

85/1
IX RC
S E R I E O R I E N T A L E R O M A

I X

GIUSEPPE TUCCI

MINOR BUDDHIST TEXTS

PART I

Published on the occasion of the Buddha Jayanti



294.382
T79.131

ROMA

ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

1956

ROME ORIENTAL SERIES

Already published:

- I. – TUCCI G., *The Tombs of the Tibetan Kings*.
- II. – PETECH L., *Northern India according to the Shui-ching-chu*.
- III. – FRAUWALLNER E., *On the date of the Buddhist Master of the Law Vasubandhu*.
- IV. – ROCK J. F., *The Na-khi Nāga cult and related ceremonies*. (Special Series), Part I, and II.
- V. – *Conferenze*, Vol. I. Containing Lectures delivered at the Is.M.E.O. by G. CÆDÈS, J. J. L. DUYVENDAK, C. HENTZE, P. H. POTT.
- VI. – CONZE E. – *Abhisamayālaṅkāra*. Introduction and Translation from original texts, with Sanskrit-Tibetan Indexes.
- VII. – *Conferenze*, Vol. II. Containing lectures delivered at the Is.M.E.O. by H. CORBIN, N. EGAMI, M. ELIADE, J. FILLIOZAT, P. HUMBERTCLAUDE, J. MASUI, E. H. DE TSCHARNER.
- VIII. – FRAUWALLNER E., *The earliest Vinaya and the beginnings of Buddhist literature*.
- IX. – TUCCI G., *Minor Buddhist Texts*, Part I. Containing Aśaṅga's commentary on the *Vajracchedikā* edited and translated; Analysis of the commentary on it by Vasubandhu; *Mahāyānaviṃśikā* of Nāgārjuna; *Navasloki* of Kambalapāda; *Catuḥstavasamāsārtha* of Amṛtākara; *Hetutattvopadeśa* of Jitāri; *Tarkasopāna* of Vidyākaraśānti; With an appendix containing the Gilgit Text of the *Vajracchedikā*, edited by N. P. CHAKRAVARTI.

Forthcoming Works:

- TUCCI G., *Minor Buddhist Texts*, Part II. Containing the *Bhāvanākrāma* of Kāmalasīla and the *Mahāyānottaratantraśāstropadeśa* of Sajjanapāda.
- TUCCI G., *Preliminary Report on an Archaeological Mission in Nepal (1953-1954)*.
- TUCCI G.-GNOLI R., *Nepalese Inscriptions in Gupta characters*.
- GNOLI R., *The aesthetic experience according to Abhinavagupta*.
- CONZE E., *Vajracchedikā Prajñāpāramitā*.
- The Cosmic Symbolism of Religious Monuments*. Proceedings of the International Conference held under the auspices of the Is.M.E.O., in Rome, April-May 1955. Lectures by R. BLOCH, J. DANÉLOU, M. ELIADE, M. GRIAULE, C. HENTZE, H. C. PUECH, G. TUCCI.
- Oriente Poliano*. Studies and lectures delivered at the Is.M.E.O. on the occasion of the 7th Centenary of the birth of Marco Polo (1254-1954), by E. BALAZS, P. DEMIÉVILLE, K. ENOKI, L. CARRINGTON GOODRICH, E. HAENISCH, L. HAMBIS, A. MOSTAERT, L. OLSCHKI, A. NILAKANTA SHASTRI, E. H. SCHAFER, B. SPULER, R. WITTKOWER.
- ROERICH G., *Le parler des Amdo*. Étude d'un dialecte archaïque du Tibet.
- VAN GULIK R. H., *Chinese Pictorial Art as viewed by the connoisseur*. Notes on the means and methods of traditional Chinese connoisseurship based upon a study of the Art of mounting scrolls in China and Japan (about 1000 pp. Size 30 × 22 cm.). Limited to 950 copies.

Please turn to the next cover

DATA ENTERED

CATALOGUED

S E R I E O R I E N T A L E R O M A

IX

GIUSEPPE TUCCI

MINOR BUDDHIST TEXTS

PART I

Asaṅga's commentary on the *Vajracchedikā* edited and translated -
Analysis of the commentary on it by Vasubandhu - *Mahāyāna-*
viṃśikā of Nāgārjuna - *Navasloki* of Kambalapāda - *Catuḥsta-*
rasamāsārtha of Amṛtākara - *Hetutattvopadeśa* of Jitāri -
Tarkasopāna of Vidyākaraśānti - With an Appendix containing
the Gilgit Text of the *Vajracchedikā*, edited by N. P. CHAKRAVARTI

R O M A

Is. M. E. O.

1 9 5 6

23
ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE

SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE
DI
GIUSEPPE TUCCI

 Library IAS, Shimla



00027911

VOLUME IX

18/2

294.202

7 79.1.7 79.2 ; 2

ROMA
Is. M. E. O.
1956

MINOR BUDDHIST TEXTS

Vol. IX

TUTTI I DIRITTI RISERVATI

Printed in Italy – Stampato in Italia

LIST OF ABBREVIATIONS

- AA and A.A.* = *Abhisamayālaṅkāra* and *Ālokā*, ed. G. TUCCI, Gaekwad's Or. Series, n. 62, Baroda 1932.
- AK.* = *Abhidharmakośa* (*L'Abhidharmakośa*, traduit et annoté par L. DE LA VALLÉE POUSSIN, 6 voll., Paris 1923-1931).
- Blue Annals* = by G. ROERICH, Calcutta 1949-1953.
- Bagchi* = P. C. BAGCHI, *Le Canon Bouddhique en Chine*, 2 voll. (*Sino-Indica*, nn. I, IV), Paris 1927-1938.
- Bobhu.* = *Bodhisattvabhūmi*, ed. by U. WOGHARA, Tokyo 1930.
- Buston* = *History of Buddhism by Bu-ston*, transl. by O. OBERMILLER (*Materialen zur Kunde des Buddh.* N. 18, Heidelberg 1931).
- Cordier, Cat.* = P. CORDIER, *Catalogue du Fonds Tibétain de la Bibliothèque Nationale*, Paris 1915.
- D.* = *sDe dge* edition of the *bsTan agyur*.
- Dbh.* = *Daśabhūmika et Bodhisattvabhūmi* ed. J. RAHDER, Louvain 1926.
- IHQ* = *Indian Historical Quarterly*.
- Km.* = *Kamalaśīla*.
- JBORS* = *Journal of the Bihar and Orissa Research Society*.
- JRAS* = *Journal of the Royal Asiatic Society*.
- Laṅk.* = *Laṅkāvatārasūtra*, ed. B. NANJIO, Kyōto 1923.
- LAMOTTE, La Somme* = *La somme du grand Véhicule d'Asaṅga*, par É. LAMOTTE, Bibliothèque du Muséon, VII, 2 voll., Louvain 1938-39.
- LAMOTTE, Grande Sagesse* = *Le traité de la grande Vertue de Sagesse, de Nāgārjuna*, par É. LAMOTTE, Bibliothèque du Muséon, Vol. XVIII, 2 voll., Louvain 1944-49.
- MCB* = *Mélanges Chinois et Bouddhiques*.
- Mdh.V.* = *Madhyāntavibhāgaṭikā*, ed. by S. YAMAGUCHI, Nagoya 1934, 2 voll.
- MS.* = *Mīmāṃsāsūtra, Mīmāṃsādarśana*, with the Com. of Śaṅkara Swamī ed. by RATNA GOPAL BHATTA, Banaras 1910. Kashi Sanskrit Series, n. 42.
- MSA.* = *Mahāyānasūtrālaṅkāra*, ed. S. LÉVI, BÉHÉ, n. 159, Paris 1907.
- MV.* = *Mahāvīyutpatti*, ed. SAKAKI RYŌZABURŌ, Kyōto 1916-25.
- N.* = *sNar t'añ* edition of *bKa' agyur* and *bsTan agyur*.
- NB.* = *Nyāyabindu* } ed. by TH. I. STCHERBATSKY, Leningrad.
- NBT.* = *Nyāyabinduṭikā* } Bibl. Buddhica.
- Nj.* = *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka* by BUNYU NANJIO, Oxford 1883.

LIST OF ABBREVIATIONS

NMu.	= <i>Nyāyamukha of Diñnāga</i> , by G. TUCCI (Materialen zur Kunde des Buddhismus, N. 15, Heidelberg 1930).
NP.	= <i>Nyāyapraveśa</i> , Sansk. text with Com., ed. by A. B. DHURVA, Gaekwad's Or. Series n. 37, Baroda 1930.
NS.	= <i>Nyāyasūtras</i> .
NV.	= <i>Nyāyavārttika</i> by UDYOTAKARA, ed. Vindhyeśvariprasāda Dvivedin, Kāshi Sanskrit Series 1926.
PP.	= <i>Prajñāpāramitā</i> .
PPp.	= <i>Prajñāpāramitāpiṇḍārtha</i> ed. G. TUCCI, JRAS, 1947, p. 534.
PS.	= <i>Pramāṇasamuccaya</i> ed. and restored into Sanskrit by H. R. RANGASWAMY IYENGAR, Mysore Univ. Publ., Mysore, 1930.
PV.	= Dharmakīrti's <i>Pramāṇavārttika</i> with a com. of Manoranandin ed. by Rāhula Sāṅkṛityāyana. Appendix to JBORS., vol. XXIV-XXVI, 1938-1940.
RG.	= Ratnagotravibhāga Mahāyānottaratantraśāstra, ed. by E. H. JOHNSTON, JBORS, XXXVI, Part I, 1950.
SN.	= <i>Samādhinirmocanasūtra</i> , texte Tibétain ed. et tr. par É. LAMOTTE. Université de Louvain, Louvain 1935.
ŚS.	= <i>Śikṣāsamuccaya</i> ed. by C. BENDALL, Bibl. Buddhica, n. I, St. Petersburg 1902.
SV.	= <i>Ślokaivārttika</i> of Kumārila ed. by Rāmaśāstri, Chowkhamba Sanskrit Series, n. 3, Banaras 1898.
Siddhi	= <i>Vijñaptimātratāsiddhi</i> , <i>La Siddhi de Hiuan tsang</i> tr. et ann. par L. DE LA VALLÉE POUSSIN, 2 voll. Paris, 1928.
T.	= Tibetan.
Ta.	= <i>Taishō Issaikyō</i> ed. J. TAKAKUSU, K. WATANABE.
TB.	= <i>Tarkabhāṣā</i> ed. by E. KRISHNAMACHARYA, Gaekwad's Or. Series, n. 94, Baroda.
TPS	= G. TUCCI, <i>Tibetan Painted Scrolls</i> , Roma 1949.
TS.	= <i>Tattvasaṃgraha</i> of Śāntirakṣita with the Com. of Kamalaśīla, ed. by E. KRISHNAMACHARYA. Gaekwad's Or. Series, nn. 30-31, 2 voll., Baroda 1926.
Tōhoku Cat.	= <i>A complete Catalogue of the Tibetan Buddhist Canons</i> , ed. by H. UI, M. SUZUKI, Y. KANAKURA, T. TADA, Tōhoku Imperial University, Sendai 1934.
V.	= <i>Vajracchedikā</i> , ed. M. MÜLLER (An. Ox. Aryan Series), vol. I, Part. I, Oxford 1881.
ZII	= <i>Zeitschrift für Indologie u. Iranistik</i> .

INDEX

LIST OF ABBREVIATIONS	Pag.	vii
INDEX		ix
PREFACE		xi
SECTION I – The <i>Triśatikāyāḥ Prajñāpāramitāyāḥ Kārikāsaptatiḥ</i> by Asaṅga		
Introduction		3
Appendix I – Comparison of Taishō 1510 <i>a</i> and Taishō 1510 <i>b</i> . . .		39
Chapter 1 – Sanskrit text, Chinese, Tibetan and English Translations		51
Chapter 2 – Analysis of the <i>Vajracchedikā</i> according to Vasu- bandhu (Taishō 1510) (compared with Kama- laśīla's commentary)		129
Appendix II – The Gilgit text of the <i>Vajracchedikā</i> by N. P. Chakravarti		173
SECTION II – <i>Mahāyāna-Viṃśikā</i> of Nāgārjuna		193
SECTION III – <i>Navasloki</i> of Kambalapāda		209
SECTION IV – <i>Catuḥstavasamāsārtha</i> of Amṛtākara		233
SECTION V – Introduction – <i>Hetutattvopadeśa</i> of Jitāri and <i>Tarkaso- pāna</i> of Vidyākaraśānti		247
1 – <i>Hetutattvopadeśa</i> of Jitāri		261
2 – <i>Tarkasopāna</i> of Vidyākaraśānti		275

P R E F A C E

During my travels in Tibet and Nepal I came across many manuscripts of Sanskrit works which are, to my knowledge, so far unedited.

I could acquire the originals of some of them; of others I took photos, of some I had copies made.

The works which I so collected are chiefly Buddhist. It is my purpose to edit them in this series or to have them edited by my pupils. Though the works are not all of equal importance they will certainly contribute to a better knowledge of Buddhist thought.

To some colleagues who have assisted me with their suggestions I wish to acknowledge my gratitude: to Prof. Edward Conze the best authority on the intricacies of the *Prajñāpāramitā*, to Prof. P. Demiéville who has been so kind as to read the introduction to the *Saptasaptati*. Prof. V. V. Gokhale went through the proofs of the book and proposed some additions and corrections; Muni Jambuvijaya, a great authority on Nyāya, made me many suggestions concerning the two logical treatises here published. Both gave me the valuable assistance of their experience and learning. My thanks are also due to Dr. R. Gnoli whose familiarity with Indian palaeography greatly spared my eyes. For editorial reasons the book has been divided into two parts: the second part will be published very soon, being already in the press; it contains, besides other texts, the *Bhāvanākrama* (1st) of Kamalaśīla and the indexes.

G. TUCCI

SECTION I

THE

TRISATIKĀYĀḤ PRAJÑĀPĀRAMITĀYĀḤ

KĀRIKĀSAPTATIḤ

BY

ASAṄGA

1. – G. Tucci, *Minor Buddhist Texts*.

In the Nor monastery (on which see *TPS.*, p. 205) I found a small palm-leaf manuscript of Nepalese origin and script of only three pages. The second and the third page, especially the second, seem to have been eaten up by worms on the right side, so that the contents of the book are fragmentary. The booklet ends with the following colophon: *Triśatikāyāḥ prajñāpāramitāyāḥ kārikāsaptatiḥ samāptā kṛtir iyaṃ āryasaṅga pādānām iti.*

So we are confronted with one of the minor commentaries upon the *Prajñāpāramitā* (Cf. *Prajñāpāramitāpiṇḍārtha* by Dīnnāga, ed. by me in *JRAS*, 1947, p. 53 ff.¹⁾). The importance of the ms. consists in the fact that it preserves another work by one of the most active and rightly famous mahāyāna writers to whom not only Buddhist but generally Indian speculation is greatly indebted. But the contents of these metrical summaries of the *sūtra* are very difficult to understand without the help of some commentaries. Moreover, in this case, the fragmentary condition of the ms. required the comparison with a Tibetan or a Chinese version.

No title similar to that which appears in the colophon can be found in the indices either of the Ch. Canon or of the *bsTan agyur*. But in the Ch. Canon, under the title *Neng tuan chin kang pan jo po lo mi to*

¹⁾ In another ms. (the same which contains the *Mahāyānaviṃśikā*) the work is called *Pāramitārthasaṃkṣepa*; cf. p. 200.

ching lun sung, Nj. 1208, Taishō 1514, 能斷金剛般若波羅蜜多經論頌, restored hypothetically as Vajracchedikāprajñāpāramitā-sūtra-śāstra-kārikā (or gāthā Nj.) a metrical work by Asaṅga is preserved which, as it appears from the very title, is a commentary upon the Vajracchedikā¹⁾. The

1) Fundamental Literature on the Vajracchedikā:

MAX MÜLLER's edition in *Anecdota Oxoniensia*. The Aryan Series. Vol. I. Part I, Oxford 1881.

A. F. R. HOERNLE, *JRAS*, 1910, p. 834 ff., 1283 ff. and *Id.*, *Manuscript remains of Buddhist Literature*, Vol. I, 1916, p. 176 and 214. (Khotanese: see there references to earlier literature).

E. LEUMANN, *Zur nordarischen Sprache u. Literatur*, p. 58 ff., p. 84 ff.

H. REICHELDT, *Die Sogdischen Handschriftenreste des Britischen Museums*. II Teil (Nachtrag), 1931, p. 71 ff. *Stzb. Berl. Ak. Wiss.* 1934, pp. 644-647.

The *Vajracchedikā* has been translated many times into Chinese: by Kumārajīva, *Hōbōgirin*, n. 235; by Bodhiruci, *ibid.* n. 236; by Paramārtha, *ibid.* n. 237; by Dharmagupta, *ibid.* n. 238; by Hsüan-tsang, *ibid.* n. 220-9; by I Ching, *ibid.* n. 239.

The Tibetan translation is included in the bKa'ag yur. BECK, *Verzeichnis der Tibet. Handschriften*, p. 10, n. 5. (šer p'yin, vol. 24). ŪTANI, *Cat.*, p. 223, n. 739. TŌHOKU, *Cat. (D)*, p. 5, n. 16. CSOMA KÖRÖSI, *Analysis of Sher Chin*, in *Asiatic Researches*, 1836; p. 395. The translators into Tibetan were Śilendrabodhi and Ye šes sde.

The Manchu version was edited by C. DE HARLEZ, *WZKM*, 1897, pp. 209-290: 331-356.

I. J. SCHMIDT, *Mémoires de l'Acad. Imp. des Sciences*, St. Petersburg. VI^{me} Série, 1840.

The work has been translated into English by MAX MÜLLER, *SBE*, vol. XLIX, Part II, p. 109 ff. W. GEMMELL, *Diamond Sūtra*, Shanghai 1912. A. F. PRICE, *The Diamond Sūtra*, The Buddhist Society, London 1947; into French by C. DE HARLEZ, *JA*, 1891, s. 8., t. XVIII, 440 ff., into German by M. WALLESER, *Die Vollkommenheit der Erkenntnis*, Göttingen u. Leipzig 1914.

T. MATSUMOTO TOKUMYŌ, *Die Prajñāpāramitā Literatur*, Stuttgart 1932.

M. LALOU, *La version Tibétaine des Prajñāpāramitā*. *JA*, CCXXV, 1929, p. 67.

T. AMAN, *Bonbun Nōdan Kongō Hannyaharamittagyō to Chibettoyaku Kanyaku no Taishō*, comparison of the Sanskrit Text of V. with its Tib. and Ch. translations. *Daijō*, VIII, n. 12.

On the contents of the PP. in general see E. OBERMILLER, *Analysis of the*

translator was I Ching. A comparison between the Skr. text and the Ch. translation showed in fact that they are one and the same treatise. So our ms. contains the original of the *kārikā* in which Asaṅga summarized and condensed in a logical and consequent way the abstruse teaching of the *Vajracchedikā*.

On the other hand, in the *bsTan agyur* the booklet appeared to be missing, because no treatise of such a name as that of our ms. can be found among the works attributed to Asaṅga in that collection. But in vol. *ño* (Cordier, *Cat.*, vol. III, p. 495, n. 1) a metrical *śāstra* is contained “*Šes rab kyi p’a rol tu p’yin pa rdo rje gcod pa bšad pai bšad sbyar gyi ts’ig leu, Vajracchedikāyāḥ prajñāpāramitāyāḥ vyākhyānopanibandhana – kārikā*”, which corresponds exactly to our text. No name either of the author or of the translator is given. Since the work is not included in the catalogue of the *bsTan agyur* compiled by Bu ston (complete works, vol. La) we may conclude that it was added to the *bsTan agyur* after the time of that great Tibetan writer. I looked for it in D, but with no success.

Asaṅga and Vasubandhu made a special study of the *Vajracchedikā* which had the great advantage over the other *sūtras* of the same class of summarizing in a brief resumé the main contents of the *prajñā* – literature. In the Chinese Canon the following works by these two masters are preserved: *Chin kang pan jo lun*

Abhisamayālaṅkāra, Calcutta Oriental Series, n. 27, London 1933-1943, E. CONZE, *Abhisamayālaṅkāra* Introduction and translation, Serie Orientale Roma, Roma 1954.

金剛般若論 (Ta. 1510), *Vajracchedikā-prajñāpāramitā-śāstra* by Asaṅga, translated by Dharmagupta, in prose: then the *kārikās* by Asaṅga were commented upon by Vasubandhu in a *śāstra* which was translated twice into Chinese, viz. *Chin kang pan jo po lo mi ching lun* 金剛般若波羅蜜經論 (Nj. 1167, Ta. 1511) translated by Bodhiruci and *Chin kang pan jo po lo mi ching lun shih* (... 釋) translated by I Ching (Nj. 1231, Ta. 1513).

In Tibet we find a commentary on the *Vajracchedikā* which is attributed, in the colophon, to Vasubandhu, *Tōhoku Cat.*, n. 3816: *ṁP'ags pa bcom ldan ṁdas ma šes rab kyi p'a rol tu p'yin pa rdo rje gcod pai don bdun gyi rgya c'er ṁgrel pa*, *Āryabhagavatī-prajñāpāramitāvajracchedikāyāḥ sapta[pa]dārthaṭikā*, which, as far as I know, is missing in N.

Are all these attributions to be accepted? In favour of the attribution of our metrical treatise to Asaṅga speaks the colophon of the manuscript as well as the translation of the *kārikās* by I Ching and the translation by the same author of the commentary on it written by Vasubandhu (Ta. 1513)¹⁾. The title of this work is in fact followed by the statement that the *kārikās* were written by Asaṅga and the commentary by Vasubandhu. But the translation of the same *śāstra* by Bodhiruci (Ta. 1511) does not contain any mention of Asaṅga and the treatise is said to be the work of Vasubandhu, without

1) Cf. H. Ue, *ZII*, vol. VI, 1928, p. 216.

distinguishing between the *kārikās* and the prose commentary on it. As to the catalogues, in the *K'ai yüan shih chiao lu* 開元釋教錄 (Ta. 2154), p. 567 *b, c*, cf. p. 607 *b*, p. 689 *c*, p. 713 *b*, the *kārikās* are attributed to Asaṅga, but the commentary to Vasubandhu. (No mention of the author of the *śāstra* in the *Siu ku chin yi ching t'u chi* 續古今譯經圖紀 Ta. 2152, p. 370 *c*). In the *Ta T'ang nei t'ien lu* 大唐內典錄 (Ta. 2149, p. 269 *a*) no mention of the author is found¹⁾. In the *Ku chin yi ching t'u chi* 古今譯經圖紀 (Ta. 2151, p. 363 *c*) also no mention of the author. In the *K'ai yüan shih chiao lu*, (Ta. 2154, p. 541 *a*) the work is said to be of Vasubandhu (not of Asaṅga as in Bagchi p. 258). In the *Tun huang* mss. - Ta. 2740, p. 138 *b* - Vasubandhu is mentioned as the only commentator of the *Vajracchedikā*. On the other hand, *Chih En* 知恩 (Ta. 2736, p. 110 *b*) enumerating the translations made into Chinese of the *Vajracchedikā* and of its commentaries refers to the *śāstra* both by Vasubandhu and by Asaṅga. Have we to surmise that this silence on the author of the *kārikās* and the only mention of Vasubandhu in Bodhiruci's translation mean that according to Bodhiruci or his sources Vasubandhu composed both *kārikās* and *ṭīkā*? That this was his opinion as well as that of some writers is evidenced by what we read in the *Chin kang hsien lun* 金剛仙論 (Ta. 1512), translated by the

¹⁾ In the *衆經目錄*, Ta. 2148, p. 185 *c*, the *Chin kang pan jo lun* in two chapters is attributed to 僧佉菩薩 (communication of Prof. Demiéville).

same Bodhiruci. In fact the compiler of the *Chin kang hsien lun* states openly that Vasubandhu was the author of the *kārikās*, *ibid.* p. 799 a.

The same statement is found at the end of the book (p. 874 c) in a passage which was made known for the first time by N. Péri, (*BEFEO*, XI, 1911, p. 343, cf. Takakusu, *The date of Vasubandhu, the Great Buddhist philosopher in Indian studies in honour of Charles Rockwell Lanmann*; H. Ui, *Maitreya as an historical personage*, *ibid.*, p. 99. Frauwallner, *On the date of the buddhist Master of the Law Vasubandhu*, *Serie Orientale Roma*, III, p. 42, Roma 1951).

In this passage it is stated that the interpretation of the *sūtra* started from Maitreya who transmitted it to Asaṅga.

“Maitreya, the world-honoured, feeling pity for the men of Jambudvīpa made the explanation of the meaning of the *Vajracchedikā-prajñāpāramitāsūtra*, and of the *Ti ch'ih lun* (地持論 *Bodhisattvabhūmi*) and he handed them over to the bhikṣu Asaṅga enjoining upon him to spread them. But Maitreya, the world-honoured, only made (作 Péri “n'avait expliqué que le commentaire en prose”) the prose¹⁾ explanation: the author (論主) Vasubandhu having learned it from Asaṅga, sought farther the significance of the *sūtra* and of the *śāstra*; then he again made a *śāstra* in verses widely proposing doubts and questions in order to explain this *sūtra*; in all there are eighty stanzas. Moreover he made an explanation of the *śāstra* in prose. Again he transmit-

¹⁾ 長行.

ted and taught this śāstra to the Chin kang hsien (Vajrarṣi) śāstrācārya and others. This Chin kang hsien transmitted it to Akṣayamati (Péri: Acayamati 無盡意). Again Akṣayamati transmitted it to Shêng chi 聖濟, Shêng chi transmitted it to Bodhiruci ”.

This means that according to the author of the Chin kang hsien lun there were a prose explanation attributed to Maitreya and handed over by this master to Aśaṅga, a commentary on the sūtra by Vasubandhu in eighty stanzas and then another commentary in prose by the same master upon these stanzas. The same idea, according to I Ching, was current in some quarters in India. On the other hand, the same I Ching is definite in stating that the author of the eighty kārīkāś was not Vasubandhu but Maitreya who handed them over to Aśaṅga (Ta. 1817, p. 783 a, 略明般若末後一頌贊述, Liao ming pan jo mo hou i sung tsan shu; cf. also 金剛般若經贊述, Chin kang pan jo ching tsan shu, Ta. 1700, p. 124 a work by K'uei chi 窺基) and 金剛般若論會釋 Chin kang pan jo lun hui shih (Ta. 1816, p. 719 a), by the same author: Maitreya expounds the text to Aśaṅga: Aśaṅga transmits it to Vasubandhu ¹⁾.

Therefore, leaving aside the tradition according to which the author of the stanzas was Maitreya, as happens with many other works of this school of Buddhist thought (e.g. the Abhisamayālaṅkāra), it appears that the attribution of the kārīkāś to Vasubandhu, though not unknown in India, rests chiefly in China on the statement of the Chin kang hsien lun.

¹⁾ This last reference has been indicated to me by Prof. Demiéville.

This can be called a commentary on Ta. 1511 by a so-called pupil of Vasubandhu, whose name is said to have been Chin kang hsien, Vajraṣi. But the style of the work seems to suggest that we are here confronted with a compilation written in China.

The numerous passages in which the Sanskrit words are transcribed and then rendered into Chinese with a discussion on the older transcription or translation of the original terms Bhagavān, Śrāvastī, Pāramitā etc. also point to this conclusion. The work itself is nothing but a commentary on the śāstra of Vasubandhu; as a matter of fact, first the author comments rather diffusely on the sūtra itself, then he refers to the śāstra of Vasubandhu; the passages of this śāstra are generally quoted and then a comment follows; the kārikās are also mentioned but rather cursorily, without entering into many details. A careful perusal of the book confirms the reader in the opinion that the author undertook to comment on the Vajracchedikā supporting his views with the work of Vasubandhu which he strictly follows and glosses. These facts, along with the references to the transmission of the book and the discussion, already alluded to, on Sanskrit terms rendered into Chinese show that the treatise has been compiled in China perhaps by Bodhiruci himself as an explanation both of the sūtrā and the śāstra of Vasubandhu¹⁾. That explains why in some quarters the authoritativeness of this work was questioned. In fact K'uei chi (Ta. 1700, p. 125), after having stated that in China were circulating three diffe-

¹⁾ Cf. J. TAKAKUSU, *op. cit.*, pp. 83-4. Cf. Quarterly Bull. of Chinese Bibliography, New Series, II/4, Peking 1940. P. DEMIÉVILLE, *BEFEO*, XLIV, p. 387, n. 3.

rent commentaries of the *Vajracchedikā*, viz. that of Vasubandhu in two or three *pen*, that of Asaṅga in one or two *pen* and that of Chin kang hsien, adds regarding this last work: "but it is said that he was a man of Wu in the South and that (his teaching) is not the true holy teaching".

But then we are confronted with another difficulty; how many were the verses of the *kārikās*? In the commentary of Vasubandhu we find eighty stanzas instead of the seventyseven of our ms. and of the translation of the same by I Ching. The author of the *Chin kang hsien lun*, in the opinion that *kārikās* and comment are an inseparable whole, states that Vasubandhu composed 80 stanzas, two being the introduction, one the conclusion and 77 the bulk of the work (Ta. 1512, p. 803 c).

The same statement is also found in the small treatise of I Ching already referred to (Ta. 1817, p. 11).

It is not easy to explain this last statement of I Ching since in his separate translation of the *kārikās* (Ta. 1514), these are exactly 77 as in our ms. And that it should be so is confirmed by the fact that in the commentary by Vasubandhu, as distinct from the 77 *kārikās* constituting the metrical text, the first two stanzas and the last one have no comment at all. This therefore proves that they are part of the comment, being respectively the *triśaraṇa* or *maṅgalācaraṇa* and the concluding stanza. The contradiction between the treatise of I Ching on the last *gāthā* of the *Vajracchedikā* (Ta. 1817) and the translation of the *kārikās* can only be explained as a lapsus to which the author was led by not separating the introductory and conclud-

ing stanzas of the commentary from the real metrical work.

Therefore in spite of the contrary statement of the *Chin kang hsien lun* and of the booklet of *I Ching* on the last stanza of the *Vajracchedikā* it seems that we must conclude:

1. that the *kārikās* on the *Vajracchedikā* are the work of *Asaṅga*¹⁾ and not of *Vasubandhu* just as it is confirmed by the colophon of our mss. and by the translations of *I Ching*, both of the *kārikās* and of the commentary on them;

2. that the *kārikās* of this small treatise are really seventyseven and not eighty.

Now what about the other two prose commentaries, the one attributed to *Asaṅga* by the Chinese sources and the other which the Tibetans *lotsāvas* want us to accept as a work of *Vasubandhu*? In other words is this commentary preserved in the *bsTan agyur* the same as that attributed to him in the Chinese canon, viz. the commentary on the *kārikās* by *Asaṅga*, or is it an independent work? First of all we must remember that the statement of *Nanjiō* viz. that Nj. 1168 (the translation by *Bodhiruci* of the commentary by *Vasubandhu* on the *kārikās* of *Asaṅga*) is a commentary on Nj. 1167 (the prose work upon the *Vajracchedikā* attributed in the Chinese indices to *Asaṅga* and by the Tibetans to *Vasubandhu*) is wrong. Nj. 1168 and 1167 are two different

¹⁾ The question of the attribution of the *kārikās* to *Maitreya* would lead to the discussion whether *Maitreyanātha* was a historical personage or not. But this is not the scope of the present study. Moreover, it has been, to my mind, definitely settled by P. DEMIÉVILLE in his recent study on the *Yogācārabhūmi de Saṅgharakṣa* in *BEFEO*, Vol. XLIV, fasc. 2, p. 381, n. 4.

works, the first being the translation of the commentary on the *kārikās* and the second that of the independent treatise in prose said to be of Asaṅga.

The authors of the *Tōhoku Cat.*, on the other hand, state that n. 3816, viz. the Tibetan translation of Vasubandhu's commentary, corresponds with the text attributed in the Chinese canon to Asaṅga. In order to be definite on this point, I compared the Chinese text with the Tibetan and I could, in fact, establish that the prose commentary by Asaṅga Ta. 1510 (Nj. 1167) completely agrees with the Tibetan prose text attributed to Vasubandhu: *Tōhoku Cat.*, n. 3816.

So there is a discrepancy as regards the authorship of this work between the Chinese and the Tibetan traditions. Which are the Chinese sources concerning this attribution?

The *K'ai yüan shih chiao lu* Ta. 2154, p. 551 *b* refers for this attribution to Asaṅga to the *Ta T'ang nei t'ien lu* (Ta. 2149), (so also does the *Cheng yüan hsin ting shih chiao mu lu*, 貞元新定釋教目錄, Ta. 2157, p. 850 *a*) but in this work, at p. 280 *a*. no mention of the author is found. No indication either in *Ku chin yi ching t'u chi* (Ta. 2151, p. 366 *b*). The conclusion therefore to be drawn from the catalogues is that the attribution of this commentary to Asaṅga rests upon the statement of the *K'ai yüan shih chiao lu*. But 窺基 K'uei chi (born 632) in his *Chin kang pan jo ching tsan shu*, 金剛般若經贊述 (Ta. 1700, p. 125 *c*), quotes among the *śāstras*, commentaries on *Vajracchedikā* preserved in Chinese, besides that of Vasubandhu (the commentary on the *kārikās*), another by Asaṅga circulating in one or two books, which presu-

mably can only be this work with which we are concerned (also in two *chüan* Ta. 1510 *a*).

Against this statement there is a passage contained in the small treatise attributed to I Ching on the last stanza of the *Vajracchedikā* (Ta. 1817, p. 783 *a*): here it is said that Vasubandhu after having explained the *kārikās* of Maitreya-Asaṅga again made another explanation of the *prajñā* in which its seven topics were expounded. There is no doubt that the work here alluded to is the treatise Ta. 1510 (Nj. 1167) attributed by the current tradition to Asaṅga and called in Tibetan *Don bdun gyi rgya c'er agrel pa*, *Saptapadārthatikā*; this corresponds to what we read in the Chinese translation of the same work: 七種義句, *Saptapadārtha*. In the colophon of the Tibetan translation the work is said to be by Vasubandhu, *slob dpom dByig gñen*, mDo, Ma, 203 *b*. Then the colophon continues: "There remaining a little portion unfinished of this new translation made by the all-knowing *gZon nu dpal*, the fourth hierarch (*cod pan ṅds'in pa*) of the *Žva dmar* sect, *dPal c'os kyi grags pa ye šes dpal bzañ po* in order to fulfil the wish of that excellent master (*rje*), ordered that (that portion) should be translated. Therefore the *lotsāva* of *Ža lu*, *C'os skyoñ* of *ṅGos*, in the palace of *sNeu gdoñ rtse*, - a great meeting place of the two Laws, the religious and the civil, - translated it properly with the support of the powerful king, master of the Law, (*C'os kyi rje*), a king ruling according to the Law, (*C'os kyi rgyal po*) *dPal ñag gi dbañ p'yug grags pa*, the all-victorious one. The clear commentary, (explaining) the meaning of the Mother of the Buddhas of the three times which possesses the name

of the Diamond, was arranged by that car of famous glory that was a second all-knowing (Buddha), Vasubandhu. It was translated by a Tibetan, equally supreme in learning and mystic realizations (m k'as grub) who had the name of gŽon nu dpal; on account of the merit acquired by completing this translation, may the intentions of that supreme leader be fulfilled. Again C'os skyoñ bzañ having found an Indian manuscript of the work and comparing the book with the analogous expressions in the commentary of Kamalaśīla, endeavoured to correct the irregular forms (t'sig p'rād, nipāta) and the disputed sentences or those somehow not perfectly translated". So it appears that the translation of this work was undertaken by the lotsava of aGos, gŽon nu dpal and that it was continued by C'os skyoñ bzañ po of Ža lu. These personages are well known; the first is the famous author of the Deb t'er sñon po, (finished in the year 1478)¹⁾; the second is a grammarian who lived between 1441 and 1528 (TPS., p. 123). Equally the fourth Žva dmar, ninth in the list of Kloñ rdol (TPS., p. 682 i)²⁾ is well known. As regards the prince who patronized the translation, Ņag dbañ p'yug grags pa, chieftain of Nethang (sNeu gdoñ) in Lokha on the southern bank of the Tsangpo, we know that he was born in the year 1439, that he was installed on the throne in the year 1481 and that he died in the year 1495. We must conclude that this translation is one of the latest ever made in Tibet. A comparison with the Chinese shows that it is extremely defective; in many places the san-

1) See translation by G. ROERICH, *The blue Annals*, Calcutta.

2) Cf. J. F. ROCK, *The ancient Na-khi kingdom of South-West China*, Cambridge, Mss., 1947, p. 201.

skrit original has been completely misunderstood; we also note that some pages in the manuscript used by the translator were probably misplaced. This work represents one of the few instances when the Chinese text adheres to the original more strictly than the Tibetan ¹⁾.

Now are we to believe the Chinese or the Tibetan tradition? Shall we, in other words, attribute this prose commentary to Asaṅga or to Vasubandhu? We saw that only one Chinese source states that the treatise was composed by Asaṅga on the authority of a catalogue which in fact does not confirm such an attribution. On the other hand the small treatise of I Ching on the last *gāthā* of the *Vajracchedikā* attributes as we saw (Ta. 1817, p. 783 a) to Vasubandhu the commentary on the seven topics of the *Prajñā* 般若七門義釋 which cannot be but the text here concerned ²⁾.

So, to conclude, it seems to me that most probably the work was not composed by Asaṅga but rather by Vasubandhu.

Now before leaving this text, we must add that there are in Chinese two redactions of the translation of the

¹⁾ The book ends with the following stanzas transliterated into Tibetan:

etādṛṣīm (a) arthagatīm niśāmya
 yesāṃ mahāyānam abuddham eva (b) |
 tān aśmano vedmi na vāsmano 'pi (c)
 guṇair abhāvyān lasunān avaimi || 1
 hīno hi gāmbhīryam udāratām vā
 bodhum na śaknoti na cādhimoktum |
 prāyeṇa caivamvidha eṣa lokāḥ
 tenātra dharme khilatām prayātaḥ || 2

(a) *Xyl.* °dasim. (b) *Xyl.* avaddhaum eva. (c) *Xyl.* aśmano.
 The Chinese does not follow closely the sanskrit original; meter upajāti.

²⁾ And Vasubandhu himself alluded to the seven topics in this commentary on the *kārikās*; see below p. 131 and 143 ff.

Saptapadārtha, both being alike attributed to Dharmagupta: they differ notably as regards the form, though there is a general but not complete agreement in the contents (cf. Onō, *Busscho kaisetsu daijiten*, vol. III, p. 511 c). The first redaction is the Corean, in two *chüan*, while the second one (= Sung, Yüan, Ming) is in three *chüan*: the larger size in this case, being the result not of a text fundamentally different, but of the regular insertion before the passages of the śāstra of the complete sentence of the sūtra commented upon. In other words while the first redaction quotes only the first sentences of the sūtra-passages, the second reproduces the sūtra in its entirety: (in Bodhiruci's translation). Moreover, the second translation often introduces the topics, later separately discussed, with a general statement: being so enunciated, these can easily be distinguished. This facilitates the understanding of the text. Moreover, in the first translation no commentary on the last gāthā of the text is found; it simply states that its explanation is the same as that previously written. On the other hand, in the second one a full commentary of the gāthā is contained.

Other differences concern the sequence of the arguments in Section II which are as follows: A, a) six reasons of Subhūti's questions, b) 7 greatnesses, c) *anugraha*, d) *parīdanā*; B, a) seven greatnesses, b) *anugraha*, c) *parīdanā*, d) six reasons. So also T. The other main differences are summarized in the Appendix I.

What is the conclusion to be drawn? Can we surmise that there were two different translations based upon two different texts: or that a first translation was revised after a comparison with a new manuscript? The fact that there

is the above said agreement of B with T. as regards the place of one passage would support this hypothesis.

As regards the catalogues, they state that the book was in two *chüan* as A: (Nei t'ien, p. 280 *a*; K'ai yüan shih chiao, p. 551 *b*; Ku chin yi ching t'u chi p. 366 *b*) only the Cheng yüan hsin ting shih chiao, p. 850 *a*, speaks of three *chüan*: but in the Tempyō and Shōsoin ms. two chapters are mentioned.

Unfortunately I have no sufficient data to solve in a definite way the problem of the origin of the two redactions. But it is certain that except for the misplacement of the passage referred to above, generally, the agreement of A and T. is much closer than of B and T.

The fact that the ancient catalogues know only a text in two *chüan* makes it possible to guess that when the text of the *sūtra* was inserted into that of the *śāstra*, this caused a new arrangement into *chüan* and also some changes in the text itself such as the enunciation of the subject dealt with in each section and a rearrangement of some paragraphs with the purpose of making easier the understanding of the text.

Besides the above treatises, other commentaries upon the *Vajracchedikā* have come down to us either in a Chinese or in a Tibetan translation.

First comes the 金剛般若波羅蜜經破取著不壞假名論, Chin kang pan jo po lo mi ching po ch'ü chu pu huai chia ming lun attributed to Kung te shih 功德施, (Nj. 1192; Ta. 1515).

This name has been restored by Nanjiō into Guṇa-da (?) and the same tentative restoration has been accepted by Hôbôgirin (*Table des auteurs et traducteurs*,

144, Kudokuse) and Bagchi (*Le Canon bouddhique en Chine*, p. 507). But in the rGya nag gi yul du dam pai c'os dar ts'ul gtso bor bšad pa blo gsal kun tu dga' bai rnam rgyan of aJam dbyaṅs mk'yen brtse, sDe dge ed., p. 99 b, l. 4 we find mention, among other commentaries on the Vajracchedikā, like those of Asaṅga and Vasubandhu, of: rDo rje gcod pai agrel pa in two chapters, written by dPal sbyin and translated by Devākara. The name of the translator (Devākara for Divākara) makes it certain that the work here alluded to is the same as that with which we are now concerned. dPal sbyin corresponds exactly to Śrīdatta: and the Chinese rendering quite agrees with this original, because 功德 corresponds not only to guṇa, anuśaṃsā, but also to Śrī (cf. e.g. the chapter on Śrīdevī of the Suvarṇaprabhāsa where Śrī is translated into Chinese as: 功德). Nothing can be said as regards this Śrīdatta who does not seem to have anything in common with a later author of the same name, to whom a Pūjāvidhi of Mañjuvajra is ascribed in the bsTan agyur, rGyud, XL, 30, Cordier, *Cat.*, p. 156.

Then we should mention the 金剛仙論 Chin kang hsien lun, (Ta. 1512; not in Nj.) of which we have already spoken.

In bsTan agyur another commentary is included viz. aP'ags pa šes rab p'a rol tu p'yin pa rdo rje gcod pai rgya c'er agrel pa, Āryavajracchedikāprajñāpāramitāṭīkā. Cordier, *Cat.*, III, p. 288, n. 7, mDo, vol. XVI, Ma, (Tōhoku Cat., 3817) by the famous Kamalaśīla, the commentator of the Tattvasaṃgraha.

T A B L E

Sanskrit commentaries on the Vajracchedikā preserved in Chinese or Tibetan translations.

Author	Chinese		Translator	Tibetan	
	Nj.	Ta.		D. (Tōhoku)	P. (Cordier) = N.
Asaṅga	1208 (kārikā)	1514	I Ching	—	III. p. 495. n. 1 (mDo, ño.)
Asaṅga	1167 (prose comm.)	1510 a, b ¹⁾	Dharmagupta	3816 attributed to Vasubandhu	
Vasubandhu	1168	1511	Bodhiruci		
	1231	1513	I Ching		
功德施 Śrīdatta . .	1192	1515	Divākara		
金剛仙論 Chin kang hsien lun .	—	1512	Bodhiruci		
Kamalaśīla	—	—		3817	III. p. 288. n. 7 (mDo, ma)

1) Two translations of the same work. At p. 766 b l. 12, for 成立九種 read: ||七||

It is worthy of notice that neither in Buston nor in Tāra-nātha is there any mention of the works upon the *Vajracchedikā* which we mentioned in these pages. Evidently in Tibet the great importance enjoyed by the *Abhisamayālaṅkāra* (equally attributed to Maitreya-Asaṅga) which had the great advantage of being a detailed synopsis of the *Pañcaviṃśatisāhasrikā*, superseded the commentaries on the minor *sūtras* such as the *Vajracchedikā*: this fact is rather surprising because the last work, on account of its conciseness, was revered as the most effective summary of the *Prajñā*, so that copying or reading or distributing it was considered as greatly meritorious. Considering the great importance that the *Vajracchedikā* enjoyed in China and then in Japan, chiefly among some schools like the T'ien t'ai (Tendai) and the Ch'an (Zen), it is not surprising that the Chinese and Japanese Buddhists studied with care the literature connected with it and that, in their turn, they commented upon the sanskrit works which had been translated into their language. We have only to refer to the 佛書解說大辭典 *Bussho kaisetsu daijiten*, vol. 3, p. 499, of G. Onō where we can find a comprehensive list of the most important commentaries, glosses and treatises written on this famous *sūtra*.

These commentaries on the *Vajracchedikā* attempt the difficult task of giving some logical order to the ideas expounded in or suggested by the text and of making explicit its implications, though the compilers of the text itself could have scarcely anticipated the coherent architecture of subtle notions, strictly connected with one another, which later dogmatics were going to discover in the *sūtra*.

The *kārikās* of Asaṅga explain the sequence of the ideas supposed to be underlying the revelation contained in the book and endeavour to show the inner meaning implicit in the apparent repetitions contained in the text.

Vasubandhu, on the other hand, divides the different topics dealt with by the *sūtra* into seven items. This is the reason why his work is also called *saptārtha-ṭīkā*, evidently in order to differentiate it from the *Abhisamayālaṅkāra* in which, as known, is the topics of the *Pañcaviṃśati* have been arranged under eight items. These seven topics are:

1. continuity of the lineage of the Buddhas;
2. the practical methods leading to complete realization (*prayoga*);
3. the foundation of the practice (*pratipatty-ādharma*);
4. the counteragents of the states hostile to realization;
5. no loss;
6. the stages of the realization;
7. reasons why the book is so called.

It is evident that in fact the important topics are really six, the last one having but little relation with the mystic practices specified in the text.

Kamalaśīla follows Vasubandhu so closely that the Tibetan translator of Vasubandhu's commentary frankly admits the help he received by comparing his manuscript with the Tibetan text of Kamalaśīla's work. The scheme in fact is the same with only the difference that the seven topics have been reduced to five: viz.

- 1) the occasion (*gleṅ gži*, *nīdāna* p. 19, l. 1, *II evaṃ mayā... nyaṣīdan*. 2) the opportu-

nity, (glen bslan ba, explained as skabs dan sbyor ba) p. 19, l. 12-p. 20, l. 1 tena khalu... avocat. 3) Non-interruption of the lineage of the Buddhas (sañs rgyas gduñ rgyun mi aç'ad par bya ba), p. 20, l. 1-5 āścaryam... parīndanayā. 4) Characteristics of the practice: sgrub paimts'an ñid, p. 20, l. 5-7 tat katham... pragrahitavyam. 5) Its topics from p. 20, l. 16 iha Subhūte up to the end. But the difference is small, because we saw that the seventh item of Vasubandhu deals with the name of Vajracchedikā, therefore this section cannot be considered as essential to the description of the method of realization which represents the fundamental part of the work. Kamalaśīla discusses this point at the very beginning of this treatise. Then, Kamalaśīla's item four corresponds to number two of Vasubandhu. Numbers four and five and six of Vasubandhu are included within number five of Kamalaśīla, and contain 18 topics or supports divided into the following groups:

A = Supports 1 and 2.

B = Supports 3 and 4.

C = Supports 5 to 16 included, as counteragents (pratipakṣa) of the contraries (vipakṣa).

D = Support 17.

E = Support 18.

The eighteen items or supports are the following:

- A) 1. Cittotpāda. Resolve to attain illumination; as a consequence of 1:
2. Application to the practice of the PP. (p'arolutu p'yin pala sbyor); as a consequence of 2: nn. 3 and 4.

B) 3. Desire to obtain a corporal form.

4. Desire to obtain the body of the absolute (D h a r -
m a k ā y a) .

C) Vipakṣa (K m. 228 b) (con-
traries). Supports:

C) Pratipakṣa (K m. 228 b)
Counteragents to the vi-
p a k ṣ a s):

1. Self conceit.

5. No self conceit in the opi-
nion of having acquired
peculiarity in meditation.

2. No self conceit, but scarce
learning.

6. Attainment of a time
when the Buddhas appear.

3. Much learning but atten-
tion concentrated upon fu-
tile objects.

7. The vow (to be reborn) in
the pure lands.

4. Removal of that defect,
but indifference towards
beings.

8. To lead all beings to spi-
ritual maturity.

5. Removal of that defect
but inclination (c ' a g s
ṛ j u g) towards heretical
doctrines.

9. No attachment to the doc-
trines of the heretics.

6. Removal of that defect
but uncleverness in resist-
ing the opinion that mate-
rial things and beings have
some real characters of
their own.

10. To train oneself in the me-
ditation that beings (sat-
tvaloka) and space con-
taining the beings (bhāja-
naloka) have the charac-
ter of destruction, viz. of
impermanence.

7. Cleverness in that, but no
accumulation of merit.

11. Honour and worship of the
Tathāgatas.

- | | |
|--|---|
| 8. Accumulation of merit, but indolence and relishing profit and honors. | 12. No indolence and no desire of profits and honors. |
| 9. No relishing those things but incapacity to bear pain. | 13. Ability to bear pain. |
| 10. Capacity to bear pain, but no accumulation of mystic knowledge (ye śe s); relishing s a m ā d h i . | 14. No relishing s a m ā d h i . |
| 11. Accumulation of mystic knowledge, but attachment to the notion of the existence of a self. | 15. When realizations are obtained, absence of the notion of a self as the experiencer. |
| 12. No attachment to the notion of the existence of a self as the experiencer, but non-possession of instructions. | 16. Seeking for instructions. |

D) 17. Realization.

E) 18. Search after the Buddha-stage.

These 18 places or topics (g n a s) are included within three groups:

I) (Km. 210 b) 1-16 are the m o s p a s s p y o d p a i s a , a d h i m u k t i - c a r y ā b h ū m i : the introductory or preparatory stage

II) the 17th. is the pure stage of a d h i c i t t a ;

III) the 18th. is the b u d d h a b h ū m i . (viz. synthesis of the three ś i k ṣ ā : a d h i ś ī l a , high morality 1-16th, a d h i c i t t a , high mind, 17th., a d h i p r a j ñ ā , high gnosis 18th. cf. M a h ā y ā n a - s a m g r a h a Chap. VI, VII, VIII, cf. below p. 140.

It also appears that Kamalaśīla fits his commentary within the framework of Asaṅga and Vasubandhu, explaining the sequences of the *Vajracchedikā* according to the fivefold dialectical method which his predecessors discovered in the text: antithesis, characters of the objects discussed, exhortation of the listeners to desire and vow concerning that very object, real meaning of the same object from the absolute point of view, its final evidence as it is realized in the yogic attainment (*yogasa-māpatti*).

Moreover, in Kamalaśīla's commentary there are many digressions on the selflessness (*nairātmya*) of everything, on non-perception (*anupalambha*), on the logical contradiction implied in the notion of cause and effect, of a whole (*avayavin*) or of a part (*avaya*).

In other words, Kamalaśīla introduces in a treatise on the meditative process the basic doctrines of the *Mādhyamika*. His work is therefore a clear attempt at a conciliation between Asaṅga's exposition of the career of a Bodhisattva, as pointed out by the *Prajñā*-literature, and the *Mādhyamika* standpoint.

It is also clear that there is great difference between this classification and that of AA.¹⁾ which is as follows:

1. *sarvākārajñatā*, omniscience of the Buddha.
2. *mārgajñatā*, omniscience of the Bodhisattva concerning the path.
3. *sarvajñatā*, omniscience realized by the followers of the Lesser Vehicle and concerning things.

¹⁾ See the works of E. OBERMILLER and E. CONZE quoted at p. 6, n. 1.

pr a y o g a ,
method
leading
to the
omniscience
of the
Buddha.

4. s a r v ā k a r ā b h i s a ṃ b o d h a , viz.
full intuition of the various aspects of
omniscience.
5. m ū r d h ā b h i s a ṃ b o d h a , full
realization culminating the meditative
process.
6. a n u p ū r v ā b h i s a ṃ b o d h a , gra-
dual intuition of the same contents
of omniscience.
7. e k a k ṣ a ṇ ā b h i s a ṃ b o d h a , in-
stantaneous realization of the truths
meditated upon.

8. d h a r m a k ā y a , body of the absolute

Why is the same subject, the P r a j ñ ā , analyzed in a different way by the same author? In fact there is no doubt that the texts commenting upon the V a j r a c c h e d i k ā and the P a ñ c a v i ṃ ś a t i both belong to the same group and are concerned with the same doctrine: the p r a j ñ ā , the wisdom which coincides with Buddhahood, the reality, and cancels whatever is mere illusion or mental representation with no real background. But the V a j r a c c h e d i k ā was a condensed exposition, I should say an introduction to the sublime science: it starts from the point of view of the man who formulated the vow of illumination. The AA. summarizing and giving a certain order to the sequence of the ideas contained in the P a ñ c a v i ṃ ś a t i , starts with a statement of the omniscience of the Tathāgata, as the condition *sine qua non* of truth and appearance as well. It starts therefore from above, from the aim which should be attained. But then the end is the same, the realization

of Dharmakāya. While in the AA., the bodies of Buddha are four, in Asaṅga's commentary on the Vajracchedikā only two are recorded, the Dharmakāya and the Nirmāṇakāya, the absolute and the apparitional body; this relates our text to the Pañcaviṃśati. Moreover, while the AA. considers the path of the Bodhisattva as well as that of the Pratyekabuddha and of the Śrāvaka, Asaṅga's commentary discusses only the path of the Bodhisattva. On the other hand, the path is equally divided into two parts: n. 1-16, the preparatory one, and n. 17-18 mystic knowledge and the realization of the identity with the absolute, the Dharmakāya.

Occasional analogies with Mahāyānasūtrālaṅkāra, and Mahāyānasamgraha are also noticeable, but no allusion is made to ālayavijñāna and suchlike theories so peculiar to the Yogācāras (except in the Comm. on kārikā 76)¹⁾. But of course no conclusion can be drawn from this fact because the booklet is only concerned with the path, not with speculation or dogmatics.

¹⁾ According to I Ching (Ta. 1817) who reproduces an Indian tradition, Asaṅga had the revelation of the kārikās from Maitreya in the Tuṣita; the Prajñā was explained according to the tenets of the Yogācāra, and the Vijñaptimātratā. Then Vasubandhu the great scholar 大士 explained them. Again Vasubandhu bodhisattva wrote the explanation of the meaning of the seven "doors" of the Prajñā (viz. the Saptapadārtha). This text was transmitted in Nālandā and on account of its difficulty it was commented upon by 師子月, Simhacandra and the very learned (bahusruta) Candragomin 月官 from eastern India: there arose different schools of interpretation: some followed the three-svabhāva-doctrine and did not agree with the Mādhyamikas; others followed Nāgārjuna's doctrine and did not agree with the Yogācāras, the fundamental point of difference being that for the Yogācāras the real exists and the conventional does not exist, and for the Mādhyamikas, on the contrary, the conventional exist and a reality does not exist. The first ones state the theory of the three svabhāva; the second ones base themselves on the two-truths-principle. The great school of the Prajñā embodies both views.

In this way the text of the *Vajracchedikā* is interpreted as a guide which leads the bodhisattva through the intricacies of *Mahāyāna*; he is therefore placed in a condition where he gradually gets rid of the subtlest blemishes which even in the higher stages of the meditative process veil the real intuition; in the end he is bound to obtain the definite realization of truth, beyond all possible conceptual representations and notions. The *Tathatā*, *Dharmakāya*, the absolute, transcend in fact all determinations whether positive or negative; that absolute coincides with the monistic realization which flashes, but to last for ever, when mind and its operations of all sorts and of every intensity have completely vanished. It cannot therefore be dissociated from the revelation in which it is contained, viz. the revelation of the *Prajñā* as *Diñnāga* stated with his usual pregnant conciseness in the opening verse of *PPp*:

“The gnosis is the monistic knowledge: it is the *Tathāgata*, to be realized by the identification with its sense: its verbal expression concerns the book (which expounds it) and the path (therein expounded)”.

While the commentaries of *Asaṅga* and *Vasubandhu* classify the various topics of the *Vajracchedikā* in different groups, adapt its contents to the scheme, which, with great acumen, they attempt to discover in the *sūtra* as its ideal background, such a scheme is missing in *Śrīdatta*'s work. His commentary follows strictly the text, as a series of questions or doubts proposed regarding the meaning of the book and of consequent replies meant to solve them. As a whole, his treatise is therefore far less interesting from the philosophical point of view than the other commentaries.

SYNOPSIS OF THE SAPTASAPTATI

chapter of the Vajracchedikā	kārikā of the Saptasaptati	contents:
2	1	paramānugraha and paramaparindanā.
3	2	intention of benefitting others { vast supreme absolute not erroneous
	3-5	six pāramitās included in dānapāramitā, as gift of { goods protection { moral rules patience Law { energy meditation gnosis but with no attachment to: { oneself expectation of a reward the results of the good action therefore: control of mind, no assumption of the existence of characters peculiar to things, elimination of subsequent doubts.

chapter of the Vajracchedikā	kārikā of the Saptasaptati	contents:																			
4-6	6-14	Buddhahood is not produced. no marks of m a h ā p u r u ṣ a can be superimposed on it; this deep teaching is understood by the bodhisattvas possessed of: a) moral conduct, b) good qualities. c) wisdom as regards <table> <tr> <td rowspan="2">ego</td> <td rowspan="4">{</td> <td>ā t m a n</td> </tr> <tr> <td>s a t t v a</td> </tr> <tr> <td>j ī v a</td> </tr> <tr> <td>p u d g a l a</td> </tr> <tr> <td rowspan="4">dharma</td> <td rowspan="4">{</td> <td>no dharma</td> </tr> <tr> <td>no adharma</td> </tr> <tr> <td>no s a ṃ j ñ ā</td> </tr> <tr> <td>no a s a ṃ j ñ ā</td> </tr> </table> four reasons of un- derstanding properly truth <table> <tr> <td rowspan="4">{</td> <td>the bodhisattvas have faith in the sūtras</td> </tr> <tr> <td>” ” are pleased with them</td> </tr> <tr> <td>” ” do not understand them</td> </tr> <tr> <td>literally</td> </tr> <tr> <td rowspan="2">{</td> <td>” ” grasp their real meaning</td> </tr> </table>	ego	{	ā t m a n	s a t t v a	j ī v a	p u d g a l a	dharma	{	no dharma	no adharma	no s a ṃ j ñ ā	no a s a ṃ j ñ ā	{	the bodhisattvas have faith in the sūtras	” ” are pleased with them	” ” do not understand them	literally	{	” ” grasp their real meaning
ego	{	ā t m a n																			
		s a t t v a																			
j ī v a																					
p u d g a l a																					
dharma	{	no dharma																			
		no adharma																			
		no s a ṃ j ñ ā																			
		no a s a ṃ j ñ ā																			
{	the bodhisattvas have faith in the sūtras																				
	” ” are pleased with them																				
	” ” do not understand them																				
	literally																				
{	” ” grasp their real meaning																				

chapter of the Vajracchedikā	kārikā of the Saptasaptati	contents:
		These qualities of the bodhisattva are intuitively known by the Buddha.
7	15	the apparitional body is not the Buddha. Dharma is inexpressible.
8	16-17	the grasping of the Law and its teaching cause merit and support illumination.
9	18	no dharma can be grasped or taught.
10	19-21	Śākyamuni did not receive anything from Dipaṃkara. the buddha-worlds are pure denomination. the Buddha himself cannot grasp himself.
11	22	varieties of merit.
12-13	23-25	the gift of the Law superior to any other gift: 1) it makes worthy the place where it has been given and the giver 2) its fruits are great 3) it is cause of no defilements 4) it surpasses inferior merits 5) it makes one escape from infinite sorrow

chapter of the Vajracchedikā	kārikā of the Saptasaptati	contents:
14	26-38	6) its ends are difficult to be obtained 7) no limits of its contents 8) peculiarity of its teaching 9) profundity and depth 10) superiority to the teaching of other schools 11) its connection with the Buddha's lineage capacity of endurance { propitious rich in merits it does not cause pain. kṣāntipāramitā. pratipatti but devoid of assumption of reality. beings are a mere denomination. the path is instrumental to Buddhahood but no notion in it of its being a cause. statement of truth of { vow the Buddha { teaching of Lower and Higher Vehicle prophecies therefore this teaching is neither true nor untrue.

