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A Less Traveled Path:  
Meditation and Textual Practice in the *Saddharmasmṛtyupasthāna(sūtra)*

By

Daniel Malinowski Stuart

A dissertation submitted in partial satisfaction of the  
requirements for the degree of  
Doctor of Philosophy  
in  
Buddhist Studies  
In the  
Graduate Division  
of the  
University of California, Berkeley

Committee in charge:

Professor Alexander von Rospatt, Chair  
Professor Robert P. Goldman  
Professor Robert H. Sharf  
Professor Blake Wentworth

Fall 2012

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Abstract

A Less Traveled Path:  
Meditation and Textual Practice in the *Saddharmasmṛtyupasthāna(sūtra)*

by

Daniel Malinowski Stuart

Doctor of Philosophy in Buddhist Studies

University of California, Berkeley

Professor Alexander von Rospatt, Chair

This dissertation is a study of a third/fourth-century Buddhist Sanskrit text, the *Saddharmasmṛtyupasthāna(sūtra)*, which reveals a unique literary culture at an important transitional moment in the religious and philosophical life of early Northwest Indian Buddhists. I argue that meditative practice, rhetoric, and philosophy were intimately tied to one another when the *Saddharmasmṛtyupasthāna(sūtra)* was redacted, and that the text serves as an important yet unnoticed historical touchstone for an understanding of the development of a Buddhist mind-centered metaphysics. The study suggests that such philosophical developments grew organically out of specific meditation practices rooted in the early canonical Buddhist tradition, and that the *Saddharmasmṛtyupasthāna(sūtra)* offers perhaps the clearest evidence available attesting to this process. Further, the text evidences an emergent historical ideology of cosmic power, one that ties ethical conduct, contemplative knowledge, and literary practice to a spiritual goal of selfless cosmographical sovereignty. This development is historically significant because it marks a major shift in Indian Buddhist religious practice, which conditioned the emergence of fully developed Mahāyāna path schemes and power-oriented tantric ritual traditions in the centuries that followed the text's compilation. As part of this study, I critically edit and translate the second chapter of the *Saddharmasmṛtyupasthāna(sūtra)* based on a recently discovered *codex unicus*.

To the ancestors

**A LESS TRAVELED PATH: MEDITATION AND TEXTUAL PRACTICE IN THE  
*SADDHARMAŚMRĪYUPASTHĀNA(SŪTRA)***

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## Abbreviations and Conventions

### General Abbreviations

Ch. Chinese  
*corr.* correction  
*em.* emendation  
*om.* omit(s)  
*rec.* reconstruction  
Skt. Sanskrit  
Tib. Tibetan

### Abbreviations of Primary Sources and Dictionaries

|                    |  |
|--------------------|--|
| Akbh               | <i>Abhidharmakośabhāṣya</i> (PRADHAN ed. 1975)   |
| AN                 | <i>Āṅguttaranikāya</i>   |
| Ap                 | <i>Apadāna</i>   |
| B                  | The Tibetan translation of the <i>Saddharmasmṛtyupasthāna(sūtra)</i> , the <i>Dam pa'i chos dran pa nye bar gzhag pa</i> (D mDo sde ya 1a-sha 229b7) |
| AS                 | <i>Aṣṭasāhasrikā Prajñāpāramitā</i> (as presented within WOGIHARA ed. 1932)  |
| BCAP               | <i>Bodhicāryāvataṛapañjikā</i> (DE LA VALLÉE POUSSIN ed. 1902-14)  |
| B <sup>e</sup>     | Burmese edition of the Pāli canon ( <i>Chaṭṭha Saṅgāyana CD-ROM from Dhammagiri, Version 3</i> )   |
| BHSD               | <i>Buddhist Hybrid Sanskrit Dictionary</i> (EDGERTON 1953)   |
| Bybh               | <i>Buddhasenayogācārabhūmi</i> (Taishō no. 618: the * <i>Dharmatrāṭadhyāna-sūtra</i> or <i>Damoduoluo chanjing</i> 達摩多羅禪經)                           |
| Cp-a               | <i>Cariyāpiṭaka-aṭṭhakathā (Paramatthadīpanī VII)</i>  |
| D                  | Derge (sDe dge) edition of the Kanjur  |
| DN                 | <i>Dīghanikāya</i>   |
| Dhp                | <i>Dhammapada</i>  |
| Dhs                | <i>Dharmasamuccaya</i> (LIN ed. 1946-73 and CAUBE ed. 1993)  |
| Dhvi               | (Cha-)Dhātuvibhaṅgasutta (MN 140)  |
| EĀ                 | <i>Ekottarikāgama</i> (Taishō no. 125)   |
| EĀ <sub>2</sub>    | <i>Ekottarikāgama</i> (Partial, Taishō no. 150)  |
| Go                 | Manuscript proto-Kanjur from Gondhla   |
| H                  | Lhasa edition of the Kanjur  |
| He                 | Manuscript Kanjur from Hemis   |
| It-a               | <i>Itivuttaka-aṭṭhakathā</i>   |
| L                  | Manuscript Kanjur in the British Library, London   |
| <i>Mahāvibhāṣā</i> | * <i>Abhidharmamahāvibhāṣāśāstra</i> (Taishō no. 1545: <i>Apidamo da piposha lun</i> 阿毘達磨大毘婆沙論)  |
| MĀ                 | <i>Madhyamāgama</i> (Taishō no. 26)  |
| Mil                | <i>Milindapañha</i>  |
| MN                 | <i>Majjhimanikāya</i>  |

|                      |   |
|----------------------|---|
| Mp                   | <i>Manorathapuranī nāma Aṅguttaranikāya-aṭṭhakathā</i>  |
| MPPS                 | <i>Le Traité de la Grande Vertu de Sagesse</i> (LAMOTTE trans. 1944-1980)                         |
| Ms                   | The Sanskrit manuscript of the <i>Saddharmasmṛtyupasthāna(sūtra)</i> , location presently unknown |
| MSA(Bh)              | <i>Mahāyānasūtrālaṅkāra(bhāṣya)</i> (LÉVI ed. 1907)   |
| Mvy                  | <i>Mahāvvyutpatti</i> (SAKAKI 1916-25, by entry number)   |
| MW                   | <i>A Sanskrit English Dictionary</i> (MONIER-WILLIAMS 1899)                                       |
| N                    | Narthing (sNar-thang) edition of the Kanjur   |
| NGMPP                | <i>Nepal German Manuscript Preservation Project</i>   |
| Nidsa                | <i>Nidānasamṃyukta</i> (TRIPATHĪ ed. 1962)  |
| Paṭis                | <i>Paṭisambhidāmagga</i>  |
| Paṭis-a              | <i>Paṭisambhidāmagga-aṭṭhakathā</i>   |
| PDhp                 | <i>Patna Dharmapada</i> (CONE ed. 1989)   |
| Peṭ                  | <i>Peṭakopadesa</i>   |
| Prap                 | <i>Prasannapadā</i> (DE LA VALLÉE POUSSIN ed. 1903-1913)  |
| PTSD                 | <i>Pali-English Dictionary</i> (RHYS DAVIDS AND STEDE 1921)                                       |
| Pv                   | <i>Petavatthu</i>   |
| Pv-a                 | <i>Petavatthu-aṭṭhakathā (Paramatthadīpanī IV)</i>  |
| Q                    | Peking edition of the Kanjur  |
| Śikṣ                 | <i>Śikṣāsamuccaya</i> (BENDALL ed. 1902)  |
| Śrbh J <sup>e</sup>  | <i>Śrāvakaḥḥūmi</i> (ŚRĀVAKAḤḥŪMI STUDY GROUP ed. 1998 and 2007)                                  |
| Śrbh Sh <sup>e</sup> | <i>Śrāvakaḥḥūmi</i> (SHUKLA ed. 1973)   |
| Ṣaḍdhvi              | * <i>Ṣaḍdhātuvibhaṅgasūtra</i> (MĀ 162; D mngon pa ju 34b6-43a3)                                  |
| Ṣvi                  | * <i>Ṣaḍāyatanavibhaṅgasūtra</i> (MĀ 163)   |
| S                    | sTog palace manuscript reprint edition of the Kanjur  |
| <i>Saddhsu</i>       | <i>Saddharmasmṛtyupasthānasūtra</i>   |
| SĀ                   | <i>Samyuktāgama</i> (Taishō no. 99)   |
| SĀ <sub>2</sub>      | <i>Samyuktāgama</i> (partial, Taishō no. 100)   |
| SĀ <sub>3</sub>      | <i>Samyuktāgama</i> (partial, Taishō no. 101)   |
| Sbhv                 | <i>Saṅghabhedavastu</i> (GNOLI ed. 1977 and 1978)   |
| Sn                   | <i>Suttanipāta</i>  |
| SN                   | <i>Samyuttanikāya</i>   |
| Spk                  | <i>Sāratthapakāsinī nāma Samyuttanikāya-aṭṭhakathā</i>  |
| Spk-pt               | <i>Līnatthapakāsinī (III)</i>   |
| Sp-ṭ                 | <i>Sāratthadīpanī</i>   |
| Sv                   | <i>Sumaṅgalavilāsinī nāma Dīghanikāya-aṭṭhakathā</i>  |
| Svi                  | <i>Salāyatanavibhaṅgasutta</i> (MN 137)   |
| Sv-pt                | <i>Līnatthapakāsinī (I)</i>   |
| SWTF                 | <i>Sanskrit-Wörterbuch der buddhistschen Texte aus den Turfan-Funden</i>                          |
| T                    | Taishō edition of the Chinese Buddhist canon  |
| Thī                  | <i>Therīgāthā</i>   |
| Uv                   | <i>Udānavarga</i> (BERNHARD ed. 1965)   |
| Vibh                 | <i>Vibhaṅga</i>   |
| Vin                  | <i>Vinayapiṭaka</i>   |
| Vism                 | <i>Visuddhimagga</i>  |
| Vv                   | <i>Vimānavatthu</i>   |

|      |   |
|------|---|
| Vv-a | <i>Vimānavatthu-aṭṭhakathā (Paramatthadīpanī III)</i> |
| X    | “Complete” manuscript Kanjur from Basgo               |
| Yobh | <i>Yogācārabhūmi</i> (BHATTACHARYA ed. 1957)          |

Tibetan Kanjurs referred to by way of abbreviation correspond to the following sources:

- D: Derge Edition of the Tibetan Tripiṭaka, published by the Tibetan Buddhist Resource Center 2002 (based on a scanning of the photomechanical reprint of the *par phud* printing published in Delhi by Karmapae chodhey gyalwae sungrab partun khang, 1976-79).
- Go: The Gondhla manuscript collection, photographed from a rare handwritten 13<sup>th</sup>-14<sup>th</sup> century collection of Tibetan canonical texts from Gondhla (Lahaul), made available by the Cultural History of the Western Himalaya - Project “Tibetan Manuscripts” (University of Vienna).
- He: Hemis edition (I) of the Tibetan Tripiṭaka, photographed from a rare handwritten set of Kanjur from Hemis (Ladakh) and made available by the Cultural History of the Western Himalaya - Project “Tibetan Manuscripts” (University of Vienna).
- H: Lhasa Edition of the Tibetan Tripiṭaka, published by the Tibetan Buddhist Resource Center 2004 (based on a scanning of a clear set of prints from the Lhasa zhol blocks published in Lhasa by the Zhol bka' 'gyur par khang, 1934, and preserved at the Tibet House Library, New Delhi).
- L: Manuscript Kanjur in the British Library, London (scans of which were made available by the Cultural History of the Western Himalaya - Project “Tibetan Manuscripts” [University of Vienna].)
- N: Narthang Edition of the Tibetan Tripiṭaka, published by the Tibetan Buddhist Resource Center 2005 (based on a scanning of a set of prints published in sNar thang by the sNar thang dgon pa, 1730-32, and held at the International Academy of Indian Culture, New Delhi).
- Q: The Tibetan Tripiṭaka: Peking Edition, Kept in the Library of the Otani University, Kyoto, ed. D.T. Suzuki, Tokyo: Tibetan Tripitaka Research Institute 1955-1958.
- S: A Reprint Edition of the sTog Palace (*sTog pho brang*) manuscript of the Tibetan Tripiṭaka, published by the Tibetan Buddhist Resource Center 2003 (based on a scanning of *The Tog Palace Manuscript of the Tibetan Kanjur* published in Leh by Smarntsis Shesrig Dpemzod, 1975-1980.)
- X: Basgo (“complete Kanjur”) edition of the Tibetan Tripiṭaka, photographed from a rare handwritten set of the Kanjur from the gSer zangs Lha khang of the Old Palace in Basgo (Ladakh) and made available by the Cultural History of the Western Himalaya - Project “Tibetan Manuscripts” (University of Vienna).

## Conventions

All references to Pāli texts are to the page numbers of the Pāli Text Society editions. However, most of the Pāli text reproduced here is that of the Burmese edition (B<sup>e</sup>) of the canon presented in the *Chaṭṭha Saṅgāyana CD-ROM from Dhammagiri, Version 3*. 1999. Dhammagiri, Igatpuri: Vipassana Research Institute. Due to the fact that these romanized versions of the Burmese edition are punctuated poorly—because they were based on an original Nagari transcription—I

often repunctuate the texts according to my own conventions and understandings. See below for the details of references to the Pāli Text Society editions.

References to the Taishō edition of the Chinese Buddhist canon are to the CBETA 電子佛典集成光碟 2011 version. I often re-punctuate the texts according to my own understandings.

When presenting readings from the Sanskrit manuscript of the *Saddharmasmṛtyupasthāna(sūtra)*, I use the symbols ⟨...⟩ and {...} to respectively indicate suggested editorial additions and deletions.

References to the sections of my edition and translation of the second chapter of the *Saddharmasmṛtyupasthānasūtra* are indicated by the abbreviation Saddhsu II, followed by a paragraph number.

## INTRODUCTION

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This dissertation is a study of a text, a practice, and an ideology. In it I explore a particular moment in the history of the Indian Buddhist tradition through the lens of a single text, the *Saddharmasmṛtyupasthāna(sūtra)* (hereafter *Saddhsu*). A remnant of a textual tradition that seems closely connected to meditative practices on the ground, but also presents evidence of a budding philosophical tradition, this text is an informative transitional witness to a number of developments in Indian Buddhism during the first half of the first millennium of the Common Era—what has come to be called the ‘middle period’ of Indian Buddhism. It fills a historical gap between the somewhat obscure early Buddhist canonical literature<sup>1</sup> and the elaborate speculations or doxographical proofs of classical exegetical sources. In interweaving descriptions of meditative practice, literary figurations, rhetoric, and philosophy, it reveals a vivid and multilayered vista of a little-known sphere of Indian religious life. A manuscript of this voluminous text in its original Sanskrit was only recently discovered. In this study, I critically edit and translate its second chapter to examine the intricacies of a unique Indian Buddhist contemplative tradition that developed during the first four centuries CE.<sup>2</sup>

Despite recent scholarly critiques of textually oriented studies of Buddhism,<sup>3</sup> historians and scholars of religion still remain largely dependent on textual works, preserved in various languages, without which the landscape of ancient Indian Buddhism would appear as a desolate wasteland. While attempts to glean data from archaeological, epigraphic and art historical evidence have offered valuable insights, they have not replaced the need for close textual studies. Almost all of the major recent advances in the understanding of the history of Indian Buddhism come to us through the study of texts, the discovery of new textual sources, or the contextualization of art and archeological data in relationship to or against textual materials. The present study of the *Saddhsu* is first and foremost a study of a text, a historical engagement with a literary form that must be read within the context of a protracted and complex development of Indian literary tradition.

Indian Buddhist literature consists of various types of material; it is a matrix of oral teachings, recitations, narratives, poems, and treatises that intermingle within many different transmission traditions. The *Saddhsu* stands out within this matrix because it is situated between the revelatory, narrative and regulatory canonical literature of the Buddhist tradition (*dharmavinaya*)—originally transmitted in an entirely oral literary context—and the fully

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<sup>1</sup> The concept of canon in the Buddhist context is fraught with problems, as various schools of Buddhism have very different ideas about what might constitute a canon. I employ the term “canonical” here to refer to the foundational textual traditions of the Āgamas, Nikāyas, and Vinaya texts, which served as central foundational referents for all of the early Buddhist schools, and were transmitted in various permutations in different regions, and in different languages and dialects.

<sup>2</sup> I have edited the second chapter of the *Saddhsu* as part of a collaborative project with several other scholars, who are working on other sections of the text. Presently, Vesna Wallace of the University of California at Santa Barbara is working on the first chapter of the text, and Mitsuyo Demoto of Philipps-Universität in Marburg is working on the third chapter.

<sup>3</sup> SCHOPEN 1991.



developed scholastic literature, which is a decidedly written enterprise.<sup>4</sup> The text was produced between the second and fourth centuries CE,<sup>5</sup> at a time when newly evolving forms of Buddhist literature were coming into their own, as evidenced by the production of new and creative texts—best exemplified by Mahāyāna *sūtra*-s—and a growing field of scholastic literary production. In these texts, traditional Buddhist teachings and categories are reformed, transvalued and transposed within a dynamic field of literary and doctrinal contestation. The *Saddhsu* incorporates elements drawn directly from the canonical *sūtra* literature of the early Buddhist tradition, as well as cosmological narratives, didactic poetry and philosophical queries, the synthesis of which is characteristic of these later, more developed layers of Buddhist literature. It stands at the threshold between an older, more traditional framework of scholastic categories, and new and evolving doctrinal and philosophical concepts.

At the same time, the *Saddhsu* is also significant because it preserves a unique tradition of meditation hitherto largely unexplored by modern scholarship. This tradition develops organically from an ancient canonical representation of Buddhist meditation—the practice of distinguishing the six elements (*ṣaḍdhātu*) of human psychophysical life. The authors/compiler/redactors of the *Saddhsu* expand upon this representation to outline a broadly figured framework of mental cultivation, one that is integrally tied to ethical practices and embedded in an elaborate cosmography. Positioned as it is historically, and standing apart from the mainstream of Buddhist scholastic literature, the *Saddhsu* provides scholars with a new lens through which to envision middle period Indian Buddhist meditation practice.

The practices represented in the text moreover construct, and are reinforced by, an ideology of cosmic power, one that ties ethical conduct, contemplative knowledge and scholasticism to a spiritual goal of selfless cosmic sovereignty. This ideology reflects the convergence of the ascetic, the literary, the philosophical, and the cosmographical in the meditative practices of individual practitioners. The soteriology of the *Saddhsu* allows scholars a glimpse of a shifting field of religious discourse, as the text documents a dynamic tension between a foundational Buddhist ethic of spiritual relinquishment and an emergent ethic of individual spiritual power. We thus see a singular meditation practice at the center of a soteriological power play, presented within a vast landscape of spiritual possibility. Text, practice, and power uncloak themselves in collusion, revealing an unprecedented world of spiritual thought, action, and experience.

In this study, I present the reader with an interpretation of the *Saddhsu*, focusing particularly on its second chapter, the most archaic layer of the text. I argue that the text presents early evidence for an important set of historical developments within Indian Buddhism, developments that reveal continuity with the early Buddhist tradition, instantiate a number of transitional conceptions of the Buddhist path of practice, and prefigure a philosophical and soteriological shift in Buddhist thought that flowered in the early medieval period. I demonstrate how the text's presentation of a path of practice is incorporated into a comprehensive vision of the Indian cosmos, and a clearly defined framework of ethical practice, presented as a theory of

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<sup>4</sup> Here I use the word “scholastic” in a rather narrow sense, to refer to textual traditions devoted to comprehensive exegetical analyses of Buddhist doctrines, practices, and textual traditions. More broadly, one can see a large swath of Buddhist didactic literary productions—both oral and written—as forms of scholasticism. However, the practice of producing comprehensive analytical treatises (*śāstra*), which began in earnest around the first century CE, marks an important historical development in India. Tied to the development of writing, and often involving citation and cross reference, this mode of literary production became central to a wide range of religious and secular literary traditions. I refer to the production of such treatises as scholasticism proper.

<sup>5</sup> See Chapter 1, pp. 27-29 for a more detailed dating of the text.

cause and effect, action (karma) and result (*phala*). By the time the *Saddhsu* was composed, something of an obsession with karma theory had developed within Indian Buddhism, and the entire text, and its vision of the world, is shot through with this concern.

This interest in karma theory is accompanied by a preoccupation with the workings of the mind, and the way the mind constructs human experience. In the *Saddhsu*, this issue gets worked out in a description of a regime of meditative practice, suggesting that such issues emerged within the context of engagement with such a regime. I thus show how the philosophical preoccupation with building a model of mental activity connects with spiritual cultivation to reveal an emergent mind-centered epistemology. This epistemology depicts the world of experience as fundamentally a production of the mind, a representation produced in the mind. In so doing, it raises questions about the very existence of the external sense objects experienced by the mind, but does not yet fully or explicitly deny the existence of the external world, as the philosophical school of the Yogācāra-vijñānavāda went on to do.<sup>6</sup> Engaging with traditional Buddhist philosophical categories, the authors/compiler/redactors of the *Saddhsu* were in a struggle for understanding, working out a provisional ontology, which allowed for new philosophical questions to colonize traditional Buddhist frameworks of thought and practice. The text gives readers a glimpse of this process.

I additionally demonstrate that these philosophical and practical developments were part of an expanding Buddhist soteriology, steeped in ascetic values, centered on the figure of the *yogācāra* or meditation practitioner, and influenced by a developing conception of bodhisattva practice. The protracted path of practice represented in the *Saddhsu* may in fact be an example of a veiled attempt to map bodhisattva practice while keeping within the basic frameworks of traditional Buddhist scholastic categories. Though the *Saddhsu* does not explicitly profess a Mahāyāna ideology, it nonetheless surreptitiously partakes in many of the attitudes that came to characterize Mahāyāna Buddhism in the first four centuries CE, and its path of practice pushes beyond traditional mainstream Buddhist path models. Further, I show that certain aspects of the practice represented in the *Saddhsu* eventually came to be understood, within certain traditions, as constitutive aspects of bodhisattva practice, but that some Mahāyānists explicitly disavowed such practices. In this way, the content of the *Saddhsu* can be best understood as representing a quiet voice in a developing dispute over what constituted Mahāyāna Buddhist practice.

In the following chapters, I draw out these concepts, presenting the broad contours of the *Saddhsu* as a text, analyzing the details of its program of meditation, outlining its soteriological agenda, and discussing its ideology in the context of the history of Buddhist ideas.

## 1. Relevant Prior Scholarship on Buddhist Meditation in India

...One who wants to take a particular meditation subject should take it from someone with fluxes destroyed, who has, by means of that particular meditation subject, produced the fourfold or fivefold absorption and reached the destruction of the fluxes by developing insight that has absorption as its proximate cause...

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<sup>6</sup> Due to the idiosyncrasies of the text, and the general distrust I have of attempts to understand specific traditions through the lens of doxography, I do not devote serious attention to sorting out the philosophical school affiliation of the *Saddhsu*. It is probably appropriate, however, to mention that a number of philosophical concepts in the text seem to correlate with a putative “Sautrāntika” position. Thus, the text may be one of the few historical documents extant that presents an actual work of masters connected to the somewhat elusive Sautrāntika school, if such a thing ever truly existed. On the Sautrāntikas, see KRITZER 2003.

If someone with fluxes destroyed is available, that is good. If not, then one should take the [meditation subject] from a non-returned, a once-returned, a stream-enterer, a worldling who has attained absorption, one who knows three Piṭakas, one who knows two Piṭakas, one who knows one Piṭaka, in descending order [as available]...

Now, those beginning with one whose fluxes are destroyed, mentioned above, will describe only the path they have themselves realized. But with a learned man, his instructions and his answers to questions are purified by his having approached various teachers, and so he will explain a meditation subject showing a wide path (*mahāmagga*), like a great elephant in the jungle, selecting discourses and examples, enjoining what is useful and [prohibiting] what is not useful.<sup>7</sup>

*Visuddhimagga*, 3. *Kammaṭṭhānaggahaṇaniddeso*, 42

The above quote from the *Path of Purification*, a seminal Pāli text on Buddhist meditation, makes clear the fundamental and longstanding connection between meditative attainment, the teaching of the Dharma, and the role of textual learning within the Buddhist tradition. This is something that all scholars of Buddhism now take for granted. Further, training in Buddhist meditation is now commonly accessible throughout the Western world. It is remarkable to realize that little over one hundred years ago the conception of a concrete regime of Buddhist meditation practice in the West was hardly an inkling of an idea in the minds of a few eccentric spiritualists and several interested scholars. As early as 1896, referring to his edition of *A Yogāvacara's Manual of Indian Mysticism as Practiced by Buddhists*, Rhys Davids commented that “We have no other works in Buddhist literature, either in Pali or Sanskrit, devoted to the details of Jhāna or Samādhi.”<sup>8</sup> His words evidence that, at the end of the nineteenth century, western scholars knew next to nothing about the details of Buddhist meditation traditions.<sup>9</sup>

During the late nineteenth century, and the first half of the twentieth century, scholars of Buddhism principally devoted their attention to simply unearthing and accounting for the massive and diverse range of sources, in various countries and languages, available to modern scholarship. In the years that followed Rhys Davids' foundational work on the Sri Lankan Pāli

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<sup>7</sup> My translation is adapted from ÑĀṆAMOLI 1999 [1956], p. 99. *Vism* 98-99 (B<sup>e</sup>): ...*yaṃ kammaṭṭhānaṃ gahetukāmo hoti, tass' eva vasena catukkapañcakajjhānāni nibbattetvā jhānapadaṭṭhānaṃ vipassanaṃ vaḍḍhetvā āsavakkhayappattassa khīṇāsavassa santike gahetabbaṃ...*

...*sace khīṇāsavaṃ labhati, icc etaṃ kusalaṃ. no ce labhati, anāgāmisakadāgāmisotāpannañjānalābhī-puthujjanatipīṭakadharaḍḍipīṭakadharaekapīṭakadhareṣu purimassa purimassa santike...*

*pubbe vuttakhīṇāsavādayo cettha attanā adhiḡatamaggam eva ācikkhanti. bahussuto pana taṃ taṃ ācariyaṃ upasaṅkamitvā uggahaparipucchānaṃ visodhitattā ito cito ca suttañ ca kāraṇaṃ ca sallakkhetvā sappāyāsappāyaṃ yojetvā gahanaṭṭhāne gacchanto mahāhatthī viya mahāmaggaṃ dassento kammaṭṭhānaṃ kathessati.*

<sup>8</sup> RHYS DAVIDS, T.W. 1896, pp. vi-vii.

<sup>9</sup> It should be noted that in his masterful 1844 *Introduction a l'Histoire du Bouddhisme Indien*, Eugene Burnouf, who, in addition to his work on the Sanskrit sources from Nepal, was also a consummate student of the Pāli Buddhist tradition, gives almost no attention to the subject of meditation or Buddhist spiritual practice. While Heinrich Kern (1882, pp. 467-536) gave more attention to the topic of meditation in his *Buddhismus und Seine Geschichte in Indien*, he built his conception of Buddhist meditation largely on comparisons with the *yoga* tradition of Patañjali, and did not devote serious energy to understanding the systems of Buddhist meditation on its own terms. (This is a trend that continued among many European scholars for a number of years). It is not until Louis de La Vallée Poussin's pioneering studies were published that we see a serious attempt to understand the intricacies and problematics of Buddhist meditation, as an early tradition of ascetic practices and as a developed system that is a constitutive aspect of Buddhist doctrinal history. (This was perhaps initiated by his 1898 *Bouddhisme—Études et Matériaux*. See particularly pp. 82-100).

tradition, vast amounts of material—texts, art, archaeological and numismatic discoveries—were excavated from India’s hoary antiquity, making previously uncharted religious worlds more accessible to scholars. As part of this process, a great number of works dealing with Buddhist meditation came to light, and the doctrines of Buddhism came to be properly contextualized within their original Indian ascetic milieu.<sup>10</sup> The work of the Belgian scholar Louis de La Vallée Poussin was perhaps most instrumental in this process, first in making available a large number of materials that informed the study of Indian Buddhist meditation traditions, and secondly in exploring the historical implications of the diversity of Buddhist meditative techniques. In his 1937 article, ‘Musīla et Nārada: Le Chemin du Nirvāṇa’, de La Vallée Poussin identified a tension in early Buddhist *sūtra*-s between two models of the path of practice: one that gives primacy to ecstatic meditative states, and another that emphasizes cognitive understanding regarding the true nature of reality.<sup>11</sup> While the tension imagined by de La Vallée Poussin may have been a red herring, his work nonetheless inaugurated a protracted scholastic engagement with the subject of Buddhist meditation techniques, and their relationship to the experience of reality or truth, as well as their connection to the doctrinal edifices of Buddhism.<sup>12</sup> De La Vallée Poussin’s work outlined the contours of the diverse visions of Buddhist meditation that are presented in the earliest sources available to scholars, and set the stage for a number of further studies.<sup>13</sup>

De La Vallée Poussin’s interests—like those of most Buddhologists of his day—lay primarily in the field of Buddhist doctrinal history, and were heavily focused on philological analyses of philosophical texts. In contrast, Mircea Eliade’s famous *Yoga: essai sur les origines de la mystique indienne*, published in the year just prior to that of de La Vallée Poussin’s publication referred to above, brought the spiritual practices of India onto a wider stage.<sup>14</sup> While others had studied India’s mystical traditions, Eliade’s book, including its chapter on ‘Yoga Techniques in Buddhism’, captured both the popular and the scholastic imagination, inaugurating an illustrious trend in the study of the history of religions.<sup>15</sup> With his book, Eliade brought Indian meditation traditions to the center of a dialogue on comparative religion, positing a primeval Indian spirituality as a stark example of a universal religious urge.

The study of Buddhist meditation traditions since the time of de La Vallée Poussin and Eliade can be seen as an outgrowth of their two scholarly approaches, and a continuation of the

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<sup>10</sup> A representative sample of materials relevant to the study of Buddhist meditation traditions, which were first edited or studied during the first half of the twentieth century, might be presented by the following list of publications: DE LA VALLÉE POUSSIN 1898, 1907, 1909, 1923-26, 1925, 1930b 1930c, 1930d, 1931, 1936-7a and 1936-37b; BENDALL 1897-1902; SENART 1900; TAYLOR 1905; NĀNATILOKA 1906; WOODWARD 1916; Magdalene and Wilhelm GEIGER 1920; RHYS DAVIDS, C.A. F. 1920-21 (TIN trans. 1922-31), 1927 and 1933; PRZYLUKI and LAMOTTE 1932; WOGIHARA 1936; DUTT 1934 and 1939-1959; LAMOTTE 1944 and 1949; DEMIÉVILLE 1929-1937; LIN and DEMIÉVILLE 1949.

<sup>11</sup> DE LA VALLÉE POUSSIN 1936-37a. This article followed upon a number of earlier works in the first decades of the twentieth century, in which de La Vallée Poussin explored the doctrinal history of Buddhism. See, for example, de La Vallée Poussin 1909.

<sup>12</sup> For an apt rebuttal to de La Vallée Poussin’s delineation of the cognitive and the mystical (as represented by Musīla and Nārada), see BODHI 2003. I have also dealt with this issue myself, from a slightly different angle, in Stuart forthcoming-a. Problems remain on all sides of this debate, and one can simply say that the early Buddhist texts present a plethora of obscurities, which make them all the more interesting to read and think about.

<sup>13</sup> De La Vallée Poussin’s work was also instrumental in contextualizing Buddhist practice within the larger field of Indian *yoga* traditions. See, for example, his article on "Le Bouddhisme et le yoga de Patañjali" (1936-37b).

<sup>14</sup> ELIADE 1936.

<sup>15</sup> ELIADE 1936, pp. 166-198.

tension between them. Buddhologists continued to bring out more and more relevant material for the study of Buddhist contemplative traditions, while the field of comparative mysticism has become a veritable cottage industry among scholars of religious studies.<sup>16</sup>

Rooted in this historical soil, a thick forest of scholarship on Buddhist contemplative traditions has grown up in the second half of the twentieth century. Here I will only be able to sketch the rough contours of the most influential trends in such scholarship, and those works directly relevant to the present study.<sup>17</sup> Since this study deals with Buddhism in India through the first 800 years of its history, I will also only deal with studies relevant to that time frame.

After the work of de La Vallée Poussin, the first scholastic landmark that stands out is the work of Lin Li-kouang, who studied the Chinese translation of the *Saddhsu* in the 1930s and 1940s, but died prematurely so that his unfinished study did not appear in print until 1949. While Lin's work was primarily devoted to the history of Buddhist doctrine, it engaged tangentially with the topic of Buddhist meditation.<sup>18</sup> Lin also exposed a whole milieu of early meditation practitioners (*yogācāra*), and a genre of textual sources—texts on the stages of meditation practice (*yogācārabhūmi*)—produced by communities of such practitioners in the northwest of India. While Lin perhaps underemphasized the role of meditation in the construction of the *Saddhsu*, he nonetheless brought many of the text's details to light. It is the shortcoming of scholars who came after him that very little attention has been given to his work, and to the *Saddhsu* in general.

Paul Demiéville, a close colleague of Lin, perhaps made the single most important contribution to instigating the development of an understanding of the history of middle period Indian Buddhist meditation traditions. Demiéville's 1954 study, 'La *Yogācārabhūmi* de Saṅgharakṣa', brought to light a meditation text from northwestern India, produced during the early centuries of the Common Era, and a number of systems of practice developed in similar texts. He built on Lin's work to reveal the rough outlines of several different textual traditions oriented around the practice of meditation, traditions connected with the cult of the bodhisattva Maitreya and active during first half of the first millennium CE.<sup>19</sup> Demiéville also raised scholastic awareness about the importance of the now famous *Yogācārabhūmiśāstra* for an understanding of the history of Buddhist meditation in general.<sup>20</sup> Demiéville's work was an important early call to study middle period cults of Buddhist meditation practitioners.

In another scholastic trajectory of the 1960s and 70s, Lambert Schmithausen devoted substantial energy to studying both the earliest traditions of Buddhist meditation as preserved in Buddhist canonical texts, and the role of meditation in the development of specific philosophical schools, in particular the *Yogācāra-vijñānavāda* school. Further, in opening up the dense and difficult *Yogācārabhūmiśāstra* to serious study, Schmithausen's work was instrumental in

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<sup>16</sup> A good example of this mystical urge within the field of Buddhist studies is the self-proclaimed 'modern gnostic' Edward Conze, whose work on Buddhist meditation traditions and the *Prajñāpāramitā* corpus of literature was foundational to the modern enterprise of Buddhist Studies. See, for example, CONZE 1956 and 1962.

While the present study is more of a Buddhological work than it is a study of mysticism, it nonetheless defies such (facile) categorizations, allowing for the (sometimes) uncomfortable complicity of the Buddhologist and the serious student of mysticism.

<sup>17</sup> Here I also must admit that, due to my ignorance of the Japanese language, I am unable to include the ample scholarship in Japanese on the subject of middle period Buddhist meditation traditions.

<sup>18</sup> See particularly LIN and DEMIÉVILLE 1949, pp. 118-127

<sup>19</sup> DEMIÉVILLE 1954, pp. 376-395.

<sup>20</sup> DEMIÉVILLE 1954, pp. 339-340.

exposing a lost aspect of the history of middle period Indian Buddhism.<sup>21</sup> By stratifying the text historically, and showing its emphasis on specific meditation techniques, he tied the rarified scholastic developments of one of the most influential schools of Buddhist philosophical thought to techniques of meditation that emerged from the early Buddhist tradition. Schmithausen's wide-ranging work influenced a whole generation of scholars to think critically about Buddhist texts and to take meditative experience seriously as a dominant factor in the history of Buddhist thought.<sup>22</sup>

Schmithausen's works, and those of his students, have profoundly enhanced modern scholarly understanding of the theoretical and historical aspects of representations of Indian Buddhist meditation practices. At the same time, his focus on first establishing a putative 'authentic' early tradition of meditation, and secondly tracing the development of meditation practice through the history of ideas—primarily employing heavily redacted scholastic philosophical texts—has led to something of a binary and teleological mode of framing and analyzing the diverse models of practice that are represented in the historical record.<sup>23</sup> A given model of meditation, cultivation, or liberation thus comes to be interpreted as either a corruption of an earlier authentic practice, or a steppingstone towards a fully developed scholastic or 'philosophical' model of practice, with an implicit set of value judgments privileging more sophisticated developments of doctrine.<sup>24</sup> This binary model of interpretation, exemplified in Schmithausen's scholarship, has been a powerful structural force in the history of Buddhist Studies.

Since the 1980s, a plethora of studies have greatly expanded and nuanced the western scholastic understanding of Buddhist meditation traditions, clarifying terms, concepts and the historical frameworks within which Buddhist teachings were transmitted. Notable in this regard is the work of Tilmann Vetter (1988), Johannes Bronkhorst (1986, 1993 and 2009), Bhikkhu Anālayo (2003), Alexander Wynne (2007) and Tse-fu Kuan (2008), all of whom attempted to discern the earliest Buddhist teachings on meditation through the text-historical method, giving great importance to canonical sources preserved in Pāli.<sup>25</sup> They each come to different conclusions, however, and this diversity of opinions is representative of the state of the field today. In a less historicist vein, yet not abandoning the project of understanding Buddhist meditation in history, Lance Cousins (1973, 1984 and 1996) and Rupert Gethin (1992) look more

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<sup>21</sup> The work of the Indian scholar Vidhushekhara Bhattacharya (1957) set the stage for Schmithausen's work. Alex Wayman, an American scholar, should also be credited with helping to bring the *Yogācārabhūmiśāstra*, particularly its most archaic section, the *Śrāvakabhūmi*, to a wider audience. See WAYMAN 1961.

<sup>22</sup> See, in particular, SCHMITHAUSEN 1969, 1973, 1976a, 1976b, 1981 and 1982. The work of many of Schmithausen's students has perpetuated his careful scholastic approach to the study of Buddhist meditation. See, for example, VON ROSPATT 1995 and forthcoming; MAITHRIMURTHI 1999; DELEANU 1992, 1993, 1997, 2000, 2006, forthcoming-a, forthcoming-b and forthcoming-c. Of particular importance for the development of a better understanding of the foundational meditative practices presented in the well-known *Yogācārabhūmiśāstra*, see DELHEY 2006 and 2009, as well as SUGAWARA forthcoming.

<sup>23</sup> Most representative of these two approaches are SCHMITHAUSEN 1976a and SCHMITHASUEN 2007.

<sup>24</sup> This binary approach to the history of Buddhism is pervasive in the scholastic record. For a rather prescient example of an approach that creates a slightly different problematic binary, presenting a specific philosophical model as a renewal of a putative authentic early practice, see GÓMEZ 1976. For a clear instance of the doctrinalization of Buddhist practice traditions, see GÓMEZ 1983 and 1987. Gómez, like Schmithausen in Europe, has been an important figure in the history of Buddhist Studies in America.

<sup>25</sup> I have also participated in this approach to the study of the early tradition. See Stuart forthcoming-a.

broadly at the meditative practices preserved within the Theravāda tradition.<sup>26</sup> Unlike Vetter, Bronkhorst and Wynne, Cousins and Gethin engage the Theravāda textual tradition as a coherent whole, a set of ideas and practices that has many historical layers to it, but can be discerned most clearly through the commentarial traditions that have primarily structured traditional Theravāda understandings of meditation. While the work of these scholars is certainly more faithful to an actual lived tradition of meditative practice than that of the aforementioned scholars—whose conceptions are basically imagined reconstructions of a putative earliest (set of) practice(s)—the homogenizing force of the Theravāda commentarial project tends to drown out the voices of the individual meditative traditions that most likely made up a very colorful fabric of religious practice during the first half of the first millennium in India, Sri Lanka and elsewhere.<sup>27</sup>

In these different approaches to the study of Buddhist meditation, we again find evidence of the binary model I detect in Schmithausen’s work. Due to the intellectual projects of the scholars involved in these studies, as well as the limitation of their source materials, the specific frameworks of individual practice traditions, particularly those from the middle period of Indian Buddhism, remain obscured.

An additional and significant development in the study of the history of Buddhist meditation traditions is the work of Paul Harrison, who recently (1995a and 2003) brought the subject of meditation to bear on the historical development of Mahāyāna Buddhism. Through a wide reading of early-middle Mahāyāna texts—texts composed or redacted roughly between 100 CE and 300 CE—Harrison posited an emphasis on hard-core meditation practice as one fundamental aspect of a core set of values central to the Mahāyāna traditions that produced such texts.<sup>28</sup> While Harrison seldom dwells on the details of the meditative traditions prescribed or practiced by these early communities of practitioners, his work nonetheless opens up an important avenue of inquiry.<sup>29</sup> Like Schmithausen, Harrison places the practice of meditation at the center of important religious developments within the history of Buddhism, instead of marginalizing it in the shadows of purely doctrinal diversions. And yet, because of his historical

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<sup>26</sup> Tse-fu Kuan’s approach is perhaps the most nuanced of the scholars represented here, simply because he broadly accesses the early Āgama material extant only in Chinese translation. We might also add Richard Gombrich (1997) to this scholastic trajectory, although his methodology fluctuates between the Pāli traditionalist approach and the more historicist text-critical approach. ZAFIROPULO 1993 should also be included, and WEN 2009. Of the scholars mentioned, Bhikkhu Anālayo’s more recent work is perhaps the best informed, since he has gone on to rather exhaustively catalogue the extant Āgama/Nikāya literature in the various languages in which it is extant. See, for example, ANĀLAYO 2009, 2010 and 2011a. Anālayo’s work gives scholars a much better sense of the diversity of the early materials. However, his somewhat reductive text-historical approach—particularly his assumptions about the earliness of the Nikāya/Āgama materials—is haunted by the phantom of “early” Buddhism.

<sup>27</sup> The period between 150 CE and 400 CE has been called a time of “crisis of Pāli studies” (VON HINÜBER 1996, p. 126) because there is very little from the scholastic record to draw on. The one possible exception to this is the *Paṭisambhidāmagga*, a mysterious yet influential text whose dating is uncertain. Cousins’ (1996) work on the influence of this text on the development of a classical Theravāda insight meditation program is perhaps the single most important contribution to an understanding of this dark period of Theravāda meditation history.

<sup>28</sup> On this topic, see also DELEANU 2000. Deleanu’s work unfortunately privileges another reificatory dichotomy, that of non-Mahāyāna traditions versus Mahāyāna traditions, when treating the meditation practices he sees as fundamental to the early Mahāyāna. Harrison’s work is more nuanced in showing a powerful continuity between, and an overlap in outlook of, the non-Mahāyāna traditions and Mahāyāna traditions. Also relevant to his 2003 article is the work of BRAARVIG 1993 and PAGEL 1995, whose respective studies of the *Akṣayamatīnirdeśa* and the *Bodhisattvapiṭaka* reveal the foundational role of mainstream meditation practices, such as the practice of the four *smṛtyupasthāna*-s, as foundational to their notions of the bodhisattva path (HARRISON 2003, p. 118, footnote 6).

<sup>29</sup> A useful work by Harrison that does engage in a bit more detail with the specifics of contemplative traditions is a 1992 article on the practice of *buddhānusrīti*. See HARRISON 1992b.

interests in sorting out a Buddhological problem—the long-problematized issue of the origins of Mahāyāna Buddhism—Harrison does not present a detailed account of the practices presented in the texts upon which he bases his arguments.<sup>30</sup> In many ways, the dichotomizing force of the categories Śrāvakayāna (mainstream or non-Mahāyāna) Buddhism and Mahāyāna Buddhism serves to blot out the details of the regimes of meditative practice developed in Buddhism’s middle period precisely because such regimes served as common loci for various strands of the Buddhist tradition and are not easily categorized within this dichotomy.<sup>31</sup> Despite this issue, Harrison’s analysis of the role of meditation within the larger social structures of Indian Buddhism, and of the powerful continuities between archaic practices and Mahāyāna practices, is perhaps the most nuanced work available on the topic to date.

As a final scholastic landmark in the field of Buddhist Studies, I would call attention to the work of Florin Deleanu (1992, 1993, 1997, 2003, 2006 and forthcoming-b) and Yamabe Nobuyoshi (1999 and 2009), both of whom have studied the details of North Indian meditation traditions preserved in Chinese translation.<sup>32</sup> Their works give serious attention to the specific textual traditions of meditation practitioners in the first half of the first millennium CE, and they have made a good start in following up on Demiéville’s early attempt to outline the traditions represented by a number of early *yogācārabhūmi* texts.<sup>33</sup> Deleanu’s work in particular draws out a range of important details of the meditative traditions preserved in the *Śrāvakabhūmi*, a foundational section of the *Yogācārabhūmiśāstra*. And yet these scholars both reinforce the problematic dichotomies previously mentioned and, due to the obscure nature of their sources, particularly those preserved only in Chinese, are limited in their ability to draw out the specifics of these traditions. While Deleanu has focused primarily on distinguishing these traditions from their later philosophical counterpart, the Yogācāra-vijñānavāda tradition, Yamabe has primarily examined the ways in which such traditions were elaborated in central Asia and China.

The foregoing survey only partially accounts for the plethora of studies on Buddhist meditation that has been produced over the past 100 years within the academic field of Buddhist Studies. For instance, I have not taken into account non-Buddhological studies on Indian mystical traditions or the burgeoning recent developments in the Buddhism and

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<sup>30</sup> Such a detailed account is generally lacking in the texts to which Harrison refers, and one must assume a framework of practice chiefly known through recourse to mainstream Buddhist sources. While Harrison (2003, pp. 117-122) asserts that early-middle Mahāyāna traditions were drawing on mainstream Buddhist practices, particularly the practice of *smṛtyupasthāna*, the material he then presents from the *Pratyutpannabuddhasammukhāvasthita-samādhi* and the *Larger Sukhāvativyūhasūtra* is mostly incidental to what might be considered a real regime of meditation practice.

<sup>31</sup> This problem of categorial stricture is pervasive, as the hermeneutic emphases of the later chapters of the present dissertation will attest. Notions of authenticity, a teleological anticipation of sophisticated doctrinal developments, and the reification of *śrāvakayāna* and Mahāyāna traditions hold scholars of Buddhism, including myself, in their grasp.

<sup>32</sup> The texts most relevant to the present study are T606, the *Yogācārabhūmi of Saṅgharakṣa* (*Xiuxing daodi jing* 修行道地經), and T618, the *Yogācārabhūmi of Buddhasena* (entitled *Dharmatrāta Dhyānasūtra* [Damoduoluo chan jing 達摩多羅禪經]). The first is dated to some time during the first century of the Common Era, and the second is dated to the end of the fourth century of the Common Era. Both are considered to be from the northwest of India, either Kashmir or Gāndhāra. Deleanu’s work on the *Śrāvakabhūmi* and Yamabe’s work on the *Yogalehrbuch* have also connected these traditions preserved in Chinese translation to literature that is extant in Sanskrit.

<sup>33</sup> The scholarship of Aramaki Noritoshi, though mostly written in Japanese and beyond my reach, is also noteworthy. Aramaki is one of a few scholars who have carefully studied the corpus of early “*śrāvakayāna*” *yogācārabhūmi* texts. His primary agenda in studying such texts, like that of Deleanu, is to connect such traditions with the development of the Yogācāra-vijñānavāda philosophical school. See ARAMAKI 2000.



psychology/science discourse, as these studies are not directly relevant to an understanding of the historical material I engage here.<sup>34</sup> I focus on the materials presented above because they have all influenced the field of Buddhist Studies, continue to be relevant as the field develops, and form the foundational framework for much of what I am able to do in the pages that follow.

The present study contributes to this protracted scholastic process by presenting in detail the fundamental practices—textual memories, bodily norms, cognitive techniques, ideological structures and cosmological *mythoi*—of a single tradition of meditation practitioners who lived and practiced between 100 and 400 CE in the northwest of the Indian subcontinent. By editing and translating the core chapter of the *Saddhsu*, available for the first time in its original Sanskrit, I help rescue this tradition from the obscurity of India’s fortuitous historical record. While Lin’s important early contribution to the study of the *Saddhsu*, and its place in Buddhist doctrinal history, was groundbreaking, it was also limited.<sup>35</sup> The present work expands on Lin’s study to expose the intricacies of the text in connection with its specific treatments of meditative practice, and to make available the linguistic context in which the tradition was transmitted in India. It returns to fill in the rough outlines sketched by Demiéville, to give more substance to his cogent early suggestions about northwestern *yogācāra* Maitreya cults. It complements the work of Schmithausen and his students by bringing a lesser-known tradition—outside of the scholastic mainstream but perhaps as influential as the early materials preserved in the *Yogācārabhūmiśāstra*—into the broader dialogue on the history of middle period northern Buddhism, as practice, doctrine and ideology. Finally, it dovetails with the more recent work of Paul Harrison and others on early-middle Mahāyāna Buddhism, showing the connection between textual and meditative practices, the emergence of explicit Mahāyāna ideologies, and the colonization of the mainstream of Buddhist thought by such ideologies.

This study shows the vital role of meditation within a regime of practices based on ethical cultivation and culminating in rarified and purificatory modes of discernment. It thus supports the findings of scholars such as Schmithausen and Harrison who place the practice of meditation at the center of their doctrinal and social hermeneutics of the Buddhist tradition during its middle period in India. Yet, it complicates previous scholarship by showing how the details of the tradition preserved in the *Saddhsu* defy or at least challenge the accepted hermeneutic categories within the field of Buddhist Studies. I show that the authors/compiler/redactors of the *Saddhsu* participated in a culture of *sūtra* production prevalent among early-middle Mahāyāna traditions, engaged in the categorial classifications of traditional *ābhidharmika*-s, developed a philosophical trajectory similar to that of the early *Yogācāra*-*viññānavādins*, and gave primary importance to a practice of meditation aimed at mastery of the universe through a very wide application of discernment (*prajñā*). All of these religio-philosophical elements come together in an elaborately structured composition, the doctrinal thrust of which cannot be separated from its literary construction.

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<sup>34</sup> For a small sampling of publications within this new and fast-growing field of scientific inquiry, which has infiltrated the realms of psychology, cognitive science and neuroscience, see VARELA ET AL. 1991, BAER 2003, KABAT-ZINN 2003, TEASDALE ET AL. 2003, DIMIDJIAN AND LINEHAN 2003, WARREN AND RYAN 2003, BISHOP 2004, CAHN AND POLICH 2006, BRUYA 2010, KABAT-ZINN 2011, SAHDRA ET AL. 2011, MAEX 2011, BREWER 2011, WALLACE 2003 and 2011.

<sup>35</sup> See also DEMOTO 2009.

## 2. Problems of Perspective

Practices of spiritual cultivation have been central to the Buddhist tradition since its inception, and, as the above survey shows, early scholarship on Buddhism gave a good deal of emphasis to interpreting the tradition as a religion chiefly devoted to the cultivation of spiritual techniques of liberation.<sup>36</sup> However, in recent years, scholars of Buddhism have called into question the centrality of contemplative cultivation, instead giving increased attention to the social, political, economic and philosophical aspects of the Buddhist tradition, and downplaying the mystical and experiential components of Buddhist practice. This trend has allowed for an enriched understanding of Buddhism as a (set of) multifaceted religious tradition(s), and has laid open the fact that it cannot be reduced to a simple set of spiritual techniques. However, this shift in emphasis has also engendered a lack of sensitivity to the influence that conceptions and experiences of contemplative cultivation have had on various doctrinal, narrative, political and practical aspects of Buddhism throughout its history.

This problem is reflected in the work of Gregory Schopen. In a discussion of Sanskrit Buddhist literature dealing with the rules of monastic conduct, Schopen writes:

Our code, for example, does refer to ascetic, meditating monks, but when it does so in any detail, such monks almost always appear as the butt of jokes, objects of ridicule, and—not uncommonly—sexual deviants. They are presented as irresponsible and of the type that give the order a bad name. There are texts in our Code where, for example, ascetic, cemetery monks manage only to terrify children; where ascetic monks who wear robes made from cemetery cloth are not even allowed into the monastery, let alone allowed to sit on a mat that belongs to the Community; tales whose only point seems to be to indicate that meditation makes you stupid; texts about monks who meditate in the forest and cannot control their male member and so end up smashing it between two rocks, whereupon the Buddha tells them, while they are howling in pain, that they, unfortunately have smashed the wrong thing—they should have smashed desire...<sup>37</sup>

Schopen offers these examples of references to meditation in the *Mūlasarvāstivāda-vinaya* only to dismiss them out of hand, implying that those who compiled the monastic codes were in fact not concerned with meditation. I think this mode of interpretation is problematic. These stories, and numerous other references to meditation in the monastic codes, reveal a certain set of social concerns about meditation that need to be taken seriously.

To make this point more concrete, I would like to highlight one of the examples Schopen presents in the above passage. Citing the story of the great disciple Cūḍapanthaka, Schopen states that his monastic Code contains “tales whose only point seems to be to indicate that meditation makes you stupid.” A close analysis of the tale of Cūḍapanthaka, however, reveals that this is a serious misinterpretation of it.

The story of Cūḍapanthaka is well known, and exists in a number of different versions in various strata of Buddhist literature.<sup>38</sup> All of the stories agree, however, that before he became an

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<sup>36</sup> This fact is perhaps most clearly expressed by Edward Conze when he writes (1967a, p. 213): “The cornerstone of my interpretation of Buddhism is the conviction, shared by nearly everyone, that it is essentially a doctrine of salvation...each and every proposition must be considered in reference to its spiritual intention and as a formulation of meditative experiences.”

<sup>37</sup> SCHOPEN 2004, p. 26.

<sup>38</sup> For example: Th 59; Ap I 58; Vin IV 54; T II 585c4-586c2; T XXIII 794a19-799c13; Ja I 114; Vism 387-389; Dh-p-a I 239; Ap-a 317.

arhat, Cūḍapanthaka was a dimwit, unable to memorize even a single verse of the Dharma. The story to which Schopen refers presents a unique take on why he was stupid, one that reveals a number of important social and doctrinal concerns that are directly relevant to concepts of meditation and issues of soteriology.

The narrative presents a group of monks questioning the Buddha as to why Cūḍapanthaka, a great disciple who has become a master of supernormal powers, as well as scripture, was born stupid, unable to remember even a single verse of scripture up until his attainment of arhatship.<sup>39</sup> In response, the Buddha explains that Cūḍapanthaka was born stupid because he 1. was stingy in a past life, when he learned the Dharma from the Buddha Kāśyapa and refused to teach even one verse to anyone else, 2. was then born as a pig dealer and participated in killing pigs, and 3. in the same life as a pig dealer practiced meditation leading to rebirth in the realm of impercipient deities (*asaṃjñīsattvadeva*).<sup>40</sup> The final item on the list is what Schopen alludes to when claiming that the point of this story is to show that “meditation makes you stupid.” In order to assess whether Schopen’s claim holds up, let us look more closely at the section of the text describing Cūḍapanthaka’s practice of meditation in a past life as a pig dealer:

The [pig dealer] hog-tied a number of pigs and ascended a boat [with them]. Because those [pigs] were moving about, the boat sunk. There itself, because of this, the pig dealer experienced calamity, being submerged by the current. On the bank of the river dwelt 500 solitary buddhas. One of them came to the river for water, and saw him (the pig dealer). He thought: “Is he dead or alive?” Seeing that he (the pig dealer) was still alive, the [solitary buddha] extended his arm[s] like the trunk of an elephant, pulled him (the pig dealer) [from the water], made a beach of sand, and deposited him face down there. Water flowed out of his body. [After some time], he arose, and saw footprints. He followed them until he saw the 500 solitary buddhas. He began to serve them with leaves, flowers, fruits, and tooth sticks. They gave him an extra bowl, which he used to eat. Then those solitary buddhas sat cross-legged and meditated. At that time, he also sat cross-legged and meditated in seclusion (*ekānte*). Having given rise to the impercipient state (*āsaṃjñīkam*) there, he was [later] reborn among the impercipient deities... Because he did not teach even a four-line verse [of Dharma] to anyone in one life, because of killing pigs in another, and because of being reborn here [during the time of the Buddha Gautama] from the realm of impercipient beings, the monk Panthaka was subpar (*cūḍa*), supremely subpar, stupid (*dhanva*; read *dhandha*), supremely stupid.<sup>41</sup>

<sup>39</sup> COWELL AND NEIL 1987 [1886], p. 504.16-19.

<sup>40</sup> COWELL AND NEIL 1987 [1886], pp. 504.25-505.29.

<sup>41</sup> COWELL AND NEIL 1987 [1886], p. 504.25-505.8-29: *sa prabhūtān sūkarāñ jānuṣu baddhvā nāvam āropya saṃprasthitāḥ | sā naus taiḥ parispandanānair bādītā | tatraivānayaena vyasanam āpannaḥ | so 'pi saukariko 'tra srotenohyamānaḥ | tasyā nadyās tīre pañcapratyekabuddhaśatāni prativasanti | teṣāṃ ekaḥ pratyekabuddhaḥ pāntīyasyārthe nadīm gataḥ | tena sa dr̥ṣṭaḥ | sa saṃlakṣayati | kiṃ tāvad ayam mṛtaḥ āhosvij jīvatīti | paśyati yāvaj jīvati | sa tena gajabhujasadṛśaṃ bāhum abhiprasāryoddhṛtya bālukāyāḥ sthalaṃ kṛtvā tatrāvamūrdhakaḥ sthāpitaḥ | tasya kāyāt pāntīyaṃ niḥśṛtam | sa vyutthitaḥ | manusyapadāni paśyati | sa tena pādānusāreṇa gato yāvat paśyati pañcamātrāni pratyekabuddhaśatāni | sa teṣāṃ patreṇa puṣpeṇa phalena dantakāṣṭhena copasthānaṃ kartum ārabdhaḥ | te tasya pātraṣeṣam anuprayacchanti | tena bhuktam | atha te pratyekabuddhāḥ paryāṅkaṃ baddhvā dhyāyanti | tadā so 'py ekānte sthītvā paryāṅkaṃ baddhvā dhyāyati | sa tatrāsaṃjñīkam utpādyā asaṃjñīsattveṣu deveṣūpapannaḥ || ... yad anena mātsaryeṇa na kasyacic catuspadikā gāthā uddiṣṭā yac ca sūkarān praghātya asaṃjñīsattvebhya ihopapannas tasya karmaṇo vipākena cūḍaḥ paramacūḍo dhanvaḥ paramadhanvaḥ saṃvṛttaḥ ||*

The details of this passage reveal a fairly complex set of circumstances leading to our pig dealer's engagement with meditation, circumstances that have very broad conceptual and social implications. For example, the fact that the subject of this story is a pig dealer, who does not participate in the most basic practices of Buddhist ethics, is emphasized as one major factor in the narrative, and would certainly have been significant for the Code-carrier monks (*vinayadhara*) who transmitted the *Mūlasarvāstivāda-vinaya*. Further, the context of the pig dealer's meditation among solitary buddhas is also significant; in it we may find echoes of a Mahāyānist denigration of solitary buddhahood. Finally, the specific type of meditation that the pig dealer practiced, the meditation of impercipientness (*āsaṃjñīkaṃ*), adds a third significant point of detail to the narrative.<sup>42</sup> When we put these factors together, it becomes clear that Schopen misrepresents the story when he states that the tale's "only point seems to be to indicate that meditation makes you stupid." On the contrary, the point of the story is that certain types of meditation, in certain contexts, will lead to certain results, results which fit quite nicely with the basic doctrines of cause and effect found throughout the mainstream Buddhist literature.<sup>43</sup> This story is a critique of the practice of meditation in that it presents the dangers of the wrong type of meditation, meditation outside of the parameters generally condoned by the Buddhist tradition. At the same time, however, it presents Cūḍapanthaka's great spiritual power as an indirect result of such practices. The narrative thus describes Cūḍapanthaka as the best of the Buddha's disciples with respect to skill in the transformation or devolution of the mind (*cetovivartakuśala*),<sup>44</sup> and his unique mental capacities—ostensibly partially the result of his past meditative practice of impercipientness—allow him to bring others to awakening by teaching them just a single verse of the Dharma.<sup>45</sup> Cūḍapanthaka, therefore, is not the butt of a joke, as Schopen would have it, but an example of a spiritual master who, though born stupid, overcame the odds and surpassed even the most learned with his spiritual power.<sup>46</sup> If there is any single point to the

<sup>42</sup> On the state of impercipientness, see Akbh II.41-42, pp. 68-69. Of particular importance is the notion that the meditative state of impercipientness is not practiced by realized Buddhists, *ārya-s* (Akbh II.42, p. 69).

<sup>43</sup> There is an inclination to read the story as a simple critique of the meditation of impercipientness, as this technique was considered to be out of the range of realized Buddhists. This is definitely one aspect of the narrative. As the text clearly states, one of the main reasons Cūḍapanthaka is born stupid is that he practiced this specific meditative state. At the same time, however, Cūḍapanthaka's great supernatural powers, which arise once he has overcome his stupidity, are also implicitly associated with his past practice of impercipientness. (See COWELL AND NEIL 1987 [1886], p. 494.16-26 and p. 508.8-22. In these episodes, Cūḍapanthaka is described carrying out supernormal acts in precisely the same way as the solitary Buddha in the story above is described saving him [COWELL AND NEIL 1987 (1886), p. 505.15]: *gajabhujasadṛśaṃ bāhum abhiprasārya...* This phrase is found only a few other times in the *Divyāvadāna*, also in the context of supernormal activity. It is notable that a similar variant of this phrase in the *Avadānaśataka* [SPEYER 1906-1909], *gajabhujasadṛśaṃ suvarṇavarṇabāhum abhiprasārya...*, is used repeatedly to describe the Buddha himself.). This indicates that the story cannot be interpreted as a simple criticism of the meditative state of impercipientness, since the state is also presented as having powerful positive karmic consequences. We thus see a perfect example of how complex and ambiguous references to specific meditation practices, and their narrative purpose, can be.

<sup>44</sup> COWELL AND NEIL 1987 [1886], p. 495.20-22. In the Pāli literature as well, Cūḍapanthaka is given this designation. See AN I 24 (B<sup>e</sup>): *etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ...cetovivaṭṭakusalānaṃ yadidaṃ cūḍapanthako*.

It seems quite likely that the authors/compilers/redactors of the Cūḍapanthaka story of the *Divyāvadāna* conceived a direct conceptual connection between the state of impercipientness practiced by Cūḍapanthaka in his past life, and his skill in the transformation or devolution of the mind.

<sup>45</sup> COWELL AND NEIL 1987 [1886], pp. 494.16-495.8.

<sup>46</sup> COWELL AND NEIL 1987 [1886], pp. 506.1-509.5.

story, it is perhaps the idea that the law of karma is very complex, and defies simple correspondences.

Most importantly, the specific reference to the meditative state of impercipient in this story indicates that its author(s) was in fact well versed in theories of meditation, and engaged such theories in constructing a plausible karmic framework for Cūḍapānṭhaka's prehistory. Yet Schopen adduces this story as evidence that the compilers/authors/redactors/transmitters of the *Mūlasarvāstivāda-vinaya* were either not interested in meditation, or disdainful of it. This example shows how the interests of modern western scholars can distort an understanding of the Buddhist tradition just as much as the earlier apologists that Schopen critiques.<sup>47</sup> When it comes to the topic of meditation, scholars often have no frame of reference for truly understanding the tradition.

Another problematic approach to the study of Buddhist meditation is exemplified by the writings of Eli Franco in a recent volume of articles on the topic of *Yogic Perception, Meditation and Altered States of Consciousness* (2009). Referring to descriptions of supernatural powers found in relatively archaic strata of Indic texts, Franco writes:

Such claims of extraordinary knowledge and supernatural bodily capacities were presumably not made, at least for the most part, by the persons to whom they are attributed, the Buddha, the Jina, or other accomplished yogis, but by their pious followers. They are primarily due, I assume, to the natural propensity to aggrandize one's teachers, and even more so, the mythical founder of one's tradition... One has to distinguish here between theory and practice: In theory, the Buddha, the Jina and many others, although certainly not all founders of traditions, gained their deep insights into the nature of reality while absorbed in meditation, but in practice we see that also in India metaphysical theories were conceived and developed—is this really surprising?—by philosophers philosophizing... For the traditional practicing yogis, such as the followers of the Buddha and the Jina, the question of gaining new knowledge through meditation usually does not arise, at least not theoretically. For them there is nothing new to discover in the course of their meditation; the objective of meditation is to gain deeper understanding of the truths handed down by tradition.<sup>48</sup>

The assumptions evident in this quotation reflect something of a dissociative engagement with the data of the Buddhist tradition as presented in Buddhist canonical texts and the material found in the more developed post-canonical sources dealing explicitly with descriptions of meditative practice. While it is quite possible that the founders of India's religions were silent on the topic of supernormal powers, it is equally likely that the claims of the texts do indeed reflect the ideas of these masters. To make conjectural assumptions about this, particularly when all available evidence suggests the contrary, is problematic. While we obviously cannot take all the texts and the representations therein at face value, the overwhelming presence in the extant textual record of descriptions of meditation and supernormal powers *in practice* suggests that a hermeneutic approach chalking up such descriptions to pious fictions or metaphysical theories does not do justice to the material.<sup>49</sup>

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<sup>47</sup> The quotation cited above, from SCHOPEN 2004, is embedded in a general critique of scholars who have preceded him, and who have treated Buddhism as a tradition whose central focus is meditation.

<sup>48</sup> FRANCO 2009a, pp. 8-9.

<sup>49</sup> As Rupert Gettin (1992, pp. 11-12) points out, western attempts to construct a chronology of early Buddhist textual sources have almost always been attended by certain modernist assumptions about how the magical aspects of the tradition could not possibly be original. He also shows that such assumptions are not well supported by the sources themselves.

I have no easy solution to the question of how insights in meditation, supernormal powers, and metaphysical theories can be connected to the foundational teachings of Indian's great religious founders. However, the textual strata referred to by Franco suggest that these three aspects of spiritual life in early India were not considered distinct spheres of interest. Practice and theory are not as easily separated as scholars would presume. It is not surprising, however, that western scholars feel more comfortable with the idea that metaphysical theories are the result of philosophers philosophizing. This is, after all, precisely what most western scholars are doing when they attempt to engage and understand Buddhist texts. However, the practice/theory dichotomy finds no significant parallel within early Indian yogic traditions. In the early Buddhist context, "philosophizing" or discussing doctrine was considered one aspect of a comprehensive spiritual practice, composed of ethical cultivation, learning, and meditation.<sup>50</sup> Nonetheless, scholars who study the philosophical traditions tend to unduly prioritize the theoretical. Franco exemplifies this tendency when he writes of the purely theoretical origins of the doctrine of dependent origination (*pratītyasamutpāda*), one of the central doctrines of the Buddhist tradition:

Concerning the former [i.e. the doctrine of dependant origination], there is hardly any need to argue that it did not directly arise from meditation or spiritual practice...Schmithausen himself has contributed a fundamental study of this doctrine, where he argues that the list of twelve members as we know it today is the result of three different lists that were put together in the course of a development that is reflected in the heterogeneous materials of the Pāli canon (cf. Schmithausen 2000). In this case, I assume, Schmithausen himself would argue for systematizations of earlier lists and redactional motives, rather than spiritual practice, as decisive for the origin of the doctrine. As for the doctrine of rebirth as such that is reflected in most if not all these lists, it is pre-Buddhist in origin and is presupposed and taken for granted in the earliest strata of the Pāli canon. Thus, it too cannot have risen from meditation, at least not from Buddhist meditation.<sup>51</sup>

This passage reveals numerous methodological problems, but it suffices to point out the simple interpretive fallacy found in the assumptions that 1. systematization and redaction are spheres of activity necessarily distinct from spiritual practice, and 2. there is such a thing as a single decisive motive for the origin of any doctrine. As the basic doctrine of *pratītyasamutpāda* itself indicates, no event arises based on a single cause. Rather, the world of human experience arises due to a collocation of psychophysical causes and conditions. Similarly, redactional motives might be rooted in conceptions of the world gleaned through traditional spiritual practice, while new spiritual practices might be justified through recourse to redaction.<sup>52</sup> Likewise, redaction itself was likely understood as a form of spiritual practice in its own right, a practical meditation of constructing the theoretical.<sup>53</sup> I see no good reason to believe, against the vast litany of

<sup>50</sup> See, for example, MN 43 at MN I 294 (B°): "*pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṅnisamsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṅnisamsā ca. idh' āvuso, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassānānuggahitā ca hoti. imehi kho, āvuso, pañcah' aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṅnisamsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṅnisamsā ca*" ti.

<sup>51</sup> FRANCO 2009b, p. 100.

<sup>52</sup> Richard Gombrich (1997) similarly argues that focusing on single determinative motives is a problematic historical approach to the history of Buddhist thought.

<sup>53</sup> We also cannot preclude the possibility that the Buddha himself was an active agent in the early "redaction" process, developing new modes of teaching for various different types of disciples. We will never be able to know

evidence in the early textual sources, that spiritual practice generally, and meditative experience more specifically, was not one decisive factor in the formation of the classical doctrine of *prāṭītyasamutpāda*.

Franco's work, then, is an example of the way in which modern scholarly interests contribute to certain problematic methodological choices. Much of Western scholarship on Buddhism tends to favor or prioritize the scholastic, the philosophical or the textual, ignoring the deep interconnected historical relationships between philosophy, ethical practices, recitation, learning, cosmology and traditions of meditation in Buddhism. By contrast, I try in my treatment of the *Saddharmasmṛtyupasthāna(sūtra)* to deal with practice, theory and ideology as indelibly linked, forming a coherent and holistic framework represented through a distinct literary form.

I dwell on these issues at length because the approaches referenced here, and others similar to them, have had a strong impact on the field of Buddhist Studies, and on a number of recent trends in the study of Buddhism more broadly. While I agree that it is useful to emphasize that meditation practice was only one aspect of the spiritual and social lives of Indian Buddhists, one should not overstate the extent to which such practice was marginalized within the larger field of Indian Buddhist culture, or to efface the possibility of meditative experiences as a formative aspect of the socio-religious lives of Buddhist practitioners and the philosophical traditions that developed over the centuries. Literary sources of all genres—Sūtra, Vinaya, Abhidharma, śāstra and apocrypha—as well as art historical and archaeological sources, attest to the perennial importance of the practice, theory, and representation of meditation for Indian Buddhists. The present study attempts to walk a meditative middle path, looking closely and seriously at a specific tradition of contemplative cultivation, but also contextualizing that tradition within a complex matrix of literary, social, doctrinal, ideological and discursive spheres of interest.

### 3. A Few Comments on Method

With the foundation of many excellent scholarly studies of Indian texts, philosophical trends, material and ritual cultures, and meditation traditions over the past 125 years, we are in a privileged position to study the *Saddhsu*. We have a host of sources to draw on, and a good historical framework within which to situate the tradition evidenced in the text. At the same time, the obscurities of the *Saddhsu*, and the fact that it comes down in a single manuscript, present the scholar with various difficulties. While the text draws on a common core of received Buddhist categories and conceptions, its idiosyncratic historical and scholastic position, as well as its unique literary format, create difficulties of interpretation. Further, the Sanskrit manuscript of the *Saddhsu*, which serves as the central source for this study, is the outcome of a long and protracted transmission history. It is full of textual problems and, even with corrective recourse to its Tibetan and Chinese translations, sometimes evidences serious problems of coherency. Because of these fundamental issues of simply understanding and reconstructing both medium and message, the primary methodological tool used in this study is textual and text-historical criticism. I establish the text of the second chapter of the *Saddhsu*, outline a literary-historical

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how much of what comes to us today might be directly attributed to the Buddha. However, a hermeneutic of utter suspicion is about as productive as one that posits all the teachings in the canonical sources as the direct word of the Buddha.

context within which the larger text was produced, and attempt to elicit historical religious data from its presentation of meditative practice.

I approach the textual world of the *Saddhsu* comparatively, as an intertextual and orthopractical matrix with a number of historically emergent conceptual properties. I read it both within and against the literature of the early mainstream Buddhist canonical and scholastic traditions, focusing primarily on the literary construction of the text, its reliance on earlier textual models, and the inseparability of its doctrinal and contemplative program from its literary structure. A close reading of the text, therefore, involves a particular sensitivity to its idiosyncratic literary format. My method is thus not simply text-critical, but also engages with the text's unique form of literariness, and the way that that form serves to construct a mode of rhetoric, a contemplative outlook, and ultimately a doctrine of power.

This means that to truly understand the practices prescribed in the *Saddhsu*, we have to take seriously the question of its textual genre. More broadly speaking, the role of textuality—the specific ways that texts are constructed—must become a central hermeneutic device in approaching historical representations of Buddhist meditation, which mainly come to us through specific textual traditions. Touching tangentially on this issue, Florin Deleanu writes about the literary classification of texts devoted to meditation:

“From a thematic point of view, the *śrāvakabhūmi* belongs to the substantial corpus of texts dedicated to the presentation and elucidation of the [*sic*] spiritual cultivation. As far as I know, there is no traditional Indian term denoting this genre. The Chinese Buddhists, faced with an impressive number of such translations (as well as apocrypha), coined terms like *chan jing* 禪經 ‘meditation scripture’, *chan dian* 禪典 ‘meditation writ’, or *chan yao* 禪要 ‘meditation summary’ (see DELEANU 1992, 43). This large output is quite natural for a religion in which meditation was a paramount spiritual concern.”<sup>54</sup>

Deleanu's comments highlight the fact that Indian Buddhists never grouped meditation texts into a single genre. Representations of the stages of meditation can be found in texts from all genres, be it early lyric poetry, didactic *sūtra* literature, formal poetics, *śāstra*-s, debate texts, or the more developed literary *sūtra* literature of the Mahāyāna and mainstream Buddhist traditions. Scholars have often discussed such literature under the general heading of *mārga* texts, texts dealing with the *path* of meditation. I would argue, however, that this categorization obscures the variety of types of textual production and the diverse contexts in which such literature was fashioned.<sup>55</sup> What is more, such a category also cloaks the divergent aims and approaches of the authors and redactors who produced texts about meditation. A good example of this problem can be found in the work of Robert Sharf. Sharf groups texts such as the *Visuddhimagga*, the *Bodhisattvabhūmi*, the *Bhāvanākrama*, the *Lam rim chen mo*, and the *Abhisamayālaṅkāra* into a single genre category of “*mārga* treatises.”<sup>56</sup> On one level, it is useful to point out that such texts all participate in what might be called the *śāstric* calenture, a predilection for the production of philosophical treatises that took hold among Buddhists in India beginning in the early centuries

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<sup>54</sup> DELEANU 2006, p. 157.

<sup>55</sup> For an attempt to deal with the question of the dynamic nature of *mārga*, see BUSWELL AND GIMELLO 1992. Unfortunately, nowhere in this volume do we find an explicit discussion of how different kinds of Indian literary forms might impact representations of meditative practice. An interesting attempt to think about the literary forms of early canonical Buddhist literature was made by MANNÉ 1990. She attempted to look at different formulas in the canonical literature and the way that such formulas were constructed for different didactic purposes.

<sup>56</sup> SHARF 1995b, p. 236.



of the Common Era and never let up until the tradition's demise. On the other hand, such a categorization obscures the striking differences between these texts, the possible distinct contexts in which they were produced, and the varied unique relationships to meditative experience each text reveals.

Robert Buswell has touched on this issue in a brief comparison of the alternative analyses of meditative cultivation presented in two prominent scholastic treatises, the \**Abhidharmamahāvibhāṣāśāstra* and the *Visuddhimagga*.<sup>57</sup> He points out how these two massive texts embody two divergent hermeneutic perspectives on spiritual cultivation, the former retrospective and hyper-scholastic and the latter developmental and practical. Although he does not say so explicitly, Buswell is drawing attention to the way in which textual representations of spiritual practice, and the socio-literary or scholastic contexts in which they are produced, actually condition the soteriological and practical programs that emerge relationally through them. This means that any assessment of a given historical program of meditative practice must be accompanied by close attention to the literary, philosophical or scholastic format in which representations of that program are presented.<sup>58</sup> What also follows from such an understanding is that totalizing genre categories such as that of “*mārga* treatise” end up causing more problems than they solve, often blotting out important distinctions that allow for a more nuanced historical understanding of how such texts negotiate their individual soteriological or scholastic projects. Following on this basic insight into the sources available for the study of the early history of Buddhist meditation traditions, I read and interpret the *Saddhsu* employing the specific modes of textuality and textual practice found in it as constitutive aspects of my hermeneutic approach. While I treat the text historically in connection with a number of other *yogācārabhūmi* texts, texts presenting the practices and meditative progressions of meditation practitioners (*yogācāra*), I do not emphasize these connections at the expense of the details of the individual traditions, which must be treated closely and carefully on their own terms. In approaching the *Saddhsu*, I begin with the basic methodological assumption that the text's own structure and ideological positioning must be a primary defining principle in conditioning how one reads it.

So, while the *Saddhsu* is a “*mārga* text” of sorts in that it presents a Buddhist path of meditative practice, it truly stands on its own, unique in its literary eclecticism, narrative format and doctrinal outlook. I therefore read the text and present my interpretations of it following on cues presented by the text itself, building my methodological engagement with the text through a dialogical engagement with its own narrative framework and doing my best to leave aside totalizing scholastic categories that do not allow the specifics of the textual tradition to speak for themselves.<sup>59</sup> This is the great strength of text-historical criticism, which serves as the fundamental methodological tool employed in the present study. With recourse to this method, I expose the contours of the *Saddhsu*, and show how it expresses a unique culture of meditative practice, an exceptional soteriology, and an expansive vision of individual spiritual power during a relatively obscure period of Buddhist history.

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<sup>57</sup> BUSWELL 1997, p. 607-609.

<sup>58</sup> I think this is the point that SHARF (1995b) ultimately intended to make. It is unfortunate that this basic and very useful idea gets somewhat obscured by the polemical framing of the broader article.

<sup>59</sup> My analysis of the soteriology of the *Saddhsu* in the third chapter of the dissertation might be viewed as something of a departure from this methodology, as I (perhaps foolhardily) impose the totalizing category of “Mahāyāna Buddhism” on my reading of the text.

#### 4. Outline of the Dissertation

The dissertation consists of three parts: a historical study of the *Saddhsu*, a critical edition and translation of its second chapter, and a series of supporting appendices.

Part I consists of four chapters. In the first chapter, I present a general overview of the *Saddhsu* as a text, including a discussion of its date, the sources employed for its study, and a summary of its contents. This chapter provides background information for the more detailed engagement with the second chapter of the text that follows in later chapters.

In the second chapter, I explore the details of the fundamental meditative practice outlined in the second chapter of the *Saddhsu*, arguing that the details found in the text's descriptions of meditative experience allow scholars new insight into the dynamic processes and construction of Buddhist practice traditions. In particular, I show that the division between mystical states, cognitive insights and philosophical developments may never have been as cut and dried as scholars have assumed. I demonstrate how the text was constructed on the basis of canonical precedents, and trace the numerous allusions and metaphors in it, displaying their indebtedness to early canonical formulas.

In the third chapter, I argue that the soteriology of the *Saddhsu* is best understood as tacitly underwriting a Mahāyāna agenda. While the text as we have it was formalized between the first and fourth centuries CE—when the Mahāyāna had been around in incipient form for several centuries—it preserves within it a treatment of stages of meditative practice that can be read as transitional between an earlier framework of primitive Buddhist practice and a fully developed notion of Mahāyāna practice as exemplified by later stage (*bhūmi*) texts. I also show how the primary model of spiritual cultivation presented in the text underwrites an agenda of universal spiritual sovereignty, and individual mastery.

In the fourth chapter, I place the *Saddhsu*, and the imagined community of scholar-practitioners who transmitted it, in historical context, situating them within the broader history of the Buddhist tradition in India. I argue that the text can be read in dialogue with a number of dominant Buddhist discourses of the first half of the first millennium CE, and that it presents clear evidence of the centrality of meditative practice in the dialogical development of its philosophical agenda. I show how the category of the meditation practitioner (*yogācāra*) was a constitutive element in the text's construction, and that the central thrust of its contemplative program is geared towards a practitioner becoming a *yogācāra*, a master practitioner whose spiritual presence can be interpreted as an instantiation of the power of the Buddha in the world. I show how such conceptions of spiritual power are linked to a unique notion of meditative discernment (*prajñā*), one that posits knowledge of karma as a central aspect of such discernment. Finally, I demonstrate how the text evidences a philosophical preoccupation with conceptions of the mind that can be read as an incipient instantiation of a fully developed Yogācāra-vijñānavāda metaphysics—a metaphysics that posits all phenomenal and ontological distinctions as governed and produced by mental activity.

In Part II, I offer a critical edition and annotated translation of the second chapter of the *Saddhsu* as found in the newly discovered Sanskrit manuscript. I establish the Sanskrit text with recourse to all three extant versions of the text—the Sanskrit manuscript, a Tibetan translation and a Chinese translation—and present along with it philological commentary and *testimonia*. This is the first time the text has been edited or translated into English, and the data gleaned from this section of the text serves as the foundational core of the dissertation.

Part III contains six appendices. Appendix 1 is a diplomatic transcription of the manuscript of the second chapter of the *Saddhsu*. This is to be employed in conjunction with the second part of the dissertation, by those who would like to more clearly understand the state of the original manuscript. Appendix 2 is a critical edition of the Tibetan translation of the second chapter of the *Saddhsu*. This edition is based on nine witnesses to the Tibetan Buddhist canon (*bka' 'gyur*), accounting for the Tshal pa, Them spangs ma, and Mustang transmissions, as well as one archaic manuscript witness from the independent proto-canonical Gondhla collection. This appendix is important because, due to the status of the text within the Tibetan tradition, the transmission of the *Saddhsu* in Tibetan translation is rather poor. A critical edition of the second chapter makes the text accessible to a much wider audience, structured and punctuated to conform with the original Sanskrit edition. In Appendix 3, I present the Chinese translation of the second chapter of the *Saddhsu*, based on the Taishō edition. I re-punctuate the text, and structure it in conformity with the Sanskrit edition. Additionally, I offer a number of new readings based on Taishō variants. Appendix 4 is a synoptic presentation of three versions of the \**Ṣaḍdhātuvibhaṅgasūtra*—transmitted in Pāli, Chinese and Tibetan respectively—in connection with selected sections of the *Saddhsu*. This appendix clearly exhibits the way in which the *Saddhsu* was constructed based on canonical precedents. It also makes the Tibetan translation of the \**Ṣaḍdhātuvibhaṅgasūtra* more accessible to readers. Appendix 5 is a critical edition, diplomatic edition, and translation of a passage—from the sixth chapter of the *Saddhsu*—describing the process of attaining the first stage of Buddhist realization, the stage of stream-entry. This passage displays how a traditional soteriological model from the standard Buddhist Abhidharmic tradition can be found embedded within the more radical soteriological model presented in the broader structure of the *Saddhsu*. Like the second chapter of the text, this passage has never been published. This work makes it available for the first time in print. Appendix 6 is a critical and diplomatic edition of a passage—representing an interpolated alternate version of a short section of the second chapter of the *Saddhsu*—found on one side of a single folio (Ms 96) of the *Saddhsu* manuscript. A reading of this short section of the text, and a comparison with its parallel in the second chapter, allows readers a glimpse into the subtle dynamism of the text’s transmission tradition.<sup>60</sup>

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<sup>60</sup> On this issue, see Chapter 1, pp. 26-27.

**PART I**

**The Nuts and Bolts of an Indian Buddhist Contemplative Tradition:  
A Historical Study the *Saddharmasmṛtyupasthāna(sūtra)***

## CHAPTER 1

### The Content and Structure of the *Saddharmasmṛtyupasthāna(sūtra)*

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#### Introduction

This study engages a single text in order to broaden scholastic knowledge of the history of Indian Buddhist meditation traditions. While the focus of the study is primarily one section of the *Saddhsu*—its second chapter—an understanding of the broader contours of the text, as well as its literary context, is necessary for a proper understanding of its treatment of meditation. This first chapter is aimed at providing the necessary details to allow the reader a solid frame of reference for the later chapters, which deal with specific text-critical, meditational, soteriological, and historical issues confronted in a reading of the *Saddhsu*. I present a discussion of the title of the text, the sources available for its study, and its date. I also provide an overview of its structure, and a cursory summation of the contents of its chapters. By offering these various details, I furnish the reader with sufficient background to engage meaningfully with this voluminous and intriguing text, and the valuable insights it offers into the history of middle period Indian Buddhism.

#### 1.1 The Title

It is fitting to begin our discussion of the *Saddhsu* with an analysis of its title. In the opening frame story of the text, the Buddha proclaims that he will teach a Dharma discourse (*dharmaparyāya*) known by the name of *Saddharmasmṛtyupasthāna*. This is a compound title made up of four elements: the adjectival prefix *sad-* (true or correct), and three nouns: *dharmā* (component factor, thought, thing, nature, law or teaching), *smṛti* (awareness, mindfulness, attention, or memory)<sup>1</sup> and *upasthāna* (presence, appearance, foundation, or setting up).<sup>2</sup> The

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<sup>1</sup> The mental factor of *smṛti* is defined in the following way in the *Saddhsu* itself (Ms 218a7 [T XVII 192a27-a28; D ra 255a4]): “*Smṛti* is the state of discourse with an object, that is: presence of mind.” (*smṛtir nāmāmbanasyābhiḥilapanatāsampramoṣaś cetasaḥ*.) This is the most basic definition of *smṛti*, and in this context the term must be understood as a fundamental aspect of all conscious experience. Norman (1992 [1988], pp. 257-259) comes to the conclusion that the Pāli verb *apilapati* (*Skt.*: *abhiḥilapati*) means “to recite.” However, in the context of this basic definition of *smṛti* here in the *Saddhsu*, the term *abhiḥilapanatā* would perhaps be better understood as a type of subtle mental advertence.

Additionally, the *Saddhsu* defines *smṛti* in a more developed fashion when it becomes a quality of mind conducive to awakening, a factor of awakening (*sambodhyaṅga*) (Ms 217b7 [T XVII 191c13-15; D ra 243b6-7]): “What is the characteristic of awareness as an awakening factor? Namely: it is aware of, according to reality, the truth or untruth of the affliction of a conditioned *dharmā*, and it increases the peace of *nirvāṇa*. It is the state of awareness of this [peace].” (*tatra smṛtisambodhyaṅgasya kiṃ lakṣaṇam? yaduta saṃskṛtasya dharmasyādīnavasya satyāsatyam tatvataḥ smarati. nirvāṇaṃ ca śāntam upacinoṭi. smaraṇatā cāsya bhavati.*)

While *smṛti* might be translated in a number of ways, such as “mindfulness,” “memory,” or “cognizance,” I find “awareness” the most suitable because of its versatility. Its semantic range covers both the definitions presented in the above two contexts, and it can be employed productively in a wide range of other contexts. While the

latter two nouns come together to form the compound *smṛtyupasthāna*, a well-known term referring to the meditative practice of cultivating awareness.<sup>3</sup> Traditionally, this practice is applied to four spheres of mental and physical phenomena: 1. the body (*kāyasmṛtyupasthāna*), 2. feelings (*vedanāsmṛtyupasthāna*), 3. the mind (*cittasmṛtyupasthāna*) and 4. *dharma*-s (*dharmasmṛtyupasthāna*).<sup>4</sup> The title obviously refers to the last of these four, and would therefore be straightforward if it did not contain the additional adjectival prefix *sad-*.

About this element of the compound Mitsuyo Demoto writes: “I do not take the compound’s prefix *sad-* to refer to *dharma*, rather [I take it to refer] to *smṛtyupasthāna*.”<sup>5</sup> Although this is one way to correctly parse the compound, it is in fact the possibility of a dual interpretation that makes the compound powerful. I would argue that the prefix *sad-* can be applied to either *dharma* or *smṛtyupasthāna*, depending on the context in which it is used. In the

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translation “awareness” does downplay the sense of remembering, in the context of *smṛtyupasthāna* practice, the idea of being aware of the characteristics of phenomena in the present moment is more fundamental than the idea of recollecting specific characteristics. In other contexts, however, “memory” is often a more suitable translation than “awareness.” On the difficulty of discerning a clear early Buddhist conception of memory, see JAINI 1992 and COX 1992.

<sup>2</sup> While the term *upasthāna* is most commonly translated as “foundation” or, in its causative sense, “establishment,” it also has the etymological sense of “appearance,” “emergence,” or “presence.” K.R. Norman (1992 [1985], p. 92) gets at the ambiguity of the term when he translates the compound *satipaṭṭhāna* as “the raising up (or establishment) of mindfulness.” Lambert Schmithausen (1982, p. 66) goes further, suggesting the compound be translated as “Präsentsein der Aufmerksamkeit” or “the state of presence of attention,” against his earlier (1976a) suggestion of “Konzentration der Aufmerksamkeit” or “the concentration of attention.” When the term refers to the meditative practice of cultivating awareness, Schmithausen’s interpretation is the one I follow. However, to bring out the sense of *smṛtyupasthāna* as a practice, a process of cultivation, I also understand the term *upasthāna* to have an implied causative sense, as Norman does above, such that *smṛtyupasthāna* might be understood as the practice of “bringing awareness to presence” or “keeping awareness at hand.”

<sup>3</sup> On the traditional analysis of the compound *satipaṭṭhāna*, see GETHIN 1992, pp. 29-36. The Pāli commentators suppose two possible modes of understanding the compound: “awareness as a foundation” or “awareness along with presence.” See, for example, Spk III 179 (B°): *paṭiṭṭhātī ti paṭṭhānaṃ, upaṭṭhātī okkanditvā pakkhanditvā pavattatī ti attho. sati yeva paṭṭhānaṃ satipaṭṭhānaṃ. athavā saraṇaṭṭhena sati, upaṭṭhānaṭṭhena paṭṭhānaṃ, iti sati ca sā paṭṭhānañ cā ti pi satipaṭṭhānaṃ.*

The Sanskrit compound, however, does not present the ambiguity of the Pāli form. Further, as Gethin points out, the contexts of practice to which this term refers all support the interpretation of the compound as containing the second element *-upaṭṭhāna*, with the initial *u-* elided due to *sandhi*. Anālayo (2003, pp. 29-30) also concurs with this interpretation.

The term is defined as follows in the *\*Abhidharmamahāvibhāṣāśāstra* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論), in a description of the relationship between the power of discernment (慧力 *\*prajñābala*) and the power of awareness (念力 *\*smṛtibala*) (CBETA, T27, no. 1545, p. 724a19-22): “Discernment uses the power of awareness to allow the abiding of the object [of attention]; therefore it is called the ‘abiding of awareness.’ Or, this power of discernment causes awareness to abide [on] the sphere [of attention] (*\*viśaya?*); therefore it is called the ‘abiding of awareness.’ Because these two [modes of engagement] with the sphere[s of attention] each support the other in [repeated] succession, [they] are explained as ‘abidings of awareness.’” 「慧由念力得住所緣故名念住。或此慧力令念住境故名念住。此二於境展轉相資勝於餘法故說念住。」

<sup>4</sup> The term *dharma* is notoriously difficult to translate. In the context of *smṛtyupasthāna* practice, it is often understood to refer to mental factors. This is one reasonable translation in the context of the *Saddhsu* as well. However, the use of term has a very wide scope in the *Saddhsu*, and I therefore often leave the term untranslated, so that the context in which it is embedded can itself reveal the way in which we ought to interpret it. On the broad range of definitions and uses of the term *dharma* in Buddhism and in India more generally, see GEIGER AND GEIGER 1920, GEIGER 1921, GLASENNAPP 1938, HORSCH 2004 [1967], CARTER 1976 and 1978, ERGARDT 1987, GETHIN 1987, 2001 [1992] (especially pp. 147-154) and 2004, AGOSTINI 2010, and HILTEBEITEL 2011.

<sup>5</sup> DEMOTO 2009, p. 61 footnote 2: “Das Kompositumsvorderglied *sad-* beziehe ich nicht auf *dharma*, sondern auf *smṛtyupasthāna*.”

title of the text, both meanings are enjoined. To elaborate, a “meditation practitioner” or “master of *yoga*” (*yogācāra*) is one who practices the bringing to presence of *dharma*-s (*dharmasmṛtyupasthāna*) in a true or proper way (*sad-* as adverbially governing *smṛtyupasthāna*). Likewise, such practices can be described more generally as bringing a practitioner’s awareness into accord with (*smṛtyupasthāna*) the true law of nature (*saddharma*: *sad-* adjectivally governing *dharma*), the teaching of the Buddha.

These two modes of parsing the compound *saddharmasmṛtyupasthāna* can be seen in various contexts within the text itself. For example, at the beginning of the second stage of meditative practice, we find the following sentence: *iha bhikṣuḥ svayam eva kāyaṃ yathāsthānaṃ saddharmatayā paśyati*.<sup>6</sup> This sentence makes it quite clear that a monk observes his own body (*kāya*)—one of a number of possible *dharma*-s to bring to awareness—according to the true law of nature (*saddharmatā*), the way things are. Here we cannot divorce the prefix *sad-* from the word *dharma*, as Demoto suggests we do in instances of the larger compound. Further, the repeated references to the true law of nature (the true teaching of the Buddha: *saddharma*) throughout the text make it difficult to believe that this idea is not being invoked in the title of the *sūtra*. I would argue that ultimately the assigning of governance of the prefix *sad-* to either *dharma* or *smṛtyupasthāna* takes us away from the larger overlapping purpose of the compound. That is, according to the text, when one properly (*sad-*) brings *dharma*-s to awareness (*smṛtyupasthāna*), he inevitably cultivates that awareness according to the true law of nature (*saddharma*). We thus might unpack the compound *saddharmasmṛtyupasthāna* in the following way, with a Sanskrit paraphrase: *yena saddharmatayā dharmeṣu smṛtim upasthāpayati, tat saddharmasmṛtyupasthānaṃ*. That is: *saddharmasmṛtyupasthāna* is the practice of the bringing to presence of the awareness of *dharma*-s according to the true law of nature.<sup>7</sup> It refers to a process of engendering such awareness and the state of such awareness being present. I therefore translate the title of the text as “The Presence of Awareness of the True Dharma(s).”

Lin Li-kouang elucidates the broad implications of the title of the text when he writes:

The term *saddharma-smṛtyupasthāna*, which serves as the title of the *sūtra*, is not meant to refer to the four *smṛtyupasthāna*-s as a practical technical process of meditation, but rather to all the knowable *dharma*-s of the universe, to the extent that they are objects of human thought. The second chapter, dedicated to the analysis of the elements of the human body, sensations etc., might be considered a special chapter on the four *smṛtyupasthāna*-s, a primitive stratum of the text, which would have given it its title; but this chapter, which is entitled birth and death, in fact contains only a certain number of *dharma*-s that comprise the classical scholastic notion of *smṛtyupasthāna*: It is a particular composition of reflections, unique to this text and not a complete exposition of the different stages of the meditation known as the four *smṛtyupasthāna*-s as they are discussed in the Abhidharma. The term *smṛtyupasthāna* of the title ought, therefore, to be understood in its broadest sense, that is to say in the sense of the third of three definitions of

<sup>6</sup> *Saddhsu* II §2.3 (Ms 13a1; T XVII 12c8-9; D ya 110b4).

<sup>7</sup> The term *smṛtyupasthāna* does not literally have a causative sense. However, because the term is generally employed as a description of a practice, and not a state, I employ a causative verb in my paraphrase to reveal the actual meaning of the term within the context of the *process* of meditation. This interpretation of the phrase is well supported in the canonical texts, where the causative gerund *upaṭṭhāpetvā/upasthāpya* is regularly employed in descriptions of the actual practice of *smṛtyupasthāna*.

the four *smṛtyupasthāna*-s, according to which *smṛtyupasthāna*, taken as an object (*ālambana-smṛtyupasthāna*), is identified with all *dharma*-s.<sup>8</sup>

As should be clear from what I have stated above, I do not entirely agree with this assessment. I believe that the title of the text does refer explicitly to the practice of the meditative technique of *smṛtyupasthāna*. Lin is correct, however, when he explains that in the *Saddhsu*'s title we have to understand the term *smṛtyupasthāna* according to its broadest implications, as referring to the awareness of all *dharma*-s. Yet Lin mistakes the letter of the primitive *smṛtyupasthāna* practice for its spirit when he insists on a categorical difference between the contemplative techniques presented in the Āgamas, those presented in the *Saddhsu*, and the doctrinal conceptions of *smṛtyupasthāna* outlined in such treatises as the \**Abhidharmamahāvibhāṣāśāstra* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論; hereafter *Mahāvibhāṣā*).<sup>9</sup> The four spheres of *smṛtyupasthāna* practice account for all mental and physical life in the knowable universe, and the *Saddhsu*'s emphasis on the fourth *smṛtyupasthāna* of *dharma*-s or mental factors is simply an extension of that notion of comprehensiveness. Making present an awareness of *dharma*-s according to the true law of nature (*saddharmasmṛtyupasthāna*) refers to the mastery of the basic meditative technique of the four *smṛtyupasthāna*-s—all of which can ultimately be classed as *dharma*-s—and which consists of discernment of and mastery over the entire universe as it presents to human experience.

## 1.2 Sources for the Study of the *Saddharmasmṛtyupasthāna*(*sūtra*)

The most important source for the present study is the recently discovered Sanskrit manuscript of the *Saddhsu*. Little is known about its origins, but it is clear that it was preserved over the centuries in Tibet, and that it was recently exported, in the form of photographs, to the West.<sup>10</sup> Written in proto-Bengali script, the 236 extant folios of the text comprise approximately one half

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<sup>8</sup> LIN AND DEMIÉVILLE 1949, p. 1: “*Par le terme saddharma-smṛtyupasthāna, qui sert de titre au sūtra, on n’entend pas les quatre smṛtyupasthāna en tant que procédé technique de méditation, mais bien tous les dharma connaissables de l’univers, en tant qu’objets (ālambana) de la pensée humaine. Le deuxième chapitre, consacré à l’analyse des éléments du corps humain, des sensations, etc., pourrait être considéré comme un chapitre spécial sur les quatre smṛtyupasthāna, noyau primitif de l’ouvrage qui lui aurait donné son titre; mais ce chapitre, qui est intitulé La naissance et la mort, ne porte en fait que sur certains des nombreux dharma qu’embrasse dans la scolastique classique la notion de smṛtyupasthāna: c’est un ensemble particulier de réflexions, propre à ce texte, et not pas un exposé integral des différentes étapes de la méditation dite des quatre smṛtyupasthāna, telles qu’elles sont traitées dans l’Abhidharma. Le terme smṛtyupasthāna du titre doit donc s’entendre au sens le plus large, c’est-à-dire au sens de la troisième des trois définitions des quatre smṛtyupasthāna, selon laquelle le smṛtyupasthāna, en qualité d’objet (ālambana-smṛtyupasthāna), s’identifie avec tous les dharma.*”

<sup>9</sup> LIN AND DEMIÉVILLE 1949, p. 122: “*Nous croyons cependant que, même selon la conception sans doute la plus ancienne, celle qui fait des quatre smṛtyupasthāna un simple procédé de brahmacaryā, ce procédé n’est pas encore le noyau primitif: le quadruple smṛtyupasthāna constitue déjà selon nous, une catégorie développée à partir du kāya-smṛtyupasthāna, ‘le corps en tant que point d’appui de la réflexion.’*”

The \**Abhidharmamahāvibhāṣā* (T 1545) is one of three *Vibhāṣā* compendia extant, all of which descend from a common textual antecedent, share common material, but also present a number of differences. These texts are preserved in the Taishō as T 1545, T 1546 and T 1547. In the present study, when speaking of the *Mahāvibhāṣā*, I refer to T 1545, which is the most complete of the three compendia, and also the latest. Lin likewise focused primarily on T 1545 for his research work on the *Saddhsu*.

<sup>10</sup> I am uncertain about the present location of the manuscript and have produced my edition based on digital reproductions of it.



of the entire text. Because the latter half of the text is missing, there is no colophon. This means that the date of the copying of the manuscript is not known. However, based on paleography we can assume that the text was copied some time between the eleventh and thirteenth centuries CE.<sup>11</sup> This means that the text as we have it today is the result of a long history of scribal transmission. When one begins to read it, this fact becomes apparent rather quickly. The text is full of corruptions—orthographical, grammatical, conceptual and otherwise. For this reason, to properly understand and establish the text, we must take recourse to other extant witnesses: a Chinese translation (T) from the mid-sixth century CE,<sup>12</sup> and a Tibetan translation (B) from the end of the eleventh or early twelfth century CE.<sup>13</sup> My recourse to the Chinese and Tibetan translations, however, is singly in the service of an understanding of the Sanskrit text, and what it can tell us about the history of Indian Buddhism.

Because the extant manuscript of the *Saddhsu* is a *codex unicus*, it is difficult to say much about its transmission history. However, one important aspect of that history can be gleaned from the fact that a single displaced half-folio from an alternate recension of the manuscript survives within the manuscript itself. This half-folio, though found in the fourth chapter on hungry ghosts (Ms 96b1-7), was in fact originally part of the second chapter and is directly parallel to Ms 20b3-21a2.<sup>14</sup> Since both the Chinese and Tibetan translations of the text have translated this displaced

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<sup>11</sup> See BÜHLER 1959 [1904 (1886)], p. 77, on the development of the proto-Bengali script. The script(s) used in the *Saddharmasmṛtyupasthāna* manuscript closely resembles that of the *Vimalakīrtinirdeśa* manuscript studied by the Study Group on Buddhist Sanskrit Literature (2004, p. 73 and pp. 91-121). The script of that manuscript was described by Kouda Ryoshi more specifically as “Proto-Bengali-cum-Proto-Maithili.” I have not made a detailed analysis of the paleography of the manuscript of the *Saddharmasmṛtyupasthānasūtra*, and can therefore only place it generally within the larger corpus of proto-Bengali scripts.

The *Saddhsu* manuscript evidences a number of distinct scribal dialects. I have been able to identify at least four hands at work in the folios of the manuscript that are extant. The following sections of the manuscript are broken by shifts in scribal dialect: 1. Ms 1-93; 2. Ms 94-131; 3. Ms 132-182; 4. Ms 183-225; 5. Ms 226-227; 6. Ms 228-234. The scribal dialects of scribes 1, 4 and 6 resemble each other, and may very well represent a single hand, though a detailed analysis would be required to confirm this. This is a very rough assessment, and must be followed up on by paleographic specialists. Due to the nature of the present study, I will not devote serious energy to a paleographical analysis of the manuscript. Such analysis is an important job for the future.

<sup>12</sup> T no. 721, *Zhengfa nianchu jing* 正法念處經. The *Zhengfa nianchu jing* was translated during the years 542 and 543 CE in the city of Ye (鄴城) by the Indian translator Gautama Prajñārucci (Qutan Banruoliuzhi 瞿曇般若流支), who was aided by the Chinese redactor Tanlin 曇林. For an overview of the texts translated by Prajñārucci and Tanlin, see LIN AND DEMIÉVILLE 1949, pp. 262-271.

For the present study I have utilized the Taishō edition of the *Zhengfa nianchu jing*. I am aware of the shortcomings of this edition. Although in recent years valuable efforts have been made to show that the readings and punctuation of the Taishō can be vastly improved upon (see, for instance, SILK 1994, DELEANU 2006 and KARASHIMA 2011), I am satisfied with what it offers for the purposes of my work, which prioritizes the Sanskrit version of the text.

<sup>13</sup> The *'Phags-pa dam-pa'i chos dran-pa nye-bar gshag-pa* was translated by a team of Indians and Tibetans: Aṭītacandra, Abhayākaragupta (spelt Ābhayākaragupta in D), Subhūticandra, Vidyākaraśānti, Śākyarakṣita, Śāntākaragupta, and Tshul khriims rgyal mtshan. See Appendix 2, where I present a critical edition of the second chapter of the *'Phags-pa dam-pa'i chos dran-pa nye-bar gshag-pa*. The canonical editions of the text are full of problems, but for the most part serve my present purposes. When referring to the Tibetan translation of sections of the text beyond the second chapter, I refer to the Derge edition. The text is Derge no. 287, located at *mdo sde ya* 82a1-sha 229b7 (vols. 68-71).

<sup>14</sup> The most obvious indicator of this fact is the mention of the fifth *bhūmi* at the beginning of the passage in question, when the context in which it is embedded, within the chapter on envisioning the realm of hungry ghosts (*preta*), is treating the thirteenth *bhūmi*. Content-wise, this passage also has no relationship with what comes before it or after it in the manuscript.

half-folio, we can state with a fair amount of certainty that our manuscript and the Tibetan and Chinese translations are witnesses to a single recension of the *Saddhsu*, a recension into which the displaced half-folio was mistakenly copied.<sup>15</sup> This fact becomes clear enough when reading the second chapter of the *Saddhsu* in its three versions.<sup>16</sup>

It is, of course, quite likely that there were more than just two different recensions of the *Saddhsu*, but we have no evidence for any other versions of the text. However, the *Dharmasamuccaya* (Dhs), a collection of verses extracted from the *Saddhsu*, is extant in several Nepalese manuscripts and is available in two modern editions.<sup>17</sup> These manuscripts serve as late witnesses to the versified portions of the *Saddhsu*. Unfortunately, the historical relationship between the *Saddhsu* manuscript and the extant manuscripts of the *Dharmasamuccaya* remains somewhat murky.

### 1.3 The Date of the *Saddharmasmṛtyupasthāna(sūtra)*

As is the case with many Indian Buddhist texts, the date of the composition/redaction of the *Saddhsu* cannot be determined with any certainty. I suggest that the text was produced some time between 150 CE and 400 CE, for reasons I will briefly sketch out below.

The hardest line we can draw in dating the *Saddhsu* is provided by the Chinese translation of the text, which can be dated to the years 542-543 CE.<sup>18</sup> Because there is a general recensional agreement between our three extant witnesses, we can say with a fair deal of certainty that the text as it stands in these three witnesses was more or less fixed by the time of the Chinese translation. Although we find numerous scribal corruptions in the extant manuscript, and many minor discrepancies between it and the Chinese and Tibetan translations, still the broad contours of the three versions are in agreement.

The text as we know it today was most certainly compiled long before the date of the Chinese translation. However, its heterogeneous qualities suggest that it was compiled over many years, if not centuries. As Lin states:

The 2<sup>nd</sup> and the 7<sup>th</sup> chapters respectively represent two extreme tendencies of the [*Saddhsu*]: The second chapter is simple and remains close to the canonical texts (*Āgama-Nikāya*); the seventh is

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<sup>15</sup> The Chinese translators translated the displaced half-folio exactly as it is found in Ms and even indicated, in a parenthetical comment, that this passage seems to be out of place in that it refers to the fifth *bhūmi* rather than the thirteenth (T XVII 99a21): 觀眼色第五地於十三不相關. The Tibetan translators, on the other hand, effaced this issue, possibly deliberately altering the text to read (D ya 302b1): *de nas yang rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa dge slong des sa gzhan bcu bzhi pa la ji ltar 'jug snyam nas...* Based on the agreement between Ms and T, there can be little doubt that the Tibetan translators also read *pañcamam bhūmyantaram*. However, noticing the inconsistency, they altered it in translation to the fourteenth *bhūmi* (*sa gzhan bcu bzhi pa*) in order to conform to the context in which the displaced half-folio is found.

<sup>16</sup> What is interesting about the presence of this displaced half-folio is that a comparison of it with the passage in the second chapter that corresponds to it gives us evidence of an alternate recension of the text that was slightly different. I offer an edition and diplomatic transcription of this half-folio in Appendix 5.

<sup>17</sup> See LIN (published with the editorial help of Bareau, De Jong and Demiéville) 1946, 1969 and 1973, and CAUBE 1993. Mr. Quoc-Bao Do, a doctoral candidate at the University of Marburg, is presently preparing a new edition of the *Dharmasamuccaya*.

<sup>18</sup> There is a slight discrepancy between the date of the translation according to the preface to the translation itself (542-543 CE) and the date of the translation according to the scriptural catalogues (539 CE). See LIN AND DEMIÉVILLE 1949, p. 268.

developed and resembles the *vaipulya* texts. Between these two extreme tendencies, the third chapter represents an intermediate position. We catch sight of a consequential evolution of the text that, in the course of time, must have been reworked many times before assuming the form in which it has come down to us. In these conditions, it becomes difficult, if not impossible, to fix a general date for the entire work.<sup>19</sup>

Lin's findings outline the basic problem that scholars face when trying to date an authorless compendium such as the *Saddhsu*. I agree with Lin that it is impossible to fix a general date for the text. However, I do think it is possible to outline a window of time during which the text was compiled, while allowing for the possibility that much of the material incorporated into it may predate that period, and some bits may have been added later.

Certain aspects of the text's structure and content allow us to situate it in terms of its genre. Lin writes:

The [*Saddhsu*], as a *sūtra* of the *hīnayāna*, is unique in its structure and its dimensions. If it has to be situated, as one is led to believe, between the *Āgamas*, which are unsystematic collections of small *sūtra*-s, and the full-blown treatises of the *Abhidharma*, then the [*Saddhsu*] can be considered as without precedent in Buddhist literature.<sup>20</sup>

I will return to the question of the “-yāna” affiliation of the *Saddhsu* below, in chapters three and four. What is important to bring out here is that the *Saddhsu* is an example of a transitional literary form. As Lin notes, it stands between the originally oral *Āgamas* and *Nikāyas* of the earliest period of Buddhism and the fully developed classical *śāstra*-s, most of which date to some time around the fourth century CE or later. Additional analyses by Lin show that the *Saddhsu* contains a number of scholastic elements that cannot have predated the compilation of the *Mahāvibhāṣā*,<sup>21</sup> a text that scholars generally date to the middle of the second century CE.<sup>22</sup> Further, work by the Japanese scholar Mizuno on specific sections of the *Saddhsu* shows that the text must predate the work of the famous *śāstrakāra* Vasubandhu, who lived from 350/360 CE to 430/440 CE.<sup>23</sup> This *terminus ante quem* of the text is further supported by the first known

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<sup>19</sup> LIN AND DEMIÉVILLE 1949, p. 111: “[L]e II<sup>e</sup> et le VII<sup>e</sup> chapitres représentent respectivement deux tendances extrêmes du SUS: le II<sup>e</sup> chapitre est simple et reste proche des *Āgama-Nikāya*; le VII<sup>e</sup> est élaboré et s'apparente à des ouvrages *vaipulya*. Entre ces deux tendances extrêmes, le III<sup>e</sup> chapitre se présente dans une situation intermédiaire. On entrevoit ainsi toute une évolution du texte du SUS qui, au cours du temps, a dû subir maints remaniements avant d'assumer l'aspect sous lequel il nous est parvenu. Dans ces conditions, il s'avère difficile, voire impossible, de fixer une date globale pour l'ensemble de l'ouvrage.”

<sup>20</sup> LIN AND DEMIÉVILLE 1949, p. 2: “Le SUS, en tant que *sūtra hīnayāniste*, est unique par son plan comme par ses dimensions. S'il doit être situé, comme tout porte à le croire, entre les *Āgama*, qui sont des collections non systématisées de petits *sūtra*, et les traités proprement dits d'*Abhidharma*, le SUS, pris dans son ensemble peut être considéré comme sans précédent dans la littérature bouddhique.”

<sup>21</sup> LIN AND DEMIÉVILLE 1949, pp. 110-114.

<sup>22</sup> The *Mahāvibhāṣā* is itself subject to many of the same problems of dating as the *Saddhsu*. However, scholars have agreed that most of the material in the extant versions of the text can be dated to approximately 150 CE. See ICHIMURA ET AL. 1996, p. 511-12.

<sup>23</sup> MIZUNO 1964. I am grateful to Eric Greene for summarizing Mizuno's article (written in Japanese) for me. I follow Florin Deleanu's dating of Vasubandhu, found in DELEANU forthcoming-a, p. 22.

Strictly speaking, Mizuno's article shows that the sections of the text that he studied, not the entire text, must predate Vasubandhu. However, the lists of *dharma*-s he looked at are culled from the most developed section of the text, its sixth chapter, and I have not found additional evidence to suggest that the text was compiled any later than Mizuno suggests. There of course remains a chance that some of the sections that I have not read carefully may contain such evidence.

citations of the *Saddhsu*, in a collection of *sūtra* quotations entitled *Sūtrasamuccaya*.<sup>24</sup> Although this text is traditionally ascribed to Nāgārjuna, and some have dated it to the second century CE, recent work by Paul Harrison suggests that it was more likely produced sometime in the fifth century.<sup>25</sup> If the *Saddhsu* was known and quoted authoritatively in a compendium of *sūtra*-s in the fifth century, it must have been compiled before that time. Based on this cumulative data, I think we can say with a fair amount of certainty that the text as we know it today was compiled between 150 and 400 CE.<sup>26</sup>

#### 1.4 The Structure of the *Saddharmasmṛtyupasthāna*(*sūtra*)

Although the *Saddhsu* is a heterogeneous text, its broader structure nonetheless evidences a clear organizational format. It is framed as a discourse of the Buddha on how a meditation practitioner or master of *yoga* (*yogācāra*) fully understands action (*karma*) and its result (*phala*), and can also be seen as a compendium of cosmology, loosely modeled on the structure of the five realms of rebirth (*gati/loka*). The discourse describes the way in which a *yogācāra* disciple of the Buddha understands the entire range of worldly and supramundane experiences available in the flow of existence (*saṃsāra*). It details how a regular practitioner first develops the ethical practices of the ten paths of wholesome action (*daśakuśalakarmapatha*), goes on to master the discernment of the constituents of human experience, and finally gains an ability to experience and understand all the realms of existence, including the hells (*naraka*), the realm of hungry ghosts (*pretaloka*), the animal realm (*tiryagloka*), and the realm of deities (*devaloka*). In a final section of the extant text, we find a detailed treatment of meditation on the body (*\*kāyasmṛtyupasthāna*; *shen nianchu* 身念處; *lus dran pa nye bar gzhag pa*). Aside from this final chapter, the broader structure of the *Saddhsu* is, as I have argued elsewhere, an outgrowth of its early textual core: the second chapter of the text, to which I will return below.<sup>27</sup>

The following table provides an outline of the structure of the text, based primarily on the chapter headings supplied by the Chinese translators.<sup>28</sup>

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<sup>24</sup> The *Saddhsu* is quoted twice in the *Sūtrasamuccaya*. The details of these citations have been noted in DEMOTO 2009, p. 63, footnote 8.

<sup>25</sup> HARRISON 2007, pp. 15-16.

<sup>26</sup> Demoto (2009, p. 63) dates the *Saddhsu* to approximately the same time period, with slight variations in her argumentation.

<sup>27</sup> See STUART forthcoming-b. In Chapter 2 of the present study, I offer a detailed analysis of the second chapter of the *Saddhsu*.

<sup>28</sup> It is important to note that the Sanskrit manuscript of the *Saddhsu* rarely marks such divisions. Nonetheless, due to the voluminous size and convoluted structure of the text, I find the Chinese chapter breaks useful as a general framework within which to discuss the content of the text.

**Table 1.1: An Outline of the *Saddharmasūtrayupasthāna(sūtra)***

| Chapter (following the divisions of the <i>Zhengfa nianchu jing</i> 正法念處經)   | <i>Bhūmi</i>                             | Ms   | T                         | B <sup>29</sup>  |
|--|--|--|---------------------------|--|
| 1. Understanding what constitutes unwholesome acts and their results <sup>30</sup>   |  | 1b1  | 1b23                      | D: ya 82a1 <sup>31</sup>                               |
| 2. The core meditation practice (the realm of humans) <sup>32</sup>  | 1-10                                     | 12a5                                       | 12a16                     | D: ya 109a2  |
| 3. Envisioning the hell realms ( <i>naraka</i> )   | 8-13                                     | 27b4                                       | 27a17                     | D: ya 147a3  |
| 4. Envisioning the realm of hungry ghosts ( <i>pretaloka</i> )   | 14 (B)-15                                | 88a6 <sup>33</sup>                         | 92a14 <sup>34</sup>       | D: ya 286a7  |
| 5. Envisioning the animal realm ( <i>tiryagloka</i> )<br>-animals<br>- <i>nāga</i> -s<br>- <i>asura</i> -s   | 17 ( <i>em. to</i><br>16?) <sup>35</sup> | 102b1<br>105a1<br>107a6                    | 103b21<br>105b6<br>107a10 | D: ya 314a4 <sup>36</sup><br>D: ra 2b5<br>D: ra 7b3    |
| 6. Envisioning the realm of deities ( <i>devaloka</i> )<br>-The Realm of the Four Great Kings<br>-The Heaven of the Thirty-three<br>-The Realm of Yāma deities <sup>37</sup> | 17-18...                                 | 130a5 <sup>38</sup><br>154b4<br>not extant | 125a6<br>142b19<br>209a18 | D: ra 53a6<br>D: ra 106b6 <sup>39</sup><br>D: ra 284a3 |
| 7. Observation of the Body   |  | not extant                                 | 379a10                    | D: sha 109b7   |

<sup>29</sup> In Appendix 2, I present a critical edition of the Tibetan translation of the second chapter of the *Saddhsu*. For that edition I have utilized nine different versions of the Tibetan translation. In the rest of the study, I make reference to the Derge edition: D No. 0287, *mdo sde*, ya 82a1-sha 229b7.

<sup>30</sup> This section contains a description of a *yogācāra*'s understanding of: 1. the threefold harmful bodily action (*kāyadaṇḍa*), 2. the fourfold harmful vocal action (*vāgdaṇḍa*) and 3. the threefold harmful mental action (*manodaṇḍa*). A *yogācāra* ultimately understands how a lay practitioner comes to see the danger of these forms of karma, abstains from them, becomes disgusted with *samsāra*, and gives rise to the aspiration for renunciation (*pravrajyācitta*).

<sup>31</sup> Although there is no chapter marker for this section in Ms, we do find the end of this chapter marked in B. The text reads (D ya 109a2; Q ḥu 115a6): *dge ba bcu'i las kyi lam le'ur bcad pa'o*.

<sup>32</sup> For a more detailed treatment of the second chapter of the *Saddhsu*, see Chapter 2. At the beginning of that chapter, on p. 73, I present a chart that outlines the ten stages of meditative practice treated in that section of the text.

<sup>33</sup> Although the Chinese translation begins the section on hungry ghosts (*preta*) at T XVII 91a27, corresponding to Ms 87b4, we find a chapter marker, which reads *narakakāṇḍam samāptam*, at Ms 88a6, corresponding to T XVII 92a14 and D ya 286a7. This is an important aspect of the manuscript because, as far as I am aware, nowhere else does it indicate chapter divisions. There is also no sign of this chapter marker in the Tibetan translation.

<sup>34</sup> Although there is no chapter marker for this section in Ms, we do find the end of this chapter marked in B. The text reads (D ya 313b1; Q ḥu 327a5): *yi dags kyi le'u ste gnyis pa rdzogs so*. This strangely suggests that the chapter on hungry ghosts should be considered as the second chapter. It is perhaps because the realm of hungry ghosts is described as the second realm (*gati*) that this mistake is made. If we take this statement seriously, then the second chapter of the text would include the second, third and fourth chapters as outlined in the Chinese translation.

<sup>35</sup> The meditator enters upon the seventeenth *bhūmi* for the first time while envisioning the fourth *bhūmi* of the *asura*-s. See Ms 130a3 (T XVII 124c14-24; D ra 53a2-6). Since we find no mention of a sixteenth stage, I am inclined to believe that this reference to a seventeenth stage should be emended to refer to a sixteenth stage.

<sup>36</sup> Although there is no chapter marker for this section in Ms, we do find the end of this chapter marked in B. The text reads (D ra 53a6; Q yu 58b5): *dud 'gro'i le'u rdzogs so*.

<sup>37</sup> The sixth chapter ends abruptly, in the middle of its treatment of the Yāma deities. This indicates that the text as it has come down to us may represent only part of what was originally a much longer text. Based on a summary of behaviors leading to rebirth in various heavenly realms—found at the beginning of the section treating the *tridaśa* deities—we can surmise that the text originally treated all six deity realms of the sensual sphere or *kāmadhātu*. See Ms 154b5-7 (T XVII 142b22-29; D ra 107a1-5) and section 1.5.7 of the present chapter, particularly footnote 150.

<sup>38</sup> The manuscript is not complete, and only continues up until the 233<sup>rd</sup> folio, which corresponds to T XVII 206b29 and D ra 278b4. That is, the manuscript breaks off in the middle of its treatment of the Heaven of the Thirty-three.

<sup>39</sup> Although there is no chapter marker for this section in Ms, we do find the end of this chapter marked in B. The text reads (D ra 284a2; Q yu 309b7): *sum cu rtsa gsum pa rnam kyis rnam rdzogs so*.

The *Saddhsu* is an enormous text, and this table can only give a very general sense of it as a whole. Its chapters are filled with diverse treatments of ethical practices, meditation, cosmology, karma theory, narratives, and didactic verses in *anuṣṭubh* meter. It is a veritable storehouse of (Mūla-)Sarvāstivāda<sup>40</sup> teachings from the early centuries of the Common Era.<sup>41</sup> One thing about the text is clear, however: it is framed primarily as a description of meditative practice. As we discuss the various details of the text, it is important not to lose track of this basic structuring principle.

As the table indicates, we can divide the *Saddhsu* into seven chapters or sections. Chapters two through six can be correlated with the five realms of rebirth mentioned above, while chapter one serves as an introduction to, and description of, the basic phenomenology of karma—summarily presenting an essential aspect of the Buddhist path, the cultivation of moral virtue (*śīla*). Chapter seven stands structurally on its own—it even has its own *nidāna* or frame story<sup>42</sup>—as an extremely elaborate description of meditation based on the body, wherein many of the cosmological materials found in the other chapters of the text are revisited. It is also stylistically distinct from the first six chapters in that it contains no versified portions, while the first six chapters are regularly punctuated by delightful verses in *anuṣṭubh* meter.<sup>43</sup>

<sup>40</sup> In the present context, I use the term (Mūla-)Sarvāstivāda somewhat loosely to refer to a wide range of Buddhist philosophical schools, which drew on a common heritage of Sarvāstivāda Abhidharma thought. This is, in fact, the only way I think such designations should be used, as it is quite clear that even among those who claimed adherence to the Sarvāstivāda there were a great deal of differences. The term Sarvāstivāda represents a massive conglomeration of traditions, groups, schools and practices. I apply the foregoing (Mūla-) to the more basic rubric Sarvāstivāda in order to indicate that there may have been an overlap of the identifications of sectarian affiliation based on the use of specific Vinaya traditions, and the identifications of philosophical school affiliation. On this issue, see COX 1994, pp. 24-29. See also WILLEMEN ET AL. 1998, pp. 36-137 (particularly pp. 93-123).

<sup>41</sup> Lin's book is a good place to begin if one wants to get a more detailed sense of the content of the text. He presents an overview on pages 1-63 of his study (LIN AND DEMIÉVILLE 1949). I summarize additional aspects of the text in the following pages.

<sup>42</sup> Here I translate the *nidāna* of chapter seven of the Chinese translation of the *Saddhsu* (CBETA, T17, no. 721, p. 379, a10-18): “At one time the World-honored One was wandering in the city of Rājagṛha, in the Brahmin village of Nālati. He spoke to the monks: ‘I will now teach you the [practice of] establishing awareness on the body. It is good in the beginning, the middle, and the end, good in meaning and flavor, full and complete, related to the pure holy life; to wit: the Dharma Teaching of Establishing Awareness on the Body. Listen well now, pay proper attention, I will speak to you.’

“The monks said: ‘Yes, World-honored One.’ They were eager to hear [the teaching].

“The Buddha spoke to the monks: ‘What, monks, is this “Dharma Teaching of Establishing Awareness on the Body”?’ One observes the body in the internal body (\**ādhyātmike kāye kāyānupaśyī*). Having seen [in this way], a monk does not dwell in the realm of Māra and can remove the defilements. Observing the body as it is, he attains knowledge and vision, realization according to Dharma. I call this person one who is subsumed within *nirvāṇa* (涅槃所攝; Cf. D: *mya ngan las 'das pa yang mthar byed par [\*nirvāṇam asyāntike bhavati?].*)” 「爾時世尊遊王舍城。在那羅帝婆羅門聚落。告諸比丘：我今為汝說身念處。初善中善後善。善義善味。純備具足。清淨梵行。所謂身念處法門。汝今諦聽。善思念之。當為汝說。諸比丘言：唯然世尊。願樂欲聞。佛告諸比丘：云何名為身念處法門。所謂內身循身觀。比丘觀已。則不住於魔之境界。能捨煩惱。如實觀身。既得知見證如是法。我說是人。涅槃所攝。」

The Tibetan translation of this passage, at D sha 109b7-110a4, is largely consonant with the Chinese translation.

<sup>43</sup> About the seventh chapter, Lin writes (LIN AND DEMIÉVILLE 1949, p. 108): “Or, ce chapitre, comme on l’a vu plus haut, s’ajuste assez mal dans la cadre general du SUS; il y joue une role tautologique et, d’autre part, la place qu’il y occupe est anormale, car, selon l’ordre normal des cinq gati, l’exposé relatif au corps et au monde humain devrait précéder et non suivre l’exposé du monde céleste. On ne peut s’empêcher de penser à une addition.”

Another aspect of the text's structure is the three-tiered narrative framework of the first six chapters. Firstly we have an outer narrative frame: the Buddha giving a discourse in response to the questions of his disciples. In his response, he brings in the second narrative frame, which I refer to as the middle frame. In this narrative, we find a portrayal of a *yogācāra* progressing through an elaborate series of meditative observations that comprehensively detail the law of karma, first as it pertains to the ethical and meditative practices of the human realm, and then as it pertains to the other four realms of existence described above. This description of the *yogācāra*'s discernment of the law of karma, however, is presented as the observation of a third narrative, which I refer to as the inner frame. That is, the *yogācāra* envisions the path of practice of a lay practitioner, who first develops the ethical practices of the ten paths of wholesome action (*daśakuśalakarmapatha*), goes on to become a monk, masters the discernment of the constituents of human experience, and finally gains an ability to experience, according to scriptural knowledge, all the realms of existence, from the hells to the realm of deities.

Within this third narrative, which serves as the fundamental substance of the text, we find another structuring principle: a scheme of meditative stages (*bhūmi*) through which the main actor of the text progresses, as envisioned by the *yogācāra* of the middle frame. We might therefore term the *Saddhsu* a *yogācārabhūmi* (a text outlining stages of meditative practice), and class it among a whole genre of such texts produced during the first five centuries of the Common Era in India.<sup>44</sup> Uniquely, in the *Saddhsu* we find a scheme of eighteen stages, beginning with the second chapter and continuing into the sixth chapter. An analysis of the stage scheme allows us to discern the composite nature of the text. In particular, the second chapter stands out as a single coherent treatment of meditative practice in ten stages. Chapters three through six present an additional ten stages, proceeding from an eighth stage and leading up to stage eighteen.<sup>45</sup> This progression in the text is somewhat puzzling, and I discuss it further below, first in my analysis of the second chapter and again when dealing with the question of the *Saddhsu*'s relationship to a Mahāyāna-oriented soteriology. It should be emphasized as well that the text ends abruptly in the sixth chapter, leaving incomplete its treatment of the realm of the Yāma deities. This means that the original text must have been much longer, and that the stage

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Although I generally agree with Lin's assessment of the distinct textual identity of the seventh chapter—an assessment that is best supported by the existence of a separate frame story at the beginning of the chapter (see footnote 42)—I do not agree with his suggestion that the practice of the awareness of the body should necessarily precede the envisioning of the celestial realms. I see no problem with a system of practice in which a meditator first develops powerful concentration—allowing for him to psychically envision and sympathize with beings in various realms of existence—and subsequently applies that psychic force to the radical discernment of the body with an aim of directly seeing the various aspects of bodily functioning. In many ways, this is precisely the way that the earliest *sūtra*-s outline the progression of practice, such that once *samādhi* is perfected as reflected in the psychic powers, such psychic force is then applied to discernment (*prajñā*) of the body and mind. This is perhaps the logic behind why the text is ordered as it is. On another note, the seventh chapter does have a structure of its own, which directly involves the development of cosmological awareness mapped to awareness of the body.

<sup>44</sup> On the *yogācārabhūmi* as a textual genre, see DEMIÉVILLE 1954, YAMABE 1999, and DELEANU 2006.

<sup>45</sup> In the second chapter, the meditation practitioner covers the initial ten stages of meditative accomplishment. After having accomplished these ten stages, he somehow ends up again in the eighth stage, and proceeds from there to cover all eighteen. This shift in the meditator's trajectory may in fact indicate the incorporation of two distinct modes of practice, or two distinct soteriologies. I am inclined to interpret it as delineating a distinction between a *nirvāṇa*-oriented *śrāvaka* practice of ten stages, and a broadly figured practice of discernment in eighteen plus stages, oriented towards complete mastery of the universe, a species of omniscience. For a more detailed discussion of this issue, see section 2.10 of Chapter 2, and Chapter 3.

scheme as we have it is incomplete. The first part of the text (chapters 1-6) therefore lacks a conclusion and never returns to its outer frame to close out the initial narrative.<sup>46</sup>

An additional narrative element of the text's scheme of stages can be seen at the end of each stage, where we find a description of how the accomplishments of the monk progressing through the stages come to the notice of various supernatural forces, such as earth spirits (*bhaumayakṣa*), flying spirits (*antarikṣacarayakṣa*) and various types of deities. As the narrative progresses through the various stages, such notice extends to higher and higher realms in the cosmological order. For example, a monk first gains the notice of the lowest deities of the realm of sensuality (*kāmadhātu*), the Four Great Kings (*catvāro mahārājānaḥ*) and the deities in the Retinue of the Four Great Kings (*cāturmahārājakāyikadeva*), when he attains right view just prior to engaging in serious meditative practice. He gains the notice of Śakra and the deities of the Heaven of the Thirty-three (*trayastrimśadeva*), as well as the Yāma deities (*yāmadeva*), when he progresses to the third stage of meditative practice, and he gains the notice of the bodhisattva Maitreya and the deities of Tuṣita Heaven (*tuṣitadeva*) when he accomplishes the fourth stage. The mention of Maitreya in this progression is particularly interesting because it indicates that the authors/redactors/compiler of the *Saddhsu* were one of a number of *yogācāra* Maitreya cults that were prevalent in the Northwest of India during the first few centuries CE.<sup>47</sup> The progression continues—if somewhat unevenly—into the later stages, with the practitioner ultimately gaining the notice of beings as lofty as the deities of Minor Aura (*parittaśubhadeva*), who abide in the higher realms of the sphere of subtle materiality (*rūpadhātu*), when he progresses to the eighteenth stage.<sup>48</sup> This narrative element of the stage scheme of the text can be read as a textual allusion, echoing the canonical *Dharmacakrapravartanadharmaparyāya*, the first sermon of Gautama the Buddha according to tradition. That sermon comes to a close with the following:

[When Ājñātakaunḍinya had realized the Dharma after hearing it from the Buddha,] the earth spirits raised a cry and spread the word: “Good sirs, at Vārāṇasī, in the deer park of Rṣivadana, in accordance with Dharma and for the welfare and happiness of many people, out of compassion for the world, for the benefit and happiness of deities and humans, the Blessed One has set in motion the wheel of the Dharma—with its three rounds and twelve permutations—which conforms with the Dharma and cannot be turned back by [any] ascetic, *brāhmaṇa*, deity, *māra*, *brahma*, or anyone in the world. In this way, the divine hosts (*divyāḥ kāyāḥ*) are increasing, the hosts of demons (*āsūrāḥ kāyāḥ*) are perishing.” Having heard [this] cry of the earth spirits, the flying spirits spread it [onward, and it spread respectively to] the deities of the Retinue of the Four Great Kings, the deities of the Heaven of the Thirty-three, the Yāma deities, the deities who delight in creation and the deities who delight in wielding power over the creations of others. In a moment, an instant, a short interval, the cry reached the *brahma*-world. The deities of Brahma's Retinue [likewise] raised a cry and spread the word: “Good sirs, at Vārāṇasī... In this way, the divine hosts are increasing, the hosts of demons are perishing.” [Because] “the blessed one set in

<sup>46</sup> There is of course a conclusion at the very end of the text, but this clearly belongs to the seventh chapter, which, as I pointed out above, should be read as a distinct *sūtra* (CBETA, T17, no. 721, p. 417c17-18 [D sha 227b6-7]): “At that time, the monks heard the teaching of the World-honored One and were all overjoyed. They gave rise to a mind of faithful delight towards the teaching of the World-honored One. They rejoiced, accepting the practice.”

「時諸比丘。聞世尊說。皆大歡喜。於世尊說。生信樂心。歡喜奉行。」

<sup>47</sup> DEMIÉVILLE 1954, pp. 376-395.

<sup>48</sup> For an overview of the fundamentals of Buddhist cosmology, see KIRFEL 1967 [1920], pp. 178-209, KLOETZLI 1983 (especially pp. 23-50), and SADAKATA 1997, pp. 19-112. A useful outline can be found at: [http://en.wikipedia.org/wiki/Buddhist\\_cosmology](http://en.wikipedia.org/wiki/Buddhist_cosmology), last accessed on May 21, 2012.



motion (*pravartitaṃ*) the wheel of the Dharma—with its three rounds and twelve permutations—which is in conformity with the Dharma,” therefore the name of this Dharma discourse is the “Setting in Motion of the Wheel of the Dharma (*dharmacakrapravartanam*).”<sup>49</sup>

A comparison of this passage with the refrains that occur at the end of each stage in the *Saddhsu* shows that the *Saddhsu*’s narrative framework is indebted to this classical literary form of the early tradition. This allusion also reveals that the authors/compiler/redactors of the *Saddhsu* were attempting to equate the spiritual power of their gradualist approach to Buddhist meditation with the spiritual power of the Buddha’s act of teaching the Dharma. (I discuss this issue further in Chapter 3). This idea is highlighted in the text’s narrative refrains, when the deities proclaim to one another that the meditating monk’s progress is an indication that “Māra’s faction is waning, the faction of the True Dharma is waxing.”<sup>50</sup> These statements frame the monk’s practice as a power play in a cosmic battle with evil, a war for the sake of the Dharma.

The preceding outline of the text’s skeleton should suffice to give the reader a general idea of its larger structuring principles. Within this broader structure, we find numerous discernible micro structures, and clear cases in which distinct textual forms—which may very well have originally stood on their own—have been incorporated into the larger work. Below I present a cursory summary of the content of the chapters of the *Saddhsu*, following on Lin’s careful 1949 study. In so doing, I focus particularly on the text’s elaborate framework of action and its results, and give less importance to the descriptive cosmological aspects of the text. One should therefore consult Lin’s preliminary study in order to gain a more complete sense of the content of the text.<sup>51</sup>

<sup>49</sup> Sbhv I 136-137 (my punctuation): *bhaumā yakṣāḥ śabdāṃ udīrayanti, ghoṣaṃ anuśrāvayanti*: “etan, māṛṣā, bhagavatā vārāṇasyāṃ ṛṣivadane mṛgadāve triparivartaṃ dvādaśākāraṃ dharmyaṃ dharmacakraṃ pravartitaṃ apravartyaṃ śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā loke (sahadharmataḥ) bahujanahitāya bahujanasukhāya lokānukampāyai arthāya sukhāya devamanuṣyāṇām. iti divyāḥ kāyā abhivardhiṣyante, āsūrāḥ kāyāḥ parihāsyante” iti. *bhaumānāṃ yakṣānāṃ śabdāṃ śrutvā antarikṣāvacarā yakṣāḥ (tam anuśrāvayanti), cāturmahārājakāyikā devāḥ trāyastriṃśā yāmāḥ tuṣitā nirmāṇaratayaḥ paranirmītaśavartino devāḥ. tena kṣaṇena, teṇa lavena, tena muhūrtena, tena kṣaṇalavamuhūrtena yāvad brahmalokaṃ śabdo ’gamat. brahmakāyikā devāḥ śabdāṃ udīrayanti, ghoṣaṃ anuśrāvayanti*: “etan, māṛṣā, bhagavatā vārāṇasyāṃ...iti divyāḥ kāyā abhivardhiṣyante, āsūrāḥ kāyāḥ parihāsyanta” iti. “pravartitaṃ bhagavatā vārāṇasyāṃ ṛṣivadane mṛgadāve triparivartaṃ dvādaśākāraṃ dharmyaṃ dharmacakraṃ” iti, *tasmād asya dharmaparyāyasya “dharmacakrapravartanam” ity adhivacanaṃ.*

This discourse survives in a number of parallels in different strata of Buddhist literature. Three very close parallels to the above passage can be found in the Sūtra and Vinaya literature, all with (Mūla-)Sarvāstivāda affiliations: SĀ 379 at T II 104a13-28, T 1450 at T XXIV 128a14-b1 and T 1435 at T XXIII 448c19-449a7. The Pāli parallels of this passage (SN 56.11 V 423-424 and Vin I 11-12) are quite similar, though less embellished, and notably lack explicit reference to the notion that the act of teaching the Dharma is connected to a shift in the cosmological balance of powers. Such reference is also absent in the Mahīśāsaka-vinaya parallel (T 1421 at T XXII 104c16-23) and the Dharmaguptaka-vinaya parallel (T 1428 at T XXII 788b28-c7). This is an important difference, as the *Saddhsu*, in its cosmological refrains, explicitly draws on this particular motif of the (Mūla-)Sarvāstivādin textual tradition. See footnote 50.

<sup>50</sup> *Saddhsu* II §1.5.2: “*hiyate mārapakṣaḥ. abhyuddhryate saddharmapakṣaḥ.*” Such refrains appear in a number of different permutations throughout the *Saddhsu*.

<sup>51</sup> Much of what I present below serves merely as a summary of the *Saddhsu*, and overlaps with the overview of the Chinese translation of the *Saddhsu* presented in Lin’s work (see LIN AND DEMIÉVILLE 1949, pp. 1-71). What I present cannot be seen as a replacement of Lin’s work, however. His analysis of the historical developments within the cosmology of the *Saddhsu* is extremely useful, and I do not provide the kind of scholastic comprehensiveness that Lin’s treatment of the material affords. However, my analyses are based on the extant Sanskrit manuscript, to which Lin did not have access. Further, the emphasis I give to certain aspects of the text serves to orient the reader

## 1.5 The Content of the *Saddharmasmṛtyupasthāna(sūtra)*

### 1.5.1 The Frame Story

Let us begin the overview of the text’s content by translating its *nidāna* or frame story. In this way the reader can familiarize herself with the narrative context in which this voluminous set of Dharma teachings is couched:<sup>52</sup>

Thus have I heard. At one time the Blessed One was staying in Rājagṛha, in the Brahmin village of Nālati. At that time the venerable Śāradvatīputra entered Rājagṛha in the early morning for alms with a large number of monks. When [one group of] many monks was going around for alms, they approached some wanderers and mendicants of another school. Engaging in cordial and delightful talk on the Dharma with the wanderers and mendicants of the other school, they questioned one another. The wanderers and mendicants of the other school [said]: “Is it true, good Śākya, that your ascetic Gautama teaches that harmful bodily action (*kāyadaṇḍa*)<sup>53</sup> is bad—with unwanted, undesirable, and wretched results<sup>54</sup>—and does not approve of [such action] for others?

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in a way that will be conducive to an understanding of my arguments in the later chapters of the present study. Lin’s concerns differed substantially from mine.

<sup>52</sup> Ms 1b1-2a7 (T XVII 1b24-2b14; D ya 82a2-84b4). This translation is based on a critical edition (in progress) of the first chapter, prepared by Vesna Wallace. For a summary in French of this *nidāna*, based on the Chinese translation of the *Saddhsu*, see LIN AND DEMIÉVILLE 1949, pp. 237-239.

<sup>53</sup> The use of the term *daṇḍa* in the *Saddhsu*, to refer to harmful action, is a telling historical marker, since this appears to be a term originally employed within the Jain tradition. The term literally means “stick” or “rod,” and refers to a means of punishment. However, it was also clearly employed in the sense of harmful act. For instance, we find this definition in an old canonical text, describing an exchange between Dīgha Tapassī, a follower of the leader of the Jains (Nigaṇṭha Nātaputta), and the Buddha. (My translation is adapted from Bodhi and Ñānamoli 1995, p. 477 [MN 56 at MN I 372 (B<sup>o</sup>)]): “Friend Gotama, Nigaṇṭha Nātaputta is not accustomed to using the description ‘action, action.’ He is accustomed to using the description ‘rod, rod (*daṇḍa*).’”

“Tapassi, how many rods does he describe for the carrying out of evil action, for the production of evil action?”

“Friend Gotama, Nigaṇṭha Nātaputta describes three rods for the carrying out of evil action, for the production of evil action; namely: the bodily rod, the vocal rod, and the mental rod.”  
(“*na kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nātaputtassa ‘kammaṃ, kamman’ ti paññapetuṃ. ‘daṇḍaṃ, daṇḍan’ ti kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nātaputtassa paññapetuṃ*” ti.)

“*kaṭi pana, tapassi, nigaṇṭho nātaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā*” ti?

“*tīni kho, āvuso gotama, nigaṇṭho nātaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti, seyyathidaṃ: kāyadaṇḍaṃ, vacīdaṇḍaṃ, manodaṇḍan*” ti.)

In its employment of the term *daṇḍa* in precisely the way it was once used by the early Jains, the *Saddhsu* is a perfect example of how interreligious influence directly impacts the developments of terminology within specific South Asian traditions. This also indicates that the somewhat stock description of the back and forth between the ascetics of other schools and Buddhist monks in the frame story may not be all that far away from historical reality. In my translation of the term *daṇḍa* here in the *Saddhsu*, I employ the somewhat innocuous “harmful action,” which brings out two fundamental aspects of the term’s meaning. Anālayo (2011a, p. 321) suggests that the word *daṇḍa* may have had the derived meaning of “control” or “restraint,” which he thinks is the meaning best suited to the context of the *Upāli-sutta* quoted above. However, the context in which the term is employed in the *Saddhsu* seems very clearly to refer uniquely to negative actions, as opposed to the sense of restraint.

<sup>54</sup> *kāyadaṇḍaṃ aśubhaṃ aniṣṭaṃ akāntaṃ amanāpaṃ phalaṃ deśayati* ] This sentence presents something of a grammatical problem in that both *kāyadaṇḍaṃ* and *phalaṃ* would here seem to stand apart, each as separate objects

We also teach that harmful bodily action is bad—with unwanted, undesirable, and wretched results—and do not approve of [such action] for others. Sirs, your ascetic Gautama teaches that harmful vocal action (*vāgdaṇḍa*) is bad—with unwanted, undesirable, and wretched results—and does not approve of [such action] for others. We also teach that harmful vocal action is bad—with unwanted, undesirable, and wretched results—and do not approve of [such action] for others. Sirs, your ascetic Gautama teaches that harmful mental action (*manodaṇḍa*) is bad—with unwanted, undesirable, and wretched results—and does not approve of [such action] for others. We also teach that harmful mental action is bad—with unwanted, undesirable, and wretched results—and do not approve of [such action] for others. What is the difference between the Dharma and Discipline of your ascetic Gautama and our own [Dharma and Discipline]? What is the divergence and the distinction by which the Dharma and Discipline of the ascetic Gautama is distinguished from ours, [such that] he proclaims himself to be ‘omniscient’?” When thus questioned by the wanderers and mendicants of another school, the newly renounced monks on their alms round, being without [their preceptor] the venerable Śāriputra and the other monks, were dismayed, and did not respond.

Then, when those many monks had finished their alms-round, they went to the village of Nālati without the venerable Śāriputra. When they arrived, those many monks who had finished their alms round stayed [there]. Then the venerable Śāradvatīputra, after taking his alms, went to the village of Nālati. Those many monks approached the venerable Śāradvatīputra. When they had approached, they related to him [what had happened]. Then the venerable Śāradvatīputra said this to those many monks: “If I, good sirs, had been with you in Rājagrha at that crossroad, and had eventually come into the presence of those wanderers and mendicants of another school, then I would have used the Dharma to debate (*vigrahaḥ kṛto*) those wanderers and mendicants of another school. Alas, going for alms at a different crossroad, I have arrived here and this set of questions went unknown to me. [Instead,] you all spoke with those wanderers and mendicants of another school. The Blessed One, with all-pervading vision, to whom all is evident, who knows the ripening of the fruit of action,<sup>55</sup> has conquered the seers of all schools, and teaches the Dharma of the ripening of the fruit of action to disciples, lay followers, gods and humans, not far [from here]. You should ask him [about this]. He will teach you the entirety of the ripening of the fruit of action. He will teach you that Dharma which is not seen in this world, with its deities, *māra*-s, and *brahma*-s, [not seen] in this generation with its ascetics and *brāhmaṇa*-s. The Blessed One, the knower of the supremely mysterious<sup>56</sup> ripening of the fruit of action, will teach you that Dharma which is not apparent even to us.

Then that group of monks approached the Blessed One. The Blessed One, absorbed in his daily meditation, [looked] like [mount] Sumeru, glowing with a halo of light. [He] was like the daytime sun, glittering with splendor, and like the pleasure-producing moon at night, [shining] with cool luster. He was translucent like a lake, deep like the ocean, unmoving like [mount] Sumeru, valiant like a lion. Like a mother and a father, he was a refuge, having [fully] cultivated

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of *deśayati*. The sense of the passage, however, indicates that we should probably understand *phalaṃ* and its accompanying adjectives as qualifying *kāyadaṇḍam*. A more (classically) grammatical presentation of what (I assume) the text is saying might be presented in the following way: *kāyadaṇḍam aśubham aniṣṭaphalam akāntaphalam amanāpaphalam deśayati*. One might also take *aśubham* to refer to *phalaṃ*, as the other three adjectives do, though parsing the sentence as I have helps ameliorate the grammatical issues it presents.

<sup>55</sup> To whom all is evident, who knows action, its fruit and its ripening ] Here I follow Wallace’s emendation of Ms: *sarvapratyakṣa(ḥ) karmaphalavipākajñāḥ*. Ms reads: *sarvapratyakṣakarmaphalavipākajñāḥ*.

It remains a question throughout the text whether to interpret the second compound presented here as a *dvandva* or a *tatpuruṣa* compound. That is, is the Buddha one who “knows action, its fruit, and its ripening” or one who “knows the ripening of the fruit of action”? Ultimately, this distinction is merely semantic, since one who knows ripening must also know action and fruit. In my translations, I play with this interpretation, allowing for both possibilities, depending on the context in which the compound is embedded.

<sup>56</sup> Supremely mysterious ] I read *atīva parokṣaṃ karma°* after Ms. Wallace suggests *atīva parokṣakarma°*.

great compassion towards all beings. He was a kinsman of all beings, having become a repository of friendliness, compassion, sympathetic joy, and equanimity. His body ornamented with the thirty-seven factors conducive to great awakening,<sup>57</sup> just delighting [people’s] eyes with the translucence of all [his] bodies, surpassing the glories of the sun and the moon, the son of the king of the Śākya was one with all-pervading vision. With eyes free of the three stains [of craving, aversion and ignorance], a teacher of the two truths, a knower of the two sufferings, his direct vision was cultivated (*bhāvita*) with the two meditations. Having realized the path and its fruit, a knower of the truth of cessation, he was one who perceives what is hidden of the three realms, and who shows the three realms to others. He was a knower of the reality of the eighteen elements, a knower of the reality of firm attention, a flood of good qualities, perfect in his own eighteen good qualities. He was free from the bonds of existence, having perfected the ten powers, and fearless due to the four self-confidences. He was perfect in [his] great compassion, with mind saturated with great compassion. What is more, he was endowed with the three presences of awareness. [In this way, those monks] saw the Blessed One.<sup>58</sup>

Then those many monks arranged their robes over one shoulder, kneeled down on the ground, and bowed to the Blessed One with their heads at [his] feet. Then they stood to one side with heads bowed [according to] discipline. Then one monk, designated by the others, came closer to the Blessed One, saluted him again with his head at the Blessed One’s feet, and said this: “Now we, Blessed One, took up our robes and bowls in the morning and entered Rājagṛha for alms...as previously.” [Thus the monk] explained to the Blessed One the entire foregoing discussion with the wanderers and mendicants of another school on the topic of harmful physical, vocal, and mental action, as previously stated. At that time, the Blessed One said this to those monks, and to the leading brahmins of the village of Nālati [who had joined them]:<sup>59</sup> “Monks, I will teach you the Dharma, which is auspicious in the beginning, auspicious in the middle, and auspicious in its conclusion, and which is good in both the word and the letter. I will illuminate [for you] the holy life, which is complete, full, purified, and cleansed. That is, [I will teach] the Dharma discourse called ‘The Presence of Awareness of the True Dharma(s) (*Saddharmasmṛtyupasthāna*).’ Listen well to it, and pay proper attention. I will speak.”

The monks replied to the Blessed One, [saying:] “Yes, venerable sir.”

The Blessed One said this to them: “What, monks, is this Dharma discourse called ‘The Presence of Awareness of the True Dharma(s)’? It is: [One] sees Dharma as Dharma, and what is not Dharma as not Dharma. Awareness is permanently present with respect to that [Dharma], and doubt does not arise for him. He is one who delights in hearing the Dharma, and he respectfully serves his elders. That ascetic is one who knows action, its fruit, and its ripening in birth and

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<sup>57</sup> This description of the Buddha’s body (*gātra*) as adorned by the thirty-seven mental factors or *dharma*-s conducive to great liberation calls up questions about the notion of *dharmakāya*, which became central to certain Mahāyāna schools and was formalized in the *trikāya* doctrine. On this issue, see HARRISON 1992a, who argues that the term *dharmakāya* in early Mahāyāna literature should be understood as a *bahuvrīhi* adjective, describing the Buddha as one who has the Dharma as his body. This idea is perhaps also being alluded to in the present passage, although here the Buddha’s actual physical body (*gātra*) is described as being adorned by a plurality of *dharma*-s, and the grammatical construction is not comparable to those discussed by Harrison. On the influence of Mahāyānist conceptions of the Buddha’s body on mainstream Buddhist literature, see RADICH 2010. We might also compare this phrase to standard descriptions of the Buddha’s body as adorned with the thirty-two marks of a great man (*dvātriṃśat mahāpuruṣalakṣaṇa*). Here we see a twist on those descriptions in that the supreme mental factors of awakening instead seem to somehow reflect themselves in the body of the Buddha.

<sup>58</sup> The preceding paragraph is, in the original Sanskrit, one very long sentence, in which the monks are the subjects, seeing the Buddha, who has all of the qualities described. I have broken up this sentence for the sake of clarity.

<sup>59</sup> The leading brahmins of the village of Nālati ] It is a bit puzzling to find reference to these brahmins here, since we have heard nothing of them previously in the narrative. I interpret their presence in the narrative as a deliberate attempt to show that the Buddha’s teaching of the *Saddharmasmṛtyupasthāna* is not necessarily only for monks.

death, of [all] three types of action: physical, vocal, or mental. His vision is not inverted. He is not led [astray] by another [teacher].

This frame story shows that the *Saddhsu* is undeniably a *sūtra*, despite its various śāstric characteristics. From a historical perspective, it is certain that this story did not originate from the time of the Buddha, and must have been composed many centuries after him. It is in fact likely that the story was composed outside of the heartland of Buddhist India, even though the frame story places the teaching in Śāriputra/Śāradvatīputra's hometown, Nālatigrāma (Pāli: Nāla/Nālaka/Nālikā)<sup>60</sup> in the Magadha region.<sup>61</sup> The literary quality of this frame story, particularly the description of the Buddha, is remarkable. Such ebullience of language suggests that the text was produced within the context of a developed Buddhist literary culture, a culture willing to generate original frame stories for the Buddha's teachings, and present them in new and creative language. These new narratives apparently correspond to situations that were familiar to the practitioners of the time, and obviously served the needs of those practitioners. The fundamental content of the *Saddhsu* suggests that the question or problem of action (karma) and its results was of paramount concern to its authors.<sup>62</sup> Further, if we take the rhetorical

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<sup>60</sup> See MALALASEKERA 1983 [1937-38] vol II, p. 55.

<sup>61</sup> As Lin has shown (LIN AND DEMÉVILLE 1949, pp. 42-52), all evidence in the *Saddhsu* points to the text's origin in the region of greater Gandhāra.

<sup>62</sup> This concern with conceptions of karma seems to have taken hold of Buddhist practitioners in all schools starting in the early Abhidharma period. Thus, texts such as the *Puggalapaññatti* of the Theravādins, the *Dharmaskandha* of the Sarvāstivādins, and the *Karmavibhaṅgasūtra* of the Saṃmitīyas (?) show an increased interest in the role of karma within all doctrinal fields. See, for example, MORRIS 1883, SPEYER 1906, COWELL AND NEIL 1987 [1886], DIETZ 1984, and KUDO 2004. The centrality of the theme of karma in the development of Buddhist thought, even very early on, is also well attested by Bhikkhu Anālayo's comparative study of the *Cūlakammavibhaṅghasutta* (MN 135) and its parallels. Anālayo (2011a, pp. 767-775) shows that this discourse has the most parallels of any other discourse in the *Majjhimanikāya* collection. This indicates that the topic of karma was indeed a central concern of the Buddhist tradition as it developed, and provides evidence for an increasing engagement with karma as a topic of religious and philosophical inquiry.

We might illustrate this issue more concretely by an example. In the *Mahāsaccakasutta* of the Pāli *Majjhimanikāya*, which is parallel to the *Kāyabhāvanāsūtra* of the Sanskrit (Mūla-)Sarvāstivāda *Dīrghāgama* (see LIU 2010), the Buddha accounts the various practices he tried before attaining awakening. In so doing, he describes a time when he was fasting, on the verge of death, and several deities came to him, offering him divine food to keep him alive. In the two versions of the story, the accounts of the Buddha's response to the offer differ slightly. The Pāli version, which I consider to reflect a more archaic form of the *sūtra*, is simple (MN 36 at MN I 245): “Aggivessana, it occurred to me: ‘If I were to vow to abstain from food, and then these deities were to have me imbibe divine energy through the pores [of my body] and I were nourished by that, that would be a falsehood on my part.’” (“*tassa mayhaṃ, aggivessana, etad ahoṣi: ‘ahañ c’ eva kho pana sabbaso ajaddhukaṃ paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohareyyuṃ, tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ ti.*”

The *Dīrghāgama* version of this passage reveals a karma-focused development, an expansion of the text (LIU 2010, p. 104 [my translation]): “Agniveśyāyana, it occurred to me: ‘If I were to vow not to partake of human food, and then deities were to offer me divine [food] through all the pores [of my body] and I were to accept it, that would be a falsehood on my part. If there were a falsehood on my part, there would then be wrong view on my part [as well]. Because of wrong view in this life, some beings die and are reborn in an unfortunate state, a bad destination, a lower realm, in the hells.’” (*tasya mamāgniveśyāyanaitad abhavad (l) ahaṃ cen manuṣyeṇānāhāraratāṃ paṭijānī(yāṃ de)vatās ca (ma)ma sarvaromakūpe(s)u divya{rūpa}m upasaṃhareyus tac cāhaṃ svīkuryāṃ tan mama syān mṛṣā (l) yan mama syān mṛṣā tan mama syāṃ mithyā(drṣṭiḥ l) mithyādrṣṭipratyayaṃ khalv ihaṃ satvāḥ kāyasya bhedaṃ paraṃ maraṇād apāyadurgati(v)inipātāṃ nara(k)eṣūpapadyante l)*

Here we see a clear example of how concerns with karma became increasingly prominent, reflected even within the canonical strata of literature, and in depictions of the Buddha's own attitudes.

construction of the frame story seriously—as I think we should—this specific emphasis on karma most likely emerged as a response by Buddhists to interactions with other schools of ascetics holding similar views on this topic. We see in the *Saddhsu* a clear need, expressed somewhat shrilly at times, to mark off the Buddhist Dharma as *the* Dharma to be followed, while at the same time branding other schools and traditions as purveyors of a counterfeit Dharma.<sup>63</sup> This comes across most clearly in statements found in the first chapter of the text, in which the Buddha claims that he does not see anyone other than his meditation practitioner disciples (*yogācāro macchrāvakaḥ*) who can observe and understand the intricacies of the way in which actions ripen.<sup>64</sup> Such statements might also be interpreted as tacit criticisms of those within the Buddhist community who did not live up to the strict ideals of the meditation practitioners who transmitted the *Saddhsu*.<sup>65</sup>

Rife with evidence of these socio-religious issues, the *Saddhsu* is one example of an emergent literary discourse, a dynamic world of textual production in which the old oral forms of the Buddhist teachings were being manipulated and transvalued in an unprecedented literary moment. Among Buddhists, this involved shifts not only in philosophical engagement with the teachings of the master, but also in language usage. In particular, the ancient oral traditions, preserved for the most part in Middle Indian languages, were being transposed into Sanskrit.<sup>66</sup> The *Saddhsu* is a specimen of a textual form that has one foot firmly planted in the older oral forms of expression, and one foot forward, delving into new scholastic and more literary expressions. The compendious nature of the *Saddhsu* affirms this historical positioning. It contains elements of the early *sūtra* literature, traditional Sarvāstivādin Abhidharmic categories, cosmological narratives, and śāstric queries. In this way, the *Saddhsu* is what one might call a mixed-genre text, a literary synthesis of different historical and methodological approaches to Buddhist practice, teaching, and scholasticism. Such a text could only be produced in a context where literary production was common, and the multiple references in the text itself to books, and the production of *śāstra*-s, are good evidence of this.<sup>67</sup> Yet the frame story brings all of this new and expansive material under the purview of the omniscient Śākyamuni Buddha.

<sup>63</sup> See, for instance, the simile of the counterfeit gem in *bhūmi* seven of the second chapter of the *Saddhsu* (*Saddhsu* II §7.7.2 [Ms 23b5-6]). Here, the Dharma of other schools is compared to a counterfeit gem: *evam evānyatīrthasya dharmapratirūpakasya dharmasya savraṇasya maṇeḥ...*

<sup>64</sup> Ms 3b7 (T XVII p. 3c10-11; D ya 88a4-5): *nāham anyat paśyāmi ya evaṃ karmadharmavipākam anupaśyati yathā māmako yogācāro macchrāvakaḥ |*

Wallace emends the text to read *anyaṃ*.

<sup>65</sup> Criticisms of this sort are made explicit at a number of points in the text. See, for instance, *Saddhsu* II §5.1.21.1-19 (Ms 20a3-20b1), where we find a harsh criticism of monks who wear the robe and live on alms, but do not follow the ideals of asceticism. Such monks are said to be monks only in their appearance (*kevalaṃ vastramātreṇa 'bhikṣuḥ sa' iti kathyate*).

<sup>66</sup> On evidence of the Sanskritization of Buddhism and Buddhist texts, see BROUGH 1954, FUSSMAN 1989, and SALAMON 2001. A bit more recently, Sheldon Pollock has connected the Sanskritization of Buddhist texts to a larger literary movement, resulting from the way in which power was publicly enacted through various forms of literature. See POLLOCK 2006.

<sup>67</sup> Some of the more interesting references to the production of *śāstra*-s are in the context of a critique of *brāhmaṇa*-s from other traditions, who compose treatises based on wrong views. For instance, Ms 209b3-5 (T XVII 183b28-c14; D ra 223b1-5) reads: “That deity, powerful and with curiosity piqued, ascends a powerful peacock. With the unhindered ability to enjoy pleasure and to visit all realms, he descends to Jambudvīpa. Like a second sun, garbed in divine garlands, he surveys the entire island—endowed with groves, parks, tanks, lotus clusters, rivers, trees, cities, villages and settlements—with curiosity. Having seen that deity, *brāhmaṇa*-s conceive of him thus: ‘this is Viṣṇu mounted upon Garuḍa.’ Others think: ‘This is Kumāra, mounted on a peacock. [He] protects the world.’ Other *brāhmaṇa*-s or ascetics of other schools conceive that ‘this is Maheśvara (Śiva), mounted on a bull, accompanied by

## 1.5.2 Overview of Chapter One of the *Saddhsu*: Ethical Cultivation<sup>68</sup>

The first chapter of the *Saddhsu* describes the way in which a Buddhist *yogācāra* knows and understands the cultivation of moral virtue, and the results of such cultivation. Such understanding entails knowledge of three forms of harmful action (*daṇḍa*)—harmful physical action (*kāyadaṇḍa*), harmful vocal action (*vāgdaṇḍa*), and harmful mental action (*manodaṇḍa*)—and the harmful karmic results accruing to one who engages in such unwholesome actions. These three forms of harmful action are further subdivided to make up the ten paths of unwholesome action (*daśākuśalakarmapatha*). After understanding the harmful results of unwholesome action, a *yogācāra* secondly understands the beneficial karmic results accruing to one who abstains from engaging in such actions. Finally, he understands how the mastery of worldly actions becomes the basis for one to aspire for renunciation (*pravrajyā*). I summarize this first chapter of the *Saddhsu* at length because in it we find a foundational outlook that runs through the entire text. Those who produced and transmitted the *Saddhsu* were clearly preoccupied with one main issue: the question of karma, action of body, speech and mind.

The ten paths of unwholesome action are: 1. killing (*prāṇātipāta*), defined as consciously depriving another being of life;<sup>69</sup> 2. stealing (*adattadāna*), defined as taking what belongs to another, intending it for oneself;<sup>70</sup> 3. sexual misconduct (*kāmamithyācāra*), defined as partaking in non-vaginal intercourse (*ayonigamanam kurute*) with one's own wife or the wife of another;<sup>71</sup> 4. lying (*anṛta*), defined as a false assertion about oneself or another;<sup>72</sup> 5. slander (*paiśunya*), defined as speaking with the intention of dividing those who are in harmony;<sup>73</sup> 6. verbal abuse

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Devī. [He] creates the worlds, protects, and sustains [the worlds]. He creates and likewise destroys. Further, [he is] the sustainer, arranger, creator of the worlds.' In this way *brāhmaṇa*-s wrongly conceive that deity in various ways. [Then] they compose laudatory verses, and fashion [them] into treatises. They see what is not true as true. Speaking in an unbridled manner, with minds supremely deluded, they bring others in contact with falsehood." (*sa devaputraḥ saṃjātakau[tu]ko mahāprabhāvaś ca {l} mahāprabhāve ca mayūre ārūḍhaḥ kāmopabhoge sarvagati[śv a]pratihatabalaiḥ kautuake[na] sa devo yena jambūdvīpaṃ tenāvatarate | dvitīya iva sūrya divyamālyā[mba]radharaḥ sa kṛtsnam imaṃ jambūdvīpaṃ kautukena paśyati {l} sa vanopavanataḍāgapadmavananadīvrkṣanagaragrāmapaṭṭanasampannaṃ {l} tadā taṃ devaṃ} dr̥ṣṭvaivaṃ brāhmaṇāḥ saṃkalpayante yathaiśa garuḍāvarūḍho viṣṇur {l} anye saṅkalpayante yathaiśa kumāro mayūrārūḍho lokaṃ rakṣati | brāhmaṇāś cāpare kalpayanti, anyatī[rth]yā vā, yathaiśa vraśabhābhirūḍho maheśvaro devīśahāyo lokān sr̥jati {l} rakṣati dhārayati {l} sr̥jati punar api saṃharati | punar api dhātā vidhātā sraśṭā lokānām {l} evaṃ taṃ devaṃ anekaprakāraṃ brāhmaṇāḥ parikalpayanti | stotrāṇi nibadhnanti | śāstrāṇi praṇayanti | atatvan tatvavat paśyanti | te saṃbhinnapralāpinaḥ paramavyāmūḍhamanasaḥ parān api mithyena saṃyojayanti |*)

I emend the above passage based on T (XVII 183c3-4), D (ra 223b2) and a nearly parallel passage at Ms 209b7 (閻浮提中。諸婆羅門。邪見外道。諸相師等。見此相已...; *de nas bram ze de dag gis de rnam mthong nas...*; *tadā te brāhmaṇā vane carāḥ pratyakṣaṃ tān devān dr̥ṣṭvā...*).

<sup>68</sup> Vesna Wallace and Mitsuyo Demoto have collaborated on a diplomatic transcription of the first chapter of the Sanskrit manuscript of the *Saddhsu*. Wallace is currently preparing a critical edition of it.

For a summary of Chapter 1, based on the Chinese translation of the text, see LIN AND DEMIÉVILLE 1949, pp. 245-257.

<sup>69</sup> Ms 2b1 (T XVII 2b15-6; D ya 84b4-5).

<sup>70</sup> Ms 2b3 (T XVII 2c3; D ya 85a5).

<sup>71</sup> Ms 2b7 (T XVII 2c19-21; D ya 85b5-6). The text explicitly states that sexual misconduct refers to non-vaginal intercourse with one's own wife or the wife of another. However, we should probably understand implicitly that sex of any kind with the wife of another would be considered sexual misconduct. That the text is primarily concerned with the type of sex one partakes in is nonetheless telling of the preoccupations of its authors/compiler/redactors.

<sup>72</sup> Ms 3a2 (T XVII 3a3-5; D ya 86a4).

<sup>73</sup> Ms 3a2-3 (T XVII 3a5-7; D ya 86a5-6).

(*pāruṣya*), defined as speech that is unpleasant to the ear, and which brings about a fissure;<sup>74</sup> 7. unbridled prattle (*abaddhapralāpa*), defined as unclear or excessive speech;<sup>75</sup> 8. covetousness (*ābhidyā*), defined as desiring the wealth of another; 9. hatred (*vyāpāda*), defined as corruption of mind upon seeing the wealth of another; 10. wrong view (*mithyādr̥ṣṭi*), which is twofold: 1. annihilatory view (*satpraṇāśaka*; *karmaphalavisamvādika*) and 2. baseless view (*vipratyāgāmika*; *asatpratyaika*).<sup>76</sup>

The text is not simply concerned with defining these transgressions, but also with sorting out what form of them is acceptable, or will not be a barrier to progress in cultivating moral virtue. For example, in the case of killing, murdering an *arhat* is a heavy form of killing, murdering a person who is established on the path<sup>77</sup> is a middling form of killing, and killing an animal is a minor form of killing. This classification presents a clear hierarchy of values, the life of an *arhat* having the utmost value and the life of an animal having the least value.<sup>78</sup> Further, we find discussion of forms of killing that do not adhere (*lipyate samlipyate*) to one who performs them. These are: 1. unknowingly killing insects while walking down the road, 2. striking with a sword where it was not intended to strike and causing death, 3. a doctor offering medicine that precipitates death, 4. a mother killing her son while beating him for the sake of discipline, and 5. small beings falling into a fire and dying.<sup>79</sup> Similar issues are raised with respect to the other paths of unwholesome action, with a focus on avoiding or mitigating the karmic retribution of such acts. In concluding its treatment of the first three unwholesome paths of action, the text tells us that this mitigation of the results of action is not accessible to followers of other schools. In this way, the text claims for Buddhism and the Buddha the unique power of understanding that allows for mastery of the results of actions.

The text goes on to offer many details of the way in which a person can cultivate these unwholesome behaviors, and the horrific results they bring in present and future lives. All of these ten unwholesome paths of action lead to the hells, the realm of animals, or the realm of hungry ghosts. However, they can also lead to unpleasant rebirths among humans, and the details of such rebirths are the focus of the second half of the first portion of this chapter.<sup>80</sup> For instance, one who engages in killing, if he is born among humans, will have a short life span. One who steals will be reborn as an impoverished human. One who engages in sexual misconduct will be reborn as one destined to have wives that are disobedient hermaphrodites and so on.

This list of actions, their definitions and their results, presents a basic and rather predictable scheme of cause and effect, one that allows us a glimpse of fundamental notions of karma that were prevalent among Buddhists during the first few centuries of the Common Era. What is

<sup>74</sup> Ms 3a5-6 (T XVII 3a20-21; D ya 86b4-5).

<sup>75</sup> Ms 3a6 (T XVII 3a26-28; D ya 86b7).

<sup>76</sup> Ms 3a7-3b1 (T XVII 3a29-b9; D ya 87a2-5). See also Ms 6b5 (T XVII 6b23-28; D ya 95a6-7): An annihilatory view involves a denial of the efficacy of practices that serve as the basis for traditional spiritual obligations, such as offerings, oblations, family duties etc. A baseless view involves the proposition that the pain and pleasure experienced by beings is the creation of a deity, not the product of cause and effect.

<sup>77</sup> This refers to anyone who has attained to the first path (*mārga*) of Buddhist awakening, the path of stream entry, or has progressed beyond such a stage.

<sup>78</sup> Lambert Schmithausen (2000b, pp. 30-43) has discussed such a hierarchy of values more generally in connection with the early Buddhist tradition. He remarks that a clear hierarchy is not explicitly outlined in the early sources, but draws a number of conclusions about the general value of all life within the Buddhist tradition, and the ultimate value of the end of death. Here in the *Saddhsu*, we see a more developed and explicitly graded notion of value with respect to life, and the taking of life, in a context of purely ethical concerns.

<sup>79</sup> Ms 2b2-3 (T XVII 2b22-27; D ya 85a1-2).

<sup>80</sup> Ms 3b1-4b2 (T XVII 3b9-4b3; D ya 87a5-89b5).



unique about the treatment of these ideas in the *Saddhsu*'s first chapter, however, is that in it the Buddha claims that his meditator disciples are able to observe and understand the workings of these actions and their results.<sup>81</sup> This emphasis of the text raises the specter of an ancient canonical injunction that the nature of the law of karma is inconceivable (Pāli: *acinteyya*; Ch.: 不可思議), and that attempts to conceive of it will lead to madness.<sup>82</sup> Traditionally, a complete understanding of the law of karma is considered to be the exclusive purview of fully self-awakened Buddhas. We thus see a development in which a certain group of Buddhist meditation practitioners seem to be appropriating for themselves powers traditionally attributed only to the Buddha himself.<sup>83</sup>

<sup>81</sup> See above, footnote 64. See also my discussion of this issue in Chapter 3, pp. 135-139.

<sup>82</sup> AN 4.77 at AN II 80, the *Acinteyyasuttaṃ* (B°): “*cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni, yāni cintento ummādassa vighātassa bhāgī assa. katamāni cattāri? buddhānaṃ, bhikkhave, buddhavisayo acinteyyo, na cintetabbo, yaṃ cintento ummādassa vighātassa bhāgī assa. jhāyissa, bhikkhave, jhānavisayo acinteyyo, na cintetabbo, yaṃ cintento ummādassa vighātassa bhāgī assa. kammavipāko, bhikkhave, acinteyyo, na cintetabbo, yaṃ cintento ummādassa vighātassa bhāgī assa. lokacintā, bhikkhave, acinteyyā, na cintetabbā, yaṃ cintento ummādassa vighātassa bhāgī assa. imāni kho, bhikkhave, cattāri acinteyyāni, na cintetabbāni, yāni cintento ummādassa vighātassa bhāgī assā” ti. sattamaṃ.*

Compare a parallel example of this *sūtra*, preserved in Chinese translation (CBETA, T2, no. 125, p. 657, a19-25): 爾時。世尊告諸比丘。有四事終不可思惟。云何為四。眾生不可思議。世界不可思議。龍國不可思議。佛國境界不可思議。所以然者。不由此處得至滅盡涅槃。云何眾生不可思議。此眾生為從何來。為從何去。復從何起。從此終當從何生。如是。眾生不可思議。

The differences between these two versions of the text are noteworthy. The Chinese version expands on what is simply a short list with repeated pericopes in its Pāli form. Firstly, it is not clear whether the Chinese term 眾生, “living beings,” should here be understood to imply the karma of beings, or beings themselves. On this ambiguity, see the list of six types of conception in the *Śrāvaka bhūmi*, presented in the following paragraph. Secondly, we find the puzzling difference between the sphere of *nāga*-s (\**nāgaviṣaya*; 龍國) of the Chinese text and the sphere of meditative absorption (*jhānavisayo*) of the Pāli text. In the Chinese text we find an elaboration of what it would mean to attempt to conceive of the \**nāgaviṣaya*, in which a practitioner is said to wonder whether rain is produced by *nāga*-s, or by powerful deities. This description makes it clear that if the Chinese text is an expanded version of a prototype more akin to our Pāli parallel, the original list already contained reference to the \**nāgaviṣaya* as opposed to the *jhānavisaya*. Another interesting addition found in the Chinese text is the phrase 所以然者。不由此處得至滅盡涅槃, which can be translated as: “Why is that? [Because] one does not need these to attain the cessation of *nirvāṇa*.” We find no analogous phrase in the Pāli version.

That the concept of the ripening of karma was considered the most profound of topics is evidenced in the *Mahāvibhāṣā* (referenced in DHAMMAJOTI 2007, pp. 480-481, footnote 1; CBETA, T27, no. 1545, p. 586b20-25): 「一切如來所說經中。無有甚深如業經者。十二轉中無有甚深如業轉者。佛十力中無有甚深如業力者。於八蘊中無有甚深如業蘊者。四不思議中無有甚深如業不思議者。」

An expanded śāstric example of the list of inconceivable subjects can be found at Śrbh J° I, p. 234: *cintanā katamā / yathāpīhaikatyas tān eva yathāśrutān dharmān ekāki rahogataḥ, saḍ acintyāni sthānāni tadyathā, ātmacintāṃ sattvacintāṃ lokacintāṃ sattvānāṃ karmavipākacintāṃ dhyāyinaṃ dhyāyiviṣayaṃ buddhānāṃ buddhaviṣayaṃ varjayitvā, svalakṣaṇataḥ sāmānyalakṣaṇataś ca cintayati.*

<sup>83</sup> Such a development mirrors a shift that had already begun within the later Theravāda canonical literature, and was further developed in the Pāli commentarial literature, in which the spiritual feats of disciples begin to resemble those of the Buddha more and more. See, for instance, the treatment of Mahāmogallāna and Nārada's engagement with the karmic retribution of *devas* and *pretas* depicted respectively in the Pāli commentaries to the *Vimānavatthu* and *Petavatthu*. For example, towards the beginning of the commentary on the *Vimānavatthu*, we find the following passage (cited in GIFFORD 2003, p. 75; Vv-a 7 [B°]): “*ath' ekasmiṃ ussavadvase devatāsu yathāsakam dibbānubhāvena uyyānakīlanatthaṃ nandanavanaṃ gacchantīsu sā devatā dibbavatthanivatthā dibbābharaṇavibhūsitā accharāsahassaparivārā sakabhavanā nikkhamitvā taṃ pīthavimānaṃ abhiruyha mahatiyā deviddhiyā mahantena sirisobhaggena samantato cando viya sūriyo viya ca obhāsenti uyyānaṃ gacchati.*

The second part of this chapter describes the *yogācāra*'s observation of the benefits that accrue to one who abstains from the unwholesome acts previously described. The text describes two forms of wholesome action: those connected to the fluxes, and those free from fluxes<sup>84</sup> (*sāsravanirāsrava*)—those pertaining to worldly life and those pertaining to awakening.<sup>85</sup> One who abstains from killing is free from danger, and is at peace. He will be reborn as a human being with a long life span, and will be protected from the affliction of demons and favored by deities. One who abstains from killing naturally experiences loving kindness, compassion sympathetic joy, and equanimity, and comes to be a master of his intentions.<sup>86</sup> One who abstains from stealing is free from desire, and is trusted. He is respected in the communities of men, and will be reborn in heaven, and so on, with similar results accruing to those who abstain from the first seven paths of unwholesome action.<sup>87</sup> What is of particular importance here is the idea that if a practitioner orients his actions towards the pleasant abiding of meditation free of fluxes (*dhyānasukhavihāre nirāsrave*), he attains any of the three forms of awakening (*tisṛṇāṃ*

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*tena ca samayena āyasmā mahāmoggallāno heṭṭhā vuttanayeneva devacārikaṃ caranto tāvatimsabhavanam upagato tassā devatāya avidūre attānam dassesi. atha sā devatā taṃ disvā samuppannabalavapasādagāravā sahasā pallaṅkato oruyha theram upasaṅkamtivā pañcapatiṭṭhitena vanditvā dasanakhasamodhānasamujjalam aṅjalim paggayha namassamānā aṭṭhāsi. thero kiñcā pi tāya aññehi ca sattehi yathūpacitam kusalākusalam attano yathākammūpagaññānubhāvena hatthatale thapitāmalakam viya paññābalabhedena paccakkhato passati, tathā pi yasmā devatānam upapattisamanantaram eva: “kuto nu kho aham cavitvā idh’ upapannā, kiṃ nu kho kusalakammaṃ katvā imaṃ sampattiṃ paṭilabhāmī” ti atṭabhavaṃ yathūpacitañ ca kammaṃ uddissa yebhuyyena dhammatāsiddhā upadhāranā, tassā ca yāthāvato ñānam uppajjati, tasmā tāya devatāya katakammaṃ kathāpetvā sadevakassa lokassa kammaphalam paccakkhāṃ kātukāmo...*

In the *Vimānavatthu* itself, which is presented in simple verses without any prose, we find a simple set of questions and answers in which Moggallāno asks various deities what merit (*puñña*) they performed to be born as a deity. The commentary, however, insists that Moggallāna already knows the answer to these questions due to his supernormal knowledge of karma (adapted from HORNER 1974, p. 3): “Even though the Elder, by means of the diversity of the power of his discernment, saw clearly for himself as though beholding a myrobalan fruit placed upon the palm of his hand the good and bad deeds that had been accumulated by the deity as well as by other beings, on account of the power of his knowledge of correspondent results and deeds, nevertheless... wanting to make clear the fruit of the deed to the world with its deities, [he] made this deity tell about the deed she had done and spoke the words that follow.” This passage presents us with a shift in outlook from the earliest tradition, where we find the Buddha as the primary source for the knowledge of the retribution of acts. Here, however, in this late textual stratum, we see Moggallāna exhibiting powers generally reserved for the Buddha in earlier strata of texts. The *Vimānavatthu* itself does not indicate that Mahāmoggallāna can discern the karmic retribution of the deities. Rather, he must ask them about what act they performed to be born in such a state.

In some ways, chapters three through six of the *Saddharmasmṛtyupasthānasūtra* can be read as an attempt to outline in more complexity, and within a specific mode of practice, the same kind of narrative notions found in the *Vimānavatthu*, *Petavatthu*, and their commentaries. Like the Pāli commentaries in their treatment of Mahāmoggallāna, the *Saddharmasmṛtyupasthānasūtra* presents a conception of spiritual practice in which the *yogācāra* disciple seems to appropriate Buddha-like powers. It should, of course, be noted that these Pāli commentaries were written several centuries after the *Saddharmasmṛtyupasthānasūtra* was composed (see VON HINÜBER 1996, pp. 136-142). Additionally, on the lateness of the *Vimānavatthu* and *Petavatthu* with respect to the rest of the Nikāya literature, see GEHMAN 1974 [1942], pp. ix-xii.

<sup>84</sup> I translate the term *āsrava* as “fluxes,” a translation I first came across in the work of Collette Cox (1995). I prefer this translation because I remain uncertain about the sense of the affix *ā-*, which can be interpreted to add the sense of either inward movement or outward movement. Thus we find such translations as “influx,” “outflow” etc. Since both of these senses seem to be applicable in different contexts, I prefer the simple solution of “flux.”

<sup>85</sup> Ms 6b6 (T XVII 6c6-7; D ya 95b1-2).

<sup>86</sup> Ms 6b6-7a6 (T XVII 6c6-7a16; D ya 95b1-96b5).

<sup>87</sup> Ms 7a6-7b1 (T XVII 7a17-7a29; D ya 96b5-97a4).

*bodhīnām*).<sup>88</sup> Thus the text emphasizes that not only does abstaining from unwholesome behaviors have beneficial karmic results, but such abstentions are also treated as positive karmic forces in their own right, which can also be converted or transformed (*pariṇāmayati*) towards the state of awakening (*bodhi*).

In its treatment of the final three paths of wholesome action—those pertaining to mental action—the text waxes elaborate, and it becomes clear that a progression of practice is being laid out. The *yogācāra* understands that a Buddhist practitioner first masters physical actions, then vocal actions, and finally mental actions. It is in the mastery of mental actions that one becomes a true master of action, with the ability to orient one’s behavior towards any goal. For the authors of the *Saddhsu*, the fundamental goal of this early stage of the path becomes the penetrative aspiration for renunciation (*nirvedhabhāgīyaṃ pravrajyācittam*), the fruition of right view (*samyagdr̥ṣṭi*), which serves as the basis for the practice of meditation. Of particular importance here is the emphasis on mastering the first nine paths of wholesome action, which come to completion with abstention from hatred. Such mastery serves as the karmic basis for the future attainment of rebirth as a wheel-turning monarch (*rājā cakravartī*), and sets the stage for full mastery of moral virtue, culminating in the attainment of right view (relinquishment of wrong view).<sup>89</sup> This reference to karmic mastery leading to rebirth as a wheel turning monarch is relevant to conceptions of bodhisattvahood, and I will return to this idea below in Chapter 3.

Abstention from covetousness is treated briefly. The text explains that when one abstains from covetousness he is never subject to the covetousness of others, and has things that have been lost restored to him. When he dies, he will be reborn among deities, but will never be troubled in battle with *asura*-s,<sup>90</sup> and will be delightful to other deities. One who abstains from covetousness can also orient his actions towards awakening.<sup>91</sup> The text’s treatment of abstention from hatred is elaborate. It explains that one who abstains from hatred dwells happily in the present life, is rich, and loved by all. When he dies, he is reborn as a powerful deity, and enjoys constant pleasure. Here the text opens up into a revealing discussion of the way in which one who has cultivated moral virtue to the extent of abstaining from hatred can wield his moral mastery in his karmic trajectory. The text states: “If [he] transforms [his wholesome action] towards the liberatory pure supramundane path, he therefore falls from the realm of deities, and becomes a wheel-turning monarch,<sup>92</sup> a ruler of four continents who enjoys the seven treasures.”<sup>93</sup>

<sup>88</sup> Ms 8a3-8a7 (T XVII 7c24-8a22; D ya 98b6-99b3): The references here to three forms of awakening refer to three distinct possible soteriological goals: 1. the goal of becoming an *arhat*, 2. the goal of becoming a lone Buddha (*pratyakabuddha*), and 3. the goal of becoming a self-awakened teaching Buddha. I will discuss this issue below in chapters 3 (pp. 138-140) and 4 (pp. 175-177). We find a similar reference to these three options at Ms 8b4 (T XVII 8b13-14; D ya 100a4-5).

<sup>89</sup> See also Ms 7a2 (T XVII 6c16-20; D ya 95b5-96a1); Ms 7a8-7b1 (T XVII 7a27-29; D ya 97a3-4); Ms 8b6-7 (T XVII 8b29-8c3; D ya 100b5).

<sup>90</sup> One narrative theme of the *Saddhsu* is the constant warfare between deities (*deva*) and demons (*asura*), instantiating the battle between good and evil, the forces of Dharma and the non-Dharmic forces. A description of such a battle can be found in Chapter five of the *Saddhsu* (Ms 116b5-130a4; T XVII 114c12-124c24; D ra 26a4-53a6). On this topic, see also LIN AND DEMIÉVILLE 1949, pp. 28-29.

<sup>91</sup> Ms 8b2-8b4 (T XVII 8a27-8b14; D ya 99b7-100a5).

<sup>92</sup> It is worth noting here the parallelism between the structure of the first chapter of the text and the structure of a canonical *Madhyamāgama sūtra*, entitled “discourse on the stages of the foolish and the wise” (*Chihuidi jing* 癡慧地經 [MĀ 199 at T I 759a19]). On this *sūtra* and its parallels, see ANĀLAYO 2011a, pp. 741-746. In that *sūtra*, the Buddha is said to describe various foolish and wise actions, and their accompanying results in hell and heaven. The Buddha then presents the figure of a wheel-turning monarch as an example of the pinnacle of pleasure in the human world, describing such pleasure as meager in comparison with the great delights of heaven. So, while the

The text then goes on to describe, at length, various attributes of the seven treasures that appear to a wheel turning monarch.<sup>94</sup> These are understood to be the karmic results of abstaining from hatred. These seven treasures accord more or less with the traditional list, found in various canonical sources.<sup>95</sup> The text further describes an additional seven subsidiary treasures that appear to a wheel-turning monarch, and his thousand brave and powerful sons.<sup>96</sup>

In this way, the text outlines how a *yogācāra* discerns the laws of karma, and the way in which abstention from hatred—oriented towards awakening—can bring about a desirable state of rebirth as a wheel-turning monarch. This is the ideal position from which to practice for eventual full self-awakening, and the emphasis on the possibility of wielding karmic mastery in such a direction presents us with soteriological possibilities that serve as foundational to the project of developed Mahāyāna Buddhism.

Finally, the text explains how a *yogācāra* sees that abandoning wrong view leads one to turn away from the flow of existence (*samsāra*). Leaving behind wrong view allows one to see the world correctly, with right view (*samyagdr̥ṣṭi*). In so doing, one approaches *nirvāṇa* (*nirvāṇam antike cāsya bhavati*).<sup>97</sup> Generating right view, which is explicitly based on an understanding of the law of karma, i.e. conditionality, brings about the penetrative aspiration for renunciation (*nirvedhabhāgīyaṃ pravrajyācittam*). Once one has become firm in such an aspiration, one cultivates that mental state, approaches spiritual guides or “good friends”

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*Madhyamāgama sūtra* and the first chapter of the *Saddhsu* are structurally parallel to a certain extent, the notion of rebirth as a wheel turning king is not presented as simply a rhetorical device in the *Saddhsu*. Rather, it is presented as a worldly attainment that might be possible in the future through the cultivation of the ten paths of wholesome action. Finally, though we should probably not make much of it, the Chinese title of the *sūtra*, “discourse on the stages of the foolish and the wise” 癡慧地經, indicates that this *sūtra* may have been conceived of as an early example of a sort of “stage” text, perhaps prefiguring the *yogācāra* stage texts that became prominent around the time of the composition of the *Saddhsu*. However, the title might also be a simple embellishment of the Chinese translators, since we find no reference to stages in the title of the Pāli parallel or in the title of an additional individual Chinese parallel (T no. 86).

<sup>93</sup> Ms 8b6-7 (T XVII 8b29-8c3; D ya 100b5): *yadi nairyāṇike ni(h)kleṣe lokottare mārge pariṇāmayati sa tasmā api devānām (lo)kāc cyutvā rājā cakravartī bhavati anekaśas cāturdvīpakāḥ saptaratnopabhoktā...*

<sup>94</sup> Ms 8b7-10a4 (T XVII 8c3-10a2; D ya 100b5-104a1). These seven treasures are: 1. the woman treasure (*strīratnaṃ*), 2. the gem treasure (*maṇiratnaṃ*), 3. the wheel treasure (*cakraratnaṃ*), 4. the elephant treasure (*hasīratnaṃ*), 5. the horse treasure (*hayaratnaṃ*), 6. the advisor treasure (*pariṇāyaratnaṃ*), and 7. the steward treasure (*grhapatiratnaṃ*). The text describes the desirability of these treasures in great detail.

<sup>95</sup> See, for instance, the *Bālapaṇḍitasuttam* (MN 129 at MN III 173-176), where we find the seven treasures described in the following order: 1. the wheel treasure (*cakkaratanam*), 2. the elephant treasure (*hatthiratanam*), 3. the horse treasure (*assaratanam*), 4. the gem treasure (*maṇiratanam*), 5. the woman treasure (*itthiratanam*), 6. the steward treasure (*gahapatiratanam*), and 7. the advisor treasure (*pariṇāyakaratanam*). While this list is not present in the other known northern parallels of this *sūtra*, the very same list, in the same order, can be found in a Sanskrit version in the *Divyāvadāna* (COWELL AND NEIL 1987 [1886], p. 548).

Bhikkhu Anālayo (forthcoming) discusses the conception of these seven treasures in a forthcoming article on the *cakravartin* motif as it is found in an *Ekottarikāgama sūtra* preserved in Chinese translation (T 125). He shows, following a number of scholars before him, that the notion of the seven treasures was pan-Indian, and goes back to the Vedic period (pp. 12-13). He also presents evidence for a number of lists of subsidiary treasures in Jain and Hindu literature (p. 33, footnote 58). These lists are similar to those of the subsidiary treasures presented here, but not exactly the same. He also takes for granted the idea that the subject of a wheel-turning king, and his accoutrements, became an increasingly central topic of discussion as Buddhist textual traditions developed.

<sup>96</sup> Ms 10a4-10b6 (T XVII 10a2-10b24; D ya 104a1-105b2). These seven subsidiary treasures are: 1. the sword treasure (*khadgoparatnaṃ*), 2. the shield treasure (*carmoparatnaṃ*), 3. the bed treasure (*śayyoparatnaṃ*), 4. the grove treasure (*vanoparatnaṃ*), 5. the house treasure (*grhoparatnaṃ*), 6. the raiment treasure (*vastroparatnaṃ*), and 7. the sandal treasure (*upānāharatnaṃ*).

<sup>97</sup> Ms 10b7 (T XVII 10c2; D ya 105b4-5).

(*kalyāṇamitra*), leaves home, and finally takes full ordination by cutting off hair and beard and accepting the training of the *pratimokṣa* rules. Here we see that the *Saddhsu* ultimately treats the ten paths of wholesome action as a means to an end. That is, a *yogācāra* understands how abstaining from unwholesome acts and engaging in wholesome acts yields good karmic results, and that one can become a master of such results to the extent that he can control his destiny. Ultimately, in line with traditional Buddhist dogmatics, one must see such ethical practices as aspects of lay life that eventually give way to the aspiration for full renunciation and the taking up of a monastic code of ethics.<sup>98</sup>

This introductory portion of the text explicitly asserts the necessity of discerning the machinations of karma in all their permutations, and puts forth the notion that a full understanding of karma begins with a full understanding of the way in which unwholesome and wholesome acts of body, speech and mind are the basic substance of a Buddhist practitioners spiritual trajectory. Finally, it is once again important to bear in mind that all of these descriptions of karma and their results are presented in the text as the object of a *yogācāra*'s observations and realizations about the activity of *dharma*-s (*dharme dharmānunupaśyī viharati*). The *yogācāra* observes the way in which an average practitioner attains mastery of lay ethics, becomes a monk, and then goes on to practice meditation.

### 1.5.3 Overview of Chapter Two of the *Saddhsu*: The Core Meditation Practice and The Human Realm

The second chapter of the *Saddhsu* follows seamlessly upon the first chapter, and depicts the *yogācāra* observing how a monk of right view proceeds to distinguish the constituents of the human person through meditation. In doing so, and through the engagement of a series of contemplative practices oriented toward the understanding of the law of karma, the monk successively progresses through ten stages (*bhūmi*) and attains meditative absorption (*dhyāna*). As he progresses through these stages, his activity successively comes to the attention of various beings of the supernatural world as far as the Brahma realms corresponding to the first meditative absorption.<sup>99</sup> Here I will only summarize the second chapter very briefly, as I will present a detailed and close reading of it in Chapter 2 below. As mentioned above, this chapter is structured as a series of ten meditative stages through which a monk progresses. The first four stages are basically a reworking of a canonical discourse attributed to the Buddha, the Discourse on Distinguishing the Six Elements (*\*Śaddhātuvibhaṅgasūtra*),<sup>100</sup> in which the Buddha describes how a monk distinguishes between the four gross elements that make up materiality, the element of space which fills the gaps between material phenomena, and the consciousness element which is the immaterial substance of mental life.<sup>101</sup> In the first stage, the monk understands the eighteen modes of mental activity (*manovyabhicāra*), a process that entails seeing how the mind reacts

<sup>98</sup> Bhikkhu Anālayo (forthcoming, p. 18) points out how this soteriological outlook is present in the representations of the *cakravartin* in several early canonical texts.

<sup>99</sup> These deities are the deities of Brahma's Retinue (*brahmakāyikadeva*), the deities who are ministers of Brahma (*brahmapurohitadeva*), and the great Brahmas (*mahābrahma*).

<sup>100</sup> MĀ 162 at T I 690a-692b; D *mngon pa* ju 34b6-43a3; MN 140 at MN III 237-247 (Dhvi).

<sup>101</sup> It remains a question whether these delineations of phenomena are to be understood as descriptions of the world per se or descriptions of the world of human experience. My reading of the meditation literature suggests that these categories are typically used to portray the experience of embodied existence, not an ontology.

positively, negatively or ignorantly to sense phenomena.<sup>102</sup> In the second stage, he discerns the six elements, understanding that they have the characteristic of not being a self. He likewise understands that all sense consciousnesses are bound up with the mind-element (*manodhātu*) and are the product of the mind-consciousness element (*manovijñānadhātu*).<sup>103</sup> In the third stage, the monk observes the five types of feelings (*vedanā*),<sup>104</sup> and their arising and passing away, in order to become dispassionate towards such feelings.<sup>105</sup> In the fourth stage, he continues to observe feelings, understanding the way in which all feelings are dependant on mental contact (*sparśa*). He sees that even the subtlest feelings of equanimity, experienced in the attainment of immaterial meditative states, are subject to change and produced by karma. He then goes on to distinguish specific feelings as connected with specific sense faculties, and this results in his ridding himself of a whole range of fundamental mental defilements, those that are stated to be eradicated at the stage of arhatship in traditional texts.<sup>106</sup>

In the fifth stage, the monk observes the functioning of the faculty of perception (*saṃjñā*). This stage is divided into two parts. In the first part, a question is raised about the relationship between the material sense objects and the immaterial faculty of perception. This question is answered through a description of the way in which the faculty of perception marks specific characteristics of material phenomena—such as colors and shapes—in order to construct perceptual experience. This stage also marks the point at which the monk is able to orient himself towards *nirvāṇa*.<sup>107</sup> In the second part of the fifth stage, the monk observes the ten material sense spheres as subsumed within the sphere of *dharma-s* (*dharmāyatana*).<sup>108</sup> By discerning the sphere of *dharma-s*, he comes to the conclusion that though immaterial consciousness and material objects are utterly distinct, they nonetheless interact to produce the impression (*pratimudrā*) of sense experience.<sup>109</sup>

In the sixth stage, the monk orients his meditation towards understanding the cause and effect relationships between various *dharma-s*, particularly those that pertain to karma and its results. He understands the way various sorts of actions bring about various results in the present life and in future existences.<sup>110</sup> In the seventh stage, a monk becomes one who understands karma and its results (*karmaphalavipākajñā*). He engages in a series of metaphor-based realizations, seeing the mind as the force behind the generation of the world, and comparing it to a painter, a monkey, a performer, and a river fish. This stage culminates in the monk's practice of three basic meditation techniques, oriented towards the purification of the mind.<sup>111</sup> In the

<sup>102</sup> *Saddhsu* II §1.1-1.5.3 (Ms 12a5-12b7; T XVII 12a16-12c3; D ya 109a2-110b2)

As far as I am aware, the eighteen modes of mental activity can only be found in three canonical *sūtra-s*: MN 140, MN 137 and AN 3.61 at AN I 173-177. For a detailed list of parallel passages, from other genres of Buddhist literature, treating the mental explorations, see ANĀLAYO 2011a, p. 798, footnote 195.

<sup>103</sup> *Saddhsu* II §2.1-2.10.7, (Ms 12b7-14a1; T XVII 12c3-13c6; D ya 110b2-113a5).

<sup>104</sup> The five types of feelings are: 1. pain (*duḥkha*), 2. pleasure (*sukha*), 3. joy (*saumanasya*), 4. sadness (*daurmanasya*), and 5. equanimity (*upekṣā*).

<sup>105</sup> *Saddhsu* II §3.1-3.6 (Ms 14a1-7; T XVII 13c7-14a7; D ya 113a5-114a5).

<sup>106</sup> *Saddhsu* II §4.1.1-4.2.33 (Ms 14a7-18b1; T XVII 14a8-17c5; D ya 114a5-123b2).

<sup>107</sup> *Saddhsu* II §5.1.1-5.1.24 (Ms 18b1-20b3; T XVII 17c13-20a17; D ya 123b2-129b1).

<sup>108</sup> The three unconditioned *dharma-s* are: 1. cessation through observation (*pratisaṃkhyāyanirodha*), 2. cessation through absence of observation (*apratisaṃkhyāyanirodha*), and 3. space (*ākāśa*).

<sup>109</sup> *Saddhsu* II §5.2.1-5.2.12.25 (Ms 20b3-22b2; T XVII 20a17-22a7; D ya 129b1-134a6).

<sup>110</sup> *Saddhsu* II §6.1-6.8 (Ms 22b2-23a6; T XVII 22a8-22c3; D ya 134a6-136a2).

<sup>111</sup> *Saddhsu* II §7.1-7.21 (Ms 23a6-25b3; T XVII 22c4-25a17; D ya 136a2-142a4).

eighth stage, the monk observes the way in which beings' minds are overcome with ignorance. He engages in two simile-based realizations. In the first, he considers the ignorance of most beings as similar to the suffering of a greedy dog that, out of greed for the taste of blood, will happily eat its own tongue. In the second, he considers the stature of a *yogācāra* as similar to an aged domesticated elephant who breaks his bonds and returns to the wild.<sup>112</sup> In the ninth stage, the monk again engages in several simile-based realizations about the realm of sensuality (*kāma*). He sees the realm of desire as similar to a rotting fruit tree on a dangerous mountain slope. He sees desire as similar to a flame into which a moth foolishly flies. He understands the way in which beings of various realms live on various types of food, and are bound by the bonds of their defilements, immersed in the changeability of pain and pleasure arising from sense experience. With such an understanding, he sees the faults of the flow of existence (*saṃsāra*) and dwells in equanimity (*upekṣako viharati*).<sup>113</sup> In the tenth stage, the monk attains meditative absorption.<sup>114</sup> Upon attaining these absorptions, he somehow finds himself again in the eighth stage, delighting the Deities of Brahma's Retinue (*brahmakāyikadeva*) to the extent that they themselves emerge from meditation. He destroys many thousands of births and is again said to attain proximity to *nirvāṇa*.<sup>115</sup>

#### 1.5.4 Overview of Chapter Three of the *Saddhsu*: The Hell Realms<sup>116</sup>

The third chapter of the *Saddhsu* is extensive,<sup>117</sup> and here I will only be able to give a very general description of its contents. The narrative continues seamlessly from the second chapter, but now we find fewer references to the middle narrative frame referring to the *yogācāra*'s practice. The inner narrative begins to dominate the text, and at times we see a somewhat confusing conflation of the two narratives. This structural feature of the third chapter might be interpreted as evidence that the extant framework of the text came about through a process of cobbling together preexisting textual material. The narrative framework is fairly coherent through the first two chapters, and it is likely that they represent the original archaic core of the text.

In the third chapter, the monk continues with his meditation practice in the eighth stage, as he now proceeds to experience and envision the metamorphoses of karmic results (*karmadharmavikārāntara*) and the way in which they ripen for beings in the hell realms. It is worth emphasizing here that these meditations are not presented simply as the imaginations of a practitioner. Rather, these visions of hell are portrayed as actual experiences of the horrific

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The three basic meditation techniques are: 1. the impurity contemplation (*aśubha*) to counteract the defilement of craving, 2. the contemplation of loving kindness (*maitrī*) to counteract the defilement of hatred, and 3. the contemplation of causality (*pratītyasamutpāda*) to counteract the defilement of ignorance.

<sup>112</sup> *Saddhsu* II §8.1-8.7 (Ms 25b3-26a6; T XVII 25a18-25c12; D ya 142a4-143b7).

<sup>113</sup> *Saddhsu* II §9.1-9.7.2-6 (Ms 26a6-27a2; T XVII 25c13-26b13; D ya 143b7-145b4).

<sup>114</sup> This attainment is described as sixfold: 1. threshold concentration, 2. the (preliminary) first absorption, and 4-6. the four absorptions. For a more detailed discussion of this taxonomy, see Chapter 2, section 2.10 below.

<sup>115</sup> *Saddhsu* II §10.1-6 (Ms 27a2-27b4; T XVII 26b13-27a15; D ya 145b4-147a3).

<sup>116</sup> Mitsuyo Demoto at the University of Marburg is currently preparing a critical edition of the third chapter of the *Saddhsu* based on the Sanskrit manuscript.

<sup>117</sup> The third chapter covers approximately sixty folios of the Sanskrit manuscript of the *Saddhsu*: Ms 27b4-88a6.

nature of existence in hell.<sup>118</sup> Such experiences serve to bring the practitioner to a deep and abiding understanding of the woes of the flow of existence (*saṃsāra*).<sup>119</sup> The monk brings about these realizations by successively envisioning the eight great hells (*mahānaraka*),<sup>120</sup> each of which is comprised of sixteen distinct sub-hells (*utsedha*) or annexes.<sup>121</sup> The monk, therefore, proceeds to envision and thereby experience various forms of suffering in a total of 136 different hell realms.<sup>122</sup> While doing so, he progresses through five stages—stages nine through thirteen—and gains the attention of deities as exalted as the Deities of Minor Lustre (*parīttābhadeva*), whose abode corresponds to the attainment of the second meditative absorption.

As Lin points out, this chapter is somewhat disorganized, containing a vast and haphazard litany of descriptions of suffering in the hells. The stage scheme, which is a fundamental structuring principle of the second chapter, becomes much less prominent, and at times the wealth of detail in the text causes the reader to lose track of its larger narrative framework.<sup>123</sup> The basic message of the text here is simple: specific types of unwholesome karma cause rebirth in specific hells. As Lin explains, and Demoto presents in a useful chart, rebirth in the eight major hells is the result of specific actions or a collocation of such actions:<sup>124</sup>

**Table 1.2: Actions Leading to Rebirth in the Hells**

| The Eight Principle Hells | Wrong Actions Conducive to Rebirth                          | Stage ( <i>bhūmi</i> ) |
|---------------------------|---|------------------------|
| Sañjīvana                 | killling  | 9                      |
| Kālasūtra                 | killling and stealing                                       |                        |
| Samghāta                  | killling, stealing and sexual misconduct                    |                        |
| Raurava                   | killling, stealing, sexual misconduct and alcoholism        | 10.1                   |
| Mahāraurava               | killling, stealing, sexual misconduct, alcoholism and lying | 10.2                   |
| Tapana                    | killling, stealing, sexual misconduct, alcoholism, lying    | 11.1                   |

<sup>118</sup> For example, at Ms 78b5-6 (T XVII 82c21-23; D ya 266a4-5) we find the following description of how a meditator monk observes the hell realms by in fact experiencing (*prativedayamāna*) the suffering of those realms (I have punctuated the text): “Monks, that very monk, experiencing the suffering of Avīci hell, recoils [with the religious urge to escape] from the entire flow [of existence], and brings to presence a mind cultivated with supreme loving-kindness and compassion. He ascends to the eleventh stage.” (*sa eva, bhikṣavo, bhikṣur āvīcikaṃ duḥkhaṃ prativedaya{te}mānaḥ sarvasaṃsārād udvignaḥ parama(78b6)maitrīkaruṇābhāvitacittam upasthāpaya{n}ty. ekādaśamabhūmyantaram. ārohaṭe.*)

<sup>119</sup> At the very end of the third chapter, for instance, we find the following passage (Ms 88a4-5): *evaṃ sa bhikṣu/ā abhīmatāṃ pa[r]alokehalokahitāṃ buddhim āsthāya sarvalokahitāṃ buddhiṃ kṛtvā narakaduḥkham abhisamīkṣya satvān anukampayaty anuvīdhīyate (l) mai/ātrābhāvitena cittena sa kṛtsnanarakabhayaśaṅkaṭam abhisamīkṣya karmmaphalavipāka{?a}ñ ca jñātvā paramodvignena cetasāṃ avalo(88a5)kayate |*

<sup>120</sup> The eight great hells are: 1. the hell of repeated revival (*sañjīvana*), 2. the black-string hell (*kālasūtra*), 3. the crushing hell (*saṃghāta*), 4. the howling hell (*raurava*), 5. the hell of great howling (*mahāraurava*), 6. the hell of burning (*tapana*), 7. the hell of fierce blazing (*pratāpana*), and 8. Avīci hell.

<sup>121</sup> For a detailed analysis of the system of hells in the *Saddhsu* and its relationship to the textual history of representations of hell in Buddhist literature, see DEMOTO 2009.

<sup>122</sup> For a useful chart outlining this scheme of hells, see DEMOTO 2009, pp. 72-78. Both Lin (1949, p.6 footnote 1) and Demoto point out that there are some irregularities with the total number of the hells. However, the original system of the *Saddhsu* seems to have been one of 136 hells.

<sup>123</sup> The diminishing structuring role of the stage scheme from chapter three onward may indicate that the scheme of ten stages of the second chapter was itself originally a coherent textual treatment of practice in ten stages, which was then built upon to compose the less coherent larger text.

<sup>124</sup> See LIN AND DEMIÉVILLE 1949, pp. 3-4; DEMOTO 2009, p. 66.



|           |   |              |
|-----------|---|--------------|
|           | and wrong view  |              |
| Pratāpana | killing, stealing, sexual misconduct, alcoholism, lying, wrong view and having sex with a nun | 11.2         |
| Avīci     | The five <i>ānantarya</i> -s <sup>125</sup>   | 12 (11.3)-13 |

This chart outlines the way in which the suffering resulting from unwholesome karma increases with the number of precepts one violates. The monk's vision of these various hell realms allows him to experientially understand this process, and to develop distaste for such suffering, compassion for those who suffer in the lower realms, and equanimity through direct knowledge of such experiences.

### 1.5.5 Overview of Chapter Four of the *Saddhsu*: The Realm of Hungry Ghosts

In the fourth chapter of the *Saddhsu*, the monk scrutinizes the realm of hungry ghosts (*pretagati*), progressing to the fifteenth stage of meditative practice<sup>126</sup> and gaining the attention of deities as exalted as the Radiant Deities (*ābhāsvaredeva*) of the realm of subtle materiality (*rūpadhātu*).<sup>127</sup> He conceives of two different types of hungry ghost: those that can be seen at night in the human realm, and those that dwell exclusively in the realm of hungry ghosts, which is located 500 *yojana*-s beneath the earth and extends for 26,000 *yojana*-s.<sup>128</sup> He then envisions thirty-six types of hungry ghost, according to scripture.<sup>129</sup> These beings are, for the most part, characterized by

<sup>125</sup> In the *Saddhsu*, as in earlier Buddhist literature, these are 1. killing one's mother, 2. killing one's father, 3. intentionally spilling the blood of a Buddha, 4. killing an *arhat*, and 5. causing a schism in the monastic community. On these heinous acts, and their role within Buddhist ethical thought, see SILK 2007.

<sup>126</sup> It is worth noting that we find no reference to a fourteenth stage in the Sanskrit manuscript of the *Saddhsu*, or in the Chinese translation. We do, however, find such a mention in the Tibetan translation. Based on a comparison of the three texts, I think it is likely that the Tibetan translators altered the text in translation, in order to deal with the discrepancy of an interpolated passage from another version of the text, in which we find reference to the fifth stage. See Appendix 5.

<sup>127</sup> Like the abode of the Deities of Minor Luster, the abode of Radiant Deities corresponds to the second meditative absorption.

<sup>128</sup> Ms 88a6-7: A reference to these two types of hungry ghosts, and the location and size of the realm of hungry ghosts, can be found in a marginal insertion at the bottom of folio 88a (T XVII 92a15-19; D ya 286b1-3). The Chinese translation translates the extent of the realm of hungry ghosts as 36,000 *yojana*-s as opposed to 26,000 *yojana*-s.

<sup>129</sup> While the text states that the variety of hungry ghosts is unlimited, it nonetheless outlines, in brief (*saṃkṣepeṇa*), thirty-six main types. For a list of these thirty-six types, see Ms 88a7-88b2 (T 92a25-92b21; D ya 286b5-287a2). The list in Ms contains only 34 items. I conjecture two additional items based on the Chinese translation (against the Tibetan translation) and later instances of these forms when they are explicated at Ms 89b1 (*vāntāsinaḥ*) and Ms 97b1 (*ojobhakṣiṇaḥ*):<sub>[88a6]</sub> *punar api sa bhikṣuḥ karmmaphalavipākajñāḥ pretagatim avalokayati | kiyantaḥ pretāḥ pre[17]taviṣāyave bhavanti | sa paśyati śrutamayena jñānena pretās tv anekavidhāḥ saṃkṣepatas tu śadtrimśatiprakārā sarva evaśyāmtsaryahetukās tatropapadyante vividhāśayajanakā vividhāśayaduḥkhānuśayanubhojināḥ vividhacēṣṭā vividhasthānā vividhākṣutpipāsādagdhatanavaḥ sarva evaṃ saṃkṣepell ||ṇa t{a}{e} śadtrimśatprakārās tadyathā ka{bha}llikāḥ sūcīmukhā{ḥ} pretāḥ {vāntāsinaḥ pretāḥ} purīśāhārāḥ pretāḥ nirā/<sub>[88b1]</sub>hārāḥ pretāḥ gandhāhārāḥ pretāḥ | dharmmadānāhārāḥ | pāntīyāhārāḥ pretāḥ | āśakāḥ | khetāhārāḥ | mālyāhārāḥ | raktāhārāḥ | māṃsāhārāḥ | dhūpāhārāḥ | abhicārukāḥ cchidrap[r]lekṣiṇaḥ | pātalanivāsinaḥ | pretamaharddhikāḥ | niśiprajvalitaḡātrāḥ | cchidraprekṣiṇo manuṣyānāṃ kāmarūpiṇaḥ | antardvīpanivāsinaḥ | yamadaṇḍikā bālabhākṣiṇaḥ | {ojobhākṣiṇo} brahmarākṣas{a}{ā}ḥ | kuṇḍāsinaḥ | aśucirathyānivāsinaḥ |<sub>[2]</sub> vāyāvāhārāḥ<sup>129</sup> | aṅgārāsinaḥ | viśāsinaḥ | araṇyanivāsinaḥ | śmaśānavivāsinaḥ | vṛkṣānavivāsinaḥ | catuspathānavivāsinaḥ | mārakāyikā etāḥ śadvimśatpretajātayo bhavanti |*

what they eat or where they dwell. Being born as a hungry ghost is the result of abstention from performing wholesome acts, such as giving to ascetics and Brahmins, out of envy or stinginess (*īrṣyā*; *mātsarya*). Similarly, one is born as a hungry ghost as a result of performing unwholesome acts, such as indulging in sexual misconduct, out of envy or stinginess.<sup>130</sup> The realm of hungry ghosts is said to be largely made up of women, ostensibly because they are more prone to envy and stinginess than men.<sup>131</sup>

The following chart presents the basic cause and effect framework presented in this chapter:

**Table 1.3 Actions Leading to Rebirth Among Hungry Ghosts**

| Types of hungry ghost  | Action leading to Rebirth as a specific type of hungry ghost  |
|--|---|
| 1. Kabhallika: These hungry ghosts have heads and bellies the size of mountains and narrow necks.                    | One butchers living beings due to greed, without remorse.   |
| 2. Pin-hole-mouth ( <i>sūcīṃukha</i> )   | One participates in killing for money, and does not make offerings.   |
| 3. Eater of vomit ( <i>vāntāśin</i> )  | A wife does not serve her husband properly, and a husband does not treat his wife and children with affection.                        |
| 4. Eater of excrement ( <i>purīṣāhāra</i> )  | Overcome by stinginess, one does not make offerings to ascetics and <i>brāhmaṇa</i> -s.   |
| 5. Those who are foodless ( <i>nirāhāra</i> )  | One kills someone out of stinginess and envy, without remorse or confession.  |
| 6. Eater of scents ( <i>gandhāhāra</i> )   | A man prepares nice food and enjoys it himself, without sharing it with wife and child.   |
| 7. Eater of Dharma offerings ( <i>dharmmadānāhāra</i> )  | One who is greedy by nature teaches the Dharma simply for the sake of livelihood, not out of faith.                                   |
| 8. Eater of alcohol ( <i>pānīyāhāra</i> )  | One drinks alcohol due to immoderate desire, and does not practice giving and ethics.   |
| 9. Those who live on air ( <i>āśāsaka</i> )  | One has others make offerings and delights in them, while not doing so oneself, and abstaining from taking up the practice of Dharma. |
| 10. Eater of spittle ( <i>khetāhāra</i> )  | One offers leftover food to ascetics, telling them that it is not leftover. Delighting in that act, one does not [continue to] give.  |
| 11. Eater of garlands ( <i>mālyāhāra</i> ): These beings live in <i>stūpa</i> -s or in the abode of <i>yakṣa</i> -s. | One carries off garlands offered to the Buddha.   |
| 12. Eater of blood ( <i>raktāhāra</i> )  | One enjoys eating bloody meat, does not share it with wife and child, and kills [animals] because of it.                              |
| 13. Eater of flesh ( <i>māṃsāhāra</i> )  | One cheats others while selling them meat.  |
| 14. Eater of incense ( <i>dhūpāhāra</i> )  | A greedy merchant cheats others by selling them inferior incense.   |
| 15. Trickster ( <i>abhicāruka</i> )  | One with poor morals dresses as an ascetic and obtains offerings.   |

See LIN AND DEMIÉVILLE 1949, pp. 17-18, for a reconstruction of this list based on the Chinese translation. These reconstructions are seldom correct, but often quite close to what is found in Ms.

<sup>130</sup> Ms 88a5-6 (T XVII 92a5-10; D ya 286a4-7).

<sup>131</sup> Ms 88a6 (T XVII 92a11-13; D ya 286a7).

|   |   |
|---|---|
| 16. Fault-finder ( <i>cchidrap[r]jekṣin</i> )   | Out of envy, one goes about the country accusing others of offenses, while not doing good deeds oneself.  |
| 17. Subterranean ( <i>pātālanivāsin</i> )   | In a prison, one binds prisoners in a dark underground cell and leaves them.  |
| 18. Of great power ( <i>pretamaharddhika</i> )  | One steals from others and uses what has been stolen to make an efficacious offering.   |
| 19. Night-flamer ( <i>niśiprajvalitagātra</i> )   | One kills, cheats, steals and harms one's family. He dies and is born in a situation where he cannot practice giving or ethics, has no access to scripture, and despises holy men. Upon dying there, he is then reborn among night-flamers.                   |
| 20. Fault finders of the human realm ( <i>cchidraprekṣin manuṣyānām</i> ):<br>These beings steal newborn infants. | In a past birth, one has killed a child. One considers that he or she will become a <i>yakṣa</i> as a result of that act.   |
| 21. Shape-shifter ( <i>kāmarūpin</i> )  | A woman or a eunuch dresses up in various feminine outfits in order to procure wealth from others. They make offerings of the wrong type to the wrong people at the wrong place and time.   |
| 22. Ocean-dweller ( <i>antardvīpanivāsin</i> )  | One cheats those who are travelling in the wilderness, leaving them destitute.  |
| 23. Enforcers of Yama's realm ( <i>yamaṇḍika</i> )  | With an impetuous mind, one is an unlawful arbiter of justice.  |
| 24. Consumer of children ( <i>bālabhakṣin</i> )   | One curses others that they might become sick or lose their belongings, prays to the gods or makes a goat sacrifice for that purpose. This leads to rebirth in the Hell of Repeated Revival. Upon exiting that hell, one is reborn as a consumer of children. |
| 25. Consumer of vital energy ( <i>ojobhakṣin</i> )  | One promises to protect others in times of need, but abandons them when war comes.  |
| 26. Brahma-demon ( <i>brahmarākṣasa</i> )   | A sacrificer kills a living being. One sells common things as more valuable than they are.  |
| 27. Eater of hot coals ( <i>kuṇḍāśin</i> )  | Pretending to be an auspicious friend ( <i>kalyāṇamitra</i> ), a spiritual teacher, one partakes of the food and drink of the monastic community. One is thus reborn in the hells and, upon release from there, is born among eaters of hot coals.            |
| 28. Impure-alley-dweller ( <i>aśucirathyānivāsin</i> )  | A community attendant eats the leftovers of the monastic food. One offers impure food to pure <i>brahmacārin</i> -s.  |
| 29. Eater of wind ( <i>vāyvāhāra</i> )  | One promises to offer a day's meal to ascetics and <i>brāhmaṇa</i> -s, then omits to do so. As a result, those ascetics suffer hunger and thirst, and experience sensations like cold wind.   |
| 30. Eater of charcoal ( <i>aṅgārāśin</i> )  | A man in the royal service causes people to be bound, such that they suffer hunger and thirst and find themselves helpless.   |
| 31. Eater of poison ( <i>viṣāśin</i> )  | One gives poison to others intent on their possessions. As a result of that act, one is born in the Hell of Repeated Revival, and subsequently is born among the hungry ghosts that are eaters of poison.   |
| 32. Forest-dweller ( <i>araṇyanivāsin</i> )   | Encountering a caravan party in the harsh wilderness, one robs them and allows them to die.   |
| 33. Charnel-ground-dweller ( <i>śmaśānanivāsin</i> )  | One steals flowers that have been offered to the Buddha.  |
| 34. Tree-dweller ( <i>vrkṣānivāsin</i> )  | One cuts down trees, which serve as dwelling areas for the monastic community, and which offer refuge to people.  |

|   |  |
|---|--|
| 35. Crossroad-dweller ( <i>catuspathanivāsin</i> )  | A thief robs food and drink from people in the forest, who then suffer immensely.                      |
| 36. Māra's minion ( <i>mārakāyika</i> ): These hungry ghosts harass monks who are practicing seriously. | One practices according to a false path, is a rogue, and insults the true path [taught by the Buddha]. |

The examples provided here reveal many unique aspects of the socio-religious culture prevalent in early India. Within the rhetorical construction of the text, however, it should once again be emphasized that this analysis of hungry ghosts, their qualities, and the actions leading to rebirth as various of their types, serve the meditating monk to bring about total disgust with stinginess and envy.

### 1.5.6 Overview of Chapter Five of the *Saddhsu*: The Realm of Animals

In chapter five, the monk continues his practice by envisioning the animal realm according to scriptural knowledge. In the process, he progresses to the seventeenth stage of meditative practice (though we should consider emending the text to read the sixteenth stage here), gaining the attention of deities as exalted as the deities of Minor Aura.<sup>132</sup> This chapter is not very well organized, and presents a hodgepodge of different animal taxonomies. The text states that there are 340 million types of animals, born under the influence of specific mental states and appearing in diverse forms.<sup>133</sup> The psychologization of animal behavior is constitutive of the text's treatment of animals. Beasts, birds, fish and insects behave according to mental proclivities based on past actions. Animals are described according to categories such as confrontational, friendly, hostile, solitary and given to fellowship, and examples of human behavior corresponding to such proclivities are presented.<sup>134</sup> For example, humans who spend their days thinking and arguing about treatises representing ignorant views die and are reborn as confrontational animals. These examples reveal important early attitudes about Indian social norms, and the anthropomorphization of animals.<sup>135</sup>

The text presents a number of animal taxonomies, classifying animals according to their modes of birth (*yoni*), their means of sustenance (*āhāra*), and their habitats (*jalacara*, *sthalacara*, *antarīkṣacara*). The following tables briefly present the relationships between these categories and examples of specific actions leading to certain forms of rebirth as an animal:<sup>136</sup>

**Table 1.4: Actions Related to the Four Modes of Birth**

| Mode of Birth ( <i>yoni</i> )                      | Action Leading to Such a Birth  |
|--|---|
| 1. Spontaneously born animals ( <i>upapāduka</i> ) | One drowns silk worms to make cloth. A sacrificer throws many small bugs, known as <i>agnicūḍaka</i> -s, on the |

<sup>132</sup> We find no reference to the sixteenth stage in the text. This omission, along with the fact that the monk ascends to the seventeenth stage in the following chapter, justifies an emendation.

<sup>133</sup> Ms 102b1 (T XVII p. 103b25-27; D ya 314a6-7).

<sup>134</sup> Ms 102b1-2 (TXVII p. 103b27-28; D ya 314a7-b1).

<sup>135</sup> This was a theme that was also developed quite extensively in the late canonical narrative literature of the Jātaka and Avadāna collections.

<sup>136</sup> Ms 103a2-103b1 (T XVII 104a6-b2; D ya 315b1-316a6); Ms 103b1-104a3 (T XVII 104b3-c15; D ya 316a7-317b6).

|  |  |
|--|--|
|  | sacrificial fire. One is then first born in hell, and afterward is born as various types of spontaneously born insects.  |
| 2. Moisture-born animals ( <i>saṃsvedaja</i> ) | For the sake of wealth or for a sacrificial offering, one removes fish, turtles, lizards and crabs from a place where moisture-born insects are born, and kills them. After being born in hell, he is then reborn among moisture-born insects.   |
| 3. Egg-born animals ( <i>aṇḍaja</i> )          | One obtains mundane meditative absorption, suppressing craving, aversion and ignorance, [without fully doing away with them entirely]. At some point and for some reason, that person gives rise to anger and thereby brings ruin on the country. <sup>137</sup> This brings about rebirth in hell, after which one is then born among egg-born animals, such as vultures and crows. |
| 4. Placenta-born animals ( <i>jarāyuja</i> )   | Overcome by desire, one causes horses and cows to copulate. Or he causes forest fires. Or one participates himself in inappropriate sexual acts.   |

**Table 1.5: Actions Related to the Four Means of Sustenance**

| Means of Sustenance ( <i>āhāra</i> )         | Animal Types   | Action Leading to Such a Birth   |
|--|--|--|
| 1. Material food ( <i>kavaḍikāhāra</i> )     | Cows, buffaloes, mules, boars, dogs, jackals, camels, elephants, horses, rams, deer, goats, <i>śṃmara-s</i> , <i>māndaka-s</i> , <i>kadamba-s</i> , <i>maṇituṇḍa</i> birds, <i>jīvajīvaka</i> birds, <i>vāḍabha-s</i> and <i>kaṇḍaka-s</i> | One offers gross material food to thieves, convincing them to commit murder in exchange.                             |
| 2. Contact ( <i>sparśa</i> )                 | flying birds, aquatic birds, <i>sambandhin-s</i> , <i>tīraruha-s</i> , <i>samudraruha-s</i> , <i>nāga-s</i> , snakes and animals that live in holes  | One thinks of giving a donation but does not speak of it, and dies before carrying out the act.                      |
| 3. Mental intention ( <i>manasamcetanā</i> ) | fish, snails ( <i>makarārohita</i> ), crocodiles, alligators, oysters, conch etc.  | One promises to make an offering to a poor person, causing him to be thrilled. When the time comes, he prevaricates. |
| 4. Rapture ( <i>prīti</i> )                  | boa constrictors, gadflies, pubic crabs  | One kills based on an outpouring of hostility.   |

These are just a few examples. Beyond these, this chapter contains a great miscellany of descriptions of actions leading to rebirth as different types of animals. These animals can be found in the human realm, the hells, and the realm of hungry ghosts.

*Nāga-s* (mythical serpents) and *asura-s* (demons) are treated as part of the animal realm, and a great majority of this chapter is devoted to a description of these types of animals, who live

<sup>137</sup> The idea that ascetics with supernormal power can bring harm to a place based on their mental intention can be found in various narratives in South Asian religious literature. In the early Buddhist literature, we find this idea expressed as a given fact by the Buddha in the *Upāli-sutta* (MN 56 at MN I 377-78; BODHI AND ÑĀNAMOLI 1995, p. 483).

in the depths of the ocean and beneath the ocean respectively.<sup>138</sup> The city of the *nāga*-s is known as Bhogavatī, and is 3000 *yojana*-s in extent. Acting upon anger is said to bring about rebirth as a *nāga*. But *nāga*-s are of two types: those that follow Dharma (*dhārmika*) and those that do not (*adhārmika*), those that protect the world and those that destroy it.<sup>139</sup> The section on *nāga*-s is largely devoted to a description of meteorological events on the different continents (*dvīpa*) of the world, ostensibly caused by *nāga*-s.<sup>140</sup>

The treatment of the *asura*-s is extensive, covering some 23 folios of the Sanskrit manuscript. The monk envisions four different levels (*bhūmi*) of *asura*-s, extending 84,000 *yojana*-s beneath the ocean, each 21,000 *yojana*-s deep, one on top of the other, and each with two cities over which *asura* kings rule:

**Table 1.6: Actions Leading to Rebirth Among *Asura*-s**

| <i>Bhūmi</i>  | King                               | Main City                | Examples of Action Leading to that <i>Bhūmi</i>   |
|---|------------------------------------|--------------------------|---|
| Rāhubhūmi (home of the Rāhu <i>asura</i> -s)          | Rāhu                               | Jyotiṣmatī               |   |
| Candramālā (home of the Dāmakaṅṭhaka <i>asura</i> -s) | Puṣpamāla (?)                      | Yamakrīḍā                | A heretic, who has not perfected ethical practices, and has not cultivated proper intentionality when giving, makes many food offerings. <sup>141</sup>   |
| Sunābhā (home of the Krīḍāvihārin <i>asura</i> -s)    | Puṣpamāla (?)                      | Gambhīrā                 | One uses divination and, in accordance with that, makes offerings. <sup>142</sup>   |
| Acalā (home of the Sarvasaha <i>asura</i> -s)         | Prahāsa (Vemacitra) <sup>143</sup> | Śobhavanā <sup>144</sup> | One with wrong view, disinterested in the Buddha's teachings, puts extreme effort into the cultivation of ethical practices. He receives food offerings but does not consider them to be efficacious. |

<sup>138</sup> On *asura*-s dwelling in the animal realm, see Ms 107a6-107a7 (T XVII 107a10-16; D ra 7b3-6): *punar api sa bhikṣuḥ karmaphalavipākajñāḥ nāgalokam avalokayati | sa bhogavatyaṃ samudranātikāsaṃyuktā samudrasyāvalokayitvā samudrasyādhastād bhūmim avalokayati | ke samudrasyādhobhūmau prativasanti | sa paśyati śrutamayena jñānena samudrasyādhastādbhūmau prativasaṃ[nti] de[vapratīspa]rddhino (')surā nāma (l) te saṃkṣepeṇa dvidivdhāḥ pretagatisaṃgrhītās tiryaggatisaṃgrhītās ca (l) tatra {gati} pretagatisaṃgrhītā mārakāyikā pretāḥ pretamaharddhikās ca (l) tiryaggatisaṃgrhītā ye samudrasyādhobhūmau prativasanti |*

*Asura*-s are of two types, those belonging to the realm of hungry ghosts, and those belonging to the realm of animals. In the realm of hungry ghosts, *asura*-s are subsumed within Māra's minions (*mārakāyikapreta*) and those of great power (*pretamaharddhika*).

<sup>139</sup> Those that follow the Dharma are said to be composed of people who in a past life were not followers of the Buddha, took up mundane ethical practices, made imperfect offerings, and aspired for rebirth as *nāga*-s. See Ms 105a5 (T XVII 105b29-c7; D ra 3b2-4).

<sup>140</sup> In this regard, see footnote 82, where I give reference to a *sūtra* from the *Zengyi Ahan Jing* 增壹阿含經 or *Ekottarikāgama* (T II at 657b5-14), which lists the realm of *nāga*-s as one of four inconceivable topics. In this *sūtra*, there is an elaboration of what it would mean to conceive of the *\*nāgaviṣaya*, in which a practitioner is said to wonder whether rain is produced by *nāga*-s, or by powerful deities.

<sup>141</sup> Ms 113a6-7 (T XVII 111c20-26; D ra 19b1-4).

<sup>142</sup> Ms 115b6-7 (T XVII 113c25-114a3; D ra 24a6-24b2).

<sup>143</sup> We find the reading Prabhāsa at Ms 116a1. D reads *rab spro* (\*Prasāha), while T reads 鉢呵娑 *bohesuo* (\*Prahāsa). Elsewhere we find reference to *Vemacitra* as the name of this king (Ms 130a2; T XVII 124c10; D ra 52b6).

The text contains descriptions of the meditating monk envisioning the abodes of *asura-s* and their cities. He also envisions how *asura-s* are compelled to wage war with the deities of the sensual sphere. He sees that *asura-s* from the various realms join together to fight the deities, and the text goes into a fair amount of detail in its description of this battle.<sup>145</sup> This section of text brings its broader narrative—a meditator monk waging war against Māra on the side of the Dharma faction—into relief against a larger perennial cosmological narrative.<sup>146</sup> This becomes particularly apparent when, towards the end of the battle, Śakra explains to the *asura-s* that they vainly wage battle at the wrong time and place because, when humans of Jambudvīpa are practicing in accord with the Dharma, the deities will be victorious.<sup>147</sup> Though rather disorganized, the chapter concludes with the victory of the deities, and the return of the different groups of beings to their own realms. By envisioning such cosmic warfare, the monk comes to understand the way that actions, driven by mental intention, condition a vast and destructive range of oppositional cosmological forces. Such an understanding brings about dispassion towards the flow of existence,<sup>148</sup> and he attains to the seventeenth (sixteenth?) stage of practice.

## 1.5.7 Overview of Chapter Six of the *Saddhsu*: The Realm of Deities

### 1.5.7.1 The Sevenfold Abstention

The sixth chapter covers approximately two thirds of the *Saddhsu* as it stands in its Chinese and Tibetan translations (not including the seventh chapter), one third of which is extant in 104 folios of the Sanskrit manuscript. Here the monk envisions the realm of deities of the sensual sphere (*kāmadhātu*), beginning with the deities in the Retinue of the Four Great Kings (*cāturmahārājakāyikadeva*) and proceeding through various abodes of the deities of the Heaven of the Thirty-three (*trayodaśadeva*) and the Yāma's deities (*yāmadeva*). The text cuts off in the middle of its treatment of the Yāma deities, but it is likely that a putative earlier and more complete text contained a treatment of at least all six realms of the deities of the sensual sphere.<sup>149</sup> In what remains of the text, the monk attains to a(nother) seventeenth stage of practice upon completing his survey of the Retinue of the Four Great Kings, and attains to the eighteenth stage upon completing his survey of the Heaven of the Thirty-three. In this process, his practice gains the attention of deities as exalted as the deities of infinite lustre (*apramāṇābha*) and the deities of radiant lustre (*ābhāsvara*) respectively. We can assume that the stage scheme continued in a more complete original text, but references to it in the extant text end upon the conclusion of the section dealing with the deities of the Heaven of the Thirty-three.

<sup>144</sup> T reads 鈐毘羅 *hanpiluo* (\*Gambhīra). D reads *mdzes pa* (\*Śobhavatī [?]).

<sup>145</sup> For more information on the *asura-s*, see LIN AND DEMIÉVILLE 1949, pp. 24-29.

<sup>146</sup> Ms 116b5-130a4 (T XVII 114c12-124c24; D ra 26a4-53a6).

<sup>147</sup> Ms 129b1-2 (T XVII 124b3-7; D ra 51b4-5).

<sup>148</sup> Ms 130a2-3 (T XVII 124c12-14; D ra 53a1-2): “Struck by the poisons of thirst (*trṣṇā*) in this way, beings flow on and make chase, attacked by one another. They do not see happiness. Observing [the perpetual struggle of good and evil] in this way, the noble disciple becomes free of craving for [the realm of] sensual desires.” (*evam trṣṇāviṣopahatās sattvā{h} paraspareṇopahatāḥ saṃsarante | sandhāvante | na (130a3) [ca su]kha{m} paśyanty {l} evam anupaśyan{n} āryaśrāvakaḥ kāmebhyo vairāgam āpadyate ||*)

<sup>149</sup> It is, of course, possible that the text was never completed and that what is extant is an unfinished work in progress.

It is impossible to do justice here to the massive volume of material presented in this chapter, and a very cursory treatment must suffice. A monk comes to understand, according to scripture, the basic relationship between wholesome ethical conduct and a fortunate rebirth.<sup>150</sup>

**Table 1.7: Ethical Conduct Conducive to Rebirth Among Deities**

| Realm   | Ethical Practice Conducive to Rebirth There  |
|---|--|
| The Retinue of the Four Great Kings                                     | Abstention from killing  |
| The Heaven of the Thirty-three  | Abstention from killing and stealing   |
| The Realm of Yāma Deities   | Abstention from killing, stealing, and sexual misconduct   |
| Tuṣita Heaven   | Abstention from killing, stealing, sexual misconduct, lying, slander, verbal abuse, and unbridled prattle (for one who has taken up restraint) <sup>151</sup>                                  |
| The Realm of Deities who Delight in Creation ( <i>Nirmānaratideva</i> ) | Abstention from killing, stealing, sexual misconduct, lying, slander, verbal abuse, and unbridled prattle (for one who has taken up mundane restraint with faith in the Buddha) <sup>152</sup> |

<sup>150</sup> Ms 154b5-7 (T XVII 142b22-29; D ra 107a1-5): *saptavidhena śīlena ṣaṣṣu devanikāyeṣu hīnamadhyamottameṣūpapattir bhavati | sa paśyati prāṅṅātipāṅṅavairamaṇyena śīlena cāturmahārājikeṣūpapattiṅṅ bhavati | prāṅṅātipātādattādānavaramaṇyena tridaṣeṣūpapattir bhavati | prāṅṅātipātādattādānakāmamithyācāravairamaṇyena (154b6) yāmeṣūpapattir bhavati | samvaragrhitasya tu prāṅṅātipātādattādānakāmamithyācāravairamaṇyenanāṅṅrtapiṣunaparūṣābaddhapralāpavairamaṇyena tuṣiteṣūpapattir bhavati | samvaragrhitasya laukikasya kevalam buddhaprasannasya prāṅṅātipātādattādānakāmamithyācārāṅṅrtapiṣunaparūṣāvairamaṇyena nirmānaratiṣūpapattir bhavati | tathā prāṅṅātipātādattādānakāmamithyācārāṅṅrtapiṣunaparūṣābaddhapralā(154b7)pa-vairamaṇyena paranirmītaṣavarteṣūpapattir bhavati || evaṅṅ sa bhikṣuṅṅ { } karmaṅṅām śīlapratibaddhāṅṅam devalokopapattim anuvicintayate |*

On the development of conceptions of the precepts, and the notion of individuals gaining benefit from simply taking some of them, see AGOSTINI 2002. He translates the above passage from the Chinese version of the *Saddhsu* on pp. 23-24. The practice of taking up only some of the precepts was apparently quite common, but here in the *Saddhsu* we find a fully developed conception of specific karmic results of taking different amounts of precepts. Here is one aspect of the *Saddhsu* that aligns it with a putative ‘Sautrāntika’ position, at least as Agostini would have it. Agostini suggests that we should not take the text literally. However, in the context of its larger treatment, I think we should at least take its basic conception of action and result literally, although literalism in the context of the *Saddhsu* might have to be something other than what most consider it to be. The outlook of the *Saddhsu* is clearly developmental, and it presents the cultivation of ethical conduct as gradual. Thus, it states (Ms 231a7): “By practicing some of the ethical precepts, one comes to practice half of them. After that, one practices all of them” (*prādeśikaśīlacārī bhūtvārdhaśīlacārī bhavati | tadanantaram sarvaśīlacārī bhavati |*). Such a developmental model is similarly evidenced in the first chapter of the text summarized above.

<sup>151</sup> *samvaragrhitasya* | It remains unclear exactly what this phrase means here. It may refer to the actual ritual recitation of the taking of the precepts. Or it may refer specifically to monastic precepts.

<sup>152</sup> *samvaragrhitasya laukikasya kevalam buddhaprasannasya* | The broader implications of this phrase are unclear. Elsewhere (Ms 155a5) the text refers to mundane restraint as fluxing (*sāsrava*) and supramundane restraint as free of fluxes (*anāsrava*). However, the implications of these terms in the context of the ethical practices of the *Saddhsu* likewise remain opaque. On the distinction between mundane and supramundane factors of ethical practice in earlier strata of Buddhist literature, in the context of a treatment of the practice of the eightfold path, see ANĀLAYO 2010c. Anālayo points out the distinction, in several texts from the Āgama and Nikāya corpora, between ethical, meditative and cognitive practices that are simply conducive to welfare within *saṃsāra*, and those that are appropriate for eradicating suffering. He also shows how such a framework of thought reflects an emergent Abhidharma tradition. While the distinctions made in the discourses studied by Anālayo are no doubt similarly reflected here in the *Saddhsu*, it remains unclear whether there are additional unspoken implications in the employment of such a distinction. In particular, I am puzzled by the somewhat enigmatic distinction drawn between the taking up of



|   |               |
|---|---------------|
| The Realm of Deities Who Delight in Wielding Power Over the Creations of Others ( <i>Paranirmitavaśavartideva</i> ) | Same as above |
|---|---------------|

According to this framework of cause and effect, the monk envisions, in great detail, the various realms of deities, the activities that deities engage in, and the actions leading to such destinations.

### 1.5.7.2 The Heaven of the Four Great Kings

He sees the Heaven of the Four Great Kings as containing four regions, each comprised of ten levels (*bhūmi*), and each with its own class of deities. These are: 1. Garland-bearing deities (*Mālādhārikadeva*), 2. Pot-footed deities (*Karoṭapādakadeva*),<sup>153</sup> 3. Ever-indulgent deities (*Sadāmatadeva*) and 4. Deities of the Third *Vīṇā* (*Vīṇāṛṭṭiyakadeva*). These realms are situated on mount Sumeru, which stands at the center of the cosmos, surrounded by a ring of mountains and rising above the four island continents.<sup>154</sup> The following chart presents examples of actions that lead to rebirth in these different Heavenly regions:

**Table 1.8: Ethical Conduct Conducive to Rebirth in the Retinue of the Four Great Kings**

| Regions of The Heaven of the Four Great Kings | Actions Leading to Rebirth There <sup>155</sup>  |
|---|--|
| Mālādhārika deities <sup>156</sup>            | One goes for refuge to the Buddha, the Dharma, and the Saṅgha. While doing so, for the time of a handclap, one’s mind is entirely focused, with faith in the three jewels. <sup>157</sup><br>One builds a bridge or a boat and, with a mind set on ethical precepts, ferries a person who has taken up the ethical precepts across. <sup>158</sup> |
| Karoṭapāda deities <sup>159</sup>             | One who practices the precepts recites “homage to the Buddha, the Dharma, and the Saṅgha” three times. A (mental) action absolutely intent on <i>nirvāṇa</i> comes about and, because of some unexpected karmic result, one dies at that time. <sup>160</sup>  |

restraint leading to rebirth in Tuṣita, and the taking up of mundane restraint with faith in the Buddha leading to rebirth in the two deity realms above Tuṣita.

<sup>153</sup> This name is odd, and should probably be left untranslated. We find earlier attestations of a similar name in the Pāli literature, *karoṭapāṇi* or “those who carry pots,” which seems more intelligible.

<sup>154</sup> The four island continents are: 1. Jambudvīpa, 2. Godānikadvīpa, 3. Uttarakurudvīpa, and 4. Pūrvavidehadvīpa.

<sup>155</sup> While the text lists distinct actions responsible for rebirth in each of the ten levels of the four different regions of the Heaven of the Four Great Kings, here I only present examples from either the first one or the first two levels of each region.

<sup>156</sup> A list of the ten levels of the Mālādhārika deities can be found at Ms 130b4-5 (T XVII 125b1-4; D ra 54a5-6).

<sup>157</sup> Ms 130b7-131a1 (T XVII 125b14-21; D ra 54b3-5).

<sup>158</sup> Ms 131b1-2 (T XVII 125c12-16; D ra 55b4-6).

<sup>159</sup> A list of the ten levels of the Karoṭapāda deities can be found at Ms 137a4-5 (T XVII 129c15-19; D ra 68a7-68b1).

<sup>160</sup> 137a5-6 (T XVII 129c20-22; D ra 68b1-4).

|                                    |  |
|------------------------------------|--|
| Sadāmatta deities <sup>161</sup>   | One protects trees, in which hungry ghosts, spirits, and goblins dwell, when they are being cut down, saying: “Don’t harm the spirits, leave them in peace.” <sup>162</sup>  |
| Vīṇātrīyakā deities <sup>163</sup> | One offers a park or sugar cane field to the Saṅgha. <sup>164</sup> One teaches one verse [of the Dharma] to someone of wrong view, causing them to give rise to a mind of faith towards the Buddha even for just a moment. <sup>165</sup> |

Thus the meditator monk understands how even minor virtuous acts lead to a fortunate rebirth among the Retinue of the Four Great Kings.<sup>166</sup> However, he also finally understands the vicissitudes of birth and death in the retinue of the four great kings, concluding that that which is born of action is impermanent, subject to decay, and unreliable.<sup>167</sup>

### 1.5.7.3 The Heaven of the Thirty-three

The monk then proceeds to envision the deities of the Heaven of the Thirty-three, which is also located on Mount Sumeru, is comprised of thirty-three levels (*bhūmi*), and is ruled by Śakra.<sup>168</sup> The following table presents these levels accompanied by a description of actions conducive to rebirth there:

**Table 1.9: Ethical Conduct Conducive to Rebirth in the Heaven of the Thirty-three**

| Levels of the Heaven of the Thirty-three <sup>169</sup> | Action Leading to Rebirth There <sup>170</sup>   |
|---|--|
| 1. Sudharmanivāsīnī                                     | One is perfect in the seven-fold ethical practice, and gives a gift at an appropriate time and place, to a deserving recipient: to an arhat, sick parents, a non-returner, a once-returner, a stream-enterer, one who has risen from cessation, one practicing to attain the path, one who has cultivated the four <i>brahmavihāra</i> -s, or one who is in fear |

<sup>161</sup> A list of the ten levels of the Sadāmatta deities can be found at Ms 142a7-142b1 (T XVII 133b28-c3; D ra 79b6-80a1).

<sup>162</sup> 42b1-2 (T XVII 133c3-8; D ra 80a1-80a3).

<sup>163</sup> A list of the ten levels of the Vīṇātrīyakā deities can be found at Ms 146b3 (T XVII 136b25-28; D ra 89a5-7).

<sup>164</sup> Ms 146b3-5 (T XVII 136b28-c5; D ra 89a7-89b3).

<sup>165</sup> Ms 147a7-147b1 (T XVII 137a26-b1; 91a3-5).

<sup>166</sup> It is important to note that none of these actions explicitly refer to abstention from killing, which is supposedly the main ethical practice leading to rebirth in the Heaven of the Four Great Kings. While it might be implied that the actions described are those practiced by one who has taken up the precept of abstention from killing, this is not at all certain. This could be read an inconsistency in the text.

<sup>167</sup> Ms 154a7 (T XVII 142a24-26; D ra 106a5-6).

<sup>168</sup> As Lin points out, the notion that the Heaven of the Thirty-three is composed of thirty-three levels is unique to the *Saddhsu*, and has no precedent in other Indian literature. See LIN AND DEMIÉVILLE 1949, p. 33.

<sup>169</sup> Ms 156a1-2 (TXVII 143b19-c7; D ra 109b4-110a1).

<sup>170</sup> The following list presents a very rough approximation of the much more detailed descriptions in the texts. I draw primarily on the Chinese translation, informed by a cursory reading of the Sanskrit manuscript and intermittent reference to the Tibetan translation.

<sup>171</sup> Ms 156a4-5 (T XVII 143c7-18; D ra 110a5-7).

|                         |  |
|-------------------------|--|
|                         | of death. <sup>171</sup>   |
| 2. Tuṅganivāsinī        | Just for one day one practices abstention from killing— forbidden by someone else to do so— and from stealing and carrying out royal punishments. <sup>172</sup>   |
| 3. Śikharanivāsinī      | One frees beings that are confined. When starving in the wilderness, one does not steal the resources of others, though he has the power to do so. <sup>173</sup>  |
| 4. Sudarśananivāsinī    | One saves a drowning person or rescues and sets free beings to be slaughtered. One encourages others not to steal and abstains from stealing even at the risk of his life. One sees danger in the slightest of faults. <sup>174</sup>  |
| 5. Prasthanivāsinī      | One gives food and resources to poor people and sick people, even to the extent of offering his wife and children. One frees those who have been caught committing rape when they are about to be executed. <sup>175</sup>   |
| 6. Koṭṭaranivāsinī      | One catches a thief but does not harm him. Another sets him free. One serves mother and father, gives medicine to the sick, and does not take from mother and father. One speaks gently and quietly, keeps in mind the qualities of the Buddha, and serves his elders and teachers. Seeing that a person is unethical, one does not become intimate with him. One is compliant and accepts the precepts. One speaks kindly to servants. One eats proper food, not leftovers. One does not have commercial transactions with those of wrong livelihood. One does not pursue the wives of others, or appropriate their fields, water, or fruit. <sup>176</sup> |
| 7. Caitrarathanivāsinī  | When the possessions of a shrine or monastery become old and decrepit, and the rulers of the country do not fear the results of action— [thereby not fixing the place up]— one restores those possessions. <sup>177</sup>  |
| 8. Nandanānivāsinī      | One is good to the core, neither killing nor stealing, and teaching others to abstain from such acts. If one sees someone kill, he encourages that person to confess the transgression. One uses his wealth to buy imprisoned beings and set them free. If one sees someone steal, one explains to that person that he puts himself in jeopardy. <sup>178</sup>  |
| 9. Vaibhṛājanivāsinī    | One does not dig in land that has many insects and animals, and does not cause others to do so. One teaches others to confess their faults, whether they have taken up the precepts or not. One does not take from another's land, even if it is just dirt, and does not instruct others to do so. <sup>179</sup>  |
| 10. Pāriyātrakanivāsinī | One gives away robes, food and medicine, and teaches others not to kill even as much as an insect. If one sees fruit infested with   |

<sup>172</sup> Ms 164b1-2 (T XVII 149b19-24; D ra 127b3-5).

<sup>173</sup> Ms 165a2-4 (T XVII 149c22-28; D ra 129a1-4).

<sup>174</sup> Ms 165b3-5 (T XVII 150a23-b2; D ra 130a5-130b1).

<sup>175</sup> Ms 168b1-3 (TXVII 152a14-21; D ra 136a1-5).

<sup>176</sup> Ms 169b1-7 (T XVII 152c9-153a5 ; D ra 138a1-138a7).

<sup>177</sup> Ms 170b5-7 ( T XVII 153b22-27; D ra 140b2-6).

<sup>178</sup> Ms 172b1-4 (T XVII 154b29-c12; D ra 144a3-144b3).

<sup>179</sup> Ms 175a-7 (T XVII 156c29-157a12; D ra 150b2-151a1).

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|                          | insects, one does not eat it, and does not give it to others to eat. One does not eat roots and fruits on others' property, and forbids others to do so. <sup>180</sup>  |
| 11. Āmiśrataṭānīvāsīnī   | With a mind imbued with pure ethical practices, one offers food to a virtuous person or to sick people. One does not kill insects or steal, and encourages herdsmen to abstain from killing and stealing in all seasons. If there is a forest fire, one helps extinguish it. He encourages others to confess their transgressions and does not delight in their faults. <sup>181</sup>   |
| 12. Kuñjarataṭānīvāsīnī  | One makes a food offering to monks who have attained the first meditative absorption ( <i>dhyāna</i> ), and gets others to do so. He delights in that act, as do others. One offers a water pot at a well or tank. One does not take water that does not belong to him, even when parched. If one sees that any action will bring about the death of insects, he refrains from that action, and teaches others to do so. <sup>182</sup>  |
| 13. Mañigarbhā(nīvāsīnī) | One sees bees and insects in honey and removes them. Out of fear of the insects being killed (by others), one forbids others to do so. When someone else, who has taken the precepts, offers a lamp to the Buddha at a <i>stūpa</i> or a monastery, one does not then use that lamp to live by or make ink with. One does not kill insects, and encourages others to abstain from such acts. He tells them about hell and how such acts do not lead to peace. One gives food to starving people and does not steal when he is starving. One ornaments the bodies of parents, or offers gemmed decorations to the Buddha. <sup>183</sup>  |
| 14. Āvartacarā           | If one sees small insects in vegetables or water, he does not partake of those things. One does not think of stealing the possessions of others and teaches others not to do so. One would rather die than steal, even a very small thing. One offers medicine to the sick, but does not use treatments that kill small beings. <sup>184</sup>   |
| 15. Tapanīyagrāhā        | One sees an enemy, a person who has raped one's wife or harmed one's family, and does not harm that person, but lets them go. One fears action and its result and therefore protects his enemies. One understands that small offenses give rise to great misery. Having taken up the precepts, one visits a shrine, a monastery, a place where holy texts are recited and kept or the bank of a river, and does not think of stealing. One who is pure in ethical practices is born in heaven and certain to attain <i>nirvāṇa</i> , upon attaining one of the three forms of awakening. If one is in the wilderness and sees a carrion eating beast starving and about to eat its own issue, he offers his own body to it. A poor person gives a very small amount of food, intended for wife and child, to a monk who has [just] come out of the meditative state of cessation. <sup>185</sup> |

<sup>180</sup> Ms 177b7-178a2 (TXVII 158b17-25; D ra 155a3-155b1).

<sup>181</sup> Ms 179b1-179b5 (TXVII 159b25-159c6; D ra 158a4-158b7).

<sup>182</sup> 181a2- (T XVII 160b12-27; D ra 161a7-162a2).

<sup>183</sup> Ms 182b3- 183a1 (T XVII 161 b15-c9; D ra 164a5-165a1)

<sup>184</sup> Ms 184a7-184b5 (T XVII 162c9-24; D ra 167b7-168b4).

<sup>185</sup> Ms 185b1-186a3 (T XVII 163b3-c6; D ra 170a6-171b1).

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| 16. Mālācchāyā                | One does not catch or sell fish, and teaches others not to do so. A person of faith, not intent on household life, offers incense in the midst of the Saṅgha or at a <i>stūpa</i> . With mind controlled he does not sniff the scent, does not relish it. (This is known as the “subtle” abstention from stealing). A poor person, who works hard for his food, offers half of his food to a monk on the path [of practice] who has attained the first meditative absorption. He also teaches others to do so. <sup>186</sup>  |
| 17. Nimnonnatā(cāriṇī)        | One does not steal gems for the sake of livelihood, and die without confessing. One does not knowingly kill beings. One does not steal even small things, such as books. One who is very poor offers requisites to a monk who has attained the first meditative absorption or one levels the land for the happiness of the monastic community. One does so for oneself and others. <sup>187</sup>  |
| 18. Nānābhaktavicitrā(śarīrā) | One does not associate with those who practice killing, and does not engage in defiled discussions. One does not charm, trap and kill animals with music or instruments, and teaches others to abstain from it as well. One does not engage in crooked commerce, cheating others for one’s own gain, and advises others that if they do so they will suffer in the lower realms. One gives to poor people, having gained through commerce or service. Or one gives to one who has attained the second meditative absorption. One uses one’s wealth to buy animals that have been caught and frees them. <sup>188</sup>                                 |
| 19. Yogavahā                  | One of right view advises others to take up the precepts of not killing and not stealing, teaching them about the law of action and its result. One abstains from killing or harming small insects. One encourages hunters to abstain from killing. One does not think of stealing even a piece of grass, and establishes others in the precept of not stealing. One avoids the practice of going to <i>stūpa</i> -s and monasteries to sing and make merry with women. One works hard for his food and, though hungry, offers it to a monk who has attained the third meditative absorption. One gives water to those who are thirsty. <sup>189</sup> |
| 20. Sūkṣmacarā                | One does not associate with those who kill and steal. One does not kill snakes, scorpions and bugs by fumigating them. One does not kill very small, water born beings. (This is called the ‘subtle’ abstention from killing). One does not eat fruit offerings given by donors, but offers them to a poor person, one who has attained the third meditative absorption, or one practicing for the third meditative absorption. <sup>190</sup>   |

<sup>186</sup> Ms 177a1-5 (T XVII 164b8-25; D ra 173a6-174a1).

<sup>187</sup> Ms 188a5-188b1 (T XVII 165a24-165b10; D ra 175b7-176b1).

<sup>188</sup> Ms 190a1-190b2 (T XVII 166b15-c13; D ra 179a6-180b1).

<sup>189</sup> Ms 191b5-192a7 (T XVII 167b24-c26; D ra 183a4-184a7).

<sup>190</sup> Ms 193b3-194a7 (T XVII 168c3-169a15; D ra 186b6-188a6).

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| 21. Samhr̥ṣṭagītadhvanyabhiratā              | One abstains from selling dung, wheat or paddy, in which small worms grow. If one must clean a wound in which such beings are dwelling, he moves them to where they are safe before doing so. One protects ants and small insects. Having worked hard to get it, one offers food to one who has attained the fourth meditative absorption. One pays the ransom of someone in danger of death, in the hands of an enemy. (These are the highest gifts: the gift of Dharma and the gift of life). One encourages others to do such things, and delights in their actions. <sup>191</sup> |
| 22. Tejomālinī                               | With a mind of compassion, one frees birds and frogs that have been caught. One does not take even a leaf from the tree of another or a date that has fallen to the ground. One offers food to ascetics during the rains, or alms to the sick at a time of famine. One teaches the law of action and result. One constantly recollects the Buddha, the Dharma, and the Saṅgha. One avoids evil friends. <sup>192</sup>   |
| 23. Candrāya(ta)nacarā <sup>193</sup>        | One makes an image of the Buddha, or cleans one, or decorates one, with great faith and proper intention. One does not harm beings in thought, and if others do so he does not delight. One does not kill even small moisture-born beings. One does not take the shade when, tired and hot, others rely on it for livelihood. (This is the ‘subtle’ abstention from stealing). He teaches others to abstain in the same way. <sup>194</sup>  |
| 24. Yamanaśālā                               | One saves someone who falls in a river or is lost in the wilderness. (This is the gift of life). Various destructive beings cause harm to one’s household belongings. Though they are a nuisance, one does not kill them and bears their presence. In the wilderness, one with wealth and power gives water to others when there is a lack of it, or uses his wealth to trade for water for others. <sup>195</sup>   |
| 25. Nimeṣonmeṣagatī                          | A wealthy merchant shores up wealth, donates it, and makes merit. He does not use it to live. One goes to a village area in a time of war, but does not steal even one grain, out of fear of karmic retribution, not out of fear from the law. One frees all kinds of animals that have been caught, and teaches others to do so. <sup>196</sup>   |
| 26. Prabalecchācchāyā(śarīrā) <sup>197</sup> | One keeps the sevenfold ethical practice. In a border region near the ocean, one does not take fish that might belong to someone else, not out of fear of the law but out of the fear of the retribution of acts. If one gets caught by a spirit in the wilderness, though able to kill it by various means and charms, one does not, even at the risk of one’s life. <sup>198</sup>   |

<sup>191</sup> Ms 195b3-196a4 (T XVII 170a25-b24; D ra 190b7-192a3).

<sup>192</sup> Ms 199b5-200a2 (T XVII 174a24-b13; D ra 199b3-200a4).

<sup>193</sup> Ms 156a2: *candrāyatanacarāḥ*; Ms 200b5: *candrāyaṇacarā*.

<sup>194</sup> 200b5-201a2 (T XVII 175a21-b10; D ra 202a1-202b4).

<sup>195</sup> Ms 202a6-202b4 (TXVII 176b17-c11; D ra 205b3-206b2).

<sup>196</sup> Ms 207b1-207b5 (TXVII 181c6-25; D ra 218b1-219a2).

<sup>197</sup> Ms 156a2: *pramā[ṇe]cchāśarīrā*; Ms 209a1: *pavanecchācchāyā*; Ms 209a5: *pravaṇecchāśarīreṣu*; D ra 222a1: *lus kyi mdog bzang zhing che ba*; T XVII 183a14: 影照.

<sup>198</sup> Ms 208b7- 209a5 (T XVII 183a13-b1; D ra 221b7-222b3).

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| 27. Mañicīrā <sup>199</sup>        | One gives lamps to the monks, who study the Sūtra, Vinaya, and Abhidharma [texts] day and night but are unable to continue when it gets dark. One fans them so that they can study the words of the omniscient one, free from heat. <sup>200</sup>  |
| 28. Nikāya(sa)bhāginī              | One tames the mind, understands wholesome, unwholesome and morally indeterminate <i>dharm</i> -s, and sees danger in a slight transgression. If someone rapes one's wife or attacks him, he lets that person go. If someone is destitute, about to be executed, he pays for his freedom. In the wilderness, when there is no water and people are suffering from thirst, one builds a well. If there are moisture-born beings there, one strains the water so as not to kill the beings. One does not pick fruits, either in the wilderness or in the town, where property is protected. <sup>201</sup> |
| 29. Maṅḍalanivāsini <sup>202</sup> | One brings sugar water, fans and flywhisks to monks in the meditation hall, who strive in the heat to cut off the bonds of Māra. One frees birds that have been caught in the wilderness. In the forest one finds toothpicks and honey water, left for the benefit of others. One avoids them so that fellow monastics and ascetics can enjoy them. <sup>203</sup>  |
| 30. Utkarṣacāriṇī <sup>204</sup>   | One offers sandals to monks. If a person is captured by a Dravidian ( <i>dramiṇa</i> ) or a killer in the wilderness, one sets that person free. When goods are attained in a wilderness raid, [a king] does not take his royal share. A king, having caught a criminal, does not kill him, though urged to do so by others. <sup>205</sup>   |
| 31. Tejomukhā                      | When unrest besets a region, one does not partake in killing or engage others in killing, even at the risk of one's life. Though beset by hunger and thirst, about to die, one does not steal from others, though others are stealing from one another. In that region, one attends to the ritual worship of the Buddha and offers lamps at a Dharma talk with proper intention. <sup>206</sup>   |
| 32. Tejojālīnī <sup>207</sup>      | One restores a decaying <i>stūpa</i> or monastery. Or, when such places are on fire, one enters them to extinguish it, losing one's life in the process. Or one saves the belongings of the Saṅgha or a burning person, out of compassion. If one finds something that has fallen on the road, he makes every effort to find its owner and, if that fails, turns it over to the authorities. One avoids insects while walking on the road. <sup>208</sup>   |
| 33. Prakīrṇakā                     | On a journey, one does not even take up a piece of grass. One does not kill poisonous snakes, and does not even think of killing them. When one is sick, he buys meat to treat the disease. In the heat,  |

<sup>199</sup> Ms 156a2: *śale[ca]rāh*.

<sup>200</sup> Ms 211a1-5 (T XVII 185a13-28; D ra 227a2-227b6).

<sup>201</sup> Ms 213b4-214a3 (T XVII 187b12-c8; D ra 233a4-234a4).

<sup>202</sup> Ms 156a2: *maṅḍalanirātā*.

<sup>203</sup> Ms 229a5-229b3 (T XVII 202c19-203a6; D ra 268b5-269a7).

<sup>204</sup> Ms 156a2: *autkarṣa*°.

<sup>205</sup> Ms 231a6-231b2 (T XVII 204b8-18; D ra 227b6-273a4).

<sup>206</sup> Ms 232a2-5 (T XVII 204c22-205a6; D ra 274a4-274b3).

<sup>207</sup> Ms 156a2: *tejohvālāmālīnī*.

<sup>208</sup> Ms 233a2-7 (T XVII 206a4-24; D ra 276b5-277b2).

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|  | <p>over time, small beings begin to grow in that meat. Knowing that if he eats the meat the beings will die, he chooses to risk death himself [by not eating the meat], rather than kill them. One finds cow dung in a swamp area. Knowing it belongs to someone else he does not take it.<sup>209</sup></p> |
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While these lists may seem tedious, they are informative and representative of the text's obsessive and repetitive approach to the question of action. This basic framework of action and result runs through the entire text, from beginning to end, and around it are woven various expansive treatments of the details of life in the different realms and levels of existence.

This section of the text is immense, and contains a great deal of doctrinal and scholastic material. One of the particularities of the text here is the presence of several narratives in which a deity is born, with particularly vibrant qualities, in one or another of the levels of the Heaven of the Thirty-three. When his fellow deities see him, they wonder about how he attained such a state. They approach Śakra, the king of the Heaven of the Thirty-three, and he uses the opportunity to teach them the Dharma. In this way, the text contains a number of stand-alone Dharma talks, supposedly delivered by Śakra to his fellow deities, which are comprised of a wide range of Sarvāstivādin doctrinal teachings, some extremely scholastic.<sup>210</sup> In addition to such Dharma talks, the text also contains narratives of Śakra, along with various retinues of deities, visiting the abodes of past Buddhas.<sup>211</sup> Further, Śakra repeatedly claims to teach the Dharma as he heard it from the Buddhas of the past, and from the deities of old. Thus, the text describes how the meditating monk of the *Saddhsu* comes into contact with the traditional ancient teachings of the Buddhas preserved among deities. The presence of these ideas in the text presents something of a power move by its authors/compilers/redactors, a move that undergirds the text's authority as a source of traditional knowledge.

#### 1.5.7.4 The Yāma Deities

The realm of the Yāma deities is located in the sky above mount Sumeru, and is ruled over by the sovereign Mucilinda. It is similar to the Heaven of the Thirty-three in that it is made up of thirty-two levels, each attained due to specific forms of wholesome action. In the last extant section of the text, the meditating monk proceeds to envision these levels according to scripture. The following table presents the thirty-two levels, accompanied by a description of actions conducive to rebirth there:

<sup>209</sup> T XVII 207c8-28; D ra 280b6-281b3.

<sup>210</sup> For an example of part of one of these talks, see Appendix 4 and Chapter 3, pp. 146-147.

<sup>211</sup> On the various past Buddhas in the *Saddhsu*, see LIN AND DEMIÉVILLE 1949, pp. 40-41.



**Table 1.10: Ethical Conduct Conducive to Rebirth in the Realm of the Yāma Deities**

| Levels of the Yāma Deities <sup>212</sup>           | Actions Leading to Rebirth There  |
|---|---|
| 1. 勢力 rab kyi shugs kyi bdag (1)                    | One takes up ethical practices, fearing even a small amount of fault. One is honest and does not deceive or trouble others. One sees everything in the world as impermanent, suffering, and not-self. One keeps in mind the Buddha, Dharma, and Saṅgha. One abstains from killing and stealing, as stated in the previous chapters, and also does not practice sexual misconduct. One's mind does not delight in anything, even birds. Even in sleep one's mind does not dwell on desire. One likewise teaches others about the dangers of wrong action, informing them that they will end up in hell if they engage in such behavior. <sup>213</sup> |
| 2. 乘處遊行<br>bzhon pa rgya che ba la rnam par rgyu ba | One with a pure mind abstains from killing, stealing and sexual misconduct. <sup>214</sup>  |
| 3. 雲處遊行<br>rgyun gnas na rnam par rgyu ba (2)       | One has faith in the three jewels, abstains from killing, stealing and sexual misconduct, does not delight in wrong action, does not raise his eye towards women, and does not give rise to thoughts of desire.   |
| 4. 積負 brtsegs pa rgyu ba (3)                        | One fears the results of wrong action, has right view, practices right action and removes negative mental states. If one sees and hears the dancing and music of women, his mind is not desirous. One sees his faults and removes them.   |
| 5. 心相 yid kyi rgyan <sup>215</sup>                  | One constantly discerns the causes and results of evil action. One does not give rise to thoughts and chase after them. One sees women in a painting and does not notice them. One's mind does not delight in sights, tastes or thoughts. One teaches others, protects them, and does not worry about himself. One sees his own body as impure and is able to destroy the fire of desire. <sup>216</sup>  |
| 6. 山樹具足 rgyun gyis rgyu ba                          | One constantly observes his own behavior, with faith in the law of karma. One keeps all the precepts, mental, physical, and vocal. Having seen the image of a woman in a painting, one does not then think of her. Having seen the bright sun during the day, one does not think of it at night. He is perfect in knowledge. One keeps his attention on the body, protecting the mind. One constantly delights in observing the aggregates, spheres and   |

<sup>212</sup> T XVII 209b12-24; D ra284b4-7: While T lists thirty-two levels, B contains only twenty-seven levels, and the list is somewhat confused compared with its later expansion. I am unable to match the following names of levels in B with the names of levels in the list in T: *'bras bu dang ldan pa* (7), *tshogs pa rgyu ba na rnam par rgyu ba* (21), *rang gi yul bar rgyu ba* (22), *skyed mos tshal gyi mchog* (25), *khlor yug la gnas pa* (17). The numbers in parentheses after the Tibetan names of the levels correspond to the order in which they appear in the initial list in the text. This list is clearly not reliable, however, as the subsequent progression of the Tibetan translation shows.

<sup>213</sup> T XVII 210a19-210b1; D ra 286a6-286b5.

<sup>214</sup> T XVII 219a6-10; D la 1b1-5.

<sup>215</sup> Read *yid kyi rgyun*?

<sup>216</sup> T XVII 231c6-19; D la 32a5-32b7.

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|  | elements ( <i>*skandha</i> , <i>*āyatana</i> , <i>*dhātu</i> ). One does not frequent villages and does not long for companionship. <sup>217</sup>  |
| 7. 廣博行<br>rgya chen po'i khor yug na rgyu<br>ba <sup>218</sup> | One follows a good teacher, with faith in the retribution of action. One constantly visits elders, with faith in the three jewels. One constantly cultivates wholesome roots, not enmeshed in the sense-spheres and afraid of the flow of existence. One discerns suffering, the aggregates, and knows his faults. Never ceasing in effort, one regularly hears the Dharma, considers it and understands its meaning. One sees women as an illusion or like poison, not giving rise to desire when coming into contact with them. <sup>219</sup><br>One goes to the forest, sees various beautiful images, and hears the chirping of birds. He does not arouse pleasure with respect to such experiences, and keeps the precepts pure. <sup>220</sup> |
| 8. 成就 yang dag par ldan pa <sup>221</sup>                      | One has faith in the Buddha, takes up ethical practices with wholesome intention, and reforms himself of previous sexual misconduct, not giving attention to women. <sup>222</sup>  |
| 9. 勝光明圍 'od zer 'phro ba                                       | One hears the Dharma, takes up the precepts, gains right view, and does not disturb others. One avoids women, fears sexual misconduct, and does not look at paintings of women. Constantly practicing wholesome actions, one purifies his livelihood. <sup>223</sup>  |
| 10. 正行 bsdams par rgyu ba (11)                                 | One practices according to Dharma, is pure in action and experiences pure pleasurable results. One is of noble comportment, and practices giving and discernment <sup>224</sup> with thoughts of respect. <sup>225</sup>  |
| 11. 常樂 rtag tu bde ba (12)                                     | If one sees a woman in a painting, he does not notice her characteristics. He sees her as an ordinary woman. His mind delights when he sees that it does not give rise to desire, and his body becomes extremely pure. <sup>226</sup>   |
| 12. 增長法<br>bde ba rab tu 'phel ba dang ldan pa<br>(13)         | If one sees a woman in a painting, he does not look on, or relish the image. One is afraid of corrupting his pure conduct. One guards his mind from faults, and tells others of the dangers of the result of sexual misconduct. <sup>227</sup>  |

<sup>217</sup> T XVII 237a5-18; D la 44a6-45a1: Here I give only one example. However, the section of the text treating this level of the Yāma deities is extensive, covering nearly eleven fascicles (40-52) of the Taishō edition, and contains numerous examples of actions leading to rebirth there.

<sup>218</sup> D has a different name for this level upon its second appearance (D la 192b1): *rab tu rnam par 'dres pa'i khor yug na rgyu ba*. This corresponds the fourth item in the initial list at D ra 284b5.

<sup>219</sup> T XVII 242b11-29; D la 55b3-56a6.

<sup>220</sup> We find an additional description of actions leading to rebirth in this level at T XVII 299a20-299b1 and D la 192b1-6: Here D presents an additional distinct name (*'dres pa'i khor yug na rgyu ba*). This suggests that the Chinese translators may have conflated two levels.

<sup>221</sup> In the initial list at D ra 284b5, the name of this level is given as *'gro ba dang yang dag par ldan pa* (9).

<sup>222</sup> T XVII 303a5-11; D la 202a7-202b3.

<sup>223</sup> T XVII 308b17-23; D la 216a2-6.

<sup>224</sup> Here B and T disagree. T states that such a person is of miniscule discernment (少於智慧), while B states that he is of great discernment (*shes rab lhag pa*).

<sup>225</sup> T XVII 313a22-b1; D la 229a4-229b2.

<sup>226</sup> T XVII 328a6-17; D la 263b7-264a7.

<sup>227</sup> T XVII 344a29-b10; D sha 1a1-2a5.

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| 13. 一向樂 gcig tu dga' ba (8)                                | When one sees animals copulating, he does not pay attention. One avoids undesirable visions. One fears the results of sexual misconduct, and teaches others that such actions lead to hell. He encourages them not to partake in such behavior. <sup>228</sup>     |
| 14. 樂行 rA dza ni na rgyu ba                                | A great being, of wholesome action, avoids women and teaches others the Dharma. He teaches them that sexual misconduct results in rebirth in hell, and establishes them in wholesome behavior. He puts others before himself. <sup>229</sup>                       |
| 15. 種種雜<br>rnam pa sna tshogs par rnam par<br>bkra ba (15) | If one sees a woman in a dream, his mind does not become intimate with her. He does not think about it afterward when awake, and does not consider his abstention now as being for the sake of sex in heaven in a future birth. He cuts off desire. <sup>230</sup> |
| 16. 心莊嚴  |  |
| 17. 風吹 rlung rgyu ba dang (5)                              |  |
| 18. 崇高 rab tu mtho ba (6)                                  |  |
| 19. 沫旋行  |  |
| 20. 百光明岸 'od zer brgya 'phro ba (10)                       |  |
| 21. 山聚行 ri'i tshogs na rgyu ba (14)                        |  |
| 22. 月鏡 zla ba mthong bar 'dod pa'i tshal (16)              |  |
| 23. 憶念量  |  |
| 24. 遮尸迦  |  |
| 25. 解脫禪 bsam gtan sgra'i bya bas dben pa dang (18)         |  |
| 26. 慢上慢 nga rgyal ldog pa dang (19)                        |  |
| 27. 下入 'jug pa'i spyod pa (20)                             |  |
| 28. 階行   |  |
| 29. 自身鏡 rang lus kyi rgyags pa dang (23)                   |  |
| 30. 慢身光明 nga rgyal rtags kyi gzi brjid (24)                |  |
| 31. 上行   |  |
| 32. 林光明 nags tshal gyi 'od zer (26)                        |  |

This section comprises the majority of the *Saddhsu*'s content, some of the treatments of the levels spanning extremely large portions of text. The structure here is quite similar to the section on the Heaven of the Thirty-three, with Mucilinda standing in for Śakra. The text contains a variety of scholastic material that has yet to be studied in detail, and a study of this material is a desideratum.

The text ends abruptly in the middle of its treatment of the Yāma deities. This means that it was either originally much longer or was never completed. We can assume therefore that the scheme of stages found in the text was considered to continue, and that the envisioning of the Yāma deities constitutes a nineteenth stage of practice. The fact that the text is unfinished also means that any interpretations of its larger structure, its framework of practice and its larger agenda (including the interpretations presented in the following chapters of the present work), must remain tentative.

<sup>228</sup> T XVII 354c27-355a8; D sha 36b1-37a1.

<sup>229</sup> T XVII 370b8-17; D sha 81b4-82a6.

<sup>230</sup> T XVII 377b18-27; D sha 104a3-104b7.

### 1.5.8 Chapter Seven of the *Saddhsu*

As mentioned above, the seventh chapter of the *Saddhsu* is in fact a text of its own, distinct from the first six chapters, with a unique frame story, narrative structure, and doctrinal thrust. It is entitled “The Dharma Teaching on the Presence of Awareness of the Body” (身念處法門; *lus dran pa nye bar gzhag pa zhes bya ba'i chos kyi rnam grangs*: \**Kāyasmṛtyupasthānaṃ nāma dharmaparyāya*). Though it presents a distinct set of teachings, many aspects of this text’s language and doctrine echo those of the first six chapters of the *Saddhsu*, and the two texts are almost certainly the product of the same community of scholar-practitioners. I do not dwell on the details of this text, as they are not directly relevant to the present study. I would simply say that it is deserving of serious examination, and would also point out that, as far as I am aware, it has received almost no attention from the modern scholarly community. Now that knowledge of the *Saddhsu* is being expanded due to the emergence of the Sanskrit manuscript, it would certainly be fruitful to fully explore the seventh chapter.

### Conclusion

The foregoing overview of the *Saddhsu* serves to provide a literary context for the rest of this study, which takes the second chapter of the text as its central concern. It should be clear by now that the *Saddhsu* is a prodigious literary work, a multilayered treatise presenting an all-encompassing view of Buddhist practice, the early Indian cosmos, and socio-religious principles. It bridges the divide between *sūtra* and *śāstra*, meditative practice and textual practice, canon and commentary, holding within it a rich trove of historical information. One might use the *Saddhsu* to think through a diverse range of issues within the field of Buddhist studies. In the following chapters, I focus on one of the constitutive aspects of the text: the path of meditative practice it describes. In taking up this topic, many other important aspects of the text, presented cursorily above, must be bracketed off to a certain extent. Despite this bracketing, as we progress with our discussion of the meditative framework of the *Saddhsu*, the reader should do her best to keep in mind the broad contours of the text, and the fact that the very detailed engagement with meditative technique presented here is part and parcel of a worldview that can only be understood through a wider view of the text, and a broad view of the field of socio-religious life in early India. In what follows, I take for granted the reader’s familiarity with the religious diversity of the South Asian context, Buddhism’s dialogical development in conversation with the Jain and Hindu traditions, and its rich fabric of multiple competing Buddhist ideologies. I do not, however, use this as a defining constituent of my hermeneutic approach to the meditative material. Instead, I build my interpretation of the text from the ground up, beginning with a very basic text-historical analysis of the *Saddhsu*’s presentation of meditation and expanding outward to the broader framework of middle period Buddhism within which the text must be understood. The more complex socio-historical issues of inter-religious competition and rhetorical stridency must be dealt with in the future.

## CHAPTER 2

### Tradition, Textuality and Meditation: The Fundamental Practice of the *Saddharmasmṛtyupasthāna(sūtra)*

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#### Introduction

As should be clear from the above synopsis, the *Saddhsu* is a text unmistakably oriented towards and constructed around a narrative of spiritual cultivation. It draws on a wide range of traditional Buddhist categories, but presents them in a unique and innovative structure, the philosophical implications of which need to be unpacked. In order to do so, I want to narrow the focus of the reader's attention to the second chapter of the text. As stated above, I believe that the first two chapters of the text represent its archaic core. Of these two chapters, the second chapter contains the most archaic material, the contents of its first half being a simple reworking of a canonical *sūtra*, the \**Ṣaḍdhātuvibhaṅgasūtra* (Ṣaḍdhvi) of the *Madhyamāgama*.<sup>1</sup> The second chapter is also where we find the most explicit representation of meditation practice, which is presented as foundational for the long and arduous path of spiritual cultivation conceived of by the authors/compiler/redactors of the *Saddhsu*. A close analysis of this section of the text serves as a useful entry point into the contemplative, doctrinal, and historical formation of the *Saddhsu* as a larger work, and its ideological disposition.

In the following treatment, I take as my focus the progression of the stages of the text, its contemplative nature, and its structural reliance on the scriptural precedent of the \**Ṣaḍdhātuvibhaṅgasūtra*. While at times interpreting the text according to categories belonging to a second-order analysis, I will for the most part attempt to present its progression of practice on its own terms, according to the categories set up by the text itself. This initial, first-order engagement with the second chapter of the text allows the reader a glimpse of its detailed and sophisticated content, while at the same time not losing track of the fact that the text is structured as a narrative, and must be read as a coherent and interlinked series of contemplative forays.

The second chapter of the text is fundamental to the spiritual project of those who compiled the *Saddhsu*, and serves as a unique example of a textual representation of contemplative practice from the middle period of Indian Buddhism. A close analysis of this tradition allows us a glimpse of the often-effaced historical connections between text and practice, scriptural discourses and sophisticated philosophical queries, Dharma and *dharma*-s. In what follows, I want to focus on the details of the meditation practice described in the second chapter of the text, taking the reader through a series of close readings and textual analyses, and unpacking the historical and philosophical implications of various aspects of the text. I show that the second chapter offers a coherent path of meditative practice in ten stages, which emerged historically as an organic outgrowth of the meditative practice of distinguishing the six basic elements of human experience (*ṣaḍdhātu*), singly represented in the Āgamic record by the \**Ṣaḍdhātuvibhaṅgasūtra*. Although the entire *Saddhsu* is basically a description of a *yogācāra*'s

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<sup>1</sup> MĀ 162 at T I 690a-692b; D *mngon pa* ju 34b6-43a3; MN 140 at MN III 237-247. For a synoptic representation of these three parallels of the *sūtra* and their relationship with the second chapter of the *Saddhsu*, see Appendix 4. For a comprehensive treatment of this *sūtra* in all its extant versions, see ANĀLAYO 2011a, pp. 797-802.

contemplative discernment of the laws of karma, the second chapter is consequential in that it contains descriptions of a basic meditation practice that brings a monastic practitioner to the point of being able to correctly discern such laws, and to understand them in connection with the fundamental constituents of human experience. The contemplative process entailed in such developments is portrayed as progress towards becoming a full-fledged *yogācāra*. As a monk progresses in meditation, he comes closer and closer to attaining the stage of the master *yogācāra* who is the main agent of the middle frame of the text. In this way, the *Saddhsu* can be read as a text detailing the making of a *yogācāra*. From the standpoint of the middle frame of the text, then, we see a fully developed *yogācāra* reflecting on the contemplative process that an ordinary monk must undertake to attain the status of a *yogācāra*. The second chapter represents the core meditative element of this process.

What, then, are the steps on the path that the monk must take in order to go through this transformation? What are the practices, the realizations, the cognitive shifts that putatively bring a *yogācāra* into being? Briefly outlining some of them will bring into relief the essential trajectory of the second chapter.

The central project of *Saddhsu* can be described as a project of discernment (*prajñā*). The entire *Saddhsu*, in fact, can be read as a description of how to cultivate the foundation of discernment (*prajñādhiṣṭhāna*), a fundamental mental quality of the Buddhist adept.<sup>2</sup> Yet, the *Saddhsu*'s engagement with discernment is uniquely oriented towards the machinations of karma. Indeed, the most striking feature of the *Saddhsu* is its obsession with karma. From the very beginning of the text, the *yogācāra* of the middle frame is seen discerning the workings of karma, and, in the second chapter, even the ordinary monk of the inner frame successively comes to be able to do this as well. This marks a somewhat radical development, because in canonical sources knowledge of the ripening of karma (*karmavipāka*) is exclusively the purview of a fully awakened Buddha.<sup>3</sup> As I have already mentioned, in the first chapter of the *Saddhsu* the Buddha states that only his *yogācāra* disciples (*yogācāro macchrāvakaḥ*) can properly understand the law of the ripening of action.<sup>4</sup>

The discernment of feelings/sensations (*vedanā*) plays a central role in the process of discerning the functioning of karma. Feelings take on an ethical significance because they are seen as instantiations of the karmic process. This mode of discernment embeds feeling in a temporal framework, structured by past and present action and projecting into the future. In the second chapter, the *Saddhsu* also presents a unique formulation of the doctrine of dependent origination (*pratītyasamutpāda*), explicitly incorporating the terminology of karma and inverting the traditional relationship between feeling/sensation (*vedanā*) and thirst (*trṣṇā*). This radical engagement with a fundamental Buddhist doctrine, presented in the context of meditative

<sup>2</sup> I deal extensively with the topic of the foundation of discernment in Chapter 4.

<sup>3</sup> Clearly, knowledge of karma as a principle was not beyond the reach of disciples. Further, a partial knowledge of karma, as instantiated in the standard supernormal knowledges of recollecting previous existences (Pāli: *pubbenivāsānussatiñāna*) and the arising and passing away of beings (Pāli: *cutūpapataññāna*), was considered a basic fruit of Buddhist meditative practice. However, conceptual knowledge of the ripening of karma (*karmavipāka*), which refers to a more comprehensive understanding of the process of how karma works in all its permutations, seems to have been considered something exclusive to the Buddha. In particular, the ripening of karma was taught to be inconceivable. It seems that it is precisely this more comprehensive notion of the ripening of karma (*karmadharmavipāka*) that the *yogācāra* of the *Saddhsu* is able to experience, conceive of, and understand. I will discuss this issue further in Chapter 3.

<sup>4</sup> Ms 3b7 (T XVII 3c9-11; D ya 884-5): *nāham anya{t}{m} paśyāmi ya evaṃ karmadharmavipākam anupaśyati yathā māmako yogācāro macchrāvakaḥ |*

discernment, is evidence of the influence of meditative experience on doctrinal developments.

Reading the second chapter of the *Saddhsu* also enables us to see the way in which the text is structured around a canonical *sūtra*, yet creatively departs from it to fashion an entirely new model of meditative development. Up to stage four, our text closely follows the canonical \**Śaddhātuvibhaṅgasūtra*. After stage four, however, it leaves behind the canonical representation and opens out into portrayals of more complex modes of discernment. It also explicitly frames the development of meditation according to a gradualist model, which presents the path of meditation as a process of mental purification. Such a conception of the path is not explicit in the \**Śaddhātuvibhaṅgasūtra*, which presents a gradualist model of cultivation, but no clear description of the process of purification.

A number of philosophical developments likewise come to light through a reading of the second chapter of the *Saddhsu*. A consequential development of mentalist doctrine can be seen when the text presents a theory of mind that posits the mind-element (*manodhātu*) as a mediating factor of all sense-consciousness, and the mind-consciousness element (*manovijñānadhātu*) as an originary source or basis for those sense-consciousnesses. This mentalist project gets developed further when the monk of the text discerns the faculty of perception (*saṃjñā*), seeing it as a fundamentally constructive element of the mental process, and largely responsible for building an individual's experience of the so-called external world of materiality. These developments present us with evidence of what might be described as an emergent *vijñānavāda* or *cittamātra* (mind-centered or mind-only) theoretical framework, and the most explicit assay in this direction can be found in the fifth stage of our text, when a monk sees and understands that all sense objects are nothing but cogitation (*kevalaṃ saṅkalpamātrakam eva*).<sup>5</sup> In a somewhat enigmatic development, the text also subsumes the entire world of material sense phenomena within the *dharmāyatana*, an additional philosophical thrust in the direction of an idealistic framework of thought. This philosophical project is perhaps most sharply apparent in the seventh stage of the text, where we find a depiction of mental action as the fundamental creative force behind the entire flow of existence (*saṃsāra*), a philosophical position figuratively represented by a metaphorical description of the mind as a master painter who uses colors, brush and palette to create the world of experience.

In the following pages, I draw out the aforementioned points of interest in a stage-by-stage exegetical analysis of the text. This analysis cannot be engaged piecemeal, and the reader must go through all ten stages from beginning to end if she wants to understand the rich and comprehensive framework of practice presented therein. I have deliberately structured my analysis such that the reader must read through the entire progression to fully understand the intricate world of textuality, practice, and experience presented in the second chapter of the *Saddhsu*.

In quoting the *Saddhsu*, I refer to my edition and translation of the text, which is offered in full in Part II of the present work. I refer to it as *Saddhsu* II, and present the paragraph numbers of the relevant sections so that the reader can refer to both the edition and the translation when necessary. However, when I cite the text in the pages that follow, I often leave out the detailed annotations that can be found in the edition and translation. I therefore encourage the reader to consult both the edition and translation when questions arise about my interpretation of various aspects of the text.

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<sup>5</sup> I discuss this development in detail in Chapter 4, §4.4.

**Table 2.1**

| <b>The Ten Stages of Meditation in the Second Chapter of the <i>Saddharmasmṛtyupasthāna(sūtra)</i><sup>6</sup></b>  |  |
|---|--|
| <b>Bhūmi 1 (Ms 12a5-12b7)</b><br>Seclusion and the eighteen mental activities<br>( <i>manovyabhicāra</i> )  | Largely a reworking of the<br>* <i>Ṣaḍdhātuvibhaṅgasūtra</i>   |
| <b>Bhūmi 2 (Ms 12b7-14a1)</b><br><i>Prajñādhiṣṭhāna</i> : Meditation on the six <i>dhātu</i> -s   |  |
| <b>Bhūmi 3 (Ms 14a1-14a7)</b><br><i>Dharmānumṛtibhūmi</i> : Meditation on the five feelings<br>( <i>vedanā</i> )  |  |
| <b>Bhūmi 4 (Ms 14a7-18b1)</b><br><i>Vedanādhivīśālabhūmi</i> : Meditation on Feeling in its Broad<br>Extent   |  |
| <b>Bhūmi 5.1 (Ms 18b1-22b3)</b><br>Meditation on the <i>saṃjñāskandha</i> (1. eleven aspects of<br>materiality [ <i>rūpa</i> ] and wholesome and unwholesome<br>karma)  | Sarvāstivāda Abhidharma breakdown of<br><i>skandha</i> -s and <i>āyatana</i> -s in the context of<br>the treatment of karma theory                     |
| <b>Bhūmi 5.2 (Ms 18b1-22b3)</b><br>The material <i>āyatana</i> -s and the <i>dharmāyatana</i> ; the<br>interrelationship of the five aggregates ( <i>pañcaskandha</i> )<br>and the relationship of mental and material phenomena  |  |
| <b>Bhūmi 6 (Ms 22b3-23a6)</b><br>Meditation on four aspects of cause and effect   | Sarvāstivāda karma theory continued  |
| <b>Bhūmi 7 (Ms 23a6-25b3)</b><br>Meditation on what is and is not Dharma: Seeing the mind<br>as the generative force of karma and the source of<br>suffering (the path leading to <i>nirvāṇa</i> vs. false paths<br>leading to the lower realms; unmanifest materiality<br>[ <i>avijñaptirūpa</i> ]; the mind; the three root defilements and<br>their counteragents) | A literary and metaphorical treatment of<br>conceptions of the Buddhist path<br>accompanied by incipient <i>viññānavāda</i><br>ontological assessments |
| <b>Bhūmi 8 (Ms 25b3-26a6)</b><br>Meditation on the similes of the greedy dog and the noble<br>elephant (the suffering of ignorance and the delight of<br>being a <i>yogācāra</i> )  | Two literary similes   |
| <b>Bhūmi 9 (Ms 26a6-27a3)</b><br>Meditation on the great dangers of <i>saṃsāra</i> (the<br>dangerous fig tree; the bonds of food and contact; seeing<br>the constant fluctuations of painful and pleasant feelings)   | A literary simile leading into a treatment<br>of the meditative experience of<br>impermanence  |
| <b>Bhūmi 10 (Ms 27a3-27b4)</b><br>Equanimity, threshold concentration ( <i>anāgāmya</i> ), and the<br>meditative absorptions ( <i>dhyāna</i> ) (purification of mind,<br>destruction of the mental defilements [ <i>kleśa</i> ]; proximity to<br><i>nirvāṇa</i> )   |  |

<sup>6</sup> For an overview of the scheme of stages of the entire *Saddharmasmṛtyupasthāna(sūtra)*, see LIN AND DEMIÉVILLE 1949, p. 243. However, this overview is based on the Chinese text only, and in a few small details misrepresents the content of that version of the text.



## 2.1 The First Stage

I have already offered a general treatment of the second chapter.<sup>7</sup> In the sequential treatment that follows I would like to emphasize some of the particularities of its exposition, especially in relationship to scriptural precedents. As already noted, the first four stages of the second chapter present a reworking of sections of the \**Ṣaḍḍhātuvibhaṅgasūtra*, and their contents agree most closely with the Mūlasarvāstivādin version of this discourse as preserved in Śamathadeva’s commentary on the *Abhidharmakośa*.<sup>8</sup> The *Saddhsu* appropriates the central content of the \**Ṣaḍḍhātuvibhaṅgasūtra*—doing away with the frame story—while altering it to create a new framework of contemplative practice. The first stage of practice of the *Saddhsu* consists of a monk leaving behind the distractions of social life, and retreating to a secluded place to practice meditation.<sup>9</sup> Understanding that “this world is made to revolve by way of the external and internal sense-spheres,”<sup>10</sup> he proceeds to discern the eighteen mental activities (*manovyabhicāra*). This description of mental activities is drawn directly from the \**Ṣaḍḍhātuvibhaṅgasūtra*, but an element of karma theory has been added to it. The following comparison displays this development:

| <i>Saddhsu</i>   | <i>Dhātuvibhaṅgasutta</i> (Dhvi) <sup>11</sup>  |
|--|---|
| <i>cakṣuṣā rūpāṇi dṛṣṭvā, saumanasyasthānīyaṃ bhavati, sāmkleśikaṃ akuśalavipākaṃ bhavati, prativedayati sampratarkayate. daurmanasyasthānīyaṃ bhavati, virāgayati. tad asya kuśalavipākaṃ. upekṣāsthānīyaṃ bhavaty, avyākṛtavipākaṃ bhavati.</i> <sup>12</sup>  | “ <i>cakkhunā</i> <sup>13</sup> rūpaṃ disvā, somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati.” <sup>14</sup> |
| One sees visible forms with the eye, [and 1.] when [the visible form] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [He] experiences ( <i>prativedayati</i> ) [it] and reflects [on it]. [2.] When [the visible form] is productive of sadness, he becomes dispassionate ( <i>virāgayati</i> ). This for him becomes | “One sees a visual object with the eye, and he explores whether it is productive of joy, whether it is productive of sadness, or whether it is productive of equanimity.”   |

<sup>7</sup> See §1.5.3 of Chapter 1.

<sup>8</sup> D (4094) *mṅgon pa*, ju 34b6-43a3. For a comprehensive treatment of this *sūtra* in all its extant versions, see ANĀLAYO 2011a, pp. 797-802.

The frame story of this discourse informs us that the Buddha delivered it to the itinerant Puṣkarasārin (Pāli Pukkusāti; Chin. Jialuosuoli 迦邏娑利; Tib. Phu-skar-sa-ri), who had left home in search of the Buddha after hearing of him from the king Bimbisāra. As Anālayo (2011a, pp. 797-798) points out, the prehistory of the discourse is recorded in one of the extant parallels of the *sūtra* (T 511), as well as in the *Majjhimanikāya* commentary (Ps V 33-45) and a Chinese *Dhammapada Avadāna* collection (T 211 at T IV 580c19).

In the discourse, we find an account of the Buddha meeting Puṣkarasārin in a potter’s shed where the two spend a night together. Upon seeing that Puṣkarasārin is spending the night sitting upright and aware, the Buddha teaches him how to divide the constituents of human experience in order to understand the principle of not-selfhood and attain liberation.

<sup>9</sup> *Saddhsu* II §1.3 (Ms 12a6-7).

<sup>10</sup> *Saddhsu* II §1.2 (Ms 12a6): “*bāhyādhyātmikair viṣayair idaṃ jagad bhrāmyate.*”

<sup>11</sup> For the sake of linguistic comparison, I present the Pāli version of the canonical *sūtra* when it does not diverge in any consequential way from its (Mūla-)Sarvāstivādin counterparts.

<sup>12</sup> *Saddhsu* II §1.4.2 (Ms 12a6).

<sup>13</sup> *cakkhunā* B<sup>e</sup>; *cakkhumā* PTS<sup>e</sup>

<sup>14</sup> MN 140 at MN III 239.

|  |  |
|--|--|
| a wholesome resultant [experience]. [3. When the visible form] is productive of equanimity, it becomes a morally indeterminate resultant [experience]. |  |
|--|--|

Here I have presented the passage dealing with the first sense faculty, the eye, but the same differences can be found in the parallel descriptions of the mental exploration of the remaining five sense objects as well. This comparison reveals the karma-oriented outlook of the *Saddhsu*. While the canonical passage presents a simple description of three possible mental reactions to sense experience, the *Saddhsu* passage outlines a mode of understanding—cultivated in the context of meditation—that undergirds an analysis of sense experience as embedded in a framework of wholesome, unwholesome and morally indeterminate actions. Though this shift in emphasis may seem minor, it has rather serious implications for the larger paradigm of practice presented in the *Saddhsu*. The thrust of the *Saddhsu* here is that even the most basic forms of mental and physical experience are shot through with karmic implications. A true understanding of reality entails a full understanding of the law of karma as it manifests in human experience. In this way a monk understands that “death and birth in the flow [of existence] occur by way of the eighteen mental activities, which have three [types of] results.”<sup>15</sup>

## 2.2 The Second Stage

The second stage of practice of the *Saddhsu* correlates quite closely with the main bulk of the \**Ṣaddhātuvibhaṅgasūtra*. Both of these texts present a description of the meditative cultivation of discernment (*prajñā*). This process involves a contemplative distinguishment of the six constituent elements that make up a human being, and the two texts are remarkably close in their treatment of this practice. There is no doubt that the compilers/redactors/transmitters of the *Saddhsu* originally drew upon a version of the \**Ṣaddhātuvibhaṅgasūtra*. However, here we again see an important difference between the *Saddhsu* and the \**Ṣaddhātuvibhaṅgasūtra*. A comparison of the opening lines of the second stage of the *Saddhsu* with its parallel section of the extant \**Ṣaddhātuvibhaṅgasūtra* reveals the central project of the *Saddhsu*, and the way in which such a project diverges from the traditional framework of the \**Ṣaddhātuvibhaṅgasūtra*:

| <i>Saddhsu</i>   | Ṣaddhvi <sup>16</sup>  |
|--|--|
| <p>⟨2.1⟩ <i>punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati. sa bhikṣur aṣṭādaśamanovyabhicārāṅ prapaśya kām anyāṃ bhūmiṃ sākṣātkurute? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:</i></p> <p>⟨2.2⟩ <i>catvāry adhiṣṭhānāni paśyati. tadyathā: prajñādhiṣṭhānaṃ satyādhiṣṭhānaṃ tyāgādhiṣṭhānaṃ upaśamādhiṣṭhānaṃ.</i></p> | <p><i>dge slong skyes bu 'di ni byin gyis brlabs bzhi pa yin no zhes bstan pa de'i rgyas par bshad pa cung zad brjod par bya ste l byin gyis brlabs bzhi gang zhe na l shes rab kyi byin gyis brlabs dang l bden pa'i byin</i></p> |

<sup>15</sup> *Saddhsu* II §1.4.8 (Ms 12b4): *evam aṣṭādaśamanovyabhicār(ai)s tr(ivipākai)ḥ saṃsāre cyutyupapattir bhavati.*

<sup>16</sup> In the following comparison I present the Tibetan translation of the *Ṣaddhvi* because it is clear in this instance that this version of the canonical *sūtra* corresponds most closely to the version employed by the authors/compilers/redactors of the *Saddhsu*.

<sup>17</sup> *Saddhsu* II §2.1-3 (Ms 12b7-13a1).

|   |   |
|---|---|
| <p>(2.3) <i>kathaṃ bhikṣuḥ prajñādhiṣṭhānaṃ pratipadyate? iha bhikṣuḥ svayam eva kā<sub>[13a]</sub>yaṃ yathāsthānaṃ saddharmatayā paśyati. taṃ prajāñīte, pravibhajya pratyavekṣate: “santy asmin kāye prthivīdhātur abdhātus tejodhātur vāyudhātur ākāśadhātur vijñānadhātus ca.”</i><sup>17</sup></p>   | <p><i>gyis brlabs dang l gtong ba'i byin gyis brlabs dang l nye bar zhi ba'i byin gyis brlabs so ll dge slong skyes bu 'di ni byin gyis brlabs bzhi pa yin no zhes bstan pa de ngas rgyas par rab tu bshad do ll de la 'di ni gdams pa yin te l</i></p> <p><i>shes rab bag med par mi bya ba dang l bden pa rjes su bsrung bar bya ba dang l gtong ba rab tu spel bar bya ba dang l thar pa'i lam bsten par bya'o zhes bstan pa de'i rgyas par bshad pa cung zad cig brjod par bya ste l</i></p> <p><i>dge slong ji ltar na shes rab bag med par mi bya zhe na l dge slong 'di la lus 'di nyid kyi khams la so sor rtog ste l lus 'di la sa'i khams dang l chu'i khams dang l me'i khams dang l rlung gi khams dang l nam mkha'i khams dang l rnam par shes pa'i khams yod de zhes so sor rtog go ll</i><sup>18</sup></p>   |
| <p><b>2.1</b> And further, the <i>yoga</i> practitioner dwells observing <i>dharma</i>-s among internal <i>dharma</i>[-s]: How does that monk realize the next stage after beholding (<i>prapaśya</i>) the eighteen mental activities? He sees with knowledge produced through hearing, or with the divine eye:</p> <p><b>2.2</b> He sees the four foundations (<i>adhiṣṭhāna</i>). They are: 1. the foundation of discernment (<i>prajñā</i>), 2. the foundation of truth (<i>satya</i>), 3. the foundation of relinquishment (<i>tyāga</i>), and 4. the foundation of quiescence (<i>upaśama</i>).</p> <p><b>2.3</b> How does a monk practice the foundation of discernment? Here a monk sees his own body, as it is configured, according to the true law of nature (<i>saddharmatayā</i>). He discerns it [and,] dissecting [it], examines [it]: “There are, in this body, [six elements]: 1. The earth-element, 2. The water-element, 3. The fire-element, 4. The wind-element, 5. The space-element, and 6. The consciousness-element.”</p> | <p>“Monk, the brief exposition of the statement ‘this person is made up of four resolutions’ is to be explained. What are the four resolutions? [1.] The resolution of discernment, [2.] The resolution of truth, [3.] The resolution of relinquishment, and [4.] The resolution of quiescence. Monk, I [thus] describe the exposition of the teaching ‘this person is made up of four resolutions.’</p> <p>“The brief exposition of the statement ‘do not tire of discernment. Protect truth. Augment relinquishment. Frequent the path of liberation,’ is to be explained.</p> <p>“Monk, how does one not tire of discernment? A monk discriminatingly examines the elements here in this very body. He discriminatingly examines [the body in the following way:] ‘In this body there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.’”</p> |

<sup>18</sup> See Appendix 4, pp. 549-550; D 4094, *mngon pa*, ju 36b4-7 and Q 5595, *mngon pa'i bstan bcos*, tu 40a1-5.

The main difference between these two passages is the *Saddhsu*'s omission of four maxims about cultivating the qualities of the four foundations (*adhiṣṭhāna*). In the *\*Ṣaḍdhātuvibhaṅgasūtra*, these maxims are a central structuring element of the discourse, and connect the cultivation of the four qualities of discernment, truth, relinquishment and quiescence to the final liberation of the *arhat*.<sup>19</sup> After detailing the way in which a monk cultivates discernment through an understanding of the six elements, the *\*Ṣaḍdhātuvibhaṅgasūtra* goes on to show how such discernment comes to fulfillment in the state of liberation, and thereby brings about the fulfillment of the other three foundations, which come to fruition in that state. In other words, the *\*Ṣaḍdhātuvibhaṅgasūtra* presents the four foundations as intimately bound up with one another, and fundamental aspects of full liberation. While the *Saddhsu* lists out all four of these foundations, it never returns to deal with the final three.<sup>20</sup> Instead, the text opens out extensively into an ever-wider range of topics to which a practitioner applies discernment. We must therefore read the *Saddhsu* as a representation of meditative practice singularly devoted to the cultivation of the foundation of discernment.<sup>21</sup>

As already mentioned, the second stage of practice of the *Saddhsu* is more or less consonant with the treatment of discernment of the six elements in the *\*Ṣaḍdhātuvibhaṅgasūtra*. In both texts, we find a description of a practitioner looking one by one at the five different elements that make up his material body. Although the *Saddhsu* presents us with some additional items in the various lists of these elements, there is nothing among such items that alters the basic outlook of the practice.<sup>22</sup> However, when the *Saddhsu* comes to treat the last of the six elements, the consciousness element (*viññādhātu*), it evidences a significant doctrinal development:

| <i>Saddhsu</i>  | Dhvi: <sup>23</sup>  |
|---|--|
| <p>⟨2.9⟩ <i>tatra kataro</i> <sub>[6]</sub> <i>mano(dhā)tuḥ? mano(dhā)tur dvādaśabhir ā(yatanair saṃyuktaḥ). cakṣurviññānānubhūtam artham manoviññānenānubhavati. evaṃ śrotraghrāṇajihvākāyamanoviññānāni manoviññānadhātuprabhavāni manomūlāni.</i><sup>24</sup></p> | <p>“<i>athāparam viññāṇam yeva avasissati parisuddham pariyodātam.</i>”<sup>25</sup></p> |
| <p><b>2.9</b> Now what is the mind-element (<i>manodhātu</i>)? The mind-element is conjoined with the twelve sense-spheres (<i>āyatana</i>). One experiences the [visual] object that is experienced by eye-</p>  | <p>“Then there remains only consciousness, purified and clear.”</p>                      |

<sup>19</sup> Here it is worth noting that we find an important discrepancy between the three relevant versions of the *Ṣaḍdhvi*. While the Pāli and Tibetan version of the *Ṣaḍdhvi* present the liberatory experience as the result of cultivating wisdom and as a prerequisite for the full perfection of the other three *adhiṣṭhāna*-s, the Chinese version presents the liberatory experience as the result of the culmination of all four *adhiṣṭhāna*-s. This difference is nicely illustrated in ANĀLAYO 2011a, p. 801.

<sup>20</sup> As the text is incomplete, no final conclusions can be drawn from the fact that we find no further reference to the foundations. Regardless of this necessary suspension of final understanding, it is clear that what we do have of the text makes much of the first foundation, and takes its development to levels unimaginable in the literary context of the canonical texts.

<sup>21</sup> The fact that the final three foundations are not again taken up in what is extant of the *Saddhsu* supports my hypothesis of the *Saddhsu*'s tacit Mahāyāna paradigm of practice. See Chapter 3.

<sup>22</sup> A study of such additional elements may be useful, however, for an understanding of shifting conceptions of the body in Indian history.

<sup>23</sup> Again, for the sake of linguistic comparison, I present the Pāli version of the canonical *sūtra* when it does not diverge in any consequential way from its (Mūla-)Sarvāstivādin counterparts.

<sup>24</sup> *Saddhsu* II §2.9 (Ms 13b5-6).

<sup>25</sup> MN 140 at MN III 242.

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| consciousness by way of mind-consciousness ( <i>manovijñānena</i> ). In this way ear[-consciousness], nose[-consciousness], tongue[-consciousness], body[-consciousness] and mind-consciousness ( <i>manovijñāna</i> ) have their origin in the mind-consciousness element ( <i>manovijñānadhātu</i> ), and are rooted in the mind. |  |
|---|--|

Here the *Saddhsu* presents us with a serious shift of emphasis. To begin with, the term ‘consciousness-element’ (*vijñānadhātu*), which is found in the original list of six elements, has now been replaced by the term ‘mind-element’ (*manodhātu*).<sup>26</sup> Though this may seem like a minor alteration, it has serious implications because it opens the door into a world of Abhidharma thought that is not present in the original context of the canonical discourse. The \**Śaḍdhātuvibhaṅgasūtra* presents a simple description of a meditative state in which a practitioner has become detached from material phenomena to the extent that he experiences pure consciousness.<sup>27</sup> In the *Saddhsu*, such a meditative state necessarily entails a specific philosophical understanding of the relationship between mind consciousness and the sense faculties, and an implicit ontological outlook that construes all sense-experience as ultimately originating in the mind-consciousness element (*manovijñānadhātu*).<sup>28</sup> In Chapter 4, I will discuss

<sup>26</sup> I should point out that the Chinese translation of the *Saddhsu* retains ‘consciousness-element’ (識界; \**vijñānadhātu*) where our Sanskrit manuscript and Tibetan translation read “mind element” (*manodhātu*). It is also worth noting here that an independently transmitted version of the \**Śaḍdhātuvibhaṅgasūtra*, the “Discourse Spoken by the Buddha on the Five Wishes of King Bimbisāra” *Foshuo pingshawang wuyuan jing* 佛說萍沙王五願經 (T 511), also refers to the mind (element) or *xin* 心—as opposed to consciousness (識)—in its treatment of the six elements. It does so consistently, however, whereas in the *Saddhsu* we find an initial reference to the consciousness element (§2.3), and a subsequent reference to the mind element (§2.9). See ANĀLAYO 2011a, p. 798, footnote 194.

The basic equivalence of the three terms *citta*, *manas*, and *vijñāna* in early Buddhism is evidenced by the fact that they are often used in synonymic lists. See, for instance, Nidsa 7.3 at Nidsa p. 115 (with parallels in SN 12.61 at SN II 94 and SĀ 289 at T II 81c7-8): *yat punar idam ucyate (citta)m i(ti vā) mana iti (v)ā vij(ñānam i)ti(i) vā tat(o) nā(laṃ) bālenā(śrutavatā prthagjane)na nī(rvett)u(m) vā (v)iraktuṃ vā vimoktuṃ vā* / In accounts of sense experience, however, these terms come to be more clearly distinguished from one another, *vijñāna* most commonly referring to the six types of sense-cognition, and mind referring to the mind faculty itself. For a useful overview of various contexts in which *vijñāna* figures in the early tradition, see WALDRON 1994.

<sup>27</sup> My use of the descriptive phrase “pure consciousness” here should not be confused with the modern term “pure consciousness,” which has been paraphrased as “consciousness without object” or “wakeful contentless consciousness.” On the modern conception of such consciousness events, see FORMAN 1990. The state referred to in the *Śaḍdhvi* is a state in which consciousness stands alone (*viññānaṃ yeva avasissati parisuddhaṃ pariyodātaṃ*), apart from materiality, and is discerned as taking as its object only feeling, of three or five types depending on the textual transmission.

<sup>28</sup> See *Saddhsu* II §2.9 (Ms 13b5-6): *śrotraghrāṇajihvākāyamanovijñānāni manovijñānadhātuprabhavāni manomūlāni*.

Cf. Akbh (I.28cd, p. 18) on the consciousness element:  
*vijñānadhātur vijñānaṃ sāsravaṃ*  
*kasmād anāsravaṃ nocyate | yasmād ime ṣaḍ dhātava iṣṭāḥ,*  
*janmaniśrayāḥ ||28||*

*ete hi janmanaḥ pratisandhicittād yavat cyuticittam ādhāraṇabhūtāḥ | anāsravās tu dharmā naivam iti | tad evaṃ saty eṣāṃ catvāro dhātavaḥ spraṣṭavyadhātāv antarbhūtāḥ pañcamo rūpadhātuḥ ṣaṣṭhaḥ saptasu vijñānadhātuḥv iti*  
 |

In this orthodox scholastic treatment of the consciousness element, postdating the *Saddhsu*, the consciousness element is taken to stand for the seven elements of consciousness: 1. The eye-consciousness element, 2. The ear-consciousness element, 3. The nose-consciousness element, 4. The tongue-consciousness element, 5. The body-consciousness element, 6. The mind-consciousness element, and 7. The mind-element (*manodhātu*). Here, however, we find no clear indication of the way in which these seven aspects of consciousness interact with one

this philosophical development in the context of the history of certain trends in Buddhist philosophy.<sup>29</sup> For now it should suffice to point out that this final realization of the second stage of practice of the *Saddhsu* sets the stage for a model of meditative discernment that emphasizes the mind element as the primary subject of contemplation. All of the subsequent stages of practice should, therefore, be understood as various modes of engagement with the mind element.

### 2.3 The Third Stage

In its treatment of the third stage of practice, the *Saddhsu* continues to follow the basic model of the \**Ṣaḍdhātuvibhaṅgasūtra*. In so doing, it presents a description of how a monk discerns feelings as dependant on contact. There is little that is consequentially different between the two texts at this point. However, the *Saddhsu*'s framing narrative punctuates the progression of contemplative practice in a way that subtly transforms its emphasis. This becomes clear through the following comparison:

| <i>Saddhsu</i>  | Ṣaḍdhvi <sup>30</sup>  |
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| <p>(3.1) <i>punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: kim asau bhikṣuḥ prathamam aṣṭādaśamanovyabhicārabhūmyantarāt prathamāḍ dvitīyaṃ bhūmyantaram ārūḍhaḥ ṣaḍdhātutatvajñabhūmim idānīṃ kim dharmānumṛtibhūmim ākramet? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:</i></p> <p>(3.2) <i>trītiyaṃ bhūmyantaram ākrāmati sa bhikṣuḥ tatvadarśī. katarāṃ bhūmyantaram? cittapura(hsa)rabhūmyantaram. sa sukham utpadyamānam vijānāti. duḥkham utpadyamānam vijānāti. saumanasyaṃ jānāti. daurmanasyaṃ jānāti. upekṣāṃ vijānāti.<sup>31</sup></i></p> | <p><i>ci zhig rnam par shes zhe na   bde ba rab tu shes so    sdug bsngal rab tu shes so    yid bde ba rab tu shes so    yid mi bde ba rab tu shes so    btang snyoms rab tu shes so   <sup>32</sup></i></p> |

another. For a discussion of why the mind-element is included in this grouping, and a more elaborate engagement with the relationship of the mind-element and the other elements of consciousness, see Akbh I.16-17, pp. 11-12, which I discuss in Chapter 4, on pp. 194-195.

<sup>29</sup> See Chapter 4, §4.4, pp. 186-201.

<sup>30</sup> Here I present the Tibetan version of the canonical *sūtra* because in this case we find a discrepancy between the Pāli and (Mūla-)Sarvāstivādin versions of the text. While the (Mūla-)Sarvāstivādin versions both list five types of feeling (*vedanā*), the Pāli version lists only three (*sukhā*, *dukkhā* and *adukkhamasukhā*). As Anālayo (2011a, p. 799, footnote 199) points out, the list of five feelings is most certainly a textual expansion of what was originally a list of three. This is supported by a reference to the three forms of feeling in the both Chinese versions of the Ṣaḍdhvi (T I 691c5; T XIV 780b29) and in the *Saddhsu* (*Saddhsu* II §4.1.2; Ms 14b2).

<sup>31</sup> *Saddhsu* II §3.1-2 (Ms 14a1-2).

<sup>32</sup> See Appendix 4, p. 561; D 4094, *mngon pa, ju 38b7* and Q 5595, *mngon pa'i bstan bcos, tu 42a7*.

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| <p><b>3.1</b> And further, the <i>yoga</i> practitioner dwells observing <i>dharm</i>a-s among internal <i>dharm</i>a[-s]: How does that monk, having first ascended from the first stage of the eighteen mental activities to the second stage, the stage of one who knows the reality of the six elements, now progress to the stage of reflection on the nature of <i>dharm</i>a-s? He sees with knowledge produced through hearing, or with the divine eye:</p> <p><b>3.2</b> That monk, seeing reality, progresses to the third stage. Which stage? The stage in which mind is the forerunner (<i>cittapuraḥsarabhūmyantaram</i>).<sup>33</sup> He cognizes the arising of pleasure, he cognizes the arising of pain, he knows the arising of joy and sadness, and cognizes equanimity.</p> | <p>What does [consciousness] cognize? It discerns<sup>34</sup> pleasure. It discerns pain. It discerns joy. It discerns sadness. It discerns equanimity.</p> |
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These passages display the way in which the *Saddhsu* highlights meditative engagement with feelings as a process of discerning *dharm*a-s and their relationship to one another, while the \**Ṣaḍdhātuvibhaṅgasūtra* makes a basic assertion about the nature of experience: all conscious experience is fundamentally and irreducibly made up of five feelings.<sup>35</sup> Unfortunately this section of the *Saddhsu* contains a number of rather knotty philological problems, and now is not the time to discuss such issues. Here I simply want to highlight the way in which alterations of

<sup>33</sup> The stage in which mind is the forerunner (*cittapuraḥsarabhūmyantaram*) ] I have suggested this reading in the edition, but it remains a tentative conjecture. The Ms reads [c][i][ttapura] .. [rād bhūmyantaram], but is difficult to make out. B<sub>crit</sub> reads *sems phan tshun gyur ba ni*, suggesting something like \**cittaparaspara*° or \**cittānyonya*°. T, on the other hand, differs substantially from Ms and B<sub>crit</sub>, and has no directly analogous phrase. It reads: “Knowing according to reality, he attains the third stage from the [knowing of] the five types of feeling” (如實諦知。五受根故得第三地。).

<sup>34</sup> The Tibetan verb *rab tu shes* suggests a reconstruction of \**prajānāti*, as opposed to *vi jānāti* as evidenced in the MN and MĀ versions of the *Ṣaḍdhvi*. This is further complicated by the variation in *Saddhsu* between the use of the verb *vi jānāti* and *jānāti*. Perhaps *rab tu shes* is an attempt to render the verb *jānāti*?

<sup>35</sup> As already mentioned in footnote 30, while the *Saddhsu* and its (Mūla-)Sarvāstivādin canonical counterparts here list five types of feelings, the Pāli Dhvi lists only three: *dukkha*, *sukha*, and *adukkhamasukha*. It is important to note here that the *Saddhsu* makes a clear distinction between three types of feelings that are cognized (*vi jānāti*)—those corresponding to the basic three of the Pāli list—and two types of feelings that are known (*jānāti*). This difference is significant, pointing to an attempt to distinguish between more fundamental feelings, which serve as the basic content/substance of consciousness, and less primary feelings, which present as a second order cognitive process: a mental reaction to more basic physico-cognitive experience.

A passage from the *Samyuttanikāya* may help to clarify the position presented in the *Ṣaḍdhvi* (SN 35.129 at SN IV 114 [B<sup>e</sup>]): “*saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā, cakkhuvīññāṇaṇi ca sukhavedaniyaṃ. phassaṃ paṭicca uppajjati sukhā vedanā. saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca amanāpā, cakkhuvīññāṇaṇi ca dukkhavedaniyaṃ. phassaṃ paṭicca uppajjati dukkhā vedanā. saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā upekkhāvedaniyā, cakkhuvīññāṇaṇi ca adukkhamasukhavedaniyaṃ. phassaṃ paṭicca uppajjati adukkhamasukhā vedanā ... pe ... saṃvijjati kho, gahapati, manodhātu, dhammā ca manāpā, manovīññāṇaṇi ca sukhavedaniyaṃ. phassaṃ paṭicca uppajjati sukhā vedanā. saṃvijjati kho, gahapati, manodhātu, dhammā ca amanāpā, manovīññāṇaṇi ca dukkhavedaniyaṃ. phassaṃ paṭicca uppajjati dukkhā vedanā. saṃvijjati kho, gahapati, manodhātu, dhammā ca upekkhāvedaniyā, manovīññāṇaṇi ca adukkhamasukhavedaniyaṃ. phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. ettāvata kho, gahapati, dhātunānattaṃ vuttaṃ bhagavatā” ti.*

This passage underlines how consciousness relates to feeling. Sense consciousness itself is felt (*-vedaniyaṃ*) as either pleasant, painful, or neutral. This means that not only does consciousness cognize feeling, but it itself comes to be discerned only as a feeling. This passage, in conjunction with that of the *Ṣaḍdhvi*, reveals just how important the observation of feelings is in the contemplative practice of seeing the process of self-construction through consciousness.

textual format allow for shifts of emphasis that may or may not be intended. The relationship between consciousness and feelings described in the \**Śaddhātuvibhaṅgasūtra* remains implicit in the *Saddhsu*. However, because of the restructuring of the textual format, this idea could be lost to those unaware of the traditional framework of the practice. Beyond this shift of emphasis, however, there is a consonance between the third stage of practice of *Saddhsu* and the treatment of the observation of feelings in the \**Śaddhātuvibhaṅgasūtra*.

### 2.4.1 The Fourth Stage (Round One)

In the first section of the fourth stage of practice of the *Saddhsu*, we find a description of a monk discerning the way in which feeling arises based on sense contact (*sparśa*). In this way, a monk comes to understand the conditioned nature of all conscious and unconscious experience, even the most refined and subtle forms of feeling. Here the *Saddhsu* continues to follow the textual framework of the \**Śaddhātuvibhaṅgasūtra*. However, we find a few important alterations of detail. The following passage reveals a slight shift of contemplative application presented in the *Saddhsu*'s appropriation of the canonical description:

| <i>Saddhsu</i>  | Śaddhvi <sup>36</sup>  |
|---|--|
| <p>(4.1.2) “<i>sparśapratyayā me s(u)khā v(edano)tpannā sukhahetukā sukhanidānā sukhapratyayā. sā niruddhā vyupaśāntāntarhitā. tasyāḥ samanantaram me duḥkhā vedanā utpannā duḥsparśā duḥkhanidānā duḥkhasamudayā duḥkhā eva duḥkhapratyayā.</i>”</p> <p>(4.1.3) <i>evaṃ sparśapratyayāṃ vedanāṃ pratyabhijānīte: “kṣaṇe kṣaṇe mamotpadyate vedanā sparśasahāyā sparśaprabhāvā.” sa sukhāyāṃ vedanāyāṃ na hr̥ṣyate na samrajyate. tām vedanāṃ nābhinandati na bahūlīkurute nāsvādayati. evaṃ duḥkhāyāṃ api vedanāyāṃ na pīḍya<sub>12</sub>te na viheṭhyate nāvalīyate.</i><sup>37</sup></p> | <p><i>de yang 'di snyam du sems te   bde ba'i tshor ba 'di'i rgyu ni reg pa'o   kun 'byung ni reg pa   skye ba ni reg pa   reg pa las rab tu byung ba ste   reg pa kun 'byung bas de dang de'i tshor ba de dang de kun 'byung bar 'gyur ro    reg pa 'gags pas de dang de'i tshor ba de dang de 'gags par 'gyur   nye bar zhi ba dang   bsil bar gyur pa dang   nub par 'gyur te  </i></p> <p><i>'di lta ste   shing gnyis 'dus shing phrad la tshogs pa las dro ba dang me 'byung bar 'gyur la   ci ste shing gnyis ma 'dus pa'am   gnyis po med na mi 'byung zhing mi snang la bsil bar gyur cing  </i></p> <p><i>shing ji lta ba de bzhin du reg pa kun 'byung bas de dang de'i tshor ba de dang de kun 'byung bar 'gyur ro    reg pa 'gags pas de dang de'i tshor ba de dang de'i 'gags par 'gyur ro    nye bar zhi ba dang   bsil bar gyur pa dang   nub par 'gyur ro   </i><sup>38</sup></p> |
| <p><b>4.1.2</b> [He sees thus]: “With contact as a condition, a pleasant feeling has arisen for me, having pleasure as its cause, pleasure as its source, pleasure as a condition. It ceases, is stilled, and disappears. Immediately after [the</p>  | <p>He then thinks this: “This pleasant feeling has contact as its cause. [It has] contact as its origin. [It has] contact as its birth. [It is] produced due to contact. Because of the origination of contact, there is the origination of this particular feeling.</p>   |

<sup>36</sup> Here the Tibetan and Chinese versions of the canonical *sūtra* correspond quite closely.

