Title
A Less Traveled Path: Meditation and Textual Practice in the Saddharmasmrtyupasthana(sutra)

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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

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Abstract

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

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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 Saddharmasmyrtyupasthāna(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 Saddharmasmyrtyupasthāna(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 Saddharmasmyrtyupasthāna(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 Saddharmasmyrtyupasthāna(sūtra) based on a recently discovered codex unicus.
To the ancestors
# A LESS TRAVELED PATH: MEDITATION AND TEXTUAL PRACTICE IN THE SADDHARMASMRTYUPASTHĀNA (SūTRA)

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Abbreviations and Conventions

General Abbreviations

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

Abbreviations of Primary Sources and Dictionaries

Akbh  Abhidharmakośabhāṣya (PRADHAN ed. 1975)
AN   Anguttaranikāya
Ap   Apādāna
B    The Tibetan translation of the Saddharmasmyutupasthāna(sūtra), the Dam pa'i chos dran pa nye bar gzhag pa (D mDo sde ya 1a-sha 229b7)
AS   Aṣṭasāhasrikā Prajñāpāramitā (as presented within WOGHARA ed. 1932)
BCAP  Bodhicaryāvatārapaññikā (DE LA VALLÉE POUSSIN ed. 1902-14)
Bo   Burmese edition of the Pāli canon (Chattha Saṅgāyana CD-ROM from Dhammagiri, Version 3)
BHSD  Buddhist Hybrid Sanskrit Dictionary (EDGERTON 1953)
Bybh  Buddhāsenayogācārabhūmi (Taishō no. 618: the *Dharmatrāṭadhyāna-sūtra or Damoduolu chanjing 達摩多羅禪經)
Cp-a  Cariyāpiṭaka-aṭṭhakathā (Paramatthadīpanī VII)
D    Derge (sDe dge) edition of the Kanjur
DN   Dīghanikāya
Dhp  Dhammapada
Dhs  Dharmasamuccaya (LIN ed. 1946-73 and CAUBE ed. 1993)
Dhvi (Cha-)Dhātuvibhāṅgasutta (MN 140)
EĀ   Ekottarikāgama (Taishō no. 125)
EĀ₂  Ekottarikāgama (Partial, Taishō no. 150)
Go   Manuscript proto-Kanjur from Gondhla
H    Lhasa edition of the Kanjur
He   Manuscript Kanjur from Hemis
It-a  Itivuttaka-aṭṭhakathā
L    Manuscript Kanjur in the British Library, London
MĀ   Madhyamāgama (Taishō no. 26)
Mil  Milindapañha
MN   Majjhimanikāya

Mahāvibhāṣā *Abhidharmamahāvibhāṣāstra (Taishō no. 1545: Apidamo da piposha lun 阿毘達磨大毘婆沙論)
MĀ   Madhyamāgama (Taishō no. 26)
Mil  Milindapañha
MN   Majjhimanikāya
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<td>Ms</td>
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<td>Mahāyānasūtrālāṅkāra(bhāṣya) (LÉVI ed. 1907)</td>
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<td>Mvy</td>
<td>Mahāvyutpatti (SAKAKI 1916-25, by entry number)</td>
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<td>MW</td>
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<td>N</td>
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<td>Vv</td>
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</table>
Vv-a Vimāṇavatthu-aṭṭhakathā (Paramatthadīpant III)
X “Complete” manuscript Kanjur from Basgo
Yobh Yogācārabhūmi (Bhattacharya ed. 1957)

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

Go: The Gondhla manuscript collection, photographed from a rare handwritten 13th-14th 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 Tripitaka, 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).
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].)
X: Basgo (“complete Kanjur”) edition of the Tibetan Tripitaka, 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°) of the canon presented in the Chaṭṭha Saṅgīyana 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 Saddharmasmṛtyupasthāṇa(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 Saddharmasmṛtyupasthāṇasūtra are indicated by the abbreviation Saddhsu II, followed by a paragraph number.
INTRODUCTION

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 Saddharmasamrtypasthāna (sūtra) (hereafter Saddha). 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\(^1\) 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.\(^2\)

Despite recent scholarly critiques of textually oriented studies of Buddhism,\(^3\) 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 Saddha 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 Saddha 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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1 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.

2 I have edited the second chapter of the Saddha 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.

3 SCHOPEN 1991.
developed scholastic literature, which is a decidedly written enterprise. The text was produced between the second and fourth centuries CE, 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 (saddhātu) of human psychophysical life. The authors/compilers/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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4 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 (sāstra), 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.

5 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 Saddhusu 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 Saddhusu, 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. Engaging with traditional Buddhist philosophical categories, the authors/compilers/redactors of the Saddhusu 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 Saddhusu 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 Saddhusu 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 Saddhusu 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 Saddhusu 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 Saddhusu 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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6 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 Saddhusu. 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-returner, a once-returner, 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.7

Visuddhimagga, 3. Kammaṭṭhānaggahananiddeso, 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.”8 His words evidence that, at the end of the nineteenth century, western scholars knew next to nothing about the details of Buddhist meditation traditions.9

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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7 My translation is adapted from Ṛṇamolī 1999 [1956], p. 99. Vism 98-99 (B°): …yaṁ kammaṭṭhānaṁ gahetukāmo hoti, tass‘ eva vasena catukkaṇḍakājñāhtāni nibbatteva jhānapadajñānaṁ vipassanaṁ vaddhetaṁ āsavakkhayappattassa khettrātavassa santike gahetabbaṁ…
   …sace khettrātavasa labhati, icc etam kusalaṁ. no ce labhati, anāgāmisakāduśāṃsotāpanjajnalābhīr-puthujjanatipāṭakadharadhipi pāṭakadharakāpi kārahārasu purimassa purimassa santike…
   pubbe vuttaṅkhetrātavādayo cettha attanā adhipatamaggam eva acikkhanti. bahussuto pana tam tam ācariyam upasāṃkanītva uggahaparipuṣchānaṁ visodhitattā ito ceto na suttaṁ ca kāraṇaṁ ca sallakhhetvā sappāhu sappāyaṁ yojetvā gahanathāhāne gacchantu mahāhatthi viya mahāmaggaṁ dasseto kammaṭṭhānaṁ katthessati.


9 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 problematicas 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. 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, ‘Musila 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.11 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.12 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.13

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.14 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.15 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

10 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; Przyluski and Lamotte 1932; Wogihara 1936; Dutt 1934 and 1939-1959; Lamotte 1944 and 1949; Demiéville 1929-1937; Lin and Demiéville 1949.
11 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.
12 For an apt rebuttal to de La Vallée Poussin’s delineation of the cognitive and the mystical (as represented by Musila 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.
13 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).
14 Eliade 1936.
15 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.16

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.17 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.18 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 Sangharakṣa’, 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.19 Demiéville also raised scholastic awareness about the importance of the now famous Yogācārabhūmiśāstra for an understanding of the history of Buddhist meditation in general.20 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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16 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.

17 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.

18 See particularly LIN and DEMIÉVILLE 1949, pp. 118-127


exposing a lost aspect of the history of middle period Indian Buddhism.\textsuperscript{21} 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.\textsuperscript{22}

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.\textsuperscript{23} 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.\textsuperscript{24} 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.\textsuperscript{25} 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

\textsuperscript{21} 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.


\textsuperscript{23} Most representative of these two approaches are SCHMITHAUSEN 1976a and SCHMITHAUSEN 2007.

\textsuperscript{24} 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.

\textsuperscript{25} 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. 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.

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. 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. 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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26 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. ZAFLIROPULO 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.

27 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 Patisambhidamāgga, 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.

28 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 Aksayamatinirdeśa and the Bodhisattvapīṭaka reveal the foundational role of mainstream meditation practices, such as the practice of the four smṛtyupāsthaṇa-s, as foundational to their notions of the bodhisattva path (HARRISON 2003, p. 118, footnote 6).

29 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 buddhānusmṛti. 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. 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. 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. 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. 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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30 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 Pratyuppannabuddhasaṃmukhāvasthitāsamādhi and the Larger Sukhāvativyūhasūtra is mostly incidental to what might be considered a real regime of meditation practice.

31 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.

32 The texts most relevant to the present study are T606, the Yogācārabhūmi of Saṅgharāṣṭra (Xiuixing daodi jing 行道地經), and T618, the Yogācārabhūmi of Buddhasena (entitled Dhammatrāta Dhyānasūtra [Damoduoluó chan jíng 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.

33 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.\textsuperscript{34} 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.\textsuperscript{35} 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 Yogācārabhumiśāstra—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/compilers/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-vijñānavādins, 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.


\textsuperscript{35} 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. 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…

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. All of the stories agree, however, that before he became an

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36 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.”


38 For example: Th 59; Ap I 58; Vin IV 54; T II 585c4-586c2; T XXIII 794a19-799c13; Ja I 114; Vism 387-389; Dhp-a I 239; Ap-a 317.
arhat, Cūḍāpanthaka 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 Cūḍāpanthaka, 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. In response, the Buddha explains that Cūḍāpanthaka 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 (asamjñīsattvadeva). 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 Cūḍāpanthaka’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 (āsamjñīkam) 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 dhanda), supremely stupid.

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40 COWELL AND NEIL 1987 [1886], pp. 504-505.29.
41 COWELL AND NEIL 1987 [1886], p. 504.25-505.8-29: sa prabhūtan sūkaraṇān jānusuddhā baddhavā nāvam āropya saṃprasthitatāḥ / sā naus taiḥ pariprastamānān bāḍitā / tatraivaṇayena vyasanam āpannah / so ’pi saukariko ’tra sarotenohyamānah / tasyā nadyādī tīre pañcapratyekabuddhāsattāti pratīvāsanti / teṣām ekaḥ pratyekabuddhaḥ pāntyasyārdhīte nādṛm gataḥ / tena sa dṛṣṭāḥ / sa samākṣayati / kim tāvat ayam mṛtaḥ āhospīj jīvattiti / paśyati yāvay jīvati / sa tena gajabhujaśadāsām bāhum ahiprāśrāyordhṛtyā balukāyāḥ sthalaṁ kṛtvā tatrauṃśūrdhakaḥ sthāpitaḥ / tasya kāyāt pāntyam niḥśṛtam / sa yuṭthiḥ / manuṣyapādāṇi paśyati / sa tena pādāṇusāreṇa gato yāvat paśyati paścamārāṇi pratyekabuddhāsattāti / sa teṣām pātreṇa pūṣπeṇa phalena dantakāṣṭhena copashṭham kartum ārabdhah / te tasya pātraśeṣām anuprayaccchanti / tena bhuktaṁ / atha te pratyekabuddhāḥ paryakṣaṁ baddhāvā dhīyāyanti / tadda so ’py ekānte sīhīvā paryakṣaṁ baddhāvā dhīyāyati / sa tatrāsamjñīkām utpādyā asamjñīsattvāsena devesāpapannah / ... yad anena mātsaryena na kasyac ca catuspadikā gāthā uddhiṣṭaḥ yac ca sūkaraṇ prāghaṭya asamjñīsattvabhyo ihopapannas tasya karmāṇo vipākena cūḍaḥ paramacūḍaḥ dhanvaḥ paramadhanvaḥ samyṛttaḥ /
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 impercipience (āsamjñikam), adds a third significant point of detail to the narrative.42 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.43 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 (cetovivartakusāla),44 and his unique mental capacities—ostensibly partially the result of his past meditative practice of impercipience—allow him to bring others to awakening by teaching them just a single verse of the Dharma.45 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.46 If there is any single point to the

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

43 There is an inclination to read the story as a simple critique of the meditation of impercipience, 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 impercipience. (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]: gajabhujasadṛṣṭam bāhum abhiprasāya... This phrase is found only a few other times in the Dīvīyāvadāna, also in the context of supernormal activity. It is notable that a similar variant of this phrase in the Avadānaśataka [SPEYER 1906-1909], gajabhujasadṛṣṭam suvarnavarnabhāhum abhiprasāya..., 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 impercipience, 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.

44 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'): etadaggam, bhikkhave, mama sāvakānaṁ bhikkhānaṁ...cetovivāţakusalānaṁ yadidam cūḍapanthako.

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

45 COWELL AND NEIL 1987 [1886], pp. 494.16-495.8.

46 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 impercipience 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 Cūḍapānthaṇa’s prehistory. Yet Schopen adduces this story as evidence that the compilers/authors/redactors/transmitters of the Mūlasarvāstivādavaśīḍha-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.47 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.48

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 chalkling up such descriptions to pious fictions or metaphysical theories does not do justice to the material.49

47 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.
48 FRANCO 2009a, pp. 8-9.
49 As Rupert Gethin (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. 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.

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. Likewise, redaction itself was likely understood as a form of spiritual practice in its own right, a practical meditation of constructing the theoretical. I see no good reason to believe, against the vast litany of

50 See, for example, MN 43 at MN I 294 (B’): “pañcahi kho, āvuso, aṅgehi anuggahitā sammādīthi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvīmuttiphalā ca hoti paññāvīmuttiphalānisaṃsā ca. idh’ āvuso, sammādīthi sthānuggahitā ca hoti, suṭṭhānuggahitā ca hoti, sākacchānuggahitā ca hoti, samāhānuggahitā ca hoti, vipassanānuggahitā ca hoti. imehi kho, āvuso, pañcāh’ aṅgehi anuggahitā sammādīthī cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvīmuttiphalā ca hoti paññāvīmuttiphalānisaṃsā ca” ti.
51 Franco 2009b, p. 100.
52 Richard Gombrich (1997) similarly argues that focusing on single determinative motives is a problematic historical approach to the history of Buddhist thought.
53 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 pratītyasamutpāda.

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 Saddharmaśmyutapasthāna(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 Saddhus. 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 Saddhus, 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 Saddhus, 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 Saddhus, outline a literary-historical

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 Saddhus 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 Saddhus, 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 蕭經 ‘meditation scripture’, chan dian 禪典 ‘meditation writ’, or chan yao 蕭要 ‘meditation summary’ (see DELEANU 1992, 43). This large output is quite natural for a religion in which meditation was a paramount spiritual concern.”

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. 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.” 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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55 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 Manne 1990. She attempted to look at different formulas in the canonical literature and the way that such formulas were constructed for different didactic purposes.
56 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 *Abhidharmamahāvibhāṣāstra* and the *Visuddhimagga*.\(^{57}\) 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.\(^{58}\) 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.\(^{59}\) 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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58 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.
59 My analysis of the soteriology of the Sadhsu 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 Saddhusu, 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 Saddhusu 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 Saddhusu, 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 Saddhusu 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 Saddhusu, 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 Saddhusu 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 *Śādhātuvibhaṅgasūtra—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 *Śādhātuvibhaṅgasūtra 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.60

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60 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 Saddharmaṃṛtyupasthāna(sūtra)
CHAPTER 1

The Content and Structure of the Saddharmasṛtyupasthāna(sūtra)

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 (dharma-paryāya) known by the name of Saddharmasṛtyupasthāna. This is a compound title made up of four elements: the adjectival prefix sad- (true or correct), and three nouns: dharma (component factor, thought, thing, nature, law or teaching), sṛti (awareness, mindfulness, attention, or memory) and upasthāna (presence, appearance, foundation, or setting up). The

1 The mental factor of sṛti is defined in the following way in the Saddhsu itself (Ms 218a7 [T XVII 192a27-a28; D ra 255a4]): “Sṛti is the state of discourse with an object, that is: presence of mind.” (sṛtir nāmālambanasyābhilapanatāsampramōsaḥ cetasaḥ.) This is the most basic definition of sṛti, 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.: abhilapati) means “to recite.” However, in the context of this basic definition of sṛti here in the Saddhsu, the term abhilapanatā would perhaps be better understood as a type of subtle mental advertence.

Additionally, the Saddhsu defines sṛti in a more developed fashion when it becomes a quality of mind conducive to awakening, a factor of awakening (sambodhyāṅga) (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 dharma, and it increases the peace of nirvāṇa. It is the state of awareness of this [peace].” (tatra sṛti-sambodhyāṅga kiṃ laksanam? yaduta samśkritasya dharmasyādīnavasya satyāsataṃ tatvataḥ sramarivā ṛṇāṇaḥ ca śāntam upacintoi. smaraṇāt cāsya bhavati.)

While sṛti might be translated in a number of ways, such as “mindfulness,” “memory,” or “cognition,” 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 \textit{smṛtyupasthāna}, a well-known term referring to the meditative practice of cultivating awareness.\textsuperscript{3} Traditionally, this practice is applied to four spheres of mental and physical phenomena: 1. the body (kāyasmṛtyupasthāna), 2. feelings (vedanāsmṛtyupasthāna), 3. the mind (citasmṛtyupasthāna) and 4. dharma-ś (dharmaṃsmṛtyupasthāna).\textsuperscript{4} 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 \textit{smṛtyupasthāna}.”\textsuperscript{5}

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 \textit{smṛtyupasthāna}, depending on the context in which it is used. In the
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 (dharmsmṛtyupasthāna) 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 (saddharmas: 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 savyam eva kāyam yathāsthānam saddharmatayā paśyati. 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: saddharmas) 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 (saddharmas). We thus might unpack the compound saddharmasmṛtyupasthāna in the following way, with a Sanskrit paraphrase: yena saddharmatayā dharneṣu smṛtim upasthāpayati, tat saddharmasmṛtyupasthānam. That is: saddharmasmṛtyupasthāna is the practice of the bringing to presence of the awareness of dharma-s according to the true law of nature. 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 saddharmasmṛtyupasthāna, 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

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6 Saddhsu II §2.3 (Ms 13a1; T XVII 12c8-9; D ya 110b4).
7 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/uptaṭṭhāpya is regularly employed in descriptions of the actual practice of smṛtyupasthāna.
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 *Abhidharmamahāvibhāṣāstra (Apidamo da piposha lun 阿毘達磨大毘婆沙論; hereafter Mahāvibhāṣa). 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. Written in proto-Bengali script, the 236 extant folios of the text comprise approximately one half

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8 LIN AND Demiéville 1949, p. 1: “Par le terme saddharmas-mṛtyupasthāna, 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, consacrée 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 non 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.”

9 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 Vībhāṣā 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.

10 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. 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, and a Tibetan translation (B) from the end of the eleventh or early twelfth century CE. 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 Saddhus 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. Since both the Chinese and Tibetan translations of the text have translated this displaced

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11 See BÜHLER 1959 [1904 (1886)], p. 77, on the development of the proto-Bengali script. The script(s) used in the Saddharmasrtyupasthāna 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-Mañihili.” I have not made a detailed analysis of the paleography of the manuscript of the Saddharmasrtyupasthānasūtra, and can therefore only place it within the larger corpus of proto-Bengali scripts.

12 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 Prajñāru (Qutan Banruoliuzhi 曹燁般若流支), who was aided by the Chinese retranslator Tanlin 蒲林. For an overview of the texts translated by Prajñāru and Tanlin, see LIN AND DEMIÉVILLE 1949, pp. 262-271.

13 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.

14 The 'Phags-pa dam-pa'i chos dran-pa nye-bar gshag-pa was translated by a team of Indians and Tibetans: Aṣṭacandra, Abhayākara-gupta (spelt Abhayākara-gupta in D), Subhūtacandra, Vidyākara-saṅti, Śākyaraṅśita, Śāntākara-gupta, and Tshul khrims 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).

14 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.15 This fact becomes clear enough when reading the second chapter of the Saddhsu in its three versions.16

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.17 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 Saddharmasṃṛtyupasthāna(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.18 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 2nd and the 7th 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

15 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): 過眼色第地於十三不相開. The Tibetan translators, on the other hand, effaced this issue, possibly deliberately altering the text to read (D yā 302b1): de nas yang rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zing 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 pañcamaṃ bhūmyantaraṇ. 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.

16 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.


18 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.19

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-blowed treatises of the Abhidharma, then the [*Saddhsu*] can be considered as without precedent in Buddhist literature. 20

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*,21 a text that scholars generally date to the middle of the second century CE.22

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.23 This *terminus ante quem* of the text is further supported by the first known

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19 LIN AND DEMIÉVILLE 1949, p. 111: “[L]e IIe et le VIIe chapitres représentent respectivement deux tendances extrêmes du SUS: le IIIe chapitre est simple et reste proche des *Āgama*-Nikāya; le VIIe est élaboré et s’apparente à des ouvrages vaipulya. Entre ces deux tendances extrêmes, le IIIe chapitre se présente dans une situation intermédiaire. On entretient 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.”

20 LIN AND DEMIÉVILLE 1949, p. 2: “Le SUS, en tant que sūtra hīnayānisthe, 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 systematisées 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.”

21 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.

22 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 Saddhasu, in a collection of sūtra quotations entitled Sūtrasamuccaya. 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. If the Saddhasu 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.

1.4 The Structure of the Saddharmasmṛtyupasthāna(sūtra)

Although the Saddhasu 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 (samsāra). 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 (*kāyasmrtyupasthāna; shen nianchu 身念處; lus dran pa nye bar gzhag pa). Aside from this final chapter, the broader structure of the Saddhasu 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.

The following table provides an outline of the structure of the text, based primarily on the chapter headings supplied by the Chinese translators:

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24 The Saddhasu is quoted twice in the Sūtrasamuccaya. The details of these citations have been noted in DEMOTO 2009, p. 63, footnote 8.
26 Demoto (2009, p. 63) dates the Saddhasu to approximately the same time period, with slight variations in her argumentation.
27 See STUART forthcoming-b. In Chapter 2 of the present study, I offer a detailed analysis of the second chapter of the Saddhasu.
28 It is important to note that the Sanskrit manuscript of the Saddhasu 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 Saddharmasūryapustakā (sūtra)

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

$^{29}$ In Appendix 2, I present a critical edition of the Tibetan translation of the second chapter of the Saddhusu. 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.

$^{30}$ This section contains a description of a yogācāra’s understanding of: 1. the threefold harmful bodily action (kāyadāna), 2. the fourfold harmful vocal action (vāgādāna) and 3. the threefold harmful mental action (manodāna). 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 (pravrajyācita).

$^{31}$ 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 hu 115a6): dge ba bu′i las kyi lam le′ur bcad pa′o.

$^{32}$ For a more detailed treatment of the second chapter of the Saddhusu, 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.

$^{33}$ 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 narakākāṇḍaṃ samāpattam, 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.

$^{34}$ 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 hu 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.

$^{35}$ 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.

$^{36}$ 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.

$^{37}$ 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 sensul sphere or kānadhātu. See Ms 154b5-7 (T XVII 142b22-29; D ra 107a1-5) and section 1.5.7 of the present chapter, particularly footnote 150.

$^{38}$ The manuscript is not complete, and only continues up until the 233rd 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.

$^{39}$ 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 rnams kyis rnams 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 teachings from the early centuries of the Common Era. 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—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.

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40 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 Vinayāya 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).

41 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.

42 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 (*adhyyātmike kāye kāyānupaśyāy). 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?)’.””

43 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 général 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 Saddhusu 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.44 Uniquely, in the Saddhusu 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.45 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 Saddhusu’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.

44 On the yogācārabhūmi as a textual genre, see Demiéville 1954, Yamabe 1999, and Deleanu 2006.
45 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 śrāvakā 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.⁴⁶

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 mahārājānāḥ) 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/compilers of the Saddhasu were one of a number of yogācāra Maitreya cults that were prevalent in the Northwest of India during the first few centuries CE.⁴⁷ 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 (parītasubhaṇadeva), who abide in the higher realms of the sphere of subtle materiality (rūpadhātu), when he progresses to the eighteenth stage.⁴⁸ This narrative element of the stage scheme of the text can be read as a textual allusion, echoing the canonical Dharmacakra-pravartanadharparyāya, 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 Rṣīvadana, 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, brahmaṇa, 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 Minor Aura (parītasubhaṇadeva), 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

⁴⁶ 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.”


motion (pravartitam) 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 (dharmacakra-pravartanam).”

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/compilers/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.” 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.

49 Sbhv I 136-137 (my punctuation): bhaumā yakṣāḥ sabdam uḍīrayanti, ghośam anuśrāvayanti: “etan, mārṣā, bhagavatā vāraṇāsyāṁ rṣivadane mṛgadāve triparivartam dvādaśākāram dharmyaṁ dharmacakram pravarṇitaṁ apravartyaṁ śramanena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kena-cid vā loke (saḥadharmataḥ) bhujanahitaṁ bhujanasukhāṁ lokānukampāyai arthāya sukhāya devamanuyānāṁ. iti diyāḥ kāyā abhivardhiṣyante, āsūrāḥ kāyāḥ parīhāsyante” iti. bhaumānam yakṣānāṁ sabdāṁ śrutvā anantarikṣāvacarā yakṣās (tan anuśrāvayanti), cāturmahārajaśakāyikāḥ devāḥ trāyastriṃśāḥ yāmāṁ tuṣiṭāṁ nīrmaṇaratayaṁ paranirmitavasavarṇito devāḥ. tena kṣanena, tena lavena, tena muhārtena, tena kṣanalavamuhārtena yāvad brahmalokam sabdo ‘gamat. brahmakāyikāḥ devāḥ sabdam uḍīrayanti, ghośam anuśrāvayanti: “etan, mārṣā, bhagavatā vāraṇāsyāṁ... iti diyāḥ kāyāḥ abhivardhiṣyante, āsūrāḥ kāyāḥ parīhāsyante” iti. “pravarṇitaṁ bhagavatā vāraṇāsyāṁ rṣivadane mṛgadāve triparivartam dvādaśākāram dharmyaṁ dharmacakram” iti, tasmād asya dharmaparāyaśyasya “dharmacakrapravartanam” ity adhivacanaṁ.

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 Mahāsāsaka-vinaya parallel (T 1421 at T XXII 104c16-23) and the Dhamaguptaka-vinaya parallel (T 1428 at T XXII 788b28-c7). This is an important difference, as the Saddhsu, in its cosmological refrains, explicitly refers to this particular motif of the (Mūla-)Sarvāstivādin textual tradition. See footnote 50.

50 Saddhus II §1.5.2: “ḥitaye mārpaṇakṣaḥ, abhyuddhhyate saddharmapakṣaḥ.” Such refrains appear in a number of different permutations throughout the Saddhsu.

51 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 DEMIÈVILLE 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 Saddharmasrtyupasthāna(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:

Thus have I heard. At one time the Blessed One was staying in Rājagaha, in the Brahmin village of Nālāti. At that time the venerable Śāradvatiputra entered Rājagaha 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 Śākyas, that your ascetic Gautama teaches that harmful bodily action (kāyaḍaṇḍa) is bad—with unwanted, undesirable, and wretched results—and does not approve of [such action] for others?

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.

52 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 Saddhusu, see LIN AND DEMIÈVILLE 1949, pp. 237-239.

53 The use of the term daṇḍa in the Saddhusu, 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 (Nīgartha Nātaputta), and the Buddha. (My translation is adapted from Bodhi and Nānamoli 1995, p. 477 [MN 56 at MN I 372 (B*)]: “Friend Gotama, Nīgartha Nātaputta is not accustomed to using the description ‘action, action.’ He is accustomed to using the description ‘rod, rod (daṇḍa).’”

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

“Friend Gotama, Nīgartha 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, acīṇṇam nīgarthasso nātaputtassā ‘kammam, kamman’ ti paññapetum. ‘daṇḍam, daṇḍan’ ti kho, āvuso gotama, acīṇṇam nīgarthassa nātaputtassā paññapetun” ti.

“kati pana, tapassi, nīgartho nātaputto daṇḍanī paññapeti pāpassa kammassā kiriyāya pāpassa kammassā pavativā” ti?

“tīṃ kho, āvuso gotama, nīgartho nātaputto daṇḍanī paññapeti pāpassa kammassā kiriyāya pāpassa kammassā pavativāyāti, seyyathidham: kāyaḍaṇḍam, vacḍaṇḍam, manodaṇḍan” ti.)

In its employment of the term daṇḍa in precisely the way it was once used by the early Jains, the Saddhusu 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 Saddhusu, 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 Saddhusu seems very clearly to refer uniquely to negative actions, as opposed to the sense of restraint.

54 kāyaḍaṇḍam āsubham anistaṃ akāntam anānnapaṃ phalam deśayati] This sentence presents something of a grammatical problem in that both kāyaḍaṇḍam and phalam 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 (vāgdaṃḍa) 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 (manodanda) 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 Śāradvatپutra, after taking his alms, went to the village of Nālati. Those many monks approached the venerable Śāradvatپutra. When they had approached, they related to him [what had happened]. Then the venerable Śāradvatپutra said this to those many monks: “If I, good sirs, had been with you in Rājaกรha 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 (vigrahah 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, 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 brāhma-na-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.

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

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

55 To whom all is evident, who knows action, its fruit, and its ripening 

Here I follow Wallace’s emendation of Ms: sarvapravṛtyaκṣa(h) karmaphalāvilipākajīh. Ms reads: sarvapravṛtyaκṣa(karmaphalāvilipākajīh.

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.

56 Supremely mysterious ] I read ativa paroṣa karma” after Ms. Wallace suggests ativa paroṣa karma”.

36
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, 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 Śākyas 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.58

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 Nalati [who had joined them];59 “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

57 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 bahuvrthi 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 (dvātrīṃśat mahāpuruṣa-lakṣaṇa). 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.

58 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.

59 The leading brahmins of the village of Nalati 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 Saddhu 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/Śāradvatiputra’s hometown, Nāłatigrāma (Pāli: Nāla/Nālaka/Nālikā)60 in the Magadha region.61 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 Saddhu suggests that the question or problem of action (karma) and its results was of paramount concern to its authors.62 Further, if we take the rhetorical

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61 As Lin has shown (LIN AND DEMIEVILLE 1949, pp. 42-52), all evidence in the Saddhu points to the text’s origin in the region of greater Gandhāra.
62 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 Theravadins, the Dhammakhandha 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 Cūḷakammavibhaṅghasutta (MN 135) and its parallels. Anālayo (2011a, pp. 767-775) shows that this discourse has the most parallels of any other discourse in the Majjhimanikīyā 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 Majjhimanikīyā, which is parallel to the Kāyabhāvanāsūtra of the Sanskrit (Māla-)/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 mayham, aggivessana, etad ahosi: ‘ahañ c’ eva kho pada sabbhaso ajjaddhukam pratijāneyyaṁ, imā ca me devatā dibham ojam lomakāpehi ajjhohareyyaṁ, tāya cāhām yāpeyyaṁ, taṁ 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 mamāgnaviveśyāyanaitad abhavat ([̃]aham cē manusyeṇañ̄aññhāraṭām pratijānti(yāṁ de)vataś ca (ma)ma sarvaromakāpe(yu) divya[r]a[p]am upasamhoreyyus tac cāhām svtkuryām tan mama suṁ mṛṣā ([̃]aham cē) yam mama suṁ mṛṣā tan mama suṁ mithyā[ṃ]drṣṭī tā) mithyādṛṣṭi-pratiprayaṁ kalv ihaive satvāḥ kāyasya bhedāt param maraṇaḥ apāyadurgati(v)inipatām nara(k)eṣuṇa[p]adavante”)
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 Saddhusu 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. 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 (yogācāra mācchrāvakah) who can observe and understand the intricacies of the way in which actions ripen. 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 Saddhusu.

Rife with evidence of these socio-religious issues, the Saddhusu 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. The Saddhusu 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 Saddhusu 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 Saddhusu 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. Yet the frame story brings all of this new and expansive material under the purview of the omniscient Śākyamuni Buddha.

63 See, for instance, the simile of the counterfeit gem in bhāmi seven of the second chapter of the Saddhusu (Saddhusu II §7.7.2 [Ms 23b5-6]). Here, the Dharma of other schools is compared to a counterfeit gem: evam evānayatīrthasya dharmapratirūpakasya dhammasya savraṇasya maneḥ...
64 Ms 3b7 (T XVII p. 3c10-11; D y 88a4-5): nāham anyat paśyāmi ya evam karmadharmavipākam anupaśyati yathā māmako yogācāra mācchrāvakah

Wallace emends the text to read anyam.
65 Criticisms of this sort are made explicit at a number of points in the text. See, for instance, Saddhusu 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 (kevalam vastramātrena ‘bhikṣuḥ sa’ iti kathyate).
66 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.
67 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 Saddhasu: Ethical Cultivation

The first chapter of the Saddhasu 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 (danda)—harmful physical action (kāyadanda), harmful vocal action (vāgdanda), and harmful mental action (manodanda)—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 (daśākusalakarmapatha). 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 Saddhasu at length because in it we find a foundational outlook that runs through the entire text. Those who produced and transmitted the Saddhasu 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; 2. stealing (adattadāna), defined as taking what belongs to another, intending it for oneself; 3. sexual misconduct (kāmamithyācāra), defined as partaking in non-vaginal intercourse (ayoniḍamanaṇaṃ kurute) with one’s own wife or the wife of another; 4. lying (anṛta), defined as a false assertion about oneself or another; 5. slander (paśčīmya), defined as speaking with the intention of dividing those who are in harmony; 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, creator, and owner of the world. ‘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 samjñātakaḥ tuṣkō mahāprabhāvāva ca {lī} mahāprabhāvā ca maityārādhah kāmopabhoge sarvagatiśv a-pratihatabalai garu mahāprabhaḥ ca maityārādhah kāmopabhoge sarvagatiśv.)

I emend the above passage based on T (XVII 183c-3, D (ra 223b2) and a nearly parallel passage at Ms 209b7 (闍浮提中。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 pratyakṣam tān devān drṣṭvā…).
(pāruṣya), defined as speech that is unpleasant to the ear, and which brings about a fissure;\textsuperscript{74} 7. unbridled prattle (abaddhapralāpa), defined as unclear or excessive speech;\textsuperscript{75} 8. covetousness (ābhidhyā), defined as desiring the wealth of another; 9. hatred (vyāpāda), defined as corruption of mind upon seeing the wealth of another; 10. wrong view (mithyādṛṣṭi), which is twofold: 1. annihilatory view (satpranāśaka; karmaphalavisamvādika) and 2. baseless view (vipratyāgāmika; asatpratayika).\textsuperscript{76}

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\textsuperscript{77} 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.\textsuperscript{78} 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.\textsuperscript{79} 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.\textsuperscript{80} 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

\textsuperscript{74} Ms 3a5-6 (T XVII 3a20-21; D ya 86b4-5).
\textsuperscript{75} Ms 3a6 (T XVII 3a26-28; D ya 86b7).
\textsuperscript{76} 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.
\textsuperscript{77} 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.
\textsuperscript{78} 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 Saddhasu, 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.
\textsuperscript{79} Ms 2b2-3 (T XVII 2b22-27; D ya 85a1-2).
\textsuperscript{80} Ms 3b1-4b2 (T XVII 3b9-4b3; D ya 87a5-89b5).
unique about the treatment of these ideas in the *Saddhāsu*’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.\(^1\) 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.\(^2\) 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.\(^3\)

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

82 AN 4.77 at AN II 80, the *Acinteyyasutta* (B’): “cattārimāṇi, bhikkhave, acinteyyāni, na cintetabbāni, yāni cintento ummādassa vighātassā bhāgī assa. katamāni cattāri? buddhānaṃ, bhikkhave, buddhavisayo acinteyyo, na cintetabbo, ṣaṃ cintento ummādassa vighātassā bhāgī assa. jhāyissā, bhikkhave, jhānavisayo acinteyyo, na cintetabbo, ṣaṃ cintento ummādassa vighātassā bhāgī assa. kammaṇipāko, bhikkhave, acinteyyo, na cintetabbo, ṣaṃ cintento ummādassa vighātassā bhāgī assa, lokacintā, bhikkhave, acinteyyo, na cintetabbā, yāni cintento ummādassa vighātassā bhāgī assa.” ti. sattamam.

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。眾生不可思惟。世界不可思惟。龍國不可思惟。佛國境界不可思惟。所以然者。不由此處得至滅盡涅槃。 云何眾生不可思惟。此眾生為從何來。為從何去。復從何起。從此終當從何生。如是。眾生不可思惟。

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 稱生, “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 精舸芭毧, presented in the following paragraph. Secondly, we find the puzzling difference between the sphere of nāga-s (*nāgavisaya*: 龍國) of the Chinese text and the sphere of meditative absorption (*jhānavisaya*) of the Pāli text. In the Chinese text we find an elaboration of what it would mean to attempt to conceive of the *nāgavisaya*, 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 *nāgavisaya* as opposed to the *jhānavisaya*. Another interesting addition found in the Chinese text is the phrase 所以然者。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 *Mahāvibhāṣa* (referred 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。於八諦中無有甚深如業諦者。四不思議中無有甚深如業不思議者。」

An expanded Śàstric example of the list of inconceivable subjects can be found at Śrībh J I, p. 234: cintanā katamā / yathāpūrṇakatayas tān eva yathāsrutān dharmān ekātī rahogathā, ṣaḍ acintyāni sthānāni tadyathā, ātmacintāṃ sattvacinatām lokacintāṃ satyānāṃ karmavipakacintāṃ dhyāyānāṃ dhyāvānāyām buddhānāṃ buddhavisayām varjyāvita, svālasaṅkataḥ saṃsāralokaśaṅkaṇa ta ca cintayati.

83 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’]): “añāth ekasmin ussavadivese devatasu yathāsakam dibbānuñhāvāna uyyānakañaṇatham nandavananaṃ gacchantu sa devata dibbāvanaviñcāt dibbābhāranaṇavyāhāsi astacaraṇahassaparipaṇāvi sakabbanā nikkhamitavām yathāvāhām abihiyāva mahatiyā deviddhiyā mahantenā sīrisobhagena samantato cando viya sūriyo viya ca obhāsentī 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\(^{84}\) (sāsravanirāsrava)—those pertaining to worldly life and those pertaining to awakening.\(^{85}\) 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.\(^{86}\) 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.\(^{87}\) 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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\(^{84}\) 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.”

\(^{85}\) Ms 6b6 (T XVII 6c6-7; D ya 95b1-2).

\(^{86}\) Ms 6b6-7a6 (T XVII 6c6-7a16; D ya 95b1-96b5).

\(^{87}\) Ms 7a6-7b1 (T XVII 7a17-7a29; D ya 96b5-97a4).
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 (parināmāyatī) 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 Saddhuss, the fundamental goal of this early stage of the path becomes the penetrative aspiration for renunciation (nirvedhabhāgyāṃ pravrājyācittam), the fruition of right view (samyagdṛṣṭi), 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 cakravarti), and sets the stage for full mastery of moral virtue, culminating in the attainment of right view (relinquishment of wrong view). 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, and will be delightful to other deities. One who abstains from covetousness can also orient his actions towards awakening. 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, a ruler of four continents who enjoys the seven treasures.”

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88 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 (pratyekabuddha), 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).

89 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).

90 One narrative theme of the Saddhuss 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 Saddhuss (Ms 116b5-130a4; T XVII 114c12-124c24; D ra 26a4-53a6). On this topic, see also LIN AND DEMIEVILLE 1949, pp. 28-29.

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

92 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 痴慧地經 [MÁ 199 at T 179a19]). On this sūtra and its parallels, see ANÁLAYO 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. 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. The text further describes an additional seven subsidiary treasures that appear to a wheel-turning monarch, and his thousand brave and powerful sons.

In this way, the text outlines how a yogācāra discerns the laws of karma, and the way in which abstinence 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-awareness, 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 (saṃsāra). Leaving behind wrong view allows one to see the world correctly, with right view (samyagdhyatā). In so doing, one approaches Nirvāṇa (nirvāṇa antike cāsya bhavati). 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 (nirodhahṛtya pravrajyācittam). Once one has become firm in such an aspiration, one cultivates that mental state, approaches spiritual guides or “good friends”

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” 鄣慧地經, 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).

93) Ms 8b6-7 (T XVII 8b29-8c3; D ya 100b5): yadi nairiyaṇike ni(h)klese lokottare marge parināmavati sa tasmād api devānām (lo)kāc cyutvā rājā cakravarṇi bhavati anekeśas cāturdevpakaḥ saṃprataraṇopahokta...

94) Ms 8b7-10a4 (T XVII 8c3-10a2; D ya 100b5-10a1). These seven treasures are: 1. the woman treasure (stirītraṇam), 2. the gem treasure (maṇiṇītraṇam), 3. the wheel treasure (cakrātraṇam), 4. the elephant treasure (hasṭi-traṇam), 5. the horse treasure (haya-traṇam), 6. the advisor treasure (paṇidhavattraṇam), and 7. the steward treasure (grhapattraṇam). The text describes the desirability of these treasures in great detail.

95) See, for instance, the Bālapanditasaṅgata (MN 129 at MN III 173-176), where we find the seven treasures described in the following order: 1. the wheel treasure (cakkaratanaḥ), 2. the elephant treasure (hasṭhiratanaḥ), 3. the horse treasure (assaratanam), 4. the gem treasure (maṇiratanam), 5. the woman treasure (itiḥiratanaḥ), 6. the steward treasure (gahapatiratanaḥ), and 7. the advisor treasure (parināyakaratanam). 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 cakraratina motif as it is found in an Ekottarikāgama sūtra preserved in Chinese translation (T 123). 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.