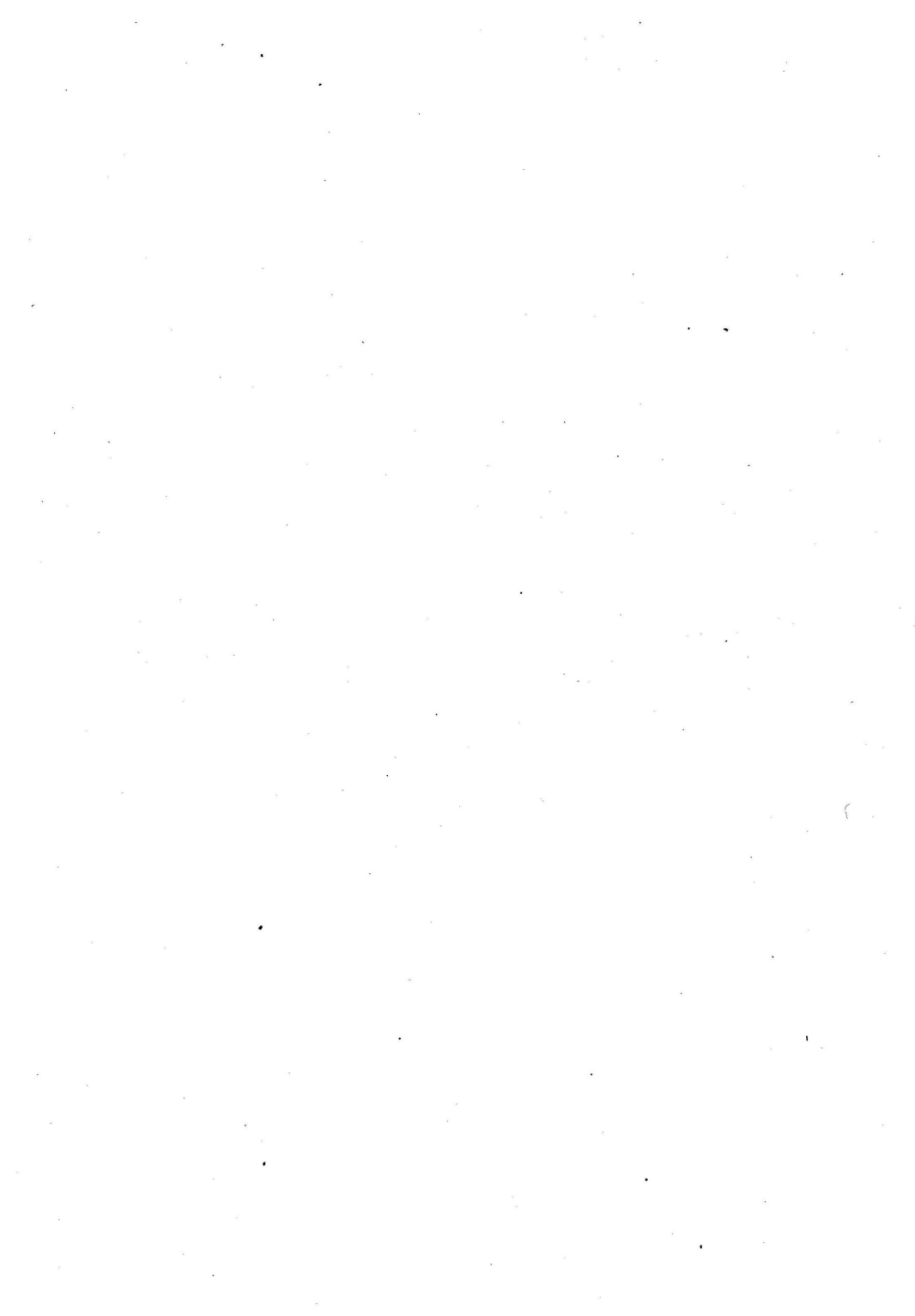
chapter of the Vajracchedikā	kārikā of the Saptasaptati	contents:
15-16	39-41	no t a t h a t ā can be realized by those whose mind is p r a - t i ṣ ṭ h i t a somewhere. ignorance: darkness; knowledge: light right behaviour { one grasps the doctrine one is learned in it one explains it to others. it causes spiritual ripeness to others. the effects of the teaching: are not accessible to common people are unique are resorted to by great men are difficult to be heard they develop the pure elements they produce the capacity of grasping the Law they purify the place where the Law is preached they clear away all impurities they produce a quick realization of a b h i j ñ ā they produce great ripeness of perfections.
17	42-48	there is in fact no bodhisattva and no illumination to be realized.

chapter of the Vajracchedikā	kārikā of the Saptasaptati	contents:
		the dharmas have no attributes, nor existence.
		the body of the Buddha is a body of non existence.
		the incapacity to understand properly the d h a r m a k ā y a :
		the idea that one may lead beings to nirvāṇa, the purification in paradises etc. all these are wrong views.
		all dharmas are devoid of self.
18	49-50	vision of the Buddha, and Buddha's eyes.
		the mental statuses have no stand.
19	51	merit is the support of right understanding.
20	52-53	d h a r m a k ā y a does not consist in perfection of signs: but no signs are conceivable apart from d h a r m a k ā y a
21	54-55	the teaching as well as the Buddha cannot be said to exist: those who believe in them are neither s a t t v a nor a s a t t v a .
22-3	56-57	illumination is supreme.
24	58-59	teaching is a v y ā k ṛ t a , but still conducive to illumination its merit is incomparable.
25	60-61	beings = absolute; therefore no being is liberated.
26	62-64	The Tathāgata cannot be inferred by perfection of signs.

chapter of the Vajracchedikā	kārikā of the Saptasaptati	contents:
		the d h a r m a k ā y a is not a product and cannot be seen by the profane;
27	65	but this does not exclude merit;
28	66	but merit is not cause, because illumination is unconditioned.
29	67-68	the merit of the Buddha is accumulated automatically, a n ā - b h o g e n a .
30	69-71	no diversity nor identity is possible; the Buddha is not identical with, nor different from d h a r m a k ā y a . illumination does not derive from a suppression of ā t m a n and d h a r m a , because these two do not exist.
31	72-73	therefore both views, viz. of ā t m a n and d h a r m a , are a non-view, a cover, to be eliminated.
32	74-77	The Tathāgata does not assert any self and n i r v ā ṇ a is not the product of s a ṃ s k ṛ t a , nor different. what is the unconditioned.

APPENDIX I

**COMPARISON
OF TAISHŌ 1510, a AND TAISHŌ 1510, b.**



T a . 1510, *a* (Dharma-
gupta, Cor.)

金剛般若論

P. 757, *a* 10-14

於中善攝...顯示
種性不斷

p. 757, *a* 15-b 4

應住如是等...顯
示不失道

p. 757, *c* 24-26

於中妙身者...衆
生身攝身故

p. 757, *c* 25-p. 758, *a* 25

應知彼佛地...流
轉不染應知

p. 758, *a* 7-b 5

為無上見智淨具
足...世界如是等

p. 758, *b* 5-27

為流轉...顯示隨
順出離相

T a . 1510, *b* (Dharma-
gupta, Sung and Yüan)

金剛般若波羅蜜經論

See: p. 767, *c* 11-13; 26-28.

p. 768, *a* 5

See: p. 768, *a* 28-b 6

See: p. 776, *c* 14-16

See: p. 777, *a* 12-15-p. 778,
a 1-2; 21-24

Miss.

See: p. 780, *c* 20-p. 781,
a 14

ABBREVIATIONS: *a*, *b*, *c* refer to the partitions of the page in T a .
figures refer to lines.

miss. = missing (passage missing in the corresponding text).

reads = different reading in the corresponding text.

see = indicates a different collocation of the passage in the corresponding text.

金剛般若論

P. 760, c 4

顯示修行

p. 760, c 16

乃至言若法想轉
即為有我取者

p. 761, a 7

不應取法非法者
是顯了

p. 761, a 15

中正覺耶

p. 761, c 26-27

於然燈如來應供
正遍知所有法可
取耶

p. 762.

a 13, 經言以此因
緣得福多彼者a 14, 經言為他若說
若授若解釋彼地
分即是支提相者a 16, 此地分即為
教師住處及餘可
尊重者金剛般若波羅蜜經論

See: p. 770, a 18 reads:

顯示五種 - 顯示
修行...

p. 770, b 2 reads:

乃至若是菩薩有
法想即著我相人
相衆生相壽者相

p. 770, b 24-25 reads:

不應取法非不取
法者是顯了

p. 770, c 13

Miss.

p. 772, a 7-8 reads:

如來昔在然燈佛
所得阿耨多羅三
藐三菩提法不等

p. 772, c 5-9 reads:

c 5 經言須菩提如恆
河中所有沙數等者c 6 經言須菩提隨
所有處說是法門
等者c 8-9 經言若是經典
所在之處等者

金剛般若論

P. 762, b 28

經言是諸菩薩無
復我等想轉者

p. 762, c 21

羼提波羅蜜

p. 763, a 13

所有想即為非想

p. 763, b 6

Miss.

p. 763, b 21

若於此法門受持
乃至如來悉知見
等者

p. 763, b 24-25

經言須菩提下信
解者不能聞此
法者

p. 763, b 26

Miss.

p. 763, b 28-29

隨所地分解說此
修多羅處常應供
養彼地分即為支
提等

金剛般若波羅蜜經論

P. 773, c 3-4 reads:

經言此人無我相人
相衆生相壽者相者

p. 774, a 18, reads:

忍辱波羅蜜

p. 774, b 18, reads:

一切衆生即非衆生

p. 775, a 24-25 reads:

受持讀誦修行

p. 775, b 11-12, reads:

若有人能受持讀
誦修行此經廣為
人說等者

p. 775, b 17-18, reads:

經言須菩提若樂
小法者則於此經
不能受持讀誦修
行為人解說者

p. 775, b 19-20 reads:

乃至受持無有是
處者

p. 775, b 21-22, reads:

在在處處若有此
經一切世間天人
阿修羅所應供養
等者

金剛般若論

P. 763, c 2-3

如經彼若為人輕
賤甚輕賤乃至當
得菩提等故

p. 764, a 11

Miss.

p. 764, b 26-27

譬喻所有若干種
心住我悉知等

p. 764, c 27-28

經言微塵許法不
可得不可有者

p. 765, a 13

如來則有我等
取者

p. 765, b 16-17

經言須菩提若善
男子善女人乃至
是故菩薩取福德
等

金剛般若波羅蜜經論

P. 775, b 25-26 reads:

若善男子善女人
受持讀誦此經為
人輕賤等故者

p. 776, b 13-14

如來得阿耨多羅
三藐三菩提者是
人不實語等故

p. 777, b 28

Miss.

p. 778, b 17-18 reads:

經言無有少法如
來得阿耨多羅者

p. 778, c 21, reads:

如來則有我人衆
生壽者相等者

p. 779, b 28-c 1 reads:

經言須菩提若善
男子善女人以滿
恆河沙等世界七
寶持用布施如是
等

金剛般若論

P. 765, b 24-25

經言須菩提言不
應受福聚耶者此
有何義

p. 765, b 26-27

經言世尊受福聚
不取福聚是名受
福而不取者

See: P. 758, a 27-29

p. 765, c 13-14

經言世尊若世界
是有者即為有搏
取者

p. 765, c 18

經言如來說搏取
即非搏取者

p. 766, a 8-9

經言如是知解已
而不住法想者

金剛般若波羅蜜經論

P. 779, c 8-9 reads:

經言白佛言世尊
菩提不取福德者
此有何義

p. 779, c 10-11 reads:

經言佛言須菩提
菩薩受福德不取
福德是故菩薩取
福德者

p. 779, c 13-14

受者說有故，取者
修彼道故如福聚
及果中皆不應著

p. 780, a 28-29 reads:

經言若世界實有
者則是一合相者

p. 780, b 4 reads:

經言如來說一合
相則非一合相

p. 780, b 25-26 reads:

經言如是不住法
相者

金剛般若論

P. 759, b 26

Miss.

p. 760, a 6

Miss.

p. 760, b 27

Miss.

p. 760, c 1

Miss.

p. 761, a 13

Miss.

p. 761, b 6

Miss.

金剛般若波羅蜜經論

P. 768, b 18-19

論曰自下第三行
所住處訖盡經末
有十八門具如前
說此中第一初明
發心經言

p. 769, a 14

論曰此下第二波
羅蜜相應行

p. 770, a 9-11

於中二種一言說
法身二證得法身
為欲得此言說法
身故

p. 770, a 14-15

於不顛倒義想是
謂實相應知如言
執義彼非實相

p. 770, c 10-11

論曰此下證得法身
復有二種一智相
法身二福相法身

p. 771, a 18-20

論曰此下福相法
身欲得福相至得

金剛般若論

金剛般若波羅蜜經論

法身住處故經言
於意云何若人滿
三千大千世界七
寶以用布施等

P. 761, c 1

Miss.

P. 771, c 9-10

論曰。此下第五為
修道得勝中無慢
如前略為八種住
處已下十二總名

p. 761, c 20

Miss.

p. 772, a 6-7

論曰此下第六...
十二種中

p. 761, c 29

Miss.

p. 772, a 17-18

論曰。此下第七...
十二種中

p. 762, a 4

Miss.

p. 772, a 28-29

論曰。此下第八...
十二種中

p. 762, a 11

Miss.

p. 772, c 1-2

論曰。此下第九...
十二種中

p. 762, a 25

Miss.

p. 772, c 21-22

論曰。此下第十...
十二種中

金剛般若論

P. 762, b 7

Miss.

p. 762, b 11

Miss.

p. 762, c 16

Miss.

p. 762, a 17

Miss.

p. 762, c 18

Miss.

p. 762, c 21-22 reads.

羼提波羅蜜

p. 762, c 28 reads:

如經我昔為迦利
王割截身分及言
我憶

論金剛般若波羅蜜經

P. 773, a 11-12

論曰。此下第十
一...十二種中

p. 773, b 9-10

論曰。此下第十
二...十二種中

p. 773, c 18

非第一波羅蜜

p. 774, a 17-18

論曰。此下第十三
明忍苦...十二種中

p. 774, a 19-21

忍辱波羅蜜等於
中有二。一能忍；
二離不能忍。能
忍有三，一如所
能忍；二忍相；三
種類忍

p. 774, a 24

忍辱波羅蜜即非
忍辱波羅蜜故

p. 774, b 2-4

經言須菩提我於
往昔節節支解時
若有我相應生瞋

金剛般若論

金剛般若波羅蜜經論

恨等云何相續苦
忍。又念...

P. 763, b 4

Miss.

P. 775, a 22-23

論曰。此下第十四
離寂靜味...十二
種中

p. 663, c 13

Miss.

p. 775, c 8-9

於後末世有受持
讀誦修行此經者

p. 764, b 7 miss.

(See: p. 757, c 28-29)

p. 777, a 12-15

應知彼地復有六
種具足一國土淨
具足二無上見智
淨具足三福自在
具足四身具足五
語具足六心具足

p. 764, b 17

Miss.

p. 777, b 18

於中二種：一為見
淨二為智淨

p. 764, c 10

Miss.

p. 778, a 1-2

於中復有二種。一
為好具足二為相
具足

金剛般若論

See: p. 758, a 1-4

p. 765, b 10

Miss.

p. 765, b 16

Miss.

See: p. 758, a 3-5

p. 766, a 14

Miss.

金剛般若波羅蜜經論

P. 778, a 21-24

於心具足中復有
六種一為...六為
行住淨應知。

p. 779, b 5-1

須菩提莫作是念
等者。此義明相
具足。體非菩提
亦不以相具足為
因也。以相是色自
性故

p. 779, b 27-28

顯示不著流轉

p. 779, c 18-20

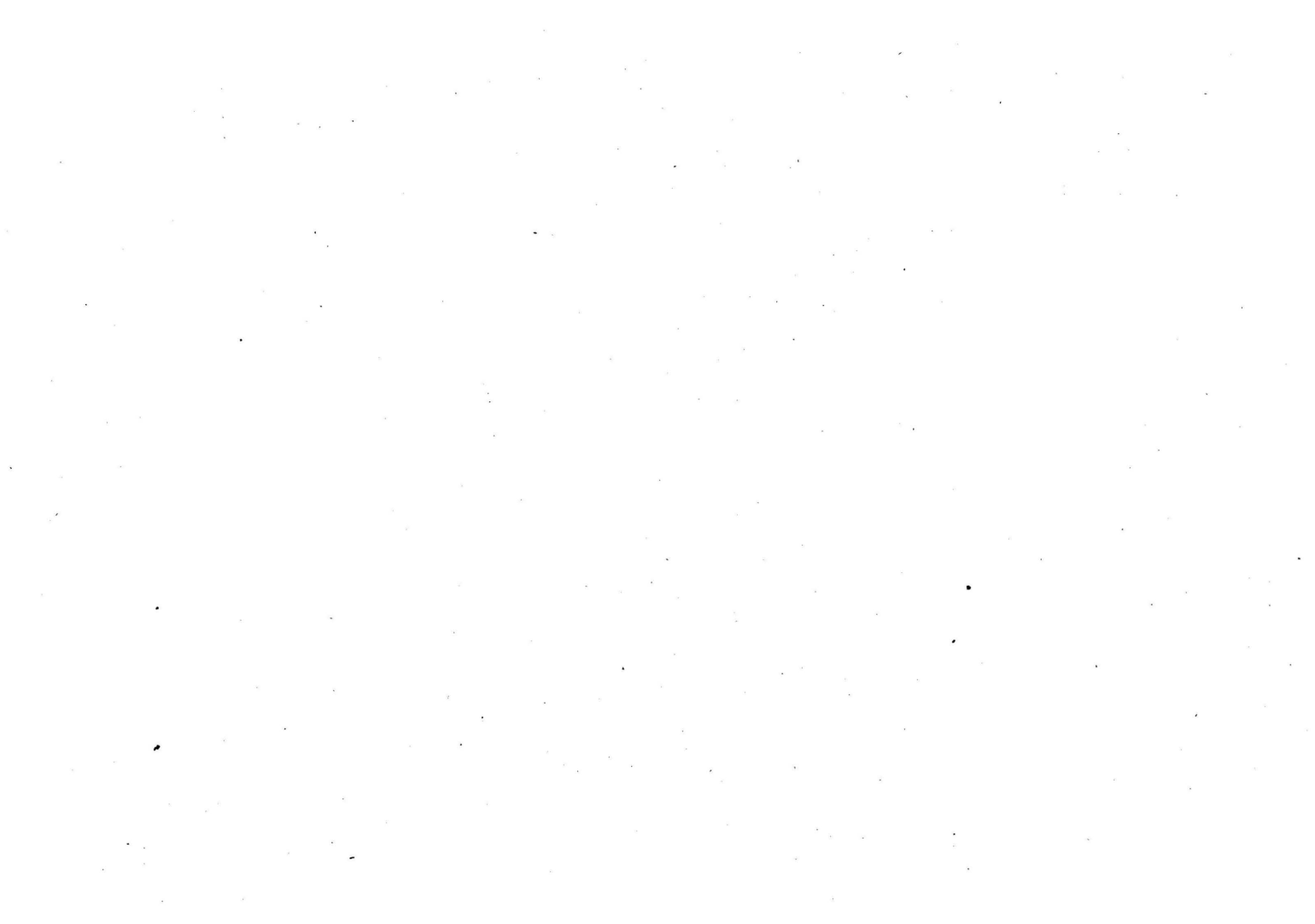
論曰此下第六於
心具足中為行住
淨於中復有三種
一...二...三不
染行住

p. 780, c 11-13

論曰。此下第三為
不染行住。於中二
種。一為說法不
染；二為流轉不染。

CHAPTER 1.

*SANSKRIT TEXT, CHINESE, TIBETAN
AND ENGLISH TRANSLATIONS*



In this chapter the Sanskrit text is edited on the basis of the Ñor manuscript described above. This text is not absolutely correct, but eventual mistakes may be explained considering the difficulties of the treatise, which would, on account of its conciseness, often be unintelligible without the help of a commentary. It appears that in some cases the copyist wrote down his manuscript without fully understanding what he copied.

I did not restore the missing portions of the k ā r i k ā s because these restorations are always approximate. I supplemented however, within square brackets, those words about which no doubt seems legitimate. In footnotes I have marked passages in which the Tibetan or the Chinese translation seem to disagree from the Sanskrit text or from one another.

1. paramo 'nugraho jñeyah śārīrah saparigrahaḥ |
prāptāprāptāvihānau ca paramā syāt parīdanā ||

能斷金剛般若波羅蜜多經論頌

- a)¹⁾ 巧護義應知 加彼身同行
不退得未得 是名善付囑
b) 勝利益應知 於身并屬者
得未得不退 謂最勝付囑

rgya gar skad du | ba dsra tsts'e di kā yā pra dsñā pā
ra mi tā yā byā k'yā no pa ni ban dha na kā ri kā | bod
skad du | šes rab kyi p'a rol tu p'yin pa rdo rje gcod pa
bšad pa bšad sbyar gyi ts'ig leur byas pa | ap'ags pa
ajam dpal gžon nur gyur pa la p'yag aṭs'al lo ||

p'an gdags pa yi dam pa ni |
lus dañ aḳ'or beas šes par bya ||
t'ob dañ ma t'ob mi ñams pa |
yoñs su gtad pai dam pa yin ||

2. vipulaḥ paramo 'tyanto 'viparyastaś [ca] cetasi |
upakārāśayaḥ sthānaṃ yāne 'smin guṇapūritaḥ ||

- a) 廣大第一常 其心不顛倒
利益深心住 此乘功德滿
b) 於心廣最勝 至極無顛倒
利益意樂處 此乘功德滿

sems la p'an pai bsam pa ni |
rgya c'en mc'og dañ [2 a] gtan du dañ ||
p'yin ci ma log gnas pa ste |
t'eg pa aḍi la yon tan rdsogs ||

1) a: Translation of Bodhiruci. Ta. 1511. b: Translation of I Ching. Ta. 1514.

3. dānaṃ pāramitāṣatkaṃ āmiṣābhayaḍharmataḥ |
ekadvayaṭrayeṇcha pratipat sā 'pratiṣṭhitā ||

a) 檀義攝於六 資生無畏法
此中一二三 名爲修行住

b) 六度皆名施 由財無畏法
此中一二三 名修行不住

zañ zñ mi ajigs c'os kyi ni |
sbyin pa p'a rol p'yin drug ste ||
gcig dañ gñis dañ gsum gyis ni |
lam de aḍir ni mi gnas yin ||

4. ātmabhāve pratikṛtau vipāke cāpy asaktatā |
apravṛttitadanyārthapravṛttiparivarjane ||

a) 自身及報恩 果報斯不著
護存已不施 防求於異事

b) 爲自身報恩 果報皆不著
爲離於不起 及離爲餘行

lus dañ lan du p'an aḍogs dañ |
rnam par smin la c'ags pa med ||
mi ajug pa dañ gžan dag tu |
ajug pa yoñs su spañ p'yir ro ||

5. pragraho maṇḍale tredhā nimittāc cittavāraṇam |
uttarottarasamdehajanmataś ca nivāraṇā ||

a) 調 伏 彼 事 中 遠 離 取 相 心
及 斷 種 種 疑 亦 防 生 成 心

b) 攝 伏 在 三 輪 於 相 心 除 遣
後 後 諸 疑 惑 隨 生 皆 悉 除

āk'or du rab tu ṁdsin pa des |
mts'an ma las ni sems bzlog dan ||
p'yir žin t'e ts'om skye ba las |
sems ni [2 b] bzlog par byed pa yin ||

6. saṃskṛtatvena saṃkalpya saṃpat prāptau nivāryate |
trailakṣaṇyānyathābhāvāt tadabhāvāt tathāgataḥ ||

a) 分 別 有 爲 體 防 彼 成 就 得
三 相 異 體 故 離 彼 是 如 來

b) 若 將 爲 集 造 妙 相 非 勝 相
三 相 遷 異 故 無 此 謂 如 來

ṁdus byas ṁnid du kun brtags pas |
ṁbyor pai ṁt'ob pa bzlog par mdsad ||
mts'an ṁnid gsum ni ṁgyur bai p'yir |
de med pa ni de bžin gšegs ||

7. sahetuphalagāmbhīryadeśanāsmīn yugādhame |
na niṣphalā yataḥ santi bodhisattvās trayāṇvitāḥ ||

a) 說因果深義 於彼惡世時
不空以有實 菩薩三德備

b) 因與果甚深 於彼惡時說
此非無利益 由三菩薩殊

dus na ts'e na¹⁾ rgyu dan ṅbras |
bcas par zab par bstan pa ni ||
byañ c'ub sems dpa' gsum ldan pa |
yod pai p'yir na don med min ||

8. śikṣayopāsānāt pūrvam kuśalasyāvaropānāt |
śīlavanto 'nyabuddheṣu guṇavantaś ca kīrtitāḥ ||

a) 修戒於過去 及種諸善根
戒具於諸佛 亦說功德滿

b) 由於先佛所 奉持於戒學
并植善根故 名具戒具德

śān c'ad saṅs rgyas gžan dag la |
bslab pai sgo nas bsñen bkur byas ||
dge ba dag kyaṅ bskyed pai p'yir |
k'rimś ldan yon tan ldan par bstan ||

1) Perhaps: dus ṅan ṅdi na.

9. sapudgaleṣu dharmeṣu saṃjñāyā viprahāṇataḥ |
prajñāvantaś ca saṃjñāyā aṣṭadhāṣṭārthabhedataḥ ||

a) 彼壽者及法 遠離於取相
亦說知彼相 依八入義別

b) 能斷於我想 及以法想故
此名爲具慧 二四殊成八

gañ zag c'os dañ bcas rnam s kyi |
adu ṣes spañs p'yir ṣes rab ldan ||
don brgyad yod pai bye brag gis |
adu ṣes rnam s la brgyad du agyur ||

10. prthagbhāvena saṃtatyā vṛtter ājīvitasthiteḥ |
punaś ca gatilīnatvād ātmasaṃjñā caturvidhā ||

a) 差別相續體 不斷至命住
復趣於異道 是我相四種

b) 別體相續起 至壽盡而住
更求於餘趣 我想有四種

dños po so so rgyun gyis ajug |
ji srid aṭs'o yi bar du gnas ||
p'yir yañ agro bar sbyor bas na |
bdag tu adu [3 a] ṣes rnam bžir agyur ||

11. sarvābhāvād abhāvasya sadbhāvān nābhilāpyataḥ |
abhilāpaprayogāc ca dharmasaṃjñā caturvidhā ||

a) 一切空無物 實有不可說
依言辭而說 是法相四種

b) 皆無故非有 有故不可說
是言說因故 法想有四種

kun med p'yir dan med pa ni |
yod pai p'yir dan brjod med p'yir ||
brjod pai sbyor ba yod pas na |
c'os kyi ʼadu šes rnam bžir ʼgyur ||

12. adhimuktivaśāt teṣāṃ bhūtasamjñā prasādataḥ |
yathārutāgrahāt saṃyagdeśitatvasya codgrahāt ||

a) 彼人依信心 恭敬生實相
聞聲不正取 正說如是取

b) 由彼信解力 信故生實想
不如言取故 取爲正說故

de dag mos pai dbaṅ gis na |
dad pas yaṅ dag ʼadu šes so ||
sgra bžin ʼdsin pa ma yin dan |
yaṅ dag bstan pa ʼdsin p'yir ro ||

13. phalato na mitā buddhaiḥ praṇidhijñānalakṣitāḥ |
lābhasatkārakāmānāṃ tadvādivinivṛttaye ||

a) 佛非見果知 願智力現見
求供養恭敬 彼人不能說

b) 佛了果非比 由願智故知
爲求利敬者 遮其自說故

saṅs rgyas ṅbras bus dpog med mdsad |
smon nas šes pas t'ugs su c'ud ||
rñed dan bkur sti ṅdod pa rnams |
de skad smra ba bzlog pai p'yir ||

14. asthānād ānukūlyāc ca dharmeṣv adhigamasya hi |
kolasyeva parityāgo dharme saṃdhis tato mataḥ ||

a) 彼不住隨順 於法中證智
如人捨船棧 法中義亦然

b) 證不住於法 爲是隨順故
猶如捨其筏 是密意應知

k'oñ du c'ud pa c'os rnams la |
mi gnas p'yir dan mt'un pai p'yir ||
gziñs dan ṅdra bar yoñs su blañ |
de p'yir c'os kyi dgoñs par bžed ||

15. nairmāṇikena no buddho dharmo nāpi ca deśitaḥ |
deśitas tu dvayāgrāhyo 'vācyo 'vākpathalakṣaṇāt ||

a) 應化非真佛 亦非說法者
說法不二取 無說離言相

b) 化體非真佛 亦非說法者
說法非二取 所說離言詮

sprul pa yin pas saṅs rgyas min |
c'os kyaṅ bśad pa med pa yin ||
bstan kyaṅ gñis su gzuñ du med |
ts'ig lam mts'an ñid min brjod med ||

16. grahaṇadeśaṇā cāsyā nāpārthā pu[ṇya]saṃgrahāt |
puṇyaṃ bodhyanupastambhād [upas]¹⁾tambhād
[dvayasya ca ||

a) 受持法及說 不空於福德
福不趣菩提 二能趣菩提

b) 自受爲他說 非無益集福
福不持菩提 彼二能持故

de ṇḍsin pa daṅ bstan pa ni |
bsod nams sdud p'yir don med min [3 b] ||
bsod nams byaṅ c'ub ston min daṅ |
gñis ni rtog pa yin p'yir ro ||

1) Ms. dvayastambhād.

17. svābhāvikāptihetutvāt tadanyasya cā janmanah¹⁾ |
 kaivalyād buddhadharmāṇām agryatvaṃ puṇya-
 [sādhanaṃ ||

a) 於實名了因 亦爲餘生因
 唯獨諸佛法 福成第一體

b) 得自性因故 此餘者是生
 唯是佛法故 能成最勝福

ño bo ñid aṭ'ob rgyu yin pas |
 de las gžan pa skye ba yin ||
 sañs rgyas c'os rnam ma aḍres p'yir |
 mc'og yin pas na bsod nam bsgrubs ||

18. agrāhyānabhilāpyatvaṃ svaphalānām anudgrahāt |
 dvayāvaraṇanirmokṣāt subhūtāv araṇādvayam ||

a) 不可取及說 自果不取故
 依彼善吉者 說離二種障

b) 不取自果故 非可取可說
 解說二障故 說妙生無諍

rañ gi aḅras bu gzuñ med p'yir |
 gzuñ du med ciñ brjod du med ||
 sgrib pa gñis las ñes grol p'yir |
 rab aḅyor aḍi la sgrib gñis med ||

1) Ms. janminah.

19. buddhadīpaṃkarāgrāhād vākyenādhigamasya hi |
tataś cādhigame siddhā agrāhyānabhilāpyatā ||

a) 佛於然燈語 不取理實智
以是真實義 成彼無取說

b) 在然燈佛所 言不取證法
由斯證法成 非所取所說

mar me mdsad las saṅs rgyas kyis |
rtogs pa ts'ig gis blaṅs pa med ||
de yi p'yir na rtogs pa la |
gzun du med dan brjod med grub ||

20. jñānaniṣyandavijñaptimātratvāt kṣetranodgrahaḥ |
avigrahatvād agratvād avyūha[m] vyūhatā matā¹⁾ ||

a) 智習唯識通 如是取淨土
非形第一體 非嚴莊嚴意

b) 智流唯識性 國土非所執
無形故勝故 非嚴許嚴性

ye šes rgyu mt'un rnam rig tsam |
yin pas žin du ṅsin pa med ||
lus med p'yir mc'og gi p'yir |
bkod pa med pa bkod par bžed ||

1) Ms. avyūhavyūhatātmata.

21. sumeror iva rājatve sambhoge ¹⁾ nāsti codgrahaḥ |
sāsravatvena cābhāvāt saṃskṛtatvena cāśya hi ||

a) 如 山 王 無 取 受 報 亦 復 然
遠 離 於 諸 漏 及 有 爲 法 故

b) 譬 如 妙 高 山 於 受 用 無 取
非 有 漏 性 故 亦 非 是 因 造

rdsogs par loṅs spyod ri rab ltar |
rgyal por ṛdsin pa yoṅs mi mña' ||
zag bcas ṅid du de med daṅ |
ṛdus byas ṅid du med p'yir ro ||

22. bahutvabhedakhyātyartham viśeṣasya ca siddhaye |
paurvāparyeṇa puṇyasya punar dṛṣṭāntadeśanā ||

a) 說 多 義 差 別 亦 成 勝 較 量
後 福 過 於 前 故 重 說 勝 喻

b) 爲 顯 多 差 別 及 以 成 殊 勝
前 後 福 不 同 更 陳 其 喻 說

maṅ bai bye brag bstan p'yir daṅ |
k'yad par dag kyaṅ bsgrub pai p'yir ||
sṅa ma daṅ ni p'yi ma yis |
bsod nams dpe ni yaṅ bstan to ||

1) Ms. sambhogye.

23. dvayasya pātrikaraṇān niṣyandatvamahatvataḥ |
asaṃkleśasya¹⁾ hetutvād dhīnābhibhavanād api ||

a) 尊 重 於 二 處 因 習 證 大 體
 彼 因 習 煩 惱 此 降 伏 染 福

b) 兩 成 尊 重 故 由 等 流 殊 勝
 煩 惱 因 性 故 由 劣 亦 勝 故

rnam gñis snod du ṅgyur ba dan |
rgyu mt'un yin pas c'e ba dan ||
kun nas ñon moṅs rgyur ṅgyur dan |
dma' bas zil gyis gnon p'yir ro ||

24. tatphalaśreṣṭhaduḥkhatvād durlabhārthottamārthataḥ |
jñeyāpāramitatvāc ca parāsādhāraṇatvataḥ ||

a) 苦 身 勝 於 彼 希 有 及 上 義
 彼 智 岸 難 量 亦 不 同 餘 法

b) 彼 果 勝 苦 故 難 逢 勝 事 故
 境 岸 非 知 故 於 餘 不 共 故

de yi ṅbras mc'og sdug bsñal p'yir |
rñed dkai p'yir dan mc'og p'yir dan ||
śes byai p'a [4 a] rol p'yin med p'yir |
gžan dan t'un moṅ ma yin p'yir ||

1) Ms. asatkle°.

25. gāḍhagambhīrabhāvāc ca parasūtraviśiṣṭataḥ |
mahāsuddhānvayatvāc ca puṇyāt puṇyaṃ viśiṣyate ||

a) 堅實解深義 勝餘修多羅
大因及清淨 福中勝福德

b) 是甚深性故 勝餘略詮故
胄族高勝故 望福福殊勝

šin tu zab pai rañ bžin p'yir |
mdo sde gžan las k'yad žugs p'yir ||
rgyu¹⁾ ni dag ciñ p'al c'en p'yir |
bsod nams las ni bsod nams ap'ags ||

26. sahiṣṇutā ca caryāyām duṣkarāyām śubhā yataḥ |
tadguṇāparimāṇatvād agrārthena nirucyate ||

a) 能忍於苦行 以苦行有善
彼福不可量 如是最勝義

b) 彼行堪忍時 雖苦行善故
彼德難量故 由斯名勝事

ādi ltar dka' ba spyod pa la |
ci mi sñam pa dge p'yir dan ||
de yi yon tan ts'ad med pas |
mc'og gi don du brjod pa yin ||

1) For: anvaya.

27. ātmavyāpādasamjñāyā abhāvād duḥkhatā na ca |
sasukhā karuṇābhāvāc caryā'duḥkaphalā tataḥ ||

a) 離我及悲相¹⁾ 實無於苦惱
共樂有慈悲 如是苦行果

b) 由無悲怒情 不名爲苦性
有安樂大悲 行時非苦果

bdag tu ṁdsin dan gnod sems kyi |
ṁdu šes med p'yir sdug bsñal med ||
spyod pa sdug bsñal ṁbras bu can |
sñiñ rje yod p'yir bde dan ldan ||

28. cittā²⁾tyāgābhinirhāre yatna[h] kāryo dṛḍho yataḥ |
kṣāntipāramitāprāptau ³⁾ tatprāyogika eva ca ||

a) 爲不捨心起 修行及堅固
爲忍波羅蜜 習彼能學心

b) 生心因不捨 是故應堅求
謂是得忍邊 及此心方便

de p'yir sems ni mi btañ bar |
sgrub la ṁbad ciñ brtan ⁴⁾ par bya ||
bzod pai p'a rol p'yiñ t'ob dan |
de la shyor las byuñ ba ñid ||

1) For. 想 as usual. 2) Ms. cittamtyā°. 3) Ms. prāpte. 4) Xyl. bstan.

29. pratipattiś ca sattvārthā vijñeyā hetubhāvataḥ |
sattvavastunimittāt tu vijñeyā parivarjitā ||

a) 修行利衆生 如是因當識
衆生及事相 遠離亦應知

b) 應知正行者 是利生因故
於有情事相 應知遍除遣

rgyu yi ts'ul gyis bsgrub pa ni |
sems can don du šes par bya ||
sems can dños po mts'an ma ni |
yoñs su spañ bar šes par bya ||

30. nāmaskandhās ca tadvastu tatsaṃjñāpagamāj jine |
tadabhāvo hi buddhānām tattvadarśanayogataḥ ||

a) 假名及陰事 如來離彼想¹⁾
諸佛無彼二 以見實法故

b) 彼事謂名聚 最勝除其想
諸世尊無比 由真見相應

de dños miñ dañ p'uñ po yin |
sañs rgyas yañ dag gzigs ldan pas ||
rgyal ba de yi ṇdu šes dañ |
bral bai p'yir na de gñis med ||

1) In the Ch. text: 相.

31. phalāpratiṣṭhito mārgas tatphalasyāpi kāraṇam |
buddhānāṃ bhūtavāditvāt tac ca jñeyam caturvidham ||

a) 果 雖 不 住 道 而 道 能 爲 因
 以 諸 佛 實 語 彼 智 有 四 種

b) 果 不 住 因 位 是 得 彼 果 因
 世 尊 實 語 故 應 知 有 四 種

ābras bu la ni mi gnas lam |
de yi ābras bu at'ob rgyu yin ||
saṅs rgyas yaṅ dag gsuṅ bai p'yir |
de yaṅ rnam bžir šes par bya ||

32. pratijñā hinayānasya mahāyānasya deśanā |
sarvavyākaraṇānāṃ ca na viśamvādinī yataḥ ||

a) 實 智 及 小 乘 說 摩 訶 衍 法
 及 一 切 授 記 以 不 虛 說 故

b) 立 要 說 下 乘 及 說 大 乘 義
 由 諸 授 記 事 皆 無 有 差 別 ¹⁾

dam bcas t'eg pa dman [4 b] pa dan |
t'eg pa c'en po ston pa dan ||
luṅ bstan t'ams cad bstan pa rnams |
slu bar byed pa min p'yir ro ||

1) Instead of 別 Ta. 1513 reads: 殊.

33. aprāpter ānukūlyāc ca na satyā na mṛṣā matā |
yathārutaniveśasya pratipakṣeṇa deśanā ||

a) 隨順彼實智 說不實不虛
如聞聲取證 對治如是說

b) 不得彼順故 是非實非妄
如言而執者 對彼故宣說

ñes t'ob min žiñ mt'un pai p'yir |
bden pa med ciñ rdsun med bžed ||
sgra bžin du ni žen pa yi |
gñen po ñid du bstan pa yin ||

34. - - - - - . [a]lābhatā |
ajñānāt sapraṭiṣṭhena jñānād anyena lābhatā ||

a) 時及處實有 而不得真如
無智以住法 餘者有智得

b) 常時諸處有 於真性不獲
由無知有住 智無住得真

de bžin ñid ni rtag tu yañ |
kun la yod bžin mi aṭ'ob pa ||
gnas dañ bcas pas ma šes p'yir |
gcig šes kyis ni šes p'yir aṭ'ob ||

35. tamaḥprakāśam ajñānaṃ jñānam ālokavan mata[m]¹⁾ |
pratipakṣavipakṣasya lābhahānyāmukhatvataḥ ||

a) 闇明愚無智 明者如有智
對治及對法 得滅法如是

b) 無智猶²⁾如闇 當閑智若明
能對及所治 得失現前故

mi šes pa ni mun pa ḍdra |
šes pa snañ ba ḍdra bar bžed ||
gñen po dañ ni mi mt'un p'yogs |
t'ob dañ ñams par ḡgyur p'yir ro ||

36. yādṛśyā pratipa[ttyā] - - - - - |
yat karmikā ca sā dharme³⁾ pratipattis tad ucyate ||

a) 於何法修行 得何等福德
復成就何業 如是說修行

b) 由如是正行 獲如是福量
於法正行者 業用今當說

c'os la sgrub pa ji lta bus |
bsod nams ci ḍdra ḡt'ob pa dañ ||
las ni gañ dañ ldan pa de |
sgrub pa yin te de brjod do ||

1) Ms. mataḥ.

2) Ta. 1513 由.

3) Ms. dharmye.

37. vyañjane trividhā dharmadharatve śrutavistare |
arthasya parato 'dhyātmam āptau śravaṇacintanāt ||

a) 名字三種法 受持聞廣說
修從他及內 得聞是修智

b) 於文¹⁾有三種 受持聞²⁾廣³⁾說
義得由從他 及已⁴⁾聞思故

yi ge la ni rnam gsum ste |
c'os ṛdsin pa dañ rgyas t'os la ||
don ni gžan la bdag ñid kyis |
mñan dañ bsam las c'ub par agyur ||

38. - - - - - [pari]pācane |
vastukālamahatvena puṇyāt puṇyaṃ viśiṣyate ||

a) 此爲自淳熟 餘者化衆生
以事及時大 福中勝福德

b) 此謂熟內已⁵⁾ 餘成他有情
由事時大性 望福福殊勝

ṛdi ni bdag smin byed gžan ni |
sems can yoñs su smin byed yin ||
dños dañ dus ni c'e bai p'yir |
bsod nams las ni bsod nams ṛp'ags ||

1) In Ta. 1514 wrongly 人. 2) Ta. 1513 讀. 3) Ta. 1513 演.

4) Ta. 1514 已. 5) Ta. 1514 已.

39. agocaratvaṃ kaivalyaṃ mahātmāśritatā tathā |
durlabhaśravatā caiva dhātupuṣṭir anu[ttarā] ||

a) 非除者境界 唯依大人說
及希聞信法 滿足無上界

b) 非境性獨性 能依是大人
及難可得聞 無上因增長

spyod yul min dan ma ṇdes dan |
de bžin c'e ba ñid la brten ||
t'os pa rñed par dka' ba dan |
k'ams kyañ rgyas byed bla na med ||

40. - - - - - [pātra]tāśraye |
śodhanāvaraṇānāṃ ca kṣiprābhijñātvam eva ca ||

a) 受持真妙法 尊重身得福
及遠離諸障 復能速證法

b) 若但持正法 所依處成器
竭除諸業障 速獲智通性

dam pai c'os ni ṇdsin pa dan |
gnas kyañ snod du bya ba dan ||
sgrib pa rnams kyañ ṇdag pa dan |
mñon par šes pa myur ba dan ||

41. vicitralokasāṃpattivipākaḥ sumahānn api |
karmāṇi etāni dharme pratipatter matā[ni.] || ¹⁾

a) 成種種勢力 得大妙果報
如是等勝業 於法修行知

b) 世妙事圓滿 異熟極尊貴
於此法修行 應知獲斯業

ājig rten ḅbyor pa sna ts'ogs kyi |
rnam smin šin tu c'e ba ste ||
ḅdi dag c'os la sgrub ba yi |
las rnam yin par rab tu bstan ||

42. - - - - - [bodhisat]tvakalpanā |
cittāvaraṇam ākhyātaṃ yac cittam apratiṣṭhitaṃ ||

a) 於內心修行 存我爲菩薩
此卽障於心 違於不住道

b) 由自身行時 將已²⁾爲菩薩
說名爲心障 違於無住心

sgrub pa so so bdag rañ la |
byañ c'ub sems dpar rtog pa yin ||
mi gnas sems ni gañ yin pai |
sems kyi sgrib³⁾ pa yin par bstan ||

¹⁾ After: matāni, vai, ca or such like word should be supplemented.
In c read: karmāṇi etāni metri causa.

²⁾ Ta. 1514 已. ³⁾ Xyl. sgrub.

43. paścādvyākaraṇān no ca caryā dīpaṃkare parā |
bodhis tac caryayā tulyā na sa - - - - - ||

a) 以後時授記 然燈行非上
菩提彼行等 非實有爲相

b) 授後時記故 然燈行非勝
菩提¹⁾彼行同 非實由因造

p'yi nas kyañ ni luñ bstan p'yir |
mar me mdsad las spyod mc'og min ||
byañ c'ub de yi spyod dañ ādra |
byas pai mts'an ñid kyis mi [5 a] bden ||

44. - - - - - na mrṣā paridīpitā |
dharmās tato buddhadharmāḥ sarve 'bhāvasvalakṣaṇāḥ ||

a) 彼卽非相相 以不虛妄說
是法諸佛法 一切自體相

b) 無彼相爲相 故顯非是妄
由法是佛法 皆非有爲相

dei mts'an med pai mts'an ñid kyis |
rdsun pa med ces yoñs su bstan ||
de p'yir c'os rnamś sañs rgyas c'os |
t'ams cad dños med rañ mts'an ñid ||

1) Ta. 1514 wrongly 薩 for 提.

45. dharmakāyena buddhas tu mataḥ [saḥ] puruṣopamaḥ |
nirāvaraṇato - - - - - ||

a) 依彼法身佛 故說大身喻
身離一切障 及遍一切境

b) 謂以法身佛 應知喻丈夫
無障圓具身 是遍滿性故

saṅs rgyas c'os kyi skur bžed de |
mi de dañ ni ṇdra ¹⁾ ba yin ||
sku ni sgrib pa med dañ ldan |
t'ams cad du ni ṇgro ba dañ ||

46. [guṇamahā]tmyataś cāpi mahākāyaḥ sa eva hi |
abhāvakāyabhāvāc ca akāyo 'sau nirucyate ||

a) 功德及大體 故即說大身
非身即是身 是故說非身

b) 及德體大故 亦名為大身
非有身是有 說彼作非身

yon tan c'e ba ñid kyi p'yir |
de ñid sku ni c'e ba yin ||
med pai lus ni yod pas na |
de ni med pai lus žes bya ||

1) Xyl. ṇdre.

47. dharmadhātāv akuśalaḥ sattvanirvāpaṇe matiḥ |
kṣetrāṇāṃ śódhane caiva - - - - - ||

a) 不達真法界 起度衆生意
及清淨國土 生心卽是倒

b) 不了於法界 作度有情心
及清淨土田 此名爲誑妄

c'os kyi dbyiṅs la mi mk'as pa |
sems can mya ṇan āda' ba dañ ||
ñiṅ rnamdag par bya bar sems |
des na p'yiṅ ci log pa yiṅ ||

48. [sattvānāṃ bodhisattvā]nāṃ dharmān yaś ca
[nairātmakān |
buddhyā 'dhimucyate 'nārya āryo dhīmān sa kathyate ||

a) 衆生及菩薩 知諸法無我
非聖自智信 及聖以有智

b) 於菩薩衆生 諸法無自性
若解雖非聖 名聖慧應知

sems can byaṅ c'ub sems dpa' yi |
c'os rnamdag su žig bdag med par ||
bloṅ mos ṇp'ags min ṇp'ags pa'ñ ruṅ |
de ni blo dañ ldan žes brjod ||

49. nopalambhe 'pi dharmāṇāṃ cakṣur na hi na vidyate |
buddhāṇāṃ pañcadhā t[ac ca vitathārthasya darśanāt] ||

a) 雖不見諸法 非無了境眼
諸佛五種實 以見彼顛倒

b) 雖不見諸法 此非無有眼
佛能具五種 由境虛妄故

c'os rnam la ni mi dmigs kyan |
saṅs rgyas rnam la spyan med min ||
de ṅṅ rnam pa lha yod do |
nor pai don tu gzigs pai p'yir ||

50. [nānāvithatavi]jñāpteḥ smṛtyupasthānavarjanāt |
nirādhāraprabandho 'syā vitathā'to nirucyate ||

a) 種種顛倒識 以離於實念
不住彼實智 是故說顛倒

b) 種種心流轉 離於念處故
彼無持常轉 故說爲虛妄

nor pai rnam rig sna ts'ogs pa |
dran pa ñe bar bžag med p'yir ||
de yi rgyun ni gži med de |
de yi p'yir na nor žes bya ||

51. jñānasyādhārato jñeyā puṇye vitathatā na ca |
tataḥ puṇyanimittam hi puna[r dṛṣṭāntakīrtanam] ||

a) 佛智慧根本 非顛倒功德
以是福德相 故重說譬喻

b) 應知是智持 福乃非虛妄
顯此福因故 重陳其¹⁾喻說²⁾

bsod nams ye šes gži yin p'yir |
nor pa ma yin šes par bya ||
de lta bas na bsod nams p'yir |
dpe ni bzlas te bstan par mdsad ||

52. [na dharmakāyaṇiṣpattir anu]vyañjanam ucyate |
na ca lakṣaṇasampattis tad akāyatvato matā ||

a) 法身畢竟體 非彼相好身
以非相成就 非彼法身故

b) 謂於真法身 無隨好圓滿
亦非是具相 非身性應知

dpe byad bzañ po žes bya ba |
c'os kyi skur sgrub ma yin te ||
mts'an rnam s p'un ts'ogs pa aṅ min |
de p'yir sku dei sku min bžed ||

1) T. 1514 共.

2) T. 1514 言.

53. dharmakāyāvinirbhāgān na dvayaṃ na tathāgataḥ |
sāṃpattir ucyate bhūyo dvayaṃ nāsty astitā tataḥ ||

a) 不離於法身 彼二非不佛
故重說成就 亦無二及有

b) 於法身無別 非如來無二
重言其具相 由二體皆無

c'os kyi sku las dbyed med p'yir |
gñis pa de bžin gšegs med min ||
p'un sum ts'ogs žes yañ brjod pas |
de p'yir gñis po med las yod ||

54. — — — — — [ka]lpitā |
dharmakāyāvinirbhāgād deśanāpy asvalakṣaṇā ||

a) 如佛法亦然 所說二差別
不離於法界 說法無自相

b) 如佛¹⁾說亦無 說二是所執
由不離法界 說亦無自性

saṅs rgyas bžin du bstan med p'yir |
bstan pa rnam pa gñis las brtags ||
c'os kyi dbyiṅs las dbyer med pas |
bstan pa'n rañ gi mts'an ñid [5 b] med ||

¹⁾ Ta. 1513 來.

55. deśyadaiśikagāmbhīryaśraddhā na ca na santi hi |
na sattvā nāpi cāsattvās te 'nāryārya - - - - ||

a) 所說說者深 非無能信者
非衆生衆生 非聖非不聖

b) 能說所說雖甚深 然亦非無敬信者
由非衆生非非生 非聖聖性相應故

ston dan bśad bya zab pa la |
dad med pa ni ma yin te ||
de dag ap'ags min ap'ags ldan p'yir |
sems can med min sems can min ||

56. - - - - - jñeyā bodhir ¹⁾ anuttarā |
na vṛddhyā dharmadhātau hi śuddhisāmyāt sva-
la[kṣa]ṇāt ||

a) 彼處無少法 知菩提無上
法界不增減 淨平等自相

b) 少法無有故 無上覺應知
由法界不增 清淨平等性

c'os rnams rdul tsam med p'yir dan |
c'os kyi dbyiñs la skye med dan ||
dag pa mñan p'yir ran mts'an p'yir |
t'abs kyañ bla na med pai p'yir ||

1) Ms. bodher.

57. upāyānuttaratvāc ca sāsraṇatvād adharmataḥ |
śubhā na dharmā - - - - - ||

a) 有無上方便 及離於漏法
是故非淨法 卽是清淨法

b) 及方便無上 由漏性非法
是故非善法 由此名爲善

byañ c'ub bla med šes par bya |
zag dañ bcas pa c'os min p'yir ||
dge bai c'os rnamś ma yin no |
de p'yir de ñid dge bai c'os ||

58. [naiva?] cāvyaḥkṛtatve 'pi deśanā 'prāptaye¹⁾ matā |
dharmaratnaṃ tataś caikaṃ ratnād anyād viśiṣyate ||

a) 雖言無記法 而說是彼因
是故一法寶 勝無量珍寶

b) 說法雖無記 非不得應知
由斯一法寶 勝彼寶無量

bstan pa luñ du ma bstan kyañ |
t'os par mi aḡyur bšed ma yin ||
de p'yir rin c'en c'os gcig na |
rin c'en mt'a' yas las kyañ aḡ'ags ||

1) Ms. deśanāprā°.

59. saṃkhyāprabhavajātīnāṃ saṃbandhasya viśeṣaṇe |
 ----- [labh]yate ||

a) 數力無似勝 無似因亦然
 一切世間法 不可得爲喻

b) 於諸算勢類 因亦有差殊
 尋思於世間 喻所不能及

graṅs daṅ mt'u daṅ rigs rnam daṅ |
 ṅbreḥ ba dag gi k'yad par ni ||
 brtags kyaṅ ṅjig rten t'ams cad na |
 dpe byar ruṅ ba mi rñed do ||

60. samatvād dharmadhātōś ca na sattvā mocitā jinaiḥ |
 sahanāmnā yataḥ skandhā dharmadhātuvabahirgatāḥ ||

a) 平等真法界 佛不度衆生
 以名共彼陰 不離於法界

b) 法界平等故 佛不度衆生
 於諸名共聚 不在法界外

c'os kyi dbyiṅs ni mñam pa daṅ |
 p'uṅ po mi[ñ]¹⁾ bcas c'os dbyiṅs las ||
 p'yi rol ma gyur de yi p'yir |
 rgyal bas sems can bkrol ba med ||

1) Xyl. mi bcas.

61. ātmagrāhasamo doṣas ta - - - - - |
 - - - - - grāhe hi ¹⁾ agrāhagrāhatā matā ||

a) 取我度爲過 以取彼法是
 取度衆生故 不取取應知

b) 若起於法執 與我執過同
 定執脫有情 是無執妄執

bkrol byai sems can ṁdsin na ni |
 de la c'os su ṁdsin agyur te ||
 bdag tu ṁdsin dan ñes pa mts'uñs |
 gzuñ du med pas ṁdsin par bñed ||

62. na caiva rūpakāyena so 'numeyas tathāgataḥ |
 dharmakāyo yataś cakravartī mābhūt tathāgataḥ ||

a) 非是色身相 可比知如來
 諸佛唯法身 轉輪王非佛

b) 不應以色體 准²⁾如來法身
 勿彼轉輪王 與如來齊等

gañ p'yir ak'or lo sgyur ba yañ |
 de bñin gñegs pas bñgol ³⁾ agyur p'yir ||
 de bñin gñegs pa c'os kyi sku |
 gzugs kyi sku las bñtag pa min ||

1) So *metri causa*.

2) Ta. 1514 唯.

3) Reading doubtful.

63. na ca lakṣaṇavaipākyaṇy[ny]. — — — — — |
[dharmakāya]sya lābho hi ¹⁾ upāyo yad vilakṣaṇaḥ ||

a) 非相好果報 依福德成就
而得真法身 方便異相故

b) 卽具相果報 圓滿福不許
能招於法身 由方便異性

mts'an ni rnam par smin pa yi |
bsod nams p'un sum ts'ogs pa las ||
c'os sku at'ob par mi bžed do |
t'abs dañ mts'an ñid mi ādra' p'yir ||

64. rūpānuśravamātreṇa na buddhajñāḥ pṛthagjanāḥ |
tathatādharma-kāyo hi yato 'vijñānagocaraḥ ||

a) 唯見色聞聲 是人不知佛
以真如法身 非是識境故

b) 唯見色聞聲 是人不知佛
此真如法身 非是識境界

c'os sku de bžin ñid yin te |
rnam šes spyod yul min ²⁾ pai p'yir ||
gzugs dañ de ni sgra tsam las |
skye bo sañs rgyas mi rtog so ||

1) As before *metri causa*.

2) Xyl. yin.

65. na ca puṇyas - - - - - |
kṣāntilābhe 'pi nocchedo nirmalasyāsyā lābhataḥ ||

a) 不 失 功 德 因 及 彼 勝 果 報
得 勝 忍 不 失 以 得 無 垢 果

b) 其 福 不 失 亡 果 報 不 斷 絕
得 忍 亦 不 斷 以 獲 無 垢 故

bsod nams c'ud zar aḡyur ba med |
de yi aḡbras bu'n aḡad mi aḡyur ||
dge ni dri med t'ob pas na |
bzod pa t'ob kyañ c'ad mi aḡyur ||

66. punaḥ puṇyanimittam hi tasmād drṣṭāntadeśanā |
tat puṇyasyā'vipākatvān¹⁾ nodgrahaḥ saparigrahaḥ ||

a) 示 勝 福 德 相 是 故 說 譬 喻
是 福 德 無 報 如 是 受 不 取

b) 更 論 於 福 因 爲 此 陳 其 喻
彼 福 無 報 故 正 取 非 越 取

de lta bas na bsod nams p'yir |
[6 a] dpe bstan pa ni yañ brjod do ||
bsod nams des ni rnam smin med |
de p'yir aḡsin bcas²⁾ log aḡsin min ||

1) Ms. oṇyasya vi.

2) Xyl. bcos.

67. tan nirmāṇaphalaṃ teṣā[m puṇya] - - - - - |
anābhogena yat karma buddhāḥ kurvanti dikṣu ca ||

a) 是 福 德 應 報 爲 化 諸 衆 生
自 然 如 是 業 諸 佛 現 十 方

b) 彼 福 招 化 果 作 利 有 情 事
彼 事 由 任 運 成 佛 現 諸 方

de dag gi ni bsod nams dei |
aḅras bu sprul dañ sams can gdul ||
saṅs rgyas rnam gyi aḅ'rin las aḅi |
lhun gyis grub pa p'yogs na mdsad ||

68. gatyādayas tu nirmāṇair buddhās tv avicalāḥ sadā |
dharmadhātau ca tatsthānaṃ naikatvānyatvato matam ||

a) 去 來 化 身 佛 如 來 常 不 動
於 是 法 界 處 非 一 亦 不 異

b) 去 來 等 是 化 正 覺 常 不 動
彼 於 法 界 處 非 一 異 應 知

sprul pa rnam kyis bžud la sogs ¹⁾ |
rtag tu mi γyo saṅs rgyas rnam ||
de dag c'os kyi dbyiṅs gnas pa |
gcig dañ t'a dad ma yin bžed ||

1) Xyl. lagso.

69. rajomaṣīkriyā dhātor dr[ṣṭāntas tasya dyota]kaḥ |
maṣīkara[ṇa]tā kleśakṣayasyeha nidarśanam ||

a) 世界作微塵 此喻示彼義
微塵碎爲末 示現煩惱盡

b) 微塵將作墨 喻顯於法界
此論造墨事 爲彰煩惱盡

k'ams rdul p'ye mar bya ba ni |
de na de yi dpe yin no ||
aḍi la p'ye mar bya ba ni |
ñon moṅs zad pai dpe yin no ||

70. asaṃcayatvā¹⁾ piṇḍatvam anekatvaṇidarśanam |
saṃhatasthānatā tasmin nānyatve²⁾ ca nidarśanam ||

a) 非聚集故集 非唯一喻
聚集處非彼 非是差別喻

b) 非聚非集性 顯是非一性
於彼總集性 明其非異性

ts'ogs min ril po ma yin pas |
aḍu ma ñid kyi dpe yin no ||
de la aḍus par gnas pa ni |
t'a dad ma yin dpe yin no ||

1) Ms. °vāt pi°.

2) Ms. naryatve.

71. vyavahāramātratāyā [bālā]nām udgraho 'nyathā |
dvayābhāvān na bodhyāptiḥ prahāṇād ātmadhar-
mayoḥ ||

a) 但 隨 於 音 聲 凡 夫 取 顛 倒
非 無 二 得 道 遠 離 於 我 法

b) 不 了 但 俗 言 諸 凡 愚 妄 執
斷 我 法 二 種 非 證 覺 無 故

t'a sñad tsam du ma šes p'yir |
byis pa gžan du log par ḍsin ||
bdag dan c'os gñis med pai p'yir |
de bas byañ c'ub t'ob mi ḍgyur ||

72. tasmād drṣṭir adrṣṭiś ca nairarthyābhūtakaḥ |
sūkṣmam āvaraṇaṃ hy etat tathā jñānāt pra[hīyate] ||

a) 見 我 卽 不 見 無 實 虛 妄 見
此 是 微 細 障 見 真 如 遠 離

b) 是 故 見 無 見 無 境 虛 妄 執
由 此 是 細 障 如 是 知 故 斷

de p'yir don med nor brtags pas |
lta ba med dan lta bar ḍgyur ||
de gñis sgrib pa p'ra ba ste |
de ltar šes pas spoñ bar ḍgyur ||

73. jñānadvayasamādhānapraheyam tac ca deśitam |
nirmāṇaiḥ kaśaṇāt puṇyam tad buddhānāṃ na
[nākṣayam ||

a) 二智及三昧 如是得遠離
化身不現福 非無無盡福

b) 由得二種智 及定彼方除
陳福明化身 非無無盡福

de yañ ye šes rnam gñis dañ |
tiñ ñe ʼdsin gyi spañ par bstan ||
sañs rgyas rnam kyis sprul rnam kyis |
bšad pai bsod nam zad mi ʼgyur ||

74. nirmito 'smṛti cātmānaṃ kāśayantas tathāgatāḥ |
prakāśayanti nā[tmānaṃ] tasmāt sā kāśanā satī ||

a) 諸佛說法時 不言是化身
以不如是說 是故彼說正

b) 諸佛說法時 不言身是化
由不自言故 是其真實說

de bžin gšegs rnam ston pa ni |
ña ni sprul pa yin no žes ||
bdag ñid ston par mi mdsad p'yir |
bstan pa de ni legs pa yin ||

75. saṃskāro na tathā nānyaṃ nirvānaṃ hi tathāgate |
navadhā saṃbhūtasyeḥa saṃyagjñānaparīkṣaṇāt ||

a) 非有爲非離 諸如來涅槃
九種有爲法 妙智正觀故

b) 如來涅槃證 非造亦不殊
此集造有九 以正智觀故

de bžin gšegs pai mya ñan ādas |
ādu byed ma yin gžan pa min ||
ādir ni yañ dag šes pa yis |
āduś byas rnam pa dgur brtag p'yir ||

76. dr̥ṣṭīr ¹⁾ nimittam vijñānaṃ pratiṣṭhādehabhogatā |
atītam vartamānaṃ ca parīkṣyaṃ cāpy anāgatam ||

a) 見相及於識 器身受用事
過去現在法 亦觀未來世

b) 見相及與識 居處身受用
過去并現存 未至詳觀察

lta dañ mts'an rnam šes dañ |
gnas dañ lus dañ loñs spyod dañ ||
ādas pa dañ ni da ltar dañ |
ma 'oñs brtag par bya ba yin ||

1) Ms. dr̥ṣṭīm.

