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XLVI

THE GILGIT MANUSCRIPT
OF THE
AṢṬĀDAŚASĀHASRIKĀPRAJÑĀPĀRAMITĀ

CHAPTERS 70 TO 82
CORRESPONDING TO THE 6th, 7th AND 8th ABHISAMAYAS

edited and translated
by
EDWARD CONZE



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INTRODUCTION

In editing this part of the Gilgit manuscript I have had to work from the print of a microfilm which is not always very good and this may explain why I have been unable to read a few words here and there. Even expensive photo-copies have failed to dispel some of these blemishes and the only remedy will be one day to go to New Delhi and look there at the originals themselves. The labour of preparing an edition of this text has perforce been spread over ten years, and I could devote my full attention to it only for short periods of time. Lengthy interruptions were caused by several gruelling stretches of teaching at American universities and once by a two-year period of illness which precluded all activity whatsoever. These circumstances account for some inconsistencies in the treatment of details which I have not bothered to iron out in the proof stage because they in no way affect the sense of what the Sutra says. In any case, Dr. Lokesh Chandra has meanwhile produced a facsimile of this manuscript¹ in three volumes which enables the reader to check on what I have done.

I have compared the text of this Ms with the following additional sources:

(1) A few leaves of another Ms of the *Aṣṭādaśasāhasrikā*, Ms Stein Ch 0079a, now in the India Office Library. These are indicated in the *Inventory* on pages XXI-XXII.

(2) The revised version of the *Pañcaviṃśatisāhasrikā*. The basic Ms has been, as always, Cambridge Add 1628, but in addition I have often consulted Cambridge Add 1629 and the Tokyo Ms no. 234 (in Matsunami's 1965 catalogue).

¹ *Gilgit Buddhist Manuscripts*, New Delhi, Śatapiṭaka volume 10, parts 3 and 4, 1966; part 5, 1970.

(3) The *Śatasāhasrikā* in Cambridge Add 1632, fol. 357 to 606.

(4) The Tibetan translation of Ad. Here the basic text has been the Narthang print, but at times I have used the slightly inferior Lhasa edition as being more legible because of its smooth paper. On many occasions the Tibetan translation of P in the Narthang Tanjur has enabled me to rectify the readings of the Nepalese Mss.

In my edition of the fifth *abhisamaya*¹ I have said something about the peculiarities of this Ms. Carelessly written at the best of times it gets worse as the scribe approaches the end. Judged by the standards of classical Sanskrit it is full of irregularities. It has not always been easy to decide how to handle them. Generally I have not noted such errors as seem to stem from mere carelessness on the part of the scribe without throwing any light on the text or indicating a genuine variation in usage. In this way I have just ignored the numerous occasions on which *akṣaras* have been unnecessarily repeated, as for instance at f. 277a: *ye mudītayā/ye mudītayā/*, or *samāpattyanugrahi/nugrahi/tavyās*; or at f. 281(9) we have *nīlam* twice, or at 283a the Ms gives *parabhāva/parabhāve*. Nor have I noted such trifles as 283a13: *paramārthe satyena*, for *paramārtha-*, or 278b and 306b *pari(!)nirmitavaśavartin*, or 280a *iha Subhūte s(!) Tathāgata*. On the other hand I have kept both *tathatva* and *tathātva* on f. 278a, in lines 10 and 9 respectively, and at 281b I have corrected *sirās* into *śirās*. Spelling and Sandhi have usually been normalized, but occasionally I have left in certain abnormalities which might, or might not, interest the reader².

The sign: has been reproduced as either an ḥ or a full stop; in some cases it has been printed simply as a colon. All commas have been introduced by myself into the Sanskrit text to indicate the place where I think a punctuation mark is due, while in the Tibetan extracts they reproduce the actual Tibetan punctuation. All question marks are naturally my own, though they usually correspond to a *danḍa* in the

¹ *The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā. Chapters 55 to 70 corresponding to the 5th abhisamaya.* S.O.R. XXVI, 1962, pp. xiv-xvi.

² *r* and *ri* are often interchanged (e.g. 269b); so are *b* and *v* (e.g. at 281b, 286a, b). There is a sporadic tendency to double the final consonant if the next word begins with a vowel, e.g. *parānn atraiva* f. 285a; see also 284a, 289b, 290a. Likewise final *m* before a vowel often becomes *ṃm*, as *rūpaṃm utpadyate* at 285a; see also 292b. At 287b *śūnyaḥm* stands for *śūnyam*.

Ms. As before I have placed into round brackets all those parts of the text which the scribe has omitted or which are obliterated on my xerograph. Square brackets have been used, on the other hand, to either indicate those *akṣaras* which I cannot read with any certainty, or those which I regard as superfluous intrusions.

In view of the exceptional importance of the Gilgit *Prajñāpāramitā* Mss for Mahāyāna studies and in view of the unusually chaotic condition of the material as we find it scholars will probably welcome a survey of what there is and what there is not. (See the sketch on page xx). It is rather hard to explain rationally how such an astonishing mixture could have been deposited in the Gilgit Stupa. There is the enormity of a scribe who calmly omits 30 leaves without any break in the pagination (between f. 149 and f. 150). There is the equally remarkable enormity of his calmly changing from the version in 25,000 Lines to the version in 18,000 Lines (at f. 187/188) without telling anybody about it. And then there is the amazing coincidence that the subsidiary Ms contains a high proportion of the omitted and lost pages. With some diligence the existing material will therefore allow us to produce a text of the Large P. P Sutra as it circulated in the 5th or 6th century. As one more step in that direction Prof. L. Lancaster of Berkeley plans to edit and translate *abhisamayas* II to IV, i.e. leaves 124b to 210b, in the near future.

The *Translation* (pp. 137–243) is generally literal, but shortens the clichés and omits most of the repetitions. Both can be read up in the Sanskrit text itself.

The *Vocabulary* at the end (pp. 245–254) adds about another 300 terms to my *Materials for a Dictionary of the Prajñāpāramitā Literature*, 443 pages, Tokyo 1967¹. It bristles with inconsistencies, – as regards the hyphenation of words and compounds, the English translation of finite indicatives, the citation in either the nominative or stem-form, and so on. My attention having been drawn to all this I can only reply that my mind is, fortunately or unfortunately, too imaginative to achieve the precision and uniformity of a computer.

¹ A collection of the Chinese equivalents of terms used in the *Prajñāpāramitā*, based on my "Dictionary", is now being prepared by Prof. L. Lancaster of the University of California at Berkeley and Prof. Shotaro Iida of the University of British Columbia at Vancouver.

The *contents* of this part of the Sūtra clearly belong to the fifth of the eight stages which I have previously mapped out for the development of the *Prajñāpāramitā* literature in India¹. At first all the talk had been about the perfection of wisdom. Then skill in means emerged from it as its finest fruit. And now, on further reflection it became obvious that there is quite a contradiction and incompatibility between these two virtues, i.e. between the insights of the perfection of wisdom itself and the tasks and methods of skill in means. Again and again Subhūti is made to ask questions about the apparent conflict between the ontology of the *Prajñāpāramitā* on the one side and the practical needs of the struggle for enlightenment on the other. “Why, if everything is one vast emptiness, if there is no person, no object, no thought, no goal, no anything, should anyone strive for perfect enlightenment through a practice of virtue and a knowledge of dharmas”? Why, what is more, should the Bodhisattva do anything for living beings who are either non-existent, or already enlightened if they but knew it? Again and again the Lord Buddha answers the questions of the Venerable Subhūti on this subject, and yet none of the answers makes the problem really go away. On the purely verbal level a solution seems to be in fact impossible.

In its first part² the Sūtra absorbed twenty-one Abhidharma lists in the guise of a definition of the *mahāyāna* by claiming that Mahayānists practised all those things, from the four applications of mindfulness to the eighteen special dharmas of a Buddha, but with the proviso that they are considered *anupalambhayogena*. Now in its last part many of the same lists re-appear, but as part of the definition of the *lokottaradharmadāna* which is a subvariety of the first of the four means of conversion³. First of all it gives eight items (pp. 46–49), again beginning with the four applications of mindfulness and ending with the eighteen special dharmas of a Buddha. The revised P then raises these to twenty-one, which the AA interprets as dharmas associated with the Dharmabody⁴.

¹ “The development of *Prajñāpāramitā* Thought”, 1960. Reprinted in *Thirty Years of Buddhist Studies*, 1968, pp. 139–141.

² See *The Large Sūtra on Perfect Wisdom*, trsl. E. Conze, part I, 1961, pp. 140–148 (=P 203–212 = AA I 9,14 *mārgasambhārah*).

³ See the survey on pages 43 to 44 of the Sanskrit text.

⁴ AA VIII 2–11. See AAA p. 916.

In the original text the ninth item were the thirty-two marks of the superman, which are treated here (pp. 49–51) in a way totally different from that of P¹. At a later stage someone added the eighty accessory marks (pp. 52–53). As a manifest afterthought they are in our Ms placed illogically after the other three *saṃgrahavastūni*; the Tibetan translation has later corrected this by placing them before them. P furthermore adds one more item, i.e. the karmic causes and effects of the 32 marks, which is absent from all the other recensions². Owing to all these additions³, which may have taken some centuries, the text of the Nepalese Mss of P got confused. They omit not only the definition of item VIII 5, 2, 21, “the knowledge of all modes”, but also the description, however brief, of the remaining three *saṃgrahavastūni*. Both are, however, preserved in the Tibetan⁴.

The mention of the 32 major and the 80 minor marks emboldened the *Abhisamayālaṅkāra* to interpret the last 32 leaves of the Sūtra as describing the *Dharma-body*, which is the topic of its eighth *abhisamaya*. To add verisimilitude to this interpretation, the revised P inserts a short passage (f. 523a8 to 523b6), missing in all the other documents⁵, which is said to describe respectively the *svābhāvikaḥ kāyaḥ*, the *sāmbhogikaḥ kāyaḥ* and the *nairmāṇikaḥ kāyaḥ*. This in itself is a tacit admission that the original text of the P. P could not be stretched in such a way as to accommodate the Yogācārin doctrine of the three, or even four, *kāyas*, when in fact it never takes cognizance of more than two, i.e. the *dharmakāya* and the *rūpakāya*.

¹ I have edited the very corrupt text of P as “The Buddha’s lakṣaṇas in the *Prajñāpāramitā*”, *Journal of the Oriental Institute (Baroda)* xiv, 1965, 225–9.

² pp. 228–9 of my edition (see n. 1) = AA VIII vv. 18–20.

³ An English translation of the whole passage which deals with the four means of conversion can be found in my *Large Sūtra on Perfect Wisdom*, parts II and III, Madison 1964 or Seattle 1966, on pages 578 to 591. The University of California Press is just printing a complete edition of my *Large Sūtra*, all three parts in one, and a special Appendix will give those passages of P which are missing in Ad.

⁴ (1) As for *sarvākārajñatā*, it is defined as: *gañ-gi dmigs-pa ni dños-po med-pa, dbaṅ byed-pa ni dran-pa, rnam-pa ni shi-ba, mtshan-ñid ni mtschan-ñid med-pa ste, 'di ni rnam-pa thams-cad mkhyen-pa ñid ces bya'o*, = Ad 255b = pp. 161–2 of my edition. For P see P 476, AA V 6e1 (trsl. at note 49 on p. 342 of my translation of the 5th *abhisamaya* (S.O.R. XXVI, 1962). (2). As for the *saṃgrahavastūni* see the translation on p. 591 of the *Large Sūtra on Perfect Wisdom*. The Tibetan of P (276b1–277a4) is slightly more explicit than the text of the Gilgit Ad on f. 281b = p. 52.

⁵ See the Inventory on page xxi.

But quite apart from that, the subject of the last part of the P.P. is quite clearly not any of the Buddha's bodies, but just *upāyakaśalya*, nothing else. The *saṃgrahavastūni* are a well-known list of the four conditions which a Bodhisattva needs for his mission in converting all beings to the Buddha-dharma¹. They "are really due to the outflow of the Bodhisattva's compassion"² and invaluable to Bodhisattvas in their capacity as "fishers of men"³.

We now come to the Acknowledgments. As for the Gilgit Ms of the *Prajñāpāramitā* (Gilgit Manuscripts Nos. 24-28) I first gained access to it more than ten years ago when *Dr. Lokesh Chandra* of the International Academy of Indian Culture lent a microfilm of it to the India Office Library in London. A few years later the *Director* of the *National Archives* in New Delhi, the present custodians of the Mss, could be prevailed upon to send a better microfilm to Professor George Taylor at the University of Washington, Seattle, U.S.A. In accordance with his letter of August 6, 1964, it gives me pleasure "to make proper acknowledgment to the Government of Kashmir (the owners of the Manuscript) as well as to the National Archives of India". *Mr. S. C. Sutton*, the Librarian of the India Office Library, has greatly aided my studies by providing me with xerographs of these two microfilms, which are now available to readers in the India Office Library.

I have to thank the *Syndics of the University Library* at Cambridge for allowing me to use their manuscripts of the *Pañcaviṃśatisāhasrikā* and *Śatasāhasrikā* and for letting me have those photocopies which I asked for. Likewise Professor *Genjun Sasaki* has earned my gratitude by procuring for me a microfilm of the Tokyo Ms of the *Pañcaviṃśatisāhasrikā* which is on many occasions more accurate than the ones preserved in Cambridge. A xerocopy of this Ms can also be seen in the India Office Library. The Tibetan translations were naturally consulted throughout, and in this respect I must acknowledge my great

¹ The best account is still that of Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, 1932, pp. 251-259.

² *Jātakamālā*, quot. Har Dayal p. 258.

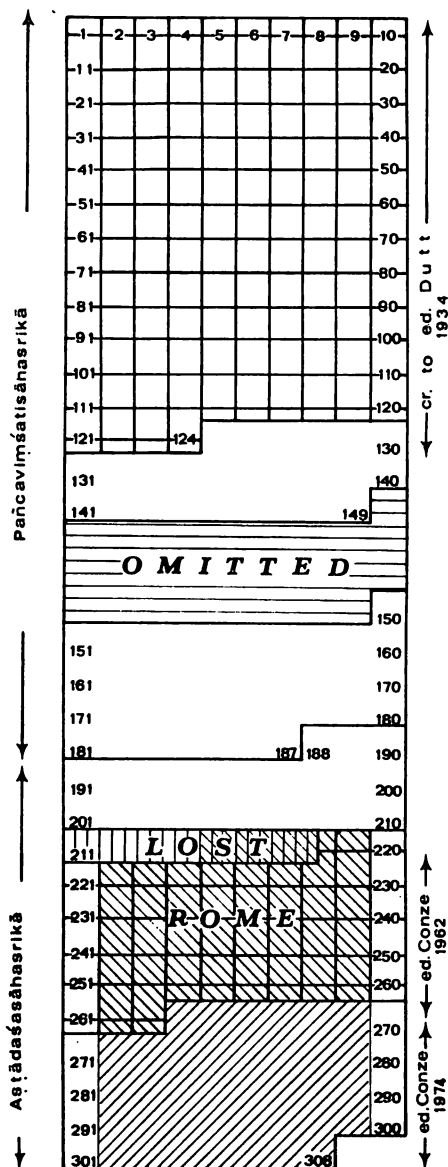
³ Edgerton (p. 548) notes that the *Gaṇḍavyūha* 495, 20 illustrates the *saṃgrahavastus* by the simile of the net (*jāla*) which 'draws in' creatures, or 'gathers them in'. There is a parallel to this in the P. P. itself, at P 533b-534a, commenting on the third *lakṣaṇa* of the *mahāpuruṣa*: *caturṅgaṃ saṃgrahavastunāṃ dāna-priyavadya-arthacaryā-samānānārthātānām āsevanāj jālahastapādas, tat kṣiprasaṃgrahatāyāḥ pūrvanimittam.*

debt to ^{more} *Miss Averil Thompson* of the India Office Library who helped me in many ways over more years than I care to remember.

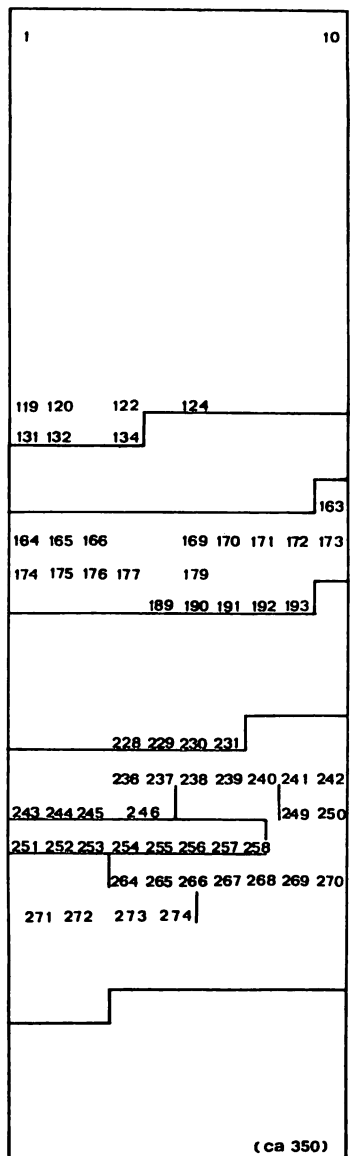
So far about those who enabled me to gain access to the primary sources. Other helpers are far too numerous to be enumerated in detail. In fact they include nearly everyone connected with Buddhist studies in my generation. A special mention must, however, be given to *Professor L. Lancaster*, my friend and former colleague at the University of California, Berkeley, who did invaluable and distinctly self-denying work in comparing the proofs once more with a facsimile of the Gilgit Ms. And finally I am of course deeply grateful to *Professor G. Tucci*, President of the *Istituto Italiano per il Medio ed Estremo Oriente*, who has assisted my work on *Prajñāpāramitā* with his powerful support now for nearly twenty years.

The Gilgit Prajñāpāramitā

The main Ms.



The subsidiary Aṣṭadaśasāhasrikā



INVENTORY

AA	ADP-Ms fol.	AdT-Narthang fol.	P fol.	S fol.	Ch 0079a fol.
Via	265a	486a	503a3	357a5	
VI 1			b1		
2			b8		
3	266a		504a4		
4			b1		
5			b7		
6	266b		505a4		
7	267a		b1		
8			506a8		
9			b2		
10	267b		b6		
11			b9		
12			507a4		
13	268a		b1		
	Ch. 71	Ch. 71		Ch. 61	
	268a5	596a	508b1		
VIIa	268b		509b3		
VII 1	269a		510a1	372a5	
2	271b15		515b9		
3	Ch. 72	Ch. 72		Ch. 62	
	272b5	514b	517a2	401b	
4	275b		521b9	411b11	
VIII 1	—	—	523a8	—	
2	—	—	b2	—	
3	—	—	b4	—	
4	Ch. 73	Ch. 73		Ch. 63	
	276a8	528a	523b6	414b	
	266b12		526b2		
			527a1		
			b2		
	278b		b6		
	278b6		528a2		
2,1	279a14		529b7		
4			531a		665a
6		vol. III	531b		
14		5a2	532b		665b
32 marks	280b4	6b7	533a		
80 m.m.	271b4		534b7		
VIII 5,3	282a4		536b6		
			538a-b		

AA	ADP—Ms fol.	AdT—Narthatang fol.	P fol.	S fol.	Ch 0079a fol.
	<i>Ch. 74</i> 283b15	<i>Ch. 74</i> 25a	540b4 541a-b	<i>Ch. 64</i> 454a	676
VIII ,4	286		546b6		
,5	286b14	40a4	547b2	469b11	
,6	287a2	40b1	b8		
VIII 5,7	287a11	41a	548b4		
	<i>Ch. 75</i> 287a12	<i>Ch. 75</i> 41a	548b6	<i>Ch. 65</i> 472	
,8	289b8		553b4 556a-b 557a		693 694
,9	291a		557b2		694
,10	<i>Ch. 76</i> 291b	<i>Ch. 76</i> 61b	558a7 b7	<i>Ch. 66</i>	695 696
,11	292b		560a5		
,12	293b		561b5		
	<i>Ch. 77</i> 295b	<i>Ch. 77</i> 78a	565a8	<i>Ch. 67</i> 553a	
,13	296a	80	566a2		
,14	296b	83	567a9 567b	560a3	707
,15	297a	84	568a1	560b8	707
,16	<i>Ch. 78</i> 298b	<i>Ch. 78</i> 90b	570b7	<i>Ch. 68</i> 564a3	
,17	299a	94b	572a7		
,18	299b	96	b4		
,19	302a	101	575a2		
,20	<i>Ch. 79</i> 302a11	<i>Ch. 79</i> 102a	575b6	<i>Ch. 69</i>	
,21	303a		577a4		
(Maitreya	—	(<i>Ch. 83</i> 130a7- 147a6)	578a5	—)
VIII 5,22	<i>Ch. 80</i> 303b	<i>Ch. 80</i> 108b	583b5	<i>Ch. 70</i> 585b	
,23	304a	111	584b2	587b11	
,24	<i>Ch. 81</i> 305a5	<i>Ch. 81</i> 115a	585a-b 586a3	<i>Ch. 71</i> 590b	721
,25	305a10	116	a9		
,26	307b		592a5	604a8	
	<i>Ch. 82</i> 307b	<i>Ch. 82</i> 127b	592a9	<i>Ch. 72</i> 604b	
VIII 5,27	307b	128	593a3	606a	

ABBREVIATIONS

A	= Aṣṭasāhasrikā prajñāpāramitā, ed. R. Mitra, 1888
AA	= Abhisamayālaṅkāra
AAA	= H
Ad	= Aṣṭādaśasāhasrikā prajñāpāramitā
Ad-G	= Gilgit Ms of Ad
Ad-IO	= Ad, Ms Stein 0079a
ADP	= Ad
AdT(i)	= Tibetan translation of Ad, Narthatang print
A.N.	= Aṅguttara Nikāya
Bh-n	= Bhagavan
bs-a(sya)	= bodhisattva(sya)
CPD	= Critical Pali Dictionary
DN	= Dīgha Nikāya
E	= F. Edgerton, Buddhist Hybrid Sanskrit Dictionary, 1953
H	= Haribhadra, Abhisamayālaṅkāraṅkāra, ed. U. Wogihara
Ku	= Kumārajīva's translation of the unrevised P
Lh	= Lhasa print of AdT
m-a(sya)	= mahāsattva(sya)
MW	= Monier Williams
N	= Narthatang
NEB	= The New English Bible, New Testament, 1961
P	= Pañcaviṃśatisāhasrikā prajñāpāramitā, ed. N. Dutt 1934 and Cambridge Add 1628
P.P.	= Prajñāpāramitā
P-Ti	= Tibetan P, Tohoku 3790, Narthatang Tanjur mdo III-V
P-Tib	= Tibetan P, Tohoku 9
S	= Śatasāhasrikā prajñāpāramitā
T	= Taishō Issaikyō
th	= tathā hi
TH-ḥ	= tat kasya hetoḥ?
Ti	= Tibetan

VI. ABHISAMAYA

(VIa) (f. 265a) *Subhūtir āha*: yadi Bhagavaṃ bodhisa(ttvo mahā-sattvo'bhāvasabhāveṣu sarvadharmeṣv¹ anuttarāṃ samyaksambodhi)⁷m abhisambudhyate.tat kathaṃ Bhagavann abhāvasabhā(veṣu sarvadharmeṣu bodhisattvasya mahāsattvasya-anupū(rva-kriyā prajñāyate'nupūrvaśikṣā-anupūrvapratipat prajñāyate yayā anupūrvakriyā-anupūrvaśikṣayā anupūrva)⁸ pratipadā-anuttarāṃ samyaksambodhim abhisambudhyate?

Bhagavān āha: iha Subhūte bodhisattvena mahā(sattvena pūrvam evaivaṃ śrutam bhavati. Buddhānāṃ Bhagavatām antikād bodhisattvānāṃ mahāsattvānāṃ buddhadharmaiḥ paryu)⁹ pāsītānām arhatām vā-antikād anāgāmināṃ vā sakṛdāgāmināṃ vā. srotaāpannānām vā. abhāva(svabhāvatvaṃ Buddhānāṃ Bhagavatām abhāvasabhāvatvaṃ abhāva-svabhāvatvaṃ bodhisattvānāṃ mahāsattvānāṃ pratyekabu)¹⁰ ddhānām abhāvasabhāvatvam arhatām abhāvasabhāvatvam anāgāmināṃ abhāvasabhāvatvaṃ(srotaāpannānām abhāvasabhāvatvaṃ sarvāryāṇām. nāsti sarvasaṃskārāṇāṃ svabhāvaḥ.antaśāvālā)¹¹ grakoṣṭhānamātram api:tasya khalu punar bodhisattvasya mahāsattvasya-evaṃ bhava(ti

¹²yāvat srotaāpannānām, yady aham anuttarāṃ samyaksambodhim abhisambhotsye yadi vā na-abhi(sambhotsye, abhāva eva sarvadharmāh. yanv aham anuttarāṃ samyaksambodhim abhisambudhya sattvān bhāvasaṃjñāyāṃ carataḥ abhā¹³).

ve pra.tiṣṭhāpayeyam, sa khalu punaḥ Subhūte bodhisattvo mahā-sattvo'nuttarasyai samyaksambodha(ve saṃpratiṣṭhata sarvasattvānām parinirvāṇāya sa-anupūrvakriyāyām ārabhate anupūrvaśikṣā-anu-)¹⁴

¹ N 486a7: bsam-gtam bshi dañ, mñon-par śes-pa lñas, etc. See p. 200 of 5th achisamaya.

pūrvapratipadam yatra śikṣitvā paurvakā bodhisattvā mahāsattvā anutarāṃ samyaksambodhim abhisam(buddhāḥ).

(VI, 1-6) sa prathamam eva ṣaṣṣu pāramitāsu carati yaduta dānapāramitāyāṃ śīlapāramitāyāṃ kṣāntipā) **f.265b** ramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ (pra)jñāpāramitāyāṃ.

(VI 1) sa dānapāramitāyāṃ cara(nn ātmanā ca dānaṃ dadāti paraṃ ca dānapāramitāyāṃ pratiṣṭhāpayati,dānasya ca varṇaṃ bhāṣate,ye ca—anye dānapāramitāyāṃ caranti)²teṣāṃ api ca varṇavādī bhavati samanujñāḥ.sa tena dānena mahābhogaskandhaṃ pratilabhate.sa dānaṃ tyajati dānaṃ(dadāti vigata—matsareṇa cittena.annam annārthikebhyo pānaṃ pānārthikebhyo

)³kebhyo gandhaṃ gandhārthike-

bhyo mālyāṃ mālyārthikebhyo vilepanaṃ vilepanārthikebhyāḥ śāyanaṃ śāyanārthike(bhyo)

⁴ti.sa tenaiva dānena śīlaskandhaṃ rakṣati.devamāhantyaṃ ca manuṣyamāhantyaṃ ca pratilabha(te

śīlaskandhaṃ pratilabhate samādhiskandhaṃ pratilabhate prajñāskandhaṃ pratilabhate)⁵vimuktiskandhaṃ pratilabhate.vimuktijñānadarśana-skandhaṃ pratilabhate.sa tenaiva dāne(na samanvāgataḥ śrāvaka-pratyekabuddhabhūmī atikrāmati,śrāvaka-pratyekabuddhabhūmī atikramya bodhisattva)⁶nyāmam avakrāmati.bodhisattvanyāmam avakramya buddhakṣetraṃ pariśodhya sattvāṃ paripācya sarvākārajñā(tām anuprāpnoti. sarvākārajñātam anuprāpya dharmacakraṃ pravartayati, dharmacakraṃ pravartya sattvāṃs triṣu yā)⁷neṣu pratiṣṭhāpya (tā(m)?) saṃsārāt parimocayati.evam khalu Subhūte bodhisattvasya mahāsattvasya dānena—anu(pūrvakriyā prajñāyate anupūrvaśikṣā—anupūrvapratipat prajñāyate.tac ca sarvaṃ nopalabhyate.tat kasya hetoḥ?tathā hy asya svabhāvo nāsti.

(VI 2) punar apara)⁸m Subhūte bodhisattvo mahasattva prathamacittotpādam upādāya—ātmanā ca śīlapāramitāyāṃ carati.paraṃ ca (śīlapāramitāyāṃ pratiṣṭhāpayati,śīlasya ca varṇaṃ bhāṣate,ye ca—anye śīlapāramitā)⁹yāṃ caranti teṣāṃ api varṇavādī bhavati samanujñāḥ.sa tena śīlena devamāhantyaṃ ca manuṣyamāhantyaṃ(ca pratilabhate.sa tena śīlena sattvāṃs śīle pratiṣṭhāpayati samādhau pratiṣṭhāpayati pra)¹⁰jñāyāṃ pratiṣṭhāpayati vimuktau pratiṣṭhāpayati.vimuktijñānadarśane pratiṣṭhāpayati.sa tena śī(lena samanvāgataḥ śrāvaka-pratyeka-

buddhabhūmī atikrāmati)¹¹śrāvaka-pratyekabuddhabhūmī atikramya tenaiva śīlaskandhena samādhiskandhena prajñāskandhena vimukti-skandhena (ena vimukti—jñānadarśanaskandhena sattvāṃs triṣu yāneṣu pratiṣṭhā)¹²pya saṃsārāt parimocayati.evam khalu Subhūte bodhisattvasya mahāsattvasya śīlena—anupūrvakriyā prajñāyate.(anupūrvaśikṣā—anupūrvapratipat prajñāyate.tac ca sarvaṃ nopalabhyate.tat kasya hetoḥ? tathā hy asya svabhāvo nāsti.

(VI 3) punar aparaṃ Subhūte bo)¹³dhisattvo mahāsattva prathamacittotpādam upādāya—ātmanā ca kṣāntipāramitāyāṃ carati.paraṃś ca kṣāntipāramitāyāṃ(pratiṣṭhāpayati,kṣāntyā ca varṇaṃ bhāṣate,ye ca—anye kṣāntipāramitāyāṃ caranti) ¹⁴teṣāṃ api varṇavādī bhavati samanujñāḥ. sa kṣāntipārami(t

śīle

pratiṣṭhāpayati samādhau pratiṣṭhāpayati prajñāyāṃ pratiṣṭhāpayati vimuktau pratiṣṭhāpa)**f.266a**¹yati vimuktijñānadarśane pratiṣṭhāpayati.sa tena śīlaskandhena ca samādhiskandhena ca prajñāskandhena ca vimu(ktiskandhena ca vimuktijñānadarśanaskandhena ca

śīlaskandhena)

²samādhiskandhena prajñāskandhena vimuktiskandhena vimuktijñānadarśanaskandhena ca bodhisattvanyāmam avakrāma(ti

sattvān triṣu yāneṣu prati-

ṣṭhāpya saṃsārāt parimocayati. evam khalu Subhūte bodhisattvasya)³ mahāsattvasya kṣāntiyanupūrvakriyā prajñāyate.tac ca sarvaṃ nopalabhyate. tat kasya hetoḥ? tathā hy asya svabhāvo nāsti.

~(VI 4) punar a(paraṃ Subhūte

⁴te.kuśaleṣu dharmeṣu.paraṃ ca vīrye samādāpayati.vīryasya ca varṇaṃ bhāṣate,ye ca—anye vīryam ārabhante teṣāṃ api varṇavādī (bhavati samanujñāḥ.

śīle prati)

⁵ṣṭhāpayati samādhau pratiṣṭhāpayati.prajñāyāṃ pratiṣṭhāpayati.vimuktau pratiṣṭhāpayati.vimuktijñānadarśane pra(tiṣṭhāpayati

śīlaskandhena ca

samādhiskandhena ca prajñāskandhena ca vimuktiska)⁶ndhena ca vimuktijñānadarśanaskandhena ca śrāvaka-pratyekabuddhabhūmī atikramya tenaiva śīlaskandhena samādhiskandhe(na prajñāskandhena vimuktiskandhena vimuktijñānadarśanaskandhena

⁷cat?sattvāṃs triṣu yāneṣu pratiṣṭhāpya saṃsārāt parimocayati.evam

khalu Subhūte bodhisattvasya mahāsattvasya(vīryena-anupūrvakriyā prajñāyate anupūrvasikṣā anupūrvapratipat prajñāyate.tac ca sarvaṃ nopalabhate.tat kasya hetoḥ?tathā hy asya svabhāvo nāsti.)

(VI 5)⁸punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prathamacittotpādam upādāya ātmanā ca dhyānāni sa(māpadyate⁹mya samāpattiṣu pratiṣṭhāpayati.dhyānānāṃ ca varṇaṃ bhāṣate.apramāṇānāṃ ārūpyasamāpattināṃ(10¹⁰pi varṇavādī bhavati samanujñāḥ. sa tatra dhyāneṣu sthitvā apramāṇeṣv ārūpyasamāpattiṣu ca sthitvā.)

śīle pratiṣṭhāpayati

samādhau pratiṣṭhāpayati prajñāyāṃ pratiṣṭhāpayati)¹¹ti.vimuktau pratiṣṭhāpayati.vimuktijñānadarṣane pratiṣṭhāpayati.sa tena śīlaskandhena ca samādhiska(ndhena prajñāskandhena vimuktiskandhena ca vimuktijñānadarśanaskandhena ca śrāvakaḥpratyekabuddhabhūmī)¹²atikramya tenaiva ca śīlaskandhena samādhiskandhena prajñāskandhena vimuktiskandhena vimuktijñānadarśana(skandhena¹³evaṃ khalu Subhūte bodhisattvasya mahāsattvasya dhyānena-anupūrvakriyā prajñāyate, tac ca sarvaṃ nopalabhate.(tat kasya hetoḥ?tathā hy asya svabhāvo nāsti.

(VI 6) punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prathamacittotpāda)¹⁴m upādāya prajñāpāramitāyāṃ caraṃ sattvā(n dāne pratiṣṭhāpa) yati.śīle pratiṣṭhāpayati.samādhau prati(ṣṭhāpayati prajñāyāṃ pratiṣṭhāpayati vimuktau pratiṣṭhāpayati vimuktijñānadarśane pratiṣṭhāpa) **f.266b**¹⁵yati. prajñāpāramitāyāṃ carata-ātman(ā) kṣāntyā saṃpādayati.vīryam ārabhate.dhy(ān²pratiṣṭhāpayati.dānasya ca varṇaṃ bhāṣate śīlasya kṣāntyā vīryasya dhyānānāṃ prajñāyāś ca varṇaṃ bhāṣate.ye(ca-anye

bhā)

³vayanti teṣāṃ api varṇavādī bhavati.samanujñāḥ.sa tayā dānapāramitayāḥ śīlapāramitayā kṣā(ntipāramitayā vīryapāramitayā dhyānapāramitayā prajñāpāramitayā srāvakaḥpratyekabuddhabhūmī atikrāmati)⁴śrāvakaḥpratyekabuddhabhūmī atikramya bodhisattvanyāmaṃ avakrāmati. buddhakṣetraṃ pariśodhya sattvāṃ pa(ripācyā sarvākārajñātām anuprāpnoti.

sattvāṃs triṣu yāneṣu)⁵pra-

tiṣṭhāpya saṃsārāt parimocayati.tac ca sarvaṃ nopalabhate.tat kasya heto(ḥ)s?tathā hy asya svabhāva nā(sti.

(VI 7-12)⁶punar aparaṃ Subhūte bodhisattvo mahāsattvo'nupūrvakriyāṃ śikṣate 'nupūrvasikṣāyāṃ anupūrvaprasthāne(.sa prathamacittotpādam upādāya sarvākārajñātā-pratisaṃyuktair manasikārair abhāvasvabhāvān sarvadharmān adhi)⁷mucyate.sa buddhānusmṛtiṃ bhāvayati.dharmānusmṛtiṃ bhāvayati saṃghānusmṛtiṃ.śīlānusmṛtiṃ tyā(gānusmṛtiṃ devatānusmṛtiṃ bhāvayati.

(VI 7) kathaṃ ca Subhūte bodhisattvo mahāsattvaḥ buddhānusmṛtiṃ bhāvayati? iha Subhū)⁸te bodhisattvo mahāsattvaḥ tathāgatam arhantaṃ samyaksambuddhaṃ na rūpato manasikaroti.na vedanāto(tat kasya hetoḥ?tathā hi rūpasya svabhāvo nāsti,ya)⁹sya svabhāvo nāsti so'bhāvaḥ,vedanāyāḥ saṃjñāyāḥ saṃskārānāṃ vijñānasya svabhāvo nāsti yasya svabhāvo nā(sti so'bhāvaḥ.tat kasya hetoḥ?asmṛty amanasikāro hi buddhānusmṛtiḥ.

punar aparaṃ Subhūte)¹⁰tathāgato'rhan samyaksambuddho na dvātrīṃsatā mahāpuruṣalakṣaṇair manasikartavya na; suvarṇa(varṇa?) kāyato mana(sikartavya tat kasya)¹¹hetoḥs?tathā hi kāyasya prabhāyā anuvyanjanānāṃ ca svabhāvo nāsti yasya svabhāvo nāsti saḥ abhāvaḥ.tat kasya hetoḥ?(asmṛty amanasikāro hi buddhānusmṛtiḥ.

punar aparaṃ Subhūte Tathāgato'rhan samyaksam)¹²buddho na śīlaskandhato manasikartvyo na samādhiskandhato na prajñāskandhato na vimuktiskandhato na vimuktijñānadarśanaskandhato(manasikartvyah. tat kasya hetoḥ?tathā hi śīlaskandhasya samādhiskandhasya prajñāskandhasya vimuktiskandhasya vimuktijñānadarśana)¹³skandhasya svabhāvo nāsti yasya svabhāvo nāsti saḥ abhāvaḥ.tat kasya hetoḥ?asmṛty amanasikāro hi buddhānusmṛtiḥ.

pu(nar aparaṃ Subhūte Tathāgato'rhan samyaksambuddho na daśabhis tathāgatabalair mana)¹⁴sikartavyaḥ.na caturbhyo vaiśāradyebhyo na catasṛbhyā pratisaṃvidyo na mahāmaityā na mahākāru(ṇayā na-aṣṭādaśabhir āveṇikair buddhadharmair manasikartvyah.tat kasya hetoḥ?tathā hi teṣāṃ svabhāvo nā)**f.267a**¹⁵sti yasya svabhāvo nāsti sa abhāvaḥ.tat kasya (hetoḥ? asmṛty ama)nasikāro hi buddhā(nusmṛtiḥ.

punar aparaṃ Subhūte Tathāgato'rhan samyaksambuddho na prāṭhyasamutpādād manasikartavyo.tat kasya hetoḥ?tathā hy asya svabhā)²vo nāsti yasya svabhāvo nāsti.saḥ abhāvaḥ.tat kasya hetoḥ?asmṛty amanasikāro hi(buddhānusmṛtiḥ.

evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā buddhānusmṛtir manasikartavyā. evaṃ khalv a)³sya-anupūrvakryā prajñāyate 'nupūrvaśikṣā-anupūrvaprasthānaṃ, sa iha-anupūrvakryā (m anupūrvaśikṣāyāṃ anupūrvaprasthāne śikṣamāṇa-anupūrvaprasthānaiś catvārī smṛtyupasthānāni paripūrayati
⁴n prahāṇāni caturardhipādān pañcendriyāṇi pañcabalāni sapta-bodhyaṅgāny āryāṣṭāṅgaṃ mārgaṃ(

sarvākārajñatāṃ pari)

⁵pūrayaty abhāvasvabhāvayogena. sa abhāvata eva sarvadharmān abhisambudhyate. yatra sva(bhāvasamjñā'pi nāsti.

(VI 8) kathaṃ ca Subhūte bodhisattvena mahāvattvena dharmānusmṛtir bhāvayitavyā? iha)⁶Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā na kuśaladharmā manasikarta(vyā na-akuśalā dharmā manasikartavyā na vyākṛtā na-avyākṛtā na laukikā na lokotarā na sāmiṣā na nirāmiṣā na-āryā na-anā)⁷ryā na sāsravā nā-anāsravā na kāmadhātuparyāpannā na rūpadhātuparyāpannā na-ārūpyadhātu(paryāpannā

tathā hi teṣāṃ

dharmāṅgaṃ svabhāvo nāsti)⁸ysya svabhāvo nāsti. saḥ abhāvaḥ. a[bhāva] smṛty amanasikāro hi dharmānusmṛti. iha-(a?) dharmā (a)⁹bhisambudhyate. yatra svabhāvasamjñāsya bhāvasamjñāpi nāsti. evaṃ khalu Subhūte bodhisattvena(mahāsattvena prajñāpāramitāyāṃ caratā dharmānusmṛtir bhāvayitavyā.

(VI 9) kathaṃ ca Subhū)¹⁰te bodhisattvena mahāsattvena saṃghānusmṛtir bhāvayitavyā? iha Subhūte bodhisattvena mahāsattvena(¹¹vimukti-vimuktijñānadarśanasampannās catvārī puruṣayugāni aṣṭau puruṣapudgalās ta(t kasya hetoḥ?

¹²evamana(?) pi kartavyaḥ. tat kasya hetoḥ? tathā hi tasya svabhāvo nāsti saḥ abhāvaḥ. asmṛty amana(sikāro hi saṃghānusmṛtiḥ.

¹³srāpnoty [?] asmṛty-amanasikā. reṇa. evaṃ khalu Subhūte bodhisattvena mahāsattvena saṃghānusmṛtir (ir bhāvayitavyā.

(VI 10) kathaṃ ca Subhūte bodhisattvena mahāsattvena śīlā)¹⁴nusmṛtir bhāvayitavyā? iha Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prathamacitto(tpādam upādāya

sa)

f.267b¹ mādhisaṃvartanīyai śīlaiḥ samanvāgatena tāni śīlāny abhāvasvabhāvato manasikartavyāni yatrāñcāpi(smṛtikarma nāsti kaḥ punar

smṛtīvigamaḥ. tat kasya hetos?

yatra

svabhāva)²samjñāpi nāsti.

(VI 11) kathaṃ ca Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā tyāgānusmṛtir bhā(vayitavyā?

sāmi)

³sa tyāgo yadi vā dharmatyāgaḥ yatra parityaj(y)atā cittam eva notpādayitavyam. dadāmi vā na dadāmi vā. parityajā(mi vā na parityajāmi vā

tat kasya hetoḥ? tathā)

⁴hi teṣāṃ svabhāvo nāsti, sa evaṃ tyāgānusmṛtyāṃ caraṃc chikṣamāṇo' nupūrveṇa yāvat sarvākārajñatā(m anuprāpayati.)

(VI 12) kathaṃ ca Subhūte bodhisattvena mahāsattvena prajñāpā. ramitāyāṃ caratā devatānusmṛtir bhāvayitavyā?

⁵cāturmahārājakāyikeṣu deveṣu-upapannā yāvat paranirmitavaśavartīṣu deveṣu-upapannās te abhāva(svabhāvato manasikartavyāḥ.

)

⁶gena tā devatā. manasikartavyāḥ. yatrāñcāpi smṛtikarma nāsti, sa evaṃ manasikurvann anu(pūrveṇa yāvat sarvākārajñatāṃ manasikaroti.

⁷[vā ārūpya va ca ma da?] anāgāminas te abhāvato manasikartavyāḥ. tat kasya hetoḥ? tathā hi te(ṣāṃ svabhāvo nāsti. yeṣāṃ svabhāvo nāsti te'bhāvā.

yatrāñcā)

⁸pi smṛtikarma nāsti, sa evaṃ manasikurvann anupūrveṇa yāvat sarvākārajñatāṃ manasikaroti.(

⁹punar manasikurvato'anupūrvakriyā prajñāyate anupūrvaśikṣā-anupūrvaprasthānaṃ prajñāyate.(

(VI 13) punar aparaṃ Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā 'anupūrvakriyā a)¹⁰nupūrvaśikṣā-anupūrvaprasthānaṃ abhāvasvabhāvayogena-ādhyātmaśūnyatāyāṃ śikṣitavyaṃ.(

mahākaru)

¹¹ṇāyāṃ śikṣitavyam. sa ca bodhimārga śikṣamāṇa abhāvasvabhāvāṃ dharmān abhisambho(tsyate.

evaṃ khalu Subhūte bodhisattva)

¹²sya mahāsattvasya prajñāpāramitāyāṃ carato'nupūrvakryā prajñāyate'nupūrvaśikṣā(-anupūrvaprasthānaṃ prajñāyate. ...?..

Subhūtir āha: yadi Bhagavann abhāvasvabhā¹vā sarvadharmā tan nāsti rūpaṃ nāsti yāvad vijñānaṃ nāsti skandhā nāsti dhātavo nā(sti

¹⁴nāsti saṃkleśo nāsti vyavadānaṃ nāsti prāptir nāpy abhisamayo nāsti yāvat sa(rvadharmā iti.

Bhagavān āha: api nu Subhūte abhāvasvabhāveṣu dharmeṣv astitā vā nāstitā vopalabhyate?

Subhūtir āha: no hī¹⁵daṃ Bhagavaṃ na-abhāvasvabhāveṣu sarvadharmeṣv astitā vā nāstitā vopalabhyate.

Bhagavān āha: tat kathaṃ Subhūte idaṃ Subhūte)**f.268a** evaṃ bhavati,yady abhāvasvabhāvāḥ sarvadharmāḥ tan nāsti rūpaṃ nāsti yāvad vijñānaṃ nāsti yāvat prāptir nāpy abhi(samayo) nāsti yāvat sarvadharmā iti?

āha: na-ahaṃ Bhagavann atra dharmeṣu kāṅkṣāmi na vicikitsāmi. api tu khalu puna(r Bhagavaṃ) bhaviṣyanti anāgāte'dhvani bhikṣavaḥ śrāvakayānikāḥ vā. pratyekabuddhayānikā vā bodhisattvayānikā vā.evaṃ vakṣyanti.yady abhāvasvabhāvā.sarvadharmāḥ tad abhāvasvabhāveṣu sarvadharmeṣu ko'tra saṃkliṣyate vā vyavadāyate vā, te saṃkleśavyavadānam ajānānā śīlavipannāś ca bhaviṣyanti.drṣṭivipannāś ca bhaviṣyanti ācāravipannāś ca bhaviṣyanti.teṣāṃ śīlavipannānā(ṃ) drṣṭivipannānāṃ ācāravipannānāṃ tisṛṇāṃ gatīnāṃ anyatarānyatarā gati(ḥ) pratikāṅkṣitavyā narakā vā tiryagyonir vā yamalokā vā, idam apy ahaṃ Bhagavann anāgatabhayaṃ saṃpaśyaṃs tathāgatam arhantaṃ samyaksambuddham etam arthaṃ paripṛcchāmi. api tu khalu Bhagavann aha(ṃ) atra dharmeṣu (na) kāṅkṣāmi na vicikitsāmi.

Bhagavān āha: sādhu sādhu Subhūte evaṃ etad yathā vadasi.((70))

PARIVARTA 71.

athāyusmān Subhūtir Bhagavantam etad avocat: yadi Bhagavann abhāvasvabhāvā sarvadharmāḥ,kam arthavaśaṃ saṃpaśyan bodhisattvo mahāsattva sattvānāṃ arthāya-anuttarasyai samyaksambodhaye saṃpratiṣṭhate?

Bhagavān āha: yathaiva ¹ Subhūte abhāvasvabhāvāḥ sarvadharmās

¹ So Ad-Ti.- P: yata eva. -Ms: yethaiva.

tathaiva ¹ bodhisattvo mahāsattvo'nuttarasyai samyaksambodhaye saṃpratiṣṭhate. tat kasya hetoḥ? kṣudraka Subhūte upalambhaḥ, na-upalambha-saṃjñīnaḥ prāptir na-abhisamayo (na-a)nuttarāṃ samyaksambodhiḥ.

āha: kiṃ punar Bhagavann anupalambhasya prāptir vā-abhisamayo vā-anuttarā (vā) samyaksambodhiḥ?

Bhagavān āha: anupalambha eva Subhūte prāptir anupalambho'bhisamayaḥ anupalambha eva-anuttarā samyaksambodhi(ḥ) dharmadhātv-avikopitatvām upādāya. dharmadhātuṃ sa icched vikopayitum yo'nupalambhasya prāptiṃ vā-abhisamayo vā-anuttarāṃ vā samyaksambodhim icchet.

āha: yadi Bhagavann anupalambhasya na prāptir na-abhisamayo na-anuttarā samyaksambodhiḥ, anupalambha eva prāptir anupalambha eva-abhisamayo'nupalambha eva-anuttarā samyaksambodhiḥ,tat kutaḥ punar Bhagavaṃ bodhisattvasya mahāsattvasya prathamā bhūmi(ḥ), kuto divitīyā kutaḥ tritīyā kuto yāvad daśamī bhūmi kuto'nutpattikadharmakṣānti. kuto vipākīyā abhijñā kuto vipākīyaṃ dānaṃ kuto vipākīyaṃ śīlaṃ kuto vipākīyā kṣānti kuto vipākīyaṃ vīryaṃ kuto vipākīyaṃ dhyānaṃ kuto vipākīyā prajñā,² yatra^{2a} sthitvā vipākīyeṣu dharmeṣu² sattvān paripācayati.buddhakṣetraṃ ca pariśodhayati. Buddhāś ca Bhagava(ta) upatiṣṭhati³ annena pānena vastrair gandhair mālyai śayanenāsanena-upāśrayeṇa prājīvikeṇa yāvad anyatarābhir mānuṣīkībhiḥ saṃpattibhiḥ^{3tās} ca-asya nācchedyante.⁴ yāvat parinirvṛtasya śarīreṣu śrāvakeṣu ca⁵vipāka kṛtvā^{5na} kṣiyate⁴.

Bhagavān āha: yata eva⁶Subhūte anupalambha:s tata eva⁶prathamā bhūmir yāva(d) daśamī bhūmiḥ tata eva vipākīyāḥ pañca-abhijñāḥ tata eva vipākīyan dānaṃ śīlaṃ kṣānti vīryaṃ dhyānaṃ prajñā tata eva

¹ P: tata eva.

²⁻² rnam-par smin-pa las byuñ-ba'i chos gañ-dag-la gnas-nas

^{2a} P adds: vipāke.

³⁻³ zhal-zas dañ, btuñ-ba dañ, na bza' dañ, chibs-pa (horse) dañ, spos dañ, metog phreñ-ba dañ, gzims cha dañ, gdan dañ,mar-me (pradīpa) dañ, mi'i phun-sum tshogs-pa dag-gis.

⁴⁻⁴ yoñs-su mya ñan las 'das-pa'i sku gduñ rnam-skyi bar dañ,ñan-thos rnam-sla rnam-par smin-par bgyis kyañ bas-par mi 'gyur-ba'i (rnam-par smin-pa-las byuñ-ba'i mñon-par śes-pa'añ ga-la mchis, etc. see beginning of paragraph).

⁵⁻⁵ P: vipacyate tac ca.

⁶⁻⁶ Ad-Ti: gañ-gi phyir...de ñid-kyi phyir.

vipākīyāni kuśalamūlāni yaiḥ kuśalamūlai.sattvānām¹artham karoti.²
yāvāt parinirvṛtasya—api pūjā: pravartante.^{1 3}

āha: anupalambhasya ca Bhagavan dānasya ca śīlasya ca kṣantyaś
(ca vīryasya) ca samādheś ca prajñāyāś ca—abhijñānām ca ko viśeṣaḥ
kiṃ nānākaraṇam?

Bhagavān āha: anupalambhasya ca Subhūte dānasya ca śīlasya ca
kṣante ** f.268b ** ś ca vīryasya ca samādheś ca prajñāyāś ca—abhij-
ñānām ca na kiṃcin nānākaraṇam. yat punaḥ Subhūte anupaliptam dā-
nam śīlam kṣānti vīryam dhyānam prajñābhijñā ca⁴,teṣām nānākaraṇam
nirdiṣṭam.⁵

āha: katham punar Bhagavann anupaliptasya dānasya yāvad
abhijñānām⁶ nānākaraṇam nirdiśyate?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattva prajñāpārami-
tāyām carann anupalabhya⁷dānam anupalabhya⁷tyāgam anupalabhya
dāyakam anupalabhya pratigrāhaka(m) dānam dadāti anupalabhya
śīlam śīlam rakṣati.anupalabhya kṣānti(m) kṣāntau carati.anupalabhya
vīryam vīrye carati. anupalabhya samādhiṃ samādhau carati.anupala-
bhya prajñām prajñāyām carati.anupalabhya—abhijñā abhijñāṣu carati
anupalabhya smṛtyupasthānāni smṛtyupasthāneṣu carati. yāvad anupala-
bhya mārgam māрге carati. yāvad anupalabhya śūnyatām śūnyatāyām
carati. anupalabhya—ānimittan ānimitte carati. anupalabhya—apraṇihitam
apraṇihite carati. anupalabhya sattvān sattvān paripācayati. anupala-
bhya buddhakṣetraṃ buddhakṣetraṃ pariśodhayati.anupalabhya bud-
dhadharmān bodhim abhisambudhyate.evam hi Subhūte bodhisattvo
mahāsattvo 'nupalambha—prajñāpāramitāyām carati.evam khalu Su-
bhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām cara(ti).evam khalu
Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām caran durādharṣo
bhavati māreṇa pāpiyasā mārakāyikābhir vā devatābhi(h).

¹⁻¹ don byed—pa nas yoṅs—su mya ṅan las 'das—pa'i bar—du'añ mchod—pa 'byuñ-
ba'i.

² P adds: buddhakṣetraṃ ca parigrhṇāti,Buddhāṃ ca Bhagavata upatiṣṭhati annapā-
nayāna— ... anyatarābhir vā mānuṣyopakarāṇa—sāmpattibhis tās cāsya nopacchidyante,

³ P adds: śarīra—śrāvakeṣu ca vipacyate.

⁴ So P and Ad—Ti. Ms: prajñās.

⁵ de—dag tha—dad—du bya—bar bstan to.

⁶ P. adds: ca na kiñcin(!)

⁷⁻⁷ Ms: anupalambhasya.

VII. ABHISAMAYA

(VII a) *evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat*:
katham Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann
ekacittena śatpāramitāḥ parigrhṇāti.catvāri dhyānāni catvāry apramā-
ṇāni catasraḥ ārūpyasamāpattīś catvāri smṛtyupasthānāni catvāri
samyakprahāṇāni caturarddhipādān pañcendriyāṇi pañcabalāni sap-
tabodhyaṅgāny āryāṣṭāṅgam mārgam trīṇi vimokṣamukhāni catvāry
āryasatyāni aṣṭau vimokṣā navānupūrvasamāpattī pañcābhijñā adhyāt-
maśūnyatām.yāvad abhāvasvabhāvaśūnyatām daśatathāgatabalāni catv-
āri vaiśāradīyāni. catasra pratisamvīdo mahāmaitrī(m) mahākaraṇam
aṣṭādaśāveṇikā(n) buddhadharmān dvātrīṃśan mahāpuruṣalakṣaṇāny
aśītim anuvyañjanāni parigrhṇāti?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattva(h) yad dānam
dadāti tan nānyatra prajñāpāramitayā parigrhītaḥ. yac chīlam rakṣati
ta(n) nānyatra prajñāpāramitayā parigrhītaḥ.ya() kṣānti(m) bhāvayati
ta(n) nānyatra prajñāpāramitayā parigrhītaḥ.yad vīryam ārabhate tan
nānyatra prajñāpāramitayā parigrhītaḥ yan samādhiṃ samāpadyate tan
nānyatra prajñāpāramitayā parigrhītaḥ.yat prajñām bhāvayati tan
nānyatra prajñāpāramitayā parigrhītaḥ.yad dhyānāni samāpadyate tan
nānyatra prajñāpāramitayā parigrhītaḥ. yad apramāṇāni samāpadyate
tan nānyatra prajñāpāramitayā parigrhītaḥ. yāvad ārū(pya)samāpattī(n)
samāpadyate tan nānyatra prajñāpāramitayā parigrhītaḥ. ya(t) smṛtyu-
pasthānāni samāpadyate tan nānyatra prajñāpāramitayā parigrhītaḥ.
yāvad yad āryāṣṭāṅgam mārgam bhāvayati tan nānyatra prajñāpāra-
mitayā parigrhītaḥ.yad vimokṣamukhāni bhāvayati.tan nānyatra praj-
ñāpāramitayā parigrhītaḥ. yac catvāry āryasatyāni bhāvayati tan nān-
yatra prajñāpāramitayā parigrhītaḥ.yad aṣṭau vimokṣān na(vānupūr-
vasa)māpattīn bhāvayati tan nānyatra prajñāpāramitayā parigrhītaḥ.yat

¹ P—Tib: eka—cittotpādena.

pañcābhijñā bhāvayati**f.269a**tan nānyatra prajñāpāramitayā parigrhītaḥ.yad adhyātmaśūnyatām yāvad abhāvasvabhāvasūnyatām bhāvayati tan nānyatra prajñāpāramitayā parigrhītaḥ.yad daśatathāgatabalāni bhāvayati tan nānyatra prajñāpāramitayā parigrhītaḥ.yāvad yad aṣṭādaśāveṇikā(n) buddhadharmān bhāvayati. tan nānyatra prajñāpāramitayā parigrhītaḥ. ya(l) lakṣaṇāni yad aśītim anuvyañjanāni abhinirhārati tan nānyatra prajñāpāramitayā parigrhītaḥ. evaṃ hi Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann ekacittotpādena ṣaṭpāramitā(n) parigrhṇāti. yāvad aśīty anuvyañjanāni parigrhṇāti.

āha: katham Bhagavan prajñāpāramitayā parigrhīto bodhisattvo mahāsattvo ekacittotpādena ṣaṭpāramitā parigrhṇāti.yāvad aśītim anuvyañjanāni parigrhṇāti?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran yad dānaṃ dadāti tat prajñāpāramitayā parigrhītaḥ tatra na dvayasamjñī bhavati.yac chīlaṃ rakṣati tatra na dvayasamjñī bhavati. yat kṣāntiṃ bhāvayati tatra na dvayasamjñī bhavati.yad vīryam ārabhate tatra na dvayasamjñī bhavati. yad samādhiṃ bhāvayati tatra na dvayasamjñī bhavati.yat prajñāṃ bhāvayati tatra na dvayasamjñī bhavati. yāvad yad aśītim anuvyañjanāny abhinirhārati.tatra na dvayasamjñī bhavati.

āha: katham Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran dānaṃ dadāti.tatra ca na dvayasamjñī bhavati.yāvad aśītim anuvyañjanāny abhinirhārati.tatra ca na dvayasamjñī bhavati?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran dānapāramitāṃ paripūrayati.sa tatra dānapāramitāyāṃ sarvāḥ ṣaṭpāramitā antargatā kṛtvā dānan dadāti. evaṃ sarva-bodhipakṣyān dharmān paripūrayati yāvat sa tatra mārga sarvāḥ ṣaṭpāramitā antargatā kṛtvā mārgaṃ bhāvayati.tat punaḥ katham iti? yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran dānan dadāti.so'nāsrave citte sthivā dānaṃ dadāti. sa tatra-anāsrave citte sthito nimittaṃ na samanupaśyati.ko dadāti kasmai vā dadāti. kena vā dadāti ko vā dadāmi.sa nimittāpagatena cittena dānaṃ dadāty anāsraveṇa vigatatṛṣṇena vigatāvidyena, sa ta(c) cittaṃ na samanupaśyati.ta(d) dānaṃ na samanupaśyati.yāvat sarva-buddhadharme(ṣu) kartavyam. punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ cara(n) nimittāpagatena cittena śīlaṃ rakṣati. tac ca śīlaṃ na samanupaśyati. yāvat sarvabuddhadharmeṣu kartavyam. evaṃ nimi-

ttāpagatena cittena kṣāntiṃ bhāvayati.tāṃ ca kṣāntiṃ na samanupaśyati.yāvat sarvabuddhadharmeṣu kartavyam. nimittāpagatena cittena vīryam ārabhate.tac ca vīryaṃ na samanupaśyati.yāvat sarvabuddhadharmeṣu kartavyam. nimittāpagatena cittena samādhiṃ samāpadyate. tāṃ ca samādhiṃ na samanupaśyati.yāvat sarvabuddhadharmeṣu kartavyam. nimittāpagatena cittena prajñāṃ bhāvayati tāṃ ca prajñā(ṃ) na samanupaśyati.yāvat sarvabuddhadharmeṣu kartavyam.nimittāpagatena cittena catvāri smṛtyupasthānāni bhāvayati yāvad aśīty anuvyañjaneṣu kartavyam.

āha: katham Bhagavann (ani)mitteṣv anabhisaṃskāreṣu sarvadharmeṣu dānapāramitāparipūrir bhavati¹. śīlapāramitā-kṣāntipāramitā-vīryapāramitā-dhyānapāramitā-prajñāpāramitāparipūrir bhavati²? caturṇāṃ smṛtyupasthānānāṃ caturṇāṃ samyakprahaṇānāṃ caturṇāṃ rddhipādānāṃ pañcānāṃ indriyānāṃ pañcānāṃ balānāṃ saptānā(ṃ) bodhyaṅgānāṃ āryāṣṭāṅgasya mārgasya paripūrir bhavati.śūnyatāyā āni-**f.269b**mittasya-apraṇihitasya samādhe.paripūrir bhavati.daśatathāgatabalānāṃ caturṇāṃ vaiśāradyānāṃ caturṇāṃ pratisamvidānāṃ mahāmaitryā mahākaraṇyā aṣṭādaśānāṃ āveṇikānāṃ buddhadharmānāṃ paripūrir bhavati?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo nimittāpagatena cittena dānaṃ dadāty annam annārthikebhyaḥ pānaṃ pānārthikebhya yānaṃ yānārthikebhya yāva(d) anyatarānyatarān mānuṣyakān pariṣkāraṇn ādhyātmikaṃ vā aṅgapratyaṅgāni bhāyaṃ vā bhārya-putraduhitri-rāyjaṃ vālaṃkṛtyālaṃkṛta dadāti. yācanakebhyaḥ, tasya kaścid evāgamy³ evaṃ vadet kim⁴anenedṛṣena dānena dattenaivaṃ nirupakāreṇa,tasya khalu punar bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ evaṃ bhavati.kiṃ cāpi me sattvā evaṃ paribhāṣante. anenedṛṣena dānenaivaṃ asthireṇa dattena-iti.atha ca punar dātavyam eva mayā dānaṃ,na mayā dānaṃ(na?)⁵dātavyam.sa tad dānaṃ sarvasattvai sādharmaṇaṃ kṛtvā-anuttarasyai samyaksambodhau pariṇāmayati. sa tathā pariṇāmayati yathā pariṇāmayan nimittaṃ na samanupaśyati.kiṃ vā dānaṃ ekasmai vā dadāmi,kena vā dadāmi ko vā dadāti..