96) Ms 10a4-10b6 (T XVII 10a2-10b24; D ya 104a1-105b2). These seven subsidiary treasures are: 1. the sword treasure (khadgoparatraṇam), 2. the shield treasure (carmoparatraṇam), 3. the bed treasure (śayoparatraṇam), 4. the grove treasure (vanoparatraṇam), 5. the house treasure (grhoparatraṇam), 6. the raiment treasure (vastroparatraṇam), and 7. the sandal treasure (upānāparatraṇam).

97) Ms 10b7 (T XVII 10c2; D ya 105b4-5).
(kalyāṇāmitra), 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.98

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 (dharma dharmāṇuṇapaśyā viharatī). 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 (bhāmi) 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.99 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 (*Ṣaṭṭhaṭuṣṭhaṅgaśūtra),100 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.101 In the first stage, the monk understands the eighteen modes of mental activity (manovyābhicāra), a process that entails seeing how the mind reacts

98 Bhikkhu Anālayo (forthcoming, p. 18) points out how this soteriological outlook is present in the representations of the cakravarthin in several early canonical texts.
99 These deities are the deities of Brahma’s Retinue (brahmakāyikadeva), the deities who are ministers of Brahma (brahmaṇuparohitadeva), and the great Brahmas (mahābrahma).
100 MA 162 at T I 690a-692b; D mgon pa ju 34b6-43a3; MN 140 at MN III 237-247 (Dhvi).
101 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.\textsuperscript{102} 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).\textsuperscript{103} In the third stage, the monk observes the five types of feelings (vedanā),\textsuperscript{104} and their arising and passing away, in order to become dispassionate towards such feelings.\textsuperscript{105} 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.\textsuperscript{106}

In the fifth stage, the monk observes the functioning of the faculty of perception (samjñā). 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.\textsuperscript{107} 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).\textsuperscript{108} 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.\textsuperscript{109}

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.\textsuperscript{110} In the seventh stage, a monk becomes one who understands karma and its results (karmaphalalavipākajñā). 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.\textsuperscript{111}

\begin{flushright}
\textsuperscript{102} Saddhus II §1.1-1.5.3 (Ms 12a5-12b7; T XVII 12a16-12c3; D ya 109a2-110b2)
\textsuperscript{103} Saddhus II §2.1-2.10.7, (Ms 12b7-14a1; T XVII 12c3-13c6; D ya 110b2-113a5).
\textsuperscript{104} The five types of feelings are: 1. pain (duhkha), 2. pleasure (sukha), 3. joy (saumanasya), 4. sadness (daurmanasya), and 5. equanimity (upekṣa).
\textsuperscript{105} Saddhus II §3.1-3.6 (Ms 14a1-7; T XVII 13c7-14a7; D ya 113a5-114a5).
\textsuperscript{106} Saddhus II §4.1.1-4.2.33 (Ms 14a7-18b1; T XVII 14a8-17c5; D ya 114a5-123b2).
\textsuperscript{107} Saddhus II §5.1-5.2.14 (Ms 18b1-20b3; T XVII 17c13-20a17; D ya 123b2-129b1).
\textsuperscript{108} The three unconditioned dharma-s are: 1. cessation through observation (pratisamkhyaānirodha), 2. cessation through absence of observation (apratisamkhyaānirodha), and 3. space (ākāśa).
\textsuperscript{109} Saddhus II §5.2.1-5.2.12.25 (Ms 20b3-22b2; T XVII 20a17-22a7; D ya 129b1-134a6).
\textsuperscript{110} Saddhus II §6.1-6.8 (Ms 22b2-23a6; T XVII 22a8-22c3; (D ya 134a6-136a2).
\textsuperscript{111} Saddhus II §7.1-7.21 (Ms 23a6-25b3; T XVII 22c4-25a17; D ya 136a2-142a4).
\end{flushright}
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. 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 (upeksako viharati). In the tenth stage, the monk attains meditative absorption. 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.

1.5.4 Overview of Chapter Three of the Saddhsu: The Hell Realms

The third chapter of the Saddhsu is extensive, 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 pre-existing 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

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 (pratityasamutpāda) to counteract the defilement of ignorance.

112 Saddhsu II §8.1-8.7 (Ms 25b3-26a6; T XVII 25a18-25c12; D ya 142a4-143b7).
113 Saddhsu II §9.1-9.7.2-6 (Ms 26a6-27a2; T XVII 25c13-26b13; D ya 143b7-145b4).
114 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.
115 Saddhsu II §10.1-6 (Ms 27a2-27b4; T XVII 26b13-27a15; D ya 145b4-147a3).
116 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.
117 The third chapter covers approximately sixty folios of the Sanskrit manuscript of the Saddhsu. Ms 27b4-88a6.
nature of existence in hell.\textsuperscript{118} Such experiences serve to bring the practitioner to a deep and abiding understanding of the woes of the flow of existence (saṃsāra).\textsuperscript{119} The monk brings about these realizations by successively envisioning the eight great hells (mahānarakā),\textsuperscript{120} each of which is comprised of sixteen distinct sub-hells (utosdha) or annexes.\textsuperscript{121} The monk, therefore, proceeds to envision and thereby experience various forms of suffering in a total of 136 different hell realms.\textsuperscript{122} 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 (parittābhadeva), 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.\textsuperscript{123} 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:\textsuperscript{124}

\textbf{Table 1.2: Actions Leading to Rebirth in the Hells}

<table>
<thead>
<tr>
<th>The Eight Principle Hells</th>
<th>Wrong Actions Conducive to Rebirth</th>
<th>Stage (bhāmi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sañjīvāna</td>
<td>killing</td>
<td>9</td>
</tr>
<tr>
<td>Kālasūtra</td>
<td>killing and stealing</td>
<td></td>
</tr>
<tr>
<td>Samghāta</td>
<td>killing, stealing and sexual misconduct</td>
<td></td>
</tr>
<tr>
<td>Raurava</td>
<td>killing, stealing, sexual misconduct and alcoholism</td>
<td>10.1</td>
</tr>
<tr>
<td>Mahāaurava</td>
<td>killing, stealing, sexual misconduct, alcoholism and lying</td>
<td>10.2</td>
</tr>
<tr>
<td>Tapana</td>
<td>killing, stealing, sexual misconduct, alcoholism, lying</td>
<td>11.1</td>
</tr>
</tbody>
</table>

\textsuperscript{118} For example, at Ms 788b-6 (T XVII 82c21-23; Dy 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 avīcikam duḥkhham prativedayat(sa)mānāḥ sarvasaṃsārād uvdivnāḥ paramalā(m)aitrīkarunābhaḥvātīcitam upasthāpayat(n)ty. ekādaśamahābhūtyantaram ārohat.)

\textsuperscript{119} At the very end of the third chapter, for instance, we find the following passage (Ms 88a4-5): evaṃ sa bhikṣu/ṣr abhimātām paḥr̥ jalokahalokahitām buddhim āsthāya sarvalokahitām buddhim kṛtvā narakadūhkham abhisamātkṣya satvān anukampayat anuvidhyate (i) mai/ṣr̥abhāvītena cittena sa krtṣanarakaḥbhayasankatām abhisamātkṣya karmaphalāvīpāka?a)jī ca jñātvā paramodvignena cetasām avalo(88a5)kaye(1)

\textsuperscript{120} The eight great hells are: 1. the hell of repeated revival (sañjīvāna), 2. the black-string hell (kālasūtra), 3. the crushing hell (samghāta), 4. the howling hell (raurava), 5. the hell of great howling (mahāaurava), 6. the hell of burning (tapana), 7. the hell of fierce blazing (pratāpaka), and 8. Avīci hell.

\textsuperscript{121} For a detailed analysis of the system of hells in the Ṣaddharma and its relationship to the textual history of representations of hell in Buddhist literature, see DEMOTO 2009.

\textsuperscript{122} 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 Saddharma seems to have been one of 136 hells.

\textsuperscript{123} 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.

\textsuperscript{124} See LIN AND DEMIÉVILLE 1949, pp. 3-4; DEMOTO 2009, p. 66.
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\(^\text{126}\) and gaining the attention of deities as exalted as the Radiant Deities (ābhāsvaradeva) of the realm of subtle materiality (rūpadhātu).\(^\text{127}\) 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.\(^\text{128}\) He then envisions thirty-six types of hungry ghost, according to scripture.\(^\text{129}\) These beings are, for the most part, characterized by

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\(^{125}\) 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.

\(^{126}\) 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.

\(^{127}\) Like the abode of the Deities of Minor Luster, the abode of Radiant Deities corresponds to the second meditative absorption.

\(^{128}\) 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.

\(^{129}\) While the text states that the variety of hungry ghosts is unlimited, it nonetheless outlines, in brief (samksepena), 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 (vāntāsinah) and Ms 97b1 (ojobhaksinah): jñamapuṇar api sa bhikṣuh karmapahalavipākajñah pretagatim avalokayati | kiṃvantah pretabh pre/\(^\text{17}\)paviṣaye bhavanti | sa paśyati śrutamayena jānānena pretās tv anekavidhah samksepata tu sadtrimśataprapāra sarva eṣavyatāpyuhetukas tattropapadyante vidihihāsavajananakavidihihāsavadyadhikhanūṣaśayunubhojīnāh vidihihaceṣṭā vividhaḥṣṭhānaṇaḥ vividhasutupāsaśāgadhantavanah sarva evam samksepe\(_{1}\) lñṇa t{a} {e} sadtrimśataprapāraś tadasthā ka(l)bh(ah)likāḥ sāciṃukhaḥ(h) pretaḥ (vāntāsinah pretabh) pṛtvāhārah pretaḥ nirā\(_{128}\) ṛhārah pretaḥ gandhāhārah pretaḥ | dharmamudānāhārah | pāntyāhārah | pretaḥ | āsāsakah | khejāhārah | mālyāhārah | rakāhārah | māmaṣahārah | dhāpāhārah | abhīcārakāh chalkrap\(_{r}\) lekṣānih | pāṭālanvisānih | pretamahardhikāh | niśprajvalitāgārāh | cchedaprekṣino manuyānāṃ kāmārāpiṇāh | antardvīpanivāsānih | yamudandikā bālābhaksināh | (ojobhaksino) brahmārāksas\(_{a}\){ā}\(_{b}\) {h} kundāsināh | asucirāhāvānvisānih | vâyāhārah | aṅgarāsinah | viśāsināh | arvānivāsānih | śaśānanivāsānih | vrāṣṇivāsānih | catuspathanivāsānih | mārakāyikā etāh sadvimśataprajātayo 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 (tṛṣyā; 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. 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.

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

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

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

---

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).
<table>
<thead>
<tr>
<th>No.</th>
<th>Term (Sanskrit)</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>16.</td>
<td>Fault-finder (<em>cchidrap[r]ekṣin</em>)</td>
<td>Out of envy, one goes about the country accusing others of offenses, while not doing good deeds oneself.</td>
</tr>
<tr>
<td>17.</td>
<td>Subterranean (<em>pātālanivāsin</em>)</td>
<td>In a prison, one binds prisoners in a dark underground cell and leaves them.</td>
</tr>
<tr>
<td>18.</td>
<td>Of great power (<em>pretamaharddhika</em>)</td>
<td>One steals from others and uses what has been stolen to make an efficacious offering.</td>
</tr>
<tr>
<td>19.</td>
<td>Night-flamer (<em>niśīprajvalitarātra</em>)</td>
<td>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.</td>
</tr>
<tr>
<td>20.</td>
<td>Fault finders of the human realm (<em>cchidrapekṣin manusyaśānām</em>); These beings steal newborn infants.</td>
<td>In a past birth, one has killed a child. One considers that he or she will become a <em>yakṣa</em> as a result of that act.</td>
</tr>
<tr>
<td>21.</td>
<td>Shape-shifter (<em>kāmarāpin</em>)</td>
<td>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.</td>
</tr>
<tr>
<td>22.</td>
<td>Ocean-dweller (<em>antardvipanivāsin</em>)</td>
<td>One cheats those who are travelling in the wilderness, leaving them destitute.</td>
</tr>
<tr>
<td>23.</td>
<td>Enforcers of Yama’s realm (<em>yamadandika</em>)</td>
<td>With an impetuous mind, one is an unlawful arbiter of justice.</td>
</tr>
<tr>
<td>24.</td>
<td>Consumer of children (<em>bālabhakṣin</em>)</td>
<td>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.</td>
</tr>
<tr>
<td>25.</td>
<td>Consumer of vital energy (<em>ojobhakṣin</em>)</td>
<td>One promises to protect others in times of need, but abandons them when war comes.</td>
</tr>
<tr>
<td>26.</td>
<td>Brahma-demon (<em>brahmarākṣasa</em>)</td>
<td>A sacrificer kills a living being. One sells common things as more valuable than they are.</td>
</tr>
<tr>
<td>27.</td>
<td>Eater of hot coals (<em>kuṇḍāsin</em>)</td>
<td>Pretending to be an auspicious friend (<em>kalyāṇamitra</em>), 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.</td>
</tr>
<tr>
<td>28.</td>
<td>Impure-alley-dweller (<em>aśucirathyanivāsin</em>)</td>
<td>A community attendant eats the leftovers of the monastic food. One offers impure food to pure <em>brahmacārin</em>-s.</td>
</tr>
<tr>
<td>29.</td>
<td>Eater of wind (<em>vāyvāhāra</em>)</td>
<td>One promises to offer a day’s meal to ascetics and <em>brāhmaṇa</em>-s, then omits to do so. As a result, those ascetics suffer hunger and thirst, and experience sensations like cold wind.</td>
</tr>
<tr>
<td>30.</td>
<td>Eater of charcoal (<em>aṅgārāsin</em>)</td>
<td>A man in the royal service causes people to be bound, such that they suffer hunger and thirst and find themselves helpless.</td>
</tr>
<tr>
<td>31.</td>
<td>Eater of poison (<em>viṣāsin</em>)</td>
<td>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.</td>
</tr>
<tr>
<td>32.</td>
<td>Forest-dweller (<em>aranyanivāsin</em>)</td>
<td>Encountering a caravan party in the harsh wilderness, one robs them and allows them to die.</td>
</tr>
<tr>
<td>33.</td>
<td>Charnel-ground-dweller (<em>śmaśānanivāsin</em>)</td>
<td>One steals flowers that have been offered to the Buddha.</td>
</tr>
<tr>
<td>34.</td>
<td>Tree-dweller (<em>vṛkṣanivāsin</em>)</td>
<td>One cuts down trees, which serve as dwelling areas for the monastic community, and which offer refuge to people.</td>
</tr>
</tbody>
</table>
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 Saddhusu: 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. 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. 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. 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.

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, antarākṣacara). The following tables briefly present the relationships between these categories and examples of specific actions leading to certain forms of rebirth as an animal:

Table 1.4: Actions Related to the Four Modes of Birth

<table>
<thead>
<tr>
<th>Mode of Birth (yoni)</th>
<th>Action Leading to Such a Birth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Spontaneously born animals (upapāduka)</td>
<td>One drowns silk worms to make cloth. A sacrificer throws many small bugs, known as āgnicūḍaka-s, on the</td>
</tr>
</tbody>
</table>
sacrificial fire. One is then first born in hell, and afterward is born as various types of spontaneously born insects.

2. Moisture-born animals (samsvedaja)

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 (anda)

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. 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 (jarāyuja)

Overcome by desire, one causes horses and cows to copulate. Or he causes forest fires. Or one participates himself in inappropriate sexual acts.

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

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

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137 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 ŠÁNAMOLI 1995, p. 483).
in the depths of the ocean and beneath the ocean respectively.\textsuperscript{138} 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 (adḥārmika), those that protect the world and those that destroy it.\textsuperscript{139} 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.\textsuperscript{140}

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

<table>
<thead>
<tr>
<th>Bhūmi</th>
<th>King</th>
<th>Main City</th>
<th>Examples of Action Leading to that Bhūmi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāhubhūmi (home of the Rāhu asura-s)</td>
<td>Rāhu</td>
<td>Jyotiṣmatī</td>
<td></td>
</tr>
<tr>
<td>Candramālā (home of the Dāmakaṇṭha asura-s)</td>
<td>Puṣpamāla (?)</td>
<td>Yamakrīḍā</td>
<td>A heretic, who has not perfected ethical practices, and has not cultivated proper intentionality when giving, makes many food offerings.\textsuperscript{141}</td>
</tr>
<tr>
<td>Sunābhā (home of the Krīḍāvihārin asura-s)</td>
<td>Puṣpamāla (?)</td>
<td>Gambhīrā</td>
<td>One uses divination and, in accordance with that, makes offerings.\textsuperscript{142}</td>
</tr>
<tr>
<td>Acalā (home of the Sarvasaha asura-s)</td>
<td>Prahāsa (Vemacitra)\textsuperscript{143}</td>
<td>Śobhavana\textsuperscript{144}</td>
<td>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.</td>
</tr>
</tbody>
</table>

\textsuperscript{138} On asura-s dwelling in the animal realm, see Ms 107a6-107a7 (T XVII 107a10-16; D ra 7b3-6): punar api sa bhikṣuḥ karmaphalalavāpasthitajñānāḥ nāgalokam avalokayati śa bhogavatīm samudrataḥkāśayuktaḥ samudraśayāvalokayitvā samudraśayādhistad bhūmim avalokayati śa samudraśayādhistadbhūmam prativasanti śa paśyati śrutamayena jītānena samudraśayādhistadbhūmam prativasasā[nti de]vapratispārddhino (ḥ)surā nāmā (l) te sankeṣpena dvividhāḥ pretagatisamgrhitās tiryaggaṁgamgrhitās ca (l) tatra (gait) pretagatisamgrhitā mārakāyikā pretāh pretamaharuddhikāś ca ([l] tiryaggaṁgamgrhitā ye samudrasyādhistadbhūmam prativasanti l)

Asura-s are of two types, and 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 Mārā’s minions (mārakāyikapreta) and those of great power (pretamaharuddhika).

\textsuperscript{139} 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).

\textsuperscript{140} 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 *nāgaviśaya, in which a practitioner is said to wonder whether rain is produced by nāga-s, or by powerful deities.

\textsuperscript{141} Ms 113a6-7 (T XVII 111c20-26; D ra 19b1-4).

\textsuperscript{142} Ms 115b6-7 (T XVII 113c25-114a3; D ra 24a6-24b2).

\textsuperscript{143} We find the reading Prabhāśa at Ms 116a1. D reads rab spro (*Prasāha), while T reads 赫呵娑 bohesuo (*Prabhāsa). 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. This section of text brings its broader narrative—a meditator monk waging war against Màra on the side of the Dharma faction—into relief against a larger perennial cosmological narrative. 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. 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, 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 (trayodasādeva) 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. 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 the Heaven of the Thirty-three (cāturmahārājakāyikadeva) 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.

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144 T reads 鈴毘羅 hanpiluo (*Gambhīra), D reads mdzes pa (*Śobhavati [?]).
145 For more information on the asura-s, see LIN AND DEMIÉVILLE 1949, pp. 24-29.
146 Ms 116b5-130a4 (T XVII 114c12-124c24; D ra 26a4-53a6).
147 Ms 129b1-2 (T XVII 124b3-7; D ra 51b4-5).
148 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 trṣṇāvīsopahatāḥ sattvāḥ paraspāreṇopahātāḥ sāṃsārvante | sandhāvante | na (130a3) [ca su]kha(m) paśyanty (!) evam anupaśyant[n] āryaśrāvakāḥ kāmehyāh vairāgam āpadyate !)
149 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:  

Table 1.7: Ethical Conduct Conducive to Rebirth Among Deities

<table>
<thead>
<tr>
<th>Realm</th>
<th>Ethical Practice Conducive to Rebirth There</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Retinue of the Four Great Kings</td>
<td>Abstention from killing</td>
</tr>
<tr>
<td>The Heaven of the Thirty-three</td>
<td>Abstention from killing and stealing</td>
</tr>
<tr>
<td>The Realm of Yama Deities</td>
<td>Abstention from killing, stealing, and sexual misconduct</td>
</tr>
<tr>
<td>Tuṣita Heaven</td>
<td>Abstention from killing, stealing, sexual misconduct, lying, slander, verbal abuse, and unbridled prattle (for one who has taken up restraint)</td>
</tr>
<tr>
<td>The Realm of Deities who Delight in Creation (Nirmānaratideva)</td>
<td>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)</td>
</tr>
</tbody>
</table>

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150 Ms 154b5-7 (T XVII 142b22-29; D ra 107a1-5): *saptavidhena sthena stasu devanikāyesu hirāmadhayamottamesapapattir bhavati / sa paśyati prāṭītāt/avaramanyena sthena caturmahārajikē/ śūtapattir bhavati / prāṇātipātaśādānākāmāmīhyācāravairamanyena (154b6) yāmesapattir bhavati / samvaragṛhītasya tu prāṇātipātaśādānākāmāmīhyācāravairamanyenaṁtyapīśīsaparśābuddhalapalapavairamanyena tuṣīṣēapattir bhavati / samvaragṛhītasya laukikasya kevalaṁ buddhaprasannasasya prāṇātipāṭaśādānākāmāmīhyācāravairamanyenaṁtyapīśīsaparśābuddhalapalapavairamanyena nirmānaratipāpattir bhavati / tathā prāṇātipātaśādānākāmāmīhyācāravairamanyenaṁtyapīśīsaparśābuddhalapalāt (154b7) pa-vairamanyena paraṁmītavāvartesaśapattir bhavati / evaṁ sa bhikṣuḥ {1} karmanāṁ śīlapratibhādbhānāṁ 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 *Saddhdu* on pp. 23–24. The practice of taking up only some of the precepts was apparently quite common, but here in the *Saddhdu* we find a fully developed conception of specific karmic results of taking different amounts of precepts. Here is one aspect of the *Saddhdu* 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 literally in the context of the *Saddhdu* might have to be something other than what most consider it to be. The outlook of the *Saddhdu* 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” (prādeśikaśīlācārt bhāvārdhaśīlācārt bhavati / tadanantaraṁ sarvaśīlācārt bhavati /). Such a developmental model is similarly evidenced in the first chapter of the text summarized above.

151 *samvaragṛhītasya* / It remains unclear exactly what this phrase means. It may refer to the actual ritual recitation of the taking of the precepts. Or it may refer specifically to monastic precepts.

152 *samvaragṛhītasya laukikasya kevalaṁ buddhaprasannasasya* / The broader implications of this phrase are unclear. Elsewhere (Ms 155a5) the text refers to mundane restraint as fluxing (sāsraya) and supramundane restraint as free of fluxes (anāsraya). However, the implications of these terms in the context of the ethical practices of the *Saddhdu* 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 samsāra, 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 *Saddhdu*, 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
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 (Karotapādakadeva), 3. Ever-indulgent deities (Sadāmattadeva) and 4. Deities of the Third Viṣṇu (Viṣṇutrīyakadeva). 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. 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

<table>
<thead>
<tr>
<th>Regions of The Heaven of the Four Great Kings</th>
<th>Actions Leading to Rebirth There</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mālādhārika deities(^{156})</td>
<td>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.(^{157}) 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.(^{158})</td>
</tr>
<tr>
<td>Karotapāda deities(^{159})</td>
<td>One who practices the precepts recites “homage to the Buddha, the Dharma, and the Saṅgha” three times. A (mental) action absolutely intent on nirvāṇa comes about and, because of some unexpected karmic result, one dies at that time.(^{160})</td>
</tr>
</tbody>
</table>

\(^{153}\) This name is odd, and should probably be left untranslated. We find earlier attestations of a similar name in the Pāli literature, karotapāṇi or “those who carry pots,” which seems more intelligible.


\(^{155}\) 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.

\(^{156}\) 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).

\(^{157}\) Ms 130b7-131a1 (T XVII 125b14-21; D ra 54b3-5).

\(^{158}\) Ms 131b1-2 (T XVII 125c12-16; D ra 55b4-6).

\(^{159}\) A list of the ten levels of the Karotapāda deities can be found at Ms 137a4-5 (T XVII 129c15-19; D ra 68a7-68b1).

\(^{160}\) 137a5-6 (T XVII 129c20-22; D ra 68b1-4).
Sadāmatta deities

<table>
<thead>
<tr>
<th>Action Leading to Rebirth There</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.”</td>
</tr>
</tbody>
</table>

Vināṭṛtyākā deities

<table>
<thead>
<tr>
<th>Action Leading to Rebirth There</th>
</tr>
</thead>
<tbody>
<tr>
<td>One offers a park or sugar cane field to the Saṅgha. 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.</td>
</tr>
</tbody>
</table>

Thus the meditator monk understands how even minor virtuous acts lead to a fortunate rebirth among the Retinue of the Four Great Kings. 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.

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.

The following table presents these levels accompanied by a description of actions conducive to rebirth there:

<table>
<thead>
<tr>
<th>Levels of the Heaven of the Thirty-three</th>
<th>Action Leading to Rebirth There</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sudharmanivāśinī</td>
<td>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 brahmavihāra-s, or one who is in fear</td>
</tr>
</tbody>
</table>

---

161 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).
162 42b1-2 (T XVII 133c3-8; D ra 80a1-80a3).
163 A list of the ten levels of the Vināṭṛtyākā deities can be found at Ms 146b3 (T XVII 136b25-28; D ra 89a5-7).
164 Ms 146b3-5 (T XVII 136b28-c5; D ra 89a7-89b3).
165 Ms 147a7-147b1 (T XVII 137a26-b1; 91a3-5).
166 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.
167 Ms 154a7 (T XVII 142a24-26; D ra 106a5-6).
168 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 DEMÉVILLE 1949, p. 33.
169 Ms 156a1-2 (TXVII 143b19-c7; D ra 109b4-110a1).
170 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.
171 Ms 156a4-5 (T XVII 143c7-18; D ra 110a5-7).
| 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.\(^{172}\) |
| 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.\(^{173}\) |
| 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.\(^{174}\) |
| 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.\(^{175}\) |
| 6. Koṭarānivāsinī | 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.\(^{176}\) |
| 7. Cāitrarathanivāsinī | 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.\(^{177}\) |
| 8. Nandananivāsinī | 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.\(^{178}\) |
| 9. Vaibhṛajānivāsinī | 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.\(^{179}\) |
| 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 |

\(^{172}\) Ms 164b1-2 (T XVII 149b19-24; D ra 127b3-5).  
\(^{173}\) Ms 165a2-4 (T XVII 149c22-28; D ra 129a1-4).  
\(^{174}\) Ms 165b3-5 (T XVII 150a23-b2; D ra 130a5-130b1).  
\(^{175}\) Ms 168b1-3 (TXVII 152a14-21; D ra 136a1-5).  
\(^{176}\) Ms 169b1-7 (T XVII 152c9-153a5 ; D ra 138a1-138a7).  
\(^{177}\) Ms 170b4-7 ( T XVII 153b22-27; D ra 140b2-6).  
\(^{178}\) Ms 172b1-4 (T XVII 154b29-c12; D ra 144a3-144b3).  
\(^{179}\) Ms 175b1-7 (T XVII 156c29-157a12; D ra 150b2-151a1).
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.\(^{180}\)

<table>
<thead>
<tr>
<th>11. Āmiśrataṭanīvāsinī</th>
<th>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.(^{181})</th>
</tr>
</thead>
</table>

| 12. Kuṇjarataṭanīvāsinī | One makes a food offering to monks who have attained the first meditative absorption (*dhyāna*), 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.\(^{182}\) |

| 13. Manigarbhā(nivāsinī) | 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 *stūpa* 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 adorns the bodies of parents, or offers gemmed decorations to the Buddha.\(^{183}\) |

| 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.\(^{184}\) |

| 15. Tapanīyagṛhā | 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 *nirvāṇa*, 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.\(^{185}\) |

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\(^{180}\) Ms 177b7-178a2 (TXVII 158b17-25; D ra 155a3-155b1).

\(^{181}\) Ms 179b1-179b5 (TXVII 159b25-159c6; D ra 158a4-158b7).

\(^{182}\) 181a2- (TXVII 160b12-27; D ra 161a7-162a2).

\(^{183}\) Ms 182b2-183a1 (TXVII 161b15-c9; D ra 164a5-165a1).

\(^{184}\) Ms 184a7-184b5 (TXVII 162c9-24; D ra 167b7-168b4).

\(^{185}\) Ms 185b1-186a3 (TXVII 163b3-c6; D ra 170a6-171b1).
<table>
<thead>
<tr>
<th>16. Mālācchāyā</th>
<th>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 stūpa. 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.(^{186})</th>
</tr>
</thead>
<tbody>
<tr>
<td>17. Nimnonnatā(kaṇṭī)</td>
<td>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.(^{187})</td>
</tr>
<tr>
<td>18. Nānābhaktavicitrā(śārīrā)</td>
<td>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.(^{188})</td>
</tr>
<tr>
<td>19. Yogavahā</td>
<td>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 stūpa-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.(^{189})</td>
</tr>
<tr>
<td>20. Śūkṣmacarā</td>
<td>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.(^{190})</td>
</tr>
</tbody>
</table>

\(^{186}\) Ms 177a1-5 (T XVII 164b8-25; D ra 173a6-174a1).  
\(^{187}\) Ms 188a5-188b1 (T XVII 165a24-165b10; D ra 175b7-176b1).  
\(^{188}\) Ms 190a1-190b2 (T XVII 166b15-c13; D ra 179a6-180b1).  
\(^{189}\) Ms 191b5-192a7 (T XVII 167b24-c26; D ra 183a4-184a7).  
\(^{190}\) Ms 193b3-194a7 (T XVII 168c3-169a15; D ra 186b6-188a6).
<table>
<thead>
<tr>
<th>21. Samḥṛṣṭagītadvīnabbhatta</th>
<th>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.(^{191})</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. Tejomālīnī</td>
<td>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 Sangha. One avoids evil friends.(^{192})</td>
</tr>
<tr>
<td>23. Candrāya(ta)nnācarā(^{193})</td>
<td>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.(^{194})</td>
</tr>
<tr>
<td>24. Yamanaśālā</td>
<td>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.(^{195})</td>
</tr>
<tr>
<td>25. Nimēṣonmeṣagātī</td>
<td>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.(^{196})</td>
</tr>
<tr>
<td>26. Prabalecchācchāyā(śāfrā)(^{197})</td>
<td>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.(^{198})</td>
</tr>
</tbody>
</table>

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\(^{191}\) Ms 195b3-196a4 (T XVII 170a25-b24; D ra 190b7-192a3).

\(^{192}\) Ms 199b5-200a2 (T XVII 174a24-b13; D ra 199b3-200a4).

\(^{193}\) Ms 156a2: candrāyaṭanacarāḥ; Ms 200b5: candrāyaṭanacarā.

\(^{194}\) 200b5-201a2 (T XVII 175a21-b10; D ra 202a1-202b4).

\(^{195}\) Ms 202a6-202b4 (TXVII 176b17-c11; D ra 205b3-206b2).

\(^{196}\) Ms 207b1-207b5 (TXVII 181c6-25; D ra 218b1-219a2).

\(^{197}\) Ms 156a2: pramā deflects the spirit; Ms 209a1: pavaneccchācchāyā; Ms 209a5: pravaneccchāsārtr̥su; D ra 222a1:lus kyi mdo btsang zhi chen cepa; T XVII 183a14: 影照.

\(^{198}\) Ms 208b7-209a5 (T XVII 183a13-b1; D ra 221b7-222b3).
27. **Manicīrā**<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)bhāgīṇī**  
One tames the mind, understands wholesome, unwholesome and morally indeterminate dharma-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. **Maṇḍalaniśāśī**<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. **Utkarṣcaṅgīṇī**<sup>204</sup>  
One offers sandals to monks. If a person is captured by a Dravidian (drāmiṇa) 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. **Tejojālinī**<sup>207</sup>  
One restores a decaying stūpa 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. **Prakīṃcākā**  
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,
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.

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. 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. 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 Saddhusu 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:

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209 T XVII 207c8-28; Dr 280b6-281b3.
210 For an example of part of one of these talks, see Appendix 4 and Chapter 3, pp. 146-147.
211 On the various past Buddhas in the Saddhusu, see LIN AND DEMIÉVILLE 1949, pp. 40-41.
Table 1.10: Ethical Conduct Conducive to Rebirth in the Realm of the Yama Deities

<table>
<thead>
<tr>
<th>Levels of the Yama Deities</th>
<th>Actions Leading to Rebirth There</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 勢力 rab kyi shugs kyi bdag (1)</td>
<td>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 Sangha. 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.</td>
</tr>
<tr>
<td>2. 乘處遊行 bzhon pa rgya che ba la rnam par rgyu ba</td>
<td>One with a pure mind abstains from killing, stealing and sexual misconduct.</td>
</tr>
<tr>
<td>3. 雲處遊行 rgyun gnas na rnam par rgyu ba (2)</td>
<td>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.</td>
</tr>
<tr>
<td>4. 槍負 brtsegs pa rgyu ba (3)</td>
<td>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.</td>
</tr>
<tr>
<td>5. 心相 yid kyi rgyan (215)</td>
<td>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.</td>
</tr>
<tr>
<td>6. 山樹具足 rgyun gyis rgyu ba</td>
<td>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...</td>
</tr>
</tbody>
</table>

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212 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), khor 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.

213 T XVII 210a19-210b1; D ra 286a6-286b5.

214 T XVII 219a6-10; D la 1b1-5.

215 Read yid kyi rgyun?

216 T XVII 231c6-19; D la 32a5-32b7.
elements (*skandha, *āyatana, *dhātu). One does not frequent villages and does not long for companionship.  

7. 廣博行  
rgya chen po'i khor yug na rgyu ba  
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.  

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.

8. 成就 yang dag par ldan pa  
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.

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.

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 with thoughts of respect.

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.

12. 增長法 bde ba rab tu ’phel ba dang ldan pa (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.

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217 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 Yama deities is extensive, covering nearly eleven fascicles (40-52) of the Taishō edition, and contains numerous examples of actions leading to rebirth there.

218 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.

219 D XVII 242b11-29; D la 55b3-56a6.

220 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.

221 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).

222 T XVII 303a5-11; D la 202a7-202b3.

223 T XVII 308b17-23; D la 216a2-6.

224 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).

225 T XVII 313a22-b1; D la 229a-229b2.

226 T XVII 328a6-17; D la 263b7-264a7.

227 T XVII 344a29-b10; D sha 1a1-2a5.
| 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. 228 |
| 14.  | 業行 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. 229 |
| 15.  | 種種雜 rnam pa sna tshogs par rnam par 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. 230 |

16. 心莊嚴

17. 風吹 rlung rgyu ba dang (5)

18. 崇高 rab tu mtho ba (6)

19. 没旋行

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. 下人 'jug pa'i spyod pa (20)

28. 常行

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.

228 T XVII 354c27-355a8; D sha 36b1-37a1.
229 T XVII 370b8-17; D sha 81b4-82a6.
230 T XVII 377b18-27; D sha 104a3-104b7.
1.5.8 Chapter Seven of the Saddhus

As mentioned above, the seventh chapter of the Saddhus 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'ichos kyi rnam grangs: *Kāyasmṛtyupasthānam 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 Saddhus, 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 Saddhus 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 Saddhus 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 Saddhus 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 Saddhus 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 Saddhus, 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 is 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 Saddhus’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 Saddharmaṃśyapasthāna(sūtra)

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 *Saddhātuviṅgāsūtra (Saddhvi) of the Madhyamāgama.1 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/compilers/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 *Saddhātuviṅgāsūtra. 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 (saddhātu), singly represented in the Ṛgvedic record by the *Saddhātuviṅgāsūtra. Although the entire Saddhsu is basically a description of a yogācāra’s

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1 MĀ 162 at T I 690a-692b; D mgon 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 Saddhus 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 Saddhus can be described as a project of discernment (prajñā). The entire Saddhus, in fact, can be read as a description of how to cultivate the foundation of discernment (prajñādhīśṭhāna), a fundamental mental quality of the Buddhist adept. Yet, the Saddhus’s engagement with discernment is uniquely oriented towards the machinations of karma. Indeed, the most striking feature of the Saddhus 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. As I have already mentioned, in the first chapter of the Saddhus the Buddha states that only his yogācāra disciples (yogācāro macchrāvakah) can properly understand the law of the ripening of action. 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 Saddhus also presents a unique formulation of the doctrine of dependent origination (prattiyasamutpāda), 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

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2 I deal extensively with the topic of the foundation of discernment in Chapter 4.
3 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: pubbenivāsānussatiñhāna) and the arising and passing away of beings (Pāli: cutūpapatañhāna), 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 Saddhus is able to experience, conceive of, and understand. I will discuss this issue further in Chapter 3.
4 Ms 3b7 (T XVII 3c9-11; D ya 884-5): nāham anya(t)īḥ paśyāmi ya evaṃ karmadharmavipākam anupaśyati yathā māmaka yogācāro macchrāvakah!
discernment, is evidence of the influence of meditative experience on doctrinal developments.

Reading the second chapter of the Saddhusu also enables us to see the way in which the text is structured around a canonical sutra, yet creatively departs from it to fashion an entirely new model of meditative development. Up to stage four, our text closely follows the canonical *Saddhātuuvibhaṅgasūtra. 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 *Saddhātuuvibhaṅgasūtra, 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 Saddhusu. 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 (saṁjñā), 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 (kevala saṅkalpa-trākam eva). 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 (saṁsāra), 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 Saddhusu.

In quoting the Saddhusu, 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 Saddhusu 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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5 I discuss this development in detail in Chapter 4, §4.4.
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<th>Seclusion and the eighteen mental activities (manovyabhicāra)</th>
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<td>Bhūmi 2 (Ms 12b7-14a1)</td>
<td><em>Prajñādhiṣṭhāna</em>; Meditation on the six dhātu-s</td>
</tr>
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<td>Bhūmi 3 (Ms 14a1-14a7)</td>
<td><em>Dharmānusmrtibhūmi</em>; Meditation on the five feelings (vedanā)</td>
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<td>Meditation on what is and is not Dharma: Seeing the mind as the generative force of karma and the source of suffering (the path leading to nīrṇāṇa vs. false paths leading to the lower realms; unmanifest materiality [avijñaptirūpa]; the mind; the three root defilements and their counteragents)</td>
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<tr>
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<td>Meditation on the similes of the greedy dog and the noble elephant (the suffering of ignorance and the delight of being a yogācāra)</td>
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</tr>
</tbody>
</table>

Largely a reworking of the *Saddhātu vibhāṅgasūtra*

Sarvāstivāda Abhidharma breakdown of *skandha*-s and *āyatana*-s in the context of the treatment of karma theory

Sarvāstivāda karma theory continued

A literary and metaphorical treatment of conceptions of the Buddhist path accompanied by incipient *vijñānavāda* ontological assessments

Two literary similes

A literary simile leading into a treatment of the meditative experience of impermanence

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6 For an overview of the scheme of stages of the entire *Saddhārmsūryapasthāna*(*sūtra*), see LIN AND DEMIEVILLE 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. 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 *Saṅghātivibhaṅga-sūtra*, and their contents agree most closely with the Mulasarvāstivādin version of this discourse as preserved in Śamathadeva’s commentary on the *Abhidharmakośa*. The *Saddhsu* appropriates the central content of the *Saṅghātivibhaṅga-sūtra*—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. Understanding that “this world is made to revolve by way of the external and internal sense-spheres,” he proceeds to discern the eighteen mental activities (*manovybhcāra*). This description of mental activities is drawn directly from the *Saṅghātivibhaṅga-sūtra*, but an element of karma theory has been added to it. The following comparison displays this development:

<table>
<thead>
<tr>
<th>Saddhsu</th>
<th>Dhātuviṁbaṅga-sutta (Dhvi)</th>
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</thead>
<tbody>
<tr>
<td>cakkhuṣa rāpaṇi dṛṣṭvā, saumanasasyaḥsāṁyām bhavati, sāmklesikāṁ akuśalavipākaṁ bhavati, prativedayati sampratarkayate, daunmanasasyāḥsāṁyām bhavati, virāgayati. tad asya kuśalavipākaṁ. upeksāstāṁyām bhavaty, avyāktavipākaṁ bhavati.</td>
<td>“cakkhuṇāḥ rāpaṁ disvā, somanassāṭhaṇīyaṁ rāpaṁ upavicarati, domanassāṭhaṇīyaṁ rāpaṁ upavicarati, upekkhaṇṭhaṇīyaṁ rāpaṁ upavicarati.”</td>
</tr>
</tbody>
</table>

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*). 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.”