77. lakṣaṇasyopabhogasya pravṛtteś ca parikṣaṇāt |
nirmalāṃ [teṣu] vaśitāṃ saṃskāreṣu samāpnute ||

a) 觀相及受用 觀於三世事
於有爲法中 得無垢自在

b) 由觀察相故 受用及遷流
於有爲事中 獲無垢自在

mts'an ñid dañ ni log pa ¹⁾ dañ |
ajug pa rnams [6 b] ni bṛtag pa las ||
adu byed rnams kyi gzi dag la |
dbañ byed dri ma med pa aṭ'ob ||

triśatikāyāḥ prajñāpāramitā[yāḥ] kārīkāṣaptatiḥ
[samāptā || o ||
kṛtir iyaṃ āryāsaṅgapādānām iti || o ||

šes rab kyi p'a rol tu p'yin pa rdo rje gcod
pa bšad pai bšad sbyar gyi ts'ig leur byas pa
rdsogs so ||

1) Sic = mithyā; perhaps a mistake for ñe bar spyod: upabhoga.

TRANSLATION.

1. As the supreme favour (p a r a m ā n u g r a h e ṇ a , p. 20¹⁾, l. 3) should be considered the body (bestowed upon the bodhisattva, since the Buddha-characteristics come therein to maturation) as well as the other things connected with it; supreme entrusting (p a r ī n d a n ā y ā , p. 20, l. 5) means that he does not loose either what he has obtained or what he has not yet obtained (because he does not forsake the mahāyāna nor his endeavour to be proficient in it).

[End of chapter 2]

2. the intention (ā ś a y a) of benefitting others, which appears in his mind (and which aims at illumination) is full of good qualities; it is fourfold: a) vast, because when the bodhisattva makes his vow, c i t t o t p ā d a , his purpose is to lead to salvation all the living beings, p. 21, l. 1 m a y ā s a r v e etc.; b) supreme, (because his aim is that all these beings should enter perfect nirvāṇa, p. 21, l. 1 p a r i ṇ i r v a p ā y i t a v y ā ḥ); c) absolute, (because no being at all does in reality exist, n a k ā ś c i t s a t t v a ḥ p a r i n i r v ā p i t a ḥ); d) not erroneous (because in case he thinks of some being as existent he would no longer be a bodhisattva, p. 21, l. 4 n a s a b o d h i s a t t v a v a k t a v y o . . . p u d g a l a s a m j ñ ā v ā p r a v a r t e t a); it represents the way of staying in this vehicle (of the gnosis).

[End of chapter 3]

1) Page references to M. Müller's edition.

Coming then to the explanation how the *prajñā-pāramitā* should be practised, the text states that the bodhisattva must practise the *pāramitā* of liberality without therefore taking anything as real. But then, one may ask, why is here liberality alone mentioned when the *pāramitās* are six?

3. The six *pāramitās* are alluded to by the mere mention of liberality and this on account of the character common to all of giving something, whether it be *a*) goods (*āmiṣa*); *b*) protection (*abhaya*); *c*) the Law itself (*dharma*). The first contains only one element viz. the giving itself; the second two, viz. observance of the moral rules and patience; the third, three viz. energy, meditation and gnosis. Such a path is said to be a path which has no hold on anything (*apraṭiṣṭhita*).

What is the meaning of: p. 21, l. 7 *na... vastu... pratiṣṭhitena dānaṃ dātavyam?*

4. No attachment: *a*) to one's own self as something really existent (implicit in *vastu l. 7*); *b*) to the expectation of a reward for the good which has been done (implicit in *kvacit l. 8*, reward being *lābha* and *satkāra*) and *c*) to the result of the good action which has been accomplished (implicit in *rūpa l. 8*). (This suggests that) two things should be equally avoided: the non-practice of liberality (on account of love to one's own person), and the practice of it when it aims at something else than right meditation.

This explains how liberality should be practised. The sūtra then explains the control of mind:

5. a) the control of mind concerning the group of the things to be considered under three different points of view (viz. as regards liberality in itself, the person to whom liberality is shown and the donor, the three being equally non-existent); b) the keeping away of the mind from the assumption of the existence of characters peculiar (to the things, as if they were-existent); c) the elimination of the subsequent doubts which may arise, one after the other, as regards the statement contained in the text (chiefly that, if there is no liberality, no merit derived from it would be possible).

[End of chapter 4]

Somebody may ask: if the liberality is practised without believing in the existence of the things, dharmas, how then can one practise it in the hope of obtaining Buddhahood? Therefore the sūtra says: tat kiṃ manyase lakṣaṇasaṃpādā etc. "What do you think, Subhūti, is the Buddha to be seen on account of the perfection of his signs etc.?" p. 22, l. 1.

6. One may suppose that Buddhahood is something produced (on account of the merits of liberality etc.); therefore, (in order to refute that assumption, here) it is excluded that perfection consists in obtaining the signs (of the mahāpuruṣa), which are peculiar to the apparitional body; in fact the dharm-

m a k ā y a being non-produced, no signs of m a h ā -
p u r u ṣ a can be superimposed on it. Therefore
the s ū t r a says: y ā s ā l a k ṣ a ṇ a s a m p a t . . .
s a i v ā l a k ṣ a ṇ a s a m p a t , p. 22, l. 3), viz. Bud-
dhahood is something different from the three cha-
racters (which are peculiar to everything produced:
origination, duration, destruction). In fact difference
from (viz. absence of) that triple character is said to
be the Tathāgata (viz. the condition of the Tathāgata
is not produced) ¹⁾

[End of chapter 5]

These ideas (the practice of liberality etc. a p r a t i -
ṣ ṭ h i t a and transcendence of the Buddha) are so
difficult to be grasped that, in future, when Buddhism
will begin to decline, there will hardly be people
disposed to believe it (p. 22, 17).

7. This teaching of something very deep, along with
the (peculiar notion) of cause and effect, which is
implicit in it, even in this cosmic age (y u g a), the
worst of all, is not fruitless, because there are (even
now) bodhisattvas possessed of the three necessary
qualities (good qualities, moral conduct and wisdom,
g u ṇ a v a n t a ḥ ś i l a v a n t a ḥ p r a j ñ ā v a n -
t a ḥ, as it is said at p. 22, l. 17).

Asaṅga is now going to explain that sentence in the
following k ā r i k ā .

¹⁾ In *b* Ch. *a* and *T.* suppose *s a m p a t - p r ā p t i r*; Ch. *b* read differ-
ently "the good signs are not the supreme signs" in *d* *T.* understands "since
the *l a k ṣ a ṇ a* are changing...".

8. Since, in their former existence, they have attended (the Buddhas) by means of the (triple) training and have planted roots of moral merits in front of the Buddhas, other (than the last one, these Bodhisattvas are said) to be possessed of moral conduct and of good qualities.

Having so explained why the sūtra calls these bodhisattvas śīlavantaḥ and guṇavantaḥ, the A. passes on to explaining the third epithet: prajñāvantaḥ, possessed of wisdom.

9. They are also possessed of wisdom, because they have cut off any assumption as regards the substantiality of dharmas as well as of any metaphysical entity in the beings. This assumption is eightfold because its objects are eightfold.

viz., as will be explained below, four assumptions concerning the metaphysical entity in beings: ātman, sattva, jīva, pudgala; and four assumptions concerning dharmas: dharma, adharma, samjñā, asamjñā (p. 23, l. 7-8). Therefore he adds:

10. The assumption of a metaphysical entity in the beings is fourfold; in fact it can be considered a) as something existing apart from the five constituents of a person (ātman); b) as a continuity of existence (sattva); c) as a duration up to the end of life (jīva); d) as a clinging to a new form of existence (pudgala)¹⁾.

1) Traditional etymology of pudgala, AK, IX, p. 245, n. 3.

As regards d h a r m a s :

11. The assumption of dharmas is also fourfold (though no assumption of dharmas, d h a r m a s a m j ñ ā , is really possible), because *a*) all dharmas are not existent (the notion of perceiver and perceived being untenable); (on the other hand the assumption of no-dharma is impossible), *b*) because there exists this non-existence¹⁾ (as voidness, ś ū n y a ; nor assumption, s a m j ñ ā , is possible), *c*) because there is nothing of which something can be postulated; (but non assumption is also impossible), *d*) because there is the conventional use of predicating something of something.

One may now ask why the bodhisattvas possessed of wisdom have been discussed apart from those possessed of moral conduct and good qualities ? The reply is found in the fact that the b h ū t a - s a m j ñ ā , viz. the assumption according to truth, is something distinct:

12. On account of four reasons, viz.: *a*) their faith in the s ū t r a s (when they listen to their contents); *b*) their being pleased with them; *c*) their understanding of the meaning of the s ū t r a s not according to their verbal expressions; *d*) on the contrary their grasping properly what has been there taught; (for these reasons) the right assumption of truth is peculiar to these (Bodhisattvas).

¹⁾ Cf. M d h . V . , I , 1 .

abhūtaparikalpo 'sti dvayaṃ tatra na vidyate |
śūnyatā vidyate tv atra tasyāṃ api sa vidyate ||

But who are those creatures to whom the sūtra has already referred and are known and seen by the Tathāgata only? p. 23, l. 2. 4. The sūtra says that the results acquired by those bodhisattvas are known by the Tathāgata, they are not inferred, but intuitively perceived, not seen by the corporeal eye. In order to make this point clear the A. comments:

13. The qualities (referred to above) of these bodhisattvas are not inferred by the Buddhas on account of the results they bring about, but they are (directly) ascertained by them, on account of the knowledge (peculiar to the Buddhas) and descended from the vow originally made¹⁾. The Buddha has so said (in the passage here considered of the sūtra) in order to refute (the possibility) of such a statement on the part of those who desire to obtain profit and honours (and proclaim themselves to be holy men).
14. The grasping of the Law (as expounded in the sūtras etc.) is such that one should not repose on it (when one has possessed its meaning), but at the same time conform to it; it should then (be taken and) rejected as a raft (which is useful until one reaches the other shore, but is abandoned when one has reached it). This is said to be the hidden implication inherent in the Law²⁾ (which states that the dharma should be at the same time embraced and abandoned).

[End of chapter 6]

1) Cf. AK, VII, pp. 88, 89 and 89, n. 1.

2) This shows that Walliser's suggestion (*Prajñāpāramitā, Die Vollkommenheit der Erkenntnis*, p. 143, n. 2) that *samdhāya* should be changed into *samghāya* cannot be accepted.

But now another doubt is possible: if, as stated before, the Buddha should not be viewed from the perfection of his corporeal signs, because Buddhahood is not produced, how is it, then, that in the scriptures it is affirmed that the Buddha has realized the supreme illumination and that he then preached it? This traditional view would contradict what is here affirmed viz. that there is no illumination to be realized, nor any Law to be preached. Commenting upon p. 24, l. 1 ff. the A. goes on to say:

15. By the fact of being apparitional, the apparitional body is not really the Buddha, nor any Law has been taught by it; on the contrary it has been taught that no dharma can ever be grasped in either way, viz. either (as dharma or as non-dharma as stated before) and that it is therefore inexpressible because it transcends the path of words.

[End of chapter 7]

But though the Law cannot be grasped nor taught, still it is not unreal, it exists. (In fact the *sūtra* says: *tat kiṃ manyase, subhūte, yaḥ kaścit kulaputra* etc. 24, l. 10 ff.).

16. The grasping of that dharma (for oneself) and its teaching (to others) is not useless, because one accumulates by it a (great) quantity of merit; it is merit in so far as it is not (taken as) the support of illumination (because when the text speaks of *skandha* of merit, the word: *skandha*, has not here the sense of shoulder viz. of that which carries something,

but that of accumulation, heap); on the other hand both the grasping of the dharma and its teaching can support ¹⁾ the illumination.

Therefore the sūtra immediately adds that the supreme illumination is derived from this text p. 25, l. 4 a t o n i r j ā t ā .

17. The accomplishment of merits (which is derived from the grasping of the dharma and from its teaching to others, g ā t h ā m u d g r h y a p a r e b h y o d e ś a y e t p. 25, l. 3) is the summit as the cause by which one obtains what is essential ²⁾ (bodhi-viz. d h a r m a k ā y a – here called essential because it is not produced, a s a m s k ṛ t a), then, in so far the other body than this (viz. n i r m ā ṇ a – k ā y a) is born out of it and, last, since it shows the uniqueness of the qualities of the Buddha (as is indicated in the sūtra when it states that these are the dharmas of the Buddha, p. 25, l. 8).

[End of chapter 8]

The sūtra states that all saintly persons are defined as being beyond the conditioned, a s a m s k ṛ t a – p r a b h ā v i t ā (p. 24, l. 9); but, on the other hand, the scriptures tell us that the ś r o t a – ā p a n n a etc. obtain the fruit of their conduct. Is not this a contradiction? No, for the reason explained in the same sūtra, p. 26, l. 8.

¹⁾ But T. r t o g p a y i n where this expression may have the meaning of a n u – g a m , v y a v a s ā y , to reach, to ascertain.

²⁾ Ch. 1511 a: “the cause of the understanding of the true name”.

18. No dharma can be grasped nor can it be taught by words because no one (from śrōta-āpanna... up to arhaṭ) can grasp a fruit as one's own (on account of the true nature of everything being asaṃskṛta, asaṃskṛta-prabhāvita, and of the erroneous implications of an eventual assumption that there is a partaker in that fruit like the ātman etc.) Since he is free of both impediments (the moral defilements and the intellectual defilements), in Subhūti both kinds of defilement are absent (araṇā, as is stated at p. 26, l. 12).

[End of chapter 9]

This statement seems to contradict the other contained in some scriptures that Śākyamuni received the Law from Dīpaṃkara. In fact such a contradiction does not exist, because, as the sūtra tells us, p. 26, l. 18, there is no doctrine which the Buddha received from Dīpaṃkara.

19. Śākyamuni did not receive by means of words any (instruction how to) realize the doctrine from the Buddha Dīpaṃkara. Therefore it is proved that in its realization there is nothing which was grasped or was expressed in words.

But if it is so, how is it possible to say that the bodhisattva can partake of the Buddha fields (buddha-kṣetra) or be considered king of the Law? A reply to this question is contained in p. 27, l. 1.

20. It is impossible to be a partaker of the Buddha fields, because they are a mere denomination which is the

mental outflow of the Buddha; on account of their not having any material consistency (from the point of view of the absolute truth) and of the eminency which they imply, the arrangement (v y ū h a) of these fields is said to be essentially a non-arrangement (a - v y ū h a).

Cittam should always be apratiṣṭhitam, mind should repose nowhere (p. 27, l. 5). The Buddha, king of the Law, cannot speak of himself as a Buddha, king of the Law, as if he had grasped the Law, just as the Sumeru cannot speak of itself as being the Sumeru (p. 27, l. 9 ff.).

21. Just as the Sumeru cannot grasp itself as being the king of mountains, in the same way no Buddha (in spite of his greatness) can grasp himself as being in the condition of fruition, sambhoga (because no activity of imaginative thought is admissible in either case). In fact it is a state characterized by the absence of any impure influx (āśrava) as well as of karmic forces (saṃskṛta, in so far as it does not depend on any external cause).

[End of chapter 10]

This explains the statement of the sūtra that the self (ātmabhāva) is no existent thing (bhāva) and that this non existence (a - bhāva) is the real self (ātmabhāva), p. 27, l. 13-15.

Now one may ask: The sūtra has already spoken of merit; how is it that it now comes back again to the same subject? (p. 27, l. 15 ff.).

22. (The sūtra returns again to the subject of merit) in order to make manifest the varieties in its greatness and in order to prove its peculiarity. Therefore a second instruction (so that faith in it may increase) is here given by means of an example in order to show that the following exceeds the previous one. (With a different emphasis, in so far as in the previous case the Buddha has spoken of merits which are not a support of illumination and now of a merit which can support illumination).

Which is this gift that can be a support to illumination, that is which is the supreme merit? The reply is given in the following stanzas.

[End of chapter 11]

- 23-25. The gift of the Law is superior to any other gift, because a) it makes worthy the two (viz. the place where the doctrine has been given i. e. preached pṛthivī-pradeśa, p. 28, l. 10, and the giver of it, i.e. the preacher of the doctrine, p. 28, l. 14 dhārayiṣyanti... samprakāśayiṣyanti;

[End of chapter 12]

- b) the fruits which are its outflow are very great, (because in fact no dharma has ever been preached, p. 29, l. 3 ff.);
c) it is the cause of no defilement¹⁾; (as the gift of other things, p. 29, l. 6 ff., rather it stops all sorts of defilements);

¹⁾ Ch. a and b and T. "for being a cause of samkleśa"; this refers to the gift of jewels; the Sanskrit text intends the gift of Law, which is asamkleśa.

Ch. a "It subdues merit in which there is passion" 染 rāga.

d) it surpasses the inferior merit (in so far as its aim is the realization of supreme illumination and not the obtainment of the signs of the *mahāpuruṣa*. (This would be an erroneous assumption since the *dharma-kāya*, as has been said before, is devoid of any sign, p. 29, l. 13 ff.);

e) from the practice of those lower merits one gets as a fruit higher pains (in so far as the practice of liberality, as a result, causes enjoyment to be experienced by one's own body in a future life, and that body is essentially sorrow, while the merit derived from the gift of the Law makes us abandon numberless bodies) p. 29, l. 19 ff;

[End of chapter 13]

f) its ends are difficult to be obtained (referring to *na mayā śruta-pūrvah* said by Subhūti p. 30, l. 8): and its meaning is the highest (referring to: *prajñāpāramitā saivāpāramitā* p. 31, l. 6 ff.);

g) the limits to its contents cannot be known;

h) its teachings are not common to those of the other sects (viz. the *bhūtasamjñā* p. 30, l. 10, is peculiar only to this doctrine);

i) it is profound and deep; (in so far as no wrong opinion, *viparyāsa*, is found in this doctrine concerning the existence either of the percipient or of things to be perceived, *nātma-samjñā... pravartīṣyate...* p. 30, l. 19 ff.; but in spite of this realization of non-existence, the bodhisattva does not feel any mental fear, which is of three kinds: *nottrasiṣyanti*, *no samtrasiṣyanti*, *na samtrāsamāpatsyante* p. 31, l. 5);

k) it is superior to the sūtras of the other schools (p a r a m a p ā r a m i t e y a m p. 31, l. 6);

l) it has a great and pure connection (with the lineage) of the Buddhas (y ā m c a . . . t a t h ā g a t a b h ā -
ṣ a n t e p. 31, l. 7-8).

Therefore the merit derived from the understanding and practice of the gnosis distinguishes itself from and it is far superior to that derived from the mere practice of good actions etc.

(But though the practice of the gnosis is painful, nevertheless it cannot be said to be a cause of pain; this point is made clear in the two following stanzas:)

26-27. The capacity¹⁾ to endure the difficult practice of the path leading to illumination is designated as being excellent (p a r a m a - p ā r a m i t ā p. 31, l. 8) because;

a) it is propitious (consubstantiated with the perfections) b) it is impossible to enumerate the merits deriving from it; c) moreover, since in this doctrine there is no place either for the notion of a self (which can be offended) or for that of an offence, there is in it no possibility of admitting a condition of suffering (p. 31, l. 11 ff.); d) this practice of the path to illumination is (in fact) accompanied by satisfaction, because, being compassion, it does not cause sorrow as fruit ²⁾.

¹⁾ But T. has c i m i s n ā m which does not give any meaning here.

²⁾ So according to Skr. and Ch. b: Ch. a and T. read d u ḥ k h a p h a - l a d ā: but in the Comm. the reading is evidently a d u ḥ k h a, not only without pain, but possessed of pleasure; if the reading d u ḥ k h a is accepted the meaning could be that the practice, pleasant because accompanied by

It may be that somebody, on account of the sufferings implicit in the practice of the six perfections, gives up the vow of realizing the supreme illumination. In order to clear up this doubt the *sūtra* states that one should abandon all sorts of notions etc. (*sarvasaṃjñāṃ vivarjayitvā* etc. p. 31 last line p. 32 first line), because only a man who has not formulated that vow can be deterred by the sufferings of that practice, not he who has formulated the vow and, therefore, has implicitly abandoned all notions and is *apraṭiṣṭhitacitta*, viz. with mind resting nowhere. Such is the purpose of the following stanza.

28. In fact a strong effort is to be made in the effectuation of not renouncing the vow of reaching illumination; so also in the mastery of the perfection of patience (*kṣāntipāramitā*) and in the means instrumental to that (viz. realization of illumination, the perfection of liberality, etc. all depending on the mind not resting anywhere ¹⁾).

This statement of the mind reposing nowhere (*apraṭiṣṭhitacitta*) as a fundamental quality of the bodhisattva, seems to be contradicted by what the *sūtra* states, viz. that the vow of attaining illumination and the practice of the *pāramitās* should be followed in order to benefit beings. There-

compassion, in the end causes sorrow in so far as it supposes that the being to whom compassion is directed exists and therefore the false conception still persists; therefore the projection of illusory forms still continues.

1) In the *sūtra* p. 32 l. 6 there is mention of liberality only because, as was said before, liberality includes all sorts of perfections.

fore the mind should at least repose on the thought that beings exist.

The stanza 29 solves this doubt.

29. The practice of the proper behaviour (*prātipatti*) is to be understood as being useful to the creatures in so far as it is the cause of (their benefit); but it should also be understood as being devoid of any assumption implying that those creatures have the character of real things, *sarva-sattvānām arthāya* 32, l. 9).

But what is then the real character of the beings ?

30. That thing which we call a creature (in reality is nothing but) a denomination (applied to the synthesis of) some components (*skandha*); (therefore it is a non-notion, *asaṃjñā* p. 32, l. 10 and devoid of any essence). These two notions viz. *ātman*, as well as *dharma*, completely disappear in the Victorious One; therefore (creatures and dharmas as well), are not existent for the Buddhas in so far as these are possessed of the vision of reality ¹⁾.

But if that is really so and no practice really exists, then does this mean that there is no cause of the fruit to be realized, viz. the illumination or, in other words, that the path is no cause of the fruit ?

Certainly not, because the *sūtra* says: *bhū-tavādī* etc. p. 32, l. 11).

¹⁾ T. and Ch. *a* read "The Buddha has not the two".

31. The path does not repose on the notion of its being a cause of a fruit consisting in Buddhahood (which would then be produced: *s a m s k ṛ t a*), but it is nevertheless the instrumental cause of its fruit; because the Buddhas (who proclaimed this doctrine) tell always the truth. This statement of truth by them is four-fold:
32. Viz. *a*) the promise (to become a Buddha), *b*, *c*) the teaching contained in the Lesser and the teaching contained in the Greater Vehicle, *d*) that contained in prophecies delivered by the Buddha which never turn out to be false.

This explains the fourfold expression of the *sūtra* *b h ū t a v ā d ī*, *s a t y a v ā d ī*, *t a t h ā v ā d ī*, *a n a n y a t h ā v ā d ī*.

But how is it possible to say that the very teaching of the Tathāgata is such that it cannot be said to be either true (*s a t y a m*) or false (*m ṛ ṣ ā*)? (p. 32, l. 14).

33. Therefore since it does not reach anything (as a real existent thing, in so far as there is nothing which exists behind these words), this teaching is not true; it cannot either be said to be untrue, in so far as it is in agreement with (the fact that illumination is reached); it is taught so as to serve as a counteragent to the inclination of taking words according to their literal meaning (as if they corresponded to an entity). (Therefore there is no contradiction when the *sūtra*

says: *bhūtavādī tathāgata*, and afterwards adds: *na satyam, na mṛṣā*).

Now a doubt is possible; if the saints are, as has been told, *asamskṛta-prabhāvitā* (where *asamskṛta = tathatā*), then, how is it that Buddhahood is realized by a mind reposing nowhere (*apraṭiṣṭhitacitta*)? When illumination is realized a mind should repose somewhere (*pratiṣṭhitacitta*). Moreover, if this illumination is eternal and all pervading, then, how is it that sometimes it may be realized and sometimes not?

34. Though the absolute (*tathatā*) is always and everywhere, still it cannot be realized by those who, on account of ignorance, have their mind reposing somewhere (*pratiṣṭhita*) but, on the contrary, it is realized by the others whose mind, on account of right knowledge, reposes nowhere (*apraṭiṣṭhita*).

(This is further explained by an example p. 32, l. 14 ff.).

35. Ignorance is like darkness, knowledge is said to be like light. The counteragent (of erroneous assumptions, here the example of the sun destroying darkness) and its opposite (here the example of darkness) are respectively conducive to realization of truth and to loss of it.
36. Now it is told what kind of merit is derived from such and such practice of a right behaviour and of what kind of (karmic) effects this practice of a right behaviour in the Law consists.

37. Concerning the right behaviour, as regards the doctrine consisting of sentences (expounded in the *sūtra*), it can be of three kinds: one may grasp the doctrine, one may be learned in it, one spreads it explaining it to others (*udgrahiṣyati*, *dhārayiṣyati*, *vācayiṣyati*) p. 32, l. 21. As regards the meaning, it can be obtained either from another or by oneself, viz. by listening to it or meditating on it.
38. This behaviour (viz. intended to grasp the Law) causes the spiritual ripeness of oneself; the other (viz. to explain it to others) causes the spiritual ripeness of the other creatures (cf. p. 33, l. 3). Therefore one kind of merit is superior to the other on account of its intrinsic greatness, as well as of the great time it requires to be accumulated.

[End of chapter 14]

(In stanza 36 mention was made of the effects connected with this practice of the right behaviour (*pratipatti*).

Now one may ask which are these effects connected with the Law? They are explained in the following three stanzas.

39. a) The character of not being accessible (to common people, *acintya* p. 33, l. 14), b) the uniqueness, (in so far as it is not common to *śrāvakas*, *atulyo*, *ibid.*), c) its being resorted to by great men, viz. those who have embraced the great vehicle, *agrayāna-samprasthitānām* p. 33, l. 15-16), d) difficulty to be heard, *na hi śakyam śro-*

t u m p. 34, l. 5, e) the capacity to develop to the utmost (pure) elements ¹⁾ (viz. the meritorious tendencies) up to the extreme, a c i n y e n a . . . p u ṇ y a s k a n d h e n a p. 34, l. 2 n ā b o d h i - s a t t v a p r a t i j ñ a i ḥ . . . d h ā r a y i t u m , p. 34, l. 6-7.

40. f) the capacity of grasping (exactly) the supreme Law,
g) the capacity of purifying the place where the Law was preached, a place worthy of worship, a p i t u k h a l u . . . b h a v i ṣ y a n t i p. 34, l. 9-12.

[End of chapter 15]

h) the capacity of clearing away all impurities, y ā n i c a t e ṣ ā m p. 34, l. 17-19; i) the quick realization of the mystic knowledge (a b h i j ñ ā), a b h i j ā n ā m y a h a m p. 34, l. 20 ff.

41. k) a great ripeness of the perfections to be experienced in the various worlds, s a c e t p u n a ḥ , S u b h ū t e , t e ṣ ā m . . . p r a t i k ā m k ṣ i t a v y a ḥ p. 35, l. 12-17; all these are said to be the effects of the behaviour in the Law.

[End of chapter 16]

How is it that on this very subject Subhūti puts in another question, though the Buddha has already stated that there are three kinds of right behaviour? P. 35.

42. If, when one practises the right behaviour, one assumes: "I am a bodhisattva" (or "I am practising the Law" or "I subdue my mind"), this is called obstruction

¹⁾ Ch. b h e t u 因 instead of d h ā t u . Ch. a reads: "non exclusion is (its) object".

of mind (because in reality there is no bodhisattva):
mind should repose nowhere (apraṭiṣṭhitam).

Now one may contend: in the sūtra it is written that there is no bodhisattva; but, then, if there is no bodhisattva, how could the Buddha Śākyamuni practise at the time of Dipaṃkara?

43. Since it was then prophesied by Dipaṃkara that I should have become a Buddha in the future, I then did not practise, at the time of Dipaṃkara, the supreme practice (because if I had then acquired the illumination, no prophecy could have been made concerning me. Moreover when a bodhisattva makes the vow to become a Buddha, then, if he thinks that there is no illumination, this implies that there are no Buddhas – and this is a wrong assumption of non-existence. In order to avoid this erroneous assumption the sūtra states that the Buddha is the real absolute, bhūtatathatā, p. 37, l. 3, where bhūta means “not false” and tathatā that “it cannot become another or change”. If, on the contrary, one thinks that illumination is realized, this is a false statement, vitatha p. 37, l. 7); in fact illumination is equal to the practice (in the sense that there is nothing which can be practised, just as there is no such dharma as illumination which can be realized; if illumination could be obtained) in that case it would not be real, being something produced.

But is this not a complete negation of the possibilities of reaching perfect illumination? The sūtra re-

plies: "what is realized by the Buddha is neither true nor false", viz. *na satyaṃ na mṛṣā* p. 37, l. 13.

44. In so far (as all dharmas) are characterized as being devoid of any proper character, the dharmas are qualified as being not false. Therefore all dharmas are like the dharmas of the Buddhas (p. 77, l. 13, viz. *bhūta tathatā*) and so their character is that of being devoid of existence.

What is the meaning of the words *upetākāyoma hākāyō*? "possessed of body, with a great body" p. 37, l. 15.

45. On account of having a dharma-body, the Buddha is said to be similar to a man; on account of the absence of the two impediments (viz. the intellectual and moral impediments), his (body) is all-pervading.
46. But this body is also said to be "a great body", because it is possessed of a greatness of qualities. The Buddha is also spoken of as being without a body, *akāya* at p. 37, l. 17, because his is a body of the non-existence (viz. *asamskrīta-tathatā*).

Now the doubt may arise: if there are no bodhisattvas, then there is no perfect illumination realized by the Buddha, there are no creatures to lead to nirvāṇa and no paradises; what would, then, be the scope of the vow of the bodhisattva to help the beings to enter nirvāṇa or to make them think of paradise? The following stanzas answer this doubt.

47. a) The inability to understand properly the d h a r - m a d h ā t u , b) the idea that one may lead creatures to nirvāṇa (p. 37, l. 20) and c) the opinion of purification (as leading to) Buddha-fields (p. 38, l. 6) such (assumptions) as these are wrong views.

48. The man who concentrates his intelligence on all dharmas either of the (common) creatures or of the bodhisattvas (referring to sūtra p. 38, l. 9) and recognizes them as devoid of any self, this man, be he an unworthy man or be he a saint, is called an intelligent man, (a bodhisattva).

[End of chapter 17]

If one becomes enlightened only in so far as one does not see any dharma, then the Buddhas do not see any dharma. But this does not imply that the Buddha has no eyes (p. 38, l. 12 ff.):

49. Although there is no perception of a dharma, this does not mean that (the Buddha) has no eyes; because his eye is fivefold and it sees the different errors.

50. In so far as the various erroneous ideations are excluded from mindfulness, their series (or flux as hinted by the sūtra: citta-dhārā... bhāṣitā p. 39, l. 11) has no stand whatever, (because past, future and present, in which that continuity should develop, are not existent); therefore they are said to be false or wrong.

[End of chapter 18]

But why does the *sūtra* insert here, p. 39, l. 15, p. 40, l. 7, a new example concerning the accumulation of merits? One may in fact contend: if there is no such a thing as a flux of mental moments, the merit also which is accumulated would implicitly be impossible. If this merit is a false assumption, how then could virtue be realized? The reply is that there is no such thing as a flux of mental statuses; but this does not mean that accumulation of merit is to be avoided.

51. It should be known that there is no falsity in the accumulation of merit, in so far as this merit is a support of right understanding. Therefore, in order to explain the significance of this merit, there is another example concerning that very merit, (*bahu puṇyaskandha* p. 40, l. 1, where *skandha* is certainly not taken in the sense of constitutive element, *upādānaskandha*, because this would never be the support of right knowledge)

[End of chapter 19]

But now one may urge: if the Buddha is unconditioned, *asaṃskṛta*, how then is it stated that he is possessed of the lower and superior signs of the great man? In order to reply to this question the *sūtra* says that the Buddha is not seen as the completion of bodily forms, *rūpakāyapariniṣpattyā* p. 40, l. 9 ff. nor as perfection of the signs of the great man (*lakṣaṇasaṃpadā* p. 40, l. 13). Here, as said in the commentary, *rūpa* should be understood as *anuṣyañjana* viz. the 84 minor signs. The Buddha replies that *rūpakāyapariniṣpatti*

is in fact a p a r i n i ṣ p a t t i and that l a k ṣ a ṇ a - s a ṃ p a t is a l a k ṣ a ṇ a s a ṃ p a t . What does this mean ?

52-53. The completion of the d h a r m a k ā y a is not said to consist in the (appearance of the) secondary signs (= r ū p a k ā y a), nor is it the perfection of the signs of the great man, because that (perfection of d h a r m a k ā y a) is considered as the absence of any body¹⁾ (p. 40, ll. 8-12); on the other hand since both these perfections (r ū p a k ā y a p a r i n i ṣ p a t t i and l a k ṣ a ṇ a s a ṃ p a t) are not distinct from the d h a r m a k ā y a itself, (one should not think) that those two perfections are not the Tathāgata; (the s ū t r a) says once more "perfection" because their (co)existence (is indicative of the fact that) the existence of those two (as two contraries) has been transcended²⁾.

[End of chapter 20]

(But now one may ask: if in the Buddha those two perfections are absent, then how is the teaching of the Buddha possible ? p. 40, l. 17 ff.).

54. Like the Buddha, the teaching of him (the Buddha) also cannot be said to exist: the teaching is imagined to be twofold (viz. words and meaning, which is hint-

1) T. "therefore his body is said to be a non-body".

2) Ch. b "(the text) once more says that (he possesses) perfect signs and then these two, both, do not exist".

Ch. a "therefore (the text) speaks once more of that perfection and (says) also that there are not the two and (still) they exist".

ed at by the repetition of the expression *dharma-deśanā dharma-deśanā* in the *sūtra*, p. 41, l. 2). (The *sūtra* adds that there is no such thing as the teaching of the doctrine, *dharma-deśanā*) because the teaching, being not distinct from the *dharma-kāya*, has no character of its own.

But then, one may object, if there is no Buddha as the Teacher, then, even his teaching, being identified with the *dharma-kāya*, will not exist. Who is the man who believes in such a deep theory? The *sūtra* therefore states: *na te sattvā nā-sattvā* etc., p. 41, l. 7.

55. It is not that there are not those who believe in the depth of the things to be taught or of their teacher. They are neither *sattva*, beings, nor *asattva*, non beings: (as beings are here intended) those who are devoid of the characters of the saints (*ārya*), but possessed of those of the profane – *pṛthagjana* – and as non-beings those who possess sainthood. (This means that as regards profaneness (*pṛthagjanatva*) beings are *asattva*; but having regard to sainthood they are not *asattva*. Therefore when the Buddha speaks of *asattva* non-being, he does so referring to the profane, but when he speaks of a non-*asattva*, this he does referring to the saints).

[End of chapter 21]

If, then, there is no such thing as the supreme illumination why then does the *sūtra* continually

mention the supreme illumination? The sūtra replies: *nāsti sa* etc. p. 41, l. 12.

56-57. The illumination is to be known as supreme (p. 41, l. 14) because there is not the smallest dharma (*aṇurapi dharmāḥ*, p. 41, l. 13) (which can transcend it); (this depends on the fact that) in the absolute (*dharmadhātu*) there is no possibility of further growth; on the contrary, there is complete equality of purity (p. 41, l. 16-18). It depends also on its proper character (viz. no ego, absolute stillness which does not imply any gradation), and on its being the supreme means (in so far as all good dharmas are there completely perfected and there is no perfection, *samṛpatti*, of good dharmas except in illumination).

What is the meaning of the good dharmas referred to by the sūtra p. 41, l. 19? Is this not contradictory with the statement that there is no dharma? (57, vv. *b-d*).

In so far as there is no dharma by being possessed of defilement ¹⁾ there cannot either be such a thing (as its opposite viz.) a good dharma. Therefore this dharma is called the good dharma (because its nature is absolutely, not relatively, good, *atyanta kuśala*)

[End of chapters 22-23]

But if good dharmas are so understood, as conducive to illumination, then the dharma which is taught,

1) Ch. a "devoid of āśrava-dharma".

the teaching, being a v y ā k ṛ t a , cannot be conducive to illumination. The doubt is out of place, as shown in the following stanza:

58. Though the teaching is a v y ā k ṛ t a , it must not be considered as non-conducive to the illumination. Therefore only this jewel of the teaching is superior to any other jewel.

So the merit which is derived from this gnosis is incomparably superior to any other merit as stated in the s ū t r a p. 42, l. 4 ff.

59. As regards (the fourfold determination of difference in merit concerning) number, power, kind and connection, there is nothing in this world which, thoroughly examined, can be taken as an object of comparison with it. (refers to p. 42, l. 6 with full list at p. 35, l. 10).

[End of chapter 24]

One may urge: if the nature of d h a r m a is pure identity, according to p. 41, l. 16, then there would be nobody to lead to it, nor anybody who could be led; this would contradict the statement of the Buddha that his aim is the liberation of beings. In order to meet this objection the s ū t r a says: n ā s t i . . . p a r i m o c i t a ḥ p. 42, l. 10.

60. Because the creatures are identical with the absolute, no creature is liberated by the Victorious Ones, in as much as the elements composing the illusory per-

son (s k a n d h a) along with names, (viz. n ā m a - k ā y a) are not outside the absolute.

Suppose that it were affirmed that within the s k a n - d h a s there is a soul to be liberated; this would amount to saying that there is a being (s a t t v a), and therefore the s ū t r a adds: ā t m a g r ā h a - a g r ā h a p. 42, l. 13.

61. If one maintains the existence of a dharma whatsoever, one commits the same mistake as that of asserting the existence of a self (ā t m a n). If (the existence) of a creature (to be) liberated is admitted, this is considered to be the (erroneous) admission of something which is no object of admission.

[End of chapter 25]

It may now be urged: You said that the Tathāgata cannot be seen as a perfection of signs (l a k s a ṇ a - s a m p a t) because he is d h a r m a k ā y a, the absolute; but nevertheless this d h a r m a k ā y a, which is essentially the Tathāgata, can be inferred from that perfection of signs which make us know his perfection of merits. Therefore the s ū t r a adds: t a t k i m m a n y a s e . . . p. 42, l. 17.

62. Not indeed on account of the visible body can the Tathāgata be inferred, since He is only the absolute (d h a r m a k ā y a); the Universal Ruler (c a k - r a v a r t i n) (who is equally possessed of the characteristic signs of the great man) cannot be taken for the Tathāgata (as could happen if the mere

presence of the signs is taken as indicative of the Buddha).

That perfection of signs is certainly the maturation of the merits accumulated, but this is not the cause of supreme illumination: because, as concluded by the s ū t r a p. 43, l. 3 ff.:

63. The d h a r m a k ā y a is not said to be obtained by a perfect accumulation of merits, the maturation of which are the (thirtytwo) signs of the great man; in fact the means (in both cases) are different; (viz. gnosis being the very essence of d h a r m a k ā y a , that d h a r m a k ā y a cannot be identical with merits).

Two g ā t h ā s , giving a resumé of these statements, follow in the s ū t r a , p. 43, l. 6-9.

64. The profane cannot know the Buddha, because they only see his figure and hear his voice. In fact the absolute (d h a r m a k ā y a), which is the only reality, transcends the field of discursive intelligence.

[End of chapter 26]

Somebody may argue that in so far as merits are not conducive to illumination, the meritorious deeds of the bodhisattva would have no result. In order to eliminate this doubt the s ū t r a answers: t a t k i m m a n y a s e etc. p. 43, l. 10.

65. Even so, that merit is in no way lost nor its fruit suppressed; even if one possesses the supreme patience

consisting in the realization that all dharmas are not born, no annihilation of merits (p. 43 last line p. 44 first line) follows from it, because one has obtained the realization of the spotless reality.

[End of chapter 27]

66. Therefore in order to explain again that merit (is not in vain), another example is taught: (p. 43, l. 18 ff.); but since this merit does not lead to a retribution (because illumination is *asaṃskṛta*, unconditioned), any acceptance of it does not bring with it a wrong grasping of it (*udgraha*) as something existent; (this in fact would be a wrong view, *sāśrava*).

[End of chapter 28]

But it may be argued that, if the Bodhisattvas do not take upon themselves the fruit of their merits, how can this fruit be known and how can the visible activity of the Buddhas be explained? p. 44, l. 7 ff. *api tu khalu... yaḥ kaścid evaṃ vadet...*

- 67-68. The miraculous fruit of that merit which they accumulate and their conversion of creatures is the work which the Buddhas accomplish in the (ten) quarters, viz. (everywhere and for ever) automatically (*anābhoga*).

Their (apparent) (actions such as) going, and coming are accomplished by miraculous emanations; but in reality the Buddhas are for ever motionless. Their abiding in the absolute (*dharma dhātu*) is stated to be neither identity with nor diversity from it.

[End of chapter 29]

What then is the meaning of the example of the atoms which follows in the s ū t r a p. 44, l. 12 ff. ?

69. When the s ū t r a refers as an example to the reducing of the universe into a dust of atoms ¹⁾, this example is meant to make clear the same idea. The expression "reducing into dust" is intended to show (how the) destruction of the defilement should be understood.
70. The fact that there is no condition either of mass (s a m c a y a) (p. 44, l. 17) of atoms nor of matter ²⁾, indicates that things are not unity. The fact that a condition of collection exists, indicates that there is no diversity. (Just as when the atoms are reduced into dust they are neither identical with the thing they formed nor different, because the parts and the whole cannot be conceived one without the other, though they represent two different conditions of being, so also the state of Buddhahood is neither identical with the d h a r m a - d h ā t u nor different).

But how is it that the profane thinks to grasp what in reality cannot be grasped? (s a c a b ā l a - p ṛ t h a g j a n a i r u d g ṛ h ī t a ḥ p. 45, l. 7).

1) Ch. 1514 b; in a, b "the atoms being reduced to dust, that example explains the d h a r m a d h ā t u".

2) So according to Ch. b and T. but the ms. and Ch. 1511 read a s a m - c a y a t v ā t p i ṇ ḍ a t v a m, which equally gives a good sense: (the reference to) matter as not being caused by accumulation shows non-identity.

T. for a n e k a t v a has: a ḍ u s m a ñ i d "non collection".

71. Since the profane possesses only a wordly knowledge, he grasps all this, i.e. the notion of a mass or of matter referred to in the above example, in a different way (from what it really is); it is in fact impossible that the illumination be obtained by the suppression of both, the ego (*ā t m a n*) and the elements of existence (*d h a r m a*), because both ¹⁾ do not exist (and therefore cannot be suppressed).

[End of chapter 30]

So it is not the suppression of either the atom or of the elements of existence which leads to illumination, but the suppression of the wrong views concerning them. (p. 45, l. 11-12 *y ā s ā . . . ā t m a d ṛ ṣ ṭ i s . . .* etc.).

72. Therefore both the view (viz. the affirmative assumption of the existence of the ego or of the elements, *dharma*) as well as the non-view, (viz. the negation of something) derive from the assumption of something unreal or wrongly conceived. Both views (being originated from wrong imagination) are a subtle cover (*ā v a r a ṇ a*) which is eliminated by the knowledge of truth (as propounded in the *sūtra*).

But then the *sūtra* adds: *evam . . . j ñ ā t a - v y ā . . . a d h i m o k t a v y ā ḥ* p. 45, l. 14 ff.
What is the meaning of these words ?

1) Ch. *b* in *b*, *c*. "to suppress *ā t m a n* and *d h a r m a*, these two kinds (of things) is not to realize illumination, because of (their) non existence".

Ch. *a*: "it is not that obtaining non duality (corresponds to, is) illumination (but) removing [the notions of] *ā t m a n* and *d h a r m a*".

73. (Those words) indicates that that cover should be eliminated by the twofold knowledge (viz. the ordinary and the transcendental) and by concentration upon it,

[End of chapter 31]

(Anyhow the merit derived from the gift of this gnosis leading to the realization of truth is immensely great. This is stated in the sūtra p. 45, l. 19 ff. with the purpose of making it sure that) such merit is not not indestructible, because it has been revealed by the emanations of the Buddha, (though the Tathāgata rests forever in his transcendent inactivity).

Why then the sūtra asks *katham sam-prakāśayet?* p. 46, l. 3-4 ¹⁾.

74. When the Tathāgatas preach (the Law) (for the benefit of the creatures), they do not preach the (existence) of a self saying “I am a miraculous emanation”; and therefore, because they do not preach the self, this preaching is excellent.

But is it not stated that the Buddhas preach without end the Law through infinite emanations (*nirmāṇa*)? How then can they abide in a nirvanic condition?

75. The *nirvāṇa* which is realized in the Tathāgata is not a product of karmic forces, *saṃskāra*, nor something different: (though they abide in the nir-

¹⁾ As at p. 46 note 1 of M. Müller's edition of the *Vajracchedikā*.

vanic condition, still they can make their emanations appear in order to benefit the creatures; but, in reality they do not abide either in nirvāṇa or in the samsaric world. All this can be clearly understood by an exhaustive enquiry into the correct knowledge concerning the nature (of what is produced by karmic agency, is conditioned, *saṃskṛta*) and happens to be in nine ways (as enunciated in the concluding *gāthā* of the *sūtra* p. 46, l. 1-6, and explained in the following stanzas).

76. As regards the characters of the elements of samsaric existence, they should be considered from nine points of view:

- a) as regards vision, (since all mental elements, *caitta*, disappear when right knowledge is realized, just as stars (*tārakā*) disappear when the sun shines);
- b) as regards characters (because the things are wrongly perceived, just as are the hairs in front of his eyes by a man who has a fault of vision (*timiram*);
- c) as regards mental activity (which is like a lamp, *dīpa*, because passions are born in so far as things are seen).
- d) as regards the support ¹⁾, (elements composing this world are essentially unreal like things appearing in a mock show (*māyā*).
- e) as regards body, (it lasts for a short time like dew drops).
- f) as regards fruition (which is like a bubble, because

¹⁾ For *pratiṣṭhādehabhogatā d, e, f*. Cf. *Mdh.V.*, p. 53. MS. pp. 88, 98. *PPp.*, 10.

it results from three things: enjoyer, things to be enjoyed, enjoyment).

g) as regards past, (because like dreams they remain only as memory).

h) as regards present (because they disappear quickly like a flash of lightning because they are momentary, *kṣaṇika*).

i) as regards future (they are like clouds because the basic consciousness (*ālayavijñāna*) contains all the seeds of the elements which are going to develop).

When one masters this right understanding of the elements, what advantage will one obtain?

77. When one has thoroughly examined the play of the conditioned existence (*samskṛta*) under three points of view, a) its characters (viz. mental construction), b) its fruition (in which one experiences it, i.e. the world and by whom, viz. the body), c) its flux (viz. differentiated by time-succession), one obtains a completely pure mastery over the conditioning karmic processes, (*samskāra*) (in so far as one is undefiled by the impurity of *samskāra*); (that person will therefore be in a state of *nirvāṇa*).

[End of chapter 32]

Here end the seventy stanzas on the *Prajñāpāramitā* in three hundred stanzas¹⁾. This is a work by Āryāsaṅga.

¹⁾ Viz. of sentences of 32 syllables each.

CHAPTER 2.

*ANALYSIS OF THE VAJRACCHEDIKĀ
ACCORDING TO VASUBANDHU (TAISHŌ 1510)
(COMPARED WITH KAMALAŚĪLA'S COMMENTARY)*

I.

THE TOPICS.

As regards the perfection of gnosis:

Seven topics, 義句, don gyi gnas, of the perfection of gnosis are implicit in the Vajracchedikā. They may be grouped in three groups, A-B comprehending the training or practice of the Bodhisattva (up to the niṣṭhāvasthā) and C explaining why the book is so called.

A) Topics concerning the preparatory practice of the Bodhisattva up to the attainment of realization.

I. No cutting off of the lineage (種性不斷, gduṅ rgyun mi ṣac'ad pa, gotrānupaccheda) of the Buddhas.

II. Characters of the practice or training of the Bodhisattva (發起行相, rab tu sbyor ba mts'an ñid, prayogalakṣaṇa).

III. Supports of practice (行所住處, rten, āśraya, ādhāra¹⁾).

IV. Counteragents (對治, gñen po, pratipakṣa).

V. No loss (of mindfulness) (不失, mi ñams, asaṃmoṣa).

B) Stages after realization is obtained.

VI. The stage (地, sa, bhūmi, the Buddha-stage).

C)

VII. Why the book is so called (立名, mts'an gyi rgyu mts'an) and its scope.

The seven topics are examined in detail.

¹⁾ But Km.: gnas, sthāna. RG., p. 1, l. 6.

A) I. – *No cutting off of the lineage.*

The gnosis assures the continuity of the Buddha's lineage; *parama-anugraha* (p. 20, l. 1 ff.), means that as soon as the Buddha realized the illumination and preached the Law to the Bodhisattvas who were spiritually ripe, these were established in the five topics which constitute the essential requisites of a Bodhisattva. viz. nn. 1-5 of the previous list (viz. in the stage, Km. 208 b); *parindanā* (ibid.) refers to the Bodhisattvas not yet mature who ¹⁾, after the Buddha has entered nirvāṇa, will be established in these five topics (viz. the *ādikarmika*).

In such a way the continuity of the Buddha's lineage is assured.

II. – *Characters of the practice or training of the Bodhisattva.* It is suggested by the words of the text of the *sūtra*:

a) *sthātavyaṃ*: “how should he abide”, p. 20, l. 6, refers to 1) desire, *chanda*, *icchā* ²⁾ and 2) vow, *praṇidhi*;

b) *pratipattavyaṃ*: “how should he progress”, refers to yogic attainment, *yogasamāpatti*;

c) *cittam pragrahītavyaṃ*: “how should he control his mind”, refers to complete suppression of distractions: 散亂, *rnam par γyen*, *vikṣepa*.

Desire is an upright wish, 正求, *mñon par aḍod pa*, *abhilāṣa*; vow is an accomplished

¹⁾ Definition of *aparipakava* and *paripakva* in *Bobhū*, p. 298, l. 24. The path when one has entered it is of five stages, *avasthā*. cf. LAMOTTE, *La Somme*, II, Chap. III.

²⁾ Cf. RG., p. 36, l. 5.

mode of mind, will, directed to and recollecting the object of that wish. [Ch. 737, b].

Yogasamāpatti, yogic attainment, is concentration (samādhi) in which no imaginative thought, vikalpa, is present.

Suppression of distractions means that when mind forsakes concentration, one should force it to enter concentration again.

Desire and vow refer to the first grasping of the path of illumination.

Yogic attainment refers to the fulfillment of that path of illumination.

Suppression of distractions refers to not abandoning that path.

III. – *Supports or points (gnas, Km.) of the practice or training.*

They are of eighteen kinds:

1. the resolution to illumination (cittotpāda), p. 20, l. 16.

2. application to the perfections (pāramitā), gift etc. p. 21, l. 7.

3. desire to possess a corporeal form, viz. the rūpakāya; lakṣaṇa-sam padā p. 22, l. 1.

4. desire to possess or realize the plan of the absolute (dharmakāya), p. 22, l. 7 ff.

As regards this dharmakāya it should be noted that it is twofold (RG., p. 18, dvividho dharmah, deśanādharmo'dhigmadharmasāca):

a) dharmakāya expressed in words, revealed; the Doctrine, the Verb, deśanādharmā.

b) *dharmakāya* as realization, (Cf. *PPp.*, v. 1). This can be considered as characterized by: α) gnosis and β) merit ¹⁾.

As regards a), p. 22, l. 7 ff. the words of the *sūtra* are true, unerroneous and should be taken according to their inner meaning, not according to the verbal expression.

As regards b): α) p. 24, l. 1 (Ch. 757 c) and β) p. 24 l. 10 (Ta. 180 a).

5. no self-conceit in the opinion that one has acquired a fruit from the meditation on the truths of Mahāyāna ²⁾, p. 25, l. 9. Ta. 180 a.

6. attainment of a time when the Buddhas appear (*buddhotpādāraṇatā*, *Bobhū.* p. 287, l. 14: *T. mñes par byed pa*; so also *Km.* ³⁾ But Ch.: not to miss the time when the Buddhas appear, p. 26, l. 17).

7. to make the vow of obtaining the pure fields of the Buddhas p. 27, l. 1, *buddhakṣetra*.

8. to lead all beings to spiritual maturity, *sattva-paripācana*, p. 27, l. 8.

9. avoidance of heretical theories, p. 27, l. 15.

10. to train oneself in the meditation that material things as well as beings, when taken as something material, have the character of destructibility viz. of impermanence p. 29, l. 6. Therefore avoidance of notion of matter or beings.

11. honour and worship of the Tathāgatas p. 29, l. 13.

¹⁾ Cf. Hōbōgirin, s. v. *Busshin*, p. 183.

²⁾ According K'uei chī *abhimāna*, self-conceit is twofold: *ātmābhim.*: "I obtain a fruit"; wrong *abhim.*: "I have obtained something".

³⁾ *mñes par byed pa*, to give pleasure, to propitiate, double sense of *ārāgayati*: to attain and to propitiate.

12. no indolence and no desire for honours and profits which cause lack of energy or reversion p. 29, l. 19.

13. ability to bear pain p. 31, l. 9.

14. absence of relishing, āsvāda, (Ta. 180 b) quietude (T. tiññe ādsin, 寂靜 p. 33, l. 5¹⁾).

15. when realization is experienced, no feeling of joy, T. no sense of appropriation: bdaḡḡo sñam du ādsin pa, so also Km., p. 35, l. 18.

16. seeking for instructions, avavāda, p. 36, l. 8.

17. realization, attainment of illumination. (證道 mñon par rtogs, abhisamayā) p. 37, l. 15.

18. the Buddhas' stage.

Six kinds of accomplishments (saṃpatti) should be considered as peculiar to the Buddhahūmi.

α) accomplishment of purity of the Buddha fields (žin, 國土) 38, l. 6. (Ta. 180 b).

β) accomplishment of purity of supreme vision (p. 38, l. 12) and supreme gnosis p. 39, l. 3.

γ) accomplishment of mastery (自在, dbañ, vaśitā) in the accumulation of merit p. 39, l. 15.

(This is missing in Ch. which gives only: accomplishment of anuvyañjana and lakṣaṇa as two separate items).

δ) accomplishment of body:

1. as manifested by secondary signs, dpe byad kyis ku, anuvyañjana p. 40, l. 8.

2. as manifested by primary signs, mts'an ñid kyis ku, lakṣaṇa p. 40, l. 13.

ε) accomplishment of speech, p. 40, l. 17 ff.

ζ) accomplishment of spirit, sixfold:

¹⁾ Cf. Bobhū, p. 144, l. 8. samāpatty-āsvādam; p. 17 dhyānam āsvādayati.

1. stability of awareness, *smṛtyupasthāna* (Ch. 758 a, Ta. 181 a), p. 41, l. 7 ff.

2. right intuition, p. 41, l. 13, 正覺, *mñon par rdsogs par byañ c'ub pa*.

3. a) declaration (*prajñapti*) of the teaching¹⁾ greatly benefitting (*mahārtha*) p. 42, l. 2 ff.

b) declaration of (*prajñapti*) the instructions greatly benefitting p. 42, l. 8 ff.

4. apprehension of the absolute, *dharma kāya*, p. 42, l. 17.

5. non conformance to the idea that there is either *nirvāṇa*, p. 43, l. 14 or *samsāra*, p. 44, l. 2, 3.

In the following sentence p. 44, l. 4:

parigrahitavya means assertion of existence (of merit).

grahitavya means appropriation of the path. Such a thing should be avoided as regards merit as well as its fruit. (Ta. 182 a).

6. purity in behaviour (lit. going and staying, 行住, *rgyu dañ gnas*)²⁾ p. 44, l. 7 ff.

a) behaviour in majesty, 威儀, *prabhāva*³⁾ (this word not in T. but in Km.) p. 44, l. 7 (Ch. 758 b);

b) behaviour in mastery in the meditation on the non-existence of the mental and physical elements composing the individuals and the universe (*nāma-rūpa*) p. 44, l. 12 ff. 為名色觀破自在行住, *gzugs dañ miñ rnam par bsgom pa*;

¹⁾ *Dharma-prajñapti*, Bobhū, p. 292.

²⁾ *care -vihāre ca*.

³⁾ Cf. Bobhū, p. 58, ff., p. 75, l. 23 ff., p. 90, l. 1 ff. *prabhāva-paramatā*.

c) behaviour with no taints, either as regards the Verb, the Law, *deśanādharmā* p. 45, l. 20 ff., or as regards *samsāra* = *samskṛta* p. 46, l. 5; *gāthā*:

“As stars, a fault of vision, as a lamp, a mock show, dew drops, or a bubble, a dream, a lightning flash or cloud. So we should view what is conditioned”¹⁾.

Four characters of caused existence (*samskṛta*). (Cf. *AK.*, vol. I, p. 222, *Siddhi*, p. 66; here T. is defective).

A) Essential character, 自惟相, *ñobōñidkyi mts'anñid*, *svabhāvalakṣaṇa*: every mental activity (*vijñāna*) is a vision of something accompanied by the characters, marks, of something.

B) character of being object of relish (T. *c'ags paigñas mayin pai ro myaṅ*, relish for something to which one should not be attached; but *Km. 266, b*: *ro myaṅ bai yul gyi mts'anñid*; so also Ch. 著所住味相, but it is explained as relishing the attachment to false objects, 味著顛倒境界, *p'yin ci log tu gžag par bya bai yul myaṅ ba*.

C) Character of being necessarily connected with the defect (*ādinava*) of impermanence. 隨順過失相 *ñes dmigs kyirjes su āgro bai mts'an*, viz. 無常等隨順, *mi rtag pai rjes su āgro ba*.

D) Character of being connected with factors of release, 隨順出離相, *ñes par abyuṅ bai rjes su āgro mts'an*, *nairyāṇika*, on account of being

¹⁾ From the translation of E. CONZE, *Buddhist texts*, N^o. 150.

the support of the meditation that no dharma and no self exist.

Therefore the following is the sequence of the examples in the *g ā t h ā s* :

A. – 1. Caused existence is compared to stars because it shines in the darkness of ignorance and disappears when the light of gnosis arises.

2. the theories of the existence of an ego or of the *d h a r m a s* are like a fault of vision, because they make us assume as real things which do not exist.

3. mental activity (*v i j ñ ā n a*) is like a lamp because it shines on account of that oil which is the clinging (*u p ā d ā n a*) to existence.

B. – Caused existence, being a false appearance, (*Ta. 182 b*), is like a mock show (*m ā y ā*).

C. – 5-6. Being impermanent and painful it is compared to dew drops or a bubble. Pain in triple.

D. – 7-9. “Dream” refers to past karmic factors (*s a m s k ā r a*), impressions being an object of memory; “lightning flash” refers to the present because nothing lasts; “cloud” refers to future (as clouds cover the sky, so these karmic forces cover the mind with the seeds of bad situations, *d a u ṣ ṭ h u l y a*).

Therefore all caused existence is unsubstantial.

IV. – *Counteragents (pratipakṣa)*¹⁾

They are of two kinds for they may counteract
a) erroneous practices, or b) good practices accompanied

¹⁾ The counteragents oppose the obstructions, and constitute the *bhāvanāmārga*: *āvaraṇapratipakṣād anāvaranam bhāvanāmārga*, *Mdh. V.*, p. 80, l. 20.

by wrong views, these wrong views being representations (vikalpas) which should be abandoned.

1st support:

a) p. 20, l. 16, iha, subhūte... evaṃ cit-tam utpādayitavyaṃ yāvantaḥ, etc. If such a thought did not arise it would lead to a wrong practice, an error (vipratipatti). (Ch. 758 c, l. 17 negation is missing). This is a counteragent to a wrong practice (viz. of forsaking the beings).

b) p. 21, l. 3 ff., sacet... sattvasaṃjñā pravarteta, etc. This is a counteragent to the good practice, the progress in the path (pratipatti), but accompanied by a wrong view (sa-dṛṣṭi; Ch. 共見正行, T. wrongly yañ dag pai lta ba-sa-mya-g-dṛṣṭi), "wrong view" here being the idea of being.

2nd support:

a) p. 21, l. 7 ff., dānaṃ... dātavyam. Counteragent of wrong practice.

b) p. 21, l. 7 na vastupratīṣṭhitena, counteragent of good practice but accompanied by wrong view (viz. existence of something).

V. – No loss (of mindfulness).

Avoidance of the two extremes.

a) imputation of positive existence (saṃāropa) viz. attribution of some essence to things which are purely nominal (parikalpita) p. 24, l. 16, and 25, l. 7, buddhadharmā-abuddhadharmāḥ.

b) imputation of negation (apavāda) p. 25, l. 6 viz. the view that all dharmas, being unsubstantial, are absolutely non-existent p. 24, l. 17, (Ta. 184 a)

and p. 25, l. 7-8 tenocyate buddhadharmā
iti¹⁾.