¹ Ms: bhavitu.

² Ms: bhavatu.

³ P: evāgatya.

⁴ P + te.

⁵ So P.

kiṃ vā pariṇāmayāmi.kva vā pariṇāmayāmi.kena vā pariṇāmayāmi.
ko vā pariṇāmayati. sa tad vastun na samanupaśyati.yad vā dadyād
yatra vā dattvā-anuttarasyāṃ samyaksambodhau pariṇāmaye(t).tat
kasya hetoḥ?sarvaṃ vastv adhyātmasūnyatayā sūnyam bahirdhāsūn-
yatayā sūnyam adhyātmabahirdhāsūnyatayā sūnyam sūnyatāsūnya-
tayā sūnyam mahāsūnyatayā sūnyam saṃskṛtaśūnyatayā sūnyam asaṃ-
skṛtaśūnyatayā sūnyam atyantaśūnyatayā sūnyam anavarāgraśūnyatayā
sūnyam. avakāraśūnyatayā sūnyam prakṛtiśūnyatayā sūnyam sarva-
dharmaśūnyatayā sūnyam.svalakṣaṇaśūnyatayā sūnyam. sa evaṃ saṃ-
paśya(ti) kva vā pariṇāmayiṣyati. kiṃ vā pariṇāmayiṣyati. kena vā
pariṇāmayiṣyati, tenaivaṃ pariṇāmayatā pariṇāmitaṃ bhavati¹. sa satt-
vāms ca paripācayati². buddhakṣetraṃ ca parigrhṇāti. dānapāramitāṃ
ca paripūrayati. śīlapāramitāṃ kṣāntipāramitāṃ vīryapāramitāṃ dhyā-
napāramitāṃ prajñāpāramitāṃ yāvat saptatṛṃśato bodhipakṣyān dhar-
mān sūnyatām-ānimitam-apraṇihitam samādhiṃ yāvad aṣṭādaśāve-
ṇikān buddhadharmān paripūrayati.³sa ādad eva³dānapāramitāṃ pari-
pūrayati.⁴vipākaṃ ca na parigrhṇāti. tad yathāpi nāma paranirmita-
vaśavarttināṃ devānāṃ manasa eva sarvopakaraṇasaṃpadaḥ prādur-
bhavanty, evam eva tasya bodhisattvasya mahāsattvasya manasa eva
sarvopakaraṇasaṃpadaḥ prādurbhavanti. sa tena dānena Buddhāṃs ca
Bhagavata upatiṣṭhati. sa deva-mānuṣya-asuraṃ ca lokaṃ saṃtarpayati.
sa tān sattvāms tayā dānapāramitayā parigrhṇā⁵-upāyakausalena ca
triṣu yāneṣu pratiṣṭhāpayati. evaṃ khalu Subhūte bodhisattvo mahā-
sattva prajñāpāramitāyāṃ caran nimittāpagatena cittena dānapārami-
tāṃ paripūrayati.

kathaṃ ca Subhūte bodhisattvo mahāsattvo yāvac chīlapāramitāṃ
paripūrayati? iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ
caraṃc chīlapāramitāṃ paripūrayati. sa āryam anāsravaṃ mārgaparyā-
pannaṃ dharmatā-prātilambhikaṃ śīlaṃ pratilabhate. tat punar asya
śīlam akhaṇḍaṃ bhavaty acchidram akalmāṣam aparāmṛṣṭaṃ bhujīṣyaṃ
susamāhitaṃ vijñāprasastaṃ, tena ca śīlena na kaṃcid dharmāṃ parā-
mṛīṣati. rūpaṃ vā vedanāṃ vā saṃjñāṃ vā saṃskārān vā vijñānaṃ vā

1 P: tasyaivaṃ pariṇāmayataḥ pariṇāmo bhavati nirviṣaḥ pariṇāmo dharmadhātu-
pariṇāmaḥ.

2 So P; Ms: pariṇāmayati.

3-3 read: sa ādyād eva?; P: tathā ca sa.

4 P + yathā caiva.

5 P-Ti: des yañ-dag-par bsdus te (saṃgrhṇāti).

dvātṛṃśatāṃ vā mahāpuruṣalakṣaṇāni kṣatriyamahāsālakulāni vā brāh-
maṇamahāsālakulāni vā. **f.270a**gṛhapatimahāsālakulāni cāturmahā-
rājikāṃ vā devās trayastṛṃśatkāyikān vā yāmān vā tuṣitāṃ vā nirma-
ṇaratīṃ vā paranirmitavaśavarttino vā brahmakāyikāṃ vā brahmapu-
rohitāṃ vā brahmapāriṣadyāṃ vā parittāṃ vā apramāṇāṃ vā ābhāsva-
rāṃ vā pariśubhān vā apramāṇaśubhān vā śubhakṛtsṇān vā bṛhatphalān
vā asaṃjñikān vā asprhān vā atapān vā sudṛśān vā sudarśanān vā agha-
niṣṭhān vā ākāśānamṭyāyatanaṃ vā.vijñānamṭyāyatanaṃ vā ākimca-
(nyāna)ntyāyatanaṃ vā.naivasamjñānāsamjñāyatanaṃ vā.srotaāpatti-
phalaṃ vā.sakṛdāgāmiphalaṃ vā anāgāmiphalaṃ vā arhattvaṃ vā.
pratyekabuddhaṃ vā cakravartirājyādhipatyāṃ vā kārayeyam ity,
anyatra sarvasattvaiḥ sārddhaṃ sādharmaṇāni kṛtvā sarvākārajñātāyāṃ
pariṇāmayaty,ānimitta-anupalambha-advaya-pariṇāmena, lokavyavahā-
reṇa na punaḥ paramārthena. tayā ca śīlapāramitayā paripūritayā upā-
yakausalena ca catvāri dhyānāny utpādayaty anāsvādayayogena. divyaṃ
ca cakṣur abhinirhāratī. yena divyena cakṣuṣā vainayikena¹(ye)²pūrva-
syān diśi Buddhā Bhagavantas tiṣṭhanti dhṛyante yāpayanti dharmāṃ
ca deśayanti tāms ca paśyati.tasyāsyā darśanaṃ na naśyati. yāvad
anuttarāṃ samyaksambodhim abhisambuddhaḥ. evaṃ dakṣiṇasyāṃ
diśi paścimāyāṃ uttarasyāṃ yāvad ye samantād daśasu dikṣu Buddhā
Bhagavantas tiṣṭhanti dhṛyante yāpayanti dharmāṃ ca deśayanti tāms
ca paśyati. tac cāsya darśanaṃ na naśyati.yāvad anuttarāṃ samyaksam-
bodhim abhisambuddhaḥ. sa divyena śrottradhātunā viśuddhena-atik-
rānta mānuṣeṇa teṣāṃ Buddhānāṃ Bhagavatāṃ bhāṣamaṇānāṃ śabdaṃ
śṛṇoti. tac ca śrutaṃ tāvan³ na naśyati. yāvan na tena śrutena-ātma-
naḥ ca parasya ca-arthaḥ kṛto bhavati.cetaḥ-paryāya-jñānena ca
teṣāṃ Buddhānāṃ Bhagavatāṃ cetasaiva cittaṃ prajānāti. tena ca
cetaḥparyāyajñānena sarvasattvānāṃ arthaṃ karoti, pūrvenivāsānu-
smṛtijñānena ca teṣāṃ sattvānāṃ atītāni kuśalamūlāny ājñāya tai kuśa-
lamūlais tāṃ sattvā(ṃ) saṃdarśayati samādāpayati samuttejayati saṃ-
praharṣayati, te tathā samādāpitāyā ca t(athā) saṃpraharṣitā(yā) viśe-
ṣagāmino bhavanty, āsravakṣayajñānena ca sattvān srotaāpatti-phale
pratiṣṭhāpayati yāvad arhattve pratiṣṭhāpayati.pratyekabodhau pra-

1 P: vipākajena.

2 So P.

3 Ms: vān.

tiṣṭhāpayati. (anuttarāyāṃ samyaksam) bodhau pratiṣṭhāpayati¹. evaṃ yāvadvad yatra yatra sattvāḥ pratibalā(h) bhavanti kuśaleṣu dharmeṣu tatra tatra pratiṣṭhāpayati. evaṃ khalu Subhūte bodhisattvo mahāsattvo nimittāpagatena cittena śīlapāramitāṃ paripūrayati.

kathaṃ ca Subhūte ānimitteṣv anābhogeṣv anupalambheṣv anabhisamskāreṣu dharmeṣu kṣāntipāramitāṃ paripūrayati? iha (Subhūte bodhisattvasya mahāsattv)asya prathamacittotpādādam upādāya yāvadvad bodhimaṇḍaṇiṣaṇṇasya sacet sarvasattvā āgama-āgama loṣṭa-daṇḍa-śāstra-prahārān dadyus tatra bodhisattvena mahāsattvena ekacittotpādasya—api kṣobhasahagatasya—avakāśo na dātavyaḥ. tatra bodhisattvena mahāsattvena dve kṣāntī bhāvayitavye. katame (dve?) yac ca sarvasattvānāṃ mayā kṣāntavyam ākrośa—paribhāṣa—loṣṭa—daṇḍa—śāstra—prahāram iti. yā ca—anutpattikeṣu dharmeṣu kṣāntir utpādayitavyā. tatra bodhisattvena mahāsattvena ākruṣyamānena vā paribhāṣyamānena (vā) loṣṭa—daṇḍa—śāstra—prahāreṣu dīyamāneṣv evaṃ pratyavekṣitavyaṃ. ko me² ākrorṣati vā paribhāṣyate vā loṣṭa—daṇḍa—śāstra—prahārān vā dadāti. kasya vā dadāti. tena³ dharmānāṃ svabhāvaḥ pratyavekṣitavyaḥ, sarvadharmānāṃ svabhāvaṃ pratyavekṣamāṇo dharmān eva nopalapsyate kutaḥ punar dharmāḥ. **f.270b** svabhāvaṃ, tasya dharmasvabhāvaṃ pratyavekṣamāṇasya—evaṃ bhavati. (ko me chinnatti) vā bhinnatti vā. sa evaṃ pratyavekṣamāṇo dharmasvabhāvaṃ anutpattikeṣu⁴ dharmeṣu kṣānti(m) pratilapsyate. tatra—anutpattikeṣu dharmeṣu kṣānti. kim iti: kleśānutpattikatā ca jñānānāchedyātā ca⁵. so 'nayo dvayo kṣāntyau sthitvā (catvāri) dhyānāni paripūrayiṣyati. catvāry apramāṇāni catasra ārupyasamāpattīṣ catvāri smṛtyupasthānāni yāvadvad āryāṣṭāṅgaṃ mārgaṃ trīṇi vimokṣamukhāni daśatathāgatabalāni catvāri vaiśāradyāni catasraḥ pratisamvīdo mahāmaitrī mahākaraṇāṃ aṣṭādasāveṇikāṃ buddhadharmān. sa eṣu dharmeṣu sthitvā āryeṣv anāsraveṣu lokottareṣv asādhāraṇeṣu sarvaśrāvakaḥ pratyekabuddhaiḥ sārddhaṃ tataḥ āryā abhijñā paripūrayiṣyati. yābhir abhijñābhiḥ paripūrṇābhi(h) ṣaḍbhiḥ ca pāramitābhiḥ (samudāgacchati⁶, anās) rāve⁷(ṣu) ca pañcasv abhijñāsu

¹ So P.

² So P; Ms: mā.

³ So P; Ms: kena.

⁴ after this one or two akṣaras are illegible.

⁵ P—Ti: ñon moṅs—pa mi skye—ba daṅ ye—śes mi chod—pa'i phyir.

⁶ So P; P—Ti: yañ—dag—par sgrub—pa.

⁷ Ms: rāsve.

sthitvā divyena cakṣuṣā pūrvasyāṃ diśi Buddhā(n) Bhagava[n]to drakṣyati. tāṃś ca Buddhān Bhagavato dṛṣṭvā buddhānumṛtiṃ pratilapsyate. tasya sā buddhānumṛtir nocchetsyate yāvadvad anuttarāṃ samyaksambodhim abhisambhotsyate. evaṃ yāvadvad samantād daśasu dikṣu, sa divyena śrotradhātunā yan teṣāṃ Buddhānāṃ Bhagavatāṃ bhāṣitam tat sarvam udgrahīṣyaty u(d)gṛhya tathatvāya (sattvā)nān dharman deśayiṣyati. sa teṣāṃ Buddhānāṃ Bhagavatāṃ cetasaiva cittam ājñāsyati. sa tena cittaparyāyājñānena sarvasattvānāṃ cetasaiva cittam ājñāyata tathatvāya dharman deśayiṣyati. ² pūrvēnivasānumṛtijñānena. teṣā(m) sattvānāṃ kuśalamūlān ājñāya tāṃ paurvakeṇa kuśalamūlena saṃharṣayiṣyati samādāpayiṣyati āsravakṣayājñānena ca tāṃ sattvāṃs triṣu yāneṣu niveṣayiṣyati pratiṣṭhāpayiṣyati. sa khalu punar bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakausalena sattvān paripācya buddhakṣetraṃ pariśodhya sarvākārajñātāyāṃ carann sarvākārajñātāṃ paripūrya—anuttarāṃ samyaksambodhim abhisambudhya dharmacakraṃ pravartayiṣyati. evaṃ khalu Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ kṣāntipāramitā paripūryate.

kathaṃ ca Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann ānimitteṣv anābhogeṣv anupalambheṣv aprādurbhāveṣv anabhisamskāreṣu dharmeṣu vīryapāramitāṃ paripūrayati? iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann kāyikena eva vīryeṇa samanvāgato bhavati. sa prathamam dhyānam upasamṇadya viharati. yāva(c) caturthaṃ dhyānam upasamṇadya viharati. sa caturthaṃ dhyāna(m) samāpannaḥ anekavidham ṛddhividhiṃ pratyanubhavati, yāvadvad sūryacandramasau pāṇinā parāmṛṣaty ā brahmalokaṃ kāyena vaśavarttayati. tena kāyikena vīryeṇa samanvāgato ye pūrvasyāṃ diśi Buddhā Bhagavanto viharanty anekāśatasātasāhasreṣu lokadhātuṣu sarddhyā gatvā Buddhān Bhagavataḥ upatiṣṭhati. cīvara—piṇḍapāta—śāyāsana—glāna—pratyaya—bhāiṣajya—pariṣkāraiḥ. tasya te cīvara—piṇḍapāta—śāyāsana—glāna—pratyaya—bhāiṣajya—pariṣkāraś tāvan na kṣiyante yāvadvad anuttarāṃ samyaksambodhim abhisambuddhyate. ³ abhisambud-

¹ P: yāvan na.

² P + sa.

³⁻³ mñon—par rdzogs—par sañs—(N 507b)rgyas nas kyañ lha dañ, mi dañ, lha ma yin—du bcas—pa'i 'jig—rten—gyi gos dañ, zas—kyi bde—ba dañ ldan—par byed do. des na yoñs—

dha¹ bodheś ca sadevamānuṣāsuṛo lokāḥ sukḥi bhavati. cīvara-piṇḍapāta-śayyanāsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ, parinirvṛtasya ca śar(īr)eṣu śarīrapūjāḥ pravartante. tenaiva car(d)dhyabhisamskāreṇa gatvā³teṣāṃ Buddhānāṃ Bhagavatāṃ antikād dharmāṃ śṛṇoti. so ca yathā śruto na jātu vipraṇāsyati. yāvad anuttarāṃ samyaksambodhim abhisambuddhyate. sattvāṃś ca paripācayati buddhakṣetraṃ ca pari-grhṇāti sarvākārajñatāyā caran. evaṃ khalu Subhūte **f.271a** bodhisattvo mahāsattva kāyikena vīryeṇa samanvāgato vīryapāramitāṃ paripūrayati. kathāṃ ca Subhūte bodhisattvo mahāsattvaḥ caitasikena vīryeṇa² samanvāgataḥ āryeṇa-anāsraveṇa mārgeṇa³mārgaparyāpannena² vīryapāramitāṃ paripūrayati? iha Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caraṃś caitasikena⁴ vīryeṇa samanvāgataḥ akuśalasya kāyakarmaṇo' vakāśaṃ na dadāty akuśalasya vākkarmaṇo'vakāśaṃ na dadāti⁵. na parāṃśati. nityam iti vā anityam iti vā sukham iti vā duḥkham iti vā ātmeti vā-anātmeti vā saṃskṛtam iti vā asaṃskṛtam iti vā. kāmadhātum vā rūpadhātum vā ārūpyadhātum vā. sāsravadhātum vā anāsravadhātum vā. prathamadhyānaṃ vā yāvac caturtha(m) dhyānaṃ vā. maitrīm vā karuṇāṃ vā muditāṃ vā upekṣāṃ vā ākāśanantyāyātanam vā. yāva(n) naivasamjñānāsamjñāyatanam vā smṛtyupasthānāni vā samyakprahāṇāni vā ṛddhipādān vā indriyāṇi vā balāni vā bodhyaṅgāni vā āryāṣṭaṅgaṃ mārgaṃ vā śūnyatāṃ vā ānimittāṃ vā apraṇihitāṃ vā yāvad buddhadharmān vā na parāṃśati. nityā iti vā anityā iti vā sukham iti vā duḥkham iti vā ātmeti vā-anātmeti vā srotaāpattiphalaṃ vā sakṛdāgāmiphalaṃ vā anāgāmiphalaṃ vā arhattvaṃ vā pratyekabodhim vā bodhisattvatvaṃ vā na parāṃśati. ime sattvā darśanaprabhāvitā ime tanubhūmiprabhāvitā ime avarabhāgiyaprabhāvitā ime ūrdhvambhāgiyaprabhāvitā. ime pratyekabuddhaprabhāvitā ime mārgākārajñatāprabhāvitā ime sarvākārajñatāprabhāvitā ity evaṃ api na parāṃśati. tat kasya heto(h)? tathā hi teṣāṃ svabhāvo na saṃvidyate. yena svabhāvena prabhāvyeran. sa tenaiva cai-

su mya ṇan las 'das-pa'i sku gduñ dag-la'añ mchod-pa 'byuñ-bar 'gyur ro. rdzu-'phrul mñon-par 'du byed-pa de ñid-kyis soñ-nas

1 P: abhisambudhya; so Ad-Ti?

2-2 'phags-pa zag-pa med-pa lam dañ lam-gyi yan-lag-tu gtogs-pa dañ ldan-pas.

3 P: mārgāṅgena.

4 Ad-Ti: kāyikena (!).

5 P adds: akuśalasya manaskarmaṇo'vakāśaṃ na dadāti. But not in Ms or in Ad-Ti.

tasikena vīryeṇa samanvāgato maraṇamukhe'pi samāne sattvānām arthaṃ karoti. tāṃś ca sattvān nopalabhate. vīryapāramitāṃ ca paripūrayati. tāṃ ca vīryapāramitāṃ nopalabhate. buddhadharmāṃś ca paripūrayati tāṃś ca buddhadharmān nopalabhate. buddhakṣetraṃ ca pariśodhayati tac ca buddhakṣetraṃ nopalabhate. sa tena kāyikena ca caitasikena ca vīryeṇa samanvāgataḥ sarvakuśaladharmān paripūrayati¹. ³tatra ca na sajjati.so² sajjamāno³buddhakṣetreṇa buddhakṣetraṃ saṃkrāmati. sattvānām arthaṃ kurvan,⁴yena yenardhiprātihāryeṇechati vikurvitum⁴.tenardhiprātihāryeṇa vikurvati. ⁵yadi vā puṣpavarṣeṇa yadi vā gandhavimuñcanena. yadi vā gītavādyāraṃbheṇa yadi vā bhūmicālena. yadi vā-avabhāseṇa: yadi vā saptaratnamayalokadhātusandarśanena. yatra yatra vā yauvanārthānāṃ⁶sattvānā(m) kṛte ātmānam avasṛjati. yadi vā jyotirandhānāṃ sattvānām arthe ātmano' vasṛjati. yadi vā gandham avasṛjati. yadi vā mahāyajñān avasṛjati.yatra na prāṇātipāta pravartate. yadi vā-anantāṃ sattvān⁷mārgē'vatārayati⁷. yāvat⁵ prāṇātipātād viramayati. yāvan mithyādṛṣṭe parimocayati, kāṃścid dānena anugṛhṇāti. kāṃścid chīlena. keṣāṃcit kṛte aṅgapratyaṅgāni parityajati. keṣāṃcit putradārā keṣāṃcid rājyaṃ keṣāṃcid arthe ātmānam avasṛjati.eveṃ yena yenopāyena sattvānām arthaḥ kartavya tena tenopāyena sattvānām artha(m) karoti. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann⁸ānimitteṣu⁸dharmeṣu caitasikena vīryeṇa samanvāgato vīryapāramitāṃ paripūrayati.

kathāṃ ca Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann anāmanimittēṣu⁹dharmeṣu sthitvā samādhipāramitāṃ paripū-

1 P: parigrhṇāti.- Ad-Ti: yoñs-su 'dzin-la.

2 So P. - Ms: he.

3-3 chags-par mi byed de.de chags-pa med-pas.

4-4 rdzu-'phrul-gyi cho-'phrul gañ dañ gañ rnam-par sprul-par 'dod-pas.

5-5 yañ na ni me-tog-gi char 'bebs so, yañ na ni spos (N 509b) 'gyed-par byed do, yañ na ni 'brug sgra sgrog-par byed do, yañ na ni glu-dbyaṅs sgrog-par byed do, yañ na ni sa gYo-bar byed do, yañ na ni rin-po-che sna bdun-gyi sa gshi ston-par byed do, yañ na ni mun-nag-gi sems-can rnam-skyi ched-du bdag ñid las 'od 'byin-par byed do, yañ na ni sbas gtoñ-par byed do, yañ na ni srog gcod-pa med-pa'i mchod-sbyin byed do, yañ na ni sems-can mtha' yas-pa lam-la 'dzud-par byed do.

6 ? - Ms seems to read: yovanāthānām.

7-7 So P and Ad-Ti. Ms: a mārgaṃ mocayati.

8-8 miñ med-pa (N 510) dañ mtshan-ma med-pa'i.

9 miñ med-pa dañ, mtshan-ma med-pa'i.

rayati? iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sthāpayitvā tathāgatasamādhiṃ tat anyāt sarva- ** f.271b ** samādhiṃ paripūrayati. sa viviktam eva kāmair viviktaṃ pāpakair akuśalair dharmai(h). savitarkaṃ savicāraṃ vivekaṃ prītisukhaṃ prathamam dhyānam upasampadya viharati. sa maitrīśahagatena cittena yāvad upekṣāsahagatena cittena yāvat sarvāvantaṃ lokaṃ spharitvo¹ pasampadya viharati. yāvan naivasamjñānāsamjñāyata(na)m upasampadya viharati. sa tatra samādhipāramitāyāṃ sthitvā²ṣṭau vimokṣān anulomapratilomaṃ samāpadyate ca vyuttiṣṭhate ca. navānupūrvasamāpatti(m) śūnyatāṃ samādhiṃ ānimittaṃ samādhiṃ apraṇihitaṃ samādhiṃ upasampadya viharati. ānantaryāṃś ca samādhiṃ upasampadya viharati.¹vidyu(to)pamaṃ samādhiṃ samyaksamādhiṃ vajropamaṃ samādhiṃ upasampadya viharati¹.sa iha samādhipāramitāyāṃ sthitvā saptatṛṃsataṃ bodhipakṣyān dharmān upasampadya viharati. sa iha samādhipāramitāyāṃ sthitvā mārgākārajñātājñānena yāvan mārgākārajñātāyāṃ sarvasamādhiṃ antargatān dṛṣṭvā śuklavipaśyanābhūmim atikramya gotrabhūmim aṣṭamakabhūmi(m) darśanabhūmiṃ tanubhūmiṃ vitarāgabhūmiṃ kṛtāvibhūmiṃ pratyekabuddhabhūmim atikramya bodhisattvanyāmam avakrāmati. buddhabhūmiṃ paripūrayati. so'tra ca bhūmiṣu carati. na ca-antareṇa phalaṃ² ca-anuprāpnoti. yāvan na sarvākārajñātājñānam anuprāpnoti. so'tra samādhipāramitāyāṃ sthitvā buddhakṣet eṇa buddhakṣetraṃ saṃkrāmati. Buddhān Bhagavataḥ paryupāsina(h). sa tān Buddhān Bhagavata. paryupāste teṣāṃ ca Buddhānām Bhagavatām antike kuśalamūlam avaropayati. sattvāṃś ca paripācayati. buddhakṣet aṃ ca pariśodhayati.lokadhātauś ca lokadhātum saṃkrāmati. sattvānām ca-artham karoti. kāmṣcit sattvān dānena-anugṛhṇāti. kāmṣcic chīlena,kāmṣcit kṣāntyā kāmṣcid vīryeṇa) kāmṣci(t) samādhinā kāmṣcit prajñāyā kāmṣcid vimuktyā kāmṣcid vimuktijñānadarśane(na),kāmṣcit sattvān srotaāpattiṃphale pratiṣṭhāpayati. kāmṣcit sakṛdāgāmiphale kāmṣcid anāgāmiphale kāmṣcid arhattve pratiṣṭhāpayati.kāmṣcit pratyekabodhau pratiṣṭhāpayati.kāmṣcid bodhau pratiṣṭhāpayati. yair yai(h) kuśalamūlair dharmai(h) sattvā udgacchanti tatra niyojayati. sa iha samādhipāramitāyāṃ sthitvā sarvadhāraṇimuk-

¹⁻¹ mñon-par 'phags-pa'i(abhyudgata) tiñ-ñe-'dzin dañ, yañ-dag-pa'i tiñ-ne-'dzin dañ, rdo-rje lta-bu'i tiñ-ñe-'dzin bsrubs te gnas so.

² P: samādhiphalaṃ.

hāny abhinirharati. catasraḥ pratisamṃvidā pratilabhate. vipākīyānāñ ca-abhijñānām lābhī bhavati,¹sa na jātu mātu(h) kukṣāv upapadyate. na jātu kāmān pratisevate,na ca kācid upapattir yāṃ na pratigṛhṇāti. na copapattidoṣeṇa lipyate¹. tat kasya hetoḥ? tathā hy anena māyopamā dharmāḥ² sudṛṣṭā bhavanti². sa māyopamān sarvasaṃskārān viditvā sarvattvānām artham karoti. na ca tatra sattvān na sattvaprajñaptir upalabhyate. so 'nupalabhamāna sarva-dharmā-anupalambha eva sattvān pratiṣṭhāpayati lokavyavahāratām upādāya na punaḥ paramārthena. sa iha samādhipāramitāyāṃ sthitvā sarva-dhyāna-vimokṣa-samādhisamāpattiṣu carati.na ca jātu samādhipāramitāyā virahito bhavati. yāvad anuttarāṃ samyaksambodhiṃ paripūrayati. sa iha mārgākārajñātāyāṃ sthitvā sarvākārajñātām abhinirharati. yatra sthitvā sarvavāsanānusandhiṃ prajahāti. sarvavāsanānusandhiṃ prahāya-³ātmanaś ca (parasya ca-)³artham karoti. sa ātmanaś ca parasya ca-artham (kurvan sa)devamānuṣāsurasya lokasya dakṣiṇīyo bhavati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran samādhipāramitāṃ paripūrayati.

(VII 2) katham ca Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratā ānimitteṣu dharmeṣu prajñāpāramitā bhāvanāparipūriṃ gacchati?iha ** f.272a ** Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran na ka(m)cid dharmam sadbhūtātā-pariniṣpannam samanupaśyati,sa rūpasya sadbhūtātām pa(riniṣpannatām ca na)samanupaśyati.vedanāyāḥ saṃjñāyāḥ saṃskārāṇām vijñānasya sadbhūtātām pariniṣpannatām ca na samanupaśyati.rūpasyotpādam na samanupaśyati.vedanāyāḥ saṃjñāyā saṃskārāṇām vijñānasyotpādam na samanupaśyati.sa rūpasyotpādam asamanupaśyan vedanāyāḥ saṃjñāyāḥ saṃskārāṇām vijñānasyotpādam asamanupaśyan rūpasyāyamdvāram na samanupaśyati.vedanāyā saṃjñāyā saṃskārāṇām vijñānasyāyamdvāram na samanupaśyati.rūpasya sannicayaṃ na samanupaśyati.vedanāyāḥ saṃjñāyāḥ saṃskārāṇām vijñānasya sannicayaṃ na samanupaśyati.

¹⁻¹ de nam yañ ma'i mñal-du skye-bar mi 'gyur, nam yañ 'dod-pa-la bsten-par mi 'gyur, de skye-ba gañ yañ yoñs-su mi 'dzin-pa med-la,skye-ba'i skyon -gyis kyañ gos-par mi 'gyur ro.

²⁻² P: dṛṣṭāḥ supratibuddhā bhavanti. -P-Ti: rab-tu mthoñ rab-tu rig rab-tu rtogs-pas.

³⁻³ bdag dañ gshan-gyi son byed do.

paśyati.evaṃ yāvat sāsravāṇaṃ dharmāṇaṃ anāsravāṇaṃ dharmā-
ṇaṃ āyadvāraṃ na samanupaśyati.tucchakāṃ eva riktakatāṃ eva
samanupaśyati.sa evaṃ pratyavekṣamāṇo rūpasya svabhāvaṃ nopala-
bhate.vedanāyāḥ saṃjñāyā saṃskārāṇaṃ vijñānasya svabhāvaṃ nopa-
labhate.yāvat sāsravāṇaṃ anāsravāṇaṃ dharmāṇaṃ svabhāvaṃ nopa-
labhate,sa prajñāpāramitāyāṃ carann abhāvasvabhāvān sarvadharmān
adhimucyate,sa evam adhimucyamāna adhyātmasūnyatāyāṃ caran
yāvat svalakṣaṇasūnyatāyāṃ caran na kvacid¹ dharmeṣv abhiniviśate.
rūpe vā vedanāyāṃ vā saṃjñāyāṃ vā saṃskāreṣu vā vijñāne vā yāvad
bodhau vā,so'bhāvasvabhāvāyāṃ prajñāpāramitāyāṃ caran bodhisatt-
vamārgaṃ paripūrayati.yaduta śaṭpāramitā(n).yāvat saptatṛṃśataṃ
bodhipakṣyadharmān daśatathāgatabalāni catvāri vaiśāradyāni cāsa
pratiṣamvīdo mahāmaitrī(ṃ) mahākaraṇāṃ aṣṭādaśāveṇikān buddha-
dharmān dvātṛṃśan mahāpuruṣalakṣaṇāny aśītim anuvyañjanāni pari-
pūrayati²,sa vipākadharmaṇi bodhimārge sthitvā²śaṭsu pāramitāsu pari-
pūrṇāsu yāvat saptatṛṃśati bodhipakṣyeṣu dharmeṣu paripūrṇeṣu ³yāvad
vipākīyāsv abhijñāsu paripūrṇāsu³,ye sattvā dānena—anugrahītavyās tān
dānena—anugrḥṇāti.ye'śīlena anugrahītavyās tān śīlena—anugrḥṇāti. ye
kṣāntiyā—anugrahītavyās tān kṣāntiyā—anugrḥṇāti. ye vīryeṇa—anugrahī-
tavyās tān vīryeṇa—anugrḥṇāti. ye samādhinā—anugrahītavyās tān samā-
dhinā—anugrḥṇāti.ye prajñāyā—anugrahītavyās tān prajñāyā—anugrḥ-
ṇāti.ye vimuktyā—anugrahītavyās tān vimuktyā anugrḥṇāti. ye vimuktij-
ñānadarśanena—anugrahītavyās tān vimuktijñānadarśanena—anugrḥṇāti.
ye srotaāpattiphale pratiṣṭhāpayitavyās tān srotaāpattiphale pratiṣṭhā-
payati. ye sakṛdāgāmiphale pratiṣṭhāpayitavyās tān sakṛdāgāmiphale
pratiṣṭhāpayati. ye'nāgāmiphale pratiṣṭhāpayitavyās tān anāgāmiphale
pratiṣṭhāpayati. ye'rhattve pratiṣṭhāpayitavyās tān arhattve pratiṣṭhā-
payati. ye pratyekabodhau pratiṣṭhāpayitavyās tān pratyekabodhau
pratiṣṭhāpayati. ye bodhau pratiṣṭhāpayitavyās tān bodhau pratiṣṭhā-
payati.eṣa sarvatra peyāla⁴.so'nekavidham ṛdhyā vikurvan gaṅgāna-
divālukopamān lokadhātun gacchati,sa ākāṃkṣams tān gaṅgānadivālu-

1 P: kesacid.

2-2 des rnam-par smin-pa'i chos byañ-chub sems-dpa'i lam-la gnas-nas.- P: sa
vipākadharma bodhisattvamārge sthitvā.

3-3 Ad-Ti: rnam-par smin-pa las byuñ-ba'i mñon-par śes-pa rnam yonś-su rdzogs-
par gyur na. - P: yāvad vipākajāsu pañcābhijñāsu sthitvā. - Ms: yāvad vipākīyāsv abhijñāsv
aparipūrṇāsu.

4 P: evaṃ vistareṇa kartavyam.

kopamā(n) lokadhātun yādṛśānā ratnānām ākāṃkṣiyati tādṛśānā rat-
nānām abhinhāsyati.sa sattvānām abhiprāyān paripūrayan loka-
** f.272b ** (dhātor) lokadhātun saṃkramiṣyati,¹sa tān lokadhātun
dṛṣṭvā yathābhipretam buddhakṣetraṃ parigrahīsyati. tad yathāpi nāma
paranirmitavaśavartīṣu deveṣu-upabhoga-paribhogā,ye'py anyeṣu bud-
dhakṣetreṣu (a)pagataparyeṣṭīṣu te tatra bhaviṣyanti¹.sa tayā (vipā-
kiyena)²dānapāramitayā śīlapāramitayā kṣāntipāramitayā vīryapāra-
mitayā dhyānapāramitayā prajñāpāramitayā vipākīyābhir abhijñābhir
vipākīyena bodhimārgeṇa mārgākārajñatāyāṃ caran sarvadharmā-
paripūripṛāpta sarvākārajñatām anuprāpsyati.³yāvat saced³rūpam apa-
righītam vedanā saṃjñā saṃskāra vijñānam aparighītam yāvat sarva-
dharmā kuśalā vā akuśalā vā laukikā vā lokottarā vā.sāsravā vā anā-
sravā vā saṃskṛtā vā asaṃskṛtā vā.aparighītās,tathaiva—anuttarā(ṃ)
samyaksambodhim abhisambuddhasya tatra buddhakṣetre sarvopa-
bhogaparibhogā aparighītā bhaviṣyanti.tat kasya hetoḥ? tathā hi sar-
vadharmā aparighītā anupalambhayogena, sarvadharmā aparigrahāya
vā sattvānām dharmo deśitaḥ. evaṃ khalu Subhūte bodhisattvo mahā-
sattvaḥ prajñāpāramitāyāṃ carann ānimittayogena prajñāpāramitāṃ
paripūrayati. ((71))

PARIVARTA 72.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat: katham
Bhagavann⁴ asaṃbhinneṣu sarvadharmeṣv ānimitteṣu⁴ sarvadharmeṣu
svalakṣaṇasūnyeṣu ṣaṇṇāṃ pāramitānāṃ bhāvanāparipūrir bhavati.
dānapāramitāyā śīlapāramitāyā kṣāntipāramitāyā vīryapāramitāyāḥ sa-
mādhīpāramitāyā.prajñāpāramitāyāḥ.katham eṣāṃ sāsravāṇaṃ anā-

1-1 des 'jig-rteñ-gyi kham de-dag mthoñ-nas sañs-rgyas-kyi shiñ yonś-su 'dzin-
par byed de. (P-Ti adds: ci 'dod-par after mthoñ-nas, but not P). (P-Ti: + di-ltar dper na)
gshan 'phrul dbañ byed-kyi lha rnam-kyi loñs-spyod dañ yonś-su spyod-pa ci 'dra-ba
dag dañ, sañs-rgyas-kyi shiñ gshan-dag na yonś-su 'tshol-ba med-pa (P-Ti: btsal-ba dañ
bral-ba dag) gañ yin-pa de-lta-bu'i loñs-spyod dañ,yonś-su spyod-pa dag kyañ der byuñ-
bar 'gyur ro.

2 = rnam-par smin-pa las byuñ-ba'i.-P: adds: vipākajayā.

3-3 gal te ji-tsam-du gzugs. - P: yāvat sarvam eva.

4-4 Ad-Ti: byañ-chub sems-dpa'i mtshan-ma ma mchis-pa(ānimitta) dañ, rtsol-ba
ma mchis- pa(=aniṣṭeṣu?, as S)dañ, ma 'dres-pa(asaṃbhinna) dañ.

sravāṇam dharmāṇam nānakaraṇam prajñāyate, katham dānapāramitā antargatā bhavati prajñāpāramitāyām, katham śīlapāramitā kṣāntipāramitā vīryapāramitā dhyānapāramitā katham yāvad aṣṭādaśāveṇikā buddhadharmā antargatā bhavanti prajñāpāramitāyām. katham Bhagavann evaṃ vilakṣaṇāṇam dharmāṇam ekalakṣaṇāṇam yaduta-alakṣaṇāṇam. ¹prajñaptir bhavati¹?

evam ukte Bhagavān āyusmantam Subhūtim etad avocat: iha Subhūte bodhisattvo mahāsattva prajñāpāramitāyām caran. svapnopameṣu pañcasu skandheṣu sthitvā dānam dadāti śīlam rakṣati kṣāntim bhāvayati vīryam ārabhate samādhiṃ bhāvayati prajñām bhāvayati, pratiśrutkopameṣu pañcasu skandheṣu sthitvā. dānam dadāti (śīlam rakṣati) kṣāntim bhāvayati vīryam ārabhate samādhiṃ bhāvayati prajñām bhāvayati. evaṃ pratibhāsopameṣu marīcyupameṣu māyopameṣu nirmītopameṣu pañcasu skandheṣu sthitvā dānam dadāti śīlam rakṣati kṣāntim bhāvayati vīryam ārabhate samādhiṃ bhāvayati prajñām bhāvayati. svapnopamā pañcaskandhā alakṣaṇā pratiśrutkopamā pratibhāsopamā marīcyupamā māyopamā nirmītopamā pañcaskandhā alakṣaṇāḥ. tat kasya hetoḥ? na hi svapnasya kaścit svabhāvaḥ na pratibhāsasya kaścit svabhāvaḥ na marīcikāyāḥ kaścit svabhāvaḥ na mayāyā kaścit svabhāvaḥ na nirmītasya kaścit svabhāvaḥ. yasya svabhāvo nāsti tasya lakṣaṇam nāsti, yasya lakṣaṇam nāsti tad ekalakṣaṇam yaduta-alakṣaṇam. tad anena—api te Subhūte paryāyeṇa—evāṃ veditavyam: alakṣaṇam dānam alakṣaṇo dāyakaḥ alakṣaṇa pratigrāhakaḥ. ya evaṃ jñātvā dānam dadāti sa dānapāramitām ** f.273a ** paripūrayaṃc chīlapāramitayā na vivartate. kṣāntipāramitayā vīryapāramitayā samādhipāramitayā prajñāpāramitayā na vivartate. sa iha ṣaṭsu pāramitāsu sthitvā catvāri dhyānāni paripūrayati. catvāry apramāṇāni catasraḥ ārūpyasamāpattī paripūrayati. catvāri smṛtyupasthānāni paripūrayati. catvāri samyakprahāṇāni. caturardhipādā pañcendriyāṇi pañcabalāni saptabodhyaṅgāny āryaṣṭāṅgaṃ mārgaṃ paripūrayati. ādhyātmasūnyatām paripūrayati bahirdhāsūnyatam adhyātmabahirdhāsūnyatām. abhāvasūnyatām svabhāvasūnyatām abhāvasvabhāvasūnyatām yāvat svalakṣaṇasūnyatām paripūrayati. sūnyatām samādhiṃ paripūrayaty ānimittam samādhiṃ apraṇihitam samādhiṃ paripūrayati. aṣṭau vimokṣān paripūrayati. navānupūrvasamāpattī paripūrayati. pañcābhijñā paripūrayati. pañca—dhāraṇī—mukha—śātāni paripūrayati. catasraḥ pratisaṃ-

vidah paripūrayati. daśatathāgatabalāni catvāri vaiśāradyāni mahāmaītrī(m) mahākaruṇam aṣṭādaśāveṇikā(m) buddhadharmān paripūrayati. sa iha vipākīyeṣv anāsraveṣu dharmeṣu sthitvā pūrvasyān diśi lokadhātūn ṛdhyā gatvā Buddhān Bhagavataḥ paryupāste. tā(m)ś ca—upatiṣṭhate¹. yāvad upabhoga—paribhogaiś ca sattvānām arthaṃ kurvati. ye dānena saṃgrahītavyās tān dānena saṃgrhṇāti. ye śīlena saṃgrahītavyās tāṃc chīlena saṃgrhṇāti. ye kṣāntyā saṃgrahītavyās tān kṣāntyā saṃgrhṇāti. ye vīryeṇa saṃgrahītavyās tān vīryeṇa saṃgrhṇāti. ye samādhinā saṃgrahītavyās tān samādhinā saṃgrhṇāti. ye prajñayā saṃgrahītavyās tān prajñayā saṃgrhṇāti. yāvad ye sarvakuśalaiḥ dharmaiḥ saṃgrahītavyās tān sarvakuśalair dharmai saṃgrhṇāti. sa taiḥ kuśalamūlai samanvāgataḥ sarvadharmeśvaraḥ saṃsāraṃ copādadāti. na ca saṃsāravacarai. duḥkhair lipyate. sattvānām kṛte devamānuṣyikī saṃpattir upādadāti. yābhiḥ saṃpattibhiḥ sattvān saṃgrhṇāti: so' lakṣaṇān sarvadharmān jñāti. srotaāpattiphalaṃ ca jñāti. na ca tatra—avatiṣṭhate. sakṛdāgā-miphalaṃ ca jñāti na ca tatra—avatiṣṭhate. anāgāmiphalaṃ ca jñāti na ca tatra—avatiṣṭhate. arhatvaṃ ca jñāti na ca tatra—avatiṣṭhate. pratyekabodhiṃ ca jñāti na ca tatra—avatiṣṭhate. tat kasya hetoḥ? tathā hi tena sarvadharmā jñātvā sarvākārajñatā—anuprāptavyā: yā asādhāraṇā sarva—śrāvaka—pratyekabuddhai(h). evaṃ khalu Subhūte bodhisattvo mahāsattva alakṣaṇā sarvadharmā jñātvā ṣaṭ—pāramitā alakṣaṇān jñāti. yāvat sarva(buddha)dharmān² alakṣaṇān jñāti.

punar aparaṃ Subhūte bodhisattvo mahāsattva prajñāpāramitāyām caran svapnopameṣu pañcasu—upādāna—skandheṣu sthitvā śīlapāramitām paripūrayati. pratiśrutkopameṣu pratibhāsopameṣu māyopameṣu marīcikopameṣu nirmītopameṣu pañcasūpādānaskandheṣu sthitvā śīlapāramitām paripūrayati. sa khalu punaḥ Subhūte bodhisattvo mahāsattva svapnopamā(n) pañcopādānaskandhān jñātvā pratiśrutkopamā(n) pratibhāsopamān māyopamān marīcyupamān nirmītopamān pañcopādānaskandhān jñātvā alakṣaṇa—śīlapāramitām paripūrayati. akhaṇḍam acchidrām aśabalām akalmāṣam aparāmṛṣṭām bhujīśyām vijñāpraśastām susamāptām āryām anāsraṇam mārga—paryāpan-

¹ P adds: cīvara—piṇḍapāta—śayana—āsana—glānapratyayabhajajya—sarvopakāraṇa—pariṣkārair.

² So Ad—Ti. P, like Ms: sarvadharmān.

nāṃ¹lokottarāṃ^{2,3},yatra sthitvā samādānasāṃketikāṃ⁴ śīlaṃ rakṣati. dharma(tā)pratīlaṃbhika-śīlaṃ ca saṃvaraśīlaṃ ca vijñaptisīlaṃ ca ** f.273b ** samudācāra-śīlaṃ ca-asamudācārasīlaṃ⁵ca. sa evaṃrūpai śīlai samanvāgato na parāṃṣaty anena-ahaṃ kṣatriyamahāsālakulānāṃ sahabhāgatāyai upapadyeya(ṃ). brāhmaṇamahāsālakulānaṃ vā sahabhāgatāyai ḡhapatimahāsālakulānaṃ vā sahabhāgatāyai upapadyeyaṃ rājā vā bhavyeṃ cakravartī koṭṭarājā vā cāturmahārājākāyikānāṃ vā devānāṃ sahabhāgatāyai upapadyeya(ṃ). trāyaṃstrīṃśānāṃ vā yāmānāṃ vā tuṣitānāṃ vā nirmāṇaratināṃ vā paranirmitavaśavartināṃ vā devānāṃ sahabhāgatāyai upapadyeya(ṃ). srotaāpattiphalaṃ vā-anuprāpnuyā(ṃ) sakṛdāgāmināṃ vā anāgāmināṃ vā-arhatvaṃ vā. pratyekabodhiṃ vā bodhiṃ vā-anuprāpnuyām iti. tat kasya hetoḥ? tathā hy alakṣaṇāḥ sarvadharmāḥ ekalakṣaṇā yaduta abhāvasvabhāvalakṣaṇāḥ. na hy alakṣaṇo dharma alakṣaṇaṃ dharmam anuprāpnoti. nāpi vilakṣaṇo dharmo vilakṣaṇaṃ dharmam prāpnoti. nāpy avilakṣaṇa⁶vā alakṣaṇā vā dharmā-avilakṣaṇān va alakṣaṇān vā dharmā(n) prāpnuvanti. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann alakṣaṇa-śīlapāramitāṃ paripūrya bodhisattvanyāmam avakrāmati. bodhisattvanyāmam avakramann anutpattikeṣu dharmeṣu kṣāntiṃ pratilabhate. mārgākārajñatāyāṃ carann pañcābhijñā vipākīyā pratilabhya pañcasu dhāraṇīmukhaśateṣu pañcasu samādhimukhaśateṣu sthitvā catasraḥ pratisaṃvida pratilabhya buddhakṣetrād buddhakṣetraṃ saṃkramiṣyati. Buddhān Bhagavataḥ prayupāsina sattvāṃś ca paripācayati buddhakṣetraṃ ca parigrahiṣyati.⁷pañcagatike saṃsāre saṃsariṣyati na ca saṃsārāvacareṇa karmaṇā na vipākena lepsyate⁷. tad yathāpi nāma nirmitaś caṃkramyate tiṣṭhati niṣādati śayyaṃ kalpayati, na ca-asya āgamaṇaṃ saṃdṛṣyate na gamanaṃ na sthānaṃ na niṣadyā na śayyāna,sattvānāṃ ca-arthaṃ karoti na ca sattvam upalabhyate na

¹ lam-du gtogs-pa. Ms: mārgam aparyāpannāṃ.

² om. Tib.

³ This canonical formula occurs also in A.N.III p. 286; V, p. 330: sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatṭhāni aparāmatṭhāni samādhisaṃvattikāni.

⁴ P: samatābhisamkarikāṃ.

⁵ om. Tib.

⁶ So P. - Ms: nāpi vilakṣaṇā.

⁷⁻⁷ Ad-Ti: de 'khor-ba'i 'gro-ba lñar yañ 'khor-la,'khor-ba na spyod-pa'i las rnam-skyi rnam-par smin-pas kyañ gos-par mi 'gyur ro.

sattvaprajñaptiṃ. tad yathāpi nāma Subhūte¹śānto nāma¹ Tathāgato' rhan samyaksaṃbuddho'nuttarāṃ samyakasaṃbodhim abhisam'buddho'nuttarāṃ samyaksaṃbodhim abhisambudhya dharmacakraṃ pravartya- aparimāṇāṃ sattvāṃ dvābhyāṃ²yānābhyāṃ parinirvāpya na kaścid bodhisattvam upalabhate³ yam anuttarasyāṃ samyaksaṃbodhau vyākārṣit. sa āyu-saṃskārān utsrjya nirmitaṃ nirmāya-anupadhiṣeṣe nirvāṇadhātau parinirvṛta,sa khalu punaḥ Subhūte nirmitaḥ kalpasyātyayena bodhisattvaṃ mahāsattvaṃ vyākṛtya-anuttarāyāṃ samyaksaṃbodhau parinirvāti. tasya ca parinirvṛtasya na kiñcid vastu-upalabhyate. rūpaṃ vā vedanā vā saṃjñā vā saṃskārā vā vijñānaṃ vā. evam eva Subhūte bodhisattvo mahāsattvo na sattvam upalabhate na sattvaprajñaptiṃ,sattvānā(ṃ) ca-arthaṃ karoti. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caraṃc chīlapāramitāṃ paripūrayati. yasyā paripūrṇatvād antargatā sarvadharmā bhavanti.

punar aparaṃ Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caraṃ. svapnopameṣu pañcasūpādānaskandheṣu sthitvā pratiśrutkōpameṣu pratibhāsopameṣu māyopameṣu marīcyupameṣu nirmitopameṣu pañcasūpādānaskandheṣu sthitvā alakṣaṇa-kṣāntipāramitāṃ paripūrayati?kathaṃ ca Subhūte bodhisattvo mahāsattvaḥ alakṣaṇeṣu dharmeṣu sthitvā kṣāntipāramitāṃ paripūrayati?iha Subhūte bodhisattvo mahāsattvo dvābhyāṃ kṣāntibhyāṃ kṣāntipāramitāṃ paripūrayati⁴. katamābhyāṃ dvābhyāṃ kṣāntibhyāṃ?adhivāsanakṣāntyā dharmāva-bodhakṣāntyā ca. tatra katamā adhivāsanakṣāntir?yat pra ** f.274a ** thamacittotpādam upādāya yāvad bodhimaṇḍa-niṣadanād antrāntarād bodhisattvasya mahāsattvasya sacet sarvasattvā-āgāmya-āgāmya-ākrośeyu paribhāṣeran vā. asatyābhir vā paruṣābhir vāgbhiḥ samudācareyur loṣṭa-daṇḍa-śāstra-prahārān dadyus, tatra bodhisattvena mahāsattvena kṣāntipāramitāṃ paripūrayitukāmena ekacittotpādo'pi kṣobhasahagato vyāpādasahagato vā notpādayitavyaḥ. teṣv eva sattveṣv atīva kartavyāḥ kleśa-rujartā bateme sattvā, te mayā apāpa-cittam utpādiyatavyā. api tu mayaite śatru-bhūtā skandhā parigṛhītā.yadyaivaṃ pratyavekṣate maitrāvān karuṇāyati-iyam ucyate adhivāsanakṣāntiḥ. tatra katamā dharmāvabodhakṣāntiḥ? yat tāny api sattvā(n) paramārthato nopa-

¹⁻¹ om. P, Ad-Ti.

² Ad-Ti: gñis-kyis; P: tribhir.

³ So P; Ms:-ta.

⁴⁻⁴ Ad-Ti (N 520, Lh 93a3-b3) differs greatly.

labhate. ko mā ākrośate paribhāṣate vā asatyābhir vā paruṣābhir vāgbhiḥ samudācarati loṣṭa-daṇḍa-śāstra-prahārān vā dadāti, māyopamā sarvasaṃskārā riktās tucchā vaśikā gaganakalpā ātma-sattva-jīva-jantu-puruṣa-pudgala-manuja-mānava-virahitā parikalpasamutthitās, te sarve vikalpā ko mā ākrośate vā paribhāṣate vā asatyābhir vā paruṣābhir vāgbhiḥ samudācarati. loṣṭa-daṇḍa-śāstra-prahārān vā dadāti, ahaṃ punar naivaṃ vikalpayiṣyāmi. svabhāvasūnyatām upādāya paramārthaśūnyatām upādāya-iyam ucyate dharmāvabodhakṣāntiḥ⁴. sa evaṃ upaparīkṣamāṇa kṣāntipāramitāṃ paripūrayati, so'nayā kṣāntipāramitayā paripūrṇayā anutpattikeṣu dharmeṣu kṣānti(ṃ) pratilabhate.

Subhūtir āha: kaiśā Bhagavann anutpattikadharmakṣānti. kiṃ vā-asya pramāṇaṃ. kiṃ vā jñānaṃ?

Bhagavān āha: aṅur api Subhūte yad dharmo notpadyate¹. tad ucyate anutpattikam iti.²tatra ya(j) jñānaṃ tad ucyate kṣānti, yena jñānena-anutpattikeṣu dharmeṣu kṣāntiṃ pratilabhate.²

āha: yā ca³Bhagavaṃc chrāvākāṇāṃ yā ca pratyekabuddhānām anutpattikadharmakṣāntiḥ yā ca bodhisattvasya mahāsattvasya-anutpattikadharmakṣānti. āsāṃ kṣāntīnām kin nānākaraṇaṃ?

Bhagavān āha: yac ca Subhūte srotaāpannasya jñānaṃ yac ca prahāṇaṃ sā bodhisattvasya mahāsattvasya kṣānti. yat sakṛdāgāmino jñānaṃ ca prahāṇaṃ ca sā bodhisattvasya mahāsattvasya kṣānti. yad anāgāmino jñānaṃ ca prahāṇaṃ ca sā bodhisattvasya mahāsattvasya kṣānti. yad arhato jñānaṃ ca prahāṇaṃ ca sā bodhisattvasya mahāsattvasya kṣānti. yat pratyekabuddhasya jñānaṃ ca prahāṇaṃ ca sā bodhisattvasya mahāsattvasya kṣānti. idam Subhūte nānākaraṇaṃ śrāvākapratyekabuddhakṣāntiāś ca bodhisattvakṣāntiāś ca, sa khalu punaḥ Subhūte bodhisattvo mahāsattvo'nayaivaṃrūpayā kṣāntiā samanvāgata sarvaśrāvākapratyekabuddhān abhibhavati. sa evaiśā kṣāntiāṃ anutpattikadharmakṣāntiāṃ sthitvā bodhisattvamārge caran mārgākārajñātāṃ paripūrayati. yayā paripūrṇayā avirahito bhavati. saptatṛṃṣatā bodhipakṣyair dharmaiḥ sūnyatānimittāpraṇihitaiḥ samādhibhiḥ. sa ābhi pañcabhir abhijñābhir avirahito bhava(ti). so'virahitatvāt sattvān paripācayati. buddhakṣetraṃ ca pariśodhayati. sattvāṃś ca paripācya

¹ So P. Ad-Ti: yañ skye-ba med-pa. Ms: nopalabhyate.

²⁻² de-la bzod-pa gañ yin-pa de ni śes-pa shes bya ste. śes-pa des mi skye-ba'i chos-la bzod-pa thob bo.

³ So P. Ms: yāvad.

buddhakṣetraṃ ca pariśodhya ekakṣaṇa ** f.274b ** samāyuktayā prajñayā sarvākārajñātāṃ anuprāpnoti. evaṃ khalu Subhūte bodhisattvo mahāsattvo prajñāpāramitāyāṃ carann alakṣaṇakṣāntipāramitāṃ paripūrayati.

punar aparaṃ Subhūte bodhisattvo mahāsattvo svapnopameṣu pañcasūpādānaskandheṣu sthitvā pratiśrutkopameṣu pratibhāsopameṣu māyopameṣu marīcyupameṣu nirmitopameṣu pañcasūpādānaskandheṣu alakṣaṇeṣu sthitvā kāyikaṃ caitasikaṃ ca vīryam ārabhate, sa kāyikena vīryeṇa (bo)dhim abhinirharati. sa daśa¹-dikṣu lokadhātūn gatvā. Buddhān Bhagavataḥ paryupāste sattvānāṃ ca-artham karoti. sa tena kāyikena vīryeṇa sattvān paripācya triṣu yāneṣu niveśayati. pratiṣṭhāpayati. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann alakṣaṇa-vīryapāramitāṃ paripūrayati. sa caitasikena vīryeṇa-²anāsraveṇa mārgeṇa³mārgaparyāpannena²vīryapāramitāṃ paripūrayati. yatra paryāpannā sarvakuśaladharmā tadyathā catvāri smṛtyupasthānāni catvāri samyakprahāṇāni catvārardhipādā pañcendriyāṇi pañcabalāni saptabodhyaṅgāny āryaṣṭāṅgo mārgaḥ triṇi vimokṣamukhāni catvāri dhyānāni catvāry apramāṇāni catasraḥ ārūpyasamāpattayo'ṣṭau vimokṣā navānupūrvasamāpattayo daśatathāgatabalāni catvāri vaiśāradyāni catasra pratisaṃvīdo mahāmaitrīṃ mahākaraṇaṃ aṣṭadaśāveṇikā buddhadharmā, yatra bodhisattvena mahāsattvena caratā sarvākārajñātā paripūrayitavyā yasyā paripūryā sarvavāsanānusandhiṃ prahāsyati, sa prahāya lakṣaṇapariniṣpattiṃ paripūrya samantaprabhātāṃ ca-ārāgya dharmacakraṃ pravartayati. dvādaśākāraṃ triparivartam, yasya pravartatena trisāhasramahāsāhasro lokadhātu(h) ṣaḍvikāraṃ kampiṣyate prakampiṣyate saṃprakampayīṣyate calīṣyati pracalīṣyati saṃpracalīṣyati. vedhiṣyati pravedhiṣyati saṃpravedhiṣyati. sarvo' y ṃ trisāhasramahāsāhasro lokadhātu⁴udāreṇa-avabhāsenā sphariṣyati⁴. tasya khalu punas Tathāgatasya-arhataḥ samyaksaṃbuddhasya⁵ yatra śabda niścariṣyati⁶yo so'nuśrāvayīṣyate⁶ ⁵,tatra ye trisāhasramahāsāhasre lokadhātu sattvās taṃ śabdaṃ śroṣyanti. te sarve niyatā bhaviṣyanti tṛṣu yāneṣu, evaṃ bahukarā hi Subhūte bodhisattvasya

¹ So P. Ms: diśva.

²⁻² zag-pa med-pa'i lam dañ,lam-du rtogs (=gtogs?)-pas.

³ om. P.

⁴⁻⁴ snañ-bas khyab-par 'gyur ro. Also P omits udāreṇa.

⁵⁻⁵ de-las sgra skad 'byuñ-bar 'gyur te, des sgra thos-par byed do.

⁶⁻⁶ Om. P.

mahāsattvasya vīryapāramitā. vīryapāramitāyāṃ sthitvā bodhisattvena mahāsattvena sarvabuddhadharmā paripūrayavyāḥ sarvākārajñatā-anuprāptavyāḥ.

punar aparaṃ Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran svapnopameṣu pañcasūpādānaskandheṣu sthitvā pratiśrutkopameṣu pratibhāsopameṣu māyopameṣu marīcyupameṣu nirmitopameṣu pañcasūpādānaskandheṣu sthitvā samādhipāramitāṃ paripūrayati? katham ca Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran. svapnopameṣu pañcasūpādānaskandheṣu sthitvā pratiśrutkopameṣu pratibhāsopameṣu māyopameṣu marīcyupameṣu nirmitopameṣu pañcasūpādānaskandheṣu sthitvā samādhipāramitāṃ paripūrayati? iha Subhūte ** f.275a ** bodhisattvo mahāsattva prathamam dhyānam upasampadya viharati. yāvac caturtham dhyānam upasampadya viharati. maitrīm upasampadya viharati. karuṇam muditām upekṣām upasampadya viharati. ākāśānāntyāyatanam upasampadya viharati. vijñānānāntyāyatanam ākiñcanyātanam naivasamjñānāsamjñāyatanam upasampadya viharati. śūnyatānimittaprañihitān samādhīn bhāvayati. ¹vidyu(to)pamam samādhim bhāvayati. samyaksamādhim bhāvayati. vajropame samādhau sthitvā tathāgatasamādhim sthāpayitvā yāvantaḥ kecanaḥ samādhayaḥ śrāvakasādhāraṇāḥ vā pratyekabuddhasādhāraṇāḥ vā ye'py anye samādhisamāpattigaṇās ¹tān sarvān kāyena spharitvā²—upasampadya viharati. na ca tān samādhīn āsvādayati. na samāpattiphalaṃ. tat kasya hetoḥ? tathā hi sa bodhisattvo mahāsattvaḥ tān samādhīn alakṣaṇān jānāty abhāvasvabhāvān, tat katham alakṣaṇo dharmā alakṣaṇan dharmam āsvādayati. katham abhāvo dharmā abhāvaṃ dharmam āsvādayati? so'nāsvādayan na kasyacit samādher vaśena—upapadyate. rūpadhātau vā ārūpyadhātau vā. tat kasya hetoḥ? tathā hi sa tau dhātau nopalabhate. yo'pi samāpadyeta yenāpi samāpadyeta tad api nopalabhate. so'nupalabhamānaḥ alakṣaṇa—samādhīpāramitāṃ paripūrayati. so'nayā samādhīpāramitāyā śrāvaka-pratyekabuddhabhūmī(n) atikrāmati.