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7 See §1.5.3 of Chapter 1.
8 D (4094) mgon pu, ju 34b6-43a3. For a comprehensive treatment of this *sūtra* in all its extant versions, see ANÁLAYO 2011a, pp. 797-802.
9 The frame story of this discourse informs us that the Buddha delivered it to the itinerant Puṣkarasāriṇī (Pāli Puṣkasāti; Chin. Jialuosuoli 迦盧婆利; Tib. Phu-skar-sa-r), who had left home in search of the Buddha after hearing of him from the king Bimbisāra. As Análayo (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 211at T IV 580c19).
10 In the discourse, we find an account of the Buddha meeting Puṣkarasāriṇī in a potter’s shed where the two spend a night together. Upon seeing that Puṣkarasāriṇī 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.
11 Saddhsu II §1.1 (Ms 12a6): “bhāyādhyātmikāṁ viśayāir idam jagad bhṛmyate.”
12 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.
13 Saddhsu II §1.4.2 (Ms 12a6).
14 MN 140 at MN III 239.
2.2 The Second Stage

The second stage of practice of the Saddhus correlates quite closely with the main bulk of the *Saddhātuviṃśatā. Both of these texts present a description of the meditative cultivation of discernment (prajñā). This process involves a contemplative distinguishing 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 Saddhus originally drew upon a version of the *Saddhātuviṃśatā. However, here we again see an important difference between the Saddhus and the *Saddhātuviṃśatā. A comparison of the opening lines of the second stage of the Saddhus with its parallel section of the extant *Saddhātuviṃśatā reveals the central project of the Saddhus, and the way in which such a project diverges from the traditional framework of the *Saddhātuviṃśatā:

<table>
<thead>
<tr>
<th>Saddhus</th>
<th>Śadhvi16</th>
</tr>
</thead>
</table>
| (2.1) punar api yogācāra ādhyātmi dharme dharmānupaśyā viharati. sa bhikṣur aṣṭaśaśamanovyabhicārāṇaḥ prapaśyā kām anyām bhāmim sākṣāt kurute? sa paśyati śrutamayena jñānena divyena vā cakṣusā:  
(2.2) catvāry adhiṣṭhānāni paśyati. tadyathā: prajñādhiṣṭhānam satyādhiṣṭhānam tyāgaadhiṣṭhānam upaṇāmaadhiṣṭhānam. | 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 |

15 In the following comparison I present the Tibetan translation of the Śadhvi 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 Saddhus.

16 Saddhus II §1.4.8 (Ms 12b4): evam aṣṭaśaśamanovyabhicār(ai)ṣ tr(ivipākai)h saṁsvāre cyutypapattir bhavati.
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 (adhiśṭhāna). 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 (saddharmatāya). 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.”

“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.’

The brief exposition of the statement ‘do not tire of discernment. Protect truth. Augment relinquishment. Frequent the path of liberation,’ is to be explained.

“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.’”

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18 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 Saddhus’ omission of four maxims about cultivating the qualities of the four foundations (adhiṣṭhāna). In the *Saṭḍhātuviṃśaṅgasūtra, 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. After detailing the way in which a monk cultivates discernment through an understanding of the six elements, the *Saṭḍhātuviṃśaṅgasūtra 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 *Saṭḍhātuviṃśaṅgasūtra presents the four foundations as intimately bound up with one another, and fundamental aspects of full liberation. While the Saddhus lists out all four of these foundations, it never returns to deal with the final three. Instead, the text opens out extensively into an ever-wider range of topics to which a practitioner applies discernment. We must therefore read the Saddhus as a representation of meditative practice singularly devoted to the cultivation of the foundation of discernment.

As already mentioned, the second stage of practice of the Saddhus is more or less consonant with the treatment of discernment of the six elements in the *Saṭḍhātuviṃśaṅgasūtra. 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 Saddhus 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. However, when the Saddhus comes to treat the last of the six elements, the consciousness element (vijñānadhātu), it evidences a significant doctrinal development:

### Table

<table>
<thead>
<tr>
<th>Saddhus</th>
<th>Dhvī</th>
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<tbody>
<tr>
<td>(2.9) tatra kataro ṣaṇṭaḥ mano(dhā)ṣaṭaḥ? mano(dhā)ṣaṭaḥ dvādaśabhir ā(yatana) sarṣaṭaḥ). cakṣuṣvijñānānubhūtam artham manovijnānānubhāvati. evāṁ śrōtrāgraṇajāhvakāyam anāyanovijnānāni manovijnānadhāтуprabhāvāni manomūlāni.</td>
<td>“athāparaṃ viṇṇāṇam yeva avasissati parisuddham pariyodātām.”</td>
</tr>
<tr>
<td>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-</td>
<td>“Then there remains only consciousness, purified and clear.”</td>
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19 Here it is worth noting that we find an important discrepancy between the three relevant versions of the Saṭḍhāvi. While the Pāli and Tibetan version of the Saṭḍhāvi 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.

20 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.

21 The fact that the final three foundations are not again taken up in what is extant of the Saddhus supports my hypothesis of the Saddhus’s tacit Mahāyāna paradigm of practice. See Chapter 3.

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

23 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.

24 Saddhus II §2.9 (Ms 13b5-6).

25 MN 140 at MN III 242.
Here the Saddhsu presents us with a serious shift of emphasis. To begin with, the term ‘consciousness-element’ (viññānadhatu), which is found in the original list of six elements, has now been replaced by the term ‘mind-element’ (manodhatu). 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 *Saṭṭhātivibhaṅgaśāstra 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. 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 (manovijnānadhatu). In Chapter 4, I will discuss

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26 I should point out that the Chinese translation of the Saddhsu retains ‘consciousness-element’ (識界; *viññānadhatu) where our Sanskrit manuscript and Tibetan translation read “mind element” (manodhatu). It is also worth noting here that an independently transmitted version of the *Saṭṭhātivibhaṅgaśāstra, the “Discourse Spoken by the Buddha on the Five Wishes of King Bimbisāra” Foshuo pingshawang wuyuan jing 佛說普沙王五願經 (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 ANÁLAYO 2011a, p. 798, footnote 194.

The basic equivalence of the three terms citta, manas, and viññāna 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 ucyecte (cittaṁ iti vā) mana iti (v)ā viññānam iti(vi) vā tat(o) nā(ī) bālena(śrutavatā prthagjana) ni(rvettu(m) vā) (v)iraktum vā vimoktum vā / In accounts of sense-consciousness, however, these terms come to be more clearly distinguished from one another, viññāna 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 viññāna figures in the early tradition, see WALDRON 1994.

27 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 Saṭṭhiv is a state in which consciousness stands alone (viññānaṁ yeva avasissati parisuddham pariyojatam), apart from materiality, and is discerned as taking as its object only feeling, of three or five types depending on the textual transmission.

28 See Saddhsu II §2.9 (Ms 13b5-6): śrotraghrāṇajihvākāyamanovijnānāni manovijnānadhatuprabhavāni manomūlāni.

Cf. Akbh (I.28cd, p. 18) on the consciousness element:

viññānadhatūr viññānam sāsravām
kasmād anāsravam nocyate / yasmas ime śad dhātava īṛtāh,
janmāṇīsrayāt āhāra||28||
ete hi janmanah pratīṣhthitam yāvat cyuticittam ādhāranaṇābhiṭṭhāṁ / anāsravās tu dharmā naivam iti / tad evam saty esāṁ catvāro dhātavaḥ spṛṣṭayadhāteḥ antarbhātāṁ pañcamo rādhaṁācāvanti saṣṭhāṁ saṁspuruṣo viññānadhatuṣv 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 (manodhatu). 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. For now it should suffice to point out that this final realization of the second stage of practice of the Saddhus 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 Saddhus continues to follow the basic model of the *Saddhātu vibhaṅgasūtra. 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 Saddhus’s framing narrative punctuates the progression of contemplative practice in a way that subtly transforms its emphasis. This becomes clear through the following comparison:

| Saddhus | Śaddhvī
<table>
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<tbody>
<tr>
<td>(3.1) puna api yogācāra ādhyātmike dharne dharmānapaśyā viharati; kim asau bhikṣuḥ prathamam āṣūdāsamonyavābhicārabhūmyantarā prathamād dvitīyam bhūmyantarām ārūḍhāḥ saḍdhaḥtuvatavajābhūtim idānīṁ kīṃdharmaṇusmṛtiḥbhūtim ākramet? sa paśyati śrūtāmyena jñānena divyena vā caṅkṣuṣā:</td>
<td>ci zhi gnam par shes zhe na l bde ba rab tu shes so lī sdug bsnag l rab tu shes so lī yid bde ba rab tu shes so lī yid mi bde ba rab tu shes so lī bhang snyos rab tu shes so lī</td>
</tr>
<tr>
<td>(3.2) tritīyam bhūmyantarām ākramati sa bhikṣuḥ tatvadarśī. kataraṁ bhūmyantarām? cittaḥṛṣaṇaḥbhūmyantarām. sa sukhām utpadyānānam vijānāti. duḥkhām utpadyānānam vijānāti. saumanasyaṁ jānāti. daurmanasyaṁ jānāti. upekṣāṁ vijānāti.</td>
<td></td>
</tr>
</tbody>
</table>

For now it should suffice to point out that this final realization of the second stage 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.

See Appendix 4, p. 561; D4094, mngon pa, ju 38b7 and Q 5595, mngon pa'i bstan bcos, tu 42a7.
And further, the yoga practitioner dwells observing dharma-s among internal dharma-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 dharma-s? He sees with knowledge produced through hearing, or with the divine eye:

### 3.2 That monk, seeing reality, progresses to the third stage. Which stage? The stage in which mind is the forerunner (cittapuraḥsarabhūmyantarām).\(^{33}\) He cognizes the arising of pleasure, he cognizes the arising of pain, he knows the arising of joy and sadness, and cognizes equanimity.

These passages display the way in which the Saddhsu highlights meditative engagement with feelings as a process of discerning dharma-s and their relationship to one another, while the *Ṣaddhātuvibhāṅgasūtra* makes a basic assertion about the nature of experience: all conscious experience is fundamentally and irreducibly made up of five feelings.\(^{35}\) 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

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33 The stage in which mind is the forerunner (cittapuraḥsarabhūmyantarām) | I have suggested this reading in the edition, but it remains a tentative conjecture. The Ms reads *[c]īṭapuraḥ* .. *rād bhūmyantarām*, but is difficult to make out. B₂ reads *sems phan tshun gyur ba ni*, suggesting something like *cittaparaspara* or *cittanyonya*. The, on the other hand, differs substantially from Ms and B₂, 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。).

34 The Tibetan verb *rab tu shes* suggests a reconstruction of *praḥāṇāti*, as opposed to *vijāṇāti* as evidenced in the MN and MA versions of the Śaddhī. This is further complicated by the variation in Sadddsu between the use of the verb *vijāṇāti* and *jāṇāti*. Perhaps *rab tu shes* is an attempt to render the verb *jāṇāti*?

35 As already mentioned in footnote 30, while the Saddhsu and its (Māl-)Sarvāstivādin canonical counterparts here list five types of feelings, the Pāli Dhvi lists only three: dukkha, sukhā, and adukkhamasukhā. It is important to note here that the Saddhsu makes a clear distinction between three types of feelings that are cognized (*vijāṇāti*)—those corresponding to the basic three of the Pāli list—and two types of feelings that are known (*jāṇāti*). 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 Samyuttaniyāya may help to clarify the position presented in the Śaddhī (SN 35.129 at SN IV 114 [B*]): “saṃvijjati kho, gahapati, cakkhuddātu, rūpā ca manāpā, cakkhuviññāṇa ca sukhavedaniyāṃ, phassaṃ paticca uppaṭijjati sukhā vedanā. samvijjati kho, gahapati, cakkhuddātu, rūpā ca manāpā, cakkhuviññāṇa ca sukhavedaniyāṃ, phassaṃ paticca uppaṭijjati sukhā vedanā. samvijjati kho, gahapati, cakkhuddātu, rūpā ca manāpā, upekkhavedaniyāṃ, cakkhuviññāṇa ca adukkhamasukhavedaniyāṃ, phassaṃ paticca uppaṭijjati adukkhamasukhā vedanā ... pe ... samvijjati kho, gahapati, manodhūtu, dhammā ca manāpā, manoviññāṇa ca sukhavedaniyāṃ, phassaṃ paticca uppaṭijjati sukhā vedanā. samvijjati kho, gahapati, manodhūtu, dhammā ca manāpā, manoviññāṇa ca sukhavedaniyāṃ, phassaṃ paticca uppaṭijjati sukhā vedanā. samvijjati kho, gahapati, manodhūtu, dhammā ca manāpā, manoviññāṇa ca sukhavedaniyāṃ, phassaṃ paticca uppaṭijjati adukkhamasukhā vedanā. ettatvāt kho, gahapati, dhātuṇāṇo nattā vuṭṭhaṃ bhagavatā” ti.

This passage underlines how consciousness relates to feeling. Sense consciousness itself is felt (-vedaniyāṃ) 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 Saddhsu, 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 *Saññhāvatibhaṅgaśūtra* 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 *Saññhāvatibhaṅgaśūtra*.

### 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 *Saññhāvatibhaṅgaśūtra*. 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:

<table>
<thead>
<tr>
<th>Saddhsu</th>
<th>Saddhvi³⁶</th>
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<tbody>
<tr>
<td>(4.1.2) “sparśapratyayā mg sukhatā vedāna sūkhahetukā sukhanidānā sukha-pratyayā. sā niruddhā yuyapaśantāntarhitā. tasyāḥ samanantaram me dhukkā vedanā utpāṇā duḥsparśā duḥkhanidānā duḥkhasamudayā duḥkkhā eva duḥkhapratyayā.”</td>
<td>de yang ‘di snyam du sems te l bde ba’i tshor ba ‘di’i rgyu ni reg pa’o l kun ‘byung ni reg pa l skye ba ni reg pa l reg pa las rab tu byung ba ste l 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 ‘gags par ‘gyur l nye bar zhi ba dang l bsil bar gyur pa dang l nub par ‘gyur te l</td>
</tr>
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(4.1.3) evam sparśapratyayām vedanām pratyabhājānte: “ksane kṣane mamanotpadyate vedanā sparśasahāyā sparśaprabhāvā.” sa sukha-yām vedanāyām na hṛṣyate na samrajyate. tām vedanām nābhinandatā na bahūlkarurte nāsvādayati. evam duḥkhāyām api vedanāyām na pīḍya te na vihēthyate nāvālīyate.³⁷

⁴¹.² [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 stillled, and disappears. Immediately after [the 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.

³⁶ Here the Tibetan and Chinese versions of the canonical sūtra correspond quite closely.
³⁷ Saddhsu II §4.1.2–3 (Ms 14a7-14b2).
³⁸ See Appendix 4, pp. 565-566; D 4094, mgon pa, ju 39a5-7 and Q 5595, mgon pa’i bstan bcos, tu 42b4-8.
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] (bahulikurute) or relish [it]. In the same way also with unpleasant feeling, he is not oppressed, afflicted or depressed [by it].

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 *Śaddhātuvibhaṅgasūtra* 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. 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 *Śaddhātuvibhaṅgasūtra*, 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). 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

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39 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.

40 It is worth noting that, while both of the extant (Mūla-)Sarvāstivādin versions of the Śaddhīv 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 Śaddhīv 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 *Śaddhātuvihaṅgaśūtra* and the *Saddhūs*. 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.”\(^{41}\) 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 (*ākāśa-nāntya-yatana*), 2. the sphere of infinite consciousness (*viśa-nāntya-yatana*), 3. the sphere of nothingness (*aksīr-canyāyatana*), and 4. the sphere of neither-perception-nor-non-perception (*naiva-ṣamjñāna-samjñāyatana*). 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.\(^{42}\) In its treatment of these states, the *Śaddhātuvihaṅgaśūtra* 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 *Saddhūs* 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 *Saddhūs*. 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 (*prajñā-suṣṭha*) [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:]\(^{43}\) “My equanimity in the immaterial spheres is not permanent, nor does it have an

\(^{41}\) Saddhūs II §4.1.4, (Ms 14b2): *imābhis tisrbhir vedanābhīr yadātyantikam cittaṃ viraktaṃ bhavati, atha param upekṣaṇāvāśa śīta bhavati, supariśuddha bhavati suparyavadātā.*

\(^{42}\) It should be noted that in the Pāli and Chinese versions of the Śādhvī, 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 Śādhvī and the *Saddhūs*, as opposed to the Pāli and Chinese versions.

\(^{43}\) He is truly one who has acquired the four [immaterial] spheres (*sa tatpad upalabdhatatana caturthe*) | 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 tatpad upalabdha*) *upalabdhatatana caturthe*). T, however, does not support either the reading found in Ms or the suggested emendation, as no analogue for *tatve* 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 *tathā* (次復). While the phrase *tatpad 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]\textsuperscript{44} are characterized by equanimity, are peaceful (śīvam), are comprised of equanimity.\textsuperscript{45}

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 *Śaddhātvibhaṅgastātra. 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 *Śaddhātvibhaṅgastātra and the Saddhsu illuminates this point of punctuation in the texts:

<table>
<thead>
<tr>
<th>Saddhsu</th>
<th>Śaddhavī\textsuperscript{46}</th>
</tr>
</thead>
<tbody>
<tr>
<td>(4.1.7) sa kāyaparyantikām vedanām vedayamānaṁ, upadayamānaṁ pratyabhijānte, nirudhyamanāṁ pratyabhijānte. cakṣuḥsamprāśajām vedanām pratyabhijānte. sūtraśamprāśajām vedanām pratyabhijānte. ghrāṇasamprāśajām vedanām pratyabhijānte. evam jihvāyamaṇaḥsaṃspāraḥ\textsuperscript{47} āṃ śaṃ vedanāṃ pratyabhijānte.</td>
<td>dge slong gang gi phyir skye mched bzhi po ’di dag las сем ’dod [Q 4386; D 40a6] 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</td>
</tr>
<tr>
<td>(4.1.8.1) sa vedanāsākṣī bhikṣus tāṃ eva vedanāṃ sūkṣmatārāṃ avalokayate. sa</td>
<td>lus kyi mthar rig cing tshor ba na l lus kyi mthar rig cing tshor ba'o zhes ji lta ba bzhin rab tu [Q 43b7] shes so ll ’tsho ba'i mthar rig cing tshor ba na ’tsho [D 40a7] ba'i mthar rig cing tshor ba'o zhes ji lta ha bzhin rab tu shes so ll\textsuperscript{48}</td>
</tr>
</tbody>
</table>

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 bhāmyantaram ārūḍhah at §4.1.10). The manuscript reading, therefore, remains a feasible possibility.

\textsuperscript{44} These [meditative states] ] Here I translate the singular demonstrative pronoun etat in the plural, and understand it to refer collectively to the immaterial attainments.

\textsuperscript{45} Saddhsu II §4.1.6 (Ms 14b5-7).

\textsuperscript{46} Here the Tibetan and Chinese versions of the canonical sūtra correspond quite closely.

\textsuperscript{47} Saddhsu II §4.1.7-8.1 (Ms 14b7-15a1).

\textsuperscript{48} Compare the Pāli version of this section of the sūtra (Appendix 4, pp. 573-575; MN 140 at MN III 244-245); \textquoteright so kāyaparānyakāṃ vedanāṃ vedayamāno ’kāyaparānyakāṃ vedanaṃ vedayāṃti \textquoteright ti pājānāti. jīvaparānyakāṃ vedanāṃ vedayamāno ’jīvaparānyakāṃ vedanaṃ vedayāṃti \textquoteright ti pājānāti. ’kāyassa bheda paraṃ maraṇaṃ uddhām jīvaparānyādānā idāh \textquoteright eva saṃvedayāti naabhinivadattī tī ṯībhivadattī \textquoteright ti pājānāti.

\textsuperscript{49} See Appendix 4, pp. 573-575; D 4094, mngon pa, ju 39a5-7 and Q 5595, mngon pa’i bstan bcos, tu 42b4-8.
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 (vedanāsāksī) 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.”

Through this comparison we can see that the outlooks of the two texts diverge at this juncture. While the *Saḍḍhātuviṇhaṅgasūtra* is here wrapping up its treatment of discernment, the *Saddhus* opens out into an elaborate and protracted treatment of a monk’s continued discernment of feelings. The *Saḍḍhātuviṇhaṅgasūtra*’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 *Saḍḍhātuviṇhaṅgasūtra* this realization immediately presages a monk’s attainment of arhatship.⁵⁰ In the *Saddhus*, on the other hand, we find an emphasis on the refinement of the observation of feelings. For the practitioner of the *Saddhus*, the practice of discernment is in fact just beginning. The *Saddhus* 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” (vedanāviśālam catūrthaṃ bhūmyantaram).

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⁵⁰ It is important to note here that in the Pāli version of the Saḍḍhvi the above passage occurs after a description of a monk’s realization of full liberation, arhatship. In both (Mūla-)Śārvaṭivādin 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-)Śārvaṭivādin versions no doubt opened up an avenue for alterations of the sort that serve to structure texts such as the *Saddhus*. 
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.”\(^5^1\) 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 (paripūrṇa gacchante), and his mental defilements (kleśa) become attenuated.\(^5^2\)

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 *Saddhātuvinībhāṅgastātra*. 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

\(^5^1\) 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.

\(^5^2\) 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. Additionally, feelings can be of two types, fluxing (sāsravā) or flux-free (anāsravā). 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. 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.”

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.

53 Saddhsu II §4.2.3-7 (Ms 15a7-15b2).
54 Saddhsu II §4.2.8-9 (Ms 15b2-15b4).
55 Saddhsu II §4.2.10-11 (Ms 15b4-15b6).
56 …does not exist, and then comes into existence. Once it comes into existence, then it disappears. (abhūtvā, bhavati, bhūtvā ca, pratīvīcchati.) ] 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): “evam kira ’me dharmāna ahuvā sambhonti, huvā paṭivena” 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] 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] 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, 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, 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.

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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57 Intention fixed skillfully on all actions and their results (sarvakarmaphalakuṣalānuṁbaddhaceta) ] B. aṣa and T disagree on how to understand this compound. T takes the term -kuṣala- as referring to actions and their results, and thus understands it to mean ‘wholesome’ (一切善行善果). B. aṣa takes –kuṣala- 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. aṣa.

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

59 Saddhsu II §4.2.14-16 (Ms 15b6-16a3).
Saddhūṣu, 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.⁶⁰ In traditional mainstream Buddhist texts, this abandonment would signal the end of the path of meditative practice. In the Saddhūṣu, however, this only seems to mark the beginning.⁶¹

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
*Śaddhātuvibhaṅgasūtra:

<table>
<thead>
<tr>
<th>Saddhūṣu</th>
<th>Dhvī⁶²</th>
</tr>
</thead>
<tbody>
<tr>
<td>(4.2.21) karmahetujāṃ caṣṭuḥ. karanāṇa janmābhavinivāryate. yathā vaj̄aṇikāyā vr̥kṣo bhavati. vr̥kṣāṁ punar vaj̄aṇikā yā hetupratyayaiḥ samyādhate. evam evāyānāṁ karmābhavinivāryate. karanāṇa jāmābhavinivāryate. sati jannani jārāmaranāṇaḥkaparidevadūkhka-daurmanasyopāyāśa utpadyante. tadēvaṃ ayaṃ karmahetutṛṣṇānāpābuddhāḥ sarvabālaprthagya- asamudro bhavati. cakravat paribhramate. tad etat kāraṇaṃ, ayaṃ pratīyaiḥ sarvāsāṁ vedaṇāṇāṁ samjñāṇaṁ tu, na kriyate karma, karmābhavāḥ trṣṇāyā apy abhāvo bhavati. tadābhāvād vedaṇābhāvo bhavati, hetupratyayaiḥ. (4.2.22) tasyāthā: vartīḥ ca prātiyaiḥ, sthālakaṃ ca prātiyaiḥ, taitāḥ ca prātiyaiḥ, agniḥ ca prātiyaiḥ, pradīpasyārciṣaḥ kṣaṇikā abhinivārtaṇe. evam eva sa bhikṣuḥ vedaṇāḥhetupratyayadarśi tātvānveṣṭaḥ “karmahetujāḥ karmapratisaraṇāḥ karmaprabhāvāḥ sarvavedanā utpadyante.” tat sthālakāṃ evam bhūtam śarīraṃ.</td>
<td></td>
</tr>
</tbody>
</table>

“seyyathāpi, bhikkhu, telaṇ ca paṭicca vaṭṭīṇ ca paṭicca telapadīpo jhāyi. tass’ eva telassa ca vaṭṭīyā ca pariyaśānaśa anātass’ ca anupahārā anāhāro nibbāyati. evam eva kho, bhikkhu, kāyapariyāntakam vedanām vedayaṁmo ’kāyapariyāntakam vedanām vedayāmi’ ti pajñāttā. jīvitapariyāntikāṃ

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⁶⁰ See Saddhūṣu II §4.2.17-19 (Ms 6a3-6): tasyāvām bhāvoyataḥ, samyosanāni praḥtyaiḥ, anuṣaya vānt bhavanti.
⁶¹ 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 (aśāikṣamārga).

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 (Saddhūṣu II §10.6 [Ms 27b4]): naṣiyanti cāsya kleśāsatravah. This seeming inconsistency sets up a situation in which mainstream Buddhist sensibilities must be reoriented.

⁶² Here the Tibetan, Chinese and Pāli versions of the Śaddhūṣi agree. I therefore present the Pāli version for the sake of linguistic comparison.
⁶³ Saddhūṣu II §4.2.21-22 (Ms 16a7-16b2).
⁶⁴ See Appendix 4, pp. 576-577; MN 140 at MN III 245.
4.2.21 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 (ajñā), 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 (hetupratyayā).

4.2.22 It is just like the flames of a lamp, which come into existence momentarily (kṣanikā 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 (karmapratisārana), 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.’”

This passage—and its contrast with the final simile of the *Saddhātuvibhaṅgasūtra*—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. 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 (ṭṛṣṇā). 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>
<thead>
<tr>
<th>The Standard Formula</th>
<th>Saddhsu II §4.2.21 (Anuloma: Productive Order)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ignorance (avidyā)</td>
<td>1. Ignorance/unknowing (ajñāna)</td>
</tr>
<tr>
<td>2. Constructions (sāṃskāra)</td>
<td>2. Action (karma)</td>
</tr>
<tr>
<td>3. Consciousness (vijñāna)</td>
<td>3. Birth (janma)</td>
</tr>
<tr>
<td>4. Mentality-materiality (nāma-rūpa)</td>
<td>5. Old age etc. (jarādi)</td>
</tr>
<tr>
<td>5. The six sense spheres (sādhyatana)</td>
<td>8. Thirst (ṭṛṣṇā)</td>
</tr>
<tr>
<td>6. Sense contact (sparśa)</td>
<td>9. Clinging (upādāna)</td>
</tr>
<tr>
<td>11. Birth (jātī)</td>
<td>12. Old age etc. (jarādi)</td>
</tr>
<tr>
<td>12. Old age etc. (jarādi)</td>
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</tbody>
</table>

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:

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65 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 VALLEE 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 Nidānasamyuktā (Nidsa 83-86 and 89-94), with several treatments of the second half of the traditional formula beginning with thirst (ṭṛṣṇā). Another, slightly different, example is the Athhirāgasutta, 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 (sākhāra), 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 Saddharma-smṛtyupasthāna(sūtra), Cessative Order

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

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.66

The oil lamp simile—the last remnant of our text’s connection to the *Śaddhātuvibhaṅgasūtra*—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 yogācāra 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 *Śaddhātuvibhaṅgasūtra* is, again, revealing of the way in

66 It is worth noting that in the Pāli Vibhaṅga we do find a section entitled Aṇṇamaṇṇacatukkaṁ 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/compilers of the Saddhsu draw on but reconfigure archaic representations of meditative practice. As already mentioned above, the *Sadddhatuviibhangasutra* 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 (ālambanānucara), 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 (vikritim āpadyate).” [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 … 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.67

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” (kuṣalair 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

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67 Saddhsu II §4.2.25 (Ms 17a3-17b1).
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. 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 Ågamic pericope: “This is an empty (śānya) heap of constructions. It has arisen and passes away under the influence of causes and conditions.” The Ågamic precedent for this phrase can be found in a discourse in the group of connected sayings (Saṃyuktāgama), 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.

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68 The first liberation formula of the Saddhvī, 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 mgon pa, ju 40b3-4; Q mgon pa’i bstan bcos, tu 44a3-4): de ltar mthong zhing de ltar shes na ’dod pa’i zag pa las smsn rnam par grol bar ’gyur la l srid pa dang ma rig pa’i zag pa las smsn rnam par grol bar ’gyur zhing rnam par grol ba’i ye shes mthong bar ’gyur te l
69 Saddhusu II §4.2.27.1-2 (Ms 17b1-2).
70 See above, pp. 77-78.
71 Saddhusu 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.72

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 (名顛尼多; *phāṇitasamjñāka). [When it is] boiled [for a] second time, palm sugar [is produced] from that grimy substance. What is designated as palm sugar (gudāsamjñāka) 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; *śarkarasamjñāka)]. In this way, sugar cane becomes purer and purer as it is boiled. Similarly, one boils the sugar cane of the mental continuum (‘cittasamāna), 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.73

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.

72 Akbh IX, p. 466 (Pasādika 1989, p. 125):

\[
\begin{align*}
\text{manyase kim nu sattveti Māra drṣṭigataṁ hi te /} \\
\text{śānyah samskārāpaṇi 'vaṁ na hi sattvo 'tra vidyate ||} \\
\text{yathaiśva hy angasambhārāt samājñā ratha iti smṛtā /} \\
\text{evaṁ skandhān upādāya saṃvrtyā sattva ucyate ||}
\end{align*}
\]

73 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 *Śaddhātuvibhaṅgasūtra* 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 *Śaddhātuvibhaṅgasūtra*. What is more, this point of expansion correlates with a point in the *Śaddhātuvibhaṅgasūtra*’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/compilers 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.\(^{74}\) However, from the perspective of the larger structure of the *Saddhsu*’s stage scheme, the taking up of the subject of perception (saṃjñā)\(^{75}\) 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 (vijñāna). 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 saṃjñāḥ syāt) while isolating wholesome states,

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\(^{74}\) Such precedents may exist, but I am not aware of them.

\(^{75}\) 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*. 

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(ṣukladharmaviviktacār) and thereby distinguishing between beneficial and harmful states (hitāhitaviviktacār). This goal is achieved by raising a rather knotty question, one that remains a central concern of modern philosophers, neuroscientists and cognitive scientists:6 “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.7 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 Vaitarāṇī river, its steep banks [girded by] many hundreds of thousands of dangers of fire and weapons. In the hell of repeated revival (samjīvana), 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 (saṁṭapana), 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].

6 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, KOCHE 2004, BRONKHORST 2009 and Krippal 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.

7 Saddhu II §5.1.4-14 (Ms 18b3-19b5).
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—scrutinizes, marks off, and discriminates the visible and tangible material [aspect] of length (dirgharūpa), [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].

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, 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’ (sapratintha) aspects of materiality (rūpasanthāna).

To better understand the Saddhus’s treatment of the mental faculty of perception (sañjñā), we might briefly present the most fundamental scriptural understanding of the term sañjñā. In the Khajjantyasutta of the Saṁyuttanikāya, 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.’

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78 Saddhus II §5.1.4.6-7 (Ms 19a3-4).
79 The ten aspects of materiality are 1. long (dirgham), 2. short (hrasvam), 3. square (caturaśram), 4. round (maṇḍalam), 5. triangular (triṇam), 6. blue (nīlam), 7. yellow (pītam), 8. red (lohitam), 9. white (avadvitam), and 10. crimson (māṇḍisṭham). There are some discrepancies between our three Saddhus witnesses in the treatment of this list. See footnote 70 of the translation and footnote 568 of the edition.
80 SN 22.79 at SN III 87 (B²): “kiñ ca, bhikkhave, saññām vadetha? ‘sañjñānāti’ ti kho, bhikkhave, tasma ‘saññā’ ti vuccati. kiñ ca sañjñānāti? nīlam pi sañjñānāti, pītakam pi sañjñānāti, lohītakam pi sañjñānāti, odātām pi sañjñānāti. ‘sañjñānāti’ ti kho, bhikkhave, tasma ‘saññā’ ti vuccati.”

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

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 Saddhus, although it is more likely that a different pair is indicated (少/多：*alpa.bahu, *anu*shāla, *paritattamahadgata, or *hrasva*dirgha [?]). 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 Saddhus, 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 Saddhus’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 Khajjantyasutta is also revealing of the way in which such simple definitions were expanded within the context of theories of meditation (Spk II 292 [B²]): ‘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 sañjñānāti ti nīlapuppe vave patte vā parikammaṃ katvā upacāraṃ va appaṇaṃ va pāpento sañjñānāti, ayaḥ hi saññā nāma parikammasaññāṇī upapārasaññāṇī pi appaṇāsaññāṇī pi vaṭṭati, nīlam ‘nīlan’ ti upappajjanasaññāṇī 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.81

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 (samvibhāgam) of the result of good and bad actions. He engages [what is] connected to a root cause. Having fully understood (avabuddhā) [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 (sukta). Because of this, what is done to me is harmful (duhkara)...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.82 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 (sadbhūtata), [but] does not delight in it; nor does he fear the action-produced pain of denizens of hell.83

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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81 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.

82 ...neither could awareness exist (smṛti 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.

83 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 Saddh-su’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 (nadīkūlasrotah). It arises as wholesome, [and then], under the influence of conditions and causes (niḍāṇa), 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 (parīṇāmasukha). He is one who perceives pleasure in the delights (˚sukheṣu) of the absence of the fluxes, and is not pericpient of [ordinary] pleasure. [He understands]: “Perceptions are limited when they pertain to this very pleasant [feeling] (tasyāṃ eva sukhāyām parīttaṣaṃjñāḥ).”

5.1.20 How does the seer of the cessation and arising of the aggregates, elements, and sense-spheres not indulge desirously (abhisaṃrajyate) in feeling? He does not enjoy [the] perception [produced] when a feeling disappears. He does not delight in the arising of [intentional] constructions (śamskāraṇām) [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] capress 84 which causes the flow [of existence] (śamsārinyā 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. 85

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

84 The [craving] capress (jālinyā ] The term jālinī is a personified epithet for craving (trsṇā) that goes back to canonical texts. See, for instance, SN 4.7 [143] at SN I 107.
85 Saddh-su 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, affective 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 Saddhus’s contemplative progression. It indicates that a monk practicing according to the Saddhus 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 (skandhas). 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 (dharmāyata). 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). 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 Saddhus. 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-

86 On the connection between the construction aggregate and intention, see the Śrāvakabhūmi’s definition of the construction aggregate (Śrbh J’ 1, p. 236): “The groups of six intentions are the aggregate of constructions” (saṭ cetanākāyāḥ saṃskāraskandhāḥ). 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 sātra[s] as being ‘groups of six intentions’” (rāpavedanāsaṃjñāvijñānebhyaḥ caturbhīyo ‘nye tu saṃskārāḥ saṃskāraskandhāḥ / bhagavatā tu sātre śaṭ cetanākāyāḥ iy ykta prādhyāyāl /). Additionally, see Vasubandhu’s definition of the construction aggregate in the Pañcasandhaka: (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 / vedanāsaṃjñābhīyam anye caitasikā dharmāṇ cītāvparuyuktā ca līlā). The Saddhus 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 (*sannihitā*) 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 (*vedana*) means knowing (*vindamārtha*). Perception (*samjñārtha*) means identifying (*samjñānanārtha*). 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 (*samjñā*), volition (*samcetanā*), contact (*sparśa*), decision (*chanda*), effort (*vīrya*), and concentration (*samādhi*). 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 (*āvilītavabhāvabhūta*). 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] measurable (*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 (*samkalpamārthaṃ kva eva*). There is no thing here that actually

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87 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 Saddhussu and in various other sāstro Abhidharma sources. The standard list is: 1. feeling (*vedanā*), 2. perception (*samjñā*), 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 sāstro sources as “present everywhere” (*sarvatrata*). That is, they are present in all mental states. The second five are described as “pertaining to every sense-object” (*pratiniyātavāsiya*). 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 worthy 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 (prātiṣārādhasamkalpaḥ), thinking: ‘[This is] desirable, [this is] odious.’

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 (vedanāsamanjñāceti). 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. These dharma-s perform separate functions, but have a single objective. 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. 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

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88 Saddhsu II §5.2.3.2-5 (Ms 20a4–21b2).
89 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 [manif compacting] to a lesser or greater [degree].” (ete, grāmaṇā, daśa [21b2], dharma bhaumikāḥ, sahacitenaite utpadyante, prthaklakṣaṇāḥ ca. teṣām laksanam parisjeyanām, ya tasya dharmasya laksanām. yugapac cāte utpadyante, dharmādityasya raśmayāḥ, evam ete dharmāḥ sahacittenotpadyante nyūndhikalakṣaṇās.) caite [J reg.; cete Ms dharmādityasya ] em.; dharmādityasyai Ms
90 Saddhsu II §5.2.6.1 (Ms 21b2): tad ete dharmāḥ svalakṣaṇasāmānyalakṣaṇasambhūtāḥ prthakkārtāṇyāḥ ārabhante, sarve caikārthaprasādahakah. 91 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 (pāscatya), a term most likely referring to people from the region of Gandhāra. On this issue, see LIN AND DEMIEVILLE 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。答大者謂心如是十法。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 (klesāmahābhaumikadharmā) 3. ten dharma-s foundational to limited [mental states] (parīṭṭhabhaumikadharmā), 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 (saṃkalpaṃatraṃ evedaṃ rūpam). 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.\footnote{It remains a question whether the categories “internal” and “external” are still appropriate once such a realization has taken place. According to the Saddhus, they are, as such categories continue to be applied.}

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) (dharma-yatana), a topic that deserves detailed attention.\footnote{It is worthy of note that our text makes no reference to the sphere of the mind (mana-yatana). 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.} 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).\footnote{See the definition of the sphere of dharma(s) in the Mahāvibhāṣa (CBETA, T27, no. 1545, p. 65a29-b02): “法處有七種。謂前四蘊及三無為。於色蘊中取無表色。三無為者。謂虛空殼滅、非殼滅。” This conforms with Akhī I.15, p. 11: \textit{ete punas trayāḥ vedanāsamjñāsamśraskaravikādāḥ āyatanadāyuvavasthāyām dharmāyatanaḥ adhātyukhyāḥ sahāvijñaptasaṃskṛtaḥ //15// ity etāni sapta dravyāni dharmāyatanaṃ dharmadhatuś cety ākhyānte /}} Here in the Saddhū—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:

\textit{5.2.8.1} And further, the \textit{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:

\textit{5.2.8.2} “Three dharma-s are subsumed (\textit{saṃgrhita}) by the sphere of dharma(s): [1.] cessation through observation (pratisamkhyāyānirodha), [2.] cessation through absence of observation (apratisamkhyāyānirodha), 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] (pratisamkhyaṇam kṛtvā), one dispels, obliterates, and destroys the mental defilements, and eradicates (paryārṇikurute) all the fluxes. Cessation through absence of observation: absence of observation is unknowing (ajñāna), that by which one does not know (jñāti), does not experience (samprativedayati), does not recognize (jñāne), does not understand (sambudhaye), and does not reflect upon (pratarkaye). 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…”

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 kincid avidyamāṇam), 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.

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. 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. In connection with the larger question of the fifth stage of practice, the question of

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95 Saddhu II §5.2.8.1-5.2.10 (Ms 21b5-7).
97 The traditional position is clearly elucidated in the Śrāvakabhāmi (Śrībh J 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 rāptiṇy āyatanāṇā yac ca dharmāyatanaparyāpannam rūpam sa ca rāpaskandhah.)
98 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.” 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 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. 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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99 This is like a seal and its impression...an impression appears. (mudrāpratimudrakavat. tatra visadrā mudrāyasya akāthinaṃ mudrakam. mṛḍum sātaṇakāthinaṃ. kāthindākathinayaḥ pratimudrā upadaye.) ] 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 straightforward: “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。) Bcrit 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 bczin no || 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 ||).

100 Saddhsu II §5.2.11.1 (Ms 22a1-2).

101 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 Nibandhikasutta of the Āṅguttaraniyāya 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.”

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 (catukkoṭi), 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 [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, [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

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102 AN 6.63 at AN III 415: “kammap, bhikkhave, veditabba…pe kammanirodhagamī paṭipado veditabbā’ ti, iti kho paṭo etāṃ vuttaṃ, kii c’ etāṃ paṭicca vuttaṃ? cetanāham, bhikkhave, kammap vadāmi. cetayitvā kammap karoti kāyena vācayo manasa.”

However, compare the extant parallels of this passage in the Chinese translation of MA 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 MA 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 (1.15, p. 10): bhagavata tu sātre sat cetanākāyaḥ ity uktaṃ prādhānyatā sā hi karmasvarūpayād abhisaṃskaraṇa pradhānā / ata evokaṃ bhagavatā “sāṃskṛtam abhisaṃskaroṭi / 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.\textsuperscript{103}

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 (visaprabhāva), whether it is attained or not attained, [so also] in connection with the supramundane, at the time and place of death, shade omens (chāyānimitta)\textsuperscript{104} [harm] those who have not yet attained hell. [This is] the third angle.\textsuperscript{105}

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

\textsuperscript{103} Saddhsu II §6.3.3-4 (Ms 22b4-6).

