇāyate. karuṇāymāno mayaite paritrātavyā iti maitrāyate. tathā maitra-cittasya sarva-parityāgi bhavaty eṣu bhoga-jīvita-nirapekṣaḥ. nirapekṣaś caiṣāṃ arthe prayujyamāno na parikhidyate. aparikhinnaś ca śāstrajñō bhavati. śāstrajñāś ca yathā loke pravartitavyam anena. tathā jānāti. evaṃ lokajñō bhavati. svayaṃ ca kleśa-samudācāreṇa jehriyate vyapatrapate. [Tib. 191^a] hrīmān apatrāpī ca kleśā-vaśago dhṛti-bal'adhāna-prāpto bhavati. dhṛti-bal'adhāna-prāptaś ca samyak-prayogād aparihya-mānaḥ kuśalair dharmair vivardhamānaḥ pratipatti-pūjayā labha-satkāra-pūjayā ca tathāgata-pūjōpasthānam karoti. ity ayam eṣāṃ daśānam dharmānam anukrama-samudā-gamo veditavyaḥ. ebhiś ca daśabhir dharmair sarva-bhūmi-viśodhanā bhavati.

"Ādhāre niṣṭhe" yoga-sthāne tṛtīyaṃ bhūmi-paṭa-
lam.

(1)...¹⁾ Bodhisattva-bhūmau ādhāra-niṣṭhe K.

adhimukti-caryā-bhūmim upādāya sarvāsu bodhisattva-
bhūmiṣu bodhisattvanāṃ samāsataḥ catasraś caryā vedita-
vyāḥ. katamāś catasraḥ. pāramitā-caryā bodhi-pakṣya-
caryā abhijñā-caryā sattva-paripāka-caryā ca. tatra ṣaṭ ca
pūrva-nirdiṣṭāḥ pāramitā upāya-kausāla¹⁾-pāramitā ca pra- 5
ṇidhāna-pāramitā ca bala-pāramitā ca jñāna-pāramitā ca
itīma daśa pāramitā abhisamasya pāramitā-caryēty ucyate.
tatra dvādaś'ākāra-pūrva-nirdiṣṭam⁴ upāya-kausālyam upāya-
kausāla-pāramitā. pañca pūrva-nirdiṣṭāni praṇidhānāni
praṇidhāna-pāramitā. daśa-bala-prayoga-viśuddhir bala- 10
pāramitā. sarva-dharmēṣu yathāvad-vyavasthāna-jñānam
jñāna-pāramitā. tatra paramārtha-grahāṇa-pravṛtta prajñā
prajñā-pāramitā. samvṛti-grahāṇa-pravṛtta punaḥ jñāna-
pāramitā. (137^a) ity ayam anayor viśeṣaḥ. aparāḥ paryāyāḥ.
a-pramāṇa-jñānata upāya-kausāla-pāramitā. [Tib. 191^b] 15
uttarōttara-jñāna-vaiśeṣikata-prārthanā praṇidhāna-pārami-
tā. sarva-Mārair mārgānācchedyatā bala-pāramitā. yathā-
vaj-jñeyāvabodhata jñāna-pāramitā. smṛty-upasthānāny
upādāya sarve saptatrimśad bodhi-pakṣya dharmāḥ catasraś
ca paryeṣaṇāḥ catvāri ca yathā-bhūta-parijñānāni yathā- 20
pūrva-nirdiṣṭāny abhisamasya bodhisattvanāṃ bodhi-pakṣya-
caryēty ucyate. yathā-samvarṇitāś ca ṣaḍ abhijñāḥ prabhā-
va-pāṭale²⁾ bodhisattvanāṃ abhijñā-caryēty ucyate. dvau
ca pūrva-nirdiṣṭāv aprameyau vineyāprameyāś ca vinayō-
pāyāprameyāś ca sarva-sattva-paripāko yathā-nirdiṣṭāḥ sat- 25
tva-paripāka-pāṭale³⁾ bodhisattvasyābhisamasya sattva-pari-

¹⁾ 'lya instead of 'la K. And most in fol. passages. ²⁾ p. 58¹ et
seq. ³⁾ p. 78¹ et seq. ⁴⁾ p. 261^o.

pāka-caryēty ucyate.

abhiś catasr̥bhiḥ bodhisattva-caryābhiḥ sarva-bodhisattva-caryā-saṃgraho veditavyaḥ. tatrāsaṃkhyeya¹⁾-traya-dīrgha-kāla-samudāgamāt svabhāva-viśuddhi-viśeṣāt tad-
 5 anyebhyaḥ sarva-laukika-śrāvaka-pratyekabuddha-kuśala-mūlebhyaḥ parama-bodhi-phala-parigrahac caite daśa dān'adayo dharmāḥ paramaṇa kālena samudāgataḥ paramayā svabhāva-viśuddhyā viśuddhaḥ paramaṃ ca phalam anu-
 prayacchanti. iti tasmāt pāramitā ity ucyamte.

10 tribhiś ca kārāṇaiḥ pāramitānāṃ anukrama-vyavasthānam veditavyaṃ. katamais tribhiḥ. pratipakṣataḥ utpat-tito vipāka-phalataś ca.

tatra mātṣaryam duś-caritam sattveṣu vairōtpīdanata kausidyam vikṣepo manda-momūhata ca. [Tib. 192^a]ami
 15 ṣaḍ dharmā bodher āvaraṇa-sthāniyāḥ. eṣaṃ ṣaṇṇaṃ dharmanāṃ pratipakṣeṇa ṣaṭ pāramitā yathā-yogaṃ veditavyaḥ. tad-anyaś ca pāramitā abhir eva saṃgrhitāḥ. evaṃ pratipakṣato vyavasthānaṃ bhavati.

katham utpattitāḥ. iha ādita eva bhoga-nirapekṣo
 20 bodhisattvaḥ tyaktvā āgārikāṃ kāmāṃ cchīla-samādānaṃ karoti. śīla-gauravac ca para-viheṭhāṃ kṣamate. no tu paraṃ viheṭhayati. samādānataś ca kṣāntitāś ca viśuddhi-śīlo nīscalena nirantareṇa kuśala-pakṣa-prayogeṇa prayujyate. sa tathā vīryeṇāpramattaḥ spr̥ṣati kuśalam cittasyai-
 25 kāgratāṃ. sa tathā samāhita-citto yathā-bhūtaṃ jñeyam jānāti dr̥śyam paśyati. evaṃ eṣaṃ anukramenōtpattito vyavasthānaṃ veditavyaṃ.

¹⁾ de-la...bekal-pa=? tatra kalpās°

katham phala-vipākataḥ. iha bodhisattvasya dr̥ṣṭe dharme etāṃ dān'ādīn kuśalan dharmāṃ samādāya var-tamānasya tan-nidānam ayatyāṃ bhāya(137^b)taś ca bhoga-sampat-pratilambho bhavati dāna-kṛtaḥ. adhyātmikaś ca
 5 paṃc'ākāra ātma-bhāva-sampat-pratilambho bhavati tad-
 anya-śīl'ādī-pāramitā-kṛtaḥ. paṃc'ākāra ātma-bhāva-sampat katamā. sugati-paryāpanno divya-mānuṣyakaḥ tad-
 anya-sattv'āyur-ādī-viśeṣavān. iyaṃ prathamā sampat. sahaajā kuśala-prayoge akhedatā para-vyatikrama-sahiṣṇutā
 ca parōpatāpāpriyatā. iyaṃ dvitīyā sampat. sahaajā sarv'ārambheṣu dr̥ḍha-vyavasāyatā. iyaṃ tṛtīyā sampat. sahaajā
 10 ca manda-rajaskasya sva-citta-vaśitā citta-karmanyatā sarvārtheṣu kṣiprābhijñātayai. [Tib. 192^b] iyaṃ caturthī
 sampat. sahaajā ca mati-vaipulyam paṇḍityam vicakṣa-natā ca sarvārtheṣv iyaṃ paṃcamī. itīdam phala-vipāka-
 15 kṛtam anyad anukrama-vyavasthānaṃ ṣaṇṇaṃ pāramitānāṃ veditavyaṃ.

tatra catasr̥bhiḥ pāramitābhiḥ saha saṃbhāreṇa sva-bhāvena parivāreṇa rakṣayā ca paripūrṇā bodhisattvā-nāṃ adhiśīlam¹⁾-śikṣā veditavyā. dhyāna-pāramitayā adhi-
 20 cittam¹⁾-śikṣā. prajñā-pāramitayā adhiprajñam¹⁾-śikṣā. na ca bodhisattvasyōttari śikṣā-mārga upalabhyate. tribhiḥ
 ataḥ sarva-bodhisattva-śikṣā-mārga-saṃgrahāt ṣaḍ eva pāramitā vyavasthāpitā. nāta uttari nāto bhūyaḥ.

catvāri cēmāni bodhisattvānāṃ samāsataḥ kṛtyāni. 25
 yair eṣaṃ sarva-kṛtyānāṃ²⁾ saṃgraho bhavati. bodhaya kuśalābhyāsaḥ. tat-pūrvakaś ca tattvārtha-prativedhaḥ.

¹⁾ sic MS.

²⁾ °tyam MS.

prabhāva-samudāgamaḥ. sattva-paripācanatā ca. etāni ca-
tvāri kṛtyāni bodhisattvaḥ abhiś catasṛbhiś caryābhir yatha-
kramaṁ kurvānty anuṭiṣṭhamti. tasmād api tad-uttarā
caryā na vyavasthāpyate.

Ādhāre¹⁾ niṣṭhe yoga-sthāne caturtham caryā-
paṭalam.

1) °ra- MS.

tatra tathāgata-*vihāram*¹⁾ arabhya tathāgatiṁ ca niṣṭhā-
gamana-bhūmiṁ buddhānāṁ bhagavatāṁ catvāriṁśad-ut-
taram āvenikam buddha-dharma-śataṁ bhavati. dvātriṁśan
mahā-puruṣa-lakṣaṇāni aśīty anuvyaṁjanāni catasraḥ sar-
v'ākārāḥ śuddhayaḥ daśa tathāgata-balāni [Tib. 193^a] cat-
vāri vaiśāradyāni trīṇi smṛty-upasthānāni trīṇy arakṣyāni²⁾
mahā-karuṇā asaṁpiṇṇa-dharmatā vāsanā-samudghātaḥ sar-
v'ākāra-vara-jñānam.

dvātriṁśan mahā-puruṣa-lakṣaṇāni katamāni. su-pra-
tiṣṭhita-pādo mahā-puruṣaḥ samam ākramati mahim. idaṁ
mahā-puruṣasya mahā-puruṣa-lakṣaṇam. adhistāt pāda-ta-
layoś cakre jāte sahasrāre sanābhike sanemike (138^a) sar-
v'ākāra-paripūrṇe. dīrghāṅgulir mahāpuruṣaḥ. āyata-pāda-
pārṣṇih. mṛdu-taruṇa-*pāṇi*³⁾-pādaḥ. jāla-pāṇi-pādaḥ. ut-
saṁga-caraṇaḥ.⁴⁾ eṇeya-jamghaḥ. anavanata⁵⁾-kāyaḥ. ko-
śa-gata-vasti-guhyāḥ. nyagrodha-parimaṇḍalaḥ. vyāma-
prabhaḥ. ūrdhvamga-roma. ekaika-roma. ekaikam aśya
roma kāye jātam nīlam kuṇḍalaka⁶⁾-jātam pradakṣiṇ'avar-
taṁ. kāmpana-saṁnibha-tvak.⁷⁾ ślakṣṇatvāt tvaco⁸⁾ rajo
malo⁹⁾ 'sya kāye nāvatiṣṭhate. saptōtsada-kāyaḥ. saptāsyō-
tsadaḥ¹⁰⁾ kāye jātaḥ. dvau hastayor dvau pādayor dvāv
amṣayor eko grīvāyam. siṁha-pūrvārdha-kāyaḥ. su-saṁ-

1) gnas-pa. 2) akṣarāṇi MS. bsrūn-ba-med-pa. 3) Om. MS.
phyag. 4) sabs ḥbar-ḥbur med-pa. Cf. ussāṅkha-pāda in Mahāpa-
dāna-suttanta in Dīgha-Nikāya. 5) av° MS. ma-btud-pa. Cf. p. 378^{ult}.
6) Sic MS. lcañ-lo = ?guḍālaka (= kuḍālaka). But kuṇḍala-vatta Mahā-
padāna-sutta in Dīgha-N. 7) tvaṁ MS. sku-mdog. 8) °ca MS.
9) °la MS. 10) °ptasy° MS.

vṛtta-skandhaḥ. citāntarāmsaḥ. brhad-rju-gātraḥ. catvā-
 rimśat-sama-dantaḥ.¹⁾ a-virala-dantaḥ. su-śukla-dantaḥ.
 simha-hanuḥ. prabhūta-tanu-jihvaḥ. prabhūtatvāj jihvāyāḥ
 mukhāj jihvām nirṇāmya²⁾ sarvaṃ mukha-maṇḍalam ava-
 cchādayati keśa³⁾-paryamtaṃ. rasa-rasāgra-prāptaḥ. brah-
 ma-svaraḥ kalavimṭka-manojña-bhānī dundubhi-svara-nir-
 ghoṣaḥ. abhinila-netraḥ. go-pakṣmā. uṣṇīṣa-śīrṣaḥ. [Tib.
 193^b] ūrṇā cāśya bhruvor madhye jāta śveta śaṃkha-saṃ-
 nibhā prādakṣiṇ'avartā. idaṃ mahāpuruṣasya mahāpuru-
 10 ṣa-lakṣaṇam.

aśītir anuvyaṃjanāni katamāni. hasta-pādayor vimśatir
 amgulyaḥ sa-parvāṇaḥ sa-nakhaḥ vimśatir anuvyaṃjanāni.
 hasta-pādayor evāṣṭau talāni. dvayor hastayoḥ catvāri dva-
 yoḥ pādayoḥ catvāry aṣṭāv anuvyaṃjanāni. ṣaḍvidho gul-
 15 pha-jan'ūru-saṃghataḥ⁴⁾ ṣaḍ anuvyaṃjanāni. ṣaḍvidho ba-
 hu-saṃghataḥ ṣaḍ anuvyaṃjanāni. jaghanaṃ. sīvanī. dve
 vṛṣaṇe anuvyaṃjana-dvayaṃ. upasthaṃ. dve sphijau anu-
 vyaṃjana-dvayaṃ. trikā. udaraṃ. nābhiḥ. dve pārśve
 dve kakṣe dvau stanau abhisamasya ṣaḍ anuvyaṃjanāni
 20 bhavanti. uraḥ hrdayaṃ grīvā prsthāṃ. ity etāny adhaḥ-
 kāya-gatāni grīvāyā ūrdhvaṃ sthāpayitvā śaṣṭir anuvyaṃ-
 janāni bhavanti. dve daṃta-māle dve anuvyaṃjane. talu-
 kaṃ. dvau sa-parivārau oṣṭhau anuvyaṃjana-dvayaṃ. su-
 paripūrṇaṃ kapolaṃ. dve gaṇḍe paripūrṇe su-sthite anu-
 25 vyaṃjana-dvayaṃ. dvāv akṣi-parivārau anuvyaṃjana-dva-
 yaṃ. dve bhruvāv anuvyaṃjana-dvayaṃ. dve nāsikā-bile