Subhūtir āha: katham Bhagavaṃ bodhisattvo mahāsattva samādhīpāramitāṃ paripūrya śrāvaka-pratyekabuddhabhūmī(n) atikrāmati?

¹⁻¹ Ad-Ti (Lh 96b): de-bshin gśegs-pa'i tiñ-ñe-'dzin dañ, glog lta-bu'i tiñ-ñe-'dzin dañ, yañ-dag-pa'i tiñ-ñe-'dzin dañ, rdo-rje lta-bu'i tiñ-ñe-'dzin ma gtogs-par tiñ-ñe-'dzin gañ yañ ruñ-ba ñan-thos-kyi tiñ-ñe-'dzin tam, rañ sañs-rgyas-kyi tiñ-ñe-'dzin tam, tiñ-ñe-'dzin-gyi tshogs gshan gañ yañ ruñ-na ...

² khyab-par byas-nas.

Bhagavān āha: tathā hi Subhūte bodhisattvo mahāsattvo dhyātma-śūnyatāyāṃ suśikṣitaḥ yāvat svalakṣaṇaśūnyatāyāṃ suśikṣitaḥ, na ceha śūnyatāsu kaścid dharmā upalabhyate. yatra pratiṣṭhet¹. srotaāpatti-phalaṃ vā sakṛdāgāmiphalaṃ vā anāgāmiphalaṃ vā arhattvaṃ vā pratyekabodhiṃ vā, yāpi sā sarvākārajñatā sāpi śūnyā śūnyatābhiḥ. sa ābhiḥ śūnyatābhiḥ bodhisattvo mahāsattvaḥ śrāvaka-pratyekabuddhabhūmī atikramya bodhisattvanyāmam avakrāmati.

āha: katamo Bhagavan bodhisattvasya mahāsattvasya-āma katamo nyāmaḥ?

Bhagavān āha: sarvaḥ Subhūte bodhisattvasya mahāsattvasya-upalaṃbhaḥ. āmaḥ, sarvonupalaṃbho nyāmaḥ.

āha: katamo Bhagavann upalaṃbhaḥ katamo'nupalaṃbhaḥ?

Bhagavān āha: rūpaṃ bodhisattvasya mahāsattvasya-upalaṃbhaḥ. vedanā—saṃjñā—saṃskā(ra—Subhūte vijñā)naṃ Subhūte bodhisattvasya mahāsattvasya-upalaṃbhaḥ. cakṣu—rūpaṇi ca śrotraṃ śabdāṃś ca ghrāṇam gandhāṃś ca jihva—rasās ca kāyaḥ spraṣṭavyāni ca. mano dharmāṃś ca—upalaṃbhaḥ. yāvat sarvākārajñatā—upalaṃbhaḥ. ²āmaḥ. niyāmaḥ punaḥ Subhūte yatraiṣam dharmāṇam pravayāhāro'pi nopalabhyate. rūpasya yāvat sarvākārajñatāyā. tat kasya hetoḥ?³tathā hi Subhūte yo rūpasya svabhāva so'pravayāhāraḥ³, yāvad yaḥ sarvākārajñatāyā svabhāvaḥ so'pravayāhāraḥ. ayaṃ Subhūte bodhisattvasya mahāsattvasya niyāmaḥ, sa niyāmāvakrānto bodhisattvo mahāsattvaḥ sarvasamādhīḥ paripūrṇaḥ samādhī—vaśena—api nopaladyate⁴. ⁵prāg eva rāgaṃ vā doṣaṃ vā moḥaṃ vā—utpādayed yatra sthitvā tat karmābhisaṃskuryad yena karmābhisaṃskāreṇa pañcagatike saṃsāre patet iti⁶nedam sthānaṃ vidyate⁵. anyatra⁷māyopameṣu dharmeṣu sthitvā sarvasattvānām arthaṃ⁸karoti. na ca sattvam upala-

¹ P: avatiṣṭhet.

² P + ayam ucyate.

³⁻³ 'di-ltar gzugs-kyi ño-bo-ñid ni dmigs-su med do, gzugs-kyi ño-bo-ñid gañ yin-pa de ni dños-po med ciñ brjod-du med do.

⁴ So P; Ad-Ti: skye-bar mi 'gyur na; Ms: nopalabhyate nāpi nopalabhyate.

⁵⁻⁵ 'dod-chags dañ, she-sdañ dañ, gti-mug-gis mi skye-ba lta ci smos te. de-la gnas-nas las gañ mñon-par 'dus byas-pas *bsam-gtan bshi las gañ yañ ruñ-bar skye-bar 'gyur-ba'i* las de mñon-par 'du byed-pa de ni gnas med do. — Similarly P.

⁶ This is mere conjecture. Ms almost illegible: ? i n(t)ye te ti.

⁷ gshan-du na.

⁸ Ad-Ti: + kyañ.

bhate na mājāṃ, so'nupalabhamāna sattvāṃś ca¹ paripācayati. buddhak-
ṣetraṃ ca parigṛhṇāti. ** f.275b ** evaṃ khalu Subhūte bodhisattvo
mahāsattvaḥ samādhipāramitāṃ paripūrya yāvad dharmacakraṃ pra-
vartayati. yaduta-anupalambha-cakra-śūnyatānimitāpraṇihita-cakraṃ.

punar aparaṃ Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ
caran svapnopamā(ṃ) sarvadharmān pariḥānāti. pratiśrutkopamān pra-
tibhāsoyamān mājāyopamān marīcyupamān nirmītopamān sarvadhar-
mān pariḥānāti.

(VII 4) āha: kathaṃ punar Bhagavan bodhisattvo mahāsattva prajñā-
pāramitāyāṃ caran svapnopamān sarvadharmān² pariḥānāti. pratiśru-
tkopamān pratibhāsoyamān mājāyopamān marīcyupamān nirmītopamān
sarvadharmān pariḥānāti?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpārami-
tāyāṃ caran nāpi svapnam adrākṣī(n) na svapnadarśinaṃ. na pratiśru-
tkam adrākṣī(n) na pratiśrutkaśrotāraṃ, na pratibhāsam adrākṣī(n) na
pratibhāsadarśinaṃ. na mājāyān adrākṣī(n) na mājādarśinaṃ. na marīci-
kam adrākṣīn na marīcikadarśinaṃ. na nirmītaṃ adrākṣī(n) na nirmī-
tadarśinaṃ. tat kasya hetoḥ? tathā hi viparyāsaḥ svapna pratiśrutka
pratibhāso mājā marīcikā viparyāso nirmīto, bālapṛthagjanānām. arhat
punar na svapnaṃ paśyati na svapnadarśinaṃ. yāvan na nirmītaṃ
paśyati na nirmītadarśinaṃ. evaṃ yāvat pratyekabuddho bodhisattvo
mahāsattva Tathāgato'rhan samyaksambuddho naiva svapnaṃ paśyati
na svapnadarśinaṃ. yāvan na nirmītaṃ paśyati na nirmītadarśinaṃ. tat
kasya heto(s)? tathā hy abhāvasvabhāvāḥ sarvadharmāḥ parinirvāṇa-
samā asadbhūtatayāḥ. apariniṣpannāḥ sarvadharmāḥ asaṃbhūtatayā.
tat kiṃ bodhisattvo mahāsattva prajñāpāramitāyāṃ caran bhāvasaṃjñī
bhaviṣyati pariniṣpannasamjñī vā bhūtasamjñī vā nedaṃ sthānaṃ
vidyate. tat kasya hetoḥ? na sā prajñāpāramitā syād yadi kasyacid dhar-
masya svabhāva upalabhyeta pariniṣpattir vā sadbhūtatā vā, evaṃ ca³
bodhisattvo mahāsattva prajñāpāramitāyāṃ (caran) rūpe na sajjate. yāvad
vijñāne na sajjate, kāmadhātau na sajjate. rūpadhātau na sajjate. ārūpya-
dhātau na sajjate. dhyānavimokṣasamādhisamāpattiṣu na sajjate. caturṣu
smṛtyupasthāneṣu na sajjate yāvad āryāṣṭāṅge mārga na sajjate. śūnya-
tāyāṃ na sajjate. ānimittasamādhāv apraṇihite samādhau na sajjate. dā-

¹ So P and Ad-Ti; Ms: sattvān mājāṃś ca.

² S 412a1 adds: yathābhūtaṃ.

³ Ms adds: vāṃ.

napāramitāyāṃ na sajjate. śīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapā-
ramitāyāṃ samādhipāramitāyāṃ na sajjate. sa iha prajñāpāramitāyāṃ
sthita prathamam bhūmiṃ paripūrayati. tatra ca cchandarāgam notpā-
dayati. tat kasya heto(h)? tathā hi sa tān bhūmīn nopalabhate. tat kiṃ
tatra cchandarāgam utpādayiṣyati, yāvad daśamī(ṃ) bhūmiṃ paripūra-
yati. tatra ca cchandarāgam notpādayati. tat kasya heto(s)? tathā hi sa tān
bhūmīn nopalabhate. tat kiṃ tatra cchandarāgam utpādayiṣyati. sa praj-
ñāpāramitāyāṃ carati. tāṃ ca prajñāpāramitāṃ nopalabhate. so'nupa-
lambhāyāṃ caran sarvadharmāṃś ca tatra prajñāpāramitāyāṃ antarga-
tān paśyati. tāṃś ca dharmān nopalabhate. tat kasya heto(s)? tathā hi te ca
dharmā sā ca prajñāpāramitā advayam advaidhikāraṃ. tat kasya heto(s)?
tathā hi teṣāṃ dharmāṇāṃ na kaścid bhedo'sti. dharmadhātunirdeśena
tathatānirdeśena ** f.276a ** bhūtakotiṇirdeśena. a(sam)bhinnāḥ¹ sar-
vadharmāḥ.

(āha): asaṃbhinnāṃ Bhagavan sarvadharmāṇāṃ kathaṃ kuśa-
lākuśalānāṃ dharmāṇāṃ nirdeśo bhavati. kathaṃ laukika-lokottarā-
ṇāṃ dharmāṇāṃ nirdeśo bhavati. kathaṃ sāsravānāsravāṇāṃ dhar-
māṇāṃ nirdeśo bhavati. kathaṃ saṃskṛtasaṃskṛtānāṃ dharmāṇāṃ
nirdeśo bhavati?

Bhagavān āha: tat kiṃ manyase Subhūte yā dharmāṇāṃ dharmatā.
api nu tatra kasyacid dharmasya. pravayāhāro'sti. saṃskṛtasya vā asaṃ-
skṛtasya vā. srota-āpattiphalasya vā sakṛdāgāmiphalasya vā. anāgāmi-
phalasya vā arhattvasya vā. pratyekabodher vā bodher vā.

āha: no hīdaṃ Bhagavan.

Bhagavān āha: tad anena—api te Subhūte paryāyeṇa—evaṃ vedi-
tavyam. asaṃbhinnāḥ sarvadharmāḥ alakṣaṇā anutpādo'prādurbhāvāḥ
sarvadharmā, na me Subhūte pūrvaṃ bodhisattva-cārikāṃ caratā kasya-
cid dharmasya svabhāva upalabdho rūpam iti vā vedaneti vā saṃjñeti vā
saṃskāra iti vā. vijñānam iti vā. yāvat saṃskṛtam iti vā asaṃskṛtam iti
vā. yāvat srotaāpattiphalam iti vā. yāvad bodhir iti vā. evaṃ khalu Su-
bhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ (carati)² prathama-
cittotpādam upādāya. yāvad anuttarāṃ samyaksambodhim abhisambho-
tsyate. anupalambhayogena. sarvadharmāṇāṃ ca svabhāvakuśalena bha-
vitavyam. sarvadharmasvabhāvakuśalo hi bodhisattvo mahāsattva bodhi-

¹ So P.

² So P.

mārgaṃ ca paripūrayati. sattvāṃś ca paripācayati. buddhakṣetraṃ ca parigrhṇāti. yatra sthitvā-anuttarāṃ samyaksambodhim abhisambudhya²(tathā) sattvān vinayati. yathā vinītās tṛṣṇu bhaveṣu¹ na dṛśyante². evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam alakṣaṇayogena. ((72))

¹ Ms. bhāveṣu.

²⁻² ci nas sems-can-rnams btul-nas srid-pa gsum-du kun-nas ñon moñs-par mi 'gyur-bar(na saṃklisyante) de-ltar 'dul-bar byed do.

VIII. DHARMAKĀYA-ABHISAMAYA

PARIVARTA 73.

(VIII 4) *atha-āyusmān Subhūtir Bhagavantam etad avocat: katham Bhagavan svapnopamānāṃ sarvadharmāṇāṃ avastukānāṃ abhāvasvabhāvānāṃ svalakṣaṇa-sūnyānāṃ vyavasthānaṃ bhavati. ime kuśalā dharmā ime akuśalā dharmā ime laukikā ime lokottarā ime sāsravā ime anāsravā ime saṃskṛtā ime asaṃskṛtā ime srotaāpattiphalasākṣātkriyāyai saṃvartante. ime sakṛdāgāmiphalasākṣātkriyāyai ime'nāgāmiphalasākṣātkriyāyai ime'rhatphalasākṣātkriyāyai saṃvartante. ime pratyekabodhaye saṃvartante. ime'nuttarasyai samyaksambodhaye saṃvartante? evaṃ katham pratiśrutkopmānāṃ pratibhāsopamānāṃ māyopamānāṃ marīcyupamānāṃ nirmitopamānāṃ avastukānāṃ abhāvasvabhāvānāṃ svalakṣaṇa-sūnyānāṃ vyavasthānaṃ bhavati. ime kuśalā dharmā ime akuśalā yāvad ime'nuttarasyai samyaksambodhaye saṃvartante?*

*Bhagavān āha: iha Subhūte bālo'srutavān pṛthagjanaḥ. svapnam upalabhate. svapnadarśinam apy upalabhate. yāvan nirmitam upalabhate nirmita(darśina)m¹ apy upalabhate. sa svapnam upalabhya svapnadarśinam apy upalabhya: yāvan nirmitam upa(la)bhya nirmitadarśinam apy upalabhya kuśalasaṃskārān abhisamskaroti. kāyena vācā manasā,² akuśalasaṃskārān abhisamskaroti. kāyena vācā manasā,³āneñjyān a ** f.276b ** bhisamskārān² abhisamskaroti kāyena vācā manasā, tad bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran dvayo sūnyatayo sthitvā, atyanta-sūnyatāyāṃ anavarāgrasūnyatāyāṃ ca, sattvānāṃ dharman deśayati. sūnyam traidhātukam eta(n), nāsty atra rūpaṃ vā vedanā vā saṃjñā vā. saṃskārā vā vijñānaṃ vā, skandhā vā dhātavo vā āyatanāni vā, svapna eṣa pratiśrutkaiṣā pratibhāsa eṣa māyaiṣā marīcikaiṣā*

¹ mthoñ-ba-po.

²⁻² lus dañ ñag dañ yid-kyis bsod-nams dañ, bsod-nams ma yin-pa dañ, mi gYo-ba'i 'du-byed rnams kyañ.

³ Ms adds: pu ñā, = puṇya-ā?

nirmitam etat. nāsti¹skandhā vā dhātavo vā āyatanāni vā.nāsty atra svapno na svapna-darśī na pratiśrutkā na pratiśrutkā-śrotā. na prati-bhāso na pratibhāsadarśī. na mājā na mājā(darśī)²,na marīcika (na) marīcikadarśī.na nirmitaṃ na nirmitā. api tu khalu sarva ete dharmā avastukā abhāvasvabhāvās, ³tad yūyam³ askandheṣu skandhadarśina. adhātuṣu dhātusaṃjñina.anāyataneṣv āyatanasaṃjñina. api tu khalu pratītyasamutpannā ete sarvadharmā viparyāsa-samutthitā karmavipā-kaparigrhītā. kiṃ punar yūyam atra-avastukeṣu dharmeṣu vastusaṃj-ñino bhavata. tad bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakaūśalena ye matsariṇaḥ sattvās tān matsaryād vinivartya dāna-pāramitāyāṃ niyojayati. teṣāṃ ca dānaparityāgo mahābhogatāyai saṃ-vartate.sa tāṃś tataḥ uccālya⁴śīlapāramitāyāṃ niyojayati. teṣāṃ tac chīlasamādānaṃ⁵svargopapattaye saṃvartate. sa tataḥ uccālya⁴samā-dhau niyojayati. teṣāṃ samādhi⁶brahmalokopa(pa)ttaye saṃvartate.⁷ evaṃ prathamā dhyānā dvitīye dhyāne dvitīyā dhyānā tṛtīye dhyāne. tṛtīyā dhyānā caturthe dhyāne. caturthād dhyānād ākāśānantyāyatana-samāpattau. vijñānantyāyatana-samāpattau. ākiṃcanyāyatana-samāpattau naivasamjñānāsamjñāyatana-samāpattau niyojayati.sa tato hīnād dānād⁷ dānaphalāc ca-aneKaparyāyeṇa vivecyā⁴-anupadhīṣeṣe nirvāṇadhātav āśvāsayati niveśayati pratiṣṭhāpayati.sa tataḥ śīlā(c) ca śīlaphalāc ca-aneKaparyāyeṇa vivecyā-anupadhīṣeṣe nirvāṇadhātav pratiṣṭhāpayati. sa tataḥ samādheś ca samādhiphalāc ca-aneKaparyāyeṇa vivecyā-anu-padhīṣeṣe nirvāṇadhātav pratiṣṭhāpayati. caturṣu smṛtyupasthāneṣu caturṣu samyakprahāṇeṣu caturṣv iddhipādeṣu pañcasv indriyeṣu pañ-casu baleṣu saptasu bodhyaṅgeṣu āryāṣṭāṅge mārga triṣu vimokṣamuk-heṣv aṣṭāsu vimokṣeṣu navasv anupūrvasaṃpattiṣu daśasu tathāga-tabaleṣu caturṣu vaiśāradyeṣu caturṣu pratisaṃvitsu mahāmaitryāṃ mahākaruṇāyāṃ aṣṭādaśaṣv āveṇikeṣu buddhadharmeṣv āśvāsayati niveśayati vinayati pratiṣṭhāpayati. sa ebhir anāsravair dharmair arū-pibhir anidarśanair apratighair ye srotaāpattiphalaṃ prārthayanti tān

1 nāsty atra rūpaṃ vā etc., P.

2 mthoñ-ba-po.

3-3 P: tatra bhavanto.

4-4 P-Ti: bskyod-nas and bskyod de.

5 P: śīla-samādāna-jah puṇyaskandhaḥ.

6 P: samāpattijah puṇyaskandhaḥ.

7-7 P-Ti: bsam-gtan dañ-po-la sbyor te.bsam-gtan dañ-po-las bsam-gtan gñis-pa-la...sñoms-par 'jug-pa-la sbyor ro. des sbyin-pa.

srotaāpattiphale pratiṣṭhāpayati. yāvad ye 'rhattvaṃ prārthayanti tān arhattve pratiṣṭhāpayati. ye pratyekabodhiṃ prārthayanti tān pratyeka-bodhau pratiṣṭhāpayati. ye'nuttarāṃ samyaksambodhiṃ prārthayanti teṣāṃ¹bodhimārgam ācaṣṭe upadiśati samuttejayati. saṃprahaṣayati. pratiṣṭhāpayati, evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñā-pāramitāyāṃ caran svapno- ** f.277a ** pamānāṃ sarvadharmāṇāṃ avastukānāṃ abhāvasvabhāvānāṃ svalakṣaṇaśūnyānāṃ vyavasthānaṃ karoti.

evam ukte āyusmān Subhūtir Bhagavantam etad avocat: āścaryam idaṃ Bhagavann abdhutadharmo yatra hi nāma bodhisattvo mahāsattva iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ carann abhāvasvabhāvānāṃ sar-vadharmāṇāṃ atyantaśūnyānāṃ (an)avarāgraśūnyānāṃ sarvadharmā-ṇāṃ vyavasthānaṃ karoti,ime kuśalā dharmā ime akuśalā dharmā ime sāsravā dharmā ime anāsravā dharmāḥ yāvad ime saṃskṛtā dharmā ime asaṃskṛtā dharmāḥ.

Bhagavān āha: evam etat Subhūte evam etat. āścaryam idaṃ bodhi-sattvānāṃ mahāsattvānāṃ abdhutadharmo yadi-īha gaṃbhīrāyāṃ praj-ñāpāramitāyāṃ caranto dharmāṇāṃ vyavasthāna(m) kurvanti².sacet punas tvaṃ Subhūte janīyāye³ bodhisattvasya mahāsattvasya-āścaryā-dbhuto dharmas tat⁴sarvaśrāvaka-pratyekabuddhais tasya bodhisatt-vasya mahāsattvasya na sukaraḥ pratyupakāraḥ kartuṃ⁵. na yuṣmābhiḥ sarvair api bodhisattvasya mahāsattvasya śakyam sa dharmo'bhibhavi-tuṃ.

Subhūtir āha: katamo Bhagavan bodhisattvasya mahāsattvasya-abdhutadharmo yaḥ sarvaśrāvaka(pratyeka)buddhānāṃ na saṃvidyate?

Bhagavān āha: tena hi Subhūte śṛṇu sādhu ca suṣṭu ca manasikuru, bhāṣisyē ('haṃ te). iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāra-mitāyāṃ caran vipākīyāsu ṣaṣṭsu pāramitāsu sthitvā pañcasu ca-abhij-ñāsu saptatṛṃśati ca bodhipakṣyeṣu dharmeṣu dhāraṇīmukheṣu samā-dhimukheṣu ca daśasu tathāgatabaleṣu caturṣu vaiśāradyeṣu caturṣu pratisaṃvitsu mahāmaitryāṃ mahākaruṇāyāṃ aṣṭādaśaṣv āveṇikeṣu buddhadharmeṣu sthitvā diśvidikṣu lokadhātūṃ gatvā ye sattvā dānena

1 P adds: satpuruṣāṇāṃ.

2 rnam-par 'jog-par byed-pa.

3 śes na ni.

4 de'i phyir.

5 lan-du phan-gdags-bar sla-ba ma yin-la.

anugrahītavāś tān dānena-anugr̥hñāti. ye śilena ye kṣāntyā ye vīryeṇa ye samādhinā ye prajñayā ye prathamena dhyānena ye dvitīyena ye tṛ(tī)yena ye caturthena ye ākāśānāntyaīyatanaśamāpattīyā vijñānāna (ntyāyatana)śamāpattīyā ākimcanyāyatanaśamāpattīyā naivasamjñānāśamjñāyatana-śamāpattīyā-anugrahītavāś tāṃś tathaiiva-anugr̥hñāti. ye maitryānugrahītavāś tāṃ maitryānugr̥hñāti ye karuṇayā ye muditayā ye upekṣayānugrahītavāś tān upekṣayānugr̥hñāti. ye caturṣu śmṛtyupaśthānaiś caturbhīḥ samyakprahāṇaiś caturbhīr iddhipādaiḥ pañcabhir indriyaiḥ pañcabhir balaiḥ saptabhir bodhyaṅgair āryāśtāṃgena mārgeṇānugrahītavā ye śūnyatayā samādhinā ye ānimittena samādhinā ye aprāṇihitena samādhinā-anugrahītavāś tān aprāṇihitena samādhinā-anugr̥hñāti.

Subhūtir āha: katham Bhagavan bodhisattvo mahāsattvo dānena sattvān anugr̥hñāti?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran dānaṃ dadāty, annam annārthikebhyaḥ pānaṃ pānārthikebhyo mālyam mālyārthikebhyaḥ gandham gandhārthikebhyo vilepanam vilepanārthikebhyo: vastram vastrārthikebhyaḥ śayyāsanam śayyāsanārthikebhyo yāvad anyatarānyatarāṃ manuṣyakāṃ pariṣkāraṇ dadāti. yathaiiva tathāgatayā-arhate samyakśambuddhāya dadāti. tathaiiva pratyekabuddhebhyo'rhadbhyo'nāgāmibhyaḥ sakṛdāgāmibhyaḥ srotaāpannebhyaḥ samyaggatebhyaḥ samyakpratipannebhyaḥ¹tathaiiva manuṣyabhūtebhya. tathaiiva tiryagyonigatebhyaḥ sarvebhyaḥ⁴anānātvā²-samjñāṃ upasthāpya⁴ dānaṃ dadāti. tat kasya hetoḥ? ³tathāpy anānātvam sarvadharmāḥ³,so'nānātvam²dānaṃ dattvā anānātvasya dharmasya lābhī bhaviṣyati. yaduta sarvākārajñatāyā. sacet punar Subhūte bodhisattvasya mahāsattvasya ⁵tiryagyoni- ** f.277b ** gatam prāṇīkam adakṣiṇīyam dṛṣṭvā⁵-evam cittam utpadyeta, samyakśambuddho me dakṣiṇīyo na tiryagyonigata iti. na bodhisattva-dharmo bhavet. tat kasya heto(h)? na hi bodhisattvo mahāsattvo bodhaye cittam utpady⁷-evam anuttarasyaī samyakśambodhaye samprasthita,ime mayā

¹ Ms: samyakpripannebhya.

²⁻² Ms: anānātma(ṃ).

³⁻³ P: tathā hy anānātvān sarvadharmā(n) jñātvā, -Ad-Ti: 'di-ltar chos thams-cad tha-dad-pa med-par rtogs-pa'i phyir.

⁴⁻⁴ Ad-Ti: tha-dad-du dbye-ba med-par.

⁵⁻⁵ P: yācanakam dṛṣṭvā. P-Ti: byol soṅ-gi skye-gnas gtogs-pa'i srog-chags sbyin-pa gnas ma yin-pa mthoñ-nas.

sattvā dānena-anugrahītavā ime na-anugrahītavā¹,te dānena-anugr̥hītā kṣatriyamahāsālakuleṣu-upapatsyante brāhmaṇamahāsālakuleṣu-upapatsyante gr̥hapatimahāsālakuleṣu-upapatsyante. te tenaiiva dānena-anugr̥hītā anupūrveṇa tribhir yānair anupadhīṣeṣe nirvāṇadhātau parinirvāsyanti.²saced bodhisattvam mahāsattvam sarvo janakāyor vādhyam yāceta²,tatra bodhisattvena mahāsattvena nānyam cittam notpādayitavyam. dātavyam vā na dātavyam ity, avikopita-mānasena.dātavyam eva tasmai janapadakāyāyaḥ. tat kasya heto(s)? tathā hi sa janapadakāyasya-arthe'nuttarasyaī samyakśambodhaye samprasthitaḥ. ³sacet punaḥ vikalpayed garhyo bhavet⁴teṣāṃ Buddhānāṃ Bhagavatāṃ teṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ pratyekabuddhānāṃ arhatāṃ śaikṣāṇāṃ sadeva-mānuṣyāsurasya ca lokasya, ⁷kena kilādhyīṣṭa: sarvasattvānāṃ trāṇam bhava layanam śaraṇam parāyaṇam iti⁵ 4.

punar aparam Subhūte saced bodhisattvasya mahāsattvasya manuṣyabhūto vā amanuṣyabhūto vā āgamyā aṅgapratyaṅgāni cchetum yāceta tam tadā tena na dvitīyam⁶cittam utpādayitavyam. dāsyē vā na dāsyē vā. tat kasya hetoḥ? tathā hi tena bodhisattvena mahāsattvena sattvānāṃ arthāya samcintya-āśrayaḥ parigrahitaḥ. anena me ātmabhāvena sarvasattvānāṃ arthaḥ kartavyaḥ. tenaiivam cittam utpādayitavyam, yeṣāṃ arthe mayā-ātmabhāvaḥ upādattaḥ⁷ ⁸te ayācitam eva gr̥hītvā gacchantum⁸. evam khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam.

punar apram Subhūte bodhisattvena mahāsattvena yācanakam dṛṣṭvāivam cittam utpādayitavyam,ko veva dadāti kasmāi vā dīyate kiṃ vā dīyate, sarveṣāṃ eṣāṃ dharmāṇāṃ svabhāvo nopalabhyate.

¹ P adds: iti cintayati.

²⁻² P-Ti: gal te bs-o m-o-la skye-ba'i tshogs thams-cad-kyi gsad-par gsol-ba btab na.

³⁻³ Ad-Ti: gal te de-ltar rtog-par byed na ni, saṅs-rgyas bcom ldan 'das rnamś dañ, ... 'jig-rten-gyis kyañ khyod semś-can thams-cad-kyi skabs dañ, gnas dañ,mgon dañ, dpuñ-gñen bya-bar sus ma loṅś shes smod-par 'gyur ro.

⁴ P-Ti: rmad-par 'gyur te. - Ms P: bhakṣo bhaveyam?

⁵⁻⁵ P: kena-aham adhīṣṭaḥ sarvasattvānāṃ aham trāṇam bhaviṣyāmi parāyaṇam layanam śaraṇam iti. - P-Ti: de-la thog-mar semś-can rnamś-kyi mgon-gyis śig ce'am, gnas dañ skabs dañ dpuñ-gñen gyis śig ces sus gsol-ba btab rtseś smad-par 'gyur ro.

⁶ P: dvidhā; P-Ti: gñis-su.

⁷ P: upātṭas.

⁸⁻⁸ P: te ayācītakam eva gr̥hītvā gacchantu. - P-Ti: de-dag blañ mi dges-par kh(y)er cig deṅś śig(semś bskyed-par bya, etc.).

tat kasya hetoḥ? tathā hy ete dharmā atyantaśūnyatayā śūnyā. na hi śūnyatā kaścīd dadāti vā āharate vā. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam. yaduta–adhyātmaśūnyatāyāṃ vā bahirdhāsūnyatāyāṃ vā adhyātmabahirdhāsūnyatāyāṃ vā śūnyatāśūnyatāyāṃ vā paramārthaśūnyatāyāṃ vā prakṛtiśūnyatāyāṃ vā sarvadharmāśūnyatāyāṃ vā yāvat svalakṣaṇaśūnyatāyāṃ vā, sa iha śūnyatāyāṃ sthitvā yad dānaṃ dāsyati. tasya satatasamitam dānapāramitāparipūrir bhaviṣyati. so'nayā dānapāramitayā paripūryā na–adhyātmika–bāhyeṣu dharmeṣu cchidyamāneṣu vā bhidyamāneṣu vā evaṃ cittam utpādayiṣyati.¹na kaścīd chinatti¹vā bhinatti vā.

(VIII 5,1a). iha–ahaṃ Subhūte adrākṣaṃ buddhacakṣuṣā lokaṃ vyavalokayati² pūrvasyāṃ diśi gaṅgānadīvālukopameṣu lokadhātuṣu bodhisattvān mahāsattvān saṃcintya³ mahānarakāt prapatya³tāni mahānarakaduḥkāny upaśamaya⁴tribhiḥ prātihāryais teṣāṃ nārakāṇāṃ sattvānāṃ dharman deśayanti. ṛddhiprātihāryeṇa–ādeśanāprātihāryeṇa anuśāsanīprātihāryeṇa ca. tāni narakaduḥkāny upaśamaya–ādeśanā–prātihāryeṇa dharman deśayanty anuśāsanī– ** f.278a ** prātihāryeṇa ca. te bodhisattvā mahāsattvā mahāmaitryā ca mahākaruṇayā ca mahāmuditayā ca mahopekṣayā ca dharman deśaya(n)ti. tataḥ te nairayikā sattvās teṣāṃ bodhisattvānāṃ mahāsattvānāṃ antike cittam prasādyā⁵ tato mahānarakebhyo vyutthiṣṭhante. te tato mahānarakebhyo vyutthāya deva–manuṣyāṇāṃ sabhāgatāyāi upapadyante. anupūrveṇa ca tribhiḥ prātihāryair⁶duḥkhasya–antaṃ kurvanti. evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhaṣṭād upariṣṭād anuvīdikṣu lokadhātuṣu kartavyam.

(VIII 5,1b) yāvad iha–ahaṃ Subhūte buddhacakṣuṣā lokaṃ vyavalokayann adrākṣaṃ gaṅgānadīvālukopameṣu lokadhātuṣu bodhisattvān mahāsattvān Buddhān(āṃ) Bhagavatām upasthāyakāni⁷,tāṃs te bodhisattvā mahāsattvā Buddhā(n) Bhagavata⁸upatiṣṭhanti tīvrayā bhaktyā pṛyeṇa na–apṛyeṇa manāpena na–amanāpena gauraveṇa na–agaura-

¹ P: ko me chinatti. – Ms: na kascit mātti?

² So Ms. Read –kayan?

³⁻³ P: mahānirayaṃ patitvā.

⁴ P: upaśāmya. P–Ti: shi–bar byas–nas.

⁵ P: abhiprasādyā. P–Ti: sems mos–par byas śiñ.

⁶ P: yānair

⁷ la bñen bkur byed de.

⁸⁻⁸ de–dag–gis dad–pa drag–pos yid–du mi 'oñ–bas ma yin–gi,yid–du 'oñ–ba dañ, mi dga'–bas ma yin–gyi,dga'–ba dañ,ma gus–pas ma(108)yin gyi, gus–pas bñen bkur byed de.

veṇa.ṣyac ca te Buddhā Bhagavanto dharmāṃ bhāṣante (tan te)¹bodhisattvā mahāsattvā udgṛhṇanti.udgṛhya dhārayanti.na jātu viprañāśayanti.yāvad anuttarāṃ samyaksaṃboddhim abhisambuddhyante.evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhaṣṭād upariṣṭād anuvīdikṣu lokadhātuṣu.

iha punar ahaṃ Subhūte buddhacakṣuṣā lokaṃ vyavalokayann adrākṣaṃ pūrvasyāṃ diśi gaṅgānadīvālukopameṣu lokadhātuṣu bodhisattvā mahāsattvās tairyagyonikānāṃ sattvānāṃ arthāya–ātmaparityāgān kurvataḥ. tatra te bodhisattvā mahāsattvā aṅgapratyaṅgāni cchitvā cchitvā daśasu dikṣu vikṣipanti.² tad ye tairyagyonigatāḥ sattvās teṣāṃ bodhisattvānāṃ mahāsattvānāṃ māṃsāni khadanti. te teṣāṃ bodhisattvānāṃ mahāsattvānāṃ antike maitrīṃ pratilabhante. te tena maitrīpratilāmbhena tatas tiryagyone vyutthiṣṭhante.vyutthāya devamanuṣyeṣu–upapadyante. tatra–upapannā Buddhā(n) Bhagavataḥ āragayanti.te tān.Buddhā(n) Bhagavataḥ upatiṣṭhanti. te teṣāṃ Buddhānāṃ Bhagavatām antikā(d) dharmāṃ śrutvā tathātvāya pratipadyante. te'nupūrveṇa–anupadhiṣeṣe nirvāṇadhātau parinirvānti. tribhir yānaiḥ śrāvākayānena vā pratyekabuddhayānena vā mahāyānena vā. evaṃ bahukarā hi Subhūte bodhisattvā mahāsattvā ye'nuttarasyai samyaksaṃbodaye cittam utpādayanti. utpādyā tathātvāya pratipadyante. evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhaṣṭād upariṣṭād anuvīdikṣu yāvad anupadhiṣeṣe nirvāṇadhātau parinirvāsyati.

(VIII 5,1c) i(ha–a)haṃ Subhūte buddhacakṣuṣā lokaṃ vyavalokayann adrākṣaṃ pūrvasyā(m) diśi gaṅgānadīvālukopameṣu lokadhātuṣu bodhisattvān mahāsattvān pretavaiṣayikānāṃ sattvānāṃ teṣu pretaviṣayeṣu yāni duḥkhāni tāni sarvāni pratipraśraṃbhayanti.tatra te pretavaiṣayikāḥ sattvās teṣāṃ bodhisattvānāṃ mahāsattvānāṃ antike maitrāṃ cittam utpādyā³tata(h) pretayone(r) vyutthiṣṭhante. te tataḥ pretayoner vyutthāya devaloke manuṣyaloke ca–upapadyante. na ca kadācid Buddhair Bhagavadbhir virahitā bhavanti yāvan na–anupadhiṣeṣe nirvāṇadhātau parinirvṛtā bhavanti.evaṃ samantā(d) daśasu dikṣu kartavyaṃ. evaṃ mahākaruṇāvihārī Subhūte bodhisattvo mahāsattvaḥ sattvānāṃ arthāya pratyupasthito yaduta parinirvāpaṇārthāya.

(VIII 5,1d) iha punar ahaṃ Subhūte buddhacakṣuṣā lokaṃ vyava-

¹ So P.

² P–Ti: rnam–par 'thor–ba(vikiranti).

³ P adds: tena kuśalamūlena.

lokayann adrākṣan ** f.278b ** pūrvasyān diśi gaṅgānadīvālukopameṣu lokadhātuṣu bodhisattvān mahāsattvāṃś cāturmahārājakāyikānān devānān dharman deśayantaḥ trāyastriṃśānān devānān yāmānān tuṣitānān nirmāṇaratīnān parinirmitavaśavarttinān devānān dharman deśayantaḥ, tat te devaputrās teṣān bodhisattvānān mahāsattvānān antikād dharmaṃ śrutvā-anupūrveṇa tribhir yānai(r) parinirvṛtās ca parinirvānti ca parinirvāsyanti ca. tatra Subhūte¹ye devaputrā udārikaiḥ pañcabhiḥ kāmagaṇair²adhimūrcchitās, teṣān tāni vimānāny ādīpya dharman deśayanti, anityā khalu mārṣa(h) sarvasaṃskārā duḥkhā anātmāno dhruvā anāśvāsikā vipariṇāmadharmaṇaḥ, kaḥ saṃs(k)āreṣu³viśvastamanā⁴ viharet.¹evaṃ samasta-daśa-dikṣu kartavyam.

iha punar ahaṃ Subhūte⁵buddhacakṣuṣā lokam vyavalokayann adrākṣam bodhisattvān mahāsattvān pūrvasyān diśi gaṅgānadīvālukopameṣu lokadhātuṣu ye brahmadṛṣṭāv abhiniviṣṭās tāṃs tebhyo dṛṣṭigatebhyo vivecayanti. kathaṃ bho mārṣā śūnyeṣu sarvadharmeṣu dṛṣṭīr utpādayatha. riktakeṣu tucchakeṣu sarvadharmeṣu dṛṣṭīr utpādayatha: evaṃ Subhūte bodhisattvā mahāsattvā mahākaruṇāyāṃ sthitvā sattvānān dharman deśayanti. āścaryam idaṃ Subhūte bodhisattvānān mahāsattvānān abdhutadharmāḥ. evaṃ dakṣiṇasyāṃ paścimāyān uttaraśyān adhaṣṭād upariṣṭād anuvīdikṣu.

(VIII 5,1e) iha-āhaṃ Subhūte buddhacakṣuṣā lokam vyavalokayann adrākṣam bodhisattvān mahāsattvān pūrvasyān diśi gaṅgānadīvālukopameṣu lokadhātuṣu manuṣyāṃs caturbhiḥ saṃgrahavastubhiḥ saṃgrhṇataḥ. katamais caturbhiḥ? (I) dānena, (II) priyavadyatayā, (III) arthacaryayā, (IV) samanārthatayā.⁶ [See on pp. 43-4. E.C.]

(I) kathaṃ ca Subhūte bodhisattvo mahāsattva dānena sattvān saṃgrhṇāti? iha Subhūte bodhisattvo mahāsattvo dvābhyāṃ dānābhyāṃ sattvān saṃgrhṇāti. katamābhyāṃ dvābhyāṃ? yaduta (Ia) āmiṣadānena ca (Ib) dharmadānena ca.

¹ P-Ti: lha'i bu gañ 'dod-pa'i yon-tan lñas śas-cher myos-pa, de-dag-la gshal-med-khañ de-dag 'bar-bar snañ-bar byas śiñ, de-la skyo-bar gyur-bar śes-nas, 'di-skad-du grogs-po-dag 'du-byed thams-cad ni mi rtag-pa... ni sdug-bsñal-ba... bdag med-pa... mi brtan-pa... brtan-du mi ruñ-ba... rnam-par 'gyur-ba'i chos-can yin na, 'du-byed thams-cad-la lta su-shig yid 'bebs ('phebs in rep.)-par gnas śes chos ston to.

² P: kāmāṭṣṇair.

³ So P.

⁴ P: viśvastamānaso

⁵ P, but not P-Ti, adds' nāvāraṇena.

(Ia) kathaṃ ca Subhūte bodhisattvo mahāsattvaḥ āmiṣadānena sattvān saṃgrhṇāti? iha Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran. suvarṇaṃ vā rūpyaṃ vā maṇiṃ vā muktā vā. śaṅkhā vā śilān vā pravāḍaṃ vā rajataṃ vā jātarūpaṃ vā. annaṃ vā pānaṃ vā yānaṃ vā vastraṃ vā gandhaṃ vā mālyāṃ vā vilepanaṃ vā śayanaṃ vā āsanaṃ vā prājīvikaṃ vā striyo vā puruṣān vā aśvān vā hastino vā vā ātma [nnaivanyatannaivam] anuśrāvayati: eta bho sattvā yathā

⁶ The following passage differs greatly in different recensions. As follows:

	AA	Ad-G	Ad-Ti	P	P-Ti
4 saṃgrahavastūni	VIII 5,1e	278b		528a2	
<i>I. dānam</i>					
Ia. āmiṣadānam					
Ib. dharmadānam		279a			
Iba. laukikam					
Ibb. lokottaram	VIII 5,2			529b7	
1.37 bodhipakṣyā dharmā	5,2.1				
Ia.4 smṛtyupasthānāni		x			
Ib.4 samyakprahāṇāni		x			
Ic.4 rddhipādā		x			
Id.5 indriyāni		x	Lh 114		
Ie.5 balāni		x			
If.7 bodhyaṅgāni		x			
Ig. āryāṣṭāṅgamārgaḥ		x			
A.3 vimokṣamukhāni		x			
2.4 apramāṇāni	5,2,2				
- 3 samadhaya					
- 4 āryasatyāni					
3.8 vimokṣā	4,2,3	x			
4.9 anupūrvasamāpattayaḥ	,4	x	Lh 115a3		
5.10 kṛtsṇāni	,5		115a7		
6.8 abhibhvāyatanāni	,6		x 115b2		
7. araṇā	,7				
8. prañidhijñānam	,8				
9. ṣaḍ-abhijñā	,9				
10.4 pratisaṃvidāḥ	,10	x	x 118a6; N 4b7		
11.4 pariśuddhayaḥ	,11				
12.4 vaśitāḥ	,12				
13.10 Tathāgatabalāni	,13	x	x 117b1		
14.4 vaiśāradyaṇi	,14	x	x 118b1; N 4		

tānavakam eva mayā citakam eva gr̥hītvā gacchataḥ hāratha sa tad dānaṃ dattvā Buddhaṃ śaraṇaṃ gamayati. dharmāṃ śaraṇaṃ gamayati. saṃghaṃ śaraṇaṃ gamayati. kāmścit pañcaśikṣāpadāni grāhayati. kāmścid aṣṭāṅgasamanvāgatam upavaśam upavasati. kāmścid daśakuśaleṣu karmapathēṣu pratiṣṭhāpayati kāmścit prathame dhyāne. yāvan naivasamjñānāsamjñāyatanasamāpattau samādāpayati. kāmści(n) maitryāṃ karuṇāyāṃ muditāyāṃ upekṣāyāṃ samādāpayati. kāmścid buddhānusmṛtyāṃ dharmānusmṛtyāṃ saṃghānusmṛtyāṃ śīlānusmṛtyāṃ tyāgānusmṛtyāṃ devatānusmṛtyāṃ samādāpayati. kāmści śubhādikāsu samjñāsu samutthāya pratyavekṣaṇā(ṃ) samādāpayati. kāmścid ākāreṣu. kāmści(c) caturṣu smṛtyupasthāneṣu. kāmści(c) caturṣu samyakprahāṇeṣu. kāmści(c) caturṣv ṛddhipādeṣu. kāmści pañcasv indriyeṣu. kāmści pañcasu baleṣu. kāmścit saptaṣu bodhyaṅgeṣu kāmścid āryāṅge mārge. kāmścic chūnyatānimittāpraṇihiteṣu samādhivimokṣamukheṣu kāmścid aṣṭāsu vimokṣeṣu kāmścin navasv anupūrvasamāpattiṣu. kāmści(d) daśasu tathāgatābaleṣu. kāmścic ca ** f.279a ** turṣu vaiśāryeṣu kāmci(c) catasrasu pratisamvitsu kāmcin mahāmaitryāṃ mahākaruṇāyāṃ kāmścid aṣṭādaśasv āveṇikeṣu buddhadharmeṣu kāmścid dvātṛṃśamahāpuruṣalakṣaṇapariniṣpattau kāmścid aśīty-anuvyañjane(ṣu kāmści)t srotaāpattiṣu kāmścit sakṛdāgāmi-phale. kāmścid anāgamīphale kāmścid arhattve kāmścit pratyekabodhau

15.3	āraṅgāni	,15		x	
16.3	smṛtyupasthānāni	,16		x	
17.	asaṃmoṣadharmatā	,17		x	
18.	vasanāsamudghātaḥ	,18		x	
	B.mahāmaitrī		x		
19.	mahākaruṇā	,19	x	x	
20.18	āveṇikā buddhadharmā	,20	x	x	N6a6
21.	sarvākārajñatā	,21	—	x	—
	C.32 mahāpuruṣalakṣaṇāni		x	280b	
	Causes of C				x
	D.80 anuvyañjanāni		x		Lh 125b2
	E. 500 dhāraṇīmukhāni	VIII 5,3	x	282a	
	F.samādhimukhāni				
	II.priyavāditā		x	281b bef.D	Lh 129b5,after D x
	III.arthakriyā		x		Lh 130a — x
	IV.samānārthatā		x		Lh 130a — x

pratiṣṭhāpayati. evam khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sarvasattvānām (āmiṣa-)dānaṃ dadāty uttare ca yogakṣeme pratiṣṭhāpayati. ayaṃ Subhūte bodhisattvasya mahāsattvasya-āścaryādbhutadharmāḥ.

(Ib) kathaṃ ca Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sattvān dharmadānena-anugr̥hṇāti? dve ime Subhūte dharmadāne (Iba) laukikaṃ ca (Ibb) lokottaraṃ ca.

(Iba) tatra katarat Subhūte laukikan dharmadānaṃ? yā laukikānāṃ dharmānāṃ ¹ācakṣaṇā deśanā saṃprakāśanā. tadyathā aśubhāparivartakasya¹, caturṇā(ṃ) dhyānānāṃ caturṇāṃ brahmavīhārāṇāṃ caturṇāṃ ārupyasamāpattinā(ṃ), ye'pi kecid anye laukikā dharmā sādharāṇā. bālaprthagjanai(r), idam Subhūte laukikan dharmadānaṃ. sa khalu punaḥ Subhūte bodhisattvo mahāsattva idam laukikaṃ dharmadānaṃ dattvā—²anekaparyāyeṇa tataḥ samādānād vivecayati². vicevya-upāyakausalena-āryadharmeṣu pratiṣṭhāpayaty āryadharmānāṃ ca phale. katame ca-āryadharmā katamac ca-āryadharmānāṃ phalaṃ? āryadharmā ucyante saptatṛṃśad bodhipakṣyā dharmās trīṇi vimokṣamukhāni, āryadharmānāṃ phalaṃ srotaāpattiṣu phalaṃ. yāvad arhatvaṃ. api tu khalu Subhūte bodhisattvasya mahāsattvasya-āryadharmā yat srotaāpattiṣu phale jñānaṃ yāvad arhattve jñānaṃ. pratyekabodhau jñānaṃ. yāvat saptatṛṃśati bodhipakṣyeṣu dharmeṣu jñānaṃ yāva(d) daśasu tathāgatābaleṣu jñānaṃ. yāvan mahāmaitryāṃ mahākaruṇāyāṃ mahāmuditāyāṃ mahopekṣāyāṃ jñānaṃ. ye'py anye laukika-lokottarā dharmā sāsravānāsravā saṃskṛtā-asamskṛtā dharmās tatra ya(j) jñānaṃ yāvat sarvākārajñatā ima ucyante bodhisattvasya mahāsattvasya-āryadharmāḥ. katamac ca bodhisattvasya mahāsattvasya-āryadharmānāṃ phalaṃ? yāvat sarvavāsanānusandhi-prahāṇam idam ucyate bodhisattvasya mahāsattvasya-āryadharmānāṃ phalaṃ.

athāyusmān Subhūtir Bhagavantam etad avocat: kiṃ punar Bhagavan bodhisattvo mahāsattvaḥ sarvākārajñatām anuprāpnoti³?

Bhagavān āha: evam etat Subhūte evam etad, bodhisattvo mahāsattvaḥ sarvākārajñatām anuprāpnoti³.

¹⁻¹ P-Ti: brjod-pa dañ, bśad-pa dañ, ma nor-bar bstan-pa dañ, 'di-ltar mi gtsaṅ-ba'i rnam-pa dañ,

²⁻² P-Ti: rnam-graṅs du-mas 'jig-rten-gyi chos-rnams ma nor-bar blaṅs-pa de-las bskyod do.

³⁻³ So also S. P: anuprāpayati. P-Ti: thob-par 'gyur.

āha: yadi Bhagavan bodhisattvo mahāsattva sarvākārajñatām anuprāpnoti. tad bodhisattvasya mahāsattvasya Tathāgatasya ca kiṃ nānākaraṇaṃ?

Bhagavān āha: asti nānākaraṇaṃ.

āha: kataman nānākaraṇaṃ iti?

Bhagavān āha: bodhisattvo mahāsattvaḥ sarvākārajñatām anuprāpnoti. Tathāgataḥ punaḥ prāptajñāna ucyate. tat kasya hetoḥ? na hy anyad bodhisattvasya cittam upalabhyate'nyas Tathāgatasya—arhataḥ samyaksambuddhasya yatra sthitvā sarvadharmeṣv anandhakāratā—anuprāptā. idaṃ Subhūte bodhisattvasya mahāsattvasya laukikan dharmadānaṃ, yaduta niśraya¹ bhavati. lokottaradharmadānaṃ. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ sattvā(n) laukike dharmadāne niyojya—upāyakausalena yāvat sarvākārajñatāyāṃ pratiṣṭhāpayati.

(VIII 5,2) (Ibb) katamac ca Subhūte bodhisattvasya mahāsattvasya lokottaraṃ dharmadānaṃ asādhāraṇaṃ sarvabālapṛthagjanaiḥ. tadyathā (1a)catvāri smṛtyupasthānāni (1b)catvāri samyakprahā ** f.279b ** ṇāni,(1c)catvāra ṛddhipādāḥ,(1d)pañcendriyāṇi(1e)pañcabalāni,(1f)sapta—bodhyaṅgāni,(1g)āryāṣṭāṅgo mārgaḥ,(A)trīṇi vimokṣamukhāni,(3)aṣṭau vimokṣā,(4)nava—anupūrva—samāpattayaḥ,(13)daśa Tathāgatabalāni,(14)catvāri vaiśāradīyāni,(10)catasraḥ pra(tisaṃ)vido,(B)mahāmaitrī(19)mahākaraṇā,(20)aṣṭādaśāveṇikā buddhadharmāḥ,(C)dvātṛṃśan mahāpuruṣalakṣaṇāny,(D)aśītim anuvyañjanāni,(E)pañcadhāraṇimukhaśatāni,(F)samādhimukhaśatāni. idam ucyate lokottaraṃ dharmadānaṃ (na) laukikam.

(1a) katamāni ca Subhūte catvāri smṛtyupasthānāni? yaduta—(i) adhyātmakāye kāyānupaśy(i) viharati. bahirddhākāye kāyānupaśy(i) viharaty, adhyātmabahirddhā kāye kāyānupaśy(i) viharaty, ātāpī samprajāna(n) smṛtimān vinīya loke 'bhiddhyā—daurmanasye, samudaya—anupaśy(i) ca kāye viharati. vyaya—anupapaśy(i) ca kāye viharati. samudayavyaya—anupaśy(i) ca kāye viharaty, anīśritaś ca viharati². [na ca jātu] loke upādāti². evaṃ (ii)vedanāsv evaṃ (iii)citte evaṃ (iv) dharmeṣu.

(1b)katamāni ca Subhūte samyakprahāṇāni?(i)anutpannānāṃ pāpakānāṃ akuśalānān dharmāṇāṃ anutpādāya cchandaṃ janayaty,(ii) utpannānāṃ prahāṇāya vyāyaccate,(iii)anutpannānāṃ kuśalānāṃ dhar-

¹ de-la brten-nas.

²⁻² 'jig-rten—du gañ yañ ñe-bar len—pa med—pa dañ.

māṇām utpādāya cchandaṃ janayati vīryam ārabhate.(iv)utpannānā(ṃ) vṛddhaye vaipulyatāyai bhāvanāpāripūryai cchandaṃ janayati.

(1c)katame ca Subhūte ṛddhipādāḥ? cchanda—samādhi—prahāṇa—saṃskāra—samanvāgataś citta—vīrya—mīmāṃsā—samādhi—prahāṇa—saṃskāra—samanvāgatam ṛddhipādāḥ.

(1d)katamāni ca pañcendriyāṇi? śraddhendriyaṃ vīryendriyaṃ(smṛtīndriyaṃ) samādhīndriyaṃ prajñendriyaṃ imāny ucyante pañcendriyāṇi.

(1e)katamāni ca pañcabalāni? śraddhābalaṃ vīryabalaṃ smṛtibalaṃ samādhibalaṃ prajñābalaṃ,imāny ucyante pañcabalāni.

(1f)katamāni ca Subhūte saptabodhyaṅgāni? smṛtisambodhyaṅgaṃ dharmavicayasambodhyaṅgaṃ. vīryasambodhyaṅgaṃ prītisambodhyaṅgaṃ praśrabdhisambodhyaṅgaṃ samādhisambodhyaṅgam upekṣāsambodhyaṅgaṃ,imāny ucyante saptabodhyaṅgāni.

(1g)katamaś ca Subhūte āryāṣṭāṅgo mārgaḥ? tadyathā samyagdṛṣṭiḥ samyaksaṃkalpa samyagvāk samya(k)karmāntaḥ samyagājivaḥ samyagvyāyamaḥ samyaksmṛtiḥ samyaksamādhiḥ, ayam ucyate āryāṣṭāṅgo mārgaḥ.

(A)tatra katame trayas samādhayaḥ? śūnyatāsamādhir ānimittasamādhir apraṇihitasamādhiḥ,katamaś ca śūnyatāsamādhiḥ?yā śūnyākāreṇa viviktākāreṇa ca cittasyaikagrataḥ ayam ucyate śūnyatāsamādhiḥ. tatra katamaś ca—ānimittasamādhiḥ?yā sātākāreṇa cittasyaikagrataḥ ayam ucyate ānimittasamādhiḥ. katamaś ca—apraṇihitaḥ samādhiḥ?yā anityākāreṇa duḥkhākāreṇa ca.cittasyaikagrataḥ ayam ucyate apraṇihitasamādhiḥ.

(3)katame'ṣṭau vimokṣā?(i)(rūpī)rūpāṇi paśyaty ayaṃ prathamo vimokṣaḥ.(ii)adhyātmārūpaṃjñi bahirdhārūpāṇi paśyaty ayaṃ dvitīyo vimokṣaḥ.(iii)śubhatvam apy adhimukto bhavaty ayaṃ tritīyo vimokṣaḥ.(iv)sa sarvaśo rūpaṃjñānāṃ samatikramāt pratighaṣaṃjñānām astaṅgamā(t) nānāvāsaṃjñānām amanasikārād anantam ākāśam ity ākāśānantyāyatanam upasaṃpadya viharaty ayaṃ caturtho vimokṣaḥ. (v)sa sarvaśa ākāśānantyāyatana—samatikramād anantaṃ vijñānam iti vijñānānantyāyatanam upasaṃpadya viharaty.(ayaṃ pañcama) ** f.280a ** vimokṣaḥ.(vi) sa sarvaśo vijñānānantyāyatana—samatikramān nāsti kiṃcid ity ākiṃcanyāyatanam upasaṃpadya viharaty ayaṃ ṣaṣṭho vimokṣaḥ.(vii)sa sarvaśa ākiṃcanyāyatana—samatikramān naivasamjñānāsaṃjñāyatanam upasaṃpadya viharaty ayaṃ saptamo vimokṣaḥ.(viii)sa sarvaśo naivasamjñānāsaṃjñāyatanasamatikramāt samjñā—vedayita—ni-

rodham upasampadya viharaty ayam aṣṭamo vimokṣaḥ. ima ucyante 'ṣṭau vimokṣāḥ.

(4)katamā(ni)ca navānupūrvasamāpattayaḥ?ihaikatyo (i) viviktam eva kāmair viviktam pāpakair akuśalair dharmair(r) savitarkam savicāram vivekajam. pritisukham prathamam dhyānam upasampadya viharati. yāvan (viii) naivasamjñānāsamjñāyatana-(samāpatti)m upasampadya viharati. (ix) sa sarvaśo naivasamjñānāsamjñāyatanasamatikramāt samjñāvedayitanirodham upasampadya viharati. imā(ny) ucyante navānupūrvasamāpattaya.

(13)katamāni ca Subhūte daśatathāgatabalāni?iha Subhūte Tathāgata (i) sthānam ca sthānato yathābhūtam prajānāti. asthānam ca asthānato yathābhūtam prajānāti. (ii) atītānāgatapratyutpannānām karmānām karmasamādānām sthānaśo hetuśo vipākam yathābhūtam prajānāti. (vii) indriya-bala-bodhyaṅga. dhyāna-samādhi-samāpatti. samkleśa-vyavadānam yathābhūtam prajānāti. (v) parasattvānām parapudgalānām indriyaparāparajñatā yathābhūtam prajānāti. (iv) parasattvānām parapudgalānām nānādhimuktikatām yathābhūtam prajānāti. (vi) sarvatrāgaminim pratipadam yathābhūtam prajānāti. (iii) nānādhātum lokam anekadhātum yathābhūtam prajānāti. (viii)¹ anekavidham pūrvanivāsam anusmarati: ekaṁ vā jātim yāvat sākāram soddeśam anekavidham pūrvanivāsam anusmarati. (ix)² divyena cakṣuśā viśuddhenatīkrānta mānuṣena sattvān paśyati. yāvat sugatau svargaloke deveṣu-upapadyamānān. (x) āsravāṇām kṣayād anāsravam cetovimuktim prajānāvīvimuktim yathābhūtam prajānāti. imāni daśatathāgatabalāni.

(14)katamāni ca Subhūte Tathāgatasya catvāri vaiśāradyaṇi? (i) samyaksambuddhasya me pratijānata ime dharmā anabhisambuddhā ity atra vata me kaścit sadevake loka samārake sabrahmake sabrahmaṇa [brāṇikāyā]prajāyām saha dharmeṇa codayet iti. nimittam etan na samanupaśyāmi. nimittam etad asamanupaśyan kṣemaprāpto viharāmy abhayaprāpta, ārṣabham sthānam pratijānāmi: parśadgataḥ samyaksimhanādam nadāmi brahmaṇam cakram pravartayāmy apravartaniyam śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenaciddhā punar loka saha dharmeṇa. (ii) kṣiṇāsravasya vata me pratijānata. ime āsra(vāḥ) aparikṣiṇā(h), yāvad (iii) ye khalu punar mayā antarāyikā dharmā ākhyātās tām pratiṣevamāṇo nālam antarāyeti.

¹ cf. P 86.

² cf. P 87.

yāvad (iv) yā me pratipad ākhyātā āryo nairyāṇikyo nairvedhikyas, tat karasya samyagduḥkhakṣayāya tāḥ pratiṣevamāṇo na nirvyāyā(t) samyagduḥkhakṣayāya, yāvad imāni catvāri vaiśāradyaṇi.

(10)katamāś ca Tathāgatasya catasraḥ pratisamvidā(h)? tadyathā arthaprati-(samvid dha)rmapratisamvin niruktiḥpratisamvit pratibhāna-pratisamvit. tāḥ punaḥ katamāḥ? arthārambaṇā¹dharmārambaṇā niruktyārambaṇā pratibhānārambaṇā.

(20)katame ca Subhūte ** f.280b ** Tathāgatasya-aṣṭādaśāveṇikā buddhadharmāḥ? (i) nāsti Tathāgatasya skhalitam, (ii) nāsti ravitam, (iii) nāsti muṣitasmṛtitā, (v) (nā)sty asamāhitam cittam, (iv) nāsti nānāvasamjñā, (vi) nāsty apratisamkhyāyopekṣā, (vii) nāsti cchandasya hāniḥ, (viii) (nāsti) vīryasya hāniḥ, (ix) nāsti s(mṛter hā)niḥ, (x) nāsti samādher hāniḥ, (xi) nāsti prajāyā hāniḥ, (xii) nāsti vimukter hāniḥ, nāsti vimuktijñānadarśanasya hāniḥ. (xiii) sarvaṁ kāyakarma jñānapūrvamgamam jñānānuparivartti. (xiv) sarvaṁ vākkarma jñānānupūrvamgamam jñānānuparivartti. (xv) sarvaṁ manaskarma jñānapūrvamgamam jñānānuparivartti. (xvi) atite'dhany apratihataṁ asaṅgam jñānadarśanam pravartate. (xvii) anāgate'dhvany apratihataṁ asaṅgam jñānadarśanam pravartate. (xviii) pratyutpanne'dhvany apratihataṁ asaṅgam jñānadarśanam pravartate. ime'ṣṭādaśāveṇikā buddhadharmāḥ.