\textsuperscript{104} Shade omens (chāyānimittā) ] 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 their.

\textsuperscript{105} Saddhsu II §6.5.3 (Ms 23a1).
realm of animals, the realm of deities, and the realm of men—as he dwells properly\textsuperscript{106} observing dharma-s among internal dharma[-s].\textsuperscript{107}

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.”\textsuperscript{108} 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.\textsuperscript{109} 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 subtest aggregate, the aggregate of consciousness (vijñānaskandha), under the rubric of citta or the mind.\textsuperscript{110} 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

\textsuperscript{106} Properly (bhūtān) ] The location of bhūtān in the sentence raises questions about its grammatical role. It is not clear whether this word should be taken as an advb 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\textsuperscript{crit} takes bhūtān as an adjective describing the singular locative dharma (yang dag pa’i chos la [“bhūtadharme]). T has no equivalent for the term.

\textsuperscript{107} Saddhsu II §6.8, (Ms 23a5-6).

\textsuperscript{108} See Chapter 1, pp. 37-38; WALLACE AND DEMOTO forthcoming (Ms 2a7 [T XVII 2b13; D ya 84b3]): sa śramaṇo trayāṇā(m) # kāyavā#kkarmmamanaskarmmānām karmaphalacayutupapattivipākajñō bhavati /

\textsuperscript{109} We also find the monk described in this way at Saddhsu II §4.2.25.

\textsuperscript{110} As already mentioned, we find a basic equivalence of the three terms citta, manas, and vijñāna 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 nirvāṇa-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 nirvāṇa as its goal—[this practice involves] disenchantment, happiness (kalyāṇa), 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.”

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,” 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

111 Saddhsu II §7.4 (Ms 23a7-23b1).
112 Saddhsu II §7.5 (Ms 23b2): śrutamayena jñānena divyena vā ca kāṣṭha viśuddhena. This phrase, up until this point in the text, has only been used in descriptions of the practice of the yogaśātra 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 (śuklapaṇḍa). [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 (dharmaśekṣetrapraśnavipraśnavadharmaśālākānām). [It is] workable [because] in whatever way [one] transforms (parināmaya) giving, morality and knowledge, in that way he orient(s) (upanāmayai) 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 (yoga) 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 vaidurya gem, endowed with all good qualities, and the gem of the True Dharma.”

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 Saddhus were tied. The reference to the use of the Dharma [debating] stick (dharmaśālākā) 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. 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 Mahāgōsīngasutta of the Majjhimanikāya, in which we find one of the Buddha’s chief disciples praising the practice of Abhidharma discussion or discussion about (abhi-) dharma(-s) (Pali: abhidharmakathā; Ch.: 論甚深阿毘縞). This practice is described as involving the back-and-forth of question and answers about the Buddha’s teachings. In this connection, the Saddhus appropriates this ideal of the Dharma discussant,

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113 Saddhus II §7.6.1-5 (Ms 23b2-5).
114 Saddhus II §7.7.5 (Ms 23b6): “na vedhanakṣama’ iti na sapraśnavipraśnavadharmaśālākānam.”
115 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 Pali version they are attributed to Mahāmoggallāna (大目犍連Mahāmoggaliyana). On this issue, see ANĀLAYO 2011a, pp. 213-215.

CBETA, T01, no. 26, p. 728c8-13:「賢者迦旃延即答我曰：『尊者舍梨子，猶二比丘法師共論甚深阿毘縞，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。』」世尊數曰：「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 (parināmaya) 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 Saddhusu, 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 subllest 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 Saddhusu’s contemplative program sees mental and ethical life as two deeply intertwined spheres of activity. For the Saddhusu, 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” (dharmadharmaparīksātatvajñā).

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 (saṃsāra). 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 dharma-s among internal dharma-[s]: How does that monk inspect the ripening of action dharma-s?
7.10 “There exists an eleventh [form of] materiality, known as unmanifest (avijñaptisamjñaka). When one is possessed of all religious determination (sarvadharmaṃkriyā) 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 (karmasadbhāva). Therefore it is also materiality, which becomes the foundation (stambhabhūta) of all wholesome dharma-s. This is eleven-fold materiality.”

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MN 32 at MN I 218 (B*): “evam vutte, bhante, āyasmā mahāmoggallāno maṃ etad avoca: ‘idhāvuso sāriputta, dve bhikkhū abhidhammakathāṁ kathenti, te aññamaññānaṁ paññāhā pucchanti, aññamaññassa paññāhām putthā vissajjenti, no ca saṁsādena, dharmī ca nesaṁ kathā paṭavattin hoti. evaṁ pahatto kho, āvuso sāriputta, bhikkhunā gosīṅgasālavanam sabbeyyā’ ti.”

“sādhū sādhū, sāriputta, yathā tam moggallānaṃ samām bāyakaramāno bāyakareyya. moggallāno hi, sāriputta, dhammakathā” ti.

116 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).
117 Saddhusu 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. 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 Saddhusu 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 dharma-s 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 (cittasamātā). The authors/compilers/redactors of the Saddhusu, 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 Saddhusu, indicating that its engagement with dharma theory is somewhat one-sided in the service of meditative practice. 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 Saddhusu’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:

118 On the problem of discrepancies between our extant witnesses with respect to these lists, see footnote 79.
119 This totalizing project is exemplified in the Mahāvībhāṣa, 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 Changhwan Park for bringing this material to my attention.
120 While the debate between Vasubandhu and Saṅghabhadra renders problematic the notion of unmanifest materiality as a force that flows continuously, the metaphor in the Saddhusu points to the fact that this issue was not remotely a concern of its authors/compilers/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 (adhimuktiyana) and [thus] generate beings on the perfectly clear ground of the three realms, the firm (dṛḍha) 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.”

121 *Saddhu* II §7.12.1 (Ms 24a3-5). Several early examples of painting and painter similes can be found in a *Saññiyatāgama* collection preserved in Chinese translation (T 99) and in the Pāli *Samaññhaliyana*. 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; 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 mater.

The major difference between this passage and the similes presented in the *Saddhu* 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 *Saddhu*, on the other hand, explicitly compares the mind itself to a painter. Further, in the *Saddhu* the meditator is in an exalted state of meditation, and how it causes beings to be defiled or pure, has previously attained to a state of supreme mental purity. Though he might be a worldling in the technical sense of a discussion of the variegated nature of the mind (xin; 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.”

Another simile of the *Samaññhaliyana* 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 BODH 2000, p. 600; SN 12.64 at SN III 152 [B]): “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 citakkarako vā sati rajānāya vā lākhāya vā halidīyāya vā nīlīyā vā maññīyāya vā suparimāthāya vā phala ke bhittiyā vā dussāpatake vā ihirāpām vā purisaraṇam vā abhinimmineyā sahaṅgapaccāngaṁ, evam eva kho, bhikkhave, kabalīkāre ce ahāre atthi rāgo}
The Pāli commentary interprets the simile in the following way (Sp 7.4 at II 114 [B]): “The artist and painter represent action, along with its equipment. Plank, wall, or canvas represent the round [of samsāra] 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.” (rajacakacticārā vihi sahakammasambahāram kammas, phalakabhittidussapatā viya tebhāmakavattām. yathā rajacakacticārā parisuddheshu phalakāddusru rūpam samutthāpenti, evam eva sasambhārakakammas bhavesu rūpam samutthāpeti. tathā yathā akusalena cittakārena samutthāpitaṁ rūpaṁ virupaṁ hoti dussanhitam mañnapaṁ, evam eva ekacca kammas karonto nāṇāvivayutta cittaṁ karoti, tam kammas rūpam samutthāpentaṁ cakkhādīnaṁ sampattim adatvā dubbhaṁ dussanhitam mātāpiṇanām pi manāpaṁ rūpaṁ samutthāpeti. yathā pana kusalaṁ cittakārena samutthāpitaṁ rūpaṁ surūpaṁ hoti susanhitam mañnapaṁ, evam eva ekacca kammas karonto nāṇāsambhaviyutta cittaṁ karoti, tam kammas rūpaṁ samutthāpentaṁ cakkhādīnaṁ sampattim dattā susanhitam alankātaṇiṣṭhitām viya rūpaṁ samutthāpeti.)

The general thrust of the commentary resonates a great deal with the simile of the Saddhus. 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 Saddhus depicts a meditator watching his mind paint the entire world of samsāra, 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 Saddhus sees his own mind as the creative force of the entire universe (of samsāra).

Northern parallels to this simile, preserved in Chinese translation, can be found in S (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.” (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.”

(CBETA, T02, no. 99, p. 103c7-11)
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 (samsāra)—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 (tadāśrīita). 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.”

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

122 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 (dhyanabhūmi).

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]…”

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 Saddhṣu’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. 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. 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.

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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123 Saddhṣu II §7.14.1–2 (Ms 24b3-4).
124 He might also deliberately construct/discard such realms, as can be seen in chapters 3-5 of the Saddhṣu.
125 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 okād oghāt samuddhṛtaḥ | parispandati vai cittaṁ māradheyam prahātavai ||
126 Saddhṣu II §7.18-19 (Ms 25a1-3).
purification of mind: 1. The contemplation of impurity (aṣubhā), 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 Saddhusu. 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. Further, their forms as they are presented here in the Saddhusu 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. 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 Saddhusu. 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 (prthakparamāṇuṣaḥ), 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,

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127 See Saddhusu 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 EA, 45 at T II 882a11-23.
128 The earliest extant example of such a text is the Yogācārabhūmi of Saṅgharaksā (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 (dītuprabheda) and 5. Awareness of Respiration (āṇāpānasārī). These are said to respectively counteract excessive pride (māna) and excessive mental activity (vitarka). See, for example, Śrībh J’ II, pp. 50-52: katham anurūpa ālambe cittam upanibadhāti / saced revata, bhikṣur yoṣī yogācāro ṛgacarita eva saṁ aśubhālambane cittam upanibadhāti / evam anurūpa ālambe cittam upanibadhāti, dveṣacarita vand materym / mohacarito vedampratyayatpratītyasamutpāde, mānacarito v dītuprabhede / saced revata, sa bhikṣur yoṣī yogācāro vitarkacarita eva saṁ āṇāpānasārī tāttvam upanibadhāti / evam so ‘nurūpa ālambe cittam upanibadhāti /

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, Śrībh J’ II, pp. 78-80 (my emphasis): tatra mānacaritab pudgala in aṃ dītuprabhedam manasikurvan kāye piṇḍasamjñām vibhāvyatii, aśubhasamjñām ca pratīlabhate, na ca punas tenonnaṁ gacchati, mānaḥ prataraṇkapari / tanmāc caritāc cītām viśodhayati / evam ucyate dītuprabhedah / mānacaritasya pudgalasya caritaviśodhanam ālamānum /

129 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 (śamyojana), and gotten rid of the latent mental defilements (anuṣaya) 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.130

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.131 Rarely are such practices described as leading directly to the ultimate realizations described in the Saddhus’ 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.132 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 samsāric reality dovetails into a radical deconstruction of materiality beginning with the building blocks of the body.

The Saddhus’ 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.133 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

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130 Saddhus II §7.21.2 (Ms 25a6-25b1).
131 A standard description of the impurity contemplation can be found in the Gīrmanandasutta (AN 10.60 at AN V 109 [B*]): “katamā cānanda, asubhaśaṅhā? idh’ ānanda, bhikkhu imam eva kāyām uddhām pādātālā adho kesamathakā tacapariyantam pūraṁ nāntāppakārassa asucino paccavekkhati; ‘āthi imasmiṁ kāye kesā lomā nakhā dantā taco maṃṣaṃ nārū aṭṭhi aṭṭhimiṁjaṃ vakkam hadayaṁ yakanaṁ kilomaṁ pihakaṁ pabhāsanāntaṁ antaṁ antagonaṁ udariyāṁ kārtiṣaṁ pītaṁ semhaṁ pubbo lohiyaṁ sedo medo assu vasā kheṇo singhānāka lasikā muttan’ ti. iti imasmiṁ kāye asubhaṇupassati viharati, ayaṁ vucca’ ānanda, asubhaśaṅhā.”

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 Šrībh 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.
132 This is the more radical way of interpreting the passage. One might interpret it more conservatively by understanding the term arthāntarabhūtoṁ to refer simply to the ‘self’ and not to the element.
133 Saddhus II §7.20.3 (Ms 25b1-2).
extension to all directions. 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.”

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.” It is perhaps most famously represented in the ye dhammā 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. This practice might also take the form of a more detailed analysis of the twelve links of dependent origination. It is significant that here in the Saddhus the practice of the discernment of dependent origination is framed not in relation to the analysis of various psycho-physical dhamma-s, but is instead presented within the rather gross conceptual framework of beings, actions, ethics and views. 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

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134 See SN 42.8 at SN IV 322 (T II 232a24-29; T II 425b18-23): “sa kho so, gāmaṇī, ariyasaṅkico evaṃ vigatābhijjho vigatābyāpādo asammālho sampājāno patissato mettāsahagatena cetasā ekaṁ disam pharīvā viharati, tathā dutiyaṃ, tathā tīriyāṃ, tathā catuttham. iti uddhamadho tīriyāṃ sabbadhī sabbattadīya sābbāvantaṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena ahyāpajjena pharīvā viharati.”

135 See SN 42.8 at SN IV 322 (T II 232a24-29; T II 425b18-23): “sa kho so, gāmaṇī, ariyasaṅkico evaṃ vigatābhijjho vigatābyāpādo asammālho sampājāno patissato mettāsahagatena cetasā ekaṁ disam pharīvā viharati, tathā dutiyaṃ, tathā tīriyāṃ, tathā catuttham. iti uddhamadho tīriyāṃ sabbadhī sabbattadīya sābbāvantaṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena ahyāpajjena pharīvā viharati.”

136 See for example SN 12.21 at SN II 27 (with a comparable parallel at T II 776a26-27): imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati. imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhāti.

137 See Vin I 40 (B5): “ye dhammā hetupphabhavā, tesāṃ hetuṃ tathāgato āha ! tesaṅ ca yo nirodho, evamvādā mahāsamaṅgo” ti //

138 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.

139 An abstract and somewhat scholastic description of the object of this practice can be found at Śrībh Jī II, p. 70-72: taretampratayataprattayasyasamutpādāḥ katamāḥ / yat riṣv adhvasu saṁskāramātraṇ dharmamātraṇ vastumātraṇ hetumātraṇ phalamātraṇ yuktipatātim yadutapēkṣāyukti kāryakaranayuktyopapattisadhanayuktyā dharmatuyuktya ca, dharmānāṃ eva dharmāhārakatvam niśkārakavedakatvam ca / idaṃ ucyata idampratayataprattayasyasamutpādālambanan //
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.

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 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.

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140 Saddhu II §7.21 (Ms 25b3): tannāsāt sarvaklesōpakleśasamyojanānuśaya-pratavasthānām nāso bhavati.
141 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 Nāṇamoli (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 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. In the second, our

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141 Chengshi Lun 成實論 (*Tatvasiddhiśāstra) of Harivarman, a text translated into Chinese in the fourth century CE (CBETA, T32, no. 1646, p. 310b15-17): ‘如經中說：譬如狗餓，血塗枯骨啮啮合食，邊謂為美。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 (kalpanāṁātṛakesu caṅṣurvilīneyeṣu). Men deceived by craving delight in the self because of ideation [based on] their own fancies, [which constitute] that very self (svcecaḥavitarkaṇaṁ manaivaṁmaṁ naṁ rāṁjayaṁti).

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 (vicārāsthī) 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 (abhirāpa) 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.”

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. 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

The similarities between this passage and the simile of the Saddhus are remarkable. Although it is impossible to prove, it may be that the śāstra being quoted by Harivarman is in fact the Saddhus.

142 Saddhus II 88.2-4, (Ms 25b4-7).
143 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.\(^{144}\) In its literary construction, this simile resonates with certain passages from the *Śadāyatana-vibhaṅgasūtra* (Śvi) of the Madhyamāgama.\(^{145}\) 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 Saddhus.\(^{146}\)

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 nīrṇāṇa (nairāṭikaparvataṁ smṛtyā), ‘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 nīrṇāṇa. 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].\(^{147}\)

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 (*sammārgacittotpāda*) and their fruition in nīrṇāṇa 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*).\(^{148}\)

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\(^{144}\) 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.

\(^{145}\) See Chapter 4, pp. 153-56.

\(^{146}\) Saddhus II §8.6, (Ms 26a4-6).

\(^{147}\) As with its employment in the title of the Saddhus, the employment of the adjectival prefix sad- in the compound *sammārga* is ambiguous. It remains a question whether such a usage is a cloaked reference to the aspiration for the attainment of full self-awareness 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 *sammārga* in the Saddhus 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” (*sarvāttānāgatasamyojaksambuddhadhāvanasammārgadesitāh*); 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 (*dhammakathika*), 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 (*samghārāma*). 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*.149

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 (*vijñānāhāra*).150 This shift in emphasis underscores the *Saddhsu*’s unique engagement with the practice of meditation (*āhyāna*), and highlights the way in which the cosmological and ontological framework of its doctrine constructs notions of karma.

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149 *Saddhsu* II §8.7 (Ms 26a6): *dhastyupamena yogācāreṇa bhavitavyam, na śvopamena.*

150 See, for instance, SN 12.11 at SN II 1 (T II 101c27-28) (B’): “cattāro ’me, bhikkhave, āhāra bhūtānam vā sattānam ūtiyā sambhavesnāma vā anugghahāya. katame cattāro? kabaṭikāro āhāra—ōlōrīko vā sukhumo vā— phasso dutīyo, manosāñcetanā tatiyā, viññānaṃ ca tathāṃ. ime kho, bhikkhave, cattāro āhāra bhūtānam vā sattānam ūtiyā sambhavesnāma vā anugghahāya.”

We also find another version of this list in the *Saddhsu*, at Ms 103b1 (D ya 316a7; T XVII 104b3-5), where *priti* 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 (sarvasamyojanānuśaya).

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 (iḥadharme), one who observes dharma-s among internal dharma-s uses the eye and, with unskillful attention, sees a visible form, focuses on [it] (nidhīyāpayati) 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 vidadhitī) [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.

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

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151 In this here teaching, one who observes dharma-s among internal dharma-s (iḥadharme dharmanupāsyādhyātmikeṣu dharmesu) | 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 adhyātmikeṣu dharmesu is simply an exegetical gloss of iḥadharme.

152 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 sāṃsāric or nirvānic, 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 (*sādhbhitumvikārabhātā*). They are: the stage of threshold [concentration], the [initial] first absorption (*anāgamyapratamadhyānabhūmyāntara*), 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 (*avagantu*) the door of *nirvāṇa* and for [the door’s] attainment (*samprāptaye ca*).\(^{153}\)

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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\(^{153}\) *Saddha II* §10.2, (Ms 27a3-4).
division into six states, as opposed to the traditional four of the canonical literature, accords with Vaibhāṣīka 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 (prāti), pleasure (suḥka) 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). 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). 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].”

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

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154 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 sītra 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.

155 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.

156 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.¹⁵⁷

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. 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.¹⁵⁷

A monk, therefore, upon

¹⁵⁷ Saddhsu II §10.6 (Ms 27b3-4).
¹⁵⁸ 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.\(^{159}\) 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 caśya bhavati nirvāṇam).\(^{160}\) Here we find the employment of yet another canonical pericope, one that is as ambiguous in its canonical usages as it is in the Saddhasu.\(^{161}\) This elliptical expression of our

\(^{159}\) 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.

\(^{160}\) The same statement was made at the end of the first chapter of the Saddhasu. See Chapter 1, p. 45, footnote 97.

\(^{161}\) Cf. Sn 4.7 at Sn 160; SN 1.46 at SN I 33 (S¹ 587 at T II 156a18-26; S²; 171 at T II 437a24-28); SN 35.95 at SN IV 74-76 (SÅ 312 at T II 90b1 and 90b15); AN 4.37 at AN II 39. The first SÅ 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，逮得安樂處。’時，彼天子復說偈言：‘久見婆羅門，逮得般涅槃，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。’

This is clearly not how the Saddhasu employs the phrase antike caśya 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 Māluṇkyaputtasota of SN (with a comparable parallel in SÅ) is perhaps most relevant to the practice context of the Saddhasu, since it presents the phrase (assa…) santike nibbānam in a discussion of cultivating awareness of sense experience. In this sātra, the phrase could be interpreted to refer to the actual attainment of nirvāṇa. However, the sense is ambiguous. A translation of the SÅ parallel displays this ambiguity (CBETA, T02, no. 99, p. 90a26-b16):

「見色不取相，
不染惡心愛，
不起於諸愛，
貪欲惡害覺，
小長養眾苦，
日種尊所說，
不染於諸法，
其心正念住，
其心不汚染，
不起於諸愛，
貪欲惡害覺，
眾苦隨損滅，
愛盡般涅槃，

“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.

“When one does not arouse cravings, the innumerable forms that arise, being understood as covetousness and enmity, cannot harm the mind.

“Diminishing suffering, one gradually approaches nirvāṇa. The Buddha has taught that nirvāṇa is devoid of craving…

“No desiring dharma-s, with correct knowledge and the abiding of correct awareness, his mind is not defiled and does not adhere [to them].

“When one does not arouse cravings, the innumerable dharma-s that arise, understood as covetousness and enmity, cannot destroy the mind.

“Abandoning suffering, one gradually approaches nirvāṇa. That nirvāṇa is devoid of craving has been taught by the World-honored One.
monk’s position raises a number of questions about the soteriological project of the *Saddhāsu*, 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 *Saddhāsu*, 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 *Saddhāsu*. 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 *Saddhāsu* is built upon an archaic model of the canonical *Śaddhātuvibhaṅgasūtra*. 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 *Saddhāsu*’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)

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. 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 Mulasarvāstivādins 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.2

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Some of Warder’s assertions need to be re-examined. First, it remains unclear whether the Saddhsu can be clearly aligned with the Mulasarvastivadins. 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.

Further, it remains a question whether the Saddhsu was produced in competition with the Mahayana or itself presents a literary form that underwrites a unique paradigm of Mahayana 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. 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 yogacara 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. Likewise, when Warder claims that “such a sutra was produced in direct competition with the Mahayainists at a time when the ancient sutra-s had become so much out of fashion,” he overemphasizes the divisions between Mahayainists and mainstream Buddhists, and overstates the unpopularity of the ancient sutra-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. 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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3 On the problem of an explicit distinction between the Sarvastivadins and Mulasarvastivadins, 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 Sarvastivada. 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.

4 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.

5 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 (anusay), fetters (samyojana), and mental defilements (klea), which would traditionally be forever absent upon such an attainment.

6 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 vehicule.’

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.9 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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8 This is an idea that Demiéville called attention to many years ago in his 1954 study of the Yogācārabhūmi of Saṅgharāṣā. Unfortunately, Demiéville was never able to return to his study of the Saddhusu. The appearance of the Sanskrit manuscript has served as a catalyst for scholars to revisit Demiéville’s astute observations about the yogācārabhūmi genre.

9 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.  

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.  

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.

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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10 It should again be emphasized that this assessment of the character of the early-middle Mahāyāna stands in direct opposition to Hirakawa’s 1963 theory of the origins of the Mahāyāna among stūpa cults dominated by the laity.

11 DREWES 2010a, p. 61.

12 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 sāstra-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 śātric enterprise must be seen as emerging in discourse with the śātric enterprise. The Mūlaṃadhyamakakārikā and the Ratnāvalī of Nāgārjuna and the Samdhinirmochanasūtra of the early Yogācāra-vijñānavādins serve as good evidence of the intimate entwinement 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 Pratyutpannabuddhasamuccayavasthitasamādhisūtra, which describes itself as the property of a paradigmatic community of practitioners.\textsuperscript{13}

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 Saddharmasūtra’s soteriological project, therefore, I conceive of the Mahāyāna as constituted by two conjoined ideas: 1. the Buddhas are the spiritual practitioners \textit{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.\textsuperscript{14} 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 Saddharmasūtra

With this fundamentalist understanding of Mahāyāna Buddhism in the background, I will now present a number of peculiar aspects of the Saddharmasūtra’s contemplative program that bring it to converge with the axiomatic principles of the Mahāyāna outlined above. While the Saddharmasūtra 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 (\textit{sarvajñāna}) of the fully self-awakened Buddhas. The Saddharmasūtra provides three compelling reasons for this interpretation. It contains 1. a narrative structure that posits the Buddha’s \textit{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 \textit{nirvāṇa} in the service of developing a radical and comprehensive

\textsuperscript{13} CBETA, T13, no. 418, p.911b15-16:

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五百年等今現在
常樂奉受是深經
於當來世亦復然
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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.”

\textsuperscript{14} For certain groups, such as those who transmitted the \textit{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 \textit{Prajñāpāramitā} texts, to emulate the Buddha meant to relinquish any phenomenal conception of narrative, reality, bodhisattvahood or buddhahood. Others still, such as the \textit{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 (\textit{laukika}) meditative states. On such practices within the \textit{Yogācāra} tradition, see SCHMITTHAUSEN 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.\(^\text{15}\) Yet in the frame story of the Saddhsu, the Buddha describes the aims of someone who practices according to the Saddhsu in the following way:

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\text{[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.}\n\]

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

\(^\text{15}\) 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, yam cintento ummādassā vighātassa bhāgīt assa.) The Pāli commentary glosses kammavipāko in the following way (Mp III 109 [B']): ‘‘The ripening of action’’ [means] the ripening of actions that are to be felt here and now etc. (kammavipāko ti dīphadhammanavedantāyādānān 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.’” (Bhagavan āha l tat kim manyase tvam Ānanda acintyā sa prajñā yā kuśala-mūlāni sarvajñatā-parināmena parināmayati l…Ānand(a) āha l evam etad Bhagavann evam etad saygata l acintyā sā Bhagavan prajñā paramācintyā sā Bhagavan prajñā yā kuśala-mūlāni sarvajñatā-parināmena parināmayati l)

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.

\(^{16}\) Translated based on Vesna Wallacue’s critical edition (in progress) of the first chapter of the Saddhsu. Ms reads (WALLACE AND DEMOTO forthcoming [Ms 2a7]): dharmmaṇa ca dharmmațata paśyaty adharmmaṇ ca cādharmmatas tadupasthitā ca # rvrdhāṃs copāsate l sa śramaṇo trayānām(m) # kāyavākkarmamankarvānām karmmaṇaḥcarytyupapatīvāpi kājnā bhavati l

Wallace emends: dharmmaṇaṇā 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 (vīgaṇyayati) 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.17

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.18

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 Saddhus to be a form of knowledge accessible only to a fully self-awakened Buddha. For example, in its section on knowledge (nāṇaṃ), 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...nāṇaṃ).19 A similar distinction is made in the Mahāvibhāṣā.20 Such

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17 Saddhu 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.” (tadāyathā maṇīr asāmgo vaidūryaḥ āsabho jātīmān accho viprasanno ‘nāvīlāḥ pancaṅgaraṅgike sāttre ‘ripitāḥ syān nte pīte lohite avadāte maḥājīṣṭe; tām cakṣuṣmān puraśo dyṛtā (jāntyād “ayaṃ maṇīr idaṃ sāttraṃ. sāttre maṇīr arpiṇo ‘stit’.) evar eva sa tasmat kāyān mānasam vuṭṭhapāyaṃ kāyam abhinirṇimitte rūpiṇaṃ manomayaṃ avikalam aḥtinendrayaṃ.)

18 This model of meditation on karma has no precedent in the canonical and scholastic literature predating the Saddhus, 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 Saddhus leans in the direction of Buddha-like knowledge.

19 Vibh 335-344. We find a less technical distinction made in a story from the Vinaya commentary (cited in LN 1949, p. 292), in which Dabbamallaputta distinguishes between himself as “one who has destroyed the fluxes” (khiṇaśavo) and the Buddha, who is “omniscient” (sabbahū). See Sp III 581.

20 In a discussion of the ten powers of the Buddha, the second of which is 素法集智, 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.’” "問宿住随念智生死智二乗亦有。何故唯佛建立力耶。答前說不可屈義等是力義。二乗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 (srāvaka) and those who follow the path of the Buddhas. The Saddhūs 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 brahmāna-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.

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 Saddhūs thus implicitly marks a distinction between the Buddha’s famous disciple Śāriputra and the yogācāra of the Saddhūs, 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 Saddhūs, 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.

This statement does two things. First, it generally marks off Buddhist practice—in contradistinction to the practices of other schools (anayatīrthikā)—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 Saddhūs, as the paradigmatic

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21 See, for example, MAKRANSKY 1997, pp. 109-126. Makransky describes the way that a text of the Prajñāpāramitā corpus, the Abhisamayālākāra, attempts to clearly distinguish specific modes of knowledge that are unique to Buddhhas.

22 See Chapter 1, p. 36.

23 Translated based on Vesna Wallace’s critical edition (in progress) of the first chapter of the Saddhūs. Ms reads (3b7): nāham anyat paśyāmi ya evam karmadharmavipakām anupaśyati yathā māmako yogācāro macchrāvakāh !

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 brahmāna-s, deities and humans—anyone other than the Tathāgata, the disciple of the Tathāgata, or one who has learned from them, who can satisfy the mind [of a questioner] with an explanation to these questions.” (nāham tam, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamashabrahmaniyā pañjāya sadevanuṣassya ya imesam pañhānam veyākaraṇena cittam ārādheyya, aṭṭhātra tathāgatena vā tathāgatasāvakaṇeva vā, ito vā pana suvitva.)

A passage more closely related to this canonical precedent can be found in the first chapter of the Saddhūs (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 (karmaphalavipākaññā).

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.24 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] (parināmaya) 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.25

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.26 The Saddhsu thus stands out as a rather

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25 Wallace and Demoto forthcoming (Ms 6b7-7a1; T XVII 6c16-20; D ya 95b5-96a1): sa yathā vīryārambhena yadi hīnāmadhyayotsṣāyam, pratipadbodhau pratipadmāyati, sa tāvādvidhā āva bhavati yadi śrāvakabodhau parināmaya, so rhan bhātvā parinirvāṇaya āva yadi madhyamāyam, bodhau parinirvāṇaya āva pratyekabuddho bhavati l. anuttārayām, samyaksambodhau parinirvāṇaya, samyak samyak samyak bhavati l. vidyācarānasanpannaḥ sugato lokavīda anuttāraḥ puruṣadamanasārathīḥ sāstā devānāḥ ca manusyaṁ buddho bhagavān bhavati l. hīnāmadhyayotsṣāyam | em.: hīnāmadhyayotsṣāyam Ms pratipadbodhau | em.: pratipadbodhau Ms tāvādvidhā | em.: tāvādvidhā

26 We find a similarly accommodatory approach to the three forms of awakening in the Mahāvibhāṣa (CBETA, T27, no. 1545, p.007a13-17): 「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 sāstra-s, such as the Yogācarabhūmiśāstra, 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 intermecine politics of a Buddhist culture heavily influenced by an emergent Mahāyāna ideology.

A third and final characteristic of the Saddhusu 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 sāṃsāric 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 (sāṃsāra) so as to cultivate the full range of experiential qualities that form the karmic package of a fully self-awakened Buddha. The Saddhusu’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 Saddhusu 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.27

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.28 But the somewhat enigmatic and elliptical phrase “nirvāṇa is close to

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27 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 và caṣṣūsā sarvadharmmānupāsyaḥ yogācāraḥ [i]ha mithyādṛṣṭivirahād asya samyagdarsināḥ sarvānarthāḥ prahṛtyante (I) saṃyojanānusāyā vā#ntbhavanti (I) nirvāṇam antike cāsya bhava(n)ti (I) dārthbhavati samsāra (I)…saddharmmasya nirvedhabhāgyaṃ pravrajyācittam utpadyate. tasyeyha (11a2) cittotpādād eva kusāldharmmapra(bodha)j (vāha) utpadyate yenāsau saṃyukto bhavati l‘pravāha ] em. after T and D; 善法流出 T; dge ba’i cho kṣī rgyun D: compare Saddhusu II § 7.10.

28 This moment of attainment might be correlated with what classical scholastic sources refer to as the practitioner’s accomplishment of the “path of vision” (darsanamārga), 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 Saddhusu, 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” (nirvedhabhāgyaṃ) is another indication that the Saddhusu’s description of the attainment of right view can be loosely associated with the darsanamārga, which traditional scholastic sources present as coming about with the aid of the four “dharma-s that lead to penetration” (nirvedhabhāgya dharmāḥ). In taking into account the larger structure of the Saddhusu,
“him” indicates instead that our practitioner has not quite touched upon the goal.29 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.30

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 Saddhāsu. 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.31 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:

However, we must consider the framework of practice presented in it as distinct from the models presented in classical Vābhāṣika sources, though the authors/redactors of the text were most certainly aware of such models.28 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 Saddhāsu’s definition of samyagdṛṣṭi here corresponds to a conception of that term that is unique to a Therāvāda discourse of the Majjhimanikāya, the Mahācattarīṣakasutta (MN 117 at MN III 72): “katamā ca, bhikkhave, sammadīthi? sammadīthih ‘p ahaṃ, bhikkhave, dvayaṃ vadāmi. attī, bhikkhave, sammadīthi sāsavā puññabhāgīyā upadhīvepakā. attī, bhikkhave, sammadīthī ariyā anāsavā lokuttarā maggaṅga. katamā ca, bhikkhave, sammadīthi sāsavā puññabhāgīyā upadhīvepakā? ‘attī dinnaṃ, attī yīṭham, attī hutaṃ, attī sakatadukkaṭānaṃ kammānaṃ phalam vipāko, attī ayaṃ loko, attī paro loko, attī mātā, attī piṭā, attī sattā apaṭṭārika, attī loka samaṇabrāhmaṇanā sammaggatā sammāpaṭipannā ye imaṃ ca lokaṃ paraṃ ca lokaṃ savaṃ abhiṇḍā sacchikatvā pاعدنت’ ti. ayaṃ, bhikkhave, sammadīthi sāsavā puññabhāgīyā upadhīvepakā.”

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 (puññabhāgīyā), and will ripen due to clinging (upadhīvepakā), and 2. 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 ANALAYO 2010c. We find a similar distinction in the Saddhāsu’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): 「問前一經說有四沙門。污道沙門豈四所攝。答四所攝。論預流向。然預流向有近有遠。近謂見道。遠謂此前預決斷分雖解脫分乃至正信而出家者。如契經說。有四種預流支。論親善士。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。故彼亦是初沙門也。」

Here we find a position that claims that even a defiled monastic (pollute沙門) can have right view, but it is a right view that is connected with the fluxes (有漏正見: *sāsavā samyagdṛṣṭi). 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.

As will be seen below, this use of the term antika in connection with nirvāṇa is repeated several times in the Saddhāsu. See also Ms 7a5 (T XVII 7a10; D yā 96b2); Ms 11a6 (T XVII 11a3; D yā 106b4-5); Ms 27b4 (T XVII 27a15; D yā 147a2-3); Ms 102a3 (T XVII 103a21-22; D yā 313b3).

On the use of this phrase in the early canonical literature, see Chapter 2, footnote 161.

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 Saddhāsu 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.

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4.2.17 That monk, repeatedly observing the impermanence of all constructions (sarvasaṃskārānityānupalāsañi), 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.32

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.33 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 (viśṭityante) 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.34

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.35

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:

32 Saddhsu II §4.2.17.

33 They are: the fetter of conformity (anunayasamyojana), the fetter of resistance (pratīghasyamyojana), the fetter of conceit (mānasasamyojana), the fetter of ignorance (avidyāsamyojana), the fetter of views (dṛṣṭisamyojana), the fetter of clinging [to precepts and vows] (parāmaśāsanyojana),33 the fetter of doubt (vicikitsāsamyojana), the fetter of jealousy (tṛṣyāsamyojana), the fetter of miserliness (mātsaryasamyojana), the latent defilement of craving for sensual pleasure (kāmarāgānusaya), the latent defilement of craving for existence (bhavarāgānusayo), the latent defilement of views (dṛṣṭyānusaya), the latent defilement of resistance (pratīghānusaya), the latent defilement of conceit (mānūsaya), the latent defilement of ignorance (avidyānusaya), the latent defilement of doubt (vicikitsānusaya).

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.

34 Saddhsu II §10.6.

35 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 samsāra 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/compilers/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 dharma-s among internal dharma-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 Śaṁjñāvāna 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 dharma-s."

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” (samyagpathaṁanyadarśanena), 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 Saddhus 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.

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36 Ms 87a5-87b1: punar api yogācāra ādyāyāmike dharmme dharmmānupapaśī viharati: eṣa so (’)nuparatotsāhoh bhikṣuḥ kṛcchātikṛchāsyā nārakevasya sāmjayānādyāsāvārückāiparyantaṁ karmmāṇar phalavipākena trayodaśaṁm bhāmyantaram ārādhāḥ. na ramyate māraviṣaye na tṛṣṇāvaśagato bhavisyati vyucchhetsyante sarvatāmābhānandhānā, na vaṅcyante mārasya viṣaye nītyābhārataḥ sa bhikṣuḥ. niravāśeṇānusāyasamyojanāni cchītva nirvāṇapuram anupravakeṣya. tasyotsāham oveksya bhaumā yaksā antartkṣacarānanm devānāṁ nivedayanti… sa ghaṭādāyānāṁ uchchādyaṁānāṁ samyagpathāṁanyadarśanena niḥsaraṇena lokottareṇa karmmadharmavipākākṣajena trayodaśaṁm bhāmyantaram ārādhāḥ…”

vyucchhetsyante ] em.; vyucchhetsyante Ms
anupravakeṣya ] 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
samyagpathāṁanyadarśanena ] em.; samyagpathāṁanyadrṣṭeṣaṇa Ms; yang dag pa ’i lam gzhain dang mi ’dra ba ’i lta ba D; 正行正道，正見不邪 T
schemes.\textsuperscript{37} It seems that the \textit{Sadhusu} represents a model of practice that bridges the \textit{śrāvakas} models and the fully developed Mahāyāna models.

A passage from the end of the fourth chapter of the \textit{Sadhusu} 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 \textit{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 (\textit{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 \textit{proximity of nirvāṇa}. Unflagging, he ascends the fifteenth stage, which comes about as a fruition (\textit{phalabhūtā}).\textsuperscript{38}

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 (\textit{phalabhūtā}) 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” (\textit{mārga}) and the second termed “fruit” (\textit{phala}). Here, however, the fifteenth stage comes about as the fruit of approaching (\textit{upetaya}) the “proximity of nirvāṇa” (\textit{nirvāṇāntika}). Discernment at the cusp of nirvāṇa functions as the catalyzing force of the meditative practice and spiritual progress of the \textit{Sadhusu}.\textsuperscript{39}

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\textsuperscript{37} For an example of such a fully developed model, see the \textit{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 \textit{Sadhusu} to such models, such a practice can also be dangerous. The \textit{Sadhusu} 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 \textit{Sadhusu}.

\textsuperscript{38} Ms 102a1-3 (T XVII 103a13-22; D ya 313a6-313b3): sa bhikṣu evaṁ sāksām cittaṁ anuvicārayate. vicārayiṣvā param khedam āpadyate. samsārāt sa narakabhīyaḥ sotisedhebhīyaḥ khinno, bhūya eva pretalokādhikataram param khedam āpanno duḥkham āryasatyam avaiti, duḥkhagāminī ca pratipadam avaiti, saṃmārgapratipadam copasampadam avaiti.

\textit{punar api yogyācāra ādhyātmike dharmme dharmmāṇapāsyā viharatī yathā: eṣa bhikṣu k(a)rmaparahalatavadārśā narakān saparivārān avalokityā, dvītyān gatīm avalokityā, saṃsāradaurāmyaṁ yathābhūtam paśyate, manasi pratiṣṭhāpayati yathā naiṣa vatsyate nirvāṇāntikām upetāyāv duḥkṣus. tasya \textit{anivṛttotsāhasya phalabhūtam paśicadasamam bhāmyantaram ārūdhā.}}

\textit{yathā: eṣa | punct.; yathāyaśe Ms} \textit{anivṛttotsāhasya} | em. after T D; \textit{nivṛttotsāhasya Ms}; \textit{spro ba mi idog ste D}; \textit{起精進力 T}

\textsuperscript{39} Reference here to the monk understanding the practice of the ‘true path’ (\textit{saṃmārga}) might also be interpreted as a tacit allusion to the path of practice leading to full self-awakened Buddhahood. The Chinese translators of the \textit{Sadhusu} 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, duḥkhagāminī ca pratipadām
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. 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:

<table>
<thead>
<tr>
<th>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 nirvāṇa. He does not dwell in the realm of Māra. Having understood this fact, the earth-going spirits inform the sky spirits…</th>
</tr>
</thead>
<tbody>
<tr>
<td>de ltar sbyin pa dang tshul khrims dang shes rab rnams kyi '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 / de dag rnas legs par mngon par mthong ba yin no / ji ltar dge slong de sa gzhan bcwa brgyad pa 'di la kun du gnas nas 'khor ba rnams thams cad nges par yid 'byung ngo ll mya ngen las 'das pa la spyod par 'gyur ro ll bdud kyi yul la 'dod par mi 'gyur ro ll gzhi de dag rnas rig par gyur nas kyang sa bla pa'i lha rnams kyis bar snang la rgyu ba'i lha rnams la mngon du shes par byed do ll…</td>
</tr>
</tbody>
</table>

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 nirvāṇa. He does not desire the sphere of Māra. Becoming aware of these causes, the earth-dwelling deities inform the flying deities…

avaiti, sanmārgapratipadā 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.” 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.