<sup>37</sup> *Saddhsu* II §4.1.2-3 (Ms 14a7-14b2).

<sup>38</sup> See Appendix 4, pp. 565-566; D 4094, *mngon pa, ju* 39a5-7 and Q 5595, *mngon pa'i bstan bcos*, tu 42b4-8.



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| <p>disappearance of] that [pleasant feeling.] a painful feeling has arisen for me. It is painful to the touch, has pain as its source, arises from pain, is simply pain, and has pain as a condition.”</p> <p><b>4.1.3</b> In this way, he directly perceives feeling as conditioned by contact: “From moment to moment a feeling arises for me, accompanied by contact, having its origin in contact.” He is neither thrilled by nor enamored of pleasant feeling. Neither does he delight in that feeling nor does he perpetuate [it] (<i>bahulīkurute</i>) or relish [it]. In the same way also with unpleasant feeling, he is not oppressed, afflicted or depressed [by it].</p> | <p>Because of the cessation of contact, there is the cessation of that particular feeling. [It] stills, becomes cool, and disappears.</p> <p>It is just like two sticks. When they are brought together, heat and fire are produced, and when they are not brought together, when there are not two, [heat] does not appear and dissipates.</p> <p>Just like the sticks, because of the origination of contact, there is the origination of this particular feeling. Because of the cessation of contact, there is the cessation of that particular feeling. [It] stills, becomes cool, and disappears.</p> |
|--|---|

Aside from the obvious omission of the canonical simile from the *Saddhsu*, this passage evidences a development in the *Saddhsu*'s emphasis on the momentariness of feelings. While the \**Ṣaḍdhātuvibhaṅgasūtra* here describes a practice oriented towards seeing the simple fact of feeling's dependence on sense contact, the *Saddhsu* explicitly presents such a practice as embedded in a conception of time in which feelings arise and pass away from moment to moment (*kṣaṇe kṣaṇe*), and appear one after the other as pleasant or painful. We thus see an incipient doctrine of momentariness, presented in the context of meditation on feeling.<sup>39</sup> This is significant because it displays the way in which slight reorientations of ancient canonical material can facilitate full-fledged doctrinal reorientations. This passage also provides evidence of the possible influence of contemplative practice on the development of such reorientations.

Beyond this reference to momentariness, we can also discern a difference in the specificity of the descriptions that the two texts offer. In the \**Ṣaḍdhātuvibhaṅgasūtra*, pleasant feeling is dealt with on its own as an example of feeling's dependence on contact, and the text then refers generically to a practitioner's observation of any particular feeling (*tshor ba de dang de*).<sup>40</sup> In the *Saddhsu*, we find a more specific description of this practice, oriented towards the observation of the way in which painful and pleasant feelings alternately present themselves. In this way the *Saddhsu* more explicitly underlines the notion of impermanence. It likewise clearly

<sup>39</sup> For a detailed treatment of the history of the doctrine of momentariness, see VON ROSPATT 1995. Von Rospatt engages early Yogācāra-vijñānavāda sources to show that a theory of momentariness was likely the outgrowth of introspective practices and, though it was taken for granted among many of the early Buddhist philosophical schools, was often the topic of dispute among *śāstrakāra*-s. The *Saddhsu* is a good example of a text in which the concept of momentariness is repeatedly taken for granted, without demonstrating any obvious need for proof or justification. In it we do not see a fully formed theory of momentariness, as was developed in the śāstric traditions, but an assumption of momentariness as a basic fact of human experience.

<sup>40</sup> It is worth noting that, while both of the extant (Mūla-)Sarvāstivādin versions of the *Ṣaḍdhvi* treat pleasant feeling alone at this point in the text, the Pāli version treats all three types of feelings one after the other. It does not, however, describe these three types of feeling as coming one upon the next, as we find in the *Saddhsu*. Rather, the implication in the Pāli version of the *Ṣaḍdhvi* is that pleasant feelings first give way to painful ones, and then painful feelings give way to neutral ones, which function as the foundation of equanimity.

outlines a meditative approach of non-reactivity to painful and pleasant feelings, ultimately leading to an abiding but changeable equanimity.

As practice in the fourth stage continues, we again find a rather close connection between the representation of practice in the \**Ṣaḍḍhātuvibhaṅgasūtra* and the *Saddhsu*. In both texts, a monk finds that “When the mind is entirely dispassionate towards these three feelings, there then remains only equanimous viewing (*upekṣaṇā*), perfectly purified and perfectly clear.”<sup>41</sup> He then proceeds to use this equanimity as a launching pad for the attainment of the four immaterial attainments: 1. The sphere of infinite space (*ākāśānantyāyatana*), 2. the sphere of infinite consciousness (*viññānānantyāyatana*), 3. the sphere of nothingness (*ākāñcanyāyatana*), and 4. the sphere of neither-perception-nor-non-perception (*naivasamaññānāsamāññāyatana*). After successively attaining to these rarified states, the practitioner then applies discernment to such states, seeing clearly the way in which they are constructed of the changeable and ultimately unreliable feeling of equanimity.<sup>42</sup> In its treatment of these states, the \**Ṣaḍḍhātuvibhaṅgasūtra* is unique in the Āgamic record. That is, it describes a practice of raw insight meditation—in other words, discernment (*prajñā*)—in which a practitioner attains to the highest spheres of meditative experience without ever departing from the application of such insight. It is significant that the compilers of the *Saddhsu* took up and expanded upon this unique practice. This development serves as evidence of the process by which new and elaborate meditative programs focusing on discernment emerged in the first centuries of the Common Era. In this connection, it should be emphasized that discernment is the perpetual mode of operation for a monk practicing according to the *Saddhsu*. This fact is evident in the following passage, which describes how a seasoned practitioner appraises the experience of the formless attainments:

**4.1.6** In the very same way, the monk who is well-practiced at discernment (*prajñāsuśīla*) [understands:] “If I were to direct this equanimity, which is perfectly pure and perfectly clear, into the sphere of [infinite] space, and my mind were to conform to that [meditative state], then equanimity would remain in dependence on it, fixed on it, adhering to it, due to attachment to it.” He [then] directs that equanimity into the sphere of [infinite] space, [and further] into the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither-perception-nor-non-perception.

It [then] occurs to him: “This equanimity of mine, is it permanent, stable, eternal, and not subject to alteration?” [Being] one who has truly acquired the four [immaterial] spheres, he [understands:]<sup>43</sup> “My equanimity in the immaterial spheres is not permanent, nor does it have an

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<sup>41</sup> *Saddhsu* II §4.1.4, (Ms 14b2): *imābhis tisṛbhīr vedanābhir yadātyantikaṃ cittam viraktaṃ bhavati, atha param upekṣanaivāvaśiṣṭā bhavati, supariśuddhā bhavati suparyavadātā.*

<sup>42</sup> It should be noted that in the Pāli and Chinese versions of the *Ṣaḍḍhvi*, a meditator does not actually attain to the immaterial attainments. Rather, he considers the proposition of attaining them, but understands that, because such attainments are constructed and therefore impermanent, one need not attain them. The Tibetan version, on the other hand describes a meditator attaining to these states. See Appendix 4, pp. 567-573. Here, as in other instances, we see a closer correspondence between the Tibetan version of the *Ṣaḍḍhvi* and the *Saddhsu*, as opposed to the Pāli and Chinese versions.

<sup>43</sup> He is truly one who has acquired the four [immaterial] spheres (*sa tatvam upalabdhyātanacaturthaḥ*) ] The repetition of the participle *upalabdha* in the original reading of Ms makes me surmise that we are dealing with a dittography. However, the text as it stands in Ms does work, with a few minor adjustments. One might thus translate the original reading in the following way: “He acquires the truth, having acquired the four [immaterial] spheres” (*sa tatvam upalabdha{s} upalabdhyātanacaturthaḥ*). T, however, does not support either the reading found in Ms or the suggested emendation, as no analogue for *tatva* can be found (彼思惟已，次復攀緣四無色處). In the place of *tatva*, it seems that T read an adverbial conjunctive *tataḥ* (次復). While the phrase *tatvam upalabdha* is awkward,

object that is permanent. It is not stable, nor does it have an object that is stable. [Rather,] it is to be understood as compounded. It does not have a permanent object; [rather] it has as its object the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither-perception-nor-non-perception. These [meditative states]<sup>44</sup> are characterized by equanimity, are peaceful (*śivam*), are comprised of equanimity.”<sup>45</sup>

This passage displays how a contemplative practicing according to the stages of the *Saddhsu* ought to discern the four immaterial spheres. What is essential to understand here is that these attainments are presented as feeling-states, mental experiences constructed through the manipulation of the very subtle neutral feeling of equanimity. Once a practitioner truly understands that the feeling of equanimity is impermanent, the rarified experiences of the immaterial spheres come to be seen as trifling.

Up until this point in the text, the *Saddhsu* generally conforms to the textual format of the \**Śaḍdhātuvibhaṅgasūtra*. Beginning with §4.1.7 of my edition of the second chapter of the *Saddhsu*, however, we see a departure from the Āgamic framework, a radical expansion describing further practices concerning the object of feelings. The following comparison of the \**Śaḍdhātuvibhaṅgasūtra* and the *Saddhsu* illuminates this point of punctuation in the texts:

| <i>Saddhsu</i>  | Śaḍdhvi <sup>46</sup>  |
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| <p>(4.1.7) <i>sa kāyaparyantikāṃ vedanāṃ vedayamānaḥ, utpadyamānāṃ pratyabhijānīte, nirudhyamānāṃ pratyabhijānīte. cakṣuḥsaṃsparśajāṃ vedanāṃ pratyabhijānīte. śrotrasaṃsparśajāṃ vedanāṃ pratyabhijānīte. ghrāṇasaṃsparśajāṃ vedanāṃ pratyabhijānīte. evaṃ jihvākāyamaṇasaṃsparśa<sub>[15a]</sub>jāṃ vedanāṃ pratyabhijānīte.</i></p> <p>(4.1.8.1) <i>sa vedanāsākṣī bhikṣus tām eva vedanāṃ sūksmatarāṃ avalokayate. sa</i></p> | <p><i>dge slong gang gi phyir skye mched bzhi po 'di dag las sems 'dod<sub>[Q 43b6; D 40a6]</sub> chags dang bral zhing grol bar 'gyur na l de sems kyi mngon par 'du byed pa dngos po 'am dngos po med par mi byed de l</i></p> <p><i>lus kyi mthar rig cing tshor ba na l lus kyi mthar rig cing tshor ba'o zhes ji lta ba bzhin rab tu<sub>[Q 43b7]</sub> shes so ll 'tsho ba'i mthar rig cing tshor ba na 'tsho<sub>[D 40a7]</sub> ba'i mthar rig cing tshor ba'o zhes ji lta ba bzhin rab tu shes so ll<sup>48</sup></i></p> <p><i>lus zhig ste shi ba'i mthar 'di thams cad rig ste l thams cad ma lus par 'gags pa (l)<sub>[Q 43b8]</sub> thams</i></p> |

we have seen other formulations in which a past participle takes a second case noun as a direct object (see, for instance, such phrases as *bhūmyantaram arūḍhaḥ* at §4.1.10). The manuscript reading, therefore, remains a feasible possibility.

<sup>44</sup> These [meditative states] ] Here I translate the singular demonstrative pronoun *etat* in the plural, and understand it to refer collectively to the immaterial attainments.

<sup>45</sup> *Saddhsu* II §4.1.6 (Ms 14b5-7).

<sup>46</sup> Here the Tibetan and Chinese versions of the canonical *sūtra* correspond quite closely.

<sup>47</sup> *Saddhsu* II §4.1.7-8.1 (Ms 14b7-15a1).

<sup>48</sup> Compare the Pāli version of this section of the *sūtra* (Appendix 4, pp. 573-575; MN 140 at MN III 244-245): “*so kāyapariyantikāṃ vedanāṃ vedayamāno 'kāyapariyantikāṃ vedanāṃ vedayāmī' ti pajānāti. jīvitapariyantikāṃ vedanāṃ vedayamāno 'jīvitapariyantikāṃ vedanāṃ vedayāmī' ti pajānāti. 'kāyassa bhedaṃ paraṃ maraṇā uddham jīvitapariyādānā idh' eva sabbavedayitāni anabhinanditāni sītībhavissantī' ti pajānāti.*

<sup>49</sup> See Appendix 4, pp. 573-575; D 4094, *mngon pa*, ju 39a5-7 and Q 5595, *mngon pa'i bstan bcos*, tu 42b4-8.

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| <p><i>cakṣuḥsaṃsparśajāṃ vedanām utpadyamānām utpannām avasthitāṃ vedayati. niruddhāṃ nirudhyamānāṃ pratyabhijānīte: “niruddhā mama vedanā.”</i><sup>47</sup></p>  | <p><i>cad ma lus par nub pa l yongs su zad cing byang bar 'gro bar 'gyur ro ll</i><sup>49</sup></p>  |
| <p><b>4.1.7</b> Feeling feeling[s] that are circumscribed by the body, he directly and serially perceives [them] arising and ceasing. He directly perceives feeling as produced through contact with the eye. He directly perceives feeling as produced through contact with the ear. He directly perceives feeling as produced through contact with the nose. In the same way, he directly perceives feelings produced through contact with the tongue, the body and the mind.</p> <p><b>4.1.8.1</b> [Then] that feeling-witness (<i>vedanāsākṣī</i>) monk scrutinizes (<i>avalokayate</i>) that very feeling in an even more subtle way. He feels the arising of feeling produced through contact with the eye. [He feels it as] arisen, [and then feels its] abiding. He [then] directly perceives [that feeling] as it passes away, [and knows that it has] ceased, [thinking: “That] feeling of mine has ceased.”</p> | <p>The monk, therefore, with mind liberated from these four [immaterial] spheres, does not generate mental intentions with respect to existence or non-existence.</p> <p>Feeling the limit of the body, [he] knows directly: “this is feeling the limit of the body.” Feeling the limit of life, he knows directly: ‘this is feeling the limit of life.’</p> <p>He knows that upon the breaking up of the body at death, all this will cease. All will cease without remainder. All will disappear without remainder. Being completely consumed, [the feelings] will vanish.</p> |

Through this comparison we can see that the outlooks of the two texts diverge at this juncture. While the \**Śaḍdhātuvibhaṅgasūtra* is here wrapping up its treatment of discernment, the *Saddhsu* opens out into an elaborate and protracted treatment of a monk’s continued discernment of feelings. The \**Śaḍdhātuvibhaṅgasūtra*’s emphasis on the realization of the disappearance of all feelings at the time of death underscores the finality of the practice, and in the \**Śaḍdhātuvibhaṅgasūtra* this realization immediately presages a monk’s attainment of arhatship.<sup>50</sup> In the *Saddhsu*, on the other hand, we find an emphasis on the refinement of the observation of feelings. For the practitioner of the *Saddhsu*, the practice of discernment is in fact just beginning. The *Saddhsu* wraps up the first round of the fourth stage by outlining a monk’s serial engagement with the various feelings arising from sense contact with each of the six sense faculties. In this way the monk ascends to the fourth stage of “feeling in its broad extent” (*vedanāviśālaṃ caturthaṃ bhūmyantaram*).

<sup>50</sup> It is important to note here that in the Pāli version of the *Śaḍdhvi* the above passage occurs after a description of a monk’s realization of full liberation, arhatship. In both (Mūla-)Sārvāstivādin versions, however, liberation comes later in the text. This is a significant difference between the extant versions of the *sūtra*, and the later placement of the liberation formula in the (Mūla-)Sārvāstivādin versions no doubt opened up an avenue for alterations of the sort that serve to structure texts such as the *Saddhsu*.

## 2.4.2 The Fourth Stage (Round Two)

The second section of the fourth stage of practice of the *Saddhsu* marks an important point of development in the text's larger framework of practice. At this point in the text, a monk continues to scrutinize feelings. However, he now does so in ways that engage theoretical problems about the nature of the feelings he is experiencing, their connection to ethically charged mental states, and finally the way such feelings connect to the law of karma. For example, at the beginning of this section, the text explains how a monk observes the ethical qualities of certain feelings:

That monk scrutinizes feeling precisely as it actually exists (*sadbhūta eva*): “Based on eye consciousness, [an] unwholesome [feeling] arises. While it is arising, it is made to cease by another, wholesome, object, and a wholesome [feeling] is produced. That [feeling] is [likewise] made to cease by a morally indeterminate object, and a morally indeterminate [feeling] is produced.”<sup>51</sup> In the same way he experiences feeling produced through contact with the ear, feeling produced through contact with the nose, feeling produced through contact with the tongue, feeling produced through contact with the body, and feeling produced through contact with the mind. While he is experiencing [these feelings], wholesome *dharma*-s come to fullness (*paripūriṇ gacchanti*), and his mental defilements (*kleśa*) become attenuated.<sup>52</sup>

Two important things are happening in this passage. First, feelings take on an ethical significance, which also gets directly associated with specific objects of attention. These connections harken back to the first stage of meditation, in which a meditator understood the basic correlations between objects of attention, wholesome, unwholesome and morally indeterminate mental states, and their karmic results. In the above passage, however, the emphasis is on seeing the changing nature of the feelings associated with basic forms of sense experience. This is the second important aspect of the passage. The process of objectively observing feelings, their alteration, and their various ethical characteristics leads to the development of wholesome states (*dharma*), and the abandonment of mental defilements (*kleśa*). Here we find a gradualist model of meditation, a clear exposition of a process of mental purification through the serial observation of feeling-states. Such a model is not explicit in the \**Śaḍdhātuvibhaṅgasūtra*. Its clear explication in the *Saddhsu* signals a shift in the way that the process of meditation on feelings was conceptualized and expressed. The passage offers a clear model of how mental purification comes about through the practice of the discernment of feelings.

We will also come to see that, as practice in the fourth stage continues, this model of purification gets repeatedly connected with an understanding of karma and its results. Further, we find a serious thickening of the cognitive content of a meditator's practice. Basic contemplative observations give way to a series of more complex realizations pertaining to the phenomenological status of feelings. While mental purification allows for such realizations, these realizations additionally become the effective cause for further purification of mind. Here

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<sup>51</sup> While it is arising... a morally indeterminate [feeling] is produced. ] This passage reveals the rather deterministic moral outlook of the text. That is, it posits a situation in which wholesome, unwholesome and morally indeterminate mental states arise based on sense objects (*ālambana*) that correlate with such states. If we extrapolate and generalize based on this passage, we can say that the moral status of one's mental life is entirely dependent on the availability of certain types of sense objects.

<sup>52</sup> *Saddhsu* II §4.2.2 (Ms 15a6-7).

we have a model of meditative practice that is indelibly embedded in specific understandings about the nature of mental life, and which posits the direct realization of the actual dynamics of mental life as the basis for gradual purification of mind. Such purification comes about through a series of three meditative sequences—later referred to as *dhyāna*-s—which involve a number of interdependent and sequential realizations about the nature of human experience. In the first sequence, a monk comes to terms with the basic activity of various types of feelings, and arrives at the realization that: 1. such feelings arise and pass away momentarily and 2. such feelings correspond to a variety of sense faculties. In the second sequence, a monk comes to understand that: 3. all feelings come into existence in dependence on multiple causes and conditions, 4. all phenomena, exemplified by feelings, are impermanent, 5. all feelings are the product of three types of karma, and 6. a *yogācāra* can master karma. In the third sequence, a monk comes to realize that: 7. all feelings are bound up with mind consciousness, and therefore 8. all experiences are constructs (*saṃskāra*), devoid of an agent. This taxonomy of eight realizations is my own attempt to outline what is happening at this stage of practice. In the text, such realizations are not experienced one after the other, or as singular distinct modes of understanding. Rather, they are presented as coming about interdependently as a monk repeatedly engages the phenomenal life of feelings. Below I will present illustrations of these realizations as described in the *Saddhsu*'s fourth stage.

In the first sequence of meditative cognitions, a monk observes the interaction of various types of feelings. We see here that feelings have ethical identities, and the mode of manifestation of feelings has ethical implications. For example, wholesome feelings feed other wholesome feelings, while unwholesome feelings counteract wholesome feelings.<sup>53</sup> Additionally, feelings can be of two types, fluxing (*sāsravā*) or flux-free (*anāsravā*).<sup>54</sup> This distinction becomes important because the model of gradual purification presented here takes the manifestation of flux-free feelings as a sign of progress. Finally, a monk comes to understand that feelings are impermanent—they arise and pass away momentarily—and arise as distinct types connected with various sense faculties.<sup>55</sup> What comes out most clearly in this first sequence of observations is a basic understanding of the multiplicity and ephemerality of feelings.

In the second sequence of meditative cognitions, a monk comes to understand more deeply the ephemerality of feeling. Through this process, he brings about realizations 3-5 mentioned above. These realizations are best illustrated in the following passage:

**4.2.14** While that monk is observing the passing away of feelings, contemplating [them] while on the path, he thinks: “When it is arising, the feeling [based on] the eye comes from nowhere. When it is ceasing, it does not accumulate anywhere. In this way, feeling [based on] the eye [first] does not exist, and then comes into existence. Once it comes into existence, then it disappears.”<sup>56</sup>

<sup>53</sup> *Saddhsu* II §4.2.3-7 (Ms 15a7-15b2).

<sup>54</sup> *Saddhsu* II §4.2.8-9 (Ms 15b2-15b4).

<sup>55</sup> *Saddhsu* II §4.2.10-11 (Ms 15b4-15b6).

<sup>56</sup> ...does not exist, and then comes into existence. Once it comes into existence, then it disappears. (*abhūtvā, bhavati. bhūtvā ca, prativigacchati.*) ] Cf. MN 111, the *Anupadasutta*, in which an almost identical phrase is used repeatedly to describe Sāriputta's experience of the arising and passing of various meditative states (MN III 25): “*evaṃ kira 'me dhammā ahutvā sambhonti, hutvā paṭiventī*” *ti*.

See also BABA 2004. He points out that passages such as the one presented here are more common in the Northern Āgamas, and can also be found in the Pāli commentarial literature. This is precisely where the *Saddhsu* fits in historically, so it is not surprising to find such passages here. Similar passages also become prevalent in the meditation texts produced in Central Asia and China. See, for example, YAMABE AND SUEKI 2009 and GREENE 2012.

Feeling [based on] the eye does not come from any source, like the water of the ocean. [Feeling based on the eye] does not accumulate anywhere when it ceases, like the downward-flowing rivers disappear (*anugacchante*) into the ocean. In this way, feeling [based on] the eye [first] does not exist, and then comes into existence. Once it comes into existence, then it disappears.

Feelings [based on] the eye, ear, nose, tongue, body and mind arise in dependence [on various conditions].

**4.2.15** “It is just like when a skilled potter, or a potter’s apprentice [makes a pot]: In dependence on a wheel, a lump of clay, [a potter’s] effort, and water, a pot consisting of clay comes into existence. In this regard, the pot does not come from any source. When it is being destroyed, it does not accumulate anywhere. In this way, a pot comes about due to causes and conditions. Similarly, in dependence on my eye, a visible form, light, space, and attention, feeling [based on] the eye arises—be it pleasant, painful, or neither-painful-nor-pleasant. It is similar for a pot: If the materials and the conditions [for fashioning it] are good (*śobhana*), then a good pot is produced. If [the material and conditions are] not good, then a poor pot is produced. Similarly, if the causes, conditions and objects are good, then good feelings [based on] the eye and so on arise, [feelings] that are connected with Dharma, that are wholesome and gradually lead to *nirvāṇa*. Similarly, if the causes, conditions and objects are not good, then bad feelings [based on] the eye and so on arise, [feelings] that are based in desire, aversion and delusion, and that lead to [continued suffering in] the flow [of existence], in hell, the realm of hungry ghosts, and the animal realm.”

**4.2.16** The monk, with his intention fixed skillfully on all actions and their results,<sup>57</sup> continuing to investigate feeling, sees feeling as not based on one [thing], as not being controlled by a creator, as not arising due to a [single] cause,<sup>58</sup> as not fortuitous[ly produced], as not uniform, not permanent, not stable, not eternal, and as subject to alteration. As he sees the aggregate of feeling [thus], his craving (*trṣṇā*)—which brings about future rebirth, is accompanied by delight and desire, and is a pollutant—is entirely abandoned.<sup>59</sup>

This passage is packed full with significant details. What I would like to highlight here is how a clear connection is made between the experience of the ephemerality of feeling—the fact that feeling only has an epistemic reality—and the realization that feeling arises in dependence on causes and conditions. This connection quite clearly alludes to a specific interpretation of the doctrine of dependent origination (*pratītyasamutpāda*), an interpretation that emphasizes the role of karma in perpetuating the chain of phenomenal arising, to which I will return below. This allusion gets solidified by the simile, which outlines a simple theory of ethical cause and effect. Certain types of wholesome feelings (actions) will lead to *nirvāṇa*, while unwholesome feelings (actions) are productive of rebirth in the lower realms. What is important in this simile is not the idea of ethical causality per se, which is generic. Rather, the realization that follows the simile brings out the higher agenda of the *Saddhsu*’s contemplative project. The monk, being one whose “intention is fixed skillfully on all actions and their results” understands that all causes and conditions, whether wholesome or unwholesome, are multiple, changing and impersonal. It is this ultimate understanding, a meta-cognition that undergirds the entire framework of the

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<sup>57</sup> Intention fixed skillfully on all actions and their results (*sarvakarmaphalakuśalānubaddhacetano*) ] B<sub>crit</sub> and T disagree on how to understand this compound. T takes the term *-kuśala-* as referring to actions and their results, and thus understands it to mean ‘wholesome’ (一切所有善行善果). B<sub>crit</sub> takes *-kuśala-* as an adverb, describing the ‘skillful’ way in which the meditator’s mind is fixed on actions and their results (*las dang 'bras bur 'brel pa thams cad la mkhas par sems pa'i*). Based on the word order, I think it is most advisable to follow the interpretation of B<sub>crit</sub>.

<sup>58</sup> As not arising due to a cause (*hetusamutthāṃ*) ] As arising based on causes and conditions (in the plural) is a central theme of this text, we should understand *hetusamutthāṃ* as ‘arising from a [single] cause’ instead of a more general ‘arising from a cause.’

<sup>59</sup> *Saddhsu* II §4.2.14-16 (Ms 15b6-16a3).

*Saddhsu*, that becomes the basis for a monk’s understanding of feeling and therefore all conscious experience. In this way, a monk’s full understanding of the law of karma—of the causes and conditions that undergird phenomenal reality—serves most essentially as a transcendent metacognitive disposition, which is nonetheless deeply and consistently engaged in the particularities of phenomenal life. The final line of the passage brings out the soteriological implications of the foregoing realizations. That is, such realizations lead to the abandonment of craving (*trṣṇā*), which is the cause of all suffering and birth, and subsequently a monk’s mental fetters and latent mental defilements are abandoned and disappear.<sup>60</sup> In traditional mainstream Buddhist texts, this abandonment would signal the end of the path of meditative practice. In the *Saddhsu*, however, this only seems to mark the beginning.<sup>61</sup>

These realizations get further solidified at this point in the text in an illuminating treatment of the doctrine of dependent origination, and a last salute to the

\**Ṣaddhātuvibhaṅgasūtra*:

| <i>Saddhsu</i>   | Dhvi <sup>62</sup>  |
|--|---|
| <p>(4.2.21) <i>karmahetujaṃ cakṣuḥ. karmaṇā janmābhivartiyate. yathā vaṭakaṇikayā vṛkṣo bhavati. vṛkṣāt punar vaṭakaṇikā yā hetupratyayaiḥ samvārdhate. evam evājñānāt karmābhivartiyate. karmaṇāpi janmābhivartiyate. sati janmani jarāmaraṇaśokaparidevaduḥkha- daurmanasyopāyāsā utpadyante. tadevam ayaṃ karmahetutrṣṇāpāśabaddhaḥ sarvabālaprthagjan- asamudro bhavati. cakravat paribhramate. tad etat kāraṇam, ayaṃ pratyayaḥ sarvāsāṃ vedanānām samjñānām tu. na kriyate karma, karmābhāvāt trṣṇāyā apy abhāvo bhavati. tadabhāvād vedanābhāvo bhavati, hetupratyayāt.</i></p> <p>(4.2.22) <i>tadyathā: vartīṇ ca pratītya, sthālakam ca pratītya, tailāṇ ca pratītya, agniṇ ca pratītya, pradīpasyaṛciṣaḥ kṣaṇikā abhivartante. evam eva sa bhikṣuḥ vedanāhetupratyayadarśī tatvānveṣī: “karmahetujāḥ karmapratīśaraṇāḥ karmaṇābhavāḥ sarvavedanā utpadyante.” tat sthālakam evaṃ bhūtaṃ śarīraṃ.</i></p> | <p>“<i>seyyathāpi, bhikkhu, telaṇ ca paṭicca vaṭṭiṇ ca paṭicca telappadīpo jhāyati. tass’ eva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati. evam eva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ ti pajānāti. jīvitapariyantikaṃ</i></p> |

<sup>60</sup> See *Saddhsu* II §4.2.17-19 (Ms 6a3-6): *tasyaivaṃ bhāvayataḥ, saṃyojanāni prahīyante, anuśayā vāntībhavanti.*

<sup>61</sup> According to traditional scholastic models of the *śrāvaka* path, this moment of meditation would signal the end of the path of cultivation (*bhāvanāmārga*) and entry upon the path of no [further] training (*aśaikṣamārga*).

It is notable that here we find a description of what might otherwise be interpreted as a state of liberation, a place of final purity. And yet our text makes no clear indication that the abandoning of the fetters and the disappearance of latent defilements is necessarily indicative of such a state. What is more, the text goes on to outline how a monk continues to purify himself. Further, we find a similar statement about the disappearance of a monk’s mental defilements at the end of the tenth stage (*Saddhsu* II §10.6 [Ms 27b4]): *naśyanti cāsa kleśaśatravaḥ*. This seeming inconsistency sets up a situation in which mainstream Buddhist sensibilities must be reoriented.

<sup>62</sup> Here the Tibetan, Chinese and Pāli versions of the *Ṣaddhvi* agree. I therefore present the Pāli version for the sake of linguistic comparison.

<sup>63</sup> *Saddhsu* II §4.2.21-22 (Ms 16a7-16b2).

<sup>64</sup> See Appendix 4, pp. 576-577; MN 140 at MN III 245.



|  |   |
|--|---|
| <p><i>tailabhūtānīndriyāṇi. vartibhūtā tṛṣṇā. agnibhūtā rāgadveṣamohāḥ. kṣaṇikaṃ jñānaṃ dīpārcivat. prabhāsadrśaṃ jñānaṃ yena paśyati tatvānveṣī yogācāraḥ: “sarvatribhavagatā vedanā.”</i><sup>63</sup></p>   | <p><i>vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ ti pajānāti. ‘kāyassa bhedaṃ paraṃ maraṇā uddham jīvitapariyādānā idh’ eva sabbavedayitāni anabhinanditāni sītībhavissantī’ ti pajānāti.</i><sup>64</sup></p>  |
| <p><b>4.2.21</b> The eye has action as its productive cause. By action birth is produced. The case is similar for a tree, which exists because of a small seed. From that tree again a seed grows, because of causes and conditions. Similarly, from [the seed of] unknowing (<i>ajñānāt</i>), action is produced. Likewise, due to action, birth comes about. Because of birth, aging and death, sorrow and lamentation, pain, sadness and depression arise. It is because of this [law] that the great ocean of all the foolish worldlings is bound by the noose of craving—which is the cause of action—and revolves aimlessly like a wheel. This is the reason, this is the condition, for all feelings and perceptions. [When] action is not produced, due to the absence of action, there is the absence of craving. Due to the absence of that [craving], there is the absence of feeling, because of [the law of] causes and conditions (<i>hetupratyayāt</i>).</p> <p><b>4.2.22</b> It is just like the flames of a lamp, which come into existence momentarily (<i>kṣaṇikā abhinivartante</i>) in dependence on a wick, a fuel container, fuel, and fire. In the very same way, that monk, investigating reality, is one who sees the causes and conditions [for the arising] of feelings: “All feelings arise with actions as their productive cause (<i>karmahetuja</i>), with actions as their resort (<i>karmapratīśaraṇa</i>), with actions as their origin (<i>karmaprabhava</i>). The human body is the fuel container. The sense-faculties are the fuel. Craving is the wick. Fire is desire, aversion and delusion. Momentary knowledge is like the [flickering] flame of the lamp. Knowledge is likened to light, with which the reality-investigating <i>yoga</i> practitioner sees: ‘Feeling pervades all three realms of existence.’”</p> | <p>“Monk, it is just like a lamp, [which] burns in dependence on oil and a wick. When the oil and wick are used up, and more fuel is not supplied, being without fuel, it is extinguished. Experiencing a feeling terminating with the body, he understands: ‘I experience a feeling terminating with the body.’ Experiencing a feeling terminating with life, he understands: ‘I experience a feeling terminating with life.’ He understands: ‘Upon the breakup of the body after death, upon the consummation of life, all that is felt, not being delighted in, will become cool right here.’”</p> |

This passage—and its contrast with the final simile of the *\*Śaddhātuvibhaṅgasūtra*—is quite revealing about the *Saddhsu*’s spiritual project. It displays the centrality of karma theory to meditative practice, and evidences a unique critical engagement with the doctrine of dependent origination (*pratītyasamutpāda*). First, at §4.2.21 we find an abbreviated and unique form of this doctrine, presented in the context of contemplative realization. The traditional dependent origination formula contains twelve well-known links, beginning with ignorance and ending in

old age, death, and suffering.<sup>65</sup> In the above realization, a monk understands the arising of suffering in four links: 1. ignorance, 2. karma/action, 3. birth, and 4. old age, death, and suffering. In a further refinement of this chain of effects, he comes to understand—in accord with the standard framework of the four noble truths—that the primary cause of action (and thereby suffering) is thirst (*trṣṇā*). In this way, we find a five-fold chain of dependent origination, illustrated in the following chart in contrast with the standard twelve-fold formula:

**Table 2.2: Dependant Origination in the *Saddharmasmṛtyupasthāna*(*sūtra*), Productive Order**

| The Standard Formula   | <i>Saddhsu</i> II §4.2.21 ( <i>Anuloma</i> : Productive Order) |
|--|--|
| 1. Ignorance ( <i>avidyā</i> )<br>2. Constructions ( <i>saṃskāra</i> )<br>3. Consciousness ( <i>viññāna</i> )<br>4. Mentality-materiality ( <i>nāma-rūpa</i> )<br>5. The six sense spheres ( <i>ṣaḍāyatana</i> )<br>6. Sense contact ( <i>sparśa</i> )<br>7. Feeling/sensation ( <i>vedanā</i> ) | 1. Ignorance/unknowing ( <i>ajñāna</i> )                       |
| 8. Thirst ( <i>trṣṇā</i> )<br>9. Clinging ( <i>upādāna</i> )   | (5. Thirst [ <i>trṣṇā</i> ])                                   |
| 10. Becoming ( <i>bhava</i> )  | 2. Action ( <i>karma</i> )                                     |
| 11. Birth ( <i>jāti</i> )  | 3. Birth ( <i>janma</i> )                                      |
| 12. Old age etc. ( <i>jarādi</i> )   | 4. Old age etc. ( <i>jarādi</i> )                              |

Let us not forget, however, that here the primary subject of the *Saddhsu* monk’s meditation is feelings. In the second part of §4.2.21, and illustrated by the simile in §4.2.22, we find a description of our monk cognizing the way in which feelings fit into this framework of dependent origination. It is here that we find a rather unorthodox idea—a departure from any textual model of which I am aware—and one that almost certainly emerged in connection with the direct experiences of practitioners working within the karma-focused framework of the *Saddhsu*’s meditative program. In an obtuse reversal of the productive chain, a monk sees that if he does away with action, he can thereby do away with thirst, and subsequently feeling:

<sup>65</sup> Of course, early texts contain a number of permutations of the formula of dependent origination. The different presentations have been discussed by a number of scholars, perhaps most fully by Lambert Schmithausen (2000). See also BUCKNELL 1999. An archaic presentation of certain aspects of the formula is found in the *Dvāyatanasutta* of the *Suttanipāta* (3.12), in which ten of twelve of the links in the traditional formula are explained individually as the cause of suffering. On this treatment see DE LA VALLÉE POUSSIN 1913, pp. 4-5. See also, for example, SN 12.43 at SN II 72, as well as a number of associated discourses in the *Nidānasamyutta* and the *Yogakkhemivaggo* of the *Salāyatanavagga*. There we find a treatment of the second half of the traditional twelvefold chain, focusing on how suffering arises from sense contact (*phassa*), and how the fading away of thirst (*taṇhā*) brings about the cessation of clinging (*upādāna*) etc. Similarly, see the *Nidānasamyukta* (Nidsa 83-86 and 89-94), with several treatments of the second half of the traditional formula beginning with thirst (*trṣṇā*). Another, slightly different, example is the *Atthirāgasutta*, SN 12.64 at SN II 101-102, where craving (*rāga*) allows for the establishment of consciousness (*viññāna*), leading to the descent of mentality-materiality, the development of constructions (*saṅkhāra*), and birth, death, old age etc. Noritoshi Aramaki (1985) has discussed a similar formula. See also DN II 2, the *Mahānidānasutta*, in which we find a permutation of the formula beginning with the interaction of consciousness (*viññāna*) and mentality-materiality (*nāma-rūpa*). A parallel formula can be found in Nidsa 1 at Nidsa 83-86. See also Vibh, chapter VI at Vibh 135-192, where a number of diverse and creative engagements with the formula can be found. As far as I have been able to ascertain, none of the canonical permutations of the formula correspond to the abbreviated sequence presented here in the *Saddhsu*.

**Table 2.3: Dependant Origination in the *Saddharmasmṛtyupasthāna(sūtra)*, Cessative Order**

| The Standard Formula  | <i>Saddhsu</i> II §4.2.21 ( <i>Pratiloma</i> : Cessative Order) |
|---|---|
| 1. Cessation of ignorance<br>2. Cessation of constructions ( <i>saṃskāra</i> )<br>3. Cessation of consciousness<br>4. Cessation of mentality-materiality<br>5. Cessation of the six sense spheres<br>6. Cessation of sense contact<br>7. Cessation of feeling | 1. Absence of action ( <i>karma</i> )                           |
| 8. Cessation of thirst ( <i>trṣṇā</i> )<br>9. Cessation of clinging   | 2. Absence of thirst ( <i>trṣṇā</i> )                           |
| 10. Cessation of becoming ( <i>bhava</i> )<br>11. Cessation of birth<br>12. Cessation of old age etc.   | 3. Absence of feeling/sensation ( <i>vedanā</i> )               |

This is a radical reversal of the traditional framework of dependant origination, and it represents an unorthodox understanding of the role of feeling in the process of suffering. In the traditional model of dependent origination, as well as the initial five-fold productive progression of the *Saddhsu* outlined above, thirst is the primary cause of action (becoming [*bhava*] in the traditional model), which leads to suffering. In the reversal, however, such a relationship gets inverted, such that action becomes the primary cause of thirst, which then becomes the primary cause of feeling (as a phenomenal example of suffering?). This relationship might be squared with the traditional model if one were to understand the initial link of action (*karma*) as standing in for the second link in the traditional twelve-fold chain, the link of constructions (*saṃskāra*). However, even if we allow for such a correlation, the final connection of the *Saddhsu* model—between thirst and feeling—is precisely opposed to the traditional model of dependent origination, in which thirst comes about in dependence on feeling, and disappears when feeling disappears. In a perfect inversion, the *Saddhsu* instead presents feelings as the direct product of craving.<sup>66</sup>

The oil lamp simile—the last remnant of our text’s connection to the \**Ṣaḍdhātuvibhaṅgasūtra*—clarifies this unorthodox connection, and brings together the theoretical and experiential aspects of the monk’s realization. The simile reveals a fundamental mode in which the ideal *yogācara* of the *Saddhsu* conceives of the phenomenal experience of feeling. Feeling-states are embedded in a framework of *karma*, and are themselves direct products of *karma*. Contemplative knowledge consists of discerning the momentary process of the production of feeling-states, and their centrality in the production of the universe (of *saṃsāra*), with its three realms of existence (*sarvatribhava*). Such positive knowledge of the process of production is likewise undergirded by the powerful theoretical reversal preceding the simile, the cognition that all production—of thirst and feeling-states, of the entire flow of existence—can end with the destruction of *karma*. The relationship of the *Saddhsu*’s complex simile to the more basic one of the \**Ṣaḍdhātuvibhaṅgasūtra* is, again, revealing of the way in

<sup>66</sup> It is worth noting that in the Pāli *Vibhaṅga* we do find a section entitled *Aññamaññacatuḅkaṃ* or “The Mutuality Tetrad,” in which thirst and feeling are said to mutually condition one another (Vibh 141): ...*vedanāpaccayā taṅhā, taṅhāpaccayā pi vedanā*. The implications of such mutuality, however, are not worked out beyond the simple notion that each of the links of the chain of dependent origination conditions and is conditioned by the factor that serves as its condition.

which the authors/redactors/compiler of the *Saddhsu* draw on but reconfigure archaic representations of meditative practice. As already mentioned above, the \**Ṣaḍdhātuvibhaṅgasūtra* is here bringing its treatment of discernment to a close, with the ultimate realization of the final end of all feeling-states in the act of death. While such a final realization is certainly present in the *Saddhsu*—particularly in its description of the disappearance of feeling based on the absence of karma—the simile’s emphasis on positive knowledge of the productive process of dependent origination leaves the ongoing practice of discernment open-ended.

At this point in the text, our practitioner has come to cognize the first five of eight realizations outlined above. In the final part of the fourth stage, he cognizes the three final realizations. With the powerful knowledge of how feelings are constructed by the mechanisms of karma, the monk understands that he can master karma by observing such mechanisms, thereby controlling the mind. This process is represented in an elaborate description of a meditator’s struggle to remain discerning and non-reactive with respect to sense experience:

[Then] that monk, observing *dharma*-s among internal *dharma*[-s], while observing that very feeling as it is, sees with an even subtler form of knowledge. [He sees] feeling produced through contact with the eye as conforming to its object (*ālabanānucara*), sees it ceasing along with [the arising of] another object, [and sees when it] has passed away: “The feeling as an object, produced through contact with the eye, is gone. [Now] feeling that is accompanied by the object of sound, be it pleasant or unpleasant, has come about for me. May this mind of mine, which accompanies that [feeling], not react (*vikṛtim āpadyate*).” [In this way,] having fixed the mind on the post of that object (*ālabanastambhe*), he controls [it] (*sandhārayati*). When that ear[-based] feeling—accompanied by the object of sound—ceases, nose[-based] feeling, which has scent as its object, comes about. He also scrutinizes (*avalokayati*) that nose[-based] feeling, and determines (*santarkayati*): “Nose[-based] feeling—accompanied by scent—has arisen for me. [It] is either wholesome or unwholesome, productive of action or morally indeterminate. This mind of mine has reacted to nose[-based] feeling.” When he notices (*avalokayati*) [this] reaction of the mind, he once again attends to that same object, practices, strives, and makes efforts [to observe that object]. He makes the mind workable, and imbues [it] (*bhāvayati*) with wholesome *dharma*-s that are free of fluxes ... Further, that monk scrutinizes touch[-based] feeling, which is accompanied by the touch of the body—be it wholesome or unwholesome, productive of action or morally indeterminate—having fixed [his mind] on the object. If he notices (*avalokayati*) that [his] mind has reacted to that touch[-based] feeling, he again ties [the mind] to the post of the object, and makes it workable, so that he will not again react. Further, that monk scrutinizes (*avalokayati*) *dharma*[-based] feeling—be it wholesome or unwholesome, productive of action or morally indeterminate—which pertains to the mind, and is bound up with the mind. If because of these [dharma-based] feelings he arouses (*avacārayati*) a mental reaction, he again ties [the mind] to the post of the object with the rope of resolution, and makes it workable, so that he will not again react.<sup>67</sup>

Here we see a practical description of a monk’s meditative struggle to apply attention to feelings, and to remain mentally balanced. Of particular importance in this passage is the idea that, as he practices, a practitioner can imbue the mind “with wholesome *dharma*-s free of fluxes” (*kuśalair dharmair anāśravair*). This reference to the process of instrumentalizing morally positive, yet karmically transcendent, flux-free mental states introduces the possibility of a monk’s discernment allowing him total mastery of mental states through the full cultivation of flux-free *dharma*-s. It also subtly alludes to the fact that such ability is comparable to the mastery of an

<sup>67</sup> *Saddhsu* II §4.2.25 (Ms 17a3-17b1).

*arhat*.<sup>68</sup> The description of the meditating monk as one “observing *dharma*-s among internal *dharma*[-s]” underwrites this association of mastery, by echoing the description of the master meditator (*yogācāra*) of the middle frame of the text, who is consistently described in this way.

This process of engagement with the mind and its intimate relationship to feeling-states leads to the final two realizations of the third sequence of meditative cognitions. A monk understands that feelings—each connected with one of the six sense consciousnesses—are all fundamentally dependent on the mind, but devoid of identity or central control. This realization is illustrated in the following passage, which also contains an Āgamic pericope:

**4.2.27.1** With the light of knowledge he investigates (*vimṛṣati*) feeling produced through contact with the eye: “Who feels this feeling, [saying]: ‘This is feeling’?”

**4.2.27.2** He sees: “Based on mind-consciousness, this feeling has arisen. It is entirely bound up with the mind, and is carried off by ideation of mind (*manovīṭarakenāpahṛyate*). All foolish worldlings are scorched by the fire of cogitation (*sāṅkalpāgninā*). There is no creator or feeler here. A mere heap of constructions arises, and a mere heap of constructions ceases, bound up with causes and conditions.” [Thus] observing and pursuing (*anuvīdhāvan*) feeling produced through contact with the eye as it is in its true nature, he is not carried off by it. [His] mind does not tremble, it is not absent (*na suṣīrīkṛiyate*), nor does it flag (*nāvīlīkṛiyate*).<sup>69</sup>

The monk similarly analyzes feelings arising on the basis of the other five sense faculties. What this passage reveals is the way in which the discernment of particular feelings allows a monk to realize something fundamental about the basic nature of human experience: that all conscious experience—here exemplified by both sense consciousness and feelings—is bound up with the mind and arises in dependence on the mind. This realization harks back to the fundamental insight of the second stage, the insight that all sense consciousnesses are filtered by mind-consciousness, and arise from the mind-consciousness element.<sup>70</sup> Here, however, this ontic proposition gets incorporated with its epistemic counterpart in the elucidation of the intimate relationship between consciousness and feelings. The mind exists as a supporting condition of feeling experience, but is only experienced as feeling and through feeling. Ultimately, this marriage of the provisional ontic and practical epistemic in meditative realization allows a practitioner to discern the constructed nature of all phenomena. The text gives voice to this idea in a series of refrains, repeated five times in different variations, refrains that echo an Āgamic pericope: “This is an empty (*śūnya*) heap of constructions. It has arisen and passes away under the influence of causes and conditions.”<sup>71</sup> The Āgamic precedent for this phrase can be found in a discourse in the group of connected sayings (*Samyuktāgama*), in which a nun rebukes Māra when he is trying to confuse her. Vasubandhu quotes the pertinent passage in his *Abhidharmakośabhāṣya* (my emphasis):

What is it that you conceive to be a ‘being’? Māra, you have fallen into a view.  
This is an empty heap of constructions. A being can certainly not be found here.

<sup>68</sup> The first liberation formula of the Śāḍdhvi, in its Tibetan version, which follows immediately upon the lamp simile cited above, makes explicit the standard connection between the flux-free state and the final liberation of the *arhat* (D *mngon pa*, ju 40b3-4; Q *mngon pa'i bstan bcos*, tu 44a3-4): *de ltar mthong zhing de ltar shes na 'dod pa'i zag pa las sems rnam par grol bar 'gyur la l srid pa dang ma rig pa'i zag pa las sems rnam par grol bar 'gyur zhing rnam par grol ba'i ye shes mthong bar 'gyur te l*

<sup>69</sup> *Saddhsu* II §4.2.27.1-2 (Ms 17b1-2).

<sup>70</sup> See above, pp. 77-78.

<sup>71</sup> *Saddhsu* II §4.2.27.4 (Ms 17b3).

Just as the perception of ‘a chariot’ comes to awareness due to the assembly of its parts, so also, in dependence on the five aggregates, we conventionally speak of a being.<sup>72</sup>

Here in the fourth stage of practice of the *Saddhsu*, this fundamental Buddhist idea gets reinscribed, both linguistically and in connection with the direct discernment of sense phenomena, in a series of specific meditative realizations about the nature of the mind and feelings.

Finally, a monk fulfills the fourth stage when he understands how the foregoing cognitive realizations bring about the gradual purification of mental states (*dharma-s*). This process is summed up in an elaborate metaphor, in which the three preceding sequences of meditative cognition are referred to as *dhyāna-s*. This term is elsewhere used to refer to specific states of meditative absorption. However, in the present case, the term is used to refer to deep reflective cognitions about the nature of phenomena, which gradually purify the mind of the practitioner. Thus we find a clear elucidation of what in modern parlance is termed “insight” practice (*vipaśyanā*). This process of purification is illustrated by a simile towards the end of the fourth stage:

**4.2.29** For the monk who investigates reality in this way, white (*śukla*) *dharma-s* appear. It is just like sugar-cane juice: When it is gathered in a cauldron and boiled, it first turns into a grimy fluid, designated as molasses (名頗尼多; \**phāṇitasamjñaka*). [When it is] boiled [for a] second time, palm sugar [is produced] from that grimy substance. What is designated as palm sugar (*guḍasamjñaka*) is whiter [than molasses]. [When it is boiled for a] third time, it becomes even more white [and is designated as refined sugar (名白石蜜; \**śarkarasamjñaka*)]. In this way, sugar cane becomes purer and purer as it is boiled. Similarly, one boils the sugar cane of the mental continuum (*cittasantāna*), which is heated by the fire of knowledge in the cauldron of the sense-object[s]. The first meditative attainment is like the production of molasses. His second meditative attainment is whiter, like palm sugar. His third meditative attainment is like refined sugar. In this very way, as that monk boils the mental continuum with the fire of knowledge, *dharma-s* that are free of fluxes [gradually] arise, whiter and whiter, less and less tainted, less and less adulterated. [*Dharma-s*] that are averse to the flow [of existence] arise, pure, devoid of taints, and cleansed.<sup>73</sup>

Although our Sanskrit manuscript is somewhat cryptic here, we can say with a fair deal of certainty that this is a representation of what might be termed *vipaśyanādhyāna-s*, focused contemplative cognitions that give rise to purificatory insights into the nature of psycho-physical life. This point of the text is also pivotal, because it marks the moment at which the practitioner begins to manifest flux-free (*anāsrava*) *dharma-s*. This development connects a practitioner to the final goal of the Buddhist path, full liberation from all fluxes, while at the same time affirming a gradual and comprehensive process of knowledge appropriation by which this final goal comes to fruition.

<sup>72</sup> Akbh IX, p. 466 (Pāsādika 1989, p. 125):

*manyase kiṃ nu sattveti Māra dr̥ṣṭigataṃ hi te |*  
*śūnyah samskārapuñjo 'yam na hi sattvo 'tra vidyate ||*  
*yathaiva hy aṅgasambhārāt samjñā ratha iti smrtā |*  
*evaṃ skandhān upādāya samvṛtyā sattva ucyate ||*

<sup>73</sup> *Saddhsu* II §4.2.29, (Ms 18a1-2).

To sum up, the construction of the *Saddhsu*'s fourth stage of practice—in its two permutations—is fundamental to how we understand the broader contemplative trajectory of the text. Here we see a transition, an opening out, from a fairly simple model of insight practice grounded in the textual framework of the \**Ṣaddhātuvibhaṅgasūtra* to an elaborate and sophisticated series of contemplative discernments. The text puts forth these representations of the process of discernment, and all the stages that follow upon them, as an outgrowth of the meditative program first represented in the \**Ṣaddhātuvibhaṅgasūtra*. What is more, this point of expansion correlates with a point in the \**Ṣaddhātuvibhaṅgasūtra*'s meditative program that just precedes the standard description of the attainment of final liberation. This textual connection leads to the conclusion that the authors/redactors/compiler of the *Saddhsu* conceived of a program of meditation that involved a practitioner reaching a stage of experience and purity comparable to that of an *arhat*, but not attaining the full liberation of the *arhat*. Instead, the program of the *Saddhsu* involves a continued pursuit of discernment applied to ever-subtler realities pertaining to the functioning of mental phenomena, and the relationship between such functioning and the construction of the cosmos.

### 2.5.1 The Fifth Stage (Round One)

Unlike those of the foregoing four stages, the contemplative strategies presented in the fifth stage of the *Saddhsu* have no known textual precedents.<sup>74</sup> However, from the perspective of the larger structure of the *Saddhsu*'s stage scheme, the taking up of the subject of perception (*saṃjñā*)<sup>75</sup> in the fifth stage is most certainly in accordance with the structuring principle of the five aggregates (*pañcaskandha*), a set of fundamental constituents that is one of the oldest Buddhist descriptive models of psycho-physical life. These five aggregates—the building blocks of all sentient existence—are 1. materiality (*rūpa*), 2. feeling (*vedanā*), 3. perception (*saṃjñā*), 4. constructions (*saṃskāra*) and 5. consciousness (*viññāna*). While the meditations presented in the *Saddhsu* are devoted to the discernment of the constant interaction between these factors of psycho-physical life, and how they present themselves in the experiences of meditation, each stage focuses primarily on one or another of these factors. Stage two is primarily devoted to the discernment of the aggregate of materiality (*rūpaskandha*), stages three and four are primarily devoted to the discernment of the aggregate of feeling (*vedanāskandha*), round one of stage five—the topic of the present discussion—is primarily devoted to the discernment of the aggregate of perception (*saṃjñāskandha*), and round two of stage five is primarily devoted to the aggregate of [mental] constructions (*saṃskāraskandha*).

Engaging with the subject of perception, the monk practicing in the fifth stage sets a goal of learning to perceive of perception (*saṃjñāyāḥ saṃjñī syāt*) while isolating wholesome states,

<sup>74</sup> Such precedents may exist, but I am not aware of them.

<sup>75</sup> The translation of the term *saṃjñā* is one that has been discussed by many scholars over many years. For a useful overview of the issue, see SKILLING 1997, p. 477, footnote 31. Skilling is concerned with finding a term that is multivalent—allowing for application in multiple linguistic contexts—and accurate at the same time. He settles on “perception” for this purpose. In the present context, the use of the term *saṃjñā* is a technical one. I myself have stuck with “perception” because it has become a standard translation for *saṃjñā* as an aggregate in Buddhist Hybrid English, and therefore calls up the traditional framework of the aggregates. Further, I find it indeed the most accurate term to denote the function of the aggregate of *saṃjñā*. While the term “conception” might also work equally well in the present context, this translation leads away from the more elemental perceptual function of the faculty of *saṃjñā*.

(*śukladharmaviviktacārī*) and thereby distinguishing between beneficial and harmful states (*hitāhitaviviktacārī*). This goal is achieved by raising a rather knotty question, one that remains a central concern of modern philosophers, neuroscientists and cognitive scientists:<sup>76</sup> “How is an invisible, intangible perception generated based on visible and tangible objects?” In other words, how do mind and matter interact? In an attempt to deal with this difficult question, a monk proceeds through a series of meditations on the nature and function of perception, and on the nature of the sense faculties and sense objects. In so doing, he comes to a series of important conclusions in two runs through the fifth stage. Though not decisive, these conclusions gesture towards multiple oscillating solutions to the problem of the relationship between intangible mental life and tangible materiality. In the first round of stage five, we find a more traditional approach to the problem: In a constructivist engagement with sense experience, a meditator discerns the process through which the perceptual constituents of material objects serve as the building blocks for the world of concepts. In the second round of stage five, which brings the meditator into the realm of the fourth aggregate of [mental] constructions (*saṃskāra*), we find a somewhat radical philosophical development. A constructivist approach gives way to a kind of deconstruction. In a process of discernment, a monk comes to realize that material sense objects—upon which the concepts of the world are based—are nothing more than thoughts constructed from negative mental urges and preferences.

Now let us look in detail at the first round of the fifth stage. Here a monk comes to understand that perception, as a basic mental function—the function of recognizing fundamental aspects of materiality such as color and shape—is by nature conceptual. That is, the faculty of perception is the fundamental tie between raw sense data and the world of concepts in which such notions as things, persons, beings, time, ethics and rebirth occur. This understanding gets drawn out in a series of contemplations on the five realms of existence (*pañcagati*). In these meditations, the monk understands the way in which the entire flow of existence (*saṃsāra*), comprised of the five realms of rebirth, gets conceptually constructed through the basic building blocks of perception, the mental images (*nimitta*) of shapes and colors.<sup>77</sup> This process is exemplified by the following passage, in which our monk discerns how the perception of length constructs the concept of protracted suffering for beings in hell:

**5.1.4.6** “Similarly, the flow [of existence] is long for denizens of hell, [who experience] supremely inconceivable envy, and who dissolve in the blood of the Vaitaraṇī river, its steep banks [girded by] many hundreds of thousands of dangers of fire and weapons. In the hell of repeated revival (*saṃjīvana*), the black-string hell (*kālasūtra*), the crushing hell (*saṃghāta*), the howling hell (*raurava*), the hell of great howling (*mahāraurava*), the hell of burning (*tapana*), the hell of fierce blazing (*santāpana*), and Avīci—each with their subsidiary hells—[these denizens of hell are] afflicted by the torments of entering forests of trees with leaves of swords, being repeatedly burned by hot coals, falling into rivers of lye, walking on blazing hot earth, and the many and various incomparably harsh and unbearable torments of unceasing smoke and burning.” [In this way,] he takes as object the sign of perception [of length].

<sup>76</sup> Beginning with Descartes, this issue has been a serious preoccupation of analytical philosophy. More recently, materialists such as Daniel Dennet (1991) and Thomas Metzinger (2003) have endeavored to solve this problem by doing away with it. And yet it lingers. See, for instance, VARELA ET AL. 1991, KOCH 2004, BRONKHORST 2009 and KRIPAL 2010. In my opinion, Metzinger’s attempt to construct what he calls a “phenomenal self-model” best addresses this issue within the framework of the modern empiricist paradigm.

<sup>77</sup> *Saddhsu* II §5.1.4-14 (Ms 18b3-19b5).



**5.1.4.7** That monk, exploring (*-pravicāri*) the aggregate of perception—engaging the four noble truths, the causal basis (*°hetunidānālambane*) of actions and their fruits—scrutinizes, marks off, and discriminates the visible and tangible material [aspect] of length (*dīrgharūpa*), [as exemplified by] the beings born in [various] realms, extending for many hundreds of thousands of *yojana*-s. He sees the causal basis (*nidānālambana*) illuminated by perception, and recoils [with the religious urge to escape] from the flow [of existence].<sup>78</sup>

In this passage, and a series of others in which he discerns various facets of the five realms of existence through the lens of ten different aspects of materiality,<sup>79</sup> our monk uses the fundamental perceptual marker of length to conceive of the flow of existence. Here we see the way in which a meditator builds up a (presumably) intangible mental picture of the world (*saṃsāra*) based on simple ‘visible’ (*sanidarśana*) and ‘tangible’ (*sapratigha*) aspects of materiality (*rūpasamsthāna*).

To better understand the *Saddhsu*’s treatment of the mental faculty of perception (*saṃjñā*), we might briefly present the most fundamental scriptural understanding of the term *saṃjñā*. In the *Khajjanīyasutta* of the *Samyuttanikāya*, we find perception (Pāli: *saññā*) defined in the following way:

How, monks, should you speak of perception? ‘It identifies/perceives,’ monks, therefore it is called ‘perception.’ What does it identify/perceive? It identifies/perceives blue, yellow, red and white. ‘It identifies/perceives,’ monks, therefore it is called ‘perception.’<sup>80</sup>

<sup>78</sup> *Saddhsu* II §5.1.4.6-7 (Ms 19a3-4).

<sup>79</sup> The ten aspects of materiality are 1. long (*dīrgham*), 2. short (*hrasvam*), 3. square (*catuśraṃ*), 4. round (*maṇḍalam*), 5. triangular (*trikoṇam*), 6. blue (*nīlam*), 7. yellow (*pītām*), 8. red (*lohitaṃ*), 9. white (*avadātam*), and 10. crimson (*māñjiṣṭham*). There are some discrepancies between our three *Saddhsu* witnesses in the treatment of this list. See footnote 70 of the translation and footnote 568 of the edition.

<sup>80</sup> SN 22.79 at SN III 87 (B°): “kiñ ca, bhikkhave, saññāṃ vadetha? ‘sañjānāti’ ti kho, bhikkhave, tasmā ‘saññā’ ti vuccati. kiñ ca sañjānāti? nīlam pi sañjānāti, pītakam pi sañjānāti, lohitaṃ pi sañjānāti, odātam pi sañjānāti. ‘sañjānāti’ ti kho, bhikkhave, tasmā ‘saññā’ ti vuccati.”

Cf. SĀ 46 at CBETA, T02, no. 99, pp. 11c4-6: 諸想是想受陰。何所想？少想、多想、無量想、都無所有、作無所有想，是故名想受陰。

The differences between the Pāli and Chinese parallels are noteworthy. It is possible, for instance, that the first two perceptual items in the Chinese example correspond to the first two items of the list of aspects of materiality found in the *Saddhsu*, although it is more likely that a different pair is indicated (少/多: *\*alpa.bahu*, *\*anu/\*sthūla*, *\*paritta/\*mahadgata*, or *\*hrasva/\*dīrgha* [?]). The remaining three aspects of perception in the Chinese text are rather abstract and, though they have no analogues in either the Pāli parallel or the *Saddhsu*, can be found in other canonical texts, in contexts where we find descriptions of meditation on rarified forms of perception. See, for instance, MN 102 at MN II 229. These more abstract modes of perception also indicate what makes the practice of the discernment of perception a perfect site for the *Saddhsu*’s exploration of the relationship between basic aspects of materiality and the mental construction of complex conceptual frameworks.

The Pāli commentary on the above passage from the *Khajjanīyasutta* is also revealing of the way in which such simple definitions were expanded within the context of theories of meditation (Spk II 292 [B°]): ‘It perceives/identifies blue’ [means:] making a preparatory [sign] of a blue flower or cloth, one perceives/identifies [it] while bringing about access [concentration] or absorption. This perception comes to be known as preparatory perception, access perception, and perception of absorption. [The color] blue leads to ‘blue’ perception of appearance. The same goes for yellow etc. In this regard, the Blessed One also taught by separating the characteristic of distinction from perception, which has the characteristic of perceiving/identifying. (*nīlam pi sañjānāti ti nīlapuppho vā vatthe vā parikkammaṃ katvā upacāraṃ vā appanaṃ vā pāpento sañjānāti. ayañ hi saññā nāma parikkammasaññā pi upacārasaññā pi appanāsaññā pi vaṭṭati, nīlam ‘nīlan’ ti uppajjanasaññā pi vaṭṭati yeva.*

This simple definition of perception—as a mental faculty that identifies color—is carried forward in the *Saddhsu*, particularly in the first round of the fifth stage. Although its list of ten aspects of materiality expands to include shapes and length as well, the *Saddhsu*'s basic model of perception conforms with the traditional definition cited above. The *Saddhsu*'s engagement with perception is extensive, however, and the scope of perception is broadened in the context of the altered state of deep discernment cultivated through the first four stages of the *Saddhsu*'s path of practice. Such a state allows a monk to see the way in which raw perceptual data literally constructs whole worlds of experience.<sup>81</sup>

After conceptualizing the various realms of the flow of existence according to perceptual aspects of materiality, a monk comes to understand the intimate connection between perception and awareness (*smṛti*). The description of this realization highlights the more basic elements of perceptual experience, perception's connection with other mental faculties, and the central role of perception in the practice of *smṛtyupasthāna* or bringing awareness to presence:

**5.1.16** [He sees that] in dependence on the eye and visible forms, eye-consciousness arises. When these three come together, contact [comes about]. He discriminates perception with respect to that [contact]. [He] sees the visible form with its material configuration (*rūpasamsthāna*)—be it attractive or ugly, near or far, long or short, square, circular, white or triangular—and he distinguishes perception, marks [it] off, and examines [its] source. Then he makes the source of the aggregates, elements and sense-spheres his object of perception, and discriminates [it]. He realizes the bestowal (*°samvibhāgaṃ*) of the result of good and bad actions. He engages [what is] connected to a root cause. Having fully understood (*avabuddhvā*) [what is] not connected with a root cause, he disregards [it]. Perceiving the past as beneficial, harmful, or devoid of such characteristics, [he understands:] “Because of that, what is done to me is beneficial (*sukṛta*). Because of this, what is done to me is harmful (*duḥkara*)...as stated previously...” He [then] perceives of perception: “If perception did not exist, neither could awareness exist (*smṛti*). This very awareness is bound to perception, has [perception] as its basis, as its condition.<sup>82</sup> Just as the light of a flame has the flame as its condition, its source, and its cause, so also my awareness has perception as its cause, perception as its origin, and perception as its authority.” [Reflecting in this way,] that monk ascends to the fifth stage, which is called the contact of perception. He perceives the pleasure of deities according to actuality (*sadbhūta*), [but] does not delight in it; nor does he fear the action-produced pain of denizens of hell.<sup>83</sup>

This passage allows us to comprehend more deeply the fundamental goal of the *Saddhsu*'s contemplative program, and the contribution that proper discernment of the mental faculty of

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*pītakādīsu pi es' eva nayo. idhā pi bhagavā sañjānanalakkhaṇāya saññāya paccattalakkhaṇam eva bhājetvā dassesi.*)

<sup>81</sup> Here I would also point out that the meditations on the five realms of existence in the first round of stage five (see §5.1.4-14) mirror and prefigure the larger structure of the *Saddhsu*. This is one of the reasons why I suspect that a proto-version of the second chapter of the *Saddhsu* was the original archaic core of the larger extant text.

<sup>82</sup> ...neither could awareness exist (*smṛtir api na syāt*). ] Here, because the context is that of a meditator understanding the connections in time of action and its effect, it is possible that use of the term *smṛti* refers to the faculty of memory rather than the faculty of awareness. Therefore translating *smṛti* as memory would seem fitting. However, the way the paragraph wraps up indicates that it is most likely the more basic faculty of awareness that is being dealt with here. Ultimately, it is fundamentally problematic to distinguish between the notions of memory and awareness in the context of the practices being discussed here. Because *karma* is implicit in all present experience, every act of awareness is in some sense an act of memory and vice versa.

<sup>83</sup> *Saddhsu* II §5.1.16 (Ms 19a3-4).

perception makes to such a program. The basic aim of the practice is to discern the interdependence of all psychophysical phenomena, and their ultimate impermanence. Here our monk realizes that awareness of the True Dharma (*saddharmasmṛti*)—the discernment of the interdependence of causes, conditions, and mental concomitants—comes about by and through mental functions, and perception in particular. He thus understands that meditation itself relies on, and is structured by, the faculty of perception. By working with perception in awareness, the monk is able to see that all experiences in the flow of existence are constructed by the activity of perception. Such a realization then becomes transcendent, and he sees through the suffering and bliss afforded by different states of existence. He sees experience, constructs experience, and sees the construction of experience through the faculty of perception. It is precisely his ability to see this process that allows him to develop a transcendent relationship to pain and pleasure.

In the final assay of round one of stage five, a monk de-isolates the faculty of perception, and discerns its concomitant relationship with the other aggregates, particularly the feeling aggregate. This integrative contemplative approach is a hallmark of the *Saddhsu*'s meditative program, and reveals the deeply practical nature of the text. The cognitive realizations of our meditator monk are not simply for the sake of understanding, but are instrumental for the continued cultivation of purity, and ultimately for the perfection of non-reactivity. The text explains:

**5.1.19**...[He sees] perception issue forth, [like] the stream of a flowing river (*nadīkūlasrotāḥ*). It arises as wholesome, [and then], under the influence of conditions and causes (*nidāna*), it changes into an unwholesome [perception]. Arising as unwholesome, under the influence of conditions and causes, it [then] changes into a wholesome [perception]. When produced, that [perception] is then impeded (*pratihatā*) by the monkey mind, and becomes a morally indeterminate [perception]. [In this way, the meditator] examines the pleasure of alteration (*pariṇāmasukha*). He is one who perceives pleasure in the delights (*°sukheṣu*) of the absence of the fluxes, and is not percipient of [ordinary] pleasure. [He understands]: “Perceptions are limited when they pertain to this very pleasant [feeling] (*tasyām eva sukhāyāṃ parittasaṃjñāḥ*).”

**5.1.20** How does the seer of the cessation and arising of the aggregates, elements, and sense-spheres not indulge desirously (*abhisamrajyate*) in feeling? He does not enjoy [the] perception [produced] when a feeling disappears. He does not delight in the arising of [intentional] constructions (*saṃskārāṇām*) [when] a perception disappears, nor [does he delight in their] abiding, [their] passing, or [their] alteration. He does not delight in the arising of consciousness, nor [does he delight in its] abiding, [its] destruction, or [its] alteration. In this way, the monk is one who understands the reality of the aggregates, and does not dwell in the realm of Māra. He is not oppressed by desire, aversion and delusion. He does not see [any phenomenon] as permanent, pleasurable, pure or consisting of a self. He is not bound to the flow [of existence] by the [craving] captress,<sup>84</sup> which causes the flow [of existence] (*saṃsāriṇyā jāliniyā*), [or] by the nooses consisting of pleasurable sounds, touches, visible forms, scents, and tastes. He is constantly aware, cognizant of the presence of awareness, and able to move towards the destruction of the fluxes, the approach to *nirvāṇa*.<sup>85</sup>

A number of the facets of this passage are noteworthy. First, it becomes clear that, once again, the primary aim of the discernment of perception is the realization of impermanence. A monk observes perceptions arising and passing away, and sees how they are responsible for the

<sup>84</sup> The [craving] captress (*jāliniyā*) ] The term *jālinī* is a personified epithet for craving (*trṣṇā*) that goes back to canonical texts. See, for instance, SN 4.7 [143] at SN I 107.

<sup>85</sup> *Saddhsu* II §5.1.19-20 (Ms 20a1-3).

coloration of the mind’s multifarious ethical tints. This insight into the nature of perception allows the monk to see the transient, afflictive and limited nature of mundane perceptions, and perceive pleasure only in states that are free of flux. Armed with this understanding, a monk is able to see the momentary interplay between feeling, perception, intentions (constructions), and consciousness, and the constant alteration of the complex of experience that is built up through this interplay. This ability allows him to abide detached from all aspects of mental life, and he is therefore untroubled by otherwise threatening sense objects, which no longer serve as a cause of craving. The final sentence of this passage also marks an integral point in the larger development of the *Saddhsu*’s contemplative progression. It indicates that a monk practicing according to the *Saddhsu* begins to move towards *nirvāṇa* only when he has come to the fundamental realization of the changeability and interdependence of all five aggregates or constituents of physical and mental life (*skandha*). In light of the fact that our practitioner has already attained a state comparable to arhatship, and has attained proximity to *nirvāṇa* before even taking up the practice of meditation, this statement is somewhat puzzling. It suggests either an incoherency in the text, or a conception of a path to *nirvāṇa* that goes beyond traditional mainstream models. I will return to this issue in Chapter 3.

## 2.5.2 The Fifth Stage (Round Two)

In the second round of stage five, a monk progresses through a series of meditations on the sense spheres (*āyatana*). Picking up from his previous engagement with the faculty of perception, he now observes the complex of mental activities (*vedanāsaṃjñācetanā*) as it arises in dependence on various sense faculties and objects, first the so-called material sense spheres, and then the sphere of *dharma*-s (*dharmāyatana*). Although the aggregate of [mental] constructions (*saṃskāraskandha*) is never mentioned explicitly, this round of stage five can be understood as a process of discernment of that aggregate under the rubric of intention (*cetanā*).<sup>86</sup> The monk becomes capable of discerning a variety of mental factors (*dharma*), which arise simultaneously with the mind but manifest different characteristics. The implications of the realizations of this stage are extremely important for understanding the broader philosophical outlook of the *Saddhsu*. In particular, the realization that external sense objects—or rather sense experience of so-called external sense objects—are nothing more than cogitation or mental constructions (*saṃkalpamātra*) gestures towards an idealist framework of thought. This development was foreshadowed first at the end of the second stage of practice with our monk’s understanding that all sense experience is filtered by the mind-consciousness element, and all consciousnesses arise from it. It likewise comes to full form later in the seventh stage of practice, when a monk sees the entire world of experience (*saṃsāra*) as a work of art fabricated by the immaterial action-

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<sup>86</sup> On the connection between the construction aggregate and intention, see the *Śrāvakabhūmi*’s definition of the construction aggregate (Śrbh J<sup>e</sup> I, p. 236): “The groups of six intentions are the aggregate of constructions” (*ṣaṭ cetanākāyāḥ saṃskāraskandhaḥ* /). Vasubandhu also refers to this definition in the Akbh (I.15, p. 10): “Constructions other than materiality, feeling, perception and consciousness are the aggregate of constructions. The Blessed One primarily teaches them in the *sūtra*[s] as being ‘groups of six intentions’” (*rūpavedanāsaṃjñāvijñānebhyaḥ caturbhyo ’nye tu saṃskārāḥ saṃskāraskandhaḥ* / *bhagavatā tu sūtre ṣaṭ cetanākāyāḥ ity uktam prādhānyāt* /). Additionally, see Vasubandhu’s definition of the construction aggregate in the *Pañcaskandhaka*: (LI ET AL. 2008, p. 4): “What are constructions? [They are] mental phenomena other than feeling and perception, as well as *dharma*-s that are disconnected from the mind” (*saṃskārāḥ katame* / *vedanāsaṃjñābhyām anye caitasikā dharmās cittaviprayuktās ca* //). The *Saddhsu* here seems to incorporate both of these definitions.

producing mind (*citta*). As a transitional moment in this development, round two of stage five brings the sense faculties and objects into this mentalist trajectory, correlating such factors of experience with the process of intentionality, made manifest as a number of mental *dharma*-s. In this outlook, the world of experience, internal and external, turns out to be nothing more than a process of interacting mental *dharma*-s.

In the following description from the beginning of the second round of the fifth stage, a monk deconstructs the process and content of so-called psycho-physical experience:

**5.2.3.2-3** He sees: “In dependence on the eye and a visible form, eye-consciousness arises. Due to the contiguity (*sannihitāt*) of [these] three, [there comes about] contact, as well as feeling, perception and intention produced along with contact... With respect to this feeling, perception and intention, which are produced along with contact, feeling (*vedanārtha*) means knowing (*vindamānārtha*). Perception (*saṃjñārtha*) means identifying (*saṃjānanārtha*). Perception identifies the moment of feeling. In dependence on the mind, these *dharma*-s arise with different complimentary characteristics, different complimentary qualities. Just like the ten great foundational *dharma*-s [have distinct characteristics], intention has a different characteristic: ideation (*vitarka*), attention (*manaskāra*), exploration (*vicāra*), awareness (*smṛti*), feeling (*vedanā*), perception (*saṃjñā*), volition (*saṃcetanā*), contact (*sparśa*), decision (*chanda*), effort (*vīrya*), and concentration (*samādhi*).<sup>87</sup> These [*dharma*-s] have one object but different characteristics. In this way, the characteristic of feeling is different from the characteristic of perception. Just as the rays of the sun have a single object but various qualities, similarly, feeling has one quality and intention another.

**5.2.3.4** [In this way, that monk, who] knows the reality of feeling, perception and intention produced through contact with the eye, sees the eye as empty, hollow, and insubstantial. The monk, seer of actuality, knower of the reality of the path, being free from wrong view and guided by right view, abandons eye-associated delusion, which has the nature of corruption (*āvilāsvabhāvabhūta*). Being a seer of the reality of the [eye as a] ball of flesh, he thinks: “[This eye] is a receptacle for grease, puss, blood and tears,” and abandons desire [for it]. Thinking: “[This is] not permanent,” he becomes one who sees [phenomena] as impermanent. Thinking: “[This is just] a ball of flesh on [a framework of] bones and orifices,” he becomes dispassionate [towards the eye]. Thinking: “[This is only] a network of muscular fibers,” he understands (*avagacchati*): “This eye sphere is mutually interdependent [with that].” He understands (*avaiti*) that it is without a self: “There is no[thing of] substance here.” Cognizing and seeing that “In brief, this eye is suffering,” he becomes dispassionate towards the eye-sphere.

**5.2.3.5** Understanding the eye-sphere as it is, he additionally explores (*vicārayati*) the visible form: “If this visible form—be it desirable, undesirable or neutral—is unreal, imagined (*parikalpyate*), how can there be [anything of] substance here? How can it be pure, permanent, or [ultimately] pleasurable (*sukha*)?” Seeing, knowing and investigating [that] visible form, he attains [it]: “[This] visible form here has no substance. This visible form—be it desirable or undesirable—is mere cogitation (*saṃkalpamātrakam eva*). There is no thing here that actually

<sup>87</sup> Ideation...concentration ] This list of eleven mental factors is an odd one, and does not correspond to the “ten great foundational *dharma*-s” as they are found elsewhere in the Suddhu and in various other śāstric Abhidharma sources. The standard list is: 1. feeling (*vedanā*), 2. perception (*saṃjñā*), 3. intention (*cetanā*), 4. contact (*sparśa*), 5. attention (*manaskāra*), 6. decision (*chanda*), 7. confidence (*adhimokṣa*), 8. awareness (*smṛti*), 9. concentration (*samādhi*) and 10. discernment (*prajñā*). The first five are described by later śāstric sources as “present everywhere” (*sarvatraga*). That is, they are present in all mental states. The second five are described as “pertaining to every sense-object” (*pratiniyataviṣaya*). That is, they are present in every mental state when the mind is engaged with a sense-object. On these definitions, see Vasubandhu’s *Pañcaskandhaka* (Li, Steinkellner and Tomabechei 2008, p. 5). Here it is particularly worth noting the presence of *vitarka*, *vicāra*, and *vīrya*, which are not in the standard list, and might pertain to meditative states such as the first *dhyāna*.

exists as desirable or undesirable. This entire world is encompassed by cogitation [connected with] rapture and anger (*prītikrodhasaṃkalpaghṛta*), thinking: ‘[This is] desirable, [this is] odious.’”<sup>88</sup>

I quote these three cognitive sequences in full because they are intimately connected, and demonstrate the comprehensive program of discernment practice outlined at this stage of the *Saddhsu*. Here we first see the way in which a monk has refined his attention so that he can discern the mental process as an array of distinct *dharma*-s, a constellation of mental factors configured around the fundamental functions of feeling, perception and intention (*vedanāsaṃjñācetanā*). As mentioned above, I understand such discernment to be an instantiation of a practitioner’s analysis of the construction aggregate. The fundamental realization here is that even though the mind arises in dependence on a single object, it contains a multiplicity of mental qualities, which manifest in different ways, simultaneously, but with the characteristics of different qualities variously dominant.<sup>89</sup> These *dharma*-s perform separate functions, but have a single objective.<sup>90</sup> This brings us back to the doctrine of momentariness, which undergirds our practitioner’s worldview. From moment to moment, the mind arises in dependence on different objects. In each moment of mental life, the various *dharma*-s of feeling, perception, and intention—with its retinue of additional possible mental factors—arise concomitant with that mental state, each manifesting its unique characteristics and performing its unique function in succession. Of interest here is the reference to a specific Sarvāstivāda doctrine of “great foundational *dharma*-s” (*mahābhaumikadharmā*), universal mental factors that arise concomitant with every mental state.<sup>91</sup> These *dharma*-s are mentioned in the context of the basic discernment of the divergent characteristics of feeling, perception and intention—the three mental factors that all early philosophical schools agreed upon. This very fact reveals how

<sup>88</sup> *Saddhsu* II §5.2.3.2-5 (Ms 20a4-21b2).

<sup>89</sup> This interpretation of the *dharma* theory of the *Saddhsu* is confirmed by a later passage from chapter six (Ms 218a15-16 [T XVII 192a15-18; D ra 244b6-7]): “These, leader, are the ten foundational *dharma*-s. They arise with the mind, and have separate characteristics. Their characteristics should be fully known, each characteristic of each *dharma*. The rays of the Dharma-sun arise simultaneously. Similarly, these *dharma*-s arise with the mind, their characteristics [manifesting] to a lesser or greater [degree].” (*ete, grāmaṇī, daśa* <sup>[218a6]</sup> *dharmā bhaumikāḥ. saha cittaṇaite utpadyante, prthaklakṣaṇāś ca. teṣāṃ lakṣaṇaṃ parijñeyaṃ, yad yasya dharmasya lakṣaṇaṃ. yugapac caite utpadyante, dharmādityasya raśmayāḥ. evam ete dharmāḥ saha cittaṇotpadyante nyūnādhikalakṣaṇāś. caite* ] reg.; *cete* Ms

*dharmādityasya* ] em.; *dharmādityasyai* Ms

<sup>90</sup> *Saddhsu* II §5.2.6.1 (Ms 21b2): *tad ete dharmāḥ svalakṣaṇasāmānyalakṣaṇasambhūtāḥ prthakkāryāṇy ārabhante, sarve caikārthaprasādhakāḥ.*

<sup>91</sup> Lin points out that the doctrine of foundational *dharma*-s was not shared by all Sarvāstivāda traditions. Rather, it seems to have originally been the exclusive domain of Sarvāstivādins from the west (*pāścātya*), a term most likely referring to people from the region of Gandhāra. On this issue, see LIN AND DEMIÉVILLE 1949 pp. 42-50. We find reference to various lists of foundational *dharma*-s in the *Mahāvibhāṣā*. See, for instance, CBETA, T27, no. 1545, p. 80b8-15: 「問大地法是何義。答大者謂心如十法。是心起處大之地故名為大地。大地即法名大地法。有說心名為大體用勝故。即大是地故名大地。是諸心所所依處故。受等十法於諸大地。遍可得故名大地法。有說受等十法遍諸心品故名為大。心是彼地故名大地。受等即是大地所有名大地法。」

In the sixth chapter of the *Saddhsu*, at Ms 218a5-219b3 (T XVII 192a13-193c10 ; D ra 244b6-248a6), we find a fully developed series of four different groups of ten foundational *dharma*-s: 1. Ten foundational *dharma*-s (*bhaumikadharmā*), 2. ten defiled great foundational *dharma*-s (*kleśamahābhaumikadharmā*) 3. ten *dharma*-s foundational to limited [mental states] (*parītabhaumikadharmā*), and 4. ten wholesome great foundational *dharma*-s (*kuśalamahābhaumikadharmā*).

seemingly abstract doctrinal concepts come to play a structuring role in actual frameworks of meditative practice.

Armed with the ability to discern these very subtle aspects of mental life, a monk then turns his attention to the sense spheres. Just as he observes the mind to be made up of a number of constituent mental factors, he also sees the eye as made up of sinews and fibers, and as ultimately insubstantial. This realization allows him to again discern—in a familiar refrain of the text—the truth of the eye: that it is not self and a source of suffering. Here, however, our text takes an additional step, beyond the familiar refrain. Our monk turns to an analysis of the visual sense object and, in a penetrating deconstruction, comes to see that what is traditionally referred to as a visual sense object is, in fact, nothing more than a mental fabrication (*saṃkalpamātrakam evedam rūpaṃ*). This radical realization represents a fundamental shift of the practitioner’s understanding of the world. The mind is a shifting mass of momentary *dharma*-s, the eye is an insubstantial mass of flesh, and sense objects are the fictive production of desire and hatred. What was once external becomes an almost entirely internal affair, while the category distinctions of internal and external nonetheless continue to be applied.<sup>92</sup>

As he continues with his meditation, a monk goes on to observe similar truths—in a variety of permutations—about the other so-called material sense spheres: the ear, the nose, the tongue, the body and their respective sense objects. He then comes to discern the sphere of *dharma*(-s) (*dharmāyatana*), a topic that deserves detailed attention.<sup>93</sup> The traditional Sarvāstivāda understanding of the sphere of *dharma*(-s) is that it comprises all mental factors excluding consciousness, the three unconditioned *dharma*-s, and unmanifest materiality (*avijñaptirūpa*).<sup>94</sup> Here in the *Saddhsu*—although the text is somewhat elliptical and difficult to interpret—we find a treatment of the *dharmāyatana* with several somewhat puzzling differences. First, unmanifest materiality is not explicitly referenced, although it is mentioned in passing in §5.2.3.2 and again comes under discussion later in the seventh stage. More puzzling than this absence, however, is what seems to be the assertion that the entire world of materiality comes to be subsumed within the *dharmāyatana*. This idea comes out implicitly in the following passage:

**5.2.8.1** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk, having scrutinized the ten material sense-spheres, being a seer of the reality of the sphere of *dharma*(-s), scrutinize the sphere of *dharma*(-s)? He sees with knowledge produced through hearing, or with the divine eye:

**5.2.8.2** “Three *dharma*-s are subsumed (°*saṃgrhīta*) by the sphere of *dharma*(-s): [1.] cessation through observation (*pratisaṃkhyāyanirodha*), [2.] cessation through absence of observation (*apratisaṃkhyāyanirodha*), and [3.] space. In this respect, that *dharma* which does not exist at all, being [nonetheless] taken as a *dharma*, becomes the sphere of space. Cessation through

<sup>92</sup> It remains a question whether the categories “internal” and “external” are still appropriate once such a realization has taken place. According to the *Saddhsu*, they are, as such categories continue to be applied.

<sup>93</sup> It is worthy of note that our text makes no reference to the sphere of the mind (*manāyatana*). It seems likely that this is a deliberate omission, as discernment of mind (*citta*) becomes the central topic of discernment later on, in the seventh stage of practice.

<sup>94</sup> See the definition of the sphere of *dharma*(-s) in the *Mahāvibhāṣā* (CBETA, T27, no. 1545, p. 65a29-b02): 「法處有七種。調前四蘊及三無為。於色蘊中取無表色。三無為者。調虛空擇滅。非擇滅。」

This conforms with Akbh I.15, p. 11: *ete punas trayah vedanāsaṃjñāsaṃskāraskandhāḥ āyatanadhātuvyavasthāyām dharmāyatanadhātvaḥ sahāvijñaptayasamskṛtaiḥ //15// ity etāni sapta dravyāṇi dharmāyatanaṃ dharmadhātuś cety ākhyāyante /*

observation is *nirvāṇa*. Observation means that one dwells realizing discernment of various sorts. Having observed [with discernment] (*pratisaṃkhyānaṃ kṛtvā*), one dispels, obliterates, and destroys the mental defilements, and eradicates (*paryāvṛṇīkurute*) all the fluxes. Cessation through absence of observation: absence of observation is unknowing (*ajñāna*), that by which one does not know (*jānāti*), does not experience (*saṃpravedayati*), does not cognize (*jānīte*), does not understand (*sambudhyate*), and does not reflect upon (*pratarkayate*). Successive hundreds of thousands of cognitions that have arisen—consciousness of the eye, ear, nose, tongue, body and mind—disappear. Once they have perished, there is no further arising. This is cessation through absence of observation. The third [*dharma*] is space. These three *dharma*-s are unborn and permanent. They are not born, will not be born, and are not being born.”

**5.2.9** How does that monk then discriminate between the two-fold *dharma*-sphere, the material and the immaterial?

**5.2.10** “In this respect, the ten material spheres are the world of materiality...”<sup>95</sup>

In this passage, the sphere of *dharma*(-s) is defined straightforwardly as the three unconditioned *dharma*-s. One thing that is significant to note here is that unlike in the foregoing descriptions of discernment of the sense spheres, in which a monk directly knows, sees and experiences the characteristics of the sense spheres, here a monk scrutinizes the sphere of *dharma*(-s) without directly realizing it. Rather, he understands the theoretical possibility of the unconditioned without necessarily directly experiencing these realities. Moreover, the text asserts that though the unconditioned *dharma* of space does not exist at all (*yat kiñcid avidyamānaṃ*), it can nonetheless be taken up and discussed as a *dharma*. Here we see a position that mediates between Sarvāstivāda and Sautrāntika disagreements about the status of space.<sup>96</sup>

The most puzzling aspect of this passage, however, emerges at the very end of the citation, when a query is raised about the twofold nature of the sphere of *dharma*(-s). How does one distinguish between the immaterial and material aspects of the sphere of *dharma*(-s)? In its very brief answer, we find an unorthodox position: The ten material sense spheres comprise the material aspect of the sphere of *dharma*(-s). In itself, such a position is radical.<sup>97</sup> When we consider the content of the preceding meditative realizations, the implications of this position might be interpreted as even more extreme. That is, we have already seen our monk deconstruct the material existence of sense objects. With this additional development, the entire world of materiality, it seems, comes to be understood and experienced as an immaterial mental formation.<sup>98</sup> In connection with the larger question of the fifth stage of practice, the question of

<sup>95</sup> *Saddhsu* II §5.2.8.1-5.2.10 (Ms 21b5-7).

<sup>96</sup> See BAREAU 1955, p. 157.

<sup>97</sup> The traditional position is clearly elucidated in the *Śrāvakaḥmī* (Śrbh J<sup>e</sup> I, p. 236): “We call materiality the ten material sense spheres and that materiality which is subsumed within the sphere of *dharma*(-s).” (*rūpam ucyate daśa rūpīṇy āyatanāni yac ca dharmāyatanaparyāpannaṃ rūpam sa ca rūpaskandhaḥ.*)

The position presented in the *Abhidharmakośabhāṣya* allows us to see the way in which most orthodox Sarvāstivādins probably conceived of this form of materiality (Akḥh p. 198): “Whatever materiality here is described as invisible and intangible, that should be subsumed within the sphere of *dharma*(-s).” (*tad yad evātra rūpam anidarśanam apratighaṃ coktaṃ tad evāstu dharmāyatanaparyāpannaṃ* /); (Akḥh p. 196): “Except for unmanifest materiality, no materiality is invisible and intangible, nor is it free of fluxes.” (*na cāvijñaptiṃ virahayyāsti rūpam anidarśanam apratighaṃ nāpy (an)āsravam* /)

<sup>98</sup> Another way to interpret what is happening in the text here is to read the reference to the material sense spheres as a reaffirmation of the existence of materiality. That is, after seeing through mentally fabricated sense objects, which are merely the products of mental defilement, one gains an ability to discern the actually existent material world, which is subsumed within the sphere of *dharma*(-s), and comes to be illuminated in connection with the unconditioned *dharma*-s.



how immaterial states come about based on material objects, this realization would seem to present something of a solution: If the entire world of materiality is in fact simply a mental construct, then the putative interaction between such distinct phenomena comes to naught.

Yet our meditator monk does not take these implications of his realization to their final conclusion. Instead, he defers the construction of an ontological hard line, preferring instead to uphold the traditional categories while also allowing for their dismantlement. This middle path between the philosophical modes of dualism, idealism and relativism is best elucidated in a final series of simile-based cognitions, which conclude a monk’s practice of the fifth stage. In one of these cognitions, he sees the way in which various forms of invisible and intangible consciousnesses arise based on various visible and tangible objects:

**5.2.11.1** That monk sees: “To the extent that there are various objects, various consciousnesses arise, like a seal and its impression. In this respect, there is a distinct iron seal and soft material to be imprinted. The soft [material] becomes hard when heated. From [the contact of] hard and soft an impression appears.<sup>99</sup> Similarly, an invisible and intangible consciousness grasps a visible and tangible object (*ālambana*), and a third [element], an impression, appears. There is the appropriation of a thing by all things dissimilar [to it]. In this way a dissimilar thing appears within a dissimilar thing.<sup>100</sup>

This passage reveals the fundamental role of simile and metaphor in the *Saddhsu*’s contemplative program. By recourse to comparisons and figurative language, a practitioner maintains the traditional distinctions between material and immaterial categories, while allowing that such distinctions are ever metaphorical, built up from concepts which themselves have metaphorical structures.<sup>101</sup> This realization first emerges in the first round of the fifth stage, when a meditator observes the way in which very basic perceptual aspects of materiality have emergent conceptual properties. Here, as the fifth stage comes to a close, these earlier observations find fullness in this meta-cognitive simile, which allows the deconstructive realizations of our monk to stand comfortably within a constructivist framework of mental states and sense objects.

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<sup>99</sup> This is like a seal and its impression...an impression appears. (*mudrāpratimudrakavat. tatra visadrśā mudrāyasy akaṭhinam mudrakam. mṛdum sātaptakāthinam. kaṭhinākaṭhinayoḥ pratimudrā utpadyate.*) ] This simile is difficult to understand as it stands in Ms, and I have made several alterations to the text in order to arrive at the present reading. T is much more straight forward: “It is like a seal and the material to be sealed. They are dissimilar. If the seal is soft and the material hard, one can’t seal it. If the seal is hard and the material is soft, the sign of the seal is produced.” (如印印物，彼不似印。印軟物堅，則不能印。印堅物軟，印則文生。) B<sub>crit</sub> is puzzling and makes no sense to me. This translation perhaps reflects corruptions in the manuscript that the Translators used: “It is like a seal and its impression. Here, there is what is dissimilar to the seal, which is hard, and the softness and smoothness of the seal. From what is hard and soft, the image of the seal is produced” (*rgya dang rgya’i ’bur bzhin no ll de la rgya de’i mi ’dra ba mkhrang ba dang l rgya’i ’jam pa dang snyi ba l mkhrang ba dang mi mkhrang ba de las rgya’i ’bur ’byung ngo ll*).

<sup>100</sup> *Saddhsu* II §5.2.11.1 (Ms 22a1-2).

<sup>101</sup> For an insightful analysis of the relationship between metaphor, language and the construction of human experience, see LAKOFF AND JOHNSON 1999. Many of the early Buddhist philosophical traditions, particularly the so-called Sautrāntikas—several views attributed to whom we find embedded in the *Saddhsu*—seem to have understood the implicit connection between the world of metaphor and the basic perceptual and cognitive structures of mental life. For an insightful philosophical take on the role of metaphor in negotiating understandings of reality, see BLUMENBERG 1997 [1979].

## 2.6 The Sixth Stage

The meditations through which a monk progresses in the sixth stage of practice of the *Saddhsu* are an outgrowth of the conceptual realizations of the fifth stage. Here we find a series of meditations on karma and the ripening of karma, a topic that broadens the conceptual scope of intention (*cetanā*), moving outward from the realm of subtle mental factors into the realm of actions in the world.

The emphasis on the connection between intention and karma in Buddhism is very old. For instance, an oft-cited passage from the *Nibbedhikasutta* of the *Aṅguttaranikāya* presents a traditional definition of karma:

“It has been stated: ‘karma, monks, is to be understood...The way leading to the cessation of karma is to be understood.’ Based on what was this stated? I say, monks, that intention is karma. Having intended, one performs karma of body, speech, and mind.<sup>102</sup>

This connection between intention and action gets underscored here in the *Saddhsu*, as a monk turns his attention to three sets of four contrasting positions (*catuḥkoṭi*), conceptual realizations about action and its results. These positions are conceptualized by the monk through similes, and exemplified by illustrations from mundane (*laukika*) and supramundane (*lokottarika*) realms of activity. In the first set of four positions, a monk conceives of the various connections between different ethically tinted actions and their results. The collective thrust of these positions is to reveal the complex relationship between the internal and intentional actions of a so-called agent, and the results of such actions in the five realms of existence. This is nicely exemplified by the third and fourth position out of the four:

**6.3.3** “Not-similar [*dharmā*-s] become causes of [*dharmā*-s] of a not unsimilar type. Just as due to the mixing of blue with another color, a color of a different type appears, so also, and with respect to the internal ripening of the fruit of action, [a *dharmā*] is not similar to the fruit of action, nor [is it similar] to the action of the fruit. For example: Sacrificers of wrong view kill [sacrificial] animals out of longing for heaven. Because of that, they go to hell. [This is] the third angle.

**6.3.4** “[*Dharma*-s] that are half-similar become causes of [other] half-similar [*dharmā*-s]. A thick yet white robe comes about through the use of thin (*sūkṣma*) white threads. The substance (*tatva*) of what is gross or subtle is similar. Similarly, [*dharmā*-s] that are half-similar become the cause

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<sup>102</sup> AN 6.63 at AN III 415: “‘*kammaṃ, bhikkhave, veditabbaṃ ... pe ... kammanirodhagāminī paṭipadā veditabbā’ ti, iti kho paṇ’ etaṃ vuttaṃ. kiṃ c’ etaṃ paṭicca vuttaṃ? cetanāhaṃ, bhikkhave, kammaṃ vadāmi. cetayitvā kammaṃ karoti kāyena vācāya manasā.*”

However, compare the extant parallels of this passage in the Chinese translation of MĀ 111 at CBETA, T01, no. 26, p. 600a23-24: 「云何知業？謂有二業：思、已思業，是謂知業。」 Likewise, we find an additional parallel passage in an independent *sūtra* at CBETA, T01, no. 57, p. 853a24-25: 「何等為當知行？謂所思念向，不離，是為行；如是為知行。」

Here the MĀ version of the *sūtra* seems to distinguish intention and action into two distinct factors, while our other two exemplars, for all intents and purposes, equate the two.

The connection between action and intention is also elucidated less explicitly by Vasubandhu in the Akbh (I.15, p. 10) : *bhagavatā tu sūtre ṣaṭ cetanākāyāḥ ity uktaṃ prādhānyāt / sā hi karmasvarūpatvād abhisamskaraṇe pradhānā / ata evoktaṃ bhagavatā “saṃskṛtam abhisamskaroti / tasmāt saṃskāropādānaskandha ity ucyata” iti /*

of [other] half-similar [*dharma*-s]. Because of subtle bad actions [as a deity or a man,] one is acted upon by the harsh actions of the denizens of the great hells. [This is] the fourth angle.”<sup>103</sup>

In this passage, our monk queries the connection between mental intention, physical acts, and the ultimate results of such acts. Though these examples are fairly simple, they open up a vast avenue for conceptualizing the complexity of the law of karma. The present and the future get linked together in nebulous ways, and one realizes that the subtlest actions in the present might lead to troubling consequences later on. A moment of mental delight, for instance, could lead to one’s undoing in hell. Here we see a half-formed theory of karmic intentionality, an outlook that analyzes mental phenomena (*dharma*) in time, and structures them in a connective framework of worldly experience.

This theory becomes even more complex when the monk develops his understanding in two tiers—the first connected with mundane practices, and the second connected with the supramundane, or the realm of spirits and spiritual practices. A good example of this development can be found in the third position of the second set of four positions:

**6.5.3** “There might be action that, both when attained and when not attained, harms a person. Just as according to worldly customs, magic (*vidyā*) restrains the efficacy of poison (*viṣaprabhāva*), whether it is attained or not attained, [so also] in connection with the supramundane, at the time and place of death, shade omens (*chāyānimitta*)<sup>104</sup> [harm] those who have not yet attained hell. [This is] the third angle.”<sup>105</sup>

Here we see the analysis of action in relation to two distinct spheres. Some actions are relevant to experiences in worldly life, and others are relevant to spiritual experiences, while the phenomenological correlations between the basic laws of such actions have a certain consistency. What I would note here is that these realizations do not involve attempts to debunk common notions of worldly action and its efficacy. Rather, the two modes of thought sit comfortably adjoining one another, representing a complete account of possible conceptions of action. The worldly, as much as the otherworldly, teaches a practitioner about the nature of reality.

Finally, at the very end of the sixth stage, we find an important development in the description of our monk’s progress. Our text describes the monk after he has completed the conceptualization of three sets of four alternate positions:

**6.8** In this way, the monk, sitting in seclusion, sees the many-branched extensive web of the ripening of the fruit of actions—[which extends] to the hells, the realm of hungry ghosts, the

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<sup>103</sup> *Saddhsu* II §6.3.3-4 (Ms 22b4-6).

<sup>104</sup> Shade omens (*chāyānimittāni*) ] Apparently these are images of an unpleasant future rebirth, experienced by people on their death-beds. The idea is that to a certain extent one actually experiences hell in the human world prior to dying and being reborn there.

<sup>105</sup> *Saddhsu* II §6.5.3 (Ms 23a1).

realm of animals, the realm of deities, and the realm of men—as he dwells properly<sup>106</sup> observing *dharma*-s among internal *dharma*[-s].<sup>107</sup>

First, this is an important statement of what our monk has achieved: the ability to comprehend the multifaceted network of karma and its results. This affirmation takes us back to the opening frame story, in which the Buddha proclaims that the purpose of his teaching of the *Saddhsu* is so that a monk can become an “ascetic who knows action, its fruit, and its ripening in birth and death, of [all] three types of action: physical, vocal, or mental.”<sup>108</sup> Further, the final line of the passage brings the practice of the meditating monk into line with the descriptions of the practice of the *yogācāra* of the middle frame of the text’s narrative. The monk is described as one who “dwells observing *dharma*-s among internal *dharma*[-s].” This well-worn phrase is applied primarily in the *Saddhsu* to a description of the practice of the *yogācāra*.<sup>109</sup> By designating the monk of the inner narrative in this way, and by emphasizing his ability to discern the vast network of karma and its results, the text intimates that he has now come to the stage where he can be considered to be practicing at a level quite close to that of the *yogācāra* of the middle frame, a master of the knowledge of the law of karma.

## 2.7 The Seventh Stage

The seventh stage involves an engagement with the fifth and subtlest aggregate, the aggregate of consciousness (*viññānaskandha*), under the rubric of *citta* or the mind.<sup>110</sup> As he progresses through the seventh stage of practice, our monk, grounded in a basic knowledge of the law of karma, comes to be a true knower of karma and the ripening of the fruit of karma (*karmaphalavipākajñā*). This development occurs in three parts. First, in an extended figurative comparison, he discerns between those modes of action or practice that are conducive to the goals of Buddhist spiritual life and those that are not. Second, progressing through a series of additional comparisons, he takes up the subject of the mind (*citta*), and discerns how the mind is fundamentally the author of all karmic activity, and therefore the source of the entire flow of existence (*samsāra*). Finally, he returns again to the gradualist project of purification, outlining the practice of three fundamental meditation techniques for the purification of mind. This threefold progression once again displays the way in which the contemplative program of the *Saddhsu* is conceptually comprehensive. Engagement with conceptions of karma leads to engagement with the mind, conceptions of the mind, and *dharma* theory. Engagement with the mind leads to engagement with contemplative technique, and the process of purification, which

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<sup>106</sup> Properly (*bhūtaṃ*) ] The location of *bhūtaṃ* in the sentence raises questions about its grammatical role. It is not clear whether this word should be taken as an adverb describing the way in which the meditator continues to ‘properly’ or ‘truly’ practice, or as an adjective, describing the web of actions and results as ‘existent,’ ‘coming into existence’ or ‘truly existent.’ B<sub>crit</sub> takes *bhūtaṃ* as an adjective describing the singular locative *dharma* (*yang dag pa'i chos la [\*bhūtadharme]*). T has no equivalent for the term.

<sup>107</sup> *Saddhsu* II §6.8, (Ms 23a5-6).

<sup>108</sup> See Chapter 1, pp. 37-38; WALLACE AND DEMOTO forthcoming (Ms 2a7 [T XVII 2b13; D ya 84b3]): *sa śramaṇo trayāṇā(m) # kāyavā#kkarmmamanaskarmmāñāṃ karmmaphalacyutyupapattivipākajño bhavati |*

<sup>109</sup> We also find the monk described in this way at *Saddhsu* II §4.2.25.

<sup>110</sup> As already mentioned, we find a basic equivalence of the three terms *citta*, *manas*, and *viññāna* in early Buddhism. See footnote 26.

is part of the broader ongoing method leading to subtler and subtler understandings of the phenomenal world.

In the initial practice of this stage, a monk first understands the ripening of karma in two basic trajectories: 1. the ripening of action connected with wrong view and conducive to rebirth among denizens of hell, hungry ghosts or animals, and 2. the ripening of action connected with right view and conducive to rebirth among humans and deities. A basic understanding of these two trajectories catalyzes an introspection of the monk's own trajectory, and an aspiration to engage in a *nirvāna*-oriented path, liberation for the welfare of oneself and others:

**7.4** Seeing as it is the ripening of his own action *dharma*-s (*svakarmadharmavipāka*), thinking [about that process] and hearing [about it] from others, that monk [then] acts in a way that is not similar to the practice of those beings who are stuck in Māra's realm. He acts in accordance with the practice that has *nirvāna* as its goal—[this practice involves] disenchantment, happiness (*kalyāna*), constant effort, the end of the flow [of existence], and mercy for others. [He practices thinking:] “I will liberate (*tārayeyam*) myself from the flow [of existence], as well as generous donors.”<sup>111</sup>

This passage allows us a brief glimpse of how the contemplative practices of the *Saddhsu* are embedded in a larger structure of social life. Here it becomes clear that the process of understanding the law of karma involves a worldview in which a monk's own practice also becomes a source of salvific power for others, particularly those who offer him donations and support his spiritual lifestyle. Also of importance here is the emphasis on conceiving of the ripening of action as one has learned about it from others. This idea hints at a social context in which the contemplative program of the *Saddhsu* was structured around discussion of ideas and textual learning.

This intimate connection between textual and contemplative practice becomes evident in this first part of the seventh stage, where we find the first of a number of extended similes accompanied by a textual excursus in which the various elements of the simile get unpacked in connection with the doctrinal program of the *Saddhsu*'s contemplative method. This textual structure, of a complex simile accompanied by a detailed analysis of its elements, is a common feature of both mainstream and Mahāyāna *sūtra*-s. While in most Mahāyāna contexts, such similes comes across as mere textual or rhetorical excursus, the *Saddhsu* again reveals its continuity with the earlier mainstream literature in that its similes are embedded in a clear contemplative context. This fact becomes most obvious at §7.5 and §7.6.1, where our monk is first described as observing the law of karma with “knowledge produced through hearing or with the purified divine eye,”<sup>112</sup> and is then described as doing so only according to knowledge produced through hearing or scriptural knowledge (*śrutamayena jñānena*). The textual excursus below represents this shift to a more discursive method of contemplative practice:

**7.6.1** Further, that monk uses knowledge produced through hearing to see the ripening of action *dharma*-s as similar to a gem: “A certain gem is white, pure, entirely translucent, free of flaws, very clear, easy to drill, workable, with facets on all sides (*samantato dvārabhūta*), praised by

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<sup>111</sup> *Saddhsu* II §7.4 (Ms 23a7-23b1).

<sup>112</sup> *Saddhsu* II §7.5 (Ms 23b2): *śrutamayena jñānena divyena vā cakṣuṣā viśuddhena*. This phrase, up until this point in the text, has only been used in descriptions of the practice of the *yogaācāra* of the text's middle narrative frame. As mentioned above, the use of this refrain marks a shift in the contemplative development of our monk, the main actor of the inner narrative.

everyone, auspicious, and worthy of kings. Recognizing its merits and value, a king or a king's minister would have a gem of such good qualities made into an ornament for himself.”

**7.6.2** Similarly, the monk [understands]: “This gem is the path [of practice] of the ten wholesome actions of the white faction (*śuklapakṣa*). [It is] translucent [because it is] entirely pure. [It is] free of flaws [because it is] not blameworthy. [It is] very clear and easy to drill (*vedhanakṣama*) [because it is] able to be penetrated (*vedhanakṣama*) by those who [wield] the Dharma debating stick with Dharma propositions, counter propositions, objections, questions and counter-questions (*dharmapakṣapratipakṣākṣepaprasānapratiprasānadharmaśalākānām*). [It is] workable [because] in whatever way [one] transforms (*pariṇāmayati*) giving, morality and knowledge, in that way he orients (*upanāmayati*) the workability of the gem of the ten wholesome paths of action towards sovereignty over the kingdom of a wheel-turning king, sovereignty over deities, sovereignty over *brahma*-s, or sovereignty over the practice of meditation on the absence of fluxes. In this way the gem of the True Dharma is workable.

**7.6.3** “‘With facets on all sides’ (*samantato dvārika*) [means it] has doors on all sides, which become doors to the realms of deities and men. In those [realms], the gem of the True Dharma becomes a door from any side. Having exited the door of the flow [of existence], one enters the door of *nirvāṇa*.

**7.6.4** “‘Praised by everyone’ [means] praised by trainees of right view.

**7.6.5** “‘Worthy of kings’ [means it is] suitable (*yogyā*) for one who knows the practice of the path of True Dharma and is a master of mental states, or for those who are practicing [for that]. In this way one finds commonalities (*etatsādharmya*) between a *vaidūrya* gem, endowed with all good qualities, and the gem of the True Dharma.”<sup>113</sup>

I present this lengthy passage in order to fully demonstrate this model of discursive contemplative practice, through which a textual template—a simile illustrating a doctrinal idea—gets linguistically and doctrinally unpacked by our monastic practitioner. Stages seven through nine of our text comprise a series of such models. The details of this passage are also telling in that they inform us further of the social context of textual learning, discussion, and debate to which the contemplative practices outlined in the *Saddhsu* were tied. The reference to the use of the Dharma [debating] stick (*dharmāśalākā*) is of particular interest because it is later (at §7.7.5) linked to the practices of one who is a *dharmakathika* or Dharma discussant.<sup>114</sup> This connection between the figure of the Dharma discussant and the monastic practice of debate cum recitation may allude to a unique passage of the *Mahāgosiṅgasutta* of the *Majjhimanikāya*, in which we find one of the Buddha's chief disciples praising the practice of Abhidharma discussion or discussion about (*abhi-*) *dharmā(-s)* (Pāli: *abhidhammakathā*; Ch.: 論甚深阿毘曇). This practice is described as involving the back-and-forth of question and answers about the Buddha's teachings.<sup>115</sup> In this connection, the *Saddhsu* appropriates this ideal of the Dharma discussant,

<sup>113</sup> *Saddhsu* II §7.6.1-5 (Ms 23b2-5).

<sup>114</sup> *Saddhsu* II §7.7.5 (Ms 23b6): “‘*na vedhanakṣama*’ *iti na saprasānapratiprasānadharmakathika-vedhanaśalākākṣamaḥ*.”

<sup>115</sup> The passage referred to here only occurs in two of the four extant versions of this *sūtra*. In the Chinese version, the qualities described are attributed to Mahākaccāna (大迦旃延即 \*Mahākātyāyana), while in the Pāli version they are attributed to Mahāmoggallāna (大目犍連 \*Mahāmaudgalyāyana). On this issue, see ANĀLAYO 2011a, pp. 213-215.

CBETA, T01, no. 26, p. 728c8-13: 「尊者迦旃延即答我曰：『尊者舍梨子，猶二比丘法師共論甚深阿毘曇，彼所問事，善解悉知，答亦無礙，說法辯捷。尊者舍梨子，如是比丘起發牛角娑羅林。』」世尊歎曰：「善哉，善哉，舍梨子。如迦旃延比丘所說。所以者何？迦旃延比丘分別法師。」

and valorizes it within a framework of contemplative practice. We thus see here the development of a discursive model of contemplative practice, informed by a context of textual learning and debate, and formed around the traditional figure of the Dharma discussant.

Another notable aspect of the above passage is the reference to the gem of karma, and a masterful monk's ability to first recognize the gem and then transform it (*pariṇāmayati*) or reorient it in order to accomplish various mundane or supramundane goals. This is a reiteration of an idea initially broached in the first chapter of the *Saddhsu*,<sup>116</sup> and one that is clearly central to the outlook of the text's soteriological agenda. In the first chapter we see a mastery of karma through conformity to ethical behavior. Here in the second chapter, we see a mastery of karma accompanied by the ability to discern its functioning at the subtlest level of dharmic activity. The repeated return to the topic of ethical precepts, and their ties to the life of the mind and mental concomitants, underscores the way in which the *Saddhsu*'s contemplative program sees mental and ethical life as two deeply intertwined spheres of activity. For the *Saddhsu*, the power to pursue the highest achievements of the spiritual life is always connected to and undergirded by ethical mastery. This total integration of ethical practices and contemplative discernment allows a monk to become one who has "fully understood reality [based on] the examination of what is and is not Dharma" (*dharmādharmaparīkṣātavajña*).

The connection between ethical life, mental life and the law of karma becomes the central topic of the second set of contemplative sequences of the seventh stage, involving the contemplation of the mind (*citta*) and its role in the creation of the flow of existence (*samsāra*). Whereas the first sequence was framed as an exercise based on learned knowledge, here our monk is described as inspecting or directly seeing (*samanupaśyati*) the way in which actions ripen (*karmadharmavipāka*). That is, he directly observes the mind. Of particular interest here is the fact that before proceeding to observe the mind, our monk first briefly considers a final aspect of materiality, unmanifest materiality (*avijñaptirūpa*):

**7.9** Further, the *yoga* practitioner dwells observing *dharmā*-s among internal *dharmā*[-s]: How does that monk inspect the ripening of action *dharmā*-s?

**7.10** "There exists an eleventh [form of] materiality, known as unmanifest (*avijñaptisamjñaka*). When one is possessed of all religious determination (*sarvadharmakriyā*) and accepts the restraint [of the precepts], from that point onward a uniquely wholesome flow of *dharmā*-s issues forth (*pravartayate*) for those who are asleep, mad or heedless. Just as the current of a river flows constantly without stopping, in the same way such materiality designated as unmanifest flows for a man who is asleep, mad or heedless. If [it] is neither visible nor tangible, how then is it materiality? It possesses the quality of action (*karmasadbhāva*). Therefore it is also materiality, which becomes the foundation (*stambhabhūta*) of all wholesome *dharmā*-s. This is eleven-fold materiality."<sup>117</sup>

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MN 32 at MN I 218 (B<sup>c</sup>): "evaṃ vutte, bhante, āyasmā mahāmoggallāno maṃ etad avoca: 'idhāvuso sārīputta, dve bhikkhū abhidhammakatham kathenti. te aññamaññaṃ pañham pucchanti, aññamaññaṃ pañham puttā vissajjenti, no ca samsādentī, dhammī ca nesam kathā pavattinī hotī. evarūpena kho, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā' ti."

"sādhu sādhu, sārīputta, yathā taṃ moggallānova sammā byākaramāno byākareyya. moggallāno hi, sārīputta, dhammakathiko" ti.

<sup>116</sup> See pp. 43-44 above. See also Ms 7a2 (T XVII 6c16-20; D ya 95b5-96a1); Ms 7a8-7b1 (T XVII 7a27-29; D ya 97a3-4); Ms 8b6-7 (T XVII 8b29-8c3; D ya 100b5).

<sup>117</sup> *Saddhsu* II §7.9-10 (Ms 24a1-2).

Engagement with unmanifest materiality at this point in the text reveals an element of the deep structure of the second chapter's ten-stage progression. At the beginning of the fifth stage our monk took up eleven aspects of materiality, and discerned ten of them in relationship with the process of perception.<sup>118</sup> Here our practitioner returns to contemplate the final, eleventh form of materiality, in a context most suited to its function: the context of the treatment of the mind. In effect, unmanifest materiality is a cipher for the creative force of mental intention, and also functions as a connection point between the life of the mind and its ability to impact, influence and create so-called material reality. For this reason, as a precursor to looking directly at the mind, a monk practicing according to the *Saddhsu* must first understand the way in which wholesome dharmic phenomena are linked to the pseudo-physical intentionality generated as a result of the verbal act of taking up the precepts of ethical training. The text therefore links any endeavor on the path of Buddhist practice to the act of taking up the precepts and, in focusing on this aspect of unmanifest materiality, reveals the way that distinct *dharmas* served the different needs of differently interested Buddhist practitioners. For scholastic *ābhidharmika*-s, for instance, unmanifest materiality served as a tool to construct a total (and reductionist) theory of intentionality, and to deal with problems of continuity in conceptualizing the process of a momentarily morphing mental continuum (*cittasantāna*).<sup>119</sup> The authors/compiler/redactors of the *Saddhsu*, on the other hand, emphasize one aspect of unmanifest materiality, its role as a singularly wholesome protective mechanism, connecting practitioners to the Dharma in moments of absent-mindedness. This definition of unmanifest materiality reveals the unique concerns of the *Saddhsu*, indicating that its engagement with *dharma* theory is somewhat one-sided in the service of meditative practice.<sup>120</sup> These differences of emphasis raise important questions about the relationship between theorizing, meditative practice, textual genre and philosophical developments in the history of Buddhism. I am unable to deal with these very complex issues here. In the context of the *Saddhsu*'s progression of meditative practice, it suffices to note that the consideration of unmanifest materiality at this point in the text elucidates the fundamental interrelationship between ethical intention and mental life, mentality and the pseudo-material force of unmanifest materiality.

Armed with an understanding of unmanifest materiality, our monk observes the diversity of living beings in the flow of existence. He understands that such diversity—the various forms in which living beings manifest—is the result of mental states (*-citta*), intentions (*-adhimukta*), and actions (*-karma*). The context of the text makes it more or less clear that these three terms are used synonymously, such that mental states form intention, and actions are little more than mental states. This equivalence gets drawn out in an extended simile, which then turns into a metaphor-based realization:

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<sup>118</sup> On the problem of discrepancies between our extant witnesses with respect to these lists, see footnote 79.

<sup>119</sup> This totalizing project is exemplified in the *Mahāvibhāṣā*, where the argument for the existence of unmanifest materiality is undergirded by the need to explain how evil acts in the present life bring about retribution in a future life. See T XXVII 634b20-635c14. I would like to thank Changwan Park for bringing this material to my attention.

For a useful brief overview of the debate on the definition of *avijñaptirūpa* represented in dueling treatises, the *Abhidharmakośa* of Vasubandhu and the *Nyāyānusāra* of Saṅghabhadra, see GOKHALE 1938. These scholastic debates display a need for theoretical comprehensiveness, while the *Saddhsu* presents a singular concern, embedded in a practice context.

<sup>120</sup> While the debate between Vasubandhu and Saṅghabhadra renders problematic the notion of unmanifest materiality as a force that flows continuously, the metaphor in the *Saddhsu* points to the fact that this issue was not remotely a concern of its authors/compiler/redactors.



**7.12.1** He sees: “Because these beings have various mental states, are intent on various types of bodies, and perform various types of actions, therefore they have various forms, live in various states, are born in various realms, and have various types of bodies. It is just like a skilled painter or his apprentice, who sits on a perfectly clear, firm and attractive piece of ground (*bhūmi*) and, with the power of his mind, produces various types of beautiful images [on it], using various colors and pigments. Similarly, the actions of the mind, like a painter or his disciple, produce intentions (*adhimuktikara*) and [thus] generate beings on the perfectly clear ground of the three realms, the firm (*dr̥ḍha*) ground of the flow [of existence], which contains various states, various realms, and various types of bodies [produced through] the ripening of the fruits of action.<sup>121</sup>

<sup>121</sup> *Saddhsu* II §7.12.1 (Ms 24a3-5). Several early examples of painting and painter similes can be found in a *Samyuktāgama* collection preserved in Chinese translation (T 99) and in the Pāli *Samyuttanikāya*. Giuliana Martini (2008) has discussed these in connection with a painter simile that became popular in various strata of Mahāyāna literature. Perhaps the most relevant simile can be found in SĀ 267 (with a Pāli parallel in SN 22.100 at SN III 152), where a discussion of the variegated nature of the mind (*xin* 心; *citta*) and how it causes beings to be defiled or pure, leads into the following simile (CBETA, T02, no. 99, pp. 69c17-70a3): “It is just like a master painter or his disciple, who primes a white stretch of earth and, using various colors, paints various images in conformity with his mind. In the same way, monks, a foolish worldling does not understand materiality as it is. [He does not understand as it is] the arising of materiality, the cessation of materiality, the relishing of materiality, the danger of materiality, the clinging of materiality. Because he does not understand materiality as it is, he delights in materiality. Because he delights in materiality, he produces future materiality. In the same way the foolish worldling does not understand feeling, perception, constructions and consciousness. [He does not understand as it is] the arising of consciousness, the cessation of consciousness, the relishing of consciousness, the danger of consciousness, the clinging of consciousness. Because he does not understand [consciousness] as it is, he delights in consciousness. Because he delights in consciousness, he produces future consciousnesses. Because he produces future materiality, feeling, perception, constructions and consciousness, he is not liberated from materiality, feeling, perception, constructions and consciousness. I call him one who is not liberated from birth, old-age, sickness, death sorrow, lamentation, frustration, and suffering.” 「譬如畫師、畫師弟子，善治素地，具眾彩色，隨意圖畫種種像類。如是，比丘。凡愚眾生不如實知色、色集、色滅、色味、色患、色離，於色不如實知故，樂著於色；樂著於色，復生未來諸色。如是凡愚不如實知受、想、行、識、識集、識滅、識味、識患、識離。不如實知故，樂著於識；樂著於識，復生未來諸識。當生未來色、受、想、行、識故，於色不解脫，受、想、行、識不解脫，我說彼不解脫生、老、病、死、憂、悲、惱、苦。」

The major difference between this passage and the similes presented in the *Saddhsu* is that, though embedded in discourses whose main topic is the defiled mind, this simile does not in fact compare the mind to a painter. Rather, it compares the unlearned worldling to a painter. The *Saddhsu*, on the other hand, explicitly compares the mind itself to a painter. Further, in the *Saddhsu* the meditator is in an exalted state of meditation, and has previously attained to a state of supreme mental purity. Though he might be a worldling in the technical sense of the term, he is certainly not an unlearned worldling in the sense referred to in these passages. If the *Saddhsu* is drawing on a version of this simile, it is doing so in a creative way.

Another simile of the *Samyuttanikāya* is worth quoting in full, as the commentary on it is revealing about how the simile was treated in the history of the Theravāda tradition (see also MARTINI 2008, p. 92 and endnote 12). It reads (adapted from BODHI 2000, p. 600; SN 12.64 at SN III 152 [B<sup>e</sup>]): “Suppose, monks, an artist or painter, using dye or lac or turmeric or indigo or crimson, would create the image of a man or woman complete in all its features on a well-polished plank or wall or canvas. So too, if there is lust for the nutriment of edible food, or for the nutriment of contact, or for the nutriment of mental volition, or for the nutriment of consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth, there is the descent of mentality-materiality. Where there is the descent of mentality-materiality, there is growth of [volitional] constructions. When there is the growth of [volitional] constructions, there is the production of future renewed existence. When there is the production of future renewed existence, there is future birth, aging, and death. Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.” (“*seyyathāpi, bhikkhave, rajako vā cittakārako vā sati rajanāya vā lākhāya vā haliddiyā vā nīliyā vā mañjīṭhāya vā suparimaṭṭhe vā phalake bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā purisarūpaṃ vā abhinimmineyya sabbaṅgapaccaṅgaṃ, evam eva kho, bhikkhave, kabaḷikāre ce āhāre atthi rāgo*

*atthi nandī atthi taṇhā, patiṭṭhitam tattha viññānaṃ virūlhaṃ. yattha patiṭṭhitam viññānaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi. yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmaṇaṃ. yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.)*

The Pāli commentary interprets the simile in the following way (Spk 7.4 at II 114 [B°]): “The artist and painter represent action, along with its equipment. Plank, wall, or canvas represent the round [of *saṃsāra*] with its realms. Just as painters render an image on a clean plank, [wall, or canvas], so also does action along with its equipment render materiality in the realms of existence. In this respect, just as unattractive, weak and unpleasant materiality is rendered by an unwholesome turn of mind, so also if when producing action one acts with a mind dissociated from knowledge, rendering materiality that does not provide attainments for the senses, that action renders materiality that is of poor skin-tone, weak, and unpleasant even to one’s parents. Further, just as attractive, strong and pleasant materiality is rendered by a wholesome turn of mind, so also if when producing action one acts with a mind associated with knowledge, rendering materiality that provides attainments for the senses, that action renders materiality that is of nice skin-tone and strong, as though adorned in finery.” (*rajakacittakārā viya hi sahakammasambhāraṃ kammaṃ, phalakahittidussapaṭā viya tebhūmakavaṭṭaṃ. yathā rajakacittakārā parisuddhesu phalakāḍṣu rūpaṃ samuṭṭhāpentī, evam eva sasambhāarakammaṃ bhavesu rūpaṃ samuṭṭhāpetī. tattha yathā akusalena cittakārena samuṭṭhāpitaṃ rūpaṃ virūpaṃ hoti dussaṅṭhitaṃ amanāpaṃ, evam eva ekacco kammaṃ karonto ñānavippayuttēna cittēna karoti, taṃ kammaṃ rūpaṃ samuṭṭhāpentaṃ cakkhādīnaṃ sampattiṃ adatvā dubbaṅṇaṃ dussaṅṭhitaṃ mātāpitūnaṃ pi amanāpaṃ rūpaṃ samuṭṭhāpetī. yathā pana kusalena cittakārena samuṭṭhāpitaṃ rūpaṃ surūpaṃ hoti susaṅṭhitaṃ manāpaṃ, evam eva ekacco kammaṃ karonto ñānasampayuttēna cittēna karoti, taṃ kammaṃ rūpaṃ samuṭṭhāpentaṃ cakkhādīnaṃ sampattiṃ datvā suvaṅṇaṃ susaṅṭhitaṃ alaṅkatapaṭṭiyattaṃ viya rūpaṃ samuṭṭhāpetī.*)

The general thrust of the commentary resonates a great deal with the simile of the *Saddhsu*. However, it is worthwhile to note that while the commentator keeps his interpretation confined to a rather traditional conception of an individual’s own karmic trajectory, the *Saddhsu* depicts a meditator watching his mind paint the entire world of *saṃsāra*, from moment to moment, reflected in the arising of various types of beings in various realms of existence. In a sense, the meditator of the *Saddhsu* sees his own mind as the creative force of the entire universe (of *saṃsāra*).

Northern parallels to this simile, preserved in Chinese translation, can be found in SĀ 377-378. They differ slightly from their Pāli counterpart. In the Pāli parallel, the painter signifies a negative, delusional, creative force, representing the process of the creation of suffering, while the similes in the parallel Āgama passages represent the process of the destruction of suffering, as reflected in the inability of a painter to produce certain types of images (CBETA, T02, no. 99, p. 103b18-22): “Monks, it is just like a master painter or his disciple: bringing together various pigments, if he desired to paint space, would he be able to paint [it]?”

The monks said to the Buddha: “He would not be able [to paint it], world honored one.”

“Why is that? [It is because] this empty space is immaterial, intangible, and invisible. In the same way, monks, if one is without craving and delight with respect to the four types of nutriment, there is no establishment and development of consciousness...up to [there is] the complete cessation of this great mass of suffering.” 「『譬如，比丘，畫師、畫師弟子、集種種彩色，欲粧畫虛空，寧能畫不？』比丘白佛：『不能，世尊。』『所以者何？彼虛空者，非色、無對、不可見。如是，比丘！於此四食無貪無喜，亦無識住增長，乃至如是純大苦聚滅。』」

(CBETA, T02, no. 99, p. 103c7-11): “Monks, it is just like a master painter or his disciple: bringing together various pigments, if he desired to paint something devoid of color, would he be able to paint [it] by painting various forms?”

The monks said to the Buddha: “He would not be able [to paint it], world honored one.”

“In the same way, monks, if one is without craving and delight with respect to the four types of nutriment, there is no establishment and development of consciousness...up to [there is] the complete cessation of this great mass of suffering.” 「『比丘，譬如畫師、畫師弟子，集種種彩，欲離於色有所粧畫，作種種像寧能畫不？』比丘白佛：『不能。世尊！』『如是，比丘！若於四食無貪無喜，無有識住增長，乃至如是純大苦聚滅。』」

Here we see actions equated with intentions, which are further correlated with the activity of the mind. The various realms and experiences of the flow of existence (*saṃsāra*)—the whole of what living beings call reality—come to be seen as the product of an individual’s mental action or intention.

Our monk proceeds to draw out this simile, correlating the various colors of a painter’s palette with the various realms of existence. The color white corresponds to pure *dharma*-s in the realm of deities and men, while red corresponds to negative *dharma*-s of craving in those realms. The color yellow represents the viciousness of life in the animal realm, and the color gray corresponds to the greed and confusion of the realm of hungry ghosts. Finally, the color black corresponds to the miseries of life in the hells. This scheme of color correlations is unique, and differs slightly from the one presented in stage five. Ultimately, however, the specifics of the color scheme are not really important. The larger thrust of this sequence describes a contemplative process in which a monk observes the mind generating the flow of existence, and coloring it with various hues such that living beings appear in various forms and in various states of pleasure and pain. The notion that such circumstances correlate directly with states of meditative experience also gets emphasized:

**7.12.7** Further, that monk is [thus] established in the practice of *yoga*: “This very painting of the flow [of existence] has three realms, five destinations in five pigments, and states of existence on three levels (*tribhūmyavastha*): [1.] the level of the sphere of sensuality, [2. the level of] the sphere of subtle materiality, and [3. the level of] the sphere of immateriality. On that [painting,] the actions of the mind, like a painter, by engaging in sensuality, paint various images [based on] objects [of consciousness] of the sphere of sensuality. With the brush of the four meditations, in the sphere of subtle materiality [it] paints twenty types of [images], which are based on objects [of consciousness] of the subtle material sphere, and which are separate from sensuality. [These images appear in] sixteen states of existence that have these [meditations] as a support (*tadāśrita*). The action of the mind, like a painter, [also] paints [images] in the sphere of immateriality. They are separated from the objects of the sphere of subtle materiality, and have as basis the four [immaterial] attainments. [In this way,] this painting of the three realms is extensive.”<sup>122</sup>

The first thing of note here is the description of our monk as being “established in the practice of *yoga*” (*yogam āsthitah*). We have already seen a number of subtle shifts in the description of our monk’s practice as he progresses through the stages, such that he comes to be associated more and more with the figure of the *yogācāra*. Here, for the first time, our monk is explicitly described as engaging in the practice of *yoga*, thereby approaching the status of the main figure of the *Saddhsu*’s middle narrative frame. This shift is significant because it brings about a sort of convergence of the middle and inner narratives of the text, while not quite dissolving the distinction between them altogether. In other words, the *yogācāra* disciple of the Buddha—who, it seems, instantiates the contemplative power of the Buddha in the world—understands how a practitioner monk develops in his practice because he himself has accomplished those states. Likewise, he sees how others might pursue the same path. He understands how a monk who has achieved the ability to see the subtlest aspects of mental phenomena—the mind in all its intentional activity—himself becomes a *yogācāra*, one who is established in the practice of *yoga*. This notion of the practice of *yoga* as a certain kind of mastery is further emphasized in the

<sup>122</sup> *Saddhsu* II §7.12.7 (Ms 24a7-24b1).

above passage, in that our monk gains the ability to see the subtle activity of all possible states of mind in every crag and corner of the flow of existence—from the mundane realm of sensuality to the most refined of exalted meditative experiences.

The final mode in which our monk observes the mind as similar to a painter illustrates the degree of mastery both can attain:

...when this painter-mind is not tired, the various pigments of his meditation are well-mixed due to the practice of meditation, and the objects [of his attention] are bright like [those] pigments. The unequalled teachings of teachers of the path [of Dharma]—[teachings pertaining to] the mastery of [states of meditation] from low to high—are like [the painter’s] correct strokes. Never tiring of entering and exiting [various meditations], the painter-mind paints beautiful images on the ground of meditation (*dhyānabhūmi*).

**7.14.2** “If tired, the action of the mind, like a painter, paints unattractive (*aśobhana*) images in the unattractive abodes of denizens of hell, hungry ghosts and animals, using an iron pestle—for the torture of beings in those realms—as a brush, and the materiality of denizens of hell, animals, and hungry ghosts as vessels of unattractive pigment...in detail as previously [stated]...”<sup>123</sup>

Here we find intimations of a worldview that sees mastery of meditation as an ability to traverse various states of mind, which come about through taking up certain appropriate objects. On the other hand, if a practitioner flags, he plays a role in bringing about worlds of suffering, as exemplified by the three lower realms. This description, therefore, shows that, in the context of the *Saddhsu*’s contemplative agenda, mastery does not necessarily involve the destruction of or exit from the flow of existence. Rather, it involves the ability to discern the fundamental cause and effect relationship between the activity of the mind and the generation of the flow of existence. Such mastery allows a practitioner to enact all aspects of the flow—thereby gaining knowledge of it—without quite transcending it. This ability can be a boon because a practitioner has access to all possible aspects of reality. It might also be a problem though, in that if he flags in his deliberation, he may find himself in the darkest worlds of the deepest hells.<sup>124</sup> The comprehensiveness of his discernment, however, allows for such experiences to serve as more fodder for the mill of understanding.

After progressing through this elaborate contemplation on the mind as a painter, our monk proceeds through several additional metaphor-based contemplations on the mind. He compares the mind to a monkey, a performer, and a fish, and each of these comparisons is aimed at respectively highlighting one aspect of the mind’s activity: its fickleness, its changeability, and its swiftness.<sup>125</sup> Ultimately, however, the main aim of these contemplations is to discern through and through that all beings—and therefore the entire flow of existence—are in the thrall of mental action, enmeshed by and composed of mental action.<sup>126</sup> What is more, mental impurities are the compelling forces through which such actions carry beings hither and thither in the flow of existence. The final sequence of meditations of the seventh stage directly addresses this problem of mental impurity, outlining three fundamental meditative techniques for the

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<sup>123</sup> *Saddhsu* II §7.14.1-2 (Ms 24b3-4).

<sup>124</sup> He might also deliberately construct/discern such realms, as can be seen in chapters 3-5 of the *Saddhsu*.

<sup>125</sup> *Saddhsu* II §7.15-17 (Ms 24b4-25a1). Early textual examples of the monkey simile can be found at SN 12.61 at SN II 95; SĀ 289 at T II 81c15-17; EĀ 9.3-4 at T II 562c4-6; Nidsa 7.8, p. 117. An early example of a fish metaphor can be found at Uv 31.2, p. 408 (Dhp 34; PDhp 343): *vārijo vā sthale kṣipta okāḍ oghāt samuddhṛtaḥ | parispondati vai cittam māradheyam prahātavai ||*

<sup>126</sup> *Saddhsu* II §7.18-19 (Ms 25a1-3).

purification of mind: 1. The contemplation of impurity (*aśubhā*), 2. The cultivation of loving kindness (*maitrī*), and 3. The discernment of dependent origination (*pratītyasamutpāda*). These three techniques can all be found—in various permutations—in canonical texts, and I would point out that we have already seen one permutation of the contemplation of impurity in stage two of the *Saddhsu*.<sup>127</sup> However, grouping these three practices as a comprehensive and complimentary set seems to have become mainstream with the compilation of meditation manuals beginning around the turn of the millennium.<sup>128</sup> Further, their forms as they are presented here in the *Saddhsu* are unique, differ quite significantly from their canonical predecessors, and function as three default modes of mental engagement conducive to purification in the face of defiling mental forces. The process of mental purification is a constant theme of the text, and it is significant that here in the seventh stage, after an already long and arduous process of purification, the threat of mental impurity continues to rear its head. Even at this relatively advanced stage of development—or perhaps precisely because he has reached such a stage—the practitioner is still subject to the most fundamental of impurities that keep beings in the flow of existence.<sup>129</sup> The take-home message of this section of the text, therefore, is that a meditation practitioner never dispenses with the fundamentals, which must serve as default modes of practice in a perpetual struggle with the exigencies of the mind.

In what follows I would like to highlight a number of idiosyncrasies in the way these techniques are presented in the *Saddhsu*. The depiction of the contemplation of impurity is unique in that our monk not only divides up the body in order to see it as a conglomeration of distinct and impure parts, but additionally takes the process of bodily deconstruction to a more extreme experiential and philosophical conclusion. He comes to see that even the material elements, which are the fundamental building blocks of material reality, do not ultimately exist in and of themselves:

He divides the body into individual subatomic particles (*pr̥thakparamāṇuśaḥ*), as small as mustard seeds, [and thus] sees his own body as similar to powder. He then discriminates the great elements (*mahābhūta*): “What is the self? Is the earth-element the self? Is the water-element, the fire-element, or the wind-element the self?” He does not see [any] element as the self. Likewise,

<sup>127</sup> See *Saddhsu* II §2.1-2.8.4. For a canonical prototype of a similar list of three modes of practice, which counteract the three root defilements, see AN 3.68 at AN I 199-201 and EĀ<sub>2</sub> 45 at T II 882a1 1-23.

<sup>128</sup> The earliest extant example of such a text is the *Yogācārabhūmi* of Saṅgharakṣa (T 606 and T 607). On this text, see DEMIÉVILLE 1954 and DELEANU Forthcoming, pp. 71-76.

In addition to the list of three contemplations, which counteract the three root defilements, we also find a common listing of five techniques, the list of three with the addition of 4. Discrimination of the elements (*dhātuprabhedā*) and 5. Awareness of Respiration (*ānāpānasmṛti*). These are said to respectively counteract excessive pride (*māna*) and excessive mental activity (*vitarka*). See, for example, Śrbh J° II, pp. 50-52: *katham anurūpa ālambane cittam upanibadhnāti / saced revata, bhikṣur yogī yogācāro rāgacarita eva sann aśubhāalambane cittam upanibadhnāti / evam anurūpa ālambane cittam upanibadhnāti, dveṣacarito vā punar maitryām / mohacarito vedampratītyasamutpāde, mānacarito vā dhātuprabhedā / saced revata, sa bhikṣur yogī yogācāro vitarkacarita eva sann ānāpānasmṛtau cittam upanibadhnāti / evam so ‘nurūpa ālambane cittam upanibadhnāti /*

It is significant that in certain instances we find the practice of discrimination of the elements to involve a facet of impurity contemplation. See, for instance, Śrbh J° II, pp. 78-80 (my emphasis): *tatra mānacaritaḥ pudgala imam dhātuprabhedam manasikurvan kāye piṇḍasamjñam vibhāvayati, aśubhasamjñam ca pratilabhate, na ca punas tenonnatim gacchati, mānam pratānūkaroti / tasmāc caritāc cittaṃ viśodhayati / ayam ucyate dhātuprabhedah / mānacaritasya pudgalasya caritaviśodhanam ālambanam /*

<sup>129</sup> This remains a matter of interpretation. For, as we have seen, in the fourth stage our monk is said to have abandoned the mental fetters (*saṃyojana*), and gotten rid of the latent mental defilements (*anuśaya*) that would serve as polluting agents. See p. 89, particularly footnotes 60 and 61.

not seeing [any] element in the self, he sees, according to ultimate reality, [that there is] nothing of the sort [i.e. nothing that could be taken as an element]: “It is just like when there is a cluster of trees, and one sees [that cluster as] a grove. There is no grove when there is only one tree. In an ultimate sense, there is nothing that can be called a grove. Apart from trees there is no grove. Likewise, apart from its bark, roots, branches, leaves and twigs, a tree can’t be found to be anything [at all] (*arthāntarabhūto na vidyate*). It does not exist in an ultimate sense. But a grove does exist according to conventional truth. In the same way, this body is a designation for what is merely an assembly [of parts, such as] the hand and so on. [It is] a body according to convention.” Being one who knows the reality of the body, he becomes dispassionate towards the body, dispassionate towards any part of the body, and dispassionate towards all the sense-faculties, feelings and elements.<sup>130</sup>

Here we see a permutation of the contemplation of impurity that aims at finally and totally dismantling any sense of self, or sense of independent existence, in connection with any material or mental *dharma*. This is, no doubt, the fundamental aim of all Buddhist practices worth the name. However, alternate forms of the impurity contemplation focus more basically on the temporary counteraction of craving, more commonly dealt with by dwelling on the actual characteristic of the body’s impurity. In other cases, such a practice serves as preparatory for the attainment of a unificatory state.<sup>131</sup> Rarely are such practices described as leading directly to the ultimate realizations described in the *Saddhsu*’s presentation of impurity contemplation. This description is also somewhat remarkable in that it seems to deconstruct the very notion of materiality when it suggests that our monk ultimately sees that the elements are not locatable, and cannot ultimately be seen to exist.<sup>132</sup> This deconstructive approach to phenomena is reminiscent of some of the contemplations of the fifth stage, but takes on a deeper significance here because it follows upon the aforementioned constructivist treatment of the mind. The realization that the mind is the constructive force and maker of all saṃsāric reality dovetails into a radical deconstruction of materiality beginning with the building blocks of the body.

The *Saddhsu*’s treatment of the cultivation of loving kindness is concise. Our monk simply cultivates the understanding that all beings are subject to suffering, and thereby gives rise to motherly compassion for such beings.<sup>133</sup> This description differs from canonical descriptions of the cultivation of loving kindness in that it focuses on the suffering of beings to bring forth a (seemingly) emotional reaction of compassion. Traditional descriptions of loving kindness, on the other hand, focus more on the unbounded nature of the mind of loving kindness, and its

<sup>130</sup> *Saddhsu* II §7.21.2 (Ms 25a6-25b1).

<sup>131</sup> A standard description of the impurity contemplation can be found in the *Girimānandasutta* (AN 10.60 at AN V 109 [B<sup>e</sup>]): “*katamā cānanda, asubhasaññā? idh’ ānanda, bhikkhu imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṃtaṃ pūraṃ nānāppakārassa asucino paccavekkhati: ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakanāṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaṃ antaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ ti. iti imasmim kāye asubhānupassī viharati. ayaṃ vuccat’ ānanda, asubhasaññā.*”

An indication of the psychological implications of such a practice can be found at SN 54.9 at SN V 320 (T II 207b21-208a8), where the practice of the impurity contemplation is said to have lead numerous monks to commit suicide, as a result of a negative view of the body. A similar account can be found in the Vinaya literature. See Vin III 68-71 and T XXIII 7b20-8b21. For a scholastic categorization of the impurity contemplation, which seems rather divorced from a practice context, see Śrbh J° II, pp. 59-68. For a treatment of the impurity contemplation leading to a unitary state, see Akbh VI.10-11, pp. 337-339.

<sup>132</sup> This is the more radical way of interpreting the passage. One might interpret it more conservatively by understanding the term *arthāntarabhūtaṃ* to refer simply to the ‘self’ and not to the element.

<sup>133</sup> *Saddhsu* II §7.20.3 (Ms 25b1-2).

extension to all directions.<sup>134</sup> We find a similarly brief treatment of the discernment of dependent origination. This treatment, however, presents us with a unique notion of what it means to contemplatively discern dependent origination:

**7.21.4** And how does that monk strive to counteract the third great defilement? [He understands:] “Engulfed by delusion (*mohenāvṛta*), beings perform bad actions of body, speech, and mind. After the breaking-up of the body, they are reborn in a state of woe in the hells. If they are free of delusion, and guided by right view, then they perform good actions of body, speech, and mind. [These beings] understand the reality of what is Dharma and what is not Dharma. When for them there comes about the consciousness of knowledge of the reality of what is Dharma and what is not Dharma, the third great defilement disappears.”<sup>135</sup>

The discernment of dependent origination, as a meditative practice, involves a basic understanding of cause and effect. The most concise textual representation of this practice consists of the understanding that “when this exists, that exists. Due to the arising of this, there is the arising of that.”<sup>136</sup> It is perhaps most famously represented in the *ye dharmā* verse, which was taught by one of the Buddha’s first disciples, Assaji (Skt.: Aśvajit), to his most famous of disciples, Sāriputta (Skt.: Śāriputra), and which brought about Sāriputta’s initial realization of the Dharma.<sup>137</sup> This practice might also take the form of a more detailed analysis of the twelve links of dependent origination.<sup>138</sup> It is significant that here in the *Saddhsu* the practice of the discernment of dependent origination is framed not in relation to the analysis of various psycho-physical *dharmā*-s, but is instead presented within the rather gross conceptual framework of beings, actions, ethics and views.<sup>139</sup> This emphasis is in line with the broader outlook of the text, which prioritizes a narrative view of the flow of existence, yet repeatedly takes recourse to the complete deconstruction of that narrative. This comprehensive approach to the world of phenomena is quite nicely represented by the conglomeration of the three contemplative techniques that bring us to the close of the seventh stage. While the first technique of impurity contemplation is fully deconstructive, the second, the practice of loving kindness, brings the meditator back to the more grounded relative truth of identification and suffering, the substance of emotional life. The third technique, the contemplation of dependent origination, brings the fact of suffering into a narrative framework of cause and effect, which highlights the importance of

<sup>134</sup> See SN 42.8 at SN IV 322 (T II 232a24-29; T II 425b18-23): “*sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatābyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.*”

This model of practice is recapitulated at Śrbh J<sup>e</sup> I, p. 156, and we also find a slightly different description of the practice at Śrbh J<sup>e</sup> II, p. 68. See also MAITHRIMURTHI 1999, pp. 277-280.

<sup>135</sup> *Saddhsu* II §7.21.4 (Ms 25b2-3).

<sup>136</sup> See for example SN 12.21 at SN II 27 (with a comparable parallel at T II 776a26-27): *imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati. imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.*

<sup>137</sup> See Vin I 40 (B<sup>e</sup>): “*ye dhammā hetuppabhavā, tesam hetuṃ tathāgato āha | tesaṃ ca yo nirodho, evaṃvādī mahāsamaṇo*” *ti* //

<sup>138</sup> An early textual representation of such an analysis, presented in conditioned pairs, can be found at Sn 3.12 at Sn 139-149. See also footnote 65 above.

<sup>139</sup> An abstract and somewhat scholastic description of the object of this practice can be found at Śrbh J<sup>e</sup> II, p. 70-72: *tatredaṃpratyayatāpratītyasamutpādaḥ katamaḥ / yat triṣv adhvasu saṃskāramātraṃ dharmamātraṃ vastumātraṃ hetumātraṃ phalamātraṃ yuktīpatitaṃ yadutāpekṣāyuktyā kāryakaraṇayuktyopapattisāadhanayuktyā dharmatāyuktyā ca, dharmāṇāṃ eva dharmāhārakatvaṃ niṣkārakavedakatvaṃ ca / idaṃ ucyata idaṃpratyayatāpratītyasamutpādālambanam //*

behavior and habit in the process of suffering. This technique likewise embeds the notion of cause and effect within the relative framework of a doctrine of rebirth, while at the same time presenting the possibility of liberation from that very framework. In this comprehensive set of techniques, relative and ultimate truths about phenomena get integrated within a narrative cosmological framework grounded in ethical action. In this way, the seventh stage can be understood as something of a culmination in the treatment of phenomenal discernment. In this stage, one truly understands what is and is not Dharma, and understands that these three basic techniques are sufficient to uproot all forms of mental defilement.<sup>140</sup>

## 2.8 The Eighth Stage

We have seen that the seventh stage is a culmination of sorts, bringing to a close our monk's engagement with the five aggregates, which largely structures the progression of stages of the second chapter of the *Saddhsu*. In the stages that follow, our monk engages in a series of simile-based contemplations, in which he figuratively envisions the dangers of sensual pleasures and the ideal of the spiritual life of the *yogācāra*. These contemplations can be understood as an expansion of the practice of distinguishing Dharma from what is not Dharma. In the eighth stage, this practice is represented by two extended simile-based contemplations. In the first simile-based contemplation, our monk compares a foolish worldling to a greedy dog who, out of ignorance, gnaws futilely at a meatless bone, to the extent that he eats his own tongue. This is clearly a reworking of a canonical simile found in the *Madhyamāgama*.<sup>141</sup> In the second, our

<sup>140</sup> *Saddhsu* II §7.21 (Ms 25b3): *tannāsāt sarvakkleśopakleśasamyojanānuśaya-pratyavasthānām nāśo bhavati*.

<sup>141</sup> Below I present the version of the simile found in MN 54 at MN I 364 (with a comparable parallel at MĀ 203 at T I 774a20-27). Bodhi and Ñāṇamoli (1995, p. 469) translate: "Householder, suppose a dog, overcome with hunger and weakness, was waiting by a butcher's shop. Then a skilled butcher or his apprentice would cut out a skeleton of meatless bones smeared with blood and toss it to the dog. What do you think, householder? Would that dog get rid of his hunger and weakness by gnawing on such a skeleton of meatless bones smeared with blood?"

"No, venerable sir, Why is that? Because that skeleton consisted only of meatless bones smeared with blood. Eventually that dog would reap weariness and disappointment."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a skeleton by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' Having seen this thus as it actually is with proper wisdom, he avoids the equanimity that is diversified, based on diversity, and develops the equanimity that is unified, based on unity, where clinging to material things of the world utterly ceases without remainder."

(*"seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa. tam enaṃ dakkho goghātako vā goghātakantevāsī vā aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ upachubheyya. taṃ kiṃ maññasi, gahapati, api nu kho so kukkuro amuṃ aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ palehanto jighacchādubbalyaṃ paṭivineyyā"* ti?)

*"no hetuṃ, bhante. taṃ kissa hetu? aduñ hi, bhante, aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ. yāvad eva pana so kukkuro kilamathassa vighātassa bhāgī assāti."*

*"evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati: 'aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahūpāyāsā, ādīnava ettha bhīyyo' ti. evam etaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tam ev' upekkhaṃ bhāveti."*)

An interesting permutation of this simile can be found in the *Chengshi Lun* 成實論 (\**Tattvasiddhiśāstra*) of Harivarman, a text translated into Chinese in the fourth century CE (CBETA, T32, no. 1646, p. 310b15-17): 「如經中說：譬如狗齧，血塗枯骨噉唾合故，想謂為美。貪者亦爾於無味欲中。邪倒力故，謂為受味。」



monk compares a *yogācāra* to a mighty domesticated elephant who breaks his bonds and returns to the forest.

Several details of this stage are worthy of specific attention. First, the simile of the greedy dog brings into sharp focus a stance on phenomenal experience that was raised in the fifth stage: the assertion that sense objects are mere cogitations or mental constructions. Here this understanding of phenomenal experience is again put forward, but in a way that clearly frames it as a problem of experience for the ignorant foolish worldling. The fact that sense objects are mere mental constructions is not necessarily a problem in and of itself. However, when one takes such objects to be real, problems begin to emerge:

**8.2** "...One with an eye obscured by desire and aversion does not see a visible form as it is. [Known as] 'one whose mind is obscured by delusion,' [such] a foolish worldling is enamored of, averse to, or ignorant of objects cognizable to the eye, which are mere cogitation (*kalpanāmātrakeṣu cakṣurvijñeyeṣu*). Men deceived by craving delight in the self because of ideation [based on] their own fancies, [which constitute] that very self (*svecchāvitarkenātmanaivātmānaṃ rañjayanti*).

**8.3** "It is just like when a dog takes a meatless bone and puts it in his mouth. With his teeth, he chews the bone between them (*vivaragata*), which is covered with the moisture of his saliva and spittle. From the gap[s] of the teeth of that overly greedy dog's own mouth, blood flows. He thinks: 'This is the marrow (*rasa*) of the bone.' He does not think: 'It is my own blood that I am tasting.' That dog, greedy for the marrow, will even eat [his own] tongue. Being overcome with greed for the marrow, he thinks about the marrow of the bone, which is, in every way, mere cogitation.

**8.4** "The foolish worldling [acts in] the same way. With respect to cognizable visible forms, he craves for visible forms that are pleasing to the eye. With mind covered in the saliva of ideation (*vitarka*), he places the bone of sustained thought (*vicārāsthi*) in [his] mouth, which is similar to the eye, and chews such that craving, like blood, flows. Greedy for the taste (*rasa*) of blood, which is like craving, he considers [it] beautiful (*abhirūpa*) [and thinks]: 'This is mine.' Thus, he gets a taste for it. Foolish worldlings are just like the dog. Visible forms cognizable to the eye are just like the [dog's] bone. Ideations are just like the gnawing of the flesh and bone. The sense-objects are just like [the dog's] teeth. Therefore, visible forms cognizable to the eye lead astray all foolish worldlings, [and should be understood to be] like a chain of bones."<sup>142</sup>

This contemplation brings out the problem of ignorance in a skillful way, highlighting in particular the role of ideation (*vitarka*) in the false understanding of sense experience. Although the passage reaffirms the idea that sense objects are merely productions of mental activity, it also indicates that they are simply what present to the world of human experience. Like the dog's bone, which is actually chewed but devoid of marrow, sense objects may have a material existence of their own. However, an ignorant worldling remains unaware of them, as he has access only to the constructed mental experience of such objects.<sup>143</sup> The bottom line in all of this is that the conception of selfhood, not the ontological status of sense objects, remains the fundamental problem for the ignorant worldling. That is, the preferences and ideations of a non-existent self, which in fact constitute that fictitious self, serve to construct a false conception of

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The similarities between this passage and the simile of the *Saddhsu* are remarkable. Although it is impossible to prove, it may be that the *sūtra* being quoted by Harivarman is in fact the *Saddhsu*.

<sup>142</sup> *Saddhsu* II §8.2-4, (Ms 25b4-7).

<sup>143</sup> This mode of interpretation comes quite close to the putative 'Sautrāntika' interpretation of phenomena. See BAREAU 1955, p. 158.

an object as truly existent, when in fact that object itself comes into being by dint of the force of preference. This is a rather obtuse way of explaining that when the sense of self disappears once and for all, the problem of misconstruing sense objects as substantial entities also disappears. One allows that sense experience is ultimately a conglomerate process of mental construction, and such an understanding releases one from the bonds of preference.

Such a release is quite poetically depicted in our monk's second contemplation, in which we see—only for the second time in the inner narrative of our text—direct reference to the figure of the *yogācāra*.<sup>144</sup> In its literary construction, this simile resonates with certain passages from the \**Śaḍāyatanavibhaṅgasūtra* (Śvi) of the *Madhyamāgama*.<sup>145</sup> I will discuss this connection in detail in Chapter 4, and bring it up here simply to remind the reader of the pervasive literary influence of canonical *sūtra*-s for the textual construction of the *Saddhsu*.<sup>146</sup>

In its unpacking of the comparison of the *yogācāra* with a domesticated elephant, who returns to the delights of the wilderness, the contemplation comes to a close in the following way:

‘The noble elephant’ has the sense of the *yoga* practitioner. ‘Though being served’ has the sense of being delusional and endowed with all the inner defilements. Referring to the mountain of *nirvāṇa* (*nairyāṇikaparvatam smṛtvā*), ‘mountain thicket’ has the sense of the meditative absorptions and [the immaterial] attainments. The fruits, flowers and so on are the [moments] of arising of the true path consciousness, and the coming about of the fruit of *nirvāṇa*. The twittering of birds stands for the calls of Dharma discussants. ‘Made beautiful by rivers and streams’; this has the sense of the river of discernment. ‘Streams’ has the sense of singleness of mind. ‘Sections of land’ has the sense of the *brahma*-abidings: friendliness, compassion, sympathetic joy, and equanimity. ‘Repeatedly investigating’ [refers to the notion that] repeatedly investigating the pleasure of the meditative absorptions, that elephant of a *yoga* practitioner roams the monastic compound, [like an elephant in the forest].<sup>147</sup>

This contemplation constructs an ideal paradisiacal world in which the ideal monastic *yogācāra* dwells. That is, to become a *yogācāra* is, in effect, to gain access to a dream-like heavenly reality, which involves the delight and mastery of various traditional meditative practices. Reference to the arisings of the true path consciousness (*sanmārgacittotpāda*) and their fruition in *nirvāṇa* alludes to a technical model of attainment whereby a mental state termed ‘path’ (*mārga*) precedes such an attainment, and the knowledge of it having been attained is termed a ‘fruition’ (*phala*).<sup>148</sup>

<sup>144</sup> In terms of the larger narrative structure of the text, this development is important. Up until now, we have seen the *yogācāra* of the text's middle frame observing the monk of the text's inner frame. Now, the monk of the inner frame envisions an ideal *yogācāra*. Thus the *yogācāra* envisions the monk envisioning the *yogācāra*.

<sup>145</sup> MĀ 163 at T I 694a21-b10 (MN 137 at MN III 222).

<sup>146</sup> See Chapter 4, pp. 153-56.

<sup>147</sup> *Saddhsu* II §8.6, (Ms 26a4-6).

<sup>148</sup> As with its employment in the title of the *Saddhsu*, the employment of the adjectival prefix *sad-* in the compound *sanmārga-* is ambiguous. It remains a question whether such a usage is a cloaked reference to the aspiration for the attainment of full self-awakening as a teaching Buddha. The adjectival prefix *san-* would seem to modify the more common technical usage of *mārga* or path in a significant way, but we have little information to help contextualize this usage. Recourse to other instances of the term *sanmārga* in the *Saddhsu* offers little assistance, as most of these instances can be construed in a number of ways: Ms 6b5 (T XVII 6b22; D ya 95a5); Ms 25a4 (T XVII 24b29; D ya 141a1-2): Here we find reference to the true path in a compound describing certain techniques of meditation as “taught as the true path in the teachings of all of the fully self-awakened Buddhas of the past and the future” (*sarvātītānāgatasaṃyaksambuddhavadāsanamārgadeśitāḥ*); Ms 53b4 (T XVII 56a9; D ya 208a5): Here we find a

Additional details of importance in the above passage are the references to Dharma discussants (*dharmakathika*), and the specific mention of the *brahma*-abidings. In these details, as previously, we see the collocation of the qualities of textual learning and meditative accomplishment in the figure of the *yogācāra*. Like a majestic elephant, the *yogācāra* embodies everything that is of value to the Buddhist tradition: asceticism, learning, compassion, purity, and independence. What is more, these qualities get enacted in the wilderness idyll of the monastic compound (*saṃghārāma*). At this point, the text explicitly shifts emphasis, from a more traditional model of practice—oriented towards the constituents of psychophysical experience—to a discursive model oriented towards specific modes of identity building around the ideal of the *yogācāra*. In this way the eighth stage of the *Saddhsu* is a figurative enactment of the aspiration to become a true *yogācāra*.<sup>149</sup>

## 2.9 The Ninth Stage

Like the eighth stage, the ninth stage involves two simile-based contemplations, this time dealing with the dangers of the sensual realm and the ignorance of foolish worldlings. These contemplations then become a basis for the understanding of karmic functioning, and ultimately come to be contextually grounded in the direct sense experience of our meditator monk. Thus the contemplative progression of this stage can be described as beginning with the metaphorical, expanding to the theoretical, and concluding with the concrete. These connections also display the way in which imagery, textuality, and meditative insight are intimately bound up with one another in the fabric of the *Saddhsu*.

There is little in this section of the text that stands out for comment, beyond what has been described above. One small detail of interest can be found in the theoretical part of this contemplation, in which the sustenance of various types of beings is described. Our text lists four types of food (*āhārabandhanena caturvidhena*) by which beings are sustained: 1. gross material food, 2. the food of mental volition, 3. the food of meditation, and 4. the food of contact. The third item in the list is conspicuous because it is not found in the common canonical list, which has instead the food of consciousness (*viññānāhāra*).<sup>150</sup> This shift in emphasis underscores the *Saddhsu*'s unique engagement with the practice of meditation (*dhyāna*), and highlights the way in which the cosmological and ontological framework of its doctrine constructs notions of karma

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reference to our monk scrutinizing the hell realms with a mind that “sees reality, has set out on the true path (*sanmārgaprasthīyā*), and presages the approach to *nirvāṇa* (*nirvāṇagamanapurassarayā*).” This usage of the term *sanmārga*- can be interpreted as referring to the moment of path attainment, or to the aspiration for eventual path attainment; Ms 68b4 (T XVII 71a2; D ya 243a3-4): Here we find reference to a monk’s teacher’s “teaching of the true path” (*sanmārgapradarśanaṃ*); Ms 69b5 (T XVII 73c15; D ya 245b5): Here the *yogācāra* of the middle frame of our text is referred to as “one who sees the true path” (*sanmārgadarśinaḥ*); Ms 102a1-3 (T 103a17; D ya 313b1): Here our monk is said to understand the way of the true path (*sanmārgapratipadam*). For a discussion of this passage and its significance for the larger path scheme of the *Saddhsu*, see Chapter 3, pp. 143-144.

<sup>149</sup> *Saddhsu* II §8.7 (Ms 26a6): *dhastyupamena yogācāreṇa bhavitavyaṃ, na śvopamena*.

For a more detailed discussion of the *yogācāra* ideal, see Chapter 4.

<sup>150</sup> See, for instance, SN 12.11 at SN II 1 (T II 101c27-28) (B°): “*cattāro ’me, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya. katame cattāro? kabaḷīkāro āhāro—oḷāriko vā sukhumo vā—phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ. ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.*”

We also find another version of this list in the *Saddhsu*, at Ms 103b1 (D ya 316a7; T XVII 104b3-5), where *prīti* or rapture stands in for consciousness.

around specific mental activities, which can be psychologically mapped to various meditative attainments or states of ignorance. By positing meditation as a fundamental form of sustenance, which sustains beings of the fine material realm, the *Saddhsu* brings meditative practice to the forefront of its ontological positioning. Meditation quite literally becomes the bread and butter of those who might attain to such rarified states. Ultimately, however, one must understand all of these modes of sustenance as forms of bondage (*bandhana*), rooted in the fetters and latent defilements of the mind (*sarvasaṃyojanānuśaya*).

To do so, our meditator again returns to the facts of sense experience, where the theoretical aspects of karma theory find actual expression. Here our text again presents two possible modes of engagement with sense experience, depending on whether said experience is pleasurable or painful. This dualistic engagement likewise sets up a somewhat deterministic trajectory of karmic possibility:

What visible form cognizable to the eye functions as a pleasurable object, and [has a concomitant action that] ripens as unpleasant? In this here teaching (*ihadharme*), one who observes *dharma*-s among internal *dharma*-s<sup>151</sup> uses the eye and, with unskillful attention, sees a visible form, focuses on [it] (*nidhyāpayati*) and relishes [it]. He understands [it to be] “pleasurable (*sukha*).” When [the action concomitant with that visible form] transforms, it ripens as painful, and is conducive to the hells, the realm of hungry ghosts, and the realm of animals. What action ripens in the present as unpleasant and, when it transforms, [later] ripens as pleasant? Here, one sees visible forms cognizable to the eye and, with a mind oriented towards skillful attention with respect to what is produced due to contact with the eye, he does not delight in that [visible form], nor does he selectively apportion the mind (*mano vidadhāti*) [in that regard]. That [action] of his (*tad asya*), which ripens in the present as painful, transforms into pleasure for one born as a deity or a man, and has its end in *nirvāṇa*.<sup>152</sup>

As with the doctrinal framework set out in the first stage, here we find engagement with “pleasurable” objects in the present to be fundamentally conducive to rebirth in the lower realms. Conversely, engagement with unpleasant objects in the present—when they are seen correctly by the adept—inevitably results in pleasant experiences as a deity or a human in a future rebirth, and ultimately culminates in *nirvāṇa*. This dualistic approach to sense experience sets up a somewhat problematic doctrinal framework in that it seems to posit a situation in which all painful experiences ultimately result in *nirvāṇa*, while all pleasant experiences ultimately lead one to the lower realms—these experiences being correlated with certain inappropriate and appropriate modes of mental engagement.

This is literally what the text says. However, I think we can understand the text in a more nuanced fashion if we engage this passage from the standpoint of epistemology, not ontology. That is, when a meditator understands his experience to be pleasant—when in fact all experience is ultimately unpleasant—he makes a fundamental cognitive error, which will result in suffering in the future. When he understands his experience to be painful, he is fundamentally correct, and such cognitive engagement cannot but result in the final realization of *nirvāṇa*. This interpretation is somewhat problematic, however, in that the pleasant or painful sense

<sup>151</sup> In this here teaching, one who observes *dharma*-s among internal *dharma*-s (*ihadharme dharmānupaśyī ādhyātmikeṣu dharmeṣu*) ] This is a tentative translation, and one which somewhat creatively tries to get around the problem of the double locative. It very well may be the case here that *ādhyātmikeṣu dharmeṣu* is simply an exegetical gloss of *ihadharme*.

<sup>152</sup> *Saddhsu* II §9.7.1, (Ms 26b7-27a2).

experiences under discussion here are presented as such *prima facie*, while the epistemological encounter with such experiences is presented as occurring at a second register of experiential engagement.

We might also interpret this description of a dualistic karmic trajectory in another manner. As what follows in the tenth stage is the development of a state—actual and cognized—of equanimity, we might read the text as presenting a mode of meditation that discerns an equivalence between the conditioned perpetuation of the flow of existence and the conditioned attainment of *nirvāṇa*. That is, equanimity emerges as the result of seeing that all conditioned reality, be it *saṃsāric* or *nirvāṇic*, is fundamentally tied up in a scheme of oppositions. Such an understanding allows for the emergence of true equanimity. To take this interpretation a bit further, and beyond the literal content of the text, this means that our monk comes to ultimately understand that the flow of existence and *nirvāṇa* are mutually constitutive conceptual categories, which must be seen equally, with equanimity. The meta-structure of the text also enforces the legitimacy of this direction of interpretation in that the middle frame of the narrative depicts a *dharma*-discerning *yogācāra* above the fray of conditionality, yet cognizant of the nominal and functional interplay of these doctrinal dualities of the traditional teachings.

By bringing together similes representing the dangers of the sensual realm, a theoretical engagement with the bonds of sustenance that assail beings even in the highest realms of existence, and the concrete epistemological problematics of sense experience, the ninth stage entails a final thrust in the direction of discernment, and ultimately allows for the emergence of an equanimity that stands strong in the face of any phenomena that present themselves to sense experience, even those that putatively lead to *nirvāṇa*.

## 2.10 The Tenth Stage

The tenth stage is extremely brief, but presents us with a clear culmination of the nine stages that preceded it. Based on the practice of equanimity in sense experience, a monk attains absorption, which allows him to discern the arising and passing away of *dharma*-s:

**10.2** Further, that monk progresses to the tenth stage, which mutates into six stages (*ṣaḍbhūmivikārabhūta*). They are: the stage of threshold [concentration], the [initial] first absorption (*anāgamyaprathamadhyānabhūmyantara*), and the four absorptions. He progresses [through] the mutation of [those] six stages. He sees the arising and passing away of *dharma*-s, and knows the arising and passing away of *dharma*-s. By way of the noble eight-fold path, which leads to [the] cessation [of suffering, he] strives to encounter (*avagantum*) the door of *nirvāṇa* and for [the door's] attainment (*saṃprāptaye ca*).<sup>153</sup>

Several aspects of this passage stand out. First, it is consequential that the tenth stage is comprised of six subsidiary stages, which correspond to six states of deep concentration. Although our meditator has already applied discernment to the very subtle and rarified equanimity of the immaterial attainments in the first part of the fourth stage, and has progressed through purificatory *dhyāna*-s of discernment at the end of the fourth stage, here for the first time he enters upon what are probably the most common of meditative attainments found in the canonical literature, the absorptions (*dhyāna*) of the subtle material sphere (*rūpadhātu*). Their

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<sup>153</sup> *Saddhsu* II §10.2, (Ms 27a3-4).

division into six states, as opposed to the traditional four of the canonical literature, accords with Vaibhāṣika doctrine—as well as Pāli Abhidhamma doctrine—which posits a threshold attainment just before absorption and divides the traditional four absorptions into five, according to the *dhyāna* factors: application (*vitarka*), sustained application (*vicāra*), rapture (*prīti*), pleasure (*sukha*) and one-pointedness (*ekāgratā*). It is significant that our text provides no details about these absorptions. Rather, knowledge of these states is taken for granted, and the idea here is to emphasize that our monk has reached the stage where he can attain such states at will, and that such states allow him access to the subtle material realm. What is more, upon attaining these states, he immediately applies discernment to them, perceiving the nature of arising and passing away even of such refined modes of meditative absorption (*dhyāna*).<sup>154</sup> Here the attainment of *dhyāna* gives our monk access to a much more powerful mode of discernment than was previously attained and allows him to first approach the door of *nirvāṇa*, and then to expand the scope of his awareness beyond his own psycho-physical constituents, to other realms of existence. What was an exercise in perception construction in stage five becomes a direct engagement with alternate realms of existence in the third chapter of the *Saddhsu* and beyond. The reference to encountering and attaining the “door of *nirvāṇa*” (*nirvāṇadvāra*) is also of significance. That our monk makes efforts to get to the door, and not through the door, may have implications for how we understand the larger soteriological project of the *Saddhsu*. I will discuss this issue further in Chapter 3.

A somewhat puzzling aspect of the tenth stage, one that raises a number of questions about the coherence of the broader stage scheme of the *Saddhsu*, emerges in the description of the cosmological response to our meditator’s progress. Upon his accomplishment of the tenth stage, his progress is noted by the earth spirits and successively brought to the attention of various groups of deities, reaching as far as the deities of Brahma’s Retinue (*brahmakāyikadeva*).<sup>155</sup> These deities are informed of our monk’s progress in the following way:

“A son of good family from Jambudvīpa...in detail as previously [stated]...He has ascended the eighth stage, has entered the six stages [comprising the tenth stage], and has ascended that [eighth stage].”<sup>156</sup>

Here the text explicitly mentions that our monk has progressed to an eighth stage, as opposed to a tenth stage. Further, the stage progression that follows, into the third chapter and beyond, takes our monk through an additional ninth and tenth stages. In my opinion, this discrepancy might be explained in three possible ways. The first possibility—and the one I consider most likely—is that our text is a composite one. That is, here we see what was originally two different texts—and therefore two different stage schemes—being brought together. The first, represented by the

<sup>154</sup> It remains a controversial question whether a meditator can in fact apply discernment while in a state of absorption. The most common traditional formulas seem to indicate that the application of discernment is something that occurs as a subsequent step after one emerges from absorption. In contrast to this more common treatment, however, see MN 111 at MN III 28, a lone *sūtra* with no parallels. Here in the *Saddhsu*, we find no clear stance on this question. The meditator is simply said to progress through the absorptions, and then to see the arising and passing away of *dharma*-s. This progression might be interpreted in two ways, to indicate that the practitioner applies discernment subsequent to absorption, or to indicate that he applies discernment while still in absorption.

<sup>155</sup> It is noteworthy that this cosmological level, that of the deities of Brahma’s Retinue, is the highest level that was invoked in the textual representation of the traditional account of the Buddha’s first sermon, the *Dharmacakrapravartanasūtra*, to which the *Saddhsu* alludes in its cosmological refrains. On this allusion, see Chapter 1, pp. 33-34.

<sup>156</sup> *Saddhsu* II §10.3, (Ms 27a5).

first and second chapters, would have been a scheme of ten stages, culminating in the attainment of absorption and, perhaps, the final goal of *nirvāṇa*. The second would have been a scheme of stages based on mastery of knowledge of all the realms of the flow of existence, and structured according to a cosmological framework. In bringing these two schemes together, the compilers would have had to necessarily streamline the broader structure of the text in order to make a coherent whole, but may have left some loose ends, which can be discerned in certain problematic points of punctuation within the text.

The second possibility is that, while the *Saddhsu* was being compiled/composed/redacted, there came about a distortion of an original stage scheme. In this original scheme, the progression of the text would have been based entirely on cosmological stages, whereby each stage to which a meditator progressed would correspond to a known cosmological realm. The second chapter of the *Saddhsu* would therefore begin with the first stage, corresponding to the world of men, and proceed upward to the eighth stage, which would, according to the traditional cosmology, correspond to the deities of Brahma's retinue (*brahmakāyikadeva*). At some point in the transmission/compilation process, this original scheme would have been distorted when additional stages—most likely stages eight and nine of the text as it stands today, neither of which contains a cosmological refrain—were added to make a scheme of ten stages culminating in the attainment of absorption. This progression is certainly a plausible one, specifically considering that stages eight and nine of the second chapter, as we have seen, present something of a break from the structuring principles of stages one through seven. However, the clear numbering of the stages, and lack of discrepancy in their progression, means that this distortion would have to have been deliberately carried out by a knowledgeable redactor or scribe.

A third possibility is that the text as it stands is perfectly unproblematic, and that I am making more of this discrepancy than is necessary. That is, we can interpret the text as deliberately shifting between two stage schemes, such that the first nine stages of the second chapter come to represent a single stage, the stage of the sensual realm. The six states of concentration then represent an additional six stages, and the eighth stage is our monk's next move beyond these realms, into a new direct mode of engagement with the various realms of existence beyond the human realm. If we are to read the *Saddhsu* as a coherent whole, this is perhaps the best way to interpret the text.

Finally, after a series of edifying verses, the tenth stage concludes on a powerfully final note:

**10.6** That monk thus dwells having truly become a master of what is Dharma and what is not Dharma. When his mind is thus extremely pure, [the thought comes]: “The peaks of many hundreds of thousands of births have been cut down (*viśtryante*) from the mountain of the flow [of existence]. [They] are relinquished, destroyed, and will not again come into existence.” His defilement-enemies are destroyed, and *nirvāṇa* is close to him.<sup>157</sup>

This passage presents three important ideas. First, what the monk has accomplished is most importantly the ability to distinguish what is Dharma and what is not Dharma. As evidenced by the frame story of our *sūtra*, this is in fact what constitutes the practice of bringing to presence the awareness of *dharma*-s according to the true law of nature, and the accomplishment of this important ability is one of the primary aims of such a practice.<sup>158</sup> A monk, therefore, upon

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<sup>157</sup> *Saddhsu* II §10.6 (Ms 27b3-4).

<sup>158</sup> See p. 37.

completing the ten stages of the second chapter, can be said to have attained such a state of awareness that he is able to take up any *dharma* and understand it properly within the context of the Buddha's dispensation. Our monk, consequently, has reached the pinnacle of discernment. Second, as a result of this discernment, which is instantiated as a purity of the mental faculties, a great many of our monk's mental defilements (*kleśa*) are destroyed, supposedly once and for all. This powerful statement implies, once again, that our monk has reached the stage of full liberation, usually equated with arhatship.<sup>159</sup> But as we have seen at several other points in the text, such statements recur, and seem to be part of a model of repeated and perpetual purification. Though it is tempting to try to interpret these moments of the text through recourse to traditional canonical or scholastic models of practice, the model presented belies such interpretations. Further, the text does not present any explicit positive statement that would allow the reader to clearly define the model of practice presented according to any known traditional rubric.

The final statement of the above passage presents us with a similar problem. Our monk is said to be "close to *nirvāṇa*," or rather "*nirvāṇa* is in his vicinity" (*antike cāsyā bhavati nirvāṇam*).<sup>160</sup> Here we find the employment of yet another canonical pericope, one that is as ambiguous in its canonical usages as it is in the *Saddhsu*.<sup>161</sup> This elliptical expression of our

<sup>159</sup> Strictly speaking, and based on the final passage alone, it would be possible to interpret the attainment of the meditator monk at this stage as any of the three stages of liberation preceding arhatship. However, judging by the context of *dhyāna* practice, and taking into account the previous moments of liberation described at the end of the first chapter, and at §4.2.16-19, this passage most likely refers to a state similar to arhatship.

<sup>160</sup> The same statement was made at the end of the first chapter of the *Saddhsu*. See Chapter 1, p. 45, footnote 97.

<sup>161</sup> Cf. Sn 4.7 at Sn 160; SN 1.46 at SN I 33 (SĀ 587 at T II 156a18-26; SĀ<sub>2</sub> 171 at T II 437a24-28); SN 35.95 at SN IV 74-76 (SĀ 312 at T II 90b1 and 90b15); AN 4.37 at AN II 39. The first SĀ parallels are interesting because they suggest that the notion of being close to *nirvāṇa* may have been interpreted to refer to visiting holy men who had attained such a state (CBETA, T02, no. 99, p. 156a22-26): 「如是之妙乘，男女之所乘，出生死叢林，速得安樂處。」時，彼天子復說偈言：「久見婆羅門，速得般涅槃，一切怖已過，永超世恩愛。」

CBETA, T02, no. 100, p. 437a24-28: 「男子若女人，能乘是乘者，必捨棄名色，離欲斷生死。」天復以偈讚曰：「往昔已曾見，婆羅門涅槃，嫌怖久捨離，能度世間愛。」

This is clearly not how the *Saddhsu* employs the phrase *antike cāsyā nirvāṇam*, and such an interpretation is also not explicit in the Sn, SN or AN passages, which all seem to refer to practice contexts. The *Māluṅkyaputtasuta* of SN (with a comparable parallel in SĀ) is perhaps most relevant to the practice context of the *Saddhsu*, since it presents the phrase (*assa...*) *santike nibbānam* in a discussion of cultivating awareness of sense experience. In this *sūtra*, the phrase could be interpreted to refer to the actual attainment of *nirvāṇa*. However, the sense is ambiguous. A translation of the SĀ parallel displays this ambiguity (CBETA, T02, no. 99, p. 90a26-b16):

|         |          |  |
|---------|----------|--|
| 「見色不取相， | 其心隨正念，   | “Seeing visible forms, one does not grasp [their] sign(s), as his mind conforms to correct awareness. He does not desire harmful mental craving, and does not give rise to attachment. |
| 不染惡心愛，  | 亦不生繫著。   |  |
| 不起於諸愛，  | 無量色集生，   | “When one does not arouse cravings, the innumerable forms that arise, being understood as covetousness and enmity, cannot harm the mind.   |
| 貪欲恚害覺，  | 不能壞其心。   |  |
| 小長養眾苦，  | 漸次近涅槃，   | “Diminishing suffering, <u>one gradually approaches <i>nirvāṇa</i></u> . The Buddha has taught that <i>nirvāṇa</i> is devoid of craving...   |
| 日種尊所說，  | 離愛般涅槃... |  |
| 不染於諸法，  | 正智正念住，   | “Not desiring <i>dharma</i> -s, with correct knowledge and the abiding of correct awareness, his mind is not defiled and does not adhere [to them].                                    |
| 其心不染污，  | 亦復不樂著。   |  |
| 不起於諸愛，  | 無量法集生，   | “When one does not arouse cravings, the innumerable <i>dharma</i> -s that arise, understood as covetousness and enmity, cannot destroy the mind.                                       |
| 貪瞋恚害覺，  | 不退減其心。   |  |
| 眾苦隨損滅，  | 漸近般涅槃，   | “Abandoning suffering, <u>one gradually approaches <i>nirvāṇa</i></u> . That <i>nirvāṇa</i> is devoid of craving has been taught by the World-honored One.                             |
| 愛盡般涅槃，  | 世尊之所說。」  |  |



monk's position raises a number of questions about the soteriological project of the *Saddhsu*, and I will deal with the implications of this statement in detail in Chapter 3. What I would emphasize here is simply the tone of finality that comes across at this moment in the progression of the text. Without a doubt, by progressing through the ten stages of the second chapter of the *Saddhsu*, a monk has accomplished the main goal set out in the frame story of the *sūtra*. He has applied discernment to every aspect of psycho-physical life, and has conceptually explored all the realms of existence, the ripening of various forms of action and its result, and the ideal of life of a *yogācāra*. Such a person, it seems, always dwells in the vicinity of *nirvāṇa*, whether he actually attains the final goal or not.

## Conclusion

In the foregoing discussion, I have taken the reader stage by stage through the complex and rarified meditations that were foundational for the practitioners who compiled and transmitted the *Saddhsu*. I have shown that these ten stages of meditative practice involve a monk's direct sequential engagement with the five aggregates, and that the stage scheme of the *Saddhsu* is built upon an archaic model of the canonical \**Ṣaḍdhātuvibhaṅgasūtra*. This analysis also reveals an emergent *vijñānavāda* framework of thought, and displays the central importance of simile and metaphor in the meditative process. The text depicts an ordinary monk discerning a complex range of *dharma*-s that construct human experience, gradually purifying the mind, and attaining the ability to discern the workings of karma. In this process, he proceeds from the point of attaining right view to a level of contemplative mastery that will allow him to comprehensively envision other realms of existence, a practice that he engages in preliminarily in the fifth stage. As he progresses through these stages, our monk experiences a series of moments approaching (and perhaps mimicking) final liberation, but nonetheless perseveres in the practice of discernment, continuing to purify himself, coming ever closer to attaining the mastery of the *yogācāra* of the middle frame of the text.

In what follows, I will move beyond this more basic engagement with the text, and analyze its contemplative content and narrative structure from the standpoint of a longstanding question that has interested scholars of Buddhist studies for many decades. I will look at the *Saddhsu*'s soteriological program to think through how scholars of Buddhist studies understand paradigms of Mahāyāna Buddhist practice. It is my hope that the preceding basic treatment of the second chapter of the text will serve as sufficient background for the discussion that follows.

## CHAPTER 3

### Tacit Mahāyāna Soteriology in the *Saddharmasmṛtyupasthāna(sūtra)*

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#### Introduction

With its unique stage scheme, the *Saddhsu* represents an important transitional moment in the history of Indian Buddhist meditation traditions. It marks a point of creative textual elaboration, brought about by scholar-practitioners who were willing to push the boundaries of traditional models of practice and frameworks of thought. As already mentioned, the historical development of textual representations of Buddhist practice is rather complex. The oldest extant records of Buddhist practice traditions were initially preserved in oral form and come down to us in streamlined and idealized linguistic representations, which were largely standardized in the process of canon formation. Various scholars have attempted to stratify these conventional canonical representations in order to identify some original, authentic practice, or to classify the multiple approaches to Buddhist practice depicted in such representations.<sup>1</sup> While such undertakings are valuable, they almost always remain speculative. More accessible is the topic of how meditative experiences, textual orthodoxies, scholastic developments, and new religious ideals came together historically to give birth to new and innovative treatments of Buddhist practice, once the earliest textual models had been more or less fixed.

The *Saddhsu* is the perfect site for engaging such historical developments. In terms of its textual make-up, ideological outlook, and date, it stands precisely at the interstices of traditional mainstream canonical traditions, hard-core meditative and monastic imperatives, a budding scholasticism, and an emergent framework of Mahāyāna tradition. I will deal with the interplay of these different aspects of the *Saddhsu* in Chapter 4. In this chapter, I focus on one pertinent issue: the relationship of the *Saddhsu*'s soteriological project to Mahāyāna Buddhism.

This issue is relevant because the text was written at a time when Mahāyāna ideas—dormant for centuries and contested—were coming into their own in the form of new and soon-to-be powerful traditions. In his classic study of Indian Buddhism, A.K. Warder writes:

It was apparently the Mūlasarvāstivādins who composed the *Saddharmasmṛtyupasthāna Sūtra*, a veritable 'abundance' *sūtra* in extent but which keeps firmly within the older doctrine...Despite the nature of the subject, being exercises in training for the monks and covering much of the theory of Buddhism, a popular character is given to this great *sūtra* by bringing in detailed descriptions of the various worlds of transmigration and the beings living in them, including gods, demons, ghosts and animals, illustrating the results of (moral and immoral) action...It can hardly be doubted that such a *sūtra* was produced in direct competition with the Mahāyānists at a time when the ancient *sūtras* had become so much out of fashion, from the literary point of view, as to place those who depended on them at a disadvantage in propagating their teachings.<sup>2</sup>

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<sup>1</sup> See, for instance: BRONKHORST 1985 1986, 1993, and 2009; COUSINS 1973, 1984 and 1996; DELEANU forthcoming; GOMBRICH 1997; SCHMITHAUSEN 1976a, 1976b and 1981; SUJATO 2004 and 2012 [2005]; VETTER 1988; WYNNE 2002 and 2007.

<sup>2</sup> WARDER 1970, pp. 415-416.

Some of Warder's assertions need to be re-examined. First, it remains unclear whether the *Saddhsu* can be clearly aligned with the Mūlasarvāstivādins.<sup>3</sup> We must also question Warder's allusion to the "popular character" of the text, which was without doubt produced and transmitted by and for learned meditator-scholar monks. It contains a large amount of rather arcane scholastic material and semi-sophisticated philosophical queries, and, in my own reading of the text, I find it difficult to discern any clear indicators that would support Warder's assessment of the text as popular.<sup>4</sup>

Further, it remains a question whether the *Saddhsu* was produced in competition with the Mahāyāna or itself presents a literary form that underwrites a unique paradigm of Mahāyāna practice. I agree with Warder that, despite the dynamism of its textual format, much of what we find in the text is rather archaic in terms of categories and the history of ideas. In particular, as shown in the previous chapters, the fundamental meditative practices presented in the text have a direct connection with certain canonical representations of practice.<sup>5</sup> And yet, when this ancient form of meditation gets embedded within a new framework of stages, and is presented within a rhetorical context that emphasizes the Buddha-like spiritual power of the *yogācāra* disciple, the nature and aim of that practice gets fundamentally altered. This fact renders problematic Warder's assertion that what is being presented in the *Saddhsu* remains "firmly within the older doctrine" of traditional canonical Buddhism.<sup>6</sup> Likewise, when Warder claims that "such a *sūtra* was produced in direct competition with the Mahāyānists at a time when the ancient *sūtra*-s had become so much out of fashion," he overemphasizes the divisions between Mahāyānists and mainstream Buddhists, and overstates the unpopularity of the ancient *sūtra*-s. In recent years, scholars have shown that the divisions between old and new doctrines were much less clear-cut than has previously been assumed.<sup>7</sup> Texts such as the *Saddhsu* help us problematize such delineations. I will argue below that the framework of thought and practice presented in the

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<sup>3</sup> On the problem of an explicit distinction between the Sarvāstivādins and Mūlasarvāstivādins, see ENOMOTO 2000 and a rejoinder more recently by Alexander Wynne (2008). Beyond the problems of this basic distinction, I am generally suspicious of attempts to write history through doxography. The great diversity of philosophical sub-schools, and the problems of distinguishing between specific disciplinary and philosophical schools—represented differently in different regions and with unique textual transmissions—makes this enterprise largely fruitless when it comes to engaging the actual content of the historical materials. In any case, the authors/redactors of the *Saddhsu* were more concerned with identifying as Buddhists, in contradistinction to non-Buddhists, than they were with identifying as one school or another within the Buddhist fold. As far as the philosophical background of the text is concerned, the authors/compiler/redactors were no doubt learned in some species of Sarvāstivāda. However, when I use this term, I use it in its broadest definition to refer to a very large set of multiple traditions, with a wide variety of attitudes, doctrinal positions, and practices.

<sup>4</sup> While the text deals extensively with ethical practices of the laity, this does not mean that it can or should be characterized as accessible to a very broad audience.

<sup>5</sup> Elsewhere I have argued that the meditative practices of the second chapter of the *Saddhsu*, when disembedded from the text's larger narrative, do not depart in any radical way from basic canonical ideologies and representations of practice. On this idea, see STUART forthcoming-b. However, this argument glosses over the problems presented by the fact that a meditator is first described as attaining a stage equivalent to arhatship in traditional models, but continues on to an additional process of purification, repeatedly enacting the eradication of latent mental tendencies (*anuśaya*), fetters (*saṃyojana*), and mental defilements (*kleśa*), which would traditionally be forever absent upon such an attainment.

<sup>6</sup> It remains unclear whether Warder made this statement based on his own reading of the text, or whether he relied on the work of Lin (1949), who likewise asserts that the *Saddhsu* is unequivocally a tradition of the '*petit véhicule*.'

<sup>7</sup> On this development in Buddhist Studies, see HARRISON 1992a, 1995a, 1995b, and 2003, SILK 1994, NATTIER 2003, and BOUCHER 2008. A useful overview of scholarship to date on this issue can be found in DREWES 2010a and 2010b.

*Saddhsu* underwrites a tacit Mahāyāna paradigm of practice. I contend that because the text was produced at a time when Mahāyāna ideology was still struggling to define itself within the larger field of mainstream Buddhism, it presents a model of practice that can be interpreted as a proto-paradigm of certain fully developed Mahāyāna ideas, absent of many of the factors that have often come to define the Mahāyāna. I show that the *Saddhsu* presents a scheme of practice in which a meditation practitioner accomplishes attainments equivalent to the final goal of arhatship in traditional models of practice, but continues to cultivate a discernment that is deeply connected with the ins and outs of the flow of existence (*samsāra*). In its elucidation of this unique approach to Buddhist practice, the text represents an ideological disposition that stands between the most archaic traditional frameworks of practice and the fully developed and rhetorically entrenched literary expressions of mainstream Mahāyāna Buddhism.<sup>8</sup>

### 3.1 Defining Mahāyāna Buddhism

Before moving on to a detailed discussion in support of this argument, we must first consider some of the most recent scholarly deliberations on the early history of “Mahāyāna Buddhism” and how it has come to be defined. A recent proliferation of studies on early Mahāyāna Buddhism, and on the category “Mahāyāna,” has brought about a substantial shift in the accepted parameters that are used to define it. As evidenced by Warder’s statement above, since the inception of their discipline, Buddhologists have tended to look at the history of the Buddhist tradition with bifocals, using either a pre-Mahāyāna lens or a post-Mahāyāna lens: the old doctrine and the new doctrine. In this way, the development of Mahāyāna Buddhism has been most commonly characterized as a historical rupture, a departure from more traditional ideologies of the earlier tradition. More recently, however, scholars such as Paul Harrison (1987 and 1995a) and Jonathan Silk (1994 and 2002) have shown the intimate continuities between the traditional sectarian schools of Buddhism and the diverse instantiations of Mahāyāna ideology as presented in a wide range of textual traditions. This reassessment of the relationship between archaic Buddhism and Mahāyāna Buddhism emerged largely due to a shift in scholarly emphasis, from a focus on doctrinal trends to a focus on institutions.<sup>9</sup> Because it is impossible to locate a clear and unambiguous institutional center-point of Mahāyāna Buddhism, historiographers of Buddhism find themselves somewhat at a loss as to how to define dominant features that actually characterize it as a religious movement. The most successful attempts to do this have been carried out by Paul Harrison, Jan Nattier, and Daniel Boucher, whose works on the earliest Mahāyāna sources suggest that the people or groups who composed/compiled such texts were preoccupied by monastic-oriented ascetic sensibilities. Such evidence has led to the so-called “forest hypothesis” (HARRISON 1995a and 2003), a theory that forest ascetics were instrumental in the development of a distinct tradition of Mahāyāna Buddhism. At present, I find this hypothesis fairly convincing, while acknowledging that these dominant forces did not

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<sup>8</sup> This is an idea that Demiéville called attention to many years ago in his 1954 study of the *Yogācārabhūmi* of Saṅgharakṣa. Unfortunately, Demiéville was never able to return to his study of the *Saddhsu*. The appearance of the Sanskrit manuscript has served as a catalyst for scholars to revisit Demiéville’s astute observations about the *yogācārabhūmi* genre.

<sup>9</sup> In his now famous critique of the Japanese Buddhologist Akira Hirakawa (1963), Gregory Schopen (2005 [1975]) initiated a substantial reformation in the field of Buddhist Studies, directing it pointedly to the question of institutional history, and setting the stage for an ideologically charged campaign against the study of doctrine. For an incisive account of this issue in the development of Buddhist Studies, see HUNTINGTON 2007.

necessarily have an exclusive claim to the ideological prerogatives that gave birth to the multifaceted set of traditions now known as the Mahāyāna.<sup>10</sup>

Most recently, David Drewes has traced the contours of these developments in the field of Buddhist studies, arguing against the forest hypothesis and suggesting that scholars cannot use the contents of Mahāyāna texts to postulate actual communities of Mahāyāna practitioners. He writes:

Rather than representing the established doctrines and practices of distinct communities, various Mahāyāna sūtras seem more likely simply to represent the views and imaginations of different Mahāyāna authors. Instead of distinct communities, the varying perspectives of Mahāyāna sūtras can better be taken as evidence that the movement encouraged innovation and made room for theoretical diversity.<sup>11</sup>

While I agree that the emergence of multiple Mahāyāna perspectives came about in the context of diverse and creative textual innovation, I think that Drewes misses his target when he obviates the possibility of the existence of distinct communities of Mahāyāna practitioners, organized around specific textual traditions. In making his larger argument about the literate oral context in which Mahāyāna texts were produced, Drewes asserts that this context was not distinct from the context of the transmission and continual reformulation of non-Mahāyāna texts, and came about within the institutional framework of traditional monastic institutions. While he takes a shared institutional context as evidence for the absence of distinct Mahāyāna textual communities, I don't think such a deduction necessarily follows.<sup>12</sup>

Let us clearly define what we mean when we speak of community. Drewes seems to use the term in its most basic sense, to refer to people living in one place. But this definition of community is limiting, and constrains a more nuanced understanding of the dynamic structures of spatial communities—with their spatial sub-communities, ideological communities and textual communities. I think the emergence of the Mahāyāna represents the development of multiple ideological communities, which were embedded in and around the larger spatial communities of Buddhist monastics, some of which were composed of forest dwellers. The textual productions of the individuals who formed these ideological communities eventually came to be taught, recited and reworked in the same contexts of recitation and preaching that more traditional Buddhist texts had been for centuries. For this reason, I find it appropriate to conceive of the (early-middle) Mahāyāna as an assortment of ideologically affiliated textual communities, each of whose common enterprise involved the learning and transmission of specific (though not necessarily exclusive) textual traditions. It is inconceivable that the Mahāyāna texts that have come down to us today would have been preserved without the determined efforts of communities of people who valued them, memorized them, and transmitted them. These are the

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<sup>10</sup> It should again be emphasized that this assessment of the character of the early-middle Mahāyāna stands in direct opposition to Hiraakawa's 1963 theory of the origins of the Mahāyāna among *stūpa* cults dominated by the laity.

<sup>11</sup> DREWES 2010a, p. 61.

<sup>12</sup> At the same time that he denies the existence of early Mahāyāna 'communities,' Drewes (2010b, p. 71) nonetheless refers to the "religious world" of Mahāyāna *sūtra*-s, and counterposes it to the religious world of Madhyamaka and Yogācāra *śāstra*-s. Like communities, textual or otherwise, religious worlds are diverse and complex. The religious world of Mahāyāna Buddhism cannot be imagined based solely on the *sūtra* literature, and the śāstric enterprise must be seen as emerging in discourse with the sūtric enterprise. The *Mūlamadhyamakakārikā* and the *Ratnāvalī* of Nāgārjuna and the *Samdhinirmocanasūtra* of the early Yogācāra-vijñānavādins serve as good evidence of the intimate entwining of these putatively distinct "religious worlds."

types of communities we should conceive of in a discussion of the (early-middle) Mahāyāna. This social fact comes out quite clearly in the rhetoric of certain early Mahāyāna texts, such as the *Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, which describes itself as the property of a paradigmatic community of practitioners.<sup>13</sup>

Once we understand that the Mahāyāna was at root an ideological movement—one that gradually and naturally infiltrated, and eventually came to be a constitutive element of, traditional Buddhist thought paradigms—we can allow for an ideological definition of the movement. In the following treatment of the *Saddhsu*'s soteriological project, therefore, I conceive of the Mahāyāna as constituted by two conjoined ideas: 1. the Buddhas are the spiritual practitioners *par excellence* because they discover the Dharma through their own efforts and teach it to others, and 2. their example should be emulated. Various Mahāyāna traditions defined the Buddha in different ways, and therefore defined what it meant to emulate him in different ways as well.<sup>14</sup> Yet all of them would agree on the fundamental ideal of engaging in practices that will ultimately allow a practitioner to become a fully self-awakened teaching Buddha. This ideal has come to be known as the “bodhisattva ideal,” and I take it to be the single axiom in which all Mahāyāna traditions are rooted.

### 3.2 The Tacit Mahāyāna Soteriology of the *Saddharmasmṛtyupasthāna(sūtra)*

With this fundamentalist understanding of Mahāyāna Buddhism in the background, I will now present a number of peculiar aspects of the *Saddhsu*'s contemplative program that bring it to converge with the axiomatic principles of the Mahāyāna outlined above. While the *Saddhsu* does not make explicit reference to the Mahāyāna, and is absent of the polemical tropes that characterize many Mahāyāna texts, it nonetheless presents a model of practice that tacitly underwrites a bodhisattva ideal, and implicitly advocates a path of Buddha-emulation, a path of understanding oriented toward the omniscience (*sarvajñatā*) of the fully self-awakened Buddhas. The *Saddhsu* provides three compelling reasons for this interpretation. It contains 1. a narrative structure that posits the Buddha's *yogācāra* disciple as having mastered forms of knowledge traditionally reserved for the Buddha, 2. an acknowledgement of the legitimacy of the three possible spiritual paths (arhatship, solitary Buddhahood and fully self-awakened Buddhahood) of a Buddhist practitioner and 3. a description of meditative practice that (seems to) encourage a deferral of the attainment of *nirvāṇa* in the service of developing a radical and comprehensive

<sup>13</sup> CBETA, T13, no. 418, p.911b15-16:

「五百人等今現在 名字雖異本行同  
常樂奉受是深經 於當來世亦復然」

Harrison translates (HARRISON 1998, p. 51): “Although the five hundred people now present have different names, their course of action has been the same from the beginning; They have always been happy to accept this profound sutra, and will do so again in future ages.”

<sup>14</sup> For certain groups, such as those who transmitted the *Mahāvastu*, such practices were thought to entail taking a vow to become a Buddha, and having the vow confirmed in the presence of a fully awakened Buddha. On the historical genesis of this idea, see ANĀLAYO 2010a. For others, such as those who transmitted the early *Prajñāpāramitā* texts, to emulate the Buddha meant to relinquish any phenomenal conception of narrative, reality, bodhisattvahood or buddhahood. Others still, such as the *Yogācāra-vijñānavādins*, conceived of practices entailing comprehensive engagement with models of meditative practice outlined in the early texts, and recourse to specific radical forms of worldly (*laukika*) meditative states. On such practices within the *Yogācāra* tradition, see SCHMITHAUSEN 2007, especially pp. 232-241.

form of discernment aimed at mastery of the universe. Below I present textual evidence from the *Saddhsu* in support of these claims.

In my summary of the first chapter of the *Saddhsu*, and in my analysis of the role of karma in the contemplative practices of the second chapter, I have already touched on the first point. A traditional canonical directive states that monks should not conceive of (Pāli: *acintetabbo*) the ripening of karma (Pāli: *kammavipāko*). That is, they should not make it a meditative subject of analytical thought because such contemplation brings about madness.<sup>15</sup> Yet in the frame story of the *Saddhsu*, the Buddha describes the aim of someone who practices according to the *Saddhsu* in the following way:

[One] sees Dharma as Dharma, and what is not Dharma as not Dharma. Awareness is permanently present with respect to that [Dharma], and doubt does not arise for him. He is one who delights in hearing the Dharma, and he respectfully serves his elders. That ascetic is one who knows action, its fruit, and its ripening in birth and death, of [all] three types of action: physical, vocal, or mental.<sup>16</sup>

Here we find a statement that is at variance with the canonical proscription. For the practitioner of the *Saddhsu*, the very process of understanding what Dharma is entails a contemplative engagement with the ripening of karma. As we have seen in the previous chapters, the Buddha then goes on to present a detailed description of his *yogācāra* disciple envisioning the ins and

<sup>15</sup> See Chapter 1, footnote 82. AN 4.77 at AN II 80: “The ripening of action, monks, is inconceivable, and should not be contemplated. Contemplating it, one partakes of vexation and madness.” (*kammavipāko, bhikkhave, acinteyyo, na cintetabbo, yaṃ cintento ummādaṃ vighātassa bhāgī assa.*) The Pāli commentary glosses *kammavipāko* in the following way (Mp III 109 [B<sup>c</sup>]): “‘The ripening of action’ [means] the ripening of actions that are to be felt here and now etc. (*kammavipāko ti diṭṭhadhammavedanīyādīnaṃ kammānaṃ vipāko.*) See *Saddhsu* II §6.1-8, where we find the meditator monk of the *Saddhsu* conceptualizing precisely such forms of action.

A variation on this theme can be found in the *Aṣṭasāhasrikā Prajñāpāramitā* (AS), when the Buddha questions Ānanda about the ‘inconceivable’ (*acintyā*) nature of the discernment that comprises the perfection of discernment (WOGIHARA 1932, p. 248.3-11): “The Blessed One said: ‘What do you think, Ānanda, is the discernment by which one transforms the wholesome roots by reorienting them towards omniscience inconceivable?’ ... Ānanda said: ‘So it is, Blessed One. So it is, Sublime One. The discernment by which one transforms the wholesome roots by reorienting them towards omniscience is inconceivable.’” (*Bhagavān āha | tat kiṃ manyase tvam Ānanda acintyā sā prajñā yā kuśala-mūlāni sarvajñatā-pariṇāmena pariṇāmayati || ... Ānanda āha | evam etad Bhagavann evam etad sugata | acintyā sā Bhagavan prajñā paramācintyā sā Bhagavan prajñā yā kuśala-mūlāni sarvajñatā-pariṇāmena pariṇāmayati ||*)

This passage is absent from the earliest extant translations of the AS into Chinese. See KARASHIMA 2011, p. 88. This absence suggests that the notion of the perfection of discernment being inconceivable may very well have emerged in response to competing models of discernment such as that of the *Saddhsu*. Tilmann Vetter (1994 and 2001) has already drawn attention to the possibility of such a progression. Leaving aside his lay-centered hypothesis, I think his argument is prescient with respect to the historical emergence of the *Prajñāpāramitā* tradition in response to a more difficult model of practice. A comparison of the oldest *Prajñāpāramitā* sources and the later vulgate Sanskrit versions suggests that such a progression was being worked out within the discourse of the *Prajñāpāramitā* literature itself. The contours of such a progression will certainly become more clear once the recent finds from Gandhāra have been brought fully into the light. On these new finds, see FALK 2011, and FALK AND KARASHIMA 2012.

<sup>16</sup> Translated based on Vesna Wallace’s critical edition (in progress) of the first chapter of the *Saddhsu*. Ms reads (WALLACE AND DEMOTO forthcoming [Ms 2a7]): *dharmmañ ca dharmmataḥ paśyaty adharmmañ cādharmmatas tadupasthitāś ca ## smṛti(r) nityaṃ bhavati na cāsya kāṃkṣā utpadyate | dharmma[ca]śramaṇābhiraś ca bhavati vṛddhāṃś copāsate | sa śramaṇo trayāṇā(ṃ) # kāyavā#kkarmmanamanaskarmmaññāṃ karmmaphalacyutyupapattivipākajñō bhavati |*

Wallace emends: *dharmasṛavaṇā°* and *tadupasthitā*.

outs of the process of the ripening of karma, as exemplified by a progression of ethical and meditative cultivation. This process is made explicit throughout the text, but is perhaps most clearly expressed in a simile found in the seventh stage of practice:

**7.5** That monk, a knower of the ripening of action *dharma*-s, considers (*tarkayati*) and deliberates upon (*vigaṇayati*) the ripening of action *dharma*-s for denizens of hell, hungry ghosts, animals, and men. Just as a thread [that is threaded] through a very clear and translucent *vaidūrya* gem is visible—whether blue, yellow, purple, white or whatever color it actually is— so also, with knowledge produced through hearing or with the purified divine eye, the monk sees the thread of ripening within the gem of action.<sup>17</sup>

This framework of practice sets the stage for the comprehensive envisioning of various actual permutations of karmic ripening, experienced through feeling and conceived of through text, not just accepted in principle.<sup>18</sup>

In addition to proscribing the contemplation of the ripening of karma, canonical Buddhist tradition also considered the type of meditative engagement with karma portrayed in the *Saddhsu* to be a form of knowledge accessible only to a fully self-awakened Buddha. For example, in its section on knowledge (*ñāṇam*), an ancient canonical Pāli Abhidhamma text, the *Vibhaṅga*, explains knowledge of the various aspects of the workings of karma as uniquely the scope of the Buddha (*tathāgatassa...ñāṇam*).<sup>19</sup> A similar distinction is made in the *Mahāvibhāṣā*.<sup>20</sup> Such

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<sup>17</sup> *Saddhsu* II §7.5 (Ms 23b1-2). Cf. Sbhv II 245-246 for a traditional description of the supernatural power of generating a mind-made body, a passage that resonates in its description with §7.5 (my punctuation): “It is just as if a perfect *vaidūrya* gem—excellent, of good provenance, clear, translucent and pure—were mounted on a string of five colors: blue, yellow, red, white and purple. A man with sight would see it and know: ‘This is the gem. This is the string. The gem is mounted on the string.’ In the same way, the [meditator] draws out the mind from the body and fashions another mind-made material body, complete with all its faculties.” (*tadyathā maṇir aṣṭāṅgo vaidūryaḥ śubho jātimān accho viprasanno ’nāvilaḥ paṃcāṅgarāṅgike sūtre ’rpitaḥ syān nīle pīte lohite avadāte mañjiṣṭhe; taṃ cakṣuṣmān puruṣo dṛṣtvā (jānīyād “ayaṃ maṇir idaṃ sūtraṃ. sūtre maṇir arpito ’stī)ṅi.” evam eva sa tasmāt kāyān mānaṣaṃ vyutthāpyānyaṃ kāyam abhinirmimīte rūpiṇaṃ manomayam avikalam ahīnendriyaṃ.*)

<sup>18</sup> This model of meditating on karma has no precedent in the canonical and scholastic literature predating the *Saddhsu*, as far as I am aware. Of course the fact of the law of karma is taken for granted in almost all Buddhist texts, early and late. Further, understanding the principles of this law is standard scholastic practice, and envisioning the process of the arising and passing away of beings is one of the standard magical powers attained by disciples of the Buddha in meditation. However, a comprehensive accounting of the details of the law of karma, and the specifics of the ripening process, is exclusively the purview of the Buddha. The account of the karma-produced world in the *Saddhsu* leans in the direction of Buddha-like knowledge.

<sup>19</sup> Vibh 335-344. We find a less technical distinction made in a story from the Vinaya commentary (cited in LIN 1949, p. 292), in which Dabbamallaputta distinguishes between himself as “one who has destroyed the fluxes” (*khīṇāsavo*) and the Buddha, who is “omniscient” (*sabbāñṇu*). See Sp III 581.

<sup>20</sup> In a discussion of the ten powers of the Buddha, the second of which is 業法集智, knowledge of the arising (or ripening) of karma, the *Mahāvibhāṣā* states (CBETA, T27, no. 1545, p. 157c29-158a4): “Question: ‘Knowledge of previous lives and knowledge of the arising and passing away [of beings] are also attained by the two vehicles [of the disciples and lone buddhas]. Why is it that only the [fully self-awakened] Buddha establishes [them as] powers?’ Answer: As previously stated, the word ‘power’ (*\*bala*) has the meaning (義) of unbendability. Although the [first] two vehicles attain [knowledge of previous lives and knowledge of the arising and passing away of beings], because [those attainments] do not have this quality (義) [when attained by those who are not fully self-awakened buddhas], [they] are not called ‘powers.’ For example, though Śāriputra entered into the fourth absorption, still he did not know where a person was born and from where [that person] came.” 「問宿住隨念智死生智二乘亦有。何故唯佛建立力耶。答前說不可屈義等是力義。二乘雖有而無此義故不名力。如舍利子雖入第四靜慮而不知人當所生處及所從來等事。」



distinctions were also developed within various Mahāyāna traditions, concerned with distinguishing between those who follow the path of the disciples (*śrāvaka*) and those who follow the path of the Buddhas.<sup>21</sup> The *Saddhsu* tacitly refers to such distinctions in the frame story, when Śāriputra explains to his disciples:

You should ask him (the Buddha). He will teach you the entirety of the ripening of the fruit of action. He will teach you that Dharma which is not seen in this world, with its deities, *māra*-s, and *brahma*-s, [not seen] in this generation with its ascetics and *brāhmaṇa*-s. The Blessed One, the knower of the supremely mysterious ripening of the fruit of action, will teach you that Dharma which is not apparent even to us.<sup>22</sup>

Here Śāriputra makes a clear distinction between what he as a disciple understands, and what the Buddha understands. However, the text then goes on to make it clear that the fundamental goal of the practices outlined therein is to fully understand the workings of karma, as they are experienced in meditation and as they are reflected in the experiences of beings in all the realms of existence. The *Saddhsu* thus implicitly marks a distinction between the Buddha's famous disciple Śāriputra and the *yogācāra* of the *Saddhsu*, who is uniquely competent in his ability to discern the full range of the workings of karma, an ability traditionally ascribed only to the Buddha.

Emphasis on this distinction is reiterated again in the first chapter of the *Saddhsu*, when the Buddha states:

I don't see anyone else who can thus observe the ripening of action *dharma*-s in the way that my *yogācāra* disciple does.<sup>23</sup>

This statement does two things. First, it generally marks off Buddhist practice—in contradistinction to the practices of other schools (*anyatīrthikādi*)—as uniquely efficacious in allowing practitioners to understand and master the law of karma. Second, it delineates a specific type of Buddhist disciple, the *yogācāra* as exemplified in the *Saddhsu*, as the paradigmatic

<sup>21</sup> See, for example, MAKRANSKY 1997, pp. 109-126. Makransky describes the way that a text of the *Prajñāpāramitā* corpus, the *Abhisamayālaṅkāra*, attempts to clearly distinguish specific modes of knowledge that are unique to Buddhas.

<sup>22</sup> See Chapter 1, p. 36.

<sup>23</sup> Translated based on Vesna Wallace's critical edition (in progress) of the first chapter of the *Saddhsu*. Ms reads (3b7): *nāham anyat paśyāmi ya evaṃ karmadharmavipākam anupaśyati yathā māmakō yogācāro macchrāvakaḥ* | Wallace emends *anyat* to *anyam*.

As Lin (1949, p. 242, footnote 1) points out, this type of rhetoric is common even in some of the earliest canonical texts. For instance, see MN 13 at MN I 85 (with comparable parallels in MĀ at T I 584c27-29 and T 53 at T I 847a1-3) (B°): “Monks, I do not see—in the world with its deities *māra*-s, *brahma*-s, in this generation with its ascetics and *brāhmaṇa*-s, deities and humans—anyone other than the Tathāgata, the disciple of the Tathāgata, or one who has learned it from them, who can satisfy the mind [of a questioner] with an explanation to these questions.” (*nāham taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññātra tathāgatena vā tathāgatasāvakena vā, ito vā pana sutvā.*)

A passage more closely related to this canonical precedent can be found in the first chapter of the *Saddhsu* (Ms 3a1; T XVII 2c26-29; D ya 86a1-3), preceding the quote above. There we find a more traditional idea: the law of karma is beyond the scope of understanding of non-Buddhist traditions, and only the Buddha's disciples can access such knowledge, becoming masters of action and result (*karmaphalavipākajñā*).

A more complex iteration of the refrain found at Ms 3a1 can be found at Ms 69b5-70a2 (T XVII 73c13-74a14; D ya 245b5-246b2).

exemplar of such a practice, eminent even in comparison to the greatest of the Buddha's early disciples. We might thus interpret the *Saddhsu* to be implying that the *yogācāra* of the text stands in as the Buddha's proxy in the world. He is a master of karma, whose knowledge approaches the omniscience (*sarvajñatā*) generally allotted only to the Buddha. In the final analysis, then, the path of practice outlined in the *Saddhsu*—being a path of practice that brings an ordinary practitioner to fully discern the law of karma—can be interpreted as a practice oriented towards emulating the path of the fully self-awakened Buddhas.

As has been noted in Chapter 1, and discussed by Lin in his Appendix V, the *Saddhsu*—like most Buddhist texts post-dating the turn of the millennium—acknowledges three possible paths of practice for the attainment of three different kinds for awakening.<sup>24</sup> This is clearly expressed in the first chapter of the *Saddhsu*:

According to the degree of effort he experiences towards awakening practice (*pratipadbodhau*)—whether inferior, middling, or extreme—he becomes that extent. If he transforms [effort] (*pariṇāmayati*) towards the awakening of a disciple, he becomes an arhat and fully immolates. If he transforms [effort] towards middling awakening, he becomes a solitary Buddha. If he transforms [effort] towards unexcelled self-awakening, he becomes a self-awakened Buddha. He becomes one who is endowed with knowledge and conduct, a sublime one, a knower of the worlds, an unexcelled charioteer of men to be tamed, a teacher of gods and men, a Buddha, a Blessed One.<sup>25</sup>

This passage displays a fundamental tenet of the *Saddhsu*: that all three of these possible types of awakening are legitimate aims. This is one aspect of the text that distinguishes it from many Mahāyāna texts, which quite often virulently disparage practices leading to arhatship and solitary buddhahood. While the *Saddhsu* acknowledges the legitimacy of such goals, its practices tacitly orient a practitioner towards the highest of them, while still allowing that such practices might serve the purpose of fulfilling any of the three.<sup>26</sup> The *Saddhsu* thus stands out as a rather

<sup>24</sup> See LIN AND DEMIÉVILLE 1949, pp. 291-294.

<sup>25</sup> WALLACE AND DEMOTO forthcoming (Ms 6b7-7a1; T XVII 6c16-20; D ya 95b5-96a1): *sa yathā vīryārambheṇa yadi hīnamadhyotkṛṣṇāyām\_ pratipadbodhau pratisamvedayati sa tāvadvidha eva bhavati yadi śrāvakabodhau pariṇāmayati so rhan bhūtvā parinirvāpayati | yadi madhyamāyām bodhau pariṇāmayati sa pratyekabuddho bhavati | anuttarāyām samyaksambodhau pariṇāmayati samyak\_ sambuddho bhavati | vidyācaranasampannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathih śāstā devānāṃ ca manuṣyāṇāṃ buddho bhagavān\_ bhavati | hīnamadhyotkṛṣṇāyām ] em.; hīnamadhyotkṛṣṇāyām Ms pratipadbodhau ] em.; prapatipadbodhau Ms tāvadvidha ] em.; tāvadvidha*

<sup>26</sup> We find a similarly accommodatory approach to the three forms of awakening in the *Mahāvibhāṣā* (CBETA, T27, no. 1545, p.0070a13-17): 「為欲建立三種菩提增上緣故。謂若以上品覺慧。覺名句文身名佛菩提。若以中品覺慧。覺名句文身名獨覺菩提。若以下品覺慧。覺名句文身名聲聞菩提。」

Almost all non-Mahāyāna texts post-dating the turn of the millennium acknowledge the legitimacy of the three possible paths to awakening. Certain Mahāyāna *śāstra*-s, such as the *Yogācārabhūmiśāstra*, also incorporate them in their spirit of comprehensiveness. However, these sources make a clear delineation between practices leading to the paths of the arhatship and solitary buddhahood on the one hand, and practices leading to unexcelled self-awakening on the other. The *Saddhsu* does not make such distinctions, presenting a practice that might serve any of the three purposes, depending on the inclination of the devotee. At the same time, the very structure of the text implicitly advocates a bodhisattva ideal in that its broader stage scheme presents a practitioner who has basically attained the purity of an arhat, yet does not realize *nirvāṇa*. Finally, the congeniality of the *Saddhsu* cannot be seen to carry over to its attitudes towards non-Buddhists.

congenial text when contextualized within the internecine politics of a Buddhist culture heavily influenced by an emergent Mahāyāna ideology.

A third and final characteristic of the *Saddhsu* brings it to converge with the axioms of a Mahāyāna agenda. This characteristic comes out in an analysis of the developmental progression of practice represented in the text. In the details of this progression, the text elliptically reveals a model of practice in which a monk (possibly) defers his attainment of the final goal of Buddhist practice, or *nirvāṇa*, in the service of cultivating a comprehensive discernment of the permutations of suffering within various realms of saṃsāric existence. This constitutive characteristic of the text stands out because it represents a fundamental aspect of the hagiographical narratives of all fully self-awakened Buddhas. That is, all Buddhas are said to have reached a stage where they could have attained *nirvāṇa*, but instead opted to continue in the flow of existence (*saṃsāra*) so as to cultivate the full range of experiential qualities that form the karmic package of a fully self-awakened Buddha. The *Saddhsu*'s meditative project mirrors such narratives, presenting an elaborate and exhaustive model of discernment allowing for the deferral of the final attainment of *nirvāṇa*.

The first indication that the *Saddhsu* presents such a model of practice can be found at the end of the first chapter, when the monk of the inner frame accomplishes right view and gives rise to the aspiration for renunciation:

The *yogācāra*, who observes all *dharma*-s, sees with knowledge produced through hearing or with the divine eye: Here, because of abstention from wrong view, all the evil inclinations of this [monk] of right view are abandoned, and [his] mental fetters and latent tendencies are relinquished. *Nirvāṇa is close to him* (*nirvāṇam antike cāsya bhavati*), and the flow [of existence] is far away... The aspiration for renunciation, which is conducive to the penetration of the True Dharma, arises [for him]. Precisely on the aspiration's arousal, a flow of wholesome *dharma*-s, to which he is connected, arises.<sup>27</sup>

This passage describes the result of the accomplishment of right view. Traditionally, the arising of such a mental state would involve a practitioner's first taste of *nirvāṇa*. Indeed, the statement that the practitioner's latent tendencies (*anuśaya*) and mental fetters (*saṃyojana*) disappear would suggest that he has here seen (the truth of) *nirvāṇa* and thereby done away with an initial set of mental defilements.<sup>28</sup> But the somewhat enigmatic and elliptical phrase “*nirvāṇa is close to*

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<sup>27</sup> Ms 10b7-11a2 (T XVII 10b28-c11; D ya 105b3-106a1; Based on WALLACE AND DEMOTO forthcoming [with my editorial adjustments]): *sa paśyati śrutamayena jñānena divyena vā cakṣusā sarvadharmmānupaśyī yogācārah | iha mithyādr̥ṣṭivirahād asya samyagdarśinaḥ sarvānarthāḥ prahīyante (|) saṃyojanānuśayā vā##ntībhavanti (|) nirvāṇam antike cāsya bhava{n}ti (|) dūrībhavati saṃsāra (|) ..saddharmmasya nirvedhabhāgīyaṃ pravrajyācittam utpadyate. tasyeha (11a2) cittotpādād eva kuśaladharmmapra{bodha}{vāha} utpadyate yenāsau saṃyukto bhavati | °pravāha ] em. after T and D; 善法流出 T; dge ba'i chos kyi rgyun D: compare *Saddhsu* II § 7.10.*

<sup>28</sup> This moment of attainment might be correlated with what classical scholastic sources refer to as the practitioner's accomplishment of the “path of vision” (*darśanamārga*), which does away with a number of fundamental cognitive defilements, and initiates the more elaborate “path of cultivation” (*bhāvanāmārga*). See, for example, Akbh VI.25-29, pp. 349-353. However, here in the *Saddhsu*, we find no reference to the realization of the four noble truths, to the sixteen aspects of realization, or to preliminary meditative practices. Rather, right view comes about as the culmination of the cultivation of lay ethics and serves as the foundational cognitive force engendering an urge to renounce. That this urge to renounce is referred to as “leading to penetration” (*nirvedhabhāgīyaṃ*) is another indication that the *Saddhsu*'s description of the attainment of right view can be loosely associated with the *darśanamārga*, which traditional scholastic sources present as coming about with the aid of the four “*dharma*-s that lead to penetration” (*nirvedhabhāgīyā dharmāḥ*). In taking into account the larger structure of the *Saddhsu*,

him” indicates instead that our practitioner has not quite touched upon the goal.<sup>29</sup> The use of the locative *antike*, a term indicating a relationship of proximity, indicates rather that a practitioner has attained to a state just adjacent to *nirvāṇa*.<sup>30</sup>

As in the passage above, descriptions of a meditator’s elimination of subtle defiling components of mental life—the fetters and latent defilements—occur a number of times in the contemplative progression of the *Saddhsu*. These passages present something of a problem of interpretation because they indicate that a meditator has attained a state of mental liberation usually equated with that of an *arhat*.<sup>31</sup> And yet no statement of final accomplishment accompanies such proclamations. As touched upon in Chapter 2, these moments serve simply to highlight the continued progress of the monastic practitioner, who proceeds to practice discernment through and beyond these moments of putative (final) mental liberation. For instance, in the fourth stage of practice we find the following statement:

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however, we must consider the framework of practice presented in it as distinct from the models presented in classical Vaibhāṣika sources, though the authors/redactors of the text were most certainly aware of such models.<sup>29</sup> While the text states explicitly that the practitioner’s mental fetters and latent tendencies disappear, this idea is also repeated later, and it remains a question precisely what is happening in the text here.

One remote possibility would be that the *Saddhsu*’s definition of *samyagdr̥ṣṭi* here corresponds to a conception of that term that is unique to a Theravāda discourse of the *Majjhimanikāya*, the Mahācattārisakasutta (MN 117 at MN III 72): “*katamā ca, bhikkhave, sammādiṭṭhi? sammādiṭṭhiṃ p’ ahaṃ, bhikkhave, dvayaṃ vadāmi. atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā. atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā? ‘atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedenti’ ti. ayam, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.*”

Here right view is divided into two types: 1. that which is connected with the fluxes (*sāsavā*), pertains to the production of merit or karma (*puññabhāgiyā*), and will ripen due to clinging (*upadhivepakkā*), and 2. that which is free of fluxes (*anāsavā*) and transcendent. On the uniqueness of this distinction with respect to the path factors within the early discourses, and a comparison of this Pāli discourse with its parallels transmitted within other Buddhist schools, see ANĀLAYO 2010c. We find a similar distinction in the *Saddhsu*’s understanding of the precepts (see Chapter 1, pp. 57-58, footnotes 151-152). We also find a brief reference to this type of right view in the *Mahāvibhāṣā*, in a discussion of the stages of awakening in three canonical *sūtra*-s (CBETA, T27, no. 1545, p. 342a18-28): 「問前二經說有四沙門。污道沙門豈四所攝。答亦四所攝。謂預流向。然預流向有有有遠。近調見道。遠謂此前順決擇分順解脫分乃至正信而出家者。如契經說。有四種預流支。謂親近善士。聽聞正法。如理作意。法隨法行支因。向名義無差別。問善賢經說。若此處有八支聖道當知是處有四沙門。污道沙門豈此所攝。答亦此所攝。以聖道支有實有假。實謂無漏正見等八。假謂有漏正見等八。污道沙門亦得成就有漏正見。故彼亦是初沙門攝。」

Here we find a position that claims that even a defiled monastic (污道沙門) can have right view, but it is a right view that is connected with the fluxes (有漏正見; \**sāsavā samyagdr̥ṣṭi*). According to this position, despite the fact that it is connected with the fluxes, it can still be considered to be subsumed within the first stage of awakening, the path of (practice for) stream-entry.

<sup>30</sup> As will be seen below, this use of the term *antika* in connection with *nirvāṇa* is repeated several times in the *Saddhsu*. See also Ms 7a5 (T XVII 7a10; D ya 96b2); Ms 11a6 (T XVII 11a3; D ya 106b4-5); Ms 27b4 (T XVII 27a15; D ya 147a2-3); Ms 102a3 (T XVII 103a21-22; D ya 313b3).

On the use of this phrase in the early canonical literature, see Chapter 2, footnote 161.

<sup>31</sup> In the case of the above passage, one might take recourse to the *darsanamārga-bhāvanāmārga* framework of the scholastic traditions, and take the reference to the disappearance of fetters and latent defilements as delineating an initial set of these mental corruptions, and not the complete package that is abandoned at arhatship. However, in the following passage at *Saddhsu* II §4.2.1.7, the text explicitly lists the fetters and latent defilements that are generally understood to be destroyed upon the attainment of arhatship, and states that they are abandoned.

**4.2.17** That monk, repeatedly observing the impermanence of all constructions (*sarvasaṃskārānityānupaśyī*), inhabits, develops, and cultivates the path. As he is developing [it] in such a way, his fetters are abandoned and his latent defilements are relinquished.<sup>32</sup>

The text goes on to list the various types of fetters and latent defilements, and these conform to those that are traditionally eradicated upon the attainment of arhatship.<sup>33</sup> It then describes the monk's continued practice discerning the causes and conditions that make up the experience of the eye faculty. This progression sets up a model of practice oriented toward continual effort, perpetual and repeated purification, and the (seeming) deferral of a final or complete liberation.

This idea finds further support in a passage I have already discussed in Chapter 2. At the very end of the second chapter of the *Saddhsu*, long after the above statement, we once more find reference to an experience of supreme mental purity in connection with the attainment of meditative absorption and, again, a proximity to *nirvāṇa*:

When his mind is thus extremely pure, [the thought comes]: “The peaks of many hundreds of thousands of births have been cut down (*viśtryante*) from the mountain of the flow [of existence]. [They] are relinquished, destroyed, and will not again come into existence.” His defilement-enemies are destroyed, and *nirvāṇa* is close to him.<sup>34</sup>

Here again we see reference to a state that appears to resemble that of traditional arhatship. Yet the practitioner remains on the cusp of *nirvāṇa* and, immediately upon attaining such a state, goes on to engage in the direct discernment of the suffering of the hell realms. This indicates that his practice is far from complete, and that though he is liberated from being bound to the flow of existence, he nonetheless continues to voluntarily enmesh himself in it.<sup>35</sup>

The practitioner-monk of the *Saddhsu* therefore engages in the various experiences of the flow of existence in order to cultivate discernment. Due to the exalted state of discernment he has already attained, however, it is understood that his final attainment of *nirvāṇa* is preordained. We thus find the following description of the monk's practice, which elucidates his state of mind upon completing the discernment of the hell realms and attaining the thirteenth stage of practice:

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<sup>32</sup> *Saddhsu* II §4.2.17.

<sup>33</sup> They are: the fetter of conformity (*anunayasamyojana*), the fetter of resistance (*pratighasamyojana*), the fetter of conceit (*mānasamyojana*), the fetter of ignorance (*avidyāsamyojana*), the fetter of views (*dr̥ṣṭisamyojana*), the fetter of clinging [to precepts and vows] (*parāmarśasamyojana*),<sup>33</sup> the fetter of doubt (*vicikitsāsamyojana*), the fetter of jealousy (*īr̥syāsamyojanaṃ*), the fetter of miserliness (*mātsaryasamyojana*), the latent defilement of craving for sensual pleasure (*kāmarāgānuśaya*), the latent defilement of craving for existence (*bhavarāgānuśayo*), the latent defilement of views (*dr̥ṣṭyanuśayah*), the latent defilement of resistance (*pratighānuśaya*), the latent defilement of conceit (*mānānuśaya*), the latent defilement of ignorance (*avidyānuśaya*), the latent defilement of doubt (*vicikitsānuśaya*).

This list is strange in that it comprises mental factors that are generally presented by traditional canonical texts and scholastic treatises to be abandoned at different stages of the path. In any case, the list here suggests categorically that our practitioner has reached a stage comparable to arhatship.

<sup>34</sup> *Saddhsu* II §10.6.

<sup>35</sup> From a technical perspective, this model of practice presents a number of problems in that if a practitioner has really done away with the defilements, latent tendencies, and fetters, which generally serve as his tie to *saṃsāra* and the driving force behind his continued birth, he would not be able to continue practicing in the way the *Saddhsu* describes, using the ripening of his defilements to experience the various realms. This was apparently not an issue for the authors/compiler/redactors of the *Saddhsu*, although they were probably aware of early śāstric models of practice that debated such matters.

And further, the *yoga* practitioner dwells observing *dharmā*-s among internal *dharmā*[-s]: That monk, with untiring effort, ascends to the thirteenth stage by the ripening of the fruit of karma pertaining to the extremely horrific hell(s), beginning with Saṃjīvana and ending with Avīci. He does not delight in the sphere of Māra, nor will he be overpowered by thirst. He will cut all the bonds of thirst, and will not dwell in the sphere of Māra. Constantly contented, that monk will cut the bonds of the latent defilements and fetters without remainder, and enter the city of *nirvāṇa*. Having seen his effort, the earth-dwelling spirits inform the flying spirits: ...“Striving and exerting himself, he ascends to the thirteenth stage by no other vision than the right path; [vision that is] salvific, transcendent, and constituted by the knowledge of the ripening of action *dharmā*-s.<sup>36</sup>

Here the use of the future tense implies something that is inevitable but not quite yet afoot. The monk will enter the city of *nirvāṇa*, but has yet to do so. Note also how the monk’s mode of seeing is described. It is rooted in the knowledge of karma, and is also transcendent. Most importantly, however, the monk is characterized as seeing with “no other vision than the right path” (*samyagpathānanyadarśanena*), which also consists of knowledge of the ripening of action. This translation is tentative, as the manuscript is corrupt here. Despite the textual problems, however, it is fairly clear that the monk’s mode of seeing is presented as uniquely (*ananya*) connected to the correct path (*samyagpatha*). Could this be a cloaked reference to the path of the fully awakened Buddhas? Such an interpretation remains speculative, and this phrase might also be interpreted as rather innocuous. However, the framework of the text and the progression of practice described therein encourage such an interpretation.

The above passage also reveals how the monk of the text uses the ripening of karma as a means to develop discernment. This idea supports my interpretation that the practitioner of the *Saddhsu* is not considered to be practicing according to the traditional model of the path of seeing and the path of cultivation (*darśanamārga-bhāvanāmārga*), as it is defined by scholastic texts working within a *śrāvaka* framework. Were this the case, the practitioner would be unable to instrumentalize the ripening of hellish karma in his practice, as he would have cut off any possibility for such ripening upon the attainment of the path of seeing. If the path of seeing and the path of cultivation are inferred in our text, they must be defined differently than they are in traditional Vaibhāṣika models. This is precisely what happened in fully developed classical Mahāyāna stage texts, which incorporated the traditional *śrāvaka* paths into their stage

<sup>36</sup> Ms 87a5-87b1: *punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati: eṣa so < >nuparatotsāho bhikṣuḥ kṛcchrātikṛcchrasya nārakeyasya saṃjīvanādyaśyāvīciparyantasya karmmaṇaḥ phalavipākena trayodaśamaṃ bhūmyantaram ārūḍhaḥ. na ramyate māraviṣaye na tṛṣṇāvaśagato bhaviṣyati vyucchetsyante sarvatṛṣṇābandhanāni. na vatsyante mārasya viṣaye nityābhirataḥ sa bhikṣuḥ. niravaśeṣānuśayasamyojanāni cchitvā nirvāṇapuram anupraveksyate. tasyotsāham avekṣya bhaumā yakṣā antarīkṣacarāṇāṃ devānāṃ nivedayanti... sa ghaṭamāna ucchadyamānaḥ samyagpathānanyadarśanena nihsaraṇena lokottareṇa karmmadharmmavipākajñena trayodaśamaṃ bhūmyantaram ārūḍhaḥ...*

*vyucchetsyante* ] em.; *vyucchesyante* Ms

*anupraveksyate* ] em. after T; *anupravisyate* Ms; 'jug par byed do D; 欲斷使結，入涅槃城 T

*tasyotsāham* ] em.; *tasyotsedham* Ms; spro bas D; 精進 T

*samyagpathānanyadarśanena* ] em.; *samyagyathānanyadrṣṭeṇa* Ms; *yang dag pa'i lam gzhan dang mi 'dra ba'i lta ba* D; 正行正道，正見不邪 T

schemes.<sup>37</sup> It seems that the *Saddhsu* represents a model of practice that bridges the *śrāvaka* models and the fully developed Mahāyāna models.

A passage from the end of the fourth chapter of the *Saddhsu* further elucidates the monk's method of instrumentalizing karma. It shows how an emphasis on perpetual discernment, accompanied by the deferral of the attainment of *nirvāṇa*, gets incorporated into a karmic model of progressive insight. A monk attains the fifteenth stage in the following way:

That monk thus explores the subtle mental process. Having explored [it] he enters upon supreme lassitude. Tired of the flow [of existence]—of the hells with their subsidiary hells—and having entered upon the even greater lassitude of the realm of hungry ghosts, he understands the noble truth of suffering, he understands the noble truth of the way leading to suffering, and he understands the higher ordination, the way of the true path.

Further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: That monk, the seer of the truth of action and its result, gazes upon the hells along with their associated realms (*saparivārān*), gazes upon the second realm, and sees, as it truly is, the depravity of the flow [of existence]. He establishes [it] in [his] mind such that he will not dwell [there], having approached the proximity of *nirvāṇa*. Unflagging, he ascends the fifteenth stage, which comes about as a fruition (*phalabhūtam*).<sup>38</sup>

This passage does two things. First, it shows the way in which meditative discernment of suffering in various realms of existence is used to cultivate an understanding of three of the four noble truths. Second, it displays the way progressive stages come about as a direct result (*phalabhūta*) of proximity to *nirvāṇa*. This seems to be a play on a traditional Abhidharmic model of the attainment of *nirvāṇa*, which presents such an attainment as the enactment of two different mental states, the first termed “path” (*mārga*) and the second termed “fruit” (*phala*). Here, however, the fifteenth stage comes about as the fruit of approaching (*upetya*) the “proximity of *nirvāṇa*” (*nirvāṇāntika*). Discernment at the cusp of *nirvāṇa* functions as the catalyzing force of the meditative practice and spiritual progress of the *Saddhsu*.<sup>39</sup>

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<sup>37</sup> For an example of such a fully developed model, see the *Bhāvanākrama*(s) of Kamalaśīla (TUCCI 1958 and 1971). Paul Williams (1989, pp. 204-215) deals succinctly with the complex amalgamation of scholastic schemes and textual memories that came together to produce such developed models.

Though I think it is important to compare the *Saddhsu* to such models, such a practice can also be dangerous. The *Saddhsu* represents a unique map of practice, and we should try to understand it on its own terms before trying to neatly fit it into familiar models. Nonetheless, it is worth suggesting that the fully developed Mahāyāna maps are largely inconceivable without fledging attempts to expand on traditional path models, such as that found in the *Saddhsu*.

<sup>38</sup> Ms 102a1-3 (T XVII 103a13-22; D ya 313a6-313b3): *sa bhikṣur evaṃ sūkṣmaṃ cittagatim anuvicārayate. vicārayitvā paraṃ khedam āpadyate. saṃsārāt sa narakebhyaḥ sotsedhebhyaḥ khinno, bhūya eva pretalokādhikatarāṃ paraṃ khedam āpanno duḥkham āryasatyam avaiti, duḥkhagāminīṃ ca pratipadam avaiti, sanmārgapratipadam copasampadam avaiti.*

*punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati yathā: eṣa bhikṣu k(a)rmaphalatatvadarśī narakān saparivārān avalokayitvā, dvitīyaṃ gatim avalokayitvā, saṃsāradaurātmyaṃ yathābhūtaṃ paśyate, manasi pratiṣṭhāpayati yathā naiṣa vatsyate nirvāṇāntikam upetyāsau bhikṣus. tasya anivṛttotsāhasya phalabhūtaṃ pañcadaśamaṃ bhūmyantaram āruḍhas.*

*yathā: eṣa ] punct.; yathaiṣa Ms*

*anivṛttotsāhasya ] em. after T D; nivṛttotsāhasya Ms; spro ba mi ldog ste D; 起精進力 T*

<sup>39</sup> Reference here to the monk understanding the practice of the ‘true path’ (*sanmārga*) might also be interpreted as a tacit allusion to the path of practice leading to full self-awakened Buddhahood. The Chinese translators of the *Saddhsu* seem to have interpreted the text's framework of practice as oriented in this direction. This becomes apparent in their translation of the Sanskrit sentence *duḥkham āryasatyam avaiti, duḥkhagāminīṃ ca pratipadam*

This mode of discernment runs through the entire stage scheme of the *Saddhsu*. Even in the last stage of practice mentioned in the text, the eighteenth stage, our monk continues to practice within this model of ever-incomplete advancement.<sup>40</sup> Upon completing his discernment of all thirty-three levels of the deities of the Heaven of the Thirty-three, the monk attains to the eighteenth stage:<sup>41</sup>

|  |  |
|--|--|
| <p>如是比丘觀布施持戒智慧果報。如實見之，欲至實諦。三種觀已，得十八地。於一切生死中，心得厭離。修行精進以求涅槃。不住魔境。地行夜叉，知此事已，告虛空夜叉…<sup>42</sup></p>   | <p><i>de ltar sbyin pa dang tshul khrims dang shes rab rnam ky'i 'bras bu mngon par shes par 'gyur ba de kho na nyid mthong ba dang ldan pa rab tu 'gro bar 'dod pa'i dge slong des l de dag rnam legs par mngon par mthong ba yin no ll ji ltar dge slong de sa gzhan bcwa brgyad pa 'di la kun du gnas nas 'khor ba rnam thams cad nges par yid 'byung ngo ll mya ngan las 'das pa la spyod par 'gyur ro ll bdud ky'i yul la 'dod par mi 'gyur ro ll gzhi de dag rnam rig par gyur nas kyang sa bla pa'i lha rnam kyis bar snang la rgyu ba'i lha rnam la mngon du shes par byed do ll...<sup>43</sup></i></p> |
| <p>In this way the monk sees the results of giving, ethical practices and knowledge. Seeing them according to reality, he desires to reach the truth(s). Having seen these three aspects, he attains the eighteenth stage. His mind becomes detached from all birth and death. He practices with effort in the pursuit of <i>nirvāṇa</i>. He does not dwell in the realm of Māra. Having understood this fact, the earth-going spirits inform the sky spirits...</p> | <p>In this way, directly understanding the results of giving, ethical practices and knowledge, seeing reality, and desiring to understand [it], that monk becomes one who sees them properly. How does that monk, having inhabited this eighteenth stage, become entirely detached from the flow [of existence]? He practices for <i>nirvāṇa</i>. He does not desire the sphere of Māra. Becoming aware of these causes, the earth-dwelling deities inform the flying deities...</p>   |

*avaiti, sanmārgapratipadam copasampadam avaiti*, which the Tibetan translators translate exactly as it stands in the Sanskrit manuscript. The Chinese translation, on the other hand, reads (CBETA, T17, no. 721, p. 103a16-17): “[He] enters upon the noble truth of suffering. [He] attains the unobstructed practice of the [noble] truth of suffering. [He] does not yet attain the realization of the unobstructed path.” 「得入苦聖諦。得苦諦無礙行。未得無礙道證。」 It remains a question whether to translate the final phrase as “the realization of the unobstructed path” or “the unobstructed realization of the path.”

We cannot be sure that the Chinese translators read the same text that is extant in our Sanskrit manuscript. It seems likely, however, that they did. If so, the translators apparently took some liberties of interpretation, particularly with respect to the final phrase of the three. It seems that they wanted to make it clear that the monk has definitely not yet attained the full realization of the path. Reference to the ‘unobstructed path’ may in fact refer to bodhisattva practice, but this remains unclear.

<sup>40</sup> As the *Saddhsu* is an incomplete text, this interpretation of it must remain tentative. It is perfectly reasonable to imagine that the text originally had, or was intended to have, a final and conclusive goal for the practitioner being described in the text. It is also possible that it did not. In my reading of the text, the narrative frame of the *yogācāra* presents the reader with a possible vision of what the text’s practitioner aims at, an attainment that allows one to see the entire universe of *dharma*-s from a transcendental vantage point, and yet remain subtly connected to the fray.

<sup>41</sup> The Sanskrit of the following passage is no longer extant. I translate both the Chinese and Tibetan versions of the text because they differ enough to allow us to see that no firm conclusions can be drawn about the original content of a Sanskrit original.

<sup>42</sup> CBETA, T17, no. 721, p. 209a4-7.

<sup>43</sup> D ra 283b6-284a1.



The passages presented above lay open the fundamental structure of the broader stage scheme of the *Saddhsu*. While the various chapters contain a wide array of doctrinal, cosmological, and praxis-related material, the intermittent narrations of the monk's progress through the stages of practice hold these disparate materials together, cause the reader to return to the outer and middle narratives of the text, and offer a soteriological worldview oriented toward what appears to be a sort of omniscience (*sarvajñatā*), though this word is never explicitly used to describe the goal of the practitioner.

### 3.3 The Attainment of Stream-entry as Depicted in the *Saddharmasmṛtyupasthāna(sūtra)*

Despite the fact that the main monastic actor of the text is never depicted as actually attaining the traditional stages of Buddhist realization, there should be no doubt that the authors/compiler/redactors of the *Saddhsu* had a clear notion of what such an attainment entailed according to traditional Vaibhāṣika sources. The text brings out such knowledge within the various visions in which the monk engages. For instance, in the sixth chapter of the *Saddhsu*, while envisioning the deities of the heaven of the thirty-three, the monk observes an exchange between Śakra (i.e. Indra), the king of the Heaven of the Thirty-three, and the deities of the twenty-eighth level of that realm, known as the Nikāyabhāginī realm.<sup>44</sup> In that exchange, Śakra describes the theoretical process of stream-entry, a Buddhist practitioner's first taste of *nirvāṇa*:<sup>45</sup>

2. “How, by the gradual method, does one bind the mind-monkey to a place on one's own body? With what, leader (*grāmaṇī*), does a practitioner bind the object encompassing consciousness? With one-pointed mind, gradually exploring the characteristic of the body, he dwells observing body in body, be it defiled, undefiled, or morally indeterminate. He dwells observing feelings in feelings, [be they] pleasant, painful, or neutral. He dwells observing *dharma*-s among *dharma*[-s], [be they] wholesome, unwholesome, or morally indeterminate. He sees the four foundations of awareness as they are, according to their characteristics. In this way the practitioner who has entered upon the Dharma sees, according to their characteristics, all formations, with assembly revealed (*vivṛtasamāgama*°). He sees the characteristic[s] of the four noble truths of the four foundations of awareness. For all of these, the foundations of awareness are: impermanent due to their occurrence in a series of moments, empty by way of their being devoid of rulership, not-self by way of being devoid of a ruler, and suffering by way of their being inescapably destined to destruction and disaster. For he who thus cultivates the four foundations of awareness according to the characteristics of the four noble truths, for one who thus sees [them] as they are, there arises through intelligence the *dharma* of [the realm of] desire (*kāmadharma*), which is connected to heat (*uṣmagato*). Just as when fire is being produced, first smoke arises, then fire, or just as when a fire-stick is being rubbed heat appears, and afterwards fire appears, in the same way, from the heat of the ignorance of all the mental defilements (*kleśa*), mere love and faith for the noble Dharma and discipline arises.

3. “How does the *dharma* of heat, which is the resolve upon the sixteen aspects (*ṣoḍaśākāramatīś*) and the explorer of the four noble truths (*caturāryasatyavicāraḥ*), arise? How does one conquer the four noble truths? Leader, in this way: This suffering, a noble truth, is impermanent because it is [composed of] causes and conditions, suffering because it is affliction, empty because of being devoid of a person, not-self because of being its own activity

<sup>44</sup> Ms 213b4-229a5 (T XVII 187b12-202c11; D ra 233a4-268b5).

<sup>45</sup> Appendix 5.2, §2-4 (Ms 223a3-223b3; TXVII 197a11-197b20; D ra 255b6-256b7).

(*svasaṃvṛttibhāvena*). In this way that practitioner divides the noble truth of suffering according to four [characteristics]. Following upon the noble truth of suffering, [the truth of] arising comes about. He also divides that arising according to four [characteristics]. How does he divide [it]? Namely: [It is] arising because it generates the bonds of volitional formations. It is the cause of that [suffering] because it generates similar results. It is production because it is the manifestation of all natural phenomena (*sarvaprakṛtyākāra*). It is a condition because of being bound up with dissimilar causes (*°kārya°*). He also divides cessation according to four [characteristics]. How, leader, does that practitioner divide [cessation]? It is cessation because it is the absence of all calamity. It is peaceful because it is devoid of the fires of defilement. It is supreme because it is the foremost of all *dharma*-s. It is an escape because it is a way out of *saṃsāra*. Leader, the practitioner also divides the path according to four [characteristics]. Namely: It is a path because it brings one to final emancipation. It is a method because it is not distorted. It is a footpath (*pratīpat*) because it is the foothold of all noble people. It is an exit because it is the cessation of the calamities (*vyasana*) of *saṃsāra*. In this way, in an extensive application (*yogapratato°*), I have taught for you the derivations into sixteen aspects, known as heat.

4. “Then, once the *dharma* known as heat is developed from that, the *dharma* known as summit arises. Having previously distinguished himself as connected to the qualities of the three jewels, as [cognizant of the] dangers of the aggregates, and as faithful, that practitioner explores that other [*dharma*]: ‘This is the path in brief, the *dharma* that has reached the summit, which is like the summit of a mountain.’ Just then, leader, when the summit [*dharma*] is developed, by conformity with the truth[s], the wholesome root known as acceptance arises. Because of constant acceptance of the truth[s], the state known as acceptance of the previous aspects and derivations arises (*pūrvākāravikāraḥśānti*). It is acceptance because of accepting. When acceptance is developed, the mundane supreme *dharma*-[s], the mind and mental factors of that time, [arise] for a single moment. Upon the attainment of the mundane supreme *dharma*-s, immediately thereafter he becomes a stream-enterer, [understanding]: ‘Now I am directly realized (*kāyasākṣī*).’ Upon that realization, he does not see Yama’s henchmen, nor does he fear them.

I offer up this lengthy passage because it is representative of a great deal of the textual material to be found in the later chapters of the text, where a wide range of disparate ideas gets worked into the progression of stages outlined above. This passage is particularly exemplary because such a description of the attainment of stream entry accords (generally) with the traditional model of awakening found in Vaibhāṣika sources.<sup>46</sup> It reveals that if the authors/compiler/redactors of the *Saddhsu* were interested in portraying the attainments of the main actor of the text in line with traditional Vaibhāṣika categories, they would have done so. Instead, the text offers an idiosyncratic treatment of practice; one that takes a Buddhist practitioner well beyond the categories set up by the traditional fourfold model of the awakening of a disciple. By putting the above description in the mouth of Śakra, and describing how the meditating monk observes Śakra teaching this to his fellow deities, the text presents the knowledge of the actual attainment of *nirvāṇa* as something the monastic practitioner is privy to, but does not quite fully realize himself.

Within the larger narrative framework of the text, the passage is presented as a teaching within a teaching. From the standpoint of the outer frame of the text, the Buddha is describing a *yogācāra* observing a monk observing the king of the Heaven of the Thirty-three giving a Dharma talk to some of the deities of his realm. This complex textual layering is easy to lose track of when confronted with the many details of the voluminous *Saddhsu*. However, it is precisely this meta-structure that gives the text its powerful comprehensiveness. The text

<sup>46</sup> See, for instance, the *Mahāvibhāṣā* at T XXVII 34a21-34c26.

represents the word of the Buddha, the panoptic vision of the master *yogācāra*, the progressive practice of a monastic aspirant for supreme discernment (and possibly full self-awakening), and the traditional teachings of an Abhidharmic tradition as taught in the realm of deities. This multi-tiered textual and doctrinal system, embedded within a framework of hard-core meditation practice, represents an inclusivist approach to the Buddhist tradition at a pivotal moment in history. The monastic meditator of the *Saddhsu* embraces the entirety of the teachings, even the perfection of the nirvāṇic state, from the aloof vantage point of a master of karma. Such a vantage disposes the practitioner towards a transcendent mastery of the entire universe, a knowledge that begins to look very much like that of a self-awakened Buddha.

## Conclusion

As I have shown above, the narrative framework of the *Saddhsu* and the progression of meditative practice therein converge with a number of principles constitutive of an early conception of the bodhisattva path. Here I define bodhisattvahood as a devotion to Buddhist practice in the service of a final goal of full mastery of the universe, omniscience, awakening as a teaching Buddha. However, nowhere in the *Saddhsu* is the term bodhisattva used to refer to the practitioner of the text, and nowhere do we find explicit reference to the main practitioner's goal being full self-awakening. We must draw such conclusions out of the text through the implications of its elliptical modes of expression and its somewhat convoluted narrative structure. The evidence presented, brought into dialogue with recent developments in the field of Buddhist Studies, indicates that the *Saddhsu* was not necessarily produced in competition with Mahāyāna ideology, but was instead participating in such an ideology. While the *Saddhsu* contains no polemical rhetoric against arhats or solitary buddhas, and allows that these are legitimate spiritual goals, its practices prime a practitioner for full engagement in the flow of existence, and mastery of all states and realms. The *Saddhsu*, therefore, is perhaps a perfect representation of a pure Mahāyāna ideology, without the blemishes of the hackneyed and polemical rhetoric so common in many Mahāyāna texts, and lacking the explicit conceptions of a practice that would be uniquely appropriate to bodhisattvas. Since such rhetoric and conceptions have largely served to characterize Mahāyāna Buddhism, it makes sense to speak of the *Saddhsu* as representing an implicit paradigm of Mahāyāna practice, which allowed for aspiring bodhisattvas and *śrāvaka*-s alike to practice within a framework that did not radically diverge from the more fundamental practices of canonical Buddhism, but accommodated conceptual developments within the larger Buddhist community. Such a framework of practice prefigures by many centuries what occurred in the flowering of the fully developed Mahāyāna path models of the early medieval period. What is more, with its model of spiritual world-dominance—which places the meditation practitioner at the center of the *maṇḍala* of the flow of existence and posits his mind as its fundamental generative force—the *Saddhsu* can also be interpreted as a prefiguration of the Tantric meditative and ritual traditions that emerged in the centuries following its compilation. In the following chapter, I will explore the way in which the *Saddhsu* can be contextualized within the broader field of Indian Buddhist textual discourse, and will attempt to imagine the community of practitioners that produced it. Such an exploration will allow for a more complex historical understanding of the soteriological project outlined here.

## CHAPTER 4

### The *Saddharmasmṛtyupasthāna(sūtra)* as Community: The *Yogācāra* Imaginaire

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#### Introduction

Who wrote the *Saddhsu*? Who was responsible for compiling and transmitting the ideas that have come down to us in this voluminous text? The answer to this question is elusive. As is the case with almost all of the anonymous Buddhist texts produced in India, we have very little with which to contextualize the *Saddhsu*. Even if we could locate this text in space, which we cannot, the kind of evidence available to richly understand that space is lacking.<sup>1</sup> Hence, our only reliable way of understanding the community of people that produced and transmitted the *Saddhsu* is by recourse to the text itself, and other texts that display an intertextual or ideological relationship with it. When we do this, it turns out that much can be gleaned about the people who produced the *Saddhsu*. We learn about their ideals, their goals, their fears, their conceptions about the mind and the body, and their view of the world.

In what follows, I outline some of the social, religious and philosophical attitudes that were fundamental to the ideology represented in the *Saddhsu*. I conceive of these different aspects of the text as forming a set of ideas around which the textual community of the *Saddhsu* cohered. Here I am not interested in trying to reconstruct the actual *sitz im leben* of this imagined community. Sadly, such an endeavor would be doomed from the start. Rather, I will draw out the main ideological implications of the content of the text in relation to some of the dominant discourses and trends within the history of Buddhism around the time that the *Saddhsu* was composed. I will do this by focusing on the second chapter of the *Saddhsu*, which, as I have already mentioned, represents the most archaic core of the text.

As should be quite clear by now, the people who produced the *Saddhsu* were first and foremost *yogācāra*-s. That is, they were practitioners of *yoga*, or at least hoped to claim that status. This fact should be clear by now, as the central actor of the middle frame of the *Saddhsu*'s narrative framework is repeatedly referred to as a *yogācāra*. The question of to whom or what the term *yogācāra* refers has been the subject of two articles by Jonathan Silk.<sup>2</sup> However, despite the detailed philological work he did on the term *yogācāra*, and the many sources he investigated, his two articles really tell us very little about what in fact various *yogācāra*-s might have been doing. That is, Silk argues that the term is ultimately a generic one, appropriated in various textual traditions, referring to any meditation practitioner or *yogin*. Silk's analysis is in line with what I consider an unfortunate trend in the field of Buddhist studies. Instead of taking a

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<sup>1</sup> The best guess about the region in which the *Saddhsu* was authored has been made by Lin and Demiéville (1949, pp. 42-52). Based on a broad reading of the doctrinal attributions within texts such as the *Mahāvibhāṣā*, Lin concludes that certain doctrinal aspects of the *Saddhsu* agree with the theories of masters from Gandhāra. Unfortunately, there is no way to substantiate such findings beyond the notion of textual influence. What is clear is that the *Saddhsu* eventually became well known throughout India, and this is attested by the fact that it has been quoted in texts such as the *Sūtrasamuccaya*, the *Śikṣāsamuccaya*, and was the source for a later compilation of verses entitled the *Dharmasamuccaya*.

<sup>2</sup> SILK 1997 and 2000.

sustained approach to the specific content of individual Buddhist texts, he brings together a wide range of disparate texts and, using a hodgepodge of rather limited specific references, comes to the conclusion that the term should be taken as little more than a literary ideal, a generic trope. The evidence I have offered in the first three chapters of this study shows that Silk's conclusions are not applicable to an analysis of the *Saddhsu*. We have seen, rather, that the *Saddhsu* employs the term *yogācāra* in a precise way, to refer to a specific type of mediation practitioner, with specific set of practices and a mastery of karma. This obvious discrepancy between the evidence of the *Saddhsu* and the wide range of textual evidence gathered by Silk suggests that terminological surveys will not suffice if we wish to understand the communities and traditions of people who considered themselves to be *yogācāra*-s. Instead, we have to engage information about the specific practices of such communities, as evidenced in specific textual traditions. The foregoing chapters have laid the foundation for such an endeavor. The following chapter—a treatment of the *Saddhsu* as a representation of a community's vision of itself—will locate the *Saddhsu* within a broader historical framework of ideological and textual discourse.

I show that though the *Saddhsu*—as a text and as a representation of the ideology of a community of *yogācāra*-s—was lost to obscurity many centuries ago, and has been largely ignored by modern scholarship, its ideological outlook can nonetheless be placed at the center of middle period Indian Buddhism. I have already demonstrated how the soteriology of the *Saddhsu* prefigures a number of important developments within Mahāyāna and Tantric Buddhist traditions, while nonetheless maintaining deliberate ties to ancient scriptural traditions. In the following chapter, I bring the evidence from the *Saddhsu* to bear on a more complex historical conversation, showing that the text's ideological construction participates in some of the most important philosophical developments of Indian Buddhism, and represents certain modes of thought that may have been instrumental in contributing to such developments. I demonstrate that the textual community of the *Saddhsu* participated in a vision of life that emphasized the forest ascetic ideal, and was involved in the production and transmission of texts. I show that its authors/compiler/redactors had a unique preoccupation with an expansive conception of the cultivation of discernment, and participated in a pan-Buddhist development that domesticated the bodhisattva ideal within the pasture of traditional frameworks of thought while simultaneously employing that ideal to push the boundaries of those very frameworks of thought. Finally, I display how important philosophical developments within the *Saddhsu*, resulting from specific engagements with contemplative practice, presage and explain certain aspects of the development of the influential Yogācāra-vijñānavāda school of Buddhism. This range of historical connections reveals that the textual community of the *Saddhsu*, and others like it, were active participants in some of the most important, yet difficult-to-discern developments of middle period Indian Buddhism.

#### **4.1 The Textual Community of the *Saddharmasmṛtyupasthāna*(sūtra)**

Before entering into a broad analysis of the *Saddhsu* in history, I will first explore one important aspect of the history of the term *yogācāra*. I argue for the distinct possibility that the common term *yogācāra* came into usage as a Sanskritized form of the canonical Middle Indic term

*yoggācariya*, and that the *Saddhsu* alludes to this possibility in its representation of the *yogācāra*.<sup>3</sup>

There is a passage in the *Salāyatanavibhaṅgasutta* (Svi)<sup>4</sup> of the Pāli *Majjhimanikāya* that outlines three establishments of mindfulness (*tayo satipaṭṭhānā*), possessing which a noble person is a teacher (*satthā*) worthy to train others.<sup>5</sup> This person is then referred to as ‘the supreme guide of people to be trained among the *yoggācariya*-s.’ The entire summary (*uddesa*) passage of this discourse reads:<sup>6</sup>

“Six internal sense-spheres are to be felt. Six external sense-spheres are to be felt. The six bodies of consciousness are to be felt. The six bodies of contact are to be felt. The eighteen mental activities are to be felt. The thirty-six footings of beings are to be felt. Therein, depending on this, abandon that. There are three establishments of mindfulness that a noble person practices, and practicing which, he is a teacher worthy to instruct the group. He is called ‘the supreme guide of people to be trained among the *yoggācariya*-s.’” This is the summary of the division of the six sense-spheres.

This is the *uddesa* of the discourse, upon which the Buddha expands in his exposition. Bhikkhu Bodhi translates the term *yoggācariyānam* as ‘among the teachers of training.’<sup>7</sup> This is a reasonable translation, and a rather literal one. But why is this term used here, and with what precedent?

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<sup>3</sup> Silk (2000, p. 281, note 60) writes: “The only exceptions to this absence of *yogācāra* and the like in canonical Pāli seem to be due to wrong writings for the term *yoggācariya*, a term apparently equivalent to *yogyācārya* and meaning something like ‘groom, trainer.’ See AN iii.28,17, reading *yoggācariyo*, with variant *yogācariyo*. MN iii. 97,8 reads *yogācariyo* without variants...It is also extremely interesting that the term appears already in the Second Minor Rock Edict of Aśoka in the form of *yūg[y]ācāriyāni* (A careful synoptic version is found in Andersen 1990:120.) For some comments on this term, see Bloch 1950: 151, n. 18. Norman 1966: 116-117=1990:80-81 suggested that the word in MRE II means ‘teacher of yoga,’ but this seems quite unlikely.”

It seems to me that this is a rather casual treatment of what are two important historical instantiations of a term that, regardless of its original meaning, most likely served as the original lexical referent for the common and influential appellation *yogācāra*. I think Norman’s learned assessment of the term in the Aśokan inscription is most likely correct.

<sup>4</sup> This *sūtra* survives in two versions: MN 137 (at MN III 215-222) and MĀ 163 (at T I 692b22-694b12). The version extant in Chinese is entitled *Fenbieliuchu jing* 分別六處經 (\**Ṣaḍāyatanavibhaṅgasūtra*; ṢVi).

<sup>5</sup> The three *satipaṭṭhāna*-s (Skt. *smṛtyupasthāna*) came to be understood as qualities unique to a fully self-awakened Buddha, and these qualities get emphasized in many Mahāyāna texts.

<sup>6</sup> MN 137 at MN III 215-216 (T I 692b29-c5) (B<sup>o</sup>): *cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññānakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, chattimsa sattapadā veditabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipaṭṭhānā yad ariyo sevati, yad ariyo sevamāno satthā ganam anusāsitum arahati, so vuccati “yoggācariyānam anuttaro purisadammasārathī” ti. ayam uddeso salāyatanavibhaṅgassa.*

<sup>7</sup> Unfortunately, the only surviving parallel version of this text, found within the Chinese translation of the (Mūla-)Sarvāstivādin *Madhyamāgama*, does not clearly indicate whether an analog to the term *yoggācariya* was present in the text when it was translated. A literal reading of the translation suggests that the word was not present (T I 692c3-4): “A supreme soldier of training is a soldier of training [who] traverses all directions” (無上調御士者，調御士趣一切方). In my experience, however, such translations are notoriously unreliable for getting at the underlying Indic text. So, I would not rule out the possibility that a Sanskrit word corresponding to Pāli *yoggācariya* was present in the original *sūtra*.

The term *yoggācariya* is found at a number of other places in the Pāli canon and commentaries. In these instances, it is used in a fairly uniform metaphor. This usage can be represented by a single example:<sup>8</sup>

Suppose there were a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with goad lying ready, so that a skilled trainer, a charioteer of horses to be tamed (*dakkho yoggācariyo assadammaśārathi*) might mount it, and taking reins in his left hand and the goad in his right hand, might drive out and back by any road whenever he likes. So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, [then when he inclines his mind towards realizing any state that may be realized by direct knowledge,] he attains the ability to witness any aspect therein, there being a suitable basis.

Here the term *yoggācariya* is employed in the metaphor of a horse trainer, and the metaphor serves to describe the capacity of any person who has cultivated mental mastery to the extent that he can attain spiritual powers. The context of its use leaves little doubt about the intended meaning of the word. Bodhi’s translation of ‘trainer’ suits the context, but does not really help us intuit how the term is used in the passage presented above in the *Salāyatanavibhaṅgasutta*. Grammatically we can derive the word from the combination of the terms *yogya* and *ācārya*. That is, the *yoggācariya* is a teacher or master (*ācārya*) of what is fit for the yoke, or what is used or practiced (*yogya*). Thus, the term remains ambiguous and can be understood to mean “a trainer of animals” or “a teacher of what is to be practiced.” The above simile appears on numerous occasions in the Pāli canon, however, and the association of the term *yoggācariya* with an animal trainer is standard.

The use of this term in the *Salāyatanavibhaṅgasutta*, however, is not standard, and the initial context of its usage has no parallels anywhere else in the Nikāya or Āgama literature. To whom does this term refer in the context of the *Salāyatanavibhaṅgasutta*? Let us see the way the initial *uddesa* is later expanded in that text:<sup>9</sup>

<sup>8</sup> ÑĀṆAMOLI AND BODHI 1995, p. 956; MN 119 at MN III 97 (B<sup>o</sup>) *seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññāratho yutto assa ʃhito odhastapatodo; tam enaṃ dakkho yoggācariyo (yogācariyo PTS<sup>e</sup>) assadammaśārathi abhiruhivā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi; evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇiyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriya, tatra tatveva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.*

<sup>9</sup> MN 137 at MN III 222 (T I p. 694a21-b10) (B<sup>o</sup>): “*so vuccati yoggācariyānaṃ anuttaro purisadammasārathī*” *ti. iti kho panetaṃ vuttaṃ. kiñ cetāṃ paṭicca vuttaṃ? hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃ yeva disaṃ dhāvati—puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. assadamakena, bhikkhave, assadammo sārīto ekaññeva disaṃ dhāvati—puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. godamakena, bhikkhave, godammo sārīto ekaṃ yeva disaṃ dhāvati—puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭha disā vidhāvati. rūpī rūpāni passati—ayaṃ ekā disā; ajjhataṃ arūpasāññā bahiddhā rūpāni passati—ayaṃ dutiyā disā; subhan tveva adhimutto hoti—ayaṃ tatiyā disā; sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā “ananto ākāso” ti ākāśānañcāyatanaṃ upasampajja viharati—ayaṃ catutthī disā; sabbaso ākāśānañcāyatanaṃ samatikkamma “anantaṃ viññānaṃ” ti viññānañcāyatanaṃ upasampajja viharati—ayaṃ pañcamī disā; sabbaso viññānañcāyatanaṃ samatikkamma “natthi kiñcī” ti ākiñcaññāyatanaṃ upasampajja viharati—ayaṃ chaṭṭhī disā; sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati—ayaṃ sattamī disā; sabbaso nevasaññānāsaññāyatanaṃ samatikkamma, saññāvedayitanirodhaṃ upasampajja viharati—ayaṃ aṭṭhamī disā. tathāgatena, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto imā aṭṭha disā vidhāvati. “so vuccati yoggācariyānaṃ anuttaro purisadammasārathī” ti. iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttan ti.*

He is called ‘the supreme guide of people to be trained among the *yoggācariya*-s.’ Based on what was this said? Guided by the elephant trainer, the elephant to be trained runs (*dhāvati*) only in a single direction—to the east, west, north or south. Guided by the horse trainer, the horse to be trained runs only in a single direction—to the east, west, north or south. Guided by the cow trainer, the cow to be trained runs only in a single direction—to the east, west, north or south. Indeed, guided by the Tathāgata, monks, a person to be trained roams in eight directions. Experiencing materiality, they see forms—this is one direction. Internally not perceiving materiality, they see forms externally—this is the second direction. Intent (*adhimutto*) only on beauty—this is the third direction. Entirely surmounting perceptions of materiality, due to the destruction of perceptions of physical resistance and not giving attention to perceptions of diversity, thinking ‘space is infinite,’ he enters upon and abides in the sphere of the infinitude of space—this is the fourth direction. Entirely surmounting the sphere of the infinitude of space, thinking ‘consciousness is infinite,’ he enters upon and abides in the sphere of the infinitude of consciousness—this is the fifth direction. Entirely surmounting the sphere of the infinitude of consciousness, thinking ‘there is nothing,’ he enters upon and abides in the sphere of nothingness—this is the sixth direction. Entirely surmounting the sphere of nothingness, he enters upon and abides in the sphere of neither-perception-nor-non-perception—this is the seventh direction. Entirely surmounting the sphere of neither-perception-nor-non-perception, he enters upon and abides in the cessation of perception and feeling<sup>10</sup>—this is the eighth direction. Guided by the Tathāgata, monks, a person to be trained roams (*vidhāvati*) in eight directions. He is called ‘the supreme guide of people to be trained among the *yoggācariya*-s.’ In this way what was stated was stated with reference to that.

This passage—describing how the Buddha trains his disciples to attain the traditional meditative attainments known as liberations (Pāli: *vimokkha*)—indicates that, in this *sutta*, the Buddha is in fact referring explicitly to himself when he speaks of “the supreme guide of people to be trained among the *yoggācariya*-s.” At the same time, however, we hear the Buddha encouraging his students to emulate him as teachers of the Dharma.<sup>11</sup> In this respect, the plural form of *yoggācariya* is important. This indicates that the Buddha, though supreme among them, is only one of a number of noble masters in the community of practitioners.

I would not like to get into the vexed debate about whether the *sūtra*-s of the Nikāyas and Āgamas reflect the actual words of the Buddha or not. Instead, we can here simply point out that these passages must have been rather salient for those in Buddhist communities who took the texts seriously and practiced assiduously according to textual traditions. In light of the power of

<sup>10</sup> The cessation of perception and feeling ] Note that the *Madhyamāgama* version of this *sūtra* expands on the description of this state, in order to indicate that its attainment also implies the final destruction of the *āsrava*-s or ‘fluxes’, which bring about further existence (CBETA, T01, no. 26, p. 694b8): 「想知滅盡身觸成就遊，慧觀漏盡斷智」。

<sup>11</sup> There are other instances, in which a similar metaphor is used, that seem to refer specifically to the Buddha’s role as a teacher. See MN 21 at MN I 124, with a comparable parallel in MĀ 193 at T I 744b10-20. Bodhi and Ñānamoli translate this passage in the following way (BODHI AND ÑĀNAMOLI 1995, pp. 218-219): “Then the Blessed One addressed the bhikkhus thus: ‘Bhikkhus, there was an occasion when the bhikkhus satisfied my mind. Here I addressed the bhikkhus thus: “Bhikkhus, I eat at a single session. By so doing, I am free from illness and affliction, and I enjoy health, strength, and a comfortable abiding. Come, bhikkhus, eat at a single session. By so doing, you will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding.” And I had no need to keep on instructing those bhikkhus; I had only to arouse mindfulness in them. Suppose there were a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with goad lying ready, so that a skilled trainer, a charioteer of horses to be tamed, might mount it, and taking the reins in his left hand and the goad in his right hand, might drive out and back by any road whenever he likes. So too, I had no need to keep on instructing those bhikkhus; I had only to arouse mindfulness in them.’”



such textual constructions, it is quite possible that this canonical reference to the supreme qualities of the teacher, a master of training (*yoggācariya*) in every sense of the word, was the singular source of inspiration for the entire framework of what later (or earlier) developed into distinct groups of serious meditation masters and teachers who called themselves *yogācāra-s*. When we simply focus on the grammatical form of the term *yoggācariya*, it is easy to lose sight of this possibility. We forget that words—particularly those that are transmitted within the vague linguistic framework of Middle Indian—are multivalent, and can be interpreted and appropriated in various ways, especially when they are originally marshaled metaphorically.<sup>12</sup>

The presence of the term *yūg[y]ācariyāni* (also spelt: *yug[ā]c[ar]i[yāni]*) in one of Aśoka’s minor inscriptions, most likely referring to a certain type of ascetic practitioner, is another historical connection between the term as it occurs in the canon, and the later mainstream instantiation of it in the term *yogācāra*.<sup>13</sup> It is of course important to note that in the Aśokan inscription, the term *yūg[y]ācariyāni* seems to refer to non-Buddhist religious practitioners. However, it remains largely unknown even to this day what exactly it might have meant to be a Buddhist at the time of Aśoka. In any case, it does seem that the value of the term as it is employed in the inscription is negative or suggests otherness, while in the Buddhist canonical usages the term *yoggācariya* is always valued positively.

The above suggestion about the connection between the canonical term *yoggācariya* and the later, more ubiquitous term *yogācāra* may seem somewhat speculative. However, an important passage from the *Saddhsu* allows us to flesh out some of the relationships between the early canonical texts and the later textual world in which the *Saddhsu* was produced. Seeing these relationships gives us a much better sense of who the *Saddhsu* *yogācāra-s* were, or at least how their textual community was constructed.

There are numerous direct borrowings, allusions, and resonances between the *Saddhsu* and the earlier canonical tradition. However, in the context of the present discussion on the history of the term *yogācāra*, one passage from the *Saddhsu* is particularly significant. I have already touched on it in the first chapter, in my discussion of the *Saddhsu*’s eighth stage of meditative practice. Employing the metaphor of an aged elephant, the text describes how a meditation practitioner should conceive of the ideal *yogācāra*:<sup>14</sup>

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<sup>12</sup> I do not wish, however, to downplay the possibility of deliberate appropriations, and the awareness of practitioners of the multiplicity of meanings of these terms. This is perhaps most clearly evident in the *Yogalehrbuch*, where we find the following phrase (SCHLINGLOFF 1964, p. 128r121): “Therefore, having heard this, the teachers of *yoga* and the practitioner’s of *yoga* should not become lax in their teaching and practice [respectively].” (*ta/smād eltal/ c hrutvā yogācāryaiḥ yogācāraīś ca upadeśe bhāvanāyāṃ ca na viśādaḥ kartavya iti*). In this passage, we find a clear distinction between someone who practices and teaches meditation (*yogācārya*), and someone who simply practices it (*yogācāra*). This passage, however, is unique as well as late. In most of the literature we find a lack of distinction between these two terms, as Silk points out.

The term *yoggācariya*, as it is found in the *Salāyatanavibhaṅgasutta*, refers explicitly to the first category, but of course also subsumes the second. The term *yogācāra*, which came into widespread use in the first centuries CE, likewise came to appropriate the authority of both terms. Since the term *yogācārya* is seldom attested in Indic sources, it remains difficult to discern whether a clear distinction between these categories was common in periods predating the *Yogalehrbuch*. Given the fact that the term *yogācāra* came to be used to describe one of the greatest Mahāyāna philosophical traditions of Buddhist India, it seems likely that this word was commonly employed in its broader sense, to mean “master of *yoga*” rather than simply “practitioner of *yoga*.”

<sup>13</sup> See ANDERSON 1990, p. 120. On the religious context of this term, see NORMAN 1990, pp. 80-81. This is also referred to in SILK 2000, p. 281, footnote 60. See footnote 3 above.

<sup>14</sup> *Saddhsu* II §8.5-6 (Ms 25b7-26a6).

**8.5** Further, that monk thinks: “How do monks, who are greatly terrified of craving, who recoil from the flow [of existence], abandon all sensual desires? It is just like a sixty-year-old elephant that is bound by five bonds and controlled by elephant tamers, [his] massive body confined to a pen. He gets many sweets, intoxicants, and juices, and is tamed with the sounds of instruments and singing, so that he forgets the enjoyment of the forest. Having forgotten [that enjoyment,] he would live here among ordinary elephants, being controlled by others. Then that noble elephant, simply encountering (*viharan eva*) the desired enjoyment of the forest even while being thus shepherded, repeatedly investigating mountain thickets, groves, fruits and flowers, the twittering of birds, and sections of land made beautiful by rivers and streams, though bound by all those bonds, [would] remember those [past] enjoyments. [He would] break his bonds, disregard the elephant tamers, destroy his pen, and drink up the many flavors of sugar cane, sweets, and intoxicating drinks. [Then] it is not possible to deceive him with singing and instrumentation, nor is it possible to tame his mind. He is no longer forgetful of the enjoyments of the forest, and does not want to be similar to ordinary elephants. He again returns to the forest.

**8.6** “In the same way, the *yoga* practitioner monk is bound by five fetters, which have existed [for him] since time immemorial. Which five? Namely: pleasant sounds, touches, tastes, visible forms, and smells. Which elephant tamers control him? Namely: the defiled consciousnesses of the eye, ear, nose, tongue, body and mind. He is confined in the house-cage of his own mind. That is, he is confined in a house with sons, wives, male and female slaves, and wealth. ‘Many flavors of sugar cane, sweets, and intoxicating drinks’ has the sense of the sweets of cogitation (*saṃkalpamodaka*<sup>o</sup>) and the drinks of desire (*rāgapāna*). The multifarious delight and desire of a mind enmeshed in craving is similar to the singing and instrumentation [of the elephant tamer]. ‘Similar to ordinary elephants’ [means similar to] ordinary men. This has the sense of elephants of false view. ‘Dwelling together [with those elephants]’ means taking delight along with ordinary men—[whose minds] are connected to [the fetters of] self-view and clinging to precepts and vows—in the sweet talk of discourses on false view. ‘Controlled by others’ has the sense of being under the power of desire, aversion or delusion. ‘The noble elephant’ has the sense of the *yoga* practitioner. ‘Though being served’ has the sense of being delusional and endowed with all the inner defilements. Referring to the mountain of *nirvāṇa* (*nairyāṇikaparvatam smṛtvā*), ‘mountain thicket’ has the sense of the meditative absorptions and [the immaterial] attainments. The fruits, flowers and so on are the [moments] of arising of the true path consciousness, and the coming about of the fruit of *nirvāṇa*. The twittering of birds stands for the calls of Dharma discussants. ‘Made beautiful by rivers and streams’; this has the sense of the river of discernment. ‘Streams’ has the sense of singleness of mind. ‘Sections of land’ has the sense of the *brahma*-abidings: friendliness, compassion, sympathetic joy, and equanimity. ‘Repeatedly investigating’ [refers to the notion that] repeatedly investigating the pleasure of the meditative absorptions, that elephant of a *yoga* practitioner roams the monastic compound, [like an elephant in the forest].<sup>15</sup>

The resonance of this passage with the *Salāyatanavibhaṅgasutta* passage quoted above is unmistakable. Although the metaphor of the Buddha as trainer is subverted—and the elephant trainer becomes the source of bondage—nonetheless the references to mastery of meditative practices and freedom to roam are surely inspired by the canonical passage. The subversion may in fact be a deliberate transvaluation, implying that those who practice according to the *Saddhsu* are more than mere disciples. The final sentence of the passage is particularly revealing, and shows quite clearly the linguistic relationship between the canonical simile and the *Saddhsu* metaphor. The Sanskrit of the final sentence reads: *sa yogācārahasṭī saṃghārāmam anudhāvati*. The use of the verb *anudhāvati* here can hardly be coincidental, and surely has a direct referent in the verbs *dhāvati* and *vidhāvati* used in the *Salāyatanavibhaṅgasutta* for animals to be trained

<sup>15</sup> *Saddhsu* II §8.5-8.6 (Ms 25b7-26a6).

and students of the Buddha respectively. It is also worth noting that in the first chapter of the *Saddhsu* we find explicit reference to the Buddha as being ‘endowed with the three establishments of mindfulness’ (*trismṛtyupasthānasamanvita*).<sup>16</sup> This is also a direct allusion to the *Salāyatanavibhaṅgasutta*, as it is the only *sūtra* in the early canonical strata of texts in which these three items are mentioned.

These textual intimations tell us something very real about the *yogācāra*-s who authored/compiled/redacted the *Saddhsu*: they were meditation practitioners who saw themselves, or wanted others to seem them, as a unique group within the Buddhist community, a group of masters, teachers, and practitioners, of which the Buddha himself was originally a part.

Before further exploring the additional textual affinities between the archaic second chapter of the *Saddhsu* and contemporaneous discourses of other textual communities, let us first briefly examine some of the internal evidence from the chapter, and what such evidence tells us about the textual community that produced it. The *Saddhsu* is primarily a prose text, but it is interspersed with didactic verses, in *anuṣṭubh* meter, that lyrically express the ideals and concerns of the textual community. These verses were later extracted and reordered by Avalokitasimha when he produced the *Dharmasamuccaya*, and were therefore well known throughout the Buddhist world for many centuries after the *Saddhsu* was composed.<sup>17</sup> In the second chapter of the *Saddhsu*, we find a number of these verses, primarily devoted to the description of the ideal monk and his nemesis, the indolent monk.

First and foremost, we find a clear emphasis on asceticism. For instance, the ideal of the forest-dweller is very clearly posited early on in the text’s treatment of the second stage of practice:

Content as a forest-dweller,  
with mind concentrated, absorbed in the stages of meditation,  
[he] blows away evil *dharma*-s,  
like the wind blows the clouds from the sky. **2.10.4**<sup>18</sup>

What is more, the forest-dweller is one whose senses are guarded. That is, he is a world-denier of sorts. The following passage points explicitly to the idea of sense objects as sources of bondage:

He for whom the sense-objects of visible forms and so on,  
which are causes of bondage, are undesirable,  
reaches supreme peace,  
having gone to which he no longer suffers. **2.10.7**<sup>19</sup>

The ideal practitioner, according to the *Saddhsu*, is thus a forest-dweller, whose senses are controlled. He does not engage in the activities of normal people. Additional passages emphasize

<sup>16</sup> Ms 2a4 (T XVII 2a24; D ya 84a2).

<sup>17</sup> See LIN (with the editorial help of Bareau, De Jong and Demiéville) 1946, 1969 and 1973 and Caube 1993. The compiler of the *Dharmasamuccaya* makes it clear, in the opening verses of the text, that he has drawn the verses from the *Saddharmasmṛtyupasthānasūtra* (LIN 1946, p. 4):

*saddharmasmṛtyupasthāna-sūtravaipulyasāgarāt |  
gāthāḥ samuddhariṣyāmi lokalocanataṭparāḥ || (2)*

(“I will extract the verses, which have the purpose of illuminating the world,  
from the ocean of extensive texts, the *Saddharmasmṛtyupasthānasūtra*.”)

<sup>18</sup> *Saddhsu* II §2.10.4 (Ms 13b7).

<sup>19</sup> *Saddhsu* II §2.10.7 (Ms 13b7-14a1).

these unique qualities of the ascetic monk, focusing on his abandonment of sensual enjoyments, his contentment with alms-food and old robes, and his purity of mind manifesting in the relinquishment of all action.<sup>20</sup>

He does not enjoy visiting relatives,  
but delights in visiting holy men.  
Free from the stains of the home [life],  
such a person is a [true] monk. **4.2.24.9**

With faculties stilled in their entirety,  
not greedy for sense-objects,  
he casts his gaze only the distance of a plough's length.  
Such a person is a [true] monk. **4.2.24.10**

He does not frequent corrupted homes.  
He does not wheel and deal in currency or  
take delight in crossroads and markets.  
Such a person is a [true] monk. **4.2.24.11**

He does not attend performances of singing and dancing,  
nor does he indulge (*rajyate*) in [sources of] excitement.  
He is eager (*saṃrambhate*) for the charnel ground.  
Such a person is a [true] monk. **4.2.24.12**

Today's alms are the supreme alms.  
He does not anticipate what he will get tomorrow.  
He is content with [only] two parts of his stomach [full] (*dvibhāgakukṣisaṃtuṣṭo*).  
Such a person is a [true] monk. **4.2.24.13**

He has turned away from fine clothing.  
He enjoys (*rajyate*) rags from the dust heap.  
He lives on appropriate food.  
Such a person is a [true] monk. **4.2.24.14**

He who does not generate actions,  
who is indifferent (*nirāśa*) with respect to all actions,  
who gets neither elated nor dejected,  
such a person is a [true] monk. **4.2.24.15**

Yet asceticism is not an aim in and of itself. The purpose of ascetic practice is to create a context in which the practice of meditation can flower, and one can live a mentally pure life. Thus, the text describes the ideal ascetic monk's attainments in meditation and his understanding of cause and effect:<sup>21</sup>

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<sup>20</sup> *Saddhsu* II §4.2.24.9-15 (Ms 16b5-6).

<sup>21</sup> *Saddhsu* II §4.2.24.20-23, 25, 31 (Ms 16b7-17a3).

He who knows the ascendance of the stages [of meditation],  
has insight into their reality,  
and knows them from beginning to end,  
such a person is a [true] monk. **4.2.24.20**

He understands, according to the law of nature,  
that all *dharm*a-s, be they with fluxes or free from fluxes (*sāsravānāsrava*),  
originate due to causes and conditions.  
Such a person is a [true] monk. **4.2.24.21...**

He who delights in concentration and insight,  
as well as the four stages of meditation,  
who is fond of the joy of the forest,  
Such a person is a [true] monk. **4.2.24.23...**

He is a destroyer of the mental defilements and their subsidiaries (*kleśopakleśa*<sup>o</sup>).  
He sees [all phenomena] equally (*samadarsīt*), and has a beautiful mental state.  
He is a master of the practice of inbreathing and outbreathing.  
Such a person is a [true] monk. **4.2.24.25...**

He enjoys the practice of equanimity and compassion.  
He has abandoned [karmic] accumulations and faults.  
He has entirely burned off the faults [of desire, aversion and delusion].  
Such a person is a [true] monk. **4.2.24.31**

These passages suggest that the ideal monk, the forest ascetic, masters all the stages of meditation, and understands all stages (*bhūmi*) of practice. This allows him to master various modes of practice as well, from concentration and insight to equanimity and compassion. These verses send the message of comprehensiveness, which I discussed in the previous chapter. Proficiency in the stages of meditation indicates purity, stature, and an all-embracing knowledge.

On the other side of things, the text points out the shortcomings of monks who do not follow the ascetic imperative:<sup>22</sup>

He who possesses indolence,  
which is the single root of the defilements,  
is called “a monk”  
merely due to his dress. **5.1.21.3**

Whose mind is not [fixed] on what is to be learned,  
who does not [attain] absorptions and the destruction of fluxes,  
such [a person] is a monk  
merely by deception. **5.1.21.4**

He delights in monasteries and parks,  
not in the resort (*gocare*) of the Dharma.  
His mind is eager for women and drink.  
A monk should not be so. **5.1.21.5...**

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<sup>22</sup> *Saddhsu* II §5.1.21.3-5, 13, 17-19 (Ms 20a4-5, 20a7, 20a7-b1).

Constantly eager to go to the village,  
rogues are [also] eager for bathing [sites].  
[Such] fools are deceived by [notions] of self and other,  
ignorant of the path of True Dharma. **5.1.21.13...**

One who serves the king and eats dainty foods (*sumṛṣṭāśī*),  
who drinks alcohol and is constantly angry,  
by calling himself a monk, he deceives  
donors of honest intention. **5.1.21.17**

Those who hang around the king's gate,  
employing [dishonest] stratagems,  
get caught up with householders,  
[and] resort to the forest [only] once [such associations] fail. **5.1.21.18**

Those who nourish their [own] comfort (*svāsthya*),  
after abandoning wife and children  
and resorting to the peaceful forest,  
are like those who eat their own vomit. **5.1.21.19**

Of particular interest here is the strong criticism of monks who work in the service of kings, or are dependent on the resources of a king. This clearly speaks to a situation in which large monastic communities were reliant on royal donations or hoped to gain the resources of the court. This criticism brings to mind such texts as the *Ratnāvalī* of Nāgārjuna, sections of which were in fact written as advice to kings.<sup>23</sup> Such a critique represents the voice of a community of people who valued independence and an ascetic lifestyle that was not dependent on such support.

These ascetic practitioners, who held up the ideal of the forest-dweller and at least rhetorically shunned a more conventional sedentary monasticism, nonetheless valued learning very highly. The quality of being learned (*bahuśruta*) is universally valued in all Buddhist traditions. This becomes clear in the verses of the fifth *bhūmi*, when the text highlights more positive qualities of the ideal monk:<sup>24</sup>

The monk whose mind constantly delights  
in [Dharma] treatises and in the understanding of the meaning of [Dharma] treatises,  
who does not delight in food and drink,  
is one whose mind is at peace. **5.2.12.8**

Whose mind delights in  
abodes of groves and forests,  
or in beds of grass in the charnel ground,  
such a person is a [true] monk. **5.2.12.9**

He is a knower of the reality of action resulting from faults,  
and is distinguished as a master of the result [of action].  
Understanding the reality of causes and conditions,  
[that] monk is one who is devoid of evil. **5.2.12.10**

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<sup>23</sup> HAHN 1982.

<sup>24</sup> *Saddhsu* II §5.2.12.8-10 (Ms 22a5-6).

This reference to treatises (*śāstra*) provides evidence that the members of the textual community of the *Saddhsu* envisioned themselves as *śāstrin*-s, purveyors of textual and intellectual authority. We also see the notion of a direct correlation between knowledge of texts and experience in meditation, a point that is important to emphasize considering that western scholars and modernist meditators alike have often made a somewhat artificial distinction between textual practice and meditative practice:

He knows the reality of the causes associated with the realm of sensuality,  
and similarly [the causes associated with] the realm of subtle materiality.  
[He] also [knows the reality of] the immaterial spheres,  
[and thus] he is called a monk who understands [Dharma] treatises. **5.2.12.14**<sup>25</sup>

Finally, the ideal ascetic monk of the *Saddhsu* is not just a meditator and not just a scholar. He is also a teacher, a discussant of the teachings (*dhārmakathika*), and his life is devoted to the welfare of others:

Skillful in the practice of meditation,  
far removed from indolence,  
he who practices for the benefit of beings  
is known as a forest monk. **5.2.12.17**

He whose mind [is set] on ultimate questions,  
who is confident and has conquered his sense-faculties,  
is known as a Dharma discussant (*dhārmakathika*).  
Not being so, he is [as common] as grass (*viparītas tṛṇaiḥ samah*). **5.2.12.18**<sup>26</sup>

I discussed the importance of the figure of the Dharma discussant in Chapter 2.<sup>27</sup> In these two verses all of the ideals of the *Saddhsu* converge in this ideal figure. Meditation, altruism, forest asceticism, philosophical inquiry, and mental mastery form the quintessential elements of the consummate practitioner.

The verses presented above tell us a great deal about the compilers of the *Saddhsu* and their values. In the vision they paint, we see a community of hard-core ascetic meditators, who valued textual learning and teaching. These ideas, and the textual context in which they are embedded, echo accounts of early Mahāyāna communities posited by adherents of the forest hypothesis.<sup>28</sup> The emphasis on textual learning and meditation has particular resonance with the work of Paul Harrison on the important role of texts within the regimes of practice of some groups of forest ascetics.<sup>29</sup> It is important to again remind ourselves, however, that early Mahāyāna ideas emerged among communities of practitioners that studied traditional mainstream texts and were ordained in traditional mainstream lineages. Therefore, it is quite likely that, though many early Mahāyāna communities may have been forest ascetics and textual scholars, they hardly had the corner on the market for these activities. That is, an equal number of groups of forest ascetic scholars probably did not fashion themselves Mahāyānists. I have

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<sup>25</sup> *Saddhsu* II §5.2.12.14 (Ms 22a7).

<sup>26</sup> *Saddhsu* II §5.2.12.17-18 (Ms 22a7-b1).

<sup>27</sup> See Chapter 2, §2.7, pp. 110-12.

<sup>28</sup> HARRISON 1995a and 2003, NATTIER 2003, and BOUCHER 2008.

<sup>29</sup> HARRISON 2003.

already shown that the soteriology of the *Saddhsu* can be interpreted as a tacitly Mahāyānist paradigm of practice. While nowhere in the *Saddhsu* do we find explicit mention of the Mahāyāna, we do find a reference to Maitreya, to his retinue of bodhisattvas, and to the possibility of three spiritual paths (*arhat, pratyekabuddha, samyaksambuddha*). This suggests that although the *Saddhsu* is not explicitly a Mahāyāna text, its authors or compilers were part of communities that shared similar concerns and partook of similar regimes of training as many of the early Mahāyāna communities.

#### 4.2 Textual Iterations in the *Saddharmasmṛtyupasthāna(sūtra)*

The fact that these early ascetic communities valued learning, and the study of texts, means that another aspect of the *Saddhsu yogācāra*-s can be gleaned from an inquiry into the canonical sources that were central to their regimes of practice. I have already pointed out the importance of the *Salāyatanavibhaṅgasutta* for certain representations of the *yogācāra* found in the *Saddhsu*. To be more specific, it is actually a (Mūla-)Sarvāstivādin parallel to the *Salāyatanavibhaṅgasutta*, a version of which is preserved in Chinese translation under the title *Fenbieliuchu jing* 分別六處經 (\**Ṣaḍāyatanavibhaṅgasūtra* [Ṣvi]), that would have been known to the *Saddhsu yogācāra*-s. Additionally, and even more prominently, the \**Ṣaḍdhātuvibhaṅgasūtra* (Ch. *Fenbieliujie jing* 分別六界經; Tib. *Khams drug rab tu rnam par 'byed pa'i mdo*), was central to the textual community that produced the *Saddhsu*. I have discussed the importance of this *sūtra* in detail in Chapter 2, in my discussion of the nuts and bolts of the *Saddhsu*'s second chapter. Here it should suffice to point out that the \**Ṣaḍāyatanavibhaṅgasūtra* and the \**Ṣaḍdhātuvibhaṅgasūtra* were both important sources for the *Saddhsu*. It is informative, therefore, to examine the connections between these two texts, so as to discern the characteristics of these two *sūtra*-s that made them amenable to the compilers of the *Saddhsu*.

In the discussion that follows, I will make reference to the Pāli counterparts of the \**Ṣaḍāyatanavibhaṅgasūtra* and the \**Ṣaḍdhātuvibhaṅgasūtra*, the *Salāyatanavibhaṅgasutta* and the *Dhātuvibhaṅgasutta*.<sup>30</sup> These two *sūtra*-s are similar in a number of ways. First, they both have a unique structure, the form of which is shared by only a small number of other *sūtra*-s in the collections of Nikāya-Āgama literature.<sup>31</sup> This unique group of *sūtra*-s is most clearly delineated in the Pāli *Majjhimanikāya* in the section entitled *Vibhaṅgavagga*. It is also important to note that parallels of nine of the *sūtra*-s in the *Vibhaṅgavagga* are also grouped together in the Chinese translation of the (Mūla-)Sarvāstivādin *Madhyamāgama*.<sup>32</sup> This commonality between

<sup>30</sup> When there are no obvious discrepancies between the various parallel versions of the canonical *sūtra*-s, I refer to the Pāli versions. I find that an engagement with Indic language sources allows for a more intimate understanding of the linguistic and cultural world of the early texts.

<sup>31</sup> Strictly speaking, only the *Araṇavibhaṅgasutta* (*Julouzhou wuzheng jing* 拘樓瘦無諍經) and the *Pañcattayasutta* (*Pañcatrayasūtra*; *lNga gsum pa*) are structurally parallel with the Ṣvi and Ṣaḍdhvi. However, we see a general structural similarity between all of the *vibhaṅgasūtra*-s (MN 130-142; MĀ 31, 180, and 162-171; SN 12.2 and SN 45.8, 47.40, 48.9-10, 48.36-39; SĀ 298, 647, 655, 658, 784). On the importance of the role of the *vibhaṅgasūtra*-s in the development of Abhidharma traditions, see DHAMMAJOTI 2007, pp. 3-9.

<sup>32</sup> MĀ 162-167 and 169-171 correspond to MN 132-140, although the ordering of the *sūtra*-s differs: MĀ 162=MN140, MĀ 163=MN 137, MĀ 164=MN 138, MĀ165=MN 133, MĀ 166=MN 134, MĀ 167=MN 132, MĀ 169=MN 139, MĀ 170=MN 135, MĀ 171=MN136. It is a bit problematic to make too much of the grouping of *sūtra*-s in these collections, as we cannot be sure when in history such collections took their final form. However, we should not rule out the possibility that the *Saddhsu yogācāra*-s were working with text-groups of this sort. It is



the two collections suggests that this grouping of middle-length *vibhaṅga* texts may be very old. What is unique about such texts is that they are structured according to an *uddesa*, a brief summary of numbered lists and catch phrases that is then expanded on to form the content of the discourse.<sup>33</sup> Second, both of these *sūtra*-s are concerned with the constituents that make up a person, and teach a practice of meditation in which the goal of practice is reached through insight into these disparate constituents. Of course, many *sūtra*-s in the Āgama and Nikāya collections treat this topic, but the two under discussion are unique in their structure, and also contain several lists of categories peculiar only to them. For instance, beyond the \**Ṣaḍāyatanavibhaṅgasūtra* and \**Ṣaḍdhātuvibhaṅgasūtra*, the list of eighteen mental activities (Pāli: *manopavicāra*; Skt. *manovyabhicāra*; Ch. *shibayixing* 十八意行; Tib. *yid kyi nye bar rgyu ba bco brgyad*) can be found only in only one other place in the canon, as far as I am aware.<sup>34</sup> These *sūtra*-s thus represent some of the earliest textual examples of meditations that are explicitly oriented toward the discernment (*prajñā*) of *dharma*-s.<sup>35</sup> As Lance Cousins has pointed out, the trend of delineating *dharma*-s in this way was common to the most influential early Buddhist schools, particularly the Sarvāstivādins and the Vibhāyavādins, and probably emerged in pre-sectarian times.<sup>36</sup> Noting the presence of unique categories such as the mental activities, we can perhaps discern something of a proto-Abhidharma method in these two texts, particularly in the way that they begin with lists of constituents and then expand on them.

There are two basic ways to interpret these *sūtra*-s in relationship to the broader development of Abhidharma literature. We can see them as precedents that inspired a more detailed analysis. Or, we can see them as being constructed under the influence of the Abhidharma method.<sup>37</sup> I am not willing to come down on one side or the other of this debate. What I would emphasize is the likelihood that these two *sūtra*-s, the \**Ṣaḍāyatanavibhaṅgasūtra* and the \**Ṣaḍdhātuvibhaṅgasūtra*, maintained their importance precisely because their form and content allowed them to bridge the gap between Sūtrānta and Abhidharma methods—between textual orthodoxy and a more dynamic scholasticism—while still maintaining clear ties with a tradition of meditative practice. The Sarvāstivādins in particular took up the trend of *dharma*

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particularly interesting to note the presence of MĀ 168, the *Yixing jing* 意行經 or the Discourse on Mental Intention (this is partially but not exactly parallel to MN 120, the *Saṅkhārupapattisutta*), within this *Madhyamāgama* grouping, as the content of this *sūtra* has much in common with the cosmological content of the *Saddhsu*.

<sup>33</sup> Compare the *uddesa*-s of the two *sūtra*-s:

Svi (MN 137 at MN III 216): ‘*cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññānakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, chaṭṭimsa sattapadā veditabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipaṭṭhānā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsītumarahati, so vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ ti. ayam uddeso saḷāyatanavibhaṅgassa.*

Dhvi (MN 140 at MN III 239): ‘*chadhāturo ayam, bhikkhu, puriso chaphassāyatano aṭṭhārasamanopavicāro caturādhiṭṭhāno; yatha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati. paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ ti . ayam uddeso dhātuvibhaṅgassa.*

<sup>34</sup> See AN 3.61 at AN I 173, the *Tiṭṭhāyatanasutta*, in which we find an analysis of the six elements (*dhātu*), the six spheres of contact (*phassāyatana*), and the eighteen mental explorations (*manopavicāra*). A parallel of this *sūtra*, MĀ 13 at T I 435a24, omits mention of the eighteen mental activities.

<sup>35</sup> Another classic example would be the *Satipaṭṭhānasutta* (*Smṛtyupasthānasūtra*; *Nianchu jing* 念處經).

<sup>36</sup> COUSINS 1996, p. 51.

<sup>37</sup> On the possibility that some *sūtra*-s postdate the oldest Abhidharma texts, see BRONKHORST 1985. More recently, works of Bhikkhu Anālayo and Peter Skilling have also suggested this. See ANĀLAYO 2010c and SKILLING forthcoming.

theory in earnest during the first centuries of the Common Era, and developed it within the context of philosophical debate and metaphysical inquiry. In the *Saddhsu*, we see that these developments were intimately entangled with a tradition of insight meditation that has largely been overlooked by scholars. Thus, a study of the *Saddhsu*, particularly its second chapter, supports Cousins' argument that early (and later) Abhidharma traditions were deeply tied to insight meditation practices.<sup>38</sup>

The foregoing discussion elucidates the central textual interests of the community that produced the *Saddhsu*: they were *yogācāra*-s with an interest in Abhidharma, who drew their fundamental practices from textual models found in the *sūtra* literature of the mainstream canon. This becomes most evident upon a close reading of the second chapter of the *Saddhsu*, which I have undertaken in Chapter 2. While it is important not to lose track of the larger structure of the text, the second chapter can be read as a text in its own right. This section of the *Saddhsu* represents the textual and practical core of the larger text, foundational to its ideological outlook and framework of practice.<sup>39</sup> Below I will bring evidence from this core section of the text into dialogue with the broader field of Buddhist discourse. I will contextualize the meditative and philosophical contents of the text in connection with various doctrinal, philosophical and practical trends in Buddhist thought. Such contextualization will allow the reader to discern the broader contours of the textual community of the *Saddhsu*, and the permeability of its boundaries.

### 4.3. 1 On *Prajñādhiṣṭhāna*

As I have shown in detail in Chapter 2, the second chapter of the *Saddhsu* is structured primarily on the basis of an old textual precedent: the canonical \**Ṣaḍdhātuvibhaṅgasūtra*. The only Indic language version of this *sūtra* is the one preserved by the Theravādins, the *Dhātuvibhaṅgasutta*. Now, however, with the discovery of the Sanskrit manuscript of the *Saddhsu*, we have Indic language testimony for this *sūtra* as it was transmitted within a (Mūla-)Sarvāstivādin milieu. Almost the entire first half of the second chapter of the *Saddhsu* is simply a presentation of textual material drawn directly from the \**Ṣaḍdhātuvibhaṅgasūtra*. The way this textual material becomes the basis for a larger and more extended treatment of ideas and queries of a metaphysical nature displays connections to important developments within the larger field of Buddhist philosophy and practice that were taking place during the first several centuries of the Common Era.

In particular, the importance given to the cultivation of discernment (*prajñā*) finds a unique expression in the second chapter of the *Saddhsu*, where we see that the single most important idea appropriated from the \**Ṣaḍdhātuvibhaṅgasūtra* is the concept of

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<sup>38</sup> COUSINS 1996, p. 51: "After all, the subject of *dharma*s is precisely the subject of the fourth foundation/establishing of mindfulness: *dhamma* contemplation in regard to *dhammas* (*dhammesu dhammānupassanā*). In other words, the concerns of the early *abhidharma* are closely related to insight meditation. In this sense one might expect these early schools of thought to share a common interest in insight meditation in so far as they are *abhidharma*-based in their orientation."

<sup>39</sup> Elsewhere I have argued, based on a text-critical analysis of the *Saddhsu*, that the second chapter of the text represents its most archaic layer. It is possible, in fact, that the second chapter in itself contains the remnants of a single complete account of an archaic model of meditation practice. In the process of history, this account would have been developed into the larger scheme of stages that now runs through chapters one through six of the *Saddhsu*. See STUART forthcoming-b.

*prajñādhīṣṭhāna*, the foundation of discernment. That is, the second chapter of the *Saddhsu*—and the four chapters that follow it—can be read as a singular treatment of the development of the foundation of discernment. As I have shown in Chapter 2, the canonical *sūtra* presents the foundation of discernment as one of four foundations (*adhīṣṭhāna*), while the *Saddhsu* lists all four but develops only one: *prajñādhīṣṭhāna*. By singling out this topic, and expanding upon it without returning to flesh out the other foundations, the authors of the *Saddhsu* are making a clear statement about what is important to them: discernment and discernment alone. The canonical *sūtra* offers the list of four foundations as a uniform whole, the final three reaching fullness based on the cultivation of the first. The *Saddhsu*, on the other hand, presents a practice that emphasizes *prajñā*, broadening the practice from the canonical presentation so that it covers an extensive field of doctrinal and cosmological inquiry.<sup>40</sup> This difference is presented in the table below, which schematically displays the relationship between the canonical *sūtra* and the second chapter of the *Saddhsu*:<sup>41</sup>

**Table 4.1: *Prajñādhīṣṭhāna* in *Saddharmasmṛtyupasthāna*(*sūtra*)**

| Second Chapter of the <i>Saddhsu</i>  | * <i>Ṣaddhātuvibhaṅgasūtra</i>   |
|---|--|
|   | Frame story  |
| 4 foundations ( <i>adhīṣṭhāna</i> ) (brief list)  | Opening Summary ( <i>uddeśa</i> )  |
|   | 6 elements (brief list)  |
|   | 6 spheres of contact   |
| Seclusion   |  |
| 18 mental activities, with karmic results   | 18 mental activities   |
| 4 foundations (brief list)  | 4 foundations (brief list)   |
| The foundation of discernment<br>earth element<br>fire element<br>wind element<br>water element<br>space element<br>consciousness element<br>-feelings<br>-contact in relation to feelings<br>-immaterial realms (equanimity)<br>-body-bound feelings<br>-life-bound feelings<br>-feelings in relationship to sense-doors<br>-various types of feelings<br>-abandoning of craving; relinquishment of the fetters ( <i>saṃyojana</i> ) and latent tendencies ( <i>anuśaya</i> )<br>-feeling as dependent on the mind | The foundation of discernment<br>earth element<br>fire element<br>wind element<br>water element<br>space element<br>consciousness element<br>-feelings<br>-contact and feelings<br>-immaterial realms (equanimity)<br>-body-bound feelings<br>-life-bound feelings |
| -the aggregate of perception<br>-the sense-spheres ( <i>āyatana</i> )<br>-four aspects of cause and effect<br>-knowledge of what is and is not Dharma<br>-ignorance and ideal freedom   |  |

<sup>40</sup> It must once again be emphasized that because the *Saddhsu* remains incomplete, we cannot preclude the possibility that the text would have eventually come to deal with the final three foundations (*adhīṣṭhāna*).

<sup>41</sup> See also Appendix 4, in which I synoptically present the relevant sections of the *Saddhsu* alongside the three relevant versions of the *Ṣaddhvi*.

|  |  |
|--|--|
| -the dangers of the flow of existence<br>-absorption, destruction of mental defilements ( <i>kleśa</i> ) |  |
|  | The foundation of truth (liberation is established firmly with respect to the truth)         |
|  | The Foundation of Relinquishment (the complete abandonment of the defilement-fuel substrate) |
|  | The foundation of quiescence (the complete stilling of desire, hatred, and ignorance)        |
|  | Non-conceiving leading to the peace of a practitioner  |
|  | Final Narrative describing the result of the Buddha's teaching and the death of Puṣkarasārin |
| -envisioning the hell realms...  |  |

The centrality of the foundation of discernment to the second chapter of the *Saddhsu* indicates that both the notion of foundation (*adhiṣṭhāna*), as it is used in the \**Ṣaḍdhātuvibhaṅgasūtra*, and the understanding of *prajñā*, meditative discernment, served as important spheres of engagement for Buddhist practitioners in the first centuries of the Common Era.

### 4.3.2 On *Adhiṣṭhāna*

The term *adhiṣṭhāna* (Pāli: *adhiṭṭhāna*) appears in a number of different usages in the canonical strata of Buddhist texts. It is most commonly used to mean intention or aspiration, and is often associated with negative proclivities. Thus we find the statement:

This world, Katyāyana, is bound by the clinging of attachment (*upadhi*);<sup>42</sup> that is, it relies on existence and non-existence. If one does not engage these clings of attachment, [which come about] due to a standpoint (*adhiṣṭhāna*), an adherence, a latent tendency of mind, he does not hold to, establish (*nādhitiṣṭhati*) or adhere to [the notion of] ‘my self.’ [He understands that] this suffering arises as it arises, and ceases as it ceases. If he has no doubt or confusion with respect to this, he attains knowledge free of conditions. Such, Katyāyana, is right view.<sup>43</sup>

Here I follow Bhikkhu Bodhi, who translates the term *adhiṭṭhāna* in this *sūtra*'s Pāli parallel as ‘standpoint.’<sup>44</sup> However, while this translation is close to the etymological sense of *adhiṣṭhāna*, it perhaps leads us away from the more general sense in which this term is used. First and foremost this term means intention, and must be understood as a faculty of mind. That it is often employed in contexts in which the term has a negative value speaks to the general notion in early Buddhism that intentions and adherences of any sort can become the foundation for views, and are, therefore, always to be treated with caution by the diligent practitioner. That is, the fundamental goal of the mainstream Buddhist teachings is a dismantling of the apparatus of the

<sup>42</sup> Attachment (*upadhi*) ] Here we might also understand the term *upadhi* in the sense of the five aggregates.

<sup>43</sup> Nidsa 19 at Nidsa168-169: *upadhyupādānavinibaddho 'yaṃ kātyāyana (60.1) loko yad utāstitāñ ca niśrito nāstitāñ ca | etāni ced upadhyupādānāni cetaso 'dhiṣṭhānābhi(20.5)niveśānuśayān nopaiti nopādatte nādhitiṣṭhati nābhiniṣṭaty ātmā meti | duḥkham idam utpadyamānam utpadyate | duḥkhaṃ nirudhyamānaṃ nirudhyate | atra cen na kāñkṣati na vici(20.6)kitsati | aparapratyayaṃ jñānam evāsya bhava(60.3)ti | iyatā katyāyana samyagdrṣṭir bhavati |*

This *sūtra* has two known parallels: SN 12.15 at SN II 17 and SĀ 301 at T II 85c21.

<sup>44</sup> BODHI 2000, p. 544.

sense of self. Intentions are the foundations (*adhiṭṭhāna*) of that apparatus and must ultimately be uprooted for a final dismantlement.

But intentions and mental foundations also have their positive uses, and it is in this sense that the term *adhiṣṭhāna* is employed in the \**Śaḍdhātuvibhaṅgasūtra*.<sup>45</sup> The four foundations of discernment (*prajñā*), truth (*satya*), relinquishment (*tyāga*), and quiescence (*upaśama*), as elucidated in the \**Śaḍdhātuvibhaṅgasūtra*, represent a set of qualities that must be fully cultivated for a Buddhist practitioner to become liberated. These are aspects of mental life, relational intentions that serve as the foundations (*adhiṣṭhāna*) for liberation. It is here important to note that this list of four foundations is found only twice in the canonical strata of literature: once in the \**Śaḍdhātuvibhaṅgasūtra*, and once in the *Saṅgītisūtra* of the collection of Long Discourses.<sup>46</sup> As the *Saṅgītisūtra* is most likely a text compiled from other lists within the corpus of Āgama literature, we can assume that the list of four foundations found there originated in the \**Śaḍdhātuvibhaṅgasūtra*. So, it seems that the *locus classicus* for the concept of *adhiṣṭhāna*, in the sense of four wholesome foundations of practice, is the \**Śaḍdhātuvibhaṅgasūtra*.

I dwell on this topic because in the subsequent literature of various Buddhist schools, the foundations developed a textual life that seems out of proportion with their singular appearance in the canonical \**Śaḍdhātuvibhaṅgasūtra*. This development points to the fact that when we read canonical texts broadly, we must always keep in mind that what is oft repeated and seen to be more commonplace is not always what is ultimately influential in historical developments. What seems like a marginal set of ideas, found in the \**Śaḍdhātuvibhaṅgasūtra*, became rather important for reasons that remain unclear.

Let us begin our discussion of the history of the four foundations by examining a context that may seem far-removed from the present topic. When we look into the list of ten perfections (*pāramitā*) developed by the Theravādins, we find that one of the ten is “foundation” (*adhiṭṭhāna*), often interpreted to mean determination.<sup>47</sup> It is not immediately clear that the term *adhiṭṭhāna* in the list of ten perfections is derived from our list of four *adhiṭṭhāna*-s originating in the *Dhātuvibhaṅgasutta*. However, in an interesting commentarial discussion of the perfections cultivated by bodhisattvas, the Theravādin commentator Dhammapāla (~615 CE?) explains the importance of the four *adhiṭṭhāna*-s:<sup>48</sup>

In this way, the subsumption of these six perfections by the four foundations (*adhiṭṭhānehi*) is to be understood. The four foundations [come about] due to the conglomeration of all the

<sup>45</sup> See also, for example, the *Mettasutta* of the *Suttanipāta* (Sn 1.8 at Sn 26), where a practitioner is encouraged by the Buddha to “establish awareness” (*satim adhiṭṭheyya*) in all circumstances.

<sup>46</sup> See T I 51a16-17 (DN 33 at DN III 229). There is also evidence for this list in a yet unpublished manuscript of a commentary of this *sūtra* in the Gāndhāri language: [http://www.gandhari.org/a\\_manuscript.php?catid=CKM0017](http://www.gandhari.org/a_manuscript.php?catid=CKM0017) (last accessed on May 20, 2012).

<sup>47</sup> The ten *pāramitā*-s of the Pāli tradition are: 1. generosity (*dāna*), 2. ethical training (*sīla*) 3. renunciation (*nekkhamma*) 4. discernment (*paññā*), 5. effort (*vīriya*), 6. patience (*khanti*), 7. truth (*sacca*) 8. foundation[s] (*adhiṭṭhāna*), 9. loving kindness (*mettā*), and 10. equanimity (*upekkhā*).

<sup>48</sup> Cp-a 322-323 (B° 314): *evaṃ chabbidhānam pi pana imāsaṃ pāramāṇaṃ catūhi adhiṭṭhānehi saṅgaho veditabbo. sabbapāramāṇaṃ samūhasaṅgahato hi cattāri adhiṭṭhānāni. seyyathidaṃ: saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasamādhīṭṭhānaṃ, paññādhīṭṭhānaṃ ti. tattha adhiṭṭhāti etena, ettha vā adhiṭṭhāti, adhiṭṭhānamattam eva vā tan ti adhiṭṭhānaṃ. saccaṃ ca taṃ adhiṭṭhānaṃ ca, saccassa vā adhiṭṭhānaṃ, saccam adhiṭṭhānaṃ etassa ti vā saccādhīṭṭhānaṃ. evaṃ sesesu pi. tattha avisesato tāva lokuttaraguṇe katābhinhārassa anukampitasabbasattassa mahāsattassa pariññānurūpaṃ sabbapāramipariggahato saccādhīṭṭhānaṃ, tesam paṭipakkhāpariccāgato cāgādhīṭṭhānaṃ, sabbapāramitāguṇehi upasamato upasamādhīṭṭhānaṃ, tehi yeva parahitopāyakosallato paññādhīṭṭhānaṃ.*

perfections.<sup>49</sup> They are: the foundation of truth, the foundation of relinquishment, the foundation of quiescence, and the foundation of discernment. In this respect, ‘One firmly stands with it, or one firmly stands on it, or it is simply a firm foundation,’ [therefore it is an] *adhiṭṭhāna*. *Saccādhīṭṭhāna* [means]: truth [itself] is the foundation, or the foundation of truth, or truth is the foundation of that.<sup>50</sup> The same [is to be understood] with respect to the rest, [i.e. the other three foundations]. In this regard, because it encompasses all of the perfections, the foundation of truth conforms to the perfect knowledge of the great being, who is compassionate towards all beings and who has reached the end of (*katābhinīhārassa*) the entire extent of transcendent qualities. It is the foundation of relinquishment because of the complete relinquishment of forces in opposition to those [perfections] (*tesaṃ*). It is the foundation of quiescence due to the stilling of the qualities of all the perfections. It is the foundation of discernment because of the skill of means for the benefit of others by way of those [perfections] (*tehi*).

This passage sets up a clear relationship between the fundamental six perfections and the four foundations. That is, the foundations are stated to be *both* the result and the mode of cultivation of the perfections. In this way, it also becomes clear that in the larger list of ten perfections, foundation (*adhiṭṭhāna*) refers explicitly to the list of four originating in the *Dhātuvibhaṅgasutta*. What is also interesting to note here is that the traditional order of the four foundations is altered. Whereas in the original list discernment (*paññā*) comes first, in Dhammapāla’s treatment it comes last as the culminating element of a bodhisattva’s realization, reflected most potently in his skill of means. So, in this commentarial passage—penned at the beginning of the seventh century but likely originating in traditions from several hundred years earlier—we can discern the end of a process that had its beginnings in a single canonical *sūtra*, ostensibly delivered to a single disciple of the Buddha and rather pragmatically oriented toward the liberation of an individual. Ultimately, this list of four qualities took on a life of its own within the scholastic and practical world of early Indian Buddhism such that the four foundations came to represent a catch-all framework of quality cultivation, which all Buddhist practitioners, even those practicing for full self-awakening as a teaching Buddha, must master.

In examining Buddhaghosa’s slightly earlier (~400 CE) commentary on the *Saṅgītisutta* of the *Dīghanikāya*, on the other hand, we find a more conservative interpretation of the term *adhiṭṭhāna*:<sup>51</sup>

<sup>49</sup> Cf. the *Aṣṭasāhasrikā Prajñāpāramitā* T 224 at T VIII 434b6-7: 佛語阿難。般若波羅蜜於五波羅蜜中最尊。 (“The Buddha said to Ānanda: ‘The perfection of wisdom is superior to the five perfections.’”)

This gets expanded in the extant Sanskrit version, which reveals the import of what is only made implicit in the somewhat opaque Chinese translation (WOGIHARA 1932, pp. 248-249): *sarvajñatā-pariṇāmita-kuśala-mūlatvāt prajñāpāramitā pañcānāṃ pāramitānāṃ pūrvaṅgamā nāyikā pariṇāyikā | anena yogenāntargatāḥ pañca-pāramitāḥ prajñāpāramitāyām evānanda saṭ-pāramitā-paripūrṇādhivacanam etad yad uta prajñāpāramitēti ||* (“When the wholesome roots are transformed towards omniscience, the perfection of discernment precedes the five [other] perfections, is their leader and guide. By this practice, Ānanda, the five perfections are contained in this very perfection of discernment. This is the meaning of the fulfillment of the six perfections; namely, ‘the perfection of discernment.’”)

As noted by Karashima (2011, p. 88 note 358), the second sentence of the above passage is not present in the oldest versions of the text. It remains unclear whether its addition should be interpreted as a historical development or a clarification of an idea that was already accepted but not made explicit in the earlier strata of texts.

<sup>50</sup> This grammatical analysis suggests that we can take the compounds with *-adhiṭṭhāna* as either *karmadhāraya*-s or *tatpuruṣa*-s.

<sup>51</sup> Sv 10.311 at Sv III 1022-1023 (B<sup>c</sup>): *adhiṭṭhānānī ti. ettha adhī ti upasaggamattam. atthato pana tena vā tiṭṭhanti, tattha vā tiṭṭhanti, ṭhānam eva vā taṃtamguṇādhikānaṃ purisānaṃ adhiṭṭhānaṃ. paññā va adhiṭṭhānaṃ paññādhīṭṭhānaṃ. ettha ca paṭhamena aggaphalapaññā. dutiyena vacīsaccaṃ. tatiyena āmisapariccāgo. catutthena*

“The foundations (*adhiṭṭhānāni*).” Herein “*adhi*” is merely a prefix [that adds nothing to the meaning of the word *ṭhāna*]. According to meaning: by it they stand, or on it they stand, or a basis itself, the foundation of men with predominant qualities of that sort (*taṃtamguṇādhikānaṃ*). Discernment is itself a foundation, and so there is the foundation of discernment. Herein it is to be understood that by the first [foundation is meant] the discernment of the highest fruit. By the second [foundation is meant] truth of speech. By the third [foundation is meant] purified full relinquishment. By the fourth [foundation] is meant the quiescence of the defilements. Also by the first [foundation is meant] the discernment of the fruit [of the path], beginning with the discernment of action being one’s own and the discernment of insight practice. By the second [foundation is meant] the supreme truth of *nirvāṇa*, beginning with the truth of speech. By the third [foundation is meant] the complete relinquishment of the defilements by the highest path, beginning with purified full relinquishment. By the fourth [foundation is meant] the quiescence of the defilements by the highest path, beginning when the defilements are shaken up by meditative attainment. [Otherwise]: “One teaches discernment of the fruit of arhatship through the foundation of discernment. The rest teach the supreme truth [through the foundation of discernment]. One teaches the supreme truth through the foundation of truth. Others teach the discernment of arhatship [through the foundation of truth].” So says the elder Mūsikābhaya.

The preceding two quotations tell an interesting story of the treatment of the foundations among the Theravādins. The earliest commentaries present a conservative view, suggesting that the foundations support a traditional framework for the liberation of the arhat. Interestingly, this commentary makes no direct reference to the original *sūtra* context in which the list is found. We discern the current of a debate here, about the relationship of discernment to the attainment of the goal of arhatship, but the terms of the debate seem to remain within the purview of conservative categories. Just 200 years later, we find Dhammapāla presenting a much more radical treatment of the foundations, framed within the context of the cultivation of the perfections.<sup>52</sup> It should be noted, however, that the material presented by Buddhaghosa most likely harks back to a much older commentarial tradition. Thus, it may be that the differences found between the approaches of Buddhaghosa and Dhammapāla actually present a broader temporal and historical shift that is obscured by Buddhaghosa’s conservative textual practices.

This is the story on the Theravāda side of things. Things get more complicated when we look into the history of other early Buddhist schools and Mahāyāna traditions. For instance, in

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*kilesūpasamo kathito ti veditabbo. paṭhamena ca kammassakatapaññaṃ vipassanāpaññaṃ vā ādiṃ katvā phalapaññā kathitā. dutiyena vacīsaccaṃ ādiṃ katvā paramatthasaccaṃ nibbānaṃ. tatiyena āmisapariccāgaṃ ādiṃ katvā aggamaggena kilesapariccāgo. catutthena samāpattivikkhambhite kilese ādiṃ katvā aggamaggena kilesavūpasamo. paññādhīṭṭhānena vā ekena arahattaphalapaññā kathitā. sesehi paramatthasaccaṃ. saccādhīṭṭhānena vā ekena paramatthasaccaṃ kathitaṃ. sesehi arahattapaññā ti mūsikābhayathero āha.*

<sup>52</sup> On the tentative suggested dating of Dhammapāla to the sixth century, see VON HINÜBER 1996, pp. 166-170. See also COUSINS 1972 and 2011. Cousins’ more recent work suggests that the commentator Dhammapāla was probably active at the beginning of the seventh century. The *ṭīkā*-s attributed to Dhammapāla may very well be later than this, however. On the possibility of single authorship for all the works attributed to Dhammapāla, see PIERIS 2004, pp. 1-23.

the *Saṅgītiparyāya*, an early Abhidharma treatise of the (Mūla-)Sarvāstivādins,<sup>53</sup> we find the following appraisal of the four foundations:<sup>54</sup>

The four foundations: 1. the foundation of discernment, 2. the foundation of truth, 3. the foundation of relinquishment, 4. the foundation of quiescence.

What is the foundation of discernment? The answer: In the Sūtra on the Division of the Six Elements, the Blessed One said to the respected Puṣkarasārin (*chijian* 池堅): “Monk, you should know the supreme foundation of discernment; namely, the knowledge of the destruction of the fluxes.<sup>55</sup> Therefore, monk, you should accomplish the knowledge of the destruction of the fluxes. If [you] accomplish the knowledge of the destruction of the fluxes, this is called the accomplishment of the supreme foundation of discernment.” This is called the foundation of discernment.