¹⁾ °maṃtataḥ MS. ²⁾ °ṇāmya MS. brgyaṇ-na. ³⁾ tvak keśa
 MS. tvak is surely a mistake. ⁴⁾ jaṃgh° MS. rgyas-pa.

anuvyaṃjana-dvayaṃ. lalaṭaṃ. dvau¹⁾ śaṃkha²⁾ dvau¹⁾
 kaṇāv anuvyaṃjana-catustayaṃ. sa-keśaṃ śīro 'nuvyaṃ-
 janam. ity etāni grīvāyā ūrdhvaṃ kāye vimśatir anu-
 vyaṃjanāni bhavanti. pūrvakāni ca śaṣṭiḥ paścimakāni ca
 vimśatir ekadhyam abhisamkṣipyāśītir anuvyaṃjanāni bha-
 5 vanti. ity etāni lakṣaṇānuvyaṃjanāni bhadraṇi³⁾ śuddh'
 āśaya-bhūmi-praviṣṭo bodhisattvo vipākataḥ pratilabhate.
 tatas t' ūrdhvaṃ eṣaṃ⁴⁾ viśuddhir uttarōttarā yavad bodhi-
 maṇḍa-niśadanad [Tib. 194^a] veditavyā. pariviśiṣṭān ave-
 10 ṇikān sarv'akāra-pariśuddhy'adīn su-viśuddhān paripūrṇaṃ
 pratilabhate. hīnais tu taiḥ pūrvam api bodhisattva-bhūtaḥ
 samanvāgato bhavati śuddhādhyāśaya-bhūmim upādāya.
 sarvaś cāviśeṣeṇa bodhi-saṃbharaḥ sarveṣaṃ lakṣaṇānuvyaṃ-
 janānāṃ nirvartako⁵⁾ bhavati.

sa punar bodhi-saṃbhāro dvividhaḥ. bodher dūraś c'
 15 asannaś ca. tatra dūraḥ. yo 'pratilabdheṣu vipākato la-
 kṣaṇānuvyaṃjaneṣu. asannaḥ. yaḥ pratilabdheṣu tat-pra-
 thamato vipākato lakṣaṇānuvyaṃjaneṣu. tato vā uttarōt-
 tara-viśuddhi-viśeṣa-gateṣu.

vicitra-karmābhisamskāra-phalāni tv etāni lakṣaṇānu-
 20 vyaṃjanāni Bhagavata 'rthi-vineya-vaśena deśitāni. tat ka-
 sya hetoḥ. sattvā vicitre pāpa-karma-samudācare⁶⁾ 'bhirataḥ.
 apy eva te. tasya pāpa-karmaṇo vipakṣa-bhūtasya vicitrasya
 yat prātipakṣikaṃ vicitraṃ kuśalaṃ lakṣaṇānuvyaṃjana-
 25 nirvartakaṃ karma. tasyēmaṃ vicitraṃ phalānuśaṃsaṃ

¹⁾ dve MS. ²⁾ spyān-gyi grva (!). 角(?兩)蟹. ³⁾ bzañ-po.
⁴⁾ eṣo MS. de-dag. ⁵⁾ nivart° MS. ⁶⁾ °mād° MS.

śrutvā tasya mahataḥ phalānuśamsasya ¹sprhaya -- na-
rūpāḥ² tasmāc ca pāpād virameyuh. tac ca kuśalam samā-
dāya varterann iti. yathōktaṃ ca Lakṣaṇasūtre.³ śīla-vrata-
kṣānti-tyāgeṣu su-pratiṣṭhitatvāt su-pratiṣṭhita-pādatvam-
5 pratilabhate. mātā-pitror upasthānena vicitreṇa vicitrayā
ca sattvôpadrav'arakṣayā āgamana-gaman'ādi-parispandam
upādāya cakrāṃka-pādatam pratilabhate. para-vihimsam
adatt'adānam [Tib. 194^b] ca prahāya gurūṇām cābhivādana-
vandana⁴-pratyuṭthānāṃjali-sāmīci-karma kṛtvā pareṣāṃ ma-
10 nas-tuṣṭi-priya-bhogāhrasvī(139^a)karaṇān nihata-mānatvāc
ca dīrghāṃgulitvam mahāpuruṣa-lakṣaṇam pratilabhate.
yaiś ca tribhiḥ karmabhir etāni trīṇi mahāpuruṣa-lakṣaṇāni
nirdiṣṭāni. tair eva sarvaiḥ samastaiḥ āyata-pāda-pārṣṇit-
vam pratilabhate. tatra trayāṇām api lakṣaṇānām ⁵saṃni-
15 śrayatvāt. caturbhis³ samgraha-vastubhir gurūn samgrhya
jala-pāṇi-pādatam pratilabhate. gurūṇām eva cābhyamgôd-
vartana-snātr'acchādanāni dattvā mṛdu-taruṇa-pāṇi-pādatam
pratilabhate. kuśala-dharmāsamtustyaḥ uttarôttarām kuśa-
lām dhar nām vardhayitvā utsaṃga-caraṇatām pratilabhate.
20 yathavad dharmān udgrhya⁴ paryavāpya pareṣāṃ deśayitvā
dautyam ca samyak pareṣāṃ kṛtvā eṇeya-jaṃghatām pra-
tilabhate. anupūrveṇa dharma-⁵samādeśena netri-vartamā-
natvāt⁵ pāpakam kāya-vān-manah-karma samyamayya. ta-
trānavanataḥ glāneṣu glānôpasthānam kṛtvā bhaiṣajyam ca

¹...¹ ḥdod ches-nas.=? sprhayamāṇa-rūpāḥ. ² Lakkhaṇa-
suttanta in Dīgha-N. ³...³ brten-paḥi phyir-ro...bṣis. ⁴
ug° MS. blaṅs-śin. ⁵...⁵ mādānena netri-vartamānāt MS. yañ-
dag-par bstan-pas tshul gnas-par byas-pa. ⁶ cābhivandana MS. gus-
par smra-ba dan phyag-ltshal-ba dan. for this stock-phrase see p. 254⁸

dattvā vyādhy-avanatôcchrepanān¹ mātṛāśī ca kameṣv ana-
vanataḥ anavanata²-kāyatam pratilabhate. parair nirvāsi-
tām sattvān dharmena samena samhṛtya hrīmān apatrāpī
vastra-praads³ ca koṣa-gata-vasti-guhyatām pratilabhate.
kāya-vān-manobhiḥ samvṛt'atmā pratigraha-bhojane ca mā-
tra-jñāḥ glāneṣu bhaiṣajya-pradaḥ viṣame karmaṇi pratigra-
ha-paribhoga-vaiṣamye cāpravṛttatvād dhātu-vaiṣamyānulo-
manāc ca nyagrodha-parimaṇḍalatvam pratilabhate. yenai-
va ca karmaṇā utsaṃga-caraṇatām [Tib. 195^a] pratilabhate.
tenaivôrdhvamga⁴-romatām. svayam kuśala-mīmānsakaḥ
paṇḍita-vijñā-sevī sūkṣmārtha-cintakaḥ gurūṇām sthāna-
śodhakaḥ ucchādakaḥ snāpakaś ca eka-vihāritvad eka-mi-
tra-saṃśrayatvāt sūkṣmārtha-praveśat⁵ trṇa-parṇ'ady-avika-
lāpakarṣaṇād⁶ āgamtuka-malāpakarṣac ca ekaika-romatām
pratilabhate. manojña-pritikara-bhojana-pāna-yāna-vastrā-
15 lamkar'ādi-kāya-pariṣkaram dattvā akrodhanaḥ kāmcanā-
samnibha-tvacatām vyāma-prabhatām ca pratilabhate. ye-
naiva (139^b) karmaṇā ekaika-romatôktā. tenaiva sūkṣma-
ślakṣṇa-tvacatā veditavyā. prabhūtenôtsadena viśadenāna-
pānena mahā-jana-kāyam samtarpya saptôtsada-kāyatām
pratilabhate. sattvānām utpannôtpanneṣu dharmeṣu kara-
20 ṇīyeṣu prāmukhyenāvasthitaḥ nāham-mānī. na ca niṣṭhu-
raḥ. ahitam⁷ ca sattvānām nivārayitā hitāhite ca samniyo-
jayitā simha-pūrvārdha-kāyatām pratilabhate simhavat⁸

¹ Sic MS. nad-kyis thebs-pa gso-ba. 病力羸頓能正策舉=?cchrāpanāt.
² av° MS. ma-btud-pa. ³ °śas MS. sbyin-pa. ⁴ °rdhvāmg°
MS. v. p. 381²⁴. ⁵ °śo MS. ⁶ lo-ma-la-sogs-paḥi fiāl-fiil bsal-ba.
葉等穢能剷除故. ⁷ °tā MS. ⁸ simhat MS.

sarvārtheṣu parākrama-śīlatvāt. anenaiva ca karmaṇā "su-
 samvṛtta-skandhata¹⁾ citāntarāmsata²⁾ ca veditavyā. yenai-
 va³⁾ ca karmaṇā dirghāṅgulitvaṃ labhate. tenaiva ca brhad-
 rju-gātrataṃ pratilabhate. mitra-bheda-karīm piśunāṃ vā-
 5 cam prabhāya bhinnānāṃ ca sattvānāṃ sāmāgrīm kṛtvā cat-
 vārimśad-dantatāṃ samāvīrala-dantatāṃ ca pratilabhate.
 kamāvacarīm maitrīm bhāvayitvā⁴⁾ dharmārtha-cintakāḥ su-
 śukla-dantatāṃ pratilabhate. arthibhyaḥ sattvebhyo yathā-
 'bhīpretāṃ dhanāṃ samyag visṛjya śiṃha-hanutaṃ pratila-
 10 bhate. sva-sutavat sattvāṃ samprakṣya śrāddhaś cānuka-
 ṃpakāś ca bhaiṣajya-daś ca prasannaś ca [Tib. 195^b] rasa-
 rasāgratāṃ pratilabhate dharma-rasānupradānād⁵⁾ dharma-
 ras'āsvādanāt pranaṣṭa-rasa-viśodhanāc ca. paṃca śikṣa-
 padāni prāṇātipāta-viraty-ādīni svayam ca samādāya sam-
 15 rakṣya ca parāṃś ca teṣv eva samādāpya kārūṇya-cittatāṃ
 upādāya mahatī dharma-samādāne pratipannatvād uṣṇīṣa-
 śīraskatāṃ prabhūta-tanu-jihvatāṃ ca pratilabhate. satya-
 vāditayā priya-vāditayā kāla-dharma-vāditayā ca Brahma-
 svaratāṃ pratilabhate. kṛtsnāṃ jagan maitreṇa cetasā
 20 anukampyā mātṛvat piṭṛvad abhinīla-netratāṃ⁶⁾ go-pakṣma-
 netratāṃ ca pratilabhate. guṇavatāṃ tu bhūtasya varṇa-
 sya hartā⁷⁾ varṇa-vādī bhruvor madhye ūrṇāṃ pratilabhate
 śvetāṃ śaṃkha-nibhāṃ pradakṣiṇ'āvartāṃ. sarveṣu ca
 dvātriṃśati mahāpuruṣa-lakṣaṇeṣv aviśeṣeṇa⁸⁾ śīlāṃ kāra-
 25 ṇāṃ pratilāmbhāya veditavyaṃ. tat kasya hetoh. na hi

(1....1) °vṛta-skatā MS. dpuñ-mgo legs-par grub-pa. 2) citānt°
 MS. 3) yaiva MS. 4) °vatvā MS 5) °nā MS. 6)
 netrāt° MS. 7) brjod-ciñ. 8) bye-brag-med-par.

śīla-vipanno bodhisattvo manuṣyatvam eva tāvad āśādayet.
 kutah punar mahāpuruṣa-lakṣaṇaṃ. "tatrōṣṇīṣa-śīraskatā
 (140^a) 'navalokita-mūrdhatā¹⁾ caika-mahāpuruṣa-lakṣaṇaṃ
 veditavyaṃ tad-vyatirekenānupalāmbhāt. idaṃ tāvad vis-
 5 tareṇa lakṣaṇābhinirvṛtty²⁾-anurūpyeṇa³⁾ vicitra-karma-vya-
 vasthānaṃ.

samāsataḥ punaḥ catur-ākārayā pakṣa-dvaya-gatayā su-
 kṛta-karmāntatayā sarva-lakṣaṇābhinirvṛttir veditavyā. ta-
 tra niyata-kāritayā su-pratiṣṭhita-pādātā nirvartate. nipuṇa-
 kāritayā cakra-caraṇatā utsaṃga-caraṇatā jāla-pāṇi-pādātā 10
 sūkṣma-tvaktā saptōtsada-kāyatā citāntarāmsatā su-samvṛtta-
 skandhataḥ brhad-rju-gātrataḥ [Tib. 196^a] prabhūta-tanu-jih-
 vatā ca nirvartate. nitya-kāritayā dirghāṅgulitvaṃ āyata-
 pāda-pārṣṇitā anavanata-kāyatā nyagrodha-parimaṇḍalatā
 avīrala-dantatā ca nirvartate. anavadya-kāritayā pariśiṣṭā- 15
 nāṃ lakṣaṇāṃ nirvṛtīḥ. tatra sattveṣv avyābādhyā-prayo-
 gān mṛdu-tarūṇa-pāṇi-pādātā ślakṣṇa-sūkṣma-tvaktā ca nir-
 vartate. krama-prayogāc ca kāla-prayogāc ca kuśale eṇeya-
 jaṃghatā nirvartate. prāmodya-prīti-su-prabhāsvareṇa⁴⁾
 cittena kuśala-samācārād vyāma-prabhata ca kāmcaṇa-saṃ- 20
 nibha-tvaktā śukla-dantatā ūrṇā ca śvetā nirvartate. kīrti-
 śabda-śloke asaṃnīṣrayāt praticchanna-kalyāṇatvāc ca koṣa-
 gata-vasti-guhyatā nirvartate. bodhāya kuśala-mūla-pari-
 ṇāmanād ūrdhvaṃga-romatā catvārimśat-sama-dantatā ra-
 25 sa-rasāgratā uṣṇīṣa-śīraskatā ca nirvartate. ⁵⁾kuśale 'trptā-