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 transcendent vantage point, and yet remain subtly connected to the fray.

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.

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42 CBETA, T17, no. 721, p. 209a4-7.

43 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 Saddharmasūryapasthāna(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/compilers/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 Nikāyabhāgini realm. In that exchange, Śakra describes the theoretical process of stream-entry, a Buddhist practitioner’s first taste of nirvāṇa.

2. “How, by the gradual method, does one bind the mind-monkey to a place on one’s own body? With what, leader (grāmanī), 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, [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 (sodasākāramatiś) and the explorer of the four noble truths (caturāryasyatavicāraṁ), 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

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44 Ms 213b4-229a5 (T XVII 187b12-202c11; D ra 233a4-268b5).
45 Appendix 5.2, §2-4 (Ms 223a3-223b3; TXVII 197a11-197b20; D ra 255b6-256b7).
(svasamvyttibhāvena). 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 (sarvapratkṛtyākāra). 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 samsāra. 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 samsāra. 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 (pūrvākāravikārakṣānti). 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 (kāyasākṣi’). 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.46 It reveals that if the authors/compilers/redactors of the Saddhasu 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 Saddhasu. However, it is precisely this meta-structure that gives the text its powerful comprehensiveness. The text

46 See, for instance, the Mahāvibhāṣa 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 *mandala* 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 Saddharmasmrtyupasthāna(sūtra) as Community: The Yogācāra Imaginaire

Introduction

Who wrote the Saddhāsu? 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 Saddhāsu. Even if we could locate this text in space, which we cannot, the kind of evidence available to richly understand that space is lacking.\(^1\) Hence, our only reliable way of understanding the community of people that produced and transmitted the Saddhāsu 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 Saddhāsu. 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 Saddhāsu. I conceive of these different aspects of the text as forming a set of ideas around which the textual community of the Saddhāsu 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 Saddhāsu was composed. I will do this by focusing on the second chapter of the Saddhāsu, 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 Saddhāsu 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 Saddhāsu’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.\(^2\) 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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\(^1\) The best guess about the region in which the Saddhāsu 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 Mahāvibhāṣa, Lin concludes that certain doctrinal aspects of the Saddhāsu 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 Saddhāsu 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.

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/compilers/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
yoggācāriya, and that the Saddhus alludes to this possibility in its representation of the yogācāra.3

There is a passage in the Salāyatanavibhaṅgasutta (Svi)4 of the Pali Majjhimanikāya that outlines three establishments of mindfulness (tayo satipaṭṭhānā), possessing which a noble person is a teacher (satthā) worthy to train others.5 This person is then referred to as ‘the supreme guide of people to be trained among the yoggācāriya-s.’ The entire summary (uddesa) passage of this discourse reads:6

“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 yoggācāriya-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 yoggācāriyaṇaṃ as ‘among the teachers of training.’7 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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3 Silk (2000, p. 281, note 60) writes: “The only exceptions to this absence of yogācāra and the like in canonical Pali seem to be due to wrong writings for the term yoggācāriya, a term apparently equivalent to yogācārya and meaning something like ‘groom, trainer.’ See AN iii.28.17, reading yogācāriyo, with variant yogācāryo. MN iii. 97.8 reads yogācāryo without variants...It is also extremely interesting that the term appears already in the Second Minor Rock Edict of Asoka in the form of yag[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.”

4 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 Fenbielu chu jing 分別六處經 (*Ṣaṭṭhyatanavibhaṅgasūtra; SVi).

5 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.

6 MN 137 at MN III 215-216 (T I 692b29-c5) (B): cha aṭṭhikāni aṭṭhānaṃ veditabbāni, cha bāhirāni aṭṭhānaṃ veditabbāni, cha viṇṇāmaṇāyā veditabbā, cha phassakāya veditabbā, atthārasa manopavicārā veditabbā, chattiṃsa sattapadā veditabbā, tatra idam nissāya idam pajahatha, tayo satipatthāna ya'd arivo sevati, ved arivo sevānaṃ satthā vanam anusāsitum arahati, so vuccati “yoggācāriyānaṃ anuttaro purisadammasāraṅhī” ti, ayam uddeso saḷāyatanaṇībhujangassa.

7 Unfortunately, the only surviving parallel version of this text, found within the Chinese translation of the (Mula-)Sarvāstivādin Madhyamāgama, does not clearly indicate whether an analog to the term yoggācāriya 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 Pali yoggācāriya was present in the original sūtra.
The term *yogga*cariya 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:  

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 yogga*cariyo *assadamma*sārathi) 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 *yogga*cariya 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 *Saḷāyatanavibhanga*sutta. Grammatically we can derive the word from the combination of the terms yogya and ăcārya. That is, the *yogga*cariya is a master (ăcārya) 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 *yogga*cariya with an animal trainer is standard.

The use of this term in the *Saḷāyatanavibhanga*sutta, 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 *Saḷāyatanavibhanga*sutta? Let us see the way the initial *uddesa* is later expanded in that text.  

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8 Ŋānamoli and Bodhi 1995, p. 956; MN 119 at MN III 97 (B²) seyyathāpi, bhikkhave, subhāmiyaṁ catumahāpathe ājahnāratho yutto assa ḍhito odhastapato; tam enam *dakkho yogga*cariya (yogga*cariyo PTS) 

assadamma*sārathi abhiruhirvā vāmena hathena rasmīyo gahetvā dakkhīnena hathena patoḍaṁ gahetvā 
yenticchakaṁ yadiccchakaṁ sāreyyāpi paccāsāreyyāpi; evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvita 
bahuḷkataṁ, so yassa abhiṅñāsacchikaraṇyassa dhāmmassa cittaṁ abhināmāmeti abhiṅñāsacchikiriyaṁ, 
tatra tatreva sakkhibhabbataṁ pāpunāti sati sati āyatane.

9 MN 137 at MN III 222 (T I p. 694a21-b10) (B²): “so vuccati yogga*cariyānam anuttaro purisasamma*sārathi” ti. 

iti kho panetām vuttaṁ, kiñ cetaṁ paṭicca vuttaṁ? hathhidomakena, bhikkhave, hatthidammo sārito ekam yeva 
disaṁ dhāvati—puraththimam vā pacchimam vā uttaram vā dakkhinam vā. *assadamma*kena, bhikkhave, *assadamm* 
sārito ekaṁ yeva disaṁ dhāvati—puraththimam vā pacchimam vā uttaram vā dakkhinam vā, godamakena, bhikkhave, 
godammo sārito ekaṁ yeva disaṁ dhāvati—puraththimam vā pacchimam vā uttaram vā dakkhinam vā. *tathāgata* 
hī, bhikkhave, arahatā sammāsambuddhena purisa*dammo sārito aṭṭha disā vidhāvati. rātā rātānī passati—ayaṁ 
ēkā disā; ajjhataṁ arupasāsāṁ buhiddhā rātānī passati—ayaṁ dutiya disā; subhan tveva adhimutto hoti—ayaṁ 
tatiya disā; sabbāso rātaspaiññānaṁ samatikkamā pañjīghasānānaṁ attaṁghamā nānattassānānaṁ 
amanassikārā “antanto akās” ti ākāsaṁñācayaṇaṁ upasampajja viharati—ayaṁ catutthi disā; sabbāso ākāsaṁñācayaṇaṁ 
samatikkamma “antanto viṅñānaṁ” ti viṅñānaññacayaṇaṁ upasampajja viharati—ayaṁ pañcāṁ disā; sabbāso 
viṅñānaññacayaṇaṁ samatikkamma “nattthi kiṁ” ti akiñcāññacayaṇaṁ upasampajja viharati—ayaṁ caṭṭhi disā; 
sabbāso akiñcāññacayaṇaṁ samatikkamma nevaṇaṁñāññacayaṇaṁ upasampajja viharati—ayaṁ satamaṁ disā; 
sabbāso nevaṇaṁñāññacayaṇaṁ samatikkamma, saññāvedayaṁnirōḍham upasampajja viharati—ayaṁ āṭṭhamaṁ 
disā. tathāgatena, bhikkhave, arahatā sammāsambuddhena purisa*dammo sārito imā aṭṭha disā vidhāvati, “so 
vuccati yogga*cariyānam anuttaro purisasamma*sārathi” ti. iti yaṁ taṁ vuttaṁ idam etam paṭicca vuttaṁ ti.

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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, the 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—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. 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

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10 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): 「想知減盡身觸成就遊，慧觀盡斷智」.

11 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 TI 744b10-20. Bodhi and Nāṇamoli translate this passage in the following way (BODHI AND NĀNAMOLI 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 (yogācariya) 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 yogācāriya, 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.12

The presence of the term yug[y]ācariyāni (also spelt: yug[ā]c[ar]īy[ā]ṇī) in one of Asoka’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.13 It is of course important to note that in the Asokan inscription, the term yug[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 Asoka. 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 yogācāriya is always valued positively.

The above suggestion about the connection between the canonical term yogācāriya 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:14

12 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].” (tasmād e’ta/c chrutvā yogācārayaiḥ yogācārayaiś ca upadeśe bhāvanāyām ca na viṣādah kartavya iit). 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.

13 The term yogācariya, as it is found in the Sāliyatanavihangasutta, 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 yogācāra 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.”

14 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 sixteen-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 twitting 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 (saṃkalpadisañcaya) and the drinks of desire (rāgāpāṇa). 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 (nairyānikaparvataṁ 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 twitting of birds stands for the calls of Dharma discusants. ‘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].

The resonance of this passage with the Saḷāyatanaviṇīhaṁgaśutta 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 yogacāraḥasti saṃghārūmam 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 Saḷāyatanaviṇīhaṁgaśutta for animals to be trained.

15 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).16 This is also a direct allusion to the Saññāyatanavibhaṅgasutta, 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 yogacāra-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 amuṣṭubh 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.17 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. 2.10.418

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. 2.10.719

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

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16 Ms 2a4 (T XVII 2a24; D ya 84a2).
17 See Līn (with the editorial help of Barea, 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 Saddharmanirupasthānasūtra (Līn 1946, p. 4):

\[ \text{saddharmacaritānāśvānapraśnāsūtra} / \]
\[ gāthāh samuddharisāvati lokanatafelparāh } (2) \]

(“I will extract the verses, which have the purpose of illuminating the world, from the ocean of extensive texts, the Saddharmanirupasthānasūtra.”)

18 Saddhsu II §2.10.4 (Ms 13b7).
19 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:20

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 (rajayate) in [sources of] excitement. He is eager (samrambhate) 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] (dvibhāgakuṣṭaṃśaṭṭō). Such a person is a [true] monk. 4.2.24.13

He has turned away from fine clothing. He enjoys (rajayate) 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 (mirāśa) 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.21

20 Saddhu II §4.2.24.9-15 (Ms 16b5-6).
21 Saddhu 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 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 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 (klešopakleša”).
He sees [all phenomena] equally (samadarśi), 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: 22

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

22 Saddhu 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. 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:

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

23 HAHN 1982.
24 Saddhus 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 Saddhus envisioned themselves as śāstrīṇ-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

Finally, the ideal ascetic monk of the Saddhus 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 (viparītaṁ tṛṇaiḥ samah). 5.2.12.18

I discussed the importance of the figure of the Dharma discussant in Chapter 2. In these two verses all of the ideals of the Saddhus 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 Saddhus 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. 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. 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

25 Saddhus II §5.2.12.14 (Ms 22a7).
26 Saddhus II §5.2.12.17-18 (Ms 22a7-b1).
29 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 Saḷāyatanavibhaṅgasutta for certain representations of the yogācāra found in the Saddhsu. To be more specific, it is actually a (Mūla-)Sarvāstivādin parallel to the Saḷāyatanavibhaṅgasutta, a version of which is preserved in Chinese translation under the title Fenbieliju ching 分别六处经 (*Saḷāyatanavibhaṅgasūtra [Śvi]), that would have been known to the Saddhsu yogācāra-s. Additionally, and even more prominently, the *Śadhātuvibhaṅgasūtra (Ch. Fenbieliju ching 分别六处经; 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 *Saḷāyatanavibhaṅgasūtra and the *Śadhātuvibhaṅgasūtra 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 *Saḷāyatanavibhaṅgasūtra and the *Śadhātuvibhaṅgasūtra, the Saḷāyatanavibhaṅgasutta and the Dhātuvibhaṅgasutta.30 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.31 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.32 This commonality between

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30 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.

31 Strictly speaking, only the Aranavibhaṅgasutta (Julushou wuzheng jing 拘樓瘦無靜經) and the Pañcattayasutta (Pañcatrayasūtra; lNga gsum pa) are structurally parallel with the ŚVi and Śādhi. 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.

32 MĀ 162-167 and 169-171 correspond to MN 132-140, although the ordering of the sūtra-s differs: MĀ 162=MN 140, 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=MN 136. 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 vīhaṅga 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. 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 Aṅgama 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 * Saḍdaṁyanāvibhaṅga-sūtra and * Saḍdaṁhātuśivibhaṅgasūtra, the list of eighteen mental activities (Pāli: manopavicāra; Skt. manovyabhicāra; Ch. shibayixing 十八意行; Tib. yid kyi nye bar rgyu ba bco bryad) can be found only in only one other place in the canon, as far as I am aware. These sūtra-s thus represent some of the earliest textual examples of meditations that are explicitly oriented toward the discernment (praṇāda) of dharma-s. 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 Vibhajyāvādins, and probably emerged in pre-sectarian times. 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. 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 * Saḍdaṁyanāvibhaṅga-sūtra and the * Saḍdaṁhātuśivibhaṅgasūtra, maintained their importance precisely because their form and content allowed them to bridge the gap between Sutrānta 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

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 Saṅkhrurupattisutta), within this Madhyamāgama grouping, as the content of this sūtra has much in common with the cosmological content of the Saddhūs.

33 Compare the uddesa-s of the two sūtra-s:
Svi (MN 137 at MN III 216): ‘cha ajjhattachāṇi ayatanāṇi veditabbāni, cha bāhiṁṇi ayatanāṇi veditabbāni, cha viṇṇāṇakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, cittaṁsa sattapadā veditabbā, tatra idaṁ nissāya idaṁ pājahatha, tayo satipaṭṭhāṇā yadariyo sevati yadariyo sevamāno satthā ganamanusāsitumarahati, so vuccati yoggācāriyaṇaṁ anuttaro purisadammasārathī’ ti. ayam uddeso saḷāyatanavibhaṅgassa.

Dhvi (MN 140 at MN III 239): ‘chadhāturo ayom, bhikkhu, puriso caphassāyatano aṭṭhārasa manopavicārā caturādhiṭṭhāno; yattha thitaṁ maṇḍassava nappavattanti, maṇḍassave kho pana nappavattamāne muni santoti vuccati, paṇiṁnaṁ nappamajjeyya, saccamannurakkheyya, cāgamanubraheyya, santimeva so sikkheyyā’ ti. ayam uddeso dhūṭivibhaṅgassa.
34 See AN 3.61 at AN I 173, the Tīthiyatanaasutta, in which we find an analysis of the six elements (dhātu), the six spheres of contact (phassaṇa), and the eighteen mental explorations (manopavicāra). A parallel of this sūtra, MĀ 13 at T I 435a24, omits mention of the eighteen mental activities.
35 Another classic example would be the Satipaṭṭhānasutta (Smṛtyupasthānastūtra; Nianchu jing 念處經).
37 On the possibility that some sūtra-s postdate the oldest Abhidharma texts, see BRONKORST 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 Saddhusu, 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 Saddhusu, particularly its second chapter, supports Cousins’ argument that early (and later) Abhidharma traditions were deeply tied to insight meditation practices.  

The foregoing discussion elucidates the central textual interests of the community that produced the Saddhusu: they were yogacara-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 Saddhusu, 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 Saddhusu represents the textual and practical core of the larger text, foundational to its ideological outlook and framework of practice. 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 Saddhusu, 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 Saddhusu is structured primarily on the basis of an old textual precedent: the canonical Śaddhātuvibhaṅgasūtra. 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 Saddhusu, we have Indic language testimony for this sūtra as it was transmitted within a (Mūla-)Sarvāstivadān milieu. Almost the entire first half of the second chapter of the Saddhusu is simply a presentation of textual material drawn directly from the Śaddhātuvibhaṅgasūtra. 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 Saddhusu, where we see that the single most important idea appropriated from the Śaddhātuvibhaṅgasūtra is the concept of

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38 Cousins 1996, p. 51: “After all, the subject of dhammas is precisely the subject of the fourth foundation/establishing of mindfulness: dhamma contemplation in regard to dhammas (dhammesu dhammānupassana). In other words, the concerns of the early abhidhamma 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 abhidhamma-based in their orientation.”

39 Elsewhere I have argued, based on a text-critical analysis of the Saddhusu, 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 Saddhusu. See Stuart forthcoming-b.
prajñādhiṣṭhāna, 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 (adhiṣṭhāna), while the Saddhsu lists all four but develops only one: prajñādhiṣṭhāna. 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. This difference is presented in the table below, which schematically displays the relationship between the canonical sūtra and the second chapter of the Saddhsu.

Table 4.1: Prajñādhiṣṭhāna in Saddharmasmṛtyupasthāna(sūtra)

<table>
<thead>
<tr>
<th>Second Chapter of the Saddhsu</th>
<th>*Ṣaḍḍhātuviḥaṅgasūtra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frame story</td>
<td>Opening Summary (uddeśa)</td>
</tr>
<tr>
<td>4 foundations (adhiṣṭhāna) (brief list)</td>
<td>6 elements (brief list)</td>
</tr>
<tr>
<td>Seclusion</td>
<td>6 spheres of contact</td>
</tr>
<tr>
<td>18 mental activities, with karmic results</td>
<td>18 mental activities</td>
</tr>
<tr>
<td>4 foundations (brief list)</td>
<td>4 foundations (brief list)</td>
</tr>
<tr>
<td>The foundation of discernment</td>
<td>The foundation of discernment</td>
</tr>
<tr>
<td>earth element</td>
<td>earth element</td>
</tr>
<tr>
<td>fire element</td>
<td>fire element</td>
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<tr>
<td>wind element</td>
<td>wind element</td>
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<td>water element</td>
<td>water element</td>
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<td>space element</td>
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<tr>
<td>consciousness element</td>
<td>consciousness element</td>
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<tr>
<td>-feelings</td>
<td>-feelings</td>
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<tr>
<td>-contact in relation to feelings</td>
<td>-contact and feelings</td>
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<tr>
<td>-immaterial realms (equanimity)</td>
<td>-immaterial realms (equanimity)</td>
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<tr>
<td>-body-bound feelings</td>
<td>-body-bound feelings</td>
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<tr>
<td>-life-bound feelings</td>
<td>-life-bound feelings</td>
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<tr>
<td>-feelings in relationship to sense-doors</td>
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<tr>
<td>-various types of feelings</td>
<td></td>
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<tr>
<td>-abandoning of craving; relinquishment of the fetters (sanyojana) and latent tendencies (anuṣaya)</td>
<td></td>
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<tr>
<td>-feeling as dependent on the mind</td>
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<tr>
<td>-the aggregate of perception</td>
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<tr>
<td>-the sense-spheres (āyatana)</td>
<td></td>
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<tr>
<td>-four aspects of cause and effect</td>
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<tr>
<td>-knowledge of what is and is not Dharma</td>
<td></td>
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<tr>
<td>-ignorance and ideal freedom</td>
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</tbody>
</table>

40 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 (adhiṣṭhāna).
41 See also Appendix 4, in which I synoptically present the relevant sections of the Saddhsu alongside the three relevant versions of the Śaḍḍhvi.
The dangers of the flow of existence
- absorption, destruction of mental
defilements (kleśa)

- 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

- envisioning the hell realms…

The centrality of the foundation of discernment to the second chapter of the Saddhāsu indicates that both the notion of foundation (adhiṣṭhāna), as it is used in the *Ṣaddhātuvibhaṅgasūtra, 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: adhiṣṭhāna) 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, Katāyana, is bound by the clinging of attachment (upadhi);[42] that is, it relies on existence and non-existence. If one does not engage these clippings of attachment, [which come about] due to a standpoint (adhiṣṭhāna), an adherence, a latent tendency of mind, he does not hold to, establish (nādhitoṣṭhāti) 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, Katāyana, is right view.[43]

Here I follow Bhikkhu Bodhi, who translates the term adhiṣṭhāna in this sūtra’s Pāli parallel as ‘standpoint.’[44] 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

[42] Attachment (upadhi) [Here we might also understand the term upadhi in the sense of the five aggregates.

[43] Nidsa 19 at Nidsa168-169: upadhyupādānavinibaddho ’yaṁ katāyana (60.1) loko yad uṭṭisitāṁ ca niṣrito

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 adhiṭṭhāna is employed in the *Saṭṭhātuvihaṅgasūtra. The four foundations of discernment (prajñā), truth (satya), relinquishment (tyāga), and quiescence (upaśāma), as elucidated in the *Saṭṭhātuvihaṅgasūtra, 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 (adhiṭṭhāna) 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 *Saṭṭhātuvihaṅgasūtra, and once in the Saṅgītisūtra of the Collection of Long Discourses. 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 *Saṭṭhātuvihaṅgasūtra. So, it seems that the locus classicus for the concept of adhiṭṭhāna, in the sense of four wholesome foundations of practice, is the *Saṭṭhātuvihaṅgasūtra.

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 *Saṭṭhātuvihaṅgasūtra. 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 *Saṭṭhātuvihaṅgasūtra, 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 (pāramītā) developed by the Theravādins, we find that one of the ten is “foundation” (adhiṭṭhāna), often interpreted to mean determination.47 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 Dhātuvihaṅgasutta. 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:48

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

45 See also, for example, the Mettassutta of the Suttanipāta (Sn 1.8 at Sn 26), where a practitioner is encouraged by the Buddha to “establish awareness” (saṭṭhātuvihaṅgasūtra).
46 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 Gāndhārī language: http://www.gandhari.org/a_manuscript.php?catid=CKM0017 (last accessed on May 20, 2012).
47 The ten pāramītā-s of the Pāli tradition are: 1. generosity (dāna), 2. ethical training (sīla), 3. renunciation (nekkhana), 4. discernment (paññā), 5. effort (viriya), 6. patience (khanti), 7. truth (sacca), 8. foundation[s] (adhiṭṭhāna), 9. loving kindness (mettā), and 10. equanimity (upekkhā).
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 Dhātuṭvibhaṅgasutta. 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 Dhammapāḷa’s treatment it comes last as the culminating element of a bodhisatta’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:51

49 Cf. the Aṣṭasāhasriṅkā Prajñāpāramitā T 224 at T VIII 434b6-7: 了一口气。般若波罗蜜於五波罗蜜中最尊。 (“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): sarvajñātā-parināmīta-kuśala-mūlātva prajñāpāramitā pañcānāṃ pāramitānāṃ pūrvattamā na vyākā parināyikā | anena yogenātargaṭāḥ pañca-pāramitāḥ prajñāpāramitāyām evānanda saṭ-pāramitā-paripāramitābhavacanam etad tathā pāramitāyām (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.

50 This grammatical analysis suggests that we can take the compounds with -adhiṭṭhāna as either karmadhārāya-s or tatpurusa-s.

51 Sv 10.311 at Sv III 1022-1023 (B’): adhiṭṭhānāti ti. ettha adhit ti upasaggamattam. athato pana tena va tiṭṭhanti, tattha va tiṭṭhanti, thānom eva va tuṁmaṃsuhitthāsānāṃ purissānaṃ adhiṭṭhānaṃ, paññā va adhiṭṭhānaṃ paññādhiṭṭhānaṃ. ettha ca paṭhamena aggaphala-paññā. duṭṭhena vacca-saccam. ṭatiyena āmisapariccāgo. catutthena
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. 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

“The foundations (adhitthānī).” Herein “adhi” is merely a prefix [that adds nothing to the meaning of the word thāna]. 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 (tamtaungādhikānāṁ). 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] 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 Müsikabhaya.

kilesāpasamo kathito ti veditabbo. paṭhamena ca kammassakatapāṇāṁ vipassanāpāṇāṁ va ādiṁ katvā phalapaṇāṁ kathitā. dutiyena vacṣasacam ādiṁ katvā paramathasaccam nibbānam. tatiyena āmisapariccāgam ādiṁ katvā aggamaggena kilesapariccaggo. caṭṭathena samāpattivikkhambhitte kilese ādiṁ katvā aggamaggena kileśvāpasamo. paṭihādiṭṭhānena va ekena arahattaphalapāṇāṁ kathitā. sesehi paramathasaccam. saccādiṭṭhānena va ekena paramathasaccam kathitam. sesehi arahattapaṇāṁ ti müsikabhayathero āha.

52 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 titkā’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 Saṅgītiparīyāya, an early Abhidharma treatise of the (Mūla-)Sarvāstivādins,\(^{53}\) we find the following appraisal of the four foundations:\(^{54}\)

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 Puṣkaraśārin (chijian 池堅): “Monk, you should know the supreme foundation of discernment; namely, the knowledge of the destruction of the fluxes.\(^{55}\) 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 Puṣkaraśārin: “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 Puṣkaraśārin: “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 Puṣkaraśārin: “Monk, you should know: the mind

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53 The Saṅgītiparīyāya is a commentary on the canonical Saṅgītisūtra of the (Mūla-)Sarvāstivāda Dirghāgama. For a brief description of the Saṅgītiparīyāya, see FRAUWALLNER 1995, pp. 14-15. For a more elaborate treatment, see STACHE-ROSEN 1968.

54 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。答如薄伽梵於彼六界記別經中為具壽頂堅說。苾芻當知。最勝慧處。調漏盡智。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。答如薄伽梵於彼六界記別經中為具壽頂堅說苾芻當知。最勝諦處。謂不動解脫。譯者。譯如實法。譯者。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。答如薄伽梵於彼六界記別經中為具壽頂堅說苾芻當知。先所執受無智無明越正路法。今時應捨應變應除棄。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。答如薄伽梵於彼六界記別經中為具壽頂堅說苾芻當知。貪染懲心令不解脫。瞋染懲心令不解脫。癡染懲心令不解脫。苾芻當知。此貪懲癡無餘永斷變除棄愛盡離染永滅涅槃。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。」

55 Compare MN 140 at MN III 245 (B'): tasmā evam samannāgato bhikkhu ātītā paramena paññādhīpāhānena samannāgato hoti. esa hi. bhikkhu. paramā ariyā paññā yadidañ: sabbadukkhakhaye ṅañatā.

MĀ 162 at CBETA, T1, no. 26, p. 692a11-13: 「比丘！是謂比丘第一正慧，謂至究竟滅証，離盡離比丘成就於彼，成就第一正慧處。」

D mgon pa ju 40b3-40b5: de ltar mthong zhes de ltar shes na 'dod pa'i zag pa las sems nram par grol bar 'gyur la! srid pa dang ma rig pa'i zag pa las sems nram par grol bar 'gyur zhes nram par grol ba'i ye shes mthong bar 'gyur te! bdag gi skye ba zad do! tshangs par spyod pa bsten te! bya ba byas so! srid pa! 'di las gshan mi shes so zhes bya ba bar 'gyur ro! dge slong shes rab can nrams kyi 'nag nas mchog ni zag pa zad pa'o! de'i phyir de dang Idan pa'i dge slong shes rab kyi byin gyis brlabs mchog dan Idan par 'gyur ro!
that is afflicted by craving (tan feito) 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 *Śaddhātuviḥbhaṅgasūtra*. 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. 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 *Saddhū*. 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:

Even for the noble Śārādvata, 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)

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56 FUKITA 2009.
57 HAHN 1982, pp. 124-128:
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 (ātmakāmaṁ) 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 (adhisthānāni) for the awakening of the bodhisattva. [What] other authority [might there be]? Who is superior to the Jinas 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 (adhisthāna), 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 (bodhipakṣikadharma), 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. The relevant passage, which deals with how a practitioner arouses the initial thought of full awakening (bodhicitta), is lengthy.  

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58 Fujita 2009, p. 117.
59 Jaini 1959, pp. 192-197:

atha tad ādyam bodhicittaṁ bodhisattvānāṁ dādihāreṇa katham iva draṣṭavyam? naital laukikena vastunopapādayitum śakyam / kasmā? yataḥ
Now, how should one properly (dādharyena) 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:

[228] yugāntavāyuṇā meruh vahñinā varuṇālayah |
    vaṃśaṃ dāhṣaya vajram avikāri tu tan manah //
    kim paryāpannam, katarat, kati prakāram, kim purassaram, kasmin vē ka ko vē tad utpādayati? ity etad apadiśya–

[229] kāmāptam śaṣṭhajam tredhā kṛpāśraddhāparamparam |
    buddhotpāde naarah śtrī vē tad ādyam cīttam aśnute //
    tat khalu bodhicittam ādyam kāmadhātuparyāpannam eva | śaṣṭhajam manodhātujam ity arthaḥ |
    triprakāram upapattilāḥbhīkam śrūḍhāmayaṃ cintāmāmayam cēti | kṛpūparassareṇa śrūḍhābhāhulena ca manaskāreṇa |
    sampravuktam | buddhotpāda eva nāsati buddhāśāsane | manuṣyo vē śtrī votpādayati nānā iti |
    tasyāsya bodhibhāṣṭhāṃtyasya cīttarānasya sarvadhātugavyāpibuddhāvatmahā-vrksāṅkūrābhīvyṛddhaye |
    bhūṃjīlasekādhihetuprayāsthashthānyān prajñādicitraṇhāṭhanaparivārān pāramitādyān guṇaṃ |
    vakṣyamāṇātuṃ tvarāpi bodhisattvāḥ kramaṇābhivyasyati |
    katham punah kramaṇa dānādīpāramitānāṃ paripārīr bhavati? tatra tāvat- |
    [230] sarvebhāya sarvadā sarvam vada ṅa dānapāranam /
    prathama khalu asamkhṣye ye vartamāṇo bodhisattvāḥ na sarvasmaī nāpi sarvam na sarvadā dadāti / dviṣtye |
    sarvasmaī sarvadā na tu sarvam / tṛtye sarvaṁ sarvasmaī sarvadā ca prayacchatī / ityā dānapāramitā paripārīná |
    bhavati |
    maran ‘pi damātyāgaḥ śīlaṣyotkṛṣṭa ucye //
    yadā punah prādipayitāṃ daṇḍaṇādīpādikṣāpadaṃ na kṣobhayati, ityā śīlapāramitā paripārīnā |
    veditāvya | kruṇādīrājadhūtabhūkṣikṛṣṭāścādīrādhāhyāḥ |
    [231] vṛtyāsaḥ tisvasamstutyaḥ dhīyaḥ vajrapamāt param /
    bhagavantam khalu tisyam samyakṣambuddhaṃ ekayā gathayā ekapadena sthītvā saptāham abhiṣṭhuvataḥ |
    śākyamunī vṛtyaparāmitā paripātānā nava ca kalpāḥ pratyudvartitaḥ |
    praṇāpāramitaḥ yā tu vajrapamāt samādhe urdhvam kṣayājñāne paripārīr bhavati / |
    ‘parvām kṣayājñāne paripārīr vidyāte’ // |
    ity āgamah |
    atra punah “ksāntidhīyānapāramite śīlapraṇāiparipārēvānāhāṃ” iti vaibhāṣikāḥ |
    vinayadharavaiḥbhyāṣikāς tu vinaye ca tatarah pāramitāḥ paṭhanti |
    atra punah kecid buddhavacane bahiṣṭṛtabuddhayaḥ prāhūḥ- “ha hi piṣṭakatraye bhagavatā |
    bodhisattvamārga upaṇḍitaḥ “” ta evam vyāhārayāḥ // bhṛntā hā itaḥ ṇa avabhavataḥ / yasmat |
    [232] tripuṃyaṇaśaṃkṣaṭvāyāṣyāṃ tālābhāpāyaśeśaḥ |
    tātāḥ caturdhīṣṭhānām saptaśaddharmāśasanam //
    [233] saptayogās trayahskandhā śrīśākṣaḍaṇḍaḥ ca deśitaḥ |
    tātāḥ pāramitaḥ cāpi caṭara dvinayodīḥ //
    [234] bodhipakṣaḥ ca koṭhoktāḥ saptatrimśat svayambhuvā /
    hetavāḥ sarvabodhiniṃ trividhā mrdutādbhīḥ //
    [235] tasmān na bodhimārgo ‘nyah śatrādipīṣṭakatrayay /
    ato ‘nyo iha yo brāyat sa bhaven mṛrabhāṣitaḥ // |

60 The term dādharyena 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 however also emend the text to read dādhāryena, 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 Tiṣya. For discernment (dhiyo)\(^61\) beyond the adamantine concentration.

The perfection of effort of Śākyamuni was fulfilled after praising the Blessed Tiṣya, the fully self-awakened Buddha, for seven days with a single verse while standing on one foot. Nine eons came to pass (pratyūdāvarittitā) [fulfilling this perfection].

Beyond (urdhvam) the adamantine concentration of the perfection of discernment, there comes about fulfillment with respect to the knowledge of destruction (kṣayajñāna).

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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\(^61\) 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 pada.
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.\footnote{According to Fujita (2009, p. 117), these three bases of merit are dāna, śīla and bhāvanā.} 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.\footnote{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): “satt’ ime, bhikkhave, saddhammā, katame satta? saddho hoti, hirtmā hoti, ottappt hoti, bahussuto hoti, āraḍḍhavāṭrīyo hoti, satimā hoti, paññavā hoti. ime kho, bhikkhave, satta saddhammā” ti.} (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].\footnote{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.} (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)\footnote{For an alternate and rather free translation of the final verses (232-235) presented here, see Jaini 2002, pp. 103-104.}

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 (bodhicicitta), 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 Dhammapālā’s early seventh century commentary, and allows us to see that such a relationship was part of a pan-Buddhist trend.\footnote{Jaini (1959, p. 134) suggests a tentative date of 450-550 CE for the Abhidharmadīpa and its commentary.}

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 Buddhism. However, the disparate historical positionings of the *Ratnāvalī* and the *Abhidharmadīpa* raise the question of whether they are in fact speaking to each other.\footnote{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.}

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 *Saddhso* 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
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 (ṣrāvaka, 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 (parināmaya) the qualities he cultivates towards any one of these specific goals. 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 (parināmaya) 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 caryāparināmanā l 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 (Damoduolu chanjing 達摩多羅禪經 [Bybh]), 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 (jiefangbian 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. Florin Deleanu, on the other hand, suggests that the text is coherent as a whole, and was produced at one time.

68 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 (parināmaya) 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 cakravārī).
69 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).
70 Yamabe 1999, p. 73.
71 Deleanu 1993.
Based on the material preserved in the Saddhsu, which is probably older than the Yogācārabhūmi of Buddhasena, 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:

Seeing with the fixed attention of luminous knowledge, he perfects the five types of fulfillment. The first is the body. The second is the meditation object, [when] the sign of concentration 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). The characteristics of the ten meditative spheres are apprehended. One is endowed with the [wholesome] roots 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 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 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 or stages of meditation in conjunction with ten spheres of meditative practice 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 nirvāna. It is quite likely, therefore, that in the Ratnāvalī passage

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72 Deleanu (1993) dates the Bybh to approximately 400 CE and suggests that it represents the practices of Kaśmīri yogācāra-s.
73 CBETA, T15, no. 618, p. 319b25-c3:

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「明智決定觀　具足五種滿
一身二境界　定相善周遍
第三憶念滿　修行喜眠捨
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　久遠礙滅滅
能令意清淨　無垢如虛空
如是諸功德　一切悉究竟」
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74 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.\(^7\) 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.\(^76\)

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.\(^77\) 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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\(^7\) It is interesting to note that toward the end of the Pusa jianshi hui 菩薩見實會 of the so-called Ratnakūta 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 Śikṣa 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 śrāvakā path.

\(^76\) Though never stated explicitly in the Saddhsu, it is also possible that its practitioners may have considered themselves as previously prophesied to full self-wakening 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 ANÁLAYO 2010a. Análayo 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.

materialist frameworks of thought.\textsuperscript{78} 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.\textsuperscript{79} 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 Saddhasu, 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.\textsuperscript{80} Within the earlier strata of textual traditions available to scholars, this process is best exemplified in the various versions of the *Smṛtyupasthānasūtra* (Pāli: Satiapṭhānasutta; 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.\textsuperscript{81} 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 Mahāsatiapṭhānasutta 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 Saṅgītīparyāya and Dharmaśāntika, in which Abhidharmic ideas are substantiated through references to sūtra texts. Among the scholastic ābhidharmika-s, this process is best exemplified in the Mahāvībhāṣa, 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

\textsuperscript{78} See, for instance, COUSINS 1984, GETHIN 1992, and ADAM 2002.

\textsuperscript{79} 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.

\textsuperscript{80} This basic trend in the history of Buddhism has been emphasized by SCHMITHAUSEN 1976b and 1981, VETTER 1988, and GOMBRICH 1997.

\textsuperscript{81} 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/compilers/redactors of the Saddhusu can be placed. The Saddhusu, 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 Saddhusu 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 Saddhusu 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 Mahāvibhāṣa. It is interesting, therefore, to see that the Saddhusu’s culture of textual production does not follow the scholastic format of argument and scriptural citation. Rather, the Saddhusu 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 Saddhusu 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 sāstra-s, and when early Mahāyānists were writing radically new sūtra-s, the Saddhusu 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 sāstric queries and cosmological descriptions.

It is here that I would like to bring our discussion of the Saddhusu 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). 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. However, this tradition must be quite a bit older than that, and recent manuscript evidence from Gandhāra confirms this. 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 (anutpādajñāna) of dharma-s. We have

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82 As I show in Chapter 1, the Saddhusu 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 Šādhi, for instance, is no doubt quite archaic.

83 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.

84 T 224. Seishi Karashima (2011) has recently produced a comprehensive critical edition of this text with extensive notes on the various extant parallels.

85 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.86

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.87

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.”88

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86 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.

87 Saddhsu II §1.4.8-1.5.3 (Ms 12b4-7).

88 §1.5.1-1.5.3 ] Cf. the Dharmacakrapravartanadharmanaparyaśya (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 Saddhusu, 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.\(^{89}\) Thus, by refining his spiritual practice the meditator amasses spiritual power, eventually culminating in supreme knowledge of the entire universe.\(^{90}\) This is how discernment is envisioned by the Saddhuṣa yogacāra-s.

In the case of the Aśṭasāhasrikā, 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 Aśṭasāhasrikā displays this goal:\(^{91}\)

\(^{89}\) Paul Harrison (1995a, p. 64) gives great importance to this “shamanic” aspect of Buddhism, arguing that “the role of the Sangha 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 de-emphasizes 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 Saddhusu, 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.

\(^{90}\) 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.”

\(^{91}\) WOGIHARA 1932, pp. 255-257 (cf. T 224 at T VIII 434c21-435a20; Karashima 2011, pp. 92-96); yatra khalu punah kauśika kula-putro vā kula-duhitā vā imām prajñāpāramitām likhitvā pustaka-gataṁ kṛtva pājā-paramātramānaṁ sthāpayisyati pājāisyatyā tatra kauśika ye kecī cāturmahārājakāyikaḥ devesu deva-putrā anuttarāyām samyak-sambodhau samparasthitās te ‘pi tatrāgaṇtavyaṁ mānyasyante/ ‘pi tatrāgaṇayaināṁ prajñāpāramitāṁ pustaka-gataṁ pṛeksīṣyante vandīsyante namaskṛisyante udgrahāṣṭrasyante dhārāvāsyante vācāhīśyante pravṛttavāsyante deśyāhīśyante upadekṣyante uddekṣyante svādhīṇyasyante prekṣya vandītvā namaskṛtya dhārāvācyatvā paryāvāpya pravṛttavā pravṛttavā deśādvītavānuśīdittāvā svādhīṇyāya punar eva prakramavāyam mānyasyante/ evam ye kecī kauśika trayasthrīṣṭe devesu deva-putrā ‘pi kecī kauśika yāmeṣu devesu deva-putrā ‘pi kecī kauśika yāmeṣu devesu deva-putrā ‘pi kecī kauśika yāmeṣu devesu deva-putrā ‘pi kecī kauśika yāmeṣu devesu deva-putrā ‘pi kecī kauśika yāmeṣu devesu deva-putrā ‘pi kecī kauśika yāmeṣu devesu deva-putrā ‘pi kecī kauśika yāmeṣu devesu deva-putrā...
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-awareness 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 Yama’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-awareness 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.’