What is the foundation of truth? The answer: In the Sūtra on the Division of the Six Elements, the Blessed One said to the respected Puṣkarasārin: “Monk, you should know the supreme foundation of truth; namely, unshakeable liberation. If [you] accomplish unshakeable liberation, this is called the accomplishment of the supreme foundation of truth.” This is called the foundation of truth.

What is the foundation of relinquishment? The answer: In the Sūtra on the Division of the Six Elements, the Blessed One said to the respected Puṣkarasārin: “Monk, you should know: what was previously taken or accepted without knowledge, without illumination, according to the proper path of practice, now one should relinquish it, dispose of it, destroy it. Monk, you should know the supreme foundation of relinquishment, namely, the giving up of all support(s) (*\*upadhi?*), the destruction of craving, freedom from defilement, cessation, *nirvāṇa*. Therefore, monk, accomplish this *nirvāṇa*. If [you] accomplish this *nirvāṇa*, this is called the accomplishment of the supreme foundation of relinquishment.” This is called the foundation of relinquishment.

What is the foundation of quiescence? The answer: In the Sūtra on the Division of the Six Elements, the Blessed One said to the respected Puṣkarasārin: “Monk, you should know: the mind

<sup>53</sup> The *Saṅgītiparyāya* is a commentary on the canonical *Saṅgītisūtra* of the (Mūla-)Sarvāstivāda *Dīrghāgama*. For a brief description of the *Saṅgītiparyāya*, see FRAUWALLNER 1995, pp. 14-15. For a more elaborate treatment, see STACHE-ROSEN 1968.

<sup>54</sup> CBETA, T26, no. 1536, p. 394a23-b15: 「四處者。一慧處。二諦處。三捨處。四寂靜處。慧處云何。答如薄伽梵於辯六界記別經中為具壽池堅說。苾芻當知。最勝慧處。謂漏盡智。是故苾芻應成就漏盡智。若成就漏盡智。說名成就最勝慧處。是名慧處。諦處云何。答如薄伽梵於辯六界記別經中為具壽池堅說苾芻當知。最勝諦處。謂不動解脫。諦者。謂如實法。誑者。謂虛妄法。是故苾芻應成就不動解脫。若成就不動解脫。說名成就最勝諦處。是名諦處。捨處云何。答如薄伽梵於辯六界記別經中為具壽池堅說。苾芻當知。先所執受無智無明越正路法。今時應捨應變吐應除棄。苾芻當知。最勝捨處。謂棄捨一切依。愛盡離染永滅涅槃。是故苾芻應成就此涅槃。若成就此涅槃。說名成就最勝捨處。是名捨處。寂靜處云何。答如薄伽梵於辯六界記別經中為具壽池堅說。苾芻當知。貪染惱心令不解脫。瞋染惱心令不解脫。癡染惱心令不解脫。苾芻當知。此貪瞋癡無餘永斷變吐除棄愛盡離染永滅靜沒。名真寂靜。是故苾芻應成就真寂靜。若成就真寂靜。說名成就最勝寂靜處。是名寂靜處。」

<sup>55</sup> Compare MN 140 at MN III 245 (B<sup>e</sup>): *tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhīṭṭhānena samannāgato hoti. esā hi, bhikkhu, paramā ariyā paññā yadidaṃ: sabbadukkhakkhaye nāṇaṃ.*

MĀ 162 at CBETA, T 1, no. 26, p. 692a11-13: 「比丘！是謂比丘第一正慧，調至究竟滅訖，漏盡比丘成就於彼，成就第一正慧處。」

D mngon pa ju 40b3-40b5: *de ltar mthong zhing de ltar shes na 'dod pa'i zag pa las sems rnam par grol bar 'gyur la/ srid pa dang ma rig pa'i zag pa las sems rnam par grol bar 'gyur zhing rnam par grol ba'i ye shes mthong bar 'gyur te / bdag gi skye ba zad do / tshangs par spyod pa bsten tel/ bya ba byas so / srid pa 'di las gzhan mi shes so zhes bya bar 'gyur ro / dge slong shes rab can rnam kyis nang nas mchog ni zag pa zad pa'o / de'i phyir de dang ldan pa'i dge slong shes rab kyi byin gyis brlabs mchog dan ldan par 'gyur ro /*



that is afflicted by craving (*tan* 貪) is not liberated. The mind that is afflicted by aversion is not liberated. The mind that is afflicted by ignorance is not liberated. Monk, you should know the complete removal, disposal, and destruction of craving, aversion and ignorance, the destruction of craving, freedom from defilement, cessation, deep stillness. [This is] called true quiescence. Therefore, monk, accomplish true quiescence. If [you] accomplish true quiescence, this is called the accomplishment of the supreme foundation of quiescence.” This is called the foundation of quiescence.

This is a rather conservative approach to the treatment of the foundations, and reflects more or less precisely the original content of the \**Śaddhātuvibhaṅgasūtra*. Here we find no reference to the perfections and no clear connections to bodhisattva practice.

Yet when we delve deeper into the literature of the (Mūla-)Sarvāstivāda traditions, we find an even more complex situation than can be gleaned from the Pāli commentarial traditions. In a recent article, the Japanese scholar Yoshimichi Fujita pointed out that the foundations became a central topic of debate between early Mahāyānists and their śrāvakayānist interlocutors, and it seems this debate was particularly rife among the (Mūla-)Sarvāstivādins.<sup>56</sup> In particular, Fujita cites Nāgārjuna’s *Ratnāvalī* and the somewhat later *Abhidharma* treatise, the *Abhidharmadīpa*, as evidence that certain groups of śrāvakayānists held the foundations to be constitutive of the bodhisattva path. However, Fujita’s treatment of this material is more succinct than is necessary to understand the contours of the debate. In particular, I think the material presented in the *Ratnāvalī* and the *Abhidharmadīpa* can be understood more fully in light of the textual evidence now available from the *Saddhsu*. For this reason, below I present the relevant passages from the *Ratnāvalī* and *Abhidharmadīpa* in full.

In the passage from the *Ratnāvalī*, in which the discussion of the foundations appears, Nāgārjuna critiques those who might revile the Mahāyāna:<sup>57</sup>

Even for the noble Śāradvata, the mere [cultivation of] morality [of the Buddha] was not knowable. This being the case, how might one overlook that the greatness of the Buddha(s) is inconceivable? (4:85)

<sup>56</sup> FUJITA 2009.

<sup>57</sup> HAHN 1982, pp. 124-128:

*āryaśāradvatasya* *pi śīlamātre* 'py *agocaraḥ* |  
*yasmāt tad buddhamāhātmyam acintyaṃ kiṃ na mṛṣyate* || 4:85  
*anutpādo mahāyāne pareṣāṃ sūnyatā kṣayaḥ* |  
*kṣayānutpādāyoś caikyam arthataḥ kṣamyatāṃ yataḥ* || 4:86  
*sūnyatābuddhamāhātmyam evaṃ yuktyānupāśyatāṃ* |  
*mahāyānetaroktāni na sameyuḥ kathāṃ satāṃ* || 4:87  
*tathāgatābhisandhyoktāny asukhaṃ jñātum ity ataḥ* |  
*ekayānatriyānoktād ātmā rakṣya upekṣayā* || 4:88  
*upekṣayā hi nāpuṇyam dveṣāt pāpaṃ kutaḥ śubhaṃ* |  
*mahāyāne yato dveṣo nātmakāmaih kṛto 'rhati* || 4:89  
*na bodhisattvaprañidhir na caryāpariṇāmanā* |  
*uktāḥ śrāvakayāne 'smād bodhisattvaḥ kutas tataḥ* || 4:90  
*adhiṣṭhānāni noktāni [ 19a ] bodhisattvasya bodhaye* |  
*buddhair anyat pramāṇaṃ ca ko 'smin arthe jinādhikaḥ* || 4:91  
*adhiṣṭhānāryasatyārthabodhipakṣopasaṃhitāt* |  
*mārgāc chrāvakasāmānyād bauddhaṃ kenādhikaṃ phalaṃ* || 4:92  
*bodhicaryāpratiṣṭhārthaṃ na sūtre bhāṣitaṃ vacaḥ* |  
*bhāṣitaṃ ca mahāyāne grāhyam asmād vicakṣaṇaiḥ* || 4:93

In the Great Vehicle, non-arising [is supreme, while] for others emptiness is destruction. Therefore, one should accept the singularity of meaning of destruction and non-arising. (4:86)  
In this way, both should see emptiness and the greatness of the Buddhas according to reason. How then could the teachings of the Great Vehicle and the other [schools] not be united by the wise. (4:87)

It is not easy to understand the cloaked (*abhisandhya*) teachings of the Tathāgata. Therefore, in the teaching of one or three vehicles, the self is to be guarded with equanimity. (4:88)

Through equanimity there is no demerit. Evil [arises] from hatred, how could good [come from it]? Therefore, those who value themselves (*ātmakāmaih*) should not produce hatred towards the great vehicle. (4:89)

The vow of the bodhisattva and the transformation of acts are not taught in the vehicle of the hearers. How then might one become a bodhisattva from that [vehicle]? (4:90)

The Buddhas did not teach the [four] foundations (*adhīsthānāni*) for the awakening of the bodhisattva. [What] other authority [might there be]? Who is superior to the Jinās on this topic. (4:91)

Who [could attain] the supreme Buddhist fruit from a path that is common to hearers, composed of [practicing] the foundations (*adhīsthāna*), noble truths, *artha*-s, and factors of awakening? (4:92)

The teaching aimed at establishment in the [bodhisattva's] practice of awakening is not spoken in a *sūtra*. [It is] spoken of in the Mahāyāna, [and] is therefore to be accepted by the perspicacious. (4:93)

Here Nāgārjuna is doing two things. First he claims that there is merely a difference of terminology between the concept of non-arising (*anutpāda*) of his own tradition and the concept of destruction (*kṣaya*) of the other schools. Secondly, he offers a critique of specific practices of such schools, those that cannot be understood to be conducive to the Mahāyāna. In this way, he appropriates a more archaic emphasis on a radical understanding of impermanence and brings it within the purview of his own supreme vision of non-arising. Nāgārjuna explains that regardless of terminology, and the various interpretations of the scriptures, the most fundamental and safe practice, applicable to all vehicles, is the cultivation of equanimity (*upekṣā*). This description in fact seems like a fair presentation of traditional *śrāvaka* ideas, and a reasonable attempt to suggest an equivalence between a new Mahāyānist notion and a more archaic mainstream concept. However, he then goes on to state unequivocally that the basic teachings of the Buddha, in particular the foundations, the four noble truths, and the factors of awakening (*bodhipakṣikadharmā*), are not constitutive of the Mahāyāna. Here it is important to note that Nāgārjuna twice speaks of the foundations, emphatically denying that these are teachings leading to the awakening of a bodhisattva. The tone of the argument suggests that Nāgārjuna was on the defensive against traditional ideas that threatened his own notion of what the Mahāyāna was.

This indicates that Nāgārjuna was responding to and critiquing others who did in fact claim that the cultivation of the foundations constituted Mahāyāna practice, or that such cultivation could serve to accomplish all levels of Buddhist spiritual practice. As Fujita has pointed out, there is evidence of such claims in a somewhat later Abhidharma treatise, the *Abhidharmadīpa*.<sup>58</sup> The relevant passage, which deals with how a practitioner arouses the initial thought of full awakening (*bodhicitta*), is lengthy:<sup>59</sup>

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<sup>58</sup> FUJITA 2009, p. 117.

<sup>59</sup> JAINI 1959, pp. 192-197:

*atha tad ādyaṃ bodhicittaṃ bodhisattvānāṃ dāḍharyeṇa katham iva draṣṭavyam? naital laukikena vastunopapādayituṃ śakyam | kasmāt? yataḥ*

Now, how should one properly (*dādharyeṇa*)<sup>60</sup> understand that initial aspiration for awakening (*bodhicitta*) of the bodhisattva-s? It is not possible to give rise to it based on a worldly object. Why? Because:

Mount Meru [is destroyed] by the era-final wind. The abode of Varuṇa [is destroyed] by [an era-final] fire. Adamant is destroyed by adamant, and yet that mind is unwavering. (228)

[Within] what is [it] subsumed? Which [is it]? What is the method? What precedes [it]? At what time and who gives rise to it? In this way this is taught:

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[228] *yugāntavāyunā meruḥ vahninā varuṇālayaḥ /  
vajreṇa dhvasyate vajram avikāri tu tan manaḥ //  
kiṃ paryāpannam, katarat, kati prakāram, kiṃ purassaram, kasmin vā kāle ko vā tad utpādayati? ity etad  
apadiśyate –*

[229] *kāmāptaṃ ṣaṣṭhajaṃ tredhā kṛpāśraddhāparamparam /  
buddhotpāde naraḥ strī vā tad ādyaṃ cittam aśnute //  
tat khalu bodhicittam ādyaṃ kāmadhātuparyāpannam eva / ṣaṣṭhajaṃ manodhātujam ity arthaḥ /  
triprakāram upapattilābhikaṃ śrutamayaṃ cintāmayaṃ ceti / kṛpāpurassareṇa śraddhābahulena ca manaskāreṇa  
saṃprayuktam / buddhotpāda eva nāsati buddhaśāsane / manuṣyo vā strī voṭpādayati nānya iti /  
tasyāsya bodhibījasthāntīyasya cittaratnasya sarvadhātugativyāpibuddhatvamahā-vṛkṣāṅkurābhivṛddhaye  
bhūmijalasekāditetupratyayasthāntīyān prajñādicaturadhiṣṭhānaparivārān pāramitādyān guṇān  
vakṣyamāna(ṇa)svarūpān bodhisattvaḥ krameṇābhyasyati /  
kathaṃ punaḥ krameṇa dānādīpāramitānāṃ paripūrīr bhavati? tatra tāvat-  
[230] sarvebhyāḥ sarvadā sarvaṃ vadato dānapūraṇam /  
prathame khalv asaṅkhyeḥ vartamāno bodhisattvaḥ na sarvasmai nāpi sarvaṃ na sarvadā dadāti / dvitīye  
sarvasmai sarvadā na tu sarvaṃ / tṛtīye sarvaṃ sarvasmai sarvadā ca prayacchati / iyatā dānapāramitā paripūrṇā  
bhavati /  
maraṇe ‘pi damātyāgah śīlasyotkrṣṭir ucyate //  
yadā punaḥ prāṇaparitīyāgenāpi prāṇātipātādīśikṣāpadaṃ na kṣobhayati, iyatā śīlapāramitā paripūrṇā  
veditavyā / krauñcādirājaduhitābhikṣudṛṣṭāntāścātrodhāryāḥ /  
[231] vīryasya tiṣyasamstutyā dhiyo vajropamāt param /  
bhagavantaṃ khalu tiṣyaṃ samyaksambuddhaṃ ekayā gāthayā ekapādena sthītvā saptāham abhiṣṭhuvataḥ  
śākyamuner vīryapāramitā paripūrṇā nava ca kalpāḥ pratyudārtitāḥ /  
prajñāpāramitāyās tu vajropamāt samādher urdhvaṃ kṣayajñāne paripūrīr bhavati /  
‘sarvasāṃ tu kṣayajñāne paripūrīr vidhīyate’ //  
ity āgamaḥ /  
atra punaḥ “kṣāntidhyānapāramite śīlaprajñāparivāratvān nārthāntaram” iti vaibhāṣikāḥ /  
vinayadharavaibhāṣikās tu vinaye catasraḥ pāramitāḥ paṭhanti /  
atra punaḥ kecid buddhavacane bahiṣkṛtabuddhayaḥ prāhuḥ- "na hi piṭakatraye bhagavatā  
bodhisattvamārga upadiṣṭaḥ /" ta evaṃ vyāhartavyāḥ / bhrāntā hy atra bhavantaḥ / yasmāt  
[232] tripuṇyakṛtīvastvādyās tallābhōpāyadeśanāḥ /  
tathā caturadhiṣṭhānaṃ saptasaddharmaśāsanaṃ //  
[233] saptayogās trayāḥskandhās triśikṣādyās ca deśitāḥ /  
tathā pāramitās cāpi catasro vinayoditāḥ //  
[234] bodhipakṣyās ca kaṅṭhoktāḥ saptatṛiṃśat svayambhuvā /  
hetavaḥ sarvabodhināṃ trividhā mṛdūtādibhiḥ //  
[235] tasmān na bodhimārgo 'nyaḥ sūtrādīpiṭakatrayāt /  
ato 'nyam iha yo brūyāt sa bhaven mārabhāṣitaḥ //*

<sup>60</sup> The term *dādharyeṇa* is puzzling. Here I understand it to be functioning adverbially, in the sense of firmly or properly. This interpretation is tentative, however, and the etymology of the term is unclear to me. We might also emend the text to read *dādhāryeṇa*, taking it to mean “by the noble of intention.”

It is subsumed within [the realm of] sensuality, it is born of the sixth, it is threefold, and follows upon compassion and faith. When the Buddha is born, whether one is a man or woman, [then] one attains that initial aspiration (*citta*). (229)

That initial aspiration for awakening is only attained within the realm of sensuality. Born of the sixth means “born of the mind element.” The three methods are: 1. the attainment of [a human] birth, 2. textual learning, and 3. contemplation. [The aspiration of awakening] is associated with attention that is led by compassion and pervaded with faith. Only upon the birth of a Buddha [means] not in the absence of the dispensation of a Buddha. Either a man or a woman gives rise [to it], no other.

For the sake of fully cultivating the sapling of the great tree of Buddhahood, which pervades all the realms and destinations of rebirth, and whose seed is the gem of the mind [of awakening], the bodhisattva gradually practices the qualities of the perfections etc., which are the retinue of the four foundations of wisdom etc., which are supportive causes and conditions [similar to] the sprinkling of water on the earth and so on, and whose characteristics are being taught.

How then is there the gradual fulfillment of the perfections of giving etc.? In this regard, when we say “for all, at all times, entirely,” [this is] the fulfillment of giving. While living in the first immeasurable [eon], the bodhisattva does not give to all, entirely, and at all times. In the second [immeasurable eon, he gives] to all at all times, but not entirely. In the third [immeasurable eon,] he makes offerings entirely to all at all times. To this extent the perfection of giving is fulfilled.

Even [if it brings about] death, not relinquishing restraint is called the height of moral virtue. (230)

When, even to the extent of relinquishing the breath, he does not disturb the rules of training, such as the taking of life etc., to this extent the perfection of moral virtue is to be understood as fulfilled.

For effort, by praising Tīṣya. For discernment (*dhiyo*)<sup>61</sup> beyond the adamant concentration.

The perfection of effort of Śākyamuni was fulfilled after praising the Blessed Tīṣya, the fully self-awakened Buddha, for seven days with a single verse while standing on one foot. Nine eons came to pass (*pratyudāvartitāḥ*) [fulfilling this perfection].

Beyond (*urdhvam*) the adamant concentration of the perfection of discernment, there comes about fulfillment with respect to the knowledge of destruction (*kṣayañāna*).

The Āgama says:

“Fulfillment is designated with respect to the knowledge of destruction of all [things].” (231)

Here, then, the Vaibhāṣikas say: “The perfections of patience and meditation do not have an additional sense, due to their being aspects of moral virtue and discernment.” The Vaibhāṣikas who transmit the collection of disciplinary rules [thus] read of four perfections in the collection of disciplinary rules.

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<sup>61</sup> The form *dhiyo* is either a nominal plural or a vocative. Neither of these cases suits the context. I suggest a sixth case singular *dhiyāḥ*, mirroring the sixth case singular *vīryasya* of the previous *pāda*.

Additionally in this regard, some, whose intelligence is corrupt, say: “The path of the bodhisattva is not taught by the Blessed One in the three collections.” They are to be countered thus: “You have erred here because:

“The three bases of merit etc.<sup>62</sup> are the teaching of the method for obtaining that [bodhisattva path]. Similarly, there are the four foundations and the teaching of the seven true *dharma*-s.<sup>63</sup> (232)

“The seven *yoga*-s, the three aggregates, and the three trainings etc. are taught. Similarly, the four perfections are also taught in the collection of disciplinary rules. (233)

“The thirty-seven limbs of awakening were enumerated by the Self-existent One. [Likewise,] the causes for all awakenings are threefold by way of being weak, [middling, or strong].<sup>64</sup> (234)

“Therefore, there is no other path to awakening than [that found in] the three collection of *sūtra*-s etc. So, he who would speak otherwise about this would be speaking [the word of] Māra.” (235)<sup>65</sup>

Here, in the prose preceding verse 230, and in verse 232 itself, is a clear statement, on the part of a certain Vaibhāṣika author, that the cultivation of the four foundations is fundamental for giving rise to the mind of awakening (*bodhicitta*), and for cultivating the bodhisattva perfections. The entire context of the passage makes it clear that this is a response to certain Mahāyāna ideas, such as those exemplified in Nāgārjuna’s *Ratnāvalī* (4:92-93), which claim that the practices taught in the Āgamas are not constitutive of Mahāyāna practice. This enunciation of the relationship between the foundations and the bodhisattva path echoes conceptions of the bodhisattva path found in Dhammapāla’s early seventh century commentary, and allows us to see that such a relationship was part of a pan-Buddhist trend.<sup>66</sup>

The dialectic between the *Ratnāvalī* and the *Abhidharmadīpa*, nicely elucidated by Fujita, clearly represents an important historical debate. Fujita suggests that we understand the Mahāyāna within a historical framework that allows for multiple groups, those who might still fashion themselves as *śrāvaka*-s as well as exclusivist Mahāyānikas, vying for claims to the practice of future Buddhahood. However, the disparate historical positionings of the *Ratnāvalī* and the *Abhidharmadīpa* raise the question of whether they are in fact speaking to each other.<sup>67</sup> Similarly, when we note the scholastic nature of the *Abhidharmadīpa*, the question then arises as to whether its author is not simply rehashing an old doctrinal debate, echoes of which come down from Nāgārjuna’s time.

Here the textual material preserved in the second chapter of the *Saddhsu* becomes consequential. Firstly, this chapter can be dated as roughly contemporaneous with Nāgārjuna. Secondly, its content is fundamentally tied to the cultivation of the foundations, particularly the

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<sup>62</sup> According to Fujita (2009, p. 117), these three bases of merit are *dāna*, *śīla* and *bhāvanā*.

<sup>63</sup> Jaini (1959, p. 196, note 3.) calls attention to a canonical precedent for these seven dharmas. See AN 7.94 at AN IV 145 (B<sup>e</sup>): “*satt’ ime, bhikkhave, saddhammā. katame satta? saddho hoti, hirīmā hoti, ottappī hoti, bahussuto hoti, āradhāvīriyo hoti, satimā hoti, paññavā hoti. ime kho, bhikkhave, satta saddhammā*” ti.

<sup>64</sup> See FUJITA 2009, p. 117, note 40. He points out that later on in the *Abhidharmadīpa* (358.2-4) these three grades of cause are correlated to the three vehicles: *śrāvaka*, *pratyekabuddha*, and *samyaksambuddha*.

<sup>65</sup> For an alternate and rather free translation of the final verses (232-235) presented here, see JAINI 2002, pp. 103-104.

<sup>66</sup> Jaini (1959, p. 134) suggests a tentative date of 450-550 CE for the *Abhidharmadīpa* and its commentary.

<sup>67</sup> Nāgārjuna’s dates remain controversial, but he is generally dated to approximately 150-250 CE. For a recent interesting, but not particularly convincing, attempt to date Nāgārjuna’s *Ratnāvalī*, see WALSER 2002.

foundation of discernment, to which I will return. Thirdly, as argued in Chapter 3, the framework of the *Saddhsu* suggests that the practices outlined there were theoretically amenable to those practicing for any of the three levels of awakening (*śrāvaka*, *pratyekabuddha*, and *samyaksambuddha*). The *Saddhsu* explains that the result of a practitioner's endeavors will depend on the extent to which he transforms or reorients (*pariṇāmayati*) the qualities he cultivates towards any one of these specific goals.<sup>68</sup> The language employed in the *Saddhsu* is significant, as it brings us back to one of the important ideas presented in the *Ratnāvalī*. While the *Saddhsu* outlines a situation in which a practitioner's effort is transformed (*pariṇāmayati*) into three possible results—arhatship, lone buddhahood, or full self-awakened Buddhahood, in the *Ratnāvalī*, Nāgārjuna claims that the transformation of acts is not taught in the vehicle of the hearers (*na caryāpariṇāmanā | uktāḥ śrāvakayāne...*). Here, again, we encounter what seems to be an implicit dialogue between the ideas presented in texts like the *Saddhsu* and the *Ratnāvalī*. Thus, it seems likely that the ideas in the *Saddhsu* are representative of ideas similar to one of the textual communities with which Nāgārjuna was dialoguing at the time he wrote the *Ratnāvalī*, and that this community claimed to transmit a practice that was suitable for all types of practitioners, but that could also satisfactorily lay the foundation for full-fledged bodhisattva practice.

The *Saddhsu* is not the only text that has such affinities. A slightly later text, the *Yogācārabhūmi of Buddhasena (Damoduoluo chanjing 達摩多羅禪經 [Bybh])*,<sup>69</sup> may help us contextualize the practices taught in the *Saddhsu*. The third chapter of the *Yogācārabhūmi of Buddhasena* is of particular relevance to the present discussion, and shares affinities with the second chapter of the *Saddhsu*. This chapter, which presents the meditation practice of element investigation (*jiēfangbian* 界方便; \**dhātuprayoga*), can be read as a later instantiation of the core practice presented in the second chapter of the *Saddhsu*. The temporal and spatial ambiguities of these texts do not allow us to say anything definitive about such relationships. However, the affinities are undeniable.

Of particular importance for how we read the *Yogācārabhūmi of Buddhasena* is the possibility that it is a composite text. That is, the format and style of the text suggests that it can be divided into two distinct parts. The first part, consisting of the first three chapters and making up more than two thirds of the text, is written entirely in verse, and presents a rather standard set of basic meditation practices. The second part, consisting of an additional four chapters, is written in prose, and presents a series of rather idiosyncratic descriptions of meditative practice. This has led some scholars, such as Yamabe Nobuyoshi, to suggest that the text may have originally been made up of the first three chapters, and that a different author subsequently added the later chapters.<sup>70</sup> Florin Deleanu, on the other hand, suggests that the text is coherent as a whole, and was produced at one time.<sup>71</sup>

<sup>68</sup> Ms 6b7-7a1 (T XVII 6c16-20; D 95b5-96a1). See Chapter 3, §3.2, pp. 139-140. See also Ms 7a2 (T XVII 6c16-20; D ya 95b5-96a1), Ms 7a8-7b1 (T XVII 7a27-29; D ya 97a3-4), and Ms 8b6-7 (T XVII 8b29-8c3; D ya 100b5), where the same verb (*pariṇāmayati*) is used to refer to a practitioner's ability to bring about birth as various exalted beings, most importantly the state of a wheel-turning monarch (*rājā cakravartī*).

<sup>69</sup> T 618 at T XV 300c18-325c3. On the rather murky history of this text, see LIN 1949 (pp. 341-351), DELEANU 1993, and YAMABE 1999 (pp. 72-76).

<sup>70</sup> YAMABE 1999, p. 73.

<sup>71</sup> DELEANU 1993.

Based on the material preserved in the *Saddhsu*, which is probably older than the *Yogācārabhūmi of Buddhasena*,<sup>72</sup> I would suggest that the content of the first three chapters of the text, and particularly the third, can be correlated to older textual material. These chapters, therefore, may reflect the trappings of older textual communities, regardless of whether one thinks that the entire *Yogācārabhūmi of Buddhasena* was produced at a single historical moment. This is clear even from reading the text on its own because the end of the third chapter presents a pinnacle of sorts from the standpoint of traditional models of meditative practice. The final passage of the third chapter, in which a meditator experiences the results of having mastered meditation on the six elements, elucidates this pinnacle:<sup>73</sup>

Seeing with the fixed attention of luminous knowledge, he perfects the five types of fulfillment.<sup>74</sup> The first is the body. The second is the meditation object, [when] the sign of concentration (定相) is fully pervasive. The third is the fulfillment of awareness. The *yoga* practitioner delights in renunciation and dispassion. The fourth is called the fulfillment of stage(s) (地 \*bhūmi). The characteristics of the ten [meditative] spheres (十處) are apprehended (明了). One is endowed with the [wholesome] roots (根) of the three vehicles. This is called the fifth fulfillment.

The accomplishment of the method of [distinguishing] the elements [brings about] the destruction of long held ignorance. [It] can purify the mind, [making it] clear, like space. The above virtues are thus fully accomplished.

This passage presents the idea that one must master five fulfillments (*wuzhongman* 五種滿) in order to fully cultivate meditation on the elements. What is important to note in the present discussion is the notion that the fulfillment of these five forms of cultivation means that “one is endowed with the [wholesome] roots (*gen* 根) of the three vehicles.” The meditation practice here is thus considered to be suitable for those practicing for arahatship or for full self-awakening. Additionally, the reference to the fulfillment of the *bhūmi*-s (*di* 地) or stages of meditation in conjunction with ten spheres of meditative practice (*shichu* 十處) can be interpreted as analogous to a number of traditions (exemplified by texts such as the *Daśabhūmika* and the *Mahāvastu*), often associated with the Mahāyāna, that expounded bodhisattva practice with reference to ten stages. In this regard, I do not think it is at all a coincidence that the second chapter of the *Saddhsu*—which though embedded within a larger discourse can be read as a text in its own right—also expounds a graded practice in ten stages culminating in proximity to *nirvāṇa*. It is quite likely, therefore, that in the *Ratnāvalī* passage

<sup>72</sup> Deleanu (1993) dates the *Bybh* to approximately 400 CE and suggests that it represents the practices of Kaśmīri *yogācāra*-s.

<sup>73</sup> CBETA, T15, no. 618, p. 319b25-c3:

|        |        |
|--------|--------|
| 「明智決定觀 | 具足五種滿  |
| 一身二境界  | 定相普周遍  |
| 第三憶念滿  | 修行喜厭捨  |
| 第四諸地滿  | 十處相明了  |
| 三乘根具足  | 是說第五滿  |
| 界方便成就  | 久遠癡冥滅  |
| 能令意清淨  | 無垢如虛空  |
| 如是諸功德  | 一切悉究竟」 |

<sup>74</sup> 五種滿 | I have been unable to identify other instances of this grouping of five accomplishments.

cited above, Nāgārjuna was criticizing the kinds of ideas found in the *Yogācārabhūmi of Buddhasena* and the *Saddhsu*. The most concrete form of textual evidence of such ideas can be found in the second chapter of the *Saddhsu*, as it is preserved in the newly found Sanskrit Ms.

What the above evidence suggests is that the practice of cultivating the foundations was a contested one among certain self-conscious Mahāyānists.<sup>75</sup> It also indicates that several textual communities—of which I speculate the authors/compilers of the *Saddhsu* were one—considered the foundations to be a fundamental aspect of training for the bodhisattva path. As should be clear by now, the textual community that produced the *Saddhsu* was a group of *yogācāra*-s who taught a traditional practice of meditation on the elements derived from the \**Śaddhātuvibhaṅgasūtra*. This community saw itself as masters of training, true descendents of the Buddha, and some of them may have considered themselves to be bodhisattvas. The central role of the foundations in the *Saddhsu*, along with its acceptance of the legitimacy of three possible soteriological goals, indicates that its authors/compilers grounded their teachings in a framework of traditional textual models while at the same time orienting their outlook towards a broader field of knowledge. By emphasizing and developing the foundation of discernment in particular, they were able to be true to traditional representations of practice, while simultaneously constructing a training model that would allow for the postponement of full liberation.<sup>76</sup>

### 4.3.3 On *Prajñā*

The concept of *prajñā* or discernment, as I choose to translate it, was essential to Buddhism from its inception. But if we are to believe the accounts of western scholars, the importance of discernment increased as Buddhism developed in India. Some have pointed to a tension in the earliest strata of texts between two differing conceptions of liberation, one oriented towards a more mystical practice of deep meditative absorption, and the other oriented towards a more cognitively engaged practice of meditative discernment.<sup>77</sup> Others have argued that this perceived tension is merely an artifact of the western scholastic imagination, which has a difficult time fitting traditional Indian notions of experience into its rather limited Kantian or modern-

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<sup>75</sup> It is interesting to note that toward the end of the *Pusa jianshi hui* 菩薩見實會 of the so-called *Ratnakūṭa* collection or *Da baoji jing* 大寶積經 (T 310), we find a section called “the Dharma teaching on distinguishing the six elements” (所謂分別六界法門). (See especially T 310[16.25] at T XI 414b7-426a2). This section of text outlines a practice of distinguishing the six elements, but contains many explicit references to doctrinal positions exclusive to Mahāyānists. A quotation of a portion of this text can be found at Śikṣ 244- 256, where the *sūtra* is referred to as the *Pitṛputrasamāgama*. What is most interesting in the context of the present discussion is that the text does not mention the four foundations, despite the fact that its title suggests an explicit textual connection to the canonical \**Śaddhātuvibhaṅgasūtra*. However, compare AN 3.61 at AN I 173-177, a northern parallel of which could have served as a textual precedent for the later *sūtra*. It is also possible that the foundations were deliberately omitted in the course of the construction of the text, as they were negatively associated with the *śrāvaka* path.

<sup>76</sup> Though never stated explicitly in the *Saddhsu*, it is also possible that its practitioners may have considered themselves as previously prophesied to full self-awakening and therefore fundamentally incapable of attaining final liberation until the fulfillment of such prophecy. On the historical genesis of the notion of a bodhisattva vow and its accompanying prophecy, see ANĀLAYO 2010a. Anālayo shows that the earliest evidence for the conception of a bodhisattva vow appears in the Northern Āgama literature. His work remains speculative, but the narrative he suggests is compelling.

<sup>77</sup> See, for instance, LA VALLÉE POUSSIN 1937, SCHMITHAUSEN 1981, BRONKHORST 1986, COUSINS 1996, and DELEANU 2000.



materialist frameworks of thought.<sup>78</sup> I will not go into the many problems and intricacies of this discussion. For my part, I would simply say that I generally agree with the latter group of scholars that the earliest textual records do not present any obvious point of conflict or incongruity between the mystical and the cognitive.<sup>79</sup> Rather, it seems very much that in the earliest texts, through many iterations and across various and sundry Indian traditions, the mystical becomes the cognitive and the cognitive becomes the mystical. This is certainly the case in the *Saddhsu*, and am convinced that this amalgam of what has been seen to be two separate modes of spiritual engagement has its roots in the earliest textual evidence available to scholars.

Distortions of the western scholastic tradition aside, it is nonetheless true that the concept of discernment seems to have been the main site of engagement and development for various traditions, practical and scholastic, within and beyond the most fundamental forms of mainstream Buddhism.<sup>80</sup> Within the earlier strata of textual traditions available to scholars, this process is best exemplified in the various versions of the \**Smṛtyupasthānasūtra* (Pāli: *Satipaṭṭhānasutta*; Chinese: *nianchujing* 念處經). In his seminal study of this important text, Lambert Schmithausen points out that in six different versions of the text we find a number of varying lists of *dharma*-s to be discerned. Comparing these versions, Schmithausen attempts to reconstruct a hypothetical account of the earliest form of *smṛtyupasthāna* practice.<sup>81</sup> Here I will not assess such accounts. What is more important to point out is that the *Smṛtyupasthānasūtra* is fundamentally a text (describing a practice) oriented towards discernment. That is, the basic orientation of the *smṛtyupasthāna* practice involves a meditator making distinctions between various types of phenomena that make up human experience. In its most developed form within the earliest strata of canonical texts, represented by the *Mahāsatipaṭṭhānasutta* of the Theravādins, we find descriptions of various and sundry meditations on the discernment of a great number of *dharma*-s, many of which are not present in other, presumably more archaic, versions of the text. What these developments show is that, even in the earliest period to which scholars of Buddhism have access, the realm of discernment was the site at which Buddhists engaged most dynamically with their metaphysical inquiries. Descriptions of the process of discernment became a way for early Buddhists to negotiate their shifting understandings of the body, the mind, and the ‘self.’

These metaphysical explorations and negotiations did not end with the formalization of the canonical texts. However, with such formalization, the process of such inquiries became more complicated. Practitioners could not as easily weave the developments of their understanding into the dynamic and malleable canonical texts. Instead, they had to justify new ideas upon and against the formalized and stereotyped canonical representations. This is the process we see going on in early Abhidharma texts, such as the *Saṅgītiparyāya* and *Dharmaskandha*, in which Abhidharmic ideas are substantiated through references to *sūtra* texts. Among the scholastic *ābhidharmika*-s, this process is best exemplified in the *Mahāvibhāṣā*, in which a comprehensive record of divergent doctrines is presented, and canonical citations are often used to justify or refute such doctrines. In many ways, this process can be seen as an engagement with varying conceptions of discernment—originally a concept formulated in the

<sup>78</sup> See, for instance, COUSINS 1984, GETHIN 1992, and ADAM 2002.

<sup>79</sup> STUART forthcoming-a. For a useful and even-keeled overview of the various approaches to meditation presented in the earliest strata of Buddhist texts, see DELEANU forthcoming, pp. 41-50.

<sup>80</sup> This basic trend in the history of Buddhism has been emphasized by SCHMITHAUSEN 1976b and 1981, VETTER 1988, and GOMBRICH 1997.

<sup>81</sup> For a critique of Schmithausen’s treatment of the *Smṛtyupasthānasūtrasūtra*-s, see STUART forthcoming-b.

context of meditation—and an attempt to draw out the implications of this term as it was presented in earlier textual representations.

It is precisely in the middle of the above-described process that the authors/compiler/redactors of the *Saddhsu* can be placed. The *Saddhsu*, and the second chapter as its most fundamental core, is an example of one community's attempt to negotiate the process of doctrinal and meditative dynamism through the lens of discernment. The *Saddhsu yogācāra-s'* approach to the world of formalized textual representations, however, seems to be somewhat unique. Although it is possible that much of the material in the second chapter of the *Saddhsu* goes back to a period that is contemporary with the earliest canonical Abhidharma texts, it seems more likely that it was produced sometime later, perhaps around the same time as the earliest versions of the *Mahāvibhāṣā*.<sup>82</sup> It is interesting, therefore, to see that the *Saddhsu's* culture of textual production does not follow the scholastic format of argument and scriptural citation. Rather, the *Saddhsu yogācāra-s* produced a *sūtra*, using a well-known discourse of the Buddha as a foundation, and included many of their metaphysical inquiries within it. In this way, the *Saddhsu* stands out as a somewhat anomalous text within the textual record. At a time when most mainstream Buddhists in North India were beginning to write *śāstra-s*, and when early Mahāyānists were writing radically new *sūtra-s*, the *Saddhsu yogācāra-s* were doing what seems more in line with what was done during an earlier period of oral transmission: they produced a *sūtra* that incorporates canonical textual material with śāstric queries and cosmological descriptions.

It is here that I would like to bring our discussion of the *Saddhsu* to bear on another important development within the early history of Buddhism; namely, the development of the *Prajñāpāramitā* tradition and its highly influential literature. At approximately the beginning of the Common Era, some four hundred years after the death of the Buddha, we see the emergence of a Mahāyāna tradition that emphasized the central importance of the perfection of discernment. This tradition has its oldest roots in certain important texts, most centrally the *Aṣṭasāhasrikā Prajñāpāramitā* (hereafter AS).<sup>83</sup> Until recently, our earliest evidence for this tradition was a Chinese translation of this text, made by the famous translator Lokakṣema at the end of the second century of the Common Era.<sup>84</sup> However, this tradition must be quite a bit older than that, and recent manuscript evidence from Gandhāra confirms this.<sup>85</sup> Regardless of how far back we push the *Prajñāpāramitā* tradition, it remains certain that this tradition was a real literary presence in the first centuries of the Common Era, both in Gandhāra and in India proper. This tradition had a radical take on the concept of discernment, positing the pinnacle of its attainment as the understanding of the knowledge of the non-arising (*anutpādayjñāna*) of *dharma-s*. We have

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<sup>82</sup> As I show in Chapter 1, the *Saddhsu* as it comes down to us today was probably composed between 150 and 400 CE. I see no very obvious reason, however, why much of the material found within the second chapter of the text could not be older than this. The material drawn from the *Ṣaḍdhvi*, for instance, is no doubt quite archaic.

<sup>83</sup> For a useful overview of the *Prajñāpāramitā* literature, see CONZE 1967b, pp. 123-184 and CONZE 1978 [1960]. More recently, some interesting observations have been made by Deleanu (2000) on the role of meditation within the *Prajñāpāramitā* corpus.

<sup>84</sup> T 224. Seishi Karashima (2011) has recently produced a comprehensive critical edition of this text with extensive notes on the various extant parallels.

<sup>85</sup> CONZE 1978 [1960], p. 1. On new manuscript evidence from Gandhāra, see ALLON AND SALOMON 2010, p. 10, FALK 2011, pp. 20-23, and FALK AND KARASHIMA 2012. Based on carbon dating and paleography, Falk dates a newly discovered *Prajñāpāramitā* manuscript, which corresponds quite closely to portions of the *Aṣṭasāhasrikā Prajñāpāramitā*, to the first century CE.

seen echoes of this idea in Nāgārjuna’s *Ratnāvalī*, but it certainly found its earliest expression in the *sūtra*-s of the *Prajñāpāramitā*, best exemplified by the *Aṣṭasāhasrikā*.

I see the *Saddhsu*, particularly its second chapter, as a counterpoint to the *Prajñāpāramitā* tradition. Like the adherents of *Prajñāpāramitā*, the *Saddhsu yogācāra*-s clearly valued the cultivation of discernment as the supreme aim of spiritual practice. However, the *Saddhsu*’s affinity with Abhidharma categories, and its emphasis on a meditative practice based on the repeated observation of the arising and passing away of various phenomena, indicates that the metaphysics of the *Saddhsu*, more in line with a typical mainstream phenomenology, stood at odds with the *Prajñāpāramitā*’s more radical attitudes. In the *Saddhsu* and the *Prajñāpāramitā* we see two competing notions of discernment, and perhaps two competing notions of the Mahāyāna, each centered on a different locus of enforcement. That is, both traditions seem concerned with how discernment gets embodied or enacted in the world. For the *Saddhsu yogācāra*, it is the meditator himself who practices, embodies, and stands for discernment. For the *Prajñāpāramitā* practitioner, discernment is instantiated in the textual tradition—the radical notion of non-arising as explained in the text—and is embodied by a practitioner’s learning of the text.<sup>86</sup>

The distinction between the attitudes of these two traditions, as well as the similarity in how they undergird their spiritual authority, can best be displayed by comparing a few passages—one from the second chapter of the *Saddhsu* and another from the third chapter of the *Aṣṭasāhasrikā*. In these passages we see how meditator and meditative practice in the *Saddhsu*, and text and textual learning in the *Aṣṭasāhasrikā*, respectively serve as distinct loci of spiritual power.

In the *Saddhsu*, we see a meditator ascending through various stages of meditative practice. As he does so, spirit-beings from various higher realms of existence take note of his progress, and rejoice that he is fighting the good fight, battling with Māra, progressing on the path of practice. An example of this can be seen at the end of the description of the first stage of meditative practice:<sup>87</sup>

**1.4.8** In this way, death and birth in the flow [of existence] occur by way of the eighteen mental activities, which have three [types of] results.

**1.5.1** When that monk sees the eighteen mental activities, the flying spirits, being greatly delighted, inform the earth-dwelling spirits. [Then] the earth-dwelling spirits and the flying spirits, with minds thrilled, inform the four great kings. Those four great kings inform the deities who are in the retinue of the four great kings. [They say:] “There is a son of good family from Jambudvīpa, from such and such a village, from such and such a town, from such and such a country, from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He is reflecting on the eighteen mental activities, and realizing [them while] delighting in seclusion, practicing in a remote place.”<sup>88</sup>

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<sup>86</sup> In his now classic 1975 article on the “cult of the book,” Gregory Schopen makes a similar distinction between the oral locus of spiritual power in the *Vajracchedikā* and the written locus of spiritual power in the *Aṣṭasāhasrikā*. I do not entirely follow Schopen in this regard, considering that the *Aṣṭasāhasrikā* was most likely transmitted and engaged in both oral and literary form.

<sup>87</sup> *Saddhsu* II §1.4.8-1.5.3 (Ms 12b4-7).

<sup>88</sup> §1.5.1-1.5.3 | Cf. the *Dharmacakrapravartanadharmaparyāya* (Sbhv I 136-137).

**1.5.2** Hearing this from the four great kings, the deities in the retinue of the four great kings, being extremely thrilled, [exclaim]: “Māra’s faction is waning, the faction of the True Dharma is waxing.”

**1.5.3** Those deities in the retinue of the four great kings [then] inform Śakra, the lord of the Heaven of the Thirty-three [Deities]: “Lord, there is a son of good family from Jambudvīpa... up to... from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He is one who delights in seclusion... up to... Resorting to charnel grounds, [he] is reflecting on the eighteen mental activities, and dwells having realized and attained [them].” Hearing this from the deities in the retinue of the four great kings, the deity Kauśika [i.e. Indra], the lord of the Heaven of the Thirty-three, becomes extremely delighted.

Here we see the direct relationship between a single meditator’s spiritual progress, and the supernatural world of spirits and deities. This passage presents the beginning of the meditator’s journey. As he ascends the various stages outlined in the *Saddhsu*, he progressively gains the notice of deities from higher and higher realms of existence. This relationship maps the psychological states that a meditator experiences to cosmological spheres of existence, but it also asserts a certain kind of spiritual power for a meditator who has reached certain stages of practice.<sup>89</sup> Thus, by refining his spiritual practice the meditator amasses spiritual power, eventually culminating in supreme knowledge of the entire universe.<sup>90</sup> This is how discernment is envisioned by the *Saddhsu yogācāra*-s.

In the case of the *Aṣṭasāhasrikā*, we find a different kind of passage with a similar goal, to show the textual tradition’s cosmic sovereignty. A passage from chapter three of the *Aṣṭasāhasrikā* displays this goal:<sup>91</sup>

<sup>89</sup> Paul Harrison (1995a, p. 64) gives great importance to this “shamanic” aspect of Buddhism, arguing that “the role of the Saṅgha in society is not primarily that of exemplary salvation-seekers, nor that of priestly intermediaries, but that of masters of techniques of ecstasy enabling them to access another order of reality and transmit the power resulting from access to others.” While this is certainly one function of certain members of the *saṅgha*, I find that Harrison perhaps overemphasizes social function at the expense of the core ideals presented by the tradition. By dismissing the ideal of salvation as “monastic rhetoric,” Harrison deemphasizes the Buddhist ideal goal of attaining freedom from suffering. This approach comes about because Harrison is trying to understand Buddhism’s “extraordinary success as a religion,” rather than its founder’s (putatively) stated aims. Here in the *Saddhsu*, the shamanic power of the meditator monk is no doubt being emphasized. At the same time, that power’s meaning within society is directly connected with a framework of salvation-seeking.

<sup>90</sup> This additionally reminds one of Paul Harrison’s work (1995b, p. 19), in which he describes the Mahāyāna as “a kind of power fantasy, in which the Buddhist practitioner aspires ... to the cosmic sovereignty and power represented by complete Buddhahood – not the destruction of ego, but its apotheosis.”

<sup>91</sup> WOGIHARA 1932, pp. 255-257 (cf. T 224 at T VIII 434c21-435a20; Karashima 2011, pp. 92-96): *yatra khalu punaḥ kauśika kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā pūjā-pūrvaṅgamam sthāpayiṣyati pūjayiṣyati tatra kauśika ye kecit cāturmahārājakāyikeṣu deveṣu deva-putrā anuttarāyāṃ samyak-sambodhau samprasthitās te 'pi tatrāgantavyaṃ maṃsyante/ te 'pi tatrāgatyaṅgāṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtya dhārayitvā vācayitvā paryavāpya pravartya deśāyitvopadiṣyoddiṣyā svādhyāyā punar eva prakramitavyaṃ maṃsyante/ evaṃ ye kecit kauśika trayastriṃṣeṣu deveṣu deva-putrā...ye 'pi kecit kauśika yāmeṣu deveṣu deva-putrā...ye 'pi kecit kauśika tuṣiteṣu deveṣu deva-putrā...ye 'pi kecit kauśika nirmāṇa-ratiṣu deveṣu deva-putrā...ye 'pi kecit kauśika para-nirmita-vaśavartiṣu deveṣu deva-putrā...ye 'pi kecit kauśika rūpāvacareṣu deveṣu deva-putrā yāvanto brahma-loke brahma-kāyikā deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatrāgantavyaṃ maṃsyante/ te 'pi tatrāgatyaṅgāṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanti uddeṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyo dgrhya dhārayitvā vācayitvā paryavāpya*

Further, Kauśika, wherever a son or daughter of good family, having written up this perfection of discernment and made it into a book, will establish it with a preceding ritual and worship [it], whichever deities (*devaputra*) among the Retinue of the Four Great Kings have set out for unexcelled correct self-awakening will come there. Having come there, they will gaze upon that Perfection of Discernment in the form of a book, [they will] salute it, respect it, learn it, memorize it, recite it, master it, perpetuate it, teach it, explain it, summarize it, and study it. Having gazed upon, saluted, respected, learnt, memorized, recited, mastered, perpetuated, taught, explained, summarized, and studied [it], they will depart. In the same way, Kauśika, whichever deities among the deities of the Heaven of the Thirty-three...among the deities of Yāma's realm...among the deities of Tuṣita Heaven... among the deities who delight in creation...among the deities who delight in the creations of others... whichever deities among the deities of the realm of subtle materiality, all the way up to the deities of Brahma's Retinue in the realm of Brahma, have set out for unexcelled correct self-awakening will come there. Having come there, they will gaze upon that Perfection of Discernment in the form of a book, [they will] salute it, respect it, learn it, memorize it, recite it, master it, perpetuate it, teach it, explain it, summarize it, and study it. Having gazed upon, saluted, respected, learnt, memorized, recited, mastered, perpetuated, taught, explained, summarized, and studied [it], they will depart. Kauśika, don't think: 'It is so only [up to] the deities of Brahma's Retinue.'<sup>92</sup> Just as with the deities of Brahma's retinue, whichever deities among the deities who are ministers of Brahma...among the great *brahmas*... the deities of minor lustre... the deities of immeasurable lustre... the radiant deities... the deities of minor aura... the deities of immeasurable aura... the deities of perfect aura... the unclouded deities... the deities of flowing merit... the deities of great reward... the non-percipient deities...the durable (*avṛha*) deities...the peaceful deities...the beautiful deities...the clear-sighted deities...the highest deities, who have set out for unexcelled correct self-awakening, will come there. Having come there, they will gaze upon that Perfection of Discernment in the form of a book, [they will] salute it, respect it, learn it, memorize it, recite it, master it, perpetuate it, teach it, explain it, summarize it, and study it. Having gazed upon, saluted, respected, learnt, memorized, recited, mastered, perpetuated, taught, explained, summarized, and studied [it], they will depart.

The attitudes presented in these two passages have clear affinities with one another, and their cosmologies share a definite engagement with traditional mainstream Buddhist categories.<sup>93</sup> In the *Aṣṭasāhasrikā*, however, the text is self-referential, making it clear that it is in fact the *sūtra*

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*pravartya deśa yitvopadiśyoddiśya svādhyāyā punar eva prakramitavyaṃ maṃsyante// mā te 'tra kauśikaivaṃ bhūd yathā brahma-kāyikā eveti / yathā brahma-kāyikā evaṃ ye 'pi kecit kauśika brahma-purohiteṣu deveṣu deva-putrāḥ peyālam / evaṃ ye 'pi kecit kauśika mahā-brahmāsu parīttābhāsv apramāṇābhāsv ābhāsvareṣu parīttā-śubheṣu apramāṇa-śubheṣu śubha-kṛtsne anabhrakeṣu puṇya-prasaveṣu bṛhat-phaleṣv asaṃjñīsattveṣv avrheṣv atapeṣu sudrṣeṣu sudarśaneṣu// ye 'pi kecit kauśika akanīṣṭheṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitā te 'pi tatrāgantavyaṃ maṃsyante/ te 'pi tatr' āgatyaīnāṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante van diṣyante namaskariṣyanti udgrahīṣyanti dhārayiṣyanti vā cayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanti upadekṣyanti uddeṣyanti svādhyāsyanti prekṣya vanditvā nama skṛtyodgrhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvopadiśyoddiśya svādhyāyā punar eva prakramitavyaṃ maṃsyante //*

<sup>92</sup> Here it is again worth noting the allusion to the *Dharmacakrapravartanadharmaparyāya*, in which the word of the Buddha's first teaching is said to have spread as far as the realm of the deities of Brahma's Retinue. By explicitly stating that the *Prajñāpāramitā* attracts deities as high up as the highest realm in the sphere of subtle materiality, the text extends the scope of its power even beyond that of the Buddha's first teaching.

<sup>93</sup> Compare, for instance, MN 120 at MN III 99-103, the *Saṅkhārupapattisutta*, and MĀ 168 at T I 700b24-701b22, the *Yixing jing* 意行經, in which we find a similar arrangement of deities and realms as found here in the AS.

itself that marshals cosmic power. When practitioners simply worship it, memorize it, and engage with it, they draw upon this power.

Both of these texts speak to a central concern of Buddhist practitioners, the concern with danger and protection that is available on various sides of the supernatural world. The spiritual practice of the *Saddhsu* is framed within the context of warfare with Māra, in which a practitioner successively overpowers evil forces (*mārapakṣa*) and gains the support of wholesome forces (*saddharmapakṣa*). The *Aṣṭasāhasrikā* shows a similar concern, but offers the trump of all concerns by asserting the supreme power of the *sūtra* itself. However, in the fifth chapter of the *Aṣṭasāhasrikā*, we find evidence of one fundamental fear that seems to have haunted practitioners of the early Mahāyāna: the fear of conceit, engendered by one's identity as a bodhisattva destined for full self-awakening. A passage from the *Aṣṭasāhasrikā*, in which a Bodhisattva engages in the apotropaic practice of banishing a demon (*amanuṣya*), illuminates this point:<sup>94</sup>

And further, Subhūti, a bodhisattva, a great being, speaks thus: “By which true speech of truth I was prophesied to unexcelled perfect awakening by the previous Tathāgatas, Arhats, and fully self-awakened Buddhas, by that true speech of truth may this non-human depart.” In this respect, Subhūti, Māra the evil one will become eager for the non-human to depart. Why is that? Māra the evil one, here in the presence of that bodhisattva, that great being, who has long set out on the [great] vehicle, will endeavor with even more strength and power: “How might this non-human depart?” In this way, that non-human will depart due to the will of Māra. Then further, that bodhisattva, that great being, will think: “Because of this power of mine, the non-human has departed.” He does not realize thus: “Because of Māra's power, the non-human has departed.” He becomes agitated precisely because of that. Because of that agitation, he will revile other bodhisattvas, other great beings. [He will] mock, jeer at, abuse, and sully [them, saying]: “I was

<sup>94</sup> The text quoted here is preceded by a description of how evidence that a person is a bodhisattva can be gleaned from whether his speech act has the power to banish a demonic non-human force that has possessed another individual. The text then renders problematic such proofs.

WOGIHARA 1932, pp. 771-772 (cf. T 224 at T VIII 460a14-29; KARASHIMA 2011, pp. 359-360): *tatra khalu punaḥ subhūte bodhisattvo mahāsattva evaṃ bhāṣiṣyate | yena satyena satya-vacanenāhaṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau tena satyena satya-vacanenāyam amanuṣyo 'pakrāmatv iti | tatra subhūte māraḥ pāṭyān autsukyam āpatsyate tasyāmanuṣyasyāpakramaṇāya || tat kasya hetoḥ | māro hy atra pāṭyāms tasya bodhisattvasya mahāsattvasya cirayāna-samprasthitasyāntike balavattaraṃ tejovattaraṃ codyogam āpatsyate katham ayam amanuṣyo 'pakrāmed iti | evaṃ so 'manuṣyo mārādhiṣṭhānenāpakramiṣyati | evaṃ ca tasya bodhisattvasya mahāsattvasya bhaviṣyati mamaiṣo 'nubhāvenāmanuṣyo 'pakrānta iti | na punaḥ sa evaṃ jñāsyati mārasya iṣo 'nubhāvenāmanuṣyo 'pakrānta iti || sa tena tāvanmātrakeṇautsukyam āpatsyate | sa tenautsukyena tato 'nyān bodhisattvān mahāsattvān avamaṃsyate uccagghayiṣyati ullāpayiṣyati kutsayiṣyati paṃsaiṣyati ahaṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhav iti | sa tena tāvanmātrakeṇa bhūyo mānaṃ janayiṣyati mānaṃ saṃjanayiṣyati mānaṃ vardhayiṣyati mānaṃ saṃvardhayiṣyati mānaṃ stambhayiṣyati mānaṃ upastambhayiṣyati mānaṃ br̥mhayiṣyati mānaṃ upabr̥mhayiṣyate manam [read mānam] utpādayiṣyati | sa tena mānenātimānena mānātimānena mīthyā-mānenābhīmānena dūrīkariṣyati sarvajñatāṃ dūrīkariṣyati anuttaraṃ tathā-rāpāṇi [read -rūpāṇi] kalyāṇa-mitrāṇi kalyāṇa-dharmaṇa udārādhimuktikān adhyāśaya-sampannān upāya-kauśalān avinivartanīya-dharma-samanvāgatāṃś ca bodhisattvān mahāsattvān dṛṣṭvābhīmān upādyaṃsamanya mānas tathā-rūpāṇi kalyāṇa-mitrāṇi na seviṣyate na bhāṣiṣyate na paryupāsiṣyate na pariprokṣyati tad eva māra-bandhanaṃ gāḍhīkariṣyati | tasya dve bhūmī pratikāṅkṣitavye śrāvaka-bhūmir vā pratyekabudha-bhūmir vā || evaṃ subhūte satyādhiṣṭhānena māraḥ pāṭyān acira-yāna-samprasthitasya bodhisattvasya mahāsattvasya alpa-śrāddhasya alpa-śrutasya kalyāṇa-mitra-virahitasya prajñāpāramitayāpariḡhītasyopāya-kauśalya-virahitasyāntarāyāṃ [read -āntarāyāṃ] kariṣyati anuttarāyāḥ samyaksambodheḥ || idam api subhūte bodhisattvasya mahāsattvasya māra-karma veditavyaṃ ||*

prophesied to unexcelled correct self-awakening by the previous Tathāgatas, Arhats, and fully self-awakened Buddhas.” Precisely because of that, he will give rise to even more pride, he will generate pride, perpetuate pride, extend pride, bolster pride, reinforce pride, enlarge pride, augment pride, cause pride to raise its head. Because of pride, because of arrogance, because of prideful arrogance, because of false excessive pride, he banishes omniscience, banishes the unexcelled knowledge of the Buddha, the knowledge of the self-produced, the knowledge of omniscience, banishes unexcelled self-realization. Having seen such auspicious friends and great bodhisattvas who are intent on the loftiness of the auspicious dharma, perfected in their proclivities, skilled in means, and endowed with the *dharmas* of non-retrogression, he gives rise to excessive pride and looks down on them. Therefore he does not visit, frequent, serve, or support<sup>95</sup> such auspicious friends, [and] strengthens that very bond of Māra. For him two stages can be expected, the stage of disciples or the stage of solitary buddhas. In this way, Subhūti, by the power of truth, Māra the evil one will bring about an obstacle to unexcelled awakening for that bodhisattva, that great being, who has not for long set out on the [great] vehicle, who has little faith, little learning, is devoid of an auspicious teacher, has not understood the perfection of discernment, and is devoid of skillful means. This, Subhūti, is to be understood as the Māra-action of a bodhisattva, a great being.

In this passage we find a scenario that resonates rather interestingly with *Saddhsu* §1.4.8-1.5.3 cited above. Here we see a description of a practitioner engaged in a supernatural conflict with a harmful spirit.<sup>96</sup> In the *Saddhsu*, the entire framework of the text is structured around a related context, the context of meditation as supernatural warfare with Māra. But the *Aṣṭasāhasrikā* passage implies that a practitioner who engages in such activity must forever be subject to doubt about his experiences. In other words, as he develops great spiritual power, the specter of Māra is ever-present. Every experience may very well be a trick of the evil one. This seems to be a rhetorical tactic of the *Aṣṭasāhasrikā*, a tactic that points to the need to cut off reliance on any specific experience, any form of spiritual power, and seek only non-arising, freedom from doubt or worry about any attainment at all. Is this a warning to practitioners within the *Aṣṭasāhasrikā* tradition? Or could it be that this passage is in fact criticizing others, such as meditation practitioner like the *Saddhsu yogācāra-s*, whose spiritual practice was integrally embedded within a conceptual framework of oppositions between cosmic forces?

Regardless of the nuances of its rhetoric, we do find in the *Aṣṭasāhasrikā* a clear juxtaposition between the *sūtra* as cosmically all-powerful, and the fledgling bodhisattva as subject to conceit and the workings of Māra. The *Saddhsu* shows no such concern. Rather, its vision is one of the progressive conquest of evil forces, and the undeniable support of wholesome forces. These differences, and resonances, suggest to me that what we find in the *Aṣṭasāhasrikā* may very well be a tacit critique of earlier communities similar to the *Saddhsu yogācāra-s*, whose framework of practice was structured by unique *dharma* theories, traditional mainstream *sūtra-s*, and a certainty of cosmic power grounded in the personality of the *yogācāra* who has mastered the stages of meditation. By asserting the cosmic power of the *sūtra*, and drawing attention to the fallibility of the individual, the *Aṣṭasāhasrikā* presents a vision of spiritual life that largely undercuts traditional notions of the locus of spiritual power as instantiated in individual practitioners. This stands strongly in contrast to the *Saddhsu*’s vision.

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<sup>95</sup> Support (*pariprokṣayati*) | This verb is puzzling here, and the translation is tentative. *Pariprokṣayati* literally means “to sprinkle.”

<sup>96</sup> The context of the AS passage cited here is apotropaic, and its content supports Harrison’s (1995a) argument about the “shamanic” substratum of the Buddhist tradition. See footnote 89.

Commenting on the above passage from the *Aṣṭasāhasrikā*, Daniel Boucher suggests that the problem of evil has a unique position within early Mahāyāna. He writes:

It is no accident that Māra figures prominently in this passage as he does elsewhere in the *Aṣṭa*. As the embodiment of cosmological evil, Māra is blamed for dissension within the ranks. He disturbs fellowship among bodhisattvas by planting divisive ideas within the minds of those who are insufficiently matured, either because they are only newly admitted to the fold or because they are still under the influence of the mainstream establishment, that is to say, not yet ‘detached from the mental fixations associated with the *śrāvaka* or with the *pratyekabuddha*.’ Metaphysical dualism, ‘purity within, corruption without,’ is precisely what we would expect within the rhetoric of a small, minority sect movement. As Mary Douglas has remarked: “It takes a certain kind of social experience to start to worry about the problem of evil.”

I don’t see the problem of Māra here as unique to “the rhetoric of a small, minority sect movement,” i.e. the Mahāyāna. Rather, it seems to me that this problem was one with which all groups of Buddhists grappled, throughout history.<sup>97</sup> The specter of Māra becomes more immanent, however, in the Mahāyāna context, as the very prospect of conceiving of oneself as a bodhisattva entails the most insidious of all of Māra’s tricks, the fault of conceit.<sup>98</sup> This reflects a fear of corruption from within, not ‘corruption without,’ and highlights the social problems of a bodhisattva identity. In contrast, the *Saddhsu* presents a cosmic narrative of inevitable triumph over Māra, despite the fact that it seems to recommend a deferral of awakening, and thereby asserts a rather lofty position for those who practice according to its stages. The *Aṣṭasāhasrikā*, on the other hand, points to the danger of such narratives, as they may lead to false conceptions of who one is, bodhisattva or otherwise. For in fact, the metaphysical upshot of basic Buddhist phenomenology is that one never was, nor ever could be, anything at all. In this way, we see two overlapping yet counterposed notions of discernment (*prajñā*) in the *Saddhsu* and *Aṣṭasāhasrikā*. I postulate that we understand these texts as representing two currents of thought speaking to one another within a discourse of early Mahāyāna ideas, many of which had not yet been formalized in the way that we understand the Mahāyāna in its more classical forms. The distinct loci of discernment, the meditator and the *sūtra*—meditative practice and textual practice—suggest two

<sup>97</sup> We find the problem of Māra nicely illustrated in various early canonical texts. The best example of this is the *Mārasamyutta*, SN 4. For a later śāstric example of a strategy to categorize Māra, see Śrbh J° II, p. 266.

<sup>98</sup> On the fundamental critique of the very notion of a bodhisattva, see the first chapter of the AS (KARASHIMA 2011, pp. 28-29 [T VIII 428a17-23]): 須菩提言：「菩薩亦不念彼間，亦不於是間念，亦不無中央念。色亦無有邊。菩薩亦無有邊。色與菩薩不可逮，不可得。一切菩薩不可得，不可逮。何所是菩薩？般若波羅蜜當何從說？菩薩都不可得見，亦不可知處。當從何所說般若波羅蜜？菩薩轉復相呼菩薩云何？」

Vaidya ed. 1960, pp. 12-13: *evam ukte āyusmān subhūtir bhagavantam etad avocat—buddhānubhāvād bhagavan | api nu khalu punar bhagavan pūrvāntato bodhisattvo nopaiti aparāntato bodhisattvo nopaiti madhyato bodhisattvo nopaiti | tat kasya hetor nopaiti? rūpāparyantatayā hi bodhisattvāparyantatā veditavyā, evaṃ vedanāsamjñā saṃskārāḥ | vijñānāparyantatayā hi bodhisattvāparyantatā veditavyā | rūpaṃ bodhisattva iti nopaiti | idam api na vidyate nopalabhyate | evaṃ bhagavan sarveṇa sarvaṃ sarvathā sarvaṃ bodhisattvadharmam anupalabhamāno nāhaṃ bhagavan taṃ dharmam samanupaśyāmi yasyaitannāmadheyam yaduta bodhisattva iti | prajñāpāramitām api na samanupaśyāmi nopalabhe | sarvajñatām api na samanupaśyāmi nopalabhe | so 'haṃ bhagavan sarveṇa sarvaṃ sarvathā sarvaṃ taṃ dharmam anupalabhamāno 'samanupaśyan katamaṃ dharmam katamena dharmeṇa katamasmin dharme 'vadiṣyāmi anuśāsiṣyāmi?*

The central thrust of both of these passages, which is the central topic of the entire first chapter of the AS, is also evident in the recently discovered and oldest extant version of the text, preserved in Gāndhārī. See FALK AND KARASHIMA 2012, particularly pp. 33-42.



divergent but overlapping modes of spiritual practice, two divergent but overlapping metaphysical standpoints, and two divergent but overlapping strategies for engagement with the problem of evil.

#### 4.4 The *Saddhsu* and the Yogācāra-vijñānavāda Tradition

Having dealt with the topic of discernment, and the important developments of the *Prajñāpāramitā* literature, it is also appropriate to engage with the question of the relationship between the *Saddhsu* and the Yogācāra-vijñānavāda school of Buddhism, which seems to have been emergent precisely at the time that the *Saddhsu* was produced. Do we find any connection between the *yogācāra*-s who transmitted the *Saddhsu* and the later *vijñānavāda* textual communities that also called themselves Yogācāras and, in their most extreme philosophical moments, posited a theory that all phenomena are simply mind (*cittamātra*) or constructs of the mind? Many have looked into this question, and I am not able here to deal with all of the theories that have been presented over the last one hundred years.<sup>99</sup> Suffice it to say that the most recent research points to a clear distinction between the old *yogācāra*-s, who were primarily masters of traditional mainstream meditation techniques, and the later scholastic traditions of the *vijñānavāda*, a philosophical school concerned with a detailed accounting of the structure of mental life.<sup>100</sup> For instance, in discussing the historical trajectory of several early *yogācārabhūmi* texts, including the *Yogācārabhūmi of Buddhasena* mentioned above, Florin Deleanu writes:<sup>101</sup>

The fact that Vijñānavāda sources, especially Asaṅga's *Yogācārabhūmi-śāstra*, contain common elements with Śrāvakayāna yoga sources is irrelevant here: this phenomenon belongs to a general process in which the Representation-Only School re-interpreted early canonical and Abhidharma categories in a Vijñānavādin Mahāyānist key. The bottom line is that the authors of the [*Yogācārabhūmi of Saṅgharakṣa*] and [*Yogācārabhūmi of Buddhasena*] do not commit themselves to *vijñaptimātratā* or any of the basic theories of the Representation-only School. Neither do they adopt a purely Mahāyānist framework despite limited influence. Historically, Buddhasena was contemporary with the early Vijñānavādin thinkers and if we suppose that these two schools represented a common tradition, one would expect the [*Yogācārabhūmi of Buddhasena*] to contain clear instances of Vijñānavāda theories. Even if we accept that they originated from a common tradition, which is not totally excluded, we must conclude that the Vijñānavādins split from the Śrāvakayāna *yogācāras* branch at an early date and evolved in quite a unique way.

In this assessment of the relationship between “Śrāvakayāna *yogācāras*” and Mahāyānist Vijñānavādins, Deleanu seems to reify conceptions of schools, and notions of Mahāyāna and Śrāvakayāna, in a way that leads away from a nuanced understanding of the interrelated development of various trends and ideas among and across diverse groups of practitioners. As I have already shown, the *Yogācārabhūmi of Buddhasena* and the *Saddhsu* themselves suggest

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<sup>99</sup> For a useful overview of some of this research, see SILK 2000. This topic has been of particular interest to Japanese scholars and here I must admit that, due to my inability to read Japanese, I am unable to access the rich scholastic literature produced in Japan.

<sup>100</sup> SCHMITHAUSEN 1969, 1987 and 2007; DELEANU 1993, 2006 and forthcoming.

<sup>101</sup> DELEANU 1993, pp. 9-10. He makes similar arguments in DELEANU 2006 and DELEANU forthcoming. Also see SCHMITHAUSEN 2007.

that the line between Śrāvaka and Mahāyāna practices was not nearly as neat as we might think, and this has been emphasized to some degree in a recent article by Nobuyoshi Yamabe.<sup>102</sup> Moreover, because he is looking for specific types of commitments, full-blown theories expressed in a certain ‘key,’ Deleanu may very well have overlooked the incipient *viññānavāda* ideas that are present in texts such as the *Yogācārabhūmi of Buddhasena*. The *Saddhsu* contains a number of important passages that hint at an incipient mind-only theoretical framework, and the general framework of the text also suggests such a reading. Below I will discuss a number of these passages with the intention of complicating Deleanu’s rather rigid distinction between philosophical theory, school affiliation, and textual tradition.

Before proceeding to discuss the details of the *Saddhsu*, however, I first want to revisit Schmithausen’s influential theory of the origin of *viññānavāda* ideas, as it is formational for more recent studies of the Yogācāra-viññānavāda tradition. This theory originates in his seminal work on the *Yogācārabhūmiśāstra* carried out in the 1960s and 70s.<sup>103</sup> Based on a single brief passage in the *Śrāvakabhūmi*, Schmithausen argues that the origin of *viññānavāda* metaphysics—which he refers to as idealistic—can be found in specific meditation practices, in which meditators were able to produce mental images based on what were originally ‘real’ physical objects. This passage has been only partially translated by both Schmithausen (1976, p. 240) and Deleanu (2006, p. 255). It is perhaps worthwhile to contextualize it more richly by translating the entire paragraph in which it is embedded:<sup>104</sup>

“And how, Revata, does a meditator monk, a *yoga* practitioner, bind the mind to a counterfeit object? Here, Revata, whichever knowable object a monk desires to discern, to discriminate, to thoroughly understand, to fully investigate, that he has previously either seen, heard, conceived of, or cognized, making foremost [in his mind] that very [object] that he has either seen, heard, conceived of, or cognized, he gives attention [to it] with attention [made powerful by] the stage of concentration. [He] imagines [it]. [He] wills [it into existence]. He does not see that very knowable object placed there before him. Rather, there arises for him an object that is a counterfeit of that [object], either a mental image of it, or mere knowledge, or mere seeing, or mere memory [of it]. This meditator monk, a *yoga* practitioner, calms the mind from time to time and, oriented towards supreme discernment, performs the practice of distinguishing *dharma*-s from time to time. In this way, Revata, a meditator monk, a *yoga* practitioner, binds the mind to a counterfeit object.”

The argument goes that these practitioners then generalized their observations about the mentally constructed nature of these specific meditation objects to the process of perception writ large, in the context of philosophical inquiry.

<sup>102</sup> YAMABE 2009.

<sup>103</sup> SCHMITHAUSEN 1973, pp. 239-242.

<sup>104</sup> Śrbh J° II, pp. 52-54: *kathaṃ ca revata, bhikṣur yogī yogācāraḥ pratirūpa ālambane cittam upanibadhnāti / iha revata, bhikṣur yad yad eva jñeyam vastu vicetukāmo bhavati, pravacetukāmaḥ parivitarakayitukāmaḥ parimāmsayitukāmaḥ, tac ca tena pūrvam eva dṛṣṭam vā bhavati, śrutam vā matam vā vijñātam vā / sa tad eva dṛṣṭam adhipatiṃ kṛtvā śrutam matam vijñātam adhipatiṃ kṛtvā samāhitabhūmikenā manaskāreṇa manasikaroti / vikalpayaty adhimucyate / sa na tad eva jñeyam vastu samavahitam saṃmukhībhūtam paśyaty api tu tatpratirūpakam asyotpadyate tatpratibhāsam vā, jñānamātraṃ vā, darśanamātraṃ vā, pratismṛtamātraṃ vā yadālabhanam ayaṃ bhikṣur yogī yogācāraḥ kālena kālam cittam saṃsamayati, kālena kālam adhiprajñe dharmavipaśyanāyāṃ yogaṃ karoti / evaṃ hi sa revata, bhikṣur yogī yogācāraḥ pratirūpa ālambane cittam upanibadhnāti //*

*yadālabhanam* ] em. to *yad ālabhanam*  
*adhiprajñe* ] em. to *adhiprajñam*

While the narrative Schmithausen tells is plausible, he bases most of his arguments on isolated and enigmatic textual passages such as the one translated above. He himself also admits that the *Śrāvakahūmi* passages to which he looks for the earliest evidence of a shift in the direction of an idealistic *viññānavāda* do not really present even a partially formed conception of cognitive constructionism.<sup>105</sup> However, because he has bound himself somewhat narrowly to studying the cycle of texts associated with the name of Asaṅga—most notably the *Yogācārabhūmiśāstra*—his attempt to locate idealistic elements in its earliest layers necessarily entails a powerful imaginative faculty. It is nonetheless to Schmithausen’s credit that he is able to think his way into the mind of early Buddhist meditators based on the somewhat enigmatic textual representations they have left behind.

I agree with Schmithausen that to find the foundations of early *viññānavāda* ideas we must look within traditions of meditative practice. I suggest, however, that we have to look beyond the textual corpus that has been transmitted by later *viññānavādin*-s if we want to find the roots of Buddhist idealistic tendencies. Schmithausen and his disciples have done this more generally by pointing to the important influences of a nebulous ‘Mahāyānistic illusionism.’<sup>106</sup> However, this helps little when we want to get to a more nuanced understanding of the development of a *viññānavāda* phenomenology. I myself would argue that the broader contours of idealistic trends might have had much deeper roots than previously acknowledged by scholars, many of whom seem more concerned with minute textual affinities than with broad structural frameworks.

It seems to me that the foundations for an idealistic philosophical turn are, in fact, well established within the earliest textual traditions of canonical Buddhism. For instance, the elaborate descriptions of the supernormal powers (*abhijñā*) achieved in meditation, endemic to the canonical tradition, point towards idealism and are just a step away from a *viññānavāda* framework. Schmithausen himself leans in a similar direction when he speaks about the basic outlook of karma theory in Buddhism: “If the experience of suffering or happiness is the final result of karma (no matter whether direct or indirect), the process starts and ends in the mind, the production of a body and sense-faculties as the direct result of karma is merely an intermediate step.”<sup>107</sup> Unfortunately, Schmithausen’s teleological approach to reading Buddhist texts—an approach that posits the classical śāstric Yogācāra texts as the paramount development within these trends of thought—more often than not leads away from the importance of these ideas as grounded in basic spiritual practices. Instead, he focuses on the arcane details of *viññaptimātratā*—the idea that only the mind fundamentally exists—in the form of outmoded śāstric debates.

Recent research done by Tse-fu Kuan on the history of representations of meditation in the Sarvāstivāda *sūtra* literature also suggests that certain conceptions of meditative practice in

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<sup>105</sup> SCHMITHAUSEN 1976, p. 240. For a critique of the notion that the Yogācāra-viññānavāda philosophy represents a form of metaphysical idealism, see LUSTHAUS 2002. As far as Lusthaus’ argument goes, it seems to me to be splitting hairs to argue that one can’t define the fully developed *viññaptimātratā* system as metaphysical idealism simply because within that system the mind is understood as only conventionally real. Lusthaus’ approach likewise ignores the historical development of the Yogācāra-viññānavāda philosophy among groups of practitioners for whom the mind was as real as any other *dharmā*. His critique also does not take into account the problematic of mind-matter interaction that underlay the need for a *viññānavāda* position. For a learned critique of Lusthaus, see SCHMITHAUSEN 2005. Of particular interest to the present discussion are pages 49-56. More recently, Deleanu (forthcoming, pp. 12-23) has quite convincingly forwarded Schmithausen’s critique.

<sup>106</sup> See, for instance, DELEANU 2006, pp. 172-176.

<sup>107</sup> SCHMITHAUSEN 2005, p. 51.

traditional canonical texts can be interpreted through the lens of *vijñānavāda* in the same way that Schmithausen deals with the *Śrāvakabhūmi*. For instance, Kuan shows that one can interpret the mindfulness of breathing formula as a description of the cultivation of meditative absorption (*jhāna*), whereby the practice of immaterial attainments is implied in the later three tetrads of this formula.<sup>108</sup> This interpretation, though somewhat speculative, points to the ambiguities attendant upon the status of physical meditation objects and their relationship to the mental aspect of meditative experience. This ambiguity is highlighted by a passage from the *Paṭisambhidāmagga*, which comments on the mindfulness of breathing formula in the following way:<sup>109</sup>

[Objection:] As they say, “He trains thus: I will breathe in calming (*passambhayaṃ*) the bodily formation; he trains thus: ‘I will breathe out calming the bodily formation’.”; that being so, there is no arising of perception of wind, and there is no arising of in-breaths and out-breaths, and there is no arising of mindfulness of breathing...  
 [Clarification:] ...at first gross in-breaths and out-breaths occur. Because the sign of the gross in-breaths and out-breaths is well grasped, well attended to, well reflected upon, even when gross in-breaths and out-breaths have ceased, subtle in-breaths and out-breaths occur afterwards. Because the sign of the subtle in-breaths and out-breaths is well grasped, well attended to, well reflected upon, even when the subtle in-breaths and out-breaths have ceased, afterwards his mind does not become distracted since [it takes as its] object the sign of the subtle in-breaths and out-breaths. That being so, there is arising of perception of wind...

This passage has salience for our discussion of *vijñānavāda* ideas because it suggests that any physical object, when well grasped with deep concentration, might potentially be experienced as merely a perception-constructed representation of that object (*nimittārammaṇa*). In this way, we see that the concept of ideal (or counterfeit [*pratirūpa*]) to use the language of the *Śrāvakabhūmi*) meditation objects was not unique to the old *yogācāra*-s who transmitted the textual material that forms the *Śrāvakabhūmi*, but was a pan-tradition Buddhist phenomenon that most likely goes back to a very early period in the history of Buddhism, perhaps to the beginning.<sup>110</sup>

<sup>108</sup> KUAN 2008, pp. 70-79. Though this interpretation is not explicitly supported by traditional commentarial or *śāstric* sources, we find intimations of it in the *Mahāvibhāṣā*'s explanation of the importance of the practice of the mindfulness of breathing (CBETA, T27, no. 1545, p. 136a13-16): “The question [arises:] When the Buddha was meditating, did he practice all of the *dhyāna*-s, liberations, and attainments, or did he only practice the awareness of the breath? The answer: Although he practiced all the *dhyānas*, liberations, and attainments, the awareness of the breath is foremost. Therefore it should be stated that even as one gradually attains the *dhyāna*-s, liberations, and attainments, the awareness of breath constantly accompanies [them] (*qianhoujuanshu* 前後眷屬). Therefore the World-honored one taught the practice of the awareness of breathing.” 「問佛宴坐時遍入一切靜慮解脫等持等至。何故但說入持息念。答雖入一切靜慮解脫等持等至而持息念是彼上首是故[1]偏說。復次靜慮解脫等持等至皆是息念前後眷屬是故世尊說持息念。」

<sup>109</sup> KUAN 2008, p. 73; Paṭis I 185-186: iti kira: “*passambhayaṃ kāyasaṅkhāraṃ assāsissāmī*” ti sikkhati, “*passambhayaṃ kāyasaṅkhāraṃ passāsissāmī*” ti sikkhati. *evaṃ sante vātūpaladdhiyā ca pabhāvanā na hoti, assāsapassāsānaṃ ca pabhāvanā na hoti, ānāpānassatiyā ca pabhāvanā na hoti, ānāpānassatisamādhissa ca pabhāvanā na hoti; na ca naṃ taṃ samāpattiṃ pañḍitā samāpajanti pi vuṭṭhahanti pi...*  
*..paṭhamam oḷārikā assāsapassāsā pavattanti. oḷārikānaṃ assāsapassāsānaṃ nimittaṃ suggahitattā sumanasikatattā sūpadhāritattā niruddhe pi oḷārike assāsapassāsā, atha pacchā sukhumakā assāsapassāsā pavattanti. sukhumakānaṃ assāsapassāsānaṃ nimittaṃ suggahitattā sumanasikatattā sūpadhāritattā niruddhe pi sukhumake assāsapassāsā, atha pacchā sukhumakaassāsapassāsānaṃ nimittārammaṇatā pi cittaṃ na vikkhepaṃ gacchati.*

*evaṃ sante vātūpaladdhiyā ca pabhāvanā hoti...*

<sup>110</sup> Von Hinüber (1996, p. 60 footnote 206), following Frauwallner, dates the *Paṭisambhidāmagga* to the second century CE. As Frauwallner (1995, p. 89) himself points out, however, there is little that is certain about the history

Here it is important to note the difference between the meditation contexts presented in the *Śrāvakabhūmi* passage and the *Paṭisambhidāmagga* passage. While the *Śrāvakabhūmi* passage speaks of a ‘counterfeit object’ (*pratirūpālabana*) rather generally, referring to it as “whichever knowable object a monk desires to discern,” the *Paṭisambhidāmagga* passage refers more specifically to the context of breath meditation. Though the process referred to in the two passages is singular, the context of meditation on the body in the *Paṭisambhidāmagga* suggests that meditators were able to experience mentally generated ‘sign objects’ (*nimittārammaṇa*) based on experiences of their own physical bodies or conceptions of their own physical bodies. This is an important point because it is precisely the question of the reality of the physical world that may have led to the *viññānavāda* turn. If we take seriously statements in the earliest literature that refer to the entire world as beginning and ending within the body, then the importance of ‘sign objects’ that mimic or represent bodily experience become of paramount importance for how we interpret the process of meditative practice, and the philosophical outlook that grew out of such practices.<sup>111</sup>

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of this text. Cousins (1996, p. 51) follows Warder in dating the text to between the late third century and early second century BCE.

<sup>111</sup> See SN 2.26 at SN I 62: “Indeed, friend, I do not speak of making an end of suffering without reaching the end of the world. However, friend, I declare the world, the arising of the world, the cessation of the world, and the path leading to the cessation of the world within this very fathom-long carcass, endowed with perception and mind.” (*“na kho panāhaṃ, āvuso, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi. api ca khvāhaṃ, āvuso, imasmim̐ yeva byāmamatte kaḷevare sasaññimhi samanake lokañ ca paññapemi lokasamudayañ ca lokanirodhañ ca lokanirodhagāminiñ ca paṭipadan” ti*)

The parallels of this passage in Chinese translation present several slightly different understandings of this basic idea. Following the Pāli version quite closely, one *Samyuktāgama sūtra*, SĀ 1307, expands upon the passage, presenting a more elaborate interpretation of what is meant by the “world” (CBETA, T02, no. 99, p. 359a29-b7): “What is the world? It is the five aggregates of clinging. What are the five? [They are:] the materiality aggregate of clinging, the feeling aggregate of clinging, the perception aggregate of clinging, the construction aggregate of clinging, and the consciousness aggregate of clinging. What is the arising of the world? It is craving leading to future existence, connected with greed and delight, taking pleasure in this and that. This is the arising of the world. What is cessation of the world? If one entirely cuts off, removes, avoids, destroys, removes desire for, ceases, stops, and does away with craving leading to future existence, connected with greed and delight, taking pleasure in this and that, this is called the cessation of the world. What is the path leading to the cessation of the world? It is the noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right awareness, and right concentration. This is the path leading to the cessation of the world.” 「何等為世間？謂五受陰。何等為五？色受陰、受受陰、想受陰、行受陰、識受陰，是名世間。何等為色集？謂當來有愛，貪喜俱，彼彼染著，是名世間集。云何為世間滅？若彼當來有愛，貪、喜俱，彼彼染著無餘斷、捨、離、盡、無欲、滅、息、沒，是名世間滅。何等為世間滅道跡？謂八聖道，正見、正志、正語、正業、正命、正方便、正念、正定，是名世間滅道跡。」 Taken seriously, this passage raises a question about how the aggregates were conceived. That is, if the aggregate of materiality, like the other four aggregates, arises and ceases within the body (身), then the traditional sense of the materiality aggregate as the materiality of one’s own body becomes somewhat problematic.

In SĀ<sub>2</sub>, where the reference to a carcass or body (*kaḍdevara*) is omitted, we find a different idea (CBETA, T02, no. 100, p. 477c13-15): “Where there is no birth, aging, and death, no arising, no passing away, this is the end of the world, which truly has no location. If one desires to know the end of the world, namely *nirvāṇa*, if he makes an end of suffering, this is called reaching the end.” 「若有不生老死，不出不沒，眾生邊際，實無是處。若欲知者，眾生邊際即是涅槃，若盡苦際，是即名為得其邊際。」

The *Ekottarikāgama* version, EĀ 43.1 at T II 756b9-22, presents the idea in connection with the Buddha’s own awakening, such that in it the Buddha states that he himself reached the end of the world by practicing the path of the Buddhas (佛道), and attaining awakening by means of knowledge of the eightfold path under the tree of awakening. Here, as in the second *Samyuktāgama* passage, we find no reference to a body.

To understand how *viññānavāda* ideas developed from such basic meditative practices, we must first understand clearly that, for the most part, the body was the central starting point for most practices of meditation.<sup>112</sup> Whether this body was considered to be fundamentally ‘real’ or not, it nonetheless served as a basis for structuring meditation practice. It seems likely to me that precisely because early *yogācāra*-s were practicing constantly—using bodily experiences as the focus of highly concentrated meditative techniques—their experience of the world came to be perpetually and veridically representation-oriented. That is, they experienced the world, from moment to moment, simply as one sign after the next, produced in and by the mind. This narrative of the development of early *viññānavāda* ideas differs from Schmithausen’s in that he suggests that the genesis of these ideas was an act of philosophical extrapolation, based on rarified experiences that took place in seclusion. I argue that it is quite possible there was no real need for extrapolation, as many of these meditation masters, experiencing every moment of their day to day lives through the rarified lens of *samādhi*, were in fact regularly experiencing the external world—relationally in contact with their ‘bodies’—as simply a projection of their mental activity. It was only within the context of philosophical debate, and the world of śāstric proofs, that these fundamental ideas would have to be subject to the withering rigors of philosophical analysis. For this reason, the privileging of śāstric sources by scholars studying these traditions can often obscure the more basic aspects of the meditative experiences that are at the root of the entire *viññānavāda* project.

Those who study the intricacies of a fully developed śāstric mind-only (*viññaptimātratā*) discourse may find it difficult to concede that the basic implications of such refined philosophical developments are already embedded in the earliest Buddhist texts. Still, I am convinced that the fundamental practices that led to the *viññānavāda* turn have very old roots. Further, the philosophical problematic that engendered the need for an assertion of *viññānavāda*—the problematic of how materiality and immateriality can interact—also has rather old precedents. This is ultimately what Schmithausen argued many years ago, but without recourse to the rich framework of practice presented in the *Saddhsu*. The second chapter of the *Saddhsu*, being fundamentally based on a canonical representation of meditation practice but also containing new and dynamic philosophical queries, is the perfect site to engage this problematic, as the text was produced during the period when *viññānavāda* philosophy was still in its developmental stages. Below, I argue that it is among *yogācāra* communities such as those who produced the *Saddhsu* that we should look for the more developed roots of *viññānavāda* thought.

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It is also worth pointing out that even in more developed Yogācāra-viññānavāda sources, such as Vasubandhu’s *Pañcaskandhaka*, we find reference to the state of the fundamental consciousness (*ālayaviññāna*) as “adhering within the body” (LI ET AL. 2008, p. 17: *ālayaviññānatvaṃ punaḥ sarvabījālayatām ātmabhāvālayanimittatām kāyālnatām copādāya*).

<sup>112</sup> This has been pointed out by Johannes Bronkhorst (1986), who suggests that some kind of early body-oriented practices, which may in fact have originated among the Jains, were reconfigured by Buddhist mentalist developments.

I would argue, however, that even in the context of fully developed Buddhist practices, as well as very advanced meditations aimed at the cultivation of supernatural powers, the body was the main focus of attention. See, for instance, Bybh, where a meditator cultivates various mind-produced supernatural abilities, with his body as the fundamental object of his concentration (CBETA, T15, no. 618, p. 319b1-2): “Binding the mind to his own body, [his] state of meditation manifests as before. He becomes aware of seeing the minds of others. In a single thought, he knows everything [in their minds].” 「繫心於自身 禪定現在前 觀他心所念 一心皆悉知」

To begin our analysis of the incipient *vijñānavāda* elements of the second chapter of the *Saddhsu*, we must once again point out that its basic structure owes everything to the canonical \**Śaddhātuvibhaṅgasūtra*. As I have shown in Chapter 2, this *sūtra* can be read as an example of an insight-oriented text, in which the Buddha teaches \*Puṣkarasārin to divide his own experiences up into material and mental constituents, and to understand that such constituents are not the self. Of particular importance for those early practitioners who may have had an idealist bent is the basic framework of the text, which posits a systematic engagement with the material elements (*dhātu*) until ‘only consciousness remains’ (*viññāṇaṃ yeva avasissati*; *weiyoyuushi* 唯有餘識; *rnam par shes pa khyad par can dag cing*). The text then goes on to describe that the fundamental object of consciousness is the five (or three) feelings of pain, pleasure, joy, sadness and equanimity. Here we do not see a denial of the true existence of materiality, but we do find that the entire text is oriented towards experiences that are in the realm of consciousness only, and these experiences can involve such diverse categories as contact (*phassa*; *sparśa*; *reg pa*), the pure equanimity of the formless realms, and the experience of body-bound feelings (*kāyapariyantikaṃ vedanaṃ*; *shoushenzuihoujue* 受身最後覺; *lus kyi mthar rig cing tshor ba*).<sup>113</sup> The liberatory experience is also seen to occur from within the realm of the consciousness element.

As discussed in Chapter 2, the *Saddhsu* follows the same basic treatment of the material *dhātu*-s that is found in the canonical *sūtra*. When it comes to deal with the consciousness element, however, the *Saddhsu* speaks of the mind-element (*manodhātu*), explaining (I again quote §2.9 with the verse that follows it):

**2.9** Now what is the mind-element (*manodhātu*)? The mind-element is conjoined with the twelve sense-spheres (*āyatana*). One experiences the [visual] object that is experienced by eye-consciousness by way of mind-consciousness (*manovijñānena*). In this way ear[-consciousness], nose[-consciousness], tongue[-consciousness], body[-consciousness], and mind-consciousness (*manovijñāna*) have their origin in the mind-consciousness element (*manovijñānadhātu*), and are rooted in the mind. [Thus] there are these verses:

*Dharma*-s are preceded by mind,  
 have mind as their leader, are active due to the mind.  
 When one speaks or acts  
 with a peaceful mind,  
 having shaken off evil stains,  
 being one who cognizes birth and death,  
 he understands the reality of the fruits of action  
 and attains the deathless (*acyutaṃ*) state. **2.10.1**<sup>114</sup>

<sup>113</sup> This interpretation of the *sūtra* only applies to the (Mūla-)Sarvāstivādin versions of the text. In the Pāli version, the experience of body-bound feelings and life-bound feelings comes only after the description of full liberation, and can be interpreted as referring to the meditator’s experience after he has returned to the world of materiality. In the (Mūla-)Sarvāstivādin versions (in Chinese and Tibetan translation) of the *sūtra*, the descriptions of the experience of body-bound feelings and life-bound feelings can be read as coterminous with the other experiences within the realm of the consciousness-element.

<sup>114</sup> *Saddhsu* II §2.9-2.10.1. Compare SN 48.42 at SN V 217-218 and MN 43 at MN I 295 (parallel with MĀ 211 at T I 791b12-17): “These five faculties, Brahmin, have different objects, different spheres of experience, and do not experience one another’s object(s) of experience. Which five? [They are:] the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. The mind is the refuge of these five faculties — [with their] different objects and different spheres of experience — while they are not experiencing one another’s object(s) of experience.

This passage displays the unique mentalist interests of the authors/compiler of the *Saddhsu*. The text posits a mediatory, organizing function for the mind-element, and a fundamental originary relationship between the mind-consciousness element and all sense-experience.<sup>115</sup> This framework of cognitive construction, though not elaborated upon, allows for—but does not prescribe—idealistic interpretations because it gives precedence to the mind-consciousness element as a first force in all human sense experience. It is also interesting to note the employment of a version of the well-known *manaḥpūrvāṅgamā* verse as a support for this doctrinal development.<sup>116</sup> Here we see scriptural authority being brought to the aid of scholastic innovation.<sup>117</sup>

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Only the mind experiences their sphere(s) of experience.” (*pañcimāni, brāhmaṇa, indriyāni nānāvisayāni nānāgocarāni na aññamaññassa gocaravisayaṃ paccanubhonti. katamāni pañca? cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. imesaṃ kho, brāhmaṇa, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭisaraṇaṃ, mano va nesaṃ gocaravisayaṃ paccanubhoṭī” ti.*)

Also compare the Pāli *Vibhaṅga*, where we find a similar, more developed set of relationships. Here the mind-consciousness-element arises based on the mind-element, rather than sense-consciousnesses arising from the mind-consciousness-element (Vibh 88-90): ...“What is the mind-element? When the eye-consciousness-element has arisen, immediately after it ceases, conception arises, mind, mentality, heart, movement, mind, the mind-sphere, the mind-faculty, consciousness, the consciousness aggregate [arises]. Such is the mind-element. When ear-consciousness...nose-consciousness...tongue-consciousness...body-consciousness has arisen, immediately after it ceases, conception arises, mind, mentality, heart, movement, mind, the mind-sphere, the mind-faculty, consciousness, the consciousness aggregate [arises]. Such is the mind-element. Or, there is an initial engagement (*paṭhamasamannāhāro*) with *dharma*-s: This is called ‘the mind-element.’”

...“What is the mind-consciousness-element? When the eye-consciousness-element has arisen, immediately after it ceases, the mind-element arises. When the mind-element has arisen, immediately after it ceases, conception arises, mind, mentality ... Such is the mind-consciousness element. When ear-consciousness...nose-consciousness...tongue-consciousness...body-consciousness has arisen, immediately after it ceases, the mind-element arises. When the mind-element has arisen, immediately after it ceases, conception arises, mind, mentality...Such is the mind-consciousness-element. In dependence on the mind and *dharma*-s, conception arises, mind, mentality, heart, movement, mind, the mind-sphere, the mind-faculty, consciousness, the consciousness aggregate [arises]. Such is the mind-consciousness-element: This is called ‘the mind-consciousness-element.’” (*..tatha katamā manodhātu? cakkhaviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññānaṃ viññānakkhandho tajjā manodhātu; sotaviññādhātuyā ... pe ... ghānaviññādhātuyā ... pe ... jivhāviññādhātuyā ... pe ... kāyaviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññānaṃ viññānakkhandho tajjā manodhātu; sabbadhammesu vā pana paṭhamasamannāhāro uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññānaṃ viññānakkhandho tajjā manodhātu. ayaṃ vuccati “manodhātu.”*)

... *tattha katamā manoviññādhātu? cakkhaviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati manodhātu. manodhātuyā pi uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ ... pe ... tajjā manoviññādhātu. sotaviññādhātuyā ... pe ... ghānaviññādhātuyā ... pe ... jivhāviññādhātuyā ... pe ... kāyaviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati manodhātu. manodhātuyā pi uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ ... pe ... tajjā manoviññādhātu. manaṃ ca paṭicca dhamme ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññānaṃ viññānakkhandho tajjā manoviññādhātu: ayaṃ vuccati “manoviññādhātu.”*)

If we were to interpret the *Saddhsu* in conformity with the doctrine presented here, we would probably have to read the phrase *manovijñādhātuprabhavāni* as a *tatpuruṣa* compound rather than as a *bahuvrīhi* adjective.<sup>115</sup> It is probably worth reminding the reader that here when we speak of all sense experience we also refer to mind-consciousness and the objects of mind-consciousness.

<sup>116</sup> Cf. Uv 31.23-24 (BERNHARD 1965, p. 415):  
*manaḥpūrvāṅgamā dharmā manaḥśreṣṭhā manojavāḥ |*



It is worthwhile here to refer to a passage from the *Mahāvibhāṣā*, which sheds light on a doctrinal debate about categorizations of mind-consciousness. The contours of this debate allow us to see affinities between the doctrinal position of the *Saddhsu yogācāra*-s and a certain set of *yogācāra*-s known to the *Mahāvibhāṣā*:<sup>118</sup>

Question: Does the activity of the five consciousnesses beginning with the eye manifest without interval? Answer: The masters of *yoga* (*yujiashi* 瑜伽師: \**yogācāra*) teach that the activity of the five consciousnesses beginning with the eye does not manifest without an interval, because these all arise from mind-consciousness without an interval.<sup>119</sup> The masters of the Abhidharmaśāstras teach that the activity of all the five consciousnesses beginning with the eye is able to arise

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*manasā hi praduṣṭena bhāṣate vā karoti vā |*  
*tatas taṃ duḥkham anveti cakram vā vahato padam ||*  
*manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavā |*  
*manasā ca prasannena bhāṣate vā karoti vā |*  
*tatas taṃ sukham anveti cchāyā vā anugaminī ||*

The verse as it stands in the *Saddhsu* is significantly reformulated to underline the importance of the understanding of karma and its result for the attainment of liberation.

Here it is probably worth noting that Nāgārjuna also appropriates this verse in the *Ratnāvalī* (HAHN 1982, p. 120): “Because the text [states] ‘*dharmā*-s are preceded by the mind, have mind as their leader,’ performing welfare with a mind on welfare, how could [it] be harmful even [if accomplished] by suffering?” (*manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā iti śruteḥ | hitaṃ hitamanāḥ kurvan duḥkenāpy ahitaṃ katham || 4:73*)

Here we see a rather different kind of appropriation than the one in the *Saddhsu*. Nāgārjuna is working towards a critique that undercuts all oppositions. Therefore, he emphasizes the idea that those who practice welfare need not worry about harm, regardless of the fact of suffering. The *Saddhsu*, on the other hand, is entirely preoccupied with avoiding specific actions in order to avoid producing harm.

<sup>117</sup> Giulio Agostini (2010) presents a comprehensive discussion of the *manaḥpūrvaṅgamā* verse with respect to how it has traditionally been understood by Buddhist exegetes. Through a wide reading of various texts, he shows that the term *dharmā* in this verse should be understood to mean action. The employment of the stanza here in the *Saddhsu* indicates that, like later *vijñānavāda* exegetes (see AGOSTINI 2010, pp. 15-20), the authors/compiler/redactors of the *Saddhsu* considered the sense of *dharmā* to include action, but also to extend well beyond it, to the entire world of things. While Agostini’s work is impressive, in interpreting the practice context presented by the *Saddhsu*, it is necessary to move away from mere exegetical fancies about the meaning of such verses. We must look at how the verse is employed within the larger trajectory of the text and the practice presented in the text.

<sup>118</sup> CBETA, T27, no. 1545, p. 682b2-5: 「問眼等五識展轉無間現在前不。答諸瑜伽師說。眼等五識展轉無間不現在前。皆從意識無間生故。阿毘達磨諸論師言。眼等五識展轉皆得無間而起。若不爾者違根蘊說。如彼說。苦根與苦根為因。等無間。增上。非所緣。」

I have not been able to locate this passage in other versions of the *Mahāvibhāṣā*. It remains difficult, therefore, to fix a definitive date for the opinions presented here.

<sup>119</sup> Compare Vibh 320-321 (B<sup>e</sup>): *na aññamaññassa samanantarā uppajjantīti cakkhuvīññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarā pi cakkhuvīññāṇaṃ na uppajjati. cakkhuvīññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviññāṇassa uppannasamanantarā pi cakkhuvīññāṇaṃ na uppajjati. cakkhuvīññāṇassa uppannasamanantarā jivhāvīññāṇaṃ na uppajjati, jivhāvīññāṇassa uppannasamanantarā pi cakkhuvīññāṇaṃ na uppajjati. cakkhuvīññāṇassa uppannasamanantarā kāyaviññāṇaṃ na uppajjati, kāyaviññāṇassa uppannasamanantarā pi cakkhuvīññāṇaṃ na uppajjati. sotaviññāṇassa ... pe ... ghānaviññāṇassa ... pe ... jivhāvīññāṇassa ... pe ... kāyaviññāṇassa uppannasamanantarā cakkhuvīññāṇaṃ na uppajjati, cakkhuvīññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati. kāyaviññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati. kāyaviññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati. kāyaviññāṇassa uppannasamanantarā jivhāvīññāṇaṃ na uppajjati, jivhāvīññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati.*

without an interval. Otherwise, it would contravene the doctrine of the faculties and aggregates, which says: The faculty of pain is the cause for the faculty of pain, [by way of] antecedent and dominance [condition], not [by way of] object [condition].

Here the redactors of the *Mahāvibhāṣā* make a distinction between traditional Vaibhāṣika doctrine, which posits that the five consciousnesses can arise continuously, one after the other, and the doctrine of certain *yogācāra*-s, who posit the mind-consciousness as a separate form of consciousness, based upon which the other five consciousnesses arise, without interval.<sup>120</sup> The position of the so-called “masters of the Abhidharmaśāstras” is clarified by Vasubandhu in the *Abhidharmakośabhāṣya*:

If it is stated that “the six consciousnesses are called the aggregate of consciousness,” then what is this mind-element that is other than them? There is not anything that is other [than them]. How is that?

The consciousness that immediately precedes those very six [forms of consciousness] is the mind. (1.17ab)

Whichever consciousness has ceased just before, that should be called the mind-element, just as a son becomes the father of another [son], and a fruit becomes the seed of another [fruit].<sup>121</sup>

This passage allows us to get more specifically at what is only enigmatically described in the *Mahāvibhāṣā*. It suggests that, for Vasubandhu, the mind-element was simply a way of talking about the other six consciousnesses when discussed in a functionalist model of the sequence of the arising of consciousness. In the passage from the *Saddhsu*, however, the mind-element is quite clearly set up as a distinct element of experience, which is “conjoined with the twelve sense-spheres.” These, of course, include the sense-sphere of the mind (*manaīyatana*), and we can therefore conclude that the mind model of the *Saddhsu* *yogācāra*-s differs from that of Vasubandhu and the Abhidharma masters of the *Mahāvibhāṣā*.

It can also hardly be denied that the doctrine presented in the *Mahāvibhāṣā* as the position of certain *yogācāra*-s overlaps to some extent with the *Saddhsu*'s position. The one striking difference between the two doctrinal formulations is that in the *Saddhsu* we find mention of mind-consciousness as a filter of the other five forms of consciousness, and the mind-consciousness element (*manovijñānadhātu*), from which all six sense-consciousnesses—including mind-consciousness—arise. In the *Mahāvibhāṣā*, on the other hand, we find a slightly less complicated idea, which posits mind-consciousness as the source or basis for the arising of the five material sense-consciousnesses. In any case, both of these *yogācāra* doctrinal formulations open certain philosophical avenues, which may have set a foundation for an idealistic mode of philosophical inquiry.<sup>122</sup> So, we find in the second chapter of the *Saddhsu* a doctrinal formation that was associated early on with *yogācāra* groups, is embedded in a canonical treatment of meditation, and which gestures towards a *vijñānavāda* hermeneutic.

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<sup>120</sup> Here the masters of *yoga* are apparently attempting to define mind-consciousness in its role as immediately preceding condition (*samanantarapratyaya*).

<sup>121</sup> Akbh I.17, p. 11: *nanu ca ṣaḍ vijñānakāyā vijñānaskandha ity uktam / atha ko 'yaṃ punas tebhyo 'nyo manodhātuḥ / na khalu kaścīd anyañ / kiṃ tarhi / teṣāṃ eva,*

*ṣaṇṇām anantarāṭṭaṃ vijñānaṃ yad dhi tan manaḥ / (17ab)*

*yad yat samanantarāniruddhaṃ vijñānaṃ tan manodhātur ity ucyeta / tadyathā sa eva putro 'nyasya pitā bhavati, tad eva phalam anyasya bījaṃ iti /*

<sup>122</sup> This is also what Ronald Davidson (1985, p. 129) suggests.

Here I would also point out the relationship between this doctrinal formation, and an important passage from the third chapter of the *Yogācārabhūmi of Buddhasena*. This passage comes precisely at the same moment in the text's treatment of element meditation (*\*dhātuprayoga*) as the above-cited passage from the *Saddhsu* does in its treatment of element practice:<sup>123</sup>

The Buddha taught that one should know the six elements as not having a self. If one does not see the characteristics of the aggregates and elements (陰界相), he takes [them] to be the self or of the self.

All the internal and external elements function with this basis of mental activity. From this locus of mental activity, [arise] the three feelings, the eighteen types [of mental activity] (*\*manovyabhicāra*), the six forms of contact (*\*sparśāyatana*), and the four foundations (四處 *\*adhiṣṭhāna*). [This] was taught by the World-honored One.<sup>124</sup>

The mental afflictions of desire and pride (*\*trṣṇā and \*māna?*) all arise here [in the mind]. This body, composed of many subtle [particles] (是身眾微合), is a figment, [like] space, and is without a ruling principle. It is not the self, it is not a living being (眾生). Being deluded, one takes [the body] to be truly existent.

This passage goes a little further than the one from the *Saddhsu* cited above. Instead of stating that all forms of consciousness are rooted in the mind, it suggests that all the elements—internal, external, material, or mental—are rooted in the mind. Furthermore, the reference to the three feelings, the eighteen mental activities, the six forms of contact, and the four foundations (四處 *\*adhiṣṭhāna*) is a direct allusion to the *\*Śaḍdhātuvibhaṅgasūtra*. This affinity between the *Saddhsu* and the *Yogācārabhūmi of Buddhasena* serves as evidence of a sustained tradition of element meditation based in the canonical *\*Śaḍdhātuvibhaṅgasūtra*, and perpetuated by *yogācāra* communities—with a leaning towards a mind-centered phenomenology—in greater Gandhāra.

If the above-cited passage and its affinities with certain *Mahāvibhāṣā* and *Buddhasena Yogācārabhūmi yogācāra-s* were the only evidence for incipient *viññānavāda* ideas in the *Saddhsu*, I would not push the point. However, a number of passages in later stages of the text support this interpretation. I have shown in Chapter 2, for instance, how in the fifth *bhūmi* a meditator comes to see that the sense objects he observes in meditation are ultimately nothing but thought.<sup>125</sup> In this section of the text, therefore, we see a move in the direction of an explicitly

<sup>123</sup> CBETA, T15, no. 618, p. 318, b20-27:

|        |        |
|--------|--------|
| 「佛言應當知 | 六界非有我  |
| 不觀陰界相  | 計我及我所  |
| 一切內外界  | 是處意迴轉  |
| 從是意行處  | 三受十八種  |
| 六觸及四處  | 世尊之所說  |
| 愛慢諸煩惱  | 悉於是中起  |
| 是身眾微合  | 虛妄空無主  |
| 非我非眾生  | 迷惑計真實」 |

<sup>124</sup> *shizunzhisuoshuo* 世尊之所說 ] It remains unclear whether this phrase should be understood to refer back to the foregoing statement, or forward to the next statement. It is clear that the foregoing statement is a direct reference to the *Śaḍdhvi*, with clear traditional doctrinal elements, whereas the statement that follows is a rather more innovative idea.

<sup>125</sup> See Chapter 2, §2.5.2, pp. 101-106.

idealistic philosophical position, presented in the context of meditation. Below I present a few additional passages, not presented in chapter 2, to drive the point home.<sup>126</sup>

Because of the condition of distance, this sound has arrived—be it [the result] of good action (*karmaśobhana*), subtle or gross, desirable or undesirable.” [He] experiences the sound that has arrived, conceives [it] (*saṃcetanayati*), discriminates [it] with perception, cognizes it with mind-consciousness, feels it with feeling, and explores it with expectation (*kāmkṣayā vicārayati*). While attending to (*abhiniveśayamāna*) the sphere of the ear and the sphere of sounds, he investigates [it]. While investigating [it], he explores [it]. While exploring [it], he experientially understands (*pratisaṃvedayati*): “There is no sound here with its own existence (*svabhāvataḥ*) [that can be known as] desirable or undesirable. This is, in every way, mere cogitation. This undesirable or desirable sound is therefore not a sound with its own existence. [It is not] permanent, stable, eternal, or [ultimately] pleasurable; it has no substance or self, nor is it devoid of a self. This sound—desirable or undesirable—is entirely [made up of] desire, aversion and delusion.”

...**5.2.5.2** That monk, knower of the reality of the sphere of the nose and scent, investigates (*anveṣayati*) precisely according to reality: “Is there [anything of] substance here, [anything] permanent, stable, or eternal? [This] sense-sphere, which is subject to change, has the characteristic of being impermanent, suffering, empty and not-self.” Having understood the sphere of the nose and scent [in this way,] he thinks: “All of this is not mine, and I do not belong to it,” and he discriminatingly examines [it] in this way:<sup>127</sup> “The sphere of the nose and scent is, in every way, mere cogitation, which oppresses all dimwitted foolish worldlings.”

The repeated emphasis in these and surrounding passages on the idea that the objects of the senses are ‘mere cogitation’ (*saṃkalpamātrakam eva*) reflects a philosophical outlook approaching idealism, one which may have served as foundational for a more full-blown mind-only (*cittamātra*) philosophy. It displays a clear movement towards a phenomenology that posits all sense experience as mentally constructed, and therefore not actually existent.

I have also discussed a similar passage in Chapter 2, in my treatment of the *Saddhsu*’s eighth stage of practice.<sup>128</sup> There, similar statements are made about objects cognizable to the eye being simply cogitation (*kalpanāmātrakeṣu cakṣurvijñeyeṣu*), and a comparison is made with a greedy dog.<sup>129</sup> This simile intricately outlines the problem of craving, and the way that ignorance supports the process of craving. Fundamental to this relationship is the idea that, like the dog who ignorantly considers the taste of his own blood to be the sweet flavor of the bone, ignorant humans take the objects of their sense experiences to be real when in fact such experiences are simply the effect of mental processes, embedded in a structure of self-predilection.<sup>130</sup>

Finally, in the seventh stage of the *Saddhsu*—as touched on in Chapter 2—we find an important set of similes, which I believe to presage a *vijñānavāda* metaphysics. In this passage, a meditator observes the way that the mind (*citta*), the generator of karma, constructs the entire universe, just as a painter produces a painting. I present the passage in full:<sup>131</sup>

<sup>126</sup> *Saddhsu* II §5.2.4.1-5.2.5.2 (Ms 21a5-21b1).

<sup>127</sup> He discriminatingly examines [phenomena] in this way (*prakāro ’yaṃ pratyavekṣyate*) ] Literally: “This method is discriminatingly examined.”

<sup>128</sup> See Chapter 2, §2.8.

<sup>129</sup> *Saddhsu* II §8.2-8.4 (Ms 25b4-26a2).

<sup>130</sup> *Saddhsu* II §8.2 (Ms 25b5): *trṣṇāvañcitāḥ puruṣāḥ svecchāvitarkenātmanaivātmānaṃ rañjayanti*.

<sup>131</sup> *Saddhsu* II §7.11-7.14.2 (Ms 24a2-24b4). For a French translation of this passage from the Chinese translation of the *Saddhsu*, see LIN AND DEMIÉVILLE 1949, pp. 65-68.

**7.11** That monk sees [the state of beings]: “How is it that these beings have various forms, live in various states, are born in various realms, and have various types of bodies?”

**7.12.1** He sees: “Because these beings have various mental states, are intent on various types of bodies, and perform various types of actions, therefore they have various forms, live in various states, are born in various realms, and have various types of bodies. It is just like a skilled painter or his apprentice, who sits on a perfectly clear, firm and attractive piece of ground (*bhūmi*) and, with the power of his mind, produces various types of beautiful images [on it], using various colors and pigments. Similarly, the actions of the mind, like a painter<sup>132</sup> or his disciple, produce intentions (*adhimuktikara*) and [thus] generate beings on the perfectly clear ground of the three realms, the firm (*dr̥ḍha*) ground of the flow [of existence], which contains various states, various realms, and various types of bodies [produced through] the ripening of the fruits of action.

**7.12.2** “Further, Just as [a painter] makes white forms with white pigment, red forms with red pigment, yellow forms with yellow pigment, gray forms with gray pigment, and black forms with black pigment, in the same way the actions of the mind, like a painter, use the mind, a white object (*ālambana*) and white *dharma*-s—which are undefiled (*akṛṣṭa*) by the fluxing stains of desire and so on—to generate a white image among deities and men.

**7.12.3** “The mind, like a painter, using a red pigment, generates a red image among deities and men. Red in the painting refers to [being reddened] fundamentally (*yoniśaś*) by pleasant sounds, tastes, touches, visible forms and scents.

**7.12.4** “Further, the actions of the mind, like a painter using a yellow pigment, generate the realms of animals. With yellow appearance, they drink one another’s blood, eat one another’s flesh, and kill one another, yellowed (*pītākṛta*) by desire, aversion and delusion.

**7.12.5** “Further, the painter-mind sees a gray object, and performs a filthy gray action in the realm of hungry ghosts. Those [hungry ghosts], with bodies burning up like a reed grove on fire, are assailed by hunger and thirst, and overcome by various sorts of suffering. Because of the actions of the painter-mind and the object of stinginess (*mātsaryālambana*), [they are] engulfed in the darkness of delusion.

**7.12.6** “Further, the actions of the mind, like a painter using the color black, use black actions to paint black images of denizens of hell. They are born there because of black action and are confined by flaming black iron ramparts. With black bodies, the sources of all sorts of disease, they become receptacles of hunger and thirst, and are overcome by the incomparable suffering of torture. These [torments] are due to one’s own wrong action.”

**7.12.7** Further, that monk is [thus] established in the practice of *yoga*: “This very painting of the flow [of existence] has three realms, five destinations in five pigments, and states of existence on three levels (*tribhūmyavastha*): [1.] the level of the sphere of sensuality, [2. the level of] the sphere of subtle materiality, and [3. the level of] the sphere of immateriality. On that [painting,] the actions of the mind, like a painter, by engaging in sensuality, paint various images [based on] objects [of consciousness] of the sphere of sensuality. With the brush of the four meditations, in the sphere of subtle materiality [it] paints twenty types of [images], which are based on objects [of consciousness] of the subtle material sphere, and which are separate from sensuality. [These images appear in] sixteen states of existence that have these [meditations] as a support (*tadāśrita*). The action of the mind, like a painter, [also] paints [images] in the sphere of

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<sup>132</sup> The actions of the mind, like a painter (*cittacitrakarmakaro*) ] This compound serves to construct a metaphorical equivalence between the actions of the mind (*cittakarma*) and a painter (*citrakara*). The alternate order of the words in the compound is an uncommon feature of the *Saddhsu*. Similar compounds can be found at several other places in the *Saddhsu*. See, for instance, *Saddhsu* II §5.1.5.2 (°*buddhadharmadarśanaśravaṇā*°).

For lack of a better alternative, I translate this compound—and others like it below— as a simile, making a comparison between the actions of the mind and a painter. Strictly speaking, however, the figurations of these passages should be understood as metaphors. The mind is not simply like, a painter. Rather, it becomes a painter.

immateriality. They are separated from the objects of the sphere of subtle materiality, and have as basis the four [immaterial] attainments. [In this way,] this painting of the three realms is extensive.”

**7.13** Further, that monk, using another method, sees the painter-mind as it paints beings: “Here, the painter-mind is similar to a painter. The body is similar to pigment vessels. Desire, aversion and delusion are similar to a base coat (*dr̥ḥakasadr̥śa*). An object [of consciousness] is similar to a ladder [on which a painter stands]. The sense-faculties are like paint brushes. The external sense-objects—sounds, touches, tastes, visible forms and scents—are similar to pigments. The flow [of existence] is similar to a wall [on which a painter paints]. Knowledge is similar to light [that illuminates a painting]. The application of effort is similar to [a painter’s] hands. The bodies [of beings], like the images in a painting, are born in a multitude of appearances, shapes, attires and fortunes, and are created as the ripening of the fruit of various actions.”

**7.14.1** Further, that monk, absorbed in meditation, sees that same painter-mind using another method: “Just as when a painter is not tired, [his] various pigments are well-mixed and bright, [his] strokes are correct and bold, and he paints beautiful images, so also, when this painter-mind is not tired, the various pigments of his meditation are well-mixed due to the practice of meditation, and the objects [of his attention] are bright like [those] pigments. The unequalled teachings of teachers of the path [of Dharma]—[teachings pertaining to] the mastery of [states of meditation] from low to high—are like [the painter’s] correct strokes. Never tiring of entering and exiting [various meditations], the painter-mind paints beautiful images on the ground of meditation (*dhyānabhūmi*).

**7.14.2** “If tired, the action of the mind, like a painter, paints unattractive (*aśobhana*) images in the unattractive abodes of denizens of hell, hungry ghosts and animals, using an iron pestle—for the torture of beings in those realms—as a brush, and the materiality of denizens of hell, animals, and hungry ghosts as vessels of unattractive pigment...in detail as previously [stated].”

This elaborate passage is striking on a number of counts. Firstly, it reminds the reader of the well-known phrase from the *Daśabhūmikasūtra: cittamātram idaṃ yad idaṃ traidhātukam*,<sup>133</sup> which many have cited as an example of an early *viññānavāda* statement. But the above series of similes, unlike the brief *Daśabhūmika* passage, spells out a clear relationship between the activity of the mind and the world of so-called materiality, constituted by the realms of existence, and the meditator’s own experience of physical existence within those realms. Of particular importance in the context of *viññānavāda* thought is the second simile (§7.13). Here the conclusion of the passage states that “the bodies [of beings], like the images in a painting, are born in a multitude of appearances, shapes, attires and fortunes, and are created as the ripening of the fruit of various actions.” This statement rather explicitly, and in line with the passage from the *Yogācārabhūmi of Buddhasena* cited above, suggests that the experience of embodied life is simply a mental representation, produced by the painter-mind, the generative force of karma. More broadly speaking, the entire set of metaphors and similes, along with the larger structure of the second chapter of the *Saddhsu*, shows that the *Saddhsu yogācāra*-s were engaged in practices that undergird an incipient *viññānavāda* urge.

What the above passages reveal is that the meditative experiences of the *Saddhsu yogācāra*-s, coupled with certain doctrinal notions about the relationship between mind-consciousness and sense experience, laid the foundations for frameworks of thought that border on idealism. But were these descriptions simply born out of a series of meditative insights? Or was there a process of philosophical engagement, a problematic, that may have encouraged such developments? In Chapter 2, I demonstrated that the *yogācāra*-s who produced the *Saddhsu* were

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<sup>133</sup> RAHDER 1926, p. 49.

deeply concerned with the question of how mentality and materiality could interact with one another when, according to traditional Abhidharmic frameworks of thought, mentality and materiality are irrevocably distinct.<sup>134</sup> This problem is raised in the second part of the fifth stage:

And how is it that a visible form, which is visible and tangible, can be appropriated (*upalabhyate*) by eye-consciousness, which is invisible and intangible? Similarly, how can a sound be grasped by an invisible and intangible ear-consciousness? Similarly, how can a scent be grasped by an invisible and intangible nose-consciousness? Similarly, how can a taste be grasped by an intangible and invisible tongue-consciousness? Similarly, how can a touch be grasped by an invisible and intangible body-consciousness? These are the five external sense-spheres and the five internal sense-spheres. How is there the engagement (*upalabdhi*) of sense spheres, which are [both] visible and tangible and invisible and intangible?<sup>135</sup>

This question arises in the context of the discernment of the sphere of *dharmā(-s)* (*dharmāyatana*). Within the broader context of the second chapter of the *Saddhsu*, the *dharmāyatana* is to be understood as one aspect of the mind-element. Yet here we find an explicit discussion of the relationship between mentality and materiality. The *Saddhsu yogācāra*-s are questioning exactly how such a distinction can be upheld in light of the broader idealistic implications towards which the structure of the text itself points. Further, they are certainly not ready to give up such distinctions, as the traditional framework of mental and material *dharmā*-s remains a structuring principle of the text.<sup>136</sup> By marshaling a series of metaphors, the text defrays the problem, without ultimately solving it.<sup>137</sup> I would suggest that the text's emphasis on continued meditation, and its emphasis on continued engagement with subtler and subtler mental processes, may have allowed for such philosophical problems to remain moot, though they were repeatedly raised. The metaphors presented in the text allow for provisional answers that encourage a meditator to continue his inquiry, one that eventually reveals a more definitive analysis of such questions. For instance, the painter metaphor presented above, which describes the entire world of *samsāra* as the production of the mind, largely does away with the problem presented here in the fifth stage.

What I want to emphasize here, however, is not the solution to the problem. Rather, the expression of the problem itself suggests to the reader that the issue of the interaction of mentality and materiality was ripe within old *yogācāra* communities. It is this problematic that eventually calls for a *viññānavāda* solution, and to which later *viññānavādin* communities, perhaps more concerned with scholastic solutions than with practice, addressed themselves. It is also interesting to note that this problem has yet to be solved, even with the powerful tools available to modern philosophers, scientists, and scholars. The wealth of recent studies— from various fields— attempting to deal with this issue displays the intractability of the mind-body problematic.<sup>138</sup> It seems to me that the modern materialist attempt to solve the problem can in fact be seen as differing very little from the later *viññānavāda* attempt in that it solves the

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<sup>134</sup> See Chapter 2, §2.5.2.

<sup>135</sup> *Saddhsu* II §5.2.10.

<sup>136</sup> This is a standard characteristic even of more developed *viññānavāda* texts.

<sup>137</sup> *Saddhsu* II §5.2.11.1-4. See Chapter 2, §2.5.2, p. 106.

<sup>138</sup> For examples of sophisticated yet troubled engagement with such a problematic, in a variety of different fields, see DENNETT 1991, LAKOFF AND JOHNSON 1999, KOCH 2004, SIEGEL 2007, TAVES 2009, KRIPAL 2010, and HUMPHREY 2011. To date, I find the most convincing and engaging approach to this issue to be that of METZINGER 2003.

problem by showing that there is in fact no problem at all. For the *viññānavādin*-s materiality never really existed, and for the modern materialist, mind (as it is understood by Buddhists) never really existed. The present status of the ongoing debate on the mind-matter problematic indicates that humans have not advanced all that far in their understanding of such issues since the time of the *Saddhsu yogācāra*-s.

Based on the evidence presented here, we might return to reappraise Deleanu's 1993 statement and Schmithausen's theory of the early roots of the *viññānavāda*. What is important to note here is the contrast between the *Saddhsu*'s rich and elaborate descriptions of meditative practice with a proto-idealist bent and the very narrow context of the passage from the *Śrāvakabhūmi* that Schmithausen sees as a source for *viññānavāda* ideas within old *yogācāra* communities. In the *Saddhsu* we find a wealth of support for Schmithausen's theory that the ideas leading to a Yogācāra-viññānavāda philosophical turn were likely rooted in actual meditative practices and experiences. As for Deleanu's clear distinction between the old *yogācāra*-s and the *viññānavādin* Yogācāras, he is looking at the historical material retrospectively, with glasses tinted by later śāstric notions of what *viññānavāda* entails, and a rather rigid idea of what might qualify as 'clear instances of Viññānavāda theories.' He therefore does not allow for the possibility that the groundwork for what was later heavily worked out in the śāstric context may have been well laid long before. The material cited above from the second chapter of the *Saddhsu*, as well as the corroborative evidence from the *Yogācārabhūmi of Buddhasena*, suggests that we should reappraise the connection between actual meditators and their philosopher brothers.

## Conclusion

In this chapter, I have attempted to locate the authors/compiler/redactors of the *Saddhsu* in relation to a number of dominant and emergent discourses within Indian Buddhism during the first four centuries of the first millennium CE. Drawing on the textual and philosophical connections pointed out above, I would like to briefly wrap up the present discussion by revisiting a much-discussed passage from the *Mahāvastu*, the earliest attestation of the term *yogācāra* in Indic sources. In this passage, we find a depiction of the famous disciple of the Buddha, Mahākātyāyana, questioning another famous disciple, Mahākāśyapa, about the dangers a bodhisattva faces while practicing in the fifth stage (*bhūmi*).<sup>139</sup>

When this had been said, Mahākāśyapa spoke to the venerable Mahākātyāyana: "Friend, son of the conqueror, in how many ways do those bodhisattva-s, intent on awakening, practicing in the fifth stage, turn back at the sixth stage?" When this had been said, the venerable Mahākātyāyana

<sup>139</sup> SENART 1882-97 1.120 (I have repunctuated the passage): *evam ukte āyuṣmān mahākāśyapa āyuṣmantam mahākātyāyanam uvāca: "ye, bho jina-putra, bodhisatvā bodhāye prañidhenti te katibhiḥ ākārāiḥ pañcamāyāṃ bhūmau vartamānāḥ śaṣṭhāyāṃ bhūmau vivartanti?"* *evam ukte āyuṣmān mahākātyāyanah āyuṣmantam mahākāśyapam uvāca: "caturbhi, bho jina-putra, ākārāiḥ dhutadharmadhara bodhisatvā bodhāye ye prañidhenti pañcamāyāṃ bhūmau vartamānāḥ śaṣṭhyāṃ bhūmau vivartanti. katamehi caturbhi? 1. samyaksambuddhānuśāsane pravrajitvā yogācārehi sārddham sambhuvam kurvanti. 2. aṣṭamake dhutavedanāgrddhā bhāvanā uttrasanti. 3. śamathavipaśyanā-bhāvanābahulāḥ ca abhīkṣṇam viharanti. 4. ālaṃbañālaṃbaṇacittam hetuśo parikalpenti. ye hi keci, bho, dhutadharmadhara bodhisatvā bodhāya prañidhento pañcamāyāṃ bhūmau vartamānāḥ śaṣṭhyāṃ bhūmau vivartanti sarve te imehi caturbhi ākārehi vivartensuḥ vivartanti vivartīṣyanti vā iti.*



spoke to the venerable Mahākāśyapa: “Friend, son of the conqueror, bearer of pure practices,<sup>140</sup> in four ways bodhisattva-s intent on awakening, practicing in the fifth stage, turn back at the sixth stage. Which four? 1. Having gone forth in the teaching of the full self-awakened Buddhas, they associate with *yogācāra*-s. 2. Greedy for the pure feelings<sup>141</sup> in the eighth [mental state of initial liberation], they fear cultivation [of the bodhisattva path]. 3. They constantly dwell cultivating calm and insight.<sup>142</sup> 4. They falsely conceive of (*parikalpenti*) the mind, with its various objects, according to causes. Friend, son of the conqueror, bearer of pure practices, whichever bodhisattva-s intent on awakening, practicing in the fifth stage, turn back at the sixth stage, all of them would do so—in the past, present and future—because of these four things.

For quite some time, scholars have been puzzled by this list of hindrances to bodhisattva practice. In particular, the injunction against dwelling together with *yogācāra*-s has raised some eyebrows in that, generally speaking, the *yogācāra* is painted in a positive light in almost all genres of Buddhist literature. However, reading this text against the background of the foregoing discussion, we might tentatively suggest support for an interpretation that favors the context of

<sup>140</sup> *dhutadharmadhara* ] Silk suggests this be emended to \**dhutaḡaṇadhara*, after a suggestion by Schmithausen. This is an interesting idea, but unnecessary as *dhutadharmadhara* has the same sense, and is, at least to me, not at all “troubling,” as Silk puts it. It seems also to harken back to ancient times. See the *Dhammikasutta*, Sn 387 (B°): *suṇātha me bhikkhavo sāvaṃyāmi vo, dhammam dhutam tañ ca carātha sabbe*. (The PTS edition reads *dharātha* for *carātha*. This reading seems more suitable in light of the epithet under discussion.) See also the introduction to Spk at Spk I 2 (B°): *sīlakathā dhutadhammā, kammaṭṭhānāni c’ eva sabbāni. cariyāvidhānasahito, jhānasamāpattivithāro*, and its *ṭīkā*, which comments (Spk-ṭī B° I 18): ‘*dhutadhammā*’ *ti piṇḍapātikaṅgādayo terasa kilesadhunanaka-dhammā*. Thus, it seems the term *dhutadhamma*, at least in the Pāli commentarial tradition, refers explicitly to the practice of *dhutaḡaṇa* (Pāli: *dhutaṅga*). This idea is also implied in the *Dhammikasutta*, although the notion of specific ascetic practices known in traditional lists was likely not yet developed in this stratum of textual material.

<sup>141</sup> *dhutavedanāgrddhā* ] Here we should understand *dhuta* in the sense that it is used in the passage from the *Suttanipāta* cited in the previous footnote. That is, it is a thing (*dhamma*) that is pure (*dhuta*), free from defilement, and ought to be cultivated.

<sup>142</sup> Jones’ (1987 [1949], pp. 94, footnote 4) suggestion to resolve the compound as °*bhāvanā+abahulāḥ*, so as to derive a desired negative meaning, is problematic, and seems to me to be a rather infelicitous solution to what might not really be a problem at all. I think we are safer trying to interpret the entire passage differently, and I would suggest that here we find a critique of traditional ‘*śrāvaka*’ forms of meditation. It seems that Nishimura (1974) has already made such an argument (cited in SILK 2000, pp. 283-284, footnote 274). Aramaki (1988, pp. 19-20, endnote 4) makes a similar argument referring to the connection between the the *aṣṭamaka* mental state mentioned in the *Mahāvastu*, and the eighth mental state of final realization described in *Saṅgharakṣa’s Yogācārabhūmi* (CBETA T15, no. 606, p. 218b29-c2): 「以有此行度於色界，其無色界十二諸結心隨習慧，是為第八無漏之心。是謂八義佛之初子。」

This interpretation of the *Mahāvastu* passage is also supported by another passage, not long after the one cited, in which we find a statement that seemingly denigrates the highest meditative attainment of cessation, and associates the seeking of such an attainment with the low practices of worshipping deities rather than listening to the teaching of the Buddhas. Once again, Jones (1987 [1949], p. 100; see particularly footnote 1) seeks to eradicate what he sees as a position conflicting with traditional Buddhist doctrine, and thereby effaces what I take to be the actual intended meaning of the text (SENART 1882-97 1.126-7; I have repunctuated the text and added emphasis): *āyuṣmān mahākāśyapo āyuṣmantaṃ mahākātyāyanam uvāca: “ye ime, bho jinaputra, satvā samyaksambodhāye praṇidhenti te te katibhir ākāraiḥ śaṣṭhyāyāṃ bhūmau vartamānāḥ saptamāyāṃ bhūmau vivartanta” iti. evam ukte āyuṣmān mahākātyāyana āyuṣmantaṃ mahākāśyapam uvāca: “dubhi khalu, bho dhutadharmadhara, ākāraiḥ bodhisatvā bodhāya praṇidhento śaṣṭhyāyāṃ bhūmau vartamānāḥ saptamāyāṃ bhūmau vivartanti. katamehi dubhi? samjñāvedayitanirodhasamāpattiyo ca sprhayanti yasmimś ca kāle samyaksambuddhā satvaparijñāyā ‘ahaṃ mahātmā śamīkarī’ tti devatāṃ satkṛtya avahūtasrotā śṛṇvanti. ye hi kecid, bho dhutadharmadhara, bodhisatvā śaṣṭhyāyāṃ bhūmau vartamānāḥ saptamāyāṃ bhūmau vivartensu vivartanti vivartisyanti vā sarve imehi dubhi ākārehi vivartanti vivartensu vivartisyanti” iti.*

an early debate between exclusivist Mahāyānists and thaumaturge *yogācāra*-s, who claimed that their traditional path of meditative practice was equally effective as a foundation for full self-awakening. Thus, when Silk suggests that the *Mahāvastu* may be “expressing a dissenting view about meditation or about specialists in meditation,” he is probably missing the point of the passage.<sup>143</sup> It is not meditation *per se* that the text is criticizing. Rather, it is wary of certain types of meditation. In other words, the forms of meditation taught by *yogācāra*-s, which came to later be represented in texts such as the *Saddhsu* and the *Yogācārabhūmi of Buddhasena*, likely represented a threat to more exclusive Mahāyānists precisely because such practices derived from orthodox models yet were claimed to be conducive to bodhisattva practice. Although this is not exactly the interpretation of La Vallée Poussin, he gestures in this direction more than one hundred years ago when he suggests that the *yogācāra*-s referred to in the *Mahāvastu* were ‘ascetic thaumaturges.’<sup>144</sup> What La Vallée Poussin’s interpretation intimates is that the view expressed in the *Mahāvastu* may be an indication that certain folks were threatened by *yogācāra*-s precisely because they were practitioners with supernormal status. In the context of claims to bodhisattvahood, such status would certainly threaten the standing of a more domesticated group of practitioners, who may also have seen themselves as custodians of the Mahāyāna or wanted to take advantage of its spiritual currency.

To sum up the material presented above, we can say that the textual community of the *Saddhsu* should be placed right in the middle of one of the most intricate and dynamic periods of Buddhist history. We see the meeting of oral and literary traditions, the intermingling of canonical and śāstric modes of expression, doctrinal and orthopractical dynamism, mainstream and Mahāyānist tensions, cosmological and psychological coincidences, and the echoes of perfection of discernment and mind-only metaphysics. All of these aspects of the historical development of Buddhism are expressed in the *Saddhsu* through the lens of a specific meditation practice of a certain community of *yogācāra*-s. This multilayered textual structure of the *Saddhsu* represents a unique amalgam of descriptions of meditative practice, scholastic queries, and philosophically charged rhetoric. The present study is a first step in opening up a new dialogue about where idiosyncratic and obscure texts such as the *Saddhsu* fit into the larger history of middle period Indian Buddhism.

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<sup>143</sup> SILK 2000, p. 286.

<sup>144</sup> LA VALLÉE POUSSIN 1909, p. 356, cited and translated in SILK 2000, p. 276: “The Pāli scriptures recognize and admit, alongside monks of strict observances, an ill-defined category of ascetics (*yogins*, *yogāvacaras*, later *yogācāras*), who are at the same time saints and irregulars, schismatics or heretics. They are referred to as men of the forest (*āraṇyaka*) or of cemeteries (*śmāśānikas*). Doing away with the rigorous rules of asceticism, they are professional solitaires and penitents, and thus thaumaturges.”

In footnote 41 of his article, Silk critiques La Vallée Poussin for suggesting that *yogācāra*-s were ‘ascetic thaumaturges,’ claiming that there is no evidence for such an interpretation. This criticism seems unfounded from my perspective, unless one understands the word thaumaturge in a very narrow sense as referring to the performance of wonders for audiences. Otherwise, one need not look far for evidence of *yogācāra*-s as wonder-workers. See for instance Bybh (CBETA, T15, no. 618, p. 319a25-27): “[From] one lofty state to another, he gradually controls the mind. Flying and transforming as he likes, unhindered, he is called a *yogācāra* due to the strength of his subtle and wondrous powers.” 「此床至彼床 漸漸能隨意 飛行及變化 自在無障礙 是名修行者 微妙神通力」 On the other hand, there is no evidence that the *yogācāra*-s of the *Saddhsu* and Bybh should be described as “doing away with the rigorous rules of asceticism.”

## CONCLUSION

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“Our teacher, friend, is a true thoroughbred. He sat down on a mat before his own Dharma pupil, and said: ‘teach me a meditation subject.’ Friend, the path of arhatship befits the elder.” For those such as these, books are not an impediment.<sup>1</sup>

*Visuddhimagga*, 3. *Kammaṭṭhānaggahaṇaniddeso*, 42

The foregoing pages attest to the remarkable nature of the *Saddharmasmṛtyupasthāna(sūtra)* as a massive work of diverse proportions. It is a comprehensive mélange of Sarvāstivādin teachings, in which traditional textual literary forms structure cosmological visions, and common Buddhist scholastic categories get reoriented in novel theoretical gestures. But most integral to the text is its framework of meditative practice, which illuminates the role of meditation in the development of Buddhist thought. For quite some time now, scholars have debated over the role that the practice of meditation played in the broader developments of Indian Buddhism. While this question must remain open, I think the evidence presented from the *Saddhsu* offers a new angle for scholastic inquiry. The text documents an attempt to textually map the Buddhist path of practice that, in its details, suggests that it was the product of people who themselves engaged in meditative practice. Not only does the *Saddhsu* map a path of practice according to a progression of meditative stages, but it also attests to a socio-historical context in which meditation, meditation halls, and the physical accoutrements of meditation structured social life. The *Saddhsu*, therefore, allows scholars a glimpse of a culture of Buddhist practice that has been inconspicuous in other available sources. It shows that meditation was a central factor in the development of doctrinal and ideological frameworks that eventually came to constitute an integral aspect of the Buddhist teaching across traditions.

What is more, the text’s engagement with the phenomenology of consciousness reveals a sophisticated understanding of the “hard problem” that has mystified philosophers and scientists for centuries. Namely, the problem of how human conscious experience is constituted in connection with material causes and conditions. The text evidences something of an emergentist position, which posits that sense experience arises in dependence on the material sense spheres. Yet the text does not draw an ontological hard line in this regard. Instead, it engages a range of epistemological registers—from a direct cognitive engagement with gross forms of materiality to successively subtler aspects of experience. In doing so, it prescribes specific mental dispositions as a way of negotiating various human cognitive defaults, such as clinging to an idea of an agent or reacting to pain and pleasure. It sanctions the understanding of consciousness as a basic substantive element of human existence, while also conceding that such consciousness is illusory, or both the generative force and constitutive content of a world of illusion. It likewise renders problematic the given of the very existence of the material sense spheres when it suggests that they themselves are constituted relationally in every act of cognition.

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<sup>1</sup> My translation is adapted from ÑĀṆAMOLI 1999 [1956], p. 97. *Vism* 97 (B<sup>c</sup>): “*ācariyo no, āvuso, uju ājānīyo. so attano dhammantevāsikassa santike taṭṭikāya nisīditvā ‘mayhaṃ kammaṭṭhānaṃ kathehī’ ti āha. anucchaviko, āvuso, therassa arahattamaggo*” *ti. evarūpānaṃ gantho palibodho na hotī ti.*

Nonetheless, the process of seeing how the illusion is generated, and deliberate cognitive engagement with such a process, permit a practitioner to take control of the situation and, ultimately, to participate in it as a hyperreality—a world generated by consciousness in which ideal qualities can be cultivated, but within which contingencies of everyday human reality can also be subsumed. The highs and lows of phenomenal experience, such as pain and pleasure or joy and sadness, thus become tools deliberately appropriated in an enactive meditative inward turn, an intentional engagement with the construction of the fundamentals of consciousness, what phenomenologists refer to as the life-world (*Lebenswelt*).

This range of philosophical postures gets laid out in a regime of practice, but one that is structured through a distinct literary form, and which relies on a range of textual traditions that emerge from the originally oral Buddhist canonical literature. Meditative and textual practices are intimately intertwined in much of the Buddhist tradition. However, in the *Saddhsu*, and particularly its second chapter, the literariness of the tradition becomes a constitutive aspect of meditative practice itself. The common metaphors and similes of the early tradition get expanded, ornamented, and transvalued in the context of subtle meditative cognitions, and serve as foundations for visionary experience. Such literary figurations mediate between a realistic outlook of mental and material *dharma*-s, an idealistic outlook of a purely subjective world of consciousness, and a deconstructive or oblitative outlook in which all categories and their interconnections fall away. They mediate the conceptual and the non-conceptual within a regime of practice.<sup>2</sup>

These elements of the *Saddhsu*'s practice regime—the meditative, the cognitive, and the literary—are enacted within a religious world with an aesthetic of asceticism. They likewise undergird an extensive soteriology that pushes beyond traditional programs of Buddhist practice. The *Saddhsu* participates in the expanding soteriological structures of Mahāyāna traditions, which were eventually fully appropriated by various non-Mahāyāna traditions, and it provides evidence of this process of appropriation. The central philosophical tension between cultivating a Buddha-like self and eradicating the sense of self altogether finds voice in the *Saddhsu*'s engagement with ethical cultivation and karma theory. In this way, the text emphasizes the importance of the transformation of acts—the instrumentalization of karma—as well as the ultimate goal of the complete eradication of action of any sort—the end of any conception of agent causality. We have also seen how this tension gets played out in a narrative that metaphorically depicts a practitioner's meditative progress as a conquest of the spirit world, an amassment of spiritual power in a perennial cosmic war between spiritual forces devoted to the Dharma and those that are against it. The supreme outlook of the text, however, envisions the accomplished practitioner (*yogācāra*) as something of a godhead, transcendently above the fray of the battle while at the same time immanently cognizant of its details.

These central elements of the *Saddhsu* throw into stark relief the complexity of this single textual form. We see the ascetic, the literary, the philosophical, and the cosmographical intimately intertwined in a regime of meditative practice. This complex matrix challenges modern scholars of Buddhism to come out of their compartmentalized engagements with philosophy, ethics, metaphysics, social history, meditation theory, doxography, or material culture, and to look with fresh eyes at the broader fabric of Buddhist practice in the middle period of Indian Buddhism. The main aim of the present study has been to engage seriously with the textually constructed world of the *Saddhsu*, a world with a logic of its own and a

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<sup>2</sup> On metaphor as a philosophical tool for approaching the non-conceptual, see BLUMENBERG 1985 [1979], 1993, and 1997 [1979]. On metaphor as an essential factor of embodied mentality, see LAKOFF AND JOHNSON 1999.

sophisticated understanding of ethics, mental life, and spiritual cultivation. When understood in all its complexity, the *Saddhsu* not only offers scholars of Buddhist history a unique vision of middle period Indian Buddhism, but it also allows us as modern thinkers to recognize echoes of our own modern concerns. While the strategies developed in the *Saddhsu* to negotiate such concerns may at times seem foreign, they nonetheless reveal a thoughtful attempt to navigate an epistemologically fragmented world of human experience within the parameters of early Indian Buddhist tradition.

## **PART II**




**A Critical Edition and Annotated English Translation  
of the Second Chapter of the *Saddharmasmṛtyupasthāna(sūtra)*  
Based on the Sanskrit Manuscript**

## Section 1: A Critical Edition of the Second Chapter of the *Saddharmasmṛtyupasthāna(sūtra)*

Below I present a critical edition of the second chapter of the *Saddharmasmṛtyupasthāna(sūtra)* based on the single extant Sanskrit manuscript and the Chinese and Tibetan translations of the text. The corrupt state of the manuscript, and the discrepancies between the three witness, have made the job of producing this edition quite difficult. Therefore, many of the suggested readings and the proposed punctuation are tentative.

### Abbreviations and Sigla

|                       |  |
|-----------------------|--|
| Ms                    | The Sanskrit manuscript of the <i>Saddharmasmṛtyupasthāna(sūtra)</i>   |
| B <sub>crit</sub>     | The critical edition of the <i>Dam pa'i chos dran pa nye bar gzhag pa</i> (See Appendix 2)                               |
| T                     | Taishō volume XVII, <i>sūtra</i> no. 721, <i>Zhengfa nianchu jing</i> 正法念處經: p. 17, c13-p. 19, b23 (see Appendix 3)      |
| Dhs <sub>C</sub>      | <i>Dharmasamuccaya</i> (Caube ed. 1993)  |
| Dhs <sub>C(kha)</sub> | Caube's record of the readings of a <i>Dharmasamuccaya</i> manuscript <i>kha</i> employed for his edition                |
| Dhs <sub>L</sub>      | <i>Dharmasamuccaya</i> (Lin, Bareau, de Jong, and Demieville ed. 1946, 1969 and 1973)                                    |
| Dhs <sub>LC</sub>     | refers to readings and verse numberings common to Dhs <sub>L</sub> and Dhs <sub>C</sub> .                                |
| Dhs <sub>L(J)</sub>   | refers to readings suggested by de Jong in the Appendices of Dhs <sub>L</sub> (1969 and 1973)                            |
| Dhs <sub>L(Ms)</sub>  | Lin's record of incorrect readings of the <i>Dharmasamuccaya</i> manuscript he employed for his edition                  |
| Dhs <sub>Ms</sub>     | readings of the <i>Dharmasamuccaya</i> attested in NGMPP manuscript No. 5-153, Reel No. B22/23.                          |
| Dhs <sub>MsC</sub>    | refers to readings of the <i>Dharmasamuccaya</i> common to Dhs <sub>Ms</sub> and Dhs <sub>C</sub> .                      |
| Dhs <sub>MsL</sub>    | refers to readings of the <i>Dharmasamuccaya</i> common to Dhs <sub>Ms</sub> and Dhs <sub>L</sub> .                      |
| Dhs <sub>MsLC</sub>   | refers to readings of the <i>Dharmasamuccaya</i> common to Dhs <sub>Ms</sub> , Dhs <sub>L</sub> , and Dhs <sub>C</sub> . |
| <i>corr.</i>          | correction   |
| <i>conj.</i>          | conjecture   |
| <i>em.</i>            | emended  |
| <i>n.e.</i>           | no equivalent in   |
| <i>om.</i>            | omitted  |
| <i>punct.</i>         | punctuated   |
| <i>reg.</i>           | regularization   |
| ◆                     | separation among notations relating to components of the same compound   |
| [12b1]                | new folio side and line number of Ms   |
| [2-7]                 | new line number of Ms  |

|                   |   |
|-------------------|---|
| <...>             | addition, used to present section and paragraph numbering that is not present in Ms   |
| [...]             | difficult to read in Ms   |
| (...)             | reconstructed by the editor   |
| <...>             | found in the margin, and indicated as an insertion into the main body of text   |
| <del>xxx</del>    | xxx was written, then crossed out by the scribe.  |
| xxx               | xxx is written in small letters close to one another in Ms, indicating that a set of regular sized letters was erased so that a larger piece of text could be incorporated.   |
| #                 | stands for  in Ms and indicates a space upon which the scribe found it impossible to write.  |
| Ψ                 | stands for a <i>maṅgala</i> symbol  .  |
|                   | stands for a <i>daṇḍa</i> .   |
| \                 | stands for a slashed <i>daṇḍa</i>  . This sign is usually employed as a type of hyphen, to indicate that a word remains incomplete at the end of a line or when broken by a string hole. |
| ⊗                 | stands for a string hole in Ms.   |
| ..                | stands for an unreadable or destroyed <i>akṣara</i> .   |
| .                 | stands for a partially unreadable or partially destroyed <i>akṣara</i> .  |
| <u>Underlines</u> | indicate an emendation, correction, regularization, punctuation, conjecture or addition that alters the text as it stands in Ms. One should consult the footnotes for the specifics of such changes.  |
| <i>Italics</i>    | indicate <i>akṣaras</i> that were difficult to read or illegible in the manuscript.   |

I employ footnotes to present issues directly relevant to the constitution of the text. I employ endnotes for secondary discussions of linguistic issues and testimonia.

Due to infelicities of punctuation in the Sanskrit manuscript, all punctuation in the critical edition is supplied by the editor. For the punctuation as it is found in the manuscript, the reader should consult the footnotes of the edition or the diplomatic transcription of the manuscript (Appendix 1).

The presentation of T in the footnotes to the edition accords with the text as it is edited in Appendix 3.



〈II-1〉

〈1.1〉<sup>[12a5]</sup> punar api yogācāra<sup>1</sup> ādhyātmike dharme dharmānupaśyī viharati: katham anukrameṇāsravān prajahamānasya bhikṣoḥ prathamam *akuśalā*<sup>[6]</sup>n<sup>2</sup> dharmān prajahāti, kuśalāṃś ca dharmān bhāvayati saṃpaśyati saṃvicinoti manasā bhāvayati pratiṣṭhāpayati?<sup>3</sup> sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

〈1.2〉 sa bhikṣur ādita eva yair viṣayair indriyaiḥ *parasparahetupratyayabhūtaiḥ*<sup>4</sup> kṛtsnam jagad anādikālapravṛttam saṃsāre bhramati, tam enaṃ janmanidānabhūtam viṣayasamudram avalokayati: <sup>5</sup> “bāhyādhyātmikair<sup>6</sup> viṣayair idaṃ jagad<sup>7</sup> bhrāmyate.”

〈1.3〉 sa ādita eva tāvad vivekābhirāmatām abhya<sup>[7]</sup>syati. vivikteṣv aranyavanāntarārāmapalāvapuñjavṛkṣamūlaśmaśāneṣu<sup>ii</sup> cittamarkaṭabandhanārtham abhyasyati. vivekābhiratasya cittam prasīdati. sa grāmeṣu hasitaluḍitakṛḍiteṣu<sup>8</sup> nābhiramate. na strīdarśanatatparo bhavati, na saṅgaṇikābhiratir bhavati. dve gaṇike maye brahmacaryasya: gaṇikā saṅgaṇikā ca.<sup>9iii</sup> sa dve gaṇike *prajahāty* ādau,<sup>10</sup> asyaikāgrataram manāḥ prasīdati.

〈1.4.1〉 sa saṃpratarkayati: “katham ādita eva śakyate<sup>11</sup> cittam saṃkṣeptum *dhārayi*<sup>[12b1]</sup>*tum*?”<sup>12</sup> (sa ād)ī(ta eva) *paśyaty*: “aṣṭādaśair (mano)vyabhicāraiḥ<sup>13iv</sup> manāḥ pratiśarati<sup>14</sup> kuśalākuśalāvyaḅkṛtam.”<sup>15v</sup>

〈1.4.2〉 katamair aṣṭādaśabhis? tadyathā: cakṣuṣā rūpāṇi drṣṭvā, saumanasyasthānīyaṃ bhavati, sāmkleśikam *akuśalavipākam*<sup>16</sup> bhavati, prativedayati saṃpratarkayate. daurmanasyasthānīyaṃ

<sup>1</sup> yogācāra ] *reg.*; yogācāraḥ Ms

<sup>2</sup> prathamam akuśalān ] *em. after B<sub>crit</sub> T*; prathamamma[m a] .. [śa]lān\* Ms; dang po mi dge ba'i chos B<sub>crit</sub>; 初捨不善法 T

<sup>3</sup> bhāvayati saṃpaśyati saṃvicinoti manasā bhāvayati pratiṣṭhāpayati ] Ms; sgom par byed B<sub>crit</sub>; 次修行善法，正觀，思惟，修心，正住。T

<sup>4</sup> [paraspara]h[e]tu[pratyaya]bhūtaiḥ ] Ms; phan tshun rgyu rkyen du gyur pa dag gis B<sub>crit</sub>; 相對迭相因緣 T

<sup>5</sup> 皆悉無我 ] T; *om. Ms B<sub>crit</sub>*

<sup>6</sup> bāhyādhyātmikair viṣayair ] Ms; nang dang yul de dag gis B<sub>crit</sub> (*om. bāhya*); 唯有內心境界因緣 T (*om. bāhya*)

<sup>7</sup> jagad ] *corr.*; jagad Ms

<sup>8</sup> luḍita° ] Ms; *We find the reading °laḍita° at Ms 38a2 and 38b1. I do not emend the text here, however, since luḍita has the same sense as laḍita, and may simply be an orthographical variant of the same.*

<sup>9</sup> dve gaṇike maye brahmacaryasya: gaṇikā saṅgaṇikā ca. ] *em./punct. after T*; dve gaṇike saye brahmacarya saṅgaṇikā ca Ms; tshangs par spyod pa la tshogs gnyis 'dra ste/ 'du 'dzi dang smad 'tshong ngo// B<sub>crit</sub>; 有二隄尼皆壞梵行：一是婬女、二多言說。T

<sup>10</sup> [prajahāty] ādau ] Ms; de tshogs gnyis spangs nas dang por B<sub>crit</sub>; 皆悉捨離，既捨離已 T: *Both B<sub>crit</sub> and T seem to have read \*prajahāya, although T has both a finite verb and a gerund.*

<sup>11</sup> śakyate ] *em.*; śa[ky]āte Ms

<sup>12</sup> dhārayitum ] *em. after B<sub>crit</sub>*; cārayi[tum] Ms; gzung bar B<sub>crit</sub> (\*dhārayitum); 住 T: *This verb in T stands in for both saṃkṣeptum and dhārayitum.*

<sup>13</sup> sa ādita eva paśyaty aṣṭādaśair manovyabhicāraiḥ ] *conj.*: *Two additional akṣaras remain unaccounted for.; ... i ... [pa]śyaty aṣṭ[ādaś]air ... .. [vya]bhircāraiḥ Ms*; de thog ma nyid du 'di ltar yid kyi dpyod pa bco bryad dag gis B<sub>crit</sub>; 彼人初心如是觀察十八意行。T

<sup>14</sup> pratisarati ] *reg.*; pratiśarati Ms

<sup>15</sup> kuśalākuśalāvyaḅkṛtam ] *em. after B<sub>crit</sub> T*; kuśalamūlāvyaḅkṛtam Ms; dge ba dang/ mi dge ba dang/ lung du ma bstan pa la B<sub>crit</sub>; 能起善根，起不善根，起無記根。T

<sup>16</sup> akuśalavipākam ] *em. after B<sub>crit</sub> T*; kuśalavipākam Ms; mi dge ba'i rnam par smin par 'gyur te B<sub>crit</sub>; 得不善報 T

bhavati, virāgayati.<sup>17</sup> tad asya kuśalavipākam.<sup>18</sup> upekṣāsthānīyam<sup>19</sup> bhavaty, avyākṛtavipākam bhavati.

⟨1.4.3⟩ evaṃ śrotreṇa śabdaṃ śrutvā, saumanasyasthānīyam<sup>20</sup> bhavati, sāmkleśīkam akuśalavipākam. daurmanasyasthānīyam bhavati, vyavadānālambanam<sup>21</sup> kuśalavipākam bhavaty. upekṣāsthānīyam bhavaty, avyākṛtavipākam bhavati.<sup>22</sup>

⟨1.4.4⟩ evaṃ ghrāṇena gandhān ghrātvā, saumanasyasthānīyam bhavati, sāmkleśīkam akuśalavipākam bhavati. daurmanasyasthānīyam bhavati, vyavadānikam kuśalavipākam bhavati.<sup>23</sup> upekṣāsthānīyam bhavaty,<sup>24</sup> avyākṛtavipākam bhavati.

⟨1.4.5⟩ evaṃ jihvayā rasān āsvādayitvā,<sup>25</sup> saumanasyasthānīyam bhavati, sāmkleśīkam akuśalavipākam<sup>[3]</sup> bhavati. daurmanasyasthānīyam bhavati, vyavadānikam kuśalavipākam bhavati. upekṣāsthānīyam bhavaty, avyākṛtavipākam bhavati.<sup>26</sup>

⟨1.4.6⟩ evaṃ kāyena spraṣṭavyam sprṣtvā, saumanasyasthānīyam<sup>27</sup> bhavati, sāmkleśīkam akuśalavipākam bhavati. daurmanasyasthānīyam bhavati, vyavadānikam kuśalavipākam bhavati.<sup>28</sup> upekṣāsthānīyam bhavaty,<sup>29</sup> avyākṛtavipākam bhavati.<sup>30</sup>

⟨1.4.7⟩ evaṃ manasā dharmān jñātvā, saumanasyasthānīyam bhavati, sāmkleśīkam akuśalakarmavipākam<sup>31</sup> bhavati. daurmanasyasthānīyam bhavati, vyavadānikam kuśalavipākam

<sup>17</sup> virāgayati ] *em. after B<sub>crit</sub> T*; virāgaṃ prati Ms: *One might also conceive of emending the text to virāgaṃ prativedayati, in which case we might assume that the prati tad asya of Ms is a corruption of this. If we followed this line of reasoning, the entire sentence would read: daurmanasyasthānīyam bhavati, virāgaṃ prativedayati, kuśalavipākam. However, none of the other parallel passages support such a reading.*; 'dod chags dang bral ba yin te B<sub>crit</sub>; 離染欲意 T

<sup>18</sup> kuśalavipākam ] *em. after T, B<sub>crit</sub> and parallel passages in Ms*; kuśalamūlavipākam Ms; dge ba'i rnam par smin pa B<sub>crit</sub>; 善報 T

<sup>19</sup> upekṣāsthānīyam ] *em.*; upekṣāsthānī Ms

<sup>20</sup> saumanasyasthānīyam ] *em.*; saumanasyasthānī[yo] Ms

<sup>21</sup> vyavadānālambanam ] Ms: *Cf. virāgaṃ above.*; rnam par byang ba la dmigs pa B<sub>crit</sub>; 離染欲意 T: *T displays consistency of translation in this regard. B<sub>crit</sub> reflects the differences present in Ms. It is not possible to reconstruct the text the Chinese translator read, but he probably consistently read \*vyavadānikam, as this is the direct counterpart to the term sāmkleśīkam, which is employed in all three versions of the text. See PTSD, p. 651, on the term vodāniya.*

<sup>22</sup> bhavati ] *punct.*; bhavaty Ms

<sup>23</sup> daurmanasyasthānīyam bhavati vyavadānikam kuśalavipākam bhavati ] *em./punct. after B<sub>crit</sub> T*; vyavadānikam daurmanasyakuśalavipākam bhavaty Ms; yid mi bde ba'i gnas su 'gyur ba ni rnam par byang ba dge ba'i rnam par smin pa yin no// B<sub>crit</sub>; 若起憂意，離染欲意，則得善報。T

<sup>24</sup> bhavaty ] *reg.*; *om.* Ms

<sup>25</sup> āsvādayitvā ] *reg.*; āsvādayitvā Ms

<sup>26</sup> daurmanasyasthānīyam bhavati, vyavadānikam kuśalavipākam bhavati. upekṣāsthānīyam bhavaty, avyākṛtavipākam bhavati. ] *em. after B<sub>crit</sub> T*; [d]aurmma[sthā]nīya[m] [av]yākṛtavipākam [bhavaty] Ms; yid mi bde ba'i gnas su 'gyur ba ni rnam par byang ba dge ba'i rnam par smin pa yin no// btang snyoms kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par smin pa yin no// B<sub>crit</sub>; 若起憂意，離染欲意，則得善報。若起捨意，得無記報。T

<sup>27</sup> saumanasyasthānīyam ] *corr.*; saumanasyamsthānīyo Ms

<sup>28</sup> daurmanasyasthānīyam bhavati, vyavadānikam kuśalavipākam bhavati ] *em. after B<sub>crit</sub> T*; vyavadānikadaurmana\@syam kuśalavipākam bhavati Ms; yid mi bde ba'i gnas su 'gyur ba ni rnam par byang ba dge ba'i rnam par smin pa yin no// B<sub>crit</sub>; 若起憂意，離染欲意，則得善報。T

<sup>29</sup> bhavaty ] *em.*; *om.* Ms

<sup>30</sup> bhavati ] *punct.*; bhavaty Ms

<sup>31</sup> akuśalakarmavipākam ] Ms; mi dge ba'i rnam par smin pa B<sub>crit</sub> (\*akuśalavipākam); 不善報 T (\*akuśalavipākam)

bhavati.<sup>32</sup> upekṣāsthānīyaṃ bhavaty,<sup>33</sup> avyākṛtavipākam bhava<sub>[4]</sub>tī.<sup>34</sup>  
 <1.4.8> *evam aṣṭādaśamanovyabhicār(ai)s tr(ivipākai)ḥ saṃsāre cyutyupapattir bhavati.*<sup>35</sup>  
 <1.5.1> sa yadā bhikṣur aṣṭādaśamanovyabhicārān paśyati, tadānanditatarā antarīkṣacarā yakṣā  
 bhaumānām yakṣānām abhinivedayanti. bhaumāś cāntarīkṣacarā<sup>36</sup> yakṣāś caturṇām mahārājñām  
 pramuditamanaso ḥbhinivedayanti.<sup>37</sup> te catvāro mahārājānaś cāturmahārājakāyikānām devānām  
 nivedayanti: “yo ḥsau jambūdvīpāt<sup>38</sup> <sub>[5]</sub> kulaputro amuṣmād<sup>39</sup> grāmād amuṣmān nigramād  
 amuṣmād viṣayād<sup>40</sup> amuṣmāt kulāt keśāśmaśrūṇy avatārya kāṣāyāṇi vāsāṃsy ācchādyā,  
 śraddhayā āgārād anagārikāṃ pravrajitaḥ, so ḥṣṭādaśamanovyabhicārān pratakayati sākṣīkurute<sup>41</sup>  
 vivekābhirataḥ ekāntacārī.”  
 <1.5.2> tac chrutvā caturṇām mahārājñām sakāśād, ānanditatarā bhavanti devāś  
 cāturmahārājakāyikā: “hīyate mārapakṣaḥ. <sub>[6]</sub> abhyuddhryate<sup>42</sup> saddharmapakṣaḥ.”  
 <1.5.3> te devāś<sup>43</sup> cāturmahārājakāyikāś tridaśeśvarāya śakrāyābhinivedayanti: “yo so, deva,  
 jambudvīpāt kulaputro...yāvad...amukāt kulāt keśāśmaśrūṇy avatārya kāṣāyāṇi vāsāṃsy  
 ācchādyā, śraddhayā āgārād anagārikāṃ pravrajitaḥ, sa viviktābhirato  
 bhavati...yāvac...chmāśāṇiko ḥṣṭādaśamanovyabhicārān<sup>44</sup> pratakayati, sākṣīkṛtvopasampadya  
 viharati.” tac ca śrutvā cāturmahārājakāyikānām <sub>[7]</sub> devānām sakāśāt, *prītātaramanā* bhavati  
 devaḥ kauśikas<sup>45</sup> tridaśeśvaraḥ. <sup>46</sup>

<sup>32</sup> daurmanasyasthānīyaṃ bhavati, vyavadānikam kuśalavipākam bhavati. ] *em./punct. after B<sub>crit</sub> T*; vyavadānikam daurmanasyam kuśalavipākam bhavaty Ms; yid mi bde ba'i gnas su 'gyur ba ni rnam par byang ba dge ba'i rnam par smin pa yin no// B<sub>crit</sub>; 若起憂意，離染欲意，則得善報。T

<sup>33</sup> bhavaty ] *em.; om.* Ms

<sup>34</sup> bhavati ] *punct.*; bha[va]ty Ms

<sup>35</sup> *evam aṣṭādaśamanovyabhicārais trivipākaiḥ saṃsāre cyutyupapattir bhavati ] conj.*; eva[m aṣṭādaśamanovyabhicār].[s tr]. ... .. ḥ sa[m]sāre cyutyupapattir bhavati Ms; de ltar yid kyi dpyod pa bco brgyad kyi rnam par smin pa dag gis 'khor ba na 'chi ba dang skye bar 'gyur ro snyam mo// B<sub>crit</sub>; 以如是等十八意行，三報因緣，世間生退。T

<sup>36</sup> cāntarīkṣacarā ] *corr.*; cāntarīkṣacarām Ms

<sup>37</sup> ḥbhinivedayanti ] *punct.*; bhinivedayanti Ms

<sup>38</sup> jambūdvīpāt ] jambūdvīpāt\* Ms

<sup>39</sup> amuṣmād ] *em.*; amuṣmān Ms

<sup>40</sup> viṣayād ] *reg.*; viṣayāt\* Ms

<sup>41</sup> °manovyabhicārān pratakayati sākṣīkurute] *em.*; °manovyabhicārāt pratakayati sākṣīkurute Ms: *The ablative is also found below in a parallel phrase (see §1.5.3, footnote 66), and therefore it is reasonable to assume that perhaps the ablative usage is original to the text. One might understand such a usage as functioning adverbially. That is, the meditator considers and realizes from the standpoint of the eighteen mental activities. The presence of the verb sākṣīkurute, however, would seem to require a direct object.*

<sup>42</sup> abhyuddhryate ] *em. after parallel readings at Ms 14a6 and 15a6: This emendation remains tentative, however, as it is possible that the form abhyarddhayate of Ms could be an irregular hybrid causative form of abhi-√rdh. We also find the uncommon form abhyuccīyate—derived from uc-√ci, ‘to gather’ or ‘collect’—at several places in Ms (14a7 and 18b1). The graphical representations of abhyuccī-, abhyuddhr- and abhyarddha- are nearly identical in proto-Bengali, and their semantic similarities make the problem difficult to solve. The emendation remains tentative because we find this formula repeated a number of times with a number of orthographical variants, such as abhyudhryate (Ms 15a5). These instances suggest that we interpret the verb as derived from abhi-ud-√hr or perhaps even abhy-uc-√chri, which both mean ‘to raise up’ or ‘elevate.’; abhyarddhayate Ms; mngon par mtho bar 'gyur ro B<sub>crit</sub>; 正法朋長 T*

<sup>43</sup> devāś ] *corr.*; devā

<sup>44</sup> °manovyabhicārān ] *em.*; °manovyabhicārāt Ms

<sup>45</sup> kauśikas ] *corr.*; kauśikaḥ Ms

<sup>46</sup> *n.e.* ] Ms T; mthong B<sub>crit</sub>

⟨II-2⟩

⟨2.1⟩ punar api yogācāra ādhyātmike<sup>47</sup> dharme dharmānupaśyī viharati: sa bhikṣur aṣṭādaśamanovyabhicārān prapaśya<sup>48 49</sup> kām anyāṃ bhūmiṃ sāksāt kurute?<sup>50</sup> sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨2.2⟩ catvāry adhiṣṭhānāni paśyati. tadyathā: prajñādhiṣṭhānaṃ satyādhiṣṭhānaṃ tyāgādhiṣṭhānaṃ upaśamādhiṣṭhānaṃ.<sup>51</sup>

⟨2.3⟩ katham bhikṣuḥ prajñādhiṣṭhānaṃ pratipadyate? iha bhikṣuḥ svayam eva kā<sub>[13a1]</sub>yaṃ<sup>vi</sup> yathāsthānaṃ saddharmatayā paśyati. tam prajānīte, pravibhajya pratyavekṣate:<sup>52</sup> “santy asmin kāye pṛthivīdhātur abdhātus tejodhātur vāyudhātur ākāśadhātu<sup>53</sup> vijñānadhātuś ca.”<sup>vii</sup>

⟨2.4.1⟩ tatra katamaḥ pṛthivīdhātuḥ? pṛthivīdhātur dvididhaḥ. asty ādhyātmiko 'sti bāhyaḥ.

⟨2.4.2⟩ tatrādhyātmikaḥ katamaḥ? yat kiñcid asmin kāye ādhyātmikaṃ<sup>54</sup> pratyātmam<sup>55</sup> upagatam upāttam tatropagatam tvañmāṃsādisamudayaṃ<sup>56</sup> upāttam keśadantanakharomasamudayaṃ<sup>57</sup> [2] khakkhaṭam kharagatam upagatam upādattam. tat punaḥ katamaṃ? yaduta:<sup>viii</sup> “keśaromā nakhadantā<sup>58</sup> rajas<sup>59</sup> tvañmāṃsāsthi sirā<sup>60</sup> snāyur hrdayaṃ plīhā klomakaṃ vṛkkā yakṛt kheṭa āmāśayapakvāśayā<sup>61</sup> antrāṇy antraṅṅā udaram udīrayakaṃ mastakaluṅgañ ceti.” yad vānyad apy asmin kāye adhyātmam pratyātmam khakkhaṭam kharagatam upagatam upādattam; ayam ucyate ādhyātmikaḥ<sup>62</sup> pṛthivīdhātuḥ.<sup>63</sup>

⟨2.4.3⟩ tatra kataro bahirdhaḥ<sup>64ix</sup> pṛthivīdhātuḥ? yat kiñcid bahirdham<sup>65</sup> kakkhaṭatvaṃ

<sup>47</sup> yogācāra ādhyātmike | *punct.*; yogācārah | ādhyātmike Ms

<sup>48</sup> °manovyabhicārān prapaśya | *em. after T*; °manovyabhicārāt prapaśyat Ms; yid kyi dpyod pa bco bryad rab tu mthong ba B<sub>crit</sub> (\*...prapaśyan); 已如法觀十八意行 T (\*...prapaśya)

<sup>49</sup> *n.e.* | Ms B<sub>crit</sub>; 得初地已 T: *Although this Chinese phrase is absent from Ms and B<sub>crit</sub>, the presence of the odd verb prapaśya in the Sanskrit text (Ms: prapaśyat) and the single instance of the verb rab tu thob pa (\*pra-√āp-) in S—against mthong ba in Go X He N D, Q, and H—should make us wary of this passage. The problems of the following sentence also suggest that the text may have become corrupt here.*

<sup>50</sup> kām anyāṃ bhūmiṃ sāksāt kurute | *conj. after T*; kāmābhyāṃ bhūmiṃ sāksāt\*kurute Ms; 'dod pa las gzhan pa'i sa ji ltar yid la byed cig gu snyam nas B<sub>crit</sub> (\*kāmebhyāḥ bhūmyantaram...[?]); 後復更證何者異地 T (\*katham anyāṃ bhūmiṃ...[?])

<sup>51</sup> upaśamādhiṣṭhānaṃ | *reg.*; upaśamādhiṣṭhānaṃ Ms

<sup>52</sup> pratyavekṣate | *corr.*; pratyavekṣyate Ms

<sup>53</sup> ākāśadhātur | *reg.*; ākāśadhātu Ms

<sup>54</sup> ādhyātmikaṃ | Ms: This is a notable variation of adhyātmam or ādhyātmam, which is found elsewhere in Ms.

<sup>55</sup> pratyātmam | *corr.*; pratyātmam~~vedyam~~ Ms; so so'i nang du bzung ba dang B<sub>crit</sub>; 是內 T

<sup>56</sup> °māṃsā° | *reg.*; °māṃsā° Ms

<sup>57</sup> keśadantanakharomasamudayaṃ | *em.*; keśadantanakharomasamudaya Ms

<sup>58</sup> keśaromā nakhadantā | *corr.*; keśa[ro]mā [ye] nakhadantā Ms; skra dang/ spu dang/ sen mo dang/ so dang B<sub>crit</sub>; 髮、毛、爪、齒 T

<sup>59</sup> rajas | Ms; rdul dang B<sub>crit</sub>; om. T

<sup>60</sup> sirā | *em./reg.*; śiraḥ Ms; rtsa dang B<sub>crit</sub>; 筋 T

<sup>61</sup> kheṭa āmāśaya° | *em. after B<sub>crit</sub>* T; kheṭa āmāśramamāśaya° Ms; mchil ma dang/ pho ba dang B<sub>crit</sub>; 涕唾等處、生藏 T

<sup>62</sup> ādhyātmikaḥ | *em.*; adhyātmikaḥ Ms; nang gi B<sub>crit</sub>; 內 T

<sup>63</sup> pṛthivīdhātuḥ | *reg.*; pṛthivīdhātu Ms

<sup>64</sup> bahirdhaḥ | *em.*; bāhirdhā Ms

<sup>65</sup> bahirdham | *em.*; bahirdhā Ms

kharagatam anupagatam<sup>66</sup> anupādatta<sub>[3]</sub>m; ayam ucyate bahirdhaḥ<sup>67</sup> pṛthivīdhātuḥ.  
 (2.4.4) tatra yaś cādhyātmikaḥ pṛthivīdhātur, yaś ca bahirdhaḥ,<sup>68</sup> tad ekadhyam abhisamkṣipya,  
 “dhātur eṣa dhātumātram,”<sup>69</sup> na vedakādhiṣṭhitam, na yādr̥cchikaṃ pṛthivīdhātuṃ paśyati: “na  
 nityam, na sukham, na śucim, na sātmakam vā paśyāmi.” sa bhikṣuḥ prajñādhiṣṭhānādhimuktiḥ:  
 “sarvan naitan me. naiṣo ’ham asmi. naitan mamātmēti.”<sup>70</sup> evam etad yathābhūtam  
 samyakprajñayā dr̥ṣṭvā, pṛthivīdhātutaś<sup>71</sup> cittam virajyate. evam bhikṣuḥ  
 prajñādhiṣṭhā<sub>[4]</sub>nādhimukto bhavati.  
 (2.5.1) tatra kataro ’bdhātuḥ?<sup>72</sup> abdhātur api dvididhaḥ. asty ādhyātmiko ’sti bahirdho dhātuḥ.<sup>73</sup>  
 (2.5.2) tatrādhyātmiko yat kiñcid asmin kāye āpo ’bgatam<sup>74</sup> bhavati, upapannalakṣaṇam abdhātuḥ  
 kledasvābhavyam śārīre: “svedaḥ<sup>75</sup> khetāḥ siṃghāṇakaṃ mastakam śoṇitam vasā lasikā medo  
 majjā pittam prasrāvam<sup>76</sup> mastakaluṅgañ ceti.” yad vā punar anyad asmin kāye kiñcid asty  
 adhyātmam<sup>77</sup> pratyā<sub>[5]</sub>tmam āpo ’bgatam<sup>78</sup> upagatam upādattam; ayam ucyate  
 ādhyātmiko ’bdhātuḥ.<sup>79</sup>  
 (2.5.3) bahirdhaḥ<sup>80</sup> katamaḥ<sup>81</sup> yat kiñcid bahirdham<sup>82</sup> āpo ’bgatam<sup>83</sup> snehaḥ snehagatam  
 anupagatam anupādattam;<sup>84</sup> ayam ucyate bahirdho ’bdhātuḥ.<sup>85</sup>  
 (2.5.4) tatra yaś cādhyātmiko ’bdhātur, yaś ca bahirdhas,<sup>86</sup> tad aikadhyam abhisamkṣipya,  
 “dhātur eṣa<sup>87</sup> dhātumātram. sarvan naitan me. naiṣo ’ham asmi. naitan mamātmēti,”<sup>88</sup>

<sup>66</sup> anupagatam ] *em.*; anugatam Ms; rnam pa ma bzung ba; 不覺 T (*for both anupagatam and anupādattam*)

<sup>67</sup> bahirdhaḥ ] *em.*; bahirddhā Ms

<sup>68</sup> bahirdhaḥ ] *em.*; bahirddhā Ms

<sup>69</sup> ekadhyam abhisamkṣipya, “dhātur eṣa dhātumātram,” ] *corr.*; ekadhyābhisamkṣipya dhātu eṣa dhātumātram Ms

<sup>70</sup> sarvan naitan me naiṣo ’ham asmi naitan mamātmēti ] *em. after a parallel section dealing with the water element*; sarvan naitan me mamātmēti Ms; 'di dag thams cad bdag gi ma yin/ de dag bdag ma yin/ de dag bdag dang bdag gi ma yin no snyam mo B<sub>crit</sub>; 一切非我，亦無我所，亦非所我。T

<sup>71</sup> pṛthivīdhātutaś ] *corr.*; pṛthivīdhātutac Ms

<sup>72</sup> kataro ’bdhātuḥ ] *reg./punct.*; kataro abdhātur Ms

<sup>73</sup> asty ādhyātmiko ’sti bahirdho dhātuḥ ] *em.*; ādhyātmiko ’sti bahirddhā dhātuḥ Ms; nang na yod pa dang/ phyi rol na yod pa'o// B<sub>crit</sub>; 一內、二外。T

<sup>74</sup> āpo ’bgatam ] *em.*; āpaḥ agatam Ms

<sup>75</sup> svedaḥ ] *corr.*; sveda Ms

<sup>76</sup> prasrāvam ] *reg.*; pra[śr]āvam Ms

<sup>77</sup> adhyātmam ] *reg.*; ādhyātmam Ms: *See SWTF I, p. 254, where we find that ādhyātmam is a common orthographical variant of adhyātmam in many of the Turfan manuscripts. Nonetheless, I have regularized such instances to adhyātmam.*

<sup>78</sup> āpo ’bgatam ] *em./punct.*; āpaḥ aṅgatam Ms; chu dang/ chu'i rnam pa bzung ba dang B<sub>crit</sub>; 水數 T

<sup>79</sup> ’bdhātuḥ ] *reg.*; abdhātuḥ Ms

<sup>80</sup> bahirdhaḥ ] *em.*; bahirddhā Ms

<sup>81</sup> katamaḥ ] *punct.*; katamo Ms

<sup>82</sup> bahirdham ] *em.*; bahirddhā Ms

<sup>83</sup> āpo ’bgatam ] *reg.*; āpaḥ apagatam Ms

<sup>84</sup> anupagatam anupādattam ] *em.*; upagatam upādattam Ms; ma bzung ba ma zin pa 'di ni B<sub>crit</sub>; 所謂不覺，不覺所攝，以不覺故，名外水界。T

<sup>85</sup> bahirdho ’bdhātuḥ ] *em.*; bahirddhā abdhātuḥ Ms

<sup>86</sup> bahirdhas ] *em.*; bahirddhās Ms

<sup>87</sup> dhātur eṣa dhātumātram ] *em. after B<sub>crit</sub> T*; dhātur eva dhātumātram Ms; khams 'di ni khams tsam ste B<sub>crit</sub>; 此界唯界 T: *Compare MN 140, which reads: dhātur ev’ eṣā. The addition of dhātumātram in the Sanskrit text suggests that we should omit the eva in order to capture what seems to me to be the “original” sense preserved in the Pāli. The suggested reading can also be found in other parallel passages in Ms. However, see §2.6.4, footnote 108, where we find the same reading as is present here in Ms.*

samyakprajñayā drṣtvā, abdhātutaś<sup>89</sup> cittam virajyate. (evam sa)<sup>90</sup> bhī<sub>[6]</sub>kṣuḥ prajñādhiṣṭhānam ārohate.

<2.6.1> tatra kataras tejodhātuḥ?<sup>91</sup> tejodhātur api dvividhaḥ. asty ādhyātmiko 'sti bahirdhaḥ.<sup>92</sup>

<2.6.2> tatrādhyātmikas tejodhātur<sup>93</sup> yat kiñcid asmin kāye adhyātmaṃ<sup>94</sup> pratyātmaṃ tejas tejogatam upagatam upādattam. sa punaḥ katarah?<sup>95</sup> tadyathā: yena santapyate, yena ca paridahyate, yena ca jvarīyate,<sup>96</sup> yena cāśitapītakhādītāsvāditāni samyaksukhena pariñāmaṃ gacchanti.<sup>97</sup> yad vā punar anyad<sup>98</sup> apy asmin kāye adhyā<sub>[7]</sub>tmaṃ pratyātmikan<sup>99</sup> tejas tejogatam<sup>100</sup> upagatam upādattam; ayam ucyate ādhyātmikas tejodhātuḥ.

<2.6.3> tatra katamo bahirdhas<sup>101</sup> tejodhātuḥ? yat kiñcid bahirdham tejas tejogatam uṣṇam uṣṇagatam<sup>102</sup> upagatam upādattam; ayam<sup>103</sup> ucyate bahirdhas<sup>104</sup> tejodhātuḥ.<sup>105</sup>

<2.6.4> tatra yaś cādhyātmikas<sup>106</sup> tejodhātur, yaś ca bahirdhas, tad ekadhyam abhisamkṣīpya,<sup>107</sup> “dhātur eṣa<sup>108</sup> dhātumātraṃ. sarvaṃ naitan mama. naiṣo 'ham asmi.<sup>109</sup> naitan mamā<sub>[tme]</sub>meti,”<sup>110</sup> evam etad yathābhūtaṃ samyakprajñā<sub>[13b1]</sub>yā drṣtvā, tejodhātutaś cittam<sup>111</sup> virajyate: “nedam kārakādhiṣṭhitaṃ, na vedakādhiṣṭhitaṃ pravartate tejodhātuḥ.”

<2.7.1> tatra kataro vāyudhātuḥ? vāyudhātur api dvividhaḥ. asty ādhyātmiko 'sti bahirdhaḥ.

<2.7.2> tatrādhyātmikaḥ katarah?<sup>112</sup> yat kiñcid asmin kāye adhyātmaṃ pratyātmaṃ<sup>113</sup> vāyur

<sup>88</sup> naiṣo 'ham asmi. naitan mamā<sub>[tme]</sub>meti ] *em.*; neṣo ham asmin naitan mamā<sub>[tme]</sub>meti Ms: *The form neṣo 'ham asmi may be a holdover from Middle Indic.*

<sup>89</sup> samyakprajñayā drṣtvā abdhātutaś ] *em.*; samyagdhātutaś Ms; yang dag par mthong nas/ chu'i kham la sems 'dod chags dang bral bar 'gyur te/ B<sub>crit</sub>; 如是水界如實正知。如實見已，心得離欲。T

<sup>90</sup> evam sa ] *conj. after B<sub>crit</sub> T*; .. ... Ms; de ltar dge slong B<sub>crit</sub>; 如是比丘 T

<sup>91</sup> tejodhātuḥ ] *punct.*; tejodhātus Ms

<sup>92</sup> bahirdhaḥ ] *em.*; bahirdhāḥ Ms

<sup>93</sup> tatrādhyātmikas tejodhātur ] Ms; de la nang gi me'i kham ni B<sub>crit</sub>; 何者為內? T

<sup>94</sup> adhyātmaṃ ] *reg.*; ādhyātmaṃ: *Cf. SWTF I, p. 254.*

<sup>95</sup> katarah ] *corr.*; katarah Ms

<sup>96</sup> tadyathā yena santapyate yena ca paridahyate yena ca jvarīyate ] *em.*; tadyathā yena santapyate yena pari ca dahyate yena ca jvarīyate Ms; 'di lta ste/ gang gis gdung bar byed pa dang/ gang gis yongs su sreg par byed pa dang/ gang gis 'bar bar byed pa dang B<sub>crit</sub>; 所謂身煖而不燒燃，所謂能消。T: *Here T differs from Ms and B<sub>crit</sub>. It suggests that the internal fire element is that by which the heat of the body does not burn, but can consume [bodily inputs].*

<sup>97</sup> pariñāmaṃ gacchanti ] Ms: *Cf. ŚrBh J<sup>e</sup> I, p. 270: paripākaṃ gacchanti.*; 'ju bar 'gyur ba B<sub>crit</sub> (\*paripākaṃ gaccanti); 迴轉消化 T: *This translation seems to cover both possible readings.*

<sup>98</sup> yad vā punar anyad ] *corr.*; yad vā punar drṣtvā abdhātur anyad Ms: *The reading drṣtvā abdhātur is a contamination from the line above.*; gang gzhan yang B<sub>crit</sub>; *om.* T

<sup>99</sup> pratyātmikan ] Ms: *Elsewhere we find the form pratyātman.*

<sup>100</sup> tejogatam ] *conj.*; tejopagatam Ms

<sup>101</sup> bahirdhas ] *em.*; bahirdhās Ms

<sup>102</sup> uṣṇagatam ] *em.*; uṣṇāscam Ms; dro ba'i rnam pa ste B<sub>crit</sub>; 煖攝 T

<sup>103</sup> ayam ] *em.*; uyam Ms; 'di ni B<sub>crit</sub>; 名外火界 T

<sup>104</sup> bahirdhas ] *em.*; bahirdhā Ms

<sup>105</sup> tejodhātuḥ ] *punct.*; tejodhātus Ms

<sup>106</sup> cādhyātmikas ] *corr.*; cāt\*dhyātmikas Ms

<sup>107</sup> ekadhyam abhisamkṣīpya ] *em.*; ekadhye 'bhisamkṣīpya Ms

<sup>108</sup> eṣa ] *em. after B<sub>crit</sub> T*: *See above, §2.5.4, footnote 87.*; eva Ms; kham 'di ni kham tsam ste B<sub>crit</sub>; 此界唯界 T

<sup>109</sup> 'ham asmi ] *em.*; ham asmin\* Ms

<sup>110</sup> naitan mamā<sub>[tme]</sub>meti ] *reg.*; netat\* mamā[tme]ti Ms

<sup>111</sup> tejodhātutaś cittam ] *em.*; tejodhātuta[c c]ittam Ms

<sup>112</sup> katarah ] *punct.*; kataro Ms

<sup>113</sup> adhyātmaṃ pratyātmaṃ ] *conj.*; adhyātmika pratyayātmaṃ Ms

vāyugataṃ laghulaghusamudīraṇatvam upagataṃ upādattam. tat punaḥ katarah? ūrdhvagato vāyur adhogato vāyuh pārśvagato vāyuh kuksiḡgato vāyus tathā pippalakāḥ sūcakāḥ śastrakā (vāyavo vātāsthīlo)<sub>[2]</sub>vāyur<sup>114</sup> aśītir vā vāyavaḥ saha krimisaṃvārair aśītir aṅgamaṅgānusāriṇo vāyavaḥ.<sup>115</sup> yad vā punar anyad apy asmin kāye adhyātmaṃ pratyātmaṃ vāyur vāyugataṃ laghusamudīraṇatvam upagataṃ upādattam; ayam ucyate ādhyātmiko vāyudhātuḥ. <2.7.3> tatra katamo bahirdho vāyudhātuḥ?<sup>116</sup> yat kiñcid bahirdham<sup>117</sup> vāyur vāyugataṃ laghulaghusamudīraṇam anupagataṃ anupādattam;<sup>118</sup> ayam ucyate bahirdho<sup>119</sup> vāyudhātuḥ. <2.7.4> tatra yaś cādhyātmiko vāyudhātuḥ, yaś ca bahirdhaḥ,<sup>120</sup> sarvam abhisamkṣīpya, “dhātuḥ eṣa dhātumātraṃ. sarvaṃ naitan mama. naiṣo 'ha<sub>[3]</sub>m<sup>121</sup> asmi. naitan<sup>122</sup> mamātmēti,” na kārakādhiṣṭhitam, na vedakādhiṣṭhitam etad yathābhūtam<sup>123</sup> samyakprajñayā<sup>124</sup> dṛṣṭvā, vāyudhātutaś<sup>125</sup> cittam virāgayate. evaṃ prajñādhiṣṭhānaṃ sākṣībhavati<sup>126</sup> bhikṣuḥ. <2.8.1> tatra katara ākāśadhātuḥ?<sup>127</sup> ākāśadhātuḥ api dvidvidhaḥ. asty ādhyātmiko 'sti bāhyaḥ. <2.8.2> tatrādhyātmiko yat kiñcid asmin kāye adhyātmam pratyātmaṃ<sup>128</sup> ākāśa ākāśagataṃ<sup>129</sup> upagataṃ upādattam asphuṭam aspharaṇīyarūpagataṃ,<sup>130x</sup> yenāśītapītakhādī<sub>[4]</sub>tāsvādītāny avakāśēnāntargacchanti.<sup>131</sup> yad vā punaḥ kaṇṭhaśuṣīram<sup>132</sup> eva śrotraśuṣīram cakṣuśuṣīram ghrāṇaśuṣīram jihvāśuṣīram āhārasyāntargataṃ jihvāvākāśadātr; ayam ucyate adhyātmika ākāśadhātuḥ.

<sup>114</sup> pippalakāḥ sūcakāḥ śastrakā vāyavo vātāsthīlo vāyur | conj./em. (?); p[ippal]as[ū]cakā ś[ā]strakā | .....vāyuh Ms: A similar passage at ŚrBh J<sup>e</sup> II, p. 76, suggests we read āśvāsaprasāvāsavāyuh instead of vātāsthīlo vāyuh. However, this would require more akṣaras than are present in Ms; ral gri dang/ khab dang/ mtshon cha lta bu'i rlung dang/ rlung skran dang B<sub>crit</sub>; This order agrees with ŚrBh J<sup>e</sup>; 若如針刺如刀所斫邪分別風、有旋轉風 T: This order seems to agree with Ms for the most part. However, I see no counterpart in Ms for 邪分別風. This means that the reconstruction offered remains tentative.

<sup>115</sup> vāyavaḥ | punct.; vāyavo Ms

<sup>116</sup> tatra katamo bahirdho vāyudhātuḥ | em. after B<sub>crit</sub> T; om. Ms; de la phyi rol gyi rlung gi khams gang zhe na/ B<sub>crit</sub>; 何者名為外風界耶? T

<sup>117</sup> bahirdham | em./reg.; bahirdhā Ms

<sup>118</sup> anupagataṃ anupādattam | em.; upāgataṃ upādattam Ms; ma bzung ba ma zin pa 'di ni B<sub>crit</sub>; 和合無覺 T

(\*upāgataṃ anupādattam)

<sup>119</sup> bahirdho | em.; bahirdhā Ms

<sup>120</sup> bahirdhaḥ | em.; bahirdhā Ms

<sup>121</sup> 'ham | corr./punct.; ha ..<sub>[3]</sub>m Ms

<sup>122</sup> naitan | em.; nevaṃ Ms

<sup>123</sup> etad yathābhūtam | em.; etad yābhūtam Ms; ji lta ba bzhin B<sub>crit</sub>; 如實 T

<sup>124</sup> samyakprajñayā | corr.; samyak\*prajñayāḥ Ms

<sup>125</sup> vāyudhātutaś | punct.; vāyudhātutaḥ Ms

<sup>126</sup> sākṣībhavati | corr.; sākṣībhavati bhavati Ms

<sup>127</sup> ākāśadhātuḥ | punct.; ākāśadhātuḥ Ms

<sup>128</sup> adhyātmam pratyātmaṃ | em.; adhyātma pratyayātmaṃ Ms

<sup>129</sup> ākāśa ākāśagataṃ | em.; ākāśagataṃ Ms; nam mkha' dang/ nam mkha'i rnam pa bzung ba dang B<sub>crit</sub>; 內分虛空，虛空所攝 T

<sup>130</sup> asphuṭam aspharaṇīya[rū]pagata[m] | Ms; mi gsal zhing gzugs kyi rnam pas khyab par bya ba dang B<sub>crit</sub> (\*asphuṭam spharaṇīyarūpagataṃ); 不普不遍，色動轉處 T (\*asphuṭam aspharaṇīyaṃ rūpagataṃ [?]); The reading presented in B<sub>crit</sub> makes the most sense according to traditional treatments of the space-element. However, see below, §2.8.3, where we find the variant reading asphuṭam aspharaṇīyaṃ, with both B<sub>crit</sub> and T presenting comparable readings: mi gsal zhing khyab par byed pa ma yin pa; 不一切滿，不一切遍.

<sup>131</sup> yenāśītapītakhādītāsvādītāny avakāśēnāntargacchanti | em.; [ye]nāśīta[pītakhādī] .. tāsvādītāny avakāśēnāntargacchanti Ms; zos pa dang/ 'thungs pa dang/ 'chos pa dang/ myangs pa rnam nang du 'jug par skabs 'byed pa dang B<sub>crit</sub>; 飲食眾味轉下消化開張之處。T

<sup>132</sup> kaṇṭhaśuṣīram | reg.; kaṇṭhaśuṣīran Ms

⟨2.8.3⟩ tatra kataro bahirdhā<sup>133</sup> ākāśadhātuḥ? yaṭ kiñcid ākāśagatam anupagatam anupādattam<sup>134</sup> asphuṭam aspharaṇīyaṃ. tadyathā: vṛkṣaśākhāntaraśuṣirāṇi parvatāntaraśuṣirāṇi kandaraguhānadīśuṣirāṇi yad vā bāhiraṃ śuṣiram asty; ayam ucyate *bahirdhā*<sup>135</sup> ākāśadhātu<sub>[s]</sub>ḥ. ⟨2.8.4⟩ tatra yaś cādhyātmikarūpagatā ākāśadhātur,<sup>136</sup> yaś ca bahirdhas,<sup>137</sup> tad aikadhyam abhisamkṣīpya,<sup>138</sup> “dhātur eṣa dhātumātram. sarvaṃ naitan mama. naiṣo ’ham asmi. naitan mamātmēti,”<sup>139</sup> evam etad yathābhūtaṃ samyakprajñayā drṣṭvā, ākāśadhātutaś cittam virajyate. evaṃ drṣṭvā, na prapadyate. “sarvan naitan mama. naiṣo ’ham asmi. naitan mamātmēti.”<sup>140</sup> na kārakādhiṣṭhitam, na vedakādhiṣṭhitam,” ākāśadhātutaś cittam virajyate.<sup>141</sup> ⟨2.9⟩ tatra kataro <sub>[6]</sub> mano(dhā)tuḥ?<sup>142xi</sup> *mano(dhā)tur dvādaśabhir ā(yatanair samyuktaḥ)*.<sup>143</sup> cakṣurvijñānānubhūtam arthaṃ<sup>144</sup> manovijñānenānubhavati. evaṃ śrotagrahāṇajihvākāyamanovijñānāni manovijñānadhātuprabhavāni manomūlāni.<sup>xii</sup>

|| bhavanti cātra gāthāḥ ||<sup>145</sup>

manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ |<sup>146</sup>  
manasā suprasannena bhāṣate vā karoti vā |<sup>xiii</sup>  
nirdhūtapāpakalmāśā<sup>147</sup> cyutyupapattivijānakaḥ |  
karmaṇām phalatatvajñāḥ prāpnoti<sup>148</sup> padam acyutaṃ || ⟨2.10.1⟩<sup>xiv</sup>

sarvendriyavidhātā yaḥ<sup>149</sup> sarvabhūtahite rataḥ |  
<sub>[7]</sub> śānto (d)ā(nt)endriyaḥ sva(sth)o<sup>150</sup> (bhikṣu)r bhavati tādrśaḥ<sup>151</sup> || ⟨2.10.2⟩<sup>xv</sup>

<sup>133</sup> bahirdha ] *em./reg.*; bahirddhā Ms

<sup>134</sup> yat kiñcid ākāśagatam anupagatam anupādattam ] *em.*; yat kiñcid anugatam upādattam Ms; gang cung zad ma bzung ba ma zin pa B<sub>crit</sub> (*om. ākāśagatam*); 所有虛空，覺處不攝 T

<sup>135</sup> bahirdha ] *em./reg.*; [bahirddhā] Ms

<sup>136</sup> cādhyātmikarūpagatā ākāśadhātur ] *em.*; cādhyātmikarūpagate [ākāśa]śudhātur Ms; nang gi gzugs kyi rnam pa'i nam mkha'i khams B<sub>crit</sub>; 若內色中攝虛空界 T

<sup>137</sup> bahirdhas ] *em.*; bahirddhā Ms

<sup>138</sup> aikadhyam abhisamkṣīpya ] *em.*; aikadhyābhisamkṣīpya Ms

<sup>139</sup> naiṣo ’ham asmi. naitan mamātmēti ] *em.*; naiṣo ha\om asmin netan mamātmēti Ms

<sup>140</sup> naiṣo ’ham asmi. naitan mamātmēti ] *em.*; naiṣo ha\om asmin naiṣa mamātmēti Ms

<sup>141</sup> virajyate ] *em.*; vijyate Ms

<sup>142</sup> mano(dhā)tuḥ ] *conj./punct. after B<sub>crit</sub> T*; man[o] .. [tur] Ms; yid kyi khams B<sub>crit</sub>; 識界 T (\*vijñānadhātuḥ)

<sup>143</sup> manodhātur dvādaśabhir āyatanair samyuktaḥ ] *conj. after B<sub>crit</sub>*; [maṇo]...[tur.dvādaśā].....Ms; skye mched bcu gnyis dang yang dag par ldan pa ni yid kyi khams te B<sub>crit</sub>; 謂十二入內外和合 T: *Here T adds 內外, seemingly to fill out the four-character sequence, but does not repeat vijñānadātu or manodhātu.*

<sup>144</sup> cakṣurvijñānānubhūtam arthaṃ ] *em.*; [ca]kṣurvijñānānubhūtam artha Ms

<sup>145</sup> bhavanti cātra gāthāḥ ] *punct.*; bhavanti cātra gāthā Ms; 'dir tshigs su bcad pa B<sub>crit</sub>; 爾時世尊而說偈言 T: *This translation is clearly interpretive, but it does suggest that the translator perhaps read \*bravanti cātra gāthāḥ.*

<sup>146</sup> manojavāḥ ] Ms; manojavā Dh<sub>MSL</sub>; manomayā Dh<sub>C</sub>; yid mgyogs B<sub>crit</sub>; 意有力速疾 T: *This is perhaps a double translation in T, allowing for two possible readings, manojavā and manojarā, which are graphically very similar.*

<sup>147</sup> nirdhūtapāpakalmāśā ] Ms: *It is difficult to discern here whether Ms reads °kalmāśā or °karmma yaś. Ya and śa are often hard to distinguish, although in this case the akṣara looks decidedly more like a śa. T supports the latter reading.*; sdig pa'i mtshan nyid bsal ba yis B<sub>crit</sub> (\*nirdhūtapāpalakṣaṇaḥ); 抖擻諸惡業 T (\*nirdhūtapāpakarmā yaḥ)

<sup>148</sup> prapnoti ] *em.*; prāpnota Ms; 'chi ba med pa'i gnas 'thob bo B<sub>crit</sub>; 則得不死處 T

<sup>149</sup> sarvendriyavidhātā yaḥ ] Dh<sub>MSL</sub>; sarvendriyavidhī yaḥ Ms; sarvendriyavidhāti yaḥ Dh<sub>C</sub>; gang dag dbang po kun 'dzin pa B<sub>crit</sub> (\*sarvendriyavigrāhī yaḥ [?]); 能制一切根 T

<sup>150</sup> śānto dāntendriyaḥ svastho ] Dh<sub>MSL</sub>; [śānta] .ā .[endriyaḥ] [sva] .[o] Ms; śāntadānt° Dh<sub>L</sub>; dbang po bde zhing zhi ba dul B<sub>crit</sub>; 諸根調寂靜 T: *Neither B<sub>crit</sub> nor T provides evidence for the word svastho in this pāda.*



ṣaḍindriyathārūḍho rāgaśatrunivartakaḥ |<sup>152</sup>  
prājño<sup>xvi</sup> dhīraḥ kṛyāvān yaḥ<sup>153</sup> sa śāntaṃ padam āpnute<sup>154</sup> || <2.10.3><sup>xvii</sup>

araṇyavāsī santuṣṭo bhūmiśāyī<sup>155</sup> samāhitaḥ |  
dhunoti pāpakān dharmān<sup>156</sup> vāyur meghān ivāmbare || <2.10.4><sup>xviii</sup>

śubhavāgdehakarmāntaḥ<sup>157</sup> śubhacaryāsu<sup>158</sup> samrataḥ |  
tatvadrṣṭiḥ<sup>159</sup> kriyādakṣo nāśayen<sup>160</sup> mārasādanam<sup>161</sup> || <2.10.5><sup>xix</sup>

rāgādayo na bādhante<sup>162</sup> śubhacittam alolupaṃ |<sup>163</sup>  
maitryākāruṇyabahulaṃ<sup>164</sup> bhikṣur nairyaṇike sthitaḥ<sup>165</sup> || <2.10.6><sup>xx</sup>

yasya rūpā<sub>[14a1]</sub>dayo neṣṭā viṣayā bandhahetavaḥ |<sup>166</sup>  
sa yāti paramāṃ śāntim<sup>167</sup> yatra gatvā na śocate<sup>168</sup> || <2.10.7><sup>xxi</sup>

## ⟨II-3⟩

⟨3.1⟩ punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: kim asau bhikṣuḥ  
prathamam aṣṭādaśamanovyabhicārabhūmyantarāt prathamād dvitīyaṃ bhūmyantaram ārūḍhaḥ

<sup>151</sup> bhikṣur bhavati tādrśaḥ | Dhs<sub>MslC</sub>; ... [r bhava]ti tādrśaḥ Ms; de lta bu ni dge slong yin B<sub>crit</sub>; 是安隱比丘 T: anyin 安隱 is without analogue in Ms, B<sub>crit</sub> and Dhs. It most likely renders svastho from the previous pāda.

<sup>152</sup> rāgaśatrunivartakaḥ | Ms; rāgaśatrunivārakaḥ Dhs<sub>MslC</sub>; 'dod chags dgra ni bzlog par byed B<sub>crit</sub>; 能殺欲心怨 T

<sup>153</sup> prājño dhīraḥ kṛyāvān yaḥ | Ms (Dhs<sub>L(0)</sub>); prajñādhīraḥ kṛyāvān yaḥ Dhs<sub>MslC</sub>; dpa' bo shes rab byed ldan gang B<sub>crit</sub>; 勇智行蘭若 T

<sup>154</sup> sa śāntaṃ padam āpnute | Ms Dhs<sub>Msl</sub>; sa śāntipadam āsnute Dhs<sub>C</sub>; de ni zhi ba'i gnas 'thob bo B<sub>crit</sub>; 能到寂靜處 T

<sup>155</sup> bhūmiśāyī | Ms; bhūmivāsī Dhs<sub>MslC</sub>; mnyam gzhag sa la gnas pa ni B<sub>crit</sub>; 臥地 T

<sup>156</sup> dhunoti pāpakān dharmān | Ms Dhs<sub>L</sub>; dhunāti pāpakān dharmān Dhs<sub>Ms</sub>; dhunāti pāpako dharmāś Dhs<sub>C</sub> (!); sdig pa'i chos rnams 'jig par byed B<sub>crit</sub>; 能抖擻惡法 T

<sup>157</sup> śubhavāgdehakarmāntaḥ | Ms Dhs<sub>Msl</sub>; śubhaṃ vā dehakarmāntaḥ Dhs<sub>C</sub> (!); lus ngag las kyi mtha' dge zhing B<sub>crit</sub>; 身業口業善 T

<sup>158</sup> śubhacaryāsu | reg. Dhs<sub>Lc</sub>; śubhacaryāsu Ms; śubhacaryāsu Dhs<sub>Ms</sub>

<sup>159</sup> tatvadrṣṭiḥ | reg. (Dhs<sub>Ms</sub>); tatvadrṣṭi Ms; tattvadrṣṭiḥ Dhs<sub>Lc</sub>

<sup>160</sup> nāśayen | reg. Dhs<sub>Msl</sub>; nāśayen Ms; nāśayan Dhs<sub>C</sub>

<sup>161</sup> mārasādanam | Ms; mārasādanam Dhs<sub>MslC</sub>; bdud kyis sgrub pa B<sub>crit</sub> (\*mārasādanam); 魔軍 T (\*mārasenam [?])

<sup>162</sup> rāgādayo na bādhante | Ms Dhs<sub>L</sub>; rāgātyaye na bādheta Dhs<sub>C</sub>; rāgānyena bādhante Dhs<sub>Msl(Ms)</sub>; 'dod chags la sogs mi gnod cing B<sub>crit</sub>; 欲等不能縛 T

<sup>163</sup> śubhacittam alolupaṃ | Ms Dhs<sub>Msl</sub>; śubhacittam gatālayaṃ Dhs<sub>C</sub>; ...alolupaṃ Dhs<sub>L(Ms)</sub>; dge ba'i sems la brkam chags med B<sub>crit</sub>; 心善而不貪 T

<sup>164</sup> maitryākāruṇyabahulaṃ | Ms Dhs<sub>Msl</sub>; maitryā kāruṇyabahulo Dhs<sub>C</sub>; maitrī° Dhs<sub>L(0)</sub>; byams dang snying rje mang ba ni B<sub>crit</sub>; 多有慈悲意 T

<sup>165</sup> bhikṣur nairyaṇike sthitaḥ | Ms Dhs<sub>MslC</sub>; bhikṣuṃ nairyaṇike sthitaṃ Dhs<sub>L(0)</sub>

<sup>166</sup> yasya rūpādaya neṣṭā viṣayā bandhahetavaḥ | em. after Dhs<sub>Msl</sub>; ya[sya] [rūpa]hṛyo neṣṭā viṣayā bandhanahetavaḥ Ms; yasya rūpādaya neṣṭā viṣayā bandhahetave Dhs<sub>C</sub>; gang dag yul gyi 'ching ba'i rgyu// gzugs la sogs pa mi 'dod pa B<sub>crit</sub>; 境界是縛因 若不愛色等 T

<sup>167</sup> śāntim | em. after Dhs<sub>Lc</sub>; śānti Ms Dhs<sub>Ms</sub>; zhi ba mchog 'gro zhing B<sub>crit</sub>; 至勝寂靜 T

<sup>168</sup> na śocate | Ms Dhs<sub>Msl</sub>; na śocyate Dhs<sub>C</sub>; nyon mi mongs B<sub>crit</sub>; 不苦惱 T

ṣaḍdhātutatvajñabhūmim<sup>169</sup> idānīm kimdharmānusr̥tibhūmim<sup>170</sup> ākramet? sa paśyati  
 śrutamayena jñānena divyena vā cakṣuṣā:  
 (3.2)<sup>171</sup> tṛtīyaṃ bhūmyantaram ākrāmati sa bhikṣuḥ tatvadarśī. kataram bhūmyantaram?  
 cittapura(hsa)<sub>[2]</sub> rābhūmyantaram.<sup>172</sup> sa sukham utpadyamānam vijānāti. duḥkham  
 utpadyamānam vijānāti. saumanasyaṃ jānāti. daurmanasyaṃ jānāti.<sup>xxii</sup> upekṣām vijānāti.  
 (3.3.1) kim sukham vijānāti?<sup>173xxiii</sup> sukhavedanīyaṃ sparśaṃ pratīyotpadyate sukhā vedanā.<sup>174</sup>  
 asau sukhām vedanām vedayamānaḥ, “sukhavedanām vindāmīti” yathābhūtaṃ prajānāti. atha  
 tasya sukhavedanīyasya sparśasya nirodhadhātuḥ.<sup>175</sup> sukhavedanīyaṃ sparśaṃ pratīyotpannām  
 vedanām vedayamānaḥ, “sukhā me vedanā<sub>[3]</sub> staṅgatā,”<sup>176</sup> astaṅgatām<sup>177</sup> vedanām pratyabhijānīte.  
 “vyupaśāntā me sukhā vedanā. duḥkhā me vedanā utpannā,” pratīyasamutpannām<sub>u</sub> tām  
 duḥkhavedanām pratyabhijānīte.<sup>178</sup>  
 (3.3.2) “utpannā me sukhā vedanā” pratyabhijānīte<sup>179</sup> sadbhūto vistareṇa<sup>180</sup> yathaiva  
 sukhavedanīyaḥ sparśo vihitas, tathaiva duḥkhavedanīye 'pi vācyaḥ.  
 (3.3.3) kim saumanasyaṃ vijānāti?<sup>181</sup> “saumanasyasthānīyaṃ sparśaṃ pratīyotpannam

<sup>169</sup> kim asau bhikṣuḥ prathamam aṣṭādaśamanovyabhicārabhūmyantarāt prathamād dvitīyaṃ bhūmyantaram ārūḍhaḥ  
 ṣaḍdhātutatvajñabhūmim ] *em./punct. after B<sub>crit</sub>*; kim asau bhikṣuḥ prathamam aṣṭādaśamanovyabhicāra-  
 bhūmyantarāt prathamāt\* l dvitīyaṃ bhūmyantaram ārūḍhaḥ ṣaḍdhātutatvajñō bhūmim Ms; ci dge slong 'di dang po  
 yid kyi dpyod pa bco bgyad kyi dang po'i sa las sa gzhan gnyis pa la 'dug pa ni khams drug gi de nyid shes pa'i sa la  
 ci da ltar chos rjes su dran pa'i sa la 'jug gam snyam nas B<sub>crit</sub> (\*...ṣaḍdhātutatvajñabhūmim); 比丘觀察十八意行，  
 成就初地，諦知六界，得第二地。T

<sup>170</sup> kim° ] *reg.*; kin° Ms

<sup>171</sup> *om.* ] Ms B<sub>crit</sub>; 如實諦知五受根故 T

<sup>172</sup> kataram bhūmyantaram? cittapuraḥsarabhūmyantaram. ] *conj.*; kataram bhūmyantaram [ci][ttapura] .. [rād  
 bhūmyantaram] Ms: *This passage is opaque and the conjecture, as well as the reading, is tentative.*; dge slong de  
 nyid mthong ba de'i sa gzhan gang zhe na/ sems phan tshun du 'gyur ba ni sa gzhan yin te B<sub>crit</sub>  
 (\*...cittaparasparam...): *See a later instance in the Tibetan translation (D ra 246a5), where we find the phrase phan  
 tshun gnas su gyur pa as a translation for parasparāś[r]ayo (Ms 218b7).*; 如實諦知五受根故，得第三地。云何諦  
 知樂受欲生彼如實知？T: *Here the syntax of T differs dramatically from Ms and B<sub>crit</sub>. For this reason, I have here  
 supplied the broader context of the passage. It is difficult to reconcile the texts. We can simply point out that it is  
 possible that T is conflating the attainment of the bhūmi with the question phrase that follows it. If we read T in this  
 way, then we might understand the phrase wushougengu 五受根故 as parallel to the compound cittapuraḥsarād of  
 Ms. This correlation is by no means certain, and it remains likely that the translators of T read a manuscript with an  
 alternate reading.*

<sup>173</sup> kim sukham vijānāti ] *conj. after khams drug rab tu rnam par 'byed pa zhes bya ba'i chos kyi rnam grangs (D  
 mngon pa ju 38b7 [see Appendix 4]);* kiñcit sukham vijānāti Ms; bde ba cung zad rnam par shes te B<sub>crit</sub> (\*kiñcit  
 sukham vijānāti); 有樂皆知 T (\*?)

<sup>174</sup> vedanā ] *em.*; vedanānām Ms

<sup>175</sup> nirodhadhātuḥ ] *em.*; nirodhadhātuṃ Ms; gang 'gags na B<sub>crit</sub>; *om.* T

<sup>176</sup> vedanā<sub>[3]</sub> staṅgatā ] *em.*; vedanāstaṅgatānās Ms

<sup>177</sup> astaṅgatām ] *em.*; astaṅgatānām Ms

<sup>178</sup> duḥkhā me vedanā utpannā,” pratīyasamutpannām tām duḥkhavedanām pratyabhijānīte ] *conj.*; duḥkhā me  
 vedanā utpannā pratīyasamutpannā tām duḥkhavedanām pratyabhijānīte Ms; sdug bsngal gyi tshor ba skye ste/  
 brten nas 'byung ba'i sdug bsngal gyi tshor ba so sor mngon par shes so// B<sub>crit</sub> (\*...pratīyasamutpannām tām  
 duḥkhavedanām...); 「我苦受生，」因緣而生，彼知苦受。T: *This agrees with Ms.*

<sup>179</sup> pratyabhijānīte ] *corr.*; \*pratyabhijānīte Ms; de dag sor mngon par shes B<sub>crit</sub>; 彼如是知 T

<sup>180</sup> vistareṇa ] *corr.*; vistareṇam Ms

<sup>181</sup> kim saumanasyaṃ jānāti ] *em.*; kim saumanasyaṃ vijānāti Ms: *The use of vijānāti is consistent here in all three  
 versions of the text. See above, §3.2, where the verb jānāti is employed instead of vijānāti.*; yid bde ba rnam par shes  
 pa ji lta bu yin zhe na B<sub>crit</sub>; 云何比丘知於喜受？T

saumanasyam.” katham daurmanasyam pratyabhijānīte?<sup>182</sup> “daurmanasyasthānīyam sparśam pratī<sub>[4]</sub>tyotpannam daurmanasyam.” atha tasyaiva saumanasyasthānīyam vedanām yathāvad anupaśyataḥ, saumanasyasthānīyam nirodham dṛṣṭvā, saumanasyād virajyate: “yā sā me<sup>183</sup> saumanasyavedanā prāg utpannā, sā naṣṭā śāntā vyupagatā.” tato 'sya vairāgyam utpadyate, yathābhūtam prativedayati.

⟨3.3.4-5⟩ evaṃ daurmanasye 'pi vācyam. upekṣāyām apy evaṃ vācyam.

⟨3.4⟩ tasyāśya tṛtīyam bhūmyantaram ākramato (nanditatarā bhaumā yakṣā antarī)<sub>[5]</sub> kṣacarāṇām yakṣāṇām abhinivedayanti. te 'pi caturṇām mahārājñām abhinivedayanti.<sup>184</sup> te 'pi cāturmahārājikāṇām devāṇām abhinivedayanti. te 'pi kauśikaśakrasya devāṇām indrasya'bhinivedayanti: “yo 'sau jambūdvīpāt<sup>185</sup> 186 amuṣmād viṣayād amuṣmād<sup>187</sup> grāmād amuṣmāt kulād amuko nā<sub>[6]</sub>ma kulaputraḥ keśaśmaśrūṇy avatārya kāṣāyāṇi vāsāṃsy ācchādya, śraddhayā āgārād anagārikam pravrajitaḥ, sa tṛtīyabhūmyantaram ārūḍha<sup>188</sup> icchati māreṇa saha yoddhum.<sup>189</sup> hīyate mārapakṣaḥ. abhyuddhryate<sup>190</sup> saddharmapakṣaḥ.”

⟨3.5⟩ tac ca śrutvā, prītataramanāḥ kauśikaḥ śakro devāṇām indra airāvaṇam āruhya, maharddhikapramukham devagaṇam gr̥hya, yāmāṇām devāṇām nivedayati: “jambudvīpāt<sup>191</sup> kulaputro...vīsta(reṇa yāvat...tr)tīyam (bhū)myantaram ārūḍha<sup>192</sup> icchati māreṇa saha yoddhum. hīyate mārapakṣaḥ. abhyuccīyate saddharmapakṣaḥ.”

⟨3.6⟩ tac ca śrutvā śakrasya devāṇām indrasya sakāśāt, prītataramanaso yāmā devā bhavanti.

## ⟨II-4.1⟩

⟨4.1.1⟩ punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: katham sa bhikṣus tṛtīyabhūmyantarāc caturthañ ca bhūmyantaram avagāhati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨4.1.2⟩ sa caturthabhūmyantaram ākrāmati: “sparśapratyayā me s(ukh)ā v(edano)tpannā<sup>193xxiv</sup> <sub>[14b1]</sub>

<sup>182</sup> pratyabhijānīte ] *em.*; pratīyabhijānīte Ms; so sor mngon par shes pa B<sub>crit</sub>; 知 T

<sup>183</sup> me ] *corr.*; ma Ms

<sup>184</sup> abhinivedayanti ] *corr.*; abhinivedanti Ms

<sup>185</sup> yo 'sau jambūdvīpāt ] *em. after B<sub>crit</sub>*; so sau jambūdvīpāt\* Ms; gang dzam bu'i gling na rigs kyi bu de B<sub>crit</sub> (\*yo 'sau...); 閻浮提中...某善男子 T

<sup>186</sup> om. ] B<sub>crit</sub> T; kulaputraḥ keśaśmaśrūṇy avatārya kāṣāyāṇi ⊗ vāsāṃsi ācchādya śraddhayā āgārād anagārikā[m] pravrajitaḥ | Ms: *This is clearly a dittography.*

<sup>187</sup> amuṣmād ] *em.*; amuṣmān Ms

<sup>188</sup> ārūḍha ] *punct.*; ārūḍho Ms

<sup>189</sup> icchati māreṇa saha yoddhum ] *em.*; māreṇa saheti yoddhum Ms; bdud dang lhan cig g.yul 'gyed par 'dod pa B<sub>crit</sub>; 欲共魔戰 T

<sup>190</sup> abhyuddhryate ] Ms; mngon par mtho bar byed B<sub>crit</sub>; 長 T

<sup>191</sup> jambudvīpāt ] *em. after B<sub>crit</sub> and T*; tam jambudvīpaḥ Ms; dzam bu'i gling na B<sub>crit</sub>; 閻浮提中 T

<sup>192</sup> vīsta(reṇa yāvat...tr)tīyam (bhū)myantaram ] *rec. after B<sub>crit</sub> T*; vīsta .. .. t[īyam] .. [myantaram ā]rūḍha Ms; rgya cher sbyar te/ sa gzhan gsum pa la zhugs pa'i bar dang B<sub>crit</sub>; 廣說乃至...得第三地 T

<sup>193</sup> sparśapratyayā me sukhā vedanotpannā ] *em. after T*; sukhavedanīyam sparśavedan[īya]m [pratyayā ma] s. .ā .. .. [tpa]nna Ms: *The other solution to this problem, which would require a less invasive emendation, would be to read: sukhavedanīyasparśapratyayā me sukhā vedanotpannā. However, this reading is unwieldy.;* reg pa'i rkyen gyis bde ba myong bar 'gyur ba...bdag gi tshor ba skyes so// B<sub>crit</sub> (\*sparśapratyayā me sukhavedanīyā vedanotpannā... [?]): *This sentence is confusing, and seems to be the result of the Tibetan translator's attempt to translate a corrupt passage.;* 以觸因緣，我樂受生。 T

sukhahetukā sukhanidānā sukhapratyayā. sā niruddhā vyupaśāntātarhitā. tasyāḥ<sup>194</sup>  
samanantaram me duḥkhā vedanā utpannā duḥsparśā duḥkhanidānā duḥkhasamudayā duḥkhā  
eva duḥkhapratyayā.”<sup>195</sup>

⟨4.1.3⟩ evaṃ sparśapratyayāṃ vedanāṃ pratyabhijānīte:<sup>xxv</sup> “kṣaṇe kṣaṇe mamotpadyate vedanā  
sparśasahāyā sparśaprabhāvā.”<sup>196</sup> sa<sup>197</sup> sukhāyāṃ vedanāyāṃ<sup>198</sup> na hr̥syate na samrajyate. tām  
vedanāṃ<sup>199</sup> nābhinandati na bahulīkurute<sup>200</sup> nāsvādayati. evaṃ duḥkhāyāṃ api vedanāyāṃ na  
pīḍya<sub>[2]</sub>te<sup>201</sup> na viheṭhyate nāvalīyate.<sup>202</sup>

⟨4.1.4⟩ upekṣakaḥ sa viharati smṛtīmān samprajānakaḥ.<sup>203</sup> imābhis tiṣṭbhir vedanābhir<sup>xxvi</sup>  
yadātyantikaṃ cittaṃ viraktaṃ bhavati, atha<sup>204</sup> param upekṣaṇaivāvaśiṣṭā bhavati, supariśuddhā  
bhavati suparyavadātā. tasyaivam bhavati: “aho batāham imāṃ upekṣāṃ, evaṃ pariśuddhāṃ  
evaṃ paryavadātāṃ, ākāśāyatana upasamhareyam,<sup>205xxvii</sup> 206 tatpratirūpaṃ me cittaṃ bhavet,<sup>207</sup>  
sākṣikṛtā mayā upekṣā niṣṭhāntā pratibaddhā<sup>208</sup> tadātyantamadhyavasitā<sup>209</sup> tadupā<sub>[3]</sub>dattā.<sup>210xxviii</sup>  
so 'ham upekṣāṃ ākāśānāntyāyatana<sup>211</sup> upasamhareyam. aham apy etāṃ upekṣāṃ, evaṃ  
pariśuddhāṃ evaṃ paryavadātāṃ, vijñānānāntyāyatana<sup>212</sup> 213 ākiñcanyāyatane<sup>214</sup>

<sup>194</sup> tasyāḥ ] *corr.*; tasyā Ms

<sup>195</sup> duḥkhā eva duḥkhapratyayā ] *em. after T*; duḥkhā evaṃ upekṣāpratyayāṃ Ms; sdug bsngal nyid kyis bdag gi sdug bsngal gyi tshor ba skyes so// de bzhin du btang snyoms kyis rkyen dang... B<sub>crit</sub> (\*...duḥkhā eva | evaṃ upekṣāpratyayāṃ...); 苦等，諸苦因緣。T (\*duḥkhā eva duḥkhapratyayā)

<sup>196</sup> sparśaprabhāvā ] *em.*; sparśaprabhāvā Ms; reg pa las 'byung ba skye ste B<sub>crit</sub>; 因觸而生 T

<sup>197</sup> sa ] *em.*; sat Ms

<sup>198</sup> sukhāyāṃ vedanāyāṃ ] *em.*; sukhāyā vedanāyā Ms: *The root √hr̥ṣ is generally employed in either a locative or instrumental relation.*

<sup>199</sup> vedanāṃ ] *reg.*; vedanān Ms

<sup>200</sup> na bahulīkurute ] *em.*; na balīkurute Ms; mang du mi byed de B<sub>crit</sub>; 亦不多作 T

<sup>201</sup> pīḍyate ] *reg.*; pīḍyate Ms

<sup>202</sup> nāvalīyate ] *em.*; ~~nāvalīyate~~ nāvalīkriyate Ms; rnyog pa can du mi byed; 不亂 (\*na vyākulīkriyate [?])

<sup>203</sup> samprajānakaḥ ] *punct.*; samprajānaka Ms

<sup>204</sup> bhavati, atha ] *punct.*; bhavati | atha Ms

<sup>205</sup> ākāśāyatana upasamhareyam ] *em.*; ākāśāyate | nopasamharet Ms: *Ākāśāyatana is apparently an alternate form of the more common ākāśānāntyāyatana.*; de 'di snyam du sems te/ kye e ma bdag gis nam mkha' mtha' yas skye mched kyis btang snyoms 'di ltar yongs su dag pa 'di ltar rnam par byang ba 'di rdzogs par bya zhing B<sub>crit</sub>; 我今此捨，如是清淨，如是鮮白，我今云何得虛空處？T

<sup>206</sup> *n.e.* ] Ms B<sub>crit</sub>; 彼人如是悵望欲得虛空處行 T: *This is perhaps a commentarial interpolation supplied by the Chinese translator, or the result of a misunderstanding of the text.*

<sup>207</sup> *n.e.* ] Ms B<sub>crit</sub>; 我云何得？T

<sup>208</sup> sākṣikṛtā mayā upekṣā niṣṭhāntā pratibaddhā ] Ms: *It is tempting to emend the text here to ...tiṣṭhet tatpratibaddhā, after parallel readings below. However, I read the differences between these sections as deliberate. They create a structure of progressive realization. The Tibetan and Chinese translations likewise support the reading of Ms.*; bdag gi btang snyoms kyis mthar gtugs pa dang 'brel pa mngon sum du byas la B<sub>crit</sub>; 我已證捨，究竟堅固 T

<sup>209</sup> tadātyantamadhyavasitā ] *em.*; tadātyantamadhyavasitā Ms

<sup>210</sup> tadupādattā ] Ms; *om.* B<sub>crit</sub>; 不離 T

<sup>211</sup> ākāśānāntyāyatana ] *reg.*; ākāśānāntyāyatane Ms: *Note here that the expanded form of the compound is employed, whereas elsewhere the abbreviated form, ākāśāyatana, is used.*

<sup>212</sup> vijñānānāntyāyatana ] *reg.*; vijñānānāntyāyatane Ms

<sup>213</sup> *om.* ] Ms T; nam mkha' mtha' yas skye mched dang B<sub>crit</sub>

<sup>214</sup> ākiñcanyāyatane ] *em.*; ākiñcinyāyatane Ms; ci yang med pa'i skye mched dang B<sub>crit</sub>; 無所有處 T: *See BHSD, p. 87, on the possibility of reading ākiñcityāyatane.*

naivasamjñānāsamjñāyatana upasamhareyam.<sup>215</sup> anenaivam *naivasamjñānāsamjñāyatana*<sup>216</sup> upasampadya, viharati: “tatpratirūpaṃ me cittam bhavet,<sup>217</sup> tanniśritā upekṣā tiṣṭhet,<sup>218</sup> tadadhyavasitā tadupādānāt.<sup>219</sup> so ’ham upekṣāṃ naivasamjñānāsamjñāyatana upasamhareyam.<sup>220</sup>

〈4.1.5〉 yathāpi nāma<sup>221</sup> dakṣaḥ karmakāro vā karmakārāntevāsī vā<sup>222</sup> <sub>[4]</sub> ulkā mukhe jātarūpaṃ prakṣipeta. prakṣipyā, nādikāśandaṃśam ādāya,<sup>223</sup> evam etat sukarmanyam<sup>224</sup> kuryāt. tac ca suvarṇarūpaṃ kalyāṇam śobhanam<sup>225</sup> praśastavarṇam sarvakarmakaraṇapraśasyavarṇanīyam sarvadeśānuśamsasṛtam<sup>226</sup> sannihitam<sup>227</sup> nikṛtamalakalmāśakaśāyam mṛdukarmanīyam praśastañ ca ratnam<sup>228</sup> prabhayāvaguṇṭhayati. tam eva sa<sup>229</sup> dakṣaḥ karmakāro vā karmakārāntevāsī vā suparikarmakṛtam<sup>230</sup> jāta<sub>[5]</sub>rūpaṃ viditvā, yatrākāmṣate ’pibandhanavikṛtau<sup>231</sup> —yadi vā ghaṇṭākāya yadi vā sandarśanakāya<sup>232</sup> yadi vā keyūrāya yadi vā cakṣuṣi śobhāyai<sup>233</sup> yadi vā

<sup>215</sup> naivasamjñānāsamjñāyatana upasamhareyam ] *em. after T*; naivasamjñānāsamjñāyatana upasampadya vihareyam Ms; 'du shes med 'du shes med min skye mched kyi btang snyoms 'di rdzogs par byas te gnas par bya'o snyam mo// B<sub>crit</sub>; 用取非想非非想處。我怖彼處。』如是正行 T

<sup>216</sup> anenaivam naivasamjñānāsamjñāyatana ] *em.*; anenaivam samjñānāsamjñāyatana Ms; de 'du shes med 'du shes med min skye mched B<sub>crit</sub> (*om.* anenaivam); 彼人如是正行非想非非想處 T

<sup>217</sup> tatpratirūpaṃ me cittam bhavet ] *em.*; tatpratirūpaṃ mme cittam me bhaven Ms; bdag gi sems mthun par byed la B<sub>crit</sub>; *om.* T

<sup>218</sup> tanniśritā upekṣā tiṣṭhet ] *em. after T and MN 140*; niśritā upekṣā tiṣṭhet Ms; btang snyoms de la gnas shing 'dug ste B<sub>crit</sub>; 依於彼處，如彼魔法。令我得之。T: *This differs substantially from Ms and B<sub>crit</sub>. In this regard, see MN 140 at MN III 244: ‘...tadanudhammañ ca cittam bhāveyyam. evaṃ me ayaṃ upekkhā tammissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyvā’* ti (“... and [I should] develop the mind in accordance with that, in this way this equanimity of mine, supported by that [state], because of adhering to it, would last for a very long time.”).

<sup>219</sup> tadupādānāt ] Ms; de nye bar len pa B<sub>crit</sub>; *om.* T

<sup>220</sup> upasamhareyam ] *em. after T and parallel passages above*; upasampadya vihareyam Ms; rdzogs par byas te gnas par bya'o snyam mo B<sub>crit</sub>; 用取彼處，正行非想非非想處。T

<sup>221</sup> nāma ] *em.*; nāyan Ms

<sup>222</sup> karmakāro vā karmakārāntevāsī vā ] *em. after Ms below: However, B<sub>crit</sub>, T and the seemingly corrupt -arṇas- in Ms suggest the original reading may have been suvarṇakāro... suvarṇakārāntevāsī... This is likewise supported by MN 140 (at MN III 243): seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārāntevāsī vā... Also cf. ŚrBh Sh<sup>6</sup>, p. 410: tadyathā jātarūparajataṃ dakṣeṇa karmāreṇa vā, karmā[rā]ntevāsīnā vā...; karmakāro vā [rṇa]rṇma[rṇa]rāntevāsī vā Ms; gser mgar ram/ gser mgar gyi slob ma B<sub>crit</sub>; 善巧金師，若其弟子 T*

<sup>223</sup> nādikāśandaṃśam ādāya ] *em.*; nādikāśandaṃśam ādāya Ms; phra skam gyis bzung zhing yam shing gis 'bud kun tu 'bud do// B<sub>crit</sub>; 以筒吹之，以手執鉗，並托並吹 T: *Here Ms omits phrases about blowing on the gold at different times. These are found in both B<sub>crit</sub> and T.*

<sup>224</sup> sukarmanyam ] *em. after B<sub>crit</sub> T*; sa karmāni Ms; las legs par byas pa'i gser de B<sub>crit</sub> (\*sukarmanyam [?]): *The translators of B<sub>crit</sub> understand this adjective as part of the following sentence.; 極令善調 T (\*sukarmanyam)*

<sup>225</sup> suvarṇarūpaṃ kalyāṇam śobhanam ] *em.*; avajñānarūpaka<sup>o</sup>lyāṇaśobhanam Ms: *It would be easy to mistake a- for su- and -jñā- for -rṇa-; dge zhing bkra shis la kha dog bzang ba B<sub>crit</sub>; 光色明好 T*

<sup>226</sup> sarvadeśānuśamsasṛtam ] *em. after B<sub>crit</sub> T*; praśastava sarvadevānugamsasṛtam Ms: *Here praśastava is probably a dittography of praśastañ ca found several words later in Ms.; yul thams cad du rjes su mthun par 'jug pa de B<sub>crit</sub>; 一切方土隨所至處 T*

<sup>227</sup> sannihitam ] Ms; *om.* B<sub>crit</sub> T

<sup>228</sup> praśastañ ca ratnam prabhayāvaguṇṭhayati ] *em.*; praśastañ ca ratna prabhayāvaguṇṭhayati Ms; rin po che'i 'od kyang zil du rlag par byed do B<sub>crit</sub>; 光明淨勝映蔽餘寶 T

<sup>229</sup> tam eva sa ] *em.*; tam eva mano Ms; de gser mgar ram B<sub>crit</sub>; 然此巧師 T

<sup>230</sup> akṛtam ] *em.*; ākṛtam Ms;

<sup>231</sup> yatrākāmṣate ’pibandhanavikṛtau ] *em.*; yatra nākāmṣate nāpi bandhanavikṛtau; ci ‘dod par byed de B<sub>crit</sub>; 欲作何等，令見之者皆生歡喜，即以作鈴 T

<sup>232</sup> ghaṇṭākāya... sandarśanakāya ] *em.*; ghaṇṭākāye... sandarśanakāye Ms

pustakaśobhāyai<sup>234</sup> yadi vā hastaśobhāyai<sup>235</sup> yadi vāṅguliśobhāyai yadi vāṅguleyakamudrāyai<sup>236</sup> yadi vā jātarūpamālāyai yadi vā mukuṭālaṃkāryā<sup>xxx</sup> — yatra yatropanāmayati, tatra tatraiva<sup>237</sup> karmaṇyam bhavati.<sup>238</sup>

〈4.1.6〉 evam eva prajñāsuśīlo bhikṣur: “aham etām upekṣām, evaṃ pari<sub>[6]</sub>śuddhām evaṃ paryavadātām, saced ākāśāyatana upasaṃhareyaṃ, tatpratirūpaṃ me cittam syāt, upekṣā tiṣṭhet,<sup>239</sup> tanniśritā tatpratibaddhā tadadhyavasitā tadupādānāt.”<sup>240</sup> sa tām upekṣām ākāśāyatana upasaṃharati.<sup>241</sup> vijñānānantyāyatana ākiñcanyāyatane<sup>242</sup> naivasamjñānāsamjñāyatana<sup>243</sup> upasaṃharati. tasyaivam bhavati: “yā me iyam upekṣā nityā dhruvā śāśvatā ’vipariṇāmadharminī<sup>244</sup> syāt?” sa tatvam upalabdhyātanacaturthaḥ: “ārūpyeṣu<sup>245</sup> me upekṣāsyā na nityā na nityālabhanā, na<sub>[7]</sub> dhruvā na dhruvālabhanā,<sup>246</sup> saṃskṛtā boddhavyā. na nityālabhanā, ākāśānantyāyatanālabhanā vijñānānantyāyatanālabhanā ākiñcanyāyatanālabhanā naivasamjñānāsamjñāyatanālabhanā.<sup>247</sup> upekṣāvyāñjitaṃ etaḥ, chivam etad, upekṣāhitam

<sup>233</sup> cakṣuṣi śobhāyai | Ms; snying gar mdzes pa'i rgyan byed (\*vakṣasi śobhāyai [?]) B<sub>crit</sub>; 眼見處 T

<sup>234</sup> pustakaśobhāyai | Ms; glegs bam la mdzes par byed B<sub>crit</sub>; 以莊嚴供養經論 T: *The order of the items in the list here differs from Ms and B<sub>crit</sub>.*

<sup>235</sup> hastaśobhāyai | Ms; mgo rgyan du (\*mastakaśobhāyai [?]); om. T

<sup>236</sup> vāṅguliyakamudrāyai | reg.; vāṅguleyakamudrāyai; om. B<sub>crit</sub>; 環有印文用莊嚴指 T

<sup>237</sup> tatra tatraiva | Ms; de dang der B<sub>crit</sub>; 彼彼如是 T (\*tatra tatraivam)

<sup>238</sup> bhavati | punct.; bhavaty Ms

<sup>239</sup> tatpratirūpaṃ me cittam syāt, upekṣā tiṣṭhet | em. after parallel passages at §4.1.4; tan me pratirūpaṃ syāt Ms; bdag de dang mthun par de la gnas te / de dang 'brel pa dang/ de la lhag par gnas pa dang/ de nye bar len cing B<sub>crit</sub>; 我則相應，我依此捨，繫念彼處，喜樂彼處 T: *Both B<sub>crit</sub> and T agree with Ms here in that they omit citta. T does retain upekṣā.*

<sup>240</sup> tanniśritā tatpratibaddhā tadadhyavasitā tadupādānāt | em.; tanniśritā tatpratibaddhā tadadhyavasitā tadupādānā Ms; de la gnas te/ de dang 'brel pa dang/ de la lhag par gnas pa dang/ de nye bar len cing B<sub>crit</sub>; 我依此捨，繫念彼處，喜樂彼處，用取彼處。T

<sup>241</sup> ākāśāyatana upasaṃharati | reg.; ākāśāyatane upasaṃharati Ms

<sup>242</sup> vijñānānantyāyatana ākiñcanyāyatane | em. after B<sub>crit</sub> T; vijñānānantyāyatane Ms; rnam shes mtha' yas skye mched dang/ ci yang med pa'i skye mched dang B<sub>crit</sub>; 如是識處、無所有處 T

<sup>243</sup> naivasamjñānāsamjñāyatana | corr./reg.; naivasamjñānāsamjñātane Ms

<sup>244</sup> nityā dhruvā śāśvatā ’vipariṇāmadharminī | Ms; mi rtag pa mi brtan pa ther zug ma yin pa yongs su 'gyur ba' chos can yin par B<sub>crit</sub> (\*anityādhruvāśāśvatā vipariṇāmadharminī); 云何得常，不動，不壞，不念念滅。T

<sup>245</sup> sa tatvam upalabdhyātanacaturthaḥ: “ārūpyeṣu | em./punct.: *I take the reading in Ms to be a dittography.*; sa tatvam upalabdhas upalabdhyātanacaturtho rūpyeṣu Ms; de gzugs med pa'i skye mched bzhi po de nyid la dmigs nas B<sub>crit</sub> (\*upalabdhyātanacaturthatattva ārūpyeṣu [?]); 彼思惟已，次復攀緣四無色處 T (\*...tata upalabdhyātanacaturtha ārūpyeṣu): *Here the translators of both B<sub>crit</sub> and T take ārūpyeṣu as part of the preceding sentence. Based on Ms, such a reading seems forced.*

<sup>246</sup> upekṣāsyā na nityā na nityālabhanā na dhruvā na dhruvālabhanā | em. after B<sub>crit</sub>; upekṣāsyā na nityā nānityālabhanā na dhruvā na dhruvālabhanā Ms; bdag gi btang snyoms mi rtag cing mi rtag par dmigs/ mi brtan zhing mi brtan par dmigs te/ B<sub>crit</sub>; 彼捨非常，非是無常，非動不動 T: *T here seems to agree with Ms against B<sub>crit</sub>, but makes no explicit mention of the term ālabhanā.*

<sup>247</sup> saṃskṛtā boddhavyā. na nityālabhanā, ākāśānantyāyatanālabhanā vijñānānantyāyatanālabhanā ākiñcanyāyatanālabhanā naivasamjñānāsamjñāyatanālabhanā. | em./reg./punct.; saṃskṛtā boddhavyā na nityālabhanā ākāśānantyāyatanālabhanā vijñānānantyāyatanālabhanā nākiñcanyāyatanālabhanā vā naivasamjñānāsamjñāyatanālabhanā Ms; 'dus byas su rig par bya'o snyam mo// nam mkha' mtha' yas skye mched mi rtag cing rnam shes mtha' yas skye mched dmigs su med pa dang/ ci yang med pa'i skye mched dmigs su med pa dang/ 'du shes med 'du shes med min skye mched kyi btang snyoms 'di ni g.yo ba dang bral ba yin/ B<sub>crit</sub> (\*saṃskṛtā boddhavyā. na nityam ākāśānantyāyatanam. na vijñānānantyāyatanālabhanā, nākiñcanyāyatanālabhanā naivasamjñānāsamjñāyatanopekṣā aniñjitā !); 彼如是知：「彼虛空處、如是識處、無所有處、如是非想非非想處，緣於彼處，非常無常 T: *B<sub>crit</sub> and T both differ here from Ms, although T is close to what I think Ms originally*

etat. <sup>248xxxxi</sup>

<4.1.7> sa kāyaparyantikāṃ vedanāṃ vedayamānaḥ, <sup>249</sup> utpadyamānāṃ pratyabhijānīte, nirudhyamānāṃ pratyabhijānīte. cakṣuḥsaṃsparśajāṃ vedanāṃ *pratyabhijānīte*. śrotrasaṃsparśajāṃ vedanāṃ pratyabhijānīte. ghrāṇasaṃsparśajāṃ vedanāṃ pratyabhijānīte. evaṃ jihvākāyamaṇaḥsaṃsparśa<sub>[15a1]</sub>jāṃ <sup>250</sup> vedanāṃ pratyabhijānīte.

<4.1.8.1> sa vedanāsākṣī bhikṣus tām eva vedanāṃ sūksmatarām <sup>251</sup> avalokayate. sa cakṣuḥsaṃsparśajāṃ vedanāṃ utpadyamānāṃ utpannāṃ avasthitāṃ vedayati. niruddhāṃ nirudhyamānāṃ pratyabhijānīte: “niruddhā mama vedanā.”

<4.1.8.2> punar anyāṃ śrotrasaṃsparśajāṃ vedanāṃ pratyabhijānīte: “yā sā cakṣuḥsaṃsparśajā mama vedanā, sā niruddhāstaṅgatā vāntībhūtā, <sup>252</sup> na punar eṣyati. <sup>253</sup> tasyān niruddhāyāṃ iyam aparā śrotrasaṃsparśajā *vedanā* <sub>[2]</sub> utpannā sukhāmbanena duḥkhāmbanena naivasukhaduḥkhāmbanena. <sup>254</sup> sa tām śrotrasaṃsparśajāṃ vedanāṃ yathāyathāvad anupaśyaṃ jānan, <sup>255</sup> na śrotrapratibaddhāyāṃ <sup>256</sup> vedanāyāṃ samrajyate. sa tām vedanāṃ vedayamāno virajyate vimucyate.

<4.1.8.3> śrotrasaṃsparśajāyāṃ vedanāyān <sup>257</sup> tasyāṃ niruddhāyāṃ ghrāṇāmbanā vedanā utpadyate. sa tām ghrāṇasaṃmutthāṃ vedanāṃ prativedayati. <sup>258</sup> “utpannā me ghrāṇasaṃsparśajā <sup>259</sup> vedanā, sukhāmbanā sukhā, duḥkhāmbanā duḥkhā, naivasukhaduḥkhāmbanā naivasukhaduḥkhā. <sup>260</sup> sa ghrāṇāmbanāṃ <sub>[3]</sub> vedanāṃ yathāvat prativedayate, astaṅgatāṃ api prativedayati. tasyān niruddhāyāṃ ghrāṇāmbanā vedanā utpadyate sukhā duḥkhā

*read. It is once again difficult to discern whether the differences here are due to issues of translation or to issues present in the original texts employed by the translators.*

<sup>248</sup> upekṣāvyañjitaṃ etac chivam etad upekṣāhitam etat | *em./reg.*; upekṣāvyañjitaṃ etat\* śīvaṃ peṭad upekṣāhitam etat Ms; 'di ni g.yo ba dang bral ba yin/ 'di ni zhi ba yin/ 'di ni nye bar phan pa yin B<sub>crit</sub>; 則於彼處心不熹樂。知不寂靜，無常，動轉。T

<sup>249</sup> vedayamāna | *reg.*; vedayamānaḥ Ms

<sup>250</sup> jihvākāyamaṇaḥsaṃsparśajāṃ | *em. after B<sub>crit</sub> T*; jihvākā[yamaṇaḥsaṃ]spratividdhāṃ Ms; *I have emended the text here to conform to the parallel phrasing in the preceding sentences. However, we might also emend to °sampratividdhāṃ or read °sampratibaddhāṃ, which would both yield a sensible meaning and be less invasive.*; de bzhin du lce dang/ lus dang/ yid kyi reg pa las byung ba'i tshor ba so sor mngon par shes B<sub>crit</sub>; 知舌身意觸受之生 T

<sup>251</sup> sūksmatarām | *em. after T*; uṣmatarām Ms; shin tu rgyas par B<sub>crit</sub>; 更深 T

<sup>252</sup> om. | Ms B<sub>crit</sub>; 已棄 T

<sup>253</sup> eṣyati | *em.*; eṣyanti ye Ms; yang mi 'byung ngo// de dag... B<sub>crit</sub>; B<sub>crit</sub> takes the verb as having a singular agent, but the following locative absolute as plural, even though it is clearly singular in the Sanskrit.; 更不復來 T

<sup>254</sup> sukhāmbanena duḥkhāmbanena naivasukhaduḥkhāmbanena | *em. after below*; sukhāvalaṃbaṇeṇa duḥkhāmbanena. sukhaduḥkhāmbanena sukhaduḥkhā Ms; bde ba 'di bde ba la dmigs pas sdug bsngal ma yin/ bde ba dang sdug bsngal la dmigs pas bde ba ma yin zhing sdug bsngal ma yin B<sub>crit</sub> (!); 緣苦，緣樂，不苦不樂。T

<sup>255</sup> anupaśyaṃ jānan | *em. after B<sub>crit</sub> T*; anupalabdhiṃ jānan Ms; rjes su mthong zhing mnam par shes nas B<sub>crit</sub>; 隨順觀察。如是知己 T

<sup>256</sup> śrotrapratibaddhāyāṃ | *em.*; śrotrapratibaddhāyā Ms

<sup>257</sup> śrotrasaṃsparśajāyāṃ vedanāyān | *corr.*; śrotrasaṃsparśajāyāṃ vedanāyāṃ Ms

<sup>258</sup> prativedayati | *em.*; pravedayati Ms; so sor myong bar byed de B<sub>crit</sub>; 知 T

<sup>259</sup> utpannā me ghrāṇasaṃsparśajā | *em.*; utpannā me va ghrāṇasaṃspajā Ms; bdag sna'i reg pa las byung ba'i tshor ba skyes pa B<sub>crit</sub>; 我此受生 T

<sup>260</sup> sukhāmbanā sukhā duḥkhāmbanā duḥkhā naivasukhanāduḥkhāmbanā naivasukhanāduḥkhā | *em.*; sukhāmbanā sukhā duḥkhāmbanā duḥkhā naivasukhaduḥkhālama Ms; bde ba la dmigs pa ni bde ba'o// sdug bsngal la dmigs pa ni sdug bsngal lo// sdug bsngal yang ma yin bde ba yang ma yin pa la dmigs pa ni sdug bsngal yang ma yin bde ba yang ma yin no snyam mo// B<sub>crit</sub>; 我此受生樂緣生樂，苦緣生苦，不苦不樂因緣。」故生不苦不樂 T (\*...aduḥkhāsukhāmbanā aduḥkhāsukhā)

<sup>261</sup> ghrāṇāmbanāṃ | *em.*; ghrāṇāmbanā Ms

aduḥkhāsukhā. tām<sup>262</sup> asau pratedayati: “utpatsyate hi<sup>263</sup> mama ghrāṇāmbanā vedanā. utpannā yathavādhyavasitā, tathavotpannā eṣāpi<sup>264</sup> nirotsyate.”

⟨4.1.8.4-6⟩ tasyām niruddhāyām jihvāmbanā<sup>265</sup> vedanotpatsyate trividhā...pūrvavat... manovedanāmbanā trividhā.

⟨4.1.9⟩ sa<sup>266</sup> sadbhūta<sub>[4]</sub>vedanādhivīśālañ<sup>267</sup> caturtham bhūmyantaram ākrāmati.

⟨4.1.10⟩ tasyāsyārabdhavīryasya<sup>268</sup> sahotsāhasya<sup>269</sup> mārabandhanam āsthātukāmasya hr̥ṣṭatarā bhaumā yakṣā antarīkṣacarāṇām yakṣānām abhinivedayanti. te 'pi caturṇām mahārājñām abhinivedayanti. te 'pi cāturmahārājakāyikānām devānām<sup>270</sup> abhinivedayanti.<sup>271</sup> te 'pi śakrasya devānām indrasya nivedayanti. śakro 'pi yāmānām devānām abhiniveda<sub>[5]</sub>yati: “yo 'sau jambudvīpāt kulaputro amuṣmād viṣayāt amuṣmād<sup>272</sup> grāmād<sup>273</sup> amuko nāmā kulaputraḥ, sa keśāśmaśrūṇy avatārya kāṣāyāni vāsāmsy ācchādya, śraddhayā āgārād anagārikām pravrajitaḥ. sa ghaṭan vyāyacchan,<sup>274</sup> anupūrveṇa<sup>275</sup> sadbhūtaṃ vedanāvīśālaṃ caturtham bhūmyantaram ārūḍhaḥ. so 'haṃ devānām āvedayāmi. hīyate mārapakṣaḥ. abhyuddhryate sadbhūto devasaddharmapakṣaḥ.”<sup>276</sup>

⟨4.1.11⟩<sub>[6]</sub> tam airāvaṇārūḍham śakraṃ dr̥ṣṭvā, yāmā devā hr̥ṣṭāḥ<sup>277</sup> śakrasyārocayanti: “priyan naḥ, śakra, yad dhārmikā<sup>278</sup> dharmānuparivartino jambūdvīpakā manuṣyāḥ. tad evaṃ saddharmapratirūpabhūtas tvam śakraḥ.”

<sup>262</sup> sukhā duḥkhā aduḥkhāsukhā. tām ] *em. after B<sub>crit</sub> T*; sukhā[m] duḥ\\*khā[m] aduḥkhāmsukhatām Ms; sna'i dmigs pa'i tshor ba bde ba dang/ sdug bsngal dang/ sdug bsngal yang ma yin bde ba yang ma yin pa skye ste/ B<sub>crit</sub>; 知鼻緣生苦受、樂受、不苦不樂受 T

<sup>263</sup> utpatsyate hi ] *em. after T*; utpaśyati hi Ms; bdag gi sna'i dmigs pa'i tshor ba skye ste B<sub>crit</sub>; 我若後時鼻緣生受 T

<sup>264</sup> eṣāpi ] *em.*; eṣām api Ms; bdag gi 'gog pa 'di dag kyang skye ste B<sub>crit</sub>; *Here B<sub>crit</sub> reads a plural pronoun.*; 生已，復滅。 T

<sup>265</sup> jihvāmbanā ] *em.*; jihvāmbane

<sup>266</sup> sa ] *em.*; sā Ms

<sup>267</sup> sadbhūtavedanādhivīśālañ ] Ms: *See below where Ms reads sadbhūtaṃ vedanāvīśālaṃ.*; tshor ba yang dag par rgya che ba la B<sub>crit</sub>; 彼既如是如實知受 T

<sup>268</sup> tasyāsyārabdhavīryasya ] *em.*; tadgrāhyārabdhavīryasya Ms; de'i brtson 'grus brtsams pa spro ba chen po B<sub>crit</sub> (*om. tadgrāhya*); 勤發精進 T (*om. tadgrāhya*)

<sup>269</sup> sahotsāhasya ] *em.*; sahotsāsyā Ms

<sup>270</sup> devānām ] *corr.*; devānām Ms

<sup>271</sup> abhinivedayanti ] *reg.*; abhinivedayanti Ms

<sup>272</sup> amuṣmād ] *em.*; amuṣmāñ Ms

<sup>273</sup> grāmād ] *em.*; grāmā Ms

<sup>274</sup> sa ghaṭan vyāyacchan ] *em. after parallel verb strings at §4.2.25 and §4.2.32*; saṃghaṭṭhanavyāyacchan Ms; de 'bad pa dang brtson pas B<sub>crit</sub>; 持戒精勤 T

<sup>275</sup> anupūrveṇa ] *em.*; unupūrveṇa Ms

<sup>276</sup> abhyuddhryate sadbhūto devasaddharmapakṣaḥ ] *em./reg.*; abhyudhriyate sadbhūto [deva]saddharmapakṣaḥ<sub>[6]</sub> abhyuddhryates Ms; yang dag pa dam pa'i chos kyi phyogs ni mngon par mtho bar byed de B<sub>crit</sub> (*om. deva*); 正法朋長。 T (*om. sadbhūto and deva*)

<sup>277</sup> hr̥ṣṭāḥ ] *em.*; hr̥ṣṭā Ms

<sup>278</sup> yad dhārmikā ] *em.*; yad dhārmiko Ms; mi chos dang ldan zhing B<sub>crit</sub>; *om. T*



## ⟨II-4.2⟩

⟨4.2.1⟩ punar api yogācāra ādhyātmike<sup>279</sup> dharme dharmānupaśyī viharati: kathaṃ sa bhikṣur mārābandhanaṃ jahan prajahan, vedanāṃ avalokayati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨4.2.2⟩ sa bhikṣur vedanāṃ sadbhūta evāvalokayati: “cakṣurviññānāmbanākuśalā utp<sub>[7]</sub>annā. sā uttiṣṭhamānā dviṭīyena kuśalāmbanena<sup>280</sup> nirodhitā, kuśalā jātā. sāvyākṛtenāmbanena<sup>281</sup> nirodhitavyākṛtā jātā.” evaṃ śrotrasaṃsparśajāṃ vedanāṃ ghrāṇasaṃsparśajāṃ<sup>282</sup> vedanāṃ jihvāsaṃsparśajāṃ vedanāṃ kāyasaṃsparśajāṃ<sup>283</sup> vedanāṃ manaḥsaṃsparśajāṃ vedanāṃ prativedayati. prativedayamānasya kuśalā dharmāḥ paripūriṇ gacchanti.<sup>284</sup> tanvībhavanti cāsyā kleśāḥ.<sup>285</sup>

⟨4.2.3⟩ tathāivam bhāvayataḥ, sūkṣmatas tām eva vedanāṃ pratyavekṣate.<sup>286</sup> sa paśyati dharmavedanāṃ dharmavedana<sub>[15b1]</sub>yā saha nirudhyamānāṃ. yathā pradīpaprabhādityaprabhayā viruddhā, ity<sup>287</sup> evaṃ vedanādvayan nirudhyate.

⟨4.2.4⟩ punar api vedanāṃ kuśalākuśalāṃ puṣyamānāṃ prativedayate.<sup>288</sup> tadyathā dīpaprabhā dviṭīyāṃ<sup>289</sup> dīpaprabhāṃ puṣṇāti.

⟨4.2.5⟩ punar api vedanāṃ pravicinoti: “kā vedanānyayā saha vedanayātyantaviruddhā?”<sup>290</sup> sa paśyati: “kuśalā vedanākuśalayā vedanayā saḥātyantaviruddhā. tadyathā dīpaprabhā nakṣatraprabhayā saha viruddhā.”<sup>291</sup>

⟨4.2.6⟩ punar api sa bhikṣuḥ pravibhajati: “kā veda<sub>[2]</sub>nānyāṃ<sup>292</sup> vedanāṃ atyantam eva<sup>293</sup> hanti?” sa paśyaty: “anāsravāmbanā<sup>294</sup> vedanā sāsravāmbanāṃ<sup>295</sup> vedanāṃ atyantam eva<sup>296</sup> hanti. tadyathāgniprabhayā himaprabhā hanyate.”

<sup>279</sup> yogācāra ādhyātmike | *punct.*; yogācāraḥ | ādhyātmike Ms

<sup>280</sup> dviṭīyena kuśalāmbanena | *em. after B<sub>crit</sub> T*; dviṭīyēnakuśalāmbanena Ms; dge ba la dmigs pa gnyis pas B<sub>crit</sub>; 第二善緣 T

<sup>281</sup> sāvyākṛtenāmbanena | *em.*; sāvyākṛiyatenāmbanena Ms; lung du ma bstan pa la dmigs pas B<sub>crit</sub>; 彼記緣滅。記受則滅 T (\*sā vyākṛtenāmbanena... [!])

<sup>282</sup> ghrāṇasaṃsparśajāṃ | *em.*; ghrāṇasaṃspaṃjāṃ Ms

<sup>283</sup> kāyasaṃsparśajāṃ | *em.*; kāyasaṃspa[m]jāṃ Ms

<sup>284</sup> gacchanti | *reg.*; gacchaṃti Ms

<sup>285</sup> kleśāḥ | *punct.*; kleśās Ms

<sup>286</sup> sūkṣmatas tām eva vedanāṃ pratyavekṣate | *reg.*; sūkṣmatas tām eva vedanāṃ pratyavekṣate Ms; tshor ba phra mo de dag so sor shes B<sub>crit</sub>; 復細觀受 T

<sup>287</sup> ity | *em.*; ta ity Ms

<sup>288</sup> vedanāṃ kuśalākuśalāṃ puṣyamānāṃ prativedayate | *em. (?)*; vedanā kuśalākuśalāṃ uṣmamānāṃ prativedayate Ms; dge ba dang mi dge ba'i tshor ba rgyas pa so sor myong bar byed de/ B<sub>crit</sub>; 善受既生，障不善受，應如是知。T (\*kuśalayā vedanayā utpadyamānayā akuśalā vedanā viruddhā, evaṃ prativeditavyā [?])

<sup>289</sup> dviṭīyāṃ | *em.*; dviṭīyāyāṃ Ms

<sup>290</sup> vedanayātyantaviruddhā | *em.*; vedanayātyantaviruddhāṃ Ms

<sup>291</sup> nakṣatraprabhayā saha viruddhā | *em.*; nakṣatraprabhayo saha viruddhā Ms; skar ma'i 'od lhan cig mi mthun pa bzhin B<sub>crit</sub> (\*...viruddhā); 星宿光明二不相障 T (\*...na viruddhā)

<sup>292</sup> vedanānyāṃ | *em. after B<sub>crit</sub> T*; vedanāyāṃ Ms; tshor ba gang zhig la tshor ba gang zhig gis B<sub>crit</sub>; 何受何受，何者何者 T

<sup>293</sup> eva | *em.*; evaṃ Ms; *om.* B<sub>crit</sub>; 如是 T (\*evaṃ)

<sup>294</sup> anāsravāmbanā | *reg.*; anāsravāmbanā Ms

<sup>295</sup> sāsravāmbanāṃ | *em.*; sā prasaravāmbanā Ms; zag pa dang bcas pa la dmigs pa'i tshor ba la B<sub>crit</sub>; 漏緣受 T

<sup>296</sup> atyantam eva | *em.*; atyantakam evaṃ Ms; gtan sel ba nyid du B<sub>crit</sub>; *n.e.* T

<4.2.7> “kā vedanā kayā vedanayābhibhūtā<sup>297</sup> punar evāpyāyate?” sa paśyaty: “akuśalā vedanā yadā kuśalāṃ vedanāṃ abhibhavati, sā punar evāpyāyate. yathādityena divā candraprabhābhibhūtā bhavati, sā candraprabhā rātrāv āpyāyate.”

<4.2.8> punar api sa bhikṣur vedanāṃ pravibhajati vedanaikāgrasmṛtiḥ:<sup>298</sup> [3] “kā bahvyo vedanāḥ samprktāḥ kayā ekayā vedanayā saha viruddhābhibhūyante?”<sup>299</sup> sa paśyati: “bahvyo vedanā laukikakriyā lokottarāyānāsravayā<sup>300</sup> vedanayābhibhūyante. tadyathā rātrau bahvyo nakṣatragrahatārāṇāṃ prabhā ekayā candraprabhayābhibhūyante.”

<4.2.9> punar api sa bhikṣur vedanānupaśyī kṣayavyayānupaśyī<sup>xxxii</sup> vedanāṃ<sup>301</sup> sūkṣmataram avalokayati: “kā bahvyo vedanāś cakṣuḥśrotraghrāṇajihvā<sub>[4]</sub>kāyasamutthāḥ sāsravāḥ kiṃ kuśalam ārabhante?”<sup>302</sup> sa paśyati: “laukikāḥ sāsravā<sup>303</sup> vedanā bahvyo<sup>304</sup> pi nānāsravālokanasamarthā bhavanti.<sup>305</sup> yathā rātrau nakṣatragrahatārāṇāṃ prabhāś candravirahān nālokanasamarthā bhavanti.”<sup>306</sup>

<4.2.10> punar api sa bhikṣus tām vedanāṃ avalokayati: “kiyatkalāvasthāyinyo mama vedanāḥ?”<sup>307</sup> sa paśyati: “utpādavyayakṣaṇāvasthāyinyo<sup>308</sup> mama vedanās, tadyathā vidyutaḥ.”

<4.2.11> puna<sub>[5]</sub>r api sa bhikṣur evaṃ pravitarkeyati: “kiṃ cakṣurvedanā ghrāṇavedanāyāḥ

<sup>297</sup> kayā vedanayābhibhūtā ] *em. after B<sub>crit</sub>*; kāṃ vedanāṃ abhibhūtaḥ Ms; tshor ba gang zhig gis gnod B<sub>crit</sub>; 何者受勝 T

<sup>298</sup> vedanaikāgrasmṛtiḥ ] *reg.*; vedanaikāgrasmṛtismṛti Ms; *om.* B<sub>crit</sub> T

<sup>299</sup> kā bahvyo vedanāḥ samprktāḥ kayā ekayā vedanayā saha viruddhābhibhūyante ] *em. after B<sub>crit</sub>* T; kā bāhyo vedanāsamprktayā ekā kāyā vedanāyā saha viruddhābhibhūyante Ms; gang tshor ba mang po dang ldan pa dag tshor ba gcig gi dran pa rtse gcig pa'i tshor ba dang lhan cig mi mthun pa zil gyis gnon par 'gyur B<sub>crit</sub>; 多受和合一受能障，勝彼多受。T

<sup>300</sup> lokottarāyānāsravayā ] *em. after B<sub>crit</sub>*; loḥkottarāyānāsravayā Ms; 'jig rten las 'das pa zag pa med pa'i tshor bas B<sub>crit</sub>; 是出世間無漏心受 T

<sup>301</sup> vedanāṃ ] *em.*; vedanā Ms

<sup>302</sup> kā bahvyo vedanāś cakṣuḥśrotraghrāṇajihvākāyasamutthāḥ sāsravāḥ kiṃ kuśalam ārabhante ] *em.*; kā bahavo vedanā cakṣuḥśrotraghrāṇajihvā<sub>[4]</sub>kāyasamu[tthāḥ] sāsravāḥ kiṃ kuśalam ārabhante Ms; mig dang/ rna ba dang/ sna dang/ lce dang/ lus kyis kun nas bslang ba zag pa dang bcas pa'i tshor ba mang ba ni gang yin/ dge ba ni ji ltar rtsom... B<sub>crit</sub>; *Here the Tibetan translators take the phrase kā bahvyo vedanāś... sāsravāḥ ārabhante as a single sentence, unrelated to the question kiṃ kuśalam ārabhante. The presence of two question words here most likely caused this confusion. However, the question and answer structure of the paragraph, which is analogous to various others in this section, makes it clear that the Tibetan translators have erred. T also confirms this.*; 何者多受，謂眼耳鼻舌身所起，此是漏受，何者善發？T

<sup>303</sup> sāsravā ] *reg.*; sāsravā Ms

<sup>304</sup> bahvyo ] *em. after B<sub>crit</sub>* T; bāhyo Ms; mang ba B<sub>crit</sub>; 多 T

<sup>305</sup> nānāsravālokanasamarthā bhavanti ] *em. after the simile just below*; nānāsravālokena samarthā bhavanti Ms; zag pa med pa'i snang bas thub par 'gyur te B<sub>crit</sub> (\*anāsravālokena...: “Although there are many worldly defiled feelings, they are effective by way of the light of the undefiled.” [!]); 復非無漏，世間無力 T (\*nānāsravā loke na samarthā bhavanti: “...it is not that the undefiled [ones] are not effective in the world.” Or “...what is not undefiled is not effective in the world.” [?])

<sup>306</sup> yathā rātrau nakṣatragrahatārāṇāṃ prabhā candravirahān nālokanasamarthā bhavanti ] Ms; dper na mtshan mo rgyu skar dang/ gza' dang/ skar ma rnam kyī 'od zla ba'i snang ba gnas pas thub pa bzhin no// B<sub>crit</sub> (\*...candrāloka vihārān samarthā bhavanti); 如夜闇中，星宿光明，於有月時，不能善照。T

<sup>307</sup> vedanāḥ ] *em.*; vedanā Ms

<sup>308</sup> utpādavyayakṣaṇāvasthāyinyo ] *em. after B<sub>crit</sub>*; utpādavyayalakṣaṇāvasthāyinyo Ms; de skad cig la bdag gi tshor ba gzhan skye zhing 'jig par gnas par B<sub>crit</sub>; 生滅相住 T (\*lakṣaṇāvasthāyinyo): *Here we see the common confusion, found throughout the text and its translations, between the use of the word lakṣaṇa and the use of the word kṣaṇa. It is almost impossible to make a conclusive argument one way or another, as both readings work perfectly well. In this case, I follow the Tibetan reading against Ms and T, as this reading renders less awkward the relationship between the last two elements of the compound.*

pratyamśam prayacchati?”<sup>309</sup> sa paśyati: “budbudakālādibhinnendriyālambanā<sup>310</sup> vedanā sarveṣāṃ indriyāṇāṃ. tadyathā gaurāśvoṣṭrakharamahiṣāṇāṃ<sup>311</sup> bhinnajātīyāṇāṃ naikapratyayo bhavaty, evam eva<sup>312</sup> pañcendriyasamutthānāṃ anādiviracitānāṃ<sup>313</sup> naikālambanaṃ bhavati. viṣayabhedena bhinnaviṣayāṇīndriyāṇi, yathā gaurāśvoṣṭrakharamahiṣava<sub>[6]</sub>rāhāḥ.”<sup>314</sup>

⟨4.2.12⟩ tasyaivaṃ vedanānupaśyino bhikṣoḥ sūkṣmataram jñānam utpadyate. sa taṃ jñānam āsevate bhāvayate bahulīkaroti.

⟨4.2.13⟩ tasyāsevamānasya vedanānupaśyinaḥ kṣayavyayānupaśyina<sup>315</sup> evaṃ bhavati: “cakṣuḥśrotraghrāṇajihvākāyamaṇṣasamutthā me vedanāḥ kuto ’bhyāgacchamānā āgacchanti?’<sup>316</sup> nirudhyamānā vā kutra sannicayaṃ gacchanti?”<sup>317</sup>

⟨4.2.14⟩ tasya bhikṣor vedanākṣayavyayānupaśyinaḥ<sup>xxxiii</sup> pracintayato mārgaga<sub>[7]</sub>tasyaivaṃ<sup>318</sup> bhavati: “nāpi cakṣurvedanā kutaścid utpadyamānā ’bhyāgacchati, nirudhyamānā kutrācit sannicayaṃ gacchati. iti<sup>319</sup> cakṣurvedanā abhūtvā bhavati. bhūtvā ca prativigacchati. nākārāc cakṣurvedanāgacchati,<sup>320</sup> yathā samudrālayāt salīlan.<sup>321</sup> na nirudhyamānā kvacin nicayaṃ gacchati,<sup>322</sup> yathā nimnagamanā nadyaḥ samudram anugacchante.<sup>323</sup> iti cakṣurvedanā abhūtvā

<sup>309</sup> ghrāṇavedanāyāḥ pratyamśam prayacchati ] *em./reg.*; ghrāṇavedanāyā pratyamsam prayacchati Ms; sna'i tshor ba'i rkyen du 'gyur B<sub>crit</sub> (\*...ghrāṇavedanāyāḥ pratyayaṃ...); 眼受因緣，生鼻受 T (\*...ghrāṇavedanāyāḥ pratyayaṃ...)

<sup>310</sup> budbudakālādibhinnendriyālambanā ] *conj.*: Here I undersand budbuda- in the sense of embryo. In Hindu texts, this word refers to the embryo five days after conception. This corresponds to the term arbuda in Sarvāstivādin Buddhist texts. The conjecture remains tentative particularly because this is a very early stage in the gestation process, and the faculties (indriya) are not yet developed. See, for instance, Yobh, p. 28.4-8.;

budb/ddhudalikādibhinnendriyālambanā Ms: Here it is virtually impossible to distinguish between the graphical representations of –ddhu- and –dbu-. We might also emend to budbudikādi-: “beginning as [mere] bubbles.” Perhaps read buddhyudarikādi-: “having their origin in the mind” or “beginning in the belly of the mind”? Another possibility is to read buddhidalikādi-: “beginning as aspects of the mind.” All of these possibilities involve altering the reading in Ms.; blo gcig bzhin du dbang po tha dad pa'i dmigs pa'i tshor ba B<sub>crit</sub>; 意根攀緣，其受 T: Both B<sub>crit</sub> and T translate the compound as beginning with buddhi-.

<sup>311</sup> gaurāśvoṣṭra° ] *em. after B<sub>crit</sub> T*; goṣṭrakharamahiṣāṇāṃ Ms; ba lang cig gcig rta dang/ rnga mo dang/ bong bu dang/ ma he'i B<sub>crit</sub>; 牛馬駝驢水牛 T

<sup>312</sup> evam eva ] *em.*; evam evaṃ Ms; de bzhin du B<sub>crit</sub>; 如是如是 T

<sup>313</sup> anādiviracitānāṃ ] *em.*; anādiciracitānāṃ Ms; thog ma med pa nas brtson pa'i B<sub>crit</sub> (\*anādikāloodyuktānāṃ); 無始以來憲樂攀緣 T (\*anādikāloviraktānāṃ): The sense of viracita is not exactly clear here. The translators of B<sub>crit</sub> and T seem to disagree on how to interpret it, if in fact they did not read a different verb. I understand the term in the sense of “formed” or “fashioned.”

<sup>314</sup> gaurāśvoṣṭrakharamahiṣavarāhāḥ ] *em./punct.*; gaurathoṣṭrakharamahiṣavarāhās Ms; glang dang/ rta dang/ rnga mo dang/ bong bu dang/ ma he dang/ phag bzhin no// B<sub>crit</sub>; 牛馬駝驢猪等 T (*om. mahiṣa*)

<sup>315</sup> kṣayavyayānupaśyina evaṃ ] *reg.*; kṣayavyayānupaśyinaḥ evaṃ Ms; zad pa dang 'jig pa rjes su mthong nas B<sub>crit</sub>; 隨順觀盡 T

<sup>316</sup> 'bhyāgacchamānā āgacchanti ] *em.*; abhyāgacchamānāḥ | āgaccha āgacchanti Ms; gang nas 'ong zhing gang du 'ongs B<sub>crit</sub>; 生從何來 T

<sup>317</sup> nirudhyamānā vā kutra sannicayaṃ gacchanti ] Ms; 'gag pa na gang du sogs par 'gyur B<sub>crit</sub>; 滅何所至 T

<sup>318</sup> mārggagatasya ] *em. after B<sub>crit</sub> T*; na mārggagatasya Ms; lam gyi rnam pa la B<sub>crit</sub>; 思惟道理 T

<sup>319</sup> nirudhyamānā kutrācit sannicayaṃ gacchati. iti ] *em./reg./punct.*; nirudhyamānāḥ kutrācit samnnicayaṃ gacchati iti Ms

<sup>320</sup> nākārāc cakṣurvedanāgacchati ] *em. (?)*; nākārāc cakṣurvedanāgacchati Ms; mig gi 'byung khung las tshor ba 'byung ste/ B<sub>crit</sub> (\*cakṣuṣa ākarād vedanāgacchati [!]); 我此眼者，無有來處 T

<sup>321</sup> etat salīlan ] *reg.*; etac chalīlan Ms; rgya mtsho'i gzhi las chu 'byung ba bzhin no// B<sub>crit</sub>; 如海中水 T

<sup>322</sup> na nirudhyamānā kvacin nicayaṃ gacchati ] *em. after B<sub>crit</sub> T*; nānirudhyamānaṃ kvacin nicayaṃ gacchati Ms; 'gag pa na yang gang du yang mi sogs te/ B<sub>crit</sub>; 滅無所至 T

<sup>323</sup> anugacchante ] *punct.*; anugacchanta Ms; 'du ba B<sub>crit</sub>; 到於大海 T

bhavati. bhūtvā ca prativigacchati.<sup>xxxiv</sup> pratīyasamutpannās<sup>324</sup>  
cakṣuḥśrotraghrāṇajihvākāyamaṇo<sub>[16a1]</sub>vedanāḥ.  
(4.2.15) “tadyathā kuśalaḥ kumbhakāraḥ kumbhakārāntevāsī vā cakram ca pratītya, mṛtṭpīṇḍaṇ ca  
pratītya,<sup>325</sup> vyāyāmaṇ ca pratītya, udakaṇ ca pratītya,<sup>326</sup> mṛtṭpīṇḍahetuko ghaṭa utpadyate.<sup>327</sup> tatra  
sa ghaṭo na kuṭāścid āgacchati ākarāt.<sup>328</sup> na nirudhyamānaḥ<sup>329</sup> kvacit sannicayaṃ gacchati. iti  
ghaṭo hetupratyayasamutpannaḥ. evaṃ me cakṣuḥ pratītya, rūpaṃ pratītyālokaṃ pratītyākāśaṃ  
pratītya, manasikāraṇ ca pratītya,<sup>330</sup> cakṣurvedanā utpadyate,<sub>[2]</sub> sukhā duḥkhā aduḥkhāsukhā.  
yathā ghatasya yadi śobhanā hetupratyayā bhavanti, tac chobhanasyaiva ghaṭasyotpādo  
bhavati.<sup>331</sup> athāśobhanā, tadāśobhano ghaṭo bhavati.<sup>332</sup> evam eva yadi śobhanā  
hetupratyayālambanā bhavanti, tac chobhanās cakṣurādyaḥ vedanā<sup>333</sup> utpadyante,  
sadharmasahīyāḥ kuśalā, anukrameṇa nirvāṇagāminyaḥ.<sup>334</sup> yathāśobhanā hetupratyayālambanā<sup>335</sup>  
bhavanti, tathāśobhanā cakṣurādyaḥ vedanā utpadyante, rāgadveśa<sub>[3]</sub>mohālambanāḥ  
saṃsāranarakapretatiryaggāminyaḥ.”  
(4.2.16) sarvakarmaphalakuśalānubaddhacetano<sup>336</sup> bhikṣuḥ vedanāṃ anveṣamāṇo, naikāśritāṃ  
vedanāṃ paśyati, na kārakādhiṣṭhitāṃ, nāpi hetusamutthāṃ, na yādṛcchikāṃ, na kūṭasthāṃ, na  
nityāṃ,<sup>337</sup> na dhruvāṃ, na śāśvatāṃ, nāvīpariṇāmadharmīṇīṃ.<sup>338</sup> tasya sā<sup>339</sup>  
vedanāskandhadarśinaḥ tṛṣṇā paunarbhavikī pariḥīyate, nandīrāgasahagatā<sup>340</sup> malinī.  
(4.2.17) sarvasaṃskārasyaṇitā<sub>[4]</sub>nupaśyī sa<sup>341</sup> bhikṣur mārgam āsevate bhāvayati bahulīkurute.

<sup>324</sup> pratīyasamutpannās ] *em.*; pratīyasamutpannā Ms

<sup>325</sup> *om.* ] B<sub>crit</sub> T; vedanā Ms: *This is likely a dittography mistakenly copied from two lines below in Ms.*

<sup>326</sup> *om.* ] Ms B<sub>crit</sub>; 緣杖 T (\*yaṣṭiṇ ca pratītya)

<sup>327</sup> mṛtṭpīṇḍahetuko ghaṭa utpadyate ] *em. after T*; mṛtṭpīṇḍahetuko ghaṭaḥ pratītyotpadyate Ms; rgyu 'jim pa la brten pa'i bum pa 'byung bar 'gyur te B<sub>crit</sub>; 生於瓶 T (\*ghaṭa utpadyate): *Here it seems the Tibetan translators had the reading pratītyotpadyate, but slightly misunderstood the way it functions in the sentence. The Tibetan translation reads: “The pot is produced in dependence on the clay as a source.” Ms reads: “The pot, which has clay as its basis, is dependently produced.” T presents the most suitable reading, however, by omitting pratītya.*

<sup>328</sup> na kuṭāścid ākarāt ] *em.*; na kaścid...ākārān Ms; 'byung khung gang nas ma 'ongs B<sub>crit</sub>; 非有處來 T

<sup>329</sup> nirudhyamānaḥ ] *em.*; nirudhyamānaḥ Ms

<sup>330</sup> pratītya ] *em.*; pratītyā Ms

<sup>331</sup> bhavati ] *punct.*; bhavaty Ms

<sup>332</sup> bhavati ] *punct.*; bhavaty Ms

<sup>333</sup> cakṣurādyaḥ vedanā ] Ms; mig la sogs pa tshor ba B<sub>crit</sub>; 眼受，耳鼻舌身意等皆爾。T

<sup>334</sup> sadharmasahīyāḥ kuśalā anukrameṇa nirvāṇagāminyaḥ ] *em./punct.*: Both B<sub>crit</sub> and T read sadharma°. *It is, however, tempting to emend the text to saddharma°. I follow T in reading kuśalā as plural and anukrameṇa as adverbially governing the adjective nirvāṇagāminyaḥ.*; sadharmasahīyā kuśalānukrameṇa nirvāṇagāminyo Ms; chos dang ldan pa'i dge ba'i rim gyis mya ngan las 'das par 'gro bar 'gyur ro B<sub>crit</sub>; 若[2]合善受，次第順行則到涅槃。T (*om. dharma, but retains \*sahīyā. Perhaps read 法合? See Taishō footnote [2]: 合=法【宋】【元】【明】*)  
【宮】.)

<sup>335</sup> hetupratyayālambanā ] *conj.*; hetupratyayādhīnā Ms; gal te dmigs pa'i rgyu dang rkyen mi bzang na/ de'i tshes B<sub>crit</sub>; 因緣 T

<sup>336</sup> sarvakarmaphalakuśalānubaddhacetano ] Ms; las dang 'bras bur 'brel pa thams cad la mkhas par sems pa'i dge slong ni B<sub>crit</sub>; 彼比丘，一切所有善行善果隨順縛思 T

<sup>337</sup> na nityāṃ ] *corr.*; ni nityāṃ

<sup>338</sup> nāvīpariṇāmadharmīṇīṃ ] *em. after parallel list at §4.1.6*; na vipariṇāmadharmīṇīṃ Ms (T); yongs su 'gyur ba'i chos can yin zhing B<sub>crit</sub>; 非顛倒法 T

<sup>339</sup> tasya sā ] *em.*; tasyā sā Ms; de'i tshor ba'i phung po de mthong nas B<sub>crit</sub>; 比丘，如是見此受陰 T

<sup>340</sup> nandīrāgasahagatā ] *em.*; nandīrāgasahagatāṃ Ms

<sup>341</sup> sarvasaṃskārasyaṇitā<sub>[4]</sub>[nupaśyī sa] ] Ms; 'khor ba thams cad mi rtag par rjes su mthong ba'i dge slong ni B<sub>crit</sub> (\*sarvasaṃsāra°); 一切生死皆見無常 T (\*sarvasaṃsāra°)

tasyaivam bhāvayataḥ, saṃyojanāni prahīyante, anuśayā vāntūbhavanti.

⟨4.2.18⟩ katamāni saṃyojanāni? tadyathā: anuśayasamyojanam<sup>342</sup> pratighasamyojanam mānasamyojanam avidyāsamyojanam dr̥ṣṭisamyojanam *parāmarśasamyojanam*<sup>343</sup> vicikitsāsamyojanam īr̥syāsamyojanam<sup>344</sup> mātsaryasamyojanam.<sup>xxxv</sup> imāni saṃyojanāni prahīyante.

⟨4.2.19⟩ katame anuśayā vā<sub>[5]</sub>ntūbhavanti? tadyathā: kāmarāgānuśayo bhavarāgānuśayo<sup>345</sup> dr̥ṣṭyanuśayaḥ pratighānuśayo mānānuśayo 'vidyānuśayo<sup>346 347</sup> vicikitsānuśayaḥ.<sup>348</sup> ta ete 'sya yathāpradhānās tribhavaraparivartakās<sup>349</sup> tribhūmisamcāriṇas<sup>350</sup> tridoṣaparivartakās trikālānusāriṇas trimadhyamās trivedanānubha<sub>[6]</sub>vītās trijanmaparivartakāḥ saṃsārahetubhūtā bhavanti.

⟨4.2.20⟩ punar api sa yogācārā ādhyātmike<sup>351</sup> dharme dharmānupaśyī viharati: katham sa bhikṣuś cakṣuṣa evaṃ sahetupratyayam<sup>352</sup> avabudhyate? kiṃpratyayam cakṣuḥ, kiṃhetujam kinnidānam avalokayati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨4.2.21⟩ karmahetujam cakṣuḥ. karmaṇā janmābhinivartyate.<sup>353</sup> yathā vātaṅnikayā vṛkṣo bhavati. vṛkṣāt<sub>[7]</sub> punar vātaṅnikā yā<sup>xxxvi</sup> hetupratyayaḥ samvardhate.<sup>354</sup> evam evājñānāt<sup>355</sup> karmābhinivartyate. karmaṇāpi janmābhinivartyate.<sup>356</sup> sati janmani jarāmaraṇaśokaparidevaduhkhadaurmanasyopāyāsā<sup>357</sup> utpadyante. tadevam ayaṃ karmahetutṛṣṇāpāśabaddhaḥ sarvabālapṛthagjanasamudro bhavati. cakravat paribhramate. tad etat kāraṇam, ayaṃ pratyayaḥ sarvāsāṃ vedānānām saṃjñānām tu. na kriyate karma,<sup>358</sup>

<sup>342</sup> anuśayasamyojanam ] *em. after B<sub>crit</sub> T*; anuśayasamśayojanam Ms; rjes su chags pa'i kun tu sbyor ba; 愛結 T

<sup>343</sup> parāmarśasamyojanam ] *corr.*; [paramā .. r̥sa]samyojanam Ms (?); mchog tu 'dzin pa'i kun tu sbyor ba dang B<sub>crit</sub>; 生結 T (\*bhavarāgasamyojanam [?])

<sup>344</sup> īr̥syā ] *corr.*; īr̥sā Ms

<sup>345</sup> *om.* ] T B<sub>crit</sub>; 'bhavarāgānuśayaḥ | Ms: *This is perhaps a dittography, as the term is also not found in the list of anuśaya-s in Yobh.*

<sup>346</sup> pratighānuśayo mānānuśayo 'vidyānuśayo ] *reg./corr.*; pratighānuśayaḥ mānānuśayaḥ avidyāmanuśaya Ms; khong khro ba'i bag la nyal dang/ ma rig pa'i bag la nyal dang/ nga rgyal gyi bag la nyal dang B<sub>crit</sub>; 障礙使、慢使、無明使 T

<sup>347</sup> *om.* ] *after B<sub>crit</sub>*; samśayojanam parāmarśasamyojanam vicikitsāsamyojanam īr̥syāsamyojanam mātsaryasamyo[<sub>ji</sub>] Ms; 思量結疑結妒結嫉結 T

<sup>348</sup> vicikitsānuśayaḥ ] *punct.*; vicikitsānuśayas Ms

<sup>349</sup> tribhavaraparivartakās ] *em. after B<sub>crit</sub> T*; triparivartakās Ms; srid pa gsum du yongs su 'jug par byed pa B<sub>crit</sub>; 三有流轉 T

<sup>350</sup> tribhūmisamcāriṇas ] *corr.*; tribhūmisamcāriṇos Ms

<sup>351</sup> yogācārā ādhyātmike ] *punct.*; yogācārāḥ | ādhyātmike Ms

<sup>352</sup> cakṣuṣa evaṃ sahetupratyayam ] *em.*: *One would prefer the reading sahetupratyayatvaṃ.*; cakṣuṣā evaṃ sa[hetu]pratyayam Ms; ji ltar dge slong de rgyu dang rkyen du bcas pa 'di dag khong du chud par 'gyur/ B<sub>crit</sub> (*om.* cakṣuṣa [?]); 如是眼之因緣 T (\*cakṣuṣa evaṃ hetupratyayam)

<sup>353</sup> karmahetujam cakṣuḥ. karmaṇā janmābhinivartyate ] *em./punct.*; karmahetujam cakṣuḥ karmaṇā janmanābhinivartyate Ms; mig gi rgyu ni las las byung zhing las kyis skye ba mngon par bsgrubs te/ B<sub>crit</sub>; 業為眼因。眼因業生，如是轉行。T

<sup>354</sup> samvardhate ] *em.*; sambaddhyate Ms; 'byung bar 'gyur B<sub>crit</sub>; 繫縛 T (\*sambadhyate)

<sup>355</sup> evājñānāt ] Ms; mi shes pa las B<sub>crit</sub> (\*eva+ajñānāt); 知因業生 T (\*eva+ajñānāt).

<sup>356</sup> karmaṇāpi janmābhinivartyate ] *em. after B<sub>crit</sub> T*: *Compare footnote 353 above.*; karmmaṇāpi janmanābhinivartyate Ms; las las kyang skye ba mngon par 'grub par 'gyur te B<sub>crit</sub>; 業復轉生 T

<sup>357</sup> °opāyāsā ] *reg.*; °opāyāsāḥ Ms

<sup>358</sup> tad etat kāraṇam, ayaṃ pratyayaḥ sarvāsāṃ vedānānām saṃjñānām tu. na kriyate karma ] *em./punct. after T*; tad etat kāraṇam ayaṃ pratyayaḥ sarvāsāṃ vedānānām saṃjñānām tu na kriyate | dharmma Ms; tshor ba de dag thams cad kyi rgyu dang rkyen 'di dag la 'du shes kyi las su bya ba med de/ B<sub>crit</sub>; *This translation suggests a sequence that differs from T and my reading of Ms: “[f] one does not perform the act of perceiving with this cause and condition*

karmābhā<sub>[16b1]</sub>vāt trṣṇāyā apy abhāvo bhavati.<sup>359</sup> tadabhāvād vedanābhāvo bhavati,  
hetupratyayāt.<sup>360</sup>

⟨4.2.22⟩ tadyathā: vartiṅ ca pratītya, sthālakam ca pratītya, tailaṅ ca pratītya, agniṅ ca pratītya,<sup>361</sup>  
pradīpasyārcaṣaḥ kṣaṇikā abhinivartante.<sup>362</sup> evam eva sa bhikṣuḥ vedanāhetupratyayadarśī  
tatvānveṣī: “karmahetuḥ<sup>363</sup> karmapratiśaraṅḥ karmaprabhavāḥ sarvavedanā utpadyante.” tat  
sthālakam evaṃ bhūtaṃ śarīraṃ. tailabhūtānīndriyāṇi. vartibhūtā trṣṇā. agnibhūtā  
rāgadveṣamohāḥ.<sup>364</sup> [2] kṣaṇikam jñānam dīpārcivat. prabhāsadr̥ṣam jñānam yena paśyati  
tatvānveṣī yogācāraḥ.<sup>365</sup> “sarvatribhavagatā vedanā.”

⟨4.2.23⟩ tadyathā<sup>366</sup> jātarūpakāro<sup>367</sup> jātarūpam upādāya, karmaṇyam karmakṣamaṅ<sup>368</sup> ca tac ca  
jātarūpam ādāya, śobhanam alaṅkārajātam abhinivartayati. evam eva jātarūpakārasamo<sup>369</sup>  
yogācāraḥ. sa jātarūpasadr̥ṣam ālambanam ādāya, yadi śobhanam ālambanam bhavati, tac  
chobhanam karmābhinivartayati nirvāṇagāmikaṃ. [3] yathāśobhanam bhavaty ālambanam,  
tathāśobhanam karmābhinivartayati.<sup>370</sup>

|| bhavanti cātra gāthāḥ ||

hetupratyayatavajñāḥ sūksmārthe kṛtaniścayaḥ |<sup>371</sup>  
mokṣasrotasy abhīratas<sup>372</sup> trṣṇāyā naiva vāhyate ||<sup>373</sup> ⟨4.2.24.1⟩<sup>xxxvii</sup>

karmapratisarāḥ sarve dehinaḥ karmayonijāḥ |

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*of all feelings...*” I find it difficult to imagine how exactly the Tibetan translators would have come up with this translation.; 以此因緣，一切愛(read 受)想。若不作業 T

<sup>359</sup> karmābhāvāt trṣṇāyā apy abhāvo bhavati | *em. after B<sub>crit</sub> T*; karmmānubhāvā trṣṇāyā apy abhāvo bhavati Ms; las med na sred pa 'byung bar mi 'gyur la B<sub>crit</sub>; 以無業故，則無有愛。T

<sup>360</sup> hetupratyayāt | *corr.*; hetupratyāt Ms

<sup>361</sup> agniṅ ca pratītya | *em. after B<sub>crit</sub> T*; *om.* Ms; me la yang brten nas B<sub>crit</sub>; 火因緣 T: *See below in Ms, where agni is equated with rāgadveṣamoha.*

<sup>362</sup> kṣaṇikā abhinivartante | *reg.*; kṣaṇikābhinivartante Ms: *This reading is the result of double sandhi.*

<sup>363</sup> karmahetuḥ | *em.*; karmmahetuḥ Ms

<sup>364</sup> vartibhūtā trṣṇā. agnibhūtā rāgadveṣamohāḥ | *punct.*; vartibhūtā trṣṇāgnibhūtā rāgadveṣamohāḥ Ms

<sup>365</sup> prabhāsadr̥ṣam jñānam yena paśyati tatvānveṣī yogācāraḥ | Ms: *Neither B<sub>crit</sub> nor T seem to understand the correlative yena as I have, as linking the final phrase prabhāsadr̥ṣam jñānam to the finite verb paśyati.*; shes pa skad cig ma ni mar me'i 'od 'bar ba lta bu yin no// rnal 'byor pa gang gis...de nyid tshol zhing mthong ba ni zhes pa yin te B<sub>crit</sub>; *B<sub>crit</sub> here seems to collapse the phrases kṣaṇikam jñānam dīpārcivat and prabhāsadr̥ṣam jñānam into a single sentence.*; 念念生焰喻念念智。明喻智慧。彼修行者，如是見知 T

<sup>366</sup> tadyathā | *corr.*; ttadyathā Ms

<sup>367</sup> *om.* | Ms B<sub>crit</sub>; 若其弟子 T

<sup>368</sup> karmaṇyam karmakṣamaṅ | *em.*; karmaṇyākarmakṣamaṅ Ms; las su byas pa'i gser B<sub>crit</sub>; 好真 T

<sup>369</sup> jātarūpakārasamo | *em. after B<sub>crit</sub> T*; jātarūpasamo Ms; de bzhin du rnal 'byor spyod pa gser mgar lta bu B<sub>crit</sub>; 如是如是，彼巧作師喻修行者 T

<sup>370</sup> yathāśobhanam bhavaty ālambanam, tathāśobhanam karmābhinivartayati. | *em. after T*; yathāśobhanam bhavaty ālambanam nivartayati Ms; gal te dmigs pa ngan na/ de ngan pa 'grub par 'gyur B<sub>crit</sub> (*om.* karma); 不善攀緣，得不善業。T

<sup>371</sup> sūksmārthe kṛtaniścayaḥ | Ms Dhs<sub>LC</sub>; sūksmārthakṛtaniścayaḥ Dhs<sub>Ms</sub>

<sup>372</sup> mokṣasrotasy abhīratas | Dhs<sub>C</sub>; °srotasyābhīrataḥ Ms; °srotasy abhīratas Dhs<sub>MsL</sub>; thar pa'i rgyun la mngon dga' na B<sub>crit</sub>; 喜樂解脫流 T

<sup>373</sup> trṣṇāyā naiva vāhyate | *em.*; trṣṇā naiva vāhyate Ms; ...rajyate Dhs<sub>C</sub> Dhs<sub>L(J)</sub>; ...rājyate Dhs<sub>MsL</sub>; ...rājate Dhs<sub>C(ka kha)</sub>; sred pas khyer bar mi 'gyur ro B<sub>crit</sub>; 愛所不能使 T

karmaṇā phalasambaddhā bhramanti bhavasaṅkate || <4.2.24.2><sup>xxxviii</sup>

yo nādatte<sup>374</sup> 'śubhaṃ karma śubhakarmarataḥ sadā |  
candrāṃśunirmalaratir<sup>375</sup> yogī bhavati tādrśaḥ || <4.2.24.3><sup>xxxix</sup>

pradaḥaṇ<sup>376</sup> pāpakān dharmā<sub>[4]</sub>ṇ śuṣkendhanam<sup>377</sup> ivānalaḥ |<sup>378</sup>  
vibhrājate tribhuvane muktapāpo jitavyathaḥ ||<sup>379</sup> <4.2.24.4><sup>xl</sup>

mokṣāya<sup>380</sup> yasya tu mano na saṃsāre kathaṃ cana |<sup>381</sup>  
nāsau badhyati<sup>382</sup> saṃsāre muktaḥ pakṣī<sup>383</sup> yathāmbare || <4.2.24.5><sup>xli</sup>

vedanodayatatvajño<sup>384</sup> vedanāphalaniścayaḥ |  
sa “mukta” iti vijñeyas tatvavit tribhavasya saḥ ||<sup>385</sup> <4.2.24.6><sup>xlii</sup>

sukhaduḥkhe na bādhetē<sup>386</sup> drṣṭādrṣṭair<sup>387</sup> na lipyate |  
dīptaṃ paśyati saṃsāraṃ<sup>388</sup> yaḥ sa yogī satāṃ mataḥ ||<sup>389</sup> <4.2.24.7><sup>xliii</sup>

avyāmūḍhamatir<sup>390</sup> nityaṃ<sub>[5]</sub> nityaṃ dharmaparāyaṇaḥ |  
bhikṣuvṛttāv<sup>391</sup> abhirato<sup>392</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.8><sup>xliv</sup>

<sup>374</sup> yo nādatte | Dhs<sub>M<sub>s</sub>LC</sub>; ye nādatte Ms; gang zhig mi dge mi len cing B<sub>crit</sub>; 若離不善業

<sup>375</sup> °nirmalaratir | Ms; °nirmalagatir Dhs<sub>M<sub>s</sub>LC</sub>; zla 'od dri ma med pa ltar B<sub>crit</sub> (\*°nirmalavat); 如無垢月光 T

(\*°nirmalavat)

<sup>376</sup> pradahaṇ | Dhs<sub>M<sub>s</sub>LC</sub>; pradahaṇ Ms; rab tu bsregs B<sub>crit</sub>; 燒 T

<sup>377</sup> pāpakān dharmān śuṣkendhanam | Dhs<sub>M<sub>s</sub>LC</sub>; pāpakān dharmmāc chuṣkendhanam Ms; sdig pa'i chos mams B<sub>crit</sub>; 惡業 T (\*pāpakarmāṇi)

<sup>378</sup> ivānalaḥ | Dhs<sub>M<sub>s</sub>LC</sub>; ivānilaḥ Ms; me yis...ltar B<sub>crit</sub>; 火 T

<sup>379</sup> muktapāpo jitavyathaḥ | Dhs<sub>M<sub>s</sub>L</sub>; muktapādo jitavyathaḥ Ms; muktapāpo gatavyathaḥ Dhs<sub>C</sub>; sdig las grol zhing nyon mong s rgyal B<sub>crit</sub>; 解脫諸惡法 T

<sup>380</sup> mokṣāya | Ms Dhs<sub>M<sub>s</sub>L</sub>; mokṣe 'sti Dhs<sub>C</sub>; thar 'dod cing B<sub>crit</sub>; 若人憐解脫 T

<sup>381</sup> na saṃsāre kathaṃ cana | Dhs<sub>M<sub>s</sub>CL(J)</sub>; na saṃsāre kathaṃcanaḥ Ms; na saṃsāraḥ kathaṃ cana Dhs<sub>L</sub>; nams kyang 'khor bar mi dga' ba B<sub>crit</sub>; 心不樂生死 T

<sup>382</sup> badhyati | Ms Dhs<sub>L</sub>; *One would expect either badhyate or badhnāti.*; badhyāti Dhs<sub>M<sub>s</sub></sub>; badhnāti Dhs<sub>C</sub>; mi 'ching ste B<sub>crit</sub>; 不能縛 T

<sup>383</sup> muktaḥ pakṣī | Ms Dhs<sub>L(J)</sub> Dhs<sub>C</sub>; muktapakṣī Dhs<sub>M<sub>s</sub>L</sub>; bya ni 'gro ba B<sub>crit</sub>; 如鳥飛 T

<sup>384</sup> vedanodayatatvajño | Ms Dhs<sub>M<sub>s</sub></sub>; °tattvajño Dhs<sub>LC</sub>; vedanādayatatvajño Dhs<sub>L(M<sub>s</sub>)</sub>; gang zhig tshor 'byung de nyid shes B<sub>crit</sub>; 諦知受所從 T

<sup>385</sup> tatvavit tribhavasya saḥ | Ms; tattvavin tribhavasya saḥ Dhs<sub>L(M<sub>s</sub>)</sub>; tattvavit tribhavasya yaḥ Dhs<sub>L</sub>; tatvavinn ṛtavasyā saḥ Dhs<sub>M<sub>s</sub></sub>; tattvavid ṛtavāṃs ca saḥ Dhs<sub>C</sub>; de nyid rig pa srid gsum du B<sub>crit</sub>; 彼諦知三界 T

<sup>386</sup> sukhaduḥkhe na bādhetē | Ms; na bādhyate sukhaduḥkhair Dhs<sub>L</sub>; ta bādhyate sukhaduḥkhair Dhs<sub>M<sub>s</sub></sub> Dhs<sub>L(M<sub>s</sub>)</sub>; tathāpy ete sukhaduḥkhe Dhs<sub>C</sub> (!); bde sdug gis ni de mi gnod B<sub>crit</sub>; 苦樂不能動 T

<sup>387</sup> drṣṭādrṣṭair | Ms; mṛṣṭāmṛṣṭair Dhs<sub>LC</sub>; mṛṣṭāmṛṣṭai Dhs<sub>M<sub>s</sub></sub>; zhim dang nga bas B<sub>crit</sub>; 善惡不經心 T

<sup>388</sup> saṃsāraṃ | Ms Dhs<sub>L(J)</sub> Dhs<sub>C</sub>; saṃsāre Dhs<sub>M<sub>s</sub>L</sub>; srid pa 'bar ba ltar B<sub>crit</sub>; 見世間如焰 (\*saṃsāraṃ)

<sup>389</sup> yaḥ sa yogī satāṃ mataḥ | Ms Dhs<sub>LC</sub>; yaḥ saṃyogī satāṃ mataḥ Dhs<sub>M<sub>s</sub>L(M<sub>s</sub>)</sub>; rnal 'byor de ni bsaṃ pa ldan B<sub>crit</sub>; 彼修者普愛 T (\*?)

<sup>390</sup> avyāmūḍhamatir | Dhs<sub>M<sub>s</sub>L</sub>; adhyārūḍhamatir Ms; adhyāmūḍhamatir Dhs<sub>L(M<sub>s</sub>)</sub>; athāmūḍhamatir nityaṃ Dhs<sub>C</sub>; blo gros rtag tu mi rmongs shing B<sub>crit</sub>; 意常不錯謬 T

<sup>391</sup> bhikṣuvṛttāv | Dhs<sub>M<sub>s</sub>LC</sub>; bhikṣur vṛttāv Ms; dge slong sdom la B<sub>crit</sub>; 比丘法 T

<sup>392</sup> abhirato | Ms Dhs<sub>LC</sub>; ābhirato Dhs<sub>M<sub>s</sub></sub>

na jñātidarśanārāmāḥ<sup>393</sup> sādḥūnāṃ darśane rataḥ |<sup>394</sup>  
niḥkrāntagr̥hakalmāṣo bhikṣur bhavati tādr̥śaḥ || (4.2.24.9)<sup>xlv</sup>

praśāntendriyasarvasvo<sup>395</sup> viṣayeṣu na lolupaḥ |  
yugamātrādarśanāveksī<sup>396</sup> bhikṣur bhavati tādr̥śaḥ || (4.2.24.10)<sup>xlvi</sup>

nākrūṣṭagr̥hasamcārī<sup>397</sup> na paṇyakrayavikrayī |<sup>398</sup>  
na vīthīcatvararatī<sup>399</sup> bhikṣur bhavati tādr̥śaḥ || (4.2.24.11)<sup>xlvii</sup>

na gītanṛtyasaṃdarśī<sup>400</sup> saṃra<sub>[6]</sub>mbheṣu na rajyate |<sup>401</sup>  
saṃrajyate śmaśāne yo<sup>402</sup> bhikṣur bhavati tādr̥śaḥ || (4.2.24.12)<sup>xlviii</sup>

ekāhaparamaṃ<sup>403</sup> piṇḍam ādatte śvo na kāmḥṣate |<sup>404</sup>  
dvibhāgakukṣisaṃtuṣṭo<sup>405</sup> bhikṣur bhavati tādr̥śaḥ || (4.2.24.13)<sup>xlix</sup>

vastrottamavivarjī yaḥ<sup>406</sup> pāmsukūleṣu<sup>407</sup> rajyate |  
yuktāhāravihāro<sup>408</sup> yo bhikṣur bhavati tādr̥śaḥ || (4.2.24.14)<sup>l</sup>

yo nārabhati karmāṇi<sup>409</sup> nirāśaḥ sarvakarmasu |<sup>410</sup>

<sup>393</sup> jñātidarśanārāmāḥ | Ms Dhs<sub>L</sub>; nr̥tidarśanārāmāḥ Dhs<sub>Ms</sub>; vṛttidarśanārāmāḥ Dhs<sub>L(Ms)</sub>; tr̥ptidarśanārāmāḥ Dhs<sub>C</sub>; gnyen lta ba la dga' med cing B<sub>crit</sub>; 不樂數見親 T

<sup>394</sup> rataḥ | Ms Dhs<sub>L</sub>; ratih Dhs<sub>MsC</sub>; rati Dhs<sub>L(Ms)</sub>; rāmāḥ Dhs<sub>C(ka)</sub>; 'dod pa B<sub>crit</sub>; 樂 T

<sup>395</sup> °sarvasvo | Ms (B<sub>crit</sub> T); °tattvajño Dhs<sub>Ms</sub>; °tattvajño Dhs<sub>L</sub>; dbang po thams cad rab zhi zhing B<sub>crit</sub>; 寂靜於諸根 T

<sup>396</sup> yugamātrādarśanāveksī | Ms; yugamātrānudarśī ca Dhs<sub>MsL</sub>; gnya' zhing gang tsam lta ba dag B<sub>crit</sub>; 行視一尋地 T

<sup>397</sup> nākrūṣṭagr̥hasamcārī | Dhs<sub>L</sub>; nākrūṣṭo gr̥hasamcārī Ms; na kraṣṭagr̥hasamcārī Dhs<sub>MsL(Ms)</sub>; khro med khyim la spyod med cing B<sub>crit</sub>; 不行他罵家 T

<sup>398</sup> paṇyakrayavikrayī | em.; paṇyavi[kr]ayavikrayī Ms; paṇyakrayavikraye Dhs<sub>MsL</sub>; tshong zong nyo 'tshong mi byed la B<sub>crit</sub>; 一向不販賣 T

<sup>399</sup> vīthīcatvararatī | em.; vīthīcatvararato Dhs<sub>L</sub>; vīthyā catvararati Ms; vīthyācatvarato Dhs<sub>Ms</sub>; vīthyācatvato Dhs<sub>L(Ms)</sub>; srang dang bzhi mdor mi dga' ba B<sub>crit</sub>; 不樂四出巷 T

<sup>400</sup> gītanṛtyasaṃdarśī | Ms; nr̥tyagītasandarśī Dhs<sub>MsLC</sub>; glu dang gar la mi lta zhing B<sub>crit</sub>; 不樂觀歌舞 T

<sup>401</sup> saṃrambheṣu na rajyate | Ms Dhs<sub>L</sub>; saṃvareṣu na rajyate Dhs<sub>Ms</sub>; (satyaṃ) ca punar ikṣate Dhs<sub>C</sub>; nyes rtsom rnam la chags med la B<sub>crit</sub>; 不樂饒人處 T

<sup>402</sup> saṃrajyate śmaśāne yo | Ms; saṃrajyate śmaśāneṣu Dhs<sub>MsL</sub>; saṃrakṣito śmaśāneṣu Dhs<sub>C</sub>; gang dag dur khrod dga' byed pa B<sub>crit</sub>; 樂住於塚間 T

<sup>403</sup> ekāhaparamaṃ | Ms Dhs<sub>MsL</sub>; ekāham paramaṃ Dhs<sub>C</sub>; nyi ma gcig la bsod snyoms mchog B<sub>crit</sub>; 唯取當日食 T

<sup>404</sup> ādatte śvo na kāmḥṣate | corr. Dhs<sub>L(J)</sub>; ādatte śvo da na kāmḥṣate Ms; ādatte śvo na kāmḥṣate Dhs<sub>Ms</sub> (svo) Dhs<sub>L</sub>; ādatte syā na kāmḥṣate Dhs<sub>L(Ms)</sub>; ādatte 'nyatra kāmḥṣate Dhs<sub>C</sub>; blangs nas sang gi mi sems la B<sub>crit</sub>; 不取明日食 T

<sup>405</sup> dvibhāgakukṣisaṃtuṣṭo | Ms; tribhāgakukṣisaṃtuṣṭo Dhs<sub>MsLC</sub>; lto 'drangs tsam gyis chog byed pa B<sub>crit</sub>; 食二分便罷 T

<sup>406</sup> °vivarjī yaḥ | em. after Dhs<sub>MsCL(J)</sub> (B<sub>crit</sub>); °vivajjī Ms; °vivarjitaḥ Dhs<sub>L</sub>; gang...spong zhing B<sub>crit</sub>; 捨離 T

<sup>407</sup> pāmsu° | reg. Dhs<sub>LC</sub>; pānsu° Ms; pāmsu° Dhs<sub>Ms</sub>; pāmsuka Dhs<sub>C(kha)</sub>

<sup>408</sup> yuktāhāravihāro | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); muktāhāravihāro Dhs<sub>MsC</sub>; muktāhāravihārā Dhs<sub>L(Ms)</sub>; gang dag rigs par za za ba B<sub>crit</sub>; 食行俱相應 T

<sup>409</sup> yo nārabhati karmāṇi | corr.; yo nārabhyati karmāṇi Dhs<sub>MsL</sub>; ye nārabhati karmāṇi Ms Dhs<sub>L(Ms)</sub>; karmāṇy ārabhate yo na Dhs<sub>C</sub>; gang dag las la mi rtsom zhing B<sub>crit</sub> (\*ye nā°); 若不作世業 T



nirutsuko nāvarūḍho<sup>411</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.15><sup>li</sup>

kāmakrodhavinirmukto<sup>412</sup> mohapaṅkavivarjitaḥ |<sup>413</sup>  
na liptaḥ<sup>414</sup> [7] pāpakair dharmair bhikṣur bhavati tādrśaḥ || <4.2.24.16><sup>lii</sup>

sarvasaṃyojanātītaḥ<sup>415</sup> sarvānuśayavarjitaḥ |<sup>416</sup>  
sarvāśayavinirmukto<sup>417</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.17><sup>liii</sup>

āryāṣṭāṅgena mārgeṇa nirvāṇapurataḥ sthitaḥ |<sup>418</sup>  
sarvān vidhamate kleśān<sup>419</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.18><sup>liv</sup>

śāntendriyo drdhamatiḥ kāmapaṅkavivarjitaḥ |<sup>420</sup>  
ekāgrasaṃsthitamanā bhikṣur bhavati tādrśaḥ || <4.2.24.19><sup>lv</sup>

bhūmisaṅkramaṇajñō yo<sup>421</sup> bhūmitatvavidarśakaḥ |<sup>422</sup>  
bhūmeḥ parāparaṇjñō yo<sup>423</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.20><sup>lvi</sup>

[17a1] sāsravānāśravān<sup>424</sup> dharmān hetupratyayasambhavān |  
jānīte vidhivat<sup>425</sup> sarvān bhikṣur bhavati tādrśaḥ || <4.2.24.21><sup>lvii</sup>

<sup>410</sup> nirāśaḥ sarvakarmasu ] *reg.*; nirāśaḥ sarvakarmmasu Ms; nirāśaḥ sa ca karmasu Dhs<sub>LC</sub>; nirāśaḥ sa ca karmmasu Dhs<sub>Ms</sub>; las rñams kun la bsam med la B<sub>crit</sub>; 不望世業果 T

<sup>411</sup> nirutsuko nāvarūḍho ] *conj. after B<sub>crit</sub> T*; nirutsuko nāvaruto Ms; nirutsuko nābhirato Dhs<sub>L</sub>; nirūcchuko nāvarato Dhs<sub>MSL(Ms)</sub>; niruddhako noparato Dhs<sub>C</sub>; spro med 'dud pa med pa ni B<sub>crit</sub>; 不苦求所須 T

<sup>412</sup> kāmakrodhavinirmukto ] Ms Dhs<sub>L</sub>; krāma° Dhs<sub>Ms</sub>; kāyakoṭivinirmukto Dhs<sub>C</sub>; 'dod pa'i khro las rñam grol zhing B<sub>crit</sub>; 解脫於欲瞋 T

<sup>413</sup> mohapaṅkavivarjitaḥ ] Ms (B<sub>crit</sub> T); mohadhvāntavivarjitaḥ Dhs<sub>MSLC</sub>; gti mug 'dam ni rñam spangs la B<sub>crit</sub>; 捨離癡心泥 T

<sup>414</sup> na liptaḥ ] Ms Dhs<sub>MSL</sub>; aliptaḥ Dhs<sub>C</sub>; ma gos pa B<sub>crit</sub>; 不能汚 T

<sup>415</sup> sarvasaṃyojanātītaḥ ] Ms Dhs<sub>MSL</sub>; sarvāśayajanānītaḥ Dhs<sub>C</sub>; kun tu sbyor ba kun las 'das B<sub>crit</sub>; 已過一切結 T

<sup>416</sup> sarvānuśayavarjitaḥ ] Ms Dhs<sub>MSL</sub> (B<sub>crit</sub> T); sarvāśayavarjitaḥ Dhs; bag la nyal ba thams cad spangs B<sub>crit</sub>; 捨離一切使 T

<sup>417</sup> sarvāśaya° ] Dhs<sub>MSLC</sub> (B<sub>crit</sub>); sarvānuśaya° Ms; bsam pa kun las rñam grol ba B<sub>crit</sub>; 解脫一切縛 T (\*sarvabandhana° [?])

<sup>418</sup> nirvāṇapurataḥ sthitaḥ ] Ms Dhs<sub>C</sub> (B<sub>crit</sub> T); nirvāṇaṃ purataḥ sthitaḥ Dhs<sub>MSL</sub>; mya ngan 'das pa'i grong khyer gnas B<sub>crit</sub>; 趣向涅槃城 T

<sup>419</sup> sarvān vidhamate kleśān ] Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); sarvārthidhamate kleśān Dhs<sub>Ms</sub>; sarvāu dhidhamate Dhs<sub>L(Ms)</sub>; sarvārthadharmatā hy eṣā Dhs<sub>C</sub>; sarvārthadharmatā kleśā Dhs<sub>C(kha)</sub>; gang dag nyon mongs kun bcom pa B<sub>crit</sub>; 離惡意煩惱 T

<sup>420</sup> kāmapaṅkavivarjitaḥ ] Dhs<sub>L</sub> (B<sub>crit</sub> T); °varjita Dhs<sub>Ms</sub>; kāyapaṅkavivarjitaḥ Ms; kāmāpākavivarjitaḥ Dhs<sub>C</sub>; 'dod pa'i 'dam ni rñam par spangs B<sub>crit</sub>; 捨離欲淤泥 T

<sup>421</sup> bhūmisaṅkramaṇajñō yo ] Dhs<sub>MSL(J)</sub> Dhs<sub>C</sub> (B<sub>crit</sub> T); bhūmisaṅkramaṇajñeyo Ms Dhs<sub>L</sub>; °jñeyā Dhs<sub>L(Ms)</sub>; gang dag sa yi rim shes la B<sub>crit</sub>; 若已得地智 T

<sup>422</sup> bhūmitatvavidarśakaḥ ] Ms (T); bhūmitattvanidarśakaḥ Dhs<sub>MSLC</sub> (B<sub>crit</sub>); sa yi de nyid ston byed cing B<sub>crit</sub>; 寂靜心諦見 T

<sup>423</sup> parāparaṇjñō yo ] Dhs<sub>MSL(J)</sub> Dhs<sub>C</sub>; parāparaṇjñeyo ~~bhūmi~~ Ms; parāparaṇjñeyo Dhs<sub>L</sub>; parāparaṇjñeyā Dhs<sub>L(Ms)</sub>; gang dag phan tshun sa shes pa B<sub>crit</sub>; 知諸地善惡 T

<sup>424</sup> sāsravānāśravān ] *reg.*; sāsravānāśravān Ms Dhs<sub>MSL</sub> (B<sub>crit</sub> T); sambhavāsambhavān Dhs<sub>C</sub>; zag bcas zag pa med pa'i chos B<sub>crit</sub>; 漏法無漏法 T

brahmacārī rjuḥ śāntaḥ<sup>426</sup> styānamiddhavivarjitaḥ |  
kālotthāyī śucir dakṣo<sup>427</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.22><sup>lviii</sup>

śamathāvipaśyanaratiś<sup>428</sup> caturdhyānaratiś<sup>429</sup> ca yaḥ |  
araṇyamuditārāmo<sup>430</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.23><sup>lix</sup>

pakṣiṇo gaganasthasya<sup>431</sup> chāyevānugatā sadā |<sup>432</sup>  
saddharṃe ca matir yasya<sup>433</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.24><sup>lx</sup>

kleśopakleśavadhakaḥ sa<sub>[2]</sub>madarśī śubhāmatih |<sup>434</sup>  
ānāpānavidhijño yo<sup>435</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.25><sup>lxi</sup>

anukramavidhijño yo<sup>436</sup> yogavit tatvadarśakaḥ |  
mārgāmārgavidhijño yo<sup>437lxii</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.26><sup>lxiii</sup>

yo na hr̥ṣyati harṣeṣu bhayeṣu na bibheti ca |<sup>438</sup>  
samaharṣabhayo vīro<sup>439</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.27><sup>lxiv</sup>

<sup>425</sup> vidhivat | Ms Dhs<sub>M<sub>s</sub>LC</sub> (B<sub>crit</sub>); rnam pa bzhin du B<sub>crit</sub> (\*vividhān); 一切種種知 (\*...vividhān...)

<sup>426</sup> rjuḥ śāntaḥ | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); rtujñānī Dhs<sub>C</sub>; drang zhing zhi B<sub>crit</sub>; 正直...[3]寂靜 T ([3]寂靜 = 清淨 【宋】  
【元】【明】。)

<sup>427</sup> kālotthāyī śucir dakṣo | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); kalyotthāyī... Dhs<sub>M<sub>s</sub>L(J)</sub>; ...dikṣā Dhs<sub>L(M<sub>s</sub>)</sub>; kalpodagro 'vanau dakṣo  
Dhs<sub>C</sub>; nang par ldang zhing B<sub>crit</sub>; 早起淨恭敬 T

<sup>428</sup> śamathāvipaśyanaratiś | *reg.*; samathāvipaśyanaratiś Ms: *It is worth noting that the third syllable of this pāda is long simply for the sake of the meter, while the sixth is short for the same reason. Śamatha is a masculine noun, while vipaśyanā is a feminine noun. A simple way to solve this problem as well as the metrics is to read vipaśyanāśamathasthaś—a na-vipulā—following the basic form of Dhs<sub>L</sub> but reordering the words.*;  
śamathāvipaśyanāśthaś Dhs<sub>M<sub>s</sub>L</sub>; samathāvipaśyanāśthaś Dhs<sub>L(M<sub>s</sub>)</sub>; śamastho vipaśyanāś ca Dhs<sub>C</sub>; gang zhiḡ zhi gnas  
lhag mthong la// dga' zhing... B<sub>crit</sub>; 樂修於定慧 T

<sup>429</sup> °ratiś ca yaḥ | Ms; °rataś ca yaḥ Dhs<sub>M<sub>s</sub>L(J)</sub>C; °rataś ca yo Dhs<sub>L</sub>; °rataś ca ye Dhs<sub>L(M<sub>s</sub>)</sub>; bsam gtan bzhi la dga' B<sub>crit</sub>; 復  
樂於四禪 T

<sup>430</sup> araṇyamuditārāmo | Ms (B<sub>crit</sub> T); āraṇyamuditārāmo Dhs<sub>M<sub>s</sub>L</sub>; ālaye muditārāmo Dhs<sub>C</sub>; dgon pa kun dgar dga' ba  
dag B<sub>crit</sub>; 亦樂阿蘭若 T

<sup>431</sup> gaganasthasya | Ms Dhs<sub>M<sub>s</sub>L(M<sub>s</sub>)</sub> Dhs<sub>C</sub>; gaganasthā ye Dhs<sub>L</sub>; nam mkha' la ni bya gnas pa B<sub>crit</sub>; 虛空 T

<sup>432</sup> chāyevānugatā sadā | *em.* Dhs<sub>L(J)</sub>; cchāyevānugatā saṃdā Ms; chāyāvānugatāḥ sadā Dhs<sub>M<sub>s</sub></sub>; chāyāvānugatāḥ sadā  
Dhs<sub>L</sub>; chāyevānugataḥ sadā Dhs<sub>C</sub> (!); de'i grib rtag tu rjes 'gro ltar B<sub>crit</sub>; 影則常相隨 T

<sup>433</sup> saddharmme ca matir yasya | Ms; saddharmme yasyāsti dhīḥ sa Dhs<sub>L</sub>; saddharmme yasya tu dhīḥ sa Dhs<sub>M<sub>s</sub>L(M<sub>s</sub>)</sub>;  
saddharmasyānujivī sa Dhs<sub>C</sub>; gang blo dam pa'i chos la gnas B<sub>crit</sub>; 若意順正法 T

<sup>434</sup> śubhāmatih | Ms: *Though the -ā- here is grammatically troubling, it nonetheless must remain for the sake of the meter.*; śubhamatiḥ Dhs<sub>M<sub>s</sub>L</sub>; śubhānaitaḥ Dhs<sub>C</sub>; śubhamati Dhs<sub>C(kha)</sub>; śubhabhavati Dhs<sub>C(kha)</sub>; blo gros gtsang B<sub>crit</sub>; 平等  
善意觀 T

<sup>435</sup> ānāpānavidhijño yo | Ms; ānāpānavidhijñeyo Dhs<sub>L</sub>; anāpānavidhijño yo Dhs<sub>M<sub>s</sub></sub>; anāyānavidhijñeyo Dhs<sub>L(M<sub>s</sub>)</sub>;  
anāpānavidhijño Dhs<sub>C</sub>; dbugs dbyung ngub pa'i rnam pa shes B<sub>crit</sub>; 善知出入息 T

<sup>436</sup> anukramavidhijño yo | Ms Dhs<sub>M<sub>s</sub>C</sub>; anukramavidhijñeyo Dhs<sub>L</sub>; gang zhiḡ rim pa'i cho ga shes B<sub>crit</sub>; 若能次第知 T

<sup>437</sup> mārggāmārggavidhijño yo | Ms Dhs<sub>L(J)</sub> (B<sub>crit</sub> T); mārgapāravidhijño yo Dhs<sub>M<sub>s</sub></sub>; mārgapāravidhijñeyo Dhs<sub>L</sub> Dhs<sub>C(kha)</sub>;  
pārāpāravidhijño yo Dhs<sub>C</sub>; nāgapāravidhijñeyo Dhs<sub>C(kha)</sub>; lam dang lam min rim shes pa B<sub>crit</sub>; 善知道非道 T

<sup>438</sup> ca | Ms Dhs<sub>C</sub>; yaḥ Dhs<sub>M<sub>s</sub>L</sub>

jarāmaranātatvajñāḥ<sup>440</sup> surāsuranamaskṛtaḥ |  
parāparajñāḥ<sup>441</sup> satvānām bhikṣur bhavati tādrśaḥ || <4.2.24.28><sup>lxv</sup>

saṅghātipātrasaṃtuṣṭaḥ<sup>442</sup> sañcayeṣu na rajyate |<sup>443</sup>  
alpeccho brahmacā<sub>[3]</sub>rī yo bhikṣur bhavati tādrśaḥ || <4.2.24.29><sup>lxvi</sup>

ekāsanāśī vimalo<sup>444</sup> rasagrddhyā na muhyate |<sup>445</sup>  
lābhasatkāravirato<sup>446</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.30><sup>lxvii</sup>

upekṣākaraṇārāmo<sup>447</sup> mraḥsadoṣavivarjitaḥ |<sup>448</sup>  
nirdagdhadoṣasarvasvo<sup>449</sup> bhikṣur bhavati tādrśaḥ || <4.2.24.31><sup>lxviii</sup>

<4.2.25> sa ādhyātmike dharme dharmānupaśyī bhikṣus tām eva vedanām<sup>450</sup> yathāvad  
anupaśyamānaḥ, sa paśyati sūkṣmatareṇa<sup>451</sup> jñānena cakṣuḥsaṃsparśajām vedanām<sup>452</sup>  
ālamba<sub>[4]</sub>nānucarām.<sup>453</sup> paśyati dviṭīyenālanbanena saha nirudhyamānām, dhvastām.<sup>454</sup>  
“cakṣuḥsparśajā vedanālanbanā vyatītā, śabdālanbanasahīyā me iṣṭā vā ’niṣṭā vā vedanā saṃjātā.  
tatsahīyam me cittam mā vikṛtim āpadyate.” sa tac cittam ālanbanastambhe kṛtvā,<sup>455</sup>

<sup>439</sup> samaharṣabhayo vīro | Ms (B<sub>crit</sub>); samaharṣabhayo dhīro Dhs<sub>L(J)</sub>; samaharṣabhayācāro Dhs<sub>L</sub>; sadā harṣabhayo cārā  
Dhs<sub>M(L)(Ms)</sub>; mukto harṣabhayodvegair Dhs<sub>C</sub>; sadā harṣabhayodvegair Dhs<sub>C(ka kha)</sub>; dpa' bo dga' dang 'jigs mnyam pa  
B<sub>crit</sub>; 憂喜心平等 T (om. vīro)

<sup>440</sup> jarā° | Dhs<sub>M(L)</sub> (B<sub>crit</sub> T); jarāmaranātatvajñāḥ Ms; janma° Dhs<sub>C</sub>; rga B<sub>crit</sub>; 老 T

<sup>441</sup> parāparajñāḥ | Dhs<sub>M(L)</sub>; parāparajñe Ms; parāvarajñāḥ Dhs<sub>C</sub>; phan tshun shes B<sub>crit</sub>; 知衆生善惡 T

<sup>442</sup> saṅghātipātrasaṃtuṣṭaḥ | Ms (B<sub>crit</sub> T); °saṃhrṣṭaḥ Dhs<sub>L</sub>; saṅghātimātrasaṃhrṣṭaḥ Dhs<sub>M</sub>; °mātrasaṃhrṣṭūḥ  
Dhs<sub>L(Ms)</sub>; saṅghātimātrasaṃhrṣṭaḥ Dhs<sub>C</sub>; gang zhig snam sbyar lhung bzed kyis// chog 'dzin... B<sub>crit</sub>; 衣鉢常知足 T

<sup>443</sup> rajyate | Ms Dhs<sub>M(L)(J)</sub> Dhs<sub>L(Ms)</sub> Dhs<sub>C</sub>; rakṣyate Dhs<sub>L</sub>; sogs 'jog mi byed la B<sub>crit</sub>; 不聚積財寶 T

<sup>444</sup> ekāsanāśī vimalo | reg. Dhs<sub>L</sub>; ekāsanāśī vimalo Ms; ekāsanāśī vimulo Dhs<sub>M</sub>; ekāsanāśī vipulo Dhs<sub>L(Ms)</sub>; ekāśī  
vrkṣmūle yaḥ Dhs<sub>C</sub>; dri med stan gcig zas za ba B<sub>crit</sub>; 一食而離垢 T

<sup>445</sup> rasagrddhyā na muhyate | Ms; rasa[grddhyā na mu]... Dhs<sub>M</sub>; rasair mṛṣṭair na muhyate Dhs<sub>L</sub>; rasair mṛdhmā na  
muhyate Dhs<sub>L(Ms)</sub>; sadā dhyānaṃ samīhate Dhs<sub>C</sub>; zhim pa'i ro la mi chags la B<sub>crit</sub> (\*...na rajyate); 不貪著諸味 T

<sup>446</sup> lābhasatkāravirato | Dhs<sub>M(L)(C)</sub> (B<sub>crit</sub> T); lobhasatkāravirato Ms; rnyed dang bkur sti spangs pa dag B<sub>crit</sub>; 能捨於利養  
T

<sup>447</sup> upekṣākaraṇārāmo | em. after Dhs<sub>M</sub>; upekṣyakaraṇārāmo Ms; upekṣākaraṇārāmo Dhs<sub>L</sub>; upekṣākaraṇārāgo Dhs<sub>C</sub>  
(!); btang snyoms snying rje dag la dga' B<sub>crit</sub>; 行捨心悲心 T

<sup>448</sup> mraḥsadoṣavivarjitaḥ | Ms Dhs<sub>M(L)</sub> (B<sub>crit</sub>); bhrakṣadoṣa° Dhs<sub>L(Ms)</sub>; mokṣadoṣavivarjitaḥ Dhs<sub>C</sub>; 'chab dang skyon ni  
mnam spangs shing B<sub>crit</sub>; 捨離妬嫉惡 T (\*'irṣya° for mraḥṣa° [?])