(1....1) de-la dbu gtsug-tor dañ ldan-pa dañ. shyi gtsug-bltar mi-mthoñ-
 ba. 2) °rvṛty MS. 3) °peṇa MS. 4) °bhāvasv° MS.
 lod-gsal-ba 5) °ladṛpt° MS.

līna-prayogāt śiṃha-pūrvārdha-kāyāt śiṃha-hanutā ca nirvartate. sattveṣu hita-cittatayā sama-darśanāt sama-damṭatā abhinīla-netratā go-pakṣmatā ca nirvartate. hīnenāsaṃtuṣṭa-prayogāc ca Brahma-svaratā nirvartate. evaṃ anayā catur-
⁵ akārayā su-kṛta-karmāṃtatayā bodhisattvanām eṣāṃ dvā-
 triṃśatāṃ mahāpuruṣa-lakṣaṇānām pratilambho viśuddhiś
 ca bhavati.

tatra gotra-bhūmau bodhisattvanām etal-lakṣaṇa-bīja-
 mātre 'vasthānaṃ veditavyaṃ. adhimukti-caryā-bhūmau
¹⁰ prāpty-upāye vṛttir eṣāṃ veditavyā. adhyāśaya-śuddhi-
 bhūmau prāptir eṣāṃ veditavyā. tad-anyāsu tad-uttarāsu
 bodhisattva-bhūmiṣu [Tib. 196^b] viśuddhir eṣāṃ veditavyā.
 tathāgatyaṃ niṣṭhā-gamana-bhūmau su-viśuddhitaiṣāṃ ni-
 ruttaratā veditavyā. tatra rūpitvād eṣāṃ lakṣaṇānām hīna-
¹⁵ madhyōttamaiś ca sattvaiḥ sūpalakṣatvāt satsu sarveṣv¹⁾ eva
 buddha-dharmeṣu mahāpuruṣa-lakṣaṇeṣv etāny eva mahā-
 (140^b) puruṣa-lakṣaṇāni vyavasthāpitāni. etāny eva dvātriṃ-
 śan mahāpuruṣa-lakṣaṇāny āśraya-bhāvena dhārayanty anu-
 rūpyāc ca śobhayante. tasmād anuvyaṃjanānīty ucyante.

²⁰ tatra samāsataḥ sarva-sattva-puṇya-saḍṛśeṇa puṇya-
 skandhena tathāgatasyaikaiko roma-kūpo nirvartate. yāvān
 sarva-roma-kūpa-praviṣṭaḥ puṇya-skandhaḥ. iyatā puṇya-
 skandhenaikaikam anuvyaṃjanaṃ nirvartate. yāvān²⁾ sar-
 vānuvyamjana-praviṣṭaḥ puṇya-skandhaḥ. tataḥ śata-gu-
²⁵ ṇeṇa puṇya-skandhena tathāgatasyaikaṃ lakṣaṇaṃ nir-
 vartate. yāvān sarva-lakṣaṇa-praviṣṭaḥ puṇya-skandhaḥ
 sthāpayitvā ūrṇāṃ uṣṇīṣaṃ ca. tataḥ sahasra-guṇeṇa puṇ-

¹⁾ sattv° MS. ²⁾ °vat MS.

ya-skandhenōrṇā nirvartate. yāvān ūrṇā-praviṣṭaḥ puṇya-
 skandhaḥ tataḥ śata-sahasra-guṇeṇa uṣṇīṣa-śiraskatā anava-
 lokita-mūrdhātā nirvartate. yāvān ūrṇā-kośa-praviṣṭaḥ
 puṇya-skandhaḥ. tataḥ koṭi-śata-sahasra-guṇeṇa¹⁾ puṇya-
 skandhena tathāgata-lakṣaṇānuvyamjanāsamgrhīto²⁾ 'nyo
 dharma-śaṃkho nāma nirvartate. yena tathāgataḥ akāṃkṣe-
 nānantāparyantaṃ lokadhātūṃ svareṇa vijñāpayati. evaṃ
 aprameya-puṇya-saṃbhāra-samudāgataḥ tathāgatānām aci-
 mtyo niruttaraḥ sarv'ākāra-sampatti-[Tib. 197^a]parigṛhīta
 ātma-bhāvo nirvartate.

teṣāṃ punar lakṣaṇānuvyamjana-nirvartakānām kuśa-
 lānāṃ dharmāṇāṃ samāsatas tribhiḥ kāraṇair aprameyatā
 veditavyā. kalpāsaṃkhyeya-trayābhyāsa-samudāgamāt kalā-
 prameyatayā. aprameya-sattva-hita-sukh'āśay'adhipateyat-
 vād āśayāprameyatayā. aprameya-kuśala-karma-³⁾vaicitryād
¹⁵ ākārāprameyatayā³⁾ ca. tasmād aprameya-puṇya-saṃbhāra-
 samudāgatas tathāgatānām lakṣaṇānuvyamjanodaya ity
 ucyate.

Ādhāre⁴⁾ niṣṭhe yoga-sthāne pañcamam lakṣaṇānu-
 vyamjana-pāṭalam samāptam.

¹⁾ Om. MS. hgyur-du. ²⁾ °jana-s° MS. ma-gtogs-pa. ³⁾
⁴⁾ °ra- MS.

catasraḥ sarv'ākārāḥ pariśuddhayaḥ katamāḥ. āsraya-pariśuddhir ālambana-pariśuddhiś citta-pariśuddhir jñāna-pariśuddhiś ca.

tatr' āsraya-pariśuddhiḥ katamā. sa-vā(141^a)sanānām sarva-kleśa-pakṣyānām dauṣṭhulyānām āsrayān niravaśeṣato 'tyamṭōparamaḥ¹⁾ sve c' atma-bhāve yathā-kām'ādāna-sthānacyuti-vaśavartitā sarv'ākārā āsraya-pariśuddhir ity ucyate.

tatr' ālambana-pariśuddhiḥ katamā. nirmāṇe pariṇāme samprakhyāne sarv'ālambaneṣu yā vaśavartitā. iyam ucyate sarv'ākārā ālambana-pariśuddhiḥ.

tatra citta-pariśuddhiḥ katamā. pūrvavat sarva-citta-dauṣṭhulyāpagamāc citte ca sarva-kuśala-mūlōpacayāt sarv'ākārā citta-pariśuddhir ity ucyate.

tatra katamā jñāna-pariśuddhiḥ. pūrvavat sarvāvidyāpakṣa-dauṣṭhulyāpagamāt [Tib. 197^b] sarvatra ca jñeye jñānasyānāvaraṇāj jñāna-vaśavartitā sarv'ākārā jñāna-pariśuddhir ity ucyate.

tatra daśa tathāgata-balāni katamāni. sthānāsthāna-jñāna-balaṁ "karma-svaka"²⁾ jñāna-balaṁ dhyāna-vimokṣa-samādhi-samāpatti-jñāna-balaṁ indriya-parāpara-jñāna-balaṁ nānā'dhimukti-jñāna-balaṁ nānā-dhātu-jñāna-balaṁ sarvatra-gāminī-pratipat-jñāna-balaṁ pūrve-nivāsānūsmṛti-jñāna-balaṁ cyuty-upapatti-jñāna-balaṁ āsrava-kṣaya-jñāna-balaṁ ca. ity etāni daśa balāni yathā Daśabala-sūtre³⁾ nirdeśato vistareṇa veditavyāni.

¹⁾ "ṁtap" MS. gtan-med-par ḥgyur. (²....²⁾ karmaśca karma MS. las bdag-gir bya-ba. ³⁾ 佛說十力經(閏十五 69^a-70^a).

tatra¹⁾ yatkimcid anena bhāṣitaṁ lapitaṁ²⁾ udāhṛtaṁ. sarvaṁ tat tathā avitathēti tasmāt tathāgata ity ucyate tatra phalasya śubhāśubhasya yo bhūta-pravṛttaḥ aviṣamo hetuḥ. tad asya sthānaṁ pratiṣṭhā niśrayo nirvartaka ity ucyate. śubhāśubhasyaiva phalasya viṣamo hetur etad-vi-
paryayenāsthānam ity ucyate. nirabhimāna-jñānaṁ yathā-bhūtaṁ ity ucyate. sarva-jñānaṁ asakta-jñānaṁ śuddhaṁ ca tan nirabhimānaṁ jñānaṁ veditavyaṁ. eṣaṁ sarva-jñān'ādīnaṁ padānaṁ pūrvavad vyākaraṇaṁ veditavyaṁ tad-yathā parama-bodhi-pāṭale³⁾ anupūrvam-gaṇanayā prathamam. niruttaratvāt sarv'ākārā-sarva-sattvārtha-kriyā-śakti-yuktatvāt sarva-Māra-balātyantābhībhavāc ca balam ity ucyate. "yathāvat-samudāgama-hetu"⁴⁾ parigrahaḥ yathākāma-samudācāra-[Tib. 198^a]vaśavartitā samanvāgama ity ucyate. niruttaratvān nirvāṇam udāram ity ucyate. āryā-
ṣṭāṁgena mārgena labhyatvāt sarvōpadrava-bhayāpagata tvāc c' ārṣa(141^b)m⁵⁾ ity ucyate. ātmanas tad-adhigama-pratijñānat pratijānatīty⁶⁾ ucyate. svayam adhigamya pa-
reṣāṁ apy anukampayā vistareṇa samprakāśanād Brāhmaṇa cakram pravartayatīty ucyate. tat kasya hetuḥ. tathāgatas-
yatat adhivacanam. yad uta Brāhmaṇa ity api śāntaḥ śīti-
bhūta ity api. "tena tat pravartitaṁ tat-prathamataḥ". tad-anyaiḥ punas tad-anyeṣāṁ. evaṁ pāramparyeṇa Brāhma-preritaṁ sarva-sattva-nikāye bhramati. tasmād Brāh-

¹⁾ Om. MS. de-la. ²⁾ "pim MS. brjod-pa. ³⁾ p. 88^l et seq. ⁴⁾....⁴⁾ yathāvad-dhetu-samudāgama MS. ji-lta-ba bṣin-du yañ-dag-par bgrub-paḥi rgyu. 如實圓證因 ⁵⁾ khu mehog. ⁶⁾ pratijñān° MS. ⁷⁾....⁷⁾ de-bas-na de ni thog-mar des bskor-ro.

maṃ cakram ity ucyate. agrya-prajñāpti-patitasya nirut-
 tara-śāstri-sampat-parigrhitasya c' ātmano vikhyāpanāt tan-
 mārga-deśanaya ca sarva-tad-anya-pāṣaṇḍa-pratikṣepaṇāt tan-
 mārga-vipratyanika-vādiṣu ca pratyupasthiteṣv asaṃkocāt
 5 sarva-para-pravādābhibhavāya cōdāra-niruttara-vāg-abhyu-
 dīraṇāt parṣadi samyak simha-nādaṃ nadatīty ucyate. sa-
 māsatas tv ātma-hita-pratipatti-sampat-para-hita-pratipatti-
 sampat-sva-para-hita-*pratipatti*¹⁾-sāmpadaś cāsādhāraṇaṃ²⁾.
 teṣāṃ uttānā vivṛtā prajñāptā prakāṣitā bhavati. aparāḥ
 10 samāsārtha-paryāyaḥ. ³⁾tasya cābhyupāyasya sarva-janya-
 tāyo³⁾ yaḥ kaścid akāṃkṣati deva-bhūto vā manuṣya-bhūto
 vā. sarveṇa tena mamaivāṃtikāl labhya eṣo 'bhyupāya iti.
 tatra vyādhi-praśamavad udāraṃ āṣabhaṃ sthānaṃ dra-
 ṣṭavyaṃ. vyādhi-praśamōpāyavad Brāhma-cakra-[Tib. 198^b]
 15 pravartanā draṣṭavyā. sarva-ku-vaiddya-pratijñā-pratipakṣa-
 vat svayaṃ ca niyataṃ vyādhi-praśama-pratijñānavat par-
 ṣadi samyak simha-⁴⁾nādaṃ naditavyaṃ⁴⁾ draṣṭavyaṃ.

yāni karmāṇi kṛtāny upacitāni niruddhāni. tāny atī-
 tānīty ucyante. yāni naiva kṛtāni na niruddhāni nāpy
 20 karoti. api tu kariṣyaty ātyāyāṃ. tāny anāgatānīty ucyante.
 yāni punaḥ karmāṇi naiva kṛtāni na niruddhāni.
 api tu kartum eva praṇihito vyavasitāḥ. tāni pratyutpan-
 nānīty ucyante. tāni punaḥ prakāra-bhedena trīṇi. kāya-

1) Om. MS. sgrub-pa. 2) °ṇa MS. 3)...³⁾ Sic MS thob-par
 bya-ba daṇ. de thob-par bya-baḥi thabs daṇ thabs de yaṇ skye-bo thams-
 cad-la phan-pa yin-te.=? prāptavyasya tat-prāptavyābhyupāyasya tasya
 cābhyupāyasya sarva-jana-hitāya. 4)...⁴⁾ °dan nadit° MS. ? °do
 naditavyo.

karma vāk-karma manas-karma. dharma-samādānāni ca-
 tvāri yathā pūrvam¹⁾ eva nirdiṣṭāni. asti dharma-samādān-
 aṃ pratyutpanna-sukham ātyāyāṃ duḥkha-vipākam iti
 vistareṇa. tāni punar etāni drṣṭa-dharma-samparāya-hitā-
 hita-prayogato²⁾ yathāyogaṃ veditavyāni. (142^a) yasmiṃ
 5 deśe kriyante³⁾. tat teṣāṃ sthānaṃ ity ucyate. yac ca
 sattva-saṃkhyātam asattva-saṃkhyātam vā vastv adhiṣṭhaya
 kriyante. tat teṣāṃ vastv ity ucyate. yenākuśala-mūlena
 kuśala-mūlena vā nidānena kriyante. tat teṣāṃ hetur ity
 ucyate. yad iṣṭāniṣṭam ādinavānuśamsa-yuktaṃ phalam
 10 abhinirvartayanti. tat teṣāṃ vipāka ity ucyate. tad etad
 abhisamasya sarva-kālam sarva-prakāraṃ sarvāvasthā-
 prayogaṃ sarva-deśaṃ sarvādhiṣṭhānaṃ sarva-nidānaṃ
 sarv'ādinavānuśamsaṃ ca sarv'ākāraṃ tathāgatānaṃ karma-
 jñānaṃ bhavati. nāsty ata uttari nāto bhūyaḥ.
 15

catvāri dhyānāni. aṣṭau vimokṣāḥ. dhyāna-vimokṣaiḥ
 karmaṇya-cetasāś [Tib. 199^a] ceto-vaśi-prāptasya yathēpsita-
 syārthasya⁵⁾ prasiddhaye yā tasya tad-anurūpasya samādheḥ
 samāpadyanātā. tā⁶⁾ samādhi-samāpattir ity ucyate. yathō-
 cyate ca Bhagavāṃs tad-rūpaṃ samādhiṃ samāpannaḥ.
 20 yathā samāhite citte sarvo Brahma-loka udāreṇāvabhāsena
 sphuṭo babhūva. bhāṣitasya cāsya śabdaḥ śrūyate. na
 cainaṃ kaścit paśyatīti vistaraḥ. evaṃ tathāgataḥ yaṃ-yaṃ
 evārthaṃ prasādhayitu-kāmo loka-sādhāraṇaṃ asādhāraṇaṃ
 vā. sa tad-rūpaṃ samādhiṃ samāpadya laghu-laghv eva
 25 prasādhayati. tatra dhyāna-vimokṣābhyāṃ citta-vaśitayā ca