Just as with the deities of Brahma’s retinue, whichever deities among the deities who are ministers of Brahma…among the great
brahmās… 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-
peripient 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-awareness,
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. In
the Aṣṭasāhasrikā, however, the text is self-referential, making it clear that it is in fact the sūtra

pravartya deśa yitvopadīśoddīṣya svādhīṇya yam punar eva prakramitavyam mamsyante// mā te 'tra kauśikaivaṁ
bhūd yathā brahma-kāyikā ēve / yathā brahma-kāyikā ēvaṁ ye 'pi kecī kauśika brahma-purohiśeṣu deva-putrāh peyālam / ēvaṁ ye 'pi kecī kauśika mahā-brahmāsāṃ partībadhaṁ apramāṇābhaṁ abhāsvareṣu partītas-
śuḥṣeṣu apraṃaṇaḥ-śuḥṣeṣu śubha-kṛṣṭe suabhrārakeṣu punya-prasaveṣu bhṛhat-phaleṣe asamjñīṣātvateṣu avṛheṣu
atapeṣu sudṛṣeṣu sudarśanesu// ye 'pi kecī kauśika ākānīṣṭheṣu deva-putrā anuttarāyāṃ samyaksambodhau
samprasthitān te 'pi tatrāgyantavyam mamsyante te 'pi tatrī 'āgatyaināṁ prajñāpāramitāṁ pustaka-gatāṁ
prekṣiṣyante van disyante namaskāryanty udghrāṣyanty dhāraṇayantī vā caṇyanty paryavāyaṃ vanta
pravartayanty deśayanty upadekṣyanty uddeksyanty svādhīṇyantī prakṣyanty vanditvā nama skṛtyodgrhya
dhāraṇītvā vācayitvā paryāpyya pravartya deśayitvopaddhoddīṣya svādhīṇya punar eva prakramitavyam
mamsyante //

92 Here it is again worth noting the allusion to the Dharmacakra-pravartananadharma-pancharāya, 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.

93 Compare, for instance, MN 120 at MN III 99-103, the Sāṅkhār-upapattisutta, and MĀ 168 at T I 700b24-701b22,
the Yixing jīng 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 Saddhashu 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-wakening. A passage from the Aṣṭasāhasrikā, in which a Bodhisattva engages in the apotropaic practice of banishing a demon (amanusya), illuminates this point:

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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-wakened 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

94 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.


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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 dharma-s of non-retrgression, he gives rise to excessive pride and looks down on them. Therefore he does not visit, frequent, serve, or support 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 Saddhus §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. In the Saddhus, 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 Saddhus 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 Saddhus 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 Saddhus 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 Saddhus’s vision.

95 Support (pariprokṣayati) ] This verb is puzzling here, and the translation is tentative. Pariprokṣayati literally means “to sprinkle.”

96 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.⁹⁷ 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 Māra’s tricks, the fault of conceit.⁹⁸ This reflects a fear of corruption from within, not ‘corruption without,’ and highlights the social problems of a bodhisattva identity. In contrast, the Saddhus 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 Saddhus 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

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⁹⁷ 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 śātric example of a strategy to categorize Māra, see Śrīh J’ II, p. 266.

⁹⁸ 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，亦不於彼間念，亦不於中央念。色亦無有邊。菩薩亦無有邊。色與菩薩不可得，不可得。一切菩薩不可得，不可得。何所是菩薩? 般若波羅蜜何從說？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: *evaṃ ukte āyuṣmān subhūtir bhagavantam etad avocat—buddhanubhāvād bhagavan l āpi nu khalu punar bhagavan pūrvāntato bodhisattvo nopaiti aparāntato bodhisattvo nopaiti madhyato bodhisattvo nopaiti t tat kasya hetor nopaiti? rāpaparyantarataḥ hi bodhisattvāparyantarataḥ veditavyāḥ, evāṁ vedanāsaṁśijñā samāskārāḥ l vijñānaparyantarataḥ hi bodhisattvāparyantarataḥ veditavyāḥ l rāpam bodhisattva iti nopaiti l idam āpi na nidvaye nopalabhyate l evāṁ vedanāsaṁśijñāsanākārāḥ l vijñānam bodhisattva iti nopaiti, idam āpi na nidvaye nopalabhyate l evāṁ bhagavan sarvāḥ sarvathā sarvam bodhisattvadhammarḥ anupalabhamāno nāham bhagavan taṁ dhammar samanupassāyami yasyaṁnaṁmadheyaṁ yaduta bodhisattva iti l prajñāpāramitāṁ āpi na samanupassāyāmi nopalabhē l sarvajñātāṁ āpi na samanupassāyāmi nopalabhē l saḥ ‘ham bhagavan sarvāḥ sarvathā sarvam dhammar anupalabhamāno ‘samanupassāyaś katuṁha dhammar dhammaṁ katuṁha dhammaṁ katuṁha dhammaṁ ¬vadisāyāmi anuśāsīyāmi?’

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 Yogacāra-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 Yogacāras and, in their most extreme philosophical moments, posited a theory that all phenomena are simply mind (citamātra) 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.99 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.100 For instance, in discussing the historical trajectory of several early yogacārabhumī texts, including the Yogacārabhumī of Buddhasena mentioned above, Florin Deleanu writes:101

The fact that Vijñānavāda sources, especially Asaṅga’s Yogacārabhumī-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 [Yogacārabhumī of Saṅgharāksa] and [Yogacārabhumī of Buddhasena] do not commit themselves to viññaptimātratā 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 [Yogacārabhumī 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 yogacāras branch at an early date and evolved in quite a unique way.

In this assessment of the relationship between “Śrāvakayāna yogacāras” 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 Yogacārabhumī of Buddhasena and the Saddhsu themselves suggest

99 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.
101 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. 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 viññānavaḍa ideas that are present in texts such as the Yogācārabhūmi of Buddhhasena. 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 viññānavaḍa ideas, as it is formational for more recent studies of the Yogācāra-viññānavaḍa tradition. This theory originates in his seminal work on the Yogācārabhūmiśāstra carried out in the 1960s and 70s. Based on a single brief passage in the Śrāvakabhūmi, Schmithausen argues that the origin of viññānavaḍa 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:

“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.

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102 Yamabe 2009.
104 Śrībh J’ II, pp. 52-54: kathan cā revata, bhikṣur yogī yogācāraḥ pratirūpā alambane cittam upanibadhānī / iha revata, bhikṣur yad yad eva jīveṣaṃ vastu vicetukāno bhavati, pravicitukāno parivitarkayitukāno pariṇāntmamasyitukāmah, taci ca tena prāpan eva dṛṣṭaṁ vā bhavati, śrutām vā mātaṁ vā viññātām vā / sa tad eva dṛṣṭaṁ adhipatiṁ kṛtvā śrutām mātaṁ viññātām adhipatiṁ kṛtvā samāhiṁsabhiḥumikaṁ manuṣātāreṇa manuṣhīkaroti / vikalpayati adhimucyate / sa na tad eva jīveṣaṁ vastu samaviḥitaṁ sanmukhitibhiṁ paśyati api tu tatpratirūpākam asyatpadyate tatpratibhāsaṁ vā, jñānamātraṁ vā, dārśanamātraṁ vā, pratīṣṭhaṁmātraṁ vā, yadālambanam ayaṁ bhikṣur yogī yogācāraḥ kālaṁ kālaṁ cittam sanśāmayati, kālaṁ kālam adhiprajña dharmavipāsanyādham yoṣaṁ karoti / evam hi sa revata, bhikṣur yogī yogācāraḥ pratirūpā alambane cittam upanibadhānī //

yadālambanam ēm. to yad alambanaṁ
adhiprajña ēm. to adhiprajñaṁ
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 Śrāvakabhūmi passages to which he looks for the earliest evidence of a shift in the direction of an idealistic vijñānavāda do not really present even a partially formed conception of cognitive constructionism.\(^{105}\) 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 vijñānavāda 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 vijñānavādin-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.’\(^{106}\) However, this helps little when we want to get to a more nuanced understanding of the development of a vijñānavāda 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 (abhiññā) achieved in meditation, endemic to the canonical tradition, point towards idealism and are just a step away from a vijñānavāda 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.”\(^{107}\) 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 vijñaptimārata—that 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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\(^{105}\) Schmithausen 1976, p. 240. For a critique of the notion that the Yogācāra-vijñānavāda 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 vijñaptimārata 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-vijñānavāda philosophy among groups of practitioners for whom the mind was as real as any other dharma. His critique also does not take into account the problematic of mind-matter interaction that underlay the need for a vijñānavāda 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.

\(^{106}\) See, for instance, Deleanu 2006, pp. 172-176.

\(^{107}\) Schmithausen 2005, p. 51.
traditional canonical texts can be interpreted through the lens of vījñānavāda 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.\[109\] 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:\[109\]

[Objection:] As they say, “He trains thus: I will breathe in calming (passambhayam) 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 vījñānavāda 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 yogācārā-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.\[110\]

\[109\] 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 Mahāvibhāṣa’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.”

\[110\] KUAN 2008, p. 73; Paṭis I 185-186: iti kira: “passambhayam kāyasankhāram assasissām” ti sikkhati, “passambhayam kāyasankhāram passasissām” ti sikkhati. evam sante vātāpaladdhiyā ca pabhāvanā na hoti, assasappassassāni ca pabhāvanā na hoti, āṇāpānasattvā ca pabhāvanā na hoti, āṇāpānassatāsamadhissa ca pabhāvanā na hoti; na ca naṁ taṁ samāppattidhi samāppajjanti pi vijñhahanti pi…

…pathaṁ nāṃ olārika assāsapassassāṁ pavattanti. olārikāṁ assāsapassassāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi olārikā sattvāsappassāse, atha paccā sukhumakā assāsapassassā pavattanti. sukhumakāṁ assāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassānāṁ nimmittam sattvāsappassāse attha paccā sukhumakakāssāsapassassānāṁ nimmittam sattvāsappassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi sukhumakakāssāsapassassāsā pavattanti. sukhumakakāssāsapassassānāṁ nimmittam suggahitattā sumanaskatattā sāpadhārītattā niruddhe pi "
Here it is important to note the difference between the meditation contexts presented in the Śrāvakabhūmi passage and the Paśisambhidāmagga passage. While the Śrāvakabhūmi passage speaks of a ‘counterfeit object’ (pratirūpālambana) rather generally, referring to it as “whichever knowable object a monk desires to discern,” the Paśisambhidāmagga 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 Paśisambhidāmagga 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.111

of this text. Cousins (1996, p. 51) follows Wader in dating the text to between the late third century and early second century BCE.

111 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 panāhām, āvuso, appattā lokassa antam dukkhassa antakiriyam vadāmi, api ca khvāhām, āvuso, imasmiṇ yeva byānamatte kalevare sasāñhimhi samanake lokaḥ ca paññapem lokasamudayaḥ ca lokanirodhaḥ ca lokanirnodhaṁ ca patipadan” 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.”}

In SĀ, where the reference to a carcass or body (kadevara) 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 this 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.”

The Ēkottarīkāgama 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 vijñānavāda 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.\(^{112}\) 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 yogaśāra-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 vijñānavāda 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 śastraic proofs, that these fundamental ideas would have to be subject to the withering rigors of philosophical analysis. For this reason, the privileging of śastraic 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 vijñānavāda project.

Those who study the intricacies of a fully developed śastraic mind-only (vijñāptimātratā) 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 vijñānavāda turn have very old roots. Further, the philosophical problematic that engendered the need for an assertion of vijñānavāda — the problem 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 vijñānavāda philosophy was still in its developmental stages. Below, I argue that it is among yogaśāra communities such as those who produced the Saddhsu that we should look for the more developed roots of vijñānavāda thought.

\(^{112}\) 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.

It is also worth pointing out that even in more developed Yogācāra-vijñānavāda sources, such as Vasubandhu’s Pañcaskandhaka, we find reference to the state of the fundamental consciousness (ālayavijñāna) as “adhering within the body” (Li ET AL. 2008, p. 17: ālayavijñānatvam punah sarvabtijālayatām ātmabhāvālaytanimitatām kāyatāntām copādāya).
To begin our analysis of the incipient *vijñānavāda* elements of the second chapter of the *Saddhasu*, we must once again point out that its basic structure owes everything to the canonical *Ṣaḍḍhātu*vibhaṅgasūtra. 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’ (*vīṇāṇam yeva avasissati; weiyouyushi 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 (*kāyapariyanti kam vedanaṇṭ; shoushenzuihoujue 受身最後覺; *lus kyi mthar rig cing tshor ba*).¹¹³ The liberatory experience is also seen to occur from within the realm of the consciousness element.

As discussed in Chapter 2, the *Saddhasu* 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 *Saddhasu* 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 (*acyutaṇ*) state. 2.10.¹¹⁴

¹¹³ 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.

¹¹⁴ *Saddhasu* 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/compilers of the Saddhusu. The text posits a mediating, organizing function for the mind-element, and a fundamental originary relationship between the mind-consciousness element and all sense-experience. 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 manahpūrvaṅgāmā verse as a support for this doctrinal development. Here we see scriptural authority being brought to the aid of scholastic innovation.

Only the mind experiences their sphere(s) of experience.” (pañcimāṇi, brāhmaṇa, indriyāṇi nānāvisayāṇi nānāgocarāṇi na aṭṭhamaññassa gocaravisayam paccaubhonti. katamāni pañca? cakkhundriyam, sotindriyam, ghānindriyam, jīvindriyam, kāyindriyam. imesaṁ kho, brāhmaṇa, pañcamaṁ indriyāṇo nānāvisayāṇo nānāgocarāṇaṁ na aṭṭhamaññassa gocaravisayaṁ paccaubhontānaṁ mano paṭisaraṇaṁ, mano va nesaṁ gocaravisayaṁ paccaubhonti” ti.)

Also compare the Pāḷi 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, 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 (paṭhamasamanāḥāro) 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.’”

(...tattha katamā manodhātu? cakkhuviññānadhātuṁ uppaṭijjīvī niruddhasamanantarā uppaṭijjati cittaṁ mano mānasāṁ hadayamāṇāṁ mano manāyatanāṁ manindriyaṁ viññāṇam viññāṇakkhandho tajjā manodhātu; sotaviññānadhātuṁ... pe... ghānaviññānadhātuṁ... pe... jīvaviññānadhātuṁ... pe... kāyaviññānadhātuṁ uppaṭijjīvī niruddhasamanantarā uppaṭijjati cittaṁ mano mānasāṁ hadayamāṇāṁ mano manāyatanāṁ manindriyaṁ viññāṇam viññāṇakkhandho tajjā manodhātu; sabbadhammesu vā pana paṭhamasamanāḥāro uppaṭijjati cittaṁ mano mānasāṁ hadayamāṇāṁ mano manāyatanāṁ manindriyaṁ viññāṇam viññāṇakkhandho tajjā manodhātu, ayaṁ vuccati “manodhātu.”

...tattha katamā manovijñānadhātu? cakkhuviññānadhātuṁ uppaṭijjīvī niruddhasamanantarā uppaṭijjati manodhātu. manodhātuṁ pā uppaṭijjīvī niruddhasamanantarā uppaṭijjati cittaṁ mano mānasāṁ... pe... tajjā manovijñānadhātu; sotaviññānadhātuṁ... pe... ghānaviññānadhātuṁ... pe... jīvaviññānadhātuṁ... pe... kāyaviññānadhātuṁ uppaṭijjīvī niruddhasamanantarā uppaṭijjati cittaṁ mano mānasāṁ... pe... tajjā manovijñānadhātu. mano na paṭicca dhamma ca uppaṭijjati cittaṁ mano mānasāṁ hadayamāṇāṁ mano manāyatanāṁ manindriyaṁ viññāṇam viññāṇakkhandho tajjā manovijñānadhātu. ayaṁ vuccati “manovijñānadhātu.”)

If we were to interpret the Saddhusu in conformity with the doctrine presented here, we would probably have to read the phrase manovijñānadhātuṁ uppaṭijjīvāṁ as a tatpurusa compound rather than as a bahuvrthi adjective. 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.

It is worthwhile here to refer to a passage from the *Mahāvibhāṣa*, 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 *Saddhdu yogācāra*-s and a certain set of *yogācāra*-s known to the *Mahāvibhāṣa*:\(^{118}\)

Question: Does the activity of the five consciousnesses beginning with the eye manifest without interval? Answer: The masters of yoga (*yujia* 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.\(^{119}\) The masters of the Abhidharmaśastras teach that the activity of all the five consciousnesses beginning with the eye is able to arise beyond it, to the entire world of things. While Agostini’s work is impressive, in interpreting the practice context, the authors/compilers/redactors of the *Saddhdu* indicate that, like later *vijñānavāda* exegeses (see AGOSTINI 2010, pp. 15-20), the sense of *dharma* in this verse should be understood to underline the importance of karma and its result for the attainment of liberation.

Gilio Agostini (2010) presents a comprehensive discussion of the *manahpūrvaṃgamā* 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 *dharma* in this verse should be understood to mean action. The employment of the stanza here in the *Saddhdu* indicates that, like later *vijñānavāda* exegeses (see AGOSTINI 2010, pp. 15-20), the authors/compilers/redactors of the *Saddhdu* considered the sense of *dharma* 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 *Saddhdu*, 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.

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\(^{118}\) 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。若不爾者違根縁說。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 *Mahāvibhāṣa*. It remains difficult, therefore, to fix a definitive date for the opinions presented here.

\(^{119}\) Compare Vibh 320-321 (B'): na aññamaññassa samanantarā uppajjantī ca cakkhuviññānassa uppamassamanantarā stayed in the text.

The masters of the Abhidharmaśastras teach that the activity of all the five consciousnesses beginning with the eye is able to arise beyond it, to the entire world of things. While Agostini’s work is impressive, in interpreting the practice context presented by the *Saddhdu*, 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.
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 Mahāvibhaṣā 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.120 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].121

This passage allows us to get more specifically at what is only enigmatically described in the Mahāvibhaṣā. 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 Saddhusu, 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 (manaśyatana), and we can therefore conclude that the mind model of the Saddhusu yogācāra-s differs from that of Vasubandhu and the Abhidharma masters of the Mahāvibhaṣā.

It can also hardly be denied that the doctrine presented in the Mahāvibhaṣā as the position of certain yogācāra-s overlaps to some extent with the Saddhusu’s position. The one striking difference between the two doctrinal formulations is that in the Saddhusu 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 Mahāvibhaṣā, 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.122 So, we find in the second chapter of the Saddhusu 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.

120 Here the masters of yoga are apparently attempting to define mind-consciousness in its role as immediately preceding condition (samanantarapratyaya).

121 Akbh I.17, p. 11: nanu ca sad vijñānakātyā vijñānakṣandha ity uktaṃ / atha ko ‘yam punas te bhīyo ‘nyo manodhātuḥ / na khalu kaścid anyaḥ / kim tariḥ / teṣām eva, 

ṣaṇṇām anantarāttatmā vijñānāṃ yad dhi tān manasā / (17ab)

yad yat samanantarāniruddhām vijñānāṃ tan manodhātur ity ucyeta / tadyathā sa eva putro ‘nyasya pitā bhave, 

tad eva phalam anyasya bṛjāṃ iti /

122 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 Buddhāsena*. This passage comes precisely at the same moment in the text’s treatment of element meditation (*dhātuprayoga*) as the above-cited passage from the *Sadhyasu* does in its treatment of element practice.\(^{123}\)

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 *adhīsthāna*). [This] was taught by the World-honored One.\(^{124}\)

The mental affictions of desire and pride (*ṭṛṣṇā and *māṇa*) all arise here [in the mind]. This body, composed of many subtle [particles] (是身衆微合), is a figment, [like] space, and is without a ruling principle. It is not the self, it is not a living being (衆生). Being deluded, one takes [the body] to be truly existent.

This passage goes a little further than the one from the *Sadhyasu* 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 *adhīsthāna*) is a direct allusion to the *Sadhyātuśāṅgāsūtrā*. This affinity between the *Sadhyasu* and the *Yogācārabhūmi of Buddhāsena* serves as evidence of a sustained tradition of element meditation based in the canonical *Sadhyātuśāṅgāsūtrā*, 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 *Buddhāsena Yogācārabhūmi* *yogācāra*-s were the only evidence for incipient *vijñānavāda* ideas in the *Sadhyasu*, 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.\(^{125}\) In this section of the text, therefore, we see a move in the direction of an explicitly

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\(^{123}\) CBETA, T15, no. 618, p. 318, b20-27:

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\(^{124}\) *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 什鈷毘, with clear traditional doctrinal elements, whereas the statement that follows is a rather more innovative idea.

\(^{125}\) 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:126

Because of the condition of distance, this sound has arrived—be it [the result] of good action (karmasobhana), subtle or gross, desirable or undesirable.” [He] experiences the sound that has arrived, conceives [it] (sasnevatayati), discriminates [it] with perception, cognizes it with mind-consciousness, feels it with feeling, and explores it with expectation (kamkṣayā vicrayati). While attending to (abhiniṣayamāna) 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 (pratisamvedayati): “There is no sound here with its own existence (svabhava) [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 (anvesya) 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 discriminantly examines [it] in this way.127 “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’ (samkalpamātrakam 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 Saddhus’ eighth stage of practice.128 There, similar statements are made about objects cognizable to the eye being simply cogitation (kalpanātramās caṣnavījnayeṣu), and a comparison is made with a greedy dog.129 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.130

Finally, in the seventh stage of the Saddhus—as touched on in Chapter 2—we find an important set of similes, which I believe to presage a viññānavāda 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.131

126 Saddhus II §5.2.4-1-5.2.5.2 (Ms 21a5-21b1).
127 He discriminately examines [phenomena] in this way (prakāro ’yam prataveksyate) ] Literally: “This method is discriminately examined.”
128 See Chapter 2, §2.8.
129 Saddhus II §8.2-8.4 (Ms 25b4-26a2).
130 Saddhus II §8.2 (Ms 25b5): tṛṣṇāvācitāḥ puruṣāḥ svecchāvitarkenaivaṁśaṁ raṇjayat.
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 disciple, 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 painter132 or his disciple, produce intentions (adhimukti-kara) and [thus] generate beings on the perfectly clear ground of the three realms, the firm (drḍha) 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 (yoniṣāṣā) 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 (pṛṭākṛta) 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 (tribhāmyavastha): [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 (tadāśrīta). The action of the mind, like a painter, [also] paints [images] in the sphere of

132 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 Saddhusu. Similar compounds can be found at several other places in the Saddhusu. See, for instance, Saddhusu II §5.1.5.2 ("buddhadharmadarśanashravacā"). 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 (dṛḍhayashā). 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 (dhyanabhūmi).

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: cīttamātrām idām yaṁ ādām traidhātukam, which many have cited as an example of an early vijñānavāda 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 vijñānavāda 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 Buddhāsena 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 Sadāḥs, shows that the Sadāḥs yoğācarā-s were engaged in practices that undergird an incipient vijñānavāda urge.

What the above passages reveal is that the meditative experiences of the Sadāḥs yoğācarā-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 yoğācarā-s who produced the Sadāḥs were

133 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. 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 invisible and intangible 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 (upalabdhī) of sense spheres, which are [both] visible and tangible and invisible and intangible?

This question arises in the context of the discernment of the sphere of dharma(-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 dharma-s remains a structuring principle of the text. By marshaling a series of metaphors, the text defrays the problem, without ultimately solving it. 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. 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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134 See Chapter 2, §2.5.2.
135 Saddhsu II §5.2.10.
136 This is a standard characteristic even of more developed viññānavāda texts.
137 Saddhsu II §§2.11.1-4. See Chapter 2, §2.5.2, p. 106.
138 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 *vijñānavādin*-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 *Saddhvu* *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 *vijñānavāda*. What is important to note here is the contrast between the *Saddhvu*’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 *vijñānavāda* ideas within old *yogācāra* communities. In the *Saddhvu* we find a wealth of support for Schmithausen’s theory that the ideas leading to a *Yogācāra-vijñānavāda* philosophical turn were likely rooted in actual meditative practices and experiences. As for Deleanu’s clear distinction between the old *yogācāra*-s and the *vijñānavāda* Yogācāras, he is looking at the historical material retrospectively, with glasses tinted by later śātric notions of what *vijñānavāda* entails, and a rather rigid idea of what might qualify as ‘clear instances of *Vijñānavāda* theories.’ He therefore does not allow for the possibility that the groundwork for what was later heavily worked out in the śātric context may have been well laid long before. The material cited above from the second chapter of the *Saddhvu*, 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/compilers/redactors of the *Saddhvu* 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, Mahākāśyapa, questioning another famous disciple, Mahākāśyapa, about the dangers a bodhisattva faces while practicing in the fifth stage (*bhūmi*):

> 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

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139 Senart 1882-97 1.120 (I have repunctuated the passage): evam ukte āyuśmān mahākāśyapa āyuśmantam mahākātyāyanaṃ uvāca: “ye, bho jinaputra, bodhisattva bodhāye prāṇidhentī te katibhiḥ ākāraḥ pañcamāyāṃ bhūmau vartamānāḥ sāsthyāṃ bhūmau vivartantī?” evam ukte āyuśmān mahākātyāyanaḥ āyuśmantam mahākāśyapam uvāca: “caturbhi, bho jinaputra, ākāraḥ dhutadharmadharā bodhisattvā bodhāye ye prāṇidhentī pañcamāyāṃ bhūmau vartamānāḥ sāsthyāṃ bhūmau vivartantī. katamehi caturbhi? 1. samyaksambuddhānuśāsane pravrajitā yogācārehi sārdham sambhuvam kuryanti. 2. āstamake dhutavedanāggṛddhā bhāvanā uttrasanti. 3. śaṃathavipāsyatā-bhāvanābhuhālaḥ ca abhiktāṇaṃ viharanti. 4. ālāmbanālaṃbhancitaṃ hetuṣu parikalpenti. ye hi keci, bho, dhutadharmadharā bodhisattvā bodhāye prāṇidhentī pañcamāyāṃ bhūmau vartamānāḥ sāsthyāṃ bhūmau vivartantī sarve te imehi caturhi ākārehi vivartensuḥ vivartantī vivartisyanti vā iti.
spoke to the venerable Mahākāśyapa: “Friend, son of the conqueror, bearer of pure practices, 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 in the eighth [mental state of initial liberation], they fear cultivation of the bodhisattva path. 3. They constantly dwell cultivating calm and insight. 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

\[ dhutadhammadhara \] Silk suggests this be emended to *dhutaguṇadhara, after a suggestion by Schmithausen. This is an interesting idea, but unnecessary as dhutadhammadhara 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?): *suntātha me bhikkhavo sāvayāmi vo, dhammam dhutam taṁ 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?): *slakathā dhutadharmā, kammaṭhānāni e’ eva sabbāni. cariyāvidhānasahito, jhānasamāpattiññihāro, and its ṛtkā, which comments (Spk-pt B’ I 18): ‘dhutadharmma’ ti piṇḍapātikāṅgādayo terasa kilesadhunanaka-dhamma. Thus it seems the dhutadharmma, at least in the Pāli commentarial tradition, refers explicitly to the practice of dhutasuddha (Pāli: dhutāṅga). This idea is also implied in the Dhammakasutta, although the notion of specific ascetic practices known in traditional lists was likely not yet developed in this stratum of textual material.

\[ dhutavethanāgṛddhā \] Here we should understand dhuta in the sense that it is used in the passage from the Suttoniṇīpata cited in the previous footnote. That is, it is a thing (dhamma) that is pure (dhuta), free from defilement, and ought to be cultivated.

Jones’ (1987 [1949], pp. 94, footnote 4) suggestion to resolve the compound as ‘bhāvanā-abahulahā, so as to derive a desired negative meaning, is problematic, and seems to me to be a rather inferlicentious 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 ‘srāvaka’ 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 aṣṭamakā mental state mentioned in the Mahāvastu, and the eighth mental state of final realization described in Sanghakāsa’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智慧，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): *āyuśmān mahākāśyapo āyuṣmantam mahākāśyapam uvāca: “ye ime, bho jinapatra, satvā samyaksaṃbodhāye praniñhento te te katiḥhir ākārahi śaṣṭhīyāyaḥ bhūmau vartanānāḥ saṃtāmāyāḥ bhūmau vivartanta” iti. evam ukte āyuśmān mahākāśyapana āyuṣmaṇaḥ mahākāśyapam uvāca: “dubhi khalu, bho dhutadharmadharā, ākāraip bodhisattāvā bodhāya praniñhento śaṣṭhīyāyaḥ bhūmau vartanānāḥ saṃtāmāyāḥ bhūmau vivartanti. katamehi dubhi? śaṃjñāvedita niruddhahasamāpatti ca śravanti yasminś ca kāle samyaksaṃbuddhā savapariprīṇāya ‘āthaḥ mahāmāṃ sāmkart’ iti devatāṁ satkṛta avahitaśrotā śrīvanti, ye hi kecid, bho dhutadharmadharā, bodhisattāvā śaṣṭhīyāyaḥ bhūmau vartanānāḥ saṃtāmāyāḥ bhūmau vivartensi vivartanti vivartisyanti vā sarve imehi dubhi ākārehi vivartanti vivartensi vivartisyanti” iti.

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141 dhutavethanāgṛddhā ] Here we should understand dhuta in the sense that it is used in the passage from the Suttoniṇīpata cited in the previous footnote. That is, it is a thing (dhamma) that is pure (dhuta), free from defilement, and ought to be cultivated.
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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.\textsuperscript{143} 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.’\textsuperscript{144} 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.

\textsuperscript{143} Silk 2000, p. 286.

\textsuperscript{144} 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 (āramyaka) or of cemeteries (śmāśānikas). Doing away with the rigorous rules of asceticism, they are professional solitary 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.”

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.”
“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.\(^1\)

Visuddhimagga, 3. Kammaṭṭhānaggahaṇanīdesso, 42

The foregoing pages attest to the remarkable nature of the Saddhamsnṛtyupasthāna(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 Saddhamsu 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 Saddhamsu 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 Saddhamsu, 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.

\(^1\) My translation is adapted from Nānāmoli 1999 [1956], p. 97. Vism 97 (B’): “ācariyo no, āvuso, uju ājñiyo. so attano dhammantevāsikassa santike taṭṭikāya nistīvā ‘mayham kammaṭṭhānaṃ katheṭ’ ti āha. anucchaviko, āvuso, therassa arahattamaggo” ti. evarūpānaṃ gantho palibodho na hoti 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 Saddhusu, 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 obliterator outlook in which all categories and their interconnections fall away. They mediate the conceptual and the non-conceptual within a regime of practice.  

These elements of the Saddhusu’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 Saddhusu 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 Saddhusu’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, transcendentally above the fray of the battle while at the same time immanently cognizant of its details.

These central elements of the Saddhusu 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 Saddhusu, a world with a logic of its own and a

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sophisticated understanding of ethics, mental life, and spiritual cultivation. When understood in all its complexity, the Saddusu 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 Saddusu 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 Saddharmaśṛtyupasthāna(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 Saddharmasmṛtyupasthāna(sūtra)
Bcrit  The critical edition of the Dam pa'i chos dran pa nye bar gzhag pa (See Appendix 2)
T  Taishō volume XVII, sūtra no. 721, Zhengfa nianchu jing 正法念處經: p. 17, c13-p. 19, b23 (see Appendix 3)
DhsC  Dharmasamuccaya (Caube ed. 1993)
DhsC(kha)  Caube’s record of the readings of a Dharmasamuccaya manuscript kha employed for his edition
DhsL  Dharmasamuccaya (Lin, Bareau, de Jong, and Demieville ed. 1946, 1969 and 1973)
DhsLC  refers to readings and verse numberings common to DhsL and DhsC.
DhsL(J)  refers to readings suggested by de Jong in the Appendices of DhsL (1969 and 1973)
DhsL(Ms)  Lin’s record of incorrect readings of the Dharmasamuccaya manuscript he employed for his edition
DhsMs  readings of the Dharmasamuccaya attested in NGMPP manuscript No. 5-153, Reel No. B22/23.
DhsMsC  refers to readings of the Dharmasamuccaya common to DhsMs and DhsC.
DhsMsL  refers to readings of the Dharmasamuccaya common to DhsMs and DhsL.
DhsMsLC  refers to readings of the Dharmasamuccaya common to DhsMs, DhsL, and DhsC.
corr.  correction
conj.  conjecture
em.  emended
n.e.  no equivalent in
om.  omitted
punct.  punctuated
reg.  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

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 ² in Ms and indicates a space upon which the scribe found it impossible to write.

Psi stands for a maṅgala symbol ॐ.

| stands for a daṇḍa.

\ stands for a slashed daṇḍa ।. 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 aksara.

. stands for a partially unreadable or partially destroyed aksara.

Underlines 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.

Italics indicate aksaras 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) [12a5] punar api yogācāra¹ ādhyātmike dharme dharmanupaśyī viharati; katham anukramenaśravān prajahamānasya bhikṣoḥ prathamam akūśalāḥ,² nā dharman prajahāti, kuśalāṁś ca dharman bhāvayati sampāṣyati sanmāvicinoti manasā bhāvayati pratiṣṭhāpayati?³ sa paṣyati śrutamayena jñātena divyena vā ca kāṣāṣu:

(1.2) sa bhikṣur ādita eva yair visayair indriyaih parasparahetupratrayabhūtaḥ⁴ krtsnam jagad anāḍikālāpravṛttatmaṃ sāṁśre bhramati, tam enañm janmanidānabhūtam viṣayasamudram avalokayati:⁵ “bāhyyādhyātmikair⁶ visayair idam jagad⁷ bhrāmyate.”

(1.3) sa ādita eva tāvad vivekābhīrāmatam abhyaya⁸ saṃv. vivikteṣv aranyavanāntarārāmapalāvapuṇjaṃvṛkṣamūlaśmaśāneṣu⁹ cittamarkataḥbāndhanārtham abhyasayati. vivekābhīratasya cittam prasādāti. sa grāmeṣu hasitaluḍitakṛṣīdeṣu¹⁰ nabhīramate. na strīdhārṣanatpataro bhavati, na sanāṅkikābhīrātir bhavati. dve gaṇike maye brahmācaryasya: gaṇikā sangānikā ca.¹¹ sa dve gaṇike prajāhāty ādau,¹² asyaikāgrataraṃ manāḥ prasādāti.⁰

(1.4.1) sa sampratarkayati: “katham ādita eva śākyte¹¹ cittam saṃkṣeptum dhārayī¹₂₂tum?”¹² (sa ādita eva) paṣyaty: “aṣṭādaśaśa (mano)vyabhicāraḥ²³ manāḥ pratiśāratī²⁴ kuśalākūśalāvyākṛtām.”²⁵

(1.4.2) katamair aṣṭādaśabhis? tadyathā: cakṣaṣu rūpāṇi drṣṭvā, saumanasyasthānīyaṃ bhavati, sāṃklesikam ākuśalāvipākam¹⁶ bhavati, prativedayati sampratarkayate. daurmanasyasthānīyaṃ

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¹ yogačāra | reg.; yogācāraḥ Ms
² prathamam akūśalān | en. after B.err; T; prathamamma[m a] .. [śa]lān* Ms; dang po mi dge bā’i chos B.err: 初捨不善法 T
³ bhāvayati sampāṣyati sanmāvicinoti manasā bhāvayati pratiṣṭhāpayati | Ms; sgoṃ pr byed B.err; 次修行善法，正觀，思惟，修心，正住。 T
⁴ [parasparah][le][u][pratraya]bhūtaiah | Ms; phan tshun rgyu rkyen du gyur pa dag gis B.err: 相對造相因緣 T
⁵ 皆悉無我 | T; om. Ms B.err
⁶ bāhyyādhyātmikair visayair | Ms; nang dang yul de dag gis B.err (om. bāhya); 唯有內心境界因緣 T (om. bāhya)
⁷ jagad | corr.; jagad Ms
⁸ “ludita” | Ms: We find the reading "ludita" at Ms 38a2 and 38b1. I do not emend the text here, however, since ludita has the same sense as ludita, and may simply be an orthographical variant of the same. T
⁹ dve gaṇike maye brahmācaryasya: gaṇikā sangānikā ca. em./punct. after T; dve gaṇike saye brahmacarya sangānikā ca Ms; tshangs par spyod pa la tshogs gnyis 'dra ste/ 'du 'dzi dang smad 'tshong ngo/ B.err: 有二犍尼皆壞梵行：一是婦女，二多言說。 T
¹⁰ [prajahāty] ādau | Ms; de tshogs gnyis spangs nas dang por B.err: 皆悉捨離，既捨離已 T; Both B.err and T seem to have read *prajahāya, although T has both a finite verb and a gerund.
¹¹ śākyate | em.; sā[k]yāte Ms
¹² dhārayiṣṭum | em. after B.err; cārayi[tum] Ms; gzung bar B.err (*dhārayiṣṭum); 住 T; This verb in T stands in for both samkṣeptum and dhārayiṣṭum.
¹³ sa ādita eva paṣyaty aṣṭādaśair manovyabhicārair | conj.: Two additional akṣaras remain unaccounted for: .... i .... [pa]śyaty ast[ādaśa]ir .... ... [vyā]bhircāraḥ Ms; de thog ma nyid tu ‘di ltar yid kyi dpyod pa bco bṛgyad dag gis B.err: 彼人初心如是觀察十八意行。 T
¹⁴ pratisarati | reg.; pratiśāratī Ms
¹⁵ kuśalakūśalāvyākṛtam | em. after B.err; T; kuśalamūlayākṛtam Ms; dge ba dang/ mi dge ba dang/ lung du ma bstan pa la B.err; 能起善根，起不善根，起無記根。 T
¹⁶ ākuśalāvipākam | em. after B.err; T; ākuśalāvipākam Ms; mi dge bā’i rnam pa smin par ‘gyur te B.err; 得不善報 T
bhavati, virāgayati.\(^7\) tad asya kuśalaviśākaṁ.\(^8\) upekṣāsthāṇīyaṁ\(^9\) bhavaty, avyākṛta-viśākaṁ bhavati.

\(^{1.4.3}\) evaṁ śrotreṇa śabdaṁ śrutvā, saumanasya-sthāṇīyaṁ\(^{20}\) bhavati, sāmkleṣ[śik]am akuśalaviśākaṁ. daurmanasya-sthāṇīyaṁ bhavati, vyavādānālambanaṁ\(^{21}\) kuśalaviśākaṁ bhavaty. upekṣāsthāṇīyaṁ bhavaty, avyākṛta-viśākaṁ bhavati.\(^{22}\)

\(^{1.4.4}\) evaṁ grhrēna gandhāṃ ghrātvā, saumanasya-sthāṇīyaṁ bhavati, sāmkleṣikam akuśalaviśākaṁ bhavati. daurmanasya-sthāṇīyaṁ bhavati, vyavādānākam kuśalaviśākaṁ bhavati.\(^{23}\) upekṣāsthāṇīyaṁ bhavaty,\(^{24}\) avyākṛta-viśākaṁ bhavati.

\(^{1.4.5}\) evaṁ jihvāyā raśān āśvādayitvā,\(^{25}\) saumanasya-sthāṇīyaṁ bhavati, sāmkleṣikam akuśalaviśākaṁ [\(^{26}\) bhavati. daurmanasya-sthāṇīyaṁ bhavati, vyavādānākam kuśalaviśākaṁ bhavati. upekṣāsthāṇīyaṁ bhavaty,\(^{27}\) avyākṛta-viśākaṁ bhavati.\(^{28}\)

\(^{1.4.6}\) evaṁ kāyena sprastavyam sprṣṭvā, saumanasya-sthāṇīyaṁ bhavati, sāmkleṣikam akuśalaviśākaṁ bhavati. daurmanasya-sthāṇīyaṁ bhavati, vyavādānākam kuśalaviśākaṁ bhavati.\(^{29}\) upekṣāsthāṇīyaṁ bhavaty,\(^{30}\) avyākṛta-viśākaṁ bhavati.