B) VI. – *The stages* (Ch. 759 a)

Three:

1. practice by faith, adhimukti-caryā 信行,
mos pas spyod pa, 1-16 supports.

2. high, pure intention, śuddhādhyaśaya-
bhūmi, 淨心, lhag pai bsam pa dag pa (viz.
entrance in the Bhūmis: 1st Bhūmi: pramuditavi-
hāra up to 7th bhūmi included), 17th support.

3. Final stage (niṣṭhāvasthā), the Tathā-
gata-bhūmi; 18th support viz. the stage of the
Buddhas.

C) VII. – Causes of this revelation being called Vaj-
racchedikā and the implications of this name.

¹⁾ In fact: adhyāropāpavādāḥ bhrāntiḥ, Mdh.V., p. 79, l. 22.

II.

SEQUENCE OF THE TOPICS IN THE TEXT.

[Km. 208 *b*.

1) Nidāna, p. 19, l. 1, p. 20, l. 1 bhagavan-
tam etad avocat.

2-3) and no cutting of the B. lineage, p. 20, l. 1,
āścaryam... p. 20, l. 5, parindanayā].

Seven greatnesses on account of which the Bodhisattvas
are called Mahāsattvas, viz. as regards dharma, mind, faith,
pure intention, 淨心, accomplishment of merits, time,
fruit ¹⁾.

TOPICS:

I) No cutting off of the lineage.

The favour bestowed on the Bodhisattva is supreme
(paramo 'nugraha) on account of six considera-
tions: (Ta. 184 *b*, l. 5, Km. p. 209 *a* only five).

1. time: the time when the Bodhisattvas rejoice in
the favours bestowed upon them refers to the present;
the time when they benefit by it refers to the future.

1) Ch.	法	大	T.	c'os
	心	"		sems (bskyed pa, Km. 206 <i>b</i>)
	信	解	"	mos pa
	淨	心	"	bsam pa
	資	糧	"	ts'ogs pa
	時	"		dus
	果	報	"	kun du agro ba, Km. yañ dag par agrub pa.

The seven greatnesses of the Bodhisattva are enumerated in Bobhū,
p. 297: dharmamahattvam, cittotpādam., adhīmuktim.,
ādhyāśayam., sambhāram., kālam., samudāgamam.

2. peculiarity: viz. in comparison with the śrāvakas and the pratyekabuddhas.

3. excellence: since no favour is superior to it (Ta. 105 a).

4. firmness (牢固, b r t a n), because it is absolute 畢竟 śin tu p a.

5. all-pervasiveness, because that favour favours one's own individual series as well as that of others.

6. special marks, 異相 (T. only: r i g s), because it exceeds the favours bestowed upon the Bodhisattva not yet pure.

Why is this entrusting, p a r i n d a n ā, supreme? On account of six considerations (Km. only 1-3):

1. its pervasion; it entrusts (the Law) to all the spiritual friends (k a l y ā ṇ a m i t r a);

2. since the Bodhisattva has received this favour he favours others by the same;

3. it enjoins the Bodhisattva to confer on others the same favour;

4. no loss, no deflection from it;

5. compassion;

6. esteem.

[Km. characters, or marks p. 20, l. 5 t a t k a t h a m, l. 14 p r a t y a ś r a u ṣ ī t].

Subhūti proposes his questions for six reasons, each item being the cause of the following one, or rather the condition which allows the following one to arise (Ta. from 185 a-8, l. 5 to p. 185 b, l. 5 and Ch. b are inverted, see p. 19) for the purpose:

1. of eliminating doubts (viz. that the lineage of the Buddha may be interrupted);

2. of inducing the immature listeners to accept the faith, and to attain this faith in the gnosis by celebrating its merits;

3. of introducing those who are mature to the deep meaning of the Law;

4. that they be so changed that they may not revert;

5. that they may rejoice in this Law;

6. that the perfect Law may remain for a long time viz. even after the Buddha has entered nirvāṇa.

For these reasons the PP. serves the purpose that the lineage of the Buddhas be never interrupted. (Ch. 759 b).

II) Characters of the practice.

As before p. 132 sthātavyam, pratipattavyam, cittam pragrahītavyam.

III) *The 18 supports or points:*

1st support: the resolution to illumination (cf. above p. 133):

All sorts of beings, divided according to the place where they are born, (skye gnaś, egg. etc.), locality (rūpa etc.), mark (liṅga), samjñā etc. are to be led to nirvāṇa by the Buddhas for three reasons (Ch. 759 c, Ta. 186 a, p. 21, l. 1):

1. because those who possess the eight conditions unfavourable to a good rebirth (aṣṭa-akṣaṇa MV. 2298) are made to encounter in future a favourable situation;

2. because the Buddhas render spiritually mature those who, though reborn in a favorable condition, are not yet mature;

3. because they lead to liberation those who are quite mature. How? p. 21, l. 1, mayā sarve... parinirvāpayitavyāḥ), p. 21, l. 2-6, na ka-

ścit sattvaḥ... (Ta. 186 b), pudgalasamjñā pravarteta. (The idea of self should be removed).

a) desire and vow, 20, l. 15-16, evaṃ cittam utpādayitavyam, p. 21, l. 3;

b) the sentence "evaṃ... bhavati" refers to the application to or progress in the yogic attainment, yogasamāpatti, p. 21, l. 1-3;

c) the sentence "sacet... pudgala-samjñā pravarteta" etc. refers to the control of mind, (Ch. 760 a, Ta. 187 a) when distractions are stopped (see above p. 133) and non existence of being is realized; pending this realization it is impossible to speak of a bodhisattva. [Km. p. 212. criticism of anātma-vāda by ātma-vādins and reply].

2nd support: application to or progress in the perfections (pāramitā). As regards the application to the various supports, except desire and vow which are all-pervasive, five modes must be considered:

A. The basic argument is an antithesis, the thing to be negated (依義, don nams pa),¹⁾ p. 21, l. 7, na vastuprathīṣṭhitena.

1) In the Tibetan translation don nams corresponds to the Chinese 依義: "relied-upon meaning"; don nams = arthahāni (nams is for naś, pracyuti, bhramś, hā). The statements in the text start, as a rule, with a question: tat kiṃ manyase, in which a doubt is expressed or rather the argument aimed at is put in its negative form: f.i. tat kiṃ manyase lakṣaṇa-sampadā tathāgato draṣṭavyaḥ? viz. a vipakṣa, the counter-aspect of the right idea which is to be formulated and supported. This fivefold process may be an adaptation to the meditative process of the fivefold logical argument as exemplified by the syllogism of the Nyāya school and of early Mahāyāna masters (syllogism of five terms in Asaṅga's Mahāyānābhīdharmasamuccaya ed. Prahlād Pradhan, Visvabharati, p. 205.

B. The indication of the characters of that very support (說相, *mts'an ma tsam yoñs su grags*) (*dānaṃ dātavyaṃ* the six perfections are included in the perfection of liberality, the gift, which is triple see p. 94).

C. Apprehension, viz. desire and vow to apprehend that support as a counter-agent (Ch. 攝持, T. better: *gsal bar byed pa*, to make clear, *uddiyotana*, *prakāśa*, but at p. 188 a, l. 2 *mts'on par byed*, *abhilakṣ*, to set forth). P. 21, l. 8-9, *evaṃ dānaṃ dātavyaṃ*.

D. Establishment of the absolute view as regards the support, viz. how one should meditate on it. (安立, *rnam par ajog par byed pa*, *vyavasthāpanā...*, *na kvacit pratiṣṭhitena*: p. 21, l. 8.

E. Evidence (顯現, *yañ dag par ston par byed pa*) is suppression of distractions and *yogasamāpatti*, p. 21, l. 10, *na nimittasaṃjñāyām...* *pratitiṣṭhet* because in those two moments there is no *cittasaṃjñā*¹⁾.

[Km. p. 216 a, reduces the arguments to three only *sthātavyaṃ*: *dānaṃ dātavyaṃ*, desire and vow; *pratipattavyaṃ*: *na vastupratiṣṭhitena...* *evaṃ dānaṃ dātavyaṃ*, *yogasamāpatti*; *cittaṃ pragrahitavyaṃ*: elimination of *vikṣepas*. This indicates training in the gnosis, impossibility of knowledge of an object whether the knowledge has the form of it (*sākāra*), or not (*nirākāra*), or has another form (*anyākāra*).

¹⁾ Cf. here K'uei chi Ta. n. 1816, p. 732 b, c.

In other words, the five points are reduced by Km. to three only, which correspond to the three mental or mystic attitudes of the Bodhisattva referred to in the Sūtra: p. 20, l. 6, *sthātavvyam*, *pratipattavyam*, *cittam pragrahītavvyam* "how should he abide, how should he progress, how should he control his mind", but, as soon as the series of the counter-agents begins, viz. from point 5 to point 16 included, the fivefold articulation is accepted.

Fruits of the six pāramitās

Perfection; its fruit:

	in a future life (pa-	in this very life:
	rokṣa);	
gift	great prosperity,	a) people will have
morality	perfection of body,	faith in him and
	viz. body of Indra,	honor him.
	Brahmā etc.	b) he enters nirvāṇa
		etc. in this very life
patience	friends and retinue	
energy	continuity of (good)	
	results	
meditation	no physical injury	
gnosis	senses sharp, happiness	
	of mind etc., mastery	
	in great assemblies	

Some Bodhisattvas are generous in order to get, in the future, the fruit of what they now give. Therefore the text says: *na vastupratiṣṭhitenā...*

p. 21, l. 8 against gift given in order to obtain in this life honors, profit: *na rūpapratiṣṭhitenā...*

praṣṭavya... pratiṣṭhitena dānaṃ dātavyam, etc. na... dharmeṣu pratiṣṭhitena dānaṃ dātavyam, against the gift of the Law intended to obtain nirvāṇa in this very life.

[Km. 213 *b*, but no attachment either to non existence of things (gift, giver etc.), because those things are *per se* non existent].

Km. 220 *a*.

Then the implication would follow that there being no gift etc., no merit is possible, p. 21, l. 11 tat kasya hetoḥ etc.; the merit derived from a gift given in the wrong view that the gift etc. is real, produces limited results, but great results are brought about by the gift given following the perfect view of the gnosis: the perception of a thing or a result can be had within the sphere of samvṛtisatya, but it disappears in a state of samādhī].

Characters of this great merit (wide as space to which it is compared in order to show that it exceeds space on account of being:) 1. all pervading, 2. vast, 3. inexhaustible, p. 21, l. 13 ff.

This leads to:

3rd support - Desire to possess a corporeal form: (lakṣaṇasamṣat)

A. Antithesis: tat kiṃ manyase, etc. p. 22, l. 1 (Ta. 188 *b*) viz. the conceit (abhimāna) that the Tathāgata is in the corporeal form.

B. Indication of the very character p. 22, l. 2, lakṣaṇasamṣat.

C. Setting forth of desire and vow, p. 22, l. 3, yāsālakṣaṇasamṣat saivālakṣaṇasamṣat.

D. Absolute sense: *yāvad ... alakṣaṇasam-*
pat p. 22, l. 4, the signs of the Tathāgata are not
 absolutely real, just as the apparitional Buddha himself
 is not real.

E. Evidence in mystic trance or yogic attainment,
lakṣaṇālakṣ... *draṣṭavyaḥ* p. 22, l. 5. There-
 fore the signs should be seen as no signs.

4th support. Desire to possess or realize the body or
 plan of the absolute (*dharma-kāya*):

I) *Dharma-kāya* as revealed doctrine, Verb,
bśad paic'osku, *deśanādharmā*, (*sū-*
trāntapada where *pada* is intended as = "seven
 topics"): *astikecit sattvā* etc. p. 22, l. 7-10.
 (T. interprets wrongly *bhūta* as *byuñba*, "be-
 come", not as: "real").

Even after the Buddha has entered *nirvāṇa* and the
 Law decays, still some Bodhisattvas can understand this
 Doctrine in its proper implication. Main reasons ¹⁾:

a) practice: these bodhisattvas are possessed of the
 three *śikṣā*: *adhiśīlam*, *adhicittam*, *adhi-*
prajñam p. 22, l. 17. (Ch. 760 c, T. 189 a) viz. from
 the virtue of scarcity of desire, *alpeccha*, etc. up to
samādhi;

b) accumulation (attainment, *samudāgama*) of
 causes, p. 22, l. 18, *na khalu ekabuddha...*
anekabuddhaśatasahasrāvaropita-kuśa-
lamūlāḥ; *prasādam api pratilapsyante*.

¹⁾ Km. 221, b: which practice (*bsgrub pa ji lta bu*) they practice, by
 which cause they attain it, *rgyu ji lta bus yañ dag par bsgrub*,
samudāgata, Ch. 集因, of which assistance of *kalyāṇamitras*
 they are possessed, by which right notion or sign they are termed. Extensive
 explanation of the four points in K'uei chi, Ta. 1816, p. 736 b, l. 21,
 p. 737, l. 4.

c) assistance by the kalyāṇamitras (or Buddhas K'uei chi): jñātās (nāmakāya), dṛṣṭās (rūpakāya), buddhās p. 23, l. 3.

d) appropriation of merit p. 23, l. 5-6, sarve te 'prameyaṃ puṇyaskandham.

From these causes:

e) notion of truth (na dharma, na-adharma): p. 23, l. 6-8, nahi...tesāṃ pravartate. This notion of truth, bhūtasamjñā, is the counter-agent of 5 wrong opinions¹⁾, viz.:

1. opinions of the heretics that the self exists, (in the text ātman, sattva, jīva, pudgala);

2. within Buddhism the opinion of the profane and of the auditors; (dharmasamjñā refers to the assumption of the existence of the dharmas);

3. opinion of the Bodhisattva possessed of conceit, viz. assumption of the non existence of the dharmas as a thesis, viz. as something positive (i. e. against ucchevāda); dharmas, from the conventional point of view (samvṛtyā), are existent (therefore: nādharmasamjñā);

4. opinion that at least some ideal entities, such as nominal entities, exist, as happens in worldly trance, laukika or sasamjñāsamāpatti, 世間共想定, ajig rten t'un moñ pai ḍu šes su ltuñ pa (sic!), since motives present in yogic states are conventional, samvṛtyā (in the text na samjñā);

5. No ideation or sign whatsoever (Ta. 189 b): nāsamjñās; this also should not to be taken as absolute

1) For another fivefold classification of errors: tīrthika, pudgalavādin, śūnyatā as thesis, śrāvaka, pratyekabuddha see GR., p. 30 ff.

or connoting something existent; this is because it is the antithesis of the previous moment.

Therefore:

A. Antithesis of wrong views, p. 22, l. 8-10, *asti bhagavan... bhūtasamjñām utpādayiṣyanti* (Ch. 761 a).

B. Indications of the characters themselves; p. 22, l. 14, *imeṣu evaṃrūpeṣu* etc.

C. Setting forth the vow and desire, p. 22, l. 18, *utpādayiṣyanti*.

D. Absolute sense, p. 22, l. 6-7, *na tesām ātmāsamjñā* etc.

E. Evidence; p. 23, l. 9, *na teṣāṃ dharmāsamjñā nādharmāsamjñā* (T. 190 a).

[Q. But how is it that the Buddha preached that the Dharma should be taken, accepted? R. p. 23, l. 14. *Taṭkasya hetoḥ* etc.: it should not be taken wrongly, viz. as positively existent].

II), l.¹⁾ Achievement of *dharmakāya* characterised by (but Km. 221 a.: *rgyu* can, having as cause) wisdom (*ye śeṣ*).

(This topic is introduced in order to prevent the objection that if dharma, from the absolute point of view, is unreal, then the statement of the *sūtras*, that the Buddha, after enlightenment, preached the dharma would also be untrue: therefore the Bodhisattva would have no desire to obtain the *dharmakāya* of realization having

¹⁾ Km. *rtogs pai c'os sku*, *adhigamadharma-kāya* (it can be obtained not produced).

wisdom, gnosis, as its cause; Km. 224 *b*, de bñiñ gñegs pai ye šes rtogs pai sku.

A. Antithesis, p. 24, l. 1 ff., tat kiṃ manyase... abhisambuddhaḥ.

B. Indication of its characters, p. 24, l. 2, asti sa kaścid... vā dharmas... deśitaḥ.

C. Setting forth desire and vow of that body, but as a means, p. 24, l. 4-6, yathāham... deśitaḥ.

D. Absolute sense p. 24, l. 7-9, yo 'sau... agrāhyo (it refers to the time when it is rightly heard), anabhilāpya (the time when it is preached), na dharmā (dharma here = imaginative thought, vikalpa), nādharmā (because dharmas have no self and therefore negation of them is impossible) (T. 190 *b*).

E. Evidence: asaṃskṛtaprabhāvitā hy āryapudgalāḥ viz. bodhisattvas, p. 24, l. 8-9 (here asaṃskṛta = avikalpita) (Ch. 761 *b*); double sense of:

unconditioned	}	a) yogic attainment, (yogasaṃā-
(asaṃskṛta)		patti), interruption of distractions
as viewed in	}	= śaikṣa
		b) perfect realization = aśaikṣa, Buddha

II), 2. Achievement of dharmakāya characterised by merit: it results from teaching to others even a single sentence of the Law (T. 191 *a*).

(If the Buddha did not obtain the supreme enlightenment and there is no Law which he taught, how then could the bodhisattva, out of desire to get the body characterised by merit, start appropriating the Law? Km.).

A. Antithesis: merit immeasurable p. 24, l. 10-14, tat kiṃ manyase etc. (antithesis to non-production of merit).

B. Indication of the very character, *dharma-kāya* characterised by merit, p. 24, l. 15, *puṇyaskandha*.

C. Setting forth desire and vow. p. 25, l. 3, *bahutaram* etc.

D. Absolute sense, p. 24, l. 16, *yo'sau puṇyaskandha ... askandhaḥ*; therefore *buddharmā ... abuddhadharmā* p. 25, l. 6-7 (stock of merits and qualities of Buddha included in the *dharma-kāya*; hence, as before, repudiation of negation and affirmation).

E. Evidence as in *asaṃskṛta-prabhāvita* (and therefore no mention of it). Therefore this *dharma-kāya* which is realized (*rtogs pa*) by the Tathāgata and which is caused by merit is brought about (*ñes par abyūṅ*) by the *dharma-kāya* as teaching; therefore the teaching of a portion of the Law can be said to lead to *dharma-kāya* as caused by merit, but of course *saṃvṛtyā*, conventionally. So that the Bodhisattva may endeavour to get merit, though in reality there is no teaching and no enlightenment.

(Km. p. 227, *b* Q.: if, from the absolute point of view, all *dharma*s have no origin, all *dharma*s or qualities of the Buddha would also have no origin: how, then, could enlightenment be derived from this behaviour? R.: *buddhadharmā abuddhadharmāḥ*, p. 25, l. 6-7. They are unspeakable and *pratyātma-vedanīya*, to be directly realized).

[Chinese, Part II].

Supports consisting in the elimination of impediments. (Ch. 761 c). Since the following twelve supports are mere absence of twelve impediments, the counter-agents

of these impediments (corresponding to supports 5-16 included) should be explained, that is to say the supports are here the counter-agents of the opposites, contraries (vipakṣa, mi m t' u n p a)¹⁾.

5th support (= 1st impediment): self-conceit (A. = p. 25, l. 9-10; B. C. l. 11, D. l. 12, E. p. 25, l. 9-10 etc. as before from tat kiṃ manyase up to araṇā viharatīti p. 26, l. 16. The same fivefold classification is applied in all the following items, as before.

Here Km. adds an explanation from the Mādhyamika point of view that a result is logically impossible either as saṃskṛta or as asaṃskṛta p. 229 b-230 a; then he goes on to show the logical impossibility of the thing to be obtained or of an obtainer whether they are conceived as contemporary or following one another; the same as regards the doer and the action.

(Q.: If, from the absolute point of view, there is no fruit to be obtained nor obtainer of it, how could the Buddha, when he was still a Bodhisattva (in the 8th bhūmi), obtain the Law from Dīpaṃkara? If he did not obtain it, how could we be desirous to attain a time when the Buddhas appear and obtain the Law from them? Km.). The reply is the following:

6th support (attainment of a time when the Buddha appears) (= 2nd impediment); no self conceit, but scarce learning (learning = preaching of the Buddha but, even so, no attachment as it were something to be taken),

1) Different lists of vipakṣa-pratipakṣa: Bobhū, p. 368, Mdh.V., p. 168 each pratipakṣa corresponding to a bhūmi; cf. Saṃdhanir-mocana, p. 229. Siddhi, p. 639 ff.

p. 26, l. 17 ff., *tat kiṃ manyase* is the *vipakṣa*, the antithesis, the contrary; therefore: *nāsti kaścid dharmah*

7th support (= 3rd impediment); much learning but attention concentrated on futile objects (小攀緣作念, *t'os pa mañ yañ dmigs pa yid la byed pa c'uñ du bsgom pa*); *kṣetravyūha* p. 27, l. 8 produces attachment to matter etc, therefore; *yaḥ kaścit* etc. up to p. 27, l. 8, *cittam utpādayitavyam*, against attachment to *rūpa* etc. and to all other imaginations; *rūpa*, material things, do not exist either as *avayavin*, a whole, or an aggregation (*samudaya*) of parts. (Ch. 762 a).

8th support (= 4th impediment). Though meditation is not concentrated on futile objects, there is indifference to beings (*sems can la yal bar ḍor ba ñid*, 捨象生); though beings do not exist, one should not desist from trying to mature them,¹⁾ Km. p. 232; p. 27, l. 9-14, *tad yathāpi nāma... ātmabhāva* (*na bhāvo nābhāvaḥ*, against distractions); (T. 192 b) but any ego is logically impossible.

9th support (= 5th impediment). Though indifference towards beings is absent, there is inclination towards heretical doctrines, p. 27, l. 15, *tat kiṃ manyase... yāvantyo gāṅgāyām* (heretical doctrines are the antithesis).

¹⁾ Cf. K'uei chi, Ta. n. 1816, p. 744 b: *upāyakaśālatā* is here meant. It refers to *pratyekabuddhas* whose wrong view is *sattvārthavimukhatā*, *sattvārthanirapekṣatā*: its opposite is *karuṇā*.

Four peculiarities of the Buddhist doctrine:

1. it accumulates merit, p. 27, l. 19-p. 28, l. 2, *yāvantyaś tāsū sā strī... prasunuyāt*;

2. it is honoured by gods, p. 28, l. 10-14, *api tu... samprakāśayiṣyanti*;

3. it achieves difficult things, p. 28, l. 14-15, *parama... bhaviṣyanti*;

4. "It excites, produces the recollection, *anusmṛti* of the Tathāgatas etc." (So Ch.; Km. 233 a: "it makes one similar to the Tathāgata"¹⁾), p. 28, l. 15-17, *tasmimś ca pṛthivīpradeśe... vijñāgurusthānīya*, but the Law, though a counter-agent of the doctrine of the heretics, should not be taken literally, as really existent while it is, in fact, only conventional, relative, p. 28, l. 21-p. 29, l. 2, *yaiva prajñāpāramitā... tenocyate prajñāpāramitā*; it is realized directly, so also as regards the other *dharma*s, p. 29, l. 3-5, *tat kiṃ manyase... bhāṣitaḥ* (T. 193 a); the proper character (*svalakṣaṇa*) of things cannot be connoted (*brda gdags mi nus*), and the general character (*sāmānyalakṣaṇa*) is a mere connotation (*prajñapti* Km. 234 b); therefore no *dharma*.

10th support (= 6th impediment). No inclination towards heretical doctrines, but inability to avoid inexperience in mastery of counterfeited characters, *gzugs brñan*, 影像²⁾, p. 29, l. 6 ff., *tat kiṃ manyase okadhātur*.

¹⁾ K'uei chi, Ta. 1816, p. 745 a: it brings about the realization of *dharma*kāya, the signs of the Buddha etc. but this is not the case of gift etc.

²⁾ *Pratirūpaka* viz.: *no bhūta*, *Bobhū*, p. 159, l. 8; *skandha*, atoms, in a word all *dharma*s because imagined by *vijñāna*, K'uei chi, Ta. 1816, p. 745 c.

External:

1. against the apprehension of the counterfeited character of a material form (*rūpakāya*), viz. how the bodhisattva in his initial stage (*ādikarmika*) can overcome that inability;

a) reduction of matter to subtle atoms, p. 29, l. 7, *bahuprthivī-bhavet* (the universe is not a unity; method for having it vanish into atoms which cannot be proved (*arajas*), but only accepted conventionally;

b) inconceivability, "non recollection", (不念 *snañ* *bamedparbyed* "making not to appear"): *arajas tat tathāgatena bhāṣitam*, p. 29, l. 9-10 (Ch. 762 c), the world has not the nature of many (*duṃa*) - as an antithesis to the theory assuming the existence of space and beings (*sattva* and *bhājana-loka*).

Internal:

2. against the counterfeited doctrine of apprehending the mark of *nāmakāya* of beings as real¹⁾, p. 29, l. 10-12, *yo'sau... lokadhātu* (= *sattvadhātu*; world of beings) (T. 193 b) (*lokadhātu*, being neither one nor many, is *alokadhātu*).

11th support (= 7th impediment). One possesses that ability, but merits are not accumulated, p. 29, l. 13 ff., *tat kiṃ manyase... dvātriṃśat mahāpuruṣalakṣaṇa... lakṣaṇāni*. In order to accumulate merits the Tathāgatas should be honored, but these should not be considered as perfection of signs (but as *dharma-kāya*, the absolute): the

¹⁾ So Ch.; but Km.: inability in overcoming (the apprehension) of marks of things.

antithesis here is *r ū p a k ā y a*, the corporeal form of the Buddha, taken as the Tathāgata).

12th support (= 8th impediment). Merits are accumulated, but one is indolent or relishes honours and profits. Therefore one is not energetic and may revert from the undertaken endeavour (indolence etc. are the antithesis, Km. 236 b), p. 29, l. 19-30, l. 3, *y a ś c a k h a l u p u n a ḥ . . . s t r ī v ā*.

Greater than the merit derived from the sacrifice of one's own body is the merit of listening to the Law, and teaching it to others, p. 30, l. 4 ff. (T. 194 a, Ch. 762 c).

Then, when one has realized the merit which is derived from the Law, the danger may be that one takes this Law not as conventionally existent, but literally as being the ultimate reality, not according to its true significance: therefore, p. 30, l. 9-12, is added *y ā c a i ṣ ā . . . b h ū t a s a ṃ j ñ ā s a i v ā b h ū t a s a ṃ j ñ ā*, viz., provided that there is no representation of *v i k a l p a* as regards *b h ū t a s a ṃ j ñ ā*, as if it were the notion of something really existent, great is the merit of the Bodhisattva who in the future, when the Law decays, will rightly understand this Law, p. 30, l. 13-19, *n a m a m a . . . b h a g a v a n . . . s a m a n v a g a t ā b h a v i ṣ y a n t i*; that is as regards double selflessness, *n a i r ā t m y a*: *ātman*, *dharma*, etc.). Reason for first sense of shame, *a p a t r ā p y a*: when the Law is preached you are unable to practise it. This the Bodhisattva should learn from the teaching of the Buddha, p. 30, l. 91-p. 31, l. 2, *a p i t u k h a l u . . . s a r v a s a ṃ j ñ ā p a g a t ā h i B u d d h ā b h a g a v a n t a ḥ*. Since, from the absolute point of view, there is nothing which can be the object of ideation (*s a ṃ j ñ ā*)

not even *nairātmya*, there can be no ideation at all (Km. 238 a).

This is said having regard to:

a) those who desist from energy, p. 30, l. 13-15, *avakalpayaṃi-adhimucye*;

b) those who do not undertake energy, p. 31, l. 5, *nottrāsiṣyanti* etc. (in the Lower Vehicle the Buddha said to the *śrāvakas* that there are the *dharma*s and the void; now on hearing that neither *dharma*s nor void exist, as something positive, you are alarmed (at the voidness of the *dharma*s), and frightened (at the voidness of void itself); then you are endowed with great fear, because these two voidnesses cannot logically be put together. Those *Bodhisattvas* on the contrary *nottrāsiṣyanti*, *na samtrasiṣyanti na samtrāsam āpatsyante*. As a conclusion (reason of second *apatrāpya*) p. 31, l. 6-8: *pāramiteyam... tenocyate paramā pāramitā* (exceeding gift etc.).

13th support (= 9th impediment). One is free of the aforesaid defect, but is unable to bear pain and therefore energy is scarce. In order to abandon this incapacity, l. 9 ff., *api tu khalu* etc.

A) patience, ability to bear pain.

a) how patience is practised, p. 31, l. 9, *kṣānti-pāramitā saivāpāramitā* (by non perception of any entity in *dharma*s) [Km. 239 a]; since, from the absolute point of view, patience is non existent, nobody who practises patience, no place where it is practised, nor what one should be patient of, nor such a thing as patience itself can be admitted;

b) the character of patience (antithesis of *dharma* and self); since there is no notion of self, when some injures us, no thought of hatred is born; no notion of patience nor non-notion of patience, p. 31, l. 10-13, *yadā me... Kaliṅgarāja... vāsaṃjñā vā babhūva*;

c) its varieties or aspects:

1. forbearance of extreme pain: torture by Kaliṅgarāja¹⁾ (*aṅga pratyāṅga*).

2. forbearance of a continuous pain, Kṣāntivādin (500 years).

B) inability to bear pain; the cause of this non-forbearance are the three kinds of *duḥkha*; pain being of three kinds, the counteragents also are of three kinds (Ch. 763 a, T. 195 a):

1. *samsāra*, p. 31, l. 19, p. 32, l. 5, *tasmāt tarhi... cittam utpādayitavyam... na... pratiṣṭhitena dānaṃ dātavyam*; counter-agent being the abandoning of all notions (*ātman*, *rūpa* etc.).

2. false assumption of a being, 衆生相違苦, *sems can log par sgrub pai* [Km. *log par ajug*] *sdug sñal*, *vipratipatti*, counter-agent being the abandoning of the false notion of a *sattva*, p. 32, l. 8-10, *api tu khalu punaḥ bodhisattvenaivam rūpo... saivāsaṃjñā* and p. 32, l. 9-12, *ya caiṣā... na vitathavādi Tathāgataḥ... na mṛṣā*, reason of faith in the Tathāgata.

¹⁾ Kumārajīva (Ta. n. 235, p. 750 b) Kalirāja; so also Bodhiruci (Ta. n. 236, p. 754 c): I Ching (Ta. n. 239, p. 773 b) Kaliṅgarāja; Dharmagupta (Ta. n. 238, 769 a 惡王 bad king). Good resumé and list of sources in LAMOTTE, *Grande Sagesse*, p. 264, n. 1.

3. scarce enjoyment, counter-agent being charity given not in the hope of a fruit to come, p. 32, l. 14, *tadyathāpi nāma* etc. All sorts of attachment to things (*vastu*) must be eliminated; their being considered as real is caused by ignorance (*avidyā*) which disappears when the sun of knowledge (*yeśes*) rises, and illuminates all the knowable (*jñeya*), p. 32, l. 14-19.

14th support (= 10th impediment). One can bear pain, but one does not accumulate gnosis, (Km. 243 a). Some people in this way undertake the practice of patience, but they still relish (味, *romyōn byed*) *samādhi*¹⁾, they long for inferior knowledge; they are therefore not energetic in Mahāyāna which alone brings about a complete accumulation of knowledge (*jñāna-saṃbhāra*); in order to remove that, the 14th support is stated, p. 32-120-33, l. 4, *api tu khalu... ye kulaputrā... pratigrahiṣyanti* (T. 196 a); five privileges of the exercise of the Law (Km. fivefold merit of the virtue of being energetic in the supreme Law so as to of remov relish for *samādhi*):

1. The Buddhas take note of the bodhisattvas who achieve this (*dgoṅs pa, samanvāhṛta*), p. 33, l. 2, *jñātās, dṛṣṭās, buddhās*.

2. apprehension of peculiar merits, p. 33, l. 3-4, *sarve te... pratigrahiṣyanti*.

3. praise of the Law and of the progress in it.

α) praise of the Law, p. 33, l. 14-16, *api tu khalu... acintyo... buddhās te Tathāga-*

¹⁾ Mdh.V., p. 81, l. 5 and p. 215, l. 5.

tena, incomparable as it causes purification of moral and mental defilements,

β) praise of the progress in it, *bsgrub par byed pa, pratipatti*¹⁾, p. 33, l. 16-19, *ya imaṃ tathāgatenā...*

4. honor by the gods etc., p. 34, l. 9-12, *api tu khalu... bhaviṣyati*, (thus desire and vow are aroused). (Ch. 763 c).

5. suppression or purification of sins: p. 34, l. 13-19, *api tu khalu... cānuprāpsyanti*.

Why merit referred to above is immeasurable and innumerable? On account of: *a*) its majesty or potency, 威力, *rab tu zil gyis gnon*, Km. 245 *b*: *mt'u*, p. 34, l. 20-p. 35, l. 11 (T. 197 *a*) *abhijanāmy aham... na kṣamate*; *b*) its manifoldness, p. 35, l. 12-15: *sacet punaḥ... gaccheyuḥ*; *c*) this teaching and its fruit (*dharma paryāya*) transcend mind p. 35, l. 15-17: *api tu khalu punaḥ... pratikāṅkṣitavyaḥ*.

15th support (=11th impediment). One accumulates gnosis but the idea of self still lingers (viz. "I realize enlightenment etc.")²⁾.

(Km. 247 *a*: though this has been stated already, it is now repeated, at the moment when realization approaches, in order to make this belief more steady; in fact the impediments may still be active in force of *sammoḥa*).

p. 35, l. 18-p. 36, l. 7, *katham bhagavan bodhisattvayāna... bodhisattvayāna-sampraṣṭhito nāma* (T. 197, *b*).

¹⁾ In fact one of the excellencies, *ānuttarya* of Mahāyāna consists just in the *pratipatti*, Mdh.V., p. 199. Cf. MSA., V, 1.

²⁾ Cf. Mdh.V, p. 215, l. 19 ff.

16th support (=12th impediment). Though the idea of a self no more lingers, one lacks instructions ¹⁾.

Km. 247 a: If there is no *dharma*, how could the future Buddha, having received the instructions, become an accomplished Buddha, since, there being no enlightenment, there is no need of instructions? To remove this doubt support 16th is introduced. Formerly, when there was desire of getting the Body of the Law (*c'o s k y i s k u*), the attachment (*g r a h a*) to the body of the Dharma as verb (*b š a d p a i c'o s s k u*) was checked, now, at the time of realization, the attachment to the idea of Buddhahood as something *per se* is checked, p. 36, l. 8-16; p. 37, l. 2, *t a t k i m m a n y a s e . . . a b h i s a m b u d d h a ḥ*.

Objection: if there is no realization how could there have been prophecy? Therefore it is said: (Ch. 764 a): p. 36-116, p. 37, l. 2, *s a c e t . . . k a ś c i d d h a r m a . . . s a m y a k s a m b u d d h a ḥ*. If the *dharma* enlightenment could be spoken, when *Dīpaṃkara* spoke, the bodhisattva could have obtained enlightenment: therefore there would have been no need of the prophecy by *Dīpaṃkara*. Since that *dharma* cannot be spoken, the bodhisattva did not, then, obtain enlightenment and the prophecy of *Dīpaṃkara* took place.

Q.: If there is no such a thing as enlightenment, how could the Tathāgata be? p. 37, l. 3-6-14, *t a t k a s y a h e t o ḥ . . . T a t h ā g a t a i t i ; a t y a n t ā n u t p a n n a s y a i t a d a d h i v a c a n a m . T a t h a t ā = a b s o l u t e (d h a r m a t ā) = n o t b o r n = T a t h ā g a t a .* One may say that the Buddha did not obtain enlight-

¹⁾ Cf. *MSA*, chapter XIV.

tenment from Dīpam., but attained it later by himself
p. 37, l. 7: yaḥ kaścit etc.

Therefore there is nothing to be taken and no taker
(grāhya-grāhīṭṛ); because tathatā is ad-
vaya, non duality (Km.), everything is said convention-
ally; there is no affirmation nor negation (madhyamā
pratipat, Km.), p. 37, l. 12, na satyaṃ na
mṛṣā, no truth, no untruth are possible.

17th support¹⁾: Entrance into the path of realization
(mñon par rtogs pa), p. 37, l. 15, tad ya-
thāpi nāma... mahākāya; it supposes:

a) acquirement of wisdom (ye śes). It is twofold
(Km. 249 a) (but keeping in mind that all this is said con-
ventionally, because from the absolute point of view, there
is no realization and nothing to be realized):

1. wisdom comprehending the lineage (gotra)
viz. a lineage which is certainly and definitely that of
the Buddha (niyata-gotra) (therefore one gets a
body possessed of good signs, upetakāya, and a great
body, mahākāya, because it includes all beings).

2. wisdom of sameness²⁾: five causes of sameness
(essentially all beings are equal because in them and in
the dharmas there is no self).

1) sameness in bad situation: gnas ñan len
pa, dauṣṭhulya.

¹⁾ Up to here the cause - hetu - of realization has been explained,
the path as cause, now the author discusses the result (phala).

²⁾ Cf. Mdh.V., p. 167 f. Siddhi, p. 639-657, Saṃdhinirmo-
cana, pp. 161, 127-29 (trans. p. 240-241). K'uei chi, Ta. 1816, p. 766 b
refers here to the five samatā of MSA, XIV, 31 and explains how the
two lists agree though the names are different. There are also 10 kinds of
samataññāna; references in Siddhi, 689-90.

2) sameness in so far as all dharmas have no self.

3) sameness in the effort (Ch. 相應: T. brtson, udyoga) of arresting pain.

4) sameness in the effort of mind not aiming at wordly rewards (nirāmiṣa, zañ zin med pai sems (Ta. 198 b)).

5) sameness of the bodhisattvas in realization. When these five have been obtained, one assumes the body of all beings, mahākāya, (with no distinction between self and another).

b) absence of conceit (abhimāna: "I will lead beings to nirvāṇa, etc.).

p. 37, l. 19, p. 38, l. 5, yo bodhisattva... sarvadharmā iti.

18. The Buddha stage; six accomplishments of purity¹⁾.

External fruit:

α. Accomplishment of purity of the Buddha fields. (Objection: if there are no attributes peculiar to a Bodhisattva, bodhisattva-dharmas, who could then strive for obtaining the Buddha-fields? Reply:) Two misconceptions are eliminated:

a) subjectively, p. 38, l. 6-7, yaḥ... bodhisattva... kṣetravyūhā iti, this would be a right practice accompanied by a wrong view (see p. 138, f.), viz. a wrong assumption of an ego (abhimāna), in so far as one has not realized that there is no self (ahaṃ p. 39, l. 6).

¹⁾ Or seven because β is divided into two groups.

b) objectively, p. 38, l. 7-8, kṣetravyūhā... te-
nocyante kṣetravyūhā iti, viz. absolute truth,
paraṃārtha, against the attachment to those lands,
when one has not yet realized that dharmas also are
unsubstantial, viz. against the imagination of the bodhi-
sattva still in the adhimukticyābhūmi and
striving after the Buddha Land. How can the bodhisattva
realize this? p. 38, l. 11-12, yaḥ... bodhisattva...
ityākhyātaḥ, where "dharma" is repeated twice because
absence of self is of two kinds (ātman and dharma).

Internal fruit:

β. Anuttara-dṛṣṭi-jñāna-pariśuddhi-
saṃpat:

a) Achievement of purity of su-
preme vision, viz. non-vision, p. 38, l. 12-p. 39,
l. 2 tat kiṃ manyase... buddhacakṣuḥ
(of the Tathāgata).

five eyes (the first being divided into two):

1. apprehension of material things (rūpa): 1) fruit
of dharma: (māṃsacakṣuḥ). 2) fruit of meditation
(bhāvanā): divyacakṣuḥ.

2. apprehension of absolute truth (no self, ātman,
and dharma) (prajñācakṣuḥ, it comes first because
it purifies n. 3, Km.).

3. apprehension of conventional truth, laukika
(no self, dharma only, dharmacakṣuḥ).

4. apprehension of all knowable but anābhog-
ena (buddhacakṣuḥ).

b) Achievement of purity of supreme
gnosis (Km. 251b), p. 39, l. 3-14, tat kiṃ ma-
nyase... yāvāntyo gāṅgāyāṇ nānābhāvāṃ
cittadhārāṃ prajānāmi... nopalabhyate

(Ch. 764 T. 199 b); here *cittadhārā*¹⁾ = *citta* and *caitāsika* of the three times, being of two kinds: pure and impure, viz. with desire and devoid of desire: but this continuity (*cittadhārā*) is assumed conventionally; in fact from the absolute point of view, there is no continuity of mental states (*a-cittadhārā*) in any of the three times, (being not born, *ajāta* Km.) p. 39, l. 11-13, *cittādhārā... adhāraiṣā*.

(Objection: if there is no continuity of mental states, no merit is possible; R.:)

γ. Accomplishment of mastery in the accumulation of merit, no merit from the absolute point of view, only conventionally, p. 39, l. 15-p. 40, l. 7, *tat kiṃ manyase... yaḥ kaścit... tenocyate puṇyaskandha iti*.

Absolute sense: p. 40, l. 6-7 *sacet... puṇyaskandha iti*.

(Km. 252 b. Objection: if no merit exists, the twofold body of the Buddha would not exist, R.:)

δ. Achievement of body:

a) achievement of corporeal form, p. 40, l. 8-12, *rūpakāyapariṇiṣpattyā... pariṇiṣpattir*, against the wish to get a corporeal form, a wish proper of the bodhisattva in *adhimukticaryābhūmi* and against the previous worship tended to Buddhas etc.; absolute sense: *apariṇiṣpattir*;

b) achievement of signs, (*lakṣaṇasam-pat*), p. 40, l. 13-16, *tat kiṃ manyase... lakṣaṇasampaditi*, against attachment to the achievement of body which is proper of the Bodhisattva in

¹⁾ Viz. knowledge of others' mind, *paracittajñāna*, K'uei chi, Ta. n. 1816, p. 771 c. K'uei chi gives a list of 22 kinds of *citta*.

lhag pai bsaṃ pa dag pai sa, śuddhā-dhyāśāyabhūmi (Ta. 200 a).

ε. Achievement of speech:

(Km. 253 a b. Objection: if the Buddha is not to be seen as perfection of body, then what has been taught by the Buddha does not exist, because all his words belong to his achievement of a corporeal form; who could believe it? R.: p. 40, l. 17-p. 41, l. 3 absolute point of view: tat kiṃ manyase... api nu... nāmopalabhyate; no teacher, no teaching, nothing taught...¹⁾).

ζ. Achievement of spirit; sixfold:

1. Smṛtyupasthāna, stability of awareness p. 41, l. 4-9, asti bhagavan kecit... teno-cyante sattvā iti, against attachment to being or non being; so also against affirmation and negation:

na sattva = paramārtha

nāśattva = samvṛti

(Objection: if there is no Law there is no realization; hence no endeavour of the bodhisattva would be possible. R.:)

2. Right intuition, abhisambodhi, viz. no dharma whatsoever nor Buddha from the absolute point of view, p. 41, l. 10-15, tat kiṃ manyase... apinvaṣṭi... nāsti kaścid dharmo, viz. the mistakes of false opinions, dṛṣṭi, have been eliminated, illumination (bodhi) and path to illumination (bodhimārga) are manifest: this illumination is envisaged under two points of view as anuttarā (viz. non perception, anupalambha; Km.), that is *per se* (śvalakṣaṇa), liberation, vimokṣa, (aṇur api, p. 41, l. 3, nothing to be

¹⁾ K'uei chi. Ta. 1816, p. 772,6 refers here to kārīkā 54.

obtained in it as well as nothing to be abandoned by it) and in its general character (sāmānya-lakṣaṇa), common to all beings viz. saṃyaksambodhi (p. 41, l. 16 sama, because all Buddhas are Buddhas in so far as they are enlightened; na viśama¹⁾ (Ch. 765 a), because there is no difference in age between the Buddhas (Lamotte, *La Somme*, p. 284); p. 41, l. 17-18, nirātmatvena... sānuttara saṃyaksambodhi; p. 41, l. 21-2, sarvaiḥ... kuśalair dharmair abhisambudhyate = path to illumination, p. 41, l. 19-21, kuśalā... kuśalā dharmā iti, establishment of supreme truth.

3. (Q.: how can realization be known? R.:)

a) declaration of the teaching, greatly benefitting²⁾ (c'os don c'en por gdags), p. 42, l. 1-7, yaś ca khalu punaḥ... na kṣamate;

b) declaration of instructions, greatly benefitting; so T. (but. Ch. 安立第一義教授 establishment of the grasping of the absolute teaching), p. 42, l. 8-16, tat kiṃ manyase... pṛthagjanā iti, there is no ideation of an ego, a being, or of a profane (as opposite to a saint).

4. Apprehension of the absolute, dharmakāya p. 42, l. 17, p. 43, l. 13, tat kiṃ manyase... lakṣaṇasampadā... abhisambuddhā syāt (T. 201).

The achievement of signs (lakṣaṇasampat) cannot be seen as the Tathāgata; the Tathāgata is not the object of mundane knowledge (first gāthā). How should he be seen: as the absolute beyond verbal design-

¹⁾ Km. 256 a: sama, because there is no self in ātman as well as in dharmas; viśama = aviparīta, non erroneus.

²⁾ Bobhū, p. 292. Mdh.V., p. 209, l. 17; p. 252, l. 11.

nation, *pratyātmavedanīya*, self-experienced. (Ch. 765 b), not as *lakṣaṇasāmpat* (second *gāthā*). One may think that though one must not see the Tathāgata as perfection of signs, still this perfection is causally connected with *sam̐yaksambodhi*; against this assumption: p. 43, l. 10, *tat kiṃ manyase* etc. (signs are rūpa).

5. Non-conformance to the idea that there is either *saṃsāra* or *nirvāṇa* (meant as a reply to the objection that if there is no Tathāgata there could be no *apraṭiṣṭhita-nirvāṇa*) (Km.); p. 43, l. 13-18, *na khalu punas... nocchedaḥ* (Ta. 201 b).

Viz. no stand either in *saṃsāra* or in *nirvāṇa* as two opposites; no self, no *saṃsāra*, no defilements, no merit and therefore neither eternity nor *uccheda*, (here Km. 256 b, inserts a criticism of origination and causality); p. 43, l. 19-44, l. 6, *yaś ca khalu... kulaputra... parigrahītavya iti*.

6. Purity in behaviour (Ch.: in going (= past) and staying = present). (Km. 262 b, *bhūgs pa yoṇṣ su da g*).

(Objection: if the Buddha should be seen as *dharma-kāya*, not as corporeal form – *rūpakāya* – this contradicts what we read in the *āgama* as regards his birth, his *abhiniṣkramaṇa* etc. and if he is like other men, i.e. is born etc. how is it that he is not *kleśita*, Km. 262 b R.:)

Three achievements in it:

a) pure behaviour in majesty ¹⁾ 威儀 (T. as regards the path of practice, *spyod lam gyis*

¹⁾ Cf. *Bobhū*, p. 75.

b ž u g s p a), p. 44, l. 7-11, a p i t u k h a l u ...
s a m y a k s a m b u d d h a i t i; conventionally as usual;
from the absolute point of view nothing exists.

b) behaviour in mastery in annihilating n ā m a -
k ā y a and r ū p a k ā y a, viz. mastery in eliminating
both notions of unity and manifoldness of space and beings
(b h ā j a n a and s a t t v a l o k a), that is meditation
intended for the reduction to nihil both of n ā m a and
r ū p a - k ā y a, viz. of notions of ideal and material
existence. p. 44, l. 12-45, l. 7, y a ś c a k h a l u
p u n a ḥ ... p r ṭ h a g j a n a i r u d g ṛ h i t a ḥ (viz.
double method as before p. 158).

T. 202 b. After having realized the inconceivability
of reality, one enters yogic attainment, y o g a s a m ā -
p a t t i, by elimination of creative thought or all sorts
of representations (v i k a l p a) concerning self and d h a r -
m a s .

Five cases:

b¹. how imagination or representation should
not be imagined:

p. 45, l. 8-18, y o h i k a ś c i t ... ā t m a d ṛ -
ṣ ṭ i r i t i.

b². who should not imagine it:

p. 45, l. 14, e v a m h i b o d h i s a t t v a y ā n a -
s a m p r a s t h i t e n a . (Ch. 766 a).

b³. in which dharma it should not be imagined:

p. 45, l. 14; s a r v a d h a r m ā . (Ta. 203 a).

b⁴. by what means it should not be imagined:

j ñ ā t a v y a = a d h i c i t t a, ś a m a t h a; d r a ṣ ṭ a v y a =
a d h i p r a j ñ a, v i p a ś y a n ā; a d h i m o k t a v y a,
n i r v i k a l p a j ñ ā n a s a m ā d h i, viz. liberation, v i -
m o k ṣ a .

b⁵. what is this non imagination or non representation:

p. 45, l. 16, na dharmasamjñāyāṃ api pratyupatiṣṭhet nādharmasamjñāyāṃ.

c) Behaviour with no taints, defilements. 不染, ñon moṇs med (Objection: when the Buddha preaches the Law, notions arise in the minds of the listeners: how then can defilement be avoided? If on account of compassion for the beings, he remains in the saṃsāra, how could defilements not derive from this? R.):

1) no defilements as regards the Law as teaching (viz. taken as real, being anirvacanīya, Km.):

p. 45, l. 19, p. 46, l. 4, yaś ca khalu etc. . . tenocyate . . . samprakāśayet¹.

Were it not so, it would be infected by passion.

2) no defilements as regards saṃsāra, viz. when one considers it with no attachment; four characters of saṃsāra (= conditioned, saṃskṛta):

2¹ its intrinsic character, (svabhāvalakṣaṇa): stars, fault of vision, lamp (vijñāna)

2² character of being object of relish, romyañ bai yul gyi mts'an ñid: mock show (māyā).

2³ character of being connected with defects, ñes dmigs rjes su rtogs pai mts'an ñid: dew drops (non-eternity), bubble (painfulness).

2⁴ character of being a factor of release, ñes par abyun ba rjes su rtogs pai mts'an ñid; dream = past, lightning flash = present, cloud = future.

1) The reading of p. 46, n. 1, (M. Müller's edition) is to be followed.

APPENDIX II

THE GILGIT TEXT OF THE VAJRACCHEDIKĀ
BY N. P. CHAKRAVARTI



INTRODUCTION

While examining the collection of manuscripts discovered in 1931 in a stupa mound in the mountainous region three miles to the north of Gilgit, which is now preserved in the National Archives of India, New Delhi, as a temporary measure, I came across seven folios of a manuscript of *Vajracchedikā*. The manuscript is written on birch bark and bears the folio numbers 5 and 7 to 12 on the obverse. Pages 1 to 4 and 6 are now missing. Dr. Nalinaksha Dutt has noticed this manuscript as consisting of 12 leaves ¹⁾ but on inquiry he wrote to me saying that he did not remember if all the 12 leaves were actually there. I could not find the missing leaves even after a careful search; obviously they were missing all the time.

Folio 5 is 36.5 mm in length and 5.5 mm in width and bears 7 lines of writing; while folios 6-12 are of the same width, the length is 37 mm and they bear 6 lines of writing on each side with the exception of the reverse of leaf 12 where the manuscript ends, which has only three lines. Considering the portion which is missing, it would appear that the first five leaves had 7 lines of writing on each side and the rest 6 lines each. The writing on all the folios is in the same hand and the difference in the number of lines in the subsequent pages for which a fresh birch bark appears to have been used, seems to be due to the fact that a thicker pen was used.

¹⁾ Gilgit mss., Vol. I, p. 47.

The bundle of which 27 leaves are now preserved, originally contained texts of at least four manuscripts, Vajracchedikā, Bhaiṣajyaguru, an unidentified text and Vasudhārā. The folios 24-27 are missing but it is clear that Bhaiṣajyaguru which began on folio 13 must have ended on folio 24. The third text ended on folio 34 but there is no colophon indicating the name of the work. Folio 35 begins with the tale of Sucīndra in Vasudhārā¹.

Max Mueller was the first to edit the text of Vajracchedikā from the manuscript received from Japan². F. E. Pargiter has edited a fragmentary text of the work discovered by the late Sir Aurel Stein during his first expedition to Chinese Turkestan during 1900-1901, from the ruins of a small dwelling place at Dandan Uliq³. This manuscript is written on country paper and is badly decayed. Its language is indifferent sanscrit. Sten Konow has also edited an old Khotanese version of the same work brought back also by Stein⁴.

Folio 5 of the present ms. begins with *taḥ bhagavān āha*, corresponding to p. 29, l. 5 and ends with *sarva saṃjñā varjayitvā*, corresponding to p. 32, l. 1 of Max Mueller's edition. Folio 7 begins with *(pa)rimāṇena* in p. 3, l. 2 of the same edition. Though incomplete, the text is edited here

1) C. BENDALL, *Catalogue of Buddhist Sanscrit Manuscripts in Cambridge*, Cambridge 1883, Mss. Add. 1335 and Add. 1400.

2) *Anecdota Oxoniensia*, Aryan Series, I, 1. Translated by the same scholar in *Sacred Books of the East*, vol. 49, Pt. II, pp. 109-144, in French by C. DE HARLEZ in *Journal Asiatique*, 1891, s. 8, T. XVIII, pp. 440 ff. and in German by MAX WALLESE, *Prajñāpāramitā, Die Vollkommenheit der Erkenntnis, nach indischen, tibetischen und chinesischen Quellen usw.*, Goettingen 1914, pp. 140-158.

3) A. F. RUDOLF HOERNLE, *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*, Oxford 1916, pp. 176 ff.

4) HOERNLE, l. c., pp. 214 ff.

for several reasons. It is decidedly the earliest manuscript known so far of the work. Moreover, if compared to the mss. examined by Max Mueller, the present mss. is remarkably free from errors and is much shorter, avoiding unnecessary repetitions. The few mistakes which occur are mainly orthographical or are due to oversight, e. g. *dvāṭṛṃśatā* for *dvātri* – (5 a, l. 2), *bhūta* for *bhūtaḥ* – (7 a, l. 3), *paṃcāśatyāṃ* for *paṃca* –, *duhitṛnāṃ* for *duhitrināṃ* – (7 b, l. 3), *asastād* for *asato* – (7 b, l. 4), *kuśali* for *kuśalair* – (10 a, l. 4), *cevaṃ* for *caivaṃ* – (10 b, l. 1). Anusvāra has been omitted in *samāṃllokān* – (11 a, l. 4) and *-kheyāṃllokān* – (12 a, l. 5). All such omissions and errors have been corrected in the foot notes in the text. As regards orthography consonants are not doubled following a repha, the rare exceptions being *rddīpaṃkarasya* – (7 a, l. 6) and *varttamānāyāṃ* – (7 b, l. 1). *Sattva* has been invariably spelt as *satva*. For indicating punctuation a common mark is a comma laid lengthwise like the figure of 1. Another is a dot followed by a comma to indicate a full stop (5 a, l. 5). In order to indicate the end, a circle with a dot in the middle flanked by two strokes on either side is used. The mss. ends with *Vajracchedikā samāptā* and there is no colophon at the end indicating the name of the copyist, the place where it was copied or the purpose for which it was prepared.

The writing is of the upright variety of the Gupta script as in the mss. of the *Bhaiṣajyaguru*, a page of which has been illustrated in Dutt's edition of the work ¹⁾.

The date of these manuscripts has been placed by earlier scholars in the 5th, 6th or, even in the 7th century. But

¹⁾ Gilgit mss. Vol. I.

on examining the script carefully we find that it is analogous to that used in the Bower mss. II and III and Weber mss. I and III. Initial *ā* follows the Weber ms. III, the initial *i* is represented by three dots and the initial *e* is written in the same way as in the Weber mss. I. In *ka* the vertical bar is straight but the horizontal bar is bent. *Ja* is cursive as in Weber mss. III and *ma* and *ya* follow closely the Bower ms. III, the latter with a loop in the left. *Ra* is of the same variety as in Bower mss. II and the marks used for punctuation are also similar. Dr. Hoernle in his intensive study of the Bower manuscript has shown that its parts I-III, IV, V-VII and VI were written by four different scribes, three of whom were contemporaries, the writer of part VI being a little later. According to him the date of the Bower mss. has to be placed, on palaeographic grounds, in the second half of the 4th century – rather nearer the beginning than the end of the period, i. e. approximately in the third quarter of the 4th century A. D.¹⁾

From the similarity of the script of the Gilgit mss. of *Vajracchedikā* with that of Bower mss. on the whole and the resemblance of a few letters with the Weber mss. I and II, the Gilgit mss. may have to be placed early in the 5th century A. D., rather than in the 6th century as has been held hitherto. On comparison with the script of the Kasia Plate, Pargiter placed the *Vajracchedikā* manuscript edited by him at the end of the 5th or the beginning of the 6th century A. D. But the script of that manuscript is more developed than that of the Gilgit manuscript which has therefore to be placed at an earlier date.

¹⁾ *Indian Antiquary*, Vols. XLII, XLIII, 1913-14, *Supplement*.

Hoernle also holds that the Bower ms. was written by Indians settled in Kuchar. But so far as the Gilgit mss. are concerned there is no doubt that they were written by the scribes settled in the Gilgit region, perhaps Buddhist monks from Kashmir.

But this does not mean that all the mss. in the Gilgit collection were written in the same period. The script used in some is early and in others it is definitely of a much later date, spread over a century if not longer.

Apart from the palaeographical evidence there is also some internal evidence to show that the manuscripts recovered from Gilgit were not written at the same time. Names of at least three rulers appear in the colophons of the various mss. Dutt notices the name of only one Śāhi ruler mentioned in a colophon of one of the manuscripts. His full name with titles was Śrīdeva Śāhi Surendra Vikramāditya Nanda¹⁾. He along with Śamidevi-Trailokyadevi bhāṭṭārikā, probably his wife, and one Vihali were the chief donors of the manuscripts. Dutt connects his colophon with the mss. B of Bhaiṣajyaguru edited by him. I examined the mss. carefully and found that it was the gift of the devout lay worshipper Vasamta and his associates while the page where the name of the ruler appears, forms the obverse of an unnumbered leaf and may have belonged to a different manuscript. The scribe of the king's manuscript was Ārya Sthirabuddhi and the collaborator Narendradatta who may be identical with the Mahabhāṣaka Narendradatta, the scribe of the Ajitasenavyākaraṇa edited by Dutt. I came across the name of a second ruler of the same dynasty in the colophon of another unnumbered page. He is styled

¹⁾ DUTT, l. c., p. 32 of the text.

as Paṭoladeva Śāhi Vajrāditya Nandin. No further information of the ruler is given in the ms. and it can not be ascertained whether he was a predecessor or successor of Surendra Vikramāditya. The name of another Paṭoladeva is, however, known from an unpublished inscription from Gilgit, an impression of which was sent to me in 1942 by the British Political Agent in Gilgit. The inscription is incised on a rock near Hunza and records the foundation of a city called Makarapura by one Makarasiṅha, a chief in the district of Haṇesarā (Hunza) and the great Lord of the elephants (mahāgajapati) of the P. M. P. Paṭoladeva Śāhi Śrideva Surendrātityanandideva. The inscription describes him as being born in the lineage of Bhagadatta, obviously the same as the son of Naraka mentioned in the Mahābhārata. It is interesting to note that the same lineage is claimed by Bhāskaravarman, the ruler of Prāgiyotiṣa (Assam) and the contemporary of King Harṣa of Kanauj in the 7th century A. D. There is nothing to show any connection between these two ruling families, one of which ruled in the extreme north and the other in the eastern part of India. It seems that both the dynasties, the Ādityas of Gilgit and the Varmans of Assam, traced their descent from the same source with the same object in view viz. to establish a claim for their Kṣatriya origin.

This inscription is dated in the 13th day of the bright half of the month Pauṣa of the year 47. Unfortunately there is no indication to show whether this year has to be referred to any particular era, or denotes only the regnal year. We know that the Laukika era was in use also in the northern parts of Kashmir and if the year has to be referred to that era, in which the century was omitted, the exact date can not be verified from the details given in the epi-

graph. If it is a regnal year, which seems unlikely, Paṭoladeva must have been quite advanced in age when this record was engraved. But here the palaeographical evidence is of some use to us. The script used in the record may be called proto çāradā as it shows many earlier forms. According to Buehler, epigraphic çāradā dates from the end of the 8th to the beginning of the 9th century though as a literary script it may have been much older. The script is earlier than that used in the image inscriptions of Brahmor and Chatrahi ¹⁾ and may therefore have to be placed at a period not later than the 7th century, perhaps even earlier. This Paṭoladeva seems to be identical with Śāhi Śāhānuśāhi Paṭoladeva mentioned in a fragmentary manuscript of Mahāmāyūrī recovered by M. S. Kaul in 1938 from stūpa B. which gives further information about his family ²⁾. The script of this manuscript is decidedly much later than that of the Vajracchedikā and the Vinaya texts of the Gilgit collection.

Now who were these Śāhi rulers? Dutt seems to take it for granted that they belonged to the family of the Hindu Śāhiya dynasty of Uḍabhāṇḍapura (Ohind). But this is not definitely so. Lalliya Śāhi, the founder of this dynasty, was a contemporary of Śaṅkaradeva of Kashmir (883-902 A. D.) and would therefore be too late in date. Moreover, the region where this inscription and the manuscripts have been found is in Darada territory and would be outside the kingdom of the Śāhis of Ohind. Kalhaṇa mentions the names of several Darada Śāhis who seem to have taken prominent parts in Kashmir politics in the 11th

¹⁾ VOGEL, *Antiquities of Chamba State*, Pt. I (Arch. Surv. Ind., New Imperial Series, Vol. XXXVI), Pl. X.