(C)katamāni ca Subhūte Tathāgatasya dvātriṁśan mahāpuruṣalakṣaṇāni?(1) supraṭiṣṭhita-pādaḥ sa Bhagavān. tatra-idaṁ supraṭiṣṭhita-pādatā. sarvavadbhyām pādatalābhyām samaṁ pṛthivim spṛśati. tadyathāpi nāma samudgābhyām. sapi cābhyonnatāvanamati. nimma-unnamati. (2)cakra-aṅka-pāda-talaḥ sa Bhagavān. tatreyam cakrāṅkapādatalatā. pādāyor asya cakre jāte sahasrāre sanābhike sanemike sarvākāraparipūrṇe. (3) mṛdu-taruṇa-hasta-pāda-talaḥ sa Bhagavān. mṛdv asya hastapādam yathā na-anyeśam. (4)dirgha-aṅgulikaḥ sa Bhagavān. tatreyam dirghāṅgulikatā. dirgham asya-aṅgulayo hasta-pāde yathā na-anyeśam. (5)jāla-hasta-pāda sa Bhagavān. tatreyam jālahastapādatā. haṁsa-rājasya-iva-asya sa jālam hasta-pādam. (6)āyatanapārṣṇi sa Bhagavān. tatreyam āyatanapārṣṇitā. āyate asya pārṣṇi atirekeṇa yathā na-anyeśam. (7)ucchāṅkhapāda sa Bhagavān. tatreyam ucchāṅkhapādātā. uccair asya jātau gulphau bhavataḥ. (8)aiṇeyajamghaḥ sa Bhagavān. tratreyam aiṇeyajamghatā. anupūrva-samudgate asya jamghe tadya-

¹ don-la dmigs-pa, etc.

thāpi nāma-aiṇeyasya mṛgarājasya. (9)prabhūta-rju-sujāta-gātraḥ sa Bhagavān. tatreyam prabhūtarjusujātagātratā. akubjam abhagnaṃ sujātaṃ sarvākārai sapta-aratny-ucchrāyeṇa-anurūpa-vistaram asya gātraṃ bhavati. (10)ā-jānu-bāhu sa Bhagavān. tatreyam ājanubāhutā. sthito'navanaman yadā-ākāṅkṣati tadā dvābhyāṃ pāṇitalābhyāṃ ubhe jānumaṅdale parāmṛṣati. samparāmārṣṭi:(11)kośāhitavastiguhya sa Bhagavān. tatreyam kośāhitavastiguhyatā. tadyathā-abhijātasya hasty-ājānesyasya-asva-ājāneyasya vā. (12)ekaika-lomā sa Bhagavān. tatreyam ekaikalomatā. sarva-roma-kūpeṣv ekaikaṃ loma(m) jātaṃ mṛdu kuṅḍalakajātaṃ. pradakṣiṇāvartaṃ. (13)ūrdhvāṅgalomā sa Bhagavān. tatreyam ūrdhvāṅgalomatā. ūrdhva-mukhāny¹asya keśa-lomāni jātāni. nīlāni mṛdūni kuṅḍalakajā(tā)ni pradakṣiṇāvartāni. (14)ślakṣṇa-sūkṣma-cchaviḥ sa Bhagavān. tatreyam ślakṣṇa-sūkṣmacchavitā. na-asya jalāṃ vā rajo vā kāye śliṣyati. (15)suvarṇavarṇa sa Bhagavān. abhirūpa prāsādikāḥ. tatreyam suvarṇavarṇacchavitā. tayā suvarṇavarṇatayā kāmcaṇa-paṭṭa-sannikāśo'sya kāyo'tyartham bhrājate. (16)saptotsada sa Bhagavān. tatreyam saptotsadatā. adhastāt pādatalayor dvāv utsadau jātāv abhirūpau prāsādikau darśaniyāv upacita-mā(m)sa-śoṇitena. dvayo pāṇyo dvāv utsadau jātāv abhirūpau prāsā ** f.281a ** dikau darśaniyāv upacita-māmsaśoṇitena. dvayor aṃsa-kūṭayor dvāv utsadau jātāv abhirūpau prāsādikau darśaniyāv upacita-māmsa-śoṇitena. pṛṣṭato grīvāyām eka utsado jāto'bhirūpaḥ prāsādikau darśaniya upacita-tvaṅmāmsa-śoṇitena. (17)siṃhapūrvārdhakāyaḥ sa Bhagavān. tatreyam siṃhapūrvārdhakāyatā. siṃhasya-iva-asya mṛga-rājasya vistīrṇaḥ pūrvordhakāyo bhavati. (18)saṃvṛtta-skandha sa Bhagavān. tatreyam saṃvṛttaskandhatā. pīnāc asya sarvataḥ upacitau skandhau brhavataḥ. (19)citāntarāmsas sa Bhagavān. tatreyam citāntarāmsatā. uro vistāropacayāc cito'sya bhavanty antarāmsaḥ. (20)nyagrodhaparimaṅdala sa Bhagavān. tatreyam(m) nyagrodhaparimaṅdalatā. yāvad asya-ārohas tāvat pariṇāha yāvat pariṇāhas tāvad āroha. (21)siṃha-hanus sa Bhagavān. tatreyam siṃhahanutā. siṃhasya-iva-asya vṛttau hanū bhavataḥ. (22)catvāriṃśad-dantaḥ sa Bhagavān. tatreyam catvāriṃśaddantatā. adhastād asya viṃśatir dantā upariṣṭā(d) viṃśati. (23)aviraladanta sa Bhagavān. tatreyam aviraladantatā. sahitā asya dantā bhavanti. (24)sama-danta sa Bhagavān. tatreyam samadantatā. anunnata-avanatā-asya dantā bhavanti. (25)śukla-danta sa Bhagavān. tatreyam śukladan-

¹ | Ms: asyāge.

tatā. jyo(ti)ṣmanto'sya dantā bhavanti. (26)rasarasāgratāhāras sa Bhagavān. tatreyam rasarasāgrahāratā. rijyo'sya kaṅṭhe¹rasāhāriṇyo jātā bhavanty, jihva avak(r)ā. avivarṇās, tābhiḥ supraṭiṣṭhitābhiḥ sirābhiḥ kāyo'tyartham śobhate. (27)prabhūta-jihva²sa Bhagavān. tatreyam prabhūtajihvatā. yadā-ākāṅkṣa(ti) jihvāyobhe karṇe srotasi parāmṛṣati samparāmārṣṭi: ubhe cakṣuḥ srotasi sarvaṅka³keśaparyantaṃ mukhamaṅḍalam jihvāyā-ācchādayati. (28)brahma-svaraḥ sa Bhagavān. tatreyam brahmasvaratā. yad asya ke? sāhasryāṃ parśado svaro yathā-abhyantare śruyate, manoḥjāś ca te⁴kalaviṅka bhāṇīti. (29)abhinīlanetra sa Bhagavān. tatreyam abhinīlanetratā. yad asya netrāyor nīlaṃ eva tat suviśuddham. yad avadātā avadātā eva tat suviśuddham bhavati. (30)gopakṣma sa Bhagavān. tatreyam gopakṣmatā. mahārṣabhasya-iva-asya-akṣi-pakṣmāṇi bhavanti. yāny adhastā(t) tāny adhastād eva. yāny upariṣṭāt tāny upariṣṭād eva asaṃluḍitāni. (31)ūrṇāntarabhruka sa Bhagavān. tatreyam ūrṇāntarabhrukātā. ūrṇā Bha(ga)vanto bhruvor antare jātā ava(dā)jtā mṛdus tūla-sannibhā⁵asprṣṭā bhruvo'ntare pradakṣiṇā-kuṅḍalāvartā. (32)uṣṇīṣaśīrṣa sa Bhagavān. tatreyam uṣṇīṣaśīrṣatā: vṛt(t)am asya śīrṣam bhavaty uṣṇīṣayā supariṇat(hat)ayā -atyartham śobhate.

imāni tasya Bhagavato dvātṛṃśan mahāpuruṣalakṣaṇāni⁶, tais tri-sāhasramahāsāhasram lokadhātum ava(bhā)sena spharati prakṛtiprabhayā ākāṅkṣann asaṃkhyeya-lokadhātūn, taṃ Tathāgataḥ sattva-anukampayā vyāma-prabhayām adhiṣṭhati. na khalu punaḥ sūryacandramasoḥ prabhā prajñāyeta. na māsārdhamāsa (na saṃva)tsa(ra) vā prakṛtena ca svareṇa trisāhasramahāsāhasram lokadhātum vijñāpayati. uttare ca yāvad ākāṅkṣati tāvat svareṇa vijñāpayati.⁶

¹ cf. Daśa, S.Konow, p. 54: rjukaṅṭha.

² Ms: jihma.

³ = sarvakam?

⁴ = yathā?

⁵ DN: mudutūlasannibhā.

⁶⁻⁶ Lh 125a4- de-dag-gis rañ-bshin-gyi 'od-gyis stoñ gsum-gyi stoñ chen-po'i 'jig-rtēn-gyi khams dañ, bshed na 'jig-rtēn-gyi khams grañs med-pa dag kyañ snañ-bas khyab-par mdzad do. de-bshin-gsēgs-pa sems-can rnams-la thugs brtse-bas 'od 'dom gañ tsam-du byin-gyis rlob-par mdzad de. gal te bcom ldan-'das-kyis 'od 'dom gañ-bar byin-gyis ma brlabs-su zin na rañ-bshin-gyi 'od-kyis zil-gyis gnon-par gyur-pas ñi-ma dañ zla-ba dag-gi 'od kyañ mñon-par mi 'gyur(Lh 125b)-la zla-ba dañ, zla-ba phyed dañ, dus tshigs dañ ,lo-khyud khor dag kyañ yod-par mi 'gyur ro. rañ-bshin-gyi sgra dbyaṅs-kyis kyañ stoñ-pa gsum-gyi stoñ-pa chen-po'i 'jig rten-gyi khams mñon-par go-bar mdzad do.

2evaṃ khalu Subhūte ** f.281b ** bodhisattvo mahāsattvaḥ sattvān dvābhyāṃ dā(nābhyāṃ saṃgr̥hṇāti 1yaduta-āmiṣa)dānena ca dharma-dānena ca. ayaṃ Subhūte bodhisattvasya mahāsattvasya āścāryā-dbhuto dharmāḥ.

(II)katham ca Subhūte bodhisattvo mahāsattvaḥ priyavāditayā sattvān saṃgr̥hṇāti? pāramitābhiḥ. dānapāramitayā śīlapāramitayā. kṣāntipāramitayā vīryapāramitayā dhyānapāramitayā. prajñāpāramitayā. ābhiḥ ṣaḍbhi pāramitābhir bodhisattvo mahāsattva priyavāditayā sattvān saṃgr̥hṇāti. tat kasya hetoḥ? imāsu pāramitāsu sarvakuśaladharmā saṃgr̥hītā.

(III)katham ca bodhisattvo mahāsattvo'rthakriyayā sattvān saṃgr̥hṇāti?ābhir eva ṣaḍbhiḥ pāramitābhiḥ dīrgharātraṃ sattvān saṃgr̥hītā yaduta dānena ca priyavāditayā (arthakri)yaḥ ca samānārthatayā ca^{3.2}.

(D)sa sattvānām aśītim anuvyañjanāni deśayati⁴. katamāni ca Subhūte aśītir anuvyañjanāni Tathāgatasya? tadyathā 1.tāmra-nakhās ca Buddhā Bhagavanto bhavanti,2.snigdhapuṣpitanakhās ca Buddhā Bhagavanto bhavanti,3.tuṅganakhās ca Buddhā Bhagavanto bhavanti,4.vṛttāṅgulayaś ca Buddhā Bhagavanto bhavanti,5.dīrghāṅgulayaś ca bhavanti,6.citāṅgulayaś ca bhavanti,7.anupūrvāṅgulaś ca,8.gūḍhaśīrāś ca bhavanti,9.nirgranthīśīrāś ca bhavanti,10.gūḍhagulphāś ca bhavanti,11.aviṣama-pādāś ca bhavanti,12.siphavikrāntagāmināś ca bhavanti,13.nāgavikrāntagāmināś ca bhavanti,14.haṃsavikrāntagāmināś ca bhavanti,15.vṛṣavikrāntagāmināś ca bhavanti,16.pradakṣiṇa-gāmināś ca bhavanti,17.cārugāmināś ca bhavanti,18.avakra-gāmināś ca bhavanti,19.vṛttagāmināś ca bhavanti,20.mṛṣṭagātrās ca bhavanti,21.anupūrvagātrās ca bhavanti,22.supariṇatajātamaṅḍalāś ca bhavanti,23.pari-pūrṇavyañjanāś ca bhavanti,24.īryāpathasaṃpannāś ca bhavanti,25.asthānasam-pa[nnā]ś ca bhavanti,26.samakramāś ca bhavanti,27.śuci-gātrās ca bhavanti,28.mṛḍugātrās ca bhavanti,29.viśuddhagātrās ca bhavanti,30.avalokanīyāś ca bhavanti,31.na dīrghamukhāś ca bhavanti,

bshed na gñis dan, gsum dan, bshi dan rji sñed—du snañ—bas khyab—par 'gyur—ba de sñed—du dbyaṅs—kyis mñon—par go—bar yañ mdzad do.

1 yañ—dag—par sdud—par byed de.

2-2 om. P-S.—cr. to T-P in trsl. p. 591. Ti-Lh 129b5 places after the 80 minor marks.

3 So also Tib.

4 Tib. om this sentence.

32.udāramukhāś ca bhavanti,33.bimboṣṭāś ca bhavanti,34.pari-pūrṇa-mukhamaṅḍalāś ca bhavanti,35.gambhīrayoṣāś ca bhavanti,36.gambhīranābhāś ca bhavanti,37.pradakṣiṇāvarttanābhāś ca bhavanti,38.sukumāragātrās ca bhavanti,39.adīnagātrās ca bhavanti,40.utsadagātrās ca bhavanti,41.susaṃhatanāś ca bhavanti,42.suvibhaktapratyaṅgāś ca bhavanti,43.pari-pūrṇahastapādāś ca bhavanti,44.vṛttakukṣayaś ca bhavanti,45.mṛṣṭakukṣayaś ca bhavanti,46.abhagnakukṣayaś ca bhavanti,47.cchādodarāś ca bhavanti,48.samantaprāsādikāś ca bhavanti,49.śucisamācārāś ca bhavanti,50.vyapagatātilakāś ca bhavanti,51.tūlasadṛśasukumārapānayaś ca bhavanti,52.gambhīrapāñilekhāś ca bhavanti,53.āyatatpāñilekhāś ca bhavanti,54.acchinnapāñilekhāś ca bhavanti,55.raktapāñilekhāś ca bhavanti,56.prasannavadanāś ca bhavanti,57.candramukhāś ca bhavanti,58.tanujihvāś ca bhavanti,59.tāmrajihvāś ca bhavanti,60.sarvākārapari-pūrṇasvarāś ca bhavanti,61.madhuravalgusvarāś ca bhavanti,62.vṛttadaṃṣṭrās ca bhavanti,63.tikṣṇadaṃṣṭrās ca bhavanti,64.śukladaṃṣṭrās ca bhavanti,65.tuṅganāsāś ca bhavanti,66.viśālanayanāś ca bhavanti,67.aṃjītapakṣmaṇāś ca bhavanti,68.āyatabhruvaś ca bhavanti, ** f.282a ** 69.ślakśṇabhruvaś ca bhavanti,70.sama—snigdhaloma—bhruvaś ca bhavanti,71.pīnāyatasamakarnāś ca bhavanti,72.supariṇatalalāṭāś ca bhavanti,73.pṛthulalāṭāś ca bhavanti,74.su(paripūrṇot-tamāṅgā ca bhavanti [sace)t khalu punar devamūṣyāś cakṣuṣā paśyanti. sarvaṃ samaṃ paśyanti. na cātimanyamānā avavadanti. anuparicaiṣaṃ svaram) smarati. bahirdhā niścarati] 75.samantavyāmaprabhayā ca—avabhāsītā bhavanti. 76.sūkṣma—mṛḍu—snigdha-keśāś ca bhavanti, 77—78.asaṃlūḍitāsitasamrajitavatrīta keśāś ca bhavanti, 79—80.surabhi—śrī—svastika—keśāś ca Buddhā Bhagavanto bhavanti. ebhi Subhūte aśīty anuvyañjanais Tathāgatasya kāyaḥ samanvāgato chavati.

(VIII 5,3) (E) Punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran bodhisattvān¹eva(m) avadati. eta yūyaṃ kulaputrā akṣarābhinihārakuśalā bhavataḥ. ekākṣare kuśalā bhavataḥ. dvayor akṣarayor yāva(d) dvācatvāriṃśaty akṣareṣu kuśalā bhavata. ekākṣareṇa sarvaṃ vyapagatam anugacchata². dvitīyena—akṣareṇa sarvaṃ vyapagatam anugacchataḥ². yāvad dvācatvāriṃśatākṣarai. sarvaṃ vyapagatam anugacchataḥ², ekasminn akṣare dvācatvāriṃśatam akṣa-

1 Ad-Ti: bodhisattvān mahāsattvān. — P: sattvān.

2.2.2 P: sarvavyayopagatān upagacchata.

rāṅy antargatāni bhāvayataḥ, dvācatvāriṃśaty akṣareṣv ekākṣaram antargataṃ bhāvayataḥ, sa khalu puna(r) Subhūte bodhisattvo mahāsattvo dvācatvāriṃśaty akṣareṣu kuśalo bhavati. dvācatvāriṃśaty akṣarāṅy ekasminn akṣare kuśalo bhāvayitum. ekasminn akṣare dvācatvāriṃśatam akṣarāṅi kuśalo bhāvayitum. akṣarābhīnirhārakuśalaṃ bhāvayitvā akṣarābhīnirhārakuśalo bhavati. tad yathāpi nāma Subhūte Tathāgato'rhan samyak sambuddho dharmakuśalo'kṣarakuśalaḥ, sa dharmakuśala-akṣarakuśalaś ca dharman deśayati.¹ 2akṣarair anakṣaram dharman deśayati.² 3na ca-akṣara-ākāra-nirmukta Subhūte sa dharmah³·1

atha khalv āyusmān Subhūtir Bhagavantam etad avocat: yadi Bhagavann atyanta(ta)yā sattvo nopalabhyate. (dha)rmās ca nopalabhyante. dharmasvabhāvaś ca nopalabhyate. atyanta-anavarāgra-sūnyatām upādāya. katham Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran dhyānapāramitāyāṃ vīryapāramitāyāṃ kṣāntipāramitāyāṃ śīlapāramitāyāṃ dānapāramitāyāṃ caramś caturṣu dhyāneṣu caramś caturṣv apramāṇeṣu catasṛṣv ārūpyasamāpattiṣu. saptaviṃśati-bodhipakṣyeṣu dharmeṣu caran caturdaśasu sūnyatāsu (śū)nyatāyāṃ samādhou carann ānimitte samādhāv apraṇihite samādhau carann aṣṭāsu vimokṣeṣu navasv anupūrvasamāpattiṣu daśasu tathāgatabaleṣu caturṣu vaiśāradyeṣu catasṛṣu pratisamṃvitsu aṣṭādaśasv āveṇike(ṣu) (buddha) dharmeṣu dvātriṃśatimahāpuruṣalakṣaṇeṣv aśītyāṃ anuvyañjaneṣu caran. ṣaṣṣv abhijñāsu vipākīyasu sthitvā sattvānān dharman deśayati. na ca tatra sattvam upalabhate na sattvaprajñāptim. sattvānupa(la)bdhyā ca rūpānupalabdhir, yāvad vijñānānupalabdhiḥ yāvat(t) ṣaṭpāramitānupalabdhiḥ yāvad aśītyāṃ anuvyañjana-anupalabdhiḥ aṣṭādaśāveṇikabuddhadharma-anupalabdhiḥ, na ca sattva-anupalabdhou sattvaprajña(ṭir) prajñāyate na yāvad aśītir anuvyañjanāni na aṣṭādaśāveṇikā buddhadharmāḥ prajñāyante. katham etad Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitā- ** f.282b ** (yāṃ) caran sattvānān dharman deśayati? mā-

¹ P: sāksaram dharmam deśayati na-anākṣaram.te ca sattvā nopalabhyante. tat kasya hetoḥ? ākāśa-nirmittā hi Subhūte sattvā dharmās ca veditavyāḥ.

² P-Ti: yi-ge mañ-pos yi-ge med-pa'i chos ston kyañ.

³ Ad-Ti: chos de ni yi-ge med-pa'i rnam-pas sprul-pa'o(nirmita). - P-Ti: Rab-byor chos de yi-ge'i rnam-pa dañ bral-ba yañ ma yin te. S-e de yañ bs-ānām m-ānām ṅo-mtshar rmad-du byuñ-ba'i chos te, gañ ṅan-thos dañ rañ sañs-rgyas thams-cad thun moñ ma yin-pa'o.

haiva sa Bhagavan bodhi(sa)ttvo mahāsattvaḥ asatsu dharmeṣu sattvān samādāpayati. viparyāse niyojayati. tat kasya hetoḥ? tathā hi Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran bodhisattvam eva tāvan nopalabhate prāg eva bodhipakṣyān dharmān.

Bhagavān āha: evam etat Subhūte evam etat tathā yathā vadasi, sattvānupalabdhitāḥ adhyātmasūnyatā veditavyā. bahirdhāsūnyatā veditavyā adhyātmabahirdhāsūnyatā veditavyā sūnyatāsūnyatā veditavyā mahāsūnyatā veditavyā paramārthasūnyatā veditavyā. saṃskṛtasūnyatā veditavyā asaṃskṛtasūnyatā veditavyā atyantaśūnyatā veditavyā. anavarāgrasūnyatā veditavyā. avakārasūnyatā veditavyā. prakṛtisūnyatā veditavyā. svalakṣaṇasūnyatā veditavyā sarvadharmasūnyatā veditavyā anupalambhasūnyatā veditavyā: abhāvasūnyatā veditavyā svabhāvasūnyatā veditavyā: abhāvasvabhāvasūnyatā veditavyā. skandhasūnyatā veditavyā. dhātusūnyatā veditavyā. āyatanaśūnyatā veditavyā. atyantaśūnyatā veditavyā pratīyasamutpādaśūnyatā veditavyā. ātmasūnyatā veditavyā sattvasūnyatā veditavyā. jīvasūnyatā veditavyā jantusūnyatā veditavyā. manujasūnyatā poṣasūnyatā pudgalaśūnyatā kāraka-kārāpaka-utthāpaka-samutthāpaka-vedaka-vedayitṛi-jānaka-paśyaka-śūnyatā veditavyā dhyānaśūnyatā veditavyā apramāṇasūnyatā ārūpyasamāpattisūnyatā: smṛtyupasthānaśūnyatā yāvat saptatṛiṃśanbodhipakṣyadharmasūnyatā sūnyatāsūnyatā-ānimitta-apraṇihitasūnyatā veditavyā. aṣṭavimokṣasūnyatā navānupūrvasamāpattisūnyatā. daśatathāgatabalaśūnyatā. caturvaiśāradyasūnyatā catuḥpratisamṃvic-chūnyatā. mahāmaitrī-mahākaruṇā-sūnyatā veditavyā. aṣṭādaśāveṇika-buddhadharma-sūnyatā veditavyā. srotaāpattiphalaśūnyatā yāvad arhasūnyatā pratyekabodhisūnyatā mārgākārajñatāsūnyatā bodhisūnyatā buddhakṣetraśūnyatā veditavyā. bodhisattvaḥ punaḥ Subhūte prajñāpāramitāyāṃ carann ime sarvadharmā sūnyā iti dṛṣṭvā (viparyāśatānām sattvānām)¹ dharman deśayati. tathā ca deśayati yathā svapi sūnyatāsu na vartate². sa evaṃ paśyan sarvadharmān anāvaraṇato jñātvā na kaṃcid dharmam vikopayati. na dvidhikaroti, yathābhūtaṃ ca deśayati. tad yathāpi nāma tathāgata nirmitaḥ anekā(ni) nirmitakoṭi nirmāya kāṃścid dānapāramitāyāṃ niyojayati. kāṃścid chilapāramitāyāṃ kāṃści kṣāntipāramitāyāṃ kāṃścid vīryapāramitāyāṃ kāṃścit samādhipāramitāyāṃ

¹ So Ad-I0 671.

² Ad-I0 671: vartayati?

.kāmścit prajñāpāramitāyām niyojayati. kāmścic caturṣu dhyāneṣu. kāmścic caturṣv apramāṇeṣu. kāmści(c) catasṣv ārūpyasamāpattiṣu kāmścic caturuṣu smṛtyupasthāneṣu. kāmścid yāvat saptatṛṃśati bodhipakṣyeṣu dharmeṣu niyojayati. kāmścid yāvat sarvākārajñātāyām niyojayati. kāmścit srotaāpattiphale niyojayati. kāmścid yāvad bodhau ni(yoja)yati. tat kiṃ manyase Subhūte api nu tena nirmiteṇa kasya(c)id dharmasya prabheda(h) kṛtaḥ?

āha: no hīdam Bhavan.

Bhagavān āha: tad anena te Subhūte paryāyeṇaivaṃ veditavyaṃ, yathā bodhisattvo mahāsattvaḥ prajñāpāramitāyām caran sattvānān dharmān deśayati. tāṃś ca yathābhūtaṃ pratiṣṭhāpayati. viparyāsebhya(h) parimocayaty¹ abaddhāmuktayogena. tat kasya hetoḥ? ¹ ** f.283a ** tathā hi Subhūte rūpam abaddham amuktaṃ, vedanā saṃjñā saṃskārā vijñānam abaddham amuktaṃ, yā rūpasya-abaddhāmuktatā na tad rūpaṃ. yā vedanāyā saṃjñāyāḥ saṃskārāṇāṃ vijñānasya-abaddhāmuktatā na tad vijñānam (yāvat yā) saṃskṛtāsaṃskṛtānām abaddhāmuktatā na te saṃskṛtāsaṃskṛtā dharmāḥ. tat kasya hetoḥ? atyanta-viśuddhaṃ hi rūpaṃ yāvad atyantaviśuddhaṃ vijñānam. yāvat saṃskṛtāsaṃskṛtā dharmā kartavya. evaṃ khalu Subhūte bodhisattvo mahāsattvo prajñāpāramitāyām caran sattvānāṃ dharmān deśayati. na ca sattvam upalabhate. anupa(la)bdhau² sarvaddharmāṇāṃ bodhisattvo mahāsattvo sthitaḥ tac ca-asthānayogena³. rūpaśūnyatayā asthānayogena. yāvad vijñānaśūnyatayā asthānayogena. yāvat saṃskṛtāsaṃskṛtānām dharmāṇāṃ śūnyatayā asthānayogena. na hi saṃskṛtāsaṃskṛtā dharmāḥ kvacit sthitāḥ. tat kasya hetoḥ? tathā hi teṣāṃ svabhāvo nopalabhyate. yatra pratitiṣṭheyuḥ, na hy abhāvaḥ abhāve sthāsyati. na svabhāvaḥ svabhāve sthāsyati. na parabhāvaḥ parabhāve sthāsyati. tat kasya heto(h)? tathā hi te sarve nopalabhyante. yā ca sā-anupalabdhiḥ sā na kvacit sthāsyati. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyām carann⁴ imān dharmān prabhāvayaty⁵ abhiḥ sarvaśūnyatābhiḥ⁴, evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpā-

¹⁻¹ So Ad-IO 671. – P: abaddhāmuktatām upādāya. – P, Ad-Ti: ma bciṃs ma grol-ba'i tshul-du. – Ms: amuktānām baddhām * * * * [tat kasya hetoh?]

² P: anupalambhe. P-Ti: mi dmigs-pa-la.

³ So also P. Ad-Ti, P-Ti: mi dmigs-pa'i tshul-gyis.

⁴⁻⁴ Ad-Ti: chos de-dag thams-cad stoñ-pa ñid-du sgom ste.

⁵ P-Ti: rab-tu 'byed de.

ramitāyām carann (an)aparādhi¹ bhavati Buddhānāṃ Bhagavatāṃ bo-chisattvānāṃ ca mahāsattvānāṃ pratyekabuddhānāṃ ca śrāvakāṇāṃ ca sarveṣāṃ ca-āryāṇāṃ. tat kasya hetoḥ? tathā hi Buddhais ca Bhagavadbhir bodhisattvais ca mahāsattvai pratyekabuddhais ca śrāvakais ca eṣaiva dharmatā-anubuddhā. anubhudyā sarvasattvānān dharmān deśayanti. tāṃ te dharmāṇāṃ dharmatāṃ na vyativarta(n)te. tat kasya hetoḥ? na hi dharmatā² vyativartate³. na tathatā na bhūta-koṭiḥ vyativartate³. tat kasya heto(h)? tathā hi teṣāṃ svabhāvo na saṃvidyate. yo vyativarteta³.

atha khalv āyusmān Subhūtir Bhagavantam etad avocat: yadi Bhagavan dharmadhātur na vyativartate⁵ na tathatā na bhūta-koṭiḥ vyativartate³. kiṃ punar Bhagavann anyad rūpam anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ yāvad anyad vijñānam anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ yāvad anye saṃskṛtāsaṃskṛtā dharmā laukikalokottarā sāsravānāsravā dharmāḥ anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ?

Bhagavān āha: no hīdam Subhūte, na Subhūte anyo rūpam anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ yāvan nānyad vijñānam anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ yāvan na-anye sarvadharmā anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ.

āha: yadi Bhagavan na-anyad rūpam anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ yāvan na-anyad vijñānam anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ yāvan na-anye sarvadharmā anyo dharmadhātur anyā tathatā-anyā bhūta-koṭiḥ, tat katham Bhagavan vyavasthānaṃ bhavati. kṛṣṇānāṃ dharmāṇāṃ kṛṣṇo vipākaḥ, narakā vā tiryagyonir vā yamaloko vā: śuklānān dharmāṇā(ṃ) śuklo vipākaḥ, devamanuṣyāḥ, kṛṣṇaśuklānān dharmāṇāṃ kṛṣṇaśuklo vipākaḥ, sukhaduḥkha-pratisaṃvedana. akṛṣṇaśuklānāṃ dharmāṇāṃ akṛṣṇaśuklo vipākaḥ, srotaāpattiphalaṃ sakṛdāgāmiphalaṃ anāgāmiphalaṃ arhattvaṃ pratyekabodhiḥ yāvad anuttarā samyaksaṃbodhiḥ.

Bhagavān āha: saṃvṛtisatyam Subhūte pramāṇikṛtya⁴ phalavyavasthānaṃ nirdiśyate, na punaḥ paramārthasatyena phalavyavasthānaṃ śakyam nirdeṣṭum. tat kasya hetoḥ? avikalpo hi sa dharmāḥ apravyā-

1

¹ P: anaparādho. Ad-Ti: ñes-par byas-pa(duṣkṛta)ma yin no.

² P, Ad-Ti: dharmadhātur.

³⁻³⁻³⁻³ P: vinivarttate, etc.

⁴ Ad-Ti: ñe-bar bzuñ ste. P: upādāya.

haro,¹yaduta nāma-satyam rūpa(sa)tyam anutpāda anirodhaḥ asaṃk-leśaḥ avyavadānaṃ^{1,2}iyam atyantaśūnyatā.anavarāgraśūnyatā.²

āha: yadi Bhagavan saṃvṛtisatyam upādāya phalavya(vasthā)naṃ bhavati. na paramārthasatyena. nanu Bhagavaṃ. sarvabālapṛthagjanānāṃ srotaāpattiphalaṃ bhaviṣyati. sakṛdāgāmiphalaṃ anāgāmiphalaṃ arahattvam. ** f.283b ** pratyekabodhi samyaksambodhir bhaviṣyati?

Bhagavān āha: kiṃ punaḥ Subhūte bālapṛthagjanāḥ saṃvṛtisatyam vā paramārthasatyam vā prajānānti. yadi prajānaṃti teṣāṃ api phalavyavasthānaṃ bhaviṣyati. srotaāpattiphalaṃ vā sakṛdāgāmiphalaṃ vā anāgāmiphalaṃ vā arhattvaṃ vā pratyekabodhir vā samyaksambodhir vā. yaḥ punaḥ Subhūte bālapṛthagjanānāṃ na mārgo na mārgavyavasthānaṃ na mārgabhāvanā, tat kuto bālapṛthagjanānāṃ phalavyavasthānaṃ bhaviṣyati? āryapudgalānāṃ punar mārgaś ca mārgabhāvanā ca. tasmād āryapudgalānāṃ phalavyavasthānaṃ bhaviṣyati.

āha: kiṃ punar Bhagavan mārgabhāvanāyā phalaprāptir bhavati. phalaṃ vā prāpyate?

Bhagavān āha: no hīdaṃ Subhūte, na mārgabhāvanāyā phalaprāptir bhavati. phalaṃ vā prāpyate. na punaḥ Subhūte abhāvitamārgasya phalaprāptir na mārgena phalaṃ prāpsyate. evaṃ hi Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sattvānāṃ phalavyavasthānaṃ karoti.³ na ca bhāgacchedena saṃskṛtadhātor vā asaṃskṛtadhātor vā phalavyavasthānaṃ³.

āha: ⁴yadi Bhagavan na bhāgacchedena saṃskṛtadhātor vā asaṃskṛtadhātor vā phalavyavasthānaṃ bhavati,⁴na⁵nirdeṣṭaṃ punar Bhagava(vatā,idaṃ) srotaāpattiphalaṃ trayānāṃ saṃyojanānāṃ prahāṇāt, sakṛdāgāmiphalaṃ kāmarāgavyāpādatanutvāt, anāgāmiphalaṃ pañcānāṃ adhobhāgiyānāṃ⁶saṃyojanānāṃ prahāṇāt, arhattvaṃ pañcānāṃ ūrd-

¹⁻¹ This is not very clear. Ad-Ti: 'di lta ste, miñ dañ gzugs ni skye-ba med-pa dañ, etc. – P: yaduta anātma-svarūpaḥ.yeṣāṃ anutpāda etc. – P-Ti: 'di-ltar miñ bden-pa dañ, gzugs bden-pa dañ, skye-ba dañ, etc.

²⁻² So also P-Ti. P: yaduta svabhāva-śūnyatām upādāya.

³⁻³ chos-kyi dbyiñs tshar bcad-pa'i tshul-gyis 'bras-bu rnam-par 'god-pa ni ma yin no.

⁴⁻⁴ gal te 'dus-byas-kyi khams sam, 'dus ma byas-kyi khams-la tshar bcad-pas 'bras-bu rnam-par dgod-pa ma mchis-par gyur na.

⁵ P: kathaṃ.

⁶ P: avarabhāgiyānāṃ. – Pali: adho-bhāgiya, with – saṃyojanāni, in Buddhadatta's Abhidhammāvatāra, CPD.

dhambhāgiyānāṃ¹saṃyojanānāṃ prahāṇāt, pratyekabodhir yat kiṃcit samudayadharma sarvan ta(ṃ) nirodhadharmeti, samyaksambodhiḥ sarvavāsanānusandhiprahāṇāt. asya vyaṃ Bhagavan bhāṣitasya katham artham ājānīyāma, na saṃskṛtānāṃ vā-asamskṛtānāṃ vā dharmānāṃ bhāgac(ch)edena phalavyavasthānaṃ bhavati?

Bhagavān āha: kiṃ punaḥ Subhūte srotaāpattiphalaṃ vā sakṛdāgāmiphalaṃ vā-anāgāmiphalaṃ vā-arhattvaṃ vā (pratyekabodhir vā-anuttarā) samyaksambodhir vā saṃskṛtam etad utāho'samskṛtam?

āha: asaṃskṛtam etad Bhagavan na saṃskṛtaṃ Sugataḥ.

Bhagavān āha: kiṃ punaḥ Subhūte asaṃskṛtasya dharmasya bhāgacchedo'sti?

āha: no hīdaṃ Bhagavan.

Bhagavān āha: tat kiṃ manyase Subhūte yasmin samaye kulaputro vā kuladuhitā vā. saṃskṛtāsaṃskṛtān dharmān ekalakṣaṇān prativedhyati. yaduta alakṣaṇān. api nu tasmin samaye kasyacid dharmasya bhāgac(ch)edaṃ karoti. saṃskṛtam iti vā asaṃskṛtam iti vā?

āha: no hīdaṃ Bhagavan.

Bhagavān āha: evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sattvānāṃ dharman deśaty abhāgacchedatām upādāya. yaduta-adhyātmaśūnyatām upādāya. yāvat svalakṣaṇaśūnyatām upādāya. ātmanā ca na kvacid dharme'bhinivīśate. paraṃ ca na kvacid abhiniveśyati. dānapāramitāyāṃ vā śīlapāramitāyāṃ vā kṣāntipāramitāyāṃ vā vīryapāramitāyāṃ vā dhyānapāramitāyāṃ vā prajñāpāramitāyāṃ vā,prathame vā dhyāne yāvac caturthe vā dhyāne. maityāṃ vā karuṇāyāṃ vā muditāyāṃ vā upekṣāyāṃ vā yāvan naivasamjñānāsaṃjñāyatanaśāntāyāṃ vā smṛtyupasthāneṣu vā. yāvad āryāṣṭāṅge mārga. yāvat sarvākārajñātāyāṃ vā, so'nabhinivīṣto na kvacit sajjate. tad yathāpi nāma tathāgatanirmito dānaṃ ca dadāti na ca dāna-phale sajjate. na dāna-phalaṃ pratyanubhavaty anyatra sarvasattvānāṃ parinirvāpanārtham. yāvat ṣaṭsu pāramitāsu yāvat sāsravānāsraveṣu dharmeṣu laukikalokottareṣu saṃskṛtāsaṃskṛteṣu na kvacit tiṣṭhati. evaṃ eva Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sarvadharmeṣu carati.na kvacid dharme tiṣṭhati na sajjate. tat kasya hetoḥ? tathā hy asya dharmānāṃ dharmalakṣaṇaṃ supratividdham.

//lakṣaṇānuvyañjanākṣarābhinirhāranirdeśapāramitāparivarttaḥ.73//

¹ P: ūrdhvaḥbhāgiyānāṃ. – Pali: uddhambhāgiya.

PARIVARTA 74.

atha khalv āyusmān Subhūtir Bhagavantam etad avocat: katham Bhagavan dharmāṇaṃ dharmā-lakṣaṇaṃ supratividdhaṃ bhavati?

Bhagavān āha: yathā Subhūte nirmitasya—asamudācāro rāgadveśamoheṣu asamudācāro rūpeṣv asamudācāro yāvad vijñāne. e(vam asa) ** f.284a ** mudācāra ādhyātmika-bāhyeṣu dharmeṣu asamudācāra anuśaya-pary(u)tthāneṣu asamudācāraḥ sāsrava-anāsraveṣu dharmeṣv asamudācāra laukika-lokottareṣu saṃskṛta-asamskṛteṣu asamudācāro mārge asamudācāro phale. evam Subhūte dharmāṇaṃ dharmanayaḥ supratividdhaṃ bhavati.

āha: katham Bhagavan nirmitasya mārgabhāvanā?

¹(*Bhagavān āha:*) yāṃ mārgabhāvanāṃ āgamyā naiva saṃkliśyate na vyavadāyate (vā), naiva pañcagatike saṃsāre dṛśyate.

(*āha:* katham Bhagavan bodhisattvo mahāsattvo'vastukān sarvadharmān pratividhyati?)¹

Bhagavān āha: tat kiṃ manyase Subhūte, api nu tathāgatanirmitasya kiṃcid vastv asti yad vastv āgamyā saṃkliśyate vā vyavadāyate vā, pañcagatike vā saṃsāre saṃdṛśyeta?

āha: no hīdaṃ Bhagavan, na Bhagavaṃs tathāgatanirmitasya kiṃcid vastv asti yad vastv āgamyā saṃkliśyeta vā vyavadāyeta vā. pañcagatike vā saṃsāre saṃdṛśyeta.

Bhagavān āha: evaṃ khalu Subhūte dharmāṇaṃ dharmanayaḥ supratividdho bhavati.

āha: kiṃ punar Bhagavaṃ. sarvaṃ rūpaṃ tathāgatanirmitopamaṃ. sarvā vedanā-saṃjñā-saṃskārā sarvaṃ vijñānaṃ tathāgatanirmitopamaṃ?

Bhagavān āha: sarvaṃ Subhūte rūpaṃ nirmitopamaṃ sarvā vedanā-saṃjñā-saṃskārā sarvaṃ vijñānaṃ nirmitopamaṃ.

āha: katham Bhagavan bodhisattvasya mahāsattvasya puruṣakāro bhavati, yadi sarvaṃ rūpaṃ nirmitopamaṃ yāvat sarvaṃ vijñānaṃ nirmitopamaṃ, nirmitasya Bhagavan na rūpaṃ na vedanā na saṃjñā

1-1 This has been corrected after Ad-Ti, which also corresponds to P 541a.

Bhagavān āha: Subhūte lam bsgom-pa ga-la brten-nas kun-nas ñon-moñs-par yañ mi 'gyur shiñ, rnam-par byañ-bar yañ mi 'gyur-la, 'gro-ba lña'i 'khor-ba na'añ mi snañ-ba yin no.

āha: Bhagavan ji-ltar bodhisattvena mahāsattvena dños-po ma mchis-pa'i chos thams-cad rtogs-pa lags?

na saṃskārā na vijñānaṃ. na saṃkleśo na vyavadānaṃ nāpi pañcagatikaḥ saṃsāro¹yato sattvān¹parimucyeta.

Bhagavān āha: tat kiṃ manyase Subhūte api nu bodhisattvena mahāsattvena bodhisattva-cārikāṃ caratā kaścit sattva upalabhdho yan narakāt parimocayet tiryagyoner vā yamalokād vā devebhyo vā manuṣyebhyo vā?

āha: no hīdaṃ Bhagavan.

Bhagavān āha: evam etat Subhūte evam etat. na bodhisattvena mahāsattvena kaścit sattvo upalabhdho yaṃ traidhātukāt parimocayet. tathā hy anena sarvadharmā māyopamā jñātā dṛṣṭā viditā. nirmitopamā jñātā dṛṣṭā viditā.

āha: yadi Bhagavan bodhisattvena mahāsattvena sarvadharmā māyopamā nirmitopamā²jñātā dṛṣṭā viditā². kasya punar arthāya bodhisattvo mahāsattvaḥ ṣaṭsu pāramitāsu carati. caturṣu dhyāneṣu caturṣv apramāneṣu catasṣv ārūpya-samāpattiṣu pañcasv abhijñāsu saptatṛiṃśati-bodhipakṣyeṣu dharmeṣu bodhimārga carati. buddhakṣetraṃ ca pariśodhayati. sattvāṃś ca paripācayati?

Bhagavān āha: yadi Subhūte sattvā svayam eva nirmitopamā sarvadharmāñ jānīyur, na bodhisattvo mahāsattvaḥ sattvānāṃ arthāya asaṃkhyeyān kalpān bodhisattvacārikāṃ caret. yasmāt tarhi Subhūte sattvā³ svayam eva nirmitopamān sarvadharmā(n) na jānanti, tasmād bodhisattva mahāsattva(h) asaṃkhyeyān kalpān ṣaṭsu pāramitāsu carati. sattvāṃś ca paripācayati. buddhakṣetraṃ ca pariśodhayati.

Subhūtir āha: yadi Bhagavan sarvadharmā svapnopamāḥ pratiśrutkopamāḥ. marīcyupamāḥ pratibhāsopamāḥ māyopamā nirmi(to)pa-māḥ. kva Bhagavan. sattvāḥ pratiṣṭhitā yato bodhisattvo mahāsattva prajñāpāramitāyāṃ carann uccālayati?

Bhagavān āha: nāmanimittēṣu Subhūte sattvāḥ pratiṣṭhitāḥ asatparikalpe⁴ tad ⁵bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran nāmanimittād uccālayati.

āha: katamad Bhagavan nāma (katamaṃ)⁶nimittam?

1-1 So P: yato(Ad-Ti: gañ-las) saṃsārāt sattvāny; Ms: yaḥ sattvāḥ.

2-2 śes-su zin na ni,

3 So Ad-IO f.676; Ms: bodhisattvā mahāsattvāḥ.

4 sems-can rnam ni yod-pa ma yin-pa'i miñ mshan-ma dag-la gnas-pa na,

5 P: tato.

6 So Ad-IO, P.

Bhagavān āha: āgantukam etat Subhūte nāmadheyam prakṣiptam yaduta nāmeti vā nimittam iti vā.¹kr̥ṭṛmam etan nāmadheyam¹yaduta nāmeti vā nimittam iti vā. rūpam iti vā vedaneti vā. samjñeti vā saṃskārāḥ iti vā. vijñānam iti vā. strī vā puruṣa iti vā. dāraka iti vā dāraketi vā. nārakā iti vā tairyagyonikā iti vā yāmalaukika² iti vā. deva iti vā. manuṣya iti vā. saṃskṛtā dharmā iti vā asaṃskṛtā dharmā iti vā. srotaāpatiphalam iti vā. sakṛdāgāmiphalam iti vā. anāgāmiphalam iti vā. arhattvam iti vā pratyekabodhim iti vā. ** f.284b ** samyaksambodhir iti vā. api tu khalu Subhūte³prajñaptidharma sarvaṃ ta(n) nāma nāmārthena³. nāmamātram idam sarvaṃ saṃskṛtam yatra⁴ bālapṛthagjanā(h) saktāḥ, tad⁵bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann upāyakauśalena samanvāgato vivecayati. parikalpa-samutthitaṃ⁶sarvam (etan) nāma⁶, mā yūyaṃ parikalpe sajjadhvaṃ. asati vastuni svabhāvasūnye, na hi sūnyeṣu dharmeṣu paṇḍitā abhinivīśante⁷, evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann upāyakauśalena sattvānām dharmam deśayati. katamat Subhūte nimittam? dve ime Subhūte nimitte yatra bālapṛthagjanāḥ saktāḥ, katame dve? yaduta rūpanimittam ca-ārūpyanimittam ca. katamañ ca Subhūte rūpanimittam? yat kiṃcit Subhūte rūpam audārikam vā sūkṣmam vā hīnam vā praṇitam vā⁸yad⁹atra kṣaṇikeṣu dharmeṣu parikalpanayā grahaṇam eti⁹. idam ucyate rūpanimittam. katamac ca Subhūte ārūpyanimittam? yat kiṃcid arūpiṇām dharmānām¹⁰ nimittagrāheṇa parikalpya kleśo jāyate¹⁰, idam ucyate ārūpyanimittam. tad bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann upāyakauśalena tato nimittād vivecya-ānimitte dhātau niveśayati pratiṣṭhāpayati, tathā¹¹ ca niveśayati. tathā¹² pratiṣṭhāpayati yathā na dvaye patati. idam nimittam idam ānimittam iti. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām

¹⁻¹ bcos-mar miñ-du btags-pa.

² so Ms.

³⁻³ chos thams-cad-kyi rañ-bshin ni miñ tse. gshol-ba'i(nimna!) phyir ro.

⁴ P: tatra.

⁵ P: tñ...sattvān.

⁶⁻⁶ so P; Ad-Ti: miñ 'di ni.

⁷ + shes kun-nas 'bral-bar byed de.

⁸ Ad-IO: dūre vā antike vā.

⁹⁻⁹ gañ skad-cig-pa'i chos de-dag thams-cad-la yoñs-su rtog-pas 'dzin-par byed-pa.

¹⁰⁻¹⁰ mtshan-mar bzuñ shiñ yoñs-su btags-pa-las ñon-moñs-pa skye-ba.

¹¹ so Ad-IO, Ad-Ti, P; Ms: yathā.

¹² so Ad-Ti, Ms: yathā.

carann upāyakauśalena sattvā(n) nimittād vivecya ānimitte dhātau pratiṣṭhāpayati.

āha: 'yadi Bhagavann iyat paramā ete sarvadharmā yaduta nāmanimittaparamāḥ prajñaptimātrāḥ parikalpasamutthitāḥ¹, katham Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann ātmanā ca viśeṣam adhigacchati. kuśaleṣu dharmeṣu. param ca viśeṣa-adhigame pratiṣṭhāpayati kuśaleṣu dharmeṣu. yai(h) kuśalair dharmair bhūmyā² bhūmiṃ paripūrayati. sattvāṃś ca triṣu yāneṣu niyojayati.

Bhagavān āha: ³sacet Subhūte vastv abhaviṣyan na-avastu nimittam³. nedaṃ Subhūte prajñāpāramitāyām caran bodhisattvo mahāsattvo (kuśaleṣu dharmeṣu)⁴viśeṣam adhyagamiṣyan (na)⁵param ca viśeṣadhigame niyojayiṣyat. yasmāt tarhy⁶avastu nimittam na vastu⁶, tasmāt Subhūte bodhisattvo mahāsattva prajñāpāramitāyām caran dhyānapāramitām paripūrayaty ānimittayogena vīryapāramitām kṣānti(pāramitām) śīlapāramitām dānapāramitām paripūrayaty ānimittayogena. catvāri dhyānāni paripūrayaty ānimittayogena. catvāry apramāṇāni paripūrayaty ānimittayogena. catasra ārūpyasamāpatti(n) paripūrayaty ānimittayogena. catvāri smṛtyupasthānāni paripūrayaty ānimittayogena. yāvad āryāṣṭāṅgam mārgam paripūrayaty ānimittayogena. adhyātmasūnyatām paripūrayaty ānimittayogena. bahirdhāsūnyatām paripūrayaty ānimittayogena. adhyātmabahirdhāsūnyatām paripūrayaty ānimittayogena. yāvad svalakṣaṇasūnyatām paripūrayaty ānimittayogena. aṣṭau vimokṣān paripūrayaty ānimittayogena. navānupūrvasamāpatti(n) paripūrayaty ānimittayogena. daśatathāgatabalāni paripūrayaty ānimittayogena. yāvad aṣṭādaśaṇīkān buddhadharmān paripūrayaty ānimittayogena. sa imān kuśalān dharmān ** f.285a ** paripūrya parān atraiva kuśaleṣu dharmeṣu niyojayaty ānimittayogena. ⁷sacet punaḥ Subhūte dharma nimittam abhaviṣyad antaśo vālagra-koṭīnikṣepamātram api⁷, nedaṃ Subhūte bodhisattvo mahāsattva prajñā-

¹⁻¹ gal-te chos 'di-dag thams-cad tsam-du bas te, 'di-ltar mtshan-ma ma mchis-pa tsam-du bas-pa lags na.

² P: bhūmer.

³⁻³ gal te mtshan-ma dños-po shig yin te, dños-po med-pa ma yin-par gyur na ni.

⁴ add Ad-Ti.

⁵ so P.

⁶⁻⁶ mtshan-ma ni dños-po ma yin shiñ, dños-po med de.

⁷⁻⁷ gal te chos-rnams-la tha na sgra'i rtse-mo'i chi śas bshag-pa tsam-gyi mtshan-ma shig yod-par gyur na'añ.

pāramitāyāṃ carann ānimittam asmṛtim amanasikāraṃ¹dharmāṃ abhisambhotsyata. sattvāṃś ca tathātve² pratyupasthāpayiṣyati anāsraveṣu dharmeṣu,sarve hi Subhūte anāsravā dharmā ānimittam asmṛtir amanasikārah. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sarvasattvānām arthaṃ karoty anāsravair dharmaiḥ.

āha: yadi Bhagavan sarvadharmā ānimittam asmṛtir amanasikārah,kuto Bhagavaṃ.gaṇanāṃ kariṣyāmi:ime sāsravā dharmā ime anāsravā dharmā ime sādharmaṇā dharmā ime asādharmaṇā dharmā ime śrāvakaharmā ime pratyekabuddhadharmā ime bodhisattvadharmā ime buddhadharmā?

Bhagavān āha: tat kiṃ manyase Subhūte anyad ānimittam anye śrāvakaharmāḥ?

āha: no hidaṃ Bhagavan.

Bhagavān āha: tat kiṃ manyase Subhūte anyad ānimittam anye pratyekabuddhadharmāḥ anyad ānimittam anye bodhisattvadharmā anyad ānimittam anye buddhadharmāḥ?

āha: no hidaṃ Bhagavan.

Bhagavān āha: nanu Subhūte ānimittam eva srotaāpattiphalaṃ.sakṛdāgāmiphalam.anāgāmiphalam arhattvaṃ.pratyekabodhir bodhisattvadharmā buddhadharmāḥ?

āha: evam etad Bhagavan evam etat Sugata.

Bhagavān āha: tad anena te Subhūte paryāyenaivaṃ veditavyam: yaduta ānimittam sarvadharmāḥ. atra hi Subhūte śikṣamāṇo bodhisattvo mahāsattvaḥ ānimitteṣu sarvadharmeṣu vivardhate kuśalair dharmaiḥ,yaduta ṣaḍbhiḥ pāramitābhiḥ caturbhir dhyānaiś caturbhir apramānaiś catasrbhir ārūpyasamāpattibhiḥ caturbhiḥ smṛtyupasthānaiś caturbhiḥ samyakprahānaiś caturbhir .iddhipādaiḥ pañcabhir indriyai .pañcabhir balaiḥ.ṣaḍbhir anusmṛtibhiḥ. saptabhir bodhyaṅgair.āryāṣṭāṅgena mārgena:yāvat sarvabuddhadharmaiḥ. tat kasya hetoḥ? na hy anyatra śikṣitavyaṃ bodhisattvena mahāsattvena anyatra sūnyatā-ānimitta-apraṇihiteṣu dharmeṣu śikṣitavyam. tat kasya hetoḥ?atra hi triṣu vimokṣamukheṣu sarvakuśaladharmā an(ta)rgatāḥ. tathā hi svalakṣaṇasūnyam sūnyatāvimokṣamukhaṃ.nimittāpagama³ ānimittam vimokṣamukhaṃ. anabhisamskāram apraṇihitam vimok-

¹ mtshan-ma med-pa dañ, dran-pa med-pa dañ, yid-la byed-pa med-pas.

² de-bshin ñid-du.

³ mtshan-ma dañ bral-ba ni; Ms: ānimittāpagama.

ṣamukhaṃ.sa iha tṛṣu vimokṣamukheṣu śikṣamāṇo bodhisattvo mahāsattva pañcasu skandheṣu śikṣate.dvādaśasv āyataneṣu śikṣate. aṣṭādaśasu dhātusu śikṣate.caturuṣv āryasatyeṣu śikṣate.dvādaśāṃgike pratīyasamutpāde śikṣate. adhyātmasūnyatāyāṃ śikṣate.ba-hirddhāsūnyatāyāṃ śikṣate. adhyātmabahirddhāsūnyatāyāṃ śikṣate. yāvad abhāvasvabhāvasūnyatāyāṃ śikṣate.¹(evaṃ yāvat)¹ ṣaṭsu pāramitāsu śikṣate.caturṣu smṛtyupasthāneṣu śikṣate.yāvad āryāṣṭāṅge mārge śikṣate. daśasu tathāgatabaleṣu śikṣate. caturṣu vaiśāradyeṣu catasṛṣu pratisaṃvitsu mahāmaitryāṃ mahākaraṇyāṃ aṣṭādaśasv āveṇikeṣu buddhadharmeṣu śikṣate.

Subhūtir āha: yathā kathaṃ punar Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran pañcasu-upādāna-skandheṣu śikṣate?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran rūpaṃ prajānāti. yathā ca rūpaṃ utpadyate. yathā rūpaṃ nirudhyate. yathā rūpasya tathatā. kathaṃ rūpaṃ prajānāti-iti? ²atyantacchidrataś ca-atyanta-suṣirataś ca.tadyathāpi nāma phenapiṇḍa asāraḥ evaṃ rūpaṃ prajānāti.² kathaṃ ca ** f.285b ** rūpasya-utpādaṃ prajānāti? na rūpaṃ kutaścid āgaccha(ti nāpi rūpaṃ kvacid) gacchati ity akutaścid-āgamanataś ca-akvacid-gamanataś ca rūpasya-utpādaṃ prajānāti. yan na kutaścid āgata(ṃ) na kvacid gatam, evaṃ hi Subhūte bodhisattvo mahāsattva rūpasya-utpāda-vyayaṃ prajānāti. kathaṃ ca rūpasya tathatāṃ pra(jānāti)? na tathatā-utpadyate vā nirudhyate vā na-āgacchati na gacchati. na saṃkliṣyate na vyavadāyate. ni hīyate na vardhate. evaṃ tathatāṃ prajānāti. avitathatā Subhūte tathatā tasmāt tathatā-ity ucyate. ³na sā vita(ta)thā tena tathātety ucyate.³ evaṃ rūpasya tathatāṃ prajānāti. kathaṃ ca vedanāṃ prajānāti? kathaṃ vedanāyā utpādaṃ kathaṃ vedanāyā vyayaṃ kathaṃ vedanāyāṃs tathatāṃ prajānāti? tadyathāpi nāma-udakabudbudā riktakā utpadyante ca nirudhyante ca .evaṃ vedanāṃ prajānāti. na kutaścid āgacchati na kvacid gacchati. evaṃ vedanāyā utpāda-vyayaṃ prajānāti.kathaṃ ca vedanāyāṃs tathatāṃ prajānāti?avitathatā-tathatā.evaṃ vedanāyāṃs tathatāṃ prajānāti.kathaṃ ca saṃjñāṃ prajānāti?tadyathā

¹⁻¹ So A-Ti: de bshin-du sbyar te. Ms: svabhāvasūnyatāyāṃ śikṣate.abhāvasvabhāvasūnyatāyāṃ śikṣate.

²⁻² 'di lta ste dper na,dbu-ba rdoṣ-pa-la sñiñ-po med-pa de-bshin-du, gzugs kyañ śin-tu gtse-tshags dañ,śin-tu gsoñ-ldoñ dañ,śin-tu sñiñ-po med-pa rab-tu śes so. - P has -anṛtataś ca for -suṣirataś ca.

³⁻³ de-la log-pa-ñid med-pas de'i phyir yañ de-bshin-ñid ces bya ste.

marīcikāyām udakam atyantatayā nopalabhyate. evaṃ saṃjñāṃ prajānāti. na kutaścid āgacchati na kvacid gacchati. evaṃ saṃjñāyā utpādavyayaṃ prajānāti. kathaṃ ca saṃjñā-tathatāṃ prajānāti? yathaiva vedanā-tathatā evaṃ saṃjñātathatāṃ prajānāti. kathaṃ saṃskārāṇ prajānāti? tadyathāpi nāma kadalyāḥ sāram asāratayā patra patraṃ kṛtvā nopalabhyate. evaṃ saṃskārāṇ prajānāti. kathaṃ saṃskārāṇām utpādavyayaṃ prajānāti? akutaścid āgamanatayā kvacid gamanatayā saṃskārāṇām utpādavyayaṃ prajānāti. kathaṃ ca saṃskārāṇām tathatāṃ prajānāti? vedanā-tathatayā saṃskāra-tathatāṃ prajānāti. kathaṃ vijñānaṃ prajānāti? tadyathāpi nāma māyākāranirmitaś caturaṅgo balakāya. evaṃ vijñānaṃ prajānāti. na kutaścid āgacchati na kvacid gacchati. evaṃ vijñānasya-utpādavyayaṃ prajānāti. kathaṃ vijñānasya tathatāṃ prajānāti? vedanātathatayā vijñānatathatāṃ prajānāti. kathaṃ ca dhātūn prajānāti? cakṣurdhātus cakṣurdhātusvabhāvena sūnyam. rūpadhātur rūpadhātusvabhāvena sūnyam. cakṣuvijñānadhātus cakṣuvijñānadhātusvabhāvena sūnyam. evaṃ yāvan manodhātur dharmadhātur manovijñānadhātuḥ kartavyaḥ. kathaṃ ca-āyatanāni prajānāti? ādhyātmikā dharmā ādhyātmikair dharmai sūnyāḥ, bāhyā dharmāḥ bāhyair dharmaiḥ sūnyāḥ. evaṃ āyatanāni prajānāti. kathaṃ ca āryasatyam prajānāti? duḥkhaṃ prajānāti. satyam prajānāti. āryasatyam² prajānāti. dvayatāvinirmuktam āryasatyam advayaṃ hi āryāṇām satyam iti prajānāti. evaṃ samudayaṃ nirodhaṃ nirodha-gāminī-pratipadam āryasatyam prajānāti. kathaṃ duḥkha-tathatāṃ prajānāti?³ tath(at?)aiva duḥkhasya tathat(eti) prajānāti³. evaṃ samudayasya nirodhasya mārgasya. tathatāṃ prajānāti. kathaṃ ca pratīyasamutpādaṃ prajānāti? anutpādato⁴ pratīyasamutpādaṃ prajānāti. evaṃ anirodhato'nucchedato'sāśvatato'nekārthato'nānārthato'nāgamato na nirgamataḥ⁶ prapañcoparamataḥ⁵ śivam⁶ pratīyasamutpādaṃ prajānāti. evaṃ pratīyasamutpādaṃ prajānāti.

atha khalv āyusmān Subhūtir Bhagavantam etad avocat: yadi Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann ime pa-

1-1 chu śiñ śun-pa so-sor phye na sñiñ-po mi dmigs-pa.

2 'phags-pa rnams-kyi bden-pa'i shes.

3-3 sdug-bsñal-gyi de-bshin-ñid ni de-bshin-ñid yin-pa de-ltar sdug-bsñal-gyi de-bshin-ñid rab-tu śes te.

4 skye-ba med-par; Ms. anutpāta.

5 prapañcopaśamaṃ, Nāgārjuna, Madhyamakakārikā I 2.

6-6 spros-pa med-pa dañ, śi-bar (rab-tu śes pa'o).

rasparabhinnān dharmān evaṃ¹ prajānāti. nanu Bhagavan dharmadhātur vikopito bhavati?

Bhagavān āha: vikopita Subhūte syād yadi dharmadhātur-vinirmuktaḥ(+anyaḥ?) kaścid dharmāḥ syād. na Subhūte dharmadhātuvinirmukto'nyaḥ kaścid dharmā upalabhyate. yady upalabhyeta syād dharmadhātō vikopānā. tat kasya hetoḥ? na hi Subhūte Tathāgatena vā bodhisattvena vā. pratyekabuddhena vā tathāgataśrāvakeṇa vā dharmā ** f.286a ** dhāturvinirmukto'nyaḥ kaścid dharmā upalabdhaḥ. ²anupalabhya na prajñāpayati. dharmadhāturvinirmukto'nyaḥ kaścid dharmā upalabhyata iti². evam khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā dharmadhātāu śikṣitavyam.