\(^{1.4.7}\) evaṁ manasā dharmāḥ jñāntvā, saumanasya-sthāṇīyaṁ bhavati, sāmkleṣikam akuśalakarmaviśākaṁ\(^{31}\) bhavati. daurmanasya-sthāṇīyaṁ bhavati, vyavādānākam kuśalaviśākaṁ

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17 virāgayati | *em. after B₂₀ T* | virāgāṁ prati Ms: *One might also conceive of emending the text to virāgāṁ 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: daurmanasya-sthāṇīyaṁ bhavati, virāgāṁ prativedayati, kuśalaviśākaṁ. *However, none of the other parallel passages support such a reading.*\(^{18}\) 'dod chags dang bral ba yin te B₂₀, रेिििििि T

18 kuśalaviśākaṁ | *em. after T, B₂₀ and parallel passages in Ms; kuśalamūlaviśākaṁ Ms; dge ba'i nmam par smin pa B₂₀: सहरा T

19 upekṣāsthāṇīyaṁ | *em.; upekṣāsthāṁ* Ms

20 saumanasya-sthāṇīyaṁ | *em.; saumanasyasthāṇ[yo] Ms

21 vyavādānālambanaṁ | *Ms: Cf. virāgāṁ above.; nmam par byang ba la dmigs pa B₂₀* रेििििि T: *T displays consistency of translation in this regard. B₂₀ reflects the differences present in Ms. It is not possible to reconstruct the text the Chinese translator read, but he probably consistently read *vyavādānākam, which is the direct counterpart to the term sāmkleśikam, which is employed in all three versions of the text. See PTSD, p. 651, on the term vodānīya.*\(^{22}\)

22 bhavati | *punct.; bhavaty Ms

23 daurmanasya-sthāṇīyaṁ bhavati vyavādānākam kuśalaviśākaṁ bhavati | *em./punct. after B₂₀ T*; vyavādānākam daurmanasyakuśalaviśākaṁ bhavati Ms; yid mi bde ba'i gnas su 'gyur ba ni nmam par byang ba dge ba'i nmam par smin pa yin no/ B₂₀: 若起慶意，離染欲意，則得善報。 T

24 bhavaty | *reg.; om. Ms

25 āśvādayitvā | *reg.; āśvādayitvā Ms

26 daurmanasya-sthāṇīyaṁ bhavati, vyavādānākam kuśalaviśākaṁ bhavati. upekṣāsthāṇīyaṁ bhavaty, avyākṛta-viśākaṁ bhavati. | *em. after B₂₀ T; [d]a[urman]s[thā]ṇīy[a[m] [av]yākṛta-viśākaṁ [bhavat]y Ms; yid mi bde ba'i gnas su 'gyur ba ni nmam par byang ba dge ba'i nmam par smin pa yin no/ bstan pa'i nmam par smin pa yin no/ B₂₀: 若起慶意，離染欲意，則得善報。 若起悔意，得無記報。 T

27 saumanasya-sthāṇīyaṁ | *corr.; saumanasyasthāṇīyo Ms

28 daurmanasya-sthāṇīyaṁ bhavati, vyavādānākam kuśalaviśākaṁ bhavati | *em. after B₂₀ T; vyavādānākadaurmanā@syām kuśalaviśākaṁ bhavati Ms; yid mi bde ba'i gnas su 'gyur ba ni nmam par byang ba dge ba'i nmam par smin pa yin no/ B₂₀: 若起慶意，離染欲意，則得善報。 T

29 bhavaty | *em.; om. Ms

30 bhavati | *punct.; bhavaty Ms

31 akuśalakarmaviśākaṁ | *Ms; mi dge ba'i nmam par smin pa B₂₀ (*akuśalaviśākaṁ)*; 不善報 T (*akuśalaviśākaṁ)
bhadra,32 upekṣāsthaṁyaṁ bhavaty,33 avyākṛtvāvipaṁ bhavaṁ[4];34
§1.4.8 evam aṣṭādaśamanovabhicār(a)ṁ tr(ivipākaiḥ) saṁsāre cyutypapattip bhavati.35
§1.5.1 sa yadā bhikṣuṣ aṣṭādaśamanovabhicārāṇaṁ paśyati, taddananditatarā antarīkṣacarā yakṣā
bhauṁanāṁ yakṣānāṁ abhinivedayantī. bhauṁāś cāntarīkṣacarā36 yakṣāḥ caturnāṁ mahārajaṁ
pramuditamanāso "bhinivedayanti."37 te catvāro mahārajaṁaṁ cāturmahārajaṇyakānāṁ devānāṁ
nivedayanti: “yo ’sa jambudvīpāt38 kulaauté amuṣmād39 grāmād amuṣmān nigramād
amuṣmād viṣayād40 amuṣmāt kulāt keśaṁsaṛūṇy avatāryā kāśāyāṁ vāsāmsy äcāhyāya,
śraddhāyā āgārād anagārīkām pravrajitaṁ, so ’ṣṭādaśamanovabhicārāṁ pratarkayati sāksīkurute41
vivekābhīrataḥ ekāntacārī.”
§1.5.2 tac chrutvā caturnāṁ mahārajaṁ sakāśād, ananditatarā bhavati devāṁ
cāturmahārajaṇyakāyikā: “hiyate mārapakṣaṁ.42 sattadharmanakṣaṁ.”
§1.5.3 te devaś43 cāturmahārajaṇyakās tridāśeṣāvāya śakrāyabhinivedayantī: “yo so, deva,
jambudvīpāt kulaauté...yāva...amukāt kulāt keśāmśaṛūṇy avatāryā kāśāyāṁ vāsāmsy
äcāhyāya, śraddhāyā āgārād anagārīkām pravrajitaḥ, sa vivekābhīrato
bhavati...yāvace...chmaṣaṇiko ’ṣṭādaśamanovabhicārāṁ44 pratarkayati, sāksīktvopasampadya
vihaṛati.” tac ca śrutvā caturmahārajaṇyakānāṁ [7] devānāṁ sakāsāt, prittataramañ bhavati
devāḥ kauśikas45 tridāśeṣāvāraḥ.46

32 daurmanasyasthānīyaṁ bhavati, vyavadāniṁ kaśalāvipaṁ bhavati. ] em./punct. after B[6]; T: vyavadāniṁ
daurnmanasyām kaśalāvipaṁ bhavatī Ms; yid mi bē ba'i gnas su 'gyur ba ni ram par byang ba dge ba'i ram
par smin pa yin no// B[6]; 若起憂意，離染欲意，則得善報。 T
33 bhavaty ] em. ; om. Ms
34 bhavati ] punct. ; bhāja[va]ty Ms
35 evam aṣṭādaśamanovabhicārāṁ trivipākaiḥ saṁsāre cyutypapattip bhavatī ] conj. ; eva[m
aṣṭādaśamanovabhicār]a[ś tr] ... ... h sa[m]sāre cyutypapattip bhavati Ms; de ītar yid kyi dpoy pa bco bṛgyad kyi
raṁ par smin pa dag gi 'khor ba na 'chi ba dang skye bar 'gyur ro snyam no// B[6]; 以如是等十八意行，三報因
缘，世間生退。 T
36 cāntarīkṣacarā ] corr. ; cāntarīkṣacarāṁ Ms
37 'bhinivedayanti ] punct. ; bhinivedayanti Ms
38 jambudvīpāt ] jambudvīpātapātāḥ Ms
39 amuṣmād ] em. ; amuṣmān Ms
40 viṣayād ] reg. ; viṣayātāḥ Ms
41 "manovabhicārāṁ pratarkayati sāksīkurute] em. ; "manovabhicārāṁ pratarkayati sāksīkurute 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 sāksīkurute, however, would seem to require a direct object.
42 abhyuddhyate ] em. after parallel readings at Ms 14a6 and 15a6: This emendation remains tentative, however, as
it is possible that the form abhyuddhayate of Ms could be an irregular hybrid causative form of abhi-verbatim. We also
find the uncommon form abhyudhyate—derived from uc-vchi, ‘to gather’ or ‘collect’—at several places in Ms (14a7
and 18b1). The graphical representations of abhyucci-. abhyuddha- and abhyardha- 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
abhyuddhyate (Ms 15a5). These instances suggest that we interpret the verb as derived from abhi-ud-verb or perhaps
even abhi-uc-vchi, which both mean ‘to raise up’ or ‘elevate’; abhyardhayate Ms; mngon par mtho bar 'gyur ro
B[6]; 正法朋長 T
43 devaś ] corr. ; devā
44 "manovabhicārāṁ ] em. ; "manovabhicārāḥ Ms
45 kauśikas ] corr. ; kauśikāḥ Ms
46 n.e.] Ms T; mthong B[6]


2.1) punar api yogācāra ādhāyatmike⁴⁷ dharme dharmānupāsyā viharati: sa bhikṣur
astādāśamanovyabhicārāṃ prapaśya⁴⁸-⁴⁹ kām anyāṃ bhūmiṃ sāksātkurute⁵⁰ sa paśyati
śrutamayena jñānena divyena vā caksusā:

2.2) cetvāry adhiśṭhānāni paśyati. tadyathā: prajñādiśthānāṃ satyādiśthānāṃ tyāgādiśthānāṃ
upāśmadhiśthānāṃ.⁵¹

2.3) kathāṃ bhikṣuḥ prajñādiśthānāṃ pratipadyate? iha bhikṣuḥ svayam eva kā[13a1]yam⁵²
yathādiśthānāṃ saddharmataya paśyati. taṃ prajñānte, pravibhajya pratyavekṣate:⁵³ “santy asmin
kāye prthivīdhātūr abdhātus tejodhātur vāyudhātur ākāśadhātūtus.⁵⁴ vijnānadhātūs ca.”⁵⁵

2.4.1) tatra katamāḥ prthivīdhātūh? prthivīdhātūr dvividhāh. asty ādhāyatmikā ’sti bāhāyaḥ.

2.4.2) tatrādiḥyātmikāḥ katamāḥ? yat kiṣcid asmin kāye ādhāyatmikān⁵⁶ pratyātmama⁵⁵ upagatam
upāttaṃ tatropagatam tvānāṃsādisamudayam⁵⁶ upāttaṃ keśadantanakharomasamudayam⁵⁷
khaṭkaṭaṃ kharagatam upagatam upādattam. tat punaḥ katamāḥ? yaduta:⁵⁸ “keśaromā
nakhadantā⁵⁹ rajas⁵⁹ tvānāṃsāsthī sīrā⁶⁰ snāyur hṛdayaṃ plīhā klomakaṃ vrkā khaṭa
āṃśāyapakvāsāya⁶¹ antrāy antragunā udaram udirayakaṃ mastakaluṅgāṇ ceti.”⁶² yad vānyad
apy asmin kāye ādhāyatmam pratyātmam khaṭkaṭaṃ kharagatam upagatam upādattam; ayam
ucyate ādhāyatmikāḥ⁶³ prthivīdhātuḥ.⁶³

2.4.3) tatra kataro bahirdhāḥ⁶⁴ livhī prthivīdhātuḥ? yat kiṣcid bahirdham⁶⁵ khaṭkaṭatvam

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⁴⁷ yogācāra ādhāyatmike | punct.: yogācāraḥ ādhāyatmike Ms
⁴⁸ ’manovyabhicārāṃ prapaśya | em. after T; ’manovyabhicārāt prapaśyat Ms; yid kyi dpyod pa bco brgyad rab tu
mthong ba Bcon (*…prapaśyan): 如法觀十八意行 T (*…prapaśya)
⁴⁹ n.e. | Ms Bcon; 得初地已 T: Although this Chinese phrase is absent from Ms and Bcon, 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-vāp-) 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.
⁵⁰ kāṃ anyāṃ bhūmiṃ sāksātkurute | conj. after T; kāmbhāvyāṃ bhūmiṃ sāksātkurute Ms; ’dod pa las gzhan pa’i sa
ji ltar yid la byed cig gu snyam nas Bcon (*kāmebhīyaḥ bhūmyantaram…[?]); 後復更證何異地 T (*kathāṃ anyāṃ
bhūmiṃ…[?])
⁵¹ upāśmadhiśthānāṃ | reg.: upasamadhiśthānāṃ Ms
⁵² pratyavekṣate | corr.: pratyavekṣyate Ms
⁵³ ākāśadhātur | reg.: ākāśadhātus Ms
⁵⁴ ādhāyatmikaḥ | Ms: This is a notable variation of adhyātmaṃ or ādhātyaṃ, which is found elsewhere in Ms.
⁵⁵ pratyātmama | corr.: pratyātma-ṣṭhīlyam Ms; so so’i nang du bzang ba dang Bcon; 是内 T
⁵⁶ "māṃśa" | reg.: "māṃsā" Ms
⁵⁷ keśadantanakharomasamudayam | em.: keśadantanakharomasamudayam Ms
⁵⁸ keśaromā nakhadantā | corr.: keśar[o]mā [ms] nakhadantā Ms; skra dang/ spa dang/ sen mo dang/ so dang Bcon; 總、
毛、爪、齒 T
⁵⁹ rajas | Ms; rdul dang Bcon; em. T
⁶⁰ sīrā | em./reg: sīrā Ms; rta dang Bcon; 筋 T
⁶¹ khaṭa āṃśāya | em. after Bcon T; khaṭa āṃśramamāṃśāya Ms; mchil ma dang/ pho ba dang Bcon; 構疎等處、生
藏 T
⁶² adhyātmitikāḥ | em.: adhyātmitikāḥ Ms; nang gi Bcon; 内 T
⁶³ prthivīdhātuh | reg.: prthivīdhātuḥ Ms
⁶⁴ bahirdhāḥ | em.: bahirddhā Ms
⁶⁵ bahirdham | em.: bahirddhā Ms

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kharagatam anupagatam⁶⁶ anupādattā;⁸⁰ ayam ucyate bahirdhah⁶⁷ prthivīdhātuh.

\(2.4.4\) tatra yaś cādhāyātmiṣkāḥ prthivīdhāturaḥ, yaś ca bahirdhah⁶⁸ tad ekadhyam abhisamkṣipya,
“dhātur eṣa dhātumātram,”⁶⁹ na vedakādhāṣṭhitam, na yādṛccikām prthivīdhātum paśyati: “na
nityam, na sukham, na śucim, na sātmakam vā paśyāmi.” sa bhikṣuḥ prajñādhiṣṭhānādhiṃkutiḥ:
“sarvan naitan me. naiṣo ’ham asmi. naitan mamātmeti.”⁷⁰ evam etad yathābhūtām
sanyakprajñāyā dṛṣṭvā, prthivīdhātutarṣ⁷¹ cittam virajyate. evam bhikṣuḥ
prajñādhiṣṭhānādhiṃkute bhavati.

\(2.5.1\) tatra kataro ’bdhāṭuh†⁷² abdhāṭur api dvividhah. asty ādhāṭyātmiṣkotāḥ ’sti bahirdho dhāṭuh.⁷³
\(2.5.2\) tatrādhāṭyātmiṣkotāḥ yat kiścid asmin kāye āpo ’bhagatam⁷⁴ bhavati, upapannalakaṣṇām abdhaṭuh
kledasvābhāvyam śāriye: “svedah⁷⁵ khetāḥ simghānakataḥ mastakam śoṇitaḥ vasā lāśīka meda
maṣjā pittam prasrāvam⁷⁶ mastakalūngaṇaḥ cetī,”⁷⁷ yad vā punar anyad asmin kāye kiścid asty
ādhāṭyatmanām⁷⁷ pratyāyah tamo āpo ’bhagatam⁷⁸ upagatam upādattam; ayam ucyate
ādhāṭyātmiṣkotāḥ ’bdhāṭuh.⁷⁹

\(2.5.3\) bahirdhah⁸⁰ katamah⁸¹ yat kiścid bahirdham⁸² āpo ’bhagatam⁸³ snehaḥ snehayatam
anupagatam anupādattām;⁸⁴ ayam ucyate bahirdho ’bdhāṭuh.⁸⁵

\(2.5.4\) tatra yaś cādhāyātmiṣkotāḥ ’bdhāṭur, yaś ca bahirdhaḥ,⁸⁶ tad aikādhāyam abhisamkṣipya,
“dhātur eṣaṭaḥ dhātumātraḥ. sarvan naitan me. naiṣo ’ham asmi. naitan mamātmeti,”⁸⁸

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⁶⁶ anupagatam | em.; anugatam Ms; rnam pa ma bzung ba; 不覺 T (for both anupagatam and anupādattā)
⁶⁷ bahirdhah | em.; bahirddhā Ms
⁶⁸ bahirdhah | em.; bahirdhā Ms
⁶⁹ ekadhyam abhisamkṣipya, “dhātur eṣa dhātumātraṃ.” | corr.; ekadhyābhīṣāṃkṣipya dhātu eṣa dhātumātraṃ Ms
⁷⁰ sarvan naitan me naiṣo ’ham asmi naitan mamātmeti | em. after a parallel section dealing with the water element; sarvan naitan me mamātmeti 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 Bcri:一切非我，亦無我所，亦非所我。T
⁷¹ prthivīdhātutāḥ | corr.; prthivīdhātutāc Ms
⁷² kataro ’bdhāṭuh | reg./punct.; kataro abdhāṭur Ms
⁷³ asty ādhāṭyātmiṣkotāḥ ’sti bahirdho dhāṭuh | em.; ādhāṭyātmiṣkotāḥ ’sti bahirdhhā dhāṭuh Ms; nang na yod pa dang/ phyi rol
na yod pa’o// Bcri; 一內、二外。T
⁷⁴ āpo ’bhagatam | em.; āpaḥ agatam Ms
⁷⁵ svedah | corr.; sveda Ms
⁷⁶ prasrāvam | reg.; praśṛavam Ms
⁷⁷ adhāṭyatman | reg.; adhāṭyatman Ms: See SWTF I, p. 254, where we find that adhāṭyatman is a common
orthographical variant of adhāṭyatma in many of the Turfan manuscripts. Nonetheless, I have regularized such
instances to adhāṭyatma.
⁷⁸ āpo ’bhagatam | em./punct.; āpaḥ āṅgagatam Ms; chu dang/ chu’i rnam pa bzung ba dang Bcri; 水數 T
⁷⁹ ’bdhāṭuh | reg.; abdhāṭuh Ms
⁸⁰ bahirdhah | em.; bahirdhdā Ms
⁸¹ katamah | punct.; katamo Ms
⁸² bahirdham | em.; bahirddhā Ms
⁸³ āpo ’bhagatam | reg.; āpaḥ agatam Ms
⁸⁴ anupagatam anupādattām | em.; upagatam upādattam Ms; ma bzung ba ma zin pa ’di ni Bcri: 所謂不覺，不覺所
攝，以不覺故，名外水界。T
⁸⁵ bahirdho ’bdhāṭuh | em.; bahirdhdā abdhāṭuh Ms
⁸⁶ bahirdhas | em.; bahirdhdās Ms
⁸⁷ dhātur eṣa dhātumātraṃ | em. after Bcri; T; dhātur eva dhātumātraṃ Ms; kham’s ’di ni kham tsam ste Bcri: 此界唯
界 T: Compare MN 140, which reads: dhātur ev’ esa. The addition of dhātumātraṃ 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.

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214
samyakprajñāya drṣṭvā, abhādātata 89 cittaṁ virajyate. (evaṁ sa) 90 bhiṣṇu prajñādhiṣṭhānam ārohate.

8.6.1) tatra kataras tejodhātuḥ 91 tejodhātur api dvividhāḥ. asty ādhyātmikā śiṣṭi bairdhāḥ. 92

8.6.2) tatrādhyātmikas tejodhātur 93 tṛjñīd asmin kāye adhātyātman 94 prátyātman tejas tejogatam upagatam upādattāṃ. sa punah katarah 95 tadyathā: yena santapayate, yena ca paridahyate, yena ca jvāryate, 96 yena caśītapāṭhādhiśvādītāni samyaksukhena parināmaṇ gacchanti. 97 yadvā śiṣṭ saṃh asmin kāye adhātyātman prátyātman 98 tejogatam upagatam upādattāṃ; ayam ucyate adhyātmikas tejodhātuh.

8.6.3) tatra kato bhairdhās 101 tejodhātuh? yat kūsṇīd bhairdhām tejas tejogatam uṣṇam uṣpagatam 102 upagatam upādattāṃ; ayam 103 ucyate bhairdhās 104 tejodhātuh. 105


8.7.1) tatra kataro vāyudhātuh? vāyudhātur api dvividhāḥ. asty ādhyātmikō śiṣṭi bairdhāh. 8.7.2) tatrādhyātmikah katarah? 112 yat kūsṇīd asmin kāye adhātyātmam prátyātman 113 vāyur

89 naiśo 'ḥam asmi. naitān mamātmeti | em.; neso ḍham asmin naitān mamātmeti Ms: The form naiśo 'ḥam asmi may be a holdover from Middle Indic.

88 samyakprajñāya drṣṭvā abhādātata 89 cittaṁ virajyate | em.; samyagdḥātataḥ Ms; yang dag par mthong nas/ chu'i khamas la sems 'dod chags dang bral bar 'gyur te 'Bri; as is the water like the real. As seen and, is it fixed. T

90 evam sa | conj. after B bri; T; … … Ms; de lta dge slong 'Bri; as is the case. T

91 tejodhātuḥ | punct.; tejodhātus Ms

92 bairdhāḥ | em.; bairdhāḥ Ms

93 tatrādhyātmikas tejodhātur | Ms; de la nang gi me'i khams mi 'Bri; 何者為內？T


95 katarah | corr.; katarah Ms

96 tadyathā yena santapayate yena ca paridahyate yena ca jvāryate | em.; tadyathā yena santapayate yena pari ca dḥahyate yena ca jvāryate Ms; 'di ita stel/gang gis gdung bar byed pa dang/ 'gang gis yongs su sreq byed pa dang/ gang gis 'bar bar byed pa dang 'Bri; 所謂身煖而不煑燃，所謂能消。 T: Here T differs from Ms and 'Bri. It suggest that the internal fire element is that by which the heat of the body does not burn, but can consume [bodily inputs].

97 parināmaṇ gacchanti | Ms: Cf. ŚrīBh J & 1, p. 270: paripākam gacchanti: 'ju bar 'gyur ba 'Bri (*paripākam gacchanti); 延轉消化 T: This translation seems to cover both possible readings.

98 yadvā śiṣṭ saṃh asmin kāye adhātyātman prátyātman | Ms: The reading drṣṭvā abhādātur is a contamination from the line above., gang gzhan yang 'Bri; om. T

99 prátyātman | Ms: Elsewhere we find the form prátyātan.

100 tejogatam | conj.; tejopagatam Ms

101 bairdhāḥ | em.; bairdhāḥ Ms

102 uṣpagatam | em.; uṣṇācām Ms; dro ba'i nam pa ste 'Bri; 輔攝 T

103 ayam | em.; uya Ms; 'di ni 'Bri; 名外火界 T

104 bairdhāḥ | em.; bairdhāḥ Ms

105 tejodhātuḥ | punct.; tejodhātus Ms

106 cādhyātmikas | corr.; cātādhyātmikas Ms

107 ekadhāyam abhisamākṣipyā | em.; ekadhāye 'bhāsāmākṣipyā Ms

108 esā | em. after 'Bri T: See above, §2.5.4, footnote 87; eva Ms; khamas 'di ni khams tsam ste 'Bri; 此空唯界 T

109 ham asmi | em.; ham asmin* Ms

110 naitān mamātmeti | reg.; netat* mamātmeti Ms

111 tejodhātataḥ cittaṁ | em.; tejodhātataḥ[c cjitām Ms

112 katarah | punct.; kataro Ms

113 adhātyātman prátyātman | conj.; adhātyātmikā prátyātman Ms
vāyugatāṃ laghulaghusamudrāṇatvatvam upagatam upādattam. tat punah katarah? ārtīdvagato vāyur adhagato vāyuh pārśvagato vāyuh kuṣīgato vāyus tathā pippalakāḥ sūcakāḥ śastraṅkāḥ (vāyavo vāṭāsthilo) [vāyuḥ] 114 asūtur vā vāvayāḥ saha kirmisamvārair asūtur āngamaṁgānusārinlo vāvayāḥ. 115 yad vā punar anyad apy asmin kāye adhyātmam pratyātmam vāyur vāyugatam laghulaghusamudrāṇatvatvam upagatam upādattam; ayam ucayte adhyātmika vāyudhātuh.

1.2.3) tatra khatamo bahirdho vāyudhātuh? 116 yat kāṇḍa bahirdhām 117 vāyur vāyugatam laghulaghusamudrāṇam anupagatam anupādattam; 118 ayam ucayte bahirdho 119 vāyudhātuh.

2.4) tatra yāṣ cādhyātmika vāyudhātuh, yāṣ ca bahirdhām. 120 sarvam abhisaṃkṣipyā, “dhiṭur eśa dhiṭumātraḥ. sarvan naityn mama. naiṣo “ha” t3 ṣām asmi. naitan” 122 mamāṃti,” na kārakādhiṣṭhitam, na vedakādhiṣṭhitam etad yathābhūtāṃ 123 samyakyapāṇyāya 124 drṣṭvā, vāyudhātus. 125 cīttaṁ virāgaye. evaṃ prajñādhiṣṭhitām kāśībhavāti 126 bhikṣuḥ.

2.1) tatra katarā akāśādhiṭātuḥ? 127 akāśadhiṭāt api dvividhāḥ. asty adhyātmika ’sti bāhyaḥ. 2.2) tatrādhyātmika yat kāṇḍa asmin kāye adhyātmam pratyātmam 128 akāśa akāśagataṃ 129 upagatam upādattam aspṛṣṭaṃ aspharanīyāraṇyāraṇyāraṇyāraṇyārapagataṃ, 128a yanāṣṭitākāśaḥ 123 tāvsātīdyān akavāksāṃtānancagachchanti, 131 yad vā punah kaṇṭhasūṣiraṃ 132 eva śrotāsūṣirāṃ causkāsūṣirāṃ ghrāṇāsūṣirāṃ jīvāsūṣirāṃ āhārasyāntgatāṃ jīvhāvāksāsadāt; ayam ucayte adhyātmika akāśadhiṭātuh.

114 pippalakāḥ sūcakāḥ śastraṅkāḥ vāyugatāṃ vāṭāsthilo vāyur | conj . ( ? ) ; pippalakau sarakasāstraṅkāḥ...vāyuh Ms: A similar passage at Śrībh J’s II, p. 76, suggests we read āśvāsa śaśaśvāsa śvāh instead of vāṭāsthilo vāyuh. However, this would require more aksāras than are present in Ms; rāg darāg for kha dāg/ mśhona cha lta bu’i rlung dāg/ rlung skra dāng B. cor: This order agrees with Śrībh J’s; if ākṣara śaśaśvāsa śvāh instead of āśvāsa śaśaśvāsa śvāh, Ms: Rāg darāg/ mśhona cha lta bu’i rlung dāg/ rlung skra dāng B. cor: This order seems to agree with Ms for the most part. However, I see no counterpart in Ms for śvāh instead of śaśaśvāsa śvāh. This means that the reconstruction offered remains tentative.

115 vāyavah | punct . : vāyavah Ms

116 tatra kato bhahirdho vāyuddhatuh | em . after B. cor, T ; om. Ms: de la phyi rol gci rlung gi khams gang zhe na/ B. cor; 何者名為外風界耶？T

117 bahirdham | em./reg. : bahirdhā Ma

118 anupagatam anupādattam | em. : upagatam upādattam Ms; ma bzang ba ma zin pa ’di ni B. cor; 和合無覺 T

(*upāgatam anupādattam)

119 bahirdho | em. : bahirdhā Ma

120 bahirdhaḥ | em. : bahirdhā Ma

121 'ham | corr./punct. : ha’3 म Ms

122 naitan | em. : nevaṃ Ms

123 etad yathābhūtaṃ | em. : etad yābhūtaṃ Ms; ji lta ba bzhin B. cor; 如實 T

124 samyakprajñayā | corr. : samyakprajñayāḥ Ms

125 vāyudhātutaḥ | punct. : vāyudhātutaḥ Ms

126 sāṃśībhavati | corr. : sāṃśībhavati म Ms

127 akāśādhiṭātuḥ | punct. : akāśādhiṭātus Ms

128 adhyātmam pratyātmam | em. : adhyātma prathyātmatām Ms

129 akāśa akāśagatāṃ | em. : akāśagatāṃ Ms; nam mkha’ dang/ nam mkha’i nman pa bzung ba dang B. cor; 内分虚空，

129a akāśa akāśagatāṃ | em. : akāśagatāṃ Ms; nam mkha’ dang/ nam mkha’i nman pa bzung ba dang B. cor; 内分虚空，

130 aspṛṣṭaṃ aspharanīyāraṇyāraṇyāraṇyāraṇyāraṇyāraṇyāraṇyāraṇyāraṇyārapagataṃ | Ms: mi gsal zing gzung kyi nman pas khya par bya ba dang B. cor

(*aspṛṣṭaṃ aspharanīyarāpaṇaṃ): 不普不遍，色動轉處 T (*aspṛṣṭaṃ aspharanīyarāpaṇaṃ?) : The reading presented in B. cor makes the most sense according to traditional treatments of the space-element. However, see below, §2.8.3, where we find the variant reading aspharanīyarāpaṇaṃ, with both B. cor and T presenting comparable readings: mi gsal zing khya par byed pa ma yin pa; 不一切滿，不一切遍.

131 yanāṣṭitākāśaḥ tāvsātīdyān akavāksāṃtānancagachchanti | em. : [yenāṣṭitapāṭhādāvādsātīdyān akavāksāṃtānancagachchanti Ms; zos pa dang/ ‘thungs pa dang/ ‘chos pa dang/ myangs pa nmams nang du ’jug par skabs’ byed pa dang B. cor; 飲食眾味轉下消化開張之處。T

132 kaṇṭhaṣūṣiraṃ | reg. : kaṇṭhaṣūṣiraṃ Ms
(2.8.3) tatra kataro bahirdhā ākāśadhātuḥ? yat kiñcit ākāśagatam anupagatam anupādattam asphuṣtam aspharaṇīyaṁ. tadyathā: vrkṣaśākhāntaraśūṣiraṇi parvatāntaraśūṣiraṇi kandaraguhānādiśūṣiraṇi yaḥ vā bāhīram śusīram asty; ayam ucyate bahirdhā ākāśadhātuḥ.  
(2.8.4) tatra yaś cādhyātmikarūpapagata ākāśadhātur, yaś ca bahirdhās, tadd aikadhyām abhisāṃkṣipya, ādātur eṣa dhātumātram. sarvam naitan mama. naiśo ‘ham asmi. naitan mamātmeti,’ evam etat yathābhūtaṃ samyakprajñayā dṛṣṭvā, ākāśadhātutāṃ cittam virajyate. evam dṛṣṭvā, na prapadaye. ‘‘sarvam naitan mama. naiśo ‘ham asmi. naitan mamātmeti,’ na kārakādhiṣṭhitam, na vedakādhiṣṭhitam.’ ākāśadhāṭutāṃ cittam virajyate.  
(2.9) tatra kataro mano(dhā)tuḥ? mano(dhā)tvu dvādaśabhir ā(yatanair sāmyuktah). cākṣuṣvijñānānubhūtaṃ arthaṃ; manojñānena nābhbhayati evam śrotragrāṇajayāvākṣyayāmanojñānī manojñānaḥnādadhiṣṭhiprabhavāṇī manomulāṇi.  

|| bhavanti caṭra gāthāḥ Ç  

manahpūrvaṅgāmā dharmā manahśreṣṭhā manojavāḥ Ç  

naṇsā suparasannena bhāṣate vā karoti vā Ç  

nirdhātāpāpakalmaśaḥ Ç  

cyutupaptavijñānakaḥ l  

karmanām phalatvatvājñāḥ prāṇoto Ç  

padam acyutaṃ Ç (2.10.1) Ç  

sarvendriyavidhātā yaḥ Ç  

sarvbhūtahite rataḥ l Ç  

ṣaṇto (d)ṝa(nt)endriyaḥ sva(sth)o Ç (bhikṣu)r bhavati tādṛśaḥ Ç (2.10.2) Ç  

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133 bahirdha } em/ṛg.; bahirdhā Ms  
134 yat kiñcid ākāśagatam anupagatam anupādattam } em.; yat kiñcid anugatam upādattam Ms; gang cung zad ma bzung ba ma zin pa B_svo (om. ākāśagatam); all void, ज्ञ न द ह T  
135 bahirdha } em/ṛg.; [bahirdhā] Ms  
136 cādhyātmikarūpapagata ākāśadhātur ] em.; cādhyātmikarūpapagata [ākāśa]śudhātur Ms; nang gi gzhugs kyi nman pa’i nam mkха’i kham B_svo; if within the context T  
137 bahirdhas } em.; bahirdhā Ms  
138 aikadhyām abhisāṃkṣipya } em.; aikadhyābhisaṃkṣipya Ms  
139 naiśo ‘ham asmi. naitan mamātmeti } em.; naiśo ha@m asmin netan mamātmeti Ms  
140 naiśo ‘ham asmi. naitan mamātmeti } em.; naiśo ha@m asmin naiśa mamātmeti Ms  
141 virajyate } em.; viṣayate Ms  
142 mano(dhā)tuḥ ] conj.punct. after B_svo T; man[o] .. [tur] Ms; yid kyi khams B_svo; 识界 T (*vijñānadhiṣṭhaut)  
143 manodhātur dvādaśabhir āyatanai saṃyuktah ] conj. after B_svo; [man[o] .. [tur dvādaśa] ........... MS; skye mched bcu gnyis dang yang dag par ldan pa ni yid kyi khams te B_svo; 調十二人内外和合 T: Here T adds内外, seemingly to fill out the four-character sequence, but does not repeat viṣṇaadhiṣṭat or manodhātur.  
144 cākṣuṣvijñānānubhūtaṃ arthaṃ ] em.; [cā]kṣuṣvijñānānubhūtaṃ artha Ms  
145 bhavanti caṭra gāthāḥ ] punct.; bhavanti caṭra gāthā Ms; ‘dir tshigs su bcad pa B_svo; 吝時世尊而說偈言 T: This translation is clearly interpretative, but it does suggest that the translator perhaps read *bravanti caṭra gāthāh.  
146 manojavāḥ ] Ms; manojavā Dhḥsvel; manoyayā DhḥsC; yid mgyogs B_svo; 意力依頼 T: This is perhaps a double translation in T, allowing for two possible readings, manojavā and manojarā, which are grammatically very similar.  
147 nirdhātāpāpakalmaśaḥ ] Ms; It is difficult to discern here whether Ms reads ‘kalmaśaḥ or ‘karma yaś. Ya and sa are often hard to distinguish, although in this case the ākṣara looks decidedly more like a sa. T supports the latter reading.; sdig pa’i mtshan nyid bsal ba yis B_svo (*nirdhātāpāpalaksanaḥ); 拔蒿諸惡業 T (*nirdhātāpāpakarma yah)  
148 prāṇoto ] em.; prāṇota Ms; ‘chi ba med pa’i gnas ‘thob bo B_svo; 則不生死處 T  
149 sarvendriyavidhātā yaḥ ] Dhḥsvel; sarvendriyavidhāt Śyaḥ Ms; sarvendriyavidhāt Śyaḥ DhḥsC; gang dag dbang po kun ’dzin pa B_svo (*sarvendriyavidhāt yah [?]); 能制一切根 T  
150 śaṇto dāntendriyaiḥ svastho ] Dhḥsvel; [śaṇta] ā (. [endriyaiḥ] [sva] [o] Ms; šāntadānt’ Dhḥs; dbang po bde zhi zhi ba dul B_svo; 諸根調寂靜 T: Neither B_svo nor T provides evidence for the word svastho in this pada.  

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\[\text{II-3}\]

(3.1) punar api yogācāra ādhyātmike dharme dharmanu-paśyī viharati: kim asau bhikṣuḥ prathamam aṣṭādaśamanovabhicārabhūmyaantarāt prathamād dviṣṭīmaṁ bhūmyantaram arūḍhaḥ

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151 bhikṣuḥ bhavati tādṛśah | Dhs₈M₄₅є₉ | ... [r bhava]tī tādṛśah M₈; de tā bu ni dge s lung yin B₂₁; is hānī bī tū T; anyin 安隱 is without analogue in Ms, B₈ and Dhs. It most likely renders svastho from the previous pāda.

152 rāgaśatrunivartakaḥ | Ms; rāgaśatrunivārakah Dhs₈M₄₅є₉; 'dod chags dgra ni bzlog par byed B₂₇; 能殺欲心怨 T

153 prājñā dhirāḥ kriyāvān yah | Ms (Dhs₈L₁); prajñādhīrāḥ kriyāvān yah Dhs₈M₄₅є₉; dpa' bo shes rab byed ldan gang B₂₁; 能智行闡若 T

154 sa sāntam padam āpnuṭe | Ms Dhs₈M₄; sa sāntipadam āsnuṭe Dhs₉; de ni zhi bā'i gnas 'thob bo B₂₁; 能到寂靜處 T

155 bhūmiṣayati | Ms; bhūmiṃvāṣt Dhs₈M₄₅є₉; mnyam zhaṅ sa la gnas pa ni B₂₁; 隈地 T

156 dhunoti pāpakān dharmanāṃ | Ms Dhs₉; dhunāti pāpakān dharman Dhs₉; dhunāti pāpakō dharmas Dhs₉ (!); sdig pa'i chos nams 'jig par byed B₂₁; 能抖懾惡法 T

157 rāgaśadvādakarmāntah | Ms Dhs₈M₄; śūḥanāṃ dāhakarmāntah Dhs₉ (!); lus ngag las kyi mtsha' dge zhing B₂₁; 身業善與 T

158 śūhaśacaryāsū | reg. Dhs₉; śūhashacaryāsū Ms; śūhaśacaryāsū Dhs₉

159 tattva-rāṣṭrī | reg. (Dhs₈L₁); tattvārāṣṭrī Ms; tattvārāṣṭrī Dhs₉

160 nāṣayen | reg. Dhs₈M₄; nāṣayen Ms; nāṣayen Dhs₉

161 mārasādanaṃ | Ms; māraṣādanaṃ Dhs₈M₄₅є₉; bdud kyi sgrub pa B₂₁ (*māraṣādanaṃ); 魔軍 T (*māraṣāden J)

162 rāgaśadvayā no bādhante | Ms Dhs₉; rāgaśadvayā no bādhante Dhs₉; rāgaśadvayā no bādhante Dhs₈M₄₅є₉; 'dod chags la sog mi gnod cing B₂₁; 欲等不能縛 T

163 śūhaśacittam alolupaṃ | Ms Dhs₈M₄; śūhaśacittam gātālayāṃ Dhs₉; ...alolampaṃ Dhs₈L₄M₉; dge bā'iems la brkam chags med B₂₁; 心善而不貪 T

164 maitryākārunyabahuluṃ | Ms Dhs₈M₄; maitryā kārunyabahuło Dhs₉; maitṛ' Dhs₈L₁; byams dang sning rje mang ba ni B₂₁; 多有慈悲意 T

165 bhikṣuḥ nāryāṇike sthitaḥ | Ms Dhs₈M₄₅є₉; bhikṣuṃ nāryāṇike sthitaṃ Dhs₈L₁

166 yaśya rūpādavo neṣṭaḥ viṣayā bandhanātavarāḥ | em. after Dhs₈L₁; yā[ṣya] [rūpā]ḥro neṣṭaḥ viṣayā bandhanātavarāḥ Ms; yāṣya rūpādava neṣṭaḥ viṣayā bandhanātave Dhs₉; gang dag yul gyi 'chings ba'i rgyu/ gzugs la sogs pa mi 'dod pa B₂₁; 境界等縛 因若不色等 T

167 śāntim | em. after Dhs₈L₁; śānti Ms Dhs₈M₄; zhi ba mchog 'gro zhing B₂₁; 至勝寂靜 T

168 na śocate | Ms Dhs₈M₄; na śocate Dhs₉; nyon mi mongs B₂₁; 不苦惱 T

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218
sadadhātutvajñābhūtim 169 idānim kimdharmānusmṛtibhūtim 170 ākramet? sa paṣyati śrutamayenā jañēna divyena vā caṣuṣa: 3.2 tṛṭiyāṃ bhūmyantaram ākrāmati sa bhikṣuḥ tatvadarśi. katarāṃ bhūmyantarām? cittapuraḥ(hṣa) 172 sa sukham utpadyāmānāṃ vijānāti. duḥkham utpadyāmānāṃ vijānāti. saumanasyaṃ jānāti. dauṃmanasyam jānāti. 3.3 laṣe aṃapēṃ vijānāti. 3.3.1 kim sukham vijānāti? 173 sukhavedāniyāṃ sparṣam pratītyotpadyate sukha vedaṇā. 174 sa asau sukham vedaṇāṃ vedaṃāṇāḥ. “sukhavedānāṃ vindāṃti” yathābhūtam prajānāti. ataḥ tasya sukhavedāniyāśya sparśasya nirodhadāhūtā. 175 sukhavedāniyāṃ sparṣam pratītyotpannāṃ vedanāṃ vedaṃāṇāmah. “sukhā me vedaṇā, 176 staṅgata, 177 vijāgatāṃ 177 vedaṇāṃ pratīyabhijāṇīte, vyupāṣānta me sukha vedaṇā, duḥkha me vedaṇā utpāṇā.” pratītyasamutpannāṃ tāṃ duḥkhavedānāṃ pratīyabhijāṇīte. 178 3.3.2 “upāṇā me sukha vedaṇā” pratīyabhijāṇīte 179 sadbhūto vistārena 180 yathaiwa sukhavedāniyāṃ sparṣo vihitas, tathāiva duḥkhavedāniye ‘pi vācyah. 3.3.3 kim saumanasyaṃ vijānāti? 181 “saumanasyasthāniyāṃ sparṣam pratītyotpannaṃ

169 kim asau bhikṣuḥ prathamam āṣṭādaśamanovabhicārabhūmyantarāṃ prathamād dvītyāṃ bhūmyantarāṃ ārūḍhaḥ sadadhātutvajñābhūtim | em punctuation after B crit. kim asau bhikṣuḥ prathamam āṣṭādaśamanovabhicārabhūmyantarāṃ prathamaṃ 171 om. | Ms B crit. 172 katarāṃ bhūmyantarāṃ? cittapuraḥsarabhūmyantarāṃ. | conj. | katarāṃ bhūmyantarāṃ [cittapura] .. [rād bhūmyantarāṃ]. Ms: This passage is opaque and the conjecture, as well as the reading, is tentative.; dge sloṃg ba d‘a‘i sa ghan gan zhe na/ sems phan tshan du ‘gyur ba ni sa ghan yin te B crit. (*...cittaparasaṃara...: See a later instance in the Tibetan translation (D ra 246a5), where we find the phrase phan tshan gnas su ‘gyur pa qa tsaṃ as a translation for parasparāṣ[ṛ]aya (Ms 218b7); 如實譯知五受根故，得第三地。如實譯知樂受欲生彼如實知？T: Here the syntax of T differs dramatically from Ms and B crit. 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 bhumi with the question phrase that follows it. If we read T in this way, then we might understand the phrase woshougengu 五受根故 as parallel to the compound cittaparāṣarađ of Ms. This correlation is by no means certain, and it is difficult to reconcile the texts of T to read a manuscript with an alternate reading.