²⁾ M. S. KAREL, *Report on the Gilgit Excavation in 1938*, p. 11.

and 12th centuries but he does not mention any earlier rulers of Darada by name. According to Tibetan sources the Gilgit region was known as Bruśa whose rulers seem to have some connection with the kings of Udyāna (Swat). According to the same source the kings of Bruśa had the title *devaputra* (gnam sras) and the manuscripts of Bstan 'byuñ actually give the name of one of the kings of Bruśa as Sad-Žver. This title, however, is not found either in the inscription or in the manuscripts from Gilgit nor can the ruler mentioned in the Tibetan manuscript be identified yet. Probably he was a later king when Gilgit had formed a closer political relation with Tibet, through matrimonial and other alliances.

- *1 (Folio 5a) taḥ bhagavān āha | yāvat subhūte trisāhasra-
mahāsāhasre lokadhātau prthivīrajaḥ kaścit tad bahu |
āha | bahu bhagavan tat prthivīrajaḥ arajas tathāga-
*2 tena bhāṣitas ¹⁾ tenocyate prthivī * ²⁾ raja iti | yo py
asau lokadhātur adhātum sa tathāgatena bhāṣitas
tenocyate lokadhātur iti | bhagavān āha | tat kiṃ
*3 manyase subhūte dvātriṃśatā ³⁾ mahāpuruṣalakṣaṇais
tathāgato draṣṭavyaḥ * āha | no bhagavaṃs tat kasya
hetor yāni tāni dvātriṃśan mahāpuruṣalakṣaṇāni ta-
thāgatena bhāṣitāny alakṣaṇāni tenocyate dvātriṃśan
mahāpuruṣalakṣaṇānīti | bhagavān āha | yaś ca kha
*4 * lu punaḥ subhūte strī vā puruṣo va gaṅgāna-
divālukupamān ātmabhāvān parityajyed yaś ceto
dharmaparyāyād antaśaś catuspādikām api gāthām
*5 udgrhya parebhyo deśayed ayam e*va tato nidā-

1) Rd. bhāṣitaṃ.

2) The segn * indicates the beginning of a line in the manuscript.

3) Rd. dvātriṃ.

nam bahupunṣyam prasavetāprameyam asaṁkhye-
yam | atha khalvāyusmām subhūtir dharmaprave-
genāśruṇi prāmuṁcat so 'śruṇi prāmṛjya bhaga-
vantam etad avocat ā*ścaryam bhagavan paramā- *6
ścaryam sugata | yāvad ayam dharmaparyāyas ta-
thāgatena bhāṣito yato me bhagavaṁ jñānam utpan-
nam na me jātveyam dharmaparyāyaḥ śrutapūrvah
parameṇa*te bhagavann āścaryeṇa samanvāgatā *7
bhaviṣyanti ya iha sūtre bhāṣyamāne bhūtasamjñām
utpādayiṣyanti | yā caiṣā bhagavan bhūtasamjñā sai-
vābhūtasamjñā tasmāt tathāgato bhāṣate

(Folio 5 b) bhūtasamjñābhūtasamjñeti | na me bhagavann- *1
āścaryam yad aham imaṁ dharmaparyāyam bhāṣya-
māṇam avakalpayāmy adhimucya | ye te bhagavan
satvā imaṁ dharmaparyāyam udgrahiṣyanti | yāvat
paryavāpsyā*nti te paramāścaryasamanvāgatā bha- *2
viṣyanti | api khalu bhagavan na teṣām ātmasamjñā
pravartsyate na satvasamjñā na jīvasamjñā na pud-
galasamjñā | tatkāya hetoḥ sarvasamjñā pagatā hi
* buddhā bhagavantaḥ bhagavān āha | evam etat *3
subhūte paramāścaryasamanvāgatās te bhaviṣyanti
ya imaṁ dharmaparyāyam śrutvā nottrasiṣyanti na
saṁtrāsiṣyanti | na saṁtrasamāpatsya*nte | tat- *4
kāya hetoḥ paramapā ramiteyaṁ subhūte tathā-
gatena bhāṣitā | yām ca tathāgataḥ paramapāra-
mitām bhāṣate | tām aparimāṇā buddha bhaga-
vanto bhāṣante | tenocyate pa*ramapāramiteti | api *5
tu khalu punaḥ subhūte yā tathāgatasya kṣāntipā-
ramitā saivāpāramitā | tatkāya hetoḥ yadā subhūte
kalirājāṅga ¹⁾ pratyāṅgamāṁsānyacchaitṣīt nāsi*n me *6

¹⁾ MAX MUELLER's edition reads *Kalīṅgarājāṅga*. He quotes Eitel
(Handbook of Chinese Buddhism, pp. 49 and 55) as giving the alternative read-

- ta-asmin samaye ātmasaṃjñā vā satvasaṃjñā vā
jīvasaṃjñā vā pudgalasaṃjñā vā | vyāpādasamjñā
vāpi me tasmin samaye bhaviṣyad abhijānāmy
*7 ahaṃ subhūte atitedhvani pañca jātiṇa*¹tāni yo
'haṃ kṣāntivādi ṛṣir abhūvaṃs tatrāpi me nātma-
saṃjñābhūn na satvasaṃjñā na jīvasaṃjñā na pud-
galasaṃjñā | tasmāt tarhi subhūte bodhisattvena
mahāsattvena sarvasaṃjñā varjayitvā¹)
- *1 (Folio 6 missing; 7a) [pa]rimāṇena | sarve te satvā sam-
āṃśena bodhiṃ dhārayiṣyanti | tatkaśya hetoḥ na
hi śakyam subhūte ayaṃ dharmaparyāyo hinā-
dhimuktikāḥ satvāḥ śrotuṃ | nātmadrṣṭikairna
*2 satvajīvapu*dgaladrṣṭikāḥ śakyam śrotuṃ udgra-
hītuṃ vā | yāvat paryavāptuṃ vā nedaṃ sthānāni
vidyate | api tu khalu punaḥ subhūte yatra pṛthi-
vīpradeśe idaṃ sūtram prakāśayiṣyate | pūjanīyaḥ
*3 sa * pṛthivīpradeśo bhaviṣyati | sa devamānuṣāsu-
rasya lokasya vandanīyaḥ pradakṣiṇīkaraṇīyaś cai-
tyabhūta²) sa pṛthivīpradeśo bhaviṣyati | ye te su-
*4 bhūte kulaputrā * vā kuladuhitaro vā | imān evaṃ-
rūpān sūtrāntān udgrahiṣyanti yāvat paryavāpsyanti
te paribhūtā bhaviṣyanti superibhūtāḥ yāni ca te-
*5 śāṃ pūrvaśāntāni aśubhāni ka*rmāṇy apāya saṃ-
vartanīyāni drṣṭa eva dharme paribhūtataḥ kṣapa-
yiṣyanti buddhabodhiṃ cānuprāpsyanti | abhijānāmy
ahaṃ subhūte atite' dhvany asaṃkhyeyaiḥ kalpāir
*6 asaṃkhyeya * tarair ddipaṃkarasya tathāgatasyā-

ing of Kāṭhīrāja but the correct reading seems to be Kāṭhīrāja as found in the Gilgit
ms. See Max Mueller's ed., p. 31, n. 2.

1) MAX MUELLER, vivarjayitvā which is grammatically wrong.

2) Rd. bhūtaḥ.

rhataḥ samyaksaṃbuddhasya pareṇa caturaśītibud-
dhakoṭīniyutaśatasahasrāṇy abhūvan yāni mayā āra-
gitāni ārāgyā ca na virāgitāni

(Folio 7b) yacca mayā subhūte te buddhā bhagavanta *1
ārāgya na virāgitā yacca varime kāle paścimāyāṃ
paṃcāśatyāṃ ¹⁾ varttamānāyam imāṃ sūtrāntān ud-
grahīṣyanti | yāvat paryavāpsyanti | asya subbhū*te *2
puṇyaskandhasyāsau pūrvakaḥ puṇyaskandhaḥ śata-
mīm api kalān ²⁾ nopaiti sahasratamīm api | śatasa-
hasratamīm api saṃkhyāṃ api kalām api gaṇanām
apy upamām apy upa * niśām api na kṣamate | *3
sacet subhūte teṣāṃ kulaputrānām kuladuhitrinām ³⁾
puṇyaskandham bhāṣeyam yāvantaḥ te satvā ku-
laputrāḥ kuladuhitaraś ca tasmin samaye puṇya
* skandham pratigrahīṣyanti | unmādaṃ satvā anu- *4
prāpnuyuś cittavikṣepam vā gaccheyuḥ api tu kha-
lu punaḥ subhūte acintyo yaṃ dharmaparyāyaḥ
asyācintya eva vipākaḥ * āha | katham bhagavan *5
bodhisattvayānasamprasthitena sthātavyam katham
pratipattavyam katham cittam pragrahītavyam |
bhagavān āha | iha subhūte bodhisattvayānasam
prasthitenaivam cittam utpā * dayita vyaṃ sar- *6
vasattvā mayā anupadhiśeṣe nirvāṇadhātau pari-
nirvāpayitavyāḥ evaṃ ca satvān parinirvāpya na
kaścit satvaḥ parinirvāpito bhavati | tatkaśya hetoḥ
sace-

(Folio 8a) t subhūte bodhisattvasya sattvasaṃjñā pra- *1
varteta | jīvasaṃjñā pudgalasaṃjñā vā na sa bo-

1) Rd. paṃca.

2) Rd. kalāp.

3) Rd. duhitṛṇām.

- dhīsatva iti vaktavyaḥ tatkaśya hetoḥ nāsti subhūte
 sa dharmo yo bodhisatvayānasamprasthito nāma |
 *2 tat kiṃ manya*se subhūte asti sa kaścid dharmo
 yas tathāgatena dīpaṃkarasya tathāgatasya antikād
 anuttarāṃ samyaksambodhim abhisambuddhaḥ āha
 | nāsti sa bhagavan kaścid dharmo yas tathāgatena
 *3 dīpaṃkara*sya tathāgatasyāntikād anuttarāṃ sam-
 yaksambodhim abhisambuddhaḥ āha | tasmād ahaṃ
 dīpaṃkareṇa tathāgatena vyākṛto bhaviṣyasi tvam
 *4 mānavānāgate'dhvani śākyamunir nāma tathā*gato
 'rhan samyaksambuddhas tatkaśya hetos tathā gata
 iti subhūte tathatāyā etad adhvācanam yaḥ kaścit
 subhūte evaṃ vadet tathāgatenānuttarā samyak-
 *5 sambodhir abhisambuddheti*nāsti subhūte sa kaścid
 dharmo yas tathāgatenānuttarā samyaksambodhir
 abhisambuddhaḥ yaḥ subhūte tathāgatena dharmo
 'bhisambuddhas tatra na satyam na mṛṣaḥ¹⁾ tasmāt
 *6 tathāgato bhāṣate | sarva*dharmā buddhadharmā iti
 subhūte sarve te adharmās tenocyate sarvadharmā
 iti | tadyathāpi nāma subhūte puruṣo bhaved upe-
 takāyo mahākāyaḥ subhūtir āha | yo
 *1 (Folio 8 b) 'sau tathāgatena puruṣo bhāṣita upetakāyo
 mahākāyaḥ akāyaḥ sa bhagavaṃs tathāgatena bhā-
 ṣitas tenocyate upetakāyo mahākāyaḥ bhagavān
 *2 āha | evam etad subhūte * yo bodhisatva evaṃ
 vadet ahaṃ satvān parinirvāpayiṣyāmīti | na sa bo-
 dhisatva iti vaktavyaḥ tatkaśya hetoḥ asti subhūte
 sa kaścid dharmo yo bodhisatvo nāma | āha | no hī-
 *3 daṃ bha*gavan bhagavān āhā | tasmāt tathāgato
 bhāṣate niḥsattvāḥ sarvadharmāḥ nirjīvā niṣpud-

1) Rd. mṛṣāṅ.

galāḥ yaḥ subhūte bodhisatva evaṃ vaded ahaṃ
 kṣetravyūhān niṣpadayiṣyamīti | so 'pi tathaiva * 4
 vaktavyaḥ tat kasya hetoḥ kṣetravyūhā iti su-
 bhūte avyūhās te tathāgatena bhāṣitas tenocyate kṣe-
 travyūha iti | yaḥ subhūte boodhisatvo nirātmano
 dharmā nirā*tmano dharmā ity adhimucyate sa *5
 tathāgatenārhatā samyaksaṃbuddhena bodhisatvo bo-
 dhisatva ¹⁾ ity ākhyātas tat kiṃ manyase subhūte
 saṃvidyate tathāgatasya māṃsacakṣuḥ āha | evaṃ
 etad bha*gavan saṃvidyate tathāgatasya māṃsa- *6
 cakṣuḥ bhagavān āha | tat kiṃ manyase subhūte
 saṃvidyate tathāgatasya divyaṃ cakṣuḥ prajñācak-
 ṣur dharmacakṣur buddhacakṣuḥ āhaivam etad bha-
 gavan saṃvidyate ta-

(Folio 9 a) thāgatasya divyaṃ cakṣuḥ prajñācakṣur dhar- *1
 macakṣur buddhacakṣuḥ | bhagavān āha tat kiṃ
 manyase subhūte yavantyo gaṃgānadyāṃ vālukās
 tāvantya gaṃgānādyo bhaveyus tāsu yā vālukās
 tāvanta eva lo*kadhātavo bhaveyūḥ kaścid bahavas *2
 te lokadhātavo bhaveyūḥ bhagavān āha | yāvantāḥ
 subhūte teṣu lokadhātuṣu satvās teṣāṃ ahaṃ nā-
 nābhāvāṃ cittadhārāṃ jā nīyās tat kasya heto*ś *3
 cittadhārā cittadhārā iti subhūte adhārās tās tathā-
 gatena bhāṣitās tenocyate cittadhārā iti | tat kasya
 hetoḥ atītaṃ subhūte * cittam nopalabyate | anāga- *4
 taṃ cittam nopalabhyate | pratyuppannaṃ nopala-
 bhyate | tat kiṃ manyase subhūte ya imaṃ trisā-
 hasramahāsāhasraṃ lokadhātum saptaratnaparipūr-
 ṇaṃ kṛtvā dānan dadyād api nu sa kulaputro vā
 kuladu hitā vā tato nidānam babu puṇyam prasa-

¹⁾ Rd. mahāsatva as in M. M.

- *5 veta | aha bahu bhagavan bahu sugata | bhagavān
āha | evam etat subhūte evam etad bahu sa kulapu-
*6 tro vā kuladuhitā vā tato nidānaṃ * bahu puṇyam
prasaveta | sacet subhūte puṇyaskandho 'bhaviṣyan
na tathāgato 'bhāṣiṣyat puṇyaskandhaḥ puṇyaskandha
iti tat kiṃ manyase subhūte rūpakāyaparinīṣpattyā
tathāgato dra-
- *1 (Folio 9 b) ṣṭavyaḥ āha | no bhagavan na rūpakāyapari-
niṣpattyā tathāgato draṣṭavyaḥ tat kasya hetoḥ rū-
pakāyaparinīṣpatti rūpakāyaparinīṣpattir ity aparini-
*2 ṣpattir eṣā tathā*gatena bhāṣitā tenocyate rūpakā-
yaparinīṣpattir iti | bhagavān āha tat kiṃ manyase
subhūte lakṣaṇasampadā tathāgato draṣṭavyaḥ āha |
*3 no bhavan na lakṣaṇasampadā tathāgato * draṣṭa-
vyāḥ tat kasya hetoḥ yaiṣā lakṣaṇasampat tathāga-
tena bhāṣitā alakṣaṇasampad eṣā tathāgatena bhā-
ṣitā tenocyate lakṣaṇasampad iti | bhagavān āha |
*4 tat kiṃ ma*nyase subhūte api nu tathāgatasyai-
vam bhavati na mayā dharmo deśita iti | yaḥ su-
bhūte evaṃ vadet tathāgatena dharmo deśita iti |
*5 abhyācakṣita māṃ sa subhūte asatā¹⁾d u*dgṛhitena |
tat kasya hetor dharmadeśanā dharmadeśaneti su-
bhūte nāsti sa kaścīd dharmo yo dharmadeśanā nā-
mopalabhyate | āhāsti bhagavan kecit satvā bhavi-
*6 ṣyanty anāgatedhvani ya imā*n evaṃrūpān dhar-
mān bhāṣamānaṃ cchrutvābhiśraddadhāsyanti | bha-
gavān āha | na te subhūte satvā nāsatvā tat kasya
hetoḥ sarvasatvā iti subhūte asatvās te tathāga-
tena bhāṣitās teno-
- *1 (Folio 10 a) cyate sarvasatvā iti | tat kiṃ manyase su-

¹⁾ Rd. asatod.

bhūte api nv asti sa kaścid dharmo yas tathāgatenā-
 nuttara samyaksambodhir abhisambuddhaḥ āha | nāsti
 sa bhagavan kaścid dharmo yas tathāgate*nānut- *2
 tarāsamyaksambodhir abhisambuddhaḥ bhagavān āha
 | evaṃ etat subhūte evaṃ etat aṇur api tatra dhar-
 mo na saṃvidyate nopalabhyate tenocyate 'nuttarā
 samyaksambodhir ity a*pi tu khalu punaḥ subhūte *3
 samaḥ sa dharmo na tatra kiṃcid viśamas tenocyate
 'nuttarā samyaksambodhir iti | nirjīvatvena niḥsatvat-
 vena niṣpudgalatvena samā sānuttara samyaksambo-
 *dhiḥ sarvaiḥ kuṣalaiḥ dharmair abhisambudhyate *4
 | kuśalā dharmāḥ kuśalā dharmā iti subhūte adhar-
 mās caiva te tathāgatena bhāṣitās tenocyate kuśalā
 dharmā iti | yaś ca kha*lu punaḥ subhūte yāvan- *5
 tas trisāhasramahāsahasre lokadhātau sumeravaḥ par-
 vatarājās tāvato rāśin saptānām ratnānām abhisam-
 harṭya dānaṃ dadyād yaś caiva prajñāpāramitā*yā *6
 antaśś catuspādikām api gāthām udgr̥hya parebhyo
 deśayed asya subhūte puṇyaskandhasyāsau pūrvakaḥ
 puṇyaskandhaḥ śatatamīm api kalānnopaiti | yavad
 upani-

(Folio 10 b) śām api na kṣamate | tat kiṃ manyase subhūte *1
 api nu tathāgatasyaivam bhavati | mayā satvā mo-
 citā iti | na khalu punaḥ subhūte cevaṃ¹⁾ draṣṭa-
 vyam tat kasya hetoḥ na sa kaścit sa*tvo yas tathā- *2
 gatena mocitaḥ yadi punaḥ subhūte kaścit satvo 'bha-
 viṣyad yas tathāgatena mocitaḥ sa eva tasyātmagrā-
 *ho bhaviṣyat satvagrāho jīvagrāhaḥ pudgalagrāhaḥ *3
 ātamgrāha iti subhūte agrāha eṣa tathāgatena bhā-
 ṣitaḥ sa ca bālaprthagjanair udgr̥hitaḥ bālaprthag-

1) Rd. caivam.

- *4 janā iti subhūte ajanā eva te tathāgatena * bhāṣitās
tenocyante bālaprthagjanā iti | tat kiṃ manyase su-
bhūte lakṣaṇasampadā tathāgato draṣṭavyaḥ āhai vaṃ
*5 bhagavallakṣaṇasampadā¹⁾ tathāgato draṣṭavyaḥ bha-
gavān āha sacet subhūte lakṣaṇasampadā tathāgato
draṣṭavyo bhaviṣyad rājāpi cakravartī tathāgato bha-
viṣyad āha | yathāham bhagavato bhāṣitasyārtham
*6 ājā*nāmi na lakṣaṇasampadā tathāgato draṣṭavyaḥ
atha khalu bhagavaṃstasyāṃ velāyāṃ imā gāthā
abhāṣata | ye māṃ rūpeṇa adrākṣur ye māṃ ghoṣeṇa
anvayuh | mithyā-
- *1 (Folio 11a) prahānaprasṛtā na māṃ draṣṭyanti te janāḥ | dra-
ṣṭavyo dharmato buddho dharmakāyas tathāgataḥ | dhar-
mato cāsyā vijñeyā na sa śakyam vijñānitum || tat kiṃ
*2 manyase subhūte lakṣaṇasampadā tathā*gatenānut-
tarā samyaksambodhir abhisambuddhaḥ na khalu
punaḥ subhūte evaṃ draṣṭavyaṃ na subhūte lakṣaṇa-
sampadā tathāgatenānuttarā samyaksambodhir abbi-
*3 sambuddhaḥ | yat khalu pu*nāḥ subhūte syad evam
bodhisatvayānasamprasthitaiḥ kasyacid dharmasya vi-
nāśaḥ prajñapta ucchedo vā na khalu punaḥ subhūte
evaṃ draṣṭavyaṃ | na bodhisatvayānasamprasthitaiḥ
*4 ka * syacid dharmasya vināśaḥ prajñapto nocche-
daḥ yaś ca khalu punaḥ subhūte kulaputro vā
kuladuhitā vā gaṃgānadīvālukosamāḥ²⁾ lokadhātūn
*5 saptaratnapratipūrṇān kṛtvā tathā*gatebhyo 'rhad-
bhyāḥ samyaksambuddhebyo dānaṃ dadyād yaś ca
bodhisattvo nirātmakeṣu dharmeṣu kṣāntim pratila-
bheta | ayam eva tato bahutaram puṇyaṃ prasaveta

1) Rd. bhagavannala-

2) Rd. Kā - samāmlloka.

| na khalu punaḥ subhūte bodhi*satvena puṇyaskan- *6
dhaḥ parigrahītavyaḥ āha | puṇyaskandho bhagavan
parigrahītavyaḥ bhagavān āha | parigrahītavyaḥ su-
bhūte nodgrahītavyaḥ tenocyate parigrahi[tavyaḥ]

(Folio 11 b) api tu khalu punaḥ subhūte yaḥ kaścīd evaṃ *1
vadet tathāgato gacchati vāgacchati vā | tiṣṭhati vā
niṣīdati vā śāyāṃ vā kalpayati | na me sa bhāṣita-
syārtham ājānāti | tat kasya [hetoh] tathāgata iti
subhūte na kutaścīd āgato na kvacid gataḥ teno- *2
cyate tathāgato 'rhan samyaksambuddhaḥ iti | yaś ca
khalu punaḥ subhū te kulaputro vā kuladuhitā vā
yāvantas trisāhasrama [hā]*sāhasre lokadhātau pṛthi- *3
vīrajāṃsi tavato lokadhātum maṣiṃ kuryāt tad ya-
thāpi nāma paramānusamcayaḥ tat kiṃ manyase
subhūte bahu sa paramānusamśayo bhavet āhai*vam *4
etad bhagavān bahu sa paramānusamcayo bhavet
tat kasya hetoh saced bhagavān samcayo 'bhavi-
ṣyan na bhagavān avakṣyat paramānusamcaya iti |
tat kasya hetoh yo 'sauparamā*nusamcayo bhāṣi- *5
taḥ asamcaya sa bhagavatā bhāṣitas tenocyate para-
mānusamcaya iti | yaś ca tathāgato bhāṣati trisāha-
sramahāsāhasro lokadhātur iti | adhātuḥ sa tathā-
*gatena bhāṣitas tenocyate trisāhasramahāsāhasro lo- *6
kadhātur iti | tat kasya hetoh saced bhagavān dhātur
abhaviṣyat sa eva bhagavan piṇḍagrāho 'bhaviṣyad
yaś caiva tathāgatena pi-

(Folio 12 a) ṇḍagraho bhāṣitaḥ agrāhaḥ sa tathāgatena *1
bhāṣitas tenocyate piṇḍagrāha iti | bhagavān āha |
piṇḍagrāhaś caivāvyavahāro 'nabhilāpyaḥ subhūte
sa dharmāḥ sa bāla pṛthagjanair udgrhītaḥ tat ka- *2
sya hetoh yaḥ kaścīd subhūte evaṃ vaded ātma-
dr̥ṣtis tathāgatena bhāṣitā satvadr̥ṣtir jīvadr̥ṣtiḥ pud-

- galadr̥ṣṭiḥ api nu subhūte sa samyag vadan vadet
 *3 * āha | no bhagavaṃs tat kasya hetoḥ yā sā bhagavann ātma-dr̥ṣṭis tathāgatena bhāṣitā adr̥ṣṭiḥ sā tathāgatena bhāṣitā tenocyate ātma-dr̥ṣṭir iti | bha-
 *4 gavān āha * evaṃ subhūte bodhisatvayānasamprasthitena sarvadharmā jñātavyā adhimoktavyās tathā cādhimoktavyā yathā na dharmasamjñāpi pratyupati-
 *5 ṣṭhet tat kasya hetoḥ dharmasamjñā * dharmasamjñeti subhūte asamjñaiṣā tathāgatena bhāṣitā tenocyate dharmasamjñeti | yaś ca khalu punaḥ subhūte bodhisatvo mahāsatvaḥ aprameyāsamkhyeyā¹⁾ lokadhatūn
 *6 saptaratnapa*ripūrṇān kṛtvā dānan dadyād yaś ca kulaputro vā kuladuhitā vā itaḥ prajñapāramitāyā antaśaś catuṣpādikām api gāthām udgrhya vācayed deśayed paryavāpnuyād a
 *1 (Folio 12 b) yam eva tato bahutaraṃ puṇyaṃ prasavetā-prameyam asamkhyeyaṃ | kathaṃ ca samprakāśayet yathā na prakāśayet tenocyate samprakāśaye²⁾ iti |
 *2 tārakā timiraṃ dīpo mā*yā vaśyāya budbudaḥ supinaṃ vidyud abhraṃ ca evaṃ draṣṭavya³⁾ saṃskṛtam || idam avocad bhagavān āttamanā sthavirusubhūtis te ca bhikṣubhikṣuṇyupāsakopāsikāḥ sadenamānuṣāsu*ragandharvaś ca loko bhagavato bhāṣitam abhyanandan || O || vajracchedikā prajñāpāramitā samāptā || O ||

1) Rd. kyeyāṃlloka.

2) Rd. - śayed.

3) Rd. draṣṭavyaṃ.

SECTION II

MAHĀYĀNA VIMŚIKĀ OF NĀGĀRJUNA



The Tibetan and Chinese translations of the *M a h ā - y ā n a - v i m ś i k ā* attributed to Nāgārjuna along with an English version were first edited by S. Yamaguchi in the *Eastern Buddhist*, vol. IV ¹⁾ and then some years later reedited by Vidhushekhara Bhattacharya (*M a h ā y ā n a - v i m ś i k ā* of N ā g ā r j u n a , Visvabharati Studies No. 1, Calcutta 1931), who attempted a restoration into Sanskrit from the Tibetan and the Chinese versions.

We know, indeed, one Chinese version made by Shi hu (Dānapāla, Bagchi, *Canon*, p. 604, Nanjiō n. 1308, Taishō 1576, vol. XXIX) and two Tibetan translations (Tōhoku Cat., nn. 3833, 4551); the first translation was made by the Indian Paṇḍita Candrakumāra and the Tibetan lotsāva Śā kya 'od and the second by the Kashmirian Paṇḍita Ānanda, and the Tibetan lotsāva Grags ṣbyor šes rab ²⁾.

We cannot say that there is a close agreement between the two Tibetan translations and the Chinese version. The number of verses also does not correspond, as Vidhushekhara Bhattacharya has shown in his edition. The Sanskrit text which is here published is found in a manuscript in ś a r a d ā characters probably of the VIII-IX century (very similar to those of the Gilgit ms. of the

1) See LA VALLÉE POUSSIN, *MCB*. 1932, p. 392.

2) Śā kya 'od collaborated with Śāntibhadra who was given the charge by Lha btsun Byaṅ c'ub 'od of translating some books from Sanskrit into Tibetan.

Byaṅ c'ub 'od is the younger brother of 'Od lde (according to BUSTON, Deb t'er and PADMA DKAR PO) who ruled in Guge in 1042 when Atiśa came to Tibet. (TUCCI, *Indo-Tibetica*, II, Rin c'en bzaṅ po, p. 50). On Ānanda, Jayānanda see *The Blue annals*, I, p. 272 and p. 343.

Bhaiṣajyaguruvaiḍūryaprabhāsaśūtra) preserved in the Nor monastery which contains also the Pāramitārthasaṃkṣepa (called in another mss. Prajñāpāramitāpiṇḍārtha¹⁾ of Dīnāga and a fragment of the Catuḥstavasamāsa of Amṛtākara.

The fact is that the Sanskrit text does not correspond closely either to the Chinese or to the Tibetan versions: not only the arrangement of the stanzas is different, but some of them are not found in the original used by the Chinese or the Tibetan translators. It is fundamentally a different version.

A close inspection of our treatise shows that it is a compilation; as a matter of fact the invocation which opens the Tibetan version, namo 'cintya-prabhavāya comes quite unexpectedly as the eighth kārikā: on the other hand padas 3 and 4 of the first kārikā: viviktāvyatirekitvaṃ viveka-sya yato matam are known from other sources, f. i. Haribhadra's Ālokā, (Tucci's Edition, p. 25 and 52).

The addition of the introductory verses before the invocation (stanza 8) with which the Viṃśikā begins is so clumsy that we may suppose it was due to a mistake of the copyist. Writing down his manuscript which is nothing else but an anthology of small treatises, he may have dropped in a few kārikās belonging to some other compilation.

The verses 4-7 have indeed very little to do with the main subject of the kārikās, viz. śūnya; they are chiefly concerned with the bhūmis, the stages of the bodhisattva, and appear as taken from another work,

¹⁾ See *JRAS*, 1947, p. 53.

possibly from a sūtra since in one of them the Buddha refers to himself (mama māt mika).

This is not a mere hypothesis: in fact verses 4 and 5 are copied from Laṅkāvatāra, p. 215, gāthā 1 and 2 (cf. p. 278, gāthā 104, 105).

The sixth and the seventh are not found in the gāthās concluding the abhisamayā chapter of the Sanskrit Laṅkāvatāra: nor in the three Chinese versions. But they correspond to Laṅk., p. 318 v. 423 c, d, and v. 424.

The result was that in this way the verses of the compilation greatly outnumbered the twenty kārīkās of the Viṃśikā.

As to the relation of our text to the two Tibetan and Chinese translations the correspondence of the kārīkās with them is shown in the following Table which is taken from the preface of Vidhushekhara Bhattacharya, but is here referred to the Sanskrit original and has been in some places revised.

As to the author of the Viṃśikā, nothing precise can be said: as stated by Vidhushekhara Bhattacharya only one verse of the Viṃśikā is known, so far, to have been quoted by other writers; viz. the verse: yathā citrakaro rūpam etc. It is quoted in the Sanskrit commentary on the Āścaryacaryācāya as an āgama (p. 6); this does not necessarily mean that it is taken from a sūtra because āgama is used also in the sense of āptavacana (Candrakīrti, Mādhyamikavṛtti, p. 75). But in this case we are certainly confronted with a quotation from a sūtra, viz. Kāśyapaparivarta, p. 100, § 67. Another verse, the last one, is found in the Jñānasiddhi:

S	T ²	T ⁱ	C
1-5	1-5	1-5	1-5
6	6	6	7
0	7	7	6
7	8	0	8
8	9	0	9
9	10	8	10
10	11	9	11
11	12	10	12
12	13	11	13
13	14	12	14
14	15	13	15
15	16	14	16
16	17	15	17
0	0	0	18 <i>a. b.</i> = S. 20 <i>c. d.</i> <i>c. d.</i> = S. 19 <i>a. b.</i>
0	0	0	19 <i>d.</i> = S. 20 <i>b.</i>
17	18	0	23
18	19	18	20
0	20	19	21
19	0	17	0
20	21	16	0
0	0	0	23
21	22	20	24
0	23	0	22

Chapter XI, verse 8, p. 68. In this context Mahāyāna is opposed to *mithyājñānāni*, false or erroneous views, of which mention is made in the following verse; on the other hand in the *Vimśikā* it looks like a conclusion extolling the Mahāyāna and it does not agree with the dogmatical trends of thought which precede. So I am inclined to think that this verse was not inserted in the *Jñānasiddhi* from the *Vimśikā*, but rather added to the text of the *Vimśikā* at a later time, as a glorification of Mahāyāna, fundamentally understood as Nāgārjuna's doctrine. This hypothesis is supported by the fact that if we eliminate this *kārikā* the *Vimśikā* consists exactly of twenty stanzas. There is nothing in the 20 verses which might be looked upon as influenced by later thoughts, when Mahāyāna blended with Vajrayāna; their contents are purely theoretical. No conclusion can be drawn from the style or the comparison with the *kārikās* of the founder of the Mādhyamika system. The stanzas of the famous thinker greatly influenced the following masters and a kind of technical language or a series of expressions originated which are generally met in all the works of the school. The fact that the *Vimśikā* was translated into Chinese by Shih hu in the Xth century does not prove by itself that it is a late compilation: on the other hand (the second Nāgārjuna to whom it might be attributed (as Vidhushekhara Bhattacharya seems inclined to do) is specially a Tantric author. (As I have shown some years ago it is even possible that a third Nāgārjuna existed, most probably an alchemist, *Animadversiones Indicae*, JRAS, B. XXVI, 1930, n. 1). But it cannot be excluded that later authors, supposed to be incarnations of the previous ma-

ster or who, in the mystic *abhiṣeka*, were given the name of the famous *siddha*, did compose dogmatical texts: we even know that in its later days Buddhism inspired a great many short summaries of the doctrine, meant for the pupils of the declining universities, and which were circulated under the names of the ancient masters.

But objectively even this fact does not prove that the *Vimśikā* was issued by those circles. Nor can any conclusion be drawn from the Tibetan tradition which does not distinguish between the two or three Nāgārjunas and attributes without further discrimination all the works said to be written by a Nāgārjuna to the same person. We may add that there are certain similarities in style with the *Lankāvatāra* which is not strange considering the great popularity which that work enjoyed.

The conclusion, therefore, seems to be that while there is no solid argument for denying that the *Vimśikā* was written by the Mādhyamika teacher and no stylistic reasons prevent us from such an attribution, no proofs either can be invoked for supporting definitely his authorship of this treatise.

Since the text of the Chinese and Tibetan translations has already been published it is useless to reedit them here again.

M a h ā y ā n a v i m ś i k ā

na jñānāc chūnyatā nāma kācid anyā hi vidyate |
viviktāvyatirekitvaṃ vivekasya yato matam || 1

dvayaśūnyam hi vijñānam anyathā na prasajyate |
dvayāsattvān nirvṛttasya dvayātmavaprasaṅgataḥ || 2

tacchrutatathatārūpo bhagavān eva bhaṇyate |
vedyavedakasadbhāvakalpādyasamāśrayaḥ || 3

cittamātram nirābhāsaṃ ¹⁾ vihāro buddhabhūs tathā ²⁾ |
etaḍ dhi bhāṣitaṃ buddhair bhāṣante bhāṣayanti ca || 4

cittam hi bhūmayāḥ sapta nirābhāsā tv ihāṣṭamī |
dve bhūmayo ³⁾ vihāro 'tra śeṣā bhūmir mamātmikā || 5

deśyante bhūmayāḥ sapta buddhaiś cittavaśaṃ gatāḥ |
kāyavākecittadauṣṭhulyaṃ saptamyām na pravartate || 6

aṣṭamyām āśrayas tasya svapno 'py asukhasambhavaḥ ⁴⁾ |
- - - - - || 7

1. avācya vācakair dharmāḥ kṛpayā yena deśitaḥ |
namo 'cintyaprabhavāya buddhāyāsaṅgabuddhaye || 8 ^{intr.}

2. svabhāvena na cotpannā nirvṛtās ca na tattvataḥ |
yathākāśaṃ tathā buddhāḥ sattvās caivaikalakṣa-
nāḥ || 9

¹⁾ Lañk., p. 215, v. 1: mātṛe, nirābhāse.

²⁾ Lañk., p. 215, v. 2: vihārā buddhabhūmi ca.

³⁾ Lañk., p. 215: dve hi bhūmi.

⁴⁾ Lañk., p. 318, vv. 423 c, d, and 424: svapnaughasama-sādṛśaḥ. Bodhiruci's transl. (Ta. 671, p. 575, b, l. 14: "in the 8th bhūmi the wonderful body (is) like a current of dreams". Śikṣānanda, Ta. 672, p. 632, a, l. 19: "the āśraya of the 8th stage is like a current of dreams etc.".

- 2 3. pārāvāraṃ na cotpannāḥ svabhāvena pratītyajāḥ |
te 'pi śūnyā hi saṃskārāḥ sarvajñajñānagocarāḥ || 10
- 3 4. sarvabhāvāḥ svabhāvena pratibimbasaṃ matāḥ |
śuddhāḥ śivasvabhāvāś ca advayās tathatāsamāḥ || 11
- 4 5. asaty ātmani cātmatvaṃ kalpayitvā pṛthagjanāḥ |
sukhaduḥkham abhijñāś ca sarvaṃ eṣāṃ ca tat-
tvataḥ || 12
- 5 6. śaḍgatiṃ yaś ca saṃsāraḥ svargaś ca paramaṃ
sukhaṃ |
narake ca mahad duḥkhaṃ jarāvyādhir apī. ya-
tām ¹⁾ || 13
- 6 7. abhūtāṃ kalpanāṃ kṛtvā pacyante narakādiṣu |
svadoṣeṇaiva dahyante veṇavo vahninā yathā || 14
- 7 8. yathā māyā tathā sattvā viṣayān paribhuñjate ||
māyāmayiṃ gatiṃ yānti pratītyotpādarūpiṇiṃ || 15
- 8 9. yathā citrakaro rūpaṃ yakṣasyātibhayaṅkaraṃ ²⁾ |
bibheti svayaṃ ālikhya saṃsāre 'py abudhas ta-
thā || 16
- 9 10. yathā paṅkaṃ svayaṃ kṛtvā kaścit patati bālīśaḥ |
tathāsatkalpanāpaṅke magnāḥ sattvā duruttare || 17
- 10 11. abhāvaṃ bhavato dṛṣṭvā duḥkhāṃ vindati vedanāṃ |
śaṅkāviṣeṇa bādhante viṣayā vitathāś tathā || 18
- 11 12. tāṃs caivāśaraṇān dṛṣṭvā karuṇādhīramānasāḥ |
nīyojayanti saṃbodhau sattvān buddhā hitaṃka-
rāḥ || 19

¹⁾ Ms. °rāpibhyatām, or rapītyatām.

²⁾ Ms. "karaḥ".

13. te 'pi sambhṛtasambhārāḥ prāpya jñānam anutta- 12
ram |
kalpanājālanirmuktā buddhā syur lokabandhavaḥ || 20
14. yato 'jātam anutpannam samyak sattvārthadarśi- 13
naḥ |
tataḥ śūnyaṃ ¹⁾ jagad dṛṣṭvā ādimadhyāntavarji-
tam || 21
15. tena paśyanti saṃsāraṃ nirvāṇaṃ ca na cātma- 14
naḥ |
nirlepaṃ nirvikāraṃ ca ādimadhyāntabhāsavaram || 22
16. svapnānubhūtavaiṣayaṃ pratibuddho na paśyati | 15
mohanidrāvibuddhaś ca saṃsāraṃ naiva paśyati || 23
17. māyāṃ vidhāya māyavī upasaṃharate yadā | 16
tadā na vidyate kiṃcid dharmāṇāṃ sā hi dhar-
matā || 24
18. cittamātram idaṃ sarvaṃ māyākāravād utthitam | 17
tataḥ śubhāśubhaṃ karma tato janma śubhāśu-
bham || 25
19. kalpayanti yathā lokaṃ notpannās ca svayaṃ janāḥ | 18
utpādo hi vikalpo 'yam artho bāhyo na vidyate || 26
20. asvabhāveṣu bhāveṣu nityātmasukhasamjñīnaḥ | 19
bhavārṇave bhramanty asmin bālā mohatamovṛtāḥ ||
kalpanājalapūrṇasya saṃsārasumahodadheḥ | 20
anākramya mahāyānaṃ ko vā pāraṃ tariṣyati || 28
mahāyānaviṃśikā kṛtir āryanāgārjunapādānām.

1) Ms. su.

1. There is no void as something different from knowledge, in so far as it is known that a discriminating judgement implies non-exclusion of the notion discriminated ¹⁾.
2. Otherwise the knowledge could not be conceived as void of duality: in fact he incurs duality who departs from the non-existence of duality (because he conceives the non-existence of duality as something negative, viz. u c c h e d a).
3. The Tathāgata is therefore said to be the absolute and to coincide with the words expressing it ²⁾. He transcends all sorts of representations etc. which (wrongly) assume that the things to be experienced and the experiencer have an essence.
4. Mind, the imageless (8th stage), the dwellings (9th-10th stage) and the Buddha stage (= the 11th stage): this has been said by the Buddhas; this they are saying at present, this they will say.
5. Seven stages are mere mind: the eighth stage is the imageless. The following two are the dwellings there, the remaining one (the eleventh) is made of myself (viz. b u d d h a b h ū m i , buddha-stage).
6. Seven stages have been preached by the Buddhas as being subject to mind; in the seventh no depravity of mind, word and body evolves ³⁾.

¹⁾ In other words as, Haribhadra says, tad avyatiṛeke 'pi prthag vyavasthāpyate.

²⁾ The same idea is here expressed as in the first stanza of Diṇnāga's, Prajñāpāramitāpiṇḍārtha

prajñāpāramitā jñānam advayaṃ sā tathāgataḥ |
sādhya tādarthyayogena tācchadyaṃ granthamārgayoḥ ||

³⁾ Because all sorts of notions regarding the character of things are removed. sarva bhāvasvabhāvalakṣaṇavyudāsāt. Laṅk., p. 211, l. 13.

7. In the eighth stage, even dream, its (i.e. depravity) support, is not the cause of pleasant feelings.
8. Hommage to the Buddha whose majesty surpasses the reach of our thoughts: his mind is devoid of any attachment: out of compassion he preached the Law which cannot be expressed by words. [1] intr
9. The Buddhas and the beings as well have the same character: they are like space; they are not born as being possessed of an essence of their own nor are they in reality extinguished. [2] 1
10. The karmic forces (s a ṃ s k ā r a) here and in the other world are not born out of an essence of their own: they originate as dependent on conditions ¹⁾, therefore they also are void and accessible (only) to the knowledge of the Omniscient. [3] 2
11. All things by their own nature are a mere reflection. They are pure, by their own nature quiescent, beyond duality, identical with the absolute. [4] 3
12. The profane imagines that there is a self where there is no self: pleasure and pain and the mystic intuitions, everything then is for them real, [5] 1
13. the six kinds of existence, transmigration, paradises. the supreme happiness and the great pain experienced in hell and old age and disease... [6] 5
14. (Beings) having produced a false imagination are burnt in the hells and similar forms of existence: they are burnt by their own sins just as the reeds are burnt by fire. [7] 6

¹⁾ Cf. Lañk., p. 153, v. 23 a, b: anutpannāḥ sarvabhāvā yasmāt pratyayasambhavāḥ (cf. p. 325, v. 477 a, b).

- 7 15. Just as happens in a magic show, so also beings enjoy the objects: they meet a form of existence which is illusory and which is nothing else but conditioned existence. [8]
- 8 16. Just as a painter is frightened by the terrific image of a demon which he himself has painted, so the fool is afraid in this *saṃsāra* (which is created by his ignorance) ¹⁾ [9]
- 9 17. Just as a fool falls in a mud which he himself prepared, in the same way beings are drowned in the mud of false representation difficult to cross over. [10]
- 10 18. Looking at what is non-existent as if it were existent, they experience a painful sensation; equally all objects of experience which are false harrass (them) with the poison of doubt. [11]
- 11 19. Seeing beings (so) helpless the Buddhas whose mind is steady in compassion and intent on the benefit (of others) enjoin them to the pursuit of Illumination, [12]
- 12 20. (because they desire that) the beings also, having accumulated the necessary accumulations and having obtained the supreme knowledge, freed from the net of imagination, may become one day Buddhas, the friends of the world. [13]
- 13 21. Those who properly see the meaning ²⁾ of beings and have perceived that the world is not born ³⁾, not

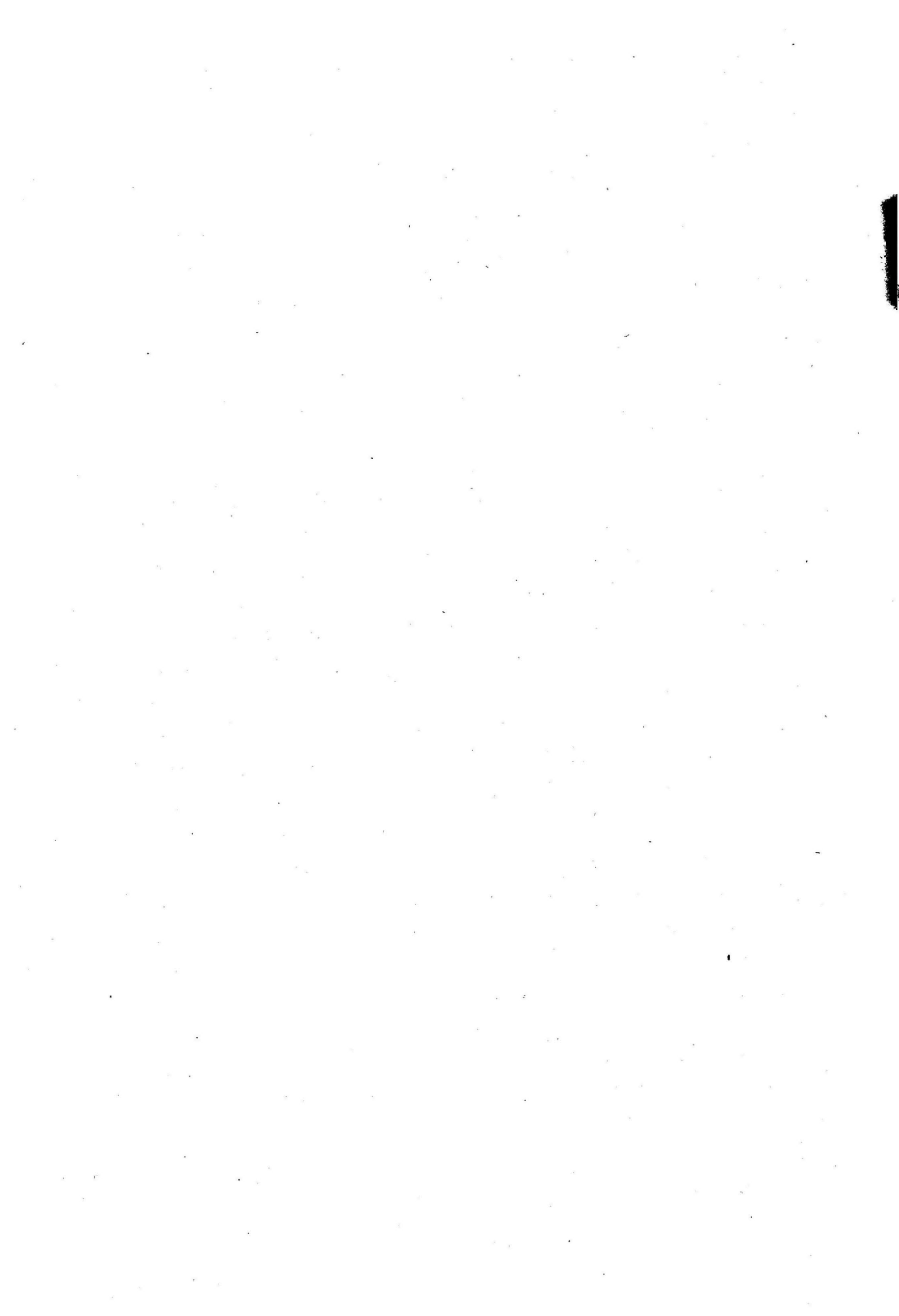
1) This example, as we saw, is taken from *Kāśyapaparivarta* quoted also in *Mdh. V*, p. 246, l. 11.

2) Or should we correct *yathārthadarśinaḥ* or *tattvārtha*°? The Tibetan versions disagree: the Ch. confirms my correction.

3) The ms. has *yatojātamanu*°. The two Tibetan translations differ, but T. 2 seems to read *pratītyasamutpannam* which would be of course much better; cf. *Lañk*, p. 365, v. 477 a, b; p. 337, v. 582 c, d.

- produced and therefore void, with no beginning middle or end, [14]
22. therefore, they see that for them there is neither a *s a m s ā r a* nor a *nirvāṇa*; a stainless, changeless (quid), translucent in the beginning, middle and end. [15]
23. When one awakens one does not see the object which appeared in the dream: (in the same way) those who awake from the sleep of bewilderment do not see any longer *s a m s ā r a*. [16]
24. When the magician, after performing a magic show, dissolves it, then, nothing remains; such is the thinness of things. [17]
25. All this is only mind sprung as a magic appearance; hence good and bad actions derive; and from them a good and bad birth. [18]
26. Just as they imagine the world, (though this is not born, so) beings are themselves not born: in fact this notion of birth or origin is a mental representation; but no external things (really) exist ¹⁾. [19]
27. Fools, envelopped by the darkness of bewilderment imagine that there is something eternal, a self, a pleasure in things which are in fact unsubstantial, and therefore they go astray in this ocean of existence. [20]
28. Without embarking himself on this Great Vehicle who could cross up to the shore beyond the immense ocean of *s a m s ā r a* full of the waters of mental representations? [21]

¹⁾ Ch.: "they imagine that what is not born is born" cf. *Laṅk.*, p. 285, v. 154. *bāhṃ na vidyate hy arthaḥ* (quoted as word of Bhagavān in TS 14, l. 13) and p. 321, śl. 442, p. 327, śl. 497.



SECTION III

NAVAŚLOKĪ OF KAMBALAPĀDA

In two manuscripts (A and B) of the Durbar Library in Kathmandu I found a small metrical treatise on the *Prajñāpāramitā*¹⁾ which is attributed by the colophon to Kamalāmbarapāda.

In the manuscript the title of the work is the following: *āryāṣṭasāhaśrikāyāḥ prajñāpāramitāyāḥ piṇḍārthaḥ*. In the *bsTan agyur*, *Šer p'yin* section, vol. MA, a translation of the same booklet is preserved, its title being there in Sanskrit: *bhagavatī-prajñāpāramitā-navaślokapīṇḍārtha*: and in Tibetan: *bcom ldan ṇdas ma šes rab kyi p'a rol tu p'yin pa don bsdus pai ts'igs su bcaḍ pa dgu pa*. (= Cordier, *Cat.*, III^e Partie, p. 286, n. 3, mDo. vol. XVI. *Tōhoku Cat.*, 3812). The translators were Śraddhākara-varman and Rin c'en bzañ po.

The small treatise is accompanied by a running commentary very concise and rather elementary in which nothing of any importance from the philosophical point of view can be gathered.

This commentary is included in the *bsTan agyur* as a separate work attributed to the same author, its title being: *bhagavatī-prajñāpāramitā-navaśloka-paṇḍi* (*sic!* for *piṇḍā*) *artha-ṭīkā* which is rendered into Tibetan as: *bcom ldan ṇdas ma šes rab kyi p'a rol tu p'yin pai don pa bsdus pai ts'igs su bcaḍ dgu pai*

¹⁾ Another copy was in the monastery of *Saskya*, *Journal of the Bihar and Orissa Research Society*, vol. XXIII, 1937, Part. I, p. 22 (missing when I visited this monastery): *kṛtir iyaṃ śrikambalācāryapādānām*.

r g y a c ' e r b š a d p a (Tōhoku Cat., 3813, Cordier, *Cat.*, *ibid.*, p. 287, n. 4). The translators were Kama-lagupta (not mentioned in Tōhoku Cat.) and Rin c'en bzañ po. But in N. there are two other translations of the same work: ts'igs su bca d dgu p a, (Cordier, *Cat.*, *ibid.*, p. 286, vol. XVI, n. 1 and 2, missing in D.) translated by Sumanīśrī¹⁾ (Sumanahśrī) and Rin c'en grub. We, then, have a Chinese translation (Ta. 1516) of the same work attributed to the bodhisattva Shêng tê ch'ih i 勝德赤衣; it was translated by Fa hu (963-1058).

We may ask what is the relation between these Tibetan and Chinese translations of the *Navaśloki*²⁾ and our booklet? Is it another work or a different translation of the same treatise? The comparison of Cordier, *Cat.*, *ibid.*, p. 286, vol. XVI, nn. 1-3 (= Tōhoku Cat., 3812) and Ta. 1516 shows that they are translations of one and the same work. It is also evident that in some cases the text used by Sumanahśrī and Rin c'en grub differed from that followed by Śraddhākaravarman and Rin c'en bzañ po which, moreover, is composed of 15 not of 14 śloka s.

Who was the author of the work? In Chinese the author is called, as we saw, 勝德赤衣.

This name is restored by Nanjiō in Śrīguṇaraktāmbara. Tōhoku Cat. considers the Chinese characters a translation of Kambala: so also Hôbôgirin, Table, p. 149

¹⁾ Sumanīśrī, as already suggested by CORDIER (rGyud, XXVI, 70), is a mistake for Sumanahśrī. This was an Indian Pandit who collaborated in translating Sanskrit books into Tibetan with Rin c'en grub. viz. Buston (born 1290). But in the catalogue of the bsTan 'gyur written by Buston (p. 107 b, l. 4) there is no mention of Sumanahśrī, the only translator there mentioned being Buston himself. (Cf. *Blue Annals*, p. 1007).

²⁾ So, I think, the Tib. title *Navaśloka* should be corrected.

(but with a query); Bagchi does not mention the author of this work.

The Sasya mss., according to the colophon copied by Rāhula Sāṃkṛtyāyana, contains the name Kambala; our Nepalese manuscripts attribute the work to Kamalāmbara.

The Chinese words rendering the name of the author can be translated "Victorious (excellent) (j i, a d h i, v i) - virtue - red - garment". The original at the basis of the two first Chinese characters may be ś r ī. As regards the last two characters they must be translated: r a k t ā m b a r a .

According to the Tibetan tradition and the Tibetan colophon the author of the N a v a ś l o k ī and its commentary was Kampala (D. Ma. p. 2, b, l. 2), d P a l L v a v a i n a b z a'; "the man clad in a woollen garment" (N. Ma. p. 3, l. 1), viz. Kambalāmbara.

This Tibetan translation of the name of the Siddha, to my knowledge, does not suffer exceptions. On the other hand, Kambala is not unknown in the Sanskrit sources: his name is found not only in the commentary on the D o h ā k o ṣ a edited by Haraprasāda Shāstri, (Kambalāmbarapādānām), but a rather long quotation from one of his works is inserted in the commentary written by Advayavajra on the D o h ā k o ṣ a of Sarahapāda (Prabodh Chandra Bagchi, D o h ā k o ṣ a, Part I. Calcutta Sanskrit Series, Calcutta 1938, p. 126). Here his name is Kambalācārya: but in the S e k o d d e ś a ṭ i k ā (by Naḍapāda, Gaekwad Oriental Series n. XC), p. 48, Kambalāmbarapāda.

Therefore I do not think that there is any reason to modify the current form of the name of the Siddha and to substitute for it the reading of our manuscript which, moreover, is far from correct.

The fact that the *kambala* is usually red and the frequent alternance of *rakta-kambala* and *rakta-ambara* justify the Chinese translation. To conclude, the author is certainly the Siddha Kambalācārya (in the *Dohakoṣa*: Kāmali, cf. *Bauddha gān o d o h ā*, p. 16 and P. Ch. Bagchi. *Materials for a critical edition of the old Bengali-Caryāpadas*, Part I, p. 16. Calcutta University Press, 1938).

Now, one may ask how is it that the work is called “*Navaśloki*” “the nine stanzas” while, in the first Tibetan translation, the verses are fifteen, but in the Sanskrit text and in the second translation fourteen? The fact is that the first four stanzas and the last one of our text should be considered as the introduction and the conclusion respectively of the commentary; the *Navaśloki* consists therefore only of stanzas 5-13. This is fully confirmed by the Chinese translation which includes both the text and the commentary and which separates the four introductory verses and the concluding one from the nine *gāthās* representing the text proper.

In Cordier, *Cat.*, XVI, n. 1 the concluding stanzas are two instead of one.

As regards the commentary, we know two versions of the same which differ considerably, so that we must suppose that they were based on different originals: the Chinese transl. agrees more closely with the Sanskrit text; like this, explaining stanza 8, it contains a brief excursus on the evocation of the mystic syllables: *h r i ḥ , a , k a h ū ṃ* and on the *maṇḍala* originating from them; the *sādhaka* should meditate on that and imagine himself as *Vajrasattva* embracing *Māmaki*. Since this *Sādhana* is not contained in the *Sādhamaḷā* I have reproduced

it in the notes. On the other hand, instead of this passage, T. contains a philosophical section which explains the meaning of the stanza, according to Mahāyāna dogmatics. But the commentary is generally very elementary: the few passages which may be of some interest have been reproduced and, when necessary, corrected with the help of the Tibetan, when the two redactions agree; in fact Sanskrit A is rather faulty and defective.

The *Na va ślo k ī* is well known in Tibet, where it is attributed, as we saw, to Kambala; it is quoted by Tāranātha (text p. 152 transl. p. 198) who makes the author a contemporary of king Gopicandra, of Ācārya Vinītadeva and others. In the *b K a ' b a b s b d u n l d a n* (transl. by A. Grünwedel, *Edelsteinmine*, p. 55 ff.) he is said to have been the teacher of Indrabhūti (cf. on his legend A. Grünwedel, *Die Geschichten der 84 Zauberer*, p. 176; G. Tucci, *Travels of Tibetan pilgrims in the Swat Valley*, p. 52. Cf. also: *Grub t ' o b b r g y a d c u i r t o g s b r j o d p a b s d u s d o n d n o s g r u b g t e r m d s o d*, vol. c'a of the complete works of C ' o s a p ' e l d p a l b z a n p o of L h a r t s e).

Āryāṣṭasāhaśrikāyāḥ
prajñāpāramitāyāḥ piṇḍārthaḥ

SANSKRIT TEXT.

Prajñāpāramitāmbodhau śubharatnākare svayam |
sarvā pāramitās tatra tādātmyena vyavasthitāḥ || 1

niṣprapañcā nirābhāsā nirvikalpā nirālayā ¹⁾ |
niḥsvabhāvā parā sūkṣmā bindunādavivarjitā || 2

prajñāpāramitā mātā sarvabuddhodayā parā |
trayānupalabdhirūpā sarvajñajñānagocarā ²⁾ || 3

prajñāpāramitām samyag yo bhāvayitum icchati |
tenārthato navaślokāś cintanīyāḥ samāsataḥ ³⁾ || 4

karmaprabhāvasambhūtaṃ ṣaḍāyatanalakṣaṇam |
punarbhavam iti khyātaṃ pratibhāsopamaṃ hi tat || [1] 5

nirmitaṃ nagaraṃ yadvad vilokayati nirmitaḥ |
tadvat paśyati rūpāṇi karmabhir ni[rmi]taṃ ⁴⁾ jagat || [2] 6

dharmam deśayataḥ śabdā ye kecit śrutigocarāḥ |
pratiśrutkopamāḥ sarve prodbhūtaśrutinaḥ śrutāḥ || [3] 7

āghrataṃ svāditam tathā spraṣṭam ⁵⁾ viṣayalālāsaiḥ |
svapnatulyam idaṃ sarvam upalabdham na vidyate || [4] 8

1) T. A: nirāmayā. Cf. Paramārthastava, p. 245

2) Sk. A, sic.; Sk. B: ca sarvajñajñānagocarā

3) Sk. A: samāḥ sataḥ

4) Sk. A: nitam

5) Sk. A: sarvaspaṣṭha; Sk. B: sprṣṭam

māyāyantro¹⁾naro yadvad bhinnāṃ ceṣṭāṃ karoti vai |
tadvad ceṣṭāṃ karoty eva²⁾ dehayantro nirātmakaḥ || [5] 9

nānopalabdhayo yāś ca pratikṣaṇasam³⁾udbhavāḥ |
maricisadrśśāś caite⁴⁾ dṛṣṭanaṣṭāḥ vilakṣaṇāḥ⁵⁾ || [6] 10

pratibimbanibhaṃ grāhyam anādicitta⁶⁾sambhavam |
tadākāraṃ ca vijñānam anyonyapratibimbavat || [7] 11

dhyāyinā[m]⁷⁾ svacchasaṃtāne⁸⁾ [yaj]⁹⁾ jñānendu¹⁰⁾sa-
mudbhavam |
udakacandropamaṃ tad dhi pratyakṣaṃ na vidy¹¹⁾ate || [8] 12

yogināṃ api yaj jñānaṃ tad apy ākāśalakṣaṇam |
tasmāj jñānaṃ ca jñeyaṃ ca sarvaṃ ākāśalakṣaṇam || [9] 13

iti cintayataḥ tattvaṃ sarvabhāveṣv anāśritam |
bodhipraṇidhicittena¹²⁾ jñānaṃ agraṃ bhaviṣyati || 14

āryāṣṭasāhasrikāyāḥ prajñāpāramitāyāḥ piṇḍārthaḥ sa-
māptaḥ

kṛtir iyaṃ śrīkam[b]alāmbara-pādanām

1) Sk. A: yantranaro

2) Sk. A: evam

3) Sk. A: pratikṣaṇam udbhavāḥ

4) Sk. B: ośā hy ete

5) Sk. A: dṛṣṭanaṣṭavinaṣṭāḥ

6) Sk. B: anādaṃ citta^o

7) Sk. A, B: dhyāyinā; see comm.