<sup>449</sup> nirdagdhadoṣasarvasvo | Ms Dhs<sub>M(L)(J)</sub> Dhs<sub>C</sub> (B<sub>crit</sub> T); nirdagdhadoṣakāntāro Dhs<sub>L</sub>; nyes pa'i rdzas kun nges bsregs  
pa B<sub>crit</sub>; 已燒一切過 T

<sup>450</sup> vedanām | em.; vedanā Ms

<sup>451</sup> sūkṣmatareṇa | reg.; sūkṣmatareṇa Ms

<sup>452</sup> cakṣuḥsaṃsparśajām vedanām | em. after B<sub>crit</sub> T; cakṣuṣā dharmmam abhisampajām vedanām Ms; mig gi 'dus te  
reg pa las byung ba'i tshor ba'i B<sub>crit</sub>; 眼觸生受 T

<sup>453</sup> ālanbanānucarām | em. after T; anālanbanānucarām Ms; dmigs pa rjes su rgyu ba med par B<sub>crit</sub>; 攀緣順行 T

<sup>454</sup> saha nirudhyamānām dhvastām | Ms; dmigs pa gnyis pas lhan cig 'gag cing 'jig pa mthong ste B<sub>crit</sub>; 第二攀緣相  
與共滅 T

<sup>455</sup> sa tac cittam ālanbanastambhe kṛtvā sandhārayati | Ms; des sems kyī dmigs pa de brtan par byas nas 'dzin par  
byed do// B<sub>crit</sub>; 彼比丘以不愁繩繫縛彼心在攀緣柱。 T: It seems here that the instrument of the metaphor present  
in the Chinese text—which translates: “using the rope of non-sorrow to fasten the mind to the post of the object of  
cognition”—is missing in the Tibetan and Sanskrit texts.

sandhārayati. tasyān niruddhāyāṃ śabdāmbanasahīyāyāṃ<sup>456</sup> śrotravedanāyāṃ ghrāṇavedanā gandhāmbanā samjātā.<sup>457</sup> sa tām api ghrā<sub>[5]</sub>ṇavedanām avalokayati santarkayati: “utpannā me gandhasahīyā ghrāṇavedanā,<sup>458</sup> kuśalā vā akuśalā vā vyākṛtā vā avyākṛtā vā. tasya mama ghrāṇavedanāyās cittaṃ vikṛtim āpannam.” sa yadā cittavikṛtim avalokayati, sa punar api tad evāmbanam adhyavasati carati ghaṭati vyāyacchati. karmaṇyaṃ kurute cittaṃ,<sup>459</sup> bhāvayati kuśalair dharmair anāsravair.<sup>460</sup> atha na vikampate,<sup>461</sup> <sub>[6]</sub> jihvāmbanam āmbanam kurute, kuśalam akuśalam vyākṛtam<sup>462</sup> avyākṛtam vā, sa tadāpy āmbanam sāksīkṛtvā, vedanām avalokayati, sukhā duḥkhā aduḥkhāsukhā: “kiṃ mamānayā cittaṃ vikṛtim<sup>463</sup> āpannam neti?” yadi rasāmbanāyāṃ samjātāyāṃ vedanāyāṃ<sup>464</sup> cittaṃ vikṛtim āpannam paśyati, sa punar api tad eva cittaṃ āmbanastambhe<sup>465</sup> baddhvā dhṛtirajjivā,<sup>466</sup> tathā carati ghaṭati vyāyacchati yathāsya cittaṃ jihvāvedanāyā sahīyā<sub>[7]</sub>yā rasatṛṣṇayā nāpahryate. punar api sa bhikṣuḥ kāyaspraṣṭavyasahīyāṃ spraṣṭavyavedanām, āmbanastambhe<sup>467</sup> baddhvā,<sup>468</sup> avalokayati<sup>469</sup> kuśalām akuśalām vyākṛtām avyākṛtām.<sup>470</sup> sa yadi tayā spraṣṭavyavedanāyā cittaṃ vikṛtim āpannam avalokayati, tadāmbanastambhe<sup>471</sup> punar api baddhvā,<sup>472</sup> karmaṇyaṃ kurute yathā punar naiva vikṛtim āpadyate.<sup>473</sup> sa punar<sup>474</sup> bhikṣur manāgatām manāḥsampratibaddhām

<sup>456</sup> śabdāmbanasahīyāyāṃ | *em. after B<sub>crit</sub> T*; sapskāmbanasahīyāyāṃ Ms; sgra la dmigs pa dang bcas pa de B<sub>crit</sub>; 彼聲攀緣共 T

<sup>457</sup> ghrāṇavedanā gandhāmbanā | *em.:* ghrāṇavedanāyāṃ\* gandhāmbanā Ms; sna'i tshor ba dri la dmigs pa skye ste B<sub>crit</sub>; 鼻緣於香而生鼻受 T (\*ghrāṇāmbanā gandhavedanā [?])

<sup>458</sup> utpannā me gandhasahīyā ghrāṇavedanā | *em. after B<sub>crit</sub> T. However, see below on kāyaspraṣṭavyasahīyā spraṣṭavyavedanā.*; utpannā me ghrāṇasahīyā gandhavedanā Ms; bdag gi sna'i tshor ba dri dang bcas pa... skye ste B<sub>crit</sub>; 我鼻共香而生鼻受 T

<sup>459</sup> karmaṇyaṃ kurute cittaṃ | Ms; las su rung bar byed la dge ba'i chos zag pa med pas sems goms par byed do// B<sub>crit</sub> (\*karmaṇyaṃ kurute. cittaṃ...); 調心，善法熏心，無漏善法。 T

<sup>460</sup> anāsravair | *reg.*; anāsravair Ms

<sup>461</sup> atha na vikampate | *em. after B<sub>crit</sub> T*; atha nu vikampate Ms; gal te mi g.yo na B<sub>crit</sub>; 爾時不動 T

<sup>462</sup> vyākṛtam | *corr.*; vyākṛtam Ms

<sup>463</sup> cittaṃ vikṛtim | *em.*; cittavikṛtim Ms

<sup>464</sup> rasāmbanāyāṃ samjātāyāṃ vedanāyāṃ | *em.*; rasāmbanam samjātāyāṃ vedanāyāṃ Ms; ro la dmigs pa'i tshor ba skyes pas B<sub>crit</sub>; 又復觀察彼味攀緣所生之受 T

<sup>465</sup> āmbanastambhe | *em.*; āmbanam stambhe Ms

<sup>466</sup> dhṛtirajjivā | *reg.*; dhṛtirajvā Ms; mos pa'i thag pas B<sub>crit</sub>; 以不愁繩 T

<sup>467</sup> kāyaspraṣṭavyasahīyāṃ spraṣṭavyavedanām āmbanastambhe | *corr.*; kāyaspraṣṭavyasahīyāṃ spraṣṭavyavedanā#####m āmbanastambhe Ms; lus kyi reg bya dang bcas pa'i reg bya'i tshor pa dmigs pa'i ka ba la B<sub>crit</sub>; 如是身觸。共彼觸受。縛攀緣柱。 T

<sup>468</sup> baddhvā | *reg.*; badhvā Ms; bcings nas B<sub>crit</sub>; 縛攀緣柱 T

<sup>469</sup> avalokayati | Ms; rtog par byed de B<sub>crit</sub>; 觀 T

<sup>470</sup> kuśalām akuśalām vyākṛtām avyākṛtām | *em. after T and Ms below*; kuśalam akuśalam avyākṛtam Ms: *The syntax of the Sanskrit text, as well as the locative āmbanastambhe, suggests that we should emend the adjectives kuśala etc. to agree with the direct object °vedanām. See also the following paragraph, in which these same adjectives do indeed qualify the direct object, dharmavedanām. Above, however, they correlate with āmbana, and therefore in the present case āmbana may indeed simply be the implied referent.*; dge ba dang/ mi dge ba dang/ lung du ma bstan pa la B<sub>crit</sub>; 若善不善，若記無記 T: *The syntax of T here suggests that the translators understood these adjectives to correlate with āmbanastambhe.*

<sup>471</sup> tadāmbanastambhe | *em.*; yathāmbanastambhe Ms; ji ltar dmigs pa'i ka ba la B<sub>crit</sub>; 攀緣柱已 T

<sup>472</sup> baddhvā | *reg.*; badhvā Ms; bcings nas B<sub>crit</sub>; 以縛於 T

<sup>473</sup> yathā punar naiva vikṛtim āpadyate | *em. after parallel passage below*; yathā punar vikṛtim āpadyate Ms; gyur pa med pa de ltar byed B<sub>crit</sub>; 不復破壞 T

<sup>474</sup> punar | *corr.*; puna Ms

dharmavedanām avalokayati, kuśalām akuśa<sub>[17b1]</sub>lām<sup>475</sup> vyākṛtām avyākṛtām. yadi tābhir vedanābhir manaso vaikṛtyam avacārayati, sa tadāmbanastambhe baddhvā dhṛtirajjivā,<sup>476</sup> karmaṇyaṃ kurute yathā naiva vikṛtim āpadyate.

⟨4.2.26⟩ sa śaḍviśayakāyagatām<sup>477</sup> vedanām avalokayati, bhikṣuḥ pañcavedanātatvodayadarśinaṃ sthānaṃ nāmārohate.<sup>478lxix</sup>

⟨4.2.27.1⟩ sa cakṣuḥsaṃsparśajām vedanām jñānapradīpena vimṛṣati.<sup>479</sup> “ka imām vedanām vedayate: ‘vedaneyam’ iti?”<sup>480</sup>

⟨4.2.27.2⟩ sa paśyati: “manovijñānaṃ<sup>481</sup> *prattīya*, samu(ṭpanneyaṃ veda)<sub>[2]</sub>nā<sup>482</sup> manasaḥ saṃpratibaddhā manovitarkeṇāpahryate.<sup>483</sup> sarvabālapṛthagjanāḥ<sup>484</sup> saṅkalpāgninā dahyante. nātra kaścit kārako vā vedako vā.<sup>485</sup> saṃskārapuñja evotpadyate, saṃskārapuñja eva nirudhyate, hetupratyayasambaddhaḥ.” sa cakṣuḥsaṃsparśajām<sup>486</sup> vedanām yathāvad anupaśyan<sup>487</sup> anuvidhāvan,<sup>488</sup> na tayāpahryate.<sup>489lxx</sup> cittaṃ na vikampate na suṣīṛkriyate nāvīlikṛyate.

⟨4.2.27.3⟩ punar api sa bhikṣuḥ śrotravedanām avalokayati: “ko ’yaṃ śrotravedanām: (‘vedaneyam’ iti)<sup>490lxxi</sup> [3] vindati vedayati?”

⟨4.2.27.4⟩ sa paśyati:<sup>491</sup> “manovijñānānusampratibaddheyaṃ śrotravedanā, manasaḥ saṃpratibaddhā tanniśrayā.<sup>492</sup> neha kārako vā vedako vā.<sup>493</sup> pratītyasamutpanneyaṃ śrotravedanā. neha kārako vā vedako vā syāt. śūnyaḥ saṃskārapuñjo<sup>494</sup> ’yaṃ<sup>lxxii</sup> hetupratyayavaśād utpanno nirudhyate ca.”

⟨4.2.27.5⟩ punar api sa bhikṣuḥ ghrāṇavedanām avalokayate: “ko ’yaṃ vindati vedanām:

<sup>475</sup> akuśalām ] *em.*; akuśala Ms

<sup>476</sup> baddhvā dhṛtirajjivā ] *reg.*; badhvā dhṛtirajvā Ms

<sup>477</sup> śaḍviśayakāyagatām ] *em.*; yadviśaya° Ms; yul drug lus la yod pa'i tshor ba la B<sub>crit</sub>; 六境界身入受 T;

<sup>478</sup> pañcavedanātatvodayadarśinaṃ sthānaṃ nāmārohate ] *em.*; pañcamam vedanātatvodayadarśinaṃ sthānaṃ nāmārohate Ms; tshor ba 'byung ba dang zad pa de nyid mthong ba ni gnas lnga pa la 'jug ste/ B<sub>crit</sub> (\*pañcamam vedanodayavyayatavadarśinaṃ sthānaṃ ārohate); 諦知五受，得不盡處。T (\*pañcavedanātatvadarśy avyayasthānaṃ ārohate [?]) or \*(\*)pañcavedanātatvadarśinaṃ avyayasthānaṃ ārohate [?])

<sup>479</sup> vimṛṣati ] *em.*; vimṛṣati Ms; rnam par rtog par byed do B<sub>crit</sub>; 觀 T

<sup>480</sup> ka imām vedanām vedayate: ‘vedaneyam’ iti ] *punct.*; ka imām vedanām vedayate | vedaneyam iti Ms; tshor ba myong bar byed pa'i tshor ba 'di dag gang zhig yin zhes B<sub>crit</sub>; 覺何者受？T

<sup>481</sup> manovijñānaṃ ] *em.*; manojñānaṃ Ms; yid kyi rnam par zhes pa'i B<sub>crit</sub>; 意識 T

<sup>482</sup> pratīya, samutpanneyaṃ vedanā ] *rec./punct. after B<sub>crit</sub> T*; [pra].[ītya] sa[mu] ... .. nā Ms; tshor ba 'di ni rten cing 'brel par 'byung ba yin te B<sub>crit</sub>; 緣，生此受 T

<sup>483</sup> manovitarkeṇāpahryate ] *em.*; mamāvitarkenāpahryate Ms; yid kyi rnam par rtog pas 'phrogs shing B<sub>crit</sub>; *The Tibetan translator reads this phrase as pertaining to sarvabālapṛthagjanāḥ.*; 心取 T

<sup>484</sup> sarvabālapṛthagjanāḥ ] *corr.*; sasarvabālapṛthagjanāḥ Ms

<sup>485</sup> nātra kaścit kārako vā vedako vā ] Ms; 'di la tshor ba po dang byed pa po ni gang yang med kyi B<sub>crit</sub>; 此無受者 T (om. kārako vā)

<sup>486</sup> cakṣuḥsaṃsparśajām ] *corr.*; cakṣuḥsaṃspajām Ms

<sup>487</sup> anupaśyan ] *corr.*; anupaśyann Ms

<sup>488</sup> anuvidhāvan ] *em.*; anuveidhāvan Ms; rjes su 'jug pa B<sub>crit</sub>; 隨順而行 T

<sup>489</sup> na tayāpahryate ] *em.*; na tayāpahṛte Ms; des sems mi 'phrogs shing B<sub>crit</sub>; *The Tibetan translators here read citta as the subject, as opposed to the meditator.*; 彼不能取 T: *This translation takes the meditator as the subject of the sentence.*

<sup>490</sup> ko ’yaṃ śrotravedanām ‘vedaneyam’ iti ] *rec.*; ko yaṃ śrotravedanā[m] ... .. Ms; tshor ba rjes su myong zhing rig pa'i tshor ba 'di gang yin snyam mo// B<sub>crit</sub>; 何者耳受？誰覺此受？T

<sup>491</sup> paśyati ] *em.*; paśyati vedaya Ms

<sup>492</sup> tanniśrayā ] *em. after §4.3.27.6*; tadāśrayan Ms; de la gnas par B<sub>crit</sub>; 依止彼意 T

<sup>493</sup> om. ] *em. after B<sub>crit</sub> T*; tāṃ Ms; rna ba'i tshor ba rten cing 'brel par 'byung ba la B<sub>crit</sub>; 因緣而生如是耳受。T

<sup>494</sup> saṃskārapuñjo ] *reg.*; saṃskārapuñjo Ms

‘vedane<sub>[4]</sub>yam’ iti?’

⟨4.2.27.6⟩ sa paśyati: “vedanā manovijñānasampratibaddhā, tadāmbanā tanniśrayā taddhetukā tatpratrayā anubhavalakṣaṇā bhavati.<sup>495</sup> śūnyo ’yaṃ saṃskārapuñjah<sup>496</sup> na kārakādhiṣṭhito na vedakādhiṣṭhitah,<sup>497</sup> santānānuviddhaḥ pravartate.”<sup>498</sup> 499 ghrāṇavedanām avalokayitvā, “neha kārako vā vedako vārthāntarabhūtaḥ.”<sup>500</sup>

⟨4.2.27.7⟩ punar api sa bhikṣuḥ jihvāvedanām ava<sub>[5]</sub>lokayati: “ko ’yaṃ vindati jihvāvedanām.<sup>501</sup> ‘jihvāvedaneyam’ iti?”

⟨4.2.27.8⟩ sa paśyati: “manovijñānasampratibaddheyam jihvāvedanā. tanniśrayā tatpratibaddhā tadāmbanā taddhetuta utpadyate, tadadhiṣṭhānā.<sup>502</sup> neha kārako vā vedako vārthāntarabhūtaḥ.<sup>503</sup> śūnyah saṃskārapuñjo ’yaṃ hetupratrayavaśād utpadyate.”

⟨4.2.27.9⟩ punar api sa bhikṣuḥ kāyaspraśavyavedanām avalokayate: “ko ’yaṃ vindati kāyavedanām: <sub>[6]</sub> ‘vedaneyam’ iti?”<sup>504</sup>

⟨4.2.27.10⟩ sa paśyati: “manovijñānasampratibaddheyam kāyavedanā. neha kārako vā vedako vārthāntarabhūto ’sti. śūnyo ’yaṃ saṃskārapuñjah pravartate hetupratrayavaśāt.

⟨4.2.27.11⟩ punar api sa bhikṣur manovedanām avalokayati: “manovedanām ko vindati: ‘manovedaneyam’ iti?”

⟨4.2.27.12⟩ sa paśyati: “manah pratītya<sup>505</sup> dharmāś cotpadyate manovijñānaṃ. trayāṇāṃ sannipātānām<sup>506</sup> sparśah, sparśasahajā vedanā. tadyathā: anekasugandhidravayasamudāyā<sub>[7]</sub>d gandhaḥ śobhana utpadyate. tasya ca gandhasya bhavahetur<sup>507</sup> nāsty ekah.<sup>508</sup> tadvad dhetupratrayasamudāyāt sarvā vedanā utpadyante, na kārakādhiṣṭhitā na vedakādhiṣṭhitah.<sup>509</sup>

⟨4.2.28⟩ “tadyathā patraṃ ca pratītya, keśaraṇ ca pratītya, nāḍiṇ ca pratītya, kiñjalkaṇ ca pratītya, padman nāma puṣpam utpadyate. tasya ca padmasya hetur eko na vidyate. tathā cakṣuḥ pratītyālambanañ<sup>510</sup> ca pratītyākāśaṇ ca pratītya, manasikāraṇ ca pratītya, ālokaṇ ca pratītya,

<sup>495</sup> tadāmbanā tanniśrayā taddhetukā tatpratrayā anubhavalakṣaṇā bhavati | Ms; de la dmigs pa de la gnas pa de gyu dang rkyen las byung zhing B<sub>crit</sub>; 攀緣彼意，依止彼意，因彼，因緣隨順而生。T

<sup>496</sup> saṃskārapuñjah | reg./punct.; saṃskārapuñjo Ms

<sup>497</sup> vedakādhiṣṭhitah | reg.; vedakādhiṣṭhito Ms

<sup>498</sup> santānānuviddhaḥ pravartate | em. after B<sub>crit</sub> T; na santānānuviddhaḥ pravartate Ms; rgyun chags par 'jug pa yin B<sub>crit</sub>; 相續轉縛 T (See the Taishō variants: 轉=繫【宋】【元】【明】。縛=轉【宮】); Taken together, these variants suggest an original reading of \*santānānubaddhaḥ): What is being addressed in this passage is an essential philosophical notion of Buddhism. The idea that the flow of mind is itself constitutive of experience is central to the not-self concept. The presence of the negative particle here is important, and omitting it may be a mistake that deradicalizes an element of the text.

<sup>499</sup> om. | B<sub>crit</sub> T; na kārako vārthāntarabhūtes tistra Ms

<sup>500</sup> neha kārako vā vedako vārthāntarabhūtaḥ | em. after below §4.3.2.8 and B<sub>crit</sub>; vedako vāryantarabhūtās tāḥ Ms; byed pa po dang tshor ba po med cing don gyi bar du gcod par gyur pa ni med B<sub>crit</sub>; 離於受者 T

<sup>501</sup> jihvāvedanām | em.; jihvāvedaneyam Ms

<sup>502</sup> tadadhiṣṭhānā | em.; tadadhiṣṭhāno Ms; de la brten pa yin gyi B<sub>crit</sub>; om. T

<sup>503</sup> vārthāntarabhūtaḥ | reg.; vā arthāntarabhūtaḥ Ms

<sup>504</sup> vedaneyam | corr.; vedane<sub>[6]</sub> vedaneyam Ms: This is clearly a dittography.

<sup>505</sup> manah pratītya | em. after B<sub>crit</sub> T; punah pratītya Ms; de yid dang chos la brten nas B<sub>crit</sub>; 意緣 T

<sup>506</sup> sannipātānām | Compare this genitive absolute construction with the more common ablative sannipātāt, which can be found in numerous parallel passages. See also §5.1.16, where the same genitive absolute construction is repeated.

<sup>507</sup> bhavahetur | em. after T; nirbhavo hetur Ms; rgyu mi 'byung ba B<sub>crit</sub>; 此善香生，非是一因。T (\*...bhavasya hetur...)

<sup>508</sup> ekah | punct.; ekas Ms

<sup>509</sup> vedakādhiṣṭhitah | em.; vedakādhiṣṭhitā Ms

<sup>510</sup> tathā cakṣuḥ pratītyālambanañ | em.; tathālambanañ Ms; dmigs pa la yang brten B<sub>crit</sub>; 如是依眼 T

caḥṣuḥsaṃsparśajā vedanā utpadyate. caḥṣurjātī<sub>[18a1]</sub>yā caḥṣuḥsanniśrayā vedanā<sup>511</sup>  
naikajātīyānekadravyānekasambhavā na kūṭasthā na nirmītā.<sup>512</sup>  
(4.2.29) sa yathā yathā tatvānveṣī bhikṣur bhavati, tathā tathāsyā śuklā dharmāḥ prādurbhavanti.  
tadyathā ikṣurasah sthālyām cito 'gninā<sup>513</sup> kvāthyate. tasya prathamō malo dravyako<sup>514</sup> bhavati  
phānitasamjñako.<sup>515</sup> malino guḍo dvitīyaḥ kvāthaḥ guḍasamjñakaḥ śuklataro bhavati.<sup>516</sup> ṭṭīyaḥ  
śuklataro bhavati.<sup>517</sup> evaṃ yathā yathā<sup>518</sup> kvāthyate ikṣurasah, tathā tathā nirmalataro bhavaty.  
eva<sub>[2]</sub>m eva ālambanasthālyām jñānāgninā paritāpitacittasantāneḥṣurasam kvāthayati.<sup>519</sup> tasya  
phānitasadrśaḥ prathamadyānalābho<sup>520</sup> bhavati. guḍasadrśaḥ śuklataro 'sya dvitīyo dhyānalābho  
bhavati.<sup>521</sup> śarkarasadrśo 'sya ṭṭīyadyānalābho bhavati.<sup>522</sup> evaṃ eva yathā bhikṣuś cittasantānam  
jñānāgninā<sup>523</sup> kvāthayate, tathā tathānāśravā dharmāḥ<sup>524</sup> śuklatarā vimalatarā niṣkalmaṣatarā  
utpadyante, saṃsāravimukhāḥ śuklā vīgatamālā dhautā utpadyante.  
(4.2.30) punar api sa bhikṣuḥ tām vedanām anyena prakāreṇa sūkṣmatarām<sup>525</sup> avalo<sub>[3]</sub>kayate:  
sūkṣmaudārikā caḥṣuḥsaṃsparśajā malā mohasahīyā amukasya satvasya vedanā utpannā.<sup>526</sup> sā

<sup>511</sup> caḥṣurjātīyā caḥṣuḥsanniśrayā vedanā ] *em.*; caḥṣuryātīryā caḥṣuḥsanniśrayā vedanā Ms; mig las skyes pa mig la  
brten pa'i tshor ba de B<sub>crit</sub>; 依眼而生如是受者 T

<sup>512</sup> naikajātīyānekadravyānekasambhavā na kūṭasthā na nirmītā ] Ms; rigs gcig pa ma yin/ rdzas gcig pa ma yin/  
'byung ba gcig ma yin zhing ther zug tu gnas pa ma yin la sprul pa ma yin no snyam mo// B<sub>crit</sub>; 不從一生，非一物  
生，非一合生，非一相生，非聚集生，非應化生。T: *Notice the difference of negative and positive readings  
between B<sub>crit</sub> and T. Ms suggests that one should read with B<sub>crit</sub>. The phrase 非一相生 is absent from both B<sub>crit</sub> and  
Ms.*

<sup>513</sup> sthālyām cito 'gninā ] *em.*; sthālyās cito agninā Ms

<sup>514</sup> dravyako ] *em. after B<sub>crit</sub>*; dravyako Ms; zhu zhing B<sub>crit</sub>; *n.e.* T

<sup>515</sup> tasya prathamō malo dravyako bhavati phānitasamjñako ] *conj. after T B<sub>crit</sub>*; tasya prathamō malo dravyako  
bhavati |; de dang po zhu zhing dri mar 'gyur ba ni bu ram dri ma can zhes bya'o// B<sub>crit</sub>; *It remains a question whether  
bu ram dri ma can translates phānita.; 彼初離垢，名頗尼多。T*

<sup>516</sup> malino guḍo dvitīyaḥ kvāthaḥ guḍasamjñakaḥ śuklataro bhavati. ] *conj./punct. after T B<sub>crit</sub>*; malino guḍo dvitīyaḥ  
kvāthaḥ | guḍasamjñakaḥ śuklataro bhavati | Ms; lan gnyis su bskol ba dang/ dkar bar 'gyur zhing bu ram du shes  
so// B<sub>crit</sub> (\*dvitīyaḥ kvāthaḥ guḍasamjñakaḥ śuklataro bhavati.); 次第二煎，則漸微重，名曰巨呂。T (\*dvitīyaḥ  
kvāthaḥ guḍasamjñakaḥ śuklataro bhavati.)

<sup>517</sup> ṭṭīyaḥ śuklataro bhavati. ] *punct.*; ṭṭīyaḥ śuklataro bhavaty Ms; lan gsum pa la shin tu dkar bar 'gyur te/ B<sub>crit</sub>; 更  
第三煎，其色則白，名白石蜜。T (\*ṭṭīyaḥ śuklataro bhavati śarkarasamjñakaḥ.): *In the entire foregoing passage  
B<sub>crit</sub> and T are much more explicit than Ms in explaining the metaphor. We can perhaps read these translations as  
partly commentarial, but it also seems likely that Ms is corrupt here.*

<sup>518</sup> yathā yathā ] *em. after B<sub>crit</sub>*; yathā tathā Ms; ji ltar ji ltar B<sub>crit</sub>; 如是如是 T

<sup>519</sup> paritāpitacittasantāneḥṣurasam kvāthayati ] *em. after B<sub>crit</sub>* T; paritāpitacittasantāne ikṣurasam kvāthayati Ms; sems  
kyi rgyun bu ram shing lta bu yongs su skol bar byed B<sub>crit</sub>; 以煎相續心甘蔗汁 T

<sup>520</sup> prathamadyānalābho ] *em. after parallel below*; prathamadyānalābhino Ms; de'i dbu ba lta bu bsam gtan dang  
po thob par 'gyur zhing B<sub>crit</sub>; 初始禪觀 T

<sup>521</sup> guḍasadrśaḥ śuklataro 'sya dvitīyo dhyānalābho bhavati ] *conj./reg. after T*; śuklataro 'sya dvitīyo dhyānalābho  
bhavaty Ms; de'i dkar ba lta bu bsam gtan gnyis pa thob par 'gyur te/ B<sub>crit</sub>; 次復第二則如巨呂。T

<sup>522</sup> śarkarasadrśo 'sya ṭṭīyadyānalābho bhavati ] *conj. after T*; *om.* Ms B<sub>crit</sub>; 次復第三如白石蜜。T

<sup>523</sup> cittasantānam jñānāgninā ] *em. after B<sub>crit</sub>* T; cittasantānāgninā Ms; dge slong gi sems kyi rgyun ye shes kyi mes  
bskol bar byed pa B<sub>crit</sub>; 如是比丘心相續法以智火煎 T

<sup>524</sup> tathānāśravā dharmāḥ ] *reg.*; tathānāśravā dharmmā Ms

<sup>525</sup> sūkṣmatarām ] *reg.*; sūkṣmatarām

<sup>526</sup> caḥṣuḥsaṃsparśajā malā mohasahīyā ] *em. after B<sub>crit</sub>* T; caḥṣuḥsaṃsparśajā vimalā mohasahīyā Ms; mig gi  
'dus te reg pa las byung ba...dri ma can gti mug dang ldan pa skyes pa de/ B<sub>crit</sub>; 眼觸生受...垢重不輕，與癡相隨 T

amukayā audārikayā vedanayā upahatā, sāvaśeṣā kṛtāvalīnā.<sup>527</sup> evaṃ śrotravedanā ghrāṇavedanā jihvāvedanā kāyamanovedanā.<sup>528</sup>

⟨4.2.31⟩ tasyaivaṃ ghaṭamānasya bhikṣor yujyamānasya mārasainyaṃ vidhamamānasya<sup>529</sup> hr̥ṣṭataramanaso bhaumā yakṣā antarīkṣāṇāṃ yakṣāṇā<sub>[4]</sub>m abhinivedayanti. te ca bhaumā yakṣā antarīkṣacarāś ca yakṣāṣ<sup>530</sup> caturṇāṃ mahārājñāṃ abhinivedayanti. te ca bhaumā yakṣās te cāntarīkṣacarā yakṣās te ca catvāro mahārājānaś<sup>531</sup> cāturmahārājakāyikanāṃ devānāṃ abhinivedayanti. te ca<sup>532</sup> bhaumā yakṣās, te cāntarīkṣacarā yakṣās te ca catvāro<sup>533</sup> mahārājānaś te ca cāturmahārājakāyikā devāḥ śakrasya<sup>534</sup> abhinivedayanti. tridaśeś(va)<sub>[5]</sub>ro 'yaṃ śakro 'pi devarāja airāvaṇaṃ āruhya, prītātaramanā yāmānāṃ devānāṃ abhinivedayati...pūrvavat....  
⟨4.2.32⟩ te 'pi tuṣṭā yāmā devāḥ śakrasyāntikān, nānāvārṇaratnadharā divyamālyagandhavibhūṣitaśarīrā<sup>535</sup> nānāvīdhayānā<sup>536</sup> iṣṭaśabdaspārśasarūpagandhā<sup>537</sup> naṣṭopamasaukhyāḥ prahr̥ṣṭāḥ satvarā devanikāyāḥ. tuṣṭeṣu<sup>538</sup> catvāriṃśadyojanasahasrāṇi saptaratnamayai(r mandir)ai<sub>[6]</sub>r uddyotitaṃ<sup>539</sup> vividhvimānaṃ nagaraṃ mānasasaṅkalpan nāma. tatra bodhisattvavīthī<sup>540</sup> daśayojanasahasrāṇi nirāśravaratir<sup>541</sup> nāmnā. tasyāṃ bhagavān Maitreyaḥ prativasati sannikṣṭair bodhisatvaśataih pañcabhiḥ.<sup>542</sup> tasya ca tuṣṭataramanaso yāmā devā nivedayanti, pṛthivyāṃ jānumaṅgalena praṇipatyaiakāṃśena divyāni vāsāṃsi<sup>543</sup> kṛtvā śirogatenāñjalīnā yathā: “deva, jambudvīpāt karmabhūmisannīśrayād amuṣmād grāmād amu<sub>[7]</sub>ṣmād viṣayād<sup>544</sup> amuṣmān nigamād<sup>545</sup> amuṣmāt kulād<sup>546</sup> amukaḥ kulaputraḥ keśaśmaśrūṇy avatārya kāṣāyāni vāsāṃsy<sup>547</sup> ācchādya, śraddhayā āgārād anagārikāṃ pravrajitaḥ, sa caran

<sup>527</sup> sāvaśeṣā kṛtāvalīnā | *reg.*; sāvaśeṣā kṛtāvalīnā Ms; spangs te/ lhag ma dang bcas par byas B<sub>crit</sub>; 餘殘少在。彼不依止。T (\*sāvaśeṣākṛtāvalīnā [?])

<sup>528</sup> kāyamanovedanā Ms; lus kyi tshor ba yang de bzhin no B<sub>crit</sub> (*om.* mano); 身受、意受 T

<sup>529</sup> tasyaivaṃ ghaṭamānasya bhikṣor yujyamānasya mārasainyaṃ vidhamamānasya | *em.*; tasyaivaṃ ghaṭaṃmānasya bhikṣor ujjamānasya mārasainyaṃ vidhamamānasya Ms; dge slong de de ltar brtson zhing spro la bdud kyi sde 'joms pa na B<sub>crit</sub>; 彼比丘如是修已，受觀成就，魔軍欲壞 T

<sup>530</sup> yakṣās | *corr.*; yakṣā Ms

<sup>531</sup> te ca catvāro mahārājānaś | *corr.*; te catvāro mahārojānaś Ms

<sup>532</sup> te ca | *em.*; te ce Ms

<sup>533</sup> te ca catvāro | *em.*; te catvāro Ms

<sup>534</sup> śakrasya | *em.*; sakrayom Ms; lha'i dbang po brgya byin la B<sub>crit</sub>; 帝釋 T

<sup>535</sup> divyamālyagandhavibhūṣitaśarīrā | *reg.*; divyamālyagandhavibhūṣitaśarīrāḥ Ms

<sup>536</sup> nānāvīdhayānā | *em. after T*; nānāvīdhaya Ms; 乘種種乘 T; *om.* B<sub>crit</sub>

<sup>537</sup> iṣṭaśabdaspārśasarūpagandhā | Ms; sgra dang/ reg bya dang/ gzugs dang/ dri yid du 'ong zhing B<sub>crit</sub> (*om.* rasa); 可愛聲觸味色香等 T

<sup>538</sup> devanikāyāḥ. tuṣṭeṣu | *punct.*; devanikāyā tuṣṭeṣu Ms; dga' ldan gyi lha'i ris na B<sub>crit</sub> (\*tuṣṭadevanikāyeṣu [?]); 炎摩天眾向兜率天 T (\*yāmadevanikāyāḥ)

<sup>539</sup> saptaratnamayair mandirair uddyotitaṃ | *conj.*; saptaratnamayai ... [ai]<sub>[6]</sub>r udyotita Ms; rin po che sna bdun las byas pa'i khang pa dang B<sub>crit</sub>; 七寶殿舍 T

<sup>540</sup> bodhisattvavīthī | Ms; byang chub sems dpa'i khang bzangs B<sub>crit</sub> (\*vimānaḥ); 菩薩坊巷 T

<sup>541</sup> nirāśravaratir | *reg.*; nirāśravaratir Ms

<sup>542</sup> pañcabhiḥ | *punct.*; pañcabhis

<sup>543</sup> vāsāṃsi | *reg.*; vāsānsi Ms

<sup>544</sup> amuṣmād grāmād amuṣmād viṣayād | *corr.*; amuṣmād grāmād [amuṣmādgrā]<sub>[7]</sub>ṣmād viṣayād amuṣmān nigrāmād Ms; grong che ge mo zhig dang/ grong rdal mang ge mo zhig dang/ yul ga ge mo zhig tu B<sub>crit</sub> (\*grāmād...nigrāmād...viṣayād...); 某國、某村、某聚落中 T (\*viṣayād...grāmād...nigrāmād...)

<sup>545</sup> nigamād | *corr.*; nig[r]amād Ms

<sup>546</sup> amuṣmāt kulād | *reg.*; amuṣmāt kulāt\* Ms

<sup>547</sup> vāsāṃsy | *reg.*; vāsānsy Ms



gḥaṭan paryupāsamāno<sup>548</sup> gurūn, nīrāsra<sup>549</sup>va<sup>549</sup>kuśalatatvānveṣī<sup>549</sup> ‘vedanātatvadarśinaṃ’ nāma caturthaṃ bhūmyantaram arūḍho vidhvaṃsati mārapakṣaṃ, dṛḍhīkurute saddharmasetuṃ, prakāśayati śuklān dharmān. mandībhavati mārapakṣaḥ. prabalībhavati devapakṣaḥ. (te va)yaṃ devā(nā)m a(bh)ī(ni)<sub>[18b1]</sub>vedayāmaḥ.”<sup>550</sup>

⟨4.2.33⟩ tac chrutvā Maitreyo yāmānaṃ devānāṃ sakāśāt, “prabalībhavati devapakṣaḥ,” kathayati yathā: “pahr̥ṣṭo ’smi,<sup>551</sup> devā, yad dhīyate mārapakṣo, ’bhyuccīyate<sup>552</sup> saddharmapakṣaḥ. praśīthīkriyate<sup>553</sup> kleśāḥ.<sup>554</sup> vidrāvyate<sup>555</sup> mārasainyaṃ.”

## ⟨II-5.1⟩<sup>556</sup>

⟨5.1.1⟩ punar api yogācāra ādhyātmike<sup>557</sup> dharme dharmānupaśyī viharati: katham asau bhikṣuḥ ṣaḍvedanākāyān<sup>558lxiii</sup> yathāvad dṛṣṭvā saṃkṣepeṇa vedanāskandhabhūmibhāgena,<sup>559</sup> pañcamam bhūmyantaram ārohati?

⟨5.1.2⟩ punar api sa bhī<sub>[2]</sub>kṣur vedanātatvadarśī ṣaḍvedanākāyākṛtakarmāntaḥ<sup>560</sup> saṃjñāskandham saṃpravibhajati nimittīkaroti: “kataram bhūmyantaram<sup>561</sup> saṃjñāśahāyo ’yaṃ śukladharmaviviktacārī sañcintayan,<sup>562</sup> hitāhitaviviktacārī saṃjñāyāḥ saṃjñī syāt?”<sup>563lxiv</sup>

⟨5.1.3⟩ sa nimittīkaroti śukladharmanimittam.<sup>564</sup> ādita eva dharmān pravibhajati:<sup>565</sup> “katham<sup>566</sup> sanidarśanasapratighālambanānām adarśanāpratighasaṃjñā<sup>567</sup> utpādyate?” sa viviktatarām tām

<sup>548</sup> paryupāsamāno | *em./reg.*; paryupāsyamānaḥ Ms

<sup>549</sup> nīrāsra<sup>549</sup>va<sup>549</sup>kuśalatatvānveṣī | *em./reg.*; nīsravākuśalatatvānveṣī Ms; zag pa med pa'i chos kyi de nyid tshol zhing B<sub>crit</sub>; 求無漏善 T

<sup>550</sup> te vayaṃ devānāṃ abhinivedayāmaḥ | *rec./punct.* (?); ... [yaṃ devā] .. [m a].[i] .. vedayāmas Ms; bdag cag gis lha rnams la mngon par gsol lo// B<sub>crit</sub>; 如我今者向天所說。T

<sup>551</sup> kathayati yathā: “pahr̥ṣṭo ’smi | *em./punct.*; kathayati yathā prahr̥ṣṭo smin Ms; bdag rab tu dga'o zhes gtam du byed do B<sub>crit</sub> (*om.* yathā); 如是說言：「...我聞歡喜。」T

<sup>552</sup> mārapakṣo, ’bhyuccīyate | *reg./punct.*; mārapakṣo abhyuccīyate Ms

<sup>553</sup> praśīthīkriyante | *em.*; praśīthīkriyate Ms

<sup>554</sup> kleśāḥ | *punct.*; kleśā Ms

<sup>555</sup> vidrāvyate | Ms; rnam par 'jig par byed pa la B<sub>crit</sub>; 魔軍戰動 T

<sup>556</sup> *Here begins the fourth juan of the Chinese translation.*

<sup>557</sup> yogācāra ādhyātmike | *punct.*; yogācāraḥ | ādhyātmike Ms

<sup>558</sup> ṣaḍvedanākāyān | *em.*; ṣaḍdevanikāyān Ms; tshor ba'i tshogs drug B<sub>crit</sub> (\*ṣaḍvedanānikāyān); 六天之所知見 T (\*ṣaḍdevanikāyān)

<sup>559</sup> vedanāskandhabhūmibhāgena | *em.*; vedanāṃ skandhabhūmibhāgena Ms; tshor ba'i phung po'i sa'i chos sa B<sub>crit</sub>; 受陰地分 T

<sup>560</sup> ṣaḍvedanākāyākṛtakarmāntaḥ | *em. after* T; ṣaḍdevanikāyākṛtakarmāntaḥ Ms; tshor ba'i tshogs drug gi las kyi mthar byas pa B<sub>crit</sub> (\*ṣaḍvedanā°); 六天眾既作業已 T (\*ṣaḍdevanikāyā°)

<sup>561</sup> bhūmyantaram | *em.*; bhūmyanantaram Ms; sa gzhan B<sub>crit</sub>; 地中 T

<sup>562</sup> saṃjñāśahāyo yaṃ śukladharmaviviktacārī sañcintayan | Ms; 'du shes dang bcas pa gang yin snyam na/ bdag chos dkar po dben pa la spyod cing B<sub>crit</sub>; 我共彼想，行於白法，正思惟已 T

<sup>563</sup> hitāhitaviviktacārī saṃjñāyāḥ saṃjñī syāt | *em. after* B<sub>crit</sub>; hitāhitaviviktacārī saṃjñāyā saṃjñī syāt\* Ms; phan pa dang mi phan pa las dben par spyod pa'i 'du shes kyi 'du shes su byed cing B<sub>crit</sub>; 一分中行。T (*om.* hitāhita° and saṃjñāyā saṃjñī syāt.)

<sup>564</sup> śukladharmanimittam | *em. after* B<sub>crit</sub> T; śukladharmānimittam Ms; chos dkar po mtshan mar byed pa ni B<sub>crit</sub>; 行白法相 T

<sup>565</sup> pravibhajati | *em. after* B<sub>crit</sub> T; pravijati Ms; rab tu rnam par 'byed de B<sub>crit</sub>; 分分善知 T

<sup>566</sup> katham | *em. after* B<sub>crit</sub> T; satam Ms; gang yin zhig gu snyam nas B<sub>crit</sub>; 云何 T

saṃjñāṃ ālokayati. sa tayā saṃjñāyā nimittam ālamba<sub>[3]</sub> te ekādaśaparakāraṃ rūpaṃ. tadyathā: dīrghaṃ hrasvaṃ caturaśraṃ maṇḍalaṃ trikoṇaṃ<sup>568</sup> nīlaṃ pītaṃ lohitaṃ vadātamañjīṣṭhaṃ. (5.1.4.1) tatra dīrghīkurute saṃjñānimittam: “dīrgho bata saṃsāro bālānāṃ mandabuddhīnāṃ<sup>569</sup> anavarāgraḥ. janmamaraṇakarmaphalacyutyupapattipriyaviprayogaśītoṣṇakṣutpipāsāsāramaglāni-parapreṣyaparibhavadāsabhāvaparasarabhakṣaṇānicayabhūtaḥ<sup>570</sup> sarvānarthabhūto<sup>571</sup> ’yam aparimitadurviśahaḥ. aparimitaśatasā<sub>[4]</sub>hasrakoṭīnayutair dehavāgmanasasamutthair<sup>572</sup> duṣkarakṛtaiḥ karmaviśeṣair alamkṛtā viḍambitā asakṛd asakṛd<sup>573</sup> bālapṛthagjanāḥ.<sup>574</sup> (5.1.4.2) <sup>lxv</sup>“tatra manuṣyabhūtānāṃ paryeṣṭiviyasanaparavañcanākūṭamānavyavahāra-vāñjyārājakulasevāsamudraprapātapravāsakalahakṛṣipaśupālyamlecchajanma-mithyādrṣṭivīkalendriyasaddharmavirahabuddhotpādavirahitapratyayavaikalyākṣaṇa<sub>[5]</sub>-madyapānādattādānamṛṣāvādakāmamithyācārābhidyavyāpādānṛtapīsunaparūṣābaddha-pralāpavyāśaktamanasāṃ<sup>575</sup> dīrgho ’yam saṃsārah,” saṃjñānimittam anulambati.<sup>576</sup> (5.1.4.3) dīrghaḥ saṃsāro devānāṃ,<sup>577</sup> saṃjñānimittam<sup>578</sup> anulambati:<sup>579</sup> “viśayaviśayaprasakteṣṭaśabdārasasparśagandharāgadveṣamohapramādastrīvyasana-pārijātakacaitrarathavanopavanataḍāgapadminyākṛīḍāgandhapuṣpasudhārasa-vividhakṛīḍāhāravihāraprasaktacandanadivyaśrācūrṇānulepana<sub>[6]</sub>māndārapuṣpa-divyavāditragandharvagītaprasaktacetāsāṃ<sup>580</sup> saddharmavimukhānāṃ dīrghaḥ saṃsāro<sup>581</sup> devānāṃ.”<sup>582</sup>

<sup>567</sup> sanidarśanasapratighālambanānāṃ adarśanāpratighasaṃjñā utpādyate ] *em. after B<sub>crit</sub> T*; sanidarśayati | pratiyālambanāṃ adarśanāṃ yatpratighasaṃjñā utpādyate Ms; dmigs pa bstan du yod cing thogs pa dang bcas pa dang/ bstan du med cing thogs pa'i 'du shes ji ltar skye bar 'gyur ba B<sub>crit</sub>; 云何緣於有見有對生不可見無對之想? T

<sup>568</sup> *om.* ] Ms B<sub>crit</sub>; 團 T (\*vṛttam/maṇḍalaḥ [?]): Ms and B<sub>crit</sub> have only ten items in their lists, leaving the eleventh item, avijñaptirūpa, for later. T has this extra element here, however. Below, when the items are being expanded on, Ms reads maṇḍalaḥ in this position.

<sup>569</sup> mandabuddhīnāṃ ] *corr.*; mandabuddhīnāṃm Ms

<sup>570</sup> °cyutyupapattipriyaviprayoga° ] *em.*; °cyutyupapattih priyaviprayoga° Ms; 'chi 'pho dang/ 'byung ba dang/ sdug pa dang B<sub>crit</sub>; 退生、愛離寒熱 T

<sup>571</sup> °nicayabhūtaḥ sarvānarthabhūto ] *em. after B<sub>crit</sub>*; °nicayabhūtasarvānarthabhūto Ms; sogs par byed cing don med par gyur pa B<sub>crit</sub>; 如是和集，虛妄不實，一切所有不饒益事 T

<sup>572</sup> aparimitadurviśahaḥ. aparimitaśatasahasrakoṭīnayutair dehavāgmanasasamutthair ] *em. after T*; a[par]imitidurviśahatasata[sa]ḥsarakoṭīkṛtanayutā[par]imitidehavāgmanasa[durviśahatasatasahasrakoṭīsamutthaiḥ Ms; dpag tu med pa 'di kun ni bzod par dka' ba yin te/ lus dang/ ngag dang/ yid kyis kun nas bslangs pa'i nyes par byas pa'i las kyi bye brag bye ba khrag khrig brgya stong phrag dpag tu med pa dag gis B<sub>crit</sub> (\*aparimitadurviśahaḥ. aparimitadurviśahaśatasahasrakoṭīnayutair dehavāgmanasasamutthaiḥ duṣkarakṛtaiḥ); 如是無量不可堪忍。無量百千億那由他一切所作身口意起 T

<sup>573</sup> viḍambitā asakṛd asakṛd ] *reg.*; viḍambitā\°sakṛdasakṛd Ms; yang dang yang du khyab par byas shing rnam par gtses pa'i B<sub>crit</sub>; 虛妄誑詐，愚癡凡夫，恒常如是。T

<sup>574</sup> bālapṛthagjanāḥ ] *em./punct.*; bālapṛthagjanās Ms

<sup>575</sup> paryeṣṭiviyasana° ] Ms; 'dod pa'i nyon mongs shing B<sub>crit</sub>; 農作等苦 T ◆ °vikalendriya° ] *em. after B<sub>crit</sub> T*; sakalendriya° Ms; dbang po ma tshang ba dang B<sub>crit</sub>; 根不具足 T

<sup>576</sup> anulambati ] *em.*; anu[lambita] Ms; dmigs par byed do B<sub>crit</sub>; 緣彼長相則起長想。T

<sup>577</sup> dīrghaḥ saṃsāro devānāṃ ] *em.*; dīrghasaṃsāravedanāṃ Ms; lha rnam kyī 'khor ba yang ring bar B<sub>crit</sub>; 天中長生死相 T

<sup>578</sup> saṃjñānimittam ] *em.*; saṃjñānimittām Ms

<sup>579</sup> *om.* ] Ms B<sub>crit</sub>; 如是天中 T

<sup>580</sup> viśayaviśayaprasakteṣṭa° ] *em.*; viśayam viśayaprasakteṣṭa° Ms; yul sdug pa B<sub>crit</sub> (*om.* prasakta); 不得境界，喜樂境界 T (\*viśayāviśayaprasakta°; *om.* iṣṭa) ◆ °sparśa° ] Ms; gzugs B<sub>crit</sub> (\*rūpa°); 色 T (\*rūpa°) ◆ °padminyākṛīḍā° ] °padminyākṛīḍā° Ms; dal gyis 'bab pa dang/ kun tu rtse ba dang B<sub>crit</sub>; 有妙蓮花、遊戲快樂 T ◆ °prasaktacetāsām ] *reg.*; °prasaktacetāsām Ms

(5.1.4.4) pretānām api dīrghaḥ saṃsāraḥ saṃjñānimittam anulambati: “duḥkṛtakarmagāminām kṣutpipāsāśramadaurbalyāgnivṛṣṭiprapatanasūcikaṅṭhaparvatakuṣikabhallikāsaṃjātersyā-mātsaryaparasastraṅnikṛntana-tamomayaśvabhṛaprapatananadītaḍgotsasaranirdhāvitānām<sup>583</sup> yamapurūṣāsiyaṣṭikuddālaprahāraprahataduḥkhānām vānta<sub>[7]</sub>niṣṭhīvitāśānām<sup>584</sup> anekavarśasatasahasraṃjātāhārādaurviṣahyaividhaduḥkhāsrupatanasaṃjātadurdina-keśasaṃcchannamukhagātrānām<sup>585</sup> kṛmīśatasahasravāptasārīram<sup>586</sup> sarvavyādhinikarabhūtasārīram udvahamānānām dīrghasaṃsāraprapannānām<sup>587</sup> āyasaiḥ kākaiḥ pradīptatunḍair uddhṛtanayanānām vanadāvadagdhapādapasadrśānām parair ākramya paraspareṇa bhakṣyamānānām ṣaṭtrimśadyojanaśatasahasrakotīkāntāraprapannā<sub>[19a1]</sub>m anāthānām<sup>588</sup> kṣutpipāsāgnidagdhāsārīrānām<sup>589</sup> tamasi majjāmānānām pretānām saddharmaśravaṇavimukhānām mithyādrṣṭivañcitānām dīrghaḥ saṃsāraḥ,” saṃjñānimittam upalabhyate.<sup>590</sup>

(5.1.4.5) “parasparabhakṣaṇāgamyāgamyājñānavimukhānām<sup>591</sup> jalacarāṇām nityaṃ pipāsārditānām<sup>592</sup> <pariśuśkahrdayagrahaṇabhītānām<sup>lxxvi</sup> śīsumāralubdhakodratimitimīngila-kumbhīranakramakaraśukṭiśaṃkhapramukhānām<sup>593</sup> nityaṃ parasparasthūlaśūkṣmabhakṣaṇa-tatparāṇām<sup>594</sup> vāgurāvārohaṇagrahaṇabhītānām, tathā sthalacarāṇām mṛgamahiṣavarāha-nāgarājaṅgavṛṣabhāśvakharagavayarururikṣagaṇḍakaprabhṛtīnām<sup>595</sup> vividhaduḥkhābandhanaśastra-māraṇavyādhijarāmarāṇaparasaṃparapīḍāśatasahasrārditānām<sup>lxxvii</sup>596 tathāntarīkṣacarāṇām kākolūkahamsabarhikukkuṭakoyaṣṭikapārāpatakapotadātyūhavāśasatapatracchāyāvalīna-jīvajīvakaśampātāparabhṛtānām<sup>597</sup> anyeṣāṅ ca<sub>[2]</sub> śakunijātīnām,

<sup>581</sup> saṃsāro | *reg.*; saṃsāraḥ Ms

<sup>582</sup> *om.* | Ms B<sub>crit</sub>; 緣彼長相。則生長想。T

<sup>583</sup> °pipāsā° | *corr.*; °pipāsā° ♦ °parvatakuṣikabhallikā° | Ms; lto ri tsam pa dang/ lto sgal ba la zhar ba dang B<sub>crit</sub>; 脇狀山巖如空破瓮 T ♦ °parasparaśastranikṛntana° | *em.*; °parasparasatranikṛntana° Ms; gcig la gcig mtshon gyis 'debs pa dang B<sub>crit</sub>; 以刀劍等迭相研割 T ♦ °tamomayaśvabhṛaprapatana° | *em. after* B<sub>crit</sub> T; °tamomayaśastraprapatana° Ms; mun gnag tu 'jug cing g.yang sar rab tu ltung ba dang B<sub>crit</sub>; 在黑闇處，墮墜峻岸 T

<sup>584</sup> vāntaniṣṭhīvitāśānām | *em. after* B<sub>crit</sub> T; vāntaniṣṭhīvitāśānām Ms; skyugs pa dang/ ngar snabs kyi kha zas skyes pa/ lo 'bum phrag du mar za ba/ B<sub>crit</sub>; 食人唾吐 T

<sup>585</sup> °saṃjātāhārādaurviṣahya° | *corr.*; °saṃjātāhārādaurviṣaha° Ms

<sup>586</sup> kṛmīśatasahasravāptasārīram | *em.*; kṛmīśatasahasravāptaḥ sarīraḥ Ms; lus la srin bu 'bum zhugs pa B<sub>crit</sub>; 有百千虫周遍其體 T

<sup>587</sup> dīrghasaṃsāraprapannānām | *corr.*; dīrghasaṃsāraprapannānām Ms

<sup>588</sup> anāthānām | *corr.*; anāthānā Ms

<sup>589</sup> kṣutpipāsāgnidagdhāsārīrānām | *em.*; kṣutpipāsāgnirdagdhāsārīrānām

<sup>590</sup> saṃjñānimittam upalabhyate | Ms; 'du shes kyi mtshan ma la dmigs par byed B<sub>crit</sub> (\*saṃjñānimittam ālambati); 緣彼相想 T (\*saṃjñānimittam ālambati)

<sup>591</sup> °gamyāgamyājñāna° | Ms; khong du chud par bya ba dang khong du chud par bya ba ma yin pa shes pa la B<sub>crit</sub>; 非理姪欲，不知所應。T

<sup>592</sup> pipāsārditānām | *em./reg.*; pipāsārditā Ms

<sup>593</sup> °lubdhako° | *conj. after* B<sub>crit</sub> T; °la[bdha]ko° Ms; chags brkam dang B<sub>crit</sub>; 慳獸 T: *The precise meaning of this term is not clear. Both B<sub>crit</sub> and T are unclear about exactly what kind of animal this is.* ♦ °odratimitimīngila° | Ms; sram dang/ rus sbal dang/ nya dang/ nya mid dang B<sub>crit</sub> (*adds* \*kūrma); 及水獺等、魚則堤彌、堤彌宜羅 T ♦

°saṃkhapramukhānām | *reg.*; °saṃkhapramukhānām Ms

<sup>594</sup> °śūkṣmabhakṣaṇa° | *reg.*; °śūkṣmabhakṣaṇa° Ms

<sup>595</sup> °nāgarāja° | *em. after* B<sub>crit</sub> T; glang po che B<sub>crit</sub>; 象 T

<sup>596</sup> °vyādhijarāmarāṇa° | *em.*; °vyādhijarāmarāṇa[m]° Ms ♦ °śatasahasrārditānām | *reg.*; °śatasahasrārditānām Ms

<sup>597</sup> °barhi° | *em.*; °bahi° Ms; rma bya dang B<sub>crit</sub>; 孔雀 T ♦ °pārāpatakapota° | Ms; phug ron dang B<sub>crit</sub>; 鳩鴿 T ♦

jīvajīvaka | *em.*; jīvajīvaka° Ms; bya shang shang te'u dang B<sub>crit</sub>; 命命 T

vaiṣavadhabandhanaśastrakṣutpipāsāparasparabhakṣaṇaśītoṣṇapīḍitānām trīsthānagatānām sthalajalajāntarīkṣacarāṇām tiryaggatānām dāruṇapratibhayānām dīrghaḥ saṃsārah,” saṃjñānimittam ālambati.

⟨5.1.4.6⟩ “tathā saṃjīvanakālasūtrasaṃghātauravamahārauravatapanapratāpanāvīci-sotsedheṣu<sup>598</sup> paramadurvicintyamanānekaśatasahasrapratibhayāgniśastraprapāta-vaitaraṇīlohitapṛavilīnāṅapratyaṅgānām<sup>599</sup> asipattrapra<sub>[3]</sub>veśāṅgārapratyanubhavana-kṣāranadīprapātpradīptabhūmisamkramaṇakāraṇāvya<sub>y</sub>adhūmadahanakharāsadrśāneka-prakāradurviśaha<sub>k</sub>kāraṇāpīḍitānām<sup>600</sup> nārakeyāṇām dīrghaḥ saṃsārah,” saṃjñānimittam ālambati.

⟨5.1.4.7⟩ sa bhikṣuḥ saṃjñāskandhapravīcārī<sup>601</sup> sanidarśanaṃ sapratighaṃ dīrgharūpaṃ — karmaphalāhetunīdānālbane satyacatuṣṭaye — nānāprakārayojanaśatasahasraṇy api gatigatān satvān<sub>[4]</sub> avalokayati nimittayati vibhajayati. nidānā<sub>l</sub>ambanaṃ<sup>602</sup> saṃjñāpradīpitaṃ paśyati, saṃsārāc codvijati.

⟨5.1.5.1⟩ punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: katham asau bhikṣur hrasvaṃ vibhajate<sup>603</sup> sāksīkurute? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā: sa bhikṣur, mārasainyaṃ vidrāvayan,<sup>604</sup> kathaṃ hrasvam vibhajati?

⟨5.1.5.2⟩ “hrasvaḥ saṃsāro vrataniyamadānaśīlajñānācāraguru<sub>[5]</sub>śūsūrūṣārjumanobhirāma-samyagdr̥ṣṭimātṛpitṛgauravabuddhadharmadarśanaśravaṇācāryopāsanāśaṭhacaryāniratānām<sup>605</sup> viratānām kūṭamānavañcanāt kalyāṇamitracāritryāḍhyaṛjumanodayā-kārpaṇyālaṃkṛtadehavānmanasālaṃkṛtaḥṛdayānām<sup>606</sup> manuṣyāṇām hrasvaḥ saṃsārah,” saṃjñānimittam ālambati.

<sup>598</sup> °saṃghāta° ] *em. after B<sub>crit</sub> T; om. Ms; bsdus gzhom dang B<sub>crit</sub>; 合地獄 T; See below, §5.1.5.6. Also, cf. Sbhv II 161. ♦ °āvīcisotsedheṣu ] em.; °āvīcīsausaiṣeṣu Ms; mnar med pa rnam kyī B<sub>crit</sub>; 阿鼻地獄 T*

<sup>599</sup> °śatasahasrapratibhayāgniśastraprapāta° ] *em./reg.; °satasahasrapratibhayāgniśastraprapāta° Ms; so so'i 'jigs pa brgya stong du ma yod pa/ me dang/ mtshon dang/ g.yang sa dang B<sub>crit</sub>; 百千畏、火刀等墮 T ♦ °pravilīnā° ] em.; °pavilīnā° Ms*

<sup>600</sup> °kāraṇāvya<sub>y</sub>adhūmadahana° ] *conj.; °kāraṇāvya<sub>y</sub>addrūmadahana° Ms (?); sreg par byed pa'i pad ma mi zad pa B<sub>crit</sub> (\*°āvya<sub>y</sub>apadmadahana° [!]); 受火燒苦 T ♦ °durviśaha° ] em.; °durviśa° Ms; bzod par dka' ba B<sub>crit</sub>; 不可忍耐 T*

<sup>601</sup> saṃjñāskandhapravīcārī ] *em.; prajñāskandhapravīcārī Ms; 'du shes kyī phung po rab tu rnam par dpyod pa la B<sub>crit</sub> (\*saṃjñāskandha°); 慧聚觀察 T (\*prajñāskandha°)*

<sup>602</sup> nidānā<sub>l</sub>ambanaṃ ] *em.; nimdā<sub>l</sub>ambanaṃ Ms; gzhi la dmigs pa'i B<sub>crit</sub>; 觀察因緣 T*

<sup>603</sup> vibhajate ] *em.; vijajate Ms; rnam par 'byed cing B<sub>crit</sub>; 分分思量，觀彼短相 T*

<sup>604</sup> vidrāvayan ] *punct.; vidrāvayan\* Ms; rnam par 'jig par byed de B<sub>crit</sub>; 欲動魔軍 T*

<sup>605</sup> °jñānācāra° ] *Ms; chog shes pa dang B<sub>crit</sub>; 智行 T ♦ °samyagdr̥ṣṭi° ] corr.; °samyagdr̥ṣṭir° Ms ♦*

°ācāryopāsanāśaṭhacaryāniratānām ] *conj./reg.: See Ms 220b7 where we find the compound cāryopāšana in a list of good behaviors. This compound is attested in both T and D as \*ācāryopāšana (親近善師; slob dpon la bsnyen bkur ba); °sucāryayupāsanāśaṭhacaryānī<sub>l</sub>ratānām Ms; bsnyen bkur byed pa dang/ g.yo byed pa dang B<sub>crit</sub> (\*°opāsanāśaṭhacaryā°); 恭敬供養，不諂曲行 T (\*°sucāryopāsanāśaṭhacaryā°)*

<sup>606</sup> viratānām kūṭamānavañcanāt kalyāṇamitracāritryāḍhya° ] *em. after T;*

kūṭamānavañcanākalyāṇamitracāritryāḍhya° Ms; gzhāl blugs dang/ 'drid pa dang/ dge ba'i bshes gnyen gyi spyod pa ma yin pa spong ba dang/ phyug pa dang B<sub>crit</sub> (!); 不慢，不誑，近善知識，守信，正行 (*om. āḍhya*) ♦

°dayākārpaṇyālaṃkṛtadehavānmanasālaṃkṛtaḥṛdayānām ] *em./reg.;*

°dayākārpaṇyālaṃkṛtadehavānmanasālaṃkṛtaḥṛdayānām Ms; snying brtse ba dang/ lus dang/ ngag dang/ yid las su rung ba dang ldan zhing mi'i snying dang ldan pa rnam kyī B<sub>crit</sub>

(\*°dayākārpaṇyālaṃkṛtadehavānmanasālaṃkṛtaḥṛdayānām); 直心，起業嚴身口意 T

(\*°rjumanāḥkarmālaṃkṛtadehavānmanasām [?])

<5.1.5.3> “tathā pramāde hy upapanne<sup>607</sup> ye te nandanavaibhrājatācaitraratha<sub>[6]</sub>-  
 pārijātakopavanataḍāgapadminīvidhacandanahāropahāropasobhitakalpavṛkṣanadī-  
 prasravaṇavanasudhāhāra<sup>608</sup> viśeṣān marṣayitvā, ye vividhāhāravihārā  
 dhyānādhyāyanasādhudarśanādhyāyanadānadamasamyamabrahmacaryaśāntendriya-  
 parimitabhāṣyavacanadharmalolupaśāntāhāravihārā<sup>609</sup> ye devā, hrasvas<sup>610</sup> teṣāṃ saṃsārah.”  
 <5.1.5.4> “yathoktā<sup>611</sup> duḥkhavividhākṣutpipāsāpariśuṣka<sub>[7]</sub>vadanādīnavā<sup>612</sup>  
 dāvāgnidāhāvalīḍhatanūruhavadanavadagdhapādapasadrśadehā<sup>613</sup> ye, te duḥkhamaraṇam  
 agaṇayitvā, ye kṣaṇam api prasannendriyā hrasvaprasādā buddhadharmasaṃgheṣu,<sup>614</sup> hrasvas  
 teṣāṃ saṃsārah,” saṃjñānimitam anulambati.  
 <5.1.5.5> “parasparabhakṣaṇatarjanatāḍanaśītoṣṇadurdinabhayabhītās te, yadi śaknuvanti,  
 kṣaṇaviṣkambham<sup>615</sup> agaṇayitvā, kṣaṇam apy ekaṃ cittaprasādam buddhadharmasaṃghaṃ prati  
 kartuṃ, hrasvas teṣāṃ tiryakṣu saṃsārah,” saṃjñānimitam anulambati.  
 <5.1.5.6> “sañjīvanakālasūtrasaṃghātarauravamahārauravatapanapratāpanāvīci-pramukheṣu<sup>616</sup>  
 narakeṣu upapannā ye nānāvīkāraparamaduḥkhaḍītās<sup>617</sup> tad duḥkham agaṇayitvā, kṣaṇam api  
 cittam prasādayanti śīlam prati, hrasvas teṣāṃ saṃsāro nārakeyānām,” saṃjñānimitam  
 anulambati. sa evaṃ hrasvaṃ cintayati saṃsāre.  
 <5.1.6> keṣāṃ caturasrah saṃsārah? sa paśyaty: “uttarakauravāṇāṃ ca puruṣāṇāṃ  
 nirmamanirahaṃkāraṇīyatordhvagāminām<sup>618</sup> catu<sub>[2]</sub>rasras teṣu saṃsārah,” saṃjñānimitam  
 anulambati.  
 <5.1.7><sup>619</sup> “narakapretatiraścām ajñānaparivartinām na saccittānuvartinām maṇḍalah<sup>620</sup> saṃsārah,”  
 saṃjñānimitam anulambati.  
 <5.1.8><sup>621</sup> “śubhāśubhāvīkṛtāmiśrakarmaṇām narakadevavyāmiśrāṇām  
 manuṣyeṣūpapannānām<sup>622</sup> — tatrāśubhena karmaṇā narakeṣu, śubhena karmaṇā deveṣu,

<sup>607</sup> pramāde hy upapanne | *em after B<sub>crit</sub> T*; prasāde hy upapanne Ms; bag med pa la zhugs pa rnam ni B<sub>crit</sub>; 若生天中，則有放逸 T

<sup>608</sup> °vaibhrājatā° | Ms: *This grove is more commonly called vaibhrāja or vaibhrājaka. See MW, p. 1024.*; rnam par mdzes pa dang B<sub>crit</sub>; 間錯 T (!) ◆ °pārijātakopavana° | *em.*; °pāripātrakopana° Ms; yongs 'du dang/ nags tshal dang B<sub>crit</sub> (\*°pārijātakopavana°); 種種樹林 T ◆ °opaśobhitakalpavṛkṣa° | *em. after T*; °naraaudupānopaśobhitakalpavṛkṣa° Ms; bro gar dang/ khron pa dang/ shin tu mdzes pa'i dpag bsam gyi shing dang B<sub>crit</sub> (\*°naḍodapānopaśobhitakalpavṛkṣa° [?]); 莊嚴端正，有劫波樹 T ◆ °vana° *em.*; °taḍavana° Ms; tshal dang B<sub>crit</sub>; 林 T

<sup>609</sup> °parimitabhāṣyavacana° | *em.*; °parimitabhāṣyabhāṣyavacana° Ms; smra ba'i tshig nyung ba dang B<sub>crit</sub>; 少語 T

<sup>610</sup> hrasvas | *reg.*; hrasvaḥ Ms

<sup>611</sup> yathoktā | *conj.*; yathokto Ms; ji skad bshad pa B<sub>crit</sub>; 爾時世尊而說偈言 T (!)

<sup>612</sup> °kṣutpipāsā° | *reg.*; °kṣutpipāsā° Ms ◆ °vadanādīnavā° | *em.*; °vadanadīnavā° Ms; kha bskams pa dang B<sub>crit</sub> (*om. ādīnava*); 口焦乾 T (*om. ādīnava*)

<sup>613</sup> °tanūruhavadana° | *corr.*; °tanūruhavada~~na~~na° Ms; skra dang gdong B<sub>crit</sub>; *om. T*

<sup>614</sup> buddhadharmasaṃgheṣu | *em.*; ddha[ddha]dharma~~sa~~ṃgheṣu Ms; sangs rgyas dang/ chos dang/ dge 'dun la B<sub>crit</sub>; 暫依佛法僧 T

<sup>615</sup> kṣaṇaviṣkambham Ms | skad cig tsam du rnam par gnod pa B<sub>crit</sub>; 彼苦 T (\*?)

<sup>616</sup> pratāpanāvīcipramukheṣu | *reg.*; pratāpanāvīcipramukhesu Ms

<sup>617</sup> nānāvīkāra° | *em. after B<sub>crit</sub> T*; nānādhikāra° Ms; rnam pa sna tshogs B<sub>crit</sub>; 種種 T

<sup>618</sup> °aniyatordhvacāminām | *em.*; °āpiyatapūrvvacāminī Ms; nges par gong du 'gro ba de rnam kyī B<sub>crit</sub>; 決定上行 T

<sup>619</sup> *n.e.* | Ms B<sub>crit</sub>; 何者是圓 T

<sup>620</sup> maṇḍalah | Ms; zlum po yin par B<sub>crit</sub>; 圓 T: *Compare §5.1.9, footnote 627.*

<sup>621</sup> *n.e.* | Ms B<sub>crit</sub>; 何者三角 T

vyāmiśreṇa manuṣyesu<sup>623</sup> — trikarmopagā ye tristhānajatijās, trikoṇas teṣu saṃsārah,”  
saṃjñānimittam anulambati.

⟨5.1.9⟩<sup>624</sup> “cāturmahā<sub>[3]</sub>rājakāyikās tridaśā yāmāḥ<sup>625</sup> paranirmitavaśavartikarmasadr̥ṣopapannā<sup>626</sup>  
devebhyas cyutā deveṣūpapadyante, manuṣyebhyaś cyutā ye manuṣyeṣv evopapadyante  
nākṣaṇabhūmiṣu, maṇḍalas<sup>627</sup> teṣāṃ saṃsārah,” saṃjñānimittam anulambati.

⟨5.1.10⟩ “nīlāśubhakarmaparigrhītā<sup>628</sup> nārakeyās. te hi tamomayeṣu narakeṣu majjanti,”  
saṃjñānimittam anulambati.<sup>629</sup>

⟨5.1.11⟩<sup>630</sup> “pītavarnākarmasaṃgrhītāḥ pretās. te hi parasparadrohatādanatarjanatatparāḥ  
pre<sub>[4]</sub>tāḥ,”<sup>631</sup> saṃjñānimittam anulambati.

⟨5.1.12⟩<sup>632</sup> “lohitakarmasaṃgrhītās tiryāñcas. te hi parasparabhakṣaṇalohitatatpriyāḥ,”<sup>633 634</sup>  
saṃjñānimittam anulambati.

⟨5.1.13⟩<sup>635</sup> “śuklavarnākarmasaṃgrhītā<sup>636</sup> devamanuṣyā hi kuśalāśubhakarmapathā ratnamayena  
mūlyena devamanuṣyopapattiṃ parigrhñanti. cyavamāne deve *anye* devāḥ kathayanti: ‘sugatiṃ  
manuṣyalokaṃ gaccha.’<sup>637</sup> tathā mriyamāṇo, jñātimitrakalatrāḥ sabāspanayanadurdinamukhāḥ<sup>638</sup>  
<sub>[5]</sub> kathayanti: ‘sugatiṃ manuṣyalokaṃ, priya, gacchāsmān tyaktvā,’”<sup>639</sup> saṃjñānimittam  
anulambati.<sup>640</sup>

<sup>622</sup> narakadevavyāmiśrāṇām manuṣyeṣūpapannāṇām | Ms; sems can dmyal ba dang/ lha dang/ 'dren ma mi rnam su  
B<sub>crit</sub>; 地獄天人諸處雜生 T: Both B<sub>crit</sub> and T suggest a compounded reading:

narakadevavyāmiśramanuṣyeṣūpapannāṇām.

<sup>623</sup> vyāmiśreṇa manuṣyeṣu | *em. after T*; vyāmiśreṇa manuṣyāṇām Ms; 'dren mas ni mi rnam su skye ste B<sub>crit</sub>; 雜業  
人中 T

<sup>624</sup> *n.e.* | Ms B<sub>crit</sub>; 何者是團 T

<sup>625</sup> cāturmahārājakāyikās tridaśā yāmāḥ | *reg.*; cāturmahārājakāyikātridaśāyāmāḥ Ms; rgyal chen bzhi pa dang/  
'thab bral gyi lha dang B<sub>crit</sub> (*om.* tridaśā); 四大天王、三十三天、夜摩、化樂 T (*adds* \*nirmāṇarati)

<sup>626</sup> °sadr̥ṣopapannā | °sadr̥ṣopapannāṇām Ms; gzhan 'phrul dbang byed kyi las lta bur skyes pa'i lha dag las B<sub>crit</sub>  
(\*°sadr̥ṣopapannebhyo); 他化自在業相似生，於天中退 T

<sup>627</sup> maṇḍalas | Ms; zlum po yin par B<sub>crit</sub>; 團 T: *Here, T uses an additional translation term for maṇḍala, suggesting  
that the Chinese translators may have had an additional item in the list, or at least felt the need to point out a  
difference in the meaning of the multiple uses of the term. See above, §5.1.3, where the list of aspects of materiality  
is ten in number in Ms and B<sub>crit</sub>, and eleven in number in T. There the additional aspect is tuan 團, and it stands in  
precisely the same place in the list as the present paragraph does in the sequence of paragraphs.*

<sup>628</sup> nīlāśubha° | *em.*; śīlāśubha° Ms; *om.* B<sub>crit</sub>; 何者是青？「不善業攝 T

<sup>629</sup> saṃjñānimittam anulambati | *em. after T and parallel passages; om.* Ms B<sub>crit</sub>; 是青生死，」比丘如是緣於相想。  
T

<sup>630</sup> *n.e.* | Ms B<sub>crit</sub>; 何者是黃 T

<sup>631</sup> *n.e.* | Ms B<sub>crit</sub>; 是黃生死 T

<sup>632</sup> *n.e.* | Ms B<sub>crit</sub>; 何者是赤 T

<sup>633</sup> °tatpriyāḥ | *reg.*; °tatpriyā Ms

<sup>634</sup> *n.e.* | Ms B<sub>crit</sub>; 是赤生死 T

<sup>635</sup> *n.e.* | Ms B<sub>crit</sub>; 何者是白 T

<sup>636</sup> śuklavarnākarmasaṃgrhītā | *em.*; śukladharmakarmasaṃgrhītā Ms; las kha dog dkar pos yongs su bzung ba  
ni B<sub>crit</sub>; 白色業攝 T

<sup>637</sup> sugatiṃ manuṣyalokaṃ gaccha | *em.*; sugati[m] manuṣyalokaṃ gaccha Ms; bde 'gro mi'i 'jig rten du bzhud cig  
B<sub>crit</sub>; 汝善道去，人世界中。T

<sup>638</sup> sabāspanayanadurdinamukhāḥ | *reg.*; sabāspanayanadurdinamukhā Ms

<sup>639</sup> gacchāsmān tyaktvā | *em.*; gacchāsyāt\* | tyaktvā Ms; bdag cag thong la...bzhud cig B<sub>crit</sub>; 今捨我去，當好處生 T

<sup>640</sup> saṃjñānimittam anulambati | *em. after parallel passages; om.* Ms B<sub>crit</sub>; 如是天人，是白生死。」比丘如是緣於  
相想。T

⟨5.1.14⟩ sa evaṃ cintayati: “tat prāpya manuṣyatvaṃ, yo na kuśaladānaśīlajñānāya ghaṭate, sa vañcito narakapretatiryagnatyām<sup>641</sup> bhramati karmapathasañcito<sup>642</sup> bālīśaḥ pṛthagjanah.”<sup>lxviii</sup>

⟨5.1.15⟩ sa bhikṣur<sup>643</sup> vedanātadvadarśī saṃjñāskandhayoniśomanaskārālanbanatadvadarśī<sup>644</sup> tatvam evānveṣate.<sup>645</sup>

⟨5.1.16⟩ cakṣuś ca pratītya rūpañ cotpadyate cakṣurviññānaṃ. trayāṇāṃ sannipā<sub>[6]</sub>tānāṃ sparśaḥ. tatra<sup>646</sup> saṃjñāṃ vibhajate.<sup>647</sup> rūpaṃ dṛṣṭaṃ śobhanam aśobhanam sannikṛṣṭaviprākṛstadīrghahrasvacaturasramaṇḍalāvadātatrikoṇaṃ<sup>648</sup> rūpasamsthānaṃ, saṃjñāṃ<sup>649</sup> samvibhajati nimittīkaroti nidānaṃ avekṣate.<sup>650</sup> skandhadhātvyatananidānaṃ saṃjñīkurute vibhajati. śubhāśubhakarmavipākasaṃvibhāgaṃ<sup>651</sup> sāksīkurute. hetuyuktam avalambati. ahetuyuktam avabuddhvā,<sup>652lxix</sup> vivarjayati. hitāhitatadvilakṣaṇaṃ<sup>653</sup> atītama saṃjñāpayato<sup>654</sup> «yathā: “tena mama kṛtaṃ sukṛtaṃ anena mama kṛtaṃ duḥkaraṃ ...pūrvavat...” saṃjñāyāṃ saṃjñāpayati: “yadi saṃjñā na syāt, smṛtir api na syāt. sā hi smṛtiḥ saṃjñāpratibaddhā,<sup>655</sup> tadālanbanā<sup>lxix</sup> tatpratyaṃ. tadyathā pradīpaprabhā pradīpapratyaṃ, tannidānā taddhetukā.<sup>656</sup> evam eva me<sup>657</sup> smṛtiḥ saṃjñāhetukā saṃjñāprabhavā saṃjñādhīpatīḥ.”<sup>658</sup> sa pañcamaṃ bhūmyantaraṃ ārohati sa bhikṣuḥ saṃjñāsparśaṃ nāma. saṃjñāpayati»<sup>lxxi</sup> sadbhūta<sup>659</sup> devānāṃ sau<sub>[7]</sub>khyama tatra na saṃhr̥ṣyate, nārakeyānāṃ karmakṛtaduḥkhan tato 'pi na bibheti.

<sup>641</sup> narakapretatiryagnatyām ] *em. after B<sub>crit</sub> T*; narakapretatiryagnatyā Ms; sems can dmyal ba dang/ yi dags dang/ dud 'gro'i dgon par B<sub>crit</sub>; 地獄畜生餓鬼曠野中 T

<sup>642</sup> karmapathasañcito ] Ms; las kyi lam gyis bslus shing B<sub>crit</sub> (\*°mañcito); 具足聚集如是業道 T (\*°sañcito)

<sup>643</sup> bhikṣur ] *reg.*; bhikṣu Ms

<sup>644</sup> °yoniśo° ] *reg.*; °yoni\°so° Ms

<sup>645</sup> tatvam evānveṣate ] *em.*; tvaṃ evānveṣate Ms; 'di ltar de nyid tshol bar byed de B<sub>crit</sub>; 觀察想陰攀緣而行諦見，諦求 T

<sup>646</sup> sparśaḥ. tatra ] *em. after B<sub>crit</sub> T*; varggasūtra Ms; reg pa brjod pa'i B<sub>crit</sub>; 三和合觸 T

<sup>647</sup> saṃjñāṃ vibhajate ] Ms; 'du shes nmam par 'byed de B<sub>crit</sub>; 修多作想，歷別觀察。T (\*saṃjñāṃ bahulīkurute vibhajate)

<sup>648</sup> sannikṛṣṭaviprākṛṣṭa° ] *em. after B<sub>crit</sub> T*; sannikṛṣṭa° Ms; nye ba dang/ bskal pa dang B<sub>crit</sub>; 若近，若遠 T

<sup>649</sup> saṃjñāṃ ] *em.*; saṃjñā Ms

<sup>650</sup> avekṣate ] *corr.*; avekṣyate Ms

<sup>651</sup> śubhāśubhakarma° ] Ms; dge ba dang mi dge ba'i las kyi B<sub>crit</sub>; 若惡業報 T (*om.* śubha°)

<sup>652</sup> avabuddhvā ] *reg.*; avabudhvā Ms

<sup>653</sup> hitāhitatadvilakṣaṇaṃ ] Ms; *Perhaps emend to hitāhitatadvilakṣaṇaṃ or hitāhitavilakṣaṇaṃ?*; phan pa dang mi phan pa'i mtshan nyid mi 'dra ba B<sub>crit</sub> (\*hitāhitavilakṣaṇaṃ); 若有利益，若不利益，各各異相 T (\*hitāhitata[tad]vilakṣaṇaṃ [?])

<sup>654</sup> saṃjñāpayato ] *em.*; saṃjñāyato Ms; 'du shes su byed de B<sub>crit</sub>; 知過去想 T

<sup>655</sup> saṃjñāpratibaddhā ] *em.*; saṃjñāya nibaddhā Ms; *It is possible that the form saṃjñāya is a remnant of an archaic middle Indic locative or instrumental.*; 'du shes su 'brel pa ni B<sub>crit</sub> (\*saṃjñāyāṃ [ni]baddhā); 緣彼想生 T (*om.* nibaddhā)

<sup>656</sup> tadyathā pradīpaprabhā pradīpapratyaṃ tannidānā taddhetukā ] *em. after T*; tannidānā taddhetukā Ms; dper na 'od de'i rkyen de'i gzhi de'i rgyu mar me yin pa B<sub>crit</sub>; 如燈光明，因燈，緣燈，因緣於燈，故有光明。T: *The similes in T and B<sub>crit</sub> oppose one another. T seems more coherent in this context.*

<sup>657</sup> evam eva me ] Ms; de bzhin du B<sub>crit</sub> (*om.* me); 如是如是。T (*om.* me)

<sup>658</sup> smṛtiḥ saṃjñāhetukā saṃjñāprabhavā saṃjñādhīpatīḥ ] *em. after B<sub>crit</sub>*; smṛtiḥ saṃjñādhi Ms; dran pa ni 'du shes kyi rgyu 'du shes rab tu byung ba 'du shes kyi bdag po yin B<sub>crit</sub> (\*smṛtiḥ saṃjñāhetukā saṃjñāprabhavā saṃjñādhīpatīḥ); 因想，緣想，以想勢力，故有憶念。T (\*smṛtiḥ saṃjñāhetukā saṃjñālanbanā saṃjñādhīpatīḥ [?])

<sup>659</sup> sa pañcamaṃ bhūmyantaraṃ ārohati sa bhikṣuḥ saṃjñāsparśaṃ nāma. saṃjñāpayati sadbhūta ] *em.*; «...sa pañcamaṃ bhūmyantaraṃ ārohati sa bhikṣuḥ saṃjñāsparśaṃ nāma saṃspayayati ll» sadbhūta Ms; dge slong de sa

〈5.1.17〉 sa samadarśī kalyāṇajātarūpasadrśasamjñī bhikṣuṣ<sup>660</sup> tām eva samjñām anyena prakāreṇāvalokayati.<sup>661</sup> sa samjñāvinirmuktam anyapuruṣaṃ mṛtam avalokayati.<sup>662</sup> “kiṃpratyayeyaṃ mama samjñā, kiṃhetukā kiṃnidānā?” sa paśyati:<sup>663</sup> “pratītyasamutpanneyaṃ mama samjñā pratyayasāmagryatayaivotpadyate.<sup>664</sup> tannirodhān nirudhyate.

〈5.1.18〉 “yathā candra<sub>[20a]</sub>masaṃ ca pratītya, candrakāntamaṇiṅ ca pratītya, candrakāntamaṇer udakaṃ prasannaṃ prādurbhavati.<sup>665</sup> evam eva nidānapratyayāṃś ca pratītya, samjñā niṣpadyate. neyaṃ samjñā nirhetukā, na kārakena kṛtā, na vedakena,<sup>666</sup> na yādṛcchikīyā utpadyate.”

〈5.1.19〉 sa tatvata eva bhikṣur anveṣate samjñāskandham.<sup>667</sup> sa samjñātatvadarśī, sa udayavyayatavajñāḥ sūkṣmatarakramānveṣī. nadīkūlaśrotaḥpravṛttasamjñā kuśalam utpadyamānā, pratyayanidānavaśād akuśala<sub>[2]</sub>pariṇāmā. akuśalam utpadyamānā, pratyayanidānavaśāt kuśalapariṇāmā.<sup>668</sup> jātā sā punaḥ pratihatā cittamarkaṭena, avyākṛtā jātā.<sup>669</sup> pariṇāmasukham avekṣyate.<sup>670</sup> nirāśravasukheṣu<sup>671</sup> sukhasamjñī, sukhe cāsamjñī: “tasyām eva sukhāyāṃ parīttasamjñāḥ.”

gzhan lnga pa 'du shes reg pa zhes bya ba la 'jug ste/ de yang dag pa'i tshor ba bde ba la 'du shes su byed kyang B<sub>crit</sub> (\*sa bhikṣuḥ pañcamaṃ bhūmyantaraṃ ārohati samjñāsparśaṃ nāma. samjñānāti sadbhūtato sukavedanām); 彼比丘得第五地。比丘如是知想觸已 T (\*sa bhikṣuḥ pañcamaṃ bhūmyantaraṃ ārohati. samjñāsparśaṃ nāma samjñāpayati sadbhūtato): T quite clearly takes samjñāsparśaṃ as belonging to a second sentence, although the character yi 已 does seem to imply a reference to the previous sentence such that it might be argued that there is an implicit understanding that the fifth stage is that of samjñāsparśaṃ.

<sup>660</sup> bhikṣuṣ ] reg.; bhikṣuḥ Ms

<sup>661</sup> anyena prakāreṇa ] em.; anyet\* prakāreṇa Ms; 'du shes kyi rnam pa gzhan gyis B<sub>crit</sub> (\*anyena samjñākāreṇa [?]); 破如是想，異法觀想 T: Here T contains an additional phrase, suggesting that a meditator actually removes samjñā or watches samjñā get destroyed, and then goes on to observe samjñā in a different way.

<sup>662</sup> anyapuruṣaṃ mṛtam avalokayati ] conj.; anyam puruṣakṛtam avalokayati Ms; rtoḡ par byed pa gzhan ma yin pa B<sub>crit</sub> (\*?); 復觀餘人，虛妄不實 T (\*anyam puruṣaṃ kṛtam [?]): Here it is not possible to reconcile the three versions of the text. The conjecture I offer remains tentative.

<sup>663</sup> om. ] B<sub>crit</sub> T; śrutamayena jñāneniti Ms

<sup>664</sup> pratītyasamutpanneyaṃ mama samjñā pratyayasāmagryatayaivotpadyate ] em.; pratītyasamutpanneyaṃ mama samjñā pratyayasāmagryatayaivotpadyate Ms; de 'du shes 'di ni rten cing 'brel par 'byung ba yin te/ rkyen tshogs pa des 'di skye zhing B<sub>crit</sub> (om. mama); 彼觀察想：「因緣和合生如是想 T (om. pratītyasamutpannā and mama)

<sup>665</sup> prādurbhavati ] punct.; prādurbhavaty Ms

<sup>666</sup> vedakena ] em.; vedakāna Ms; tshor ba pos B<sub>crit</sub>; 非有受者 T

<sup>667</sup> samjñāskandham ] em. after B<sub>crit</sub> T; samjñā Ms; 'du shes kyi phung po'i B<sub>crit</sub>; 想陰 T

<sup>668</sup> nadīkūlaśrotaḥpravṛttasamjñā kuśalam utpadyamānā, pratyayanidānavaśād akuśalapariṇāmā. akuśalam utpadyamānā, pratyayanidānavaśād kuśalapariṇāmā. ] em.; nadīkūlaśrotaḥpravṛttasamjñā kuśalam utpadyamānāṃ pratyayanidānavaśād akuśalam utpadyamānāṃ pratyayanidānavaśād akuśalapariṇāma[mo] 'kuśalam utpadyamāna pratyayanidānavaśād akuśalapariṇāmā Ms; chu bo'i rgyun 'bab pa lta 'du shes la zhugs pa rgyu dang rkyen gyi dbang gis dge ba 'byung ba/ rgyu dang rkyen gyi dbang gis mi dge ba byung la/ rgyu dang rkyen gyi dbang gis mi dge ba 'byung la rgyu dang rkyen gyi dbang gis dge bar 'gyur ba skyes so// B<sub>crit</sub>; 如河激流，想亦如是，善想生已，餘因緣力轉為不善。不善想生，餘因緣力轉為善想。 T

<sup>669</sup> jātā sā punaḥ pratihatā cittamarkaṭena, avyākṛtā jātā. ] em./punct; jātā sā punaḥ pratihatā cittamarkaṭenāvyākṛtā jātā Ms; de yang sems spre'u lta bu nyams pas lung du ma bstan par 'gyur ba lung du ma bstan pa skyes so// B<sub>crit</sub> (\*sā punaḥ pratihatā cittamarkaṭenāvyākṛtapariṇāmā avyākṛtā jātā.); 彼心猿猴初始破壞，無記為記。 T (\*sā punaḥ pratihatā cittamarkaṭena. avyākṛtā jātā vyākṛtapariṇāmā.)

<sup>670</sup> pariṇāmasukham avekṣyate ] Ms; de bde ba'i 'du shes la bde bar mi lta ste/ B<sub>crit</sub> (\*sukham nāvekṣyate [?]); 彼觀樂想 T (\*sukham avekṣyate)

<sup>671</sup> nirāśravasukheṣu ] reg.; nirāśravasukhe[ṣu] Ms



⟨5.1.20⟩ katham kuśalaskandhadhātāvātananirodhodayadarśi<sup>672</sup> na vedanāyām abhisamrajyate? na vedanāstaṅgamanena samjñāyām abhiramate.<sup>673</sup> na samjñāstaṅgamanena saṃskārāṇām udayam abhirocate, na sthitim<sup>674</sup> na vyayaṃ nānyathātvaṃ. na vijñānasyodayam abhirocate,<sup>675</sup> na sthitim na bhaṅgaṃ nānyathā<sub>[3]</sub> bhāvam. evam ayaṃ skandhatatvajño bhikṣur na mārasya viṣaye vasati.<sup>676</sup> sa rāgadveṣamohair nābādhyate.<sup>677</sup> na nityasukhaśucyātmakadarśi<sup>678</sup> bhavati. na saṃsāriṇyā jālinyā saṃsāra iṣṭaśabdaspārśarūpagandharasamayaiḥ<sup>679</sup> pāsair badhyate. na naṣṭasmṛtir bhavati. sa smṛtyupasthitivijānakah<sup>680</sup> śakta āsravakṣayāya<sup>681</sup> nirvāṇābhimukhāya gantuṃ.

|| bhavanti cātra gāthāḥ ||<sup>682</sup>

mandavīryakusīdānām bhikṣūṇām darśanāya yaḥ |<sup>683</sup>  
nodyogā<sub>[4]</sub> bhirato nityaṃ<sup>684</sup> bhikṣur bhavati tādrśaḥ ||<sup>685</sup> ⟨5.1.21.1⟩<sup>lxxxiii</sup>

na śayyāsanasaṃbhojī<sup>686</sup> bhikṣur buddhena bhāṣitaḥ |  
kauśīdyābhirato<sup>687</sup> yas tu nāsau kalyāṇam arhati || ⟨5.1.21.2⟩<sup>lxxxiv</sup>

kleśāṇām mūlam ekam<sup>688</sup> hi kauśīdyam<sup>689</sup> yasya vidyate |

<sup>672</sup> kuśalaskandhadhātāvātananirodhodayadarśi | *em. after the intimations of B<sub>crit</sub> T*;

kuśalaskandhadhātāvātanaskandhanirodhodaya Ms; dge ba'i phung po dang/ khams dang/ skye mched kyi phung po skye ba dang/ 'gog par lta zhing B<sub>crit</sub> (*retains second °skandha°*); 見善陰界入若生若滅 T

<sup>673</sup> na vedanāstaṅgamanena samjñāyām abhiramate | *em. after B<sub>crit</sub>*; vedanāstaṅgamasamjñāyābhiramate Ms; tshor ba nub pa des 'du shes mngon par dga' ba med cing B<sub>crit</sub>; 不喜樂受? 不樂想滅 T

<sup>674</sup> sthitim | *em.*; sthitir Ms

<sup>675</sup> na vijñānasyodayam abhirocate | *em. after B<sub>crit</sub> T*; vijñānasyodayam abhirocate Ms; rnam par shes pa 'byung ba la mngon par 'dod pa med de B<sub>crit</sub>; 心不希樂識生住滅 T

<sup>676</sup> skandhatatvajño bhikṣur na mārasya viṣaye vasati | *em. after B<sub>crit</sub> T*; skandhatatvajño bhir na mānasya viṣaye vasati Ms; dge slong phung po'i de nyid shes pa yin te/ bdud kyi yul la mi gnas shing B<sub>crit</sub>; 如是諦知此陰。是故不住魔之境界。T: *Although T and B<sub>crit</sub> read \*mārasya, it is possible that the original reading may have been mānasya as attested in Ms.*

<sup>677</sup> nābādhyate | Ms; gnod pa med pa yin B<sub>crit</sub> (\*nābādhyate); 不能縛 T (\*na badhyate)

<sup>678</sup> nityasukhaśucyātmakadarśi | *em.*; nityasukhastacyātmakadarśi Ms; de rtag pa dang/ bde ba dang/ gtsang ba dang/ bdag tu lta ba ma yin B<sub>crit</sub>; 無有常樂淨我等見。T

<sup>679</sup> saṃsāra iṣṭaśabdaspārśarūpagandharasamayaiḥ | *em. after T, although the order of the sense objects diverges*; saṃsāreṣṭaśabdaspārśarūpaskandhamayaiḥ Ms; *This compound is the result of double sandhi.*; 'khor ba na sgra dang/ reg pa dang/ gzugs dang/ dri sdug pa dra ba'i zhags pa lta bu dag gis B<sub>crit</sub>; 於生死中以色聲香味觸愛羈 T (\*°rūpaśabdagandharasparśa°)

<sup>680</sup> smṛtyupasthitivijānakah | *em. after B<sub>crit</sub> T*; upasthitivijānakah Ms; dran pa nye bar gnas pa rnam par shes shing B<sub>crit</sub>; 彼憶念生 T

<sup>681</sup> śakta āsravakṣayāya | *reg.*; śaktaḥ āsravakṣayāya Ms

<sup>682</sup> || bhavanti cātra gāthāḥ || | *punct.*; bhavanti cātra gāthā ||<sub>||</sub> Ms

<sup>683</sup> darśanāya yaḥ | *em. after Dhs<sub>MSL(J)</sub>*; sandarśanāya yaḥ Ms; darśanāmayah(?) Dhs<sub>L(MS)</sub>; darśanāśayaḥ Dhs<sub>L</sub>; darśanāya ca Dhs<sub>C</sub>; le lo byed cing lta ba la B<sub>crit</sub>; 親近懈怠人 T

<sup>684</sup> nodyogābhirato nityaṃ | Ms (B<sub>crit</sub> T); nānyo yogābhirato Dhs<sub>MSL(MS)</sub>; nānyonyayogābhirato Dhs<sub>L</sub>; nānyayogābhirakto yo Dhs<sub>C</sub>; na sadodyogābhirato Dhs<sub>L(J)</sub>; gang zhig rtag tu spro dga' med B<sub>crit</sub>; 不常勤精進 T

<sup>685</sup> bhikṣur bhavati tādrśaḥ | Ms Dhs<sub>MSLC</sub> (B<sub>crit</sub>); de lta bu ni dge slong yin B<sub>crit</sub>; 如是非比丘 T

<sup>686</sup> na śayyāsanasaṃbhojī | Dhs<sub>MSL(MS)</sub>; na sa [ā]sanasaṃbhojī Ms; na śayyāsanasaṃbhogī Dhs<sub>LC</sub>; mal cha stan la longs mi spyod B<sub>crit</sub>; 若不樂床敷 T

<sup>687</sup> kauśīdyābhirato | *reg.* Dhs<sub>MSLC</sub>; kauśīdyābhirato Ms Dhs<sub>L(MS)</sub>

<sup>690</sup> kauśīdyam ekaṃ yasyāsti<sup>691</sup> tasya dharmo na vidyate |  
kevalaṃ vastramātreṇa 'bhikṣuḥ sa' iti kathyate || <5.1.21.3><sup>lxxxv</sup>

nādhyetavye matir yasya<sup>692</sup> na dhyāne nāśravakṣaye |<sup>693</sup>  
kevalaṃ kuhamātreṇa<sup>694</sup> bhikṣur bhavati sādṛśaḥ ||<sup>695</sup> <5.1.21.4><sup>lxxxvi</sup>

vihārārāmanirato<sup>696</sup> |<sup>[5]</sup> na rato dharmagocare |  
strīmadyalolupamatir<sup>697</sup> na bhikṣus tādrśo bhavet ||<sup>698</sup> <5.1.21.5><sup>lxxxvii</sup>

yo mārabandhanacchettā,<sup>699</sup> cchettā pāpasya karmaṇaḥ |<sup>700</sup>  
sa bhikṣur deśito buddhair<sup>701</sup> na bhoktā saṃghagocare ||<sup>702</sup> <5.1.21.6><sup>lxxxviii</sup>

varam āśīviṣaviṣaṃ<sup>703</sup> kvathitaṃ tāmram eva vā |<sup>704</sup>

<sup>688</sup> mūlam ekaṃ | Ms Dh<sub>sL</sub> (B<sub>crit</sub> T); mūlapakaṃ Dh<sub>sMs</sub>; mūlāyakaṃ Dh<sub>sL(Ms)</sub>; mūlapākaṃ Dh<sub>sC</sub>; gzhi gcig ni B<sub>crit</sub>; 根唯一 T

<sup>689</sup> kauśīdyam | reg. Dh<sub>sLC</sub>; kauśīdyam Ms Dh<sub>sMsL(Ms)</sub>

<sup>690</sup> om. | Ms B<sub>crit</sub> T; tasya duḥkhaṃ anantaṃ ca saṃsāre sampravartate Dh<sub>sMsL</sub>; tasya duḥkhaṃ mahāghoraṃ saṃsāre sampravartate Dh<sub>sC</sub>

<sup>691</sup> kauśīdyam ekaṃ yasyāsti | reg. Dh<sub>sL</sub>; kauśīdyam ekaṃ yasyāsti Ms Dh<sub>sMs</sub>; kauśīdyam eka yasyāsti Dh<sub>sL(Ms)</sub>;

kauśīdyam eva yasyāsti Dh<sub>sC</sub>; gang la le lo gcig yod pa B<sub>crit</sub>; 若有一懈怠 T

<sup>692</sup> nādhyetavye matir yasya | Ms: *The form nādhyetavye is perhaps a holdover from the Middle Indic past participle ajjheta, the Sanskrit equivalent of which would be adhyayita.*; nādhyayane matir yasya Dh<sub>sL</sub>; nādhyayane satir yasya Dh<sub>sMsL(Ms)</sub>; nādhyāpane ratir yasya Dh<sub>sC</sub>; gang gi blo gros rjod med cing B<sub>crit</sub>; 若無讀誦心 T

<sup>693</sup> na dhyāne nāśravakṣaye | reg. Dh<sub>sL</sub>; na dhyāne nāśravakṣaye Ms; na dhyāne nāśravakṣaye Dh<sub>sMsL(Ms)</sub>; na

dhyānenāśu rakṣati Dh<sub>sC</sub>; bsaṃ gtaṃ med la zag zad med B<sub>crit</sub>; 無禪無漏盡 T

<sup>694</sup> kuhamātreṇa | Ms; yastumātreṇa Dh<sub>sMs</sub> (Dh<sub>sL(Ms)</sub>); vastramātreṇa Dh<sub>sL</sub>; vastumātreṇa Dh<sub>sC</sub>; cha byad tsaṃ gyis chog 'dzin pa B<sub>crit</sub>; 唯有比丘形 T

<sup>695</sup> bhikṣur bhavati sādṛśaḥ | Ms; bhikṣur bhavati tādrśaḥ Dh<sub>sLC</sub>; de lta bu ni dge slong min B<sub>crit</sub>; 如是非比丘 T: *Both B<sub>crit</sub> and T do away with the subtle differences between the terms tādrśaḥ and sādṛśaḥ when they translate this verse. They make the statement more explicit by stating that such a person is "not a monk," rather than suggesting that he only "resembles a monk."*

<sup>696</sup> vihārārāmanirato | Ms (B<sub>crit</sub>); vihāramarato Dh<sub>sMsL(Ms)</sub>; vihārārāmarato yo Dh<sub>sL</sub>; vihāramudītārāmo Dh<sub>sL(J)</sub>;

vihārābhirato yas tu Dh<sub>sC</sub>; gtsug lag khang dang kun dgar brtson B<sub>crit</sub>; 但憲林中遊 T

<sup>697</sup> strīmadyalolupamatir | Dh<sub>sMsL</sub> (B<sub>crit</sub> T); śrīmadyalolupamatir Ms; strīmadyalolupamati Dh<sub>sC</sub>; bud med chang la chags pa'i blo B<sub>crit</sub>; 貪意樂酒色 T

<sup>698</sup> na bhikṣus tādrśo bhavet | Ms Dh<sub>sMsL</sub>; bhikṣur asti na tādrśaḥ Dh<sub>sC</sub>; de lta bu ni dge slong min B<sub>crit</sub>; 如是非比丘 T

<sup>699</sup> yo mārabandhanacchettā | Ms Dh<sub>sMs</sub> (B<sub>crit</sub> T); ā \_ \_ bandhanasthetā (?) Dh<sub>sL</sub>; (bhaven matir yasya nityaṃ) Dh<sub>sC</sub>; gang zhig bdud kyi 'ching gcod pa B<sub>crit</sub>; 若能絕魔縛 T

<sup>700</sup> cchettā pāpasya karmaṇaḥ | em. (Dh<sub>sL(J)</sub>); cchettā yāyasya karmaṇaḥ Ms; cche[tvā] pāpasya karmaṇaḥ Dh<sub>sMs</sub>; chetya pāpasya karmaṇaḥ Dh<sub>sL(Ms)</sub>; chitvā pāpasya karmaṇaḥ Dh<sub>sL</sub>; (vividhe) pāpakarmaṇi Dh<sub>sC</sub>; sdig pa'i las dag gcod byed pa B<sub>crit</sub>; 復能斷惡業 T

<sup>701</sup> buddhair Ms Dh<sub>sL(J)</sub> (T); buddho Dh<sub>sMsL(Ms)</sub>; buddhe Dh<sub>sL</sub>; de ni dge slong sangs rgyas gsungs B<sub>crit</sub>; 佛說彼比丘 T

<sup>702</sup> saṃghagocare | Ms Dh<sub>sMsL</sub> (B<sub>crit</sub> T); svakagocare Dh<sub>sC</sub>; dge 'dun spyod yul mi spyod pa B<sub>crit</sub>; 不妄食僧食 T

<sup>703</sup> varam āśīviṣaviṣaṃ | Ms Dh<sub>sC</sub>; varam āśīviṣaviṣaṃ Dh<sub>sL</sub>; varam āśīviṣaṃ viṣaṃ Dh<sub>sMs</sub>; sbrul gdug dang ni B<sub>crit</sub>; 寧食蛇毒菌 T

<sup>704</sup> kvathitaṃ tāmram eva vā | Ms Dh<sub>sMsL</sub> (B<sub>crit</sub>); kathitaṃ tāmram eva ca Dh<sub>sC</sub>; ta mra dag B<sub>crit</sub> (om. kvathitaṃ); 及以洋銅等 (om. kvathitaṃ)

bhuktaṃ syān na tu duḥśīlaiḥ<sup>705</sup> sāmghikaṃ pānabhojanam<sup>706</sup> ||<sup>lxxxix</sup> <5.1.21.7><sup>xc</sup>

yo hi nārhati piṇḍāya nāsau piṇḍāya kalpyate<sup>707</sup>  
yasya piṇḍikṛtāḥ kleśā nārakāya sa kalpyate ||<sup>708</sup> <5.1.21.8><sup>xcī</sup>

yena vāntā<sup>709</sup> hatāḥ<sub>[6]</sub> kleśāḥ<sup>710</sup> sarpā iva bileśayāḥ |  
sa bhikṣuḥ piṇḍabhojī syān na strīdarśanataparāḥ || <5.1.21.9><sup>xcīī</sup>

bandhakaṃ yadi cātmanam kṛtvā pāpeṣu rajyate<sup>711</sup>  
kathaṃ sa bhikṣur<sup>712</sup> vijñeyāḥ saṃgharatnapradūśakaḥ || <5.1.21.10><sup>xcīīī</sup>

yasyeṣṭau lābhasatkārau<sup>713</sup> viśayā yasya sammatāḥ<sup>714</sup>  
nārīdarśanatatkāṃkṣī<sup>715</sup> na bhikṣur na gr̥hī śaṭhaḥ ||<sup>716</sup> <5.1.21.11><sup>xcīv</sup>

dagdhaṃ kleśavanam yair hi<sup>717</sup> vanam dagdham yathāgninā |  
te dvijās te ca kalyāṇā<sup>718</sup> na raktāḥ pānabhojane ||<sup>719</sup> <5.1.21.12><sup>xcv</sup>

nityam grāmotsukā gantum<sup>720</sup> nityam snānotsukāḥ śaṭhāḥ<sup>721</sup>  
parātmavañcakā<sub>[7]</sub> mūḍhā,<sup>722</sup> mūḍhāḥ saddharmavartmani ||<sup>723</sup> <5.1.21.13><sup>xcvī</sup>

<sup>705</sup> bhuktaṃ syān na tu duḥśīlaiḥ | *em. after Dhs<sub>L</sub> (B<sub>crit</sub>)*; bhuktaṃ syān na duḥśīlaiḥ Ms; bhukta syān nan tad duḥśīlaiḥ Dhs<sub>M<sub>S</sub>L(M<sub>S</sub>)</sub>; bhuktaṃ syān na tu (!) duḥśīlaiḥ Dhs<sub>L</sub>; bhuktasyātyantaduḥśīlair Dhs<sub>C</sub>; smin pa za ba...tshul khirms 'chal pa B<sub>crit</sub>; 終不破禁戒 T

<sup>706</sup> sāmghikaṃ pānabhojanam | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); sāmghikaṃ pāyabhojanam Dhs<sub>M<sub>S</sub>L(M<sub>S</sub>)</sub>; adhikaṃ pāpabhojanam Dhs<sub>C</sub>; dge 'dun gyis// bza' btung spyod pa B<sub>crit</sub>; 而食僧飲食 T

<sup>707</sup> kalpyate | Ms; kalpate Dhs<sub>M<sub>S</sub>L<sub>C</sub></sub>; rigs B<sub>crit</sub>; *n.e.* T

<sup>708</sup> nārakāya sa kalpyate | Ms; narakāya sa kalpate Dhs<sub>M<sub>S</sub>L</sub>; *om.* Dhs<sub>C</sub>; de ni dmyal ba'i 'os yin no B<sub>crit</sub>; 則是地獄人 T

<sup>709</sup> vāntā | Ms; śāntā Dhs<sub>L</sub>; rāntā Dhs<sub>L(M<sub>S</sub>)</sub>; *om.* Dhs<sub>C</sub>; spangs B<sub>crit</sub>; 捨 T

<sup>710</sup> kleśāḥ | *reg.* Dhs<sub>M<sub>S</sub>L</sub>; kleśā Ms; *om.* Dhs<sub>C</sub>; nyon mongs B<sub>crit</sub>; 煩惱 T

<sup>711</sup> pāpeṣu rajyate | Ms Dhs<sub>M<sub>S</sub></sub>; paraśubhakṣatim Dhs<sub>L<sub>C</sub></sub>; sdig pa rnam la chags pa ni B<sub>crit</sub>; 而心熹樂惡 T;

<sup>712</sup> bhikṣur | Ms Dhs<sub>M<sub>S</sub>L<sub>C</sub></sub>; bhikṣu Dhs<sub>L(M<sub>S</sub>)</sub>

<sup>713</sup> yasyeṣṭau lābhasatkārau | Ms; yasyeṣṭau lābhasatkāra Dhs<sub>L(M<sub>S</sub>)<sub>C</sub></sub>; yasyeṣṭo lābhasatkāra Dhs<sub>M<sub>S</sub></sub>; yasyeṣṭā lābhasatkāra Dhs<sub>L</sub>; gang zhig rnyed dang bkur sti dang B<sub>crit</sub> (*om.* iṣṭau); 若貪愛利養 T

<sup>714</sup> sammatāḥ | Ms Dhs<sub>M<sub>S</sub>L<sub>C</sub></sub>; sammatā Dhs<sub>L(M<sub>S</sub>)</sub>

<sup>715</sup> nārīdarśanatatkāṃkṣī | Ms Dhs<sub>M<sub>S</sub>L</sub>; nārīdarśanasākāṅkṣī Dhs<sub>C</sub>; bud med lta zhing de 'dod pa B<sub>crit</sub>; 見婦女生染 T (\*° samkliṣṭaḥ [?])

<sup>716</sup> na bhikṣur na gr̥hī śaṭhaḥ | Ms (B<sub>crit</sub>); na bhikṣur na gr̥hīva saḥ Dhs<sub>C</sub>; na bhikṣur na gr̥hī ca saḥ Dhs<sub>M<sub>S</sub>L</sub>; dge min khyim min g.yon can yin B<sub>crit</sub>; 非道非俗人 (*om.* śaṭhaḥ following Dhs<sub>L<sub>C</sub></sub>)

<sup>717</sup> dagdham kleśavanam yair hi | Ms Dhs<sub>M<sub>S</sub></sub> (B<sub>crit</sub>); dagdhakleśavanam yair hi Dhs<sub>L</sub>; kleśe vayam dagdhā Dhs<sub>C</sub>; gang gis nyon mongs tshal bsregs pa B<sub>crit</sub>; 若能燒煩惱 T (*om.* vanam)

<sup>718</sup> te dvijās te ca kalyāṇā | Ms Dhs<sub>M<sub>S</sub>L</sub> (B<sub>crit</sub> T); kalyāṇadharme samraktā Dhs<sub>C</sub>; bram ze de yin de dge zhing B<sub>crit</sub>; 名善婆羅門 T

<sup>719</sup> na raktāḥ pānabhojane | Ms (T); na raktāḥ kāmabhojanaiḥ Dhs<sub>M<sub>S</sub>L</sub>; na raktāḥ kāmabhojane Dhs<sub>C</sub>; sdig pa'i zas la mi chags so B<sub>crit</sub> (\*...pāpabhojane [!]); 不貪著飲食 T

<sup>720</sup> nityam grāmotsukā gantum | Ms (B<sub>crit</sub> T); nitya grāmotsukā nigantum Dhs<sub>M<sub>S</sub></sub>; nityam grāmaṃ sukho gantum Dhs<sub>L</sub>; nityam śrīmānsukā nigantum Dhs<sub>L(M<sub>S</sub>)</sub>; nityam prāptyutsukā ye (hi) Dhs<sub>C</sub>; rtag par grong du 'gro spro zhing B<sub>crit</sub>; 常樂行聚落 T

<sup>721</sup> nityam snānotsukāḥ śaṭhāḥ | *em. after B<sub>crit</sub> T*; nityam sthānotsukā śaṭhāḥ Ms; nityam snānotsukāśayā Dhs<sub>M<sub>S</sub></sub>; nityam snānotsukāśayaḥ Dhs<sub>L</sub>; nityam svajanasamratāḥ Dhs<sub>C</sub>; g.yon can rtag tu khru byed pa B<sub>crit</sub>; 意數數洗浴 T

araṇye śāntamanaso<sup>724</sup> nityaṃ dhyānaparāyaṇāḥ |<sup>725xcvii</sup>  
te dvijās te ca kalyāṇāḥ<sup>726</sup> kalyāṇapathagocarāḥ ||<sup>727</sup> <5.1.21.14><sup>xcviii</sup>

ramaṇīyāṇy arañyāni na cātra ramate manaḥ |<sup>728</sup>  
vītarāgātra<sup>xcix</sup> raṃsyante<sup>729</sup> na tu kāmagaveṣiṇaḥ<sup>730</sup> ||<sup>c</sup> <5.1.21.15><sup>ci</sup>

sāṃkathyābhirato yas tu<sup>731</sup> rato viṣayatṛṣṇayā |<sup>732</sup>  
na yāsyati<sup>733</sup> puram śāntaṃ yatra mṛtyur na vidyate ||<sup>734</sup> <5.1.21.16><sup>cii</sup>

rājasevī sumṛṣṭāśī<sup>735</sup> madyapaḥ krodhanaḥ sadā |<sup>736</sup>  
bhikṣunāmnā vañcayate<sup>737ciii</sup> dāyakān ṛtacetasāḥ ||<sup>738</sup> <5.1.21.17><sup>civ</sup>

<sup>722</sup> parātmavañcakā mūḍhā | Ms Dhs<sub>Ms</sub> (B<sub>crit</sub> T); parātmavañcako mūḍho Dhs<sub>L</sub>; māyayā vañcakā (ye tu) Dhs<sub>C</sub>; rmongs pa bdag dang gzhan slu ste B<sub>crit</sub>; 愚癡誑自他 T

<sup>723</sup> mūḍhāḥ saddharmmavartmani | Ms (B<sub>crit</sub>); mūḍhās te dharmavartmani Dhs<sub>MsLC</sub>; muḍhāste... Dhs<sub>L(Ms)</sub>; dam chos lam la rmongs pa yin B<sub>crit</sub>; 悉沒於道法 T

<sup>724</sup> araṇye śāntamanaso | *reg.* (B<sub>crit</sub> T); araṇye śānta° Ms; yo 'nye śānta° Dhs<sub>Ms</sub>; yo 'nyaśānta° Dhs<sub>L(Ms)</sub>; ye sūnyaśānta° Dhs<sub>L</sub>; yo 'tyantaśānta° Dhs<sub>C</sub>; yid ni zhi zhing dgon pa ru B<sub>crit</sub>; 靜心空閑處 T

<sup>725</sup> dhyānaparāyaṇāḥ | Ms Dhs<sub>L</sub>; dhyānaparāyaṇaḥ Dhs<sub>L(Ms)LC</sub>; bsam gtan pha rol 'gro B<sub>crit</sub>; 行禪不捨 T

<sup>726</sup> te dvijās te ca kalyāṇāḥ | *reg.* Dhs<sub>MsL</sub> (B<sub>crit</sub>); te dvijās te ca kalyāṇā Ms; ādimadhyāntakalyāṇo Dhs<sub>C</sub>; bram ze de yin de dge zhing B<sub>crit</sub>; 得名婆羅門 T (*om.* \*kalyāṇāḥ)

<sup>727</sup> kalyāṇapathagocarāḥ | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); °paṣa° Dhs<sub>Ms</sub>; nityam advayagocarāḥ Dhs<sub>C</sub>; dge ba'i lam gyi spyod yul yin B<sub>crit</sub>; 入善道境界 T

<sup>728</sup> na cātra ramate manaḥ | Ms Dhs<sub>MsL</sub> (B<sub>crit</sub>); tatraiva ramate manaḥ Dhs<sub>C</sub>; na cātra ramate janaḥ Uv; yattha na ramatī jano Dhp; der ni dga' bar mi 'gyur ro B<sub>crit</sub>; *This is pāda d in B<sub>crit</sub>, but pāda b in Ms, Dhs<sub>LC</sub>, Dhp and T.; 非其人不住 T (\*na cātra vasate janaḥ): It is difficult to know what to do with the double negative here. Additionally, the translators of T take the verbal root √ram in the sense of stopping or abiding, rather than enjoying, as I would understand the context. Or it is possible that they read vasate, which would very closely resemble ramate.*

<sup>729</sup> vītarāgātra raṃsyante | *em. after Uv;* vītarāgātra raṃsyate Ms; ...ramyante Dhs<sub>MsL(Ms)</sub>; vītarāgā 'tra ramante Dhs<sub>L</sub>; ramante vītarāgās te Dhs<sub>C</sub>; vītarāgā ramissanti Dhp; der ni 'dod chags bral ba dga' B<sub>crit</sub>; *This is pāda b in B<sub>crit</sub>, as opposed to pāda c in Ms, Dhs and T.; 離欲人能止 T: Here again the translators of T take the verbal root √ram in the sense of stopping or abiding.*

<sup>730</sup> kāmagaveṣiṇāḥ | Ms Dhs<sub>MsLC</sub> Uv (B<sub>crit</sub> T); kāmamaveṣiṇaḥ Dhs<sub>L(Ms)</sub>; 'dod pa tshol ba'i yid dag ni B<sub>crit</sub>; 非憲樂欲者 T: *Read with the Taishō variant: 悲=非 【宋】 【元】 【明】 【宮】。*

<sup>731</sup> sāṃkathyābhirato yas tu | Ms; sa kathābhirato yas tu Dhs<sub>MsLC</sub>; gang zhig 'bel ba'i gdam dga' zhing B<sub>crit</sub>; 若憲多言語 T

<sup>732</sup> rato viṣayatṛṣṇayā | Ms Dhs<sub>MsL</sub> (B<sub>crit</sub>); rato viṣayatṛṣṇayoḥ Dhs<sub>C</sub>; ratā viṣayatṛṣṇayoḥ Dhs<sub>L(Ms)</sub>; yul gyi sred pas mngon dga' ba B<sub>crit</sub>; 愛樂於境界 T

<sup>733</sup> yāsyati Ms Dhs<sub>LC</sub>; yāsyate Dhs<sub>MsL(Ms)</sub>

<sup>734</sup> yatra mṛtyur na vidyate | Ms Dhs<sub>MsL</sub> (B<sub>crit</sub>); yo ca mṛtyuṃ na vindati Dhs<sub>C</sub>; gang na 'chi ba med pa yi B<sub>crit</sub>; 不生不死處 T

<sup>735</sup> rājasevī sumṛṣṭāśī | Dhs<sub>L</sub> (T); rājasevī ṣṭṛṣṇāśī Ms; rājasevī sumṛṣṭāśī Dhs<sub>Ms</sub>; rājasevī susṛṣṭāśī Dhs<sub>L(Ms)</sub>; rājaseviṣu ṣṛṣṭāśo Dhs<sub>C</sub>; rgyal po sten cing zas dang skom B<sub>crit</sub>; 近王極美食 T

<sup>736</sup> sadā | Ms Dhs<sub>MsL</sub> (B<sub>crit</sub> T); tathā Dhs<sub>C</sub>; rtag B<sub>crit</sub>; 常 T

<sup>737</sup> bhikṣunāmnā vañcayate | Ms Dhs<sub>MsL</sub> (B<sub>crit</sub> T); sadā bhikṣur bañcayate Dhs<sub>C</sub> (!); ming gi dge slong g.yo thabs kyis B<sub>crit</sub>; 唯名字比丘 T

<sup>738</sup> dāyakān ṛtacetasāḥ | Ms Dhs<sub>MsL</sub>; dāyakān nanu cetasā Dhs<sub>C</sub> (!); sbyin bdag bden sems slu bar byed B<sub>crit</sub>; *This pāda is located later in the Tibetan translation.; 妄語誑檀越 T(\*dāyakān anṛtoktibhiḥ [?]): The term ṛtacetasāḥ has no equivalent in T.*

upāyam abhyupādāya<sup>739</sup> rāja<sub>[20b1]</sub>dvārāśritā hi ye |  
saṃrabdhā ḡrhibhiḥ sārđhaṃ yannāśād vanam āśritāḥ ||<sup>740</sup> <5.1.21.18><sup>cv</sup>

tatsvāsthyam eva puṣṇanti<sup>741</sup> vāntāśais taiḥ samā matāḥ |<sup>742cv</sup>  
putradāram<sup>743</sup> parityajya ye śāntaṃ vanam āśritāḥ ||<sup>744</sup> <5.1.21.19><sup>cvi</sup>

<5.1.22> sa bhikṣur etān doṣān prahāya, tatvadarśanatataro<sup>745</sup> rūpādiskandhatatvadarśi mokṣāya  
ghatate carati, pariṣcchati gurum. mārgāmārgatatvajña<sup>746</sup> āryāśtāṅgena mārgeṇa tam  
mokṣapuram anveṣamāno,<sup>747</sup> mārgārambhaśīlaḥ samadarśi<sup>748</sup> nirmalacittaḥ śāntacittas tam eva  
mārga<sub>[2]</sub>m āsevate bhāvayate bahulīkurute.

<5.1.23> tasyāya kuśalānāśravakarmapathasamyuktasya<sup>749</sup> “hīyate mārapakṣaḥ. vardhate  
saddharmapakṣa,” iti jñātvā, bhaumā yakṣā antarīkṣacarāṇām yakṣāṇām abhinivedayanti.<sup>750</sup>

<5.1.24> te 'pi caturṇām mahārājñām abhinivedayanti. te 'pi catvāro mahārājānaḥ...pūrvavad  
yāvat...tuṣitasamsthitasya Maitreyasyābhinivedayanti yāmā devās. tuṣite tato 'py eko  
bodhisatvo<sup>751</sup> 'tīvānandatatarah parani<sub>[3]</sub>rmitavaśavartinām devānām abhinivedayati:<sup>752</sup> “amuko  
Jambūdvīpāt kulaputraḥ keśāśmaśrūṇy avatārya kāṣāyāṇi vāsāṃsy āchādya...pūrvavat...” atha  
tuṣṭataramanasāḥ paranirmitavaśavartino devāḥ:<sup>753</sup> “...pūrvavat...”

<sup>739</sup> upāyam abhyupādāya | Ms: *The prefix abhi- here is strange, and it is possible that this is the result of textual corruption.*; upāyanāny upādāya Dhs<sub>MSLC</sub>; upāyenāny... Dhs<sub>L(MS)</sub>; de nas de dag sun 'byin cing B<sub>crit</sub>; 若詐說方便 T  
<sup>740</sup> yannāśād vanam āśritāḥ | Ms (T); yathā nāgā vanāśritāḥ Dhs<sub>LC</sub>; yathā nāga vanāśritāḥ Dhs<sub>MS</sub>; ji ltar glang chen tshal gnas bzhin B<sub>crit</sub> (\*yathā nāgā vanāśritāḥ); 損敗空閑者 T

<sup>741</sup> tatsvāsthyam eva puṣṇanti | *em. loosely after T*; tatsthānyāvapuṣṇanti Ms; tatsthās tāny eva puṣṇanti Dhs<sub>MS</sub>; tatsvbhāsthāny (?) Dhs<sub>L(MS)</sub>; tatsvāsthyāny eva puṣṇanti (?) Dhs<sub>L</sub>; tasmāt tān eva puṣṇanti Dhs<sub>C</sub>; *om.* B<sub>crit</sub>; 猶有係戀意 T (\*tatsnehaṃ eva puṣṇanti [?])

<sup>742</sup> vāntāśais taiḥ samā matāḥ | *reg.* (Dhs<sub>L(O)</sub>); vāntāśais tai samā matā Ms; vāntāśais te samāgatāḥ Dhs<sub>MSL(MS)</sub>; vāntāśais te samāgatāḥ (?) Dhs<sub>L</sub>; vāterśyās te samāgatāḥ Dhs<sub>C</sub>; de dag sred spangs bsam pa mnyam B<sub>crit</sub>; *Here B<sub>crit</sub> understands the compound vāntāśais as “one who has abandoned desire” (sred spangs). However, see the similar compound at §5.1.4.4, vāntaniṣṭhīvitāśānām, which clearly means “those who eat vomit.”*; 如吐已還食 T (*agrees with Ms and Dhs<sub>L</sub>*)

<sup>743</sup> putradāram | Ms Dhs<sub>MSL</sub>; putradārān Dhs<sub>C</sub>; bu smad B<sub>crit</sub>; 妻子 T

<sup>744</sup> ye śāntaṃ vanam āśritāḥ | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T) ye śāntā ratnam āśritāḥ Dhs<sub>C</sub>; ...ranam... Dhs<sub>MSL(MS)</sub>; zhi ba'i tshal na gnas pa ni B<sub>crit</sub>; 而依寂靜林 T

<sup>745</sup> °tatparo | *em.*; °tatparāḥ Ms

<sup>746</sup> mārgāmārgatatvajña | *reg.*; mārgāmārgatatvajñaḥ Ms

<sup>747</sup> mokṣapuram | *em. after B<sub>crit</sub> T*; mokṣam punar Ms; thar pa'i grong khyer de tshol ba ni B<sub>crit</sub> (\*mokṣapuram); 求解脫城 T (\*mokṣapuram)

<sup>748</sup> mārggārambhaśīlaḥ samadarśi | Ms; lam rtsom pa'i ngang tshul can mnyam par lta zhing B<sub>crit</sub>; 常勤行道，平等正見 T

<sup>749</sup> kuśalānāśrava° | *em./reg.*; kuśalānāśravā°

<sup>750</sup> abhinivedayanti | *em.*; abhinivedayati Ms

<sup>751</sup> tuṣite | *em. after T*; tuṣitās Ms; 'thab bral dang dga' ldan gyi lha dag gis dga' ldan gyi gnas na byams pa bzhugs pa'i bar la mngon par bsnyad do// de nas byang chub sems dpa' gcig cig B<sub>crit</sub>; ...乃至...炎摩兜率陀天彌勒世尊...如前所說...兜率陀處，有一菩薩 T (\*...tuṣite...): *This reading seems to work better than the reading of Ms and B<sub>crit</sub>. Additionally, it agrees with the previous refrain.*

<sup>752</sup> abhinivedayati | *em.*; abhinivedayanti Ms

<sup>753</sup> paranirmitavaśavartino devāḥ | *em./reg.*; paranirmitavasavartino devā Ms

## 〈II-5.2〉

〈5.2.1〉<sup>cviii</sup> punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: katham sa bhikṣuḥ pañcamam bhūmyantaram ārohati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

〈5.2.2〉 daśa<sub>41</sub>rūpiṇy āyatanāny avalokayati. katarāṇi daśa? tadyathā: cakṣurāyatanam rūpāyatanam śrotrāyatanam śabdāyatanam ghrāṇāyatanam gandhāyatanam jihvāyatanam rasāyatanam kāyāyatanam sparśāyatanam ca. etāni<sup>754</sup> rūpiṇy āyatanāni.<sup>755</sup>

〈5.2.3.1〉 atrāvalokayati: “katham mama cakṣurāyatanam pratītya, rūpāyatanāñ ca pratītya, samjñā bhavati?”

〈5.2.3.2〉 sa paśyati: “cakṣuḥ pratītya, rūpañ ca pratītya, cakṣurvijñānam utpadyate. tra<sub>51</sub>yāṇām sannihitāt sparśaḥ, sparśasahajā vedanāsamjñācetanā. tatra yā vedanā sā vindati. yā cetanā sā cetayati. tatra yā samjñā sā samjñānāti,<sup>cx</sup> yathā: ‘dīrgham idaṃ rūpaṃ.’ ‘hrasvam idaṃ rūpaṃ.’ ‘priyam idaṃ rūpaṃ.’ ‘apriyam idaṃ rūpaṃ.’ ‘sanidarśanam sapratigham idaṃ rūpaṃ.’ ‘anidarśanam apratigham idaṃ rūpaṃ.’”<sup>756</sup> evam ekādaśaprakāram<sup>cx</sup> yāvad avijñaptisamjñakam rūpaṃ<sup>757</sup> vibhajati.<sup>758</sup>

〈5.2.3.3〉 evaṃ trayāṇām sannipātāt sparśa<sup>759</sup> utpadyate, saṃsparśasahajā vedanāsamjñācetanā. tatra cakṣusaṃsparśajā vedanāsamjñācetanā: vi<sub>61</sub>ndamānārtho vedanārthaḥ. samjñānārthaḥ samjñārthaḥ. saṃjñā hi vedanākālam samjñānāti.<sup>760</sup> manaḥ pratītya, ete dharmā utpadyante<sup>761</sup> anyonyalakṣaṇā anyonyasvabhāvāḥ.<sup>762</sup> yathā daśamahābhauṃ dharmā, anyad eva lakṣaṇam<sup>763</sup> cetanāyā: vitarkamanasikāravīcārasmrīvedanāsamjñāsaṃcetanāsparśacchandavīryasamādhiś<sup>764</sup> ca.<sup>cx</sup> etā ekālambanā anyonyalakṣaṇāḥ. evaṃ lakṣaṇam vedanāyā anyad eva lakṣaṇam

<sup>754</sup> ca. etāni | *punct.*; caitāni Ms

<sup>755</sup> āyatanāni | *reg.*; āyatanāny Ms

<sup>756</sup> sanidarśanam sapratigham idaṃ rūpaṃ. anidarśanam apratigham idaṃ rūpaṃ. | *em.*; sapratigham idaṃ anidarśanam apratigham idaṃ rūpaṃ Ms; gzugs 'di ni bstan du yod pa/ gzugs 'di ni thogs pa dang bcas pa/ gzugs 'di ni bstan du med pa/ gzugs 'di ni thogs pa med pa zhes B<sub>crit</sub>; 此色可見，此不可見，此色有對，此色無對 T

<sup>757</sup> yāvad avijñaptisamjñakam | *em. after B<sub>crit</sub>*; See §7.10.; yāvad vijñaptisamjñakam rūpaṃ Ms (T); zhes rnam par rig byed ma yin pa'i bar rnam pa bcu gcig po 'di ni 'du shes kyi gzugs su B<sub>crit</sub> (\*...yāvad avijñaptisamjñakam); 如是乃至此意名色 T (\*...yāvad vijñaptisamjñakam)

<sup>758</sup> vibhajati | *reg.*; vibhajaty Ms

<sup>759</sup> sparśa | *em.*; sparśam Ms

<sup>760</sup> vindamānārtho vedanārthaḥ. samjñānārthaḥ samjñārthaḥ. samjñā hi vedanākālam samjñānāti. | *conj.*; ve<sub>61</sub>ndamānārtho cedanārthaḥ samjñānārthaḥ samjñārthaḥ satya hi vedanākālam samjñānāti | Ms; myong ba'i don ni tshor ba'i don no// 'du shes kyi don ni tshor ba'i tshe yang dag par shes pa yin te/ B<sub>crit</sub>; 彼義云何？覺知名受。受知時節，是名想義，是名意轉。T

<sup>761</sup> manaḥ pratītya ete dharmā utpadyante | Ms; chos 'di dag la yid 'jug pa skye ba'i B<sub>crit</sub>; 是名意轉。此等法生 T: *Here the syntax of the Chinese translation seems at odds with Ms.*

<sup>762</sup> anyonyalakṣaṇā anyonyasvabhāvāḥ | *em.*; anyonalakṣaṇānyonyasvabhāvā Ms

<sup>763</sup> dharmā, anyad eva lakṣaṇam | *em./reg./punct.*; dharmānyad eva lakṣaṇā Ms; chos lta bu'o// sems pa'i mtshan nyid mi 'dra ba yang de bzhin te/ B<sub>crit</sub>; 如是異相，是思異相 T

<sup>764</sup> vitarkamanasikāravīcārasmrīvedanāsamjñāsaṃcetanāsparśacchandavīryasamādhiś | Ms; rnam par rtog pa dang/ yid la byed pa dang/ dpyod pa dang/ dran pa dang/ tshor ba dang/ 'du shes dang/ sems pa dang/ reg pa dang/ brtson 'grus dang/ ting nge 'dzin de dag ni B<sub>crit</sub> (\*vitarkamanasikāravīcārasmrīvedanāsamjñā-cetanāsparśavīryasamādhiś; *om. chandah*); 念、慧、解脫、受、想、思、觸、欲、進、三昧。T

(\*smṛtiprajñādhimokṣavedanāsamjñācetanāsparśacchandavīryasamādhiś): *Compare Ms 96b2-3:*

tadekālambanapravṛttā ete dharmā utpadyante | anyonya<sub>96b3</sub>lakṣaṇā anyonyasvabhāvā yathā daśa mahābhauṃ dharmā vedanā samjñā cetanā sparśo manaskāraś chando 'dhimoḥkṣaḥ smṛtiḥ samādhiḥ prajñā ca ekālambanā anyonyalakṣaṇā. mana evam ete vijñānādya | ekādaśadharmā.

saṃjñāyāḥ.<sup>765</sup> tadyathā: sūryasyaikāla<sub>[7]</sub>mbanā raśmayo<sup>766cxii</sup> 'thavānyasvabhāvāḥ. evam evānyah  
svabhāvo vedanāyāḥ,<sup>767</sup> anyah svabhāvaś cetanāyāḥ.<sup>768</sup>

<5.2.3.4> sa cakṣuḥsaṃsparśajavedanāsaṃjñācetanātatvajñāś<sup>769</sup> cakṣur eva riktakam paśyati,  
tucchakam paśyati, asārakam paśyati. sadbhūtarasī bhikṣuḥ<sup>770</sup> mārgatatvajñō  
mithyādṛṣṭivirahitaḥ samyagdrṣṭipurāḥsaras<sup>771</sup> tad eva cakṣuhsahagataṃ moham  
āvilīsvabhāvabhūtaṃ prajahāti.<sup>772 773</sup> māṃsapiṇḍatatvadarśī<sup>774</sup> “medapūyarudhirāśrunilayam”<sup>775</sup>  
iti matvā, rāgaṃ prajahāti. “na nityam” iti matvā<sub>[21a1]</sub> nityadarśī bhavati. “māṃsapiṇḍam”<sup>776</sup> iti  
matvā, “asthicchidragataṃ” virajyate.<sup>777</sup> “snāyubandhanam” iti matvā, “parasparāyattam idaṃ  
cakṣurāyatanam” avagacchati.<sup>778</sup> “neha sāram asti,” nirātmakam avaitī.<sup>779</sup> sa “saṃkṣepato”<sup>780</sup>  
duḥkhabhūtam idaṃ cakṣur,” iti vijānaṃ paśyamś,<sup>781</sup> cakṣurāyatanād virajyate.  
<5.2.3.5> sa cakṣurāyatanam yathāvad avagacchan,<sup>782</sup> rūpam api vicārayati: “sacet tad rūpam  
priyāpriyāvyaḥkr̥tam<sup>783</sup> abhūtaṃ parikalpyate, kim atra sāram asti? kiṃ śucim kiṃ nityam<sub>[2]</sub> kiṃ  
sukham asti?”<sup>784cxiii</sup> sa rūpam paśyan jānaṃ vimṛśan labhate.<sup>785</sup> “neha rūpam sāram asti.”<sup>786</sup>

<sup>765</sup> ca. eta ekālambanā anyonyalakṣaṇāḥ. evaṃ lakṣaṇam vedanāyā anyad eva lakṣaṇam saṃjñāyāḥ ] *em./reg./punct.*;  
cete ekālambanānyonyalakṣaṇā evaṃ lakṣaṇa vedanāyānyad eva lakṣaṇa[m] saṃjñāyās Ms

<sup>766</sup> tadyathā sūryasyaikālambanā raśmayo 'thavānyasvabhāvā ] *em./punct. after B<sub>crit</sub> T*; tadyathā ##### thā  
sūryasyaikālambanā raśmayo thavānyasvabhāvo Ms; dper na nyi ma'i gzhi gcig yin kyang 'on kyang 'od kyi ngo bo  
nyid tha dad pa B<sub>crit</sub>; 譬如日光一緣異體 T

<sup>767</sup> evam evānyah svabhāvo vedanāyāḥ ] *em./reg. after B<sub>crit</sub> T*; vedanāyāḥ Ms; de bzhin du tshor ba'i ngo bo nyid  
kyang gzhan yin la B<sub>crit</sub>; 如是如是，異自體受 T

<sup>768</sup> cetanāyāḥ ] *corr.*; caitanāyāḥ Ms

<sup>769</sup> cakṣuḥsaṃsparśajavedanāsaṃjñācetanātatvajñāś ] *em.*; cakṣuḥsaṃsparśajā vedanāsaṃjñācetanātatvajñāś Ms

<sup>770</sup> bhikṣur ] *corr.*; bhikṣu Ms

<sup>771</sup> samyagdrṣṭipurāḥsaras ] *reg.*; samyagdrṣṭipurāḥsarah Ms

<sup>772</sup> moham āvilīsvabhāvabhūtaṃ prajahāti ] *em. after Ms 96b4 B<sub>crit</sub> T*; moham avikarīsvabhāvabhūtaṃ saṃjñāṃ  
prajahāti Ms; cakṣurggataṃ moham āvilībhūtaṃ jahāti Ms 96b4; de mig dang lhan cig skyes pa'i 'du shes kyi gti  
mug rnyog pa can gyi ngo bo nyid du gyur pa spong ngo B<sub>crit</sub>; 彼捨如是共癡濁行 T

<sup>773</sup> n.e. ] Ms B<sub>crit</sub>; 不淨眼想，不真實想 T

<sup>774</sup> māṃsapiṇḍatatvadarśī ] *corr.*; māṃsapiṇḍatatvadarśī Ms

<sup>775</sup> medapūyarudhirāśrunilayam ] *em.*; medaśūyarudhirāmbhanilayam Ms; medaḥ pūjāvikaśrunilayam Ms 96b4; tshil  
dang/ rnag dang/ khrag dang/ mchi ma'i gnas yin par rig nas B<sub>crit</sub>; 脂、膿、血、淚，不淨物合 T (不淨物合 *om. in*  
Ms and B<sub>crit</sub>)

<sup>776</sup> māṃsapiṇḍam ] *reg.*; māṃsapiṇḍam Ms

<sup>777</sup> “māṃsapiṇḍam” iti matvā “asthicchidragataṃ,” virajyate ] *punct.*; māṃsapiṇḍam iti matvāsthicchidragataṃ  
virajyate Ms; rus pa'i bu ga'i nang na sha'i gong bu yod par rig nas/ 'dod chags dang bral bar 'gyur B<sub>crit</sub>; 彼知此眼唯  
有肉搏在骨匡已，心得離欲。 T

<sup>778</sup> snāyubandhanam iti matvā parasparāyattam idaṃ cakṣurāyatanam avagacchati ] Ms; rgyus pas sbrel bar rig cing  
mig gi skye mched 'di ni gcig la gcig 'brel par rtogs te B<sub>crit</sub>; 復知此眼筋纏縛已。知：「此眼入自他迭互，各不相  
應。 T (Ms B<sub>crit</sub> *om.* 各不相應)

<sup>779</sup> nirātmakam avaiti ] *em. after Ms 96b5 B<sub>crit</sub>*; evetat Ms; bdag med par rig la B<sub>crit</sub>; 一切無我 T (\*nirātmakam  
evaitat [?])

<sup>780</sup> sa saṃkṣepato ] *em.*; saṃsaṃkṣepato Ms

<sup>781</sup> vijānaṃ paśyamś ] *em. after B<sub>crit</sub> T*; See the reading vijānaṃ paśyamś at Ms 96b5.; vijānaṃ paśyati Ms; mam  
par shes shing mthong nas B<sub>crit</sub>; 既觀知己 T

<sup>782</sup> avagacchan ] *em.*; avagacchad Ms

<sup>783</sup> rūpam priyāpriyāvyaḥkr̥tam ] *em.*; rūpam priyāpriyāvyaḥkr̥tam Ms

<sup>784</sup> kiṃ śucim kiṃ nityam kiṃ sukham asti ] *em.*; kiṃ śuciḥ kiṃ nityam kiṃ sukham asti Ms; ci gtsang ngam/ ci rtag  
gam/ ci bde ba yod dam snyam mo// B<sub>crit</sub>; 此有何堅，何淨，何常，何我，何樂？ T (*adds* \*kiṃ sātmaakam)

<sup>785</sup> vimṛśan\* labhate ] Ms; rtog pas gzugs su mi dmigs te/ B<sub>crit</sub> (\*vimṛśan na labhate); 思惟知己，知 T (\*jānaṃ  
vimṛśan labhate)

saṃkalpamātrakam evedaṃ rūpaṃ priyāpriyaṃ.<sup>787</sup> neha priyo vāpriyo<sup>788</sup> vā bhāvo 'sti. kevalam ayaṃ lokaḥ pṛītikrodhasaṃkalpagr̥hītaḥ<sup>789</sup> 'priyaṃ dveṣyaṃ' iti vā manyate.”

⟨5.2.4.1⟩ sa caḥṣurūpāyatanam avalokya, śrotraśabdāyatanam avalokayati. sa śabdāṃ pratyavekṣate: śabda utpanna indriyaviṣaye<sup>790</sup> prapatati. tataḥ śrotraṇi ca pratītya, śabdaṇi ca pratītya,<sup>791</sup> tajjaṇi ca manasikāraṃ<sup>[3]</sup> pratītya, śrotravijñānam utpadyate. trayāṇāṃ sannipātāt sparśaḥ sparśasahajā vedanāsamjñācetanā.<sup>792</sup> tatra sparśasahajā vedanā<sup>793</sup> yo cetayati saṃjñāvad, yathā:<sup>794</sup> “dīrgham idaṃ lakṣaṇaṃ. viprakarṣāt pratyayāc<sup>795</sup> chabdo 'yam<sup>796</sup> āgataḥ karmaśobhanaḥ sūkṣma audārikaḥ priyāpriyo vā.”<sup>797</sup> śabdāṃ<sup>798</sup> āgataṃ prativedayati saṃcetayati, saṃjñāyā<sup>799</sup> vibhajati, manovijñānena vijānāti,<sup>[4]</sup> vedanāyā<sup>800</sup> vedayati, kāmṣayā vicārayati. sa śrotraśabdāyatanam abhiniveśayamāno vimṛṣati. vimṛṣamāno<sup>801</sup> vicārayati. vicārayamānaḥ pratisamvedayate: “neha svabhāvataḥ śabdaḥ priyo vāpriyo<sup>802</sup> vā samvidyate. kevalam saṃkalpakamātram evedaṃ. priyāpriyo 'yaṃ śabda iti nāyaṃ śabdaḥ svabhāvato nityo vā dhruvo vā śāśvato<sup>803</sup> vā sukho vā sāro<sup>[5]</sup> vā sātmake vā nirātmako vā. kevalam rāgadveṣamohāḥ<sup>804</sup> priyāpriyo 'yaṃ śabda” iti.

⟨5.2.4.2⟩ sa śabdaśrotrāyatanam<sup>805</sup> abhisam̐tarkayaṇi, chabdam<sup>806</sup> śrutvā, na saṃmuhyate na saṃrajyate, na rāgam avagacchati.<sup>807</sup> sa śrotraśabdāyatanam abhisam̐kṣya, na śrotravijñāne

<sup>786</sup> neha rūpaṃ sāram asti | *em. after Ms 96b7 B<sub>crit</sub>*; anekarūpaṃ sāram asti Ms; neha rūpaṃ sāram asti Ms 96b7; 'di la snying po med B<sub>crit</sub> (\*neha sāram asti); 一切色皆悉無堅 T (\*anekarūpaṃ asāram asti [?])

<sup>787</sup> priyāpriyaṃ | *reg.*; priyāpriyaṃ Ms

<sup>788</sup> vāpriyo | *reg.*; vā apriyo Ms

<sup>789</sup> pṛītikrodhasaṃkalpagr̥hītaḥ | *em.*; pṛītikrodhasaṃkalpagr̥hītaṃ Ms

<sup>790</sup> indriyaviṣaye | *em.*; indriyaviṣaye Ms

<sup>791</sup> śabdaṇi ca pratītya | Ms; sgra la yang brten B<sub>crit</sub>; *om.* T

<sup>792</sup> sparśasahajā vedanāsamjñācetanā | *em. after B<sub>crit</sub> T*; sparśasahajā cetanā Ms; reg pa dang lhan cig skyes pa'i tshor ba dang/ 'du shes dang/ sems pa 'byung ngo B<sub>crit</sub>; 觸共受想思等俱生 T

<sup>793</sup> vedanā | *reg.*; vedanāḥ Ms

<sup>794</sup> yo cetayati saṃjñāvad yathā | Ms; de la reg pa dang lhan cig skyes pa gang gis myong bar byed/ de la reg pa dang lhan cig byung ba'i 'du shes gang gis kun tu shes par byed/ reg pa dang lhan cig byung ba'i sems pa gang gis sems par byed snyam na/ 'du shes ni 'di lta ste/ B<sub>crit</sub>; 知觸共彼受想思生。若以知觸共思而生，覺知思想。T

<sup>795</sup> viprakarṣāt pratyayāc | *em.*; viprakarṣāt pratyayādi Ms; sgra 'byung ba'i rkyen 'di las skyes pa'i sgra B<sub>crit</sub>; 遠等因緣，得聞其聲 T

<sup>796</sup> chabdo 'yam | *reg.*; śabdo yam Ms

<sup>797</sup> karmaśobhanaḥ sūkṣma audārikaḥ priyāpriyo vā | *reg.*; karmaśobhanaḥ sūkṣma audārikaḥ priyāpriyo vā Ms; las skyes pa'i sgra gsal ba dang/ chung ba dang chen po/ snyan pa 'am mi snyan pa 'di 'byung ste/ B<sub>crit</sub>; 厚麁細業，若愛不愛 T

<sup>798</sup> śabdāṃ | *em.*; śataṃ śabdāṃ Ms

<sup>799</sup> saṃcetayati saṃjñāyā | *em.*; saṃcetayanti saṃjñāyā Ms; yang dag par sems par byed la 'du shes kyis B<sub>crit</sub>; 思知，想知 T

<sup>800</sup> vedanāyā | *em.*; vedanāyā Ms; tshor bas B<sub>crit</sub>; 以意識知，思知受知 T

<sup>801</sup> vimṛṣamāno | *reg.*; vimṛṣamāno Ms

<sup>802</sup> vāpriyo | *reg.*; vā apriyo Ms

<sup>803</sup> śāśvato | *reg.*; sāśvato Ms

<sup>804</sup> rāgadveṣamohāḥ | *reg.*; rāgadveṣamohā Ms

<sup>805</sup> śabdaśrotrāyatanam | *em.*; śabdaḥ śrotrāyatanam Ms

<sup>806</sup> abhisam̐tarkayaṇi chabdam | *reg.*; abhisam̐tarkayaṇi\* śabdāṃ Ms

<sup>807</sup> na saṃmuhyate na saṃrajyate na rāgam avagacchati Ms; rmongs pa med cing chags pa med la snying po med par rtogs so/ B<sub>crit</sub>; 則不迷惑，不生憙樂，不取，不著，不謂有堅。T: *Here T offers a few more verbs than are found in Ms and B<sub>crit</sub>.*



saṃrajyate, nāpi rāgam upaiti: “na hi śrotravijñānasya,<sup>808</sup> na mama śrotravijñānam.” evaṃ sparśo vedanāsaṃjñācetanā ca.

⟨5.2.5.1⟩ punar api sa bhikṣuḥ ghrā<sub>[6]</sub>ṇagandhāyatanam<sup>809</sup> avaiti: “ghrāṇaṃ pratītya, gandhaṃ pratītya, tajjañ ca manaskāraṃ pratītya,<sup>810</sup> ghrāṇavijñānam utpadyate.”<sup>811</sup>

sannikṣṭaviprakṣṭapriyāpriyam<sup>812</sup> sugandhaṃ durgandhaṃ vātasamśleṣaviśleṣaṃ pratigandhaṃ<sup>813</sup> jighrate. tatra ghrāṇāyatanam gandho bahirdhas tam upaiti. trayāṇāṃ sannipātāt sparśaḥ sparśasahajā vedanā saṃjñā saṃskārāṇāṃ<sup>814</sup> cetanā.<sup>cxiv</sup> tatrānubhavalakṣaṇā vedanā. saṃjānanalakṣaṇā saṃjñā.<sup>815</sup> ghrāṇagandhāyatanam<sup>816</sup> avalokyādhyātmikāḥ sparśalakṣaṇāḥ spa<sub>[7]</sub>rśaḥ. sparśasaṃjānanalakṣaṇā saṃjñā. saṃjñāsaṃcetanalakṣaṇā cetanā.<sup>817cxv</sup>

“ekakṣaṇāvalambanā<sup>818</sup> ete dharmāḥ pṛthakkāryāṇy ārabhante, tadyathānyonyaniḥsvabhāvāt.<sup>819</sup> yathā<sup>820</sup> daśamahābhaumā dharmāḥ...pūrvavat...tathā sarva ete dharmāḥ<sup>821</sup> pṛthaglakṣaṇā, na caikasmin kṣaṇe<sup>822</sup> ekaṃ kāryam ārabhante.”<sup>cxvi</sup>

⟨5.2.5.2⟩ sa bhikṣuḥ ghrāṇagandhāyatanatavajñāṣ<sup>823</sup> tatvata evānveṣayati: “kim atra sāraṃ nityam dhruvam śāśvatam?<sup>824</sup> vipariṇāmadharmikasyāyatanasyānityaduḥkāsūnyānātma<sub>[21b1]</sub>kam.”<sup>825</sup> ghrāṇagandhāyatanam<sup>826</sup> jñātvā, “sarvaṃ naitan mama. nāsyāham,” iti matvā, “kevalaṃ saṅkalpamātrakam evedaṃ ghrāṇagandhāyatanam yena bādhyanti sarvabālapṛthagjanāḥ mandabuddhayaḥ,<sup>827</sup> prakāro ’yaṃ pratyavekṣyate.

<sup>808</sup> na hi śrotravijñānasya | Ms; rna ba'i rnam par shes pa ni bdag ma yin zhing B<sub>crit</sub>; 耳識非我 T

<sup>809</sup> ghrā<sub>[6]</sub>ṇagandhāyatanam | em.; ghrā<sub>[6]</sub>ṇaṃ gandhāyatanam Ms

<sup>810</sup> tajjañ ca manaskāraṃ pratītya | corr.; tajjañ ca pratītya manaskāraṃ pratītya Ms

<sup>811</sup> ghrāṇavijñānam utpadyate | corr.; ghrāṇavijñānasam utpadyante Ms

<sup>812</sup> °priyāpriyam | em.; °priyāpriya Ms

<sup>813</sup> vātasamśleṣaviśleṣaṃ pratigandhaṃ | em.; vātasamśleṣaṃ viśleṣaṃ pratigandho Ms

<sup>814</sup> saṃskārāṇāṃ | Ms; om. B<sub>crit</sub> T

<sup>815</sup> tatrānubhavalakṣaṇā vedanā saṃjānanalakṣaṇā saṃjñā | em.; tatrānubhavalakṣaṇā vedanā saṃjānatālakṣaṇā saṃjñā Ms; de la myong ba'i mtshan nyid ni tshor ba'o// shes pa'i mtshan nyid ni 'du shes so// B<sub>crit</sub>; 知彼相已 T

<sup>816</sup> ghrāṇagandhāyatanam | Ms; śrotraghrāṇagandhāyatanam Ms; rna ba dang sgra'i skye mched B<sub>crit</sub>; 如是觀察鼻香入相 T (\*...ghrāṇagandhāyatanalakṣaṇam)

<sup>817</sup> °ādhyātmikāḥ sparśalakṣaṇāḥ sparśaḥ sparśasaṃjānanalakṣaṇā saṃjñā. saṃjñāsaṃcetanalakṣaṇā cetanā | conj.; °ādhyātmikāḥ sparśalakṣaṇāḥ sparśasaṃjānanalakṣaṇāḥ saṃsacetalakṣaṇā Ms; nang gi reg pa'i mtshan nyid ni reg pa/ shes pa'i mtshan nyid ni 'du shes/ sems pa'i mtshan nyid ni sems par byed pa yin te/ B<sub>crit</sub> (\*°ādhyātmikāḥ sparśalakṣaṇāḥ sparśaḥ. saṃjānanalakṣaṇā saṃjñā. saṃcetalakṣaṇā saṃjñā saṃcetaryati. [?]); 知內觸相，則知觸相，思相平等。T (\*°ādhyātmikāḥ sparśalakṣaṇāḥ sparśasaṃjānanalakṣaṇāḥ saṃcetalakṣaṇāḥ. [?])

<sup>818</sup> ekakṣaṇāvalambanā | em. after B<sub>crit</sub>; ekalakṣaṇāvalambanā Ms; chos 'di dag ni skad cig ma gcig la dmigs pa yin la B<sub>crit</sub> (\*ekakṣaṇā°); 一相攀緣 T (\*ekalakṣaṇā°)

<sup>819</sup> tadyathānyonyaniḥsvabhāvāt | Ms; dper na ji ltar ngo bo nyid mi 'dra ba sa chen po'i chos bcu pa lta bu'o// B<sub>crit</sub>; 異者，所謂有異異相，有異異體。T

<sup>820</sup> yathā | em.; yathā[va]n Ms

<sup>821</sup> ete dharmāḥ | corr.; ete dharmā Ms

<sup>822</sup> kṣaṇe | Ms; skad cig ma (\*kṣaṇe); 相 T (\*lakṣaṇe)

<sup>823</sup> bhikṣuḥ ghrāṇagandhāyatanatavajñāṣ | reg.; bhikṣuḥ ghrāṇagandhāyatanatavajñāḥ Ms

<sup>824</sup> śāśvatam | reg.; sāśvatam Ms

<sup>825</sup> śāśvatam vipariṇāmadharmmikasyāyatanasyānitya° | em./reg.; sāśvatam vipariṇāmadharmmikasyāyatanasya

nitya° Ms; ther zug pa med cing yongs su 'gyur ba yin te/ sna dang dri'i skye mched mi rtag pa dang/ sdug bsngal ba dang/ stong pa dang/ bdag med par shes la B<sub>crit</sub> (\*śāśvatam vipariṇāmadharmmikaghrāṇagandhasyāyatanasyānitya°); 何物不壞？」此人無常苦空無我。T (\*avipariṇāmadharmmam asyāyatanasyānitya°)

<sup>826</sup> ghrāṇagandhāyatanam | em.; ghrāṇaṃ gandhāyatanam Ms

<sup>827</sup> mandabuddhayaḥ | reg.; mandabuddhaya Ms

⟨5.2.6.1⟩ punar api sa bhikṣur jihvāyatanam<sup>828</sup> anveṣayate: “jihvāñ ca pratītya, rasañ ca pratītya,<sup>829</sup> tajjañ ca manasikāraṃ pratītya,<sup>830</sup> jihvāvijñānam utpadyate. trayāṇāṃ sannipātāt sparśaḥ, sparśasahajā vedanāsaṃjñācetanā. tatrānubhavalakṣaṇā vedanā. saṃjñānalakṣaṇā<sup>831</sup> [2] saṃjñā nimittāvalambanī.<sup>832</sup> tad ete dharmāḥ svalakṣaṇasāmānyalakṣaṇasambhūtaḥ pṛthakkāryāṇy ārabhante, sarve caikāarthaprasādhakāḥ.<sup>833</sup> tadyathā: nādiñ ca pratītya, sandaṃśaṇ ca pratītya, tuṣodakañ ca pratītya, suvarṇakāraṇ ca pratītya,<sup>834</sup> ekam aṅgulīyakam<sup>835</sup> vā kriyate, hastābharaṇam vā. vilakṣaṇās ca te sarve dharmāḥ.<sup>836</sup> tadvad ete hi jihvāyatane,” jihvādharmāyatanam rasāyatanam ca<sup>837</sup> labhate.

⟨5.2.6.2⟩ punar api jihvāyatanatadvadarī sa bhikṣur evaṃ pratarka<sub>[3]</sub>yati:<sup>838</sup> “asti jihvārasāyatane nityasukhaśucisātmakam<sup>839</sup> vā kiñcit?” sarvathā vicinvan, sūkṣmam apy ekam dharmam na labhate. sa evaṃ lakṣaṇayuktaḥ syāt,<sup>840</sup> sa jihvārasāyatanād virajyate: “sa yatra kṛtsno ’yam satvasamudro majjate saṃrajyate,<sup>841</sup> paraspāreṇa manuṣyadevanarakatīryakpretāḥ pañcagatayo nirudhyante majjante virudhyante.”<sup>842</sup> sa jihvārasāyatananirmukto: “na mama jihvāyatanam, nāham jihvārasāyatanasya.<sup>843</sup> [4] nāham nityo dhruvaḥ<sup>844</sup> śāśvato vāvipariṇāmadharmo,<sup>845</sup> nāpi jihvārasāyatanam.” tasmād api virajyate.

⟨5.2.7⟩ punar api sa bhikṣuḥ kāyaspraṣṭavyāyatanam avalokayati. sa paśyati: “kāyam pratītya, spraṣṭavyāñ<sup>846</sup> cotpadyate kāyavijñānam. trayāṇāṃ sannipātāt sparśaḥ, sparśasahajā vedanā

<sup>828</sup> jihvārasāyatanam | *em. after T*; jihvāyatanam Ms; lce'i skye mched B<sub>crit</sub> (\*jihvāyatanam); 觀舌味入 T

<sup>829</sup> jihvāñ ca pratītya rasañ ca pratītya | Ms; lce la yang brten/ ro la yang brten/ B<sub>crit</sub>; *om. T*

<sup>830</sup> tajjañ ca manasikāraṃ pratītya | *em. after B<sub>crit</sub> T*; tajjañ ca manasikāraṃ Ms; de skyed pa yid la byed pa la yang brten nas B<sub>crit</sub>; 彼念等緣，而生舌識。T

<sup>831</sup> saṃjñānalakṣaṇā | *corr.*; saṃjñānalakṣaṇā Ms

<sup>832</sup> nimittāvalambanī | Ms; reg pa'i mtshan nyid ni reg pa/ sems pa'i mtshan nyid ni sems par byed pa yin te/ B<sub>crit</sub> (\*sparśalakṣaṇaḥ sparśaḥ. saṃcetanalakṣaṇā cetanā.); 對是觸相。想是思相。想緣於相。T (\*sparśalakṣaṇaḥ sparśaḥ. saṃcetanalakṣaṇā saṃjñā [?] nimittāvalambanī.)

<sup>833</sup> caikāarthaprasādhakāḥ | *corr.*; caikāarthaprasādhakā

<sup>834</sup> nādiñ ca pratītya sandaṃśaṇ ca pratītya tuṣodakañ ca pratītya suvarṇakāraṇ ca pratītya | *em.*; nādiñ ca pratītya [sa]ndaśaṃñ ca pratītya tuṣodakañ ca pratītya suvarṇakāraṇ ca pratītya Ms; shing la yang brten/ skam pa la yang brten/ the'u la yang brten/ thab la yang brten/ mgar ba la yang brten nas B<sub>crit</sub> (*adds* \*kuṇḍaṇ ca pratītya); 譬如因筒，因鉗，因繩，因水，因瓮，金師因緣。T (*adds* \*kuṇḍaṇ ca pratītya)

<sup>835</sup> ekam aṅgulīyakam | *em.*; ekam uṅgalīyakam Ms; sor gdub gcig B<sub>crit</sub>; 一指環 T

<sup>836</sup> sarve dharmāḥ | *corr.*; sarve dharmā Ms

<sup>837</sup> jihvādharmāyatanam rasāyatanam ca | *em.*; jihvādharmāyatanam rasāyatanam cā ## vā Ms; lce'i skye mched dang ro'i skye mched skyed do// B<sub>crit</sub>; *om. T*

<sup>838</sup> pratarkayati | *em.*; pratirkayati Ms; rab tu rtog par byed B<sub>crit</sub>; 如是觀已 T

<sup>839</sup> nityasukhaśucisātmakam | *em.*; nityasukhiśucisātmakam Ms

<sup>840</sup> sa evaṃ lakṣaṇayuktaḥ syāt | Ms; gang mtshan nyid de lta bu dang ldan pa'i chos chung ngu tsaṃ yang mi dmigs te/ B<sub>crit</sub>; 如是如是一相應 T

<sup>841</sup> majjate saṃrajyate | *em. after B<sub>crit</sub>*; majjate | saṃrajyate Ms; zhugs shing chags pa B<sub>crit</sub>; 熹樂味海 T

<sup>842</sup> paraspāreṇa manuṣyadevanarakatīryakpretāḥ pañcagatayo nirudhyante majjante virudhyante | *em.*; manuṣyadevanarakatīryakpretāḥ pañcagatayo nirudhyante. majjante virudhyante Ms; mi dang/ lha dang/ sems can dmyal ba dang/ dud 'gro dang/ yi dags 'gro ba lnga po dag gcig la gcig 'gag cing zhugs te 'ching ngo B<sub>crit</sub>; ...障礙。是故，復於人天地獄畜生餓鬼 五道大海，如是繫縛。T

<sup>843</sup> jihvārasāyatanasya | Ms; lce dang ro'i skye mched dag la B<sub>crit</sub>; 舌入 T (*om. °rasā°*)

<sup>844</sup> dhruvaḥ | *reg.*; dhruvo Ms

<sup>845</sup> śāśvato vāvipariṇāmadharmo | *reg. (T)*; śāśvato vāvipariṇāmadharmmo Ms; ther zug pa med cing yongs su 'gyur ba'i chos can yin te/ B<sub>crit</sub> (\*śāśvato vā, vipariṇāmadharmo); 亦非不動，非不破壞 T

<sup>846</sup> spraṣṭavyāñ | *em.*; spaṣṭavyāñ Ms

saṃjñā cetanā ca.” ete dharmāḥ pūrvavaj jñeyāḥ. yathā cakṣurindriyeṣv āyataneṣu lokas, tathaiva kāyasparśāyatane<sup>847</sup> ’pi boddhavyāḥ. [5]

⟨5.2.8.1⟩ punar api sa yogācāra ādhyātmike dharme dharmānupaśyī viharati: katham sa bhikṣur daśarūpīny āyatanāni avalokya, dharmāyatanatavadarśī dharmāyatanam avalokayati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨5.2.8.2⟩ “dharmāyatanasamgrhītās trayo dharmāḥ: pratisamkhyāyanirodho ’pratisamkhyāyanirodha ākāśaṅ ca.<sup>848</sup> tatra dharmo yat kiñcid avidyamānaṃ, tad dharmasamgrhītaṃ kṛtvākāśāya<sub>[6]</sub> tanaṃ bhavati.<sup>849</sup> pratisamkhyāyanirodho nirvāṇam.<sup>850</sup> pratisamkhyā nāma prajñām anekavidhāṃ sākṣīkṛtvā, viharati.<sup>851</sup> pratisamkhyānaṃ kṛtvā, kleśān vidhamati kṣapayati<sup>852</sup> nāśayati, paryāvṛṇīkurute<sup>cxvii</sup> sarvān āśravān.<sup>853</sup> apratisamkhyāyanirodhaḥ: apratisamkhyā nāma yad ajñānaṃ<sup>854</sup> yan na jānāti na samprativedayati na jānīte na sambudhyate na pratarkayate. paramparavijñānaśatasahasraṇy<sup>855</sup> utpannāni naśyanti, cakṣuḥśrotraghrāṇajihvākāyamano-vijñānāni. [7] teṣāṃ dhvastānāṃ na punarutpāda,<sup>856</sup> eṣa apratisamkhyāyanirodhaḥ.<sup>857</sup> tṛtīyam ākāśam. ete trayo dharmā ajātā nityā. adhvanāpy<sup>858</sup> ete na jātā na janiṣyante na jāyante.”

⟨5.2.9⟩ punar api sa bhikṣuḥ kathan dharmāyatanam dvididham vibhajati,<sup>859</sup> rūpaṅ cārūpaṅ ca?<sup>cxviii</sup>

⟨5.2.10⟩ “tatra rūpijagad daśa rūpīny āyatanāni.<sup>860</sup> tatra katham anidarśanāpratighena cakṣurvijñānena sapratighaṃ sanidarśanaṃ rūpam upalabhyate? evaṃ

<sup>847</sup> kāyasparśāyatane ] *em. after* B<sub>crit</sub> T; kāyāt sparśāyatane Ms; lus kyi reg pa yang B<sub>crit</sub>; 此身觸入 T

<sup>848</sup> pratisamkhyāyanirodho ’pratisamkhyāyanirodha ākāśaṅ ca. ] *punct.*; pratisamkh[yā]yanirodhaḥ | apratisamkhyāyanirodhaḥ | ākāśaṅ ca Ms; so sor brtags pas 'gog pa dang/ so sor brtags pa ma yin pas 'gog pa dang/ nam mkha'o// B<sub>crit</sub>; 謂數緣滅、非數緣滅、及以虛空。T

<sup>849</sup> tatra dharmmo yat kiñcid avidyamānaṃ tad dharmmasamgrhītaṃ kṛtvākāśāyatanam bhavati ] Ms; de la chos gang cung zad med pa'i chos de bsdus pa ni nam mkha' yin no// B<sub>crit</sub>; 所有無法，皆法人攝如是觀已，彼虛空者，亦是法人。T

<sup>850</sup> nirvāṇam ] mya ngan las 'das pa la B<sub>crit</sub>; *om.* T

<sup>851</sup> pratisamkhyāyanirodho nirvāṇam. pratisamkhyā nāma prajñām anekavidhāṃ sākṣīkṛtvā, viharati. ] *em./punct.*; pratisamkhyāyanirodho nirvāṇam apratisamkhyā nāma prajñām anekavidhāṃ sākṣīkṛtvā viharati | Ms; so sor brtags pas 'gog pa zhes bya ba ni mya ngan las 'das pa la so sor rtog pa'i shes rab yin te/ de rnam pa du ma mngon sum du byas nas gnas/ B<sub>crit</sub>; 數緣滅者：此法名智，無量種種證已，順行。T (*om. nirvāṇam*)

<sup>852</sup> kṣapayati ] *em.*; kṣayayati Ms

<sup>853</sup> paryāvṛṇīkurute sarvān āśravān ] *reg.*; °āśravān Ms; so sor rtog pas nyon mongs pa sel zhing zad par byed la 'jig par byed/ zag pa med pa thams cad la phyogs par byed cing mngon du byed pa yin no// B<sub>crit</sub> (\*paryāvṛṇīkurute sākṣīkurute sarvānāśravān); 數緣作已，證斷煩惱，令彼煩惱盡滅，失壞一切無漏。T (\*paryāvṛṇīkurute sarvānāśravān)

<sup>854</sup> apratisamkhyāyanirodhaḥ: apratisamkhyā nāma yad ajñānaṃ ] *punct.*; apratisamkhyāyanirodhaḥ | apratisamkhyā nāma yad ajñānaṃ Ms; so sor brtags pa ma yin pas 'gog pa ni so sor brtags pa ma yin pa zhes bya ba gang mi shes shing shes pa med la B<sub>crit</sub>; 非數緣者：彼非數緣名智 T: *Here T seems to explain apratisamkhyā as a form of knowledge. This directly disagrees with Ms and B<sub>crit</sub>, and is most probably a mistake of understanding by the translator(s), although we cannot preclude the possibility that he read yaj jñānaṃ where we read yad ajñānaṃ.*

<sup>855</sup> parampara° ] *em.*; paraspaca° Ms; gzhan gyi B<sub>crit</sub> (\*parasya ca [?]); *n.e.* T

<sup>856</sup> na punarutpāda ] *em.*; na purutpāda Ms; yang 'byung bar mi byed pa B<sub>crit</sub>; 不復更生 T

<sup>857</sup> apratisamkhyāyanirodhaḥ ] *em.*; na pratisamkhyāyanirodhas Ms; so sor brtags pa ma yin pas 'gog pa ste B<sub>crit</sub>; 非數緣滅 T

<sup>858</sup> nityā. adhvanāpy ] *em./punct. after* B<sub>crit</sub> T; nityārthāpy Ms; rtag pa/ de dag dus kyi B<sub>crit</sub>; 是常，非三世攝 T

<sup>859</sup> vibhajati ] *em. after* B<sub>crit</sub> T; vijahāti Ms; rnam par 'byed B<sub>crit</sub>; 各各分別 T

<sup>860</sup> tatra rūpijagad daśa rūpīny āyatanāni ] *em.*; tatra rūpijagad arūpīny āyatanāni Ms: *Here there was perhaps confusion involving an inversion of da and śa, which appears similar to ga. de la gzugs can bcu ni skye mched gzugs can yin no// B<sub>crit</sub>; 所言色者，謂十色入。T*

śrotravijñānenānidarśanāpratighena<sup>861</sup> katham śabdo gr̥hyate? <sup>[22a1]</sup> evaṃ  
ghrāṇavijñānenānidarśanenāpratighena katham gandho gr̥hyate?<sup>862</sup> evaṃ  
jihvāvijñānenāpratighenānidarśanena katham raso gr̥hyate? evaṃ  
kāyavijñānenānidarśanenāpratighena katham sprastavyo gr̥hyate?<sup>863</sup> evaṃ etāni bāhyāni  
pañcāyatanāni adhyātmikāni pañcāyatanāni. katham anidarśanāpratighānām  
sanidarśanasapratighānāñ cāyatanānām upalabdhir bhavati?<sup>864</sup>  
<5.2.11.1> sa paśyati bhikṣur: “yāvad vividham ālambanam bhava<sub>[2]</sub>ti, tāvad vividham eva  
vijñānam utpadyate,<sup>865</sup> <sup>866</sup> mudrāpratimudrakavat.<sup>867</sup> tatra visadr̥śā mudrāyasy akāṭhinam  
mudrakam. mṛdu sātaptakāṭhinam. kathinākāṭhinayoḥ pratimudrā utpadyate.<sup>868cix</sup> evaṃ<sup>869</sup>  
evānidarśanāpratigham vijñānam<sup>870</sup> sanidarśanapratigham ālambanam gr̥hñīte.<sup>871</sup> tṛtīyam  
pratimudrakam utpadyate. viśadr̥śānām sarveṣāṃ<sup>cxx</sup> visadr̥śam upalabhyate. evaṃ visadr̥śe  
viśadr̥śam<sup>872</sup> utpadyate. pra<sub>[3]</sub>thamā koṭiḥ.<sup>873</sup>  
<5.2.11.2> “dvitīyā koṭiḥ:<sup>874</sup> sadr̥śaiḥ sadr̥śam utpadyate. tadyathā: śuklais tantrabhiḥ śuklam  
vastram paṭasamjñakam.  
<5.2.11.3> “tṛtīyā koṭir: vidhurād vidhuram utpadyate. tadyathāraṇibhyo<sup>cxxi</sup> vahniḥ, kāṣṭhāgnyor  
virodho dr̥ṣṭaḥ.<sup>875</sup>

<sup>861</sup> śrotravijñānenānidarśanāpratighena ] *em.*; śrotravijñānādarśanāpratighena Ms

<sup>862</sup> ghrāṇavijñānenānidarśanenāpratighena katham gandho gr̥hyate? ] *em./punct. after B<sub>crit</sub> T*; evaṃ  
ghrāṇavijñānenādarśanāpratighena katham gandho gr̥hyate | Ms; de bzhin du ji ltar na sna'i rnam par shes pa bstan du med cing thogs pa med pas dri 'dzin par  
'gyur/ B<sub>crit</sub>: 如是鼻識，非見非對，云何取香？ T

<sup>863</sup> katham raso gr̥hyate? evaṃ kāyavijñānenānidarśanenāpratighena katham sprastavyo gr̥hyate? ] *em./punct. after T*;  
rasavijñānam ity evaṃ kāyavijñānenānidarśanenāpratighena Ms; de bzhin du lce'i rnam par shes pa bstan du med  
cing thogs pa med pas ro rnam par shes par 'gyur/ de bzhin du lus kyi rnam par shes pa bstan du med cing thogs pa  
med pas (reg bya rnam par shes par 'gyur/) phyi rol gyi skye mched lnga dang... B<sub>crit</sub>: *This translation blindly  
follows Ms.*; 如是舌識，非見非對，云何取味？如是身識，非見非對，云何取觸？ T

<sup>864</sup> anidarśanāpratighānām ] Ms; bstan du med cing thogs pa med pa dag gis B<sub>crit</sub> (\*anidarśanāpratighaiḥ...); 非見非  
對 T

<sup>865</sup> yāvad vividham ālambanam bhavati, tāvad vividham eva vijñānam utpadyate ] Ms; ji tsam du dmigs pa'i rnam  
par 'gyur ba de tsam du rnam par mthong zhing de rnam par shes pa skye ste/ B<sub>crit</sub>: 眼識生時，二種攀緣...乃至...  
意識，皆有二種，如是識生。 T: *T has a unique reading, part of which can be explained by the misreading of  
yāvad vividha as yāvad dvididham.*

<sup>866</sup> *om.* ] B<sub>crit</sub> T; ~~tadyathā śuklais tantrabhiḥ śuklam vastram paṭasamjñakam tṛtīyākoṭividhasa~~ Ms: *This is a  
dittography, from several lines below in the Ms, excised by the scribe.*

<sup>867</sup> mudrāpratimudrakavat ] Ms; rgya dang rgya'i 'bur bzhin no// B<sub>crit</sub> (\*mudrāpratimudrāvāt); 如印印物 T  
(\*mudrāmudrakavat)

<sup>868</sup> tatra visadr̥śā mudrāyasy akāṭhinam mudrakam. mṛdu sātaptakāṭhinam. kāṭhinākāṭhinayoḥ pratimudrā utpadyate. ]  
*em./punct.*; tatra visadr̥śā mudrāyasy akāṭhinam mudrakam mṛdu sātaptakāṭhinam kāṭhinayoḥ pratimudrā utpadyate |  
Ms; de la rgya de'i mi 'dra ba mkhrang ba dang/ rgya'i 'jam pa dang snyi ba/ mkhrang ba dang mi mkhrang ba de las  
rgya'i 'bur 'byung ngo// B<sub>crit</sub>: 彼不似印。印軟物堅，則不能印。印堅物軟，印則文生。 T

<sup>869</sup> evaṃ ] *corr.*; evām Ms

<sup>870</sup> vijñānam ] *em. after B<sub>crit</sub> T*; jñānam Ms; rnam par shes pa B<sub>crit</sub>: 識 T

<sup>871</sup> gr̥hñīte ] *reg.*; gr̥hñīte

<sup>872</sup> visadr̥śam ] *reg.*; viśadr̥śam Ms

<sup>873</sup> koṭiḥ ] *reg.*; koṭi Ms

<sup>874</sup> koṭiḥ ] *reg.*; koṭi Ms

<sup>875</sup> dr̥ṣṭaḥ ] *punct.*; dr̥ṣṭaś Ms

⟨5.2.11.4⟩ “caturthī kotir:<sup>876</sup> acchād ghaṇam<sup>877</sup> jāyate. yathā kṣīrād<sup>878</sup> acchād ghaṇam dadhi, tadevam asadr̥ṣair api bhāvaiś cakṣurvijñānādibhir hetupratyayaviśeṣaiś cakṣurvijñānādaya<sup>879</sup> utpadyante.”

ll bhavanti<sub>[4]</sub> cātra gāthāḥ ll<sup>880</sup>

dharmāvabodhābhirato<sup>881</sup> dhyānārāmavihāravān l<sup>882</sup>  
tatvalakṣaṇasambodhāt<sup>883</sup> prāpnuyāt padam uttamam ll<sup>884</sup> ⟨5.2.12.1⟩<sup>cxxii</sup>

maitrārāmo<sup>885</sup> hi satatam udyukto<sup>886</sup> dharmagocare l  
kāyalakṣaṇatattvajño<sup>887</sup> bhikṣur bhavati tattvataḥ ll<sup>888</sup> ⟨5.2.12.2⟩<sup>cxxiii</sup>

yonīṣe<sup>cxxiv</sup> tu matir<sup>889</sup> yasya kāmakrodhair na hanyate l<sup>890</sup>  
sa “bhikṣur” iti vijñeyo viparītas tato<sup>891</sup> ’nyathā ll ⟨5.2.12.3⟩<sup>cxxv</sup>

sarvabhūtadayāśāntaḥ<sup>892</sup> sarvasaṅgavivarjitaḥ l<sup>893</sup>  
sarvabandhananirmukto bhikṣur bhavati tattvavit ll<sup>894</sup> ⟨5.2.12.4⟩<sup>cxxvi</sup>

karmaṇyaṃ yasya vijñānaṃ<sup>895</sup> viṣayair yo na hanyate l  
nirmalaḥ syāt kanakavat santuṣṭo bhikṣur ucyate ll ⟨5.2.12.5⟩<sup>cxxvii</sup>

<sup>876</sup> kotir ] *reg.*; koti Ms

<sup>877</sup> ghaṇam ] *corr.*; [gh]ānam Ms

<sup>878</sup> kṣīrād ] *em. after B<sub>crit</sub> T*; kharād acchād Ms; 'o ma sla ba las B<sub>crit</sub>; 如乳生酪，乳稀酪稠 T

<sup>879</sup> cakṣurvijñānādaya ] *em.*; cakṣurvijñānāyadaya Ms

<sup>880</sup> ll bhavanti cātra gāthāḥ ll ] *punct.*; bhavanti<sub>[4]</sub> cātra gāthāḥ llΨll Ms

<sup>881</sup> dharmāvabodhābhirato ] Ms Dhs<sub>M<sub>s</sub>L<sub>C</sub></sub>; dharmovadhodhābhirato Dhs<sub>L(M<sub>s</sub>)</sub>

<sup>882</sup> dhyānārāmavihāravān ] Ms Dhs<sub>M<sub>s</sub>L<sub>C</sub></sub>; dhyānārāmavihāravān Dhs<sub>L(M<sub>s</sub>)</sub>

<sup>883</sup> tatvalakṣaṇasambodhāt ] Ms Dhs<sub>M<sub>s</sub>L(J<sub>C</sub>)</sub>; tatvalakṣaṇasambodho Dhs<sub>L</sub>; °samvোধān Dhs<sub>L(M<sub>s</sub>)</sub>

<sup>884</sup> padam uttamam ] Ms (B<sub>crit</sub> T); padam avyayam Dhs<sub>M<sub>s</sub>L<sub>C</sub></sub>; mya ngan 'das pa mchog 'thob bo B<sub>crit</sub>; 無上處T

<sup>885</sup> maitrārāmo ] Ms; maitryārāmo Dhs<sub>M<sub>s</sub>L<sub>C</sub></sub>; byams la rtag par kun tu dga' B<sub>crit</sub>; 常樂行慈心 T

<sup>886</sup> udyukto ] Ms Dhs<sub>M<sub>s</sub>L</sub>; prahito Dhs<sub>L</sub>; uhyukto Dhs<sub>L(M<sub>s</sub>)</sub>; brtson byed cing B<sub>crit</sub>; 勤 T

<sup>887</sup> kāyalakṣaṇatattvajño ] Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); tattvalakṣaṇatattvajño Dhs<sub>C</sub>; kapilakṣaṇa° Dhs<sub>M<sub>s</sub>L(M<sub>s</sub>)</sub>; lus kyi mtshan nyid de nyid shes B<sub>crit</sub>; 諦知於身相 T

<sup>888</sup> tattvataḥ ] Ms (B<sub>crit</sub> T); tādr̥ṣaḥ Dhs<sub>M<sub>s</sub>L<sub>C</sub></sub>; de nyid kho na B<sub>crit</sub>; 真 T

<sup>889</sup> yonīṣe tu matir ] *reg.* Dhs<sub>M<sub>s</sub>L(M<sub>s</sub>)</sub>; yonise tu matir Ms; yonīṣo tu matir Dhs<sub>L</sub>; yonīṣas tu matir Dhs<sub>C</sub>; blo gros tshul bzhin sems B<sub>crit</sub>; 若人正觀察 T

<sup>890</sup> kāmakrodhair na hanyate ] Ms Dhs<sub>L(J<sub>C</sub>)</sub> (T); kāmakrodhena hīyate Dhs<sub>L</sub>; kāyakrodhena hanyate Dhs<sub>M<sub>s</sub>L(M<sub>s</sub>)</sub>; 'dod dang khro bas mi nyams pa B<sub>crit</sub> (\*...hīyate); 欲恚不能壞 T

<sup>891</sup> viparītas tato ] Dhs<sub>L<sub>C</sub></sub>; viparītasvato Ms; viparītas tattvato Dhs<sub>M<sub>s</sub>L(M<sub>s</sub>)</sub>; de las bzlog na gzhan du 'gyur B<sub>crit</sub>; 異此非比丘 T

<sup>892</sup> sarvabhūtadayāśāntaḥ ] Ms Dhs<sub>M<sub>s</sub>L</sub> (B<sub>crit</sub> T); sarvabhūtadayo śāntaḥ Dhs<sub>L(J)</sub>; sarvabhūtadr̥ḥḥa śāntaḥ Dhs<sub>C</sub>; 'byung po kun la brtse zhing zhi B<sub>crit</sub>; 愍一切眾生 T

<sup>893</sup> sarvasaṅgavivarjitaḥ ] Ms (B<sub>crit</sub> T); sarvasaṅgativarjitaḥ Dhs<sub>M<sub>s</sub>L<sub>C</sub></sub>; chags pa thams cad nman spangs la B<sub>crit</sub>; 捨一切貪戀 T

<sup>894</sup> bhikṣur bhavati tattvavit ] Ms Dhs<sub>M<sub>s</sub></sub>; ...tattvavit Dhs<sub>L<sub>C</sub></sub>; de nyid rig pa dge slong yin B<sub>crit</sub>; 則名真比丘 (\*bhikṣur bhavati tattvataḥ)

<sup>895</sup> karmaṇyaṃ yasya vijñānaṃ ] Ms Dhs<sub>L</sub>; karmaṇi yasya vijñāna Dhs<sub>C</sub>; karmaṇya yasya vijñāna Dhs<sub>M<sub>s</sub></sub>; gang gi nman shes las rung zhing B<sub>crit</sub>; 若人調御心 T

priyāpriyai<sup>896</sup> mano yasya na lepam anugacchati |  
sa kalyāṇavidhir jñeyah<sup>897</sup> sarvadoṣavivarjitaḥ ||<sup>898</sup> <5.2.12.6><sup>cxxviii</sup>

anupākrusṭacāritro<sup>899</sup> dharmāśīlo<sup>900</sup> jitendriyaḥ |  
ahīnasatvo<sup>901</sup> matimān bhikṣur bhavati tādrśaḥ || <5.2.12.7><sup>cxxix</sup>

śāstre śāstrārthavijñāne<sup>902</sup> matir yasya sadā ratā |  
na pānabhojanarata<sub>6</sub>ḥ sa bhikṣuḥ śāntamānaḥ || <5.2.12.8><sup>cxxx</sup>

vanāraṇyavihāreṣu śmaśānatṛṇasamstare |<sup>903</sup>  
ramate<sup>904</sup> yasya tu mano bhikṣur bhavati tādrśaḥ || <5.2.12.9><sup>cxxxii</sup>

doṣānām karmatatvajñāḥ phalavic ca viśeṣataḥ |<sup>905</sup>  
hetupratyayatavajño bhikṣuḥ syād vītakilbiṣaḥ ||<sup>906</sup> <5.2.12.10><sup>cxxxiii</sup>

hatakilbiṣakāntāro<sup>907</sup> hatadoṣo<sup>908</sup> jitendriyaḥ |  
punarbhavavidhiṅno yaḥ sa bhikṣuḥ śāntamānaḥ ||<sup>909</sup> <5.2.12.11><sup>cxxxiii</sup>

notkarṣe hr̥ṣṭahr̥dayo<sup>910</sup> nindayā naiva kamyate |<sup>911</sup>  
samudratulyagāmbhīryo yogavid<sup>912</sup> bhikṣur ucyate || <5.2.12.12><sup>cxxxiv</sup>

<sup>896</sup> priyāpriyai | Ms; priyāpriye Dhs<sub>LC</sub>; priyapriye Dhs<sub>Ms</sub>; dga' ba dang// mi dga' ba yis B<sub>crit</sub>; 若人愛不愛 T

<sup>897</sup> sa kalyāṇavidhir jñeyah | reg. (T); sa kalyāṇavidhi jñeyah Ms; sa kalpavidhiṅno yaḥ Dhs<sub>Ms</sub>; sa kalyāṇanidhir jñeyah Dhs<sub>L</sub>; saṅkalpā vidhiṅnā Dhs<sub>L(Ms)</sub>; saṅkalpānām vidhiṅno yaḥ Dhs<sub>C</sub>; de ni dge ba'i gter du blta (\*kalyāṇanidhir...) B<sub>crit</sub>; 當知彼行善 T

<sup>898</sup> sarvadoṣavivarjitaḥ | Ms (B<sub>crit</sub> T); sarvapāpavivarjitaḥ Dhs<sub>MSLC</sub>; skyon rnams thams cad rnam spangs pa B<sub>crit</sub>; 捨離一切過 T

<sup>899</sup> anupākrusṭacāritro | em. to resolve the meter (T); anupākrusṭacaritro Ms; anupakrusṭacaritro Dhs<sub>L</sub>; anyasamduṣṭacaritro Dhs<sub>C</sub>; anayākrusṭacāritro Dhs<sub>MSL(Ms)</sub>; tshul khirms nye bar khro med cing// chos spyod pa dag B<sub>crit</sub> (?); 威儀不可嫌 T

<sup>900</sup> °śīlo | Ms Dhs<sub>MSLC</sub>; °śīla Dhs<sub>L(Ms)</sub>

<sup>901</sup> °satvo | Ms Dhs<sub>Ms</sub>; °sattvo Dhs<sub>LC</sub>

<sup>902</sup> śāstre śāstrārthavijñāne | Ms Dhs<sub>MsC</sub>; śāstraśāstrārthavijñāno Dhs<sub>L</sub>; °vijñāne Dhs<sub>L(Ms)</sub>; gang dag bstan bcos bstan bcos don B<sub>crit</sub>; 知諸論中義 T (°vijñāno)

<sup>903</sup> śmaśānatṛṇasamstare | Ms Dhs<sub>MSL</sub>; śmaśāne tṛṇasamstare Dhs<sub>C</sub>; dur khrod dang ni rtswa bting la B<sub>crit</sub>; 塚間草為敷 T

<sup>904</sup> ramate | Ms Dhs<sub>MSLC</sub>; śamete Dhs<sub>L(Ms)</sub>; dga' bar byed pa dag B<sub>crit</sub>; 為樂 T

<sup>905</sup> phalavic ca viśeṣataḥ | Ms; phalānām ca viśeṣataḥ Dhs<sub>L</sub>; phalavit pariśeṣataḥ Dhs<sub>C</sub>; phalavac° Dhs<sub>MSL(Ms)</sub>; bye brag B<sub>crit</sub> (\*viśeṣataḥ); 善達諸 T (\*?)

<sup>906</sup> vītakilbiṣaḥ | Ms; vītakalmaṣaḥ Dhs<sub>MSLC</sub>; sdig dang bral ba B<sub>crit</sub>; 離惡 T

<sup>907</sup> hatakilbiṣakāntāro | Ms Dhs<sub>LC</sub>; °kāntāre Dhs<sub>MSL(Ms)</sub>

<sup>908</sup> hatadoṣo | Ms Dhs<sub>LC</sub>; hatadoṣa Dhs<sub>Ms</sub>; hatedoṣa Dhs<sub>L(Ms)</sub>

<sup>909</sup> sa bhikṣuḥ śāntamānaḥ | Ms Dhs<sub>L</sub>; bhikṣuḥ śāntamānaṣaḥ Dhs<sub>Ms</sub>; bhikṣuḥ śāntamanāḥ (smṛta) Dhs<sub>C</sub>; zhi ba'i yid de dge slong yin B<sub>crit</sub>; 名寂意比丘 T

<sup>910</sup> notkarṣe hr̥ṣṭahr̥dayo | Ms (B<sub>crit</sub> T); notkarṣe hr̥ṣṭahr̥dayo Dhs<sub>Ms</sub>; notkarṣo hr̥ṣṭahr̥daye Dhs<sub>C</sub>; notkarṣodhr̥ṣṭahr̥dayo Dhs<sub>L</sub>; °odh° Dhs<sub>L(Ms)</sub>; bsngags pas...med la B<sub>crit</sub>; 於譽 T

<sup>911</sup> kamyate | Ms Dhs<sub>L(J)</sub> (B<sub>crit</sub> T); kampate Dhs<sub>MSL</sub>; ruṣyati Dhs<sub>C</sub>; zhum pa B<sub>crit</sub>; 憂 T

<sup>912</sup> yogavid | Ms Dhs<sub>MSL</sub>; yogavān Dhs<sub>C</sub>; rnal rig B<sub>crit</sub>; 修行 T

[7] avikatthako<sup>913</sup> dṛḍhamatiḥ<sup>914</sup> ślakṣṇavādī<sup>915</sup> na lolupaḥ |  
kālavādī<sup>916</sup> samo dakṣaḥ sa bhikṣuḥ śānta ucyate || <5.2.12.13><sup>cxxxv</sup>

kāmadhātūpagān hetūn<sup>917</sup> rūpadhātau<sup>918</sup> tathaiva ca |  
ārūpyeṣu ca tatvajñāḥ śāstravid bhikṣur ucyate ||<sup>919</sup> <5.2.12.14><sup>cxxxvi</sup>

na laukikakathāśaktaḥ<sup>920</sup> śakto doṣavadhe<sup>921</sup> sadā |  
viṣavad<sup>922</sup> yasya viṣayāḥ<sup>923</sup> sa bhikṣur deśito jinaiḥ ||<sup>924</sup> <5.2.12.15><sup>cxxxvii</sup>

pañkavad yasya kāmeṣu<sup>925</sup> matir bhavati nityaśaḥ |  
sa nirmuktamatir dhīmān<sup>926</sup> muktaḥ saṃsārabandhanaiḥ ||<sup>927</sup> <5.2.12.16><sup>cxxxviii</sup>

dhyānādhyayanakarmanyāḥ kauśīdyam<sup>[22b1]</sup> yasya<sup>928</sup> dūrataḥ |  
hitakārī ca satvānām<sup>929</sup> āraṇyo bhikṣur ucyate || <5.2.12.17><sup>cxxxix</sup>

praśnottaramatir yas tu<sup>930</sup> pratibhāvān<sup>931</sup> jitendriyaḥ |  
sa dhārmakathiko<sup>932</sup> jñeyo viparītas<sup>933</sup> tṛṇaiḥ samaḥ || <5.2.12.18><sup>cxl</sup>

<sup>913</sup> avika[ttha]ko | Ms (B<sub>crit</sub> T); akaṅtako Dhs<sub>L</sub>; āveṅiko Dhs<sub>C</sub>; āvikanthiko Dhs<sub>Ms</sub>; āvikāṅthiko Dhs<sub>L(Ms)</sub>; bdag mi bstod B<sub>crit</sub>; 隱他惡 T

<sup>914</sup> dṛḍhamatiḥ | Ms Dhs<sub>LC</sub> (B<sub>crit</sub> T); dṛḍhamati Dhs<sub>Ms</sub>; dṛḍhamāta Dhs<sub>L(Ms)</sub>; blo gros brtan pa B<sub>crit</sub>; 堅意 T

<sup>915</sup> ślakṣṇavādī | Ms (T); sūkṣmavādī Dhs<sub>LC</sub>; śūkṣma<sup>o</sup> Dhs<sub>Msl(Ms)</sub>; snyan par smra zhing B<sub>crit</sub>; 軟滑語 T

<sup>916</sup> kālavādī | Ms Dhs<sub>Msl</sub> (B<sub>crit</sub> T); kālavādī Dhs<sub>C</sub> (!); dus su smra B<sub>crit</sub>; 時語 T

<sup>917</sup> kāmadhātūpagān hetūn | Dhs<sub>C</sub> (B<sub>crit</sub> T); kāmadhātūpagā dhātūn\* Ms; kāmadhātūpagam hetum Dhs<sub>L</sub>; kāmadhātūpagā na hetum Dhs<sub>Ms</sub>; 'dod pa'i kham su 'gro ba'i rgyu B<sub>crit</sub>; 知欲界業因 T

<sup>918</sup> rūpadhātau | Dhs<sub>Mslc</sub>; rūpadhātu Ms (B<sub>crit</sub>); gzugs kyi kham dang ni B<sub>crit</sub>; 亦知色界因 T

<sup>919</sup> śāstravid bhikṣur ucyate | Ms Dhs<sub>Msl</sub> (B<sub>crit</sub> T); śāstrā bhikṣuḥ sa ucyate Dhs<sub>C</sub> (!); bstan rig dge slong zhes bya'o B<sub>crit</sub>; 是知論比丘 T

<sup>920</sup> laukikakathāśaktaḥ | reg. (Dhs<sub>Mslc</sub>); laukikakathāśaktaḥ Ms

<sup>921</sup> śakto doṣavadhe | reg. (Dhs<sub>Msl</sub>); śakto doṣavadhe Ms; śatrudoṣabadhe Dhs<sub>C</sub>; chags pa'i skyon dag rtag 'joms pa B<sub>crit</sub>; 常樂斷諸過 T

<sup>922</sup> viṣavad | Ms Dhs<sub>LC</sub> (B<sub>crit</sub> T); viṣaman Dhs<sub>Msl(Ms)</sub>; dug lta bu B<sub>crit</sub>; 如毒 T

<sup>923</sup> viṣayāḥ | reg. (Dhs<sub>Mslc</sub>); viṣayā Ms

<sup>924</sup> jinaiḥ | Ms Dhs<sub>L</sub>; budhair Dhs<sub>C</sub>; sangs rgyas B<sub>crit</sub>; 佛 T

<sup>925</sup> pañkavad yasya kāmeṣu | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); pañkarad... Dhs<sub>Ms</sub>; śuddhā yasya hi kāmeṣu Dhs<sub>C</sub>; 'dod rnams la// 'dam lta bu ni rtag tu lta// B<sub>crit</sub>; 若人欲如泥 T

<sup>926</sup> nirmuktamatir dhīmān | Ms (B<sub>crit</sub> T); nirmuktamatir dhīro Dhs<sub>L</sub>; nirmuktamatir bhikṣur Dhs<sub>C</sub>; nirmuktamativīto Dhs<sub>Msl(Ms)</sub>; brtan pa B<sub>crit</sub>; 黠慧 T

<sup>927</sup> saṃsārabandhanaiḥ | Ms Dhs<sub>Msl</sub>; saṃsārabandhanāt Dhs<sub>C</sub>; de ni 'khor ba'i 'ching las grol B<sub>crit</sub>; 解脫生死縛 T

<sup>928</sup> kauśīdyam yasya | reg./corr. Dhs<sub>LC</sub>; kauśīdyam ya ya[sya] Ms; kauśīdyam yasya Dhs<sub>Msl(Ms)</sub>

<sup>929</sup> hitakārī ca satvānām | Dhs<sub>Mslc</sub>; hitakārī satvānām Ms; sems can rnams la phan byed pa B<sub>crit</sub>; 利益諸眾生 T

<sup>930</sup> yas tu | Ms; yasya Dhs<sub>Mslc</sub> (B<sub>crit</sub>); gang gi B<sub>crit</sub>; 若 T

<sup>931</sup> pratibhāvān | reg.; pratibhāvām Ms (B<sub>crit</sub> T); pratibhānam Dhs<sub>Msl</sub>; pratibhāvan Dhs<sub>C</sub>; spobs dang ldan zhing B<sub>crit</sub>; 辯才 T

<sup>932</sup> sa dhārmakathiko | Ms; dharmakathiko Dhs<sub>Msl</sub>; sa dharmo kathito Dhs<sub>C</sub>; de ni chos kyi gnam shes te B<sub>crit</sub>; 當知是法師 T

<sup>933</sup> viparītas | corr. (Dhs<sub>Mslc</sub>); viparītaḥ Ms

kāyaklamair yasya matiḥ<sup>934</sup> sarvathā<sup>935</sup> naiva khidyate |  
sarvakṛtyakaro jñeyaḥ saṅghopacayatatarah ||<sup>936</sup> <5.2.12.19><sup>cxli</sup>

na paṇyārthaṃ na bhogārthaṃ<sup>937</sup> yaśorthaṃ kuta eva tu |<sup>938</sup>  
saṅghakārye matiḥ<sup>939</sup> yasya sa muktaḥ sarvabandhanaiḥ || <5.2.12.20><sup>cxlii</sup>

na svargārthaṃ vrataṃ yasya<sup>940</sup> na lābhārthaṃ yaśe na ca |<sup>941</sup>  
nirvāṇārthakriyāḥ sarvāḥ<sup>942</sup> sa bhikṣuḥ śānta<sup>943</sup> ucyate || <5.2.12.21><sup>cxliii</sup>

pā<sub>|2|</sub>pebhyo nityavirataḥ<sup>944</sup> satkriyāsu rataḥ sadā |<sup>945</sup>  
na pāpamitrasaṃsargī bhikṣuḥ<sup>946</sup> syād buddhaśāsane || <5.2.12.22><sup>cxliv</sup>

maitryā bhāvitacittasya dakṣasya<sup>947</sup> rjucetasah |  
śikṣāpadeṣv akhaṇḍasya<sup>948</sup> nirvāṇaṃ nātidūrataḥ || <5.2.12.23><sup>cxlv</sup>

jarāmarāṇabhītasya<sup>949</sup> saṃsāravimukhasya ca |  
dhyāyino hy apramattasya<sup>950</sup> nirvāṇaṃ nātidūrataḥ || <5.2.12.24><sup>cxlvi</sup>

<sup>934</sup> kāyaklamair yasya matiḥ | Ms; kāyaklamair matir yasya Dhs<sub>L</sub> (B<sub>crit</sub>): *This seems to be a case in which the scribe or author of Dhs reconfigured the verse to conform with pathyā metrics.*; kāyakṣomamabhir yasya Dhs<sub>Ms</sub>;

kāyamānasabhīr yasya Dhs<sub>C</sub> (T); kāyakṣomamabhir yasya Dhs<sub>L(Ms)</sub>; gang gi blo gros lus dub pas B<sub>crit</sub>; 若身行意行 T

<sup>935</sup> sarvathā | Ms Dhs<sub>Msl</sub> (B<sub>crit</sub> T); sarvadā Dhs<sub>C</sub>; rnam pa kun tu B<sub>crit</sub>; 一切 T

<sup>936</sup> saṅghopacayatatarah | Ms Dhs<sub>Msl(J)</sub> (B<sub>crit</sub> T); sa saṅghakāryatatparah Dhs<sub>L</sub>; yaḥ saṅghāya ca tatparah Dhs<sub>C</sub>;

samghāye ca tatparah Dhs<sub>L(Ms)</sub>; de ni dge 'dun sogs pa byed B<sub>crit</sub>; 僧所有事業 T

<sup>937</sup> na paṇyārthaṃ na bhogārthaṃ | Ms (T); na paṇyārthaṃ na lābhārthaṃ Dhs<sub>Ms</sub>; na paṇyārthaṃ na lobhārthaṃ Dhs<sub>L</sub>;

na parārtha na lobhārtha Dhs<sub>C</sub>; tshong zong phyir min longs spyod min B<sub>crit</sub>; 而不求財物 T

<sup>938</sup> yaśorthaṃ kuta eva tu | Ms (B<sub>crit</sub>); yaśo 'rthaṃ kurute na tu Dhs<sub>Msl</sub>; yaśo 'rtha kurute na tu Dhs<sub>C</sub>; grags pa'i don du ga la zhiḡ B<sub>crit</sub>; 不為富樂名 T: *Here T agrees with Dhs<sub>LC</sub>.*

<sup>939</sup> matir | reg. (Dhs<sub>MslC</sub>); mati Ms

<sup>940</sup> na svarggārthaṃ vrataṃ yasya | Ms Dhs<sub>L</sub> (B<sub>crit</sub> T); na svargārthavrataṃ yasya Dhs<sub>Msl(Ms)</sub>; na svargārthamatir yasya Dhs<sub>C</sub>;

gang gi brtol zhugs mtho ris dang B<sub>crit</sub>; 持戒不恡天 T

<sup>941</sup> na lābhārthaṃ yaśe na ca | Ms: *Here yaśe is treated irregularly as a masculine a-stem noun, as is common in Middle Indic.*; na lābhārthaṃ yaśo 'rthaṃ vā Dhs<sub>Msl</sub>; lābhārtha yaśase na vā Dhs<sub>C</sub>; rnyed dang grags pa'i don du min B<sub>crit</sub>; 亦不求名利 T

<sup>942</sup> nirvāṇārthakriyāḥ sarvāḥ | Ms; nirvāṇārthaṃ kriyāḥ sarvāḥ Dhs<sub>Msl</sub>; nirvāṇārtha kriyā sarvā Dhs<sub>C</sub>; thams cad mya ngan 'das don byed B<sub>crit</sub>; 持戒為涅槃 T

<sup>943</sup> śānta | Ms Dhs<sub>Msl</sub> (B<sub>crit</sub> T); srota Dhs<sub>C</sub>; zhi zhes bya B<sub>crit</sub>; 寂靜 T

<sup>944</sup> nityavirataḥ | Ms Dhs<sub>Msl(Ms)</sub> Dhs<sub>C</sub>; nityaṃ virataḥ Dhs<sub>L</sub>; sdig pa dag ni rtag tu spangs B<sub>crit</sub>; 常捨離眾惡 T

<sup>945</sup> satkriyāsu rataḥ sadā | Dhs<sub>Msl(J)</sub> (B<sub>crit</sub> T); sa pāmsurataḥ sadā Ms; satkṛtyeṣu rataḥ sadā Dhs<sub>C</sub>; satkriyāḥ surataḥ sadā Dhs<sub>L</sub>;

satkriyāḥ sūrataḥ sadā Dhs<sub>L(Ms)</sub>; legs par byed la rtag dga' zhiḡ B<sub>crit</sub>; 恒樂行善行 T

<sup>946</sup> bhikṣuḥ | Dhs<sub>MslC</sub>; sa bhikṣuḥ Ms

<sup>947</sup> dakṣasya | Dhs<sub>MslC</sub>; dakṣaḥssa Ms; mkhas pa; 恭敬質 T (\*dakṣo 'mśa [?])

<sup>948</sup> śikṣāpadeṣv akhaṇḍasya | Ms Dhs<sub>L(J)</sub> (B<sub>crit</sub> T); śikṣāpadāsambhraṣṭasya Dhs<sub>L</sub>; śikṣāpadeṣu kaṇḍasya Dhs<sub>Msl(Ms)</sub>;

śikṣāpadeṣu raktasya Dhs<sub>C</sub>; bslab pa'i gzhi la nyams med pa B<sub>crit</sub>; 學句不缺者 T

<sup>949</sup> jarāmarāṇabhītasya | Ms Dhs<sub>Msl</sub> (T); jarāmarāṇaśīlasya Dhs<sub>C</sub>; skye dang rga ba yi// 'jigs las B<sub>crit</sub>; 常畏老病死 T

<sup>950</sup> dhyāyino hy apramattasya | Ms Dhs<sub>L</sub> (B<sub>crit</sub>); dhyāno hy apramattasya Dhs<sub>Msl(Ms)</sub>; dhyāne 'pi na pramattasya Dhs<sub>C</sub>;

bsam gtan ldan la bag yod pa B<sub>crit</sub>; 修禪不放逸 T



anityatāvidhijñasya<sup>951</sup> śūnyānātmakriyāsu ca |<sup>952</sup>  
dhyānotkarṣavidhijñasya nirvānaṃ<sup>953</sup> nātidūrataḥ || <5.2.12.25><sup>exlvii</sup>

## ⟨II-6⟩

⟨6.1⟩ punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: katham sa bhikṣuḥ<sup>[3]</sup> pañcamād<sup>954</sup> bhūmyantarāt ṣaṣṭam bhūmyantaram ākrāmati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨6.2⟩ sa bhikṣur adhimuktaś catuḥkotiḥ: “katham amī dharmāḥ sadrṣānām hetavo bhavanti, viśadrṣā visadrṣānām, naiva sadrṣā nāsadrṣānām, ardhāsadrṣā ardhāsadrṣānām?”<sup>955</sup>

⟨6.3.1⟩ “katham sadrṣānām sadrṣā hetavo bhavanti?”<sup>956</sup> tadyathā: vrīhir hetubhūto vrīhir evotpadyate. evam evādhyātmike śubhe karmaṇi sadrṣam e<sub>[4]</sub>va phalam utpadyate devamanuṣyeṣu; prathamā koṭiḥ.<sup>957</sup>

⟨6.3.2⟩<sup>958</sup> “viśadrṣānām viśadrṣā”<sup>959</sup> hetavo bhavanti. tadyathā: madhurāt kṣīrād amladadhy utpadyate. evam evādhyātmike ’pi priyair iṣṭair ihalaukikair sāmkleśikair<sup>960</sup> kṛtair, śabdaspārśasararūpagandhair kṛtair,<sup>961</sup> amlabhūto<sup>962</sup> dadhivad aniṣṭo ’kāntamanāpaḥ<sup>963</sup> phalavipāka utpadyate narakapretatiryakṣu,<sup>964</sup> dvitīyā koṭiḥ.<sup>965</sup>

⟨6.3.3⟩<sup>966</sup> “nāsadrṣānām naiva sadrṣā heta<sub>[5]</sub>vo bhavanti.”<sup>967</sup> tadyathā: nīlānīlayogād aśadrṣo<sup>968</sup> nāma varṇa utpadyate. evam evādhyātmike ’pi karmaphalavipāke na karmaphalasya sadrṣo

<sup>951</sup> anityatāvidhijñasya ] Ms Dhs<sub>MslC</sub>; anityato vidhi° Dhs<sub>L(Ms)</sub>; mi rtag...bya ba'i rnam pa shes pa dang// B<sub>crit</sub>; 若人以無常...智 T

<sup>952</sup> śūnyānātmakriyāsu ca ] *em. after B<sub>crit</sub> T, and to correct the meter* (Dhs<sub>L(1)</sub>); śūnyatātmakriyāsu ca Ms; śūnyatātmakriyāśrayaḥ Dhs<sub>Msl</sub>; śūnyatāvatkriyāvataḥ Dhs<sub>C</sub>; stong pa bdag med dang// bya ba'i rnam pa shes pa dang// B<sub>crit</sub>; 自他空無我 T

<sup>953</sup> nirvānaṃ ] *reg.*; nirvāna Ms

<sup>954</sup> pañcamād ] *corr.*; pañcamā Ms

<sup>955</sup> visadrṣā visadrṣānām, naiva sadrṣā nāsadrṣānām, ardhāsadrṣā ardhāsadrṣānām ] *em. after below, §6.3.2 and §6.3.4*; na sadrṣā visadrṣānām naiva sadrṣā nāsadrṣānām avisadrṣārdhadrṣānām Ms; mi 'dra ba dag las mi 'dra ba dang/ 'dra ba ma yin pa dag las 'dra ba ma yin pa dang/ phyed 'dra ba dag las phyed 'dra ba 'byung/ B<sub>crit</sub>; 不相似因, 不相似果; 因不相似, 果不相似; 有半相似, 半不相似? T: *Both T and B<sub>crit</sub> seem to have difficulty rendering the middle phrase, which I read as a double negative.*

<sup>956</sup> sadrṣānām sadrṣā ] *em. after B<sub>crit</sub> T*; visadrṣānām sadrṣā Ms; rgyu 'dra ba dag las 'dra ba 'byung B<sub>crit</sub>; 有相似因, 得相似果 T

<sup>957</sup> koṭiḥ ] *punct.*; koṭir Ms

<sup>958</sup> *om.* ] Ms B<sub>crit</sub>; 云何名為 T

<sup>959</sup> visadrṣānām visadrṣā ] *reg.*; viśadrṣānām viśadrṣā Ms

<sup>960</sup> sāmkleśikair ] *reg.*; śāmkleśikair Ms

<sup>961</sup> kṛtair ] *reg.*; kṛtair Ms

<sup>962</sup> amlabhūto dadhivad ] *em.*; aśvabhūto dadhivad Ms; zho skyur ba 'byung ba B<sub>crit</sub>; 猶如醉酪 T

<sup>963</sup> 'kāntamanāpaḥ ] *punct.*; kāntamanāpaḥ Ms; mi sdug la yid du mi 'ong ba'i B<sub>crit</sub>; 不可樂果 T

<sup>964</sup> narakapretatiryakṣu ] Ms (B<sub>crit</sub>); sems can dmyal ba dang/ yi dags dang/ dud 'gro rnam la B<sub>crit</sub>; 地獄 T (\*narakeṣu)

<sup>965</sup> koṭiḥ ] *punct.*; koṭi[r] Ms

<sup>966</sup> *n.e.* ] Ms B<sub>crit</sub>; 云何名為 T

<sup>967</sup> nāsadrṣānām naiva sadrṣā hetavo bhavanti ] *em. after §6.2: It seems likely that the reading of Ms is the result of a haplography. I have edited it to conform to parallel phrases in §6.3.1, §6.3.2, and §6.3.4. The original reading may have been naiva sadrṣā nāsadrṣānām hetavo bhavanti.; naiva sadrṣānām sadrṣā hetavo bhavanti Ms; rgyu mi 'dra ba dag las mi 'dra ba 'byung ba ni B<sub>crit</sub>: Here in B<sub>crit</sub> there is no distinction between the basic statements of §6.3.2 and*

bhavati, na phalakarmanah. <sup>969</sup> tadyathā: mithyādr̥ṣṭikā yājñikāḥ paśūn hanti svargalobhena. tena narakam gacchanti; tṛtīyā koṭiḥ.

⟨6.3.4⟩ <sup>970</sup> “ardhasadr̥śānām ardhasadr̥śā hetavo bhavanti. śuklaiḥ sūkṣmais tantrabhiḥ śukla eva sthūlah paṭa ārabhyate. sūkṣmasthanūlayoś <sup>971</sup> ca sadr̥śam tatvam <sup>972</sup> asti. evam eva ardhhasadr̥śānām ardhasadr̥śā hetavo bhavanti. <sup>973</sup> sūkṣmabhūtair aśubhaiḥ karmabhiḥ, saṃbr̥hitair <sup>974</sup> mahānārakeyaiḥ karmabhiḥ kriyate; caturthā <sup>975</sup> koṭiḥ.”

⟨6.4⟩ sa bhikṣuḥ <sup>976</sup> karmaphalagamanāgamanakriyām anuvicintyāvalokya, <sup>977</sup> karmaphalacakravād bhavagaticatuḥkoṭiṅ <sup>978</sup> cintayati: “syāt karma yad aprāptam nikāyasahagataṃ puruṣam pīdayati; prathamā koṭiḥ. <sup>979</sup> syāt karma yat prāptam puruṣān pīdayati; <sup>980</sup> dvitīyā <sup>981</sup> koṭiḥ. syād yat karma prā <sup>982</sup> ptaṃ cāprāptaṃ ca pīdayati; tṛtīyā koṭiḥ. <sup>983</sup> syāt karma yan nāpi prāptam nāpy aprāptam <sup>984</sup> pīdayati; caturthā koṭiḥ.”

⟨6.5.1⟩ “asti tat karma yad aprāptam nikāyasahagataṃ pīdayati. yathā laukikāḥ saṃpratipannā: aprāptam nakṣatraṃ kurum pīdayati, <sup>985</sup> tathā lokottarikāḥ. <sup>986</sup> aprāptam cakṣurvijñānasamudram karma puruṣam pīdayati kāmaśokādibhiḥ; prathamā koṭiḥ. <sup>987</sup>

⟨6.5.2⟩ “syāt karma yat prāptam puruṣam pīdayati. yathāgni prāpto dahati, asir cācchinattīti; laukikāḥ. <sup>988</sup> lokottarikāḥ. <sup>989</sup> [23a1] prāptāsubhakarma narakatiryakpreteṣu pīdayati; dvitīyā koṭiḥ. <sup>990</sup>

§6.3.3.; 云何名為因不相似，果不相似？T: *Here we find a simple inversion of word order between §6.3.2 and §6.3.3, and it is difficult to discern how the translators understood the differences between the statements.*

<sup>968</sup> asadr̥śo ] *reg.*; aśadr̥śo Ms

<sup>969</sup> °ādhyātmike ’pi karmaphalavipāke na karmaphalasya sadr̥śo bhavati, na phalakarmanah ] *em./punct.*; karmaphalavipāke na karmanā phalasya sadr̥śo bhavati | na phalakarmanah Ms; nang gi chos la yang las dang 'bras bu nmam par smin pa'i las dang 'bras bu mi 'dra ba 'byung ba ste | las dang 'bras bu mi 'dra ba ni B<sub>crit</sub> (\*ādhyātmike dharme ’pi karmaphalavipākasya...[?]); 內不相似謂業果報皆不相似，非其業果。T (\*ādhyātmiko ’pi karmaphalavipāko...)

<sup>970</sup> *n.e.* ] Ms B<sub>crit</sub>; 云何名為 T

<sup>971</sup> sūkṣmasthanūlayoś ] *reg.*; sūkṣmasthanūlayoś Ms

<sup>972</sup> sadr̥śam tatvam ] *em.*; sadr̥śas tatvam Ms; mi 'dra ba nyid du yod pa B<sub>crit</sub> (\*asadr̥śam...); 是不相似 T (\*asadr̥śam)

<sup>973</sup> evam eva ardhhasadr̥śānām ardhasadr̥śā hetavo bhavanti ] *em. after B<sub>crit</sub>*; evam eva naiva sadr̥śānām ardhhasadr̥śānām hetavo bhavanti Ms; de bzhin du rgyu phyed 'dra ba dag las phyed 'dra ba 'byung ba ni B<sub>crit</sub>; 如是如是，內半相似半不相似。(\*evam eva naiva ardhhasadr̥śānām ardhhasadr̥śā hetavo bhavanti)

<sup>974</sup> saṃbr̥hitair ] *reg.*; saṃbr̥hitaiḥ Ms

<sup>975</sup> caturthā koṭiḥ ] *em.*; caturddhā koṭiḥ Ms; mu bzhi pa yin no B<sub>crit</sub>; 第四居致 T

<sup>976</sup> bhikṣuḥ ] *reg.*; bhikṣu Ms

<sup>977</sup> anuvicintyāvalokya ] *em.*; anuvicintyāvalokyānām Ms; rjes su bsams pa mthong nas B<sub>crit</sub>; 思惟觀已 T

<sup>978</sup> bhavagati° ] *em. after B<sub>crit</sub>* T; bhagavati° Ms; srid par 'gro ba'i B<sub>crit</sub>; 於有中行 T

<sup>979</sup> prathamā koṭiḥ ] *em.*; tramā koṭi Ms; mu dang po yin B<sub>crit</sub>; 此初居致 T

<sup>980</sup> puruṣān pīdayati ] *em.*; puruṣāḥ pīdayanti Ms

<sup>981</sup> dvitīyā ] *corr.*; dvitīyaḥ Ms

<sup>982</sup> koṭiḥ ] *reg.*; koṭi Ms

<sup>983</sup> nāpy aprāptam ] *em.*; nāpy aprāptam Ms; ma thob pa yang ma yin pa B<sub>crit</sub>; 亦非未到 T

<sup>984</sup> koṭiḥ ] *reg.*; koṭi Ms

<sup>985</sup> kurum pīdayati ] Ms; mi dag la gnod par byed pa B<sub>crit</sub>; 國土得殃 T

<sup>986</sup> lokottarikāḥ ] *punct.*; lokottarikā Ms

<sup>987</sup> koṭiḥ ] *reg.*; koṭi Ms

<sup>988</sup> laukikāḥ ] *em./punct.*; kaulaukikā Ms; 'jig rten pa B<sub>crit</sub>; 如世間法 T

<sup>989</sup> lokottarikāḥ ] *em.*; lokottarikā Ms

<sup>990</sup> koṭiḥ ] *reg.*; koṭi Ms

〈6.5.3〉 “syāt karma yat<sup>991</sup> prāptañ cāprāptaṃ pīdayati. yathā vidyā, viṣaprabhāvaṃ prāptañ cāprāptañ ca, niyacchati; laukikāḥ.<sup>992</sup> lokottarikāś<sup>993</sup> ca: maraṇadeśakāle chāyānimitāny<sup>994</sup> aprāptān<sup>995</sup> narakeṣu; tṛtīyā koṭiḥ.<sup>996</sup>

〈6.5.4〉 “syāt karma yan nāpi prāptaṃ nāpy aprāptaṃ pīdayati.<sup>997</sup> tadyathā ośadhībījam, uptaṃ nāpi prāptaṃ,<sup>998</sup> prasamarthaṃ bhavati, nāpy aprāptaṃ; laukikāḥ.<sup>999</sup> lokottarikāḥ:<sup>1000</sup> yathā niyatavedanīyāni karmāny arhataḥ tiṣṭhato bhi<sub>[2]</sub>kṣoḥ<sup>1001</sup> sumerupramānāni karmāny<sup>1002</sup> athavārhatparinirvāpayitāni karmāni.<sup>1003</sup> nāpy ārhataḥ prāpyapīḍākarāni bhavanti tiṣṭhato, nāpi<sup>1004</sup> muktasya; caturthā koṭiḥ.<sup>1005cxlvi</sup>

〈6.6〉 “syāt karma drṣṭadharmavedanīyaṃ<sup>1006</sup> notpattivedanīyaṃ; prathamā koṭiḥ.<sup>1007</sup> syād upapattivedanīyaṃ adrṣṭadharmavedanīyaṃ;<sup>1008</sup> dvitīyā koṭiḥ.<sup>1009</sup> syād upapattivedanīyañ ca drṣṭadharmavedanīyañ ca; tṛtīyā koṭiḥ.<sup>1010</sup> syān nāpi drṣṭadharmavedanīyaṃ nāpy upapattivedanīyaṃ;<sup>1011</sup> caturthā koṭiḥ.<sup>1012</sup>

〈6.7.1〉 “kataran tat karma drṣṭadharmavedanīyaṃ nopapattivedanīyaṃ? yathā rājāpathyakāriṇo daṇḍo bhavati. ‘drṣṭadharmavedanīyo, nopapattivedanīya’ iti; laukikāḥ.<sup>1013</sup> lokottarikāḥ:<sup>1014</sup>

<sup>991</sup> syāt karma yat ] *em.*; syāt karma Ms; las thob pa dang ma thob pa gang yin pa ni B<sub>crit</sub>; 有業若 T

<sup>992</sup> laukikāḥ ] *punct.*; laukikā Ms

<sup>993</sup> lokottarikāś ] *em.*; lokottarikā Ms

<sup>994</sup> chāyā° ] *reg.*; cchāyā° Ms

<sup>995</sup> aprāptān ] *em.*; aprāptā Ms; mtshan ma'i gzugs brnyan thob pa ni (\*prāptāni) B<sub>crit</sub>; 有希望相，未到地獄 T

<sup>996</sup> koṭiḥ ] *reg.*; koṭī Ms

<sup>997</sup> syāt karma yan nāpi prāptaṃ nāpy aprāptaṃ pīdayati ] *em.*; syāt karmma [nāpy] aprāptaṃ ~~prāpya~~ pīdayati Ms;

gnod par byed pa'i las thob pa yang ma yin ma thob pa yang ma yin pa gang yin pa ni B<sub>crit</sub>; 有業非到非未到者 T

<sup>998</sup> ośadhībījam. uptaṃ nāpi prāptaṃ ] *em. after B<sub>crit</sub>*; ośadhībījam uṣṇaṃ nāpi prāptaṃ Ms; 'jig rten pa dag/ sman gyi sa bon btab pa skye bar 'gyur ba thob pa yang ma yin ma thob pa yang ma yin pa lta bu'o// B<sub>crit</sub>; 譬如世間，種種藥子，非到生力，非未到生。T

<sup>999</sup> laukikāḥ ] *punct.*; laukikā Ms

<sup>1000</sup> lokottarikāḥ ] *punct.*; lokottarikā Ms

<sup>1001</sup> arhataḥ tiṣṭhato bhikṣoḥ ] *em.*; arhataḥ tiṣṭhan bhikṣavaḥ Ms; dge slong dgra bcom pa la B<sub>crit</sub>; 羅漢比丘 T: B<sub>crit</sub> and T *omit* tiṣṭhato.

<sup>1002</sup> sumerupramānāni karmāny ] *em. after dittography below at Ms 23a5*; sumerukarmāny Ms; las ri rab tsam yod kyang B<sub>crit</sub>; 業，量如須彌 T

<sup>1003</sup> parinirvāpayitāni karmāni ] *em. after dittography below at Ms 23a5*; parinirvātītāni karmāni Ms; dgra bcom pa mya ngan las 'das te B<sub>crit</sub> (*om. second karmāni*); *om.* T

<sup>1004</sup> nāpi ] *corr.*; nnāpi Ms

<sup>1005</sup> koṭiḥ ] *reg.*; koṭī Ms

<sup>1006</sup> drṣṭadharmavedanīyaṃ ] *em.*; drṣṭavedanīyaṃ Ms; tshe 'di la myong bar 'gyur la B<sub>crit</sub>; 現受 T

<sup>1007</sup> koṭiḥ ] *reg.*; koṭī Ms

<sup>1008</sup> adrṣṭadharmavedanīyaṃ ] *em. after B<sub>crit</sub> T*; drṣṭadharmavedanīyaṃ Ms; tshe 'di la myong bar 'gyur ba ma yin pa B<sub>crit</sub>; 非現受 T

<sup>1009</sup> koṭiḥ ] *reg.*; koṭī Ms

<sup>1010</sup> koṭiḥ ] *reg.*; koṭī Ms

<sup>1011</sup> syān nāpi drṣṭadharmavedanīyaṃ nāpy upapattivedanīyaṃ ] *em.*; syād upapattirvedanīyan nāpi drṣṭadharmavedanīyaṃ nāpy upapattivedanīyaṃ Ms; tshe 'di la yang myong bar 'gyur ba ma yin pa dang/ skyes nas kyang myong bar 'gyur ba ma yin pa ni B<sub>crit</sub>; 有非現受亦非生受。T

<sup>1012</sup> caturthā koṭiḥ ] *em.*; turthā koṭī Ms

<sup>1013</sup> laukikāḥ ] *punct.*; laukikā Ms

<sup>1014</sup> lokottarikāḥ ] *punct.*; lokottarikā Ms

dānena satām prāśamsyo<sup>1015</sup> bhavati. dr̥ṣṭadharmasukhavedanīyāḥ santo, na taiḥ saha paralokaṃ gacchanti; prathamā koṭīḥ.<sup>1016</sup>

⟨6.7.2⟩ “syād upapattivedanīyaṃ adr̥ṣṭadharmavedanīyaṃ.<sup>1017</sup> yathā: ‘agniprapātena<sup>1018</sup> svargāvāptir<sup>1019</sup> bhavatīti’; laukikāḥ.<sup>1020</sup> lokottarikāḥ.<sup>1021</sup> [4] asmin karma<sup>1022</sup> śubham aśubham vā kṛtam anyasmin prāpyate, hetuphalapratyakṣaṃ dr̥ṣṭaṃ; dvitīyā koṭīḥ.<sup>1023</sup>

⟨6.7.3⟩ “syād<sup>1024</sup> dr̥ṣṭadharmavedanīyaṃ ca upapattivedanīyaṃ ca.<sup>1025</sup> 1026 tadyathā: dr̥ṣṭadharmavedanīyaṃ upapattivedanīyaṃ bhavati laukikā, lokottarikā yathā; tṛtīyā koṭīḥ.<sup>1027</sup>

⟨6.7.4⟩ “syān nāpi dr̥ṣṭadharmavedanīyaṃ nāpy upapattivedanīyaṃ. yathā ‘maunavratam’ iti; laukikāḥ.<sup>1028</sup> lokottarikāḥ.<sup>1029</sup> maunavratadāna<sub>[5]</sub> śīlānām<sup>1030</sup> avyākṛtacittam<sup>1031</sup> karma.

tasyāvyākṛtasya karmaṇo nāpi dr̥ṣṭadharmavedanīyaḥ<sup>1032</sup> phalavipāka upalabhyate, nāpy upapattivedanīyo bhavati; caturthā koṭīḥ.”<sup>1033</sup>

⟨6.8⟩ tad evam asau<sub>[6]</sub> bhikṣur ekāntaniṣaṅgo ’nekaprasākhāṃ karmaphalavipākajālaṃ vitatāṃ<sup>1034</sup> narakapretatiryagdevamanuṣyeṣu<sup>1035</sup> dr̥ṣṭvā, bhūtaṃ dharme dharmānupaśyī viharati.

<sup>1015</sup> prāśamsyo | *reg.*; prāśamsyo Ms

<sup>1016</sup> koṭīḥ | *reg.*; koṭī Ms

<sup>1017</sup> syād upapattivedanīyaṃ adr̥ṣṭadharmavedanīyaṃ | *em. after B<sub>crit</sub>*; syād upapattivedanīyaṃ dr̥ṣṭadharmavedanīyaṃ caturthā koṭī kataran tat karma Ms; skyes nas myong bar 'gyur la/ tshe 'di la myong bar 'gyur ba ma yin pa ni B<sub>crit</sub>; 何業生受而非現受? T (\*kataran tat karma upapattivedanīyaṃ adr̥ṣṭadharmavedanīyaṃ [?])

<sup>1018</sup> yathā: ‘agniprapātena | *punct.*; yathāgniprapātena Ms

<sup>1019</sup> svargāvāptir | *em./reg.*; svargāvāptir Ms; mtho ris thob par 'gyur B<sub>crit</sub>; 入火得[2]天 T (*Here I read with the Taishō variant: [2]火=天【宋】【元】【明】【宮】.*)

<sup>1020</sup> laukikāḥ | *punct.*; laukikā Ms

<sup>1021</sup> lokottarikāḥ | *punct.*; lokottarikā Ms

<sup>1022</sup> karma | *em.*; karmma[n]i Ms

<sup>1023</sup> koṭīḥ | *reg.*; koṭī Ms

<sup>1024</sup> syād | Ms; *om. (implied) B<sub>crit</sub>*; 何業... T (\*kataran tat karma...)

<sup>1025</sup> dr̥ṣṭadharmavedanīyaṃ ca upapattivedanīyaṃ ca | *em. after B<sub>crit</sub> T*; dr̥ṣṭadharmavedanīyaṃ nāpy uṇpapattivedanīyaṃ Ms; tshe 'di la myong bar 'gyur zhing skyes nas kyang myong bar 'gyur ba ni B<sub>crit</sub>; 何業生受亦現世受? T

<sup>1026</sup> *om.* | *em.*; tṛtīyā koṭī Ms

<sup>1027</sup> koṭīḥ | *reg.*; koṭī Ms

<sup>1028</sup> laukikāḥ | *punct.*; laukikā Ms

<sup>1029</sup> lokottarikāḥ | *punct.*; lokottarikā Ms

<sup>1030</sup> *om.* | B<sub>crit</sub> T; karmmāny arhataḥ tiṣṭhan bhikṣavaḥ. sumerupramāṇāni karmmāṇi. athavārhanparinirvāpayitāni karmmāṇi nāpi arhataḥ prāṇpyārhataḥ prāpyapīḍākarāṇi bhavanti. tiṣṭhato nāpi muktasya; caturthā koṭī syāt karma dr̥ṣṭadharmavedanīyaṃ lokottarikā Ms: *This is a dittography from line 2 above.*

<sup>1031</sup> avyākṛtacittam | *em.*; avyākṛtaṃ cittam Ms; lung du ma bstan pa'i sems kyi las B<sub>crit</sub>; 調無記業 T

<sup>1032</sup> dr̥ṣṭadharmavedanīyaḥ | *em.*; dr̥ṣṭadharmavedanīyaṃ Ms

<sup>1033</sup> koṭīḥ | *reg.*; koṭī Ms

<sup>1034</sup> karmaphalavipākajālaṃ vitatāṃ | *em.*; karmaphalavipākajālavitatāṃ raṃ Ms; las dang/ 'bras bu dang/ rnam par smin pa'i dra ba mang po B<sub>crit</sub>; 業果報羅網，遍滿 T

<sup>1035</sup> narakapretatiryagdevamanuṣyeṣu | Ms; sems can dmyal ba dang/ lha dang/ mi nams kyi B<sub>crit</sub> (\*narakadevamanuṣyeṣu); 地獄餓鬼畜生人天之中 T

⟨II-7⟩

⟨7.1⟩ punar api sa yogācāro dharme dharmānupaśyī viharati: katham sa bhikṣuḥ karmaphalavipākajño bhavati?

⟨7.2⟩ ihakarmāṇaṃ karmaphalaśubhāsubhajño<sup>1036</sup> bhavati. yathā: “amī satvāḥ kāyaduścaritena samanvāgatā vāgduścaritena samanvāgatā manoduścaritena samanvāgatā vā āryāṇām apavāda<sub>[7]</sub>kā mithyādr̥ṣṭisamācārāḥ.<sup>1037</sup> taddhetos tatpratrayayāt kāyasya bhedād apāyavinipāte<sup>1038</sup> narakeṣūpapadyate, tiryagyonau preteṣu.

⟨7.3⟩ “amī punar anyasatvāḥ kāyasucaritena samanvāgatā<sup>1039</sup> vāksucaritena<sup>1040</sup> samanvāgatā manaḥsucaritena samanvāgatā<sup>1041</sup> āryāṇām anapavādakāḥ<sup>1042</sup> samyagdr̥ṣṭisamācārāḥ.<sup>1043</sup> te taddhetos tatpratrayayāt kāyasya bhedāt sugatau devamanuṣyeṣūtpannāḥ.”<sup>1044</sup>

⟨7.4⟩ svakarmadharmavipākam yathāvat paśyan sa bhikṣuḥ<sub>[23b1]</sub> vitarkayan, parebhyaḥ śr̥ṇvan, māraviṣayagātānām satvānām caryayāsamañ carati. nirvāṇaparyavasāyinyā<sup>1045</sup> caryayā carati nirvedikayā kalyāṇayā satatodyuktayā saṃsāraparyavasānuyuktayā<sup>1046</sup> ’nugrahatayā pareṣāṃ, yathā: “ātmanaṃ cāhaṃ<sup>1047</sup> tārayeyam<sup>1048</sup> saṃsārād,<sup>1049</sup> dāyakān dānapatīṃś ca.”<sup>1050</sup>

⟨7.5⟩ sa karmadharmavipākajño<sup>1051</sup> bhikṣur narakapretatiryagdevamanuṣyāṇām<sup>1052</sup>

karmadharmavipākam tarkayati vigaṇayati. tadyathā svacchasya prasannasya vaidūryamaṇer antara<sup>1053</sup> sūtrikā,<sup>1054</sup> nīlā vā haridrā vā māñ<sub>[2]</sub>jiṣṭhā<sup>1055</sup> vā śuklā vā, yathā sadbhūtā vā dr̥ṣyate. evam

<sup>1036</sup> karmaphalaśubhāsubhajño ] *corr.*; karmaphalaśubhāsubhajño Ms

<sup>1037</sup> apavāda<sub>[7]</sub>kā mithyādr̥ṣṭisamācārāḥ ] *reg./punct.*; apavāda<sub>[7]</sub>kā[h] mithyādr̥ṣṭisamācārās Ms

<sup>1038</sup> apāyavinipāte ] *em.*; apāyavinipātena Ms; ngan 'gro log par ltung ba B<sub>crit</sub>; *om.* T

<sup>1039</sup> samanvāgatā ] *reg.*; samanvāgatāḥ Ms

<sup>1040</sup> vāksucaritena ] *reg.*; vāgsucaritena Ms

<sup>1041</sup> manaḥsucaritena samanvāgatā ] *corr.*; manaḥsucaritena samanvāgatā ~~manaḥsucaritena samanvāgatā~~ Ms

<sup>1042</sup> anapavādakāḥ ] *reg.*; anapavādakās Ms

<sup>1043</sup> samyagdr̥ṣṭisamācārāḥ ] *em. after T*; *om.* Ms B<sub>crit</sub>; 正見所攝 T

<sup>1044</sup> sugatau devamanuṣyeṣūtpannāḥ ] Ms; bde 'gro lha rnams kyi nang du skye'o B<sub>crit</sub> (\*sugatau deveṣūtpannāḥ); 則生善道天世界中 T (\*sugatau deveṣūtpannāḥ)

<sup>1045</sup> nirvāṇa° ] *em.*; nirvāṇa° Ms

<sup>1046</sup> saṃsāra° ] *reg.*; sansāra° Ms

<sup>1047</sup> ’nugrahatayā pareṣāṃ, yathā: “ātmanaṃ cāhaṃ ] *punct.*; ’nugrahatayā pareṣāṃ yathātmanaṃ cāhaṃ Ms; 'khor ba 'di las ji ltar bdag nyid kyis bdag dang... gzhan dag la yang phan gdags pa byed par gyur pas spyod do// B<sub>crit</sub>: *The syntax of B<sub>crit</sub> diverges from that of Ms.*; 攝取他人...如自度已 T (\*’nugrahatayā pareṣāṃ. “yathātmanaṃ cāhaṃ...”): *It remains a question how to punctuate this section of the text. One possibility is to emend the text to ’nugrahatayā. “pareṣāṃ yathātmanaś cāhaṃ...” We might also emend the text to ’nugrahatayā pareṣāṃ yathātmanaś ca. “ahaṃ...*

<sup>1048</sup> tārayeyam ] *em.*; tāre#y[e]m **गलक्ष्ये** Ms; sgrol ba ltar B<sub>crit</sub>; 令度生死，如自度已 T

<sup>1049</sup> saṃsārād ] *reg.*; saṃsārāt\* Ms

<sup>1050</sup> dāyakān dānapatīṃś ca ] *em. after B<sub>crit</sub>*; ādāyakān dānapatīṃś ca Ms; sbyin bdag dang/ sbyin pa po dag (\*dāyakān dānapatīṃś ca) B<sub>crit</sub>; 及諸檀越 T (*om.* ādāyakān)

<sup>1051</sup> karmadharmavipākajño ] *em. after T*; dharmmakarmavipākajño Ms; chos dang/ las dang/ rnam par smin pa shes pa'i B<sub>crit</sub> (\*dharmakarma°); 知業報法 T

<sup>1052</sup> narakapreta° ] *em.*; narakapreta° Ms

<sup>1053</sup> antarā ] *em.*; antivā Ms; bu ga'i nang du B<sub>crit</sub>; 以繩穿之 T

<sup>1054</sup> sūtrikā ] *corr.*; sūtrikā vā Ms

<sup>1055</sup> māñjiṣṭhā ] *em.*; māñjiṣṭhā Ms; btsod ka B<sub>crit</sub>; 紫 T

eva karmamaṇer vipākasūtrikā madhyagatā yā, tām asau bhikṣuḥ paśyati<sup>1056</sup> śrutamayena jñānena divyena vā cakṣuṣā viśuddhena.<sup>cxlx</sup>

⟨7.6.1⟩ punar api sa bhikṣuḥ śrutamayena jñānena sa paśyati maṇivat karmadharmavipākaḥ: “tadyathā hi kaścīn maṇir bhavati śuklo ’vadātaḥ<sup>1057</sup> samantataḥ prasanno nirvraṇaḥ svaccho vedhanakṣamaḥ karmaṇyaḥ samantato dvārabhūtaḥ<sup>1058</sup> sarvajana-prāśamsyo<sup>1059</sup> dhanyo rājarhaḥ. tam evamvidhaguṇayuktaḥ maṇim<sup>1060</sup> rājā vā rāja<sub>[3]</sub>mātro<sup>1061</sup> vāsyān<sup>1062</sup> guṇābhijñāḥ samūlyābhijño bhūtvā, svālaṅkāryāvabadhniyāt.”<sup>1063</sup>

⟨7.6.2⟩ evam eva sa bhikṣuḥ: “śuklapakṣe daśakuśalakarmapatham ayaṃ maṇiḥ<sup>1064</sup> samantato avadātaḥ suprasannaḥ nirvraṇaḥ niravadyaḥ; svacchaḥ vedhanakṣamaḥ dharmapakṣapratipakṣākṣepaprasāpnapatiprasādnadharmasālakānām<sup>1065</sup> vedhanakṣamaḥ; karmaṇyaḥ yathā yathā pariṇāmayati dānaśīlajñānāni ca, tathā tathāsau daśakuśalakarmapathamaṇim karmaṇyatām upanāmaya<sub>[4]</sub>ti<sup>1066</sup> — tad vā cakravarttirājyāya tad vā devarājyāya tad vā mārārājyāya tad vā brahmarājyāya<sup>1067</sup> tad vā nirāsravadhyānasamādhībhāvanārājyāya.<sup>1068</sup> tathā tathāsau saddharmamaṇiḥ<sup>1069</sup> karmaṇyo bhavati.

⟨7.6.3⟩ “samantato dvārika’ iti<sup>1070</sup> samantadvārāṇi devamanuṣyadvārabhūtāni.<sup>1071</sup> teṣv asau saddharmamaṇiḥ samantato dvārabhūto bhavati. saṃsāradvārān nirgamyā,<sup>1072</sup> nirvāṇadvāram anupraviśati.

⟨7.6.4⟩ “sarvajana-prāśamsya’<sup>1073</sup> iti samyagdrṣṭikānām śaikṣānām prāśamsyaḥ.<sup>1074</sup>

<sup>1056</sup> karmamaṇer vipākasūtrikā madhyagatā...paśyati | *em. after B<sub>crit</sub> T*; karmmaṇaḥ vipākasūtrikayā madhyagatā...paśyati Ms; las kyi nor bu'i nang du rnam par smin pa'i skud pa yod pa de dge slong...mthong ngo// B<sub>crit</sub>; 業珠，報繩穿之... 皆見 T

<sup>1057</sup> śuklo avadātaḥ | *em. after B<sub>crit</sub> T*; śuklo vagataḥ Ms; nor bu dkar zhing shin tu dkar ba gang zhiḡ B<sub>crit</sub>; 其色極白 T

<sup>1058</sup> samantato dvārabhūtaḥ | *em. after gloss below*; samantadvārabhūtaḥ Ms; kun tu sgor gyur la B<sub>crit</sub>; 普門，殊勝 T

<sup>1059</sup> sarvajana-prāśamsyo | *reg.*; sarvajana-prāśamsyo Ms

<sup>1060</sup> maṇim | *em.*; maṇi Ms

<sup>1061</sup> rājamātro | *corr.*; rājā<sub>[3]</sub>mātro Ms

<sup>1062</sup> vāsyān | *em.*; vāsy[ād] Ms

<sup>1063</sup> svālaṅkāryāvabadhniyāt | *punct.*; svālaṅkāryāvabadhniyād Ms

<sup>1064</sup> daśakuśalakarmapatha imaṃ maṇim | *em.*; daśakuśalakarmapatham ayaṃ maṇiḥ Ms; dge ba bcu'i las kyi lam gyi nor bu 'di B<sub>crit</sub>; 十善業道淨分寶珠 T

<sup>1065</sup> °dharmasālakānām | *reg.*; dharmmapakṣapratipakṣākṣepaprasāpnapatiprasādnadharmmasālakānām Ms; chos kyi phyogs dang gnyen po skyed pa/ dri ba dang lan ldon pa la chos kyi thur mas 'bigs par bzod cing B<sub>crit</sub>; 對治法分有大勢力是答難法乃是法師法鑽所穿 T: *The interpretations of this compound by B<sub>crit</sub> and T differ. Compare the similar compound below at §7.7.5: saprasāpnapatiprasādnadharmmakathikavedhanaśālakākṣamaḥ.*

<sup>1066</sup> daśakuśalakarmapathamaṇim | *em. after B<sub>crit</sub> T*; daśakuśaladharmmapathamaṇim Ms; dge ba bcu'i las kyi lam gyi nor bu 'di B<sub>crit</sub>; 十善業道珠 T

<sup>1067</sup> tad vā cakravarttirājyāya tad vā devarājyāya tad vā mārārājyāya tad vā brahmarājyāya tad vā | *em.*; tad vā cakravarttirājyāya tad vā devarājyāyamārārājyāya tad vā brahmarādyāya tad vā Ms; de 'khor los sgyur ba'i rgyal srid dam/ de bdud kyi rgyal srid dam/ de tshangs pa'i rgyal srid dam B<sub>crit</sub> (\*tad vā cakravarttirājyāya tad vā mārārājyāya tad vā brahmarājyāya); 隨願所取轉輪聖王，若取天王，若取魔王，若取梵王 T (\*tad vā cakravarttirājyāya tad vā devarājyāya tad vā mārārājyāya tad vā brahmarājyāya)

<sup>1068</sup> nirāsravadhyānasamādhībhāvanārājyāya | *em. after B<sub>crit</sub> T*; brahmanirāsravadhyānasamādhībhāvanārājyāya Ms; de zag pa med pa'i bsam gtan gyi ting nge 'dzin sgom pa'i rgyal srid B<sub>crit</sub>; 修無漏禪三昧自在 T

<sup>1069</sup> saddharmamaṇiḥ | *corr.*; saddharmmaṇamaṇiḥ Ms

<sup>1070</sup> samantato dvārika iti | Ms: *This quotation differs from the reading above.*; kun tu sgo ni B<sub>crit</sub>; 名為普門 T

<sup>1071</sup> devamanuṣyadvārabhūtāni | *em.*; devamanuṣyadvārabhūtās Ms

<sup>1072</sup> saṃsāradvārān nirgamyā | Ms; 'khor ba'i grong khyer las 'byung zhing B<sub>crit</sub>; 世間城中既得出已 T: *Both B<sub>crit</sub> and T suggest \*°purān instead of \*°dvārān.*

<7.6.5> “‘rājā<sub>15</sub>rha’ iti saddharmapathapratipattijñāṣya cittaśvarasya yogyaḥ,<sup>1075</sup> pratipannānām vā. iti vaidūryamaṇeś ca sarvaguṇopapannaṣya saddharmamaṇeś caitatsādharmyam upalabhata”  
iti.<sup>1076</sup>

<7.7.1> punar api sa bhikṣuḥ karmadharmavipākam samanupaśyati maṇivad eva: “tadyathānyo maṇiḥ<sup>1077</sup> savraṇo bhavati, na sarvāccho na sarvadvāriko na śuklo<sup>1078</sup> na vedhanakṣamo na karmaṇyo na sarvajanaṇprāśaṃsyo<sup>1079</sup> na yogyo rājño vā rājamātrasya vā.

<7.7.2> “eva<sub>16</sub>m evānyatīrthasya dharmapratirūpakasya dharmasya savraṇasya maṇeḥ. vraṇaḥ<sup>1080</sup> katamaḥ? satkāyadrṣṭiḥ<sup>1081</sup> śīlavrataparāmarśo vicikitsā ca.

<7.7.3> “‘na sarvadvārika’ iti narakapretatiryagdvārikaḥ.<sup>1082</sup>

<7.7.4> “‘na śukla’<sup>1083</sup> iti na nirāsravamaṅgalayuktaḥ.

<7.7.5> “‘na vedhanakṣama’<sup>1084</sup> iti na sapraśnapratipraśnadharmakathikavedhanaśālākākṣamaḥ.<sup>1085</sup>

<7.7.6> “‘na yogyo rājño vā rājamātrasya vā’<sup>1086</sup> iti na saddharmacittaśvarāṇām saddharmapratipannaprapannānām aṣṭānām puruṣapudgalānām yogyaḥ.<sup>1087</sup>

<7.7.7> “ya<sup>1088</sup> evamvidham dharmapratirūpakadharmamaṇiṃ<sub>17</sub> kaṇṭhe badhnanti, te tan maṇipratirūpakam maṇiṃ baddhvā, narakapretatiryakṣv anādikālapravṛtte saṃsāre

<sup>1073</sup> sarvajanaṇprāśaṃsya ] *reg.*; sarvajanaṇprāśaṃsya Ms

<sup>1074</sup> prāśaṃsyaḥ ] *reg.*; prāśaṃsyaḥ Ms

<sup>1075</sup> saddharmapathapratipattijñāṣya ] *em. after B<sub>crit</sub>*; saddharmapathapratipattijñāṣ Ms; dam pa'i chos kyi lam bsgrub pa shes pa'i B<sub>crit</sub>; 入正法道 T

<sup>1076</sup> iti vaidūryamaṇeś ca sarvaguṇopapannaṣya saddharmamaṇeś caitatsādharmyam upalabhata ] *em./punct.*; pratipannānām vā iti vaidūryamaṇeś ca sarvaguṇopapannaṣ ca saddharmamaṇeś caitatsādharmyam upalabhata Ms; der zhugs pa zhes bya ba ni/ nor bu bai dU R+ya dang/ dam pa'i chos kyi nor bu yon tan thams cad phun sum tshogs pa de dang/ chos mthun par dmigs pa'o// B<sub>crit</sub>; 若人信彼，毘琉璃珠一切功德皆悉具足。如是寶珠與正法珠相似相對。T: *Both B<sub>crit</sub> and T read the pratipannānām vā of the previous sentence as beginning this sentence. The genitive case, however, means that such translations are problematic unless out Tibetan and Chinese translators read a different text.*

<sup>1077</sup> maṇiḥ ] *reg.*; maṇi Ms

<sup>1078</sup> na śuklo ] Ms; dkar ba ma yin zhing B<sub>crit</sub>; 不鮮白 T: *Below at §7.7.4 we find na dhanya in place of na śukla. This reading is uniform in all three versions of the text.*

<sup>1079</sup> na sarvāccho na sarvadvāriko na śuklo na vedhanakṣamo na karmaṇyo na sarvajanaṇprāśaṃsyo ] *reg.*; na sarvācchaḥ na sarvadvārikaḥ na śuklo na vedhanakṣamaḥ na karmaṇyo na sarvajanaṇprāśaṃsyaḥ Ms

<sup>1080</sup> vraṇaḥ ] *corr.*; vraṇa Ms

<sup>1081</sup> satkāyadrṣṭiḥ ] *corr.*; satkāyadrṣṭi Ms

<sup>1082</sup> ‘na sarvadvārika’ iti narakapretatiryagdvārikaḥ ] *em./reg. after B<sub>crit</sub> T*; na sarvadvārika pretatiryakdvārikaḥ Ms; kun gyi sgo ma yin pa ni/ sems can dmyal ba dang/ yi dags dang/ dud 'gro'i sgo yin no// B<sub>crit</sub>; 『非一切門，』唯是地獄餓鬼畜生三趣之門。T

<sup>1083</sup> na śukla ] *em. after §7.7.1*; na dhanya Ms (B<sub>crit</sub> T); dkar ba ma yin pa ni B<sub>crit</sub>; 非是好法 T

<sup>1084</sup> na vedhanakṣama ] *em.*; na vedhakṣama Ms

<sup>1085</sup> °pratipraśna° ] *reg.*; na sapraśnapratipraśnadharmmakathikavedhanaśālākākṣamaḥ Ms; legs par dri ba dang lan glan pa'i chos kyi gdam 'bugs pa'i thur mar mi rung ba'o// B<sub>crit</sub>; 非答難法，非是法師法鑽所穿。T; *Compare this compound to the similar compound above, at §7.6.2: dharmapakṣapratipakṣākṣeyapraśnapratipraśnadharmaśālākānām.*

<sup>1086</sup> na yogyo rājño vā rājamātrasya vā ] *em. after §7.7.1*; na rājño vā na rājamātrasya vārhata Ms; rgyal po 'am/ rgyal po'i bu la 'os pa ma yin pa ni B<sub>crit</sub>; *Here B<sub>crit</sub> follows Ms.*; 非王王等所應畜用 T: *Here T maintains the consistency of readings between §7.7.1 and §7.7.6, but it is difficult to discern what the translators might have originally read since they seem to use the same word to translate arha and yogya.*

<sup>1087</sup> yogyaḥ ] *punct.*; yogyas Ms

<sup>1088</sup> ya ] *em. after T*; ta Ms; om. B<sub>crit</sub>; 若繫人咽 T

paribhramanti.” tasmād asau bhikṣur: “maṇisadrṣā maṇayo bhavanti. tadyathā vaidūryasadrṣaṃ kāñcanamaṇiṃ<sup>1089</sup> drṣṭvā, ‘vaidūryam’ iti manyate bālaprthagjanaḥ.”

⟨7.8⟩ sa bhikṣur dharmādharmaparīkṣātavajñāḥ saptamaṃ bhūmyantaram ārohati. tam ārūḍhaṃ vratiṇaṃ drṣṭvā, hrṣṭā bhaumā yakṣā antarīkṣacarāṇaṃ devānāṃ abhinivedayaṃti.<sup>1090</sup> te ’pi caturṇāṃ mahārājñāṃ, te ’pi cāturmahārājakāyikanāṃ<sup>[24a1]</sup> devānāṃ,<sup>1091</sup> te ’pi tridaśanāṃ, te ’pi śakrasya, śakro yāmānāṃ, yāmās tuṣitānāṃ, tuṣitā api maitreyasya,<sup>1092</sup> maitreyo ’pi devānāṃ nirmāṇaratīnāṃ, nirmāṇaratayo ’pi paranirmitavaśavartināṃ: “amukaḥ<sup>1093</sup> kulaputro jāmbūdvīpāt...pūrvavat...”

⟨7.9⟩ punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati:<sup>1094</sup> kathaṃ sa bhikṣuḥ karmadharmavipākam samanupaśyati?

⟨7.10⟩ “avijñaptisaṃjñakam ekādaśamaṃ rūpaṃ. yadā yuktaḥ sarvadharmakriyāyā,<sup>1095</sup> yadā ca<sup>1096</sup> samvaragr̥hīto bhavati,<sup>cl</sup> tataḥ prabhṛti suptamattapramattānāṃ ku<sub>[2]</sub>śala eva dharmapravāhaḥ pravartayate. yathā nadīśrotaḥpravāhito ’vyuparato nityam eva, puruṣasya suptamattapramattasya vahaty, evaṃ tathāviññaptisaṃjñakam rūpam. anidarśanam apratigham icchati, kathaṃ punas tad rūpaṃ? karmasadbhāvas tasya. tasmāt<sup>1097</sup> tad api rūpaṃ stambhabhūtaṃ sarvakuśalānāṃ dharmānāṃ. tad ekādaśavidhaṃ rūpaṃ.”

<sup>1098</sup>⟨7.11⟩ sa bhikṣuḥ paśyati: “kathaṃ amī satvā nānārūpā nānāvasthā nānāgatikā nānāvidhāśrayāḥ?”

⟨7.12.1⟩ sa paśyati: “yasmād ete satvā nānācittā nānāvidhāśrayād<sup>[3]</sup>dhimuktā nānāvidhakarmaṇas,<sup>1099</sup> tasmād ete satvā nānārūpā nānāvasthā nānāgatikā nānāvidhāśrayāḥ.<sup>1100</sup> tadyathā dakṣaś citrakaro<sup>cl</sup> vā citrakarāntevāsī vā<sup>1101</sup> suśuklāṃ dr̥ḍhāṃ ālokyaramyāṃ bhūmim āśādyā,<sup>1102cl</sup> nānāvidhai raṅgair nānāvidhaiś citrair nānāvidhāni śobhanāni rūpāni<sup>1103</sup> cittavaśāt

<sup>1089</sup> kāñcanamaṇiṃ | Ms; nor bu mching bu B<sub>crit</sub>; 琉璃珠 T: *The translators of both B<sub>crit</sub> and T understand kāñcanamaṇi as some sort of glass ornament.*

<sup>1090</sup> abhinivedayaṃti | *reg.*; abhinivedayaṃti Ms

<sup>1091</sup> te ’pi cāturmahārājakāyikanāṃ devānāṃ | *em.*; cāturmahārājakāyikā devānāṃ Ms; de dag gis kyang rgyal chen bzhi’i ris kyi lha rnam la’o B<sub>crit</sub>; 彼四大王聞四天王。T

<sup>1092</sup> tuṣitā api maitreyasya | *em.*; tuṣitā api maitreya Ms

<sup>1093</sup> amukaḥ | *corr.*; amuka Ms

<sup>1094</sup> viharati | *em. after B<sub>crit</sub> T*; bhavati Ms; gnas pa B<sub>crit</sub>; 行 T

<sup>1095</sup> yadā yuktaḥ sarvadharmakriyāyā# | Ms; gang gi tshes chos thams cad kyi byed pa dang ldan pa B<sub>crit</sub> (\*yadā sarvadharmakriyāyuktaḥ); 是色所攝一切法中，與色相應 T (\*yad āyuktaṃ sarvadharmakriyāyā [?])

<sup>1096</sup> yadā ca | *em.*; yadeca Ms; gang sdom pa nyid blangs pa te B<sub>crit</sub> (yad eva samvaragr̥hītaṃ bhavati); 若人受戒。一發戒已 T (\*yadā samvaragr̥hīto bhavati...); *The phrase 一發戒已 has no analogue in the Sanskrit or Tibetan texts. It is most likely a commentatorial gloss, to allow the reader to understand that it is the single act of vocally making manifest the precepts that brings about the generation of avijñaptirūpa.*

<sup>1097</sup> kathaṃ punas tad rūpaṃ? karmasadbhāvas tasya. tasmāt | *em./punct.*; kathaṃ punas tad rūpaṃ karmasadbhāvas tasmāt tasmāt Ms; gzugs de ji lta bu yin zhe na/ las kyi ngo bo yod pa nyid yin te/ de lta bas na B<sub>crit</sub> (\*kathaṃ punas tad rūpaṃ? karmasadbhāvas. tasmāt...); 彼復云何？色業所攝，此無作色 T

<sup>1098</sup> *Here begins the fifth juan of the Chinese translation.*

<sup>1099</sup> nānāvidhakarmaṇas | *corr.*; nānāvidhakarmmaṇas Ms

<sup>1100</sup> nānāvidhāśrayāḥ | *em.*; nānāvidhāśrayā Ms

<sup>1101</sup> dakṣaś citrakaro | *em.*; yakṣaś citrakaro Ms; ri mo mkhan B<sub>crit</sub> (*om.* dakṣaś); 黠慧善巧畫師 T

<sup>1102</sup> suśuklāṃ dr̥ḍhāṃ ālokyaramyāṃ bhūmim āśādyā | *em. after B<sub>crit</sub> T*; suśuklāṃ dr̥ḍham ālokyā ramyā[m] bhūmim āśādyā | Ms; sa yid du ’ong zhing ’jam la mkhrang ba zhig mthong nas ’dug ste B<sub>crit</sub> (’jam la for suśuklāṃ?); 觀察善平堅滑好地。得此地已 T: B<sub>crit</sub> and T militate against the reading of Ms. However, the presence of the term dr̥ḍhaka as one of the implements of a painter at §7.13, and in chapter three of the Saddhsu, suggests that we might understand dr̥ḍha here in the same way as it is used there, as a ‘base coat’ [?]. However, the use of the adjective dr̥ḍhāyāṃ below to describe the ‘realm of the flow [of existence]’ (saṃsārabhūmau) supports my emendation. On the



kurute. *tathāyaṃ* cittacitrakarmakaraś<sup>1104</sup> citrakarmakarāntevāsī vādhimuktikaraḥ suśuklāyāṃ tridhātubhūmau dṛḍhāyāṃ karmaphalavipākāyāṃ sam<sub>[4]</sub>sārabhūmau nānāvasthāyāṃ nānāgatikāyāṃ nānāvidhāśrayāyāṃ satvāmś<sup>1105</sup> cittacitrakarmakaro 'bhinivartayati. <7.12.2> “punar api yathā śvetena raṅgeṇa śvetarūpaṃ<sup>1106</sup> kurute, raktena raktam kurute, pītena pītam kurute, kāpotena kāpotam kurute, kṛṣṇena kṛṣṇam kurute, tathāyaṃ cittacitrakarmakaraś<sup>1107</sup> cittam śvetam<sup>1108</sup> ālambanam upādāya śuklān dharmān — akṛṣṭān<sup>1109</sup> sāsravai rāgādibhir malaiḥ — śuklam rūpam abhinivarta<sub>[5]</sub>yati devamanuṣyeṣu.<sup>cliii</sup> <7.12.3> “raktam abhisamādāya raṅgam, cittacitrakaro<sup>1110</sup> raktarūpam abhinivartayate devamanuṣyeṣu. raktam nāmeṣṭaśabdarasasparśarūpagandhair yoniśaś citrapaṭe. <7.12.4> “punar api sa cittacitrakarmakaraḥ pītam raṅgam upādāya, abhinivartayati tiryaggaṭāni.<sup>1111</sup> te 'pi paraspareṇa pītarāṅgavaśāt pibanti rudhirāṇi, khādanti māmsāni,<sup>1112</sup> ghnanti ca parasparato rāgadveṣamohena pītākṛtāḥ.<sup>1113</sup> <7.12.5> “punar api sa cittacitrakaraḥ kapota<sub>[6]</sub>kam ālambanam dṛṣṭvā, kapotakam malinaṃ karma kurute pretagaṭiṣu.<sup>1114</sup> te hi<sup>1115</sup> vanadāvadagdhasadrśatanavaḥ kṣūtipipāsāparigatā<sup>1116</sup> vividhaduḥkhābhībhūtā bhavanti. cittacitrakarmakaraśena mātsaryālambanena mohatimirāvṛtāḥ. <7.12.6> “punar api sa cittacitrakarmakaraḥ<sup>1117</sup> kṛṣṇam karmabhūtam raṅgam upādāya, kṛṣṇāni rūpāny abhilikhate nārakeyānām.<sup>1118</sup> te hi<sup>1119</sup> kṛṣṇena karmaṇā tatropapannāḥ

*term* dṛḍhaka, *see Ms 29a5-6*: yac cittacitrakareṇābhilikhitam tṛṣṇākūrccakena vidhāsubhasamkalparaṅgeṇa hr̥dibhājanasamsthena putradāranimittadr̥dhakena ta/<sub>[29a6]</sub>m asāv anubhavati | (D ya 150b3-4: gang sems ri mo mkhan lta bus sreg pa'i pīr dang/ mi dge ba kun du rtog pa sna tshogs kyi tshon rtsi snod kyi gzhi lta bu'i snying la kun du 'dri ste/ bu dang chung ma'i mtshan ma dam pos de rjes su myong bar 'gyur ro//; T 28c12-15: 彼一切苦。自業自受。地獄地處。心業畫師。愛筆所畫。不善分別。為種種彩。所愛妻子。以為彩器執著因緣。以為堅牢。T [\*...putradārabhājanasamsthena nimittadr̥dhakena]).  
<sup>1103</sup> nānāvidhāni śobhanāni rūpāni | Ms; gzugs legs shing legs pa'i rnam pa sna tshogs B<sub>crit</sub> (?); 若好若醜...如彼形相。T (\*śobhanāny aśobhanāni rūpāni)  
<sup>1104</sup> cittacitrakarmmakaraś | Ms; sems ri mo mkhan B<sub>crit</sub> (om. °karma°); *This absence is consistent in the Tibetan translation.*; 心業畫師 T  
<sup>1105</sup> satvāmś | *reg.*; satvān\* Ms  
<sup>1106</sup> śvetarūpaṃ | *em.*; sveyarūpaṃ Ms; gzugs dkar por 'dri bar byed la B<sub>crit</sub>; 又諸彩色，取白作白。T  
<sup>1107</sup> cittacitrakarmakaraś | *em. after B<sub>crit</sub> T*; citracitrakarmmakaraś Ms ; sems ri mo mkhan lta bu 'di B<sub>crit</sub>; 心業畫師 T  
<sup>1108</sup> śvetam | *reg.*; svetam Ms  
<sup>1109</sup> śuklān dharmān akṛṣṭān | *em.*; śuklān\* dharmmā,kr[ṣṭ]ān\* Ms; *I take kṛṣṭān as an alternate spelling of kliṣṭān.*; nyon mongs pa med pa'i chos dkar po B<sub>crit</sub>; 何義名白？欲等漏垢所不染污，故名白色。T  
<sup>1110</sup> cittacitrakaro | *em.*; citracitrakaro Ms; ri mo mkhan gyis B<sub>crit</sub> (\*citrakaro); 心業畫師 T (\*cittacitrakarmmakaro)  
<sup>1111</sup> abhinivartayati tiryaggaṭāni | *em. after B<sub>crit</sub>*; yati tiryaggaṭāni Ms; dud 'gro mngon par 'grub par byed de B<sub>crit</sub>; 於畜生道，能作黃色 T (\*abhinivartayati pītam rūpaṃ tiryakṣu)  
<sup>1112</sup> māmsāni | *reg.*; mānsāni Ms  
<sup>1113</sup> te pi paraspareṇa pītarāṅgavaśāt pibanti rudhirāṇi khādanti māmsāni ghnanti ca parasparato rāgadveṣamohena pītākṛtāḥ | Ms; de dag kyang ser po'i dbang gis gcig la gcig khrag 'thung bar byed cing sha za bar byed la gcig la gcig tshon ser po lta bur gyur pa'i 'dod chags zhe sdang gti mug gis gsod do// B<sub>crit</sub>; 何義名黃？彼此迭互飲血噉肉。貪欲瞋癡，更相殺害，故名黃色。T  
<sup>1114</sup> pretagaṭiṣu | *em. after B<sub>crit</sub> T*; pretatiryak\* Ms; yi dags kyi 'gro ba byed de B<sub>crit</sub>; 於餓鬼道 T  
<sup>1115</sup> te hi | *em.*; te [na d]i Ms  
<sup>1116</sup> kṣūtipipāsāparigatā vividhaduḥkhābhībhūtā | *em.*; kṣūtipipāsāparigatavividhaduḥkhābhībhūtā Ms; gti mug gi rab rib kyi sgrib pa'i dbang gis bkres shing skom pa'i sdug bsngal rnam pa sna tshogs yongs su nyams pas zil gyis gnon pa yin no// B<sub>crit</sub> (\*kṣūtipipāsāparihānivividhaduḥkhābhībhūtā mohatimirāvaraṇavaśena [!]); 飢渴所惱，種種苦逼 T  
<sup>1117</sup> cittacitrakarmakaraḥ | *corr.*; cittacitrakarmmakaraḥ Ms

kr̥ṣṇāyasaprākārajvalitanibaddhāḥ<sup>1120</sup> kr̥ṣṇatanavo nānāvidhavyādhikaraṇāḥ<sup>[7]</sup>  
kṣutpipāsāśrayabhūtā<sup>1121</sup> ananyasadṛṣena kāraṇāduḥkhenābhībūtā bhavanti. tāḥ svena  
duḥkṛtena.”<sup>1122</sup>

⟨7.12.7⟩ punar api sa bhikṣur yogam āsthitas:<sup>1123</sup> “tad eva traidhātukaṃ  
pañcagatikapañcaraṅgaṃ<sup>1124</sup> saṃsāracitrapaṭaṃ tribhūmyavasthaṃ<sup>1125</sup> —kāmādhātubhūmikaṃ<sup>1126</sup>  
rūpadhātukaṃ<sup>1127</sup> ārūpyadhātukaṃ. tatra sa cittacitrakarmakaraḥ kāmasevanayā<sup>1128</sup>  
kāmādhātūvāmbanāni nānāvidhāni rūpāṇi ālikhate. viṃśatividhāni rūpadhātūvāmbanāśritāni  
kāmaṇiṣṭayuktāni caturdhyānakūrcena<sup>[24b1]</sup> tadāśritāni ṣoḍaśabhūmyavasthitāni<sup>1129</sup> rūpadhātāv  
abhilikhati. rūpadhātūvāmbanaviṣṭayuktāni samāpatticatūṣkādīsamāmbanāny  
ārūpyādhātāv<sup>1130</sup> abhilikhati cittacitrakarmakaraḥ. āyato<sup>1131</sup> hy ayam traidhātukapaṭaḥ.”  
⟨7.13⟩ punar api sa bhikṣuś cittacitrakaraṃ paśyati satvān ālikhamānaṃ<sup>1132</sup> anyena prakāreṇa:  
“tatra citrakarasadr̥ṣaṃ cittacitrakaraṃ. raṅgabhājanasadr̥ṣaṃ<sup>1133</sup> śarīraṃ. dṛḍhakasadr̥ṣāni  
rāgadveṣamohāni. sopānasadr̥ṣaṃ<sup>1134</sup> ālambanaṃ. kūrcasadr̥ṣānīndriyāṇi. raṅgasadr̥ṣā  
bāhyaviṣayāḥ<sup>1135</sup> [2] śabdasparśasarūpagandhā.<sup>1136</sup> bhittisadr̥ṣaḥ saṃsāra. ālokasadr̥ṣaṃ jñānaṃ.  
hastasadr̥ṣo vīryāmbhaḥ<sup>1137</sup> citrarūpasadr̥ṣāni rūpāni anekaveśarūpavastraṇvṛddhijātāny<sup>1138</sup>  
anekakarmaphalavipākakṛtāni.”

<sup>1118</sup> nārakeyānāṃ | *reg.*; nārakeyānān Ms

<sup>1119</sup> te hi | *corr.*; te hir Ms

<sup>1120</sup> °prakāra° | *em. after B<sub>crit</sub> T*; °prakāra° Ms; ra ba B<sub>crit</sub>; 壁 T

<sup>1121</sup> nānāvidhavyādhikaraṇāḥ kṣutpipāsāśrayabhūtā | Ms; nad dang/ gnod pa dang/ bkres shing skom pa rnam pa sna  
tshogs kyi gzhir gyur cing (\*nānāvidhavyādhikaraṇākṣutpipāsāśrayabhūtā); 作種種病，飢渴苦身 T  
(\*nānāvidhavyādhikṣutpipāsakāraṇāśrayabhūtā)

<sup>1122</sup> kṣutpipāsāśrayabhūtā ananyasadṛṣena kāraṇāduḥkhenābhībūtā bhavanti. tāḥ svena duḥkṛtena. | *em./punct.*;  
kṣutpipāsāśrayabhūtānanyasadṛṣena kāraṇāduḥkhenābhībūtā bhavanti tāḥ svena traḥ kṛtena Ms; bkres shing skom  
pa rnam pa sna tshogs kyi gzhir gyur cing rang gis nyes par byas pa gzhan dang mtshungs pa med pa'i gnod pa'i  
sdug bsngal gyis nyam thag pa yin no// B<sub>crit</sub>; 飢渴苦身，無量苦逼。皆是自業，非他所作。T

<sup>1123</sup> yogam āsthitas | Ms; rnal 'byor spyod pa de... kun tu gnas shing (*om. yogam*) B<sub>crit</sub>; *om. T*

<sup>1124</sup> pañcagatikapañcaraṅgaṃ | *em.*; pañcagatikapañcaraṅgaṃ Ms

<sup>1125</sup> tribhūmyavasthaṃ | *em.*; tribhūmyavastha Ms

<sup>1126</sup> kāmādhātubhūmikaṃ | *em.*; kāmādhātubhūmikaṃ Ms

<sup>1127</sup> rūpadhātukaṃ | *em.*; rūpadhātukaṃ Ms

<sup>1128</sup> kāmasevanayā | *em.*; kāmasevanā[y]ā Ms; 'dod pa sten cing B<sub>crit</sub>; 習近淫欲 T

<sup>1129</sup> viṃśatividhāni rūpadhātūvāmbanāśritāni kāmaṇiṣṭayuktāni caturdhyānakūrcena tadāśritāni  
ṣoḍaśabhūmyavasthitāni | *em. after T*; viṃśatividhāni rūpadhātūvāmbanāśritāni kāmaṇiṣṭayuktāni  
caturdhyānakūrcena tana tadāśritāni ṣoḍaśabhūmyavasthitāni Ms; 'dod pa'i khams dang bral ba dag ni gzugs kyi  
khams la dmigs shing gnas pa de la brten pa'i sa'i gnas skabs bcu drug po dag ni bsam gtan bzhi'i pir gyis gzugs kyi  
khams mngon par 'dri'o// B<sub>crit</sub> (\*...caturdhyānakūrcena...); 有二十種離欲四禪，以為畫筆，依十六地 T  
(\*...caturdhyānakūrcena...); B<sub>crit</sub> *takes* viṃśatividhāni *with the previous sentence, whereas T takes it with this  
sentence.*

<sup>1130</sup> °catuṣkādīsamāmbanāny ārūpyādhātāv | *em.*; °catuṣkādīsamāmbanārūpyādhātāv Ms

<sup>1131</sup> āyato | *em. after B<sub>crit</sub> T*; āyāto Ms; rgya che ba B<sub>crit</sub> (\*āyato); 廣畫 T (\*āyato)

<sup>1132</sup> cittacitrakaraṃ paśyati satvān ālikhamānaṃ | *em. after T*; cittacitrakaraṃ paśyati satvān ālikhamānaṃ Ms; sems  
can gzhan gyi sems ri mo mkhan lta bu rnam pa gzhan gyis mthong ste B<sub>crit</sub> (\*anyacittacitrakarasadr̥ṣān sattvān  
paśyati anyena prakāreṇa [?]); 觀察如是心業畫師...畫作眾生 T

<sup>1133</sup> raṅgabhājanasadr̥ṣaṃ | *em.*; gabhājanasadr̥ṣaṃ Ms; ri mo'i tshon rtsi'i snod lta bu yin no B<sub>crit</sub>; 如彩器 T

<sup>1134</sup> sopānasadr̥ṣaṃ | *em. after B<sub>crit</sub> T*; sopādānasadr̥ṣaṃ Ms; khri lta bu (\*sopāna°); 猶如梯陞 T (\*sopāna°: *Here I  
read with the Taishō variant: 躋=陞【元】【明】.*)

<sup>1135</sup> raṅgasadr̥ṣā bāhyaviṣayāḥ | *corr.*; raṅgasadr̥ṣāni bāhyaviṣayāḥ Ms

<sup>1136</sup> śabda° | *reg.*; sabda°

<sup>1137</sup> vīryāmbhaḥ | *punct.*; vīryāmbhaś Ms

⟨7.14.1⟩ punar api sa bhikṣur dhyānagatas tam eva cittacitrakaram anyena prakāreṇa sa paśyati: “yathā sa citrakaro yady akhinno bhavati, suparikarmakṛtāni raṅgāntarāni bhavanti, ujjvalāni kūrcaṅkāni śobhanāni bhayaparijitāni bhavanti, tadā śobhanāni rūpā<sub>[3]</sub>ny ālikhate. evam evāyaṃ cittacitrakaro yady akhinno bhavati, dhyānakriyāsuparikarmakṛtāni dhyānaraṅgāntarāni<sup>1139</sup> bhavanti, ujjvalāni raṅgasadrśāny ālambanāni<sup>1140</sup> bhavanti, śobhanakūrcaṅkasadrśāni mārgopadeśakopadeśaparijitopamāṇy adharottarasuparijitāny. ākarṣāpakarṣākhinnāḥ<sup>1141</sup> sa cittacitrakarmakaraḥ śobhanāni rūpāni dhyānabhūmāv ālikhate.

⟨7.14.2⟩ “atha khinno bhavati, sa cittacitrakarmakaras tadāśobhanāsu narakapretatiryagbhūmiṣu gati<sub>[4]</sub>nikāyakāraṅāyomuṣalakūrceṇāsubharaṅgapātrabhūtaṃ<sup>1142</sup> nārakeyatiryakpretarūpaṃ tiryaggataṃ vā grhyāśobhanāni rūpāny<sup>1143</sup> ālikhate...vistareṇa pūrvavat...”

⟨7.15⟩ punar api sa bhikṣuḥ<sup>1144</sup> cittamarkaṭaṃ<sup>cliv</sup> markaṭavat paśyati: “yathā hy anibhṛtā nānādrumalatāpuṣpaphalavanaparvatadarīvivarakuñjāpratihatagatir<sup>1145</sup> bhavati markaṭaḥ. evam evāyaṃ cittamarkaṭo ’nibhṛtagatiḥ pañcasu gatiṣu.<sup>1146</sup> nānāvānasadrśāni nara<sub>[5]</sub>kapretatiryagvanāni.<sup>1147</sup> drumasadrśāḥ satvāḥ. anekaprakāralatāsadrśā<sup>1148</sup> tṛṣṇālātā. puṣpasadrśāḥ saṃkalpāḥ.<sup>1149</sup> phalasadṛśā iṣṭāniṣṭāśabdarasarūpagandhāḥ. darīvivaracāriṇas trayo dhātavaḥ.<sup>1150</sup> guhāsadrśaṃ śārīram.<sup>1151</sup> apratihagatiḥ cittamarkaṭo narakatiryakpretadevamanuṣyasthāneṣu, sa cittamarkaṭavad bhavati saṃsārabhūmiṣu.”

<sup>1138</sup> °vastravṛddhijātāny ] *em./reg.*; anekaveṣarūpavastrāvṛddhijātāny Ms; cha byad dang/ dbyibs dang/ mdog dang/ 'byor par gyur pa mang po dag B<sub>crit</sub> (\*anekaveṣarūpavaṃvṛddhijātāni); 神通如彼無量形服 T (\*ṛddhisadrśāni anekaveṣarūpavastrāni)

<sup>1139</sup> dhyānaraṅgāntarāni ] *em.*; dhyānāraṅgāntarāni Ms

<sup>1140</sup> ujjvalāni raṅgasadrśāny ālambanāni śobhanakūrcaṅkasadrśāni ] *em.*; ujjvalāni raṅgasadrśāny a[narambar]āni śobhana[kūrca]kasadrśāni Ms; tshon rtsi lta bu gsal bar 'gyur zhing pir gyis yang dang yang du legs par 'dri ba lta bu'i dmigs pa B<sub>crit</sub>; 攀緣明淨...如善好筆 T (*om.* raṅgasadrśāni)

<sup>1141</sup> ākarṣāpakarṣākhinnāḥ ] *em. after B<sub>crit</sub> T*; ākarṣāpakarṣāt khinnāḥ Ms; mnyam par 'jog pa dang ldang ba la skyo ba med na B<sub>crit</sub>; 有取有捨，如不疲倦 T

<sup>1142</sup> gatinikāyakāraṅāyomuṣalakūrceṇā° ] *em.*; gatikā<sub>[4]</sub>nikāyakāraṅā ayomuṣalakūrceṇā° Ms; 'gro ba'i ris dang/ gnod pa dang/ lcags kyi gtun shing pir lta bus mi dge ba'i tshon rtsi blangs nas/ snod lta bur gyur pa'i sems can B<sub>crit</sub> (\*gatinikāyakāraṅāyomuṣala°); 同業因緣，鐵杵為筆，不善彩色，畫非器人 T (\*gatinikāyakāraṅād... [?])

<sup>1143</sup> grhyāśobhanāni rūpāny ] *em. after B<sub>crit</sub> T*; grhya śobhanāni rūpāny Ms; gzugs ma legs pa 'dri ste B<sub>crit</sub>; 非好色畫 T

<sup>1144</sup> bhikṣuḥ ] *reg.*; bhikṣuḥ Ms

<sup>1145</sup> °parvatadarīvivarā° ] *em. after B<sub>crit</sub> T*; °parvatanadarīvivarā° Ms; ri brags kyi bu ga dang B<sub>crit</sub>; 山谷、巖窟 T

<sup>1146</sup> gatiṣu ] *reg.*; gatiṣu Ms

<sup>1147</sup> nānāvānasadrśāni narakapretatiryagvanāni ] *em.*; nānāvāyanasadrśāni narakapretatiryasvanāni Ms; tshal tha dad pa lta bu'i sems can dmyal ba dang/ yi dags dang/ dud 'gro dag gi 'gro ba lgar 'gro ste B<sub>crit</sub> (\*nānāvānasadrśā narakapretatiryakpañcagatayah); 五道差別如種種林。地獄畜生餓鬼諸道猶如彼樹。 (\*nānāvānasadrśā pañcagatayah. drumasadrśā narakapretatiryaggatayah); T maps the comparisons in a different way than Ms and B<sub>crit</sub>. Though this seems to work when we read T on its own, it is likely that the translator misread the original text.

<sup>1148</sup> satvāḥ. anekā° ] *em./punct. after B<sub>crit</sub>*; satvānekaprakāralatāsadrśā Ms; sred pa'i lcug ma ni lcug ma'i rnam pa du ma lta bu yin// B<sub>crit</sub>; 眾生無量如種種枝。 T (\*anekaprakāralatāsadrśāḥ satvāḥ)

<sup>1149</sup> puṣpasadrśāḥ saṃkalpāḥ ] *em. to conform with the list above*; puṣpalatāsadrśāḥ saṃkalpāḥ Ms; rtog pa ni me tog gi yal ga lta bu yin no// B<sub>crit</sub> (\*puṣpalatāsadrśāḥ saṃkalpāḥ); 愛如花葉 T (\*puṣpasadrśā tṛṣṇā)

<sup>1150</sup> phalasadṛśā iṣṭāniṣṭāśabdarasarūpagandhāḥ darīvivaracāriṇas trayo dhātavaḥ ] *em./reg.*;

phalasadṛśāniṣṭāniṣṭāśabdarasarūpagandhadarīvivaracāriṇas trayo dhātavaḥ Ms; sgra dang/ ro dang/ gzugs dang/ dri dang/ ri sul dang/ bu ga dang/ spyod pa sdug pa dang mi sdug pa'i khams gsum ni 'bras bu lta bu yin no// B<sub>crit</sub> (\*phalasadṛśā iṣṭāniṣṭāśabdarasarūpagandhaparvatadarīvivaracāriṇas trayo dhātavaḥ); 愛聲諸香味等以為眾果，行三界山 T (*om.* °āniṣṭa° and °rūpa°)

<sup>1151</sup> guhāsadrśaṃ śārīram ] Ms; lus ni phug lta bu yin no B<sub>crit</sub>; The term phug is not found in the list of attributes of nature above (see N za 197a6, however, which does singularly read phug for bu ga). The term bu ga, however, is

⟨7.16⟩ punar api sa bhikṣur dhyānagataś cittanaṭam<sup>clv</sup> naṭavat paśyati: “yathā hi<sup>1152</sup> naṭo naṭa<sub>6</sub>nānāveṣaraṅgabhūmivastrasutūryadharo bhūtvā, nāṭakam nāṭayati. evam evāyaṃ cittanaṭo nānākarmānirmīṭaveśadhārī vicitrāsu bhūmiṣu gatinikāyabhūmiṣu. nānāveśadhārī<sup>1153</sup> nānāvidhatupratyayadhārī. nānāvidhatūryasadṛṣāni kāryāṇi.<sup>1154</sup> ‘svaviṣayanāṭakam’ iti<sup>1155</sup> saṃsāranāṭakam. ‘naṭa’ iti cittanaṭaḥ.<sup>1156</sup> ‘nāṭakam’ iti vicitranaikaprakāraṃ dīrgham anavarāgre saṃsāre.”<sup>1157</sup>

⟨7.17⟩ punar api sa bhikṣur<sup>1158 1159</sup> nadīmīnavat paśyati cittamīnaṃ.<sup>clvi</sup> “yathā hi mīnaḥ pratata<sub>7</sub> taraṅgākulāyāṃ gambhīraśīghrasrotodurviṣahagatipracārāyāṃ<sup>1160</sup> anekavīksāpakarṣaṇasamarthāyāṃ pratataśīghravegānivāryakarmacaṇḍāyāṃ girinadyāṃ unmajjaty avamajjaty, evam evāyaṃ<sup>1161</sup> cittamīnaḥ pratatatarāṅgākulāyāṃ tribhavatarāṅgākulāyāṃ,<sup>1162</sup> kāmadhātuvaitaraṅgambhīrāyāṃ avīciparamagambhīrāyāṃ,<sup>1163 1164</sup> śīghrasrotāyāṃ śubhāśubhakarmasrotāyāṃ, durviṣahagatyāṃ sarvalokabālaprthagjanapāragamanadurviṣahagatyāṃ,<sup>1165</sup> ‘pracārāyāṃ’ iti pañcagatīna<sub>25a1</sub>dyāṃ pracārāyāṃ anekakalpāyāṃ ca, karṣaṇasamarthāyāṃ viṣayaśīghrasrotāyāṃ,<sup>1166</sup> ‘śīghrapratatavegānivāryacaṇḍāyāṃ’<sup>1167</sup> iti anityatāpratatavegānivāryacaṇḍāyāṃ, nadyāṃ

used to translate the Sanskrit term vivara. Based on the order of the attributes, one would expect the term kuñjā/sman ljongs/ 迴曲之處 to be used here, although the analogy of a thicket with the body is just as odd as the analogy of the body with a cave.; 身則如窟 T: Above, this same character, ku 窟, is used to translate the Sanskrit word vivara.

<sup>1152</sup> yathā hi ] *corr.*; yathāha Ms

<sup>1153</sup> nānāveśadhārī ] *em.*; nānāveśadhārīṇo Ms

<sup>1154</sup> nānāvidhatūryasadṛṣāni kāryāṇi ] Ms; byed pa dag ni/ sil snyan rnam pa sna tshogs lta bu yin no// B<sub>crit</sub>; 種種樂器，謂自境界。T (*om. kāryāṇi* [!])

<sup>1155</sup> sva[*v*]iṣayanāṭakam ] Ms; rang gi yul gar mkhan lta bu yin te B<sub>crit</sub>; 謂自境界。伎兒戲者 T: *There is no reference to the term svaviṣaya in the simile above.*

<sup>1156</sup> cittanaṭaḥ ] *punct.*; cittanaṭo Ms

<sup>1157</sup> vicitranaikaprakāraṃ dīrgham anavarāgre saṃsāre ] Ms; 'khor ba thog ma med pa yun ring ba rnam pa sna tshogs du mar gar byed do B<sub>crit</sub>; 種種戲者，無始無終長生死也。T (\*...anavarāgraṃ saṃsāraṃ)

<sup>1158</sup> bhikṣur ] *reg.*; bhikṣu Ms

<sup>1159</sup> *om.* ] Ms B<sub>crit</sub>; 依禪 T (\*dhyānagataḥ)

<sup>1160</sup> °sroto° ] *reg.*; °sroto° Ms

<sup>1161</sup> unmajjaty avamajjaty evam evāyaṃ ] *em.*; unmajjaty avamajjaty evāyaṃ Ms; 'byung zhing 'jug pa de bzhin du sems nya lta bu 'di yang B<sub>crit</sub>; 能入能出，能行能住。心之彌泥亦復如是。T: 能行能住 *is omitted in* Ms B<sub>crit</sub>.

<sup>1162</sup> pratatatarāṅgākulāyāṃ tribhavatarāṅgākulāyāṃ ] *em.*; pratatatarāṅgākulāyāṃ tribhavatarāṅgākulāyāṃ Ms; srid pa gsum gyi dpa' rlabs 'khrugs pa ni 'gyur zhing dba' rlabs 'khrugs pa lta bu yin la B<sub>crit</sub>; *Here B<sub>crit</sub> agrees with* Ms.; 於欲界河，急疾波亂 T (\*pratatatarāṅgākulāyāṃ kāmadhātutarāṅgākulāyāṃ)

<sup>1163</sup> avīciparamagambhīrāyāṃ ] *em.*; avīciparamagambhīrāyāṃ Ms

<sup>1164</sup> *om.* ] Ms B<sub>crit</sub>; 濤波湧迅，無時暫停，甚可怖畏 T

<sup>1165</sup> śīghrasrotāyāṃ śubhāśubhakarmasrotāyāṃ, durviṣahagatyāṃ

sarvalokabālaprthagjanapāragamanadurviṣahagatyāṃ ] *em./punct.*; śīghrasrotasāṃ śubhāśubhakarmasrotāyāṃ durviṣahagatyāṃ sarvalokabālaprthagjanapāragamanadurviṣahagati Ms; byis pa so so'i skye bo thams cad kyi dge ba dang mi dge ba'i las kyi rgyun bzod par dka' ba'i 'gro ba dag tu pha rol du 'gro ba ni rgyun drag po bzod par dka' ba lta bu yin la/ B<sub>crit</sub> (\*śīghrasrotodurviṣahagatyāṃ sarvalokabālaprthagjanasubhāśubhakarmasrotāḥpāragamanadurviṣahagatyāṃ [?]); 急疾亂流，善不善業以為流水；難可得行，一切世間愚癡凡夫所不能渡 T

<sup>1166</sup> karṣaṇasamarthāyāṃ viṣayaśīghrasrotāyāṃ ] *em.*; karṣaṇasamarthāyā viṣamaśīghrasrotāyā Ms; 'dren par 'gyur ba mi bzod pa ni 'bab pa'i rgyud 'gyur ba'i shugs drag pa lta bu yin B<sub>crit</sub> (\*karṣaṇasamarthāyāṃ śīghrasrotāyāṃ); 常漂眾生；境界疾流 T

<sup>1167</sup> śīghrapratatavegānivāryacaṇḍāyāṃ ] *em.*; śīghrapratatavegānivāryacaṇḍāyāṃ Ms; bzlog par dka' ba lta bu yin te B<sub>crit</sub>; 迅速不斷勢力暴惡不可遮障 T

trṣṇānadyām cittamīna unmajjananimajjanaṃ kurute. unmajjati devamanuṣyeṣu, nimajjati narakapretatiryakṣu sa cittamīnas<sup>1168</sup> trṣṇānadyām.”

⟨7.18⟩ punar api sa yogācāra ādhyātmike dharme dharmānupaśyī viharati: kathaṃ bhikṣur yogam āsthitaḥ karmadharmavipākajñāś cittāyattān sarvasatvān<sup>1169</sup> paśyati, cittaga<sub>121</sub>tikāmś cittavidheyāmś cittena vañcamānān paśyati?<sup>1170</sup> sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨7.19⟩ “cittakarmāyattāḥ sarvasatvāś, cittakarmagatikāś<sup>1171</sup> cittāyattāḥ. kathaṃ ca ta<sup>1172</sup> ime satvā mucyante saṃsārād anavarāgrād anekagatipracārāt?”<sup>1173</sup> sa paśyati śrutamayena jñānena divyena vā cakṣuṣā: “cittasamkleśāt<sup>1174</sup> sarvasatvā badhyante, cittavyavadānān<sup>1175</sup> mucyante.”

⟨7.20⟩ tatra cittam anekaprakāram ālambanabhedena svabhāvabhedena. nikāyagatibhedena pañca<sub>31</sub>vidhaṃ pañcasu gatiṣu.<sup>1176</sup> yogavāhi paramāśrayabhedena — saṃyuktam anuśayasamyojanaiś cittaprayuktaiḥ saṃskāraiḥ, asaṃskṛtair ākāśādibhis tribhīr nityair aprayuktaṃ<sup>1177</sup> — pañcaprakāram bhavati. tad indriyabhedenāparimitaṃ.<sup>1178</sup>

trṣṇāvividhāśrayabhedena pañcacetāmsi bhavanti. saṃkṣeṣeṇa tad asya saṃkleśikasya pakṣasya.

<sup>1168</sup> cittamīnas | *reg.*; cittamīno Ms

<sup>1169</sup> cittāyattān sarvasatvān | *em.*; cittāyattāt sarvasatvān; sems can thams cad sems la rag las pa B<sub>crit</sub>; 一切眾生之心常自在行 T

<sup>1170</sup> cittagatikāmś cittavidheyāmś cittena vañcamānān paśyati | *em.*; cittagatikāś cittavidheyāmś cittena vañcamānān paśyati Ms; sems kyi rnam pa sems kyi dbang du gyur cing sems kyis bslus pa mthong ste/ B<sub>crit</sub>; 為心所使，為心所縛，如是觀察 T (*om.* cittena vañcamānān)

<sup>1171</sup> cittakarmagatikāś | *reg.*; cittakarmmagatikāḥ Ms

<sup>1172</sup> ta | *reg.*; te Ms

<sup>1173</sup> mucyante saṃsārād anavarāgrād anekagatipracārāt | *em.*; mucyante saṃsārād anavarāgrād anekagatipracārān Ms; 'khor ba thog ma dang tha ma med pa nas 'gro ba du mar rab tu rgyu ba'i sems can 'di dag B<sub>crit</sub> (\*...anekagatipracārāḥ; *om.* mucyante): *Although mucyante is omitted, saṃsāra is rendered in the ablative indicating that a verb such as mucyante would be expected somewhere. I suspect that originally the translation read 'grol ba 'gro ba... , and the present text is the result of a haplography.*; 云何眾生縛在生死，無始無終，無量轉行？ T (\*badhyante for mucyante)

<sup>1174</sup> cittasamkleśāt | *corr.*; cittasamkleśāt\* Ms

<sup>1175</sup> cittavyavadānān | *reg.*; cittavyavadānāt\* Ms

<sup>1176</sup> tatra cittam anekaprakāram ālambanabhedena svabhāvabhedena. nikāyagatibhedena pañcavidhaṃ pañcasu gatiṣu. | *punct. after B<sub>crit</sub>*; tatra cittam anekaprakāram ālambanabhedena svabhāvabhedena nikāyagatibhedena pañca<sub>31</sub>vidhaṃ pañcasu gatiṣu Ms: *One might otherwise punctuate the text: tatra cittam anekaprakāram. ālambanabhedena svabhāvabhedena nikāyagatibhedena pañcavidhaṃ pañcasu gatiṣu.*; de la sems kyi rnam pa mang po ste/ dmigs pa'i bye brag dang/ ngo bo nyid kyi bye brag dang/ 'gro ba'i ris kyi bye brag gis 'gro ba lnga rnam kyi rnam pa lnga'o// B<sub>crit</sub>; 如是心者無量種種，攀緣壞相，自體壞相。同業壞相，心有五種，謂五道中。 T: T can be read multiple ways, and does not offer any obvious help in determining how to punctuate the text.

<sup>1177</sup> anuśayasamyojanaiś cittaprayuktaiḥ saṃskāraiḥ, asaṃskṛtair ākāśādibhis tribhīr nityair aprayuktaṃ | *em./punct.*; anuśayasamyojanaiś cittaprayuktaiḥ saṃsārāiḥ saṃskṛtair ākāśādibhis tvabhir nityair aprayuktaṃ Ms; kun tu sbyor ba'i 'du byed dang/ yang dag par ldan pa'i sems bag la nyal ba dang ldan pa dang/ nam mkha' la sogs pa gsum dang rtag tu mi ldan pa ste/ B<sub>crit</sub> (*om.* saṃskṛtair); 與結使心和合相應，常在生死；離第一依，謂虛空等三無為法。 T (\*...saṃsārāiḥ, asaṃskṛtair...): *The phrase 第一依 seems to be an attempt to render the preceding Sanskrit phrase paramāśrayabhedena. However, in Ms this phrase cannot be syntactically construed with aprayuktaṃ, which occurs at the end of the sentence.*

<sup>1178</sup> pañcaprakāram bhavati. tad indriyabhedenāparimitaṃ | *punct.* (B<sub>crit</sub>); pañcaprakāram bhavati tad indriyabhedenāparimitaṃ Ms; rnam pa lnga yin no// de yang dbang po'i bye brag gis ni dpag tu med la B<sub>crit</sub>; 有五種心。無量無邊愛心依止 T (\*pañcaprakāram bhavati tad indriyabhedena. aparimitaṃ...)

⟨7.21.1⟩ katham vyavadānapakṣo bhavati? trayāṇām mūlakleśānām trayah pratipakṣā bhavanti, sarvātītānāgatasamyak<sub>[4]</sub>sambuddhavačanāsanamārgadeśitāḥ.<sup>1179</sup> tadyathā: rāgasyāsubhā, dveṣasya maitrī, mohasya pratīyasamutpādaḥ.<sup>1180</sup>

⟨7.21.2⟩ tatra śārīre rāgo bhavati, sa tad eva śārīrālambanam kṛtvā, viharati vibhajati. pādanakhāt prabhṛti yāvaca chiraśaḥ<sup>1181</sup> sthūlāny āngapratyaṅgāni vibhajati.<sup>1182</sup> “ko ’haṃ, kim vā mama svāṅgapradeśeṣu?” sa pādanakhapṛthakśārīram<sup>1183</sup> paśyati: “na nakhaḥ śārīram.<sup>1184</sup> na<sup>1185</sup> pādāṅgulyaḥ śārīram, ahaṃ vā, yatrāyaṃ ahaṃkāro vartate<sub>[5]</sub> vā.<sup>1186</sup> na pādātale śārīram<sup>1187</sup> yatrāyaṃ ahaṃkāro vartate.<sup>1188</sup> na gulphamātrko ’haṃ, śārīram vā. na pārṣṇipīṇdo ’haṃ, śārīram<sup>1189</sup> vā. na pārṣṇipīṇdo ’haṃ. na maṇḍalam ahaṃ vā, śārīram vā.<sup>1190</sup> na śroṇikapālam<sup>1192</sup> ahaṃ, śārīram vā. na gudo ’haṃ, śārīram vā. na pṛṣṭhagatāni pañcacatvāriṃśad asthīny ahaṃ<sup>1193</sup> vā, śārīram vā. na grīvāṅgāsthīni śārīram, ahaṃ vā. na mukhagatāny asthīni śārīram, ahaṃ vā. na kapālagatāny asthīni śārīram, ahaṃ vā,”<sup>1194</sup> sampravibhajya, bhikṣur arthāntarabhūtaṃ śārīram na paśyati,<sub>[6]</sub> nāpy ekaikena śārīram paśyati, nāpi vibhaktaṃ śārīram<sup>1195</sup> paśyati. na cakṣuḥśrotraghrāṇajihvākāyamanāmsi śārīram paśyaty ātmano, nāpy adhyātmānaṃ teṣu.<sup>1196</sup> pṛthakparamāṇuśaḥ<sup>1197</sup> śārīram pravibhajati,<sup>1198</sup> sarśapamātraṃ cūrṇasadrśam<sup>1199</sup> ātmanaḥ śārīram

<sup>1179</sup> sarvātītānāgatasamyaksambuddhavačanāsanamārgadeśitāḥ ] *reg.*;

sarvātītānāgatasamyak[\*]sambuddhavanāsanamārgadeśitā Ms; yang dag par rdzogs pa'i sangs rgyas thams cad kyi gsung rab yang dag pa'i lam ston pa ni B<sub>crit</sub>; 佛正遍知說如是正道 T (*om. atītānāgata*)

<sup>1180</sup> pratīyasamutpādaḥ ] *punct.*; pratīyasamutpādas Ms

<sup>1181</sup> pādanakhāt prabhṛti yāvaca chiraśaḥ ] *em./reg.*; pādanakhāt prabhṛti yāvat\* cchi[ra]sa Ms; rkang pa dang sen mo nas mgo dang/ yan lag dang/ nying lag rags pa'i bar la B<sub>crit</sub>; 從足爪等乃至於頭 T

<sup>1182</sup> vibhajati ] *corr.*; vibhajatai Ms

<sup>1183</sup> pādanakhapṛthakśārīram ] *corr.*; pādanakhapṛthak\*karīram Ms

<sup>1184</sup> na nakhaḥ śārīram ] *em. after B<sub>crit</sub> T*; na nakhaḥ | na śārīram Ms; sen mo dang lus ma yin zhing B<sub>crit</sub>; 爪非是身 T

<sup>1185</sup> na ] *corr.*; nna Ms

<sup>1186</sup> ahaṃ vā yatrāyaṃ ahaṃkāro vartate vā ] Ms; gang la bdag tu nga rgyal 'jug pa 'di ni...bdag ma yin/ B<sub>crit</sub>; 何者是身? 何者是我? 何者我所? T

<sup>1187</sup> na pādātale śārīram ] Ms; rkang pa'i mthil lus ma yin zhing B<sub>crit</sub> (\*na pādātalam śārīram); 足掌非身 T (\*na pādātalam śārīram)

<sup>1188</sup> yatrāyaṃ ahaṃkāro vartate ] Ms; gang la bdag tu nga rgyal 'jug pa 'di ni B<sub>crit</sub>; 何處起心, 謂是我所? T (ahaṃkāraḥ=心 xin [!])

<sup>1189</sup> śārīram ] *corr.*; śārīram Ms

<sup>1190</sup> na pārṣṇipīṇdo ’haṃ. na maṇḍalam ahaṃ vā, śārīram vā. ] *punct.*; na pārṣṇipīṇdo haṃ na maṇḍalam ahaṃ vā śārīram vā Ms; bsdus pa bdag gam lus ma yin B<sub>crit</sub> (*om. maṇḍalam [?]*) B<sub>crit</sub>; 膝非我身。圓非我身。 T

<sup>1191</sup> *om.* ] Ms B<sub>crit</sub>; 陰非我身 T

<sup>1192</sup> śroṇikapālam ] Ms; sta zur dang dpyi bdag gam lus ma yin/ B<sub>crit</sub>; 此觸體者 T (\*kapāla [!])

<sup>1193</sup> asthīny ahaṃ ] *reg.*; asthīni ahaṃ Ms

<sup>1194</sup> na mukhagatāny asthīni śārīram, ahaṃ vā. na kapālagatāny asthīni śārīram, ahaṃ vā,” ] *em./punct.*; na mukhagatāny asthīni śārīram ahaṃ vā kapālagatāny asthīni śārīram ahaṃ vā Ms; bzhin gyi rus par gyur pa bdag gam lus ma yin te/ B<sub>crit</sub> (*om. na kapālagatāni asthīni śārīram ahaṃ vā*); 面中之骨亦非我身。頭中之骨亦非我身。 T

<sup>1195</sup> śārīram ] *reg.*; sarīram Ms

<sup>1196</sup> ātmano, nāpy adhyātmānaṃ teṣu. ] *reg./punct.*: Cf. *SWTF I, p. 254.*; ātmano nāpy adhyātmānaṃ Ms; bdag mi mthong zhing bdag nyid med do// de ltar... B<sub>crit</sub> (\*ātmano nāpy adhyātmānaṃ. teṣu...); 又復觀察我中無我。彼如是... T (\*ātmano nāpy adhyātmānaṃ. teṣu...)

<sup>1197</sup> pṛthakparamāṇuśaḥ ] *reg.*; pṛthak\*paramāṇuśaḥ Ms

<sup>1198</sup> pravibhajati ] *em.*; pravijati Ms; so sor rnam par 'byed B<sub>crit</sub>; 分分觀察 T

<sup>1199</sup> cūrṇasadrśam ] *reg.*; cūrṇasadrśam Ms

paśyati. sa mahābhūtāni vibhajati: “ko ’haṃ? kiṃ pṛthivīdhātur<sup>1200</sup> ahaṃ, abdhātur<sup>1201</sup> ahaṃ, tejodhātur ahaṃ, vāyudhātur ahaṃ?” sa nātmānaṃ dhātum paśyati. nāpi dhātum ātmani sampaśyamāno, ’rthāntarabhūtan na paśyati paramārthatas:<sup>1202</sup> “tadyathānekavṛkṣasa<sub>[7]</sub> mudāyaṃ vanam paśyati. naikena vṛkṣeṇa vanam asti. na paramārthato vanan nāma. vṛkṣavinirmuktaṃ na vanam asti.<sup>1203</sup> vṛkṣo ’pi tvañmūlaśākhāparṇaṇavalīṣuvinirmukto<sup>1204</sup> ’rthāntarabhūto<sup>1205</sup> na vidyate. na paramārthato ’sti. saṃvṛtisatyena tu vanam asti. tathedaṃ api śārīraṃ pāṇyādisamudayaṃ mātreyaṃ saṃjñā.<sup>1206</sup> saṃvṛtitaḥ śārīraṃ idaṃ.” sa taccharīradharmatavajñāḥ śārīrād virajyate, śārīrapratyaṅgebhyo<sup>1207</sup> ’pi virajyate, sarvendriyavedanādhātubhyo ’pi virajyate. <sub>[25b1]</sub> viraktasya cittasya naṇḍīrāgasahagatā<sup>1208</sup> tṛṣṇā paunarbhavikī na bādhathe. evaṃ rāgapratipakṣe prayatate.

〈7.21.3〉 katham dveśasya pratipakṣe prayatate?<sup>1209</sup> sa maitrīpratyupasthito bhavati: “kṛcchram vateme satvā, yaduta: yannāma jāyante mriyante ’pi cyavante ’py upapadyante pañcasu gatiṣu<sup>1210</sup> pañcabhayāpannāḥ!”<sup>1211</sup> tān pratimṛtakopamān mātrvat kārūṇyam utpadyate: “katham evaṃduḥkhitānāṃ satvānāṃ punaḥ kṣate kṣāranibhaṃ krodhaṃ kuryāt prakṛtiduḥkhiṭeṣu satveṣu?”<sup>1212</sup> sa dvī<sub>[2]</sub>tīyaṃ mahākṣeṣaṃ vadhaṃ prativadhaṃ viharati.<sup>1213</sup>

<sup>1200</sup> pṛthivīdhātur ] *corr.*; pṛthivīdhātar Ms

<sup>1201</sup> abdhātur ] *reg.*; apdhātur Ms

<sup>1202</sup> sa nātmānaṃ dhātum paśyati. nāpi dhātum ātmani sampaśyamāno, ’rthāntarabhūtan na paśyati paramārthatas ] *em.*; sa tātmānaṃ dhātuḥ ] paśyati nāpi dhātum ātmani sampaśyamāno arthāntarabhūtan na paśyati paramārthatas Ms; de don dam par na bdag gi khams ma mthong zhing bdag gi khams mthong ba med pa na don gzhan du gyur pa ma mthong ste/ B<sub>crit</sub>; 彼如是觀界非是我，我非是界，非別有我，非別有界，非異界我，別更有物，如是皆以第一義諦 T (*Ms and B<sub>crit</sub> omit* 非別有我，非別有界，非異界我.)

<sup>1203</sup> naikena vṛkṣeṇa vanam asti. na paramārthato vanan nāma. vṛkṣavinirmuktaṃ na vanam asti ] *em.*; naikasvena vṛkṣeṇa vanam asti na paramārthato vanan nāma vṛkṣamuktaṃ vinirmuktaṃ na vanam asti Ms; shing ljon pa re re la tshal med do// don dam par na tshal zhes bya ba shing ljon pa ma gtogs par tshal med la B<sub>crit</sub>; 樹非是林。異樹無林。是第一義。離樹之外，無別名林。T

<sup>1204</sup> tvañmūlaśākhāparṇaṇavalīṣuvinirmukto ] Ms; shing ljon pa yang shun pa dang/ rtsa ba dang/ yal ga dang/ lo ma dang/ lcug ma ma gtogs par B<sub>crit</sub>; 又復觀樹，離彼根莖枝葉等外 T: *I take the word valīṣu to be an irregular hyper-corrected spelling of the Sanskrit word valisa. See MW, p. 1196, on the term sahasra-valisa, ‘thousand branched.’*

<sup>1205</sup> ’rthāntarabhūto ] *reg.*; arthāntarabhūto Ms

<sup>1206</sup> pāṇyādisamudayaṃ mātreyaṃ saṃjñā ] Ms; lag pa la sogs pa ’dus pa tsam ’di la B<sub>crit</sub>; 足等和合，唯有名字。T (\*pādādisamudayaṃ mātreyaṃ saṃjñā...)

<sup>1207</sup> śārīrapratyaṅgebhyo ] *em.*; śārīraṃ pratyaṅgebhyo Ms

<sup>1208</sup> naṇḍīrāgasahagatā ] *em.*; naḍīrāgasahagatā Ms

<sup>1209</sup> prayatate ] *em. after B<sub>crit</sub> T*; pratiyatate Ms; rab tu brtson B<sub>crit</sub>; 勤觀 T

<sup>1210</sup> gatiṣu ] *reg.*; gatisu Ms

<sup>1211</sup> pañcabhayāpannāḥ ] *punct.*; pañcabhayāpannās Ms; ’jigs pa lgar zhugs B<sub>crit</sub>; 常有怖畏 T (*om. pañca*)

<sup>1212</sup> tān pratimṛtakopamān mātrvat kārūṇyam utpadyate: “katham evaṃduḥkhitānāṃ satvānāṃ punaḥ kṣate kṣāranibhaṃ krodhaṃ kuryāt prakṛtiduḥkhiṭeṣu satveṣu?” ] *punct.*: *I am tempted to emend the text here following T, which offers a more felicitous reading.*; tān\* pratimṛtakopamān\* mātrvat kārūṇyam utpadyate | katham evaṃduḥkhitānāṃ satvānāṃ punaḥ kṛte kṣāranibhaṃ krodhaṃ kuryāt\* prakṛtiduḥkhiṭeṣu satveṣu Ms; shi ba’i lus rus pa lta bu de dag la ma lta bur snying rje skye’o// rma la ba tshwas byugs pa lta bu’i sems can sdug bsngal ba ’di dag la ji lta khro ba skyed de/ sems can de dag ni rang bzhin gyis sdug bsngal ba yin no snyam ste/ B<sub>crit</sub>; 如死無異，比丘觀之，如母悲子：「彼諸眾生如是苦惱，云何可瞋？我若瞋之，則是瘡上復更與瘡。如是眾生，本性苦惱，不應瞋之。」T (\*tān pratimṛtakopamān mātrvat kārūṇyam utpadyate evaṃduḥkhitānāṃ satvānāṃ: “katham punaḥ kṣate kṣāranibhaṃ krodhaṃ kuryāt prakṛtiduḥkhiṭeṣu satveṣu?”)

<sup>1213</sup> vadhan prativadhan viharati ] *em./reg.*; vadhaṃ pratividhaṃ viharati Ms; de nyon mongs pa’i nram pa chen po gnyis pa la gnas so// B<sub>crit</sub> (\*dvī<sub>[2]</sub>tīyaṃ mahākṣeṣaṃ pratividhaṃ viharati [!]); 如是勤觀瞋心對治。T (\*evaṃ dveṣapratipakṣe prayatate)

⟨7.21.4⟩ punar api sa bhikṣuḥ katham tr̥tīyamahākṣeṣapratipakṣe prayatate?<sup>1214</sup> “mohenāvṛtāḥ satvāḥ<sup>1215</sup> kāyaduścaritaṃ caranti, vāgducaritaṃ caranti, manoduścaritaṃ caranti. kāyasya bhedād apāyavinipāte narakeṣūpapadyante.<sup>1216</sup> yadā tu moharahitā bhavanti samyagdr̥ṣṭipurahsarās,<sup>1217</sup> tadā kāyasucaritaṃ vāksucaritaṃ manaḥsucaritaṃ caranti, dharmādharmatatvajñā bhavanti. yadā caiṣāṃ dharmādharmatatvajñānavijñānam bhavati, tadā ma<sub>[3]</sub>hākṣeṣasya<sup>1218</sup> tr̥tīyasyābhāvo bhavati.”<sup>1219</sup>

⟨7.22⟩ sa bhikṣur: “evaṃ trayāṇāṃ kleśānāṃ trayāḥ pratipakṣā bhavanti.<sup>1220</sup> tannāśāt sarvakṣeṣopakṣeṣasamyojanānuśayapratyavasthānāṃ<sup>1221</sup> nāśo bhavati. yathā vṛkṣasya mūlanāśāt<sup>1222</sup> tvaṇmūlapatrapalāśāskandhaviṭapapuṣpaphalādīnāṃ sarvathaiṃ mlānāni bhavanti nāśo vā, tathaiṃ teṣāṃ trayāṇāṃ<sup>1223</sup> vadhāt sarvakṣeṣavadho bhavati.”

## ⟨II-8⟩

⟨8.1⟩ punar api sa yogācāra ādhyātmike dharme dharmānupaśyī viharati: katham<sub>[4]</sub> sa bhikṣuḥ saptamād<sup>1224</sup> bhūmyantarād aṣṭamaṃ bhūmyantaram ākrāmati?<sup>1225</sup> sa paśyati śrutamayena jñānena divyena vā cakṣuṣā: katham<sup>1226</sup> sa bhikṣur ādita eva cakṣur yathābhūtaṃ paśyati?

⟨8.2⟩ “katham vijñeyeṣu sarveṣu rūpeṣu bālapṛthagjanaḥ<sup>1227</sup> samrajyate samvirajyate sammuhyate?<sup>1228</sup> tatra mitram dr̥ṣṭvā samrajyate, samrajyasthānīyam vā rūpaṃ dr̥ṣṭvā striyam vā ’nyad vā. dveṣasthānīyeṣu dveṣam upaiti, sapatnabhūtaṃ sapatnasthānīyam vā.<sup>1229</sup>”

<sup>1214</sup> tr̥tīyamahākṣeṣapratipakṣe prayatate ] *em. after* §7.20.3; tr̥tīyamamahākṣeṣapratīyannāśāya yatate Ms; nyon mongs pa chen po gsum pa so sor 'jig pa la rab tu brtson zhe na/ B<sub>crit</sub> (\*tr̥tīyamahākṣeṣapratīnāśāya prayatate [?]); 云何次第勤觀第三最大煩惱? T (\*tr̥tīyamahākṣeṣapratipakṣe prayatate)

<sup>1215</sup> satvāḥ ] *corr.*; satvā Ms

<sup>1216</sup> apāyavinipāte narakeṣūpapadyante ] *em.*; apāyena vinipāte narakeṣūpapadyante Ms; ngan 'gro log par ltung ba sems can dmyal ba rnam su skye'o// B<sub>crit</sub>; 墮於惡道，生地獄中 T (\*apāye vinipātena)

<sup>1217</sup> samyagdr̥ṣṭipurahsarās ] *reg.*; samyagdr̥ṣṭipurassarās Ms

<sup>1218</sup> mahākṣeṣasya ] *em. after* B<sub>crit</sub> T; mahājñānakṣeṣasya Ms; nyon mongs pa chen po B<sub>crit</sub>; 大煩惱 T

<sup>1219</sup> *n.e.* ] Ms B<sub>crit</sub>; 如是勤觀癡心對治。(\*evaṃ mohapratipakṣe prayatate)

<sup>1220</sup> trayāḥ pratipakṣā bhavanti ] *em.*; yaḥ pratipakṣo bhavanti Ms; gnyen po gsum po ni B<sub>crit</sub>; 三種對治 T

<sup>1221</sup> sarvakṣeṣopakṣeṣasamyojanānuśayapratyavasthānāṃ ] Ms; nyon mongs pa dang nye ba'i nyon mongs pa thams cad kyi kun tu sbyor ba dang bag la nyal so sor gnas pa B<sub>crit</sub>; 一切煩惱結使皆滅 T (*om. pratyavasthā*)

<sup>1222</sup> mūlanāśāt ] *em.*; mūlanāśā Ms; shing ljon pa'i rtsa ba bcad pa na B<sub>crit</sub>; 如斷樹根 T

<sup>1223</sup> trayāṇāṃ ] *corr.*; treyāṇāṃ Ms

<sup>1224</sup> saptamād ] *em.*; saptamyād Ms

<sup>1225</sup> saptamyād bhūmyantarād aṣṭamaṃ bhūmyantaram ākrāmati ] Ms (B<sub>crit</sub>); sa gzhan bdun pa las sa gzhan brgyad pa la 'jug B<sub>crit</sub>; 第七地中，修第八地，得第八地 T

<sup>1226</sup> katham ] Ms; ji ltar na B<sub>crit</sub>; *om.* T

<sup>1227</sup> katham vijñeyeṣu sarveṣu rūpeṣu bālapṛthagjanaḥ ] *em.*; katham bhikṣur vijñeyeṣu sarveṣu rūpeṣu sarveṣu bālapṛthagjanaḥ Ms; ji ltar na mig gis rnam par shes par bya ba'i gzugs rnam la byis pa so so'i skye bo B<sub>crit</sub>; 云何世間愚癡凡夫，眼見色已 T

<sup>1228</sup> sammuhyate vā ] *em.*; samuhyate Ms; shin tu rmongs B<sub>crit</sub>; 或生於癡 T

<sup>1229</sup> dveṣasthānīyeṣu dveṣam upaiti sapatnabhūtaṃ sapatnasthānīyam vā. ] *em. after* B<sub>crit</sub>; dveṣasthānīyeṣu dveṣam upaiti | sampannabhūtaṃ sampannasthānīyam vā Ms; zhe sdang gi gnas su 'gyur ba ni 'gran zlar gyur pa 'am/ 'gran zla'i gnas su 'gyur ba dag la zhe sdang bar 'gyur ro// B<sub>crit</sub>; 若復異見，則生於瞋，見他具足，貪瞋所覆 T: *Here in T we find some variation of the reading sampannabhūtaṃ sampannasthānīyam vā of Ms.*



rāgadveṣāvṛtacakṣu<sub>[5]</sub>ṣo<sup>1230</sup> rūpaṃ na<sup>1231</sup> yathābhūtaṃ paśyati. ‘mohāvṛtacitta’ iti bālah  
 pṛthagjanaḥ kalpanāmātrakeṣu cakṣurvijñeyeṣu saṃrajyate vā virajyate vā sammuhyate vā.<sup>1232</sup>  
 tṛṣṇāvañcitāḥ puruṣāḥ svecchāvitarkenātmanaivātmānaṃ rañjayanti.<sup>1233</sup>  
 <8.3> “tadyathā śvāsthī<sup>1234</sup> grhya nirmāmsaṃ,<sup>1235</sup> mukhe prakṣipati.<sup>clviii</sup> sa dantair vā  
 lālāpravisaraklinnapham<sup>1236</sup> asthi vivaragataṃ<sup>1236</sup> khādayati. tasyātigṛddhasya śunaḥ svakād āsyād  
 dantavivarād rudhiram āgacchati. sa ‘tam asthirasaṃ’ iti manyate.<sup>[6]</sup> na manyate: ‘māmakaṃ  
 evedaṃ rudhiram aham evāsvādayāmi.’ sa śvā<sup>1237</sup> rasagrddho jihvām api khādayati. sa  
 rasagrddhyāvṛto ’sthiraṣaṃ manyate, kevalaṃ saṃkalpamātrakam.  
 <8.4> “evam eva<sup>1238</sup> bālapṛthagjanaś cakṣurvijñeyeṣu rūpeṣu saṃrajyate cakṣūramaṇīyāni rūpāni.  
<sup>1239</sup> sa vitarkalālāvṛtamatiṛ vicārāsthī<sup>1240</sup> cakṣuḥsadṛṣe āsye prakṣipyā,<sup>1241</sup> tathā tathā khādati  
 yenāsyā tṛṣṇārudhiraṃ syandati. tṛṣṇārudhirarasagrddho<sup>1242</sup> ‘mamedam’ ity abhirūpaṃ  
 manyate.<sup>1243</sup> sa tatra rasaṃ labhate.<sup>[7]</sup> tatra yathā śvā<sup>1244</sup> tathā bālapṛthagjanāḥ.<sup>1245</sup> yathāsthī tathā  
 cakṣurvijñeyāni rūpāni. yathā vitarkāś tathā tvagasthikhādanam.<sup>1246</sup> yathā dantās tathā viṣayāḥ.<sup>1247</sup>  
 tasmād asthīśaṅkalopamāni cakṣurvijñeyāni rūpāni ca sarvabālapṛthagjanānām  
 vipralambhakārāni.”  
 <8.5> punar api sa bhikṣuś cintayati: “kathaṃ tṛṣṇābhayaabhītāḥ saṃsārodvignā bhikṣavaḥ  
 sarvakāmān prajahati?<sup>1248</sup> yathāpi nāgaḥ<sup>clix</sup> ṣaṭṭihāyanaḥ pañcabandhanabaddho bhavati, puruṣair

<sup>1230</sup> rāgadveṣāvṛtacakṣuṣo ] Ms: *Though this reading is not correct according to classical grammatical constructions, I take it to be an irregular masculine singular bahuvrīhi.*; ‘dod chags dang zhe sdang gis bsgribs pa’i mig dag ni B<sub>crit</sub> (\*cakṣuṣo); 貪瞋所覆，以眼 T (\*rāgadveṣāvṛtacakṣuṣā [?])