1) p. 24²⁶ et seq. 2) °tā MS. 3) °yate MS. 4) °sa MS.
 5) tathēp° MS. ji-ltar. 6) Om. MS. de ni.

cittādhīna-sarvēpsitārtha-samṛddhiḥ. etāvac ca sarva-dhyā-
 yināṃ karaṇīyaṃ. nāta uttari nāto bhūyaḥ. tac caitad
 dhyāyi-karaṇīyaṃ sarv'ākāraṃ tathāgatānaṃ. tasmād dhyā-
 na-vimokṣa-samādhi-samāpattaya evōcyante. eṣāṃ punar
 5 dhyān'ādīnāṃ samāsato dvau saṃkleśau. aprāpteṣu caiṣu
 prāptaye vibandha-saṃkleśaḥ. tad-yathā 'nupāya-prayogo
 nivarāṇānyatama-samudācāraś ca. prāpteṣu caiṣu tad-bhū-
 mikāṃ kleśa-paryavasthānaṃ anuśayo vā. vyavadānaṃ
 punaḥ dvi-vidham evaitad-viparyayaṇa veditavyaṃ. teṣāṃ
 10 eva ca dhyān'ādīnāṃ vicitrāṇāṃ abhinirhṛtānāṃ¹⁾ nāma-
 saṃketānurūpeṇa yathā-yoga-vyavasthitir vyavasthānaṃ ity
 ucyate. eṣāṃ eva dhyān'ādīnāṃ pratilabdhanāṃ uttari yā
 bhāvanayā paripūrīr nikāma-lābhita²⁾ 'akṛcchrākisara-lābhi-
 tā²⁾. saiṣāṃ viśuddhir ity ucyate. [Tib. 199^b] tatra yathā
 15 caiṣāṃ aprāptir yathā ca prāptis teṣu ca yā ca³⁾ hīnatā yā pra-
 nītata yac caiṣāṃ nāma yā cōtkarṣa-paryāmtatā. tat sarvaṃ
 prajānāti. tasmād etan niruttaraṃ tathāgatānaṃ dhyāna-
 vimokṣa-samādhi-samāpatti-jñāna-balam ity ucyate.

yathā-paripāka-samudāgamataḥ śraddh'ādīnāṃ paṃ-
 20 cānāṃ indriyaṇāṃ mṛdu-madhyādhimātrata indriya-parā-
 paratēty ucyate.

para-śraddhā-pūrvā dharma⁴⁾-vicāraṇa⁵⁾-pūrvā ca mṛdu-
 madhyādhimātrā ruciḥ pratyavagamaḥ nānā'dhimuktikatēty
 ucyate. nānā-gotra-vyavasthānaṃ. śrāvaka-pratyekabud-
 25 dha-tathāgata-gotrāṇāṃ rāg'ādi-carita-prabheda⁶⁾-nayena ca

¹⁾ °rvṛttān° MS. mñon-par bsgrubs-pa 引發. (2...2) nān-nōn ma-
 yin-par thob-pa dan. tshogs-med-par thob-pa, ³⁾ na MS. ⁴⁾
 °rmā MS. ⁵⁾ °riṇā MS. ⁶⁾ °de MS.

yāvad aśītiḥ sattva-carita-sahasraṇi nānā-dhātukatēty ucyate.

teṣāṃ evāvatāra-mukhānurūpā pratipat tad-yathā rāga-
 caritānāṃ aśubhā vistareṇa tad-yathā śrāvaka-bhūmau¹⁾
 sarvatra-gāminiṃ pratipad ity ucyate. aparāḥ paryāyaḥ.
 sarvā paṃca-gati-gāminiṃ pratipat sarvatra-gāmini 'ty ucyate. 5
 aparāḥ paryāyaḥ. paraspara-viruddheṣu nānā-pakṣ'āśriteṣv
 anyonya-dṛṣṭi-ruci-vipratyanika-vādiṣu pṛthag ito-bāhyakeṣu
 śramaṇa-brāhmaṇeṣu yā pratipat sarva-prakārair ihāmutrā-
 navadya-gāmini. sā sarvatra-gāmini 'ty ucyate tad-yathā
 Kāma²⁾-sūtr'ādiṣu.

vicitreṣu sattva-nikāyeṣu tad-yathā pūrveṣu dakṣiṇeṣu-
 ttareṣu paścimeṣu nānā-nāma-saṃketa-vyavasthāna-bhinneṣv
 aṣṭāsu vyavahāra-padeṣv anugataṃ pūrvakeṣv abhyatīteṣv
 ātma-bhāveṣu śaḍ-vidhaṃ samāsataḥ caritam anusmaraty
 aneka-vidhaṃ pūrve-nivāse samanusanman. [Tib. 200^a] 15
 aṣṭau vyavahāra-padāni katamāni. evaṃ-nāma evaṃ-jātyaḥ
 evaṃ-gotraḥ evaṃ-āharaḥ evaṃ-sukha-duḥkha-pratisamvedī
 evaṃ-dīrgh'āyuh evaṃ-cirasthitikaḥ evaṃ-āyus-paryāmta
 iti. śaḍ "vyavahāra-pada-caritāni" katamāni. āhvanāya
 saṃketaḥ kṣatriy'ādayo varṇaḥ mātā-pitaraṃ bhojana- 20
 pāna-vidhiḥ vipatti-sampatti³⁾ āyur-vaicitryaṃ ca. tathā
 hi loke etāny aṣṭau vyavahāra-padāny upanīśritya ṣaṭ-
 caritāni pareṣāṃ ātmano vā vyapadiśanto vyapadiśanti.
 idaṃ me nāmāsyēdaṃ⁴⁾ nāmēti. kṣatriyo 'ham ayaṃ vā⁵⁾.
 brāhmaṇo vaiśyaḥ śūdro 'ham ayaṃ vā. ayaṃ me pitā 25

¹⁾ 瑜伽論第二十六(來二 26^{b17} et seq.) ²⁾ Sic (!) MS. sgyu-rtal-śes-
 kyi-bu = 迦羅摩? kālāma. ³⁾ °ttīḥ MS. ⁴⁾ nāsy° MS. ⁵⁾
 Om. MS. ḥam. ⁶⁾ "... Acc. to Tib. & Ch. the passage would be:
 aṣṭa-vyavahāra-padānugatāni caritāni. See p. 390⁵

(143^a) asya vā. yathā pitā evaṃ matā. evaṃ-rūpaṃ ahaṃ
 āhāraṃ āharāmi. manthāṃ vā apūpaṃ vā odana-kulmāṣaṃ
 vā. pare vā. evaṃ-rūpe ahaṃ vyasane sampadi vā vartate.
 ayam vā. evaṃ-rūpe ahaṃ vayasi vyavasthito nave vā
 5 madhye vā vṛddhe vā. ayam vā. ity etā ṣaḍ aṣṭa¹⁾-vya-
 vahāra-padānugatāni caritāni²⁾ bhavānti. nāsti cāta uttari
 vyavahāra-padaṃ tac caritaṃ ca. tasmād etāvad evānu-
 marati nāto bhūyaḥ. tatra vyavahāra-caritāny ākāraḥ vya-
 vahāra-padāny uddeśaḥ. tasya cānusmaraṇāt s'ākāraṃ
 10 sōddeśam anusmaratīty ucyate. tatra divyo vihāro dhyāna-
 nīty ucyante. tad-āśritatvāt tasya cakṣuṣaḥ tat-phalatvāt
 tat-parigrhītatvād [Tib. 200^b] divyaṃ cakṣur ity ucyate.
 su-paripūrṇa-pariśuddha-dhyāna-phalatvāt su-viśuddham
 ity ucyate. manuṣyāṇāṃ aṃtato nāma-vaidharṃyād ati-
 15 krāṃta-mānuṣyaka ity ucyate. asti ca kāmāvacaraṇāṃ
 devānāṃ upapatti-pratilaṃbhikam api tāvad divyaṃ cakṣuṣ
 tan nāma sādrśyānuvarti. manuṣyāṇāṃ punas tad api
 nāsti.

mriyamāṇaḥ sattvā vyayamāṇa³⁾ ity ucyante. aṃtarā-
 20 bhava-sthā utpadyamāṇa ity ucyante. dvābhyāṃ ākāra-
 bhyāṃ tamaḥ-parāyaṇāṇāṃ ayam evaṃ-rūpo manomayo
 'ntarā-bhavo nirvartate. tad-yathā kṛṣṇasya kutapasya
 nirbhāsaḥ andhakāra-tamisrāyā vā rātryaḥ. tasmād dur-
 varṇa ity ucyante. ye punar dvābhyāṃ ākāra-bhyāṃ jyotiṣ-
 25 parāyaṇaḥ. teśāṃ ayam evaṃ-rūpo manomayo 'ntarā-bhavo
 nirvartate. tad-yathā jyotsnāyā rātryā Vārāṇaseyakasya vā

sampannasya vastrasya. tasmāt su-varṇa ity ucyante. tatra
 ye dur-varṇaḥ. te hīnaḥ. ye su-varṇaḥ. te praṇītaḥ. ye
 hīnaḥ. te durgati-gāminaḥ. ye praṇītaḥ. te sugati-gāmi-
 naḥ. sa-samutthānaya śīla-vipattya kāya-vāi-mano-duḥ-cari-
 tena samanvāgata ity ucyante. dvi-vidhaya mithyā-darśana-
 5 drṣṭi-vipattya samanvagamāt sarvāpavādikaya tan-mata-vi-
 pakṣ'āvasit'āryāpavādikaya ca mithyā-drṣṭayaḥ āryāṇāṃ a-
 pavādaka ity ucyante. taya mithyā-drṣṭya mithyā hetuṃ
 phalaṃ cābhiniveśate. tat¹⁾-pratyayam mithyā-karmābhi-
 saṃskaroti²⁾ mithyā-karmābhisamṣkurvan yad idaṃ dhar-
 10 ma-samādānaṃ pratyutpanna-sukham āyatyāṃ duḥkha-
 vipākam. yad vā pratyutpanna-duḥkham āya(143^b)tyāṃ
 api duḥkha-vipākam. tat samādatte. [Tib. 201^a] tasmān
 mithyā-drṣṭi-karma dharma-samādāna-hetor ity ucyate.
 samanvāgatasyāpi tad-anyair ⁽³⁾aneka-vidhaiḥ kuśalair³⁾
 15 dharmais tenaiva durgati-gamanāt tad-dhetos tat-pratyayam
 ity ucyate. nāma-rūpānyonya-viśleṣāt kāyasya bheda ity
 ucyate. sarva-maraṇāṇāṃ nihīna-paramatvād asya paraṃ-
 maraṇād ity ucyate. narakāṇāṃ saṃjñā-vibhāvanataya
 apāya-durgati-vinipātā ity ucyante. svabhāva-śarīra-vastu-
 20 vibhāvanataya narakā ity ucyante. tatrāpayānam ity uc-
 yate a-dharma-caryā-viśama-caryā. taya tatra yānaṃ bha-
 vati. tasmād apāya ity ucyante duḥkha-saṃsparśatvād
 dirghakālika-tivra-nirantara-duḥkhôpabhoga-samudgatatvād
 durgataya ity ucyante. adho-bhāgāvasthitatvān mahā-pra-
 25 pāta-bhūtatvāt kṛcchra-karuṇa-dīna-mahā-vipralāpa-pralāpi-

1) Om. MS bṛgyad.

2) Spyod-pa.

3) vyavam^o MS1) tatat MS. 2) 'bhikas^o MS. (3) 'dhair ak^o MS. dge-
 baḥi chos rnam-pa du-ma. 4) 'dhairak^o MS.

tvād vinipatā ity ucyante. adhimātra-samvega-janakatvān
narakā evōcyamte¹⁾. upapannās ca yad upabhumjate tad-
upabhogāc ca punar yad anyat svayam-kṛtaṃ duḥkhāmtaram
abhinirvartayamti. tad etad abhiḥ samjñābhiḥ paridipitaṃ.
5 etad-viparyayaṇa yathā-yogaṃ sarvaḥ śukla-pakṣo vedita-
vyah. tatrāyaṃ viśeṣaḥ. su-carita-pūrvā gatiḥ sugatir ity
ucyate. sukhōpabhoga-paratvāt svarga-loka ity ucyate.

sarv'āsravaṇām aśeṣānuśaya-prahāṇād yat tat-prātipakṣi-
kam²⁾ an-āsravaṃ cittam an-āsravā prajñā paramādhicittā-
10 dhiprajñā-samgrhitā āsravaṇām kṣayād anāsravā ceto-
vimuktiḥ prajñā-vimuktir ity ucyate. [Tib. 201^{b)}] taṃ
punaś ceto-vimuktiṃ prajñā-vimuktiṃ tasmimn eva carame
bhavaḥ pratyātmaṃ śaṣṭhyā 'bhijñāyā darśana-mārga-sam-
niśrayeṇa bhāvanā-mārga-samniśrayeṇa cādhigamya svam
15 cādhigamaṃ yathāvat prajānamti. pareṣāṃ c' ākāṃkṣa-
māṇānām ārocayamti. tasmād drṣṭa eva dharṃ svayam
abhiññāyā sakṣātkṛtvōpasampadya pravedayamti ity ucyamte.
kṣiṇā me jātir ity evam-ādīnāṃ padānāṃ nānā-karaṇāṃ
veditavyaṃ. tad-yathā paryāya³⁾-samgrahanyāṃ⁴⁾.