8) Ms.: sveccha

9) Sk. A: yaj deest

10) T. B: jñānendra

11) Sk. B: ca na vidyate

12) Sk. B: cittam

First Tibetan translation
by Śraddhākaravarman and Rin c'en bzan po

A

šes rab p'a rol tu p'yin pa rgya mts'o ste |
dge ba rin c'en abyun gnas rañ ñid yin ||
p'a rol p'yin pa dag ni t'ams cad kyañ |
de ru de yi bdag ñid dag gis gnas || 1

spros pa med ciñ snañ ba med |
rnam rtog med ciñ skyoñ dañ bral ||
rañ bžin med ¹⁾ mc'og šin tu p'ra |
t'ig le sgra ni rnam par spañs || 2

šes rab p'a rol p'yin yum ni |
sañs rgyas t'ams cad bskyed pai mc'og ||
rjes su mi dmigs gsum gyi ts'ul |
t'ams cad mk'yen pai spyod yul gyi || 3

šes rab p'a rol tu p'yin pa ni |
gañ žig yañ dag sgom ²⁾ adod pas ||
des ni ts'igs bcad dgu pai don |
mdor bsdus pa ni bsam par bya || 4

las kyi mt'u las byun ba yi |
skye mc'ed drug gi mts'an ñid can ||
yañ srid žes byar grags pa yin |
de ni mig yor dag dañ mts'uñs || [1] 5

¹⁾ Missing in N.

²⁾ D. bsgom.

ji ltar sprul pai groñ k'yer la |
 sprul pa rnam par lta ba bžin ||
 las rnams kyis sprul agro ba yis |
 gzugs rnams de bžin mt'oñ bar agyur || [2] 6

c'os rnams ston pai sgra dañ ni |
 t'os pai spyod pa gañ ci'n ruñ ||
 mñan ¹⁾ bya t'os pa byuñ gyur pa |
 t'ams cad brag ca lta bu yin || [3] 7

yul la c'ags pas snom pa dañ |
 myañ dañ de bžin reg pa rnams ||
 dmigs su yod pa ma yin te |
 ađi dag t'ams cad rmi lam ađra || [4] 8

ji ltar sgyu mai ak'rul ak'or mi |
 bya ba t'a dad byed pa ltar ||
 lus kyi ak'rul ak'or bdag med ađi |
 de bžin bya ba byed par agyur || [5] 9

dmigs pa sna ts'ogs gañ dañ gañ |
 skad cig re re abyuñ agyur ba ||
 mt'oñ na ajig ciñ mts'an ñid bral |
 ađi ni smig rgyu dag dañ mts'uñs || [6] 10

gzuñ bya gzugs brñan lta bu ste |
 t'og ma med pai sems las abyuñ ||
 rnam par šes pa'n de ađra ste |
 p'an ts'un gzugs brñan dag dañ mts'uñs || [7] 11

1) N. gñam

sgom ¹⁾ pa dañ bai rgyud la na |
 ye šes zla ba gañ byuñ ba ||
 mñon sum yod pa ma yin te |
 de ni c'u zla dag dañ mts'uñs || [8] 12

rnal abyor pa yi ye šes yañ |
 de yañ nam mk'ai mts'an ñid de ||
 de bas šes dañ šes bya dag |
 t'ams cad nam mk'ai mts'an ñid do || [9] 13

de ltar de bžin ñid sems pa |
 dños po kun la mi gnas te ||
 byañ c'ub smon pai sems kyis ni |
 ye šes de ltar abyuñ bar agyur || 14

Second Tibetan translation
 by Sumanahśrī and Rin c'en grub

B

dge bai rin c'en abyuñ gnas gañ |
 šes rab p'a rol p'yin byañ c'ub ||
 t'ams cad p'a rol p'yin ma der |
 der rañ ñid kyi rnam par gnas || 1

spros pa med ciñ snañ ba med |
 kun gži med ciñ rnam rtog med ||
 rañ bžin med ciñ rab tu p'ra |
 sgra dañ t'ig le rnam par spañs || 2

¹⁾ D. bsgom.

sañs rgyas t'ams cad abyun bai mc'og |
 šes rab p'a rol tu p'yin ma yum ||
 rañ bžin de yis ma dmigs ni |
 kun mk'yen ye šes spyod yul lo ||

3

yañ dag šes rab p'a rol p'yin |
 gañ žig sgom par byed adod pa ||
 ts'igs bcad dgu yis don la nes |
 bsam par bya bar bsdus pa'o ||

4

las kyi mt'u las yañ dag byun |
 skye mc'ed drug gi mts'an ñid med ||
 slar yañ abyun ba žes brjod pa |
 mīg yor lta bur brjod pa yin ||

[1] 5

sprul pai groñ k'yer gañ de bžin |
 sprul par rnam par lta bar bya ||
 las kyi sprul pai agro ba yis |
 no bo gañ yin de bžin no ||

[2] 6

gañ las c'os bstan pa yi sgra |
 aga' žig t'os pai spyod yul lo ||
 brag c'a lta bur t'ams cad du |
 rab tu rmad byun t'os ma t'os ||

[3] 7

bsnams dañ myañ dañ gañ yañ ni |
 reg pai lus la rol pa yis ||
 adi dag rmi lam lta bu ste |
 t'ams cad dmigs pa yod ma yin ||

[4] 8

mi gañ sgyu mai ak'rul ak'or bžin |
 t'a dad bsam pas byed pa yis ||

dpag med lus kyi k'rul ək'or gañ |
bsam pas byed pa de bžin no || [5] 9

sna ts'ogs ñe bar dmigs gañ yañ |
skad cig so sor yañ dag ąbyuñ ||
ądi dag smig rgyu lta bu gañ ¹⁾ |
mt'oñ ba ñams pas mts'an ñid bral || [6] 10

gzugs brñan lta bur gzuñ bar bya |
t'og med sems las kun tu ąbyuñ ||
de rnam pa dañ rnam par šes |
p'an ts'un du ni gzugs brñan bžin || [7] 11

bsams pas dañ bai rgyud la gañ |
ye šes dbań po yañ dag ąbyuñ ||
lten kai zla ba lta bur gañ |
de bžin mñon sum yod ma yiñ || [8] 12

rnal ąbyor pas kyañ ye šes gañ |
de yañ nam mk'ai mts'an ñid do ||
de p'yir šes dañ šes bya gañ |
t'ams cad nam mk'ai mts'an ñid do || [9] 13

rañ bžin rnams la gnas med pa |
de ñid de ltar bsam par bya ||
byań c'ub smon pai sems las ni |
ye šes mc'og ni ąbyuñ bar ągyur || 14

kun tu rtog pa t'ams cad spańs |
ądi de mc'og tu šes par bya ||
gañ du rnal ąbyor pa gnas pa |
mñon sum kun mk'yen bcom ldan ąbyuñ || 15

¹⁾ here verse 4, c is inserted:

ts'igs bead dgu yis don la ñes

CHINESE TRANSLATION.

般	若	波	羅	蜜	多	智	體	積	善	寶	功	德	聚	1
所	有	一	切	波	羅	蜜	而	彼	本	來	性	常	住	
離	諸	戲	論	無	對	礙	離	諸	分	別	得	安	隱	2
最	上	微	妙	無	自	性	離	諸	所	有	名	相	等	
方	便	宣	說	三	乘	法	而	彼	三	乘	所	得	相	3
皆	是	一	切	智	智	因	稽	首	般	若	波	羅	蜜	
所	有	勝	慧	到	彼	岸	若	人	樂	欲	正	觀	者	4
應	當	於	彼	九	頌	義	總	略	如	理	而	思	擇	

1	從	業	增	上	生	所	謂	六	處	相				5
	即	此	說	復	生	所	因	如	影	現				
2	如	幻	所	化	城	能	觀	者	亦	化				6
	如	彼	所	見	色	業	化	世	亦	然				
3	諸	有	說	法	聲	即	是	聞	境	界				7
	一	切	如	對	響	緣	成	能	所	聞				
4	嗅	香	及	了	味	觸	等	境	愛	著				8
	此	一	切	如	夢	雖	得	無	所	有				
5	如	幻	輪	成	人	諸	行	作	無	實				9
	此	如	彼	行	作	身	輪	亦	無	我				
6	若	種	種	所	得	彼	極	剎	那	生				10
	此	與	陽	焰	等	見	即	壞	無	相				

- 7 所取如影像 無始從心生
而彼相及識 互相如影像 11
- 8 觀自淨種中 若智月出現
彼如水中月 現前無所有 12
- 9 若相應者智 彼即虛空相
是故智所知 皆如虛空相 13

如理思惟此實性 彼一切性無所依
所有善提勝願心 大智莊嚴當獲得

TRANSLATION.

1. All perfections abide in that ocean which is the perfection of gnosis, a mine of all sorts of virtues, and are consubstantiated with it ¹⁾.
2. She (the perfection of gnosis) is beyond evolution, reflection, mental representations; she is beyond attachment ²⁾, unsubstantial, the supreme one, the subtle one, devoid of (viz. transcending) *bindu* and *nāda* (viz. the sound in its most subtle aspect or moment) ³⁾.
3. She, the Perfection of gnosis, is said to be mother (of the Buddhas ⁴⁾), the origin of all the Buddhas; she consists in the threefold non-perception and she is the object of the knowledge of the omniscient ⁵⁾.
4. He, who wants to meditate in a proper way upon this perfection of gnosis, should reflect, according to their meaning, upon the nine verses, (expressed) in a concise way (as follows).

1) Ch.: "abiding (there) for ever".

2) T.A. supposes: faultless, *nīramayā*: Ch. "obtaining a peaceful hiding".

3) But Ch: "transcending the character etc. of what has a name, a character" etc.

4) Cf. the verse, already quoted, of *Diñnāga*.

5) This *pāda* is different in T.B.: "no essence is perceived by it". Ch.; all the *gāthā* is different: "as a means (*upāyena*) the law of the three vehicles is proclaimed: but the marks perceived in these three vehicles are the cause of the knowledge of the All-knowing Ones: I (therefore) bow to the perfection of gnosis". The threefold non-perception refers to the *trimaṇḍalapariśuddhi* (*deya-dāyaka-pratigraha-kā-ditritayānupalambha*). *Śatasāhasrikā*, p. 93. SA., p. 108, 112, Mdh.V, p. 210, *Bodhicaryāvatāra*, IX, 4, etc.

(Six internal ā y a t a n a s):

- I (5). Rebirth is said to be produced by the power of action (good as well as bad) and it is characterized by the six (internal) ā y a t a n a s¹⁾ (the seat of the five senses and m a n a s); it is similar to a reflected image²⁾ (or void, in so far as actor, action, instrument, from the absolute point of view, are absent in it).

(Now, as regards external things):

- II (6). a) r ū p a³⁾

Just as a man created by force of magic looks at a town created by force of magic (the thing which is looked upon and the person who looks upon it being equally unreal)⁴⁾, so also the world itself created by the force of actions (should) look upon (the so called) forms (r ū p a)⁵⁾:

1) Cm. āyam, vijñānam, tanvantīty āyatanāni. (Cf. AK., I, p. 37) ādhyātmikāni śaṭ; cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāpsīti.

2) From the absolute point of view: pr at i b h ā s o p a m a m : pratibhāsasyeva sādṛśyaṃ sārūpyaṃ yasya tat pratibhāsoṣamam; kartṛkarmakaraṇavyāpārarahitatvāt śūnyam iti yāvat.

3) The reason for this g ā t h ā is so given: bāhyāny api rūpādīny āyatanāni yatsvabhāvāni tāni krameṇa darśayann āha.

4) Because: tad ubhayam (the nirṇitaḥ and the nirmitaṃ nagaram) nāsti abhūtasadbhūtatvāt. Ch.: "the seer also is created by magic".

5) As regards p ā d a s 3 and 4, the various translations seem to indicate that they were differently written or understood. T.A. and T.B. "the world which is created by the force of actions, in the same way (looks upon) all sorts of things". Ch.: "Like the material appearances which can be seen, so also the world created (by the magic of actions)".

Cm. draṣṭṛdraṣṭavyayos tadvad rūpāṇi bahir bhāsamānāni karmabhir nirmitaṃ jagat, trailokyam, paśyatīti śeṣam – the reason is that the object is not different from the subject since both are nirmita: nirmitat-vena tadaviśeṣāt.

b) ś a b d a

III (7). All words [ś a b d a, sound]¹⁾ which are uttered by (a teacher) teaching the Law and which are the object of hearing-perception are similar to an echo; those words are heard when there are those in whom the capacity of perceiving by hearing is manifested²⁾.

c, d, e) the other three objects of sense:

IV (8). Whatever is (experienced) by those who crave after the objects of sense, be it the object of smell perception or of taste perception or of touch perception, all this is similar to a dream: whatever is perceived is (in fact) non existent.

V (9). Just³⁾ as a man moved by a magic contrivance accomplishes different actions⁴⁾, in this same way the corporal contrivance devoid of self (viz. the internal ā y a t a n a s corresponding to the external ones) accomplishes different actions.

1) Cm. pratiśrutkopamatvaṃ śabdānāṃ pratipādayann āha.

2) T.A. "the audible becomes heard".

T.B. "the marvellous hearing (pra-adbhutam for pra-udbhūtam) is not heard".

Ch. "phenomenal is who hears and what is heard".

Cm. prodbhūtaṃ ca tat śrutaṃ ceti prodbhūtaśrutam | tad eva teṣāṃ astīti kṛtvā prodbhūtaśrutinaḥ; śrutā, upalabdā ye keci chabdhāḥ sarve pratiśrutkopamāḥ samvṛtyeti yāvat.

3) Cm. "Now a question is possible: if the internal ā y a t a n a s like the eye etc. and the external ā y a t a n a s just as forms etc. do not exist, how, then, is it possible to say that he who possesses a function is in motion?". (kathaṃ tarhi tad uktam kriyāvān ceṣṭata iti). In order to expel this doubt the next stanza is introduced.

4) Viz. na tatra kriyā kārakaṃ vāsti; tathaiva ceṣṭāṃ, kāryavyāpāraṃ gamanādilakṣaṇaṃ, bhinnāṃ nānāprakārāṃ karoti. But T. b, b s a m p a s for c e ṣ ṭ ā m !

(Another example: things can be looked upon not only as a dream, but also as a mirage):

VI (10). The various perceptions which arise every instant (being devoid of any essence)¹⁾ are similar to a mirage; they disappear as soon as they are seen and then have a different character (at a different moment).

VII (11). All²⁾ objects of mental perception arise in mind³⁾ which exists *ab aeterno* and are similar to reflected images; so also consciousness which takes their form, as a series of reflected images connected with one another (as perceiver and perceived).

VIII (12). That⁴⁾ vision which arises from the moon of gnosis in the pure continuum⁵⁾ (*s a m t ā n a*,

1) Kṣaṇikā iti yāvat | tāḥ punaḥ paramārthataḥ kiṃ svabhāvāḥ? marīcibhiḥ sadṛśā.. yathā marīcinicayā ādau dṛṣṭāḥ paścān naṣṭās tathā caitā upalabdhyo viṣayavijñaptayo niḥsvabhāvāḥ viśadṛśāḥ (in T. and Ch.: vilakṣaṇāḥ) pūrvāparāsaṃghaṭitasvabhāvatvāt, viśadṛśasvabhāvāḥ. bālās tv ekatvenādhyāvasiya pravartanta iti. saṃvṛtisatyagatigrāhyagrāhakadvayābhāsa-sūnyatayā prakṛtiprabhāsvaram ādyanutpannam cittadharmatvaṃ darśayitum pratibimbopamatvaṃ khyāpayitum āha.

2) This is introduced in order to show that things are similar to a reflected image.

3) Viz. (explaining pratibimbanibham etc.): ādarśādimaṇḍalāntargatamukhādisamānakam kiṃ tac cittāt saṃbhavatīti cittasaṃbhavam bāhyavastunirapekṣam iti yāvat grāhyam bahirmukhāśvāsavāsanāvidheyīkṛtagrāhyatvenādhyāvasitam advayam api dvayarūpatayā pratibhāsamānam anātau anādikālīnacittavithapitam. tat pratibimbasamam samānetarakālatvena vicāryamānasyāsattvāt. na kevalam tad eva. tadākāram ca vijñānam. tasyaivākārah sārūpyam yasya tad tadākāram. caśabdaḥ samuccaye. na kevalam tad eva tadākāram api tu grāhakam apiti. grāhyavaidhuryād grāhakam apy asad ity abhiprāyaḥ. saṃbandhaśabdātvena parasparam anyonyam pratibimbavat. pratibimbasadṛśam grāhyagrāhakam ity anyonyam ity apekṣaṇīyam. tac ca dvayānupalambhasyānyonyānupalambharūpasya prabhāsvarasya cittadhar-matvād ity abhiprāyaḥ. tasyāpi cittasya prakṛtiprabhāsvarasya vyapagata-grāhyagrāhakākārasya rāgādyavidyāmālavypagamād viśuddhasya.

4) Even a person who has so purified himself may have attachment to the idea that something is existing. Therefore the following stanza is introduced.

5) Ch. "in one's own pure".

rgyud: kāya, vāk, citta) of those who have acquired the habit of concentration (cittai-kāgratā)¹⁾ (which expels the darkness of igno-

1) Dhyānam cittakāgratālakṣaṇam; tad vidyate yeśāṃ te dhyāyinaḥ | cittavaśīnaḥ | The svacchasaṃtāna, the pure continuum, is that which is excluded from the pratītyasamutpanna and is consubstantiated with pure gnosis. Yaj jñānendusaṃudbhavam; "here the perfect gnosis is the elimination of ignorance and the extinction of the burning fire of passions; there is no longer the maculation from the vāsaṇās and so moon and dharma are the same. "The arising of moon of gnosis means that from whatever continuum it arises and shines forth, it cannot be grasped as real and therefore it does not exist as something directly experienced. So though it has appeared (snaṇḍu zinaḥ) how is it that it is not perceived or grasped directly? Because all dharmas which are void derive from dharmas which are void".

(Śūnyebhya eva dharmebhyaḥ śūnyā dharmāḥ prabhāvanti dharmānām adyanutpannatvāt). All this passage, except the last sentence, is missing in the mss. (which inserts here a discussion on the mantra: hriḥ a - ka - hūm, and the maṇḍala herefrom derived: so also in Chinese).

Kāyavākcittāmasaṃtānaś ceti | anuttaraprītisamutpādātmaḥ hrīḥkā-rākṣarasamprajvalitacittasaṃtānaḥ | śaradamṛtaraśmirephapariṇatāgnimaṇḍalārūḍho a iti nādopabṛmhitāṣṭadalakamalamadhyagataśoḍaśakalātmakāḥ kakārākṣaratārāṇapariyutanābhidesāvasthitabuddhapadma ity ucyate. tatkalāpariṇatacandramaṇḍalam dṛṣṭvā tasyopari svacchasaṃtāne hūmkāram jvaladbhāsuram tadvinirgatāgnijvālajvalitam ātmānam anupaśyātām: yaj jñānendusaṃudbhavam bodhicittavajram jñānenduḥ sakalajagadābhāsamānasvarūpatvāt, tasmād ubdhavatīti jñānendusaṃudbhavaḥ. tam vajrapariṇatam prajñopāyātmakatvān nirupamanirvāṇalakṣaṇam prajñādevyāliṅgitātmabhāvam sarabhasasamāpattiyutam prāvṛṇmeghasamanidarsitanilabhāvam aṣṭabhir bhūjair bhūṣitam vajrakhaḍgabhāṇāṅkuśavyagradakṣiṇakaram cakracāpaghaṇṭpāśavyagravāmakaram trimukham śarīrasamānavarṇaprathamamukhayutam dakṣiṇetarapīṣaṅkalam ghaṇṭāsaktamāmakīdevīśaktabāhuyugam sarvālamkārabhūṣitam akṣobhyanāthamukuṭinam anyonyānugatamukhacumbanam iṣadvikāsitānayanayugalam sattvaparyāṅkāśinam atasikusumasampkāśam māmā-kīdevīstanayugalanipīḍitasarabhasorukam sūryamaṇḍalaprabhāsvavarajrasat-tvarūpam mahāsukhasvabhāvam kṣaradamṛtadhārābhīṣicyamānaśarīram prajñopāyādvayibhūtam ceti tathāgatātmakam udakacandropamam |

"Therefore it said to be (like the) image of the moon on the surface of the water, since it is absolutely not born, anutpanna". Ata eva dharmadhātusvabhāvatvena bhavābhavā-(abhāva not in T.) bhīniveśābhavāt pratyakṣam ca na vidyate tad idṛśam tattvam sarvadharmānupalambham antareṇa sāksāt kartum aśakyam iti.

rance and appeases all sorts of painful feelings, physical as well mental, and it is not soiled by *vāsanās*) does not exist as something directly experienced; in fact that experience is like the reflection of the moon on the surface of the water (of a pond).

IX. (13). The ¹⁾ knowledge also of the yogins has the same character as space ²⁾: therefore all knowledge and all things to be known have equally the character of space.

(14) (In order to remove the doubt that there is no fruit to be obtained by the bodhisattva and nothing exists – the conclusion follows): when one

1) Viz. *sākṣātkāraṇopāyaṃ sarvadharmāṇāṃ ākāśasamatvaṃ pratipādayitum āha*; that is: *jñānamātrasamāpattiyoga – yoga* is here said to have the meaning of: *vajra*.

2) (*Yoginām*) *tesām yaj jñānaṃ sarvadharmākāśalakṣaṇam* (T.: *odharmābhiniveśalakṣaṇatvāt* and adds: identical with no stay – *mi gnas* – in *samsāra* and *nirvāṇa*) *prajñopāyādvayibhūtaṃ tattvaṃ* (T. *de bžin ñid kyi ye šes de ni*) *tathāgatātmaṃ*. *tad api na kevalaṃ pūrva – [T. deest] skandhadhātuvāyatanādiprapaṇcasvabhāvaṃ*, *kiṃ tv etad apīti yāvat tathāgatātmaṃ* (mss. and Ch.; T. *de bžin ñid kyi bdag ñid can*) *acalitadharma-dhātusvabhāvaṃ ekatvena tathāgatādisvabhāvāvirahād* [Tib. *deest*] *ādyanuttanattvād abhāva ity api na śakyam vaktum vipratīṣedhyābhavād ādyanuttanattvāt na bhāva iti*. *tad āha ākāśasamaṃ sarvaprapaṇcarahitavāt...*, *jñānaṃ traidhātukacittacaitasikasvarūpaṃ ākāśalakṣaṇam*. *jñeyam yad upadarśitam avidyānugamāt sattvabhājanalokalakṣaṇam skandhadhātuvāyatanāni prapaṇcasvabhāvaṃ*. *jñeyam jñānaviśayikṛtatvena jñeyatvamātrānubandhi*. *tadbodhatve jñeyasya tadviśayaparikalpanā jñeyatvam ucyate*; *sarvajñajñānasya [tad]dvayaṃ* (T. *de gñi ga*) *ākāśasamatayā*. *evam āha sarvaṃ iti niravaśeṣam*, *naikadeśamātraṃ*. *yad āhus śrāvakā pudgalamātranairātmyaṃ skandhās tu vidyante iti*. *te hi sopadhiśeṣanirvāṇam icchanti anye tu nirupadhiśeṣamuktilakṣaṇam* | *yad āha samādhirāje*: *sarveṇa sarvaṃ bhava sarvaśūnyaṃ* | *pradeśikī śūnyatā tīrthikānām* (SR, vol. I, p. 108, v. 47, b). *yad ayam atrārthaḥ*, *na taj jagati kiṃcid asti yan nākāśalakṣaṇam*, *api tu sarvaṃ ākāśalakṣaṇam*, *bodhicittasvarūpaṃ*.

has so meditated upon the truth (and reality as well) as not abiding (as something substantial) in whatsoever thing, the supreme knowledge will arise by virtue of the resolution of the mind to obtain illumination and to (persist in the) vow undertaken.



SECTION IV

CATUHSTAVASAMĀSĀRTHA OF AMRTĀKARA

In the *JRAS*, 1932, p. 309 I published two hymns of the *Catuḥstava* attributed to Nāgārjuna: the *Nirupamyastava* and the *Paramārthastava*¹⁾. In the monastery of Ñor I found in the same fragmentary palm-leaf manuscript containing the *Mahāyānaviṃśikā* a work which in the colophon is said to be the *Catuḥstavasaṁāsārtha*. I had only to go through the first lines of the manuscript to realize easily that the small treatise represents a commentary on the *Catuḥstava* attributed to the great *ācārya*.

The manuscript is incomplete and only the last three chapters are preserved; of the first probably only a few introductory lines are missing.

In other words we have here three complete *saṁāsārtha* on three of the four hymns.

As already known, different theories have been held as regards this *Catuḥstava*: as a matter of fact in the *bsTan agyur*, vol. I (Cordier, *Cat.*, II, p. 5, *Tōhoku Cat.*, n. 1120 ff., n. 10-15) there are many *Stavas* attributed to Nāgārjuna: the *Dharmadhātustava*, the *Nirupamastava*, the *Lokātītaṣṭava*, the *Cittavajrastava*, the *Paramārthastava*, the *Kāyatrāyastava*²⁾. No *Catuḥstava* is found there.

1) See also *Muséon*, 1913, p. 1-18; *I.H.Q.*, VIII, p. 316, and 689; X, 1934, 82; *M.C.B.*, I, 1932, p. 395, III, 374.

2) Restored from Tib. into Sanskrit by S. LÉVI in *Revue de l'Histoire des religions*, Paris 1896, vol. XXXIV, p. 17, 621: the Sanskrit text after the Amdo Edition of the *Deb t'er sñon po* ed. by A. VON STAEL HOLSTEIN.

Quotations from these *stava*s have been traced in many works, the *Pañcakrama*, the commentary by Candrakīrti on the *Mādhyaṃikakārikā* of Nāgārjuna, in the commentary by Prajñākaramati on the *Bodhicāryāvātāra*, in some treatises of Advaya-vajra: some of them have been attributed in these works to *ācāryapāda*. Only in Prajñākaramati's commentary is there mention of the *Catuḥstava*, p. 420, 488, 533, 573. So it seems that though in India, at the time of Prajñākaramati, four hymns attributed to Nāgārjuna were considered as a unit, with a title of its own, the Tibetan lotsāva (Ts'ul k'rim's rgyal ba¹⁾) and his Indian collaborator Kṛṣṇapaṇḍita took the various hymns separately. That they circulated separately is proved also by the Nepalese manuscript in which I found the two hymns published by me and where no mention is found of the two *stava*s, being chapters of the same work.

But the authority of Prajñākaramati, to which now this of Amṛtākara can be added, shows beyond any doubt that the four hymns were combined into a whole, so as to form a treatise by itself, the *Catuḥstava*. Thus the question arises: which are the four *stava* included in the *Catuḥstava* and which was their sequence? The problem was solved in different ways by L. de la Vallée Poussin²⁾ and by Patel.

Bulletin de l'Académie Imperial des Sciences de St. Pétersbourg, p. 11, 1911, p. 837, 45. It is inserted in the *Sekoddeśaṭīkā* of Nāḍapāda ed. by M. Carelli, Gaekwad Or. Series, 1941, p. 57. *Blue Annals*, Calcutta, Royal Asiatic Society, Monograph Series, vol. XII, p. 1.

¹⁾ *Blue Annals*, I, p. 86. TUCCI, *Rin c'en bzai po e la rinascita del Buddhismo nel Tibet intorno al Mille* (*Indo-Tibetica*, vol. II), p. 50.

²⁾ *Muséon*, 1913, 1-18.

The former proposed *Nirupāma*, *Lokātīta*, *Cittavajra*, *Paramārtha*, which is the order followed in the *bsTan agyur*— (I accepted this order in *JRAS*, 1932, p. 309). Patel suggested *Nirupāma*, *Lokātīta*, *Acintyastava*, *Stutyatīstava*. Our manuscript allows us to solve the problem. There is no doubt that the first *samāsārtha* now missing was concerned with the *Lokātīstava*, which was certainly included in the *Catuḥstava*; the second, as can be seen by comparing it with the text published by myself, is a commentary on the *Nirupāmyastava*, which was then second in the succession; the comparison with the Tibetan translation indicates that the *Acintyastava* (a verse from it is quoted as from *Catuḥstava* in *Prajñākaramati*, p. 573) had the third place; the *Paramārtha*, extant in its original, concluded the work.

The author of the *Samāsārtha* is unknown to me.

Perhaps he was one of the many pandits who took shelter in Tibet when the time of persecution or decadence came in India. His treatise endeavours to fit the *Catuḥstava* within the framework of the *bhūmis* or stages passing through which the *Bodhisattva* reaches Buddhahood. Of course the first seven *bhūmis* are not taken into consideration: the *Bodhisattva* approaches the attainment of his aim only in the 8th *bhūmi*, the *acalā* “the unshakable one”, which being an *ābhogavihāra* “a dwelling in effortlessness or spontaneity”, makes the *Bodhisattva* not very distant from the Buddha.

In the ninth stage, the *Sādhumatī* “the good one”, the *pratisamvit* or consciousness of the Bud-

dha is attained and so he is ripe for the attainment of the everlasting fruit, the condition of Saṃbuddha.

The main source of our author is the *D a s a b h ū - m i k a s ū t r a* which is frequently quoted.

The booklet is therefore for its contents related both to the Comm. on the *V a j r a c c h e d i k ā* and the *B h ā - v a n ā k r a m a*.

N i r a u p a m y a s t a v a

...kaṃ bhūtabhautikasadrśaṃ sarvarūpacitrāṅgaṃ samuditaṃ kāyaṃ pratilabhate || sa sarvabuddhakṣetra-parśanmaṇḍalānugataḥ kāyo dharmasvabhāvagatiṃgatavān manomaya ity ucyate |

“yadā cittaṃ manaś cāpi vijñānaṃ na pravartate | tadā manomayaṃ kāyaṃ labhate buddhabhūmiṃ ca¹⁾” ||

iti vacanāt | niraupamyō ^(sl. 1) bhagavāṃs | tathā “sa sarvaśāś citta-manovijñānavikalpasamjñāpagato’navagr̥hita ākāśasamo ’bhyavakāśaprakṛtito’vatīrṇaś cānutpattika-dharmakṣāntiprāpta ity ucyate | tatra, bhavanto jina-putrāḥ, evaṃ kṣāntisamanvāgato bodhisattvaḥ saha-
1 a, 2 pratilam*bhād acalāyā bodhisattvabhūmer gabhīraṃ bodhisattvavihāraṃ anuprāpto bhavati durājñānaṃ asam-bhinnaṃ sarvanimittāpagataṃ ” ²⁾ ityādivacanān niḥsva-bhavārthavedī ^(sl. 2) | sa evaṃ kṣāntipratilabdho bodhi-sattvo yatra yatropasaṃkrāmati kṣatriyabrāhmaṇavaiśyaśūdradevabrahmapariśadaṃ bhikṣubhikṣuṇītīrthikamā-

¹⁾ Lañk., p. 294-5, v. 226.

²⁾ Dbh., p. 64, l. 4, ff.

raparṣadam sarvatrātīto niḥśa¹⁾ṅkam upasaṃkrāmati
 viśārada eva pravyāharati | tat kasmād dhetoḥ | sa hy
 anutpattikadharmakṣāntilābhāt sarvadharmānutpādākā-
 reṇa sarvathā sarvaṃ pratividdhavāst...mād asya²⁾ apara-
 jñānakṛtaṃ kleśakṛtaṃ ca parṣacchāradyaṃ nāsti³⁾ti vai-
 śā*radyaḥprāptaḥ “anabhilāpyānabhilāpyakalpāyuhpramā-
 nādhiṣṭhānatayā sa āyurvaśitāṃ labhate | cetovaśitāṃ
 aprameyāsaṃkhyasaṃmādhinidhyaptijñānapraveśanatayā |
 pariṣkāravaśitāṃ sarvalokadhātvanekavyūhālamkārapra-
 timaṇḍitādhiṣṭhānasamdarśanatayā | karmavaśitāṃ yathā-
 kālaṃ karmavipākādhiṣṭhānasamdarśanatayā | upapatti-
 vaśitāṃ sarvalokadhātūpapattisamdarśanatayā | adhimuk-
 tivaśitāṃ ca pratilabhate sarvalokadhātubuddhapratipūr-
 ṇasamdarśanatayā | praṇidhānavaśitāṃ ca pratilabhate ya-
 theṣṭabuddhakṣe*tralokābhisambodhisamdarśanatayā | rd-
 dhivaśitāṃ sarvabuddhakṣetra⁴⁾vikurvaṇasamdarśanatayā |
 dharmavaśitāṃ anantamadhyadharmamukhālokasamdar-
 śanatayā | jñānavaśitāṃ ca pratilabhate tathāgatabalavai-
 śāradyāvenīkabuddhadharmalakṣaṇānuvyañjanā⁵⁾bhisambo-
 dhisamdarśanatayā⁶⁾” | ity evaṃ daśavaśitāprāpto “ya
tvam dṛṣṭivipannasya lokasyāśya hitodyata^(sl.1)” ity anena
 ca praśastapratipattir ameyatvam acittatā caktā | vak-
 ṣyamāneṣv api sarveṣu pratyekam arthatrayaṃ yojyam |
 ata evoktaṃ bhagavatā | “gambhīradharmakṣāntipāraṃga-
 tair vaiśāradyaḥprāptair⁷⁾ | [A, a, b] dhar*mapravicaya[B]vi-
 *a, 3
 *a, 4
 *a, 5

1) Ms. nissam°.

2) ? reading doubtful: °viddhavāstummādasyā apa°; pratividdhavastumā-
 tratvāt?

3) Cf. RG., p. 92,10; *The Sublime Science*, transl. by Obermiller, p. 260.

4) Ms. sarvakṣetrabuddhakṣetra; Dbh., kṣetrakālābhi.

5) Ms. anumvaya.

6) Dbh., p. 70, l. 8 ff.

7) Ex cj.; ms. prāpter iti; source not identified.

bhaktinirdeśa[C]kuśalair” ity uktam | tatra [A] dharmās
 caturvidhā: a) vipaśyanādharmaḥ skandhadhātuvāyatanā-
 dayah b) bodhipakṣyā dharmāḥ smṛtyupasthānādayah c)
 buddhadharmaḥ daśabalavaiśāradyādayah d) adhigama-
 dharmāḥ śrotaāpattimārgaphalādayo yathākramam | eta-
 dbhedena catvāraḥ ślokā uktāḥ ¹⁾ | tatra bauddham cak-
ṣur ^(sl. 2) dhyānābhisamskāranirvṛttam abhijñāsamgrhītam
 aṣṭāvidhaparikarmalabhyatvāt ²⁾ kumārabhuvah |

“jñeyam ca parikarmaiṣāṃ svabhāvānupalambhata” ³⁾

iti | tenāpi cakṣuṣā tvayā na kiṃcid drṣṭam ^(sl. 2) sambhāvyate
 *a, 6 prāḡ evetaraiḥ | pañcān*ām api cakṣuṣām anavabhāsagama-
 natvāt tattvārthasya drṣṭijñānam | adarśanam eva sarva-
 dharmāṇāṃ tattvārthadarśanam | nanu pratilabdhapratha-
 mādibhuvo 'pi āryā na kaṃcid dharmam upalabhante tat ko
 'syātiśaya ity āha | anuttarā ^(sl. 2) ceti | yasmān nātra tatt-
 vārthadarśanād vyutthito bhavati | pūrvakās tu sapta vi-
 hārā vyāmiśrā; ayam ekāntaśuddhaḥ | yathoktam | “yadā
 punaḥ sarvaprāyogikacaryāṃ vihāya saptamyā bhūmer
 aṣṭamīm bhūmim avakrānto bhavati tadā pariśuddham bo-
 dhisattvayānam abhirūhya” ityādi ⁴⁾ | tasmād eva gambhī-
 a, 7 rāṇāṃ bodhisattvavihārāṇāṃ nānyo 'smād adhiko gam-
 bhīro ity atrānuttarety ^(sl. 2) ucyate || [A, b] pravicyo lakṣa-
 nataḥ kṛtyato hetutaḥ phalataḥ samkhyāta āsvādata ādi-
 navato niḥsaraṇataś ca kleśato vyavadānataḥ pariññātaḥ
 prahāṇataḥ sāksātkaraṇato bhāvanātaś ca | tatra yathākra-

1) Viz. ślokaś 2, 3, 4, 5.

2) Cf. Samādhirājasūtra ed. N. DUTT (Gilgit Manuscripts, Ch. XXXII, 404).

3) AA., I, 50.

4) D bh., p. 58, l. 31 ff.

maṃ ṣaḍ ^(śl. 6-11) | arthaviśeṣeṇa ^(śl. 12-16) | artha¹⁾dvayasamgrahenaikaḥ ^(śl. 12) tathaivānyaḥ ^(śl. 13) ekenaiko ^(śl. 14) dvābhyāmaparaḥ ^(śl. 15)

“vikurvasi mahārddhyā māyopamasamādhinā ” ²⁾

ityādivacanāt | bhāvanārthena punar ekaḥ ^(śl. 16) | tatrārūpavad
ity ākāśavat | tathā cokaṃ “yāvat tathāgatavaineyikā-
nām sattvānām tathāga*takāyavarṇarūpam ādarśayati | *a, 8
iti hi, bho jina-putra, yāvanto ’nabhihāpyeṣu buddhakṣetra-
prasareṣu sattvānām upapattyāyatanādhimukti³⁾prasarās ⁴⁾
teṣu teṣu tathāgataḥ svakāyavibhaktim ādarśayati | sa
sarvakāyavikalpasamjñāpagata ākāśamatāprāptaḥ | tac ⁵⁾
cāśya kāyasamdarśanam akṣuṇam avandhyaṃ ca sar-
vasattvapariṇāmanāyetyādi ” ⁶⁾ [B] | vibhaktiś cat-
vāraḥ kāyatrayavibhāge ślokatrayaṃ ^(śl. 17, 18, 19) | tathā hi
saptamyām bhūmau buddhakāyavyūhaṃ jānāti na tu
tadā niṣpādayituṃ śaknoti ⁷⁾ | buddhakāyavyūhajñānāt tu
tasyām bhūmau niṣpādanecchām * jānāti | asyāḥ pra- *a, 9
bhṛti niṣpādayatīty ārya⁸⁾daśabhūmakādāv a⁹⁾vagantavyam |
karmāvaraṇapratipraśrabdhir ity uktam | etasyā eva kṣān-
teḥ sahapratilambhād yāny asya sugatidurgativipākyāni
karmāvaraṇāni tāny asya samucchinnāni bhavanti | anya-

1) Here the Mss. inserts ṣaḍ which is out of place; in fact there are five ślokaḥ referring to the six topics: two topics = two śl., one top. = one śl., two top. = one śl., one top. = one śl.

2) Pañcakrama ed. L. de la Vallée Poussin, p. 36.

3) Ms. °ktiypa but ya has on top a stroke which usually means that the letter should be cancelled.

4) Ms. inserts te.

5) Ms. taśca.

6) D b h., p. 69, l. 6 ff.

7) Cf. D b h., p. 68.

8) Ms. āryamda.

9) Ms. °kāva.

- tra tathāgatānām anāgatajanatānukampadarśanād ata eta-
dvibhāge ślokaḥ | karmaplutiḥ ^(śl. 20) karmaṇo niṣyandapha-
lam || dharmadhātor acalitamānasattvād | [C] vākkāyanirdeśa-
tas trayah || tatrotpādavigamān nityo ^(śl. 22) nirodhavigamād
dhruvaḥ ^(śl. 22) śivo ^(śl. 22) dvayābhāvāt | śivatvaṃ ca dvayākal-
*a, 10 pād iti vacanāt | kauśala ekaḥ | tatra manya*nābhāvaḥ ^(śl. 24)
kliṣṭamanahparāvṛtṭyā | vikalpābhāvaḥ pravṛttivijñānapa-
rāvṛtṭyā | iñjanābhāva ^(śl. 24) ālayaparāvṛtṭyā | sarveṣv apy
avasthitārthatrayopasaṃhāradvāreṇa bhagavato guṇānām
kīrtanena prasūtapuṇyasyāsyām bhuvi sattvānām prati-
ṣṭhāpanāya pariṇāmanārthenaika uktaḥ | tatra praśasta-
gamanād punarāvṛtṭyā ca sugataḥ ^(śl. 25) atarkyatvād alā-
pyatvād āryajñānād acintyatety acintyaḥ [aprameyaṃ]
aprameyāśrayaparāvṛtṭyā vibhutvalābhāt | tathā hy asyām
bhūmau nirantamahābodhisamudāgamaprayogasamādhiṣu
vyavasthito bodhisattvo
- *2, b, 1 nityojjvalitabuddhiś *ca kṛtyasampādane 'gnivat |
śānta¹⁾dhyānasamāpattisamāpannaś ca sarvadā |
ity uktam²⁾ || iti dvitīyasya samāsārthaḥ ||

A c i n t y a s t a v a

idānīm tṛtīyām vihārāvasthām adhikṛtyāha | svābhā-
vikī syād yadi vastusiddhir udīrṇadīpetaraśāntisiddhivat
tadā sarvakleśamaheśvarasya carato mohasya śāntiḥ³⁾ ka-
tham | atah sarvathā sarvadrṣṭīnām prahāṇāya
pratītyajānām bhāvānām naiḥsvābhāvyaṃ jagāda ^(śl. 1)ya
ityādy āha | tatra navamyām bodhisattva[bhūmau] prati-

1) Ms. ganta.

2) RG., Ch. I, v. 73.

3) On top.: hāni.

saṃvidvihāraḥ | iha bodhisattvas tenāpi vihāreṇa gabhī-
 reṇāsaṃtuṣṭa uttarijñānaviśeṣatām anugacchan yaiś ¹⁾ ca
 dharmajñānābhisamskāraiḥ pareṣāṃ dharmāḥ sarvā*^{b, 2} kāro
 bodhisattvena deśayitavyo yac ca dharmākhyānakṛtyaṃ
 tat sarvaṃ yathābhūtaṃ prajānāti | tatredaṃ dharmasa-
 mākhyānakṛtyaṃ | gahanopavicāreṣu ye ca saṃkliśyante
 viśuddhyante yena ca saṃkliśyante viśuddhyante yac ca
 saṃkleṣavyavadānaṃ yā ca tasyānaikāntikatā yā ca tasyai-
 kāntikānaikāntikatā tasya yathābhūtajñānaṃ | evaṃ ca
 deśanākuśalasya deśanākṛtyakuśalasya ca yat sarvākāra-
 mahādharmaabhāṇakatvam ityādi ²⁾ yathāsūtram eva vista-
 rato veditavyaṃ | asamajñānaṃ iti daśamyāṃ tathāgata-
 kṛtyenāvasthitatvād yathoktaṃ āryadaśabhūmake | *yāvad ^{b, 3}
 daśānāṃ samādhya³⁾ saṃkhyeyaśatasahasrāṇāṃ paryante
 “sarvajñajñānaviśeṣābhiṣekavān nāma bodhisattvasamā-
 dhir āmukhībhavatītyādi ” ⁴⁾ | yad adhikṛtyoktaṃ |

“pūrvāvedhavaśāt sarvavikalpāpagamāc ca saḥ |
 na punaḥ kurute yatnaṃ paripākāya dehinām || 1
 yo yathā yena vaineyo manyate 'sau tathaiva ca |
 deśanārūpakāyābhyāṃ caryayeryāpathena vā || 2
 anābhogena tasyaivam avyāhatadhiyaḥ sadā |
 jagaty ākāśaparyante sattvārthaḥ saṃpravartate || 3
 etāṃ gatim anuprāpto bodhisattvas tathāgataiḥ |
 samatām eti lo*keṣu sattvasaṃtāraṇaṃ prati || 4 ^{b, 4}
 athā cānoḥ prthivyāś ca goṣṭadasyodādheś ca yat |
 antaraṃ bodhisattvānāṃ buddhasya ca tad antaraṃ ⁵⁾ ” || 5
 iti

1) Ms. chanayais.

2) Cf. D b h., p. 76-77, l. 1 ff.

3) Ms. samādhisaṃ^o.

4) D b h., p. 82, l. 19 ff.

5) RG., Ch. I, vv. 74-78.

acintya^(sl. 1) iti yathoktaṃ “sa khalu, bho jinaputra,
 bodhisattva evaṃ imāṃ bhūmim anugato 'cintyaṃ ca
 nāma bodhisattvavimokṣaṃ pratilabhate 'nāvarenaṃ
 cetyādi”¹⁾ | vāggocarātītatareṣu vācāṃ agocarair eva
 ca | piṇḍiteṣu rajāṃsi yāvanti guṇā daśamyāṃ bhavanti
 tāvanta ihāsyā tāvad ity anidarśanam uktaṃ bhagava-
 tyāṃ niṣṭhāgamanabhūmivyavasthitabodhisattvagūṇanir-
 deṣe | māyā*marīcigandharvadaka²⁾candrasvapnapratibhā-
 sapratiśrutkāpratibimbānirmāṇopamadharmādhimukter iti
 dr̥ṣṭāntāṣṭakenāṣṭāni lakṣaṇāni sūcitāni³⁾ | tad yathā sū-
 nyatālakṣaṇam animittalakṣaṇam apraṇihitalakṣaṇam niḥ-
 svabhāvalakṣaṇam pratītyasamutpādalakṣaṇam parikalpi-
 talakṣaṇam paratantralakṣaṇam⁴⁾ ca | tatra ṣaḍbhiḥ ṣaḍ-
 bhis tribhir deśanākṛtyārthabhedena yathākramaṃ trīṇi
 lakṣaṇāny uktāni | ekenaiṣāṃ eva trayāṇāṃ upasaṃhāraḥ
 ṣaḍbhiḥ saptabhiḥ ṣaḍbhiḥ saptabhiḥ ca śeṣāni boddhavyāni |
 *b, 5 iti māyā*didr̥ṣṭāntair ityādi saptabhiḥ ślokaḥ yathākramaṃ
 guṇakathanamukhena sarveṣāṃ upasaṃhāraḥ | kām apy
 acintyāṃ paramagambhirāvasthāṃ prāptatvād asya vihā-
 rasyeti bhavaddr̥śā eva bhavantam janayantīti pratipāda-
 nāyaikaḥ || asyāṃ eva bhuvi sattvānāṃ pratiṣṭhāpanāya
 puṇyapariṇāmanam ity anyah || ||⁵⁾

tr̥tīyasya samāsārthaḥ || ||

1) Dbh., p. 88, l. 1 ff.

2) Ms. vadagacandra.

3) Śatasāhasrikā, p. 1209.

4) Viz. the eighth lakṣaṇa is missing.

5) But the number of ślokaḥ so commented upon would then be: 1, 6, 6, 3, 1, 6, 7, 6, 7, 7, 1, 1, viz. 52 not 57 as in the Tib. translation.

P a r a m ā r t h a s t a v a

phalāvasthām ārabhya sarva evānāśravā dharmāḥ sar-
 vaprakārām anuttarām viśuddhim upagatavantah saṃbud-
 dhākhyām pratilabhante | teṣāṃ hetvavasthāyām eva tā-
 vad aśūnya*tā prāg eva phalāvasthāyām ity āha || ka- *b, 7
 tham stoṣyāmi te nāthetyādi ^(sl. 1) | anutpannam anāla-
 yam ^(sl. 1) iti anutpannasvabhāvene ^(sl. 3) tyāder yāvad
 gambhīrāya namo 'stu ta ^(sl. 8) ity etadantasya sūcanam ||
 vāk ¹⁾ vācām panthās ca saṃkalpaḥ | tayor atīto gocaro
 yena | tathā caktam acintyam anidarśanam iti | tathā-
 pītyādinā ^(sl. 2, 3) saṃvṛtyā parihārah | abhimukhyāḥ pra-
 bhṛti viśeṣataḥ pratilabdhanām anutpādādīnām niratīśayā-
 rthena pañca ^(sl. 4-8) tasyāḥ ²⁾ prabhṛti nirodhalābhād āvara-
 ṇadvayavāsanāśeṣasyāpy abhāvāt paramagāmbhīryārthe-
 naikaḥ | evaṃ stute stuto bhūyās ³⁾ ^(sl. 9) sa *mṛtyeti śeṣaḥ *b, 8
 athavā kiṃ bata stutaḥ ^(sl. 9) paramārthena | kiṃśabda ākṣepe
 bataśabdo 'vadhāraṇeneva cety arthaḥ | tam eva pratipā-
 dayati stutyetyādi | idānīm saṃvṛtyāpi stuter asam-
 bhavaṃ pratipādayann āha | kas tvām śaknoti saṃsto-
 tum ityādi ^(sl. 10) | utpādavyayavarjito bhagavān | stotā
 cotpādavyayayuktaḥ | anādyantamadhyo bhagavān | sa ca
 trikāṇḍapratītyasamutpādasamgrhītaḥ | grāhakagrāhyanir-
 mukto bhagavān sa ca grāhake grāhye ca caratīti | saṃvṛ-
 tyāpi bhūtaguṇākhyānarūpāyāḥ stuter asamabhavaḥ | acin-
 tyapratītyasamutpādadharmatayā saty advaye 'pi prakṛter
 abhāvād iti || svabhāvapariśuddhyadhimuktyāpi *vastuno *b, 9

1) Doubtful.

2) Read: aṣṭamyāḥ.

3) In my edition wrongly: bhūyād.

'nupalambhena pravṛttas tu mahāphala iti | mahān asaṃ-
bhavo bhavatīti pratyetyam || sugatapadaprāpaṇāya
puṇyapariṇāmanārthenaikāḥ ^(sl. 11) || etāvantam evārtham
adhikṛtyābhisamayakramāḥ prajñāpāramitādiṣu vistare-
ṇokto boddhavyaḥ || || iti caturthasya samāsārthaḥ || ||
catuḥstavasamāsārthaḥ paṇḍitāmṛtākaraṣyati || ||

SECTION V

**HETUTATTVOPADEŚA OF JITĀRI
AND TARKASOPĀNA OF VIDYĀKARANŚĀNTI**



The first of the following logical texts is an edition of the *Hetutattvopadeśa* by Jitāri; it is based upon a palm-leaf manuscript with which I was presented along with other manuscripts by the abbot of Kongdkar-dzong (dGoñ dkar rdsoñ) on the southern bank of the Tsangpo (gTsañ po) on the occasion of a visit to that monastery ¹⁾.

The *Hetutattvopadeśa* is preserved also in the *bsTan agyur*, mDo, CXII, 24 (Cordier, *Cat.*, III, mDo ḡgrel, p. 454, CXII, n. 24, Tōhoku *Cat.*, n. 4261). The Tibetan text was edited with a restoration into Sanskrit by Durgacharan Chattopadhyaya (*Hetutattvopadeśa* of Jitāri, reconstructed Sanskrit text with the Tibetan version, University of Calcutta, 1939). I must say that the reconstruction does not compare too badly with the Sanskrit original. Jitāri is a well known author. His activity was many-sided; he commented upon *Tantras*, wrote *Sādhana*s and treatises on logic like the one here published and the *Jātinirākṛti* which I discovered some years ago in Nepal and edited in the *Annals of the Bhandarkar Oriental Research Institute*, vol. XI, pp. 54-58. Other works by him on logical topics are the *Dharmadharmiviniścaya*, mDo, Že, Tōhoku *Cat.*, 4262, Cordier, *Cat.*, mDo ḡgrel, CXII, n. 25 and *Bālāvataṭāratarka*, (Tōhoku *Cat.*, 4263, Cordier, *Cat.*, *ibid.*, CXII, n. 26, p. 455).

¹⁾ G. TUCCI, *A Lhasa e oltre*, Roma 1949, p. 120.

The spelling of the name of our author in modern works is usually Jetāri: so in S. Ch. Vidyabhusana's, *History of Indian Logic*, p. 337, *The History of Bengal*, ed. by R. C. Majumdar, p. 334; Rāhula Sāṅkṛityāyana in *Sanskrit Palm-leaf Mss. in Tibet*, Journal of the Bihar and Orissa Research Society, vol. XXI, 1935, part I, p. 41 (but *ibid.*, vol. XXXIII, part I, p. 55 and 56, Jitāri and in Vāḍaṇyāyana, Sarnath, 1936, Appendix, p. XII). But it appears that this spelling is based upon the Tibetan texts which contain some information about the writer and on the colophons of the bsTan ṣgyur as well.

On the other hand, it is an established fact that in the colophons of the two extant Sanskrit originals of his works, the name is spelt Jitāri: (in Tib. dgra las rnam rgyal) which is certainly the right form. In fact Jitāri (cf. Jitāmitra epithet of Viṣṇu) is a title of the Buddha himself (Trikāṇḍaśeṣa, I, 8) and therefore a name quite appropriate for a Buddhist ¹⁾.

Our sources of information regarding Jitāri are chiefly Tāranātha and Sum pa mk'an po. In Sum pa mk'an po there are two references to Jitāri, one at p. 112 and another at p. 116. In the first quotation he is said to have been a disciple of dPal sde (Śrīseṇa) and the master of Byaṅ c'ub skal ldan who after having received from Jitāri the initiation in the mysteries of ṣJam dpal ṣi k'ro was rebaptised as sGeg pai rdo rje (Lilāvajra not Lavanyavajra as in the *History of Bengal*, edited by R. C. Majumdar, vol. I, p. 334). This is said to have been a contemporary of Rāmapāla (? in the edition of the text Rā sa pa la; or Rājyapāla?). At

¹⁾ DURGACHARAN, *Chattopadhyāya*, op. cit. also prefers this form on the basis of the colophon of Jātinirākṛti.

p. 116 the story of Jitāri is told (the same as that which is narrated by Tāranātha, Schiefner's transl., p. 230 ff.). He was the son of a Brahmin called Sñiṇ poi žabs, (Garbhapāda) and was born at the time of King Sanātana of Varendra: he obtained many realizations and then, (p ' y i s s u) at the time of Mahāpāla he was given the diploma (p a t r a , text: s a t r a) conferring upon him power over Virkṣapuri (Vṛkṣapuri ?) and Vikramaśīlā.

He was called Jitāri c'en po, Mahājītāri. During his lifetime Atīśa was born. Jitāri is said to have been (*ibid.*, p. 117) the custodian of the Northern door (b y a ṇ s g o s r u ṇ) of Nālandā, and the master of Atīśa when the latter was still a boy. (S. Ch. Das, *Indian Pandits in the Land of Snow*, p. 50).

For these reasons some writers (R. C. Majumdar, *op. cit.*, p. 334 and implicitly S. Ch. Das in his edition of Sum pa mk'an po's history, p. cxvii, and cxviii) surmise that there are two Jitāri: a Jitāri and a Mahājītāri, the younger being chiefly a tantric author.

Therefore from this tradition handed down by Sum pa mk'an po, but certainly based upon Indian sources (whether oral or written it is difficult to say) the following data can be gathered:

- A. Jitāri disciple of dPal sde, master of Līlāvajra who was a contemporary of Rā sa pāla (Rājyapāla?, Rāmapāla?)
- B. Jitāri was honoured by Mahāpāla and was master of Atīśa when he was a boy.

The first is only an indirect reference to Jitāri since mention of him is made when the story of Līlāvajra is narrated.

We know from bKa' babs bdun ldan of Tāra-nātha (Grünwedel, *Edelsteinmine*, pp. 88) and the *Blue Annals* (Roerich I, p. 367) that sGeg pa rdo rje said to be a master of Jitāri, was also the master of Buddhaśrījñāna, a pupil of Haribhadra; Haribhadra at the time of Dharmapāla wrote his famous comm. on AA. The fact that Jitāri was one of the first teachers of Atīśa is told by the same source referred to above (and *Blue Annals*, Roerich, p. 243). So it appears that between Jitāri, pupil of sGeg pa rdo rje, who was the master of Buddhaśrījñāna and a contemporary of Haribhadra (IX century) and Jitāri, the master of Atīśa (who arrived in Tibet in 1042) wide an interval occurs; it is therefore impossible to admit that one and the same person was the pupil of Līlāvajra and the master of Atīśa: this incongruity led the Tibetan authors to distinguish between an elder and a younger Jitāri: the thing is not impossible, but it is also probable that either Jitāri's being the pupil of Līlāvajra or his being a master of Atīśa is a blunder of the source upon which later tradition was founded. It may also be that Rāsapāla of Sum pa mk'an po is a mistake for Rājyapāla (about 908) in which case sGeg pai rdorje may not be Līlāvajra.

The Hetuttatvopadeśa starts with the introductory verse of the Nyāyapraveśa and follows the scheme of that famous work to such an extent that some sentences of NP. have been quoted verbatim (in the following edition they are underlined).

As to the second treatise, the Tarkasopāna, it is attributed, in the colophon, to Vidyākaraśānti. In the bsTan agyur, to my knowledge, there is no trace of this book and no mention of its author, provided he is not the same as Vidyākaraśimha, Vidyākaraśiddha, an Indian

translator, who worked in Tibet. We know of Vidyākara, as the author of the anthology *Subhāṣitaratnakośa* a part of which was published by F. W. Thomas under the name of *Kavīndravacanasaṃuccaya*. (Bibl. Indica, Calcutta 1912); of this work a manuscript is preserved in the Ñor monastery and it was there photographed by Rāhula Sāṃkrtyāyana and myself¹⁾. But there is no reason for considering the two to be identical. The *Tarkasopāna* is divided into three chapters, the first dealing with direct perception, *pratyakṣa*, the second with *svārthānumāna*, inference for one's own sake, and the third with *parārthānumāna*, inference for another's sake. Our text follows closely the *NB.* and *NBT.* of which it reproduces literally a very large part. The author briefly comments upon the famous treatise of Dharmakīrti, of which it can be said to be a partial re-edition, and also very often copies verbatim from Dharmottara. The dependence of *Vidyākaraśānti* on Dharmakīrti and Dharmottara is far greater in the last chapter dealing with *parārthānumāna* than in the first two. Very often the original contribution of our author is limited to a few lines. I have shown this dependence underlining with a double line the portions copied from *NB.* and with a single line those of *NBT.*

But this does not exclude, as I said, that Vidyākaraśānti had also a knowledge of *TB.* as can be seen from some occasional similarities with that text.

¹⁾ My copy has been lent to Prof. Kosambi who together with Dr. V. V. Gokhale is preparing an edition of the anthology. Cf. DANIEL H. H. INGALLS, *A Sanskrit Poetry of village and field; Yogeśvara and his fellow poets.* JAOS., vol. 74, 1954, p. 119.

In the first chapter quotations from other works are found and are meant specially to explain the view of the *p ū r v a p a k ṣ a*, viz. of different schools of thought.

The dependence of our booklets on the previous masters of Logic is therefore clear: with this difference between the two, that Jitāri follows closely *NP.* while Vidyākara-śānti's models are Dharmakīrti and Dharmottara. But even Jitāri in some cases does not ignore the development which took place in logical researches after Dinnāga and his followers, as can be seen by comparing his list of logical errors with that of *NP.*

The importance of these two booklets is therefore rather scanty, the things with which they concisely deal being known from larger works of more famous authors. Still, they are interesting in so far as they gave inspiration, along with *NP.*, *NB.*, *Hetubindu* and similar treatises to the Tibetan logicians and became the model upon which the monks of the Land of Snows based their manuals of *mts'an ñid*. The purpose of these manuals was not epistemological: they were meant to be text-books for students and handy vademecums of eristic, easy to be memorised, for the benefit of the pupils eager to be acquainted with the essentials of dialectics required in debates.

Both manuscripts are in Vartulā script.

PAKṢĀBHĀSA

NP.	NB.; NBT.	NMu. (P V.)	HTU.	TS.
1. pratyakṣaviruddha.	1. id.	id.	1. id.	
2. anumānav.	2. id.	id.	2. id.	
3. āgamav.		id.	deest [pratītiviruddha]	
4. lokav.	3. (pratītiviruddha).	prasiddhiv.	3 { lokav.; pratitiv. 4 }	
5. svacanav.	4. id.	id.	5. id.	
6. aprasiddhaviśeṣaṇa			6. id.	
7. aprasiddhaviśeṣya			7. id.	
8. aprasiddhobhaya			8. id.	
9. prasiddhasaṃbandha			deest.	

H E T V - Ā B H Ā S A

N P.	N B.	N M u. (P V.)	H T U.	T S.
A) A S I D D H A			Id.	
1. ubhayāsiddha	id.	id. (as NP.)	1. id.	
2. anyatarāsiddha	{ id. prativādy-as. id. vādy-as.	id.	2. prativādyasiddha 3-4. vādyasiddha	
3. saṃdigdhāsiddha	id. svayaṃ tadāśra- yaṇasya saṃdehe 'siddha	id.	5. prativādyasiddha	
4. āśrayāsiddha	dharmyasiddhāu as.	id.	6. - 7. pakṣaikadeśā- siddha { prativā- dinaḥ, vādinah 8. saṃdigdhāsiddha 9. dharmi-saṃdehe 'siddha 10. dharmyasiddhāv ¹⁾ asiddha	as NB.

¹⁾ In reality they can be reduced to 5 only; *asiddha*, two cases: *vādin* and *prativādin*; *pakṣaikadeśāsiddha*, two cases *vādin*, *prativādin*; *saṃdigdha*, *dharmisaṃdehe 'siddha*, *dharmyasiddhāv asiddha*.