<sup>1231</sup> na ] *em.*; nam Ms

<sup>1232</sup> sammuhya te vā ] *om.* Ms; shin tu rmongs B<sub>crit</sub>; 若癡所覆 T

<sup>1233</sup> svecchāvitarkenātmanaivātmānaṃ rañjayanti ] *em.*; svecchāvitarkenātmanaivātmānaṃ rañjayati Ms; rang gi ‘dod pa’i nam par rtog pas bdag nyid la bdag nyid kun tu chags par byed de/ B<sub>crit</sub>; 自意分別此我我所，如是染著。T

<sup>1234</sup> śvāsthī ] *reg.*; svāsthīm Ms: *Here in Ms asthi is treated as a masculine i-stem noun. See the following sentence where we find the regular neuter accusative form.*

<sup>1235</sup> nirmāmsaṃ ] *reg.*; nirmānsaṃ Ms

<sup>1236</sup> pham asthi vivaragataṃ ] *em.* (?); ‘hamnvasthi vivaragataṃ Ms; ‘gram so’i bar du rus pa bcug pa’i kha chu ‘dzag pas gsher ba la B<sub>crit</sub>; 涎汁和合。望得其髓 T (\*lālāpravisaraklinnaphārtham asthivivaragataṃ [?])

<sup>1237</sup> śvā ] *reg.*; svā Ms

<sup>1238</sup> evam eva ] *em.* after B<sub>crit</sub> T; eva Ms; de bzhin du B<sub>crit</sub>; 亦復如是 T

<sup>1239</sup> cakṣurvijñeyeṣu rūpeṣu saṃrajyate cakṣūramaṇīyāni rūpāni. ] *em./reg.*; cakṣurvijñeyeṣu yu rūṣeyu saṃrajyate cakṣūramaṇīyāni rūpāni Ms; mig gi rnam par shes par bya ba’i gzugs mig tu sdug pa’i gzugs dag la kun tu chags par ‘gyur ro/ B<sub>crit</sub>; 愚癡凡夫亦復如是。虛妄分別眼識見色，貪著喜樂。T

<sup>1240</sup> vitarkalālāvṛtamatiṛ vicārāsthī ] *em.* after B<sub>crit</sub>; vitarkalālāvṛtamaticicārāsthī Ms; de kha chu lta bu’i rnam par rtog pas blo gros bsgribs pa yin la/ rnam par dpyod pa ni rus pa lta bu yin B<sub>crit</sub>; 思量分別以色枯骨 T (\*...rūpāsthī [?]); *Here the Chinese translators must have read a different text from what we find in Ms. The other possibility is that they altered the text here to conform with the treatment found below.*

<sup>1241</sup> *om.* ] Ms B<sub>crit</sub>; 境界如齒 T: See footnote 1247 below.

<sup>1242</sup> tṛṣṇārudhirarasagrddho ] *em.*; tṛṣṇārudhirasagrddho Ms; sred pa khrag gi ro la chags pa B<sub>crit</sub>; 貪愛血味 T

<sup>1243</sup> ‘mamedam’ ity abhirūpaṃ manyate ] *em.*; mamedam ity abhirūpo manyate Ms; ‘di ni bdag gi gzugs yin no snyam du shes pa ni B<sub>crit</sub> (\*‘mamedam rūpaṃ’ iti manyate); 謂色為美 T (\*‘idam abhirūpaṃ’ [iti manyate])

<sup>1244</sup> śvā ] *reg.*; svā Ms

<sup>1245</sup> bālapṛthagjanāḥ ] *punct.*; bālapṛthagjanā Ms

<sup>1246</sup> yathā vitarkāś tathā tvagasthikhādanam ] *em.*; yathā vitarkā yathā tvagasthikhādanam Ms; ‘gram sos za bar byed pa ji lta ba bzhin du rnam par rtog pa yang de dang ‘dra/ B<sub>crit</sub>; 如狗齧骨 T (\*yathāsthikhādanam)

<sup>1247</sup> yathā dantās tathā viṣayāḥ ] *em.* after B<sub>crit</sub> T; tathā viṣayās Ms; so ji lta ba bzhin du yul yang de dang ‘dra ste/ B<sub>crit</sub>; 境界如齒 T: *This phrase comes in the previous sentence in the Chinese translation. See footnote 1241.*

<sup>1248</sup> prajahati *em.*; prajahāti Ms

hastyājāneyair adhiṣṭhitaḥ. sa mahāvigra<sub>[26a1]</sub>haḥ pañjarāvaruddhaḥ.<sup>1249</sup> eṣa  
prabhūtekṣugaṇḍamodakasīdhupānaraśān labhate.<sup>1250</sup> tūryagītanāditaīś cāśya vinodanaṃ kriyate  
yenāśya vanasaukhyam viśmareṭ.<sup>1251</sup> viśmrīyāihaprākṛtair hastibhiḥ<sup>1252</sup> saha saṃvaset,  
parapraṇeśā ca syāt.<sup>1253</sup> atha sa hastyājāneya evam api paricaryamāṇo vanasaukhyam sveṣṭam  
viharaṇ eva,<sup>1254</sup> parvatakuñjāni vanapuṣpaphalāni śakunirutāni nadīnirjhararamyāṇi  
bhūmibhāgāni anuvicintya,<sup>1255</sup> sarvabandhanabaddho 'pi tāni saukhyāni smṛtvā,  
sarvabā<sub>[2]</sub>ndhanāni chitvā,<sup>1256</sup> puruṣān hastyājāneyān aḡaṇayitvā, grhapañjaram bhañjya,<sup>clx 1257</sup>  
prabhūtekṣugaṇḍamodakasīdhupānaraśam pītvā, gītavādītair na śakyate vipralabdhum.<sup>1258</sup> na  
cāśya śakyate vinodanaṃ manasaḥ kartum. na cāśya vanasaukhyam viśmarati. na ca prākṛtair  
hastibhiḥ saha samatām<sup>1259</sup> upagantum icchati. punar eva vanaṃ gacchati.<sup>1260</sup>  
<8.6> “evam yogācāro bhikṣur anādikālapravṛttaiḥ pañcabhir bandhanair baddhaḥ. kaiḥ pañcabhir?  
yaduteṣṭaśabdasparśarasarūpagandhaiḥ. kaiḥ puruṣair ha<sub>[3]</sub>styājāneyair adhiṣṭhito? yaduta:  
cakṣuḥśrotraghrāṇajihvākāyamanovijñānaiḥ sāmkleśikaiḥ.<sup>1261</sup> svamatigrhapañjare 'varuddhaḥ,<sup>1262</sup>  
yaduta: putradārārāmadāsīdāsabhogagrhāvaruddhaḥ.<sup>1263</sup> 'prabhūtekṣumodakasīdhupānaraśa' iti  
saṃkalpamodakarāgapānasya<sup>1264</sup> etad adhivacanam. gītavādītasamaś

<sup>1249</sup> pañjarāvaruddhaḥ | *corr./punct.*; ~~phalam~~ pañjarāvaruddha Ms

<sup>1250</sup> prabhūtekṣugaṇḍamodakasīdhupānaraśān labhate | *em.*; prabhūtekṣur ggaṇḍo modakasīdhupānaraśān labhate Ms;  
bu ram shing dang/ la du dang/ bu ram chang dang/ bza' ba dang/ btung ba'i ro mang po sbyar cing B<sub>crit</sub>; 多與歡喜搏、  
及以甘蔗、甘蔗酒等種種美味 T

<sup>1251</sup> viśmareṭ | *punct.*; viśmared Ms

<sup>1252</sup> aihaprākṛtair hastibhiḥ | *em.*; aihaprākṛtair hastihbiḥ Ms; glang po che tha mal pa dag dang lhan cig B<sub>crit</sub>; 與凡  
象同共 T

<sup>1253</sup> syāt | *punct.*; syād Ms

<sup>1254</sup> ...viharaṇ eva | *reg.*; atha sa hastyājāneya evam api paricaryamāṇo vanasaukhyam sveṣṭam viharann eva Ms; de  
nas glang po che'i cho ga shes pa des de ltar yongs su spyod pa na rang gi tshal gyi bde ba 'dod pa'i gnas B<sub>crit</sub>; 彼象  
雖復如是將息，如是供養不能令其心離憂悶，然其不忘林間之樂。自在遊行 T: *This phraseology is more  
elaborate than what we find in Ms.*

<sup>1255</sup> anuvicintya | *corr.*; anuvicie~~ent~~ntya Ms; rjes su bsams shing B<sub>crit</sub>; 思惟念已 T

<sup>1256</sup> chitvā | *reg.*; cchitvā Ms

<sup>1257</sup> n.e. | Ms B<sub>crit</sub>; 去向林中。心不顧念 T

<sup>1258</sup> na śakyate vipralabdhum | Ms; gzhag par ma nus shing B<sub>crit</sub>; 心不可調 T

<sup>1259</sup> prākṛtair hastibhiḥ saha samatām | Ms (B<sub>crit</sub>); glang po che tha mal pa dang lhan cig 'dra bar 'gro bar mi 'dod cing  
B<sub>crit</sub>; 不樂凡象共行共住。T (\*na ca prākṛtair hastibhiḥ saha saṃvasitum icchati)

<sup>1260</sup> punar eva vanaṃ gacchati | *corr./punct.*; punar eva ~~ee~~ vanaṃ gacchaty Ms; yang tshal de dag dran pa B<sub>crit</sub>; 還向  
林中 T

<sup>1261</sup> cakṣuḥśrotraghrāṇajihvākāyamanovijñānaiḥ sāmkleśikaiḥ | Ms; mig dang/ rna ba dang/ sna dang/ lce dang/ lus  
dang/ yid kyi rnam par shes pa kun nas nyon mongs pa rnam yin B<sub>crit</sub>; 所謂眼、耳、鼻、舌、身、意，如是六  
識。T (*om. sāmkleśikaiḥ*)

<sup>1262</sup> svamatigrhapañjare 'varuddhaḥ | *reg.*; svamatigrhapañjare avaruddhaḥ Ms; rang gi blo gros khyim gyi gzeb lta  
bus bskor ba ni B<sub>crit</sub>; 何者牢檻? (\*kim grhapañjaram?)

<sup>1263</sup> putradārārāmadāsīdāsabhogagrhāvaruddhaḥ | Ms; bu dang/ chung ma dang/ kun dga' ra ba dang/ bran mo dang/  
bran pho dang/ longs spyod dang/ khyim gyis bskor ba yin B<sub>crit</sub>; 所謂喜樂妻、子、眷屬、止住之處、僕使、富樂，  
染著煩惱之所遮障。T (*Ms and B<sub>crit</sub> omit 染著煩惱*)

<sup>1264</sup> saṃkalpamodakarāgapānasya | Ms; kun tu rtog pa'i la du 'dod chags kyi skom B<sub>crit</sub>; 分別之心為歡喜搏，婬欲  
為飲食 T

tr̥ṣṇāviṣaktabuddhibhinnanandīrāgaḥ.<sup>1265</sup> ‘prākṛtair hastibhiḥ samaḥ syād’ iti prākṛtapuruṣair mithyādr̥ṣṭihastī<sub>4</sub>nām etad adhivacanam.<sup>1266</sup> ‘saha saṃvased’ iti taiḥ saha satkāyadr̥ṣṭīśīlavrataparāmarśasaṃprayuktaiḥ prākṛtapuruṣair mukhamadhurābhir mithyādr̥ṣṭīkakathābhiḥ prāmodyate. ‘parapraṇeya’<sup>1267</sup> iti rāgadveśamohāyattasyaitad adhivacanam. ‘hastyājāneya’ iti yogācārasyaitad adhivacanam. ‘paricaryamāno ‘pi’ sarvasāṃkleśikasya mohagatasyaitad adhivacanam. nairyāṇīkaparvatam smṛtvā, ‘parvatakuñjā’<sub>5</sub>ti dhyānasamāpattīnām etad adhivacanam. puṣpaphalādīni saṃmārgacittotpādāni,<sup>1268</sup> phalabhūtam nirvāṇam. ‘śakunirutāni’<sup>1269</sup> dharmakathikarutānām etad adhivacanam. ‘nadīnirjharamyāñīti’ prajñānadyā etad adhivacanam. ‘nirjharām’ iti ekāntacittasyaitad adhivacanam. ‘bhūmibhāga’ iti brāhmāṇām<sup>1270</sup> viharāṇām etad adhivacanam, yaduta: maitrī karuṇā muditā upekṣā.<sup>1271</sup> ‘anuvicintya’ iti dhyānasu<sub>6</sub>kham anuvicintya, sa yogācārahastī saṃghārāmam anudhāvati.<sup>1272</sup>

⟨8.7⟩ “tasmād dhastyupamena yogācāreṇa bhavitavyam, na śvopamena.”<sup>1273</sup>

## ⟨II-9⟩

⟨9.1⟩ punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: katham sa bhikṣur aṣṭamād<sup>1274</sup> bhūmyantarān navamam bhūmyantaram ārohati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:

⟨9.2⟩ “sarvam idaṃ traidhātukam anityam duḥkham śūnyānātmā aśucibhāṇḍabhūtam,” sarvakāmān api paśyati: “tadyathā vanāntaravivare<sub>7</sub>ṣu mahati parvataśvabhre<sup>1275</sup> kharjūrīvr̥kṣaḥ syād, anekāśamaśatāyāsaḥ.<sup>1276</sup> tasmīnś ca prānte alpāni phalāni<sup>1277</sup> syur, duṣprāpyāni<sup>1278</sup>

<sup>1265</sup> gītavādītasamas tr̥ṣṇāviṣaktabuddhibhinnanandīrāgaḥ | *em.*; gītavādītasamāni tr̥ṣṇāviṣakubuddhibhinnanandīrāga Ms; sred pa la nram par chags pa ni/ glu dbyangs lta bu yin no// dga' ba'i 'dod chags ni/ bcings pa lta bu yin/ B<sub>crit</sub> (\*gītavādītasamās tr̥ṣṇāviṣaṅgāḥ. bandhanasamo nandīrāgaḥ.; *om.* buddhi); 心愛網以為作樂歌笑等聲。T

(\*gītavādītasamās tr̥ṣṇāviṣaktabuddhinandīrāgaḥ [?])

<sup>1266</sup> ‘prākṛtair hastibhiḥ samaḥ syād’ iti prākṛtapuruṣair mithyādr̥ṣṭihastīnām etad adhivacanam. | *punct.*; prākṛtair hastibhiḥ samaḥ | syād iti prākṛtapuruṣair mmithyādr̥ṣṭihastīnām etad adhivacanam Ms; glang po che tha mal pa dang 'dra ba zhes bya ba ni/ mi tha mal pa log par lta ba glang po che zhes bya ba de'i tshig bla dags yin no// B<sub>crit</sub>; 邪見凡夫猶如凡象。T (*om.* hastīnām etad adhivacanam)

<sup>1267</sup> ‘parapraṇeya’ iti | *em./punct.*; parapraṇaya iti Ms; gzhan gyis bkir rung ba zhes bya ba ni B<sub>crit</sub>; 繫屬他者 T

<sup>1268</sup> saṃmārgacittotpādāni | *reg.*; sammārggacittotpādāni Ms

<sup>1269</sup> śakunirutāni | *em. after B<sub>crit</sub>* T; śakunirutasamāni Ms; bya'i sgra zhes bya ba ni B<sub>crit</sub>; 眾鳥聲者 T

<sup>1270</sup> brāhmāṇām | *corr.*; brāhmaṇā Ms

<sup>1271</sup> maitrī karuṇā muditā upekṣā | *em.*; maitrī karuṇā muditā upekṣāyā Ms; byams pa dang/ snying rje dang/ dga' ba dang/ btang snyoms so// B<sub>crit</sub>; 慈悲喜捨 T

<sup>1272</sup> dhyānasukham... | *reg.*; dhyānasukhamm anuvicintya sa yogācārahastī saṃghārāmam anudhāvati Ms; bsam gtan gyi bde ba rjes su bsams pa yin te/ rnal 'byor spyod pa de glang po che'i tshogs lta bu'i rjes su 'gro'o// B<sub>crit</sub> (\*...sa yogācāro hastisaṅgham anudhāvati [?]); 彼修行者，猶如壯象。隨順思量禪定之樂，趣僧伽藍為還林去。T (Ms and B<sub>crit</sub> omit 為還林去)

<sup>1273</sup> śvopamena | *reg.*; svopamena Ms

<sup>1274</sup> aṣṭamād | *corr.*; aṣṭa Ms

<sup>1275</sup> parvataśvabhre | *reg.*; parvatasvabhre Ms

<sup>1276</sup> anekāśamaśatāyāsaḥ | *em.*; anekasamasatāyāsaḥ Ms; skyon du ma dang ldan pa B<sub>crit</sub>; 有無量刺 T

<sup>1277</sup> alpāni phalāni | *em.*; anyāni phalāni Ms: *This reading is likely the result of a confusion between the akṣaras -nya- and -lpa-, which are graphically very similar.*; 'bras bu chung ngu B<sub>crit</sub>; 少有果實 T

<sup>1278</sup> syur duṣprāpyāni | *reg.*; syuḥ duḥprāpyāni Ms

bahudoṣāni: śvabhraprapatanadoṣena jīvitasamśayakarāṇi,<sup>1279</sup> koṭaradoṣeṇa prapatanabhāgīyāni cordhvadrumasthitānām api jīvitanāśakarāṇi.<sup>1280</sup> atha puruṣo gacchen, mūḍho bālaprthagjano 'ndhabhūto rasagrddhyā. sa tāni phalāni paśyeta, na śvabhraprapatanakoṭarordhvavṛkṣaprapatanajīvitanāśam anurā<sub>[26b]18</sub>gayati.<sup>1281</sup> sa taṃ vṛkṣam ārohayan<sub>[282]</sub> bālah prthagjano mandamedhā alparasāsvādenāpahṛtaḥ.<sup>1283</sup> sa tasmād vṛkṣād,<sup>1284</sup> aprāpya tāni phalāni, prapatet. sa jīvitam jahyāt.<sup>1285</sup> atha kenacid anyenopāyena<sup>1286</sup> prakṛtena vā karmaṇā<sup>1287</sup> na prapateta, sākalyena rasarāgena baddho bālabuddhir<sup>1288</sup> bahutaram ādīnavam na paśyati.”<sup>1289</sup>

⟨9.3⟩ evam eva sa bhikṣuḥ paśyati: “vanāntaravivarasamāni pañcagativivarāni sarvakleśasamāni mahacchvabhrāni.<sup>1290</sup> ‘kharjūrīvṛkṣa’ iti kāmavṛkṣasyaitad adhivacanam. anekāsamaśatā<sub>[2]ni</sub><sup>1291</sup> pratyekakleśasatasahasrāṇām etatparyeṣaṇāduḥkhānām<sup>1292</sup> etad adhivacanam. ‘vṛkṣaprānte sthitāni phalānī’ sarvakāmaviṣaktabuddhīnām<sup>1293 1294</sup> iṣṭaśabdaspārśasararūpagandhānām etad adhivacanam. ‘duṣprāpyānīti’ duṣprāpyāni<sup>1295</sup> bhavanti kāmaphalāni, tadyathā: samudrapraveśena<sup>1296</sup> śastrasambhramaṇa<sup>1297</sup> rājasevācauryavāṇijyādikleśair cāpyante.

<sup>1279</sup> śvabhraprapatanadoṣena jīvitasamśayakarāṇi ] *em./reg.*; svabhraprapatanadoṣāni jīvitasamśayakarāṇi Ms; ngam grog tu ltung ba'i nyes pas srog la the tshom za bar byed pa dang B<sub>crit</sub>; 恐此樹果，墮在嶮處 T

<sup>1280</sup> jīvitanāśakarāṇi ] *em. after B<sub>crit</sub> T*; jīvitanāthakarāṇi Ms; srog 'chad par byed pa'o B<sub>crit</sub>; 墮樹尚死 T

<sup>1281</sup> śvabhraprapatanakoṭarordhvavṛkṣaprapatanajīvitanāśam anurāgayati ] *reg.*; na svabhraprapatanakoṭarordhvavṛkṣaprapatanajīvitanāśam anurā<sub>[26b]11</sub>[gaya]ti Ms; ngam grog dang/ g.yang sa dang/ shing khong stong mthon po ltung ba'i sar 'gro ste/ 'chi bar 'gyur ba mi sems so// B<sub>crit</sub>; 不看峻崖樹腹爛孔 T (na śvabhraprapatanordhvavṛkṣakoṭaraprapatanam)

<sup>1282</sup> ārohayan ] *em.*; āroha[y]a[t\*] Ms

<sup>1283</sup> mandamedhā alparasāsvādenāpahṛtaḥ ] *em. after B<sub>crit</sub>*; mandamedhālpārasāt svādenāpahṛtaḥ Ms; blo zhan pa ro chung ngu myong bas phrogs pa de dag B<sub>crit</sub>; 彼愚癡人，貪其果味 T

<sup>1284</sup> vṛkṣād ] *reg.*; vṛkṣāt Ms

<sup>1285</sup> prapatet. sa jīvitam jahyāt. ] *em./punct.*; prapatet sa jīvitam jahyād Ms; de'i srog ni g.yang sar gtong ngo B<sub>crit</sub>

(\*prapāte sa jīvitam jahyāt [?]); 即便墜墮，即爾命終 T

<sup>1286</sup> anyenopāyena ] *em.*; anyo nopāyena Ms; rang bzhin gyis thabs gzhan dang ldan pa 'am (\*anyenopāyena prakṛtena [?]) B<sub>crit</sub>; 更有餘人，少知方便 T (\*anya upāyena)

<sup>1287</sup> prakṛtena vā karmaṇā ] Ms; dge ba'i las byed pa kha cig ni B<sub>crit</sub>; 或有命業 T

<sup>1288</sup> sākalyena rasarāgena baddho bālabuddhir ] *em.*; sākalyena rasarāgena baddho bālabuddhi Ms; 'dod chags kyi ro ches chung bas byis pa'i blo'i...bcings par B<sub>crit</sub> (\*sa alpēna rasarāgena baddho bālabuddhir); 少知...少得果味 T (\*sa alpēna rasarāgena baddho bālabuddhir [?])

<sup>1289</sup> bahutaram ādīnavam na paśyati ] Ms; nyes dmigs ches mang ba bcings par mthong ba B<sub>crit</sub> (*om. na*); 多受苦惱 T (*om. na paśyati*)

<sup>1290</sup> sarvakleśasamāni mahacchvabhrāni ] *em. after B<sub>crit</sub> T*; samahacchvabhrāni Ms; ngam grog chen po zhes bya ba ni/ nyes pa thams cad ngam grog lta bu yin no// B<sub>crit</sub>; 極大嶮崖，謂一切病。T

<sup>1291</sup> anekāsamaśatāni ] *reg.*; anekāśamasatāni Ms; See §9.2, footnote 1276 above.; skyon brgya phrag du ma zhes bya ba ni B<sub>crit</sub>; 無量刺者 T

<sup>1292</sup> pratyekakleśasatasahasrāṇām etatparyeṣaṇāduḥkhānām ] Ms; nyon mongs pa brgya phrag stong du ma ste/ de dag tshor ba sdug bsngal zhes bya ba'i B<sub>crit</sub> (*om. paryeṣaṇā*); 所謂無量百千煩惱。求彼苦果，所謂苦也。T

<sup>1293</sup> sarvakāmaviṣaktabuddhīnām ] *em. after B<sub>crit</sub>*; sarvakāmaviṣakubuddhīnām Ms; 'dod pa de dag la rnam par chags pa'i blo B<sub>crit</sub>; 一切欲意 T

<sup>1294</sup> *om.* ] *em.*; etad Ms

<sup>1295</sup> duṣprāpyānīti duṣprāpyāni ] *corr./reg.*; duṣprāpyānīti duḥprāpyāni Ms

<sup>1296</sup> samudrapraveśena ] *em. after B<sub>crit</sub> T*; samudrapradeśena Ms; rgya mtshor 'jug pa B<sub>crit</sub>; 入海 T

<sup>1297</sup> śastrasambhramaṇa ] *em. after B<sub>crit</sub> T*; vastrasambhramaṇa Ms; mtshon gyis 'khrug pa B<sub>crit</sub>; 若有刀畏 T

kāmaphalopamāni<sup>1298</sup> ‘bahudoṣānīti’ rāgadveṣamohānām etad adhivacanam.  
‘śvabhṛaprapatana’<sup>1299</sup> iti naraka<sub>[3]</sub>tiryakpretaśvabhṛānām<sup>1300</sup> etad adhivacanam.<sup>1301</sup> ‘jīvitasamśayo  
bhavati’<sup>1302</sup> dharmajīvitasayaitad adhivacanam. ‘koṭaradoṣa’ iti śūnyasya ṛktakasya  
tucchakasyāsārakasyaitad adhivacanam. ‘puruṣa āgacchen mūḍha’ iti bālasya  
mithyādr̥ṣṭikasyaitad adhivacanam.” tasmād anekadoṣabhūyiṣṭhaphalopamān kāmān alpasvādān  
dr̥ṣtvā, sa bhikṣuḥ sarvakāmān na saṅkalpayati.  
<9.4> punar a<sub>[4]</sub>pi sa bhikṣur<sup>1303</sup> agniśikhopamān<sup>clxi</sup> kāmān paśyati: “yathā hi dīpe dr̥ṣṭiramaṇīye  
paramatīkṣṇasparśe. pataṅgo mūḍhaḥ paśyed ramaṇīyaṃ pradīpam.<sup>1304</sup> sa tasmin pradīpe prapatet,  
sa vināśam<sup>1305</sup> āpnuyāt. evam eva rāgadveṣamohāvṛtāḥ pataṅgā bālapṛthagjanāḥ  
sarvakāmaramaṇīyāni paśyanti pradīpasadr̥śāni. iti<sup>1306</sup> yadi tasmin kāmāpradīpe prapatanti, te  
pataṅgasadr̥śā dahyante narakapretatiryakṣu.” tasmād “alam<sub>[5]</sub> kāmair!”<sup>1307</sup> iti sa bhikṣur  
virajyate kāmebhyaḥ.  
<9.5> punar api sa bhikṣu ādhyātmike dharme dharmānupaśyī viharati: “kair bandhanair baddhāḥ  
satvāḥ<sup>1308</sup> sandhāvanti saṃsaranti saṃsāre?”  
<9.6.1> sa paśyati śrutamayena jñānena divyena vā cakṣuṣā: “dvābhyāṃ bandhanābhyāṃ  
baddho ’yaṃ lokaḥ: āhārabandhanena sparśabandhanena ca.  
<9.6.2> “tatrahārabandhanena caturvidhena: kabaḍikāhāreṇa manahaṣaṅcetanāhāreṇa  
dhyānāhāreṇa sparśāhāreṇa ca.<sup>1309clxii</sup>  
<9.6.3> “kabaḍikāhārāḥ katamāḥ?”<sup>1310</sup> yaduta: catvāraḥ puruṣāvāsāḥ, ṣaṭ kāmāvacarā devā,<sup>1311</sup> [6]  
aṣṭau mahānarakā, ekatyā api ca pretās tiryāṅcaḥ.<sup>1312</sup>  
<9.6.4> “manaḥsaṅcetanāhārā matsyās tadvidhāḥ.<sup>1313</sup>  
<9.6.5> “dhyānāhārā rūpāvacarā devāḥ.<sup>1314</sup>

<sup>1298</sup> cāpyante. kāmaphalopamāni ] *em. after B<sub>crit</sub>*; na cāpyante | kāmaphalopamāni Ms; thob pa bzhin no// 'dod pa'i  
'bras bu lta bu nyes pa mang po zhes bya ba ni B<sub>crit</sub>; 乃得所欲如彼得苦。T: *It is difficult to reconstruct an idea of  
the original text based on this translation. However, it at least seems clear that the translator(s) understood  
\*kāmaphalopamāni to be governed by the verb āpyante.*

<sup>1299</sup> śvabhṛaprapatana ] *em. after T*; śvabhṛaḥ prapatana Ms; ngam grog dang g.yang sa B<sub>crit</sub>; 墮高崖者 T

<sup>1300</sup> śvabhṛānām ] *reg.*; °śvabhṛānām Ms

<sup>1301</sup> adhivacanam ] *corr.*; adhivacanam adhivacanam Ms

<sup>1302</sup> jīvitasamśayo bhavati ] *em. after B<sub>crit</sub>*; na jīvitasamśayo bhavati Ms; srog la the tsoṃ za bar 'gyur zhes bya ba ni  
B<sub>crit</sub>; 即命終者 T (\*jīvitanāśo bhavati): *There is no direct analogue for this phrase in T above.*

<sup>1303</sup> sa bhikṣur ] *corr.*; ~~sa~~ bhi sa bhikṣur Ms

<sup>1304</sup> ramaṇīyaṃ pradīpam ] *em.*; ramaṇīyaṃ pradīpaḥ Ms; mar me kha dog sdug par B<sub>crit</sub>; 明焰，貪著愛樂 T

<sup>1305</sup> vināśam ] *reg.*; vināsam Ms

<sup>1306</sup> pradīpasadr̥śāni. iti ] *punct.*; pradīpasadr̥śānīti Ms; B<sub>crit</sub> and T show no evidence of iti.

<sup>1307</sup> alam kāmair iti ] *em.*; alam\* [la]ṃ kāmair iti Ms; 'dod pa dag gis chog go snyam nas B<sub>crit</sub>; om. T

<sup>1308</sup> baddhāḥ satvāḥ ] *corr.*; baddhā satvā Ms

<sup>1309</sup> kabaḍikāhāreṇa manahaṣaṅcetanāhāreṇa dhyānāhāreṇa sparśāhāreṇa ca. ] *em. after T*; om. Ms B<sub>crit</sub>; 一者搏食、  
二者思食、三者禪食、四者觸食。T

<sup>1310</sup> kabaḍikāhārāḥ katamāḥ ] *em. after B<sub>crit</sub> T*; kabaḍikāhāreṇa katamena Ms; kham gyi zas gang zhe na/ B<sub>crit</sub>; 何者搏  
食？T

<sup>1311</sup> devā ] *reg.*; devāḥ Ms

<sup>1312</sup> ekatyā api ca pretās tiryāṅcaḥ ] *em. after B<sub>crit</sub>*; ekatyāpi ca pretās ti Ms; dud 'gro dang/ yi dags kyi phyogs gcig  
go// B<sub>crit</sub>; 鬼中一分 T (om. tiryāṅcaḥ)

<sup>1313</sup> manaḥsaṅcetanāhārā matsyās tadvidhāḥ ] *em. after T and §9.6.6*; manaḥsaṅcetanā āhārān masyāni tadvirahā Ms;  
yid la byed pa'i zas yod pa de dag mthong ste/ 'di lta ste/ B<sub>crit</sub> (\*manaḥsaṅcetanāhārāni paśyāni. tadyathā [?!]); 二思  
食者，所謂魚中。T

⟨9.6.6⟩ “sparśāhārāḥ pakṣiṇaś, cakṣuḥśravās,<sup>1315</sup> cānye tadvidhāḥ sparśamaithunavipralabdḥāḥ.

⟨9.6.7⟩ “sarva eva bālaprthagjanāḥ kāmadhātau manuṣyapretatiryāṇnārakeyā<sup>1316</sup> yo 'yaṃ kāmasevanāt kāmadhātur bhavati.

⟨9.6.8⟩ “ārūpyās<sup>1317</sup> tu samāpattisamāmbanāhārāḥ.<sup>1318</sup>

⟨9.6.9⟩ “tadevam ayaṃ dvābhyām<sup>1319</sup> baddho lokaḥ. so virāgān na mucyate sarvasaṃyojanānuśa<sub>[7]</sub>yabandhanebhyaḥ.”<sup>1320</sup>

⟨9.7.1⟩ asau anyena prakāreṇa cakṣur yathābhūtaṃ paśyati cakṣurvijñeyāṇy api rūpāni. yad api tac cakṣusaṃsparśanād utpadyate sukhasthānīyaṃ sukhāmbanam asukhavipākaṃ karma, tad api yathābhūtaṃ prajānāti.<sup>1321</sup> evaṃ daurmanasyasthānīyaṃ cakṣurvijñeyam yad api<sup>1322</sup> tac cakṣuḥsaṃsparśajam utpadyate duḥkhāmbanam sukhavipākaṃ<sup>1323</sup> karma, tad api yathābhūtaṃ prajānāti. katarat tac cakṣurvijñeyam rūpaṃ sukhāmbanam asukhavipākaṃ?<sup>1324</sup> ihadharme dharmānupaśyī, <sub>[27a1]</sub> ādhyātmikeṣu dharmeṣu, cakṣuṣā rūpam ayoniśomanaskāry āmbanam paśyati<sup>1325</sup> nidhyāpayaty āsvādayati.<sup>1326</sup> “sukham” iti prajānīte. pariṇāmena duḥkhavipākaṃ<sup>1327</sup> narakapretatiryaksamvartanīyam<sup>1328</sup> bhavati. katarat tat karma pratyutpannaduḥkhavipāki<sup>1329</sup> vipariṇāmena su<sub>[2]</sub>khavipāki? iha cakṣurvijñeyāni rūpāni drṣṭvā, cakṣuḥsaṃsparśajayoniśo-

<sup>1314</sup> dhyānāhārā rūpāvacarā devāḥ ] *em.*; dhyānāhārāḥ | rūpāvacarā devā Ms

<sup>1315</sup> sparśāhārāḥ pakṣiṇaś cakṣuḥśravās ] *reg.*; sparśāhārāḥ pakṣiṇaś cakṣuśravāś Ms; *reg* pa'i zas ni bya dang mig gis lta ba dag gi'o// B<sub>crit</sub>; 所謂諸鳥 T (*om.* cakṣuśravāḥ)

<sup>1316</sup> cānye tadvidhāḥ sparśamaithunavipralabdḥāḥ. sarva eva bālaprthagjanāḥ kāmadhātau manuṣyapretatiryāṇnārakeyāḥ ] *em.*; cānye tadvidhāḥ sparśamaithuna[v]ipralabdḥāḥ sarva eva bālaprthagjanāḥ kāmadhātau manuṣyapretatiryakayanārakeyāḥ Ms; de'i rnam pa gzhan ni 'dod pa'i kham kyī byis pa so so'i skye bo mi dang/ yi dags dang/ dud 'gro dang/ sems can dmyal ba 'di dag thams cad ni 'khrig pa'i reg pa la rab tu chags pa yin te/ B<sub>crit</sub> (\*cānye tadvidhāḥ. sparśamaithunavipralabdḥāḥ...); 何者為觸？觸者謂欲。有執手者，或有笑者，有眼見者，如是皆為欲觸所誑。如是一切愚癡凡夫，謂欲界中，人及餓鬼畜生地獄。T (\*...sparśa-maithunavipralabdḥāḥ. sarva eva...)

<sup>1317</sup> ārūpyās ] *em.*; ārūpyas Ms

<sup>1318</sup> samāpattisamāmbanāhārāḥ ] *punct.*; samāpattisamāmbanāhārās

<sup>1319</sup> dvābhyām ] *em.*; dvābhyam Ms; gnyis kyis B<sub>crit</sub>; 以此二縛 T

<sup>1320</sup> sarvasaṃyojanānuśayabandhanebhyaḥ ] *corr./punct.*; sarvasaṃyojanānuśayānuśayabandhanebhyo Ms

<sup>1321</sup> prajānāti ] Ms; mthong B<sub>crit</sub> (\*paśyati); 又如實觀 T (\*paśyati)

<sup>1322</sup> yad api ] *em. after B<sub>crit</sub> T*; tad api Ms; gang yin pa B<sub>crit</sub>; 若 T

<sup>1323</sup> duḥkhāmbanam sukhavipākaṃ ] *em. after T*; duḥkha[m] sukhavipākaṃ Ms; sdug bsngal rnam par smin pa bde ba B<sub>crit</sub> (*agrees with* Ms); 攀緣於苦，是樂報業 T

<sup>1324</sup> katarat taccakṣurvijñeyam rūpaṃ sukhāmbanam asukhavipākaṃ ] Ms (T); mig gi rnam par rig par bya ba de gang yin zhe na/ gzugs la dmigs pa bde ba ni rnam par smin pa mi bde ba yin te/ B<sub>crit</sub> (\*katarat taccakṣurvijñeyam? rūpāmbanam sukhāmbanam asukhavipākaṃ.); 何者名為眼識見色，攀緣於樂，非樂報業？T

<sup>1325</sup> ihādhyātmike dharme dharmānupaśyī, ādhyātmikeṣu dharmeṣu, cakṣuṣā rūpam ayoniśomanaskāry āmbanam paśyati ] *em./punct.*; ihadharmme dharmānupaśyī vi ādhyātmikeṣu dharmmeṣu cakṣuṣā rūpa[m] ayoniśomanaskārī vilam paśyati Ms; 'di la nang gi chos la chos kyī rjes su lta ba'i mig gis tshul bzhin ma yin pa'i yid la byed pa dmigs pa'i gzugs mthong ste/ B<sub>crit</sub> (*om.* ādhyātmikeṣu dharmeṣu); 於此法中，隨順觀察，眼見色已，不善思惟觀察攀緣 T (*om.* ādhyātmikeṣu dharmeṣu)

<sup>1326</sup> nidhyāyan atyāsvādayati ] *em.*; nidhyāpayaty āsvādayati Ms; da ltar byung ba'i rnam par smin pa bde ba la bde'o zhes rab tu shes shing rtog par byed la ro myong bar byed do// B<sub>crit</sub>; 憶念，味著，而生樂心 T

<sup>1327</sup> duḥkhavipākaṃ ] *corr.*; duḥkhavipākim Ms

<sup>1328</sup> °samvartanīyam ] *em./reg.*; °samvanīrttanīyam Ms; yang dag par 'grub par 'gyur ro B<sub>crit</sub>; 成就 T

<sup>1329</sup> pratyutpannaduḥkhavipāki ] *em.*; pratyutpannasukhavipāki Ms; da ltar byung ba la rnam par smin pa bde ba ma yin la B<sub>crit</sub>; 現在得不樂報 T

manaskārābhīmukhacitto<sup>1330</sup> na tatra samrajyate, na mano vidadhāti. tad asya pratyutpannaduḥkhavipākaṃ bhavati, pariṇāmasukhaṃ<sup>1331</sup> devamanuṣyopapattaye nirvāṇaparyavasānañ<sup>1332</sup> ca bhavati.

⟨9.7.2-6⟩ evaṃ śrotraghrāṇajihvākāyamanovijñeyeṣu dharmeṣu.

## ⟨II-10⟩

⟨10.1⟩ punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: kathaṃ sa bhikṣuś<sup>1333</sup> cakṣurvijñeyeṣu rūpeṣu [3] upekṣako viharati? iha bhikṣuś cakṣuṣā rūpāni dṛṣtvā, na samrajyate na virajyate na vilokayati na nindati na spr̥hayati na manasīkurute.<sup>1334</sup> nāyoniśomanasikāreṇāvṛto bhavati. upekṣako bhavati.<sup>1335</sup> sa upekṣāsthānīyaṃ sthānaṃ upalabhate, na duḥkhasukhasthānīyaṃ.

⟨10.2⟩ punar api sa bhikṣur daśamaṃ bhūmyantaram ākrāmati śadbhūmivikārahūtaṃ,<sup>1336</sup> tadyathānāgamyaprathamadhyānabhūmyantaraṃ catvāri dhyānāni. [4] śadbhūmivikāram ākrāmati.<sup>1337</sup> sa paśyati dharmānām udayavyayaṃ,<sup>1338</sup> dharmānām udayavyayaṃ jānāti.<sup>1339</sup> nirodhagāminīpratipadāryāṣṭāṅgena mārgena nirvāṇadvāram avagantum samprāptaye ca prayatati.

⟨10.3⟩ tasyaivaṃ prayatamānasya mārābandhanāni bhūyiṣṭhajihmāni dṛṣtvā,<sup>1340</sup> hr̥ṣṭā bhaumā yakṣā antarīkṣacarāṇāṃ yakṣāṇāṃ<sup>1341</sup> abhinivedayanti. te 'pi caturṇṇāṃ mahārājñāṃ abhinivedayanti. te 'pi cāturmahārājakāyikā<sub>[5]</sub>nām<sup>1342</sup> devānām abhinivedayanti.

<sup>1330</sup> °samsparśajayoniśomanaskāra° ] *em. after B<sub>crit</sub> T*; °samsparśajayonisamanaskāra° Ms; mig gi 'dus te reg pa las byung ba'i tshul bzhin yid la byed pa la B<sub>crit</sub>; 眼識見色，而生眼觸心善思惟 T

<sup>1331</sup> tad asya pratyutpannaduḥkhavipākaṃ bhavati, pariṇāmasukhaṃ ] *em. after B<sub>crit</sub> T*; tad asya pratyutpannaṃ na duḥkhavipākaṃ bhavati pariṇāmasukhaṃ Ms; de ni/ da ltar byung ba la rnam par smin pa sdug bsngal ba yin la yongs su 'gyur bas lha dang mi'i bde bar skye zhing B<sub>crit</sub> (\*...pariṇāmena sukhaṃ...) 現在不樂，非苦報業 T

<sup>1332</sup> nirvāṇaparyavasānañ ] *corr.*; nirvāṇaparyavasānaṃ Ms

<sup>1333</sup> bhikṣuś ] *reg.*; bhikṣu Ms

<sup>1334</sup> na spr̥hayati na manasīkurute ] Ms; dga' bar mi byed la yid la mi byed/ B<sub>crit</sub>; 心不悛望，非不悛望，亦不憶念，非不憶念 T (Ms and B<sub>crit</sub> om. 非不悛望 and 非不憶念.)

<sup>1335</sup> nāyoniśomanasikāreṇāvṛto bhavati ] *em./reg. after B<sub>crit</sub> T*; na yonisomanasikāreṇāvṛto bhavati Ms; tshul bzhin ma yin pa yid la byed pas bsgrigs pa ma yin zhing B<sub>crit</sub>; 亦非不善觀察覆障 T

<sup>1336</sup> śadbhūmivikārahūtaṃ ] *em. after B<sub>crit</sub> T*; sadbhūmivikārahūtaṃ Ms; sa drug pa'i rab tu dbye ba'i ngo bo B<sub>crit</sub>; 六地處行 T

<sup>1337</sup> śadbhūmivikāram ākrāmati ] *em.*; sadbhūmivikāram [ākṛā]mati Ms; sa drug pa'i rab tu dbye ba la 'jug go// B<sub>crit</sub>; 得登彼地 T

<sup>1338</sup> udayavyayaṃ ] *em.*; udayavyaya Ms

<sup>1339</sup> sa paśyati dharmānām udayavyayaṃ, dharmānām udayavyayaṃ jānāti. ] *em./punct.*; sa paśyati dharmānām udayavyaya dharmānām udayavyayaṃ jānāti Ms; de skyes nas 'gog par 'gyur ba'i lam 'phags pa'i lam yan lag bryad pa'i sgo rtogs shing khong du chud pa'i chos skye ba dang 'jig pa mthong zhing yang dag par thob nas rab tu 'bad do// B<sub>crit</sub>; This translation is puzzling. The rendering of mārga in the accusative and the strange description of it ceasing as soon as it appears—perhaps a mistranslation of nirodhagāminīpratipada—is difficult to resolve in connection with Ms. It seems that either the Tibetan translators read a different text, or grossly mistranslated what is found in Ms.; 彼觀諸法出沒生滅。T (om. jānāti)

<sup>1340</sup> mārābandhanāni bhūyiṣṭhajihmāni dṛṣtvā ] *em. after B<sub>crit</sub>*; mārābandhanāni bhūyiṣṭhajihvāni dṛṣtvā Ms; bdud kyi 'ching ba phal cher sba skong bar mthong nas B<sub>crit</sub>; 魔宮隱蔽 T (\*mārābhavanāni jihmāni; om. dṛṣtvā)

<sup>1341</sup> yakṣāṇāṃ ] *corr.*; yakṣāṇāṃ Ms

<sup>1342</sup> cāturmahārājakāyikā<sub>[5]</sub>nām ] *corr.*; cāturmahārā[ji]#kā<sub>[5]</sub>nām Ms

cāturmahārājakāyikā api<sup>1343</sup> tridaśānām, tridaśā api yāmānām, yāmā api tuṣītānām, tuṣītā api nirmānaratīnām, nirmānaratayaḥ paranirmitavaśavartinām, paranirmitavaśavartino<sup>1344</sup> brahmakāyikānām abhinivedayanti yathā: “Jambūdvīpāt<sup>1345</sup> kulaputro... vistareṇa pūrvavad<sup>1346</sup> yāvad...aṣṭamaḥ bhūmyantaram ārūḍho, ’ntargataś ca saḍbhūmayas,<sup>1347</sup> tāṃ cārūḍhaḥ.”<sup>1348</sup> [6] <10.4> tataś ca śrutvā, paramahr̥ṣṭā brahmakāyikā devā hitvā dhyānasukhavihāraṃ, tadā bhūtaṃ śrutvā, hr̥ṣṭatarā bhavanti.

|| bhavanti cātra gāthāḥ ||

śubhānām aśubhānāñ ca karmaṇām phalaniścayaḥ |  
bhujyate svakṛtaṃ sarvaṃ<sup>1349</sup> karmabaddhā hi dehinaḥ || <10.5.1><sup>clxiii</sup>

madhurāda<sup>1350</sup> vipāke tu kaṭukāḥ kleśabhūmayāḥ |  
varjanīyā hi viṣavat sarvānarthakarā hi tāḥ || <10.5.2><sup>clxiv</sup>

na kleśānām vaśaṃ gacched<sup>1351</sup> ajñānasya ca gocaraṃ |<sup>1352</sup>  
jñānavān ihaloke ca pare ca sukham aśnute || <10.5.3><sup>clxv</sup>

jñāna<sub>[7]</sub>vadhyāḥ<sup>1353</sup> sadā kleśā agnivadhyāṃ yathā tṛṇaṃ |  
tasmāj jñānaṃ<sup>1354</sup> paraṃ brahma ratnatrayavidarśakaṃ<sup>1355</sup> || <10.5.4><sup>clxvi</sup>

ye jñānagocararatāś<sup>1356</sup> te śānte vartmani sthitāḥ |<sup>1357</sup>  
kleśoragaiś tu ye daṣṭāś<sup>1358</sup> te sarve vilayaṃ gatāḥ || <10.5.5><sup>clxvii</sup>

<sup>1343</sup> cāturmahārājakāyikā api | *corr.*; cāturmahārājakāyikāpi Ms

<sup>1344</sup> paranirmitavaśavartinām paranirmitavaśavartino | *reg.*; paranirmitavasavartinām paranirmitavasavartino Ms

<sup>1345</sup> jambūdvīpāt | *em.*; yambūdvīpāt\* Ms

<sup>1346</sup> kulaputro vistareṇa pūrvavad | *em.*; kulalaputro vistareṇo pūrvavat\* Ms

<sup>1347</sup> ’ntargataś ca saḍbhūmayas | *em./reg.*; ntargataś ca saḍbhūmayo Ms; sa drug pa’i nang du lhaḡ par zhugs pa B<sub>crit</sub>; 攝於六地 T

<sup>1348</sup> cārūḍhaḥ | *reg.*; cārūḍha Ms

<sup>1349</sup> svakṛtaṃ sarvaṃ | Ms Dh<sub>sL</sub> (B<sub>crit</sub> T); sukr̥taṃ sarvaṃ Dh<sub>sMs</sub>; sukr̥taṃ sarva Dh<sub>sC</sub>; bdag gis byas pa’i las kun gyi B<sub>crit</sub>; 自作業 T

<sup>1350</sup> madhurāda<sup>1350</sup> | Ms; dang por dngar B<sub>crit</sub>; 初甜 T: *We might emend the text here to madhurā āda<sup>1350</sup>, in order to preserve proper sandhi. However, it seems quite likely that what we might see as double sandhi here is original to the verse.*

<sup>1351</sup> gacched | *reg.*; gacchet\* Ms

<sup>1352</sup> ajñānasya ca gocaraṃ | *em.*; jñānasya ca gocaraṃ\* Ms; ye shes dbang du ’gro bya ste B<sub>crit</sub>; 屬於智境界 T: *Both B<sub>crit</sub> and T agree with Ms here.*

<sup>1353</sup> °vadhyāḥ | *corr.*; °vadhyā Ms

<sup>1354</sup> tasmāj jñānaṃ | *reg.*; tasmāt\* jñānaṃ Ms

<sup>1355</sup> tasmāt jñānaṃ paraṃ brahma ratnatrayavidarśakaṃ | Ms; tshangs pa dkon mchog gsum ston pa// ye shes me lce mchog yin no// B<sub>crit</sub>: *There is no evidence for the word me lce in Ms.; 煩惱覆智梵 故佛說三寶 T: Pāda c seems to diverge from Ms. I conjecture the following reconstruction: \* brahma kleśāvṛtaṃ jñānaṃ. Similarly, the final pāda makes direct reference to the Buddha, a reference not explicit in Ms.*

<sup>1356</sup> jñānagocararatāś | *corr.*; jñānagocararatā Ms

<sup>1357</sup> te śānte vartmani sthitāḥ | *em.*; teṣān te vartmani sthitāḥ Ms; de dag zhi ba’i lam la gnas B<sub>crit</sub>; 寂靜如牟尼 (\*te śāntāś ca munis tathā [?]): *It is possible that there was some kind of confusion between the locative ending of vartman, -mani, and the term muni.*



parāparajñā ye dhīrāḥ sādhas tatvadarśinaḥ |  
te yānti paramaṃ sthānaṃ jarāmarañavarjitaṃ<sup>1359</sup> || <10.5.6><sup>clxviii</sup>

saṃsārabhiraṭā ye tu ramante kleśāsatrubhiḥ |  
nityabandhanabaddhās te bhramanti bhavaśaṅkaṭe || <10.5.7><sup>clxix</sup>

yasya nairyāṅikī buddhir<sup>1360</sup> yasya caryā śivā<sup>1361</sup> sadā |  
tasya devanikā<sub>[27b1]</sub>yasya brahmaloko vidhīyate || <10.5.8><sup>clxx</sup>

yasya rāgādayo dveṣyāḥ pūjyā buddhādayaḥ sadā |  
sa nāśayati<sup>1362</sup> saṃsāraṃ śuṣkendhanam ivānalaḥ<sup>1363</sup> || <10.5.9><sup>clxxi</sup>

yo na cittasya vaśagaś cittaṃ yasyānugaṃ<sup>1364</sup> sadā |  
sa niraśayati kleśāṃs<sup>1365</sup> tamaḥ sūryodaye<sup>1366</sup> yathā || <10.5.10><sup>clxxii</sup>

cittaśatruḥ<sup>1367</sup> paraṃ śatruḥ<sup>1368</sup> na śatruḥ aparāḥ smṛtaḥ |  
cittadagdhāḥ sadā satvāḥ<sup>1369</sup> kāladagdhā yathā nagāḥ ||<sup>1370</sup> <10.5.11><sup>clxxiii</sup>

yaś cittavaśam āpanno bālo mūḍho 'jitendriyaḥ |  
tasya duḥkhaśamo nāsti<sup>1371</sup> nirvāṇaṃ tasya dūrataḥ || <10.5.12><sup>clxxiv</sup>

duḥ<sub>[2]</sub>khaṃ duḥkhavipākaṅ ca duḥkhaḥetum vijānataḥ |  
naśyanti<sup>1372</sup> bandhanāḥ sarve kleśavṛndāḥ samantataḥ || <10.5.13><sup>clxxv</sup>

ālokānaṃ paraṃ jñānaṃ tamaśaṃ moha ucyate |  
tasmād ālokanirato yaḥ sa paṇḍita ucyate || <10.5.14><sup>clxxvi</sup>

<sup>1358</sup> kleśoragais tu ye daṣṭās | *em.*; kleśoragais ta ye daṣṭās Ms; gang dag nyon mongs sbrul bsregs pa B<sub>crit</sub>  
(\*kleśoragais tu ye dagdhās); 若煩惱蛇齧 T

<sup>1359</sup> °marañavarjitaṃ | *em.*; jarāmarañavarjitaṃ Ms; skye dang 'chi ba spangs pa yin B<sub>crit</sub>; 捨離生死處 T

<sup>1360</sup> buddhir | *reg.*; buddhi Ms

<sup>1361</sup> caryā śivā | *em.*; cayā śivā Ms; zhi spyod pa B<sub>crit</sub>; 寂靜行 T

<sup>1362</sup> nāśayati | *em.*; nāgayati Ms; *Compare* 𑖀śa and 𑖀ga.; 'jig par byed B<sub>crit</sub>; 捨生死 T

<sup>1363</sup> śuṣkendhanam ivānalaḥ | Ms; shing skam me yis bsregs pa ltar B<sub>crit</sub>; 如風吹乾草 T (\*śuṣkatṛṇam ivānilaḥ)

<sup>1364</sup> yasyānugaṃ | Ms (B<sub>crit</sub> T); tasyānugaṃ Dh<sub>sL</sub>; tasyāntagaṃ Dh<sub>sMsC</sub>; de rjes sems 'gro ba B<sub>crit</sub>; 能使於心 T

<sup>1365</sup> kleśāṃs | *corr.*; kleśāṃ[s ta] Ms; *This is a dittography of the following ta- of tamaḥ.*; kleśān Dh<sub>sLC</sub>; kleśāna Dh<sub>sMs</sub>

<sup>1366</sup> sūryodaye | Ms Dh<sub>sL</sub>; sūryodayo Dh<sub>sMsC</sub>; mun la nyi ma shar ba ltar B<sub>crit</sub>; 如日出無闇 T

<sup>1367</sup> cittaśatruḥ | Ms; citraṃ śatruḥ Dh<sub>sMs</sub>; cittaṃ śatruḥ Dh<sub>sLC</sub>; sems ni dgra nang B<sub>crit</sub>; 心怨 T

<sup>1368</sup> śatruḥ | *reg.* (Dh<sub>sMsLC</sub>); śatruḥ Ms

<sup>1369</sup> cittadagdhāḥ sadā satvāḥ | *corr.*; cittadagdhā sadā satvā Ms

<sup>1370</sup> kāladagdhā yathā nagāḥ | Ms Dh<sub>sMsL</sub>; kāladagdhā yathā jaḍāḥ Dh<sub>sC</sub>; ri ni dus su bsregs pa ltar B<sub>crit</sub>; 如放燒時樹  
T; B<sub>crit</sub> and T differ as to their interpretation of the word nagāḥ. I find the interpretation of B<sub>crit</sub> more convincing, due to the reference to time.

<sup>1371</sup> tasya duḥkhaśamo nāsti | *em. after B<sub>crit</sub>* T (Dh<sub>sL</sub>); tasya duḥkhasamo nāsti Ms Dh<sub>sMsL(Ms)</sub>; tena duḥkhe samo nāsti Dh<sub>sC</sub>; de yi sdug bsngal zhi med cing B<sub>crit</sub>; 彼苦不寂靜 T (寂靜 = 寂滅【宋】【元】【明】【宮】。)

<sup>1372</sup> naśyanti | *reg.*; nasyanti Ms

mohaṃ vivarjayed dhīmān sarvānarthakaro hi yaḥ |  
yo mohavaśam āpannas tasya śāntir na vidyate || <10.5.15><sup>clxxvii</sup>

saṃspr̥ṣeta<sup>1373</sup> varam vahnim samvāsed uragair varam |  
na kleśaiḥ saha saṃyujyed<sup>1374</sup> yadīcchec chreyam ātmanaḥ || <10.5.16><sup>clxxviii</sup>

amṛtānāṃ paraṃ jñānaṃ śreya<sub>[3]</sub>sām nidhir uttamaḥ |<sup>1375</sup>  
bandhūnāṃ ca paro bandhur<sup>1376</sup> dhanānāṃ dhanam uttamam || <10.5.17><sup>clxxix</sup>

tasmā j jñānāgninā<sup>1378</sup> nityaṃ nirdahet kleśaparvatān |<sup>1379</sup>  
kleśaparvatadagdhasya sukhaṃ padam<sup>1380</sup> avasthitam || <10.5.18><sup>clxxx</sup>

andhās tamasi<sup>1381</sup> majjante<sup>1382</sup> puruṣā mandamedhasaḥ |  
ye nodvijanti saṃsārād<sup>1383</sup> adharmaraṇapañjarāt || <10.5.19><sup>clxxxii</sup>

teṣāṃ hi saphalaṃ janma yeṣāṃ buddhir avañcitā |<sup>1384</sup>  
te ca pūjyāḥ<sup>1385</sup> sadā sadbhir yeṣāṃ dharme sadā matiḥ || <10.5.20><sup>clxxxiii</sup>

<10.6> iti sa bhikṣur evaṃ<sub>[4]</sub> dharmādharmavidhijñāḥ sadbhūtvā viharati. tasyaivaṃ  
sunirmalacetasaḥ: “anekāni<sup>1386</sup> janmaśatasahasrāṇi<sup>1387</sup> śikharāṇi saṃsāraparvatād<sup>1388</sup> viśīryante  
vāntībhavanti<sup>1389</sup> naśyanty,<sup>1390</sup> apunar bhavati.” naśyanti<sup>1391</sup> cāśya kleśāsatravaḥ,<sup>1392</sup> antike cāśya  
bhavati nirvāṇam.

<sup>1373</sup> saṃspr̥ṣeta | *em. to correct the meter*; saṃspr̥ṣed Ms

<sup>1374</sup> saṃyujyed | *em. to correct the meter*; saṃyujyeta Ms

<sup>1375</sup> nidhir uttamaḥ | Ms Dhs<sub>Msl</sub>; nidhir uttamam Dhs<sub>C</sub>; gter mchog yin B<sub>crit</sub>; 第一安隱藏 T

<sup>1376</sup> ...bandhur | *reg.*; bandhūnāṃ ca paro bandhu Ms (B<sub>crit</sub> T); bandhūnāṃ ca paraṃ bandhur Dhs<sub>Msl</sub>; na jñānāc ca  
paraṃ bandhur Dhs<sub>C</sub>; gnyen gyi nang na gnyen mchog ste B<sub>crit</sub>; 智為第一親 T

<sup>1377</sup> dhanānāṃ dhanam uttamam | Ms Dhs<sub>Msl</sub> (B<sub>crit</sub> T); na jñānād dhanam uttamam Dhs<sub>C</sub>; nor gyi nang na nor mchog  
go B<sub>crit</sub>; 智為第一寶 T

<sup>1378</sup> tasmā j jñānāgninā | *reg.*; tasmāt\* jñānāgninā Ms

<sup>1379</sup> nirdahet kleśaparvatān | *em.*; nirddaheta kleśaparvatān\* Ms; nirdahet kleśaparvatam Dhs<sub>Msl</sub>; nyon mongs ri  
bsreg go B<sub>crit</sub>; 燒煩惱山 T

<sup>1380</sup> sukhaṃ padam | Ms; sukhapadam Dhs<sub>Msl</sub>

<sup>1381</sup> andhās tamasi | *em. after B<sub>crit</sub> T*; ambatamasi Ms; mun pa mun nag nang du B<sub>crit</sub>; 如盲人闇處 T

<sup>1382</sup> majjante | *reg.*; majjante Ms

<sup>1383</sup> ye nodvijanti saṃsārād | *em./reg.*; yo nodvijati saṃsārāt\* Ms; 'khor ba dag las ma rgal ba B<sub>crit</sub>; 則不厭生死 T

<sup>1384</sup> yeṣāṃ buddhir avañcitā | *corr.*; yeṣāṃ buddhir avañcitāḥ Ms; teṣāṃ buddhir avañcitā Dhs<sub>Msl</sub>; de dag blo yis  
gtse ba med B<sub>crit</sub>; 不為心所誑 T

<sup>1385</sup> pūjyāḥ | *reg.* (Dhs<sub>Msl</sub>); pūjyā Ms

<sup>1386</sup> cetasaḥ: “anekāni | *punct.*; cetaso ’nekāni Ms

<sup>1387</sup> janmaśatasahasrāṇi | *reg.*; janmaśatasahasrāṇi Ms

<sup>1388</sup> saṃsāraparvatād | *reg.*; saṃsāraparvatāt\* Ms

<sup>1389</sup> °bhavanti | *em.*; °bhavati Ms

<sup>1390</sup> naśyanty | *corr./reg.*; nasyanty Ms

<sup>1391</sup> naśyanti | *reg.*; nasyanti Ms

<sup>1392</sup> kleśāsatravaḥ | *reg.*; kleśāsatravo Ms

<sup>i</sup> bāhyādhyātmikair viṣayair ] Ms; 唯有內心境界因緣 T: *Unless they read a different text, the Chinese translators seem to have taken certain liberties in their translation that confuse the import of the Sanskrit text. If we translate the Chinese without recourse to the Sanskrit text, we can do so in two ways: 1. “Merely in dependence on the internal mind and the sense objects...” or 2. “Merely in dependence on the internal mental sense spheres...” This second possibility seems less desirable based on the Chinese syntax, but would also agree with the Tibetan translation, which omits the Sanskrit term bāhya. It would also correspond more accurately to what is found in the Sanskrit text. This second possibility also would suggest a vijñānavāda philosophical reading. It is difficult to say whether this difference would be due to a scribal error or a deliberate editorial choice on the part of the Sanskrit scribes or Tibetan and Chinese translators.*

<sup>ii</sup> Cf. ŚrBh J<sup>e</sup> I, p. 20:

prāvivēkyam katamat / sa ebhir dharmaiḥ parikarmabhūmiḥ śodhayitvā viviktāni śayanāsanāny  
adhyāvasaty aranyāni vṛkṣamūlāni śūnyāgārāṇi parvatakandaragiriguhāpalālapuṃjābhyavakāśa-  
śmaśānavanaprasthāni prāntāni śayanāsanāni / idam ucyate prāvivēkyam //

Cf. MN 65 at MN I 440:

so vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram giriguham susānam  
vanapattham abbhokāsam palālapuṃjam.

<sup>iii</sup> dve gaṇike saye brahmacarya saṅganikā ca Ms ] *In offering the conjecture I do to deal with this reading in the Ms, I assume that the text has become corrupt and requires editorial tweeking. The simplest and least invasive way to solve the problem, however, is to instead read: dve gaṇike: ‘satyabrahmacaryaḥ, saṅganikā ca. This emendation allows for very minor alterations of what is found in the Ms. Likewise, the akṣaras sa ye in the Ms could easily be mistaken for sa tya, as ye 𑀓𑀲 and tya 𑀓𑀲 are easily confused with one another. Another possibility is to read dve gaṇike maye: abrahmacaryaḥ, saṅganikā ca. However, both the Chinese and Tibetan translations suggest that the word brahmacarya should be understood in connection with the first clause of the sentence. My emendation to brahmacaryasya is a conjectural attempt to construct a reasonable relation between the elements of the sentence.*

<sup>iv</sup> *On the eighteen manovyabhicāra-s (Pāli: manopavicārā), see MN 137 at MN III 216-17 (MN 140 at MN III 239-40 AN 3.61 at AN I 175; MĀ 163 at T I 692c10-16; MĀ 162 at T I 690c4-9; D mngon pa ju 36a4-b4 ) (B<sup>e</sup>):*

“‘atthārasa manopavicārā veditabbā’ ti. iti kho pan’ etaṃ vuttaṃ. kiñ c’ etaṃ paṭicca vuttaṃ? ‘cakkhunā rūpaṃ disvā, somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati. sotena saddaṃ sutvā ... pe ... ghānena gandhaṃ ghāyitvā ... jivhāya rasaṃ sāyitvā ... kāyena phoṭṭhabbaṃ phusitvā ... manasā dhammaṃ viññāya, somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati. iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, atthārasa manopavicārā veditabbā’ ti. iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

<sup>v</sup> sa sampratarkayati... kuśalākuśalāvyaḥkr̥tam ] *The Chinese translation of this paragraph is puzzling. It reads: “His mind is able to be stilled. How does he properly see, first seeing which dharmas? He first mentally discerns thus: the 18 mental activities can give rise to wholesome roots, unwholesome roots, and morally indeterminate roots.” (彼人之心能如是住，云何正觀，初觀何法？彼人初心如是觀察十八意行。能起善根，起不善根，起無記根。). This translation is problematic, and at variance with the Sanskrit text, in which the syntax is fairly straight-forward. The Sanskrit text asks how one controls or engages the mind. Then it goes on to explain that one does so by first observing the basic activities of the mind. Here the Chinese translation seems to say that one first controls the mind, then questions oneself as to how to properly discern phenomena, which would be to observe the basic activities of the mind. The translation is, however, further rendered problematic by the phrase birenchuxing 彼人初心, which (perhaps deliberately) makes ambiguous the role of the meditator in relationship to the mind. Is it the mind that is observing mental activity, or is a meditator observing the mind and its activity? A further problem concerns the use of the term gen 根, which is often used to render the Sanskrit words indriya or mūla. In the present context, I think that the concept of mūla fits best. Words analogous to this term are altogether absent in the Sanskrit text, in which the terms kuśala etc. are adjectives and refer explicitly to the mind. This may very well be a case when we should not take the Chinese translation too seriously, and see the superfluous character gen 根 as necessitated by the Chinese translator for the sake of style and rhythm.*

<sup>vi</sup> *On kāyasmṛtyupasthāna, cf. Dutt ed. 1934, pp. 203-207. See also BCAP, p. 504. In this regard, cf. Śiks, p. 228.*

<sup>vii</sup> Cf. Vibh 81-85; ŚrBh Sh<sup>e</sup> pp. 211-218.

<sup>viii</sup> I note here that much of the Chinese translation of the text actually corresponds more closely to the canonical Pāli version of the body-part list than it does to the list that is present in Ms and B. It does, however, contain several items not present in the Pāli list. See MN 140 at MN III 240:

kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiṇṇaṃ vakkamaṃ hadayaṃ yakanamaṃ kilomakamaṃ pihakamaṃ papphāsaṃ antamaṃ antagaṇamaṃ udariyaṃ karisaṃ...

<sup>ix</sup> bahirdhaḥ] The usage of the term bahirdhā in this section of the text dealing with the dhātu-s is peculiar, and deserves discussion. Although in two instances (§2.4.1 and §2.8.1) the adjectival term bāhya is used to describe the dhātu-s, in all other instances the term bahirdhā, usually an indeclinable adverb, is used. It is fortunate for our historical understanding of this material that we have a direct Pāli parallel for this treatment of the dhātu-s, found in the Dhātuvibhaṅga section of the Pāli Abhidhamma treatise, the Vibhaṅga (see endnote vii). There we find the term bāhirā, cognate with Sanskrit bāhyā, used as an adjective to describe dhātu, which is feminine in Pāli. In our text, dhātu has become masculine, and it seems that, except for the two instances of bāhya already mentioned, the adverbial term bahirdhā has been substituted for what was once probably some Middle Indian form of bāhya, approximated by Pāli bāhira. So, we might suggest the following progression: \*bāhya>bāhirā>bahirdhā (adv.)>bahirdha (adj.). It is also possible that the original authors or compilers of the text correctly used bāhya throughout, and that later scribal tradition wrongly corrected to bahirdhā, a very common adverbial form. Thus we might suggest the following alternative linguistic progression \*bāhya>bāhirā>bāhya>bahirdhā (adj.), though this seems rather unlikely. In the text as it stands today there can be little doubt that the term bahirdha is employed as an adjective, despite the fact that in numerous cases we find the adverbial form where we would expect case agreement with the noun the term is describing. Unfortunately, there is no consistency in this regard, and in several cases we find agreement between the case ending of bahirdha and the noun it is supposed to describe. One good example of an instance in which an adjectival usage is not in doubt can be found in a later section of the Ms (218b3) where we find the sentence: teṣāṃ rūparasagandhasparśadharmmā bahirdhāny āyatanāni pariñneyāni. Following instances such as this, my solution to the problem is to treat bahirdha as an adjective, and emend the text accordingly. This is less than felicitous from the standpoint of classical Sanskrit, but presents what I think is the clearest picture of the strange hybrid situation of the text while still maintaining its basic syntax.

<sup>x</sup> asphuṭam aspharaṇīyarūpagatam ] See Śīkṣ, where these adjectives are used in the very same context as they are here in the Saddhsu (Śīkṣ 249): asphuṭam aspharaṇīyaṃ tvainmānsaṣoṇitena (“indistinct, not to be penetrated by skin, flesh and blood”); asphuṭam aspharaṇīyaṃ rūpagatena apaliguddham (“indistinct, not to be penetrated by or connected to materiality”). Also cf. Sbhv II 243-245, where these adjectives are used to describe the stillness of the body with respect to the dhyānas. For example, describing the first dhyāna, the text reads: nāsyā kiṃcit sarvataḥ kāyād asphuṭam bhavaty aspharaṇīyaṃ yaduta vivekajaṃ prītisukhena (“In no way is any part of his body not filled, not to be pervaded, by rapture and bliss born of seclusion”).

<sup>xi</sup> Here it is important to note the fact that T reads 識界 (\*vijñānadhātu) in place of manodhātuḥ in Ms and B<sub>crit</sub>. This may present a more archaic version of the text, a bit more in line with the canonical sūtra. Additionally, the second manodhātu in the following sentence is missing. On the other hand, this omission does not really alter the meaning of the text, and the rest of the passage seems fairly similar, though the syntax of T is puzzling.

<sup>xii</sup> It seems that the attitude/doctrine expressed here may have been unique to certain early yogācāra groups. See T 1545 at T XXVII 682b2-682b5. This view might also be understood to agree partially with the one presented in the Abhidhammabhājanīya section of the the Pāli Vibhaṅga. See Vibh 88-90. The Vibhaṅga’s description of the viññānadhātu has more in common with the Saddhsu than does the definition found in the sūtras, in which the viññānadhātu is described simply as viññāna, and is explained as that which cognizes feelings/sensations (vedanā).

<sup>xiii</sup> Saddhsu II §2.10.1=Dhs<sub>LC</sub> 11.4: Cf. Uv 31.23-24 (Dhp 1.1-2).

<sup>xiv</sup> I have not identified the second half of this verse in Dhs<sub>L</sub> or Dhs<sub>C</sub>.

<sup>xv</sup> Saddhsu II §2.10.2= Dhs<sub>LC</sub> 30.20

<sup>xvi</sup> Cf. ŚrBh J<sup>e</sup> I, p. 270-272:

katham prājño bhavati | dvidhā smṛtibuddhisampanno bhavati | adhandhe[ndriyaḥ], amūdhendriyaḥ, anedakaḥ, pratibalaḥ, subhāṣitadurbhāṣitānām dharmānām arthamājñānum iti | sahayayāpi buddhyā samanvāgato bhavati | prāyogikayāpi buddhyā samanvāgato bhavati | evaṃ prājño bhavati |

<sup>xvii</sup> Saddhsu II §2.10.3=Dhs<sub>LC</sub> 30.21

<sup>xviii</sup> Saddhsu II §2.10.4= Dhs<sub>LC</sub> 30.22: This verse is a ma-vipulā.

<sup>xix</sup> Saddhsu II §2.10.5= Dhs<sub>LC</sub> 30.23

<sup>xx</sup> Saddhsu II §2.10.6= Dhs<sub>LC</sub> 30.24: This verse is a na-vipulā.

<sup>xxi</sup> Saddhsu II §2.10.7= Dhs<sub>LC</sub> 30.25

<sup>xxii</sup> saumanasyaṃ jānāti | daurmanasyaṃ jānāti ] Ms; yid bde ba rnam par shes shing yid mi bde ba rnam par shes B<sub>crit</sub>: 知喜受生。知憂受生。T: *It is interesting to note here the use of the verb jānāti, with respect to joy and sadness, as opposed to the term vijānāti, which is used in regard to pleasure, pain and neutral feeling. This variation seems to suggest that the experiences of joy and sadness are considered second order cognitions, as opposed to the first order cognitions of physical pain, physical pleasure, neutral feelings. The use of the verb vijānāti for saumanasyaṃ below at §3.3.3 raises the question whether we ought to take these variations too seriously. Neither B nor T mark the difference between the two verbs. B consistently uses the verb rnam par shes (\*vijānāti) and T consistently employs zhi 知, which also suggests \*vijānāti, but could equally be used to translate \*jānāti. I should also note that the Pāli Dhātuvibhaṅgasutta has the list of three vedanā (sukhā, dukkhā, adukkhamasukhā), as opposed to the list of five found here, and consistently employs the verb vijānāti.*

<sup>xxiii</sup> kiñcit sukhaṃ vijānāti ] Ms: *I get the sense that the translators of both B and T perhaps missed what is going on here. I suggest that there are two ways to read the text. First, one can emend the text from kiñcit to kiṃ, and translate the phrase as a question. This renders the text most coherent, but neither B nor T suggests such a reading. Otherwise, one might read the text as it stands in Ms, interpreting kiñcit sukhaṃ as a sixth category of vedanā, perhaps corresponding to aduḥkāsukhā. In the context of Sarvāstivādin scholasticism, this would not be impossible. See Akbh VI.3, pp. 328-329.*

<sup>xxiv</sup> sparśapratyayā me sukhā vedanotpannā ] em.; sukhavedanīyaṃ sparśavedan[īya]ṃ [pratyayā ma] s. ā . . . . [tpa]nna Ms: *Although I have emended the text here to omit the term sukhavedanīyaṃ, it is worth noting that Pāli text of the Dhātuvibhaṅgasutta (MN 140) reads: sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā. Thus, it is reasonable to assume that what seems to be a corruption in the Sanskrit text may in fact be the remnant of an earlier layer of the canonical text that has survived by chance.*

<sup>xxv</sup> “...duḥkhā eva, duḥkhapratyayā.” evaṃ sparśapratyayāṃ vedanāṃ pratyabhijānīte... ] em. after T; duḥkhā evaṃ upekṣāpratyayāṃ evaṃ sparśapratyayāṃ vedanāṃ pratyabhijānīte Ms: *I remain somewhat equivocal about how to edit this passage. The Chinese and Tibetan translations suggest different readings. T suggests we read \*duḥkhā eva | evaṃ upekṣāpratyayāṃ | sparśapratyayāṃ... B<sub>crit</sub> suggests we read \*duḥkhā eva | evaṃ upekṣāpratyayāṃ | sparśapratyayāṃ... The awkward nature of B<sub>crit</sub> makes me inclined to side with T here. It is possible, however that both translations are corrupt, and that the text may have originally read something like \*duḥkhapratyayā | evaṃ upekṣāpratyayāṃ | sparśapratyayāṃ. In this case, the evaṃ of the second sentence would have been mistaken for eva by a scribe. This corruption would then have been present in the prototype of the manuscripts that both B<sub>crit</sub> and T were based on. It also remains possible that the Tibetan and Chinese translators simply read the evaṃ as eva because it somehow made more sense to them. One reason I hesitate to simply follow T, despite the fact that it is a more clear and coherent reading, is that in terms of the process of meditative practice it would be important if upekṣā were mentioned here, and not simply in §4.1.5. The presence of the observation of the third neutral sensation/feeling in §4.1.3 would indicate that only when one experiences the feeling of upekṣā, and understands its conditioned nature, can one truly experience pain and pleasure without reacting to them. Thus, the state of being equanimous (upekṣakah), mindful (smṛtimān) and constantly cognizant (samprajānakah) would be the direct result of the meditator first actually experiencing a neutral sensation/feeling, which would thus serve as a gauge against which to measure pain and pleasure, thereby “transcending” them at the level of mental reaction.*

<sup>xxvi</sup> imābhis tisr̥bhir vedanābhir ] *The reference to three vedanā-s here should give us pause. This may indicate that this section of the text was leftover from a more original version of the canonical sūtra that had only three vedanās as opposed to five vedanā-s, as is indeed the case with the Pāli Dhātuvibhaṅgasutta. It could also simply indicate that the list of five vedanā-s was simply considered an expansion of the list of three, and that saumanasya and daurmanasya were considered to be implied by, and subsumed under, sukha and duḥkha.*

<sup>xxvii</sup> ākāśayatana upasaṃhareyaṃ ] em.; 'di rdzogs par bya zhing B<sub>crit</sub>: *The translation of the verb upasaṃhareyaṃ (to guide, direct or bring together) as rdzogs par bya (to be perfected) is an error on the part of the Tibetan translators and thoroughly alters the sense of the text. The Tibetan translators seem to be rendering the verb upa-sam-pad, and perpetuate the confusion that is present at several other places in Ms, when the phrase upasampadya viharati is accidentally substituted for upasaṃhareyaṃ.*

<sup>xxviii</sup> tadupādattā ] Ms: *It is tempting here to emend the text to tadupādānāt based on the parallel below, and the reading tadupādānā in the Pāli Dhātuvibhaṅgasutta. In fact, to my mind tadupādānāt seems desirable. From the perspective of the Sanskrit syntax, however, tadupādattā is more appropriate, as all of the other parallel phrases contain past participles, and the ablative relation that is clear in the Pāli text does not necessarily apply. By not emending the text, I leave open the question of whether the author of the text would have used such linguistic variation.*

<sup>xxxix</sup> yatrākāmṣate 'pibandhanavikṛtau ] *em.*; yatra nākāmṣate nāpi bandhanavikṛtau Ms: *This seems to be a case where there may be some confusion caused in the process of transposition from an earlier Middle-Indic prototype. Compare MN 140 at MN III 243, which reads: yassā yassā ca piḷandhanavikatiyā ākankhati... It is feasible that the nāpi° of Ms is in fact a hold-over from an earlier prototype.*

<sup>xxx</sup> *With respect to the list of ornaments, there are apparent differences between Ms and the Chinese translation. Ms and B are generally parallel.*

<sup>xxxi</sup> 則於彼處心不意樂。知不寂靜，無常，動轉。] T: *Here T differs from Ms and B. One might translate: "This being so, the mind does not delight in those meditative states. One knows that they are not tranquil, not permanent, changing." This translation seems closer than B to the sense of the Sanskrit passage as I understand it, although it in fact renders the text in a fashion entirely opposite to Ms with respect to syntax. That is, the text explains that the immaterial attainments are moving and changing, and thus the feeling of equanimity itself is moving and changing at a very subtle level, and not perfectly still. Here the Chinese translator spells out the relationship between the impermanence of equanimity and the impermanence of the immaterial attainments whereas in Ms this relationship is simply implied. It is again not clear to what extent the Chinese translator is contributing his own understanding of the text.*

<sup>xxxii</sup> *Cf. Vism 640-645 on the the stage of bhaṅgānupassanāñāṇaṃ, which eventually leads to bhayatupaṭṭhānāñāṇaṃ (B°):*

tass' evaṃ sallakkhetvā punappunaṃ "aniccaṃ dukkhaṃ anattā" ti rūpārūpadhamme tulayato tīrayato taṃ nāṇaṃ tikkhaṃ hutvā vahati, saṅkhārā lahuṃ upaṭṭhahanti, nāṇe tikkhe vahante saṅkhāresu lahuṃ upaṭṭhahantesu uppādaṃ vā ṭhitim vā pavattaṃ vā nimittaṃ vā na sampāpuṇāti. khayavayabhedanirodhe yeva sati santiṭṭhati. tassa "evaṃ uppajjitvā evaṃ nāma saṅkhāragataṃ nirujjhati" ti passato etasmiṃ ṭhāne bhaṅgānupassanaṃ nāma vipassanāñāṇaṃ uppajjati. yaṃ sandhāya vuttaṃ...

tass' evaṃ sabbasaṅkhārānaṃ khayavayabhedanirodhārammaṇaṃ bhaṅgānupassanaṃ āsevantaṃ bhāventassa bahulīkarontassa sabbabhavayonigatiṭṭhisattāvāsesu pabhedakā saṅkhārā sukhena jīvitukāmassa bhīrukapurisassa sīhabyagghadīpacchataracchayakkharakkhasacaṇḍa-goṇacaṇḍakukurapabhinnamadacaṇḍahatthighoraāsīvisaasanivicakkasasānaraṇa-bhūmijalitaṅgārakāsuādayo viya mahābhayaṃ hutvā upaṭṭhahanti.

<sup>xxxiii</sup> vedanāṅṣayavyāyānupaśyinaḥ ] *See endnote xxxii.*

<sup>xxxiv</sup> *Compare MN 111, the Anupadasutta, where we find the recurrent phrase: "evaṃ kira 'me dhammā ahutvā sambhonti, hutvā paṭiventī" ti. The proto-Abhidhamma method of this sutta also contains a number of general affinities with our text. It is worth noting that this sūtra is unique to the Pāli Majjhimanikāya and has no parallel in any of the other canonical collections that have come down to us, as far as I am aware. On the Anupadasutta, see Griffiths 1983 (p. 58) and Sujato, A History of Mindfulness (p. 193). The use here in the Saddhsu of phrases that parallel the Anupadasutta of the Pāli tradition complicates Sujato's claim that the conceptions of discernment found in the Anupadasutta was unique to the Pāli tradition. See also Baba 2004. In that short paper, Baba has noted similar passages as the one found in our text in the Northern Āgamas.*

*See also ŚrBh J° II, p. 94:*

sa evaṃ praṭītyasamutpāde kṛtaparicayo "ya ete saṃskārāḥ praṭītyasamutpannā anityā eta" ity avatarati / "anityatvād abhūtvā ca bhavanti bhūtvā prativigacchanti / punar ete 'bhūtvā bhavanti bhūtvā ca prativigacchanti te jātidharmāṇaḥ, jarādharmaṇaḥ, vyādhidharmaṇaḥ, maraṇadharmāṇaḥ / ye jātijarāvyaḍhimaraṇadharmāṇas te duḥkhāḥ, ye duḥkhāḥ te 'nātmāṇaḥ, asvatantrāḥ, svāmivirahitāḥ" / evaṃ so'nityaduḥkhaśūnyānātmākārair duḥkhasatyam avatīrṇo bhavati / tasyaivaṃ bhavati / "yā kācid eṣāṃ saṃskārāṇāṃ abhinirvṛttr duḥkhabhūtā rogabhūtā gaṇḍabhūtā sarvāsau tṛṣṇāpratyayā / yat punar asyā duḥkhajanikāyās tṛṣṇāyā aśeṣaprahāṇaṃ etac chāntam etat praṇītam evaṃ ca me jānata evaṃ bahulavihāriṇas tṛṣṇāyā aśeṣaprahāṇaṃ bhaviṣyati"ti / evaṃ hi samudayasatyam nirodhasatyam mārgasatyam avatīrṇo bhavati / sa tadbahulavihārī yadā satyāny abhisamāgacchati / ayam asyocyate satyāvatāraparicayaḥ / tasyaivaṃ satyeṣu kṛtaparicayasya darśanaprahātavyeṣu kleṣeṣu prahīṇeṣu bhāvanāprahātavyā avasiṣṭā bhavanti //

*ŚrBh J° II, p. 114:*

tatra katamaḥ praṭītyasamutpādaḥ, katamat praṭītyasamutpādakauśalyam / āha / avidyāpratyayāḥ saṃskārāḥ, saṃskārapratyayaṃ vijñānaṃ, vijñānapratyayaṃ nāmarūpaṃ / vistareṇa yāvat / evaṃ asya kevalasya mahato duḥkhaskandhasya samudayo bhavati / ayam ucyate praṭītyasamutpādaḥ /

yat punar dharmā eva dharmā abhispaṇḍayanti dharmā eva dharmā parispaṇḍayanti / saṃskārā eva dharmāṇāṃ āhārakāḥ, te ca hetusamutpannatvāt praṭītyasamutpannatvād abhūtvā bhavanti bhūtvā ca

prativigacchanti / tasmād anityā ete saṃskārāḥ / ye punar anityās te jātidharmāṇo jarādharmāṇo vyādhidharmāṇo maraṇadharmāṇaḥ śokaparidevaduhkhadaurmanasyopāyāsadharmāṇaḥ / te jarādharmitvād yāvād upāyāsadharmitvād duḥkhāḥ / ye vā punar duḥkhā, asvatantrā, durbalās ta anātmāna iti / yad ebhir ākārāiḥ pratītyasamutpanneṣu dharmeṣv anityajñānam, duḥkhajñānam, nairātmyajñānam / idam ucyate pratītyasamutpādakauśalyam //

CBETA, T02, no. 99, p. 92, c12-26:

「如是我聞。一時。佛住拘留搜調牛聚落。爾時。世尊告諸比丘。我今當為汝等說法。初·中·後善。善義善味。純一滿淨。梵行清白。所謂第一義空經。諦聽。善思。當為汝說。云何為第一義空經。諸比丘。眼生時無有來處。滅時無有去處。如是眼不實而生。生已盡滅。有業報而無作者。此陰滅已。異陰相續。除俗數法。耳·鼻·舌·身·意亦如是說。除俗數法。俗數法者。謂此有故彼有。此起故彼起。如無明緣行。行緣識。廣說乃至純大苦聚集起。又復。此無故彼無。此滅故彼滅。無明滅故行滅。行滅故識滅。如是廣說。乃至純大苦聚滅。比丘。是名第一義空法經。佛說此經已。諸比丘聞佛所說。歡喜奉行。」

CBETA, T02, no. 125, p. 713, c15-23:

「世尊告曰。彼云何為名第一最空之法。若眼起時則起。亦不見來處。滅時則滅。亦不見滅處。除假號法·因緣法。云何假號·因緣。所謂是有則有。此生則生。無明[22]緣行。行緣識。識緣名色。名色緣六入。六入緣更樂。更樂緣痛。痛緣愛。愛緣受。受緣有。有緣生。生緣死。死緣愁·憂·苦·惱。不可稱計。如是苦陰成此因緣。」

Akbh V.27, p. 299.13-16 (This passages is cited in a discussion of whether past and future dharmas exist. See also Pāsādika 1989, p. 98.):

ithaṃ caitad evaṃ yat paramārthaśūnyatāyām uktaṃ bhagavatā: “caksur utpadyamānam na kutaścid āgacchati, nirudhyamānam na kvacit samnicayam gacchati / iti hi bhiksavaś caksur abhūtvā bhavati, bhūtvā ca prativigacchati” iti /

Mil 51-52(B<sup>e</sup>):

3. koṭīpaññāyanapañho

rājā āha: “bhante nāgasena, yaṃ panetaṃ brūsi ‘purimā koṭī na paññāyatī’ ti, katamā ca sā purimā koṭī” ti? “yo kho, mahārāja, atīto addhā, eṣā purimā koṭī” ti.

“bhante nāgasena, yaṃ panetaṃ brūsi ‘purimā koṭī na paññāyatī’ ti, kiṃ pana, bhante, sabbā pi purimā koṭī na paññāyatī” ti?

“kāci, mahārāja, paññāyatī, kāci na paññāyatī” ti.

“katamā, bhante, paññāyatī, katamā na paññāyatī” ti?

“ito pubbe, mahārāja, sabbena sabbam sabbathā sabbam avijjā nāhosīti eṣā purimā koṭī na paññāyatī, yaṃ ahutvā sambhoti, hutvā pativigacchati, eṣā purimā koṭī paññāyatī” ti.

“bhante nāgasena, yaṃ ahutvā sambhoti, hutvā pativigacchati, nanu taṃ ubhato chinnaṃ atthaṃ gacchati” ti?

“yadi, mahārāja, ubhato chinnaṃ atthaṃ gacchati, ubhato chinnaṃ sakkā vaḍḍhetun” ti?

“āma, ‘sā pi sakkā vaḍḍhetun’ ti. nāhaṃ, bhante, etaṃ pucchāmi koṭīto sakkā vaḍḍhetun” ti?

“āma sakkā vaḍḍhetun” ti. “opammaṃ karohī” ti.

thero tassa rukkhūpamaṃ akāsi: “khandhā ca kevalassa dukkhakkhandhassa bījānī” ti.

“kallo ’si, bhante nāgasenā” ti.

koṭīpaññāyanapañho tatiyo.

It-a I 179-180 (cf. ŚrBh above) (B<sup>e</sup>):

‘bhūtan’ ti khandhapañcakaṃ. tañ hi paccayasambhūtattā paramatthato vijjamānattā ca ‘bhūtan’ ti

vuccati. tenāha “bhūtam idaṃ, bhikkhave, samanupassathā” ti, bhūtato

aviparītasabhāvato salakkhaṇato sāmāññalakkhaṇato ca passati. idaṃ hi khandhapañcakaṃ

nāmarūpamattaṃ. tattha “ime pathaviādayo dhammā rūpaṃ, ime phassādayo dhammā nāmaṃ,

imāni nesam lakkhaṇādīni, ime nesam avijjādayo paccayā” ti evaṃ

sapaccayanāmarūpadassanavasena ceva, “sabbe pi me dhammā ahutvā sambhoti, hutvā

pativentī, tasmā aniccā, aniccattā dukkhā, dukkhattā anattā” ti evaṃ

‘aniccānupassanādivasena ca passati’ ti attho. ettāvata tarunavipassanāpariyosānā

vipassanābhūmi dassitā. ‘nibbidāyā’ ti bhūtasankhātassa tebhūmakadhammājātassa

nibbindanattāyā, etena balavavipassanam dasseti. ‘virāgāyā’ ti virāgatthaṃ virajjanatthaṃ,

iminā maggaṃ dasseti. ‘nirodhāyā’ ti nirujjanatthaṃ, iminā pi maggaṃ eva dasseti. ‘nirodhāyā’ ti

vā paṭippassaddhnirodhena saddhīm anupādisesanibbānaṃ dasseti. ‘evaṃ kho, bhikkhave, cakkhumanto passanti’ ti evaṃ paññācakkhumanto sapubbabhāgena maggapaññācakkhunā catusaccadhammam passanti.

*Paṭis-a I 253 (B<sup>e</sup>):*

49. idāni anantaraṃ vuttassa sammasanañānaṃ nānāyehi bhāvanāthirakaraṇena pāraṃ gantvā, thitena aniccādito diṭṭhe saṅkhāre udayabbayena paricchinditvā, aniccādito vipassanatthaṃ vuttassa udayabbayānupassanāñānaṃ niddese ‘jātaṃ rūpaṃ’ tiādīsu santativasena yathāsakaṃ paccayehi nibbattaṃ rūpaṃ. tassa jātaṃ rūpaṃ nibbattilakkhaṇaṃ jātiṃ uppādaṃ abhinavākāraṃ ‘udayo’ ti, vipariṇāmalakkhaṇaṃ khayāṃ bhaṅgaṃ ‘vayo’ ti, anupassanā punappunaṃ nisāmanā, udayabbayaanupassanā ‘ñānaṃ’ ti attho. vedanādīsupi eseva nayo. jātijarāmarāṇavantaṇaṃ yeva udayabbayassa pariggahetabbatā jātijarāmarāṇaṃ udayabbayābhāvato jātijarāmarāṇaṃ anāmasitvā, ‘jātaṃ cakkhu ... pe ... jāto bhavo’ ti peyyālaṃ kataṃ. so evaṃ pañcannaṃ khandhānaṃ udayabbayam passanto evaṃ jānāti: “imesaṃ khandhānaṃ uppattito pubbe anuppannānaṃ rāsi vā nicayo vā natthi, uppajjamānānaṃ pi rāsito vā nicayato vā āgamaṇaṃ nāma natthi, nirujjhamānānaṃ pi disāvidisāgamaṇaṃ nāma natthi, niruddhānaṃ pi ekasmiṃ thāne rāsito nicayato nidhānato avatṭhānaṃ nāma natthi. yathā pana vīṇāya vādiyamānāya uppannassa saddassa neva uppattito pubbe sannicayo atthi, na uppajjamāno sannicayato āgato, na nirujjhamānassa disāvidisāgamaṇaṃ atthi, na niruddho katthaci sannicito tiṭṭhati, atha kho vīṇā ca upavīṇā ca purisassa ca tajjaṃ vāyāmaṃ paticca ahutvā sambhoti, hutvā pativeti, evaṃ sabbe pi rūpārūpino dhammā ahutvā sambhonti, hutvā pativenti” ti.

<sup>xxxv</sup> *The list of saṃyojana-s is much shorter in the Chinese text: 愛結、障礙結、無明結、見結、生結、慢結...*

(\*anunayasamyojanaṃ pratighasamyojanaṃ avidyāsamyojanaṃ dr̥ṣṭisamyojanaṃ bhavarāgasamyojanaṃ (?) mānasamyojanaṃ). *This list seems to lack the final four items of the Sanskrit and Tibetan texts, while at the same time adding shengjie 生結, which has no analog in Ms and B. However, the final items (思量結疑結妬結嫉結:*

*\*parāmarśasamyojanaṃ vicikitsāsamyojanaṃ īrśāsamyojanaṃ mātsaryasamyojanaṃ) can be found embedded in the following paragraph on the anuśayas. This most likely represents the effect of a scribal error that went unnoticed by the Chinese translators, but is in evidence in Ms. In the case of Ms, however, the terms appear in both places. The evidence of the Chinese text suggests that in a prototype of Ms, the list was accidentally separated due to a scribal error. It seems likely that subsequently the initial list of saṃyojanas was emended by a later scribe who, however, did not notice the presence of the last four saṃyojanas interpolated among the list of anuśayas.*

*On the canonical lists of seven saññojanāni and anusayā, see DN 33 at DN III 254:*

“satta anusayā: kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.

“satta saññojanāni: anunayasaññojanaṃ, paṭighasaññojanaṃ, diṭṭhisaññojanaṃ, vicikicchasaññojanaṃ, mānasaññojanaṃ, bhavarāgasaññojanaṃ, avijjāsaññojanaṃ.”

*See also Yobh, p. 161:*

kleśānaṃ prabhedaḥ katamaḥ...syāt śaḍvidho rāgaḥ pratigho māno ‘vidyā dr̥ṣṭir vicikitsā ca || syāt saptavidhaḥ saptānuśayāḥ kāmarāgānuśayaḥ pratighānuśayo bhavarāgānuśayo mānānuśayo ‘vidyānuśayo dr̥ṣṭyanuśayo vicikitsānuśayaś ca || syād aṣṭavidho rāgaḥ pratigho māno ‘vidyā vicikitsā dr̥ṣṭir dvau ca parāmarśau || syān navavidho nava saṃyojanāni | anunayasamyojanaṃ pratighasamyojanaṃ mānasamyojanaṃ avidyāsamyojanaṃ dr̥ṣṭisamyojanaṃ parāmarśasamyojanaṃ vicikitsāsamyojanaṃ īrśāsamyojanaṃ mātsaryasamyojanaṃ ca || syād daśavidhaḥ satkāyadr̥ṣṭir antagrāhadr̥ṣṭir mithyādr̥ṣṭiparāmarśaḥ śīlaparāmarśo rāgaḥ pratigho māno ‘vidyā vicikitsā ca ||

*See also Akbh V.41, p. 309:*

tatra nava saṃyojanāny anunayapratighamānāvīdyādr̥ṣṭiparāmarśavicikitsersyāmātsarya-saṃyojanāni | tatrānunayasamyojanaṃ traidhātuko rāgaḥ | evaṃ anyāni yathāsambhavaṃ yojyāni | dr̥ṣṭisamyojanaṃ tistro dr̥ṣṭayaḥ | parāmarśasamyojanaṃ dve dr̥ṣṭi | ata evocyate syāt dr̥ṣṭisamprayukteṣu dharmeṣv anunayasamyojanena saṃyukto na dr̥ṣṭisamyojanena na ca tatra dr̥ṣṭyanuśayo nānuśayīta | āha syāt samudayaññāne utpanne nirodhajñāne ‘nutpanne nirodhāmārgadarśanaprahātavyeṣu dr̥ṣṭiśīlavrataparāmarśasamprayukteṣu dharmeṣu | teṣv anunayasamyojanena saṃyuktas tadāmbanena dr̥ṣṭisamyojanenāsaṃyuktaḥ |

sarvatragasya prahīnatvād asarvatragasya ca tadāmbanasamprayogiṇo dr̥ṣṭisamyojanasyābhāvāt | dr̥ṣṭyanuśayaś ca teṣv anuśete | te eva parāmarśadr̥ṣṭi samprayogataḥ |

*See also Paṭis I 143, where we find a list of nine saññojana-s that are not considered to be views (thus excluding sakkāyadiṭṭhi and śīlabataparāmāsa) (B<sup>e</sup>):*



katamāni saññojanāni, na ca diṭṭhiyo? kāmarāgasaññojanam, paṭighasaññojanam, mānasaññojanam, vicikicchasaññojanam, bhavarāgasaññojanam, issāsaññojanam, macchariyasaññojanam, anunayasaññojanam, avijjāsaññojanam. imāni saññojanāni, na ca diṭṭhiyo.

<sup>xxxvi</sup> vatakaṇikā yā ] Ms; shing ljon pa'i rgyu rkyen las yang shing pa Ta'i sa bon phra mo 'byung bar 'gyur ro// B<sub>crit</sub>: 樹復生子，因緣繫縛。T: *It is not clear whether to read vatakaṇikā yā or vatakaṇikāyā. This would alter the sentence significantly, the first possibility creating a relative clause, which renders the sentence more complete. The second possibility would render a sixth case relation between °kaṇikā and hetupratyaya, a reading that makes the sentence somewhat awkward. B<sub>crit</sub> seems to support the latter option, while T seems to support the former option.*

<sup>xxxvii</sup> Saddhsu II §4.2.24.1=Dhs<sub>L</sub> 30.26; *This verse is a na-vipulā.*

<sup>xxxviii</sup> *This verse has not been identified in Dhs.*

<sup>xxxix</sup> Saddhsu II §4.2.24.3=Dhs 30.27; *This verse is a na-vipulā.*

<sup>xl</sup> Saddhsu II §4.2.24.4=Dhs 30.28; *This verse is a na-vipulā.*

<sup>xli</sup> Saddhsu II §4.2.24.5=Dhs 30.29; *This verse is a na-vipulā.*

<sup>xlii</sup> Saddhsu II §4.2.24.6=Dhs 30.30

<sup>xliii</sup> Saddhsu II §4.2.24.7=Dhs 30.31

<sup>xliv</sup> Saddhsu II §4.2.24.8=Dhs 30.32; *This verse is a na-vipulā.*

<sup>xlv</sup> Saddhsu II §4.2.24.9=Dhs 30.33

<sup>xlvi</sup> Saddhsu II §4.2.24.10=Dhs<sub>L</sub> 30.34

<sup>xlvii</sup> Saddhsu II §4.2.24.11=Dhs<sub>L</sub> 30.35; *This verse is a na-vipulā.*

<sup>xlviii</sup> Saddhsu II §4.2.24.12=Dhs<sub>C</sub> 30.34=Dhs<sub>L</sub> 30.36

<sup>xliv</sup> Saddhsu II §4.2.24.13=Dhs<sub>C</sub> 30.35=Dhs<sub>L</sub> 30.37

<sup>l</sup> Saddhsu II §4.2.24.14=Dhs<sub>C</sub> 30.36=Dhs<sub>L</sub> 30.38

<sup>li</sup> Saddhsu II §4.2.24.14=Dhs<sub>C</sub> 30.36=Dhs<sub>L</sub> 30.39; *Although the text may be corrupt, it is a ra-vipulā as I have emended it.*

<sup>lii</sup> Saddhsu II §4.2.24.16=Dhs<sub>C</sub> 30.38=Dhs<sub>L</sub> 30.40

<sup>liii</sup> Saddhsu II §4.2.24.17=Dhs<sub>C</sub> 30.39=Dhs<sub>L</sub> 30.41

<sup>liv</sup> Saddhsu II §4.2.24.18=Dhs<sub>C</sub> 30.40=Dhs<sub>L</sub> 30.42

<sup>lv</sup> Saddhsu II §4.2.24.19=Dhs<sub>C</sub> 30.41=Dhs<sub>L</sub> 30.43 *This verse is a na-vipulā.*

<sup>lvi</sup> Saddhsu II §4.2.24.20=Dhs<sub>C</sub> 30.42=Dhs<sub>L</sub> 30.44

<sup>lvii</sup> Saddhsu II §4.2.24.21=Dhs<sub>C</sub> 30.43=Dhs<sub>L</sub> 30.45

<sup>lviii</sup> Saddhsu II §4.2.24.22=Dhs<sub>C</sub> 30.44=Dhs<sub>L</sub> 30.46

<sup>lix</sup> Saddhsu II §4.2.24.23=Dhs<sub>C</sub> 30.45=Dhs<sub>L</sub> 30.47; *This verse is a na-vipulā when we read the first two short syllables as a single long syllable.*

<sup>lx</sup> Saddhsu II §4.2.24.24=Dhs<sub>C</sub> 30.46=Dhs<sub>L</sub> 30.48

<sup>lxi</sup> Saddhsu II §4.2.24.25=Dhs<sub>C</sub> 30.47=Dhs<sub>L</sub> 30.49; *This verse is a na-vipulā.*

<sup>lxii</sup> *See Vism II 606-638, Maggāmaggañāṇadassanavisuddhiniddeso.*

<sup>lxiii</sup> Saddhsu II §4.2.24.26=Dhs<sub>C</sub> 30.48=Dhs<sub>L</sub> 30.50

<sup>lxiv</sup> Saddhsu II §4.2.24.27=Dhs<sub>C</sub> 30.49=Dhs<sub>L</sub> 30.51

<sup>lxv</sup> Saddhsu II §4.2.24.28=Dhs<sub>C</sub> 30.50=Dhs<sub>L</sub> 30.52; *This verse is a ma-vipulā.*

<sup>lxvi</sup> Saddhsu II §4.2.24.29=Dhs<sub>C</sub> 30.51=Dhs<sub>L</sub> 30.53

<sup>lxvii</sup> Saddhsu II §4.2.24.30=Dhs<sub>C</sub> 30.52=Dhs<sub>L</sub> 30.54; *This verse reads as a bha-vipulā in pāda a, and as a na-vipulā in pāda c.*

<sup>lxviii</sup> Saddhsu II §4.2.24.31=Dhs<sub>C</sub> 30.53=Dhs<sub>L</sub> 30.55

<sup>lxix</sup> pañcavedanātātavadarśinaṃ sthānaṃ nāmārohate ] *It seems likely that the term pañcamam in the Ms is a scribal error for pañca°, as it is quite clear that we have not yet entered the stage of the fifth bhūmi. The Chinese translation corroborates this supposition, although it may render something slightly different from Ms. A word corresponding with the Tibetan word zad pa (\*vyaya [?]) and the Chinese character jin 盡 (\*vyaya [?]) is not present in the Ms. Further, the Chinese translator(s) read(s) bujinchu 不盡處, 'the imperishable state,' whereas the Tibetan reads zad pa in the positive, seemingly in compound with °tattvadarśinaṃ. None of the three texts agree here.*

<sup>lxx</sup> tayāpahryate ] *The Tibetan translators here read citta as the subject of the sentence, as opposed to the meditator. The Chinese translator, on the other hand, takes the meditator as the subject of the verb. I prefer the interpretation of the Chinese translator.*

<sup>lxxi</sup> ko 'yam śrotravedanāṃ 'vedaneyam' iti ] *It is most likely that Ms did not have such a reading, based on what I can make out of the akṣaras. I suggest this reading as it agrees with the parallel passages elsewhere and does the least violence to the text as it has come down to us. Note that although T here seems to loosely agree with what I suggest, it consistently reads only shuijuecishou 誰覺此受 in all of the following parallel passages. It remains unclear whether this is an interpretive move on the part of the Chinese translator, or whether he read a different text.*

<sup>lxxii</sup> Cf. SN 5.10 at SN I 135:

“kiṃ nu 'satto' ti pacesi, māra diṭṭhigataṃ nu te |  
suddhasaṅkhārapuñño 'yam, na yidha sattupalabbhati ||  
 “yathā hi aṅgasambhārā, hoti saddo 'ratho' iti |  
 evaṃ khandhesu santesu, hoti 'satto' ti sammuti ||  
 “dukkham eva hi sambhoti, dukkhaṃ tiṭṭhati veti ca |  
 nāññatra dukkhā sambhoti, nāññam dukkhā nirujjhati” ti ||

*Akḥ IX. p. 466 (Pāsādika 1989, p. 125):*

manyase kiṃ nu sattveti Māra dṛṣṭigataṃ hi te |  
śūnyah samskārapuñño 'yam na hi sattvo 'tra vidyate ||  
 yathaiva hy aṅgasambhārat saṃjñā ratha iti smṛtā |  
 evaṃ skandhān upādāya saṃvṛtyā sattva ucyate ||

*CBETA, T02, no. 99, p. 327, b7-15:*

|              |        |
|--------------|--------|
| 「汝謂有眾生       | 此則惡魔見  |
| <u>唯有空陰聚</u> | 無是眾生者  |
| 如和合眾材        | 世名之為車  |
| 諸陰因緣合        | 假名為眾生  |
| 其生則苦生        | 住亦即苦住  |
| 無餘法生苦        | 苦生苦自滅  |
| 捨一切愛苦        | 離一切闇冥  |
| 已證於寂滅        | 安住諸漏盡  |
| 已知汝惡魔        | 則自消滅去」 |

*CBETA, T02, no. 100, p. 454, c27-p. 455, a5:*

|              |        |
|--------------|--------|
| 「眾魔生邪見       | 謂有眾生想  |
| <u>假空以聚會</u> | 都無有眾生  |
| 譬如因眾緣        | 和合有車用  |
| 陰界入亦爾        | 因緣和合有  |
| 業緣故聚會        | 業緣故散滅  |
| 斷除一切愛        | 滅諸無明闇  |
| 逮得於盡滅        | 安住於無漏  |
| 以是故當知        | 波旬墮負處」 |

<sup>lxxiii</sup> ṣaḍ vedanākāyān ] *I suggest this emendation after B and based on a number of passages, found in various texts.*

*Cf. MN 148 at MN III 281: cha vedanākāyā veditabbā.; Nidsa 13.4-5, p. 39: yadutāsmin sati ṣaḍ vijñānakāyā bhavanti | ṣaṭ sparśakāyāḥ ṣaḍ vedanākāyāḥ ṣaṭ saṃjñākāyāḥ ṣaṭ cetanākāyā bhavanti |; ŚrBh J<sup>e</sup> II, p. 108: tatra vedanāskandhaḥ katamaḥ | sukhavedanīyaṃ vā sparśaṃ pratītya, duḥkhavedanīyaṃ vā, aduḥkhāsukhavedanīyaṃ vā | ṣaḍ vedanākāyāḥ cakṣuḥsaṃsparśajā vedanā śrotraghrāṇajihvākāyamaṅsaṃsparśajā vedanā |; MSA(Bh), p. 91: vedanā ṣaḍ vedanākāyā ity evamādi |*

<sup>lxxiv</sup> “katarāṃ bhūmyantaraṃ saṃjñāsahāyo 'yam śukladharmaviviktacārī sañcintayan, hitāhitaviviktacārī, saṃjñāyāḥ saṃjñī syāt?” ] *This sentence might be parsed differently. My understanding of T, for instance, suggests that perhaps we should punctuate thus: \*‘katarāṃ bhūmyantaraṃ saṃjñāsahāyo 'yam śukladharmaviviktacārī?’ sañcintayan, hitāhitaviviktacārī, saṃjñāyāḥ saṃjñī syāt. The Tibetan translation, on the other hand, suggests a different reading: \*‘kataro bhūmyantaraḥ saṃjñāsahāyah?’ ayaṃ śukladharmaviviktacārī sañcintayan, hitāhitaviviktacāryāḥ saṃjñāyāḥ saṃjñī syāt.*

<sup>lxxv</sup> *In relation to the following descriptions of the realms, see Yobh, p. 79:*

tatra narakeṣu yadbhūyasā sattvāḥ kāraṇāduḥkhaṃ pratisaṃvedayanti tiryakṣv anyonyabhakṣaṇaduḥkhaṃ | preteṣu kṣutpipāsāduḥkhaṃ | manuṣyeṣu paryeṣṭīvyasanaduḥkhaṃ | deveṣu cyavanapatanaduḥkhaṃ pratisaṃvedayanti ||

<sup>lxxvi</sup> Cf. Mil 302 (B<sup>e</sup>): ...pipāsito, mahārāja, pānīyaṃ alabhamāno parisukkhahadayo vijjamāne pi uttarim āyusmim akāle marati...

<sup>lxxvii</sup> ° rururikṣa° ] Ms: Based on classical sandhi rules, one would expect ° rurv-rkṣa°; dred mo dang B<sub>crit</sub>; 熊 T

<sup>lxxviii</sup> Here, we do not find any reference to the tenth aspect of materiality listed above, mañjiṣṭha.

<sup>lxxix</sup> avabudhvā ] In classical Sanskrit one would expect avabudhya.

<sup>lxxx</sup> tadāmbanā [?] tatpratrayā ( <sup>मदमवनांशुषया</sup> ) Ms ] This mark between the two words might be an indicator of where the simile that is missing in Ms, but extant in B<sub>crit</sub> T, ought to come. In any case, it most certainly suggests that we should assume that there is a problem with the text here.

<sup>lxxxi</sup> Found in the bottom margin of Ms 19b:

yathā tena mama kṛtaṃ sukrtaṃ anena mama kṛtaṃ duhkaraṃ pūrvavat\_ | saṃjñāyāṃ saṃjñāpayati yadi saṃjñā na syāt\_ smr̥tir api na syāt\_ sā hi smr̥tiḥ saṃjñāya nibaddhā, tadāmbanā tatpratrayā tannidānā taddhetukā evam eva me smr̥tiḥ saṃjñādiḥ sa pañcamaṃ bhūmyantaraṃ ārohati sa bhikṣuḥ saṃjñāsparśaṃ nāma saṃmsayayati ||

<sup>lxxxii</sup> Cf. MN 44 at MN I p. 303]:

sukhā kho, āvuso Visākha, vedanā t̥hitisukhā vipariṇāmadukkhā, dukkhā vedanā t̥hidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nāṇasukhā aññānadukkhā ti.

<sup>lxxxiii</sup> Saddhsu II §5.1.21.1=Dhs<sub>C</sub> 30.54=Dhs<sub>L</sub> 30.56

<sup>lxxxiv</sup> Saddhsu II §5.1.21.2=Dhs<sub>C</sub> 30.55=Dhs<sub>L</sub> 30.57

<sup>lxxxv</sup> Saddhsu II §5.1.21.3=Dhs<sub>C</sub> 30.56(ab)-57=Dhs<sub>L</sub> 30.58(ab)-59; This verse is a ma-vipulā.

<sup>lxxxvi</sup> Saddhsu II §5.1.21.4=Dhs<sub>C</sub> 30.58=Dhs<sub>L</sub> 30.60

<sup>lxxxvii</sup> Saddhsu II §5.1.21.5=Dhs<sub>C</sub> 30.59=Dhs<sub>L</sub> 30.61; This verse is a na-vipulā.

<sup>lxxxviii</sup> Saddhsu II §5.1.21.6=Dhs<sub>C</sub> 30.60=Dhs<sub>L</sub> 30.62

<sup>lxxxix</sup> Cf. Vin III 90 (Dhp 22.308 at Dhp 86):

seyyo ayoguḷo bhutto, tatto aggisikhūpamo |  
yañ ce bhuñjeyya dussīlo, raṭṭhapiṇḍaṃ asaññato ti ||

Patnadharmapada, part 1, verse 295 (Cone 1989, p. 180):

śreyo ayoguḍā bhuttā tattā aggiśikhopamā |  
yaṃ ca bhuñjeya duśśīlo rāṣṭrapīṇḍaṃ asaṃyyato ||

Uv 9.2:

śreyo hy ayoguḍā bhuktās taptā hy agniśikhopamāḥ |  
na tu bhuñjīta duḥśīlo rāṣṭrapīṇḍaṃ asaṃyataḥ ||

<sup>xc</sup> Saddhsu II §5.1.21.7=Dhs<sub>C</sub> 30.61=Dhs<sub>L</sub> 30.63; This verse is a na-vipulā.

<sup>xci</sup> Saddhsu II §5.1.21.8=Dhs<sub>C</sub> 30.61 (abc)=Dhs<sub>L</sub> 30.64

<sup>xcii</sup> Saddhsu II §5.1.21.9=Dhs<sub>C</sub> 30.62 (d)-30.63 (bc)=Dhs<sub>L</sub> 30.65

<sup>xciii</sup> Saddhsu II §5.1.21.10=Dhs<sub>C</sub> 30.63 (cd)-30.64 (ab)=Dhs<sub>L</sub> 30.66

<sup>xciv</sup> Saddhsu II §5.1.21.11=Dhs<sub>C</sub> 30.64 (cd)-30.65 (ab)=Dhs<sub>L</sub> 30.67

<sup>xcv</sup> Saddhsu II §5.1.21.12= Dhs<sub>C</sub> 30.177=Dhs<sub>L</sub> 30.185

<sup>xcvi</sup> Saddhsu II §5.1.21.13= Dhs<sub>C</sub> 30.178=Dhs<sub>L</sub> 30.186

<sup>xcvii</sup> dhyānaparāyaṇāḥ ] Cf. Ap II 576: ...sadā jhānaparāyaṇā...

<sup>xcviii</sup> Saddhsu II §5.1.21.14=Dhs<sub>C</sub> 30.181= Dhs<sub>L</sub> 30.189; This verse is a na-vipulā.

<sup>xcix</sup> vītarāgātra ] Grammatically, one would expect: vītarāgā atra. However, this would create an unmetrical pāda.

<sup>c</sup> Cf. Dhp 7.99 at Dhp 28:

ramañīyāni araññāni, yattha na ramatī jano |  
vītarāgā ramissanti, na te kāmagavesino ||

Uv 29.17:

ramañīyaṇy arañyāni na cātra ramate janaḥ |  
vītarāgātra raṃsyante na tu kāmagaveṣiṇaḥ ||

<sup>ci</sup> Saddhsu II §5.1.21.15= Dhs<sub>C</sub> 30.179= Dhs<sub>L</sub> 30.187

<sup>cii</sup> Saddhsu II §5.1.21.16= Dhs<sub>C</sub> 30.180= Dhs<sub>L</sub> 30.188

<sup>ciii</sup> bhikṣunāmnā vañcayate ] This verse would be a na-vipulā were the fifth syllable of pāda c long. Otherwise, the pāda is unmetrical.

<sup>civ</sup> Saddhsu II §5.1.21.17= Dhs<sub>C</sub> 30.65 (cd)-30.66 (ab)= Dhs<sub>L</sub> 30.68

<sup>cv</sup> Saddhsu II §5.1.21.18= Dhs<sub>C</sub> 30.66=Dhs<sub>L</sub> 30.69

<sup>cvi</sup> tatsvāsthyāny eva puṣṅanti vāntāśais taiḥ samā matāḥ | Another suggestion, made by Demoto Mitsuyo, is to emend the text in the following way: tatsthā nyāsam ca puṣṅanti vāntāśas te samāgatāḥ. This is an interesting idea, and would thoroughly alter the meaning of the verse as I have understood it. Likewise, it is out of accord with T. Further, since the first pāda is clearly corrupt and is absent from B, we have little more to go on than the reading of T. Certainly the translators of B interpreted the second pāda differently than those of T. While T reads: 如吐已還食 “it is as though they again eat food after vomiting [it up].” B reads de dag sred spangs bsam pa mnyam “they abandon desire, with intentions equal.” This is a very poor translation on the part of T, and it is difficult to justify it based on the readings of Ms or Dhs. The reading suggested by Demoto is, however, not an impossibility, and is arrived at with only a few small emendations. The fact that such different, almost opposite, meanings can be drawn out by just a few small changes in the text reveals the dynamism of the process of textual transmission.

<sup>cvii</sup> Saddhsu II §5.1.21.19= Dhs<sub>c</sub> 30.66=Dhs<sub>L</sub> 30.70

<sup>cviii</sup> A passage that is parallel to, but slightly different from, the following paragraphs (§5.2.1-5.2.4.1) can be found later on in the Ms (96b1-7). See Appendix 6.

<sup>cix</sup> tatra yā vedanā sā vindati. yā cetanā sā cetayati. tatra yā saṃjñā sā saṃjānāti. | The fact that the general order of the items is switched around here is puzzling. This is perhaps to deal with the fact that saṃjñā, which generally comes second on the list, is the topic of the original question being answered. Still, it is interesting to note that a parallel passage, seemingly interpolated accidentally later in the text, reads something slightly different (Ms 96b2-3):

cakṣu{ṣa}ḥ pratītya, rūpañ cotpadyate | cakṣurvijñānam | trayāṇaṃ sannipātāt sparśaḥ | sparśasahajā vedanāsaṃjñācetanā bhavati | vijñānaṃ sprśatīti sparśam vettīti vedanā saṃjānāt{i}(īti) | saṃjñā yathā: ‘dīrgham idaṃ rūpaṃ,’ ‘hrasvam’ ‘priyam’ ‘apriyam’ ‘sannidarśanam’ ‘sapatigham’ | saṃcetayatīti cetanā | punar vviṅjānātīti | tadekāmbanapravṛttā ete dharmmā utpadyante | anyonya(96b3)lakṣaṇā anyonyasvabhāvā.

Cf. SN 22.79 at SN III 87 and SĀ 46 at T II 11c4.

<sup>cx</sup> ekādaśaprakāraṃ | It is not clear which eleven forms of materiality are understood here. If we take the list presented just above, eight of eleven aspects are listed (hrasva, dīrgha, priya, apriya, sanidarśana, sapatigha, anidarśana apratigha). However, above at §5.1.3 we find a different list (dīrghaṃ hrasvaṃ caturaśraṃ maṇḍalaṃ trikoṇaṃ nīlaṃ pītaṃ lohitaṃ vadātamañjiṣṭhaṃ). It is also possible that the eleven forms of materiality (ekādaśaprakāraṃ rūpaṃ) refer to the ten material sense spheres in addition to avijñaptirūpa. This remains an open question, and there is nothing in the text that gives an explicit indication of how we are to understand these different lists.

<sup>cx</sup> vitarka° | This list of eleven dharma-s is peculiar, and does not correspond to the traditional lists of daśamahābhauṃāḥ dharmāḥ. The traditional list is: 1. vedanā, 2. saṃjñā, 3. cetanā, 4. sparśa, 5. manaskāra, 6. chanda, 7. adhimokṣa, 8. smṛti, 9. samādhi and 10. prajñā. This list can be found in the Saddhsu itself at Ms 96b3 and Ms 218a5. It is possible that the list presented here represents an older, newer or competing idea about universal mental factors that did not survive in the later śāstric literature.

<sup>cxii</sup> Compare Ms 96b3: yathā sūryaraśmaya eḥ kanipātā athavānyasvabhāvā, tathānyasvabhāvaṃ vijñānaṃ yāvad anyāś cetanāyāḥ.

<sup>cxiii</sup> kiṃ śuciṃ, kiṃ nityaṃ, kiṃ sukham asti | Compare Ms 96b5-6 (D ya 303a3-4; T XVII 99a9-11): yad etad rūpaṃ priyāpriyaṃ vyākṛtaṃ bhūtaṃ parikalpyate: “kim atra saram asti | kiṃ śuciṃ kin nityaṃ kim (sukham asti?)”; gzugs gang sdug pa dang/ mi sdug pa dang/ lung du ma bstan pa 'di ni kun tu rtog pa tsam ste/ 'di la snying po ci yod/ gtsang ba ci yod/ rtag pa ci yod/ mi rtag pa ci yod (om. bhūtaṃ; reads \*kim anityaṃ asti for kiṃ sukham asti); 如是色者。愛以不愛皆悉無記。以分別生。何法可見。何者為淨。何者是常。何者可貪。(om. bhūtaṃ).

<sup>cxiv</sup> Cf. ŚrBh J<sup>e</sup> I, p. 236: ṣaṭ cetanākāyāḥ saṃskāraskandhaḥ.

<sup>cxv</sup> °ādhyātmikaḥ sparśalakṣaṇaḥ sparśaḥ sparśasaṃjānanalakṣaṇā saṃjñā. saṃjñāsaṃcetanalakṣaṇā cetanā. | This is a tentative conjecture, and one that does not find clear support in the Chinese and Tibetan translations. In making this conjecture I assume that the compilers/redactors of the text were attempting to present a relationship between the activity of the various dharma-s. A more conservative approach, which is likewise better supported by the Chinese and Tibetan translations—although these are both somewhat problematic—is the following reading:

°ādhyātmikaḥ sparśalakṣaṇaḥ sparśaḥ. saṃjānanalakṣaṇā saṃjñā. saṃcetanalakṣaṇā cetanā.

<sup>cxvi</sup> Sp-ṭ I [B<sup>e</sup> 359]:

11. ...āhananapariyāhananaraso ti ādito, abhimukhaṃ vā hananaṃ āhananaṃ. parito parivattitvā vā āhananaṃ pariāhananaṃ. “rūpaṃ rūpaṃ, pathavī pathavī” ti ākoṭentassa viya pavatti āhananaṃ pariāhananāna ti ca veditabbaṃ. yasmiñ hi ārammaṇe cittaṃ abhiniropeti, taṃ tassa gahaṇayogyāṃ karonto

vitakko ākoṭento viya hoti. yadi evaṃ nāgasenattherena “ākoṭanalakkhaṇo vitakko. yathā, mahārāja, bherī ākoṭitā atha pacchā anuravatiānusaddāyati, evameva kho, mahārāja, yathā ākoṭanā, evaṃ vitakko daṭṭhabbo. atha pacchā anuravanā anusaddanā, evaṃ vicāro daṭṭhabbo” ti. ākoṭanalakkhaṇatā vitakkassa kasmā vuttā? nāyaṃ virodho. therena hi kiccasannissitaṃ katvā lakkhaṇaṃ vuttaṃ. dharmānaṃ hi sabhāvavinimuttā kāci kiriyā nāma natthi tathā gahetabbākāro ca. bodhanevyajanānurodhena pana paramatthato ekībhāvo pi sabhāvadhammo pariyāyavacanēhi viya samāropitarūpehi bahūhi pakārehi pakāsīyati. evañ hi so suṭṭhu pakāsito hoti.

<sup>cxvii</sup> paryāvṛṇīkurute ] *This form is strange. One would expect paryāvṛṇute if it were derived from the root √vr̥ṇ, to consume or eat or if it is derived from √vr̥, to ward off or obstruct. The translators of B and T seem to have interpreted this verb in different ways: phyogs par byed cing mngon du byed pa yin no: ‘to turn towards and realize’; 失壞: ‘to do away with.’*

<sup>cxviii</sup> punar api sa bhikṣuḥ kathan dharmmāyatanaṃ dvididhaṃ vibhajati, rūpaṃ cārūpaṃ ca? ] *This question, and the answers that follow, are a bit puzzling, and indicate that the dharmāyatana has a broader scope than suggested by the previous paragraph. Here we perhaps see two different conceptions of the dharmāyatana. A passage in line with this definition can be found in ŚrBh J<sup>e</sup> I, p. 236: rūpam ucyate daśa rūpīny āyatanāni yac ca dharmāyatanaparyāpannaṃ rūpam sa ca rūpaskandhaḥ.*

<sup>cxix</sup> Cf. Śikṣ, p. 239 and Prap, p. 108:

mudrāt pratimudra dr̥śyate mudrasaṃkrānti na copalabhyate |  
na ca tatra na caiva sānyato evaṃ saṃskāra ’nucchedaśāsvatāḥ ||

<sup>cxix</sup> viśadr̥śānāṃ sarveśāṃ viśadr̥śam upalabhyate | evaṃ viśadr̥śe viśadr̥śam utpadyate | prathamā koṭi ] Ms; bzhin du mi 'dra ba de dag thams cad las mi 'dra ba 'byung ste/ de ltar mi 'dra ba la mi 'dra ba 'byung ba ni mtha' dang po yin no// T; 不相似物不相似生。如是諸法，不相似物不相似生。是初居致。 T: The translators of B and T understand the relationship of sarveśāṃ viśadr̥śam and viśadr̥śe viśadr̥śam as one of simple cause and effect. The complexity of the Sanskrit grammatical relationships, however, suggests precisely that the relationality of elements in the production of an act of consciousness is intended to be expressed as more complex than simple one to one cause and effect.

<sup>cxxi</sup> tadyathāraṇibhyo ] Ms: *One would prefer the dual araṇibhyāṃ here.*

<sup>cxixii</sup> Saddhsu II §5.2.12.1=Dhs<sub>C</sub> 30.69=Dhs<sub>L</sub> 30.72; *This verse is a bha-vipulā.*

<sup>cxixiii</sup> Saddhsu II §5.2.12.2=Dhs<sub>C</sub> 30.70=Dhs<sub>L</sub> 30.73; *This verse is a na-vipulā.*

<sup>cxixiv</sup> yoniśe ] *Here I take yoniśe as a locative singular, and understand the word to be an inflected form of an irregular a-stem noun, yoniśa, formed from the regular indeclinable adverb yoniśas, which generally means ‘wisely’ or ‘correctly’ in Buddhist texts. Lin Li-kouang (Dhs<sub>L</sub>) emends to yoniśo (Middle Indic sandhi?) and translates ‘complètement.’ I understand the term in its more basic meaning, as ‘origin’ or ‘source.’*

<sup>cxixv</sup> Saddhsu II §5.2.12.3=Dhs<sub>C</sub> 30.71=Dhs<sub>L</sub> 30.74

<sup>cxixvi</sup> Saddhsu II §5.2.12.4=Dhs<sub>C</sub> 30.72=Dhs<sub>L</sub> 30.75

<sup>cxixvii</sup> Saddhsu II §5.2.12.5=Dhs<sub>C</sub> 30.73=Dhs<sub>L</sub> 30.76; *This verse is a na-vipulā.*

<sup>cxixviii</sup> Saddhsu II §5.2.12.6=Dhs<sub>C</sub> 30.74=Dhs<sub>L</sub> 30.77

<sup>cxixix</sup> Saddhsu II §5.2.12.7=Dhs<sub>C</sub> 30.75=Dhs<sub>L</sub> 30.78; *This verse is a bha-vipulā.*

<sup>cxixx</sup> Saddhsu II §5.2.12.8=Dhs<sub>C</sub> 30.76=Dhs<sub>L</sub> 30.79; *This verse is a na-vipulā.*

<sup>cxixxi</sup> Saddhsu II §5.2.12.9=Dhs<sub>C</sub> 30.77=Dhs<sub>L</sub> 30.80; *This verse is a na-vipulā.*

<sup>cxixxii</sup> Saddhsu II §5.2.12.10=Dhs<sub>C</sub> 30.78=Dhs<sub>L</sub> 30.81

<sup>cxixxiii</sup> Saddhsu II §5.2.12.11=Dhs<sub>C</sub> 30.79=Dhs<sub>L</sub> 30.82

<sup>cxixxiv</sup> Saddhsu II §5.2.12.12=Dhs<sub>C</sub> 30.80=Dhs<sub>L</sub> 30.83; *This verse is a na-vipulā.*

<sup>cxixxv</sup> Saddhsu II §5.2.12.13=Dhs<sub>C</sub> 30.81=Dhs<sub>L</sub> 30.84; *This verse is a na-vipulā.*

<sup>cxixxvi</sup> Saddhsu II §5.2.12.14=Dhs<sub>C</sub> 30.82=Dhs<sub>L</sub> 30.85

<sup>cxixxvii</sup> Saddhsu II §5.2.12.15=Dhs<sub>C</sub> 30.83=Dhs<sub>L</sub> 30.86; *This verse is a na-vipulā.*

<sup>cxixxviii</sup> Saddhsu II §5.2.12.16=Dhs<sub>C</sub> 30.84=Dhs<sub>L</sub> 30.87

<sup>cxixxix</sup> Saddhsu II §5.2.12.17=Dhs<sub>C</sub> 30.85=Dhs<sub>L</sub> 30.88

<sup>cxli</sup> Saddhsu II §5.2.12.18=Dhs<sub>C</sub> 30.86=Dhs<sub>L</sub> 30.89

<sup>cxlii</sup> Saddhsu II §5.2.12.19=Dhs<sub>C</sub> 30.87=Dhs<sub>L</sub> 30.90; *This verse is a bha-vipulā.*

<sup>cxliii</sup> Saddhsu II §5.2.12.20=Dhs<sub>C</sub> 30.87=Dhs<sub>L</sub> 30.91

<sup>cxliiii</sup> Saddhsu II §5.2.12.21=Dhs<sub>C</sub> 30.88=Dhs<sub>L</sub> 30.92

<sup>cxliiv</sup> Saddhsu II §5.2.12.22=Dhs<sub>C</sub> 30.89=Dhs<sub>L</sub> 30.93; *This verse is a na-vipulā.*

<sup>cxliiv</sup> Saddhsu II §5.2.12.23=Dhs<sub>C</sub> 30.90=Dhs<sub>L</sub> 30.94

<sup>exlvi</sup> *Saddhsu* II §5.2.12.24=Dhs<sub>C</sub> 30.91=Dhs<sub>L</sub> 30.95

<sup>exlvii</sup> *Saddhsu* II §5.2.12.25=Dhs<sub>C</sub> 30.92=Dhs<sub>L</sub> 30.96

<sup>exlviii</sup> *The preceding passage remains unclear. It seems that it was also not particularly clear to the Tibetan and Chinese translators:* dper na dge slong dgra bcom pa la nges par myong bar 'gyur ba'i las ri rab tsam yod kyang dgra bcom pa mya ngan las 'das te/ dgra bcom pa la yod pa'i las de dag thob pa med cing gnod par yang mi 'gyur la grol ba'i/ mu bzhi pa yin no// B<sub>crit</sub>; 亦復如是羅漢比丘決定受業，量如須彌。彼阿羅漢，若入涅槃，若未涅槃，此業不能遍阿羅漢。T; Cf. *the large dittography below, at Ms 23a5, which has a few readings that differ from the present section.*

<sup>exlix</sup> Cf. *Sbhv* II, p. 245:

79. (āyaṃ mama kāyo rūpī o)dārika(ś cāturmahābhūtikaḥ; vi)jñānām atra pratiṣṭhitam atra paryāpannam; yannvahaṃ asmāt kāyād mānaṣaṃ vyutthāpyānyaṃ kāyaṃ abhinirmāyāṃ rūpiṇaṃmanomayaṃ avikalama ahīnendriyaṃ; sa tasmāt kā(yān mānaṣaṃ vyutthāpyānyaṃ kāyaṃ abhinirmimīte rūpiṇaṃ manomayaṃ a)vikalam ahīnendriyaṃ; tadyathā maṇir aṣṭāṅgamo vaiḍūryaḥ śubho jātimānna accho viprasanna 'nāvilaḥpaṃcāṅgaraṅgike sūtre 'rpitaḥ syān nīle pīte lohite avadāte mañjiṣṭhe; taṃ cakṣuṣmān puruṣo dṛṣṭvā (jānīyād ayaṃ maṇir idaṃ sūtraṃ sūtre maṇir arpito 'stī)ti...

<sup>cl</sup> avijñaptisaṃjñakam ekādaśamaṃ rūpaṃ yad āyuktaṃ sarvadharmakriyāyā yadaiva samvaragrḥīto bhavati ] *em.*; avijñaptisaṃjñakam ekādaśamaṃ rūpaṃ yadāyuktaḥ sarvadharmakriyāyā # yad eva samvaragrḥīto bhavati Ms: *There are multiple ways to possibly edit this phrase, and the emendation I offer here is tentative. In fact, it is possible to edit the text with minimal alterations in the following way:* avijñaptisaṃjñakam ekādaśamaṃ rūpaṃ. yadā yuktaḥ sarvadharmakriyāyā yadaiva samvaragrḥīto bhavati... *This does little violence to the actual content of Ms, and yields a reasonably coherent set of grammatical constructions. However, our Chinese and Tibetan translations disagree in their interpretations, and my emendation follows the general syntax presented in T.*

<sup>cli</sup> *In the Buddhist canonical literature we find several painting and painter similes that may have served as textual precedents for the following series of similes here in the Saddhsu. See SĀ 267 at T II 69c17-70a3 (SN 22.100 at SN III 152); SN 12.64 at SN II 101; SĀ 377 at T II 103b18-22; SĀ 378 at T 103c7-11.*

<sup>clii</sup> suśuklāṃ dṛḍhāṃ ālokyaramyāṃ bhūmim āsādyā ] *Compare the phrase 善治素地 of SĀ 267 at CBETA, T02, no. 99, pp. 69c24.*

<sup>cliii</sup> suklān dharmān... devamanuṣyeṣu ] *The Chinese translation here differs from Ms and B<sub>crit</sub>: “He uses the color white to produce white images among deities and men. What is the meaning of ‘white’? It is free from the stain of defilements [such as] desire and so on, therefore it has a white color.” (緣白取白，於天人中，則成白色。何義名白？欲等漏垢所不染汚，故名白色。)*

<sup>cliv</sup> Cf. *Nidsa* 7.8, p. 117; SĀ 289 at T II 81c15-17; SN 12.61 at SN II 95; EĀ 9.3-4 at T II 562c4-6.

<sup>clv</sup> Cf. *Ap II* 474: paribbhaṃ bhavākāse raṅgamajjhe yathā naṭo |

sākhamigatrajo hutvā migiyā kucchim okkamaṃ || (*read okkamaṃ for okkhamiṃ*).

<sup>clvi</sup> Cf. *Uv* 31.2 (*Dhp* 3.34; *PDhp* 343): vārijo vā sthale kṣipta okād oghāt samuddhṛtaḥ |

parispandati vai cittaṃ mārādheyam prahātavai ||

<sup>clvii</sup> pañcabhayāpannāḥ ] *Note that the reference to five forms of fear is absent in T. This may indicate that the number five was added later, under the influence of the Mahāyāna. The five fears of a Bodhisattva is a list that is found in later texts. See Jeffrey Hopkins' (Tibetan-Sanskrit-English Dictionary 2011) comments on the entry 'jigs pa lnga: The five fears of becoming a bodhisattva are: 1. fear of giving away all one has and becoming destitute, 2. fear of sacrificing one's reputation, 3. fear of sacrificing oneself because one is afraid of death, 4. fear of falling into evil, 5. fear of addressing an assembly, especially of men of high position.*

<sup>clviii</sup> Cf. *MĀ* 203 at T I 774a20-27 with a Pāli parallel at MN 54 at MN I 364.

<sup>clix</sup> Cf. *MĀ* 163 at T I 94a21-94b10 with a Pāli parallel at MN 137 at MN III 222. *Here we find a simile of the Buddha and his disciples as elephant tamers as opposed to elephants. The Saddhsu no doubt draws on this simile, but inverts it.*

<sup>clx</sup> grhapañjaraṃ bhāñjya ] Ms; shing thags btsugs pa yang bcom B<sub>crit</sub>; 壞其牢檻 T: *This is an irregular grammatical form. One would expect bhañktvā/bhaktvā.*

<sup>clxi</sup> See above, endnote Ixxix. *Likewise, cf. ŚrBh J° II, p. 366:*

karaṅkasadrśāḥ kāmāḥ māmsapeśyupamās tathā |  
tṛṇolkāsadrśās caiva tathā agniśikhopamāḥ ||

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<sup>clxii</sup> Compare Ms 103b1-104a3 (T XVII 104b3-104c13; D ya 316a7-317b6 ), where we find another list of four types of food (kavaḍika, manaḥsaṃcetana, sparśa, and prīti). Here we also find the relationship between fish and manaḥsaṃcetana.

<sup>clxiii</sup> Saddhsu II §10.4.1=Dhs<sub>LC</sub> 13.1

<sup>clxiv</sup> Saddhsu II §10.4.2=Dhs<sub>L</sub> 14.11; *This verse is a na-vipulā.*

<sup>clxv</sup> Saddhsu II §10.4.3=Dhs<sub>L</sub> 14.12

<sup>clxvi</sup> Saddhsu II §10.4.4=Dhs<sub>L</sub> 14.13

<sup>clxvii</sup> Saddhsu II §10.4.5=Dhs<sub>L</sub> 14.14; *This verse is a na-vipulā.*

<sup>clxviii</sup> Saddhsu II §10.4.6=Dhs<sub>L</sub> 14.15; *This verse is a ma-vipulā.*

<sup>clxix</sup> Saddhsu II §10.4.7=Dhs<sub>L</sub> 14.16

<sup>clxx</sup> Saddhsu II §10.4.8=Dhs<sub>L</sub> 14.17

<sup>clxxi</sup> Saddhsu II §10.4.9=Dhs<sub>L</sub> 14.18

<sup>clxxii</sup> Saddhsu II §10.4.10=Dhs<sub>LC</sub> 11.5; *This verse is a na-vipulā.*

<sup>clxxiii</sup> Saddhsu II §10.4.11=Dhs<sub>LC</sub> 11.6

<sup>clxxiv</sup> Saddhsu II §10.4.12=Dhs<sub>LC</sub> 11.7

<sup>clxxv</sup> Saddhsu II §10.4.13=Dhs<sub>L</sub> 14.19

<sup>clxxvi</sup> Saddhsu II §10.4.14=Dhs<sub>L</sub> 14.20; *This verse is a na-vipulā.*

<sup>clxxvii</sup> Saddhsu II §10.4.15=Dhs<sub>L</sub> 14.21

<sup>clxxviii</sup> Saddhsu II §10.4.16=Dhs<sub>L</sub> 14.22

<sup>clxxix</sup> Saddhsu II §10.4.17=Dhs<sub>LC</sub> 27.9

<sup>clxxx</sup> Saddhsu II §10.4.18=Dhs<sub>C</sub> 14.50= Dhs<sub>L</sub> 14.76

<sup>clxxxii</sup> Saddhsu II §10.4.14=Dhs<sub>L</sub> 14.23

<sup>clxxxii</sup> Saddhsu II §10.4.20=Dhs<sub>LC</sub> 18.8

**Section 2: An English Translation of the Second Chapter of the  
Saddharmasmṛtyupasthāna(sūtra) Based on the Critical Edition of the Sanskrit Manuscript**

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**II-1 The First Stage  
The Eighteen Mental Activities (Aṣṭādaśamanovyabhicārāḥ)**

**1.1** And further, the *yoga* practitioner dwells observing *dharmā*-s among internal *dharmā*[-s]:<sup>1</sup> “How does a monk, while gradually abandoning the fluxes, first abandon unwholesome *dharmā*-s, and [then] develop (*bhāvayati*), envision, discern, mentally produce (*manasā bhāvayati*), and firmly establish wholesome *dharmā*-s?” He sees (*paśyati*) with knowledge produced through hearing, or with the divine eye:

**1.2** In the beginning,<sup>2</sup> that monk [sees that] the faculties and sense-objects (*viśaya*), which come into existence in mutual dependence on causes and conditions, cause the entire world, which is without [known] beginning, [to] revolve in the flow [of existence]. He [thus] scrutinizes the great ocean of those sense-objects, which has birth as its fundamental cause: “This world is made to revolve by way of the external and internal sense-objects.”

**1.3** In the beginning he practices delight in seclusion. In seclusion in a forest, a dense grove, a park, a straw heap, at the root of a tree or in a charnel ground, he practices for the sake of controlling the monkey-mind. The mind of one who delights in seclusion calms down. He does not take pleasure in the laughter, activity, and play of the village. He is not intent on visiting women, and does not delight in the company of others. There are two harlots (*gaṇikā*)<sup>3</sup> that are destructive of the holy life: the sex harlot (*gaṇikā*) and the company harlot (*saṃgaṇikā*).<sup>4</sup> He first abandons [these] two harlots, and calms his mind so that it becomes one-pointed.

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<sup>1</sup> Dwells observing *dharmā*-s among internal *dharmā*[-s] (*ādhyātmike dharme dharmānupaśyī viharati*) ] This phrase, employed throughout the Saddhsu to refer to the practice of the main actor of the middle frame of the text—the *yogācāra*—clearly aligns the practices being presented with the traditional Buddhist practice of *dharmasmṛtyupasthāna*, the final stage of the fourfold *smṛtyupasthāna* practice. The specific emphasis on the observation of internal (*ādhyātmika*) *dharmā*-s is also noteworthy, as it is indicative that the Saddhsu is primarily concerned with constructing a mentalist understanding of all phenomena.

<sup>2</sup> In the beginning (*ādīta eva*) ] This phrase is used four times in paragraphs §1.3-1.4.1, and such repetition appears awkward. Here it seems that the phrase is used repeatedly to emphasize the notion that all of these preliminary aspects of practice should be undertaken together, not sequentially, at the inception of practice. However, this phrase is also used a number of times in later sections of the text, and there seems to mark off sequences of mental engagement. See, for instance, §5.1.3 and §8.2.

<sup>3</sup> Harlots (*gaṇikā*) ] My translation of this term as ‘harlot’ is somewhat conjectural, a playful attempt to render the ambiguous sense of the word in the present context. In its most basic meaning, the term means ‘association,’ ‘gathering,’ or ‘collection.’

<sup>4</sup> There are two harlots...the sex harlot and the company harlot (*dve gaṇike maye brahmacaryasya: gaṇikā saṃgaṇikā ca*). ] This translation follows an emendation of the text. Ms reads: *dve gaṇike saye brahmacarya saṃgaṇikā ca*. Here I follow T in emending the text from *saye to maye*. I take *maye* to be an adjective, inflected in the feminine nominative dual case, and derived from the verbal root  $\sqrt{mī}$ , which means ‘to harm’ or ‘to destroy.’ This emendation conforms with T, which reads *huai* 壞, ‘destroys,’ in the place of *maye* (有二韃尼皆壞梵行：一是婬女、二多言說。“There are two *gaṇikā*-s [*jianni*] that entirely destroy the holy life: 1. Prostitutes and 2. Talking too much [with others].”). It is easy to explain the reading *saye* as a simple orthographical confusion between the very similar *akṣara*-s *sa-* and *ma-*. The translators of B<sub>crit</sub> on the other hand, read the questionable word



**1.4.1** He reflects: “How is one able to collect and control the mind in the beginning?” From the beginning he sees [in the following way]: “By way of the eighteen mental activities, the mind flows forth (*pratisarati*) as wholesome, unwholesome and morally indeterminate.”

**1.4.2** What are the eighteen [mental activities]? They are: One sees visible forms with the eye, [and 1.] when [the visible form] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [He] experiences (*prativedayati*) [it] and reflects [on it]. [2.] When [the visible form] is productive of sadness, he becomes dispassionate (*virāgayati*).<sup>5</sup> This for him becomes a wholesome resultant [experience]. [3. When the visible form] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

**1.4.3** In the same way, one hears sounds with the ear, [and 4.] when [the sound] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [5.] When [the sound] is productive of sadness, it has purification as its basis,<sup>6</sup> and becomes a wholesome resultant [experience]. [6.] When [the sound] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

**1.4.4** In the same way, one smells scents with the nose, [and 7.] when [a scent] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [8.] When [a scent] is productive of sadness, it is purifying, and becomes a wholesome resultant [experience]. [9.] When [a scent] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

**1.4.5** In the same way, one tastes flavors with the tongue, [and 10.] when [a taste] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [11.] When [a taste] is productive of sadness, it is purifying, and becomes a wholesome resultant [experience]. [12.] When [a taste] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

**1.4.6** In the same way, one touches tangibles with the body, [and 13.] when [a tangible] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [14.] When [a tangible] is productive of sadness, it is purifying, and becomes a wholesome resultant [experience]. [15.] When [a tangible] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

**1.4.7** In the same way, one cognizes *dharma*-s with the mind, [and 16.] when [a *dharma*] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [17.] When [a *dharma*] is productive of sadness, it is purifying, and becomes a wholesome resultant

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as *same* ('*dra*), which makes little sense, but might also be the result of orthographical confusion (*tshangs par spyod pa la tshogs gnyis 'dra ste/ 'du 'dzi dang smad 'tshong ngol*) “Two accumulations are similar for one who practices the holy life: company and prostitutes.”). In emending *brahmacarya* to *brahmacaryasya*, I follow the lead of this translation. With respect to the larger sentence, in suggesting the emendation I do, I also surmise that there was a play on words wherein the term *ganikā* was originally repeated in the phrase *ganikā samganikā ca*, ultimately resulting in a haplography.

<sup>5</sup> He becomes dispassionate (*virāgayati*) ] This is the only paragraph in which the verb *virāgayati* is associated with the process of experiencing an object productive of sadness. Since *virāgayati* is generally valued positively, and we see more consistently in the following paragraphs the general notion that objects productive of sadness are associated with wholesome results, it remains difficult to avoid the impression that the text endorses the experience of aversion, at least when explicating conceptions of karmic production.

<sup>6</sup> It has purification as its basis (*vyavadānālambanam*) ] This is a noteworthy irregularity in the text. Elsewhere in the parallel formulas, in §1.4.4-7, we generally find the adjectival form *vyavadānikam* (purifying). The present of the second element of the compound, the term *ālambana* (object, basis), seems to strengthen the somewhat deterministic notion that an experience is pure or defiled based on the type of sense object that serves to initiate the experience.

[experience]. [18.] When [a *dharma*] is productive of equanimity, it becomes a morally indeterminate resultant [experience].<sup>7</sup>

<sup>7</sup> §1.4.2-7 (*katamair aṣṭādaśabhiḥ? tadyathā... avyākṛtavipākaṃ bhavati*) ] The entire preceding section deserves comment with respect to a number of grammatical problems and questions. Firstly it would be prudent to look at the phraseology of the ‘original’ sūtra, from which this passage is drawn, as it has been preserved in Pāli, Chinese and Tibetan. It is likely that the authors/redactors/compiler of the Saddhsu were drawing on a similar canonical text, probably most closely parallel to the sūtra as it is preserved in Tibetan, when they assembled this section on the *manovyabhicāra*-s. The relevant passages from the canonical texts are produced below (MN 140 at MN III 239; T I 690c4-5; D *mngon pa* ju 36a5-36b2):

*cakkhunā rūpaṃ disvā, somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati...*

謂比丘眼見色。觀色喜住。觀色憂住。觀色捨住...

*dge slong 'di la mig gis gzugs rnams mthong nas yid bde ba'i gnas kyi gzugs rnams la nye bar rgyu bar byed do /... yid mi bde ba'i gnas kyi gzugs rnams la nye bar rgyu bar byed do /... btang snyoms kyi gnas kyi gzugs rnams la nye bar rgyu bar byed do /...*

These texts agree fairly well, and are relatively unproblematic. When compared to the passages of the Saddhsu, however, a number of questions arise. In the Saddhsu, it remains unclear what precisely is productive of joy, sadness or equanimity, because the terms *saumanasyasthānīyaṃ*, *daurmanasyasthānīyaṃ*, and *upekṣāsthānīyaṃ* stand alone, and do not seem to qualify a specific object. They are in the singular, so it seems we have to imply an assumed singular visual object and so on. Another problem is that although in the first sentence, dealing with visual objects, we find the verbs *prativedayati* and *sampratarkayati*, these are absent in the following passages and there is no reference to the expected canonical activity of *vyabhicāra*. We may assume that the verb is implied, but this is problematic since the verb *bhavati* is ubiquitous in most of the passages. It seems best to understand the passages as statements about a meditator observing a state of affairs, which is delineated by the experiential quality of an object (mental state?), the nature of that quality as bringing about defilement, purity or neither, and the eventual future (or present?) result of the experience of such a quality. The problem is that strictly according to the grammar of the passages, all of the meaningful words in each sentence should apply to the objects of the senses, not a mental state. Thus, in a very strict rendering I would translate the text in the following way: “Having seen visual objects with the eye, [when] there exists a [visual object] that is productive of joy, it is defiled and becomes an unwholesome resultant [visual object]” (*caḥṣuṣā rūpāṇi dṛṣṭvā, saumanasyasthānīyaṃ bhavati, sāmkleśikaṃ akuṣalavipākaṃ bhavati*.). This seems strange, and is doctrinally problematic, as it would indicate that every single object of cognition is the cause of a resultant future object of the same sort. From this rendering, a rather strict determinist ontology might be derived.

We can also read the phrase as not referring to the future, but to the present, and therefore the past. Thus, it is possible to read the term *akuṣalavipākaṃ* as “the result of an unwholesome [state].” In this understanding, the present sense object that brings about joy would be understood to be experienced as the result of a past unwholesome mental state or experience. This seems even more problematic from the standpoint of Buddhist doctrine, as one would not expect a pleasant experience to result from an unwholesome cause. All these assumptions, however, may not allow us to do proper justice to the text. That is, it seems perfectly possible that the author of this text thought that unwholesome states produced pleasant experiences and that wholesome states produced unpleasant experiences. It is likewise possible that the authors/compiler/redactors understood that a present joy-producing object would be the cause for the arising of unwholesome states in the future, and that a present sadness-producing object would be the cause of the arising of wholesome states in the future. Neither of these interpretations really takes into account the fact that the terms *akuṣalavipākaṃ*, *kuṣalavipākaṃ* and *avyākṛtavipākaṃ* are in fact adjectives referring to the sense object itself. Taking all of this into consideration, I have chosen to translate the respective passages in a way that blurs the distinction between the state of a given sense-object and the experience of that object, and thus allows for various possible interpretations. I think this is precisely the ambiguity that is present in the actual Sanskrit text, and therefore choose to leave the issue open ended.

**1.4.8** In this way, death and birth in the flow [of existence] occur by way of the eighteen mental activities, which have three [types of] results.

**1.5.1** When that monk sees the eighteen mental activities, the flying spirits, being greatly delighted, inform the earth-dwelling spirits. [Then] the earth-dwelling spirits and the flying spirits, with minds thrilled, inform the four great kings. Those four great kings inform the deities who are in the retinue of the four great kings. [They say:] “There is a son of good family from Jambudvīpa, from such and such a village, from such and such a town, from such and such a country, from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He is reflecting on the eighteen mental activities, and realizing [them while] delighting in seclusion, practicing in a remote place.”<sup>8</sup>

**1.5.2** Hearing this from the four great kings, the deities in the retinue of the four great kings, being extremely thrilled, [exclaim]: “Māra’s faction is waning, the faction of the True Dharma is waxing.”

**1.5.3** Those deities in the retinue of the four great kings [then] inform Śakra, the lord of the Heaven of the Thirty-three [Deities]: “Lord, there is a son of good family from Jambudvīpa...up to...from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He is one who delights in seclusion... up to...Resorting to charnel grounds, [he] is reflecting on the eighteen mental activities, and dwells having realized and attained [them].” Hearing this from the deities in the retinue of the four great kings, the deity Kauśika [i.e. Indra], the lord of the Heaven of the Thirty-three, becomes extremely delighted.

## **II-2 The Second Stage Discernment of the Six Elements (*Prajñādhiṣṭhāna*)**

**2.1** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk realize the next stage after beholding (*prapaśya*) the eighteen mental activities? He sees with knowledge produced through hearing, or with the divine eye:

**2.2** He sees the four foundations (*adhiṣṭhāna*). They are: 1. the foundation of discernment (*prajñā*), 2. the foundation of truth (*satya*), 3. the foundation of relinquishment (*tyāga*), and 4. the foundation of quiescence (*upaśama*).

**2.3** How does a monk practice the foundation of discernment? Here a monk sees his own body, as it is configured, according to the true law of nature (*saddharmatayā*). He discerns it [and,] dissecting [it], examines [it]: “There are, in this body, [six elements]: 1. The earth-element, 2. The water-element, 3. The fire-element, 4. The wind-element, 5. The space-element, and 6. The consciousness-element.”

**2.4.1** Now what is the earth-element? The earth-element is of two types: internal and external.

**2.4.2** What is the internal [earth-element]? Whatever [there is] in this body that is hard and has the quality of hardness, that is animate and is clung to, internal or pertaining to oneself —the assemblage of skin, flesh and so on, the assemblage of head-hair, teeth, nails, and body-hair— [this is the internal earth-element]. And what [exactly] is that? Namely: “Hair(s) of the head and body, nails, teeth, dirt, skin, flesh and bones, veins, sinew, heart, spleen, diaphragm, kidney,

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<sup>8</sup> §1.5.1-1.5.3 ] Cf. the *Dharmacakrapravartanadharmaparyāya* (Sbhv I 136-137).

liver, phlegm,<sup>9</sup> stomach and intestines, colon, mesentery, the belly, the contents of the belly, and the brain membrane.”<sup>10</sup> In addition, whatever else [there is] in this body that is hard and has the quality of hardness, that is animate and is clung to, internal or pertaining to oneself, this is called the internal earth-element.

**2.4.3** What is the external earth-element? Whatever [there is] that has the quality of hardness and becomes hard, that is inanimate and is not clung to, this is called the external earth-element.

**2.4.4** Then one unifies the internal and external earth-element [and, realizing that] “this element is merely an element,” he sees the earth-element as neither controlled by a feeler nor as fortuitous[ly produced]: “I see that [this element] is not permanent, not pleasurable, not pure, and lacking a self.” The monk is resolved on the foundation of discernment: “All of this is not mine, I am not this, this is not my self.” In this way he sees the [element] as it is, with proper discernment, and [his] mind becomes dispassionate (*virajyate*) towards the earth-element. In this way a monk is resolved on the foundation of discernment.

**2.5.1** Now what is the water-element? The water-element is of two types: internal and external.

**2.5.2** The internal [water element] is whatever [there is] in the body that is water or liquid, that has the arisen characteristics of the water element, the intrinsic nature of moisture. [Namely:] “sweat, phlegm, snot, the brain,<sup>11</sup> blood, grease, oil-of-the-joints, fat, marrow, bile, urine, and brain membrane.” In addition, whatever else [there is] in this body, that is water or liquid, that is animate and is clung to, internal or pertaining to oneself, this is called the internal water-element.

**2.5.3** What is the external [water-element]? Whatever [there is] that is water or liquid, that is smooth or has the quality of cohesion, that is inanimate and is not clung to, this is called the external water-element.

**2.5.4** Then [one] unifies the internal and external water-elements and, seeing with proper discernment that “this element is merely an element.”<sup>12</sup> All of this is not mine, I am not this, this is not my self,” [his] mind becomes dispassionate towards the water-element. In this way a monk ascends the foundation of discernment.

**2.6.1** Now what is the fire-element? The fire-element is of two types: internal and external.

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<sup>9</sup> Phlegm (*kheṭa*) ] The presence of this watery term in the earth-element list is puzzling. However, it is present in all three versions of the text.

<sup>10</sup> Brain membrane (*mastakaluṅgañ*) ] The Tibetan translators may have read *\*mastakaṃ mastakaluṅgañ* (*klad pa dang l klad rgyas rnam so l*) here, as opposed to just *mastakaluṅgañ*. Or they treated the singular term as a *dvandva* compound and understood it to refer to the brain and the contents of the brain. The Chinese translators may also have read *\*mastakaṃ mastakaluṅgañ* (*tounao* 頭腦), but this could also be a binome representing a single word, meaning brains. This is further confused by the Chinese translation of §2.5.2, where we find the term *mastakaṃ* translated as *nao* 腦, which can only mean brains. However, the absence of the final *mastakaluṅgañ* in the water-element list raises a question about whether the Chinese translators read the same list as is represented in Ms. There also remains the problem of *mastakaluṅgañ* being found in both the earth-element and water-element lists.

<sup>11</sup> Brain (*mastakaṃ*) ] This term usually means skull, which is an element of the body usually considered to be connected with the earth element. Its present here in the water element suggests that we should probably understand it to mean brain, which was considered by early Indians to be a liquidy organ.

<sup>12</sup> This element is merely an element (*dhātur eṣa dhātumātraṃ*) ] The reading in Ms here is *dhātur eva dhātumātraṃ*, “just an element, merely an element,” which is not particularly coherent as a sentence. The *eva* here is probably a holdover from a more archaic version of the canonical *\*Saddhātuvibhaṅgasūtra*. This is evident if we compare the Pāli *Dhātuvibhaṅgasutta* (MN 140 at MN III 241), which reads *dhātur ev’ eṣā*, “This is just an element,” retaining both the enclitic particle *eva* and the pronoun *eṣā*. In any case, the meaning of the text as I have emended it, and as it comes down in the other parallel sections of the Saddhsu (see §2.4.4, §2.7.4 and §2.8.4), is more consistent with the Pāli canonical text than the reading present in Ms at this point. I make the same emendation at §2.6.4.

**2.6.2** The internal fire-element is whatever [there is] in the body, internal and pertaining to oneself, that is fire or has the characteristic of fire, that is animate and is clung to. And what is that? Namely: that by which one is heated, that by which one is consumed, that by which one is made feverish, that by which what is eaten, drunk, chewed and tasted is properly digested.” In addition, whatever else [there is] in this body that is fire or has the characteristic of fire, that is animate and is clung to, that is internal or pertaining to oneself, this is called the internal fire-element.

**2.6.3** What is the external fire-element? Whatever [there is] outside that is fire or has the characteristic of fire, that is hot or has the quality of cohesion, that is inanimate and is not clung to, this is called the external earth-element.

**2.6.4** Then [one] unifies the internal and external fire-elements [and understands]: “This element is merely an element. All of this is not mine, I am not this, this is not my self.” In this way he sees the [element] as it is, with proper discernment, and [his] mind becomes detached from the fire-element. [He understands that] “The fire element exists, [but] is not controlled by a creator or a feeler.”

**2.7.1** Now what is the wind-element? The wind-element is of two types: internal and external.

**2.7.2** What is the internal [wind-element]? [The wind-element] is whatever [there is] in this body, internal and pertaining to oneself, that is wind or has the characteristic of wind, that has the characteristic of moving easily [in the body], that is animate and is clung to. And what is that? The upward-moving wind, the downward-moving wind, the sideways-moving wind, the wind of the bowels, winds that are like needles, knives and swords, the swelling wind, the eighty winds that are accompanied by worms, and the eighty winds that move in various parts of the body. In addition, whatever else [there is] in this body, internal and pertaining to oneself, that is wind or has the characteristic of wind, that has the characteristic of moving easily [in the body], that is animate and is clung to, this is called the internal wind-element.

**2.7.3** What is the external wind-element? Whatever [there is] outside that is wind or has the characteristic of wind, that moves easily, that is inanimate and is not clung to, this is called the external wind-element.

**2.7.4** Then [one] unifies all the internal and external wind-elements, [and understands]: “This element is merely an element. All of this is not mine, I am not this, this is not my self.” He sees the [element] as it is, with proper discernment, as not controlled by a creator or a feeler, and [his] mind detaches (*virāgayate*) from the wind-element. In this way, a monk comes to realize (*sākṣībhavati*) the foundation of discernment.

**2.8.1** Now what is the space-element? The space-element is of two types: internal and external.

**2.8.2** The internal [space-element] is whatever [there is] in this body, internal and pertaining to oneself, that has the characteristic of space, that is animate and is clung to, that is indistinct and not to be penetrated by materiality (*asphuṭam aspharaṇīyarūpagataṃ*).<sup>13</sup> [It is] that space into which what is eaten, drunk, chewed and tasted, disappears. Additionally, [it is] the hollow of the

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<sup>13</sup> Indistinct and not to be penetrated by materiality (*asphuṭam aspharaṇīyarūpagataṃ*) ] These are somewhat puzzling adjectives, and the translation here is tentative. The Tibetan and Chinese translations of this passage indicate slightly different readings: *mi gsal zhing gzugs kyi rnam pas khyab par bya ba dang/* B<sub>crit</sub> (*\*asphuṭam spharaṇīyarūpagataṃ*); 不普不遍，色動轉處 T (*\*asphuṭam aspharaṇīyaṃ rūpagataṃ*): The reading presented in B<sub>crit</sub> makes the most sense according to traditional treatments of the space-element. However, see below, §2.8.3, where we find the variant reading *asphuṭam aspharaṇīyaṃ*, with both B<sub>crit</sub> and T presenting comparable readings: *mi gsal zhing khyab par byed pa ma yin pa*; 不一切滿，不一切遍. See endnote x of the edition, where I present several other instances of these adjectives in Buddhist literature.

neck, the hollow of the ear, the hollow of the eye, the hollow of the nose, the hollow of the tongue, [the space into which] food disappears, and [the space] that gives way to the tongue. This is called the internal space-element.

**2.8.3** What is the external space-element? Whatever [there is outside] that has the characteristic of space, that is inanimate and is not clung to, that is indistinct and impenetrable, namely: the hollows within trees and branches, the hollows within mountains, the hollows of cliffs, caverns and rivers, or whatever external hollow [space] that exists, this is called the external space-element.

**2.8.4** Then [one] unifies the internal and external space-element, [and understands]: “This element is merely an element. All of this is not mine, I am not this, this is not my self.” In this way he sees the [element] as it is, with proper discernment, and [his] mind becomes dispassionate towards the space-element. Seeing in this way, he does not slacken (*prapadyate*), [but continues to understand:] “[Because] ‘all of this is not mine, I am not this, this is not my self,’ it is not controlled by a creator or a feeler.” [His] mind becomes dispassionate towards the space-element.

**2.9** Now what is the mind-element (*manodhātu*)?<sup>14</sup> The mind-element is conjoined with the twelve sense-spheres (*āyatana*). One experiences the [visual] object that is experienced by eye-consciousness by way of mind-consciousness (*manovijñānena*). In this way ear[-consciousness], nose[-consciousness], tongue[-consciousness], body[-consciousness], and mind-consciousness (*manovijñāna*) have their origin in the mind-consciousness element (*manovijñānadhātu*), and are rooted in the mind.<sup>15</sup> [Thus] there are these verses:

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<sup>14</sup> The mind-element (*manodhātu*) ] In the following passage an important doctrinal position is expressed. Unfortunately, the precision of this position is somewhat impaired due to the indirect mode of expression and the overlap in terminology. We see, for instance, the use of three different terms referring to overlapping aspects of mental life: *manodhātu* (the mind-element), *manovijñāna* (mind-consciousness), and *manovijñānadhātu* (the mind-consciousness element). The main thrust of the passage is that sense experience (*anubhava*)—an awareness of the senses that includes the awareness of thoughts and feelings (*dharma*-s)—is always mediated by mental processes. The ultimate conclusion that emerges from this premise is that the sense experience of any individual is in fact generated in or by the mind-element, which is experienced in consciousness through mind-consciousness.

<sup>15</sup> Here we see a definite move in the direction of Yogācāra idealism, rooted in the early textual materials. Compare the *Dhātuvibhaṅgasutta* (MN 140 at MN III 242), which leaves an opening for an idealist interpretation (B<sup>o</sup>): “*athāparaṃ viññāṇaṃ yeva avasissati parisuddhaṃ pariyodātaṃ. tena ca viññāṇena kiṃ vijānāti? ‘sukhan’ ti pi vijānāti, ‘dukkhan’ ti pi vijānāti, ‘adukkhamaṣukhan’ ti pi vijānāti.* The Chinese and Tibetan parallels of this canonical passage are almost identical, except that they both refer to five forms of feeling (*sukha, duḥkha, saumanasya, daurmanasya, and upekṣā*).

Of more interest is the fact that the doctrinal position presented here seems to correlate partially with an early Abhidharmic formulation of the Theravāda school. See Vibh 88-89, 3. *Dhātuvibhaṅgo*, 2. *Abhidhammabhājanīyaṃ*: “What is the mind-element? When the eye-consciousness-element has arisen, immediately after it ceases, conception arises, mind, mentality, heart, movement, mind, the mind-sphere, the mind-faculty, consciousness, the consciousness aggregate [arises]. Such is the mind-element. When ear-consciousness...nose-consciousness...tongue-consciousness...body-consciousness has arisen, immediately after it ceases, conception arises, mind, mentality, heart, movement, mind, the mind-sphere, the mind-faculty, consciousness, the consciousness aggregate [arises]. Such is the mind-element. Or, there is an initial engagement (*paṭhamasamannāhāro*) with *dharma*-s: This is called ‘the mind element.’”

Another passage from the same section of the *Vibhaṅga* presents the mind-element in an even more explicit relationship with sense-consciousness and mental activity (Vibh 89-90): “What is the mind-consciousness-element? When the eye-consciousness-element has arisen, immediately after it ceases, the mind-element arises. When the mind-element has arisen, immediately after it ceases, conception arises, mind, mentality ... Such is the mind-consciousness element. When ear-consciousness...nose-consciousness...tongue-consciousness...body-consciousness has arisen, immediately after it ceases, the mind-element arises. When the mind-element has arisen,

*Dharma*-s are preceded by mind,  
have mind as their leader, are active due to the mind.  
When one speaks or acts  
with a peaceful mind,  
having shaken off evil stains,  
being one who cognizes birth and death,  
he understands the reality of the fruits of action  
and attains the deathless (*acyutaṃ*) state. **2.10.1**<sup>16</sup>

He who is in control of all faculties,  
who delights in the welfare of all beings,  
who is at peace, with faculties tamed, healthy,  
such a person is a [true] monk. **2.10.2**

Mounted on the chariot of the six sense-faculties,  
giving chase to the enemy of desire,  
discerning, resolute, and industrious,  
he attains the state of peace. **2.10.3**

Content as a forest-dweller,  
with mind concentrated, absorbed in the stages of meditation,  
[he] blows away evil *dharma*-s,  
like the wind blows the clouds from the sky. **2.10.4**

[Practicing] good deeds of body and speech,  
he takes delight in good practices.  
He understands reality, is skillful in his behavior,  
[and] can destroy the realm of Māra. **2.10.5**

[The taints of] desire and so on do not trouble  
a mind intent on the beautiful,<sup>17</sup> which is devoid of greed.

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immediately after it ceases, conception arises, mind, mentality...Such is the mind-consciousness-element. In dependence on the mind and *dharma*-s conception arises, mind, mentality, heart, movement, mind, the mind-sphere, the mind-faculty, consciousness, the consciousness aggregate [arises]. Such is the mind-consciousness-element: This is called ‘the mind-consciousness-element.’”

Although we do not find such an explicit distinction between the mind-element and the mind-consciousness-element in the *Saddhṣu*, the two passages above, taken together, nonetheless present an outlook that more or less agrees with the position presented in §2.9. As mentioned in the previous footnote, we find a position that suggests that the mind-element mediates between raw sense data and a human’s experience (*anubhava*) of that data in consciousness. The similarities between these doctrinal outlooks should make us question the long-standing misconception that the doctrines of the Theravādins necessarily stood far apart from those of the Northern traditions.  
<sup>16</sup> This verse is a reworking of the well-known canonical *maṇḍapāvāṅgama* verse found in the *Udānavarga* (31.23-24; see BERNHARD ed. 1965, p. 415). On the importance of this verse to conceptions of action and their relationship to the notion of *Dharma* and *dharma*-s, see Agostini 2010. Agostini shows that the conception of *dharma*-s as actions, represented most elementally in the *maṇḍapāvāṅgama* verse, was prevalent across a wide range of Buddhist traditions, and that this verse was used by a number of scholastic traditions, such as the Madhyamaka and Yogācāra schools, as a justification for various doctrinal positions.

Full of loving-kindness and compassion,  
a monk is established in [the path] leading out [of the flow of existence]. **2.10.6**

He for whom the sense-objects of visible forms and so on,  
which are causes of bondage, are undesirable,  
reaches supreme peace,  
having gone to which he no longer suffers. **2.10.7**

### II-3 The Third Stage

#### The Stage of Reflection on *Dharma-s* (*Kimdharmānusmṛtibhūmi*): The Five Feelings

**3.1** And further, the *yoga* practitioner dwells observing *dharmā-s* among internal *dharmā[-s]*: How does that monk, having first ascended from the first stage of the eighteen mental activities to the second stage, the stage of one who knows the reality of the six elements,<sup>18</sup> now progress to the stage of reflection on the nature of *dharmā-s* (*kimdharmānusmṛtibhūmi*)?<sup>19</sup> He sees with knowledge produced through hearing, or with the divine eye:

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<sup>17</sup> A mind intent on the beautiful (*śubhacittam*) ] It remains a question whether this refers explicitly to the third of the eight liberations or *vimokṣa-s*, described as a state of being “resolved on the ‘beautiful’” (MN 77 at MN II 12: *subhan t’ eva adhimutto hoti*). The association of the *śubhacitta* with the cultivation of loving-kindness and compassion would suggest that such an intimation is being made, since the connection between the third *vimokṣa* and the brahmavihāra-s seems to have been one common interpretive strategy of the post-canonical literature. On this issue, see Anālayo 2009b.

<sup>18</sup> The stage of one who knows the reality of the six elements ] The original reading in Ms suggest that the monk who ascends the second stage is “one who knows the reality of the six elements,” and that this stage of practice does not have an explicit title (*dvitīyaṃ bhūmyantaram ārūḍhaḥ śaddhātutatvajñō bhūmim*). I follow B<sub>crit</sub> (*khamś drug gi de nyid shes pa’i sa la*) in emending the text to *śaddhātutatvajñābhūmim*, while T can be interpreted in support of either reading (... 諸知六界，得第二地。).

<sup>19</sup> The stage of reflection on the nature of *dharmā-s* (*kimdharmānusmṛtibhūmim*) ] The term *kimdharmānusmṛti* is unattested, and the reading is conjectural. It is possible that the initial *kim-* of the compound is a question particle that is either superfluous to the sentence, or suggests an alternate interpretation of the text, in which two separate questions are being asked. As I have edited the text, I take the *kim-* of the compound as a prefix signifying an unusual quality. In the context of the text’s representation of meditative practice, the phrase refers to a practice in which a meditation practitioner queries the nature of and relationship between phenomena (*dharmā*).

The traditional use of the term *dharmānusmṛti* refers to a practice of recollecting the qualities of the teaching of the Buddha (Dharma). These qualities are seven in number. The teaching is: 1. *Svākhyāta* (well-expounded), 2. *sāṃdrśṭika* (evident), 3. *nirjvara* (free from fever), 4. *ākālika* (immediately experienced), 5. *aupanāyika* (conducive to escape [from suffering]), 6. *ehipaśyika* (remarkable), and 7. *pratyātmavedanīyo vijñāiḥ* (to be experienced by the wise for themselves). A standard description of the practice can be found in the fragmentary Yogalehrbuch (Schlingloff 1964, 165 recto 5-6; I repunctuate the text for easy reading):  
*dharmānusmṛtiḥ katarā | ihāryaśrāvako dharmam ākārataḥ samanumarati | svākhyāto bhagava\*to\* dharmāḥ sāṃdrśṭiko nirjvara ākālikaḥ aupanāyikaḥ ehipaśyikaḥ pratyātmavedanīyo vijñāiḥ | tasyaivaṃ dharmam ākārataḥ samanumarataḥ...*

In our present text, the term *kimdharmānusmṛti* seems to invoke the notion of *dharmasṛtyupasthāna*. That is, from here onwards in the text a meditator is dealing with the subtle relationship of phenomena to one another, and the qualities of such phenomena. This process is inaugurated by a meditator’s full understanding of the six elements, and begins with the observation of feelings (*vedanā*). It is worth noting that by classifying this practice as one of reflection on *dharmā-s*, the text diverges from the traditional *sṛtyupasthāna* model, which treats *vedanānupaśyanā* as separate from *dharmānupaśyanā*. Of course, the entire Saddhsu is devoted to the practice of *dharmasṛtyupasthāna*, so such a traditional delineation would not necessarily be expected. Still, the progression of the text does generally follow the order of the traditional fourfold model.



**3.2** That monk, seeing reality,<sup>20</sup> progresses to the third stage. Which stage? The stage in which mind is the forerunner (*cittapuraḥsarabhūmyantaram*).<sup>21</sup> He cognizes the arising of pleasure, he cognizes the arising of pain, he knows the arising of joy and sadness, and cognizes equanimity.

**3.3.1** How does one cognize pleasure? [He understands:] In dependence on contact that is felt as pleasant, pleasant feeling arises. While feeling a pleasant feeling, he discerns [it] as it is: “I am feeling (*vindāmi*)<sup>22</sup> a pleasant feeling.” Then, there is the element of cessation of that contact that is felt as pleasant. Feeling the feeling that has arisen in dependence on contact that is felt as pleasant, he [thus] directly perceives [that] the feeling has disappeared: “[This] pleasant feeling of mine has disappeared.” He [then] directly perceives painful feeling as dependently arisen: “The pleasant feeling of mine is stilled, painful feeling has now arisen for me.”

**3.3.2** Just as he directly perceives [pleasant feeling], [thinking:] “For me pleasant feeling has arisen,” in the same way that [this] actual contact felt as pleasant is set down [above] in detail, in that very same way one should also speak of what is felt as pain.

**3.3.3** How does one cognize joy? “In dependence on contact that is productive of joy, joy has arisen.” How does one directly perceive sadness? “In dependence on contact that is productive of sadness, sadness has arisen.” He who observes (*anupaśyataḥ*) a feeling productive of joy as it is, having seen the cessation [of] what is productive of joy, becomes dispassionate towards joy: “Whatever feeling of joy first arose for me, [that very feeling] is destroyed, stilled, and absent.” Because of this [knowledge], dispassion arises for him, and he experiences [it] as it is.

**3.3.4-5** In the same way [as with joy] one should speak about sadness and equanimity.

**3.4** While the [monk] is progressing to (*ākramato*) the third stage, the earth-dwelling spirits, being extremely pleased, inform the flying spirits. Those [flying spirits] additionally inform the four great kings. The [four great kings] additionally inform the deities who are in the retinue of the four great kings. The [deities who are in the retinue of the four great kings] additionally inform Śakra, Kauśika, the lord of the deities. [They say:] “There is a son of good family named such and such, from Jambudvīpa, from such and such a country, from such and such a village, from such and such a town, from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He has ascended to the third stage [of meditative practice], and wants to wage war against Māra. Māra’s faction is waning, the faction of the True Dharma is waxing.”

**3.5** Hearing this, Kauśika, Śakra, the lord of the deities, becomes extremely delighted. He mounts [his elephant] Airavaṇa and, taking with him a host of deities headed by those of great power, informs the deities of Yāma’s realm. [He says:] “There is a son of good family from

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<sup>20</sup> Seeing reality (*tatvadarśī*) ] B<sub>crit</sub> reads this not as a *bahuvrīhi*, but in compound with the term *bhūmi*, thus suggesting the translator read something like \**sa bhikṣus tatvadarśanabhūmyantaram kataram?*

<sup>21</sup> The stage in which mind is the forerunner (*cittapuraḥsarabhūmyantaram*) ] I have suggested this reading in the edition, but it remains uncertain. The manuscript is damaged and these *akṣara*-s are difficult to make out. Ms reads: [*c*][*t*][*t*][*p*][*u*][*r*][*a*] .. [*r*][*ā*][*d*] [*b*][*h*][*ū*][*m*][*y*][*a*][*n*][*t*][*a*][*r*][*a*][*m*]. B<sub>crit</sub> reads *sems phan tshun gyur ba ni*, suggesting something like \**cittaparasaram bhūmyantaram* or \**cittānyonyam bhūmyantaram*. T, on the other hand, is quite different from Ms and B<sub>crit</sub> and has no directly analogous phrase. It reads: “Due to knowing the five types of feeling faculties according to reality, he attains the third stage” (如實諦知五受根故，得第三地。).

<sup>22</sup> I am feeling (*vindāmi*) ] Here I translate *vindāmi* as “I am feeling” rather than “I am knowing,” which I use elsewhere to make a distinction between the two verbs *vindati* and *vedayati*. In the Saddhsu we see an overlap in usage of these two verbs. Formally speaking, *vindati* means to find or locate while *vedayati* means to know or feel. However, in the Saddhsu we see an equivalency between these two verbs, and in all cases they seem to be used in the sense of feeling or knowing. See, for instance, §4.3.2.3, where the two verbs stand side by side as synonyms. There I have translated them as to know and to feel respectively. It is worth noting that the sense of finding or locating is also covered by the semantic range of knowing and feeling.

Jambudvīpa...in detail up until...He has ascended to the third stage [of meditative practice], and wants to wage war against Māra. Māra's faction is waning, the faction of the True Dharma is waxing.”

**3.6** Hearing this from Śakra, the lord of the deities of the Heaven of the Thirty-three, the deities of Yāma's realm become extremely delighted.

## II-4.1 The Fourth Stage Part One: Feeling in its Broad Extent (*Vedanādhivīśālabhūmi*)

**4.1.1** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk plunge (*avaḡāhati*) into the fourth stage from the third stage? He sees with knowledge produced through hearing, or with the divine eye:

**4.1.2** He progresses to the fourth stage, [understanding]: “With contact as a condition, a pleasant feeling has arisen for me, having pleasure as its cause, pleasure as its source, pleasure as a condition. It ceases, is stilled, and disappears. Immediately after [the disappearance of] that [pleasant feeling,] a painful feeling has arisen for me. It is painful to the touch, has pain as its source, arises from pain, is simply pain, and has pain as a condition.”

**4.1.3** In this way, he directly perceives feeling as conditioned by contact: “From moment to moment a feeling arises for me, accompanied by contact, having its origin in contact.” He is neither thrilled by nor enamored of pleasant feeling. Neither does he delight in that feeling nor does he perpetuate [it] (*bahulīkurute*) or relish [it]. In the same way also with unpleasant feeling, he is not oppressed, afflicted or depressed [by it].

**4.1.4** He dwells equanimous and aware, with constant proper discernment [of impermanence].<sup>23</sup> When the mind is entirely dispassionate towards these three feelings, there then remains only equanimous viewing (*upekṣaṇā*), perfectly purified and perfectly clear. It occurs to him: “Indeed, I should direct (*upasaṃhareyaṃ*) this equanimity, which is perfectly pure and perfectly clear, into the sphere of infinite space. If my mind were to conform to that [meditative state,] then the equanimity witnessed by me [will become] perfected, stabilized, entirely adhering to, and attached to that [meditative state].<sup>24</sup> <sup>25</sup> I should direct [this] equanimity into the sphere of infinite space. Additionally, I should direct this equanimity, which is perfectly pure and perfectly clear, into the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither-perception-nor-non-perception.” In this very way, he enters upon and dwells in the sphere of neither-perception-nor-non-perception: “If my mind were to conform to that [meditative state,]

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<sup>23</sup> With constant proper discernment [of impermanence] (*samprajānakah*) ] Here I understand the term *samprajānakah* to imply the discernment of impermanence along with its correlate characteristics, suffering and not-self, though this is not the literal rendering of the term. One might more literally translate this term as “constantly cognizant,” and simply understand cognizance to refer to an awareness of the three characteristics.

<sup>24</sup> If my mind were...attached to that [meditative state]. ] A possible alternative translation: “My mind should be suitable for that [meditative state]. I have realized equanimity, perfected [it] (*niṣṭhāntā*), and stabilized/fixed [it] (*pratibaddhā*). [Likewise, equanimity] constantly inheres in (*adhyavasitā*) and is retained in (*upādattā*) that [meditative state].”

<sup>25</sup> Entirely adhering to, and attached to that [meditative state] (*tad-atyantam-adhyavasitā tadupādattā...*) ] It remains something of a question to what the pronoun *tad* here refers. I have taken it to refer to the meditative sphere into which the meditator hopes to enter, but it could likewise simply refer to the mind (*cittaṃ*).

then equanimity would remain in dependence on it, adhering to it, due to attachment to it.<sup>26</sup> [So,] I should direct this equanimity into the sphere of neither-perception-nor-non-perception.”<sup>27</sup>

**4.1.5** It is just like a skilled goldsmith, or a goldsmith’s apprentice, who puts [a piece of] gold into the mouth of [his] furnace. Having put [it there], he uses a reed tube and tongs and makes it workable. It becomes golden, excellent and beautiful, of praiseworthy color, to be lauded and praised by all smiths, producing profit in all areas of the country (*sarvadeśānuśamsasṛtaṃ*), ready, spotless, pure, smooth, soft and workable, outshining the luster of a brilliant valuable gem. When that goldsmith or goldsmith’s apprentice knows that the gold is entirely workable, [he fashions it] into whatever ornament he should wish—be it a small bell, a large showy ornament (*sandarśanakāye*), an upper-arm bracelet, an eye ornament, a book ornament, a ring, a signet ring, a gold chain, or a tiara. However he manipulates [it], in that way it becomes workable.

**4.1.6** In the very same way, the monk who is well-practiced at discernment (*prajñāsuśīla*) [understands:] “If I were to direct this equanimity, which is perfectly pure and perfectly clear, into the sphere of [infinite] space, and my mind were to conform to that [meditative state], then equanimity would remain in dependence on it, fixed on it, adhering to it, due to attachment to it.” He [then] directs that equanimity into the sphere of [infinite] space, [and further] into the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither-perception-nor-non-perception.

It [then] occurs to him: “This equanimity of mine, is it permanent, stable, eternal, and not subject to alteration?” [Being] one who has truly acquired the four [immaterial] spheres, he [understands:]<sup>28</sup> “My equanimity in the immaterial spheres is not permanent, nor does it have an object that is permanent. It is not stable, nor does it have an object that is stable. [Rather,] it is to

<sup>26</sup> If my mind were...due to attachment to it. ] A possible alternative translation: “My mind should be suitable for that [meditative state]. Equanimity should remain fixed, as it inheres in that [meditative state] due to its retention in that [meditative state]...”

<sup>27</sup> I should direct [this] equanimity into the sphere of infinite space... I should direct this equanimity into the sphere of neither-perception-nor-non-perception. ] This final section of §4.1.5 is unique in its Chinese version (CBETA, T17, no. 721, p. 14a23-29): “I should direct this equanimity into the sphere of space. Additionally, I should direct this equanimity, which is perfectly pure and perfectly clear, into the sphere of consciousness and the sphere of nothingness. I should direct it into the sphere of neither-perception-nor-non-perception. I anticipate (惓 [?]) that sphere.’ Practicing properly in this way, that person thus correctly practices the sphere of neither-perception-nor-non-perception. Thinking: ‘This present equanimity of mine is supported by that sphere, is the nature of that sphere. Now I have attained it. I [should], experiencing equanimity, enjoy that state, and direct [equanimity] into that state,’ he correctly practices the sphere of neither-perception-nor-non-perception.” 「我以此捨取虛空處。又我此捨，如是清淨，如是鮮白，用取識處，無所有處，用取非想非非想處。我惓彼處。」如是正行，彼人如是正行非想非非想處。作如是念：「我今此捨依於彼處，如彼處法。令我得之。我以此捨喜樂彼處，用取彼處，正行非想非非想處。」

Cf. MN 140 at MN III 244 (B°): ‘...*tadanudhammañ ca cittaṃ bhāveyyaṃ. evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā’ ti.*

<sup>28</sup> He is truly one who has acquired the four [immaterial] spheres (*sa tatvam upalabdhyatanacaturthaḥ*) ] The repetition of the participle *upalabdha* in the original reading of Ms makes me surmise that we are dealing with a dittography. However, the text as it stands in Ms does work, with a few minor adjustments. One might thus translate the original reading in the following way: “He acquires the truth, having acquired the four [immaterial] spheres” (*sa tatvam upalabdha{s} upalabdhyatanacaturthaḥ*). T, however, does not support either the reading found in Ms or the suggested emendation, as no analogue for *tatva* can be found (彼思惟已，次復攀緣四無色處). In the place of *tatva*, it seems that T read an adverbial conjunctive *tataḥ* (次復). While the phrase *tatvam upalabdha* is awkward, we have seen other formulations in which a past participle takes a second case noun as a direct object (see, for instance, such phrases as *bhūmyantaram ārūḍhaḥ* at §4.1.10). The manuscript reading, therefore, remains a feasible possibility.

be understood as compounded. It does not have a permanent object; [rather] it has as its object the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither-perception-nor-non-perception. These [meditative states]<sup>29</sup> are characterized by equanimity, are peaceful (*śivam*), are comprised of equanimity.”

**4.1.7** Feeling feeling[s] that are circumscribed by the body, he directly and serially perceives [them] arising and ceasing. He directly perceives feeling as produced through contact with the eye. He directly perceives feeling as produced through contact with the ear. He directly perceives feeling as produced through contact with the nose. In the same way, he directly perceives feelings produced through contact with the tongue, the body and the mind.

**4.1.8.1** [Then] that feeling-witness (*vedanāsākṣī*) monk scrutinizes (*avalokayate*) that very feeling in an even more subtle way. He feels the arising of feeling produced through contact with the eye. [He feels it as] arisen, [and then feels its] abiding. He [then] directly perceives [that feeling] as it passes away, [and knows that it has] ceased, [thinking: “That] feeling of mine has ceased.”

**4.1.8.2** Then he directly perceives another feeling, [this one] produced through contact with the ear. [He observes:] “That feeling of mine, produced through contact with the eye, has ceased, disappeared, vanished, and will not again return. When that [feeling] has ceased, this other feeling, produced through contact with the ear, arises (*utpannā*) [based on] a pleasant object, a painful object, or a neither-pleasant-nor-painful object.” Observing and cognizing that ear-contact-produced feeling precisely as it is (*yathāyathāvad*), he is not desirous towards [that] feeling, which is bound up with the ear. [Simply] feeling that feeling, he is dispassionate [towards that feeling], liberated [with respect to that feeling].<sup>30</sup>

**4.1.8.3** When that ear-contact-produced feeling has ceased, a feeling based on the nose arises. He experiences that nose-arisen feeling [thus]: “Nose-contact-produced feeling has arisen for me. It is pleasant [when] it has a pleasant object, it is painful [when] it has a painful object, it is neither-pleasant-nor-painful [when] it has a neither-pleasant-nor-painful object.” [In this way,] he experiences that feeling, which is based on the nose, as it is (*yathāvad*), and he experiences [its] disappearance (*astāngatām*). When that [feeling] has ceased, [another] feeling, based on the nose, arises. He experiences [that feeling] as either pleasant, painful, or neither-pleasant-nor-painful: “Feeling based on the nose will arise for me. When it has arisen, it [remains] arisen as long as it is clung to, then it will cease.”<sup>31</sup>

**4.1.8.4-6** When that feeling has ceased, a feeling based on the tongue, of three types—[pleasant, painful, or neither-pleasant-nor-painful]<sup>32</sup>—will arise...as previously stated [one sees the arising

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<sup>29</sup> These [meditative states] ] Here I translate the singular demonstrative pronoun *etat* in the plural, and understand it to refer collectively to the immaterial attainments.

<sup>30</sup> Liberated [with respect to that feeling] ] It remains unclear whether this liberation is categorical, or whether it simply relates to the meditator’s experience of equanimity with respect to feelings. I have interpreted the text as pertaining to liberation with respect to an individual’s reaction to feelings.

<sup>31</sup> “Feeling based on the nose will arise for me...then it will cease.” (“*utpatsyate hi mama ghrāṇāmbanā vedanā. utpannā, yathāivādhyavasitā tathāivotpannā. eṣāpi nirottsyate.*”) ] The import of the sentence remains somewhat opaque. It seems to suggest that the meditator’s engagement with a given feeling conditions perceived length of its abiding. If one is attached to a feeling, it seems to abide. When one is no longer attached to the feeling, it ceases.

<sup>32</sup> Of three types (*trividhā*) ] It remains unclear whether this term refers to the three different types of feelings (painful, pleasant or neutral) or the three states of a feeling in time (arising, abiding, and ceasing).

and passing away of feeling based on the tongue, and feeling based on the body]...[Likewise,] a feeling based on the mind,<sup>33</sup> which is of three types, [will arise].

**4.1.9** [Experiencing all of these feelings, as stated above,] the [monk] progresses to the fourth stage, the stage of actual feeling in its broad extent (*sadbhūtavedanādhiviśālaṃ*).

**4.1.10** When he has mustered effort, is zealous, and longs to surmount the bond[s] of Māra, [at that time] the earth-dwelling spirits, being extremely pleased, inform the flying spirits. They additionally inform the four great kings. They additionally inform the deities who are in the retinue of the four great kings. They additionally inform Śakra, the lord of the deities [of the Heaven of the Thirty-three]. Śakra additionally informs the deities of Yāma's realm. [He says:] “There is a son of good family from Jambudvīpa, from such and such a country, from such and such a village. That son of good family, named such and such, has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. Striving tirelessly, he has gradually ascended to the fourth stage, actual feeling in its broad extent (*sadbhūtaṃ vedanāviśālaṃ*). [So,] I am informing the deities. Māra's faction is waning, the actual faction of the True Dharma of the deities<sup>34</sup> is waxing (*devasaddharmapakṣa*).”

**4.1.11** Seeing Śakra mounted upon Airavaṇa, the deities of Yāma's realm, delighted, say to him: “It is pleasing to us, Śakra, that men of Jambudvīpa are dharmic and live in accordance with Dharma. Similarly, you, Śakra, are in conformity with the True Dharma.”

## II-4.2 The Fourth Stage

### Part Two: Envisioning the Truth of Feeling (*Vedanātatvadarśibhūmyantara*)

**4.2.1** And further, the *yoga* practitioner dwells observing *dharmā*-s among internal *dharmā*[-s]: How does that monk scrutinize feeling while abandoning, discarding, the bond of Māra? He sees with knowledge produced through hearing, or with the divine eye:

**4.2.2** That monk scrutinizes feeling precisely as it actually exists (*sadbhūta eva*): “Based on eye consciousness, [an] unwholesome [feeling] arises. While it is arising, it is made to cease by another, wholesome, object, and a wholesome [feeling] is produced. That [feeling] is [likewise] made to cease by a morally indeterminate object, and a morally indeterminate [feeling] is

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<sup>33</sup> A feeling based on the mind (*manovedanālambanā*) ] Here, based on the parallel passages above, one would prefer to read *mana-ālambanā vedanā*. The literal reading of the Ms as it stands would be ‘the threefold object of mind-feeling.’ This takes us away from the central object of the meditator's attention, feelings. Without emending the text, I nonetheless understand the compound to mean what is understood in the parallel phrases dealing with the other sense-spheres.

<sup>34</sup> The truly existent faction of the True Dharma of the deities (*sadbhūto devasaddharmapakṣaḥ*) ] The additions here of the term *deva-* at the beginning of the compound and the adjective *sadbhūto* are worthy of note. Firstly, by describing the True Dharma as connected with deities (*deva-*), the text invokes the notion that a meditator's practice is connected with a cosmic battle between wholesome forces, deities, and unwholesome forces, beings connected to Māra. This idea is present implicitly throughout the text, but here the notion that deities are on the side of the True Dharma is made explicit. Additionally, the adjective *sadbhūto* here seems to address an implicit concern of the text: that the True Dharma is no longer extant in Jambūdīvīpa. By stating that the True Dharma is truly existent (*sadbhūto*), the text counters this concern, and affirms that in fact the True Dharma is still accessible. That this is all affirmed by the powers of the cosmic world makes the statement even more powerful. This message is even further emphasized below in paragraph §4.1.11 when the Yāma deities explicitly speak of men of Jambūdīvīpa as living in accordance with the Dharma.

produced.”<sup>35</sup> In the same way he experiences feeling produced through contact with the ear, feeling produced through contact with the nose, feeling produced through contact with the tongue, feeling produced through contact with the body, and feeling produced through contact with the mind. While he is experiencing [these feelings], wholesome *dharma*-s come to fullness (*paripūrīṇ gacchanti*), and his mental defilements (*kleśa*) become attenuated.

**4.2.3** Developing [his meditation] in this very way, he discriminatingly examines (*pratyavekṣate*) those same feelings in an even subtle manner. He sees a *dharma*-based feeling (*dharmavedanā*) passing away together with [the arising of another] *dharma*-based feeling.<sup>36</sup> Just as the light of a lamp is impeded (*viruddhā*) by the light of the sun, in the same way the two feelings pass away (*nirudhyate*).

**4.2.4** Additionally, he experiences feeling, be it wholesome or unwholesome, building upon itself, just as the light of one lamp adds to the light of another lamp.

**4.2.5** [He] further analyzes feeling: “Which feeling is entirely counterposed (*viruddhā*) to which other feeling?” He sees: “Wholesome feeling is entirely counterposed to unwholesome feeling, just as the light of a lamp is counterposed to the light of the constellations.”<sup>37</sup>

**4.2.6** That monk further discriminates [feelings]: “Which feeling entirely destroys which other feeling?” He sees: “Feeling that has an object that is free of the fluxes entirely destroys feeling that has an object that is connected to the fluxes, just as the light of a fire destroys the light of snow.”

**4.2.7** “Which feeling is overcome by which feeling, and after that again comes to fullness (*āpyāyate*)?” He sees: “When unwholesome feeling overcomes wholesome feeling, [wholesome feeling, nonetheless,] comes to fullness again [later]; just as during the day the light of the moon is overcome by the sun, but at night the light of the moon [again] comes to fullness.”

**4.2.8** That monk, with one-pointed awareness of feeling, further discriminates feeling: “Which great many [mental states] associated with feeling are counterposed to and overcome by which single feeling?” He sees: “A great many mundane and functional feelings are overcome by [a single] supramundane feeling, free of the fluxes; just as at night the lights of many constellations, planets, and stars are overcome by the singular light of the moon.”

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<sup>35</sup> While it is arising... a morally indeterminate [feeling] is produced. ] This passage reveals the rather deterministic moral outlook of the text. That is, it posits a situation in which wholesome, unwholesome and morally indeterminate mental states arise based on sense objects (*ālambana*) that correlate with such states. If we extrapolate and generalize based on this passage, we can say that the moral status of one’s mental life is entirely dependent on the availability of certain types of sense objects.

<sup>36</sup> He sees feeling...feeling [produced based on] a mental object (*sa paśyati dharmavedanāṃ, dharmavedanayā saha nirudhyamānām*). ] The syntax of this sentence remains something of a mystery, as does the definite import of the term *dharmavedanā*. I have understood this term as feeling based on mind-consciousness (*manāḥsaṃsparśavedanā*). I have also strayed from a strict rendering of the grammatical construction in order to get at what I think the passage is trying to say. That is, a literal translation of the sentence would be: “He sees a *dharma*-based feeling passing away along with a *dharma*-based feeling. Just as the light of a lamp is distinct from the light of the sun, in the same way the two feelings pass away.” This translation might be construed as the meditator observing both feelings passing away, without the sense that one feeling dominates another, and it is possible that this is in fact what the text is saying. I have, however, interpreted it to be expressing the way that one feeling gives way to another feeling, while both eventually perish.

<sup>37</sup> Just as the light of a lamp is counterposed to the light of the constellations. (*tadyathā dīpaprabhā nakṣatraprabhayaḥ saha viruddhā*) ] This simile is somewhat puzzling, as it seems to me that the light of the stars and the light of a lamp are not necessarily categorically different. This puzzlement is furthered by the Chinese translation, which reads: “...just as the light of a lamp and the light of the stars and planets do not mutually obstruct [one another]” (譬如燈明星宿光明二不相障。).

**4.2.9** And further, that monk, the observer of feelings, the observer of the passing away [of feelings], scrutinizes feeling in an even subtler manner: “Which great many feelings—arising due to the eye, ear, nose, tongue and body and connected to the fluxes—encourage which wholesome [mental state]?” He sees: “Though there are many mundane feelings connected with the fluxes, they are not capable of the illumination of [the feeling] free of fluxes; just as at night the radiance of the constellations, planets, and stars is not capable of illumination in the absence of the moon.”

**4.2.10** That monk scrutinizes that feeling further: “To what extent do my feelings abide in a particular condition over time?” He sees: “My feelings have the particular condition of arising and passing away momentarily,<sup>38</sup> just like lightning.”

**4.2.11** That monk further reflects in this way: “How [then] does feeling [based on] the eye offer a place (*pratyamśam prayacchati*)<sup>39</sup> to feeling [based on] the nose?” He sees: “For all faculties, a feeling has a distinct faculty and object, since the time of being an embryo

(*budbudakālādibhinnendriyālanbanā*).<sup>40</sup> Just as there is not a single condition for cows, horses, camels, donkeys, and buffaloes, which are of various categories of birth, so also there is not a single object (*ālambana*) for the beginningless (*anādiviracita*) arising of the five faculties. Due to the distinguishing of sense-objects (*viśaya*), there come about distinct faculties and sense-objects (*viśaya*), just as there come about cows, horses, camels, donkeys, buffaloes, and hogs.”<sup>41</sup>

**4.2.12** For the monk who observes feelings in this way, there arises an even subtler knowledge. He [then] inhabits, develops, and cultivates that knowledge.

**4.2.13** While he is inhabiting [that knowledge], observing feelings and the passing away [of feelings], he thinks: “From where do these feelings of mine—arisen through [the faculties of] the eye, ear, nose, tongue, body and mind—come, when they are arising? Where do they accumulate (*kutra sannicayaṅ gacchati*) when they are ceasing?”

**4.2.14** While that monk is observing the passing away of feelings, contemplating [them] while on the path, he thinks: “When it is arising, the feeling [based on] the eye comes from nowhere. When it is ceasing, it does not accumulate anywhere. In this way, feeling [based on] the eye [first] does not exist, and then comes into existence. Once it comes into existence, then it disappears.<sup>42</sup> Feeling [based on] the eye does not come from any source, like the water of the

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<sup>38</sup> Have the particular condition and characteristic of arising and passing away (*utpādayayakṣaṇāvasthāyinyo*) ] Here I follow the Tibetan translation of the text, which differs from Ms and T: *de skad cig la bdag gi tshor ba gzhan skye zhing 'jig par gnas par*. Ms and T on the other hand read *utpādayayalakṣaṇāvasthāyinyo*: “have the particular condition and characteristic of arising and passing away.”

<sup>39</sup> Offer a place (*pratyamśam prayacchati*) ] This translation is tentative, and it remains unclear exactly what this phrase means. Based on what follows, the passage seems to address the question of how there can be multiple objects based on which feelings arise. Both B<sub>crit</sub> and T seem to translate *\*pratyayam prayacchati*, which would simplify the translation. This simplification, however, would not do away with the opacity of the passage.

<sup>40</sup> A distinct faculty and object, since the time of being an embryo (*budbudakālādibhinnendriyālanbanā*). ] This compound is problematic, and its interpretation is made even more difficult by the orthography of the first element of the compound. In Proto-bengali, it is virtually impossible to distinguish between the orthography of *-ddhu-* and *-dbu-*. The present translation remains tentative, and I have found little to support it. However, other options are even less desirable. If we read *budbudalikādi-* (Ms), it becomes difficult to resolve the compound. We would have to emend to *budbudikādi-*: “beginning as [mere] bubbles.” We might otherwise read *buddhyudarikādi-*: “having their origin in the womb of the mind” or “beginning in the belly of the mind.” All of these possibilities involve altering the reading in Ms.

<sup>41</sup> He sees that for all faculties... donkeys, buffaloes, and hogs. ] Here, again, we see a move towards idealism. Cf. §2.9 and the Mahāvibhāṣā at T XXVII 682b2-5.

<sup>42</sup> ...does not exist, and then comes into existence. Once it comes into existence, then it disappears. (*abhūtvā, bhavati. bhūtvā ca, prativigacchati*). ] Cf. MN 111, the *Anupadasutta*, in which an almost identical phrase is used

ocean. [Feeling based on the eye] does not accumulate anywhere when it ceases, like the downward-flowing rivers disappear (*anugacchante*) into the ocean. In this way, feeling [based on] the eye [first] does not exist, and then comes into existence. Once it comes into existence, then it disappears. Feelings [based on] the eye, ear, nose, tongue, body and mind arise in dependence [on various conditions].

**4.2.15** “It is just like when a skilled potter, or a potter’s apprentice [makes a pot]: In dependence on a wheel, a lump of clay, [a potter’s] effort, and water, a pot consisting of clay comes into existence. In this regard, the pot does not come from any source. When it is being destroyed, it does not accumulate anywhere. In this way, a pot comes about due to causes and conditions. Similarly, in dependence on my eye, a visible form, light, space, and attention, feeling [based on] the eye arises—be it pleasant, painful, or neither-painful-nor-pleasant. It is similar for a pot: If the materials and the conditions [for fashioning it] are good (*śobhana*), then a good pot is produced. If [the material and conditions are] not good, then a poor pot is produced. Similarly, if the causes, conditions and objects are good, then good feelings [based on] the eye and so on arise, [feelings] that are connected with Dharma, that are wholesome and gradually lead to *nirvāṇa*. Similarly, if the causes, conditions and objects are not good, then bad feelings [based on] the eye and so on arise, [feelings] that are based in desire, aversion and delusion, and that lead to [continued suffering in] the flow [of existence], in hell, the realm of hungry ghosts, and the animal realm.”

**4.2.16** The monk, with his intention fixed skillfully on all actions and their results,<sup>43</sup> continuing to investigate feeling, sees feeling as not based on one [thing], as not being controlled by a creator, as not arising due to a [single] cause,<sup>44</sup> as not fortuitous[ly produced], as not uniform, not permanent, not stable, not eternal, and as subject to alteration. As he sees the aggregate of feeling [thus], his craving (*trṣṇā*)—which brings about future rebirth, is accompanied by delight and desire, and is a pollutant—is entirely abandoned.

**4.2.17** That monk, repeatedly observing the impermanence of all constructions (*sarvasaṃskārānityānupaśyī*), inhabits, develops, and cultivates the path.<sup>45</sup> As he is developing [it] in such a way, his fetters are abandoned and his latent defilements are relinquished.

**4.2.18** Which fetters [are abandoned]? Namely: the fetter of conformity, the fetter of resistance (*pratigha*), the fetter of conceit, the fetter of ignorance, the fetter of views, the fetter of clinging [to precepts and vows], the fetter of doubt, the fetter of jealousy, the fetter of miserliness. These fetters are abandoned.

**4.2.19** Which latent defilements are relinquished? Namely: the latent defilement of desire for sensual pleasure, the latent defilement of desire for existence, the latent defilement of desire for

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repeatedly to describe Sāriputta’s experience of the arising and passing of various meditative states (MN III 25): “*evaṃ kira ’me dhammā ahutvā sambhonti, hutvā paṭiventī*” *ti*.

<sup>43</sup> Intention fixed skillfully on all actions and their results (*sarvakarmaphalakuśalānubaddhacetano*) ] B<sub>crit</sub> and T disagree on how to understand this compound. T takes the term *-kuśala-* as referring to actions and their results, and thus understands it to mean ‘wholesome’ (一切所有善行善果). B<sub>crit</sub> takes *-kuśala-* as an adverb, describing the ‘skilful’ way in which the meditator’s mind is fixed on actions and their results (*las dang ’bras bur ’brel pa thams cad la mkhas par sems pa’i*). Based on the word order, I think it is most advisable to follow the interpretation of B<sub>crit</sub>.

<sup>44</sup> As not arising due to a cause (*hetusamutthāṃ*) ] As arising based on causes and conditions (in the plural) is a central theme of this text, we should understand *hetusamutthāṃ* as ‘arising from a [single] cause’ instead of a more general ‘arising from a cause.’

<sup>45</sup> The path (*mārgaṃ*) ] Here it is not precisely clear whether one ought to take the term *mārga* in its broader sense, as the path of practice in general, or in its more specific *abhidharmic* sense, as the mental state that precedes the liberatory *phala* mental state.



non-existence, the latent defilement of views, the latent defilement of resistance, the latent defilement of conceit, the latent defilement of ignorance, the latent defilement of doubt. All of these, as they are predominant (*yathāpradhāna*) for him, perpetuate the three realms of existence, accompany one in the three stages [of existence],<sup>46</sup> perpetuate the three faults,<sup>47</sup> follow one in the three time periods, have three mediums (*trimadhyama*),<sup>48</sup> are experienced through the three feelings, perpetuate rebirth in the three [realms of existence], and are the cause for the flow [of existence].

**4.2.20** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk fully understand (*avabudhyate*) that the eye has causes and conditions? He scrutinizes the eye as having what as its condition, what as its productive cause, what as its source? He sees with knowledge produced through hearing, or with the divine eye:

**4.2.21** The eye has action as its productive cause. By action birth is produced.<sup>49</sup> The case is similar for a tree, which exists because of a small seed. From that tree again a seed grows, because of causes and conditions. Similarly, from [the seed of] unknowing (*ajñānāt*), action is produced. Likewise, due to action, birth comes about. Because of birth, aging and death, sorrow and lamentation, pain, sadness and depression arise. It is because of this [law] that the great ocean of all the foolish worldlings is bound by the noose of craving—which is the cause of action—and revolves aimlessly like a wheel. This is the reason, this is the condition, for all feelings and perceptions. [When] action is not produced, due to the absence of action, there is the absence of craving. Due to the absence of that [craving], there is the absence of feeling, because of [the law of] causes and conditions (*hetupratyayāt*).

**4.2.22** It is just like the flames of a lamp, which come into existence momentarily (*kṣaṇikā abhinivartante*) in dependence on a wick, a fuel container, fuel, and fire. In the very same way, that monk, investigating reality, is one who sees the causes and conditions [for the arising] of feelings: “All feelings arise with actions as their productive cause (*karmahetuja*), with actions as their resort (*karmapratiśaraṇa*), with actions as their origin (*karmaprabhava*). The human body is the fuel container. The sense-faculties are the fuel. Craving is the wick. Fire is desire, aversion and delusion. Momentary knowledge is like the [flickering] flame of the lamp. Knowledge is likened to light, with which the reality-investigating *yoga* practitioner sees: ‘Feeling pervades all three realms of existence.’”

**4.2.23** It is just like a goldsmith with his gold. Having taken that gold [when] it is workable and pliant, he forms it into a beautiful ornament. In this way, the *yoga* practitioner is like the goldsmith. Having taken up a sense-object, which is like the gold, if that object is good (*śobhana*), then he generates a good action, [an action] that will lead to *nirvāṇa*. If that object is bad (*aśobhana*), then he generates a bad action. In this regard they say [these] verses:

He who knows the reality of causes and conditions,  
 who is resolved upon subtle objects,  
 and delights in the flow of liberation,  
 craving cannot carry him away. **4.2.24.1**

<sup>46</sup> The three stages (*tribhūmi*-) ] The three stages map to the three realms of existence. They are the *kāma*bhūmi, the *rūpa*bhūmi, and the *ārūpya*bhūmi.

<sup>47</sup> The three faults (*tridoṣa*-) ] The three faults are desire (*rāga*), aversion (*dveṣa*), and delusion (*moha*).

<sup>48</sup> Three mediums (*trimadhyamāḥ*) ] It remains unclear what is referred to by this phrase.

<sup>49</sup> Is produced (*abhinivartyate*) ] The precise sense of this irregular Buddhist Sanskrit verb here remains unclear. B<sub>crit</sub> (*mngon par bsgrubs te*: is accomplished) and T (轉行: transforms, continues, rolls on) interpret the verb differently.

All living creatures are dependent on action,  
are produced from the womb of action.  
Being bound by the fruits of action,  
[they] wander aimlessly in the strait (*sankāte*) of existence. **4.2.24.2**

He who, not taken up with unwholesome action,  
constantly delights in wholesome action,  
is one who delights in purity, [which is like the cool] rays of the moon.  
Such a person is a practitioner (*yogī*). **4.2.24.3**

Burning up evil *dharma*-s,  
as fire burns dry firewood,  
he blazes forth (*vibhrājate*) in the three worlds,  
liberated from evil, having subjugated affliction. **4.2.24.4**

Whose mind [inclines] towards liberation,  
and not at all towards the flow [of existence],  
he is not bound to the wheel;  
he is free, like a bird in the sky. **4.2.24.5**

He who knows the reality of the arising of feeling,  
and is certain of the fruit of feeling,  
he is to be known as “liberated”;  
he understands the reality of the three realms of existence. **4.2.24.6**

Pain and pleasure do not afflict him.  
He is not defiled by what is seen or not seen.  
he who sees the flow [of existence] as a blazing conflagration (*dīpta*),  
true men consider him to be a practitioner. **4.2.24.7**

With a mind free of delusion,  
constantly intent on the Dharma,  
he takes delight in the duties of a monk.  
Such a person is a [true] monk. **4.2.24.8**

He does not enjoy visiting relatives,  
but delights in visiting holy men.  
Free from the stains of the home [life],  
such a person is a [true] monk. **4.2.24.9**

With faculties stilled in their entirety,  
not greedy for sense-objects,  
he casts his gaze only the distance of a plough’s length.  
Such a person is a [true] monk. **4.2.24.10**

He does not frequent corrupted homes.  
He does not wheel and deal in currency or  
take delight in crossroads and markets.  
Such a person is a [true] monk. **4.2.24.11**

He does not attend performances of singing and dancing,  
nor does he indulge (*rajyate*) in [sources of] excitement.<sup>50</sup>  
He is eager (*saṃrambhate*) for the charnel ground.  
Such a person is a [true] monk. **4.2.24.12**

Today's alms are the supreme alms.  
He does not anticipate what he will get tomorrow.  
He is content with [only] two parts of his stomach [full] (*dvibhāgakukṣisaṃtuṣṭo*).  
Such a person is a [true] monk. **4.2.24.13**

He has turned away from fine clothing.  
He enjoys (*rajyate*) rags from the dust heap.  
He lives on appropriate food.<sup>51</sup>  
Such a person is a [true] monk. **4.2.24.14**

He who does not generate actions,  
who is indifferent (*nirāśa*) with respect to all actions,  
who gets neither elated nor dejected,  
such a person is a [true] monk. **4.2.24.15**

He is entirely free from sensual desire or anger.  
He has abandoned the sludge of delusion.  
He is not smeared by evil *dharma*-s.  
Such a person is a [true] monk. **4.2.24.16**

He has overcome all fetters,  
abandoned all latent defilements,  
and is entirely free of all adherences (*sarvāśayavinirmukta*).  
Such a person is a [true] monk. **4.2.24.17**

[After traveling] by the Noble Eightfold Path,  
standing before *nirvāṇa*,  
he destroys all the mental defilements.  
Such a person is a [true] monk. **4.2.24.18**

With mind firm and faculties pacified,  
devoid of the sludge of sensual desire,

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<sup>50</sup> Nor does he indulge in [sources of] excitement (*saṃrambheṣu na rajyate*) ] The Chinese translation here seems most appropriate: “He does not frequent the houses of rich men” (不樂饒人處). The Tibetan translation remains close to the Sanskrit (*nyes rtsom rnams la chags med la*).

<sup>51</sup> He lives on appropriate food (*yuktāhāravihāro*) ] This most likely refers to living on alms-food.

his mind is established in one-pointedness.  
Such a person is a [true] monk. **4.2.24.19**

He who knows the ascendance of the stages [of meditation],  
has insight into their reality,  
and knows them from beginning to end,  
such a person is a [true] monk. **4.2.24.20**

He understands, according to the law of nature,  
that all *dharma*-s, be they with fluxes or free from fluxes (*sāsravānāsrava*),  
originate due to causes and conditions.  
Such a person is a [true] monk. **4.2.24.21**

He is celibate, upright, and tranquil,  
devoid of sloth and torpor.  
He rises early, is pure and skillful.  
Such a person is a [true] monk. **4.2.24.22**

He who delights in concentration and insight,  
as well as the four stages of meditation,  
who is fond of the joy of the forest,  
Such a person is a [true] monk. **4.2.24.23**

Just as the shadow of a bird in the sky  
follows it constantly,  
so also his mind is [constantly] on the True Dharma.  
Such a person is a [true] monk. **4.2.24.24**

He is a destroyer of the mental defilements and their subsidiaries (*kleśopakleśa*<sup>o</sup>).  
He sees [all phenomena] equally (*samadarsīt*), and has a beautiful mental state.<sup>52</sup>  
He is a master of the practice of inbreathing and outbreathing.  
Such a person is a [true] monk. **4.2.24.25**

He is a master of successive practices,  
a master of *yoga* (*yogavit*), who sees reality.  
He knows the methods that belong to the path and those that do not (*mārgāmārgavidhijña*).  
Such a person is a [true] monk. **4.2.24.26**

He who does not get thrilled by thrills,  
and is not frightened when there is fear,  
who is mighty, and for whom thrills and fear are the same,  
such a person is a [true] monk. **4.2.24.27**

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<sup>52</sup> A beautiful mental state (*śubhāmatih*) ] This term again raises the question whether the *vimokṣa*-s are implied. Compare §2.10.6, footnote 17.

He knows the reality of aging and death.  
He is revered (*namaskṛta*) by gods and men.  
He knows the various [karmic] qualities of beings (*parāparaṅṅo satvānām*).  
Such a person is a [true] monk. **4.2.24.28**

He is content with just a robe and a bowl.  
He is not enamored of collectibles.  
He has few needs and is celibate.  
Such a person is a [true] monk. **4.2.24.29**

He eats at only one sitting, is pure,  
and is not deluded by greed for flavors (*rasagrddhyā na muhyate*).  
He disdains gain and fame.  
Such a person is a [true] monk. **4.2.24.30**

He enjoys the practice of equanimity and compassion.  
He has abandoned [karmic] accumulations and faults.  
He has entirely burned off the faults [of desire, aversion and delusion].  
Such a person is a [true] monk. **4.2.24.31**

**4.2.25** [Then] that monk, observing *dharma*-s among internal *dharma*[-s], while observing that very feeling as it is, sees with an even subtler form of knowledge. [He sees] feeling produced through contact with the eye as conforming to its object (*ālambanānucara*), sees it ceasing along with [the arising of] another object, [and sees when it] has passed away: “The feeling as an object,<sup>53</sup> produced through contact with the eye, is gone. [Now] feeling that is accompanied by the object of sound, be it pleasant or unpleasant, has come about for me. May this mind of mine, which accompanies that [feeling], not react (*vikṛtim āpadyate*).”<sup>54</sup> [In this way,] having fixed the mind on the post of that object (*ālambanastambhe*), he controls [it] (*sandhārayati*). When that ear[-based] feeling—accompanied by the object of sound—ceases, nose[-based] feeling, which has scent as its object, comes about. He also scrutinizes (*avalokayati*) that nose[-based] feeling, and determines (*santarkayati*): “Nose[-based] feeling—accompanied by scent—has arisen for me. [It] is either wholesome or unwholesome, productive of action or morally indeterminate. This mind of mine has reacted to nose[-based] feeling.” When he notices (*avalokayati*) [this] reaction of the mind, he once again attends to that same object, practices, strives, and makes efforts [to observe that object]. He makes the mind workable, and imbues [it] (*bhāvayati*) with wholesome *dharma*-s that are free of fluxes.<sup>55</sup> Once [the mind] is stable,<sup>56</sup> he makes taste his

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<sup>53</sup> The feeling as an object (*vedanālambanā*) | This phrase is grammatically puzzling, as it is a feminine form, but the term *ālambana* is neuter. This means that *ālambana* here must be employed adjectivally. Such a usage is unseemly. Both T and B<sub>crit</sub> agree with this reading, however. The text would make better sense were it to read *vedanā sālambanā*.

<sup>54</sup> React (*vikṛtim āpadyate*) | This is a tentative translation. A more literally rendering might be “becomes agitated.” I understand this phrase in the sense of corruption. That is, one enters upon corruption of mind (*cittavikṛtim āpadyate*) when one reacts to the feeling or sensation of a sense-object or sense-door. We might also translate this phrase as “wander” or “get distracted.” However, these translations do not bring across the sense of an active relationship to sense experience.

<sup>55</sup> He makes the mind workable, and imbues it with wholesome *dharma*-s that are free of fluxes. (*cittaṃ bhāvayati kuśalair dharmair anāsravair*) | It is difficult to render the term *bhāvayati* here accurately. It certainly means to

object—be it wholesome or unwholesome, productive of action or morally indeterminate. Then, once he has realized the object, he scrutinizes feeling—be it pleasant, painful, or neither-painful-nor-pleasant. [He thinks:] “Has my mind reacted to this [feeling] or not?” If he sees that his mind has reacted to feeling that has come about with taste as its object, he again ties that very mind to the post of the object with the rope of resolution (*dhṛtirajjvā*).<sup>57</sup> In this way, he practices, strives, and makes efforts so that his mind will not be carried off by the craving for tastes that accompanies tongue[-based] feeling. Further, that monk scrutinizes touch[-based] feeling, which is accompanied by the touch of the body—be it wholesome or unwholesome, productive of action or morally indeterminate—having fixed [his mind] on the object. If he notices (*avalokayati*) that [his] mind has reacted to that touch[-based] feeling, he again ties [the mind] to the post of the object, and makes it workable, so that he will not again react. Further, that monk scrutinizes (*avalokayati*) *dharma*[-based] feeling—be it wholesome or unwholesome, productive of action or morally indeterminate—which pertains to the mind, and is bound up with the mind. If because of these [dharma-based] feelings he arouses (*avacārayati*) a mental reaction, he again ties [the mind] to the post of the object with the rope of resolution, and makes it workable, so that he will not again react.

**4.2.26** That monk scrutinizes feeling in relation to the collection of six sense-objects (*ṣaḍviṣayakāyagata*),<sup>58</sup> and ascends to a position known as “Vision of the Arising of the Reality of the Five Feelings” (*pañcavedanātatvodayadarśinaṃ sthānaṃ nāma*).<sup>59</sup>

**4.2.27.1** With the light of knowledge he investigates (*vimṛśati*) feeling produced through contact with the eye: “Who feels this feeling, [saying]: ‘This is feeling’?”

**4.2.27.2** He sees: “Based on mind-consciousness, this feeling has arisen. It is entirely bound up with the mind, and is carried off by ideation of mind (*manovitarakenāpahṛyate*). All foolish worldlings are scorched by the fire of cogitation (*saṅkalpāgninā*). There is no creator or feeler here. A mere heap of constructions arises, and a mere heap of constructions ceases, bound up

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meditate or cultivate. T translates “he perfumes the mind with *dharma*-s free of fluxes” (熏心，無漏善法). B<sub>crit</sub> renders the Sanskrit quite literally (*dge ba'i chos zag pa med pas sems goms par byed*). I choose the verb “imbue” here in order to be able to incorporate the instrumental *dharmaiḥ* coherently into the sentence.

<sup>56</sup> Once [the mind] is stable (*atha na vikampate*) | I render this phrase positively, and understand *atha* as instigating an if clause.

<sup>57</sup> He again ties that very mind to the post of the object with the rope of resolution (*sa punar api tad eva cittam ālambanastambhe baddhvā dhṛtirajjvā*) | This passage alludes to a metaphor for training the mind, that of an animal tied to a post. See SN 22.100 at SN III 151 for a similar use of language with an inverse connotation.

<sup>58</sup> In relation to the six sense-spheres (*ṣaḍviṣayakāyagatām*) | Here, as elsewhere, I translate *viṣaya* as ‘sense-sphere’ rather than ‘sense-object,’ since the following series of meditations is concerned with the sense-faculties, while the foregoing passage concerns the sense object. The translation ‘sense-sphere’ is broad enough to cover both sense-faculties and sense-objects.

<sup>59</sup> Ascends to a position known as “Vision of the Arising of the Reality of the Five Feelings” (*pañcavedanātatvodayadarśinaṃ sthānaṃ nāmārohate*) | This translation follows my conjectural emendation of the Sanskrit text. The differences between our three versions of the text here present a definite problem for our understanding of progression of the stages of meditation. The original reading of Ms indicates that a meditator here ascends to a fifth stage (*pañcamam vedanātatvodayadarśinaṃ sthānaṃ*). B<sub>crit</sub> follows this reading as well, but adds an additional element to the compound (*tshor ba 'byung ba dang zad pa de nyid mthong ba ni gnas lnga pa la 'jug ste; \*-odayavyaya-*). However, it is likely that the Chinese translator(s) did not have such a reading in his text, unless he made an error in translation (諦知五受，得不盡處 [\**pañcavedanātatvadarśinaṃ avyayaṃ sthānaṃ ārohate*]). It seems most likely that in the process of transmission, a scribe changed the text based on his assumptions about the ordinal numbers used to describe the stages in the text. Indeed, one might expect the monk to ascend to a fifth stage at this point in the text. However, as the fourth stage is explicitly mentioned below at §4.2.32, the suggested emendation is necessary.

with causes and conditions.” [Thus] observing and pursuing (*anuvīdhāvan*) feeling produced through contact with the eye as it is in its true nature, he is not carried off by it. [His] mind does not tremble, it is not absent (*na susīrīkriyate*), nor does it flag (*nāvītkriyate*).

**4.2.27.3** Further, that monk scrutinizes feeling produced through contact with the ear: “Who knows and feels (*vindati vedayati*) this ear[-based] feeling, [saying]: ‘This is feeling’?”

**4.2.27.4** He sees: “This ear[-based] feeling is entirely bound up with mind-consciousness, is entirely bound up with the mind, has it as a support. There is no creator or feeler here. This ear[-based] feeling has arisen in dependence. There should be no creator or feeler here. This is an empty (*sūnya*) heap of constructions.<sup>60</sup> It has arisen and passes away under the influence of causes and conditions.”

**4.2.27.5** Further, that monk scrutinizes nose[-based] feeling: “Who knows [this] feeling, [saying]: ‘This is feeling’?”

**4.2.27.6** He sees: “Feeling is entirely bound up with mind-consciousness, has the [mind] as its basis, support, cause and condition, and has the characteristic of experiencing (*anubhavalakṣaṇā*). This empty heap of constructions is not controlled by a creator or a feeler, [but] proceeds interpenetrated as a stream [of experience] (*santānānuvīdha*).”<sup>61</sup> Scrutinizing nose[-based] feeling [in this way, he understands:] “There is no creator or feeler here, nor anything else of the sort.”

**4.2.27.7** Further, that monk scrutinizes tongue[-based] feeling: “Who knows [this] tongue[-based] feeling, [saying]: ‘This is tongue[-based] feeling’?”

**4.2.27.8** He sees: “This tongue[-based] feeling is entirely bound up with mind-consciousness. [It] has the [mind] as a support, is bound to the [mind], has the [mind] as its basis, arises with the [mind] as its cause (*taddhetuta utpadyate*), and has the [mind] as its foundation. There is no creator or feeler here, nor anything else of the sort. This empty heap of constructions arises under the influence of causes and conditions.”

**4.2.27.9** Further, that monk scrutinizes feeling [based on] the touch of the body: “Who knows [this] body[-based] feeling, [saying]: ‘This is feeling’?”

**4.2.27.10** He sees: “This body[-based] feeling is entirely bound up with mind-consciousness. There is no creator or feeler here, nor anything else of the sort. This empty heap of constructions continues under the influence of causes and conditions.”

**4.2.27.11** Further, that monk scrutinizes mind[-based] feeling: “Who knows [this] feeling [based on] the mind, [saying]: ‘This is feeling’?”

**4.2.27.12** He sees: “In dependence on the mind and *dharma*-s, mind consciousness arises. When these three [things] come together, [there comes about] contact and feeling produced through

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<sup>60</sup> This is an empty heap of constructions (*sūnyaḥ saṃskārapuṅjo 'yaṃ*) ] This phrase can be found in SĀ. Compare T II 327b7-15, T II 454c27-455a5, SN 5.10 [171] at SN I 135 and Akbh IX, p. 466. See endnote lxxii of the edition, where I reproduce these passages in full. It is also worth noting the ambiguity in the use of the word *sūnya* here. It can be translated as either ‘empty’ or as ‘merely,’ ‘only.’ The latter sense is clearly that which is found in the Pāli version of the canonical phrase: *suddhasaṅkhārapuṅjo 'yaṃ*, “this is a sheer heap of constructions.” The ambiguity is captured most acutely in what appears to be a double translation in SĀ (at T II 327b8): 唯有空陰聚. Here *wei* 唯 and *kong* 空 respectively translate the senses of ‘only’ and ‘empty.’

<sup>61</sup> Proceeds as an interpenetrated stream [of experience] (*santānānuvīdhaḥ pravartate*) ] This translation is tentative. The past participle *-anuvidha* remains opaque, and the Tibetan and Chinese translations of this word raise questions about how to understand it. T reads 相續轉縛, which might be translated: “bound to continuous activity.” B<sub>crit</sub> reads *rgyun chags par 'jug pa yin*, which might be translated: “engaged in a stream.” The passage is further complicated by the presence of a negative particle in Ms, which I have removed in my edition of the text, and which is absent in B<sub>crit</sub> and T.

contact. Just as nice scents arise from the combination (°*samudāyāt*) of various sweet smelling ingredients, and there is not a single cause for the existence of that scent, so also all feelings arise from the combination of causes and conditions. They are not controlled by a creator or a feeler.

**4.2.28** “Just as in dependence on leaves, hairs, stem, and filaments, a flower known as a lotus arises, and there is not a single cause for [the existence of] that lotus; similarly, in dependence on a [visual] object, space, attention, and light, feeling produced through contact with the eye arises. Feeling produced from the eye (*cakṣurjātīyā*) and supported by the eye is not of a single type, is [composed] of many substances, comes into existence due to many [causes] (*anekasambhavā*), and is neither uniform (*kūṭasthā*) nor fashioned [by an agent].”

**4.2.29** For the monk who investigates reality in this way, white (*śukla*) *dharma*-s appear. It is just like sugar-cane juice: When it is gathered in a cauldron and boiled, it first turns into a grimy fluid, designated as molasses (名頗尼多; \**phānitasamjñaka*).<sup>62</sup> [When it is] boiled [for a] second time, palm sugar [is produced] from that grimy substance. What is designated as palm sugar (*guḍasamjñaka*) is whiter [than molasses]. [When it is boiled for a] third time, it becomes even more white [and is designated as refined sugar (名白石蜜; \**śarkarasamjñaka*)].<sup>63</sup> In this way, sugar cane becomes purer and purer as it is boiled. Similarly, one boils the sugar cane of the mental continuum (°*cittasantāna*), which is heated by the fire of knowledge in the cauldron of the sense-object[s]. The first meditative attainment is like the production of molasses. His second meditative attainment is whiter, like palm sugar. His third meditative attainment is like refined sugar.<sup>64</sup> In this very way, as that monk boils the mental continuum with the fire of knowledge, *dharma*-s that are free of fluxes [gradually] arise, whiter and whiter, less and less tainted, less and less adulterated. [*Dharma*-s] that are averse to the flow [of existence] arise, pure, devoid of taints, and cleansed.

**4.2.30** Further, that monk scrutinizes that feeling in another way, which is even more subtle: “Feeling produced through contact with the eye—be it subtle or gross, untainted or accompanied by delusion— has arisen for some being. That [feeling] has been struck down by some gross feeling,<sup>65</sup> [and] it is dissolved leaving a residue (*sāvaśeṣā kṛtāvalīnā*).<sup>66</sup> [He scrutinizes] ear[-based] feeling, nose[-based] feeling, tongue[-based] feeling, and body and mind[-based] feeling in the same way.

**4.2.31** When that monk is striving and engaged in this way, scattering Māra’s army, the earth-dwelling spirits, being extremely pleased, inform the flying spirits. The earth-dwelling spirits,

<sup>62</sup> Is designated as molasses (名頗尼多 [\**phānitasamjñakaḥ*]) ] This phrase has no equivalent in Ms and is based on a conjecture drawn from the Chinese and Tibetan translations of the text. See footnote 515 of the edition.

<sup>63</sup> This is designated as refined sugar (名白石蜜 [\**śarkarasamjñakaḥ*]) ] This sentence follows the Chinese translation of the Saddhṣu (T XVII 17a28-29), and is absent from Ms and B<sub>crit</sub>. I bring it in here to make the passage more clear. It remains a possibility that this phrase was present in an earlier recension of the manuscript, but dropped out due to scribal corruption.

<sup>64</sup> His third meditative attainment is like refined sugar (*śarkarasadr̥ṣo ’sya tṛtīyadhyanalābho bhavati*) ] This sentence is absent from Ms and B<sub>crit</sub>. I reconstruct it based on T. This is necessary to complete the simile.

<sup>65</sup> ...for some being... by some gross feeling... (*amukasya satvasya... amukayā audārikayā...*) ] The use of the ambiguous pronoun *amukasya* suggests a strategy of disidentification in the process of meditation. That is, a meditator refers to the conglomeration of his constructions as “some being” (*amuasya sattvasya*) and the feeling he experiences as “some gross feeling” (*amukayā audārikayā vedanayā*).

<sup>66</sup> It is dissolved leaving residue (*sāvaśeṣā kṛtāvalīnā*) ] This phrase remains somewhat opaque. It might also be rendered: “...it is submerged with remainder” (?) or “...[but] some remnant of it gets submerged” (?). The verb *ava-√lī* usually means to be despondant or to tire (see §4.2.27.2). Here, however, the meaning of ‘disappear’ or ‘dissolve’ is more appropriate. Other verbal forms of the root *√lī*, such as *vi-lī*, are usually used in this meaning. I therefore see no reason to think that *ava-√lī* should not function similarly here.



along with the flying spirits, inform the four great kings. The earth-dwelling spirits, along with the flying spirits and the four great kings, inform the deities who are in the retinue of the four great kings. The earth-dwelling spirits, along with the flying spirits, the four great kings, and the deities who are in the retinue of the four great kings, inform Śakra. Śakra, the lord of [the Heaven of] the Thirty-three [Deities], the king of deities, mounts Airavaṇa and, with mind extremely thrilled, [hurries to] inform the deities of Yāma's realm. [He says:] "...as previously stated..."

**4.2.32** The deities of Yāma's realm are also delighted, [hearing this] in the presence of Śakra. They carry gems of various colors, have bodies adorned with divine garlands and scents, use various conveyances, [indulge in] delightful sounds, touches, tastes, visible forms and scents of all kinds, are blissed out beyond comparison, and delighted. [This] group of deities is quickly among the Tuṣita deities,<sup>67</sup> where there is a city called "Heart's Desire" (*mānasasaṅkalpa*), extending for 40,000 *yojana*-s, [filled with] various lunar mansions and sparkling with halls made of seven [types of] gems. There [in that city] is the road of the bodhisattvas, which stretches for 10,000 *yojana*-s, and is known by the name "Delight in Absence of Fluxes." On that [road] lives the Blessed One Maitreya, surrounded by 500 *bodhisattvas*. The deities of Yāma's realm, with minds delighted, bow [to him] with one knee on the ground, arrange their divine robes over one shoulder, fold their hands at their heads, and inform him thus: "Lord, there is a son of good family from [your] sphere of action (*karmabhūmisanniśrayād*), Jambudvīpa, from such and such a village, from such and such a country, from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. Practicing, striving, and serving his elders, he seeks the reality of flux-free wholesome [*dharma*-s] (*nirāsravakuśalatatvānveṣī*). [He] has ascended to the fourth stage, known as 'The Vision of the Reality of Feeling.' He is crushing Māra's faction, stabilizing the bridge of the True Dharma, and manifesting white *dharma*-s. Māra's faction is weakening. The faction of the deities is getting stronger. [Of this] we are informing the deities."

**4.2.33** Hearing this from the deities of Yāma's realm, that "the faction of the deities is getting stronger," Maitreya likewise speaks: "Deities, I am pleased that Māra's faction is waning, and the faction of the True Dharma is waxing. The defilements are weakened, and [the meditator] is putting Māra's army to flight."

## II-5.1 The Fifth Stage Part One: The Aggregate of Perception (*saṃjñāskandha*)

**5.1.1** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk ascend to the fifth stage, after seeing the six groups of feeling as they are, according to the entire<sup>68</sup> division of the stage[s] of the aggregate of feeling?

<sup>67</sup> [This] group of deities is quickly among the Tuṣita deities (*satvarā devanikāyāḥ. tuṣiteṣu*) ] Here my translation diverges slightly from the structure of the original Sanskrit. I do this to convey the sense of the movement of the Yāma deities from Śakra's presence to Tuṣita. The text literally states that the Yāma deities are quick or swift (*satvarā*) and then goes on, in a new sentence, to describe aspects of Tuṣita. B<sub>crit</sub> follows Ms very closely, while T supplies a character of direction (*xiang* 向), suggesting movement towards Tuṣita. This may, however, simply be an interpretive way of rendering the Sanskrit locative case.

<sup>68</sup> Entire (*saṃkṣepena*) ] This term is more commonly used to mean 'brief' or 'condensed.' Here, however, the foregoing treatment of *vedanā* observation is fairly extensive, and these translations do not carry the idea of completeness that is necessary to express the meditator's completion of the practice of *vedanā* observation.

**5.1.2** Further, that monk, seer of the reality of feeling (*vedanātatvadarśī*), having accomplished the work [pertaining to] the six groups of feeling (*ṣaḍvedanākāyākṛtakarmānta*), distinguishes the aggregate of perception, marks it off (*nimittīkaroti*). [He thinks:] “Accompanied by perception, by contemplating which stage might I (*ayaṃ*) be percipient of perception, [while] practicing the distinguishment of white *dharma*-s and the distinguishment of what is beneficial and not beneficial?”

**5.1.3** He marks off (*nimittīkaroti*) white *dharma*[-s], after first distinguishing them. [He thinks:] “How is an invisible, intangible perception generated based on visible and tangible objects?”<sup>69</sup> He views that perception as even more distinct. With that perception, he takes as object the sign that is materiality, with its eleven aspects. They are: long, short, square, circular, triangular, blue, yellow, red, white, and crimson.<sup>70</sup>

**5.1.4.1** In this regard, [the meditator] makes long (*dīrghīkurute*) the sign of perception: “Long indeed is the flow [of existence]—without beginning or end—for foolish dimwits! An amassment of birth and death, action and result, passing away and arising, separation from loved ones, cold and heat, hunger and thirst, fatigue and disease, domination and humiliation, slavery and predation, it is entirely meaningless. Foolish worldlings are repeatedly (*asakṛd asakṛd*) deceived by and ornamented by specific actions, which are the product of immeasurable trillions of wrong actions, originating from body, speech, and mind.

**5.1.4.2** “This flow [of existence] is long for men whose minds are attached to the vice of appropriation, who [engage in] trade through deception and the use of false measures, serve the families of kings, travel overseas or live abroad, [engage in] quarrels, practice farming or animal husbandry, [who are born at one] of the inopportune moments with defective conditions [for practicing the Dharma] such as birth among *mleccha*-s, holding wrong views, defective bodily faculties, the absence of the True Dharma due to absence of the appearance of a Buddha,<sup>71</sup> and [whose minds are attached to] drinking alcohol, stealing, false speech, sexual misconduct, greed,

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<sup>69</sup> “How is an invisible, intangible perception generated based on visible and tangible objects?” (“*katham sanidarśanasapratighālanānām adarśanāpratighasaṃjñā utpādyate?*”) ] This query is fundamental to an understanding of the context of the second chapter of the Saddhsu, and it shows that a concern with how mind and materiality interact was of paramount interest for the practitioners that produced the text. Perception (*saṃjñā*) plays an important role in dealing with the problematic relationship between mind and materiality because although it is a mental construct, it serves as the identifying element of sense-experience. It marks off or delineates various aspects of material experience by generating mental images (*nimitta*). This stage of being able to distinguish the aggregate of perception is an important stage in the development of meditation because a meditator gains the ability to clearly distinguish between mentality and materiality, an important step in the process of understanding the interdependence of all phenomena, and the impermanence, suffering, and not-self characteristics of mental life.

<sup>70</sup> Materiality, with its eleven aspects ] Puzzlingly, only ten items are listed here in Ms and B<sub>crit</sub>. T has an eleventh item, *tuan* 團 (\**vṛttam* [?]), but this seems strange as in fact the eleventh item should be *avijñāptirūpa*. It seems likely that we have here a list of the ten aspects of materiality that are intimation (*viññapti*), and that the author leaves the eleventh aspect for later, where he explains it on its own. See §5.2.3.2 (*evam ekādaśaparakāraṃ yāvad avijñāptisamjñakam rūpaṃ vibhajati*) and §7.10.

<sup>71</sup> Inopportune moments (*-ākṣaṇa*) ] Only four out of these five are in the oldest lists found in the Pāli canon. They are: *mlecchajanma*, *mithyādr̥ṣṭi*, *vikalendriya*, *saddharmavirahabuddhotpādavirahita*. This is probably because the first four inopportune moments (*akkhaṇa*) in the canonical list refer to rebirth as a non-human. See, for example, AN 8.29 at AN IV 226-27 (with a comparable parallel at MĀ 124 at T II 613a29-c10; EĀ 42.1 at T II 747a8-b7).

In the Saddhsu one might take the phrase *saddharmavirahabuddhotpādavirahita* to refer to two separate inopportune moments. That is, it is possible that a Buddha is present in the world but one misses the opportunity to hear him speak. However, the eighth *akkhaṇa* in the Pāli list suggest that the absence of the *saddharma* is a direct result of the absence of a Buddha.

hatred, lying, slander, verbal abuse or unbridled prattle.” [In this way,] he takes as object the sign of perception [of length].

**5.1.4.3** [The meditator then] takes as object the sign of perception of the long flow [of existence] for deities: “The flow [of existence] is long for deities, who turn away from the True Dharma, whose minds are enmeshed in various sense-objects, enmeshed in desire, aversion and delusion [produced by] pleasant sounds, tastes, touches and scents, intoxication, the vice of women, *pārijātaka* trees, [Kubera’s] *Caitraratha* grove, [various] groves and parks, tanks, lotus ponds, sweet-smelling flowers, the taste of nectar, various games, foods, and dwellings, enmeshed in sandalwood powder, divine garlands, powders and unguents, *māndāra* flowers, divine instruments, and the singing of celestial musicians.”

**5.1.4.4** Further, [the meditator] takes as object the sign of perception of the long flow [of existence] for hungry ghosts: “The flow [of existence] is long for hungry ghosts, whose actions are determined by past evils, who are wearied and weakened by hunger and thirst, undergo rains of fire, and have throats [as thin as] pins and bellies and skulls [as large as] mountains.<sup>72</sup> Being jealous and stingy, they slash at one another with swords. In the darkness they fall from cliffs, and are swept away in rivers, tanks, springs and lakes. They suffer the pain of being struck by blows from the swords, sticks and hoes of Yama’s henchmen. They eat vomit and saliva. For hundreds of thousands of years they experience various unendurable sufferings because of being unable to get food. With tears falling [from their eyes], darkened faces, and bodies covered in hair, they carry bodies infested with hundreds of thousands of worms and subject to all forms of disease. Plunged in the flow [of existence] for a long time, their eyes are pecked out by iron crows with flaming-hot beaks. Like trees burned up in a forest fire, they are assailed by others and eaten by one another. Helpless in a wasteland that is 36 trillion *yojana*-s wide, their bodies are burned up by the fire of hunger and thirst. For [these] hungry ghosts, who are sunk in darkness, averse to hearing the True Dharma, and deceived by wrong views, the flow [of existence] is long.” [In this way,] the sign of perception [of length] is perceived.

**5.1.4.5** “[The flow of existence is long] for creatures that live in water, who devour one another, and are unaware of the knowledge of what is and is not [sexually] approachable. [They] are constantly agitated by thirst, are parched to the core, and live in fear of being caught. [They are:] porpoises, hunter fish (*lubdhaka*),<sup>73</sup> crabs, sharks,<sup>74</sup> crocodiles, alligators, leviathans,<sup>75</sup> oysters, conch, and so on. They are constantly intent on eating one another, the large [dominating] the small, and live in fear of getting caught in a lowered net. Similarly, [The flow of existence is long] for creatures that live on the earth, [such as]: deer, water buffaloes, boars, elephants, bulls, horses, donkeys, oxen, antelope, bears, rhinoceros, and so on. [These animals] are agitated by hundreds of thousands of various kinds of suffering, [such as:] bondage, being killed by swords,

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<sup>72</sup> Bellies and skulls [as large as] mountains (*parvatakukṣikabhallikā*) ] The interpretation of this compound is difficult. I take it as a *dvandva*, and read *parvata* as an adjectival noun qualifying both *kukṣi* and *kabhallikā*. However B<sub>crit</sub> and T understand this compound in different ways. B<sub>crit</sub> translates “With bellies the size of mountains, crippled because their stomachs are so large” (*lto ri tsam pa dang | lto rgal ba la zhar ba dang |*). T translates “With mountainous flanks, like an empty worn out water jar” (脇狀山巖如空破瓮).

<sup>73</sup> Hunter fish (*lubdhaka*) ] This is a speculative translation, based on a conjecture. The original reading in Ms is *labdhaka*. Both B<sub>crit</sub> and T suggest something like “greedy animal.”

<sup>74</sup> Sharks (*timitimīṅgila*) ] This is a speculative translation. A *timitimīṅgila* is a class of fish that eats other fish, and is understood to be the biggest class of fish in the ocean. It is sometimes considered to be a sort of mythical sea monster. See PTSD, p. 303.

<sup>75</sup> Leviathans (*makara*) ] This translation is tentative. A *makara*, like a *timitimīṅgila*, is some sort of large fish or sea monster.

disease, old age and death, and being attacked by others. Similarly, [The flow of existence is long] for creatures that move in the sky, [such as:] crows, owls, geese, peacocks, cocks, lapwings, doves, pigeons, gallinules,<sup>76</sup> shrikes (*vāsaśatapatra*), storks (*chāyāvalīna*), *jīvajīvaka*-s, vultures (*sampāta*), cuckoos, and other various types of birds. They are filled with terrible fear, are afflicted by poisoning, bondage, swords, hunger and thirst, other animal predators (*parasparabhakṣaṇa*), and cold and heat. The flow [of existence] is long for these animals, who live and move in three places—the earth, water and sky.” [In this way,] he takes as object the sign of perception [of length].

**5.1.4.6** “Similarly, the flow [of existence] is long for denizens of hell, [who experience] supremely inconceivable envy, and who dissolve in the blood of the Vaitaraṇī river, its steep banks [girded by] many hundreds of thousands of dangers of fire and weapons. In the hell of repeated revival (*saṃjīvana*), the black-string hell (*kālasūtra*), the crushing hell (*saṃghāta*), the howling hell (*raurava*), the hell of great howling (*mahāraurava*), the hell of burning (*tapana*), the hell of fierce blazing (*santāpana*), and Avīci—each with their subsidiary hells—[these denizens of hell are] afflicted by the torments of entering forests of trees with leaves of swords, being repeatedly burned by hot coals, falling into rivers of lye, walking on blazing hot earth, and the many and various incomparably harsh and unbearable torments of unceasing smoke and burning.” [In this way,] he takes as object the sign of perception [of length].

**5.1.4.7** That monk, exploring (*-pravīcārī*) the aggregate of perception—engaging the four noble truths, the causal basis (*°hetunidānālambane*) of actions and their fruits<sup>77</sup>—scrutinizes, marks off, and discriminates the visible and tangible material [aspect] of length (*dīrgharūpa*), [as exemplified by] the beings born in [various] realms, extending for many hundreds of thousands of *yojana*-s. He sees the causal basis (*nidānālambana*) illuminated by perception, and recoils [with the religious urge to escape] from the flow [of existence].

**5.1.5.1** And further, the *yoga* practitioner dwells observing *dharm*a-s among internal *dharm*a[-s]: How does that monk discriminate and realize [the aspect of] shortness? He sees with knowledge produced through hearing, or with the divine eye: How does that monk discriminate [the aspect of] shortness while putting to flight Māra’s army?

**5.1.5.2** [The monk sees:] “The flow [of existence] is short for men who enjoy vows and restraint, giving and morality, knowledge and proper conduct, eagerness to hear [the words of] their teacher, and uprightness of mind; who are devoted to right view, respect for one’s parents, seeing the Buddha and hearing the Dharma, the service of the teacher, and honest conduct; who abstain from crookedness (*kūṭamāna*) and trickery; who are replete with behavior becoming of a spiritual friend, with body, speech, mind and heart adorned by uprightness of mind (*ṛjumano*), sympathy and care.” [In this way,] he takes as object the sign of perception [of shortness].

**5.1.5.3** “Similarly, there are those deities who, when [opportunities for] heedlessness are present,<sup>78</sup> lose interest in the delightful (*°viśeṣān*) *Nandana*, *Vibhrājatā*, and *Caitraratha* groves,

<sup>76</sup> Gallinules (*dātīyūha*) ] The Chinese translation reads *qingniaohuze* 青鳥護澤, ‘blue bird.’ The Tibetan translation reads an additional term not present in either Ms or T: *bya tsa sha dang*, ‘rollers.’

<sup>77</sup> Engaging the four noble truths, the causal basis of actions and their fruits (*karmaphalāhetunidānālambane satyacatuṣṭaye*) ] It remains difficult to construe this locative phrase in the context of the rest of the sentence. The idea here is that the meditator reaches a point where he is able to clearly distinguish between materiality and perception. He sees the variety of beings as multiple instantiations of variegated materiality and understands that such phenomena are rooted (*hetunidānālambana*) in action and the result of action (*karmaphala*), the framework of karma, which is most fundamentally elucidated in the doctrine of the four noble truths (*satyacatuṣṭaya*).

<sup>78</sup> When [opportunities for] heedlessness are present, (*pramāde hy upapanne*) ] Here I have emended the text after B<sub>crit</sub> and T, which both suggest a reading of *\*pramāde hy upapanne* (*bag med pa la zhugs pa rnam ni*; 若生天中，

the *Pārijātaka* trees [in those groves], the groves, tanks and lotus ponds, the wish-fulfilling trees decorated with various sandalwood pastes, necklaces and gifts, the rivers, streams and forests, the ambrosia and food [of heaven], and take up various [other] modes of sustenance (*°āhāravihārāḥ*): they practice meditation (*dhyānādhyayana*), regularly visit holy men (*sādhudarśanādhyayana*), [practice] giving, restraint, self-control, and celibacy. Their faculties are calmed, they are measured in their speech, they are eager for the Dharma, and live on the sustenance of peaceful [states] (*°śantāhāravihāra*). For these [deities], the flow [of existence] is short.”

**5.1.5.4** “As stated, there are those who [experience] suffering, the various miseries of hunger, thirst and dry mouth, whose hair and face are lapped at by (*avalīḍha*) the blazing of burning fire, with bodies like a tree burned by a forest fire. If, having disregarded pain and death even for a moment, they [experience] stilled faculties, and for a short [time] have faith in the Buddha, the Dharma, and the Saṅgha, the flow [of existence] is short for them.” [In this way,] he takes as object the sign of perception [of shortness].

**5.1.5.5** “There are those [animals] who—[though] fearful of predation, of threats, beatings, cold, heat, and bad weather—if capable, disregard their trembling (*viṣkambha*)<sup>79</sup> and, just for a moment, arouse a mind of faith towards the Buddha, the Dharma, and the Saṅgha. The flow [of existence] is short for those animals.” [In this way,] he takes as object the sign of perception [of shortness].

**5.1.5.6** “There are those who are born in the hell of repeated revival, the black-string hell, the crushing hell, the howling hell, the hell of great howling, the hell of burning, the hell of fierce blazing, and the worst [of them] Avīci, and are afflicted by various forms of extreme suffering. [When] they disregard that suffering and arouse a mind of faith towards moral practices for even a moment, the flow [of existence] is short for those denizens of hell.” [In this way,] he takes as object the sign of perception [of shortness]. This is how he conceives of shortness with respect to the flow [of existence].

**5.1.6** For whom is the flow [of existence] square? He sees: “For the men of Uttarakuru, who are free of possessions and egotism, certain to progress upward (*niyatordhvaḡāmin*),<sup>80</sup> the flow [of existence] is square.”<sup>81</sup> [In this way,] he takes as object the sign of perception [of squareness].

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則有放逸). Ms, on the other hand, reads *prasāde hy upapanne*. The *akṣaras ma* and *sa* in proto-Bengali are very easily confused. So, although Ms definitely reads –sa-, it is quite possible that this is a corruption of an original –ma-. However, it is also possible that what is found in Ms is the original reading, to be translated as “because faith has manifested.”

<sup>79</sup> Trembling (*viṣkambhaṃ*) ] I suggest that the reading of Ms and B<sub>crit</sub> *kṣaṇaviṣkambhaṃ* (*skad cig tsam du rnam par gnod pa*), is an accidental dittography, and I have emended the text after T. The compound as it stands in Ms presents a problem of translation. One of the most basic meanings of *-viṣkambhaṃ* is ‘fear’ or ‘trembling.’ Compounded with *kṣaṇa-*, however, this translation gives us the meaning ‘momentary trembling’ or ‘momentary fear.’ This makes little sense in the present context, as the idea here is that animals are in constant anxiety. One way to solve this problem would be to understand *kṣaṇa-* to mean ‘moment to moment’ in the sense of perpetual, although such an interpretation definitely extends beyond common usage. It is also possible to translate *kṣaṇaviṣkambhaṃ* adverbially as “for a momentary respite.” On the usage of *viṣkambha* to mean ‘interlude,’ see MW, p. 998. This sense of the term comes about in the context of dramatic performances, however, and is uncommon. See also the Pāli term *vikkhambhanapahāna*, which refers to the temporary abandonment of the hindrances in the early stages of meditation (Ps I 23). However, although an adverbial usage is not out of the question, if we compare the term’s syntactical context to parallel passages, it becomes clear that it would be preferable to read it as the accusative object of *agaṇayitvā*.

<sup>80</sup> Certain to progress upward (*niyatordhvaḡāmināṃ*) ] It is not clear whether this refers to rebirth in a higher realm or to the attainment of *nirvāṇa*.

**5.1.7** “For denizens of hell, hungry ghosts and animals, who roll in [the cycle of] (*°parivartin*) unknowing and do not pursue (*°anuvartin*) a pure mind, the flow [of existence] is circular.” [In this way,] he takes as object the sign of perception [of circularity].

**5.1.8** “The flow [of existence] is triangular for those born among men, [who produce] a mix of good, bad, and morally indeterminate actions [that connect one] to the hells, the realms of deities and the mixed [moral world of men]—through bad actions [one connects to] the hells, through good actions [one connects to] the realms of deities, and through mixed action [one connects to the realm] men—who engage in three types of action and are [then] born in three different places.”<sup>82</sup> [In this way,] he takes as object the sign of perception [of triangularity].

**5.1.9** “[There are those] deities in the retinue of the Four Great Kings, in the Heaven of the Thirty-three, and in Yāma’s realm, who are born due to actions similar to those of [deities] that wield power over the creations of others,<sup>83</sup> and who pass away from the [realm of] deities and are reborn [again] among deities. [Similarly,] there are those who pass away from the [realm of] men and are reborn [again] among men in places where they can practice Dharma (*nākṣaṇabhūmiṣu*). For these [beings], the flow [of existence] is circular.”<sup>84</sup> [In this way,] he takes as object the sign of perception [of circularity].

**5.1.10** “Denizens of hell are enveloped by bad blue actions, and thus they sink into the darkness of the hells.” [In this way,] he takes as object the sign of perception [of blueness].

**5.1.11** “Hungry ghosts are consumed by actions that are yellow colored, and thus they are intent on harming, beating and attacking one another.” [In this way,] he takes as object the sign of perception [of yellowness].

**5.1.12** “Animals are consumed by red actions, and thus they are enamored of the blood of preying on one another.” [In this way,] he takes as object the sign of perception [of redness].

**5.1.13** “Deities and men, who are consumed by actions that are white in color, acquire birth [among] deities and men with the valuable capital of the wholesome, good path[s] of action (*kuśalaśubhakarmapathā ratnamayena mūlyena*). When a deity is dying, other deities say [to

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<sup>81</sup> “For the men of Uttarakuru...the flow [of existence] is square.” ] It is worth noting here that the association between a square shape and Uttarakuru is likely due to the standard notion that the continent of Uttarakuru is square-shaped. See Bhattacharya ed. 1957, p. 39.

<sup>82</sup> “The flow [of existence] is triangular for those born among men...who engage in three types of action and are born in the three different places.” ] The translation of this sentence is tentative. It seems to be a single continuous sentence, and the syntax is extremely convoluted. The basic structure of the passage is straightforward and mirrors other parallel passages. However, the introduction of references to the hell realms, the realm of deities and the different types of action productive conducive to those realms complicates the message of the sentence. One way to interpret the passage is that when one is born among humans he or she has the capacity to experience the entire range of experiential possibility, from the heaviest and most painful experiences of the hell realms to the most exalted and pleasant experiences of deities. The variety of actions one performs as a human allows one to experience the entire range of these experiences. Here it is also worth noting that the continent of Jambūdvīpa is said to be triangular. Although Jambūdvīpa is not explicitly mentioned here, we can assume that it is taken for granted by the authors of the Saddhṣu as the default location where men are reborn.

<sup>83</sup> Actions similar to those of [deities] that wield power over the creations of others (*paranirmitavaśavartikarmasadrśopapannā*) ] This phrase is puzzling. It seems to suggest that there are certain beings who have cultivated mastery over action—actions that involve manifesting the external world as one sees fit—and are thereby able to be repeatedly born at the highest level of whatever realm they are born into, be it the realm of deities of the sensual sphere or the realm of men.

<sup>84</sup> Circular (*maṇḍalaḥ*) ] Here T reads a variant: *tuan* 團 as opposed to *yuan* 圓, which corresponds to *maṇḍalaḥ* at §5.1.7. This brings us back to the problem of the list of eleven aspects of materiality. It also presents a problem of coherence for the larger text, as the circularness of the wheel is previously conceived of as something that is the result of ignorance. Here circularity seems to be a good thing.

him]: ‘Go to a good destination, the world of men.’ When [a man] is dying, his relatives, friends and wives, with tears falling from their eyes and downcast faces, say [to him]: ‘Leave us, dear one, and go to a good destination, the world of men.’” [In this way,] he takes as object the sign of perception [of whiteness].<sup>85</sup>

**5.1.14** That [monk] conceives in this way: “Once one has attained the state of men, whoever does not exert himself in the [accomplishment of] wholesome actions—[such as] giving, morality and knowledge—is deceived and wanders in the depths (°*natyā*) of the hell realm, the realm of hungry ghosts and the realm of animals, a foolish worldling obstructed (*sañcita*) by paths of action.”

**5.1.15** [Then] that monk, seer of the reality of feeling, seer of the reality of objects based on skillful attention to the aggregate of perception, investigates reality.

**5.1.16** [He sees that] in dependence on the eye and visible forms, eye-consciousness arises. When these three come together, contact [comes about]. He discriminates perception with respect to that [contact]. [He] sees the visible form with its material configuration (*rūpasamsthāna*)<sup>86</sup>—be it attractive or ugly, near or far, long or short, square, circular, white or triangular—and he distinguishes perception, marks [it] off, and examines [its] source. Then he makes the source of the aggregates, elements and sense-spheres his object of perception, and discriminates [it]. He realizes the bestowal (°*samvibhāgam*) of the result of good and bad actions. He engages [what is] connected to a root cause. Having fully understood (*avabuddhvā*) [what is] not connected with a root cause, he disregards [it].<sup>87</sup> Perceiving the past as beneficial, harmful, or devoid of such characteristics,<sup>88</sup> [he understands:] “Because of that, what is done to me is beneficial (*sukṛta*). Because of this, what is done to me is harmful (*duḥkara*)...as stated previously...”<sup>89</sup> He [then] perceives of perception: “If perception did not exist, neither could awareness exist (*smṛti*). This very awareness is bound to perception, has [perception] as its basis, as its condition.<sup>90</sup> Just as the light of a flame has the flame as its condition, its source, and its cause, so also my awareness has perception as its cause, perception as its origin, and perception as its authority.” [Reflecting in this way,] that monk ascends to the fifth stage, which is called the

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<sup>85</sup> [In this way,] he takes as object the sign of perception [of whiteness] (*saṃjñānimittam anulambati*). ] I have emended the Sanskrit text to include this sentence, which is present in T in a more elaborate form (...如是天人，是白生死。比丘如是。緣於相想。), but is not found in Ms or B<sub>crit</sub>.

<sup>86</sup> I follow Sanderson 1994, p. 33, where we find “configuration of matter” as a translation for *rūpasamsthānam*.

<sup>87</sup> [What is] connected with a root cause...[what is] not connected with a root cause... (*hetuyuktaṃ...ahetuyuktaṃ...*) ] It is not exactly clear what is referred to by these phrases. I take the referent to be the previous compound: *skandhadhātāvāyatananidānam*. That is, by discriminating between the cause(s) (*nidāna*, *hetu*) of experiential phenomena and what does not function as a cause, one is able to realize the workings of the karmic process.

<sup>88</sup> Beneficial, harmful, or devoid of such characteristics (*hitāhitatadvilakṣaṇam*) ] The Tibetan translation reads *phan pa dang/ mi phan pa'i mtshan nyid mi 'dra ba* (\**hitāhitavilakṣaṇam*). The Chinese translation (若有利益，若利益，各各異相) seems to agree with Ms, but could also be interpreted to read \**hitāhitavilakṣaṇam*. One might also consider emending to *hitāhitadvilakṣaṇam*, “having the two characteristics of benefit and harm.” This would be the most straightforward reading, and that which conforms most readily to the context of the passage.

<sup>89</sup> As stated previously (*pūrvavat*) ] Once again, there is no clear previous referent for this statement.

<sup>90</sup> ...neither could awareness exist (*smṛtir api na syāt*). ] Here, because the context is that of a meditator understanding the connections in time of action and its effect, it is possible that use of the term *smṛti* refers to the faculty of memory rather than the faculty of awareness. Therefore translating *smṛti* as memory would seem fitting. However, the way the paragraph wraps up indicates that it is most likely the more basic faculty of awareness that is being dealt with. Ultimately, it is fundamentally problematic to distinguish between the notions of memory and awareness in the context of the practices being discussed here. Because *karma* is implicit in all present experience, every act of awareness is in some sense an act of memory and vice versa.

contact of perception.<sup>91</sup> He perceives the pleasure of deities according to actuality (*sadbhūta*), [but] does not delight in it; nor does he fear the action-produced pain of denizens of hell.

**5.1.17** That monk, looking upon [all experiences] equally, with perception similar to well-worked gold, scrutinizes that very perception in another way. He scrutinizes another person, who is dead, devoid of perception:<sup>92</sup> “This perception of mine has what as its condition, has what as its cause, what as its source?” He sees: “This dependently arisen perception of mine arises due to a collocation of conditions. Because of the cessation of those [conditions, perception] ceases.

**5.1.18** “Just as in dependence on the moon, and in dependence on the moon-gem (*candrakāntamaṇi*), clear water appears from the moon gem,<sup>93</sup> similarly, in dependence on causes (*nidāna*) and conditions, perception ensues. This perception is not causeless,<sup>94</sup> it is not produced by a creator or a feeler, nor does it arise fortuitous[ly].”

**5.1.19** That monk [then] investigates the aggregate of perception according precisely to reality. He is a seer of the reality of perception, a knower of the reality of arising and passing away, an

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<sup>91</sup> The contact of perception (*saṃjñāsparśam nāma*) | There is a conflict between B<sub>crit</sub> and T as to how to understand this phrase. B<sub>crit</sub> takes *saṃjñāsparśam* as the appellation of the fifth stage (*sa gzhan lnga pa 'du shes reg pa zhes bya ba la*). T does not support such an interpretation and quite clearly takes *saṃjñāsparśam* as belonging to a second sentence, although the character 已 *yi* does seem to imply a reference to the previous sentence such that it might be argued that there is an implicit understanding that the fifth stage is that of *saṃjñāsparśam* (彼比丘得第五地。比丘如是知想觸已). Ms might be interpreted either way, but I have punctuated it following B<sub>crit</sub>. This seems most sensible based on the necessity of the verb *saṃjñāpayati* governing the succeeding sentence. It is worth pointing out, however, that I have emended the text to *saṃjñāpayati* from a puzzling *samspayayati*, which gives intimations of a possible \**saṃsparśayati*. In the case of such a reading, I would most likely have punctuated: *saṃjñāsparśam nāma samsparsayati*.

<sup>92</sup> Another person, who is dead, devoid of perception (*saṃjñāvinirmuktam anyapuruṣam mṛtam*) | This reading in the edition is a conjecture. The reading of the manuscript is: *saṃjñāvinirmuktam anyam puruṣakṛtam*. I have altered the text because the compound *puruṣakṛtam* presents some difficulties of interpretation. It can be interpreted literally to mean “produced by man,” in the sense of something artificial or fabricated. It might mean “pertaining to the world of men”; that is, ordinary and not divine. It might also mean “produced by an independent agent,” where the word *puruṣa* is employed in its Sāṅkhya sense. Unfortunately, none of these seem to fit the present context very well. The Tibetan and Chinese translators of the Saddhṣu also struggled to understand this compound. It is difficult to see how B<sub>crit</sub> ended up with its rendering, and in it we find no direct analogue for the compound *puruṣakṛtam*: “He, being devoid of perception, imagines otherwise” (*de 'du shes las rnam par grol zhing rtog par byed pa gzhan ma yin pa...*). T is similarly enigmatic, but seems to at least account for what we find in Ms: “He then sees another person, free of that perception, [who is] imagined and not real.” (解脫彼想，復觀餘人，虛妄不實) Here we encounter a number of problems in connection with the Sanskrit text. That is, T seems to have read \**anyapuruṣam* (餘人) and yet the final four characters of the sentence (虛妄不實) are possibly a translation of *puruṣakṛtam*. Could the Chinese translators have read *anyapuruṣam puruṣakṛtam*, and if this was the case, how are we to understand this? How would seeing an imagined person be suitable to the meditative context presented here? Perhaps the import of the passage is in line with some of the *viññānavāda* ideas that we have seen in other parts of the text. That is, the text may be pointing to the artificial nature of all sense experience, such that when we see other people we are in fact seeing inanimate zombies, fictitious creations of our own perception. Based on the terseness of the text, it is difficult to make a final judgement about this. Certainly the Chinese translators interpreted the text in this way. The Tibetan translation is not clear at all. The conjecture I offer presents a somewhat innocuous solution to the problem, and seems to work well in the context of the larger passage, in which the subject of the loss of appropriate conditions for the arising of perception is being discussed.

<sup>93</sup> The moon-gem | The *candrakāntamaṇi* is apparently a gem that is made up of the substance of the moon’s rays, and dissolves into water when touched by the rays of the moon. See MW, p. 386.

<sup>94</sup> Not causeless (*na...nirhetukā*) | Compare this statement with the one above (§4.2.1.6), which states that *vedanā* is *nāpi hetusamutthāṃ*, does not arise from a cause. I have suggested that we might interpret this phrase as implying that feelings do not arise due to a single cause. The statement here that perception is not without a cause gives subtle support to such a suggestion.



investigator of subtler and subtler stages. [He sees] perception issue forth, [like] the stream of a flowing river (*nadīkūlasrotaḥ*).<sup>95</sup> It arises as wholesome,<sup>96</sup> [and then], under the influence of conditions and causes (*nidāna*), it changes into an unwholesome [perception]. Arising as unwholesome, under the influence of conditions and causes, it [then] changes into a wholesome [perception]. When produced, that [perception] is then impeded (*pratihatā*) by the monkey mind, and becomes a morally indeterminate [perception]. [In this way, the meditator] examines the pleasure of alteration (*pariṇāmasukha*). He is one who perceives pleasure in the delights (*°sukheṣu*) of the absence of the fluxes, and is not percipient of [ordinary] pleasure. [He understands]: “Perceptions are limited when they pertain to this very pleasant [feeling] (*tasyām eva sukhāyāṃ parīttasaṃjñāḥ*).”<sup>97</sup>

**5.1.20** How does the seer of the cessation and arising of the aggregates, elements, and sense-spheres not indulge desirously (*abhisamrajyate*) in feeling? He does not enjoy [the] perception [produced] when a feeling disappears. He does not delight in the arising of [intentional] constructions (*saṃskārāṇāṃ*) [when] a perception disappears, nor [does he delight in their] abiding, [their] passing, or [their] alteration. He does not delight in the arising of consciousness, nor [does he delight in its] abiding, [its] destruction, or [its] alteration. In this way, the monk is one who understands the reality of the aggregates, and does not dwell in the realm of Māra. He is not oppressed by desire, aversion and delusion. He does not see [any phenomenon] as permanent, pleasurable, pure or consisting of a self. He is not bound to the flow [of existence] by the [craving] captress,<sup>98</sup> which causes the flow [of existence] (*saṃsāriṇyā jālinyā*), [or] by the nooses consisting of pleasurable sounds, touches, visible forms, scents, and tastes. He is constantly aware, cognizant of the presence of awareness, and able to move towards the destruction of the fluxes, the approach to *nirvāṇa*.<sup>99</sup> [Thus] there are these verses:

He who is not constantly engaged  
in visiting  
lazy and indolent monks,  
such a person is a [true] monk. **5.1.21.1**

The monk who is taught by the Buddha  
does not indulge in beds and seats.  
He who delights in indolence  
is not worthy of the auspicious [teaching]. **5.1.21.2**

<sup>95</sup> [Like] the stream of a flowing river (*nadīkūlasrotaḥ*) ] This compound literally means “like the stream [along ] the bank of a river.” It is difficult here to capture the sense of the passage and still include the middle element of the compound, *-kūla-*.

<sup>96</sup> It arises as wholesome (*kuśalam utpadyamānā*) ] Here the way *kuśalam* is used is irregular. Grammatically I take it to function adverbially, governing the participle *utpadyamānā*. The case is analogous below, where we find the same construction with *akuśalam*.

<sup>97</sup> Limited perceptions (*parīttasaṃjñāḥ*) ] This kind of *saṃjñā* is commonly presented in contrast to *mahadgatasamjñā*; that is, perceptions attained in the *dhyānas*, *samāpattis* etc.

<sup>98</sup> The [craving] captress (*jālinyā*) ] The term *jālinī* is a personified epithet for craving (*trṣṇā*) that goes back to canonical texts. See, for instance, SN 4.7 [143] at SN I 107.

<sup>99</sup> The approach to *nirvāṇa* (*nirvāṇābhimukhāya*) ] It is interesting to note that in fully developed models of the bodhisattva path, the sixth *bhūmi* is known as *abhimukhabhūmi*. It is probably not a coincidence that at this stage in the present text the meditator is working on the fifth *bhūmi*, on his way to the sixth *bhūmi*. This may be one indicator that the Saddhṣu is designed for bodhisattva practice, or was used as a source for later, more developed, notions of bodhisattva practice.

He who possesses indolence,  
which is the single root of the defilements,  
is called “a monk”  
merely due to his dress. **5.1.21.3**

Whose mind is not [fixed] on what is to be learned,  
who does not [attain] absorptions and the destruction of fluxes,  
such [a person] is a monk  
merely by deception. **5.1.21.4**

He delights in monasteries and parks,  
not in the resort (*gocare*) of the Dharma.  
His mind is eager for women and drink.  
A monk should not be so.<sup>100</sup> **5.1.21.5**

He who cuts off Māra’s bonds,  
and removes evil actions,  
is called a monk by the Buddhas,  
not [simply] he who eats in the sphere of the monastic community.<sup>101</sup> **5.1.21.6**

It would be better to partake of snake poison,  
or molten copper,  
than for those of immoral practices [to partake]  
of the food and drink of the community of monks. **5.1.21.7**

He who is not worthy of lumps of alms (*piṇḍa*),  
is not fit [to collect] lumps of alms (*piṇḍa*).  
He who lumps up (*piṇḍīkṛta*) inner defilements,  
is fit for hell.<sup>102</sup> **5.1.21.8**

He who destroys and strikes down [his] inner defilements,  
which are like snakes sleeping in a hole,  
[he who] is not intent on visiting women,

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<sup>100</sup> A monk should not be so (*na bhikṣus tādrśo bhavet*) ] One might also translate this phrase in the opposite manner as “such a person should not be a monk.” This would make the phrase more sophisticated, and allow for various nuances in the meaning of the text.

<sup>101</sup> Not [simply] he who eats in the sphere of the monastic community (*na bhoktā saṃghagocare*) ] The Chinese translators of this *pāda* took it as an affirmative clause, not in opposition to the previous *pāda*: 不妄食僧食, “[He] does not wrongly partake of monastic food.” The Tibetan translators offer a very literal translation, which does not help us understand the grammatical relationships between *pāda*-s c and d: *dge 'dun spyod yul mi spyod pa*, “[He] does not go about in the monastic resort.” The broader context of the verses makes it clear that a distinction is being made between those who simply perform the external activities of monastics and those who achieve ultimate states, and resort to solitary abodes.

<sup>102</sup> He who is not worthy of lumps of alms ... is fit for hell. ] Here the Chinese translation is somewhat unique and ambiguous (CBETA, T17, no. 721, p. 19c11-12): “In this way if one is not worthy, what is eaten is not worthy. If he devours the defilements, he becomes a denizen of hell” 「如是則不應/食所不應食/若食煩惱者/則是地獄人」.

that monk is one who should partake of alms. **5.1.21.9**

Making a shackle (*bandhaka*) of the self,  
he delights in evil.

How can one be considered to be a monk  
[when] he is a polluter of the gem of the community? **5.1.21.10**

He who wants fame and gain,  
who acquiesces to the sense-objects,  
who looks forward to encounters with women,  
is neither a monk nor a householder, [but] a rogue. **5.1.21.11**

Those who burn up the forest of inner defilements,  
like fire burns a forest,  
are twice-born, fortunate,  
[and] are not enamored of food and drink. **5.1.21.12**

Constantly eager to go to the village,  
rogues are [also] eager for bathing [sites].  
[Such] fools are deceived by [notions] of self and other,  
ignorant of the path of True Dharma. **5.1.21.13**

Those whose minds are at peace in the forest,  
who are constantly devoted to meditation,  
they are twice-born, auspicious (*kalyāṇa*),  
and have the auspicious path as their resort. **5.1.21.14**

The forests are delightful (*ramaṇīya*),  
and here the mind does not delight (*ramate*).<sup>103</sup>  
Those who are free of desire will delight (*raṁsyante*) here,  
but not those who pursue sensual pleasures.<sup>104</sup> **5.1.21.15**

He who enjoys conversation,  
who takes pleasure in craving for the sense-objects,  
does not reach the city of peace,  
where death does not exist. **5.1.21.16**

One who serves the king and eats dainty foods (*sumṛṣṭāśī*),<sup>105</sup>

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<sup>103</sup> And here the mind does not delight (*na cātra ramate manaḥ*) ] This *pāda* is somewhat puzzling, and recourse to Uv and Dhp, which read *janaḥ/jano* in place of *manaḥ*, helps to clarify why the verse seems slightly incoherent. T also reads *janaḥ*, but it also reads a double negative, which makes no sense (非其人不住).

<sup>104</sup> The forests...sensual pleasures ] Cf. Uv 29.17: “The forests are delightful, but [ordinary] people do not delight here. Those devoid of desire will delight here, but not those who seek sensual pleasures.” (*ramaṇīyāṇy arañyāni na cātra ramate janaḥ | vītarāgātra raṁsyante na tu kāmagaveṣiṇaḥ ||*) See also Dhp 7.99 at Dhp 28: “The forests are delightful, where [ordinary] people do not delight here. Those devoid of desire will delight [there], [as] they do not seek sensual pleasures.” (*ramaṇīyāni araṇṇāni, yattha na ramatī jano | vītarāgā ramissanti, na te kāmagavesino ||*)

<sup>105</sup> Eats dainty foods (*sumṛṣṭāśī*) ] Ms reads *sutrṣṇāśī*, “eats full of desire.” I emend after T and Dhs<sub>L</sub>.

who drinks alcohol and is constantly angry,  
by calling himself a monk, he deceives  
donors of honest intention. **5.1.21.17**

Those who hang around the king’s gate,  
employing [dishonest] stratagems,  
get caught up with householders,  
[and] resort to the forest [only] once [such associations] fail.<sup>106</sup> **5.1.21.18**

Those who nourish their [own] comfort (*svāsthya*),  
after abandoning wife and children  
and resorting to the peaceful forest,  
are like those who eat their own vomit.<sup>107</sup> **5.1.21.19**

**5.1.22** [Then] the monk, having abandoned these faults, intent on seeing reality, seer of the reality of the aggregates of materiality and so on strives for, practices towards, and questions the teacher about liberation. As one who understands the reality of what is and is not the path,<sup>108</sup> he seeks (*anveṣamāṇa*) the city of liberation by taking the noble eight-fold path. Constantly exerting oneself on the path (*mārgārambhaśīla*),<sup>109</sup> looking on [all phenomena] equally, with a pure and peaceful mind, he inhabits, develops, and cultivates that very path.

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<sup>106</sup> [And] resort to the forest [only] once [such associations] fail (*yannāśād vanam āśritāḥ*). ] This final *pāda* presents some difficulties, both in the edition and translation. T follows Ms (損敗空閑者), while Dhs and B<sub>crit</sub> read *yathā nāgā vanāśritāḥ* (*ji ltar glang chen tshal gnas bzhin*). The simile in Dhs and B<sub>crit</sub> makes no sense at all. However, the reading of Ms and T also remains somewhat enigmatic.

<sup>107</sup> Dwelling there, those who enjoy ease...are like those who eat their own vomit (*tatsthā svāsthyam ca puṣṇanti vāntāśais taiḥ samā mataḥ*) ] The initial *pāda* here presents some difficulties, both in the edition and translation. Firstly, the *pāda* is missing in B<sub>crit</sub>. Secondly, the readings of Ms, Dhs<sub>L</sub>, Dhs<sub>L(Ms)</sub>, Dhs<sub>C</sub> and T all disagree. I follow the interpretive cue of T, but because of the ambiguity of the translation, it is difficult to imagine exactly what may have been the original reading of the Ms from which the translation was made. T reads: 猶有餘戀意 如吐已還食, “[If] still there remain thoughts of attachment, it is as though having vomited [it up], one again eats food.” Although missing the first *pāda*, for the second *pāda* B<sub>crit</sub> reads *de dag sred spangs bsam pa mnyam*, “they abandon desire, with intentions equal.” This is a very poor translation on the part of B<sub>crit</sub> and it is difficult to justify it based on the readings from Ms or Dhs. However, what is clear is that the Tibetan translators understood this *pāda* as a positive statement, referring to one who has given up desires, while the Chinese translation refers to a situation in which a renunciate remains attached to desire and wrongfully lives on the food of donors. Reading the broader layout of this group of verses, the interpretation of T seems more appropriate. Further, the presence of the compound *vāntaniṣṭhīvitāśānām*—which clearly means ‘those who eat vomit’—at §5.1.4.4 is a good linguistic argument for my interpretation of the *pāda*.

<sup>108</sup> One who understands the reality of what is and is not the path (*mārgāmārgatatvajñāḥ*) ] In traditional insight meditation practices within the Theravāda tradition the stage of knowing what is and is not the path is an important milestone of meditation. Cf. Vism, chapter 20, *Maggāmaggañāḍassanavisuddhi* at Vism 606-638.

<sup>109</sup> Constantly exerting oneself on the path (*mārgārambhaśīlaḥ*) ] There a number of ways to understand this compound. We can understand the final element, *-śīlaḥ*, to refer generally to ‘someone who is practiced at...’ This is how I have translated the compound, and B<sub>crit</sub> and T both understand *-śīlaḥ* in this way (常勤行道, “constantly striving on the path”; *lam rtson pa'i ngang tshul can*, “practiced in effort on the path”). However, we might also understand it to refer specifically to the moral precepts. In this case, we might translate the compound in the following way: ‘one who has practiced the moral precepts [conducive to] the commencement of the path.’ This translation also points out the multiple interpretations of the middle element of the compound, *-ārambha-*. This word can be understood in the sense of ‘commencement’ or ‘undertaking,’ as well as in the sense of ‘effort’ or ‘application.’ I have followed B<sub>crit</sub> and T in translating according to the latter meaning. This translation is based on

**5.1.23** While that [monk] is [thus] engaged in paths of action that are wholesome and free of fluxes (*kuśalānāsravākarmapathasamyuktasya*), the earth-dwelling spirits realize: “Māra’s faction is waning, and the faction of the True Dharma is waxing,” and inform the flying spirits.

**5.1.24** They then inform the four great kings. Those four great kings...as previously [stated] up until...The deities of Yāma’s realm inform Maitreya, who dwells in Tuṣita Heaven. Then, one bodhisattva from Tuṣita, intent upon extreme bliss,<sup>110</sup> informs the deities who wield power over the creations of others.<sup>111</sup> [He says:] “Such and such a son of good family from Jambudvīpa has cut off hair and beard, and donned the ochre robe...as previously [stated]...” Then, the deities who wield power over the creations of others are even more pleased: “...as previously [stated].”

## II-5.2 The Fifth Stage

### Part Two: The Material Sense-spheres and the Sphere of *Dharma(-s)*<sup>112</sup>

**5.2.1** And further, the *yoga* practitioner dwells observing *dharma-s* among internal *dharma[-s]*: How does that monk ascend to the fifth stage? He sees with knowledge produced through hearing, or with the divine eye:

**5.2.2** He scrutinizes the ten material sense-spheres. Which ten? The sphere of the eye and the sphere of visible forms, the sphere of the ear and the sphere of sounds, the sphere of the nose and the sphere of scents, the sphere of the tongue and the sphere of tastes, the sphere of the body and the sphere of touch; these are the material sense-spheres.

**5.2.3.1** He scrutinizes them [in this way]: “How does perception come about in dependence on my eye-sphere and the sphere of visible forms?”

**5.2.3.2** He sees: “In dependence on the eye and a visible form, eye-consciousness arises. Due to the contiguity (*sannihitāt*) of [these] three, [there comes about] contact, as well as feeling, perception and intention produced along with contact. In this respect, feeling is what knows<sup>113</sup> and intention is what intends (*cetayati*). In this respect, perception is what identifies. For example, [it perceives:] ‘This visible form is long.’ ‘This visible form is short.’ ‘This visible form is desirable (*priya*).’ ‘This visible form is undesirable (*apriya*).’ ‘This visible form is visible

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an interpretation of the larger framework of the text, in which the present stage represents a stage of substantial development on the path. The alternate interpretation would suggest that the meditator is still just setting out on the path.

<sup>110</sup> Intent upon extreme bliss (*atīvānandataparāḥ*) | It is not clear whether this is an adjective describing the bodhisattva or his name.

<sup>111</sup> The deities that wield power over the creations of others (*paranīrmitavaśavartinām*) | This indicates that news of the meditator’s progress has reached the highest sphere of the realm of sensual desire (*kāmadhātu*). This means that the meditator has become a master of that realm and can explore it at will.

<sup>112</sup> In the broader scheme of the text, the first seven *bhūmi-s* can be seen as structured according to the five aggregates. *Bhūmi* two deals with the aggregate of materiality (*rūpaskandha*). *Bhūmi*s three and four deal with the feeling aggregate (*vedanāskandha*), *bhūmi* five, part one, deals with the perception aggregate (*saṃjñāskandha*), and *bhūmi* five, part two—the present stage—continues to deal with the perception aggregate while also engaging the aggregate of mental constructions (*saṃskāraskandha*). This aggregate is likewise engaged in *bhūmi* six, while the aggregate of consciousness (*viññānaskandha*) is taken up in *bhūmi* seven. Understanding this structuring of the text is important because it allows us to see the larger philosophical project of the practitioners who produced the text. In turning here to a treatment of the material sense-spheres, the text explicitly asserts that all sense experiences are mental constructs (*saṃskāra*), produced by perceptions (*saṃjñā*) and preferences.

<sup>113</sup> Feeling is what knows (*yā vedanā sā vindati*) | For the sake of consistency and diversity in relation to its similar counterparts, I here translate the verb *vindati* as to know. The sense here, however, would be captured more accurately with the verb to feel, find or experience.

and tangible.’ ‘This visible form is invisible and intangible.’” In this way he discriminates materiality in eleven ways, extending to [materiality] designated as unmanifest (*avijñaptisaṃjñāka*).<sup>114</sup>

**5.2.3.3** Similarly, due to the contiguity of the three [phenomena of eye, visible form and eye-consciousness,] contact arises, as well as feeling, perception and intention produced along with contact. With respect to this feeling, perception and intention, which are produced along with contact, feeling (*vedanārtha*) means knowing (*vindamānārtha*).<sup>115</sup> Perception (*saṃjñārtha*) means identifying (*saṃjānanārtha*). Perception identifies the moment of feeling. In dependence on the mind, these *dharma*-s arise with different complimentary characteristics, different complimentary qualities. Just like the ten great foundational *dharma*-s [have distinct characteristics], intention has a different characteristic:<sup>116</sup> ideation (*vitarka*), attention (*manaskāra*), exploration (*vicāra*), awareness (*smṛti*), feeling (*vedanā*), perception (*saṃjñā*), volition (*saṃcetanā*), contact (*sparśa*), decision (*chanda*), effort (*vīrya*), and concentration (*samādhi*).<sup>117</sup> These [*dharma*-s] have one object but different characteristics. In this way, the

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<sup>114</sup> Extending to [materiality that is] designated as unmanifest (*yāvad avijñaptisaṃjñākam*) ] This translation is based on a tentative emendation of Ms. Ms reads *yāvad vijñaptisaṃjñākam*, ‘extending to materiality designated is [capable of] intimation.’ T agrees with this reading (如是乃至此意名色), while B<sub>crit</sub> though convoluted, intimates the reading I offer in the edition (*zhes rnam par rig byed ma yin pa'i bar rnam pa bcu gcig po 'di ni 'du shes kyi gzugs su rnam par dbye ste*). In fact, both readings can be justified, but I have followed B<sub>crit</sub> here because the foregoing description of materiality as ‘invisible and intangible’ (*anidarśanam apratigham*) seems to allude to unmanifest materiality (*avijñaptirūpa*). This is not necessarily the case, however, and the very few references to unmanifest reality in the text are indicative that perhaps we should follow Ms, and stick with the more conservative reading.

<sup>115</sup> Feeling means knowing. Perception means perceiving... (*vindamānārtho vedanārthaḥ. saṃjānanārthaḥ saṃjñārthaḥ...*) ] Here I have smoothed out what is a rather awkward formulation in Sanskrit. It might be more literally translated as “The meaning of knowing is the meaning of feeling. The meaning of perceiving is the meaning of perception...” Parallel formulations can be found in a number of texts from the Northwest of the Indian subcontinent. Most prominently, the *Peṭakopadesa* employs this formulation repeatedly in defining key terms. See, for example, Peṭ 6.60 at Peṭ 112-113, where we find the following passage dealing with the aggregates (B<sup>o</sup>): *tattha katamo khandhattho? saṃūhattho khandhattho, puñjatho khandhattho, rāsatho khandhattho. taṃ yathā dabbakkhandho vanakkhandho dārukkhandho aggikkhandho udakkhandho vāyukkhandho iti evaṃ khandhesu sabbasaṅgahova evaṃ khandhattho.*

Similar formulations can be found in an unpublished Gāndhārī *Saṅgītīsūtra* commentary presently being worked on by a team of scholars at the University of Washington in Seattle. The fact that a similar formulation in a similar context can be found here in the Saddhsu is evidence for a tentative link between it and these other less sophisticated exegetical texts.

<sup>116</sup> Just like the ten great foundational *dharma*-s [have distinct characteristics], intention (*cetanā*) has a different characteristic (*yathā daśamahābhaumā dharmā, anyad eva lakṣaṇam cetanāyā*). ] This sentence presents a number of problems of interpretation. It is possible that the example of the great foundational *dharma*-s is simply brought out to emphasize the basic notion of different *dharma*-s having different characteristics. But what also might be implied here is that *cetanā* as a *dharma* in the list of three fundamental *dharma*-s—*vedanā saṃjñā* and *cetanā*—in fact stands for the *saṃskāra* aggregate and can therefore function as a multiplicity of different kinds of *dharma*-s. This role of *cetanā* is alluded to below at §5.2.5.1, where we find the sentence: “Due to the contiguity of the three, [there comes about] contact as well as feeling, perception and intention—for mental constructions” (*trayāṇāṃ sannipātāt sparśaḥ sparśasahajā vedanā saṃjñā saṃskārāṇāṃ cetanā*). Vasubandhu’s treatment of the *saṃskāraskandha* in his *Pañcaskandhaka* supports this interpretation (Li, Steinkellner and Tomabechi 2008, p. 4): “What are constructions? [They are] mental phenomena other than feeling and perception as well as *dharma*-s that are not connected with the mind” (*saṃskārāḥ katame | vedanāsañjñābhyāṃ anye caitasikā dharmās cittaviprayuktās ca ||*).

<sup>117</sup> Ideation...concentration ] This list of eleven mental factors is an odd one, and does not correspond to the

characteristic of feeling is different from the characteristic of perception. Just as the rays of the sun have a single object but various qualities, similarly, feeling has one quality and intention another.

**5.2.3.4** [In this way, that monk, who] knows the reality of feeling, perception and intention produced through contact with the eye, sees the eye as empty, hollow, and insubstantial. The monk, seer of actuality, knower of the reality of the path, being free from wrong view and guided by right view, abandons eye-associated delusion, which has the nature of corruption (*āvilīsvabhāvabhūta*). Being a seer of the reality of the [eye as a] ball of flesh, he thinks: “[This eye] is a receptacle for grease, puss, blood and tears,” and abandons desire [for it]. Thinking: “[This is] not permanent,” he becomes one who sees [phenomena] as impermanent. Thinking: “[This is just] a ball of flesh on [a framework of] bones and orifices,” he becomes dispassionate [towards the eye]. Thinking: “[This is only] a network of muscular fibers,” he understands (*avagacchati*): “This eye sphere is mutually interdependent [with that].” He understands (*avaiti*) that it is without a self: “There is no[thing of] substance here.” Cognizing and seeing that “In brief, this eye is suffering,” he becomes dispassionate towards the eye-sphere.

**5.2.3.5** Understanding the eye-sphere as it is, he additionally explores (*vicārayati*) the visible form: “If this visible form—be it desirable, undesirable or neutral—is unreal, imagined (*parikalpyate*), how can there be [anything of] substance here? How can it be pure, permanent, or [ultimately] pleasurable (*sukha*)?” Seeing, knowing and investigating [that] visible form, he attains [it]: “[This] visible form here has no substance. This visible form—be it desirable or undesirable—is mere cogitation (*saṃkalpamātrakam eva*). There is no thing here that actually exists as desirable or undesirable. This entire world is encompassed by cogitation [connected with] rapture and anger (*prītikrodhasaṃkalpagrhitā*), thinking: ‘[This is] desirable, [this is] odious.’”

**5.2.4.1** Having scrutinized the sphere of the eye and visible forms, he scrutinizes the sphere of the ear and sounds. He inspects sound: A sound that has arisen falls (*prapatati*) within the range of the [ear] sense-faculty (*indriyaviṣaye*). Then, in dependence on the ear, sound, and attention produced [along with] them, ear-consciousness arises. Due to the contiguity (*sannipātāt*) of the three, [there comes about] contact as well as feeling, perception and intention produced along with contact.<sup>118</sup> In this respect, that which intends upon feelings produced along with contact is endowed with perception.<sup>119</sup> For example, [it perceives:] “This is far (*dīrgha*) as a characteristic.

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“ten great foundational *dharma*-s” as they are found elsewhere in the Saddhṣu and in various other śāstric Abhidharma sources. The standard list is: 1. feeling (*vedanā*), 2. perception (*saṃjñā*), 3. intention (*cetanā*), 4. contact (*sparśa*), 5. attention (*manaskāra*), 6. decision (*chanda*), 7. confidence (*adhimokṣa*), 8. awareness (*smṛti*), 9. concentration (*samādhi*) and 10. discernment (*prajñā*). The first five are described by later śāstric sources as “present everywhere” (*sarvatraga*). That is, they are present in all mental states. The second five are described as “pertaining to every sense-object” (*pratiniyataviṣaya*). That is, they are present in every mental state when the mind is engaged with a sense-object. On these definitions, see Vasubandhu’s *Pañcaskandhaka* (Li, Steinkellner and Tomabechi 2008, p. 5). Here it is particularly worth noting the presence of *vitarka*, *vicāra*, and *vīrya*, which are not in the standard list, and might pertain to meditative states such as the first *dhyāna*.

<sup>118</sup> Due to the contiguity (*sannipātāt*) of the three ] Here we actually see the collocation of four elements (including *manaskāra*) rather than the usual three. Also see below, §5.2.4.1 and §5.2.6.1, where the same discrepancy is repeated.

<sup>119</sup> That which intends upon feelings produced along with contact is endowed with perception (*tatra sparśasahajā vedanā yo cetayati saṃjñāvad*) Ms ] Both B<sub>crit</sub> and T present much more elaborate translations of what is here in Ms a rather short sentence. Their renderings raise the suspicion that our text has become corrupt. However, upon close inspection, it is clear that most of what is stated in B<sub>crit</sub> and T is in fact represented in Ms. I therefore conclude that B<sub>crit</sub> and T are simply attempts to interpret this pithy sentence. T: “What feels [the feeling] born of contact, what

Because of the condition of distance, this sound has arrived—be it [the result] of good action (*karmaśobhana*), subtle or gross, desirable or undesirable.” [He] experiences the sound that has arrived, conceives [it] (*saṃcetaṭyati*), discriminates [it] with perception, cognizes it with mind-consciousness, feels it with feeling, and explores it with expectation (*kāṃkṣayā vicārayati*). While attending to (*abhiniveśayamāna*) the sphere of the ear and the sphere of sounds, he investigates [it]. While investigating [it], he explores [it]. While exploring [it], he experientially understands (*pratisaṃvedayati*): “There is no sound here with its own existence (*svabhāvataḥ*) [that can be known as] desirable or undesirable. This is, in every way, mere cogitation. This undesirable or desirable sound is therefore not a sound with its own existence. [It is not] permanent, stable, eternal, or [ultimately] pleasurable; it has no substance or self, nor is it devoid of a self.<sup>120</sup> This sound—desirable or undesirable—is entirely [made up of] desire, aversion and delusion.”

**5.2.4.2** While directly regarding (*abhisamṭarkayan*) the sphere of the ear and sound [in this way], he hears a sound and is not ignorant [of it], is not enamored [of it], and does not encounter desire [for it] (*rāgam avagacchati*). Having directly inspected the sphere of the ear and sound, he is not pleased by ear-consciousness, and does not experience desire (*rāgam upaiti*) [for ear-consciousness. [He understands:] “[I do] not belong to ear-consciousness and ear-consciousness does not belong to me.” [He understands] contact, feeling, perception and intention in the same way.

**5.2.5.1** That monk then also understands the sphere of the nose and scents: “In dependence on the nose, scent, and attention produced along with them, nose-consciousness arises.” [He] smells each scent—be it near, far, desirable, undesirable, nice-smelling, foul-smelling, wafted by the wind, or separate [from the wind]. In that case, the external scent approaches the sphere of the nose. Due to the contiguity of the three, [there comes about] contact as well as feeling, perception and intention—for mental constructions (*saṃskārāṇāṃ cetanā*)<sup>121</sup>—produced along with contact. In that respect feeling has the characteristic of experience and perception has the characteristic of identifying (*saṃjānanalakṣaṇā*). Having scrutinized the sphere of the nose and scents, [he understands that] contact is internal<sup>122</sup> and has the characteristic of contact, perception has the characteristic of identifying, and intention has the characteristic of conceiving

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fully knows the perception produced through contact, what conceives intention produced through contact, that is perception” (*de la reg pa dang lhan cig skyes pa gang gis myong bar byed l de la reg pa dang lhan cig byung ba'i 'du shes gang gis kun tu shes par byed l reg pa dang lhan cig byung ba'i sems pa gang gis sems par byed snyam na l 'du shes ni*). T (translation tentative): “He knows feeling, perception and intention produced along with contact. When he knows intention produced along with contact, he experiences the perception of intention” (知觸共彼受想思生。若以知觸共思而生，覺知思想。).

<sup>120</sup> Nor is it devoid of a self (*nāyaṃ... nirātmako vā*) ] This phrase is noteworthy, as we find no similar parallel phrase in the parallel passages dealing with the other sense-objects. It may be a reading that was inserted into the text long after it was first composed, and may present an attempt at counteracting the possibility of interpreting the passages here as conforming to a doctrine of nihilism.

<sup>121</sup> Intention—for mental constructions (*saṃskārāṇāṃ cetanā*) ] This phrase makes it explicit that the use of *cetanā* in the foregoing sequences refers to the the aggregate of [mental] constructions (*saṃskāraskandha*). On this relationship, see footnote 112.

<sup>122</sup> Contact is internal and has the characteristic of contact (*ādhyātmikaḥ sparśalakṣaṇaḥ sparśaḥ*) ] This is an important statement, and may be relevant in our understanding of the development of a *vijñānavāda* approach to *dharma* theory. By referring to contact as internal, the text suggest that the most basic initiatory aspect of sense experience is in fact simply an internal (mental) state.



(*saṃcetanalakṣaṇā*):<sup>123</sup> “These *dharma*-s [each] take a single object in a single moment,<sup>124</sup> and perform separate duties. This is because [they] do not share one another’s characteristics. Just like the ten great foundational *dharma*-s...as previously stated<sup>125</sup>...similarly all of these *dharma*-s have separate characteristics, and do not [each] perform a single duty in a single moment.”

**5.2.5.2** That monk, knower of the reality of the sphere of the nose and scent, investigates (*anveṣayati*) precisely according to reality: “Is there [anything of] substance here, [anything] permanent, stable, or eternal? [This] sense-sphere, which is subject to change, has the characteristic of being impermanent, suffering, empty and not-self.” Having understood the sphere of the nose and scent [in this way,] he thinks: “All of this is not mine, and I do not belong to it,” and he discriminately examines [it] in this way:<sup>126</sup> “The sphere of the nose and scent is, in every way, mere cogitation, which oppresses all dimwitted foolish worldlings.”

**5.2.6.1** That monk then also investigates the sphere of the tongue: “In dependence on the tongue, tastes, and attention produced along with them, tongue-consciousness arises. Due to the contiguity of the three, [there comes about] contact as well as feeling, perception and intention produced along with contact. In that respect feeling has the characteristic of experience and perception has the characteristic of identification (*saṃjānanalakṣaṇā*); it takes a [particular] sign as its object (*nimittāvalambanī*). These *dharma*-s have their own characteristics as well as a common characteristic [in that they] perform separate duties, [and yet] all of them [together] accomplish a single aim. Just as in dependence on a reed tube, tongs, chaff and water, and a goldsmith, either a finger-ring or a bracelet is produced, [similarly,] all of these *dharma*-s have different characteristics. These [*dharma*-s] are similarly [diverse] with respect to the sphere of the tongue.” [In this way,] he obtains (*labhate*) the *dharma*-sphere of the tongue and the sphere of taste.

**5.2.6.2** Then that monk, seer of the reality of the tongue, additionally reflects (*pratarkayati*) thus: “Is there anything in the sphere of the tongue and taste that is permanent, pleasurable, pure or consists of a self?” Thoroughly analyzing (*vicinvan*) [the sphere of tongue and taste], he does not find (*labhate*) even one very subtle *dharma* [that is so]. When he is engaged with characteristics (*lakṣaṇayukta*) in this way,<sup>127</sup> he becomes dispassionate towards the sphere of the tongue and

<sup>123</sup> Conceiving (*saṃcetanalakṣaṇā*) ] We find an overlap between the use of the terms *saṃcetanā* and *cetanā*. For the sake of differentiation of language, I translate the former as volition, and the latter as intention. I find that “conceiving” serves best as an active verbal counterpart of volition, as it gets at the constructive role of volition in the broader framework of mental activity. However, it should be clear that, in the context of the Saddhṣu, “volition,” “conceiving,” and “intending” are interrelated and overlapping mental functions.

<sup>124</sup> Take a single object in a single moment (*ekakṣaṇāvalambanā*) ] Here I emend the Sanskrit text after B<sub>crit</sub> (*skad cig ma gcig la dmigs pa yin la*). Both Ms and T (一相攀緣) read *ekalakṣaṇāvalambanā*, “have a single characteristic and object.” Both readings are possible, but B<sub>crit</sub> is more elegant.

<sup>125</sup> As previously stated (*pūrvavat*) ] See §5.2.3.3.

<sup>126</sup> He discriminately examines [phenomena] in this way (*prakāro ’yaṃ pratyavekṣyate*) ] Literally: “This method is discriminately examined.”

<sup>127</sup> Engaged with characteristics (*lakṣaṇayuktaḥ*) ] Here I take the compound *lakṣaṇayuktaḥ* as a *bahuvrīhi*. Both B<sub>crit</sub> and T may have read a different text. B<sub>crit</sub> translates: “Thoroughly analyzing, he does not find even one very subtle *dharma* that is associated with [these] characteristics [of permanence, pleasure, purity or self]” (*rnam pa thams cad du rnam par bsams na gang mtshan nyid de lta bu dang ldan pa’i chos chung ngu tsam yang mi dmigs te l*). T more or less agrees with B<sub>crit</sub> although the translator treats *sūkṣmam api* as an adverb governing *vicinvan*: “Thoroughly analyzing in a very subtle way, he does not find a single *dharma* that is thus connected with these characteristics” (一切種種深細思惟，不得一法。如是如是一相相應). I tentatively suggest a reconstruction of the underlying Sanskrit for these translations: \**sarvathā vicinvan, sūkṣmam apy ekaṃ dharmam na labhate, evaṃ lakṣaṇayuktaḥ*. However, it is perfectly possible that both B<sub>crit</sub> and T translated the text the way that they did in order to smooth out the somewhat puzzling *lakṣaṇayuktaḥ*. Ultimately, the differences between the texts do not change the basic import

taste: “Where this entire ocean of beings is immersed (*majjate*) and impassioned, [there] men, deities, denizens of hell, animals and hungry ghosts of the five destinations destroy, submerge, and attack one another.” He is liberated from the sphere of the tongue and taste [and understands]: “The sphere of the tongue does not belong to me, and I do not belong to the sphere of the tongue and taste. I am not permanent, stable or eternal, [but] subject to change. I am also not the sphere of the tongue and taste.” Therefore he is dispassionate [towards the sphere of the tongue and taste.]

**5.2.7** That monk then also scrutinizes the sphere of the body and touch. He sees: “In dependence on the body and touch, body-consciousness arises. Due to the contiguity of the three, [there comes about] contact, as well as feeling, perception and intention produced along with contact...” These *dharma*-s are to be understood as previously stated. As the world of experience (*loka*) [is described] with respect to the sense-spheres of the eye faculty, in that very same way [the *dharma*-s] pertaining to the sphere of the body and touch are also to be understood.

**5.2.8.1** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[*-s*]: How does that monk, having scrutinized the ten material sense-spheres, being a seer of the reality of the sphere of *dharma*(-s), scrutinize the sphere of *dharma*(-s)? He sees with knowledge produced through hearing, or with the divine eye:

**5.2.8.2** “Three *dharma*-s are subsumed (*°saṃgrhīta*) by the sphere of *dharma*(-s): [1.] cessation through observation (*pratisaṃkhyāyanirodha*), [2.] cessation through absence of observation (*apratisaṃkhyāyanirodha*), and [3.] space. In this respect, that *dharma* which does not exist at all, being [nonetheless] taken as a *dharma*, becomes the sphere of space. Cessation through observation is *nirvāṇa*. Observation means that one dwells realizing discernment of various sorts. Having observed [with discernment] (*pratisaṃkhyānaṃ kṛtvā*), one dispels, obliterates, and destroys the mental defilements, and eradicates (*paryāvṛṇīkurute*) all the fluxes.<sup>128</sup> Cessation through absence of observation: absence of observation is unknowing (*ajñāna*), that by which one does not know (*jānāti*), does not experience (*saṃpravedayati*), does not cognize (*jānīte*), does not understand (*saṃbudhyate*), and does not reflect upon (*pratarkayate*). Successive hundreds of thousands of cognitions that have arisen—consciousness of the eye, ear, nose, tongue, body and mind—disappear. Once they have perished, there is no further arising. This is cessation through absence of observation. The third [*dharma*] is space. These three *dharma*-s are unborn and permanent. They are not born, will not be born, and are not being born.”

**5.2.9** How does that monk then discriminate between the two-fold *dharma*-sphere, the material and the immaterial?

**5.2.10** “In this respect, the ten material spheres are the world of materiality. And how is it that a visible form, which is visible and tangible, can be appropriated (*upalabhyate*) by eye-consciousness, which is invisible and intangible? Similarly, how can a sound be grasped by an

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of what is being stated. Still, we must accept the fact that the text as we have it and the text that was translated by the Chinese and Tibetan translators may have been different. Despite such differences, what we have here in Ms is perfectly coherent.

<sup>128</sup> Eradicates all the fluxes. (*paryāvṛṇīkurute sarvān āsraṇān*) ] Both B<sub>crit</sub> and T read \**sarvānāsravān* (*zag pa med pa thams cad la*;一切無漏)! Likewise, they seem to interpret the verb *paryāvṛṇīkurute* in different ways. (See MW, p. 1009.1, *√vṛṇ*: to consume, eat or to please, gratify. T: *phyogs par byed cing mngon du byed pa yin no*: “To turn towards and realize”; T: 失壞: “To do away with.”) It seems likely that the Tibetan translators, once they read *anāsravān*, felt the need to interpret the verb positively.

The verbal form is irregular and it seems that the verbal root *√vṛṇ* is somehow being treated like a noun in a *cvi* construction. I have not seen such a usage elsewhere. Nonetheless, the meaning of “eradicate” is most suitable here.

invisible and intangible ear-consciousness? Similarly, how can a scent be grasped by an invisible and intangible nose-consciousness? Similarly, how can a taste be grasped by an intangible and invisible tongue-consciousness? Similarly, how can a touch be grasped by an invisible and intangible body-consciousness? These are the five external sense-spheres and the five internal sense-spheres. How is there the engagement (*upalabdhi*) of sense spheres, which are [both] visible and tangible and invisible and intangible?”

**5.2.11.1** That monk sees: “To the extent that there are various objects, various consciousnesses arise, like a seal and its impression. In this respect, there is a distinct iron seal and soft material to be imprinted. The soft [material] becomes hard when heated. From [the contact of] hard and soft an impression appears.<sup>129</sup> Similarly, an invisible and intangible consciousness grasps a visible and tangible object (*ālambana*), and a third [element], an impression, appears. There is the appropriation of a thing by all things dissimilar [to it]. In this way a dissimilar thing appears within a dissimilar thing. [This is] the first angle (*koṭi*).

**5.2.11.2** “The second angle: Something appears (*utpadyate*) due to things that are similar [to it]. For example: A white cloth, known as a *paṭa*, [comes about] through the use of white threads.

**5.2.11.3** “The third angle: A distinct thing appears because of [another] distinct thing. For example: Fire appears from two fire-sticks, [even though] wood and fire are known to be distinct.

**5.2.11.4** “The fourth angle: Something opaque is produced from something pellucid. Just as opaque curd [is produced] from pellucid milk, so also sense-consciousnesses (*cakṣurvijñānādi*) appear from [already] existent but dissimilar sense-consciousnesses, due to specific causes and conditions.”<sup>130</sup>

[Thus] there are these verses:

He delights in understanding *dharma*-s,  
and dwells enjoying absorption.

Because he understands the characteristics of reality,  
he will attain the supreme state. **5.2.12.1**

He is one who constantly enjoys loving kindness,

<sup>129</sup> This is like a seal and its impression...an impression appears. (*mudrāpratimudrakavat. tatra viśadṛśā mudrāyasy akaṭhinaṃ mudrakam. mṛduṃ sātaptakāṭhinaṃ. kāṭhinaṃkāṭhinayoḥ pratimudrā utpadyate.*) ] This simile is difficult to understand as it stands in Ms, and I have made several alterations to the text in order to arrive at the present reading. It is much more straight forward: “It is like a seal and the material to be sealed. They are dissimilar. If the seal is soft and the material hard, one can’t seal it. If the seal is hard and the material is soft, the sign of the seal is produced.” (如印印物，彼不似印。印軟物堅，則不能印。印堅物軟，印則文生。) B<sub>crit</sub> is puzzling and makes no sense to me. This translation perhaps reflects corruptions in the manuscript that the Translators used: “It is like a seal and its impression. Here, there is what is dissimilar to the seal, which is hard, and the softness and smoothness of the seal. From what is hard and soft, the image of the seal is produced” (*rgya dang rgya'i 'bur bzhin no ll de la rgya de'i mi 'dra ba mkhrang ba dang l rgya'i 'jam pa dang snyi ba l mkhrang ba dang mi mkhrang ba de las rgya'i 'bur 'byung ngo ll*).

<sup>130</sup> Specific causes and conditions (*hetupratyaya viśeṣaiḥ*) ] It remains unclear whether this phrase ought to be understood generally, as I have translated it, or more specifically, referring to a particular relationship, one of four in the philosophical literature. These relationships are: 1. *hetupratyaya* (root condition) 2. *samanantarapratyaya* (antecedent condition) 3. *ālambanapratyaya* (object condition) and 4. *adhipatipratyaya* (predominance condition). This passage could be referring to a root conditional relationship, but it remains unclear whether this is the case. As I have not found any other passage in the present text in which this relation is explicitly outlined, I find it unlikely that it is referred to here.

and is eager for the resort of the Dharma.  
He knows the reality of the characteristics of the body,  
[and thus] is truly a monk. **5.2.12.2**

He whose mind is on the source (*yoniśe*)<sup>131</sup>  
is not harmed by sensual desire or hatred.  
He is known as “a monk.”  
Otherwise, to the contrary. **5.2.12.3**

Peaceful due to sympathy for all beings,  
devoid of all attachments,  
liberated from all bonds,  
he is a monk who knows reality. **5.2.12.4**

He whose consciousness is workable,  
who is not harmed by the sense-objects,  
who is pure as gold and content,  
is called a monk. **5.2.12.5**

Whose mind is not smeared  
by what is desirable or undesirable  
is to be known as a master of the auspicious,  
devoid of all faults. **5.2.12.6**

His behavior is not blameworthy,  
he is a practitioner of Dharma who has conquered his sense-faculties.  
He is not lacking in spiritual power (*ahīnasatva*) and is endowed with intelligence.  
Such a person is a [true] monk. **5.2.12.7**

The monk whose mind constantly delights  
in [Dharma] treatises and in the understanding of the meaning of [Dharma] treatises,  
who does not delight in food and drink,  
is one whose mind is at peace. **5.2.12.8**

Whose mind delights in  
abodes of groves and forests,  
or in beds of grass in the charnel ground,  
such a person is a [true] monk. **5.2.12.9**

He is a knower of the reality of action resulting from faults,  
and is distinguished as a master of the result [of action].  
Understanding the reality of causes and conditions,

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<sup>131</sup> On the source (*yoniśe*) ] Here I take *yoniśe* as a locative singular, and understand the word to be an inflected form of an irregular a-stem noun, *yoniśa*, formed from the regular indeclinable adverb *yoniśas*. This adverb generally means ‘wisely’ or ‘correctly’ in Buddhist texts. Lin Li-kouang emends to *yoniśo* (Middle Indic *sandhi*?) and translates ‘*complètement*.’ I translate the term here in its more basic meaning as ‘origin’ or ‘source.’

[that] monk is one who is devoid of evil. **5.2.12.10**

Having cut down the great wilderness of sin,  
he has destroyed faults and conquered his sense-faculties.  
He who has mastered the knowledge of future births,  
that monk is one whose mind is at peace. **5.2.12.11**

He is not one whose heart delights in status,  
nor is he moved by blame.  
With profundity equal to that of the ocean,  
he is called a monk who has mastered *yoga (yogavid)*. **5.2.12.12**

Not boastful, his mind is firm.  
Soft-spoken, he is without greed.  
He speaks in a timely manner, is respectful and skillful.  
That monk is called one who is at peace. **5.2.12.13**

He knows the reality of the causes associated with the realm of sensuality,  
and similarly [the causes associated with] the realm of subtle materiality.  
[He] also [knows the reality of] the immaterial spheres,  
[and thus] he is called a monk who understands [Dharma] treatises. **5.2.12.14**

He who does not engage in worldly chatter,  
but is constantly engaged in destroying faults,  
who [sees] the sense-objects as poison,  
people call him a monk. **5.2.12.15**

He whose mind constantly [sees]  
sensual pleasures as similar to mud,  
has a liberated mind. He is wise,  
and is free from the bonds of the flow [of existence]. **5.2.12.16**

Skillful in the practice of meditation,  
far removed from indolence,  
he who practices for the benefit of beings  
is known as a forest monk. **5.2.12.17**

He whose mind [is set] on ultimate questions,  
who is confident and has conquered his sense-faculties,  
is known as a Dharma discussant (*dhārmakathika*).  
Not being so, he is [as common] as grass (*viparītas tṛṇaiḥ samāḥ*). **5.2.12.18**

Whose mind is not at all wearied  
by the fatigue of the body,  
is known as one who accomplishes all duties,  
intent on the success of the community (*saṃghopacayatātpara*). **5.2.12.19**

[He] does not seek wealth or goods,  
How then would [he] seek fame?  
Whose mind is [fixed] on the duty of the community  
is free from all bonds. **5.2.12.20**

His vows are not for the sake of heaven,  
wealth and fame.  
All of his actions are for the sake of *nirvāṇa*.  
That monk is called one who is at peace. **5.2.12.21**

Constantly abstaining from evils,  
he always delights in good deeds.  
He is one who does not mingle with evil friends,  
[and is thus] a monk in the dispensation of the Buddhas. **5.2.12.22**

For the one who has cultivated his mind with loving kindness,  
[who] is skillful, upright in his intentions (*rjucetasah*),  
and has not broken the foundations of training,<sup>132</sup>  
*nirvāṇa* is not very far away. **5.2.12.23**

For the one who fears decay and death,  
and has [thus] turned away from the flow [of existence],  
[who] meditates and is heedful,  
*nirvāṇa* is not very far away. **5.2.12.24**

For the one who understands the method (*vidhi*) of impermanence,  
the practices of emptiness and not-self (*śūnyānātmakriyāsu*),<sup>133</sup>  
and the methods of rising into absorption (*dhyānotkarṣa°*),  
*nirvāṇa* is not very far away. **5.2.12.25**

## II-6 The Sixth Stage *Dharma-s*, Action and the Ripening of the Fruit of Action

**6.1** And further, the *yoga* practitioner dwells observing *dharma-s* among internal *dharma*[-s]:  
How does that monk progress from the fifth stage to the sixth stage? He sees with knowledge  
produced through hearing, or with the divine eye:

**6.2** That monk becomes intent (*adhimukta*) on sets of four alternative propositions  
(*catuḥkoṭikeṣu*):<sup>134</sup> “[1.] How do these *dharma-s* become causes of [*dharma-s*] that are similar [to

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<sup>132</sup> Has not broken the precepts (*śikṣāpadeṣv akhaṇḍasya*) ] Literally: ‘is not deficient with respect to the foundations of training.’ This refers to the precepts undertaken by a monk.

<sup>133</sup> The practices of emptiness and not-self (*śūnyānātmakriyāsu*) ] Ms and Dhs<sub>L</sub> read *śūnyatātmakriyāsu*, ‘actions of the self [having the characteristic of] emptiness. B<sub>crit</sub> and T, however, both intimate a reading of \**śūnyānātmakriyāsu* (*stong pa bdag med pa dang*; 自他空無我).

them]? [2. How do] dissimilar [*dharma*-s become causes] of dissimilar [*dharma*-s]? [3. How do] not similar [*dharma*-s become causes] of not unsimilar [*dharma*-s]? [4. How do] half-similar [*dharma*-s become causes] of half-similar [*dharma*-s]?

**6.3.1** “How do [*dharma*-s] of one type become causes of [*dharma*-s] of the same type? Just as with rice as a cause, the same [kind of] rice grows (*utpadyate*), so also when [one performs] an internal good action, a fruit of the very same type appears (*utpadyate*) [later] among deities and men. [This is] the first angle.

**6.3.2** “[*Dharma*-s] of a dissimilar type become causes of [*dharma*-s] of a dissimilar type. Just as sour curd is produced (*utpadyate*) from sweet milk, so also,<sup>135</sup> and with respect to the internal, desirable, pleasant this-worldly defiled actions—performed toward sounds, touches, tastes, visible forms and scents—become sour like curd and ripen (*utpadyate*) as unpleasant, distasteful, fruit among denizens of hell, hungry ghosts or animals. [This is] the second angle.

**6.3.3** “Not-similar [*dharma*-s] become causes of [*dharma*-s] of a not unsimilar type. Just as due to the mixing of blue with another color, a color of a different type appears, so also, and with respect to the internal ripening of the fruit of action,<sup>136</sup> [a *dharma*] is not similar to the fruit of action, nor [is it similar] to the action of the fruit. For example: Sacrificers of wrong view kill [sacrificial] animals out of longing for heaven. Because of that, they go to hell. [This is] the third angle.

**6.3.4** “[*Dharma*-s] that are half-similar become causes of [other] half-similar [*dharma*-s]. A thick yet white robe comes about through the use of thin (*sūkṣma*) white threads. The substance (*tatva*) of what is gross or subtle is similar. Similarly, [*dharma*-s] that are half-similar become the cause of [other] half-similar [*dharma*-s]. Because of subtle bad actions [as a deity or a man,] one is acted upon by the harsh actions of the denizens of the great hells. [This is] the fourth angle.”

**6.4** That monk, after repeatedly conceptualizing and scrutinizing the activity of the coming and going of actions and [their] fruits, conceives a set of four alternative propositions about the modes of existence (*bhavagati*°), comparing actions and their fruits to a wheel:

“[1.] There might be action, associated with the category of a being, that harms people when not attained (*prāpta*). [This is] the first angle.

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<sup>134</sup> Sets of four alternative propositions (*catuḥkoṭikeṣu*) | *Koṭi* literally means ‘side’ or ‘point.’ Thus, one who engages a *catuḥkoṭi* is one who engages an issue from four sides. To translate in a way that reveals the sense of the compound as indicating the presentation of four different possible perspectives on an issue, I translate *koṭi* as ‘angle.’ That is, one looks at a question, problem or phenomenon from four different angles.

<sup>135</sup> Internal (*ādhyātmike*) | Here actions are described as internal. This alludes to the fundamental Buddhist notion that action (*karma*) in any of its forms is fundamentally a product of intention. See, for instance, the well-known canonical passage from the *Nibbedhikasuttaṃ* (AN 6.63 at AN III 415), which equates action (*karma*) with intention (*cetanā*).

The use of the term *ādhyātmika* here also connects the reader back to the basic introductory refrain of the text (*punar api yogācāra ādhyātmike dharmā dharmānupaśyī viharati*) and allows us to interpret the continued emphasis on the internal as clearly relating to mental states and the activity of mental life.

<sup>136</sup> The internal ripening of the fruit of action (°*ādhyātmike ’pi karmaphalavipāke*) | This phrase is difficult to interpret, as is the larger sentence in which it is embedded. In particular, it is difficult to discern how the particle *api* functions here. I take it to be acting as a connective particle, without much semantic weight. More generally, I again interpret the phrase as referring to the intentional aspect of *karma*.

It remains a question whether to alter the text to read *karmaphalavipāko*, such that the ripening of action becomes the subject of the sentence. T supports this reading. This is a definite possibility, but seems unnecessary since the meaning of the passage does not change dramatically. However, the reader should keep in mind that the text may here be making a clear distinction between ripening (*vipāka*), action (*karma*), and fruit (*phala*). By maintaining the locative reading after Ms, such a distinction gets effaced.

“[2.] There might be action that harms people when attained. [This is] the second angle.

“[3.] There might be action that harms both when it is attained and when it is not attained. [This is] the third angle.

“[4.] There might be action that, whether attained or not attained, does not harm. [This is] the fourth angle.”

**6.5.1** “There is action, associated with the category of a being, that, when not attained, harms. Just as according to the practice of worldly customs,<sup>137</sup> when a constellation is not attained, it harms the Kuru region (*kurum pīdayati*),<sup>138</sup> similarly, in connection with the supramundane, an unattained action in the great ocean of [mental states beginning with] eye-consciousness [can] harm a person by way of sensual desire, sorrow and so on. [This is] the first angle.

**6.5.2** “There might be action that, when attained, harms a person. Just as according to worldly customs, ‘when fire is attained it burns, and when a sword [is attained] it cuts,’ [so also] in connection with the supramundane, when an unwholesome action is attained, it harms [one later] in hell, and among animals and hungry ghosts. [This is] the second angle.

**6.5.3** “There might be action that, both when attained and when not attained, harms a person. Just as according to worldly customs, magic (*vidyā*) restrains the efficacy of poison (*viṣaprabhāva*), whether it is attained or not attained, [so also] in connection with the supramundane, at the time and place of death, shade omens (*chāyānimitta*)<sup>139</sup> [harm] those who have not yet attained hell. [This is] the third angle.

**6.5.4** “There might be action that, whether it is attained or not attained, does not harm a person. For example, according to worldly customs, the seed of a medicinal herb is effective (*prasamartha*) even when it is not planted,<sup>140</sup> as well as when it is. In connection with the supramundane, this is like the certain-to-be-felt actions of a living *arhat* monk, or those, as vast as mount Sumeru, that are entirely snuffed out by the *arhat* (*athavārhatparinirvāpayitāni karmāṇy*) [at the time of death]. [These actions] do not bring affliction (*prāpyapīḍakarāṇi*) to the *arhat* either when he is living or when he is liberated. [This is] the fourth angle.

**6.6** “[1.] There might be action [the result of which] is to be felt in this life and not in the next life. [This is] the first angle.

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<sup>137</sup> According to the practice of worldly customs (*laukikāḥ sampraṭipannā*) ] This phrase, and its relationship to the larger sentence, is somewhat abnormal. I take it to be functioning adverbially, since a complete sentence, with a different subject, follows. A more literal translation of this phrase might be: “[when] worldly customs are practiced.”

<sup>138</sup> The kuru region (*kurum*) ] It is interesting to note the reference to this region of India here. Could this indicate a connection between the community that produced the text and this area or Northern India? Neither B<sub>crit</sub> nor T seem to explicitly refer to this name in their translations. B<sub>crit</sub> translates ‘harms people’ (*mi dag la gnod par byed pa*), while T translates ‘a region of the country suffers calamity’ (國土得殃).