Subhūtir āha: dharmadhātāu Bhagavaṃc chikṣamāṇena bodhisattvena mahāsattvena kvacic chikṣitaṃ bhavati?

Bhagavān āha: dharmadhātāu Subhūte śikṣamāṇena bodhisattvena mahāsattvena sarvadharmeṣu śikṣitaṃ bhavati. tat kasya hetoḥ? tathā hi Subhūte sarvadharmā dharmadhātu(h).

āha: kena kāraṇena Bhagavaṃ sarvadharmā dharmadhātuḥ?

Bhagavān āha: tathā hi Subhūte utpādād vā Tathāgatānām anutpādād vā Tathāgatānām sthita eva dharmāṇām dharmadhātur abhedayogena. ³yaduta saṃskṛtadhātur (asaṃskṛtadhātur ca) dharmadhātuḥ. evaṃ yāvat sarvadharmeṣu kartavyaṃ³. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣamāṇena dharmadhātāu⁴ śikṣitaṃ bhavati⁴.

āha: yadi Bhagavan sarvadharmā dharmadhātuḥ, kathaṃ punar bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyaṃ? samādhipāramitāyāṃ vīryapāramitāyāṃ kṣā(nti)pāramitāyāṃ śīlapāramitāyāṃ dānapāramitāyāṃ śikṣitavyaṃ? kathaṃ bodhisattvena mahāsattvena prathame dhyāne śikṣitavyaṃ? kathaṃ dvitīye tritīye caturthe dhyāne śikṣitavyaṃ? kathaṃ maitryāṃ karuṇāyāṃ muditāyāṃ upekṣāyāṃ ākāśānanyāyatane yāvan naivasamjñānāsamjñāyatane śikṣitavyam? kathaṃ caturṣu smṛtyupasthāneṣu yāvad āryāṣṭāṅge mārga śikṣitavyaṃ? ka-

1 Ms. dharmānnevam, de-ltar.

2-2 ma dmigs-pas na chos-kyi dbyiñs-su ma gtogs-pa'i chos gshan 'ga' shig dmigs-su yod do shes 'dogs-par mi byed de.

3-3 Rab-'byor chos-kyi dbyiñs de'añ 'di lta ste. dge-ba dañ mi dge-ba dañ, 'dus-byas dañ, 'dus ma byas-kyi bar-gyi chos thams-cad yin te. P: asaṃskṛto dhātur.

4-4 bsblabs na. chos thams-cad-la bsblabs-pa yin no.

thaṃ sūnyatānimittāprāṇihiteṣu śikṣitavyam? katham aṣṭādaśasu(!) vimokṣeṣu navasv anupūrvasamāpattiṣu śikṣitavyam? katham daśasu tathāgatabaleṣu caturṣu vaiśāradyeṣu catasṣu pratisamvitsu mahāmaityāṃ mahākaruṇāyāṃ mahāmudītāyāṃ mahopekśāyāṃ aṣṭādaśasv āveṇikeṣu buddhadharmeṣu śikṣitavyam? katham pañcābhijñāsu śikṣitavyam? katham dvātriṃśad-mahāpuruṣalakṣaṇapariniṣpattau śikṣitavyam? katham aśīty anuvyañjanapariniṣpattau śikṣitavyam? katham kṣatriya-mahāsāla-kulopapattau brāhmaṇamahāsālakulopapattau gṛhapati-mahāsālakulopapattau śikṣitavyam? katham cāturmahārājakāyikānāṃ devānāṃ upapattau trāyastriṃśānāṃ yāmānāṃ tuṣītānāṃ nirmāṇaratīnāṃ paranirmitavaśavartināṃ brahmakāyikānāṃ ābhāsvarāṇāṃ śubhakṛtsnānāṃ vṛhaṇāṃ parīttavṛhaṇāṃ vṛhatphalānāṃ devānāṃ upapattau śikṣitavyam? katham asaṃjñāsattvopapattau śuddhāvāsadevanīkayopapattau śikṣitavyam¹ katham prathame cittotpāde śikṣitavyam. katham dvitīye tritīye caturthe pañcame ṣaṣṭhe saptame aṣṭhame navame daśame cittotpāde śikṣitavyam. katham śrāvakabhūmau pratyekabuddhabhūmau bodhisattvaniyāme śikṣitavyam? katham sattvapariṣāde buddhakṣetrapariśuddhau (sarva)²dhāraṇīmukha-samādhimukheṣu śikṣitavyam? ³katham pratibhāne śikṣitavyam? ³katham bodhimārge śikṣitavyam yatra śikṣamāṇena sarvadharmāḥ sarvākārair jñātavyāḥ? yadi Bhagavan dharmadhātāv ime vikalpā (na santi)⁴, māhaiva Bhagavan bodhisattvo mahāsattvo viparyāse caret. aprapañcyam prapañcayet. tat kasya hetoḥ? na hi Bhagavan dharmadhātāv ime vikalpāḥ. na hi dharmadhātu(r) rūpaṃ na vedanā na saṃjñā na saṃskārā na dharmadhātur vijñānaṃ. nānyatra rūpā(d) dharmadhātur nānyatra vedanāyā saṃjñāyāḥ saṃskārebhyo nānyatra vijñānād dharmadhātur. rūpaṃ eva dharmadhātur dharmadhātur eva rūpaṃ. yāvad vijñānam eva dharmadhātur dharmadhātur eva vijñānam. evaṃ sarvadharmā jñātavyāḥ.

Bhagavān āha: evam etat Subhūte evam etat, tathā yathā vadasi. rūpaṃ eva dharma ** f.286b ** dhātur dharmadhātur eva rūpaṃ. vedanā-saṃjñā-saṃskā(ravijñānam eva dharma)dhātur dharmadhātur eva vijñānam. yadi punaḥ Subhūte bodhisattvo mahāsattvaḥ prajñā-

¹ The Ms then has: na ca tatra-upapattau śi(kṣi)tavyam. This looks to me like a gloss. Ad-Ti instead has a list of further devas.

² so Tib.

³⁻³ om Tib.

⁴ ma mchis te; Ms: nāsti- P 546a: na ca dharmadhātāv ime vikalpās.

pāramitāyāñ caran¹kaṃcid dharmāṃ dharmadhātuvinirmuktaṃ paśyen na-anuttarasyai samyaksambodhayam pratiṣṭhita². yasmāt sarvadharmā dharmadhātus tasmād bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sarvadharmān dharmadhātur iti jñātvā³anāmakāni sarvadharmā(n) nāmasaṃketena deśayati. idaṃ rūpaṃ ity iyaṃ vedanā-iti iyaṃ saṃjñā-iti ime saṃskārā iti⁴(idaṃ) vijñānam iti. yāvad iyaṃ bodhir iti.

(VIII 5,4) tadyathāpi nāma Subhūte dakṣo māyākāro māyākāran-tevāsī vā ⁵yat kiṃcid eva dravyajātam adhiṣṭhāya⁵vididham rūpagataṃ sandarśayet. yaduta hastivigrahaṃ vā aśvavigrahaṃ vā balīvardavigrahaṃ vā ⁶puruṣastrī-dāraka-dārika-vigrahaṃ vā. udyāna-vimāna-povana(?)-ārāma-ramaṇīyakāni⁷. puṣkaraṇī(ramaṇī)yakāni vā vanaramaṇīyakāni⁸vā, yatra vividhās taraṇopastaraṇapratyāstaraṇāni. puṣpa-mālya-guṇāṃ vā khādanīya-bhojanīyāni vā darśayed,⁹gīta-vādītena vā janaṃ ramaye(t). dānaṃ vā dadamc chīlaṃ vā rakṣaṇ kṣāntīyā vā saṃpādayan vīryaṃ vā-ārabhamānaḥ samādhīr vā vikrīnun prajñāṃ vā bhāvayan. sa tatraibhir ākārair janaṃ ramayet, kṣatriyamahāsālakulāni vā darśayet brāhmaṇamahāsālakulāni vā gṛhapatimahāsālakulāni vā darśayet. cāturmahārājakāyikān vā devān vā darśayet, Sumeruṃ vā darśayet, trayastriṃśān vā yāmān vā tuṣītān vā nirmāṇaratīṃ vā paranirmitavaśavartino vā devān yāvan naivasamjñānāsamjñāyatanopagātvā devān darśayed, arūpiṇa¹⁰srotaāpannaṃ vā saḥkrdāgāmino vā-anāgāmino vā-arhanto vā pratyekabuddhān vā. ye'pi te bodhisattvā mahāsattvāḥ prathamacittotpādam upādāya dānapāramitāyāṃ caranti. śīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ prajñāpāramitāyāṃ caranti. prathamāyāṃ bhūmau caranti. yāva(d) daśamyāṃ mahābhūmau¹¹caranti. bodhisattva-nyāmam avakrāmanty abhijñāṃ abhinirharanti.¹²tābhi(r) abhi)jñābhir vikrīḍanti¹² sattvāṃs

¹ spyod-pa; Ms: bham?

² gnas-par yañ mi 'gyur-ba shig na.

³ yañ-dag-pa ji-lta-ba bshin-du rab-tu śes-nas.

⁴ Ms repeats iti.

⁵⁻⁵ Ad-Ti: rdzas-kyi rnam-pa gañ yañ ruñ-ba shig-la byin-gyis brlabs-nas.

⁶ Ms adds: uṣṭrainakavigrahaṃ vā; om Ad-Ti, P.

⁷ Ad-Ti adds: chu-kluñ ṅams dga'-ba dag gam.

⁸ om Ad-Ti.

⁹ P + mahatā, Ad-Ti + mañ-pos.

¹⁰ P: rūpiṇa; Ad-Ti: gañ yin-pa de-dag(?)

¹¹ bhūmau in P and Ad-Ti.

¹²⁻¹² de-dag-gis rnam-par rtse-ba dañ; P: tābhiś ca vikrīḍanti.

ca paripācayanti. buddhakṣetraṃ ca pariśodhayanti. dhyānavi-
mokṣa-samādhi-samāpattibhir vikrīḍanti. aṅgapratyaṅgāni vā pa-
rityajanti. duṣkara-caryān vā caranti. tathāgata-balāni vā niṣpādayanti.
vaiśāradyāni vā pratisaṃvido vā mahāmaitrīm mahākaraṇām vā tān
api darśayet. sarvāṅgapratyaṅgaparipūrṇaṃ buddhavigrahaṃ vā-ādar-
śayet. tatra bālaḥ jatiyā sattvā evaṃ jāniyuh: aho yāvat suśikṣito'yaṃ
manuṣyaḥ kathaṃ śobhanaṃ karoti. yad imaṃ janam evaṃ ramayaty
evaṃ vividhāni ca rūpāṇy ādarśayati. yāvad buddhavigrahaṃ vā¹. ye
khalu punas tatra manuṣyā bhavanti paṇḍitā vyaktā medhāvināḥ
²tadrūpāyā mīmāṃsāyā samanvāgatā²teṣāṃ evaṃ bhavaty. āścaryam
idam adbhutadharma na cātra kaścīd dharma upalabhyate. ayaṃ ca
manuṣya imāṃ janatām evaṃ asadbhir dharmāi(r) ramayati. tāṃ ca
sattvasaṃjñān nopalabhate. adravye vateme sattvā dravyasaṃjñina iti.
evaṃ eva Subhūte bodhisattvo mahāsattvo na kaścīd dharman dhar-
madhātuvinirmuktaṃ paśyati. prajñāpāramitāyāṃ carann upāyakau-
śalena³na ca sattvam upalabhate na sattvaprajñaptim.

(VIII 5,5). sa ātmanā ca dānaṃ dadāti paraṃ ca dāne samādā-
payati. dānasya ca varṇaṃ bhāṣate. ye'py anye sattvā dānaṃ dadanti
teṣāṃ ca varṇavādī bhavati samanujñāḥ. ātmanā ca śīlaṃ rakṣati.
paraṃ ca śīle samādāpayati. śīlasya ca varṇaṃ bhāṣate ye'py anye śī-
laṃ ra(kṣa)nti. teṣāṃ ca varṇavādī ** f.287a ** bha(va)ti samanuj-
ñāḥ. evaṃ ātmanā ca kṣāntiṃ bhāvaya[m]ti. paraṃ ca kṣāntau samā-
dāpayati. kṣānteś ca varṇaṃ bhāṣate. ye'py anye kṣāntiṃ bhāvayanti
teṣāṃ ca varṇavādī bhavati samanujñāḥ. ātmanā ca vīryaṃ ārabhate.
paraṃ ca vīrye samādāpayati. vīryasya ca varṇaṃ bhāṣate. ye'py anye
vīryaṃ ārabhante teṣāṃ ca varṇavādī bhavati samanujñāḥ. ātmanā ca
samādhiṃ samāpadyante. paraṃ ca samādhaḥ samādāpayati. samā-
dheś ca varṇaṃ bhāṣate ye'py anye samādhiṃ samāpadyante teṣāṃ
ca varṇavādī bhavati samanujñāḥ. ātmanā ca prajñāṃ bhāvayati. pa-
raṃ ca prajñāyāṃ samādāpayati prajñāyāś ca varṇaṃ bhāṣate. ye'py
anye prajñāṃ bhāvayanti. teṣāṃ ca varṇavādī bhavati: samanujñāḥ.

(VIII 5,6) ātmanā ca daśakuśalān karmapathān samādāya var-
tante paraṃ ca daśasu kuśaleṣu karmapatheṣu samādāpayati. daśā-
nām ca kuśalānām karmapath ānām ca varṇaṃ bhāṣate. ye'py anye

¹ P adds: vistareṇa.

²⁻² gzugs de-dag-la dpyog-pa dañ ldan-pa.

³ om. Ad-Ti.

sattvā daśakuśalān karmapathān samādāya vartante teṣāṃ ca varṇa-
v(ādī bhava)ti samanujñāḥ. ātmanā ca-aṣṭāṅgasamanvāgataṃ poṣadham
upavasanti. paraṃ ca-aṣṭāṅga-samanvāgate poṣadhe samādāpayati: a-
ṣṭāṅgasamanvāgatasya ca po(ṣa)dhasya varṇaṃ bhāṣate. ye ca-anye
sattvā aṣṭāṅga-sa(ma)manvāgataṃ poṣadham upavasanti. teṣāṃ ca
varṇavādī bhavati samanujñāḥ. ātmanā ca pañcaśikṣāpadāni samā-
dāya vartante. paraṃ ca pañcasu śikṣāpadeṣu samādāpayanti. pañcā-
nām ca śikṣāpadānām varṇaṃ bhāṣate. ye ca-anye sattvā pañcaśikṣā-
padāni samādāya vartante teṣāṃ ca varṇavādī bhavati samanujñāḥ.
evaṃ ātmanā ca prathamam dhyānaṃ samāpadyate yāva(c) caturtham
maitrīm karuṇāṃ muditāṃ upekṣāṃ ākāśānāntyāyatanasamāpattim
yāvan naivasamjñānāsamjñāyatanasamāpattim. ātmanā ca smṛtyupa-
sthānāni bhāvayati. yāvad āryaṣṭāṅgaṃ mārgaṃ trīṇi vimokṣamukhāni
aṣṭau vimokṣān navānupūrvasamāpattir daśatathāgatabalāni. catvā:ri
vaiśāradyāni catasraḥ pratisaṃvido mahāmaitrīm mahākaraṇām aṣṭāda-
śaveṇikā(n) buddhadharmān aśītim anuvyañjanāni bhāvayati. paraṃ ca-
aśītyāṃ anuvyañjaneṣu samādāpayati. aśītir anuvyañjanānām varṇaṃ
bhāṣate ye'py anye sattvā aśītim anuvyañjanāni bhāvayanti. teṣāṃ ca
varṇavādī bhavati samanujñāḥ.

(VIII 5,7) yadi Subhūte dharmadhātur yathā pūrvaṃ tathā paścāt
(ta)thā madhye nābhaviṣyat. na bodhisattvo mahāsattva upāyakauśa-
lena sattvānām dharmadhātum sūcayati. sattvāṃś ca paripācayiṣyati.
yasmāt tarhi Subhūte dharmadhātur yathā pūrvaṃ tathā paścāt tathā
madhye, tasmād bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann
upāyakauśalena sattvānām dharmadhātum sūcayati. sattvānām arthāya
bodhisattvacārikāṃ carati. sattvāṃś ca paripācayati.
//sarvadharmasamatānirdeśaparivarttaḥ.//74//

PARIVARTA 75. A k o p y a n i r d e ś a

athāyusmān Subhūtir Bhagavantam etad avocat: yadi Bhagavann
atya(nta)tayā sattvo nopalabhyate, na sattvaprajñaptiḥ, kasya-arthāya
bodhisattvo mahāsattva prajñāpāramitāṃ bhāvayati?

evam ukte Bhagavān āyusmantam Subhūtim etad avocat: bhūtakoti-
ṭim Subhūte pramāṇikṛtya bodhisattvo mahāsattvaḥ prajñāpāramitā-
yāṃ carati. yadi Subhūte anyā bhūtakotiḥ bhaved anyā sattvakoṭi(r)

na bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caret. yasmāt tarhi Subhūte na—anyā bhūtakoṭīr anyā sattvakoṭis, tasmād bodhisattvo mahāsattva sattvānām arthe prajñāpāramitāyāṃ carati. prajñāpāramitāyāṃ Su(bhūte caran bodhisattvo mahāsattvo) bhūtakoṭy—avikopana-tayā¹ sattvān bhūtakoṭyāṃ pratiṣṭhāpayati.

āha: yadi Bhagavan bhūtakoṭiḥ sattvakoṭis, tat kiṃ bhūtakoṭīr bhūtakoṭyāṃ pratiṣṭhāpayati?² ** f.287b ** yadi Bhagavaṃ bhūtakoṭīr bhūtakoṭyāṃ prati(tisṭhet, tataḥ svabhāvaḥ svabhāve prati)-tisṭhet. na ca Bhagavaṃ svabhāva svabhāve pratitisthati. kathaṃ Bhagavan bodhisattvo mahāsattva prajñāpāramitāyāṃ caran sattvān³ bhūtakoṭyāṃ pratiṣṭhāpayati⁴?

Bhagavān āha: na Subhūte bhūtakoṭīr bhūtakoṭyāṃ pratitisthate.⁵ na svabhāva svabhāve pratitisthate. api tu khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakausalena sattvakoṭīr⁶ bhūtakoṭyāṃ pratiṣṭhāpayati⁷. na ca—anyā bhūtakoṭīr anyā sattvakoṭi(r), iti hi sattvakoṭis ca bhūtakoṭis ca—advayam etad advaidhikāram.

āha: katamad Bhagavan bodhisattvānām mahāsattvānām upāyakausalāṃ yena—upāyakausalena samanvāgato bodhisattvo mahāsattva prajñāpāramitāyāṃ caran sattvān bhūtakoṭyāṃ pratiṣṭhāpayati na ca bhūtakoṭiṃ vikopayati?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran prathamacittotpādam upādāya sattvān dāne⁸pratiṣṭhāpayati. dāne⁸pratiṣṭhāpya tasya dānasya pūrvāntāparāntamadhyam ācaṣṭe. yathaiva tad dānaṃ pūrvāntataḥ śūnyam aparāntataḥ. śūnyam madhayataḥ śūnyam, tathaiva dānaphalaṃ api śūnyam. dānapatir api śūnyaḥ. pratigrāhako'pi śūnyaḥ. evaṃ kulaputrā: sarva ete'rthā⁹bhūtakoṭyāṃ na samvidyante. mā ca—anyad dānaṃ maṃsyase'nyad dānaphalaṃ mā ca—anya(d) dānapatiṃ maṃsyase'nyam pratigrāhakaṃ. yadā tvaṃ kulaputra na—anyad dānaṃ maṃsyase'nyad dānaphalaṃ. nānyad

1 yañ-dag-pa'i mtha' rnam-par 'khrugs-pa med-pas; P: bhūtakoṭy—avikopānyai.

2 gnas-par 'gyur; P: pratiṣṭhet.

3 sems-can-gyi mtha'.

4 dgod-par bgyid.

5 gnas.

6 P: sattvān.

7 Ad-Ti + yañ-dag-pa'i mtha' rnam-par 'khrugs-par yañ mi byed de.

8 Ad-Ti: dānapāramitāyāṃ.

9 P: dharmā.

dānapatiṃ maṃsyase'nyam pratigrāhakaṃ.¹tadā tavedaṃ dānam amṛtaṃ bhaviṣyaty amṛta-phala-paryavasānaṃ¹. anena ca dānena mā rūpaṃ parigrahīr²mā vedanāṃ samjñāṃ mā saṃskārān mā vijñānaṃ parigrahī².tat kasya heto(r)? yathā hy etad dānaṃ śūnyam dānena³. asya phalaṃ śūnyam phalena. dānapatir api śūnyo dānapatinā. pratigrāhako'pi śūnya pratigrāhakeṇa,na śūnyatāyāṃ dānam upalabhyate. na dānaphalaṃ na dānapatir na pratigrāhakaḥ upalabhyate. tat kasya hetoḥ? tathā hy atyantatayā—ete dharmā svabhāvena śūnyā. punar aparam Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakausalena sattvān śīle pratiṣṭhāpayati. ehi tvaṃ kulaputra prāṇātipātaṃ prahāya prāṇātipātāt prativirama. yāvat mithyādṛṣṭiṃ prahāya: mithyādṛṣṭi(m) prativirama. naisā(m) kulaputra dharmāṇāṃ kaścit svabhāvaḥ samvidyate: yathā te parikalpitaḥ^{4,5}hanta tāvat kulaputra vyupaparikṣasva: katama eṣa dharmāḥ prāṇinām ayaṃ jīvitān vyaparopayisyasi.yena vā vyaparopayisyasi⁵. yāvan mithyādṛṣṭe kartavyam. anena ca Subhūte upāyakausalena samanvāgato bodhisattvo mahāsattva prajñāpāramitāyāṃ (caran) sattvān paripācayati. sa tasya dānasya ca śīlasya ca phalaṃ ācaṣṭe. tad api dānaphalaṃ ca śīlaphalaṃ ca svabhāvena śūnyam. tataḥ sa kulaputro dānasya ca śīlasya ca phalaṃ⁶śūnyam iti viditvā tatra na—abhiniviśate. anabhiniviśamāna avikṣepam utpādyā⁷ prajñāṃ utpādayati. yayā prajñāyā sarva—anuśāya—pariyutthanāni cchitvā—anupadhiśeṣe nirvāṇadhātau parinirvāti. lokavyavahāreṇa na punaḥ paramārthena, tat kasya hetoḥ? na hi śūnyatāyāṃ kaścid dharmā upalabhyate.ya(h) parinirvāyād vā parinirvāpito vā. api tu khalu tad eva—asya parinirvāṇaṃ yaduta— ** f.288a ** atyanta-śūnyatā. punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ parasattvān parapudgalān kṣubhitān vy(āpannaci)ttān dṛṣṭvā—evam avavadaty evam anuśāsti. ehi tvaṃ kulaputra kṣāntiyā sampādāya kṣāntiṃ ca bhāvaya

1-1 Ad-Ti:de'i tshes khyod-kyi sbyin-pa 'di ni gnīs-ka-la bdud-rtisir 'gyur te, bdud-rtsi'i 'bras-bu dañ, bdud-rtsi'i mtha' sbyan-par byed kyis.—P: tatas tavaitad dānam amṛta-āvahaṃ bhaviṣyati.amṛta-phalaṃ amṛta-paryavasānaṃ.

2-2 yoñs-su ma 'dzin cig.—P: pratigrahīṣyasi.

3 P, Ad-Ti: dānasvabhāvena, etc.

4 P: tvayā kalpito.

5-5 chos 'di-dag-la gañ srog bcad-par bya-ba'i srog chags dañ,gañ-gis srog bcad-par bya-ba'i chos de-dag gañ yin shes ñe-bar rtogs śig. — Ms: last word: vyavapayisyasi.

6 P, Ad-Ti add: svabhāvena.

7 So P. — Ad-Ti:bskyed-nas. — Ms: āpa dya?

adhivāsanajātiyo bhava, yo vā vyāpadyate. yena vā vyāpadyase. yatra vā vyāpadyase: sarva ete dharmāḥ prakṛtiśūnyā, hanta tāvat kulaputra vyu(pa)parīkṣva ko'tra vyāpadyate. kasmim vyāpadye. kena vā vyāpadye: sarva ete dharmāḥ prakṛtiśūnyā. yā ca prakṛtiśūnyatā na sā jātu na śūnyatā, sā na Tathāgataih kṛtā na pratyekabuddhair na śrāvakair na bodhisattvair na devair na nāgair na yakṣair na gandharvair na kin-narair na mahoragair na cāturmahārājakāyikair devair yāvan (na) paranirmitavaśavartibhiḥ na brahmābhir yāvan (na) śubhakṛtsnair na śuddhāvāsair yāvan na naivasamjñā(nāsamjñā)yatanopagair devaiḥ. tad hanta tāvat kulaputra ((vy)upapaparīkṣasva ko'tra)¹ vyāpadyate kasya vā vyāpadye. kena vā vyāpadye: sarva ete dharmāḥ prakṛtiśūnyāḥ. na hi śūnyatā kasyacid antike vyāpadyate. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caraṃ sattvān upāyakauśalena prakṛtiśūnyatāyāṃ niyojayaty.²api hetāv api phale². prakṛtiśūnyatāyāṃ niyojayann anupūrveṇa—anuttarasyāṃ samyaksambodhau samharṣayati samādāpayati niveśayati.pratiṣṭhāpayati. tat punar lokavyavahāreṇa na punaḥ paramārthena. tat kasya heto(r)? na hi prakṛtiśūnyatāyāṃ kaścid asti yaḥ prāpnuyād yena vā prāpnuyād yad³vā prāpnuyāt. iyaṃ Subhūte bhūtakotiḥ prakṛtiśūnyatā yatra bodhisattvo mahāsattva prajñāpāramitāyāṃ carati. sattvānāṃ kṛte,na ca tatra sattvam upalabhate na sattvaprajñaptim. tat kasya hetoḥ? sattvaviktā⁴hi sarvadharmāḥ. punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakauśalena sattvāṃ hī(na)vīryān kusidān dṛṣṭvā—evaṃ kāyike caitasike vīrye samādāpayati. na hi kulaputra: prakṛtiśūnyatāyāṃ kasyacid dharmasya saṃsīdanā vidyate. yatra saṃsīded yena vā saṃsīded yo vā saṃsīde(t)⁵,⁶sarva ete dharmāḥ pra(kṛ)tiśūnyatā(yā) na vyativartante⁶. hantedāniṃ kāyikaṃ caitasikaṃ ca vīryaṃ saṃjanayya kausīdyam utsṛjya kuśaleṣu dharmeṣu prayujyasva: yadi vā dāne yadi vā śīle yadi vā kṣāntau yadi vā vīrye. yadi vā dhyāne yadi vā prajñāyāṃ. yadi vā dhyāna—vimokṣa—samādhi—samāpattiṣu yadi vā smṛtyupasthāneṣu yadi vā yāvad āryāṣṭāṅge mārge

1 So P. Ad-Ti: gañ-la...ñe-bar rtogs śig.

2-2 rgyu dañ 'bras-bu-la'añ sbyor-bar byed de. - P:ayaṃ hetur idaṃ phalaṃ.

3 P: yatra.

4 sems-can-gyis dben-pa.

5 Ad-Ti: gañ-la,gañ,gañ-gis.

6-6 chos de-dag thams-cad ni rañ-bshin-gyis stoñ-pa ñid-las rnam-par mi 'da'-ba

yadi vā śūnyatāyāṃ yadi vā ānimitte yadi vā apraṇihite: yadi vā sarva-buddhadharmeṣu: sarvān etān kulaputra dharmān anāvarenaṃ prekṣasva śūnyatāyā, na hy anāvarenaṣu dharmeṣu kasyaci(d) dharmasya saṃsīdanā saṃvidyate. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakauśalena prakṛtiśūnyatāyāṃ sattvāṃ samādāpayati.niveśayati.pratiṣṭhāpayati. tathā punaḥ pratiṣṭhāpayati. yatra¹dvayan na vidyate. tat kasya hetoḥ? advayā hi prakṛtiśūnyatā advaidhikārā, na hy advayo dharmāḥ na kvacit saṃsīdati. punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann prakṛtiśūnyat(ay)ā²vīrye sattvān avavadaty anuśāsti. ehi tvam kulaputra vīryam ārabhasva yadi vā dāne yadi vā śīle yadi vā kṣāntau. yadi vā vīrye yadi vā dhyāne yadi vā prajñe. yadi vā smṛtyupasthāneṣu yadi vā yāvad āryāṣṭāṅge mārge. yadi vā—aṣṭāsu vimokṣeṣu yadi vā navasv anupūrvasamāpattiṣu. yadi vā daśasu tathāgatabaleṣu yadi (vā) caturṣu vaisāradyeṣu. yadi vā catasṛ(ṣu)pratisamvitsu ya)di vā mahāmaitryāṃ yadi vā mahākaruṇāyāṃ yadi vā—aṣṭādaśasv āveṇikeṣu buddhadharmeṣu, mā caitān dharmān dvayato manasikārṣīr³mā advayata, tat kasya hetoḥ? ** f.288b ** prakṛtiśūnyatāite⁴dharmāḥ,na ca prakṛtiśū(nyatā)dvayato manasika)rtavyā na—advayataḥ.evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakauśalena bodhisattvacārikāṃ caraṃ sattvāṃ paripācayati. sattvāṃ paripācya—anupūrveṇa srotaāpattiḥale pratiṣṭhāpayati. (saktṛ)dāgāmiphale anāgāmiphale arhattve pratyekabodhau yāvad anuttarasyāṃ samyaksambodhau pratiṣṭhāpayati. punar aparaṃ Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann upāyakauśalena vikṣiptacittān sattvān evam avavadati. evam anuśāsti, ehi tvam kulaputra samādhiṃ bhāvaya, mā vikṣepasaṃjñī mā samādhisaṃjñī bhūḥ. tat kasya hetoḥ? prakṛtiśūnyatāite dharmā, na ca prakṛtiśūnyatāyāṃ kaścid dharmā upalabhyate yo vikṣipyate ekāgrī bhavati vā. sa tvam atra samādhou (sthi)tvā yad yad eva kuśalamūlaṃ kariṣyasi kāyena vā. vācā vā manasā vā.yadi vā dānaṃ dāsyasi. yadi vā śīlaṃ rakṣasyasi.yadi vā kṣāntyā sampādayiṣyasi. yadi vā vīryam ārapsyase, yadi vā samādhim utpādayiṣyasi. yadi vā prajñāṃ (bhā)vayiṣyasi. yadi vā smṛtyupasthāneṣu cariṣyasi.

1 P: yathā.

2 So P; Ad-Ti: kyi.

3 P: manasikuru.

4 P: prakṛtiśūnyā hy ete.

yadi vā yāvad āryāṣṭāṅge mārge. yadi vā triṣu vimokṣamukheṣu yadi vā-aṣṭāsu vimokṣeṣu yadi vā navasv anupūrvasamāpattiṣu. yadi vā daśasu tathāgatabaleṣu. yadi vā caturuṣu vaiśāradyeṣu yadi vā catasṣu pratisamvitsu: yadi vā mahāmaitryām yadi vā mahākaraṇyām mahāmuditāyām mahopekṣāyām yadi vā-aṣṭādaśasv āveṇikeṣu buddhadhar-meṣu: yadi vā dvātṛṃśatimahāpuruṣalakṣaṇeṣu yadi vā aśītyām anuvya-ṃjaneṣu. yadi vā śrāvaka-mārge yadi vā pratyekabuddhamārge. yadi vā bodhisattvamārge. yadi vā buddhamārge. yadi vā srotaāpattiphale yadi vā sakṛdāgāmiphale. yadi vā-anāgāmiphale. yadi vā-arhattve. yadi (vā pra)tyekabodhau. yadi vā sarvākārajñatāyām. yadi vā sattvapari-pāke yadi vā buddhakṣetrapariśuddhau, tasya te. ime kuśalā dharmā alpakṛcchreṇa prādurbhaviṣyanti prakṛtiśūnyatāyām carataḥ: evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyām carann upāyakaūśalena sattvānām arthaṃ karoti, prathamacittotpādam upā-dāya¹na jātv akarmako bhavati. kiṃ kuśalagaveṣi¹sattvānām arthaṃ kurvaṃ. buddhakṣetrād buddhakṣetraṃ (sa)tatasamitaṃ samkrāmati. Buddhām Bhagavataḥ paryupāsinaḥ: yañ ca teṣām Buddhānām Bha-gavatām antikād dharmam śṛṇoti. tasya jātivyativṛttasya—apī na jātu vipraṇāsyati. yāvad anuttarām samyaksambodhim abhisambudhyate. dhāraṇīpratīlabdhaś ca satatasamitaṃ bhavati. ahīnendriyo². yadi vā kāyendriyeṇa yadi vā vāgindriyeṇa: yadi vā mana-indriyeṇa. tat kasya hetoḥ? tathā hi sarvākārajñatā satatasamitaṃ subhāvi(tā), tena-a(na-yā sa)rvākārajñatayā subhāvitayā sarvamārgā. subhāvitā bhavanti: yadi vā śrāvaka-mārgo yadi vā pratyekabuddhamārgo yadi vā bodhi-sattvamārgaḥ^{3,4} tasya-abhijñā⁴bodhisattvasya mahāsattvasya satata-samitam upakāribhūtā bhavanty avipraṇāśayogena. sa tāsu vipākīyāsv abhijñāsu sthitvā sattvānām arthaṃ karoti. na ca parihiyate paṃcaga-tike saṃsāre saṃsaran. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann prakṛtiśūnyatāyām sthito-upāyakaūśalena sattvānām arthaṃ karoti. sa tayā prajñāpāramitayā subhāvitayā sattvān evam avavadaty (evam) anuśāsti. ehi tvaṃ kulaputra yad yad eva kar-ma karoṣi. kāyena vā vācā vā manasā vā tat sarvaṃ prakṛtiśūnyam

1-1 nam-du'añ bya-ba ma yin-pa mi byed-par dge-ba bcu yin shes 'tshol shiñ.

2 dbañ-po rtul-bar(mṛdu) mi 'gyur ro.

3 Ad-Ti, but not P, adds: buddhamārga.

4-4 so P.—Ms: yadi vā-abhijñāyā.

evaṃ pratyavekṣasva, tasya te sarvaṃ¹karmāmṛtaphalaṃ bhaviṣyaty amṛtaparyavāsanam¹. na ca prakṛtiśūnyatāyām kaścid dharmā upala-bhyate. yo vinaśyed yo vā pari— ** f.289a ** (hiyeta. tat kasya hetoḥ?) na hi prakṛtiśūnyatā parihīyate nāpi prakṛtiśūnyatāyā kaścid dharmā parihīyate. tat kasya hetoḥ? tathā hi prakṛtiśūnyatā na bhāvo na-abhāvaḥ. tat kim abhāvasvabhāveṣu dharmeṣu parihāsyate. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann upā-yakaūśalena sattvān avavadaty anuśāsti². evam avavadann evam anu-śāsan³na jātv akarmako bhavati. sa ātmanā ca daśakuśaleṣu karma-patheṣu satatasamitaṃ vartate. paraṃ ca daśakuśaleṣu karmapatheṣu samādāpayati. evaṃ paṃcasu śikṣāpadeṣv aṣṭāṅgasamanvāgate⁴upa-vāse, ātmanā ca. prathamadhyānaṃ samāpadyate paraṃ ca prathame dhyāne samādāpayati. evaṃ yāvac caturthe dhyāne. ātmanā ca sata-tasamitaṃ maitrīvihārī bhavati paraṃ ca satatasamita(m) maitrībhā-vanāyām samādāpayati. evaṃ karuṇāyā(m) muditāyām upekṣāyām yāvan. naivasamjñānāsamjñāyatanasamāpattau, ātmanā ca smṛtyupa-sthānaṃ bhāvayati. paraṃ ca smṛtyupasthāneṣu samādāpayati. evaṃ yāvad āryāṣṭāṅge mārge. ātmanā ca daśasu tathāgatabaleṣu śikṣate. paraṃ ca daśasu tathāgatabaleṣu samādāpayati. niveśayati vinayati pratiṣṭhāpayati. evaṃ yāvad aśītyām anuvyaṃjaneṣu, ātmanā ca srota-āpattiphala-jñānam utpādayati. na ca tatra avatiṣṭhate. paraṃ ca srota-āpattiphale pratiṣṭhāpayati. evaṃ yāvad arhattve pratyekabodhau, ātmanā ca-anuttarasāyām: samyaksambodher mārgam utpādayati. pa-ram ca tatra mārge⁵vavadaty anuśāsti niveśayati. vinayati pratiṣṭhāpa-yati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann upāyakaūśalena⁵na kadāci(t) karma (na) karoti⁵.

āha: yadi Bhagavaṃ. prakṛtiśūnyāḥ sarvadharmāḥ na ca prakṛti-śūnyatāyām sattvam upalabhyate, na dharmo na-(a)dharmas⁶, tat kathaṃ Bhagavaṃ bodhisattvo mahāsattva sarvākārajñatāyāiḥ sampratiṣṭhate⁷?

Bhagavān āha: evam etat Subhūte evam etat, tathā yathā vadasi, prakṛtiśūnyāḥ sarvadharmāḥ, na ca prakṛtiśūnyatāyām sattvam upa-

1-1 bdud-rtsir 'gyur shiñ, bdud-rtsi'i 'bras-bu dañ, bdud-rtsi'i mthar 'gyur te.

2 Ad-Ti adds: rañ-bshin-gyis stoñ-pa-ñid-la 'dzud-par byed do.

3 Ad-Ti adds: rañ-bshin-gyis stoñ-pa ñid-la 'dzud-par byed-pa'i tshe.

4 yan-lag brgyad dañ ldan-pa'i.

5-5 nam-du'añ bya-ba ma yin-pa mi byed do.—P: na jātv akarmako 'bhūt.

6 Ad-Ti: lam.mārgā.

7 gnas-par 'gyur.

labhyate, na dharmo na-adharmah¹, yadi punah Subhūte na²prakṛti-
śūnyā sarvadharmāḥ bhaveyur na³ bodhisattvo mahāsattvaḥ prakṛti-
śūnyatāyāṃ pratitiṣṭhet. na-asya-(a)nuttarāṃ samyaksambodhim abhi-
sambudhya prakṛtiśūnyān dharmān deśayet. rūpaṃ Subhūte prakṛti-
śūnyam, vedanā-saṃjñā-saṃskārā-vijñānaṃ Subhūte prakṛtiśūnyam. (ta)
d⁴bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ cara(n) pañcaskandhāḥ
prakṛtiśūnyā iti dharman deśayati. aṣṭādaśadhātavo dvādaśāyatanāni
prakṛtiśūnyā iti dharman deśayati. catvāri dhyānāni catvāry apramāṇāni
catasraḥ ārūpyasamāpattiś catvāri smṛtyupasthānāni yāvad āryāṣṭāṅgo
mārga prakṛtiśūnyā iti dharman deśayati. trīṇi vimokṣamukhāny aṣṭau
vimokṣā navānupūrvasamāpattayo. daśatathāgatabalāni catvāri vai-
śāradyaṇi. catasraḥ pratisaṃvido mahāmaitrī mahākaruṇā mahāmu-
ditā mahopekṣā aṣṭādaśāveṇikā buddhadharmā dvātriṃśan mahāpuruṣa-
lakṣaṇāni aśītir anuvyañjanāni pra(kṛtiśūnyān iti dha)rman deśayati.
srotaāpattiḥ sakṛdāgāmiphalaṃ (anāgāmiphalaṃ) arhattvaṃ pra-
tyekabodhiḥ sarvākārañātā sarvavāsanānusandhi(kleśa)⁵prahāṇaṃ prak-
ṛtiśūnyā ** f.289b ** am iti dharman deśayati. yadi punah Subhūte (te'
dhyātmaśūnyatā na) prakṛtiśūnyābhaviṣyan na bodhisattvo mahāsatt-
vaḥ prakṛtiśūnyāḥ sarvadharmā iti dharman deśayiṣyan. evaṃ bahird-
dhāśūnyatā ādhyātmabāhirdhāśūnyatā śūnyatāśūnyatā paramārtha-
śūnyatā saṃskṛtaśūnyatā asaṃskṛtaśūnyatā aṅyantaśūnyatā anavara-
graśūnyatā avakāraśūnyatā prakṛtiśūnyatā sarvadharmāśūnyatā sva-
lakṣaṇaśūnyatā na prakṛtiśūnyā bhavet? ⁶tad vināśitā (prakṛti)śūny(at)ā
bhaven⁶, na ca prakṛtiśūnyatā vinaśyati. na kūṣastho bhavati. nāpi sā
punar avakrāmati⁷. tat kasya heto(h)? na hi sā deśasthā na pradeśasthā,
na hi sā kutaścid āgacchati na kvacid gacchati. eṣā sā dharmasthi(ti)tā
yatra na kasyacid dharmasya ācayo vā apacayo vā-upalabhyate. hānir vā
vṛddhir vā utpādo vā nirodho vā saṃkleśo vā vayavadānaṃ vā. eṣā
sā prakṛtir dharmāṇāṃ yatra sthitvā bodhisattvā mahāsattvā anutta-
rasyai samyaksambodhaye saṃpratiṣṭhante. na ca kasyacid dharmasya

1 Ad-Ti: lam, mārga.

2 om. P.

3 so also P.

4 P: tato.

5 So P.

6-6 de'i phyir rañ-bshin stoñ-pa-ñid kyañ bśig-par 'gyur-ba shig na.

7 P: apakrāmati; Ad-Ti: physis med-par 'gyur-ba'an ma yin no.

prasthānaṃ samanupaśyati¹ na-aprasthānaṃ¹. asaṃprasthitā. asthitā hi
sarvadharmāḥ. eṣā sā dharmāṇāṃ dharmasthitā, tad bodhisattvo ma-
hāsattvaḥ prajñāpāramitāyāṃ caran sarvadharmān prakṛtiśūnyān dṛṣṭvā
na pratyudāvarttate' nuttarasyāḥ samyaksambodheḥ. tat kasya heto?
tathā hi sa na kasyacid dharmasya āvaraṇaṃ samanupaśyati. anāvara-
ṇān sarvadharmān samanupaśyati. tat kiṃ vicikitsiṣyaty anuttarasyā
samyaksambodheḥ. yatra prakṛtiśūnyatāyā(ṃ) (na) sattva upalabhyate
na sattvaprajñaptiṃ na-ātmā na jīvo na poṣo na pudgalo na jantur na
manujo na mānavo na kārako na kārāpako na vedako na vedayitā na-
utthāpako na janako na paśyaka upalabhyate. na rūpaṃ na vedanā na
saṃjñā na saṃskārā na vijñānaṃ upalabhyate. evam ādhyātmikabāhyā
dharmāḥ kartavyāḥ yāvad aśītir anuvyañjanāni.

(VIII 5,8) tad yathāpi nāma Subhūte tathāgatanirmito nirmitasya
bhikṣor bhikṣuṇyā vā upāsakasya vā upāsikāyā vā anuprabandhaṃ
kalpaniyutaṃ dharman deśayet, tat kiṃ manyase Subhūte api nu te
nirmitā bhavyā srotaāpattiḥ sakṛdāgāmiphalaṃ anuprāptuṃ sakṛdāgāmiphalaṃ anā-
gāmiphalaṃ vā arhattvaṃ vā pratyekabodhiṃ vā-anuttarāṃ vā samyak-
sambodhim anuprāptuṃ?

āha: no hidaṃ Bhagavan. tat kasya heto(s)? tathā hi teṣāṃ vastu
nāsti.

Bhagavān āha: evam etat Subhūte evam etat. avastukānāṃ sarva-
dharmāṇāṃ katama sa sattvo yaṃ² bodhisattvo mahāsattvo niveśayet
srotaāpattiḥ vā sakṛdāgāmiphale vā anāgāmiphale vā arhattve vā
pratyekabodhau vā-anuttarāyāṃ vā samyaksambodhau, anyatra vipa-
ryāsa-paryavanaddhaḥ prajñā³aviparyāse niveśayati pratiṣṭhāpayati. ya
eva viparyāsa sa eva-aviparyāsa. kalpaniṣyandam⁴upādāya. avikalpaś
ca-aviparyāsa, yatra viparyāso nāsti tatra na-ātmā na sattvo yāvan na
janako na paśyakaḥ, tatra na rūpaṃ na vedanā na saṃjñā na saṃskārā na
vijñānaṃ yāvan na bodhiḥ, yatra na rūpaṃ na vedanā na saṃjñā na saṃ-
skārā na vijñānaṃ. yāvan na bodhiḥ, eṣā sā prakṛtiśūnyatā. yatra sthitvā
bodhisattvo mahāsattvaḥ prajñāpārami(tāyāṃ) caran viparyāsaṃ⁵satt-
vā(n) sattvasaṃjñāyāṃ mocayati. evaṃ rūpasamjñāyā(t) arūpasamj-
ñāyān mocayati. yāvāt sarvebhyaḥ sāsravebhyo dharmebyo mocayati.

1-1 om. Ad-Ti.

2 So P; Ms: yo.

3 P: saṃjñāyā.

4 P: kalpanā-abhiṣyandam.

5 = viparyastān?

ye'pi te ** f.290a ** anāsravā dharmās tadyathā catvāri smṛtyupasthānāni. catvāri samyakprahāṇāni catvārardhipādā pañcendriyāṇi pañcabalāni saptabodhyamgāny āryāṣṭāṃgo mārga trīṇi vimokṣamukhāni yāvad aṣṭadaśāveṇikā buddhadharmāḥ, ¹tad api na tathā paramārthaḥ¹, yaduta-asamskṛtam anutpādaḥ abhāvaḥ aprādurbhāvaḥ eṣā sā prakṛtiśūnyatā, eṣā sā Buddhānām Bhagavatām bodhiḥ, yatra na sattvo yāvan na janako na paśyakaḥ, na rūpaṃ na vedanā sa saṃjñā na saṃskārā na vijñānaṃ. evaṃ vistareṇa kartavyaṃ. yāvad aśītir anuvyañjanāni. na hi bodhisattvo mahāsattvo mārgasya kṛte'nuttarasyai samyak-saṃbodhaye 'bhipratiṣṭhate. anyatra—prakṛtiśūnyatā(parijñāna—arthe)². sā—api prakṛtiśūnyatā pūrve vā sā prakṛtiśūnyatā, paścād vā (sā) prakṛtiśūnyatā. madhye vā sā prakṛtiśūnyatā, na sā jātu na prakṛtiśūnyatā. tad bodhisattvo mahāsattvaḥ prakṛtiśūnyatā—pāramitāsu caraṃ sattvānām sattvasaṃjñinām sarvasaṃjñā—pramokṣaṇa—arthaṃ mārgākārajñātāyāṃ carati. sa mārgākārajñātāyāṃ caran sarvamārgeṣu carati. yaduta śrāvaka mārgaḥ pratyekabuddhamārge bodhisattvamārge. sa khalu punar bodhisattvo mahāsattva sarvamārgān paripūrya sattvāṃ paripācya buddhakṣetraṃ pariśodhya āyuhśaṃskārān adhiṣṭāya—anuttarāṃ samyak-saṃbodhim abhisambudhyate. buddhanetrīṃ na vyavacchinnanti yaduta prakṛtiśūnyatām. eṣā sā Buddhānām Bhagavatām buddhanetrī, ye'pi te 'bhūvann atīte'dhvani Buddhā Bhagavantas teṣām api Buddhānām Bhagavatām iyaṃ buddhanetrī yaduta prakṛtiśūnyatā, ye'pi te anāgate'dhvani bhaviṣyanti Buddhā Bhagavantas teṣām api Buddhānām Bhagavatām iyaṃ buddhanetrī yaduta prakṛtiśūnyatā: ye'pi te etarhi daśasu dikṣu lokadhātuṣu Buddhā Bhagavantas tiṣṭhanti dhṛyante yāpayanti teṣām api Buddhānām Bhagavatām iyaṃ buddhanetrī yaduta prakṛtiśūnyatā. ³na hy anyataḥ⁴prakṛtiśūnyatāyā lokaprādurbhāvo bhavaty⁵ anyatra Buddhānām Bhagavatām antikāt⁵, ³tathā bodhisattvena mahāsattvena prakṛtiśūnyatā—pāramitāsu caritavyaṃ, yatra⁶caraṃ bodhisattvo mahāsattvo na parihīyate sarvākārajñatayā.

1-1 de'añ de-la don dam-pa'i ji-lta-ba bshin-du ni ma yin no.

2 So P; Ms: prakṛtiśūnyatāyāḥ; Ad-Ti: rañ-bshin-gyis stoñ-pa ñid yoñs-su śes-par bya-ba'i don ma gtogs-par lam-gyi don-du.

3-3 rañ-bshin-gyis stoñ-pa-ñid 'di ni sañs-rgyas bcom ldan 'das rnam-las 'byuñ-ba ma gtogs-par gshan-las 'jig-rten-du 'byuñ-bar mi 'gyur-bas na.

4 P: na—anyatra.

5-5 P: Buddhānām Bhagavatām, teṣām ca—antike.

6 Ad-Ti: ji-ltar (yathā).

Subhūtir āha: āścaryam idaṃ Bhagavaṃ. bodhisattvānām mahāsattvānām yatra hi nāma evaṃ prakṛtiśūnyeṣu sarvadharmeṣu caranti. tām ca prakṛtiśūnyatām na vikopayanty, anyad rūpaṃ anyā prakṛtiśūnyatā. evaṃ anyā vedanā—saṃjñā—saṃskārā—vijñānam anyā prakṛtiśūnyatā. evaṃ vistareṇa sarvadharmānām kartavyaṃ. yāvad anyā bodhir anyā prakṛtiśūnyatā, rūpaṃ eva prakṛtiśūnyatā prakṛtiśūnyataiva rūpaṃ, vedanaiva prakṛtiśūnyatā prakṛtiśūnyativa vedanā. saṃjñāiva prakṛtiśūnyatā prakṛtiśūnyataiva saṃjñā, saṃskārā eva prakṛtiśūnyatā prakṛtiśūnyataiva saṃskārā, vijñānam eva prakṛtiśūnyatā prakṛtiśūnyataiva vijñānaṃ. yāvad bodhir eva prakṛtiśūnyatā prakṛtiśūnyataiva bodhiḥ.

Bhagavān āha: yadi Subhūte anyad rūpaṃ bhaved anyā prakṛtiśūnyatā. anyā vedanā—saṃjñā—saṃskārā—vijñānaṃ bhaved anyā prakṛtiśūnyatā. yāvad anyā bodhir bhaved anyā prakṛtiśūnyatā. yadi Subhūte rūpaṃ na prakṛtiśūnyaṃ bhaven na bodhisattvo mahāsattvo'nuttarāṃ samyak-saṃbodhim abhi(saṃbu)ddhyeta. evaṃ vedanā—saṃjñā—saṃskārā, yadi vijñānaṃ na prakṛtiśūnyaṃ bhaven na bodhisattvo mahāsattvo'nuttarāṃ samyak-saṃbodhim abhisambudhyeta, yāvad yadi bodhir na prakṛti— ** f.290b ** śūnyatā bhaven na bodhisattvo mahāsattvo 'nytta(rāṃ samyak-saṃbodhi)m abhisambudhyeta. yasmāt tarhi Subhūte rūpaṃ prakṛtiśūnyaṃ vedanā—saṃjñā—saṃskārā—vijñānaṃ prakṛtiśūnyaṃ, yāvad bodhiḥ prakṛtiśūnyā: tasmād bodhisattvo mahāsattvaḥ prakṛtiśūnyā(n) sarvadharmā(n) viditvā—anuttarāṃ samyak-saṃbodhim abhisambudhyate. tat kasya hetoḥ ? ¹na hy atra kaścid dharmo vinaśyati vā kūṣastho vā bhavaty avakrāmati vā², anyatra sa(de)vako lokaḥ samārakaḥ sabrahmakaḥ³ so mūḍhaḥ idaṃ rūpaṃ ahaṃ rūpaṃ mama rūpaṃ. yāvad idaṃ vijñānaṃ ahaṃ vijñānaṃ mama vijñānaṃ¹, te rūpaṃ abhiniviśya yāvad vijñānaṃ abhiniviśya³—ahaṃkāra—mama kārayoś caranti. ahaṃkāra—mama kārayor abhiniviśya—adhyātmikabāhyeṣu

1-1 rañ-bshin-gyis stoñ-pa ñid-la ni rnam-par 'jig-pa'am, ther zug-tu gnas-pa'am, 'jug-par 'gyur-ba'i chos gañ yañ med-pa'i phyir ro. gshan-du na lha dañ bcas-pa dañ, bdud dañ bcas-pa dañ, tshañs-pa dañ bcas-pa dañ, dge sbyoñ dañ bram-ze'i skye dgu dañ bcas-pa'i 'jig-rten-gyis gzugs yañ-dag-pa ji-lta-ba bshin-du rab-tu mi śes so, ...rab-tu mi śes-pas byis-pa so-so'i skye-bo rnam-gzugs-la mñon-par shen to...

2 the same formula at 289b.

3-3 P: ...sadevamānuṣāsuraḥ na rūpaṃ yathābhūtaṃ prajānanti ...aprajānanta rūpaṃ abhiniviśante ...abhiniviśya.

vastuṣv abhiniviśyante,¹ abhiniviśya-upapadya-āyataneṣu-upādādāte. rūpaṃ vedanāṃ saṃjñāṃ saṃskārān vijñānaṃ¹, te na parimucyante jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasya-upāyā-sebhyo, (na)² parimucyante. pañcagatikāt saṃsārāt, tad bodhisattvo mahāsattva prakṛtiśūnyatā-pāramitāsu caran rūpaṃ na vikopayati. śūnyaṃ vā na vāsūnyam iti. vedanā-saṃjñā-saṃskārān, vijñānaṃ na vikopayati. śūnyaṃ vā na vāsūnyam iti. yāvad bodhiṃ na vikopayati śūnyaṃ vā na vāsūnyam iti. tat kasya hetoḥ? na hi rūpaśūnyatā rūpaṃ vikopayati. idaṃ rūpaṃ iyaṃ rūpaśūnyatā yāvad iyaṃ vijñānaṃ iyaṃ vijñānaśūnyatā yāvad iyaṃ bodhir iyaṃ bodhiśūnyatā. tad yathāpi nāma Subhūte na-ākāśam ākāśaṃ vikopayati. nādhyātmikam ākāśaṃ bāhyam ākāśaṃ vikopayati. na bāhyam ākāśam ādhyātmikam ākāśaṃ vikopayati. evam eva Subhūte na rūpaṃ śūnyatāṃ vikopayati. na vedanā-saṃjñā-saṃskārā-vijñānaṃ śūnyatāṃ vikopayati. na śūnyatā vijñānaṃ vikopayati. yāvan na bodhiḥ śūnyatāṃ vikopayati. na śūnyatā bodhiṃ vikopayati. tat kasya hetoḥ? na hy eṣāṃ svabhāvo³ sti ya evaṃ vikopayed. idaṃ rūpaṃ iyaṃ śūnyatā iyaṃ vedanā-saṃjñā-saṃskārā-vijñānaṃ iyaṃ śūnyatā yāvad iyaṃ bodhir iyaṃ śūnyatā.

Subhūtir āha: yadi Bhagavann abhedāḥ³ sarvadharmāḥ, kuto bodhisattvo mahāsattva saṃprasthito⁴ nuttarāṃ samyaksambodhim abhisambhotsya⁴ iti? na ca Bhagavan dvaidhikāro bodhir na ca dvaidhikurvātā śakyam anuttarāṃ samyaksambodhim abhisamboddhum.

Bhagavān āha: evam etat Subhūte evam etad, na dvaye carato bodhir na dvaidhikāro bodhi, advayaṃ hi Subhūte bodhir advaidhikārā, na⁵ Subhūte bodhisattvasya mahāsattvasya bodhi(r) dvaidhikāre carati (bodhir iti) bodhisattva iti (vā). sā ca bodhisattvasya mahāsattvasya bodhir na rūpe carati. na vedanāyāṃ na saṃjñāyāṃ nasa ṃskāreṣu na vijñāne carati. yāvan na bodhau carati. tat kasya heto(h)? na hi bodhir aham iti vā mama-iti vā, ahaṃ rūpe careyaṃ mama rūpaṃ, ahaṃ vedanāyāṃ saṃjñāyāṃ saṃskāreṣv ahaṃ vijñāne careyaṃ mama vijñānaṃ,

¹⁻¹ P: abhiniviśya-upalabhya rūpaṃ rūpatvena parigrhṇanti... mñon-par shen-nas kyañ skye-ba'i skye-mched dag-tu gzugs dañ... (N 57)... rnam-par śes-pa yoñs-su 'dzin-par byed de.

² so P, Ad-Ti.

³ so also Ms Ad-IO 693. Ad-Ti: dbyer ma mchis-pa. S: abhedāḥ.

⁴ so also Ad-IO 693.

⁵ Ms adds: nu. Om. P, Ad-Ti.

yāvad (aha)ṃ bodhau careyaṃ mama bodhi(h). na ca bodhisattvasya mahāsattvasya bodhir ugrhṇe vā-anudgrhṇe vā carati.

Subhūtir āha: yadi Bhagavaṃ bodhisattvasya mahāsattvasya bodhir na-udgrhṇe carati na-anudgrhṇe. kuha bodhisattvasya mahāsattvasya bodhiś carati?

Bhagavān āha: tat kiṃ manyase Subhūte kuha Tathāgatasya nirmittasya bodhiś carati. udgrhṇe vā-anudgrhṇe vā carati?

āha: no hidaṃ Bhagavan.

Bhagavān āha: tat kiṃ manyase Subhūte arhataḥ svapnāntaragatasya buddhi. kuha carati. udgrhṇe vā-anudgrhṇe vā?

āha: no hidaṃ Bhagavann, api tu khalu Bhagavan yady atyantato¹ rhan na svapiti kuta punar asya svapne buddhiś carisyaty udgrhṇe vā-anudgrhṇe vā?

Bhagavān āha: evam eva Subhūte na bodhisattvasya mahāsattvasya bodhiś caraty udgrhṇe va-anudgrhṇe vā.

āha: yadi Bhagavaṃ bodhisattvasya mahāsattvasya bodhir na-udgrhṇe carati na-anudgrhṇe carati. na rūpe carati. yāvan na sarvākārajñātāyāṃ carati,¹ na punar Bhagavan ** f.291a ** bodhisattvo mahāsattvo daśabhūmiṣu carati. ṣaṭsu pāramitāsu¹ saptatrimśati bodhipakṣyeṣu dharmeṣu triṣu vimokṣamukheṣu caturdaśasu śūnyatāsu dhyāna-vimokṣa-samādhi-samāpattiṣu daśasu tathāgata-baleṣu yāvad aśītyānuvyaṃjaneṣu pañcāsu abhijñāsu sthitvā buddhakṣetram ca pariśodhayati sattvāṃś ca paripācayati. sarvākārajñātāṃ abhisambudhyate. na ca Bhagavann asthitvā daśasu bhūmiṣu ṣaṭsu pāramitāsu yāvat pañcāsu abhijñāsu, bodhisattvanyāmam (an)avakramya buddhakṣetram aparīśodhya sattvān aparipācya śakyam anuttarā samyaksambodhir abhisamboddhum.

Bhagavān āha: evam etat Subhūte evam etad yathā vadasi, na śakyam a(pa)ripūrya daśabhūmi ṣaṭpāramitāś catvāri dhyānāni catvāry apramānāni catasraḥ ārūpyasamāpattiś catvāri smṛtyupasthānāni yāvad āryāṣṭaṅgaṃ mārgaṃ. śūnyatānimittāpraṇihitāni vimokṣamukhāni. caturdaśaśūnyatā daśatathāgatabalāni. yāvad aśītim anuvyañjanāni pañcābhijñā śakyam aparipūrya-asampramośadharmatāṃ sadopekṣavihāritāṃ sarvākārajñātāṃ abhisamboddhum. tat khalu punaḥ Subhūte rūpa-

¹⁻¹ Bh-n 'o na ji-ltar bs-o m-o pha-rol-tu phyin-pa drug-la spyod-nas (caritvā), sa bcu dañ...

prakṛtau sthitvā vedanā-saṃjñā-saṃskārā-vijñāna-prakṛtau sthitvā yāvadvad bodhi-prakṛtau sthitvā.¹sā ca prakṛtir upaśānta.¹ na kasyacid dharmasya-ācayaṃ vā karoty apacayaṃ vā utpādaṃ vā nirodhaṃ vā saṃkleśaṃ vā vyavadānaṃ vā prāptiṃ vā-abhisamayaṃ vā.

(VIII 5,9) tat khalu puna(h) Subhūte lokavyavahāraprajñaptidharmatām upādāya bodhisattvo mahāsattvo²nuttarāṃ samyaksambodhim abhisambudhyate.²na punaḥ paramārthena kiṃcid asti rūpaṃ²vā vedanā vā saṃjñā vā saṃskārā vā vijñānaṃ vā yāvadvad bodhir vā,yo vā bodhau caret, sarva ete dharmā lokavyavahāratām upādāya prajñaptā na punaḥ paramārthena. tat tu bodhisattvo mahāsattva.prathamacittotpādam u(pā)dāya bodhāya carati,na punas tāni³cittāny upalabhate. na sattvān na bodhiṃ na buddhaṃ na bodhisattvaṃ. tat kiṃ manyase Subhūte yasmin samaye Subhūtinā satkāyadṛṣṭiprahāṇāyendriyāṇi pratilabdhanī ā(na)ntaryo vā samādhiḥ srotaāpattiḥ phalaṃ vā prāptaṃ. sakṛdāgāmi-phalaṃ vā anāgāmi-phalaṃ vā arhattvaṃ vā prāptaṃ.apī nu tasmin samaye svapno vā upalabdhaś cittaṃ vā mārgo vā phalaṃ vā.