N P.	N B.	N Mu. (P V.)	H T U.	T S.
B) ANAIKĀNTIKA			I D	
1. sādihāraṇa	id.	id. (as NP.)	1. id. as NP.	
2. asādihāraṇa	sapakṣavipakṣayoh	id.	2. id. as NP.	
3. sapakṣaikadeśavṛttir vipakṣavyāpin	id. (sarvatraikadeśe vā vartamāṇa tathā saṃdehe 'pi)	id.	3. id. as NP.	
4. vipakṣaikadeśavṛttiḥ sapakṣavyāpin		id.	4. id. as NP.	as NB.
5. ubhayapakṣaikade- śavṛttiḥ		id.	5. id. as NP.	
6. viruddhāvyabhicārin	refuted by NB.	id.	refuted by Jitāri, p. 11 6. saṃdigdhavipakṣavyāvṛtti- kaḥ sapakṣavyāpin	

N P.	N B.	N Mu. (P V.)	H T U.	T S.
C) VIRUDDHA 1. dharmasvarūpavi- paritasādhana. 2. dharmaviśeṣaviparī- tasā. 3. dharmisvarūpavip. sā. 4. dharmiviśeṣavip. sā.	1. sapakṣe 'sattva 2. vipakṣe sattva	id. id. id. (present in all or in some ne- gative in- stance)	7. saṃdigdhasapakṣavṛtti, vi- pakṣavyāpin 8-9. saṃdigdhānvayavyatireka: a) kevalānvayin b) kevalavyatirekin Id. 1-2. id. $\left\{ \begin{array}{l} a) \\ as \\ NP. \end{array} \right. b)$ 3. id. 4. id. 5. id.	

DRṢṬĀNTĀBHĀSA

N P.	N B.	N Mu. (P V.)	H T U.	T S.
A) SĀDHĀRMYEṆA			I	
1. sādhanadharmā-siddha	id. (vikala for asid-dha)		I. id. (sāadhanavikala)	id.
2. sādhyā°	id.		2. id. (sādhyavikala)	id.
3. ubhaya°	id.		3. id. (sādhyasāadhanobhayavikala)	id.
			II	
4. ananvaya	saṃdigdhasādhyadharma		4. saṃdigdhasādhyadharma	id.
	saṃdigdhasādhana-dharma		5. saṃdigdhasāadhanadharma	id.
	saṃdigdhobhayadharma		6. saṃdigdhobhayadharma	id.
			III	
5. viparītānvaya	ananvaya		7. ananvaya	id.

N P.	N B.	N Mu. (P V.)	H T U.	T S.
	apradarśitānvaya		8. apradarśitānvaya 9. viparītānvaya	id. id.
B) VAIDHĀRMYEṆA			I	
1. sādhyāvyāvṛtta			1. (sādhyāvyatirekin)	id.
2. sadhanā°			2. (sādhanaṅvya°)	id.
3. ubhayā°			3. ubhayāvyāvṛtta	id.
			II	
4. avyatireka			4. saṃdigdhasādhyavyatirekin	id.
5. viparītavyatireka			5. saṃdigdhasādhana vyatirekin	id.
			6. saṃdigdhobhayavyatirekin	id.
			III	
			7. avyatireka	id.
			8. apradarśitavyatireka	id.
			9. viparītavyatireka.	id.

1.

HETUTATTVOPADEŚA OF JITĀRI

1. sādhanaṃ dūṣaṇaṃ caiva sābhāsaṃ paraśaṃvide |
pratyakṣaṃ anumānaṃ ca sābhāsaṃ tv ātmasaṃvide ¹⁾ ||
iti śāstrārthasaṃgrahaḥ ||
2. vādinā svayaṃ sādhayitum iṣṭo 'rthaḥ sādhyah | sā-
dhyate yena tat sādhanam |
3. hetos trirūpavacanam | kāni punas tāni trīṇi rūpāṇi |
pakṣe sattvam evety ekaṃ rūpam | sapakṣa eva sat-
tvam iti dvitīyaṃ rūpam | vipakṣe cāsattvam eva niś-
citam iti tṛtīyam ||
4. tatra pakṣaḥ prasiddho dharmī *prasiddheṇa viśeṣeṇa ^{*1, 2}
viśiṣṭaḥ svayaṃ sādhayitum iṣṭaḥ pratyakṣādyavirud-
dhaḥ | yathā śabda dharmī anityatvena viśeṣeṇa vi-
śiṣṭaḥ sādhyate kṛtakatvād iti hetuḥ ||
5. kaḥ sapakṣaḥ | sādhyadharmeṇa sāmānyena samānaḥ
sapakṣo yathā ghaṭādir iti ||
6. ko vā hetor vipakṣaḥ | yatra sādhyābhāvena hetor
abhāvo niyamena kathyate | yathākāśādir iti ||
7. etad eva ca hetos trirūpavacanam para*pratyāyanāya ^{*3}
prayujyamānaṃ parārtham anumānam ucyate | yathā
anityaḥ śabda iti pakṣavacanam kṛtakatvād iti hetu-
vacanam | ghaṭādivad iti sapakṣavacanam | ākāśavad
iti vipakṣavacanam ||
8. tat punar dvividhaṃ drṣṭam | sādharmyeṇa vaidhar-
myeṇa ca |

¹⁾ Introductory stanza of NP.; all underlined passages correspond literally or with small variations to the text of NP.

9. tatra sādharmyeṇa tāvat | yat kṛtakam tat sarvam
anityam dr̥ṣṭam | yathā ghaṭādiḥ | kṛtakaś ca śabda
iti ||
- *4 10. vaidharmyeṇa punaḥ | asaty anityatve na bhavaty
eva kṛtaka*tvam yathākāśādu¹⁾ | śabdas tu kṛtaka iti ||
11. kaḥ punaḥ pakṣābhāsaḥ | yaḥ pakṣa ivābhāsate | na
tu sākṣāt pakṣo bhavati | pratyakṣādibhir bādhitatvāt ||
12. sa tu pakṣābhāsaḥ | yathā dhūmādir dharmī²⁾ buddhi-
matā hetunā janyata iti sādhye | pratyakṣaviruddhaḥ
pakṣābhāsaḥ | pratyakṣeṇa vahnijanyasya dhūmasya
darśanāt ||
- *5 13. anumānaviruddho yathā | vedavākyaṃ dharmy apau-
ruṣeyam iti sādhye | prayatnā*nantariyakatve śabdasya
pauruṣeyatvasya prasādanāt ||
14. svavacanaviruddho yathā | nānumānam pramāṇam iti
parapratipādanāya vacanam uccārya³⁾māṇam parār-
tham anumānam ity uktatvāt ||
15. lokaviruddho yathā | śuci naraśiraḥkapālaṃ prāṇyaṅ-
gatvāc chaṅkhaśuktivat ||
- 6* 16. pratitviruddho yathā | kiyatkalasthāyī kṛtako 'nitya
iti | kiyatkalasthāyino 'pi kṛtakāḥ sarve ni*tyā iti lo-
kapratiteḥ ||
17. aprasiddhaviśeṣaṇo yathā | vaiśeṣikasya⁴⁾ sāmkhyaṃ
prati vināśi śabda iti sādhye ||
18. aprasiddhaviśeṣyo yathā | sāmkhyasya bauddham prati
ātmā cetana iti sādhyataḥ ||
19. ubhayāprasiddho yathā | vaiśeṣikasya bauddham prati
[sukhādi]samavāyikāraṇam ātmeti.

1) Ms. yathāka°.

2) Ms. dharmyo.

3) Ms. °yām°.

4) NP.: bauddhasya sāmkhyaṃ.

- || [prasiddhasaṃbandho] yathā vāyur asthirasva-
bhāva iti ||
20. uktāḥ pakṣābhāsāḥ || o ||
21. hetvābhāsaḥ kīḍṛśaḥ* | yo hetur ivābhāsate | na punaḥ *2, a, 1
siddho hetur iti ||
22. hetvābhāso 'siddho viruddho 'naikāntikaś ceti tripra-
kāraḥ ||
23. tatra pakṣe 'siddhatvād asiddhasaṃjñako hetvābhāsaḥ ||
24. pakṣasapakṣayor nāsti | vipakṣa evāsti sa viruddha-
saṃjñako hetvābhāsaḥ | sādhyaviparyayasāadhanāt ||
25. tatra yo hetuḥ sapakṣavipakṣayor ubhayatrāsti nāsti
vā saṃdihyate | aprasiddhasaṃbandho vā so 'naikān-
ti*kasaṃjñako hetvābhāsaḥ | vādinaḥ prativādinō vā *2
sādhayitum iṣṭasyaikāntasyāsāadhanāt ||
26. ubhayāsiddhaḥ¹⁾, tadyathā śabda²⁾syānityatve sādhye
cākṣuṣatvaṃ hetuḥ vādiप्रतिवādinor asiddhaḥ ||
27. cetanās tarava iti sādhye sarvatvagapaharaṇe mara-
ṇād iti hetuḥ prativādinō bauddhasyāsiddha iti pra-
tivādyasiddhaḥ | caitanyādinirodhasya bauddhenopa-
gamāt ||
28. aceta*nāḥ sukhādaya iti sādhye | utpattimattvād iti *3
hetuḥ svayaṃ vādinaḥ sāmukhyasyāsiddhaḥ | iti vā-
dyasiddha iti ||
29. vaiśeṣikasya bauddhaṃ prati kṣam³⁾ādikaṃ dharmī
kāryam iti sādhayataḥ pratikṣaṇaṃ sadṛśāparāparot-
patter iti⁴⁾ svayaṃ vādinō 'siddhaḥ | utpattau siddhā-
yām api pratikṣaṇasadrśāparāparotpattir ity asiddhaḥ⁵⁾ ||

1) Ms. tadyathā/ubhayāsiddhaḥ.

2) Ms. sabda.

3) Ms. kṣamikādikam.

4) Ms. utpattir.

5) Ms. iti siddhaḥ.

- *4 30. pakṣaikadeśāsiddho yathā | cetanās taravaḥ *svāpād iti
hetuḥ | digambarasya svayaṃ vādinah pakṣaikadeśā-
siddhaḥ | na hi sarve vṛkṣā rātrau patrasaṃkoca-
bhājah ||
31. tathā pṛthivyādikam dharmī buddhimaddhetujany-
am iti sādhye kāryatvād iti hetur bauddham praty
asiddhaḥ | pratyakṣānupalambhanibandhano hi kārya-
kāraṇabhāvo bauddhasya pṛthivyādao na siddhaḥ ||
vihārāhārādiṣu siddham cet tadā pakṣaikadeśāsiddhaḥ ||
- *5 32. saṃdigdhāsi*ddho yathā | yady ayaṃ dhūmo 'gnir
atreṭi sādhye hetor evāniścayāt ||
33. dharmisaṃdehe 'py asiddho yathā | iha bahuṣu ni-
kuñjeṣu kvacid ekasmin nikuñje mayūra iti sādhye
kekāyikād iti hetuḥ ||
34. dharmyasiddhāv apy asiddho yathā | atmā dharmī
sarvagata iti sādhye sarvatropalabhyamānaguṇatvād
iti hetuḥ ||
35. daśaite 'siddhasaṃjñakā hetvābhāsāḥ ||
- *6 36. || anaikā*ntiko hetvābhāsāḥ kiḍṛśa ucyate ||
37. yathā śabdasya nityatvālike dharme ¹⁾ sādhye prame-
yatvaṃ hetuḥ sapakṣvipakṣayoḥ ²⁾ sarvatra vartamā-
naḥ sādharmaṇānaikāntikaḥ ||
38. tathā śabdasya nityatve śrāvaṇatvaṃ hetuḥ sapakṣa-
vipakṣayor apravartamānāt | asādhāraṇānaikāntikaḥ ||
39. tathā śabdasyāprayatnānantariyakatve sādhye 'nityat-
vād iti hetuḥ | sapakṣai*kadeśavṛttir vipakṣavyāpy anai-
kāntikaḥ || aprayatnānantariya[kā]ḥ śabdasya vidyu-
dākāśādih sapakṣaḥ tatraikadeśe vidyudādao vartate
'nityatvaṃ nākāśādao | prayatnāntariyakaḥ punaḥ
sarvo ghaṭādir vipakṣaḥ | tatra sarvatra vartate ||

1) Ms. dharmye.

2) Ms. "vi" written below.

40. tathā prayatnānantariyakatve śabdasya sādhye 'nityatvam hetuḥ ghaṭādaḥ sarvatra vidyate | aprayatnānantariyakaḥ punar vidyudākāśādir vipakṣaḥ | tatraika*deśe vidyudādaḥ vartate nākāśādaḥ | tasmād ayaṃ vipakṣaikadeśavṛttiḥ sapakṣavyāpī hetur anaikāntikaḥ || *2
41. ubhayapakṣaikadeśavṛttir anaikāntiko yathā | śabde¹⁾ dharminī nityatve sādhye 'mūrtatvād iti hetuḥ | paramāṇvākāśādiḥ sapakṣo'sya | tatraikadeśe 'mūrtatvam ākāśe pravartate na paramāṇau mūrtatvāt paramāṇuṇam | ghaṭasukhādir anityo vipakṣaḥ | tatrāikadeśe sukhādaḥ vi*dyate na ghaṭādaḥ || *3
42. tathā saṃdigdhavipakṣavyāvṛttikaḥ²⁾ sapakṣavyāpī hetur anaikāntiko yathā | kapilādidadharmy asarvajña iti sādhye vaktṛtvād iti hetuḥ | rathyāpuruṣādaḥ sapakṣe 'sti | vipakṣe sarvajñe³⁾ saṃdigdhaḥ | sarvajñasyātindriyatvād vacanam asti na veti saṃdigdham ||
43. tathā saṃdigdhasapakṣavṛttir vipakṣavyāpī hetur anaikāntiko yathā | ṛṣabhavardhamānādidadharmī sarvajña iti *sādhye kevaliśāstrakaraṇād iti hetuḥ sapakṣe sarvajñe saṃdigdhaḥ | sarvajñasyātindriyatvāt kevaliśāstrakaraṇaṃ saṃdigdham | vipakṣe varāhamihirādāv⁴⁾ asarvajñe vidyate || *4
44. saṃdigdhānvayavyatirekahetur anaikāntiko yathā sātmake jīvaccharīraṃ prāṇādimattvād iti hetuḥ | jīvaccharīrasaṃbandhī prāṇādir na sātmake [anātmake]⁵⁾ vā pravṛtto nivṛtto veti niścīyate ||

1) Ms. sabdo.

2) Ms. 'okṣavṛttikasapa.

3) Ms. sarvajña.

4) Ms. 'omahiṣā° Tib: pa ra ha dañ ma ha re which shows that the Tib. translator did not understand the original.

5) Ms. nasātmake only.

- 5* 45. tataḥ kevalānvayī hetur dṛṣṭāntābhā*vāt ||
46. tathā dvitīyo 'pi kevalavyatirekī nedam nirātmakaṃ jīvaccharīra[m] aprāṇādimattvaprasaṅgād iti | dṛṣṭāntābhāvād eva nānvayaniścayo nāpi vyatirekaniścaya iti saṃśayaheṭuḥ ||
47. uktā nava¹⁾ete 'naikāntikaśaṃjñakā hetvābhāsāḥ ||
48. viruddhasaṃjñako hetvābhāsah kīdrśah ||
49. yathā śabdo dharmī nitya iti sādhyo dharmah kṛtakatvād ākāśādivat | ayaṃ hetur ghaṭādaḥ²⁾ vipakṣa
- *6 evā*sti na sapakṣe ||
50. tathā śabdo dharmī nitya iti sādhye prayatnānantarīyakatvād iti hetur ākāśādaḥ sapakṣe nāsty eva | vipakṣaikadeśe ghaṭādaḥ vidyate na vidyudādaḥ || etau dvau hetū dharmasvarūpaviparītasādhanaḥ ||
51. dharma[viśeśa]³⁾viparītasādhano yathā | cakṣurādaya iti dharmī parārthā iti sādhyo dharmah saṃghatatvād iti heṭuḥ | mañcapīṭhādivad iti sapakṣavacanam | ayaṃ tu
- *7 hetur yathā *cakṣurādīnāṃ pārārthyam sādhayati | tathā saṃghātataḥ parasya sādhayati | mañcapīṭhādīnāṃ saṃghātasya devadattādeḥ parasyopakāradarśanāt ||
- *3, b, 1 52. dharmisvarūpaviparītasādhano yathā | pṛthivyā*dir dharmī buddhimaddhetujanya iti sādhye sāsrayatvād iti heṭuḥ | ghaṭādivad iti sapakṣavacanam | ayaṃ hetur yathā buddhimaddhetujanyatvaṃ sādhayati tathā buddhimataḥ kartuḥ sāsrayatvam api sādhayati ||
53. dharmi⁴⁾viśeśaviparītasādhano yathā | vaiśeṣikasya mīmāṃsa[ka]ṃ praty *ātmā dharmī cetayata iti sādhye
- *2

1) Ms. nava Tib. bcu po = daśa. The difference between T. and Ms. consists in the fact that kevalānvayin and kevalavyatirekin are considered two cases of saṃdigdhānvayavyatirekin.

2) Ms. hetughaṭāḥ.

3) Ms. rmavisatha?

4) Ms. dharmī.

cetanādhiṣṭhānatvād iti hetur ātmano 'cetanasya yathā
caitanyam sādhayati | tathā hetur ayam anityatvam
api sādhayati | anityatvād vijñānasya ||

54. uktāḥ pañcaite viruddhasamjñakā hetvābhāsāḥ ||
55. viruddhāvabhicāri nāma na kaścīd dhetudoṣo 'stīti na
tasyodāharaṇam yuktam | tatrodāharaṇam | yat sar-
vadeśāvasthitaiḥ svayam ca svasam*bandhibhir yuga- *3
pad abhisambadhyate tat sarvagatam | yathākāśam
iti | abhisambadhyate ca sarvadeśāvasthitaiḥ svasam-
bandhibhir¹⁾ yugapat sāmānyam iti pailukasya sva-
bhāva hetuprayogaḥ || dvitīyo 'pi prayogaḥ paiṭhara-
sya | yad upalabdhilakṣaṇaprāptam yatra nopalabhyate
na tatrāsti | tad yathā kvacid avidyamāno ghaṭaḥ | no-
pal²⁾abhyate copalabdhilakṣaṇaprāptam sāmānyam
vyaktyanta*rāleṣv iti || anupalambho hetuḥ pūrvoktaś ca *4
svabhāvaḥ parasparam bādhayataḥ | samśayajananāt |
56. na sapakṣād anyo dṛṣṭānto nāma kaścīd iti sapakṣa
eva sādharmyadrṣṭāntaḥ || tatra dṛṣṭāntābhāsaḥ ki-
drśaḥ |
57. sādharmyeṇa tāvat |
58. nityaḥ śabdo 'mūrtatvāt karmavat | sādhyavikalāḥ
karmaṇo 'nityatvāt ||
59. nityaḥ śabdo 'mūrtatvāt paramāṇuvāt³⁾ | sādhanavi-
kalāḥ *paramāṇūnām mūrtatvāt || *5
60. nityaḥ śabdo 'mūrtatvād ghaṭavad | sādhyasādhano-
bhayavikalāḥ ||
61. tathā samdigdhasādhyadharmā⁴⁾ dṛṣṭāntābhāsaḥ | ka-
ścit puruṣo dharmi rāgādimān vacanāt | rathyāpuru-

1) Ms. dhibi yuga.

2) Ms. ghaṭenopa°.

3) Ms. paramārthavat.

4) Ms. dharme.

ṣavat | tatra dr̥ṣṭānte rathyāpuruṣe rāgādimattvaṃ
saṃdigdhaḥ paracetovṛttinām duranvayatvāt ||

*6 62. saṃdigdhasādhanaadharmā yathā | kaścit puruṣo mara-
ṇadharmā iti sādhye rāgādimattvād it*¹i hetuḥ | rathyā-
puruṣe dr̥ṣṭānte saṃdigdhaḥ | vitarāgo 'pi rāgīva ce-
ṣṭate yataḥ ||

63. saṃdigdhobhayadharmā dr̥ṣṭāntābhāso yathā kaścit
puruṣo dharmī asarvajña iti sādhye rāgādimattvād
iti hetuḥ | rathyāpuruṣe dr̥ṣṭānte sādhyam sādhanam
saṃdigdham ||

64. ananvayo 'pradarśitānvayo viparītānvayaś¹⁾ ca dr̥ṣṭān-
tābhāsāḥ ||

*7 65. tatrānanvayo yathā | yo vaktā sa rāgādimān rathyā-
puruṣavat* | vakṛtṛvarāgādimattvayoḥ kāryakāraṇa-
bhāvapratiṣedhāt ||

66. apradarśitānvayo yathā | anityaḥ śabdaḥ kṛtakatvād
iti | atra vidyamāno 'py anvayo vyāptyā na darśita²⁾
iti | vakṛtṛdoṣād ayaṃ dr̥ṣṭāntābhāsāḥ ||

*3, b, 1 67. viparītānvayo yathā | yad anityam tat kṛtakam gha-
tādivad ity atrānityatvaṃ sādhyam | sādhyenaiva sā-
dhanam vyāptam kathanīyam | na tu³⁾ sādhanena
vyāptam sādhyam kathyate | a*⁴tha⁴⁾ viparītānvayo
dr̥ṣṭāntābhāsāḥ ||

68. uktā navaite sādharmyeṇa dr̥ṣṭāntābhāsāḥ ||

69. vaidharmyeṇa dr̥ṣṭāntābhāsā ucyante |

70. sādhyāvyatirekī dr̥ṣṭāntābhāso yathā | nityaḥ śabdo
'mūrtatvāt paramāṇuvāt | atra paramāṇor vaidhar-
mya-dr̥ṣṭāntatvād amūrtatvaṃ sādhanadharmaḥ vyā-

1) Ms. viparītānvaśo.

2) Ms. °vyātyanad°.

3) In T. no negation.

4) Muni Jambuvijaya suggests: a t a ḥ .

vṛtto mūrtatvāt paramāṇūnām | nityatvaṃ sādhyadhar-
mo na vyāvṛttaḥ | paramāṇor nityatvāt ||

71. sādhanāvyatirekī yathā | nityaḥ śabdo *'mūrtatvāt *2
karmavat | atra nityatvaṃ sādhyadhar-
mo na vyāvṛttaḥ | sādhanadhar-
mo na vyāvṛttaḥ | karmavat *'mūrtatvāt ||
72. ubhayāvyāvṛtto yathā | nityaḥ śabdo 'mūrtatvād
ākāśādivat | atrākāśādau vaidhar-
myadrṣṭāntāt sādhyam sādhanam ca na vyāvṛttam ||
73. tathā saṃdigdhasādhyavyatirekī saṃdigdhasādhana-
vyatirekī | saṃdigdhobhayavyatirekī ceti |
74. saṃdigdhasādhyavyatireko drṣṭāntābhā*so yathā | asar-
vajñāḥ ¹⁾ kapilādayaḥ | sarvajñatālingabhūtakevaliśā-
strākaraṇād ²⁾ iti | atra vaidhar-
myodāharaṇam | yaḥ sarvajñāḥ sa jyotirjñānādikam upadiṣṭavān | yathā
rṣabhavardhamānādir iti | atra vaidhar-
myodāharaṇād rṣabhavardhamānāder asarvajñatā nivṛttā na veti ³⁾
saṃdehaḥ ||
75. saṃdigdhasādhanaavyatireko yathā | nātra trayīvidā
brāhmaṇena grāhyavacanāḥ kapilakaṇādādīḥ ⁴⁾ *puruṣo *4
rāgādimattvād iti | atra vaidhar-
myodāharaṇam ye grāhyavacanā na te rāgādimanto yathā gautamādayo
dharmaśāstrānām praṇetāra iti | gautamādibhyo rā-
gādimattvasya dharmasya vyāvṛttih saṃdigdhā ||
76. saṃdigdhobhayavyatirekī yathā | avītarāgāḥ kapilā-
dayaḥ parigrahāgrahayogād iti | atra vaidhar-
myodāharaṇam yo vītarāgo na tasya *parigrahāgrahau saṃ- *5

¹⁾ Ms. asarvajñāḥ.

²⁾ Ms. śastrākaraṇād.

³⁾ Ms. °vṛttāneti.

⁴⁾ Ms. °kaṇācarāder or may we correct: °kaṇācarādīḥ (suggestion of Muni Jambuvijaya).

bhavataḥ yathā ṛṣabhavardhamānāder iti | ṛṣabhāder
vaidharṃyadr̥ṣṭāntāt, avītarāgatvaṃ sādhyadharmāḥ
parigrahāgrahayo[ga]ḥ sādhanadharmo vyāvṛtto ¹⁾ na
veti saṃdehaḥ | apūrvārthālābhaḥ parigrahaḥ | labdha-
syāparityāga āgrahaḥ | tau ca dvāv api ṛṣabhādaḥ
saṃbhavyete | chatracāmaradundubhinām parigrahā-
grahaśravaṇāt ||

*6 77. avyātireko vaidharṃyadr̥ṣṭāntābhāso *'pradarśitavya-
tireko viparītavyātirekaś ceti |

78. avyātireko yathā | kapilādir avītarāgo vaktṛtvāt | ya-
trāvītarāgatvaṃ nāsti na sa vaktā yathopalakhaṇḍa
iti | yady upalakhaṇḍād ayaṃ vyāvṛttas tathāpi sarvo
vītarāgo vakteti ²⁾ saṃdehaḥ ||

79. apradarśitavyātireko yathā | anityaḥ śabdaḥ kṛtakat-
vād ākāśādivad iti | paramārthataḥ saṃyag dr̥ṣṭānto
*7 *'py ayaṃ vaktṛdoṣād dr̥ṣṭāntābhāsaḥ | parārthānu-
māne vaktur guṇadoṣayor vicāryamāṇatvāt | tathā hi
yan nityaṃ tat sarvaṃ niyamenākṛtakaṃ dr̥ṣṭaṃ ya-
thākāśādir iti vacanena vibhajya vaktrā vyāptipūr-
vako vyātireko na pradarśita ity apradarśitavyātire-
kaḥ ||

4, a, 1 80. viparītavyātireko yathā | yad akṛtakaṃ tan ³⁾ nityaṃ
dr̥ṣṭaṃ iti | atra sādhananivṛtṭyā sādhyanivṛtṭir vyāptā
darśayitavyā tena yatra yatra sādhyanivṛtṭis tatra
tatra niyamena sādhananivṛtṭiḥ sidhyatīti ||

81. uktā dr̥ṣṭāntābhāsā aṣṭādaśa ||

82. eta eva sarve pakṣahetudr̥ṣṭāntābhāsāḥ | vādinā ⁴⁾ sā-
dhayitum iṣṭaṃ arthaṃ na sādhayantīti sādhanābhāsā

1) Ms. vṛtte 0āneti.

2) T.: sarvasmād vītarāgād vaktā na vyāvṛttaḥ.

3) Ms. akṛtaṃ tatra.

4) Ms. vādhinā.

- vādino bhava*nti | evaṃ ca prativādinā dūṣaṇatve-^{*2}
 nopanyastā¹⁾ dūṣaṇāni bhavanti | pūrvapakṣavādinō
 'bhipretārthasiddhipratibandhāt | sādhanasya nyūna-
 todbhāvanam eva dūṣaṇasya lakṣaṇaṃ vibhajya
 prthag ucyate |
83. dūṣaṇābhāsaḥ | etāny eva dūṣaṇāni prativādinoktāni |
 yadā pūrvapakṣavādī mi*thyādūṣaṇatvena pratipāda-^{*3}
 yatiti tadā dūṣaṇābhāsa jātaya iti paṭhyante | abhū-
 tadoṣodbhāvanāni mithyottarāṇi jātyuttaraṇīti va-
 canāt | yathāduṣṭapakṣe pakṣadoṣodbhāvanam nirdoṣe
 hetau hetudoṣakhyāpanam | aduṣṭadrṣṭānte drṣṭānta-
 doṣopādānaṃ dūṣaṇābhāsa iti nyāyāt ||
84. tatra pratijñāhetudāharaṇopana*yanigamanāni pañ-^{*4}
 cāvayavaṃ paraiḥ sādhanam ucyate | yathānityaḥ śab-
 da iti pratijñā kṛtakatvād iti hetuḥ | yat kṛtakaṃ
 tat sarvam anityaṃ drṣṭaṃ yathā ghaṭādīty udāha-
 raṇam | tathā kṛtakaḥ śabda ity upanayaḥ | tasmād
 anitya iti nigamanam | drṣṭānte pratītisamartho he-
 tur dharmiṇy upanīyata ity upanayaḥ | pratijñāyāḥ
 puna*rvacanam nigamanam iti vacanāt | naitad asti |^{*5}
 tribhir evāvayavair anvayavyatirekapakṣadharmasa-
 mājñakaiḥ sādhyārthasiddheḥ ||
85. tathā hi | vādakāle vyāptipūrvaka eva²⁾ prayogaḥ kar-
 tavyaḥ | yat kṛtakaṃ tat sarvam anityaṃ drṣṭaṃ
 yathā ghaṭādir iti | sādhyena sādhanasya drṣṭānte
 vyāptikathanam anvaya ucyate ||
86. vipakṣe ca sādhyanivṛttyā sādhananivṛttir vyatireka*^{*6}
 ucyate | yathāsaty anityatve na bhavaty eva kṛta-
 katvaṃ yathākāśādaḥ |

1) Ms. stammasta.

3) Ms. pūrvapadaprayogaḥ.

87. kṛtakaś ca śabda iti pakṣadharmavacanam | pratijñā-
nigamane punaḥ sarvathā na vaktavye ¹⁾ ||
88. tathā sādharmyavati prayoge 'nvayābhidhānasāmar-
thyād eva vyatireko 'vaga²⁾ntavya iti na pṛthag ucyate |
yathā yat kṛtakam tat sarvam anityam draṣṭavyam |
*7 yathā ghaṭādiḥ | kṛtakaś ca śabda iti | *sādharmyavān
prayogaḥ | tathā vaidharmyavati prayoge vyatirekok-
tisāmarthyād evānvayaḥ pratipanna iti nānvayaḥ pu-
nar ucyate | yan nityam tad akṛtakam dr̥ṣṭam yathā-
*b, 1 kāsādiḥ ³⁾ *kṛtakaś ca śabda iti | vaidharmyavān pra-
yogaḥ ||
89. uktāḥ sādhanābhāsā dūṣanābhasāḥ ||
90. pratyakṣam kīdr̥ṣam | pratyakṣam kalpanāpoḍham
abhrāntam | pratigatam āśritam akṣam yad vijñā-
nam tat pratyakṣam | pañcendriyāśrayāṇi jñānānīti
yāvat | atyādayaḥ krāntādyarthe dvitīyayeti ⁴⁾ samāsenā
*2 pratyakṣaśabdo vācyaliṅgaḥ *siddhaḥ | pratyakṣo bo-
dhaḥ pratyakṣā buddhiḥ | pratyakṣam jñānam ity
upapannam bhavati ||
91. cakṣuḥśrotraghrāṇajihvākāyākhyāni pañcendriyāṇi ta-
dāśritāni pañca jñānāni pramāṇāni | tadgrāhyā viśayā
rūpaśabdagandharasasparśākhyāḥ prameyāṇi pañcaiva ||
92. tac ca pratyakṣam nāmajātyādikalpanārahitam nirvi-
*3 kalpakam abhrāntam ca yadi *bhavati | tadā pramā-
ṇam ucyate | darśitasyārthasyāviśamvādanāt ||
93. tatra nāmakalpanā | devadatto 'yam iti yad jñānam |
jātikalpanā gaur ⁵⁾ iyam iti jñānam | viśeṣaṇaviśeṣyam

1) Ms. vya.

2) Ms. rekavaga.

3) Ms. yākāsādiḥ.

4) Vārt. ad Pāṇini, II, 4, 26.

5) Ms. twice.

iti kalpanā nilotpalam iti jñānam | anyad api savi-
kalpakam jñānam pratyakṣābhāsaḥ | bhrāntam cārthe
'pi taimirikasya dvicandrajñānam | śukti*kāyāṃ raja- *4
tajñānam sthānur ayam puruṣo veti jñānam | anyad
api jñānam pratyakṣābhāsaḥ pradarśitārthāprāpakat-
vāt ||

94. tatra trividham pratyakṣam | vyavahāram apekṣya in-
driyajñānam | sarvacittacaittānām svarūpasamveda-
nam svasamvedanam | bhūtārthabhāvanāprakarṣapa-
ryantajam yogijñānam ceti ||

95. tasya viśayaḥ svalakṣaṇam | arthakriyāsama*rtham tu *5
svalakṣaṇam ucyate | sāmānyam tu nārthakriyāsa-
martham |

96. tad eva ca pratyakṣam pramāṇam | pramāṇam artha-
pratitirūpam phalam ca tādrśam eva | na pramāṇa-
phalayor bhedaḥ kaścīd asti ||

97. anumānam dvidhā svārtham parārtham ca |

98. tatra svārtham tāvat | gr̥hīte ca pakṣadharme smṛte
ca sādhyasāadhanabhāve paścāt pratipattā yathārtham
pratipadyate yena *tat svārtham anumānam | *6

99. pakṣadharmaś ca trividha eva bhavati | kāryam sva-
bhāvo 'nupalambhaś ceti |

100. siddhe hi kāryakāraṇabhāve kāryam hetur draṣṭa-
vyaḥ | yathā yatra dhūmas tatrāgniḥ | yathā mahā-
nasādaḥ | asti ceha dhūma iti | asaty agnau na bha-
vaty eva dhūmo yathā sajalapradeśe | asti ceha
dhūma iti |

101. svabhāvahetuḥ | vṛkṣo 'yam śiṃśapātvād iti | pūr-
vapravartitaśiṃśa*pāvyavahāravat | asati vṛkṣatve na *7
bhavaty eva śiṃśapātvam | yathā sthaṇḍilapradeśe |
atrāpi vyāpyavyāpakabhāve niścite sati vyāpyo he-
tur draṣṭavyaḥ ||

102. anupalambhahetur yathā | nātra ghaṭa upalabdhi-
lakṣaṇaprāptasyānupalabdheḥ śaśaviṣāṇādivat | atrā-
*5, 1 pi dr̥ṣyānupalambho *dr̥ṣyābhavena vyāpto yadā niś-
citas tadāyaṃ hetur gamakaḥ ||
103. anumānābhāsaḥ kiḍṛṣaḥ | pūrvavat | śeṣavat | sāmā-
nyatodr̥ṣṭaṃ ceti paraiḥ kalpitam anumānaṃ sarvaṃ
anumānā¹⁾bhāsaḥ || teṣu tādātmyatadutpattilakṣa-
ṇasya pratibandhābhāvāt | siddhe saty eva hi kārya-
kāraṇabhāve vyāpyavyāpakabhāve ca sādhyasādha-
nabhāvo nānyathā vyabhicārasaṃbhavāt ||
- *2 104. yathā vṛṣṭimā*n ayaṃ meghe gambhīradhvanatvād
iti | gambhīradhvanavato 'pi meghasya vṛṣṭivighāta-
saṃbhavāt ||
105. yathopari vṛṣṭo devo nadīpūradarśanāt | bandha-
bhaṅgādīnāpi nadīpūra²⁾sya darśanāt ||
106. yathā pakvā ete taṇḍulā ekasthālyantargatatvād
dr̥ṣṭataṇḍulavat ||
107. pakvāny etāny phalāni ekaśākhaprabandhāt | upa-
yuktaphalavat | atra bhūyo darśane 'pi sādhyasā-
*3 dhanayor vyabhi*cārasaṃbhava eva ||
108. yathā yat pārthivaṃ tat sarvaṃ lohalekhyam
dr̥ṣṭam | yathā kāṣṭhādi³⁾ | vajram api pārthivaṃ ||
109. yaḥ prāṇī sa sarvaḥ sagrīvaḥ | yathā karabhādiḥ,
kulīro 'pi prāṇī ||
110. yathā yad dravad dravyam ādrakṛt tad dr̥ṣṭam⁴⁾ ya-
thodakam | pāradam api dravad dravyam iti | evam
anye 'py anumānābhāsā draṣṭavyā iti ||
- *4 hetutattvopadeśaḥ samāptaḥ || kṛtir iyaṃ *paṇḍita-
rājajitāripādānām ||

1) Ms. anumābhāsaḥ.

2) Ms. dadīpū.

3) Ms. kaṣṭhādi.

4) Ms. ādrakṛtadr̥ṣṭam.

2.

TARKASOPĀNA OF VIDYĀKARASĀNTI

namo mañjuśriye ॥
 saṃsārasarasi kolatulyam ajñānabhedinaḥ |
 smaraṇaṃ me hevajrasya vartatāṃ hr̥di vaś ciraṃ ॥

1. hitāhitaprāptiparihārahetur niyamena pramāṇaṃ iti
 saṃkṣepatas tad vyutpādyate ॥ pramāṇaṃ avisamvādi
 jñānaṃ | visamvadanam visamvādaḥ | na visamvādo
 'visamvādaḥ | sa yasyāsti tad avisamvādi | samvādy
 evetyarthaḥ ॥ avisamvādaḥ pu*nar upadarśitā[rtha]- *a, 2
 pratibaddhārthakriyāprāpaṇam | prāpaṇam api prāpa-
 katvam tadyogyatā ca | avyavahitāyām arthakriyā-
 yām pramāṇasya prāpakatvam eva | vyavahitāyām
 pravartakatvam api | prāpakatvam copadarśakatvam
 eva | karaṇadharmasyopadarśakatvasya grahaṇād
 ghṛītagrahiṇām akaraṇatvena vyudāsān nātivyāpitā |
 ata evācāryo Dharmottaro 'py āha ॥ "ye*naiva pratha- *3
 mam upadarśitārthas tenaiva pravartitaḥ puruṣaḥ
 prāpitaś cārthaḥ kim anyenādhikaṃ kāryam | marīci-
 kājajñānādīny upadarśitārthapratibaddhārthakriyā-
 prāpaṇāsambhavād eva nirastānīti" 1) | jñānagraha-
 ṇena cājñānasya indriyāder nirāsaḥ | karaṇavihitapra-
 tyayena ca ghṛītagrahiṇaḥ | tena yad abhimatārtha-
 kriyāsamarthārthaprāpaṇayogyam apū*rvaviṣayaṃ *4
 jñānaṃ tat pramāṇam ॥

1) For the meaning cf. *NBT.*, p. 3, l. 11: but the quotation seems to be taken from another work.

2. tad dvidham | pratyakṣam anumānam ca | ¹⁾
3. pratigatam āśritam akṣam pratyakṣam | atyādayaḥ
krāntādyarthe dvitīyayeti samāsaḥ || prāptāpannālaṅ-
gatiḥ amāseṣu paraval līṅgapraṭiśedhaḥ ²⁾ | tena pra-
tyakṣaḥ pratyayaḥ pratyakṣā buddhiḥ | pratyakṣam
jñānam iti siddham bhavati | akṣāśritatvaṃ ca pra-
*5 tyakṣasya vyutpattimātranimitam | *pravṛttinimitam
tu sāṅgātkaṇṇam eva | tena yat kiṃcid viśayasya
sāṅgātkaṇṇi jñānam tat sarvaṃ pratyakṣaśabdavācyaṃ
sidhyati | mīyate 'neneti mānam | līṅgagrahaṇasaṃ-
bandhasmaraṇayoḥ paścānmānam anumānam | etac
ca rūḍhivaśāl labhyate ³⁾ | tena dharmiviśeṣavartī
līṅgaṃ dṛṣṭavato [līṅga]līṅgiṇoś ca saṃbandhaṃ smṛta-
vato yataḥ paroḥṣavastvālamanaṃ jñānam utpa-
*6 dyate, tad a*numānaśabdenābhidhīyate ||
4. cakāraḥ pratyakṣānumānayos tulyabalatvaṃ samuccī-
noti | yathārthāvinābhāvitvāt pratyakṣam pramāṇam
tathānumānam apy arthāvinābhāvi pramāṇam iti
tad uktam ||
- “arthasyāsaṃbhave 'bhāvāt pratyakṣe 'pi pramāṇatā |
pratibaddhasvabhāvasya taddhetutve samaṃ dva-
yam ” iti ⁴⁾ ||
- anenaiva tulyabalatvakhyāpanena yad api Mīmāṃ-
*7 sa*kair uktam “ sarvapramāṇānāṃ pratyakṣam eva
jyeṣṭham | tatpūrvakatvād anumānāder iti ” ⁵⁾ tad
api nirastam || ātmasattālābhe sarvapramāṇānāṃ sva-

1) In NB.: saṃyagjñāmaṃ dvidham...

2) Vārt. ad Pāṇini, II, 4, 26.

3) Cf. TB., p. 3, l. 27; p. 4, l. 5.

4) Muni Jambuvijaya has found this verse in Pramāṇaviniścaya.
N. ed. fol. 261 a: mñon sum yañ ni don meḍ na | mi ābyuñ ba las ts'ad ma
ñid || ābre pa yi ni rañ bñin dei || rgyu yin pas na gñis ka mts'uñs ||

5) Cf. Śābara ad MS., 4 and TSP., p. 161, l. 22.

- kāraṇāpekṣatvān na jyeṣṭhetarabhāvakalpanā sād-
vīti | evaṃ pratyakṣānumānabhedena dviprakāram
eva pramāṇam ||
5. dvividhavadacanenaikaṃ pramāṇam trīṇi catvāri pañca
ṣaḍ iti vipratipattayo nirasyante | tathā hi *pratyakṣam *₃
eva pramāṇam Bārhaspatyānām | pratyakṣānumānā-
gamāḥ pramāṇāni Sāṃkhyānām | upamānam api
Naiyāyikānām | arthāpattir api Prābhākaraṇām |
abhāvo hi pratyakṣam śabdaś ca pramāṇam iti
Vaiyākaraṇaḥ ¹⁾ ||
6. tatra pratyakṣam kalpanāpoḍham abhrāntam | yaj
*jñā[naṃ] kalpanayā kalpanātvena rahitam abhrāntam *_{2, a, 1}
ca tad eva pratyakṣam | etena yad uktam Udyota-
kareṇa | “yadi pratyakṣaśabdena pratyakṣam abhi-
dhīyate | katham tat kalpanāpoḍham | atha kalpa-
nāpoḍham katham pratyakṣam kalpanāpoḍham ity
anena śabdenocyata” iti ²⁾ | yad api Bhartr̥harinoktam |
“kalpanā hi jñānam pratyakṣam api jñānam | pratyak-
ṣajñāne kalpanājñānam pratiṣedhatānyasmin *jnāne *₂
jñānāntaram astīti pratipāditam | prāptipūrvakā hi
pratiṣedhā bhavantīti nyāyād iti” ³⁾ | tat sarvam
apāstam | tādātmyapratīṣedhasyātrābhimatavāt | ata
eva vivṛtaṃ kalpanayā kalpanātvena rahitam iti |
7. kutaḥ punaḥ kalpanābhramayor abhāvaḥ pratyakṣa
iti cet | yasmāt kalpanāvibhramayor artharūpasāk-
ṣātkaraṇam nāsti | tathā hi | abhilāpasamsargayo-
gyapratibhāsa*pratitīḥ kalpanā | abhilāpo vācakaḥ *₃
śabdaḥ | sa ca sāmānyākāraḥ | tena saṃsargyas ⁴⁾ ta-

1) Cf. TB., p. 3, l. 27; p. 4, l. 5.

2) Summarized from NV., p. 42, l. 3 ff.

3) I could not find this sentence in Vākyapadīya.

4) Ms. °rggyas.

dyogyah pratibhāso yasyām pratītau sā abhilāpasam-
sargayogyapratibhāsā | yogyagrahaṇenāvyutpanna¹⁾-
samketasya bālakasya kalpanā samgrhyate | yady api
tasyām abhilāpasamsargo nāsti tadyogyā tu bhavaty
eva | tatpratibhāsino 'rthākārasyecchādhīnasamketā-
*4 nuvidhāyinā *śabdenābhīdhātum śakyatvāt | kutaḥ
punar bālakasya kalpanā siddheti cet | tatkāryasya
pravṛttyādilakṣaṇasya pradarśanāt || tathā hi bālako
'ṅguryādiparihāre stanādau pravartate | tad uktam |

“ itikartavyatā loke sarvā śabdavyapāśrayā |
tām pūrvāhitasamskāro bālo 'pi pratipadyata ” || iti ²⁾

bālake punaḥ sammūrechitākṣarākāradhvaniviśiṣṭā
*5 buddhiviparivartinī kalpanā *ūhyā yayā paścāt sam-
ketagrahaṇakuśalo bhavati | na cedṛṣyam artharūpam
sākṣātkaroti | avyāpṛtendriyasya darśaṇavad buddhau
śabdenāpratibhāsanād artha[rūpa]sya ³⁾ | sa hi śabda-
syārtho yaḥ śābde pratyaye pratibhāsate | upāyabhedāt
prati[patti]bhedo nārthabhedāt | yathaika eva devadatto
dvārād dṛśyate jālena ceti cet | ayuktam etat | upāya-
*6 bhede 'pi tadrūpasyaiva gra*haṇāt katham pratipatti-
bhedaḥ | na ca vastūnām dve rūpe spaṣṭāspaṣṭalak-
ṣaṇe virodhād etannibandhanatvāc ca bhedasya | ata
eva dṛṣṭānto 'py asiddhaḥ | tad uktam |

“ jāto nāmāśrayo nānyaś cetasām tasya vastunaḥ |
ekasyaiva kuto rūpam bhinnākārāvabhāsi tad ” ||

iti ⁴⁾ | tad evam abhilapitum śakyam evārtham kalpanā

1) Ms. pannam.

2) V ā k y a p a d ī y a , Chowkh. ed. p. 46.

3) Mss. adds yasya which seems here out of place; the correction is sug-
gested by Prof. V. V. Gokhale.

4) PV., II, 235.

śabdena saṃyojya grhṇīyāt | abhilāpyaṃ ca vastu sāk-
ṣātkriyamāṇaṃ śa* bdenāyojitam eva sākṣātkartavyam *7
iti | siddham etat kalpanāyā nāsti vastusākṣātkara-
ṇam iti |

8. bhrāntam api jñānaṃ timirāsubhramaṇanauyānaṣaṃ-
kṣobhādyā¹⁾ hitavibhramam artharūpaviśamvādakam |
tat katham anyathā sthitam arthaṃ sākṣātkuryāt |
svarūpapratibhāsasya sākṣātkaraṇaśābdavācyaṭvāt |
tasmān nāsti vastusākṣātkaraṇaṃ vibhramasyāpīti sid-
dham | ataś ca *vijñānaṃ viśayasākṣātkāri niyamena *8
kalpanāvibhramābhyāṃ viparītaṃ bhavat kalpanā-
poḍham abhrāntaṃ cāvatiṣṭhate | tatra kalpanā-
poḍhapadenānumānasya nirodhaḥ | abhrāntapadena
dvicandrajñānādeḥ | anyārthaṃ kṛtam anyārthaṃ
bhavati²⁾ nyāyāt paravipratipattir api nirākṛtā dra-
ṣṭavyā | tathā hi Vaiyākaraṇair uktam | *b, 1

“ na so'sti pratyayo loke yaḥ śabdānugamād ṛte |
anuviddham iva jñānaṃ sarvaṃ śabdena jāyata ” ||
iti³⁾ | sarvapratyayānāṃ śabdānugatarūpatve sati
kasyacid api jñānasyārthasākṣātkaraṇayogāt | anu-
bhavasiddham ca kalpanāpoḍham pratyakṣaṃ katham
aṅkayate⁴⁾ | aśvavikalpanakāle gor anubhavāt | tad
evāvikalpakaṃ pratyakṣam | na cāśvavikalpa eva gāṃ
pratipadyate | svanāmopasaṃhitasya tasya tena*gra- *2
haṇāt | na ca vikalpāntaraṃ dr̥ṣyaṃ saṃvedyate |
etenāśvādivikalpakāle gavādivikalpo 'pi vyākhyātaḥ |
tathā Mīmāṃsakair api |

1) Ms. kṣobhādyana^o.

2) Source not identified.

3) Vākya padīya, p. 46 (bhāsata for jāyata).

4) The reading is certain: aṅk = to enumerate, to reckon; or: ka-
thyate?

“ asti hy ālocanājñānaṃ prathamam nirvikalpakam |
bālamukādivijñānasadrśaṃ śuddhavastujam ||
tataḥ param punar vastudharmair jātyādibhir yayā |
buddhyāvasīyate sāpi pratyakṣatvena saṃmatā ” || ity ¹⁾

*3

anena vikalpasyāpi pratyakṣatvam iṣṭam | *Naiyāyī-
kātibhir api vyavasāyatmakam ²⁾ ity ādinā niścaya-
syaiva pratyakṣatvam uktam | etad api kalpanāpoḍham
ity anenaiva nirastam | yadi kalpanātmakam pra-
tyakṣam syād arthasākṣātkaritaiva hiyeta iti ³⁾ ||

9. abhrāntagrahaṇenāpi śuklaśaṅkhādaḥ pīṭaśaṅkhādivi-
jñānaṃ nirasyate | saty api bhrame 'rthakriyāviśaṃ-
vādābhāvāt | nāpi tad anumānaṃ yujoyate 'līṅgajativāt* |
ataḥ pratyakṣam iti | katham punar etad abhrānta-
grahaṇenāviśaṃvādārthena nirasyate | ucyate | adhya-
vasitārthākārapratirūpārthakriyāprāpter asaṃbhavāt |
yadi hy avisaṃvāditāmātreṇa pramāṇam syāt, keṣaṇ-
ḍukādivijñāne 'pi ālokādeḥ saṃvādasamḥbhavāt tad api
pramāṇam syāt ||

*4

10. tat pratyakṣam caturvidham | indriyajñānaṃ mānaṣam
svasaṃvedanaṃ yogijñānaṃ *ceti ||

*5

11. indriyāṇaṃ cakṣuḥśrotaghrāṇajihvākāyānām āśritaṃ
jñānaṃ indriyajñānaṃ | svaviśayaakṣaṇopādeyasajā-
tīyakṣa ⁴⁾ ṇasaḥitenendriyajñānena samanantarapratya-
yena janitaṃ manomātrāśrayativān mānaṣam | sarva-
cittacaittānām ātmā saṃvedyate yena rūpeṇa tat
svasaṃvedanaṃ | yogaḥ śamathaḥ prajñā yeṣāṃ asti
te yoginaḥ | teṣāṃ yaj jñā*naṃ pramāṇopapannār-
tha[bhāvanā] ⁵⁾ prakarṣaparyantaṃ tad yogijñānaṃ |

*6

1) SV., Pratyakṣasūtra, 112. and 120.

2) NS., I, 1, 4.

3) Ms. hiyateti.

4) Ms. jātiyākṣaṇa.

5) Correction suggested by Prof. V. V. Gokhale.

prakāracatuṣṭayākhyānena yair indriyam eva draṣṭṛ
kalpitam mānase ca pratyakṣe doṣa udbhāvitah,
svasaṃvedanam nābhyupagataṃ yogijñānam ca yo-
gina eva na santi kutas teṣāṃ jñānam iti te sarve
nirastā bhavanti ||

12. tathā hi Vaibhāṣikais tāvaj jñānasyāpratighatvātd
yadi tad draṣṭṛ syād tadā vyavahitam api gṛ*hṇīyād *7
itindriyam draṣṭṛ kalpitam | na caitad yuktam |
yadi hi jñānam gatvā¹⁾rtham gṛhṇāti tadā gama-
na²⁾vibandhakābhāvād vyavahitam api gṛhṇīyād iti
yujyate vaktum | kiṃ tu | yadākāram taj jñānam
utpadyate tat tena gṛhītam ity ucyate | na cāyogya-
deśastho 'rthas tatsarūpakaḥ³⁾ | tat katham tasya
tena grahaṇam syāt | kiṃ ca | yadīndriyam draṣṭṛ
syāt tadā kācādivyavahitasyārtha*sya grahaṇam na *8
syāt | sapratighā daśa rūpiṇa⁴⁾ iti siddhāntāt | ka-
tham āgame uktam | cakṣuṣā gṛhyate rūpam⁵⁾ iti |
aupacāriko'sau nirdeśaḥ ||
13. yad api Kumārilādibhir uktam | yadīndriyajñāna-
gṛhītam artham gṛhṇāti mānasam | tadā gṛhītagrā-
hitvād asyāprāmāṇyam | athendriyajñānāgṛhītam
*artham gṛhṇāti | tadā cāndhabadhirādyabhāvadoṣapra- *3, a, 1
saṅga iti⁶⁾ | tad api svaviśayakṣaṇopādeyasajātiyak-
ṣaṇasahitenendriyajñānena yaj janitam ity anenaiva
nirastam | tathā hīndriyajñānaviśayopādeyabhūtakṣa-
ṇagrāhi mānasam | na ca indriyajñānam andhādīnām
asti | tat kuto 'ndhabadhirādyabhāvadoṣaḥ | nāpi

1) Ms. twice gatvā.

2) c. gamanamvi^o.

3) Ms. tatsva^o.

4) AK., I. 29.

5) Cf. Madhyamakavṛtti p. 137 cakṣuṣā rūpāṇi dr̥stvā.

6) Source unknown.

- *2 gr̥hitagrāhitā | indriyajñānavi*śayopādeyabhūtakṣaṇa-
 syānena grahaṇāt | etac ca mānasam pratyakṣam
 uparatavyāpāre cakṣurādaupratyakṣam iṣyate | vyā-
 priyamāṇe punar etasmin yat pratyakṣam tac ced
 anindriyajam kim anyad indriyajam bhaviṣyati | na
 ca nimilitākṣasya rūpadarśanābhāvād anubhavavirud-
 dhatvam āśaṅkanīyam | kṣaṇamātrabhāvitvena dura-
 vadhāratvāt ||
- *3 14. kim artham *tarhy etad upanyastam iti cet | ucyate |
 yat tat siddhānte mānasam uktam tad yady evaṃ-
 lakṣaṇam syād tadā na kaścit parokto doṣa ity-
 ādarśayitum | yad api svasamvedanam nābhypa-
 ga[mya]te paraiś cittacaittānām tad api ayuktam | na
 tāvac cittacaittānām prakāśo nāsty eva | prakāśasya
 sarvaprāṇinām anubhavasiddhatvāt | na caiśām pareṇa
 4 prakāśo yuktaḥ | tad dhi param samānakālabhāvi
 tāvat prakāśakam anupapannam upakārābhāvāt |
 bhinnakālabhāvy api na prakāśakam prakāśyābhāvāt |
 tasmād yathā pradīpaḥ prakāśakasvabhāvatvād ātmā-
 nam prakāśayati tathā jñānam apīti | nanu pradīpo
 'pi cakṣuṣā prakāśyata iti cet | na sajātiyaprakāśa-
 nirapekṣatvena dṛṣṭāntikṛtatvāt ||
- *5 15. kim ca* | yadi jñānam ātmānam na samvedayate | tadā
 svato 'pratyakṣatve 'rthānuddbhavo 'py apratyakṣatayā
 na syāt | atra prayogaḥ | yad avyaktavyaktikam na
 tad vyaktam | yathā kimcit kadācit kathameid avyak-
 tavyaktikam | avyaktavyaktikaś ca jñānaparokṣatve
 ghaṭādir artha iti vyāpakānupalabdhiprasaṅgaḥ | iha
 vyaktatvam niśedhyam | tasya vyāpakam vyaktavyak-
 6 ti[ka]tvam | tasya cehānupalabdhir iti | jñānasya
 jñānāntareṇa vyakter¹⁾ hetur ayam asiddha iti cet |

1) Ms.: °ktam.

na | ghaṭādi jñānodayakāle siddhatvāt | na ca bha-
vatām api sarvaṃ vijñānam ekārthasamavāyina
jñānena jñāyate | bubhutsābhāve tadabhāvāt | yatho-
pekṣaṇīyaviśayā samvit | tata upekṣaṇīyam eva tāvad
avyaktavyaktikatvād avyaktam prasajyate |

16. kiṃ ca | jñā*naṃ jñānasyāpi ¹⁾ katham vyaktir iti *7
vaktavyam | anya²⁾ jñānena tasya siddhatvād ucyamā-
nāyāṃ tatrāpy evam ity anavasthā syāt | na ceyam
saṃdigdhavipakṣavyāvṛtṭyā 'naikāntikī | tathā hi yady
avyaktavyaktikam api vyaktavyavahāra viśayaḥ syāt
tadā puruṣāntaravartijñāna[m a] vyaktam api svajñān-
[odayakālavat] ³⁾ tathaiva vyaktam vyavahriyeteti | *8
tad ayaṃ vyaktavyavahāro vyaktavyaktikatvena
vyāpi | siddhe ca vyāpyavyāpakabhāve vyāpakānu-
palabdhir aikāntikīti | nāpi svātmani kriyāvirodhaḥ |
yadā jaḍapadārthavailakṣaṇyenotpattir eva svasaṃ-
vittih | tad uktam Ācāryaśāntirakṣita pādaiḥ ||

“ vijñānaṃ jaḍarūpebhyo vyāvṛttam upajāyate |
iyam evātmasaṃvittir asya yā 'jaḍarūpatā ” ||

sva*saṃvicchabdārtho 'pi tair eva darśitaḥ |

*b, 1

“ svarūpavedanāyānyad vedakam na vyapekṣate |
na cāviditam astīti so 'rtho 'yaṃ svasaṃvida ” || ⁴⁾ iti

17. yad apy uktam yogina eva na santi kutas teṣāṃ
jñānam iti | tad asāram | bhāvanā hi bhūtārthaviśayā
taditarā vā prakarṣaparyantavartinī sphuṭataragrāhyā-
kāraṃ vijñānaṃ janayati | tathā hi śokādyupaplu-
tacittavṛttayaḥ putrādibhāvanāsamā*ptau parisphuṭa- *2
samāvartitatpratibhāsavanto bhavanti ⁵⁾ | tatra yat

1) Or jñānajñānasya ?

2) Ms. t-j.

3) Ex cj. ms. odayayakāvat; k ā l a is proposed by Muni Jambuvijaya.

4) TS., v. 2000 and 2012 quoted also: TB., p. 10, l. 27.

5) Cf. PV., II, 282 ff.

pramāṇopapannārthabhāvanāprakarṣaparyantāḥ jātāṃ
karatalāmalakavad bhāvyamānārthaspaṣṭatarākāra-
grāhi tad yogipratyakṣam iti | yad āha |

“bhāvanābalataḥ spaṣṭaṃ bhayādāv iva śamsate |
yaj jñānam avisamvādi tat pratyakṣam akalpakam”
iti ¹⁾ ||

- *3 18. tasya viṣayaḥ svalakṣaṇam | tasya caturvidhasyā-
nanyasā*dhāraṇena rūpeṇa yal lakṣyate tad viṣayaḥ |
anena sāmānyaviṣayatvāropanaḥ pratyakṣe pratyuktaḥ |
yasyārthasya samnidhānā[samnidhānā]bhyām jñāna-
pratibhāsabhedas tat svalakṣaṇam | yasya jñānavi-
śayasya samnidhānam yogyadeśāvasthānam | asamni-
dhānam yogyadeśe 'bhāvaḥ sarvathā | tābhyām yo
jñānapratibhāsam grāhyākāram bhinatty utpādānut-
*4 pādāt tat svalakṣaṇam || anyat sāmānya²⁾*lakṣaṇam
so 'numānasya viṣayaḥ | etasmāt svalakṣaṇād yad
anyat sādharmaṇam lakṣaṇam so 'numānasya viṣayaḥ ||
19. tad eva pratyakṣam jñānam pramāṇaphalam | artha-
pratitirūpatvāt yad evānantaram uktaṃ pratyakṣam
jñānam tad eva pramāṇasya phalam | arthasya pra-
titir avagamah | tadrūpatvāt | yadi tad eva jñānam
pramāṇaphalam neṣyate tadā bhinnaviṣayatvaṃ syāt
5 pramāṇaphalayoh | na caitad yuktam | na hi para-
śvādi ke khadiraprāpte palāśe cchidā bhavati ||
20. arthasārūpyam³⁾ asya pramāṇam | tadvaśād artha-
pratītisiddheḥ | iha yasmād viṣayād vijñānam udeti
tatsarūpaṃ tad bhavati | atatsarūpeṇa jñānenārthave-
danāyogāt | tathā hi vijñānam bodhamātrasvabhāvam

1) Not traced.

2) Mss. twice sāmānya.

3) Mss. arthasārūpyam.

utpadyate | tadā nilasyedaṃ vedanaṃ pītasyeti pra-
 tikarmavyavasthā na syāt | yādṛśaṃ *hi tan nīle pīte 'pi *6
 tādṛśaṃ ceti | arthasārūpye ¹⁾ tu sati yasyaivākāraṃ
 anukaroti jñānaṃ tatsaṃvedanaṃ bhavati nānyasya |
 tac cāsyā sārūpyaṃ niyatārthapratitivyavasthāyāṃ
 sādhakatamatvāt pramāṇaṃ | na caitat mantavyaṃ |
 kathaṃ sādhyasāadhanayor abheda iti | janyajanaka-
 bhāvenātra sādhyasāadhanabhāvābhāvāt | vyavasthā-
 pyavyavasthāpakabhāvena caikasyāpi gha*²⁾tate | nāpi *7
 lokabādhā | loko 'pi kadācid ekadhanurādikaṃ kar-
 trtvādinā vadaty eva | tathā hi vaktāro bhavanti |
 dhanur vidhyati | dhanuṣā vidhyati | dhanuṣo nisṛtya
 saro vidhyatiti | etena pūrvam pūrvam jñānaṃ pramā-
 ṇam uttaram uttaram phalam iti pramāṇaphalabhrān-
 tir apāstā || o ||
 tarkasopāne pratyakṣapāricchedaḥ prathamah || o ||

1. anumānaṃ dvidhā svārthaṃ p*arārthaṃ ca | sva- *8
smāyidaṃ svārthaṃ | yena svayaṃ pratipadyate | para-
smāyidaṃ parārthaṃ | yena paraṃ pratipādayati |
2. tatra trirūpaliṅgād yad anumeye ²⁾ jñānaṃ rūpa-
 trayayuktāl liṅgād yad anumeyāmbanaṃ jñānaṃ
 utpadyate tat svārthaṃ anumānaṃ | trirūpagra-
 haṇam ekaikadvidvirūpavyavacchedārthaṃ | tatrai-
 kaikarūpo hetur na bhavati | yathā nityaḥ śabdah
 kṛtakatvāt ³⁾ | *mūrtatvāt | aprameyatvād iti | yathākra- *4, a, 1
 mam anumeye sattvasapakṣasattvavipakṣa[vyā]vṛtti⁴⁾-

1) Ms. °sārūpa.