20 uddānam.

svabhāvaś ca prabhedaś ca kaivalyaṃ samatā tathā
karṃa-kriyā'nukramaś ca viśeṣaḥ paścimo bhavet.

eṣāṃ pūnar daśanāṃ tathāgata-balanāṃ svabhāvo ve-
ditavyaḥ. prabhedo veditavyaḥ. kaivalyaṃ⁵⁾ veditavyaṃ
25 (144*). samatā veditavyā. karṃa-kriyā veditavyā. anu-

¹⁾ Tib. adds: de-ltar-na gaṇ-gis skye-ba = ? iti hi (or evam) yenōpapa-
dyamte. ²⁾ prat °MS. ³⁾ ryā °MS. ⁴⁾ Fourth division of
Yogācārabhūmi-śāstra. ⁵⁾ vaikalyaṃ MS.

kramo veditavyaḥ. viśeṣo veditavyaḥ. ity ebhiḥ saptabhir
ākāraiḥ samāsato daśa tathāgata-balāni veditavyāni.

tatra katama¹⁾ eṣāṃ svabhāvaḥ. paṃcēndriya-svabhā-
vāny etāni. api tu prajñāyāḥ prādhānyāt prajñā-svabhā-
vānity ucyamte. tathā hy ucyate sthānāsthāna-jñāna-balaṃ. 5
na tu śraddhā-balaṃ vā tad-anyad vā balaṃ ity ucyate.
yathā sthānāsthāna-jñāna-balaṃ evam avaśiṣṭāni draṣṭa-
vyāni²⁾

tatra ka eṣāṃ prabhedaḥ. samāsatas tri-vidhena pra-
bhedenaiṣāṃ apramāṇatā veditavyā. kāla³⁾-prabhedenāttā- 10
nāgata-vartamanādhva-patita-sarva-jñeya-praveśāt. prakāra-
bhedenaiḥkaikasya saṃskṛta-vastunaḥ sva-lakṣaṇa-sāmānya-
lakṣaṇa-sarv'ākāra-praveśāt. saṃtāna-prabhedena daśasu
dikṣu sarva-sattva-dhātu-pratyeka-sarva-saṃtāna-sarvārthā-
nupraveśāt. [Tib. 202^{a)}] evam ebhis tribhiḥ prabhedair 15
eṣāṃ daśanāṃ tathāgata-balanāṃ aprameyatā veditavyā.
ayaṃ eṣāṃ prabhedaḥ.

tatra kaivalyaṃ eṣāṃ katamat, tathāgatasyaivaitāni
daśa balāni kevalāny āvenikāni. na tu sarva-śrāvaka-prat- 20
yekabuddhanāṃ. idam eṣāṃ kaivalyaṃ ity ucyate.

sarva-tathāgatanāṃ caitāni balāni samāni nirviśiṣṭāni.
iyam eṣāṃ samatā. vihāra-viśeṣas tu tathāgatanāṃ anyo-
nyam bhaved anyena bala-vihāreṇānyas tathāgatas tad-
bahula-vihārī bhavati. anyenānyaḥ.

eṣāṃ daśanāṃ balanāṃ tathāgataḥ kena kiṃ karṃa 25
karoti. sthānāsthāna-jñāna-balena tathāgataḥ hetuṃ ca

¹⁾ °m MS

²⁾ dravy° MS.

³⁾ vāla MS. dus.

hetutaḥ phalaṃ ca phalato yathā-bhūtaṃ prajānāti. ¹a-
 hetu¹-viṣama-hetu-vādinaś ca śramaṇa-brāhmaṇān nigṛh-
 nāti. karma-svaka-jñāna-balena tathāgataḥ svayamkṛta-pha-
 lōpabhogataṃ ca karmaṇaṃ yathā-bhūtaṃ prajānāti. da-
⁵ na-puṇya-saṃkrānti-vādinaś ca śramaṇa-brāhmaṇān nigṛh-
 nāti. dhyāna-vimokṣa-samādhi-samāpatti-jñāna-balena tathā-
 gatas tribhiś ca prātihāryair vineyāṃ samyag avavadati.
 prativirodha-vipakṣa-pratyanīka-vādāvasthitāṃś ca śramaṇa-
 brāhmaṇaṃ nigṛhṇāti. indriya-parāpara-jñāna-balena (144^b)
¹⁰ tathāgataḥ sattvānāṃ indriya-mṛdu-madhyādhimātrataṃ
 ca vibhajya yathā-bhūtaṃ [Tib. 202^b] prajānāti. teṣāṃ ca
 yathā'rhaṃ yathā-yogyam² dharma-deśanaṃ karoti. nān-
 a'dhimukti-jñāna-balena tathāgataḥ mṛdu-madhyādhimātra-
 śubhāśubhādhimuktitaṃ yathā-bhūtaṃ prajānāti. śubhāṃ
¹⁵ cādhimuktim anubṛmḥhayati. aśubhāṃ ca tyājayati. nānā-
 dhātu-jñāna-balena tathāgataḥ hīna-madhyā-praṇīta-dhātu-
 katāṃ ca vibhajya yathā-bhūtaṃ prajānāti. yathēndriyān
 yathā'sāyaṇ yathā'nuśayāṃś ca sattvāṃś teṣu-teṣv ³avatāra-
 mukheṣv avavāda³-kriyayā samyag yathā-yogaṃ saṃniyoja-
²⁰ yati. tatra yathā tathāgataḥ śrāvakaṇāṃ teṣu-teṣv avatāra-
 mukheṣv avavādam anuprayacchamti. tathā⁴ śrāvaka-bhū-
 mau⁵ sarveṇa sarvaṃ niraṃtaram akhyātam uttānaṃ vivṛtaṃ
 prajñaptam prakāśitaṃ. kathaṃ ca punas tathāgataḥ bodhi-
 sattvam ādikarmikaṃ tatprathamakarmikaṃ samādhi-saṃ-
²⁵ bhāra-parigrahe 'vasthitaṃ citta-sthiti-kāma-citta-sthitaye

(1... 1) hetu (!) C. 2) °yogam K. (3... 3) evavāda MS. hjug-
 paḥi sgo (de daṅ de-dag-tu) gdams (printed gdags)-pa. 4) yathā
 MS. de-lta-bu. 5) 瑜伽論第二十一(來二 1^a)—第三十四(來二 66^a).

avavadamti. iha tathāgato bodhisattvam aśaṭhaṃ samādhi-
 saṃbhāra-gurukam ādikarmikaṃ tatprathamakarmikaṃ tat-
 prathamata evam avavadati. ehi tvam kulaputra. pravi-
 vikta-śāyaṇ'āsana-gata ekākī advitīyaḥ yat te mātā-pitṛbhyāṃ
 nāma vyavasthāpitam ācāryōpādhyāyābhyāṃ vā. tad eva ⁵
 nāmādhyātmaṃ manasikuru. evaṃ ca punar manasikuru
 asti me sa kaścit ṣaḍ-āyatana-nirmukto dharmāḥ svabhāvena
 pariniṣpannaḥ adhyātmaṃ vā bahirdhā vā ubhayam antareṇa
 vā vidyate. yatrēdaṃ nāma saṃjñā prajñaptir upacāraḥ pra-
 vartate. [Tib. 203^a] sa tvam evaṃ yoniśo manasikurvāṃś ¹⁰
 taṃ dharmāṃ nōpalapsyase. nānyatra te evaṃ bhaviṣyati.
 āgamtukeṣv eva dharmeṣv iyam āgamtukī saṃjñā pravṛt-
 tēti. yadā ca te kulaputra tasmim sva-nāmnī āgamtuka-
 saṃjñā utpannā bhavati pratilabdā. sa tvam yā te
 cakṣuṣi cakṣur nāma cakṣuḥ-saṃjñā cakṣuḥ-prajñaptiḥ. ¹⁵
 tāṃ apy adhyātmaṃ yoniśo manasikuru. evaṃ ca. punar
 manasikuru. asmim cakṣuṣi dvayam upalabhyate. idaṃ
 ca nāma(145^a)-saṃjñā-prajñapti-cakṣur iti. etac ca vastu-
 mātraṃ. yatrēdaṃ nāma saṃjñā prajñaptiḥ. nāta uttari
 nāto bhūyaḥ. tatra yac cakṣuṣi nāma saṃjñā prajñaptiḥ. ²⁰
 tat tāvan na cakṣuḥ. yad api tad vastu yatra cakṣuḥ-
 saṃjñā. tad api svabhāvato na cakṣuḥ. tat kasya hetoḥ.
 na hi tatra cakṣur-nāma cakṣuḥ-saṃjñāṃ cakṣuḥ-prajñā-
 ptiṃ vinā kasyacic cakṣur-buddhiḥ pravartate. saced
 etad vastu ten' ātmanā pariniṣpannaṃ syāt. yenā nāmnā ²⁵
 abhilapyate. na tatra punas tad-apekṣā cakṣur ity evaṃ
 buddhiḥ pravartate. nānyatra prakṛtyaivāśrutāparikalpita-
 nāmakanāṃ api tasmim vastuni cakṣur iti buddhiḥ pra-

varteta. na ca punaḥ pravartamānā upalabhyate. tasmād
 idam api cakṣur-nāma cakṣuḥ-saṃjñā¹⁾ āgamtuke dharme
 āgamtuki. evaṃ te addyātmam etac cakṣuḥ yoniśo ma-
 nasikurvataḥ cakṣuḥ-saṃjñāyām apy āgamtuka-saṃjñā
 5 utpannā bhaviṣyati pratilabdā. yathā cakṣuḥ. evaṃ
 śrotra-ghrāṇa-jihvā-kāyeṣu vistareṇa yāvad drṣṭa-śruta-mata-
 vijñāteṣu prāpteṣu paryeṣiteṣu manasā anuvitarkiteṣv anu-
 vicāriteṣu. samāsataḥ sarva-dharma-saṃjñāsv [Tib. 203^b]
 āgamtuka-saṃjñā utpannā bhaviṣyati pratilabdā. evaṃ
 10 te svātmani yā saṃjñā'vasthā. tasyā vibhavāya prayoga-
 mārgaḥ samyak pariṅhito bhaviṣyati. vistareṇa yāvat
 sarva-dharmeṣu yā saṃjñā. tasyā vibhavāya prayoga-
 mārgaḥ samyak pariṅhito bhaviṣyati. sa tvam evaṃ
 sarva-jñeya-su-vicāritayā buddhiyā sarva-dharma-saṃjñāsv
 15 āgamtuka-saṃjñāyā²⁾ sarva-dharmeṣu sarva-prapañca-saṃ-
 jñām³⁾ apanīyāpanīya nirvikalpena ca cetasā nirnimittenā-
 rtha-mātra-grahāṇa-pravṛttena tasmīṃ vastuni bahulaṃ vi-
 hara. evaṃ te tathāgata-jñānā-viśuddhi-samādhi-gotrāc
 cittasyaikāgratā pratilabdā bhaviṣyati. sa tvam saced aśu-
 20 bhām manasi karoṣi. enaṃ manasikāram mā rimciṣyasi.
 sacen maitrīm idaṃpratyayatā-pratītyasanutpādaṃ dhātu-
 prabhedam ānāp'ānasmr̥tiṃ prathamam dhyānam vistareṇa
 yāvan naivasamjñānāsamjñāyatanam apramāṇa-bodhi(145^b)-
 sattva-dhyānābhijñā-samādhi-samāpattir manasikaroṣi. etam
 25 eva manasikāram mā rimciṣyasi. evaṃ te ayam bo-
 dhisattva-manaskāro 'nupūrveṇa yāvad anuttarāya samyak-

¹⁾ K & Ch. adds: cakṣuḥ-prajñaptiḥ.

²⁾ °jñā CK. ḥdu-śes-nas.

³⁾ °jñā CK.

sambodhaye nirvyāsyatīti. iyaṃ sarvatra-gāmini bodhisat-
 tvānām pratipad veditavyā. atīte 'py adhvani tathāgata
 bodhisattvam adikarmikam evam evāvavaditavantaḥ. anā-
 gate 'py adhvani evam evāvavadiṣyanti. pratyutpanne 'py
 adhvany evam evāvavadanti. śrāvako 'pi cānena manas-
 5 kareṇa prayujyamānaḥ kṣiprābhijñātarāḥ syād dharmābhi-
 samayāya yadi śaknuyād etaṃ manaskāram yathavat pra-
 tiveddhum. [Tib. 204^a] sarvatra-gāmini-pratipaj-jñāna-ba-
 lena tathāgataḥ sarva-duḥkha-nairyāṇikīm a-nairyāṇikīm ca
 pratipadam yathā-bhūtaṃ prajānāti. a-nairyāṇikīm ca
 pratipadam varjayitvā nairyāṇikīm upasaṃharati. pūr-
 ve-nivāsānusr̥ti-jñāna-balena tathāgataḥ pūrvānte iti-vṛt-
 takāṃś ca jātakāṃś ca smṛtvā citta-samvegāya citta-prasa-
 dāya vineyānam deśayati. śāśvata-vādināś ca śramaṇa-
 brāhmaṇān nigṛhṇāti. cyuty-upapāda-jñāna-balena tathā-
 10 gataḥ śrāvakaṃ cābhyatīta-kala-gatam upapattau vyākaroti.
 uccheda-vādināś ca śramaṇa-brāhmaṇān nigṛhṇāti. āsra-
 vā-kṣaya-jñāna-balena tathāgataḥ sve ca vimokṣe niṣkāṃkṣo
 bhavati nirvicikitsaḥ. arhattvābhimanīnaś ca śramaṇa-brā-
 hmaṇān nigṛhṇāti. idam tāvat tathāgatasya daśānām
 20 balānām karma veditavyam.

tatra ka eṣaṃ daśānām tathāgata-balānām anukramaḥ.
 sahābhisambodhad anuttarāyaḥ samyak-sambodheḥ tathāga-
 taḥ sarvāṇy eva daśa balāni sakṛt pratilabhate. sakṛt-
 pratilabdhānām punar eṣaṃ krameṇa saṃmukhībhave
 25 bhavati. abhisambuddha-mātra eva tathāgataḥ dharmānām
 samyag eva hetu-phala-vyavasthānam sthānāsthāna-jñāna-
 balena vyavalokayati. vyavalokya kama-dhātav eva sabhage

dhātāv iṣṭa-phala-viśeṣārthikānām karmasvaka-jñāna-bale-
 nākuśala-karma-[Tib. 204^b]parivarjanām kuśala-karma-sa-
 mudācaratām ca vyapadiśati. laukika-vairāgya-kāmānām
 punaḥ sattvānām dhyāna-vimokṣa-samādhi-samāpatti-jñāna-
 5 balena laukik(146^a)a-vairāgya-gamanāya yathāvaṃ mārga-
 pratilābhāyāvavādam anuprayacchati. lokōttara-vairāgya-kā-
 mānām punaḥ tad-anyais saptabhis tathāgata-balair lokōt-
 tara-vairāgyōpagamāya mārgam vyapadiśati. tatra pūrvam
 tāval lokōttara-vairāgya-kāmānām indriyam vyavalokayati
 10 indriya-parāpara-jñāna-balena. tata indriya-pūrvam āśayam
 vyavalokayati nānā'dhimukti-jñāna-balena. tataś c' āśaya-
 pūrvam anuśayam vyavalokayati nānā-dhatu-jñāna-balena.
 sa evam indriy'āśayānuśaya-jñāḥ yathā-yogam ālambanā-
 vatāra-mukheṣv avatārayati sarvatra-gāmini-pratipaj-jñāna-
 15 balena. tataś cānurūpeṇ' ālambanāvatāra-mukha-prayo-
 gena citta-sthitim ca grāhayitvā caritāni ca viśodhya sat-
 kāya-dṛṣṭi-mūla-śāśvatōcchedāmtagrāha-vivarjitam madhya-
 māṃ pratipadam vyapadiśati sarva-kleśa-prahāṇāya pūrve-
 nivasānusmṛti-jñāna-balena cyuty-upapatti-jñāna-balena ca.
 20 tata evaṃ samyak-prayuktā¹⁾ samathōpastabdhō 'prahīṇa-
 kleśa-samudācāra-yogād a-kṛte-kṛtābhimāninām abhimānam
 tyājayaty āsrava-kṣaya-jñāna-balena. ayam tāvad eko ba-
 lānām anukrama²⁾-paryāyaḥ

[Tib. 205^a] aparāḥ paryāyaḥ. iha tathāgato 'nuttarām
 25 samyaksambodhim abhisambudhya tat-prathamataḥ sthān-
 āsthāna-jñāna-balam samṃmukhikṛtya pratītyasamutpanneṣu
 dharmeṣu paramam dharma-sthiti-jñānam vyavacārayati.