<sup>139</sup> Shade omens (*chāyānimittāni*) ] Apparently these are images of an unpleasant future rebirth, experienced by people on their death-beds. The idea is that to a certain extent one actually experiences hell in the human world prior to dying and being reborn there.

<sup>140</sup> Even when it is not planted (*uptam nāpi prāptam*) ] Literally, “even when a field is not attained.” This phrase is somewhat awkward, and I read it as an embedded adverbial clause. Ms reads *uṣṇam nāpi prāptam*, and I wonder if there is a tradition of heating medicinal seeds to make them effective. I have not been able to locate any references to such practices. There is no evidence of the word *uṣṇam* in B<sub>crit</sub> or T. The reading I offer in the edition is conjectural—it was suggested to me by Mitsuyo Demoto—and based on B<sub>crit</sub>, which translates with a syntax that diverges from Ms: “According to worldly customs, a medicinal seed is planted but is not able to attain growth. When it is not [planted] it is also not able to attain [growth]” (*’jig rten pa dag l sman gyi sa bon btap pa skye bar ’gyur ba thob pa yang ma yin ma thob pa yang ma yin pa lta bu’o ll*). As for T, we find no help here for sorting out the details of the passage: “It is similar to worldly customs: various medicinal seeds have the power to grow when not attained and also when not yet attained” (譬如世間，種種藥子，非到生力，非未到生。).



“[2.] There might be [action the result of which] is to be felt in the next life and not in this life. [This is] the second angle.

“[3.] There might be [action the result of which] is to be felt both in the next life and in this life. [This is] the third angle.

“[4.] There might be [action the result of which] is to be felt neither in this life nor the next life. [This is] the fourth angle.

**6.7.1** “What is that action [the result of which] is to be felt in this life and not in the next life? Just as, according to worldly customs, punishment for one who violates the king’s laws is to be felt in this life and not in the next life, [so also], in connection with the supramundane, by giving donations to good men one becomes praiseworthy. [Such actions,] being experienced as pleasurable in this life (*drṣṭadharmasukhavedanīya*), do not accompany one to the next life. [This is] the first angle.

**6.7.2** “[What is that action the result of which] is to be felt in the next life and not in this life? Just as, according to worldly customs, ‘[a woman] becomes one who attains heaven by falling on the fire,’ [so also], in connection with the supramundane, when an action is performed in this [world]—be it good or bad—it is attained in the next [world], manifest as the evident fruit of its cause (*hetuphalapratyakṣaṃ drṣṭaṃ*). [This is] the second angle.

**6.7.3** “[What is that action the result of which] is to be felt both in this life and in the next life? Just as, according to worldly customs, [actions] are to be felt here and now and in the next life, the same attains in connection with the supramundane. [This is] the third angle.

**6.7.4** “[What is that action the result of which] is to be felt neither in this life nor in the next life? Just as, according to worldly customs, [they speak of] ‘a vow of silence,’ [so also], in connection with the supramundane, there exists the morally indeterminate mental action,<sup>141</sup> of those who practice vows of silence and giving. The ripening of the fruit of such a morally indeterminate action is not obtained as a feeling in this life, nor is [it] to be felt in the next life. [This is] the fourth angle.”

**6.8** In this way, the monk, sitting in seclusion, sees the many-branched extensive web of the ripening of the fruit of actions—[which extends] to the hells, the realm of hungry ghosts, the realm of animals, the realm of deities, and the realm of men—as he dwells properly<sup>142</sup> observing *dharma*-s among internal *dharma*[-s].

## II-7 The Seventh Stage<sup>143</sup>

### The Mind: Knowing Action and the Ripening of the Fruit of Action

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<sup>141</sup> Morally indeterminate mental action (*avyākṛtacittaṃ karma*) ] I take the compound *avyākṛtacittaṃ* to function as an adjective describing *karma*. However, this reading is based on an emendation of the text of Ms, which reads *avyākṛtaṃ cittaṃ karma*. If we were to retain this reading, we would have to understand *citta* and *karma* as appositives, the mental state being the action, and the action being the mental state.

<sup>142</sup> Properly (*bhūtaṃ*) ] The location of *bhūtaṃ* in the sentence raises questions about its grammatical role. It is not clear whether this word should be taken as an adverb describing the way in which the meditator continues to ‘properly’ or ‘truly’ practice, or as an adjective, describing the web of actions and results as ‘existent,’ ‘coming into existence’ or ‘truly existent.’ B<sub>crit</sub> takes *bhūtaṃ* as an adjective describing the singular locative *dharma* (*yang dag pa'i chos la [\*bhūtaḍharme]*). T has no equivalent for the term.

<sup>143</sup> It remains a question whether it is correct to take this as a section break. The text is lacking any explicit reference to the actual attainment of the sixth stage, and the next time we hear of stages is when the meditator ascends to the seventh stage.

7.1 Further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk become one who knows actions and the ripening of their fruit?

7.2 He becomes one who knows good and bad fruits of actions here [in the human world]: “These beings are endowed with misconduct of either body, speech or mind. They revile noble ones or practice according to wrong views. Due to these causes, because of these conditions, after the breaking up of the body, [they] are reborn in a state of woe, in the hells, in the womb of an animal, or among hungry ghosts.

7.3 “These other beings are endowed with good conduct of body, speech and mind. They do not revile noble ones, and practice according to right view.<sup>144</sup> Due to these causes, because of these conditions, after the breaking up of the body, they are born in a good destination among deities or men.”

7.4 Seeing as it is the ripening of his own action *dharma*-s (*svakarmadharmavipāka*), thinking [about that process] and hearing [about it] from others, that monk [then] acts in a way that is not similar to the practice of those beings who are stuck in Māra’s realm. He acts in accordance with the practice that has *nirvāṇa* as its goal—[this practice involves] disenchantment, happiness (*kalyāṇa*), constant effort, the end of the flow [of existence], and mercy for others.<sup>145</sup> [He practices thinking:] “I will liberate (*tārayeyaṃ*) myself from the flow [of existence], as well as generous donors.”<sup>146</sup>

7.5 That monk, a knower of the ripening of action *dharma*-s, considers (*tarkayati*) and deliberates upon (*vigaṇayati*) the ripening of action *dharma*-s for denizens of hell, hungry ghosts, animals, and men. Just as a thread [that is threaded] through a very clear and translucent *vaidūrya* gem is visible—whether blue, yellow, purple, white or whatever color it actually is—so also, with knowledge produced through hearing or with the purified divine eye, the monk sees the thread of ripening within the gem of action.<sup>147</sup>

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<sup>144</sup> Practice according to right view (*samyagdr̥ṣṭisamācārāḥ*) ] This adjective is absent from Ms and B<sub>crit</sub>. T reads 正見所攝, and I have reconstructed the text based on the above antonym *mithyādr̥ṣṭisamācārāḥ* at §7.2.

<sup>145</sup> And mercy for others. [He practices thinking:] “I will liberate myself from the flow [of existence]...” (*nugrahatayā pareṣāṃ, yathā: “ātmānaṃ cāhaṃ tārayeyaṃ saṃsārād...”*) ] There are a number of ways one might punctuate the text here. Ms reads: *nugrahatayā pareṣāṃ yathātmānaṃ cāhaṃ tārayeyaṃ saṃsārād...* One might repunctuate and emend the text against the *sandhi* of Ms in the following way: *nugrahatayā pareṣāṃ yathātmānaś ca: “ahaṃ tārayeyaṃ saṃsārād...”* This would yield the following translation: “and mercy for others as much as for oneself. [He practices thinking:] ‘I will liberate (*tārayeyaṃ*) from the flow [of existence]...” In many ways, this reading seems to make good sense, and sets up a more logical relationship between the description of the practice and the content of a meditator’s thoughts. It does, however, involve emending the text. Another possibility would be to punctuate the text in the following way: ...*nugrahatayā. “pareṣāṃ yathātmānaś cāhaṃ...”* Finally, T interprets the text according to the following punctuation: *nugrahatayā pareṣāṃ. “yathātmānaṃ cāhaṃ...”*

<sup>146</sup> Generous donors (*dāyakaṇ dānapatīṃś ca*) ] This translation follows an emendation of the text. Ms reads *ādāyakaṇ dānapatīṃś ca*, which could theoretically be translated as “donors who accept [the teachings].” T does not contain an equivalent of *ādāyakaṇ* or *dāyakaṇ*, while B<sub>crit</sub> reads *sbyin bdag* (\**dāyakaṇ*).

<sup>147</sup> Just as a thread... ] Cf. Sbhv II 245-246, where we find a traditional description of the supernatural power of generating a mind-made body, a passage that resonates in its description with §7.5: “It is just as if a perfect *vaidūrya* gem—excellent, of good provenance, clear, translucent and pure—were mounted on a string of five colors: blue, yellow, red, white and purple. A seeing man would see it and know: ‘This is the gem. This is the string. The gem is mounted on the string.’ In the same way, the [meditator] draws out the mind from the body and fashions another mind-made material body, complete with all its faculties.” ([My punctuation:] *tadyathā maṇir aṣṭāṃgo vaidūryaḥ śubho jātimān accho viprasanno ’nāvilaḥ paṃcāṅgarāṅgike sūtre ’rpitaḥ syān nīle pīte lohite avadāte mañjiṣṭhe; taṃ cakṣuṣmān puruṣo dr̥ṣṭvā (jānīyād: “ayaṃ maṇir idaṃ sūtraṃ. sūtre maṇir arpito ’stī)ti.” evam eva sa tasmāt kāyān mānaṣaṃ vyutthāpyānyaṃ kāyaṃ abhinirmimīte rūpiṇaṃ manomayaṃ avikalāṃ ahīnendriyaṃ.*)

**7.6.1** Further, that monk uses knowledge produced through hearing to see the ripening of action *dharma*-s as similar to a gem: “A certain gem is white, pure, entirely translucent, free of flaws, very clear, easy to drill, workable, with facets on all sides (*samantato dvārabhūta*), praised by everyone, auspicious, and worthy of kings. Recognizing its merits and value, a king or a king’s minister would have a gem of such good qualities made into an ornament for himself.”

**7.6.2** Similarly, the monk [understands]: “This gem is the path [of practice] of the ten wholesome actions of the white faction (*śuklapakṣa*).<sup>148</sup> [It is] translucent [because it is] entirely pure. [It is] free of flaws [because it is] not blameworthy. [It is] very clear and easy to drill (*vedhanakṣama*) [because it is] able to be penetrated (*vedhanakṣama*) by those who [wield] the Dharma debating stick with Dharma propositions, counter propositions, objections, questions and counter-questions (*dharmapakṣapratipakṣākṣepaprasānapratiprasānadharmaśalākānām*). [It is] workable [because] in whatever way [one] transforms (*pariṇāmayati*) giving, morality and knowledge, in that way he orients (*upanāmayati*) the workability of the gem of the ten wholesome paths of action<sup>149</sup> towards sovereignty over the kingdom of a wheel-turning king, sovereignty over deities, sovereignty over *brahma*-s, or sovereignty over the practice of meditation on the absence of fluxes. In this way the gem of the True Dharma is workable.

**7.6.3** “‘With facets on all sides’ (*samantato dvārika*) [means it] has doors on all sides, which become doors to the realms of deities and men. In those [realms], the gem of the True Dharma becomes a door from any side. Having exited the door of the flow [of existence], one enters the door of *nirvāṇa*.

**7.6.4** “‘Praised by everyone’ [means] praised by trainees of right view.

**7.6.5** “‘Worthy of kings’ [means it is] suitable (*yogya*) for one who knows the practice of the path of True Dharma and is a master of mental states, or for those who are practicing [for that].<sup>150</sup> In this way one finds commonalities (*etatsādharma*) between a *vaidūrya* gem, endowed with all good qualities, and the gem of the True Dharma.”

**7.7.1** Further, that monk inspects the ripening of action *dharma*-s as precisely similar to a gem: “A different gem has flaws, is not entirely clear, is not all-faceted (*na sarvadvārika*), is not white, not easy to drill, not workable, not praised by everyone, and not fit for a king or a king’s minister.

**7.7.2** “This is similar to the faulty gem of the Dharma of another school—a counterfeit Dharma. What is the fault? Personality view, clinging to precepts and vows, or doubt.

**7.7.3** “‘Not all-faceted’ [means] that it leads [only] to hell, the abode of hungry ghosts and the animal realm.

**7.7.4** “‘Not white’<sup>151</sup> [means] that it is not connected with the felicity of being free of fluxes.

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<sup>148</sup> Of the white faction (*śuklapakṣe*) ] This is ostensibly another way of referring to the *saddharmapakṣa*, or the faction of the True Dharma, that has been mentioned repeatedly throughout the text.

<sup>149</sup> [It is] workable...the ten wholesome paths of action. ] Here we find an interesting instantiation of the doctrine of ‘transference of merit.’

<sup>150</sup> Those who are practicing [for that] (*pratipannānām vā*) ] This refers to those who have entered the stream (*śrotaāpanna*-s) as well as those who have progressed to higher stages of enlightenment. More specifically, it refers to the eight types of individuals of the four different stages of enlightenment (*śrotaāpanna*, *sakṛdāgāmin*, *anāgāmin* and *arhat*). The division into eight individuals follows a technical distinction between a person who has experienced the mental state known as a path (*mārga*), and associated with a specific level of enlightenment, and one who has experienced the fruition (*phala*) that is the result of a given path. For explicit reference to the eight individuals see below, paragraph §7.7.6, where the text describes ‘those who have entered upon the practice of the True Dharma’ as ‘eight types of individuals’ (*saddharmapratipannaprapannānām aṣṭānām puruṣapudgalānām*).

<sup>151</sup> Not white (*na śukla*) ] I emend the text here, when in fact it reads *na dhanya*. I do so following §7.7.1, where we find *na śukla* in the same position as *na dhanya* here. This variation is consistent in all versions of the text. One

**7.7.5** “‘Not easy to drill’ [means] not able [to use] the debating stick (*śalāka*) to penetrate the questions and counter-questions of Dharma discussants.

**7.7.6** “‘Not suitable for a king or a king’s minister’ [means] not suitable for those eight individuals who have entered upon the practice of the True Dharma, and who are masters of the mental states of the True Dharma.

**7.7.7** “Those who fasten on their neck such a Dharma gem, a counterfeit Dharma [gem], having done so, wander aimlessly among denizens of hell, hungry ghosts, and animals in the beginningless flow [of existence].” Therefore, that monk [understands]: “[Some] gems resemble [other] gems. For example, seeing that a *kāñcana* gem resembles *vaidūrya*, a foolish worldling takes it to be *vaidūrya*.”

**7.8** That monk, with the knowledge of reality [based on] the examination of what is Dharma and what is not Dharma, ascends to the seventh stage. Seeing that the practitioner (*vratin*) has ascended [to the seventh stage,] the earth-dwelling spirits become delighted [and] inform the flying deities. They additionally inform the four great kings and the deities that are in the retinue of the four great kings. They additionally inform [the deities of] the Heaven of the Thirty-three. They additionally inform Śakra. Śakra [informs] the deities of Yāma’s realm. The deities of Yāma’s realm inform the deities of Tuṣita Heaven. The deities of Tuṣita Heaven additionally [inform] Maitreya. Maitreya additionally [informs] the deities that delight in creation. [The deities] that delight in creation [inform] the deities that wield power over the creations of others: “Such and such a son of good family from Jambudvīpa...as previously [stated]...”

**7.9** Further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk inspect the ripening of action *dharma*-s?

**7.10**<sup>152</sup> “There exists an eleventh [form of] materiality, known as unmanifest (*avijñaptisaṃjñaka*).<sup>153</sup> When one is possessed of all religious determination (*sarvadharmakriyā*)<sup>154</sup> and accepts the restraint [of the precepts], from that point onward a uniquely wholesome flow of *dharma*-s issues forth (*pravartayate*) for those who are asleep, mad or heedless. Just as the current of a river flows constantly without stopping, in the same way such materiality designated as unmanifest flows for a man who is asleep, mad or heedless. If [it] is neither visible nor tangible, how then is it materiality? It possesses the quality of action

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might otherwise emend *na śukla* at §7.7.1 to *na dhanya*. However, in emending to *na śukla* I have taken a cue from the reference to the ‘state free of fluxes,’ which conforms with notions of purity (*śuklatā*). On the other hand, the reference to felicity (*maṅgala*) conforms to the notion of fortune (*dhanya*).

<sup>152</sup> §7.10 ] This entire paragraph may be an interpolation. It certainly seems to come out of nowhere and stands quite well on its own. It is of interest, however, that this passage leads into a treatment of the mind (*citta*; *vijñānaskandha*). In this way we can see unmanifest materiality (*avijñaptirūpa*)—and a connection to the ethical foundation of the training rules—as a link between an analysis of so-called physical *dharma*-s and the working out of *karma*, and an analysis of mental life.

<sup>153</sup> Materiality, known as unmanifest ] The term *avijñapti*, which I translate as “unmanifest,” is difficult to translate accurately. This adjective describes a type of materiality that is neither visible nor tangible (*anidarśanam apratigham*), like the mind. The translation “unmanifest” is slightly misleading in that it suggests that this form of materiality is not discernible. In the context of the *Saddharmasmṛtyupasthānasūtra*, this is clearly not the case. The phenomenon is discernible. *Avijñapti* materiality must therefore not be understood as something irrevocably lost to observation. Rather, it should be understood as unable to function communicatively (*vijñapti*) as do vocal and physical forms of materiality. It is an entirely internal phenomenon, like the mind, and yet it serves as a link between the world of mentality and intention, and the world of materiality, communicative acts of body and speech.

<sup>154</sup> All religious determination (*sarvadharmakriyā*) ] Literally: “all *dharma* activity.”

(*karmasadbhāva*).<sup>155</sup> Therefore it is also materiality, which becomes the foundation (*stambhabhūta*) of all wholesome *dharmas*. This is eleven-fold materiality.”<sup>156</sup>

**7.11** That monk sees [the state of beings]: “How is it that these beings have various forms, live in various states, are born in various realms, and have various types of bodies?”

**7.12.1** He sees: “Because these beings have various mental states, are intent on various types of bodies, and perform various types of actions, therefore they have various forms, live in various states, are born in various realms, and have various types of bodies. It is just like a skilled painter or his apprentice, who sits on a perfectly clear, firm and attractive piece of ground (*bhūmi*)<sup>157</sup> and, with the power of his mind, produces various types of beautiful images [on it], using various colors and pigments. Similarly, the actions of the mind, like a painter<sup>158</sup> or his disciple, produce intentions (*adhimuktikara*) and [thus] generate beings on the perfectly clear ground of the three realms, the firm (*dr̥ḍha*) ground of the flow [of existence], which contains various states, various realms, and various types of bodies [produced through] the ripening of the fruits of action.

**7.12.2** “Further, Just as [a painter] makes white forms with white pigment, red forms with red pigment, yellow forms with yellow pigment, gray forms with gray pigment, and black forms with black pigment, in the same way the actions of the mind, like a painter, use the mind, a white

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<sup>155</sup> It possesses the quality of action (*karmasadbhāvas tasya*) ] This translation is based on an emendation of the text of Ms, which reads *katham punas tad rūpaṃ karmmasadbhāvas tasmāt tasmāt*. I suggest that the first *tasmāt* was originally *tasya*, and was contaminated by a scribal dittography. It is also possible, however, that the double *tasmāt* is a simple dittography, and the compound *karmasadbhāvas* should stand on its own. If this were the case, I would suggest translating the text in the following way: “...How then is it materiality? [It is] the essence of action. Therefore...” (...*katham punas tad rūpaṃ? karmasadbhāvaḥ. tasmāt...*).

<sup>156</sup> This is eleven-fold materiality (*ekādaśavidhaṃ rūpaṃ*) ] This final sentence is puzzling. Usually the suffix –*vidha* means divided into or –fold. Thus, *ekādaśavidhaṃ rūpaṃ*, as elsewhere in the text, ought to mean ‘eleven-fold materiality.’ Here, however, we would expect this sentence to refer back to the initial sentence of the paragraph, which explains that it is dealing with ‘an eleventh [type of] materiality’ (*ekādaśamaṃ rūpaṃ*).

<sup>157</sup> Sits on a perfectly clear, firm and attractive piece of ground (*suśuklāṃ dr̥ḍhāṃ ālokyaramyāṃ bhūmim āsādyā*) ] Here I emend the reading of the manuscript partially following B<sub>crit</sub> and T. Both B<sub>crit</sub> and T translate this phrase in a way that suggests the following reading: \**suśuklāṃ dr̥ḍhāṃ ramyāṃ bhūmim ālokyāsādyā*. B<sub>crit</sub> translates: “Seeing an attractive spot that is hard and smooth, he sits down” (*sa yid du 'ong zhing 'jam la mkhrang ba zhig mthong nas 'dug ste*). T translates: “He sees a nice, even, firm, smooth, good spot. Having gone to that place...” (觀察善平堅滑好地。得此地已). I have taken *ālokya* in compound with *ramyāṃ*, thereby creating a simple list of three adjectives describing the noun *bhūmi*. The actual reading of Ms, on the other hand, is *suśuklāṃ dr̥ḍhāṃ ālokyā ramyāṃ bhūmim āsādyā*. The use of the term *dr̥ḍhaka* in the third chapter of the text (Ms 29a5-6), to refer to a painting implement—a support, ground, canvas, or base coat (?)—gives credence to the reading we find in Ms, as *dr̥ḍha* could simply be a variant form of *dr̥ḍhaka*. Ms 29a5-6 reads: “He experiences what is painted by the painter mind with the brush of craving, the colors of various bad intentions, which are situated in the paint-can of the heart, and the base coat/basis of images of children and wives” (*yac cittacitrakareṇābhilikhitaṃ tr̥ṣṇākūrcakena (vi)vidhāsubhasamkalparaṅgeṇa hr̥ḍibhājanasamsthena putradāranimittadr̥ḍhakena tal<sub>[29a6]</sub>m asāv anubhavati* ). If we follow the indications of this passage, and apply them to the reading of Ms, we might translate our text in the following way: “He sits in a beautiful spot, looking at a perfectly clear base coat” (*suśuklāṃ dr̥ḍhāṃ ālokyā ramyāṃ bhūmim āsādyā*). However, the sentence below, in which the simile is unpacked, supports my emendation. There we find the adjective *dr̥ḍhāyāṃ* used to describe the ‘realm of the flow [of existence]’ (*samsārabhūmau*).

<sup>158</sup> The actions of the mind, like a painter (*cittacitrakarmakaro*) ] This compound serves to construct a metaphorical equivalence between the actions of the mind (*cittakarma*) and a painter (*citrakara*). The alternate order of the words in the compound is an uncommon feature of the Suddhsu. Similar compounds can be found at several other places in the *Suddhsu*. See, for instance, §5.1.5.2 (°*buddhadharmadarśanaśravaṇā*°).

For lack of a better alternative, I translate this compound—and others like it below—as a simile, making a comparison between the actions of the mind and a painter. Strictly speaking, however, the figurations of these passages should be understood as metaphors. The mind is not simply like, a painter. Rather, it becomes a painter.

object (*ālambana*) and white *dharma*-s—which are undefiled (*akṛṣṭa*) by the fluxing stains of desire and so on—to generate a white image among deities and men.

**7.12.3** “The mind, like a painter, using a red pigment, generates a red image among deities and men. Red in the painting refers to [being reddened] fundamentally (*yonīśaś*) by pleasant sounds, tastes, touches, visible forms and scents.<sup>159</sup>

**7.12.4** “Further, the actions of the mind, like a painter using a yellow pigment, generate the realms of animals. With yellow appearance,<sup>160</sup> they drink one another’s blood, eat one another’s flesh, and kill one another, yellowed (*pītākṛta*) by desire, aversion and delusion.

**7.12.5** “Further, the painter-mind sees a gray object, and performs a filthy gray action in the realm of hungry ghosts. Those [hungry ghosts], with bodies burning up like a reed grove on fire, are assailed by hunger and thirst, and overcome by various sorts of suffering. Because of the actions of the painter-mind and the object of stinginess (*mātsaryālambana*), [they are] engulfed in the darkness of delusion.

**7.12.6** “Further, the actions of the mind, like a painter using the color black, use black actions to paint black images of denizens of hell. They are born there because of black action and are confined by flaming black iron ramparts. With black bodies, the sources of all sorts of disease, they become receptacles of hunger and thirst, and are overcome by the incomparable suffering of torture. These [torments] are due to one’s own wrong action.”

**7.12.7** Further, that monk is [thus] established in the practice of *yoga*: “This very painting of the flow [of existence] has three realms, five destinations in five pigments, and states of existence on three levels (*tribhūmyavastha*): [1.] the level of the sphere of sensuality, [2. the level of] the sphere of subtle materiality, and [3. the level of] the sphere of immateriality. On that [painting,] the actions of the mind, like a painter, by engaging in sensuality, paint various images [based on] objects [of consciousness] of the sphere of sensuality. With the brush of the four meditations, in the sphere of subtle materiality [it] paints twenty types of [images], which are based on objects [of consciousness] of the subtle material sphere, and which are separate from sensuality. [These images appear in] sixteen states of existence that have these [meditations] as a support (*tadāśrita*). The action of the mind, like a painter, [also] paints [images] in the sphere of immateriality. They are separated from the objects of the sphere of subtle materiality, and have as basis the four [immaterial] attainments. [In this way,] this painting of the three realms is extensive.”

**7.13** Further, that monk, using another method, sees the painter-mind as it paints beings: “Here, the painter-mind is similar to a painter. The body is similar to pigment vessels. Desire, aversion and delusion are similar to a base coat (*dr̥dhakasadṛśa*).<sup>161</sup> An object [of consciousness] is similar to a ladder [on which a painter stands]. The sense-faculties are like paint brushes. The external sense-objects—sounds, touches, tastes, visible forms and scents—are similar to pigments. The flow [of existence] is similar to a wall [on which a painter paints]. Knowledge is similar to light [that illuminates a painting]. The application of effort is similar to [a painter’s] hands. The bodies [of beings], like the images in a painting, are born in a multitude of

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<sup>159</sup> Fundamentally (*yonīśaś*) ] The use of the adverb *yonīśaḥ* here is puzzling. Usually, this term means ‘wisely’ or ‘correctly.’ Here, however, such a meaning runs counter to the broader import of the passage. Following the context, I have translated the word as ‘fundamentally,’ and understand it to correlate with *raktaṃ*. That is, one is ‘reddened fundamentally’ by desirable objects. However, one might also connect *yonīśaḥ* to the list of sense-objects in the foregoing compound and thereby translate it as “according to their origin [in a given sense-faculty].”

<sup>160</sup> With yellow appearance (*pītarāṅgavaśāt*) ] Literally: “under the power of the color yellow.”

<sup>161</sup> Base coat (*dr̥dhakasadṛśa*) ] It remains unclear precisely what this term means here. For a brief discussion of its possible meanings, see above, footnote 157.

appearances, shapes, attires and fortunes,<sup>162</sup> and are created as the ripening of the fruit of various actions.”

**7.14.1** Further, that monk, absorbed in meditation, sees that same painter-mind using another method: “Just as when a painter is not tired, [his] various pigments are well-mixed and bright, [his] strokes are correct and bold, and he paints beautiful images, so also, when this painter-mind is not tired, the various pigments of his meditation are well-mixed due to the practice of meditation, and the objects [of his attention] are bright like [those] pigments. The unequalled teachings of teachers of the path [of Dharma]—[teachings pertaining to] the mastery of [states of meditation] from low to high—are like [the painter’s] correct strokes. Never tiring of entering and exiting [various meditations], the painter-mind paints beautiful images on the ground of meditation (*dhyānabhūmi*).

**7.14.2** “If tired, the action of the mind, like a painter, paints unattractive (*aśobhana*) images in the unattractive abodes of denizens of hell, hungry ghosts and animals, using an iron pestle—for the torture of beings in those realms—as a brush,<sup>163</sup> and the materiality of denizens of hell, animals, and hungry ghosts<sup>164</sup> as vessels of unattractive pigment...in detail as previously [stated]...”<sup>165</sup>

**7.15** Further, that monk sees the monkey-mind as similar to a monkey: “Just as the capricious wanderings (*anibhṛtā...°gatir*) of a monkey are not impeded by various trees, creepers, flowers, fruits, groves, mountain hollows and thickets, similarly the capricious wander[ing]s of this monkey-mind in the five destinations [are unimpeded]. The groves of hell, the realm of hungry ghosts, and the animal realm are similar to the various groves [in which the monkey wanders.] Beings [in these realms] are similar to trees [in a grove.] The creeper of craving is similar to the various types of creeper [from which a monkey swings.] Cogitations are similar to flowers. Pleasant and unpleasant sounds, tastes, visible forms and scents are similar to fruits [that the monkey eats]. [Living in] the three realms [of existence resembles] moving in mountain hollows (*darīvivaracārin*). The body is similar to a cave [into which the monkey goes].<sup>166</sup> The monkey-

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<sup>162</sup> Are born in a multitude of appearances, shapes, attires and fortunes (*anekaveśarūpavastravyrdhijātāny*) ] T either read this compound incorrectly, or read a different text. The translation reads: “Supernatural powers are like the many forms and attires of beings” (神通如彼無量形服 [\**rddhisadrśāni anekaveśarūpavastrāni*]). B<sub>crit</sub> conforms with Ms, although it reads *-varṇa-* in place of *-vastra-*. This is easy to explain, since the graphs *-rṇa-* and *-stra-* look almost identical.

<sup>163</sup> Using an iron pestle—for the torture of beings in those realms—as a brush (*gatinikāyakāraṇāyomuṣalakūrcenā*) ] This translation is based on an emendation of Ms, which reads *gatikā nikāyakāraṇā ayomuṣalakūrcana*. °*kūrcana* is simply an orthographical error for °*kūrcena*, but *gatikā nikāyakāraṇā* might be taken as an accusative plural, which becomes the object of the gerundive *grhya* found below in the sentence. However, the syntax of the sentence, and the distance between these elements of the sentence, militates against such an interpretation. B<sub>crit</sub> treats these terms in compound with *ayomuṣala*° (*°gro ba'i ris dang/ gnod pa dang/ lcags kyi gtun shing pir*), but it is quite often that the Tibetan translators gloss over problematic passages by simply generating lists that can be read as compounds. T, on the other hand, seems to translate an entirely different reading: “With the basis of common action, using an iron pestle as a brush...” (同業因緣，鐵杵為筆... [\**gatinikāyakāraṇād ayomuṣalakūrcena*] [?]). Although this is a possible reading, I think it is more likely that it is a mistranslation of what we find in Ms.

<sup>164</sup> The materiality of denizens of hell, animals and hungry ghosts (*nārakeyatiryakpretarūpaṃ tiryaggataṃ vā*) ] The addition of *tiryaggataṃ vā* seems gratuitous, since animals are mentioned in the first compound. I therefore do not translate it.

<sup>165</sup> As previously [stated] ] It remains unclear what previous section of the text this might refer to.

<sup>166</sup> The body is similar to a cave (*guhāsadrśaṃ śarīram*). ] This sentence is puzzling and does not agree with the final item on the list, *kuñja*, with which it is supposed to correlate. See footnote 1151 of the edition for a discussion of this inconsistency.

mind wanders unhindered among denizens of hell, animals, hungry ghosts, deities and men. It is like a monkey [wandering] in the [various] levels of the flow [of existence].”

**7.16** Further, that monk, absorbed in meditation, sees the performer-mind as similar to a performer: “Just as a performer performs with instrument in hand, wearing an assortment of performer’s multi-colored stage-costumes, similarly the performer-mind [performs] on various stages, the different stages for categories of beings, wearing costumes fashioned by its various actions. Wearing an assortment of costumes [means] bearing an assortment of causes and conditions. The activities (*kārya*) [of the mind] are similar to the various instruments [of the performer]. The performance of the flow [of existence] is ‘the performance of one’s own sense-objects.’<sup>167</sup> The performer-mind is ‘the performer.’ The very long, multi-faceted [performance of the mind] within the flow [of existence], which is without end or beginning, is ‘the performance.’”

**7.17** Further, that monk sees the fish-mind as similar to a river fish: “Just as a fish in a mountain river breaks the surface of and is [then] submerged by its constantly frothy and turbulent [waters], its deep, swift flow and the powerful surge of its current, which is capable of washing away many trees, and whose constant fierce activity is unstoppable due to the power of its swiftness, similarly the fish-mind breaks the surface of and is [then] submerged by the river of craving. Its constantly frothy and turbulent [waters] are [the waters of] the three realms of existence. It runs [in parts] deep to the Vaitaraṇī river of the realm of sensuality, and [at others] supremely deep to the realm of Avīci hell. Its swift flow is the swift flow of wholesome and unwholesome actions. Its powerful current is the current that makes it very difficult for all foolish worldlings of the world to cross over to the other shore [of *nirvāṇa*]. Its ‘surge’ is the surge of the river of the five destinations [that carries beings onward] for many eons. Its swift stream of sense-objects is capable of carrying away [the mind]. Its ‘constant fierce activity is unstoppable due to the power of its swiftness.’ [This refers to] the constant fierce activity of impermanence (*anityatā*), which is unstoppable due to the power of its swiftness. The fish-mind [first] breaks the surface of the river of craving, [to be born] among deities and men, and is then submerged [by it, to be born] among denizens of hell, hungry ghosts and animals.”

**7.18** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk, established in the practice of *yoga*, a knower of the ripening of action *dharma*-s, see all beings as dependent on the mind (*cittāyatta*), directed by the mind, reliant on the mind, and deceived by the mind? He sees with knowledge produced through hearing or with the divine eye:

**7.19** [The monk understands:] “All beings are dependent on the actions of the mind, are directed by the mind, and are dependent on the mind. How are these beings liberated from the flow [of existence], which is without end or beginning, and which is manifest as many destinations [of rebirth]?” He sees with knowledge produced through hearing or with the divine eye: “All beings are bound due to defilement of the mind and are liberated due to purification of the mind.”<sup>168</sup>

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<sup>167</sup> ‘The performance of one’s own senses’ (*‘svaviśayanāṭakam’ iti*) ] It remains unclear what this phrase precisely means. The term *viśaya* here might refer to sense-objects or simply to an individual’s sphere of experience more generally. It might also refer specifically to the mental subject of meditation. As there was no mention of *svaviśaya* in the basic simile above, it is also possible that the text has become corrupt here. We also see a repetition of the term *nāṭakam*.

<sup>168</sup> §7.19 ] It remains a question whether to take this paragraph as the conceiving/questioning of the monastic practitioner of the inner narrative frame, or that of the *yogācāra* of the middle frame. I take it to refer to the practitioner of the middle frame, and suggest that here we see him practicing at a level approaching that of the *yogācāra*.



**7.20** In this regard the mind is manifold when analyzed according to object (*ālambanabhedena*) and quality (*svabhāvabhedena*). When analyzed according to category of birth (*nikāyabhedena*), it is fivefold with respect to the five destinations<sup>169</sup> As a substratum (*yogavāhi*),<sup>170</sup> it has five aspects (*pañcaprakāra*) when analyzed according to ultimate bases—being connected with conditioned mental constructions of the latent defilements and fetters associated with the mind, and disassociated from the three permanent [*dharma*-s] beginning with space.<sup>171</sup> It is unlimited [in number] when analyzed according to the sense-faculties.<sup>172</sup> When analyzed according to the various bases of craving (*trṣṇāvividhāśrayabhedena*), it becomes five [types] of consciousness (*cetāṃsi*). In brief, it (the mind) belongs to the sphere of defilement (*sāṃkleśikapakṣa*).

**7.21.1** What of the sphere of purification (*vyavadānapakṣa*)? There are three counteragents to the three root-defilements. [These] are taught as the true path in the teachings of all of the fully self-awakened Buddhas of the past and the future. They are: [1. the] impurity [practice as a counteragent] for desire (*rāga*); [2. the practice of] loving kindness [as a counteragent] for aversion; and [3. reflection on] dependent origination [as a counteragent] for delusion.

**7.21.2** When there exists desire with respect to the body, one dwells making the body the object [of attention], and divides [it up]. Beginning from the toe-nails and reaching to the skull, he divides up every limb of the gross body: “Is there an I, or something of me in the [various] parts of my body?” He sees the body as distinct from the toe-nail (*pādanakhapṛthakśārīram*): “[This] nail is not the body, nor are [these] toes the body. [They are] not I, [nor are they] where self-consciousness (*ahaṃkāra*)<sup>173</sup> resides. The body is not in the sole of the foot, nor is [the sole of the foot] where self-consciousness resides. I am not of the ankle, nor is the body. The heel [bone] is not the self, nor is it the body. The calf is not the self. The knee is not the self, nor is it the

<sup>169</sup> In this regard, the mind is manifold. ...with respect to the five destinations (*tatra cittam anekaprakāram. ālambanabhedena svabhāvabhedena nikāyagatibhedena pañcavidham pañcasu gatiṣu.*) ] One might also punctuate the text differently and thus arrive at a different translation: “In this regard, the mind is manifold. When analyzed according to object, quality and category of birth, it is fivefold with respect to the five destinations.” (*tatra cittam anekaprakāram. ālambanabhedena svabhāvabhedena nikāyagatibhedena pañcavidham pañcasu gatiṣu.*). B<sub>crit</sub> suggests the preceding reading, while T can be read in both ways.

<sup>170</sup> As a substratum (*yogavāhi*) ] It remains unclear exactly how this term is employed here, and whether it should be read in compound with the following instrumental compound *paramāśrayabhedena*. B<sub>crit</sub> and T understand the phrase in different ways. B<sub>crit</sub> reads: “When analyzed with respect to the excellent basis, the one endowed with a fortunate birth... (*rten bzang po'i bye brag gis rnal 'byor dang ldan pa dang [\*yogavāhi paramāśrayabhedena]*). T reads: “The attainment of mastery...removed from the supreme basis...” (自在乘執...離第一依). Neither of these translations is satisfactory. The term *yogavāhi* is only referenced in one other place in the Saddhsu, in a rather enigmatic verse at Ms 175b1 and Dhs<sub>LC</sub> 11.41: “The mind is born of causes and conditions, and it is also a supreme substratum. Due to [constant] transformation it swiftly carries on in this way.” (*hetupratyayajam cittam yogavāhi param ca tat / pariṇāmavaśac chīghram tathā tat sampravartate //*; [T XVII 156c5-6]: 心從因緣生/所須從心得/緣轉速流注/如是流轉行; [D ra 150a3]: *sems ni rgyu dang rkyen las skyes/ de ni rnal 'byor mchog la 'jug/ lmyur du gyur pa'i dbang gis sul/ de bzhin de ni shin tu 'jug/*). It remains unclear here whether the use of *yogavāhi* refers to the mind itself, or an element additional to the mind. In any case, I believe (tentatively) that we should interpret the term in its chemical usage, referring to an alkali agent, a basic soluble substance that serves as a solid carrier of other substances. See MW, p. 857.

<sup>171</sup> The three permanent [*dharma*-s] beginning with space ] See §5.2.8.2.

<sup>172</sup> It is unlimited [in number] when analyzed with respect to the sense-faculties (*tad indriyabhedena parimitam*). ] It remains a question here whether to follow T, which interprets the phrase *pañcaprakāram* as referring to the division of the five sense-faculties, rather than to the preceding sentence. It then reads the adjective *aparimitam* with the compound *trṣṇāvividhāśrayabhedena* (五根壞相, 有五種心。無量無邊愛心依止).

<sup>173</sup> Self-consciousness (*ahaṃkāro*) ] It is not exactly clear how this term is being employed here. ‘Self-consciousness,’ ‘egotism,’ ‘sense of self,’ and ‘creator’ (Sāṅkhya) all offer themselves up as possible translations.

body. The hip-bone is not the self, nor is it the body. The anal sphincter is not the self, nor is it the body. The forty-five bones of the back are not the self, nor are they the body. The bones of the neck are not the body, nor are they the self. The jaw-bones are not the body, nor are they the self. The skull-bones are not the body, nor are they the self.” Having divided [the body into parts,] the monk does not see the body as any particular thing (*arthāntarabhūta*). He does not see it as any one [of its parts], nor does he see it as distinct [from its parts.] He does not see the eye, the ear, the nose, the tongue, the physical frame (*°kāya°*), or the mind as his own body; nor [does he see] anything pertaining to a self<sup>174</sup> among them. He divides the body into individual subatomic particles (*prthakparamāṇuśaḥ*),<sup>175</sup> as small as mustard seeds, [and thus] sees his own body as similar to powder.<sup>176</sup> He then discriminates the great elements (*mahābhūta*): “What is the self? Is the earth-element the self? Is the water-element, the fire-element, or the wind-element the self?” He does not see [any] element as the self. Likewise, not seeing [any] element in the self, he sees, according to ultimate reality, [that there is] nothing of the sort [i.e. nothing that could be taken as an element]: “It is just like when there is a cluster of trees, and one sees [that cluster as] a grove. There is no grove when there is only one tree. In an ultimate sense, there is nothing that can be called a grove. Apart from trees there is no grove. Likewise, apart from its bark, roots, branches, leaves and twigs, a tree can’t be found to be anything [at all] (*arthāntarabhūto na vidyate*). It does not exist in an ultimate sense. But a grove does exist according to conventional truth. In the same way, this body is a designation for what is merely an assembly [of parts, such as] the hand and so on.<sup>177</sup> [It is] a body according to convention.” Being one who knows the reality of the body, he becomes dispassionate towards the body, dispassionate towards any part of the body, and dispassionate towards all the sense-faculties, feelings and elements.<sup>178</sup> Craving,

<sup>174</sup> Anything pertaining to a self (*adhyātmānam*) ] This is a tricky phrase to translate, and how it is translated has implications for how we understand the philosophical outlook of the Saddhsu. The term *adhyātma* literally means “pertaining to a self,” but derivatively comes to mean “internal.” In this way, the text posits a not-self strategy, but the implications of such a strategy are broad in that if one cannot locate anything pertaining to a self, that means that the distinction between internal (*adhyātma*) and external (*bahirdhā*), the relational nature of phenomena, falls apart. If we understand the text in this way, its philosophical outlook begins to seem more radical than at first glance.

<sup>175</sup> Individual subatomic particles (*prthakparamāṇuśaḥ*) ] This refers to the smallest possible unit of tangible materiality.

<sup>176</sup> ...as small as mustard seeds, [and thus] sees the body as similar to [very fine] powder (*...sarṣapamātraṃ, cūrṇṣādṛśam ātmanāḥ śarīraṃ paśyati*). ] It seems that this is not intended to be taken as a literal description of the size of atoms. Rather, the term *sarṣapamātraṃ* refers to the smallest possible unit of tangible materiality imaginable. This metaphor is important in relation to the teachings of some modern Theravāda *vipassanā* teachers, who focus a lot of attention on the insight stage of *bhaṅgāññāṇa*, an awareness of the body’s very subtle subatomic particles constantly passing away. The presence of the adjectival compound *sarṣapamātraṃ* here is important because this is also an adjective used in the Pāli commentarial literature to describe relics (*dhātu*). We thus see an overlap here in the understanding of the most basic elements of the human body (*mahābhūta*; *dhātu*), and the sacred relics (*dhātu*) of the Buddha or his disciples. See, for instance, Ap 119.5 at Ap I 153 (B<sup>e</sup>): *so ce pūjeyya sambuddhaṃ, tiṭṭhantaṃ lokanāyakaṃ. dhātum sāsapamattam pi, nibbutassā pi pūjaye*.

<sup>177</sup> In the same way, this body is a designation for what is merely an assembly [of parts, such as] the hand and so on. (*tathedam api śarīraṃ paṇyādisamudayamātreyaṃ saṃjñā*). ] The syntax of this sentence presents a few problems. If we were to literally translate it, we would like to do so in two sentences: “This body is also the same way. This mere assembly [of parts, such as] the hand and so on is [only] a designation.” Although this is more precisely what the Sanskrit says, such a translation obscures the important connection between the conception of the body and the assembly of parts that mistakenly gets identified as such.

<sup>178</sup> All the sense-faculties, feelings and elements (*sarvendriyavedanādhātubhyo ’pi*) ] It is interesting to note the presence of *vedanā* in this list. It seems out of place here. The fact that it is included with the *indriyas* and *dhātus*, and in this passage which deals generally with the body, indicates the importance of *vedanā* as an experiential category within the meditative tradition of the Saddhsu.

which is accompanied by delight and desire, and is productive of rebirth, does not afflict a mind that is dispassionate (*viraktasya cittasya*). In this way one strives to counteract desire.

**7.21.3** How does one strive to counteract aversion? He becomes one who is established in loving kindness: “Alas, how these beings suffer, in that they are born, die, pass away, and are reborn in the five realms, endowed with five types of fear.”<sup>179</sup> [Seeing] them as if they were corpses, motherly compassion arises: “When beings are afflicted so, how could one produce anger, which is like salt in a wound, towards them, whose nature is to suffer?” [Thus,] he dwells, eradicating and combating (*vadhan prativadhan*) the second great defilement.

**7.21.4** And how does that monk strive to counteract the third great defilement? [He understands:] “Engulfed by delusion (*mohenāvṛta*), beings perform bad actions of body, speech, and mind. After the breaking-up of the body, they are reborn in a state of woe in the hells. If they are free of delusion, and guided by right view, then they perform good actions of body, speech, and mind. [These beings] understand the reality of what is Dharma and what is not Dharma. When for them there comes about the consciousness of knowledge of the reality of what is Dharma and what is not Dharma, the third great defilement disappears.”

**7.22** That monk [understands:] “In this way, there are three counteragents to the three defilements. Because of the destruction of these [defilements], there is the destruction of all the defilements, subsidiary defilements, fetters, latent defilements, and defilements that possess [the practitioner] (*°pratyavasthā*).<sup>180</sup> Just as when a tree’s roots are destroyed, its bark, roots, leaves, foliage, trunk, branches, flowers, fruits and so on become rotten, or die, in the very same way, when one eradicates the three [great] defilements, all the defilements get eradicated.”

## II-8 The Eighth Stage The Greedy Dog and the Noble Elephant

**8.1** Further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk progress from the seventh stage to the eighth stage? He sees with knowledge produced through hearing, or with the divine eye: How does that monk, first of all, see the eye as it is?<sup>181</sup>

**8.2** [The monk thinks:] “How is a foolish worldling enamored of, averse to (*saṃvirajyate*), or ignorant of all visible forms that are cognizable? In this respect, when one sees a friend, a visible form productive of desire, a woman, or [any] other thing, he becomes enamored [of it]. One becomes angry towards [a visible form] productive of hatred, whether it is an enemy

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<sup>179</sup> Endowed with five types of fear (*pañcabhayāpannāh*) ] It is not clear exactly what five are referred to here. The Tibetan translators interpret this as the five fears of becoming a *bodhisattva*. See Jeffrey Hopkins’ Tibetan-Sanskrit-English Dictionary (2011) under the entry ‘*jigs pa lnga*. These five fears are: 1. fear of giving away all one has and becoming destitute; 2. fear of sacrificing one’s reputation; 3. fear of sacrificing oneself because one is afraid of death; 4. fear of falling into evil; 5. fear of addressing an assembly, especially of men of high position.

<sup>180</sup> *°pratyavasthānām* ] T does not translate this term. B<sub>crit</sub> translates it noncommittally as *so sor gnas pa*. Its proximity to the term *anuśaya* tempts me to suggest that we read *°paryavasthānānām*. It is also possible that *pratyavasthā* here is a variant Sanskritization of the term *paryavasthāna*. These are gross forms of defilement that ‘possess’ an individual (see BHSD, p. 334). They are defilements as they manifest when they arise to the conscious experience of an individual. However, the Tibetan translation of this term indicates that the Tibetan translators did not understand *pratyavasthā* to be analogous with *paryavasthāna*, which is translated in Mvy as *kun nas dkris pa* (see Mvy 2139).

<sup>181</sup> How does that monk...as it is? ] In T, against Ms and B<sub>crit</sub>, this sentence is a statement, not a question.

(*sapatnabhūta*) or productive of enmity (*sapatnasthānīya*).<sup>182</sup> One with an eye obscured by desire and aversion does not see a visible form as it is. [Known as] ‘one whose mind is obscured by delusion,’ [such] a foolish worldling is enamored of, averse to, or ignorant of objects cognizable to the eye, which are mere cogitation (*kalpanāmātrakeṣu cakṣurvijñeyeṣu*). Men deceived by craving delight in the self because of ideation [based on] their own fancies, [which constitute] that very self (*svecchāvitarkenātmanaivātmānaṃ rañjayanti*).

**8.3** “It is just like when a dog takes a meatless bone and puts it in his mouth.<sup>183</sup> With his teeth, he chews the bone between them (*vivaragata*), which is covered with the moisture of his saliva and spittle. From the gap[s] of the teeth of that overly greedy dog’s own mouth, blood flows. He thinks: ‘This is the marrow (*rasa*) of the bone.’ He does not think: ‘It is my own blood that I am tasting.’ That dog, greedy for the marrow, will even eat [his own] tongue. Being overcome with greed for the marrow, he thinks about the marrow of the bone, which is, in every way, mere cogitation.

**8.4** “The foolish worldling [acts in] the same way. With respect to cognizable visible forms, he craves for visible forms that are pleasing to the eye. With mind covered in the saliva of ideation (*vitarka*), he places the bone of sustained thought (*vicārāsthi*) in [his] mouth, which is similar to the eye, and chews such that craving, like blood, flows. Greedy for the taste (*rasa*) of blood, which is like craving, he considers [it] beautiful (*abhirūpa*) [and thinks]: ‘This is mine.’ Thus, he gets a taste for it. Foolish worldlings are just like the dog. Visible forms cognizable to the eye are just like the [dog’s] bone. Ideations are just like the gnawing of the flesh and bone. The sense-objects are just like [the dog’s] teeth.<sup>184</sup> Therefore, visible forms cognizable to the eye lead astray all foolish worldlings, [and should be understood to be] like a chain of bones.”

**8.5** Further, that monk thinks: “How do monks, who are greatly terrified of craving, who recoil from the flow [of existence], abandon all sensual desires? It is just like a sixty-year-old elephant that is bound by five bonds and controlled by elephant tamers, [his] massive body confined to a pen. He gets many sweets, intoxicants, and juices, and is tamed with the sounds of instruments and singing, so that he forgets the enjoyment of the forest. Having forgotten [that enjoyment,] he would live here among ordinary elephants, being controlled by others. Then that noble elephant, simply encountering (*viharan eva*) the desired enjoyment of the forest even while being thus shepherded, repeatedly investigating mountain thickets, groves, fruits and flowers, the twittering of birds, and sections of land made beautiful by rivers and streams, though bound by all those bonds, [would] remember those [past] enjoyments. [He would] break his bonds, disregard the

<sup>182</sup> Whether it is an enemy or [an object] productive of enmity (*sapatnabhūtaṃ sapatnasthānīyaṃ vā*) ] This is a rather loose translation, as neither of these terms lend themselves to rendition in English. The main idea here is that visual objects are productive of hatred when they are themselves hostile, or bring out emotions of enmity. The word *sapatna-* is a noun meaning ‘enemy,’ whereas I find that the more abstract sense of the word seems more appropriate. It should be noted that the reading I offer here is an emendation, based on B<sub>crit</sub> (*'gran zlar gyur pa 'am/ 'gran zla'i gnas su 'gyur ba dag la*). The original reading of Ms is *sampannabhūtaṃ sampannasthānīyaṃ vā*, “either [an object] that is perfect or one productive of perfection.” The Chinese translators also seem to have read something like this (見他具足). If we were to employ this reading, it would have to be linked to the following sentence, dealing with ignorance.

<sup>183</sup> Cf. MN 54 at MN I 364 and MĀ 203 at T I 774a20-27.

<sup>184</sup> The sense-objects are just like [the dog’s] teeth (*yathā dantās tathā viṣayāḥ*) ] This phrase is somewhat puzzling, and its presence here is an indication that the term *viṣaya* may be used in a number of different ways in the text. Since we have already been told that the bone is similar to a visual object, the reference to sense-objects here is somewhat mysterious. This phrase would fit better in the first part of the paragraph, where we find it in T (思量分別以色枯骨，著眼口中，境界如齒，如是齧之。染意如涎，愛血流出。).

elephant tamers, destroy his pen, and drink up the many flavors of sugar cane, sweets, and intoxicating drinks. [Then] it is not possible to deceive him with singing and instrumentation, nor is it possible to tame his mind. He is no longer forgetful of the enjoyments of the forest, and does not want to be similar to ordinary elephants. He again returns to the forest.

**8.6** “In the same way, the *yoga* practitioner monk is bound by five fetters, which have existed [for him] since time immemorial. Which five? Namely: pleasant sounds, touches, tastes, visible forms, and smells. Which elephant tamers control him? Namely: the defiled consciousnesses of the eye, ear, nose, tongue, body and mind. He is confined in the house-cage of his own mind. That is, he is confined in a house with sons, wives, male and female slaves, and wealth. ‘Many flavors of sugar cane, sweets, and intoxicating drinks’ has the sense of the sweets of cogitation (*saṃkalpamodaka*) and the drinks of desire (*°rāgapāna*). The multifarious delight and desire of a mind enmeshed in craving is similar to the singing and instrumentation [of the elephant tamer]. ‘Similar to ordinary elephants’ [means similar to] ordinary men. This has the sense of elephants of false view. ‘Dwelling together [with those elephants]’ means taking delight along with ordinary men—[whose minds] are connected to [the fetters of] self-view and clinging to precepts and vows—in the sweet talk of discourses on false view. ‘Controlled by others’ has the sense of being under the power of desire, aversion or delusion. ‘The noble elephant’ has the sense of the *yoga* practitioner. ‘Though being served’ has the sense of being delusional and endowed with all the inner defilements. Referring to the mountain of *nirvāṇa* (*nairyāṇikaparvatam smṛtvā*), ‘mountain thicket’ has the sense of the meditative absorptions and [the immaterial] attainments. The fruits, flowers and so on are the [moments] of arising of the true path consciousness, and the coming about of the fruit of *nirvāṇa*. The twittering of birds stands for the calls of Dharma discussants. ‘Made beautiful by rivers and streams’; this has the sense of the river of discernment. ‘Streams’ has the sense of singleness of mind. ‘Sections of land’ has the sense of the *brahma*-abidings: friendliness, compassion, sympathetic joy, and equanimity. ‘Repeatedly investigating’ [refers to the notion that] repeatedly investigating the pleasure of the meditative absorptions, that elephant of a *yoga* practitioner roams the monastic compound, [like an elephant in the forest].

**8.7** “Therefore, one should become an elephant-like *yoga* practitioner, not a dog-like [worldling].”

## **II-9 The Ninth Stage The Dangers of Sensual Desire**

**9.1** Further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk ascend from the eighth stage to the ninth stage? He sees with knowledge produced through hearing or with the divine eye:

**9.2** “All of this in the three realms is impermanent, suffering, empty and not-self, and becomes a vessel of impurity.” [Thinking this,] he additionally sees all sensual pleasures [in the following way]: “It is just like a date tree in a large ravine amidst dense forest thickets, [the route to which] is beset by many unequalled hundreds of difficulties (*anekāsamaśatāyāsa*). On the tip[s] [of its branches] are small fruits, difficult to obtain and endowed with many defects. Because they have the defect of being on a steep precipice, they cause one to fear for one’s life. Because of the defect of [the tree being] hollow, they are liable to fall. Additionally, they bring about the death and destruction of those standing at the top of the tree. A man—ignorant, a foolish worldling and blind—might go [there] out of greed for the juice (*rasa*) [of the fruits]. He would see those fruits,

[but] not desire (*anurāgayati*) the steep precipice, the hollow, the tall height of the tree, or death. Climbing that tree, the dimwitted foolish worldling would get carried away by [the thought of] the taste of the small amount of juice [of those fruits]. He would fall from that tree without reaching the fruits, and die. If by some other method, or by some act of nature, he does not fall, being entirely bound by desire for the juice and of immature intelligence, he does not see the great danger.”

**9.3** In the same way, a monk sees: “The abyss of the five destinations is similar to dense forest thickets with large ravines. ‘The date tree’ is a designation for the tree of sensual pleasure. ‘Many unequalled hundreds [of difficulties]’ is a designation for every one of the hundreds of thousands of defilements pertaining to the misery of seeking that [sensual pleasure] (*etatparyeṣaṇāduḥkha*). ‘The fruits on the tips of [the branches of] the tree’ is a designation for pleasant sounds, touches, tastes, visible forms, and scents [experienced by] those with minds enmeshed in all sensual pleasures. ‘Difficult to obtain’ [refers to the fact that] the fruits of sensual pleasure are difficult to obtain. For example, they are obtained by ocean voyages, wars, service to kings, thievery, commerce, and so on. Like the fruits of sensual pleasure, [the fruits] ‘are endowed with many faults.’ This is a designation for desire, aversion and delusion. ‘Falling into the ravine’ is a designation for the ravines of the hells, the animal realm, and the realm of hungry ghosts. ‘Fear for one’s life’ is a designation for [danger to] the life of Dharma. ‘The defect of a hollow’ is a designation for empty, hollow, useless, and insubstantial [sensual pleasures]. ‘[If] an ignorant man were to go [there]’ is a designation for a fool of wrong view.” Therefore, seeing sensual pleasures as similar to a great many juiceless fruits with numerous defects, that monk does not aspire for (*saṅkalpayati*) sensual pleasures.

**9.4** Further, that monk sees sensual pleasures as similar to a flame: “It is similar to the flame of a lamp (*dīpa*), which is attractive and extremely hot to the touch (*paramatīkṣṇasparśa*). A foolish worldling moth would see the lamp (*pradīpa*), fly into it, and die. In the same way, foolish worldling moths, engulfed by desire, aversion and delusion, see all the delights of sensual pleasures, which are similar to a lamp. In this way, if they fly into that lamp of sensual pleasure, they are burned up, just like moths, in the hells, the realm of hungry ghosts and the realm of animals.” Because of [understanding] this, that monk [thinks]: “Enough with sensual pleasures!” and becomes dispassionate towards sensual pleasures.

**9.5** Further, that monk dwells observing *dharmas* among internal *dharmas*[-s]: “[Being] bound by which bonds, do beings run on, fare on, in the flow [of existence]?”

**9.6.1** He sees with knowledge produced through hearing, or with the divine eye: “This world is bound by two bonds: [1.] the bond of food and [2.] the bond of contact.

**9.6.2** “In that respect, [the world is bound] by a fourfold bond of food: gross material food, the food of mental volition, the food of meditation, and the food of contact.<sup>185</sup>

**9.6.3** “Which [beings] subsist on gross material food?<sup>186</sup> The four abodes of men, the six [types of] deities of the realm of sensuality, [beings in] the eight great hells, as well as some hungry ghosts and animals [subsist on gross material food].

**9.6.4** “Fish, [and] those of that type (*tadvidha*), subsist on mental volition.

**9.6.5** “Deities of the realm of subtle materiality subsist on meditation.

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<sup>185</sup> Gross material food, the food of mental volition, the food of meditation, and the food of contact (*kabaḍīkāhārena manaḥsañcetanāhārena dhyānāhārena sparśāhārena*) ] This list is absent in Ms and B<sub>crit</sub>. I reconstruct it based on T.

<sup>186</sup> Which [realms live] by gross material food (*kabaḍīkāhārena katamāḥ*)? ] I have emended the text here. Ms reads *kabaḍīkāhārena katamena*, which makes no sense considering the answers that follow.

**9.6.6** “Birds and snakes subsist on contact, as do others of that type, who are deceived by mating through contact (*sparśamaithunavipralabdha*).<sup>187</sup>

**9.6.7** “All foolish worldlings of the sensual sphere—men, hungry ghosts, animals, or denizens of hell—comprise the sensual sphere because [they] indulge in sensual pleasures.

**9.6.8** “Those of the immaterial realm subsist on the objects of [immaterial] meditative attainments (*samāpattisamāmbanāhāra*).

**9.6.9** “In this way, the world is bound by two [bonds]. It is not free from the bonds of all the fetters and latent defilements due to dispassion.”

**9.7.1** That [monk then] sees the eye and visible forms cognizable to the eye in another way, as they are. Whatever [visible form] appears due to contact with the eye, is productive of pleasure, functions as a pleasurable object, and [has a concomitant] action that ripens as unpleasant, he discerns (*prajānāti*) that as it is. Similarly, whatever [visible form] cognizable to the eye appears from contact with the eye, is productive of sadness, functions as a painful object, and [has a concomitant] action that ripens as pleasant, he also discerns that as it is. What visible form cognizable to the eye functions as a pleasurable object, and [has a concomitant action that] ripens as unpleasant? In this here teaching (*ihadharme*), one who observes *dharma*-s among internal *dharma*-s<sup>188</sup> uses the eye and, with unskillful attention, sees a visible form, focuses on [it] (*nidhyāpayati*) and relishes [it]. He understands [it to be] “pleasurable (*sukha*).” When [the action concomitant with that visible form] transforms, it ripens as painful, and is conducive to the hells, the realm of hungry ghosts, and the realm of animals. What action ripens in the present as unpleasant and, when it transforms, [later] ripens as pleasant? Here, one sees visible forms cognizable to the eye and, with a mind oriented towards skillful attention with respect to what is produced due to contact with the eye, he does not delight in that [visible form], nor does he selectively apportion the mind (*mano vidadhāti*) [in that regard]. That [action] of his (*tad asya*), which ripens in the present as painful, transforms into pleasure for one born as a deity or a man, and has its end in *nirvāṇa*.

**9.7.2-6** The same goes for *dharma*-s cognizable to the ear, the nose, the tongue, the body and the mind.

## II-10 The Tenth Stage Knowledge of What Is and Is Not Dharma: The Door of *Nirvāṇa*

**10.1** And further, the *yoga* practitioner dwells observing *dharma*-s among internal *dharma*[-s]: How does that monk dwell equanimous towards visible forms cognizable to the eye? Here, a monk sees visible forms with the eye and is not enamored [of them] or averse [to them], does not find [them] lovely, revile [them], desire [them], or give attention [to them]. He is not obscured by

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<sup>187</sup> Deceived by mating through contact (*sparśamaithunavipralabdhāḥ*) ] There is disagreement between T and B<sub>crit</sub> as to how to parse the Sanskrit here. B<sub>crit</sub> takes the compound *sparśamaithunavipralabdhāḥ* to describe *bālaprthagjanāḥ*, whereas T, which reads some additional phrases, seems to understand *sparśamaithunavipralabdhāḥ* as referring to those animals that subsist on the food of contact. The syntax of Ms supports the interpretation of T, although the translator of T clearly read a slightly different text (何者為觸？觸者謂欲。有執手者，或有笑者，有眼見者，如是皆為欲觸所誑。).

<sup>188</sup> In this here teaching, one who observes *dharma*-s among internal *dharma*-s (*ihadharme dharmānupaśyī ādhyātmikeṣu dharmeṣu*) ] This is a tentative translation, and one which somewhat creatively tries to get around the problem of the double locative. It very well may be the case here that *ādhyātmikeṣu dharmeṣu* is simply an exegetical gloss of *ihadharme*.

unskillful attention. He is equanimous. He obtains a state that is productive of equanimity, not productive of pain or pleasure.

**10.2** Further, that monk progresses to the tenth stage, which mutates into six stages (*ṣaḍbhūmivikārabhūta*).<sup>189</sup> They are: the stage of threshold [concentration], the [initial] first absorption (*anāgamyaprathamadhyānabhūmyantara*), and the four absorptions.<sup>190</sup> He progresses [through] the mutation of [those] six stages. He sees the arising and passing away of *dharmā*-s, and knows the arising and passing away of *dharmā*-s. By way of the noble eight-fold path, which leads to [the] cessation [of suffering, he] strives to encounter (*avagantum*) the door of *nirvāṇa*<sup>191</sup> and for [the door's] attainment (*samprāptaye ca*).<sup>192</sup>

**10.3** While he is striving thus, the earth-dwelling spirits see that Māra's bonds are mostly eclipsed (*bhūyiṣṭhajihma*) and, delighted, inform the flying spirits. They additionally inform the four great kings. They additionally inform the deities that are in the retinue of the four great kings. The deities that are in the retinue of the four great kings additionally [inform the deities] of the Heaven of the Thirty-three. [The deities of] the Heaven of the Thirty-three additionally [inform the deities] of Yāma's realm. The deities of Yāma's realm inform [the deities] of Tuṣita Heaven. [The deities] of Tuṣita Heaven additionally [inform the deities] that delight in creation.

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<sup>189</sup> Mutates into six stages (*ṣaḍbhūmivikārabhūtam*) ] Here we run into a problem of the manuscript's orthography that has a direct bearing on the meaning of the text. The three references in Ms to the 'six stages,' actually read *sadbhūmi*° as opposed to *ṣaḍbhūmi*°. This means that if we take the orthography seriously, we have to understand this compound to mean 'the true stages,' as opposed to 'the six stages.' B<sub>crit</sub> and T are unequivocal in translating 'six stages (*sa drug pa'i*; 六地), and I have followed their lead. However, it is essential to make clear that this is an emendation. While the scribe of Ms quite regularly writes -d- in places where we would expect -ḍ-, he seldom confuses -ṣa- with -sa-, particularly when writing the word *ṣaḍ*-. In fact, except for the three instances of the term (*sadbhūmi*°/*sadbhūmayo*) here in the section on the tenth stage, there is no other instance in which we find *ṣaḍ*- written with a dental *sa*-. This means that although the evidence of B<sub>crit</sub> and T is strongly suggestive, we should not necessarily assume that both our teams of translators did not misread their respective manuscripts. One additional piece of evidence that might be read as support for my emendation of the text to *ṣaḍ*- is the presence of the plural -*bhūmayah* (*sadbhūmayo* Ms) at the end of §10.2.

<sup>190</sup> The stage of threshold [concentration], the [initial] first absorption, and the four absorptions (*anāgamyaprathamadhyānabhūmyantaram*, *catvāri dhyānāni*) ] The six meditative attainments listed here are stages (*bhūmi*) 2-7 in the Vaibhāṣika scheme of eleven stages of birth (*upapatti*) and concentration (*samādhi*). See MPPS (vol. 3, p. 974, footnote no. 143).

<sup>191</sup> The door of *nirvāṇa* (*nirvāṇadvāram*) ] Here we see an important reference to the goal of the meditator, a reference that indicates that our text might be considered a text underwriting a tacit Mahāyāna soteriology. The reference to attaining the door of *nirvāṇa*, as opposed to attaining *nirvāṇa* itself, is possibly an allusion to the idea that the *yogācāra* of the Saddhṣu is a bodhisattva. The reference to being "near to *nirvāṇa*" in §10.5 (see also Chapter 1, Ms 6a3, 7a5, 10b7 and 11a6) also supports this interpretation of the text. However, the ambiguous meaning of the word *antika*, meaning both 'near' and 'in the presence of,' makes this interpretation somewhat problematic. For similar passages in the canonical literature, see Sn 4.7 at Sn 160; SN 1.46 at SN I 33 (SĀ 587 at T II 156a18-26; SĀ<sub>2</sub> 171 at T II 437a24-28); SN 35.95 at SN IV 74-76 (SĀ 312 at T II 90b1 and 90b15); AN 4.37 at AN II 39. Additionally, see footnote 161 on p. 129 of Chapter 2.

<sup>192</sup> Strives to encounter the door of *nirvāṇa* and for [the door's] attainment (*nirvāṇadvāram avagantum samprāptaye ca prayatati*) ] This phrase is somewhat ambiguous in that it remains unclear whether the dative *samprāptaye* refers to the door of *nirvāṇa* or *nirvāṇa* itself. A literal reading of the syntax of the passage would suggest that it refers to the attainment of the door of *nirvāṇa*. However, it is equally likely that the term should be taken to imply the attainment of *nirvāṇa* itself. The enclitic *ca* after *samprāptaye* in fact suggests that the attainment is an additional phase, which occurs subsequent to the encounter with the door, i.e. the attainment itself. This, however remains a question of interpretation. Since I take the the phrase "*Nirvāṇa* is close to him" (*antike cāsyā bhavati nirvāṇam*) found below to refer to a state just adjacent to *nirvāṇa*, I suggest that we interpret the text here in a similar vein. Both passages allow for ambiguity with respect to the attainment of *nirvāṇa*, and it is precisely this ambiguity, I think, that allows the text to cover two soteriological possibilities, an attainment model and a deferral model.



[The deities] that delight in creation [inform the deities] that wield power over the creations of others. [The deities] that wield power over the creations of others inform [the deities of] Brahma’s Retinue:<sup>193</sup> “A son of good family from Jambudvīpa...in detail as previously [stated]...He has ascended the eighth stage, has entered the six stages [comprising the tenth stage], and has ascended that [eighth stage].”

**10.4** Hearing of that, the deities of Brahma’s retinue, being supremely delighted, abandon their pleasurable abidings of meditative absorption and, hearing the truth [about the *yoga* practitioner] at that time, become even more delighted. [Thus] there are these verses:

The fruit of actions is certain,  
be they wholesome or unwholesome.  
One partakes of all that he himself does.  
Living creatures are indeed bound by action. **10.5.1**

The stages of defilement are first sweet,  
but [manifest as] miserable when they ripen.  
those deeds that are harmful to all  
are to be avoided, like poison. **10.5.2**

He does not come under the control of the defilements,  
nor [does he enter] the sphere of activity (*gocara*) of ignorance.  
The wise one partakes of pleasure here in this world,  
and in the next [world]. **10.5.3**

Knowledge constantly destroys the defilements,  
just as fire destroys grass.  
Therefore knowledge is the supreme *brahma*,  
which offers insight (*vidarśakam*) into the three gems. **10.5.4**

Those who delight in the sphere of activity of knowledge  
are established on the path of peace.  
But those who are bitten by the snakes of defilement  
are bereft of refuge. **10.5.5**

Those who are wise, and understand cause and effect (*parāparajñā*),  
who are honest and see reality,  
reach the supreme state,  
which is free from decay and death. **10.5.6**

Those who delight in the flow [of existence],  
and enjoy [themselves] with the defilement-enemies,  
are bound by perpetual bonds,  
and wander in the narrow strait of existence (*bhavasankāṭa*). **10.5.7**

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<sup>193</sup> The deities of Brahma’s Retinue (*brahmakāyikānām*) ] In accordance with the meditator’s progress—particularly his attainment of the *dhyānas*—we now see the news of his practice reaching the first realm of the sphere of subtle materiality (*rūpadhātu*).

Whose mind is oriented towards escaping [the flow [of existence] (*nairyāṇikī*),  
whose actions are always auspicious,  
the *brahma* world is designated for him  
as a heavenly destination (*devanikāya*). **10.5.8**

He who despises [the three root defilements of] desire and so on,  
and constantly honors the [three jewels of the] Buddha and so on,  
destroys the flow [of existence],  
just as fire [burns up] dry firewood. **10.5.9**

He who is not a slave of the mind,  
whose mind is always obedient,  
obliterates the defilements,  
just as darkness [is obliterated] when the sun rises. **10.5.10**

[When] the mind is an enemy, it is the supreme enemy.  
No enemy is considered worse.  
Beings are constantly consumed (*-dagdha*) by the mind,  
just as mountains are worn away (*-dagdha*) by time. **10.5.11**

There is no appeasement of the suffering of  
the immature fool, the slave of the mind,  
[who] has not conquered his sense-faculties.  
*Nirvāṇa* is far away from him. **10.5.12**

When one cognizes suffering, the ripening of suffering,  
and the cause of suffering,  
all bonds are destroyed,  
[as well as] heaps of defilements in their entirety. **10.5.13**

Knowledge is foremost among lights.  
Delusion is said to be [foremost] among shades.  
Therefore he who takes delight in light  
is called a wise man. **10.5.14**

The wise one should remove delusion,  
which is certainly harmful to all.  
He who comes under the power of delusion,  
does not find peace. **10.5.15**

If one desires his own welfare (*śreyam*),  
it would be better to touch fire  
or to live with snakes  
than to be associated with defilements. **10.5.16**

Knowledge is the supreme of nectars,  
the best treasure of [one’s] fortune,  
the supreme relation among relatives,  
the best wealth among riches. **10.5.17**

Therefore one should constantly burn up the mountains of defilements  
with the fire of knowledge.

He who has burned up the mountains of defilements  
abides in the pleasurable state [of *nirvāṇa*].<sup>194</sup> **10.5.18**

Blind men of slow intelligence,  
who do not recoil from the flow [of existence]—  
a cage of unrighteous conflict (*adharmaraṇapañjara*)—  
sink into darkness. **10.5.19**

Those whose minds are not deceived  
indeed live a fruitful life.  
Those whose mind[s are] always on the Dharma  
are always honored by good people. **10.5.20**

**10.6** That monk thus dwells having truly become a master of what is Dharma and what is not Dharma. When his mind is thus extremely pure, [the thought comes]: “The peaks of many hundreds of thousands of births have been cut down (*viśtryante*) from the mountain of the flow [of existence]. [They] are relinquished, destroyed, and will not again come into existence.” His defilement-enemies are destroyed, and *nirvāṇa* is close to him.<sup>195</sup>

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<sup>194</sup> He who...abides in the pleasurable state [of *nirvāṇa*] (*kleśaparvatadagdhasya sukhaṃ padam avasthitam*) ] A more literal translation might read: “A pleasurable state is established for one whose mountains of defilements are burned up.”

<sup>195</sup> *Nirvāṇa* is close to him (*antike cāsyā bhavati nirvāṇam*) ] This phrase is an enigmatic one, and I have interpreted it to mean that a meditator is very close to the attainment of *nirvāṇa*, but does not quite attain it. However, one might also translate “he is in the presence of *nirvāṇa*,” and interpret the text to mean that a meditator actually attains the goal of *nirvāṇa*. We have a number of examples in the Suddhu itself where the word *antika* is used to mean “in the presence of.” See, for instance, a passage from Chapter 1, Ms 11b1: “Then the four great kings having heard [this] in the presence of the flying deities and the earth-dwelling spirits, become enraptured” (*atha te catvāro mahārājānas teṣāṃ antarīkṣacarāṇāṃ devānāṃ bhaumānāṃ ca yakṣāṇāṃ antikāc chrutvā prītamanaso bhavanti.*). However, a number of other examples support the translation “close to” or “near.” For instance, again in Chapter 1, at Ms 7a4-5, we find the following example: “Those beings who abstain from killing dwell close to *nirvāṇa*” (*prāṇātipātaviratā ye sattvās te nirvāṇasyāntike prativasanti.*).

In almost all of these instances, one can interpret the word to mean either “close to” or “in the presence of.” In most cases, how we translate this term would make little difference to the broader import of a given passage. However, in interpreting how the term is used here, with respect to the attainment of *nirvāṇa*, we touch upon a delicate issue. For if we are dealing with a Mahāyānistic soteriology, which presents a practice in which a meditator comes close to *nirvāṇa*, but does not quite attain the goal, we have to make a distinction between just being close to and being in the presence of the *nirvāṇa*. The reference above, at paragraph §10.1, to attaining the “door of *nirvāṇa*” may be an additional indication that the practice outlined in the Suddhu is one designed for aspiring bodhisattvas. It might also simply indicate that one must first find the door before subsequently walking through it. I surmise that this ambiguity allowed for the text to serve as a practical model for spiritual practitioners in various spiritual trajectories, those oriented towards the awakening of a disciple as well as those oriented towards full self-awakening as a Buddha.




**PART III**  
**Appendices**

## Appendix 1

### A Diplomatic Transcription of the Second Chapter of the *Saddharmasmṛtyupasthāna(sūtra)* manuscript (12a5-27b4)

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#### Sigla and Abbreviations

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|----------------|--|
| (12a5)         | folio number, side, and line number of Ms.   |
| [...]          | difficult to read in Ms.   |
| «...»          | found in the margin, and indicated as an insertion into the main body of text  |
| <del>xxx</del> | xxx was written, then crossed out by the scribe.   |
| xxx            | xxx is written in small letters, indicating that a sequence of <i>akṣaras</i> was erased so that a larger sequence could be incorporated.  |
| #              | stands for  in Ms, which indicates an erasure, and a space upon which the scribe then found it impossible to write.   |
| Ψ              | stands for a <i>maṅgala</i> symbol  .   |
|                | stands for a <i>daṇḍa</i> .  |
| \              | stands for a slashed <i>daṇḍa</i>  . This sign is usually employed as we might a hyphen, to indicate that a word remains incomplete at the end of a line or when broken by a string hole. |
| ⊗              | stands for a string hole in Ms.  |
| ..             | stands for an unreadable or destroyed <i>akṣara</i> .  |
| .              | stands for a partially readable or partially destroyed <i>akṣara</i> .   |
| *              | <i>virāma</i>  |
| ,              | <i>avagraha</i>  |

The division of words in the transcription accords with the editor's understanding of the meaning of the text.

(12a5)...punar api yogacā\⊗rah ādhyātmike dharmme dharmmānupaśyī viharati | katham anukramenāśravān\* prajahamānasya bhikṣoḥ prathamam ma[m akuśa]lā\

(12a6)n\* dharmmān\* prajahāti | kuśalāś ca dharmmān\* bhāvayati | sampaśyati samvicinoti | manasā bhāvayati pratiṣṭhāpayati | sa paśyati śrutamayena jñānena divyena vā cakṣuṣā sa bhikṣur ādita eva yair viṣayair indriyaiḥ [pa] .. [spara]h[e]tu[pratyaya]bhūtaiḥ kṛtsnam jagad anādikālapravṛtṭam saṃsāre bhramati tam enam janmanidānabhūtam viṣayasamudram avalokayati | bāhyādhyātmikair viṣayair idam jagad bhrāmyate sa ādita eva tāvad vivekābhirāmatām abhya\

(12a7)syati | vivikteṣv arāṇyavanāntarārāmapa[l]āvapuñjavṛkṣamūlaśmaśāneṣu cittamarkaṭabandhanārtham abhyasyati | vivekābhiratasya cittam prasīdati sa grāmeṣu hasitaluḍitakṛditeṣu nābhiramate | na strīdarśanatatparo bhavati na saṅgaṇikābhiratir bhavati | dve gaṇike saye brahmacarya saṅgaṇikā ca sa dve gaṇike [prajahāty]ādaḥ asyaikāgrataram manaḥ prasīdati | sa sampratarkayati | katham ādita eva śa[ky]āte cittam samkṣeptum cārayi\

(12b1)[tum l] ... i ... [pa]śyaty aṣṭ[ādaś]air ... [vya]bhircāraiḥ manaḥ pratiśarati kuśalamūlāvyaḥkṛta katamair aṣṭādaśabhis tadyathā cakṣuṣā rūpāṇi dṛṣtvā saumanasyasthānīyam bhavati | sāmkleśikam kuśalavipākam bhavati prativedayati sampratarkayate | daurmanasyasthānīyam bhavati virāgam prati tad asya kuśalamūlavipākam upekṣāsthānī bhavaty avyākṛtavipākam bhavati | evam śrotreṇa śabdaṃ śrutvā saumanasyasthānī[yo] bhavati sāmkle

(12b2)śikam akuśalavipākam daurmma[nasyas]thānīya[m] bhavati | vyavadānālambanam kuśalavipākam bhavaty upekṣāsthānīyam bhavaty avyākṛtavipākam bhavaty evam ghrāṇena gandhān\* ghrātvā saumanasyasthānīyam bhavati | sāmkleśikam akuśalavipākam bhavati | vyavadānikam daurmanasyakuśalavipākam bhavaty upekṣāsthānīyam avyākṛtavipākam bhavati | evam jihvayā rasān āśvādayitvā saumanasyasthānīyam bhavati | sāmkle[śikam] ak[u]śa[la]vipākam

(12b3) bhavat[i d]aurmma[sthā]nīya[m av]yākṛtavipākam [bhavaty ev]am [kāyena spr]aṣṭavyam sprṣtvā saumanasyamsthānīyo bhavati sāmkleśikam akuśalavipākam bhavati | vyavadānika daurmana\⊗syam kuśalavipākam bhavati | upekṣāsthānīyam avyākṛtavipākam bhavaty evam manasā dharmmān\* jñātvā saumanasyasthānīyam bhavati | sāmkleśikam a\⊗kuśalakarmvipākam bhavati | vyavadānikam daurmanasyam kuśalavipākam bhavaty upekṣāsthānīyam avyākṛtavipākam bha[va\]

(12b4)ty eva[m aṣṭādaśamanovyabhicār].[s tr]. ... h sa[m]sāre cyutyupapattir bhavati sa yadā bhikṣur aṣṭādaśamanovyabhicārān paśya\⊗ti | tadānanditatarā antarīkṣacarā yakṣā bhaumānām yakṣānām abhinivedayanti bhaumāś cāntarīkṣacarām yakṣ[āś c]aturṇām mahārājñām pramuditamanaso bhi\⊗nivedayanti | te catvāro mahārājānāś cāturmmahārājakāyikānām devānām nivedayanti | yo sau jambūdvīpāt\*

(12b5) kulaputro amuṣmān grāmād amuṣmān nigramād amuṣmād viṣayāt\* amuṣmāt\* kulāt\* keśāśmaśrūṇy avatārya kāṣyāṇi vā\⊗sāmsy ācchādya śraddhayā āgārā#d anagārikam pravrajitah

so 'ṣṭadaśamanovyabhicārāt pratarkayati | sāksīkurute vivekābhirataḥ | ekāntacā⊗rī tac chrutvā caturṇṇām mahārājñam sakāśād ānanditatarā bhavanti devās cāturmmahārājakāyikā hīyate mārapakṣaḥ

(12b6) abhyarddhayate saddharmmapakṣaḥ | te devā cāturmmahārājakāyikās tridaśeśvarāya śakrāyābhinivedayanti | yo so deva jambudvīpāt\* kulaputro yāvad amukāt\* kulāt\* keśaśmaśrūṇy avatārya kāśyāṇi vāsāmsy ācchādya śraddhayā agārā[d] anagārikām pravrajitaḥ sa viviktābhirato bhavati | yāvac chmāsāṇiko ṣṭadaśamanovyabhicārāt pratarkayati sāksīkr̥tvopasampadya viharati | tac ca śrutvā caturmahārājakāyikanām\

(12b7) devānām sakāśā[t prītatarāmanā] bhavati | devaḥ kauśikaḥ tridaśeśvaraḥ | punar api yogācāraḥ | ādhyātmike dharmme dharmmānupaśyī viharati | sa bhikṣur aṣṭadaśamanovyabhicārāt\* prapaśyat kāmābhyām bhūmiṃ sāksāt\*kurute | sa paśyati śrutamayena jñānena divyena vā cakṣuṣā catvāry adhiṣṭhānāni paśyati | tadyathā prajñādhiṣṭhānam satyādhiṣṭhānam tyāgādhiṣṭhānam upaśamādhiṣṭhānam katham bhikṣuḥ prajñādhiṣṭhānam pratipadyate | iha bhikṣuḥ svayam eva kā\

(13a1)yaṃ yathāsthānam saddharmmatayā paśyati | taṃ prajānīte pravibhajya pratyavekṣyate santy asmin\* kāye pṛthivīdhātur abdhātus tejodhātur vāyudhātur ākāśadhātu vijñānadhātuś ca | tatra katamaḥ pṛthivīdhātuḥ pṛthivīdhātur dvividhaḥ | asty ādhyātmiko 'sti bāhyaḥ | tatrādhyātmikaḥ katamaḥ yat kiñcid asmin\* kāye ādhyātmikaṃ pratyātma~~vedya~~ upagatam upāttam tatropagatam tvañmānsādisamudayam upāttam keśadantanakharomasamudaya

(13a2)khakkhaṭam kharagatam upagatam upādattam tat punaḥ katamaṃ yaduta keśa[ro]mā [~~ye~~] nakhadantā rajas tvañmāmsāsthi śīraḥ snāyur hṛdayaṃ plīhā klomakaṃ vṛkkā yakṛt\* kheṭa āmāśramamāśayapakvāśayā antrāny antraguṇā udaram udīrayakaṃ mastakaluṅgañ ceti | yad vānyad apy asmin\* kāye adhyātmam pratyātmaṃ khakkhaṭam kharagatam upagatam upādattam ayam ucyate adhyātmikaḥ pṛthivīdhātu tatra kataro bahirddhā pṛthivīdhā[tuh] yat kiñcid bahirddhā kakkhaṭatvaṃ kharagatam anugatam anupādatta\

(13a3)m ayam ucyate bahirddhā pṛthivīdhātuḥ | tatra yaś cādhyātmikaḥ pṛthivīdhātur yaś ca bahirddhā tad ekadhyābhisamkṣīpya dhātu eṣa dhātumā⊗traṃ na vedakādhiṣṭhitaṃ na yādṛcchikaṃ pṛthivīdhātuṃ paśyati | na nityaṃ na sukhaṃ na śuciṃ na sātmaṃ vā paśyāmi | sa bhikṣuḥ prajñādhiṣṭhānādhimuktiḥ | sa⊗rvan naitan me mamātmeti evam etad yathābhūtam samyak\*prajñayā dr̥ṣṭvā pṛthivīdhātutac cittam virajyate | evaṃ bhikṣuḥ prajñādhiṣṭhā

(13a4)nādhimukto bhavati || tatra kataro abdhātur abdhātur api dvividhaḥ | ādhyātmiko 'sti bahirddhā dhātuḥ | tatrādhyātmiko yat kiñc⊗it\* asmin\* kāye āpaḥ agatam bhavati | upapannalakṣaṇam abdhātuḥ | kledasvābhāvyaṃ śarīre sveda ### khetāḥ siṃghāṇakaṃ mastakaṃ śoṇitaṃ⊗ vasā lasikā medo majjā pittaṃ pra[śr]āvaṃ mastakaluṅgañ ceti | yad vā punar anyad asmin\* kāye kiñcid asty ādhyātmam pratyā\

(13a5)tmam āpaḥ | āngagatam upagatam upādattam ayam ucyate ādhyātmiko abdhātuḥ bahirddhā katamo yat kiñcid bahirddhā āpaḥ ⊗ apagatam snehaḥ snehagatam upagatam upādattam ayam ucyate bahirddhā abdhātuḥ | tatra yaś cādhyātmiko bdhātur yaś ca bahirddhā tad aikadhyam abhisamkṣī⊗pya dhātur eva dhātumātraṃ sarvan naitan me neṣo ham asmin

naitan mamātmeti samyagdhātutaś cittam virajyate .. .. [bh]i

(13a6)kṣuḥ prajñādhiṣṭhānam ārohate || tatra kataras tejodhātus tejodhātur api dvividhaḥ | asty ādhyātmiko sti bahirddhāḥ | tatrādhyātmikas tejodhātur yat kiñcid asmin\* kāye ādhyātmam pratyātmam tejas tejogatam upagatam upādattam sa punaḥ katarah | tadyathā yena santapyate yena paricadahyate yena ca jvarīyate | yena cāśītapītakhādītās vādītāni samyaksukhena parināmaṇ gacchanti yad vā punar drṣtvā abdhātur anyad apy asmin\* kāye adhyā\

(13a7)tmam pratyātmikan tejas tejopagatam upagatam upādattam ayam ucyate ādhyātmikas tejodhātuḥ tatra katamo bahirddhās tejodhātuḥ yat kiñcid bahirddham tejas tejogatam uṣṇam uṣṇāscam upagatam upādattam uyam ucyate bahirddhā tejodhātus tatra yaś cāt\*dhyātmikas tejodhātur yaś ca bahirddhas tad ekadhye 'bhisamkṣīpya dhātur eva dhātumātram sarvam naitan mama naiṣo ham asmin\* netat\* mamā[tme]ti | evam etad yathābhūtam samyakprajña

(13b1)yā drṣtvā tejodhātuta[c c]ittam virajyate | nedaṃ kārakādhiṣṭhitam na vedakādhiṣṭhitam pravarttate tejodhātuḥ | tatra kataro vāyudhātuḥ | vāyudhātur api dvividhaḥ | asty ādhyātmiko sti bahirddhāḥ | tatrādhyātmikaḥ kataro yat kiñcid asmin\* kāye adhyātmika pratyayātmam vāyur vāyugataṃ laghulaghusamudīraṇatvam upagatam upādattam tat punaḥ katarah | ūrdhvagato vāyur adhogato vāyuh pārśvagato vāyuh kuksigato vāyus tathā pi[ppalasūcakā śastrakā] .....

....

(13b2)vāyuh aśītir vā vāyavaḥ [saha] krimisaṃvārair aśītir aṅgamaṅgānusāriṇo vāyavo yad vā punar anyad apy asmin kāye adhyātmam pratyātmam vāyur vāyugataṃ laghusamudīraṇatvam upagatam upādattam ayam ucyate ādhyātmiko vāyudhātuḥ | yat kiñcid bahirddhā vāyur vāyugataṃ laghulaghusamudīraṇam upāgatam upādattam ayam ucyate ##### bahirddhā vāyudhātuḥ | tatra yaś cādhyātmiko vāyudhātur yaś ca bahirddhā sarvam abhisamkṣīpya dhātur eṣa dhātu[mātram sarvan naitan mama naiṣo] ha ..

(13b3)m asmi nevaṃ mamātmeti na kārakādhiṣṭhitam na vedakādhiṣṭhitam etad yābhūtam samyak\*prajñayāḥ drṣtvā vāyudhātutaḥ cittam virāgayate | ⊗ evaṃ prajñādhiṣṭhānam sākṣībhavati bhavati bhikṣuḥ | tatra katara ākāśadhātur ākāśadhātur api dvividhaḥ | asty ādhyātmiko sti bāhyaḥ | tatrādhyātmiko yat kiñcid asmin\* kāye adhyātma pratyayātmam ākāśagatam upagatam upādattam asphuṭam aspharaṇīya[rū]pagata[m] [ye]nāśita[m]pītakhādītā]

(13b4)asvādītāny avakāśenāntarggacchanti yad vā punaḥ kaṇṭhaśuṣīran eva śrotraśuṣīram cakṣuśuṣīram ghrṇaśuṣīram jihvāśuṣīram āhārasya\⊗ntarggataṃ jihvāvākāśadātr ayam ucyate adhyātmika ākāśadhātuḥ | tatra kataro bahirddhā ākāśadhātuḥ | yat kiñcid anugataṃ upādattam asphuṭam aspharaṇīyam tadyathā vrkṣaśākḥāntaraśuṣīraṇi parvatāntaraśuṣīraṇi kandaraguhānadīśuṣīraṇi yad vā bāhiraṃ śuṣīram asty ayam ucya#te [bahirddhā] ākāśadhātu

(13b5)ḥ | tatra yaś cādhyātmikarūpagate [ākāśa]śudhātur yaś ca bahirddhā tad aikadhyābhisamkṣīpya dhātur eṣa dhātumātram sarvam naitan mama naiṣo ha\⊗m asmin netan mamātmeti | evam etad yathābhūtam samyak\*prajñayā drṣtvā ākāśadhātutaś cittam virajyate | evaṃ drṣtvā na prapadyate sarvan naitan mama naiṣo ha\⊗m asmin naiṣa mamātmeti na kārakādhiṣṭhitam na vedakādhiṣṭhi#####tam ākāśadhātutaś cittam vijyate | tatra kataro\



(13b6) mano ... [tur mano] .. [tur dvādaśabhir ā] .. ... [ca]kṣurvijñānānubhūtam artha manovijñānenānubhavati | evaṃ śrotagrāṇajihvākāyamanovijñānāni manovijñānadhātuprabhavāni manomūlāni bhavanti cātra gāthā || manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ | manasā suprasannena bhāṣate vā karoti vā || nirddhūtapāpakalmāśā cyutyupapattivijānakāḥ | karmmaṇām phalatatvajñaḥ prāpnota padam acyutaṃ | sarvendriyavidhī yaḥ sarvabhūtahite rataḥ ..

(13b7) [śānta] .ā .[endriyaḥ] [sva] .[o] .. .. [r bhava]ti tādrśaḥ || ṣaḍindriyarathārūḍho rāgaśatrunivarttakāḥ | prājño dhīraḥ krpāvān yaḥ sa śāntaṃ padam āpnute || arāṇyavāsī santuṣṭo bhūmiśāyī samāhitaḥ | dhunoti pāpakān\* dharmmān\* vāyur mmeghān ivāmbare | śubhavāgdehakarmmāntaḥ śubhacaryaśu samrataḥ | tatvadrṣṭi kriyādakṣo nāsayen mārasādanam\* | rāgādayo na bādhanṭe śubhacittam alolupaṃ\* | maitryākāruṇyabahulaṃ bhikṣur nairyāṅike sthitaḥ | ya[sya rūpā]

(14a1) hṛyo neṣṭā viṣayā bandhanahetavaḥ | sa yāti paramāṃ śānti yatra gatvā na śocate | punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati kim asau bhikṣuḥ prathamam aṣṭādaśamanovyabhicārabhūmyantarāt\* prathamāt\* | dvitīyaṃ bhūmyantaram āruḍhaḥ ṣaddhātutatvajño bhūmim idānīm kin dharmmānusmṛtibhūmim ākramet sa paśyati śrutamayena jñānena divyena vā cakṣuṣā tṛtīyaṃ bhūmyantaram ākrāmati | sa bhikṣuḥ tatvadarśī kataram bhūmyantaram [c]i[tta] .. [ra] ..

(14a2) [rād bhūmyantaram] sa sukham utpadyamānam vijānā[t]i | duḥkham utpadyamānam vijānāti | saumanasyaṃ jānāti | daurmmanasyaṃ jānāti | upekṣāṃ vijānāti | kiñcit sukhaṃ vijānāti | sukhavedanīyaṃ sparśaṃ pratīyotpadyate | sukhā vedanānām asau sukhām vedanām vedayamānaḥ sukhavedanām vindāmīti yathābhūtaṃ prajānāti | atha tasya sukhavedanīyasya sparśasya nirodhadhātuṃ sukhavedanīyaṃ sparśaṃ pratīyotpannam vedanām vedayamānaḥ sukhā me vedanā\

(14a3) staṅgatānās astaṅgatānām vedanā[m] pratyabhijānīte | vyupaśāntā me sukhā vedanā duḥkhā me vedanā utpannā pratīyasamutpannā tām duḥkhavedanām pratyabhi⊗jānīte utpannā me sukhā vedanā ~~pratyabhijānīte~~ sadbhūto vistareṇaṃ yathaiiva sukhavedanīyaḥ sparśo vihitas tathaiiva duḥkhavedanīye pi vācyāḥ kiṃ saumanasyaṃ vijānā⊗ti saumanasyasthānīyaṃ sparśaṃ pratīyotpannam saumanasyaṃ kathaṃ daurmmanasyaṃ pratīyabhijānīte | daurmmanasyasthānīyaṃ sparśaṃ pratī

(14a4) tyotpannam daurmmanasyam atha tasyaiva saumanasyasthānīyaṃ vedanām yathāvad anupaśyataḥ saumanasyasthānīyaṃ nirodhaṃ drṣṭvā⊗ saumanasyād virajyate | yā sā ma saumanasyavedanā prāgutpannā sā naṣṭā śāntā vyupagatā tato sya vairāgyam utpadyate | yathābhūtaṃ prativedayati ⊗ evaṃ daurmanasye pi vācyam upekṣāyām apy evaṃ vācyam tasyāsyā tṛtīyaṃ bhūmyantaram ākramato .. .. .

(14a5) kṣacarāṇām yakṣāṇām abhinivedayanti | te pi caturṇṇām mahārājñām abhinivedanti te pi cāturmmahārājikānām devānāma\⊗ bhinivedayanti | te pikausīkaśakrasya devānām indrasya bhinivedayanti | so sau jambūdvīpāt\* kulaputraḥ keśaśmaśrūṇy avatārya kāṣyāṇi\⊗ vāsāṃsi ācchādya śraddhayā āgārād anadagārikā[m] pravrajitaḥ | amuṣmād viṣayād amuṣmān grāmād amuṣmāt kulād a[muko] n[ā]\

(14a6)ma kulaputraḥ keśaśmaśrūṇy avatārya kāśyāṇi vāsāṃsy ācchādya śraddhayā āgārād anagārikāṃ pravrajitaḥ | sa tṛtīyabhūmyantaram ārūḍho māreṇa saheti yoddhum hīyate mārapakṣaḥ | abhyuddhryate saddharmapakṣaḥ | tac ca śrutvā prītataramanāḥ kauśikaḥ śakro devānāṃ indra airāvaṇam āruhya maharddhikapramukhaṃ devagaṇam gr̥hya yāmānāṃ devānāṃ nivedayati | taṃ jambudvīpaḥ kulaputro vista . . . . . t[īyaṃ] .. [myantaram ā]rūḍha

(14a7) icchati māreṇa saha yoddhum hīyate mārapakṣaḥ | abhyuccīyate saddharmmapakṣaḥ | taḥ ca śrutvā śakraṣya devānāṃ indrasya sakāśāt prītataramana#so yāmā devā bhavanti || punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati | kathaṃ sa bhikṣus tṛtīyabhūmyantarāc caturthaṃ ca bhūmyantaram avagāhati | sa paśyati śrutamayena jñānena divyena vā cakṣuṣā sa caturthabhūmyantaram ākrāmati sukhavedanīyaṃ sparśavedan[īya]ṃ [pratyayā ma] s. [ā v]. . . . [tṛpana]

(14b1) sukhahetukā sukhanidānā sukhapratyayā sā niruddhā vyupaśāntāntarhitā tasyā samanantaram me duḥkhā vedanā utpannā duḥsparśā duḥkhanidānā duḥkhasamudayā duḥkhā evam upekṣāpratyayāṃ evaṃ sparśapratyayāṃ vedanāṃ pratyabhijānīte kṣaṇe kṣaṇe mamotpadyate vedanā sparśasahāyā sparśaprabhāvā sat sukhāyā vedanāyā na hr̥syate na saṃrajyate tām vedanāṃ nābhinandati na balīkurute nāsvādayati | evaṃ duḥkhāyāṃ api vedanāyāṃ na pīdya

(14b2)te na vihethyate ~~nāvalīyate~~ nāvalīkriyate upekṣakaḥ sa viharati smṛtimān\* saṃprajānaka imābhis tīr̥bhir vedanābhir yadātyantikāṃ cittāṃ viraktāṃ bhavati | atha param upekṣaṇaivāvaśiṣṭā bhavati | supariśuddhā bhavati suparyavadātā tasyaivam bhavati | aho vatāham imāṃ upekṣāṃ evaṃ pariśuddhāṃ evaṃ paryavadātāṃ ākāśyate | nopasaṃharet | tatpratirūpaṃ me cittāṃ bhavet sāksīkṛtā mayā upekṣā niṣṭhāntā prati#baddhā tad ātyantam adhyavasitā tadupā

(14b3)dattā so ham upekṣāṃ ākāśānāntyāyatane upasaṃhareyam aham apy etāṃ upekṣāṃ evaṃ pariśuddhāṃ evaṃ paryavadātāṃ vijñānā⊗nāntyāyatane ākiñcinnāyātane naivasamjñānāsamjñāyatanaṃ upasampadya vihareyam anenaivam samjñānāsamjñāyatanaṃ upasampadya viharati tatpratirūpaṃ me cittāṃ me bhaven niśritā upekṣā tiṣṭhet tadadhyavasitā tadupā⊗dānāt so ham upekṣāṃ naivasamjñānāsamjñāyatana upasampadya vihareyam yathāpi nāyan dakṣaḥ karmmakaro vā [r̥ṇa]r̥mma[r̥ṇa]r̥ntevāsī vā

(14b4) ulkāmu[khe] ##### jātarūpaṃ prakṣipeta prakṣipyā nādikāśandam ādāya evam etat\* sa karmmāṇi kuryāt tac ca avajñānarūpaka\⊗lyāṇaśobhanaṃ praśastavarṇṇaṃ sarvakarmakaraṇapraśasyavarṇṇanīyaṃ praśasta# sarvadevānugamaṃsarṣṭaṃ sannihitaṃ nikṛtamalakalmāśakaśāyaṃ mṛdukarmma\⊗nīyaṃ praśastaṃ ca ratna prabhayāvaguṇṭhayati tam eva ma no dakṣaḥ karmmakāro vā karmmakārāntevāsī vā suparikarmmakṛta[m] jāta

(14b5)rūpaṃ ##### viditvā yatra nākāṃkṣate nāpi bandhanavikṛtau yadi vā ghaṇṭākāye yadi vā sandarśanakāye yadi vā keyūrāya\⊗ yadi vā cakṣuṣi śobhāyai yadi vā pustakaśobhāyai yadi vā hastaśobhāyai yadi vāṅguliśobhāyai yadi vāṅguleyakamudrāyai yadi vā jātarūpamālayai yadi vā mukuṭālam\⊗kāryā yatra yatropanāmayati tatra tatraiva karmmaṇyam bhavaty evam eva prajñāsuśilo bhikṣur aham etāṃ upekṣāṃ evaṃ pari\

(14b6)śuddhām evaṃ paryavadātām saced ākāśāyatane upasaṃhareyaṃ tan me pratirūpaṃ syāt tanniśritā tatpratibaddhā tadadhyavasitā tadupādānā sa tām upekṣām ākāśāyatane upasaṃharati | vijñānānāntyāyatane naivasamjñānāsamjñātane upasaṃharati | tasyaivam bhavati yā me iyam upekṣā nityā dhruvā śāśvatā ‘vipariṇāmadharmmiṇī syāt sa tatvam upalabdhas upalabdhyatanacaturtho rūpeṣu me upekṣāsyā na nityā nā nityālabanā na\

(14b7) dhruvā na dhruvālabanā saṃskṛtām boddhavyā na nityālabanā ākāśānāntyāyatamnalabanā vijñānānāntyāvijñānānāntyāyatānalabanā nākiñcāyatanā vā naivasamjñānāsamjñāyatanālabanā upekṣavyañjitam etat\* śīvaṃ peṭad upekṣāhitam etat sa kāyaparyantikāṃ vedanāṃ vedayamānaḥ | utpadyamānāṃ pratyabhijānīte | nirudhyamānāṃ pratyabhijānīte | caksuḥsaṃsparśajām vedanāṃ [praty]abhijānīte | śrotrasaṃsparśajām vedanāṃ pratyabhijānīte | ghrāṇasaṃsparśajām vedanāṃ pratyabhijānīte | evaṃ jihvākā[yamaṇsaṃ]spra

(15a1) tibiddhām vedanāṃ pratyabhijānīte | sa vedanāsākṣī bhikṣus tām eva vedanāṃ uṣmatarām avalokayate | sa caksuḥsaṃsparśajām vedanāṃ utpadyamānāṃ utpannāṃ avasthitāṃ vedayati niruddhām nirudhyamānāṃ pratyabhijānīte | niruddhā mama vedanā punar anyāṃ śrotrasaṃsparśajām vedanāṃ pratyabhijānīte | yā sā caksuḥsaṃsparśajā mama vedanā sā niruddhāstaṅgatā vāntībhūtā na punar eṣyanti ye tasyān niruddhāyām iyam aparā śrotrasaṃsparśajā [vedanā]

(15a2) utpannā sukhāvalambanena duḥkhālabanena sukhaduhkhālabanena sukhaduhkhā sa tām śrotrasaṃsparśajām vedanāṃ yathāyathāvad anupalabdhim jānan na śrotrapratibaddhāyā vedanāyām samrajyate | sa tām vedanāṃ vedayamāno virajyate vimucyate śrotrasaṃsparśajāyām vedanāyāṃ tasyā[m] niruddhāyām ghrāṇālabanā vedanā utpadyate | sa tām ghrāṇasamutthām vedanā[m] pravedayati | utpannā me va ghrāṇasaṃspajā vedanā sukhālabanā sukhā duḥkhālabanā duḥkhā naivasukhaduhkhāla sa ghrāṇālabanā

(15a3) vedanāṃ yathāvat prativedayate | astaṅgatām api prativedayati tasyān niruddhāyām ghrāṇālabanā vedanā utpadyate | sukhā[m] duḥ\⊗khā[m] aduḥkhāṃsukha tām asau prativedayati | utpaśyati hi mama ghrāṇālabanā vedanā utpannā yathāivādhyavasitā tathāivotpannā eṣām api niro\⊗tsyate tasyā[m] niruddhāyām jihvālabane vedanotpatsyate trividhā pūrvavat\* | manovedanālabanā tr[i]vidhā sā sadbhūta\

(15a4) vedanādhiśālaṅ caturtham bhūmyantaram ākrāmati | tad grāhyārabdhavīryasya sahotsāsyā mārabandhanam āsthātukāmasya hr̥ṣṭata\⊗rā bhaumā yakṣā antarīkṣacarāṇā[m] yakṣāṇām abhinivedayanti | te pi caturṇṇām mahārājñām abhinivedayanti | te pi cāturmmahārājakāyikā\⊗nām devānāṃ abhinivedayanti | te pi śakrasya devānām indrasya nivedayanti | śakro pi yāmānām devānām a[bh]i[n]i[ve]da

(15a5) yati | yo sau jambudvīpāt\* kulaputro amuṣmād viṣayāt\* amuṣmān grāmā amuko nāmā kulaputraḥ sa keśāśmaśrūṇy avatā\⊗rya kāṣāyāṇi vāsāṃsy ācchādya śraddhayā āgārād anagārikāṃ pravrajitaḥ | saṃghaṭṭhana vyāyacchan unupūrveṇa sadbhūtaṃ vedanāviśālaṃ caturtham bhū\⊗myantaram ārūḍhaḥ so haṃ devānām āvedayāmi hīyate mārapakṣaḥ | abhyudhriyate sadbhūto [de]vasaddharma[pa]kṣa[h] |

(15a6) abhyuddhryates tam airāvaṇārūḍhaṃ śakraṃ dr̥ṣṭvā yāmā devā hr̥ṣṭā śakrasyārocayanti | priyan naḥ śakra yad dhārmiko dharmmānuparivarttino jambūdvīpakā manuṣyāḥ | tadevaṃ saddharmmapratirūpabhūtas tvaṃ śakraḥ || punar api yogācāraḥ | ādhyātmike dharmme dharmmānupaśyī viharati kathaṃ sa bhikṣur mmārabandhanaṃ jahan prajahan\* vedanām avalokayati sa paśyati śrutamayena jñānena divyena vā caksusā sa bhikṣur vedanā[m] sadbhūta evāvalokayati | caksurvijñānāḥ lambanākuśalā utpa

(15a7)nnā sā uttiṣṭhamānā dvitīyenā kuśalāmbanena nirodhitā kuśalā jātā sāvyākriyatenāmbanena nirodhitāvyākṛtā jātā evaṃ śrotrasaṃsparśajām vedanām ghrāṇasaṃspaṃjām vedanām jihvāsaṃsparśajām vedanām kāyasaṃspa[m]jām vedanām manaḥsaṃsparśajām vedanām prativedayati | prativedayamānasya kuśalā dharmmah paripūriṇ gacchaṃti tanvībhavanti cāsya kleśās tathaivam bhāvayataḥ sūkṣmatas tām eva vedanām pratyavekṣate | sa paśyati dharmmavedanām dharmmavedana\

(15b1)ya saha nirudhyamānām yathā pradīpaprabhādityaprabhayā viruddhā ta ity evaṃ vedanādvayan nirudhyate punar api vedanā kuśalākuśalām uṣmamāṇām prativedayate | tadyathā dīpaprabhā dvitīyāyām dīpaprabhām puṣṇāti | punar api vedanām pravacinoti kā vedanānyayā saha vedanayātyantaviruddhām sa paśyati | kuśalā vedanākuśalayā vedanayā sahātyantaviruddhā tadyathā dīpaprabhā nakṣatraprabhayo saha viruddhā punar api sa bhikṣuḥ pravibhajati kā veda

(15b2)nāyām vedanām atyantam evaṃ hanti? sa paśyaty anāśravāmbanā vedanā sāprasravāmbanā vedanām atyantakam evaṃ hanti | tadyathāgniprabhayā himaprabhā hanyate | kā vedanā kāṃ vedanām abhibhūtaḥ | punar evāpyāyate | sa paśyaty akuśalā vedanā yadā kuśalām vedanām abhibhavati sā punar evāpyāyate | yathādityena divā candraprabhābhibhūtā bhavati sā candraprabhā rātrāv āpyāyate | punar api sa bhikṣur vedanām pravibhajati | vedanaikāgrasmr

(15b3)ti kā bāhyo vedanā saṃpr̥ktayā ekākāyā vedanāyā saha viruddhābhibhūyante sa paśyati bahvyo vedanā laukikakriyā loṭkottarāyānāsravayā vedanayābhibhūyante | tadyathā rātrau bahvyo nakṣatragrahatārāṇām prabhā ekayā candraprabhayābhibhūyante | punar api sa bhikṣur vedanānupaśyī kṣayavyayānupaśyī vedanā sūkṣmataram avalokayati | kā bahavo vedanā cakṣuḥśrotraghrāṇajihvā

(15b4)kāyasamu[tthāḥ] sāsravāḥ kiṃ kuśalam ārabhante sa paśyati laukikāḥ sāsravā vedanā bāhyo pi nānāśravālokena\ṭ samarthā bhavanti | yathā rātrau nakṣatragrahatārāṇām prabhā candravirahān nālokana samarthā bhavanti | punar api sa bhikṣus tām vedanām avalokayati | kiyat kālāvasthāyinyo mama vedanā sa paśyati | utpādavyayalakṣaṇāvasthāyinyo mama vedanās tadyathā vidyutaḥ puna

(15b5)r api sa bhikṣur evaṃ pravitarkeyati | kiṃ cakṣurvedanā ghrāṇavedanayā pratyansaṃ prayacchati | sa paśyati buddhudalikādibhinnendriyāḥ lambanā vedanā sarveṣām indriyāṇām tadyathā goṣṭrakharamahiṣāṇām bhinnajātīyāṇām naikapratyayo bhavaty evaṃ evaṃ pañcendriyasamutthānā\ṭm anādiciracitānā[m] naikāmbanām bhavati | viṣayabhedena bhinnaviṣayānindriyāṇi yathā gaurathoṣṭrakharamahiṣava\

(15b6)rāhās tasyaivaṃ vedanā[nupaśyī]no [bhi]kṣoḥ sūkṣmataram jñānam utpadyate | sa taṃ

jñānam āsevate bhāvayate bahulīkaroti | tasyāsevamānasya vedanānupaśyinaḥ  
kṣayavyayānupaśyinaḥ | evaṃ bhavati cakṣuḥśrotraghrāṇajihvākāyamaṅṣamutthā me vedanāḥ  
kuto abhyāgacchamānāḥ | āgaccha āgacchanti | nirudhyamānā vā kutra sannicayaṅ gacchanti |  
tasya bhikṣor vedanākṣayavyayānupaśyinaḥ pracintayato na mārggaga\

(15b7)tasyaivaṃ bhavati | nā[p]i cakṣu[rveda]nā kuta[ś]cid utpadyamānā 'bhyāgacchati  
nirudhyamānāḥ kutracit saṃnnicayaṃ gacchati iti cakṣurvedanā abhūtvā bhavati bhūtvā ca  
prativigacchati | nākārāc cakṣurvedanāgacchati | yathā samudrālayāc chalilan nā nirudhyamānaṃ  
kvacin nicayaṅ gacchati | yathā nimnagamanā nadyaḥ samudram anugacchanta iti cakṣurvedanā  
abhūtvā bhavati | bhūtvā ca prativigacchati | pratītyasamutpannā  
cakṣuḥśrotraghrāṇajihvākāyamaṅ\

(16a1)vedanāḥ | tadyathā kuśalaḥ kumbhakāraḥ kumbhakārāntevāsī vā cakram ca pratītya  
mr̥tpiṇḍaṅ ca pratītya vedanā vyāyāmaṅ ca pratītya udakaṅ ca pratītya mr̥tpiṇḍahetuko ghaṭaḥ  
pratītyotpadyate | tatra sa ghaṭo na kaścid āgacchati ākārān na nirudhyamānāḥ kvacit sannicayaṃ  
gacchati | iti ghaṭo hetupratyayasamutpannaḥ | evaṃ me cakṣuḥ pratītya rūpaṃ pratītyālokaṃ  
pratītyākāśaṃ pratītya manasikāraṅ ca pratītyā cakṣurvedanā utpadyate

(16a2) sukhā duḥkhā aduḥkhāsukhā yathā ghaṭasya yadi śobhanāhetupratyayā bhavanti |  
tacchobhanasyaiva ghaṭasyotpādo bhavaty athāśobhanā tadāśobhano ghaṭo bhavaty evam eva  
yadi śobhanā hetupratyayālambanā bhavanti | tacchobhanāś cakṣurādyaḥ vedanā utpadyante  
sadharmmasahīyā kuśalā nukrameṇa nirvāṇagāminyo yathāśobhanā hetupratyayādhīnā bhavanti |  
tathāśobhanā cakṣurādyaḥ vedanā utpadyante | rāgadveśa

(16a3)mohālambanāḥ saṃsāranarakapretatiryaggāminyaḥ  
sarvakarmaphalakuśalānubaddhacetano bhikṣuḥ | vedanāṃ anveṣamāṇo\⊗naikāśritāṃ  
vedanāṃ paśyati na kārakādhiṣṭhitāṃ nāpi hetusamutthāṃ | na yādrcchikāṃ na kūṭasthāṃ ni  
nityāṃ na dhruvāṃ na śāśvatāṃ na vipariṇāma\⊗dharmmiṇīm tasyā sā vedanāskandhadarśinas  
trṣṇā paunarbhavikī parihīyate | nandīrāgasahagatāṃ malinī sarvasaṃskārasyanītyā

(16a4)[nupaśyī sa] bhi[kṣur mmārggam ā]se[va]te | bhāvayati | bahulīkurute | tasyaivaṃ  
bhāvayataḥ saṃyojanāni prahīyante | anuśayā vā\⊗ntībhavanti | katamāni saṃyojanāni | tadyathā  
anuśayaśaṃsāyojanaṃ pratighasaṃyojanaṃ mānasaṃyojanaṃ avidyāsaṃyojanaṃ  
dr̥stisaṃyojanaṃ [paramā ... rśa]saṃyo\⊗janaṃ vicikitsāsaṃyojanaṃ īrśasaṃyojanaṃ  
mātsaryasaṃyojanaṃ imāni saṃyojanāni prahīyante | katame anuśayā vā\

(16a5)ntībhavanti | tadyathā kāmarāgānuśayo bhavarāgānuśayo 'bhavarāgānuśayaḥ |  
dr̥ṣṭyanuśayaḥ pratighānuśayaḥ | mānā\⊗nuśayaḥ | avidyāmanuśaya saṃsāyojanaṃ  
parāmarśasaṃyojanaṃ vicikitsāsaṃyojanaṃ īrśyāsaṃyojanaṃ mātsaryasaṃyo[ji]  
vicikitsānuśayas ta ete 'sya ya\⊗thāpradhānās triparivarttakās tribhūmisamcāriṇos  
tridoṣaparivarttakās trikālānusāriṇas trimadhyamās trivedanānubha\

(16a6)vitā#####s trijanmaparivarttakāḥ saṃsārahetubhūtā bhavanti | punar api sa yogācārāḥ  
| ādhyātmike dharmme dharmmānupaśyī viharati | katham sa bhikṣuś cakṣuṣā evaṃ  
sa[hetu]pratyayam avabudhyate | kiṃ pratyayaṃ cakṣuḥ kiṃ hetujaṃ kin nidānaṃ avalokayati |  
sa paśyati śrutamayena jñānena divyena vā cakṣuṣā karmmahetujaṃ cakṣuḥ karmmaṅā

janmanābhinivartyate yathā vaṭakaṇikayā vṛkṣo bhavati | vṛkṣāt\*

(16a7) punar vaṭakaṇikā yā hetupratyayaiḥ sambaddhyate | evam evājñānāt\*  
karmmābhinivartyate | karmmaṇāpi janmanābhinivartyate | sati janmani  
jarāmarāṇaśokaparidevaduhkhadaurmanasyopāyāsāḥ | utpadyante | tadevam ayaṃ  
karmmahetutṛṣṇāpāśabaddhaḥ sarvabālapṛthagjanasamudro bhavati | cakravat paribhramate | tad  
etat kāraṇam ayaṃ pratyayaḥ sarvāsāṃ vedānānāṃ saṃjñānān tu na kriyate | dharmma  
karmmānubhā

(16b1) vā tṛṣṇāyā apy abhāvo bhavati | tadabhāvād vedanābhāvo bhavati | hetupratyāt tadyathā  
varttiṇ ca pratītya sthālakam ca pratītya tailaṇ ca pratītya pradīpasyārcciṣaḥ kṣaṇikābhinivarttante  
| evam eva sa bhikṣuḥ vedanāhetupratyayadarśī tatvānveṣī karmmahetujaḥ karmmapratīśaraṇāḥ  
karmmaprabhavāḥ sarvavedanā utpadyante | tat sthālakam evaṃ bhūtam śarīram  
tailabhūtānīndriyāṇi varttibhūtā tṛṣṇāgnibhūtā rāgadveṣamohāḥ |

(16b2) kṣaṇikam jñānam dīpārccivat\* prabhāsadrśam jñānam yena paśyati tatvānveṣī yogācārah  
sarvatribhavagatā vedanā ttadyathā jātarūpakāro jātarūpam upādāya karmmaṇyākarmmakṣamaṇ  
ca tac ca jātarūpam ādāya śobhanam alaṅkārajātam abhinivarttayati evam eva jātarūpasamo  
yogācārah sa jātarūpasadrśam ālambanam ādāya yadi śobhanam ālambanam bhavati | tac  
chobhanam karmmābhinivartta[yati] [|] nirvā[ṇa]gāmikam

(16b3) yathāśobhanam bhavaty ālambanam nivarttayati || bhavanti cātra gāthāḥ ||  
hetupratyayatavajñāḥ sūkṣmārthakṛtaniścayaḥ | mokṣāśroṭṛasyābhirataḥ tṛṣṇā naiva vāhyate |  
karmmapratīśarāḥ sarve dehinaḥ karmmayojñijāḥ | karmmaṇā phalasambaddhā bhramanti  
bhavasaṅkaṭṭe | ye nādatte śubham karmma śubhakarmmarataḥ sadā | candrāṃśunirmmalaratir  
yogī bhavati tādrśaḥ || pradahān pāpakān dharmmā

(16b4) cchuṣkendhanam ivānilaḥ | vibhrājate tribhuvane muktapādo jitavyathaḥ | mokṣāya yasya  
tu mano na saṃsāre kathamcanaḥ | nāsau ⊗ badhyati saṃsāre muktaḥ pakṣī yathāmbare |  
vedanodayatatvajño vedanāphalaniścayaḥ | sa mukta iti vijñeyas tatvavit tribhavasya sa⊗ḥ |  
sukhaduhkhe na bādhet dr̥ṣṭādr̥ṣṭair na lipyate | dīptam paśyati saṃsāram yaḥ sa yogī satām  
mataḥ | adhyārūḍhamatir nityam

(16b5) nityam dharmmaparāyaṇaḥ | bhikṣurvṛttāv abhirato bhikṣur bhavati tādrśaḥ | na  
jñātidarśanārāmaḥ | sādḥūnām darśane rataḥ | niḥkrā\⊗ntagr̥hakalmāṣo bhikṣur bhavati tādrśaḥ |  
praśāntendriyasarvasvo viṣayeṣu na lolupaḥ | yugamātradarśanāvekṣī bhikṣur bhavati tā\⊗drśaḥ |  
nākruṣṭo gr̥hasaṃcārī na paṇyavi[kr]ayavikrayī | na vīthyācatvararati bhikṣur bhavati tādrśaḥ | na  
gītanṛtyasaṃdarśī saṃra\

(16b6) mbheṣu na rajyatel saṃrambhate śmaśāne yo bhikṣur bhavati tādrśaḥ | ekāhaparamam  
piṇḍam ādatte śvo da na kāṃkṣate | dvibhāgakukṣisamtuṣṭo bhikṣur bhavati tādrśaḥ |  
vastrottamavivajjī yaḥ pānsukūleṣu rajyate | yuktāhāravihāro yo ### bhikṣur bhavati tādrśaḥ | ye  
nārabhati karmmāṇi nirāsaḥ sarvakarmmasu | nirutsuko nāvaruto bhikṣur bhavati tādrśaḥ |  
kāmakrodhavinirmukto mohapaṅkavivarjjitaḥ | na liptaḥ\

(16b7) pāpakair ddharmmair bhikṣur bhavati tādrśaḥ | sarvasaṃyojanātītaḥ sarvānuśayavarjjitaḥ |

sarvānuśayavinirmukto bhikṣur bhavati tādrśaḥ | āryāṣṭāṅgena mārggeṇa nirvāṇapurataḥ sthitaḥ | sarvān\* vidhamate kleśān\* bhikṣur bhavati tādrśaḥ | śāntendriyo dṛḍhamatiḥ kāyapaṅkavivarjjitaḥ | ekāgrasamsthitamanā bhikṣur bhavati tādrśaḥ | bhūmisaṅkramaṇajñe yo bhūmitatvavidarśakaḥ | bhūmeḥ pārāparajñe yo bhūmi bhikṣur bhavati tādrśaḥ |

(17a1) sāśravānāśravān dharmmān\* hetupratyayasambhavān\* | jānīte vidhivat sarvān\* bhikṣur bhavati tādrśaḥ | brahmacārī rjuḥ śāntaḥ styānamiddhavivarjjitaḥ | kālotthāyī śucir ddakṣo bhikṣur bhavati tādrśaḥ | samathāvipaśyanaratiś caturddhyānaratiś ca yaḥ | arāṇyamuditārāmo bhikṣur bhavati tādrśaḥ | pakṣiṇo gaganasthasya cchāyevānugatā samdā | saddharmme ca matir yasya bhikṣur bhavati tādrśaḥ || kleśopakleśavadhakaḥ sa

(17a2) madarśī śubhāmatiḥ | ānāpānavidhijño yo bhikṣur bhavati tādrśaḥ || anukramavidhijño yo yogavit tatvadarśakaḥ | mārggāmārggavidhijño yo bhikṣur bhavati tādrśaḥ | yo na hrṣyati harṣeṣu bhayeṣu na bibheti ca | samaharṣabhayo vīro bhikṣur bhavati tādrśaḥ | jarāmaṇerānatavajñāḥ surāsuranamaskṛtaḥ | pārāparajñe satvānām bhikṣur bhavati tādrśaḥ || samghātipātrasamtuṣṭaḥ sañcayeṣu na rajyate | alpeccho brahmacā

(17a3) rī yo bhikṣur bhavati tādrśaḥ | ekāsanāśī vimalo rasagrddhyā na muhyate | lobhasatkāravirato bhikṣur bhavati tādrśaḥ || ⊗ upekṣyakarūṇārāmo mrakṣadoṣavivarjjitaḥ | nirddagdhadōṣasarvasvo bhikṣur bhavati tādrśaḥ | sa ādhyātmike dharmme dharmmānupaśyī bhikṣuḥ tām e⊗va vedanā yathāvad anupaśyamānaḥ sa paśyati śūkṣmatareṇa jñānena cakṣuṣā dharmmam abhisamspajām vedanām anālamba\

(17a4) nānucarām paśyati dvitīyenālambanena saha nirudhyamānām dhvastām cakṣuḥsparśajā vedanālambanā vyatītā śabdālamba\⊗nasahīyā me iṣṭā vā 'niṣṭā vā vedanā samjātā tatsahīyam me cittam mā vikṛtim āpadyate | sa tac cittam ālambanastambhe kṛtvā sandhāra\⊗yati | tasyā[n n]iruddhāyām sapskāmbanasahīyāyām śrotravedanāyāmghrānavedanāyām\* gandhālambanā samjātā | sa tām api ghrā\

(17a5) navedanām avalokayati | santarkayati | utpannā me ghrāṇasahīyā gandhāvedanā kuśalā vā akuśalā vā vyākṛ\⊗tā vā avyākṛtā vā tasya mama ghrāṇavedanāyāś cittam vikṛtim āpannam sa yadā cittavikṛtim avalokayati sa punar api tad evālambanam a\⊗dhyavasati carati ghaṭati vyāyacchati karmmaṇyam kurute cittam bhāvayati kuśalair ddharmmair anāśravair atha nu vikampate\

(17a6) jihvālambanam ālambanam kurute kuśalam akuśalam vyākṛtam avyākṛtam vā sa tadāpy ālambanam # sākṣīkṛtvā vedanām avalokayati | sukhā duḥkhā aduḥkhāsukhā kiṃ mamānayā cittavikṛtim āpannam neti | yadi rasālambanam samjātāyām vedanāyām cittam vikṛtim āpannam paśyati | sa punar api tad eva cittam ālambanamstambhe baddhvā dhṛtirajvā tathā carati ghaṭati vyāyacchati yathāśya cittam jihvāvedanayā sahīya\

(17a7) yā rasatṛṣṇayā nāpahryate | punar api sa bhikṣuḥ kāyaspraṣṭavyasahīyām spraṣṭavyavedanā#####m ālambanaveṣṭambhe badhvā avalokayati kuśalam akuśalam avyākṛtam sa yadi tayā spraṣṭavyavedanayā cittam vikṛtim āpannam avalokayati | yathālambanastambhe punar api badhvā karmmaṇyam kurute | yathā punar vikṛtim āpadyate | sa puna bhikṣur manāgatām maṇṣasampratibaddhām dharmmavedanām avalokayati | kuśalām akuśa\

(17b1)la vyākṛtām avyākṛtām yadi tābhir vedanābhir mmanaso vaikṛtyam avacārayati sa tadāmbanastambhe badhvā dhṛtirajvā karmmaṇyaṃ kurute | yathā naiva vikṛtim āpadyate | sa yadvīśayakāyagatām vedanām avalokayati bhikṣuḥ pañcamam vedanātvodayadarśinaṃ sthānaṃ nāmārohate | sa cakṣuḥsaṃsparśajām vedanām jñānapradīpena vimṛṣati ka imām vedanām vedayate | vedaneyam iti sa paśyati manojñānaṃ [pratītya] sa[mu] .. . . . .

(17b2)nā manasaḥ saṃpratibaddhā mamāvitarkenāśahṛyate sa sarvabālapṛthagjanāḥ saṅkalpāgninā dahyante | nātra kaścit kārako vā vedako vā saṃskārapuñja evotpadyate saṃskārapuñja eva nirudhyate | hetupratyayasambaddhaḥ sa cakṣuḥsaṃspajām vedanām yathāvad anupaśyann anuveidhāvan na # tayāpahṛte cittan na vikampate na suśīrkriyate | nāvilīkṛyate | punar api sa bhikṣuḥ śrotravedanām avalokayati ko yaṃ śrotravedanā[m] .. . . . .  
.. \

(17b3)vindati vedayati sa paśyati vedaya manovijñānānusampratibaddheyam śrotravedanā manasaḥ saṃpratibaddhā tadāśrayan neha kāra⊗ko vā vedako vā tāṃ pratītya samutpanneyam śrotravedanā neha kārako vā vedako vā syāt\* śūnyaḥ saṃskāra###puñjo yaṃ hetupra⊗tyayavaśād utpanno nirudhyate ca || punar api sa bhikṣuḥ ghrāṇavedanām avalokayate ko yaṃ vindati vedanā[m] ve[dane]\

(17b4)yaṃ iti sa paśyati vedanā manovijñānasampratibaddhā tadāmbanā tanniśrayā taddhetukā tat\*pratyayā anubhavalakṣaṇā ⊗ bhavati | śūnyo yaṃ saṃskārapuñjo na kārakādhiṣṭhito na vedakādhiṣṭhito na santānānuviddhaḥ pravarttate ##### na kārako vā⊗rthāntarabhūtes tīra ghrāṇavedanām avalokayitvā vedako vāryāntarabhūtās tāḥ | punar api sa bhikṣuḥ jihvāvedanām ava

(17b5)lokayati ko yaṃ vindati jihvāvedaneyam ‘jihvāvedaneyam’ iti sa paśyati manovijñānasampratibaddheyam jihvāvedanā tanni\⊗śrayā tatpratibaddhā tadāmbanā taddhetuta utpadyate | tadadhiṣṭhāno neha kārako vā vedako vā arthāntarabhūtaḥ śūnyaḥ saṃskārapuñjo yaṃ he\⊗tupratyayavaśāt utpadyate | punar api sa bhikṣuḥ kāyaspraṣṭavyavedanām avalokayate ko yaṃ vindati kāyavedanām vedane\

(17b6) vedaneyam iti | sa paśyati manovijñānasampratibaddheyam kāyavedanā neha kārako vā vedako vārthāntarabhūto sti śūnyo yaṃ saṃskārapuñjaḥ pravarttate hetupratyayavaśāt\* punar api sa bhikṣur mmanovedanām avalokayati manovedanām ko vindati | manovedaneyam iti sa paśyati punaḥ pratītya dha rmmāmś cotpadyante | manovijñānaṃ trayāṇām sannipātānām sparśaḥ sparśasahajā vedanā tadyathā anekasugandhidravyasamudāyā\

(17b7)d gandhaḥ śobhana utpadyate | tasya ca gandhasya nirbhavo hetur nāsty ekas tadvad dhetupratyayasamudāyāt sarvā vedanā utpadyante | na kārakādhiṣṭhitā na vedakādhiṣṭhitā tadyathā patraṃ ca pratītya keśaraṇ ca pratītya nādiṇ ca pratītya kiñjalkaṇ ca pratītya padma nāma puṣpam utpadyate | tasya ca padmasya hetur eko na vidyate | tathāmbanāṇ ca pratītyākāśaṇ ca pratītya manasikāraṇ ca pratītya ālokaṇ ca pratītya cakṣuḥsaṃsparśajā vedanā utpadyate | cakṣuryāt\

(18a1)ryā cakṣuḥsanniśrayā vedanā naikajātīyānekadravyānekasambhavā na kūṭasthā na



nirmmitā sa yathā yathā tatvānveṣī bhikṣur bhavati | tathā tathāsyā śuklā dharmmāḥ  
prādurbhavanti | tadyathā ikṣurasah sthālyās cito agninā kvāthyate tasya prathamō malo dravyako  
bhavati | malino guḍo dvitīyaḥ kvāthaḥ | guḍasaṃjñakaḥ śuklataro bhavati | tṛtīyaḥ śuklataro  
bhavaty evaṃ yathā tathā kvāthyate ikṣurasah | tathā tathā nirmmala##taro bhavaty eva

(18a2)m eva ālambanasthālyāṃ jñānāgninā paritāpitacittasantāneikṣurasam kvāthayati tasya  
phāṇitasadrśaḥ prathamadhyānalabhino bhavati | śuklataro sya dvitīyo dhyānalābho bhavaty  
evaṃ eva yathā bhikṣuś cittasantānāgninā kvāthayate tathā tathānāśravā dharmmā śuklatarā  
vimalatarā niṣkalmaṣatarā utpadyante | saṃsāravimukhāḥ śuklā vigatamalā dhautā utpadyante ||  
punar api sa bhikṣuḥ tām vedanām anyena prakāreṇa śūkṣmatarām avalo\

(18a3)kayate | sūkṣmaudārikā cakṣuḥsaṃsparśajām vimalā mohasahīyām amukasya satvasya  
vedanā utpannā sā amukayā audārikayā vedanayā upahatā sāvaseṣā kṛtāvalīnā evaṃ  
śrotravedanā ghrāṇavedanā jihvāvedanā kāyamanovedanā tasyaivaṃ ghaṭa\mānasya bhikṣor  
ujyamānasya mārasainyaṃ vidhamamānasya hr̥ṣṭataramanaso bhaumā yakṣā āntarīkṣāṇām  
yakṣāṇā

(18a4)m abhinivedayanti | te ca bhaumā yakṣā antarīkṣacarās ca yakṣā caturṇṇām mahārājñām  
abhinivedayanti | te ca bhaumā yakṣās te cāntarīkṣacarā yakṣās te catvāro mahārojānās  
cāturmmahārājakāyikanām devānām abhinivedayanti | te ce bhaumā yakṣās te cāntarīkṣaca\ra  
yakṣās te catvāro mahārājānas te ca cāturmmahārājakāyikā devāḥ sakrayom abhinivedayanti |  
tridaśeś ..

(18a5)ro yaṃ śakro pi devarāja airāvaṇam āruhya prītātaramanā yāmānām devānām  
abhinivedayati | pūrvavat te pi tuṣṭā yā\mādevāḥ śakrasyāntikān nānāvārṇṇaratnadharā  
divyamālyagandhavibhūṣitaśarīrāḥ | nānāvidhaya iṣṭaśabdasparsasararūpagandhā  
naṣṭo\pamasaukhyāḥ prahr̥ṣṭāḥ satvarā devanikāyā tuṣṭeṣu catvāriṃśadyojanasahasrāṇi  
saptaratnamayai .. .[aiḥ]

(18a6)r udyotitavividhvimānaṃ nagaraṃ mānasasaṅkalpan nāma | tatra bodhisattvavīthī  
daśayojanasahasrāṇi nirāśravaratir nāmnā tasyām bhagavān maitreyaḥ prativasati | sannikṛṣṭair  
bodhisatvaśataiḥ pañcabhis tasya ca tuṣṭātaramanaso yāmā devā nivedayanti pṛthivyām  
jānumaṅḍalena praṇipatyāikāṃśena divyāni vāsānsi kṛtvā śirogatenāñjalīnā yathā deva  
jambudvīpāt karmabhūmisannīśrayād amuṣmād grāmād a[muṣmādgrā]

(18a7)smād visayād amuṣmān nigramād amuṣmāt kulāt\* amukaḥ kulaputraḥ keśāśmaśrūṇy  
avatārya kāṣāyāni vāsānsy ācchādya śraddhayā āgārād anagārikām pravrajitaḥ sa caran ghaṭan  
paryupāsyamānaḥ gurūn niśravākuśalatatvānveṣī vedanātadvadarśinaṃ nāma caturtham  
bhūmyantaram ārūḍho vidhvaṃsati mārapakṣam dṛḍhīkurute | saddharmmasetuṃ prakāśayati |  
śuklān dharmmān mandībhavati mārapakṣaḥ prabalībhavati devapakṣaḥ | .. . [yaṃ devā] .. [m a]  
.[i] ..

(18b1)vedayāmas tac chrutvā maitreyo yāmānām devānām sakāśāt\* prabalībhavati devapakṣaḥ  
kathayati yathā prahr̥ṣṭo smin devā yad dhīyate mārapakṣo abhyuccīyate saddharmmapakṣaḥ  
praśīthilikriyate | kleśā vidrāvīyate mārasainyaṃ | punar api yogācāraḥ | ādhyātmike dharmme  
dharmmānupaśyī viharati | katham asau bhikṣuḥ śaddevanikāyān yathāvad dṛṣṭvā saṃkṣepeṇa

vedanāṃskandhabhūmibhāgena pañcamam bhūmyantaram ārohati | punar api sa bhi

(18b2)kṣur vedanātatvadarśī ṣaḍevanikāyakṛtakarmmāntaḥ saṃjñāskandhaṃ saṃpravibhajati  
nimittīkaroti | kataram bhūmyanantaram saṃjñāśahāyo yaṃ śukladharmmaviviktacārī  
sañcintayan\* hitāhitaviviktacārī saṃjñāyā saṃjñī syāt\* | sa nimittīkaroti  
śukladharmmānimittam ādita eva dharmmān pravijati | satam sanidarśayati | pratiyālambanām  
adarśanāmyatpratighasaṃjñā utpādyate sa viviktatarām tām saṃjñām ālokayati | sa tayā  
saṃjñāyā nimittam ālamba\

(18b3)te | ekādaśaprakāram rūpaṃ\* tadyathā dīrgham hrasvaṃ caturaśram maṇḍalam trikoṇam  
nīlam pītam lohitaavadātamāñjiṣṭam tatra dīrghīkurute saṃjñānimittam dīrgho bata saṃsāro  
bālānām mandabuddhīnām anavarāgrah | janmamarānakarmmaphalacyutyupapattiḥ  
priyaviprayogaśītoṣṇakṣutpipāśāśramaglānīparapreṣyaparibhavadāsabhāvaparaspārabhākṣaṇānic  
ayabhūtasarvānarthabhūtoyam a[par]imitidurviśahatasata[sa]\

(18b4)hasrakotīkṛtanayutā[parimitadehavāgmaṇasa]durviśahatasatasahasrakotī-samutthaiḥ  
duḥkarakṛtaiḥ karmmaviśeṣair alaṃkṛtā viḍambitā⊗ sakṛdasakṛd bālapṛthugjanās tatra  
manuṣyabhūtānā[m] paryeṣṭivyasanaparavañcanā-  
kūṭamānavyavahāravāñjyārājakulasevāsamudraprapātapravāsakalahakṛṣipāśupālya-  
mlecchajanmamithyādrṣṭisakalendriyasaddharmmavirahabuddhotpādavirahitapratyayavaikalyāks  
aṇa\

(18b5)madyapānādattādānamṛṣāvādakāmamithyācārābhidyāvvyāpādānrṭapiśunaparūṣābaddhapra  
lāpavyāsaktamanasām dīr[gh]o [yam] saṃsārah ⊗ saṃjñānimittam anu[lambita] dīrgha saṃsāra  
vedanām saṃjñānimittam [anulamba]ti viśayam  
viśayaprasakteṣṭaśabdarasasparśagandharāgadveṣamohapramādastrīvyasanapārijātaka-  
caitrarathava\⊗nopavanataḍāgapadminyakṛīḍāgandhapuṣpasudhārasavi vidhakṛīḍāhāra-  
vihāraprasaktacandanadivyaśrākcūrṇānulepana\

(18b6)māndārapuṣpadivyavāditragandharvagītaprasāktacetāsām saddharmmavimukhānām  
dīrghaḥ saṃsārah devānām pretānām api dīrghaḥ saṃsārah saṃjñānimittam anulambati  
duḥkṛtakarmmagāminām  
kṣutpipāśāśramadaurbalyāgnivṛṣṭiprapatanasūcīkaṇṭhaparvatakuṣīkabhālikā-  
saṃjātersyāmātsaryaparaspārasatranīkṛntanatanomayaśāstraprapatananadītaḍāgotsasara-  
nirddhāvitānām yamapurūṣāsiyaṣṭikuddālaprahāraprahataduḥkhānām vānta\

(18b7)niṣṭhīvitāṃsānām anekavarśaśatasahasrasaṃjātāhārādaurviśahavi vidha-  
duḥkhāsrupatanasaṃjātadurddīnakeśasaṃcchannamukhagātrānām kṛmīśatasahasravvyāptaḥ  
sarīrah sarvavyādhinīkarabhūtaśarīram udvahamānānām dīrghasaṃsāraprapannānām āyasaiḥ  
kākaḥ pradīptatundair uddhṛtanayanānām vanadāvadagdhapādapasadrśānām parair ākramya  
paraspāreṇa bhakṣyamānānām ṣaṭtrimśadyojanaśatasahasrakotīkāntāraprapannānā\

(19a1)m anāthānā kṣutpipāsāgnirdagdhāsarīrānām tamasi majjamānānām pretānām  
saddharmmaśravaṇavimukhānām mithyādrṣṭivāñcītānām dīrghaḥ saṃsārah saṃjñānimittam  
upalabhyate parasparabhākṣaṇāgamyāgamyājñānavimukhānām jalacarānām nityam pipāśārditā  
«parīśuḥkṛdayagrahaṇabhītānām śīsumāra[abdha]kodratimitimiṅgilakumbhīra-

nakramakaraśuktisaṃkhaḥpramukhānāṃ nityaṃ parasparasthūlaśūksmabhakṣaṇatatparāṇāṃ  
vāgurāvarohaṇagrahaṇabhītānāṃ tathā sthalacarāṇāṃ  
mṛgamahiṣavarāharājavarṣabhāśvakharagavayaruririkṣagaṇḍaka-prabhṛtīnāṃ  
vividhaduḥkhabandhanaśastramāraṇavyādhijarāmarāṇa[m]parasparapīḍā-satasahasrārditā»nāṃ  
tathāntarīkṣacarāṇāṃ kākolūkahaṃsabahikukkuṭakoyaṣṭika-  
pārāpatakapatadātyūhavāsaśatapatrachāyāvalīnājīvajīnakasampātaparabhṛtānāṃ anye[ṣ]āñ ca

(19a2) śa[ku]n[i]jātīnāṃ

vaiśavadhabandhanaśastrakṣutpipāsāparasparabhakṣaṇaśītoṣṇapīḍitānāṃ tristhānagatānāṃ  
sthalajalajāntarīkṣacarāṇāṃ tiryaggatānāṃ dāruṇa[r]atibhayānāṃ dīrghaḥ saṃsāraḥ  
saṃjñānimittam ālambati tathā  
saṃjīvanakālasūtrauravamahārauravatapanapratāpanāvīcisausaiveṣu  
paramadurvicintyamanānekasatasahasrapratibhayāgniśastraprapāpatavaitaraṇīlohita-  
pavilīnāṅgapratyaṅgānāṃ asipatrap[r]a\

(19a3) veśāṅgārapratyanubhavanakṣāranadīprapātapradīptabhūmisamkramaṇa-  
kāraṇāyayaddrūmadahanakharāśadrśānekaprakāradu\rvviṣakāraṇapīḍitānān nārakeyāṇāṃ  
dīrghaḥ saṃsāraḥ | saṃjñānimittam ālambati | sa bhikṣuḥ prajñāskandhapravīcārī sanidarśanaṃ  
sapatīghaṃ dīrgharū\pam karmmaphalahetunidānālambane satyacatuṣṭaye  
nānāprakārayojanaśatasahasrāṇy api gatigatān satvān\* \

(19a4) avalokayati nimittayati vibhajayati niṃdālambanaṃ saṃjñāpradīpitaṃ paśyati saṃsārāc  
codvijati || punar api yogācāra\ādhyātmike dharmme dharmmānupaśyī viharati | katham asau  
bhikṣur hrasvaṃ vijajate | sāksīkurute | sa paśyati śrutamayena jñānena divyena vā cakṣuṣā\ sa  
bhikṣur mmārasainyaṃ vidrāvayan\* katham hrasvam vibhajati | hrasvaḥ saṃsāro  
vrataniyamadānaśīlajñānācāraguru\

(19a5) śūsruṣārjumanobhirāmasamyagdr̥ṣṭirmāt[r]pitrgauravabuddhadharmmadarśana-  
ś[r]avaṇavasucāryaryupāsanāsaṭhacaryāni\ratānāṃ viratānāṃ  
kūṭamānavāñcanākalyāṇamitracāritryādhyarjumanodayākārpaṇyālamkṛtadehāvānmanaso-  
lamkṛtahr̥dayānāṃ manu\śyāṇāṃ hrasvaḥ saṃsāraḥ saṃjñānimittam ālambati | tathā prasāde hy  
upapanne ye te nandanavaibhr̥jātācāitraratha\

(19a6) pāripātrakopanataḍgapadminīvidhacandanahāropahāranaraaudupānopaśobhitakalpavṛkṣ  
ānadīprasravaṇataḍgāvanasudhāhāraviśeṣān marṣayitvā ye  
vividhāhāravihārādhyānādhyayanāsādhudarśanādhyayanadānadamasāmyama-  
brahmacaryaśāntendriyaparimitabhāṣyabhāṣyavacanadharmmalolupaśāntāhāravihārā ye devā  
hrasvaḥ teṣāṃ saṃsāraḥ | yathokto duḥkhavividhakṣutpipāsāparīśuṣka\

(19a7) vadanadīnavādāvāgnidāhāvalīchatanūruḍavadeḥnadavadagdhapādapasadr̥śadehā ye te  
duḥkhamaraṇam aḅṇayitvā ye kṣaṇam api prasannendriyā hrasvaprasādā  
ddha[ddha]dharmmasaṃgheṣu hrasvas teṣāṃ saṃsāraḥ saṃjñānimit[t]am anulambati |  
parasparabhakṣaṇatarjjanataḍgānaśītoṣṇadurddīnabhayabhītās te yadi śakṇuṇvaṇṭi  
kṣaṇaviṣkambham aḅṇay[i]tvā kṣaṇam apy ekaṃ cittaprasādaṃ buddhadharmmasaṃgha[m]  
p[r]ati ka[r]ttuṃ] hrasvas teṣāṃ tiryakṣu saṃsāraḥ saṃjñānimiti\

(19b1)ttam anulambati |

sañjīvanakālasūtrasaṃghātarauravamahārauravatapanapratāpanāvīcipramukhesu narakeṣu upapannā ye nānādhikāraparamaduḥkhapīḍitās tad duḥkham agaṇayitvā kṣaṇam api cittam prasādayanti śīlam prati hrasvas teṣāṃ saṃsāro nārakeyānāṃ sañjñānimittam anulambati | sa evaṃ hrasvaṃ cintayati saṃsāre keṣāṃ caturasraḥ saṃsāraḥ | sa paśyaty uttarakauravañāṅ ca puruṣāṇāṃ nirmamanirahaṃkārapīyatapūrvagāminī catu

(19b2)rasras teṣu saṃsāraḥ sañjñānimittam anulambati | narakapretatiraścām ajñānaparivarttināṃ na saccittānuvarttināṃ maṇḍalaḥ saṃsāraḥ | sañjñānimittam anulambati | śubhāśubhāvyaḥkṛtāmīśrakarmmaṇāṃ narakadevavyāmīśraṇāṃ manuṣyeṣūpapannānāṃ tatrāśubhena karmmaṇā narakeṣu śubhena karmmaṇā deveṣu vyāmīśreṇa manuṣyāṇāṃ trikarmmopagā ye tristhānajātijās trikoṇas teṣu saṃsāraḥ | sañjñānimittam anulambati | cāturmmahā

(19b3)rājakayikātridaśāyāmāḥ paranirmmitavaśavarttikarmmasadṛśopapannānāṃ devebhyaś cyutā deveṣūpapadyante | manuṣyebhyaś cyutā ye manuṣyeṣv evopapadyante | nāḥkṣaṇabhūmiṣu maṇḍalas teṣāṃ saṃsāraḥ sañjñānimittam anulambati | śīlāśubhakarmmapariḡhītā nārakeyās te hi tamomayeṣu narakeṣu majjanti | pītavarṇṇakarmmasaṃḡhītāḥ pretās te hi parasparadrohatādanatarjjanatparāḥ | pre

(19b4)tāḥ sañjñānimittam anulambati | lohitaḥkarmmasaṃḡhītās tiryāñcas te hi parasparabhakṣaṇalohitatapriyā sañjñānimittam anulambaḥ | śukladharmakarmmasaṃḡhītā devamanuṣyā hi kuśalāśubhakarmmapathā ratnamayena mūlyena devamanuṣyopapattiṃ pariḡhṇanti | cyavamāne deḥve [aṇye] devāḥ kathayanti | sugatiḥ manuṣyālokaṃ gaccha tathā mriyamāṇo jñātimit[r]akalatrāḥ sabāspanayanadurddinamukhā

(19b5) kathayanti sugatiṃ manuṣyālokaṃ priya gacchāsyāt\* | tyaktvā sa evaṃ cintayati | tat prāpya manuṣyatvaṃ yo na kuśaladānaśīlajñānāya ghaṭate sa vañcito narakapretatiryagnatyāḥ bhramati karmmapathasañcito bālīśaḥ pṛthagjanaḥ sa bhikṣu vedanātatvadarśī sañjñāskandhayoniśomanaskārāmbanatatvadarśī tvam evānveṣate | cakṣuś ca pratītya rūpaṅ cōtpadyate | cakṣurvijñānaṃ trayāṇāṃ sannipā

(19b6)tānāṃ varggasūtra sañjñāṃ vibhajate | rūpaṃ dṛṣṭam śobhanam aśobhanam sannikṛṣṭadīrghahrasvacaturasramaṇḍalāvadātatrikoṇam rūpasamsthānaṃ sañjñā samvibhajati nimittīkaroti nidānaṃ avekṣyate skandhadhātvyātanānidānaḥ sañjñīkurute | vibhajati śubhāśubhakarmmavipākasamvibhāgaṃ sāksīkurute | hetuyuktam avalambati | ahetuyuktam avabudhvā vivarjjayati | hitāhitatadvilakṣaṇam atītam sañjñāyato «yathā tena mamakṛtam sukr̥tam anena mamakṛtam duḥkaram pūrvavat\* | sañjñāyāṃ sañjñāpayati yadi sañjñā na syāt\* smṛtir api na syāt\* sā hi smṛtiḥ sañjñāya nibaddhā tadāmbanā tatpratyayā tannidānā taddhetukā evam eva me smṛtiḥ sañjñādhi sa pañcamam bhūmyantaram ārohati sa bhikṣuḥ sañjñāsparśam nāma saṃpsayayati ||» sadbhūtato devānāṃ sau

(19b7)khyam tatra na saṃhr̥ṣyate nārakeyānāṃ karmmakṛtaduḥkhan tato pi na bibheti sa samadarśī kalyāṇajātarūpasadr̥śasañjñī bhikṣuḥ tām eva sañjñāṃ anyet\* prakāreṇāvalokayati | sa sañjñāvinirmuktam anyam puruṣakṛtam avalokayati | kiṃ pratyayeyam mama sañjñā kiṃ hetukā kiṃ nidānā sa paśyati śrutamayena jñāneniti pratītyasamutpādeṇanneyam mama sañjñā

pratyayasāmarthyagryatayai votpadyate | tannirodhān nirudhyate | yathā candra

(20a1) masam ca pratītya candrakāntamaniñ ca pratītya candrakāntamaner udakam prasannam prādurbhavaty evam eva nidānapratyayāms ca pratītya samjñā nispadate | neyam samjñā nirhetu###kā na kārakena kṛtā na vedakāna na yādr̥cchikīyā utpadyate | sa tatvata eva bhikṣur anveṣate samjñā sa samjñātatvadarśī sa udayavyayatavajñāḥ sūkṣmatarakramānveṣī nadīkūlaśrotaḥpravṛttasamjñā kuśalam utpadyamānām pratyayanidānavaśād akuśalam utpadyamānam pratyayanidānavaśād akuśala

(20a2) pariñāma[mo] 'kuśalam utpadyamāna pratyayanidānavaśād akuśalapariñāmā jātā s̄a punar apratihatā cīttamarkatenāvyākṛtā jātā pariñāmasukham aveksyate nirāśravasukhe[su] sūkṣhasamjñī sukhe cāsamjñī tasyām eva sukhāyām parīttasamjñāḥ katham kuśalaskandhadhātvyatanaskandhanīrodhodaya na vedanāyām abhisamrajyate na vedanāstaṅgama samjñāy abhīramate na samjñāstaṅgamanena saṃskārāṇām udayam abhīrocate na sthitir na vyayam nānyathātvaṃ vijñānasyodayam abhīrocate | na stithim na bhaṅgam nānyathā

(20a3) bhāvam evam ayam skandhatatvajño bhir na mānasya viṣaye vasati sa rāgadveṣamohair nābādhyate na nityasukhastaciyaṭmakadarśī ⊗ bhavati na saṃsārīnyā jālinyā saṃsāreṣṭaśabdaspārārūpaskandhamayaiḥ pāsair badhyate na naṣṭasmṛtir bhavati sa upasthitivijānakah śakṭah | āśravakṣa\⊗yāya nirvāṇābhīmukhāya gantum bhavanti cātra gāthā ||Ψ|| mandavīryakusīdānām bhikṣūṇām sandarśanāya yaḥ | nodyogā

(20a4) bhirato nityam bhikṣur bhavati tādr̥śah | na sa [ā]sanasaṃbhojī bhikṣur buddhena bhāṣitah | kauśīdyābhirato yas tu nāsau kalyā\⊗nam arhati || kleśāṇām mūlam ekaṃ hi kauśīdyam yasya vidyate | kauśīdyam ekaṃ yasyāsti tasya dharmmo na vidyate || kevalam vastramātreṇa bhikṣuḥ sa iti kathya⊗te | nādhyetavye matir yasya na dhyāne nāśravakṣaye kevalam kuhamātreṇa bhikṣur bhavati sādṛśah | vihārārāmanirato\

(20a5) na rato dharmmagocare | śrīmadyalolupamatir na bhikṣus tādr̥śo bhavet\* | yo mārabandhanacchettā cchettā yāyasya karmma\⊗naḥ | sa bhikṣur deśīto buddhair na bhoktā saṃghagocare || varam āśīviṣaviṣam kvathitam tāmram eva vā | bhuktaṃ syān na duḥśīlaiḥ sāmghikaṃ pānabhoja\⊗nam || yo hi nārhati piṇḍāya nāsau piṇḍāya kalpyate || yasya piṇḍīkṛtāḥ kleśā nārakāya sa kalpyate | yena vāntā hatāḥ

(20a6) kleśā sarpā iva bileśayāḥ | sa bhikṣuḥ piṇḍabhojī syān na strīdarśanataparāḥ | bandhakaṃ yadi cātmanam kṛtvā pāpeṣu rajyate katham sa bhikṣur vijñeyah saṃgharatnapradūśakah yasyaiṣṭau lābhasatkārau viṣayā yasya sammatāḥ | nārīdarśanatatkāmkṣī na bhikṣur na gr̥hī śaṭhaḥ | dagdham kleśavanam yair hi vanam dagdham yathāgninā | te dvijās te ca kalyāṇā na raktāḥ pānabhojane | nityam grāmotsukā gantum nityam sthānotsukā śaṭhāḥ | parātmavañcakā\

(20a7) mūdhā mūdhāḥ saddharmmavartmani || arāṇye sāntamanaso nityam dhyānaparāyaṇāḥ te dvijās te ca kalyāṇā kalyāṇapathagocarāḥ | ramaṇīyaṇy arāṇyāni na cātra ramate manah vītarāgātra raṃsyate na tu kāmagaveṣiṇah | sām̄kathyābhirato yas tu rato viṣayatṛṣṇayā | na yāsyati puram sāntam yatra mṛtyur na vidyate | rājasevīṣu tṛṣṇāsī madyapah krodhanaḥ sadā | bhikṣu nāmnā vañcayate dāyakān ṛtacetasaḥ | upāyam abhyupādāya rāja

(20b1)dvārāsritā hi ye | samrabdhā gr̥hibhiḥ sārddham yannāsād vanam āsritāḥ |  
tatsthānyāvapuṣṇanti vāntāsaiḥ tai samāmatā | putradāram parityajyaye śāntam vanam āsritāḥ |  
sa bhikṣur etān\* doṣān\* prahāya tatvadarśanataparāḥ | rūpādiskandhatatvadarśī mokṣāya ghatate  
| carati paripṛcchati gurum mārggāmārggatatvajñāḥ | āryāṣṭāṅgena mārggeṇa tam mokṣam punar  
anveṣamāṇo mārggārambhaṣīlaḥ samadarśī nirmmalacittaḥ śāntacittas tam eva mārgga

(20b2)m āsevate bhāvayate bahulīkurute\ tasyāsya kuśalānāśravākarmmapathasamyuktasya  
hīyate mārapakṣaḥ | varddhate saddharmmapakṣa iti jñātvā bhaumā yakṣā antarīkṣacarāṇām  
yakṣāṇām abhinivedayati | te pi caturṇṇām mahārājñām abhinivedayanti | te pi catvāro  
mahārājāṇaḥ | pūrvavad yāvāt tuṣitasamsthitasya maitreyasyābhinivedayanti | yāmādevās tuṣitās  
tato py eko bodhisatvo tīvānandatatarāḥ | parani\

(20b3)rmmitavaśavarttinām devānām abhinivedayanti | amuko jambūdvīpāt\* kulaputraḥ  
keśaśmaśrūṇy avatārya kāṣāyāni vā⊗sāmsy ācchādya ...pūrvavat\*... | atha tuṣṭataramanaṣaḥ  
paranirmmitavasavarttino devā pūrvavat\* | punar api yogācāra ādhyātmike dharmme  
dharmmānupa⊗syī viharati | katham sa bhikṣuḥ pañcamaṁ bhūmyantaram ārohati | sa paśyati  
śrutamayena jñānena divyena vā cakṣuṣā daśa\

(20b4)rūpīṇy āyatanāny avalokayati | katarāṇi daśa | tadyathā cakṣurāyatanam rūpāyatanam  
śrotrāyatanam śabdāyatanam | ghrānā⊗yatanam gandhāyatanam | jihvāyatanam | rasāyatanam |  
kāyāyatanam | sparśāyatanam caitāni rūpīṇy āyatanāny atrāvalokayati | katham mama  
cakṣurāyatanam ⊗ pratītya rūpāyatanāṁ ca | pratītya samjñā bhavati | sa paśyati cakṣuḥ pratītya  
rūpaṁ ca pratītya cakṣurvijñānam utpadyate | [tra]\

(20b5)yānām sannihitāt\* sparśaḥ sparśasahajā vedanāsamjñācetanā tatra yā vedanā sā vindati | yā  
cetanā sā cetayati | tatra ⊗ yā samjñā sā samjñānti ya[th]ā dīrgham [i]dam rūpam hrasvam idam  
rūpam priyam idam rūpam apriyam idam rūpam sapratigham idam anidarśanam apratigham idam  
rūpam evam ekādaśaprakāram yāvāt vi⊗jñaptisamjñakam rūpam vibhajaty evam trayāṇām  
sannipātāt sparśam utpadyate samsparśasahajā vedanāsamjñācetanā tatra caksusamsparśajā  
vedanāsamjñācetanā vei\

(20b6)ndamānārtho vedanārthaḥ samjñājarthaḥ samjñārtha satya hi vedanākālam samjñānti |  
manaḥ pratītya ete dharmmā utpadyante | anyonalakṣaṇānyonyasvabhāvā yathā  
daśamahābhā[u]mā dharmmā nyad eva lakṣaṇā cetanāyā  
vitarkamansikāravīcārasmrīrvedanāsamjñāsamcetanāsparśacchandavīryasamādhiś cete  
ekāmbanānyonyalakṣaṇā evam lakṣaṇa vedanāyānyad eva lakṣana[m] samjñāyās  
tadyathā#####thā sūryasyaikāla

(20b7)mbanā raśmayo thavānyasvabhāvo vedanāyāḥ | anyāḥ svabhāvāś caitanāyāḥ | sa  
cakṣuḥsamsparśajāvedanāsamjñācetanātatvajñāś cakṣur e[va] riktakam paśyati tucchakam  
paśyaty asārakam paśyati \ sadbhūtadarśī bhikṣu mārggatavajño mithyādrṣṭivirahitaḥ  
samyagdrṣṭipurāḥsarah tad eva cakṣuḥsahagataṁ moham avikarīsvabhāvabhūtaṁ samjñām  
prajahāti māsapiṇḍatavadarśī medaśūyarudhirāmbhanilayam iti matvā rāga[m] prajahāti na  
nityam iti matvā\

(21a1)nityadarśī bhavati | mānsapiṇḍam iti matvāsthicchidragataṃ virajyate | snāyubandhanam iti matvā parasparāyattam idaṃ cakṣurāyatanam avagacchati neha sāram asti nirātmakam evetat saṃsaṃkṣepato duḥkhabhūtam idaṃ cakṣur iti vijñānaṃ paśyati cakṣurāyatanād virajyate | sa cakṣurāyatanam yathāvad avagacchad rūpam api vicārayati sacet tad rūpaṃ priyāpriyāvyaḥkr̥tām abhūtaṃ parikalpyate | kim atra sāram asti kiṃ śuciḥ kiṃ nityaṃ \

(21a2) kiṃ sukham asti sa rūpaṃ paśyan jānan vimṛśan\* labhate aneka rūpaṃ sāram asti saṃkalpamātrakam evedaṃ rūpaṃ priyāpriyan neha priyo vā apriyo vā bhāvo sti kevalam ayaṃ lokaḥ pr̥tikrodhasaṃkalpagr̥hītaṃ priyaṃ dveṣyam iti vā manyate | sa cakṣurūpāyatanam avalokya śrotraśabdāyatanam avalokayati | sa śabdaṃ pratyavekṣate | śabda utpanna indriyāviṣaye prapatati tataḥ śrotrañ ca pratītya śabdañ ca pratītya tajjañ ca manasikāram ##\

(21a3)### pratītya śrotravijñānam utpadyate | trayānām sannipātāt\* sparśaḥ sparśasahajā cetanā ##### tatra sparśasa⊗hajā vedanā#h yo cetayati saṃjñāvad yathā dīrgham idaṃ lakṣaṇam viprakarṣāt pratyayādi śabdo yam āgataḥ karmaśobhanaḥ śūkṣma audārika⊗h | priyāpriyo vā śataṃ śabdaṃ āgataṃ prativēdayati amcetaṃti saṃjñāyā vibhajati manovijñānena vijñānati | ##[#]

(21a4)##### vedanāyā vedayati | kāmṣayā vicārayati | sa śrotraśabdāyatanam abhiniveśayamāno vimṛśati vimṛśamāṇo ⊗ vicārayati | vicārayamāṇaḥ pratisamvedayate | neha svabhāvataḥ śabdaḥ priyo vā apriyo vā samvidyate | kevalam saṃkalpakamātram eve\⊗daṃ priyāpriyo yaṃ śabda iti nāyaṃ śabdaḥ svabhāvato nityo vā dhruvo vā sāsvaro vā sukho vā saro\

(21a5) vā sātmake vā nirātmako vā kevalam rāgadveṣamohā priyāpriyo yaṃ śabda iti | sa śabdaḥśrotrāyatanam abhisam̐tarkayan\* ⊗ śabdaṃ śrutvā na saṃmuhyate na saṃrajyate na rāgam avagacchati | sa śrotraśabdāyatanam abhisam̐kṣya na śrotravijñāne saṃrajyate nāpi rāgam upaiti ⊗ na hi śrotravijñānasya na mama śrotravijñānam evaṃ sparśo vedanāsaṃjñācetanā ca || punar api sa bhikṣuḥ ghrā\

(21a6)ṇaṃgandhāyatanam avaiti | ghrāṇaṃ pratītya gandham pratītya tajjañ ca pratītya manaskāram pratītya ghrānavijñānasam utpadyante | sannikṛṣṭaviprakṛṣṭapriyāpriya sugandham durggandham vātasam̐śleṣam̐viśleṣam̐ pratigandho jighrate tatra ghrāṇāyatanam gandho bahirdhas tam upaiti trayānām sannipātāt\* sparśaḥ sparśasahajā vedanā saṃjñā samskārānām cetanā tatrānubhavalakṣaṇā vedanā saṃjñānalakṣaṇa ## saṃjñā śrotraghrāṇagandhāyatanam avalokyādhyātmikaḥ sparśalakṣaṇaḥ spa\

(21a7)rśa saṃjānanalakṣaṇaḥ saṃ sacetanalakṣaṇā ekalakṣaṇāvalambanā ete dharmmāḥ pṛthakkāryāṇy ārabhante | tadyathānyonyaniḥsvabhāvād yathā[va]n daśamahābhaumā dharmmāḥ pūrvavat tathā sarva ete dharmmā pṛthaglakṣaṇā na caikasmin\* kṣaṇe ekaṃ kāryam ārabhante | sa bhikṣuḥ ghrāṇagandhāyatanatavajñāḥ tatvata evānveṣayati | kim atra sāram nityaṃ dhruvaṃ sāsvaraṃ vipariṇāmadharmmikasyāyatanasyanityaduḥkaśūnyānā[tma]

(21b1)[ka]ṃ ghrāṇaṃgandhāyatanam jñātvā sarvvaṃ naitan mama nāsyāham iti matvā kevalam saṃkalpamātrakam evedaṃ ## ghrāṇagandhāyatanam yena bādhyanti sarvabālapṛthagjanāḥ | maṇḍabuddhayo prakāro yaṃ pratyavekṣyate | punar api sa bhikṣu[r] jihvāyatanam anveṣayate | jihvāñ ca pratītya rasañ ca pratītya tajjañ ca manasikāram jihvāvijñānam utpadyate | trayānām

sannipātāt\* sparśaḥ sparśasahajā vedanāsamjñācetanā tatrānubhavalakṣaṇā vedanā  
samjananālakṣaṇā \

(21b2) ##### samjñā nimittāvalambanī tad ete dharmmāḥ svalakṣaṇasāmānyalakṣaṇasambhūtāḥ  
prthakkāryāṇy ārabhante | sarve caikārthaprasādhakā tadyathā nāḍiṇ ca pratītya [sa]ndaśamñ ca  
pratītya tuṣodakañ ca pratītya suvarṇṇakāraṇ ca pratītya ekam uṅgalīyakam vā kriyate |  
hastābharaṇam vā vilakṣaṇāś ca te sarve dharmmāś tadvad ete hi jihvāyatane |  
jihvādharmmāyatnaṃ rasāyatanaṃ cā ## vā labhate | punar api jihvāyatanaṃ tadvadārśī sa bhikṣur  
evaṃ pratirka\

(21b3) #####yati asti jihvārasāyatane nityasukhīśucisātmakam vā kiñcit sarvathā vicinvan\*  
sūkṣmam apy ekam dharmmaṃ na labhate sa evaṃ lakṣaṇayuḥktaḥ syāt\* sa jihvārasāyatanaḥ  
virajyate | sa yatra kṛtsno yaṃ satvasamudro majjate | samrajaṃte paraspāreṇa  
manuṣyadevanarak\* tiryak\* pretāḥ pañcātēgatayo nirudhyante | majjante virudhyante sa  
jihvārasāyatanaṃnirmukto na mama jihvāyatanaṃ nāhaṃ jihvārasāyatanaṃ \

(21b4) nāhaṃ nityo dhruvo śāsvato vā vipariṇāmadharmmo nāpi jihvārasāyatanaṃ tasmād api  
virajyate | punar api sa bhikṣuḥ kāyaspraṣṭavyāyatanaṃ avalokayati | sa paśyati kāyaṃ pratītya  
spāṣṭavyaṇ cōtpadyate | kāyavijñānaṃ trayāṇāṃ sannipātāt\* sparśaḥ sparśasahajā  
vedanāsamjñācetanā ca ete dharmmāḥ pūrvavaj jñeyāḥ | yathā cakṣurindriyeṣv āyataneṣu lokas  
tathaiiva kāyāt\* sparśāyatane pi boddhavyāḥ

(21b5) punar api sa yogācāra ādhyātmike dharmme dharmmānupaśyī viharati | katham sa bhikṣur  
ddaśarūpiṇy āyatanaṇi avalokya dharmmāyataṃnatatvadārśī dharmmāyatnaṃ avalokayati | sa  
paśyati śrutamayena jñānena divyena vā cakṣuṣā dharmmāyatanaṃgrhītāḥ trayo dharmmāḥ |  
pratisamkhyāyanirodhaḥ | apratisamkhyāyanirodhaḥ | ākāśaṇ ca tatra dharmmo yat kiñcid  
avidyamānaṃ tad dharmmasamgrhītaṃ kṛtvākāśāya

(21b6) yatanaṃ bhavati | pratisamkhyāyanirodho nirvāṇam apratisamkhyā nāma prajñām  
anekavidhāṃ sāksīkṛtvā viharati | pratisamkhyānaṃ kṛtvā kleśān\* vidhamati kṣayayati nāśayati  
paryāvṛṇīkurute | sarvān āśravān apratisamkhyāyanirodhaḥ | apratisamkhyā nāma yad ajñānaṃ yan  
na jānāti na samprativedayati na jānīte na sambudhyate na pratarkayate |  
paraspacavijñānaśatasahasraṇy utpannāni naśyanti cakṣuḥśrotraghrāṇajihvākāyamanovijñānāni \

(21b7) teṣāṃ dhvastānāṃ na pur utpāda eṣa napratisamkhyāyanirodhas tṛṭīyam ākāśam ete trayo  
dharmmā ajātā nityārthāpy ete na jātā na jaṇīyante na jāyante || punar api sa bhikṣuḥ kathan  
dharmmāyatanaṃ dvividhaṃ vijahāti rūpaṇ cārūpaṇ ca | tatra rūpijagad arūpiṇy āyatanaṇi | tatra  
katham anidarśanāpratighena cakṣurvijñānena sapratighaṃ sanidarśanaṃ rūpam upalabhyate |  
evaṃ śrotravijñānadarśanāpratighena katham śabda gr̥hyate evaṃ ghrāṇavijñāne

(22a1) nādarśanāpratighena katham gandho gr̥hyate | evaṃ  
ghrāṇavijñānenānidarśanenāpratighena katham gandho gr̥hyate | evaṃ  
jihvāvijñānenāpratighenānidarśanena rasa vijñānam ity evaṃ  
kāyavijñānenānidarśanenāpratighena evaṃ etāni bāhyāni pañcāyatanaṇi adhyātmikāni  
pañcāyatanaṇi | ## katham anidarśanāpratighānāṃ sannidarśanasapratighānāṃ cāyatanaṇāṃ  
katham upalabdhir bhavati | sa paśyati bhikṣur yāvad vividhaṃ ālambanaṃ bhava



(22a2)ti | tāvad vividham eva vijñānam utpadyate | ~~tadyathā śukles tantrabhiḥ śuklam vastram~~  
~~paṭasaṃjñakam tṛtīyakoṭividhase~~ mudrāpratimudrakavat\* | tatra visadrśā mudrā yasya kaṭhinam  
mudrakam mṛdu sātaptakaṭhinam kaṭhinayoḥ pratimudrā utpadyate | evām  
evānidarśanāpratigham jñānam sanidarśanapratigham ālambanam gr̥hnīte | tṛtīyam  
pratimudrakam utpadyate | viśadrśānam sarveṣāṃ visadrśam upalabhyate | evaṃ visadrśe  
viśadrśam utpadyate | pra\

(22a3)thamā koṭi dvitīyā koṭi sadṛśaiḥ sadṛśam utpadyate | tadyathā śuklais tantrabhiḥ śuklam  
vastram paṭasaṃjñakam tṛtīyā koṭīr vidhurād vidhuram utpadyate | tadyathāraṇibhyo vahniḥ |  
kāsthāgnyor virodho dr̥ṣṭas caturthī koti acchā[d gh]ānam jāyate | yathā kharād acchād ghanam  
da\dhī tadevam asadrśair api bhāvaiś cakṣurvijñānādibhir hetupratyayaviśeṣaiś  
cakṣurvijñānāyadaya utpadyante | bhavanti \

(22a4) cātra gāthāḥ ||Ψ|| dharmmāvabodhābhirato dhyānārāmavihāravān\* |  
tatvalakṣaṇasambodhāt prāpnuyāt padam uttamaṃ\⊗ maitrārāmo hi satatam udyukto  
dharmmagocare | kāyalakṣaṇatatvajño bhikṣur bhavati tatvataḥ | yonise tu matir yasya  
kāmakrodhair na hanyate | sa\⊗ bhikṣur iti vijñeyo viparītasvato 'nyathā | sarvabhūta dayāśāntaḥ  
sarvasaṅgavivarjjitaḥ sarvabandhananirmukto bhī\

(22a5)kṣur bhavati tatvavit\* | karmmaṇyaṃ yasya vijñānam viśayair yo na hanyate nirmmalah  
syāt\* kanakavat\* santuṣṭo bhikṣur ucyate || pri\⊗yāpriyair mmano yasya na lepam anugacchati |  
sa kalyāṇavidhi jñeyah sarvadoṣavivarjjitaḥ | anupākruṣṭacaritro dharmmaśīlo jitendriyah |  
a\⊗hīnasatvo matimān bhikṣur bhavati tādrśah śāstre śāstrārthvijñāne matir yasya sadā ratā | na  
pānabhojanarata

(22a6)ḥ sa bhikṣuḥ śāntamānasah | vanāraṇyavihāreṣu śmaśānatṛṇasaṃstare | ramate yasya tu  
mano bhikṣur bhavati tādrśah || doṣāṇāṃ karmmatatvajñaḥ phalavic ca viśeṣataḥ |  
hetupratyayatatvajño bhikṣuḥ syād vītakilbiṣah || hatakilbiṣakāntāro hatadoṣo jitendriyah |  
punarbhavavidhijño yah sa bhikṣuḥ śāntamānasah | notkarṣe hr̥ṣṭahṛdayo nindayā naiva  
kampyate | samudratulyagāmbhīryo yogavid bhikṣur ucyate |

(22a7) avika[ttha]ko dr̥ḍhamatiḥ ślakṣṇavādī na lolupaḥ kālavādī samo dakṣah sa bhikṣuḥ śānta  
ucyate | kāmadhānūpagā dhātūn\* rūpadhātū tathaiva ca ārūpyeṣu ca tatvajñaḥ śāstravid bhikṣur  
ucyate | na laukikakathāśaktaḥ śakto doṣavadhe sadā viśavad yasya viśayā sa bhikṣur deśito  
janaiḥ | paṅkavad yasya kāmeṣu matir bhavati nityaśah | sa nirmuktamatir ddhīmān muktaḥ  
saṃsārabandhanaiḥ | dhyānādhyayanakarmanyaḥ kauśīdyaṃ ya\

(22b1) ya[sya] dūrataḥ hitakārī satvānām āraṇyo bhikṣur ucyate | praśnottaramatir yas tu  
pratibhāvam̐ jitendriyah | sa dhārmmakathiko jñeyo viparītaḥ tṛṇaiḥ samaḥ | kāyaklamair yasya  
matih sarvathā naiva khidyate | sarvakṛtyakaro jñeyah saṃghopacayatatparaḥ || na paṇyārthaṃ na  
bhogārthaṃ yaśorthaṃ kuta eva tu | saṃghakārye mati yasya sa muktaḥ sarvabandhanaiḥ | na  
svarggārthaṃ vrataṃ yasya na lābhārthaṃ yaśe na ca | nirvāṇārthakriyāḥ sarvāḥ sa bhikṣuḥ śānta  
ucyate || [pā]

(22b2)pebhyo nityavirataḥ sapāmsu rataḥ sadā | na pāpamitrasaṃsarggī sa bhikṣuḥ syād buddhaśāsane | maitryā bhāvitacittasya dakṣaḥssa rjucetasah śikṣāpadeṣv akhaṇḍasya nirvāṇaṃ nātidūrataḥ | jarāmaraṇabhītasya saṃsāravimukhasya ca | dhyāyīno hy apramattasya nirvāṇaṃ nātidūrataḥ | anityatāvīdhijñasya śūnyatātmakriyāsu ca | dhyānotkarṣavidhijñasya nirvāṇaṃ nātidūrataḥ | punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati | katham sa bhikṣuḥ

(22b3) pañcamā bhūmyantarāt ṣaṣṭam bhūmyantaram ākrāmati | sa paśyati śrutamayena jñānena divyena vā cakṣuṣā sa bhikṣur adhimuktaś catuḥ\⊗kotikeṣu katham amī dharmmah sadṛśānām hetavo bhavanti | na sadṛśā visadṛśānām naiva sadṛśā nām adṛśānām aṣṭadṛśārdhadṛśānām katham visadṛśā\⊗nām sadṛśā hetavo bhavanti | tadyathā vṛthir hetubhūto vṛthir evotpadyate | evam evādhyātmike śubhe karmaṇ[i] sadṛśam e\

(22b4)va phalam utpadyate | devamanuṣyeṣu prathamā koṭir viśadṛśānām viśadṛśā hetavo bhavanti | tadyathā madhurāt\* kṣīrād a\⊗mladadhy utpadyate | evam evādhyātmike pi priyair iṣṭair ihalaukikāiḥ śāṃkleśikāiḥ kṛtaiḥ śabdasaṃsārasarūpagandhaiḥ kṛtaiḥ aśvabhūto dadhivad aṇiṣṭo kāntamanāpaḥ phalavipāka utpadyate | narakapretatiryakṣu dvitīyā koṭi[r] naiva sadṛśānām sadṛśā heta

(22b5)vo bhavanti | tadyathā nīlānīlayogād aśadṛśo nāma varṇṇa utpadyate | evam evādhyātmike pi karmmaphalavipāke na karma\⊗nā phalasya sadṛśo bhavati | na phalakarmaṇas tadyathā mithyādrṣṭikā yājñikāḥ paśūn\* hanti svarggalobhena tena narakam gacchanti tṛtīyā koṭiḥ\ ⊗ arddhasadṛśānām arddhasadṛśā hetavo bhavanti | śuklaiḥ sūkṣmais tantrabhiḥ śukla eva sthūlah paṭa ārabhyate | sūkṣmsthūla\

(22b6)yoś ca sadṛśa##s tatvam asti evam eva naiva sadṛśānām arddhasadṛśānām hetavo bhavanti | ##### sūkṣmabhūtair aśubhaiḥ karmmapbhiḥ saṃbr̥hitaiḥ mahānāraḱeyaiḥ karmmapbhiḥ kriyate; | caturddhā koṭiḥ sa bhikṣu karmmaphalagamanāgamakriyām anuvicintyāvalokyānām karmmaphalacakravād bhagavati catuḥkoṭiṃ cintayati syāt karma yad aprāptam nikāyasahagatam puruṣapīdam tramā koṭi syāt karma yat prāptam puruṣāḥ pīdayanti dvitīyah koṭiḥ syād yat karma prā

(22b7)ptaṃ cāprāptaṃ ca pīdayati tṛtīyā koṭi [syāt karma yan nāpi prāptam nāpy aprāptam] pīdayati caturthā koṭi asti tat karma yad aprāptam nikāyasahagatam pīdayati yathā laukikāḥ saṃpratipannā aprāptam nakṣatraṃ kurum pīdayati tathā lokottarikā aprāptam cakṣurvijñānasamudraṃ karma puruṣam pīdayati | kāmasokādibhiḥ; prathamā koṭi syāt\* karma yat prāptam puruṣam pīdayati yathāgni prāpto dahati asir cācchinattīti kaulaukikā lokottarikā \

(23a1) prāptāsubhakarma narakatiryakpreteṣu pīdayati; dvitīyā koṭi syāt karma prāptaṃ cāprāptam pīdayati | yathā vidyāviṣaprabhāvaṃ prāptaṃ cāprāptaṃ ca niyacchati | laukikā lokottarikā ca maraṇadeśakāle cchāyānimitāny aprāptā narakeṣu tṛtīyā koṭi syāt karma [nāpy] aprāptam prāpya pīdayati | tadyathā oṣadhībījam uṣṇam nāpi prāptam nāpi prasamarthaṃ bhavati | nāpy aprāptam laukikā lokottarikā yathā niyatavedanīyāni karmmanya arhataḥ tiṣṭhan bhī\

(23a2)kṣavaḥ sumerukarmmāny athavārhatparinirvātītāni karmmāṇi nāpy ārhataḥ  
prāpyapīḍākarāṇi bhavanti tiṣṭhato nnāpi muktasya; caturthā koṭī syāt karmma dr̥ṣṭavedanīyaṃ  
notpattivedanīyaṃ prathamā koṭī syād upapattivedanīyaṃ dr̥ṣṭadharmmavedanīyaṃ dvitīyā koṭī  
syād upapattivedanīyaṃ ca dr̥ṣṭadharmmavedanīyaṃ ca | tr̥tīyā koṭī syād upapattivedanīyaṃ nāpi  
dr̥ṣṭadharmmavedanīyaṃ nāpy upapattivedanīyaṃ turthā koṭī kataran tat karmma  
dr̥ṣṭadharmmavedanīyaṃ nopā\

(23a3)pattivedanīyaṃ yathā rājāpathyakāriṇo daṇḍo bhavati | dr̥ṣṭadharmmavedanīyo  
nopapattivedanīya itī | laukikā lokotta\rikā dānena satāṃ prāsamsyo bhavati |  
dr̥ṣṭadharmmasukhavedanīyāḥ santo na taiḥ saha paralokaṃ gacchanti; prathamā koṭī syād  
upapattivedanīyaṃ ⊗ dr̥ṣṭa\pattī\dharmmavedanīyaṃ caturthā koṭī kataran tat karmma  
yathāgniprapātena svarggavāptir bhavātīti laukikā lokottarikā\

(23a4) asmin karmma[n]i śubham aśubham vā kṛtam anyasmin\* prāpyate | hetuphalapratyakṣaṃ  
dr̥ṣṭaṃ; dvitīyā koṭī syād dr̥ṣṭadharmmavedanīyaṃ nāpy u⊗papattivedanīyaṃ tr̥tīyā koṭī tadyathā  
dr̥ṣṭadharmmavedanīyaṃ upapattivedanīyaṃ bhavati | laukikā lokottarikā yathā tr̥tīyā koṭī\ ⊗  
syān nāpi dr̥ṣṭadharmmavedanīyaṃ nāpy upapattivedanīyaṃ yathā maunavratam itī | laukikā  
lokottarikā maunavratadāna\

(23a5)śīlānāṃ karmmāny arhatas tiṣṭhan bhikṣavaḥ | sumerupramāṇāni karmmāṇi |  
athavārhan\*parinirvāpayatītāni karmmāṇi nāpy arhataḥ prā\⊗pyārhataḥ prāpyapīḍākarāṇi  
bhavanti | tiṣṭhato nāpi muktasya; caturthā koṭī syāt karmma dr̥ṣṭadharmmavedanīyaṃ  
lokottarikā avyākṛtaṃ cittāṃ karmma tasyāvyākṛ\⊗tasya karmmaṇo nāpi  
dr̥ṣṭadharmmavedanīyaṃ phalavipāka upalabhyate | nāpy upapattivedanīyo bhavati | caturthā koṭī  
tad evam asau\

(23a6) bhikṣur ekāntaniṣaṇṇo nekaprasākhāṃ karmmaphalavipākajālavitataṃ raṃ  
narakapretatiryagdevamanuṣyeṣu dr̥ṣṭvā bhūtaṃ dharmme dharmmānupaśyī viharati || punar api  
sa yogācāro dharmme dharmmānupaśyī viharati | kathaṃ sa bhikṣuḥ karmmaphalavipākajño  
bhavati | ihakarmmānāṃ karmmaphalabhāśubhāsubhajño bhavati | yathā amī satvāḥ  
kāyaduścaritena samanvāgatā vāgduścaritena samanvāgatā # manoduścaritena samanvāgatā vā  
āryāṇāṃ apavāda\

(23a7)kā[h] mithyādr̥ṣṭisamācārās taddhetos tatpratyaṃyāt\* kāyasya bhedād apāyavinipātena  
narakeṣūpapadyate | tiryagyonau preteṣu amī punar anyasatvāḥ kāyasucaritena samanvāgatāḥ  
vāgsucaritena samanvāgatā manāhsucaritena samanvāgatā ~~manāhsucaritena samanvāgatā~~  
āryāṇāṃ anapavādakās te taddhetos tatpratyaṃyāt kāyasya bhedāt\* sugatau  
devamanuṣyeṣūpannāḥ svakarmmadharmmavipākāṃ yathāvat\* paśyan\* sa bhikṣuḥ\

(23b1) vitarkayan\* parebhyaḥ śṛṇvan māraṇiṣayagatānāṃ satvānāṃ caryayāsamañ carati |  
nirvāṇāparyavasāyinyā caryayā carati nirvedikayā kalyāṇayā satatodyuktayā  
sansāraparyavasānayuktayā 'nugrahatayā pareṣāṃ yathātmānaṃ ca ahaṃ tāre#y[e]ṃ saṃsārāt\*  
ādāyakān dānapatīṃś ca sa dharmmakarmmavipākajño bhikṣur  
narakapretatiryagdevamanuṣyāṇāṃ karmmadharmmavipākāṃ tarkayati | vigaṇayati | tadyathā  
svacchasya prasannasya vaidūryamaṇer antivā sūtrikā vā nīlā vā haridrā vā mā

(23b2)jiṣṭā vā śuklā vā yathā sadbhūtā vā dr̥ṣyate | evam eva karmmaṇaḥ vipākasūtrikayā madhyagatā yā tām asau bhikṣuḥ śrutamayena jñānena divyena vā cakṣuṣā viśuddhena punar api sa bhikṣuḥ śrutamayena jñānena sa paśyati maṇivat karmmadharmmavipākaṃ tadyathā hi kaścīn maṇir bhavati śuklo vagataḥ samantataḥ prasanno nirvraṇaḥ svaccho vedhanakṣamaḥ karmmaṇyaḥ samanta dvārabhūtaḥ | sarvajanaḥprāsamsyo dhanyo rājārhaḥ tam evamvidhagaṇayuktaṃ maṇi rājā vā rājā

(23b3)mātro vā sy[ād] guṇābhijñāḥ samūlyābhijñō bhūtvā svālaṅkāryāvabaddhnīyād evam eva sa bhikṣuḥ śuklapakṣe daśakuśalakarmmapaṭham ayaṃ maṇiḥ samantato avadātaṃ suprasannaṃ nirvraṇaṃ niravadyaṃ svacchaṃ vedhanakṣamaṃ dharmmapakṣapratipakṣaḥpapraśnapratiprasnadharmmasalākānāṃ vedhanakṣamaṃ kaḥkarmmaṇyaṃ yathā yathā pariṇāmayati dānaśīlajñānāni ca tathā tathāsau daśakuśaladharmmapathamaṇiṃ karmmaṇyatām upanāmayaḥ

(23b4)ti | tad vā cakravarttirājyāya tad vā devarājyāyā mararājyāya tad vā brahmarādyāya tad vā brahmanirāśravadyānasamādhibhāvanarājyāya tathā tathāsau saddharmmaṇamaṇiḥ karmmaṇyo bhavati | samantato dvārika iti samantadvārāni devamanuṣyadvārabhūtās teṣv asau saddharmmaṇiḥ samantato dvārabhūto bhavaḥti | saṃsāradvārān nirggamya nirvāṇadvāram anupraviśati sarvajanaḥprāsamsya iti | samyagdr̥ṣṭikānāṃ śaikṣānāṃ prāsamsyaḥ rājāḥ

(23b5)rha iti saddharmmapathapratipattijñāś cittesvarasya yogyaḥ pratipannānāṃ vā iti vaidūryamaṇeś ca sarvagaṇopapannaś ca saddharmmaṇeścaicitatsādharmyam upalabhata iti | punar api sa bhikṣuḥ karmmadharmmavipākaṃ samanupaśyati maṇivad eva tadyathānyo maṇi savraṇo bhavati na sarvācchaḥ | na sarvadvārikaḥ | na śuklo na vedhanakṣamaḥ | na karmmaṇyo na sarvajanaḥprāsamsyaḥ | na yogyo rājño vā rājamātrasya vā evaḥ

(23b6)m evānyatīrthasya dharmmapratirūpakasya dharmmasya savraṇasya maṇeḥ | vraṇa katamaḥ satkāyadr̥ṣṭi śīlavrataparāmarśo vicikitsā ca na sarvadvārika pretatiryakdvārikaḥ | na dhanya iti na nirāśravamaṅgalayuktaḥ | na vedhakṣama iti na sapraśnapratiprasnadharmmakathikavedhanaśalākākṣamaḥ | na rājño vā na rājamātrasya vārhata iti | na saddharmmacittesvarānāṃ saddharmmapratipannaprapannānāṃ aṣṭānāṃ puruṣapudgalānāṃ yogyas ta evamvidhaṃ dharmmapratirūpakadharmmaṇiṃ

(23b7)kaṇṭhe badhnanti te tan maṇipratirūpakaṃ maṇiṃ baddhvā narakapretatiryakṣv anādikālapravṛtte saṃsāre paribhramanti | tasmād asau bhikṣur mmaṇisadr̥ṣā maṇayo bhavanti | tadyathā vaidūryasadr̥śaṃ kāñcanaṃmaṇiṃ dr̥ṣṭvā vaidūryam iti manyate bālaprthagjanaḥ sa bhikṣur ddharmmādharmmaparīkṣātataḥvajñāḥ saptamaṃ bhūmyantaram ārohati | tam ārūḍhaṃ vratinaṃ dr̥ṣṭvā hr̥ṣṭā bhaumā yakṣā antarīkṣacarānāṃ devānāṃ abhinivedayaṃti | te pi caturṇāṃ mahārājñāṃ caturmmahārājakāyikāḥ

(24a1) devānāṃ te pi tridaśānāṃ te pi śakrasya śakro yāmānāṃ yāmās tuṣitānāṃ tuṣitā api maitreyamaitreyo pi devānāṃ nirmānarātīnāṃ nirmānaratayo pi paranirmmitavaśavarttināṃ amuka kulaputro jāmbūdvīpāt\* pūrvavat\* || punar api yogācāra ādhyātmike dharmme dharmānupaśyī bhavati kathaṃ sa bhikṣuḥ karmmadharmmavipākaṃ samanupaśyati | avijñaptisaṃjñakam ekādaśamaṃ rūpaṃ yadāyuktaḥ sarvadharmmakriyāyā # yad eva samvaragr̥hīto bhavati | tataḥ prabhṛti suptamattapramattānāṃ [ku]

(24a2)śala eva dharmmapravāhaḥ | pravarttayate yathā nadīśrotaḥ pravāhito vyuparato nityam eva puruṣasya sūptamattapramattasya vahaty evaṃ tathāvijñaptisaṃjñakaṃ rūpam anidarśanam apratigham icchati katham punas tad rūpam karmmasadbhāvas tasmāt tasmāt tad api rūpam stambhabhūtaṃ sarvakuśalānāṃ dharmmānāṃ tad ekādaśavidhaṃ rūpam sa bhikṣuḥ paśyati katham amī satvā nānārūpā nānāvasthā nānāgatikā nānāvidhāśrayāḥ sa paśyati yasmād ete satvā nānācittā nānāvidhāśrayā[dhi]muktā\

(24a3) nānāvidhakarmmaṇas tasmād ete satvā nānārūpā nānāvasthā nānāgatikā nānāvidhāśrayā | tadyathā yakṣas citrakaro vā citra⊗karāntevāsī vā suśuklaṃ dṛḍham ālokya ramyā[m] bhūmim āśadya nānāvidhai raṅgair nānāvidhaiś citrair nānāvidhāni śobhanāni ##### rūpāni cittavaśā⊗t\* kurute | [tathāyam] cittacitrakarmmakara[ś ci]trakarmmakarāntevāsī vādhimuktikaraḥ suśuklāyāṃ tridhātubhūmau dṛḍhāyāṃ karmmaphalavipākāyāṃ saṃ\

(24a4)sārabhūmau nānāvasthāyāṃ nānāgatikāyāṃ nānāvidhāśrayāyāṃ satvān\* cittacitrakarmmakaro bhinivarttayati | punar api yathā śve\⊗tena raṅgeṇa sveyarūpaṃ kurute raktena raktaṃ kurute pītena pītaṃ kurute kāpotena kāpotaṃ kurute kṛṣṇena kṛṣṇaṃ kurute | tathāyam citraci\⊗trakararmmakaraś cittaṃ svetam ālambanam upādāya śuklān\* dharmmā,kṛ[ṣṭ]ān\* sāsra vai rāgādibhir mmalaiḥ śuklaṃ rūpam abhinivartta

(24a5)yati | devamanuṣyeṣu raktam abhisamādāya raṅgaṃ citracitrakaro raktarūpam abhinivarttayate | devamanuṣyeṣu raktam nāmeṣṭaśabdara\⊗sasparśarūpagandhair yonīśaś citrapaṭe punar api sa cittacitrakarmmakaraḥ pītaṃ raṅgam upādāya yati tiryaggatāni te pi paraspareṇa pītaraṅgavaśāt pība\⊗nti rudhirāṇi khādanti mānsāni ghnanti ca parasparato rāgadveṣamohena pītākṛtāḥ punar api sa cittacitrakaraḥ kapota\

(24a6)kam ālambanaṃ dṛṣṭvā kapotakaṃ malinaṃ karma kurute | pretatiryak\* te [na d]i vanadāvadaḡdhasadrśatanavaḥ kṣutpipāsāparigatavividhaduḡkhābhībhūtā bhavanti | cittacitrakarmmakaravaśena mātsaryālambanena mohatimirāvṛtāḥ | punar api sa cittacitrakararmmakaraḥ kṛṣṇaṃ karmabhūtaṃ raṅgam upādāya kṛṣṇāni rūpaṇy abhilihate | nārakeyānān te hir kṛṣṇena karmmaṇā tatropapannāḥ kṛṣṇāya saprakārajvalitanibaddhāḥ kṛṣṇatanavo nānāvidhavyādhikaraṇāḥ

(24a7) kṣutpipāsāśrayabhūtā nanyasadrśena kāraṇāduḡkhenābhībhūtā bhavanti tāḥ svena traḡkṛtena || punar api sa bhikṣur yogam āsthitas tad eva traidhātukaṃ pañcagatikāpañcaraṅgaṃ saṃsāracitrapaṭaṃ tribhūmyavastha kāmādhātubhūmikaṃ rūpadhātum ārūpyadhātukaṃ | tatra sa cittacitrakarmmakaraḥ kāmasevanā[y]ā kāmādhātvalambanāni nānāvidhāni rūpāni ālikhate viṃśatividhāni rūpadhātvalambanāśritāni kāmaviṃśayuktāni caturddhyānakudyena ta\

(24b1)na tadāśritāni ṣoḡaśabhūmyavasthitāni rūpadhātāv abhilihati | rūpadhātvalambanavisaṃyuktāni samāpatticatuṣkādīsamālambanārūpyādhātāv abhilihati cittacitrakarmmakaraḥ | āyāto hy ayam traidhātukapaṭaḥ | punar api sa bhikṣuś cittacitrakaram paśyati satvān ālikhamānāṃ anyena prakāreṇa tatra citrakarasadrśaṃ cittacitrakaram gabhājanasadrśaṃ śārīraṃ dṛḡhakasadrśāni rāgadveṣamohāni sopādānasadrśaṃ ālambanaṃ; kūrçasadrśānīndriyāni raṅgasadrśāni bāhyaviṣayāḥ

(24b2) sabdaspārśarasarūpagandhā; bhittisadrśaḥ samsāra; ālokasadrśam jñānam hastasadrśo vīryārambhaś; citrarūpasadrśāni rūpāni anekaveśarūpavastrāvṛddhijātāny anekakarmmaphalavipākakṛtāni || punar api sa bhikṣur ddhyānagatas tam eva cittacitrakaram anyena prakāreṇa sa paśyati yathā sa citrakaro yady akhinno bhavati suparikarmmakṛtāni raṅgāntarāni bhavanti ujvalāni kūrccakāni śobhanāni bhaya[p]arijitāni bhavanti | tadā śobhanāni rūpā\

(24b3)ny ālikhate | evam evāyaṃ cittacitrakaro yady akhinno bhavati dhyāna[kri]yāsuparikarmmakṛtāni dhyānāraṅgāntarāni bhavanti ujvalāni raṅgsadrśāny a[narambar]āni bhavanti ⊗ śobhana[kūrcc]akāsadrśāni mārggopadeśakopadeśaparijitopamāny adharottarasuparijitāny ākarśāpakarśātkhinnāḥ sa cittacitrakarmmakaraḥ śobhanāni ⊗ rūpāni dhyānabhūmāv ālikhate atha khinno bhavati sa cittacitrakarmmakaras tadāśobhanāsu narakapretatiryagbhūmiṣu gatikā\

(24b4)nikāyakāraṇā ayomuśalakūrcanāsubharaṅgapātrabhūtaṃ nārakeyatiryakpretarūpaṃ tiryaggataṃ vā grhya śobhanāni rūpā\⊗ny ālikhate vistareṇa pūrvavat\* || punar api sa bhikṣuḥ cittamarkaṭaṃ markaṭavat paśyati yathā hy anibhṛtā nānādrumalatāpuṣpaphalavanaparvatanadīvivaṛa⊗kuñjāpratihatagatir bhavati markaṭaḥ | evam evāyaṃ cittamarkaṭo 'nibhṛtagatiḥ pañcasu gatisu nānāvyaśanasadrśāni nara\

(24b5)kapretatiryasvanāni drumasadrśāḥ satvā nekaprakāralatāsadrśā trṣṇālatā puṣpalatāsadrśāḥ samkalpāḥ; phalasadrśā ni\⊗stāniṣṭaśabdarasarūpagandha darīvivaracāriṇas trayo dhātavaḥ guhāsadrśam śārīram apratihagatiḥ cittamarkaṭo narakatiryak\*pretadevamanuṣya\⊗sthāneṣu sa cittamarkaṭavad bhavati samsārabhūmiṣu || punar api sa bhikṣur ddhyānagataḥ cittanaṭaṃ naṭavat paśyati | yathāha naṭo naṭa\

(24b6)nānāveśaraṅgabhūmivastrasu tūryadharo bhūtvā nāṭakaṃ nāṭayati | evam evāyaṃ cittanaṭo nānākarmmanirmmittaveśadhārī vicitrāsu bhūmiṣu gatinikāyabhūmiṣu nānāveśadhārīṇo nānāvidhahetupratyayadhārī; nānāvidhatūryasadrśāni kāryāni sva[v]iṣayanāṭakam iti | samsāranāṭakaṃ naṭa iti cittanaṭo nāṭakam iti | vicitranaikaprakāraṃ dīrgham anavarāgre samsāre || punar api sa bhikṣu nadīmīnavat paśyati cittamīnaṃ yathā hi mīnaḥ pratata

(24b7)taraṅgākulāyā[m] gambhīraśīghraśrotodurviśahagatipracārāyāṃ anekavṛkśāpakarśaṇasamarthāyāṃ pratataśīghravegānivāryakarmmacaṇḍāyāṃ girinadyāṃ unmajjaty avamajjaty evāyaṃ cittamīnaḥ pratata taraṅgākulāyāṃ tribhavaturāṅgākulāyāṃ kāmādhātuvaitaraṅgambhīrāyāṃ avīcimparamagambhīrāyāṃ śīghraśrotasāṃ śubhāśubhakarmmaśrotāyāṃ durvviśahagatyāṃ sarvalokabālapṛthagjanapāragamanadurviśahagati pracārāyāṃ iti pañcagatina

(25a1)dyāṃ pracārāyāṃ anekakalpāyāñ ca karśaṇāsamarthāyā viśamaśīghraśrotāyā śīghrapratataveganivāryacaṇḍāyāṃ iti anityatāpratatavegānivāryacaṇḍāyāṃ nadyāṃ trṣṇānadyāṃ cittamīna unmajjananimajjanaṃ kurute | unmajjati devamanuṣyeṣu nimajjati narakapretatiryakṣu sa cittamīno trṣṇānadyāṃ || punar api sa yogācāra ādhyātmike dharmme dharmmānupaśyī viharati kathaṃ bhikṣur yogam āsthitaḥ karmmadharmmavipākajñāś cittāyattāt sarvasatvān paśyati cittaga

(25a2) tikāś cittavidheyāms cittaena vañcātemānān paśyati sa paśyati śrutamayena jñānena divyena vā cakṣuṣā cittakarmmāyattāḥ sarvasatvāś cittakarmmagatikāḥ cittāyattāḥ kathañ ca [te] ime satvā mucyante saṃsārād anavarāgrād anekagatipracārān sa paśyati śrutamayena jñānena divyena vā cakṣuṣā cittamseamkleśāt\* sarvasatvā badhyante | cittavyavadānāt\* mucyante | tatra cittam anekaparakāram ālambanabhedenā svabhāvabhedenā nikāyagatibhedenā; pañca

(25a3) vidhaṃ pañcasu gatiṣu; yogavāhiparamāśrayabhedenā saṃyuktam anuśayamsaṃyojanaś cittaprayuktaiḥ saṃsāraiḥ saṃskṛtaiḥ ākāśadibhis tvabhir nityair aprayuktam pañcaparakāram bhavati tad indriyabhedenāparimitaṃ trṣṇāvidhāśrayabhedenā pañcacetāmsi bhavanti | saṃkṣepeṇa tad asya sāmkleśikasya pakṣasya kathaṃ vyavadānapakṣo bhavati | trayāṇāṃ mūlākleśānāṃ trayāḥ pratipakṣā bhavanti | sarvātītānāgatasaṃyakt[\*]

(25a4) saṃbuddhavanāsanmārggadeśitā tadyathā rāgasyāśubhā dveṣasya maitrī mohasya pratīyasamutpādas tatra śārīre rāgo bhavati | sa tad eva śārīrālambanaṃ kṛtvā viharati vibhajati pādanakhāt prabhṛti yāvat\* c chi[ra]sa sthūlāny aṅgapratyaṅgāni vibhajatai ko haṃ kim vā mama svāṅgapradeśeṣu sa pādanakhapṛthak\* karīraṃ paśyati na nakhaḥ | na śārīraṃ nna pādāṅgulyaḥ śārīraṃ ahaṃ vā yatrāyaṃ ahaṃkāro varṭtate

(25a5) vā na pādātale śārīraṃ yatrāyaṃ ahaṃkāro varṭtate na gulphamātrko haṃ śārīraṃ vā na pārśnir ahaṃ śārīraṃ vā na pārśnipindo haṃ; na maṇḍalam ahaṃ vā śārīraṃ vā na śroṇikapālam ahaṃ śārīraṃ vā na gudo haṃ śārīraṃ vā na prsthagatāni pañcacetvārimśad asthīni ahaṃ vā śārīraṃ vā na grīvāṅgasthīni śārīraṃ ahaṃ vā na mukhaḥ muṣaḥ gaṭāny asthīni śārīraṃ ahaṃ vā kapālagatāny asthīni śārīraṃ ahaṃ vā sampravibhajya bhikṣur arthāntarabhūtaṃ śārīraṃ na paśyati |

(25a6) nāpy ekaikena śārīraṃ paśyati nāpi vibhaktaṃ sarīraṃ paśyati na cakṣuḥśrotraghrāṇajihvākāyamanāmsi śārīraṃ paśyaty ātmano nāpy ādhyātmānaṃ teṣu pṛthak\* paramāṇuṣaḥ śārīraṃ pravijati sarṣapamātraṃ cūrṇaśadṛsam ātmanaḥ śārīraṃ paśyati | sa mahābhūtaṃ vibhajati ko haṃ kim pṛthivīdhātar ahaṃ apdhātur ahaṃ tejodhātur ahaṃ vāyudhātur ahaṃ sa tātmānaṃ dhātuh | paśyati nāpi dhātum ātmani sampaśyamāno arthāntarabhūtan na paśyati paramārthatas tadyathānekavṛkṣasa

(25a7) mudāyaṃ vanam paśyati | naikasvena vṛkṣeṇa vanam asti na paramārthato vanan nāma vṛkṣamuktaṃvinirmuktaṃ na vanam asti vṛkṣo pi tvaṅmūlaśākhāparṇṇavalīṣuvinirmukto arthāntarabhūto na vidyate na paramārthato sti saṃvṛtisatyena tu vanam asti tathedaṃ api śārīraṃ pānyādisamudayaṃtreyaṃ saṃjñā saṃvṛtitaḥ śārīraṃ idaṃ sa taccharīradharmmatatvajñāḥ śārīrād virajyate śārīraṃpratyāṅgebhyo pi virajyate sarvendriyavedanādhātubhyo pi virajyate \

(25b1) viraktasya cittasya nadīrāgasahagatā trṣṇā paunarbhavikī na bādhathe evaṃ rāgapratipakṣe prayatate | kathaṃ dveṣasya pratipakṣe pratiyatate | sa maitrīpratyupasthito bhavati kṛcchram vateme satvā yaduta yannāma jāyante mriyante pi cyavante py upapadyante | pañcasu gatiṣu pañcabhayāpannās tān\* pratimṛtakopamān\* mātrvat kāruṇyam utpadyate | kathaṃ evaṃ duḥkhitānāṃ satvānāṃ punaḥ kṛte kṣāranibhaṃ krodhaṃ kuryāt\* prakṛtiduḥkhiṭeṣu satveṣu sa dvi

(25b2) tīyaṃ mahākṛeśa[m] vadhaṃ pratividhaṃ viharati || punar api sa bhikṣuḥ kathaṃ  
tṛtīyaṃ mahākṛeśapratīyannāśāya yatate mohenāvṛtāḥ satvā kāyaduṣcaritaṃ caranti vāgducaritaṃ  
caranti manuṣcaritaṃ caranti kāyasya bhedād apāyena vinipāte narakeṣūpapadyante | yadā tu  
moharahitā bhavanti samyagdrṣṭipurassarās tadā kāyasucaritaṃ vāksucaritaṃ manaḥsucaritaṃ  
caranti dharmmādharmmatatvajñā bhavanti yadā caiṣāṃ dharmmādharmmatatvajñānavijñānam  
bhavati tadā ma\

(25b3) hājñānakṛeśasya tṛtīyasyābhāvo bhavati sa bhikṣur evaṃ trayāṇāṃ kleśānāṃ yaḥ  
pratipakṣā bhavanti | tannāśāt\* sarvakṛeśopakṛeśasaṃ\⊗yojanānuśayapratyavasthānā[m] nāśo  
bhavati | yathā vṛkṣasya mūlanāśā tvaṇmūlapatrapalāśāskandhaviṭapapuṣpaphalādīnāṃ  
sarvathaiḥ mlānāni bhavanti nāśo ⊗ vā tathaiva teṣāṃ trayāṇāṃ vadhāt\* sarvakṛeśavadho  
bhavati | punar api sa yogācāra ādhyātmike dharmme dharmmānupaśyī viharati | kathaṃ

(25b4) sa bhikṣuḥ saptamyād bhūmyantarād aṣṭamaṃ bhūmyantaram ākrāmati | sa paśyati  
śrutamayena jñānena divyena vā cakṣuṣā kathaṃ sa bhikṣur ādita\ ⊗ eva cakṣur yathābhūtaṃ  
paśyati | kathaṃ bhikṣur vijñeyeṣu sarveṣu rūpeṣu sarveṣu bālapṛthagjanaḥ saṃrajyate  
samvirajyate samuhyate | tatra mitraṃ drṣṭvā saṃrajyate | saṃrajya\⊗sthānīyam [v]ā rūpaṃ  
drṣṭvā striyam vā 'nyad vā dveṣasthānīyeṣu dveṣam upaiti | sampannabhūtaṃ  
sampannasthānīyaṃ vā rāgadveṣāvṛtacakṣu\

(25b5) ṣo rūpaṃ naṃ yathābhūtaṃ paśyati; mohāvṛtacitta iti bālaḥ pṛthagjanaḥ kalpanāmātrakeṣu  
cakṣurvijñeyeṣu saṃrajyate vā virajya\⊗te vā tṛṣṇāvañcitāḥ puruṣāḥ  
svecchāvitarkenātmanāvātmanāṃ rañjayati | tadyathā svāsthim gṛhya nirmāsaṃ mukhe  
prakṣipati sa dantair vā lālāpravisarakli\⊗nnaḥamnvasthi vivaragataṃ khāda[y]ati |  
tasyātigṛddhasya śunaḥ svakād āsyād dantavivarād rudhiram āgacchati | sa taṃ asthiraṣaṃ iti  
manyate\

(25b6) na manyate māmakaṃ evedaṃ rudhiram aham evāsvādayāmi sa svā rasagrddho jihvām  
api khādayati sa rasagrddhyāvṛto 'sthiraṣaṃ manyate kevalaṃ saṃkalpamātrakam eva  
bālapṛthagjanaś cakṣurvijñeyeṣu yurūpeyu saṃrajyate cakṣuramañīyāni rūpāni sa  
vitarkalālāvṛtamativicarāsthī cakṣuḥsadrṣe āsye prakṣipyā tathā tathā khādati yenāsyā  
tṛṣṇārudhiraṃ syandati | tṛṣṇārudhiraṣagrddho mamedam ity abhirūpo manyate sa tatra rasaṃ  
labhate\

(25b7) tatra yathā svā tathā bālapṛthagjanā yathāsthī tathā cakṣurvijñeyāni rūpāni yathā vitarkā  
yathā tvagasthikhādanams tathā viśayās tasmād asthīsaṅkalopamāni cakṣurvijñeyāni rūpāni ca  
sarvabālapṛthagjanānāṃ vipralambhakārāni || punar api sa bhikṣuś cintayati kathaṃ  
tṛṣṇābhayaabhītāḥ saṃsārodvignā bhikṣavaḥ sarvakāmān\* prajahāti | yathāpi nāgaḥ ṣaṣṭihāyanaḥ  
pañcabandhanabaddho bhavati | puruṣair hastyājāneyair adhiṣṭhitaḥ | sa mahāvigra\

(26a1) haḥ ~~phalam~~ pañjarāvaruddha eṣa prabhūteḥṣurggaṇḍomodakasīdhupānaraśān labhate |  
tūryagītanāditaś cāsyā vinodanaṃ kriyate | yenāsyā vanasaukhyāṃ vismared  
vismrtyaihaprākṛtair hastihibiḥ saha saṃvaset parapraṇeyaś ca syād atha sa hastyājāneya evaṃ  
api paricaryamāno vanasaukhyāṃ sveṣṭaṃ viharann eva parvatakuñjāni vanapuṣpaphalāni  
śakunirutāni nadīnirjihararamyāni bhūmibhāgāni anuvicīe~~en~~tya sarvabandhanabaddho pi tāni  
saukhyāni smṛtvā sarvaba



(26a2)ndhanāni cchitvā puruṣān\* hastyājāneyān agaṇayitvā gr̥hapañjaram bhañjya  
prabhūteksugaṇḍamodakasīdhupānaramaṣṣaṣ pītvā gītavāditair na śakyate vipralabdhuṃ | na cāsyā  
śakyate vinodanaṃ manasaḥ kartuṃ na cāsyā vanasaukhyam vismarati | na ca prakṛtair hastibhiḥ  
saha samatām upagantum icchati | punar eva ~~ca~~ vanam gacchati evam yogācāro bhikṣur  
anādikālapravṛttaiḥ pañcabhir bandhanair baddhaḥ kaiḥ pañcabhir  
yaduteṣṭaśabdaspārśasararūpagandhaiḥ kaiḥ puruṣair ha\

(26a3)styājāneyair adhiṣṭhito yaduta cakṣuḥśrotraghrāñajihvākāyamanovijñānaiḥ sāmkleśikaiḥ  
svamatigr̥hapañjare avaruddhaḥ | ⊗ yaduta putradārāmadāsīdāsabhogagr̥havaruddhaḥ  
prabhūteksuṃmodakasīdhupānaramaṣṣaṣ iti saṃkalpamodakarāgapānasya etad adhivacanam  
gī⊗tavādītāsamāni tṛṣṇāviṣakubuddhibhinnanadīrāga prakṛtair hastibhiḥ samaḥ | syād iti  
prakṛtapuruṣair mmithyādrṣṭi hasti\

(26a4)nām etad adhivacanam saha saṃvased iti taiḥ saha  
satkāyadrṣṭiśīlavrataparāmarśasaṃprayuktaiḥ prakṛtapuruṣair mukhamadhu\⊗rābhīr  
mmithyādrṣṭikakathābhiḥ prāmodyate parapraṇaya iti rāgadveṣamohāyattasyaitad adhivacanam  
hastyājāneya iti yogācārasyaitad a\⊗dhivacanam paricaryamāno pi sarvasāmkleśikasya  
mohagatasyaitad adhivacanam nairy[ā]ṇīkaparvatam smṛ[tv]ā parvatakuñjā i

(26a5)ti dhyānasamāpattīnām etad adhivacanam puṣpaphalādini sammārggacittotpādāni  
phalabhūtam nirvāṇam śakunirutasamāni ⊗ dharmmakathikarutānām etad adhivacanam  
nadīnirjjhararamyāñīti prajñānadyā etad adhivacanam nirjjharam iti ekāntacittasyaitad  
adhivacanam bhūmi\⊗bhāga iti brāhmaṇā vihārāṇām etad adhivacanam yaduta maitrī karuṇā  
muditā upekṣāyā anuvicintya iti dhyānasu\

(26a6)khamm anuvicintya sa yogācārahastī saṃghārāmam anudhāvati | tasmād dhastyupamena  
yogācāreṇa bhavitavyam na svopamena || punar api yogācāra ādhyātmike dharmme  
dharmmānupaśyī viharati | katham sa bhikṣur aṣṭabhūmyantarān navamam bhūmyantaram  
ārohati | sa paśyati śrutamayena jñānena divyena vā cakṣuṣā sarvam idam traidhātukam anityam  
duḥkham sūnyānātmā aśucibhāṇḍabhūtam sarvakāmān api paśyati | tadyathā vanāntaravivare\

(26a7)ṣu mahati parvatsvabhre kharjjūrivr̥kṣaḥ syād anekasamasatāyāśas tasmi[m]ś ca prānte  
anyāni phalāni syuḥ duḥprāpyāni bahudoṣāni svabhraprapatanadoṣāni jīvitasamśayakarāni  
koṭaradoṣeṇa prapatanabhāgyāni cordhavadrumasthitānām api jīvitanāthakarāni atha puruṣo  
gacchen mūḍho bālapṛthagjano ndhabhūto rasagr̥ddhyā sa tāni phalāni paśyeta na  
svabhraprapatanakoṭarordhvavr̥kṣaprapatanañjīvitanāśam anurā\

(26b1)[gaya]ti | sa tam vr̥kṣam āroha[y]a[t\*] bālāḥ pṛthagjano mandamedhālparasāt  
svādenāpahr̥taḥ sa tasmād vr̥kṣāt aprāpya tāni phalāni prapetet sa jīvitam jahyād atha kenacid  
anyonopāyena prakṛtena vā karmmaṇā na prapateta sākalyena rasarāgena baddho bālabuddhi  
bahutaram ādīnavam na paśyati | evam eva sa bhikṣuḥ paśyati vanāntaravivarasamāni  
pañcagativivarāni sa mahacchvabhraṇi kharjjūrivr̥kṣa iti kāmavr̥kṣasyaitad adhivacanam  
anekāśamasatā

(26b2)ni pratyekakleśāsatasahasrāṇām etatparyeṣaṇāduḥkhānām etad adhivacanam vṛkṣaprānte sthitāni phalānī sarvakāmaṇiṣakubuddhīnām etad iṣṭaśabdasparśasarūpagandhānām etad adhivacanam duḥsprāpyānīti duḥsprāpyāṇi bhavanti kāmaphalāni. tadyathā samudrapradeśena vastrasambhramaṇa rājasevācauryavāṇijyādikleśair na cāpyante | kāmaphalopamāni bahudoṣānīti | rāgadveṣamohānām etad adhivacanam svabhraḥprapatana iti naraka

(26b3)tiryakpretasvabhṛānām etad adhivacanam adhivacanam na jīvitasamśayo bhavati | ##### dharmma⊗jīvitasayitad adhivacanam koṭaradoṣa iti | sūnyasya ṛktakasya tucchakasyāsārakasyaitad adhivacanam puruṣa āgacchen mūḍha iti bālasya mithyādrṣṭikasyaitad a⊗dhivacanam | tasmād anekadoṣabhūyiṣṭhaphalopamān[\*] kāmān alpasvādān[\*] drṣṭvā sa bhikṣuḥ sarvakāmān na saṅkalpayati | punar a\

(26b4)pi ~~sa~~ bhi sa bhikṣur agniśikhopamān kāmān\* paśyati yathā hi dīpe drṣṭiramaṇīye paramatīkṣṇasparśe pataṅgo mūḍhaḥ paśyed ramaṇī⊗yaṃ pradīpaḥ sa tasmin\* pradīpe prapatet sa vināsam āpnuyāt\* | evam eva rāgadveṣamohāvṛtāḥ pataṅgā bālapṛthagjanāḥ sarvakāmaramaṇīyāni paśya⊗nti pradīpasadrṣānīti yadi tasmin[\*] kāmāpradīpe prapatanti te pataṅgasadrṣā dahyante | narakapretatiryakṣu tasmād alam\* \

(26b5) [la]m kāmair iti sa bhikṣur virajyate kāmebhyaḥ | punar api sa bhikṣu ādhyātmike dharmme dharmmānupaśyī viharati | kair bandhanair baddhā satvā sandhā\⊗vanti saṃsaranti saṃsāre sa paśyati śrutamayena jñānena divyena vā cakṣuṣā dvābhyāṃ bandhanābhyāṃ baddho yaṃ lokaḥ | āhārabandhanena sparśabandhanena ca\ ⊗ tatrāhārabandhanena caturvīdhena kabaḍīkāhāreṇa katamena yaduta catvāraḥ puruṣāvāsāḥ ṣaṭ kāmāvacarā devāḥ\

(26b6) aṣṭau mahānarakā ekatyā pi ca pretās ti manaḥsañcetanāhārān masyāni tadvirahā dhyānāhārāḥ | rūpāvacarā devā sparśāhārāḥ pakṣiṇāś cakṣuṣravāḥś cānye tadvidhāḥ sparśamaithuna[v]ipralabdhāḥ sarva eva bālapṛthagjanāḥ kāmādhātau manuṣyapretatiryakayanārakeyāḥ yo yaṃ kāmasevanāt\* kāmādhātur bhavati | ārupyas tu samāpattisamāmbanāhārās tadevam ayaṃ dvābhyāṃ baddho lokaḥ so virāgān na mucyate | sarvasaṃyojanānuśa\

(26b7)yanuśayabandhanebhyo asau anyena prakāreṇa cakṣur yathābhūtaṃ paśyati cakṣurvijñeyāṇy api rūpāṇi yad api taccakṣusamspārśanād utpadyate sukhaṣṭhānīyaṃ sukhāmbanam asukhavipākam karmma tad api yathābhūtaṃ prajānāti | evam daurmanasyaṣṭhānīyaṃ cakṣurvijñeyam tad api taccakṣuḥsamspārśajam utpadyate duḥkha[m] sukhavipākam karmma tad api yathābhūtaṃ prajānāti | katarat taccakṣurvijñeyam rūpaṃ sukhāmbanam asukhavipākam ihadharmme dharmmānupaśyī vi\

(27a1) ādhyātmikeṣu dharmmeṣu cakṣuṣā rūpa[m] ayoniśamanaskārī ##### vilam paśyati | nidhyāpayaty āsvādayati | sukham iti prajānīte | ##### pariṇāmena duḥkhavipākīm ##### narakapretatiryaksamvanīrttanīyam bhavati | ##### katarat tat karmma pratyutpannasukhavipāki vipariṇāmena su

(27a2)khavipāki ##### iha cakṣurvijñeyāni rūpāni drṣṭvā cakṣuḥsamspārśajāyonisamanaskārābhīmukhacitto na tatra saṃrajyate na mano vidadhāti tad

asya pratyutpannam na duḥkhavipākaṃ bhavati | pariṇāmasukhaṃ devamanuṣyopapattaye  
nirvāṇaparyavasānaṃ ca bhavati | evaṃ śrotraghrāṇajihvākāyamanovijñeyesu dharmmeṣu ||  
punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati kathaṃ sa bhikṣu  
cakṣurvijñeyesu rūpeṣu\

(27a3) upekṣako viharati | iha bhikṣuś cakṣuṣā rūpāni dr̥ṣṭvā na saṃrajyate na virajyate na  
vilokayati na nindati na spṛhayati na mana\⊗sīkurute nayonisomanasikāreṇāvṛto bhavati |  
upekṣako bhavati | sa upekṣāsthānīyaṃ sthānaṃ upalabhate na duḥkhasukhasthānīyaṃ || puna⊗r  
api sa bhikṣur daśamaṃ bhūmyantaram ākrāmati sadbhūmivikārahūtaṃ  
tadyathānāgamyaprathamādhyānabhūmyantaramcatvāri dhyānāni\

(27a4) sadbhūmivikāram [ākṛā]mati sa paśyati dharmmānām udayavyaya dharmmānām  
udayavyayaṃ jānāti nirodhagāminīpratipadāryāṣṭāṅgena\⊗ mārggeṇa nirvāṇadvāram avagantum  
saṃprāptaye ca prayatati tasyaivaṃ prayatamānasya mārabandhanāni bhūyiṣṭhajihvāni dr̥ṣṭvā  
hr̥ṣṭā bhaumā yakṣā a\⊗tarikṣacarāṇaṃ yakṣāṇāmm abhinivedayanti | te pi caturṇṇam  
mahārājñāṃ abhinivedayanti | te pi cāturmmahārā[j]i##kā\

(27a5) nām devānām abhinivedayanti | cāturmmahārājakāyikāpi tridaśāṇām tridaśā api yāmānām  
yāmā api tuṣṭānām tuṣṭā ⊗ api nirmmāṇaratīnām nirmmāṇaratayaḥ paranirmmitavasavarttinām  
paranirmmitavasavarttino brahmakāyikānām abhinivedayanti yathā yambūdvipā\⊗t\*  
kula####laputro vistareṇo pūrvavat\* yāvad aṣṭamaṃ bhūmyantaram ārūḍho ## ntarggataś ca  
sadbhūmayo tā[m] cārūḍha\

(27a6) taṭaś ca śrutvā paramahr̥ṣṭā brahmakāyikā devā hitvā dhyānasukhavihāraṃ tadā bhūtaṃ  
śrutvā hr̥ṣṭatarā bhavanti || bhavanti cātra gāthāḥ || śubhānām aśubhānāṃ ca karmma[ṇām]  
phalānīcayāḥ bhujyate svakṛtaṃ sarvaṃ karmmadaddhā hi dehinaḥ | madhurādaḥ vipāke tu  
kaṭukāḥ kleśabhūmayāḥ | varjanīyā hi viśavat\* sarvānarthakarā hi tāḥ na kleśānām vaśāṃ  
gacchet\* jñānasya ca gocaraṃ\* | jñānavān ihaloke ca pare ca sukhaṃ aśnute || jñāna\

(27a7) vadhyā sadā kleśā agnivadhyāṃ yathā tṛṇaṃ tasmāt\* jñānaṃ paraṃ brahma  
ratnatrayavidarśakaṃ | ye jñānagocararātā te śānte vartmani sthitāḥ | kleśoragais ta ye daṣṭās te  
sarve vilayaṇ gataḥ || parāparajñā ye dhīrāḥ sādhasvaḥ tatvadarśinaḥ te yānti paramaṃ sthānaṃ  
jarāmarāṇavarjjitaṃ | saṃsārābhiratā ye tu ramante kleśāsatrubhiḥ | nityabandhanabaddhās te  
bhramanti bhavaśāṅkaṭe || yasya nairyāṅikī buddhiḥ yasya cayā śivā sadā | tasya deva[nikā]

(27b1) yasya brahmaloko vidhīyate | yasya rāgādayo dveṣyāḥ pūjyā buddhādayaḥ sadā | sa  
nāgayati saṃsāraṃ śuṣkandhanam ivānalaḥ | yo na cittasya vaśagaś cittaṃ yasyānugaṃ sadā | sa  
nirnāśayati kleśāṃ[s ta] tamaḥ sūryodaye yathā | cittaśatruḥ paraṃ śatruḥ na śatruḥ aparāḥ smṛtaḥ  
| cittadagdḥ sadā satvā kāladagdḥ yathā nagāḥ | yaś cittavaśam āpanno bālo mūḍho jitendriyaḥ |  
tasya duḥkhasamo nāsti nirvāṇaṃ tasya dūrataḥ | duḥ

(27b2) khaṃ duḥkhavipākaṃ ca duḥkhahetuṃ vijānataḥ | nasyanti bandhanāḥ sarve kleśavṛndāḥ  
samantataḥ | ālokānām paraṃ jñānaṃ tamasāṃ moha ucyaṭe | tasmād ālokanirato yaḥ sa paṇḍita  
ucyaṭe | mohaṃ vivarjjayed dhīmān\* sarvānarthakaro hi yaḥ | yo mohavaśam āpannaḥ tasya  
śāntir na vidyate || saṃspṛśed varam vahnīṃ samvāsed uragair varam | na kleśaiḥ saha  
saṃyujyeta yadīccheḥ chreyaṃ ātmanaḥ || amṛtānām paraṃ jñā[naṃ śreya]

(27b3) sām̐nidhir uttamah bandhūnāñ ca paro bandhu dhanānām dhanam uttamam tasmāt\*  
jñānāgninā nityam nirddaheta kleśaparatāñ\* || ⊗ kleśaparatadagdhasya sukham padam  
avasthitam | ambatamasi majjante puruṣā mandamedhasah | yo nodvijati saṁsārāt\*  
adharmmarañapañjarāt\* ⊗ | teṣām hi saphalam janma yeṣām buddhir avañcitah | te ca pūjyā sadā  
sadbhir yeṣām dharmme sadā matiḥ | iti sa bhikṣur eva[m]

(27b4) dharmmadharmmavidhijñah sadbhūtvā viharati | tasyaivaṁ sunirmmalacetaso 'nekāni  
janmasātasahaśrāñi śikharāñi saṁsā\⊗raparatāt\* viśīryante vāntībhavati nasyasanyanty apunar  
bhavatīti nasyanti cāsya kleśasātravo antike cāsya bhavati nirvāṇam |

## Appendix 2

### A Critical Edition of the Tibetan Translation of the Second Chapter of the *Saddharmasmṛtyupasthāna(sūtra)* (*Dam pa'i chos dran pa nye bar gzhag pa*)

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I present here a critical edition of the second chapter of the Tibetan translation of the *Saddharmasmṛtyupasthāna(sūtra)*, to be used as an aid in engaging the Sanskrit edition presented in Part II. In constituting this edition, I have employed nine *Bka' 'gyur* witnesses, accounting for the Tshal pa, Them spangs ma, and Mustang transmissions. In choosing the witnesses I have, I follow Paul Harrison's 1992 analysis of *Bka' 'gyur* transmission lineages, as well as additional recent findings by Helmut Tauscher and Bruno Lainé, which suggest that recourse to the nine witnesses I have employed allows for a fairly comprehensive engagement with the various available transmission traditions.<sup>1</sup> The variant readings of the present edition confirm Tauscher and Lainé's findings about a separate “Western” *Bka' 'gyur* transmission lineage, evidenced in the Gondhla proto-*Bka' 'gyur*.<sup>2</sup> The readings also offer evidence of a distinct transmission lineage presented in the Hemis (I) *Bka' 'gyur* and the (“complete”) Basgo *Bka' 'gyur* (Ladakh), which are likely descended from the old Mustang *Bka' 'gyur*.<sup>3</sup>

I present the text in Wylie transliteration, despite its shortcomings. I supply variant readings as endnotes, and have regularized the text extensively, due to the rampant irregularities of orthography and punctuation in the witnesses. For example, I supply a *shad* after a sentence final *ga*, replace every *rin chen spungs shad* with a *shad*, and my use of the double *shad* follows the conventions of the Derge edition. I note common orthographic variations—such as the variation between *mthun* and *'thun*, *yang* and *'ang*, *kun tu* and *kun du*, and *ji* and *ci*—only upon their initial occurrence, unless the variation has a direct bearing on the meaning of the text. I do not note common orthographic abbreviations, such as *rjesu* for *rjes su* or *namkha* for *nam mkha*, unless they reflect some significant connection between the various witnesses. Variants of commonly confused letters—such as *da*, *nga*, and *ra*—are not noted unless there is a significant possibility that the variance might be meaningful. Corrections and emendations found within the witnesses themselves are not noted unless they have a direct bearing on the relationship between the witnesses.

The archaic orthography of the Gondhla manuscript (Go) presents a number of idiosyncracies. I note some of the unique aspects of this orthography in the notes on their first occurrence, but generally regularize the text according to more recent conventions of Tibetan orthography. For instance, we often find the absence of pre-consonantal letters in spellings that today commonly contain them. I note such differences of orthography on their initial occurrence only. Similarly, I silently regularize Go's common addition of a word final *da* in words such as *rtend* and *'breld*. Similarly, I regularize Go's usage of the character *mya*, in words such as *dmyigs*, to *ma*, in accord with more recent orthographical conventions.

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<sup>1</sup> HARRISON 1992c, TAUSCHER AND LAINÉ 2008, TAUSCHER 2008, and LAINÉ 2009.

<sup>2</sup> TAUSCHER AND LAINÉ 2008.

<sup>3</sup> LAINÉ 2009, p. 8, footnote 31. See also EIMER 1999.

I punctuate the text in conformity with my reading of the Sanskrit text, and this at times may come off as strange to readers of Tibetan. However, it serves the purposes of the present study.

### Abbreviations and sigla

|                |  |
|----------------|--|
| D              | The Derge Edition of the Tibetan Kanjur                                  |
| Go             | The Gondhla (Lahaul) Proto-kanjur  |
| H              | The Lhasa Edition of the Tibetan Kanjur                                  |
| He             | A Manuscript Kanjur from Hemis (I) (Ladakh)                              |
| L              | A Manuscript Kanjur held at the British Museum, London                   |
| N              | The Narthang Edition of the Tibetan Kanjur                               |
| Q              | The Peking Edition of the Tibetan Kanjur                                 |
| S              | A Reprint Edition of the sTog Palace Manuscript Kanjur                   |
| X              | A Manuscript Kanjur from Basgo (Ladakh)                                  |
| <i>em.</i>     | emended  |
| <i>om.</i>     | omitted  |
| [S.38a6]       | Edition abbreviation, page, and line number                              |
| [...]          | Indicate text that is difficult to read in the manuscript or blockprint. |
| <...>          | Indicates that text has been inserted by the editor.                     |
| <<...>>        | Indicates text that has been inserted as a correction by a scribe.       |
| <del>xxx</del> | Indicates that xxx has been crossed out or rubbed out by a scribe.       |
| ..             | Stands for a destroyed, rubbed out, or illegible syllable.               |
|                | <i>shad</i>  |
| †              | <i>rin chen spungs shad</i>  |

## ⟨II-1⟩<sup>1</sup>

<sup>IV</sup>ll 'phags pa dam pa'i chos dran pa nye bar gzhag pa l bam po gsum pa ll<sup>2</sup>

⟨1.1-2⟩ de nas <sub>[S.38a6]</sub> gzhan yang zag pa rim <sub>[D.109a3]</sub> gyis<sup>3</sup> spangs pa'i dge <sub>[H.207b4]</sub> slong dag dang po mi dge ba'i chos spong zhing dge ba'i chos ji ltar sgom par byed cig gu snyam nas l rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa des thos pa las byung ba'i shes pa 'am l lha'i mig gis mthong ste l<sup>4</sup> dge <sub>[D.109a4]</sub> slong de thog ma nyid du yul dang dbang po 'di dag<sup>5</sup> phan tshun rgyu rkyen du gyur pa dag<sup>6</sup> gis skye bo kun thog ma <sub>[S.38b]</sub> med pa'i dus nas 'khor <sub>[N.154b]</sub> bar<sup>7</sup> zhugs shing yongs su 'khyam pa de dag nyid kyi skye ba'i rgyur gyur pa l yul gyi rgya mtsho la rnam par rtog par byed de l nang dang<sup>8</sup> <sub>[Q.115b]</sub> yul de <sub>[D.109a5]</sub> dag gis skye bo 'di dag<sup>9</sup> 'khyam mo snyam mo ll

⟨1.3⟩ de re zhing thog ma nyid du de ltar dben pa la mngon par dga' ba<sup>10</sup> goms par byed de l dgon pa dang l tshal gyi nang dang l kun <sub>[X.279a]</sub> dga' ra ba dang l sog ma'i khrod dang l shing drung dang l dur khrod dben pa rnam <sub>[D.109a6]</sub> su <sub>[H.208a]</sub> sems spre'u lta bu gdul<sup>11</sup> ba'i phyir goms par byed de l dben pa la mngon par dga' ba'i sems shin tu dang bar byed do ll de grong dag tu dgod <sub>[L.36a]</sub> dgod l<sup>12</sup> sgeg sgeg l rtse rtse ba dag la mngon par mi dga' zhing pha rol gyi bud med de la lta bar mi byed la l 'du <sub>[D.109a7]</sub> 'dzi la mngon par dga' bar mi byed do ll tshangs par spyod pa la tshogs <sub>[He.288a]</sub> gnyis 'dra ste l 'du 'dzi dang smad 'tshong ngo ll de tshogs gnyis spangs nas dang por de'i yid rtse gcig la dga' zhing rab tu dang bar byed do ll<sup>13</sup>

⟨1.4.1⟩ de thog ma nyid du ji ltar na sems 'di bsdu ba <sub>[D.109b1]</sub> dang gzung bar nus snyam du yang dag par rnam par rtog par byed do<sup>14</sup> ll de thog ma nyid du 'di ltar yid kyi dpyod pa<sup>15</sup> bco<sup>16</sup> brgyad dag gis dge ba dang l mi dge ba dang l lung du ma bstan pa la yid 'jug par byed do snyam mo<sup>17</sup> ll

⟨1.4.2⟩ bco brgyad gang zhe na<sup>18</sup> l 'di lta <sub>[D.109b2]</sub> ste l mig gis gzugs mthong nas l<sup>19</sup> yid bde ba'i gnas su 'gyur ba ni kun nas nyon mongs pa mi dge ba'i<sup>20</sup> rnam par smin par 'gyur te l<sup>21</sup> so sor myong bar byed cing <sub>[N.155a]</sub> yang dag par rab tu rtog par byed do ll yid mi <sub>[S.39a]</sub> bde ba'i gnas su 'gyur ba ni 'dod <sub>[D.109b3]</sub> chags dang bral ba yin te l de'i dge ba'i rnam par smin pa yin no<sup>22</sup> ll btang snyoms kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par smin pa yin no<sup>23</sup> ll

⟨1.4.3⟩ de <sub>[H.208b]</sub> ltar rna bas<sup>24</sup> sgra thos nas l yid bde ba'i gnas su 'gyur ba ni kun nas nyon mongs pa mi <sub>[D.109b4]</sub> dge ba'i rnam par smin pa yin no ll yid mi bde ba'i gnas su 'gyur ba ni rnam par byang <sub>[X.279b]</sub> ba la dmigs pa dge ba'i rnam par smin pa yin no ll btang snyoms <sub>[L.36b]</sub> kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par smin pa yin no ll <sub>[Q.116a]</sub>

⟨1.4.4⟩ de bzhin du <sub>[D.109b5]</sub> snas dri bsnam<sup>25</sup> nas l yid bde ba'i<sup>26</sup> gnas su 'gyur ba ni kun <sub>[He.288b]</sub> nas nyon mongs pa mi dge ba'i rnam par smin pa yin no ll yid mi bde ba'i gnas su 'gyur ba ni rnam par byang ba dge ba'i rnam par smin pa yin no ll btang snyoms kyi gnas su 'gyur ba <sub>[D.109b6]</sub> ni lung du ma bstan pa'i rnam par<sup>27</sup> smin pa yin no ll

<sup>IV</sup> D mDo sde Ya 109a2-147a3; Go Vol. 32 Dran pa nyer Ka 23a1-51a6; H mDo Za 207b3-261a5; He mDo sde Ki 287b1-342a5; L mDo Ki 35b3-86b5; N mDo Za 154a5-208a5; Q mDo sna tshogs Hu 115a6-153b2; S mDo Ki 38a5-89a5; X mDo Ki 278b4-332a4.

⟨1.4.5⟩ de bzhin du lces ro myong nas | yid bde ba'i gnas su 'gyur ba ni kun nas nyon mongs pa<sup>28</sup> mi dge ba'i rnam par smin pa yin no || yid mi bde ba'i gnas su 'gyur ba ni rnam par byang ba dge ba'i [D.109b7] rnam par smin pa yin no || btang snyoms kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par smin pa yin no ||

⟨1.4.6⟩ de bzhin du lus kyis reg bya la reg nas | yid bde ba'i gnas su [N.155b] 'gyur ba ni kun nas nyon mongs pa<sup>29</sup> mi dge ba'i rnam par smin pa [S.39b] yin [D.110a1] no || yid mi bde ba'i gnas su 'gyur ba ni rnam par byang ba dge ba'i rnam par smin pa yin no || btang snyoms kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par smin pa yin no ||

⟨1.4.7⟩ de bzhin du yid kyis chos [X.280a] shes nas | yid [D.110a2] bde [H.209a] ba'i gnas su 'gyur ba ni kun nas nyon mongs pa mi dge ba'i rnam par smin pa yin no || yid mi bde ba'i<sup>30</sup> gnas su 'gyur ba ni rnam par byang ba<sup>31</sup> dge ba'i rnam par smin pa yin no || btang snyoms kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par [D.110a3] smin pa yin no<sup>32</sup> ||

⟨1.4.8⟩ de [L.37a] ltar yid kyi dpyod pa [He.289a] bco brgyad kyi rnam par smin pa dag gis 'khor ba na<sup>33</sup> 'chi ba dang skye bar 'gyur ro snyam mo ||

⟨1.5.1⟩ gang gi tshe dge slong de<sup>34</sup> yid kyi dpyod pa bco brgyad dag mthong ba de'i tshe bar snang la spyod pa'i gnod sbyin kun tu dga' nas | sa bla'i gnod sbyin [D.110a4] rnams la mngon par bsnyad do || bar snang la spyod pa dang sa bla'i gnod sbyin yid rab tu dga' bas rgyal po chen po bzhi la mngon par bsnyad do || rgyal po chen po bzhi po de dag gis rgyal chen bzhi'i ris kyi lha rnams la<sup>35</sup> gang<sup>36</sup> 'dzam bu'i<sup>37</sup> gling du grong che ge mo zhig dang | grong [D.110a5] rdal mang ge mo zhig dang | yul ga ge mo zhig tu rigs che ge mo zhig gi<sup>38</sup> rigs kyi bu skra dang kha spu bregs te | gos ngur smrig bgos nas | dad pas khyim nas khyim med par rab tu byung ste | de yid kyi dpyod pa bco brgyad dag la rab tu rtog par byed [N.156a;Q.116b] cing mngon [S.40a] sum du byed [D.110a6] la dben pa la mngon par dga' ste | mtha' gcig la spyod pa yin zhes<sup>39</sup> mngon par bsnyad do ||

⟨1.5.2⟩ rgyal po chen po bzhi dag las rgyal chen bzhi'i lha dag gis<sup>40</sup> de thos nas | bdud kyi phyogs ni dma' bar<sup>41</sup> 'gyur [H.209b] la | [X.280b] dam pa'i chos kyi [Go.23a] phyogs ni mngon par mtho bar [D.110a7] 'gyur ro zhes kun tu<sup>42</sup> dga' bar 'gyur ro ||

⟨1.5.3⟩ rgyal chen bzhi'i lha de dag gis lha'i dbang po brgya byin<sup>43</sup> la | lha gang 'dzam bu'i gling na<sup>44</sup> rigs che ge mo zhig las zhes<sup>45</sup> bya ba nas | rigs kyi bu che ge mo [He.289b] zhig skra dang kha spu bregs te<sup>46</sup> gos ngur smrig [D.110b1] bgos nas | dad pas khyim nas khyim med par rab tu byung ste | de [L.37b] dben pa nas dur khrod kyi bar la dga' ba yid kyi dpyod pa bco brgyad la rab tu rtog<sup>47</sup> par byed cing mngon sum du byas nas nye bar bsgrubs te gnas so zhes mngon par bsnyad do || rgyal chen bzhi'i [D.110b2] lha de dag<sup>48</sup> las lha'i dbang po ko'u shi kas<sup>49</sup> de thos nas | yid mchog tu dga' bar 'gyur ba<sup>50</sup> mthong ngo ||

## ⟨II-2⟩

⟨2.1-2⟩ de nas gzhan yang dge slong de yid kyi dpyod pa bco brgyad rab tu mthong ba<sup>51</sup> 'dod pa las gzhan pa'i sa ji ltar<sup>52</sup> yid la byed cig gu snyam nas | rnal [D.110b3] 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa des thos pa las byung ba'i shes pa 'am | lha'i mig gis brtags na<sup>53</sup> |



'phags pa'i byin gyis brlabs bzhi mthong ste<sup>54</sup> | 'di lta ste | shes rab kyi byin <sup>[N.156b]</sup> gyis rlabs dang | <sup>[S.40b]</sup> bden pa'i byin gyis brlabs dang | <sup>[D.110b4]</sup> gtong ba'i byin gyi brlabs dang<sup>55</sup> | nye bar zhi ba'i<sup>56</sup> byin gyis brlabs so ||

<2.3> dge slong gis shes rab kyi byin gyis brlabs ji ltar mthong zhe na | 'di la dge slong ni dge slong bdag nyid kyi<sup>57</sup> lus ji ltar gnas pa de <sup>[X.281a]</sup> chos nyid kyis<sup>58</sup> mthong ste | lus 'di <sup>[H.210a]</sup> la<sup>59</sup> sa'i khams dang | <sup>[D.110b5]</sup> chu'i khams dang | me'i khams dang | rlung gi khams dang | nam mkha'i khams dang | rnam par <sup>[He.290a]</sup> shes pa'i khams de dag<sup>60</sup> rab tu shes shing rnam par 'byed la<sup>61</sup> so sor rtog go ||

<2.4.1> de la<sup>62</sup> sa'i khams gang zhe na | <sup>[Q.117a]</sup> sa'i khams rnam pa gnyis te | nang na yod pa <sup>[D.110b6]</sup> dang | phyi rol na yod pa'o ||

<2.4.2> de la nang na yod pa gang zhe na | lus 'di la gang cung zad<sup>63</sup> nang dang | so so'i nang du bzung ba dang |<sup>64</sup> zin pa'o || de la bzung ba ni<sup>65</sup> <sup>[L.38a]</sup> pags<sup>66</sup> pa dang | sha la sogs pas<sup>67</sup> bsdus pa'o || zin pa ni skra dang | spu dang | sen mo dang | sos <sup>[D.110b7]</sup> bsdus pa'o || sra ba dang mkhrang ba'i rnam pa ni bzung ba dang zin pa ste | de yang gang zhe na | 'di lta ste | skra dang | spu dang | sen mo dang | so dang | rdul dang | rang gi sha dang | rus pa dang | rtsa dang | rgyus pa dang | snying dang | mchin pa <sup>[D.111a1]</sup> dang | glo ba dang | mkhal ma dang | mcher<sup>68</sup> pa dang | mchil ma dang | pho ba dang | long ka<sup>69</sup> dang | rgyu ma dang | gnye ma<sup>70</sup> dang | lto dang | lto ba dang | klad<sup>71</sup> pa dang | klad rgyas rnam so || gang <sup>[S.41a]</sup> gzhan yang lus 'di la nang <sup>[D.111a2]</sup> dang | so so'i nang du sra ba dang | mkhrang ba'i rnam pa<sup>72</sup> bzung ba <sup>[N.157a]</sup> dang | zin pa 'di ni nang gi sa'i khams <sup>[Go.23b]</sup> zhes bya'o ||

<2.4.3> de la phyi rol gyi sa'i khams gang zhe na | phyi rol <sup>[X.281b]</sup> la gang cung zad sra ba dang mkhrang ba'i rnam pa ma bzung ba<sup>73</sup> ma zin pa 'di ni phyi rol gyi sa'i khams <sup>[D.111a3]</sup> zhes bya'o ||<sup>74</sup>

<2.4.4> de la <sup>[H.210b]</sup> gang<sup>75</sup> sa'i khams de<sup>76</sup> gcig tu bsdus pa'i khams 'di ni khams <sup>[He.290b]</sup> tsam ste | tshor ba pos<sup>77</sup> gnas su ma<sup>78</sup> byas shing 'dod rgyal gyis ma byas pa'i sa'i khams rtag<sup>79</sup> par ma yin | bde bar ma yin | gtsang bar ma yin par<sup>80</sup> mthong zhing de bdag<sup>81</sup> tu <sup>[D.111a4]</sup> mi lta<sup>82</sup> ba'i shes rab kyi byin gyis brlabs la lhag par mos pa'i dge slong de ni 'di dag thams cad bdag gi ma yin | de dag bdag ma yin | de dag bdag dang bdag gi ma yin no<sup>83</sup> snyam mo || de ltar<sup>84</sup> 'di dag yang dag pa'i shes rab kyis yang dag pa ji lta ba bzhi<sup>85</sup> mthong nas | <sup>[D.111a5]</sup> sa'i khams la sems 'di<sup>86</sup> 'dod chags dang bral bar 'gyur te | de ltar dge slong shes rab kyi byin gyis brlabs la lhag par mos <sup>[L.38b]</sup> par 'gyur ro ||

<2.5.1> de la chu'i khams gang zhe na | chu'i khams kyang rnam pa gnyis <sup>[Q.117b]</sup> te | nang na yod pa dang | phyi rol na yod pa'o || <sup>[D.111a6]</sup>

<2.5.2> de la nang na yod pa ni<sup>87</sup> lus 'di la gang cung zad chu dang chu'i rnam pa 'byung ba'i mtshan nyid yin te | chu'i khams ni lus la<sup>88</sup> gsher ba'i bdag nyid du yod pa<sup>89</sup> rdul dang | mchil ma dang | snabs dang | klad pa'i spri dang<sup>90</sup> | <sup>[S.41b]</sup> khrag dang | zhag dang<sup>91</sup> | chu ser dang | <sup>[N.157b]</sup> tshil <sup>[D.111a7]</sup> dang | rkang dang | mkhris pa<sup>92</sup> dang | gcin dang | klad rgyas rnam so || gang gzhan yang lus 'di la nang dang |<sup>93</sup> so so'i nang du <sup>[X.282a]</sup> chu dang |<sup>94</sup> chu'i rnam pa bzung ba<sup>95</sup> dang | zin pa gang cung zad yod pa 'di ni nang gi chu'i khams zhes bya'o ||

<2.5.3> phyi rol gyi gang zhe na | gang cung zad<sup>96</sup> [D.111b1] phyi rol gyi chu [H.211a] dang | [He.291a] chu'i rnam pa<sup>97</sup> gsher ba dang | gsher ba'i rnam pa ste | ma bzung ba<sup>98</sup> ma zin pa 'di ni phyi rol gyi chu'i khams zhes bya'o ||

<2.5.4> de la gang nang gi chu'i khams dang | gang phyi rol gyi chu'i khams<sup>99</sup> de dag gcig tu bsdus pa'i khams 'di ni khams tsam ste | [D.111b2] 'di dag thams cad bdag gi ma yin | de dag bdag ma yin |<sup>100</sup> de dag bdag dang<sup>101</sup> bdag gi ma yin pa<sup>102</sup> | chu'i khams yang dag par<sup>103</sup> mthong nas | chu'i khams la sems 'dod chags dang bral bar 'gyur te | de ltar dge slong shes rab kyi byin gyis brlabs la 'jug pa [D.111b3] yin no ||

<2.6.1> de la me'i khams gang zhe na |<sup>104</sup> me'i khams kyang rnam pa gnyis te | nang na yod pa dang | phyi rol na yod pa'o ||<sup>105</sup>

<2.6.2> de la nang gi me'i khams ni lus 'di la gang<sup>106</sup> cung zad nang dang | so so'i nang gi me dang | me'i rnam pa bzung ba dang | zin pa'o || [D.111b4] de dag gang zhe na | 'di lta ste | gang [L.39a] gis gdung bar<sup>107</sup> byed pa dang | gang gis yongs su sreg par<sup>108</sup> byed pa dang [Go.24a] | gang gis 'bar bar byed pa dang | gang gis<sup>109</sup> zos pa dang | 'thungs pa<sup>110</sup> dang | 'chos pa dang | [S.42a] myangs pa rnam<sup>111</sup> legs par bde bar [D.111b5] 'ju bar<sup>112</sup> 'gyur ba<sup>113</sup> dang | gang gzhan yang lus 'di la nang gi dang | [X.282b; N.158a] so so'i nang gi me dang | me'i rnam pa bzung ba dang | zin pa 'di ni<sup>114</sup> nang gi me'i [He.291b] khams zhes bya'o ||

<2.6.3> de la phyi [Q.118a] rol gyi me'i khams gang zhe na | phyi rol<sup>115</sup> [H.211b] gyi gang cung zad me dang | me'i rnam pa [D.111b6] dang | dro ba dang | dro ba'i rnam pa ste | ma bzung ba<sup>116</sup> ma zin pa 'di ni phyi rol gyi me'i khams zhes bya'o ||

<2.6.4> de la gang nang gi me'i khams dang | gang<sup>117</sup> phyi rol gyi me'i khams de dag gcig tu bsdus pa'i khams 'di ni<sup>118</sup> khams tsam ste | de dag thams cad bdag gi ma [D.111b7] yin | de dag bdag ma yin | de dag bdag dang bdag gi<sup>119</sup> ma yin te<sup>120</sup> | 'di ltar de dag yang dag pa'i shes rab kyi yang dag pa ji lta ba bzhin mthong nas | me'i khams la<sup>121</sup> sems 'dod chags dang bral bar 'gyur ro || de byed pa pos gnas su ma byas shing tshor pa pos gnas su ma byas<sup>122</sup> kyang me'i khams [D.112a1] rab tu 'jug go ||

<2.7.1> de la rlung gi khams gang zhe na |<sup>123</sup> rlung gi khams kyang rnam pa gnyis te | nang na yod pa dang | phyi rol na yod pa'o ||

<2.7.2> de la nang gi gang zhe na | lus 'di la gang cung zad nang dang | so so'i nang gi rlung dang | rlung [D.112a2] gi rnam pa yang ba dang | yang zhing g.yo ba bzung ba dang | zin pa ste | de dag kyang gang zhe na | steng du 'gro ba'i rlung [L.39b] dang | 'og tu 'gro ba'i rlung dang | ngos su 'gro ba'i rlung dang | ltor 'gro ba'i rlung dang | de bzhin du ral gri<sup>124</sup> dang | khab dang | mtshon cha [D.112a3; X.283a] lta bu'i [S.42b] rlung [He.292a] dang | rlung skran dang | srin bu dang lhan cig rgyu ba'i rlung brgyad cu<sup>125</sup> dag yod do<sup>126</sup> || [N.158b] rlung brgyad cu dag<sup>127</sup> yan lag dang nying lag dag gi rjes su 'jug go || gang lus 'di la gzhan yang nang dang | so so'i nang gi rlung dang | rlung gi rnam pa yang zhing [D.112a4] g.yo ba bzung ba dang |<sup>128</sup> [H.212a] zin pa 'di ni nang gi rlung gi khams zhes bya'o ||

⟨2.7.3⟩ de la phyi rol gyi rlung gi khams gang zhe na | phyi rol gyi<sup>129</sup> gang cung zad rlung dang | rlung gi rnam pa yang zhing g.yo ba<sup>130</sup> ma bzung ba<sup>131</sup> ma zin pa 'di ni phyi rol gyi rlung gi khams zhes bya'o ||

⟨2.7.4⟩ de la gang<sup>132</sup> nang gi rlung gi [D.112a5] khams dang |<sup>133</sup> gang<sup>134</sup> phyi rol gyi de dag thams cad mngon par bsdus pa'i khams 'di ni khams tsam ste | 'di dag thams cad<sup>135</sup> bdag [Q.118b] gi ma yin |<sup>136</sup> de dag bdag ma yin |<sup>137</sup> de dag bdag dang bdag gi ma yin la |<sup>138</sup> byed pa pos gnas su ma byas shing tshor ba pos gnas su ma byas te<sup>139</sup> | [D.112a6] de ltar 'di dag yang dag pa'i shes rab kyis<sup>140</sup> yang dag pa<sup>141</sup> ji lta ba bzhin<sup>142</sup> mthong nas | rlung gi khams la<sup>143</sup> sems 'dod chags dang bral bar byed de<sup>144</sup> | 'di ni shes rab kyis<sup>145</sup> byin gyis brlabs mngon sum du byed pa'i dge slong yin no ||

⟨2.8.1⟩ de la nam mkha'i khams [D.112a7] gang zhe na | nam mkha'i khams kyang rnam pa gnyis te | [Go.24b] nang na yod pa dang | phyi rol na yod pa'o ||

⟨2.8.2⟩ de la nang gi lus [He.292b] 'di la gang cung zad<sup>146</sup> nang dang<sup>147</sup> | so so'i nang gi nam mkha' dang |<sup>148</sup> nam mkha'i<sup>149</sup> [L.40a] rnam [X.283b] pa bzung ba dang | zin pa mi gsal zhing<sup>150</sup> gzugs kyi rnam [D.112b1] pas<sup>151</sup> khyab par bya ba dang | zos pa dang | 'thungs pa<sup>152</sup> dang | 'chos pa dang | myangs pa rnam [S.43a] nang du 'jug par<sup>153</sup> skabs [N.159a] 'byed pa<sup>154</sup> dang | mid pa'i sbubs dang | mig phugs<sup>155</sup> dang | rna'i bu ga dang |<sup>156</sup> sna'i bu ga dang | lce'i bu ga dang | zas nang du 'gro ba lces [H.212b] skabs [D.112b2] 'byed par<sup>157</sup> byed pa 'di ni nang gi nam mkha'i khams zhes bya'o ||

⟨2.8.3⟩ de la phyi rol gyi nam mkha'i khams gang zhe na | gang cung zad ma bzung ba<sup>158</sup> ma zin pa<sup>159</sup> mi gsal zhing<sup>160</sup> khyab par<sup>161</sup> byed pa ma yin pa ste | 'di lta ste | shing lo'i bar gyi gseb dang | ri phug gi bu [D.112b3] ga dang |<sup>162</sup> ri khrod<sup>163</sup> gi bu ga'i gseb dang | chu bo'i<sup>164</sup> gseb ste<sup>165</sup> | gang phyi rol gyi<sup>166</sup> bu ga yod pa 'di ni<sup>167</sup> phyi rol gyi<sup>168</sup> nam mkha'i khams zhes bya'o ||

⟨2.8.4⟩ de la gang<sup>169</sup> nang gi gzugs kyi rnam pa'i nam mkha'i khams dang | gang phyi rol gyi de dag gcig tu bsdus pa'i [D.112b4] khams 'di ni khams tsam ste | de dag thams cad bdag gi ma yin | de dag bdag ma yin | de dag bdag dang bdag gi ma yin te | 'di ltar de dag yang dag pa'i shes rab kyis<sup>170</sup> yang dag pa ji lta ba bzhin mthong nas | nam mkha'i khams la sems 'dod [D.112b5] chags dang bral zhing de dag<sup>171</sup> mthong nas 'jug par mi 'gyur ro || [He.293a] de dag thams cad [Q.119a] bdag gi ma yin | de dag bdag<sup>172</sup> ma yin | de dag bdag dang bdag gi ma yin te | byed pa pos gnas su ma byas shing<sup>173</sup> [X.284a] tshor ba pos gnas su [L.40b] ma byas pa'i nam [D.112b6] mkha'i<sup>174</sup> khams la sems 'dod chags dang bral bar 'gyur ro ||

⟨2.9⟩ de la yid kyis khams gang zhe na | skye mched bcu gnyis dang yang dag par ldan pa ni yid kyis khams te<sup>175</sup> | mig [N.159b] gi rnam [S.43b] par shes pas don mthong ba yid kyis rnam par shes pas rjes su myong [D.112b7] ste | de bzhin du rna ba dang | sna dang | lce dang | lus [H.213a] dang | yid kyis rnam par shes pa dag ni yid kyis rnam par shes pa'i khams rab tu 'byung ba'i rtsa ba yin no || 'dir tshigs su bcad pa |

yid ni nsgon du 'gro ba'i chos ||  
yid mgyogs yid ni [D.113a1] 'gro ba yin<sup>176</sup> ||  
yid ni shin tu gsal ba yis ||  
smra ba dang ni byed<sup>177</sup> par 'gyur<sup>178</sup> ||  
sdig pa'i mtshan nyid bsal<sup>179</sup> ba yis ||

'chi dang<sup>180</sup> skye ba rnam shes<sup>181</sup> shing ll  
las 'bras de nyid shes pa ni ll  
'chi ba med pa'i gnas 'thob bo ll <2.10.1> [D.113a2]

gang dag dbang po kun 'dzin pa ll  
'byung po kun la phan par dga' ll  
dbang po bde zhing zhi ba dul<sup>182</sup> ll  
de lta bu ni dge slong yin [Go.25a] ll <2.10.2>

ji ltar dbang po drug la<sup>183</sup> gnas ll  
'dod chags dgra ni bzlog<sup>184</sup> par byed ll  
dpa' bo<sup>185</sup> shes rab byed ldan gang ll [D.113a3]  
de ni zhi ba'i<sup>186</sup> gnas 'thob bo ll <2.10.3>

dgon par gnas pa<sup>187</sup> dga' byed cing ll  
mnyam gzhas<sup>188</sup> sa la gnas pa ni ll  
mkha' [He.293b] sprin<sup>189</sup> rlung gis gtor ba ltar<sup>190</sup> ll  
sdig pa'i chos rnam 'jig par byed ll <2.10.4>

lus [X.284b] ngag las kyi mtha' dge<sup>191</sup> zhing ll  
spyod pa [D.113a4] dge la yang dag dga' ll  
de nyid lta zhing<sup>192</sup> bya ba mkhas ll  
bdud kyis sgrub pa<sup>193</sup> 'jig par byed ll<sup>194</sup> <2.10.5>

'dod chags [L.41a] la sogs mi gnod cing ll  
dge ba'i sems la brkam<sup>195</sup> chags med ll  
byams dang snying rje mang ba ni ll<sup>196</sup>  
dge slong nges par 'byung [D.113a5] la gnas ll <2.10.6>

gang [S.44a] dag [N.160a] yul gyi<sup>197</sup> [Q.119b] 'ching ba'i rgyu ll  
gzugs la sogs pa mi 'dod pa ll  
de ni zhi ba<sup>198</sup> mchog 'gro<sup>199</sup> zhing ll  
gang du song bas<sup>200</sup> nyon mi [H.213b] mongs ll <2.10.7>

### <II-3>

<3.1-2> de nas gzhan yang ci dge slong 'di dang po<sup>201</sup> yid kyi dpyod pa bco brgyad kyi dang po'i  
sa las sa [D.113a6] gzhan gnyis pa la 'dug pa<sup>202</sup> ni khams drug gi de nyid shes pa'i sa la ci da ltar<sup>203</sup>  
chos rjes su dran pa'i sa la 'jug gam snyam nas l rnal 'byor spyod pa nang gi chos la chos kyi rjes  
su lta zhing gnas pa des thos pa las byung ba'i shes pa 'am l lha'i mig [D.113a7] gis brtags na<sup>204</sup> l sa  
gzhan gsum pa la 'jug go ll dge slong de nyid mthong ba de'i sa gzhan<sup>205</sup> gang zhe na l sems phan  
tshun du 'gyur ba ni<sup>206</sup> sa gzhan yin te l de bde ba skyes pa rnam par shes shing sdug bsngal<sup>207</sup>  
skyes pa rnam par shes l yid bde ba [D.113b1] rnam par shes shing yid mi bde ba rnam par shes l<sup>208</sup>  
btang snyoms rnam par shes shing bde ba cung zad<sup>209</sup> rnam par shes te l

⟨3.3.1⟩ bde ba myong bar <sub>[He.294a]</sub> 'gyur ba'i<sup>210</sup> reg pa la brten nas<sup>211</sup> | bde ba'i tshor ba skye'o ll de bde ba'i tshor ba 'di<sup>212</sup> <sub>[X.285a]</sub> myong ba na bde ba'i tshor ba myong ngo zhes yang dag <sub>[D.113b2]</sub> pa ji lta ba bzhin<sup>213</sup> rab tu shes so ll de nas de<sup>214</sup> bde ba myong ba'i reg pa gang 'gags na<sup>215</sup> de bde ba myong ba'i reg pa la brten<sup>216</sup> nas | tshor ba skyes pa<sup>217</sup> myong ba na bdag gi<sup>218</sup> <sub>[L.41b]</sub> bde ba'i tshor ba nub po zhes tshor ba<sup>219</sup> nub pa so sor mngon par shes so ll bdag gi<sup>220</sup> bde <sub>[D.113b3]</sub> ba'i tshor <sub>[N.160b]</sub> ba nye <sub>[S.44b]</sub> bar<sup>221</sup> zhi zhing sdug bsngal gyi tshor ba skye ste | brten nas 'byung ba'i sdug bsngal gyi tshor ba so sor mngon par shes so ll<sup>222</sup>

⟨3.3.2⟩ bdag gi bde ba'i tshor ba skyes te | de dag so sor mngon par shes so ll<sup>223</sup> ji ltar bde ba myong bar 'gyur ba'i <sub>[H.214a]</sub> reg pa bshad <sub>[D.113b4]</sub> pa<sup>224</sup> de ltar sdug bsngal myong bar 'gyur ba yang rgya cher yang dag par brjod par bya'o ll

⟨3.3.3⟩ yid bde ba rnam par shes pa ji lta bu yin zhe na | yid bde ba'i gzhir 'gyur ba'i<sup>225</sup> reg pa la brten nas<sup>226</sup> yid bde ba skyes pa'o<sup>227</sup> ll <sub>[Q.120a]</sub> yid mi bde ba so sor<sup>228</sup> mngon par shes pa <sub>[D.113b5]</sub> ji lta bu yin zhe na | yid mi bde ba'i gzhir 'gyur ba'i<sup>229</sup> reg pa la brten nas | yid mi bde ba<sup>230</sup> skyes pa'o ll de nas 'di ltar<sup>231</sup> de'i<sup>232</sup> yid bde ba'i gzhir 'gyur ba'i tshor ba ji lta ba bzhin rjes su rtog ste | yid bde ba'i gzhir 'gyur ba 'gog pa mthong nas | yid bde ba <sub>[D.113b6]</sub> las 'dod chags dang bral bar 'gyur ro ll gang bdag gi yid bde ba'i tshor ba sngon<sup>233</sup> skyes pa de<sup>234</sup> zad cing zhi ba<sup>235</sup> rnam par bral ba | de las<sup>236</sup> de'i 'dod chags dang bral ba skye ste<sup>237</sup> | yang dag <sub>[X.285b]</sub> pa<sup>238</sup> ji lta ba bzhin so sor myong bar byed <sub>[He.294b]</sub> do ll <sub>[Go.25b]</sub>

⟨3.3.4-5⟩ de bzhin du yid mi bde ba la<sup>239</sup> <sub>[D.113b7]</sub> yang brjod par bya zhing btang snyoms la yang de bzhin du brjod par bya'o ll

⟨3.4⟩ de'i sa gzhan gsum pa 'di la 'jug pa la sa la'i<sup>240</sup> gnod sbyin shin tu dga' nas | bar snang la spyod pa'i gnod sbyin rnam la mngon par bsnyad<sup>241</sup> do ll de dag gis kyang rgyal po chen po <sub>[D.114a1]</sub> bzhi la mngon par bsnyad do ll<sup>242</sup> de <sub>[N.161a]</sub> dag gis kyang <sub>[L.42a]</sub> rgyal chen bzhi'i ris kyi lha<sup>243</sup> rnam la mngon par bsnyad <sub>[S.45a]</sub> do ll de dag gis<sup>244</sup> kyang lha rnam kyi dbang po brgya byin ko'u shi ka la | gang<sup>245</sup> <sub>[H.214b]</sub> 'dzam bu'i gling na rigs kyi bu de skra dang kha spu bregs te | dad pas <sub>[D.114a2]</sub> khyim nas khyim med par rab tu byung ba<sup>246</sup> | yul che ge mo zhig dang | grong<sup>247</sup> mang ge mo<sup>248</sup> zhig tu rigs<sup>249</sup> che ge mo zhig<sup>250</sup> las rigs kyi bu ming che ge mo zhig<sup>251</sup> ces bya ba<sup>252</sup> skra dang kha spu bregs te | dad pas<sup>253</sup> khyim nas khyim med par rab tu byung zhing de sa gzhan <sub>[D.114a3]</sub> gsum pa la zhugs te | bdud dang lhan cig g.yul 'gyed par 'dod pa |<sup>254</sup> bdud kyi phyogs ni dma' bar byed la<sup>255</sup> | dam pa'i chos kyi phyogs ni mngon par mtho bar<sup>256</sup> byed do zhes mngon par bsnyad do ll

⟨3.5⟩ lha rnam kyi dbang po brgya byin ko'u shi kas de thos nas | <sub>[D.114a4]</sub> mchog tu dga' zhing glang po che sa srung gi bu<sup>257</sup> la zhon te | rdzu 'phrul che ba'i lha'i tshogs<sup>258</sup> la sogs pas<sup>259</sup> bskor nas | 'thab bral<sup>260</sup> gyi lha rnam la 'dzam bu'i <sub>[He.295a]</sub> gling na<sup>261</sup> rigs kyi bu zhes bya <sub>[X.286a]</sub> ba nas rgya cher sbyar te | sa <sub>[Q.120b]</sub> gzhan<sup>262</sup> gsum pa la zhugs pa'i bar dang | <sub>[D.114a5]</sub> bdud dang lhan cig g.yul 'gyed par 'dod pa | bdud kyi phyogs dma' bar byed cing<sup>263</sup> dam pa'i chos kyi phyogs mngon par mtho bar byed do zhes bsnyad do ll

⟨3.6⟩ lha'i dbang po<sup>264</sup> brgya byin las de thos nas | 'thab bral <sub>[N.161b]</sub> gyi lha rnam shin tu yid dga'<sup>265</sup> bar 'gyur ro ll <sub>[D.114a6]</sub>

## ⟨II-4.1⟩

⟨4.1.1⟩ de nas gzhan yang dge slong de sa gzhan gsum pa las<sup>266</sup> sa gzhan bzhi pa la ji ltar<sup>267</sup> 'jug cig gu snyam nas l rnal 'byor spyod pa nang gi chos la chos<sub>[S.45b]</sub> kyi rjes su lta<sub>[L.42b]</sub> zhing gnas pa des thos pa las byung ba'i shes pa 'am l lha'i mig<sub>[H.215a]</sub> gis brtags na<sup>268</sup> l

⟨4.1.2⟩ de sa gzhan<sub>[D.114a7]</sub> bzhi pa la 'jug pa ni l reg pa'i rkyen gyis bde ba myong bar 'gyur ba bde ba'i rgyu dang l bde ba'i gzhi<sup>269</sup> dang l bde ba'i rkyen gyis<sup>270</sup> bdag gi<sup>271</sup> tshor ba skyes so ll de 'gags shing<sup>272</sup> rnam par zhi la nang du nub pa l de ma thag tu sdug bsngal<sup>273</sup> gyi reg pa dang l sdug bsngal gyi<sub>[D.114b1]</sub> gzhi dang l sdug bsngal kun 'byung ba<sup>274</sup> dang l sdug bsngal nyid kyis<sup>275</sup> bdag gi<sup>276</sup> sdug bsngal gyi tshor ba skyes so ll

⟨4.1.3⟩ de bzhin du btang snyoms kyi rkyen dang l reg pa'i rkyen gyi<sup>277</sup> tshor ba so sor mngon par shes so ll skad cig skad cig la bdag gi<sup>278</sup> reg pa'i tshor<sub>[D.114b2]</sub> ba'i grogs dang l reg pa las 'byung<sup>279</sup> ba skye ste<sup>280</sup> l de bde<sub>[He.295b]</sub> ba'i<sub>[X.286b]</sub> tshor ba la mi dga' zhing chags par mi byed la l tshor ba de la mngon par mi dga' zhing mang du mi byed de l ro myong bar mi byed do ll de bzhin du sdug bsngal gyi tshor bas kyang gnod par mi byed cing<sup>281</sup> rnam par 'tshe bar mi<sub>[D.114b3]</sub> byed la rnyog pa can du mi byed do ll<sub>[Go.26a]</sub>

⟨4.1.4⟩ de btang snyoms la gnas te l dran pa dang shes bzhin dang l dan pa yin la ni<sup>282</sup> l tshor ba gsum po 'di dag gis<sup>283</sup> gal te na gtan du<sup>284</sup> sems 'dod chags dang bral bar 'gyur l yang na<sup>285</sup> btang snyoms khyad par can gzhan<sub>[N.162a]</sub> du<sup>286</sup> 'gyur<sub>[D.114b4]</sub> te l yongs su dag pa dang rnam par byang bar 'gyur ro ll de 'di snyam du sems te l kye e ma bdag gis<sup>287</sup> nam mkha' mtha' yas skye<sub>[Q.121a]</sub> mched kyi btang snyoms 'di ltar yongs su dag pa 'di<sub>[H.215b]</sub> ltar rnam par byang ba 'di rdzogs par bya<sup>288</sup> zhing bdag<sub>[S.46a]</sub> gi sems dang<sub>[D.114b5; L.43a]</sub> mthun<sup>289</sup> par bya ste<sup>290</sup> l bdag gi btang snyoms kyi mthar gtugs pa dang 'brel pa<sup>291</sup> mngon sum du byas la l de la mchog tu lhag par gnas par bya l bdag nam mkha' mtha' yas skye mched kyi btang snyoms kyis bsdus pa de rdzogs par byas te gnas par bya'o<sup>292</sup> ll bdag<sub>[D.114b6]</sub> gis 'di ltar yongs su dag cing 'di ltar rnam par byang ba rnam shes mtha' yas skye mched dang l<sup>293</sup> ci yang med pa'i skye mched dang l 'du shes med<sup>294</sup> 'du<sub>[X.287a]</sub> shes med min skye mched kyi btang<sub>[He.296a]</sub> snyoms 'di rdzogs par byas te<sub>[D.114b7]</sub> gnas par bya'o snyam mo ll de<sup>295</sup> 'du shes med 'du shes med<sup>296</sup> min skye mched rdzogs par byas te<sup>297</sup> gnas pa de dang l bdag gi sems mthun par byed la l btang snyoms de la gnas shing 'dug ste l de la lhag par chags pa dang l de nye bar len pa bdag gis<sup>298</sup> 'du shes med<sub>[D.115a1]</sub> 'du shes med min skye mched kyi btang snyoms rdzogs par byas te<sup>299</sup> gnas par bya'o snyam mo ll

⟨4.1.5⟩ 'di lta ste l dper na gser mgar ram<sup>300</sup> l gser mgar gyi slob ma mkhas pa<sup>301</sup> de sol mal<sup>302</sup> du gser<sub>[N.162b]</sub> 'jug par byed do ll bcug nas phra skam<sub>[D.115a2]</sub> gyis bzung zhing<sup>303</sup> yam shing<sup>304</sup> gis 'bud kun tu 'bud do ll las legs par byas pa'i gser de dge zhing bkra shis la kha dog bzang ba l las byed pa thams cad bstod pa<sup>305</sup> kha dog bzang<sup>306</sup> bar bsngags pa l yul thams cad du rjes su<sub>[H.216a]</sub> mthun par 'jug pa de<sub>[D.115a3]</sub> dri ma dang bral zhing skyon<sup>307</sup> lhag ma yang med la<sup>308</sup> dul zhing bkra shis<sub>[L.43b]</sub> te l rin po che'i 'od kyang<sub>[S.46b]</sub> zil du rlag<sup>309</sup> par byed do ll de gser mgar ram l gser mgar gyi slob ma mkhas pa gzhan zhig gis gser legs par sbyang ba<sup>310</sup> byas par rig nas l ci 'dod par byed de l<sub>[D.115a4]</sub> gal<sub>[Q.121b]</sub> te bgo<sup>311</sup> bar bya ba<sup>312</sup> dag la dril bu'i rgyan byed l gal te lta na shin tu<sup>313</sup> sdug pa dag byed l<sup>314</sup> gal te dpung rgyan du byed l<sub>[X.287b]</sub> gal te snying gar<sup>315</sup> mdzes pa'i rgyan byed l gal te glegs bam la mdzes par byed l gal<sub>[He.296b]</sub> te mgo rgyan du<sup>316</sup> byed l gal te sor<sub>[D.115a5]</sub> gdub<sup>317</sup> du

byed l gal te gser gyi phreng bar byed l gal te rgyan<sup>318</sup> cod pan du byed de l gang dang gang du khyer ba<sup>319</sup> de dang der las dang l dan par 'gyur ro ll

<4.1.6> de bzhin du dge slong shin tu tshul khirms dang l dan pa shes rab can ni l [Go.26b] bdag gi<sup>320</sup> 'di ltar yongs su dag [D.115a6] cing<sup>321</sup> 'di ltar<sup>322</sup> rnam par byang ba gal te nam mkha' mtha' yas skye mched kyi btang snyoms de rdzogs par byas la l bdag de dang mthun par<sup>323</sup> de la gnas te l de dang 'brel pa dang l<sup>324</sup> de la lhag par gnas pa dang l de nye [N.163a] bar len cing de nam mkha' mtha' yas skye mched [D.115a7] kyi btang snyoms rdzogs par byas te<sup>325</sup> gnas l rnam shes mtha' yas skye mched dang l ci yang med pa'i skye mched dang l<sup>326</sup> 'du shes med 'du shes med min skye mched rdzogs par byas te<sup>327</sup> gnas so ll de 'di snyam du sems [H.216b] te l gang bdag gi<sup>328</sup> btang snyoms [D.115b1] 'di ni mi rtag pa mi brtan pa ther zug ma yin pa yongs su 'gyur ba'i chos can yin par de gzugs med pa'i skye mched bzhi po de nyid la dmigs nas l bdag gi btang snyoms mi [S.47a] rtag cing [L.44a] mi rtag par dmigs l<sup>329</sup> mi brtan zhing<sup>330</sup> mi brtan<sup>331</sup> par dmigs te l [D.115b2] 'dus byas su rig par bya'o snyam mo ll nam mkha' mtha' yas skye mched mi rtag cing rnam shes mtha' yas [X.288a] skye mched<sup>332</sup> dmigs su med pa dang l ci yang med pa'i skye mched dmigs su med pa dang l 'du shes med [He.297a] 'du shes med min skye mched kyi btang snyoms [D.115b3] 'di ni g.yo ba dang bral ba yin l 'di ni zhi ba yin l 'di ni<sup>333</sup> nye bar phan pa yin no snyam mo ll

<4.1.7> de lus kun gyi<sup>334</sup> tshor ba skye zhing myong ba na<sup>335</sup> so sor mngon par shes shing skyes pa [Q.122a] rnams kyang so sor mngon par shes so ll<sup>336</sup> 'gag pa so sor<sup>337</sup> mngon par shes shing 'gags [D.115b4] pa<sup>338</sup> yang so sor mngon par shes so ll mig gi reg pa las byung ba<sup>339</sup> so sor mngon par shes te l de bzhin du<sup>340</sup> rna ba'i<sup>341</sup> reg pa las byung ba<sup>342</sup> so sor mngon par shes l<sup>343</sup> sna'i<sup>344</sup> reg pa las byung ba so sor mngon par shes l de bzhin du [N.163b] lce dang l lus dang l yid kyi reg pa [D.115b5] las byung ba'i tshor ba so sor mngon par shes so ll

<4.1.8.1> dge slong tshor ba mngon sum du byas pa de tshor ba<sup>345</sup> de nyid<sup>346</sup> shin tu rgyas par rtog ste<sup>347</sup> l de mig gi reg pa las byung ba'i tshor ba skye ba na skyes pa la gnas shing myong bar byed la l 'gags shing<sup>348</sup> 'gag pa na<sup>349</sup> [H.217a] bdag gi tshor ba [D.115b6] 'gags so<sup>350</sup> zhes so sor mngon par shes so ll

<4.1.8.2> gzhan yang rna ba'i reg pa las byung ba'i tshor ba so sor mngon par shes te l<sup>351</sup> gang bdag gi mig gi reg pa las byung ba'i tshor [S.47b] ba [L.44b] de 'gags shing nub la<sup>352</sup> med par 'gyur te l yang mi 'byung ngo ll [He.297b] de dag 'gags [D.115b7] nas l gzhan yang rna ba'i reg pa las byung ba'i tshor ba skyes pa<sup>353</sup> bde ba 'di bde ba la dmigs pas sdug bsngal ma yin l bde ba dang sdug bsngal la<sup>354</sup> dmigs pas<sup>355</sup> bde [X.288b] ba ma yin zhing sdug bsngal ma yin no snyam mo ll de rna ba'i reg pa las byung ba'i tshor ba ji lta ba bzhin [D.116a1] rjes su mthong zhing rnam par shes<sup>356</sup> nas l rna ba dang 'brel pa'i tshor ba dag la kun tu chags pa med la<sup>357</sup> l de tshor ba myong ba na 'dod chags dang bral te l rnam par grol bar 'gyur ro [Go.27a] ll

<4.1.8.3> rna ba'i reg pa las byung ba'i tshor ba de 'gags na l sna'i<sup>358</sup> dmigs pa'i [D.116a2] tshor ba skye ste l de snas kun nas bslang ba<sup>359</sup> snas kun nas so sor myong bar byed de l bdag sna'i reg pa las byung ba'i tshor ba skyes pa bde ba la dmigs pa ni bde ba'o ll sdug bsngal la dmigs<sup>360</sup> pa ni sdug bsngal lo ll sdug bsngal yang [N.164a] ma yin [Q.122b] bde ba yang [D.116a3] ma [Q.122b] yin pa la<sup>361</sup> dmigs pa ni sdug bsngal yang ma yin bde ba yang ma yin no snyam mo ll de sna'i dmigs pa'i tshor ba yang dag pa ji lta ba bzhin so sor myong bar [H.217b] byed de l nub pa yang so sor myong bar byed do ll de 'gags<sup>362</sup> na sna'i dmigs pa'i tshor ba bde ba dang l [D.116a4] sdug bsngal dang l sdug

bsngal yang ma yin bde ba yang ma yin<sup>363</sup> pa skye ste | de so sor myong bar byed do || bdag gi<sup>364</sup>  
sna'i dmigs pa'i tshor ba skye ste | ji ltar lhag par chags<sup>365</sup> [X.289a] pa skyes pa<sup>366</sup> [L.45a] de ltar bdag gi  
'gog pa<sup>367</sup> 'di dag kyang skye ste || [S.48a]

<4.1.8.4-6> de 'gags [D.116a5] na<sup>368</sup> lce'i dmigs pa'i tshor ba rnam pa gsum<sup>369</sup> skye ba nas | [He.298a] yid  
kyi<sup>370</sup> dmigs pa'i tshor ba rnam pa<sup>371</sup> gsum snga ma bzhin no ||

<4.1.9> de sa gzhan bzhi<sup>372</sup> pa la tshor ba yang dag par rgya che ba la<sup>373</sup> 'jug ste |

<4.1.10> de'i brtson<sup>374</sup> 'grus brtsams pa spro ba chen po bdud kyi 'ching ba gcod par [D.116a6] 'dod pa  
la sa bla'i gnod sbyin shin tu dga' nas | bar snang la spyod pa'i<sup>375</sup> gnod sbyin rnams la mngon par  
bsnyad do || de dag gis kyang rgyal po chen po bzhi la mngon par bsnyad do ||<sup>376</sup> de dag gis  
kyang rgyal chen bzhi'i lha rnams la mngon par bsnyad do || de dag gis [D.116a7] kyang lha rnams<sup>377</sup>  
kyi dbang po brgya byin la mngon par bsnyad do || brgya byin gyis kyang 'thab bral gyi lha rnams  
la mngon par bsnyad do || gang 'dzam bu'i [N.164b] gling na rigs kyi bu yul che ge mo zhig dang |  
grong mang ge mo zhig dang | rigs ga ge mo zhig las<sup>378</sup> rigs kyi [D.116b1] bu ming<sup>379</sup> che ge mo  
zhes<sup>380</sup> bya ba de<sup>381</sup> skra dang kha spu bregs te | gos ngur smrig bgos nas | dad pas khyim nas  
khyim med par rab tu byung ste<sup>382</sup> | de 'bad pa dang brtson pas<sup>383</sup> rim gyis sa gzhan bzhi pa'i tshor  
ba yang dag par<sup>384</sup> rgya [H.218a] che ba la zhugs pa | bdud kyi phyogs ni dma' bar [D.116b2] byed cing  
yang dag pa dam pa'i<sup>385</sup> chos kyi phyogs ni<sup>386</sup> mngon par<sup>387</sup> mtho bar byed de | bdag gis<sup>388</sup> lha  
rnams la bsnyad do snyam mo ||

<4.1.11> brgya byin<sup>389</sup> glang po che sa srung gi<sup>390</sup> bu la zhon pa de 'thab bral<sup>391</sup> gyi [Q.123a] lha dag  
gis [L.45b] mthong nas<sup>392</sup> dga' ste | [X.289b] brgya byin la smras pa | brgya byin gang [D.116b3] 'dzam  
[He.298b] bu'i [S.48b] gling gi mi chos dang ldan<sup>393</sup> zhing chos kyi rjes su 'jug pa ste |<sup>394</sup> brgya byin  
khyod<sup>395</sup> dam pa'i chos dang mthun par gyur pa nyid yin no ||

## <II-4.2>

<4.2.1-2> gzhan yang dge slong de bdud kyi 'ching ba<sup>396</sup> spong zhing rab tu spong ba'i tshor ba  
la<sup>397</sup> ji ltar rtog ce na | rnal 'byor spyod pa nang gi chos [D.116b4] la chos kyi rjes su lta zhing gnas pa  
des thos pa<sup>398</sup> las byung ba'i shes pa 'am | lha'i mig gis brtags na<sup>399</sup> | dge slong de yang dag pa'i  
tshor ba nyid la<sup>400</sup> 'di ltar rnam par rtog par byed de | de mig gi rnam par shes pa'i dmigs pa mi  
dge ba skyes pa de<sup>401</sup> langs [D.116b5] pa na dge ba la [Go.27b] dmigs pa gnyis pas 'gags so || dge ba  
skyes pa de yang lung du ma bstan pa la dmigs pas 'gags shing lung du<sup>402</sup> bstan pa [N.165a] yang  
'gags la lung du ma bstan pa skyes so || de bzhin du rna ba'i reg pa las byung ba'i tshor ba dang |  
sna'i reg [D.116b6] pa las byung ba'i tshor ba dang | lce'i reg pa las byung ba'i tshor ba dang |<sup>403</sup> lus  
dang<sup>404</sup> yid kyi reg pa las byung ba'i tshor ba<sup>405</sup> so sor myong bar byed do || so sor myong bar  
byed pa na dge ba'i chos rnams yongs su [H.218b] rdzogs par 'gyur zhing de'i<sup>406</sup> nyon<sup>407</sup> mongs pa  
bsrabs<sup>408</sup> par [D.116b7] 'gyur ro ||

<4.2.3> de de ltar sgom pa na tshor ba phra mo de dag so sor shes so || de chos kyi tshor ba dang  
lhan cig 'gag pa<sup>409</sup> mthong ste | ji ltar mar me'i 'od nyi ma'i 'od kyis<sup>410</sup> 'gag pa<sup>411</sup> de bzhin du tshor  
ba gnyi ga<sup>412</sup> 'gag go ||



⟨4.2.4⟩ gzhan yang dge ba dang mi dge ba'i tshor ba<sup>413</sup> [X.290a; D.117a1] rgyas pa so sor myong [He.299a; L.46a] bar byed de l dper na mar me'i 'od [S.49a] la mar me'i 'od gnyis pas gsal bar byed pa bzhin no ll

⟨4.2.5⟩ gzhan yang tshor ba rab tu rnam par 'byed par byed de l tshor ba gang zhig<sup>414</sup> dang tshor ba gzhan<sup>415</sup> gang zhig gi<sup>416</sup> tshor ba dang lhan cig [D.117a2] gtan du<sup>417</sup> mi mthun par 'gyur ram snyam pa las l dge ba'i tshor ba dang l mi dge ba'i tshor ba lhan cig gtan du mi mthun par mthong ste l [Q.123b] dper na mar me'i 'od dang skar ma'i 'od lhan cig mi mthun pa bzhin no ll

⟨4.2.6⟩ gzhan yang dge slong de rab tu rnam par 'byed par [D.117a3] byed de l<sup>418</sup> tshor ba gang zhig la tshor ba gang zhig gis gtan du sel bar byed ce na<sup>419</sup> l de zag pa med pa la dmigs pa'i tshor bas zag pa dang [N.165b] bcas pa<sup>420</sup> la dmigs pa'i tshor ba la<sup>421</sup> gtan sel ba nyid du mthong ste l dper na me'i 'od kyis kha ba zhu<sup>422</sup> ba bzhin<sup>423</sup> no ll

⟨4.2.7⟩ tshor [D.117a4] ba gang zhig la tshor ba gang zhig gis<sup>424 425</sup> gnod zhig<sup>426</sup> gu snyam nas l yang 'di<sup>427</sup> rgyas par byed de l gang gi tshe mi bde ba'i tshor ba la bde ba'i tshor bas zil gyis gnon par mthong ngo ll de yang rgyas par byed de l dper na nyi mas nyin mo'i zla [H.219a] ba'i 'od zil gyis gnon par [D.117a5] 'gyur zhing zla ba'i 'od de yang mtshan mo rgyas par 'gyur ba bzhin no ll

⟨4.2.8⟩ de nas gzhan yang dge slong de tshor ba rab tu rnam par 'byed par byed de l gang tshor ba mang po dang l dan pa dag tshor ba gcig gi dran pa rtse gcig<sup>428</sup> pa'i [X.290b] tshor ba dang lhan cig mi mthun pa zil [D.117a6] gyis gnon [L.46b] par [He.299b] 'gyur ram<sup>429</sup> snyam na l de<sup>430</sup> 'jig rten pa byed pa'i tshor ba mang po dag 'jig rten las 'das pa zag pa [Go.28a] med pa'i tshor bas<sup>431</sup> zil [S.49b] gyis gnon par mthong ste l dper na mtshan mo rgyu skar dang l gza' dang l skar ma mang po'i 'od dag zla ba'i [D.117a7] 'od gcig gi zil gyis<sup>432</sup> gnon pa bzhin<sup>433</sup> no ll

⟨4.2.9⟩ gzhan yang dge slong de tshor ba rjes su mthong ba'i tshor ba ches phra ba la rtog par byed de l mig dang l rna ba dang l sna dang l lce dang l lus kyis kun nas bslang ba<sup>434</sup> zag pa dang bcas pa'i tshor [D.117b1] ba mang ba ni gang yin l dge ba<sup>435</sup> ji ltar rtsom zhig gu snyam na l de 'jig rten pa'i zag pa dang bcas pa'i tshor ba mang ba yang l zag pa med pa'i<sup>436</sup> snang bas thub par 'gyur te l dper na mtshan mo [N.166a] rgyu skar dang l gza' dang l skar ma rnams kyi 'od<sup>437</sup> zla ba'i snang ba gnas [D.117b2] pas thub pa bzhin<sup>438</sup> no ll

⟨4.2.10⟩ de nas gzhan<sup>439</sup> yang dge slong de tshor ba de la rtog ste l bdag gi<sup>440</sup> tshor ba gzhan [Q.124a] yun ji srid cig<sup>441</sup> tu gnas snyam mo ll de skad cig la bdag gi<sup>442</sup> tshor ba gzhan skye zhing 'jig par gnas [H.219b] par mthong ste l dper na glog bzhin no ll

⟨4.2.11⟩ gzhan [D.117b3] yang dge slong de 'di ltar rab tu rnam par rtog<sup>443</sup> ste l ci mig gi tshor ba sna'i tshor ba'i rkyen du 'gyur ram snyam mo ll de blo gcig<sup>444</sup> bzhin du dbang po<sup>445</sup> tha dad pa'i dmigs pa'i tshor ba dbang po de dag thams cad kyi<sup>446</sup> mthong ste l [X.291a] dper na ba lang<sup>447</sup> gcig gcig<sup>448</sup> rta dang l [D.117b4] rnga mo dang l bong bu<sup>449</sup> dang l [He.300a] ma he'i rigs tha dad pa rnams kyi rkyen du mi 'gyur ba de bzhin du thog ma med [L.47a] pa nas brtson pa'i dbang po<sup>450</sup> lngas kun nas bslang ba'i<sup>451</sup> yul gyi bye brag yul<sup>452</sup> tha dad pa'i dbang po rnams kyi<sup>453</sup> dmigs pa ni gcig tu mi 'gyur [S.50a] te l dper na glang<sup>454</sup> dang l [D.117b5] rta dang l rnga mo dang l<sup>455</sup> bong bu dang l ma he dang l<sup>456</sup> phag bzhin no ll

<4.2.12> de ltar tshor ba rjes su mthong ba'i dge slong de dag ni shes pa ches zhib pa<sup>457</sup> skye bar 'gyur te l de shes pa de la kun tu sten<sup>458</sup> cing sgom ste<sup>459</sup> mang du byed do ll

<4.2.13> de kun tu sten<sup>460</sup> pa na<sup>461</sup> tshor ba rjes [D.117b6] su mthong zhing zad pa dang 'jig pa rjes su mthong nas l 'di snyam du sems te l bdag gi mig dang l rna ba dang l sna dang l<sup>462</sup> lce dang l lus dang l yid kyis kun nas bslang ba'i<sup>463</sup> tshor ba gang nas 'ong [N.166b] zhing gang du 'ongs l<sup>464</sup> 'gag pa na<sup>465</sup> gang du sogs par [D.117b7] 'gyur<sup>466</sup> zhis gu<sup>467</sup> snyam mo ll

<4.2.14> dge slong tshor ba zad pa dang 'jig pa rjes su mthong ba de rab tu sems pa na lam gyi rnam pa la 'di snyam du sems te l mig gi tshor ba gang nas kyang skye ba med cing 'ong ba med la l 'gag pa na<sup>468</sup> yang gang du yang<sup>469</sup> sogs par mi [D.118a1] 'gyur te l [H.220a] <sup>470</sup> mig gi [Go.28b] tshor ba ma byung ba las 'byung<sup>471</sup> zhing byung nas kyang so sor 'bral<sup>472</sup> bar 'gyur ro ll mig gi 'byung khung<sup>473</sup> las tshor ba mi 'byung ste l<sup>474</sup> dper na rgya mtsho'i [X.291b] gzhi<sup>475</sup> las chu 'byung ba bzhin no ll 'gag pa na yang gang du<sup>476</sup> yang mi sogs [D.118a2] te l<sup>477</sup> dper na [Q.124b] chu bo [He.300b] gzhol<sup>478</sup> bar 'gro ba rgya mtshor 'du ba bzhin no<sup>479</sup> l mig gi tshor ba ma byung ba las 'byung zhing byung nas kyang so sor 'jig par 'gyur ro snyam mo ll [L.47b] mig dang l rna ba dang l sna dang l lce dang l lus dang l<sup>480</sup> yid kyi tshor ba dag ni rten cing [D.118a3] 'brel bar 'byung ba yin te l

<4.2.15> dper na rdza [S.50b] mkhan nam l<sup>481</sup> rdza mkhan gyi slob ma mkhas pa zhis 'khor lo la yang brten l 'jim pa<sup>482</sup> la yang brten l rtsol ba la yang brten l chu la yang brten nas l rgyu 'jim pa la<sup>483</sup> brten pa'i bum pa 'byung bar<sup>484</sup> 'gyur te l bum [D.118a4] pa de 'byung khung gang nas kyang ma 'ongs shing 'jig pa na yang gang du yang sogs par mi 'gyur te<sup>485</sup> l rgyu rkyen las bum pa 'byung ba de bzhin du mig la yang brten l gzugs<sup>486</sup> la yang brten l snang ba<sup>487</sup> la yang brten l nam mkha' la yang brten l yid [D.118a5] la byed pa la yang brten nas l mig gi tshor ba bde ba 'am<sup>488</sup> l [N.167a] sdug bsngal ba 'am<sup>489</sup> l sdug bsngal yang ma yin bde ba yang ma yin pa skye'o ll dper na bum pa gal te [H.220b] rgyu rkyen bzang po las byung na l bum pa de legs par 'gyur zhis l gal te ngan<sup>490</sup> na de'i<sup>491</sup> tshe bum pa [D.118a6] ma<sup>492</sup> legs par 'gyur ba l de bzhin du gal te dmigs pa'i rgyu dang rkyen bzang na l de'i tshe<sup>493</sup> mig la sogs pa'i<sup>494</sup> tshor ba bzang po skye bar 'gyur te l chos [X.292a] dang l dan pa'i dge ba'i rim gyis mya ngan las 'das par 'gro bar 'gyur ro ll gal te rgyu dang rkyen mi bzang na l de'i tshe [D.118a7] mig la sogs [He.301a] pa'i tshor ba ngan<sup>495</sup> pa skye bar 'gyur te l 'dod chags zhe sdang gti mug la dmigs pa<sup>496</sup> 'khor ba na sems can dmyal ba dang l yi dags<sup>497</sup> dang l dud 'gror 'gro bar 'gyur ro ll

<4.2.16> las dang 'bras bur 'brel [L.48a] pa thams cad la<sup>498</sup> mkhas par sems pa'i [D.118b1] dge slong ni tshor ba rjes su tshol<sup>499</sup> ba na tshor ba du ma [S.51a] la<sup>500</sup> gnas par mthong ste l byed pa pos gnas su ma byas shing rgyu med pa las kyang ma byung la 'dod rgyal gyis<sup>501</sup> ma byas l ther zug tu gnas pa ma yin l rtag pa ma yin l brtan pa ma yin l ther zug<sup>502</sup> ma [D.118b2] yin l yongs [Q.125a] su 'gyur ba'i chos can yin<sup>503</sup> zhis de'i<sup>504</sup> tshor ba'i phung po de mthong nas l yang 'byung ba'i sred pa dga' ba'i<sup>505</sup> 'dod chags kyi mod las skyes pa<sup>506</sup> dri ma can yongs su nyams par<sup>507</sup> byed de l

<4.2.17> 'khor ba thams cad mi rtag par<sup>508</sup> rjes su mthong ba'i dge [Go.29a] slong [N.167b] ni [D.118b3] lam<sup>509</sup> kun tu sten<sup>510</sup> par byed cing goms par byed la<sup>511</sup> mang du byed do ll de de ltar sgom<sup>512</sup> pa na<sup>513</sup> kun tu sbyor ba dag spong bar byed cing bag la nyal<sup>514</sup> 'dor bar byed do ll

<4.2.18> kun tu sbyor [H.221a] ba dag gang zhe na l rjes su chags pa'i kun tu sbyor ba<sup>515</sup> dang l khong khro ba'i kun tu sbyor [D.118b4] ba dang l nga rgyal gyi kun tu sbyor ba dang l [X.292b] ma rig pa'i kun

tu sbyor ba dang | lta ba'i kun tu sbyor ba dang | mchog tu<sup>516</sup> 'dzin pa'i kun tu sbyor ba dang | the  
tsom<sup>517</sup> gyi kun tu sbyor ba dang | phrag dog<sup>518</sup> gi kun tu sbyor ba dang | ser sna'i kun tu sbyor ba  
ste | kun [D.118b5] tu sbyor ba de dag spong bar byed do || [He.301b]

<4.2.19> bag la nyal 'dor bar byed pa<sup>519</sup> gang zhe na | 'di lta ste | 'dod pa'i 'dod chags kyi bag la  
nyal dang | sred pa'i 'dod chags kyi bag la nyal [L.48b] dang |<sup>520</sup> lta ba'i bag la nyal dang | khong  
khro ba'i<sup>521</sup> bag la nyal<sup>522</sup> dang | ma rig pa'i bag la [D.118b6] nyal dang | nga rgyal gyi bag la nyal  
dang |<sup>523</sup> the tsom [S.51b] gyi bag la nyal te | de dag<sup>524</sup> ni gtso bo ji lta ba<sup>525</sup> bzhin du srid pa gsum du  
yongs su 'jug par byed pa<sup>526</sup> | sa gsum du yongs su rgyu bar byed pa | nyes pa gsum las<sup>527</sup> yongs  
su 'jug par byed pa | dus gsum [D.118b7] gyi rjes su 'gro ba | bar ma gsum gyi<sup>528</sup> tshor ba gsum rjes su  
bsgoms pa |<sup>529</sup> skye ba<sup>530</sup> gsum du 'pho<sup>531</sup> bar byed pa ste | 'khor ba'i rgyur gyur pa<sup>532</sup> yin no ||

<4.2.20-22> de nas gzhan yang ji ltar dge slong de rgyu dang rkyen du bcas pa 'di dag khong du  
chud par 'gyur | mig gi rkyen [D.119a1] ni gang | rgyu ni gang<sup>533</sup> las<sup>534</sup> [N.168a] skyes | gzhi gang la lta  
bar byed cig gu<sup>535</sup> snyam nas | rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas  
pa des thos pa las [H.221b] byung ba'i shes pa 'am | lha'i mig gis brtags na | mig gi rgyu ni [Q.125b] las  
[D.119a2] las byung zhing las kyi<sup>536</sup> skye ba mngon par bsgrubs te<sup>537</sup> | dper na shing ba [X.293a] Ta'i<sup>538</sup>  
sa bon chung ngu las shing ljon pa skye<sup>539</sup> la | shing ljon pa'i rgyu rkyen las yang shing ba Ta'i<sup>540</sup>  
sa bon phra mo 'byung bar 'gyur ro || de bzhin du mi shes pa las las mngon par 'grub par 'gyur  
ba<sup>541</sup> | [D.119a3] las las kyang skye ba<sup>542</sup> mngon par 'grub par 'gyur te | skye ba dang | [He.302a] rga ba  
dang | na ba dang |<sup>543</sup> 'chi ba dang | mya ngan dang |<sup>544</sup> smre sngags 'don pa dang | sdug bsngal ba  
dang | 'khrug pa dag yod<sup>545</sup> cing 'byung bar 'gyur te | de ltar las kyi rgyu sred<sup>546</sup> pa'i zhags [D.119a4]  
pa des [L.49a] bcings pa'i byis pa so so'i skye bo ni 'khor lo lta bu'i rgya mtshor [S.52a] yongs su  
'khyam mo || tshor ba de dag thams cad kyi rgyu dang rkyen 'di dag<sup>547</sup> la 'du shes kyi<sup>548</sup> las su bya  
ba med de |<sup>549</sup> las med na sred pa 'byung bar mi 'gyur la | de med na tshor ba med par 'gyur ro ||  
rgyu [D.119a5] rkyen ni dper na snying po la yang brten | kong bu<sup>550</sup> la yang brten | mar la yang brten  
|<sup>551</sup> me la yang [Go.29b] brten nas | mar me'i 'od skad cig ma<sup>552</sup> mngon par 'grub<sup>553</sup> par 'gyur ro || de  
bzhin du dge slong de tshor ba'i rgyu dang rkyen mthong ba las kyi rgyu tshol zhing las [N.168b] kyi  
rjes su 'brang [D.119a6] ba las kyi mthus tshor ba thams cad skye bar 'gyur ro || de la lus ni kong bu  
lta bu yin | dbang po dag ni mar lta bu yin | 'dod chags zhe [X.293b] sdang gti mug ni<sup>554</sup> me lta bu yin  
te | shes [H.222a] pa skad cig ma ni<sup>555</sup> mar me'i 'od 'bar ba lta bu yin no || rnal 'byor [D.119a7] pa gang gis  
srid pa gsum du 'gro ba'i tshor ba de nyid tshol zhing mthong ba ni shes pa yin te |

<4.2.23> dper na gser mgar gser blangs nas | las dang las su byas pa'i gser las<sup>556</sup> rgyan gyi nram  
pa<sup>557</sup> legs par<sup>558</sup> mngon par 'grub<sup>559</sup> par byed do || de bzhin du rnal 'byor spyod [D.119b1] pa gser  
mgar lta bu | de<sup>560</sup> dmigs pa gser lta bu la dmigs te | gal te [He.302b] dmigs pa bzang na | de las<sup>561</sup>  
bzang po mngon par 'grub par 'gyur zhing mya ngan las 'das par 'gro 'o || gal te dmigs pa ngan na  
| de ngan pa 'grub<sup>562</sup> par [L.49b] 'gyur ro || [Q.126a] 'dir tshigs [D.119b2] su bcad pa |

rgyu rkyen de [S.52b] nyid shes pa ni ||  
don zhib nges par byas pa yin ||  
thar pa'i rgyun la mngon dga' na ||  
sred pas<sup>563</sup> khyer bar<sup>564</sup> mi 'gyur ro || <4.2.24.1>

lus can thams cad las dag gi ll  
rjes 'brang las kyi skye gnas dang ll  
las kyi 'bras bur sbrel <sup>[D.119b3]</sup> nas su ll  
srid pa nyam ngar kun tu 'khyam ll <4.2.24.2>

gang zhig mi dge mi len cing ll  
rtag tu dge ba'i las dga' ba ll  
zla 'od dri ma med pa ltar ll  
rnal 'byor 'gro ba de 'drar 'gyur ll <4.2.24.3>

me yis shing skam<sup>565</sup> bsregs pa ltar ll  
sdig pa'i <sup>[N.169a]</sup> chos rnams rab tu <sup>[X.294a]</sup> bsregs<sup>566</sup> <sup>[D.119b4]</sup> ll  
sdig las grol zhing nyon mongs rgyal<sup>567</sup> ll  
sa gsum dag tu rnam par mdzes ll <4.2.24.4>

gang zhig yid ni thar 'dod cing ll  
nams kyang 'khor bar mi dga' ba ll  
de ni 'khor bar mi 'ching ste ll  
<sup>[H.222b]</sup> mkha' la bya ni 'gro ba bzhin ll <4.2.24.5>

gang zhig tshor 'byung<sup>568</sup> de <sup>[D.119b5]</sup> nyid shes ll  
tshor ba'i 'bras bu rig pa ni ll  
de ni<sup>569</sup> grol bar shes par bya ll  
de nyid<sup>570</sup> rig pa srid gsum du ll <4.2.24.6>

bde sdug gis ni de mi gnod<sup>571</sup> ll  
zhim dang nga bas gos pa med ll  
gang dag srid pa<sup>572</sup> 'bar ba ltar ll  
rnal 'byor de ni bsam pa ldan ll <4.2.24.7>

<sup>[D.119b6]</sup> blo gros rtag tu mi rmongs shing ll  
rtag tu chos kyi pha rol 'gro ll  
dge <sup>[He.303a]</sup> slong sdom la mngon dga' ba ll  
de lta bu ni dge slong yin ll <4.2.24.8>

gnyen lta<sup>573</sup> ba la dga' med cing ll  
mkhas pa dag la lta 'dod pa<sup>574</sup> ll  
khyim gyi skyon las nges byung<sup>575</sup> ba ll  
de lta <sup>[D.119b7]</sup> bu ni dge slong yin ll <4.2.24.9>

dbang po thams cad rab zhi zhing <sup>[Go.30a]</sup> ll  
yul rnams <sup>[L.50a]</sup> la<sup>576</sup> ni chags med la<sup>577</sup> ll  
gnya' zhing<sup>578</sup> gang tsam lta ba dag ll  
de lta bu ni dge slong <sup>[S.53a]</sup> yin ll <4.2.24.10>

khro med<sup>579</sup> khyim la spyod med cing ll  
tshong zong nyo 'tshong<sup>580</sup> mi byed la ll  
srang dang bzhi mdor mi [D.120a1] dga' ba ll  
de lta bu ni dge slong yin ll <4.2.24.11>

glu dang gar la mi lta zhing ll  
nyes rtsom rnams la chags med la ll  
gang dag dur khrod dga' byed pa ll  
de lta bu ni dge slong yin ll <4.2.24.12>

nyi ma gcig la bsod snyoms mchog ll  
blangs<sup>581</sup> [D.120a2] nas [X.294b] sang gi<sup>582</sup> mi sems la ll  
lto 'drangs<sup>583</sup> [Q.126b] tsam gyis chog byed pa ll  
[N.169b] de lta bu ni dge slong yin ll <4.2.24.13>

gang dag gos mchog rnam<sup>584</sup> spong zhing ll  
phyag dar khrod kyis chog 'dzin la ll  
gang dag rigs par zas za ba ll  
de lta bu ni dge slong yin ll <4.2.24.14>

gang [D.120a3] dag las la<sup>585</sup> mi rtsom zhing ll  
las rnams kun la bsam med<sup>586</sup> la ll  
spro med 'dud pa med pa ni<sup>587</sup> ll  
de lta bu ni dge slong yin ll <4.2.24.15>

'dod pa'i khro [H.223a] las<sup>588</sup> rnam grol zhing ll  
gti mug 'dam ni rnam spangs la ll  
sdig pa'i chos kyis ma gos pa ll  
de lta bu ni dge slong [D.120a4] yin ll <4.2.24.16>

kun tu sbyor ba kun las 'das ll  
bag la nyal ba thams cad spangs ll  
bsam pa kun las rnam [He.303b] grol ba<sup>589</sup> ll  
de lta bu ni dge slong yin ll <4.2.24.17>

'phags lam yan lag brgyad pa yis ll  
mya ngan 'das pa'i grong khyer gnas ll  
gang [D.120a5] dag nyon mongs kun bcom pa ll  
de lta bu ni dge slong yin ll <4.2.24.18>

dbang po dul zhing blo gros brtan ll  
'dod pa'i 'dam ni rnam par spangs ll  
rtse gcig yid ni legs gnas pa ll  
de lta bu ni dge slong yin ll <4.2.24.19>

gang dag sa yi<sup>590</sup> rim shes la ||  
sa yi<sup>591</sup> de nyid <sub>[D.120a6]</sub> ston <sub>[S.53b]</sub> byed cing ||  
gang dag phan <sub>[L.50b]</sub> tshun sa shes pa ||  
de lta bu ni dge slong yin || <4.2.24.20>

zag bcas zag pa med pa'i chos ||  
rgyu dang rkyen du 'byung ba dag ||  
rnam pa bzhin<sup>592</sup> du kun shes pa ||  
de lta bu ni dge slong yin || <4.2.24.21>

<sub>[X.295a]</sub> tshangs par spyod pa<sup>593</sup> drang zhing zhi ||  
rmugs <sub>[D.120a7]</sub> dang gnyid ni rnam spangs la ||  
nang par ldang zhing mkhas gtsang ba ||  
de lta bu ni dge slong yin || <4.2.24.22>

gang zhig zhi gnas<sup>594</sup> lhag mthong la ||  
<sub>[N.170a]</sub> dga' zhing bsam gtan bzhi la dga'<sup>595</sup> ||  
dgon pa<sup>596</sup> kun dgar dga' ba dag<sup>597</sup> ||  
de lta bu ni dge slong yin || <4.2.24.23>

nam <sub>[D.120b1]</sub> mkha' la ni bya gnas pa ||  
de'i<sup>598</sup> grib rtag tu rjes 'gro ltar ||  
gang blo dam pa'i chos la gnas <sub>[Go.30b]</sub> ||  
de lta bu ni dge slong yin || <4.2.24.24>

gang zhig nyon mongs nye nyon mongs ||  
bcom zhing zhi lta<sup>599</sup> <sub>[H.223b]</sub> blo gros gtsang ||  
dbugs dbyung<sup>600</sup> rngub pa'i rnam pa shes ||  
de <sub>[D.120b2]</sub> lta bu ni dge slong yin || <4.2.24.25>

gang zhig rim pa'i<sup>601</sup> cho ga shes ||  
rnal 'byor rig cing <sub>[Q.127a]</sub> de nyid ston<sup>602</sup> ||  
lam dang <sub>[He.304a]</sub> lam min rim shes pa ||  
de lta bu ni dge slong yin || <4.2.24.26>

gang zhig dga' la mi chags shing ||  
'jigs pa dag la 'jigs med pa<sup>603</sup> ||  
dpa' bo <sub>[D.120b3]</sub> dga' dang 'jigs mnyam pa ||  
de lta bu ni dge slong yin || <4.2.24.27>

rga<sup>604</sup> dang 'chi ba'i<sup>605</sup> de nyid shes ||  
lha dang lha min<sup>606</sup> phyag byas pa ||  
sems kyi rnam pa phan tshun shes ||  
de lta bu ni dge slong yin || <4.2.24.28>

gang zhig snam sbyar<sup>607</sup> lhung bzed kyis ll  
chog 'dzin sogs [D.120b4] 'jog<sup>608</sup> mi byed la<sup>609</sup> ll  
'dod pa chung zhing tshangs par spyod ll  
de lta bu ni dge slong yin ll [S.54a] (4.2.24.29)

dri med stan gcig<sup>610</sup> zas za ba<sup>611</sup> ll [X.295b]  
zhim pa'i ro la mi chags la ll  
rnyed dang bkur sti<sup>612</sup> spangs pa dag ll  
de lta bu ni dge slong yin ll (4.2.24.30)

btang snyoms snying rje dag [L.51a] la dga' ll [D.120b5]  
'chab<sup>613</sup> dang skyon ni rnam<sup>614</sup> spangs shing ll  
nyes pa'i rdzas kun nges bsregs pa<sup>615</sup> ll  
de lta bu ni dge slong yin ll (4.2.24.31)

(4.2.25) dge slong de nang gi chos la chos kyis rjes su lta [N.170b] zhing tshor ba de dag ji lta ba  
bzhin<sup>616</sup> rjes su<sup>617</sup> rtog ste l de shes pa shin tu zhib mos mig gi<sup>618</sup> 'dus te reg pa [D.120b6] las byung  
ba'i tshor ba'i<sup>619</sup> dmigs pa<sup>620</sup> rjes su rgyu ba med par mthong ngo<sup>621</sup> ll dmigs pa gnyis pas lhan  
cig<sup>622</sup> 'gag cing 'jig<sup>623</sup> pa mthong ste l mig gi 'dus te reg pa las byung ba'i tshor ba'i dmigs pa 'das  
na l<sup>624</sup> bdag sgra la dmigs pa dang bcas pa'i tshor ba sdug pa 'am l [D.120b7] mi sdug pa skye ste l  
[He.304b; H.224a] bdag gi sems de dang lhan cig gyur pa med do snyam nas l des sems kyis dmigs pa  
de<sup>625</sup> brtan<sup>626</sup> par byas nas 'dzin par byed do ll rna ba'i tshor ba sgra la dmigs pa dang bcas pa de  
'gags nas l sna'i tshor ba dri la dmigs pa skye ste l de sna'i tshor ba la [D.121a1] yang rtog par byed  
cing<sup>627</sup> shin tu rtog par byed de l bdag gi sna'i tshor ba dri dang bcas pa dge ba 'am l mi dge ba  
'am l lung du<sup>628</sup> bstan pa 'am l lung du ma bstan<sup>629</sup> pa<sup>630</sup> skye ste l bdag gi sna'i tshor ba de'i sems  
gyur pa l [Q.127b] gal te des sems gyur par<sup>631</sup> mthong [D.121a2] na [Go.31a] l des yang dmigs pa de nyid la  
goms par byed [X.296a] cing spyod la 'bad cing brtson te l las su rung [S.54b] bar byed la dge ba'i chos  
zag pa med pas<sup>632</sup> sems goms par byed do ll gal te mi g.yo na lce'i dmigs pa dge ba 'am l mi dge  
ba 'am l lung du bstan pa 'am l [D.121a3] lung du ma bstan pa la dmigs par byed de l de dmigs [L.51b] pa  
de mngon sum du byas nas l bde ba dang l<sup>633</sup> sdug bsngal dang l [N.171a] sdug bsngal yang ma yin  
bde ba yang ma yin pa'i<sup>634</sup> tshor ba la lta bar byed cing ci 'dis bdag gi sems gyur tam snyam mo ll  
gal te ro la dmigs pa'i tshor ba skyes pas<sup>635</sup> [D.121a4] sems gyur pa<sup>636</sup> mthong na l<sup>637</sup> des yang sems  
dmigs pa'i ka ba la mos pa'i thag pas bcings<sup>638</sup> nas l ji ltar sems 'di lce'i tshor ba dang bcas shing  
sred pa dang bcas<sup>639</sup> pas mi 'phrogs<sup>640</sup> par bya snyam [He.305a] nas l spyod cing 'bad [H.224b] la<sup>641</sup> nan  
tan du byed do ll [D.121a5] <sup>642</sup> bam po bzhi pa ll de nas gzhan  
yang dge slong de lus kyis reg bya dang bcas pa'i reg bya'i tshor ba dmigs pa'i ka ba la bcings nas  
l dge ba dang l mi dge ba dang l lung du ma bstan pa<sup>643</sup> la rtog par byed de l [D.121a6] gal te de<sup>644</sup> reg  
bya'i tshor ba des sems gyur par<sup>645</sup> mthong na l yang ji ltar dmigs pa'i ka ba la bcings nas las su  
rung bar byed cing gyur pa med par<sup>646</sup> de ltar byed do ll yang<sup>647</sup> dge slong de yid la 'ongs pa'i<sup>648</sup>  
yid dang shin tu 'brel ba'i<sup>649</sup> chos kyis<sup>650</sup> tshor ba dge ba [X.296b] dang l mi dge ba dang l [D.121a7] lung  
du bstan pa dang l lung du ma bstan pa la [S.55a] lta bar byed de l gal te tshor ba de dag gis yid gyur  
na l de dmigs pa'i ka ba de la mos pa'i thag pas bcings nas las su rung bar byed de l gyur pa med  
par<sup>651</sup> de ltar byed do ll

(4.2.26) yul drug [N.171b] lus la<sup>652</sup> yod pa'i tshor ba la [D.121b1] lta ba'i<sup>653</sup> dge slong yang dag pa'i tshor  
ba 'byung ba dang zad pa de nyid mthong ba ni gnas lnga pa la<sup>654</sup> 'jug ste<sup>655</sup> l

⟨4.2.27.1⟩ de mig gi 'dus te reg pa las byung [L.52a] ba'i [Q.128a] tshor ba <sup>656</sup> shes pa'i sgron mas tshor ba myong bar byed pa'i tshor ba 'di dag gang zhig yin zhes nram par rtog par byed do ll

⟨4.2.27.2⟩ de yid [D.121b2] kyi nram par shes pa'i tshor ba 'di ni rten cing [He.305b] 'brel par 'byung ba yin te l yid dang shin tu 'brel par mthong la l byis pa so so'i skye bo thams cad [Go.31b] ni yid kyi nram par rtog pas 'phrogs<sup>657</sup> shing shin tu rtog [H.225a] pa'i mes<sup>658</sup> bsregs te l 'di la tshor ba po dang byed pa po ni [D.121b3] gang yang med kyi l<sup>659</sup> rgyu rkyen dang 'brel pa'i 'du byed kyi phung po 'di nyid skye <sup>660</sup> l 'du byed kyi phung po 'di nyid 'gag go<sup>661</sup> snyam mo ll de mig gi 'dus te reg pa las byung ba'i tshor ba ji lta ba bzhin rjes su mthong zhing rjes su 'jug pa des sems mi 'phrogs<sup>662</sup> shing nram par mi g.yo [D.121b4] la skyon du<sup>663</sup> 'gyur bar mi<sup>664</sup> byed de l dri ma can du mi byed do ll

⟨4.2.27.3⟩ yang dge slong de rna ba'i tshor ba la rtog par byed de l tshor ba rjes su myong zhing rig pa'i<sup>665</sup> tshor ba 'di gang yin snyam mo ll [X.297a]

⟨4.2.27.4⟩ de rna ba'i tshor ba 'di yid kyi nram par shes pa dang<sup>666</sup> shin tu 'brel par<sup>667</sup> [S.55b] mthong ste l yid dang [D.121b5] shin tu 'brel pa de la gnas par zad kyi l<sup>668</sup> 'di la byed pa po dang tshor ba po med<sup>669</sup> cing rna ba'i tshor ba la<sup>670</sup> rten cing 'brel par 'byung ba la l byed<sup>671</sup> pa po dang tshor ba po med de l 'du byed kyi phung po [N.172a] stong pa 'di<sup>672</sup> rgyu rkyen gyi dbang gis skye zhing 'gag go snyam mo ll

⟨4.2.27.5⟩ yang dge slong de [D.121b6] sna'i tshor ba la rtog par byed de l tshor ba 'di<sup>673</sup> myong zhing rig pa gang zhig yin snyam mo ll

⟨4.2.27.6⟩ de tshor ba yid kyi nram par shes pa dang shin tu [L.52b] 'brel par mthong ste l de la<sup>674</sup> dmigs pa de la gnas pa de rgyu dang [He.306a] rkyen<sup>675</sup> las byung zhing rjes su myong ba'i mtshan nyid yin te l<sup>676</sup> 'du byed [D.121b7] kyi phung po stong pa 'di byed pa pos gnas su ma byas shing tshor ba pos gnas su ma byas pa<sup>677</sup> rgyun chags par 'jug pa [H.225b] yin no snyam ste l de sna'i tshor ba rtogs<sup>678</sup> nas l byed pa po dang tshor ba po med cing don gyi bar du<sup>679</sup> gcod par gyur pa<sup>680</sup> [Q.128b] ni med do snyam mo ll

⟨4.2.27.7⟩ yang dge slong de lce'i [D.122a1] tshor ba la nram par rtog ste l lce'i tshor ba<sup>681</sup> 'di myong zhing rig pa gang yin snyam mo ll

⟨4.2.27.8⟩ de lce'i tshor ba 'di yid kyi nram par shes pa dang shin tu 'brel par mthong ste l de la gnas pa de dang<sup>682</sup> 'brel pa de la dmigs pa de'i rgyu las byung zhing de [D.122a2] la brten<sup>683</sup> pa yin gyi l 'di la byed pa po dang l tshor ba po dang l don gyi bar du gcod<sup>684</sup> par gyur pa<sup>685</sup> med de l 'du byed [X.297b] kyi phung po stong pa 'di<sup>686</sup> rgyu dang rkyen gyi dbang gis skye'o<sup>687</sup> snyam mo ll

⟨4.2.27.9⟩ yang dge slong de<sup>688</sup> lus kyi reg bya'i<sup>689</sup> tshor ba la rtog par byed de l lus [S.56a] kyi tshor [D.122a3] ba myong zhing rig pa 'di gang yin snyam mo ll

⟨4.2.27.10⟩ de lus kyi tshor ba 'di <sup>690</sup> yid kyi nram par shes pa dang shin tu<sup>691</sup> 'brel par mthong ste l 'di la byed pa po dang<sup>692</sup> tshor ba po don gyi bar du gcod par [N.172b] 'gyur ba ni<sup>693</sup> med de l 'du byed kyi phung po stong pa 'di rgyu dang [Go.32a] rkyen gyi dbang gis<sup>694</sup> [D.122a4] 'jug go snyam mo ll



<4.2.27.11> yang dge slong de yid kyi tshor ba la rnam par rtog par byed de | yid kyi tshor ba myong zhing rig pa<sup>695</sup> 'di [He.306b] gang yin snyam mo ||

<4.2.27.12> de yid dang chos la brten nas yid kyi rnam par shes pa skye bar mthong ste | gsum 'dus pa'i reg pa reg pa<sup>696</sup> dang [D.122a5] lhan cig byung<sup>697</sup> ba'i tshor ba<sup>698</sup> | dper na rdzas dri zhim pa du ma bsdu pa [L.53a] las spos bzang po 'byung ngo || spos de'i rgyu mi 'byung ba gcig kyang [H.226a] med pa de bzhin du rgyu dang rkyen<sup>699</sup> 'dus pa las tshor ba thams cad 'byung gi<sup>700</sup> | byed pa pos gnas su ma byas shing tshor ba pos gnas [D.122a6] su ma byas pa yin no<sup>701</sup> ||