2) Ms. adds: jñāne.

3) Ms. yathā paramāṇuvāt added by another hand.

4) Cf. TS, p. 404.

mātram asti | tathā hi dvidvirūpo yathā 'nityo
dhvaniḥ | amūrtatvāt | śrāvaṇatvāt | cākṣuṣatvād iti |
yathākramam anumeye sattvasapakṣasattvāsapakṣā-
sattvamātrasyābhāvāt | tad uktam ācāryapāदैḥ |

*2 “ekaikadvidvirūpād vā līṅgān nārthaḥ kṛto 'rthataḥ ||
kṛtakatvād¹⁾ dhvanir *nityo mūrtatvād aprameyataḥ |
amūrtaśrāvaṇatvābhyām anityaś cākṣuṣatvata²⁾ || iti |

3. anumeyagrahaṇenāparokṣaviṣayasya nirāsaḥ | pramā-
ṇaphala³⁾vyavasthā'trāpi pratyakṣavat | yathā praty-
akṣe tasyaiva nilādisārūpyam pramāṇam uktam
nilādipratitīś ca phalam tathātrāpi vahnyādyākāraḥ
pramāṇam vahnyādivikalpanarūpatā ca phalam iti |

3 4. līṅgasya trīṇi rūpāṇi | anumeye sattvam eva niścitam |
anumeye vakṣyamāṇalakṣaṇe līṅgasya sattvam eva
niścitam ekarūpam | tatra sattvavacanenāsiddho ni-
rastaḥ | yathā nityaḥ śabdaḥ | cākṣuṣatvād iti |
evakāreṇa pakṣaikadeśāsiddhaḥ (nirasto hetuḥ) | yathā
cetanās taravaḥ svāpād iti | pakṣīkṛteṣu [taruṣu patra]-
saṃkocalakṣaṇaḥ svāpa ekadeśe na siddhaḥ | na hi

*4 sarve *vṛkṣā rātrau patrasaṃkocabhājah | kiṃ tu kecid
eva | sattvavacanasya paścātkṛtenaivakāreṇāsādhāraṇo
dharmo nirastaḥ | anyathā hy anityaḥ śrāvaṇatvād ity
asyaiva hetutvam syāt | niścitagrahaṇena saṃdigdhā-
siddhāder vyavacchedaḥ | yathā bāṣpādibhāvena saṃ-
dīhyamāno bhūtasamghāto 'gnisiddhāv upādīyamā-
naḥ | sapakṣa eva sattvam | sapakṣo vakṣyamā'ṇala-
kṣaṇas tasmin eva sattvam niścitam dvitīyam rūpam |

1) Ms. kṛtakalpatād.

2) Ms. līṅgam nātaḥ kṛto 'rthataḥ, Pramāṇasamuccaya, bṣTan
āgyur, D. vol. ce, p. 4, a, l. 4: ts'ul re re dañ gñis gñis pa|rtags don min
par don gyis byas ||. The second verse is quoted by Kamalaśīla in his
comm. on TS, śl. 1363 p. 404.

3) Ms. phalam vyavasthā.

ihāpi sattvagrahaṇena viruddho nirastaḥ | yathā nityaḥ kṛtatvād iti | yasmād asyaiva sapakṣe nāsti | evakāreṇa sādharmaṇānaikāntikaḥ | yathā nityaḥ prameyatvād iti | sa hi na sapakṣa eva vartate kimtubhayatrāpi | sattvavacanāt ¹⁾ pūrvāvadharmaṇavacanena sapakṣavyāpīśattākasyāpi ²⁾ kathitaṃ hetutvam* | yathā *6
 nityaḥ prayatnānantariyakatvāt ³⁾ | niścītavacanena cānuvṛttena saṃdigdhānvayo 'naikāntiko nirastaḥ | yathā sarvajñaḥ kaścid vaktṛtvāt | vaktṛtvam hi sapakṣe sarvajñe saṃdigdham | asapakṣe cāsattvam eva niścītam ity atrāpi vartate | asapakṣo vakṣyamānalakṣaṇaḥ | tasminn asattvam eva niścītaṃ tṛtīyam rūpam | tatrā ⁴⁾ sattvagrahaṇena viruddhasya nirā*saḥ | *7
 viruddho ⁵⁾ hi vipakṣe 'sti | evakāreṇa sādharmaṇasya vipakṣaikadeśavṛtter nirāsaḥ | yathā prayatnānant[ar]iyakaḥ śabdo 'nityatvād iti | prayatnānantariyakatve hi sādhye 'nityatvam vipakṣaikadeśe vidyudādāv asti | ākāśādaḥ nāsti | tato 'vadhāraṇenāsyā ⁶⁾ nirāsaḥ | asattvaśabdāt ⁷⁾ purvasminn avadhāraṇe 'yam arthaḥ syād | vipakṣa eva *yo nāsti sa hetuḥ | tathā ca prayatnānantariyakatvam sapakṣe 'pi nāsti | tato na hetuḥ syāt | tataḥ pūrvam na kṛtam | niścītagrahaṇena saṃdigdhavipakṣavyāvṛttiko ⁸⁾ nirastaḥ | yathā devadattaputraḥ śyāmas tatputratvāt paridṛśyamānaputravād iti |

1) NBT, grahaṇāt.

2) NBT, reads here: prayatnānantariyakasya.

3) Ms. pramāṇānant^o.

4) Ms. tatra sattva^o.

5) Ms. viruddhe.

6) NBT, niyamenāsyā.

7) NBT, vacanāt.

8) NBT, 'naikāntiko.

*b, 1

nanu sapakṣe sattvam ity ukte sapakṣe sattvam
 eveti gamyate tat kim artham ubhaya¹⁾ upā*dānam |
 satyam | kiṃtv anvayo vyatireko vā niyamavān eva
 prayoktavyo yenānvayaprayoge cānvayagatir²⁾ iti | tena
 na dvayor upādānam ekatra prayoge kartavyam iti
 śikṣaṇārtham atrobhaya³⁾ upādānam kṛtam |

5. anumeyo 'tra jijñāsitaviśeṣo dharmī | atreti hetu-
 lakṣaṇe niścetavye | jijñāsitaviśeṣagrahaṇena cājñāta-
 viśeṣatāmātram upa^{*}lakṣyate | anyathā hi vyāpti-
 smaraṇayuktasyāgnyādikaṃ³⁾ paryeṣamāṇasya dhū-
 mādidaśanamātrād eva nagaṇitam[bā]dau⁴⁾ vah-
 nyādipratitir yā sā na saṃgrhitā syāt | sādhyad-
 dharmasāmānyena samāno 'rthaḥ sapakṣaḥ samānaḥ
 sadṛśo [yo] 'rthaḥ (pakṣeṇa) sa sapakṣa uktaḥ | upacārāt
⁵⁾samānaśabdena viśiṣyate | samānaḥ pakṣaḥ sapakṣaḥ |
 3 samānasya ca sa śa^{}bdādeśo yogavibhāgāt | samānaḥ
 pakṣo 'syeti tu na kartavyam | evaṃ hi pakṣeṇa sā-
 dṛśyaṃ [sa]⁶⁾pakṣasya na pratipāditam syāt | pakṣa-
 syaiva ca sapakṣasādṛśyaṃ pratipāditam syāt | na
 caitat | sapakṣasyāprasiddhatvāt | idānim eva hi tallak-
 ṣaṇam kriyate | samānatā ca sādhyadharmaśāmānyena |
 7. na sapakṣo 'sapakṣaḥ | tato 'nyas tadviruddhas tada-
 4 bhāvaś ca | trirūpāṇi ^{}ca trīṇy eva liṅgaṇi | anupalabdhiḥ
 svabhāvaḥ kāryaṃ ceti | tatra pratiśedhyasyopala-
 bdhilakṣaṇaprāptasyānupalabdhir abhāvavyavahārasā-
 dhanī | upalabdhilakṣaṇaprāptir upalambhapratyayān-

1) Ms. twice.

2) Jambuvijaya suggests the correction: 'prayoge [vyatireka gatiḥ vyati-
 rekaprayoge] cānv.

3) Ex cj. ms. kvāgniḥ kva agnyā°.

4) Ms. nagaṇitamādau.

5) Ms. inserts paścāt.

6) Correction proposed by Jambuvijaya.

- tarasākalyam | svabhāvaviśeṣaś ca | yaḥ svabhāvaḥ
satsv anyeṣūpalambhapratyayeṣu san pratyakṣa eva
bhavati | upalabdhilakṣaṇaprāpto 'rthaḥ | dṛśya ity
arthaḥ* | avidyamāno 'py asāv atra yadi bhaved dṛśya *5
eva bhaved iti sambhavanaviśaya upalabdhilakṣa-
ṇaprāpta ity ucyate | tasyānupalabdhir abhāvavya-
vahāraṃ sādhayati | deśakālasvabhāvaviprakṛṣṭapra-
tyayāntaravikalavyavacchedārthaṃ viśeṣaṇopādānam |
na cātra pratiśedhamātram anupalabdhīḥ | tasya
svayam asiddheḥ siddheś cānaṅgatvāt | kiṃ tu vast-
vantarasyopala*bdhir eva | vastuno 'pi na yasya *6
kasyacit | api tu pratiśedhyābhāvākṣepakasyaiva | na
tv ekajñānasamṣargina eva ¹⁾ | yadi hy ekajñānasam-
sargivastvantaropalambho 'nupalabdher lakṣaṇam
syāt ²⁾ tadā iha devadattopalambhād bahirabhāvas
tasyaiva kathaṃ sidhyati | na hi tatraikajñānasam-
sargivastvantaropalambho 'sti ||
8. iyaṃ cānupalabdhīḥ [karma]kartṛ*dharmatayā ³⁾ dvi- *7
prakārā | tatra yadā karmadharmo 'nupalabdhis tadā
ghaṭaviviktabhūtaḥ | yadā tu kartṛdharmaḥ tadā
tadāśritaṃ jñānam | tatra yat tad ghaṭavaikalyaṃ
tad bhūtalasya svarūpaṃ eveti tadgrāhinā jñānena
grhītaṃ eveti | tasmād iyaṃ anupalabdhir mūḍhaṃ
praty abhāvavyavahāraṃ eva sādhayati | amūḍhasya
pratyakṣa eva siddhatvāt | kāraṇānupalabdhyādayas
tu paro*kṣe viśaye pravartamānā abhāvaṃ sādhayanty *8
eva | vartamānakālā ceyaṃ gamikā atitakālā cāsati
smṛtīmanāṣkārabhraṃśe | tato nāstiha ghaṭo 'nupa-
labhyamānatvāt | nāśīd iha ghaṭo 'nupalabdhād iti

1) Before this ms. has: na tv ekajñānasamṣargikasyaiva which is redundant.

2) Ms. here adds *tat* which seems to be out of place.

3) Ms. kartṛsadha°.

śakyam avasātum | na tu [na] bhaviṣyaty atra ghaṭo,
'nupalapsyamānatvād iti | anāgatāyāḥ samdigdharu-
patvāt ||

- *5, a, 1 9. iyam ca prayogabhedād aneka*prakārā | tatra
 1) svabhāvānupalabdhiḥ | yathā nāstiha dhūma upa-
labdhilakṣaṇaprāptasyānupalabdheḥ | pratiśedhyo hi
dhūmas [tasya] yaḥ ¹⁾ svabhāvas tasyānupalabdhiḥ |
 2) kāraṇānupalabdhiḥ | yathā nātra dhūmo vahnya-
bhāvāt | pratiśedhyasya hi dhūmasya kāraṇam vahnis
tasyehānupalabdhiḥ |
 3) vyāpakānupalabdhir yāthā nātra śiṃśapā vṛkṣā-
 2 bhāvāt | pratiśedhyā hi śiṃśapā tasyās ca vyāpako
vṛkṣas tasyānupalabdhiḥ |
 4) kāryānupalabdhir yathā nehāpratibaddhasāmar-
thyāni dhūmakāraṇāni santi dhūmābhāvad iti | pra-
tiśedhyānām dhūmakāraṇānām kāryam dhūmas tasya
cehānupalabdhiḥ |
 5) svabhāvaviruddhopalabdhiḥ | yathā nātra śita-
sparśo vahner iti | pratiśedhyasya śitasparśasya yaḥ
svabhāvas tasya viruddho vahnis tasya cehopalabdhiḥ |
 *3 6) kāraṇaviruddhopalabdhir yathā nā*sya romaharṣā-
diviśeṣāḥ santi samñihitadahanaviśeṣatvād iti | prati-
śedhyānām romaharṣādiviśeṣānām kāraṇam śitam
tasya viruddho dahanaviśeṣas tasya cehopalabdhiḥ |
 7) vyāpakaviruddhopalabdhir yathā nātra tuṣāra²⁾-
sparśo dahanād iti | niśedhyasya tuṣārasparśasya vyā-
pakam śitam tasya viruddho dahanas tasya cehopa-
labdhīḥ |
 *4 8) kāryaviruddhopalabdhir yathā *nehāpratibaddha-
sāmarthyāni śitakāraṇāni santi vahner iti | pratiśe-

1) Ms. dhūmastasāyaḥ.

2) Ms. °spaspa°.

dhyānaṃ śītakāraṇānāṃ kāryaṃ śītaṃ tasya viruddho
vahnis tasya cehopalabdhīḥ |

9) svabhāvaviruddhavyāptopalabdhir yathā nātra
vahnis tuṣārasparśād iti | pratiśedhyasya vahner yaḥ
svabhāvas tasya viruddhaṃ śītaṃ tena vyāptas tuṣā-
rasparśas ¹⁾ tasya cehopalabdhīḥ |

10) kāraṇaviruddhavyāptopalabdhir yathā nātra dhū-
mas tuṣā*rasparśād iti | pratiśedhyasya hi dhūmasya *5
yat kāraṇaṃ agnis tasya viruddhaṃ śītaṃ tena
vyāptas tuṣārasparśas tasya cehopalabdhīḥ |

11) vyāpakaviruddh[avyāpt]opalabdhir yathā nāyaṃ
nityaḥ kadācitkāryakāritvād iti | pratiśedhyasya nity-
atvasya niratīśayatvaṃ vyāpakaṃ tasya viruddhaṃ
sātīśayatvaṃ tena vyāptaṃ kadācitkāryakāritvaṃ
tasya cehopalabdhīḥ |

12) kāryaviruddhavyāptopalabdhir *yathā nehāprati- *6
baddhasāmarthyāni vahnikāraṇāni santi tuṣārasparśād
iti | pratiśedhyānāṃ hi vahnikāraṇānāṃ kāryaṃ vahnis
tasya viruddhaṃ śītaṃ tena vyāptas tuṣārasparśas
tasya cehopalabdhīḥ |

13) svabhāvaviruddhakāryopalabdhir yathā | nātra
śītasparśo dhūmād iti | pratiśedhyasya hi śītaspar-
śasya viruddho 'gnis tasya kāryaṃ dhūmas tasya
cehopalabdhīḥ |

14) kāraṇa*vi²⁾ruddhakāryopalabdhir yathā na roma- *7
harṣādiviśeṣayuktapuruṣavān ayaṃ pradeśo dhūmād
iti | pratiśedhyānāṃ romaharṣādiviśeṣānāṃ kāraṇaṃ
śītaṃ tasya viruddho 'gnis tasya kāryaṃ dhūmas
tasya cehopalabdhīḥ |

1) Ms. sparśās.

2) Ms. °vi twice.

15) vyāpakaviruddhakāryopalabdhir yathā | nātra
tuṣārasparśo dhumād iti | pratiśedhyasya tuṣāraspar-
śasya vyāpakam śitam tasya viruddho 'gnis tasya
8 kāryam dhūmas tasya cehopalabdhīḥ |

16) kāryaviruddhakāryopalabdhir yathā nehāprati-
baddhasāmarthyāni śitakāraṇāni santi dhūmād iti |
pratiśedhyānām śitakāraṇānām kāryam śitam tasya
viruddho 'gnis tasya kāryam dhūmas tasya cehopa-
labdhīḥ ||

10. ime sarve kāraṇānupalabdhyādayaḥ ¹⁾ pañcadaśā-

*b, 1

nu²⁾palabdhiprayogaḥ svabhāvānupalabdḥau saṃgra-
ham upayānti *pāraṃparyeṇārthāntaravidhipratiśedhā-
bhyām prayogabhede 'pi svabhāvānupalabdḥau saṃ-
gṛaḥam tādātmyena gacchanti | ³⁾ etad uktaṃ bhavati |
anupalabdhirūpatā tāvat sarvāsām aviśiṣṭā | tathā
svabhāvaviruddhopalabdhyādāv apy anupalabdhirū-
*2 patā vidyata eva | sahābhā*vākṣepikā ⁴⁾ yasyopalabdhīḥ
sā tasyānupalabdhir ity anupalabdhilakṣaṇayogāt |
tathā hi yeyam vahnir upalabdhīḥ sā śitābhāvam
ākṣipati ⁵⁾ |

11. bhavatv anupalabdhīḥ sā dr̥śyatā ⁶⁾ tu katham | ucyate |
dr̥śyatve 'py anupalabdhir iti kṛtvā | tathā hi yadi
śītasparśo dr̥śyo bhavet tadā ⁷⁾ tasyopalabdhim niṣe-
dhyābhāvavyāpto vahnir viruṇaddhy eva | evam
*3 abhāvasādhānī sarvaivānupa*labdhir vyāptisāmar-

1) NB. kāryānup^o.

2) NB. ekā daśānup. In fact there is a difference between Dharmakīrti and Vidyākaraśānti on this point. The latter's anupalabdhis are 16, or better 15, these 15 being aspects of svabhāvānupalabdhī cf. TS., p. 16 f.

3) Ms. repeats: svabhāvānupalabdḥau... prayogabhede.

4) Ms. sadabhā^o.

5) Ms. °bhavanokṣi^o.

6) Ms. sadr̥ṣatā.

7) Ms. tathāhi.

- thyād drśyasyopalabdhim viruṇaddhīti sāmārthyāt
svabhāvānupalabdhir bhavati | na sākṣāt | yasyām
tv anupalabdhau tadaiva tam eva pratipattāraṃ prati
drśyatvam ¹⁾ pratiśedhyasya siddham drśyānupalabdhir
eva tasyāḥ svalakṣaṇam iti sākṣāt svabhāvānupala-
bdhiḥ | yat punar anyair ucyate | yady api saṃ-
pratitanī drśyānupalabdhir nāsti virodhādikāle* tv ^{*4}
āsīd sai²⁾va bhāvapratiṭṭhānibandhanam iti | tena
drśyānupalabdhipūrvatvāt svabhāvaviruddhopalab-
dhyādīnām drśyānupalabdhāv antarbhāvaḥ | saṃ-
pratitanyāś ca drśyānupalabdher abhāvāt tatsvabhā-
vānupalabdher anyāsām anupalabdhīnām bheda iti ³⁾ ||
12. yad api kaiścit svabhāvaviruddhopalabdhyādīnām
anumitānumānatayā drśyānupalabdhirūpatocyate* ^{*5}
dūrād vāne rūpaviśeṣaṃ drṣṭvā uṣṇasparśaviśeṣaḥ
taddeśavyāpako ⁴⁾ 'numīyate tasmāc ca śītasparśā-
bhāvapratiṭṭhiḥ | āhatya tu drśyānupalabdher anudayād
drśyānupalabdher bhedenā nirdeśaḥ | ata eva cānu-
mitānumānam etat kevalam atyantābhyāsāj jhātīti
tathābhūtapratītyudaye saty ekam anumānam ucyate |
vastutas tv anekam anumānam etat evam* anyatrā- ^{*6}
pi vyāpakaviruddhopalambhādāv ūhyam iti dvayam
apy etan na manasi toṣam ādadhāti ||
13. svabhāvaḥ svasattāmātrabhāvinī sādhyadharme hetuḥ |
yo hetor ātmanaḥ sattām apekṣya vidyamāno na
hetusattāvyatiriktaṃ kimcid dhetum apekṣate | tasmin
sādhye yo hetuḥ sa svabhāvaḥ | anena ca viśeṣaṇe
nāntyāt ⁵⁾ kāraṇāt kāryaṃ yad utpadyate tasya saṃ*- ^{*7}

1) Ms. paśyatvam.

2) Ms. āsīdyām.

3) Cf. NBT. end of 2nd chapter.

4) Ms. tadveśa.

5) Ms. nāntyāk°.

grahaḥ kṛtaḥ | tad api hi tasya svabhāva eva | tat-
sattāmātrabhāvitvāt | anyārtham api kṛtam anyārtham
bhavatīti nyāyāt ¹⁾ paravipratipattir api [nirā]kṛtā |
pare hi paścātkālābhāvinam api kṛtakatvādidharmam
svabhāvam icchantīti | yathā vṛkṣo 'yaṃ śīmśapāt-
vād iti | kāryaṃ yāvadbhiḥ svabhāvair avinābhāvi kā-
raṇe hetur iti prakṛtam ²⁾ | kāraṇe sādhye yāvadbhiḥ*
svabhāvair avinābhāvi tair eva hetuḥ | yathā 'gnir
atra dhūmāt ||

*8

14. etāni ca trīṇi līṅgāni sādhyabhedāt | sādhyāpekṣayā
hi līṅgavyavasthā | sādhyas ca vidhiḥ pratiṣedho
vā anyonyalakṣaṇavyavacchedalakṣaṇatvād anayoḥ |
vidhir apy anarthāntarārthāntarabhedād dvividhaḥ |
tatrānarthāntare gamye svabhāvahetuḥ | arthāntare
tu gamye kāryam iti dvāv etau vi*dhisādhanau |
svabhāvapratibandhe hi saty artho 'rtham gamayet |
svabhāvena pratibandhaḥ pratibaddhasvabhāvatvam
yasmāt svabhāvapratibandhe sati sādhanārthaḥ ³⁾
sādhyārtham gamayet | tasmād anayor eva vidhisā-
dhanatā | nanu svabhāvapratibandham antareṇāpi
candrodayāt kumudavikāsapratipattiḥ samudravṛddhiś
ca | ātapasadbhāvāt parabhāge chāyāpratipattiḥ ⁴⁾ |
kṛttikādyudayānantarās ca rohiṇyādi*nām udayaḥ
pratiyate | tat katham ucyate svabhāvapratibandhe
saty ⁵⁾ artho 'rtham gamayed iti | tadapratiba-
ddhasya tadavyabhicāraniyamābhāvāt | tad iti

*6, a, 1

*2

1) See above p. 279.

2) Cf.: kāryaṃ svabhāvair yāvadbhir avinābhāvi kāraṇe | hetuḥ sva-
bhava. *PV.*, Svārthānumānapariccheda, ed. Rāhula Śāṅkṛityāyana,
Allahabad, p. 27, cf. *PV.*, I, 4.

3) Ms. °dhāranārthaḥ.

4) Ms. kāyā°.

5) Ms. pratibandhasyuty.

svabhāva uktaḥ | tenāpratibaddhas tadapratibaddhaḥ |
yo yatra svabhāvena na pratibaddhaḥ sa tam apratiba-
ddhaviṣayam avaśyam eva na [na] vyabhicaratīti nāsti
tayor avyabhicāranīyamaḥ | yā tu candrodayādeḥ* *3
 samudravṛddhyādīpratītiḥ sānumānād eva | tathā hi
 hetudharmasyaiva tādrśo 'trānumitir¹⁾ yatrāmbh[oja-
 bodhā]²⁾daya ekakālā jātāḥ | evaṃ sati³⁾ kāryād iyaṃ
 kāraṇasiddhiḥ | vāyuvīṣeṣa eva ca yaḥ kṛttikādyu-
 dayakāraṇaṃ sa eva hi saṃtatyā rohiṇyādyuday-
 akāraṇaṃ | hetudharmapratītes tatpratītir iti | evam
 atrāpi | yatrāvyabhicāra*s tatra pratibandho⁴⁾ 'bhy- *4
 uhyah | sa ca pratibandhaḥ sādhye 'rthe līngasya |
vastutas tadātmyāt tadutpattēś ca | atatsvabhāva-
syātadutpattēś ca | tatrāpratibaddhasvabhāvatvāt | te
ca tādātmyatadutpatti svabhāvakāryayor eveti | tā-
bhyām eva vastusiddhiḥ | pratiśedhasiddhis tu yatho-
ktāyā evānupalabdheḥ | nanv anupalabdḥau kaḥ pra-
 tibandhaḥ | pratibaddhaś⁵⁾ ca hetur gamakaḥ | *idā- *5
 nim eva hi kathita[m] | svabhāvapratibandhe hi saty
 artho 'rthaṃ gamayed iti | tatra svabhāvānupalabdḥau
 tādātmyaṃ pratibandhaḥ | tathā hi tatrābhāvavyava-
 hārayogyatā sādhyate | yogyatā ca yogyasvabhāva-
 bhūtaiveti | kāraṇānupalabdhyāḍau maulapratiban-
 dhanibandhano gamyagamakabhāvaḥ | viruddhopa-
 labdhyāḍau tu tattadviviktapradeśādīkāryatvāt tād-

1) Ms. °metir.

2) Ms. yatrambhodhedhādaya. I accept the suggestion of Muni Jambu-
 vijaya. Cf. TS. 1422:

tad atra hetudharmasya tādrśo 'numitair mataḥ |
 jātās tadekakālās te sarve bodhādayo 'pare ||

3) Mss. sadi.

4) Ms. tatrāpa°.

5) Ms. dhas.

*6

ṛśasya *dahanādes tadutpattinibandhana eva iti || ||
|| tarkasopāne svārthānumānaparicchedo dvitīyaḥ || o ||

*7

1. trirūpalingākhyānaṃ parārtham anumānaṃ | pūrvam
uktaṃ yat trirūpaṃ līgaṃ tasya yat prakāśakaṃ
vacanaṃ tat parārtham anumānaṃ kāraṇe kāryo-
pacārāt | anumānakāraṇe trirūpalinge kāryasyānumā-
nasyopacārāt samāro*pāt | yathā naḍvalodakam¹⁾ | pā-
daroga iti | tad dvividhaṃ prayogabhedāt | sādharmyavat | vaidharmyavac ca ||

*8

2. samāno dharmo yasya sa sadharmā | tasya bhāvah
sādharmyam | dr̥ṣṭāntadharminā saha sādhyadhar-
miṇo hetukṛtaṃ sādṛśyam | visadr̥śo dharmo yasya
sa vidharmā tasya bhāvo vaidharmyam | dr̥ṣṭānta-
dharminā saha sādhyadharminō hetukṛtaṃ vaisā*dr̥-
śyam | yasya sādhanavākyasya sādharmyam abhidhe-
yaṃ tatsādharmyavat | yasya ca vaidharmyam
abhidheyaṃ tad vaidharmyavat | nanu ca sādharmya-
vati sādhanavākye vyatireko nāsti²⁾ | vaidharmyavati
cānvayas tat kathaṃ trirupalingākhyānaṃ parārtham
anumānaṃ syāt | naiṣa doṣaḥ | sādharmyeṇāpi hi
prayoge 'rthād vaidharmyagatiḥ | asati tasmin sādhye
*na hetor anvayāyogāt | sādharmyābhidheyena³⁾ | yukte
prayoge sāmartyād vyatirekasya pratitis tasmāt
trirūpalingākhyānaṃ | tasmin vyatireke buddhyāva-
siyamāne⁴⁾ | 'sati sādhyena hetor anvayasya buddhyā-
vasitasyābhāvāt ||

*6, b, 1

1) Ms. yathānadvalo°. Muni Jambuvijaya quotes for the same expression: Prameyakamalamārtanḍa by Prabhācandra, Nirṇaya-S. ed. p. 6, l. 16.

2) NBT, noktaḥ.

3) Or: sādharmyeṇāpyabhi° Ms. dhārmyeṇāvyabhidhe°.

4) Ms. taddhyāva°.

3. tathā vaidharmyenāpy anvayagatiḥ | asati tasmin sādhyābhāve hetvabhāvasyāsiddheḥ | tatheti yathānvaya-vākye *tathārthād eva vaidharmyeṇa prayoge 'nvaya- *2
syānabhidhiyamānasyāpi gatiḥ | asati tasminn anvaye buddhigrhīte sādhyābhāve hetvabhāvasyāsiddher anavasāyāt | tasmād ekenāpi vākyenānvayamukhena vyatirekamukhena vā prayuktena sapakṣāsapakṣayorliṅgasya sadasattvakhyāpanam kṛtaṁ bhavatīti nāvaśyam vākyadvayaprayogaḥ ||
4. tatrānupalabdheḥ *sādharmyavān prayogaḥ | yad *3
yatropalabdhilakṣaṇaprāptaṁ san nopalabhyate sa tatrāsadvyavahāraṇiṣayaḥ | yathā śaśaśirasi śṛṅgaṁ | nopalabhyate ca kvacitpradeśaviśeṣa upalabdhilakṣaṇaprāpto ghaṭa iti | atra drṣṭāntadharmināḥ śaśaśirasaḥ sādhyadharmināś ca pradeśaviśeṣasyopalabdhilakṣaṇaprāptapratīṣedhyānupalambbahetukṛtaṁ sādṛśya* *4
*m abhidheyam ||
5. tathā svabhāvahetoḥ prayogaḥ | yat sat tat sarvam anityaṁ yathā ghaṭaḥ samś ca śabdaḥ | śuddhasya ¹⁾
svabhāvasya prayogaḥ | sattvamātrasyopadhyanapekṣatvāt | yad utpattimat tad anityaṁ | yathā ghaṭaḥ utpattimac ca sukham ity avyatiriktaviśeṣaṇasya | utpattir hi svarūpalābhah | sā ca bhāvasyātmabhūtaiva kevalaṁ kalpanayā vyatirekiṇīva pra* *5
*darśyate | yat kṛtaṁ tad anityaṁ yathā ghaṭaḥ kṛtakaś ca śabda iti vyatiriktaviśeṣaṇasya | apekṣitaparavyāpāro hi svabhāvaniṣpattau bhāvaḥ kṛtaka iti | evaṁ pratyayabhedabheditvādayo draṣṭavyāḥ | atra hi drṣṭāntadharmibhiḥ sādhyadharmināṁ hetukṛtaṁ sādṛśyam abhidheyam | sarva ete sādhanādharmā yathāśvaṁ

1) Ms. śraddhasya.

6 pramāṇaiḥ siddhasāadhanadharmamātrānubandha ev^a
sādhyadharme 'vagantavyāḥ | vastutas tasyaiva tat-
svabhāvatvāt | tanniṣpattāv aniṣpannasya tatsva-
bhāvatvāyogāt | viruddhadharmādhyāsasya bheda-
lakṣaṇatvāt ¹⁾ ||

6. kāryahetoḥ sādharmyavān prayogaḥ | yatra yatra
dhūmas tatra tatra vahnir yathā mahānase | dhūmas
cātra | atra dṛṣṭāntadharmino mahānasasya sādhyā-
dharminoś ca pradeśaviśeṣasya dhūmahetukṛtaṃ
 7 sādrśya^m abhidheyam | ihāpi tribhir anupalambhair
dvābhyāṃ pratyakṣābhyāṃ siddhe kāryakāraṇabhava
kāraṇe sādhye kāryahetur ²⁾ vaktavyaḥ | anupalabdher
vaidharmyavān prayogaḥ | yat sad upalabdhilakṣaṇa-
prāptaṃ tad upalabhyata eva | yathā nīlaviśeṣaḥ ³⁾ |
na caivam ihopalabdhilakṣaṇaprāptasya ghaṭasyopa-
labdhir iti | atra hi dṛṣṭāntadharmino nīlaviśeṣasya
 8 sādhyā^d dharminoś ca pradeśasyopalabdhilakṣaṇaprāp-
ta ⁴⁾ niśedhyānupalambhākhyahetukṛtaṃ vaisādrśyam
abhidheyam |

7. svabhāvahetor vaidharmyavantah prayogāḥ | asaty
anityatve nāsti kvacit sattvaṃ yathā gaganamaline |
saṃś ca śabdaḥ | asaty anityatve na kvacid utpatti-
mattvaṃ yathākāśe | utpattimac ca sukham ⁵⁾ | asaty
 7, a, 1 anityatve na kvacit kṛtakatvaṃ yathā kurma^{romni} |
kṛtakaś ca śabda iti | atra dṛṣṭāntadharminā sādhyā-
dharmino hetukṛtaṃ vaisādrśyam abhidheyam ||

8. kāryahetor vaidharmyavān prayogaḥ | asaty agnau na
bhavaty eva dhūmo yathā mahāhrade | dhūmaś cā-

1) Cf. Hetubinduṭikā, p. 47, ll. 6-7.

2) Ms. °yaṃ hetur.

3) Ms. viśeṣanena.

4) Ms. prāpte.

5) Ms. makham.

treṭi | atra dṛṣṭāntadharminā sādhyadharmino hetu-
kṛtaṃ vaisadrśyam abhidheyam ||

9. trirūpaliṅgākhyānam parārtham anumānam ity arthān
na pakṣādivacanam anumāna*^m uktam bhavati | tatra *²
pratijñā tāvan na sākṣāt ¹⁾ sādhanam | arthād evār-
thagateḥ | artha eva hy arthaṃ gamayati pratibandhān |
nābhīdhānaṃ viparyayāt | pāraṃparyeṇāpi na bhavati |
sādhyasyaivābhīdhānāt | sādhyasādhanadharma viśeṣo-
padarśanārtham anavayavabhūtāpi pratijñā dṛṣṭān-
tavat prayujyata iti cet | na | evaṃ hy anujñādivā-
kyam api prayoktavyaṃ syāt | na hi tair vinā *^{eva} *³
sādhanaśya pravṛttir²⁾ sambhavati | viśayopadarśanam
api niṣpha³⁾ lam | tenāpi vinā sādhyapratiteḥ | tathā hi
yat kṛtaṃ tat sarvaṃ anityaṃ kṛtaś ca śabda
ity etāvanmātre prayukte 'nityaḥ śabda iti pratitir
bhavaty evāntareṇa pratijñāvacanam | nanv asati
pratijñāvacane sapakṣādivyavasthā katham | tathā hi
sādhyadharmaśāmānyena samāno 'rthaḥ sapakṣaḥ |
tadabha*⁴ vaprabhāvitaś cāśapakṣa iti | asati hi pratijñā- *⁴
nirdeśe pakṣāpekṣānibandhanam traīrūpyam nāstīti |
asad etat | tathā hi pratijñāvacanam antareṇāpi
sarvaṃ sampadyata eva | upanaya[na]sya punar arthaḥ
pakṣadharma vacanenaiva nirdiṣṭa iti na tatpūrvake
tasya kaścid upayogaḥ | vyāptipūrvake vacane pakṣa-
dharmavacanād eva tadarthaśiddheḥ kim anenopa-
nay*^{ena} | nigamanam apy aniṣṭam sādhanavākyañ- *⁵
gam iti ⁴⁾ ||

1) Ms. inserts *na*.

2) Ms. *ttim*.

3) Ms. *°spa°*.

4) Ex. conj.; ms. *niścitam tac ca no niṣvaṅgam iti*.

10. trirūpalingākhyānam parārtham anumānam ity uktam | trayānām rūpānām ekasyāpi rūpasyānuktau sādhanā-
bhāsaḥ | uktasyāpy asiddhau samdehe ca pratipā[dya-
pratipā]dakayoḥ | trayānām rūpānām madhya eka-
syānuktau | api-śabdād dvayor api | sādhanaśyābhāsaḥ
sādhanaśya sadṛśam ity arthaḥ | uktasyāpi-śabdād
 *6 anuktāv api | *asiddhau samdehe vā pra¹⁾tipādyasya
pratipādakasya hetvābhāsaḥ |

11. tatraikasya rūpasya dharmisaṁbandhasyāsiddhau sam-
dehe cāsiddho hetvābhāsaḥ | yathā śabdasyānityatve
sādhye cākṣuṣatvam ubhayāsiddham | cetanās tarava
iti sādhye sarvatvagapaharaṇe maraṇam prativādy-
asiddham | vijñānendriyāyurnirodhalakṣaṇasya mara-
 *7 ṇasyānenābhyupa*gamāt | acetanāḥ sukhādaya iti
sādhya utpattimattvam anityatvam vā sāmṁkhyasya
svayaṁvādinō 'siddham | atra cotpattimattvam anitya-
tvam vā paryāyeṇa hetur na yugapat | tathā hi
parārtho hetūpanyāsaḥ | parasya cāsata utpāda utpatti-
mattvam sataś ca niranvayo vināśo 'nityatvam siddham
 *8 i*ti | tathā svayaṁ tadāśrayaṇasya vā samdehe 'siddhaḥ |
yathā bāspādibhāvena saṁdigdho bhūtasamghāto
'gnisiddhau | bhūtānām pṛthivyādīnām saṁghātaḥ
samūho'gnisiddhyartham upādiyamāno 'siddhaḥ ²⁾ |
yathā ceha nikuṅje ³⁾ mayūraḥ kekāyitād iti tadāpāta-
deśavibhrame | āpātanam āpātas tasya kekāyita-
 *7, b, 1 syāpāta utpādas | *tasya deśas tasya vibhramo bhrān-
tiḥ | atha vā āpataty āgacchaty asmād ity āpātaḥ |
sa eva deśas tadāpātadeśaḥ | tasya vibhrame | yat pu-
nar ucyate 'nyair āpāta āgamanam iti tad ayuktaṁ |

1) Mss. nāpra°.

2) Viz. saṁdigdhāsiddha.

3) Ms. nikuṅjama°.

na hi śrotrendriyasya prāpyakāritā ghaṭate | nāpidaṃ
bauddhadarśanam | tathā hy uktam Abhidharmakośe¹⁾ |

“cakṣuḥśrotramano ’prāptaviṣayaṃ trayam anyatheti” |

āśrayāsiddhyāpy asiddhaḥ | yathā sa*rvagata ātmā sar- *2
vatropalabhyamānaguṇatvād ākāśavat | sarvatropa-
labhyamānaguṇāḥ sukhādayo yasya tadbhāvas tat-
tvam | tasmād yady ayam²⁾ ātmā sarvagato na
bhavet | katham dakṣiṇāpatha upalabdhaḥ sukhādayo
madhyadeśa upalabhyante | ākāśavad iti dṛṣṭānte
ākāśasya guṇaḥ śabdaḥ | sa ca yathā vikāriṇi pu- *3
ruṣa upalabhyate tathānyatrāpiti | syād eṣa he*tur
yadi bauddhasya sarvatropalabhyamānaguṇatvam
ātmanāḥ siddham syāt | yāvad³⁾ ātmaiva na siddhaḥ ||
tad evam asiddhaḥ ṣaṭprakāraḥ || || o ||

12. tathaikasya rūpasyāśapakṣe ’sattvasyāsiddhāv anaikān-
tiko hetvābhāsaḥ | yathā śabdasya nityatvādike
dharme sādhye prameya[tvā]diko dharmāḥ sapakṣavipa-
kṣayoḥ sarvatraikadeśe ca vartamānaḥ | nityatvādika
ity atrādiśabdena pra*yatnānantariyakatvāprayatnā- *4
nantariyakatvayor grahaṇam | prameyatvādika ity atrā-
diśabdenānityatvāsparśatvayor grahaṇam | kimbhūtaḥ
prameyatvādiko dharmo ’naikāntikaḥ⁴⁾ | sapakṣavipa-
kṣayoḥ sarvatraikadeśe ca vartamānaḥ | nityaḥ śabdaḥ
prameyatvād ity atra nityatve sādhye prameyatvam
sapakṣavipakṣayor vartate | ekadeśe ca vartamāna
ity atrāpi sa*pakṣavipakṣayor iti saṃbandhanīyam | *5
caśabdenaitat kathayati | na kevalam sapakṣavipak-

1) AK., I, 43, c, d.

2) Ms. yadyam.

3) Corr. yāvatā?

4) Ms. °ne°.

- savyāpi prameyatvam anaikāntiko hetvābhāsaḥ | yo
 'pi sapakṣavyāpi vipakṣaikadeśavṛttiḥ | tathā vipak-
 ṣavyāpi sapakṣaikadeśavṛttiḥ | yo vā sapakṣavipakṣayor
 ekadeśavṛttiḥ sarvo 'sāv anaikāntiko hetvābhāsa iti | ta-
 *6 tra prayatnānantariyakah śabdo 'nityatvā*d ghaṭavad
 ity ayaṃ vipakṣaikadeśavṛttiḥ | vidyuti vartamān[at-
 v]ād ākāśādāv ¹⁾ avartamān[atv]āt sapakṣavyāpi tu
 bhavaty eva | sarvasya prayatnānantariyakasyānityat-
 vāt | aprayatnānantariyakah śabdo 'nityatvād vid-
 yud iva | ayaṃ sapakṣaikadeśavṛttiḥ | aprayatnānan-
 tariyako 'sya sapakṣo 'vidyudākāśādih | tatrānityatvaṃ
 *7 vidyuti vartate nākāśādaḥ | *vipakṣavyāpi tu bhavaty
 eva | sarvaprayatnānantariyake 'nityatvasya gatatvāt |
 nityah śabdo 'sparśatvāt paraśuvat ²⁾ | asparśatvaṃ hi
 vipakṣaikadeśe buddhyādaḥ sapakṣaikadeśe cākāśādaḥ
 vartata ity ubhayapakṣaikadeśavṛttiḥ | evaṃ caturvi-
 dhaḥ sādharmaṇānaikāntiko nirdiṣṭaḥ ||
13. tathā'syaiva rūpasya saṃdehe 'py anaikāntika eva |
 *8 yathā sarvajñah kaścid vivakṣitaḥ pu*ruṣo rāgādīmān
veti sādhye vakṛtṛtvādiko dharmah saṃdigdhavipakṣa-
vyāvṛttikah | sarvatraikadeśe vā sarvajño vaktā nopa-
labhyata iti | evaṃ prakāśyānupalambhasyādr̥ṣyāt-
maviṣayatvena saṃdehahetutvāt | asarvajñaviparyayād
vakṛtṛtvāder vyāvṛttiḥ saṃdigdhā ||
14. dvayo rūpayor viparyayasiddhau viruddhaḥ | kayor
dvayoh | sapakṣe sattvasyāsapakṣe cāsattvasya yathā
 *8, a, 1 kṛtakatvaṃ *prayatnānantariyakatvaṃ ca nityatve sā-
dhye viruddhahetvābhāsaḥ || dvayor upādānam asa-
pakṣavyāpyasapakṣaikadeśavṛttitvena bhedaḥ | anayoh

1) Ms. °sādāvart°.

2) The reading of the ms. is sure: but one would expect another example.

sapakṣe 'sattvam asapakṣe ca sattvam iti viparyaya-
 siddhiḥ | etau sādhyaviparyayasādhanaḍ viruddhau ||
 dvayo rūpayor ekasyāsiddhāv aparasya ca saṁdehe
 'naikāntikaḥ | dvayor ity anvayavyatirekayoḥ | eka*^{*2}
 syāsiddhāv iti | asapakṣe 'sattvasya | aparasya saṁdeha
 iti sapakṣe sattvasya | yathā vītarāgaḥ sarvajño vā
 vaktṛtvāḍ iti | vyatireko'trāsiddhaḥ saṁdigdho'nvayaḥ |
 sarvajñavītarāgayor viprakarṣāḍ vacanāḍes tatra
 sattvam asattvam vā saṁdigdham | anayor¹⁾ eva
 dvayo rūpayoḥ saṁdehe 'naikāntikaḥ | yathā sātma-
 kaṁ jīvacchariraṁ prāṇāḍimattvāḍ iti*^{*3} | na hi sātma-
 kānātmakābhyām anyo rāśir asti yatra prāṇāḍir²⁾
 va[r]tate | nāpy anayor ekatra vṛttiniścayaḥ | ata
 evānvayavyatirekayoḥ saṁdehāḍ anaikāntikaḥ | sā-
 dhyetarayor ato niścayābhavāt³⁾ |

15. evam eteṣāṁ trayāṇāṁ rūpāṇāṁ ekaikasya⁴⁾ dvayor
 dvayor vā rūpayor⁵⁾ asiddhau saṁdehe ca yathāyogam
 asiddhaviruddhānaikāntikāṣ *trayo hetvābhāsāḥ | evam^{*4}
 anantaroktena krameṇa trayo hetvābhasaḥ | asiddha-
 viruddhānaikāntikāḥ | trayāṇāṁ rūpāṇāṁ pakṣadhar-
 mānvayavyatirekābhyāṇāṁ madhye | ekaikasya rūpa-
 syāsiddhau saṁdehe ca | tathā dvayor dvayor vā
 rūpayor asiddhau⁶⁾ saṁdehe ca yathāyogam iti yathā-
 saṁbhavam | tatra dharmisaṁbandhasyaikasya rūpa-
 syāsiddhāv asiddhaḥ | tathā sapa*kṣe sattvasyāsiddhau^{*5}
 saṁdehe cānaikāntika uktaḥ | evam ekaikasya rūpa-
 syāsiddhau saṁdehe cāsiddho 'naikāntikaś ca hetvā-

1) Ms. jñānayor.

2) Ms. pramāṇāḍir

3) Ex ej; ms. anvayaniścayāt.

4) Ms. ekasya.

5) Ms. twice; rūpayor.

6) Ms. rūpayāsiddhau.

*6 bhāsa uktaḥ | tathā dvayor dvayo rūpayor viparya-
yasiddhau viruddho hetvābhāsa uktaḥ | asapakṣe
sattvasya ca saṁdehe vā 'naikāntika uktaḥ | tathā
sapaḥśasapaḥśayor api hetoḥ sadasattvasaṁdehe 'nai-
kāntika eva | *evam dvayor dvayor asiddhau saṁdehe
ca viruddho 'naikāntikaś ca hetvābhāsa iti |

16. nanu katham uktaṁ trayo hetvābhāsā iti | yāvatā vai-
phalyam ¹⁾ api hetoḥ prthagdūṣaṇam asti | tad uktaṁ |
“sādhanaṁ yad vivādena nyastaṁ tac cen na sādhyate |
kiṁ sādhyam anyathāniṣṭaṁ bhaved vaiphalyam eva
vā ” || iti ²⁾

*7 atra kecid āhuḥ | satyam asty eva vaiphalyam
hetoḥ prthagdūṣaṇam | yat punar asiddhavi*ruddhā-
naikāntikakathanam Viniścayādaḥ tad asāmarthyapra-
bhedenā | dvividham hi sādhanasya dūṣaṇam bhavati |
asāmarthyam vaiyarthyaṁ ca | asāmarthyam tv asid-
dhaviruddhānaikantikabhedāt trividham | vaiyarthyaṁ
tv ekam eveti | syād etad yadi vaiyarthyaṁ nāma
heto[r] dūṣaṇam syāt kiṁ tu pramāṇasya | tad uktaṁ
8 Udyotakareṇāpi | “ adhigataṁ api gamayatā pramā-
ṇena piṣṭaṁ piṣṭaṁ syād ” iti ³⁾ | nyāyaparamaśvarair
api Kīrttipādair uktaṁ |

“ niṣpāditakriye kaścid viśeṣam asamādadhat |
karmaṇy aindriyam anyad vā sādhanam kim itīṣyata ”
iti ⁴⁾

tataś ca katham idaṁ vaiyarthyaṁ hetor dūṣaṇam |

1) Ms. vaimalyam.

2) PV., IV, 33.

3) NV., p. 5, I, 9

4) PV., III, 241.

athaivam ucyate pramāṇājanakatvād¹⁾ dhetur api
vyartha ucyata iti | evaṃ hi vāstavam idaṃ hetor
na dūṣaṇaṃ syāt | vāstavam dū*ṣaṇaṃ vaktavyaṃ | *8, b, 1
kiṃ ca | yadi vaiyarthyam hetor dūṣaṇaṃ bhinnam
syāt | yathāsiddhatāpratipakṣeṇa heto rūpaṃ pakṣa-
dharmatā | viruddhatāpratipakṣeṇānvayaḥ | anaikānti-
katāpratipakṣeṇa ca vyatirekaś²⁾ cokaḥ | tathā vaiyar-
thyapratipakṣeṇāpy anyad rūpaṃ uktaṃ syāt | na
cānyad rūpaṃ hetor ghaṭate | yadi tarhidaṃ vaiyar-
thyam na pṛthagdūṣaṇaṃ kathaṃ tarhy anena vādī
nigṛhyate ||

17. atra kecid āhuḥ | asiddha eva *vaiyarthyam [antar]-³⁾ *2
bhavatīti | tathā hi jijñāsitaviśeṣo dharmī pakṣaḥ | tad-
dharmaś ca hetuḥ | tato 'pakṣadharmatvād vaiyarthyam
asiddha evāntaryāti | anye tu sudhiya evaṃ āhuḥ |
nedaṃ hetor dūṣaṇaṃ kiṃ tu parārthānumāne vaktur
api guṇadoṣā — — —⁴⁾ iti viphalābhīdhāyī apratibha-
yaiva nigṛhyata iti⁵⁾ | tathā hi prakṛtam eva sādhyam
nāprakṛtam iti sādhyatāyāḥ prakṛter ni*yāmaka eṣa *3
panthā | evaṃ kṛtvā parisamkhyānaṃ na virudhyate |
doṣāḥ punar nyūnatvam asiddhir vādinā sādhayitum
iṣṭasyārthasya viparyayasādhanam aṣṭā⁶⁾ daśa dṛṣṭānta-
doṣāś ceti | atra ca yac codyam parihāraś ca tad
granthavistarabhayān na likhitam iti | sthitam etad

1) Ms. pramāṇajanak.

2) Ms. °katāvipakṣeṇa ca.

3) Ms. °tham na bha°. The vyartha-hetvābhāsa is in fact included in the asiddha as one of its varieties by Bhāsarvajña, Nyāyasāra, p. 11-117. For the discussion cf. *TB.*, p. 28, l. 8 ff.

4) Text corrupt °doṣāścityataḥ. Cf. above p. 270, § 79 a similar sentence vaktur guṇadoṣayor vicāryamānatvāt perhaps: cin-tyante.

5) Source?

6) Ms. iṣṭā aṣṭā.

yadi vaiyarthyaṃ hetor dūṣaṇaṃ tadāsiddha evān-
tarbhavati | no ced apratibhayaiveti ||

- *4 18. trilakṣaṇo hetur uk*taḥ tāvatārthapratītir iti na pṛthag
dṛṣṭānto nāma sādhanāvayavaḥ kaścit | tena nāya
lakṣaṇaṃ pṛthag ucyate gatārthatvāt | hetoḥ sapakṣa
eva sattvam asapakṣāc ca sarvato vyāvṛttī rūpaṃ
uktam abhedena | punar aviśeṣeṇa¹⁾ kāryasvabhāvayor
janmatanmātrānubandhau darśanīyāv uktau | rūpaśa-
*5 bdaḥ pratyekam abhisambadhyate²⁾ | hetoḥ *sapakṣa
eva sattvam iti sādhyenānugataṃ idam ekaṃ rūpaṃ
asapakṣāc ca sarvato vyāvṛttir iti sādhyanivṛtṭyā
nivṛttir asya dvitīyaṃ rūpaṃ uktam | abhedeneti
svabhāvādihetuṃ akṛtvā | janmatanmātre saty anu-
baddhau | sādhanāṃ kṛteti³⁾ samāsaḥ | tac ca darśa-
*6 yatā dhūmas tatrāgnir iti asaty agnau na kvacid
dhūmo yathā ma*hānasetarayoh | yatra kṛtakatvaṃ
tatrānityatvaṃ anityatvābhāve kṛtakatvāsambhavo
yathā ghaṭākāśayor iti darśanīyam | na hy anyathā
sapakṣavipakṣayoh sadasattve yathoktaprakāre śakye
darśayitum | tatkāryatānīyamaḥ kāryaliṅgasya ca sva-
bhāvavyāptiḥ⁴⁾ | tasyāgnyādeḥ kāryaṃ tatkāryaṃ tasya
bhāvas tatkāryatā | na hy anyathā śakyo darśayitum⁵⁾
iti liṅgavacanavipariṇāmena sambandhanīyam ||
*7 19. asmimś cārthe darśite darśita eva dṛṣṭānto bhav*ati |
etāvanmātratvāt tasyeti | etenaiva dṛṣṭāntadoṣā api
nirastā bhavanti | etenaiveti hetulakṣaṇābhīdhānenaiva
dṛṣṭāntasyāpi sāmartyād gatārthatvena dṛṣṭāntadoṣā

1) Ms. punarviśeṣakārya.

2) Ms. °sambadhyate.

3) P ā ṇ . . , II, 1, 32.

4) Ms. cāsva°.

5) Ms. darśanīyo.

api sādhanatvena pratyākhyātā bhavanti | yena hetoh
 sāmānyaviśeṣalakṣaṇaṃ yathoktaṃ pradarśyate [sa] sa-
 myagdr̥ṣṭāntaḥ | yena punas tasya lakṣaṇadvayaṃ na
 pradarśyate so dr̥ṣṭāntābhāsa ¹⁾ ity u*ktam bhavati | *8
 yathā nityaḥ śabdaḥ | amūrtatvāt | karmavad iti
 sādhyadharmavikalō ²⁾ dr̥ṣṭāntābhāsaḥ | atra hi kar-
 maṇi nityatvaṃ sādhyadharma nāsti | anityatvāt
 karmaṇaḥ | amūrtatvaṃ hi sādhanadharma 'sti | amū-
 rtatvād asya | nityaḥ sabdaḥ | amūrtatvāt paramāṇu-
 vad iti | sādhanadharmaṇi | sādhyadharma 'tra
 nityatvaṃ asti nityatvāt paramāṇoḥ | nityaḥ *śabdo *9, a, 1
 'mūrtatvād ghaṭavad iti | ubhayadharmavikalō 'nity-
 atvān mūrtatvād ghaṭasya | rāgādīmān ayaṃ ³⁾ puruṣo
 vacanāt | rathyāpuruṣavat | saṃdigdhasādhyadharma
 'yaṃ dr̥ṣṭāntābhāsaḥ | rathyāpuruṣe vacanaṃ praty-
 akṣeṇaiva niścitaṃ iti sādhanadharmaḥ tatra siddhaḥ |
 sādhyadharmaḥ tu rāgādīmatvaṃ saṃdigdham | mara-
 ṇadharmā'yaṃ puruṣaḥ | rāgādīmatvād rathyāpuru-
 ṣavat | rathyā*⁴⁾ puruṣe maraṇadharmaṇi sādhyadha- *2
 rma utpattimattvādīnā līṅgaṇi niścitaṃ | rāgādī-
 mattvaṃ tv aniścitaṃ iti saṃdigdha[sādhana]dharmā |
 asarvajñō'yaṃ puruṣo rāgādīmatvād rathyāpuruṣa-
 vat | saṃdigdhobhayadharma | sādhyadharmaḥ sādhanā-
 dharmavyāvṛtter, rathyāpuruṣe niścetum aśakyatvād
 anvayo | yatra sādhyena hetor vyāptir nāsti so 'nan-
 vayaḥ | yo vaktā sa rāgādīmān iṣṭapuruṣavat | atrā*- *3
 nvayo nāsti | na hi rāgādīnāṃ vacanasya tādātmya-
 lakṣaṇas tadutpattilakṣaṇo vā ⁴⁾ pratibandho 'sti yenā-

1) Ms. sadadhr̥ṣṭō.

2) Ms. dhye dharmivō.

3) Ms. mānayoḥ.

4) Ms. ca.

trānvayaḥ syāt | apratidarśitānvayaḥ | yathānityaḥ śab-
 daḥ kṛtakatvād ghaṭavad | atra yady api kṛtakatvasyāni-
 tyatvenānvayo 'sti | na tu vacanenākhyāta ity avidya-
 māna ivāsau | vyāpyavyāpakabhāvasya vacanenāprada-
 rśitatvād iti | viparītānvayaḥ | yathā *yad anityaṃ tat
 kṛtakam | atra hi yat kṛtakam tad anityam ity anvaye
 vaktavye yad anityaṃ tat kṛtakam iti viparītam anva-
 yaṃ karoti sarva ete dṛṣṭāntadoṣāḥ sādharmyeṇa ||

20. tathā vaidharmyeṇāpi | yathā nityaḥ śabdaḥ | amūr-
 tatvāt | paramāṇuvad iti sādhyāvyatirekī | nityat-
 vāt ¹⁾ paramāṇoḥ sādhyam na vyāvṛttam | atraiva
 *5 karmavad iti dṛṣṭānte sādhanāvyatirekī | amūr*tatvāt
 karmaṇaḥ | sādhanam atrāvyāvṛttam | ākāśavad iti
 kṛta ubhayāvyatirekī | ato hy ubhayaṃ na vyā-
 vṛttam | nityatvād amūrtatvād ākāśasya | tathā sam-
 digdhasādhyavyatirekaḥ | yathā 'sarvajñāḥ kapilāda-
 yaḥ | avidyamānasarvajñatāliṅgabhūtapramāṇātīśaya-
śāsanatvāt | atra vaidharmyodāharaṇam | yaḥ sarvaj-
 *6 ñaḥ sa jyotirjñānādikam upadi*ṣṭavān | yathā vard-
dhamānādih | varddhamānāder asarvajñatāyāḥ sādhyā-
dharmaṣya samdigdho ubhayavyatirekaḥ | samdigdha
vyatirekaḥ | [samdigdhasādhanavyatirekaḥ] yathā na
 trayīvidā brāhmaṇena grāhyavacanāḥ kaścid vivak-
 ṣitaḥ puruṣo rāgādimmattvāt | atra vaidharmyodāha-
 raṇam | ye grāhyavacanā na te rāgādimantas tad
 *7 yathā gautamādayo dharmasāstrāṇām *pranētāraḥ
gautamādibhyo rāgādimmattvasya sādhanadharmaṣya
vyāvṛttiḥ samdigdhā | samdigdhobhayavyatirekaḥ
yathāvītārāgāḥ kapilādayaḥ | parigrahāgrahayogāt
parigraho jīvitapariṣkāraṇam svikāraḥ | āgrahas teṣv

¹⁾ Mss. anityatvāt.

evābhiṣvaṅgaḥ | atra vaidharmyād udāharaṇam | yo
vītarāgo na tasya parigrahāgrahau | yathā ṛṣabhā-
deḥ | ṛṣa*bhāder avītarāgatvaparigrahāgrahayoḥ sā- *8
dhyasādhanaadharmayor vyatirekaḥ saṃdigdhaḥ | avya-
tireko yathāvītarāgo vaktṛtvāt | yatra vītarāgatvaṃ
nāsti na sa vaktā yathopalakhaṇḍa iti | yady api upa-
lakhaṇḍād ubhayaṃ vyāvṛttam | tathāpi sarvo vītarāgo
na vakteti vyāptyā vyatirekāśiddher avyatirekaḥ |
apradarśitavyatirekaḥ | yathā 'nityaḥ *śabdaḥ kṛtaka- *9, b, 1
tvād ākāśavad iti vaidharmyena | yo hy anityaḥ śab-
daḥ kṛtakatvād iti prayoge vaidharmyenākāśavad iti
brūyāt tena vidyamāno 'pi vyatireko na pradarśitaḥ
tathā | yadāśeṣapadārthopas¹⁾amhāreṇānityatvābhāve
kṛtakatvābhāvo yathākāśavad iti karoti tadā vyati-
reko darśito bhavati | na punar upamānamātreṇa |
viparītavyati*rekaḥ | yathā yad akṛtakam tan nityam *2
atra hi yan nityam tad akṛtakam iti vaktavye | yad
akṛtakam tan nityam iti vadati ||

21. na hy ebhir drṣṭāntābhāsair hetoḥ sāmānyalakṣaṇam
sapakṣa eva sattvam asapakṣe cāsattvam eva niśca-
yena śakyam darśayitum viśeṣalakṣaṇam vā | ebhiḥ
sādhyavikalair drṣṭāntābhāsair hetoḥ sāmānyalakṣaṇam
niścayena [na] śakyam²⁾ darśayitum viśeṣalakṣaṇam *3
veti sambandhanīyam | tadarthāpattyaishā[m] nirāso
veditavyaḥ | yasmād ebhir drṣṭāntābhāsair dvividham
api lakṣaṇam na śakyam darśayitum | tasmād arthā-
pattyaishām nirāso draṣṭavyaḥ ||
22. dūṣaṇā nyūnatādyuktiḥ | dūṣyate 'nayeti dūṣaṇā |

1) Ms. °to 'yaṃ samha°.

2) Ms. viśeṣalakṣaṇam vā janmatanmātrādāvaddhaśakyadarśayitum sambandhanīyam |

PRINTED IN ROME
BY
DR. GIOVANNI BARDI
TIPOGRAFIA DEL SENATO
SALITA DE' CRESCENZI 16 - ROME
1956



Library IAS, Shimla



00027911

PREZZO L. 5.500