¹⁾ °ktaṃ MSS.

²⁾ °anugrama C. °kramanugrama K. go-rims.

tac ca dharma-sthiti-jñānam niśritya karma-svaka-jñāna-
 balena grhi-pakṣam vyavalokayati. yena-yena karmaṇā
 vicitreṇa teṣāṃ grhi-pakṣ'āśritānām samudāgamo 'bhūd
 bhaviṣyati vidyate ca. grhi-pakṣam vyavalokya dhyāna-
 vimokṣa-samādhi-samāpatti-jñāna balena pravrajita-pakṣam
 5 vyavalokayati. kim asty asmiṃ pravrajita-pakṣe kaścid
 duḥkhān niḥśṛto duḥkhān nissaraṇāya ca mārgasya de-
 śayitā. āho svit nāstīti. sa nāstīty avagamya nis-trāṇam
 a-śaraṇam sarvaṃ lokam avekṣya mahā-karuṇām upādāya
 buddha-cakṣuṣā lokam vyavalokayati. sa vyavalokayann
 10 indriya-parāpara-jñānam samṃmukhikṛtya prajānāti. samti
 sattvā loke jātā loke vṛddhā mṛdv-indriyā api madhyēn-
 driyā api tikṣṇēndriyā apīti. iti viditvā 'sya dharma-deśa-
 āyām cittam krāmati. tataḥ pūrvavat sarvānukramo nānā'dh-
 imukty-ādikānām tad-anyeṣāṃ (146^b) balānām veditavyaḥ.
 15 ayaṃ dvitīyo balānām anukrama-paryāyaḥ.

aparāḥ paryāyaḥ. pūrvam tāvat tathāgato 'bhisam-
 buddha-mātra eva sthānāsthāna-jñāna-balena pratītyasamut-
 pannam dharmadhātum vicārayati. tataḥ [Tib. 205^b] karma-
 svaka-jñāna-balena yeṣu pratītyasamutpanneṣu dharmeṣu
 20 sattva-samjñātam sattva-dhātum vicārayati. amī sattvā
 evaṃ-rūpasya svayaṃ-kṛtasya karmaṇaḥ evaṃ-rūpaṃ
 phalam pratyanubhavaṃtīti. dharma-dhātum sattva-dhātum
 ca yathāvad vyavacārya dhyāna-vimokṣa-samādhi-samāpatti-
 jñāna-balena. tān eva sattvān duḥkha-vimokṣāya samyak
 25 tribhiḥ pratīhāryair avavadati. avavadam pūrvavad anu-
 kramenāvaśiṣṭair balair indriy'ādini jñātvā mārgē cāvatārya

¹⁾ kar° K.

tām sattvām duḥkhaḍ vimocayati. ayaṃ tṛtiyo balanām anukrama-paryāyaḥ.

tatra sthānāsthāna-jñāna-balasya karma-svaka-jñāna-balasya ca ko viśeṣaḥ. yat kuśalākuśalasya karmaṇaḥ iṣṭā-
 5 niṣṭa-phalaṃ nirvartate. idam sthānāsthāna-jñāna-balaṃ. yat punar ya eva kuśalākuśalaṃ karma karoti. sa eva tad iṣṭāniṣṭaṃ phalaṃ pratyanubhavati. idam karma-svaka-jñāna-balaṃ. yat tāvad ya eva dhyāna-vimokṣa'adinām sa-
 māpattā. tasyaiva te bhavaṃti. nānyasya. idam karma-
 10 svaka-jñāna-balaṃ. yat punas taṃ eva dhyān'adin āsṛitya vineyāṃs tribhiḥ prātihāryair avavadati. idam dhyāna-vimokṣa-samādhi-samāpatti-jñāna-balaṃ. yat tava chrad-
 dh'adi-sahaja-samprayuktaṃ cittaṃ grhṇāti. idam dhyāna-vimokṣa-samādhi-samāpatti-jñāna-balaṃ. yat punas [Tib.
 15 206^a] tāny evēndriyāṇi mṛdu-madhyādhimātr'adi-prabhe-
 dena vibhajati. idam indriya-parāpara-jñāna-balaṃ. yat tāvad indriya-pūrvam teṣu-teṣu dharmeṣv āśayaṃ grhṇāti. idam indriya-parāpara-jñāna-balaṃ. yat punas tam ev' āśa-
 yaṃ nānā vibhajati. idam nānā'dhimukti-jñāna-balaṃ.

20 tasya punar āśayasya samāsataḥ ṣaḍbhir akārair vibhā-
 go veditavyaḥ. a-nairyaṇika āśayaḥ. tad-yathā prathan Mahēśvara-Nārāyaṇa-Brahma-lok'ady-adhimuktānām. nai-
 ryāṇika āśayaḥ. tad-yathā triṣu yāneṣv adhimuktānām. viśuddhi-dūra āśayaḥ. "tad-yathā" mṛdu-madhyā-paripāka-
 25 vyavasthitānām. viśuddhi-samāsanna²⁾ āśaya(147^a)ḥ. tad-
 yathā adhimātra-paripāka-vyavasthānām. drṣṭe eva dharme
 nirvāṇa-prāpty-āśayaḥ. tad-yathā śrāvaka-yānena nirvāṇa-

prāpty-adhimuktānām. āyatyāṃ nirvāṇa-prāpty-āśayaḥ. tad-yathā mahā-yānena nirvāṇa-prāpty-adhimuktānām. yat
 tāvad adhimukti-samutthāpitaṃ tad-upamaṃ bījaṃ grhṇāti. idam nānā'dhimukti-jñāna-balaṃ. yat punas tad eva bījaṃ
 vibhajyāneka-prakāraṃ grhṇāti. idam nānā-dhātu-jñāna-
 5 balaṃ. sa punar dhātu-pravibhāgaḥ samāsataḥ "catur-ākāro"¹⁾
 veditavyaḥ. prakṛti-sthaṃ bījaṃ pūrvābhyāsa-samutthitaṃ
 bījaṃ viśodhyaṃ bījaṃ. tad-yathā parinirvāṇa-dharma-
 kāṇām. a-viśodhyaṃ ca bījaṃ. tad-yathā a-parinirvāṇa-
 dharmakāṇām. [Tib. 206^b] yat tāvat yathā-dhātva-anurūpaṃ
 10 pratipad-avatāraṃ prajānāti. idam nānā-dhātu-jñāna-balaṃ.
 yat punas tam eva pratipadaṃ sarvaiḥ prakāraiḥ pratibha-
 jati. iyaṃ pratipat saṃkleśāyēyaṃ vyavadānāyēyaṃ
 atyaṃta-vyavadānāyēyaṃ nātyaṃta-vyavadānāyēti. idam
 sarvatra-gāminī-pratipaj-jñāna-balaṃ. yat tāvat pūrvāntam
 15 anusmaran sarva-gati-hetūn pūrvānta-sahagatāṃ yathā-bhū-
 taṃ prajānāti. idam sarvatra-gāminī-pratipaj-jñāna-balaṃ.
 yat punaḥ pravibhajya vyavahāra-padānugataṃ pūrvavat
 ṣaḍ-vidhaṃ caritaṃ prajānāti. idam pūrve-nivāsānusmṛti-
 jñāna-balaṃ. yat tāvat pūrvāntam ārabhya sattvānām cyu-
 20 ty-upapādaṃ prajānāti. idam pūrve-nivāsānusmṛti-jñāna-
 balaṃ. yat punar aparāṃtikam sattvānām cyuty-upapādaṃ
 paśyati. idam cyuty-upapatti-jñāna-balaṃ. yat tāvad a-
 pariniṣṭhita-svakārthānām sattvānām aparāṃte upapattiṃ
 pratisaṃdhiṃ prajānāti. idam cyuty-upapatti-jñāna-balaṃ.
 25 yat punaḥ pariniṣṭhita-svakārthānām suvimukta-cittānām
 drṣṭadharmā-nirvāṇa-prāptiṃ prajānāti. idam āsrava-kṣaya-

(1....¹⁾ Om. C. 50 K. ḥdi-lta-ste.

²⁾ māpanna CK. fie-ba.

(1....¹⁾ "tuṣ-prakāro K.

jñāna-balāt. ayam eṣāṃ daśānāṃ tathāgata-balanāṃ an-
yonya-viśeṣaś cāviśeṣaś ca veditavyaḥ.

catvāri vaiśāradyāni granthato yathā-sūtram eva ve-
ditavyāni. tatra catvāry etāni sthānāni tathāgataih parṣadi
5 pratijñātavyāni bhavānti. śrāvakāsādhāraṇa¹⁾ jñey'āvaraṇa-
vimokṣāt sarv'ākāra-sarva-dharmābhisambodhaḥ. idaṃ
[Tib. 207^a] prathamam sthānam. śrāvaka-sādhāraṇaś ca
kleś'āvaraṇa-vimokṣaḥ. (147^b) idaṃ dvitīyam sthānam. vi-
mokṣa-kāmānāṃ ca sattvānāṃ duḥkha-samatikramāya nai-
10 ryaniko mārgaḥ. idaṃ tṛtīyam sthānam. tasyaiva ca mār-
gasya prāpti-vibandha-bhūtā ye antarāyikā dharmāḥ pari-
varjayitavyāḥ. idaṃ caturtham sthānam. yathā'rtha-prati-
jñāś²⁾ ca tathāgataḥ eṣu caturṣu sthāneṣu. ataḥ pratijñā-
vigunāṃ dvayoḥ pūrvayoh sthānayoh kāya-vāñ-manas-ces-
15 tām pratijñā-vigunāṃ ca dvayoḥ paścimayoh sthānayoh
pūrvāpara-virodhatām ayukti-patitatām cāpareṣāṃ divya-
dṛśāṃ cā-divya-dṛśāṃ ca vā para-citta-vidāṃ a-para-citta-
vidāṃ ca pratijñāna-sthāna-pratipakṣeṇa saṃcodanāyām
nimitta-bhūtām asamanupaśyan yenaitāni sthānāni viśārado
20 'līna-cittaḥ nirāsaṃko nirbhīḥ pratijānāti. etāvac ca śāstrā
pratijñātavyam. yad uta paripūrṇā sva-hita-pratipattiḥ
para-hita-pratipattiś ca. tatra pūrvakābhyām dvābhyām
sthānābhyām paripūrṇā sva-hita-pratipattiḥ pratijñātā bha-
vati paścimakābhyām dvābhyām sthānābhyām paripūrṇā
25 para-hita-pratipattiḥ pratijñātā bhavati. tatr' ātmanaḥ sar-
va-dharmābhisambodhāt samyak sambuddhatvaṃ tathāgato

¹⁾ ṇya K. ṇkāṇāṃ sādhāraṇā C. ṇan-thos dan thun-moñ ma-yin-pa.

²⁾ prajñaptiś C. dam-beaḥ-ba.

mahāyāna-saṃprasthitāṃ bodhisattvān adhikṛtya pratijānī-
te. sarv'āsrava-kṣayam punaḥ śrāvaka-pratyekabuddha-yā-
na-saṃprasthitāṃ sattvān adhikṛtya pratijānīte [Tib. 207^b]
mārgam nairyaṇikam dharmān antarāyikāṃs tad-ubhayān
adhikṛtya pratijānīte. evam etat sūtra-padam tathāgatena
deśitam. yo vā me bodhisattvānāṃ śrāvakānāṃ ca nair-
yāniko mārgo deśita iti vistaraḥ. sa ca bodhisattvāpadeśaḥ
saṃgīti-kāraiḥ śrāvaka-piṭakādhikārād apanītaḥ. bodhisatt-
va-piṭake punar bodhisattvāpadeśa eva kevalaḥ paṭhyate.

trīṇi smṛtyupasthānāni granthato yathāsūtram eva ve-
ditavyāni. dirgha-rātram tathāgata evam-kāmaḥ kaccin
mayā su-deśite dharme vineyaḥ pratipattau yathāvad avati-
ṣṭherann iti. tasya ca dirgha-rātram tat-kāmasya dharmā-
svāmīno gaṇa-parikarṣakasya tasyaḥ prārthanāyāḥ saṃpatti-
vipattibhyām a-saṃkleśas tribhiḥ smṛty-upasthānaiḥ samā-
15 sataḥ prabhāvyaṭe.

tāni punar etāni parṣat-traya-prabhedāt trīṇi vyavasthā-
pyante. tisraḥ parṣadaḥ katamāḥ. ekāṃtena (148^a) sam-
yak pratipadyate sarvam eva. iyaṃ ekā parṣat. ekāṃtena
mithyā pratipadyate sarvam eva. iyaṃ dvitīyā parṣat.
tṛtīyā punaḥ parṣad yasyām tad-ekatyāḥ samyak pratipa-
20 dyante. tad-ekatyā mithyā pratipadyante.

trīṇy arakṣyāni yathā-sūtram eva granthato veditav-
yāni. samāsataḥ sarv'ākāra-ku-kṛta-praticchādanatā¹⁾ prahā-
ṇam. etat tathāgatasya tribhir arakṣyaiḥ paridīpitam yad
api tad arhato 'pi kimcid a-vyākṛtam ku-kṛta-mātrakaṃ
bhavati kadācit karhicit smṛti-saṃpramoṣāt. tad api tathā-