āha: no hīdaṃ Bhagavaṃ.

Bhagavān āha: ⁴tat kathaṃ punas te⁵ājñāvyākṛtā Subhūtinā⁵-arhattvaṃ prāptaṃ iti?⁴

āha: ⁶lokavyavahāratām upādāya⁶.

Bhagavān āha: evaṃ etat Subhūte lokavyavahāreṇa bodhisattvaḥ prajñāpto, lokavyavahāreṇa rūpaṃ prajñaptam, vedanā-saṃjñā-saṃskārā-vijñānaṃ prajñaptam,yāva(l) lokavyavahāreṇa sarvākārajñatā prajñāptā. na punar bodhisattvena mahāsattvena kaścid dharmo upalabdho yasya dharmasya-ācayaṃ vā kuryād apacayaṃ vā upakāraṃ vā kuryād apakāraṃ vā dharmaprakṛtim upādāya. sāpi dharmāṇaṃ dharmaprakṛtir nopalabdhaḥ,kaḥ punar vāda(h), prathamacittotpādam upalapsyate. yāva(d) daśamī(m) bhūmiṃ ṣaṭpāramitā saptatrimśataṃ bodhipakṣyān dharmān upalapsyate. śūnyatāsamādhim (ā)nimittaṃ (samādhim) apraṇ-

¹⁻¹ rnam-pa thams-cad mkhyen-pa ñid thob-par nus so,rañ-bshin de'añ ñe-bar shi-ba ste. de ni (=sā ca?)

²⁻² zad-kyi,don dam-par ni de-la gzugs sam.

³ So Ad-IO 694. - Ms: thāni.

⁴⁻⁴ S-e o' na ji-ltar Rab-'byor-gyis dgra bcom-pa ñid thob-bo shes śes-pa brda sprad-par gyur.

⁵⁻⁵ P: Subhūti nāmnā sthavireṇa tvayā.

⁶⁻⁶ Bh-n 'jig-rten-gyi tha-sñad-du bzuñ ste.śes-pa brda sprad lags so.

ihitaṃ samādhim upalapsyate.yāvadvad buddhadharmān upalapsyata iti. nedaṃ sthānaṃ vidyate.evaṃ khalu Subhūte bodhisattvo mahāsattvo ** f.291b ** 'nuttarasyāṃ samyaksambodhau caritvā-anuttarāṃ samya-(ksambodhim abhisambudhya sattvā)nām arthaṃ karoti. ((75))

PARIVARTA 76. S a t t v a p a r i p ā k a s a n n ā h a

(VIII 5,10) athāyuṣmān Subhūtir Bhagavantam etad avocat: yadi Bhagavan bodhisattvo mahāsattvaḥ ṣaṭsu pāramitāsu caran saptatrimśati bodhipakṣyeṣu dharmeṣu tṛsu vimokṣamukheṣv aṣṭāsu vi(mokṣe)ṣu navasv anupūrveṣu samāpattiṣu.daśasu tathāgatabaleṣu caturṣu vaiśāradyeṣu catasṛṣu pratisaṃvitsu mahāmaitryāṃ mahākaraṇāyāṃ aṣṭādaśasv āveṇikeṣu buddhadharmeṣu caraṃś caturdaśasu śūnyatāsu caraṃ bodhimārgaṃ paripūryābhavyo¹nuttarāṃ samyaksambodhim abhisamboddhum: kathaṃ punar Bhagavaṃ bodhisattvo mahāsattvo¹nuttarāṃ samyaksambodhim abhisambudhyate?

Bhagavān āha: yadā Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakausalena dānapāramitāyāṃ carati.na ca dānam upalabhate na dānapatiṃ na pratigrāhakaṃ. nāpy anyatraitebhyo dharmebhyaś carati.tadā bodhisattvo mahāsattvaḥ āsādayati bodhimārgaṃ. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann upāyakausalena-anuttarāṃ samyaksambodhim abhisambhotsyate. punar aparaṃ Subhūte (yadā)¹bodhisattvo mahāsattva prajñāpāramitāyāṃ caraṇc chīlapāramitāyāṃ carati.na ca śīlam upalabhate na śīlavantam. nāpy anyatraitābhyāṃ dharmābhyāṃ carati.tadā bodhisattvo mahāsattva āsādayiṣyati bodhimārgam.evaṃ khalu Subhūte bodhisattvo mahāsattva upāyakausalena-anuttarāṃ samyaksambodhim abhisambudhyate. punar aparaṃ Subhūte yadā bodhisattvo mahāsattvo prajñāpāramitāyāṃ caran kṣāntipāramitāyāṃ carati.na ca kṣāntim upalabhate na kṣāmiṇaṃ.nāpy anyatraitābhyāṃ dharmābhyāṃ carati, tadā bodhisattvo mahāsattva āsādayiṣyati bodhimārgam.evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakausalena-anuttarāṃ samyaksambodh(im abhi)sambhotyate.punar aparaṃ Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran vīryapāramitāyāṃ carati. na ca vīryam upalabhate na vīryavantam. nāpy

¹ So Ad-IO 695.

anyatraitābhyāṃ dharmābhyāṃ carati, tadā bodhisattvo mahāsattva āsādayiṣyati bodhimārgam. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann upāyakausalena-anuttarāṃ samyaksambodhim abhisambhotsyate. punar aparaṃ Subhūte yadā bodhisattvo mahāsattva prajñāpāramitāyāṃ caran dhyānapāramitāyāṃ carati. na ca dhyānam upalabhate na dhyāyinaṃ nāpy anyatraitābhyāṃ dharmābhyāṃ carati. tadā bodhisattvo mahāsattva āsādayiṣyati bodhimārgam. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann upāyakausalena-anuttarāṃ samyaksambodhim abhisambhotsyate. punar aparaṃ Subhūte yadā bodhisattvo mahāsattva prajñāpāramitāyāṃ caran prajñāpāramitāṃ bhāvayati, na ca prajñāṃ upalabhate na prajñāṃ. nāpy anyatraitābhyāṃ dharmābhyāṃ carati. tadā bodhisattvo mahāsattva āsādayiṣyati bodhimārgam. evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ carann upāyakausalena-anuttarāṃ samyaksambodhim abhisambhotsyate. evaṃ yāvad aṣṭādaśasv āveṇikeṣu buddhadharmeṣu kartavyam.

athāyuṣmāṅc Chāra(dvatī)putro Bhagavantam etad avocat: katham Bhagavaṃ bodhisattvo mahāsattva prajñāpāramitāyāṃ caran¹ yogam āpadyate?

*Bhagavān āha: iha Sāradvatīputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upā- **f.292a ** yakauśalena rūpaṃ (na) yojayati na viyojayati. tat kasya heto(h)?(tathā hi)rūpasya svabhāvo nāsti yaṃ yojayed vā viyojayed vā, yāva(n) na vijñānaṃ yojayati na viyojayati. tat kasya heto(h)?tathā hi vijñānasya svabhāvo nāsti yaṃ yojayed vā viyojayed vā, yāvan na dānapāramitāṃ yojayati na viyojayati. tat kasya heto(h)?tathā hi dānapāramitāyāṃ svabhāvo nāsti yaṃ yojayed vā viyojayed vā, yāvan na prajñāpāramitāṃ yojayati na viyojayati. tat kasya heto(h)?tathā hi prajñāpāramitāyāḥ svabhāvo nāsti yaṃ yojayed vā viyojayed vā. yāvan nāveṇikabuddhadharmāṇāṃ yojayati na viyojayati. tat kasya hetoḥ? tathā hy āveṇikabuddhadharmāṇāṃ svabhāvo nāsti yaṃ yojayed vā viyojayed vā.*

āha: yadi Bhagavan na kasyaci(d) dharmasya svabhāvaḥ saṃvidyate yaṃ yojayed vā viyojayed vā. tat katham prajñāpāramitāyā abhinirhāro bhavati. yatra bodhisattvena mahāsattvena śikṣitavyam? na ca-aśikṣitvā prajñāpāramitāyāṃ śakyam bodhisattvena mahāsattvena-anuttarāṃ samyaksambodhim abhisamboddhum.

¹ P adds: dāne.

Bhagavān āha: evam etac Chāradvatīputra-evam etat, tathā yathā vadasi, na śakyam prajñāpāramitāyāṃ aśikṣitvā bodhisattvena mahāsattvena-anuttarāṃ samyaksambodhir¹ abhisamboddhum². tam tu-upāyakausalena na-anupāyakausalena². yadi³ Sāradvatīputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran kasyacid dharmasya svabhāvam upalabheta tad udgrṇṇiyāt. atha nopalabhate. tat kiṃ grahīṣyati. iyaṃ prajñāpāramitā iyaṃ samādhipāramitā iyaṃ vīryapāramitā iyaṃ kṣāntipāramitā iyaṃ śīlapāramitā iyaṃ dānapāramitā idaṃ rūpaṃ yāvad idaṃ vijñānaṃ yāvad ime buddhadharmāḥ, yāvad bodhisattvam api nopalabhate. tat kiṃ grahīṣyati, agrāhyā Sāradvatīputra prajñāpāramitā. yāvad agrāhyāḥ buddhadharmāḥ. iyaṃ Sāradvatīputra pāramitā agrāhyā pāramitā yaduta prajñāpāramitā. atra bodhisattvena mahāsattvena śikṣitavyam. yatra śikṣamāṇo bodhisattvo mahāsattva śikṣāṃ api nopalapsyate. kuto bodhim. kutaḥ prajñāpāramitāṃ kuto bodhisattvadharmā(n) kuto buddhadharmān kutaḥ pratyekabuddhadharmāḥ kutaḥ śrāvakadharmā(n) kutaḥ pṛthagjanadharmān. tat kasya hetoḥ? tathā hi Sāradvatīputra na kasyacid dharmasya svabhāvaḥ saṃvidyate. evam asvabhāvānāṃ⁴ sarvadharmāṇāṃ katamaḥ pṛthagjanaḥ katamaḥ srotaāpanna. katamaḥ sakṛdāgāṃī katamo'nāgamī katamo'rhan katama pratyekabuddhaḥ katamo bodhisattvaḥ katamas Tathāgato'rhan samyaksambuddhaḥ. yadi-ime pudgalā nopalabhyante. kutaḥ teṣān dharmāṇāṃ prādurbhāvo bhaviṣyati. yai dharmair nirdiṣyate. pṛthagjano vā srotaāpanno vā yāvad arhan vā pratyekabuddho vā bodhisattvo vā Tathāgato vā'rhan samyaksambuddha.

āha: avastukānā(m) Bhagavaṃ sarvadharmānā(m) kutaḥ āgamaḥ prajñāsyate. ayaṃ pṛthagjano yāvad ayaṃ Tathāgato'rhan' samyaksambuddhaḥ⁵

Bhagavān āha: kiṃ Sāradvatīputra⁶ rūpasya vastv asti⁷ bhūto bhāvo yatra⁷ bālapṛthagjanā abhiniviṣṭāḥ⁶

¹ so Ms. P: -im.

²⁻² om. P.-Ad-Ti: de'añ thabs-la mkhas-pa yin-gyi thabs-la mi mkhas-pas ni ma yin no.

³ P adds: khalu upāyakausalena.

⁴ P: abhāvasvabhāvānāṃ.

⁵ legs so shes bgyi-ba gañ-nas 'byuñ shiñ mchis-par 'gyur lags.

⁶⁻⁶ gzugs-la ji-ltar byis-pa so-so'i skye-bo mñon-par shen-par gyur-pa lta-bu'i dños-po yod-par gyur tam. (N 64b) yod-par 'gyur ram.

⁷⁻⁷ P: bhūtaṃ bhavyaṃ yathā.

āha: no hīdaṃ Bhagavann anyatra viparyāsāt.¹

Bhagavān āha: kiṃ punaḥ Śāradvatīputra vedanāyā saṃ(jñāyā saṃ)skārāṇāṃ vijñānasya vastv asti bhūto bhāvo yatra bālapṛthagjanā abhiniviṣṭā?

āha: no hīdaṃ Bhagavann anyatra viparyāsāt.

Bhagavān āha: kiṃ punaḥ ** f.292b ** Śāradvatīputra yāvad buddhadharmāṇāṃ vastv asti bhūto bhāvo yatra bālapṛthagjanā abhiniviṣṭāḥ?

āha: no hīdaṃ Bhagavan(n) anyatra viparyāsāt.¹

Bhagavān āha: evam etac Chāratvatīputra—evam etat.²viparyāseṇa sattvā avastukān sarvadharmān bhāvataḥ kalpayanti². tad bodhisattvo mahāsattva prajñāpāramitāyāṃ carann upāyakausalena avastukān sarvadharmān paśyann anuttarasyai samyaksambodhaye saṃpratiṣṭhati.

(VIII 5,11) *āha*: katamad Bhagavaṃ bodhisattvasya mahāsattvasya—upāyakausalam yena—upāyakausalena bodhisattvo mahāsattvaḥ avastukān sarvadharmān paśyann³ anuttarasyai samyaksambodhaye saṃpratiṣṭhati?

Bhagavān āha: iha Śāradvatīputra bodhisattvo mahāsattva prajñāpāramitāyāṃ caran na kasyacid dharmasya vastu samanupaśyati. yatra vastuni pratihanyeta, yatra vā pratihanyamāno⁴valiyeta: avaliyamānaḥ saṃsīdet saṃsīdan visīded visīdaṃ kausīdyam āpadyeta: yasmāt tarhi Śāradvatīputra avastukā ajivā nirjivā.abhāvasvabhāvā prakṛtisūnyāḥ svalakṣaṇaśūnyā.sarvadharmāḥ, anyatra saṃmohe na sattvā abhiniviṣṭā skandhā iti vā⁴dhātava iti vā āyatanāni—iti vā, tad bodhisattvo mahāsattvaḥ abhāvasvabhāvān sarvadharmān saṃpaśyan prakṛtisūnyān svalakṣaṇaśūnyān prajñāpāramitāyāṃ caran.māyākārasadṛśam ātmabhāvaṃ adhiṣṭhāya sattvānāṃ dharmāṃ deśayati. ye sattvā matsariṇo bhavanti. teṣān dānakathāṃ karoti, duśśīlānāṃ śīlakathāṃ vyāpannacittānāṃ kṣāntikathāṃ kusīdānāṃ vīryakathāṃ vikṣiptacittānāṃ samādhikathāṃ duṣprajñānāṃ prajñākathāṃ karoti. yadā te sattvā dāne pratiṣṭhāpitā bhavanti. yāvad prajñāpāramitāyāṃ pratiṣṭhāpitā bhavanti. tadā teṣāṃ

¹ Bh-n so-so'i skye-bo bslad-pa'i sems-kyis gzugs so shes mñon-par shen-pa ma gtogs-par de ni ma mchis lags so.

²⁻² so-so'i skye-bo ni bslad-pa'i sems-kyis dños-po med-pa'i sems-kyis dños-po med-pa'i chos rnams-la dños-por rtog ste.

³ Ad-Ti: samanupaśyann.

⁴ P: skandheṣu vā etc.

sattvānāṃ uttari¹kathāṃ karoti. āryāṃ nairyāṇikīṃ nairvedhikīṃ yayā kathayā srotaāpattiphalam anuprāpnuvanti. yāvad arhattvam anuprāpnuvanti pratyekabodhim anuprāpnuvanti. yāvat sarvākārajñatām anuprāpnuvanti.

āha: kathāṃ Bhagavaṃ bodhisattvo mahāsattva prajñāpāramitāyāṃ carann aupalambhiko bhavati ya asato'saṃvidyamānā(n) sattvān dāne niyojayati.yāvat prajñāyāṃ niyojayati. uttari²ca(—āryāṃ)³nairyāṇikīṃ kathāṃ karoti⁴.yayā kathayā srotaāpattiphalam anuprāpnuvanti. yāvat sarvākārajñatām anuprāpnuvanti?

Bhagavān āha: na khalu punaḥ Śāradvatīputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ kaścid upalambhaḥ.tat kasya hetoḥ? tathā hi sa bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran na kaṃcit sattvam upalabhate. anyatra saṃvṛti—saṃketena vyavahārti. tatra Śāradvatīputra bodhisattvo mahāsattvaḥ dvayo satyayo sthitvā sattvānāṃdharman deśayati. yaduta saṃvṛti—paramārtha—satyayo, na hi Śāradvatīputra dvayo satyayoḥ sattvam upalabhyate na sattvaprajñapti(ḥ). api tu khalu punar upāyakausalena bodhisattvo mahāsattva prajñāpāramitāyāṃ caran.sattvānān dharman deśayati.tat te sattvā dṛṣṭa eva dharme ātmānaṃ nopalabhante,prāg eva yat prāpsyanti yena vā prāpsyanti.evam khalu Śāradvatīputra bodhisattvo mahāsattvaḥ ** f.293a ** prajñāpāramitāyāṃ carann upāyakausalena sattvānāṃ dharman deśayati.

āha: mahotpādo vatāyaṃ Bhagavan yaduta bodhisattvo mahāsattvaḥ, na ca nāma Bhagavaṃ kasyacid dharmasya—ekatvaṃ vā nānātvam vā.nāpi pṛthaktvam upalabhyate. evaṃrūpaṃ ca sannāhaṃ sannahyati yena sannāhena sannaddhena na kāmādhātau sa(ṃ)dṛśyate.na rūpadhātau. nārūpyadhātau na saṃskṛtadhātau na—asaṃskṛtadhātau sa(ṃ)dṛśyate. sattvāṃś ca traidhātukāṃ.parimocayati.na ca sattvo na sattvaprajñaptir upalabhyate: sattvaprajñaptiḥ⁵ sattva abaddhaḥ amuktaḥ, sattva—a—baddha—(a)⁶mokṣayā asaṃkleśāvyavadānam, asaṃkleśāvyavadānena na gatisaṃbhedaḥ prajñāyate. gaty—asaṃbhedaṭāyāṃ na

¹ P: anuśāsanam.

² P: uttare.

³ so Ad-Ti; P: āścārya—

⁴ steñ—du...bka'—mchid 'phags śiñ ñes—par 'byin—pa dag bgyid na. ji—lta dmigs—pa ma mchis—par 'gyur lags.

⁵ so P.

⁶ so P.

ca karma na kleśaḥ, akarmākleśasya kuto vipāko bhaviṣyati. yena vipākena ātmā vā sattvo vā pañcatike saṃsāre saṃdṛṣyeta.

Bhagavān āha: evam etac Chāradvatīputra—evam etad yathā vācam bhāṣase. sacet pūrvaṃ sattvo 'bhaviṣya(t) paścān na—abhaviṣyat,(ta) syād eṣa doṣo, bodhisattvasya—api Tathāgatasya—api. evaṃ pūrvaṃ bhāva paścād abhāva iti. tat syād eṣa doṣaḥ, pañcatiko vā saṃsāro (pūrvaṃ bhāvo) 'bhaviṣyat (paścād) abhāvo vā, (tat syād eṣa doṣo)¹. yasmāt tarhi Śāradvatīputra utpādād vā Tathāgatānām anutpādād vā Tathāgatānām sthitaivaiṣā dharmāṇām dharmatā tathatā avitathatā yatra na—ātmā na sattvo na jīvo na pudgalo na kārako na kārāpakaḥ, tatra kuto rūpaṃ bhaviṣyati kuto vedanā saṃjñā saṃskārā kuto vijñānaṃ bhaviṣyati. a—sa—st—ve²teṣu dharmeṣu kutaḥ pañcatikaḥ saṃsāro bhaviṣyati. yataḥ sattvāḥ parimocayitavyāḥ syu(r), yasmāt tarhi Śāradvatīputra ime dharmā idṛśāḥ svabhāvasūnyā tad bodhisattvo mahāsattvaḥ paurvakānām Buddhānām Bhagavatām antikāc chrutvā—anuttarasyai samyaksaṃbodhaye 'bhīpratiṣṭhate,³na hy atra kaścid dharmaṃ yaṃ vāyam upalabhemahi. yaṃ vopalabhamānāna śaknuyām³ adhimoktum. yatra sattvā⁴abhiniviṣṭāḥ anyatra viparyāseṇa. tad bodhisattvo mahāsattvo mahāsannāhaṃ sannahyati. yena sannāhena sannaddhena (na)⁵pratyudāvartate 'nuttarasyai samyaksaṃbodhe(h). na mayā—anabhisambo(d)dhavyā—anuttarā samyaksaṃbodhiḥ, abhisambodhavyā—eva mayā—anuttarā samyaksaṃbodhiḥ, abhisambudhya sattvānām⁶ arthaṃ kariṣyāmi. yena—arthena sattvāṃ viparyāsaṃ parimocayīṣyāmi. tad yathāpi nāma māyākāranirmitaḥ puruṣaḥ bahūni prāṇi—koṭi—niyutaśatasahasrāṇi⁷nirmāya prabhūtena khādaniyabhojanīyena saṃtarpayet saṃtarpya⁷—udānam udānyed bahum e(va)⁸puṇyaṃ prasūtaṃ bahum e(va) puṇyaṃ prasūtaṃ iti. tat kiṃ manyase Śāradvatīputra kaścit atra bhojito vā saṃtarpito vā?

āha: no hīdaṃ Bhagavan.

1 The three additions follow P.

2 ? This is almost illegible.

3-3 P: na ca—atra kecid dharmasvabhāvāyām upalabhate. yo vā śakyo

4 P: bālaprthagjanā.

5 om. Ms, P.

6 P: dharmeṇa.

7-7 Ad-Ti: sprul—nas de sprul—pa de—dag—la bza'—ba dañ, bca'—ba ñams—su bsod—pa mañ—po dag stobs śiñ tshim—par byed de. bstabs śiñ tshim—par byas—nas kyañ.

8 Ad-Ti: mayā.

Bhagavān āha: evam eva Śāradvatīputra bodhisattvo mahāsattva prathamacittotpādān upādāya ṣaṣṭu pāramitāsu caramś caturṣu dhyāneṣu caturṣv apramāṇeṣu catasṣv ārūpyasamāpattiṣu. caturṣu smṛtyupasthāneṣu caturṣu samyakprahāṇeṣu. caturṣv iddhipādeṣu pañcasv indriyeṣu pañcasu baleṣu saptasu bodhyaṅgeṣv āryāṣṭāṃge mārga caturdaśasu śūnyatāsu triṣu vimokṣamukheṣu aṣṭasu vimokṣeṣu navasv anupūrva(samāpatti)ṣu, daśasu tathāgatābaleṣu caturṣu vaiśāradyeṣu catasṣu pratisaṃvitsu mahāmaitryāṃ mahākaruṇāyāṃ aṣṭādaśasv āveṇikeṣu buddhadharmeṣu caran bodhi— ** f.293b ** mārgaṃ paripūrayan buddhakṣetraṃ pariśodhaya(ti sattvāñ ca paripāca)iyati, na ca kaṃcid sattvam¹ upal(abha)te. yam upalabhya vinayed iti.

(VIII 5,12) *athāyuṣmān Subhūtir Bhagavantam etad avocat*: katamo Bhagavan bodhisattvasya mahāsattvasya bodhimārga yatra bodhisattvena mahāsattvena caratā sattvāḥ paripācayitavyā, buddhakṣetraṃ ca pariśodhayitavyam?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattva prathamacittotpādān upādāya dānapāramitāyāṃ caramc chīlapāramitāyāṃ kṣāntipāramitāyāṃ. vīryapāramitāyāṃ dhyānapāramitāyāṃ prajñāpāramitāyāṃ caran yāvad aṣṭādaśasv āveṇikeṣu buddhadharmeṣu caram sattvāṃś ca paripācayati buddhakṣetraṃ ca pariśodhayati.

āha: kathaṃ Bhagavan bodhisattvo mahāsattvo dānapāramitāyāṃ caran sattvān paripācayati?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattva sattvebhyo dānan dadāti. dānan dattv(ā) evam avavadaty evam anuśāsti, iha kulaputra mā dāna(m) grāhato² grhītaḥ³, mā dānagrāheṇa grhītena ātmabhāvo 'bhīnirvartayīṣyatha⁴, yena—ātmabhāvena—abhīnirvṛttena bahūni duḥkhāni pratyanubhaviṣyatha. neha kulaputra parmārthena dānaṃ na dānaphalaṃ, na dānapatir na pratigrāhakaḥ, sarva ete⁵ dharmāḥ prakṛtiśūnyāḥ, na prakṛtiśūnyo dharmāḥ(dharmaṃ) pratigrhṇāti.⁶ agrāhyā ca prakṛtiśūnyatā. evaṃ khalu Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ caran sattvebhyo dānan dadāti na ca tatra dānam upalabhatē. na dānapatiṃ na pratigrāhakaṃ, anupalambhapāramitaiṣā ya-

1 So P, Ad-Ti: Ms: dharmam.

2 P: dānam āgrahato; Ad-Ti: sbyin—par 'dzin—pas.

3 P: grahiṣyaḥ; Ad-Ti: 'dzin—par ma byed cig.

4 So P; Ms: 'bhīnirvartayate; Ad-Ti: mñon—par 'grub—par ma byed cig.

5 P: + trayo; Ad-Ti: gsum.

6 len—par mi byed—la.

duta dānapāramitā.sa imān sarvāṃs trīn dharmān anupalabhamānaḥ sattvān srotaāpattiḥale pratiṣṭhāpayati.sakṛdāgāmiphale.anāgāmiphale arhattve pratyekabodhāv anuttarasyaṃ samyaksambodhau niyojayati.evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sattvān paripācayati.sa ātmanā ca dānan dadāti parāṃś ca dāne samādāpayati.dānasya ca varṇaṃ bhāṣate,ye ca—anye sattvā dānan dadanti teṣāṃ api varṇavādī bhavati samanujñāḥ.tad bodhisattvo mahāsattvaḥ evaṃrūpaṃ mahādānan dattvā kṣatriyamahāsālakulānāṃ vā sabhāgatāyai upapadyate.brāhmaṇamahāsālakulānāṃ vā sabhāgatāyai upapadyate.gṛhapatimahāsālakulānāṃ vā sabhāgatāyai upa(pa)dyate.koṭṭarājā vā bhavati cakravartir vā bhavati.cakravartirājyaṃ vā pratilabhate.tatra tān sattvāṃś caturbhiḥ saṃgrahavastubhiḥ saṃgṛhṇāti.katamaīś caturbhiḥ?dānena pṛyavacanena—arthakriyayā samānārthatayā ca.sattvān dānena saṃgṛhītān anupūrveṇa śīle pratiṣṭhāpayati.samādhau prajñāyāṃ,caturṣv apramāneṣu catasṣv ārūpyasamāpattiṣu caturṣu smṛtyu-pasthāneṣu.yāvat saptatrimśati bodhipakṣyeṣu dharmeṣu śūnyatāyāṃ ānimitte apraṇihite samādhau pratiṣṭhāpayati.samyaktvaniyāmam avakrāmati.yāvad arhattvaṃ prāpayati pratyekabodhiṃ prāpayaty anuttarasyaṃ samyaksambodhau samādāpayati.¹ haṃta bho puruṣā svabhisambodhānuttarā samyaksambodhiḥ,tatra na kaścīd dharma .svabhāvena saṃvidyate.yatra²sattvāḥ sattvāḥ anyatra viparyāsebhyaḥ³,tasmāt sarvavipa— ** f.294a ** ryāsa—grāhāc chinda:²ātmānaṃ ca mocayataḥ⁴ saṃsārāt,parāṃ ca mocayata¹,evaṃ yūyam ātmanaś ca mahāntam arthaṃ kariṣyatha,param ca mahaty arthe niyojayiṣyathaḥ.evaṃ khalu Subhūte bodhisattvena mahāsattvena dānapāramitāyāṃ⁵caritavyam.yathā caraṃ prathamacittotpādam upādāya.na kadāci(d) durgatiṃ prapatati.na jātu cakravartirājyaṃ na kārayati.tat kasya hetoḥ? yādṛśaṃ bījaṃ tādṛśaṃ phalaṃ.⁶tasya khalu punaś cakravartino ye¹yā-

¹⁻¹ kye skyes—bu dag bla—na med—pa yañ—dag—par rdzogs—pa'i byañ—chub ni mñon—par rdzogs—par 'chañ rgya—bar mi dka' ste.phyin—ci log—gis rmoñs—pa'i sems—kyis ma rtogs—pa ma gtogs—par yañ—la sems—can rnams chags—pa'i chos gañ yañ ño—bo ñid—kyis yod—pa ma yin—gyis,de'i phyir khyed cag—gis phyin ci log—tu 'dzin—pa thams—cad spoñs—la, bdag kyañ 'khor—ba—las thar—par gyis śig, gshan—dag kyañ thar—par gyis śig.

²⁻² P: sattvān anyatra viparyāseṇa na—avabudhyate.tasmāt sarvaviparyāsān mā grahiṣya dh?

³ Ms adds: tasmāt sarvaviparyāsebhyaḥ.

⁴ gap in Ms? — P adds: yathā.

⁵ So P, Ad—Ti. Ms: prajñāpāramitāyāṃ.

⁶⁻⁶ 'khor—los sgyur—ba de'i druñ—du sloñs—mo—pa gañ—dag lhags na,

canakā ye yācanakā āgacchanti¹ ⁶ tasya cakravartirājyaivaivaṃ bhavati,²nānyasya mayā kṛte cakravartitvaṃ parighṛitam anyatra² sattvānām arthāya.³sa bravīti yasya yena—arthas tad yuṣmadbhyam dattaṃ bhavatu,yuṣmākam eva tan na mama.anenāpy anarthiko' smy adhyātmikena rūpeṇa prāg eva—anyena.anyatra mayā sattvānām arthāya saṃsāra upādattaḥ⁴,sa karuṇāyamāno mahākaruṇāṃ paripūrya yāvan mahākaruṇayā sattvānām arthaṃ karoti.tāṃś ca sattvān nopalabhate.ye pariniṣpannā bhaveyuḥ.anyatra saṃjñā—samajñā—saṃketena vyavahārati.³sa ca vyavahāraḥ pratiśrutkopamaḥ avyavahāro veditavyam.evaṃ khalu Subhūte bodhisattvena mahāsattvena dānapāramitāyāṃ caritavyam,yathā carato na kiṃcit sattvānām antike aparityaktaṃ bhavaty (anta)śaḥ⁵ātmanaḥ māṃsāny api⁵, prāg eva bāhyāny upakaraṇāni.yair upakaraṇaiḥ sattvāḥ saṃsārāt parimocayitavyā.

āha: katamāny upakaraṇāni?

Bhagavān āha: dānapāramitā upakaraṇaṃ śīlapāramitā kṣāntipāramitā vīryapāramitā dhyānapāramitā prajñāpāramitā upakaraṇaṃ.yāvad aśṭādaśaveṇikabuddhadharmā upakaraṇaṃ.imāni tāny upakaraṇāni yair upakaraṇair anuḡr(hī)tā sattvāḥ saṃsārāt parimucyante.punar aparaṃ Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthitvā sattvebhyo dānaṃ dadāti.sa tad dānan dadann evaṃ vāca(m) bhāṣate.eta yūyaṃ śīlaṃ rakṣata,ahaṃ yuṣmākam avaikalyaṃ kariṣyāmy,annena vā pānena vā yāvad anyatarānyataraiḥ pariṣkāraiḥ,yena yūyaṃ vaikalyena dauṣīlyaṃ kurutha.tad yuṣmākam avaikalyaṃ kariṣyāmy, annena vā pānena vā yāvat saptabhi(r) ratnaiḥ.tad yūyaṃ saṃvaraśīle sthitvā anupūrveṇa duḥkhasya—antaṃ kariṣyathaḥ.tṛbhīr yānaiḥ,śrāvākayānena vā pratyekabuddhayānena vā sarvākārajñatājñānena⁶vā.evaṃ khalu Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ

¹⁻¹ P: yadā...tadā.

²⁻² P: yeṣāṃ mayā kṛtasas cakravartitphalaṃ parighṛitam nānyatra.

³⁻³ de 'di skad—du gañ ci 'dod—pa de—dag khyed cag—la byin zin gyis, de'i phyir 'di ni khyed—kyi yin—gyi ña—i ma yin no.ña ni nañ—gi gzugs 'di'añ don—du gñer—ba ma yin na gshan—dag lta ci smos te.ñas sems—can thams—cad—kyi don—du 'khor—ba yoñs—su bzuñ—ba ma gtogs—par.ña ni 'khor—ba don—du gñer—ba ma yin no shes zer te.de sñiñ—rje—bas sñiñ—rje chen—po yoñs—su rdzogs—par byas—nas,ji—tsam—du sñiñ—rje chen—po yoñs—su rdzogs—par byas śiñ sems—can rnams—kyi don byed kyañ miñ dañ btags—pa dañ,brdas tha—sñiad 'dogs—pa ma gtogs—par gañ—dag yoñs—su grub—par 'gyur—ba de—lta—bu'i sems—can dag mi dmigs te.

⁴ P: upāttaḥ.

⁵⁻⁵ bdag—gi śa—dag kyañ. Ms: ātmanaṃsāny api.

⁶ P: mahāyānena.

sthitvā śīlapāramitāyā sattvān samgr̥hṇāti. punar aparaṃ Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthitvā ye sattvā kupyanti vyāpadyante teṣāṃ sattvānām evaṃ vācaṃ bhāṣate.²kena yūyaṃ (kāraṇena)¹kulaputrā vyāpadyadhve tena yūyaṃ vaikalyena vyāpadyadhve tad mamāntikād gr̥hṇitah³,ahaṃ yuṣmākam avaikalyaṃ kariṣye,annena vā pānena vā yāvad anyatarānyataraiḥ pariṣkārai(r),yena na kopi-
** f.294b ** ṣyatha na vyāpatsyaddve³,tatra bodhisattvo ma(hāsattvo dānapā)ramitāyāṃ sthitvā tān sattvān kṣāntau⁴niyojayati.⁵nātra kaścīd bhāvo'sti yo'tra sāra ye(na) yuṣmākam krotha utpadyate⁵,abhūtaparikalpa eṣa krotha,naivātra (kiṃcid vastv asti) yasya yūyaṃ vastuna(h). kṛte abhiyujyatha⁶.kupyatha vyāpadyadhve.abhiṣajya kupitvā vyāpadya⁷daṇḍena vā prahāratha śastreṇa vā prahāratha.anyonyaṃ jīvitād vyavaropayatha⁷. tad yūyam abhūtaparikalpena kṣubhitā narakam vā prapatiṣyatha.tiryagyonim vā.yamakokam vā,yā api kaścīd anyā durgatayaḥ.yatra yūyaṃ⁸duḥkhās tivrā kharā kaṭukā vedanā⁸ vedayiṣyatha. haṃ bho⁹puruṣā (mā)¹⁰avastukānāṃ dharmāṇāṃ kṛte.tat karma parigrahīṣyatha.yena karmaṇā parigr̥hītena manuṣyapratilambho na bhaviṣyati.prāg eva buddhotpādam āśādayiṣyatha. duḥrlabha khalu māṛṣa buddhotpāda durlabho manuṣya-pratilambhaḥ.¹¹mā-imam kṣaṇam virāgayiṣyatha.¹²mā vicikitsā bhaviṣyatha¹² 11.tatra bodhisattvo ma-

¹ So P. Ad-Ti: rgyu.

²⁻² rigs-kyi bu-dag khyed cag rgyu gañ-gis phoñs-nas,'khrug-par byed-pa'am, gnod sems-su byed-pa'am, skyon 'dogs(N 73)-par byed -pa'i zas sam, skom mam yo-byad gañ yañ ruñ-ba'i bar dag ṅa las loñs śig dañ,

³ Ad-Ti adds: ṅa 'aṅ khyed-kyi yin-la khyed kyañ ṅa'i yin te, ṅa-la ci btog-pa de'aṅ khyed-kyi yin-gyis su-la ci dgos-pa dag loñs śig dañ,ṅas khyed cag zas dañ skom dañ, gos dañ yo-byad gañ yañ ruñ-ba'i bar-gis phoñs-pa med-par byas, ci nas kyañ khyed cag khro-ba dañ, gnod sems-kyi dbaṅ-du mi 'gyur-bar gyis śig ces.

⁴ P: kṣāntisauratyē.

⁵⁻⁵ P:naivātra kaścīd bhāvo yaḥ bhāvo yena yuṣmākam krotha upajāyate.- Ad-Ti: khyed cag gañ-gi phyir khro-ba skye-bar gyur-ba de ni sñiñ-po med-pa ste.de-la ni dños-po gañ yañ med do.

⁶ Ad-Ti: mñon-par chags-pa, =abhiṣajyatha?

⁷⁻⁷ dbyig-pas rdeg-pa dañ,mtshan-gyis 'degs śiñ,gcig-gi gcig srog dañ 'bral-bar byed-pa.

⁸⁻⁸ P: duḥkha-vedanām.

⁹ So P. Ms: haṃ gho?

¹⁰ So P.

¹¹⁻¹¹ dal-ba 'di chud gzan-par ma byed cig,mi khom-par gyur ciñ, gsor mi ruñ-bar gyur ta re shes.

¹²⁻¹² so P, which adds: akṣaṇaprāptās. Ms: mā avicikitsā bhaviṣyati.

hāsattva ātmanā ca kṣāntyā sampādayati.parañ ca kṣāntau niyojayati kṣāntyāś ca varṇam bhāṣate, ye'py anye kṣāntim bhāvayanti.teṣāṃ ca varṇavādī bhavati samanujñah. tatra tān sattvān kṣāntyā niyojya kṣāntau sthāpayitvā-anupūrveṇa tribhir yānaiḥ parinirvāpayati.evaṃ khalu Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthitvā kṣāntipāramitāyāṃ sattvān samgr̥hṇāti. kathaṃ ca Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ caran sattvān vīryapāramitāyāṃ niyojayati? iha Subhūte bodhisattvo mahāsattva sattvān kusīdān viditvā evaṃ bravīti, kasya yūyaṃ kṛte kausidyam āpadhyadve.ta evaṃ brūvanti, pratyaya-vaikalyena. tatra bodhisattvo mahāsattvo dānapāramitāyāṃ caraṃs tān sattvān evaṃ bravīti.ham bho¹ puruṣa ahaṃ yuṣmākam sarvapratyayān upasaṃhariṣyāmi.yadi vā dānapratyayān yadi vā śīlapratyayān yadi vā kṣāntipratyayān yair vā yair ākārai(r) vīryam āraptyadhve. tāṃn yuṣmākan upasaṃhariṣyāmi,tatra te sattvā bodhisattvasya mahāsattvasya-upakaraṇai(r) vīryam ārabhante. kāyikaṃ vā caitasikaṃ vā, tena kāyikena caitasikena vīryeṇa sarvakuśaladharmān paripūrayanti. yaiḥ kuśalair dharmaiḥ āryān anāsravān dharmān bhāvayanti. yān bhāvayantaḥ srotaāpattiphalaṃ vā prāpnuvanti sakṛdāgāmiphalaṃ vā-anāgāmiphalaṃ arhattvaṃ pratyekabodhim prāpnuvanti. anuttarāṃ samyaksambodhim abhisambudhyante.evaṃ khalu Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthitvā vīryapāramitāyāṃ sattvān samgr̥hṇāti².kathaṃ ca Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ caran dhyānapāramitāyāṃ sattvān niyojayati³?iha Subhūte bodhisattvo mahāsattva sattvān vikṣiptacittān dṛṣṭvā evam avavadati.kim iti bhoḥ sattvā dhyānāni na samāpadyadhve. ta evaṃ brūvanti.pratyayavaikalyena,tān etāṃ bodhisattvo mahāsattvo evaṃ bravīti⁴.ahaṃ bhoḥ sattvās tān pratyayān upasaṃhariṣye. yaiḥ pratyayair na vitarkayiṣyatha. adhyātmaṃ vā bahirdhā vā.tatra bodhisattvo mahāsattvas teṣāṃ sattvānāṃs tān pratyayān upasaṃharati.yaiḥ pratyayair upasaṃhr̥tai(r) na vitarkayanti. te ca sattvā vitarkaiś cchinnaḥ prathamam dhyānam samāpadyante.dvitiyam tṛtiyam caturtham dhyānam samāpadyante. maitrīm ** f.295a ** samāpadyante karuṇāṃ muditām upekṣāṃ samāpadyante. te tai(r) dhyānair yāvad āryāṣṭāṅgamārgam bhāvayanti.yaṃ

¹ Ms: gho.

² P: niyojayati.

³ avavadati, P.

⁴ Ms: brūvanti.

bhāvayanto'nupūrveṇa tribhir yānaiḥ parinirvānti.tatrāpare bodhi-
mārgā(n) na parihīyante.yāvad anuttarā samyaksambodhiḥ.evam khalu
Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthitvā samādhipā-
ramitāyāṃ sattvān saṃgrhṇāti¹.katham ca Subhūte bodhisattvo mahā-
sattvo dānapāramitāyāṃ caran prajñāpāramitāyāṃ sattvā(n) saṃgrh-
ṇāti²?iha Subhūte bodhisattvo mahāsattvaḥ sattvān evaṃ bravīti. kim
ida(m) bhoḥ sattvā yūyaṃ na prajñāpāramitāṃ bhāvayata? ta evaṃ
brūvanti,pratyayavaikalyena.tatra bodhisattvo mahāsattvo dānapāra-
mitāyāṃ sthitvā sattvān evaṃ avavadati. mamāntikād upakaraṇāni
parigrhṇīta.mamāntikād upakaraṇāni parigrhya dānāni dadadhvam
śīlaṃ rakṣataḥ kṣāntiṃ bhāvayata vīryam ārabhadhvam samādhiṃ
samāpadyadhvam.tatra-imān ākārān paripūrya-evaṃ mīmāṃsadhvam
asti kaścid dharmo yaḥ prajñāpāramitāyāṃ bhāṣyamānāyāṃ upala-
bhyate.ātmā vā sattvo vā yāvat kārako vā kārapako vā rūpaṃ vā vedanā
vā saṃjñā vā saṃskārā vā vijñānaṃ vā kāmadhātur vā rūpadhātur vā
ārūpyadhātur vā sarvapāramitā saptatṛṃśad vā bodhipakṣyā dharmāḥ
srotaāpattiphalaṃ vā.sakṛdāgāmiphalaṃ vā.anāgāmiphalaṃ vā arhatt-
vaṃ vā.pratyekabodhir vā.yāvad anuttarā samyaksambodhiḥ.tatra
bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran na kaṃcid dharmam
upalabhate.yam upalabhya-abhiniviśeta, so'nabhiniviśamāno na kasya-
cid dharmasya-utpādaṃ vā nirodhaṃ vā saṃkleśaṃ vā vyavadānaṃ
vā samanupaśyati.so'nupalabhamāno na vikalpayati ayam nairayiko
vā tairyagyoniko vā yāmalaukiko vā ayam asurakāyiko vā devo vā
manuṣyo vā ayam śīlavān duḥśīlo vā ayam srotaāpanno'yaṃ sakṛdāgāmī
ayam anāgāmī ayam arhann ayam pratyekabuddho'yaṃ tathāgato'rhan
samyaksambuddhaḥ.evam khalu Subhūte bodhisattvo mahāsattvo dāna-
pāramitāyāṃ sthitvā sattvān prajñāpāramitāyāṃ saṃgrhṇāti³.katham
ca Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthitvā śīlapāra-
mitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ
prajñāpāramitāyāṃ sthitvā yāvat saptatṛṃśataṃ bodhipakṣyān dharmān
parigrhṇāti? iha Subhūte bodhisattvo mahāsattva sattvānām upakara-
ṇāny upanāmayati.yair upakaraṇai(r) parigrhītā sattvās catvāri smṛtyu-
psthānāni bhāvayanti.catvāri samyakprahāṇāni.catvārardaddhipādāḥ
pañcendriyāṇi pañcabalāni.saptabodhyaṅgāny āryāṣṭāṅgaṃ mārgaṃ

¹ P: avavadati.

² P: parigrhṇāti.

³ P: parigrhṇāti.

bhāvayanti.yena mārgeṇa parigrhītā saṃsārāṃ mucyante.evam khalu
Subhūte bodhisattvo mahāsattva sattvān āryair anāsravair dharmaiḥ
saṃgrhṇāti.punar aparaṃ Subhūte bodhisattvo mahāsattvo dānapā-
ramitāyāṃ caran sattvān anarthān duḥkhitān¹ aśanavasana viprahīṇān¹
dṛṣṭvā-evaṃ paripācayati.²eta yūyaṃ kulaputrā mamāntikād annaṃ
vā pānaṃ vā yānaṃ vā vastraṃ vā mālya-gandha-vilepana-śayyāsana-
glāna-pratyaya-bhaiṣajya-pariṣkārān grhītaḥ,yāvat saptabhi(r) ratnai.
sattvān anugrṇīta^{2,3}tad yuṣmākam⁴bhavi(śyati dirgharātr)am arthāya
hitāya sukhāya^{4,3,5}mā ca-evaṃ cintayata,asyai so'rtho nāsmākam iti.
dirgharātram eṣo'rtho mayā sattvānām kṛte.arjita⁶.tad yūyam ātmīyam
eva cintayitvā ** f.295b ** sattvebhyo dadata⁵.tena ca dānena śīle
niyo(jayati kṣāntau vi)rye samādhou prajñāyāṃ niyojayati yāvat sap-
tatṛṃśati bodhipakṣyeṣu dharmeṣu niyojayati triṣu vimokṣamukheṣu
yāvad aṣṭādaśasv āveṇikeṣu buddhadharmeṣu niyo(jayati).mā ca tāvatā
tuṣṭim āpadyadhvam.⁷uttari vā(-āryā)nāsraveṣu dharmeṣu pratiṣṭhā-
payataḥ⁷.srotaāpattiphale sakṛdāgāmiphale anāgāmiphale arhattve pra-
tyekabodhou'nuttarasyāṃ samyaksambodhou. evaṃ khalu Subhūte
bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā sattvāḥ pari-
pācayitavyā.yathā paripācyamānās tribhyopāyebhyaḥ parimucyante.
yāvat saṃsārāt parimucyante.punar aparaṃ Subhūte bodhisattvena
mahāsattvena śīlapāramitāyāṃ sthitvā evaṃ sattvāḥ paripācayitavyā,
yena pratyayavaikalyena dauḥśīlyam āpadyadhvam.tāṃ pratyayān
yuṣmākam upasaṃhariṣyāmi.annaṃ vā pānaṃ vā yāvad anyatarānya-
tarān mānuṣyakāṃ pariṣkārān, sa tān sattvāṃc chīlapāramitāyāṃ sthitvā
tathārūpeṇa-anugraheṇa-anugrṇāti.yathārūpeṇa-anugraheṇa-anugr-

¹⁻¹ zas dañ skom-gyis phoñs-pa dag.

²⁻² Ad-Ti: rigs-kyi bu tshur śog,khyed-cag ŋa-las zas dañ,skom dañ gos dañ bshon-
pa dañ mal cha dañ stan dañ,spos dañ me-tog phren dañ,byug-pa dañ, rin-po-che sna
bdun dañ yo-byad gañ yañ ruñ-ba'i bar-dag loñ-la,sems-can rnam-la phan-thogs śig
dañ.

³⁻³ Ad-Ti: de ni khyed-cag-la ynu riñ-po'i don dañ, phan-pa dañ bde-bar 'gyur ro.

⁴⁻⁴ So P.

⁵⁻⁵ 'di ni ŋa'i don yin(N 77b)-gyi, khyed-cag-gi ma yin no.sñam-du bsam-par mi
bya-bar 'di ni bdag-gis yun riñ-po-nas sems-can rnam-kyi don-du bsgrubs-pa yin no
sñam-du de-ltar khyed-kyis bdag rañ-gi yin no sñam-du sems-la sems-can rnam-la
sbyin-pa byin cig.

⁶ P: uparjitas. - Ms: arjita.

⁷⁻⁷ P: yāvad anuttareṣv āryeṣv anāsraveṣu dharmeṣu pratiṣṭhāpayadhvam.

hītā sattvo¹daśakuśalān karmapathān samādāya varta(n)te. tān akhaṇḍa-
śilān yāvad aparāṃṣṭaśilān saṃvaraśīle pratiṣṭhāpya, yāvan ṣaṣṭsu pāra-
mitāsu kartavyam. ((76))

PARIVARTA 77.

atha-āyuṣ(m)ata Subhūter etad abhūt: katamaḥ sa bodhisattvasya
mahāsattvasya mārgo yatra sthitvā bodhisattvena mahāsattvena-āyam
idr̥śaḥ sannāhaḥ sannaddhavyaḥ?

*atha khalu Bhagavān āyuṣmataḥ Subhūtes cetasaiva cetah parivitar-
kam ājñāya-āyuṣmantam Subhūtim etad avocat:* ṣaṭpāramitā Subhūte
bodhisattvasya mahāsattvasya mārgaḥ, saptatṛṃśad bodhipakṣyā dharmā
bodhisattvasya mahāsattvasya mārgaḥ trīṇi vimokṣamukhāni caturda-
śaśūnyatā aṣṭau vimokṣā navānupūrvasamāpattayo daśatathāgataba-
lāni. yāvad aṣṭādaśāveṇikā buddhadharmā, api tu khalu Subhūte sar-
vadharmā bodhisattvasya mahāsattvasya mārga(h). tat kiṃ manyase
Subhūte asti kaścīd dharmo yatra bodhisattvena mahāsattvena na śik-
ṣitavyaṃ, yatra śikṣitvā-anuttarāṃ samyaksambodhim abhisambudhyeta?
nāsti Subhūte kaścīd dharmo yatra bodhisattvena mahāsattvena na
śikṣitavyaṃ. aśikṣitvā bodhisattvo mahāsattvo na śaktaḥ sarākārajñā-
tām anuprāptum.

āha: yadi Bhagavaṃ sarvadharmā śūnyā. katham bodhisattvo
mahāsattvaḥ sarvadharmeṣu śikṣate? na nu Bhagavann aprapaṃcyam
prapaṃcayeti. iyanta iti vā ima iti vā, ime dharmā laukikā ime lokot-
tarā. evaṃ sāsravā vā anāsravā vā. saṃskṛtā vā asaṃskṛtā vā. pṛthagja-
nadharmā vā yāvad arha(n)dharmā vā pratyekabuddhadharmā vā
buddhadharmā vā².

Bhagavān āha: evam etat Subhūte evam etat. sarvadharmāḥ śūnyāḥ.
yadi puna(h) Subhūte sarvadharmāḥ śūnyā na-abhaviṣyan na bodhi-
sattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambhotsyata:
yasmāt tarhi Subhūte sarvadharmāḥ śūnyās tasmād bodhisattvo mahā-
sattvo' nuttarāṃ samyaksambodhim abhisambudhyate. api tu khalu Su-
bhūte tad evaṃ vadasi: yadi sarvadharmāḥ śūnyāḥ katham bodhisattvo
mahāsattvo dharmā-nānātvaṃ karoti. iyanta iti vā ima iti vā yāvat pṛtha-
gjanadharmā vā yāvad arhaddharmā vā. pratyekabuddhadharmā vā.

¹ P: samānā. – So Ms; read: sattvā?

buddhadharmā vā. iti. tat kaccit punaḥ Subhūte. ete sattvā evaṃ jānaṃti
sarvadharmāḥ śūnyā iti. yadi jānīyur nai ** f.296a ** va bodhisattvo
mahāsattvo sarvadharmeṣu śikṣitvā sarvākārajñatām anuprāpnuyāt.
yasmāt tarhi Subhūte ete sattvā na jānanti sarvadharmāḥ śūnyā iti. tasmād
bodhisattvo mahāsattvo' nuttarāṃ samyaksambodhim abhisambudhya
(sarva)dharmā-vyavasthānam¹ kṛtvā sattvānān dharmam deśayati.

(VIII 5,13) tatra Subhūte bodhisattvena mahāsattvena bodhimārge
caratā prathamata eva²-evaṃ upaparikṣitavyam. na-atra kaścīd dhar-
maḥ svabhāvena-upalabhyate. anyatra-abhisamskārāt³. tatra-evaṃ sar-
vadharmāṇam svabhāvam upaparikṣeta.⁴ upaparikṣya na kvacid abhi-
niviśate. yadi vā pāramitāsu yadi vā saptatṛṃśati bodhipakṣeṣu dhar-
meṣu yadi vā srotaāpattiphale. yadi vā sakṛdāgāmiphale yadi vā-anā-
gāmiphale yadi vā-arhattve yadi vā pratyekabodhau yadi vā-anutta-
rasyāṃ samyaksambodhau. tat kasya heto(h)? tathā hi svabhāvena
sarvadharmāḥ śūnyā, na hi śūnyatāyā⁵ śūnyatāyām abhiniviśate. śūnya-
taiva tāvan nopalabhate. prāg eva yaḥ śūnyatāyām abhivivekṣyate.⁶ evaṃ
hi bodhisattvo mahāsattvaḥ anabhiniviṣṭaḥ sarvadharmeṣu viharati⁶.
⁷yatra śikṣāyām sthitvā ⁸sarvās caryā⁸ avalokayati kveme sattvās caraṃti
asadgrāhe⁷, tatra bodhisattvasya mahāsattvasya evaṃ bhavati,⁹ sumocyā
vateme sattvā asadgrāhād iti⁹. tatopāyakausalena prajñāpāramitāyām
sthitvā evam avavadati. eta yūyaṃ bhoḥ sattvā dānam dadadhvaṃ. tad
yuṣmākam avaikalyaṃ bhaviṣyati. bhogaiḥ, taiś ca bhogair mā maṃ-
syadhve, na tatra kiṃcit sāram asti. evaṃ śīle avavadati. eta yūyaṃ
bhoḥ sattvāḥ śīlaṃ rakṣata. tena ca śīlena mā maṃsyadhve. na tatra
kiṃcit sāram asti. evaṃ kṣāntau vīrye samādhāv avavadati eta yūyaṃ
bhoḥ sattvā samādhim samāpadyadhvam. tena samādhinā mā maṃ-
syadhve, na tatra kiṃcit sāram asti. evaṃ prajñāyām avavadati. eta

¹ P: sarvadharmāṇam vyavasthānam; Ad-Ti: chos thams-cad rnam-par bshag-par
(byas śiñ)

² thog-ma ñid-nas.

³ mñon-par 'du-byed-pa ma gtogs-par.

⁴ ñe-bar rtog-pa na.

⁵ P: śūnyatā; Ad-Ti: stoñ-pa ñid-kyis.

⁶⁻⁶ So P, Ad-Ti. Ms: abhiniviṣṭaḥ sarvadharmeṣu sarvadharmair vyavahārayati.

⁷⁻⁷ de bslab-pa de-la gnas-nas kyañ, sems-can 'di-dag ci la spyod ces sems-can tha-
mscad-kyi spyod-pa-la rnam-par lta shiñ med-pa-la 'dzin-pa yin no sñam-nas.

⁸ P: sattvān.

⁹⁻⁹ kye-ma bdag-gis sems-can 'di-dag yod-pa ma yin-pa-la 'dzin-pa-las legs-per
thar-bar bya'o sñam-nas.

bhoḥ sattvāḥ prajñāḥ bhāvayataḥ, tayā ca prajñayā mā maṃsyadhve, na tatra kiṃcit sāram asti. evaṃ srotaāpattiḥ evaṃ sakṛdāgāmiphale evaṃ anāgāmiphale evaṃ arhattve evaṃ pratyekabodhau evaṃ buddhadharmāḥ bhāvayataḥ, taiś ca buddhadharmair mā maṃsyadhve, na tatra kiṃcit sāram asti. sa evaṃ eva avavadann evaṃ anuśāsan bodhisattva-mārge carati. na ca kvacit abhiniviśate. tat kasya hetoḥ? ¹ anabhiniviśā hi s(arvadharmā)¹, tathā hy eṣāṃ svabhāvo nāsti yena-abhiniviśyeta. śūnyatā-svabhāvatām upādāya: tatra Subhūte bodhisattvo mahāsattvo bodhimārge caran na kvaci(t) prati(tīṣṭha)ti. so'pratiṣṭhānayogena dānapāramitāyāṃ carati. na ca tatra pratitīṣṭhati. śīlapāramitāyāṃ carati na ca tatra pratitīṣṭhati. kṣāntipāramitāyāṃ carati na ca tatra pratitīṣṭhati. vīryapāramitāyāṃ carati na ca tatra pratitīṣṭhati. dhyānapāramitāyāṃ carati na ca tatra pratitīṣṭhati. prajñāpāramitāyāṃ carati na ca tatra pratitīṣṭhati. sa prathamam dhyānam samāpadyate na ca tatra pra(titīṣṭhati. tat ka)sya hetoḥ? tathā hi prathamam dhyānam dhyānena śūnyam yo'pi samāpadyeta so'pi śūnyaḥ yair apy ākāraiḥ samāpadyate. te'py ākāra śūnyā. evaṃ dvitīyam ** f.296b ** tṛtīyam caturtham evaṃ maitrīm karuṇām(muditām upekṣām ārū)pyasamāpattīm aṣṭau vimokṣān navānupūrvasamāpattīm srotaāpattiḥ pratilabhate. na ca tatra pratitīṣṭhati. sakṛdāgāmiphalaṃ pratilabhate. na ca tatra pratitīṣṭhati. anāgāmiphalaṃ pratilabhate na ca tatra pratitīṣṭhati. arhattvaṃ pratilabhate na ca tatra pratitīṣṭhati. pratyekabodhiṃ pratilabhate. na ca tatra pratitīṣṭhati.

āha: kena kāraṇena na pratitīṣṭhati?

Bhagavān āha: dvābhyāṃ kāraṇābhyāṃ na pratitīṣṭhati. katamābhyāṃ dvābhyāṃ? svabhāvaś ca teṣāṃ phalānāṃ nāsti yatra pratitīṣṭhet. yena vā pratitīṣṭhet. yo vā pratitīṣṭhet. na ca tanmātrakeṇa² tuṣṭim āpadyate. na mayā srotaāpattiḥ na prāptavyam. na ca tatra sthātavyam. yāvan na mayā-arhattvaṃ na prāptavyam. na ca tatra sthātavyam. na mayā pratyekabuddhabhūmir na prāptavyā, na ca tatra sthātavyam. yāvad anuttarāṃ samyaksaṃbodhim abhisambhotsye. tat kasya hetoḥ? tathā hi mayā prathamacittotpādam upādāya nānyam cittam pratilabdham anyatra-anuttarasyā samyaksaṃbodheḥ. tat kasya

¹⁻¹ Ad-Ti: chos thams-cad ni mñon-par shen-pa med-pa ste.

² P: tāvanmātrakeṇa.

hetoḥ? tathā hi mayā prathamam¹ bhūmim upādāya na-anyam(c) cittam utpāditam anyatra-anuttarasyā samyaksaṃbodheḥ. evaṃ yāva(d) daśamī bhūmir yāvad bodhisattvanyāmam avakrāntaḥ na-anyam kaści(c) cit-otpāda utpādito'nyatra-anuttarasyāḥ samyaksaṃbodheḥ. avikṣiptaman(as)ā², Subhūte bodhisattvo mahāsattvo yāvad eva kāyena parākramate. vācā manasā nānyatra bodhicittena², tad bodhisattvo mahāsattvo bodhicitte sthitvā avikṣiptama. n(as)ā³ bodhimārgam utpādayati.

āha: yadi Bhagavaṃ sarvadharmā anutpannās tat katham bodhisattvo mahāsattvo bodhimārgam utpādayati?

Bhagavān āha: evaṃ etat Subhūte evaṃ etat. sarvadharmā anutpannā⁴, tat punaḥ katham iti. ye'nābhisamkurvanti teṣāṃ sarvadharmā anutpannāḥ? ⁴

āha: na nu punar Bhagavann utpādād vā Tathāgatānām anutpādād vā Tathāgatānām sthitaiva dharmānān dharmasthiti?

Bhagavān āha: evaṃ etat Subhūte evaṃ etat. utpādād vā Tathāgatānām anutpādād vā Tathāgatānām sthitaiva dharmānān dharmasthi(ti)ḥ, ye punar imāṃ dharmasthitiṃ na jānanti teṣāṃ arthāya bodhisattvo mahāsattvo bodhimārgam utpādayati. yena bodhisattvamārgeṇa sattvān mocayati saṃsārāt.

(VIII 5,14) *āha*: kiṃ punar Bhagavann utpannena mārgeṇa bodhiḥ prāpyate?

Bhagavān āha: no hīti.

āha: (ta)d anutpannena mārgeṇa bodhiḥ prāpyate?

Bhagavān āha: no hīti.

āha: tad utpannena-anutpannena ca mārgeṇa bodhiḥ prāpyate?

Bhagavān āha: no hīti.

āha: tan naivotpannena naivānutpannena mārgeṇa bodhiḥ prāpyate?

Bhagavān āha: no hīti.

āha: tat katham punar Bhagavaṃ. bodhiḥ prāpyate.

Bhagavān āha: na Subhūte mārgeṇa bodhiḥ prāpyate. na-amārgeṇa. bodhir eva mārgo mārga eva bodhiḥ.

¹ P + api.

²⁻² S-e bs-ena m-ena des ji tsam-du lus dañ,ñag dañ yid-kyis rtul-bar byed-pa'añ byañ-chub-kyi sems-las gshan ma yin te.

³ So P: Ad-Ti: yid rnam-par mi gYeñ-bar.

⁴⁻⁴ de'añ ji-lta-bu she na,gañ-dag mñon-par 'du mi byed-pa de-dag-la ni chos thams-cad ma skyes-pa yin no.