<4.2.28> dper na lo ma la yang brten | ze ba la yang brten | sdong bu la yang brten | ze 'bru la yang brten nas | pad ma<sup>702</sup> zhes bya ba'i me tog 'byung ste<sup>703</sup> | pad ma de'i rgyu gcig kyang med do || de bzhin du dmigs pa la yang brten | nam [D.122a7] mkha' la yang brten | yid la byed pa la<sup>704</sup> yang brten | snang ba la yang brten nas | mig gi 'dus te reg pa las [X.298a] byung ba'i tshor ba 'byung ste | mig las<sup>705</sup> skyes pa mig la brten<sup>706</sup> pa'i tshor ba de rigs gcig pa ma yin<sup>707</sup> | rdzas gcig pa ma [Q.129a] yin | 'byung ba gcig [D.122b1] pa ma [S.56b] yin zhing ther zug tu gnas pa ma yin la sprul pa ma yin no<sup>708</sup> snyam mo ||

<4.2.29> de ji lta ji ltar de nyid tshol ba'i dge slong de ni de lta de ltar de'i<sup>709</sup> chos dkar po 'byung bar 'gyur te | dper na bu ram shing snod kyi nang du bcug nas | mes bskol [N.173a] ba<sup>710</sup> des<sup>711</sup> dang po zhu zhing dri mar 'gyur [D.122b2] ba ni bu ram dri ma can zhes bya'o || lan gnyis su bskol ba dang | dkar [He.307a] bar<sup>712</sup> 'gyur zhing bu ram<sup>713</sup> shes so || lan gsum pa la<sup>714</sup> shin tu dkar bar 'gyur te |<sup>715</sup> ji lta ji ltar bu ram shing bskol ba de lta de ltar shin tu dri ma dang bral bar 'gyur ba de bzhin du dge [D.122b3] slong dmigs [L.53b] pa'i snod du ye shes me lta bus sems kyi rgyun [H.226b]<sup>716</sup> bu ram shing<sup>717</sup> lta bu yongs su skol<sup>718</sup> bar byed do || de'i dbu ba<sup>719</sup> lta bu bsam gtan dang po thob par 'gyur zhing de'i dkar ba lta bu<sup>720</sup> bsam gtan gnyis pa thob par 'gyur te<sup>721</sup> | de bzhin du ji lta ji ltar dge slong [D.122b4] gi sems kyi rgyun<sup>722</sup> ye shes kyi mes bskol<sup>723</sup> bar byed pa de lta<sup>724</sup> de ltar zag pa med pa'i chos shin tu dkar zhing shin tu dri ma med la<sup>725</sup> shin tu<sup>726</sup> skyon med par 'gyur te | 'khor ba<sup>727</sup> las phyir phyogs pa dri ma dang bral zhing dkar la dag pa skye bar 'gyur ro ||

<4.2.30> gzhan yang dge slong de tshor ba de dag la shin tu rnam [X.298b; D.122b5] par<sup>728</sup> phra ba gzhan gyis rtog<sup>729</sup> par byed de | sems can che ge<sup>730</sup> mo zhig gi tshor ba mig gi 'dus te reg pa las byung ba phra ba 'am<sup>731</sup> rags pa<sup>732</sup> [Go.32b] dri ma can gti mug dang ldan pa skyes pa de<sup>733</sup> | tshor ba rags pa<sup>734</sup> che ge mo zhig gis bsal<sup>735</sup> cing spangs te |<sup>736</sup> lhag ma dang bcas par byas so || [D.122b6] rna ba'i tshor ba dang | sna'i tshor ba dang | lce'i tshor ba dang | lus [S.57a] kyi tshor ba yang de bzhin no || [N.173b]

<4.2.31> dge slong de de<sup>737</sup> ltar brtson zhing spro la bdud kyi sde 'joms pa<sup>738</sup> na | sa bla'i gnod sbyin yid shin tu dga' nas | bar snang la spyod pa'i [He.307b] gnod sbyin rnams la mngon par bsnyad do ||<sup>739</sup> sa bla'i gnod sbyin dang bar snang la spyod pa'i gnod sbyin de dag gis kyang<sup>740</sup> rgyal po chen po bzhi la mngon [D.122b7] par bsnyad do || sa bla'i gnod sbyin dang | bar snang la spyod<sup>741</sup> pa'i gnod sbyin de dag dang | rgyal po chen po bzhi po de dag gis<sup>742</sup> kyang [Q.129b] rgyal chen bzhi'i lha rnams la mngon par bsnyad do || sa [L.54a] bla'i gnod sbyin de dag dang | bar snang la spyod pa'i gnod sbyin de dag dang<sup>743</sup> | rgyal [D.123a1] po chen po bzhi [H.227a] po de dag dang | rgyal chen bzhi'i lha de dag gis kyang lha'i dbang po brgya byin la mngon par bsnyad do || lha'i dbang po brgya byin yang glang po che sa srung gi bu<sup>744</sup> la zhon nas | yid dga' bas 'thab bral gyi lha rnams la mngon par bsnyad do ||<sup>745</sup> [D.123a2] snga ma bzhin no ||

⟨4.2.32⟩ 'thab bral gyi lha de dag kyang brgya byin la dga' nas <sup>746</sup> rin po che sna tshogs thogs <sup>747</sup> shing lus lha'i phreng ba dang | spos rnam pa sna <sub>[X.299a]</sub> tshogs kyis <sup>748</sup> brgyan pa <sup>749</sup> sgra dang | reg bya dang | gzugs dang | dri <sup>750</sup> yid du 'ong zhing bde ba dpe med pa | rab <sub>[D.123a3]</sub> tu dga' ba'i shugs kyis <sup>751</sup> dga' ldan gyi lha'i ris na rin po che sna bdun las byas pa'i khang pa dang | gzhal med <sup>752</sup> khang dang | grong khyer rnam pa sna tshogs kyis <sup>753</sup> brgyan cing dpag tshad stong phrag bzhi bcu yod pa yid kyis brtags pa zhes bya ba der byang chub sems dpa'i <sub>[D.123a4]</sub> khang bzangs <sup>754</sup> dpag tshad <sup>755</sup> khri yod pa zag pa med par 'gro ba zhes bya ba de na <sup>756</sup> bcom <sub>[N.174a; S.57b]</sub> ldan <sub>[He.308a]</sub> 'das byams pa <sup>757</sup> byang chub sems dpa' lnga brgya dang thabs cig tu bzhugs pa de la | 'thab bral gyi lha dag yid rab tu dga' bas <sup>758</sup> gos phyogs gcig tu bgos te | pus mo sa la <sub>[D.123a5]</sub> btsugs | mgo btud thal mo sbyar nas gsol pa | lha 'di ltar 'dzam bu'i gling na las kyi sa la gnas pa | grong che ge mo zhig dang | grong rdal mang <sup>759</sup> ge mo zhig dang | yul ga <sup>760</sup> ge mo zhig tu rigs che ge mo zhig <sup>761</sup> las rigs <sub>[L.54b]</sub> kyi bu che ge mo zhig skra dang kha <sub>[H.227b]</sub> spu bregs te | <sub>[D.123a6]</sub> gos ngur smrig <sup>762</sup> bgos nas | dad pas khyim nas <sup>763</sup> khyim med par rab tu byung ste | de spyod pa la nan tan bgyid cing bla ma la bsnyen bkur bgyid pa | zag pa med pa'i chos kyi de nyid tshol zhing tshor ba'i <sup>764</sup> de nyid mthong ba zhes bgyi ba sa gzhan bzhi pa <sup>765</sup> la zhugs nas | bdud kyi phyogs <sub>[D.123a7]</sub> 'joms <sup>766</sup> par bgyid cing dam <sub>[Q.130a]</sub> pa'i chos kyi zam pa <sup>767</sup> brtan par bgyid | <sup>768</sup> <sup>769</sup> chos dkar po rab tu ston par bgyid | <sup>770</sup> bdud kyi phyogs smod par bgyid la <sub>[Go.33a]</sub> lha'i phyogs 'phel bar bgyid pa de | bdag cag gis lha rnam la mngon par gsol <sup>771</sup> lo ||

⟨4.2.33⟩ 'thab bral <sub>[X.299b]</sub> gyi lha <sub>[D.123b1]</sub> rnam las <sup>772</sup> byams pas <sup>773</sup> lha'i phyogs 'phel bar 'gyur ba <sup>774</sup> de thos nas | kye lha dag 'di ltar gang bdud kyi phyogs dma' bar byed cing dam pa'i chos kyi phyogs mngon par mtho bar byed la | nyon mongs pa rnam las rab <sub>[N.174b]</sub> tu grol bar byed cing <sup>775</sup> bdud kyi sde rnam par <sub>[D.123b2]</sub> 'jig <sub>[He.308b]</sub> par byed <sup>776</sup> pa la bdag rab tu dga'o <sup>777</sup> zhes gdam du byed do || <sub>[S.58a]</sub>

## ⟨II-5.1⟩

⟨5.1.1⟩ gzhan yang dge slong des tshor ba'i tshogs drug mdor bsdu pa ji lta ba bzhin mthong nas | tshor ba'i phung po'i sa'i chos sa gzhan lnga pa la ji ltar 'jug <sup>778</sup> ce na | rnal 'byor spyod pa <sup>779</sup> nang gi chos la chos <sub>[D.123b3]</sub> kyi rjes su lta zhing gnas pas brtags na |

⟨5.1.2⟩ yang dge slong de tshor ba'i <sup>780</sup> de nyid mthong zhing tshor ba'i tshogs drug gi las kyi mthar <sup>781</sup> byas pa <sup>782</sup> <sup>783</sup> 'du shes kyi phung po yang dag par rab tu rnam par 'byed cing mtshan mar byed do || sa gzhan 'du <sub>[H.228a]</sub> shes dang bcas <sub>[L.55a]</sub> pa gang <sub>[D.123b4]</sub> yin snyam na | bdag chos dkar po dben pa la spyod cing phan pa dang mi phan pa las dben par spyod pa'i 'du shes kyis 'du shes su byed cing de yang dag par sems par byed la | <sup>784</sup>

⟨5.1.3⟩ de <sup>785</sup> chos dkar po mtshan mar byed pa ni 'di ltar thog ma nyid du <sup>786</sup> chos rnam rab tu rnam par <sub>[D.123b5]</sub> 'byed de | dmigs pa bstan du <sup>787</sup> yod cing thogs pa dang bcas pa dang | bstan du med cing <sup>788</sup> thogs pa'i 'du shes ji ltar skye bar 'gyur ba <sup>789</sup> gang yin zhig gu snyam nas | de shin tu dben pas 'du shes de la <sup>790</sup> rtog par byed cing de 'du shes des gzugs rnam pa bcu gcig <sub>[D.123b6]</sub> la mtshan mar dmigs te | 'di lta ste | ring ba dang | thung ba dang | gru bzhi dang | zlum po dang | zur gsum dang | sngon po dang | <sub>[X.300a]</sub> ser po dang | dmar po dang | dkar po <sub>[N.175a]</sub> dang | btsod <sup>791</sup> ka'o ||

<5.1.4.1> de la 'du shes kyi mtshan mas <sup>[He.309a]</sup> ring por byed pa <sup>[D.123b7]</sup> ni l kye ma <sup>[Q.130b]</sup> byis pa blo zhan <sup>792</sup> pa rnam kyi <sup>793</sup> thog ma dang tha <sup>[S.58b]</sup> ma med pa'i skye ba dang l 'chi ba dang l las dang l 'bras bu dang l 'chi 'pho <sup>794</sup> dang l 'byung ba dang l sdug pa dang l bral ba dang l grang ba dang l tsha ba dang l bkres pa dang l skom pa dang l du ba <sup>[D.124a1]</sup> pa dang l na ba dang l gzhan gyis bsgo ba dang l brnyas pa dang l bran gyi ngo bo dang l gcig la gcig za ba <sup>795</sup> dang l sogs par byed cing <sup>796</sup> don med par gyur pa dpag tu med pa 'di kun ni bzod par dka <sup>797</sup> ba yin te l lus dang l ngag dang l <sup>[D.124a2]</sup> yid kyi kun nas <sup>[H.228b]</sup> bslangs pa'i <sup>798</sup> nyes par byas pa'i las <sup>799</sup> kyi bye brag <sup>800</sup> bye ba khrag khrig brgya stong phrag dpag <sup>[L.55b]</sup> tu med pa dag gis byis pa so so'i skye bo dag yang dang yang du khyab par byas shing rnam par gtses pa'i 'khor ba 'di ni <sup>801</sup> ring ngo snyam mo ll

<5.1.4.2> de la mir gyur pa rnam la <sup>[Go.33b]</sup> 'dod <sup>[D.124a3]</sup> pa'i <sup>802</sup> nyon mongs shing gcig la gcig 'drid pa dang l gzhal blugs <sup>803</sup> dang l shags dang l tshong pa dang l rgyal po'i pho brang du sten <sup>804</sup> pa dang l mtsho dang l ngam <sup>805</sup> grog dang l yul gzhan du 'gro ba dang l 'thab mo dang l zhing rmed pa dang l phyugs skyong ba <sup>[D.124a4]</sup> dang l kla klor skye ba dang l log par lta ba dang l dbang po ma tshang ba dang l dam pa'i chos dang bral ba dang l sangs rgyas 'byung ba dang bral ba dang l rkyen ma tshang ba dang l <sup>[N.175b]</sup> mi khom pa <sup>[He.309b]</sup> dang l chang 'thung ba dang l ma byin par len pa dang l brdzun du smra ba <sup>[D.124a5]</sup> dang l 'dod pas log par g.yem pa dang l brnab sems dang l gnod sems dang l brdzun dang l <sup>806</sup> phra ma dang l tshig rtsub <sup>[X.300b]</sup> po <sup>807</sup> dang l <sup>[S.59a]</sup> tshig kyal <sup>808</sup> pa la yid rnam par <sup>809</sup> zhen pa'i 'khor <sup>810</sup> ba 'di ni ring ngo <sup>811</sup> snyam du 'du shes <sup>812</sup> kyi mtshan ma la dmigs par byed do ll

<5.1.4.3> lha rnam kyi <sup>[D.124a6]</sup> 'khor ba yang ring bar 'du shes kyi mtshan ma la dmigs par byed de <sup>813</sup> l yul sdug pa <sup>814</sup> sgra dang l ro dang l gzugs dang l dri la rab tu chags shing 'dod chags dang l zhe sdang dang l gti mug dang l bag med pa dang l bud med kyi nyon <sup>[D.124a7]</sup> mongs pa dang l dga' ba'i tshal dang l yongs 'du <sup>815</sup> dang l rnam par mdzes pa dang l <sup>[H.229a]</sup> shing rta sna tshogs <sup>[Q.131a]</sup> dang l tshal dang l nags tshal dang l lteng ka dang l dal gyis 'bab pa dang l kun tu rtse ba <sup>816</sup> dang l me tog dang l <sup>817</sup> spos dang l bdud rtsi'i ro dang l <sup>[D.124b1]</sup> rnam pa sna tshogs su rtse ba <sup>[L.56a]</sup> dang l kha zas dang l gnas khang la rab tu chags pa dang l tsan dan dang l lha'i me tog phreng dang l phye ma dang l byug pa dang l me tog man dA ra ba <sup>818</sup> dang l lha'i rol mo dang l lha'i glu dbyangs la sems rab tu chags <sup>[D.124b2]</sup> shing l dam pa'i chos la kha phyir phyogs pa'i lha rnam kyi <sup>819</sup> 'khor ba ni ring ngo snyam mo ll

<5.1.4.4> yi dags rnam kyi 'khor ba yang ring bar 'du shes kyi mtshan ma la dmigs par byed <sup>[He.310a]</sup> de l nyes par byas pa'i <sup>[N.176a]</sup> las kyi <sup>820</sup> 'gro ba bkres pa dang l skom pa dang l dub pa <sup>[D.124b3]</sup> dang l <sup>821</sup> nyam <sup>822</sup> chung ba dang l me'i char rab tu 'bab pa dang l mid pa khab tsam la lto <sup>823</sup> ri tsam pa dang l lto sgai ba la zhar ba <sup>824</sup> dang l phrag dog dang l ser sna skyes <sup>825</sup> shing <sup>[S.59b]</sup> gcig la gcig mtshon gyis 'debs pa dang l mun gnag <sup>826</sup> tu 'jug cing g.yang sar rab tu <sup>[D.124b4]</sup> ltung ba dang l chu bo dang l lteng ka dang l 'bab chu'i dong <sup>827</sup> dang l mtshor <sup>828</sup> rgyug pa dang l gshin rje'i mis ral gri <sup>829</sup> dang l dbyig <sup>830</sup> pa dang l gzhor <sup>831</sup> dang l mdung gis <sup>[X.301a]</sup> btab <sup>832</sup> cing sdug bsngal ba l skyugs pa dang l ngar snabs kyi <sup>833</sup> kha zas skyes pa l <sup>834</sup> lo 'bum phrag du mar <sup>[D.124b5]</sup> za ba l sdug bsngal rnam pa sna tshogs kyi mchi ma <sup>835</sup> rab tu 'byung zhing bzod par <sup>[Go.34a]</sup> dka' ba l yul ngan <sup>[H.229b]</sup> byung zhing gdong dang lus skras khebs pa l lus la srin bu 'bum zhugs pa l lus nad thams cad 'byung ba'i gzahir gyur cing thebs <sup>836</sup> pa l 'khor bar <sup>[D.124b6]</sup> yun ring du zhugs pa l lcags kyi bya rog mchu 'bar ba dag gis mig phyung ba l lus <sup>837</sup> shing bsregs pa 'dra zhing pha rol gyis gnon <sup>838</sup> pa l gcig la gcig <sup>[L.56b]</sup> za ba l dgon pa dpag tshad bye ba brgya phrag sum cu <sup>839</sup> rtsa drug tu zhugs pa l

mgon med cing zas <sup>[D.124b7]</sup> dang skom gyi mes lus bsregs<sup>840</sup> pa | mun nag tu zhugs pa'i yi dags dag ni dam pa'i chos mnyan <sup>[He.310b]</sup> pa la kha phyir phyogs pa yin te | log par lta bas bslus pa<sup>841</sup> <sup>[Q.131b]</sup> rnams <sup>[N.176b]</sup> kyi<sup>842</sup> 'khor ba ni ring ngo<sup>843</sup> snyam du 'du shes kyi mtshan ma la dmigs par byed do ||

<5.1.4.5> gcig <sup>[D.125a1]</sup> la gcig za zhing khong du chud par bya ba dang khong du chud par bya ba ma yin pa<sup>844</sup> shes pa la kha phyir phyogs pa rnams ni | chu dang chu la spyod pa rnams | rtag tu skom pas gdungs shing snying<sup>845</sup> yongs su bskams<sup>846</sup> pa dang gzung<sup>847</sup> <sup>[S.60a]</sup> bas 'jigs pa | chu srin <sup>[D.125a2]</sup> byis pa gsod dang | chags brkam<sup>848</sup> dang | sram dang | rus<sup>849</sup> sbal dang | nya dang | nya mid dang | nya mid mid dang |<sup>850</sup> chu srin kum b+hi ra dang | chu srin na kra dang | chu srin ma ka ra dang | chu srin nya phyis dang | chu srin dung la sogs pa chen po dang | chung ngu <sup>[D.125a3]</sup> rtag tu gcig la gcig za ba dang | de las gzhan pa rgyas bshor<sup>851</sup> zhing bzung<sup>852</sup> bas 'jigs pa rnams dang | de bzhin du skam sa la rgyu ba'i<sup>853</sup> ri <sup>[H.230a]</sup> dags dang | ma he dang | phag rgod dang | glang po che<sup>854</sup> dang | khyu mchog dang | <sup>[X.301b]</sup> rta dang | bong bu dang<sup>855</sup> | ba lang <sup>[D.125a4]</sup> dang | ri dags ru ru dang | dred mo dang | bse la sogs pa sdug bsngal sna tshogs kysis 'ching<sup>856</sup> zhing mtshon gyis gsod<sup>857</sup> pa dang | nad dang | rga ba dang | 'chi<sup>858</sup> bas gcig la gcig gnod pa brgya<sup>859</sup> phrag stong gis<sup>860</sup> nyen pa rnams dang | de bzhin <sup>[L.57a]</sup> du nam mkha' <sup>[D.125a5]</sup> la rgyu ba bya rog dang | 'ug pa dang | ngang pa dang | rma bya dang | khyim bya dang | bya ko ya sh+ti ka<sup>861</sup> dang | phug ron dang | bya da t+yu ha<sup>862</sup> dang | bya tsa sha dang |<sup>863</sup> bya 'dab brgya<sup>864</sup> <sup>[He.311a]</sup> dang | bya tsha<sup>865</sup> ya ba li na dang | <sup>[N.177a]</sup> bya shang shang te'u<sup>866</sup> dang | bya san pa ta<sup>867</sup> la sogs pa <sup>[D.125a6]</sup> gzhan yang bya'i rigs dag gsod pa dang | 'ching ba dang | bkres pa dang | skom pa dang | gcig la gcig za ba dang | grang ba dang tsha bas gnod pa rnams dang | gnas gsum la gnas pa |<sup>868</sup> skam sa dang | chu dang | bar snang la rgyu ba'i dud 'gror <sup>[D.125a7]</sup> gyur pa rnams la mi bzad<sup>869</sup> cing <sup>[S.60b]</sup> so so'i<sup>870</sup> 'jigs pa rnams kyi<sup>871</sup> 'khor ba ni ring bar 'du shes kyi mtshan ma la dmigs par byed do ||

<5.1.4.6> de bzhin du yang sos dang | thig nag dang <sup>[Go.34b]</sup> | bsodus 'joms<sup>872</sup> dang | ngu 'bod dang | ngu 'bod <sup>[Q.132a]</sup> chen po dang | tsha ba dang | rab <sup>[D.125b1]</sup> tu tsha ba dang | mnar med pa rnams kyi mi bzod pa<sup>873</sup> | bsam pa shin tu ngan pa rnams kyi so so'i 'jigs pa brgya stong du ma yod <sup>[H.230b]</sup> pa | me dang | mtshon dang | g.yang sa dang | dmyal ba'i<sup>874</sup> chu bo dmar po'i nang du lus rab tu 'jug pa | lo ma'i ral gri'i<sup>875</sup> <sup>[D.125b2]</sup> nang du 'jug cing 'dab<sup>876</sup> mas so sor nyams su myong ba | ba tshwa'i<sup>877</sup> chu'i nang du 'jug cing sa rab tu 'bar ba la 'gro ba | sreg par byed pa'i <sup>[X.302a]</sup> pad ma<sup>878</sup> mi zad<sup>879</sup> pa gnod par byed pa bzod par dka' ba<sup>880</sup> rnam pa du ma<sup>881</sup> mtshungs pa med pa'i sems can dmyal ba rnams kyi 'khor <sup>[L.57b; D.125b3]</sup> ba ni ring bar 'du shes kyi mtshan ma la dmigs par byed do ||

<5.1.4.7> dge slong de 'du shes kyi phung po rab tu rnam <sup>[He.311b]</sup> par dpyod<sup>882</sup> pa la bstan du yod cing<sup>883</sup> thogs pa dang bcas pa yun ring po'i gzugs | 'phags pa'i bden pa<sup>884</sup> <sup>[N.177b]</sup> bzhi la las dang 'bras bu'i rgyu'i gzhi<sup>885</sup> dmigs pa <sup>[D.125b4]</sup> | sems can rnam pa sna tshogs dpag tshad brgya phrag stong gi 'gro bar<sup>886</sup> song ba rnams la lta bar byed cing mtshan mar byed la rnam par 'byed par byed | gzhi la dmigs<sup>887</sup> pa'i 'du shes rab tu gsal bas<sup>888</sup> mthong ste | 'khor ba la yid 'byung bar byed do || <sup>[D.125b5]</sup>

<5.1.5.1> gzhan yang ji ltar na dge slong de thung ngu<sup>889</sup> rnam par 'byed cing mngon sum du <sup>[S.61a]</sup> byed ce na<sup>890</sup> | rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa des thos pa las byung ba'i shes pa 'am | lha'i mig gis brtags na |<sup>891</sup> dge slong de bdud kyi sde rnam par 'jig par <sup>[D.125b6]</sup> byed de | ji ltar thung bar<sup>892</sup> rnam par 'byed ce na |

<5.1.5.2> 'khor ba thung ba ni<sup>893</sup> brtul<sup>894</sup> zhugs dang | sdom pa dang | sbyin pa<sup>895</sup> dang |<sub>[H.231a]</sub> tshul khirms dang | chog shes pa dang | bla ma la gus pa dang | yid drang ba<sup>896</sup> dang | yang dag pa'i lta ba dang | pha ma la gus pa<sub>[D.125b7]</sub> dang | sangs rgyas dang<sup>897</sup> chos nyan cing lta ba dang<sup>898</sup> | bsnyen bkur byed pa dang | g.yo byed pa dang | gzhal blugs<sup>899</sup> dang | 'drid pa dang | dge ba'i bshes gnyen gyi spyod pa ma yin pa spong ba dang | phyug<sup>900</sup> pa dang | yid drang ba<sup>901</sup> dang | snying brtse<sup>902</sup><sub>[Q.132b]</sub> ba dang | lus<sub>[D.126a1]</sub> dang | ngag dang | yid las su rung ba dang ldan zhing mi'i<sub>[X.302b]</sub> snying dang<sub>[He.312a]</sub> ldan<sub>[L.58a]</sub> pa rnams kyi 'khor ba ni thung bar 'du shes kyi<sup>903</sup> mtshan ma la dmigs par byed do ||

<5.1.5.3> de bzhin du gang dag bag med pa la zhugs pa rnams ni<sup>904</sup> dga' ba'i tshal dang | rnam<sub>[N.178a]</sub> par<sub>[D.126a2]</sub> mdzes pa dang | shing rta sna tshogs dang | yongs<sup>905</sup> 'du dang | nags tshal dang | lteng ka dang | pad ma sna tshogs dang | rgyan dang | do shal dang | bro gar dang<sub>[Go.35a]</sub> | khron pa dang | shin tu mdzes pa'i dpag bsam gyi shing<sup>906</sup> dang | 'bab chu dang | chu<sub>[D.126a3]</sub> mig tshang tshing<sup>907</sup> dang | tshal dang | bdud rtsi dang | zas dang | gnas kyi khyad par dag spangs nas | gang dag tshul khirms kyi rnam pa'i zas<sup>908</sup> bsam gtan dang |<sub>[S.61b]</sub> klog pa la gnas<sup>909</sup> shing legs par lta la<sup>910</sup> kha ton<sup>911</sup> du 'don pa dang | sbyin pa dang | dul ba dang |<sub>[D.126a4]</sub> yang dag par sdom pa dang | tshangs par spyod pa dang | dbang po dul ba<sup>912</sup> dang | smra ba'i tshig nyung ba dang | chos 'dod pa dang | zhi ba'i zas la gnas pa'i<sup>913</sup> lha gang yin pa de dag gi 'khor<sub>[H.231b]</sub> ba ni thung ngo ||

<5.1.5.4> ji skad bshad pa bzhin du sdug bsngal gyi rnam pa bkres pa<sub>[D.126a5]</sub> dang | skom pa dang | kha bskams pa<sup>914</sup> dang | tshal shing bsregs pa bzhin du dman zhing zhum la skra dang gdong shing bsregs<sup>915</sup> pa lta bu'i lus can gang yin pa de dag sdug bsngal du mi bgrang<sup>916</sup> bar gang dag skad cig tsam zhig kyang sangs rgyas dang | chos dang |<sub>[D.126a6]</sub> dge 'dun<sub>[He.312b]</sub> la dbang po<sup>917</sup> rab tu dang bas dad pa chung ngu zhig byas pa de dag gi 'khor ba ni thung bar 'du shes kyi mtshan ma la dmigs par<sub>[L.58b]</sub> byed do ||

<5.1.5.5> gcig la gcig za zhing rdeg pa dang | grang ba dang |<sub>[X.303a]</sub> tsha ba<sub>[N.178b]</sub> dang | yul ngan<sup>918</sup> dang | 'jigs pas 'jigs pa de<sub>[D.126a7]</sub> dag gal te nus na | skad cig tsam du rnam par gnod pa<sup>919</sup> mi bgrang bar skad cig tsam zhig kyang sangs rgyas dang | chos dang | dge 'dun la sems dang bar byas pa'i<sup>920</sup> dud 'gro de dag gi 'khor ba ni thung bar 'du shes kyi mtshan ma la dmigs par byed do ||

<5.1.5.6> yang sos<sub>[D.126b1]</sub> dang | thig nag dang | bsdus 'joms<sup>921</sup> dang | ngu 'bod dang | ngu 'bod chen po dang | tsha ba dang | rab tu tsha<sub>[Q.133a]</sub> ba dang | mnar med pa la sogs pa'i sems can dmyal ba<sub>[S.62a]</sub> rnams su skyes pa gang dag sdug bsngal shin tu gnod pa rnam pa sna tshogs de dag sdug<sub>[D.126b2]</sub> bsngal du mi bgrang bar<sup>922</sup> gang dag skad cig tsam du tshul khirms la sems dad par byed pa'i sems can dmyal ba de dag gi 'khor ba ni thung bar<sup>923</sup> 'du shes kyi mtshan ma la dmigs par byed de<sup>924</sup> |<sub>[H.232a]</sub> de de ltar 'khor ba thung bar sems so ||

<5.1.6> 'khor ba gru bzhi po ji lta bu zhig<sup>925</sup><sub>[D.126b3]</sub> snyam na | de byang gi sgra mi snyan gyi mi rnams ni bdag gi ba med cing bdag tu nga rgyal med la nges par gong du 'gro ba de rnams kyi 'khor ba ni<sup>926</sup> gru bzhi po yin par 'du shes kyi mtshan ma la dmigs par byed do ||<sub>[He.313a]</sub>

<5.1.7> sems can dmyal ba dang | yi dags dang | dud 'gro mi shes<sub>[D.126b4]</sub> pas<sup>927</sup> yongs su 'gyur zhing | sems bzang po ma yin pa'i rjes su 'jug pa'i 'khor ba ni zlum po yin par 'du shes kyi<sub>[L.59a]</sub> mtshan ma la dmigs so ||<sub>[Go.35b]</sub>

⟨5.1.8⟩ dge ba dang |<sub>[N.179a]</sub> mi dge ba dang | lung du ma bstan<sup>928</sup> pa'i las 'dren ma<sup>929</sup> dag ni<sub>[X.303b]</sub>  
sems can dmyal ba dang | lha dang |<sub>[D.126b5]</sub> 'dren ma mi rnam su<sup>930</sup> skye bar 'gyur te | de la mi  
dge ba'i las kyis<sup>931</sup> ni sems can dmyal ba rnam su'o || dge ba'i las kyis ni lha rnam su'o ||<sup>932</sup> 'dren  
mas ni mi rnam su<sup>933</sup> skye ste | las gsum nye bar 'gro'o || gang dag gnas<sup>934</sup> gsum gyi skye bar  
skyes<sub>[D.126b6]</sub> pa de rnam kyi 'khor ba ni zur gsum po yin par 'du shes kyi mtshan ma la dmigs par  
byed do ||

⟨5.1.9⟩ rgyal chen bzhi pa dang | 'thab bral gyi lha dang | gzhan 'phrul dbang byed kyi las<sub>[S.62b]</sub> lta  
bur skyes pa'i lha dag las shi nas | lha rnam kyi nang du<sup>935</sup> skye bar 'gyur |<sub>[D.126b7]</sub> gang dag mi las  
shi nas | mi rnam kyi nang du<sup>936</sup> skye bar 'gyur ba<sup>937</sup> mi khom pa med pa'i<sub>[H.232b]</sub> sa de dag gi  
'khor ba ni zlum po yin par 'du shes kyi mtshan ma la dmigs par byed do<sup>938</sup> ||

⟨5.1.10⟩

⟨5.1.11⟩

⟨5.1.12⟩ las<sup>939</sup> dmar pos<sup>940</sup> yongs su bzung ba dag ni dud 'gro yin te | de dag kyang gcig la<sub>[D.127a1]</sub>  
gcig za zhing<sub>[He.313b]</sub> dmar po la<sup>941</sup> dga'<sub>[Q.133b]</sub> ba'i 'du shes kyi mtshan ma la dmigs par byed do ||

⟨5.1.13⟩ las kha dog dkar pos yongs su bzung ba ni lha dang mi yin te | gtsang zhing dge ba'i las  
kyi lam rin po che las byung ba'i rim gyis lha dang mir skye ba<sup>942</sup> 'dzin te |<sub>[D.127a2]</sub> lha 'chi ba na de  
la lha dag bde 'gro mi'i 'jig rten du<sub>[N.179b]</sub> bzhud cig ces smra'o || de bzhin du mi 'chi ba na gnyen  
dang | mdza' bshes dang | chung ma<sup>943</sup> dag mig mchi mas gang zhing ngom zung<sup>944</sup><sub>[L.59b]</sub> gnag pa  
dag | bdag cag thong<sup>945</sup> la bde 'gro mi'i 'jig rten dgyes<sup>946</sup> par bzhud<sub>[D.127a3]</sub> cig ces smra'o ||

⟨5.1.14⟩ de<sub>[X.304a]</sub> 'di snyam du sems te | mi de nyid thob kyang gang dge ba dang | sbyin pa dang |  
tshul khirms dang | shes pa<sup>947</sup> la brtson 'grus med pa<sup>948</sup> de ni sems can dmyal ba dang | yi dags  
dang | dud 'gro'i dgon par gtses shing yongs su<sub>[D.127a4]</sub> 'khyam ste | so so'i skye bo ni<sup>949</sup> las kyi lam  
gyis bslus shing chud gzan<sup>950</sup> pa yin no snyam mo ||

⟨5.1.15⟩ dge slong de tshor ba'i de nyid mthong ba<sup>951</sup> 'du shes kyi phung po la tshul bzhinyid la  
byed pa la dmigs pa'i de nyid<sup>952</sup> mthong ba ni 'di ltar de nyid tshol bar byed de |

⟨5.1.16⟩ mig dang<sub>[D.127a5]</sub> gzugs la<sub>[S.63a]</sub> brten nas | mig gi rnam par shes pa skye'o || gsum 'dus pa  
<sub>[H.233a]</sub> las reg pa brjod<sup>953</sup> pa'i 'du shes rnam par<sub>[He.314a]</sub> 'byed de | gzugs mthong na<sup>954</sup> bzang ba dang  
| mi bzang ba dang | nye ba dang | bskal pa dang | ring ba dang | thung ba dang | gru bzhi<sub>[D.127a6]</sub>  
dang | zlum po dang | dkar po dang | zur gsum dang | gzugs kyi dbyibs 'du shes kyis yang dag par  
rnam par 'byed cing mtshan mar byed la gzhi la lta bar byed do || phung po dang | khams dang |  
<sub>[Go.36a]</sub> skye mched kyi gzhi 'du shes su byed cing rnam par<sub>[D.127a7]</sub> 'byed | dge ba dang mi dge ba'i  
<sub>[N.180a]</sub> las kyi rnam par smin pa shin tu 'byed cing mngon sum du byed do || rgyu dang ldan pa la  
dmigs shing rgyu ma yin pa dang ldan pa shes nas | rnam par spong bar byed | phan pa dang mi  
phan pa'i mtshan nyid mi 'dra ba 'das pa la<sub>[D.127b1]</sub> 'du shes su byed de |<sub>[L.60a]</sub> ji ltar 'dis bdag<sub>[X.304b]</sub>  
gi byas<sub>[Q.134a]</sub> pa nyes pa<sup>955</sup> byas pa'i 'du shes kyis 'du shes par byed de | snga ma bzhin no || gal te  
'du shes med na dran pa yang med de | dran pa de dang<sup>956</sup> 'du shes su 'brel pa ni de'i dmigs pa  
yin<sup>957</sup> zhing de'i rkyen yin te |<sub>[D.127b2]</sub> dper na 'od de'i rkyen de'i gzhi<sup>958</sup> de'i rgyu mar me yin pa de

bzhin du dran pa ni 'du shes kyi rgyu 'du shes<sup>959</sup> rab tu byung ba 'du shes kyi bdag po yin no snyam mo ll dge slong de sa gzhan lnga pa 'du shes reg pa<sup>960</sup> zhes bya ba la 'jug ste l de yang dag pa'i tshor [He.314b] ba bde ba [S.63b] la 'du shes [D.127b3] su byed [H.233b] kyang de<sup>961</sup> la dga' ba med la sems can dmyal ba rnams kyi las byas pa sdug bsngal de yang 'jigs pa med par de mtshungs par rtog ste l

<5.1.17> gser bzang po bzhin no ll dge slong 'du shes can de 'du shes kyi rnam pa gzhan gyis rtog par byed de l de 'du shes [D.127b4] las rnam par grol zhing rtog par byed pa gzhan ma yin pa l bdag gi 'du shes kyi rkyen ni<sup>962</sup> gang yin l rgyu ni gang yin l gzhi ni gang yin snyam mo ll de 'du shes 'di ni rten cing 'brel par 'byung ba [N.180b] yin te l rkyen tshogs pa des 'di skye zhing de 'gog pa las 'gag par [D.127b5] 'gyur te l

<5.1.18> dper na zla ba la yang brten l chu shel<sup>963</sup> la yang brten nas l nor bu chu shel las chu dang ba 'byung ba de bzhin du rgyu dang rkyen la brten<sup>964</sup> nas l 'du shes 'byung bar 'gyur te l 'du shes 'di ni rgyu med pa las 'byung ba ma yin zhing byed pa po dang [X.305a] tshor [D.127b6] ba pos ma byas [L.60b] l 'dod rgyal bas<sup>965</sup> ma byung bar 'di skye'o snyam mo ll

<5.1.19> dge slong de 'du shes kyi phung po'i de nyid tshol<sup>966</sup> ba yin te l de 'du shes kyi de nyid mthong zhing de skye ba dang 'jig pa'i de nyid shes pa rim pa shin tu phra mos<sup>967</sup> tshol ba yin no ll chu bo'i rgyun [D.127b7] 'bab pa ltar 'du [He.315a] shes la zhugs pa rgyu dang<sup>968</sup> rkyen gyi dbang gis dge ba 'byung ba l<sup>969</sup> rgyu dang rkyen gyi dbang gis mi dge ba byung la l rgyu dang rkyen gyi dbang gis mi dge ba 'byung la<sup>970</sup> rgyu dang rkyen gyi dbang gis mi dge bar 'gyur ba<sup>971</sup> skyes so<sup>972</sup> ll de yang<sup>973</sup> sems spre'u lta bu<sup>974</sup> nyams pas<sup>975</sup> lung du ma bstan par 'gyur ba lung du ma bstan pa skyes so ll [S.64a] de bde<sup>976</sup> [D.128a1] ba'i 'du shes la bde bar mi lta [H.234a] ste l zag pa med [Q.134b] pa'i bde ba la bde bar<sup>977</sup> 'du shes shing bde ba la yang bde ba ma yin par 'du shes te l bde ba de dag gi<sup>978</sup> chung ngu 'du shes<sup>979</sup> so ll

<5.1.20> ji ltar [Go.36b] na dge<sup>980</sup> ba'i phung po dang l khams dang l skye mched kyi phung [D.128a2] po skye ba dang l 'gog par lta zhing tshor ba dag la yang<sup>981</sup> mngon par chags pa med<sup>982</sup> ce na l tshor ba nub pa des 'du shes mngon par dga' ba med cing 'du shes nub pa des 'du byed<sup>983</sup> rnams 'byung bar 'dod pa med de<sup>984</sup> l gnas pa<sup>985</sup> med cing [N.181a] 'jig pa med la gzhan du 'gyur [D.128a3] ba med pa'i rnam par shes pa 'byung ba la mngon par 'dod pa med de<sup>986</sup> gnas pa med cing 'jig pa med la<sup>987</sup> [X.305b] gzhan du<sup>988</sup> 'gyur ba med pa'i<sup>989</sup> ngo bo l 'di ni dge slong phung po'i<sup>990</sup> de nyid shes pa yin te l bdud kyi yul la mi gnas shing 'dod chags zhe sdang gti mug [He.315b; D.128a4] rnams kyis gnod pa med pa yin l de rtag pa dang l bde ba dang l gtsang ba dang l bdag tu [L.61a] lta<sup>991</sup> ba ma yin l 'khor ba na<sup>992</sup> sgra dang l reg pa dang l gzugs dang l dri sdug pa dra ba'i zhags pa lta bu dag gis 'ching<sup>993</sup> bar mi 'gyur<sup>994</sup> zhing dran pa nyams par mi 'gyur [D.128a5] te l de dran pa nye bar gnas pa<sup>995</sup> rnam par shes shing zag pa zad par bya bar<sup>996</sup> nus la mya ngan las 'das pa la mngon du phyogs par 'gyur ro ll 'dir tshigs su bcaad pa l

dge slong brtson 'grus zhan pa dang ll  
le [H.234b] lo byed<sup>997</sup> cing lta ba la ll  
gang zhig [S.64b] rtag tu [D.128a6] spro dga' med ll  
de lta bu ni dge slong yin ll <5.1.21.1>

mal cha stan la longs mi spyod ll  
dge slong yin zhes sangs rgyas gsungs ll  
gang zhig le lo mngon dga' ba ll  
de ni dge ba'i 'os min no ll <5.1.21.2>

nyon mongs rnams kyi gzhi gcig ni ll  
le lo yin te <sup>[D.128a7]</sup> gang la yod<sup>998</sup> ll  
gang la le lo gcig yod pa ll  
de la chos ni med pa yin ll  
bgo ba tsam gyis chog<sup>999</sup> 'dzin pa ll  
de ni dge slong yin zhes brjod<sup>1000</sup> ll <5.1.21.3>

gang gi<sup>1001</sup> blo gros rjod<sup>1002</sup> med cing ll <sup>[N.181b]</sup>  
bsam gtan med la zag zad<sup>1003</sup> med ll  
cha byad<sup>1004</sup> tsam gyis chog <sup>[D.128b1]</sup> 'dzin pa ll  
de lta bu ni dge slong min<sup>1005</sup> ll <5.1.21.4>

gtsug lag khang <sup>[He.316a]</sup> dang kun dgar brtson ll <sup>[X.306a]</sup>  
chos kyi spyod yul dga' med<sup>1006</sup> cing ll  
bud <sup>[Q.135a]</sup> med chang la chags pa'i blo ll  
de lta bu ni dge slong min ll <5.1.21.5>

gang zhig bdud kyi 'ching gcod pa<sup>1007</sup> ll  
sdig pa'i <sup>[D.128b2]</sup> las dag gcod<sup>1008</sup> byed pa<sup>1009</sup> ll  
dge 'dun spyod yul<sup>1010</sup> mi spyod pa ll  
de ni dge slong sangs rgyas<sup>1011</sup> gsungs ll <5.1.21.6>

sbrul gdug dang<sup>1012</sup> ni ta mra dag<sup>1013</sup> ll  
smin pa<sup>1014</sup> za ba nyis<sup>1015</sup> na rung ll  
tshul khirms 'chal pa<sup>1016</sup> dge 'dun <sup>[L.61b]</sup> gyis<sup>1017</sup> ll  
bza' btung spyod pa mi rung ngo ll <5.1.21.7>

gang <sup>[D.128b3]</sup> zhig nyon mongs bsodus<sup>1018</sup> pa ni ll  
de ni bsod snyoms 'os min zhing ll  
de ni bsod snyoms rigs min te ll  
de ni dmyal ba'i 'os yin no<sup>1019</sup> ll <5.1.21.8>

sbrul gdug<sup>1020</sup> khung na<sup>1021</sup> 'dug<sup>1022</sup> lta bu'i ll  
nyon mongs<sup>1023</sup> gang gis bcom zhing spangs ll  
dge slong de ni bsod <sup>[D.128b4]</sup> snyoms<sup>1024</sup> spyod ll  
de ni bud med lta ba med <sup>[Go.37a]</sup> ll <5.1.21.9>

gal te bdag nyid gter<sup>1025</sup> bzhag cing ll  
sdig pa rnams la <sup>[H.235a]</sup> chags pa ni ll  
dge 'dun rin chen sun<sup>1026</sup> byed pa ll  
de ni dge slong ji ltar shes ll <5.1.21.10> <sup>[S.65a]</sup>



gang zhig rnyed dang bkur sti dang ll  
gang zhig yul sdug sems [D.128b5] byed la ll  
bud med lta zhing de 'dod pa ll  
dge min khyim min g.yon<sup>1027</sup> can yin<sup>1028</sup> ll <5.1.21.11>

ji<sup>1029</sup> ltar me yis<sup>1030</sup> tshal bsregs bzhin ll  
gang gis nyon mongs tshal bsregs pa ll  
bram ze de yin de dge zhing ll  
sdig pa'i zas la mi chags so ll <5.1.21.12>

rtag par [He.316b] grong [D.128b6] du 'gro spro<sup>1031</sup> zhing ll  
g.yon can rtag tu khru byed pa ll [N.182a]  
rmongs pa bdag<sup>1032</sup> dang gzhan slu ste ll  
dam chos lam la rmongs pa yin ll <5.1.21.13>

yid ni zhi zhing dgon pa ru ll  
rtag tu bsam gtan pha rol 'gro ll [X.306b]  
bram ze de yin de dge zhing ll  
dge ba'i lam gyi [D.128b7] spyod yul yin ll <5.1.21.14>

dgon pa dag tu dga' byed pa ll  
der ni 'dod chags bral ba dga' ll  
'dod pa tshol ba'i yid dag ni ll  
der ni dga' bar mi 'gyur ro ll <5.1.21.15>

gang zhig 'bel<sup>1033</sup> ba'i gdam dga' zhing ll  
yul gyi sred pas mngon dga' ba ll  
gang na 'chi [D.129a1] ba med pa yi<sup>1034</sup> ll  
zhi ba'i grong du mi 'gro 'o ll <5.1.21.16>

rgyal po sten<sup>1035</sup> cing zas dang skom ll  
shin tu zhim<sup>1036</sup> 'dod rtag khro ba ll [L.62a]  
ming gi<sup>1037</sup> dge slong g.yo thabs kyis ll  
<sbyin bdag bden sems slu bar byed ll><sup>1038</sup> <5.1.21.17>

gang dag rgyal po'i sgor 'dug cing<sup>1039</sup> ll  
khyim pa dag dang nye rtsom<sup>1040</sup> bcas ll  
de [D.129a2] nas de dag sun<sup>1041</sup> 'byin cing ll  
ji ltar glang chen tshal gnas bzhin ll <5.1.21.18>

gang dag bu smad yongs spangs nas<sup>1042</sup> ll  
zhi ba'i tshal na gnas pa ni ll  
de dag sred [H.235b] spangs bsam pa mnyam ll<sup>1043</sup> <5.1.21.19>

⟨5.1.22⟩ dge slong de nyes pa de <sub>[D.129a3]</sub> dag<sup>1044</sup> spangs nas | de nyid mthong ba de las gzhan pa gzugs la sogs pa <sub>[S.65b]</sub> phung po'i de nyid mthong ba thar pa la<sup>1045</sup> 'bad cing spyod de | bla ma la yongs su 'dri | lam dang lam ma yin pa'i<sup>1046</sup> de nyid shes<sup>1047</sup> shing <sub>[He.317a]</sub> 'phags pa'i lam yan lag brgyad pas thar pa'i <sub>[D.129a4]</sub> grong khyer de tshol ba ni lam rtsom<sup>1048</sup> pa'i ngang <sub>[N.182b]</sub> tshul can mnyam par lta zhing dri ma med pa'i sems dang zhi ba'i sems kyis lam de kun tu sten<sup>1049</sup> cing sgom ste<sup>1050</sup> mang du byed do ||

⟨5.1.23⟩ de zag pa med pa'i las kyis lam gyi dge ba dang yang dag par ldan pa des | bdud kyis phyogs ni <sub>[D.129a5]</sub> dmas par byed cing dam pa'i chos kyis phyogs ni 'phel <sub>[X.307a]</sub> bar byed do zhes sa bla'i gnod sbyin dag gis shes nas | bar snang la spyod pa'i gnod sbyin dag la mngon par bsnyad<sup>1051</sup> do ||

⟨5.1.24⟩ de dag gis kyang rgyal po chen po bzhi la mngon par bsnyad do || de dag gis kyang <sub>[D.129a6]</sub> rgyal chen bzhi pa nas<sup>1052</sup> snga ma bzhin du sbyar te | 'thab bral dang dga' ldan gyi lha dag gis dga' ldan gyi gnas na byams pa <sub>[L.62b]</sub> bzhugs <sub>[Go.37b]</sub> pa'i bar la mngon par bsnyad do || de nas<sup>1053</sup> byang chub sems dpa' gcig cig mchog tu dga' ches<sup>1054</sup> nas<sup>1055</sup> gzhan 'phrul dbang <sub>[D.129a7]</sub> byed kyis lha rnams la mngon par bsnyad de<sup>1056</sup> | 'dzam bu'i gling du rigs kyis bu che ge mo zhig skra dang kha spu bregs te | gos ngur smrig bgos nas<sup>1057</sup> snga ma bzhin du sbyar te | de nas gzhan 'phrul dbang byed kyis lha rnams yid mchog <sub>[H.236a]</sub> tu dga' ba'i bar du snga ma bzhin du sbyar <sub>[D.129b1]</sub> ro ||

## ⟨II-5.2⟩

⟨5.2.1-2⟩ de nas gzhan yang dge slong de sa<sup>1058</sup> gzhan lnga pa la ji ltar 'jug<sup>1059</sup> cig gu snyam nas | rnal 'byor spyod pa nang gi chos <sub>[S.66a]</sub> la chos kyis rjes su lta zhing gnas pa des thos pa las byung ba'i shes <sub>[He.317b]</sub> pa 'am | lha'i mig gis brtags na | skye <sub>[N.183a]</sub> mched gzugs can bcu la <sub>[D.129b2]</sub> rtog par <sub>[Q.136a]</sub> byed do || bcu gang zhe na | 'di lta ste | mig gi skye mched dang | gzugs kyis skye mched dang<sup>1060</sup> | rna ba'i skye mched dang | sgra'i skye mched dang | sna'i skye mched dang | dri'i skye mched dang | lce'i skye mched dang | ro'i skye mched dang | lus kyis skye mched <sub>[D.129b3]</sub> dang | reg bya'i skye mched de<sup>1061</sup> | skye mched gzugs can bcu po de dag la rtog par byed do ||

⟨5.2.3.1⟩ bdag gi mig<sup>1062</sup> gi skye mched la yang brten | gzugs kyis skye mched la yang brten nas | 'du shes su ji ltar 'gyur <sub>[X.307b]</sub> zhe na |

⟨5.2.3.2⟩ mig la yang brten | gzugs la yang brten nas | mig <sub>[D.129b4]</sub> gi rnam par shes pa skye bar mthong ste<sup>1063</sup> | gsum 'dus pa las reg pa | reg pa dang lhan cig skyes pa'i tshor ba dang |<sup>1064</sup> 'du shes dang | sems <sub>[L.63a]</sub> pa<sup>1065</sup> 'byung ngo || de la<sup>1066</sup> tshor ba gang yin pa de ni myong ba'o || sems pa<sup>1067</sup> gang yin pa de ni sems par byed pa'o<sup>1068</sup> || <sub>[D.129b5]</sub> de la 'du shes gang yin pa de ni shes<sup>1069</sup> pa yin te | 'di ltar gzugs 'di ni ring po | gzugs 'di <sub>[H.236b]</sub> ni thung ngu | gzugs 'di ni sdug pa | gzugs 'di ni mi sdug pa |<sup>1070</sup> gzugs 'di ni bstan du yod pa | gzugs 'di ni<sup>1071</sup> thogs pa<sup>1072</sup> dang bcas <sub>[D.129b6]</sub> pa | gzugs 'di ni bstan du med pa | gzugs 'di ni thogs pa med pa zhes rnam par rig byed<sup>1073</sup> ma yin pa'i bar rnam pa bcu gcig po 'di ni 'du shes kyis <sub>[S.66b]</sub> gzugs su rnam par dbye ste |

⟨5.2.3.3⟩ de ltar gsum 'dus pa <sub>[N.183b]</sub> las <sub>[He.318a]</sub> reg pa skye'o || de reg pa dang lhan cig <sub>[D.129b7]</sub> skyes pa'i tshor ba dang | 'du shes dang |<sup>1074</sup> sems pa<sup>1075</sup> 'byung ste | de la<sup>1076</sup> mig gi 'dus te reg pa las

byung ba'i tshor ba dang | 'du shes dang |<sup>1077</sup> sems pa<sup>1078</sup> | myong ba'i don ni tshor ba'i don no || 'du shes kyi don ni<sup>1079</sup> tshor ba'i tshe yang dag par shes pa yin te | chos 'di dag<sup>1080</sup> [D.130a1] la yid 'jug pa skye ba<sup>1081</sup> mtshan nyid mi 'dra zhing ngo bo nyid mi<sup>1082</sup> 'dra ba yin te | dper na sa chen po bcu'i<sup>1083</sup> chos lta bu'o || sems pa'i<sup>1084</sup> mtshan nyid mi 'dra ba yang de bzhin te<sup>1085</sup> [Go.68a] | rnam par rtog pa dang |<sup>1086</sup> yid la byed pa dang | dpyod pa dang | dran pa dang | [D.130a2] tshor ba dang | 'du shes dang | [X.308a] sems pa<sup>1087</sup> dang | reg pa dang | brtson 'grus dang | ting nge [Q.136b] 'dzin de dag ni dmigs pa gcig la mtshan nyid mi 'dra ba<sup>1088</sup> yin no || de bzhin du tshor ba'i mtshan [L.63b] nyid kyang<sup>1089</sup> mi 'dra zhing de bzhin du 'du shes<sup>1090</sup> kyi mtshan nyid kyang mi 'dra [D.130a3] ba yin te | dper na nyi ma'i gzhi gcig yin kyang 'on kyang<sup>1091</sup> 'od kyi ngo bo nyid<sup>1092</sup> tha dad pa | de bzhin du tshor ba'i [H.237a] ngo bo nyid kyang gzhan yin la<sup>1093</sup> | sems pa'i<sup>1094</sup> ngo bo nyid kyang gzhan yin no ||<sup>1095</sup>

<5.2.3.4> de mig gi 'dus te reg pa las byung ba'i tshor ba dang | 'du shes dang | sems [D.130a4] pa<sup>1096</sup> de kho na nyid<sup>1097</sup> shes nas | mig 'di ni gsog tu mthong | gsob tu mthong<sup>1098</sup> | snying po med par mthong ngo || yang dag pa'i<sup>1099</sup> mthong ba'i dge slong de ni lam gyi de kho na nyid [He.318b] shes nas | log par lta ba spangs [S.67a] te | de yang dag pa'i lta ba sngon du btang bas<sup>1100</sup> [N.184a] de [D.130a5] mig dang lhan cig skyes pa'i 'du shes kyi gti mug rnyog pa<sup>1101</sup> can gyi ngo bo nyid du gyur pa spong ngo || sha'i gong bu'i de kho na nyid<sup>1102</sup> mthong ste | tshil<sup>1103</sup> dang | rnag dang | khrag dang | mchi<sup>1104</sup> ma'i gnas yin par rig nas | 'dod chags spong zhing mi rtag par rig [D.130a6] nas<sup>1105</sup> | rtag<sup>1106</sup> par mi lta ba<sup>1107</sup> yin la | rus pa'i bu ga'i nang na sha'i gong bu yod par rig nas | 'dod chags dang bral bar 'gyur | rgyus pas<sup>1108</sup> sbrel<sup>1109</sup> bar rig cing mig gi skye mched 'di ni gcig la gcig 'brel par rtogs<sup>1110</sup> te | 'di la snying po med cing bdag med par [D.130a7] rig la | mdor na mig 'di ni sdug bsngal du gyur pa yin no zhes rnam [X.308b] par shes shing mthong nas<sup>1111</sup> | mig gi skye mched kyi 'dod chags dang bral bar 'gyur ro ||

<5.2.3.5> de mig gi skye mched yang dag pa ji lta ba bzhin rtogs shing<sup>1112</sup> gzugs la yang<sup>1113</sup> rnam par dpyod par byed de | [D.130b1] gal te yang dag pa ma yin pa'i gzugs 'di sdug pa dang | mi sdug pa [H.237b] dang | lung du ma [L.64a] bstan pa yongs su rtog ste | ci<sup>1114</sup> 'di la snying po yod dam | ci gtsang ngam | ci rtag gam | ci bde ba yod dam snyam mo || de gzugs la<sup>1115</sup> lta zhing shes te | rtog [D.130b2] pas<sup>1116</sup> gzugs su<sup>1117</sup> mi dmigs te | 'di la snying po med do || gzugs sdug pa dang mi sdug pa 'di ni [Q.137a] kun tu rtog pa tsam ste | 'di la sdug pa dang mi [N.184b] sdug pa'i ngo bo ni med la | sdug pa dang khong<sup>1118</sup> khro ba [He.319a] kho nar kun tu rtog pas bzung<sup>1119</sup> ba'i [D.130b3] 'jig rten 'di [S.67b] ni sdug pa dang sdang bar sems so snyam mo ||

<5.2.4.1> de mig gi skye mched mthong nas | rna ba'i skye mched la lta bar byed de | de sgra la<sup>1120</sup> so sor rtog go || sgra skyes pa<sup>1121</sup> dbang po'i yul la 'jug ste | de nas<sup>1122</sup> rna ba la yang brten | sgra la yang brten | de skyed pa'i<sup>1123</sup> yid la byed pa la yang<sup>1124</sup> [D.130b4] brten nas | rna ba'i rnam par shes pa [Go.38b] skye ste | gsum 'dus pa las reg pa | reg pa dang lhan cig skyes pa'i tshor ba dang | 'du shes dang | sems pa 'byung ngo<sup>1125</sup> || de la reg pa dang lhan cig skyes pa gang gis myong bar byed | de la<sup>1126</sup> reg pa dang lhan [D.130b5] cig byung ba'i 'du shes gang gis kun tu shes par byed | reg pa dang lhan cig byung ba'i sems pa gang gis<sup>1127</sup> sems par byed snyam na | 'du shes ni 'di lta ste | 'di ni ring po<sup>1128</sup> snyam<sup>1129</sup> pa'i mtshan nyid do || [X.309a] sgra 'byung ba'i rkyen 'di las skyes pa'i sgra gsal ba<sup>1130</sup> dang | [D.130b6] chung ba dang chen po |<sup>1131</sup> snyan pa 'am<sup>1132</sup> mi snyan pa 'di 'byung ste | de sgra byung ba de la so sor rig par byed cing yang dag par [H.238a] sems par byed la 'du shes kyi<sup>1133</sup> rnam par [L.64b] 'byed par byed | yid kyi<sup>1134</sup> rnam par shes pas<sup>1135</sup> rnam par shes par byed cing tshor bas<sup>1136</sup> shes par byed la som [D.130b7] nyis<sup>1137</sup> rnam par dpyod par byed do || de<sup>1138</sup> rna ba'i skye

mched la mngon par zhen pa na rtog par byed | rtog pa na rnam par dpyod <sup>[N.185a]</sup> par byed | rnam par dpyod pa na so so yang dag par rig par byed de | 'di la <sup>[He.319b]</sup> sgra<sup>1139</sup> ngo bo nyid kyis snyan pa 'am mi snyan pa ni med do || sgra snyan <sup>[D.131a1]</sup> pa 'am mi snyan pa <sup>[S.68a]</sup> 'di ni kun tu rtog pa tsam kho na ste | sgra 'di ni ngo bo nyid kyis rtag pa 'am | bde ba 'am | snying po 'am | bdag dang bcas pa ni med la | sgra snyan pa 'am mi snyan pa 'di ni 'dod chags zhe sdang gti mug kho na'o<sup>1140</sup> <sup>[D.131a2]</sup> snyam mo ||

<5.2.4.2> de sgra'i skye mched la mngon par kun tu rtog pa na<sup>1141</sup> sgra thos na <sup>[N.185a]</sup> rmongs pa med cing chags pa med la<sup>1143</sup> snying po med par rtogs so || de rna<sup>1144</sup> ba dang sgra'i skye mched la mngon par rtog na<sup>1145</sup> | <sup>[Q.137b]</sup> rna ba'i rnam par shes pa la chags pa med <sup>[D.131a3]</sup> cing<sup>1146</sup> 'dod chags dang bral bar<sup>1147</sup> 'thob<sup>1148</sup> ste | rna ba'i rnam par shes pa ni bdag ma yin zhing rna ba'i rnam par shes pa ni<sup>1149</sup> bdag gi ma yin no<sup>1150</sup> snyam mo || reg pa dang | tshor ba dang | <sup>[X.309b]</sup> sems pa yang de bzhin no ||

<5.2.5.1> yang dge slong de<sup>1151</sup> sna dang dri'i skye <sup>[D.131a4]</sup> mched la lta<sup>1152</sup> ste | sna la yang brten | dri la yang brten | de skyed pa<sup>1153</sup> yid la byed pa la yang brten nas | sna'i rnam par shes pa skye ste | nye <sup>[H.238b]</sup> ba 'am | ring ba 'am | yid du 'ong ba 'am | yid du mi 'ong ba 'am | dri zhim pa 'am <sup>[1154]</sup> dri mi zhim <sup>[D.131a5]</sup> pa 'am | <sup>[L.65a]</sup> rlung gis<sup>1155</sup> khyer te 'ongs pa 'am khyer te mi 'ong ba'i<sup>1157</sup> dri so sor snom mo || de la sna'i skye mched la phyi<sup>1158</sup> rol gyi dri de sbyor bar byed de | <sup>[N.185b]</sup> de la gsum 'dus pa las reg pa | reg pa dang lhan cig skyes pa'i tshor ba dang | 'du shes dang | <sup>[D.131a6]</sup> sems pa<sup>1159</sup> 'byung ngo || <sup>[He.320a]</sup> de la myong ba'i mtshan nyid ni tshor ba'o || shes pa'i mtshan nyid ni 'du shes so || <sup>[S.68b]</sup> rna ba dang sgra'i skye mched mthong nas <sup>[1161]</sup> nang gi<sup>1162</sup> reg pa'i mtshan nyid ni reg pa | shes pa'i mtshan nyid ni 'du shes | <sup>[1163]</sup> sems pa'i<sup>1164</sup> mtshan <sup>[D.131a7]</sup> nyid ni<sup>1165</sup> sems par byed pa yin te | <sup>[Go.39a]</sup> chos 'di dag ni skad cig ma gcig<sup>1166</sup> la dmigs pa yin la bya ba ni tha dad par rtsom<sup>1167</sup> pa yin te | dper na ji ltar ngo bo nyid mi 'dra ba sa chen po'i chos bcu pa lta bu'o || de bzhin du chos 'di dag thams cad kyi <sup>[D.131b1]</sup> mtshan nyid tha dad cing skad cig ma gcig la gzhan bya ba gcig rtsom pa yin no snyam ste<sup>1168</sup> | snga ma bzhin no ||

<5.2.5.2> dge slong de sna dang<sup>1169</sup> dri'i skye mched kyi de kho na nyid shes pa<sup>1170</sup> de nyid 'di ltar tshol te | ci 'di la skye mched 'di rtag pa dang | brtan pa dang | <sup>[1171]</sup> ther zug pa med <sup>[D.131b2]</sup> cing<sup>1172</sup> yongs su 'gyur ba yin te | <sup>[X.310a]</sup> sna dang dri'i skye mched mi rtag pa dang | sdug bsngal ba dang | stong pa dang<sup>1173</sup> | bdag med par shes la de dag thams cad la bdag med cing bdag gi med do zhes rig nas<sup>1174</sup> | sna dang dri'i<sup>1175</sup> <sup>[H.239a]</sup> skye mched 'di ni kun tu rtog pa tsam kho na<sup>1176</sup> <sup>[D.131b3]</sup> yin te<sup>1177</sup> | des so so'i skye bo thams cad bcings pa yin te<sup>1178</sup> | blo <sup>[Q.138a]</sup> zhan pa<sup>1179</sup> dag ni rnam pa <sup>[L.65b]</sup> la so sor rtog go snyam mo ||

<5.2.6.1> yang dge slong de<sup>1180</sup> lce'i skye mched tshol bar byed de | <sup>[N.186a]</sup> lce la yang brten | ro la yang brten | de skyed pa yid la byed pa la yang brten <sup>[D.131b4]</sup> nas | lce'i rnam par shes pa skye ste | gsum <sup>[He.320b]</sup> 'dus pa las reg pa<sup>1181</sup> | reg pa dang lhan cig skyes pa'i tshor ba dang | 'du shes dang | <sup>[1182]</sup> sems pa<sup>1183</sup> 'byung ngo || de la myong ba'i mtshan nyid ni tshor ba | shes pa'i mtshan nyid ni 'du shes | reg pa'i<sup>1184</sup> mtshan nyid <sup>[D.131b5]</sup> ni reg pa | <sup>[S.69a]</sup> sems pa'i mtshan nyid ni sems par<sup>1185</sup> byed pa yin te | chos 'di dag ni 'du shes kyi mtshan ma la dmigs pa yin zhing rang gi mtshan nyid dang spyi'i mtshan nyid du gyur pa bya ba tha dad pa rtsom zhing thams cad kyang don gcig<sup>1186</sup> rab tu sgrub<sup>1187</sup> pa yin te | <sup>[D.131b6]</sup> dper na shing<sup>1188</sup> la yang brten | skam<sup>1189</sup> pa la yang brten | the'u la yang brten | thab la yang brten | mgar ba la yang brten nas | lag pa'i rgyan sor gdub gcig<sup>1190</sup>

byed de | chos de dag thams cad kyi mtshan nyid mi 'dra ba<sup>1191</sup> | de bzhin du lce'i skye mched kyi chos 'di la<sup>1192</sup> [D.131b7] yang | lce'i<sup>1193</sup> skye mched dang ro'i skye mched skyed<sup>1194</sup> do ||

<5.2.6.2> yang dge slong de lce'i skye mched kyi de kho na nyid mthong [X.310b] ba 'di ltar rab tu rtog par byed de<sup>1195</sup> | lce'i skye mched la rtag<sup>1196</sup> pa 'am | bde ba 'am | gtsang [H.239b] ba 'am | bdag dang bcas pa cung<sup>1197</sup> zad yod pa | [D.132a1] rnam pa<sup>1198</sup> thams cad du rnam par bsams na<sup>1199</sup> gang mtshan nyid de lta bu dang ldan pa'i chos chung ngu tsam yang mi dmigs [L.66a] te | de<sup>1200</sup> lce dang ro'i skye mched kyi 'dod [N.186b] chags dang bral lo || de sems can rgya mtsho de dag thams cad gang du zhugs shing chags pa mi [D.132a2] dang | lha dang | sems can dmyal ba dang | dud 'gro dang | yi dags 'gro ba lnga po dag gcig la gcig 'gag cing<sup>1201</sup> [Go.39b] zhugs te 'ching ngo || de lce dang ro'i skye mched las rnam par grol [He.321a] zhing 'dod chags dang bral te | lce'i skye mched<sup>1202</sup> la bdag med [D.132a3] cing lce dang ro'i skye mched<sup>1203</sup> la bdag gi med de | bdag rtag pa 'am | [Q.138b] brtan pa 'am | [S.69b] ther zug pa med cing yongs su 'gyur ba'i chos can<sup>1204</sup> yin te | lce dang ro'i skye mched ni med pa yin no snyam ste<sup>1205</sup> | de de las kyang 'dod chags dang bral lo ||

<5.2.7> gzhan [D.132a4] yang dge slong de lus dang reg bya'i skye mched la lta bar byed de | de lus la yang brten | reg bya la yang brten nas | lus kyi rnam par shes pa skye bar mthong ste | gsum 'dus pa las reg pa | reg pa dang lhan cig skyes pa'i tshor ba dang | [D.132a5] 'du shes dang | sems pa 'byung ste | chos 'di dag ni snga ma bzhin du shes par bya'o || ji ltar mig gi dbang po'i skye mched rnams bshad pa | de bzhin du lus kyi reg pa yang khong du chud par bya'o || [D.132a6; H.240a]<sup>1206</sup>  
|| <sup>1207</sup> bam po lnga pa ||

<5.2.8.1-2> de nas gzhan yang [X.311a] ji ltar na dge slong de skye mched gzugs can bcu brtags nas | chos kyi skye mched kyi de kho na nyid rtog cing chos kyi skye [L.66b] mched la lta bar byed [N.187a] ce na | rnal 'byor spyod pa nang gi chos la [D.132a7] chos kyi rjes su lta zhing<sup>1208</sup> gnas pa des<sup>1209</sup> thos pa las byung ba'i shes pa 'am | lha'i [He.321b] mig gis brtags na | chos gang chos kyi skye mched du bsdus pa ni | so sor brtags pas 'gog pa dang | so sor brtags pa ma yin pas 'gog pa dang | nam mkha'o || [D.132b1] de la chos gang cung zad med pa'i chos de bsdus pa ni nam mkha' yin no || so sor brtags pas 'gog pa zhes bya ba ni<sup>1210</sup> mya ngan las 'das pa la so sor rtog pa'i [S.70a] shes rab yin te | de rnam pa du ma mngon sum du byas nas<sup>1211</sup> gnas | so sor rtog pas<sup>1212</sup> nyon mongs pa sel [D.132b2] zhing<sup>1213</sup> zad par byed la 'jig par byed | zag pa med pa thams cad la phyogs par byed cing mngon du byed pa yin no || so sor brtags<sup>1214</sup> pa ma yin pas 'gog pa ni so sor brtags pa ma yin pa<sup>1215</sup> zhes bya ba gang mi shes shing shes pa med la<sup>1216</sup> so sor rig<sup>1217</sup> pa med | [D.132b3] shes pa ma yin zhing shin tu khong du chud pa med la rab tu<sup>1218</sup> rtog pa med | gzhan gyi rnam par [Q.139a] shes pa brgya phrag stong<sup>1219</sup> skyes pa dag kyang 'jig par byed cing mig dang | rna ba dang | sna [H.240b] dang | lce dang | lus dang | yid kyi rnam par shes pa de [X.311b] dag<sup>1220</sup> [D.132b4] 'jig par byed la | yang<sup>1221</sup> 'byung bar mi byed pa<sup>1222</sup> gsum pa 'di ni so sor brtags pa ma yin pas 'gog pa ste | nam mkha' dang | chos gsum po 'di [Go.40a] dag ni skye ba med la rtag pa | de<sup>1223</sup> [N.187b] dag dus kyis ma bskyed [L.67a] cing skye bar mi 'gyur la<sup>1224</sup> mi skye'o ||

<5.2.9> de nas gzhan yang ji ltar na [D.132b5] dge slong de<sup>1225</sup> chos kyi skye [He.322a] mched gzugs dang gzugs ma yin pa rnam pa gnyis rnam par 'byed ce na |

<5.2.10> de la gzugs can bcu ni skye mched gzugs can yin no || de la ji ltar na bstan du med cing thogs pa med pa'i<sup>1226</sup> mig gi rnam par shes pas bstan du yod cing thogs [D.132b6] pa dang bcas pa'i gzugs ji ltar na<sup>1227</sup> dmigs par 'gyur<sup>1228</sup> | de bzhin du ji ltar na<sup>1229</sup> rna ba'i rnam par shes pa bstan du

med cing thogs pa med pas sgra 'dzin par 'gyur l de bzhin du ji ltar <sup>[S.70b]</sup> na sna'i rnam par shes pa bstan du med cing thogs pa med pas <sup>1230</sup> dri 'dzin par 'gyur l de <sup>[D.132b7]</sup> bzhin du lce'i rnam par shes pa bstan du med cing thogs pa med pas ro rnam par shes par 'gyur l de bzhin du lus kyi rnam par shes pa bstan du med cing thogs pa med pas <sup>1231</sup> <reg bya rnam par shes par 'gyur l> <sup>1232</sup> phyi rol gyi skye mched lnga dang <sup>1233</sup> gzhan nang <sup>1234</sup> gi skye mched lnga po 'di dag ji ltar na bstan du <sup>[D.133a1]</sup> med cing <sup>1235</sup> thogs pa med pa dag gis bstan du yod cing thogs pa dang bcas pa'i skye mched dag ji ltar dmigs <sup>[H.241a]</sup> par 'gyur zhe na ll

<5.2.11.1> dge slong de ji tsam <sup>1236</sup> du dmigs pa'i rnam par 'gyur <sup>1237</sup> ba de <sup>1238</sup> tsam du rnam par <sup>1239</sup> mthong zhing de rnam par shes pa skye ste l rgya dang <sup>[D.133a2]</sup> rgya'i 'bur bzhin no ll de la rgya <sup>1240</sup> de'i mi 'dra ba mkhrang ba dang l rgya'i 'jam pa dang snyi ba <sup>1241</sup> l mkhrang ba dang mi <sup>[N.188a]</sup> mkhrang ba <sup>1242</sup> de las rgya'i 'bur <sup>[X.312a]</sup> 'byung ngo <sup>1243</sup> ll de <sup>[L.67b]</sup> bzhin du bstan du med cing thogs pa med pa'i rnam par shes pa <sup>[He.322b]</sup> bstan du yod cing thogs pa dang <sup>[D.133a3]</sup> bcas <sup>[Q.139b]</sup> pa la dmigs pa <sup>1244</sup> 'dzin to ll gsum pa rgya'i 'bur 'byung ba bzhin du <sup>1245</sup> mi 'dra ba de dag thams cad las mi 'dra ba 'byung ste l de ltar mi 'dra ba la mi 'dra ba <sup>1246</sup> 'byung ba ni mtha' dang po yin no ll

<5.2.11.2> mtha' gnyis pa ni l 'dra ba dag las 'dra ba 'byung ba yin te l <sup>[D.133a4]</sup> dper na thags dkar po dag <sup>1247</sup> las gos kyi snam bu dkar por <sup>1248</sup> shes pa lta bu'o ll

<5.2.11.3> mtha' gsum pa ni l mi mthun pa dag las mi mthun pa 'byung ba <sup>1249</sup> yin te l dper na gtsub <sup>1250</sup> shing las me 'byung zhing me dang shing mi mthun par mthong ba lta <sup>[S.71a]</sup> bu'o ll

<5.2.11.4> mtha' bzhi pa ni l sla ba <sup>[D.133a5]</sup> las bska <sup>1251</sup> ba 'byung ba yin te l dper na 'o ma sla ba las bska ba <sup>1252</sup> 'byung ba ni ji ltar 'o ma sla ba <sup>1253</sup> las zho bska ba 'byung ba <sup>1254</sup> de bzhin du dngos po mi 'dra ba mig gi rnam par shes pa la sogs <sup>1255</sup> pa rgyu rkyen gyi bye brag gis <sup>1256</sup> mig gi rnam par <sup>[H.241b]</sup> shes pa la sogs pa skye'o ll 'dir <sup>[D.133a6]</sup> tshigs su bcad pa l

chos rtogs pa la mngon dga' zhing <sup>1257</sup> ll  
 bsam gtan kun dgar gnas ldan pa <sup>1258</sup> ll  
 de nyid <sup>1259</sup> mtshan nyid shes pa ni ll  
 mya ngan 'das pa mchog 'thob <sup>1260</sup> bo ll <5.2.12.1>

byams la <sup>1261</sup> rtag par kun tu dga' <sup>1262</sup> ll  
 chos kyi spyod yul <sup>1263</sup> brtson <sup>1264</sup> byed cing ll  
 lus <sup>[D.133a7]</sup> kyi mtshan nyid de nyid shes <sup>1265</sup> ll <sup>[N.188b]</sup>  
 de nyid kho na <sup>[Go.40b]</sup> dge slong yin ll <5.2.12.2>

gang gi blo <sup>1266</sup> gros tshul bzhin sems ll  
 'dod dang <sup>[X.312b]</sup> khro bas mi nyams pa ll  
 dge slong de yin shes <sup>[L.68a]</sup> par bya ll  
 de las bzlog <sup>1267</sup> na gzhan du 'gyur ll <5.2.12.3>

'byung po kun la brtse <sup>1268</sup> zhing zhi <sup>1269</sup> ll  
 chags pa thams <sup>[D.133b1]</sup> cad rnam <sup>[He.323a]</sup> spangs la ll  
 'ching ba kun las nges grol ba ll  
 de nyid rig pa dge slong yin ll <5.2.12.4>

gang gi<sup>1270</sup> rnam shes las rung zhing<sup>1271</sup> ||  
gang dag yul gyis<sup>1272</sup> mi nyams pa ||  
gser la dri ma med pa bzhin ||  
dga' ba<sup>1273</sup> dge slong zhes<sup>1274</sup> bya 'o || <5.2.12.5>

gang gi yid la<sub>[D.133b2]</sub> dga' ba dang ||  
mi dga' ba yis<sup>1275</sup> gos med cing ||  
skyon rnam thams cad rnam spangs pa ||  
de ni dge ba'i gter du blta<sup>1276</sup> || <5.2.12.6>

tshul khrim nye bar khro med cing ||  
chos spyod pa dag dbang po thul ||  
sems can mi dman blo gros ldan ||  
de lta bu ni dge<sub>[D.133b3]</sub> slong yin || <5.2.12.7>

gang dag bstan bcos<sup>1277</sup> bstan bcos<sup>1278</sup><sub>[S.71b]</sub> don<sup>1279</sup> ||  
rtag tu rnam shes<sub>[Q.140a]</sub> blo gros dga' ||  
bza' btung dag la dga' med pa ||  
zhi ba'i yid de dge slong yin || <5.2.12.8>

gang dag tshal dgon<sup>1280</sup> gtsug lag khang ||  
dur<sup>1281</sup> khrod dang ni rtswa<sup>1282</sup> bting la ||<sub>[H.242a]</sub>  
yid ni<sub>[D.133b4]</sub> dga' bar byed pa dag ||  
de lta bu ni dge slong yin || <5.2.12.9>

skyon rnam de nyid<sup>1283</sup> las shes shing ||  
'bras bu'i<sup>1284</sup> bye brag rig pa dang ||  
rgyu dang rkyen gyi de nyid shes ||  
sdig dang bral ba dge slong yin || <5.2.12.10>

sdig pa'i dgon pa<sup>1285</sup> bcom byas shing ||<sub>[N.189a]</sub>  
skyon bcom dbang po<sub>[D.133b5]</sub> thul ba dang ||  
yang srid rnam pa<sup>1286</sup> shes pa ni ||  
zhi ba'i yid de<sup>1287</sup> dge slong yin || <5.2.12.11>

bsngags pas snying la dga' med la ||  
smad pas zhun pa med pa ni ||  
rgya<sub>[X.313a]</sub> mtsho lta bur zab pa ste ||  
rnal rig<sup>1288</sup> dge slong zhes bya 'o || <5.2.12.12>

blo gros brtan pa<sub>[He.323b; L.68b]</sub> bdag mi bstod<sup>1289</sup> ||  
snyan<sub>[D.133b6]</sub> par<sup>1290</sup> smra zhing dus su smra ||  
brkam<sup>1291</sup> med grags pa mkhas pa dag ||  
dge slong de ni zhi zhes bya<sup>1292</sup> || <5.2.12.13>

'dod pa'i<sup>1293</sup> khams su 'gro ba'i rgyu ||  
de bzhin gzugs kyi khams dang ni ||  
gzugs med khams kyi de nyid shes ||  
bstan rig dge slong zhes bya 'o || <5.2.12.14>

'jig <sub>[D.133b7]</sub> rten gtam la chags med cing ||  
gang gi yul dag dug lta bu ||  
chags pa'i skyon dag rtag 'joms<sup>1294</sup> pa ||  
dge slong de ni sangs rgyas bstan || <5.2.12.15>

gang gi blo gros 'dod rnam la ||  
'dam lta bu<sup>1295</sup> ni rtag tu lta ||  
brtan<sup>1296</sup> pa blo gros nges grol zhing ||  
de ni <sub>[D.134a1]</sub> 'khor ba'i 'ching las grol || <5.2.12.16>

gang zhig<sup>1297</sup> le lo thag bsrings<sup>1298</sup> pa ||  
bsam gtan kha ton las rung zhing ||  
sems can rnam la phan <sub>[S.72a]</sub> byed pa ||  
dgon gnas dge slong zhes bya 'o || <5.2.12.17>

gang gi blo gros dris<sup>1299</sup> lan ldon<sup>1300</sup> || <sub>[H.242b]</sub>  
spobs <sub>[D.134a2]</sub> dang<sup>1301</sup> ldan zhing dbang po thul ||  
de ni chos kyi gtam shes te ||  
gang dag bzlog<sup>1302</sup> na rtswa dang 'dra || <5.2.12.18>

gang gi blo gros lus dub pas ||  
rnam pa kun tu skyo<sup>1303</sup> med cing ||  
don du <sub>[Go.41a]</sub> bya ba kun shes pa ||  
de ni dge 'dun sogs pa byed || <5.2.12.19>

tshong<sup>1304</sup> zong phyir min<sup>1305</sup> <sub>[N.189b]</sub> longs spyod<sup>1306</sup> <sub>[D.134a3]</sub> min ||  
grags pa'i don du ga la zhig ||  
gang blo dge 'dun don sems pa<sup>1307</sup> ||  
de ni 'khor ba'i 'ching las grol || <5.2.12.20>

gang gi brtul zhugs mtho ris dang || <sub>[X.313b; Q.140b]</sub>  
rnyed dang grags pa'i don du min ||  
thams cad mya ngan 'das don byed<sup>1308</sup> ||  
dge slong de ni<sup>1309</sup> zhi zhes bya || <sub>[He.324a; D.134a4]</sub> <5.2.12.21>

sdig pa dag ni rtag tu spangs ||  
legs par byed la<sup>1310</sup> rtag dga<sup>1311</sup> zhing ||  
sdig pa'i bshes dang mi 'dre ba ||  
sangs rgyas bstan la dge slong yin || <5.2.12.22>



sems ni <sub>[L.69a]</sub> byams par bsgoms<sup>1312</sup> byas shing ll  
 mkhas pa drang po'i sems ldan pa<sup>1313</sup> ll  
 bslab pa'i gzhi la <sub>[D.134a5]</sub> nyams med pa ll  
 mya ngan 'das<sup>1314</sup> pa yong<sup>1315</sup> mi ring ll <5.2.12.23>

'khor ba'i skye dang rga ba yi<sup>1316</sup> ll  
 'jigs las kha ni phyir phyogs shing ll  
 bsam gtan ldan la bag yod pa ll  
 mya ngan 'das pa yong mi ring ll <5.2.12.24>

mi rtag stong pa bdag med dang ll  
 bya ba'i<sup>1317</sup> rnam pa<sup>1318</sup> shes pa <sub>[D.134a6]</sub> dang ll  
 bsam gtan 'phel ba'i rnam shes pa ll  
 mya ngan 'das pa yong mi ring ll <5.2.12.25>

## <II-6>

<6.1-2> de nas gzhan yang dge slong de sa gzhan lnga pa las sa gzhan drug pa la ji ltar 'jug ce na l  
 rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa des thos pa <sub>[S.72b]</sub> las byung  
 ba'i <sub>[D.134a7]</sub> shes <sub>[H.243a]</sub> pa 'am l lha'i mig gis brtags na l dge slong de mu bzhi pa la lhag par mos pa  
 yin no ll ji ltar na chos 'di dag gi rgyu 'dra ba dag las 'dra ba 'byung ba dang l mi 'dra ba dag las  
 mi 'dra ba dang l<sup>1319</sup> 'dra ba <sup>1320</sup> ma yin pa dag las 'dra ba ma yin pa dang l phyed 'dra <sub>[D.134b1]</sub> ba  
 dag las phyed 'dra ba <sub>[N.190a]</sub> 'byung l

<6.3.1> ji ltar na<sup>1321</sup> rgyu 'dra ba dag las 'dra ba 'byung zhe na l dper na 'bru dang 'bru'i rgyur gyur  
 pa dag las <sub>[X.314a]</sub> 'bru nyid skye ba l de bzhin du nang gi dge ba'i las 'dra ba dag las 'dra ba'i 'bras  
 bu nyid lha dang mi rnam la <sup>1322</sup> dmigs <sub>[He.324b]</sub> pa ni l mu dang po <sub>[D.134b2]</sub> yin no ll

<6.3.2> rgyu mi 'dra ba dag<sup>1323</sup> las mi 'dra ba 'byung ba ni<sup>1324</sup> l dper na 'o ma las zho skyur ba  
 'byung ba<sup>1325</sup> l de bzhin du nang<sup>1326</sup> gi yang 'jig rten 'dir kun nas nyon mongs pa sgra dang l reg pa  
 dang l ro dang l gzugs dang l dri 'dod pa sdug pa dag<sup>1327</sup> <sub>[L.69b]</sub> byas pas zho skyur ba 'byung ba de  
<sub>[D.134b3]</sub> bzhin du mi 'dod cing mi sdug la<sup>1328</sup> yid du mi 'ong ba'i 'bras bu rnam par smin pa sems  
 can dmyal ba dang l yi dags dang l dud 'gro rnam la dmigs pa <sub>[Q.141a]</sub> ni<sup>1329</sup> l mu gnyis pa<sup>1330</sup> yin no  
 ll

<6.3.3> rgyu mi 'dra ba dag las mi 'dra ba 'byung ba ni l dper na tshon sngon po dang bab lar sbyar  
 na <sub>[D.134b4]</sub> kha dog mi 'dra ba 'ga<sup>1331</sup> zhid tu 'gyur ba l<sup>1332</sup> de bzhin du nang gi<sup>1333</sup> chos la yang las  
 dang 'bras bu rnam par smin pa'i <sub>[Go.41b]</sub> las dang <sub>[H.243b]</sub> 'bras bu mi 'dra ba 'byung ba<sup>1334</sup> ste l las  
 dang 'bras bu mi 'dra ba ni l dper na log par<sup>1335</sup> lta ba mchod sbyin pa dag mtho ris 'dod pa'i phyir  
 phyugs <sub>[D.134b5]</sub> dag gsod de l de<sup>1336</sup> dag sems can dmyal bar 'gro ba ni l <sub>[S.73a]</sub> mu gsum pa yin no ll

<6.3.4> rgyu phyed 'dra ba dag las<sup>1337</sup> phyed 'dra ba 'byung ba ni<sup>1338</sup> l thags phra mo dkar po<sup>1339</sup> las  
 snam bu dkar <sub>[N.190b]</sub> po stug po nyid<sup>1340</sup> du byed de l phra mo<sup>1341</sup> stug po gnyis mi 'dra ba nyid du  
 yod pa l de bzhin du rgyu <sub>[D.134b6]</sub> phyed<sup>1342</sup> 'dra ba <sub>[X.314b]</sub> dag las phyed 'dra ba<sup>1343</sup> 'byung ba ni l mi

dge ba'i las bsags pa phra mor gyur pa dag gis sems can dmyal ba chen po dag byed pa ni | mu bzhi pa yin no ||

⟨6.4⟩ dge slong de las dang 'bras bu 'ong ba dang <sup>[He.325a]</sup> 'gro ba'i<sup>1344</sup> byed pa<sup>1345</sup> rjes su bsams pa mthong nas | las dang 'bras bu <sup>[D.134b7]</sup> 'khor lo bzhin du srid par 'gro ba'i mu bzhi pa sems par byed de | ris<sup>1346</sup> dang ldan pa'i mi la gnod par byed pa'i las thob pa <sup>1347</sup> med pa gang<sup>1348</sup> yin pa <sup>[L.70]</sup> <sup>1349</sup> ni | mu dang po yin no || mi la gnod par<sup>1350</sup> byed pa'i las thob pa gang yin pa <sup>1351</sup> ni | mu gnyis pa<sup>1352</sup> yin no || gnod par byed pa'i <sup>[D.135a1]</sup> las thob pa dang ma thob pa gang yin pa <sup>1353</sup> ni | mu gsum pa yin no || gnod par byed pa'i las thob pa<sup>1354</sup> yang ma yin ma thob pa yang ma yin pa gang yin pa <sup>1355</sup> ni | mu bzhi pa yin no ||

⟨6.5.1⟩ ris<sup>1356</sup> dang ldan par gnod par byed pa'i<sup>1357</sup> las thob pa med pa gang yin pa <sup>[D.135a2]</sup> de ni yod de | dper na 'jig rten par gyur pa dag | rgyu skar<sup>1358</sup> ma thob<sup>1359</sup> par mi dag la gnod par<sup>1360</sup> byed pa lta bu'o || <sup>[H.244a]</sup> 'jig rten las 'das pa ni | <sup>1361</sup> mig gi rnam par shes pa las kyir rgya mtsho thob pa med<sup>1362</sup> pa'i mi la 'dod pa dang mya ngan la sogs pas<sup>1363</sup> gnod par byed pa ni | mu dang <sup>[D.135a3]</sup> po yin no ||

⟨6.5.2⟩ mi la gnod par byed pa'i las thob pa gang yin pa <sup>1364</sup> ni | dper na 'jig rten pa <sup>[Q.141b]</sup> dag | me 'am<sup>1365</sup> | ral gri<sup>1366</sup> dag<sup>1367</sup> phrad na sreg go zhe 'am<sup>1368</sup> | <sup>[S.73b]</sup> gcod do zhes zer ba lta bu'o || 'jig rten las 'das pa ni | mi <sup>[X.315a]</sup> dge ba'i <sup>[N.191a]</sup> las thob na | sems can dmyal ba <sup>[D.135a4]</sup> dang | dud 'gro dang | yi dags rnams su gnod par<sup>1369</sup> byed pa ni | mu gnyis pa yin no ||

⟨6.5.3⟩ gnod par byed pa'i las thob pa dang ma thob pa<sup>1370</sup> gang yin pa ni | dper na 'jig rten pa dag | <sup>[He.325b]</sup> rig<sup>1371</sup> sngags dang dug gi mthu thob pa dang ma thob pa'i sbyin par byed pa lta bu'o || <sup>[D.135a5]</sup> 'jig rten las 'das pa ni | 'chi<sup>1372</sup> ba'i yul gyi dus su sems can dmyal ba rnams <sup>[L.70b]</sup> kyir mtshan ma'i gzugs brnyan thob pa ni | mu gsum pa yin no ||

⟨6.5.4⟩ gnod par byed pa'i las thob pa yang ma yin<sup>1373</sup> ma thob pa <sup>[Go.42a]</sup> yang ma yin pa gang yin pa <sup>1374</sup> ni | dper na 'jig rten <sup>[D.135a6]</sup> pa dag | sman gyi sa bon btab pa skye bar 'gyur ba thob pa yang ma yin ma thob pa yang ma yin pa lta bu'o || 'jig rten las 'das pa ni | dper na dge slong dgra bcom pa la nges par<sup>1375</sup> myong bar 'gyur ba'i las ri rab tsam<sup>1376</sup> yod kyang dgra bcom pa mya ngan las 'das te | <sup>[D.135a7]</sup> dgra bcom pa la yod pa'i las de dag thob pa med<sup>1377</sup> cing gnod par yang mi 'gyur la grol ba'i<sup>1378</sup> | mu bzhi pa yin no || <sup>[H.244b]</sup>

⟨6.6⟩ tshe 'di la myong bar 'gyur la<sup>1379</sup> | skyes nas <sup>1380</sup> myong bar 'gyur ba ma yin pa'i las ni | mu dang po yin no ||

skyes nas <sup>1381</sup> myong bar 'gyur la | tshe <sup>[D.135b1]</sup> 'di la myong bar 'gyur ba ma yin pa ni | mu gnyis pa yin no ||

skyes nas myong bar 'gyur ba dang | tshe 'di la <sup>1382</sup> myong bar <sup>[N.191b]</sup> 'gyur ba ni | mu gsum pa yin no ||

tshe 'di la yang myong bar 'gyur <sup>[X.315b]</sup> ba ma yin pa dang | skyes nas kyang myong bar <sup>[S.74a]</sup> 'gyur ba ma yin pa ni | mu bzhi pa <sup>[D.135b2]</sup> yin no ||

⟨6.7.1⟩ tshe 'di la myong bar 'gyur la<sup>1383</sup> | skyes nas myong bar 'gyur ba ma yin pa'i las gang yin zhe na | <sup>1384</sup> dper na 'jig rten pa dag | rgyal po la gnod pa byas na <sup>1385</sup> chad pas <sup>1386</sup> <sup>[He.326a]</sup> gcod pa ni tshe 'di la myong bar 'gyur ba yin la<sup>1387</sup> | skyes nas myong bar 'gyur ba ma <sup>[D.135b3]</sup> yin pa lta bu'o ||

'jig rten las 'das pa ni<sup>1388</sup> | sbyin pas de<sup>1389</sup> [L.71a; Q.142a] bsnags<sup>1390</sup> par 'gyur ba<sup>1391</sup> tshe 'di la myong ba<sup>1392</sup> yod pa<sup>1393</sup> dang | 'jig rten pha rol tu lhan cig mi 'gro ba ni | mu dang po yin no ||

⟨6.7.2⟩ skyes nas myong bar 'gyur la | tshe 'di la myong bar 'gyur ba<sup>1394</sup> ma yin pa ni | dper [D.135b4] na 'jig rten pa dag | me dong du zhugs pas mtho ris thob par 'gyur ro zhes zer ba lta bu'o || 'jig rten las 'das pa ni | tshe 'di la dge ba 'am<sup>1395</sup> mi dge ba byas pas gzhan du rgyu<sup>1396</sup> dang 'bras bu mngon sum du mthong ba thob pa ni | mu gnyis pa yin no ||

⟨6.7.3⟩ tshe 'di [D.135b5] la myong bar 'gyur zhing skyes nas kyang myong bar 'gyur ba ni mu gsum pa yin te | dper na 'jig rten pa dag | tshe 'di la myong bar 'gyur ba dang | skyes nas myong bar 'gyur ba lta [H.245a] bu'o<sup>1397</sup> || 'jig rten las 'das pa ni | mu gsum pa yin<sup>1398</sup> no ||

⟨6.7.4⟩ tshe 'di la [D.135b6] myong bar 'gyur ba ma yin zhing skyes nas kyang<sup>1399</sup> myong bar 'gyur ba ma yin pa ni | dper na 'jig rten pa dag | mi smra [N.192a] ba'i brtul zhugs lta bu yin te | mi smra ba'i brtul<sup>1400</sup> zhugs dang | sbyin pa dang | tshul khriims dag ni tshe 'di [X.316a] la myong bar 'gyur ba [D.135b7] yin no || 'jig rten las 'das pa ni | lung du ma bstan pa'i sems [S.74b] kyi las yin te | [Go.42b] lung du ma bstan pa'i<sup>1401</sup> las des tshe 'di la myong bar 'gyur ba'i 'bras bu rnam par smin pa yang mi dmigs shing skyes nas kyang<sup>1402</sup> myong bar 'gyur ba [D.136a1] ma yin pa ni | [He.326b] mu bzhi pa yin no ||

⟨6.8⟩ de ltar dge slong de phyogs gcig tu 'dug nas | sems can dmyal ba dang | lha [L.71b] dang | mi rnams kyi las dang | 'bras bu dang | rnam par smin pa'i dra ba mang po yan lag du ma mthong<sup>1403</sup> nas | [D.136a2] yang dag pa'i chos la chos kyi rjes su lta zhing gnas so ||

## ⟨II-7⟩

⟨7.1-2⟩ de nas gzhan yang dge slong de las kyi 'bras bu rnam par smin pa<sup>1404</sup> shes pa ji lta bu yin zhe na | rnal 'byor spyod pa<sup>1405</sup> chos la chos kyi rjes su lta zhing gnas pa des<sup>1406</sup> las dang las kyi 'bras [D.136a3] bu dge ba dang mi dge ba shes pa<sup>1407</sup> yin te | 'di ltar sems can 'di [Q.142b] dag lus kyi<sup>1408</sup> nyes par spyod pa dang ldan<sup>1409</sup> | ngag gis<sup>1410</sup> nyes par spyod pa dang | yid kyi nyes par spyod pa<sup>1411</sup> dang ldan pa ni 'phags pa rnams la skur pa 'debs shing [D.136a4] log par lta ba yang dag par blangs pa yin [H.245b] te<sup>1412</sup> | de rgyu de dang rkyen de dag gis ngan 'gro log par ltung ba sems can dmyal ba 'am<sup>1413</sup> | dud 'gro'i skye gnas [N.192b] sam | yi dags rnams kyi yul du skye'o ||

⟨7.3⟩ gzhan yang sems can 'di dag [D.136a5] lus kyi legs par spyad<sup>1414</sup> pa dang ldan pa dang | ngag gis legs par spyad pa dang | yid kyi legs par spyad pa dang ldan pa ni 'phags pa [X.316b] rnams la skur pa 'debs pa ma yin te | de dag rgyu de dang rkyen de dag gis lus dang bral nas | [D.136a6] bde 'gro lha rnams kyi nang du [S.75a] skye'o ||

⟨7.4⟩ rang gi las dang | chos dang | rnam par smin par<sup>1415</sup> yang [He.327a] dag pa ji lta ba bzhin mthong ba'i dge slong de ni<sup>1416</sup> gzhan dag<sup>1417</sup> las thos pa la<sup>1418</sup> rnam par rtog cing bdud kyi dbang du song ba'i sems can dag dang [D.136a7] spyod pa mtshungs par mi spyod la [L.72a] | mya ngan las 'das pa'i mthar gtugs<sup>1419</sup> pa'i spyod pa la yid 'byung ba dang | dge ba dang | 'khor ba'i mthar gtugs pa dang ldan pa dang | 'khor ba 'di las ji ltar bdag nyid<sup>1420</sup> kyi bdag dang | sbyin [D.136b1] bdag dang

<sup>1421</sup> sbyin pa po dag sgröl ba ltar<sup>1422</sup> gzhan dag la yang phan<sup>1423</sup> gdags par byed par<sup>1424</sup> gyur pas spyod do ll

<7.5> chos dang l las dang l rnam par smin pa shes pa'i dge slong de sems can dmyal ba dang l yi dags dang l dud 'gro <sup>[D.136b2]</sup> dang l lha dang l mi rnams kyi las dang l chos dang l rnam par smin pa la rtog cing dpyod<sup>1425</sup> par byed de l dper na nor bu shin tu dang zhing <sup>[H.246a]</sup> gsal ba l nor bu bai dU r+ya'i<sup>1426</sup> bu ga'i<sup>1427</sup> nang du skud pa bcug pa ser po 'am l btsod ka 'am l <sup>[N.193a]</sup> dkar <sup>[D.136b3]</sup> po ji ltar snang ba l de bzhin du las kyi nor <sup>[Go.43a]</sup> bu'i nang du rnam par smin pa'i skud pa yod pa de<sup>1428</sup> dge slong thos pa las byung ba'i shes pa 'am l lha'i mig rnam par dag pa des mthong ngo ll

<7.6.1> yang dge slong de<sup>1429</sup> thos pa las byung ba'i shes pas nor bu lta bu'i<sup>1430</sup> las dang l <sup>[D.136b4]</sup> chos dang l rnam par smin pa <sup>[Q.143a]</sup> mthong ste l dper na nor bu dkar zhing <sup>[X.317a]</sup> shin tu dkar ba gang zhig l kun nas gsal zhing rma med la l dang zhing dbug<sup>1431</sup> bzod pa l las <sup>[He.327b]</sup> su byar rung zhing kun tu sgor gyur <sup>[S.75b]</sup> pa<sup>1432</sup> l skye bo<sup>1433</sup> thams cad kyi bsngags pa l <sup>[D.136b5]</sup> nor<sup>1434</sup> dang ldan zhing rgyal po la 'os pa l yon tan rnam pa de dag dang ldan pa'i nor bu de rgyal po 'am l rgyal po'i bus de'i<sup>1435</sup> yon tan shes shing de'i rin shes par gyur nas l rgyan <sup>[L.72b]</sup> du bya ba<sup>1436</sup> nas gdags<sup>1437</sup> pa'i bar du byas pa<sup>1438</sup> l

<7.6.2-3> de bzhin du <sup>1439</sup> dge <sup>[D.136b6]</sup> slong de phyogs dkar po dge ba bcu'i las kyi lam gyi nor bu 'di kun nas dkar zhing shin tu gsal ba rma<sup>1440</sup> med pa l kha na ma tho ba med cing dang la dbug bzod pa l chos kyi phyogs dang gnyen po skyed pa l dri ba dang lan ldan pa la chos kyi thur <sup>[D.136b7]</sup> mas 'bigs par bzod cing l las su rung ba sbyin pa dang l tshul khriims dang l shes pa dag ji lta ji ltar yongs su sngo<sup>1441</sup> <sup>[H.246b]</sup> bar byed pa de lta de ltar dge ba bcu'i<sup>1442</sup> las kyi lam gyi nor bu 'di las su <sup>[N.193b]</sup> rung ba nyid<sup>1443</sup> du de 'khor los sgyur ba'i rgyal srid dam l de bdud <sup>[D.137a1]</sup> kyi rgyal srid dam l de tshangs pa'i rgyal srid dam l<sup>1444</sup> de zag pa med pa'i bsam gtan gyi ting nge 'dzin sgom pa'i rgyal srid 'grub par byed de l de de ltar dam pa'i chos kyi nor bu 'di las su rung zhing kun tu sgor gyur pa yin no ll kun <sup>[D.137a2]</sup> tu sgo ni l lha dang mi'i sgor gyur pa yin te l de ltar dam pa'i chos kyi<sup>1445</sup> kun tu sgor gyur<sup>1446</sup> pa ni l 'khor ba'i grong khyer las 'byung zhing mya ngan las 'das pa'i sgo'i <sup>[X.317b]</sup> rjes su 'jug pa yin l

<7.6.4> skye bo <sup>[He.328a]</sup> thams cad kyi<sup>1447</sup> bsngags pa zhes bya ba ni l yang dag pa'i <sup>[D.137a3]</sup> lta ba dang ldan pa slob pa<sup>1448</sup> rnams kyi<sup>1449</sup> bsngags pa'o ll

<7.6.5> rgyal po la 'os pa zhes bya ba ni l dam pa'i chos kyi lam bsgrub pa shes pa'i<sup>1450</sup> sems kyi<sup>1451</sup> dbang phyug tu rung ba'o ll der zhugs pa zhes bya ba ni l <sup>[S.76a]</sup> nor bu bai dU r+ya dang l dam pa'i chos kyi nor bu <sup>[D.137a4]</sup> yon tan thams cad phun sum tshogs pa de dang l chos mthun par <sup>[L.73a]</sup> dmigs pa'o ll

<7.7.1> yang dge slong de las dang l chos dang l rnam <sup>[Q.143b]</sup> par smin pa nor bu bzhin du mthong ste<sup>1452</sup> l dper na nor bu gzhan zhig <sup>1453</sup> rma yod cing thams cad du dang ba<sup>1454</sup> ma yin la <sup>[D.137a5]</sup> kun gyi sgo ma yin l dkar ba ma yin zhing dbug tu mi bzod la las su byar mi rung l skye bo kun gyis bsngags pa ma yin zhing rgyal po 'am l rgyal po'i bu la rung ba ma yin pa <sup>[Go.43b]</sup> l

<7.7.2> de bzhin <sup>[H.247a]</sup> du gzhan mu stegs can<sup>1455</sup> chos kyi gzugs brnyan <sup>[D.137a6]</sup> gyi chos kyi nor bu rma yod pa de'i rma gcig <sup>[N.194a]</sup> po ni 'jig tshogs la lta ba dang l tshul khriims dang l brtul zhugs mchog tu 'dzin pa dang l the tsom yod pa yin no ll

<7.7.3> kun gyi sgo ma yin pa ni | sems can dmyal ba dang | yi dags dang | dud 'gro'i<sub>[D.137a7]</sub> sgo yin no ||

<7.7.4> dkar ba ma yin pa ni<sup>1456</sup> zag pa med pa'i bkra shis dang mi ldan pa'o ||

<7.7.5> dbug par mi bzod pa ni | legs par 'dri<sup>1457</sup> ba dang lan glan pa'i chos kyi gtam 'bugs pa'i thur<sup>1458</sup> mar mi rung ba'o ||

<7.7.6> rgyal po 'am | rgyal po'i bu la<sub>[D.137b1]</sub> 'os pa ma yin pa ni | sems can<sub>[He.328b; X.318a]</sub> thams cad kyi dbang phyug dam pa'i chos kyi lam du zhugs pa skyes bu gang zag brgyad rnam su mi rung ba ste |

<7.7.7> rnam pa de lta bu'i chos kyi gzugs brnyan chos ma yin pa mgul du thogs<sup>1459</sup> so || de dag nor bu de'i gzugs brnyan<sup>1460</sup><sub>[D.137b2]</sub> gyi nor bu thogs nas | sems can dmyal ba dang | yi dags dang | dud 'gro rnam kyi 'khor ba<sup>1461</sup> thog ma med pa'i dus nas<sup>1462</sup> zhugs te yongs su 'khyam mo ||<sub>[S.76b]</sub> de lta bas na dge slong<sup>1463</sup> nor bu de lta bu'i<sup>1464</sup><sub>[L.73b]</sub> nor bur gyur<sup>1465</sup> te | dper na byis pa so so'i<sub>[D.137b3]</sub> skye bo ni bai dU r+ya dang 'dra ba'i nor bu mching bu<sup>1466</sup> mthong nas | bai dU r+ya yin no snyam du sems pa bzhin no ||

<7.8> dge slong de chos dang chos ma yin pa'i brtag<sup>1467</sup> pa'i de kho na shes pa sa gzhan bdun pa la 'jug ste | de la zhugs pa'i brtul<sub>[H.247b]</sub> zhugs sa bla'i<sub>[D.137b4]</sub> gnod sbyin dag gis<sup>1468</sup> mthong nas | bar snang la spyod pa'i gnod sbyin dag la mngon par bsnayad do || de dag gis kyang<sub>[N.194b]</sub> rgyal po chen po bzhi la'o<sup>1469</sup> || de dag gis kyang rgyal chen bzhi'i ris kyi<sup>1470</sup> lha rnam la'o || de dag gis kyang<sub>[Q.144a]</sub> sum cu rtsa gsum pa<sub>[D.137b5]</sub> rnam la'o || de dag gis kyang brgya byin la'o || brgya byin gyis ni 'thab bral ba<sup>1471</sup> rnam la'o || 'thab bral ba dag gis ni dga' ldan pa rnam la'o || dga' ldan pa dag gis kyang<sup>1472</sup> byams pa la'o || byams pas kyang 'phrul dga' ba<sup>1473</sup><sub>[D.137b6]</sub> rnam la'o || 'phrul dga' ba rnam kyi kyang<sub>[X.318b]</sub> gzhan 'phrul dbang byed pa rnam la | 'dzam bu'i gling du rigs kyi bu che ge mo zhig ces<sub>[He.329a]</sub> bya ba snga ma bzhin du sbyar ro ||

<7.9-10> de nas gzhan yang dge slong de<sup>1474</sup> las dang | chos dang | rnam par smin pa<sub>[D.137b7]</sub> rnam par rig byed ma yin pa'i 'du shes kyi gzugs bcu gcig ji ltar rjes su<sup>1475</sup> mthong zhe na | rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa'o<sup>1476</sup> | gang gi tshe chos thams cad kyi byed pa dang ldan pa gang sdom pa nyid blangs pa te<sup>1477</sup> | de<sup>1478</sup> phan chad<sub>[D.138a1]</sub> gnyid log gam | myos sam |<sub>[Go.44a]</sub> rab tu myos kyang | dge ba'i<sub>[S.77a]</sub> chos<sup>1479</sup> kyi rgyun nyid rab tu 'jug ste | dper na chu bo'i<sup>1480</sup> rgyun bar chad med pa rtag<sub>[L.74a]</sub> tu 'bab pa de bzhin du<sup>1481</sup> skyes bu de gnyid log gam | myos sam |<sub>[D.138a2]</sub> rab tu myos pa'i 'jug pa<sup>1482</sup> yang de bzhin no || de ltar rnam par rig byed ma yin pa'i<sub>[H.248a]</sub> gzugs bstan du med pa thogs pa med par 'dod do<sup>1483</sup> || gzugs de ji lta bu yin zhe na | las kyi ngo bo<sup>1484</sup> yod pa nyid yin<sub>[N.195a]</sub> te | de lta bas na<sub>[D.138a3]</sub> gzugs de yang | gzugs rnam pa bcu gcig po<sup>1485</sup> de dag yin la | dge ba'i chos thams cad kyi rten du gyur pa yin no ||

<7.11> dge slong des sems can 'di dag gi<sup>1486</sup> gzugs tha dad pa | gnas skabs tha dad pa |<sup>1487</sup> ming dang 'gro<sub>[D.138a4]</sub> ba tha dad pa |<sup>1488</sup> gnas kyi rnam pa tha dad pa ji lta bur<sup>1489</sup> mthong zhe na |

<7.12.1> 'di ltar de<sup>1490</sup> sems can de dag gi sems tha dad pa | gnas kyi rnam pa dang | mos pa tha dad pa dang<sup>1491</sup> | las kyi rnam pa tha dad pa mthong ba de'i phyir gzugs tha dad<sub>[D.138a5]</sub> pa dang |

gnas skabs tha dad pa dang | ming dang 'gro ba tha dad pa dang<sup>1492</sup> |<sub>[X.319a]</sub> gnas kyi rnam pa tha dad pa de dag ni |<sub>[He.329b]</sub> dper na ri mo mkhan<sup>1493</sup> nam |<sub>[Q.144b]</sub> ri mo mkhan gyi slob ma mkhas pa zhig sa yid du 'ong zhing 'jam la mkhrang ba zhig mthong<sub>[D.138a6]</sub> nas 'dug ste | tshon sna tshogs dag gis ri mo'i rnam pa sna tshogs dag<sup>1494</sup> gzugs legs shing legs pa'i<sup>1495</sup> rnam pa sna tshogs sems kyi dbang gis 'dri ba | de bzhin du sems<sup>1496</sup> ri mo mkhan nam | ri mo mkhan gyi slob ma lta bu 'di<sub>[D.138a7]</sub> lhag par mos pas khams gsum<sup>1497</sup> gyis shin tu 'jam zhing mkhrang<sup>1498</sup> ba dag<sub>[S.77b]</sub> la las kyi 'bras bu rnam par smin pa dag gi 'khor ba'i sar gnas skabs tha dad pa dang | ming dang 'gro ba tha dad pa dang<sub>[L.74b]</sub> | rnam pa tha dad pa dang | sems<sub>[H.248b]</sub> can gyi<sub>[D.138b1]</sub> gnas kyi<sup>1499</sup> rnam pa tha dad pa dag<sup>1500</sup> sems ri mo mkhan lta bu des mngon par<sub>[N.195b]</sub> 'grub<sup>1501</sup> par byed do ||

<7.12.2> yang ji ltar tshon dkar pos ni gzugs dkar por 'dri bar byed la | dmar pos ni dmar por 'dri bar byed | ser pos ni ser por 'dri bar<sub>[D.138b2]</sub> byed | tshon phug ron kha lta bus ni phug ron kha<sup>1502</sup> lta bur<sup>1503</sup> 'dri bar byed | nag pos ni nag por 'dri bar byed pa | de bzhin du sems ri mo mkhan lta bu 'di sems kyi dmigs pa dkar po nye bar bzung<sup>1504</sup> nas | zag pa dang bcas pa<sup>1505</sup> 'dod chags la sogs<sub>[D.138b3]</sub> pa'i dri ma dag gis nyon mongs pa med pa'i chos dkar po lha dang mi rnams kyi gzugs dkar po mngon par 'grub<sup>1506</sup> par byed do ||

<7.12.3> ri mo mkhan gyis tshon dmar po blangs nas | lha dang mi<sub>[X.319b]</sub> rnams kyi gzugs dmar po<sup>1507</sup> mngon par 'grub par byed de | dmar<sub>[D.138b4]</sub> po zhes bya ba ni<sup>1508</sup> | sgra dang | ro dang |<sub>[He.330a]</sub> reg pa dang | gzugs dang | dri sdug pa<sup>1509</sup> dag gis ri mo'i gzhi<sup>1510</sup> la tshul bzhin du byas pa'o ||

<7.12.4> yang sems ri mo mkhan lta bu des<sub>[Go.44b]</sub> tshon ser po blangs nas | dud 'gro mngon par 'grub par<sub>[D.138b5]</sub> byed de<sup>1511</sup> | de dag kyang tshon ser po'i dbang gis gcig la gcig khrag 'thung bar byed cing sha za bar<sup>1512</sup> byed la gcig la gcig tshon ser po lta bur gyur pa'i 'dod chags zhe sdang gti mug gis gsod do ||

<7.12.5> yang sems ri mo mkhan lta bu des<sub>[D.138b6]</sub> tshon phug<sup>1513</sup> ron<sub>[S.78a]</sub> kha<sup>1514</sup> lta<sub>[Q.145a]</sub> bu la dmigs pa mthong nas | tshon phug ron kha<sup>1515</sup> lta bu'i las dri ma can yi<sub>[H.249a]</sub> dags kyi 'gro ba byed de | de dag kyang lus<sub>[N.196a]</sub> tshal<sub>[L.75a]</sub> shing bsregs<sup>1516</sup> pa lta bu yin la | sems ri mo mkhan lta bu ser sna la dmigs shing | gti mug gi<sup>1517</sup> rab rib<sub>[D.138b7]</sub> kyi sgrib pa'i dbang gis bkres shing skom pa'i<sup>1518</sup> sdug bsngal rnam pa sna tshogs yongs su nyams pas<sup>1519</sup> zil gyis gnon<sup>1520</sup> pa yin no ||

<7.12.6> yang sems ri mo mkhan lta bu des tshon rtsi nag po lta bu'i las kyi ngo bo blangs nas | sems can dmyal ba'i gzugs nag<sub>[D.139a1]</sub> po 'dri ba lta bur | de dag kyang las nag pos lcags nag po'i<sup>1521</sup> ra ba 'bar<sup>1522</sup> bas bskor<sup>1523</sup> ba der<sup>1524</sup> skyes te | lus nag po la nad dang | gnod<sup>1525</sup> pa dang | bkres shing skom pa rnam pa sna tshogs kyi<sup>1526</sup> gzhir gyur cing rang gis<sub>[D.139a2]</sub> nyes par<sup>1527</sup> byas pa gzhan dang<sup>1528</sup><sub>[X.320a]</sub> mtshungs pa med pa'i<sup>1529</sup> gnod pa'i<sup>1530</sup> sdug bsngal gyis nyam<sup>1531</sup> thag pa yin no ||

<7.12.7> yang dge slong rnal 'byor spyod<sup>1532</sup> pa de tshon<sub>[He.330b]</sub> rtsi lnga'i ri mo'i gzhi lta bu'i<sup>1533</sup> 'khor ba khams gsum gyi<sup>1534</sup> 'gro ba lngar kun tu gnas shing sa gsum po<sup>1535</sup> 'dod<sub>[D.139a3]</sub> pa'i khams kyi sa dang | gzugs kyi khams dang | gzugs med pa'i khams la kun tu gnas te | de la sems ri mo mkhan lta bu de 'dod pa sten cing<sup>1536</sup> 'dod pa'i khams la dmigs pas gzugs rnam pa nyi shu rnam pa sna tshogs 'dri'o || 'dod<sub>[D.139a4]</sub> pa'i khams dang bral ba dag ni gzugs kyi khams la dmigs shing gnas pa de la brten<sub>[H.249b]</sub> pa'i sa'i gnas skabs<sup>1537</sup> bcu drug po dag ni<sup>1538</sup><sub>[S.78b]</sub> bsam gtan bzhi'i pir gyis<sup>1539</sup><sub>[N.196b]</sub> gzugs kyi khams mngon par 'dri'o ||<sub>[L.75b]</sub> gzugs kyi khams la dmigs pa dang bral ba

[D.139a5] dag ni snyoms par 'jug pa bzhi'i sred pa la<sup>1540</sup> mnyam par<sup>1541</sup> dmigs pa'i sems<sup>1542</sup> ri mo mkhan lta bus gzugs med pa'i khams mngon par 'dri<sup>1543</sup> ste | khams gsum gyi gzhi 'di ni rgya che ba yin no ||

<7.13> yang dge slong des sems can gzhan<sup>1544</sup> gyi sems [D.139a6] ri mo mkhan [Q.145b] lta bu rnam pa gzhan gyis mthong ste | de la sems ni ri mo mkhan lta bu yin no<sup>1545</sup> || lus ni ri mo'i tshon rtsi'i snod lta bu yin no || 'dod chags zhe sdang gti mug dag ni las brtan<sup>1546</sup> par byas pa lta bu yin no || [X.320b] dmigs pa ni khri lta bu yin no || [D.139a7] dbang po ni pir<sup>1547</sup> lta bu yin no || phyi rol gyi yul sgra dang | reg pa dang | ro dang | gzugs dang | dri sna tshogs dag ni tshon [Go.45a] rtsi sna tshogs lta bu yin no || [He.331a] 'khor ba ni rtsig pa lta bu yin no || shes pa ni snang ba lta bu yin no || brtson 'grus [D.139b1] rtsom pa<sup>1548</sup> ni lag pa lta bu yin no || las kyi 'bras bu rnam par smin pa las<sup>1549</sup> byas pa'i gzugs mang po dag ni ri mo'i gzugs cha byad dang | dbyibs dang | mdog dang | 'byor par gyur pa mang po dag lta bu<sup>1550</sup> yin no ||

<7.14.1> yang dge slong<sup>1551</sup> bsam [D.139b2] gtan la zhugs pa de sems ri mo mkhan lta bu de nyid rnam pa gzhan gyis mthong ste | dper na gang<sup>1552</sup> ri mo mkhan de mgu<sup>1553</sup> na | tshon rtsi'i<sup>1554</sup> rnam pa legs par sbyang ba byas pa gsal<sup>1555</sup> bar 'gyur [H.250a] zhing pir gyis yang dang<sup>1556</sup> yang du legs par [D.139b3] 'dri na | de'i tshe gzugs legs par 'dri ba | de bzhin du [N.197a] gang sems ri mo mkhan lta bu [S.79a] 'di mgu na | bsam gtan gyi bya ba la tshon rtsi<sup>1557</sup> lta bu'i bsam gtan gyi rnam pa yongs su sbyang ba byas pa | tshon rtsi lta bu<sup>1558</sup> gsal bar 'gyur zhing [L.76a; D.139b4] pir gyis yang dang<sup>1559</sup> yang du legs par 'dri ba lta bu'i dmigs pa lung phog pa yongs su sbyang<sup>1560</sup> ba byas pas | 'og dang steng du mnyam par 'jog pa dang ldang ba la skyo ba med na sems<sup>1561</sup> ri mo mkhan lta bu de bsam gtan gyi sar [D.139b5] gzugs legs par 'dri'o ||

<7.14.2> gal te mi dga' na | sems ri mo mkhan lta bu de [X.321a] sems can dmyal ba dang | yi dags dang | dud 'gro'i sa ngan pa der 'gro ba'i ris dang | gnod pa dang | lcags kyi gtun<sup>1562</sup> shing pir<sup>1563</sup> lta bus mi [D.139b6] dge ba'i<sup>1564</sup> tshon rtsi blangs nas | snod lta bur gyur pa'i sems can [He.331b] dmyal ba dang | dud 'gro dang | yi dags kyi gzugs de<sup>1565</sup> dud 'gro'i<sup>1566</sup> 'gro ba'i gzugs ma legs pa 'dri ste | rgya cher [Q.146a] snga ma bzhin du sbyar ro ||

<7.15> yang dge slong de sems spre'u lta bur mthong [D.139b7] ste | ji ltar spre'u ni 'phyar ba yin te<sup>1567</sup> | shing dang | lcug ma dang | me tog dang | 'bras bu dang | ri brags kyi bu ga dang | sman ljongs<sup>1568</sup> tha dad pa thogs pa med par 'gro ba | de bzhin du sems spre'u<sup>1569</sup> 'phyar<sup>1570</sup> ba 'di yang tshal tha [H.250b] dad pa<sup>1571</sup> [D.140a1] lta bu'i sems can dmyal ba dang | yi dags dang | dud 'gro dag gi 'gro ba lngar 'gro ste | sems can ni shing [N.197b] lta bu'o || sred pa'i lcug ma ni lcug ma'i<sup>1572</sup> rnam pa du ma lta bu yin || rtog pa ni me tog gi yal ga lta bu yin no || sgra dang | ro dang | gzugs [D.140a2] dang | [S.79b] dri dang | ri sul dang | [L.76b] bu ga dang | spyod pa sdug pa dang mi sdug pa'i khams gsum ni<sup>1573</sup> 'bras bu lta bu yin no || lus ni<sup>1574</sup> phug<sup>1575</sup> lta bu yin no || sems<sup>1576</sup> spre'u lta bu sems can dmyal ba<sup>1577</sup> dang | [X.321b] yi dags dang | dud 'gro dang | lha dang | mi rnams kyi<sup>1578</sup> gnas rnams<sup>1579</sup> su thogs [D.140a3] pa med par 'gro ste [Go.45b] | sems spre'u lta bu<sup>1580</sup> de 'khor ba'i sar 'khyam mo ||

<7.16> yang dge slong<sup>1581</sup> bsam gtan la zhugs pa de<sup>1582</sup> sems gar mkhan lta bur mthong ste | ji ltar gar mkhan dag cha byad dang | tshon rtsi dang | sa<sup>1583</sup> dang | gos dang | sil snyan sna tshogs dag thogs nas | gar [D.140a4] mkhan<sup>1584</sup> gar byed pa | de bzhin du<sup>1585</sup> sems gar mkhan lta bu 'di yang [He.332a] sa dang 'gro ba'i ris kyi sa<sup>1586</sup> sna tshogs su las kyis sprul pa'i cha byad sna tshogs thogs

shing rgyu dang rkyen rnam pa sna tshogs 'dzin pa ni | cha byad sna tshogs thogs pa lta bu yin no  
ll byed pa dag ni | sil snyan rnam pa sna tshogs <sup>1587</sup> lta bu yin no ll 'khor ba gar mkhan <sup>1588</sup> lta  
bu ni | rang gi yul gar mkhan lta bu yin te | <sup>1589</sup> gar nyid kyis <sup>1590</sup> sems gar mkhan lta bu 'khor ba  
thog ma med pa <sup>1591</sup> yun ring ba rnam pa sna tshogs du mar <sup>1592</sup> gar byed <sub>[H.251a]</sub> do ll

<7.17> yang dge <sub>[N.198a]</sub> slong de sems nya lta bu chu bo'i nya lta <sup>1593</sup> bur mthong ste <sup>1594</sup> | ji ltar nya  
<sub>[D.140a6]</sub> ni ri'i chu bor <sup>1595</sup> 'gyur zhing dba' rlabs 'khrugs pa <sup>1596</sup> gting zab la <sup>1597</sup> rgyun drag ste | bzod  
par dka' zhing 'bab <sub>[L.77a]</sub> pa'i <sup>1598</sup> rgyun gyis shing ljon pa mang po <sub>[Q.146b]</sub> rtsa nas 'byin par nus la  
'gyur ba'i shugs drag po bzlog par dka' <sup>1599</sup> ba'i las mi bzad <sup>1600</sup> par 'byung <sub>[S.80a]</sub> zhing 'jug pa | de  
bzhin du sems <sub>[D.140a7]</sub> nya lta bu 'di yang srid pa gsum gyi dba' rlabs <sup>1601</sup> 'khrugs pa <sup>1602</sup> ni 'gyur  
<sub>[X.322a]</sub> zhing dba' rlabs 'khrugs pa lta bu yin la | mnar med pas mchog tu zab pa ni 'dod pa'i khams  
kyi chu bo rab med ltar gting zab pa yin | byis pa so so'i skye bo <sup>1603</sup> thams cad kyi dge ba dang mi  
dge ba'i las <sub>[D.140b1]</sub> kyi rgyun bzod par dka' ba'i 'gro ba dag tu pha rol du 'gro ba ni rgyun drag  
po <sup>1604</sup> bzod par dka' ba lta bu yin la | 'gro ba lnga'i chu bor rgyu ba ni <sup>1605</sup> rgyun drag pos bskal pa  
du ma tsam du | 'dren par 'gyur ba mi bzad pa ni <sup>1606</sup> 'bab pa'i rgyud <sup>1607</sup> 'gyur ba'i shugs drag po <sup>1608</sup>  
lta bu yin | <sub>[He.332b]</sub> mi rtag pa <sup>1609</sup> <sub>[D.140b2]</sub> nyid kyis 'gyur ba'i shugs bzlog par dka' ba ni <sup>1610</sup> bzlog par  
dka' <sup>1611</sup> ba lta bu yin te | sred pa chu bo <sup>1612</sup> lta bur sems nya lta bu <sup>1613</sup> 'byung zhing 'jug ste | lha  
dang mi dag tu ni 'byung la sems can dmyal ba dang | yi dags dang | dud 'gro rnam su ni sred  
pa <sup>1614</sup> chu bo lta bur <sup>1615</sup> sems <sub>[D.140b3]</sub> nya lta bu <sup>1616</sup> 'jug <sup>1617</sup> <sub>[H.251b]</sub> go ll

<7.18-19> de nas <sub>[N.198b]</sub> gzhan yang ji ltar na <sup>1618</sup> dge slong rnal 'byor la <sup>1619</sup> gnas pa de las dang |  
chos dang | rnam par smin pa shes shing sems can thams cad sems la rag las pa mthong la sems  
kyi rnam pa sems kyi dbang du <sub>[L.77b]</sub> gyur cing sems kyis <sup>1620</sup> bslus pa mthong ste | rnal <sub>[D.140b4]</sub>  
'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa des <sup>1621</sup> thos pa las byung ba'i  
shes pa 'am | <sub>[Go.46a]</sub> lha'i mig gis <sup>1622</sup> sems can thams cad sems kyi las la rag <sub>[S.80b]</sub> las shing <sub>[X.322b]</sub>  
sems kyi las kyi rnam pa la <sup>1623</sup> sems rag las pa mthong ste | kye ma 'khor ba thog ma <sub>[D.140b5]</sub> dang  
tha ma med pa <sup>1624</sup> nas 'gro ba du mar rab tu rgyu ba'i sems can 'di dag ji ltar 'gyur snyam mo ll  
de <sup>1625</sup> thos pa las byung ba'i shes pa 'am | lha'i mig gis sems can gyi <sup>1626</sup> sems kun nas nyon mongs  
pas 'ching zhing rnam par byang <sup>1627</sup> bas 'grol <sup>1628</sup> bar mthong ngo <sup>1629</sup> ll

<7.20> de la sems <sub>[D.140b6]</sub> kyi rnam pa mang po <sup>1630</sup> ste | dmigs pa'i bye brag dang | ngo bo nyid kyi  
bye brag dang | 'gro ba'i ris <sup>1631</sup> kyi <sub>[Q.147a]</sub> bye brag gis 'gro ba lnga' <sup>1632</sup> rnam kyi rnam pa lnga'o ll  
rten bzang po'i bye brag gis <sup>1633</sup> rnal 'byor <sup>1634</sup> dang <sub>[He.333a]</sub> ldan pa dang | kun tu sbyor ba'i 'du byed  
dang | yang dag par ldan pa'i sems <sub>[D.140b7]</sub> bag la nyal ba <sup>1635</sup> dang ldan pa dang <sup>1636</sup> | nam mkha'  
la <sup>1637</sup> sogs pa gsum dang rtag tu mi ldan pa ste | rnam pa lnga yin no ll de yang dbang po'i bye  
brag gis ni <sup>1638</sup> dpag tu med la | sred <sup>1639</sup> pa'i gnas sna tshogs kyi bye brag <sub>[N.199a; H.252a]</sub> gis <sup>1640</sup> mdror  
na kun nas nyon mongs pa'i phyogs 'di <sup>1641</sup> ni <sub>[D.141a1]</sub> sems las byung ba lngar 'gyur ro ll

<7.21.1> ji ltar na rnam par byang ba'i phyogs su 'gyur zhe na | nyon mongs pa'i rtsa ba gsum dag  
gi gnyen po gsum yin no ll 'das pa dang ma 'ongs pa'i yang dag par rdzogs pa'i sangs <sub>[L.78a]</sub> rgyas  
thams cad kyi gsung <sub>[D.141a2]</sub> rab yang dag pa'i lam ston pa ni | 'di lta ste | 'dod chags la ni <sup>1642</sup> mi  
sdug pa'o ll zhe sdang la ni byams pa'o ll <sub>[X.323a]</sub> gti mug la ni rten cing 'brel bar 'byung ba'o ll

<7.21.2> de la <sup>1643</sup> lus la 'dod chags skye ba na <sup>1644</sup> | de lus de la <sup>1645</sup> dmigs nas | gnas shing rnam par  
'byed de | <sub>[D.141a3; S.81a]</sub> rkang pa dang sen mo nas <sup>1646</sup> mgo <sup>1647</sup> dang | yan lag dang | nying <sup>1648</sup> lag rags  
pa'i <sup>1649</sup> bar la rnam par 'byed pa ni | bdag gang yin <sup>1650</sup> | bdag gi <sup>1651</sup> ci yin zhes der <sup>1652</sup> rang gi yan



lag gi phyogs la | rkang pa dang | sen mo lus tha dad par lta ste | gang la bdag tu nga rgyal 'jug  
 [D.141a4] pa 'di ni | sen mo dang lus ma yin zhing <sup>1653</sup> rkang pa'i sor mo <sup>1654</sup> lus sam bdag ma yin <sup>1655</sup> |  
 gang la bdag tu nga rgyal 'jug pa 'di ni | rkang pa'i <sup>1656</sup> mthil lus ma yin zhing long bu bdag gam  
 lus [He.333b] ma yin | rkang pa'i rting pa bdag gam lus ma yin zhing bsdus pa bdag gam [D.141a5] lus  
 ma yin | sta zur dang dpyi bdag gam lus ma yin | gzhang bdag gam lus ma yin | [N.199b] sgal [H.252b]  
 pa'i <sup>1657</sup> rus par gyur pa <sup>1658</sup> bzhi bcu rtsa lnga bdag gam lus ma yin <sup>1659</sup> | ltag pa <sup>1660</sup> bdag gam lus ma  
 yin | bzhin gyi rus par gyur pa bdag gam lus ma yin te | [D.141a6] dge slong des rnam par phye na  
 don gzhan du 'gyur ba'i <sup>1661</sup> lus [Q.147b] ma mthong zhing so so la yang lus ma mthong la rnam par  
 phye na yang lus ma mthong ngo ll [Go.46b] mig dang | rna ba dang | sna dang | lce dang | lus dang |  
 [L.78b] yid la yang lus sam bdag mi mthong zhing bdag nyid med [D.141a7] do ll de ltar lus rdul phra  
 mor <sup>1662</sup> so sor [X.323b] rnam par 'byed de | de bdag gi lus yungs kar <sup>1663</sup> tsam dang <sup>1664</sup> phye ma lta bur  
 mthong ngo ll de 'byung ba chen po rnam par 'byed de | bdag ni gang zhig | ci sa'i khams  
 bdag yin <sup>1665</sup> nam | chu'i khams bdag yin <sup>1666</sup> nam | me'i [D.141b1] khams bdag yin <sup>1667</sup> nam | rlung [S.81b]  
 gi khams bdag yin <sup>1668</sup> nam snyam mo ll de don dam par <sup>1669</sup> na bdag gi khams ma mthong zhing  
 bdag gi khams mthong ba med pa na don gzhan du gyur pa ma mthong ste | dper na shing ljon pa  
 du ma 'dus pa la tshal du <sup>1670</sup> mthong la shing ljon pa re re la tshal [D.141b2] med do ll don dam par na  
 tshal zhes bya ba shing ljon pa ma gtogs <sup>1671</sup> par tshal <sup>1672</sup> med la yang dag par na <sup>1673</sup> shing ljon pa  
 yang shun pa dang | rtsa ba dang | yal ga dang | lo ma dang | lcug ma ma gtogs <sup>1674</sup> par don gzhan  
 du gyur pa med de | [He.334a] kun rdzob tu ni tshal yod do ll de ltar [D.141b3] lus 'di yang lag pa la sogs  
 pa 'dus pa tsam <sup>1675</sup> 'di la kun rdzob tu 'di ni <sup>1676</sup> [N.200a; H.253a] lus yin no zhes 'du shes 'jug go snyam  
 nas | de lus de'i chos kyi de kho na nyid shes nas | lus la 'dod chags dang bral zhing lus kyi yan  
 lag dang nying lag dag la 'dod chags dang bral [D.141b4] bar 'gyur ro ll de 'dod chags dang bral na <sup>1677</sup>  
 dga' ba'i 'dod chags kyi mod las skyes pa yang 'byung ba'i sred pas gnod pa med de | de ltar 'dod  
 chags kyi gnyen po la rab [L.79a] tu brtson no ll [X.324a]

<7.21.3> ji ltar na zhe sdang gi gnyen po la rab tu brtson zhe na | de byams pa la gnas par [D.141b5]  
 'gyur te | kye ma sems can 'di dag ni nyam nga bar zhugs pa yin te | 'di lta ste | 'gro ba lnga rnam  
 su skye ba dang | 'chi ba dang | 'chi 'pho ba <sup>1678</sup> dang | 'byung ba dag 'jigs pa lngar <sup>1679</sup> zhugs | <sup>1680</sup> shi  
 ba'i lus rus pa lta bu de dag la ma lta [Q.148a] bur snying rje skye'o ll rma la ba tshwas <sup>1681</sup> [D.141b6]  
 byugs <sup>1682</sup> pa lta bu'i sems can <sup>1683</sup> sdug bsngal ba 'di dag la <sup>1684</sup> ji ltar khro ba skyed de | [S.82a] sems  
 can de dag ni rang bzhin gyis sdug bsngal ba yin no snyam ste | de nyon mongs pa'i rnam pa  
 chen po gnyis pa la gnas so ll

<7.21.4> yang dge slong de ji ltar na nyon mongs pa chen po gsum pa so sor [D.141b7] 'jig pa la rab  
 tu brtson zhe na | gti mug gis bsgribs pa'i sems can ni lus kyis nyes par spyad pa spyod pa dang |  
 ngag gis [He.334b] nyes par spyad pa spyod pa dang | yid kyis nyes par spyad pa spyod pa yin te | lus  
 [N.200b] dang bral [H.253b] nas | ngan 'gro <sup>1685</sup> log par ltung ba sems can dmyal ba [D.142a1] rnam su  
 skye'o ll <sup>1686</sup> gang gi tshe yang dag pa'i lta ba [Go.47a] sngon du song bas gti mug dang bral bar 'gyur  
 ba <sup>1687</sup> | de'i tshe lus kyis legs par spyad pa dang | ngag gis legs par spyad pa dang | yid kyis legs  
 par spyad pa spyod <sup>1688</sup> de | chos dang chos <sup>1689</sup> ma yin pa'i de kho [D.142a2] na nyid shes par 'gyur ro ll  
 gang gi tshe chos dang chos ma yin pa de dag gi [X.324b] de kho na nyid <sup>1690</sup> shes shing rnam par  
 shes par <sup>1691</sup> 'gyur ba | de'i tshe nyon mongs pa chen po [L.79b] gsum pa'i ngo bo nyid med par 'gyur  
 ro ll

<7.22> dge slong de nyon mongs pa gsum po de dag gzhig pa'i gnyen po gsum po <sup>1692</sup> [D.142a3] ni |  
 nyon mongs pa dang nye ba'i nyon mongs pa thams cad kyis kun tu sbyor ba dang bag la nyal so

sor gnas pa 'jig par 'gyur ba yin te | dper na shing ljon pa'i rtsa ba bcad pa na<sup>1693</sup> shun pa dang | rtsa ba dang | 'dab ma dang | lo ma dang | sdong po dang | yal ga dang | me [D.142a4] tog dang | 'bras bu la sogs pa de dag thams cad rul pa 'am<sup>1694</sup> | rnyis<sup>1695</sup> par 'gyur ba | de bzhin du gsum po de dag bcom na | nyon mongs pa thams cad bcom [S.82b] par 'gyur ro snyam mo ||

## 〈II-8〉

〈8.1-2〉 de nas gzhan yang ji ltar na dge slong de sa gzhan bdun pa las sa gzhan [D.142a5] brgyad pa la<sup>1696</sup> 'jug ce na | rnal 'byor spyod pa de<sup>1697</sup> nang gi chos la chos kyi rjes su lta zhing gnas pa des<sup>1698</sup> thos pa las byung ba'i [He.335a] shes pa 'am | lha'i mig gis mthong ste | ji ltar na [N.201a] dge [H.254a] slong thog ma nyid du 'di ltar mig gis yang dag par<sup>1699</sup> ji lta ba bzhin<sup>1700</sup> mthong [Q.148b] zhing ji ltar na<sup>1701</sup> [D.142a6] mig gis rnam par shes par bya ba'i gzugs rnam<sup>1702</sup> la byis pa so so'i skye bo kun tu chags shing rnam par chags la shin tu rmongs shig gu snyam na<sup>1703</sup> | de la kun tu chags pa'i gnas su 'gyur ba ni mdza' bshes<sup>1704</sup> mthong ba 'am | gzugs sam | bud med dam | [D.142a7] de las gzhan pa mthong na kun tu chags [X.325a] par 'gyur ro<sup>1705</sup> || zhe sdang gi gnas su 'gyur ba ni 'gran zlar gyur pa 'am | 'gran zla'i<sup>1706</sup> gnas su 'gyur ba dag la zhe sdang bar 'gyur ro<sup>1707</sup> || [L.80a] 'dod chags dang zhe sdang gis bsgribs pa'i mig dag ni yang dag par<sup>1708</sup> ji lta ba bzhin<sup>1709</sup> [D.142b1] mi mthong ste | gti mug gis bsgribs pa'i byis pa so so'i skye bo'i<sup>1710</sup> sems ni kun tu rtog pa tsam gyi<sup>1711</sup> mig gi rnam par shes par bya ba la kun tu chags shing rnam par chags la shin tu rmongs so || sred pas bslus pa'i mi ni rang gi 'dod pa'i rnam par rtog pas bdag [D.142b2] nyid la bdag nyid kun<sup>1712</sup> tu chags par byed de |

〈8.3〉 dper na khyi ni sha med pa'i rus pa blangs te khar bcug go || de<sup>1713</sup> 'gram so'i bar du rus pa [Go.47b] bcug pa'i kha chu 'dzag pas gsher<sup>1714</sup> ba la za la | de [S.83a] la chags pa'i khyi yang rang gi kha'i so'i bar<sup>1715</sup> nas khrag 'ong ste | de<sup>1716</sup> rus pa de'i<sup>1717</sup> [D.142b3] ro yin par sems kyi |<sup>1718</sup> 'di ni bdag nyid [H.254b] kyi [N.201b] khrag la bdag<sup>1719</sup> myong [He.335b] bar byed do snyam du ni<sup>1720</sup> mi sems shing ro la chags pa'i khyi de lce yang za'o || ro la chags pas<sup>1721</sup> bsgribs pa rus pa yin par sems pa de ni kun tu rtog pa tsam kho na yin te |

〈8.4〉 de bzhin du byis pa so so'i skye bo<sup>1722</sup> [D.142b4] mig gi<sup>1723</sup> rnam par shes par bya ba'i gzugs mig tu sdug pa'i gzugs<sup>1724</sup> dag la<sup>1725</sup> kun tu chags par 'gyur ro || de kha chu lta bu'i rnam par rtog [X.325b] pas<sup>1726</sup> blo gros bsgribs pa yin la | rnam par dpyod pa ni rus pa lta bu yin<sup>1727</sup> | mig ni khar bcug pa lta bu yin te | de lta de ltar [D.142b5] za'o || de'i sred pa ni gang gis khrag 'dzag pa lta bu yin te | 'di ni bdag gi<sup>1728</sup> gzugs yin no snyam du shes pa ni<sup>1729</sup> sred pa<sup>1730</sup> khrag gi ro la chags pa lta [Q.149a] bu yin [L.80b] te | de ro de la chags so || de la khyi ji lta ba bzhin du byis pa so so'i skye bo yang de dang 'dra | rus pa ji [D.142b6] lta ba bzhin du mig gi<sup>1731</sup> rnam par shes par bya ba'i gzugs kyang de dang 'dra | 'gram sos za bar byed pa<sup>1732</sup> ji lta ba bzhin du<sup>1733</sup> rnam par rtog pa yang de dang 'dra | so ji lta ba bzhin du yul yang<sup>1734</sup> de dang 'dra ste | de lta bas na mig gi rnam par shes par<sup>1735</sup> bya ba'i gzugs [D.142b7] rus gong lta bu<sup>1736</sup> dag gis byis pa so so'i skye bo thams cad<sup>1737</sup> rnam par slu bar byed do snyam mo ||

〈8.5〉 yang dge slong de sems par byed de |<sup>1738</sup> ji ltar na 'khor bar yid byung<sup>1739</sup> ba'i dge slong dag sred pa'i 'jigs [N.202a] pas [H.255a] 'jigs shing [S.83b] 'dod pa<sup>1740</sup> thams cad rab tu spong zhis [D.143a1] gu snyam [He.336a] mo || ji ltar glang po che lo drug lon pa glang po che'i cho ga shes pa'i mis bskor cing lus chen po de shing thags kysis bskor te | bcing<sup>1741</sup> ba Inga yis bcings nas | bu ram shing

dang | la du dang | bu ram chang dang | bza' ba dang | btung ba'i ro mang <sup>[D.143a2]</sup> po sbyar cing sil snyan dang | glu dang | sgra dbyangs<sup>1742</sup> dag gis de rnam par 'dul <sup>[X.326a]</sup> bar byed de | gang gis de tshal gyi<sup>1743</sup> bde ba brjed<sup>1744</sup> par bya |<sup>1745</sup> brjed nas der glang po che tha mal pa dag<sup>1746</sup> dang lhan cig gnas par byed cing de gzhan gyis bkri<sup>1747</sup> rung bar byed do || de nas glang po <sup>[D.143a3]</sup> che'i<sup>1748</sup> cho ga shes pa des de ltar yongs su spyod pa na rang<sup>1749</sup> gi tshal gyi<sup>1750</sup> bde ba 'dod pa'i gnas ri dang | sman ljongs dang | tshal dang | me tog dang | 'bras bu dang | bya'i sgra dang | chu'i<sup>1751</sup> rgyun dang | sa phyogs <sup>[L.81a]</sup> dga' ba rjes su bsams shing <sup>[Go.48a]</sup> bcings pa thams cad kyang bde<sup>1752</sup> ba de <sup>[D.143a4]</sup> dag rjes su dran nas | bcings pa thams cad bcad de | glang po che'i cho ga shes pa'i mi la yang 'dzem pa med par byas | shing thags<sup>1753</sup> btsugs pa yang bcom | bu ram shing gi dum bu dang | la du dang | bu ram chang dang |<sup>1754</sup> btung ba'i ro dag ni 'thungs la glu dbyangs <sup>[D.143a5]</sup> dag gis gzhan<sup>1755</sup> par ma nus shing de'i yid rnam par gdul<sup>1756</sup> ba dang | de'i tshal gyi bde ba brjed<sup>1757</sup> par bya bar ma nus | glang po che <sup>[H.255b]</sup> tha mal pa dang lhan cig <sup>[N.202b]</sup> 'dra bar<sup>1758</sup> 'gro bar<sup>1759</sup> mi 'dod cing yang tshal de dag <sup>[Q.149b]</sup> dran pa |

<8.6> de bzhin du<sup>1760</sup> rnal 'byor spyod pa'i <sup>[He.336b]</sup> dge slong de thog ma med pa'i <sup>[D.143a6]</sup> dus nas<sup>1761</sup> zhugs pa | 'ching <sup>[S.84a]</sup> ba lnga<sup>1762</sup> dag gis bcings te | lnga gang zhe na | 'di lta ste | sgra dang | reg pa dang | ro dang | gzugs dang | dri sdug pa dag yin no<sup>1763</sup> || glang po che'i<sup>1764</sup> cho ga shes pa'i mis<sup>1765</sup> bskor ba lta bu gang zhe na | 'di lta ste | mig dang | rna ba <sup>[X.326b]</sup> dang | sna dang | lce <sup>[D.143a7]</sup> dang | lus dang | yid kyi rnam par shes pa kun nas nyon mongs pa rnams yin | rang gi blo gros khyim gyi<sup>1766</sup> gzeb lta bus bskor ba ni | 'di lta ste | bu dang | chung ma dang | kun dga' ra ba dang | bran mo dang | bran pho<sup>1767</sup> dang | longs spyod dang | khyim gyis bskor ba yin | bu <sup>[D.143b1]</sup> ram shing dang | la du dang | bu ram chang dang | btung ba'i ro zhes bya ba ni<sup>1768</sup> | kun tu rtog pa'i la du 'dod chags kyi skom<sup>1769</sup> zhes bya ba de'i tshig<sup>1770</sup> bla dags so || sred pa la rnam par chags pa ni | glu dbyangs lta bu <sup>[L.81b]</sup> yin no || dga' ba'i 'dod chags ni | bcings pa lta bu yin | glang <sup>[D.143b2]</sup> po che tha mal pa dang 'dra ba<sup>1771</sup> zhes bya ba ni<sup>1772</sup> | mi<sup>1773</sup> tha mal pa log par lta ba glang po che zhes bya ba de'i tshig bla dags yin no || lhan cig gnas zhes bya ba<sup>1774</sup> ni | de dag<sup>1775</sup> dang lhan cig 'jig tshogs la lta zhing tshul khri<sup>1776</sup> mchog tu 'dzin <sup>[H.256a]</sup> pa dang yang dag par 'brel<sup>1777</sup> <sup>[D.143b3]</sup> pa mi tha mal pa'i khar sbrang rtsi<sup>1778</sup> lta bu<sup>1779</sup> log par lta ba'i gnam dag gis rab tu dga' ba'o || gzhan <sup>[N.203a]</sup> gyis bkri<sup>1780</sup> rung ba<sup>1781</sup> zhes bya ba ni | 'dod chags zhe sdang gti <sup>[He.337a]</sup> mug gi dbang du gyur pa zhes bya ba'i<sup>1782</sup> tshig bla dags so || glang po che'i cho ga shes pa<sup>1783</sup> zhes bya ba ni | rnal 'byor spyod pa zhes <sup>[D.143b4]</sup> bya ba de'i tshig bla dags yin no || yongs su spyod pa na zhes bya <sup>[S.84b]</sup> ba ni |<sup>1784</sup> gti mug <sup>1785</sup> nyon mongs pa thams cad dang<sup>1786</sup> 'grogs pa<sup>1787</sup> zhes bya ba de'i tshig bla dags so || <sup>[X.327a]</sup> nges par 'byung ba'i<sup>1788</sup> ri dran<sup>1789</sup> zhing ri'i sman ljongs zhes bya ba ni | bsam gtan dang snyoms par 'jug pa zhes bya ba de'i<sup>1790</sup> <sup>[D.143b5]</sup> tshig<sup>1791</sup> bla dags so || me tog dang 'bras bu zhes bya ba ni | yang dag pa'i lam la sems bskyed pa'i 'bras bur <sup>[Q.150a]</sup> gyur pa mya ngan las<sup>1792</sup> 'das pa'o || bya'i sgra zhes bya ba ni | chos kyi gnam gyi sgra zhes bya ba de'i tshig bla dags so || chu bo'i rgyun dga' ba zhes <sup>[Go.48b]</sup> bya ba ni | shes rab kyi chu <sup>[D.143b6]</sup> bo zhes bya ba de'i tshig bla dags so || rgyun zhes<sup>1793</sup> bya ba ni | sems rtse gcig ces bya ba de'i tshig bla dags so || sa phyogs zhes bya ba ni | tshangs pa'i gnas zhes bya ba de'i tshig <sup>[L.82a]</sup> bla dags te | 'di lta ste | byams pa dang | snying rje dang | dga' ba dang | btang snyoms so || rjes <sup>[D.143b7]</sup> su bsams nas zhes bya ba ni | bsam gtan gyi bde ba rjes su bsams<sup>1794</sup> pa yin te | rnal 'byor spyod pa de glang po che'i tshogs lta bu'i rjes su 'gro'o || <sup>[H.256b]</sup>

<8.7> de lta bas na<sup>1795</sup> glang po che lta bur rnal 'byor spyod pas bya'i<sup>1796</sup> | khyi<sup>1797</sup> lta bur ni mi bya'o ||

## 〈II-9〉

〈9.1-2〉 de nas gzhan [N.203b] yang ji ltar na dge slong [D.144a1] de sa gzhan brgyad [He.337b] pa las sa gzhan dgu pa la <sup>1798</sup> 'jug ce na l rnal 'byor spyod pa nang gi chos la chos kyi<sup>1799</sup> rjes su lta zhing gnas pa des thos pa las byung ba'i shes pa 'am l lha'i mig gis brtags na l kham s gsum pa 'di dag thams cad ni mi rtag pa dang l [D.144a2] sdug [X.327b] bsngal [S.85a] ba dang l stong pa dang l<sup>1800</sup> bdag med pa dang l mi gtsang ba'i snod du gyur pa 'dod pa thams cad kyang mthong ste l dper na nags tshal gyi khrod na ri nags chen po'i<sup>1801</sup> ngam grog<sup>1802</sup> la shing 'bra<sup>1803</sup> go skye ba skyon du ma dang l dan pa yin te l de la 'bras bu chung ngu yod pa blang bar [D.144a3] dka<sup>1804</sup> zhing nyes pa mang por 'gyur ba dang l ngam grog tu ltung<sup>1805</sup> ba'i nyes pas srog la the tsom<sup>1806</sup> za bar byed pa dang l khong stong<sup>1807</sup> gi nyes pas g.yang sa'i phyogs su ltung ba dang l shing mthon<sup>1808</sup> po la 'dzegs<sup>1809</sup> pa <sup>1810</sup> dag gis<sup>1811</sup> srog 'chad<sup>1812</sup> par byed pa'o ll gal te mi byis pa so so'i skye bo [D.144a4] rmongs shing mun par gyur pa dag ro la chags pa de 'bras bu<sup>1813</sup> de dag mthong [L.82b] nas l ngam grog dang l g.yang sa dang l shing khong stong mthon po<sup>1814</sup> ltung ba'i sar 'gro ste l 'chi bar 'gyur ba mi sems so ll byis pa so so'i skye bo blo zhan pa ro<sup>1815</sup> chung ngu myong bas<sup>1816</sup> phrogs pa<sup>1817</sup> de dag shing de la [D.144a5] 'dzegs so ll de<sup>1818</sup> shing [Q.150b] de las 'bras bu dag ma thob par de'i srog ni g.yang sar gtong ngo ll gal te rang bzhin gyis<sup>1819</sup> thabs gzhan dang l dan pa 'am l dge ba'i las byed pa kha cig ni de 'dod [H.257a] chags kyi ro ches chung bas [He.338a; N.204a] byis pa'i blo'i nyes dmigs ches mang ba bcings par [D.144a6] mthong ba l

〈9.3〉 de bzhin du dge slong des nags tshal gyi khrod lta bur 'gro ba lnga'i rim pa mthong ngo ll ll <sup>1820</sup> bam po drug pa ll ngam grog chen po zhes bya ba ni l nyes pa [S.85b] thams cad ngam grog lta [X.328a] bu yin no ll shing 'bra<sup>1821</sup> [D.144a7] go zhes bya ba<sup>1822</sup> ni l 'dod pa'i shing zhes bya ba<sup>1823</sup> de'i tshig bla dags so ll skyon brgya phrag du ma zhes bya ba ni [Go.49a] l nyon mongs pa brgya phrag stong du ma ste l de dag tshol<sup>1824</sup> ba sdug bsngal zhes bya ba'i tshig bla dags so ll shing la yod pa'i 'bras bu zhes bya ba ni l sgra dang l reg pa<sup>1825</sup> dang l ro dang l gzugs [D.144b1] dang l dri sdug pa 'dod pa de dag la nmam par chags pa'i blo zhes bya ba de'i<sup>1826</sup> tshig bla dags so ll blang bar dka' ba<sup>1827</sup> zhes bya ba ni l 'dod pa'i 'bras bu blang bar dka'<sup>1828</sup> ba yin te l dper na rgya mtshor 'jug pa dang l mtshon gyis 'khrug pa<sup>1829</sup> dang l rgyal po la sten<sup>1830</sup> pa dang l chom [D.144b2] rkun dang<sup>1831</sup> l tshong pa la<sup>1832</sup> sogs pa'i nyon mongs pas<sup>1833</sup> thob pa bzhin no ll 'dod pa'i 'bras bu [L.83a] lta bu nyes pa mang po zhes bya ba ni l 'dod chags zhe sdang gti mug ces bya ba de'i tshig bla dags so ll ngam grog dang g.yang sa zhes bya ba ni l sems can dmyal ba dang l dud 'gro dang l [D.144b3] yi dags<sup>1834</sup> kyi [He.338b] g.yang sa zhes bya ba de'i<sup>1835</sup> tshig bla dags so ll [H.257b] srog la the tsom [N.204b] za bar 'gyur zhes bya ba ni l chos kyi<sup>1836</sup> srog ces bya ba de'i tshig bla dags so ll shing khong stong gi nyes pa zhes bya ba ni stong pa dang l gsog dang l gsob dang l<sup>1837</sup> snying po med pa zhes bya ba de'i tshig bla [D.144b4] dags so ll rmongs pa'i mi 'gro'o zhes<sup>1838</sup> bya ba ni l byis pa log par lta ba zhes bya ba de'i tshig bla dags yin te l [X.328b] de lta bas na skyon mang po du ma [Q.151a] 'bras bu med pa'i 'dod pa mnog<sup>1839</sup> chung ba [S.86a] mthong nas l dge slong de 'dod pa thams cad la kun tu rtog par mi byed do ll

〈9.4〉 yang dge slong de [D.144b5] 'dod pa me 'bar ba lta bur mthong ste l ji ltar mar me mthong na dga' la<sup>1840</sup> reg na mchog tu tsha ba la l phye ma leb rmongs pa mar me kha dog sdug par<sup>1841</sup> mthong nas l de<sup>1842</sup> mar me de'i nang du song ba dang l de 'chi bar 'gyur ba l de bzhin du 'dod chags<sup>1843</sup> zhe sdang gti mug gis bsgribs [D.144b6] pa'i byis pa so so'i skye bo phye ma leb<sup>1844</sup> lta bu dag ni 'dod pa thams cad la<sup>1845</sup> kun tu dga' bar lta'o<sup>1846</sup> ll mar me lta bu zhes bya ba ni l gal te mar me der lus song ba'i phye ma leb bzhin du sems can dmyal ba dang l dud 'gro dang l yi dags

rnams su<sup>1847</sup> sreg par 'gyur te l de [D.144b7] lta bas na 'dod pa dag gis chog go snyam nas l dge slong de 'dod pa dag las<sup>1848</sup> 'dod chags dang [L.83b] bral bar 'gyur ro ll

<9.5-9.6.1> de nas gzhan yang dge slong de sems can dag 'ching ba [He.339a] gang<sup>1849</sup> gis bcings shing 'khor bar kun tu 'khor snyam<sup>1850</sup> nas l rnal 'byor spyod pa nang gi [D.145a1] chos la chos kyi [H.258a] rjes su [N.205a] lta zhing gnas pa des<sup>1851</sup> thos pa las byung ba'i shes pa 'am l lha'i mig gis brtags na l 'jig rten 'di ni<sup>1852</sup> 'ching ba gnyis<sup>1853</sup> kyis bcings te l [Go.49b] zas kyi 'ching<sup>1854</sup> ba dang l reg pa'i 'ching<sup>1855</sup> ba'o ll

<9.6.2> de la zas kyi 'ching ba ni rnam pa bzhi ste l

<9.6.3> kham<sup>1856</sup> [D.145a2] gyi zas gang zhe na l 'di lta ste l mi'i gnas bzhi<sup>1857</sup> dang l 'dod [X.329a] pa na spyod pa'i lha'i ris<sup>1858</sup> drug dang l sems can dmyal ba chen po brgyad dang l dud 'gro dang l yi dags kyi phyogs [S.86b] gcig go ll

<9.6.4-5> yid la byed pa'i zas yod pa<sup>1859</sup> de dag mthong ste l 'di lta ste<sup>1860</sup> l gzugs na<sup>1861</sup> spyod pa'i [D.145a3] lha'i bsam gtan gyi zas so ll

<9.6.6> reg pa'i zas ni bya dang mig gis lta<sup>1862</sup> ba dag gi'o ll

<9.6.7> de'i rnam pa gzhan ni 'dod pa'i khams kyi byis pa so so'i skye bo mi dang l yi dags dang l dud 'gro dang l<sup>1863</sup> sems can dmyal ba<sup>1864</sup> 'di dag thams cad ni 'khrig pa'i reg pa [Q.151b] la rab tu chags pa [D.145a4] yin te l gang 'dod pa la sten<sup>1865</sup> pa ni de<sup>1866</sup> 'dod pa'i khams su 'byung ngo ll

<9.6.8> mnyam par dmigs pa'i zas ni gzugs med pa'i<sup>1867</sup> snyoms par 'jug pa<sup>1868</sup> yin te l

<9.6.9> de lta bas na 'jig rten 'di ni gnyis kyis<sup>1869</sup> bcings te l kun tu sbyor ba dang l bag la nyal ba<sup>1870</sup> thams cad kyi 'ching ba [D.145a5] dag las de 'dod chags dang bral ba ma yin no<sup>1871</sup> ll

<9.7.1> de mig [L.84a] gis<sup>1872</sup> rnam par rig par bya ba'i [He.339b] gzugs rnams la rnam pa gzhan gyis mig gis yang [N.205b] dag [H.258b] pa ji lta ba bzhin mthong ste l mig gi 'dus te reg pa las byung ba<sup>1873</sup> gang yin pa de las bde bar 'gyur ba dang dmigs [D.145a6] pa bde ba la<sup>1874</sup> rnam par smin pa mi bde ba'i las byung ba de yang yang dag pa ji lta ba bzhin du mthong ngo<sup>1875</sup> ll de bzhin du mig gis<sup>1876</sup> rnam par rig par bya ba<sup>1877</sup> yid<sup>1878</sup> mi bde bar [X.329b] 'gyur ba'i gnas gang yin pa de mig gi 'dus te reg pa las byung ba'i sdug bsngal rnam par smin pa bde ba las byung [D.145a7] ba de yang yang dag pa ji lta ba bzhin du rab tu shes so ll mig gis<sup>1879</sup> rnam par rig par bya ba de<sup>1880 1881</sup> gang yin zhe na<sup>1882</sup> l gzugs la dmigs pa bde ba<sup>1883</sup> ni rnam [S.87a] par smin pa mi bde ba yin te l 'di la nang gi chos la chos kyi rjes su lta ba'i mig gis<sup>1884</sup> tshul bzhin<sup>1885</sup> ma yin pa'i<sup>1886</sup> yid la byed pa<sup>1887</sup> [D.145b1] dmigs pa'i gzugs mthong ste l da ltar byung ba'i rnam par smin<sup>1888</sup> pa bde ba la bde'o zhes rab tu shes shing rtog par byed la ro myong<sup>1889</sup> bar byed do ll yongs su 'gyur bas<sup>1890</sup> rnam par smin pa sdug bsngal ba ni<sup>1891</sup> sems can dmyal ba dang l yi dags dang l dud 'gror yang dag par [D.145b2] 'grub par 'gyur ro ll<sup>1892</sup> gang dag da ltar byung ba la<sup>1893</sup> rnam par smin pa<sup>1894</sup> bde ba ma yin la<sup>1895</sup> yongs su 'gyur bas rnam par smin pa bde ba'i las [Go.50a] de<sup>1896</sup> gang yin<sup>1897</sup> zhe na l 'di la mig [L.84b] gis<sup>1898</sup> rnam par rig par bya ba'i<sup>1899</sup> gzugs rnams<sup>1900</sup> mthong nas l mig gi<sup>1901</sup> 'dus te reg pa las byung ba'i tshul [He.340a; D.145b3] bzhin yid la byed pa la mngon du<sup>1902</sup> [N.206a; H.259a] phyogs pa'i sems de [Q.152a] la chags pa med cing yid 'jug pa med pa<sup>1903</sup> de ni l da ltar byung ba la<sup>1904</sup> rnam par smin pa sdug

bsngal ba yin la yongs su 'gyur bas lha dang mi'i bde bar<sup>1905</sup> skye zhing mya ngan las 'das pa'i mthar phyin par 'gyur ro ll

⟨9.7.2-6⟩ de bzhin du rna [D.145b4] ba dang l sna dang l lce dang l [X.330a] lus dang l yid kyi rnam par shes pa'i chos<sup>1906</sup> rnams la yang sbyar ro ll

## ⟨II-10⟩

⟨10.1⟩ de nas gzhan yang ji ltar na dge slong de mig gis rig par bya ba'i gzugs rnams la btang snyoms su gnas zhe na l rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta [D.145b5] zhing gnas pa'i dge slong gi mig gis 'di la<sup>1907</sup> gzugs mthong nas l ma chags [S.87b] shing rnam par ma chags la rnyog pa<sup>1908</sup> can du<sup>1909</sup> ma yin l smod pa<sup>1910</sup> med cing dga' bar mi byed la yid la mi byed l tshul bzhin ma yin pa<sup>1911</sup> yid la byed pas bsgribs pa ma yin zhing btang snyoms pa [D.145b6] yin te l de ni btang snyoms su 'gyur ba'i gnas la sdug bsngal dang bde bar 'gyur ba'i gnas mi dmigs so ll

⟨10.2⟩ yang dge slong de sa drug pa'i rab tu<sup>1912</sup> dbye ba'i ngo bo sa gzhan<sup>1913</sup> bcu pa la 'jug ste l 'di lta ste l mi lcogs pa med pa dang l bsam gtan dang po'i<sup>1914</sup> sa [D.145b7] khyad par can dang l bsam gtan bzhi<sup>1915</sup> ste l sa drug pa'i rab tu<sup>1916</sup> dbye ba la 'jug go ll de skyes [L.85a] nas 'gog<sup>1917</sup> par 'gyur ba'i lam 'phags pa'i<sup>1918</sup> [H.259b] lam yan [N.206b] lag brgyad pa'i sgo rtogs [He.340b] shing khong du chud pa'i chos skye ba dang 'jig pa mthong zhing yang dag par thob<sup>1919</sup> nas rab tu [D.146a1] 'bad do ll

⟨10.3⟩ de de ltar rab tu 'bad pa na<sup>1920</sup> sa bla'i gnod sbyin dag gis bdud kyi 'ching ba phal cher sba skong bar<sup>1921</sup> mthong nas dga' ste l bar snang la spyod pa'i gnod sbyin dag la [X.330b] mngon par bsnyad do ll de dag gis kyang<sup>1922</sup> rgyal po chen po bzhi la mngon par bsnyad [D.146a2] do ll de dag gis kyang<sup>1923</sup> rgyal chen bzhi'i lha rnams la mngon par bsnyad do ll<sup>1924</sup> rgyal chen bzhi'i ris kyi lha rnams<sup>1925</sup> kyis kyang sum cu rtsa gsum pa rnams la'o ll sum cu rtsa [Q.152b] gsum pa<sup>1926</sup> rnams kyis kyang 'thab bral ba rnams la'o ll 'thab bral ba rnams kyis kyang [D.146a3] dga' ldan pa rnams la'o ll dga' ldan pa rnams kyis kyang 'phrul dga' ba rnams la'o ll 'phrul dga' ba rnams [S.88a] kyis kyang gzhan 'phrul dbang byed pa rnams la'o ll gzhan 'phrul dbang byed pa rnams kyis kyang tshangs ris pa rnams la<sup>1927</sup> mngon par bsnyad de l<sup>1928</sup> [Go.50b] de ltar [D.146a4] 'dzam bu'i gling du rigs kyi bu che ge mo zhid ces bya ba rgya cher snga ma bzhin du sbyar ba<sup>1929</sup> nas sa gzhan<sup>1930</sup> brgyad pa la 'jug pa dag sa drug pa'i<sup>1931</sup> nang du lhag par<sup>1932</sup> zhugs pa l

⟨10.4⟩ de<sup>1933</sup> tshangs ris kyi<sup>1934</sup> lha dag gis thos<sup>1935</sup> nas l mchog tu dga' ba<sup>1936</sup> bsam gtan la bde bar gnas pa btang ste l [D.146a5] kun tu dga' bar<sup>1937</sup> gyur pa'i bar de thos nas l shin tu dga' bar 'gyur ro ll [H.260a] 'dir tshigs su [L.85b] bcaid pa l

dge dang mi dge dag [N.207a] gi las ll  
bdag gis byas pa'i [He.341a] las kun gyi ll  
'bras bu nges par spyod 'gyur te ll  
lus can dag dang 'brel pa yin ll ⟨10.5.1⟩

nyon mongs sa<sup>1938</sup> ni dang [D.146a6] por dngar<sup>1939</sup> ||  
rnam par [X.331a] smin pa tsha ba yin ||  
de dag don med byed pas na ||  
dug dang 'dra bar<sup>1940</sup> spang bar bya || <10.5.2>

nyon mongs dbang du mi 'gro zhing ||  
ye shes dbang du 'gro bya ste ||  
ye shes ldan pa tshe 'di dang ||  
pha rol dag tu bde ba 'thob<sup>1941</sup> || <10.5.3>

ji ltar rtswa la mes bsregs<sup>1942</sup> bzhin || [D.146a7]  
shes pas rtag tu nyon mongs gzhom ||  
tshangs pa dkon mchog<sup>1943</sup> gsum ston pa ||  
ye shes me lce mchog yin no || <10.5.4>

gang dag ye shes spyod yul dga' ||  
de dag zhi ba'i lam la gnas ||  
gang dag nyon mongs sbrul bsregs<sup>1944</sup> pa ||  
de dag thams cad zhigs<sup>1945</sup> par gyur<sup>1946</sup> || [D.146b1] <10.5.5>

dpa' bo gang dag phan tshun shes ||  
mkhas pa<sup>1947</sup> de nyid mthong ba ni ||  
de dag gnas ni dam par<sup>1948</sup> 'gro ||  
skye dang 'chi ba spangs pa yin || <10.5.6>

gang dag 'khor la mngon dga' zhing ||  
mgu ba [S.88b] nyon mongs dgra<sup>1949</sup> dag gis ||  
rtag tu bcing bas<sup>1950</sup> bcings pa ste ||  
de dag srid pa nyam ngar [D.146b2] 'khyam<sup>1951</sup> || <10.5.7>

gang dag nges 'byung blo yod cing ||  
gang dag rtag tu zhi spyod pa ||  
de ni lha yi ris<sup>1952</sup> dag [Q.153a] gi ||  
tshangs pa'i 'jig rten 'byung bar 'gyur || <10.5.8>

'dod la sogs la<sup>1953</sup> gang sdang ba<sup>1954</sup> ||  
sangs rgyas [H.260b] la sogs rtag tu [N.207b] mchod ||  
shing skam me yis<sup>1955</sup> bsregs<sup>1956</sup> pa ltar ||  
de ni 'khor [D.146b3] bar<sup>1957</sup> [He.341b] 'jig par byed || [L.86a] <10.5.9>

gang dag sems kyi dbang mi 'gro ||  
rtag tu de'i<sup>1958</sup> rjes sems 'gro ba ||  
mun la nyi ma shar ba [X.331b] ltar ||  
de ni nyon mongs nges par 'joms<sup>1959</sup> || <10.5.10>

sems ni dgra ngan dgra chen te<sup>1960</sup> ||  
de las gzhan pa'i<sup>1961</sup> dgra med do ||  
ri ni dus su<sup>1962</sup> bsregs<sup>1963</sup> pa ltar ||  
sems can rtag tu <sub>[D.146b4]</sub> sems kyis bsregs || <10.5.11>

byis pa blun po sems dbang song ||  
dbang po ma thul gang yin pa ||  
de yi<sup>1964</sup> sdug bsngal zhi med<sup>1965</sup> cing ||  
de yi<sup>1966</sup> mya ngan 'das pa ring || <10.5.12>

sdug bsngal sdug bsngal rnam smin dang ||  
sdug bsngal rgyu ni rnam shes pa<sup>1967</sup> ||  
kun nas nyon mongs 'dus pa <sub>[D.146b5]</sub> yi<sup>1968</sup> ||  
'ching ba thams cad 'jig par byed || <10.5.13>

snang ba'i nang na shes pa mchog || <sub>[Go.51a]</sub>  
mun pa'i nang na<sup>1969</sup> gti mug ste ||  
de ltar gang zhig snang la dga' ||  
de ni mkhas pa zhes bya 'o || <10.5.14>

don rnam mchog<sup>1970</sup> kun med byed pa ||  
dpa' bos gti mug rnam par spongs ||  
gang zhig gti <sub>[D.146b6]</sub> mug dbang song ba ||  
de la zhi ba med pa yin || <10.5.15>

gal te che bar bdag<sup>1971</sup> 'dod na ||  
me yis<sup>1972</sup> reg par gyur kyang rung ||  
sprul dang lhan cig 'dug kyang sla'i<sup>1973</sup> ||  
nyon mongs lhan cig sbyor mi bya || <10.5.16>

bdud rtsi'i nang <sub>[S.89a]</sub> na shes pa mchog ||  
che ba'i nang na gter<sup>1974</sup> mchog yin ||  
gnyen gyi <sub>[D.146b7]</sub> nang<sup>1975</sup> na gnyen mchog ste ||  
nor gyi nang na nor mchog go || <10.5.17>

de lta bas na ye shes mes || <sub>[H.261a]</sub>  
rtag tu nyon mongs ri bsreg<sup>1976</sup> go || <sub>[He.342a]</sub>  
nyon mongs <sub>[N.208a; L.86b]</sub> ri dag bsregs<sup>1977</sup> pa ni ||  
bde ba'i gzhi la gnas pa yin || <10.5.18>

mi gang blo ni zhan pa dag ||  
chos ma yin pa<sup>1978</sup> nyon mongs <sub>[X.332a]</sub> gzeb ||  
'khor ba dag <sub>[D.147a1]</sub> las ma rgal<sup>1979</sup> ba ||  
mun pa mun nag nang du 'jug || <10.5.19>



gang dag chos la blo rtag<sup>1980</sup> pa ||  
de dag dam pa rtag tu mchod<sup>1981</sup> ||  
de dag tshe rabs 'bras bur ldan ||  
de dag blo yis gtse<sup>1982</sup> ba med || <10.5.20>

<10.6> de ltar dge slong de chos dang chos [Q.153b] ma yin pa de dag gi rnam pa yang dag [D.147a2]  
par<sup>1983</sup> shes par gyur nas gnas te | de ltar de shin tu dri ma med<sup>1984</sup> pa'i sems kyis<sup>1985</sup> tshe 'bum  
phrag du ma'i 'khor ba'i ri'i rtse<sup>1986</sup> mo 'jig par byed cing spong bar byed la [S.89a5] 'joms<sup>1987</sup> par  
byed de | yang 'byung bar mi byed | de'i nyon mongs pa'i dgra 'joms<sup>1988</sup> par byed cing [H.261a5] de'i  
mya ngan [D.147a3] las 'das pa'i<sup>1989</sup> mthar byed do ||

## Critical Apparatus

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<sup>1</sup> *The end of the first chapter of the Saddhsu and the beginning of its second chapter are omitted from Go, presumably due to a scribal error. The extant relevant section of text begins at ka 23a1, which corresponds to the final sentence of §1.5.2 of the present edition.*

<sup>2</sup> 'phags pa dam pa'i chos dran pa nye bar gzhag pa | bam po gsum pa | N D H Q; dam pa'i chos dran pa nye bar gzhag pa bam po gsum pa | S; bam po gsum pa || He L; bam mo gsum pa || X: *For the sake of presentation I offer the reading of NDHG here at the opening of this section of the text. However, throughout the rest of the text I follow the more archaic readings of GoHeLX in this regard.*

<sup>3</sup> rim gyis He L D H S; rims gis X; rims kyis N Q

<sup>4</sup> mthong ste X He; brtags na L N D S H Q

<sup>5</sup> 'di dag L N D S H Q; 'di X He

<sup>6</sup> dag X He L D S Q; bdag N H

<sup>7</sup> 'khor bar X L N D S H Q; 'khor He

<sup>8</sup> *Perhaps add phyi rol gyi here? Ms reads bāhyādhyatmika<sup>o</sup> here. Although all Tibetan editions agree in not reading phyi rol gyi, the presence of the conjunctive dang indicates that we should perhaps supply it. It is important to note, however, that T also omits bāhya (内心境界).*

<sup>9</sup> 'di dag L N D S H Q; di dag la X He

<sup>10</sup> dga' ba X He L N D S Q; dga' H

<sup>11</sup> gdul X L N D S H Q; 'dul He

<sup>12</sup> dgod dgod He L D S Q; rgod rgod X N H

<sup>13</sup> do X N H; de He L D S Q

<sup>14</sup> rnam par rtog par byed do X He N D S H; ...de L; rtog par byed do Q

<sup>15</sup> dpyod pa L D S H; spyod pa X He N Q: *In the context of the term yid kyi dpyod pa, we find a somewhat inconsistent orthographic variation between the witnesses. I do not note such variations hereafter.*

<sup>16</sup> bco X L N S H; bcwa D; bcwo He Q: *This is a consistent orthographic variation between the witnesses. I do not note such variations hereafter.*

<sup>17</sup> snyam mo He L D S H; om. X N Q

<sup>18</sup> zhe na He L N D S H Q; zhin X

<sup>19</sup> mthong nas He L S; mngon nas X N D H; mngon par Q

<sup>20</sup> om. X He D S H Q; chos L

<sup>21</sup> 'gyur te He L S; 'gyur ba X N D H Q

<sup>22</sup> de'i dge ba'i rnam par smin pa yin no He D Q; de dge ba'i chos rnam par smin par 'gyur ba yin no L S; de'i dge ba'i chos rnam par smin pa yin no X N H

<sup>23</sup> rnam par smin pa yin no He D H Q; rnam par smin par 'gyur ba yin no X L N S

<sup>24</sup> rna bas He L D S Kg Q; rnams X N

<sup>25</sup> bsnam He D S H Q; snams X N; mnams L

<sup>26</sup> yid bde ba'i He L D S H Q; yid mi bde ba'i X N

<sup>27</sup> par He L N D S H Q; pa'i X

<sup>28</sup> pa X L N D S H Q; pa'i He

<sup>29</sup> pa X L N D S H Q; pa'i He

<sup>30</sup> ba'i He L N D S H Q; bar X

<sup>31</sup> ba L N D S H Q; ba'i X He

<sup>32</sup> no N H Q; te X He L D S

<sup>33</sup> na X He N D S H Q; ni L

<sup>34</sup> de L N D S H Q; de'i X He

<sup>35</sup> ris kyi lha rnams la X He; lha rnams la L N D S H Q

<sup>36</sup> gang L N D S H Q; om. X He

<sup>37</sup> 'dzam bu'i X He D S Q; 'dzam bu L; 'dza mbu'i N H: *This is a common variation in orthography. Hereafter I regularize the text according to the present reading of XHeDSQ.*

<sup>38</sup> gi X He L N D H; gis S Q

<sup>39</sup> yin zhes X He; yin no zhes N D S H; yin no || zhes L Q

<sup>40</sup> om. X He L N D S H; nyan Q

<sup>41</sup> dma' bar L; dmas par X He N D S H Q

- 42 zhes kun tu Go X He; snyam du kun tu L; kun tu N; snyam nas l kun du D; snyam du kun du S; snyam mo l kun du H; de kun du Q
- 43 brgya byin X He L N D S H Q; rgya byin Go: *This is a consistent orthographic variation between the witnesses. Hereafter I regularize the text accordingly and do not note it.*
- 44 na Go He N D S H Q; ni X L
- 45 zhes Go L N D S H Q; shes X He
- 46 te L D S; *om.* Go X He N H Q
- 47 rab tu rtog X L N D S H Q; rab tu rtogs He; rtog tu rtog Go
- 48 rgyal chen bzhi'i lha de dag X He L N D S H Q; rgyal po chen po bzhi'i ris kyi lha de dag Go
- 49 ko'u shi kas L D S Q; kau shi kas N H; ke'u shi kas X He; rgya byin gyis Go: *Hereafter, I regularize the spelling of ko'u shi ka accordingly to the present reading of LDSQ.*
- 50 *om.* L N D H Q S; de Go X He
- 51 rab tu mthong ba Go X He N; rab tu mthong ba l D Q H; rab tu mthong pa l L; rab tu thob pa l S
- 52 ji lta Go X He L N S Q; ji lta bu D H
- 53 brtags na X He L N D S H Q; rtags nas Go: *The variation in orthography of rtags in Go as opposed to brtags in the other witnesses, is consistent. Hereafter I do not note this difference.*
- 54 ste X He L N D S H Q; ngo (?) Go
- 55 dang Go X He L N D S H; so Q
- 56 ba'i Go X He N D S H Q; bar L
- 57 kyi Go X L N D S H Q; kyis He
- 58 chos nyid kyi Go X L N D S H Q; chos nyid kyi He
- 59 la Go He L N D S H Q; las X
- 60 de dag X He L N D S H Q; dag Go
- 61 'byed la Go X L N D S H; 'byed pa la He Q
- 62 de la Go X L N D S H; de las Q; nga la He
- 63 chung zad Go X He L S H; chung zad N D Q: *This is a consistent variation between the witnesses, except that X intermittently reads chung zad and chung zad. I hereafter regularize the text according to the present reading of GoXHeLSH and do not note this difference further unless there is additional cause to do so.*
- 64 dang X He L N D S H Q; dag Go
- 65 ni Go L N D S H Q; na X He
- 66 pags Go N D S H; lpags X He L; lbags Q (?)
- 67 pas Go D S H Q; par X He L; bas N
- 68 mcher X He N D S; mtsher L Q H; cher Go
- 69 long ka Go X He L D S Q; long ga N H
- 70 gnye ma X He L N D S H Q; mnye ma Go
- 71 klad X He L S Q H; glad Go N D: *This is a consistent orthographic difference between the witnesses. Hereafter, I silently regularize the text according to the present reading of XHeLSQH.*
- 72 mkhrang ba'i rnam pa X L N D S H Q; mkhrang ba'i rnam par He; khrang ba'i rnam pa Go
- 73 ma bzung ba L N D H; ma gzung ba X; ma bzung Go He S; ma bzung ba dang Q
- 74 zhes bya'o Go N D S H Q; shes bya'o L; shes pa'o X He: *The use of either zhes or shes in parallel passages is largely consistent across the witnesses. Hereafter I regularize the text according to GoNDSHQ.*
- 75 *om.* L N D S H Q; nang gi Go X He
- 76 de Go X He L N D S H; de dag Q
- 77 tshor ba pos L S; tshor bas X He N D Q H; tshor pas Go
- 78 su ma X He N D S H Q; su L; tsam Go
- 79 rtag Go X He L N D S H; dag Q
- 80 yin par X He L D S Q H; *om.* Go
- 81 bdag Go X He L D S Q; dag N H
- 82 mi lta X He N D Q H; myi lta Go; mi blta L S
- 83 no Go L N D S H Q; *om.* X He
- 84 de lta Go X He; *om.* L N D S H Q
- 85 ji lta ba bzhin Go L N D H; ji lta ba bzhin Q; ji lta ba bzhin du X He S
- 86 'di X He L N D S H Q; 'di dag Go
- 87 pa ni Go L N D S H Q; pa'i X He

- 88 chu'i khams ni lus la Go X He L N D S H; chu'i khams na dus la Q  
89 yod pa Go L N D S H Q; yod pa dang l X He  
90 klad pa'i spri dang *reg.*; glad pa'i spri dang Go; klad ba'i pri dang X; klad pa'i phri dang He; klad pa'i sprin dang H; klad pa'i pri dang L S; klad pa'i bri dang Q; glad pa'i bri dang N; glad pa'i pri dang D  
91 zhag dang X He L N D S H Q; sha dang Go  
92 mkhris pa X He L D S H Q; mkhrigs pa Go; mbris pa N  
93 dang Go X He; *om.* L N D S H Q  
94 chu dang X He L N D S H Q; *om.* Go  
95 bzung ba Go L D S H Q; gzung ba X He N  
96 cung zad Go He L S; chung zad X D Q; chung zad kyi N; cung zad kyi H  
97 mam pa Go L D S; mam par X He N H Q  
98 ma bzung ba X He L S; ma bzung Go N D H Q  
99 zhes bya'o ll de la gang nang gi chu'i khams dang l gang phyi rol gyi chu'i khams X He L N D S H Q; *om.* Go  
100 de dag bdag ma yin l Go X He L D S H; *om.* N Q  
101 bdag dang Go He L N D S H Q; bdag dang bdag dang X  
102 ma yin pa X He L D S H; ma yin Go N Q  
103 par X He N D H Q; pa L S; *om.* Go  
104 de la me'i khams gang zhe na l X He L N D S H Q; de la mye'i khams gang zhe na l de la me'i khams gang zhe na l Go: *In Go, we find the orthographic variants khams and khams used alternatively. I regularize all these readings to khams, and will not note such variants subsequently.*  
105 yod pa'o Go L N D S H Q; yod do He; yod yod do X  
106 la gang L D S; gang la Go X He N Q; la gang la H  
107 bar Go He L N D S H; par X; ba Q  
108 sreg par Go X L D S H Q; bsreg par N; sred par He  
109 gang gis X He L N D S H Q; gang Go  
110 'thungs pa Go L N D S H Q; mthungs pa X He  
111 mams Go X L N D S H Q; mams pa He  
112 bde bar 'ju bar D Q; bde bar 'jug bar Go; bde bar 'jug par N H; bde bar byed par L S; bde bar X He  
113 'gyur ba Go X L N D S H Q; gyur pa He  
114 zin pa 'di ni X He L N D S H; zind pa Go; zin pa ni Q  
115 phyi rol Go X L N D S H Q; pha rol He  
116 ma bzung ba X He L S; ma bzung Go N D Q; mi bzung H  
117 gang Go X He L D S H; *om.* N Q  
118 'di ni X He L N D S H Q; 'di Go  
119 bdag gi Go X He N D S H Q; bdag gis L  
120 te Go X He L S; *om.* N D Q H  
121 me'i khams la X He L N D S H Q; mye'i khams Go  
122 shing tshor pa pos gnas su ma byas *punct.*; shing l tshor pa pos gnas su ma byas Go X He; *om.* L N D S H Q  
123 *om.* Go X He N D Q H; de la L S  
124 ral gri X He L N D S H Q; ral gyi Go  
125 cu He L N D S H Q; bcu Go X  
126 yod do Go X He N D Q H; go L S  
127 cu dag He L N D S H; bcu dag Go X; bcu dang Q  
128 g.yo ba bzung ba dang X He D H Q; g.yo ba gzung ba dang N; yo' ba bzung ba dang Go; g.yo ba'i bzung ba dang L S  
129 gyi Go X L N D S H Q; *om.* He  
130 g.yo ba X He L N D S H Q; g.yo' ba Go: *This is a consistent orthographical difference between Go and the other witnesses. Hereafter I regularize all readings, and do not note this difference.*  
131 ma bzung ba Go X He L S; ma bzung N D Q H  
132 gang Go X He; *om.* L N D S H Q  
133 dang Go X He N S H; *om.* L D Q  
134 gang X He L N D S H Q; *om.* Go  
135 'di dag thams cad X He; de dag Go L N D S H; *om.* Q  
136 bdag gi ma yin Go X He L N D S H; *om.* Q

<sup>137</sup> de dag bdag ma yin Go L D S H Q; de dag bdag ma yin | ~~de dag bdag ma yan~~ | He; *om.* X N  
<sup>138</sup> ma yin la Go X He L D S H; yin la yid la; ma yin la | yid la Q  
<sup>139</sup> byas te L N D S H Q; byas ste He; byas pa te Go; bya ste X  
<sup>140</sup> kyis Go X He N D S H Q; kyi L  
<sup>141</sup> pa Go L N D S H Q; pa'i X He  
<sup>142</sup> bzhin Go X L N D Q H; bzhin du He S  
<sup>143</sup> la Go X He; de la L N D S H Q  
<sup>144</sup> byed de X He L N D S H Q; myi byed do Go  
<sup>145</sup> kyi He L D S H Q; gyi X; kyis Go  
<sup>146</sup> cung zad Go X He S H; chung zad N D Q; cu zad L  
<sup>147</sup> nang dang X He L N D S H Q; nang Go  
<sup>148</sup> *om.* X He L N D S H Q; nang Go  
<sup>149</sup> nam mkha'i Go X He N D S H Q; nam mkha'i kham kyang L  
<sup>150</sup> gsal zhing Go X He L N D S H; gnas shing Q  
<sup>151</sup> pas Go X He L N D S H; par Q  
<sup>152</sup> 'thungs pa X He D S H Q; mthungs pa L N; thungs pa Go  
<sup>153</sup> 'jug par X He L N D S H Q; 'ju bar Go  
<sup>154</sup> 'byed pa X He L N D S H Q; dbyed pa Go  
<sup>155</sup> phugs X He L N D S H Q; phubs Go  
<sup>156</sup> rna'i bu ga dang | Q; *om.* Go X He L N D S H  
<sup>157</sup> 'byed par X He L N D S H Q; dbye bar Go  
<sup>158</sup> ma bzung ba X He L N D S H Q; ma bzung Go  
<sup>159</sup> ma zin pa X He L D S H; ma zind pa | Go; ma yin pa Q; ma sin pa N  
<sup>160</sup> zhing Go X He L D S H Q; zhi ba N  
<sup>161</sup> khyab par Go L N D S H Q; khyam par X He  
<sup>162</sup> ri phug gi bu ga dang | Go X He L D S H; *om.* N Q  
<sup>163</sup> ri khrod Go X He; ri phug L N D S H Q  
<sup>164</sup> chu bo'i Go L N D S H Q; chu'i X He  
<sup>165</sup> ste Go X He; dang L N D S H Q  
<sup>166</sup> gyi L N D S H Q; gi Go; tu X He  
<sup>167</sup> 'di ni X He L D S H; ni N Q; *om.* Go  
<sup>168</sup> gyi X He L N D S H Q; *om.* Go  
<sup>169</sup> gang Go X He D S H Q; *om.* L N  
<sup>170</sup> yang dag pa'i shes rab kyis Go N D S H Q; yang dag pa'i shes rab kyi L; yang pa'i shes rab kyis He; yang pa'i shes rab kyi X  
<sup>171</sup> de dag L D S H; de Go X He N Q; *Perhaps read de ltar after Ms?*  
<sup>172</sup> bdag Go He L N D S H Q; bdag gi X  
<sup>173</sup> shing Go X He N D S H Q; shes L  
<sup>174</sup> ma byas pa'i nam mkha'i X He N D S H Q; ma byas pa'i ~~ma byas pa'i~~ nam mkha'i Go; ma byas pa'i nas mkha'i L  
<sup>175</sup> te X He L N D S H Q; *om.* Go  
<sup>176</sup> 'gro ba yin Go X He L D S H; 'gro ba'i yin N; 'gro ba'i chos Q  
<sup>177</sup> byed Go He N Q; 'byed L D S H  
<sup>178</sup> 'gyur Go X He N D S H Q; gyur L  
<sup>179</sup> bsal X He L D S; gsal Go N H Q  
<sup>180</sup> 'chi dang Go He L N D S H Q; 'chi ba X  
<sup>181</sup> rnam shes Go X He L D Q; rnam shes N S H  
<sup>182</sup> zhi ba dul He; zhi la dul L N D S H Q; bzhi la dul Go; zhi 'dul X  
<sup>183</sup> drug la Go X He L D S; dul la N H Q  
<sup>184</sup> dgra ni bzlog X He N; dgra ni zlog L D S H Q; lgra ni zlog Go  
<sup>185</sup> dpa' bo Go L N D S H; dpa' po Q; dbang po X He  
<sup>186</sup> zhi ba'i X He L N D S H Q; bzhi ba'i Go  
<sup>187</sup> gnas pa X He; gnas la Go L N D S H Q  
<sup>188</sup> mnyam gzhag X L N D S H; mnyam bzhag Go He Q  
<sup>189</sup> mkha' sprin Go X He L N D S H; mkhar sprin Q

<sup>190</sup> gtor ba ltar Go He L D S H Q; gtor ba lta X; btor ba ltar N  
<sup>191</sup> kyi mtha' dge X He L N D S H Q; mtha' dge' Go  
<sup>192</sup> shing X He L N D S H Q; bshin Go  
<sup>193</sup> sgrub pa N H Q; bsgrubs pa Go X He L D S  
<sup>194</sup> 'jig par byed Go X He N D S H; 'jigs par byed L; 'jig mar byed Q  
<sup>195</sup> brkam L N D S H Q; bskam Go X He  
<sup>196</sup> mang ba ni Go X L N D S H; mang' ba ni He; med pa ni Q  
<sup>197</sup> yul gyi L D S; yul gyis Go X He N H Q  
<sup>198</sup> zhi ba X He L N D S H Q; zhi ba'i Go  
<sup>199</sup> 'gro Go He L N D S H Q; *om.* X  
<sup>200</sup> song bas X He; song bar Go L N D S H Q  
<sup>201</sup> dang po Go X He L N S H; dang D Q  
<sup>202</sup> 'dug pa Go X He L D H Q; 'jug pa S  
<sup>203</sup> ci da ltar L N D H Q; ci de ltar S; ji de ltar Go; ji ltar X He  
<sup>204</sup> na X He L N D S H Q; nas Go  
<sup>205</sup> de'i sa gzhan Go L N D S H Q; de yis gzhan X He  
<sup>206</sup> ba ni Go L N D S H Q; ba'i X He  
<sup>207</sup> sdug bsngal X He L N D S H Q; sdug sngal Go: *This orthographic variation between Go and the other witnesses appears intermittently. Hereafter I regularize the text accordingly, and do not note this difference.*  
<sup>208</sup> yid mi bde ba rnam par shes l X He L N D S H Q; *om.* Go  
<sup>209</sup> cung zad X He L S H; chung zad N D Q; bcung zad Go  
<sup>210</sup> 'gyur ba'i L D S H; 'gyur ba ni Go X He N Q  
<sup>211</sup> brten nas Go He N D S H Q; rten nas L; brtan nas X  
<sup>212</sup> 'di X He L N D S H Q; ni Go  
<sup>213</sup> bzhin Go X He N Q; bzhin du L D S H  
<sup>214</sup> de Go L N D S H Q; *om.* X He  
<sup>215</sup> 'gags na Go X He N D H Q; 'gags nas L S  
<sup>216</sup> brten L N D S H Q; rten Go X He: *This is a common orthographical variation, found inconsistently throughout the witnesses. Hereafter, in parallel contexts, I silently regularize the text.*  
<sup>217</sup> skyes pa Go X L N D S H Q; *om.* He  
<sup>218</sup> bdag gi Go L N D S H Q; *om.* X He  
<sup>219</sup> ba nub po zhes tshor ba X He L N D S H Q; *om.* Go  
<sup>220</sup> bdag gi X D Q; de dag N H; de dag so so L S; *Go omits the entire sentence. See below footnote 223.*  
<sup>221</sup> nye bar X He L D S H Q; so sor nye bar N; *Go omits the entire sentence. See below footnote 223.*  
<sup>222</sup> skye ste l brten nas 'byung ba'i sdug bsngal gyi tshor ba so sor mngon par shes so ll X He (byung) N D H Q; so sor mngon par shes so ll L S; *Go omits the entire sentence. See below footnote 223.*  
<sup>223</sup> *Go omits:* bdag gi bde <sub>[D.113b3]</sub> ba'i tshor <sub>[N.160b]</sub> ba nye <sub>[S.44b]</sub> bar zhi zhing...bdag gi bde ba'i tshor ba skyes te l de dag so sor mngon par shes so ll  
<sup>224</sup> bshad pa X He L N D S H Q; *om.* Go  
<sup>225</sup> 'gyur ba'i Go X L N D S H Q; gyur pa'i He  
<sup>226</sup> brten nas L N D S H Q; rten nas Go Xe H: *Hereafter I do not note this regular variation of the witnesses.*  
<sup>227</sup> pa'o X L N D S H Q; so Go  
<sup>228</sup> so sor N D S H Q; so so X He L; *om.* Go  
<sup>229</sup> 'gyur ba'i Go X L N D S H Q; gyur pa'i He  
<sup>230</sup> yid mi bde ba Go X He N D S H Q; yid bde ba L  
<sup>231</sup> 'di ltar Go X He L D S H Q; ji ltar N  
<sup>232</sup> de'i Go X L N D S H Q; *om.* He  
<sup>233</sup> sngon Go X L N D S H Q; sngon du He  
<sup>234</sup> skyes pa de Go He L N D S H Q; skyes de X  
<sup>235</sup> zhi ba Go N; zhi la X He L D S H Q  
<sup>236</sup> rnam par bral ba l de las *punct.*; rnam par bral ba de las L D S H Q; rnam par bral ba de las l Go X He; rnam par grol ba'i las N  
<sup>237</sup> skye ste X L N D S H Q; skyes ste Go He  
<sup>238</sup> pa X L N D S H Q; par Go He

- 239 ba la Go X L N D S H Q; la He
- 240 la'i X He L; bla'i Go N D S H Q: *Though this is an irregular reading, it very well may have been the originally intended translation term, as it would conform better to the Sanskrit term bhauma than the term used throughout the rest of the tex, sa bla.*
- 241 bsnyad X He L N D S H Q; snyad Go: *This orthographic variation between Go and the other witnesses is fairly consistent. Hereafter I do not note it.*
- 242 de dag gis kyang rgyal po chen po bzhi la mngon par bsnyad do || X He D H Q; ...de | N; ...rgyal po bzhi la... L S; om. Go
- 243 bzhi'i ris kyi lha He; bzhi' ris kyi lha X; bzhi'i lha Go L N D S H Q
- 244 gis L D S H Q; gi N; om. Go X He
- 245 gang Go X He N D H Q; om. L S
- 246 byung ba Go X He N D H Q; byung ba na L S
- 247 grong Go X He; grong khyer L N D S H Q
- 248 mang ge mo X He L N D S H Q; mang che ge mo Go
- 249 rigs Go N D S H Q; rigs kyi bu X He; om. L
- 250 che ge mo zhis Go X He N D S Q; om. L
- 251 las rigs kyi bu ming che ge mo zhis N D Q; las | rigs kyi bu ming che ge mo zhis X (omits zhis) He L S H; om. Go
- 252 ces bya ba Go L N D S H Q; zhes bya ba X; bya ba He
- 253 dad pas Go L N D S H Q; dad pa'i X He
- 254 'dod pa X He S; 'dod par Go; 'dod pas L N D H Q
- 255 dma' bar byed la X He L; dmas par byed la Go N D S H Q
- 256 mtho bar X He L N D S H Q; mtho' par Go: *I do not note this common orthographic variation hereafter.*
- 257 sa srung gi bu X He L N D H Q; sa srungs kyi bu Go S
- 258 lha'i tshogs X He N D H Q; lha tshogs L S; tshogs Go
- 259 la sogs pas He L N D S H Q; la stsogs pas X; las rtsogs pa Go: *I do not note such insignificant orthographic variations hereafter.*
- 260 'thab bral X He L N D S H Q; thab bral Go: *This is a consistent orthographical difference between Go and the other witnesses. I do not note this difference subsequently.*
- 261 na Go X He N D S H Q; ni L
- 262 sa gzhan Go X He L N D H Q; sa gzhan dag S
- 263 dma' bar byed cing Go X He L N D S H; dmas par byed cing Q
- 264 dbang po Go X He N D S H Q; rgyal po L
- 265 yid dga' X He N D H Q; dga' Go L S
- 266 las sa gzhan X He N D H Q; las | sa gzhan L S; las gzhan Go
- 267 ji ltar X L N D S H Q; ci ltar Go; om. He
- 268 brtags na L N D S H Q; rtags na X He; rtags nas Go
- 269 gzhi He L N D S H Q; bzhi Go X
- 270 bde ba'i rkyen gyis X He L N D S H Q; bde rkyend kyi Go
- 271 bdag gi Go X He L D S Q; bdag gis N H
- 272 'gags shing X He L N D S H Q; 'gag cing Go
- 273 sdug bsngal X He L N D S H Q; sdug Go
- 274 'byung ba Go X He N D H Q; 'byung L S
- 275 kyis Go X N D S H Q; kyi L
- 276 bdag gi L N D S H Q; bdagi Go; bdag nyid kyi X He
- 277 gyi S; gyis X L N D H Q; kyis Go; dang gyis He
- 278 gi Go X He N D S H Q; gis L
- 279 reg pa las 'byung X He; reg pa 'byung L N D S H Q; reg pa la 'byung Go
- 280 skye ste X L N D S H Q; skyes te Go; skyes ste He
- 281 mi byed cing X He L N D S H Q; byed cing Go
- 282 la ni Go He L S; yin na ni N D H Q; lta na X
- 283 gis Go L N D S H Q; om. X He
- 284 gal te na gtan du Go He L D H; gal te gtan du N Q; gal te nan gtan tu | X; gal te nan tan du S
- 285 yang na Go X He L D S H; yang N Q

286 gzhan du X He N D H Q; du Go L S  
 287 gis Go X He N D H; gi L S  
 288 bya X He L N D S H Q; byas Go  
 289 mthun Go X He N S H Q; 'thun L D: *Hereafter I do not note this regular orthographic variation.*  
 290 bya ste X He L N D S H Q; byas te Go  
 291 'brel pa He L N D; 'breld pa Go; 'brel ba X S Q; 'bral ba H  
 292 *em.* byas te gnas par bya'o; bya ste gnas par bya'o X; bya ste | gnas par bya'o Go He; byas te gnas so L N D S H Q  
 293 *em. after Ms:* rnam shes mtha' yas skye mched dang |; rnam shes mtha' yas skye mched dang | nam mkha' mtha' yas skye mched dang | N D H; rnam par shes mtha' yas skye mched dang nam mkha' mtha' yas skye mched dang | Q; nam mkha' mtha' yas skye mched dang | Go X He L S  
 294 med Go He L N D S H Q; med pa'i X  
 295 de X He L N D S H Q; *om.* Go  
 296 med X He L N D S H Q; *om.* Go  
 297 byas te L N D S H Q; bya ste Go X He  
 298 gis X He; gi Go L N D S H Q  
 299 byas te L N D S H Q; byas ste X He; bya ste Go  
 300 gser mgar ram | X He L N D S Q; *om.* Go  
 301 pa Go X He L D S; pas N Q  
 302 sol mal D; so mal Go X He L N S Q  
 303 zhing X He L N D S Q; nas Go  
 304 yam shing L N D S; yang shing Go X He Q  
 305 bstod pa X L D S Q; bstong pa N; stong pa He; stong Go  
 306 kha dog bzang Go X He L N D S; kha bzang Q  
 307 *om.* X He L N D S Q; thams cad Go  
 308 la Go X He N D Q; par L S  
 309 rlag Go X L N S Q; klag He; rlung D  
 310 sbyang ba L N D S Q; sbyangs pa Go X He  
 311 bgo X He L N D Q; 'go Go; bsgo S  
 312 bya ba X He L N D S Q; byed pa Go  
 313 lta na shin tu Go; shin tu lta na N Q; shin tu blta na L D S  
 314 *X and He omit* gal te shin tu blta na sdug pa dag byed |.  
 315 gar D S; kar Go X He N Q; khar L  
 316 rgyan du X N D S Q; brgyan du He L; rgyan Go  
 317 sor gdub Go (?) He N D S Q; gser gdub X; sor rdub L  
 318 rgyan X L N D S Q; rgyan pa Go; brgyan He  
 319 khyer ba Go X He N D Q; byed pa L S  
 320 gis X He L N D S Q; gi Go  
 321 *om.* X He L N D S Q; 'di ltar rnam par dag cing Go  
 322 'di ltar X He L N D S Q; 'di Go  
 323 par Go He L N D S Q; pa X  
 324 de dang 'brel pa dang | X He N D S Q; de dang 'breld pa'i dang | Go; *om.* L  
 325 byas te Go L N D S Q; bya ste X He  
 326 ci yang med pa'i skye mched dang | L N ('ang) D S; *om.* Go X He Q  
 327 te L N D S Q; ste Go X He  
 328 gi Go X He L N D S; gis Q  
 329 mi rtag par dmigs L N D S Q; mi rtag par dmigs la Go; *om.* X He  
 330 mi brtan zhing X He L N D S Q; *om.* Go  
 331 brtan X He L N D S Q; gtan Go  
 332 *Go omits* mi rtag cing rnam shes mtha' yas skye mched  
 333 ni X He L N D S Q; *om.* Go  
 334 kun gyi He L; kun tu X N D S Q; kyi Go  
 335 na X He L N D S Q; nas Go  
 336 *Go omits* shing skyes pa rnams kyang so sor mngon par shes so ||  
 337 'gag pa so sor L D S; 'gags pa so sor He Q; 'gags par so sor Go; 'gad pa so sor X; 'ga.. pa so sor N



<sup>338</sup> 'gags pa Go He L; 'gag pa X N D S Q  
<sup>339</sup> las byung ba X He L N D S Q; las byung ba'i tshor ba'i Go  
<sup>340</sup> de bzhin du X He L N D S Q; de Go  
<sup>341</sup> rna ba'i Go X L N D S Q; rna ba'i 'dus te He  
<sup>342</sup> ba X He L N D S Q; ba'i Go  
<sup>343</sup> om. Go X L N D S Q; shing 'gags pa yang so sor mngon par shes so ll mig gi reg pa las byung ba so sor mngon  
par shes te l de bzhin du rna ba'i 'dus te reg pa las byung ba so sor mngon par shes He  
<sup>344</sup> sna'i Go X L N D S Q; sna'i 'dus te He  
<sup>345</sup> de tshor ba He L N D S Q; de l tshor ba Go; om. X  
<sup>346</sup> de nyid Go; de dag nyid X He L N D S Q  
<sup>347</sup> rtog ste X L N D S Q; rtogs te Go He  
<sup>348</sup> 'gags shing Go He L N D S; 'gag shing X; om. Q  
<sup>349</sup> 'gag pa na X He N D Q; 'gags pa na L S; 'gags na Go  
<sup>350</sup> 'gags so Go L D S; 'gagso X He N; 'gag<sup>\*\*\*\*\*</sup> Q  
<sup>351</sup> te X He L N D S Q; so Go  
<sup>352</sup> nub la N D Q; nu ba la He; nub pa Go; nub las X; nub nas L S  
<sup>353</sup> skyes pa X He L N D S Q; skyes Go  
<sup>354</sup> la X N D Q; ba He; om. Go L S  
<sup>355</sup> pas Go He L N D S Q; pa'i X  
<sup>356</sup> shes Go X L N D S Q; shes pa He  
<sup>357</sup> pa med la Go X L N D S Q; par byed la He  
<sup>358</sup> sna'i Go He L N D S; sna X Q  
<sup>359</sup> bslang ba N D Q; bslang nas Go; slang ba He; blang ba L S; bsלב ba X  
<sup>360</sup> dmigs He L N D S Q; myigs Go; dmig X: *The orthography of Go is inconsistent in this regard. Sometimes it  
reads dmyigs and other times myigs. Hereafter I regularize the text to dmigs.*  
<sup>361</sup> ma yin pa la X He L N D S Q; ma Go  
<sup>362</sup> 'gags X He L N D S Q; 'gag Go  
<sup>363</sup> bde ba yang ma yin X L N D S Q; om. Go He  
<sup>364</sup> gi X L N D S Q; ni He; om. Go  
<sup>365</sup> chags Go X He N D Q; 'chags L S  
<sup>366</sup> skyes pa Go X He L N D S; om. Q  
<sup>367</sup> 'gog pa X He N D S; 'gogs pa L; 'gag ba Q; 'grog pa Go  
<sup>368</sup> na Go X He N Q; nas L D S  
<sup>369</sup> rnam pa gsum L N D S Q; gsum X He; gsum po Go  
<sup>370</sup> kyi X He L N D S Q; myi Go  
<sup>371</sup> tshor ba rnam pa N D S Q; tshor ba rnam pa L; tshor ba'i bar rnam pa Go X He  
<sup>372</sup> bzhi Go He N D S; gzhi X Q  
<sup>373</sup> ba la L N D S Q; bar Go; ba X He  
<sup>374</sup> brtson X He L N D S Q; rtson Go: *Hereafter I do not note this regular orthographic variation.*  
<sup>375</sup> la spyod pa'i He; gi Go L N D S Q; om. X  
<sup>376</sup> de dag gis kyang rgyal po chen po bzhi la mngon par bsnyad do X He L (om. chen po) N D Q; om. Go S  
<sup>377</sup> la mngon par bsnyad do ll de dag gis kyang lha rnam Go He L N D S Q; om. X  
<sup>378</sup> rigs ga ge mo zhig las X He L N D S Q; om. Go  
<sup>379</sup> kyi bu ming X He; kyi bu L N D S Q; om. Go  
<sup>380</sup> zhes X He N D Q; zhig ces L S  
<sup>381</sup> de Go X He L S; om. N D Q  
<sup>382</sup> ste Go N D S; te X He L Q  
<sup>383</sup> pas D S; pa Go; pa'i X He L N Q  
<sup>384</sup> par L N D S Q; pa Go X He  
<sup>385</sup> pa dam pa'i L N D S Q; pa dam par Go; pa'i X He  
<sup>386</sup> ni Go X He L N D S; om. Q  
<sup>387</sup> mngon par X He L N D S Q; om. Go  
<sup>388</sup> byed de l bdag gis L; byed pa de bdag gis Go X He D; byed pa de bdag gi N; S; byed pa de dag Q  
<sup>389</sup> om. X He L N D S Q; gyi Go

<sup>390</sup> srung gi X He L N D Q; srungs kyi Go S  
<sup>391</sup> de 'thab bral He N D Q; de thab bral Go; de'i thab bral X; 'thab bral L S  
<sup>392</sup> nas Go L N D S Q; na X He  
<sup>393</sup> mi chos dang ldan Go (myi) X L N D S Q; chos dang He  
<sup>394</sup> ste Go; de X He L N D S Q  
<sup>395</sup> khyod Go X He; khyod kyi L N D S Q  
<sup>396</sup> 'ching ba X He L N D S Q; 'ching ba de Go  
<sup>397</sup> tshor ba la X He L N D S Q; tshor ba la tshor ba Go  
<sup>398</sup> pa X He L N D Q; pas S; *om.* Go  
<sup>399</sup> na L N D S Q; nas X He  
<sup>400</sup> nyid la X He L N D S Q; nyid Go  
<sup>401</sup> de X He L N D S Q; de dag Go  
<sup>402</sup> du Go L N S; *om.* X He D Q  
<sup>403</sup> lce'i reg pa las byung ba'i tshor ba dang l L N D S Q; lce'i reg pa las byung ba dang Go; *om.* X He  
<sup>404</sup> lus dang Go X He L N D S; lus kyi reg pa las byung ba'i tshor ba dang Q  
<sup>405</sup> byung ba'i tshor ba Go X He L D S Q; byung ba N  
<sup>406</sup> de'i L N D S Q; de X He  
<sup>407</sup> *Go omits* bar byed pa na dge ba'i chos mams yongs surdzogs par 'gyur zhing de'i nyon.  
<sup>408</sup> bsrabs L N D Q; srabs Go X S  
<sup>409</sup> 'gag pa X He L N D S Q; 'gags pa Go  
<sup>410</sup> nyi ma'i 'od kyi Go L N D S Q; kyi nyi ma'i 'od He; kyi X  
<sup>411</sup> 'gag pa X He L N D S Q; 'gags pa Go  
<sup>412</sup> gnyi ga X He L D; gnyis ka N S Q; nyid Go  
<sup>413</sup> tshor ba X He L N D S Q; chos [la] Go  
<sup>414</sup> gang zhig X He L N D S Q; zhig Go  
<sup>415</sup> gzhan gang zhig X L N D S Q; gzhan zhig Go; gang zhig He  
<sup>416</sup> gi X He L N D S Q; gis Go  
<sup>417</sup> gtan du Go X He D Q; nan tan du N S; tan du L  
<sup>418</sup> 'byed par byed de X (byed *for* 'byed) He L D S Q; ...do Go; 'byed bya byede N  
<sup>419</sup> ce na X He L N D S Q; de Go  
<sup>420</sup> dang bcas pa Go N D S Q; dang l bcas pa X He; *om.* L  
<sup>421</sup> tshor ba la N H Q; tshor ba Go X He L D S  
<sup>422</sup> zhu Go L N D S Q; bzhu X He  
<sup>423</sup> bzhin Go X L N D S Q; yin He  
<sup>424</sup> gis Go X He L N D S; gi Q  
<sup>425</sup> *om.* L N D S Q; zild kyi Go; zil gyis X He  
<sup>426</sup> zhig L N D Q; cig Go X He S  
<sup>427</sup> 'di X He L N D S Q; *om.* Go  
<sup>428</sup> gcig Go X N D S Q; cig He L  
<sup>429</sup> ram X He L N D S Q; *om.* Go  
<sup>430</sup> de Go X He L N D S; de la Q  
<sup>431</sup> bas Go He L N D S; bar Q; ba'i X  
<sup>432</sup> gi zil gyis D S; gis zil gyis Go X He; gis zil gyi L; gyi N Q  
<sup>433</sup> bzhin X He L N D S Q; yin Go  
<sup>434</sup> bslang ba Go N D Q; bslangs pa L S; blangs pa X He  
<sup>435</sup> ba Go; ba'i X; ba ni He L N D S Q  
<sup>436</sup> pa'i Go X He L D S; pa N; ba Q  
<sup>437</sup> 'od Go X He N D S Q; *om.* L  
<sup>438</sup> bzhin Go L N D S Q; yin X He  
<sup>439</sup> gzhan L N D S Q; *om.* Go X He  
<sup>440</sup> gi Go He L N D S Q; gis X  
<sup>441</sup> cig Go X He D S; gcig L N Q  
<sup>442</sup> gi X He L N D S Q; gis Go  
<sup>443</sup> rtog Go X L D S; rtog pa N Q

444 gcig X L N D S Q; cig Go He  
 445 dbang po X He L N D S Q; [po] Go  
 446 em. kyi ; kyis Go X He N S Q; kyir L D  
 447 ba lang Go L N D H Q; ba glang X He S  
 448 gcig gcig X He L; He; gcig cig Go N D Q; cig gcig S  
 449 bong bu Go L N D S Q; bung bu He; bud bu X  
 450 po X He L N D S Q; pos Go  
 451 bslang ba'i L N D S Q; blangs pa'i Go X He  
 452 yul Go X He; om. L N D S Q  
 453 kyi Go He L N D S Q; kyis X  
 454 glang X He L N D S Q; blang po Go  
 455 rnga mo dang Go L N D S Q; om. X He  
 456 ma he dang Go L N D S Q; om. X He  
 457 shib pa Go He N D S; shi ba X; shi ba pa L; shib ba ba Q  
 458 sten X He L D S; bsten N Q; rten Go  
 459 sgom ste L N D S; sgoms te Go X He; bsgom te Q  
 460 sten Go X He L; bsten N D S Q  
 461 na Go L N D S Q; ni X He  
 462 sna dang Go He L N D S Q; om. X  
 463 bslang ba'i N D S Q; slang ba'i Go; slang L; blangs pa'i X He  
 464 'ongs Go X He L S; 'ongs pa Go; song N D Q  
 465 'gag pa na X He N D S Q; 'gags pa na Go; 'gag pa ni L  
 466 'gyur X He L N D S Q; myi 'gyur te l Go  
 467 zhig gu X He; gcig bu Go; om. L N D S Q  
 468 'gag pa na X He L N D S Q; 'gags pa Go  
 469 gang du yang X L N D S Q; om. He  
 470 om. Go L N D S Q; gang X He  
 471 'byung L N D S Q; byung Go X He  
 472 'bral X He L D S; bral Go; 'brang N Q  
 473 'byung khung X He N D Q; byung khu[ng] Go; 'byung khungs L S  
 474 las tshor ba mi 'byung ste Go X He; las tshor ba 'byung ste L D S; la sogs pa mi 'byung ste N Q  
 475 rgya mtsho'i gzhi Go X L D S; rgya mtsho bzhi He N Q  
 476 gang du Go L N D S Q; gang du na X He  
 477 te Go L N D S Q; ste X He  
 478 gzhol X He L N D S Q; gzhal Go  
 479 no Go; te X He L N D S Q  
 480 lce dang l lus dang l Go L D S; om. X He N Q  
 481 dper na rdza mkhan nam X He L N D S Q; om. Go  
 482 'jim pa X He L N D S Q; lci ba Go  
 483 om. Go X L N D S Q; yang He  
 484 bar Go L N D S Q; om. X He  
 485 te L S; mod kyi Go X He N D Q  
 486 gzugs Go X He L D S; rna ba N Q  
 487 snang ba Go X He L D S; sna N Q  
 488 'am X He L N D S Q; dang Go  
 489 sdug bsngal ba 'am X He L N D S; sdug bsngal ba lam Q; om. Go  
 490 ngan L N D S Q; «nga»~~nam~~ Go; nang X He  
 491 de'i X He L N D S Q; de'i de'i Go  
 492 ma Go L N D S Q; om. X He  
 493 tshe L D S; om. Go X He N Q  
 494 pa'i L S; pa Go X He N D Q  
 495 ngan Go He L N D S Q; dran X  
 496 pa Go L N D Q; par S; la l X He

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<sup>497</sup> yi dags Go He N D S Q; yi dwags L H; yid dags X: *This orthographic variation is consistent across the editions of the text, with the exception of X, which elsewhere generally reads yi dags. Hereafter I will regularize the text after NDSQ.*

<sup>498</sup> la Go L N D S Q; *om.* X He

<sup>499</sup> tshol Go L D S; tshor X He N Q

<sup>500</sup> la X He L N D S Q; *om.* Go

<sup>501</sup> *om.* L S; kyang Go X He N D Q

<sup>502</sup> ther zug Go L N D S Q; ther zug pa X He

<sup>503</sup> chos can yin X L N D S Q; chos yin Go; chos can ma yin He

<sup>504</sup> de'i Go X L N D S Q; de He

<sup>505</sup> dga' ba'i Go L N D S Q; dga'i X He

<sup>506</sup> mod las skyes pa Go X He L S; mod la skyes pa'i N D Q

<sup>507</sup> nyams par Go L N D S Q; nyams su myong bar X He

<sup>508</sup> rtag par Go L N D S Q; rtag pa X; rtog pa He

<sup>509</sup> lam X He L N D S; las Go

<sup>510</sup> sten L N D S; bsten X He; rtend Go; rten Q

<sup>511</sup> la X He L N D S Q; pa Go

<sup>512</sup> sgom Go L N D S Q; bsgom He; bskom X

<sup>513</sup> na X L N D S Q; ni Go

<sup>514</sup> nyal X He L N D S Q; myal Go

<sup>515</sup> sbyor ba Go X He L D S; sbyor bar byed pa N Q

<sup>516</sup> mchog tu X He L N D S Q; mchog kun tu Go

<sup>517</sup> the tsom Go L D S Q; the tshom X He N H: *Hereafter I do not note this regular orthographic variation.*

<sup>518</sup> phrag dog gi N D S Q; phrag dog X He; phra dog gi Go L

<sup>519</sup> nyal 'dor bar byed pa Go X He N Q; nyal D; nyal ba L S

<sup>520</sup> sred pa'i 'dod chags kyi bag la nyal dang D S; srid pa'i... Go X He L N; *om.* Q

<sup>521</sup> khro ba'i X He L N D S Q; khro'i Go

<sup>522</sup> nyal Go X L N D S Q; nyal ba He

<sup>523</sup> nga rgyal gyi bag la nyal dang l D S; *om.* Go X He L N Q

<sup>524</sup> de dag L S; 'di dag Go X He N D Q

<sup>525</sup> ji lta ba L D S; ci lta ba Go; ji lta bu X He N Q

<sup>526</sup> pa X He L N D S Q; la Go

<sup>527</sup> las X He; la Go L N D S Q

<sup>528</sup> gyi X He L D S; gyis Go N Q

<sup>529</sup> bsgoms pa X He L N D S Q; sgom pa Go

<sup>530</sup> skye ba Go He L N D S Q; skye bu X

<sup>531</sup> 'pho Go X He L D S; 'po Q; 'tho N

<sup>532</sup> gyur pa L N D S Q; 'gyur pa X; 'gyur ba Go He

<sup>533</sup> rgyu ni gang X He L N D S Q; *om.* Go

<sup>534</sup> las Go He L N D S Q; la X

<sup>535</sup> lta bar byed cig gu Go X N D Q; blta bar byed cig gu He; lta bar byed pa zhigh gu L S

<sup>536</sup> las kyis X He L N D S Q; las kyi rjes su Go

<sup>537</sup> bsgrubs te X He L N D S Q; sgrubs ste Go: *This form of sgrub is used consistently in Go in parallel contexts.*

*Hereafter I do not note such variations.*

<sup>538</sup> Ta'i L N D S Q; ta'i Go X He

<sup>539</sup> skye Go L D S; skyes X He N Q

<sup>540</sup> Ta'i L N D S Q; ta'i Go X He

<sup>541</sup> 'grub par 'gyur ba X He; 'grub par 'gyur la L N D S Q; sgrubs la Go

<sup>542</sup> skye ba X He L N D S Q; «mi shes pa» Go

<sup>543</sup> rga ba dang l na ba dang l L N D S Q; rga ba dang l «na ba dang» Go; rga ba dang l He; *om.* X

<sup>544</sup> mya ngan dang l Go X L N D S Q; *om.* He

<sup>545</sup> dag yod Go X He; mams yod L N D S; mams yid Q

<sup>546</sup> rgyu sred X He L D S; sred Go; rgyu srid Q; rgyu rkyen N

<sup>547</sup> 'di dag X He L N D S Q; 'di Go

548 kyi N D S Q; kyis Go X He L  
549 med de X He L N D S Q; byed de Go  
550 kong bu Go X He D Q; skong bu L S; rkong bu N: *Hereafter I do not note this regular orthographic difference between LS and GoXHeDQ. Elsewhere N reads kong bu as well.*  
551 mar la yang brten | Go (rtend) X He L N D S; om. Q  
552 ma Go X L S; la N D Q; om. He  
553 'grub Go L N D S Q; grub X He  
554 ni X He L N D S Q; om. Go  
555 ma ni Go L N D S Q; om. X He  
556 om. Go X He D S Q; byas pa'i L N  
557 nam pa X He L N D S Q; dam pa Go  
558 par Go X He; pa L N D S Q  
559 'grub Go L N D S Q; grub X He  
560 bu | de L; bu de N D Q; bu de | S; bu ste | Go X He  
561 las X He L N D S Q; om. Go  
562 'grub Go L N D S Q; grub X He  
563 pas Go L N D S Q; par X He  
564 bar Go L N D S Q; ba'i X He  
565 skam Go L N D S Q; bskams X He  
566 rab tu bsregs X He; rab tu sregs Go; rab bsregs pa L N D S Q  
567 rgyal Go X He N Q; rgal L D S  
568 'byung Go L N D S Q; byung X He  
569 ni Go X He; nyid L N D S Q  
570 nyid Go L N D S Q; ni X He  
571 mi gnod X He L N D S Q; ma gnod H; myi 'dod Go  
572 srid pa Go L N D S Q; srid pas He; sred pas X  
573 Ita Go L N D S Q; blta X He: *Hereafter I do not note this regular orthographic variation.*  
574 pa Go (?) X He; la L N D S Q  
575 byung X He; 'byung Go L N D S Q  
576 la X He L N D S Q; om. Go  
577 med la Go X He L N D Q; med na S  
578 zhing N D S Q; shing Go X He L  
579 khro med X He L N D S Q; grong khyer Go  
580 nyo 'tshong N D; nyo tshong Go X He L S; nyo'i tshong Q  
581 blangs Go L N D S Q; slangs X He  
582 gi Go; gir X He L N D S Q  
583 'drangs Go X He L N H Q; 'grangs D S  
584 rnam Go L N D S; rnam X He Q  
585 la Go; ni X He L N D S Q  
586 med X He L N D S Q; byed Go  
587 ni Go X He L N D S Q; yin H  
588 'dod pa'i khro las X He L N D S Q; 'dod pas khro pas Go  
589 rnam grol ba X He L N D S; rnam 'grol ba Go; rnam par grol Q  
590 sa yi X He N D S Q; sa'i Go L  
591 sa yi X He L N D S Q; sa'i Go  
592 bzhin X He L N D S Q; gzhan Go  
593 pa X He L N D S Q; par Go  
594 gnas X He L N D S Q; nas Go  
595 dga' X He L N D S Q; gnas Go  
596 pa L N D S Q; par Go X He  
597 dag Go X L N D S Q; dang He  
598 de'i L D S; de Go X He N Q  
599 zhi Ita N D Q; zhi Itar L S; zhing Itar He; zhi la Go; bcom zhing X  
600 dbugs dbyung N D Q; dbugs 'byung Go X He L S

601 rim pa'i Go X He L S; rig pa'i N D Q  
 602 ston L N D S Q; stond Go; bston X He  
 603 'jigs med pa X He S; 'jigs med la Go L N D Q  
 604 rga X He L N D S Q; dga' Go  
 605 ba'i X L N D S Q; ba Go He  
 606 min L N D S Q; myin Go; mis X He  
 607 snam sbyar Go He N D S; snam sbyor X; rnam sbyar L Q  
 608 sogs 'jog L N D S Q; gsog 'jog H; scog 'jog X He; rtsog mjog Go  
 609 la X He L N D S Q; pa Go  
 610 stan gcig D S; stand cig Go; stan cig He L N Q; lhan cig X  
 611 [ba] Go; zhing X He L N D S Q  
 612 sti Go L N D S; stir X He; ste Q  
 613 'chab Go L N D S Q; 'chag X He  
 614 rnam X He L N D S Q; rab Go  
 615 nges bsregs pa L N D Q; nges sregs pa Go; nges bsreg pa S; nyes bsregs pa X He  
 616 bzhin Go; bzhin du X He L N D S Q  
 617 rjes su Go L N D S Q; *om.* X He  
 618 gi Go X He N D S; gis Q  
 619 tshor ba'i Go L N D S Q; *om.* X He  
 620 pa Go X He L D S; pa'i N Q  
 621 ngo Go X He N D Q; ste L S  
 622 lhan cig X He L N D S Q; lhag gcig Go  
 623 'jig Go L N D S Q; 'jigs X He  
 624 'das na X; 'das nas Go L N D S Q; 'das nas na He  
 625 de X He L D S; des N Q  
 626 brtan X He L N D S; rtand Go; bstan Q  
 627 byed cing Go X He N D Q; byed ce na L S  
 628 du Go N D S Q; *om.* X He L  
 629 pa 'am l lung du ma bstan N D S Q; ...stand Go; ...lung ma... L; *om.* X He  
 630 pa Go L N D S Q; par X He  
 631 gyur par X He; gyur pa Go L N D S Q  
 632 pas L N D S Q; pa Go X He  
 633 dang Go X He L D S; 'am N Q  
 634 sdug bsngal yang ma yin bde ba yang ma yin pa'i L; sdug bsngal yang ma yin l bde ba yang ma yin pa'i S; sdug  
 bsngal yang ma yin pa'i Go X He N D Q  
 635 skyes pas Go X N D Q; skye bas He; skyes par L S  
 636 sems gyur pa L N D S Q; sems skyes par Go X He  
 637 na Go L N D S Q; nas X He  
 638 bcings Go He L D S Q; bcing X N  
 639 pa dang bcas L N D S Q; pa bcas Go; *om.* X He  
 640 'phrogs Go L N Q; 'phrog X D S; phrog He  
 641 'bad la Go L N D S Q; 'bad pa la X He  
 642 *om.* Go X He L; 'phags pa dam pa'i chos dran pa nye bar gzhag pa N D; dam pa'i chos dran pa nye bar gzhag pa  
 S Q  
 643 bstan pa L N D S Q; stand pa Go; bstan pa bstan pa X He  
 644 de Go N D; *om.* X He L S Q  
 645 gyur par X He L N D S Q; rgyu ba Go  
 646 par Go; pa X He L N D S Q  
 647 yang X He L N D S Q; gang Go  
 648 'ongs pa'i L N Q; 'ong ba'i D S; 'ongs pa Go X He  
 649 'brel ba'i N D S Q; 'brel ba'i Go; 'brel pa'i X He; 'bral pa'i L  
 650 kyi Go X He L S; kyis N D Q  
 651 par *em.*; pa Go X He L N D S Q  
 652 la Go X He N D S Q; las L

653 ba la lta ba'i X He L N D S Q; ba'i lta ba'i Go  
654 pa la X He L N D S Q; pa Go  
655 ste Go X He N D Q; pa L S  
656 om. Go X He L N D S; shes pa las byung ba'i tshor ba Q  
657 'phrogs X He N D Q; phrogs Go L S  
658 mes X He N D Q; myes Go; sems L S  
659 kyi l X He L N D S Q; cing Go  
660 om. X He L N D S Q; ste Go  
661 'gag go Go L N D S Q; 'gags so X He  
662 sems mi 'phrogs X He L N D S; ...myi... Go; sems can phrogs Q  
663 du Go L N D S Q; om. X He  
664 mi X He L N S D Q; om. Go  
665 rig pa'i Go X He L D S Q; reg pa'i N H  
666 dang Go X He L N D S; om. Q  
667 par Go X He N; bar D Q; ba L S  
668 kyi Go X He N D Q; kyi N D Q; kyis L S  
669 med X L N D S Q; myed Go; byed He  
670 ba la X He; ba Go L N D S Q  
671 byed X He L N D S Q; tshor Go  
672 'di Go X He L N D Q; ni S  
673 'di Go L N D S Q; de 'di X He  
674 de la L N D S Q; de Go X He  
675 rkyen L N D S Q; rkyend Go; de rkyen X He  
676 te Go; gyi X He L N D S Q  
677 tshor ba pos gnas su ma byas pa X He L N D S Q; «tshor ba po gnas su ma bcas pa» Go  
678 rtogs X He L N D S Q; rtog Go  
679 bar du Go L N D S Q; rab tu X He  
680 gyur pa X He D Q; gyur ba N S; 'gyur ba L; byed par gyurd pa Go  
681 la rnam par rtog ste l lce'i tshor ba X He L N D S Q; om. Go  
682 de dang Go L N D S Q; dang X He  
683 brten L D S; rtend Go; rten X He; bsten N Q  
684 gcod He L N D S Q; bcod Go X  
685 gyur pa X He; gyurd ba Go; 'gyur ba L N D S Q  
686 stong pa 'di L N S; 'di'i Go X He D Q  
687 skye'o Go X N D S Q; skye bo He L  
688 de Go L N D S Q; om. X He  
689 bya'i Go L N D S Q; bya yi X He  
690 om. Go L N D S Q; yid kyi tshor ba 'di X He  
691 shin tu L N D S; om. Go X He Q  
692 dang L N S; 'am Go X He D Q  
693 'gyur ba ni X He N D Q; 'gyur pa ni S; gyurd pa ni Go; 'gyur pa L  
694 gis Go X He L N; gi D S Q  
695 rig pa Go L N D S Q; reg pa X He  
696 reg pa reg pa L N D S; reg pa l reg pa Go He; rig pa l reg pa X; reg pa rig pa Q  
697 byung X He N D Q; 'byung L S; 'gyung Go  
698 dang Go N D X He Q; om. L S  
699 om. N D Q; 'di Go X He L S  
700 gi Go X He N D Q; zhing L S  
701 pa yin no X He L N D S Q; pa'o Go  
702 pad ma Go D Q; pa dma X He L N S: *This is a consistent orthographical variation between the witnesses. I do not note it hereafter.*  
703 ste X He L N D S Q; ngo Go  
704 yid la byed pa la X He L N D S Q; yid la Go  
705 las X He L N D S Q; la Go

706 brten L N D S Q; rten Go X He  
707 yin X He L N D S Q; yin no Go  
708 sprul pa ma yin no X He N Q; spruld... Go; sprul pa lta bu yin no L D S  
709 de'i Go N D Q; *om.* X He L S  
710 bskol ba X He L N D S Q; skol pa Go  
711 des L S; des de D; .. [de] N; de X He Q; *om.* Go  
712 bar Go L N D S Q; por X He  
713 ram Go X He; ram du L N D S Q  
714 la X He L N D S Q; *om.* Go  
715 *om.* L S; de Go X He N D Q  
716 *om.* Go He L N D S Q; du X  
717 bu ram shing Go L N D S Q; bu ram gyi shing X He  
718 yongs su skol L N D S Q; yongs su bskol X He; bskold Go  
719 dbu ba Go X He L N D S; lbu ba Q  
720 dkar ba lta bu Go He L N D S Q; dkar bu X  
721 te X He L N D S Q; ro Go  
722 sems kyi rgyun X He L N D S Q; sems rgyun Go  
723 bskol X He; skol Go L N D S Q  
724 byed pa de lta X He L N D S Q; byed Go  
725 la Go X He N D Q; pa L S  
726 shin tu X He L N D S Q; *om.* Go  
727 'khor ba Go X He; *om.* L N D S Q  
728 par Go X He L S; pa N D Q  
729 rtog Go L N D S Q; rtogs X He  
730 sems can che ge mo Go L N D S Q; sems che ge mo He; sems che go mo X  
731 ba phra ba 'am L N D S Q; ba'i tshor phra ba dang Go; ba'i tshor ba las byung ba X He  
732 rags pa Go He L N D S Q; reg pa X  
733 pa de Go He L N D S Q; de X  
734 rags pa Go He L N D S Q; reg pa X  
735 bsal X He L D S; sel Go; gsal N Q  
736 te Go X He D Q; la L S; .. N  
737 de de X L N D S Q; de Go He  
738 'joms pa N D Q; 'jom«s» ba Go; 'jom pa X He L S  
739 sa bla'i gnod sbyin yid shin tu dga' nas | bar snang la spyod pa'i gnod sbyin rnams la mngon par bsnyad do | X He;  
sa sla'i gnod sbyin yid shin tu dga' nas bar snang la spyod pa'i gnod sbyin rnams la thon par snyad do | Go; *om.* L N  
D S Q: *In a number of instances Go reads sa sla'i for what is in all other witnesses sa bla'i. It is, however,*  
*inconsistent in this regard, sometimes reading sa bla'i. I do not note this variation hereafter.*  
740 *om.* Go X He N D S Q; | L  
741 la spyod Go L N D Q; spyod X He; gi lha la sogs L S  
742 gis X He L N D S Q; *om.* Go  
743 dang X He L N D S Q; *om.* Go  
744 sa srung gi bu X He L N D; chen po sa srung gi bu Go; sa srungs kyi bu S; sa ba srung gi bu  
745 do Go Q; de X He L N D S  
746 nas X He L N D Q S; ba Go  
747 thogs Go L N D S Q; *om.* X He  
748 kyis Go He N D S Q; kyi X L  
749 brgyan pa L N D S Q; brgyand pa Go; brgyan X He  
750 dri X He L N D S Q; dri dang Go  
751 shugs kyis Go X He N D Q; shugs kyi L S  
752 med X He L S Q; myed Go; med pa N D  
753 kyis Go X He N D S Q; kyi L  
754 khang bzangs Go X He L N D S; bad bzangs Q  
755 dpag tshad Go L N D S Q; *om.* X He  
756 na Go L N D S Q; ni X He



<sup>757</sup> byams pa Go X He N D Q; *om.* L S  
<sup>758</sup> bas Go X He L N S Q; nas D  
<sup>759</sup> mang L N D S Q; che X He; mang che Go  
<sup>760</sup> ga L N D S Q; che X He; ga che Go  
<sup>761</sup> tu rigs che ge mo zhig Go N D Q; tu l rigs che ge mo zhig He L S; *om.* X  
<sup>762</sup> smrig Go He L N D S; smrigs X; mig Q  
<sup>763</sup> khyim nas L N D S Q; *om.* X He  
<sup>764</sup> ba'i Go N D Q; ba X He L S  
<sup>765</sup> bzhi pa Go L N D S Q; bzhi po X He  
<sup>766</sup> 'joms X He N D Q; 'jom Go L S  
<sup>767</sup> zam pa X He L N D S Q; zab pa Go  
<sup>768</sup> *om.* Go X He L D S; cing N Q  
<sup>769</sup> *om.* Go X He L N D S; bla ma la bsnyen pa skar bgyid pa l zag pa med pa'i chos kyi de nyid tshol zhing tshor ba'i  
 de nyid mthong ba zhes bgyi ba sa gzhan bzhi ba la zhugs nas bdud gyi phyogs 'joms par bgyid cing dam pa'i chos  
 kyi zam ba brtan par bgyed l Q  
<sup>770</sup> *om.* He; cing Go X L N D S Q  
<sup>771</sup> gsol Go L N D S Q; gsal X He  
<sup>772</sup> las Go; la X He L N D S Q  
<sup>773</sup> pas X He L N D S Q; pa Go  
<sup>774</sup> 'gyur ba X He; gyur pa L N D S Q; byed pa Go  
<sup>775</sup> byed cing Go X He L D S Q; byed pa'i N  
<sup>776</sup> 'jig par byed Go N H Q; 'jigs par byed X He; 'joms par byed L D S  
<sup>777</sup> dga'o X He N D Q; dga' 'o S; dga' bo Go L  
<sup>778</sup> 'jug Go X L D; 'dug N H Q  
<sup>779</sup> pa Go L N D H Q; pa'i X  
<sup>780</sup> ba'i X L N D H Q; ba Go  
<sup>781</sup> mthar Go L N D H Q; mthong X  
<sup>782</sup> pa Go X N H Q; la L D  
<sup>783</sup> *om.* X L N D H Q; 'du shes kyi mthar byas pa l Go  
<sup>784</sup> yang dag par sems par byed la Go L N D H Q; yang dag par dben la X  
<sup>785</sup> de X L N D H Q; *om.* Go  
<sup>786</sup> nyid du Go L N D H Q; nyid X  
<sup>787</sup> pa bstan du X L N D H; pa stand tu Go; par stan du Q; *In such instances, Go irregularly reads this orthographic  
 variation. I do not note such variations hereafter.*  
<sup>788</sup> cing X L N D Q; pa Go  
<sup>789</sup> ba X L N D H Q; *om.* Go  
<sup>790</sup> la X L N D H Q; las Go  
<sup>791</sup> btsod L D H; gtsod X N Q; tsod Go  
<sup>792</sup> zhan X L N D H Q; gzhan Go  
<sup>793</sup> kyis L N D H Q; *om.* X Go  
<sup>794</sup> 'chi 'pho X L N D H Q; 'chi 'pho ba Go  
<sup>795</sup> za ba Go X N D H Q; bra ba L  
<sup>796</sup> cing X L N D H Q; de Go  
<sup>797</sup> par dka' Go L N D H; pa dka'X; par dga' Q  
<sup>798</sup> bslangs pa'i L D; bslang ba'i X N H Q; slangs pa'i Go  
<sup>799</sup> las Go L N D H Q; lus X  
<sup>800</sup> bye brag X L N D H Q; *om.* Go  
<sup>801</sup> 'di ni Go L N D H Q; 'di X  
<sup>802</sup> pa'i X; pas Go L N D H Q  
<sup>803</sup> blugs N D H Q; glugs Go X; lugs L  
<sup>804</sup> sten Go X L N D H; bsten Q  
<sup>805</sup> ngam grog N D H Q; ngam 'grog Go X; ngan grog L  
<sup>806</sup> brdzun dang X; rdzun dang Go; *om.* L N D H Q  
<sup>807</sup> po X L N D H Q; mo Go

808 kyal N D H Q; khyal Go X L  
 809 par X Go N H Q; pa L D  
 810 'khor X L N D H Q; «'»khor Go: *Hereafter, I do not note this correction found regularly in Go.*  
 811 ngo Go L N D H Q; po X  
 812 'du shes Go X L D H; shes N Q  
 813 de X L N D H Q; do Go  
 814 om. Go X L D; dang N H Q  
 815 yongs 'du L N; yongs su 'du ba Go; yongs su 'du X D H Q  
 816 kun tu rtse ba Go L N D H; kun tu brtse ba Q; kur rtse ba X  
 817 me tog dang l Go L N D H Q; om. X  
 818 man dA ra ba Go D H Q; man da ra ba L; ma n+d+ha ra ba X; man+da ra ba N  
 819 lha rnams kyi Go X L N D H; om. Q  
 820 kyis X L N D H Q; kyi Go  
 821 dub pa dang X L N D H Q; om. Go  
 822 nyam X L N D H Q; nyams Go  
 823 lto Go L X N D H; lce Q  
 824 zhar ba Go N D H Q; zha ba L; mjar ba X  
 825 skyes Go L N D H Q; skye X  
 826 gnag Go X L; nag N D H Q  
 827 dong L Q; dngo N D H; dngo' Go; chu bo X  
 828 mtshor L N D H Q; mtsho Go X  
 829 gri X L N D H Q; gyi Go  
 830 dbyig Go X L D Q; dbyug N H  
 831 gzhor Go L N D H Q; 'byor X  
 832 mdung gis btab X N D H Q; 'dung gyis btab Go; mdung gis btang L  
 833 snabs kyi Go X N D H; bsnabs kyi L; snabs kyis Q  
 834 skyes pa Go X N Q; om. L D H  
 835 kyis mchi ma X D Q; kyis 'chi ma Go; kyi mchi ma L N H  
 836 thebs Go X L D Q; thegs N H  
 837 lus X L N D H Q; lus la Go  
 838 gnon L N D H Q; gnod Go X  
 839 sum cu L N D H; sum bcu Q; gsum bcu Go X  
 840 bsregs Go X L D H; sregs N Q  
 841 pa L N D H Q; pa'i Go X  
 842 kyi L N D H Q; kyis Go X  
 843 ngo Go L N D H Q; po X  
 844 ma yin pa Go L N D H Q; mi yin pa'i X  
 845 snying Go X L D H Q; om. N  
 846 bskams D; skams Go X L N H Q  
 847 gzung Go X D H; gzungs N; gzug L; bzung Q  
 848 brkam X N D H; bskam Q; skam Go L  
 849 rus Go X L D H; ru N Q  
 850 nya mid mid dang Go L N D H Q; om. X  
 851 bshor Go X N D H Q; shor L  
 852 bzung L N D H Q; gzung Go X  
 853 ba'i X; ba Go L N D H Q  
 854 che Go; om. X L N D H Q  
 855 bong bu dang X L D; om. Go  
 856 'ching Go L N D H Q; bcing X  
 857 gyis gsod L N D H Q; gyis bsod Go; gyi gsod X  
 858 'chi L N D H Q; 'ching X; 'chi' Go  
 859 brgya X L N D H Q; rgya Go: *Hereafter I do not note this regular orthographic variation in Go.*  
 860 gis Go X N D H Q; gi L

<sup>861</sup> bya ko ya sh+ti ka X; bya kom Sh+Ti ka D H; bya kom sh+Ti ka L; bya kom sh+ti ka N; bya rkom sh+ti ka Q;  
 bya la ko ka shi ka Go  
<sup>862</sup> bya da t+yu ha D; bya dad tyu ha Go; bya dang t+yu ha X; bya dam t+yu ha N H Q; t+yu ha L  
<sup>863</sup> bya tsa sha dang Go L N D H Q; *om.* X  
<sup>864</sup> 'dab brgya X N D H; 'dab rgya Go Q; mdab brgya L  
<sup>865</sup> tsha Go L N D H Q; tsa X  
<sup>866</sup> te'u L N D H Q; de'u Go X  
<sup>867</sup> san pa ta X; san pa Go; san ta pa L N D H Q  
<sup>868</sup> pa Go L N D H Q; pas X  
<sup>869</sup> mi bzad X H; myi zad Go; mi zad Q; mi bzod L D  
<sup>870</sup> so'i L N D H Q; sor X; so Go  
<sup>871</sup> kyi Go L N D H Q; kyis X  
<sup>872</sup> 'joms X; mjoms Go; gzhom L N D H Q  
<sup>873</sup> bzod pa L D; bzad pa X N H; zad pa Go; zad pa dang Q  
<sup>874</sup> dmyal ba'i Go X; rkyal ba'i L; brkyal pa'i L N D H Q  
<sup>875</sup> gri'i N D H Q; gri X L; gyi Go  
<sup>876</sup> 'dab L N D H Q; mdab X; bdag Go  
<sup>877</sup> ba tshwa'i N D H Q; ba tsha'i X L; cha ba'i Go  
<sup>878</sup> pad ma N D H Q; pa dma X L; pad pa Go  
<sup>879</sup> zad Go; bzad X L N D H Q  
<sup>880</sup> *om.* Go L N D H Q; dang X  
<sup>881</sup> ma Go X D Q; mar L N H  
<sup>882</sup> dpyod Go L N D H Q; spyod X  
<sup>883</sup> yod cing Go L N D H Q; yod yid X  
<sup>884</sup> pa Go X N D H Q; pa'i L  
<sup>885</sup> gzhi X N D H Q; bzhi Go L  
<sup>886</sup> bar Go L N D H; ba X; der Q  
<sup>887</sup> dmigs Go L N D H Q; gnas X  
<sup>888</sup> gsal bas Go X N D H Q; dag pas L  
<sup>889</sup> de thung ngu X L N D H Q; thu du Go  
<sup>890</sup> ce na Go L N D H Q; cing X  
<sup>891</sup> brtags na L N D H Q; rtags na Go; brtags pa X  
<sup>892</sup> bar Go; ba X L N D H Q  
<sup>893</sup> ba ni Go N Q; ba na X; ba'i L D H  
<sup>894</sup> brtul X N D H Q; rtul Go L  
<sup>895</sup> sbyin pa Go X N D H Q; mchod sbyin L  
<sup>896</sup> drang ba L N D H Q; dran ba Go; dad pa X  
<sup>897</sup> dang Go X L; la N D H Q  
<sup>898</sup> lta ba dang Go; lta la X L N D H Q  
<sup>899</sup> blugs D H; glugs X Go N Q; lugs L  
<sup>900</sup> phyug Go L N D H Q; byug X  
<sup>901</sup> drang ba Go L N D H Q; dang ba X  
<sup>902</sup> snying brtse X L N D H; snying rtse Q; snying rje rtse Go  
<sup>903</sup> kyi Go L N D H Q; kyis X  
<sup>904</sup> ni X; kyi Go L N D H Q  
<sup>905</sup> yongs X L N D H Q; yongs su Go  
<sup>906</sup> dpag bsam gyi shing X L N D H Q; dpag tshams rgyand Go  
<sup>907</sup> tshang tshing Go; tshag tshig L N D H Q; tshag X  
<sup>908</sup> zas Go X L D; *om.* N H Q  
<sup>909</sup> la gnas Go X L N D H; las gnas Q  
<sup>910</sup> la X L D H; ba Go; la ba N Q  
<sup>911</sup> ton Go X L D H; don N Q  
<sup>912</sup> dul ba Go X L N D Q; grub pa H  
<sup>913</sup> pa'i Go X L D; pa N H Q

914 bskams pa X; skams pa Go L D H Q; skams N  
 915 bsregs N D H Q; sregs Go L; bsreg X  
 916 bgrang X L N D H Q; 'grang Go  
 917 dbang po Go L N D H Q; dang po X  
 918 ngan X L D H Q; ngan pa Go N  
 919 gnod pa Go N D H Q; gnon por X; gnon pa L  
 920 byas pa'i G L N D H Q; bya ba'i X  
 921 'joms X; 'jom Go; gzhom L N D H Q  
 922 bgrang bar X L N D H Q; 'grang Go  
 923 thung bar Go X L D H Q; zad bar N  
 924 de L N D H Q; do Go X  
 925 zhig X L N D H Q; *om.* Go  
 926 gong du 'gro ba de rnams kyi 'khor ba ni Go L N D H Q; grong ba de rnams kyi 'gro ba ni X  
 927 pas Go X L D; par N H Q  
 928 bstan X L N D H Q; stand Go: *Hereafter I do not note this (mostly) consistent orthographical variation.*  
 929 'dren ma Go L N D H Q; 'dres ma X: *Hereafter I do not note this consistent orthographical variation.*  
 930 su Go X N; kyi nang du L D H Q  
 931 las kyis Go L N D H Q; las rnams kyis X  
 932 dge ba'i las kyis ni lha rnams su'o L N D H Q; dge ba'i las rnams kyis ni lha rnams su'o X; *om.* Go  
 933 su X L N D H Q; su'o Go  
 934 gnas X L N D H Q; *om.* Go  
 935 lha rnams kyi nang du Go X D H Q; lha rnams kyi nang du su N; lha rnamsu L  
 936 du Go X N D H Q; na L  
 937 ba Go X N D H Q; *om.* L  
 938 par byed do X L N D H Q; so Go  
 939 las Go L N D H Q; lam X  
 940 pos Go L N D H Q; por X  
 941 dmar po la X N D H Q; dmar la Go; dmar po L  
 942 ba Go L N D H Q; bar X  
 943 chung ma dag X L N D H Q; chung dag Go  
 944 zung L N D H Q; bzung X; gzung Go  
 945 bdag cag thong L N D H Q; bdag cag mthong X; bdag mthong Go  
 946 'jig rten dgyes Go L N D H Q; 'jig rten du dges X  
 947 shes pa Go X N Q; shes rab L D H  
 948 brtson 'grus med pa X L N D H Q; rtson par mi med pa Go  
 949 ni X L N D H Q; *om.* Go  
 950 gzan X N D H Q; zand Go; gsan L  
 951 mthong ba Go D; mthong ste L; mkhyen pa X N Q  
 952 dmigs pa'i de nyid L N D H Q; dmigs pa'i de ~~bzhi~~ nyid X; dmigs pa la de Go  
 953 brjod Go L D H Q; rjod X N  
 954 mthong na Go X N D H Q; mtho ba na L  
 955 byas pa nyes pa X L N D H Q; *om.* Go  
 956 de dang Go X N D H Q; dang L  
 957 yin X L N D H Q; yin no ll Go  
 958 de'i gzhi X L N D H Q; *om.* Go  
 959 *om.* Go X N D H Q; kyi L  
 960 'du shes reg pa Go X N H Q; 'du shes su reg pa L D  
 961 de X L N D H Q; de dag Go  
 962 ni X L N D H Q; *om.* Go  
 963 chu shel X L D; chu Go  
 964 la brten X N D H Q; la rten L; *om.* Go  
 965 bas L N D H Q; las Go X  
 966 tshol X L N D H Q; tshor Go  
 967 mos Go X N D H Q; mes L

- 968 rgyu dang L D H; dge ba 'byung zhing Go N Q; dge ba 'byung gi X He  
969 dge ba 'byung ba L D H; mi dge ba 'byung la Go; mi dge ba 'byung la N Q; mi dge ba 'byung la X  
970 rgyu dang rkyen gyi dbang gis mi dge ba byung la | rgyu dang rkyen gyi dbang gis mi dge ba 'byung la X He; *om.*  
Go L N D H Q  
971 mi dge bar 'gyur ba X He N H Q; mi dge bar 'gyur bar L D; mi dge bar gyurd pa Go; *I have emended the Sanskrit text here to read kuśala (dge ba) rather than akuśala (mi dge ba), but the Tibetan translators translated what is founding Ms.*  
972 skyes so Go X L D S Q; rgyas so H  
973 de yang X L D S Q; de 'ang N; de dang H; de Go  
974 bu L N D H Q; bur Go X  
975 nyams pas Go L N D H Q; mnyam pas X  
976 bde X L N D H Q; dge Go  
977 bde ba la bde bar X L N D H Q; bde bar Go  
978 gi Go; ni X L N D H Q  
979 chung ngu 'du shes Go; chung ngur 'du shes D H Q; chu ngur 'du shes L; chung ngu shes X; chung ngur shes N  
980 dge Go X N Q; bde L D H  
981 yang Go X L D H; pa dang N Q  
982 mngon par chags pa med Go L N D H Q; mngon par chags par byed X  
983 'du byed Go X L N D H; 'du shes Q  
984 'dod pa med de Go L N D H Q; 'dod pa de X  
985 gnas pa Go X L N H; gnas N Q  
986 med de Go; med do L N D H Q; med pa med do X  
987 la Go X N D H Q; pa la L  
988 du Go X; la L N D H Q  
989 *Go contains a dittography here:* rnam par shes pa 'byung ba la mngon par 'dod pa med do | gnas pa med cing 'jig pa med la gzhan du 'gyur ba med pa'i.  
990 phung po'i X L N D H Q; *om.* Go  
991 lta Go L N D H Q; ltung X  
992 na X L N D H Q; ni Go  
993 'ching Go L N D H Q; 'chi X  
994 mi 'gyur Go L N D H Q; 'gyur X  
995 gnas pa Go L N D H Q; bzhag pa X  
996 bya bar Go X; bya ba L N D H Q  
997 byed X L N D H Q; myed Go  
998 la yod X L N D H Q; yod cing Go  
999 chog X N D H Q; chogs L; chos Go  
1000 brjod X L N D H Q; rjod Go  
1001 gi L N D H Q; gis X; zhig Go  
1002 rjod Go L; brjod X N D H Q  
1003 zag zad Go X L D H; zad zag N Q  
1004 cha byad Go X L D H Q; tsha byed N  
1005 min L N D H; yin Go X Q  
1006 med X L N D H Q; byed Go  
1007 gcod pa X N Q; gcod dang Go L D H  
1008 gcod Go X N D H Q; spyod L  
1009 pa Go N Q; la X L D  
1010 yul X L N D H Q; la Go  
1011 sangs rgyas Go X N D H Q; rgyal bas L  
1012 sbrul gdug dang X L N D H; sbrul sdug nang Go; sbrul dug dang Q  
1013 ta mra dag L N D H Q; a ta ma Go X  
1014 smin pa Go N D H Q; smin ma L; sbyin pa X  
1015 nyis L N D H Q; gnyis Go X  
1016 'chal pa L N H Q; 'chal pa'i X; chal pa Go; 'chal na D  
1017 gyis X; gyi Go L N D H Q

- 1018 bsdus X N H Q; sdus Go; 'dus L D  
1019 no Go X L D H; te N Q  
1020 gdug X L N D H Q; sdug Go  
1021 khung na Go L N D H Q; kha nas X  
1022 'dug Go X L N D H; chung Q  
1023 nyon mongs Go X L D H; nye ba N Q  
1024 snyoms Go L N D H Q; nams X  
1025 gter Q; gtar X L N D H; gtang Go  
1026 sun Go L N D H Q; sum X  
1027 g.yon Go N D H Q; g.yo X L  
1028 yin Go L N D H Q; min X  
1029 ji Go L N D H Q; de X  
1030 me yis X L N D H; me'is Go; me yas Q  
1031 'gro spro Go L N D H Q; spong X  
1032 bdag X L N D H Q; dag Go  
1033 'bel Go X L N D H; 'phel Q  
1034 pa yi X L N D H; pa'i Go; pa yin Q  
1035 sten L; bsten N D H Q; rtend Go; rten X  
1036 zhim Go X N D H Q; zhing L  
1037 gi Go L N D H Q; ni X  
1038 sbyin bdag bden sems slu bar byed ||: *This line is presented in the Tibetan witnesses as the third line of §5.1.21.18. I emend the text after Ms, as the verses are otherwise incoherent.*  
1039 cing X L N D H Q; cig Go  
1040 nye rtsom L N D H Q; nyes rtsom X; nyes rtsoms Go  
1041 sun L N D H Q; sum Go X  
1042 nas Go X L D; na N H Q  
1043 *One of the pāda-s is missing from this verse. The relevant corresponding Sanskrit pāda-s, as found in the critical edition, follow: tatsvāsthyam eva puṣṇanti vāntāśais taiḥ samā matāḥ |*  
1044 de dag L N D H Q; dag Go; mtha' dag X  
1045 la X L N D H Q; las Go  
1046 pa'i X L N D H Q; pa Go  
1047 shes Go L N D H Q; des X  
1048 rtsom Go X; brtson L N D H Q  
1049 kun tu sten L N D H; kun du sten X; kun tu brten Q; kun rtend Go;  
1050 sgom ste L N D H Q; bsgoms te X; sgoms te Go  
1051 bsnyad Go X L N D H; brnyad Q  
1052 nas X L N D H Q; gnas Go  
1053 de nas N D H Q; de na Go; de la L  
1054 ches L N D H Q; chos Go  
1055 *X omits* de nas byang chub sems dpa' gcig cig mchog tu dga' ches nas.  
1056 de X L N D H; do Go Q  
1057 bgos nas N H; bgos pa nas X L D Q; bgos pa Go  
1058 de sa Go X N D H Q; des sa L  
1059 'jug Go X L D; 'jug yang N H Q  
1060 dang Go L N D H Q; pa X  
1061 de X N D H Q; ste L; dang Go  
1062 mig X L N D H Q; om. Go  
1063 ste Go L N D H Q; ngo X  
1064 pa'i tshor ba dang reg.; ba tshor ba dang X; pa tshor ba dang L N D H Q; pa dang Go  
1065 pa X L N D H; dpa' Go Q  
1066 de la Go L N D H Q; de ltar X  
1067 sems pa Go L N D H; sems dpa'«» X; sems dpa' Q  
1068 pa'o Go X L D H; om. N Q  
1069 gang yin pa de ni shes Go X L D H; om. N Q

1070 gzugs 'di ni mi sdug pa | X L N D H Q; *om.* Go  
1071 ni Go X L D Q; *om.* N H  
1072 thogs pa Go L N D H Q; thog ma X  
1073 byed Go L N D H Q; byed pa X  
1074 'du shes dang Go X L N D H; *om.* Q  
1075 sems pa L N D H; sems dpa' X; sems Go Q  
1076 de la Go N D H Q; de las L  
1077 'du shes dang Go L N D H Q; *om.* X  
1078 pa X L D; dpa' Go  
1079 ni X L N D H Q; *om.* Go  
1080 'di dag X L N D H Q; 'di Go  
1081 ba Go X; ba'i L N D H Q  
1082 mi Go L N D H Q; *om.* X  
1083 bcu'i X L N D H Q; bcu po'i Go  
1084 sems pa'i L N D H; sems dpa'i Go X Q  
1085 te Go X L D Q; de N H  
1086 pa dang Go X L; pas N D H Q  
1087 sems pa X L D; sems dpa Go  
1088 mi 'dra ba L N H Q; mi 'dra ba nyid Go X D  
1089 kyang Go L N D H Q; kyi X  
1090 'du shes Go L N D H Q; shes rab X  
1091 kyang 'on kyang D S; yang l'on kyang X; yang Go; kyang L N Q H  
1092 ngo bo nyid L; ngo bo Go X N D H Q  
1093 yin la N D H Q; la Go X L  
1094 sems pa'i L N D H; sems dpa'i Go X Q  
1095 yin no X L N D H Q; no Go  
1096 pa Go X; pa'i N D H; dpa'i L Q  
1097 de kho na nyid L N D H Q; kho na nyid Go X  
1098 *om.* X L N D H Q; ngo Go  
1099 pa'i X; pa Go; par L N D H Q  
1100 btang bas Go L N D H Q; btags pas X  
1101 rnyog pa Go L N D H Q; rtog pa X  
1102 de kho na nyid Go X N D H Q; de nyid L  
1103 tshil Go X N D H Q; mchil ma L  
1104 mchi L N D H Q; mchil Go X  
1105 rig nas Go L N D H Q; gnas X  
1106 rtag X L N D H Q; rnam Go  
1107 mi lta ba Go L N D H Q; ma X  
1108 pas L N D H Q; pa las X; las Go  
1109 sbrel X L N D H Q; 'breld Go  
1110 rtogs te N D H Q; rtog ste X; rtog te L; rtog sde Go  
1111 nas Go X N D H Q; ste L  
1112 rtogs shing N D H; rtog shing Q; rtogs nas Go L; rtog nas X  
1113 yang Go L; *om.* X N D H Q  
1114 ci 'di X L D H; ji 'di Go; 'di ci N Q  
1115 la Go X L N H; *om.* D Q  
1116 pas N D H Q; pa Go X L  
1117 su Go X N D H Q; du ma L  
1118 sdug pa dang khong L N D H Q; sdug pa dang Go; *om.* X  
1119 pas bzung L N D H; pas gzung Go; par gzung X; par bzung Q  
1120 de sgra la N D H Q; sgra la L; de la sgra Go X  
1121 pa Go X N D H Q; pa'i L  
1122 de nas Go X; des L N D H Q  
1123 skyed pa'i L N D H Q; skyed pa Go; skye ba X

1124 yid la byed pa la yang Go ('ang) L N D H Q; yid la yang X  
1125 ngo Go X N D H Q; ba'o L  
1126 byed l de la X L N D H Q; byed de l Go  
1127 sems pa gang gis Go L N H; sems gang gis D Q; *om.* X  
1128 ring po X He L; ring ngo Go N D H Q  
1129 snyam Go X N D H Q; ma yin L  
1130 gsal ba Go; mi gsal ba X L N D H Q  
1131 chen po Go L; chen mo X; chen por N D H Q; *Read* chen po dang *after Ms?*  
1132 'am X; dang Go L N D H Q  
1133 kyis L N D H Q; kyi Go X  
1134 kyi Go X L D; kyis N H Q  
1135 rnam par shes pas X L N D H Q; *om.* Go Q  
1136 bas Go L N D H Q; ba'i X  
1137 nyis Go X N D H Q; nyi L  
1138 de L N D H Q; *om.* Go X  
1139 sgra D H Q; sgra'i Go X L N  
1140 na'o X N D H Q; Go na 'o; na'i L  
1141 na Go L N D H Q; ni X  
1142 thos na Go X L; thos pa na N D H Q  
1143 la X L N D H Q; pa la Go  
1144 rna X L N D H Q; rna'i Go  
1145 rtog na Go; rtog pa na L N D H Q; rtogs na X  
1146 cing X L N D H Q; pa'i Go  
1147 bar Go; ba X L N D H Qs  
1148 'thob L N D H; thob Go X; mthong Q  
1149 rna ba'i rnam par shes pa ni Go X N D H Q; *om.* L  
1150 yin no Go X L D H; yin N Q  
1151 de X L N D H Q; *om.* Go  
1152 lta Go X L N D H; blta Q  
1153 skyed pa L N D H Q; skied mched X; skyed Go  
1154 dri zhim pa 'am Go L N D H Q; *om.* X  
1155 *om.* Go X N D H Q; dri mi zhim pa 'am l L  
1156 gis Go X N D H Q; gi L  
1157 'ong ba'i Go X L D Q; 'ongs pa'i N H  
1158 phyi L N D H Q; phyr Go X  
1159 pa X L N D H; dpa' Go Q  
1160 *om.* Go X; de L N D H Q  
1161 mthong nas Go X D Q; thos nas L N S H  
1162 nang gi X L N D H; [nang] Go; rang gi Q  
1163 *om.* Go; de X L N D H Q  
1164 sems pa'i Go X L N D H; sems dpa'i Q  
1165 ni Go X L; ni 'du shes de D N H Q; ni 'du shes S  
1166 gcig L N D H Q; cig Go X  
1167 rtsom X N D H Q; tsom L; rtson Go  
1168 ste Go X N D H Q; te L  
1169 sna dang X L N D H Q; sna'i Go  
1170 pa L; par Go X N D H Q  
1171 brtan pa dang l Go L N D H Q; *om.* X  
1172 pa med cing L D H; pa med ni N Q; ni Go X  
1173 stong pa dang Go L N D H Q; stong pa nyid X  
1174 rig nas Go X L D H; rig pa Q; reg pa N  
1175 dri'i Go X L N D H; dri yi Q  
1176 tsam kho na Go X; kho na tsam L N D H Q  
1177 te L; la Go X N D H Q



1178 te X L N D H Q; *om.* Go  
1179 blo zhan pa X L N D H Q; bzhan pa Go  
1180 de X L N D H Q; *om.* Go  
1181 las reg pa X L D H; la reg pa Go; *om.* N Q  
1182 'du shes dang Go L N D H Q; *om.* X  
1183 pa X L N D H; dpa' Go Q  
1184 pa'i X L N D H Q; bya'i Go  
1185 par Go X L N D H; dpa' Q  
1186 gcig L N D H Q; cig Go X  
1187 sgrub Go X L D; bsgrub N H Q  
1188 shing X L N D H Q; yang shing Go  
1189 skam Go X L N D; bskam H; kam Q  
1190 gdub gcig N D H Q; gdub cig Go; bdub cig X; rdub cig L  
1191 mtshan nyid mi 'dra ba X L N D H; mtshan nyid mi 'bra ba Q; myi 'dra ba nyid myi 'dra Go  
1192 la X; *om.* Go L N D H Q  
1193 lce'i Go X L D H Q; *om.* N  
1194 skyed Go X L N D; bskyed H Q  
1195 de Go X N D H Q; do L  
1196 rtag X L N D H Q; brtag Go  
1197 cung X L D; chung N H Q; bcung Go  
1198 mam pa X L N D H Q; *om.* Go  
1199 na Go L N D H Q; nas X  
1200 de X L N D H Q; *om.* Go  
1201 gcig la gcig 'gag cing zhugs *conj.*; gcig la gcig gnod cing zhugs N D H Q; gcig gcig la gnod cing zhugs L; gcig  
'gag cing gcig zhugs Go; gcig gam gcig zhugs X  
1202 skye mched Go X; skye mched dag L N D H Q  
1203 skye mched Go X; skye mched dag L D H Q; skye mched bdag N  
1204 chos can Go L N D H Q; chos X  
1205 ste X L N D H Q; mo Go  
1206 *om.* Go X N D H Q; 'dus pa'i go rims bstan pa ll L  
1207 *om.* Go X L; 'phags pa dam pa'i chos dran pa nye bar gzhag pa N D H Q  
1208 *om.* Go L N D H Q; gnas su lta zhing X  
1209 *om.* Go L N D H Q; thos pa las byung ba'i shes pa des X  
1210 ba ni Go L N D H Q; ba'i X  
1211 nas Go L N D H Q; na X  
1212 pas X L N D H Q; pa la Go  
1213 sel zhing N D H Q; seld cing Go; sel cing X L  
1214 brtags Go X L N D H; rtogs Q  
1215 pa Go X N D H Q; no L  
1216 la Go L N D H Q; de X  
1217 rig Go X L H Q; reg D N  
1218 rab tu L N D H Q; rab X; rtag tu Go  
1219 brgya phrag stong X L N D H Q; rgya stong Go  
1220 dag Go L; la bdag N D H Q  
1221 yang L N D H Q; yid Go  
1222 bar mi byed pa L N D H; bar mi byed pa Q; bar mi byed Go  
1223 X *omits* dag 'jig par byed la l yang 'byung bar mi byed pa gsum pa 'di ni so sor brtags pa ma yin pas 'gog pa ste l  
nam mkha' dang l chos gsum po 'di dag ni skye ba med la rtag pa l de  
1224 'gyur la X L N D H Q; 'gyur ba la Go  
1225 de Go X N D H Q; des L  
1226 thogs pa med pa'i L N D H Q; thogs pa'i Go X  
1227 ji ltar na L N D H Q; ji ltar X; ci ltar Go  
1228 *om.* Go L N D H Q; ro X  
1229 ji ltar na L N D H Q; ci ltar na Go; *om.* X

- 1230 pas Go L N D H Q; pa X  
1231 pas L D S; pa'i Go X N H; pa Q; *Go omits med pas ro rnam par shes par 'gyur l de bzhin du lus kyi rnam par shes pa bstan du med cing thogs pa.*  
1232 reg bya rnam par shes par 'gyur l *em. after T; om. Go X L N D S H Q*  
1233 dang Go L N D H Q; *om. X*  
1234 nang L N D H Q; gang Go  
1235 med cing X L N S Q H; myed cing Go; byed cing D  
1236 ji tsam L N D H Q; ci tsam X; tsam Go  
1237 'gyur Go X N D H Q; gyur L  
1238 de X L D H Q; 'di Go; ji N  
1239 par Go X N D H Q; pa L  
1240 de la rgya Go X L N D; de yi rgya Q; de la rgyu  
1241 snyi ba Go X; snyi ba dang L D S Q; rnyi ba dang N H  
1242 mi mkhrang ba X L N D H Q; mi mkhrang Go  
1243 'byung ngo X L N D H Q; 'gyur ro Go  
1244 dmigs pa X L N D H Q; bstand pa Go  
1245 'byung ba bzhin du X L N D H Q; 'byung ba «na» zhin du Go  
1246 la mi 'dra ba *conj.*; las mi 'dra ba X N D H Q; la Go; *om. L*  
1247 dag Go X N D H Q; *om. L*  
1248 po Go; por X L N D H Q  
1249 'byung ba Go L N D H Q; *om. X*  
1250 gtsub Go N D H Q; rtsub X L  
1251 bska N D H Q; ska Go X L: *Hereafter I do not note this inconsistent orthographic variation.*  
1252 bska ba Go X L D; zho bska ba N H Q  
1253 sla ba X L N D H Q; *om. Go*  
1254 'byung ba Go L N D H Q; *om. X*  
1255 la sogs X L N D H Q; las rdzogs Go  
1256 gis L N D H Q; dag gi X; dag ni Go  
1257 *om. Go L N D H Q; dang X*  
1258 pa Go; la X L N D H Q  
1259 de nyid Go X; de yi L N D H Q  
1260 'thob Go L N D H Q; *om. X*  
1261 la X L N D H Q; pa Go  
1262 rtag par kun tu dga' L N D H Q; rtag tu kun du dga' X; rtag tu kun dga' ba Go  
1263 spyod yul L N D H Q; yul la X; spyod g.yul Go  
1264 brtson Go X N D H Q; brtson ba L  
1265 de nyid shes Go X L; de shes pa N D H Q  
1266 blo X L N D H Q; glo Go: *This is a consistent orthographical variation. I do not note such variations hereafter.*  
1267 bzlog L N D H Q; zlog Go X  
1268 brtse X N D H Q; rtse Go L  
1269 zhing zhi L N D H Q; zhi zhing Go X  
1270 gang gi Go L N D H Q; gang dag X  
1271 zhing Go X L; bzhin N D H Q  
1272 yul gyis Go D; yul gyi L; lus kyis X  
1273 dga' ba X; dag pa L D H; dge ba Go; dgar ba N; dkar ba Q  
1274 zhes X L N D H Q; yin zhes Go  
1275 ba yis X L N D H Q; ba'is Go  
1276 blta L N D H Q; lta Go X  
1277 bcos L N D H Q; chos Go X  
1278 bcos X L N D H Q; chos Go  
1279 don Go X N D H Q; ldon L  
1280 tshal dgon L N D H Q; tshal mgon X; 'tshal dgon Go  
1281 dur Go L N D H Q; dud X  
1282 rtswa L N D H; brtswa Go X; rtsa Q

1283 nyid X L N D H Q; «ni» Go  
1284 bu'i X L N D H Q; bu Go  
1285 sdig pa'i dgon pa X L N D H Q; sdig pa 'gon pa Go  
1286 yang srid rnam pa X L D; yang srid dam pa N H Q; ༄ srid pa rnam pa Go  
1287 de Go X N D H Q; ni L  
1288 rnal rig L D S; rnam rig Go X N H Q  
1289 bstod X L S H; stod Go D N Q  
1290 par X L N D H Q; pa Go  
1291 brkam L N D H Q; brgam X; rkam Go  
1292 bya Go X L N D H; byas Q  
1293 pa'i Go L N D H Q; pa X  
1294 'joms X L N D H Q; 'jom Go  
1295 bu L; bur Go X N D H Q  
1296 brtan Go X N D H Q; bstan L  
1297 zhig Go X L N D Q; rig H  
1298 bsrings X L D; srings Go N  
1299 dris L N D H Q; dri X; dri«n» Go  
1300 ldon Go X N D H Q; 'don L  
1301 dang N D H Q; pa Go X L  
1302 bzlog X L N D H Q; zlog Go  
1303 skyo X L N D H Q; spyo Go  
1304 tshong Go L N D H Q; tshang X  
1305 min Go L N D H Q; mi X  
1306 longs spyod Go X; longs phyir L N D Q; 'ongs phyir H  
1307 sems pa Go X L N D H; dpa' Q  
1308 byed L N D H Q; myed Go; yin X  
1309 ni X L N D H Q; na Go  
1310 la X L N D H Q; pa Go  
1311 dga' X L N D H Q; rga Go  
1312 bsgoms L N D H Q; sgoms Go; bsgom X  
1313 pa Go; la X L N D H Q  
1314 'das Go X N D H Q; las L  
1315 yong Go X N D H Q; yongs L  
1316 ba yi X L N D H Q; ba'i Go  
1317 ba'i X N D H Q; «ba»'i Go; ba L  
1318 pa Go L N D H Q; par X  
1319 mi 'dra ba dag las mi 'dra ba dang Go L N D H Q; *om.* X  
1320 *om.* Go X N D H Q; yang L  
1321 ji ltar na X L S N H; ji ltar D Q; ci ltar Go  
1322 *om.* Go L N D H Q; dmigs la X  
1323 dag X L N D H Q; nyid Go  
1324 ni Go L N D H Q; na X  
1325 'byung ba Go L N D H Q; *om.* X  
1326 nang Go X N D H Q; gang L  
1327 dag Go X L D H; dang N Q  
1328 mi sdug la Go L D S; mi sdug pa N H Q; sdug pa X  
1329 ni Go X L N D H; na Q  
1330 gnyis pa L N D H Q; gnyis Go X  
1331 'ga' X L; 'ba' N D H Q; dga' Go  
1332 'gyur ba L N D H Q; gyurd pa Go; gyur pa X  
1333 nang gi Go L N D H Q; nang gang gi X  
1334 ba L N D H Q; *om.* Go X  
1335 par Go N D H Q; pa L  
1336 gsod de l de L N D H Q; gsod do l de Go; gsod pa de X

1337 las Go L N D H Q; la X  
1338 las phyed 'dra ba 'byung ba ni L N D H Q; la phyed «'dra» 'byung ba ni X; phyed 'byung ba dag ni Go  
1339 *om.* Go X L; nyid N D H Q  
1340 nyid X L N D H Q; de nyid Go  
1341 *om.* L; dang Go X N D H Q  
1342 *om.* X L N D H Q; dang Go  
1343 dag las phyed 'dra ba Go X L D H Q; *om.* N  
1344 ba'i X L N D H Q; ba Go  
1345 pa X L; «pa» Go; pa'i N D H Q  
1346 ris X L D; rigs Go  
1347 thob pa Go N D H Q; thob pa yang L; thob X  
1348 gang Go X L D; *om.* N H Q  
1349 *om.* Go L; de X N D H Q  
1350 par Go L D; pa N X H Q  
1351 pa L N D H Q; pa de Go; de pa X  
1352 pa X L N D H Q; *om.* Go  
1353 *om.* X L N D H Q; de Go  
1354 pa Go X L N D H; par Q  
1355 *om.* L N D H Q; de Go X  
1356 ris X L N D H Q; ri«g»s Go  
1357 pa'i Go L N D H Q; pa X  
1358 rgyu skar X L; tu rgyu skar N; sgyu skar Go; rgyu sngar D; tu rgyu sngar Q  
1359 ma thob Go L N D H Q; thob X  
1360 par Go X N D H Q; *om.* L  
1361 ni Go X L; *om.* N D H Q  
1362 pa med X L N D H Q; par byed Go  
1363 pas Go L N D H Q; pa'i X  
1364 *om.* X L N D H Q; de Go  
1365 me 'am X L D; me dang Go; ma'am Q  
1366 gri X L N D H Q; gyi Go  
1367 dag Go; dang X L N D H Q  
1368 'am Go L N D H Q; na X  
1369 gnod par X L; gnod pa N D H Q; 'dong par Go  
1370 dang ma thob pa L N D H Q; dang ma thob Go; *om.* X  
1371 rig Go L N D H; rigs X Q  
1372 'chi X L N D H Q; 'ching Go  
1373 yin X L N D H Q; yin pa Go  
1374 *om.* Go L N D H Q; de X  
1375 nges par Go L N D H Q; nges X  
1376 ri rab tsam X L N D H Q; ni re tsam Go  
1377 pa med X L D H; ba «'»myed Go; par byed N Q  
1378 ba'i Go; ba ni X L N D H Q  
1379 la N D H Q; ba dang Go X L  
1380 *om.* Go L N D H Q; kyang X  
1381 *om.* Go L N D H Q; kyang X  
1382 *om.* Go X N L H Q; 'ang N D H Q  
1383 la N D H Q; ba dang Go X L  
1384 *om.* X L N D H Q; gzhan Go  
1385 na Go N D H Q; nas X L  
1386 pas X L N D H Q; pa Go  
1387 ba yin la Go X N D H Q; ba la L  
1388 ni Go X L D H; *om.* N Q  
1389 de Go X L D; des N H Q  
1390 bsngags L N D H Q; sngags Go X

1391 ba L D; pa X; la Go  
1392 ba L N D H; bar X Q; ba'i Go  
1393 om. L; de Go X N D H Q  
1394 la l tshe 'di la myong bar 'gyur ba X N D H Q; la ~~tsha 'da la myang bar 'gyar la~~ l tshe 'di la myong bar 'gyur ba  
Go; om. L  
1395 'am X L N D H Q; dang Go  
1396 rgyu Go L N D H Q; rgyu ba X  
1397 myong bar 'gyur ba lta bu'o Go L N D H Q; myong ba lta ba X  
1398 yin X; bzhin Go L N D H Q  
1399 kyang Go X N D H Q; om. L  
1400 smra ba'i brtul Go L N D H Q; smra'i rtul X  
1401 pa'i L N D H Q; pa Go; pa 'di X  
1402 kyang Go L N D H Q; om. X  
1403 du ma mthong Go L N D H Q; tu mthong X  
1404 rnam par smin pa Go L N D H Q; rnam par smin pa«i» smin pa bras bu X  
1405 om. X L N D H Q; nang gi Go  
1406 des X; de Go L N D H Q  
1407 mi dge ba shes pa X L N D H Q; mi dge ba'i Go  
1408 kyis Go L D H; kyi X N Q  
1409 spyod pa dang ldan Go L D H Q; spyod par ldan X; spyod pa dang N  
1410 gi Go X N D H Q; gi L  
1411 par spyod pa X N D H Q; par spyod Go ; pa spyod pa L  
1412 te Go X N D H Q; no L  
1413 'am Go X N D H Q; dang L  
1414 spyad X L N D H; spyod Q; spyoad Go: *This correction is found elsewhere in Go, and an uncorrected spyod can  
also be found in parallel contexts. I regularize the text after XLNDH and do note note such variations hereafter.*  
1415 par Go L N D H Q; pa X  
1416 ni Go L N D H Q; na X  
1417 dag X L N D H Q; om. Go  
1418 la Go L N D H Q; las X  
1419 gtugs Go L X D H; gtug N Q: *Hereafter I do not note this consistent variation.*  
1420 nyid X L N D H Q; stod Go  
1421 sbyin bdag dang Go L N D H Q; om. X  
1422 ltar Go X N Q H; dang L D S  
1423 phan Go X L N D H; phan pa Q  
1424 gdags par byed par Go; gdags pa byed par N D H Q; gdags par byed pa L; gtags par X  
1425 dpyod X L N D H Q; spyod Go  
1426 bai dU r+ya'i D; bai DU r+ya'i X L N H Q; b[e] du rgya'i Go: *Elsewhere (see Go 43a9) Go reads be du rya.*  
1427 bu ga'i Go L N D H Q; om. X  
1428 yod pa de Go X N D H Q; yod de L  
1429 de Go X N D H Q; om. L  
1430 shes pas nor bu lta bu'i Go L N D H Q; shes pa nor bu'i X  
1431 dbug X N D H Q; dbugs Go; 'bug L  
1432 pa Go; la X L N D H Q  
1433 bo X L N D H; 'o Go; ba Q  
1434 nor Go L N D H Q; ~~rein~~ X  
1435 rgyal po'i bus de'i Go L N D H Q; rgyal po X  
1436 bya ba Go L N D H; byas pa X Q  
1437 gdags L N D H Q; bdags Go X  
1438 pa X L N D H Q; pa'i Go  
1439 om. X L N D H Q; de Go  
1440 gsal ba rma X; gsal la rma Go; gsal la sdig pa L N D H; gsal la sdig Q  
1441 sngo Go L N D H; bsngo X H  
1442 bcu'i Go L N D H Q; bcu X

- 1443 rung ba nyid X L N D H Q; rung baṽ 'di nyid Go  
1444 de tshangs pa'i rgyal srid dam X L N D H Q; *om.* Go  
1445 kyi Go L N D H Q; *om.* X  
1446 gyur Go L N D H Q; *om.* X  
1447 kyis Go X N D H Q; kyi L  
1448 slob pa X L N D H Q; *om.* Go  
1449 kyis Go N D H Q; kyi X L  
1450 lam bsgrub pa shes pa'i N D H Q; lam sgrub pa shes pa'i L; las grub pa shes pa'i X; lam sgrub pa'i Go  
1451 kyi Go X N D H Q; kyis L  
1452 ste Go L N D H Q; de ste X  
1453 *om.* L N D H Q; de Go X  
1454 dang ba Go; dad pa X (?); bzang ba L N D H Q  
1455 mu stegs can Go X L D H; mu stegs N Q  
1456 dkar ba ma yin pa ni *em.*; dkar ba ma yin pa na L; nor dang mi ldan pa ni Go X N D H Q  
1457 'dri Go X L D; dri N H Q  
1458 thur Go X L D Q; mthur N H  
1459 thogs X L N D H Q; btags Go  
1460 de'i gzugs brnyan Go L N D H Q; gzug brnyan X  
1461 ba X N D H Q; bar Go L  
1462 dus nas Go L N D H Q; dus X  
1463 dge slong Go L N D H Q; dge slong na dge slong X  
1464 de lta bu'i Go N D H Q; de lta bu de lta bu'i X L  
1465 gyur Go X L D; 'gyur N H Q  
1466 mching bu D H; 'ching bu Go X N Q; *om.* L  
1467 pa'i brtag N D H Q; pa brtags X L; pa rtags Go  
1468 gis Go X L N D; gi N H  
1469 de dag gis kyang rgyal po chen po bzhi la'o L N D H Q; de dag gis kyang rgyal po chen po bzhi la mngon par snyad do Go; *om.* X  
1470 ris kyi X; *om.* Go L N D H Q  
1471 ba X L N D H Q; *om.* Go  
1472 kyang X L N D H Q; *om.* Go  
1473 ba X L N D H Q; *om.* Go  
1474 de Go X N D H Q; des L  
1475 ji ltar rjes su X; rjes su ji ltar Go N D H Q; ji ltar L  
1476 pa'o X; pa Go; pa des L N D H Q  
1477 blangs pa te X L; blangs te N D H Q; blang«s» te Go (?)  
1478 de L N D H Q; *om.* Go X  
1479 chos Go X L D H; chos nyid N Q  
1480 chu bo'i Go L N D H Q; chu'i X  
1481 rtag tu 'bab pa de bzhin du X L N D H Q; *om.* Go  
1482 pa Go N D H Q; pa'i X L  
1483 thogs pa med par 'dod do Go L N D H Q; thogs par 'dod X  
1484 *om.* Go X L N H Q; nyid D  
1485 po X N D H Q; pa L; *om.* Go  
1486 gi Go L N D H Q; gis X  
1487 gnas skabs tha dad pa Go L N D H Q; *om.* X  
1488 ming dang 'gro ba tha dad pa Go X N D H Q; *om.* L  
1489 lta bur Go X L D; ltar N H Q  
1490 de Go L N D H Q; *om.* X  
1491 mos pa tha dad pa dang L D H; mos pa tha dad pa Go; mos pa dang N Q; *om.* X  
1492 dang Go X N D H Q; *om.* L  
1493 mkhan X L N D H Q; «»khan Go: *This is a common orthographical variation, with the pre consonantal 'a-chung sometimes absent. I do not note it hereafter.*  
1494 dag Go; *om.* X L N D H Q

1495 pa'i Go X N D H Q; pa L  
1496 sems X L N D H Q; sems can Go  
1497 gsum L N D H Q; *om.* Go X  
1498 zhing mkhrang X D H Q; shing mkhrang N; zhing 'khrang L; zhing khrang Go  
1499 gyi gnas kyi L N D H Q; kyi gnas kyi X; gi Go  
1500 dag X L D Q; dang Go N H  
1501 'grub L N D H Q; grub X; sgrub Go  
1502 kha X L N D H Q; *om.* Go  
1503 bur Go L; bu X N D H Q  
1504 bzung X L N D H Q; gzung Go  
1505 pa X L N D H Q; pa'i Go  
1506 'grub X L N D H Q; sgrubs Go  
1507 po X L N D H Q; pos Go  
1508 ba ni L N D H Q; ba'i Go X  
1509 sdug pa Go X N H Q; stug po L D  
1510 mo'i gzhi X N D H Q; mo'i bzhi L; mo bzhi Go  
1511 byed de Go L N D H; byed do X; byes de Q  
1512 bar Go L N D H Q; ba X  
1513 phug Go N D H Q; phu X; phun L  
1514 kha L N D H Q; «gi» kha Go; *om.* X  
1515 kha X L N D H Q; *om.* Go  
1516 bsregs L N D H Q; sregs Go; bsreg X  
1517 gi Go L; kyi X; *om.* N D H Q  
1518 pa'i L; *om.* Go X N D H Q  
1519 pas Go L N D H Q; pa X  
1520 gnon X L; gnond Go; non N D H Q  
1521 po'i X L N D H Q; po Go  
1522 ra ba 'bar X D H; ra ba 'bab L; rab tu 'bar Go; ra ri 'bar N Q  
1523 bskor X N D H Q; skor L; skord Go  
1524 der Go X L D H Q; des N  
1525 gnod Go L N D H Q; gnad X  
1526 kyi Go L N D H Q; kyis X  
1527 nyes par Go L N D H Q; nyis pa X  
1528 dang Go X L; yang N D H Q  
1529 pa'i Go X N D H Q; par L  
1530 pa'i L D H; pa Go X N Q  
1531 nyam L N D H Q; nyams Go X  
1532 spyod Go N D H Q; *om.* X L  
1533 ri mo'i gzhi lta bu'i L N D H Q; ri mo gzhi lta pa'i X; ri mo ་ lta bu'i Go  
1534 gyi Go X; du L N D H Q  
1535 po L N D H Q; pa Go X  
1536 sten cing Q; stend cing Go; bsten cing X N H; rten cing L S; bstan cing D  
1537 gnas skabs X L N D H Q; skabs Go  
1538 ni Go L N D H Q; na X  
1539 bzhi'i pir gyis L D; bzhi'i bar gyis Go S N Q H; bzhi pa'i bar gyis X  
1540 la Go L N D H Q; *om.* X  
1541 par Go X L N H Q; pa dang D  
1542 *om.* X L N D H Q; ni Go  
1543 'dri Go X N D H Q; 'dra L  
1544 gzhan L N D H Q; gzhan sems can X; *om.* Go  
1545 bu yin no X L N D H Q; bu'o Go  
1546 brtan Go X L N D H; bstan Q  
1547 ni pir Go L N D H Q; dpir X  
1548 rtsom pa X L N D H Q; brtsom la Go

1549 pa las X; pas Go L N D H Q  
1550 mang po dag lta bu N D H Q; mang po dag lta bu dag Go X; mang po lta bu dag L  
1551 om. X L N D H Q; gang Go  
1552 gang Go N D H Q; gang sa L; nang gi X  
1553 mgu X L N D H Q; dgu' Go: *Hereafter I do not note this variation.*  
1554 rtsi'i Go L N D H Q; rtsi X  
1555 gsal X L N D H Q; bsal Go  
1556 yang dang Go L N D H Q; om. X  
1557 tshon rtsi Go X N D H Q; tshon L  
1558 bu D; bur Go X L N H Q  
1559 yang dang Go L N D H Q; om. X  
1560 sbyang Go X L N D H; byang Q  
1561 sems X L N D H Q; om. Go  
1562 gtun X L N D H Q; rtun Go  
1563 pir X L N D H Q; om. Go  
1564 mi dge ba'i Go L N D H Q; dge ba'i X  
1565 de L N D H Q; te | Go X  
1566 'gro'i Go L N D H Q; 'gror X  
1567 yin te X L N D H Q; lta bu mthong ste Go  
1568 ljongs Go X L D H; ljong N Q  
1569 om. Go; lta bu X; ltar L N D H Q  
1570 'phyar Go X L N D H; 'byar Q  
1571 tshal tha dad pa Go X L S N H; tha dad pa D Q  
1572 ni lcug ma'i L N D H; ni lcug mi Q; ni X; om. Go  
1573 khams gsum ni Go L N D H; khams sum X; khams ni Q  
1574 lus ni X N D H Q; lus L; las ni Go  
1575 phug Go N H Q; phug pa L D S; phub sna X  
1576 om. X L N D H Q; ni Go  
1577 om. Go X L D H Q; lta bu N  
1578 mi rnams kyi Go X N D H Q; mi'i L  
1579 gnas rnams X L N D H Q; gnas Go  
1580 lta bu Go X L N D H; om. Q  
1581 om. Go L N D H Q; gang X  
1582 pa de L N D H Q; pa des Go; te X  
1583 sa X L N D H Q; so Go  
1584 gar mkhan X L N D H Q; ~~nas~~ gar = Go  
1585 byed pa de bzhin du L N D H Q; byed bzhin du Go; byed «par» bzhin du X  
1586 sa X L N D H Q; om. Go  
1587 om. X L N D H Q; ba Go  
1588 gar mkhan X L N D H Q; gar Go  
1589 rang gi yul gar mkhan lta bu yin te | X L N D H Q; rang gi yul gar khan lta bu ni | rang gi «lu«s» gar khan lta bu  
yin te | Go  
1590 kyis Go X N D H Q; kyi L  
1591 pa Go; cing X L N D H Q  
1592 sna tshogs du mar X L N D H Q; sna tshogs pa du mar Go  
1593 bu chu bo'i nya lta X L N D H Q; om. Go  
1594 mthong ste Go X N D H Q; gnas so L  
1595 chu bor Go; chu bo L N D H Q; chu 'o X  
1596 dba' rlabs 'khrugs pa Go L N D H Q; brlabs 'khrug pa X  
1597 la X L N D H Q; pa Go  
1598 pa'i Go X N H Q; po'i L D  
1599 dka' X L N D H Q; dga' Go  
1600 bzad N D H Q; bzod L; zad Go X  
1601 dba' rlabs Go L N D H Q; rba brlabs X: *Hereafter, I do not note this regular orthographic variation.*



1602 'khrugs pa Go L N D H Q; 'khrug pa X: *Hereafter, I do not note this regular orthographic variation.*  
1603 skye bo X L D; skye'o Go Q  
1604 po L N D H Q; po'i Go; pa X  
1605 rgyu ba ni X L; rgyu ba'i X N D H Q; rgyu'i Go  
1606 mi bzad pa ni N Q H; mi zad pa ni Go X; mi bzod pa ni L D S  
1607 pa'i rgyud Go L N D H Q; pa rgyun X  
1608 po Go L; pa X N D H Q  
1609 mi rtag pa Go L N D H Q; mi rtag X  
1610 bzlog par dka' ba ni X L D H; *om.* Go N Q  
1611 dka' Go X L N D H; dga' Q  
1612 sred pa chu bo Go X; srid pa chu bo N D H Q; sred pa chung bo L  
1613 bu L N D H Q; bur Go X  
1614 sred pa Go L N D H Q; srid pa X  
1615 lta bur Go X L D; lta N H; lta Q  
1616 bu X L N D H Q; bur Go  
1617 'jug Go X L D Q; 'dug N H  
1618 na Go X L D H; *om.* N Q  
1619 rnal 'byor la X L N D H Q; rnal «'byor» spyod pa «la» Go  
1620 kyis Go X N D H Q; kyil  
1621 des Go N D H Q; de X L  
1622 *om.* X L N D H Q; rtags nas Go  
1623 la Go X L D H Q; las N  
1624 thog ma dang tha ma med pa nas X L D H Q; thog pa dang tha ma med pa nas N; thog ma med pa Go  
1625 de X L N D H Q; des Go  
1626 gyi Go X L N D H; *om.* Q  
1627 byang X L N D H Q; byung Go  
1628 'grol L N D H Q; grol Go X  
1629 ngo Go L N D H Q; *om.* X  
1630 mang po Go; mang X L N D H Q  
1631 ba'i ris L D H; ba ris N Q; ba'i rigs Go X  
1632 lnga Go X; *om.* L D H; lha N Q  
1633 gis Go X N D H Q; gi L  
1634 rnal 'byor X L N Q; rnal 'byord Go; dal 'byor D H  
1635 bag la nyal ba L N H; bag la nyal Go X D Q  
1636 dang ldan pa dang Go X N D H Q; dang L  
1637 la X L N D H Q; las Go  
1638 bye brag gis ni Go L N D H Q; bye brag ni X  
1639 sred Go X L N D H; srid Q  
1640 *om.* X L N D H Q; ni Go  
1641 pa'i phyogs 'di L; pa 'di'i phyogs Go X; pa 'di'i phyogs 'di N D H Q  
1642 ni Go X L D H; *om.* N Q  
1643 de la Go X L; de N D H Q  
1644 skye ba na Go X N D H Q; skye pa dang L  
1645 de la Go L N D H Q; la X  
1646 rkang pa dang sen mo nas Go X L S; rkang pa dang | sen mo dang D; rkang pa dang | sor mo dang N Q H  
1647 mgo Go X L N H Q; mdog D  
1648 nying X L N D H Q; nyin Go: *This is a consistent variation between the witnesses. I do not note it hereafter.*  
1649 rags pa'i X L N D H Q; btags pa'i Go  
1650 *om.* X L N D H Q; ba Go  
1651 bdag gi L N D H Q; bdag Go X  
1652 der Go X; de L N D H Q  
1653 *om.* X L N D H Q; rkang pa'i sen mo lus sam bdag ma yin zhing Go  
1654 rkang pa'i sor mo Go X N Q H; rkang pa'i sen mo L D S  
1655 *om.* Go X L N D Q; te H

1656 pa'i X L N D H Q; pa Go  
1657 sgal pa'i X L N D H; sgal bu'i Go; rgal pa'i Q  
1658 par gyur pa X L N D H Q; ba Go  
1659 ma yin Go L N D H Q; yin X  
1660 ltag pa Go L N D H Q; lta ba X  
1661 'gyur ba'i Go X; gyur pa'i L N D H Q  
1662 mor L D; mo Go X N H Q  
1663 kar Go L N D H; dkar X Q  
1664 dang Go L N D H Q; yang X  
1665 yin X L N D H Q; ma yin Go  
1666 yin X L N D H Q; ma yin Go  
1667 yin X L N D H Q; ma yin Go  
1668 yin X L N D H Q; ma yin Go  
1669 par Go X N D H Q; du L  
1670 tshal du Go X L D H; tshal N Q  
1671 gtogs X L N D H Q; rtogs Go  
1672 tshal X L N D H Q; 'tshal Go  
1673 na Go X L N D H; ni Q  
1674 gtogs X L N D H Q; rtogs Go  
1675 tsam X L N D H Q; tsam du Go  
1676 'di ni X L N D H Q; 'di ni 'di Go  
1677 na Go L N D H Q; nas X  
1678 'chi 'pho ba X; 'chi 'pho' ba Go; 'chi 'pho L N D H Q  
1679 lngar X L N D H Q; ltar Go  
1680 zhugs Go; zhugs shing X L N D H Q  
1681 ba tshwas N D H Q; ba tsas X; tsas «pa» Go (?); rtsas L  
1682 byugs L N D H Q; byungs Go  
1683 sems can Go X N D H Q; *om.* L  
1684 'di dag la Go X N D H Q; *om.* L  
1685 'gro Go L N D H Q; 'gro'i X  
1686 su skye'o X L N D H Q; *om.* Go  
1687 'gyur ba X L N D H Q; gyur pa Go  
1688 spyod Go X; spyod pa L N D H Q  
1689 chos dang chos Go X L N D H; chos Q  
1690 nyid Go X N D H Q; *om.* L  
1691 par Go X N D H Q; pa L  
1692 po Go L; *om.* X N D H Q  
1693 bcad pa na Go; bcad na X L N D H Q  
1694 'am X D H; dang Go L N Q  
1695 rnyis Go L N D H Q; rnyings X  
1696 *om.* X L N D H Q; «ji ltar» Go  
1697 de L N D H Q; *om.* Go X  
1698 des Go; des l de L; de X N D H Q  
1699 par L; pa Go X N D H Q  
1700 ji lta ba bzhin L N D H Q; ji lta bzhin Go X  
1701 na X L N D H Q; *om.* Go  
1702 gzugs rnams X L N D H Q; gzugs Go  
1703 na X L N D H Q; nas Go  
1704 bshes X L N D H; shes Go Q  
1705 ro N D H Q; ba'o Go L; pa'o X  
1706 zla'i Go L N D H Q; zlar X  
1707 ro Go L N D H Q; ba'o X  
1708 par Go ; «par» X; pa L N D H Q  
1709 ji lta ba bzhin X L N D H Q; ji lta bzhin Go

1710 byis pa so so'i skye bo'i L N D H Q; so so'i X; byis pa so so'i Go  
1711 gyi L N D H Q; gyis X; gis Go  
1712 nyid kun X L N D H Q; nyid Go  
1713 de X L N D H Q; de'i Go  
1714 pas gsher N D H; pa'i gsher L; pa gsher Go X; pas gshes Q  
1715 so'i bar Go L N D H Q; bar X  
1716 de Go L N D H Q; *om.* X  
1717 pa de'i X L N D H Q; pa'i Go  
1718 *om.* Go; ro X L N D H Q  
1719 bdag Go; bdag nyid X L N D H Q  
1720 ni Go X L; *om.* N D H Q  
1721 pas Go X L; pa'i N D H Q  
1722 bo Go X L D; bo'i N H Q  
1723 gi N D H Q; gis Go X L  
1724 mig tu sdug pa'i gzugs Go L N D H Q; ming tu sdug pas gzugs l ming tu sdug pas gzugs X  
1725 dag la L N D H Q; la Go; dag las X  
1726 pas Go X L; par N D H Q  
1727 yin Go L N D H Q; yin la X  
1728 bdag gi Go X L N D H; *om.* Q  
1729 s<sup>1729</sup>shes pa ni Go L; shes pa 'di ni N D H Q; sems pa ni X  
1730 pa N D H Q; pas Go X L  
1731 gi Go X N D H Q; gis L  
1732 *om.* Go X L; de N D H Q  
1733 bzhin du X L N D H Q; de bzhin du Go  
1734 yang L N D H; *om.* Go X Q  
1735 shes par Go L N D H Q; *om.* X  
1736 bu X L N D H Q; bu'i Go  
1737 thams cad X L N D H Q; dag gi Go  
1738 par byed de Go X L N H; par byed do D; dper byed do Q  
1739 byung L N D H Q; 'byung Go X  
1740 'dod pa X L D; 'dod chags pa Go  
1741 bcing X N D H Q; 'ching Go; bcings L  
1742 sgra dbyangs X N D H Q; sgra sbyangs Go; dbyangs L  
1743 gyi Go L N D H Q; gyis X  
1744 bde ba brjed L N D H Q; bde bar brjed X; «b»d[e] '«b»rjed Go  
1745 bya Go; bya ba X L N D H Q  
1746 dag X L D H; *om.* Go N Q  
1747 gzhan gyis bkrir Go N D H; gzhan gyis dkrir X L; gzhin gyis bkrir Q  
1748 che'i L D; che Go X N H Q  
1749 rang X L N D H Q; nang Go  
1750 gyi Go L N D H Q; gyis X  
1751 chu'i X L N D H Q; chu Go  
1752 bde Go L N D H Q; de X  
1753 thags N D H Q; rtags Go X; btags L  
1754 bu ram chang dang X L N D H Q; bu ram shing gi Go  
1755 gzhas Go N D H Q; bzhag X L  
1756 gdul Go N D H Q; 'dul X; btul L  
1757 brjed X L N D H; rjed Go Q  
1758 'dra bar Go X N D H; 'dri bar Q; *om.* L  
1759 'gro bar Go L N D H Q; *om.* X  
1760 de bzhin du Go L N D H Q; bzhin du X  
1761 nas Go X N D H Q; na L  
1762 'ching ba lnga Go L N D H Q; bcing ba de la X  
1763 dag yin no L N D H Q; gang yin «pa» no Go; yin no X

- 1764 che'i Go X L; che N D H Q  
1765 pa'i mis Go L N D H Q; pa X  
1766 gyi X L N D H Q; gyis Go  
1767 pho Go N D H Q; po X L  
1768 ni Go X L N D H; na Q  
1769 skom X N D H Q; skom Go; sgom L  
1770 tshig X L N D H Q; om. Go  
1771 ba Go L; bar X N D H Q  
1772 ni Go X L N D H; de Q  
1773 mi X L N D H Q; om. Go  
1774 bya ba Go L N D H Q; pa X  
1775 de dag dang Go N D H Q; de dag X; de dang L  
1776 tshul khriims brtul L; tshul khriims dang l brtul Go X N D H Q  
1777 'brel X L N D H Q; bral Go  
1778 sbrang rtsi Go X L D H; sbyang sbrang Q; sbrang N  
1779 bu Go L N D H Q; ba X  
1780 bkriir Go X N D H; dkriir L Q  
1781 rung ba Go L N D H Q; rung X  
1782 bya ba'i L N D H Q; bya ba X; ba'i Go  
1783 shes pa X N D H Q; shes Go L  
1784 zhes bya ba de'i tshig bla dags yin no ll yongs su spyod pa na zhes bya ba ni X (*omits na*) L N D H Q; [~~zhes bya~~  
~~ba ni~~] Go  
1785 om. L N D H Q; gi Go X  
1786 dang X L N D H Q; om. Go  
1787 'grogs pa N D H Q; 'gro ba X L; 'grol ba Go  
1788 'byung ba'i L N D H; 'byung ba Go; 'gyur pa'i X Q  
1789 dran N D H Q; 'dra Go X; zhan L  
1790 ba de'i X L N D H Q; ba«i» Go  
1791 tshig Go L N D H Q; tshe tshig X  
1792 las X L N D H Q; om. Go  
1793 zhes Go X L; ces N D H Q  
1794 bsams L N D H Q; bsam Go X  
1795 na X L N D H Q; om. Go  
1796 bya'i X N D Q; bya«i» Go; bya yi H; bya yis L  
1797 khyi Go L N D H Q; khyim X  
1798 om. X L N D H Q; «ji ltar» Go  
1799 kyi Go L N D H Q; kyis X  
1800 stong pa dang Go L N D H Q; om. X  
1801 ri nags chen po'i Go L N D H; ri chen po'i Q; rin po che'i X  
1802 ngam grog X L N D H Q; ngam 'grog Go: Hereafter I do not note *this consistent orthographic variation*.  
1803 'bra X L N D H Q; 'brag Go  
1804 dka' Go X L; dga' N D H Q  
1805 ltung X L N D H Q; lhung Go: *This is a consistent variation between the witnesses. I do not note such a variation hereafter*.  
1806 tsom Go X L Q; tshom N H  
1807 khong stong X L N D H Q; khong Go  
1808 mthon Go X N D H Q; 'thon L  
1809 'dzegs L N D H Q; 'dzeg Go; 'dzes X  
1810 om. X L N D H Q; lta bu Go  
1811 dag gis Go L; dag gi X N D H; bdag gi Q  
1812 'chad L D S; chad X N H Q; bcad Go  
1813 'bras bu Go N D H Q; de 'bras bu X; om. L  
1814 po Go L N D H Q; por X  
1815 ro L N D H Q; dang ro X; blo Go

- 1816 myong bas Go L N D H Q; myos pas X  
1817 phrogs pa Go X L D S; phyogs pa N H Q  
1818 de X L N D H Q; *om.* Go  
1819 gyis Go X L D H; *om.* N Q  
1820 *om.* Go X L; 'phags pa dam pa'i chos dran pa nye bar gzhag pa | N D H Q  
1821 'bra Go X N D H Q; 'brag L  
1822 zhes bya ba X L N D H Q; Ita bu Go  
1823 ba X L N D H Q; ba'i Go  
1824 tshol Go L; tshor X N D H Q  
1825 reg pa X L N D H Q; reg Go  
1826 ba de'i L N D H Q; ba'i Go X  
1827 dka' «ba» Go; dkar ba X; dka' L N D H; dga' Q  
1828 dka' Go L N D H Q; dga' X  
1829 gyis 'khrug pa L N D H Q; gyis 'khrugs pa X; 'khrug pa Go  
1830 sten Go L D; bsten X N H Q  
1831 chom rkun dang Go L N D H Q; *om.* X  
1832 la L N D H Q; las Go  
1833 pas Go L N D H Q; pa X  
1834 dud 'gro dang | yi dags kyi X L N D H Q; yi dags dang | dud 'gro'i Go  
1835 ba de'i X L N D H Q; ba'i Go  
1836 chos kyi X N D H; chos la chos kyi Go; chos kyis Q; *om.* L  
1837 gsob dang X L N D H Q; *om.* Go  
1838 'gro'o zhes X L D H; 'gro zhes N Q; 'gro'o Go  
1839 mnog X L N D H Q; gnog Go  
1840 la X L N D H Q; ba Go  
1841 par Go X N D H Q; pa L  
1842 de Go X; *om.* L N D H Q  
1843 *om.* X L N D H Q; dang Go  
1844 phye ma leb Go L N D H Q; phyi ma X  
1845 thams cad la L N D H Q; thams cad Go; thams la X  
1846 Ita'o Go X N D H Q; Ita ba'o L  
1847 su X L N D H Q; *om.* Go  
1848 'dod pa dag las Go L N D H Q; *om.* X  
1849 gang Go L N D H Q; dag X He  
1850 'khor snyam X L N D H; «'khyam» snyam Go; 'khor bsnyam Q; *Ms reads sandhāvanti saṃsaranti saṃsāre, suggesting that both verbs, 'khor and 'khyam, may have originally been present. Perhaps read 'khyam la 'khor?*  
1851 des Go X; de L N D H Q  
1852 'di ni Go L N D H Q; ni X  
1853 'ching ba gnyis Go N D H Q; bcing ba gnyis L; 'ching nyid X  
1854 'ching Go L N D H Q; bcing X  
1855 'ching Go L N D H Q; bcing X  
1856 kham gyi N D H Q; kha zas kyi kham~~s~~ kyi Go; khams kyi X L  
1857 bzhi Go X L D H; *om.* N Q  
1858 spyod pa'i lha'i ris L N D H Q; spyod pa lha ris X; spyod pa'i lha'i Go  
1859 yod pa X L N D H Q; *om.* Go  
1860 'di Ita ste ] *Here the Tibetan translators wrongly take the following sentence as a representative example of the preceding sentence when, in fact, it should stand on its own as the third form of sustenance.*  
1861 na Go L N D H Q; ni X  
1862 gis Ita L N D H Q; gis blta X; gi Ita Go  
1863 dang Go X N D H Q; *om.* L  
1864 *om.* X L N D H Q; dang Go  
1865 sten X N D Q; bsten L H; rten Go  
1866 ni de Go; de ni X L N D H Q  
1867 pa'i Go L N D H Q; pas X

1868 pa X L N D H Q; pa'i Go  
1869 gnyis kyis X L N D H Q; gnyis «pa» Go  
1870 ba Go N D H Q; *om.* X L  
1871 ma yin no Go L N D H Q; yin te X  
1872 gis X L; gi Go N D H Q  
1873 ba X L N D H Q; ba'i Go  
1874 la N D H; las Go X L Q  
1875 ngo X L N D H Q; ste Go X  
1876 gis Go X L; gi N D H Q  
1877 ba X L N D H Q; pa'i Go  
1878 *om.* Go X N D H Q; la L  
1879 gis L; gi Go X N D H Q  
1880 rnam par rig par bya ba de L N D H Q; rnam par shes pa rig par bya ba de Go; rnam par byung ba de X  
1881 *om.* Go X N D H Q; dag L  
1882 zhe na Go L N D H Q; na X  
1883 bde ba X L N D H Q; de Go  
1884 gis Go X L N D H; gi Q  
1885 tshul bzhin X N D H Q; tshul Go; rnam bzhin L  
1886 pa'i Go X; pa L N D H Q  
1887 byed pa N D H Q; byed pa'i Go; byed pa la X; *om.* L  
1888 smin Go X N D H Q; dmigs L  
1889 myong Go L N D H; myang X Q  
1890 bas Go L N D H Q; ba'i X  
1891 ba ni Go L N D H Q; ni X  
1892 'grub par 'gyur ro Go L N D H Q; 'gyur ro X  
1893 byung ba la Go X L D S; byung ba N H Q  
1894 pa X L N D H Q; par Go  
1895 ma yin la Go X L; ma yin pa ma yin la N D H Q  
1896 de X L N D H Q; *om.* Go  
1897 yin X L N D H Q; *om.* Go  
1898 gis Go X L D; gi N H Q  
1899 rig par bya ba'i Go L N D H Q; bye ba'i X  
1900 rnams X L N D H Q; *om.* Go  
1901 gi Go L N D H Q; gis X  
1902 mngon du X L N D H Q; mngon gsum du Go  
1903 med pa X L N D H Q; *om.* Go  
1904 byung ba la L D S Q; byung ba Go X N H  
1905 bar Go N D H Q; ba X L  
1906 rnam par shes pa'i chos Go X L D; rnam par shes pa'i chos rnam par shes pa'i chos N H Q  
1907 'di la Go L N D H Q; *om.* X  
1908 rnyog pa Go X N D H Q; rnyog ma L  
1909 can du L N D H Q; can Go X  
1910 smod pa Go N D H Q; smon pa X L  
1911 pa L N D H Q; pa'i Go X  
1912 rab tu L N D H Q; bar du Go X  
1913 ngo bo sa gzhan Go S N Q; ngo bo = gzhan Go; ngo bos gzhan X H; ng[e] b[e]s gzhan D  
1914 po'i X L N D H Q; po Go  
1915 bsam gtan bzhi Go L; bsam btan bzhi pa X N D H Q  
1916 pa'i rab tu L N D H; pa rab tu Q; pa'i bar du Go X  
1917 'gog Go X N D H Q; 'jug L  
1918 lam 'phags pa'i Go N D H Q; *om.* X L  
1919 thob Go X N D H Q; mthong L  
1920 na Go X L D H; nas N Q  
1921 sba skong bar X; spa gong bar N D H Q; sba khong «bar» Go; dpa' gong bar L

1922 kyang X L N D H Q; *om.* Go  
 1923 kyang X L D; *om.* Go  
 1924 de dag kyis kyang Q; *om.* Go X L N D H  
 1925 ris kyis lha rnams Go L N D H; ris pa rnams X Q  
 1926 gsum pa Go N D H Q; sum pa X; gsum lha L  
 1927 la X L N D H Q; la'o  
 1928 de Go L N D H Q; do X Q  
 1929 sbyar ba Go L N D H Q; sbyar X  
 1930 sa gzhan X L N D H Q; sa Go  
 1931 drug pa'i X L N D H Q; ~~drug~~ pa'i Go  
 1932 lhag par Go L N D H Q; lhag X  
 1933 de Go X N D H Q; *om.* L  
 1934 kyi Go L N D H Q; kyis X  
 1935 thos X L N D H Q; mthong Go  
 1936 mchog tu dga' ba L; mchog tu dga' la Go X N D H Q  
 1937 bar Go L N D H; ba'i Q; ba'i bar du X  
 1938 sa X L N D H Q; pa Go  
 1939 dngar Go X L N H Q; mngar D  
 1940 bar L D; ba«s» Go; ba X N H Q  
 1941 'thob L N D H Q; thob Go X  
 1942 mes bsregs X L N D H Q; me shor Go  
 1943 tshangs pa dkon mchog X L N D H Q; tshangs pas kon mchog Go  
 1944 bsregs X L N D H Q; sregs Go  
 1945 zhigs Go X L D; zhig N H Q  
 1946 gyur X L N D H Q; 'gyurd Go  
 1947 pa Go X L N D H; pa'i Q  
 1948 dam par X L N D H Q; rnam par Go  
 1949 dgra Go X N D H Q; sgra L  
 1950 bcing bas D H Q; bcings bas L; bcings pa'i X N; geing Go  
 1951 srid pa nyam ngar 'khyam L; srid pa mnyam ngar 'khyam X; srid par nyam ngar kyam Go; sred pa nyam ngar 'khyam N D H Q  
 1952 lha yi ris X N D H Q; lha'i ris Go; lha yi rigs L  
 1953 la sogs la L N D H Q; la sogs pa X; las rtsogs pa Go  
 1954 sdang ba X L D H; sngags pa Go; ldan pa N Q  
 1955 me yis X L N D H Q; me'is Go  
 1956 bsregs X L N D H Q; sregs Go  
 1957 bar Go X; ba L N D H Q  
 1958 de'i L; de Go X N D H Q  
 1959 'joms X L N D H Q; gzhom Go  
 1960 ni dgra ngan dgra chen te N Q; ni dgra nang dgra chen te L D; kyi dgra n«i»~~ang~~ dgra chen te X; ni sgra ngan sgra chen ste Go  
 1961 pa'i Go L N D H Q; pas X  
 1962 su X L N D H Q; gsum Go  
 1963 bsregs N D H Q; sregs Go; bsreg X; sreg L  
 1964 de yi L N D H Q; de'i X; de ni Go  
 1965 zhi med X L N D H Q; [spyod] byed Go  
 1966 de yi L N D H Q; de'i Go X  
 1967 ni rnam shes pa Go X L N D H; rnam shes pa na Q  
 1968 pa yi X L N D H Q; pa'i Go  
 1969 na Go L N D H Q; ni X  
 1970 mchog Go X N D H Q; chog~~s~~ L  
 1971 bdag Go L N D H Q; dga' X  
 1972 me yis L N D H Q; me'is Go; de yis X  
 1973 'dug kyang sla'i N H; 'dug kyang snya'i D; 'dug kyang bla'i Go X Q; gnas kyang bla'i L

- 
- 1974 gter X L N D H Q; gtor Go  
1975 gyi nang Go L N D H; gyis nang Q; gyi dang X  
1976 bsreg L N D H Q; sreg Go; bsregs X  
1977 bsregs X N D H Q; sreg Go L  
1978 pa Go X N D H Q; par L  
1979 rgal Go L N D H; brgal Q; rgyal X  
1980 rtag N D H Q; brtag L; rtog Go X  
1981 rtag tu mchod L N D H Q; rtag tu mchog Go; tu mchod X  
1982 gtse X L N D H Q; tshe Go  
1983 par Go X; pa L N D H Q  
1984 dri ma med Go L N D H Q; dri med X  
1985 sems kyis Go D H Q; sems kyi X L; sems can kyis N  
1986 ri'i rtse Go L N D H Q; rtse X  
1987 'joms X L D H Q; 'jom Go N  
1988 dgra 'joms X L N D H; dgra 'jom Q; sgra 'jom Go  
1989 pa'i Go L N D H Q; pa X



### Appendix 3

#### The Chinese Translation of the Second Chapter of the *Saddharmasmṛtyupasthāna(sūtra)* (*Zhengfa nianchu jing* 正法念處經)

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I present here an edition of the Chinese translation of the second chapter of the *Saddharmasmṛtyupasthāna(sūtra)* based on the CBETA version of the text, with several suggested readings from the Taishō variants and my own punctuation. This edition is to serve as an aid for engaging the Sanskrit edition presented in Part II.

The language of the *Zhengfa nianchu jing* 正法念處經 can be described as a form of Buddhist Hybrid Chinese, and without recourse to the Sanskrit text, the Chinese translation would often be difficult to decipher. Still, many Chinese exegetes clearly read and engaged this text on numerous occasions over the centuries since the text was translated. Some of the most famous scholars in the history of Chinese Buddhism read this text, quoted it, and used it in their arguments about various aspects of Buddhist theory and practice. Yet it is quite likely that at least most of these scholars were not aware of the precise underlying Sanskrit linguistic frameworks that would allow them to understand the subtle complexities of the *Saddharmasmṛtyupasthāna(sūtra)*, as we have attempted to do in this study. Still, as far as such translations go, the *Zhengfa nianchu jing* 正法念處經 is fairly lucid. Further, it offers scholars a vision into the text as it stood some six or seven centuries before the single extant Sanskrit manuscript, upon which Part II is based, was copied.

For the most part, I have punctuated the text according to my presentation of the Sanskrit edition. At times, such an approach risks doing violence to the Chinese syntax. I have done my best to accommodate alternative takes on how the Chinese text might be read. However, since the main aim of the present study is to understand the original Sanskrit text, I have chosen to primarily read the Chinese text from that perspective. In any case, the text as I present it here, particularly the punctuation, must be taken as a preliminary, provisional offering. A proper edition of the text, improving upon the Taishō edition, is a desideratum, but is beyond the scope of this project. The main purpose of this appendix is not to present a definitive edition of the Chinese translation, but simply to allow readers to easily compare the Taishō version with the Sanskrit edition.

I provide variant readings from the Taishō in footnotes, the numbers of which do not correspond to the original Taishō footnotes.

## 《II-1》

《1.1》又修行者，內心思惟，隨順正法觀察法行：云何比丘次第捨漏，初捨不善法，次修行善法，正觀，思惟，修心，正住？彼見聞知，或天眼見：

《1.2》彼比丘初如是觀：根塵，相對迭相因緣，一切世界，無始以來，生死輪轉。彼如是觀：「此生因緣，境界大海，皆悉無我。唯<sup>3</sup>有內心境界因緣世間流轉。」

《1.3》如是最初修遠離行。離憤鬧處、樂空閑處、阿蘭若處、山野林中、稻穰<sup>4</sup>積等、樹下露地、塚間處住，則能繫縛心之猿猴。以修習故，心則寂靜。不樂聚落歌舞戲笑憤鬧之處。亦不樂見長幼婦女，不樂多語。有二<sup>4</sup>毘尼皆壞梵行：一是婬女、二多言說。皆悉捨離，既捨離已，心一寂靜。

《1.4.1》彼人之心能如是住，云何正觀，初觀何法？彼人初心如是觀察十八意行。能起善根，起不善根，起無記根。

《1.4.2》何等十八？所謂比丘正觀察意眼見色已，若喜意染，得不善報。若起憂意，離染欲意，則得善報。若起捨意，得無記報。

《1.4.3》又復如是耳聞聲已，若喜意染，得不善報。若起憂意，離染欲意，則得善報。若起捨意，得無記報。

《1.4.4》又復如是鼻聞香已，若喜意染，得不善報。若起憂意，離染欲意，則得善報。若起捨意，得無記報。

《1.4.5》又復如是舌知味已，若喜意染，得不善報。若起憂意，離染欲意，則得善報。若起捨意，得無記報。

《1.4.6》又復如是身覺觸已，若喜意染，得不善報。若起憂意，離染欲意，則得善報。若起捨意，得無記報。

《1.4.7》又復如是意知法已，若喜意染，得不善報。若起憂意，離染欲意，則得善報。若起捨意，得無記報。

《1.4.8》以如是等十八意行，三報因緣，世間生退。

<sup>1</sup> Begin 《正法念處經》卷3 (CBETA, T17, no. 721, pp. 12a12-17c6).

<sup>2</sup> [2]第二+(之一)【明】。

<sup>3</sup> [3]唯=惟【明】下同。

<sup>4</sup> [4]穰=捷【宮】。

《1.5.1》若彼比丘如是觀察十八意行，得上初地。彼地夜叉見如是已，轉復歡喜，次第傳聞虛空夜叉。彼地夜叉、虛空夜叉，彼二夜叉，向四大王，歡喜心說。彼四大王，向四天王，歡喜說言：「閻浮提中，某國、某村、某聚落中，某善男子，如是種姓，如是名字，剃除鬚髮，被服法衣，正信出家。既出家已，離憤鬧處，在寂靜處。今復觀察十八意行，已證彼法。」

《1.5.2》彼四大王如是說已，四天王聞，轉復增上歡喜心曰：「魔分損減。正法朋長。」

《1.5.3》彼四天王，如是復向三十三天帝釋天<sup>5</sup>王，歡喜說言：「閻浮提中...次第乃至...某善男子，某甲種姓，名字某甲，剃除鬚髮，被服法衣，正信出家。離憤鬧處...乃至...塚間，如法觀察十八意行，已證彼法，如法正住。」彼四天王向帝釋王如是說已，彼憍尸迦，三十三天帝釋王聞，心大歡喜。

## 《II-2》

《2.1》又修行者，內心思惟，隨順正法觀察法行：如是比丘，已如法觀十八意行，得初地已，後復更證何者異地？彼見聞知，或天眼見：

《2.2》彼復次第觀察四家。四者所謂慧家、諦家、捨家、出家。

《2.3》云何比丘住於<sup>6</sup>慧家？謂彼比丘如是觀察自身正法。如是如實分分善知：「此身中有地界、水界、火界、風界、空界、識界。」

《2.4.1》何者地界？地界二種：一內、二外。

《2.4.2》何者為內？身中所有諸分名內，是內有覺。彼何者覺？與皮肉等和合則覺。所謂髮、毛、爪、齒等根，堅澁所攝，入內名覺。彼復何者？所謂：「髮、毛、爪、齒、皮、肉、筋、脈、骨、髓、脾、腎、心、肺、涕唾等處、生藏、熟藏、小腸、大腸、肚、胃<sup>7</sup>、頭腦。」如是身中，一切內分，堅澁有覺，名內地界。

《2.4.3》何者名為外地界耶<sup>8</sup>？所有外地，堅澁不覺，名外地界。

《2.4.4》若內地界，若外地界，彼一和合，「此界唯界，」觀此地界無有作者，無有受者，非無因緣，無常，無樂，無我，無淨。比丘如是觀察慧家，則得解脫：「一切非我，亦無

<sup>5</sup> [5]天=大【宋】【元】【明】【宮】。

<sup>6</sup> [6]於=于【明】下同。

<sup>7</sup> [7]胃=脾【宋】【元】【明】【宮】。

<sup>8</sup> [8]耶=邪【明】下同。

我所，亦非<sup>9</sup>所我。」如是地界如實正知。如實見已，心得離欲。如是比丘，則於慧家，而得解脫。

《2.5.1》何者水界？水界二種：一內、二外。

《2.5.2》何者為內？所有水數，皆水界相，所謂爛相，體中：「津潤、涕淚、涎唾、腦、血、脂、汁、凝脂、髓、膽<sup>10</sup>、小便、污<sup>11</sup>等。」如是身中，有內水數，覺分所攝，名內水界。

《2.5.3》何者名為外水界耶？諸外水數，濕潤所攝，所謂不覺，不覺所攝，以不覺故，名外水界。

《2.5.4》若外水界，若內水界，彼一和合，「此界唯界，」觀此水界一切非我，亦非我所，亦非所我。如是水界如實正知。如實見已，心得離欲。如是比丘住於慧家。

《2.6.1》何者火界？火界二種：一內、二外。

《2.6.2》何者為內？身內所有種種分分，若火火攝，是內有覺，所謂身煖而不燒燃，所謂能消。何者能消？謂噉飲食，得味正樂迴轉消化。如是身中，內及內分，若火火攝，是內有覺，名內火界。

《2.6.3》何者名為外火界耶？所有一切外火火數，若煖煖<sup>12</sup>攝，不覺所攝，以不覺故，名外火界。

《2.6.4》若內火界，若外火界，彼一和合，「此界唯界，」觀此火界一切非我，亦非我所，亦非所我。如是火界如實正知。如實見已，心得離欲。如是火界非有作者，非有受者。

《2.7.1》何者風界？風界二種：一內、二外。

《2.7.2》何者為內？身中所有，若內內分，風數所攝，若輕輕動，覺分所攝。彼復何者？謂上行風、若下行風、若傍行風、若產等風、若如針刺如刀所斫邪分別風、有旋轉風、如是等風有八十種動如虫行、如是等風如是八十於八十處分分行風。如是身內，分分處處，風數所攝，輕輕成熟，有覺所攝，名內風界。

《2.7.3》何者名為外風界耶？所有外風，輕輕數攝，和合無覺，名外風界。

<sup>9</sup> Here I read with the Taishō variant: [9]無=非【元】【明】\*。Cf. §2.6.4.