¹⁾ ṇā K.

gatasya sarveṇa sarvaṃ nāsti. atas tathāgato yathā prati-
jñataḥ.¹⁾ tathā svabhavaḥ. śrāvakān nigrhya-nigrhya bravīti.
prasahya-prasahya tad-ekatyān [Tib. 208^a] avasādayati.
tad-ekatyāṃ pravāsayati. 'api ca²⁾ niṣṭhuraṃ pratipadyate.
nāsyā teṣv anurakṣā utpadyate. mā haiva me śrāvakaḥ
saṃvāsānvayād a-pariśuddha-kāya-vān-manaḥ-samudācāra-
tāṃ veditvā tena vastunā an-atta-manaskā an-abhirāddhāś³⁾
codayiṣyānti. pareṣāṃ vā ākhyāsyāntīti.

tatra tathāgatanāṃ mahākaruṇā sarv'ākāra yathā pūr-
va-nirdiṣṭā pūj'āsevāpramāṇa-pāṭale⁴⁾ veditavyā. sā punar
a-pramāṇā nir-uttarā tathāgati veditavyā.

tatra tathāgatasyaṇuṣṭheyam yac ca bhavati yatra ca
bhavati yathā ca bhavati yadā ca bhavati. tasya tatra tathā
tadā samyag anuṣṭhānād iyaṃ tathāgatasyaśaṃmoṣa-dharma-
tēty ucyate. iti yā tatra tathāgatasya sarva-kṛtyeṣu sarva-
deṣeṣu sarva-kṛtyōpāyeṣu sarva-kāleṣu smṛty-aśaṃmoṣatā
sadōpasthita-smṛtitā. iyaṃ atrāśaṃmoṣa-dharmatā draṣṭavyā.

tatra yā tathāgatasya spandite vā prekṣite vā kathite
vā vihare vā kleśa-sadbhāva-saḍṛśa-ceṣṭā'samudācāra-pracu-
rata. ayaṃ tathāgatasya vāsanā-samudghāta ity ucyate.
arhatāṃ punaḥ prahīṇa-kleśānāṃ api kleśa-sadbhāva-saḍṛśi
ceṣṭā spandita-prekṣita-kathita-vihṛteṣu bhavaty eva.

samāsatas tathāgatena dharmāṇāṃ trayo rāśayo 'bhi-
sambuddhāḥ. katame trayaḥ. arthōpasamhitā dharmāḥ
an-arthōpasamhitāḥ naivārthōpasamhitā nān-arthōpasamhi-
tāḥ. tatra yat tathāgatasyaṇ-arthōpasamhiteṣu naivārthōpa-

1) jñāh CK. dam-bcas-pa. (2....2) api tu CK. yañ. 3) 'ddhā-
dvāś MS. 4) p. 247¹⁹ et seq.

samhita-[Tib. 208^b]nānarthōpasamhiteṣu sarva-dharmeṣu
jñānam. idaṃ tathāgatasya sarv'a(148^b)kāra-jñānam ity
ucyate. tatra yat tathāgatasyaṛthōpasamhiteṣu sarva-dhar-
meṣu jñānam. idaṃ tathāgatasya varajñānam ity ucyate.
tatra yac ca sarv'ākāraṃ jñānaṃ yac ca vara-jñānaṃ. tad
aikadhyam¹⁾ abhisamkṣipyā sarv'ākāra-varajñānam ity
ucyate.

tad etad abhisamasya sarvaṃ catvāriṃśad uttaram ā-
venika-buddha-dharma-śataṃ bhavati. tatra lakṣaṇāṃ a-
nuvyamjanāni cānena bodhisattva-bhūtena carame bhava su-
pariśuddhāni pratilabdhāni bhavānti. yadā tu Bodhi-man-
de niṣīdati su-paripūrṇa-bodhi-sambhāra-mārgo bodhisatt-
vaḥ paścime bhava. tadā 'sav an-ācāryakam saptatrimśa-
tāṃ bodhi-pakṣyāṃ dharmāṃ bhāvayann eka-kṣaṇānāva-
raṇa-jñāna-dam¹⁾ nāma samādhiṃ pratilabhate śaikṣa-bhūta-
sya bodhisattvasya vajrōpama-samādhi-samgrhītaṃ. tasyā-
nantaraṃ dvitīye kṣaṇe pariśiṣṭānāṃ daśa-bal'ādīnāṃ buddha-
dharmāṇāṃ sarv'ākāravara-jñānaparyavasānānāṃ su-viśu-
ddhatāṃ nir-uttaratāṃ sakṛt pratilabhate. teṣāṃ ca labhāt
sarvasmiṃ jñeye a-saktam an-āvaraṇaṃ su-viśuddhaṃ nir-
malāṃ jñānaṃ pravartate ābhoga-mātra-pratibaddhaṃ. pari-
pūrṇa-saṃkalpaś ca bhavati. tathā paripūrṇa-mano-rathaḥ
samatikrānto bodhisattva-caryāṃ bodhisattva-bhūmiṃ. ta-
thāgata-caryāṃ tathāgata-bhūmiṃ avakṛānto bhavati. sāra-
gatasya ca jñey'āvaraṇa-pakṣyasya dauṣṭhulyasya [Tib. 209^a]
niravaśeṣa-prahāṇād asy' āśrayaḥ parivṛtto bhavati. sā cāsyā
nir-uttarā āśraya-parivṛtīḥ. anyāḥ sarvāḥ parama-vihārā-

1) pradam K.

vasānā bodhisattvānām āsraya-parivṛttayas sōttarā eva viditavyāḥ.

tatra niṣṭhā-gamana-bhūmi-sthitasya ca bodhisattvasya tathāgatasya ca katham jñāna-viśeṣo 'vagaṃtavyo jñānāntaram. iha niṣṭhā-gamana-bhūmi-sthitasya bodhisattvasya pelava-paṭāntaritam yathā cakṣuṣmato rūpa-darśanam. evaṃ tasya sarvasmiṃ jñeye jñānam veditavyam. yathā punar na kenacid antaritam. evaṃ tathāgatasya jñānam draṣṭavyam. tad-yathā sarv'ākāra-raṃga-paripūrṇam citra-
 10 karma paścimayā ca su-viśuddhayā raṃga-lekhyā aparīṣoḍhitam. evaṃ tasya bodhisattvasya jñānam draṣṭavyam. yathā su-viśoḍhitam. evaṃ tathāgatasya jñānam draṣṭavyam. tad-yathā cakṣuṣmataḥ puruṣasya manda-tamaskam rūpa-darśanam. evaṃ bodhi(149^a)sattvasya pūrvavat. ya-
 15 thā sarv'ākārāpagata-tamaskam. evaṃ tathāgatasya jñānam draṣṭavyam. tad-yathā cakṣuṣmataḥ arāt rūpa-darśanam. evaṃ bodhisattvasya pūrvavat. yathā āsanne. evaṃ tathāgatasya pūrvavat. yathā mṛdu-taimirikasya rūpa-darśanam. evaṃ bodhisattvasya pūrvavat. yathā su-viśuddha-cakṣuṣaḥ
 20 evaṃ tathāgatasya pūrvavat. yathā garbha-gatasya' atma-bhāvaḥ. evaṃ niṣṭhā-gamana-bhūmi-sthito bodhisattvo draṣṭavyaḥ. yathā papatti-bhave jātasya' atma-bhāvaḥ. evaṃ tathāgato draṣṭavyaḥ. yathā 'rhataḥ svapnāntara-gatasya citta-pracāraḥ. tathā niṣṭhā-gamana-[Tib. 209^b]bhūmi-sthi-
 25 tasya bodhisattvasya draṣṭavyaḥ. yathā tasyaiva prativibuddhasya citta-pracāraḥ. evaṃ tathāgatasya draṣṭavyaḥ. tad-yathā pradīpasyā-viśuddhasya svabhāvaḥ. tathā niṣṭhā-gamana-bhūmi-sthitasya bodhisattvasya jñāna-svabhāvo dra-

ṣṭavyaḥ. yathā su-viśuddhasya pradīpasya svabhāvaḥ. evaṃ tathāgatasya jñāna-svabhāvo draṣṭavyaḥ. ato mahaj jñānāntaram atma-bhāvāntaram citta'ntaram tathāgata-niṣṭhā-gamana-bhūmi-sthita-bodhisattvayor veditavyam.

evaṃ abhisambuddha-bodhis tathāgato daśasu dikṣu sarvasmiṃ buddha-kṣetre sarvaṃ sambuddha-kāryam karoti. tatra buddha-kāryam katamat. samāsato daśēmaṇi tathāgasya tathāgata-kṛtyāni tathāgata-karaṇīyāni. ekaikaṃ ca tathāgata-kṛtyam apramāṇānām sattvānām artha-kāraṇam bhavati. nāsty ata uttari nāsty ato bhūyaḥ. katamaṇi
 10 daśa. sve mahā-puruṣa-bhāve ādita eva citta-prasāda-kāraṇa-mahā-puruṣa-bhāva-sampratyaya-jananaṃ prathamam tathāgata-kṛtyam tac ca lakṣaṇānuvyaṃjanaiḥ sampādayati. sarva-sattvānām sarv'ākārāvavāda-prayogaḥ tathāgata-kṛtyam. yat tathāgataḥ cetasṛbhiḥ sarv'ākāra-pariśuddhibhiḥ
 15 sampādayati. idam dvitīyam tathāgata-kṛtyam. sarva-sattva-kārya-karaṇa-sāmarthyam sarva-saṃśaya-cchedana-sāmarthyam ca tṛtīyam tathāgata-kṛtyam. yat tathāgato [Tib. 210^a] daśabhis tathāgata-balaiḥ sampādayati. tathā hi tathāgato daśabhiḥ pūrva-nirdiṣṭair balaiḥ sarva-sattvānām sarvārtha-
 20 sampādanam prati samartho bhavati. ye¹⁾ cainaṃ daśa tathāgata-balāny ārabhya praśnam prechamti.²⁾ yathā yaṇi³⁾ tathāgatena jñātāni drṣṭāni viditāni vijñātāni. tathā tāni tathāgataḥ teṣāṃ praśna-prṣṭo vyākaroṭi. sarva-para-pravāda-nigruhaḥ sva-vāda-vyavasthāpanā tathāgatasya catur-
 25 tham kṛtyam. yat tathāgato vaiśāradyaḥ sampādayati.

¹⁾ yaś CK. gaṇ-gis.

²⁾ °cehati CK.

³⁾ tāni K. lacuna C. gaṇ-dag.

tathāgat'ajñāyāṃ sthiteṣv a-sthiteṣu ca vineyeṣv¹⁾ asaṃkliṣ-
 ta-cittatā pañcamam tathāgata-kṛtyam. yat tathāgataḥ
 smṛty-upasthānaih sampādayati. yathā vādī tathā kārītā
 saṣṭham tathāgata-kṛtyam. yat tathāgataḥ arakṣyaih saṃ-
 5 pādayati. buddha-cakṣuṣā rātriṃ-divaṃ sarva-loka-vyava-
 lokanā saptamam tathāgata-kṛtyam. yat tathāgato mahā-
 karuṇayā sampādayati. sarva-sattva-sarva-kṛtyā-vihānīḥ a-
 ṣṭhamam tathāgata-kṛtyam. yat tathāgato 'saṃmoṣadhar-
 matayā sampādayati. tathāgatasy' ācāryasya yathāvad-anu-
 10 vartanā a-viceṣṭanā navamam tathāgata-kṛtyam. yat tathā-
 gato vāsanā-samudghātena sampādayati. ye dharmā an-
 arthōpasamhitā ye ca naivārthōpasamhitā-nān-arthōpasamhi-
 tāḥ. [Tib. 210^b] tān abhinirvarjya ye dharmā arthōpasam-
 hitāḥ. teṣāṃ samākhyānam vivaraṇā uttāni-karma daśa-
 15 mam tathāgata-kṛtyam. yat tathāgataḥ sarv'ākāra-vara-
 jñānena sampādayati. evaṃ hi tathāgato 'nen' āvenikena
 catvāriṃśad uttareṇa buddha-dharma-śatena daśa tathāgata-
 kṛtyāni kurvaṃ sarvaṃ buddha-kāryaṃ karoti. vistara-
 vibhāgataḥ punar asyaiva buddha-kāryasya na su-karā
 20 saṃkhyā-kartuṃ yāvat kalpa-koṭi-niyuta²⁾-śata-sahasrair api.
 ayam sa tathāgato vihāraḥ tathāgati bhūmih pratiṣṭhē-
 ty ucyate. tat kasya hetoḥ. etāṃ āsṛityaitāṃ pratiṣṭhāya
 yasyāḥ sprhayamāna-rūpā bodhisattvā bodhisattva-śikṣāsu
 śikṣāṃte. adhigamyāpi ca tāṃ pratiṣṭhāṃ etāṃ ev' āsṛit-
 25 yaitāṃ pratiṣṭhāya sarva-sattvānāṃ sarvārthāṃ sampādayati.
 tasmāt pratiṣṭhēty ucyate.

sarve caite buddha-dharmā atyartham parārtha-kriyā'nu-

¹⁾ °nay° CK. gdul-ba.