āha: yadi Bhagavaṃ bodhir eva mārgo mārga eva bodhiḥ, tat prāptaiva bhavati bodhisattvena mahāsattvena bodhiḥ, tat kathaṃ Tathāgato'rhan samyaksaṃbuddho nirdiśyate. dvātṛṃśatā mahāpuruṣalakṣaṇair daśabhis tathāgatabalais caturbhir vaiśāradyaiś catasṛbhiḥ pratisaṃvidbhir yāvad aṣṭadaśabhir āveṇikair buddhadharmaiḥ?

Bhagavān āha: ** f.297a ** tat kiṃ manyase Subhūte buddho bodhiṃ prāpnoti?

āha: no hidaṃ Bhagavaṃ, na buddho bodhiṃ prāpnoti. buddha eva bodhir bodhir eva buddhaḥ.

Bhagavān āha: yat punaḥ Subhūtir evam āha. tat prāptaiva bhavati bodhisattvena mahāsattvena bodhir iti. iha Subhūte¹ bodhisattvo mahāsattvaḥ ṣaṭpāramitā(ṃ) paripūrya saptatṛṃśataṃ bodhipakṣyāṃ dharmān paripūrya daśatathāgatabalāni. catvāri vaiśāradyāni catasraḥ pratisaṃvido: mahāmaitrīṃ mahākaruṇāṃ aṣṭadaśāveṇikāṃ buddhadharmān paripūrya vajropamena samādhinā ekacittakṣaṇasamāyuktayā prajñāyā-anuttarāṃ samyaksaṃbodhim abhisambudhyate.² anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ² tadā³ Tathāgata itī⁴ nirdiśyate. sarvadarśī sarvadharmavaśavartī⁴.

(VIII 5,15) *athāyuṣmān Subhūtir Bhagavantam etad avocat*: kathaṃ Bhagavan bodhisattvo mahāsattvo buddhakṣetraṃ pariśodhayati?

Bhagavān āha: iha Subhūte bodhisattvo mahāsattva prathamacittotpā(da)m upādāya. kāyadauṣṭulyaṃ vāgdauṣṭulyaṃ manodauṣṭulyaṃ ātmanaś ca parasya ca pariśodhayati. yai(ḥ) pariśuddhair buddhakṣetraṃ pariśodhayati.

āha: katamad Bhagavan kāyadauṣṭulyaṃ bodhisattvasya mahāsattvasya, katamad vāgdauṣṭulyaṃ katamo manodauṣṭulyaṃ?

Bhagavān āha: yat kāyakarmākuśalaṃ⁵ prāṇātipātaḥ ādattadānaṃ kāmamithyācāraḥ idam kāyadauṣṭulyaṃ bodhisattvasya mahāsattvasya. yad vākkarmākuśalaṃ mṛṣāvādaḥ paiśunyaṃ pāruṣyaṃ saṃbhinnapralāpaḥ, idam vāgdauṣṭulyaṃ bodhisattvasya mahāsattvasya. yan manaskarmākuśale abhidhyā vyāpado mithyādṛṣṭi idam manodauṣṭu-

¹ P + yadā.

²⁻² om. P.

³ So P; Ms: a brāṭta vā; Ad-IO: apārpta vā; Ad-Ti: phyin-can (?)

⁴⁻⁴ So also Ad-IO 707; Ad-Ti: brjod de chos thams-cad mkhyen ciñ, chos thams-cad gziḡs-pas na, de'i phyir thams-cad mkhyen-pa shes bya'o; P: sarvadharmājānita ity atāḥ sarvadarśī sarvajña(h) ity abhidhyate.

⁵ mi dge-ba.

lyam bodhisattvasya mahāsattvasya. punar aparaṃ Subhūte yan matsaryacittam idam manodauṣṭulyaṃ bodhisattvasya mahāsattvasya, ya(d) dauṣṭilyacittam kṣobhanācittam kausīdyacittam vikṣepacitta(m) asama-hitacittam dauṣṭrajñacittam idam api manodauṣṭulyaṃ bodhisattvasya mahāsattvasya. punar aparaṃ Subhūte¹ yac chīlāpariśuddhim¹ idam api dauṣṭulyaṃ² bodhisattvasya mahāsattvasya. punar aparaṃ Subhūte yac catu(r)bhir) smṛtyupasthānair virahita idam api dauṣṭulyaṃ² bodhisattvasya mahāsattvasya. evaṃ caturbhiḥ samyakprahāṇaiś caturbhi ṛddhipādaiḥ pañcabhir indriyaiḥ pañcabhir balai saptabhir bodhyaṅgair āryāṣṭāṅgena mārgena. śūnyatāyāḥ samādhinā ānimittena samādhinā apraṇihitena samādhinā virahita idam api dauṣṭulyaṃ² bodhisattvasya mahāsattvasya. punar apraṃ Subhūte yat srotaāpatti phalasaṅkṣātkṛyā tatra ca-asprḥaṇatā³ idam api dauṣṭulyaṃ² bodhisattvasya mahāsattvasya. evaṃ yāvad arhattve pratyekabodhau vā. sprḥa(ṇatā) idam api dauṣṭulyaṃ² bodhisattvasya mahāsattvasya. punar aparaṃ Subhūte rūpa-saṃjñā dauṣṭulyaṃ vedanāsaṃjñā saṃjñāsaṃjñā saṃskārasaṃjñā vijñā-nasaṃjñā dauṣṭulyaṃ, cakṣusaṃjñā srotasaṃjñā ghrāṇasaṃjñā ji(hva-saṃjñā kāya)saṃjñā manaḥsaṃjñā idam api dauṣṭulyaṃ bodhisattvasya mahāsattvasya. rūpasaṃjñā yāvad dharmasaṃjñā. cakṣurdhātusaṃjñā yāvan manodhātusaṃjñā. ** f.297b ** strīsaṃjñā pudga(la)-saṃjñā. kāmadhātu(saṃjñā rūpadhātusaṃjñā arūpadhātusaṃjñā) kuśalasaṃjñā akuśalasaṃjñā yāvat saṃskṛtasaṃjñā asaṃskṛtasaṃjñā idam api⁴ kāyadauṣṭulyaṃ vāgdauṣṭulyaṃ manodauṣṭulyaṃ, ta(d) bodhisattvo mahāsattvo prajñāpāramitāyāṃ caran⁵ (sarvāṇi tāni dauṣṭulyāni vivarjya⁵ ātmanā ca dānaṃ dadāti parāṃ(ś) ca dāne samādāpayati. so'nnam annā(rthikebhyo) dadāti. pānaṃ pānārthikebhyo, yāvad anyatarānyatarāṇy upakaraṇārthikebhyo dadāti. paraṃ ca-upakaraṇa-dāne samādā(paya)ti. pratiṣṭhāpayati.⁶(ta)taś ca yat⁶ kuśalamūlaṃ tat sarvasattvasādhāraṇaṃ kṛtvā buddhakṣetrapariśuddhaye pariṇāmayati. evaṃ śīle kṣāntau vīrye dhyāne prajñāyāṃ, yāvat sa ātmanā ca trṣāhasramahāsāhasraṃ lokadhātum saptabhi(r) ratnaiḥ paripūrya trḥbhyo ratnebhyo dānaṃ dadāti, tasyaivaṃ bhavaty, anena me kuśalamūlena saptaratnamayaṃ buddha-

¹⁻¹ (yañ) tshul-khrims yoñs-su ma dag-pa gañ yin-pa.

² In each case: yid-kyi gnas ñan len yin no.

³ dga'-ba gañ yin-pa.

⁴ Ad-Ti + bodhisattvasya mahāsattvasya.

⁵⁻⁵ des gnas ñan len de-dag thams-cad rnam-par spañs-nas.

⁶⁻⁶ Ms: + taś ca yat; P: tac ca; Ad-Ti: de'añ.

kṣetraṃ bhavatu. punar aparāṃ Subhūte bodhisattvo mahāsattvo divyāni vādyāni vādayati. buddheṣu vā buddhacaityeṣu vā. tasyaivaṃ bhavaty, anena kuśalamūlena tatra me buddhakṣetre divyāś śabdāḥ manoḥjñā satatasamitaṃ vādyantā(m)¹. punar aparāṃ Subhūte bodhisattvo mahāsattvas trisāhasramahāsāhasraṃ lokadhātuṃ divya-gandha-paripūrṇaṃ kṛtvā buddhebhyo vā buddhacaityebhyo vā dadāti. tasyaivaṃ bhavaty, anena kuśalamūlena tatra me buddhakṣetre divyā gandhā pravāntu. punar aparāṃ Subhūte bodhisattvo mahāsattvaḥ śatarasāni bhojanāni Tathāgatebhyo vā tathāgataśrāvakebhyo vā dadāti. tasyaivaṃ bhavaty, anena kuśalamūlena tatra me buddhakṣetre'nuttarāṃ samyak-saṃbodhim abhisambuddhasya śrāvaka-saṃghasya śatarasāni bhojanāni abhinirvartantāṃ. punar aparāṃ Subhūte bodhisattvo mahāsattvo divyāny anulepanāni dadāti. Tathāgateṣu vā tathāgatacāityeṣu vā. tasyaivaṃ bhavaty, anena kuśalamūlena-anuttarāṃ samyak-saṃbodhim abhisambuddhasya tatra me buddhakṣetre sarvasattvāni²divyāḥ sparśā abhinirvartantāṃ². punar aparāṃ Subhūte bodhisattvasya mahāsattvasya-evaṃ bhavati. ³manoratha-saṃkalpair eva³iṣṭān pañcakāmaguṇāṃ Buddhānā(m) Bhagavatāṃ śrāvakānāṃ sarvasattvānāṃ ca-upanāmayeyaṃ. tasyaivaṃ jānataḥ evaṃ bhavaty, anena kuśalamūlena tatra buddhakṣetre'nuttarāṃ samyak-saṃbodhim abhisambuddhasya⁴sa(rva)-śrāvaka(saṃgha)sya⁴sarvasattvānāṃ ca manorathasaṃkalpenaiva iṣṭāḥ pañcakāmaguṇāḥ prādurbhavanti. punar aparāṃ Subhūte bodhisattvo mahāsattvaḥ sarvasattvaiḥ sārddhaṃ Buddhebhyo vā śrāvakebhyo vā pañcakāmaguṇān dānan dadāti. punar aparāṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carata evaṃ bhavati. yanv aham ātmanā ca prathamāṃ dhyānaṃ samāpadyeya. sarvasattvāṃś ca prathame dhyāne niveśayeyaṃ. evaṃ yāva(c) caturthe dhyāne niveśayeyaṃ. pratiṣṭhāpayeyaṃ. maitryāṃ karuṇāyā(m) muditāyāṃ upekṣayā(m) yāvat saptatṛṃśati bodhipakṣyeṣu dharmeṣu. tasya me'nuttarasamyak-saṃbodhim abhisambuddhasya sarvasattvāś caturbhir dhyānair avira-hitā bhaveyuś caturbhir apramāṇaiś caturbhir smṛtyupasthānair yāvat saptatṛṃśati bodhipakṣyair dharmair avira-hitā bhaveyu. evaṃ khalu Subhū ** f.298a ** te bodhisattvo mahāsattvo buddhakṣetraṃ pari-

1 P: vādyā bhavantu; Ad-Ti: lha'i zil-sñan-gyi sgra...'byuñ-bar gyur cig.

2-2 lha'i reg-pa phun-sum tshogs-pa dañ ldan-par gyur cig.

3-3 yid-la bsams-pa tsam-ñid-kyis.

4-4 P: me śrāvaka-saṃghasya; Ad-Ti: de'i ñan-thos-kyi dge-'dun thams-cad-kyi;

Ms: saśrāvakasya.

śodhayati, sa tāvad anuttarāṃ samyak-saṃbodhim na-abhisambudhyate. yāvan neme sarva-abhiprāyā paripūryante. sa ātmanā ca sarvakuśalamūlasamanvāgato bhavati. tāṃś ca sarvasattvān kuśalamūlasamanvāgatān karoti. tasya-abhirūpaḥ kāyo bhavaty apy ātmanaḥ api teṣāṃ sattvānāṃ ye tena bodhisattvena mahāsattvena paripācitā. teṣāṃ so' bhirūpo darśanīyaḥ prāsādika .kāyo'bhinirvartate. yaduta puṇyapari-grhītavāt. evaṃ khalu Subhūte bodhisattvo mahāsattvo buddhakṣetraṃ pariśodhayati. tathā ca pariśodhayati. yathā trayāṇāṃ apāyānāṃ prajñaptir api na bhaviṣyati. dṛṣṭigatānāṃ api prajñaptir na bhaviṣyati. rāga-doṣa-mohānāṃ prajñaptir na bhaviṣyati. strīpuruṣaprajñaptir na bhaviṣyati. dvayor yānayo prajñaptir na bhaviṣyati. anitya-duḥkha-anātma-prajñaptir na bhaviṣyati. parigrāhaprajñaptir na bhaviṣyati. ahaṃkāramakāraprajñaptir na bhaviṣyati. anuśaya-paryutthāna-prajñaptir na bhaviṣyati. viparyāsaprajñaptir na bhaviṣyati. phalavyavasthānaprajñaptir na bhaviṣyati. anyatra śūnyatānimittāpraṇihita(sya samādher)² ghoṣo niścariṣyati. ³tyāgecchatāyā. sarveṣāṃ teṣāṃ dharmānāṃ ghoṣo niścariṣyati. yadi vādhyātmikānāṃ yadi vā bāhyānāṃ vāritānāṃ evaṃ ghoṣo niścariṣyati. śūnyatā-iti vā ānimittam iti vā apraṇihitam iti vā. ³yathaivaiṣān dharmānāṃ svabhāvas tathaiva śabdo niścariṣyati. (sarvadharmāḥ sarvadharmaiḥ śūnyā iti, yathā teṣāṃ dharmānāṃ svabhāvas tathaiva śabdo niścariṣyati.)⁴utpādād vā Tathāgatānāṃ anutpādād vā Tathāgatānāṃ sarvadharmāḥ sarvadharmaiḥ śūnyāḥ, yac chūnyāṃ tatra nimittaṃ nāsti. yatra nimittaṃ nāsti tad apraṇihitam. eṣā sā evaṃrūpā dharmadeśanā niścariṣyati. rātrau vā divā vā sthitānāṃ vā niṣaṇṇānāṃ vā. śayānāṃ vā caṃkramyamāṇānāṃ vā. idṛṣī dharmadeśanā niścariṣyati. tatra buddhakṣetre'nuttarāṃ samyak-saṃbodhim abhisambuddhasya. tasya khalu punas Tathāgatasya-arhata samyak-saṃ-buddhasya ye daśasu dikṣu lokadhātuṣu Buddhā Bhagavantas te sarve varṇaṃ bhāṣante. ye khalu punas tasya Tathāgatasya nāmadheyam śroṣyanti. sarve te niyatā bhaviṣyanti anuttarasyāṃ samyak-saṃbodhau. tasya khalu punas Tathāgatasya-arhataḥ samyak-saṃbuddhasya-anut-

1-1 P: yāvad dvayasya nāmadheyam api na bhaviṣyati.

2 so P, Ad-Ti.

3-3 The Ms here is corrupt. Ad-Ti: *sems-can de-dag* 'di-ltar phyi dañ nañ-gi dños-po rñams gtoñ 'dod-pa'i sgra 'byuñ-bar 'gyur-ba dañ, *ñin rluñ-gis bskyod-pa dag dañ*, phyi dañ nañ-gi chos rñams-las 'di lta ste, stoñ-pa-ñid dañ, mtshan-ma med-pa dañ, smon-pa med-pa'i sgra 'byuñ-bar 'gyur-ba dañ, *skye-ha med-pa dañ* 'gag-pa med-pa'i sgra 'byuñ-bar 'gyur-ba dañ.

4 So P and Ad-Ti.

tarām samyaksambodhim abhisambuddhasya dharman deśayato na kasyacit sattvasya saṃśayo bhaviṣyaty ayaṃ dharmo'yaṃ na dharmā iti. tat kasya hetoḥ? yā khalu punar (sarva-)¹dharmāṇāṃ dharmatā²na tatra kaścid adharmāḥ sarva sa dharmāḥ²,tatra ye sattvā akuśalamūlagra-stā anavaruptakuśalamūlā Buddheṣu vā buddhaśrā(vakeṣu) vā. akalyā-ṇamitrapariḡhītā ātmadṛṣṭim āliyante. yāvat sarvadṛṣṭigatāny āliyante. anteṣu tiṣṭhanti. ucchede śāśvate vā, te mithyāgrāheṇa (gr̥hītā)³asamyak-sambuddheṣu samyaksam(buddhasamjñīnaḥ) samyaksambuddheṣu vā-asamyaksambuddhasamjñīnaḥ. te adharmāṃ dharmā iti vadanti. dharmāṃ vā adharmā iti vadanti. te dharmāṃ pratikṣipanti, pratikṣipyā kāyasya bhedāt paraṃ maraṇād apāyadurgativinipā(tān narakeṣu-upapadyante), tatra Buddhā Bhagavanto'nuttarām samyaksambodhim abhisambudhya⁴(sa)ttvān saṃsāra-paryāpannān tataḥ⁵pāpakā(d) dṛṣṭi-gatān vivecayanti⁴. vivecya-ani ** f.298b ** yate⁶rāśau pratiṣṭhā-payanti. tatra (pratiṣṭhāpitā punar⁷)apāyeṣu-upapadyante. evaṃ khalu Subhūte bodhisattvo mahāsattvo buddhakṣetraṃ (pariśodhayati,⁸ya)sya pariśodhanāt sattvānāṃ na kvacin niketo bhavati⁸. laukikeṣu vā dharmeṣu lokottareṣu vā dharmeṣu (sāsraveṣu vā) dharmeṣv anāsraveṣu vā dharmeṣu saṃskṛteṣu vā dharmeṣv asaṃskṛteṣu vā dharmeṣu, yāvat sa (rvasattvā niyatā bha)vanty anuttarasyāṃ samyaksambodhau. ((77))

PARIVARTA 78.

(VIII 5,16) *atha khalv āyusmān Subhūtir Bhagavantam etad avocat:* kiṃ punar (Bhagavan) bodhisattvo mahāsattvo niyataḥ atha-aniyataḥ?

Bhagavān āha: niyataḥ Subhūte bodhisattvo (mahāsattvo na-a) niyataḥ.

1 So P and Ad-Ti.

2-2 gañ yin-pa de-la ni chos ma yin-pa gañ yañ med de, de-dag thams-cad ni chos yin-pa'i phyir ro.

3 so P; Ad-Ti: zin-pa dañ.

4-4 'khor-bar gtogs-pa'i sems-can de-dag ñan-soñ dañ lta-bar gyur-pa de-dag-las grol-bar mdzad do.

5 So P; Ms: mataḥ?

6 Ad-Ti: ñes-pa'i.

7 phyin chad.

8-8 P: yasya pariśuddhasya na kiṃcit sattvānāṃ vaikalyaṃ bhaviṣyati; Ad-Ti: yoñs-su dag-pa'i sems-can rñams ni 'jig-rten-pa'i chos rñams sam,... 'dus ma byas-kyi chos gañ-la'añ gñas-par mi 'gyur te.

āha: 1katamatra rāśau niyata¹. śrāvakarāśau vā pratyekabud-dharāśau vā 2buddharāśau vā²?

Bhagavān āha: na Subhūte bodhisattvo mahāsattvaḥ śrāvakabhū-mau³vā niyataḥ pratyekabuddhabhūmau³vā,buddhabhūmau³Subhūte bodhisattvo mahāsattvo niyataḥ.

āha: kiṃ punar Bhagavan prathamacittotpādiko bodhisattvo mahāsattvo niyata utāho'vaivartikaḥ utāho caramabhavikaḥ?

Bhagavān āha: 4prathamacittotpādiko bodhisattvo mahāsattvo niyata avaiartiko niyataś caramabhaviko niyataḥ.⁴

āha: kiṃ punar Bhagavan niyato bodhisattvo mahāsattvo apāyeṣu-upapadyate?

Bhagavān āha: no hīdaṃ Subhūte. tat kiṃ manyase Subhūte api nv aṣṭamako vā srotaāpanno vā sakṛdāgāmī vā-anāgāmī vā arhan vā pratyekabuddho vā apāyeṣu-upapadyate?

āha: no hīdaṃ Bhagavan.

Bhagavān āha: 5evam eva Subhūte yo bodhisattvo mahāsattva⁵ prathamacittotpādādam upādāya dānaṃ dada(ñ)c chīlaṃ rakṣaṇ kṣāntiā saṃpādāyan vīryaṃ vārabhamāṇaḥ samādhiṃ samāpadyamānaḥ praj-ñāṃ bhāvayaṃ. (maitrī-karuṇā-muditā-upekṣāṃ (sarva)sattveṣu bhāva-yati)⁶ sarva-akuśala-dharma-prahāṇāya 7 tiṣṭhati. so'pāyeṣu-upapadyeta -iti nedaṃ sthānaṃ vidyate. dirghāyuskeṣu vā deveṣu-upapadyeta-iti ne-daṃ sthānaṃ vidyate. yatra vā apracāraḥ kuśaladharmāṇāṃ eḍamūkeṣu vā janapadeṣu-upapadyeta-iti. nedaṃ sthānaṃ vidyate. dasyuṣu mlece-ṣu pratyanteṣu vā janapadeṣu-upapadyeta-iti.⁸yatra-agatiś catas-ṛṇāṃ parṣadan⁸nedaṃ sthānaṃ vidyate. mithyādṛṣṭikeṣu vā kuleṣu-upapadyeta-iti nedaṃ sthānaṃ vidyate. tatra ca-upapadyeta yatra na buddhaśabdo na dharmāśabdo na saṃghaśabda iti nedaṃ sthānaṃ

1-1 P. katame rāśau niyataḥ; Ad-Ti: phuñ-po gañ-du ñes-pa lags.

2-2 om. Ad-Ti.

3 P and Ad-Ti in each case rāśau for bhūmau.

4-4 P: na S-e bs-o m-o'vinivarttaniyo vā niyataḥ caramabhaviko vā niyato'pi tu prathamacittotpādiko niyataḥ. - Should it be 'niyataḥ after avaiartiko and caramabhavika in the Ms?

5-5 P: evam eva S-e bs-o m-o'pāyeṣu-upapadyate naitan sthānaṃ vidyate. TH-h? th yaḥ punaḥ S-e bs-o m-aḥ; Ad-Ti: S-e bs-o m-o ñes-par gyur-pa'añ ñan-soñ rñams-su skye-bar mi 'gyur te. S-e bs-o m-o gañ.

6-6 So P, Ad-Ti.

7 -don-du.

8-8 om. Ad-Ti.

vidyate. akryādṛṣṭiṃ vā¹pated iti nedaṃ sthānaṃ vidyate. api tu khalu Subhūte prathamacittotpādam upādāya bodhisattvo mahāsattvo²nuttarasyai samyaksaṃbodhaye saṃprasthitaḥ adhyāśayena, dasāku(śa)lāḥ karmapathān adhyāpadyeta—iti nedaṃ sthānaṃ vidyate.

āha: yadi Bhagavaṃ²bodhisattvo mahāsattvaḥ evaṃ kuśalamūla-samanvāgataḥ yaduta—apratirūpeṣu sthāneṣu nopapadyate. tad yāni-imāni Tathāgatena-ātmanas³ 4tiryaggatijātakāni nirdiṣṭāni⁴. 5imāni punas tatra kuśalamūlani kva gatāni?⁵

Bhagavān āha: na punaḥ Subhūte bodhisattvo mahāsattvo²subhena-karmaṇā tiryaggatāv upadadyate. api tu yena yena-ātmabhāvena sattvānām arthaḥ kartavyaṃ tam tam eva ātmabhāvaṃ saṃcintya sattvānām arthāya parigṛhṇāti. kiṃ punaḥ Subhūte asty arhatāṃ vā pratyekabuddhānāṃ vā tad upāyakaūśalaṃ yena-upāyakaūśalena ** f.299a ** samanvāgatas tiryagyonigatau⁶(upapannaḥ syāt⁷?)

(*āha*: no Bhagavan.)

(*Bhagavān āha*: Tathāgatasya tad upāyakaūśalam asti yena tatra-upapannaḥ syād.⁶) 9ye'sya vadhāya parākramanti⁸(tān anuttarāyāṃ kṣāntau samādāpayati vinayati pratiṣṭhāpayati. teṣāṃ sattvānām eva-arthāya)⁸ātmānaṃ ca parityajati. na ca teṣāṃ sattvānāṃ viheṭhaṃ karoti⁹. tad anena te Subhūte paryāyeṇaivaṃ veditavyam. yathā bodhisattvo mahāsattvaḥ sattvānāṃ arthāya mahākaruṇāṃ paripūrayann anuttarasyai samyaksaṃbodhaye tiryagyonā(v) vyupapadyate. na ca tiryagyonigatair doṣair lipyate.

āha: katameṣu Bhagavaṃ kuśaleṣu (dharmeṣu)¹⁰ sthitvā bodhisattvo mahāsattva imān evaṃrūpān ātmabhāvān parigṛhṇāti?

Bhagavān āha: katamaṃ Subhūte kuśalo dharmo yo bodhisattvena

¹ P: akryādṛṣṭikeṣu vā kuleṣu(-upapatsyate); Ad-Ti: byed-pa med-pa'i lta-ba rnam-s-la.

² Ad-Ti + nes-pa'i.

³ ñid-kyis.

⁴ dud 'gro'i 'gro-bar skyes-pa'i rabs bstan na.

⁵ de'i tshes dge-ba'i rtsa-ba de-dag gañ-du mchis lags.

⁶ So P; Ms: bodhisattvo mahāsattvo²bhūte.

⁷ skyes shiñ.

⁸ So P; Ms: sa tayā-anuttarayā kṣāntyā.

⁹ gañ-dag de bsad-pa'i phyir rtul-bar byed na, de-dag bla-na med-pa'i bzod-pa yañ-dag-par 'dzin-du 'jug-pa dañ, 'dul shiñ 'god-par byed de. de sems-can de-dag ñid-kyi don-du bdag-gi lus yoñs-su gtoñ shiñ, sems-can de-dag-la rnam-par tho 'tsham-pa mi byed-pa.

¹⁰ So P, Ad-Ti.

mahāsattvena na paripūrayitavyāḥ? sarvakuśaladharmaparipūrīr anuttarā samyaksaṃbodhi.tena bodhisattvena mahāsattvena prathamacittotpādam upādāya yāvad bodhimaṇḍaniṣaṇṇena na kaścit kuśalo dharmo yo na paripūrayitavyaḥ. na hi sa kaścit kuśalo dharmo yena—aparipūrītena—anuttarāṃ samyaksaṃbodhir abhisambudhyeta nedaṃ sthānaṃ vidyate. tasmāt tarhi Subhūte bodhisattvena mahāsattvena prathamacittotpādam upādāya sarvakuśaladharmaparipūryaiḥ śikṣitavyam. yatra śikṣitvā sarvākārajñatām anuprāpnoti. sarvavāsanānu-sandhiṃ prahāsyati.¹

āha: kathaṃ punar Bhagavan bodhisattvo mahāsattvas tāvac chukladharmasamanvāgataḥ āryeṇa—anāsraveṇa dharmeṇa—apāyeṣu—upapadyate. tiryagyonau vā?

Bhagavān āha: kiṃ puna(r). Subhūte Tathāgata āryo'nāsravaḥ?

āha: evam etad Bhagavann evam etat Sugataḥ. āryo'nāsravas Tathāgataḥ.

Bhagavān āha: kiṃ punas Tathāgataḥ tairyagyonikaṃ prāṇinam abhinirmimītaḥ yam abhinirmāya buddhakāryaṃ kuryāt?

āha: kuryād Bhagavan.

Bhagavān āha: kiṃ punas Tathāgatas tairyagyoniko bhavet?

āha: no hidaṃ Bhagavan.

Bhagavān āha: kiṃ punas Tathāgatas tairyagyonikaṃ duḥkhaṃ pratyanubhavet?

āha: no hidaṃ Bhagavan.

Bhagavān āha: evam eva Subhūte āryeṇa—anāsraveṇa dharmeṇa samanvāgato bodhisattvo mahāsattvaḥ saṃcintya tathārūpam ātmabhāvaṃ parigṛhṇāti. yena ātmabhāvena sattvān paripācayati. 2yathārhaṃ yathāyogyam².

āha: kiṃ punar Bhagavann arhan³nirmitam abhinirmiṇoti. yo' bhinirmito'rhan karma⁵kuryād, yena karmaṇā parasya prītiṃ jānayet?⁴

Bhagavān āha: evam etat Subhūte evam etat. evam eva bodhisattvo mahāsattvaḥ āryeṇa—anāsraveṇa dharmeṇa samanvāgataḥ saṃcintya

¹ So P. Ms: pra ni? hā? ti.

² P: yathā Tathāgataḥ.

³ P: Tathāgatas tan.

⁴ Ad-Ti: Rab-'byor 'di ji sñam-du sems, dgra bcom-pas sprul-pa shig mñon-par sprul na, sprul-pa de dgra bcom-pa'i las byed ciñ, las des gshan dag dga'-ba skye-bar 'gyur sñam mam. *gsol-pa*: bcom ldan 'das de de-lta lags so.

⁵ P: karma.

tathārūpam ātmabhāvaṃ parigṛhṇāti. yena ātmabhāvena sattvānām buddhakāryaṃ karoti. na ca tena tathārūpeṇa-ātmabhāvena duḥkhito bhavati. na duḥkhā(ṃ) vedanā(ṃ) pratyānubhavati¹. tat kiṃ manyase Subhūte yāṃ māyākāro māyān darśayati. hastivigrahāṃ vā aśvavi-grahāṃ vā balīvardavigrahāṃ vā anyāṃ vā vividhāṃ māyāṃ darśa-yati. api nu te hastivigrahā bhavanty aśvavigrahā vā valīvardavigrahā vā anyā vā vividhā prāṇijātaya?

āha: no hīdaṃ Bhagavaṃ.

Bhagavān āha: evam eva Subhūte bodhisattvo mahāsattva āryeṇa-anāsraveṇa dharmeṇa samanvāgato bhavati. (saṃci)ntya tathārūpam ātmabhāvaṃ parigṛhṇāti. yathārūpeṇa-ātmabhāvena sattvānām arthaṃ karoti. (na ca tathārūpāṃ)²vedanā(ṃ) pratyānubhavati.

athāyusmān Subhūtir Bhagavantam etad avocat: mahopāyakausa-laṃ Bhagavaṃ bodhisattvasya mahāsattvasya yo hi nāma Bhagavaṃ āryeṇa jñānena samanvā(gato yena yena ātmabhāv)ena śaknoti sattvā-nām arthaḥ kartuṃ taṃ tam eva-ātmabhāvaṃ parigṛhṇāti.

(VIII 5,17) katameṣu Bhagavaṃc chukleṣu dharmeṣu sthitvā bodhi-sattvo mahāsattvo ** f.299b ** imāny evaṃrūpāny upāyakausalā(ni karoti na ca tair)³ lipsyate?

Bhagavān āha: prajñāpāramitāyāṃ Subhūte sthitvā bodhisattvo mahāsattvaḥ (imāny evaṃrūpāny u)pāyakausalāni karoti. yair upāya-kausālai pūrvasyān diśi dakṣiṇāyāṃ paścimāyā(m uttarasyāṃ a)dha(stāt) tiryak samantād daśasu dikṣv aikaikasyān diśi gaṅgānadivālukopameṣu lokadhā(tuṣu sattvānām kṛtyaṃ ka)roti. na ca tena tatra kiṃcit saṃ-sprśyate. tat kasya heto(h)? tathā hi sa bodhisattvo mahāsattva sarva-(thaiva dharmāṃ no)palabhate. yo vā saṃsprśyeta yena vā saṃsprśyeta yatra vā saṃsprśyeta. tat kasya hetoḥ? tathā hi (sarva ete trayo dharmāḥ) svabhāvena śūnyā(h). ⁴na ca (śūnyatā) śūnyatāṃ saṃsprśati. na-api śūnyatāṃ kaścīd dharmā saṃsprśati. na-api śūnyatā saṃsprśyate⁴. tat kasya hetoḥ? tathā hi ⁵śūnyatā śūnyatāyāṃ nopalabhyate. iyaṃ

¹ P + *āha*: na hi Bhagavan duṣṭavā apāya? *Bhagavān āha*:

² So P. Gap in Ms.

³ Gap in Ms. Ad-Ti: bgyid kyañ las des gos-par mi 'gyur-ba lags?

⁴⁻⁴ stoñ-pa ñid ni stoñ-pa ñid-la reg-par mi byed-la, stoñ-pa ñid ni chos gañ-la'añ reg-par mi byed ciñ, stoñ-pa ñid kyañ reg-par bya-ba ma yin-pa'i phyir ro. P: tatra na śūnyatāyā śūnyatā saṃsprśyate naiva śūnyatāṃ kaścīd saṃsprśati. nāpi śūnyatā saṃsprśate.

⁵ Ad-Ti: + rañ-bshin-gyis; P: tathā hi svabhāvaśūnyatāyā śūnyatā nopalabhyate.

sā-anupalambha-śūnyatā (yatra)¹sthitvā bodhisattvo mahāsattvo'nut-tarāṃ samyaksaṃbodhim abhisambudhyate.

āha: kiṃ punar Bhagavan prajñāpāramitāyāṃ eva sthitvā na-anyeṣu (dharmeṣu)²?

Bhagavān āha: asti punaḥ Subhūte kaścīd dharmo yo na prajñā-pāramitāyāṃ antargataḥ?

āha: yadi Bhagavaṃ. prajñāpāramitā svabhāvena śūnyā kathaṃ prajñāpāramitāyāṃ sarvadharmā antargatā? na ca Bhagavaṃc chūnyatāyāṃ kaścīd dharmo'ntargato vā na vā-antargataḥ.

Bhagavān āha: na punaḥ Subhūte sarvadharmā sarvadharmaiḥ śūnyāḥ?

āha: śūnyā Bhagavaṃ.

Bhagavān āha: yadi Subhūte sarvadharmāḥ sarvadharmaiḥ śūnyā, na nu sarvadharmā śūnyatāyāṃ antargatā?

āha: evam etad Bhagavan.

Bhagavān āha: tad anena Subhūte paryāyeṇa-evaṃ veditavyaṃ, yat prajñāpāramitāyāṃ sthitvā bodhisattvo mahāsattva idam evaṃrūpam upāyakausalāṃ kurute.

(VIII 5,18) *athāyusmān Subhūtir Bhagavantam etad avocat*: kathaṃ Bhagavaṃ bodhisattvo mahāsattva prajñāpāramitāyāṃ caran sarva-dharmaśūnyatāyāṃ sthitvā abhijñāpāramitāṃ abhinirmāti³? yāsv abhi-jñāsu sthitvā pūrvasyān diśi gaṅgānadivālukopamān lokadhātūn gac-chati. tatra lokadhātuṣu ye Buddhā Bhagavantas tiṣṭhanti dhṛyante yāpayanti dharmāñ ca deśayanti tāṃ. paryupāste dharmāṃ ca śṛṇoti. tatra ca Buddhēṣu Bhagavatsu kuśalamūlāny avaropayati?

evam ukte Bhagavān āyusmantam Subhūtim etad avocat: iha Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caran ye pūrvasyān diśi gaṅgānadivālukopamān lokadhātavas tāṃ sarvāṃ śūnyā iti paśyati. ye' pi tatra Buddhā Bhagavantas te'pi Buddhā Bhagavanta(s) svabhāva-śūnyā⁴na-anyatra nāma-saṃketena prajñāptim upādāya nirdiśyante. sarvāḥ prajñāpti svabhāvena śūnyāḥ⁴, yadi te lokadhātavo na svabhā-vena śūnyāḥ abhaviṣyaṃs, te'pi Buddhā Bhagavanto na svabhāvena śūnyā abhaviṣyaṃs, te'pi prajñāpti-samudācārā na svabhāvena śūnyā

¹ So P. Ad-Ti: de-la.

² so P, Ad-Ti.

³ P: abhinirharati.

⁴⁻⁴ miñ dañ brdar btags-pa bzuñ ste, bstan-pa ma gtogs-par btags-pa thams-cad kyañ ño-bo-ñid-kyis stoñ-par mthoñ ño.

abhaviṣyaṃs, tat prādesikī śūnyatā'bhaviṣyat. yasmān na prādesikī śūnyatā tasmāt sarvadharmāḥ sarvadharmāḥ śūnyāḥ, tad bodhisattvo mahāsattva upāyakausalena prajñāpāramitāyāṃ carann abhijñāpāramitām abhinirharati. yāsv abhijñāsu sthitvā divyaṃ cakṣur abhinirha(ra)ti. divyaśrotraṃ ṛddhiṃ paracittajñānaṃ. pūrve nivāsaṃ cyutopapattim, ¹na ca vinā abhijñābhir bodhisattvena mahāsattvena²śakyam¹ anuttarā samyaksaṃbodhir abhisamboddhum. [** 300a/b.] ** f.301a ** (tasmād bodhisattvasya mahāsattvasya-abhijñāpāramitāyāṃ bodhir antargatā; tebhir eva-abhijñābhir bodhir mārgayitavyā; sa mārgayamāṇo)³divyena cakṣuṣā ātmanas tāt⁴kuśalān dharmān paśyati. param ca⁵kuśaleṣu dharmeṣu niyojayati. (na ca (teṣu) kuśaleṣu dharmeṣu abhiniveṣṭhate)⁶.tat kasya hetoḥ? tathā hi te sarve kuśalā dharmāḥ svabhāvena śūnyā.na hi śūnyatāyā kvacid abhiniviśate. yad abhiniviśya āsvādayet. nirāsvādā hi śūnyatā. tad bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ cara(n) divyaṃ cakṣur abhinirharati. yena divyena cakṣuṣā sarvadharmāṃc chūnyā iti paśyati, tat punar bodhisattvo mahāsattvas⁷tān dharmatām āgamyā⁸ ⁹karma-abhiniropayati. yayā karmābhinirruptyā sattvānān dharman deśayati⁷.na punaḥ sattvaṃ na sattvaprajñaptim upalabhate. ity anupalambhayogena bodhisattvo mahāsattvaḥ abhijñāpāramitām abhinirmāti. yābhir abhijñābhir ye'bhijñāka-^{raṇīyān} dharmān tān karoti. tatra bodhisattvo mahāsattvo divyena cakṣuṣā viśuddhena-atikrānta-mānuṣyakeṇa¹⁰pūrvasyā(m) diśi dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhastād diśi vidikṣv[ny] ūrdhvam[**] tiryag¹⁰lokadhātūṃ paśyati.¹¹ sa tatra ṛdhyā gatvā¹¹sattvānām arthaṃ

¹⁻¹ mñon-par śes-pa med-par ni...mi nus te.

² Ms add: na.

³ Ms: ? (bodhisattva)sya eva-abhijñābhyā(?) bodhi(r) mārgitavyāyāmārga; P: yad iyaṃ bodhisattvasya mahāsattvasya-abhijñāpāramitāyāṃ bodhir antargatā abhijñāsu bodhir antargatā mārgayitavyāyāṃ mārgayamāṇo; Ad-Ti: de'i phyr bs-asya m-asya byañ-chub ni mñon-par ses-pa'i pha-rol-tu phyin-pa 'dir 'dus-pas,mñon-par śes-pa de-dag ñid las byañ-chub btsal-bar bya'o.de 'tshol-ba na.

⁴ Ad-Ti + sarvān.

⁵ Ad-Ti + sarveṣu.

⁶ So P, Ad-Ti: (kyañ) dge-ba'i chos de-dag-la mñon-par shen-pa med do.

⁷⁻⁷ de chos ñid de-la gnas śiñ,las gañ bskyed-pas sems-can rnam-la chos ston-par 'gyur-ba de-lta-bu'i las bskyed-par byed de.

⁸ so also P.

⁹ Ms adds: na; om.P and Ad-Ti.

¹⁰⁻¹⁰ śar dañ,lho dañ nub dañ byañ dañ, phyogs mtshams-rnam dañ, 'og dañ steñ-gi phyogs-kyi.

¹¹⁻¹¹ de rdzu-'phrul-gyis de-dag-tu soñ shiñ.

karoti. yadi vā dānena yadi vā śīlena yadi vā kṣāntyā yadi vā vīryeṇa yadi vā samādhinā yadi vā prajñāyā yadi vā saptatṛṃṣatā bodhipakṣyair dharmāḥ yadi vā dhyāna-apramāṇa-arūpya-vimokṣa-samādhi-samāpattibhir yadi vā śrāvakadharmair yadi vā. pratyekabuddhadharmair yadi vā bodhisattvadharmair yadi vā buddhadharmais teṣāṃ sattvānāṃ kṛtyakaro bhavati. tatra ye sattvā matsariṇas teṣāṃ evan dharman deśayati. dadadhvad dānan, duḥkhaṃ hi dāridryaṃ, na hi dāridryeṇa śakyam ātmano'py arthaḥ kartuṃ. prāg eva parasya, tad yūyam ātmanā ca duḥkitā bhaviṣyathaḥ paraṃ ca duḥkhayīṣyatha, mā dāridryeṇa abhibhūtā anyonya māṃsāni khādanto¹ na parimokṣyadhve tṛbhyo'pāyebhyaḥ, ye du(ḥ)-śīlā sattvās teṣāṃ evan dharman deśayati. duḥkhaṃ hi bhoḥ puruṣā dauḥśīlyam,na hi duḥśīlena śakyam ātmano'py arthaḥ kartuṃ, prāg eva parasya. dauḥśīlyasya yo vipākaḥ sa narakā vā tiryagyonir vā yamaloko vā, tad yūyaṃ tṛṣv apāyeṣu prapatitā. ²ātmānam eva na śakyā-arthaṃ kartuṃ prāg eva paraṃ²,tad yuṣmābhir eka-dauḥśīlyasya-cittasya-apy avakāśo na dātavyo, mā paścāt tāpino'bhūt. ye sattvās parasparaṃ vyāpannacittās teṣāṃ evan dharman deśayati.³mā yūyam anyonyaṃ vyāpadyadhvaṃ³. kṣubhitacittānāṃ satāṃ na kaścit kuśalo dharmāḥ prādurbhavati, tad yuṣmākam anyonya-kṣubhita-cittānāṃ satāṃ sthānam etad vidyate. yan narakopapattir bhaved vā tiryagyonir vā yamaloko vā,⁴hamta yuṣmābhir ekacittam api na kṣobhayitavyaṃ, prāg eva(-anyeṣāṃ)⁵akuśalānāṃ cittānāṃ avakāśo na dātavyaḥ iti⁴. ye kusidās tāṃ vīrye niyojayati,evaṃ yāvad ye (vikṣiptacittās tān samā-) dhau niyojayati. ye duṣprajñās tān prajñāyāṃ niyojayati. ye rāgacaritās tān aśubhāyāṃ niyojayati. ye dveṣacaritās tāṃ maitryāṃ niyojayati. ** f.301b ** ye moha-caritās tāṃ pratīyasamutpā(de niyojayati. ye) kumārge prasthitās tān mārge niyojayati. yadi vā śrāvakamārge yadi vā pratyekabuddhamārge niyojayati. teṣāṃ evan dharman deśayati, yatra yūyam abhiniviṣṭās te dharmāḥ svabhāvena śūnyā, na hi svabhāvena śūnye)ṣu dharmeṣu śakyam abhiniveṣṭum. anabhiniviṣṭā ca

¹ ñiñ śa ñiñ-gis zos te.

²⁻² So P. Ad-Ti: bdag kyañ 'byin-par mi nus na, gshan-dag lta ci smos kyis. Ms: śakya tho dda rtuṃ for śakyārthaṃ kartuṃ.

³⁻³ khyed cag gcig-la gcig 'khrug-par ma byed cig.

⁴⁻⁴ kye skyes-bu dag de bas na khyed cag-gis khro-ba dañ, 'khrug-pa'i sems dañ gnod sems 'ga' yañ byed-par mi bya na, mi dge-ba'i sems gshan dag-gi go-skabs dbye-ba lta smos kyañ ci dgos shes chos ston to.

⁵ So P.

śūnyatā. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann abhijñāsu sthitvā sattvānām arthaṃ karoti. nāsti Subhūte bodhisattvo mahāsattvo yena śakyam abhijñāsv asthitvā¹sattvānām dharman deśayitum, utpathaprasthitā vā sattvā mārgam avatārayitum nedaṃ sthānaṃ vidyate. yathā Subhūte pakṣī śakunir apakṣako na śaknoty ākāśena krāmitum evam eva Subhūte bodhisattvo mahāsattva anāgamyā-(a)bhijñā na śaknoti.dharman deśayitum. tasmāt tarhi Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā abhijñā abhinirhartavyāḥ. sa ābhir abhijñābhir abhinirhartābhir yam ākāṅkṣiṣyati sattvānām arthaṃ kartum taṃ sukhina kariṣyati. divyena cakṣuṣā gaṅgānādīvālukopamān lokadhātūn drakṣyati. tāṃś ca tatra sattvān upapannān drakṣyati. dṛṣṭvā ca tān sattvān²ṛdhyā gatvā²cetasaiva cittam prajñāsyati, prajñāya tathaiva dharman deśayiṣyati. yadi vā dānakathāṃ yadi vā yāva(n) nairyāṇikīm kathāṃ. sa divyena śrotradhātunā ubhau śabdau śroṣyati. yaduta divyāṃś ca mānuṣyakāṃś ca. tatra ye pūrvasyāṃ diśi yāvat samantād daśasu dikṣv ekaikasyān diśi gaṅgānādīvālukopameṣu lokadhātuṣu Buddhā Bhagavanto dharman deśayanti. sa tena divyena śrotradhātunā tān dharmān śroṣyati. śrutvā ca tathātvāya-udgrahīṣyati. tathātvāya-udgrāhya-(an)an(y)athātvāya dharman deśayiṣyati. dānakathāṃ yāvan nairyāṇikakathāṃ. tasya cetaḥparyāyajñānaṃ suviśuddhaṃ bhaviṣyati. sa tena cetaḥparyāyajñānena sattvānām cittam prajñāsyati. teṣān tathātvāya dharman deśayiṣyati. dānakathāṃ yāvan nairyāṇikakathāṃ. so'nekavidhaṃ pūrvēnīvasam anu-smariṣyati anya³-ātmano'pi parasya(-api). sa tena pūrvēnīvasānusmṛtijñānena-evaṃ jñāsyaty evaṃ-nāmakās te'bhūvan. paurvakās Tathāgatā arhantaḥ samyakṣambuddhā saśrāvakās⁴,tatra ye sattvā pūrvēnīvasānusmṛty-adhimuktā bhaviṣyanti.teṣāṃ tathātvāya dharman deśayiṣyati. dānakathāṃ yāvan nairyāṇikakathāṃ.sa ṛddhyā-anekān vividhāṃ lokadhātūṃ gatvā Buddhāṃ Bhagavataḥ paryupāsiṣyate paryupāsyā abhijñānena sattvānām dharman deśayiṣyati. dānakathāṃ yāvan nairyāṇikakathāṃ. sa āśravakṣayajñānena suviditena sattvānām dharman deśayiṣyati. yadi vā dānakathāṃ yadi vā nairyāṇikakathāṃ. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitā(yāṃ ca-

¹ So P, Ad-Ti; Ms: abhijñāsu sthitvā.

²⁻² rdzu-'phrul-gyis de-dag-tu soñ-nas.

³ P: apy?

⁴ P: saśrāvakasamghās.

ratā-a)¹bhijñā abhinirhartavyā. sa (e)bhir abhijñābhiḥ supericitābhiyam yam eva-ātmabhāvaṃ parigrhītum ākāṅkṣiṣyati. taṃ tam eva-ātmabhāvaṃ parigrahīṣyati.²sa (na) ca tena sukhena vā duḥkhena (vā sumanā vā durmanā vā bhaviṣyati.naiva-asya-anunaya-pratighau bhaviṣyatha.)²tad yathāpi nāma tathāga(ta)- ** f.302a ** (nirmitaḥ puruṣaḥ sarvakṛtyāni ka)roti. na ca tena sukhena vā duḥkhena vā kliṣyate³. evam eva Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā abhijñāvīkṛditena bhavitavyam. yathā vikṛdamāno buddhakṣetraṃ ca pariśodhayiṣyati. sattvāṃś ca paripācayiṣyati. na punaḥ Subhūte bodhisattvena mahāsattvena-apariśodhite buddhakṣetre aparipācīṣu sattveṣu śakyam anuttarā samyakṣambodhir abhisamboddhum. tat kasya hetoḥ? nāsti Subhūte mārgāṅga-vikalasya⁴bodhisattvasya mahāsattvasya-anuttarā samyakṣambodhiḥ.

(VIII 5,19) *athāyusmān Subhūtir Bhagavantam etad avocat*: kata-māni Bhagavan bodhisattvasya mahāsattvasya mārgāṅgāni⁵. yāni yāni bodhisattvo mahāsattvaḥ paripūrya-anuttarā(ṃ) samyakṣambodhim abhisambudhyate?

evam ukte Bhagavān āyusmantam Subhūtim etad avocat: sarvakuśaladharmāḥ Subhūte bodhisattvasya mahāsattvasya mārgāṅgāni⁵.

āha: te punar Bhagavan katame kuśaladharmā⁶mārgāṅgāni⁶.yair anuttarā samyakṣambodhir abhisambudhyate?

Bhagavān āha: prathamacittotpādam upādāya dānapāramitā⁷ 8kuśalo dharmas tatra yā akalpanā ya(d) dadan na kalapyati⁸. idam dānan asmai dadāmy ahan dadāmi ity etat trayam na kalpayati. svabhāvasūnyatām upādāya,yayā pāramitayā ātmanā ca tarati paraṃ ca tārayati samsārārṇavat. ime te kuśaladharmā bodhisattvasya mahāsattvasya-anuttarasyā samyakṣambodh(ay)e mārgo yena mārgeṇa-atītānāgata-pratyutpannā bodhisattvā mahāsattvās tīrṇās taranti tariṣyanti ca

¹ So P, Ad-Ti.

²⁻² So P; Ad-Ti: de-la bde-ba'am sdug-bsñal-ba'am, yid bde-ba'am yid mi bde-ba 'byuñ-bar mi 'gyur te. rjes-su chags-pa'am, khoñ-khro-bar yañ mi 'gyur ro. Ms: vepalapsyate, after duḥkhena.

³ P: lipyate.

⁴ byañ-chub-kyi yan-lag yoñs-su ma rdzogs-pa-la.

⁵⁻⁵ bodhyaṅgāni, P and Ad-Ti.

⁶⁻⁶ om.P, Ad-Ti.

⁷ Ad-Ti + -caryā.

⁸⁻⁸ de-la rnam-par mi rtog-pa gañ yin-pa de ni dge-ba'i chos yin no, ji-ltar sbyin-pa-la rnam-par mi rtog ce na.

samsārāṇavāt¹. evaṃ śilapāramitā kṣāntipāramitā vīryapāramitā samādhipāramitā prajñāpāramitā catvāri dhyānāni catvāry apramāṇāni: catarah ārūpyasamāpattayaḥ catvāri smṛtyupasthānāni catvāri samyakprahāṇāni. catvārardhipādāḥ pañcendriyāni pañcabalāni saptabodhyaṅgāny āryāṣṭāṅgo mārgaḥ trīṇi vimokṣamukhāni. caturdaśa-śūnyatā aṣṭau vimokṣā navānupūrvasamāpattayo dhāraṇīmukhāni samādhimukhāni. pratisaṃvido yāvad aṣṭādaśāveṇikā buddhadharmāḥ, yāvantaḥ kecid bodhimārgā ime te kuśalā dharmā ye bodhisattvena mahāsattvena paripūrayitavyā yāṃ paripūrya sarvākārajñatām anuprāpnoti. yāṃ anuprāpya dharmacakraṃ pravartayati. ((78))

PARIVARTA 79

(VIII 5,20) *athāyusmān Subhūtir Bhagavantam etad avocat*: yadi Bhagavann ime dharmā bodhisattvadharmās tad buddhadharmās punar katame?

Bhagavān āha: yat punaḥ Subhūtir evam āha. yadi-ime dharmā bodhisattvadharmās tad buddhadharmāḥ punaḥ katama iti.² ima eva Subhūte buddhadharmā yademān dharmān sarvākārair abhisambudhyate. tasya sarvākārajñatāprāptasya sarvavāsanānusandhiḥ prahiyate, tad³ bodhisattvo (mahāsattvo) bhisambudhyate, Tathāgato'rhan samyaksambuddhaḥ sarvadharmān ekalakṣaṇasamāyuktayā prajñayā-abhisambuddhaḥ², ayaṃ viśeṣo bodhisattvasya ca Tathāgatasya ca-arhataḥ samyaksambuddha(sya. tad yathāpi nāma Su)bhūte anya eva pratipannako anya eva phalastah,⁴ na ca na tāv ubhāv āryapudgalau⁴, evam eva Su-

¹ Ms adds: uparimānāḥ sattvān grhītvā; om. P, Ad-Ti.

²⁻² Ad-Ti: *Rab-'byor byan-chub sems-dpa'i chos de-dag ŋid saṅs-rgyas-kyi chos kyaṅ yin te. gaṅ-gi tshes chos de-dag rnam(-pa) thams-cad-du mñon-par rdzogs-par saṅs-rgyas ŋiṅ, rnam-pa thams-cad mkhyen-pa ŋid thob-pa'i tshes. de'i bag chags-kyi mtshams sbyor-ba thams-cad spoṅ-bar byed do. bs-o m-a ni de-dag mñon-par rdzogs-par 'tshaṅ rgya-bar byed-kyi, de-bshin gśegs-pa dgra-bcom-pa yaṅ-dag-par rdzogs-pa'i saṅs-rgyas-kyis ni skad-cig gcig daṅ ldan-pa'i śes-rab-kyis chos thams-cad mñon-par rdzogs-par rdzogs-par saṅs rgyas-pas.*

³ P: tāṃ; so Ad-Ti.

⁴⁻⁴...mod-kyi, 'on kyaṅ de gñis ka'aṅ gaṅ-zag mchog ma yin-par mi 'gyur ro; P: agra-pudgalau; Ms has: ubhauv.

bhūte bodhisattvo mahāsattva¹ānantaryamārge ** f.302b ** pratipannakastah, (ta)thāgatas punar²arhan samyaksam(buddhaḥ sarvadharmeṣv ana)ndhakaratā prāpta¹, iyaṃ Subhūte viśeṣo bodhisattvasya mahāsattvasya Tathāgatasya ca-arhata samyaksambuddhasya.

athāyusmān Subhūtir Bhagavantam etad avocat: yadi punar Bhagavann ime dharmāḥ svalakṣaṇaśūnyāḥ, svalakṣa(ṇaśūnye)ṣu dharmeṣu kuto viśeṣo nānā(karaṇa)ṃ vā-upalabhyate? ayaṃ nairayiko'yaṃ tairyagyoniko'yaṃ yamalaukikaḥ ayaṃ devo'yaṃ manuṣya ayaṃ gotrabhūr ayaṃ aṣṭamaka ayaṃ srotaāpanno'yaṃ sakṛdāgāmy ayaṃ anāgāmy ayaṃ arhann ayaṃ pratyekabuddho'yaṃ bodhisattvo'yaṃ Tathāgato'rhan samyaksambuddhaḥ. yathaiva Bhagavann ime pudgalā nopalabhyante. tathaiva Bhagavaṃ. karma nopalabhyate. yathaiva karma nopalabhyate tathaiva karmavipāko nopalabhyate.

evam ukte Bhagavān āyusmantam Subhūtim etad avocat: evam etat Subhūte evam etat tathā yathā vadasi. svalakṣaṇaśūnyeṣu dharmeṣu na karma na vipāka upalabhyate³. ye punaḥ Subhūte svalakṣaṇaśūnyān dharmā(n) (na jānanti te karma) abhisamṣkurvanti³. duścariṭaṃ vā sucariṭaṃ vā sāsravaṃ vā-anāsravaṃ vā. te duścariṭena karmaṇā triṣv apāyeṣu prapatanti. sucariṭena devamanuṣyeṣu-upapadyante. acchidreṇa karmaṇā rūpadhātau vā-arūpyadhātau vā copapayante. tad bodhisattvo mahāsattvo dānapāramitāyāṃ caran yāvad aṣṭādaśasv āveṇikeṣu buddhadharmeṣu carann acchidracārī imān bodhisattvadharmān utpādayati. yān utpādyā bodhyaṅga-parivāra-sahagataṃ vajropamaṃ samādhiṃ samāpanno'nuttarāṃ samyaksambodhim abhisambudhyate. abhisambudhya sattvānāṃ arthaṃ karoti. yo'rtha. kṛto na puna(r) vipraṇaśyati. yasya vipraṇāśāt pañcagatike saṃsāre prapatet.

āha: kiṃ punar Bhagavatā-anuttarāṃ samyaksambodhim abhisambudhya pañcagatikaḥ saṃsāra upalabdhaḥ?

Bhagavān āha: no hīti.

āha: kiṃ punas Tathāgatena kṛṣṇā vā śuklā vā akṛṣṇāśuklā vā dharmāḥ upalabdhaḥ?

Bhagavān āha: no hīti.

¹⁻¹ bar-chad med-pa'i lam-la gnas-pa yin-gyi, de-bshin gśegs-pa dgra bcom-pa yaṅ-dag-par rdzogs-pa'i saṅs-rgyas ni chos thams-cad-la sgrib-pa med-pa'i ye-śes brñes-pa ste; P: ...anāvarenaññānaṃ prāptaḥ.

² So P: Ms: tvam?

³⁻³ gaṅ-dag-gis chos-rnams raṅ-gi mtshan-ñid-kyis stoṅ-par mi śes-pa de-dag ni ŋes-par spyod-pa'am... las-dag mñon-par 'du byed do.

āha: yadi nopalabdhā.kuto narakā vā tiryagyonir vā yamalokā vā prajñaptāḥ kuto devamanuṣyāḥ prajñaptāḥ kutaḥ srotaāpannaḥ sakṛ-dāgāmy anāgāmy arhan pratyekabuddhaḥ kuto bodhisattvaḥ kutas Tathāgato'rhan samyaksambuddhaḥ prajñaptaḥ?

Bhagavān āha: kiṃ puna(ḥ) Subhūte ete sattvā svalakṣaṇasūnyāṃ. sarvadharmāṃ jānanti?

āha: no hīti.

Bhagavān āha: yadi punaḥ Subhūte¹sattvā evaṃ jāniyu(ḥ) svalakṣaṇasūnyā dharmā iti. tan na bodhisattvo mahāsattvo²nuttarasyai samyaksambodhaye³sampratiṣṭhamāno²na sattvāṃ mocaye(t) tribhyo' pāyebhyo yāvat saṃsāragatibhyaḥ.yasmāt tarhi Subhūte sattvā na jānanti svalakṣaṇasūnyān dharmās te aprajānanto na parimucyante pañcagatikāt saṃsārāt. tad bodhisattvo mahāsattvas teṣāṃ Buddhānāṃ Bhagavatām antikāc chrutvā svalakṣaṇasūnyān dharmān sattvānām arthāya-anuttarasyai samyaksambodhaye sampratiṣṭhate.neme dharmās tathā samvidyante yathā bālapṛthagjanā abhiniviṣṭā, tad ime sattvāḥ asataḥ asaṃvidyamānān³dha(rmān sva)taḥ kalpayitvā-upalabhya³:asatve sattvasaṃjñīnaḥ arūpe rūpasamjñīna. avedanāyāṃ vedanāsaṃjñīnaḥ asaṃjñīyāṃ saṃjñīnāsaṃjñīnaḥ asaṃskāreṣu saṃskārasaṃjñīnaḥ avijñāne vijñā- ** f.303a ** nasamjñīnaḥ yāvad asaṃskṛtadharmān asato'saṃvidyamānā kalpayitvā⁴, ⁵viparyāsair viparyastacittā⁵. kāyena vācā ma(nasā ka)arma-abhisamṣkurvanti. te pañcagatikā(t) saṃsārān na parimucyante. tad bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caraṃ sarvān antargatān kuśalān dharmān kṛtvā bodhisattvacārikāṃ carati. yāṃ cārikāṃ carann anuttarāṃ samyaksambodhim abhisambudhyate.

(VIII 5,21). abhisambudhya⁶duḥkhaṃ ca duḥkhasamudayaṃ ca duḥkhanirodhaṃ ca duḥkhanirodhagāminīṃ ca pratipādam ācaṣṭe

¹ S + ete; so Ad-Ti.

² shugs-par ma gyur na ni.

³⁻³ chos rnamś-la rañ-gis btags śiñ dmigs-nas; P: dharmān svayam eva vikalpayanti. upalabhante vā.

⁴ rnam-par btags-pas.

⁵⁻⁵ phyin ci log rnamś-kysis sems bslad-par gyur-pa dag lus dañ...las...

⁶ Ad-Ti: kyañ sems-can-rnamś 'gro-ba lña'i 'khor-ba-las thar-bar byed do.

Subhūtīr āha: Bh-n gal-te chos thams-cad rañ-gi mtshan-ñid-kysis stoñ-pa lags na, Bh-n 'o na ji-ltar bs-o m-o anuttarāṃ samyaksambodhim abhisambudhya, sems-can rnamś 'gro-ba lña'i 'khor-ba-las yoñs-su thar-par bgyid lags?