<sup>10</sup> [10]膽=痰【元】【明】。

<sup>11</sup> Here I read with the Taishō variant: [11]汗=污【宮】。

<sup>12</sup> [1]煖煖=暖暖【宋】【元】【明】【宮】\*。

《2.7.4》若內風界，若外風界，彼一和合，「此界唯界，」觀此風界一切非我，亦非我所，亦非所我。如是風界無有作者，無有受者。如是如是如實正知。如實見已，心得離欲。如是比丘證於慧家。

《2.8.1》何者名為虛空界耶？虛空界者亦有二種：一內、二外。

《2.8.2》何者為內？謂此身中，所有內分，內分虛空，虛空所攝，有覺知處，不普不遍，色動轉處，飲食眾味轉下消化開張之處。又咽喉中、耳中、眼中、鼻中虛空、舌處虛空、口內虛空<sup>13</sup>、口中舌動行處虛空，此等名為內虛空界。

《2.8.3》何者名為外虛空界？所有虛空，覺處不攝，不一切滿，不一切遍，所謂樹枝條葉間空，一切窟中諸所有空，山谷河澗如是等中所有虛空，若外孔穴，如是名為外虛空界。

《2.8.4》若內色中攝虛空界，若外色中攝虛空界，彼一和合，「此界唯界，」觀此空界一切非我，亦非我所，亦非所我。如是如是觀虛空界，如實正知。如實見已，心得離欲。如是觀已，則不放逸。「此虛空界一切非我，亦非我所，亦非所我，無有作者，無有受者，」如是知己，心得離欲。

《2.9》何者識界？謂十二入內外和合。眼識見物，意識了別。如是耳鼻舌身意識，如是識界，意是根本，皆意識知。爾時世尊而說偈言：

|                      |                |
|----------------------|----------------|
| 行法意在前                | 意有力速疾          |
| 先意動轉已                | 則能說能行          |
| 抖擻 <sup>14</sup> 諸惡業 | 則能知退生          |
| 諦知業果報                | 則得不死處 《2.10.1》 |

|       |                |
|-------|----------------|
| 能制一切根 | 樂利益眾生          |
| 諸根調寂靜 | 是安隱比丘 《2.10.2》 |

|       |                |
|-------|----------------|
| 乘駕六根輦 | 能殺欲心怨          |
| 勇智行蘭若 | 能到寂靜處 《2.10.3》 |

|                      |                |
|----------------------|----------------|
| 阿蘭若知足                | 臥地心安隱          |
| 能抖擻 <sup>15</sup> 惡法 | 如風散重雲 《2.10.4》 |

|       |                |
|-------|----------------|
| 身業口業善 | 喜樂行善行          |
| 諦見行恭敬 | 能破壞魔軍 《2.10.5》 |

<sup>13</sup> Here I read with the Taishō variant, and therefore emend the text from 等空 to 虛空: [2] (虛) + 空【元】  
【明】。

<sup>14</sup> [3]抖擻 = 斗藪【宋】\*。

<sup>15</sup> [\*3-1]抖擻 = 斗藪【宋】\*。

欲等不能縛 心善而不貪  
多有慈悲意 出道住比丘 《2.10.6》

境界是縛因 若不愛色等  
彼至勝寂靜 到不苦惱處 《2.10.7》

### 《II-3》

《3.1》又修行者，內心思惟，隨順正法觀察法行：如是思惟，比丘觀察十八意行，成就初地，諦知六界，得第二地。復念何法得第三地？彼見聞知，或天眼見：

《3.2》如實諦知五受根故，得第三地。云何諦知樂受欲生彼如實知？如是次第知苦受生。知喜受生。知憂受生。知捨受生。

《3.3.1》有樂皆知。知觸因緣而生樂受。知樂受已，彼如實知：「我知樂受。」若彼比丘知觸因緣而生樂受。於樂受觸，不生貪樂，知樂受觸。生樂受已，則樂受滅。彼樂受滅則如實知：「我樂受滅。」彼如是念：「我苦受生，」因緣而<sup>16</sup>生，彼知苦受。

《3.3.2》如樂受生，彼如是知，如說樂受觸緣生等，此苦受中如是廣說。

《3.3.3》云何比丘知於喜受？「共觸因緣，生於喜受。」云何比丘知於憂受？「共觸因緣，生於憂受。」若隨順觀彼喜受已，喜受則滅。見其滅已，離喜受欲：「若我喜受初生則滅。」見其滅已，如實知受，心得離欲。

《3.3.4-5》如是憂受如是廣說。捨亦如是。

《3.4》彼如是知，得第三地。彼地夜叉知已歡喜。次第上聞虛空夜叉。虛空夜叉聞四大王。彼四大王聞四天王。彼四天王向憍尸迦帝釋王說：「閻浮提中，某國、某村、某聚落中，某善男子，如是種姓，如是名字，剃除鬚髮，被服法衣，正信出家。得第三地。欲共魔戰。減損魔分。長正法朋。」

《3.5》彼既聞已，轉復歡喜彼憍尸迦帝釋天王即乘大象，其象名曰堙羅繫那，從大神通第一天眾到炎摩天。歡喜說言：「閻浮提中...次第乃至...某善男子...廣說乃至...得第三地。欲共魔戰。損減魔分。長正法朋。」

《3.6》彼炎摩天，從帝釋王如是聞已，轉復歡喜。

<sup>16</sup> [4]而=如【明】。

## 《II-4.1》

《4.1.1》又修行者，內心思惟，隨順正法觀察法<sup>17</sup>行：云何比丘，得第三地，次第更修得第四地？彼見聞知，或天眼見：

《4.1.2》比丘欲得第四地者如是觀察：「以觸因緣，我樂受生。若彼樂因，樂因緣，滅，寂靜，失沒，則無樂受，以觸因緣，我苦受生，如是捨離，苦觸，苦受，苦集苦等，諸苦因緣。」

《4.1.3》彼如是知觸因緣受：「我受念念共觸而生，因觸而生。」彼於樂受心不生喜，不生喜樂，不讚彼受，亦不多作，不生味著。如是苦受不能逼迨，不惱，不亂。

《4.1.4》如是行捨，憶念，正知。如是三受自餘諸心，皆悉無染。一切捨離，如是捨者，清淨，鮮白。彼比丘如是心念：「我今此捨，如是清淨，如是鮮白，我今云何得虛空處？」彼人如是悌望欲得虛空處行，如彼處心：「我云何得？我已證捨，究竟堅固，我今此捨畢竟喜樂，常攝，不離。我以此捨取虛空處。又我此捨，如是清淨，如是鮮白，用取識處，無所有處，用取非想非非想處。我悌<sup>18</sup>彼處。」如是正行，彼人如是正行非想非非想處。作如是念：「我今此捨依於彼處，如彼處法。令我得之。我以此捨熹樂彼處，用取彼處，正行非想非非想處。」

《4.1.5》譬如世間善巧金師，若其弟子，以生色金置於火中。以筒吹之，以手執鉗，並托並吹，極令善調。彼生色金調柔，真淨，光色明好。隨所須用，一切造作皆可讚歎，一切方土隨所至處無說過者，磨之無垢，不雜<sup>19</sup>，不澁，第一柔軟，所作皆妙，光明淨勝映蔽餘寶。然此巧師，若其弟子，知彼真金善巧能治，知是真寶<sup>20</sup>。如是知己，隨所憶念，欲作何等，令見之者皆生歡喜，即以作鈴、若莊嚴身、若不見處、若眼見處、若作耳鐺<sup>21</sup>用莊嚴耳、若作瓔珞用莊嚴咽、若以莊嚴供養經論、若作指環、環有印文用莊嚴指、若作金鬘、若作髻冠以莊嚴髻。何處何處用以莊嚴，彼彼如是相應善成。

《4.1.6》如有智善戒比丘生如是心：「我今此捨，如是清淨，如是鮮白，如是正行取虛空處，我則相應，我依此捨，繫念彼處，熹樂彼處，用取彼處。我以此捨行虛空處。」如是識處、無所有處、如是非想非非想處。如是憶念：「我今此捨云何得常，不動，不壞，不念念滅。」彼思惟已，次復攀緣四無色處：「彼捨非常，非是無常，非動不動，非常無常。」彼如是知：「彼虛空處、如是識處、無所有處、如是非想非非想處，緣於彼處，非常無常，」則於彼處心不熹樂。知不寂靜，無常，動轉。

《4.1.7》彼復觀受。知受欲生。知受生已，知受欲滅。知受滅已，知眼觸生。如是次第知耳觸生。知鼻觸生。知舌身意觸受之生。

<sup>17</sup> [1]法=修【宋】【元】【明】。

<sup>18</sup> [2]悌=怖【宋】【元】【明】【宮】。

<sup>19</sup> [3]雜=親【宮】。

<sup>20</sup> [4]寶=實【宋】【元】【明】【宮】。

<sup>21</sup> [5]鐺=璫【宋】【元】【明】【宮】。

《4.1.8.1》彼既如是證知受已，復於此受更深觀察。眼觸生受欲生，已生，及此受住：「我悉知之。」知：「我受滅，」欲滅已滅。

《4.1.8.2》又復知：「我耳觸生受。我眼觸受已滅，已沒，已厭，已棄，更不復來。此受滅已，次第復觀耳觸生受，緣苦，緣樂，不苦不樂。」耳觸生受如是如是隨順觀察。如是知已，則於耳受不生喜樂。知彼受已，離欲解脫。

《4.1.8.3》耳觸生受如是滅已，觀鼻生受。知鼻生受鼻觸因緣：「我此受生樂緣生樂，苦緣生苦，不苦不樂因緣。」故生不苦不樂，如是如是隨順觀察鼻觸生受，如實正知。受則滅沒，知受滅沒。彼既滅已，知鼻緣生苦受、樂受、不苦不樂受：「我若後時鼻緣生受。如是觀察，亦如是生。生已，復滅。」

《4.1.8.4-6》彼既滅已，觀舌生受。後時生受，亦有三種。如前所說次第乃至觀意生受，亦有三種。

《4.1.9》彼既如是如實知受，得第四地。

《4.1.10》勤發，精進，欲脫魔縛，彼地夜叉知已，歡喜。如是復向虛空夜叉歡喜心說。虛空夜叉向四大王亦如是說。彼四大王向四天王亦如是說。彼四天王向帝釋王亦如是說。彼帝釋王向炎摩天如是說言：「閻浮提中，某國、某村、某聚落中，某善男子，如是種姓，如是名字，剃除鬚髮，被服法衣，正信出家。持戒精勤，如是次第如實知受，得第四地。如我今者向天所說。魔分損減。正法朋長。」

《4.1.11》彼炎摩天見帝釋王乘彼白象堙羅槃那。彼炎摩天如是見已，心生歡喜。向帝釋王如是說言：「汝今帝釋，閻浮提人，隨順法行，能生愛念。是汝所應。」

## 《II-4.2》

《4.2.1》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘捨魔縛已，觀察捨受？彼見聞知，或天眼見：

《4.2.2》彼比丘如是諦觀察受：「眼識因緣，生不善受。彼受欲起第二善緣不善受滅。善受得生，彼記緣滅。記受則滅，無記受生。」如是次第耳觸生受、鼻觸生受、舌觸生受、身觸生受、意觸生受。如是知受，善法滿足，煩惱微薄。

《4.2.3》彼如是修，復細觀受。彼觀法受，法受共障。如燈光明日光能障，如是二受障亦如是。

《4.2.4》善受既生，障不善受，應如是知。譬如燈明第二燈明不能相障。



《4.2.5》又思量受：「若以何受共何等受畢竟相障？」彼見：「善受共不善受畢竟相障。譬如燈明星宿光明二不相障。」

《4.2.6》又彼<sup>22</sup>比丘思量觀察：「何受何受，何者何者，如是能壞？」彼如是觀：「無漏緣受壞漏緣受。譬如火光能障雪光。」

《4.2.7》又「何者受何者受勝，如是復起？」如是觀察：「彼不善受障於善受，後時復起。譬如晝日覆月光明，彼月光明，於夜闇中，無能障覆。」

《4.2.8》又彼比丘正思量受：「多受和合一受能障，勝彼多受。」觀：「彼多受，是世間受。彼一受者，是出世間無漏心受。此受為勝能障漏受。譬如夜中，眾多星宿一月光明能障眾星。」

《4.2.9》又彼比丘隨順觀察彼微細受：「何者多受，謂眼耳鼻舌身所起，此是漏受，何者善發？」彼觀：「世間有漏受多，復非無漏，世間無力。如夜闇中，星宿光明，於有月時，不能善照。」

《4.2.10》又彼比丘觀察彼受：「我此受者，幾許時住？」彼觀：「我受生滅相住，譬如電光。」

《4.2.11》又彼比丘如是觀察：「此義云何，眼受因緣，生鼻受不？」彼正觀察：「意根攀緣，其受則壞，一切根受。譬如牛馬駝驢水牛各各壞相，非一因緣，如是如是，五根所起，無始以來熹樂攀緣，非一境界。壞相境界，境界根壞，譬如牛馬駝驢猪等。」

《4.2.12》彼比丘如是觀受，得微細智。彼比丘能於彼智樂，修，多作。

《4.2.13》觀樂受已，隨順觀受，隨順觀盡，如是憶念：「我此受者，眼耳鼻舌身意所起，生從何來？滅何所至？」

《4.2.14》彼比丘，隨順觀察，見受盡滅，思惟道理。如是觀已則知：「眼受生無處來，滅無所至。我此眼受，本無，今有。已有，還無。我此眼者，無有來處，如海中水，滅無所至，如河下行到於大海。我此眼受，本無，今有。已有，還無。因緣而生耳鼻舌身意受皆爾。」

《4.2.15》「譬如陶師，若其弟子，因輪、泥團、人功勢力，緣水，緣杖，而生於瓶。如是瓶者，非有處來，滅無所至。而此瓶者因緣而生。如是如是，因眼緣色，緣明，緣空，緣於憶念，而生眼受、所謂苦樂、不苦不樂。猶如彼瓶，若好因緣，則生好瓶。若惡因緣，則生惡瓶。如是如是，若緣善緣，生善眼受，耳鼻舌身意等皆爾。若合<sup>23</sup>善受，次第順行

<sup>22</sup> [1]彼=復【宋】【元】【明】【宮】。

<sup>23</sup> [2]合=法【宋】【元】【明】【宮】。Perhaps read 法合 after Ms: sadharmasahiya?

則到涅槃。若不<sup>24</sup>善因緣，不<sup>25</sup>善眼受生，緣欲瞋癡，於生死中墮於地獄畜生餓鬼惡道境界。」

《4.2.16》彼比丘，一切所有善行善果隨順縛思，觀察彼受無所依止，非有作者，非有因起，非無因起，亦非聚集，非常，非色，非不念念，非顛倒法。比丘，如是見此受陰，則滅有愛，共熹樂生，垢惡之愛。

《4.2.17》一切生死皆見無常，則於出道樂，修，多作。彼比丘如是修已，一切結斷，遠離諸使。

《4.2.18》何者為結？所謂愛結、障礙結、無明結、見結、生結、慢結、〈思量結、疑結、妬結、嫉結〉<sup>26</sup>。斷此諸結。

《4.2.19》何者為使？謂欲染使、及有染使、見使、障礙使、慢使、無明使、<sup>27</sup>疑使。以此因緣，三有流轉，行於三地，輪轉三惡，三時隨行，於三品中隨三受熏，隨三生轉生死因緣。

《4.2.20》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘覺知如是眼之因緣？彼如是觀眼者，何因何緣而生？彼見聞知，或天眼見：

《4.2.21》業為眼因。眼因業生，如是轉行。譬如世間尼居陀子。從子出生尼居陀樹，樹復生子，因緣繫縛。如是如是，知因業生，業復轉生。若生，則有老、死、憂、悲、啼、哭、苦、惱。如是業因愛羂<sup>28</sup>所縛，一切愚癡凡夫之人，生死海中，如是輪轉。以此因緣，一切(受)<sup>29</sup>想。若不作業，以無業故，則無有愛。以無愛故，則無有受，彼因緣者。

《4.2.22》譬如炷爐油火因緣，則有燈焰，念念出生。比丘如是觀察受因，諦觀：「業因，業法，業力，生一切受。爐者喻身。油者喻根。炷者喻受。欲瞋癡火。念念生焰喻念念智。明喻智慧。彼修行者，如是見知：『一切三界皆有此受。』」

《4.2.23》譬如金師，若其弟子，得好真金，則能造成妙莊嚴具。如是如是，彼巧作師喻修行者。彼真金者喻善攀緣。若善攀緣，則有善業，得涅槃道。不善攀緣，得不善業。爾時世尊而說偈言：

諦知因與緣      決定微細義  
喜樂解脫流      愛所不能使 《4.2.24.1》

<sup>24</sup> [3] [不] - 【宮】\*。

<sup>25</sup> [\*3-1] [不] - 【宮】\*。

<sup>26</sup> 思量結、疑結、妬結、嫉結 ] *Supplied from below, p. 5c4. See the following footnote.*

<sup>27</sup> *Omit* 思量結疑結妬結嫉結, *as this list of four saṃyojana-s (結) belongs in the list of saṃyojana-s above at §4.2.18, from which it is missing.*

<sup>28</sup> [4] 羂 = 羅 【宮】。

<sup>29</sup> *Read* 受 *for* 愛, *after the Sanskrit critical edition, which reads sarvāsām vedanānām saṃjñānām tu.*

|                |  |
|----------------|--|
| 眾生隨業流<br>業果繫縛已 | 一切業中生<br>有中隘處行 《4.2.24.2》                |
| 若離不善業<br>如是修行者 | 常熹樂善業<br>如無垢月光 《4.2.24.3》                |
| 彼能燒惡業<br>三界之光明 | 如火焚乾草<br>解脫諸惡法 《4.2.24.4》                |
| 若人怖解脫<br>生死不能縛 | 心不樂生死<br>如鳥飛虛空 《4.2.24.5》                |
| 諦知受所從<br>則得於解脫 | 善知受果報<br>彼諦知三界 《4.2.24.6》                |
| 苦樂不能動<br>見世間如焰 | 善惡不逕 <sup>30</sup> 心<br>彼修者普愛 《4.2.24.7》 |
| 意常不錯謬<br>心樂比丘法 | 恆樂於法行<br>如是名比丘 《4.2.24.8》                |
| 不樂數見親<br>出家離舍垢 | 樂見於善人<br>如是名比丘 《4.2.24.9》                |
| 寂靜於諸根<br>行視一尋地 | 不貪著境界<br>如是名比丘 《4.2.24.10》               |
| 不行他罵家<br>不樂四出巷 | 一向不販賣<br>如是名比丘 《4.2.24.11》               |
| 不樂觀歌舞<br>樂住於塚間 | 不樂饒人處<br>如是名比丘 《4.2.24.12》               |
| 唯取當日食<br>食二分便罷 | 不取明日食<br>如是名比丘 《4.2.24.13》               |
| 捨離妙好服<br>食行俱相應 | 熹樂塵土衣<br>如是名比丘 《4.2.24.14》               |
| 若不作世業<br>不苦求所須 | 不望世業果<br>如是名比丘 《4.2.24.15》               |

<sup>30</sup> Here I read with the Taishō variant: [1]經=逕【宮】\*。

|                |   |
|----------------|---|
| 解脫於欲瞋<br>惡法不能污 | 捨離癡心泥<br>如是名比丘 《4.2.24.16》                |
| 已過一切結<br>解脫一切縛 | 捨離一切使<br>如是名比丘 《4.2.24.17》                |
| 遊八分聖道<br>離惡意煩惱 | 趣向涅槃城<br>如是名比丘 《4.2.24.18》                |
| 堅意寂靜根<br>常一意正住 | 捨離欲淤 <sup>31</sup> 泥<br>如是名比丘 《4.2.24.19》 |
| 若已得地智<br>知諸地善惡 | 寂靜心諦見<br>如是名比丘 《4.2.24.20》                |
| 漏法無漏法<br>一切種種知 | 皆因緣而生<br>如是名比丘 《4.2.24.21》                |
| 正直修梵行<br>早起淨恭敬 | 寂靜 <sup>32</sup> 離懈怠<br>如是名比丘 《4.2.24.22》 |
| 樂修於定慧<br>亦樂阿蘭若 | 復樂於四禪<br>如是名比丘 《4.2.24.23》                |
| 如鳥飛虛空<br>若意順正法 | 影則常相隨<br>如是名比丘 《4.2.24.24》                |
| 能殺諸煩惱<br>善知出入息 | 平等善意觀<br>如是名比丘 《4.2.24.25》                |
| 若能次第知<br>善知道非道 | 諦見所修法<br>如是名比丘 《4.2.24.26》                |
| 得樂心不喜<br>憂喜心平等 | 遇苦則不憂<br>如是名比丘 《4.2.24.27》                |
| 若諦知老死<br>知眾生善惡 | 天修羅禮敬<br>如是名比丘 《4.2.24.28》                |

<sup>31</sup> [2]淤=污【明】。

<sup>32</sup> [3]靜=清淨【宋】【元】【明】。

衣鉢常知足 不聚積財寶  
少欲而梵行 如是名比丘 《4.2.24.29》

一食而離垢<sup>33</sup> 不貪著諸味  
能捨於利養 如是名比丘 《4.2.24.30》

行捨心悲心 捨離妬嫉惡  
已燒一切過 如是名比丘 《4.2.24.31》

《4.2.25》彼比丘，內心思惟隨順正法，如是觀受。既觀受已，得微細智。更深觀察眼觸生受，攀緣順行。如是觀眼，第二攀緣相與共滅：「我眼觸受攀緣已滅，聲共攀緣我生愛受，若不愛受生。心莫共滅。」彼比丘以不愁繩繫縛彼心在攀緣柱。彼受滅已，彼聲攀緣共耳受滅，鼻緣於香而生鼻受。彼比丘復觀鼻受，如是思惟：「我鼻共香而生鼻受，若善不善，若記無記。我此鼻受，心莫共滅。」彼比丘，若觀心壞，如是攀緣數數習行。修取調心，善法熏心，無漏善法。爾時不動，舌攀緣味此之攀緣，若善不善，若記無記。彼比丘證攀緣已，次觀察受，若苦，若樂，不苦不樂。如是觀已，思惟憶念：「我此心者，為壞不壞。」又復觀察彼味攀緣所生之受能破壞心。如是觀已，以不愁繩繫縛彼心在攀緣柱，如行修取心，若如是舌受味愛所不能劫<sup>34</sup>。又彼比丘觀彼身觸，如是身觸共彼觸受，縛攀緣柱，若善不善，若記無記。觀彼觸受。若心動壞，復以縛於攀緣柱已，而調伏之，不復破壞。又彼比丘次觀察意縛法受，若善不善，若記無記。見受意壞，彼比丘以不愁繩繫縛彼心在攀緣柱，而調伏之，則不破壞。

《4.2.26》彼比丘觀六境界身入受已，諦知五受，得不盡處。

《4.2.27.1》彼以智燈觀眼觸受：「覺何者受？」

《4.2.27.2》彼觀：「意識緣，生此受，意縛，心取。一切世間愚癡凡夫以分別火而自燒燃。此無受者，唯行聚生，唯行聚滅，因緣所縛。」眼觸生受隨順觀已，隨順而行，彼不能取。心不動轉，不死，不亂。

《4.2.27.3》又彼比丘觀察耳受：「何者耳受？誰覺此受？」

《4.2.27.4》彼見：「意識隨順繫縛如此耳受，意共繫縛，依止彼意。此無作者，亦無受者。因緣而生如是耳受。非有作者，非有受者。唯有行聚，因緣勢力，若生，若滅。」

《4.2.27.5》又彼比丘觀察鼻受：「誰覺此受？」

《4.2.27.6》彼觀察：「受意識共縛，攀緣彼意，依止彼意，因彼，因緣隨順而生。唯有行聚。非有作者，非有受者，相續轉<sup>35</sup>縛<sup>36</sup>。觀鼻受已，「離於受者。」

<sup>33</sup> [4]離垢=雜治【宮】。

<sup>34</sup> [5]劫=却【宋】。

<sup>35</sup> [1]轉=繫【宋】【元】【明】。

《4.2.27.7》又彼比丘次觀舌受：「誰覺舌受？」

《4.2.27.8》觀察：「此受意識繫縛，如是舌受。依止彼意，彼縛攀緣，彼因緣生。非有作者，非有受<sup>37</sup>者，更無別物。唯<sup>38</sup>有行，聚因緣力生。」

《4.2.27.9》又彼比丘觀身觸受：「誰覺此受？此何<sup>39</sup>誰受？」

《4.2.27.10》如是觀察：「意識繫縛如此身受。非有作者，非有受者，更無別物。唯<sup>40</sup>有行聚，因緣力轉。」

《4.2.27.11》又彼比丘觀察意受：「誰覺意受？」

《4.2.27.12》觀察意受：「意緣於法，而生意識。三和合觸，觸共受生。譬如種種無量香物眾多和合，則生善香。此善香生，非是一因。此亦如是因緣和合，生一切受，非有作者，非有受者。」

《4.2.28》「譬如莖葉鬚釅<sup>41</sup>等緣，蓮華名生。彼非一因。如是依眼，緣色，緣空，緣念，緣明，生眼觸受。依眼而生如是受者，不從一生，非一物生，非一合生，非一相生，非聚集生，非應化生。」

《4.2.29》彼比丘如是如是諦求此受，如是如是生白淨法。如甘<sup>42</sup>蔗汁，器中火煎。彼初離垢，名頗尼多。次第二煎，則漸微重，名曰巨呂。更第三煎，其色則白，名白<sup>43</sup>石蜜。此甘<sup>44</sup>蔗汁，如是如是煎復更煎，離垢漸重，乃至色白。比丘如是緣器智火以煎相續心甘<sup>45</sup>蔗汁。初始禪觀，如頗尼多。次復第二則如巨呂。次復第三如白石蜜。如是比丘心相續法以智火煎，則成無漏鮮白之法，離垢，不雜，出世法生，出於生死，鮮白，離垢，猶如洗衣。

《4.2.30》又彼比丘，更以異法，微細觀受：眼觸生受，有麤有細，垢重不輕，與癡相隨，某眾生受。彼某甲受勝故能壞，餘殘少在。彼不依止。如是耳受、鼻受、舌受、身受、意受。

<sup>36</sup> [2]縛=轉【宮】。

<sup>37</sup> [3]受=作【明】。

<sup>38</sup> [4]唯=惟【明】\*。

<sup>39</sup> [5]何=阿【元】【明】。

<sup>40</sup> [\*4-1]唯=惟【明】\*。

<sup>41</sup> [6]釅=勃【宋】【元】【宮】，=孛【明】。

<sup>42</sup> [7]甘=昔【宋】【元】【宮】\*。

<sup>43</sup> [8]白=曰【宋】【元】【明】【宮】。

<sup>44</sup> [\*7-1]甘=昔【宋】【元】【宮】\*。

<sup>45</sup> [\*7-2]甘=昔【宋】【元】【宮】\*。

《4.2.31》彼比丘如是修已，受觀成就，魔軍欲壞，彼地夜叉轉復歡喜，如是上聞虛空夜叉。彼地夜叉、虛空夜叉聞四大王。彼地夜叉、虛空夜叉、彼四大王聞四天王。彼地夜叉、虛空夜叉、及四大王、并四天王向帝釋說。時帝釋王即乘白象堙羅槃那，向炎摩天歡喜心說：「具足如前。」

《4.2.32》彼炎摩天聞帝釋說，心生歡喜。以種種色天寶妙鬘莊嚴之具香莊嚴身，乘種種乘，可愛聲觸味色香等種種可愛不可說樂心大歡喜，炎摩天眾向兜率天四萬由旬，七寶殿舍勝妙光明種種宮室，意分別城，一萬由旬，名無漏樂菩薩坊巷。彌勒世尊住在彼處，有諸菩薩五百人俱。彼炎摩天到世尊所，心大歡喜，正天衣服在於一肩，右膝著地，合掌禮已，合掌於額而作是言：「天今當知，閻浮提中，業地之處依閻浮提，某國、某村、某聚落中，某善男子，如是種姓，如是名字，剃除鬚髮，被服法衣，正信出家。持戒，修行，恭敬尊長，獲得第四求無漏善諦見受地，破壞魔眾，堅牢善作正法橋梁，開顯白法。令彼魔分無有威力。天朋增<sup>46</sup>長有大勢力。如我今者向天所說。」

《4.2.33》彌勒世尊如是聞已，向炎<sup>47</sup>摩天如是說言：「天朋有力。魔分劣弱。正法朋長。煩惱縛緩。魔軍戰動。我聞歡喜。」

### 正法念處經卷第三

<sup>48</sup>正法念處經卷第四元魏婆羅門瞿曇般若流支譯生死品<sup>49</sup>之二

## 《II-5.1》

《5.1.1》又修行者，內心思惟，隨順正法觀察法行：彼比丘，受陰地分，略如六天之所知見，又復云何得第五地。

《5.1.2》又彼比丘，已諦見受，彼六天眾既作業已，觀想陰相，分別思量：「何者地中，我共彼想，行於<sup>50</sup>白法，正思惟已，一分中行？」

《5.1.3》觀察彼想，行白法相。初如是法分分善知：「云何緣於有見有對生不可見無對之想？」彼比丘更廣觀想。彼想攀緣十一種色。所謂長、短、方、圓、三角、團<sup>51</sup>、及青、黃、赤、白、紫等。

《5.1.4.1》依彼長相<sup>52</sup>則起長想：「如是世間，愚癡少智，無邊生死，業果、退生、愛離寒熱、飢渴之<sup>53</sup>患、為他作使、若奴僕等、迭互相食如是和集，虛妄不實，一切所有不饒

<sup>46</sup> [9]增 = 德【宮】。

<sup>47</sup> [10]炎 = 夜【宋】【元】【明】【宮】。

<sup>48</sup> *Begin* 《正法念處經》卷4 (CBETA, T17, no. 721, pp. 17c9-23b14).

<sup>49</sup> [11]品 + (第二)【宋】【元】【明】【宮】。

<sup>50</sup> [12]於 = 于【明】下同。

<sup>51</sup> [13]團 = 圍【宋】。

益事，如是無量不可堪忍。無量百千億那由他一切所作身口意起作苦惱業以為莊嚴，虛妄誑詐，愚癡凡夫，恒常如是。

《5.1.4.2》「人中則有農作等苦、迭相欺誑、斗秤<sup>54</sup>不平、言訟諍鬪、治生求利、參承王等、入海遠行、種種鬪諍、田作放牧、生夷人中、喜生邪<sup>55</sup>見、根不具足、離聞正法、生無佛處、無善因緣。雖<sup>56</sup>得無難，心常熹樂飲酒、姪盜、貪欲、瞋恚、妄語、兩舌、惡口、綺語。如是之人，是長生死，」緣彼長相則起長想。

《5.1.4.3》又復天中長生死相，緣彼相想：「如是天中。不得境界，喜樂境界，聲、味、色、香、貪欲、瞋、癡、種種放逸、習近婦女、歡喜園中、種雜莊嚴、寶間<sup>57</sup>宮殿、樹林、水池、有妙蓮花、遊戲快樂、天諸花香、種種味食、舞食<sup>58</sup>遊行貪著喜樂，天栴檀末，若散若塗，曼陀羅花、天歌音聲心生熹樂，離於正法。是長生死，若生天中，有如是事，」緣彼長相則生長想。

《5.1.4.4》又復餓鬼長生死相，緣彼相想：「惡業行故，飢渴乏瘦，兩火墮身，咽<sup>59</sup>則如針，脇狀山巖如空破瓮，以妬嫉故以刀劍等迭相斫割。在黑闇處，墮墜嶮岸，疾走往趣<sup>60</sup>河渠陂池。閻魔羅人，手執刀杖若利鑊等，斫打斲之，受大苦惱。食人唾吐，是等惡食無量百千不可堪忍受種種苦，眼中淚出，頭髮蓬<sup>61</sup>亂覆身蓋面，有百千虫周遍其體，擔負惡身饒一切病，長行生死，常有鐵鳥爪<sup>62</sup>嘴火燃攫啄其眼，口如燒樹，迭互相食，於三十六百千億數爾許由旬曠野中行，無主，無導，飢渴所逼，其身火燃，入黑闇處。如是餓鬼，邪見所誑，離聞正法，是長生死，」緣彼相想。

《5.1.4.5》「又復畜生，迭互相食，非理姪欲，不知所應。若生水中，水中而行，心燥常飢，常畏他取，鼃龜、慳<sup>63</sup>獸、及水獺等、魚則堤彌、堤彌宜羅、有名瓮魚、金毘羅魚、那迦羅魚、名大口魚、蛤蠱等虫，常一切時大者食小，常畏網等遮障而取。又陸地行，麀鹿、水牛、豬、象、牛、馬、驢、及犛牛、麀熊、犀等，種種苦縛，刀刃所殺，有病老死，迭相惱害，百千苦惱。如空中行，烏鳥、獾狐、鵝、及孔雀、鸚、鴿、鷄、雉、鳩、鴿、水鴈、青鳥護澤、百舌、鸛雀、命命、他養、是等諸鳥，如是無量。復有異鳥，殺、縛、飢渴、迭相食噉、寒熱苦惱之所逼切。如是畜生，水陸空行，三處皆畏，是長生死，」緣彼相想。

<sup>52</sup> [14]相=者【宮】。

<sup>53</sup> [15]之=乏【宋】【元】【明】。

<sup>54</sup> [16]秤=稱【明】。

<sup>55</sup> [1]邪=衰【明】下同。

<sup>56</sup> [2]雖=難【宋】【元】【明】。

<sup>57</sup> [3]間=閻【宋】【元】【明】【宮】。

<sup>58</sup> [4]食=養【宮】。

<sup>59</sup> [5]咽=烟【宋】【宮】。

<sup>60</sup> [6]趣=赴【宮】。

<sup>61</sup> [7]蓬=鬢【宋】【元】【明】【宮】。

<sup>62</sup> [8]爪=瓜【宋】。

<sup>63</sup> [9]慳=怪【明】。



《5.1.4.6》「如活地獄、黑繩地獄、合地獄、叫喚地獄、大<sup>64</sup>叫喚地獄、焦熱地獄、大焦熱地獄、阿鼻地獄，第一苦惱，不可思議無量百千畏、火刀等墮、諸惡池身分血洋、入刀葉林、入大火中、墮在灰河、行火燃地、受火燒苦、堅鞞<sup>65</sup>相似無量種惡苦惱所逼不可忍耐。如是地獄是長生死，」緣[12]彼<sup>66</sup>相想。

《5.1.4.7》彼比丘，慧聚觀察，彼見有對緣彼長色，業果因緣，緣於四諦，觀察眾生種種諸行，百千由旬。如是道行，分分思量，觀察因緣，厭離生死<sup>67</sup>。

《5.1.5.1》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘分分思量，觀彼短相？彼見聞知，或天眼見：彼比丘，欲動魔軍，云何分分思量觀察？

《5.1.5.2》「短<sup>68</sup>生死相，受戒頭陀，精勤布施，持戒，智行，恭敬尊長，直心歡喜，如是正見，敬重父母，見佛，聞法，恭敬供養，不諂曲行，不慢，不誑，近善知識，守信，正行，直心起業嚴身口意。如是之人生死則短<sup>69</sup>，」緣彼相想。

《5.1.5.3》「若生天中，則有放逸，歡喜園中，間錯、寶輦、種種樹林、水池、蓮花，有好栴檀、勝妙瓔珞<sup>70</sup>，莊嚴端正，有劫波樹、河、流、泉林，遊食快樂。捨如是樂，受持禁戒，飲食遊行如是種種禪思讀誦，樂見善人、教他讀誦、捨施<sup>71</sup>、調順、正行梵行、寂靜諸根、少語、樂法。如法飲食。若天如是，生死則短<sup>72</sup>。」

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<sup>64</sup> [10]大=犬【明】。

<sup>65</sup> [11]鞞=鞭【宋】【元】【明】【宮】。

<sup>66</sup> [12]彼=緣【宋】【元】【明】【宮】。

<sup>67</sup> [13]死+（飢渴乏患北藏作之患非鑿不成字當作攬同後文怪獸二藏並作慳非）夾註【明】。

<sup>68</sup> [14]短=斷【宋】【元】【明】【宮】\*。

<sup>69</sup> [\*14-1]短=斷【宋】【元】【明】【宮】\*。

<sup>70</sup> [15]瓔珞=纓絡【宮】。

<sup>71</sup> [16]施=他【宋】【元】【明】。

<sup>72</sup> [17]短=[矢\*(一/旦)]【宮】。

《5.1.5.4》爾時世尊而說偈言：

「種種諸苦惱 飢渴口焦乾  
火炎燒其身 如被燒枯樹  
彼苦不可數 若一念靜根  
暫依佛法僧 彼人生死短」

比丘如是緣於相想。

《5.1.5.5》

「常怖畏搥打 若雨及寒熱  
迭互相食噉 如是等眾苦<sup>73</sup>  
彼苦不可數 若一念靜心  
暫依佛法僧 畜生生死短」

比丘如是緣於相想。

《5.1.5.6》

「在活黑繩合 叫喚大<sup>74</sup>叫喚  
阿鼻等地獄 種種極苦逼  
彼苦不可數 能於一念中  
寂靜心取戒 地獄生死短<sup>75</sup>」

比丘如是緣於相想。彼比丘如是思惟生死短<sup>76</sup>相。

《5.1.6》何者四楞？彼正觀察：「鬱單越人，於一切物無我所心，決定上行，彼人如是四楞生死，」比丘如是緣於相想。

《5.1.7》何者是圓？「地獄畜生餓鬼等中，無智輪轉，非自<sup>77</sup>心行，是圓生死，」比丘如是緣於相想。

《5.1.8》何者三角？「若人行善不善無記種種雜業，地獄天人諸處雜生，彼不善業生地獄中，善業天中，雜業人中，若行三業，於三處生，如是名為三角生死，」比丘如是緣於相想。

《5.1.9》何者是團？「四大天王、三十三天、夜摩、化樂<sup>78</sup>、他化自在業相似生，於天中退，復生天中，於人中退，復生人中，非難處地，是團生死，」比丘如是緣於相想。

《5.1.10》何者是青？「不善業攝，地獄之人入闇地獄。是青生死，」比丘如是緣於相想。

<sup>73</sup> [18]苦=生【宋】【宮】。

<sup>74</sup> [19]大=[乏-之+犬]【宮】。

<sup>75</sup> [\* 14-2]短=斷【宋】【元】【明】【宮】\*。

<sup>76</sup> [\* 14-3]短=斷【宋】【元】【明】【宮】\*。

<sup>77</sup> [20]自=目【宋】。

<sup>78</sup> [1]樂=應【宋】【元】【明】【宮】。

《5.1.11》何者是黃？「黃色業攝，生餓鬼中，互相加惡，迭共破壞。如是餓鬼，是黃生死，」比丘如是緣於相想。

《5.1.12》何者是赤？「赤業所攝，生畜生中，迭相食血，於血生愛。是赤生死，」比丘如是緣於相想。

《5.1.13》何者是白？「白色業攝，生於天中。彼人，白業善道寶價，買<sup>79</sup>天人生。天欲退時，餘天語言：『汝善道去，人世界中。』人中欲死，親友、知識、妻子，啼哭，淚出覆面，而作是言：『甚可愛愍，今捨我去，當好處生，在<sup>80</sup>於人中。』如是天人，是白生死。」比丘如是緣於相想。

《5.1.14》彼比丘如是思惟：「既得人身，若不行善修施戒智，彼人自誑，流轉地獄畜生餓鬼曠野中行。如是愚癡凡夫之人，具足聚集如是業道<sup>81</sup>。」

《5.1.15》彼比丘，諦觀察受，觀察想陰攀緣而行諦見，諦求：

《5.1.16》因眼緣色而生眼識。三和合觸。修多作想，歷別觀察。見色，好，惡，若近，若遠，若長，若短，若方，若圓，若白，三角，是色形相，歷<sup>82</sup>別觀察彼諸相想，觀想因緣。觀陰界入，因緣相想，歷別觀察。若惡業報分分正證。因相應緣。覺因相應，然後捨離。若有利益，若不利，各各異相，知過去想：「我於此業，已得善報，已得惡報...如前所說...」如是知想：「若有想者，猶須憶念。彼憶念者緣彼想生。如燈光明，因燈，緣燈，因緣於燈，故有光明。如是如是因想，緣想，以想勢力，故有憶念。」彼比丘得第五地。比丘如是知想觸已，於彼天樂不生貪樂，於地獄苦不生怖畏。

《5.1.17》彼平等見，想如真金彼想比丘，破如是想，異法觀想。解脫彼想，復觀餘人，虛妄不實：「我今觀察何因，何緣，何因緣想？」彼觀察想：「因緣和合生如是想，若因緣滅，彼想則滅。」

《5.1.18》「如彼月珠。譬如月珠，緣月，緣珠，則清水生。想亦如是因緣而生。如是想者非無因緣，非有作者，非有受者，非自然生。」

《5.1.19》比丘如是諦觀想陰。彼既如是諦觀想已，諦知生滅，復微細觀。如河激流，想亦如是，善想生已，餘因緣力轉為不善。不善想生，餘因緣力轉為善想。彼心猿<sup>83</sup>猴初始破壞，無記為記。彼觀樂想，不生貪樂，無漏樂中生於樂想，樂中苦想。如是知樂。

《5.1.20》云何而見善陰界入若生若滅，不喜樂受？不樂想滅，不取想滅，然後行生，非住非滅，心不悵望識生住滅。比丘如是諦知此陰。是故不住魔之境界。貪欲瞋癡所不能縛。

<sup>79</sup> [2]買=賈【宋】【元】【明】【宮】。

<sup>80</sup> Here I read with the Taishō variant: [3]生=在【宋】【元】【明】【宮】。

<sup>81</sup> [4]道+(行)【宋】【元】【明】【宮】。

<sup>82</sup> [5]歷=應【宋】【元】【明】【宮】。

<sup>83</sup> [6]猿=猿【宋】【元】【明】。

無有常樂淨我等見。無明不能於生死中以色聲香味觸愛羈之所繫縛。不失憶念，彼憶念生，能盡諸漏，能到涅槃。爾時世尊而說偈言：

|                               |  |
|-------------------------------|--|
| 若何等比丘<br>不常勤精進                | 親近懈怠人<br>如是非比丘 《5.1.21.1》                        |
| 若不樂床敷<br>若喜 <sup>84</sup> 樂懈怠 | 佛說是比丘<br>彼不應善法 《5.1.21.2》                        |
| 煩惱根唯一<br>若有一懈怠<br>非唯有法服       | 所謂懈怠是<br>彼人不得法<br>而得名比丘 <sup>85</sup> 《5.1.21.3》 |
| 若無讀誦心<br>唯有比丘形                | 無禪無漏盡<br>如是非比丘 《5.1.21.4》                        |
| 但憙林中遊<br>貪意樂酒色                | 不樂道境界<br>如是非比丘 《5.1.21.5》                        |
| 若能絕魔縛<br>佛說彼比丘                | 復能斷惡業<br>不妄食僧食 《5.1.21.6》                        |
| 寧食蛇毒菌<br>終不破禁戒                | 及以洋銅等<br>而食僧飲食 《5.1.21.7》                        |
| 如是則不應<br>若食煩惱者                | 食所不應食<br>則是地獄人 《5.1.21.8》                        |
| 若人捨煩惱<br>彼比丘應食                | 如蛇窟中出<br>非樂見婦女 《5.1.21.9》                        |
| 以自身為質<br>此人污僧寶                | 而心憙樂惡<br>云何是比丘 《5.1.21.10》                       |
| 若貪愛利養<br>見婦女生染                | 喜樂於境界<br>非道非俗人 《5.1.21.11》                       |
| 若能燒煩惱<br>名善婆 <sup>86</sup> 羅門 | 如火焚樹林<br>不貪著飲食 《5.1.21.12》                       |

<sup>84</sup> Here I read with the Taishō variant: [7]意=喜【宋】【元】【明】【宮】。

<sup>85</sup> [8]名比丘=比丘名【明】。

<sup>86</sup> [9]婆=嬖【明】。

|                |  |
|----------------|--|
| 常樂行聚落<br>愚癡誑自他 | 熹數數洗 <sup>87</sup> 浴<br>迷 <sup>88</sup> 沒於道法 《5.1.21.13》 |
| 靜心空閑處<br>得名婆羅門 | 常行禪不捨<br>入善道境界 《5.1.21.14》                               |
| 好處阿蘭若<br>離欲人能止 | 非其人不住<br>非 <sup>89</sup> 熹樂欲者 《5.1.21.15》                |
| 若熹多言語<br>不向涅槃城 | 愛樂於境界<br>不生不死處 《5.1.21.16》                               |
| 近王極美食<br>唯名字比丘 | 常飲酒熹瞋 <sup>90</sup><br>妄語誑檀越 《5.1.21.17》                 |
| 若詐說方便<br>衰惱他俗人 | 數到王門所<br>損敗空閑者 《5.1.21.18》                               |
| 若人捨妻子<br>猶有係戀意 | 而依寂靜林<br>如吐已還食 《5.1.21.19》                               |

《5.1.22》彼比丘此過寂靜，諦觀諸陰如實諦見，勤修解脫，諮問尊長。若道非道諦知見故，八分聖道求解脫城，常勤行道，平等正見，心無垢染，其心寂靜，於所行道樂，修，多作。

《5.1.23》彼比丘如是善法無漏業道和合修行：「減損魔眾。長正法用。」彼地夜叉如是知己，轉復上聞虛空夜叉。

《5.1.24》虛空夜叉次第復向四大王說。彼四大王...乃至...炎摩兜率陀天彌勒世尊...如前所說...兜率陀處，有一菩薩，極大歡喜，向化應天如是說言：「閻浮提中，某善男子剃除鬚髮，被服法衣...如前所說...」彼化應天轉復<sup>91</sup>歡喜：「...如前所說...」

## 《II-5.2》

《5.2.1》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘得第五地？彼見聞知，或天眼見：

<sup>87</sup> [10]洗=洒【明】。

<sup>88</sup> Here I read with the Taishō variant: [11]悉=迷【宋】【元】【明】【宮】。

<sup>89</sup> Here I read with the Taishō variant: [12]悲=非【宋】【元】【明】【宮】。

<sup>90</sup> [13]瞋=眠【元】【明】。

<sup>91</sup> [1]復=彼【明】。

《5.2.2》觀十色入。十者所謂眼入、色入、耳入、聲入、鼻入、香入、舌入、味入、身入、觸入。

《5.2.3.1》云何觀察此十色入？「眼入因緣，色入因緣，我此想生。」

《5.2.3.2》彼如是觀：「以眼因緣色因緣故，而生眼識。三和合觸，觸共受想思等俱生。彼比丘，若受知受，若思知思，若想想。如『此色長，』如『此色短，』『此色可愛，』『此不可愛，』『此色可見，』『此不可見，』『此色有對，』『此色無對，』」如是乃至此意名色，有十一種如是分別。

《5.2.3.3》三和合觸，觸共受想思等俱生。知彼眼觸生受想思。彼義云何？覺知名受。受知時節，是名想義，是名意轉。此等法生，有異異相，有異異體。異義則如十大地法，如是異相，是思<sup>92</sup>異相：念、慧、解脫、受、想、思、觸、欲、進、三昧。此一攀緣，有異異相。如是受相<sup>93</sup>，如是想相，有異非一。譬如日光一緣異體，如是如是，異自體受，異自體思。

《5.2.3.4》諦知眼觸生受想思，彼正觀察眼如是空，無物，不堅。比丘如是實見彼眼，諦知於道，遠離邪見，正見現前，彼捨如是共癡濁行不淨眼想，不真實想。諦觀此眼唯是肉搏，「脂、膿、血、淚，不淨物合，」如是知己，則能斷欲。彼於此眼知無常已，則見無常。彼知此眼唯有肉搏在骨眶<sup>94</sup>已，心得離欲。復知此眼筋纏縛已，知：「此眼入自他迭互，各不相應。此物不堅，一切無我。以要言之，如是眼者唯是苦物。」既觀知己，離眼入欲。

《5.2.3.5》既觀眼入，如是知己，次復觀色：「如是色者，有愛不愛，是無記法，不實分別，此有何堅，何淨，何常，何我，何樂？」如是觀色，思惟知己，知：「一切色皆悉無堅，唯有分別。此色如是有愛不愛。此愛不愛體不可得。此唯世間若愛若憎分別攝取，『若愛若憎，』如是憶念。」

《5.2.4.1》又彼比丘既如是觀眼色入已，觀耳聲入。彼觀察聲：云何而生？根塵相對而生此聲。彼如是觀：以耳因緣，念因緣故，而生耳識。三和合觸，觸共受想思等俱生。知觸共彼受想思生。若以知觸共思而生，覺知思想。所謂：「長相。遠等因緣，得聞其聲，厚麤細業，若愛不愛。」彼比丘知如是聲，思知，想想分分思量，以意識知，思知受知，憶念思量。彼耳聲入思量簡擇。然後覺知如是：「聲者非有自體無愛不愛。唯有分別。此聲如是有愛不愛。如是聲者非有自體，非常，非物，破壞，不堅，無樂，無我，亦無我所。唯貪瞋癡愛不愛聲。」

《5.2.4.2》如是正觀聲耳入已，若聞聲時，則不迷惑，不生熹樂，不取，不著，不謂有堅。如是觀察耳聲入已，不樂耳識，離耳識欲：「耳識非我。我非耳識。」觸受想思皆亦如是。

<sup>92</sup> [2]思=異【宮】。

<sup>93</sup> Here I read with the Taishō variant: [3]想=相【宋】【元】【明】【宮】。

<sup>94</sup> Here I read with the Taishō variant: [4]匡=眶【元】【明】。

《5.2.5.1》又彼比丘觀鼻香入：「以鼻因緣，以香因緣，念因緣故，而生鼻識。若近，若遠，若愛不愛，若香，若臭，風和合來，因風而聞。」鼻為內入，香為外入。三和合觸，觸共受想思等俱生。知彼相已，如是觀察鼻香入相。知內觸相，則知觸相，思相平等：「於如是法，一相攀緣，異因緣用。異者，所謂有異異相，有異異體。異相則如十大地法...如前所說...此一切法如是異相，非是一相一因緣作。」

《5.2.5.2》彼比丘，如是諦知彼鼻香入，如是諦求：「此如是物，有何物堅，有何物常，何物不壞？」彼人如是知鼻香入：「一切非我。非是我所。」如是正知：「唯有分別此鼻香入，如是唯縛愚癡凡夫，非點慧者。」比丘如是一種觀察。

《5.2.6.1》又彼比丘觀舌味入：「彼念等緣，而生舌識。三和合觸，觸共受想思等俱生。彼隨順覺名為受相<sup>95</sup>。知是想相。對是觸相。想是思相。想緣於相。彼如是法各各自相復平等相，異因緣生，如是一切共成一事。譬如因筒，因鉗，因糠，因水，因瓮<sup>96</sup>，金師因緣作一指環，若作手釧。如是法者非一相成。此舌味入亦復如是。」

《5.2.6.2》又彼比丘諦觀舌入及以味入。如是觀已：「彼舌味入無有少法常樂我淨，」一切種種深細思惟，不得一法。如是如是一相相應，彼於舌入味入離染：「一切眾生沈沒此海，熹樂味海，迭相障礙。是故，復於人天地獄畜生餓鬼五道大海，如是繫縛。」比丘如是於舌味入離<sup>97</sup>欲解脫：「舌入非我。我非舌入，非常，非物，亦非不動，非不破壞，非舌味入。」比丘如是得離染欲。

《5.2.7》又彼比丘觀身觸入：「身觸因緣，而生身識。三和合觸，觸共受想思等俱生...」如前所說眼根入等，此身觸入應如是知。

《5.2.8.1》又修行者，內心思惟，隨順正法觀察法行：云何比丘，如是觀察十色入已，觀察法入？彼見聞知。或天眼見：

《5.2.8.2》「彼法入中攝三種法。謂數緣滅、非數緣滅、及以虛空。所有無法，皆法入攝如是觀已，彼虛空者，亦是法入。數緣滅者：此法名智，無量種種證已，順行。數緣作已，證斷煩惱，令彼煩惱盡滅，失壞一切無漏。非數緣者：彼非數緣名智非受，非知，非覺，又亦非疑。餘人之識，有百千生，一切皆失眠耳鼻舌身意等識，彼已破壞，不復更生，如是名為非數緣滅。此非數緣。第三虛空。知此三法，不生，是常，非三世攝。此非今生，亦非已生，又非當生。」

《5.2.9》又彼比丘法入二種各各分別，謂色無色。

《5.2.10》「所言色者，謂十色入。云何眼識，非見非對，見對見色？如是耳識，非見非對，云何取聲？如是鼻識，非見非對，云何取香？如是舌識，非見非對，云何取味？如是

<sup>95</sup> [5]相=想【宋】【元】【明】【宮】。

<sup>96</sup> [6]瓮=瓮【宋】【元】【明】【宮】。

<sup>97</sup> Here I read with the Taishō variant: [1]雖=離【宋】【元】【明】【宮】。

身識，非見非對，云何取觸？云何如是彼外五入，此內五入，非見非對與彼見對，云何相得？」

《5.2.11.1》彼比丘如是觀察：「眼識生時，二種攀緣...乃至...意識，皆有二種。如是識生。如印印物，彼不似印。印軟物堅，則不能印。印堅物軟，印則文生。如是如是識非見對緣取見對。一切法中，第三印生，不相似物不相似生。如是諸法，不相似物不相似生。是初居致。

《5.2.11.2》「第二居致：二法相似還相似生。所謂白縷生成白衣。

《5.2.11.3》「第三居致：二不相應不相應生。如燧火生木之與火，不相應見。

《5.2.11.4》「第四居致：見從稀<sup>98</sup>物而生稠物。如乳生酪，乳稀<sup>99</sup>酪稠，彼法如是，則不相應。如是如是不相似法，謂眼識等，異因異緣，眼識等生。」爾時世尊而說偈言：

若樂覺知法 在林而行禪  
正覺知諦相 則得無上處 《5.2.12.1》

常樂行慈心 勤於法境界  
諦知於身相 則名真比丘 《5.2.12.2》

若人正觀察 欲恚不能壞  
彼得言比丘 異此非比丘 《5.2.12.3》

愍一切眾生 捨一切貪戀  
解脫一切縛 則名真比丘 《5.2.12.4》

若人調御心 境界不能壞  
無垢如真金 名知足比丘 《5.2.12.5》

若人愛不愛 不垢污心意  
當知彼行善 捨離一切過 《5.2.12.6》

威儀不可嫌 法行調諸根  
勇猛清淨意 如是名比丘 《5.2.12.7》

若人常喜樂 知諸論中義  
不貪著飲食 名寂意比丘 《5.2.12.8》

<sup>98</sup> [2]稀=希【宋】【元】【明】【宮】\*。

<sup>99</sup> [\*2-1]稀=希【宋】【元】【明】【宮】\*。



|                |                            |
|----------------|----------------------------|
| 林行阿蘭若<br>若以此為樂 | 塚間草為敷<br>如是名比丘 《5.2.12.9》  |
| 諦知罪業過<br>深識因與緣 | 善達諸業果<br>是離惡比丘 《5.2.12.10》 |
| 破生死曠野<br>復能善知友 | 壞惡調諸根<br>名寂意比丘 《5.2.12.11》 |
| 於譽心不喜<br>如大海之深 | 毀訾心不憂<br>是修行比丘 《5.2.12.12》 |
| 堅意隱他惡<br>時語善恭敬 | 不餐軟滑語<br>名寂靜比丘 《5.2.12.13》 |
| 知欲界業因<br>無色亦諦知 | 亦知色界因<br>是知論比丘 《5.2.12.14》 |
| 不喜世俗語<br>於境界如毒 | 常樂斷諸過<br>佛說是比丘 《5.2.12.15》 |
| 若人欲如泥<br>黠慧開心意 | 意常如是行<br>解脫生死縛 《5.2.12.16》 |
| 若人禪誦業<br>利益諸眾生 | 遠離於懈怠<br>名蘭若比丘 《5.2.12.17》 |
| 若能答問難<br>當知是法師 | 辯才調諸根<br>不爾如草等 《5.2.12.18》 |
| 若身行意行<br>僧所有事業 | 一切不疲倦<br>一切皆能作 《5.2.12.19》 |
| 而不求財物<br>唯利益僧意 | 不為富樂名<br>解脫一切縛 《5.2.12.20》 |
| 持戒不憚天<br>持戒為涅槃 | 亦不求名利<br>是寂靜比丘 《5.2.12.21》 |

常捨離眾惡 恒<sup>100</sup>樂行善行  
不近惡知識 是佛法比丘 《5.2.12.22》

常以慈修心 恭敬質直意  
學句不缺者 去涅槃不遠 《5.2.12.23》

常畏老病死 不憚樂世間  
修禪不放逸 去涅槃不遠 《5.2.12.24》

若人以無常 自他空無我  
修禪上上智<sup>101</sup> 去涅槃不遠 《5.2.12.25》

## 《II-6》

《6.1》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘，得五地已，得第六地？彼見聞知，或天眼見：

《6.2》彼比丘解四居致：「此法云何有相似因，得相似果；不相似因，不相似果；因不相似，果不相似；有半相似，半不相似？

《6.3.1》「云何名為有相似因，得相似果？譬如稻因還生於稻。如是如是，內相似者，善業，相似如是得果，謂天人中。是初居致。

《6.3.2》「云何名為不相似因，不相似果？譬如甜乳而生酢酪。不可愛樂如是如是內不相似，謂於此世，愛染聲觸味色香等，而得地獄不可愛果。不可樂果猶如酢酪。第二居致。

《6.3.3》「云何名為因不相似，果不相似？譬如青等合生異色，色不相似。如是如是，內不相似謂業果報皆不相似，非其業果。所謂邪見外道齋法殺羊，憚天，而墮地獄。第三居致。

《6.3.4》「云何名為有半相似，半不相似？譬如白縷以成白衣。縷細衣麤是不相似。如是如是，內半相似半不相似。細不善業，得大地獄不善麤報。第四居致。」

《6.4》又彼比丘思惟觀已不取業果，更復思惟，觀異業果，於有中行，猶如輪轉，有四居致：

「有業未到，眾人共作，而能逼惱。此初居致。

「有業已到，方能逼惱。第二居致。

「有業若到，若其未到，皆能逼惱。第三居致。

「有業非到亦非未到。第四居致。

<sup>100</sup> Here I read with the Taishō variant: [3]但 = 恒 【宋】 【元】 【明】 【宮】。

<sup>101</sup> [1]智 = 知 【宮】。

《6.5.1》「有業未到，眾人共作，能逼惱者。如世間法，星雖未到，國土得殃。若出世間，眼識未到業海能逼，所謂欲心憂悲等逼。此初居致。

《6.5.2》「有業已到，方能逼者。如世間法，火到乃燒，刀至方割。若出世間，不善業到，地獄畜生餓鬼逼惱。第二居致。

《6.5.3》「有業若到，若其未到，能逼惱者。如世間法，呪毒勢力，若到未到，悉能逼惱。若出世間，人欲死時，有悒望相，未到地獄。第三居致。

《6.5.4》「有業非到非未到者。譬如世間，種種藥子，非到生力，非未到生。若出世間，亦復如是羅漢比丘決定受業，量如須彌。彼阿羅漢，若入涅槃，若未涅槃，此業不能逼阿羅漢。第四居致。

《6.6》「有業現受而非生受。此初居致。

「有業生受而非現受。第二居致。

「有業生受亦現世受。第三居致。

「有非現受亦非生受。第四居致。

《6.7.1》「何業現受而非生受？若世間者，如犯王法，王法與罰，此業現受而非生受。出世間者，修行布施，善人所讚。此業現受，非他世受。此初居致。

《6.7.2》「何業生受而非現受？若世間者，入火得天<sup>102</sup>。出世間者，此世行善，若行不善，異世得果。此可現見。第二居致。

《6.7.3》「何業生受亦現世受？若世間者，所謂現受，生世亦受。出世間者，亦復如是。第三居致。

《6.7.4》「何業非現亦非生受？若世間者，如不語戒，不語布施。出世間者，謂無記業，非現世受，非生世受。第四居致。」

《6.8》彼比丘，如是一廂<sup>103</sup>處坐，如是觀察無量種枝業果報羅<sup>104</sup>網，遍滿地獄餓鬼畜生人天之中。如<sup>105</sup>是見已，隨順法行。<sup>106</sup>◎◎<sup>107</sup>

<sup>102</sup> Here I read with the Taishō variant: [2]火=天【宋】【元】【明】【宮】。

<sup>103</sup> [3]廂=相【宋】【元】【明】【宮】。

<sup>104</sup> [4]〔羅〕—【宮】。

<sup>105</sup> [5]如=知【宋】【元】【明】。

<sup>106</sup> [6]卷第四終【明】。

<sup>107</sup> [7]卷第五生死品第二之三首【明】。

## 《II-7》

《7.1》又修行者，內心思惟，隨順正法觀察法行。云何比丘知業果報？

《7.2》謂知此業，知此業果，知善不善。知：「此眾生成就身惡行，成就口惡行，成就意惡行，毀謗賢聖，邪見所攝。彼人以是業因緣故，身壞命終，或墮地獄，或墮畜生，或墮餓鬼。

《7.3》「若有眾生成就身善行，成就口善行，成就意善行，讚歎賢聖，正見所攝，彼人以是業<sup>108</sup>因緣故，身壞命終，則生善道天世界中。」

《7.4》彼比丘如是觀察自業報法。彼比丘如是觀已，魔界眾生不與共行。終到涅槃如是法行，修厭離行，勤行善道，終盡生死，攝取他人：「令度生死，如自度已，及諸檀越。」

《7.5》彼比丘知業報法，觀察地獄餓鬼畜生人天諸趣業報法，數。譬如清淨毘琉璃珠。為莊嚴故，以繩穿之。隨彼繩色，若青、若黃、赤、白、紫等，如彼色見。如是業珠，報繩穿之，彼比丘，於是業中，皆見聞知，或天眼見清淨明了。

《7.6.1》又彼比丘，若見，若聞，知業報法猶如彼珠：「譬如有珠，其色極白，普清，無瑕，清淨，任穿，已善修治，普門，殊勝，一切世人之所讚歎，任王王等所應畜用。如是功德相應淨珠，唯王王等知此功德清淨珠價。取此珠已，著莊嚴上。」

《7.6.2》如是如是彼比丘：「十善業道淨分寶珠，普白，善淨，離過，無瑕；清淨，任穿，對治法分有大勢力是答難法乃是法師法鑽所穿；善巧修治，如是如是願施戒智，如是如是修治十善業道珠已，隨願所取轉輪聖王，若取天王，若取魔王，若取梵王，修無漏禪三昧自在。如是如是彼正法珠善修治已。

《7.6.3》「名為『普門。』此普門者，謂天人門。彼正法珠名為普門，世間<sup>109</sup>城中既得出已，入涅槃門。

《7.6.4》「『一切世人所讚歎者，』謂正見人學人所讚。

《7.6.5》「『任王王等所應用者，』入正法道，心王<sup>110</sup>，所應。若人信彼，毘琉璃珠一切功德皆悉具足。如是寶珠與正法珠相似相對。」

《7.7.1》又彼比丘觀業報法猶如彼珠：「譬如有珠。其珠有瑕，不普清淨，非一切門，而不鮮白，不任鑽穿，不任修治，一切人見則不讚歎，非王王等所應畜用。

<sup>108</sup> [8]業=善【宋】【元】【明】【宮】。

<sup>109</sup> [1]間=門【宮】。

<sup>110</sup> [2]王=正【宮】。

《7.7.2》「如是如是，彼外道法，是相似法，如有瑕珠。所言瑕者，謂身見瑕、戒取、疑瑕。

《7.7.3》「『非一切門，』唯是地獄餓鬼畜生三趣之門。

《7.7.4》「『非是好法，』又亦不與無漏相應。

《7.7.5》「『不任鑽穿，』非答難法，非是法師法鑽所穿。

《7.7.6》「『非王王等所應畜用，』八富伽羅正法道行，是心之王，彼外道珠非其所應。

《7.7.7》「如是等法相似相對非法瑕珠，若繫人咽，如是之人，彼相似珠用繫咽已，在於地獄餓鬼畜生，無始以來生死流轉。」彼比丘如是觀察：「珠相似珠。譬如世間有琉璃珠，似毘琉璃。有人見之，謂『毘琉璃。』愚癡凡夫亦復如是。」

《7.8》彼比丘如是諦知法非法已，得第七地。彼地夜叉見彼比丘清淨持戒得第七地，轉復歡喜，如是傳聞虛空夜叉。虛空夜叉聞四大王。彼四大王聞四天王。彼四天王如是傳聞三十三天。三十三天如是復向帝釋王說。彼帝釋王次第復向炎摩天說。彼炎摩天展轉復聞兜率陀天。兜率陀天如是具白彌勒世尊。彌勒世尊告化應天。彼化應天復向他化自在天說，作如是言：「閻浮提中，某善男子...如是次第如前所說...」

《7.9》又修行者，內心思惟，隨順正法觀察法行：云何比丘觀業報法？

《7.10》「第十一者，名為無作。是色所攝一切法中，與色相應，若人受戒。一發戒已，若睡，若悶，失心癡狂，如是善法相續轉行。譬如河流流常不斷，如是之人，若睡，若悶，失心癡狂，如是無作常流不斷。無作名色不可見對，彼復云何？色業所攝，此無作色，乃是一切善法之柱。此如是等十一種色。」<sup>111</sup>

#### 正法念處經卷第四

<sup>112</sup>正法念處經卷第五元魏婆羅門瞿曇般若流支譯生死品<sup>113</sup>之三<sup>114</sup>

《7.11》又彼比丘如是觀察：「云何眾生有種種色，種種形相，有種種道，種種依止？」

《7.12.1》又彼觀察：「有種種心，種種依止，種種信解，有種種業，此如是等種種諸色，種種形相，種種諸道，種種依止。譬如黠慧善巧畫師，若其弟子，觀察善平堅滑好地。得

<sup>111</sup> [3]不分卷【明】。

<sup>112</sup> *Begin* 《正法念處經》卷5 (CBETA, T17, no. 721, pp. 23b17-29a15).

<sup>113</sup> [4]品+ (第二)【宋】【元】【宮】。

<sup>114</sup> [5]不分卷【明】。

此地已，種種彩<sup>115</sup>色，種種雜雜，若好若醜，隨心所作，如彼形相。心業畫師，若其弟子，亦復如是。善平堅滑業果報地，生死地界，隨其解作，種種形相，種種諸道，種種依止，心業畫師業作眾生。

《7.12.2》「又諸彩色，取白作白。取赤作赤。取黃作黃。若取鴿色，則為鴿色。取黑作黑。心業畫師亦復如是。緣白取白，於<sup>116</sup>天人中，則成白色。何義名白？欲等漏垢所不染污，故名白色。

《7.12.3》「又復如是心業畫師取赤彩色，於天人中，能作赤色。何義名赤？所謂愛聲味觸香色，畫觀察衣。

《7.12.4》「又復如是心業畫師取黃彩色，於畜生道，能作黃色。何義名黃？彼此迭互飲血，噉肉。貪欲瞋癡，更相殺害，故名黃色。

《7.12.5》「又復如是心業畫師取鴿彩色，攀緣觀察，於餓鬼道，作垢鴿色。何義名鴿？彼身猶如火燒林樹，飢渴所惱，種種苦逼。心業畫師，嫉心所乘，癡闇所覆。

《7.12.6》「又復如是心業畫師取黑彩<sup>117</sup>色，於地獄中，畫作黑色。何義名黑？以黑業故，生地獄中，有黑鐵壁被燃被縛，得黑色身，作種種病，飢渴苦身，無量苦逼。皆是自業，非他所作。」

《7.12.7》又彼比丘觀察：「如是三界五道五種彩色生死畫衣，於三地住，謂欲界地、色、無色地。心業畫師，習近婬欲，攀緣欲界，種種色畫。緣色依止，有二十種離欲四禪，以為畫筆，依十六地，是所畫處，畫作色界。離緣色界，三摩跋提緣，無色界，畫為四處，心業畫師。廣畫如是三界大衣。」

《7.13》又彼比丘觀察如是心業畫師，更復異法，畫作眾生：「心如畫師。身如彩<sup>118</sup>器。貪欲瞋癡以為堅牢。攀緣之心猶如梯蹬<sup>119</sup>。根如畫筆。外諸境界，聲觸味色及諸香等，如種種彩。生死如地。智如光明。勤發精進如手相似。眾生如畫，神通如彼無量形服，有無量種業果報生。如畫成就。」

《7.14.1》又彼比丘，依禪，觀察心業畫師，有異種法：「如彼畫師不生疲倦，善治彩色，各各明淨善識好筆，畫作好色。心業畫師亦復如是。不生疲倦，若修禪定善治禪彩，攀緣明淨如彩光明，修道之師如善好筆，知禪上下如善識知。有取有捨，如不疲倦如是禪定，心業畫師畫彼禪地，如彼好色。

<sup>115</sup> [6]彩=綵【宋】【元】【宮】\*下同。

<sup>116</sup> [7]於=于【明】下同。

<sup>117</sup> [\*6-1]彩=綵【宋】【元】【宮】\*下同。

<sup>118</sup> [8]彩=采【宋】【宮】。

<sup>119</sup> Here I read with the Taishō variant: [9]蹬=陞【元】【明】。

《7.14.2》「又彼如是心業畫師，若有疲倦，則畫不善，地獄餓鬼畜生道處。同業因緣，鐵杵為筆，不善彩色，畫非器人，所謂地獄餓鬼畜生如是等色，非好色畫...廣說如前...」

《7.15》又彼比丘次復觀察心之猿猴，如見猿猴：「如彼猿猴，躁擾不停，種種樹、枝、花、菓林等、山谷、巖窟、迴曲之處，行不障礙。心之猿猴亦復如是。五道差別如種種林。地獄畜生餓鬼諸道猶如彼樹。眾生無量如種種枝。愛如花葉。分別愛聲諸香味等以為眾果，行三界山，身則如窟，行不障礙是心猿猴。此心猿猴常行地獄餓鬼畜生，生死之地。」

《7.16》又彼比丘，依禪，觀察心之伎<sup>120</sup>兒，如見伎兒：「如彼伎兒，取諸樂器，於戲場地，作種種戲。心之伎兒亦復如是。種種業化以為衣服。戲場地者，謂五道地。種種裝飾，種種因緣。種種樂器，謂自境界。伎兒戲者，生死戲也。心為伎兒。種種戲者，無始無終長生死也。」

《7.17》又彼比丘，依禪，觀察心彌泥魚，如見彌泥：「如彌泥魚在於河中，若諸<sup>121</sup>河水急速亂波，深而流疾，難可得行，能漂無量種種樹木，勢力暴疾，不可遮障，山澗河水，迅<sup>122</sup>速急惡。彼彌泥魚能入能出，能行能住。心之彌泥亦復如是。於欲界河，急疾波亂，能出能入，能行能住。地獄有河。其河名曰鞞多羅泥。彼河極深，濤波湧迅<sup>123</sup>，無時暫停，甚可怖畏；急疾亂流，善不善業以為流水；難可得行，一切世間愚癡凡夫所不能渡<sup>124</sup>；此五道河，無量劫中，常漂眾生；境界疾流，迅<sup>125</sup>速不斷勢力暴惡不可遮障，無常相續力勢所牽不可約截，愛河急惡。心彌泥魚能行此河，若入若出。出者天人。入者地獄餓鬼畜生。心彌泥魚在愛河中，如是入出。」

《7.18》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘，修禪念住，知業報法，觀察一切眾生之心常自在行，為心所使，為心所縛，如是觀察？彼見聞知，或天眼見：

《7.19》「一切眾生心業自在，依心業行，為心所使。」又復觀察：「云何眾生縛在生死，無始無終，無量轉行？」彼見聞知。或天眼見：「以心染故，眾生繫縛。以心淨故，眾生解脫。」

《7.20》如是心者無量種種，攀緣壞相，自體壞相。同業壞相，心有五種，謂五道中。自在秉執，與結使心和合相應，常在生死；離第一依，謂虛空等三無為法。五根壞相，有五種心。無量無邊愛心依止，種種壞相。以要言之，此是染分。

《7.21.1》云何方便得離染分？三煩惱根有三對治，過去未來一切諸佛正遍知說如是正道：欲以不淨，瞋以慈心，癡以因緣。

<sup>120</sup> [1]伎=技【元】【明】下同。

<sup>121</sup> [2]諸=障【宋】【元】。

<sup>122</sup> [3]迅=峻【宋】【元】【明】【宮】\*。

<sup>123</sup> [\*3-1]迅=峻【宋】【元】【明】【宮】\*。

<sup>124</sup> [4]渡=度【宋】【元】【明】【宮】。

<sup>125</sup> [\*3-2]迅=峻【宋】【元】【明】【宮】\*。

《7.21.2》彼於身中如是觀欲，如是比丘緣身行已，分分觀身。從足爪等乃至於頭，分分觀察此鹿身分：「何者是我，何者我所，自身分中？」如是足爪離身觀察：「爪非是身。足指非身。何者是身？何者是我？何者我所？足掌非身。何處起心，謂是我所？此內踝者，非是我身。此足跟者，亦非我身。腓<sup>126</sup>非我身。膝非我身。圓<sup>127</sup>非我身。陰非我身。此髑髏者，亦非我身。冀門之處，亦非我身。如是背處四十五骨，皆非我身。頭非我身。面中之骨亦非我身。頭中之骨亦非我身。」彼比丘如是觀察於分分中，不見有身。一一分分，皆不見身。又復不見如是分分。復觀眼耳鼻舌身意，皆不見身。又復觀察我中無我。彼如是等唯<sup>128</sup>是微塵，如是分分觀察彼身，猶如芥子乃至微塵。又復分分觀察諸大：「何者是我？何者地界？如是次第，何者是我？何者水界？何者是我？何者火界？何者是我？何者風界？」彼如是觀界非是我，我非是界，非別有我，非別有界，非異界我，別更有物，如是皆以第一義諦：「譬如無量多樹和合，則見於林。樹非是林。異樹無林。是第一義。離樹之外，無別名林。」又復觀樹，離彼根莖枝葉等外，別更無樹：「第一義諦，無如是樹。依世諦故，有林有樹。身亦如是。足等和合，唯有名字。依世諦故，得言有身。」彼比丘知身法已，離於身欲，離身分欲，得離一切根受界欲。既離欲已，彼喜欲愛不能繫縛。如是勤觀欲心對治。

《7.21.3》又彼比丘，云何勤觀瞋心對治？彼住慈心，常勤觀察惡行眾生，所謂五道生死退生，常有怖畏。如死無異，比丘觀之，如母悲子：「彼諸眾生如是苦惱，云何可瞋？我若瞋之，則是瘡上復更與瘡。如是眾生，本性苦惱，不應瞋之。」瞋是第二最大煩惱。如是勤觀瞋心對治。

《7.21.4》又彼比丘，云何次第勤觀第三最大煩惱？「癡覆眾生，身不善行，口不善行，意不善行，身壞命終，墮於惡道，生地獄中。彼若離癡，修行正見，身行善行，口行善行，意行善行，諦知善法及不善法。如是諦知法非法心，則滅第三最大煩惱。」如是勤觀癡心對治。

《7.22》又<sup>129</sup>彼比丘如是勤觀三種煩惱，三種對治。彼<sup>130</sup>三種滅已，一切煩惱結使皆滅。如斷樹根，皮、莖、枝、葉、花、菓緣等一切悉乾，如是能斷此三煩惱。一切煩惱，皆悉斷滅。

## 《II-8》

《8.1》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘，第七地中，修第八地，得第八地？彼見聞知，或天眼見：

<sup>126</sup> Here I read with the Taishō variant: [5]腓 = 腓【宋】【元】【明】【宮】。

<sup>127</sup> [6]圓 = 面【明】，明註曰圓疑面誤。

<sup>128</sup> [7]唯 = 惟【明】\*。

<sup>129</sup> [1]〔又〕 - 【宮】。

<sup>130</sup> [2]〔彼〕 - 【明】。



《8.2》彼比丘最初如是如實觀眼：「云何世間愚癡凡夫，眼見色已，或貪，或瞋，或生於癡。彼諸凡夫，若見知識，若見婦女，心則生貪。若復異見，則生於瞋。見他具足，貪瞋所覆，以眼於色不如實見。癡蔽於心，愚癡凡夫，唯有分別眼見於色，若貪，若瞋，若癡所覆。愛誑之人，自意分別此我我所，如是染著。

《8.3》「譬如狗齧<sup>131</sup>離肉之骨，涎汁和合。望得其髓，如是貪狗齒間血出。得其味已，謂：『是骨汁。』不知白血有如是味。以貪味故，不覺次第自食其舌。復貪其味，以貪覆故，謂：『骨汁味。』

《8.4》「愚癡凡夫亦復如是。虛妄分別眼識見色，貪著喜樂。思量分別以色枯骨，著眼口中，境界如齒，如是齧<sup>132</sup>之。染意如涎，愛血流出。貪愛血味，謂色為美。於色得味。猶如彼狗，凡夫愚癡。眼識見彼如骨之色。虛妄分別如狗齧骨。如是觀察眼見於色猶如枯骨。如是一切愚癡凡夫，虛妄分別之所誑惑。」

《8.5》又彼比丘如是思惟：「云何比丘，於愛生畏，厭離生死，捨一切欲？譬如龍象，至年六十，其力盛壯，善調象人，革鬪捉取，縛其五處，置牢檻中。然後乃<sup>133</sup>多與歡喜搏、及以甘蔗、甘蔗酒等種種美味，以諸樂器、歌聲樂之，望使不愁，不憶林樂。若忘林樂，得與凡象同共止住。極令調善，繫屬他人。彼象雖復如是將息，如是供養不能令其心離憂悶，然其不忘林間之樂。自在遊行，不忘山曲、樹林花菓、眾鳥音聲、河傍處樂。思惟念已，絕縛而去。憶彼樂故，於調象人不生忌難，壞其牢檻，去向林中。心不顧念多多蹇茶，美歡喜搏、及以甘蔗、甘蔗酒飲，琴樂、歌聲，心不可調，心不可誑。不忘林樂。不樂凡象共行共住。還向林中。

《8.6》修行比丘亦復如是，無始以來流轉世間，五縛所縛。何等為五？所謂愛聲、觸、味、香、色。誰為善調？所謂眼、耳、鼻、舌、身、意，如是六識。何者牢檻？所謂喜樂妻、子、眷屬、止住之處、僕使、富樂，染著煩惱之所遮障。多歡喜搏、及甘蔗酒種種美味，諸飲食者，分別之心為歡喜搏，姪欲為飲食。心愛網以為作樂歌笑<sup>134</sup>等聲。邪見凡夫猶如凡象。共同住者，謂有身見戒取疑網口中甜者，所謂喜樂邪見言說。繫屬他者，屬欲瞋癡。善調之象，謂修行者。一切染癡以為供養。憶念出離，則名為山禪、三摩提以為山窟。生正道心，此名為花。涅槃為果。眾鳥聲者，所謂法師。智慧為河。河濟口者，所謂一心。言地分者，謂四梵行，慈悲喜捨。彼修行者，猶如壯象。隨順思量禪定之樂，趣僧伽藍為還林去。」

《8.7》比丘：「如是修行道者，猶如壯象。若不爾者，如狗無異。」

<sup>131</sup> [3]齧 = 齧【宋】【元】【宮】\*。

<sup>132</sup> [\*]齧 = 齧【宋】【元】【宮】。

<sup>133</sup> [4]乃 = 多【宮】。

<sup>134</sup> [5]笑 = 歎【宮】。

## 《II-9》

《9.1》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘，於八地處，修第九地，得第九地？彼見聞知，或天眼見：

《9.2》「一切三界，皆是無常，苦，空無我，不淨等器，」觀一切欲亦復如是：「譬如林中，極大山崖嶮峻之處，有大高樹，名佉梨，有無量刺。於彼樹頭，少有果實，而復難得。若取彼果，多有諸過，恐此樹果：墮在嶮處，復畏失命；樹腹有孔，孔坎脆爛，欲上彼樹，復畏孔壞，危人之命；彼樹極高，墮樹尚死，況墜高崖嶮惡之處。愚癡凡人，盲無智目<sup>135</sup>，貪著眾味。望見彼果，不看峻崖樹腹爛孔。彼愚癡人，貪其果味，而上彼樹。未到果所，即便墜墮，即爾命終。更有餘人，少知方便，或有命業，則不墜墜，少得果味，多受苦惱。」

《9.3》如是如是彼修行<sup>136</sup>比丘觀：「五道林中間有孔。極大嶮崖，謂一切病。佉梨樹，所謂欲心。無量刺者，所謂無量百千煩惱。求彼苦果，所謂苦也。樹頭果者，一切欲意，諸愛聲、觸、味、色、香等。難可得者，是欲果也。所謂入海、若有刀畏、親近於王、作賊、治生如是等苦，乃得所欲，如彼得苦。多諸過者，貪欲瞋癡。墜高崖者，謂墜地獄、畜生、餓鬼。即命終者，法命盡也。樹爛孔者，皆空無物，一切不堅。癡人往者，所謂愚癡邪見人也。有如是等無量諸過，復有多過，如是欲果，味少過多。」彼比丘如是觀於一切欲心，不生分別。

《9.4》又彼比丘觀察欲心猶如火焰：「猶如燈焰，明色可愛，其觸甚熱。飛虫，癡故，見彼明焰，貪著愛樂，入中即死。愚癡凡夫亦復如是。欲瞋癡覆，於一切欲心生愛著，如彼飛虫見燈明色。若入欲燈，則墜地獄、畜生、餓鬼，如彼飛虫入燈而死。」彼比丘如是觀察，心得離欲。

《9.5》又彼比丘，內心思惟，隨順正法觀察法行：「又此世間一切眾生，何縛所縛，輪轉生死？」

《9.6.1》彼見聞知，或天眼見：「二縛所縛，繫在世間。何等為二？一者食縛、二者觸縛。

《9.6.2》「食縛有四。一者搏食、二者思食、三者禪食、四者觸食。

《9.6.3》「何者搏食？謂四人<sup>137</sup>處、欲界六天、八大地獄、鬼中一分。

《9.6.4》「二思食者，所謂魚中。

《9.6.5》「三禪食者，所謂行禪色界天等。

<sup>135</sup> [6]目=自【明】。

<sup>136</sup> [7]〔行〕—【宋】【元】【宮】。

<sup>137</sup> [1]人=洲【宋】【元】【明】【宮】。

《9.6.6》「四觸食者，所謂諸鳥。何者為觸？觸者謂欲。有執手者，或有笑者，有眼見者，如是皆為欲觸所誑。

《9.6.7》「如是一切愚癡凡夫，謂欲界中，人及餓鬼畜生地獄。此等習欲，故名欲界。

《9.6.8》「又無色界，三摩跋提攀緣為食。

《9.6.9》「以此二縛常在世間。不得離欲，常為一切結使所縛。」

《9.7.1》又彼比丘如實觀眼，眼識見色。若生樂觸，則攀緣樂。非樂報業，又如實觀。如是如是眼識見色是惡意處，若眼觸生，攀緣於苦，是樂報業，彼如實知。何者名為眼識見色，攀緣於樂，非樂報業？於此法中，隨順觀察，眼見色已，不善思惟觀察攀緣，憶念，味著，而生樂心。現在雖樂，後得苦報，成就地獄、餓鬼、畜生。何業現在得不樂報，後得樂報？眼識見色，而生眼觸心善思惟，觀察攀緣，於現在世，心不樂著。現在不樂，非苦報業，轉生人天，受勝妙樂，終到涅槃。

《9.7.2-6》如是耳、鼻、舌、身、意識，皆亦如是。

## 《II-10》

《10.1》又修行者，內心思惟，隨順正法觀察法行：云何彼比丘，眼識見色，心行於捨。謂彼比丘眼見色已，心不喜樂，非不喜樂，不貪，不惡，心不悵望，非不悵望，亦不憶念。非不憶念，亦非不善觀察覆障。如是行捨。是名捨處，非苦樂處。

《10.2》又彼比丘得第十地，六地處行，謂阿那含、初禪地中乃至四禪。得登彼地。彼觀諸法出沒生滅。常勤修行八分聖道。欲覺，欲到解脫之門。

《10.3》彼比丘如是精勤，魔宮隱蔽。彼地夜叉見已，歡喜，即以上聞虛空夜叉。虛空夜叉聞四大王。彼四大王聞四天王。彼四天王如是復聞三十三天。三十三天聞焰摩天。彼焰摩天聞兜率天。彼兜率天聞化樂天。彼化樂天復向他化自在天說。彼自在天復向梵天，如是說言：閻浮提中，某善男子...廣說如前乃至...八地攝於六地。

《10.4》彼既聞已，甚大歡喜梵迦夷天，出禪樂行。既實聞已，轉復歡喜。爾時世尊而說偈言：

若善若不善      業果皆決定  
自作業自食      皆為業所縛 《10.5.1》

如是煩惱地      初甜而後苦  
捨境界如毒      以不饒益故 《10.5.2》

|                               |  |
|-------------------------------|--|
| 智不屬煩惱<br>此世若後世                | 屬於智境界<br>一切時受樂 《10.5.3》                  |
| 智常燒煩惱<br>煩惱覆智梵                | 如火能焚草<br>故佛說三寶 《10.5.4》                  |
| 若樂智境界<br>若煩惱蛇齧                | 寂靜如牟尼<br>彼人一切失 《10.5.5》                  |
| 若人知二諦<br>彼行第一道                | 勇猛諦知見<br>捨離生死處 《10.5.6》                  |
| 若人樂生死<br>彼人常被縛                | 喜樂煩惱怨<br>流轉有隘處 《10.5.7》                  |
| 若人有出意<br>死生天眾中                | 常行寂靜行<br>到梵世界處 《10.5.8》                  |
| 若不愛欲等<br>彼人捨生死                | 供養佛法僧<br>如風吹乾草 《10.5.9》                  |
| 若不為心使<br>則能除煩惱                | 而能使於心<br>如日 <sup>138</sup> 出無闇 《10.5.10》 |
| 心怨最第一<br>心常燒眾生                | 更無如是怨<br>如放燒時樹 《10.5.11》                 |
| 若心自在行<br>彼苦不寂靜 <sup>139</sup> | 愚癡不調根<br>去涅槃太 <sup>140</sup> 遠 《10.5.12》 |
| 知苦及苦報<br>則脫一切縛                | 復能知苦因<br>普離諸煩惱 《10.5.13》                 |
| 智為第一明<br>取如是光明                | 癡為第一闇<br>是名黠慧人 《10.5.14》                 |
| 癡為第一惡<br>若令癡自在                | 黠慧人能捨<br>寂靜難可得 《10.5.15》                 |

<sup>138</sup> [2]日=光【宮】。

<sup>139</sup> [3]寂靜=寂滅【宋】【元】【明】【宮】。

<sup>140</sup> [4]太=大【宋】【元】【明】【宮】。

若欲自安隱 寧觸入大火  
毒蛇同處住 終不近煩惱 《10.5.16》

智第一甘露 第一安隱藏  
智為第一親 智為第一寶 《10.5.17》

如是之智火 常燒煩惱山  
燒煩惱山者 則到安樂處 《10.5.18》

若人無智慧 如盲入闇處  
則不厭生死 非法諍鬪籠 《10.5.19》

若人常念法 善得於人身  
不為心所誑 應受善人供 《10.5.20》

《10.6》彼比丘如是知法非法。依法正行，如是淨心，則能破壞無量百千 高大生山，無有餘氣，更不復生。離煩惱刀，近於涅槃。<sup>141</sup>◎<sup>142</sup>

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<sup>141</sup> [1]卷第五終【明】。

<sup>142</sup> [2]卷第六首【明】。

## Appendix 4

### A Synoptic Presentation of the Extant Versions of the \**Ṣaddhātuvibhaṅgasūtra* (Pāli: *Chadhātuvibhaṅgasutta*) in Relation to the Second Chapter of the *Saddharmasmṛtyupasthāna*(*sūtra*)

#### Abbreviations and Sigla

|    |  |      |   |
|----|--|------|---|
| B° | the <i>Dhātuvibhaṅgasutta</i> in the Burmese <i>Chaṭṭhasaṅgāyana</i> edition of the Pāli canon as edited in Roman script by the Vipassana Research Institute, CD ROM version 2.1, Igatpuri | PTS° | the <i>Dhātuvibhaṅgasutta</i> as edited by the Pali Text Society: Rhys Davids and Carpenter 1890, pp. 237-247.  |
| Be | the Burmese script edition of the <i>Chaṭṭhasaṅgāyana</i> Pāli canon, as attested in the footnotes of the Vipassana Research Institute's electronic edition of the same                    | Q    | the Peking edition of the Tibetan Tanjur  |
| Ce | the Ceylonese edition of the Pāli canon, as attested in the footnotes of the Vipassana Research Institute's electronic edition of the <i>Chaṭṭhasaṅgāyana</i>                              | Se   | the Thai editions of the Pāli canon, as attested in the footnotes of the Vipassana Research Institute's electronic edition of the <i>Chaṭṭhasaṅgāyana</i> |
| D  | the Derge edition of the Tibetan Tanjur  | 【宋】  | the <i>Zifu</i> Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō   |
| Ee | the Pali Text Society editions of the Pāli canon, as attested in the footnotes of the Vipassana Research Institute's electronic edition of the <i>Chaṭṭhasaṅgāyana</i>                     | 【元】  | the <i>Puning</i> edition of the Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō                                  |
| Ke | the Cambodian editions of the Pāli canon, as attested in the footnotes of the Vipassana Research Institute's electronic edition of the <i>Chaṭṭhasaṅgāyana</i>                             | 【明】  | the <i>Jingshan</i> edition of the Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō                                |

【德】 the *Daitoku-ji* edition of the Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō

*em.* emendation  
*om.* omits  
*punct.* punctuation

【聖】 the *Shōsō-in* Manuscript Collection of the Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō

<...> editorial addition

♣ separation between notations from the chosen readings of the printed editions of the *Dhātuvibhaṅgasūtra* and the readings recorded in the footnotes of said editions

**Saddharmasmṛtyupasthāna(sūtra)** **Khams drug rab tu rnam par 'byed pa'i chos kyī rnam grangs<sup>2</sup>** **10. Dhātuvibhaṅgasuttam<sup>3</sup>** **分別六界經<sup>4</sup>**

|  |   |  |   |
|--|---|--|---|
|  | dge slong dag skyes bu 'di ni khams drug pa yin no zhes bya ba la l   |  |   |
|  | bcom ldan 'das yul ma ga dha na ljongs rgyu zhing rim gyis rgyal bai gan du gshegs so ll de nas <sup>[D 34b-7]</sup> bcom ldan 'das rdza mkhan bha rga gang na ba der nye bar gshegs te l nye bar gshegs nas rdza mkhan bha rga la 'di skad ces bka' stsal to ll bha rga gal te nga khyod la mi gnod na khyod gyi | evam me sutam. ekam samayam bhagavā magadhesu cārikam caramāno yena rājagaham tadavasari, yena bhaggavo kumbhakāro tenupasaṅkami. upasaṅkamitvā, bhaggavam kumbhakāram etad avoca: | 我聞如是：一時，佛遊摩竭陀 <sup>7</sup> 國，往詣王舍城宿。於是，世尊往至陶家 <sup>8</sup> ，語曰：「陶師，我今欲寄陶屋一宿。汝見聽耶？」 <sup>9</sup> |

<sup>1</sup> The text presented here is the final text of the critical edition of the second chapter of the *Saddharmasmṛtyupasthāna*(sūtra), without annotations. One should consult the critical edition and the diplomatic edition for specifics regarding editorial choices.

<sup>2</sup> D 4094, mngon pa, ju 34b6-43a3 and Q 5595, mngon pa'i bstan bcos, tu 38a1-46b5.

<sup>3</sup> MN III 4.10(140).342-370 [PTS III pp. 237-247]: The text as I present it here has been regularized with respect to punctuation. In particular, the sandhi notation and use of quotation marks are the work of the present editor, and do not precisely represent the text as it stands in any printed edition.

<sup>4</sup> CBETA, T01, no. 26, p. 690, a19-p. 692, b21: Here I produce the text as it is found in the CBETA edition of the Taisho. However, the punctuation is the work of the present editor. I present the Taisho variant readings in footnotes. Therefore, the numbers of the notes in the Taisho and the numbers of the notes in the present document do not correspond, despite the fact that I am simply reproducing the variant readings as they are found in the CBETA edition of the Taisho.

|  |  |  |   |   |
|--|--|--|---|---|
|  |  | nang khyim gyi phyogs gcig tu nyin<br>zhag gcig gnas so ll   | “sace te, bhaggava, agaru<br>viharemu āvesane <sup>5</sup><br>ekarattan” <sup>6</sup> ti.   |   |
|  |  | lha nyid nga la mi gnod <sup>[D.35a1]</sup><br>mod kyi l 'di na dge <sup>[Q.38a4]</sup> sbyong<br>zhig sngar 'ongs nas nyin zhag gcig<br>gnas so ll gal te tshe dang ldan pa la<br>mi gnod na lha ji ltar dgyes pa bzhin<br>dga' zhing bde bar bzhugs shig l de<br>nas bcom ldan 'das rdza mkhan bha<br>rga'i khyim du <sup>[D.35a2]</sup> gshegs so ll<br>de'i tshe | “na kho me, bhante, garu.<br>atthi c' ettha pabbajito<br>paṭhamam vāsūpagato. <sup>10</sup> sace<br>so anujānāti, viharatha, <sup>11</sup><br>bhante, yathāsukhan” ti.  | 陶師答曰：「我無所<br>違。然有一比丘先已<br>住中。若彼聽者，欲<br>住隨意。」                                |
|  |  | de'i tshe  | tena kho pana samayena,   | 爾時，   |
|  |  |  | Pukkusāti nāma kulaputto<br>bhagavantam uddissa<br>saddhāya <sup>12</sup> agārasmā<br>anagāriyaṃ pabbajito.   |   |
|  |  | rdza mkhan bha rga'i khyim na tshe<br>dang ldan pa phu skar sa ri sngar<br>'ongs te nyin zhag gcig gnas so ll de<br>nas bcom ldan 'das kyis tshe dang<br>ldan pa phu skar sa ri la 'di skad ces<br>bka' stsal to ll dge slong gal te <sup>[Q.38a6]</sup>   | so tasmim<br>kumbhakāraṅvesane <sup>13</sup><br>paṭhamam vāsūpagato <sup>14</sup> hoti.<br>atha kho bhagavā yen'<br>āyasma Pukkusāti ten'<br>upasaṅkami. upasaṅkamitvā, | 尊者弗迦邏 <sup>17</sup> 娑利先<br>已在彼住陶屋中。於<br>是，世尊出陶師家，<br>入彼陶屋，語尊者弗<br>迦邏娑利曰：「比丘 |

<sup>5</sup> viharemu āvesane B<sup>c</sup>; viharām 'āvesane PTS<sup>c</sup> ♣ viharāmāvesane B<sup>c(Ce Ee)</sup>; viharāma nivesane B<sup>c(Ss Ke)</sup>; viharemu nivesane B<sup>c(kathuci)</sup>.

<sup>6</sup> ekarattan B<sup>c</sup>; ekarattin PTS<sup>c</sup>

<sup>7</sup> 陀 = 提【宋】【元】【明】。

<sup>8</sup> 陶家 ~ Kumbhakāra。

<sup>9</sup> 耶 = 邪【德】。

<sup>10</sup> vāsūpagato B<sup>c</sup>; vāsūpagato PTS<sup>c</sup>

<sup>11</sup> viharatha B<sup>c</sup>; vihara PTS<sup>c</sup> B<sup>c(Ce Ee)</sup>

<sup>12</sup> PTS<sup>c</sup>; saddhā S<sup>ky</sup>

<sup>13</sup> kumbhakāraṅvesane B<sup>c</sup> PTS<sup>c</sup> ♣ kumbhakāranivesane B<sup>c(Ss Ke kathuci)</sup>

<sup>14</sup> vāsūpagato B<sup>c</sup>; vāsūpagato PTS<sup>c</sup>



|  |  |   |   |
|--|--|---|---|
|  | nga khyod la mi gnod na rdza mkhan<br><small>[D 35a3]</small> bha rga'i khyim gyi phyogs gcig<br>tu nyin zhag gcig gnas so   | āyasmantaṃ Pukkusātiṃ etad<br>avoca: “sace te, bhikkhu,<br>agaru, viharemu āvesane <sup>15</sup><br>ekarattan” <sup>16</sup> ti.  | ，我今欲寄陶屋一宿。<br>。汝見聽耶？」   |
|  | rdza mkhan bha rga la yang bita'o  |   | 尊者弗迦邏娑利答曰<br>：  |
|  | tshe dang ldan pa bdag la mi gnod de<br>'di ltar rdza mkhan bha rga'i khang pa<br>rgya che zhing ngas rtsva'i stan <small>[Q 38a7]</small><br>bkod nas yod pas der gzhan du na ji<br>ltar bde bar <sup>18</sup> bzhugs shig  | “urundaṃ, <sup>19</sup> āvuso,<br>kumbhakārāvesanaṃ. viharat'<br>āyasmā <sup>20</sup> yathāsukhan” ti.  | 「君，我無所違。且<br>此陶屋草座 <sup>21</sup> 已敷，<br>君欲住者，自可隨意<br>。」   |
|  | de nas <small>[D 35a4]</small> bcom ldan 'das khang<br>pa'i phyi rol tu zhabs bkru te khang<br>par gshegs nas rang nyid rtsva'i stan<br>bkod pa'i steng du skyil mo krung<br>bcas nas lus <small>[Q 38a8]</small> bsrangs te (<) <sup>22</sup> dran<br>pa nye bar gzhang bzhin du bzhugs so<br>   tshe dang ldan pa phu skar sa ri<br>yang khang pa'i phyi rol tu rkang pa<br>bkru <small>[D 35a5]</small> nas khang pa'i nang du<br>bzhugs nas rtsva'i stan bkod pa'i steng<br>tu skyil mo krung bcas te lus drang <small>[Q</small><br><small>38b1]</small> por bsrangs te <sup>23</sup>   dran pa nye bar | atha kho bhagavā<br>kumbhakārāvesanaṃ<br>pavisitvā ekamantaṃ<br>tīṇasanthārakaṃ <sup>24</sup> paññāpetvā<br>nisīdi, pallaṅkaṃ ābhujitvā,<br>ujuṃ kāyaṃ paṇidhāya,<br>parimukhaṃ satim<br>upaṭṭhapetvā. atha kho<br>bhagavā bahud eva rattiṃ<br>nisajjāya, vītināmesi. <sup>25</sup><br>āyasmā pi kho Pukkusāti<br>bahud eva rattiṃ nisajjāya, | 爾時，世尊從彼陶屋<br>出外洗足訖，還入內<br>，於草座上敷尼師檀<br><sup>26</sup> ，結跏趺坐，竟夜<br>默然靖坐 <sup>27</sup> 。定意。尊<br>者弗迦邏娑利亦竟夜<br>默然靖坐定意。 |

<sup>15</sup> viharemu āvesane B<sup>e</sup>; viharāṃ<sup>e</sup> āvesane PTS<sup>e</sup>

<sup>16</sup> ekarattan B<sup>e</sup>; ekarattin PTS<sup>e</sup>

<sup>17</sup> 弗迦邏 = 弗迦羅 【宋】 【元】 【明】 \* ~ Pukkusāti。

<sup>18</sup> bde bar D; bde Q

<sup>19</sup> urundaṃ B<sup>e</sup>; ūrundaṃ PTS<sup>e</sup> ♠ urundaṃ PTS<sup>e</sup>(Skv); ūrundaṃ PTS<sup>e</sup>(Si Bu); ūrundaṃ B<sup>e</sup>(Ce Se Ke Ee); ūrūddhaṃ B<sup>e</sup>(arhaci)

<sup>20</sup> viharat' āyasmā PTS<sup>e</sup>; viharatāyasmā B<sup>e</sup>

<sup>21</sup> 座 = 坐 【德】 \*。

<sup>22</sup> bsrangs te (<) punct.; bsrangs te Q; bsrang ste D

<sup>23</sup> bsrangs te Q; bsrang ste D

<sup>24</sup> tīṇasanthārakaṃ B<sup>e</sup> tīṇasanthārakaṃ PTS<sup>e</sup> ♠ tīṇasanthārakaṃ B<sup>e</sup>(Se Ke); tīṇasantharikaṃ B<sup>e</sup>(Ce)

<sup>25</sup> vītināmesi B<sup>e</sup>; vītināmesi PTS<sup>e</sup>

|  |   |  |   |
|--|---|--|---|
|  | bzhag bzhin du 'dug go ll nyin zhag de la bcom ldan 'das dang tshe dang ldan pa phu skar sa ri gang phal cher 'phags pa rnams kyi mi smra ba nyid <sup>[D 356]</sup> la gnas te 'dug go l   | vītināmesi.  |   |
|  | de nas bcom ldan 'das mtshan <sup>[Q 3852]</sup> mo'i thun tha ma la 'di lta bur dgongs te l rab tu byung ba 'di ltar zhi bar gnas pa ni shin tu ngo mtshar ro ll gang 'di skad bdag gis rab tu byung ba 'di la khyod kyi ston pa gang yin l gang las rab <sup>[D 357]</sup> tu byung l gang gi chos la <sup>[Q 3853]</sup> dga' zhes dri bar bya'o l | atha kho bhagavato etad ahoṣi: “pāsādikam kho <sup>28</sup> ayam kulaputto iriyati. yamnūnāham puccheyyan” ti.                                 | 彼時，世尊而作是念：「此比丘住止寂靖 <sup>29</sup> 。甚奇，甚特！我今寧可問彼比丘： |
|  | de nas bcom ldan 'das kyis tshe dang ldan pa phu skar sa ri la 'di skad ces bka' stsal to ll dge slong khyod kyi ston pa gang l gang la brten te rab tu byung l gang gi chos la dga' l  | atha kho bhagavā āyasmantaṃ Pukkusātiṃ etad avoca: “kaṃsi tvam, bhikkhu, uddissa pabbajito? ko vā te satthā? kassa vā tvam dhammaṃ rocesi” ti? | 『汝師是誰？依誰出家學道受法？』」<br>世尊念已，問曰：「比丘，汝師是誰？依誰出家學道受法？」  |
|  | tshe dang ldan pa <sup>[Q 3854]</sup> 'di na <sup>[D 356]</sup> dge slong gau ta ma zhes bya ba shA kya'i sras po shA kya'i rigs las  | “atth’ , āvuso, samano Gotamo Sakyaputto Sakyakulā pabbajito.  | 尊者弗迦邏娑利答曰：「賢者，有沙門瞿曇釋種子，捨釋宗族，                      |
|  | skra dang kha spu bregs shing ngur  |  | 剃除鬚髮，著袈裟衣   |

<sup>25</sup> vītināmesi B<sup>c</sup>; vītināmeti PTS<sup>e</sup>

<sup>26</sup> 壇 = 壇【宋】【元】【明】。

<sup>27</sup> 靖 = 靜【德】\*。

<sup>28</sup> kho B<sup>c</sup>; nu kho PTS<sup>e</sup>

<sup>29</sup> 靖 = 靜【宋】【元】【明】【德】。：Here the variant seems preferable.

|  |  |   |                           |
|--|--|---|---------------------------|
|  | <p>smrig bgos nas dad pas yang dag par khyim nas khyim med par rab tu byung ste l bla na med pa'i byang chub tu yang <sup>[Q.385]</sup> dag par rdzogs pa'i<sup>30</sup> sangs rgyas<sup>31</sup> bcom ldan 'das</p> |   | <p>，至信捨家，無家學道，覺無上正盡覺。</p> |
|  |  | <p>“tam kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato: ‘iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’ ti.</p> |                           |
|  | <p>de bdag gi ston <sup>[D.3512]</sup> pa yin no ll bdag de la<sup>32</sup> rab tu byung zhing de'i chos la dga'o ll</p>   | <p>“tāhaṃ bhagavantam uddissa pabbajito. so ca me bhagavā sathā. tassa cāhaṃ<sup>33</sup> bhagavato dhammaṃ rocemī’ ti.</p>   | <p>彼是我師。依彼出家學道受法。』</p>    |
|  |  | <p>“kahaṃ pana, bhikkhu, etarahi so bhagavā viharati araham sammāsambuddho” ti?</p>   |                           |
|  |  | <p>“atth’ ,āvuso, uttaresu janapadesu Sāvatti nāma nagaram, tatha so bhagavā etarahi viharati araham sammāsambuddho” ti.</p>  |                           |

<sup>30</sup> pa'i Q; par D

<sup>31</sup> om. Q; pa'i D

<sup>32</sup> la Q; las D

<sup>33</sup> tassa cāhaṃ B\*; tassāhaṃ PTS<sup>e</sup>

|  |  |   |  |   |
|--|--|---|--|---|
|  |  |   | “ditthapubbo pana te, bhikkhu, so bhagavā?”  | 世尊即復問曰：「比丘，曾見師耶？」   |
|  |  |   |  | 尊者弗迦邏娑利答曰：「不見。」   |
|  |  | dge slong khyod kyis ston pa mthong zhing ngo shes sam l  | “disvā ca pana jāneyyāsi” ti?  | 世尊問曰：「若見師者，為識不耶？」   |
|  |  | tshe dang ldan pa ma yin <sub>[Q.3866]</sub> no ll  | “na kho me, āvuso, ditthapubbo so bhagavā. disvā cāham na jāneyyan” ti.  | 尊者弗迦邏娑利答曰：「不識。」   |
|  |  | gzhan du bcom ldan 'das (<)> de bzhin gshegs pa (<)> dgra bcom pa (<)> yang dag par rdzogs pa'i sangs rgyas (<)> rig <sub>[D.3563]</sub> pa dang rkang par ldan pa (<)> <sub>34</sub> bde bar gshegs pa l'jig rten mkhyen pa l bla na med pa l skyes bu 'dul <sub>[Q.3867]</sub> zhing kha lo sgyur ba l lha dang mi mams kyi ston pa sangs rgyas bcom ldan 'das so zhes thos so ll |  | 然，賢者，我聞世尊、如來、無所著、等正覺、明行成為、善逝、世間解、無上士道法御、天人師、號佛、眾祐。彼是我師。依彼出家學道受法。」 |
|  |  | de nas bcom ldan 'das 'di snyam du dgongs te l <sub>[D.3564]</sub> rigs kyi bu 'di bdag gi bstan pa la <sub>35</sub> rab tu byung bas <sub>[Q.3881]</sub> bdag gis 'di la chos bshad par bya'o <sub>36</sub> snyam du dgongs te l   | atha kho bhagavato etad ahoṣi: “maṃ khvāyaṃ <sup>37</sup> kulaputto uddissa pabbajito. yaṃnūn' ass' āhaṃ dhammaṃ deseyyan” ti. | 彼時，世尊復作是念：「此族姓子依我出家學道受法。我今寧可為說法耶？」                                |

<sup>34</sup> The preceding series of shad have been inserted to clearly mark off the various epithets of the Buddha.

<sup>35</sup> la D; las Q

<sup>36</sup> om. D; l Q

<sup>37</sup> maṃ khvāyaṃ PTS<sup>c</sup>; mamañ ca khvāyaṃ B<sup>c</sup> ♠ mamañ khvāyaṃ B<sup>e(Ss Ke)</sup>; maṃ tvāyaṃ B<sup>e(Ce)</sup>; maṃ khvāyaṃ B<sup>e(Ee)</sup>

|  |   |  |  |
|--|---|--|--|
|  | tshe dang ldan pa phu skar sa ri la 'di<br>skad ces bka' stsal to ll  | atha kho bhagavā<br>āyasmantaṃ Pukkuṣātīṃ<br>āmantesi: “dhammam te,<br>bhikkhu, desessāmi.” <sup>38</sup>      | 世尊念已，語尊者弗<br>迦邏娑利曰：「比丘<br>，我為汝說法，                |
|  | dge slong thog mar dge ba l bar du<br>dge ba l tha mar dge ba l don bzung<br><sup>35b51</sup> po l tshig 'bru bzung po l   <sup>[Q 39a.1]</sup> ma<br>'dres pa l yongs su rdzogs pa l yongs<br>su dag pa l tshangs par spyod pa l gsal<br>bar byed pa l 'di lta ste khams drug<br>rab tu mam par 'byed pa zhes bya ba'i<br>chos kyi mam grangs bstan par   <sup>[Q 39a2]</sup><br>bya'i <sup>40</sup> |  | 初善，中善，竟亦善<br>，有義有文，具足清<br>淨，顯現梵行，調分<br>別六界。      |
|  | de legs par rab tu nyon la   <sup>[D 35b6]</sup> yid la<br>zung zhig <sup>41</sup> dang bshad par bya'o ll  | taṃ suṇāhi, sādhukaṃ manasi<br>karohi, bhāṣissāmi” ti.   | 汝當諦聽，善思念之<br>。」                                  |
|  |   | “evam āvuso” ti kho āyasmā<br>Pukkuṣāti bhagavato<br>paccassosi. bhagavā etad<br>avoca:                        | 尊者弗迦邏娑利答曰<br>：「唯然。」                              |
|  | khams drug rab tu mam par 'byed pa'i<br>chos kyi mam grangs gang zhe na l<br>dge slong skyes bu 'di ni khams drug<br>pa yin te l gang las yid   <sup>[Q 39a3]</sup> zag pa<br>med pa nye bar mi 'jug pa reg pa'i<br>skye mched drug pa dang l yid kyi   | ““chadhāuro” <sup>47</sup> ayam,<br>bhikkhu, puriso<br>chaphassāyatano<br>atthārasamanopavicāro” <sup>48</sup> | 佛告彼曰：「比丘，<br>人有六界聚、六觸處<br>、十八意行、四住處<br>。若有住彼，不聞憂 |

<sup>38</sup> te B<sup>e</sup> PTS<sup>e</sup> ♠ te PTS<sup>e(Sky Bu)</sup> vo PTS<sup>e(Si)</sup>

<sup>39</sup> desessāmi B<sup>e</sup>; desissāmi PTS<sup>e</sup>

<sup>40</sup> bya'i D; bya yis Q

<sup>41</sup> zung zhig D; gzung zhig Q

|  |   |   |  |
|--|---|---|--|
|  | <p>nye bar <sup>[D.3567]</sup> rgyu ba bco brgyad pa dang   byin gyis brlabs<sup>42</sup> bzhi pa<sup>43</sup> yin no ll zag pa med par 'jug na yid nye bar zhi bas rdzogs par byang chub pa zhes brjod <sup>[Q.39a4]</sup> do ll de la 'di ni gdams pa ste   shes rab bag med pa las bsrung ba dang <sup>l44</sup> gtong ba<sup>45</sup> rab tu spel ba dang   lam bsgom <sup>[D.36a1]</sup> pa bsten pa<sup>46</sup> ste   'di ni khams drug rab tu rnam par 'byed pa'i chos kyi rnam grangs kyi mdor bstan <sup>[Q.39a5]</sup> pa'o ll</p> | <p>caturādhiṭṭhāno, yattha ṭhitam maññassavā<sup>49</sup> nappavattanti. maññassave kho pana nappavattamāne muni 'santo' ti vuccati. paññaṃ nappamajjeyya, saccam anurakkheyya, cāgam anubrūheyya, santim eva so sikkheyyā' ti. ayam uddeso chadhātuvibhaṅgassa.<sup>50</sup></p> | <p>感事。不聞憂感事已，意便不憎，不憂，不勞，亦不恐怖。如是有教：不放逸慧<sup>51</sup>，守護真諦，長養惠施。比丘，當學最上，當學至寂，分別六界。</p> |
|  | <p>dge slong skyes bu 'di ni khams drug pa yin no zhes bstan pa de'i rgyas par bshad pa cung zad brjod par bya ste   khams drug gang zhe na   <sup>[D.36a2]</sup> sa'i khams dang   chu'i khams dang   me'i khams dang   rlung gi khams dang   <sup>[Q.39a6]</sup> nam mkha'i khams dang   rnam par shes pa'i khams<sup>53</sup> zhes bya ba ste  </p>  | <p>“‘chadhāturo ayam, bhikkhu, puriso' ti. iti kho pan' etaṃ vuttaṃ. kiñ c' etaṃ paṭicca vuttaṃ? cha-y-imā, bhikkhu, dhātuyo.<sup>54</sup> pathavīdhātu<sup>55</sup> āpodhātu tejodhātu vāyodhātu ākāśadhātu viññādhātu. ‘chadhāturo ayam, bhikkhu,</p>                           | <p>如是，『比丘，人有六界聚<sup>56</sup>，』此說何因？調地界、水界、火界、風界、空界、識界。『比丘，人有六界聚者，』因此故</p>            |

<sup>42</sup> byin gyis brlabs Q; byin gyi rlabs D: *There is consistent orthographical variation between D and Q in this regard. From here on out, I follow Q without further notation.*

<sup>43</sup> bzhi pa Q; pzhi ba D

<sup>44</sup> shes rab bag med pa las bsrung ba dang | | *It seems likely that the text has become corrupt here. See below [D 36b5-6; Q 40a2-3], where we find the correct phrasing: shes rab bag med par mi bya ba dang | bden pa rjes su bsrung bar bya ba dang |*

<sup>45</sup> gtong ba Q; stong ba D

<sup>46</sup> bsgom pa bsten pa em.; bsgom pa ba sten pa D; bsgom pa brten pa Q;

<sup>47</sup> chadhāturo B° PTS° ♣ chaddhāturo B<sup>o</sup>(Ce)

<sup>48</sup> aṭṭhārasa° B°; aṭṭhadasa° PTS°

<sup>49</sup> maññassavā B°; maññussavā PTS° ♣ maññussavā PTS<sup>o</sup>(Si.Sky)

<sup>50</sup> chadhātuvibhaṅgassa PTS°; dhātuvibhaṅgassa B° ♣ chadhātuvibhaṅgassa B<sup>o</sup>(Ce Se Ke Ee)

<sup>51</sup> 不放逸慧 ~ Paññaṃ nappamajjeyya °

<sup>52</sup> 惠 = 慧 【德】 \* °

<sup>53</sup> khams D; om. Q

<sup>54</sup> chayimā, bhikkhu, dhātuyo B°; om. PTS° ♣ chayimā, bhikkhu, dhātuyo PTS<sup>o</sup>(Si); om. B<sup>o</sup>(Ce Ee poṭṭhakasu)

|   |  |   |   |
|---|--|---|---|
|   | <p>dge slong skyes bu 'di ni khams drug pa yin no zhes bstan pa de ngas rgyas par rab tu bshad do ll</p> <p>skyes bu 'di ni <sup>[D 36a3]</sup> reg pa'i skye mched drug pa yin no zhes bstan pa <sup>[Q 39a7]</sup> de'i rgyas par bshad pa cung zad cig brjod par bya ste l reg pa'i skye mched drug gang zhe na &lt;()&gt; gzugs mthong ba'i phyir mig gi 'dus te reg pa nas <sup>[S 57]</sup> rna ba dang l sgra dang l sna dang l dri dang l Ice dang l ro dang l lus dang l <sup>[D 36a4; Q 39a8]</sup> reg bya ste l chos shes pa'i phyir yid kyi 'dus te reg pa'i bar du ste l dge slong skyes bu 'di ni reg pa'i skye mched drug yin no zhes bstan pa de ngas rgyas par bshad do ll</p> | <p>puriso' ti. iti yam tam vuttam, idam etaṃ paṭicca vuttam.</p> <p>“‘chaphassāyatano ayam, bhikkhu, puriso' ti. iti kho pan' etaṃ vuttam. kiñ c' etaṃ paṭicca vuttam? cakkhusamphassāyatanaṃ sotasamphassāyatanaṃ ghānasamphassāyatanaṃ jīvāsāmsamphassāyatanaṃ kāyasamphassāyatanaṃ manosamphassāyatanaṃ. ‘chaphassāyatano ayam, bhikkhu, puriso' ti. iti yam tam vuttam, idam etaṃ paṭicca vuttam.</p> | <p>說。</p> <p>『比丘，人有六觸處<sup>59</sup>，』此說何因？謂比丘眼觸見色，耳觸聞聲，鼻觸嗅<sup>60</sup>香，舌觸嘗味，身觸覺觸，意觸知法。『比丘，人有六觸處者，』因此故說。</p> |
| <p>&lt;1.4.1&gt; sa sampratarkayati: “katham ādita eva śakyate cittam samkṣeptuṃ dhārayitum?” (sa ād) i (ta eva) pāśyaty: “aṣṭādaśair (mano)vyabhicāraṇāṃ manāṃ pratīsarati kuśalākūṣālavākyākr̥tam.”</p> | <p>dge slong skyes bu 'di ni yid kyi nye bar rgyu ba <sup>[Q 39b1]</sup> bco brgyad pa yin no zhes bstan pa de'i rgyas par <sup>[D 36a5]</sup> bshad pa cung zad cig brjod par bya ste l</p>   | <p>“‘atthārasamanopavicāro<sup>61</sup> ayam, bhikkhu, puriso' ti. iti kho pan' etaṃ vuttam. kiñ c' etaṃ paṭicca vuttam?</p>  | <p>『比丘，人有十八意行<sup>62</sup>，』此說何因？</p>   |

<sup>55</sup> pathavīdhātu B<sup>e</sup>; pathavīdhātu PTS<sup>e</sup>: There is a consistent orthographical variation between B<sup>e</sup> and PTS<sup>e</sup> in this regard. From here on out, I follow B<sup>e</sup> without further notation.

<sup>56</sup> 人有六界聚～Chadhāturo ayam puriso ti。

<sup>57</sup> om. Q; l D

<sup>58</sup> bya ste D; bya de Q

<sup>59</sup> 六觸處～Chaphassāyatana。

<sup>60</sup> 嗅＝臭【德】。

<sup>61</sup> atthārasa° B<sup>e</sup>; atthārasa° PTS<sup>e</sup>

<sup>62</sup> 十八意行～Atthādasamanopavicāra。

|   |   |  |  |
|---|---|--|--|
| <p>&lt;1.4.2&gt; katamair aṣṭādasabhis?<br/>tadyathā:</p>   | <p>yid nye bar rgyu ba bco brgyad gang zhe na  </p> <p>yid bde ba'i nye bar rgyu ba drug dang   yid mi bde ba'i nye bar rgyu ba drug dang   btang snyoms  <sup>[Q 3962]</sup> kyī nye bar rgyu ba drug go    yid bde ba'i nye bar rgyu ba drug gang zhe na  </p> <p>dge slong 'di  <sup>[D 3066]</sup> la mig gis gzugs rnams mthong nas yid bde ba'i gnas kyī gzugs rnams la nye bar rgyu bar byed do   </p> | <p>“cakkhunā<sup>63</sup> rūpaṃ disvā, somanassaṭṭhānīyaṃ rūpaṃ upavīcarati, domanassaṭṭhānīyaṃ rūpaṃ upavīcarati, upekkhāṭṭhānīyaṃ rūpaṃ upavīcarati.</p> | <p>調比丘眼見色，觀色喜住<sup>64</sup>，觀色憂住，觀色捨住。</p> |
| <p>cakṣuṣā rūpāṇi dṛṣtvā, saumanasyasthānīyaṃ bhavati, sāmkleśīkaṃ akuśalavipākāṃ bhavati, prativedayati sampratarkayate. daurmanasyasthānīyaṃ bhavati, virāgayati. tad asya kuśalavipākam. upekṣāsthānīyaṃ bhavaty, avyākṛtavipākāṃ bhavati.</p> | <p>rna ba dang   sgra dang  </p>  | <p>“sotena saddaṃ sutvā...pe...</p>  | <p>如是耳、</p>                                |
| <p>&lt;1.4.3&gt; evaṃ śrotreṇa śabdaṃ śrutvā, saumanasyasthānīyaṃ bhavati, sāmkleśīkaṃ akuśalavipākāṃ. daurmanasyasthānīyaṃ bhavati, vyavadānālambanam kuśalavipākāṃ bhavaty. upekṣāsthānīyaṃ bhavaty, avyākṛtavipākāṃ bhavati.</p>               | <p>sna dang  <sup>[Q 3963]</sup> dri dang  </p>   | <p>“ghānena gandhaṃ ghāyitvā...pe...</p>   | <p>鼻、</p>                                  |
| <p>&lt;1.4.4&gt; evaṃ ghrāṇena gandhān ghrātvā, saumanasyasthānīyaṃ bhavati, sāmkleśīkaṃ akuśalavipākāṃ bhavati. daurmanasyasthānīyaṃ bhavati,</p>  |   |  |  |

<sup>63</sup> cakkhunā B<sup>e</sup>; cakkhumā PTS<sup>e</sup>

<sup>64</sup> 觀色喜住～Somanassaṭṭhānīyaṃ rūpaṃ upavīcarati。



|  |   |  |           |
|--|---|--|-----------|
| vyavadānikam kuśalavipākam bhavati. upekṣāsthānīyam bhavaty, avyākṛtavipākam bhavati.  | Ice dang   ro dang  | “jivhāya rasam sāyitvā...pe...                                   | 舌、        |
| ⟨1.4.5⟩ evam jihvayā rasān āśvādayitvā, saumanasyasthānīyam bhavati, sāmkleśīkam akūśalavipākam bhavati. <u>daurmanasyasthānīyam bhavati</u> , vyavadānikam kuśalavipākam bhavati. upekṣāsthānīyam bhavaty, avyākṛtavipākam bhavati.   | lus dang   reg bya dang   | “kāyena phoṭṭhabbam phusitvā...pe...                             | 身、        |
| ⟨1.4.6⟩ evam kāyena sprastavyam sprīṣtvā, saumanasyasthānīyam bhavati, sāmkleśīkam akūśalavipākam bhavati. <u>daurmanasyasthānīyam bhavati</u> , vyavadānikam kuśalavipākam bhavati. upekṣāsthānīyam bhavaty, avyākṛtavipākam bhavati. | yid kyi chos rnamz nas<br>yid bde ba'i gnas kyi <sup>[D, 3667]</sup> chos<br>rnamz la nye bar rgyu bar byed do  | “manasā dhammaṃ viññāya, somanassatṭhānīyaṃ dhammaṃ upavicāraṭi, | 意知法，觀法喜住， |
| ⟨1.4.7⟩ evam manasā dharmān jñātvā, saumanasyasthānīyam bhavati, sāmkleśīkam akūśalakarmavipākam bhavati. <u>daurmanasyasthānīyam bhavati</u> , vyavadānikam kuśalavipākam bhavati.  | yid mi bde ba'i nye bar rgyu ba drug gang zhe na l dge slong 'di la <sup>[Q, 3964]</sup><br>mig gis <sup>65</sup> gzugs rnamz mthong nas<br>yid mi bde ba'i gnas kyi gzugs rnamz<br>la nye bar rgyu bar byed do    rna ba<br>dang   skra dang   sna dang   dri dang  <br>Ice dang   <sup>[D, 3661]</sup> ro dang   lus dang | domanassatṭhānīyaṃ dhammaṃ upavicāraṭi,                          | 觀法憂住，     |

<sup>65</sup> mig gis D; mig gi Q

|  |  |  |   |
|--|--|--|---|
|  | <p>reg bya dang   yid kyi chos <sup>[Q.3965]</sup><br/> rnam rnam par shes nas yid mi bde<br/> ba'i gnas kyi chos rnam la nye bar<br/> rgyu bar byed do   </p>   | <p>upekkhāṭṭhāṇīyaṃ dhammaṃ<br/> upavicarati .</p>   | <p>觀法捨住。</p>  |
| <p>upekṣāsthāṇīyaṃ bhavaty,<br/> avyākṛtavipākam bhavati.</p>  | <p>btang snyoms kyi nye bar rgyu ba<br/> drug gang zhe na   dge slong 'di la<br/> mig gis gzugs rnam mthong nas<br/> btang snyoms kyi gnas <sup>[Q.3966]</sup> kyi <sup>[D.362]</sup><br/> gzugs rnam la nye bar rgyu bar<br/> byed do    rna ba dang   sgra dang  <br/> sna dang   dri dang   lce dang   ro<br/> dang   lus dang <sup>[66]</sup> reg bya dang   yid<br/> kyi chos rnam par shes nas<br/> btang snyoms kyi gnas kyi chos<br/> rnam la <sup>[Q.3967]</sup> nye bar rgyu bar byed<br/> do   </p> | <p>“iti cha somanassupavicārā,<br/> cha domanassupavicārā, cha<br/> upekkhūpavicārā.”<sup>67</sup><br/> ‘aṭṭhārasamanopavicāro <sup>68</sup><br/> ayaṃ, bhikkhu, puriso’ ti. iti<br/> yaṃ taṃ vuttam, idam etaṃ<br/> paṭicca vuttam.</p> | <p>比丘，此六喜觀、六<br/> 憂觀、六捨觀，合已<br/> ，十八行。『比丘，<br/> 人有十八意行者<sup>69</sup>，<br/> 』因此故說。</p> |
| <p>〈1.4.8〉 evaṃ aṣṭādaśa-<br/> manovyabhicār(ai)s tr(ivipākai)ḥ<br/> saṃsāre cyutyupapatir bhavati.</p> <p>〈1.5.1〉 sa yadā bhikṣur<br/> aṣṭādasamanovyabhicārān paśyati,</p> | <p>dge slong de la yid bde ba'i nye bar<br/> rgyu <sup>[D.3663]</sup> ba drug dang   yid mi bde<br/> ba'i nye bar rgyu ba drug dang   btang<br/> snyoms kyi nye bar rgyu ba drug po<br/> 'di dag gcig tu bsdus na yid kyi nye<br/> bar rgyu ba bco brgyad du 'gyur <sup>[Q.3968]</sup><br/> te   dge slong skyes bu 'di ni yid kyi<br/> nye bar rgyu ba bco brgyad yin no<br/> zhes bstan pa de ngas rgyas par rab tu<br/> bshad do    <sup>[D.3664]</sup></p>   |  |   |

<sup>66</sup> |D; om. Q

<sup>67</sup> °upavicārā PTS°; °upavicārā B°

<sup>68</sup> aṭṭhārasa° B°; aṭṭhādasā° PTS°

<sup>69</sup> 者=麗【聖】。

tadānanditārā antarīkṣacarā yakṣā  
 bhāumānāṃ yakṣānām  
 abhinivedayanti. bhāumās  
 cāntarīkṣacarā yakṣās caturṇām  
 mahārājñāṃ pramuditamanaso  
 ’bhinivedayanti. te catvāro  
 mahārājānās  
 cāturmahārājakāyikanāṃ devānām  
 nivedayanti: “yo ’sau jambūdvīpāt  
 kulaputro amuṣmād grāmād  
 amuṣmān nigramād amuṣmād  
 viṣayād amuṣmāt kulāt  
 keśāsmaṣrūṇy avatārya kāṣyāṇi  
 vāsāmsy ācchādya, śraddhayā  
 āgārād anagārikāṃ pravrajītaḥ, so  
 ’ṣṭādaśamanovyabhicārāṇ  
 pratarkayati sāksīkurute  
 vivekābhirataḥ ekāntacārī.”  
 <1.5.2> tac chrutvā caturṇām  
 mahārājñāṃ sakāśād, ānanditārā  
 bhavanti devās cāturmahārājakāyikā:  
 “hīryate mārapakṣaḥ. abhyudhryate  
 saddharmapakṣaḥ.”  
 <1.5.3> te devās  
 cāturmahārājakāyikās tridāśeśvarāya  
 śakrābhinivedayanti: “yo so, deva,  
 jambudvīpāt kulaputro...yāvad...  
 amukāt kulāt keśāsmaṣrūṇy avatārya  
 kāṣyāṇi vāsāmsy ācchādya,  
 śraddhayā agārād anagārikāṃ  
 pravrajītaḥ, sa viviktābhirato  
 bhavati...yāvac...chmāsāṇiko  
 ’ṣṭādaśamanovyabhicārāṇ

|   |  |   |   |
|---|--|---|---|
| <p>pratarkayati, sākskṛtvopasampadya viharati.” tac ca śrutvā caturmahārājakāyikānāṃ devānāṃ sakāśāt, <i>pr̥tataramanā</i> bhavati devaḥ kauśikas tridaśeśvarah.</p> <p>〈2.1〉 punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: sa bhikṣur aṣṭādaśamanovabhicārāṇ prapaśya kām anyāṃ bhūmiṃ sākṣātkurute? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā:</p> |  |   |   |
| <p>〈2.2〉 catvāry adhiṣṭhānāni paśyati. tadyathā: prajñādhiṣṭhānaṃ satyādhiṣṭhānaṃ tyāgādhiṣṭhānaṃ upaśamādhiṣṭhānaṃ.</p>  | <p>dge slong skyes bu 'di ni byin gyis brlabs bzhi pa yin no zhes bstan pa de'i<sup>70</sup> rgyas par bshad pa cung zad<sup>[Q</sup><br/> <sup>40a1]</sup> brjod par bya ste   byin gyis brlabs bzhi gang zhe na   shes rab kyī<sup>71</sup> byin gyis brlabs dang   bden pa'i byin gyis brlabs dang   gtong ba'i byin gyis brlabs dang   nye bar zhi ba'i byin gyis<sup>[D, 36b5; Q.40a2]</sup> brlabs so    dge slong skyes bu 'di ni byin gyis brlabs bzhi pa yin no zhes bstan pa de ngas rgyas par rab tu bshad do    de la 'di ni gdams pa yin te  </p> | <p>““caturādhiṭṭhāno ayam, bhikkhu, puriso' ti. iti kho pan' etaṃ vuttam. kiñ c' etaṃ paṭicca vuttam? paññādhiṭṭhāno saccādhiṭṭhāno cāgādhiṭṭhāno upasamādhiṭṭhāno. 'caturādhiṭṭhāno ayam, bhikkhu, puriso' ti. iti yaṃ taṃ vuttam, idam etaṃ paṭicca vuttam.</p> | <p>『比丘，人有四住處<sup>72</sup>，』此說何因？謂真諦住處、慧住處、施住處、息住處。『比丘。人有四住處者，』因此故說。</p> |
|   | <p>shes rab bag med par mi bya ba dang   bden pa rjes su bsrung<sup>[Q.40a3]</sup> bar bya ba dang   gtong ba rab tu spel bar bya</p>  | <p>““paññaṃ nappamajjeyya, saccam anurakkheyya, cāgam anubrūheyya, santim eva so</p>  |   |

<sup>70</sup> de'i Q; de ngas D

<sup>71</sup> kyī D; kyis Q

<sup>72</sup> 四住處 ~ Caturādhiṭṭhāna °

|  |  |   |   |   |
|--|--|---|---|---|
|  |  | ba dang   <sup>[D 366]</sup> thar pa'i lam bsten par<br>bya'o <sup>73</sup> zhes bstan pa de'i rgyas par<br>bshad pa cung zad cig brjod par bya<br>ste  | sikkheyyā' ti. iti kho pan'<br>etaṃ vuttam. kiñ c' etaṃ<br>paṭicca vuttam?  |   |
| <2.3> kathaṃ bhikkṣuḥ<br>prañādhīsthanam pratipadyate?   |  | dge slong ji ltar na shes rab bag med<br>par mi bya zhe na  <br>dge slong 'di <sup>[Q 40a4]</sup> la lus 'di nyid kyi <sup>74</sup><br>kham la so sor rtog ste <sup>75</sup>  | “kathaṃ ca, bhikkhu, paññam<br>nappamajjati?”   | 云何比丘不放逸慧？<br>若有比丘分別身界：                            |
| “santy asmin kāye<br>pṛthivīdhātur abdhātus tejodhātur<br>vāyudhātur ākāśadhātur<br>vijñānadhātus ca.” |  | lus 'di la<br>sa'i kham dang   chu'i kham dang  <br><sup>[D 3657]</sup> me'i kham dang   rlung gi<br>kham dang   nam mkhai'i kham dang<br>  rnam par shes pa'i kham yod de<br>zhes <sup>[Q 40a5]</sup> so sor rtog go | “cha-y-imā, bhikkhu,<br>dhātuyo: pathavīdhātu<br>āpodhātu tejodhātu vāyodhātu<br>ākāśadhātu vijñānadhātu.         | 『今我此身有  |
| <2.4.1> tatra katamaḥ pṛthivīdhātuḥ?<br>pṛthivīdhātur dvididhaḥ. asty<br>ādhyātmiko 'sti bāhyaḥ.       |  | sa'i kham gang zhe na   dge slong<br>sa'i kham ni rnam pa gnyis te   nang<br>gi dang   phyi'i ste <sup>[77]</sup> nang gi sa'i<br>kham kyang yod   <sup>[D 37a1]</sup> phyi'i sa'i<br>kham kyang yod do               | “katamā ca, bhikkhu,<br>pathavīdhātu? pathavīdhātu<br>siyā ajjhattikā, siyā bāhirā.                               |   |
| <2.4.2> tatrādhyātmikaḥ katamaḥ?<br>yat kiñcid asmin kāye ādhyātmikaṃ<br>pratyātmam upagatam upāttaṃ   |  | nang gi sa'i kham gang zhe na   <sup>[Q 40a6]</sup><br>nang gi bdag nyid sra ba dang  <br>mkhrang bar gyur pa drung du <sup>78</sup> gyur<br>pa zin pa ste   de yang gang zhe na                                      | “katamā ca, bhikkhu,<br>ajjhattikā pathavīdhātu? yaṃ<br>ajjhattam paccattam<br>kakkhaḥaṃ <sup>79</sup> kharigatam | 內地界而受於生。此<br>為云何？調髮、毛、<br>爪、齒、塵網 <sup>85</sup> 膚皮 |

<sup>73</sup> bsten par bya'o D; brten par bya'o Q

<sup>74</sup> kyi Q; om. D

<sup>75</sup> rtog ste D; rtogs te Q

<sup>76</sup> bhikkhu B<sup>c</sup>; om. PTS<sup>c</sup>

<sup>77</sup> phyi'i ste | D; phyi'i de Q

<sup>78</sup> drung du D; drung tu Q

<sup>79</sup> kakkhaḥaṃ B<sup>c</sup> PTS<sup>c</sup> ♣ kakkhaḥaṃ PTS<sup>e(8)</sup>

|  |   |   |  |
|--|---|---|--|
| <p>tatropagatam<br/>tvānīmāsādisamudayam upāttaṃ<br/>keśadantānakhāromasamudayam<sup>[2]</sup><br/>khakkaḥaṭaṃ kharagatam upagatam<br/>upādattam. tat punaḥ katamaṃ?<br/>yaduta: “keśaromā nakhadantā rajasa<br/>tvānīmāsāsthi sirā snāyur hīdayaṃ<br/>plihā klomakaṃ vṛkkā yakṛt khetā<br/>ālmāsāyapakvāsāyā antrāṇy<br/>antraṅṇā udaram udīrayakam<br/>mastakalungaṇ ceti.” yad vānyad<br/>apy asmin kāye adhyātmaṃ<br/>pratyātmaṃ khakkaḥaṭaṃ kharagatam<br/>upagatam upādattam; ayam ucyate<br/>ādhyaṭmikaḥ pṛthivīdhātuḥ.</p> | <p>'di lta ste   sgra dang   sbu dang   sen<br/>mo dang   so dang   rdul dang   dri ma<br/>dang   sha dang  <sup>[D 37a2]</sup> rus pa dang  <br/>rgyus pa dang  <sup>[Q 40a7]</sup> rtsa dang  <br/>snying dang   glo ba dang   rgyu ma<br/>dang   gnye ma dang   pho ba dang  <br/>long ka dang   lto ba dang   lgang pa<br/>zhes bya ste   gang yang lus 'di la<br/>gzhan yang nang gi bdag nyid sra ba<br/>dang   mkhrang bar gyur pa   drung<br/>du gyur pa  <sup>[Q 40a8]</sup> zin pa 'di ni nang gi<br/>bdag  <sup>[D 37a3]</sup> nyid kyi sa'i khams zhes<br/>bya'o ll</p> | <p>upādinnaṃ,<sup>80</sup> seyyathīdaṃ,<sup>81</sup><br/>kesā lomā nakhā dantā taca<br/>mamsaṃ nhāru<sup>82</sup> aṭṭhi<sup>83</sup><br/>aṭṭhimīṇjaṃ<sup>84</sup> vakkam<br/>hadayaṃ yakanam kilomakam<br/>pihakam papphāsam antam<br/>antaṅṇam udariyam karīsam,<br/>yam vā pan' añnam pi kiñci<br/>ajjhataṃ paccattam<br/>kakkhaḥaṭaṃ kharigatam<br/>upādinnaṃ, ayam vuccati,<br/>bhikkhu, ajjhattikā<br/>pathavīdhātu.</p> | <p>、肉、骨、筋、腎、<br/>心、肝、胃、脾、大<br/>腸、胃、囊。如斯之<br/>比，此身中餘在內，<br/>內所攝堅，堅性住內<br/>，於生所受，是調比<br/>丘內地界也。』</p> |
| <p>〈2.4.3〉 tatra kataro bahirdhaḥ<br/>pṛthivīdhātuḥ? yat kiṃcid<br/>bahirdham kakkhaṭavaṃ<br/>kharagatam anupagatam<br/>anupādatta<sub>[3]</sub>m; ayam ucyate<br/>bahirdhaḥ pṛthivīdhātuḥ.</p>  | <p>phyi rol gyi sa'i khams gang zhe na  <br/>gang yang phyi rol gyi sra ba dang  <br/>mkhrang bar gyur pa drung du ma<br/>gyur pa ma zin pa 'di ni phyi rol gyi<br/>sa'i khams zhes bya'o ll</p>  |   |  |
| <p>〈2.4.4〉 tatra yas cādhyātmikaḥ<br/>pṛthivīdhātuḥ, yas ca bahirdhaḥ, tad<br/>ekadhyam abhisamkṣipya, “dhātuḥ<br/>eṣa dhātumātram,” na</p>  | <p><sup>[Q 40b1]</sup> dge slong de la nang gi bdag<br/>nyid kyi sa'i khams dang   phyi rol<br/>gyi sa'i khams<sup>[D 37a4]</sup> de dag gcig tu<br/>mdor bsdus pa 'di la khams   khams</p>   | <p>“yā c' eva kho pana ajjhattikā<br/>pathavīdhātu, yā ca bāhirā<br/>pathavīdhātu, pathavīdhātuḥ<br/>ev' esā. 'taṃ n' etaṃ mama.</p>  | <p>比丘，若有內地界及<br/>外地界者，彼一切總<br/>說地界。彼一切非我<br/>有，我非彼有，亦非</p>   |

<sup>80</sup> upādinnaṃ B<sup>°</sup>; upādinnaṃ PTS<sup>°</sup>: There is consistent orthographical variation between B<sup>°</sup> and PTS<sup>°</sup> in this regard. From here on out, I follow B<sup>°</sup> without further notation.

<sup>81</sup> seyyathīdaṃ PTS<sup>°</sup>; seyyathīdaṃ B<sup>°</sup>: There is consistent orthographical variation between B<sup>°</sup> and PTS<sup>°</sup> in this regard. From here on out, I follow PTS<sup>°</sup> without further notation.

<sup>82</sup> nhāru B<sup>°</sup>; nahāru PTS<sup>°</sup>

<sup>83</sup> aṭṭhi B<sup>°</sup>; aṭṭhi PTS<sup>°</sup>

<sup>84</sup> aṭṭhimīṇjaṃ B<sup>°</sup>; aṭṭhimīṇja PTS<sup>°</sup> ♠ aṭṭhimīṇja B<sup>e(CeEe)</sup>

<sup>85</sup> 羅細一塵網【宋】【元】◦: Here I read with the variant. See Saddhsu: rajasa.

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|--|---|--|---|
| <p>vedakādhiṣṭhitam, na yādrcchikam<br/> prthivīdhātum paśyati: “na nityam,<br/> na sukham, na śucim, na sātmakam<br/> vā paśyāmi.” sa bhikṣuḥ<br/> prajñādhiṣṭhānādhimuktiḥ: “sarvan<br/> naitan me. <u>naiso</u> ’ham asmi. <u>naitan</u><br/> mamātmeti.” evam etad<br/> yathābhūtam samyakprajñayā<br/> dṛṣtvā, prthivīdhātutaḥ cittam<br/> virajyate.</p> | <p>tsam   khams kyi rab tu dbye ba nyid<br/> du rig nas <sup>86</sup> de thams cad bdag gi ma<br/> yin   bdag ma <sup>[Q.40b2]</sup> yin   bdag 'di dag<br/> ma yin zhes yang dag pa ji lta ba<br/> bzhin gyi shes rab kyi mthong nas<br/> sa'i khams la 'dod chags dang <sup>ID 37.a5]</sup><br/> bral ba</p>  | <p>n' eso 'ham asmi. na me so<br/> attā' ti. evam etaṃ<br/> yathābhūtam sammappaññāya<br/> daṭṭhabbam. evam etaṃ<br/> yathābhūtam sammappaññāya<br/> disvā, pathavīdhātuyā<br/> nibbindati. pathavīdhātuyā<br/> cittam virājeti.</p>   | <p>神也。如是慧觀，知其如真，心不染著於此世界。</p>   |
| <p>evam bhikṣuḥ<br/> prajñādhiṣṭhānādhimukto bhavati.</p>  | <p>'di ni dge slong shes rab bag yod pa<br/> zhes bya'o ll</p>  |  | <p>是謂比丘不放逸慧。</p>  |
| <p>⟨2.5.1⟩ tatra kataro 'bdhātuḥ?<br/> abdhātur api dvividhaḥ. <u>asty</u><br/> ādhyaत्मiko 'sti bahirdho dhātuḥ.</p>  | <p>chu'i khams gang zhe na   dge slong<br/> chu'i <sup>[Q.40b.3]</sup> khams ni nram pa gnyis te<br/>   nang gi bdag nyid dang   phyi rol<br/> gyi'o   nang gi bdag nyid kyi chu'i<br/> khams kyang yod   phyi'i chu'i khams<br/> kyang yod do  </p>  | <p>“katamā ca, bhikkhu,<br/> āpodhātu? āpodhātu siyā<br/> ajjhattikā, siyā bahirā.</p>   | <p>復次，比丘不放逸慧。<br/> 。若有比丘分別身界<br/> ；</p>   |
| <p>⟨2.5.2⟩ tatrādhyāत्मiko yat kiñcid<br/> asmin kāye āpo 'bgatam bhavati,<br/> upapannalakṣaṇam abdhātuḥ<br/> kledasvābhāvyaṃ śarīre: “sveda<br/> kheṭaḥ siṃghāṇakam mastakam<br/> śonitam vasā lasikā medo majjā<br/> pittam prasrāvam mastakaluṅgaṃ<br/> ceti.” yad vā punar anyad asmin<br/> kāye kiñcid asty <u>adhyātmam</u></p>                         | <p>nang gi bdag nyid kyi chu'i khams<br/> gang <sup>ID 37.a6]</sup> zhe na   gang yang lus 'di<br/> la nang <sup>[Q.40b.4]</sup> gi bdag nyid kyi chu'i<br/> khams mnyen pa dang   mnyen par<br/> gyur pa drung du gyur pa zin pa ste  <br/> de yang gang zhe na   'di lta ste   mchi<br/> ma dang   rdul dang   mchil ma dang  <br/> snabs dang   zhag dang   chu ser dang<br/>   tshil dang   <sup>[Q.40b.5]</sup> mkhris pa dang  </p> | <p>“katamā ca, bhikkhu,<br/> ajjhattikā āpodhātu? yaṃ<br/> ajjhattam paccattam āpo<br/> āpogataṃ upādinnaṃ,<br/> seyyathīdam: pittaṃ semham<br/> pubbo lohitam sedo medo<br/> assu vasā kheḷo <sup>90</sup> siṅghāṇikā<br/> lasikā muttam, yaṃ vā pan'<br/> aṇṇam pi kiñci ajjhattam</p> | <p>『今我此身有內水<sup>91</sup>界而受於生。此為云何？調腦膜<sup>92</sup>、眼淚、汗、涕、唾、膿、血、肪、髓、涎<sup>93</sup>、痰<sup>94</sup>、小便。如斯之比，此身中餘在內，內所攝水，水性潤內</p> |

<sup>86</sup> nas *punct.*; nas | D Q

|  |  |  |   |
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| <p>pratyā<sub>15</sub>tmam āpo 'bgatam upagatam upādattam; ayam ucyate ādhyātmiko 'bdhātuḥ.</p>  | <p>bad<sub>[D 37a7]</sub> kan dang l mag dang l khu ba dang l glad pa<sup>87</sup> dang l glad rgyas<sup>88</sup> dang l gci ba<sup>89</sup> zhes bya ba ste (&lt;) gang yang lus 'di la gzhan yang nang gi bdag nyid mnyen pa dang mnyen par gyur pa drung du gyur pa zin pa 'di<sub>[Q 40b6]</sub> ni nang gi bdag nyid kyi chu'i kham zhes bya'o ll</p>   | <p>paccattam āpo āpogataṃ upādinnaṃ, ayaṃ vuccati, bhikkhu, ajjhātikā āpoddhātu.</p>   | <p>，於生所受，是謂比丘內水界也。』</p>                                       |
| <p>&lt;2.5.3&gt; bahirdhah katamah? yat kiñcid bahirdham āpo 'bgatam snehaḥ snehagatam anupagatam anupādattam; ayam ucyate bahirdho 'bdhātuḥ.</p> <p>&lt;2.5.4&gt; tatra yaś cādhyātmiko 'bdhātur, yaś ca bahirdhas, tad aikadhyam abhisamkṣīpya, “dhātur eṣa dhātumātram. sarvaṃ naitan me. naiṣo 'ham asmi. naitan mamātmēti,” samyakprajñayā drstvā, abdhātutaś cittam virajyate.</p> | <p>phyi rol gyi chu'i kham zhes bya'o ll gang yang<sub>[D 37b1]</sub> phyi rol gyi chu<sup>95</sup> mnyen pa dang l mnyen par gyur pa l drung ma yin pa ma zin pa 'di ni phyi rol gyi chu'i kham zhes bya'o ll</p> <p><sub>[Q 40b7]</sub> dge stong de la nang gi bdag nyid kyi chu'i kham dang l phyi rol gyi chu'i kham de dag gcig tu mdor bsdu pa 'di la<sup>96</sup> kham l kham tsam l kham kyi<sub>[D 37b2]</sub> rab tu dbye ba nyid du rig nas<sup>97</sup> de thams cad bdag gi ma yin l bdag<sub>[Q 40b8]</sub> ma yin l bdag 'di dag</p> | <p>“yā c' eva kho pana ajjhātikā āpoddhātu, yā ca bāhirā āpoddhātu āpoddhātur ev' esā. 'tam n' etaṃ mama, n' eso 'ham asmi, na me so attā' ti. evam etaṃ yathābhūtaṃ sammappaññāya datṭhabbam.</p> | <p>比丘，若有內水界及外水界者，彼一切總說水界。彼一切非我有，我非彼有，亦非神也。如是慧觀，知其如真，心不染著於</p> |

<sup>87</sup> glad pa D; klad pa Q

<sup>88</sup> glad rgyas D; klad rgyas Q

<sup>89</sup> gci ba Q; gci pa D

<sup>90</sup> khelo B<sup>c</sup> PTS<sup>c</sup> ♣ khelo PTS<sup>(s)</sup>

<sup>91</sup> 水=外【德】。

<sup>92</sup> 膜=髓【宋】【元】【明】，=腦【德】。

<sup>93</sup> 涎=【德】。

<sup>94</sup> 淡=澹【宋】，=痰【元】【明】。：Here I follow the 【元】【明】 reading.

<sup>95</sup> om. D; l Q

<sup>96</sup> 'di la Q; 'di dag la D

<sup>97</sup> rig nas Q; rig na ba D



|   |  |   |   |  |
|---|--|---|---|--|
|   |  | ma yin zhes yang dag pa ji lta ba<br>bzhin gyi <sup>98</sup> shes rab kyiṣ mthong nas<br>chu'i khamṣ la sems 'dod chags dang<br>bral ba   | evam etaṃ yathābhūtaṃ<br>sammappaññāya disvā,<br>āpodhātuyā nibbindati.<br>āpodhātuyā cittaṃ virājeti.  | 此水界。<br><br>是謂比丘不放逸慧。<br><br>復次，比丘不放逸慧。<br>。若有比丘分別此身<br>界：   |
| (evaṃ sa) bhīkṣuḥ prajñādhiṣṭhānam<br>ārohaṭe.  |  | 'di ni dge slong shes rab bag yod pa<br>zhes bya'o ll   |   |  |
| <2.6.1> tatra kataras tejodhātuḥ?<br>tejodhātuḥ api dvividhaḥ. asty<br>ādhyātmiko 'sti bahirdhaḥ.   |  | me'i khamṣ <sub>[D.37b3]</sub> gang zhe na   <sub>[Q.41a1]</sub><br>dge slong me'i khamṣ ni rnam pa<br>gnyis te   nang gi dang (< >) phyi rol gyi<br>ste   nang gi me'i khamṣ kyang yod  <br>phyi rol gyi me'i khamṣ kyang yod do<br>   | “katamā ca, bhikkhu,<br>tejodhātu? tejodhātu siyā<br>ajjhattikā, siyā bahirā.   |  |
| <2.6.2> tatrādhyātmikas tejodhātuḥ<br>yat kiñcid asmin kāye ādhyātmam<br>pratyātmam tejas tejogatam<br>upagatam upādattam. sa punaḥ<br>katarah? tadyathā: yena santapyate,<br>yena ca paridāhyate, yena ca<br>jvāryate, yena<br>cāsitapītakhādītāsvādītāni<br>samyaksukhena pariñāman<br>gacchanti. yad vā punar anyad apy<br>asmin kāye adhyā <sub>[7]</sub> tmam<br>pratyātmikan tejas tejogatam<br>upagatam upādattam; ayam ucyate |  | nang gi bdag nyid kyi me'i khamṣ<br>gang zhe na   gang yang <sub>[Q.41a2]</sub> lus 'di<br>la nang gi bdag nyid kyi me dang mer<br>gyur pa dang   <sub>[D.37b4]</sub> dro ba dang   dro<br>bar gyur pa dang   drung du gyur pa<br>zin pa ste   de yang gang zhe na   'di<br>lta ste   lus 'di la gdung bar byed pa<br>dang   yongs su gdung bar byed pa<br>dang   <sub>[Q.41a3]</sub> zos pa dang   'thungs pa<br>dang   bcas pa <sup>99</sup> dang   myangs pa<br>yang dag par smin par 'gyur zhing 'ju<br>bar byed pa zhes bya ba'i grangs su<br>'gro ba <sub>[D.37b5]</sub> dang   gang yang lus 'di | “katamā ca, bhikkhu,<br>ajjhattikā tejodhātu? yaṃ<br>ajjhattam paccattam tejo<br>tejogatam upādinnaṃ,<br>seyyathīdam: yena ca<br>santappati, yena ca jīriyati, <sup>100</sup><br>yena ca pariḍayhati, yena ca<br>asitapītakhāyitasāyitam<br>sammā pariñāman gacchati,<br>yaṃ vā pan' aññaṃ pi kiñci<br>ajjhattam paccattam tejo<br>tejogatam upādinnaṃ, yaṃ<br>vuccati, bhikkhu, ajjhattikā | 『今我此身有内火界<br>而受於生。此為云何<br>？調熱身、暖身、煩<br>悶身、溫莊 <sup>101</sup> 身，調<br>消飲食。如斯之比，<br>此身中餘在內，內所<br>攝火，火性熱內，於<br>生所受，是謂比丘內<br>火界也。』 |

<sup>98</sup> gyi D; gyis Q

<sup>99</sup> bcas pa Q; bea' pa D

<sup>100</sup> jīriyati B<sup>c</sup>; jāriyati PTS<sup>c</sup>

<sup>101</sup> 莊=壯【宋】【元】【明】，-【德】，=在【聖】。

|   |  |  |   |
|---|--|--|---|
| <p>ādhāṭmikas tejodhāṭuḥ.</p> <p>⟨2.6.3⟩ tatra katamo bahirdhas tejodhāṭuḥ? yat kiñcid bahirdham tejas tejogatam uṣṇam uṣṇagatam upagatam upādattam; ayam ucyate bahirdhas tejodhāṭuḥ.</p>  | <p>la gzhan yang nang gi bdag nyid kyi me dang mer<sup>[Q.41a4]</sup> gyur pa zin pa 'di ni nang gi bdag nyid kyi me'i khams zhes bya'o   </p> <p>phyi rol gyi me'i khams gang zhe na l gang yang phyi rol gyi me dang mer gyur pa l dro ba dang dro bar gyur pa l drung du ma gyur pa l<sup>[D37b6]</sup> ma zin pa 'di ni phyi rol gyi<sup>[Q.41a5]</sup> me'i khams zhes bya'o   </p>   | <p>tejodhātu.</p>  |   |
| <p>⟨2.6.4⟩ tatra yaś cādhyātmikas tejodhāṭur, yaś ca bahirdhas, tad ekadhyam abhisamkṣipya, “dhāṭur eṣa dhāṭumātram. sarvaṃ naitan mama. naiṣo 'ham asmi. naitan mamāmeti,” evam etad yathābhūtam samyakprajāna<sup>[13b1]</sup>yā dṛstvā, tejodhāṭutaś cittam virajyate:</p> | <p>de la dge slong nang gi bdag nyid kyi me'i khams dang l<sup>102</sup> phyi rol gyi bdag nyid kyi me'i khams de dag gcig tu mdor bsdus pa 'di la khams l khams tsam l khams kyi rab tu dbye ba nyid du<sup>[Q.41a6]</sup> rig nas de thams<sup>[D.37b7]</sup> cad bdag gi ma yin l bdag ma yin l bdag de dag ma yin zhes yang dag pa ji lta ba bzhin gyi shes rab kyi mthong nas me'i khams las sems<sup>103</sup> 'dod chags dang bral ba</p> | <p>“yā<sup>104</sup> c' eva kho pana ajjhattikā tejodhātu, yā ca bāhirā tejodhātu tejodhāṭur ev' eṣā. 'taṃ n' etaṃ mama, n' eso 'hama smi, na me so attā' ti. evam etaṃ yathābhūtam sammappaññaṃ ya dattābbaṃ. evam etaṃ yathābhūtam sammappaññaṃ disvā, tejodhāṭuyā nibbindati. tejodhāṭuyā cittam virājeti.</p> | <p>比丘，若有內火界及外火界者，彼一切總說火界。彼一切非我有，我非彼有，亦非神也。如是慧觀，知其如真，心不染著於此火界。</p> |
| <p>“nedam kārakādhiṣṭitam, na vedakādhiṣṭitam pravartate tejodhāṭuḥ.”</p>  | <p>'di ni dge slong shes<sup>[Q.41a7]</sup> rab bag yod pa zhes bya'o   </p>   |  | <p>是謂比丘不放逸慧。<br/>復次，比丘不放逸慧。<br/>：</p>                             |

<sup>102</sup> | Q; om. D

<sup>103</sup> sems Q; sams D

<sup>104</sup> yā B<sup>e</sup>; ya PTS<sup>e</sup>

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| <p>(2.7.1) tatra kataro vāyudhātuh?<br/>vāyudhatur api dvidhaḥ. asty<br/>ādhyātmiko 'sti bahirdhaḥ.</p>   | <p>rlung gi khams gang zhe na l dge<br/>slong <sup>[D_38a1]</sup> rlung gi khams ni nram<br/>pa gnyis te l nang gi dang (l) phyi rol<br/>gyi ste l nang gi bdag nyid kyi rlung<br/>gi khams kyang yod do l phyi rol gyi<br/>bdag nyid kyi rlung gi khams <sup>[Q_41a8]</sup><br/>kyang yod do ll</p>   | <p>“katamā ca, bhikkhu,<br/>vāyodhātu? vāyodhātu siyā<br/>ajjhattikā, siyā bahirā.</p>  |   |
| <p>(2.7.2) tatrādhyātmikāḥ katarah? yat<br/>kiñcid asmin kāye adhyātmam<br/>pratyātmam vāyur vāyugataṃ<br/>laghulaghusamudīranatvam<br/>upagatam upādattam. tat punaḥ<br/>katarah? ūrdhvagato vāyur adhogato<br/>vāyuḥ pārśvagato vāyuḥ kukṣigato<br/>vāyus tathā pippalākāḥ, śūcakāḥ<br/>śāstrakā (vāyavo vātāsthīlo)<sub>12</sub> vāyur<br/>asītir vā vāyavaḥ saha<br/>krimisaṃvārair asītir<br/>aṅgamaṅgānūsārīṇo vāyavaḥ. yad vā<br/>punar anyad apy asmin kāye<br/>adhyātmam pratyātmam vāyur<br/>vāyugataṃ laghusamudīranatvam<br/>upagatam upādattam; ayam ucyate<br/>ādhyātmiko vāyudhātuh.</p> | <p>nang gi bdag nyid rlung gi khams<br/>gang zhe na l dge slong gang yang lus<br/>'di la <sup>[D_38a2]</sup> nang gi bdag nyid kyi<br/>rlung dang rlung du gyur pa zin pa ste<br/>l de yang gang zhe na l 'di lta ste l<br/>gyen du rgyu ba'i rlung mams<br/>dang l thur du 'gro ba'i <sup>[Q_41b1]</sup> rlung<br/>mams dang l zung la <sup>105</sup> gnas pa'i rlung<br/>mams dang l sgal bu la gnas pa 'i<br/>rlung mams dang l lto ba la gnas pa'i<br/>rlung mams dang l <sup>[D_38a3]</sup> gcod par<br/>byed pa'i rlung mams dang l spu gri <sup>106</sup><br/>lta bu'i rlung mams dang l gong bur<br/>gnas <sup>[Q_41b2]</sup> pa'i rlung mams dang l<br/>'dral bar byed pa'i rlung mams dang l<br/>sdud pa'i rlung mams dang l 'joms par<br/>byed pa'i rlung mams dang l rlung<br/>'jug par byed pa'i rlung mams dang l<br/>'tshem par <sup>[D_38a4]</sup> byed pa'i rlung<br/>mams dang l 'byung <sup>[Q_41b3]</sup> ba dang<br/>rngub pa'i rlung mams dang l yan lag<br/>gi <sup>107</sup> rjes su 'gro ba'i rlung mams dang</p> | <p>“katamā ca, bhikkhu,<br/>ajjhattikā vāyodhātu? yaṃ<br/>ajjhataṃ paccattaṃ vāyo<br/>vāyogataṃ upādinnaṃ,<br/>seyyathīdam: uddhaṅgamā<br/>vātā adhogamā vātā<br/>kucchisayā vātā koṭhasayā <sup>109</sup><br/>vātā aṅgamaṅgānūsārīno vātā<br/>assāso passāso, <sup>110</sup> yaṃ vā pan'<br/>aññaṃ pi kiñci ajjhataṃ<br/>paccattaṃ vāyo vāyogataṃ<br/>upādinnaṃ, yaṃ vuccati,<br/>bhikkhu, ajjhattikā vāyodhātu.</p> | <p>『今我此身有內風界<br/>而受於生。此為云何<br/>？謂上風、下風、脇<br/>風、掣縮風、蹴風、<br/>非道風、節節<sup>111</sup>風、<br/>息出風、息入風。如<br/>斯之比，此身中餘在<br/>內，內所攝風，風性<br/>動內，於生所受，是<br/>謂比丘內風界也。』</p> |

<sup>105</sup> zung la Q; zur la D

<sup>106</sup> spu gri D; bu gri Q

<sup>107</sup> yan lag gi D; gi Q

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|  | <p>zhes bya ba<sup>108</sup> ste l gang yang lus 'di la gzhan yang nang gi bdag nyid kyi rlung dang rlung du gyur pa yang zhing g.yo ba drung du gyur pa zin pa 'di ni nang<sup>[Q.41b4]</sup> gi bdag nyid kyi rlung gi<sup>[D.38a5]</sup> khams zhes bya'o ll</p>  |  |   |
| <p>⟨2.7.3⟩ <u>tatra katamo bahirdho vāyudhātuḥ? yat kiñcid bahirdham vāyur vāyugataṃ laghulaghusamudīranam anupagatam anupādattam; ayam ucyate bahirdho vāyudhātuḥ.</u></p>  | <p>phyi rol gyi bdag nyid kyi rlung gi khams gang zhe na l gang yang phyi rol gyi rlung dang rlung du bgrang ba<sup>112</sup> dang l yang zhing g.yo ba drung ma yin pa ma zin pa 'di ni phyi rol phyi rlung gi khams<sup>[Q.41b5]</sup> zhes bya'o ll</p>   |  |   |
| <p>⟨2.7.4⟩ tatra yaś cādhyātmiko vāyudhātur, yaś ca bahirdhah, sarvam abhisamkṣipya, “dhātur eṣa dhātumātram. sarvan naitan mama. naiṣo ’ham asmi. naitan mamātmeti,” na kārakādhiṣṭhitam, na vedakādhiṣṭhitam etad yathābhūtam samyakprajñayā drṣtvā, vāyudhātutaś cittam virāgayate.</p> | <p>dge slong de la gang nang gi bdag nyid kyi rlung gi khams dang l<sup>[D.38a6]</sup> phyi rol gyi bdag nyid kyi rlung gi khams de dag gcig tu bsduṣ te 'di la<sup>113</sup> khams l khams tsam l khams kyi rab tu dbye ba yin zhes<sup>[Q.41b6]</sup> rig nas de thams cad bdag gi ma yin (&lt;) bdag ma yin (&lt;) bdag de dag ma yin zhes yang dag pa ji lta ba bzhin shes rab kyiṣ mthong<sup>[D.38a7]</sup> nas rlung gi khams la sems 'dod chags dang bral bar 'gyur ba</p> | <p>“yā c’ eva kho pana ajjhātikā vāyodhātu, yā ca bāhirā vāyodhātu vāyodhātur ev’ esā. ‘taṃ n’ etaṃ mama, n’ eso ’ham asmi<sup>[B.e III.285]</sup>, na me so attā’ ti. evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. evam etaṃ yathābhūtaṃ sammappaññāya disvā, vāyodhātuyā nibbindati. vāyodhātuyā cittaṃ virājeti.</p> | <p>比丘，若有內風界及外風界者，彼一切總說風界。彼一切非我有，我非彼有，亦非神也。如是慧觀，知其如真，心不染著於此風界。</p> |

<sup>108</sup> zhes bya ba D; zhes bya Q

<sup>109</sup> koṭṭhasayā PTS<sup>c</sup>; koṭṭhasayā B<sup>c</sup> ♣ koṭṭhasayā B<sup>e(C.e Se Ke Ee)</sup>

<sup>110</sup> om. PTS<sup>c</sup>; iti B<sup>e</sup>

<sup>111</sup> 節 + (行) 【宋】 【元】 【明】 【德】 【聖】 。

<sup>112</sup> bgrang ba Q; bgrangs ba D

<sup>113</sup> 'di la em.; 'di dag ni D Q: *Elsewhere we find 'di la consistently.*

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| <p>evam prañādhīṣṭhānam sakṣībhavati bhikṣuḥ.</p>   | <p>'di ni dge slong<sup>114</sup>  Q.41b7  shes rab bag yod pa zhes bya'o ll</p>   |  | <p>是調比丘不放逸慧。</p>  |
| <p>(2.8.1) tatra katara ākāśadhātuḥ? ākāśadhātuḥ api dvividhaḥ. asty ādhyātmiko 'sti bāhyaḥ.</p>  | <p>nam mkha'i khams gang zhe na l dge slong nam mkha'i khams ni mam pa gnyis te l nang gi bdag nyid dang l phyi rol gyi ste l nang gi bdag nyid kyī  D.38b1  nam mkha'i khams kyang yod l phyi rol gyi bdag  Q.41b8  nyid kyī nam mkha'i khams kyang yod do ll</p>   | <p>“katamā ca, bhikkhu, ākāśadhātu? ākāśadhātu siyā ajjhattikā, siyā bāhirā.</p>   | <p>復次，比丘不放逸慧。若有比丘分別身界：</p>  |
| <p>(2.8.2) tatrādhyātmiko yat kiṃcid asmin kāye adhyātmam pratyātmam ākāśa ākāśagatam upagatam upādattam asphuṭam aspharaṇīyarūpagatam, yenaśitapīṭakhādī<sub>4</sub> tās vādītāny avakāśenāntargacchanti. yad vā punaḥ kaṇṭhaśuṣīram eva śrotraśuṣīram cakṣuśuṣīram ghrāṇaśuṣīram jihvāśuṣīram āhārasyāntaragatam jihvāvakāśadāti; ayam ucyate adhyātmika ākāśadhātuḥ.</p> | <p>nang gi bdag nyid kyī nam mkha'i khams gang zhe na l gang yang lus 'di la nang gi bdag nyid (kyī)<sup>115</sup> nam mkha' dang nam mkhar bgrang ba pags pa dang (l) sha dang l khrag gis ma khebs shing  D.38b2  ma khyab pa  Q.42a1  ste (l) de yang gang zhe na l mig gi sbubs dang l rna ba'i sbubs dang l sna'i sbubs dang l kha'i bu ga dang l kha'i sgo dang l mgrin pa dang l mgrin pa'i rtsa zhes bya ba'am l gang gis na zos pa de gang la gnas par  Q.42a2  byed pa l gang gis zos pa dang l 'thungs  D.38b3  pa dang l myangs pa dag 'og tu ltung bar byed pa dang l gang yang lus 'di la gzhan yang nang gi bdag gi bdag nyid nam mkhar</p> | <p>“katamā ca, bhikkhu, ajjhattikā ākāśadhātu? yam ajjhattam paccattam ākāśam ākāśagatam upādinnaṃ, seyyathīdam: kaṇṇacchiddam nāsacchiddam mukhadvāraṃ yena ca asitapīṭakhāyitasāyitam ajjhoḥarati, yattha ca asitapīṭakhāyitasāyitam santiṭṭhati, yena ca asitapīṭakhāyitasāyitam adhobhāgā<sup>117</sup> nikkhamati, yam vā pan' aññam pi kiñci ajjhattam paccattam ākāśam ākāśagatam agham aghagatam vivaraṃ vivaragatam</p> | <p>『今我此身有內空界而受於生。此為云何？調眼空、耳空、鼻空、口空、咽喉動搖，調食噉含<sup>119</sup>消，安徐咽住，若下過出。如斯之比，此身中餘在內，內所攝空，在空不為肉、皮、骨、筋所覆，是調比丘內空界也。』</p> |

<sup>114</sup> dge slong Q; dog slong D

<sup>115</sup> kyī reg.; om. D Q

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|   | <p>bgrang ba sha dang (l) pags pa dang<br/>(l) khrag gis ma khebs [Q 42a3] shing ma<br/>khyab pa ste l<sup>116</sup> 'di ni nang gi bdag<br/>nyid kyi nam mkha'i khams zhes<br/>bya'o l</p>  | <p>asamphuṭṭham<br/>maṃsalohitehi<sup>118</sup> upādinnaṃ,<br/>ayam vuccati bhikkhu<br/>ajjhattikā ākāśadhātu.</p>   |   |
| <p>〈2.8.3〉 tatra kataro bahirdha<br/>ākāśadhātuḥ? yaḥ kiñcid ākāśagatam<br/>anupagatam anupādattam asphuṭam<br/>aspharaṇīyaṃ. tadyathā:<br/>vṛkṣasākhaṇtarāśuṣīrāṇi<br/>parvatāntarāśuṣīrāṇi<br/>kandaraguhānadrīśuṣīrāṇi yad vā<br/>bāhiram śuśiram asty; ayam ucyate<br/><i>bahirdha</i> ākāśadhātu<sub>[5]</sub>h.</p>   | <p>phyi rol gyi bdag nyid kyi nam [D 38b4]<br/>mkha'i khams gang zhe na l gang<br/>yang phyi rol gyi nam mkha'i dang<br/>nam mkhar gyur pa l<sup>120</sup> gzugs kyis ma<br/>khebs shing ma [Q 42a4] khyab pa ste l<br/>'di ni phyi rol gyi nam mkha'i khams<br/>zhes bya'o ll</p>   |  |   |
| <p>〈2.8.4〉 tatra yaś<br/>cādhyātmikarūpagatā ākāśadhātur,<br/>yaś ca bahirdhas, tad aikadhyam<br/>ābhisamkṣīpya, “dhātur eṣa<br/>dhātumātram. sarvaṃ naitan mama.<br/>naiṣo 'ham asmi. naitan<br/>mamātmeti.” evam etad<br/>yathābhūtaṃ samyakprajñayā<br/>dṛṣtvā, ākāśadhātutaś cittaṃ<br/>virajyate. evaṃ dṛṣtvā, na<br/>prapadyate: “sarvaṃ naitan mama.<br/>naiṣo 'ham asmi. naitan<br/>mamātmeti.” na kārakādhiṣṭhitaṃ,<br/>na vedakādhiṣṭhitaṃ. ākāśadhātutaś</p> | <p>dge slong de la gang nang gi bdag<br/>nyid kyi nam mkha'i khams dang l<br/>phyi rol gyi [D 38b5] bdag nyid kyi nam<br/>mkha'i khams de dag gcig tu bsduṣ te<br/>'di dag ni khams l khams [Q 42a5] tsam l<br/>khams kyi rab tu dbye ba yin no zhes<br/>rig nas de thams cad bdag gi ma yin l<br/>bdag ma yin l bdag de dag ma yin<br/>zhes yang dag pa ji lta ba bzhin gyi<br/>shes rab kyis [D 38b6] mthong nas nam<br/>mkha'i khams las sems [Q 42a6] 'dod<br/>chags dang bral bar gyur pa</p> | <p>“yā c'eva kho pana ajjhattikā<br/>ākāśadhātu, yā ca bāhirā<br/>ākāśadhātu ākāśadhātur ev'<br/>esā. 'taṃ n' etaṃ mama, n'<br/>eso 'ham asmi, na me so attā'<br/>ti. evaṃ etaṃ yathābhūtaṃ<br/>sammappaññāya dattṭhabbaṃ.<br/>evaṃ etaṃ yathābhūtaṃ<br/>sammappaññāya diṣvā,<br/>ākāśadhātuyā nibbindati.<br/>ākāśadhātuyā cittaṃ virājeti.</p> | <p>比丘，若有內空界及<br/>外空界者，彼一切總<br/>說空界。彼一切非我<br/>有，我非彼有，亦非<br/>神也。如是慧觀，知<br/>其如真，心不染著於<br/>此空界。</p> |

<sup>116</sup> | Q; *om. D*

<sup>117</sup> adhobhāgā PTS<sup>c</sup>; adhobhāgaṃ B<sup>c</sup> ♠ adhobhāgā B<sup>e</sup>(Ce Se Ke Ee)

<sup>118</sup> aghaṃ aghagatam vivaraṃ vivaragatam asamphuṭṭham maṃsalohitehi B<sup>c</sup>; *om. PTS<sup>c</sup>*

<sup>119</sup> [ 合 ] — 【德】 【聖】 ◦ : *This variant seems preferable.*

<sup>120</sup> | D; *om. Q*

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| cittam virajyate.   |  | 'di ni dge slong shes rab bag yod pa zhes bya'o ll<br>dge slong gang dag <sup>121</sup> khams lnga po<br>'di dag las 'dod chags dang bral zhing grol bar gyur la l |  | 是謂比丘不放逸慧。   |
| ⟨2.9⟩ tatra kataro mano(dhā)tuḥ?<br>mano(dhā)tur dvādaśabhir<br>ā(yatanair saṃyuktah).<br>caḥsurvijñānānubhūtam artham<br>manovijñānenānubhavati. evaṃ<br>śrotraghrāṇajihvākāyamanovijñānāni<br>manovijñānadhātuprabhavāni<br>manomūlāni.   |  | rnam par shes pa khyad par can dag<br>cing nges pa rnam <sup>[Q 42:57]</sup> par <sup>[D 38:7]</sup><br>shes shing yongs su shes so ll                             |  | 比丘，若有比丘於此<br>五界知其如真，知如<br>真已，心不染彼而解<br>脫者，<br>唯有餘識。 |
| ll bhavanti cātra gāthāḥ ll<br>⟨2.10.1-7⟩ <sup>122</sup>  |  |  |  |   |
| ⟨3.1⟩ punar api yogācāra ādhyātmike<br>dharma dharmānupaśyī viharati: kim<br>asau bhikṣuḥ prathamam<br>aṣṭādaśamanovayabhicārābhūmyantar<br>āt prathamād dviṭīyaṃ<br>bhūmyantaram ārūḍhaḥ<br>ṣaḍdhātutatvaḥbhūmim idānīm<br>kimdharmānusmṛtibhūmim<br>ākramet? sa paśyati śrutamayena |  |  |  |   |

<sup>121</sup> gang dag D; dag Q

<sup>122</sup> For the sake of space, here I omit seven verses of the Sanskrit text. See *Saddhṣu* II, §2.10.1-7.

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|--|---|---|--|
| jñānena divyena vā cakṣuṣā:<br>(3.2) tṛīyaṃ bhūmyantarāṃ<br>ākṛmāti sa bhikṣuḥ tatvadarśī.<br>katarāṃ bhūmyantarāṃ?<br><i>cittapura</i> (hsa) <i>rabhūmyantarāṃ</i> .  | ci zhiḡ rnam par shes zhe na <sup>123</sup>  <br>bde ba rab tu shes so ll sduḡ bngal<br>rab tu shes so ll yid bde ba rab tu shes<br>so ll yid mi bde ba rab tu shes so ll<br>btang snyoms rab tu shes so ll   | “tena ca viññāṇena kiṃ <sup>124</sup><br>vijānāti?<br>“sukhan’ ti pi vijānāti,<br>‘dukkhan’ ti pi vijānāti,<br>‘adukkhamasukhan’ ti pi<br>vijānāti.   | 此何等識？<br>樂識，苦識，喜識，<br>憂識，捨識。   |
| (3.3.1) kiṃ sukhaṃ vijānāti?<br>sukhavedanīyaṃ sparśaṃ<br>prāṭyotpadyate sukhā vedanā. asau<br>sukhāṃ vedanāṃ vedayamānaḥ,<br>“sukhavedanāṃ vindāmīti”<br>yathābhūtaṃ prajānāti. atha tasya<br>sukhavedanīyasya sparśasya<br>nirodhadhātuh. sukhavedanīyaṃ<br>sparśaṃ prāṭyotpannāṃ vedanāṃ<br>vedayamānaḥ, “sukhā me<br>vedanā <sub>[3]</sub> staṅgatā.” astaṅgatāṃ<br>vedanāṃ pratyabhijānīte.<br>“vyupāsāntā me sukhā vedanā. | [Q 42a8] ji ltaṛ <sup>125</sup> bde ba’i tshor ba rab tu<br>shes zhe na <sup>126</sup>  <br>bde [D 39a1] ba myong bar gyur pa’i reg<br>pa la <sup>127</sup> brten te byung ba’i tshor ba<br>bde ba myong ba ste <sup>128</sup>   bde ba’i tshor<br>ba myong ba na bde ba’i tshor ba<br>myong ngo zhes ji lta ba bzhin rab tu<br>shes so ll de nas [Q 42b1] bde ba myong<br>bar ‘gyur ba’i reg pa de nyid ‘gags te l<br>bde ba myong bar ‘gyur [D 39a2] ba’i reg<br>pa la brten te ‘byung ba’i bde ba’i<br>tshor ba <sup>129</sup> yang ‘gags la nye bar zhi<br>ba dang l bsil bar gyur pa dang (<)> nub<br>par gyur pa’o <sup>130</sup> | “sukhavedanīyaṃ, bhikkhu,<br>phassaṃ paṭicca uppajjati<br>sukhā vedanā. so sukhaṃ<br>vedanaṃ vedayamāno <sup>132</sup><br>‘sukhaṃ vedanaṃ<br>vedayāmi’ <sup>133</sup> ti pajānāti. ‘tass’<br>eva sukhavedanīyassa<br>phassassa nirodhā yaṃ tajjaṃ<br>vedayitaṃ sukhavedanīyaṃ<br>phassaṃ paṭicca uppannā<br>sukhā vedanā sā nirujjhati, sā<br>vūpasammatī’ ti pajānāti. | 比丘，因樂更樂故生<br>樂覺。彼覺樂覺，覺<br>樂覺已，即知：『覺<br>樂覺。』 <sup>134</sup> 若有比丘<br>滅此樂更樂，滅此樂<br>更樂已，若有從樂更<br>樂生樂覺者，彼亦滅<br>息止，知已冷也。 |

<sup>123</sup> zhes na Q; shes na D

<sup>124</sup> tena ca viññāṇena kiṃ B<sup>e</sup> PTS<sup>e</sup> ♣ tena viññāṇena kiṃ ca B<sup>e</sup>(Ce)

<sup>125</sup> ji ltaṛ Q; ci ltaṛ D

<sup>126</sup> zhes na Q; shes na D

<sup>127</sup> la em.; las D Q

<sup>128</sup> ste D; te Q

<sup>129</sup> tshor ba Q; tshor pa D

<sup>130</sup> nub par gyur pa’o Q; chub par gyur pa’o D



|  |  |   |  |
|--|--|---|--|
| <p>duḥkhā me vedanā utpannā,<br/>praṭīyasamutpannāṃ tām<br/>duḥkhavedanāṃ pratyabhijānīte.</p>   | <p>bde ba'i tshor ba ji lta ba bzhin du<sup>10</sup><br/>sdug bsngal gyi tshor ba dang l<sup>42b21</sup></p> | <p>“dukkhavedaniyaṃ, bhikkhu,<br/>phassaṃ paṭicca uppajjati<br/>dukkhā vedanā. so dukkhaṃ<br/>vedanaṃ vedayamāno<br/>'dukkhaṃ vedanaṃ<br/>vedayāmi' ti pajānāti. 'tasseva<br/>dukkhavedaniyassa phassaṃ<br/>nirodhā yaṃ tajaṃ vedayitaṃ<br/>dukkhavedaniyaṃ phassaṃ<br/>paṭicca uppannā dukkhā<br/>vedanā sā nirujjhati, sā<br/>vūpasammaṭī' ti pajānāti.</p> | <p>比丘，因苦更樂故生<br/>苦覺。彼覺苦覺，覺<br/>苦覺已，即知：『覺<br/>苦覺。』若有比丘滅<br/>此苦更樂，滅此苦更<br/>樂已，若有從苦更樂<br/>生苦覺者，彼亦滅息<br/>止，知已冷也。</p> |
| <p>〈3.3.2〉“utpannā me sukḥā vedanā”<br/>pratyabhijānīte sadbhūto vistareṇa<br/>yathaiiva sukhavedaniyaḥ sparśo<br/>vīhitas, tathaiiva duḥkhavedaniye 'pi<br/>vācyah.</p> | <p>yid bde ba'i tshor ba dang l</p>  |   | <p>比丘，因喜更樂故生<br/>喜覺。彼覺喜覺，覺<br/>喜覺已，即知：『覺<br/>喜覺。』若有比丘滅<br/>此喜更樂，滅此喜更<br/>樂已，若有從喜更樂<br/>生喜覺者，彼亦滅息<br/>止，知已冷也。</p> |

<sup>131</sup> °vedaniyaṃ PTS°; °vedaniyaṃ B°: There is consistent orthographical variation between B° and PTS° in this regard. From here on out, I follow PTS° without further notation.

<sup>132</sup> vedayamāno B°; vediyamāno PTS°: There is consistent orthographical variation between B° and PTS° in this regard. From here on out, I follow B° without further notation. This choice is supported by the presence of the participial vedayitaṃ in both versions of the text.

<sup>133</sup> vedayāmi B°; vediyāmi PTS°: There is consistent orthographical variation between B° and PTS° in this regard. From here on out, I follow B° without further notation.

<sup>134</sup> 因樂更樂...知覺樂覺~Sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukḥā vedanā. Sosukhaṃ vedanaṃ vediyamāno sukhaṃ vedanaṃ vediyāmi pajānāti.

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| <p>dr̥ṣtvā, saumanasyād virajyate: “yā sā me saumanasyavedanā prāg utpannā, sā naṣṭā śāntā vyupagatā.” tato ’śya vairāgyam utpadyate, yathābhūtaṃ prativedayati.</p> <p>〈3.3.4〉 evaṃ daurmanasye ’pi vācyam.</p> | <p>yid mi bde ba’i tshor ba dang  </p>  |  | <p>比丘，因憂更樂故生憂覺。彼覺憂覺，覺憂覺已，即知：『覺憂覺<sup>135</sup>。』若有比丘滅此憂更樂，滅此憂更樂已，若有從憂更樂生憂覺者，彼亦滅息止，知已冷也。</p> |
| <p>〈3.3.5〉 upekṣāyāṃ apy evaṃ vācyam.</p>  | <p>btang snyoms <sup>[D 39a3]</sup> myong bar ’gyur ba’i reg pa la brten te byung ba’i btang snyoms te   btang snyoms myong ba na btang snyoms myong ba’o <sup>136</sup> zhes yang dag <sup>[Q 42b3]</sup> pa ji lta ba bzhin rab tu shes so    de nas btang snyoms myong bar ’gyur ba’i reg pa de nyid ’gags te <sup>137</sup> btang snyoms myong bar ’gyur ba’i reg <sup>[D 39a4]</sup> pa la brten te byung ba’i <sup>138</sup> btang snyoms kyang ’gags la   nye bar zhi ba dang   bsil bar <sup>[Q 42b4]</sup> gyur pa dang   nub par ’gyur ro  </p> | <p>“adukkhamasukhavedanīyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. so adukkhamasukhaṃ vedanaṃ vedayamāno ’adukkhamasukhaṃ vedanaṃ vedayāmi’ ti <sup>[Be III 286]</sup> pajānāti. ‘tass’ eva adukkhamasukhavedanīyassa phassassa nirodhā yaṃ tajjāṃ vedayitaṃ adukkhamasukhavedanīyaṃ phassaṃ paṭicca uppannā</p> | <p>比丘，因捨更樂故生捨覺。彼覺捨覺，覺捨覺已，即知：『覺捨覺<sup>139</sup>。』若有比丘滅此捨更樂，滅此捨更樂已，若有從捨更樂生捨覺者，彼亦滅息止，知已冷也。</p> |

<sup>135</sup> 覺 + (者) 【宋】 【元】 【明】。

<sup>136</sup> *om. D*; | *Q*

<sup>137</sup> | *Q*; *om. D*

<sup>138</sup> ba’i *Q*; pa’i *D*

<sup>139</sup> [覺] – 【聖】。

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| <p>(3.4) tasyāsa tṛtīyaṃ<br/>bhūmyantaram ākramato<br/>(nanditatarā bhaumā yakṣā<br/>antari)kṣacarānām yakṣānām<br/>abhinivedayanti. te 'pi caturṇām<br/>mahārājñām abhinivedayanti. Te 'pi<br/>cāturmahārājikānām devānām<br/>abhinivedayanti. te 'pi<br/>kauśikāsakrasya devānām<br/>indrasyābhinivedayanti: “yo 'sau<br/>jambūdvīpāt amuṣmād viṣayād<br/>amuṣmād grāmād amuṣmāt kulād<br/><i>amuko nāma kulaputraḥ</i><br/>keśāsmāsrūṇy avatārya kāṣāyaṇi<br/>vāsāmsy ācchādya, śraddhayā<br/>āgārād anagārikām pravrajitaḥ, sa<br/>tṛtīyabhūmyantaram ārūḍha <u>icchati</u><br/>māreṇa saha yoddhum. hīyate<br/>mārapakṣaḥ. abhyuddhryate<br/>saddharmapakṣaḥ.”</p> |  | <p>adukkhamasukhā vedanā sā<br/>nirujjhati, sā vūpasammatī' ti<br/>pajānāti.</p> |  |
| <p>(3.5) tac ca śrutvā, pṛtataramanāḥ<br/>kauśikaḥ śakro devānām indra<br/>airāvaṇam ārūhya,<br/>mahardhikapramukhaṃ devagaṇam<br/>gṛhya, yāmānām devānām<br/>nivedayati: “jambudvīpāt<br/>kulaputro...vīsta(reṇa<br/>yāvat...tṛ)ṭīyaṃ (bhū)myantaram<br/>ārūḍha icchati māreṇa saha<br/>yoddhum. hīyate mārapakṣaḥ.</p>  |  |  |  |

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| <p>abhyuccīyate saddharmapakṣaḥ.”<br/>(3.7) tac ca śrutvā śakrasya devānām<br/>indrasya sakāśāt, prītataramanaso<br/>yāmā devā bhavanti.</p>  |  |  |  |
| <p>(4.1.1) punar api yogācāra<br/>ādhyātmike dharme dharmānupaśyī<br/>viharati: katham sa bhikṣus<br/>tṛṭyabhūmyantarāc caturthañ ca<br/>bhūmyantaram avagāhati? sa paśyati<br/>śrutamayena jñānena divyena vā<br/>cakṣuṣā:<br/>(4.1.2) sa caturthabhūmyantaram<br/>ākramati:</p> |  |  |  |
| <p>“<i>spaśapratyayā me s(ukh)ā<br/>v(edano)tpannā sukhahetukā<br/>sukhanidānā sukhapratyayā. sā<br/>niruddhā vyupaśāntāntarhitā. tasyāḥ<br/>samanantarāṃ me duḥkhā vedanā<br/>utpannā duḥsparsā duḥkhanidānā<br/>duḥkhasamudayā duḥkhā eva<br/>duḥkhapratyayā.</i>”</p>          | <p>de 'di snyam du sems par 'gyur te  <br/>bde ba'i tshor ba 'di ni rgyu gang las<br/>byung   kun 'byung gang   skye ba<br/>gang   gang las rab tu byung  <sup>ID 39a5J</sup><br/>de yang 'di snyam du<sup>140</sup> sems te  <br/>bde ba'i tshor ba 'di'i rgyu ni reg<sup>[Q 42b5]</sup><br/>pa'o   kun 'byung ni reg pa   skye ba<br/>ni reg pa   reg pa las rab tu<br/>byung ba ste   reg pa kun 'byung bas<br/>de dang de'i tshor ba de dang de kun<br/>'byung bar 'gyur ro   reg pa 'gags pas<br/>de dang de'i tshor ba<sup>[D 39a6]</sup> de dang de<br/>'gags par 'gyur  <sup>141</sup> nye bar<sup>[Q 42b6]</sup> zhi<br/>ba dang   bsil bar gyur pa dang   nub<br/>par 'gyur te  </p> |  | <p>比丘，彼彼更樂故生<br/>彼彼覺。滅彼彼更樂<br/>已，彼彼覺亦滅。彼<br/>知：『此覺從更樂，<br/>更樂本，更樂習，從<br/>更樂生，以更樂為首<br/>，依更樂行。』</p> |

<sup>140</sup> snyam du Q; snyan du D

<sup>141</sup> | D; om. Q

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|   | <p>'di lta ste l shing gnyis 'dus shing phrad la tshogs pa las dro ba dang me 'byung bar 'gyur la l ci ste shing gnyis ma 'dus pa'am l gnyis po med na mi 'byung zhing <sup>142</sup> ID 39a71 mi [Q 42b71] snang la bsil bar gyur cing l</p>  | <p>“seyyathāpi, bhikkhu, dvinnam katṭhānam saṅghaṭṭā samodhānā<sup>143</sup> usmā jāyati, tejo abhinibbattati. tesam yeva dvinnam katṭhānam nānābhāvā vikkhepā<sup>144</sup> yā tajjā usmā, sā nirujjhati, sā vūpasammati.</p>   | <p>比丘，猶如火母，因鑽及人方便熱相故，而生火也。比丘，彼彼眾多林木相離分散，若從彼生火，火數熱於生數受，彼都滅止息，則冷樵木也。</p> |
| <p>〈4.1.3〉 evaṃ sparsāpratyayāṃ vedanāṃ pratyabhijñānīte: “kṣaṇe kṣaṇe mamotpadyate vedanā sparsāsahāyā sparsāprabhavā.” sa sukhāyāṃ vedanāyāṃ na hrīsyate na samrajyate. tām vedanāṃ nābhinandati na bahulīkurute nāsvādayati.</p> | <p>shing ji lta ba de bzhin du reg pa kun 'byung bas de dang de'i tshor ba de dang de kun 'byung bar 'gyur ro ll reg pa 'gags pas de dang de'i tshor ba de dang de'i 'gags par 'gyur ro ll nye bar zhi ba dang l bsil [Q 42b81] bar gyur pa dang l nub par 'gyur ro ll [D 39b11]</p> | <p>“evam eva kho, bhikkhu, sukhavedaniyam [PTS III 243] phassam paṭicca uppajjati sukhā vedanā. so sukham vedanam vedayamāno 'sukham vedanam vedayāmi' ti pajānāti. 'tass' eva sukhavedaniyassa phassassa nirodhā yaṃ tajjam vedayitam sukhavedaniyam phassam paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammati' ti pajānāti.</p> | <p>如是，比丘，彼彼更樂故生彼彼覺。滅彼彼更樂故彼彼覺亦滅。彼知：『此覺從更樂，更樂本，更樂習，從更樂生，以更樂為首，依更樂行。』</p> |
| <p>evaṃ duḥkhāyāṃ api vedanāyāṃ na pīdyate na vihethyate nāvālyate.</p>   |  | <p>“dukkhavedaniyam, bhikkhu, phassam paṭicca uppajjati dukkhā vedanā. so dukkham vedanam vedayamāno 'dukkham vedanam vedayāmi' ti pajānāti. 'tass' eva dukkhavedaniyassa</p>  |  |

<sup>142</sup> om. Q; l D

<sup>143</sup> saṅghaṭṭā samodhānā B<sup>e</sup>; samphassasamodhānā B<sup>e(Ce Ec)</sup> PTS<sup>e(SkY)</sup>; saṅghaṭṭā samodhānā B<sup>e(Se Ke)</sup> PTS<sup>e(Si)</sup>

<sup>144</sup> vikkhepā B<sup>e</sup>; vinikkhepā PTS

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|  |  |   | phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammaṭṭi' ti pajānāti.  |                                     |
| (4.1.4) upekṣakaḥ sa viharati smṛtīmān samprajānakah.  |  |   | “adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukkhā vedanā. so adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ ti pajānāti. ‘tass’ eva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukkhā vedanā sā nirujjhati, sā vūpasammaṭṭi' ti pajānāti. | 若比丘不染此三覺，而解脫者。                      |
| imābhis tisṛbhir vedanābhir yadātyantikam cittam viraktam bhavati,   |  | dge slong gang gi phyir tshor ba bzhi po 'di dag las sems 'dod chags dang bral zhing grol na l  | “athāparaṃ upekkhā yeva avasissati parisuddhā pariyodātā, mudu ca kammaṇṇā ca pabhassarā ca.   | 彼比丘唯存於捨，極清淨也。                       |
| atha param upekṣaṇāvavaśiṣṭā bhavati, supariśuddhā bhavati suparyavadātā.  |  | de nas btang snyoms yongs su dag cing yongs su byang ba khyad par can du 'gyur ro ll  |  |                                     |
| tasyaivam bhavati: “aho batāham imam upekṣām, evaṃ pariśuddhām evaṃ paryavadātām, ākāśyatāna upasaṃhareyam, tatpratirūpaṃ me |  | [Q.4.3a1] de <sup>145</sup> 'di snyam du sems par 'gyur te l bdag gi tshor ba btang snyoms 'di ltar yongs su dag [D. 39b2] cing byung bas nam mkha' mtha' yas |  | 比丘，彼比丘作是念：<br>：『我此清淨捨，<br>移入無量空處，修如 |

<sup>145</sup> de D; om. Q

|   |  |   |
|---|--|---|
| cittam bhavet, sāksīkrīā mayā<br>upekṣā niṣṭhāntā pratibaddhā<br>tadātyantamadhyaivasitā tadupādātā.<br>so 'ham upekṣām ākāśānantyāyatana<br>upasaṃhareyam.   | skye mched bsgrubs te l sems de dang<br>'dra bar bsgoms pa <sup>146</sup> dang l de la<br>brten te btang snyoms nye bar <sup>[Q.43a2]</sup><br>gnas pa dang l de dang 'brel ba dang l<br>der zhen pa dang l de'i rgyu can nam<br>mkha' mtha' yas skye mched nye bar<br>gnas par bya'o ll <sup>[D.39b3]</sup>   | 是心，依彼，住彼，<br>立彼，緣彼，繫縛於<br>彼。                |
| aham apy etām upekṣām, evaṃ<br>parisuddhām evaṃ paryavadātām,<br>vijñānānantyāyatana  | de yang 'di snyam du sems te l<br>bdag gi tshor ba btang snyoms 'di ltar<br>yongs su dag cing byang bas nam<br>shes mtha' yas <sup>[Q.43a3]</sup> skye mched<br>dang l   | 我此清淨捨，移入無<br>量識處、                           |
| ākīñcānyāyatane   | ci yang med pa'i skye mched dang l   | 無所有處、                                       |
| naivasamjñānāsamjñāyatana<br>upasaṃhareyam.” anenai vaṃ<br><i>naivasamjñānāsamjñāyatana</i><br>upasaṃpadya, viharati:<br>“tatpratirūpaṃ me cittam bhavet,<br>tannīśrītā upekṣā tiṣṭhet,<br>tadadhyavasitā tadupādānāt. so 'ham<br>upekṣām<br>naivasamjñānāsamjñāyatana<br>upasaṃhareyam.” | 'du shes med 'du shes med min <sup>147</sup><br>skye mched la nye bar bsgrubs shing<br>gnas te l sems de <sup>148</sup> dang 'dra <sup>[D.39b4]</sup><br>bar bsgoms pa <sup>149</sup> dang l de la brten te<br>btang snyoms nye bar gnas pa dang l<br>de dang 'brel ba dang l der <sup>[Q.43a4]</sup> zhen<br>pa dang l de'i rgyu can gyi yod min<br>med min gyi skye mched <sup>150</sup> la nye bar<br>gnas par bya'o ll | 非有想非無想處，修<br>如是心，依彼，住彼<br>，立彼，緣彼，繫縛<br>於彼。』 |
| <4.1.5> yathāpi nāma dakṣaḥ<br>karmakāro vā karmakārāntevāsī vā<br>ulkāmu <del>ke</del> jātarūpaṃ prakṣīpeta.   | 'di lta ste l gser mgar ram gser mgar<br>gyi slob ma mkhas pa legs <sup>[D.39b5]</sup> par<br>yongs su sbyangs pa sa le sbram shes   | 比丘，猶工煉 <sup>61</sup> 金上<br>妙之師，以火燒金。        |

<sup>146</sup> bsgoms pa D; bsgom pa Q

<sup>147</sup> om. Q; gyi D

<sup>148</sup> de D; om. Q

<sup>149</sup> bsgoms pa D; bsgom pa Q

<sup>150</sup> yod min med min gyi skye mched D; yod min gyi skye mched Q

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| <p>prakṣipya, nādikāsandaṅśām ādāya, evam etat sukarmānyam kuryāt. tac ca <u>suvarnarūpam</u> kalyāṇam śobhanam prasastavaram sarvakarmakaraṇaprasāsya-varmaṇyam sarvadeśānuśamsaritam sannihitam niktamalakalmāśakaśayam mīḍukarmaṇyam prasastaṅ ca ratnam prabhayāvaguṇthayati. tam eva sa daksah karmakāro vā karmakārāntevāsī vā suparikarmakṛtaṃ jātārūpam viditvā, yatrākamṣate pibandhanavikṛtau — yadi vā ghaṇṭākāya yadi vā sandarśanakāya yadi vā keyūrāya yadi vā cakṣuṣi śobhāyai yadi vā pustakaśobhāyai yadi vā hastaśobhāyai yadi vāṅgulīśobhāyai yadi vāṅguleyakamudrāyai yadi vā</p> | <p>par byas nas rgyan gang la gang byed (Q 4.3a5) par 'dod pa de byed de l de gal te rna rgyan nam l gal te mgo'i rgyan nam l de<sup>151</sup> gal te ska rags sam l<sup>152</sup> de gal te mgul rgyan nam l de gal te sor mo'i rgyan nam l gser<sup>ID 3966j</sup> ram dngul gyi phreng ba byed na l de de dang de la dal bu dal bus<sup>153</sup> byed par 'gyur ro ll</p> | <p>bandheyya. ukkam bandhitvā, ukkāmkham ālimpeyya.<sup>154</sup> ukkāmkham ālimpetvā, saṅdāsena jātarūpam gahetvā, ukkāmkhe pakkippeyya. tam enaṃ kālena kālam abhīdhameyya, kālena kālam udakena parippheyya, kālena kālam ajjupekkheyya. tam hoti jātarūpam sudhantaṃ.<sup>155</sup> niddhantaṃ nīhataṃ<sup>156</sup> ninnītakasāvaṃ<sup>157</sup> mudu ca kammaññaṅ ca pabhassaraṅ ca. yassā yassā ca<sup>158</sup> piḷandhanavikāṭiyā<sup>159</sup> ākaṅkhati — yadi paṭṭikāya,<sup>160</sup> yadi<sup>[Be III 287]</sup> kuṇḍalāya, yadi gīveyyakāya, yadi suvaṇṇamālāya — taṅ c' assa attham<sup>[Ne III 293]</sup> anubhoti. evam</p> | <p>鍛令極薄，又以火煉<sup>162</sup>，數數足火熟，煉令淨，極使柔軟而有光明。比丘，此金者，於金師以數數足火熟煉令淨，極使柔軟而有光明已，彼金師者，隨所施設，或縛<sup>163</sup>繒綵、嚴飾新衣、指環<sup>164</sup>、臂釧、瓔珞、寶鬘，隨意所作。</p> |
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<sup>151</sup> de em.; de dag D; om. Q

<sup>152</sup> l D; om. Q

<sup>153</sup> dal bu dal bus Q; dal bus D

<sup>154</sup> ālimpeyya B<sup>e</sup> PTS<sup>e</sup> ♣ ālampeyya PTS<sup>e(Bu)</sup>

<sup>155</sup> dhantaṃ sudhantaṃ niddhantaṃ PTS<sup>e</sup>; sudhantaṃ niddhantaṃ B<sup>e</sup> ♣ dhantaṃ sudhantaṃ niddhantaṃ B<sup>e(Ce Be)</sup>; om. PTS<sup>e(Si)</sup>

<sup>156</sup> nīhataṃ B<sup>e</sup> PTS<sup>e</sup> ♣ nīhataṃ B<sup>e(Se Ke karthaci)</sup> PTS<sup>e(Sky S)</sup>

<sup>157</sup> ninnītakasāvaṃ B<sup>e</sup> PTS<sup>e</sup> ♣ ninnītakasāvaṃ PTS<sup>e(Si Sky)</sup>; nīhatakasāvaṃ PTS<sup>e(Bu)</sup>; nīhatakasāvaṃ B<sup>e(karthaci)</sup>

<sup>158</sup> ca B<sup>e</sup>; va PTS<sup>e</sup>

<sup>159</sup> piḷandhanavikāṭiyā B<sup>e</sup>; piḷandhanavikāṭiyā PTS<sup>e</sup>

<sup>160</sup> paṭṭikāya B<sup>e</sup>; pavaṭṭikāya PTS<sup>e</sup> ♣ pavaṭṭikāya B<sup>e(Ce Se)</sup>

<sup>161</sup> 煉 = 練【宋】【德】【聖】\*，= 鍊【元】【明】\*。

<sup>162</sup> 燦 = 木\*藍【宋】【聖】，= [土\*藍]【元】，= [打-丁+監]【明】，= 濼【德】。

<sup>163</sup> 鏈 = 纏【宋】【元】【明】。

<sup>164</sup> 環 = 環【德】。



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| <p>jātarūpamālayai yadi vā mukūṭalamkāraya — yatra yatropanāmayati, tatra tatraiva karmanyam bhavati.</p>   |  | <p>eva kho, bhikkhu, athāparam upekkhā yeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.</p>   |  |
| <p>(4.1.6) evam eva prajñāsuṭīlo bhikṣur: “aham etāṃ upekṣām, evaṃ parisuddhāṃ evaṃ paryavadātāṃ, saced ākāśāyatanaṃ upasaṃhareyyaṃ, tatpratirūpam me cittam syāt, upekṣā tisthet, tanniśritā tatpratibaddhā tadadhyavasitā tadupādānāt.” sa tām upekṣām ākāśāyatanaṃ upasaṃharati.</p> | <p>de <sup>[Q 43a6]</sup> bzhin du de 'di snyam du sems te   bdag gi tshor ba btang snyoms 'di ltar yongs su dag cing byang bas nam mkha' mtha' yas skye mched la gnas te   sems de dang 'dra bar bsgoms pa' <sup>165</sup> dang   de <sup>[D 39b7]</sup> la brten te btang snyoms nye bar <sup>[Q 43a7]</sup> gnas pa dang   de dang 'brel ba dang   der zhen pa dang   de'i rgyu can nam mkha' mtha' yas skye mched la nye bar gnas par bya'o ll</p> | <p>“so evaṃ pajānāti: ‘imaṃ ce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāśānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammaṃ ca cittaṃ bhāveyyaṃ, evaṃ me ayaṃ upekkhā’ <sup>166</sup> taṃmissitā tadupādānā ciraṃ dīghamaddhānaṃ titttheyya.</p> | <p>如是，比丘，彼比丘作是念：『我此清淨捨，移入無量空處，修如是心，依彼，住彼，立彼，緣彼，繫縛於彼。</p> |
| <p>vijñānānantyāyatana</p>  | <p>de yang 'di snyam du sems te' <sup>167</sup>   bdag gi tshor ba btang snyoms 'di ltar yongs su dag cing byang <sup>[D 40a1]</sup> bas <sup>[Q 43a8]</sup> rnam shes mtha' yas skye mched dang  </p>   | <p>‘imaṃ ce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammaṃ ca cittaṃ bhāveyyaṃ, evaṃ me ayaṃ upekkhā taṃmissitā tadupādānā ciraṃ dīghamaddhānaṃ titttheyya.</p>                                    | <p>我此清淨捨，移入無量識處、</p>                                     |
| <p>ākāñcanyāyatane</p>  | <p>ci yang med pa'i skye mched dang  </p>  | <p>‘imaṃ ce ahaṃ <sup>[PTS III 244]</sup> upekkhaṃ evaṃ parisuddhaṃ</p>   | <p>無所有處、</p>   |

<sup>165</sup> bsgoms pa D; bsgom pa Q

<sup>166</sup> upekkhā B<sup>e</sup>; upekhā PTS<sup>e</sup>

<sup>167</sup> te D; om. Q

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| <p>naivasamjñānāsamjñāyatana<br/>upasaṃharatī.</p> | <p>'du shes med 'du shes med min skye<br/>mched la<sup>169</sup> nye bar gnas te l sems de<br/>dang 'dra bar bsgom pa'<sup>170</sup> dang l de la<br/>brten te btang snyoms nye bar gnas<br/>pa dang l [Q 4.3b.1] de dang 'brel pa [D 4.0a.2]<br/>dang l der zhen pa dang l de'i rgyu<br/>can gyi yod min med min skye<br/>mched la nye bar gnas par bya'o ll</p> | <p>tasyaivam bhavati: “yā me iyaṃ<br/>upekṣā nityā dhruvā śāsvatā<br/>'vipariṇāmadharminī syāt?’ sa<br/>tatvam upalabdhyātanacaturthah:<br/>“ārūpyeṣu me upekṣāya na nityā na<br/>nityālabhanā, na [7] dhruvā na<br/>dhruvālabhanā, saṃskṛtā<br/>boddhavyā. na nityālabhanā,<br/>ākāśānantyāyatānalambanā</p> | <p>evam pariyodātaṃ<br/>ākīñcaññāyatanaṃ<sup>168</sup><br/>upasaṃhareyyaṃ,<br/>tadanudhammaṃ ca cittaṃ<br/>bhāveyyaṃ, evaṃ me ayaṃ<br/>upekkhā taṃmissitā<br/>tadupādānā cirāṃ<br/>dīghamaddhānaṃ titttheyya.</p> | <p>‘imaṃ ce ahaṃ upekkhaṃ<br/>evaṃ parisuddhaṃ evaṃ<br/>pariyodātaṃ<br/>nevasaññānāsaññāyatanaṃ<br/>upasaṃhareyyaṃ,<br/>tadanudhammaṃ ca cittaṃ<br/>bhāveyyaṃ, evaṃ me ayaṃ<br/>upekkhā taṃmissitā<br/>tadupādānā cirāṃ<br/>dīghamaddhānaṃ titttheyyā’<br/>ti.</p> | <p>de 'di snyam du sems par 'gyur te l<br/>gang tshor ba btang snyoms nam<br/>mkha' mtha' yas skye mched la brten<br/>te gnas [Q 4.3b.2] pa de yang 'dus byas<br/>te'<sup>171</sup> l</p> | <p>非有想非無想處，修<br/>如是心，依彼，住彼<br/>, 立彼，緣彼，繫縛<br/>於彼。』</p> | <p>彼比丘復作是念：『<br/>我此清淨捨，依無量<br/>空處者，故是有為。</p> |
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<sup>168</sup> ākiñcaññāyatanaṃ B<sup>c</sup>; ākiñcāyatanaṃ PTS<sup>c</sup>

<sup>169</sup> la D; om. Q

<sup>170</sup> bsgoms pa D; bsgom pa Q

<sup>171</sup> te Q; om. D

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|   | <p>'dus byas gang yin pa de ni mngon par dga' <sup>[D 40a3]</sup> bar bya'am l mngon par brjod pa'am l zhen pa dang l rab tu zhen cing gnas par bya ba ma yin no zhes rab tu rig nas nam mkha' mtha' yas skye mched <sup>[Q 43b3]</sup> la sems 'dod chags dang bral bar 'gyur ro ll</p> <p>de 'di snyam du sems par 'gyur te l gang tshor ba btang snyoms rnam <sup>[D 40a4]</sup> shes mtha' yas skye mched dang l</p> | <p>“‘imañ ce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇāñcāyatanaṃ upasaṃhāreyyaṃ, tadanudhammañ ca cittaṃ bhāveyyaṃ, saṅkhatam etaṃ.</p>            | <p>若有為者，則是無常。若無常者，即是苦也。若是苦者，便知苦。知苦已，彼此捨不復移入無量空處。</p> |
| <p>vijñānānantyāyatanaḥ lambanā</p>         |  | <p>‘imañ ce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhāreyyaṃ, tadanudhammañ ca cittaṃ bhāveyyaṃ; saṅkhatam etaṃ.</p>              | <p>我此清淨捨，依無量識處、</p>                                  |
| <p>ākīñcanyāyatanaḥ lambanā</p>             | <p>ci yang med pa'i skye mched dang l</p>  |  | <p>無所有處、</p>   |
| <p>naivaśaṃjñānāśaṃjñāyatanaḥ lambanā .</p> | <p>'du shes med 'du shes med min <sup>[Q 43b4]</sup> skye mched la brten te gnas pa de yang 'dus byas te l</p>   | <p>‘imañ ce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevaśaṃjñānāśaṃjñāyatanaṃ upasaṃhāreyyaṃ, tadanudhammañ ca cittaṃ bhāveyyaṃ, saṅkhatam etaṃ' ti.</p> | <p>非有想非無想處者，故是有為。</p>                                |

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| upekṣāvyañjitaṃ etaḥ, chivam etaḥ,<br>upekṣāhitaṃ etaḥ.” | 'dus byas gang yin pa de ni mngon<br>par dga' ba bya ba'am <sup>172</sup>   mngon par<br>brijoḍ pa'am   zhen pa'am   rab tu <sup>1D</sup><br><sup>40a5</sup> zhen cing gnas par bya ba ma yin<br>no zhes rab tu rig nas <sup>[Q.43b5]</sup> 'du shes<br>med 'du shes med min skye mched la<br>sems 'dod chags dang bral bar 'gyur<br>ro |  | 若有為者，則是無常。<br>若無常者，即是苦也。若是苦者，便知苦。知苦已，彼此捨不復移入無量識處、無所有處、非有想非無想處。』 |
|  | dge slong 'di ni shes rab bag yod pa<br>zhes bya'o  |  |   |
|  | de <sup>173</sup> dge slong gang gi phyir skye<br>mched bzhi po 'di dag las sems 'dod  Q<br><sup>43b6; D.40a6</sup>   chags dang bral zhing grol<br>bar 'gyur na  |  | 比丘，若有比丘於此四處以慧觀之，知其如真，心不成就，不移入者。                                 |
|  | de sems kyi mngon par 'du byed pa<br>dingos po'am dngos po med par mi<br>byed de  | “so n' eva taṃ <sup>174</sup><br>abhisaṅkharoti, na<br>abhisaṅcetayati bhavāya vā<br>vibhavāya vā.<br>“so anabhisaṅkharonto<br>anabhisaṅcetayanto bhavāya<br>vā vibhavāya vā na kiñci loke<br>upādiyati. anupādiyam na<br>paritassati. aparitassam<br>paccattam yeva parinibbāyati:<br>'khīṇā jāti. vusitaṃ<br>brahmacariyaṃ. kataṃ<br>karaṇīyaṃ. <sup>175</sup> nāparam<br>itthattāyā' ti pajānāti. | 彼於爾時，不復有為，亦無所思，謂有及無。  |

<sup>172</sup> dga' ba'am Q

<sup>173</sup> de Q; om. D

<sup>174</sup> taṃ B<sup>e</sup>; om. PTS<sup>e</sup>

<sup>175</sup> karaṇīyaṃ B<sup>e</sup>; karaṇīyaṃ PTS<sup>e</sup>

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|  |  |   | <p>“so sukhañ ce vedanam vedeti, ‘sā aniccā’ ti pajānāti, ‘anajjhositā’ ti pajānāti, ‘anabhinanditā’ ti pajānāti. dukkhañ ce vedanam vedeti, [Be III 288] ‘sā aniccā’ ti pajānāti, [Ne III 294] ‘anajjhositā’ ti pajānāti, ‘anabhinanditā’ ti pajānāti. adukkhamasukhañ ce vedanam vedeti, ‘sā aniccā’ ti pajānāti, ‘anajjhositā’ ti pajānāti, ‘anabhinanditā’ ti pajānāti.</p> <p>“so sukhañ ce vedanam vedeti, visamyutto nam vedeti. dukkhañ ce vedanam vedeti, visamyutto nam vedeti. adukkhamasukhañ ce vedanam vedeti, visamyutto nam vedeti.</p> |  |  |
| <p>⟨4.1.7⟩ sa kāyapariyantikāṃ vedanāṃ vedayamānaṃ, utpadyamānāṃ pratyabhijānāṃ, nirudhyamānāṃ pratyabhijānāṃ.</p> <p>cakṣuhsaṃsparśajāṃ vedanāṃ <i>pratyabhijānāṃ</i>. śrotasaṃsparśajāṃ vedanāṃ <i>pratyabhijānāṃ</i>. ghrāṇasaṃsparśajāṃ vedanāṃ <i>pratyabhijānāṃ</i>. evaṃ <i>jihvākāyamaṇasāṃsparśajāṃ</i></p> | <p>lus kyi mthar rig cing tshor ba na   lus kyi mthar rig cing tshor ba'o zhes ji lta ba bzhin rab tu. [Q 4367] shes so   </p> <p>'tsho ba'i mthar rig cing tshor ba na 'tsho [D 40a7] ba'i mthar rig cing tshor ba'o zhes ji lta ba bzhin rab tu shes so   </p> | <p>“so kāyapariyantikāṃ<sup>176</sup> vedanam vedayamāno ‘kāyapariyantikāṃ vedanam vedayāmi’ ti pajānāti.</p> <p>jīvitapariyantikāṃ [PTS III 245] vedanam vedayamāno ‘jīvitapariyantikāṃ vedanam vedayāmi’ ti pajānāti.</p> | <p>彼受身最後覺，則知<br/>：『受身最後覺。』</p> <p>受命最後覺，則<sup>177</sup>知<br/>：『受命最後覺。』</p>  |  |  |

<sup>176</sup> kāyapariyantikāṃ B° PTS° ♠ kāyapariyantikāṃ PTS° (Bu ②)

<sup>177</sup> 則一到【聖】。

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| vedanāṃ pratyabhijñānīte.   | lus zhiḡ ste shi bai' mthar 'di thams cad rig ste l thams cad ma lus par 'gags pa (l)   <sup>Q.4.388</sup>   thams cad ma lus par nub pa l yongs su zad cing byang bar 'gro bar 'gyur ro ll | “kāyassa bhedā param maraṇā <sup>178</sup> uddham jīvitapariyādānā idh' eva sabba vedayitāni anabhinanditāni <sup>179</sup> sītībhavissanti' ti pajānāti. | 身壞命終，壽命已訖，彼所覺一切滅息止，知至冷也。』 |
| (4.1.8.1) sa vedanāsāksī bhikṣus tām eva vedanāṃ sūksmatarāṃ avalokayate. sa cakṣuḥsaṃsparśajāṃ vedanāṃ utpadyamānāṃ utpannāṃ avasthitāṃ vedayati. niruddhāṃ nirudhyamānāṃ pratyabhijñānīte: “niruddhā mama vedanā.”<br>(4.1.8.2)-(4.2.21) <sup>180</sup> |   |   |                           |

<sup>178</sup> param maraṇā B<sup>c</sup>; om. PTS<sup>e</sup>

<sup>179</sup> anabhinanditāni B<sup>c</sup>; abhinanditāni PTS<sup>e</sup>; abhinanditāni PTS<sup>e(Bu.Si)</sup>; anabhinanditāni PTS<sup>e(SkV)</sup>

<sup>180</sup> 4.1.8.2-4.2.21 | Since there are no direct parallels between the Saddhu and the canonical sūtra for this section of the text, I do not include it here. To summarize, we find a long excursus on the experiencing of vedanā-s associated with the various sense doors. Thus, the meditator enters upon the stage of “Feeling in its Broad Extent” (sadbhūta vedanādhivīṣāla). The text (4.2 onward) then goes into a discussion of the way vedanā-s are experienced and the way different types of vedanā-s relate to one another, the conditioned nature of vedanā, and its relationship to karma within the three realms. By understanding these things, the meditator sees the impermanence of all formations (sarvasaṃskārasyānityānupāśyī), and the saṃyojana-s and anuśaya-s disappear.

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| <p>(4.2.22) tadyathā: vartīn ca praṭītya, sthālakam ca praṭītya, tailaṅ ca praṭītya, agniṅ ca praṭītya, pradīpasyārciṣaḥ kṣaṇikābhiniivartante. evam eva sa bhikṣuḥ vedanāhetupratyayadarśī tatvānveṣī: “karmahetuḥ, karmapratīśaranāḥ, karmaprabhavāḥ sarvavedanā utpadyante.”</p> | <p>dper na til mar dang <sup>[D 40b1]</sup> sdong bu las sgron ma 'byung bar 'gyur la l de la kha cig gis dus su <sup>[81]</sup> til gyis <sup>[182]</sup> ma gsos shing <sup>[183]</sup> sdong <sup>[Q 44a1]</sup> bu la nye bar ma bsdus na sgron ma'i nye bar len pa 'gags pas myur du 'chi bar 'gyur ro ll</p>   | <p>“seyyathāpi, bhikkhu, telaṅ ca paṭicca vaṭṭiṅ <sup>[184]</sup> ca paṭicca telappadīpo jhāyati. tass' eva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā <sup>[185]</sup> anāhāro nibbāyati.</p>  | <p>比丘，譬如燃燈，因油因炷。彼若無人更增益油，亦不續炷，是為前已滅訖，後不相續，無所復受。</p>                     |
| <p>tat sthālakam evaṃ bhūtaṃ śārīraṃ. tailabhūtanīndriyāni. vartibhūtā tṛṣṇā. agnibhūtā rāgadveśamohāḥ. <sup>[2]</sup> kṣaṇikam jñānaṃ dipārcivat. prabhāśadrśaṃ jñānaṃ yena paśyati tatvānveṣī yogācāraḥ: “sarvatribhavagatā vedanā.”</p>  | <p>de bzhin du de lus kyi mthar rig cing tshor ba na l lus kyi mthar <sup>[D 40b2]</sup> rig cing tshor ba'o zhes yang dag pa ji lta ba bzhin du rab <sup>[Q 44a2]</sup> tu shes la l 'tsho ba'i mthar <sup>[186]</sup> rig cing tshor ba na 'tsho ba'i mthar rig cing tshor ba'o zhes ji lta ba bzhin du shes te l lus zhid ste shi ba'i mthar 'di thams cad rig ste l thams cad ma lus par 'gags pa ma lus <sup>[D 40b3]</sup> par nub pa l yongs <sup>[Q 44a3]</sup> su zad cing yongs su byang bar 'gro bar 'gyur ro l</p> | <p>“evam eva kho, <sup>[188]</sup> bhikkhu, kāyapariyantikam vedanaṃ vedayamāno 'kāyapariyantikam vedanaṃ vedayāmi' ti pajānāti. jīvitapariyantikam vedanaṃ vedayamano 'jīvitapariyantikam vedanaṃ vedayāmi' ti pajānāti. 'kāyassa bhedaṃ paramaṃ maraṇā <sup>[189]</sup> uddham jīvitapariyādānā idh' eva sabba vedayitāni <sup>[190]</sup> anabhinanditāni</p> | <p>如是，比丘，受身最後覺，則知：『受身最後覺。』受命最後覺，則知：『受命最後覺。身壞命終，壽命已訖，彼所覺一切滅息止，知至冷也。』</p> |

<sup>181</sup> dus dus su D; dus dus Q

<sup>182</sup> til gyis Q; til mar gyis D

<sup>183</sup> gsos shing D; g.yos shing Q

<sup>184</sup> vaṭṭiṅ B<sup>e</sup> PTS<sup>e</sup> ♣ vaddhiṅ PTS<sup>e</sup>(S<sup>ky</sup>)

<sup>185</sup> anupahārā B<sup>e</sup>; anupahārā PTS<sup>e</sup> ♣ anupādānā B<sup>e</sup>(Ce Eie) anupādānā B<sup>e</sup>(Kathanci)

<sup>186</sup> 'tsho ba'i mthar em. after below; 'chi ba'i mthar D Q

<sup>187</sup> tshor ba na D; tshor na Q

<sup>188</sup> kho B<sup>e</sup>; om. PTS<sup>e</sup>

<sup>189</sup> paraṃ maraṇā B<sup>e</sup>; om. PTS<sup>e</sup>

<sup>190</sup> sabba vedayitāni B<sup>e</sup>; sabba vedayitā PTS<sup>e</sup>

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|  |   |  | sīr̥bhavissanti' ti pajānāti.  |   |
|  | de lta mthong zhing de lta shes na 'dod pa'i zag pa las sems mnam par grol bar 'gyur la l srid pa dang ma rig pa'i zag pa las sems mnam par grol bar 'gyur <sup>[Q.44a4]</sup> zhing mnam par grol ba'i ye shes mthong <sup>[D.40b4]</sup> bar 'gyur te l bdag gi skye ba zad do ll tshangs par spyod pa bsten to ll <sup>191</sup> bya ba byas so ll srid pa 'di las gzhan mi shes so zhes bya bar 'gyur ro ll dge slong shes rab can rnams kyi <sup>192</sup> nang nas <sup>193</sup> <sup>[Q.44a5]</sup> mchog ni zag pa zad pa'o ll |  |  | 比丘，是謂比丘第一正慧。  |
|  | de'i phyir de dang ldan pa'i dge slong shes rab kyi <sup>[D.40b5]</sup> byin gyis brlabs <sup>194</sup> mchog dang ldan par 'gyur ro ll   |  | “tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhāna samannāgato hoti.  | 比丘，是謂比丘第一正慧。  |
|  |   |  | “esā hi, bhikkhu, paramā ariyā paññā, yadidaṃ: sabbadukkhakkhaye ñāṇaṃ.  | 調至究竟滅訖，漏盡。比丘成就於彼，成就第一正慧處。                                     |
|  | de'i mnam par grol ba bden pa'i byin gyis brlabs mchog dang ldan par 'gyur ro ll dge slong brdzun <sup>[Q.44a6]</sup> pa'i mchog ni brdzun pa bslu ba'i chos so ll dge slong bden pa rnams kyi mchog ni 'di lta ste l ji lta ba nyid do ll de'i <sup>[D</sup>   |  | “tassa sā vimutti sacce ṭhita akuppā hoti. tañ hi, bhikkhu, musā yaṃ mosadhammaṃ. taṃ saccam yaṃ amosadhammaṃ nibbānaṃ. tasmā evaṃ samannāgato | 比丘，此解脫住真諦，得不移動。真諦者，謂如法也。妄言者，調虛妄法。比丘，成就彼第一真諦處 <sup>196</sup> 。 |

<sup>191</sup> ll D; om. Q

<sup>192</sup> shes rab can rnams kyi em.; shes rab can rnams kyi Q; shes rab rnams kyi D

<sup>193</sup> nang nas D; nang na Q

<sup>194</sup> byin gyis brlabs Q; byin gyi rlabs D



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|  | <p><sup>4066]</sup> phyir de dang ldan pa'i dge slong bden pa'i byin gyis brlabs <sup>195</sup> mchog dang ldan par 'gyur ro ll</p>   | <p>bhikkhu iminā paramena saccādhīṭṭhānena samannāgato hoti. etañ hi, bhikkhu, paramaṃ ariyasaccaṃ, yadidaṃ: amosadhammaṃ nibbānaṃ.</p>  |   |
|  | <p>gang 'di nye bar <sup>[Q 44a7]</sup> len pa ni sngon gyi mi mkhas shing mi shes pa las nye bar len par 'gyur te l de med na de'i dus na mi sdug pa dang yid du mi 'dod pa dang 'gyur ro <sup>197</sup> ll dge slong stong <sup>[D 4067]</sup> pa rnams kyi nang nas mchog ni 'di lta ste l nye bar <sup>[Q 44a8]</sup> len pa thams cad las nges par 'byung ba l srid pa zad pa l 'dod chags dang bral ba l 'gog pa mya ngan las 'das pa yin te l de'i phyir de dang ldan pa'i dge slong gtong ba'i byin gyis brlabs <sup>198</sup> mchog dang ldan par <sup>[D 41a]</sup> 'gyur ro ll</p> | <p>“tass’ eva kho pana pubbe aviddasuno upadhī honti samattā samādinā. tyāssa <sup>199</sup> pahīnā honti ucchinnaṃ tālāvattukata anabhāvamkāṭā <sup>200</sup> āyatim anuppādadhammā. tasmā evaṃ samannāgato bhikkhu <sup>[Be III 289]</sup> iminā paramena cāgādhīṭṭhānena samannāgato hoti. eso hi, bhikkhu, paramo ariyo cāgo, yadidaṃ: sabbūpadhipatīnissaggo.</p> | <p>比丘，彼比丘說施若<sup>201</sup>本必有怨家，彼於爾時捨捨，吐離，解脫，滅訖。比丘，是謂比丘第一正惠施<sup>202</sup>，謂捨離一切世盡，無欲、滅、息、止。比丘成就於彼，成就第一惠施處。</p> |
|  | <p><sup>[Q 44b]</sup> dge slong 'dod chags nye ba'i nyon mongs pa las sems rnam par ma grol ba <sup>203</sup>   zhe sdang nye ba'i nyon mongs pa dang l gti mug nye ba'i nyon mongs pa las sems rnam par ma</p>   | <p>“tass’ eva kho pana pubbe aviddasuno abhijjā hoti chando sārāgo, svāssa <sup>[Ne III 295]</sup> pahīno hoti ucchinnaṃ tālāvattukato</p>   | <p>比丘，彼比丘心為欲、恚、癡所穢，不得解脫。比丘，此一切婬、怒、癡盡，無欲</p>   |

<sup>195</sup> byin gyis brlabs Q; byin gyi rlabs D

<sup>196</sup> 第一真諦處 ~ Parama saccādhīṭṭhāna。

<sup>197</sup> mi 'dod pa dang 'gyur ro Q; mi 'dod par 'gyur ro D

<sup>198</sup> byin gyis brlabs Q; byin gyi rlabs D

<sup>199</sup> tyāssa B<sup>c</sup>; tyassa PTS<sup>e</sup>

<sup>200</sup> anabhāvamkāṭā B<sup>c</sup>; anabhāvakāṭā PTS<sup>e</sup> ♣ anabhāvankatā PTS<sup>(S)</sup>

<sup>201</sup> 說施若 = 設若【宋】， = 設苦【元】【明】。

<sup>202</sup> 正惠施 = 正慧施【元】【明】 ~ Ariya cāga。

<sup>203</sup> ma grol ba D; grol ba Q

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|  | <p>grol ba 'di dag dge slong 'dod chags zhe sdang gti mug <sup>[Q 44b2]</sup> ma <sup>[D 41a2]</sup> lus par spangs nas nges par 'byung ba bral ba zad pa 'dod chags dang bral ba 'gog pa rab tu zhi ba nub pa nye bar zhi ba zhes bya'o ll dge slong mchog tu nye bar zhi ba ni 'di dag yin te l 'di lta ste l 'dod chags zhe sdang gti mug <sup>[Q 44b3]</sup> ma lus pa spangs pa l nges par 'byung ba l bral <sup>[D 41a3]</sup> ba zad pa l 'dod chags dang bral ba 'gog pa rab tu zhi ba pa nub pa ste l de'i phyir de dang ldan pa'i dge slong ni nye bar zhi ba mchog gi byin gyis brlabs <sup>204</sup> dang ldan par 'gyur ro ll</p> | <p>anabhāvamkato<sup>205</sup> āyatim anuppādadharmo. tass' eva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso, svāssa pahīno hoti ucchinnamūlo <sup>[Ee III 246]</sup> tālavatthukato anabhāvamkato āyatim anuppādadharmo. tass' eva kho pana pubbe aviddasuno avijjā hoti sammoho,<sup>206</sup> svāssa pahīno hoti ucchinnamūlo tālavatthukato anabhāvamkato āyatim anuppādadharmo. tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhiṭṭhānena samannāgato hoti. eso hi, bhikkhu, paramo ariyo upasamo, yadidaṃ: rāgadosamohānaṃ upasamo. 'paññaṃ nappamajjeyya, saccam anurakkheyya, cāgam anubrūheyya, santim eva so sikkheyyā' ti. iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.</p> | <p>，滅，息，止，得第一息<sup>207</sup>。比丘，成就彼者成就第一息處。</p> |
|  |  |   |   |

<sup>204</sup> byin gyis brlabs Q; byin gyi rlabbs D

<sup>205</sup> anabhāvamkatā B<sup>e</sup>; anabhāvakatā PTS<sup>e</sup>: *There is consistent orthographical variation between B<sup>e</sup> and PTS<sup>e</sup> in this regard. From here on out, I follow B<sup>e</sup> without further notation.*

<sup>206</sup> sammoho B<sup>e</sup>; sammoho sampadoso PTS<sup>e</sup>

<sup>207</sup> 息 ~ Upasama °

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|  |   | <p>“yattha thitaṃ maññassava<sup>208</sup> nappavattanti. maññassave<sup>209</sup> kho pana nappavattamāne muni “santo” ti vuccatī’ ti. iti kho panetaṃ vuttam. kiñ c’ etaṃ paṭicca vuttam?”</p>   |  |
|  | <p>dge slong<sup>[Q.441b4]</sup> bdag ces bya ba 'di mi brtan pa l nga'i bdag ces bya ba 'di ni mi brtan pa l<sup>[D.41a4]</sup> 'byung bar 'gyur zhes bya ba 'di ni mi brtan pa l gzugs 'byung bar 'gyur zhes bya ba 'di ni mi brtan pa l<sup>[Q.44b5]</sup> gzugs med par 'byung bar 'gyur zhes bya ba 'di ni mi brtan pa l 'du shes 'byung bar 'gyur zhes bya ba<sup>[D.41a5]</sup> 'di ni mi brtan pa l 'du shes med 'du shes med min 'byung bar<sup>210</sup> [Q.44b6] 'gyur zhes bya ba 'di ni mi brtan pa l dge slong mi brtan pa ni nad l mi brtan pa ni 'bras l mi brtan pa ni zug rngu l mi brtan pa ni sdug bsngal<sup>[D.41a6]</sup> gyi rtsa ba yin no zhes rnam par shes nas dran pa dang<sup>211</sup> shes bzhin dang l dan pas<sup>[Q.44b7]</sup> brtan pa'i sems kyis phal cher gnas par bya'o l ji l tar mi brtan pa de bzhin du rab tu shes pa dang l spros pa dang l 'dus byas yin no l dge slong bdag ces bya ba 'di ni</p> | <p>“asmi’ ti, bhikkhu, maññitam etaṃ. ‘ayam aham asmi’ ti<sup>216</sup> maññitam etaṃ. ‘bhavissan’ ti maññitam etaṃ. ‘na bhavissan’ ti maññitam etaṃ.<sup>217</sup> ‘rūpī bhavissan’ ti maññitam etaṃ. ‘arūpī bhavissan’ ti maññitam etaṃ. ‘saññī bhavissan’ ti maññitam etaṃ. ‘asaññī bhavissan’ ti maññitam etaṃ. ‘nevasaññīnāsaññī bhavissan’ ti maññitam etaṃ. maññitam, bhikkhu, rogo, maññitaṃ gaṇḍo,<sup>218</sup> maññitaṃ sallam. sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni ‘santo’ ti vuccati. muni kho pana, bhikkhu, santo na jāyati na jāyati<sup>219</sup> na mīyati<sup>220</sup> na kuppati nappiheti.<sup>221</sup> tañ hi<sup>222</sup> ’ssa, bhikkhu, natthi yena jāyetha. ajāyamāno kiṃ</p> | <p>比丘，我者是自舉。我當有是亦自舉。我當非有非無是亦自舉。我當色有是亦自舉。我當無色有是亦自舉。我當非有非無是亦自舉。我當無色是亦自舉。我當無想是亦自舉。我當無想是亦自舉。我當非有想非無想是亦自舉。是貢高，是憍傲，是放逸。比丘，若無此一切自舉、貢高、憍傲，放逸者，意謂之息。比丘，若意思者，便不憎，不憂，不勞，不怖。所以者何？彼比丘成就法故，不復有可說憎者。若不憎，則不憂。不</p> |

<sup>208</sup> maññassavā B<sup>c</sup>; maññussavā PTS<sup>c</sup>

<sup>209</sup> maññassave B<sup>c</sup>; maññussave PTS<sup>c</sup>

<sup>210</sup> 'du shes med 'du shes med min 'byung bar D; 'du shes med min 'byung bar Q;

<sup>211</sup> nye bar Q; dang D

D; 'du shes med min 'byung bar Q

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|  | <p>sred par gyur <sup>[D 41a7]</sup> pa   nga'i bdag ces<br/>         bya ba 'di ni <sup>[Q 44b8]</sup> sred par gyur pa  <br/>         bdag 'byung bar 'gyur zhes bya ba 'di<br/>         sred par gyur pa   bdag 'byung bar mi<br/>         'gyur zhes bya ba 'di ni sred par gyur<br/>         pa<sup>212</sup>   gzugs 'byung bar 'gyur zhes<br/>         bya ba 'di ni sred par gyur pa   gzugs<br/>         med par 'byung bar <sup>[D 41b1]</sup> 'gyur <sup>[Q 45a1]</sup><br/>         zhes bya ba 'di ni sred par gyur pa  <br/>         'du shes 'byung bar 'gyur zhes bya ba<br/>         'di ni sred par gyur pa   'du shes<br/>         'byung bar mi 'gyur zhes bya ba 'di ni<br/>         sred par gyur pa   'dus shes med 'du<br/>         shes med min 'byung <sup>[Q 45a2]</sup> bar 'gyur<br/>         zhes bya ba 'di ni sred par gyur pa ste<br/>         l dge <sup>[D 41b2]</sup> slong sred pa ni nad   sred<br/>         pa ni 'bras   sred pa ni zug rngu<sup>213</sup>  <br/>         sred pa ni sdug bsngal gyi rtsa ba yin<br/>         no zhes rnam par shes nas dran pa</p> | <p>j'yissati?<sup>223</sup> aj'yamāno<sup>224</sup> kim<br/>         miyissati?<sup>225</sup> amiyamāno<sup>226</sup><br/>         kim kuppissati? akuppamāno<br/>         kissa<sup>227</sup> pihessati?</p> | <p>憂，則不愁。不愁，<br/>         則不勞。不勞，則不<br/>         怖。因不怖，便當般<br/>         涅槃：</p> |
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212 gyur pa D; 'gyur pa Q

213 zug rngu Q; zung rngu D

214 om. Q; l D

215 ma skyes pa na D; ma skyes na Q

216 'ayam aham asmi' ti B<sup>e</sup> PTS<sup>e</sup> ♣ nāham asmiti PTS<sup>e(S)</sup>

217 'na bhavissan' ti maññitam etaṃ B<sup>e</sup> PTS<sup>e</sup> ♣ om. PTS<sup>e(Sky)</sup>

218 gaṇḍo B<sup>e</sup> PTS<sup>e</sup> ♣ gaṇḍo PTS<sup>e(S)</sup>; gaṇḍho PTS<sup>e(S)</sup>; gantho PTS<sup>e(S)</sup>

219 na jīyati B<sup>e</sup>; na jīyyati PTS<sup>e</sup> ♣ na jīyyati PTS<sup>e(S)</sup>; om. PTS<sup>e(Sky)</sup>

220 na miyati B<sup>e</sup>; om. PTS<sup>e</sup>

221 nappiheti PTS<sup>e</sup>; na piheti B<sup>e</sup>

222 tañ hi B<sup>e</sup>; tam pi PTS<sup>e</sup>

223 jīyissati B<sup>e</sup>; jīyyissati PTS<sup>e</sup>

224 ajīyamāno B<sup>e</sup>; ajīyamāno PTS<sup>e</sup>

225 miyissati B<sup>e</sup>; miyyissati PTS<sup>e</sup>

226 amīyamāno B<sup>e</sup>; amīyamāno PTS<sup>e</sup>

227 kissa B<sup>e</sup> PTS<sup>e</sup> ♣ kim B<sup>e</sup> <sup>(kathaci)</sup>

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|  | <p>dang shes bzhin dang ldan pas sred<br/> pa dang <sup>[Q 45a3]</sup> bral ba'i sems kyis phal<br/> cher gnas par bya'o ll dge slong mi<br/> brtan pa dang l rab <sup>[D 41b3]</sup> tu shes pa<br/> dang l spros pa dang l 'dus byas dang l<br/> sred par 'gyur pa 'di dag ma lus par<br/> spangs na nges par 'byung ba dang<br/> bral ba dang l zad pa <sup>[Q 45a4]</sup> dang l 'dod<br/> chags dang bral ba dang l 'gog pa<br/> dang l rab tu zhi ba dang l nub pa<br/> dang l nye bar zhi ba zhes bya'o ll <sup>[D 41b4]</sup><br/> dge slong thub pa zhes bya ba ni<br/> gang la skye ba med pa dang l rga ba<br/> med pa dang l 'chi ba med pa dang l<br/> zhe sdang med pa dang l <sup>[Q 45a5]</sup> chags<br/> pa med pa dang l yongs su gdung ba<br/> med pa ste l de ci'i phyir zhe na l 'di<br/> nyid rgyu dang <sup>214</sup> rkyen med pas<br/> skye ba med pa'o ll ma skyes pa <sup>[D 41b5]</sup><br/> na <sup>215</sup> gang las rga bar 'gyur zhing l ma<br/> rgas na gang las 'chi bar 'gyur la l 'chi<br/> ba med na gang <sup>[Q 45a6]</sup> las zhe sdang<br/> bar 'gyur zhing l zhe sdang med na<br/> gang las chags par 'gyur la l rgas pa<br/> med na gang las yongs su gdung bar<br/> 'gyur zhes</p> |                                   |
|  | <p>bdag gi skye ba zad do ll tshangs <sup>[D 41b6]</sup><br/> par spyod pa bsten to <sup>228</sup> ll bya ba<br/> byas so l srid pa 'di las gzhan <sup>[Q 45a7]</sup> mi</p>  | <p>『生已盡。梵行已立。所作已辦。不更受有，』知如真。」</p> |

<sup>228</sup> bsten to Q; bstan to D

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|--|---|--|--|---|
|  | shes so zhes de nyid so sor rang gis rig pa'i <sup>229</sup> shes rab kyi rab tu shes so  |  | “yattha thitaṃ maññassavā <sup>230</sup> nappavattanti. maññassave <sup>231</sup> kho pana nappavattamāne muni ‘santo’ ti vuccati’ ti. iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.<br>“imam kho me tvam, bhikkhu, saṃkhittena chadhātuvibhaṅgaṃ dhārehi” ti. |   |
|  | dge slong khams drug rab tu mnam par dbye ba zhes bya ba'i chos kyi mnam grangs thog mar dge ba < > bar du dge ba < > tha mar dge ba < > <sup>232</sup> don bzung<br><small>[D 41b7] po &lt; &gt; tshig 'bru bzung [Q 45a8] po  </small><br>ma 'dres pa < > yongs su rdzogs pa   yongs su dag pa   yongs su byang ba   tshangs par spyod pa < > gsal bar byed pa'i chos bshad par bya'o zhes khams rab tu dbye pa'i chos kyi mnam grangs ngas ji skad du bstan pa <small>[Q 45b1] de<sup>233</sup></small> rgyas par rab tu bshad do   <br>chos kyi mnam <small>[D 42a1]</small> grangs 'di bstan pa na tshe dang ldan pa phu skar sa ri chos mams la chos kyi mig rdul med cing dri ma dang bral ba mnam par |  | atha <small>[Be III 290]</small> kho āyasmā Pukkusāti: “sathā kira me anuppatto. sugato kira me anuppatto. sammāsambuddho  | 說此法已，尊者弗迦<br>邏 <sup>234</sup> 娑利遠塵離垢，<br>諸法法 <sup>235</sup> 眼生。於是 |

<sup>229</sup> rang gi rig pa'i D; rang gis rig pa'i Q

<sup>230</sup> maññassavā B<sup>c</sup>; maññussavā PTS<sup>c</sup>

<sup>231</sup> maññassave B<sup>c</sup>; maññussave PTS<sup>c</sup>

<sup>232</sup> thog mar dge ba | bar du dge ba | tha mar dge ba  
ba D; thog mar dge bar tha mar dge ba Q

<sup>233</sup> de D; des Q

<sup>234</sup> 迦邏 = 加羅【聖】\*。

<sup>235</sup> 〔法〕 – 〔宋〕【元】【明】◦ : The variant here seems preferable.

thog mar dge ba punct. after parallel refrain above at D 35b4-5 and Q 38b7-39a1.; thog mar dge ba bar du dge ba tha mar dge

|  |   |   |   |
|--|---|---|---|
|  | <p>dag pa skyes so ll</p>   | <p>kira me anuppatto” ti.</p>   | <p>，尊者弗迦邏娑利見法得法，覺白淨法，斷疑度惑<sup>236</sup>，更無餘尊，不復由他，無有猶豫。已住果證，於世尊法得無所畏。</p>   |
|  | <p>de nas tshe dang ldan pa phu<sup>237</sup> skar<br/> sa ri<sub>[Q 45b2]</sub> chos mthong ba dang l<br/> chos thob pa dang l chos rig pa dang l<br/> chos khong du chud nas the tshom<sub>[P 42a2]</sub> las brgal zhing l som nyi las brgal<br/> te<sup>238</sup> l gzhan gyi rkyen gyis 'gro bar<br/> bya ba ma yin pa'i bstan pa'i chos<br/> rnams la mi 'jigs pa<sub>[Q 45b3]</sub> thob nas<br/> stan las langs te bla gos phrag pa gcig<br/> la gzar te l bcom ldan 'das kyi zhabs<br/> la gtugs te<sup>239</sup> 'di skad ces gsol to ll<br/> bcom<sub>[D 42a3]</sub> ldan 'das ji ltar byis pa<br/> dang l ji ltar rmongs pa dang l ji ltar<br/> mi gsal ba dang l<sub>[Q 45b4]</sub> ji ltar mi<br/> mkhas pa bdag gis ston pa la tshe<br/> dang ldan pa zhes yang dag par brjod<br/> pa ni sdig pa bgyis so ll bde bar<br/> gshegs pa sdig pa bgyis so ll btsun pa<br/> de la sdig par<sub>[D 42a4]</sub> 'tshal zhing l sdig<br/> par mthong la<sup>240</sup> sdig<sub>[Q 45b5]</sub> par 'dzin</p> | <p>utthāy' āsanā, ekamsam<br/> cīvaram katvā, bhagavato<br/> pādesu sirasā nipativā,<br/> bhagavantam etad avoca:<br/> “accayo maṃ, bhante,<br/> accagamā yathābālam<br/> yathāmūlham yathā-akusalam,<br/> yo 'haṃ bhagavantam<br/> āvusovādena<br/> samudācaritabham<br/> amaññissam. tassa me,<br/> bhante, bhagavā accayam<br/> accayato patiggaṇhātu āyatim<br/> saṃvarāyā” ti.</p> | <p>即從坐<sup>242</sup>起，稽首佛足，白曰：「世尊，我悔過。善逝，我自首，如愚如癡，如不定，如不善解，不識良田，不能自知。所以者何？以我稱如來、無所著、等正覺為君<sup>243</sup>也。唯願世尊聽我悔過。我悔過已，後不更作。」</p> |

<sup>236</sup> 惑 = 或【德】。

<sup>237</sup> phu Q; phur D

<sup>238</sup> brgal te Q; rgal te D

<sup>239</sup> gtugs te D; btugs te Q

<sup>240</sup> mthong la Q; khums la D

|  |   |  |  |
|--|---|--|--|
|  | <p>pas thugs brtse bar mdzad du<sup>241</sup> gsol l<br/> dge slong khyod bden te<sup>244</sup> l ji ltar<br/> byis pa dang l ji ltar rmongs pa dang l<br/> ji ltar mi gsal ba dang l ji ltar mi<br/> mkhas pas<sup>245</sup> ston pa la tshe dang ldan<br/> pa zhes brjod pa [D.42a5] ni sdig [Q.45b6]<br/> par 'gyur ro ll dge slong gang gi phyir<br/> sdig par shes shing sdig par mthong<br/> ba dang l sdig pa bshags shing phyis<br/> mi byed pa'i sdom pa blang bar bya'o<br/> ll dge ba'i chos mams 'phel bar 'dod<br/> par bya'o ll de ci'i [Q.45b7] phyir zhe na l<br/> dge slong gang 'ga' zhig sdig [D.42a6]<br/> par shes shing sdig par mthong la<br/> sdig pa bshags shing phyis mi byed<br/> pa'i sdom pa 'dzin na dge ba'i chos<br/> mams mi nyams shing 'phel bar 'gyur<br/> ro ll de nas bcom ldan 'das kyi<sup>246</sup> tshe<br/> [Q.45b8] dang ldan pa phu skar sa ri la<br/> chos kyi gdam gyis yang dag par<br/> bstan l yang dag par brjod cing<sup>247</sup> [D<br/> 42a7] yang dag par dga' bar mdzad nas<br/> gdan las bzhengs te gshegs so ll</p> | <p>“tagha tvam, bhikkhu,<br/> accayo accagamā yathābālam<br/> yathāmūlham yathā-akusalam,<br/> [PTS III.247] Yam maṃ tvam<br/> āvusovādena [Ne III.296]<br/> samudācaritabbam<br/> amaññittha.<sup>248</sup> yato ca kho<br/> tvam, bhikkhu, accayaṃ<br/> accayato disvā,<br/> yathādhammaṃ paṭikarosi,<br/> taṃ te mayam paṭiggaṇhāma.<br/> vuddhi h' esā, bhikkhu,<br/> ariyassa vinaye yo accayaṃ<br/> accayato disvā,<br/> yathādhammaṃ paṭikaroti,<br/> āyatim saṃvaram āpajjati” ti.</p> | <p>世尊告曰：「比丘，汝實愚癡，汝實不定，汝不善解，調稱如來、無所著、等正覺為君也。比丘，若汝能自悔過，見已發露，護不更作者，比丘，如是則於聖法，律中益而不損，調能自悔過，見已發露，護不更作。」</p> |
|  |   | <p>“labheyvāham, bhante,<br/> bhagavato santike</p>  |  |

<sup>241</sup> mdsad du Q; mjad du D

<sup>242</sup> 坐=座【元】【明】。

<sup>243</sup> 君~Avuso。

<sup>244</sup> bden te D; brten te Q

<sup>245</sup> mi mkhas pas D; mi mkhas pa Q

<sup>246</sup> bcom ldan 'das kyi D; bcom ldan 'das Q

<sup>247</sup> om. Q; l D

<sup>248</sup> amaññittha B<sup>e</sup>; amaññittho PTS<sup>e</sup>



|  |  |  |  |
|--|--|--|--|
|  |  |  | <p>upasampadan” ti?<br/> “paripuṇṇaṃ pana te,<br/> bhikkhu, pattacīvaraṃ” ti?<br/> “na kho me, bhante,<br/> paripuṇṇaṃ pattacīvaraṃ” ti.<br/> “na kho, bhikkhu,<br/> tathāgatā aparipuṇṇapatta-<br/> cīvaraṃ upasampādentī” ti.<br/> atha kho āyasmā Pukkusāti<br/> bhagavato bhāsitaṃ<br/> abhinanditvā anumoditvā,<br/> uṭṭhāy’ āsanā, bhagavantaṃ<br/> abhivādetvā, padakkhiṇaṃ<br/> katvā, pattacīvarapariyesanaṃ<br/> pakkāmi. atha kho<br/> āyasmantaṃ Pukkusātiṃ<br/> pattacīvarapariyesanaṃ<br/> carantaṃ vibbhantā gāvī<sup>253</sup><br/> jīvītā voropesi.</p> |
|  | <p>tshe dang ldan pa phu skar sa ri yang<br/> bcom ldan 'das <sub>[Q.46a.1]</sub> kyi phyi nas<br/> song ste<sup>249</sup>   bcom ldan 'das kyi zhabs<br/> la spyi bos phyag byas te   bcom ldan<br/> 'das la lan gsum bskor ba byas te  <br/> bcom ldan 'das <sub>[D.42b.1]</sub> kyi zhabs<br/> drug<sup>250</sup> nas log ste <sub>[251]</sub> ring po ma lon<br/> par ba be'u gzhon nu <sub>[Q.46a.2]</sub> ma yod pa<br/> zhig gis 'tsho ba dang phral bar gyur<br/> to ll de 'chi ba'i dus na dbang po<br/> rnams rab tu gsal bar gyur <sub>[252]</sub> bzhin<br/> yongs su dag par gyur   pags pa'i<br/> mdog dkar bar gyur to ll</p> | <p>atha kho sambahulā bhikkhū<br/> yena bhagavā ten'<br/> upasaṅkamimsu.<br/> upasaṅkamitvā, bhagavantaṃ<br/> abhivādetvā, ekamantaṃ</p> |  |
|  | <p>de nas <sub>[D.42b.2]</sub> nyin zhag de nyid kyi<br/> snga dro dge slong <sub>[Q.46a.3]</sub> rab tu mang<br/> po chos gos bgos 'khar gsil<sup>254</sup> thogs te<br/> rgyal po'i khab<sup>255</sup> tu bsod snyoms la<br/> zhugs pa na   rgyal po'i khab tu bsod</p>  |  |  |

<sup>249</sup> ste | Q; ngo || D

<sup>250</sup> zhabs drug D; drug Q

<sup>251</sup> | D; om. Q

<sup>252</sup> | D; om. Q

<sup>253</sup> vibbhantā gāvī B<sup>e</sup>; bhantagāvī PTS<sup>e</sup> ♣ bhantagāvī B<sup>e(Ce Ee)</sup>; gāvī B<sup>e(Se Ke)</sup>

<sup>254</sup> 'khar gsil Q; khar gsil D

<sup>255</sup> khab Q; khabs D

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|  | <p>snyoms la rgyu ba'i dge slong mang po de dag gis 'di skad du thos te l bcom ldan <sup>[Q 46a4]</sup> 'das rdza mkhan bha rga'i <sup>[D 42b3]</sup> khang pa na tshe dang ldan pa phu skar sa ri khams drug rab tu nmam par dbye ba'i chos kyi nmam grangs kyi<sup>256</sup> btul cing bkod pa<sup>257</sup> bcom ldan 'das kyi zhabs drung nas log ste &lt;() ring po ma lon par ba be'u <sup>[Q 46a5]</sup> gzhon nu 'brangs pa zhig gis 'tsho ba dang phral bar gyur te l de 'chi ba'i dus na dbang po <sup>[D 42b4]</sup> mams yongs su gsal bar 'gyur l bzhin gyi mdog yongs su dag par 'gyur l pags pa yongs su dkar bar gyur zhes rgyal po'i khab <sup>[Q 46a6]</sup> tu<sup>258</sup> bsod snyoms pa mams kyi<sup>259</sup> thos te l zas kyi bya ba byas nas l de 'og tu lhung bzed gyu ste l lhung bzed dang <sup>260</sup> chos gos <sup>[D 42b5]</sup> mams phyogs gcig tu bzhag nas rkang pa bkru te bcom ldan 'das gang na ba der nye bar song ste l <sup>[Q 46a7]</sup> nye bar song nas bcom ldan 'das kyi zhabs la spyi bos phyag byas te l</p> | <p>nisīdīmsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad avocum: “yo so, bhante, Pukkusāti nāma kulaputto bhagavatā samkhittena ovādena ovadito so kālānkato.<sup>265</sup> tassa kā gati, ko abhisamparāyo” ti?</p> |
|--|--|---|

<sup>256</sup> kyi<sup>s</sup> D; kyi Q

<sup>257</sup> btul cing bkod pa *em. after below parallel*; btul cing bkod la D; btul ba'i bkod pa Q

<sup>258</sup> rgyal po'i khab tu Q; rgyal po'i khabs kyi D

<sup>259</sup> kyi<sup>s</sup> D; kyi Q

<sup>260</sup> *om.* Q; l D

<sup>261</sup> *om.* Q; l D

<sup>262</sup> bkod pa D; bgod pa Q

<sup>263</sup> zhig gis D; zhig gi Q

<sup>264</sup> *om.* Q; l D

<sup>265</sup> kālānkato B<sup>e</sup>; kālakato PTS<sup>e</sup>

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|--|--|--|
|  | <p>phyogs gcig tu 'dug go l phyogs gcig tu 'dug nas<sup>261</sup> bcom ldan 'das la 'di<sup>[D 42b6]</sup> skad ces gsol to ll btsun pa 'di na<sup>[Q 46a8]</sup> bdag cag snga dro chos gos<sup>[Q 46a8]</sup> bgos lhung bzed thogs te rgyal po'i khab tu bsod snyoms la zhugs pa na l btsun pa bdag cag dge slong mang po bsod snyoms la zhugs pa de dag gis 'di skad thos te l tshe dang ldan pa phu<sup>[D 42b7]</sup> skar sa ri bcom ldan 'das rdza<sup>[Q 46b1]</sup> mkhan bha rga'i khang pa na tshe dang ldan pa phu skar sa ri khams drug rab tu nam par dbye ba'i chos kyi mam grangs kyis btul cing bkod pa<sup>262</sup> bcom ldan 'das kyi zhabs drung nas log ste l ring po ma lon par ba be'u gzhon nu<sup>[Q 46b2]</sup> 'brangs pa zhig gis<sup>263</sup> 'tsho ba<sup>[D 43a1]</sup> phral bar gyur te l de'i 'chi ba'i dus na dbang po nmams yongs su gsal bar gyur l bzhin yongs su dag par gyur l pags pa'i mdog yongs su dkar bar gyur<sup>264</sup> ces thos so ll btsun pa<sup>[Q 46b3]</sup> de'i 'gro ba ni ci zhig yin l 'jig rten pha<sup>[D 43a2]</sup> rol ni ci zhig yin l</p> |  |
|  | <p>dge slong dag rigs kyi bu de'i skye ba ni 'gag pa ste l chos nmams la chos nmams rjes su rab tu shes te l 'di lta ste l chos kyi dbang du byas nas nga la gnod par 'gyur<sup>[Q 46b4]</sup> ba ma byas te l dge slong dag rigs kyi bu de yongs su</p>   | <p>“pañito, bhikkhave, Pukkusāti kulaputto paccapādi dhammassānuddhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi.<sup>266</sup> Pukkusāti, bhikkhave, kulaputto</p> |

<sup>266</sup> vihesesi B<sup>e</sup>; vihetthesi PTS<sup>e</sup> ♠ vihetthesi PTS<sup>e</sup>(Ce Se Ke); viheseti PTS<sup>e</sup>(kathaci)

|  |  |  |   |
|--|--|--|---|
|  | mya ngan las 'das <sup>[D 43a.3]</sup> pa'i lus la lus<br>kyi mchod pa gyis shig l   | pañcannaṃ orambhāgiyānaṃ<br>saṃyojanānaṃ parikkhaya<br>opapātika <sup>267</sup> tatha parinibbāyī<br>anāvattidhammo tasmā lokā”<br>ti. |   |
|  | de nas bcom ldan 'das kyis tshe dang<br>ldan pa phu skar sa ri lung bstan nas<br>dge slong dag bcom ldan 'das <sup>[Q 46b.5]</sup> la<br>mngon par dga' zhing bcom ldan 'das<br>kyis <sup>268</sup> gsungs pa la mngon par rjes su<br>yi rang ngo ll | idam avoca bhagavā.<br>attamanā te bhikkhū<br>bhagavato bhāsitaṃ<br>abhinandun ti.   | 佛說如是。尊者弗迦<br>邏 <sup>269</sup> 姿利聞佛所說，<br>歡喜奉行。        |
|  |  | dhātu vibhaṅgasuttaṃ<br>niṭṭhitaṃ <sup>270</sup> dasamaṃ.  | 分別六界經第一竟 <sup>271</sup> （<br>三千一百三十一字） <sup>272</sup> |

<sup>267</sup> opapātika B<sup>s</sup>; opapātika PTS<sup>e</sup>

<sup>268</sup> bcom ldan 'das kyi em.; bcom ldan 'das kyis D Q

<sup>269</sup> 迦邏 = 加羅【宋】【元】【明】【聖】， = 迦羅【德】。

<sup>270</sup> niṭṭhitaṃ B<sup>s</sup>; om. PTS<sup>e</sup>

<sup>271</sup> [分別...竟] - 【明】。

<sup>272</sup> 三千一百三十一字 = 三千一百三十字【宋】【德】， - 【元】【明】【聖】。

## Appendix 5.1

### *Ṣoḍaśākārā Ānāpānānūsṃṛtiḥ* A Critical Edition of *Saddhsu Ms 223a2-223b5*<sup>1</sup>

⟨1.⟩ atha śakraḥ paramapramuditamanāḥ: “kṛtakṛtyo ’haṃ sarvathā saṃvṛto<sup>2</sup> yena mayā paramapramādavihāriṇām ayam<sup>3</sup> apramādo hṛdi nivośitaḥ. punar api<sup>4</sup> teṣāṃ<sup>5</sup> ahaṃ paramapramuditamanasāṃ<sup>6</sup> gahvarataraṃ dharmāṃ deśayiṣyāmi. yathāśrutā mayā yeṣāṃ<sup>7</sup> gurūṇām antikān mokṣapuraviḥaṭānāpānāsmṛtiḥ,<sup>8</sup> sā mayā<sup>9</sup> śrutā paramparayā, paurāṇānām devānām antikāc chrutvā, tathaiiva bhagava<sub>[223a2]</sub>to ’py antikāt tathaiiva śrutvā, tām ahan tathaiiva teṣāṃ devānām deśayiṣyāmi. caturāryasatyakathāṃ sammiśrabhūtām,<sup>10</sup> ekaikam āryasatyaṃ caturdhā vi(bha)jya vi(bha)jya,<sup>11</sup> deśayiṣye. yathaitēṣāṃ<sup>12</sup> devānām parahitaṃ kṛtaṃ bhaviṣyati, mama hitaṃ bhaviṣyati. parahitaṃ kṛtvā saṃsāraniryātānām satvānām,<sup>13</sup> yena dharmo deśyamāno nityam eva manasi saṃlīyate. tatra pañcadaśavastūni nirdiṣṭāni, ṣoḍaśākārāṃ ānāpānānu<sub>[223a3]</sub>smṛtiṃ<sup>14i</sup> idānīm<sup>15</sup> eteṣāṃ devānām deśayiṣyāmy anukrameṇa prayogeṇāryasatyapradeśabhedena svahetulakṣaṇena.

⟨2.⟩ “tatra katham anukrameṇa prayogeṇa svadehāvayave cittamarkaṭam<sup>16</sup> badhnāti? yogī kena, grāmaṇī, badhnāti vijñānavibandhārthaṃ? tatas tasyaikāgramanasah, tataḥ<sup>17</sup> kāyalakṣaṇam anukrameṇa vicārayataḥ,<sup>18</sup> sa kāye kāyānupaśyī viharati, kliṣṭam akliṣṭam avyākṛtaṃ. vedanāsu vedanānupa<sub>[223a4]</sub>śyī viharati, sukhaduḥkhāduḥkhāsukhānān tāḥ<sup>19</sup> svalakṣaṇataḥ paśyati.<sup>20</sup> dharme dharmānupaśyī viharati, kuśalākuśalāvyākṛteṣu. yathāvat svalakṣaṇato ’yam<sup>21</sup> paśyati catvāri

<sup>1</sup> For sigla employed here, see Part II, Section 1.

<sup>2</sup> saṃvṛto ] *em./reg.*; saṃvṛtto Ms

<sup>3</sup> ayam ] *em.*; idam Ms

<sup>4</sup> api ] *em.*; ape Ms

<sup>5</sup> teṣāṃ ] *corr.*; teṣāmm Ms

<sup>6</sup> paramapramuditamanasāṃ ] *em.* paramapramuditamanasāṃ Ms; yid rab tu dga' ba 'di rnams la D; 令其歡喜 T;

*Here it remains unclear whether this phrase refers to Śakra or to the devas he is teaching.*

<sup>7</sup> yeṣāṃ ] *em.* [y]eṣāṃ Ms

<sup>8</sup> °smṛtiḥ ] *reg.*; °smṛti° Ms

<sup>9</sup> sā mayā ] *em.*; samayā Ms; de ni bdag gis D; *om.* T

<sup>10</sup> sammiśrabhūtām ] *reg.*; sammisrabhūtām Ms

<sup>11</sup> vibhajya vibhajya ] *conj.*; [vi] .. [jya] vi .. [jya] Ms; bzhir phye ste D; 四種分別 T

<sup>12</sup> yathaitēṣāṃ ] *em.*; yathaitēṣā ms

<sup>13</sup> saṃsāraniryātānām satvānām saṃsāraniryātānām satvānām; 'khor bar chud pa'i sems can rnams kyi yid nyid la rtag tu 'jog par byed do D;

<sup>14</sup> ṣoḍaśākārāṃ ānāpānānūsṃṛtiṃ ] *em.*; ṣoḍaśākāra | ānāpānānūsṃṛtir Ms

<sup>15</sup> idānīm ] *corr.*; idānīm Ms

<sup>16</sup> cittamarkaṭam ] *corr.*; cittamarkaṭam Ms

<sup>17</sup> tataḥ ] *corr.*; tata Ms; *om.* D T

<sup>18</sup> vicārayataḥ ] *em.*; vicāraya[s]e Ms; spyod par byed de; 觀身相 T

<sup>19</sup> tāḥ ] *em.* tā Ms

<sup>20</sup> *om.* mention of citta.

<sup>21</sup> svalakṣaṇato 'yam ] *em.*; svalakṣaṇavato yaṃ or °vātāyaṃ Ms; rang gi mtshan nyid ji lta bzhin du lta bar byed do D; 如自相，是名四念處 T

smṛtyupasthānāni. sa evaṃ dharmyapraṇiṣṭo<sup>22</sup> yogī vivṛtasamāgamasarvasaṃskārān<sup>23</sup>  
 svalakṣaṇataḥ paśyati. caturṇāṃ smṛtyupasthānānāṃ caturāryasatyalakṣaṇaṃ<sup>24</sup> paśyati:<sup>ii</sup>  
 “sarveṣāṃ eteṣāṃ smṛtyupasthānāni bhavanti, <sub>[223a5]</sub> tadyathā: kṣaṇaparaparāvṛttitvād<sup>25</sup>  
 anityāny, aiśvaryaviyogabhāvena<sup>26</sup> śūnyāni, īśvaraviyogabhāvena anātmakāni,  
 vināśavyasanaparāyaṇabhāvena<sup>27</sup> duḥkhāni. tasyaivaṃ catvāri smṛtyupasthānāni bhāvayataś  
 caturāryasatyasvalakṣaṇataḥ, tasyaivaṃ yathāvat paśyataḥ, uṣmagato kāmādharmā utpadyate<sup>28</sup>  
 buddhyā. yathāgner utpadyamānasya prāg *dhūma* utpadyate, paścād agni; yathā vāraṇyām<sup>29</sup>  
 mathyamānāyā<sub>[223a6]</sub>m ūṣmā prādurbhavati, paścād agniḥ prādurbhavati, tathā sarvakleśānāṃ  
 avidyoṣmād utpadyati<sup>30</sup> āryadharmavinaye premaprasādamātraṃ.<sup>iii</sup>  
 <3.> “ṣoḍaśākāramatiś caturāryasatyavicāraḥ<sup>31</sup> uṣmāgato dharmāḥ katham utpadyati? katham  
 āryasatyāni vijayate, grāmaṇī, yaduta: idam<sup>32</sup> duḥkham āryasatyam  
 hetupratyayaḥ<sub>abhāvenānityam</sub>,<sup>33</sup> ābādhabhāvena duḥkham,<sup>34</sup> rahitapurūṣabhāvena śūnyam,  
 svasaṃvṛttibhāvena anātmakam. evaṃ caturdhā<sup>35</sup> duḥkham ā<sub>[223a7]</sub>ryasatyam vibhajati sa<sup>36</sup> yogī.  
 duḥkham-āryasatyānukrameṇa<sup>37</sup> samudayo bhavati. tam api samudayaṃ caturdhā vibhajati.  
 katham vibhajati? yaduta: saṃskārabandhananivarttakabhāvena<sup>38</sup> samudayaḥ,<sup>39</sup>  
 sadṛśaphalanivarttakabhāvena<sup>40</sup> taddhetuḥ, sarvaprakṛtyākārabhāvena prabhavaḥ,  
 viśadṛśākāryasambaddhabhāvena<sup>41</sup> pratyayaḥ.<sup>42</sup> nirodham api caturdhā vibhajati. katham,

<sup>22</sup> dharmyapraṇiṣṭo ] *em.*; dharmavyopraṇiṣṭo Ms; chos shes bya ba la zhugs te D; 入如是法 T

<sup>23</sup> vivṛtasamāgamasarvasaṃskārān ] *em.*; vivṛtasamāgamasarvasaṃskārāt Ms; zhi ba dang rtogs par chud pa/ 'du byed thams cad kyi rang gi mtshan nyid la lta bar byed cing D (\*vivṛtasamāgamaḥ sarvasaṃskārān); 一切有為，自相寂滅 T

<sup>24</sup> caturāryasatyalakṣaṇaṃ ] *em.* catvāryasatyalakṣaṇaṃ Ms

<sup>25</sup> kṣaṇaparaparāvṛttitvād ] *em.* after D, supported by a similar misreading at Ms 220a2; lakṣaṇaparaparāṃvṛttitvād Ms; skad cig ma gcig nas gcig tu 'jug pa mi rtag pa dang D (\*kṣaṇa°); 次第行相 T (\*lakṣaṇa°)

<sup>26</sup> anityāny aiśvaryaviyogabhāvena ] *em./reg.*; anityānity aiśvaryā° Ms

<sup>27</sup> vināśa° ] *reg.*; vināśav° Ms

<sup>28</sup> utpadyate ] *em.* utpadyatre Ms

<sup>29</sup> vāraṇyām ] *em.*; vāraṇe

<sup>30</sup> sarvakleśānāṃ avidyoṣmād utpadyati ] *em.*: One would expect °oṣmana here.; sarvakleśānāṃ bhaviṣyoṣmād utpadyati MS; nyon mongs dang mi shes pa thams cad kyi gnyen po'i rtags dro ba 'byung bar 'gyur ro/ D (\*sarvakleśāvidyoṣmād...??): Gnyen po'i rtags finds no analogue in Ms or T;

以信樂故，於一切煩惱無知法中，未來能生聖法昆尼。 T: This translation remains puzzling in light of Ms and D. We find here terms that translate both avidyā and bhaviṣya.

<sup>31</sup> ṣoḍaśākāramatiś caturāryasatyavicāraḥ ] D takes these two compounds as part of the preceding sentence. T takes them, I think correctly, as part of the present sentence.

<sup>32</sup> yaduta: idam ] *punct.*; yadutedam Ms

<sup>33</sup> hetupratyayaḥ<sub>abhāvenānityam</sub> ] *em.* hetupratyaprabhāvanānityam Ms

<sup>34</sup> duḥkham ] *em.*; duḥkha Ms

<sup>35</sup> caturdhā ] *corr./reg.*; catuddhā Ms

<sup>36</sup> sa ] *em.* saṃ Ms

<sup>37</sup> duḥkham āryasatyānukrameṇa ] Ms: One is tempted here to *em.* to duḥkhā°. However, it seems that this construction, though seemingly ungrammatical, suggests a formalized way in which the canonical phrase gets fathered into the later literature. See NORMAN 1991 [1982]; 'phags pa'i bden pa sdug bsngal ba'i 'og tu D; 行者觀苦聖諦已 T

<sup>38</sup> saṃskārabandhananivarttakabhāvena ] *em.* after D T; saṃskārabandhananivarttakābhāvena Ms; 'du byed 'brel par 'jug pa nyid kyi D; 行相續轉故 T

<sup>39</sup> samudayaḥ ] *em.*; samudaya Ms

<sup>40</sup> sadṛśaphalanivarttakabhāvena ] *em.* śadṛśāni phal[āni] ki[va]rttakabhāvena Ms; 'bras bu dang 'thun pa nyid kyi D; 相似果流轉諸有故 T

<sup>41</sup> viśadṛśākāryasambaddhabhāvena ] *em.* viśadṛśaḥ kāryasambaddhabhāvena Ms

grāmaṇī, sa yogī vibhajati? yaduta: sarvavyasanābhāvena nirodhaḥ,<sup>43</sup> [223b1]  
kleśāgnivarjitabhāvena śāntaḥ, sarvadharmaprādhānyabhāvena<sup>44</sup> praṇītaḥ,  
saṃsāranairyāṇikabhāvena<sup>45</sup> niḥsaraṇaḥ.<sup>46</sup> mārgam api caturdhā vibhajati, grāmaṇī, sa<sup>47</sup> yogī.  
yaduta: apavargaprāpakabhāvena<sup>48</sup> mārgaḥ, aviparītabhāvena nyāyaḥ,<sup>49</sup>  
sarvāryajanapadasthānabhāvena<sup>50</sup> pratīpat,<sup>51</sup> saṃsāravasyananirodhabhāvena nairyāṇikaḥ. evaṃ  
ṣoḍaśākāravikārā mayā<sup>52</sup> yuṣmākaṃ yogapratatopadeśitā [223b2] uṣmākhyā<sup>53</sup> bhavanti.  
<4.> “tato ’smād vivṛddhe uṣmāgatākhye dharme,<sup>54</sup> mūrddhākhyo nāma dharmā utpadyate.  
triratnaguṇasaṃpratibaddhaskandhādīnavābhiśraddadhānapūrvaviśiṣṭas<sup>55</sup> tad anyam vicārayate  
sa yogī: ‘eṣa mārgaḥ samāsato mūrddhagato nāma dharmāḥ parvatamūrddhasadrśas.’<sup>56</sup>  
tadanantaram, grāmaṇī, mūrddhani vivṛddhe, satyānulomena<sup>57</sup> kṣāntisaṃjñakaḥ kuśalamūla  
utpadyate. satataṃ satyakṣamabhāvena [223b3] avasthā pūrvākāravikāraḥkṣāntir<sup>58</sup> nāma utpadyate.  
sā<sup>59</sup> kṣamaṇabhāvena kṣāntir bhavati. kṣāntau vivṛddhau,<sup>60</sup> laukikā agradharmā ekakṣaṇās te

<sup>42</sup> pratyayaḥ | *reg.* pratyaya Ms

<sup>43</sup> nirodhaḥ | *reg.* nirodha Ms

<sup>44</sup> *om.* | *punct.* ##### Ms

<sup>45</sup> saṃsāranairyāṇikabhāvena | *em.*; śaṃsāro nairyāṇikabhāvo na Ms

<sup>46</sup> niḥsaraṇaḥ | *reg.*; niḥsaraṇaḥ Ms

<sup>47</sup> sa | *em.* saṃ Ms

<sup>48</sup> yaduta: apavargaprāpakabhāvena | *em./punct.* after D T; yadutāpavargaprāpakabhāvena Ms; byang grol thob pa nyid kyis D; 所謂得不退處故 T

<sup>49</sup> nyāyaḥ | *reg.* nyāyaḥ Ms rigs pa D *om.* T

<sup>50</sup> sarvāryajanapadasthānabhāvena | *em.* after D T; sarvāryajanapadasthānabhāvena Ms; ‘phags pa’i skye bo thams cad gnas pa nyid kyis D; 一切聖人所住法故 T

<sup>51</sup> pratīpat | *conj.*; pratisat MS; sgrub pa D; *om.* T

<sup>52</sup> mayā | *em.* maya Ms

<sup>53</sup> yogapratatopadeśitā uṣmākhyā | *em./reg.*; yogapratatopadeśen[osm]ākhyā Ms; *Here in Ms it seems we have two cases of double sandhi.*; rnal 'byor rgya chen po...bstan pa yin te/ dro ba ni de lta bu yin no//; 勤修精進，觀現煖法，展轉相教。T

<sup>54</sup> tato ’smād, vivṛddhe uṣmāgatākhye dharme | *em./corr.* (?); tato syāsad vivṛddheḥ | uṣmāgatākhye dhārmme Ms; des na de'i dro bar gyur pa zhes bya ba'i chos 'phel bar gyur na D (\*tato ’sya); 從出入息，生於煖法。從於煖法，生於頂法。T: *Here I understand 從出入息，生於煖法。to be a commentarial expansion of tato ’smād. It is of course possible, however, that our Chinese translator read a different text.*

<sup>55</sup> triratnaguṇasaṃpratibaddhaskandhādīnavābhiśraddadhānapūrvaviśiṣṭas | *em.* triratnaguṇasaṃpratibuddhaskandhādīnavābhiśraddadhānaṃ pūrvaviśiṣṭas Ms; yon tan dang ldan pa'i dkon mchog gsum dang phung po'i nyis dmigs la mngon par dad pa'i rnal 'byor pa de/ de las gzhan pa khyad par du... D (\*śraddadhānaḥ viśiṣṭam...[?]); 以信係念三寶功德，聚等勝過前觀如是。T

<sup>56</sup> eṣa mārgaḥ samāsato mūrddhagato nāma dharmāḥ parvatamūrddhasadrśas | *em.*; eṣa māgna samāsate | mūrddhagate | nāma dharmāparvate mūrddhagate | nāma dharmāparvatamūrddhasadrśas Ms; *Here it seems quite likely that on three occasions the scribe accidentally wrote –te | for –to. This would be an easy confusion, as the additional stroke to make an –o can look like a daṇḍa.*; spyi bor gyur pa zhes bya ba'i chos de mdor bsdu na ri'i spyi bo lta bu yin no D (*om.* mārga); 名頂法道，如山頂上。T

<sup>57</sup> satyānulomena | *em.* satyanulomena Ms

<sup>58</sup> avasthā pūrvākāravikāraḥkṣāntir | *em.*; avasthapūrvākāravikāraḥkṣāntir; gsum gyi skabs ...spyi bo'i nam pa dang mi 'thun pa'i bzod pa D; 住第三處，名生現前非現法忍。T: *Both D and T take the word avasthā to refer specifically to three ‘states.’ Could this refer to three aspects of a moment, whereby pūrva, ākāra, and vikāra would then refer to the before, during, and after aspects of a momentary dharmā? This would be an unconventional interpretation of the compound, but both D and T seem to have had something like it in mind. In particular, T seems to interpret ākāra and vikāra as ‘manifestation’ (xian 現) and ‘absence’ (feixian 非現).*

<sup>59</sup> sā | *em.*; sa Ms

<sup>60</sup> vivṛddhau | *Strictly speaking, one would expect vivṛddhāyām. I do not emend the text here under the pretext that this reading may reflect an aspect of Buddhist Hybrid Sanskrit.*

tatkālikāś<sup>61</sup> cittacaitasikā.<sup>62</sup> laukikānām agradharmāṇām prāp̄tau,<sup>63</sup> tadanantaram srotaāpanno bhavaty: ‘aham atra kāyasākṣī.’ kāyasākṣīkarāṇe ca,<sup>64</sup> sa naiva paśyati yamapuruṣān, na tebhyo bibheti. etad, grāmaṇī, sarvaṃ pramāde na prāpyate, tasmād apramādinā bhāvyaṃ.”

⟨5.⟩ a<sub>[223b4]</sub>tha śakras tasyāṃ velāyāṃ gāthāṃ bhāṣate yathā ||Ψ||:

ānāpānavidhijño yaḥ<sup>65</sup> ṣoḍaśākāratatvavit |  
uṣmāgatavidhijño hi<sup>66</sup> kṣāntitatvavicakṣaṇaḥ || ⟨5.1⟩=⟨Dhs<sub>CL</sub> 29.7⟩

agralaukikadharmajñāḥ<sup>67</sup> samanantaratatvavit |  
sa dharmatānukramavit<sup>68</sup> satpathān<sup>69</sup> na vikampate || ⟨5.2⟩=⟨Dhs<sub>CL</sub> 29.8⟩

trisaṃyojanavimukto<sup>70</sup> naṣṭāṣṭabhavasamkātāḥ |<sup>71</sup>  
naṣṭapāpagatir dhīraḥ<sup>72</sup> srotāpanno<sup>73</sup> nirucyate || ⟨5.3⟩=⟨Dhs<sub>CL</sub> 29.9⟩

śrutā hy akuśalā dharmā<sup>74</sup> niyatāpāyagā<sub>[223b5]</sub>minaḥ |<sup>75</sup>  
mokṣe vā śrotasi<sup>76</sup> gataḥ srotāpanno bhavaty ataḥ || ⟨5.4⟩=⟨Dhs<sub>CL</sub> 29.10⟩

<sup>61</sup> tatkālikāś | *corr.*; tatkālikā Ms

<sup>62</sup> cittacaitasikā | *corr.*; cittacaitisikā Ms

<sup>63</sup> prāp̄[t]au | Ms; thob pa D; 名得世間第一法 T

<sup>64</sup> ‘aham atra kāyasākṣī.’ sāksīkarāṇe ca | *em. after T*; aham atra kāyasākṣīkarāṇe ca Ms; der ni bdag gi lus dbang du yod de D; 如是之法，我自證之。若人能證如是之法 T: *It is possible that T here expands on the text in an explanatory fashion. It is also possible that what we find in Ms is the result of a haplography due to the repetition of the term kāyasākṣī.*

<sup>65</sup> ānāpānavidhijño yaḥ | Ms; antapānavidhijño yaḥ Dhs<sub>C</sub>; ānāpānavidhijñeyaḥ Dhs<sub>L(Ms)</sub>; dbug 'byung rngub pa'i cho ga shes D; 若於出入息 T

<sup>66</sup> uṣmāgatavidhijño hi | *em.*; duṣmāgatavi ⊙ dhijño gni Ms; uṣmagatavidhijño 'pi Dhs<sub>L</sub>; uṣ° Dhs<sub>L(Ms)</sub>;

ūrdhvagatavidhijño hi Dhs<sub>C</sub> (!); dro bar gyur pa'i tshul shes gang D; 暖法及頂相 T

<sup>67</sup> agralaukikadharmajñāḥ | Ms Dhs<sub>L</sub> (D T); agralokika° Dhs<sub>L(Ms)</sub>; agralokaika° Dhs<sub>C</sub>; 'jig rten mchog gi chos shes pa D; 知世第一法 T

<sup>68</sup> sa dharmatānukramavit | Ms Dhs<sub>L</sub> (D); °kramavi Dhs<sub>L(Ms)</sub>; sa dharmatām anuviśed Dhs<sub>C</sub>; chos nyid rim bzhin rig pa de D; 知次第正法 T (\*saddharma°)

<sup>69</sup> satpathān | Ms (D T); *Here patha is treated as a regular masculine a-stem noun.*; satpathā Dhs<sub>L</sub>; setpathā Dhs<sub>L(Ms)</sub>; yathā (ca) Dhs<sub>C</sub>; yang dag lam las D; 於善道 T

<sup>70</sup> trisaṃyojanavimukto | Ms (D T); trayāpāyavinirmukto Dhs<sub>L</sub>; dvayopāyavinirmukto Dhs<sub>C</sub>; sbyor ba gsum las nges grol zhing D; 解脫於三結 T

<sup>71</sup> naṣṭāṣṭabhavasamkātāḥ | *em.* Dhs<sub>L</sub>; naṣṭāṣṭabhavasamkātāḥ Ms; naṣṭānanaṣṭabhavasamkātāḥ Dhs<sub>L(Ms)</sub>; naṣṭān nāśayate muhuḥ Dhs<sub>C</sub> (!); 'jigs pa nyam nga bryad med la D (°āṣṭabhaya°); 破壞八種有 T (\*°āṣṭabhava°)

<sup>72</sup> °gatir dhīraḥ | *corr.* (D); °gati ddhīra Ms; gatir vīraḥ Dhs<sub>LC</sub>; brtan po D; 勇猛 T

<sup>73</sup> srotāpanno | Ms Dhs<sub>L</sub>; viraścotāpanno Dhs<sub>L(Ms)</sub>; strotāpanno Dhs<sub>C</sub>; rgyun du zhugs D; 須陀洹 T

<sup>74</sup> śrutā hy akuśalā dharmā | *em./reg.* (T); śrutā hy akuśalā dharmā Ms; śrotā hy akuśalā dharmā Dhs<sub>L</sub>; srotāmsy akuśalā dharmā Dhs<sub>C</sub>; mi dge chos rnam bsal ba dang D; 有漏不善法 T

<sup>75</sup> niyatāpāyagāmināḥ | Ms Dhs<sub>L</sub> (D T); jīryante pāpagāmināḥ Dhs<sub>C</sub>; nges par ngan 'gror 'gro ba yi D; 決定行惡道 T

<sup>76</sup> mokṣe vā śrotasi | *reg.*; mokṣe vā śrotasi Ms; mokṣasya śrotasi Dhs<sub>L</sub>; mokṣaśrotesī Dhs<sub>L(Ms)</sub>; mokṣāgninā pratapyante Dhs<sub>C</sub> (!); thar pa'i rgyun du 'gro ba yi D; 流趣於涅槃 T



⟨6.⟩ “evaṃ ṣoḍaśākārānāpānasmr̥tiṃ mayā<sup>77</sup> yuṣmākam upadiśitām upadhārayata manasā vācā.<sup>78</sup> ete panthāno mokṣapurapraveśakāḥ nirbhayāḥ<sup>79</sup> sarvāryajanapreyāḥ. tasmād avaśyam ete panthāno bhavadbhiḥ upasevyāḥ.”

## Appendix 5.2

### Śakra Teaches the Sixteen Aspects of the In and Out Breath A Translation of the Critical Edition of *Saddhsu Ms 223a2-223b5*

1. Then Śakra, with mind supremely delighted, [said]: “I have done what is to be done, am controlled in every way, such that I have embedded heedfulness in [the] heart of those who dwell heedless. Well then, I, with mind supremely delighted, will teach the very dense Dharma to them. As I heard the [teaching on the] awareness of respiration, the entry to the city of liberation, from their teachers, [as] I heard it according to tradition (*paramparayā*) in the presence of the ancient *deva*-s, as well as in the presence of the Blessed One, I will teach it to those *deva*-s in that very same way. Dividing each one of the noble truths into four [characteristics], I will teach a variegated (*saṃmiśrabhūtām*) discourse on the four noble truths. As it will be for the benefit of these *deva*-s so will it benefit me. Benefitting beings who have exited *saṃsāra*, by that [act] the dharma that is being taught adheres constantly in [one’s] mind. Already (*tatra*) the fifteen objects have been taught. Now, I will teach to those *deva*-s the sixteen aspects of the awareness of respiration according to the gradual method, according to the division of the parts of the noble truths, and the characteristics of their causes.

2. “In this respect, how, by the gradual method, does one bind the mind-monkey to a place on one’s own body? With what, leader (*grāmaṇī*), does a practitioner bind the object encompassing consciousness? With one-pointed mind, gradually exploring the characteristic of the body, he dwells observing body in body, be it defiled, undefiled, or morally indeterminate. He dwells observing feelings in feelings, [be they] pleasant, painful, or neutral. He dwells observing *dharma*-s among *dharma*[-s], [be they] wholesome, unwholesome, or morally indeterminate. He sees the four foundations of awareness as they are, according to their characteristics. In this way the practitioner who has entered upon the Dharma sees, according to their characteristics, all formations, with assembly revealed (*vivṛtasamāgama*<sup>o</sup>). He sees the characteristic[s] of the four noble truths of the four foundations of awareness. For all of these, the foundations of awareness are: impermanent due to their occurrence in a series of moments, empty by way of their being devoid of rulership, not-self by way of being devoid of a ruler, and suffering by way of their being inescapably destined to destruction and disaster. For he who thus cultivates the four foundations of awareness according to the characteristics of the four noble truths, for one who thus sees [them] as they are, there arises through intelligence the *dharma* of [the realm of] desire (*kāmadharma*), which is connected to heat (*uṣmagato*). Just as when fire is being produced, first smoke arises then fire, or just as when a fire stick is being rubbed heat appears, and afterwards

<sup>77</sup> °smṛtiṃ mayā ] *em.*; °smṛti mayā Ms

<sup>78</sup> vācā ] *conj.*; vāñk Ms; *om.* D T

<sup>79</sup> nirbhayāḥ ] *em.*; nirbhayā Ms

fire appears, in the same way, from the heat of the ignorance of all the mental defilements (*kleśa*), mere love and faith for the noble Dharma and discipline arises.

3. “How does the *dharma* of heat, which is the resolve upon the sixteen aspects (*ṣoḍaśākāramatis*) and the explorer of the four noble truths (*caturāryasatyavicārah*), arise? How does one conquer the four noble truths? Leader, in this way: This suffering, a noble truth, is impermanent because it is [composed of] causes and conditions, suffering because it is affliction, empty because of being devoid of a person, not-self because of being its own activity (*svasaṃvṛttibhāvena*). In this way that practitioner divides the noble truth of suffering according to four [characteristics]. Following upon the noble truth of suffering, [the truth of] arising comes about. He also divides that arising according to four [characteristics]. How does he divide [it]? Namely: [It is] arising because it generates the bonds of volitional formations. It is the cause of that [suffering] because it generates similar results. It is production because it is the manifestation of all natural phenomena (*sarvaprakṛtyākāra*). It is a condition because of being bound up with dissimilar causes (*°kārya°*). He also divides cessation according to four [characteristics]. How, leader, does that practitioner divide [cessation]? It is cessation because it is the absence of all calamity. It is peaceful because it is devoid of the fires of defilement. It is supreme because it is the foremost of all *dharma*-s. It is an escape because it is a way out of *saṃsāra*. Leader, the practitioner also divides the path according to four [characteristics]. Namely: It is a path because it brings one to final emancipation. It is a method because it is not distorted. It is a footpath (*pratipat*) because it is the foothold of all noble people. It is an exit because it is the cessation of the calamities (*vyasana*) of *saṃsāra*. In this way, in an extensive application (*yogapratato°*), I have taught for you the derivations into sixteen aspects, known as heat.

4. “Then, once the *dharma* known as heat is developed from that, the *dharma* known as summit arises. Having previously distinguished himself as connected to the qualities of the three jewels, as [cognizant of the] dangers of the aggregates, and as faithful, that practitioner explores that other [*dharma*]: ‘This is the path in brief, the *dharma* that has reached the summit, which is like the summit of a mountain.’ Just then, leader, when the summit [*dharma*] is developed, by conformity with the truth[s], the wholesome root known as acceptance arises. Because of constant acceptance of the truth[s], the state known as acceptance of the previous aspects and derivations arises (*pūrvākāravikāraḥ*).<sup>80</sup> It is acceptance because of accepting. When acceptance is developed, the mundane supreme *dharma*-[s], the mind and mental factors of that time, [arise] for a single moment. Upon the attainment of the mundane supreme *dharma*-s, immediately thereafter he becomes a stream-enterer, [understanding]: ‘Now I am directly realized.’ Upon that realization,<sup>81</sup> he does not see Yama’s henchmen, nor does he fear them. All

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<sup>80</sup> Acceptance of the previous aspects and derivations ] It is not clear exactly what is referred to here. It is possible that here the previously explained *ṣoḍaśākāravikāra* are understood, but this could also refer to something else that is not explained here.

<sup>81</sup> ‘Now I am directly realized.’ Upon that realization... (*‘aham atra kāyasākṣī.’ kāyasākṣīkaraṇe ca...*) ] This translation is based on an emendation of the manuscript. The original reading is: *aham atra kāyasākṣīkaraṇe ca*. Without this emendation, the *ca* of the sentence is superfluous, and the statement of realization makes little sense as well.

On the term *kāyasākṣī*, see Anālayo 2011a, p. 379, note 203. Anālayo suggests that the compound, and phrases associated with it in the Nikāya literature, is idiomatic, having the sense of ‘realizing with one’s whole being.’ I follow Anālayo’s interpretation here, but do so with some hesitation, as I think there might be a more literal implication in the use of the term body here. That is, realization with the body, or of the body, may very well be a realization of the physical body itself. Anālayo problematizes this interpretation by pointing out that the phrase

of this, leader, is not attained in heedlessness. Therefore, it ought to be practiced by one who is heedful.”

5. Then, at that time, Śakra spoke a verse thus:

“He who knows the method of the in and out breath,  
is a master of the truth of the 16 aspects.  
Indeed he is a knower of the method of heat,  
perspicacious in the truth of patience. **5.1**

He knows the supreme mundane *dharma*-s,  
is a master of the truth of [their] succession.  
He is a master of the order of the natural order,  
and does not swerve from the true path. **5.2**

He is liberated from the three bonds,  
and has destroyed the thicket of the eight existences.  
Wise, he has destroyed evil destinations  
and is called ‘one who has entered the stream.’ **5.3**

Flowing unwholesome *dharma*-s  
inevitably lead to the lower realms.  
One who has reached the stream of liberation,  
is therefore one who has entered the stream. **5.4**

6. “Remember and recite the sixteen aspects of the awareness of respiration that I have taught to you in this way. These paths are the entry to the city of liberation, are devoid of fear, and are to be followed by all noble persons. Therefore you should certainly practice these paths.”

### Appendix 5.3

#### A Diplomatic Transcription of Saddhsu Ms 223a2-223b5

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(223a1) punar api karttārah | te gatāḥ padam acyutaṃ | atha śakraḥ paramapramuditamanāḥ  
kṛtakṛtyo haṃ sarvathā saṃvṛtto yena mayā paramapramādavihāriṇām idam apramādo hṛdi  
nivo[ś]itaḥ | punar ape teṣāṃ ahaṃ paramapramuditamanasaṃ gahvarataraṃ dharmam

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*kāyena phusitvā* is used in the Pāli Nikāyas to describe the attainment of immaterial states. This fact suggests several alternative interpretational approaches. First, as Anālayo has suggested, we might take the phrase to be idiomatic. Second, we might understand the phrase as a common pericope, a conventional statement of attainment whose semantic value should not be given too much weight. Third, we might reassess our conception of the immaterial attainments, such that a true Buddhist engagement with such states involves an understanding that the body is in fact involved in their production.

deśayiṣyāmi | yathāśrutā mayā [y]eṣāṃ gurūṇām antikān mokṣapuravighaṭānāpānasmṛti sa mayā śrutā paramparayā paurāṇānām devānām antikāc chrutvā tathaiiva bhagava

(223a2)to py antikāt tathaiiva śrutvā tām ahan tathaiiva teṣāṃ devānām deśayiṣyāmi | caturāryasatyakathāṃ sammisra[bhū]tām ekaikam āryasatyañ caturddhā . . . . . deśayiṣye | yathaitēṣā devānām parahitaṃ kṛtaṃ bhaviṣyati | mama hitaṃ bhaviṣyati | parahitaṃ kṛtvā saṃsāraniryātānām satvānām yena dharmo deśyamāno nityam eva manasi saṃliṅyate | tatra pañcadaśavastuni nirdiṣṭāni ṣoḍaśāṃkārā ānāpānānu

(223a3)smṛtir idāneim eteṣāṃ devānām deśayiṣyāmy anukrameṇa | prayogeṇāryasatyapradeśabhedena svahetulakṣaṇena | tatra katha⊙m anukrameṇa prayogeṇa svadehāvayave cittamarkaṭāṃ badhnāti yogī kena grāmaṇī badhnāti | vijñānavibandhārthaṃ tatas tasyaikāgramanasah tata kāya⊙lakṣaṇam anukrameṇa vicāraya[s]e sa kāye kāyānupaśyī viharati | kliṣṭam akliṣṭam avyākṛtaṃ vedanāsu vedanānupa |

(223a4)śyī viharati | sukhaduḥkhāduḥkhāsukhānān tā svalakṣaṇataḥ paśyati dharme dharmānupaśyī viharati kuśalākuśalāvyā⊙kṛteṣu yathāvat svalakṣaṇavātāyaṃ paśyati | catvāri smṛtyupasthānāni | sa evaṃ dharmya.opraviṣṭo yogī vivṛtasamāgamasarvasaṃskārāt svala⊙kṣaṇataḥ paśyati | caturṇṇām smṛtyupasthānānām catvāryasatyalakṣaṇaṃ paśyati | sarveṣāṃ eteṣāṃ smṛtyupasthānāni bhavanti |

(223a5) tadyathā lakṣaṇaparaparāṃvṛttitvād anityānity aiśvaryaivyogabhāvena śūnyāni īśvaravyogabhāvena | anātmakāni | ⊙ vināsvayasanaparāyaṇabhāvena | duḥkhāni tasyaivaṃ | catvāri smṛtyupasthānāni bhāvayataś caturāryasatyasvalakṣaṇataḥ | tasyaivaṃ yathāvat paśya⊙taḥ uṣmagato kāmādharmma utpadyatre buddhyā yathāgner utpadyamānasya prāg [dhū]ma utpadyate | paścād agni yathā vāraṇe mathyamānyā

(223a6)m ūṣmā prādurbhavati paścād agniḥ prādurbhavati | tathā sarvakleśānām bhaviṣyoṣmād utpadyati | āryadharmavinaye premaprasādāmātraṃ ṣoḍaśākāramatīś caturāryasatyavicāraḥ | uṣmāgato dharmah katham utpadya[ti] | katham āryasatyāni vijayate | grāmaṇī yadutedaṃ duḥkham āryasatyaṃ hetupratyaprabhāvenānityam ābādhabhāvena duḥkha rahitapurūṣabhāvena śūnyaṃ svasaṃvṛtibhāvena | anātmakam evaṃ catuddhā duḥkham ā

(223a7)ryasatyaṃ vibhajati saṃ yogī duḥkham āryasatyānukrameṇa samudayo bhavati | tam api samudayaṃ caturddhā vibhajati | katham vibhajati yaduta saṃskārabandhananivarttakābhāvena samudaya śadṛśāni phal[āni] ki[va]rttakabhāvena taddhetuḥ sarvaprakṛtyākārahāvena prabhavaḥ | viśadṛśah kāryasambaddhabhāvena pratyaya nirodham api caturddhā vibhajati | katham grāmaṇī sa yogī vibhajati | yaduta sarvavyasanābhāvena nirodha

(223b1) [kleśā]gnivarjitabhāvena | śāntaḥ sarvadharmaprādhānyabhāvena  
##### prañītaḥ śaṃsāro nairyāṇikabhāvo na | niḥśaraṇaḥ mārggam api caturddhā vibhajati | grāmaṇī saṃ yogī yadutāpavarggaprākabhāvena mārggaḥ | aviparītabhāvena nyāyyaḥ sarvājanapadaṣṭhāprabhāvena pratisat saṃsāravayasananirodhabhāvena nairyāṇikaḥ | evaṃ ṣoḍaśākāravikārā maya yuṣmākaṃ yogapratatopadeśeṇ[o]

(223b2)[smā]khyā bhavanti | tatosyāsad vivṛddheḥ | uṣmāgatākhye dhārmme mūrddhākhyo nāma dharmā utpadyate || triratnaguṇasaṃpratibuddhaskandhādīnavābhiśraddadhānaṃ pūrvaviśiṣṭas tad anyāṃ vicārayate | sa yogī eṣa māgna samāsate | mūrddhagate | nāma dharmma ~~parvata mūrddhagate nāma dharmma~~ parvatamūrddhasadrśas tadanantara[m] grāmaṇī mūrddhani vivṛddhe satyanulomena kṣāntisaṃjñakaḥ kuśalamūla utpadyate śatataṃ satyakṣamaabhāvena |

(223b3) avasthapūrvvākāravikāraḥ kṣāntir nāma utpadyate | sa kṣamaṇabhāvena kṣāntir bhavati | kṣāntau vivṛddhau laukikā agradharmā ⊙ ekakṣaṇās te tatkalikā cittacaitisikā laukikānām agradharmā[ṇām] prāp[t]au tadanantaraṃ srotaāpanno bhavaty aham atra kāyasākṣikarāṇe ⊙ ca sa naiva paśyati | yama puruṣān na tebhyo bibheti | etad grāmaṇī sarva[m] pramāde na prāpyate tasmād apramādinā bhāvyaṃ | a

(223b4)tha śakras tasyāṃ velāyāṃ gāthāṃ bhāṣate yathā || ānāpānavidhijño yaḥ ṣoḍaśākāratatvacit\_ | duṣmāgatavi ⊙ dhijño gni kṣāntitatvavicakṣaṇaḥ || agralaukikadharmmajñāḥ samanantaratatvavit\_ | sa dharmmatānukramavit satpathān na vikampate || trisaṃyoja/ ⊙ navimukto naṣṭaṣṭabhavasamkaṭāḥ naṣṭapāpagati ddhīra srotāpanno nirucyate || [sru]tā hy ākuśalā dharmā niyatāpāyagā

(223b5)minaḥ mokṣe vā śrotasi gataḥ srotāpanno bhavaty ataḥ || evaṃ ṣoḍaśākārānāpānasmṛti maryā yuṣmākam upadi ⊙ śītām upadhārayata manasā vā .ke te pa[nth]āno mokṣapurapraveśakāḥ | nirbhayā sarvāryajanapreyāḥ | tasmād avaśyam ete panthāno bhavadbhiḥ ⊙ upasevyāḥ |

<sup>i</sup> *śoḍaśakāraṃ ānāpānānasmṛtim* | Cf. Dazhi du lun 大智度論 *on the connection between respiration and the characteristics of the four noble truths* (CBETA, T25, no. 1509, p. 138a5-15): 「佛弟子八種觀。無常苦空無我。如病如癱如箭入體惱患。是八種觀入四聖諦中。為十六行之四。十六者。觀苦四種。無常苦空無我。觀苦因四種。集因緣生。觀苦盡四種。盡滅妙出。觀道四種道正行跡。出入息中復有十六行。一觀入息。二觀出息。三觀息長息短。四觀息遍身。五除諸身行。六受喜。七受樂。八者受諸心行。九無作喜。十心作攝。十一心作解脫。十二觀無常。十三觀散壞。十四觀離欲。十五觀滅。十六觀棄捨。」

*Here we see a less direct relationship between the sixteen aspects of respiration practice and the sixteen aspects of the realization of the truths. We also find no reference to the four smṛtyupasthāna-s.*

Also Cf. ŚrBh, Sh<sup>o</sup> p. 470: *atha lokottareṇa mārgeṇa gantukāmo bhavati tasya catvāryāryasatyāny ārabhya sapta manaskārā anupūrvvenopadyante | lakṣaṇapratisamvedī[di]manaskārādayaḥ prayogaṇiṣṭhāphalāparyavasānā yāvad arhattvapṛpṛteḥ | tatra caturṇām āryasatyānām śoḍaśavibhaṅgānām śramaṇenodgrhītayogācāraḥ | subhāvitamanaskāro vā, mauladyānārūpyalābhī vā, caturbhir ākārair duḥkhasatyasya lakṣaṇam pratisamvedayate | tadyathā 'nityākāreṇa, duḥkhākāreṇa, (śūnyākāreṇa) anātmākāreṇa ca | caturbhir ākārāih samudayasatyasya tadyathā hetutaḥ, samudayataḥ, prabhavataḥ, pratyayaś ca || caturbhir ākārair nirodhasatyasya lakṣaṇam pratisamvedayate | tadyathā nirodhataḥ, śāntataḥ, pranītato, nihsaranataś ca || caturbhir ākārair mārgasatyasya lakṣaṇam pratisamvedayate | tadyathā mārgato, nyāyataḥ pratipattito, nairyānikataś ca | so [']sya bhavati lakṣaṇapratisamvedī manaskāraḥ ||*

*śoḍaśavibhaṅgānām* | *em.*; *śoḍaśavibhaṅgānām* Sh<sup>o</sup>

*śūnyākāreṇa* | *em.*; *om.* Sh<sup>o</sup>

<sup>ii</sup> Cf. the Mahāvibhāṣā *on the cultivation of the nirvedhabhāgiyadharmas* (CBETA, T27, no. 1545, p. 34, a21-c26): 「問修煖加行其相云何。答以要言之。三慧為相。調聞所成慧。思所成慧。修所成慧。問云何修習聞所成慧。答修觀行者。或遇明師。為其略說諸法要者。[\*]唯有十八界。十二處五蘊。或自讀誦素怛纜藏。毘奈耶藏。阿毘達磨藏。令善熟已作如是念。三藏文義甚為廣博。若恒憶持令心厭倦三藏所說要者。[\*]唯有十八界十二處五蘊。作是念已。先觀察十八界。彼觀察時立為三分。謂名故自相故共相故。名者謂此名眼界乃至此名意識界。自相者。謂此是眼界自相。乃至此是意識界自相。共相者。謂十六行相。所觀十八界。十六種共相。彼緣此界修智修止。於十八界修智止已。復生厭倦作如是念。此十八界即十二處。故應略之入十二處。謂十色界。即十色處。七心界即意處。法界即法處。彼觀察此十二處時。立為三分。謂名故自相故共相故。名者謂此名眼處。乃至此名法處。自相者。謂此是眼處自相。乃至此是法處自相。共相者。謂十六行相。所觀十二處。十六種共相。彼緣此處修智修止。於十二處修智止已。復生厭倦作如是念。此十二處。除無為即五蘊故。應略之入於五蘊謂十色處。及法處所攝色即色蘊。意處即識蘊。法處中受即受蘊。想即想蘊。餘心所法不相應行即行蘊。彼觀察此五蘊時。立為三分。謂名故自相故共相故。名者謂此名色蘊。乃至此名識蘊。自相者。謂此是色蘊自相。乃至此是識蘊自相。共相者。謂十二行相。所觀五蘊。十二種共相。彼緣此蘊修智修止。於五蘊修智止已。復生厭倦作如是念。此五蘊并無為。即四念住故。應略之入四念住。謂色蘊即身念住。受蘊即受念住。識蘊即心念住。想行蘊并無為。即法念住。彼觀察此四念住時。立為三分。謂名故自相故共相故。名者謂此名身念住。乃至此名法念住。自相者。謂此是身念住自相。乃至此是法念住自相。共相者。謂十六行相。所觀四念住。十六種共相。彼緣此念住。修智修止。於四念住修智止已。復生厭倦作如是念。此四念住。除虛空非擇滅。即四聖諦故。應略之入四聖諦。謂有漏法果分即苦諦。因分即集諦。擇滅即滅諦。對治即道諦。彼觀察此四聖諦時。立為三分。謂名故自相故共相故。名者謂此名苦諦。乃至此名道諦自相者。謂此是苦諦自相。乃至此是道諦自相。共相者。謂四行相。所觀苦諦四種共相。一苦二非常三空四非我。四行相所觀集諦。四種共相。一因二集三生四緣。四行相所觀滅諦。四種共相。一滅二靜三妙四離。四行相所觀道諦。四種共相。一道二如三行四出。彼緣此諦修智修止。於四聖諦修智止時。如見道中。漸次觀諦。謂先別觀欲界苦。後合觀色無色界苦。先別觀欲界集。後合觀色無色界集。先別觀欲界滅。後合觀色無色界滅。先別觀欲界道後合觀色無色界道。如是觀察四聖諦時。猶如隔絹觀諸色像。齊此修習聞所成慧。方得圓滿。依此發生思所成慧。修圓滿已。次復發生修所成慧。即名為煖。煖次生頂。頂次生忍。忍次生於世第一法。世第一法次生見道。見道次生修道。修道次生無學道。如是次第善根滿足。」

*Here we see a connection made between the four foundations of awareness and the four noble truths, as well as the sixteen characteristics of the truths. We find no reference, however, to respiration practice.*

Also cf. the *Mahāvibhāṣā* (CBETA, T27, no. 1545, p. 408, c9-p. 409, a9): 「有十六行相緣四聖諦起。謂緣苦諦有四行相。一苦二非常三空四非我。緣集諦有四行相。一因二集三生四緣。緣滅諦有四行相。一滅二靜三妙四離。緣道諦有四行相。一道二如三行四出。問十六行相名有十六實體有幾。有作是說。名有十六實體有七。謂緣苦諦四種行相名有四種實體亦四。緣餘三諦各四行相名雖有四實體唯一。問何故緣苦有四行相名有四種實體亦四。緣餘三諦而不爾耶。答緣苦行相是四顛倒近對治故。如四顛倒名體各四。緣餘三諦所起行相非四顛倒近對治。故名雖有四實體唯一。評曰應作是說。十六行相名與實體俱有十六。如名與體。名施設體施設。名異相體異相。名異性體異性。名差別體差別。名建立體建立。名覺了體覺了。應知亦爾。問言行相者自性是何。答自性是慧。應知此中慧是行相。亦是能行亦是所行。與慧相應心心所法雖非行相而是能行亦是所行。與慧俱有不相應行。及餘有法雖非行相亦非能行而是所行。有作是說。言行相者總以一切心心所法為其自性。若作是說。諸心心所皆是行相。亦是能行亦是所行。餘一切法雖非行相亦非能行而是所行。復有說者。所言行相以一切法為其自性。若作是說。諸相應法亦是行相。亦是能行亦是所行。不相應法雖是行相亦是所行而非能行。評曰應作是說。言行相者自性是慧如初所說。如是名為行相自性。我物自體相分本性。」

<sup>iii</sup> utpadyati āryadharmavinaye premaprasādamātram ] Cf. SN 55.24 at SN V 377: “idha pana, mahānāma, ekacco puggalo na h’ eva kho buddhe aveccappasādena samannāgato hoti ... na dhamme ... pe ... na saṅghe ... pe ... na hāsapañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ ... pe ... paññindriyaṃ. tathāgate cassa saddhāmattam hoti pemamattam. ayam pi kho, mahānāma, puggalo agantā nirayaṃ agantā tiracchānayaṇiṃ agantā pettivisayaṃ agantā apāyaṃ duggatiṃ vinipātaṃ. ime ce pi, mahānāma, mahāsālā subhāsitaṃ dubbhāsitaṃ ājāneyyumaṃ, ime cāhaṃ mahāsāle byākareyyaṃ: ‘sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ ti; kimaṅgaṃ pana saraṇāniṃ sakkāmaṃ. saraṇāni, mahānāma, sakkā maraṇakāle sikkhaṃ samādiyī’ ti. catuttham.

Also Cf. MN 22 at MN I 142 (B°): “evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṇo pakāsito chinnapilotiko. evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṇe pakāsīte chinnapilotike yesaṃ mayi saddhāmattam pemamattam sabbe te saggaparāyaṇā” ti.

Also Cf. MN 65 at MN I 444 (B°): “idha, bhaddāli, ekacco bhikkhu saddhāmattakena vahaṭi pemamattakena. tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti: ‘ayam kho, āvuso, bhikkhu saddhāmattakena vahaṭi pemamattakena. sace mayāṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma. mā yam pissa taṃ saddhāmattakaṃ pemamattakaṃ tamhā pi parihāyī’ ti. seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittāmaccā nātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ: ‘mā yam pi ’ssa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī’ ti; evaṃ eva kho, bhaddāli, idh’ ekacco bhikkhu saddhāmattakena vahaṭi pemamattakena. tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti: ‘ayam kho, āvuso, bhikkhu saddhāmattakena vahaṭi pemamattakena. sace mayāṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma. mā yam pissa taṃ saddhāmattakaṃ pemamattakaṃ tamhā pi parihāyī’ ti. ayam kho, bhaddāli, hetu ayam paccayo yena-m-idh’ ekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti. ayam pana, bhaddāli, hetu ayam paccayo, yena-m-idh’ ekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karonti” ti.

## Appendix 6.1

### A Critical Edition of *Saddhsu Ms 96b1-96b7*

[96b1] na ||Ψ|| punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati. katham sa bhikṣuḥ pañcamam bhūmyantaram ārohati? sa paśyati śrutamayena jñānena divyena vā cakṣuṣā: daśa rūpīny āyatanāni, tadyathā: cakṣurāyatanam rūpāyatanam śrotrāyatanam<sup>1</sup> śabdāyatanam ghrāṇāyatanam gandhāyatanam jihvāyatanam rasāyatanam kāyāyatanam spraṣṭavyāyatanam. tasyaivam bhavati: “katham mama<sup>2</sup> ca [96b2] kṣuḥ pratītya rūpam ca, saṃjñā bhavati?” paśyati: “cakṣuḥ<sup>3</sup> pratītya, rūpañ cotpadyate cakṣurvijñānam. trayāṇam sannipātāt sparśaḥ, sparśasahajā vedanāsaṃjñācetanā bhavati. vijñānam sprśatīti sparśam vettīti vedanā saṃjñānātīti<sup>4</sup> saṃjñā, yathā: ‘dīrgham idaṃ rūpam,’ ‘hrasvam,’ ‘priyam,’ ‘apriyam,’ ‘sannidarśanam,’ ‘sapatigham.’ saṃcetyatīti cetanā, punar vijñānātīti. tadekālambanapravrṭtā ete dharmā utpadyante, anyonya[96b3] lakṣaṇā anyonyasvabhāvā. yathā daśa mahābhūmā dharmā — vedanā saṃjñā cetanā sparśo manaskāraś chando ’dhimokṣaḥ smṛtiḥ samādhiḥ prajñā ca — ekālambanā anyonyalakṣaṇā, mana evam. ete vijñānādya ekādaśadharmā. yathā sūryaśmaya ekanipātā athavānyasvabhāvāḥ,<sup>5</sup> tathānyasvabhāvam vinjñānam yāvad anyas cetanāyāḥ.” sa bhikṣu rūpāyatanatattvajña[96b4]ś cakṣu riktakam samanupaśyati, tucchakam asārakam asadbhūtam adarśanam.<sup>6</sup> mārgatattvajño<sup>7</sup> mithyādrṣṭivirahitaḥ samyagdrṣṭipurassāraḥ cakṣurgataṃ moham āvilībhūtam jahāti. svamāmsapiṇḍīkr̥tatattvadarśī “medaḥ pūjāvīkāśrunilayam” iti matvā,<sup>8</sup> taṅgatarāgam prajahāti. “na nityam” iti matvānityadarśī<sup>9</sup> bhavati. “māmsapiṇḍam asthi chidragatam idaṃ” iti matvā, virajyate. [96b5] “snāyurbandhanam” iti matvā, parasparāyattam imaṃ cakṣurāyatanam avagacchati: “neha sāram astīti” nirātmakam avāite. sa “saṃkṣepato duḥkhabhūtam idaṃ cakṣur” iti vijñānam paśyamś cakṣurāyatanād virajyate. sa cakṣurāyatanam yathāvad avagacchan<sup>10</sup> rūpam api vicārayati: “yad etad rūpam priyāpriyam vyākṛtam<sup>11</sup> bhūtam parikalpyate, kim atra sāram asti? kim śucim? [96b6] kin nityam? kim sukham asti?”<sup>12</sup> abhiniveśyamāno vimṛśati, vicārayati. vicārayamāṇaḥ pratisaṃvedayati: “neha svabhāvato rūpam sukham asti.” sa rūpam paśyan jānan vimṛśan labhate: “neha rūpam sāram asti. saṅkalpanamātrakam<sup>13</sup> evedaṃ rūpam, priyāpriyam. neha priyo vāpriyo vā bhāvo ’sti. kevalam

<sup>1</sup> śrotrāyatanam ] *corr.*; śrotāyatanam Ms

<sup>2</sup> mama ] *em.*; māma

<sup>3</sup> cakṣuḥ ] *em.*; cakṣuṣaḥ Ms

<sup>4</sup> saṃjñānātīti ] *reg.*; saṃjñānāti Ms

<sup>5</sup> athavānyasvabhāvāḥ ] *em.*; athavānyasvabhāvā Ms

<sup>6</sup> adarśanam ] *em.*; adarśana Ms

<sup>7</sup> mārgatattvajño ] *em.*; māggo tattvajño Ms

<sup>8</sup> matvā ] *reg.*; mattvā Ms

<sup>9</sup> matvā° ] *reg.*; mattvā° Ms

<sup>10</sup> avagacchan ] *em.*; avagacchad Ms

<sup>11</sup> vyākṛtam ] *em.*; vyāhṛtam Ms; lung du ma bstan pa D; 無記 Ch

<sup>12</sup> kim sukham asti ] *conj. after Ch and Ms 21a2*; kim Ms; mi rtag pa ci yod D; 何者可貪 Ch

<sup>13</sup> saṅkalpanamātrakam ] *em.*; saṅkanamātrakam Ms; kun tu brtags pa tsam mo D; 以分別生 Ch



ayaṃ lokāḥ priyāpriyo vidyate.<sup>14</sup> nedam rūpaṃ svabhāvato nityaṃ vā dhruvaṃ vā śāsvatam vā sukham vā sāram vā <sup>[96b7]</sup> sātmaṃ vā, rāgadveṣamohāvṛtaṃ<sup>15</sup> priyāpriyaṃ. neha priyāpriyaṃ rūpaṃ” iti manyate sa cakṣurūpāyatanam. sa tatvaṃ<sup>16</sup> nāma rūpaṃ dṛṣṭvā, na saṃrajyate, na saṃmuhyate, na sāram avagacchati. sa cakṣurūpāyatanam abhisamīkṣya, na cakṣurvijñāne saṃrajyate. virāgam upaiti: “nāhaṃ cakṣurvijñānasya. na mama cakṣurvijñānaṃ. na me evaṃ sparśo vedanāsaṃjñācetanā. nāhaṃ cetanāyāḥ.”<sup>17</sup> ||Ψ||

## Appendix 6.2

### A Diplomatic Transcription of *Saddhsu Ms 96b1-96b7*

(96b1)na ||Ψ|| punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati | kathaṃ sa bhikṣuḥ pañcamaṃ bhūmyantaraṃ ārohati | sa paśyati śrutamayena jñānena divyena vā cakṣuṣā daśa rūpīṇy āyatanāni | tadyathā cakṣurāyatanam rūpāyatanam | śrotāyatanam | śabdāyatanam | ghrāṇāyatanam | gandhāyatanam | jihvāyatanam | rasāyatanam | kāyāyatanam | spraṣṭavyāyatanam | tasyaivam bhavati katham māma ca\

(96b2)kṣuḥ pratītya rūpaṃ ca saṃjñā bhavati | paśyati cakṣuṣāḥ pratītya rūpaṃ cotpadyate | cakṣurvijñānam | trayāṇāṃ sannipātāt sparśaḥ | sparśasahajā vedanāsaṃjñācetanā bhavati | vijñānaṃ sprśatīti sparśam vettīti vedanā saṃjñānāti | saṃjñā yathā dīrgham idaṃ rūpaṃ hrasvam priyam apriyam sannidarśanam sapratigham | saṃcetayatīti cetanā | punar vviṣṇātīti | tadekāmbanapravṛttā ete dharmmā utpadyante | anyonya\

(96b3)lakṣaṇā anyonyasvabhāvā yathā daśamahābhūmā dharmmā vedanāsaṃjñācetanāsparśo manaskāraś chando dhimo\kṣaḥ smṛtiḥ samādhiḥ prajñā ca ekāmbanā anyonyalakṣaṇā mana evam ete vijñānādya | ekādaśadharmmā yathā sūryaraśmaya e\kanipātā athavānyasvabhāvā tathānyasvabhāvam vinjñānaṃ yāvad anyaś cetanāyāḥ sa bhikṣu rūpāyatanatattvajña

(96b4)ś cakṣu riktakaṃ samanupaśyati | tucchakam asārakam asadbhūtaṃ adarśana māggo tattvajño mithyādrṣṭivirahitaḥ samyagdṛṣṭipurassāraḥ cakṣurgataṃ moham āvilībhūtaṃ jahāti | svamāmsapiṇḍīkr̥tatattvadarśī ‘medaḥ pūjāvīkāśrunilayam’ iti mattvā taṅgatarāgam prajahāti | na nityam iti mattvānityadarśī bhavati | māmsapiṇḍam asthi cchidragatam idaṃ iti matvā virajyate |

<sup>14</sup> kevalam ayaṃ lokāḥ priyāpriyo vidyate ] *em.*; kevalenemaṃ lokāḥ priyāpriyaṃ vidyate Ms; 'jig rten 'di 'ba' zhig sdug pa dang mi sdug par 'dod do// D; 一切眾生，於愛不愛，虛妄貪著。Ch

<sup>15</sup> rāgadveṣamohāvṛtaṃ ] *em.*; rāgadveṣamohāvṛtaḥ Ms

<sup>16</sup> sa tatvaṃ ] *em.*; sa tatkr̥n Ms; gzugs kyi skye mched yang dag par brtags te D; 見名色已 Ch (*om.* tatvaṃ)

<sup>17</sup> cetanāyāḥ ] *em.*; cetanāyā Ms

(96b5) snāyurbbandhanam iti matvā parasparāyattam imaṃ cakṣurāyatanam avagacchati | neha sāram astīti nirātmakam avaite © | sa saṃkṣepato duḥkhabhūtam idaṃ cakṣur itī vijñānaṃ paśyaṃś cakṣurāyatanād virajyate | sa cakṣurāyatanam yathāvad avagaccha\©d rūpaṃ api vicārayati yad etad rūpaṃ priyāpriyaṃ vyāhṛtāṃ bhūtaṃ parikalpyate kim atra sāram asti | kim\_śuciṃ\_

(96b6) kin nityaṃ kim abhiniveśyamāno vimṛśati | vicārayati vicārayamāṇaḥ pratisaṃvedayati | neha svabhāvato rūpaṃ sukham asti sa rūpaṃ paśyan jānan vimṛśan labhate neha rūpaṃ sāram asti saṅkanamātrakam evedaṃ rūpaṃ priyāpriyaṃ neha priyo vāpriyo vābhāvo sti kevalenemaṃ lokaḥ priyāpriyaṃ vidyate | nedaṃ rūpaṃ svabhāvato nityaṃ vā dhruvaṃ vā śāsvataṃ vā sukham vā sāram vā

(96b7) sātmakam vā rāgadveṣamohāvṛttaḥ priyāpriyaṃ neha priyāpriyaṃ rūpaṃ iti manyate | sa cakṣurūpāyatanam satatkṛn nāma rūpaṃ dṛṣṭvā na saṃrajyate na saṃmuhyate na sāram avagacchati | sa cakṣurūpāyatanam abhisamīkṣya na cakṣurvijñāne saṃrajyate virāgam upaiti nāhaṃ cakṣurvijñānasya na mama cakṣurvijñānaṃ na me evaṃ sparśo vedanāsaṃjñācetanā nāhaṃ cetanayā ||Ψ||

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