²⁾ 那庾多 = nayuta.

kūlaḥ. parārtha-kriyā-prabhāvitāś ca tathāgatānāṃ. na
 tathā śrāvaka-pratyekabuddhānāṃ. tasmāt tasyaite āvenikā
 ity ucyāṃte. saṃti ca te buddha-dharmāḥ. ye sarveṇa sar-
 vaṃ śrāvaka-pratyekabuddheṣu nōpalabhyāṃte. tad-yathā
 mahākaruṇā asaṃmoṣa-dharmatā vāsanā-samudghātaḥ
 sarv'ākāra-(150^a)vara-jñānam. ye 'pi cōpalabhyāṃte. te 'pi na
 sarv'ākāra-paripūrṇāḥ. tathāgatasya tu sarve cōpalabhyāṃ-
 te sarv'ākāra-paripūrṇāś cātikrāntatarāś ca prāṇitatarāś ca.
 tasmāt te tasy' āvenikā ity ucyāṃte kaivalyārthāś c' āveni-
 kārtho [Tib. 211^a] veditavyaḥ.

ity ayam paripūrṇo bodhisattvānāṃ śikṣā-mārgaḥ. śi-
 kṣā-mārga-phalaṃ ca prakāśitam. sarva-bodhi-sattva-śikṣā-
 mārgasya śikṣā-mārga-phalasya ca sarv'ākārasya nirdeśayā-
 dhiṣṭhāna-bhūtaṃ. sa khalv iyaṃ bodhisattva-bhūmih bo-
 dhisattva-piṭaka-mātrikēty apy ucyate. mahāyāna-saṃgrā-
 15 ha ity apy ucyate. prāṇāśā-prāṇāśa-patha-vivaraṇam ity
 apy ucyate. an-āvaraṇa-jñāna-viśuddhi-mūlam ity apy uc-
 yate. yaḥ kaścit sa-deva-mānuṣāsural lokād deva-bhūto vā
 mānuṣya-bhūto vā śramaṇo vā brāhmaṇo vā asyāṃ bo-
 dhisattva-bhūmau drḍhāṃ adhimuktīm utpādyēmāṃ śroṣya-
 20 ty udgrahiṣyati dhārayiṣyati bhāvanā-kāreṇa vā prayokṣya-
 ti pareṣāṃ vā vistareṇa prakāśayiṣyaty antato lekhayitvā
 dhārayiṣyati pūjā-satkāraṃ ca prayokṣyate. tasya samasato
 yāvāṃ puṇya-skandho Bhagavata sarva-bodhisattva-piṭaka-
 saṃgrhitasya sūtrāntasya śravaṇ'ādi-karmaṇaḥ akhyāta ut-
 25 tāno vivṛtaḥ prajñaptaḥ prakāśitaḥ. tāvaṃ asya puṇya-
 skandhaḥ pratyaśaṃsitavyaḥ. tat kasya hetoḥ. tathā hy
 asyāṃ bodhisattva-bhūmau sarvasya bodhisattva-piṭakasyō-

ddeśa-nirdeśa-mukhāni samgrhitāny ākhyātāni. yāvac cā-
 syaṃ bodhisattva-bhūmau yo dharma-vinayo vistareṇa pra-
 kāṣitaḥ. sa bahulam uddeśa-svādhyāya-dharmānudharma-
 pratipattibhiḥ sthāsyati prthu-vṛddhi-vipulatām ca gamiṣya-
 ti. na tāvat sad-dharma-pratirūpakāḥ pracurā bhaviṣyanti
 sad-dharmāmtardhanāya. yataś ca punaḥ sad-dharma-pra-
 tirūpakāḥ pracurā bhaviṣyanti. tataś cāyaṃ sad-dharmo
 bhūtārthōpasamhito yasya. [Tib. 211^b] tad antardhānaṃ
 bhaviṣyati.

Bodhisattva-bhūmāv adhāre niṣṭhe yoga-sthāne ṣaṣ-
 ṭhaṃ pratiṣṭhā-pāṭalaṃ samāptam.¹⁾

K. adds here : tāla-pattreṣu Lañjanākṣarair likhita²⁾-
 samvatsara-rahite³⁾ purātana-pustake⁴⁾ dṛṣṭvā likhitam.

tatrāyaṃ bodhisattva-bhūmāv anukramaḥ. gotra-stho
 bodhisattvo 'nuttarāyaṃ samyaksambodhau cittam utpāda-
 yati. utpādita-cittaḥ sva-parārthe prayujyate. (150^b) sva-
 parārthe prayujyamānaḥ a-saṃkleśōpāyaṃ labhate. a-saṃ-
 klišṭaḥ a-khedōpāyaṃ labhate. a-khinnaḥ kuśala-mūla-
 vṛddhy-upāyaṃ labhate. kuśala-mūlair vivardhamāno 'nu-
 ttarāṃ samyaksambodhim abhisambudhyate. sva-parārtha-
 prayoge ca a-saṃkleśōpāye ca a-khedōpāye ca "kuśala-mūla-
 vṛddhy"¹⁾ upāye ca bodhi-prāptau ca pratipadyamāna ādita
 eva gaṃbhīrōdāreṣu dharmeṣv adhimuktim niveśayati.
 tad-adhimuktas tām dharmāṃ paryeṣate. paryeṣya pare-
 ṣaṃ ca deśayati. svayaṃ ca pratipattiyā sampādayati. saṃ-
 padayaṃ yena ca pratipattavyaṃ yatra ca yad-arthaṃ ca.
 tena tatra²⁾ tad-arthaṃ pratipadyate. tena tatra tad-arthaṃ
 pratipadyamāno yathā puṇyōpacayo jñānōpacayaś ca bhavati.
 tathā pratipadyate. puṇya-jñānōpacitāḥ saṃsārānutsṛjanō-
 pāye pratipadyate. tatra pratipadyamānaḥ saṃsārāsaṃkleśe
 pratipadyate. tatra pratipadyamānaḥ "sva-sukhānadyava-
 sāne"³⁾ pratipadyate. tatra pratipadyamānaḥ saṃsāra-duḥkhā-
 parikhedam pratipadyate. tenāparikhidyamānaḥ śāstrāny
 āgamayitvā sarva-śāstra-viśārado bhavati. "śāstra-jñō yasya"⁴⁾
 yad yathā deśayitavyaṃ. taj jānaṃ loka-jñō [Tib. 212^a] bha-
 vati. tathā śāstra-jñō "loka-jñō"⁵⁾ yoniśo dharmāṃ parye-
 ṣate. tathaiṣamānaḥ sarva-sattva-sarva-saṃśaya-cchedana-
 samartho bhavati. tathā samarthaḥ para-saṃśaya-cchedana-

(1....¹⁾ dge-baḥi rtsa-ba ḥphel-baḥi.

²⁾ der.

(3....³⁾

bdag-gi bde-ba-la.

(4....⁴⁾ śāstra-jñeyasya MS. bstan-bcos śes-na

su-la.

(5....⁵⁾ ḥjig-rten śes.

¹⁾ K adds : samāptā ca bodhisattva-bhūmiḥ.

²⁾ Sic MS. ?^otaṃ.

³⁾ Sic MS. ?^otaṃ.

⁴⁾ Sic MS. ?^okam.

taḥ¹⁾ puṇyenābhivardhamānaḥ puṇya-saṃbhāraṃ paripūra-
yati. svayaṃ ca jñānenābhivardhamāno jñāna-saṃbhāraṃ
paripūrayati. paripūrayamānaḥ²⁾ saty'ākārato bodhi-pakṣya-
dharma-bhāvanāyāṃ prayujyate. bhāvanôpāyaṃ ca prajā-
nāti. tathā prayuktas tām bhāvanām³⁾ mahāyāna-parinir-
vāṇe pariṇamayati. na śrāvaka-pratyekabuddha-yāna-pari-
nirvāṇe. tathôpāya-kuśalaḥ sarva-bodhisattva-⁴⁾bhāṣi - - -
- - -⁴⁾ bhāvanā-balena a-śruta-pūrvāś cāśya dharmāḥ sar-
v'ākāraṃ pratibhāṃti. sa dhāraṇī pratibhāna-sāṃpannaḥ
tribhir vimokṣa-mukhaiḥ sarv'āvaraṇa-prahāṇāya pratipa-
yate. tatra pratipadyamāna ātmanāḥ pareṣāṃ ca viparyā-
sā(151^a)bhimāna-prahāṇāya pratipanno bhavati. iyam asya
sarv'ākārā pratipatti-sāmpat. sa tathā pratipannaḥ sarva-
sattva-prativiśiṣṭo bhavaty api śrāvaka-pratyekabuddhebhyaḥ
pratipatti-guṇa-viśeṣataś cānuśamsa-guṇa-⁵⁾viśeṣataś ca.

tatra pratipatti-guṇa⁵⁾-viśeṣaḥ. "bodhisattvaḥ sva⁶⁾-para-
hitāya pratipadyate⁷⁾ parārtha-sva-kāryaś ca. śrāvakaḥ pra-
tyekabuddhaś ca na tathā parārtha-sva-kāryaḥ. sarva-sat-
tveṣv ātma-sama-citto bhavati. sama-cittaḥ satatam upa-
kārya pravartate. pratikāraṃ ca na pratikāṃkṣati. tathā
prayuktaḥ [Tib. 212^b] satatam teṣāṃ hita-sukham āśamsate.
tathā hita-sukh'āśayaḥ ⁸⁾avandhyaṃ teṣu⁸⁾ prayogaṃ karoti.
ity ayam uttarôttar'āhṛtaḥ pratipatti-guṇa-viśeṣaḥ.

1) °taś ce. MS. 2) tshogs yōis-su rdsogs-na. 3) °nāyām MS.
(4... 4) gsuñs-pa thos-pa yañ ḥdsin-par ḥgyur-la. = ?bhāṣitaṃ śrṇoti
dhārayati ca. (5... 5) Om. MS. khyad-par-gyis...de-la bsgrub-paḥi
yon-tan-gyi. (6... 6) byañ-chub-sems-dpaḥ ni bdag. 7) ṣugs-pa.
(8... 8) de dgal ḥbras-bu yod-par.

tatrānuśamsa-guṇa-viśeṣaḥ. bodhisattvo vyākaraṇaṃ
labhate buddhebhyaḥ. na śrāvako na pratyekabuddhaḥ.
vyākṛtaś cānivantaniyāyāṃ bhūmāv avatiṣṭhate. tatra sthito
'vaśya-karaṇiye ca satata¹⁾-karaṇiye cā-saṃmoṣa-dharmatām
pratilabhate. tathā a-saṃmoṣa-dharmatā buddha-bodhisat-
tvaḥ sarva-sattvâgra-prajñaptiṣu prajñapyate. sarva-kṛtyāni
ca na parihāyati. a-prāpta-parihānyā ca na parihīyate.
a-parihīyamānaḥ satata-samitaṃ ²⁾kuśalair dharmair satatam
vardhate. śukla-pakṣa iva tu vivardhamāno bhūto bo-
dhisattvo bhavati. na pratirūpakaḥ. bhūto bodhisattvaḥ
san sarv'ākāraṃ sarva-vinayôpāyaṃ jñāti. jñāna sarva-
vyavasthāna-kuśalo bhavati yataś ca paryeṣyaṃ yac ca yena
ca paryeṣyaṃ. ³⁾paryeṣite ca tad etad vyavasthāpyate. vya-
vasthāna-kuśalaḥ³⁾ avavāda-kuśalo bhavati. avavāda-ku-
śalaḥ apramāṇ'ālambanaṃ samādhi-rājaṃ pratilabhate.
tat-samādhi-lābhī a-vandhya-dharma-deśako bhavati.⁴⁾ ma-
hāyāna-niryātaś ca bhavati. mahattvena tan-niryāto ma-
hāyāna-saṃgrāhakaś ca bhavati. ⁵⁾anyatamasāṃ mahāyāna-
niryāṇāvasthāyām [Tib. 213^a] anyatamaṃ nāma lobhate.
sarva⁵⁾-bodhisattva-sādhāraṇena ca nāmnā sarva-lokena bud-

1) rtag-tu. (2... 2) dge-baḥi chos-rnams-kyis rtag-tu skye-bar
ḥgyur-te. (3... 3) yōis-su btsal-ba yañ gañ-gis mthar-thug-par
gyur-pa de rnam-par ḥjog-par mdsad-do. rnam-par gṣag-pa-la mkhas-na.
=? yena ca paryeṣitena niṣṭhā-gatam. etad vyavasthāpyate. vyavas-
thāna-kuśalaḥ. 4) About eight syllables are supplied at margin,
but not illegible. rnam-pa sna-tshogs-kyis ston-pa ḥbras-bu dañ bcas-par
byed-do. (5... 5) theg-pa chen-pos ḥes-par ḥbyuñ-baḥi gnas-skabs
de dañ der miñ de dañ de thob-par ḥgyur-la....thams-cad.

dha-bodhisattvaiś ca apy upacaryate api stūyate.¹⁾ itīme
 anuśamsa-guṇa-viśeṣā veditavyāḥ. ²⁾tasyaivaṃ-nāmaṇaḥ bo-
 dhisattva-liṅgāni veditavyāni [circa 28 syllables] pi pra-
 vrajita-pakṣe 'pi sampādayati²⁾ ubhaya-pakṣe 'pi sampāda-
 5 yan³⁾ pratipatti-sāraka ekāmṭa-kuśala-pakṣādhyāśayo bha-
 vati. ⁴⁾tath'āśayo grhi-parigr[circa 21 syllables] (151^{b)}) - -
 - - - - - yāvat tiṣṭhate.⁴⁾ tata ūrdhvaṃ saṃcintya
 bhavōpapatim grhṇāti. yatra buddha-bodhisattvaiḥ samava-
 dhānam ⁵⁾eattvārthaḥ. tatra buddha⁵⁾-bodhisattvaiḥ satata-
 10 samitam avavādōpastabdha-kuśala-pakṣa-viśeṣa-prāpty-avas-
 thām anubhavati. tad-anubhavānuśamsa-grāhī ⁶⁾tad-viśeṣa-
 prāpty-⁷⁾avasthām ākrāmaty⁷⁾ āvāsa-yogena.⁶⁾ tad-avasthā-
 sthita⁸⁾-buddhir uttarōttarāsu viśeṣāvasthāsu sarv'ākāram
 parākramate ⁹⁾ā niṣṭhā-gamanād⁹⁾ a-saṃtuṣṭiḥ. tathā parā-
 15 kramaṇaḥ niṣṭhā-pratiṣṭhām pratilabhate. yata uttari bhūyo
 na paryeṣate ānuttarya¹⁰⁾-prāptaḥ.

¹¹⁾bodhisattva-bhūmer¹¹⁾ anukramaḥ samāptaḥ. samāptā
 ca Bodhisattva-bhūmiḥ.

¹⁾ bhūy° MS. bstod-par. ²⁾....²⁾ de-lta-buḥi miñ-can ni byañ-
 chub-sems-dpaḥi rtags-rnams yin-te rtags gañ-dag-gis rtags de dañ ldan-
 na sgrub-pa de khyim-paḥi phyogs dañ. rab-tu byuñ-baḥi phyogs-la yañ
 rnam-pa thams-cad-du sgrub-par byed-do. ³⁾°yati MS. sgrub-par
 byed-na. ⁴⁾....⁴⁾ de-lta-buḥi bsam-pas ji-srid gnas-kyi bar-du phyin-
 pa yoñs-su gzuñ-baḥam. rab-tu byuñ-ba yoñs-su gyuñ-ba dge-baḥi phyo-
 gs-la ḥdsuñ-par byed-do. ⁵⁾....⁵⁾ sems-can-gyi don-du....de-la
 sañs-rgyas. ⁶⁾....⁶⁾ khyad-par thob-paḥi gnas-skabs der khyim-gyi
 tshul-gyis ḥjug-go. ⁷⁾....⁷⁾ °sthān kāmākr° MS. ⁸⁾sthira MS.
 gnas. ⁹⁾....⁹⁾ mthar-thug-par ḥgro-baḥi bar-du. ¹⁰⁾an° MS.
¹¹⁾....¹¹⁾ byañ-chub-sems-dpaḥi saḥi.

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