Bhagavān āha: S-e 'di-la bs-o m-o anuttarāṃ samyaksambodhim abhisambudhya, sems-can rnamś-la 'phags-pa'i bden-pa bshi-po//sdug-bsñal dañ.

deśayati.prajñapayati prasthāpayati.vivarati vibhajati uttānikaroti saṃprakāśayati. tatra caturṣv āryasatyēṣu¹sarve'ntargatā kuśalā dharmā ye kecid bodhipakṣyā¹ (dharmā)²yai(r) bodhipakṣyair dharmais trayānāṃ ratnānāṃ vyavasthānaṃ bhavati.katameṣāṃ trayānāṃ? buddharatnasya dharmaratnasya saṃgharatnasya, eṣāṃ trayānāṃ ratnānāṃ prādurbhāvāt sattvāḥ parimucyante pañcagatikā(t) saṃsārāt.

athāyusmān Subhūtīr Bhagavantam etad avocat: kiṃ punar Bhagavan duḥkhajñānena parinirvāṇaṃ bhavaty atha duḥkhena, samudayaññānena parinirvāṇaṃ bhavaty atha samudayena, duḥkhanirodhajñānena parinirvāṇaṃ bhavaty atha duḥkhanirodhena: mārḡajñānena parinirvāṇaṃ bhavaty atha mārḡeṇa.

evam ukte Bhagavān āyusmantam Subhūtīm etad avocat: na Subhūte duḥkhajñānena parinirvāṇaṃ bhavati na duḥkhena, na samudayaññānena parinirvāṇaṃ bhavati.na samudayena. na duḥkhanirodhajñānena parinirvāṇaṃ bhavati. na duḥkhanirodhena. na mārḡajñānena parinirvāṇaṃ bhavati na mārḡeṇa. yā punaḥ Subhūte caturṇāṃ āryasatyānāṃ samatā tat parinirvāṇam uktaṃ mayā, na puna duḥkhajñānena parinirvāṇaṃ bhavati. na duḥkhena na samudayaññānena na samudayena na duḥkhanirodhajñānena na duḥkhanirodhena na mārḡajñānena na mārḡeṇa parinirvāṇaṃ bhavati.

āha: katamā-eṣa(ṃ) Bhagavaṃs caturṇāṃ ārya(satyānāṃ sa-)matā?

*Bhagavān āha*³: yatra Subhūte⁴na duḥkhaṃ na duḥkhajñānaṃ na samudayo na samudayaññānaṃ na nirodho na nirodhajñānaṃ na mārḡo na mārḡajñānaṃ⁵. yaiṣāṃ caturṇāṃ āryasatyānāṃ tathatā avitathatā dharmatā.dharmadhātur dharmaniyāmatā dharmasthitā. yad utpādād vā Tathāgatānāṃ anutpādād vā Tathāgatānāṃ sthita eva dhātur yaduta dharmadhātuh⁶asampramoṣāya-aparihāṇāya saṃvartate⁶.⁷tad bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran satyānubodhāya carati. na ca⁸ satyāny anubodhavyāni⁷.

¹⁻¹ dge-ba'i chos byañ-chub-kyi phyogs gañ ji-sñed-pa thams-cad 'dus te.

² So P.

³ So P, Ad-Ti.

⁴ So P, Ad-Ti.

⁵ Ms + *Bhagavān āha*: Not in P or Ad-Ti.P + api tu khalu punaḥ Subhūte.

⁶⁻⁶ P: yā saṃpramoṣadharmatāyai aparihāṇadharmatāyai saṃpravartate.

⁷⁻⁷ de-la bs-o m-o prajñāpāramitāyāṃ caran, ci nas kyañ bden-pa rtogs-par bya-ba'i don-du bden-pa rtogs-par bya-ba-la spyod do.

⁸ Ms: vā?

evam ukte āyusmān Subhūtir Bhavavantam etad avocat: kathaṃ punar Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran satyānubodhāya carati. yathā caraṃ satyāny anubudhyate. a(bhi)saṃbudhya tathātvaṃ pratividhyati. yathā pratividhyāna naiva śrāvakabhūmau patati na pratyekabuddhabhūmau patati. bodhisattvanyāmam avāmati?

evam ukte Bhagavān āyusmantaṃ Subhūtim etad avocat: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran na tān dharmāṃs tathā paśyati. yathā paśyaṃ kiṃcid dharmam upalabheta. anupalabhamānaḥ sarvadharmāṃc chūnyā iti paśyati. satyaparyāpannāṃś ca-asatyaparyā(pannāñ ca tān sarvān śūnyā iti paśyati. sa evaṃ pa)śyann avakrāntaniyāmo bodhisattvo mahāsattvo bodhisattva-gotrabhū-bhūmau sthito bhavati. sa bodhisattva-gotrabhū-bhūmau sthivā na mūrdhna nipātaṃ patati. yena ** f.303b ** 1mūrdhna nipātena² śrāvakabhūmau vā pratye(kabuddhabhūmau vā patati). sa iha bodhisattvagotrabhūmau sthivā catvāri dhyānāny utpādayati catvāry apramāṇāni catasraḥ ārūpyasamāpattiḥ. sa iha śamathabhūmau sthivā sarvadharmān pravincinoti. catvāry āryasatyāni prativibudhyati. (sa ca duḥkhañ ca)parijānāti. na ca duḥkhārambaṇaṃ cittam utpādayati. samudayaṃ ca prajāhati. na ca samudayārambaṇaṃ cittam utpādayati. nirodhaṃ ca sāksātkaroti. na ca nirodhārambaṇaṃ cittam utpādayati. mārgaṃ ca bhāvayati na ca mārgārambaṇaṃ cittam utpādayati. (anyatra) bodhi-nimena cittaena sarvadharmā(n) yathāvatvaṃ paśyati.

āha: katamā Bhagavan sarvadharmāṇā(m) yathāvatvā?

Bhagavān āha: śūnyatā.

āha: katamā śūnyatā?

Bhagavān āha: svalakṣaṇaśūnyatā. so'nayaivamrūpayā vipaśyanāyā³sarvadharmāṃc chūnyā iti vipaśyati. na kasyacid dharmasya svabhāvaṃ paśyati⁴. yatra bhāve⁵sthivā bodhim abhisambudhyeta.

(āha: evaṃ sati Bhagavann abhāvas⁶bodhiḥ?

Bhagavān āha: evam etat Subhūte evam etad. yathā vadasi.)⁷abhā-

1 Ad-Ti: rtse-mor ltuñ-ba.

2 P: vinipātena.

3 lhag mthoñ des.

4 Ad-Ti: samanupaśyati.

5 P, Ad-Ti: svabhāve.

6 P: abhāvasvabhāva.

7 So Ad-Ti and P.

vaś¹ ca bodhiḥ, sā na buddhaiḥ kṛtā na pratyekabuddhair na-arhadbhir nāpi tai(r) bodhisattvair mahāsattvair, ya iha bodhāya²caranti. anyatra sattvā na jānanti na paśyanti yathātvaṃ. tad bodhisattvo mahāsattva prajñāpāramitā(tāyāṃ ca)rann upāyakausalena sattvānāṃ dharmāṃ deśayati. ((79))³

PARIVARTA 80.

(VIII 5,22) athāyusmān Subhūtir Bhagavantam etad avocat: yadi Bhagavann abhāvasvabhāva sarvadharmāṃs, te na buddhai kṛtā na pratyekabuddhair na-arhadbhir na-anāgāmibhir na sakṛdāgāmibhir na srotaāpannair⁴na pratipann(ak)air⁴nāpi tair bodhisattvair mahāsattvaiḥ kṛtā ya iha bodhāya caranti. tat kuta eṣān dharmānāṃ nānākaraṇaṃ (va vyava)sthānaṃ vā prajñāyate, ime (nai)rayi (kā i)me tairyagyonikā ime yāmalaukikā ime devā ime manuṣyāḥ, anena vā karmaṇā narakāṃs tiryagyonir yamalokaḥ anena karmaṇā devāḥ anena karmaṇā manuṣyāḥ anena (karmaṇā) brahmakāyikā (devāḥ yā)van naivasamjñānāsamjñāyatana(devāḥ). anena karmaṇā srotaāpannāḥ sakṛdāgāmy anāgāmy arhan pratyekabuddhāḥ anena karmaṇā bodhisattvo mahāsattvo'nena karmaṇā Tathāgato'rhan samyak-sambuddhaḥ. abhāvasya hi Bhagavan na kācit kṛyā yayā kṛyayā narakam vā gacche(t) tiryagyonim vā yamalokaṃ vā devamānuṣyaṃ vā yāvan naivasamjñānāsamjñāyataneṣu vā deveṣu-upapadyeta. srotaāpattiphalaṃ vā-anuprāpnuyā(t sa)kṛdāgāmiphalaṃ vā-anāgāmiphalaṃ vā-arhattvaṃ vā pratyekabodhiṃ vā,⁵ bodhisattvo vā mahāsattvo bodhimārgē⁵ caret (Tathāgato vā'rhan samyak-sambuddhaḥ)⁶ sarvākārajñātāṃ vā-anuprāpnuyād yān anuprāpya sattvaṃ saṃsārāṃ mocayed.

Bhagavān āha: evam etat Subhūte evam etat tathā yathā vadasi, abhāvasya hi Subhūte na karma na kṛyā (na)⁷phalaṃ. bālo hi Subhūte

1 P: abhāvasvabhāva.

2 P: samādhau.

3 At this point P inserts the " questions of Maitreya " which I have edited on pp. 229-242 of *Mélanges d'Indianisme à la mémoire de Louis Renou*, 1968.

4⁴ om Ad-Ti.

5⁵ byañ-chub sems-dpa' 'thob-pa'am, byañ-chub-kyi lam-la.

6 So f. 304a.

7 So P.

aśrutavān pṛthagjanaḥ āryadharmeṣv akovidāḥ abhāvasvabhāvān dharmān na prajānāti. sa viparyāsasamutthitena cittena vividhaṃ karmābhisamskaroti. tasya tādrśa eva-ātmabhāvo abhini(r)varate. yadi vā narakeṣu yadi vā tiryagyonau yadi vā yamaloke yadi vā yāvan naivasamjñānāsamjñāya- ** f.304a ** (taneṣu deveṣu. yāvad) abhāvasya (na) karma (na kṛ)yā na phalaṃ. yaḥ punar abhāvaḥ abhāva eva saḥ. yat puna(r) Subhūtir evam āha. abhāvasya hi na kācit kṛyā yayā kṛyayā yāvat srotaāpattiphalaṃ vā-anuprāpnuyāt. sakṛdāgāmiphalaṃ vā-anāgāmiphalaṃ vā-arhattvaṃ vā pratyekabodhiṃ vā, bodhisattvo vā mahāsattvo mārgākārajñatāyāñic care(t) Tathāgato vā'rhan samyaksambuddhaḥ sarvākārajñatām anuprāpnuyād iti. yām anuprāpya sattvān saṃsārān mocaye(t). tat kiṃ manyase Subhūte na-abhāvo mārgaḥ abhāvaḥ srotaāpattiphalaṃ abhāvaḥ sakṛdāgāmiphalaṃ abhāvo'nāgāmiphalaṃ abhāvo'rhattvam abhāvaḥ pratyekabodhiḥ abhāvo yāvat sarvākārajñatā.

āha: abhāvo Bhagavan mārgaḥ abhāva srotaāpattiphalaṃ abhāvaḥ sakṛdāgāmiphalaṃ abhāvo'nāgāmiphalaṃ abhāvo'rhattvam abhāvaḥ pratyekabodhir abhāvo yāvat sarvākārajñatā.

Bhagavān āha: tat kiṃ manyase Subhūte abhāvo dharmāḥ abhāvan dharmam anuprāpnoti?

āha: no Bhagavan.

Bhagavān āha: iti hi Subhūte. yaś ca-abhāvo yaś ca mārga ubhāv etau dharmau na saṃyuktau na viśamyuktau arūpiṇāv anidarśanāv apratighāv ekalakṣaṇau yaduta-alakṣaṇau, tatra Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann upāyakausalena sattvāms caturbhir viparyāsair abhiniviṣṭāṃ pañcaskandheṣu anitye nityasamjñāno duḥkhe sukhasamjñānaḥ¹anātmāny ātmasamjñāna(h). aśubhe śubhasamjñāno bhāvābhiviniṣṭās tato bhāvād vivecayati.

(VIII 5,23) *athāyusmān Subhūtir Bhagavantam etad avocat*: ²kaccid Bhagavan vastv asti bhūtaṃ bhāvams tath(at)ā avitathatā yatra sthitvā bālapṛthagjanā vastv ity abhiniviśante. bhūtaṃ bhāvas tath(at)ā avita-

¹ Ms: duḥkha-

²⁻² ci byis-pa so-so'i skye-bo-rnams gañ-la gnas-nas, dños-po'i shes mñon-par shen-par gyur-pa'i dños-po byuñ-ba dan, 'byuñ-ba de-bshin-ñid dan, ma nor-ba de-bshin ñid ces bgyi-ba de-lta-bu mchis lags sam, gal-te ma mchis na ni las gañ-gis 'gro-ba lña'i 'khor-ba-las yoñs-su thar-par mi 'gyur-ba de-lta-bu'i las kyañ ji-ltar mñon-par 'du bgyid-par 'gyur lags.

thatā. yadi nāsti kathaṃ (karma-)abhisamskurvanti. yena karmaṇā pañcagatikāt saṃsārān na parimucyante?²

Bhagavān āha: nāsti Subhūte ¹antaśo balāgrakoṭinikṣepamātram api vastu yatra sthitvā bālapṛthagjanā karmābhisamskurvanti anyatra viparyāsenā. tena hi Subhūte ²upamān te kariṣyāmi yāvad eva-asyaivārthasya bhūyasyāmātrayā paripūraye yathāpaṇḍitājānīyuh. tat kiṃ manyase Subhūte kacci(t) svapnadarśino vastv asti. yatra sthitvā svapnadarśi pañcabhiḥ kāmagaṇaiḥ paricārayet?

āha: svapna eva tāva(n) nāsti. kutaḥ punaḥ svapnadarśi, tatra³ sthitvā pañcabhiḥ kāmagaṇaiḥ paricārayet.

Bhagavān āha: tat kiṃ manyase Subhūte kac(c)it punar dharmo'sti saṃskṛto vā asaṃskṛto vā sāsravo vā-anāsravo vā yo na svapnopamaḥ?

āha: nāsti Bhagavaṃ. kaścid dharma saṃskṛto vā asaṃskṛto vā sāsravo vā anāsravo vā yo na svapnopama(h).

Bhagavān āha: kaccit punaḥ svapne pañca(gatika)ḥ saṃsāro'sti?

āha: no hīdaṃ Bhagavan.

Bhagavān āha: tat kiṃ manyase Subhūte svapne mārgabhāvanā-asti, yām mārgabhāvanām āgamyā na saṃkliśyeta na vyavadāyeta?

āha: no hīdaṃ Bhagavann, avastukaḥ sa Bha(gava)n dharmāḥ aprajñaptikaḥ aprajñapanīyaḥ sarva-vyāhāra-pada-vyañjanaiḥ.

Bhagavān āha: tat kiṃ manyase Subhūte⁴yadā-ādarśamaṇḍale⁵ pratibimban dṛśyate kaccit tasya vastv (asti yat ka)rmābhisamskuryāt yat⁶(karmābhisamskṛtya nara)kaṃ vā gacche(t) tiryagyoniṃ vā yamalokaṃ vā devamanuṣyān vā?⁴

āha: no hīdaṃ Bhagavaṃn, avastukaṃ Bhagavan pratibimban⁷ anyatra bāl(ān)ām ullāpakaṃ⁷, tat kuto'sya ** f.304b ** karma (bha-

¹ tha na sgra'i rtse-mo'i cha śas bshag-pa tsam yañ med do.

² don 'di ñid rgya cher yoñs-su rdzogs-par bya-ba dan, mkhas-pas śes-par bya-ba'i gyur khyod-la dpes bśad-par bya'o.

³ gañ-la.

⁴⁻⁴ me-loñ-gi dkyil-'khor-la gzugs brñan snañ-snañ-ba gañ yin-pa de-la las gañ mñon-par 'dus byas-pas sems-can dmyal-bar 'gro-ba'am, dud-'gro'i skye-gnas sam, gśin rje'i 'jig-rten nam, lha'am mir 'gro-bar 'gyur-ba'i las mñon-par 'du byed-pa 'ga' shig yod sñam mam.

⁵ P, Ad-IO 712, Ad-Ti. Ms: ākāśe.

⁶ Ms: ani?

⁷⁻⁷ byis-pa so-so'i skye-bo rnams-la slu-ba ma gtogs-par. - P: anyatra bālapṛthagjanānām ullāpanāt.

vi-)syati.yat karmābhisamskṛ(tya narakam vā gacchet) tiryagyonim vā yamalokam vā.devamanuṣyān vā?

Bhagavān āha: tat kiṃ manya(se) Subhūte kaccit tasya mārghabhāvanā—asti. yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta?

āha: no hīdam Bhagavaṃn avastukaṃś ca (Bhagavan pra)tibimbaṃ tat kuto'sya mārghabhāvanā bhaviṣyati. yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta.

Bhagavān āha: tat kiṃ manyase Subhūte yā sā pratiśrutkā vana-gahana—parvata—kandara—prāgbhārato niṣcarati. kaccit (t)asyā pratiśrutkāyā vastv asti yat karmābhisamskuryāt, yat karmābhisamskṛtya. narakam vā gacche(t) tiryagyonim vā yamakam vā?

āha: no hīdam Bhagavaṃn avastukā Bhagavaṃn. sā pratiśrutkā kutaḥ tasyāḥ karma bhaviṣyati. yat karmābhisamskṛtya narakam vā gacche(t) tiryagyonim vā yamalokam vā devamanuṣyeṣu vā—upapadyeta. yāvan naivasamjñānāsamjñāyataneṣu vā deveṣu—upapadyeta.

Bhagavān āha: tat kiṃ manyase Subhūte kaccit tasyāḥ pratiśrutkāyā mārghabhāvanā—asti: yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta?

āha: atyantatayā Bhagavan saiva pratiśrutkā nāsti. kutaḥ punas tasyā mārghabhāvanā bhaviṣyati. yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta.

Bhagavān āha: tat kiṃ manyase Subhūte yeyaṃ marīcikāyāṃ anudake udakasamjñā. anadyāṃ nadīsamjñā. anagare nagarasamjñā. anudyaṇe udyānasamjñā tat kiṃ tasyāṃ marī(c)ikāyā samjñā(yā)ṃ karma—asti ya(t) karmābhisamskṛtya narakam vā gacchet tiryagyonim vā yamalokam vā devamanuṣyeṣu vā—upapadyeta yāvan naivasamjñānāsamjñāyataneṣu vā deveṣu—upapadyeta?

āha: atyantatayā Bhagavaṃn marīcikāyāṃ udakan nāsti. na nadī, na nagara—udyānam anyatra samjñāviparyāsaś cakṣuṣo moha. kutaḥ tasyā karma bhaviṣyati. yat karmābhisamskṛtya narakam vā gacchet tiryagyonim vā yamalokam vā devamanuṣyeṣu vā—upapadyeta. yāvan naivasamjñānāsamjñāyataneṣu vā deveṣu—upapadyeta.

Bhagavān āha: tat kiṃ manyase Subhūte kaccit tasyā viparyastāsamjñāyā mārghabhāvanā—asti. yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta?

āha: na Bhagavan viparyastāyāḥ samjñāyā mārghabhāvanā—asti. yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta.

Bhagavān āha: tat kiṃ manyase Subhūte yāṃ māyākāro vividhān māyāṃ abhinirminoti. yadi vā hastikāyaṃ yadi vā aśvakāyaṃ yadi vā balīvardakāyaṃ. yadi vā pattikāyaṃ. yadi vā rathakāyaṃ yadi vā strikāyaṃ yadi vā puruṣakāyaṃ, api nu tasyā māyāyā vastv asti. yat karmābhisamskṛtya (na)rakam vā gacchet tiryagyonir vā yamalokam vā devamanuṣyeṣu vā—upapadyeta. yāvan naivasamjñānāsamjñāyataneṣu deveṣu—upapadyeta?

āha: no hīdam Bhagavaṃn, na hi tasyā māyāyā vastv asty antaśo balāgrakoṭinikṣepamātraṃ api. yatra sthītvā karmābhisamskuryāt. yat karmābhisamskṛtya narakam vā gacchet tiryagyonir vā yamalokam vā devamanuṣyeṣu vā—upapadyeta. yāvan naivasamjñānāsamjñāyatane(ṣu) deveṣu—upapadyeta.

Bhagavān āha: tat kiṃ manyase Subhūte kaścit tasyā māyāyā mārghabhāvanā—asti. yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta?

āha: no hīdam Bhagavaṃn avastukasya ** f.305a ** (dharmasya mārghabhāvanā ku) to bhaviṣyati. samkleśo vā vyavadānaṃ vā?

Bhagavān āha: tat kiṃ manyase Subhūte yaḥ punaḥ Tathāgato nirmitam nirminoti kaccit tasya nirmitasya vastv asti. yat karmābhisamskṛtya (na)rakam vā gacchet tiryagyonir vā yamalokam vā devamanuṣyeṣu vā—upapadyeta. yāvan naivasamjñānāsamjñāyataneṣu deveṣu—upapadyeta?

āha: no hīdam Bhagavaṃn avastukaḥ sa Bhagavaṃn nirmitaḥ.

Bhagavān āha: tat kiṃ manyase Subhūte. kaccit tasya nirmitasya mārghabhāvanā—asti. yāṃ mārghabhāvanām āgamyā naiva samkliṣyeta na vyavadāyeta?

āha: no hīdam Bhagavaṃn.

Bhagavān āha: tat kiṃ manyase Subhūte kaścīd atra samkliṣyate vā vyavadāyate vā?

āha: no hīdam Bhagavaṃn.

Bhagavān āha: yathaiva Subhūte kaścī(n) na samkliṣyate na vyavadāyate tathaiva nāsti samkleśo na vyavadānaṃ. tat kasya heto(r)? ahaṃkāramamakārayo sthītvā: sattvāḥ samkliṣyante vā vyavadāyante vā, na ca bhūtadarśī samkliṣyate vā vyavadāyate vā. yathaiva bhūtadarśī na samkliṣyate na vyavadāyate tathaiva nāsti samkleśo na vyavadānaṃ. ((80))

PARIVARTA 81.

(VIII 5,24) *athāyusmān Subhūtir Bhagavantam etad avocat*: bhūtarśī Bhagavaṃ na saṃkliśyate na vyavadāyate. 'bhūtadarśy' api na saṃkliśyate na vyavadāyate. tathā hy abhāvasvabhāvāḥ sarvadharmāḥ, abhāvasya ca Bhagavaṃ na saṃkleśo na vyavadānaṃ. bhāvasya api Bhagavan na saṃkleśo na vyavadānaṃ¹, svabhāvasya—api Bhagavan na saṃkleśo na vyavadānaṃ. abhāva—svabhāvasya—api Bhagavan na saṃkleśo na vyavadānaṃ. tad yad etad Bhagavatā vyavadānaṃ nir-diṣṭam, tat katham idaṃ Bhagavan?

Bhagavān āha: yā eṣāṃ sarvadharmāṇāṃ samatā tan mayoktaṃ vyavadānaṃ?

āha: sā punaḥ sarvadharmāṇāṃ samatā katamā?

Bhagavān āha: tathatā avitathatā ananyatathatā dharmatā dharmadhātur dharmasthititā. dharmaniyāmatā bhūtakoṭiḥ yo'sāv utpādād vā Tathāgatānām anutpādād vā Tathāgatānām sthita eva dharmasthititā—dhātur yaduta dharmadhātur idaṃ Subhūte vyavadānaṃ, tat punar lokavyavahāreṇa vyavahryate. anabhi-lāpyaṃ punas tad apravyāhāraṃ. sarvagīrghoṣavākpathātitaṃ.

(VIII 5,25) *āha*: yadi Bhagavan sarvadharmāḥ svapnopamāḥ pratiśrutkopamā. pratibhāsopamāḥ marīcyupamāḥ māyopamā nirmitopamā, tat katham bodhisattvo mahāsattvaḥ svapnopameṣu sarvadharmeṣu pratiśrutkopameṣu pratibhāsopameṣu marīcyupameṣu māyopameṣu sarvadharmeṣv avastukeṣv adravyeṣv anuttarasyai samyaksambodhaye cittam utpādayaty ahaṃ dānapāramitāṃ paripūrayiṣyāmi. śīlapāramitāṃ paripūrayiṣyāmi. kṣāntipāramitāṃ paripūrayiṣyāmi. vīryapāramitāṃ paripūrayiṣyāmi. dhyānapāramitāṃ paripūrayiṣyāmi. abhijñāpāramitāṃ paripūrayiṣyāmi. catvāri dhyānāni catvāry apramāṇāni. catasraḥ ārupyasamāpattī ca (tvāri smṛtyupa)sthānāni. yāvad āryāṣṭāṅgaṃ mārgaṃ trīṇi vimokṣamukhāni aṣṭau vimokṣān navānupūrvasamāpattin daśa-tathāgatabalāni. catvāri vaiśāradyāni catasraḥ pratisamvido mahāmaitrīṃ mahākaraṇāṃ² (dhāraṇīmu)khāni samādhimukhāni yāvad aṣṭa-daśāveṇikā buddhadharmā. dvātṛṃśan—mahāpuruṣalakṣaṇāni. aśi-

¹ Ms adds: abhāvasya—api Bhagavan na saṃkleśo na vyavadānaṃ. — Ad—Ti: om. — P has: 1. abhāvasvabhāvasya, 2. bhāvasya, 3. abhāvasya, 4. bhāvābhāvasya.

² Here four akṣaras are omitted.

tim anuvyañjanāni. 'mahābhāsaṃ (pariniṣpādayati, yat trisāhasramahāsahasralokadhātūn avabhāseṇa spharati), brahmasvaratāṃ (pariniṣpādayati). yad eka sva— ** f.305b ** reṇa (da)śadig—lokadhātuṣu yathādhi— (muktānāṃ sattvānāṃ cetasaiva—cetaḥ)—parivitar-kam ājñāya dharmāṃ deśayiṣyāmi—iti.¹

Bhagavān āha: tat kiṃ manyase Subhūte na tv ete dharmāḥ svapnopamāḥ pratiśrutkopamāḥ pratibhāsopamā. marīcyupamāḥ māyopamā nirmitopamāḥ²(ye tva) yā parikirtitā?

āha: yady ete Bhagavan dharmāḥ svapnopamāḥ pratiśrutkopamāḥ pratibhāsopamā. marīcyupamā māyopamā nirmitopamā, tat katham bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati, (na hi) Bhagavan svapno bhūto na yāvan nirmitaḥ. na hi Bhagavann abhūtena śakyam dānapāramitāyāṃ caratā śīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ. prajñāpāramitāyāṃ yāvad aṣṭa-daśasv āveṇikeṣu buddhadharmeṣu caratā—anuttarā samyaksambodhir abhisam-boddhum.

Bhagavān āha: evam etat Subhūte evam eta(t). na hy abhūtena śakyam dānapāramitāyāṃ caratā. śīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ prajñāpāramitāyāṃ. yāvad aṣṭa-daśasv āveṇikeṣu buddhadharmeṣu caratā—anuttarā samyaksambodhir abhisamboddhum.³sarva ete dharmā abhisamskṛtā abhisamcetaiyitā⁴. na hi śakyam⁵abhisamskṛtair abhisamcetaiyitair⁵dharmaiḥ sarvākāraj-

¹⁻¹ stoñ gsum—gyi stoñ chen—po'i 'jig—rten—gyi khams—dag snañ—bas khyab—par bgyid—pa'i 'od tshad ma mchis—pa ñag(?) yoñs—su rdzogs—par bgyi'o. phyogs bcu'i 'jig—rten—gyi khams—kyi sems—can rñams—kyi sems—kyi rtog—pa sems—kyis yoñs—su btsal—bar byis—nas, dbyañs gcig—gis mos—pa ji—lta—ba bshin—du chos ston—par 'gyur—ba'i tshañs—pa'i dbyañs yoñs—su rdzogs—par bgyi'o shes. — P: trisāhasramahāsahasralokadhātūn avabhāseṇa spharati. tatraikena svareṇa daśasu dikṣu lokadhātuṣu yathādhi-muktānāṃ sattvānāṃ cetasaiva cittam ājñāya dharmān deśayati.

² Ad—Ti: sgyu—ma lta—bu dañ, rmi—lam —, brag—ca —, mig—yor —, gzugs—brñan —, smig—rgyu —, dri—za'i groñ khyer —, sprul—pa —.

³ Ad—Ti adds: Rab—'byor 'di ji sñam—du sems, sbyin—pa'i pha—rol—tu phyin—pa bla—na med—pa yañ—dag—par rdzogs—pa'i byañ—chub mñon—par rdzogs—par 'tshañ rgya sñam mam, śes—rab—kyi pha—rol—tu phyin—pa'i bar dag bla—na...sñam mam, byañ—chub—kyi phyogs—kyi chos sum—cu rtsa bdun dañ, ...(N 118)...sañs—rgyas—kyi chos...bla—na...sñam mam? *Subhūti*: Bh—n de ni ma lags so. *Bhagavān āha*: evam etat Subhūte evam etat. dānapāramitā anuttarāṃ samyaksambodhim na—abhisambudhyate yāvad buddhadharmā...tat kasya hetoḥ? tathā hi Subhūte. — Ms: adds: *Bhagavān āha*: — No such insertion in P.

⁴ P: anabhisamskṛtā anabhinirvṛttāḥ.

⁵⁻⁵ P: anabhisamskṛtair.

ñatām anuprāptum. api tu khalu Subhūte sarva ete dharmā¹ mārḡā-haraṇatāya samvartante mārḡotpād(āy)a na puna phalasya-adhigamāya, ya eṣāṃ dharmāṇām anutpāda aprādurbhāva alakṣaṇo'pi saḥ¹. tad bodhisattvo mahāsattva prathamacittotpādam upādāya yāvat tam eva kuśalan dharmam ārabhate. yadi vā dānapāramitāṃ yadi vā śīlapāramitāṃ yadi vā kṣāntipāramitāṃ. yadi vā vīryapāramitāṃ yadi vā dhyānapāramitāṃ yadi vā prajñāpāramitāṃ yadi vā dhyānāni yadi vā-apramāṇāni yadi vā-ārūpyasamāpattīr yadi vā smṛtyupasthānāni yāvan mārḡaṃ. yadi vā-ādhyātmaśūnyatāṃ yāvad abhāvasvabhāvaśūnyatāṃ. yadi vā vimokṣā navānupūrvasamāpattīr yadi vā yāvad āveṇikabuddhadharmān. tat sarvaṃ māyāgatam iti jānāti. na śakyam i(mā)n dharmān aparipūrya dānapāramitāṃ śīlapāramitāṃ kṣāntipāramitāṃ vīryapāramitāṃ dhyānapāramitāṃ prajñāpāramitāṃ yāvad aṣṭādaśāveṇikān buddhadharmān (aparipūrya) sattvān paripācayitum. tad bodhisattvo mahāsattva prajñāpāramitāyāṃ caran yaṃ yam eva kuśalan dharmam ārabhate sarvaṃ taṃ svapnopamaṃ jānāti. yāvan nirmitopamaṃ jānāti. sa prajñāpāramitāyāṃ caran yāvat sarvākārajñatāṃ svapnopamāṃ jānāti. yāvan nirmitopamāṃ jānāti. te sarvasattvā svapne caranti-iti jānāti. yāvan nirmite caranti-iti jānāti. tad bodhisattvo mahāsattva prajñāpāramitāyāṃ caran. svapnopamān dharmān abhāvato gṛhṇāti. yāvan gṛhītvā sarvākārajñatāṃ anuprāpnoti. yāvan nirmitopamān dharmān²abhāvato gṛhṇāti. yāvan gṛhītvā²sarvākārajñatāṃ anuprāpnoti. agrāhyā ca prajñāpāramitā. agrāhyā yāvad aṣṭādaśāveṇikā buddhadharmāḥ. tad bodhisattvo mahāsa(ttva agrāhyāḥ sa)rvadharmā iti viditvā-anuttarāṃ samyaksambodhiṃ prārthayati. tat kasya hetoḥ?³tathā hy agrāhyāḥ sarvadharmā avastukāḥ svapnopamāḥ yāvan nirmitopamā,⁴na ca-agrāhyeṇa. ** f.306a ** (dharmeṇa agrā)hyo dharmāḥ śaky(am anuprāptum)⁴, anyatra sattvā imān dharmān na jānanti na pa(śyanti).

¹⁻¹ lam sgrub-pa dañ lam bskyed-par byed-pa yin-gyi, 'bras-bu 'thob-par ni ma yin no.chos de-dag-gi skye-ba med-pa dañ, 'gag-pa med-pa gañ yin-pa de ni mtshan-ñid med-pa'añ de yin te.

²⁻² P: na bhāvato gṛhṇāti nābhāvato gṛhṇāti yāṃ gṛhītvā.

³⁻³ 'di-ltar chos thams-cad ni rmi lam lta-bu dañ, sprul-pa'i bar dag lta-bur gzuñ-du med ciñ dños-po med-pa ste, sems-can thams-cad-k'yis chos de-dag mi šes ma mthoñ-ba ma gtoḡs-par gzuñ-du med-par chos-k'yis gzuñ-du med-pa'i chos thob-par mi nus-pa'i phyir ro. de'i phyir bs-o m-o sems-can(N 119b) thams-cad-k'yi don-du bla-na med-pa yañ-dag-par rdzogs-pa'i byañ-chub-la 'jug-par byed de, de sems dañ-po bskyed-pa nas gzuñ ste.

⁴⁻⁴ P: na ca-agrāhyāṇāṃ dharmāṇām agrāhyatā śakyā abhilapitum.

tad bodhisattvo mahāsattva sarvasattvānām arthāya-anuttarasyaī samyaksambodhaye (sampratiṣṭhate, sa ca prathamacittotpādam upādāya³ yad dānaṃ da)dāti. tat sarvasattvānām kṛte. yac chīlaṃ rakṣati yāṃ kṣāntiṃ bhāvayati yan vīryam ārabhate yad dhyānaṃ samāpadyate yāṃ prajñāṃ bhāvayati tat sarvasattvānām kṛte, na punar ātmārthaṃ, na ca bodhisattvo mahāsattvo'nyasya kṛte'nuttarasyaī samyaksambodhaye sampratiṣṭhate'nyatra (sarva)¹sattvānām kṛte, sa prajñāpāramitāyāṃ caran ye asattve sattvasaṃjñayā sthitās anātmāny ātmasaṃjñayā sthitā evaṃ jantu-ma nuja-mā nava-poṣa-pudgala-kāraka-kārāpaka-samutthāpaka-vedaka-vedayitṛṣu. yāvad ajānake jānakasaṃjñayā sthitā apaśyake paśyakaṃjñayā sthitās tāṃ viparyāsān vivecayati. viparyāsā(d) vivecya. amṛte dhātau pratiṣṭ(h)āpayati. yatra pratiṣṭhāpitānām neme samudācārāḥ pravartante. ātmasaṃjñā yāvat kārakakārāpaka-saṃjñā vā,² ³sa sarvāṇi-imāni (nimiñ)jita-manyita-spandita-prapañcītāni tyaktvā³amanyamānena cetasā bahulam upasampadya viharati². anena Subhūte upāyena bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann ātmanā ca na kvacid dharme'bhiniviśate. sarvasattvāṃś ca-anabhiniveśe pratiṣṭhāpayati. lokavyavahāreṇa. na puna paramārthena.

āha: yo Bhagavaṃs Tathāgatena dharmo'bhisambuddhaḥ, kiṃ punaḥ sa lokavyavahāreṇa-abhisambuddhaḥ utaḥ paramārthena?

Bhagavān āha: lokavyavahāreṇa vyavahṛyate. ayaṃ Tathāgatena dharmo'bhisambuddha iti. na punar atra kaścil labhyate. ayan dharmo' nena dharmeṇa-abhisambuddha iti. tat kasya heto(r)? upalambho hy eṣa yaduta-ane(na) dharmeṇa-ayan dharmo'bhisambuddha iti. na ca dvayena kāci(t) prāptir na-abhisamaya.

āha: yadi Bhagavan na dvayena prāptir abhisamayaś ca, kiṃ punar (a)dvayena prāptir abhisamayaś ca?

Bhagavān āha: na dvayena prāptir na-abhisamayo na-advayena prāptir abhisamayaś ca, yathāivātra prāptir abhisamayaś ca. yatra na dvayaṃ na-advayaṃ. tat kasya hetoḥ? prapañca eṣa yadaīṣa prāptir eso'bhisamaya. na ca dharmasamatāyāṃ prapañco'sti. niṣprapañca hi dharmatā⁴.

¹ so P.

²⁻² de gYo-ba dañ, 'gul-ba dañ, rlom-sems dañ, spros-pa de-dag thams-cad btañ-nas, spros-pa med-pa'i sems-k'yis rdzogs-par byas te mañ-du gnas so.

³⁻³ P: sa sarvān imān nimiñjita-saṃmiñjita-vispandita-prapañcītāṃ vivecya.

⁴ P: dharmasamatā.

āha: abhāvasvabhāvānām Bhagavan sarvadharmāṇām kā dharmasamatā?

Bhagavān āha: eṣaivātra dharmasamatā yatra na bhāvo na-abhāvo na svabhāvo ¹na parikīrtanā, na dharmasamatā parikīrtiyate, na ca anyāḥ kaścid dharmā upa(labhyate dha)rmasamatā(yā)ṃ.sthāpayitvā sarvadharmā-vyativṛttā dharmasamatā¹, agatir aviṣayo dharmasamatā. kaśyacid bālasya vā-āryasya vā.

āha: kiṃ punar Bhagavaṃ dharmasamatā. Tathāgatasya-apy aviṣaya(h)?

(*Bhagavān āha*): aviṣayaḥ Subhūte.dharmasamatā.sarvāryāṇām srotaāpannānām vā sakṛdāgāminām vā anāgāminām vā. arhatām vā. pratyekabuddhānām vā bodhi- ** f.306b ** sattvānām vā Tathāgatasya-apy aviṣaya.

(*āha*: na punar Bhaga)vaṃ sarvadharmaviṣayavaśavarttī Tathāgato' rhan samyaksambuddhaḥ?

Bhagavān āha: syāt sarvadharmaviṣayavaśavarttī Tathāgato'rhan samyaksambuddho,yady anyā dharmasamatā syād anyas Tathāgato' rhan samyaksambuddh(o,yā ca) Subhūte pṛthagjanānām dharmasamatā yā ca srotaāpannānām yā ca sakṛdāgāminām yā ca-anāgāminām yā ca arhatām yā ca pratyekabuddhānām yā ca bodhisattvānām yā ca Tathāgatānām² dharmā-samatā ekasamatā sā,sa(matā)yā(ṃ)ś ca na kiñcin nānakaraṇam²,yā ca pṛthagjanānām samatā yā ca sarvāryāṇām samatā ekasamatā sā, naikasamatāyām dvayam asty ayam pṛthagjano'yaṃ yāvat Tathāgato'rhan samyaksambuddha iti.sarva ete dharmā.samatāyām nopalabhyante.

āha: (yadi) Bhagavan sarvadharmasamatāyām sarva ete dharmā nopalabhyante. ayam pṛthagjano'yaṃ srotaāpanno'yaṃ sakṛdāgāmy ayam anāgāmy ayam arhann ayam pratyekabuddhaḥ ayam bodhisattvo' yaṃ Tathāgato'rhan samyaksambuddha)ḥ.evam saty aviṣeṣo bhaviṣyati.pṛthagjanānām srotaāpannānām ca sakṛdāgāminām ca-anāgāminām ca-arhatām ca pratyekabuddhānām ca bodhisattvānām ca Tathāgatānām ca-arhatām samyaksambuddhānām.

Bhagavān āha: evam eta Subhūte evam etad. aviṣeṣaḥ sarvadharmā-

¹⁻¹ yoḥsu-brjod-pa med-pa de ni 'dir mñam-pa ñid yin te. chos mñam-pa ñid ni brjod-par bya-ba ma yin no. chos mñam-pa ñid ma gtogs-par yañ chos yañ yañ dmigs-su med de chos mñam-pa ñid chos thams-cad-las śin-tu 'das-pa yin no.

²⁻² mñam-pa ñid gañ yin-pa'i mñam-pa ñid dañ, mñam-pa ñid-la ni tha dad-du bya-ba cuñ zad kyañ med do.

samatāyām pṛthagjanānām yāvat Tathāgatānām ca-arhatām samyaksambuddhānām.

āha: yadi Bhagavaṃ aviṣeṣaḥ pṛthagjanānām yāvat Tathāgatānām ca-arhatām samyaksambuddhānām,tat kuta eṣaṃ Bhagavaṃ trayāṇām ratnānā(ṃ) loke prādurbhāvo bhavati.buddharatmasya dharmaratnasya samgharatnasya?

Bhagavān āha: tat kiṃ manyase Subhūte anyad buddharatnam anyad dharmaratnam anya(t) samgharatnam anyā dharmasamatā?

āha: yathā-ahaṃ Bhagavato bhāṣitasya-artham ājānāmi na-anyad buddharatnam anyad dharmaratnam anya(t) samgharatnam anyā dharmasamatā.yad eva Bhagavaṃ buddharatnam yad eva dharmaratnam yad eva samgharatnam saiva dharmasamatā, sarva ete dharmā na samyuktā na visamyuktā arūpino'nidarśanā¹ apratighā ekalakṣaṇā.yaduta-alakṣaṇās,tat punar katham²Bhagavan eṣā² alakṣaṇānām dharmānām vyavasthānaṃ³ karoty ayam pṛthagjano ayam srotaāpannaḥ ayam sakṛdāgāmi ayam anāgāmi ayam arhann ayam pratyekabuddhaḥ ayam bodhisattvo' yaṃ Tathāgato'rhan samyaksambuddhaḥ?

Bhagavān āha: ⁴evam etat Subhūte evam etat, tathāgatasyaiṣa viṣayaḥ tathāgatasyaiṣa puruṣakāro yad alakṣaṇānām dharmānām vyavasthānaṃ karoti. tat kiṃ manyase Subhūte⁴yadi Tathāgato'rhan samyaksambuddho (bodhiṃ na-⁵) abhisambhotsyate. anabhisambudhya⁶dharmānām vyavasthānaṃ nākariṣyād⁷,api nu narakā (vā) prajñā-(syante) tiryagyonir vā yamalo(ka) vā. devā vā manu(ṣyā vā. cāturma-) hārājakāyikā vā yāvat paranirmita(vaśa)varttino vā brahma(kāyikā vā) yāvan naivasamjñānāsamjñāyatanasamāpattir vā smṛtyupasthānāni vā yāvad āryaṣṭāṅgo mārgaḥ trīṇi vimokṣamukhāny aṣṭau vi(mokṣā navānupū)rvasamāpattaya adhyātmaśūnyatā bahirdhāśūnyatā. adhy(āt-mabahi)rdhāśūnyatā yāvat svalakṣaṇaśūnyatā yāvad aṣṭādaśāveṇikā buddhadharmāḥ prajñāsyante)?

(*āha*: no) prajñāsyante Bhagavan. ** f.307a **

¹ P + agrāhyā.

²⁻² So P. - Ms: Bhagavataḥ eṣa viṣayo = it is within the range of the Lord's power that...(?)

³ P: phalavyavasthānaṃ.

⁴⁻⁴ om Ad-Ti, P.

⁵ Ad-Ti: ma; P: anuttarām samyaksambodhim abhisambhotsyate.

⁶ So Ad-Ti; P: abhisambudhya.

⁷ ma mdzad na.

(*Bhagavān āha*: tas)māt tarhi Subhūte Tathāgatasyaiṣa puru(ṣa)kāro yo dharmasamatā(yā¹ca na calati²)dharmāṇām ca vyavasthānaṃ karoti.

āha: kiṃ punar Bhagava(m) yathā caiva Tathā)gato dharmasama-tāyāś ca na calati. ta)thaiva pṛthagjanā na calanti. tathaiva srotaāpannā na calanti. tataiva yāvat pratyekabuddhā na calanti. ta(thaiwa yāva)d bodhisattvā na calanti.

(³*Bhagavān āha*: evam etat Subhūte evam etat. sarvadharmā Subhūte dharmasamatāyā na calanti.na vivarttante⁴.tat kasya hetoḥ? yaiva Tathāgatānām arhatāṃ samyaksambuddhānām tathatā avitathatā ananyatathatā dharmatā dharmadhātur dharmasthititā dharmaniyāmatā bhūtakotiḥ, saiva bālapṛthagjanānām tathatā yāvad bhūtakotiḥ, saiva śraddhānusāriṇām dharmānusāriṇām aṣṭamakānām srotaāpannānām yāvad bodhisattvānām mahāsattvānām tathatā yāvad bhūtakotiḥ. sarva ete dharmā dharmasamatāṃ na vyativarttante⁵. tat kasya hetoḥ?tathā hi yā teṣāṃ tathatā yāvad bhūtakotiḥ⁶nānyā teṣāṃ dharmasamatāyā⁶.

āha:³yadi Bhagavan yaiva dharmasamatā pṛthagjanānām saiva srotaāpannānām sakṛdāgāminām anāgāminām arhatāṃ pratyekabuddhānām bodhisattvānām saiva dharmasamatā Tathāgatānām arhatāṃ samyaksambuddhānām, ya ime Bhagavaṃ vilakṣaṇās dharmās tadyathedaṃ rūpaṃ vedanā saṃjñā saṃskārā vijñānaṃ, anyā rūpasya dharmatā—anyā vedanāyā anyā saṃjñāyā anyā saṃskārāṇām anyā vijñānasya anyā cakṣuṣo dharmatā—anyā srotasya—anyā ghrāṇasya—anyā jivhāyā anyā kāyasya—anyā manasaḥ, anyā pṛthivīdhātor anyā—abdhātor anyā tejodhātor anyā vāyudhātor anyā ākāśadhātor anyā vijñānadhātor anyā rāgasya dharmatā anyā dveṣasya—anyā mohasya—anyā dṛṣṭikṛtānām anyā dhyānānām anyā apramāṇānām anyā ārūpyasamāpattīnām anyā smṛtyupasthānānām anyā yāvad āryāṣṭāṅgasya mārgasya anyā śūnyatāyā anyā ānimittasya—anyā apraṇihitasya anyā—ādhyātmaśūnyatāyā anyā yāvad abhāvasvabhāvaśūnyatāyā anyā vimokṣāṇām anyā anupūrvasamāpattīnām anyā balānām anyā vaiśāradīyānām anyā pratīsamvidāṃ anyā mahāmaitryāṃ anyā mahākaraṇyā anyā āveṇika-

1 las kyañ.

2 mi gYo-ba; P: caranti.

3.3 So Ad-Ti, restored with the help of P. Ms omits.

4 So P, Ad-Ti: mi 'da'o.

5 'da'-ba'i phyir ro.

6.6 de-dag-las chos mñam-pa ñid ces bya-ba gshan gañ yañ med-pa'i phyir ro.

buddhadharmāṇām dharmatā anyā saṃskṛtadhātor anyā asaṃskṛtadhātor dharmatā, katham Bhagavannaiva(m) vilakṣaṇānām¹dharmāṇām dharmatā ekalakṣaṇā bhavati? katham punar dharmāṇām vyavasthānaṃ bhavati? kutra vyavasthāya bodhisattvo mahāsattva prajñāpāramitāyāṃ caran dharmāṇām nānātvaṃ karoti? na ca—akṛtvā dharmanānātvaṃ śakyam bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritum. (katham ca)²prajñāpāramitāyāṃ caran bodhisattvo mahāsattvo bhūmer bhūmiṃ saṃkrāmati nyāmaṃ ca—avakrāmati. yayā nyāmāvakrāntiyā śrāvakaḥpratyekabuddhabhūmi atikrāmati. atikramya—abhijñā paripūrayati. yābhir abhijñābhi(r) vikṛidamāno dānapāramitāṃ paripūrayec chīlapāramitāṃ kṣāntipāramitāṃ vīryapāramitāṃ samādhipāramitāṃ paripūrayed vikṛidān buddhakṣetrād buddhakṣetraṃ saṃkrāmati Buddhān Bhagavata(h) paryupāsinaḥ,(teṣu ca³kuśa)m(mūla)m avaropayati. yena kuśalamūlena sarvasattvān paripācayati. buddhakṣetraṃ ca parigṛhṇāti.

evam ukte Bhagavān āyusmantam Subhūtim etad avocat: yat punaḥ Subhūtir evam āha. yadi yaiva sarvadharmāṇām samatā saiva pṛthagjanānām dharmasamatā saiva srotaāpannānām dharmasamatā yāvat sai(va Tathāgatā)nām arhatāṃ samyaksambuddhānām dharmasamatā. vilakṣaṇānām dharmāṇām dharmasamatā katham ekalakṣaṇā yukteti? tat kiṃ manyase Subhūte yā rūpa(sya) ** f.307b ** dharmatā nanu śūnyataiva sā. yā Tathāga(tānām dha)rmatā nanu śūnyataiva sā?

āha: śūnyataiva Bhagavaṃ.

Bhagavān āha: ⁴tat kiṃ manyase Subhūte śūnyatāyāṃ (vilakṣaṇā dharmā upalabhyante, yat rūpasya (vi)lakṣaṇaṃ veda)nāyā saṃjñāyā yat saṃskārāṇām yad vijñānasya yāvad yat Tathāgatasya lakṣaṇam?⁴

āha: no Bhagavaṃ.

Bhagavān āha: tad anena te Subhūte paryāyeṇaivaṃ veditavyaṃ. yā dharmāṇām dharmatā tatra na pṛthagjanā nānyatra pṛthagjanena. yāvan na Tathāgato nānyatra (Tathāga)tena.

(VIII 5,26) *āha*: kiṃ punar eṣā dharmatā saṃskṛtā atha—asaṃskṛtā?

Bhagavān āha: na saṃskṛtā na—asaṃskṛtā, na ca saṃskṛta.vyati-

1 de-ltar mtshan-ñid tha-dad-pa'i.

2 Add P.

3 de-dag-las.

4.4 So P. — Ad-Ti: S-e 'o na ci stoñ-pa ñid-la gañ gzugs-kyi mtshan-ñid tha-dad-pa 'am, ...mtshan-ñid tha-dad-pa'i chos śig dmigs-su yod sñam mam? — Ms: tat kaccic(?) chūnyatāyāṃ (gap).

rikeṇa-asamṣkṛtaṃ labhyate.(na ca-asamṣkṛta-vyatirikeṇa samṣkṛtam upalabhyate)¹. iti hi Subhūte yaś ca samṣkṛtadhātur yaś ca-asamṣkṛtadhātur ubhāv etau dharmāu na samyuktau na visamyuktāv arūpiṇāv nidarśanāv apratighāv ekalakṣaṇau yaduta-alakṣaṇau, tat punas Tathāgato lokavyavahāreṇa vyāhāraṭi. na punaḥ paramārthena. na ca paramārthe kaścit kāyasamṣkāro vāksamṣkāro vā manaḥsamṣkāro vā. na ca-anyatra kāyasamṣkāraṇa na-anyatra vāksamṣkāraṇa na-anyatra manaḥsamṣkāraṭ paramārtha upalabhyate. yaishān dharmānām samṣkṛta-asamṣkṛtānām samatā sa paramārthaḥ, tad bodhisattvo mahāsattva prajñāpāramitāyām ²caran paramārthā(c) ca na calati². bodhisattvakāryam ca karoti. ((81))

PARIVARTA 82.

athāyuṣmān Subhūtir Bhagavantam etad avocat: yadi Bhagavaṃ sarvadharmasamatā prakṛtiśūnyā, tan na kasyaci(d) dharmasya kiṃcit karoti. ākiṃcaneṣu vā niṣkiṃcaneṣu vā dharmeṣu kathaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyām caran paramārthāc ca na calati. sarvasattvānām ca kāryam karoti. dānena-pṛyavacanena-arthakṛyayā samānārthatayā ca?

Bhagavān āha: evam etat Subhūte evam etat tathā yathā bhāṣase. yac chūnyatā na sā kasyacit kiṃcit karoti. nākiṃci(t)³. (yadi Subhūte ye te sattvāḥ svaya)m⁴(e)va śūnyatā(ṃ) jāniyur neyan Tathāgatasya tathāgatavṛṣabhītā bhavet. yac chūnyatāyāś ca na calati⁵. sattvāmś ca-ātmasamjñāyā vivecayati vivecyā śūnyatāyā mocayati saṃsārāt. evaṃ sattvasamjñāyā yāvat kārakasamjñāyā rūpasamjñāyā yāvad vijñānasamjñāyā cakṣuḥsamjñāyā yāvan manaḥsamjñāyā pṛthividhātusamjñāyā yāvad vijñānadhātusamjñāyā samṣkṛtadhātusamjñāyā vivecayati. vivecyā-asamṣkṛtadhātau pratiṣṭhāpayati. sa ca-asamṣkṛtadhātuḥ śūnyaḥ.

¹ So P, Ad-Ti.

²⁻² Ad-Ti: spyod-pa don dam-pa-las kyañ mi gYo-la.

³ P adds: kṛtyam vā akṛtyam vā.

⁴ So P, Ad-Ti.

⁵ So P; Ad-Ti: mi gYo-la; Ms: carati.

(VIII 5,27) āha: kena śūnyaḥ?

Bhagavān āha: sarvasamjñābhiḥ śūnyaḥ¹. api tu khalu Subhūte yo nirmīto ('nyan nirmītaṃ)²nirmīyeta api nu tasya kiṃcid vastv asti yan na śūnyatā?

āha: no hidaṃ Bhagavaṃ³yan na nirmītasya. kiṃcid vastv asti yan na śūnyatā³. yā ca śūnyatā yaś ca nirmīta ubhāv etau dharmāu na samyuktau na visamyuktāv ubhāv etau śūnyatāyā⁴śūnyau.⁵tat kiṃ vinigūhitam iyaṃ śūnyatā ayaṃ nirmītaḥ. tat kasya heto(ḥ)? tathāpy ubhayam etac chūnyatāyām nopalabhyante iyaṃ śūnyatā ayaṃ nirmīta iti.

Bhagavān āha: nāsti Subhūte rūpaṃ vā vedanā vā samjñā vā samskārā vā vijñānaṃ vā yāvan nirmītaṃ. yan na-anirmītam.⁵

*(āha: yadi Bhagavann ime) laukikā dharmā nirmīta, api (nv ime) lokottarā dharmāḥ nirmīta yaduta catvāri smṛtyupasthānāni catvāri samyakprahāṇāni. catvārardhipādā. pañcendriyāṇi pañcabalāni. ** f.308a ** (***** trīṇi vimokṣamukhāni) daśatathāgatābalāni catvāri vaiśāradyāni cata(sraḥ pra)tiśamvido⁶mahāmaitrī mahākaraṇā(m aṣṭādaśāveṇika buddhadharmā, teṣāṃ ca phalaṃ yena teṣāṃ pudgalā) nām prajñaptiḥ⁶, srotaāpannaḥ sakṛdāgāmy anāgāmy arhan pratyekabuddhaḥ Tathāgato'rhan samyakṣambuddhaḥ api nv ime dharmā nirmīta?*

Bhagavān āha: yat punaḥ Subhūte sarvadharmā nirmīta, tatra kaścic chrāvaka nirmītaḥ kaścit pratyekabuddha nirmītaḥ kaścic bodhisattva nirmītaḥ kaścit Tathāgata nirmītaḥ kaścit kleśa nir-

¹ de-la 'du-śes-pa gañ yin-pa des stoñ ño. - P: sattvasamjñāyā Subhūte śūnyo yāvad asamṣkṛtasamjñāyā.

² So P, Ad-Ti.

³⁻³ sprul -pa-la ni gañ stoñ-pa-ñid ma lags-pa'i dños-po 'ga' yañ ma mchis te. - P: nirmītasya hi Bhagavan na kaccid vastv asti yan na śūnyatā.

⁴ P: śūnyatāyā; - kyis.

⁵⁻⁵ Bhagavān āha: tat *kiṃ manayse Subhūte*, 'di ni sprul-pa'o, 'di ni stoñ-pa ñid do shes *rnam-par sprul-pa*(vikurvita)shig yod sñam mam. *āha:na-iti Bhagavan*. de ci'i slad-du she na. 'di-ltar stoñ-pa ñid-la 'di ni sprul-pa'o, 'di ni stoñ-pa ñid do shes bgyi ba' chos de gñis-su ma mchis-pa'i slad-du'o. *Bhagavān āha: Subhūte gañ sprul-pa ma yin-pa'i gzugs sam, ...rnam-par śes-pa ni gañ yañ med de, sprul-pa gañ yin-pa de'añ stoñ-pa ñid yin no.* - P: as Ms, but last section reads: *Bhagavān āha: nāsti Subhūte rūpaṃ...vā vijñānaṃ vā, yaś ca nirmīto yā ca śūnyatā ubhayam etac chūnyatā.*

⁶⁻⁶ sañs-rgyas-kyi chos ma 'dres-pa bco bgyad-po de-dag kyañ sprul-pa lags sam. de-dag-gi 'bras-bu gañ lags-pa dañ,gañ-gis de-dag-gi gañ-zag-tu mñon-pa (prajñāyate).

mitaḥ kaścit karma¹nirmitaḥ, anena Subhūte paryāyeṇa sarvadharmā nirmītopamā.

āha: yat punar idaṃ Bhagavan prahāṇaṃ. srotaāpattiphalaṃ yāvad arhattvaṃ, api nv ete dharmā. nirmītaḥ, pratyekabuddhabhūmir vā buddhabhūmir vā sarvavāsanānusandhiprahāṇaṃ. api nv ete dharmā nirmīta?

Bhagavān āha: kecit Subhūte dharmā, uṭṭhāpitā²vā nirodhitā vā, sarve'te nirmīta.

āha: katamo Bhagavan dharmo yo (na)³nirmītaḥ?

Bhagavān āha: yasya notpādo na nirodhaḥ sa (na)³nirmītaḥ.

āha: sa punaḥ katamaḥ?

Bhagavān āha: ⁴asaṃmoṣa-dharma-nirvāṇa-samayaṃ dharmo na nirmītaḥ⁴.

āha: yat punar Bhagavatoktaṃ śūnyatāyāś ca na calati. na ca dvayenopalabhyate⁵ na ca kaścīd dharmo (yo)⁷na śūnyatā⁶. tasmād Bhagavann asaṃmoṣadharmānirvāṇaṃ nirmītaṃ bhaviṣyati.

Bhagavān āha: evam etat Subhūte evam etat, sarvadharmāḥ Subhūte svabhāvaśūnyāḥ, te na śrāvakaiḥ kṛtā na pratyekabuddhair na bodhisattvair mahāsattvair na Tathāgatair arhadbhiḥ samyaksāmbud-dhaiḥ kṛtāḥ,⁸yā ca svalakṣaṇaśūnyatā tan nirvā(ṇaṃ)⁸.

Subhūtir āha: ādikarmiko Bhagavaṃ pudgalaḥ katham avavadi-tavyaḥ katham anuśātivyaḥ yat svabhāvaśūny(at)āṃ jāniyāt?

Bhagavān āha: kiṃ punaḥ Subhūte pūrvam bhāvo'bhūt paścād abhāvo bhaviṣyati-iti.⁹(nātra Subhūte bhāvo na-abhāvo na svabhāvo na parabhāvaḥ. kuta eva svabhāvaśūnyatā bhaviṣyati?)⁹

|| prajñāpāramitāyāṃ akopyadharmatānirdeśaparivartaḥ dvyāśīta-maḥ samāptaḥ ||

1 Ad-Ti: dharma.

2 P: utpādītā.

3-3 Ad-Ti: ma.

4-4 de ni mi slu-ba'i chos-can mya ṅan las 'das-pa ste, chos de ni ma sprul-pa'o. -

P: asaṃmoṣadharmo nirmītaḥ.

5 gñis-kyis kyañ mi gos te (=upalipyate).

6-6 gañ stoñ-pa ñid ma yin-pa'i chos gañ yañ med do shes.

7 So P.

8-8 ño-bo-ñid kyis stoñ-pa gañ yin-pa de ni mya ṅan las 'das-pa yin no. - P:yā ca svabhāvaśūnyatā tan nirvāṇaṃ. - Ms:nirmā(ṇaṃ).

9-9 So P. - Ad-Ti: Subhūte 'di-la dños-po'añ med, dños-po med-pa'añ med, rañ-gi dños-po'añ med, gshan-gyi dños-po'añ med na, de-la gañ yañ yoñs-su śes-par bya-bai' ño-bo-ñid stoñ-pa ñid ces bya-ba lha yod-par ga-la 'gyur.

VI. GRADUAL RE-UNION

VIa. Gradual re-union in general.

Subhuti: If the Bodhisattva knows full enlightenment although all dharmas have non-existence for own-being, how can one, when all dharmas have non-existence for own-being, conceive of a Bodhisattva's training and progress, through which he (gradually) knows full enlightenment?

The Lord: Here the Bodhisattva has heard previously, in the presence of the Buddhas and Lords, of the Bodhisattvas who have honoured the dharmas of the Buddhas, of the Arhats, etc. to: of the Streamwinners, that, since the Buddhas and Lords have non-existence for own-being, and so have the Bodhisattvas, the Pratyekabuddhas, etc. to: all holy men, -all conditioned things have no own-being, even as little as the tip of a hair. And that Bodhisattva thinks to himself: Just non-existence are the Buddhas, the Lords, etc. to: the Streamwinners. Whether I will, or will not, know full enlightenment, just non-existent are all dharmas. When I have known full enlightenment, I should establish all beings who course in the notion of the existence (of dharmas) (in the belief) in their non-existence. And that Bodhisattva, who has set out for full enlightenment for the sake of leading all beings to Parinirvana, exerts himself in the gradual activity, training and progress in which the Bodhisattvas of the past have trained with the result that they have known full enlightenment.

VI 1-6. The six perfections.

Just from the first they train in the six perfections, (f.265b), i.e. the perfection of giving, etc. to: the perfection of wisdom.