173 kim sukham vijānāti | conj. after khaṃs drug rab tu mam par ‘byed pa zhes bya ba‘i chos kyi rnam grangs (D mngon pa ju 38b7 [see Appendix 4]); kiṃcit sukham vijānāti Ms; bde ba cung zad mam par shes te B crit. (*kiṃcit sukham vijānāti); 有楽皆知 T (*? )

174 vedaṇā | em. | vedaṇānaṃ Ms

175 nirodhadāhūtā | em. | nirodhadāhūtā Ms; gang ‘gags na B crit.; om. T

176 vedaṇaḥ3 staṃgata | em. | vedaṇaṃstaṃgataṃ Ms

177 asaṅgataṃ | em. | asaṅgataṃ Ms

178 ‘duḥkha me vedaṇā utpāṇa,” pratītyasamutpannāṃ tāṃ duḥkhavedānāṃ pratīyabhijāṇīte | conj. | ‘duḥkha me vedaṇā utpāṇa pratītyasamutpannāṃ tāṃ duḥkhavedānāṃ pratīyabhijāṇīte Ms; sduḥ bsgal gyi tshor ba skye ste/ brten nas ‘byung ba‘i sduḥ bsgal gyi tshor ba so so mgon par shes so/ B crit. (*...pratītyasamutpannāṃ tāṃ duḥkhavedānāṃ...); 「我苦受生：」因緣而生，彼如苦受： T: This agrees with Ms.

179 pratīyabhijāṇīte | corr. | pratīyabhijāṇīte Ms; de dag so mgon par shes B crit.; 彼如是知 T

180 vistāreṇa | corr. | vistāreṇa Ms

181 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 tā bu yi n zhe na B crit. 云何比丘知於喜受？ T

219
saumanasyam." katham daurmanasyam pratyabhijanite\(^{182}\) "daurmanasyasthānīyam sparṣam pratī\(_4\)tyotpannam daurmanasyam." atha tasyaiva saumanasyasthānīyam vedanām yathāvad anupaśyataḥ, saumanasyasthānīyam nirodham drṣṭvā, saumanasyād virajyate: "yā sā mē\(^{183}\) saumanasyavedanā prāgr utpānṇā, sā naṣṭā śaṇṭā vyupagātā." tato śya vairāgyam utpadyate, yathābhūtām pravṛatdayati.

\(^{3.3.4-5}\) evam daurmanasye ṭpī vācyam. upekṣāyām āpy evam vācyam.

\(^{3.4}\) tasyāsyāṃ tṛtyāṃ bhūmyantaram ākramato (nanditatarāḥ bhaumā yakṣā antarī),\(_{15}\) kṣacarāṇāṃ yaktānām abhinivedayanti. te ṭpī catuṁrāṃ mahārājāṇām abhinivedayanti.\(^{184}\) te ṭpī caturmaharājikānāṃ devānām abhinivedayanti. te ṭpī kauṣiṅkaśakrasya devānām indrasyābhinivedayanti: "yo 'sau jambudvīpāṭ\(^{185}\) amuśmād viṣayād amuśmād\(^{186}\) grāmād amuśmāt kulād amuku nā\(_{ma}\) ma kulapatraḥ keśāsmaśrūṇy avatārya kārāyani vāsāṃsy ācāḍhya, śraddhayā āgārād anagārikāṃ pravrjaitaḥ, sa tṛtyābhūmyantaram ārūḍhā\(^{188}\) icchati māreṇa saha yoddhun.\(^{189}\) hiyate mārapakṣaḥ. abhyuddhryate\(^{190}\) saddharmapakṣaḥ.

\(^{3.5}\) tarc ca śrūtvā, pritataramanāḥ kauṣiṅkaḥ śakra devānām indra āraṇām āruḥya, mahardhikramakumāḥ devaṅgaṇām ghṛya, yāmānāṃ devānām nivedayati: "jambudvīpāṭ\(^{191}\) kulaputro... vista(ṛena yāvat...tr) tṛṭyaṃ (bhū)myantaram ārūḍha\(^{192}\) [7] icchati māreṇa saha yoddhun. hiyate mārapakṣaḥ. abhyuccīyate saddharmapakṣaḥ.

\(^{3.6}\) tarc ca śrūtvā śakrasya devānām indrasya sakāsāt, pritataramanasaṃ yāma devā bhavanti.

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\(^{II-4.1}\)

\(^{4.1.1}\) punar api yogācāra ādhyātmike dharme dharmānupōṣyī viharati: katham sa bhikṣus tṛtyabhūmyantarac caturthaḥ ca bhūmyantaram avagāhati? sa paśyati śrūtamayena jñānena divyena vā cakṣuṣā?

\(^{4.1.2}\) sa caturthabhūmyantaram ākṛmāmi: “sparśapratyayā me s(ukḥ)ā v(edanō)tpannā\(^{193xiv}\) [14b1]

\(^{182}\) pratyabhijanite [em.: pratyabhijānīte Ms; so so mngon par shes pa B\(_{\text{crit.}}\) :知 T

\(^{183}\) me [corr.; ma Ms

\(^{184}\) abhinivedayanti [corr.; abhinivedanti Ms

\(^{185}\) yo 'sau jambudvīpāṭ [em. after B\(_{\text{crit.}}\) : so sau jambudvīpāṭ* Ms; gang dzam bu'i gling na rigs kyi bu de B\(_{\text{crit.}}\)

\(^{186}\) * (yo 'sau);: 開浮揲中...某善男子 T

\(^{187}\) om. B\(_{\text{crit.}}\) T; kulapatraḥ keśāsmaśrūṇy avatārya kārāyani वासांस्य ācāḍhya śraddhayā āgārād anadagārikā[m] pravrjitaḥ l Ms: This is clearly a dittoigraphy.

\(^{188}\) amuśmād [em.; amuśmān Ms

\(^{189}\) ārūḍhā [punct.; ārūḍho Ms

\(^{190}\) icchati māreṇa saha yoddhun [em.: māreṇa saheṭi yoddhun Ms; bdud dang lhan cig g.yul 'gyed par 'dod pa B\(_{\text{crit.}}\); 欲共魔戰 T

\(^{191}\) abhyuddhryate [Ms; mngon par mtho bar byed B\(_{\text{crit.}}\) 長 T

\(^{192}\) jambudvīpāṭ [em. after B\(_{\text{crit.}}\) and T; tan jambudvīpaḥ Ms; dzam bu'i gling na B\(_{\text{crit.}}\); 開浮揲中 T

\(^{193}\) vista(ṛena yāvat...tr)tṛṭyaṃ (bhū)myantaram [rec. after B\(_{\text{crit.}}\) T; vista ... ... ... [tṛṭyaṃ] [myantaram] ārūḍha Ms; rgya cher sbyar te/ sa gzhan gsum pa la zhugs pa'i bar dang B\(_{\text{crit.}}\); 而說乃至...得第三地 T

\(^{194}\) sparsaprātyayā me sukhā vedanotpāṇa [em. after T; sukhavedanṭyam sparsāvedanṭyaṁ [pratyayā ma]

\(^{14b1}\) s. ... ... [tapa][na Ms: *The other solution to this problem, which would require a less invasive emendation, would be to read: sukhavedanīyasparṇaprātyayā me sukhā vedanotpāṇa. However, this reading is unwieldy.; reg pa'i rkyen gis bde ba myong bar 'gyur ba...bdag gi tshor ba skyes so/ B\(_{\text{crit.}}\) (*sparsaprātyayā me sukhavedanīya] vedanotpāṇa... [?]: 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 sukhapratrayāyā. sā niruddhā vyupaśāntāntarhitā, tasyāḥ
damanantarṣaṃ de duḥkhaḥ vedanā utpāṇa duḥṣparṣa duḥkhanidānā duḥkhasamudayā duḥkhaṁ
eva duḥkhapratrayāyā.

〈4.1.3〉 evam sparśapratrayāyām vedanaṁ prayatvabhijānīte: “ksāne kṣane mamotpadyate vedanā
sparśasahāyā sparśaprabhāvā.” 〈196〉 saḥ 〈197〉 sukhāyāṃ vedanāyāṃ 〈198〉 na ṛṣyate na saṃprajyate. tām
vedanaṁ 〈199〉 nābhīnandati na bahulīkurute 〈200〉 nāsvādayati. evam duḥkhaṁ apī vedanaṁ na
pīḍyate 〈201〉 na viheṭhyante nāvālayate. 〈202〉

〈4.1.4〉 upeksakah sa viharati smrtimān samprajānakāḥ. 〈203〉 imābhīḥ tisrbhir vedanābhīr
yadātyāntikāṃ cittaṁ viraktāṃ bhavati, athā 〈204〉 param upeksaṇaivaśāṣīṭā bhavati, supariśuddhā
bhavati suparyavadatā. tasyaivam bhavati: “ahohatām imām upeksām, evam pariśuddhām
evaṁ paryavadatām, ākāśāyatanaṃ upasamhareyam.” 〈205xxvii 206〉 tatiṣṭrīpam cittaṁ bhavet,
sākṣīkṛtā mayā upeksā niṣṭhāntā pratibaddhā 〈207〉 taḍātyantamahyavasītaḥ 〈209〉 tādūpaḥ 〈203〉
dattāḥ so ’ham upeksām ākāśānantāyatanā 〈211〉 upasamhareyam. aham api etām upeksām, evam
pariśuddhām evaṁ paryavadatām, vijñānānantāyatanā 〈212 213〉 akiṃcanyāyatane 〈214〉

194 tasyāḥ [ corr.; tasyā Ms
195 duḥkhaḥ eva duḥkhapratrayāyā | em. after T; duḥkhaḥ evam upeksāpaprateyāyām Ms; sdug bsngal nyid kyis bdag gi
sdug bsngal gyi tsho bral skyes so/ de bzhin du btang snyoms kyi khyen dang… Bcit (*…duḥkhaḥ eva l evam
upeksāpapratrayāyām…); 無等，諸苦因緣。T (*duḥkhaḥ eva duḥkhapratrayāyā)
196 sparśaprabhāvā | em.; sparśaprabhāvā Ms; reg pa las ’byung ba skye ste Bcit, 因觸而生 T
197 sa | em.; sat Ms
198 sukhāyāṃ vedanāyāṃ | em.; sukhāyā vedanāyā Ms: The root vihṛṣ is generally employed in either a locative or
instrumental relation.
199 vedanaḥ | reg.; vedanaṁ Ms
200 na bahulīkurute | em.; na bahulīkurute Ms; mang du mi byed de Bcit; 亦不多作 T
201 pīḍyate | reg.; pīḍyate Ms
202 nāvālayate | em.; nāvālayate Ms; myog pa can du mi byed; 不亂 (*na vyākulaśrīyate [?])
203 samprajānakāḥ | punct.; samprajānakā Ms
204 bhavati, athā | punct.; bhavati l atha Ms
205 ākāśāyatanaṃ upasamhareyam | em.; ākāśāyatanaṃ l nepasamhareyam Ms: ākāśāyatanaṃ is apparently an alternate form of
the more common ākāśānantāyatanā.; de ’di snyam du sems te/ kye e ma bdag gis nam mkha’ mtha’ yas skye mched
khyi btang snyoms ’di litag yongs su dag pa ’di litag nam par bying ba ’di rdzogs par byaḥ baḥiṃ Bcit; 我今此捨，如是
清淨，如是鮮白，我今何得虛空處？ T
206 n.e. | Ms Bcit; 彼人如是望希欲得虛空處行 T: This is perhaps a commentatorial interpolation supplied by the
Chinese translator, or the result of a misunderstanding of the text.
207 n.e. | Ms Bcit; 我今何得？ T
208 sākṣīkṛtā mayā upeksa niṣṭhānta pragbhaddhā | Ms: It is tempting to emend the text here to …ṭīṣthet tatrataarthdhaḥ,
after parallel readings below. However, I read these sections between these readings, as deliberated. They create a
structure of progressive realization. The Tibetan and Chinese translations likewise support the reading of Ms.; bdag
gi btang snyoms kyi mthar sgags pa dang ’brel pa mgon sum du byas la Bcit; 我已確定，究竟堅固 T
209 tadātyantamadhyavasītā | em.; tadātyantamadhyavasītā Ms
210 tadāpyadattā | Ms; om. Bcit; 不離 T
211 ākāśānantāyatanā | reg.; ākāśānantāyatanā Ms: Note here that the expanded form of the compound is employed,
whereas elsewhere the abbreviated form, ākāśayatana, is used.
212 vijñānānantāyatanā | reg.; vijñānānantāyatanā Ms
213 om. | Ms T; nam mkha’ mtha’ yas skye mched dang Bcit
214 akiṃcanyāyatane | em.; akiṃcanyāyatane Ms; ci yang me pa’i skye mched dang Bcit, 無所有處 T: See BHSD. p.
87, on the possibility of reading akiṃcītyayatanā.
naivasamjñānāsāṃjñāyatana upasamhārayet.\(^{215}\) anenaivaṃ naivasamjñānāsamjñāyatana upasamhārayaṃ \(^{216}\) upasamhārayaṃ viharati: “tatpratirūpaṃ me cittam bhavet,\(^{217}\) tanniśritā upeksā tiṣṭhet,\(^{218}\) tadadhyavasitā tadadpaṇāt.\(^{219}\) so ’ham upeksāṃ naivasamjñānāsamjñāyatana upasamhārayam.\(^{220}\)

\(^{215}\) naivasamjñānāsamjñāyatana upasamhārayam | em. after T; naivasamjñānāsamjñāyatana upasamhārayaṃ viharaye Maṣ; ‘du shes med ‘du shes med min skye mched kyi btang snyoms ‘di rdzogs par byas te gnas par bya’o snyam mo/ B\(_{\text{Ms}}\), utṣṇaṃ upakṣa tiṣṭhet Mṣ; btang snyoms de la gnas shing ‘dug ste B\(_{\text{Ms}}\); utṣṇaṃ daṃ ṇaḥ de la gnas shing ‘dug B\(_{\text{Ms}}\); utṣṇaṃ mā ṇaḥ B\(_{\text{Ms}}\).

\(^{216}\) anenaivaṃ naivasamjñānāsamjñāyatana upasamhārayaṃ | em.; anenaivaṃ samjñāsāṃjñāyatana upasamhārayaṃ Maṣ; ‘du shes med ‘du shes med min skye mched B\(_{\text{om}}\) (om. anenaivaṃ); ‘peṇa itaṃ anenaivaṃ tiṣṭhet T.

\(^{217}\) tatpratirūpaṃ me cittam bhavet | em.; tatpratirūpaṃ me cittam bhayet Maṣ; bdag gi sems mthun par byed la B\(_{\text{Ms}}\); om. T

\(^{218}\) tanniśritā upeksā tiṣṭhet | em. after T and MN 140; niṣṛśitā upeksa tiṣṭhet Maṣ; btang snyoms de la gnas shing ‘dug ste B\(_{\text{Ms}}\); utṣṇaṃ upakṣa tiṣṭhet Maṣ; ‘peṇa itaṃ duṃ ṇaḥ de la gnas shing ‘dug B\(_{\text{Ms}}\); utṣṇaṃ mā ṇaḥ B\(_{\text{Ms}}\); utṣṇaṃ mā ṇaḥ B\(_{\text{Ms}}\).

\(^{219}\) naivasamjñānāsamjñāyatana upasamhārayam | em. after T and parallel passages above; upasamhārayaṃ viharaye Maṣ; rdzogs par byas te gnas par bya’o snyam mo B\(_{\text{Ms}}\); utṣṇaṃ daṃ ṇaḥ de la gnas shing ‘dug ste B\(_{\text{Ms}}\); utṣṇaṃ mā ṇaḥ B\(_{\text{Ms}}\).
pustakaśobhāyai
dviyā vā hastāsobhāyai
yādi vā vānguliśobhāyai yādi vāṅguleyakamudrāyai
dviyā vā jātarūpamālāyai yādi vā mukūtālaṃkāraya—yatra yatropanāmayati, tatra tatraiva
karmanyam bhavati.

(4.16) evam eva prajñāsūṣīlo bhikṣur: “aham etām upeksām, evam pariṣuddhām evam
paryavādātām, saced ākāśāyaṇaṃ upasamhāreyam, tapatirūpam ma cittam syāt, upeksā
tīṣhṭaḥ.”

234 caksuṣi śobhāya] Ms; sning gar mdzes pa'i rgyan byed (*vakṣasi śobhāya[?]) Bcrit.: देखी त

235 pustakaśobhāyai] Ms; glegs ba mdzes par byed Bcrit.: 以莊嚴供養經論 T: The order of the items in the list
here differs from Ms and Bcrit.

236 hastāsobhāyai] Ms; mgo rgyan du (*mastoakaśobhāyai[?]) om. T

237 vāngulyakamudrāyai] reg.: vānguleyakamudrāyai; om. Bcrit.: 環有印文用莊嚴指 T

238 tatra tatraiva] Ms; de dang der Bcrit.: 彼彼如是 (tatra tatraivam)

239 bhavati ] punct.; bhavaty Ms

240 tapatirūpam ma cittam syāt, upeksā tīṣhṭaḥ ] em. after parallel passages at §4.1.4; tan me pratirūpam 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 Bcrit.;

241 नयित्य द्रुवी सास्वत 'विपरीतमद्धर्मिन्ृ '; tan tattvam upalabdhāyatana cataturthaḥ; “ārūpyesa” me upeksāsyā na nityā na
nityālambanā, na [7] dhruvā na dhruvālambanā, संस्कृतम् बोध्यव्य ना nityālambanā, आकाशायत्यात्मालाम्बनाः
विन्यानन्त्यात्मालाम्बनाः akiñcanyāyatanāna

242 नियासमस्मात्मालाम्बनाः naivasamjñānasāṃsāmyāyatanāna

243 इप्रेक्ष्याय निजितम् etac, chīvam etad, upeksāhītam

244 नियासमस्मात्मालाम्बनाः

245 नियासमस्मात्मालाम्बनाः

246 नियासमस्मात्मालाम्बनाः

247 इप्रेक्ष्याय निजितम् etac, chīvam etad, upeksāhītam

248 नियासमस्मात्मालाम्बनाः

249 नियासमस्मात्मालाम्बनाः
etat.”

1.7 sa käyaparyantikām vedanām vedayamānāḥ, utpadyamānāḥ pratyabhijnātī, nirudhyamānāḥ pratyabhijnīte. cakṣuḥsamsprasājām vedanām pratyabhijanīte.

śrotasamsprasājām vedanām pratyabhijnīte. ghrānasamsprasājām vedanām pratyabhijnīte.

1.8.1) sa vedanāsākṣi bhikṣus tām eva vedanāṁ sūksmatārām[251] avalokayate. sa cakṣuḥsamsprasājām vedanām utpadyamānāṁ utpannām avasthitām vedayati. niruddhām nirudhyamānāṁ pratyabhijnīte: “niruddhā mama vedanā.”

1.8.2) punar anyām śrotasamsprasājām vedanāṁ pratyabhijnīte: “yā sā cakṣuḥsamsprasājā mama vedanā, sā niruddhāstāṅgatā vāntibhūtā, punar esyati.”


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.

248 upeksāvañjītāt etac chīvam etad upeksāhitam etat [em./reg.]; upeksāvañjītāt etat* [sīvam pētad upeksāhitam etat Ms; 'di ni g yo ba dang brai ba yin/ 'di ni zhi ba yin/ 'di ni nye bar phan pa yin B[249];则於彼處心不喜樂。知不寂靜，無常，動轉。T

249 vedayamāna [reg.]; vedayamānāḥ Ms

250 jihvākāyamanaḥsamsprasājā [em. after B[250] T]; jihvākāyamanaḥsamsprasājā [prativedhām Ms]: I have emended the text here to conform to the parallel phrasing in the preceding sentences. However, we might also emend to 'sampratividdhām or read 'sampratividdhām, 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 mgon par shes B[251]; 知舌身意觸受之生 T

251 sūksmatārām [em. after T]; uṣmatārām Ms; shin tu rgyas par B[252]; 更深 T

252 om. [Ms B[253]; 已棄 T

253 esyati [em.]; esyanti ye Ms; yag mi 'byung ngo// de dag... B[254]; B[250] takes the verb as having a singular agent, but the following locative absolute as plural, even though it is clearly singular in the Sanskrit.; 更不復生 T

254 sukhālambanena duḥkhālambanena naiva sukhu duḥkhālambanena [em. after below]; sukhālambanena duḥkhālambanena sukhālambanena sukhālambanena duḥkhālambanena duḥkhālambanena sukhālambanena sukhālambanena duḥkhālambanena yin/ bde ba dang su ṇg bsgal la dmigs pas bde ma yin zing sdbus gsal ma yin B[255] (!); 緣苦，緣樂，不苦不樂。T

255 anupaśyām jānān [em. after B[256] T]; anupalabdhiḥ jānān Ms; rjes su mthong zding mam par shes nas B[257]; 隨順觀察。如是知已 T

256 śrotrapratabhādhyāyām [em.; śrotrapratabhādhyāya Ms

257 śrotasamsprasājāyām vedanāyān [corr.]; śrotasamsprasājāyām vedanāyām Ms

258 prativedayati [em.]; prave dayati Ms; so sor myong bar byed de B[258]; 知 T

259 utpannā me ghranāsamprasājā [em.]; utpannā me va ghranāsamprasājā Ms; bdag sna'i reg pa las byung ba'i tshor ba skyes pa B[259]; 我此受生 T

260 sukhālambanena sukhā duḥkhālambanena duḥkhā naiva sukhu duḥkhālambanena naiva sukhu duḥkhālambanena [em.]; sukhālambanena sukhā duḥkhālambanena duḥkhā naiva sukhu duḥkhālambanena Ms; bde la dmigs pa ni bde ba'o/ sdbus gsal la dmigs pa ni sdbus gsal lo/ sdbus gsal yang ma yin bde ba dang ma yin pa la dmigs pa ni sdbus gsal yang ma yin bde ba dang ma yin no snyam mo/ B[260]; 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 (*...aduḥkhāsukhālambanena aduḥkhāsukhā)

261 ghranālambanāṃ [em.]; ghranālambanā Ms
adukkhāsukha. tāmā asau prativedayati: “utpatsyate hi mama ghranālambanā vedanā. uppannā yathāivādhyavasita, tathaiotpannā eśapi nirotisyate.”

〈4.1.8.4–6〉 tasyānī niruddhāyāṃ jivālambanā vedanotpatsyate trividhā…puurvavat…manovedanālambanā trividhā.

〈4.1.9〉 sa sā saddhūṭā, vedanādhiivīśalaṇa caturtham bhūmyantaram ākramati.


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262 sukhā duḥkha adukkhāsukha. tām | em. after B r T; sukhā[ṃ] duḥkhā[ṃ] adukkhāmsukhatam 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 cnu; 知鼻齲 生苦受、 悦受、 不苦不悦受 T
263 utpatsyate hi | em. after T; utpaśyati hi Ms; bdag gi sna‘i dmigs pa‘i tshor ba skye ste B cnu; 我若後時鼻齲生受 T
264 eśāpi | em.; eśām api Ms; bdag gi ‘gog pa ‘di dag kyang skye ste B cnu; Here B cnu reads a plural pronoun.; 生已， 復滅 - T
265 jivālambanā | em.; jivālambane
266 sa | em.; sā Ms
267 saddhūṭavedanādhiivīśalaṇa | Ms: See below Where Ms reads saddhūtāṃ vedanāvīśālam.; tshor ba yang dag par rgya che ba la B cnu; 彼既知如實知受 T
268 tasyāśyārabadhāvīrasya | em.; tadgrāhyārabadhāvīrasya Ms; de‘i brtson ‘gru brtams pa spro ba chen po B cnu (om. tadgrāhyā); 動發習地 T (om. tadgrāhyā)
269 sahotsāhasya | em.; sahotsāsa Ms
270 devānām | corr.; devānāms Ms
271 abhinivedayanti | reg.; abhinivedayanti Ms
272 amuśmāda | em.; amuśmāna Ms
273 grāmad | em.; grāma Ms
274 sa ghaṭān vyāyacchan | em. after parallel verb strings at §4.2.25 and §4.2.32; samghāṭhanavyāyacchan Ms; de ‘bad pa dang brtson pas B cnu; 持戒精勤 T
275 anupūrvena | em.; anupūreṇa Ms
276 abhyuddhryate saddhūto devasaddharmapakṣaḥ | em./reg.; abhyuddhryate saddhūto [deva]saddharmapakṣaḥ abhyuddhryates Ms; yang dag pa dam pa‘i chos kyi phyogs ni mngon par mtho bar byed de B cnu (om. deva); 正法朋長 - T (om. saddhūto and deva)
277 hrṣṭāḥ | em.; hrṣṭā Ms
278 yad dhārmikā | em.; yad dhārmikī Ms; mi chos dang ldan zhung B cnu; om. T
(II-4.2) utpādam, prakāśaḥ, dharmanām prativedāya, sa praksāpate rāpabhyām.

(4.7) pratyupapātam dharmanām nītie, yathā saṁkarṣāpya, yathā dharmānām.

(4.8) pratyupapātam dharmanām nītie, yathā saṁkarṣāpya, yathā dharmānām.

(4.2.1) utpādam, prakāśaḥ, dharmanām prativedāya, sa praksāpate rāpabhyām.

(4.2.2) utpādam, prakāśaḥ, dharmanām prativedāya, sa praksāpate rāpabhyām.
“kā vedanā kāyā vedanayābhibhūtā” 297 punar evāpyāyate?” sa paśyat: “akuśālā vedanā yadā kuśalām vedanām abhībhavati, sā punar evāpyāyate. yathādityena divā candraprabhābhibhūtā bhavati, sā candraprabhā rātrāv āpyāyate.”

(4.2.8) punar api sa bhikṣur vedanāṃ pravibhajati vedanaiṅgrasmṛtiḥ; 298 “kā bh thyo vedanāh sampṛkṣṭhā kāyā ekāyā vedanayā saha viruddhābhibhūyante?” 299 sa paśyat: “bhahyo vedanā laukikakriyā lokottarānāsravaya 300 vedanayābhibhūyante. tadyathā rātrau bhahyo nakṣatragrahātārānāṃ prabhā ekāyā candraprabhābhibhūyante.”

(4.2.9) punar api sa bhikṣur vedanānupasyāt kṣayayāvānupasyātivedanām 301 sūkṣmataram avalokayati: “kā bhahyo vedanāś caṃṣhśrotaghrānājihvāḥ kāyasamuththāḥ sāsravāḥ kim kuśalam ārabhante?” 302 sa paśyat: “laukikāh sāsravāḥ 303 vedaḥ bhahyo 304 pi nānāsravālokanasamarthā bhavanti. 305 yathā rātrau nakṣatragrahātārānāṃ prabhāg candrapirāhan nālokanasamarthā bhavanti.” 306

(4.2.10) punar api sa bhikṣus tām vedanām avalokayati: “kiyatkālāvasthāyino mama vedanāḥ” 307 sa paśyat: “utpādavyayakṣaṇāvasthāyino 308 mama vedaṇās, tadyathā vidyutah.”

(4.2.11) puna, ātapi sa bhikṣur evam pravātakayati: “kim caṃṣvedanā hṛṇāvedanāyāḥ

297 kāyā vedanayābhibhūtā | em. after Bควี, kāṃ vedanāṃ abhībhūtaḥ Ms; tshor ba gang zhig gis gnod Bควี, 何者受勝 T
298 vedanaiṅgrasmṛtiḥ | reg.; vedanaiṅgrasmṛtirīṣrī Ms; om. Bควี T
299 kā bhahyo vedanāḥ sampṛkṣṭhā kāyā ekāyā vedanayā saha viruddhābhibhūyante | em. after Bควี T; kā bhahyo vedanānampṛkṣṭyā ekāyā vedanāyā saha viruddhābhibhūyante; Ms; tshor ba gang po dang ldan pa dag tshor ba gic gi dran pa rtse gic gi pa’i tshor ba dang lhan cig mi mthun pa zil gyis gnon par ’gyur Bควี; 多受和合一受能障，勝彼多受。 T
300 lokottarānāsravaya | em. after Bควี; loκottarāyānāsravaya Ms; ’jig rten las’ das pa zag pa med pa’i tshor bas Bควี, 是出世間無漏心受 T
301 vedanāṃ | em.; vedanā Ms
302 kā bhahyo vedanāś caṃṣhśrotaghrānājihvāḥ kāyasamuththāḥ sāsravāḥ kim kuśalam ārabhante | em.; kā bhahvo vedanā caṃṣhśrotaghrānājihvāḥ kāyasamuththāḥ sāsravāḥ kim kuśalam ārabhante Ms; mig dang/ ma bang dsa dang/ ic dang/ lus kyis kun nas bslang ba zag pa dang bcs pa’i tshor ba bang ba ni gang yin/ dge ba ni ji ltar rtso… Bควี; Here the Tibetan translators take the phrase kā bhahyo vedanās…sāsravāḥ ārabhante as a single sentence, unrelated to the question kim 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 analogical 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
303 sāsravā | reg.; sāsravā Ms
304 bhahyo | em. after Bควี T; bāhyo Ms; gang pa Bควี; 多 T
305 nānāsravālokanasamarthā bhavanti | em. after the simile just below; nānāsravālokena samarthā bhavantī Ms; zag pa med pa’i snang bas thub par ’gyur te Bควี (*anāsravālokena…: “Although there are many worldly defiled feelings, they are effective by way of the light of the undefined.” [1]); 復非無漏，世間無力 T (*nānāsravā loke na samarthā bhavanti: “…it is not that the undefined [ones] are not effective in the world.” Or “…what is not undefined is not effective in the world.” [1])
306 yathā rātrau nakṣatragrahātārānāṃ prabhā candrapirāhan nālokanasamarthā bhavanti Ms; dper na mtshan mo rgyu skar dang/ gza’ dang/ skar ma rnam gyi ’od zla ba’i snang ba gnas pas thub pa bzhin no// Bควี (*…candrālokāvīhārān samarthā bhavantī); 如夜闇中，星宿光明，於有月時，不能善照。 T
307 vedanāḥ | em.; vedanā Ms
308 utpādavyayakṣaṇāvasthāyino | em. after Bควี; utpādavyayalakṣaṇāvasthāyino Ms; de skad ciga b dga’ gi tshor ba gzhan skye zhih ’jig par gnas par Bควี, 生滅相住 T (*lakṣaṇāvasthāyino): Here we see the common confusion, found throughout the text and its translations, between the use of the word laksana 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.
phantsam prayacchati?" sa pašyati: "budbudakalādibhindendriyālambanā vedanā sarveṣam indriyānām. tadyathā gaurāśvostraḥkaramahīṣāṇām bhinnajātyānām naikapratayā bhavaty, evam eva pañcendriyasamuttanām anādiyāricatānām naikālambanām bhavati. viśayabhedena bhinnaviṣayāndriyāṇi, yathā gaurāśvostraḥkaramahīṣāva sa prāṇāh.

4.2.12 tasyaivaṃ vedanānupaśyino bhikṣo sūkṣmataram jñānam utpadyate. sa taṃ jñānam āsevate bhāvayate bahulakaroti.

4.2.13 tasyāyamānāsya vedanānupaśyinaḥ kṣayavayaṃnupaśyinaḥ evam bhavati: "cakṣuḥsrotraghrānaijāvākṣamanah sa mtsho'i gacchanti? niruddhyāmāṇaḥ kārutā sannicayam gacchanti?"

4.2.14 tasya bhikṣor vedanākṣayaṃvayaṃnupaśyinaḥ tracintayato mārgagaḥ tasyaivaṃ bhavati: "nāpi caksurvedanā tasciṣṭi utpadyānā bhyāgacchati, niruddhyāmāṇaḥ kārūcīt sannicayam gacchati. iti caksurvedanā abhūtvā bhavati. bhūtvā ca prativigacchati. nākārāc caksurvedanāgacchati, yathā samudrālayataḥ sālilam. na niruddhyāmāṇaḥ kvaicin nicayati gacchati, yathā nimnagamanā nadyāḥ samudram anugacchante. iti caksurvedanā abhūtvā

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309 ghrānavedanāyāḥ pratyamśam prayacchati | em./reg.: ghrānavedanāyā pratyamsam prayacchati Ms; sna'i tshor ba'i rkyen du 'gyur B.cn (*...grānavedanāyā prayatayam...).; eyed at the root, its nature T (*...ghrānavedanāyā prayatayam...)
310 budbudakalādibhindendriyālambanā | conj.: Here I undersand budbud- in the sense of embryo. In Hindi texts, this word refers to the embryo five days after conception. This corresponds to the term arubda in Sarvāstivādin Buddhist texts. The conjecture remains tentative particularity because this is a very early stage in the gestation process, and the faculties (indriya) are not yet developed. See, for instance, Yobb, p. 28.4.8-.; budbhuda/kādibhindendriyālambanā Ms; Here it is virtually impossible to distinguish between the graphical representations of –ddhu- and –du-. We might also emend to budbudikādi: “beginning as [mere] bubbles. Perhaps read buddhyutarikādi: “having their origin in the mind” or “beginning in the belly of the mind”? Another possibility is to read buddhulikādi: “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.cn; yathā samudrālayat sālilam. na niruddhyāmāṇaḥ kvaicin nicayati gacchati, yathā nimnagamanā nadyāḥ samudram anugacchante. iti caksurvedanā abhūtvā
311 gaurāśvostraḥ | em. after B.cn; T; gosṭrakaramahīṣāṇāms Ms; ba lang cig gcig rta dang/ rga mo dang/ bong bu dang/ ma he'i B.cn; 牛馬駱駝犢牛 T
312 evam eva | em.: evam evam Ms; de bzhin du B.cn; 是如是如 T
313 anādiciracitānām | em.: anādiciracitānāms thog ma med pa nas brtsn pa'i B.cn (*anādikālodyuktānām); without the help of the parāśāstra T (*anādikālavyākṣaṇām); The sense of viracita is not exactly clear here. The translators of B.cn 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.”
314 gaurāśvostraḥkaramahīṣāvarāhāḥ | em./punct.: gaurahostostrakaramahīṣāvarāhāḥMs; glang dang/ rta dang/ rga mo dang/ bong bu dang/ ma he dang/ phag bzhin no// B.cn; 牛馬駱駝犢等 T (om. mahiṣa)
315 kṣayayaṇanupaśyinaḥ evam | reg.: kṣayayaṇanupaśyinaḥ evam Ms; zad pa dang ’jig pa rjes su mthong nas B.cn; 隨順觀盡 T
316 ‘bhyāgacchamānā āgacchanti | em.; abhyaśagacchamānāḥ āgacchati Ms; gang nas 'rong zhing gang du 'onggs B.cn; 生從何來 T
317 niruddhyāmāṇāḥ kārutā sannicayam gacchati Ms; 'gag pa na gang du sosgs par 'gyur B.cn; 滅何所至 T
318 mārgagataṣyā | em. after B.cn; T; na mārgagataṣyā Ms; lam gyi rnam pa la B.cn; 思惟道理 T
319 niruddhyāmāṇaḥ kārutā sannicayam gacchati. iti | em./reg./punct.; niruddhyāmāṇah kārutacīt sannnicayam gacchati iti Ms
320 nākārāc caksurvedanāgacchati | em. (?); nākārāc caksurvedanāgacchati Ms; mig gi byung kungh las tshor ba 'byung ste B.cn (*caksuṣa ākāraṃ vedanāgacchati []); I am this eye, no having to look T
321 etat sālilam | reg.: etac chalilam Ms; rgya mtha'los gzi las chu byung ba bzhin no// B.cn; 如海中水 T
322 na niruddhyāmāṇaḥ kvaicin nicayati gacchati | em. after B.cn; T; na niruddhyāmāṇaḥ kvaicin nicayati gacchati Ms; 'gag pa na yang gang du yang mi sosgs te/ B.cn; 滅無所至 T
323 anugacchante | punct.; anugacchante Ms; 'du ba B.cn; 到於大海 T
bhavati. bhūtvā ca prativigacchati.⁵³²⁴ pratiṣṭayaṃ purṇaptiḥ⁵³²³
cakṣuḥ-srotarāṅgāvācjęmavatvam,⁵³²⁴ Vedaṇāḥ.

〈4.2.15〉“tadāyāh’ kusuṣaḥ kumbhakāraḥ kumbhakārāntevasi vā cakrama ca prātiṣṭya, mṛṭpiṇḍaḥ ca prātiṣṭya,⁵³²⁵ vyāyāmaḥ ca prātiṣṭya, udakaḥ ca prātiṣṭya,⁵³²⁶ mṛṭpiṇḍahetuko ghaṭaḥ utpadyate.⁵³²⁷ tatra sa ghaṭo na kutaṣcid āgacchati ākāraṣṭ,⁵³²⁸ na nirudhyamaṇāḥ,⁵³²⁹ kvaṭc samuccayam gacchati, iti ghaṭo hetupratyayasaṃputrāṇaḥ. evam me cakṣuḥ prātiṣṭya, rūpaṃ prātiṣṭyālokaṃ prātiṣṭyakāśam prātiṣṭya, manasikāraḥ ca prātiṣṭya,⁵³³⁰ caksurvedāṇa utpadyate, [2] sukhā duṣkhaḥ aduṣkhaḥ sukhā. yathā ghatasya yadi śobhanaḥ hetupratyayā bhavanti, tac chobhanasyaiva ghatasyotpādo bhavati.⁵³³¹ athāśobhanaḥ, tadāśobhanaḥ ghaṭo bhavati.⁵³³² evam eva yadi śobhanaḥ hetupratyayālambanāḥ bhavanti, tac chobhanāś caksurādyā vedanā⁵³³³ utpadyante, sadharmasahiyaḥ kuśalaḥ, anukramaṇa nirvānagāminyāḥ.⁵³³⁴ yathāśobhanāḥ hetupratyayālambanāḥ⁵³³⁵ bhavanti, tathāśobhanāḥ caksurādyā vedanā utpadyante, rāgadveṣāḥ⁵³³⁶ mohālambanāḥ saṃśārarakapretyāryāgāminyāḥ.”

〈4.2.16〉sarvakramaphalakusālānubaddhacetanō⁵³³⁷ bhikṣuḥ vedaṇāṃ anveṣaṃāno, naikāsrītat vedaṇāṃ paśyati, na kārakādhiṣṭhitām, nāpi hetusamuttām, na yādrchikām, na kūṭasthām, na nityām,⁵³³⁸ na dhruvām, na sāṣvatām, nāvipariṇāmādharminīṁ.⁵³³⁹ tasya sa⁵³⁴₀ vedanāśkandhadrāśinas tṛṣṇā paunarthaviṁ parihiyate, nandīrāgasahagatā⁵³⁴¹ malinī.

〈4.2.17〉sarvasaṃskārasayānītyaḥ⁵³⁴² nupāsyiḥ sa⁵³⁴³ bhikṣuḥ mārgam āsevate bhāvayati baḥuhiṇikurute.

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⁵³²⁴ pratiṣṭyaṃ purṇaptiḥ ] em.; pratiṣṭyaṃ purṇaptiḥ Mā

⁵³²⁵ om. ] B; em. T; vedaṇāḥ Mā: This is likely a dittography mistakenly copied from two lines below in Mā.

⁵³²⁶ om. ] Mā B;ṃ - "yaśtiṃ ca prātiṣṭya"

⁵³²⁷ mṛṭpiṇḍahetuko ghaṭaḥ utpadyate ] em. after T; mṛṭpiṇḍahetuko ghaṭaḥ pratiṣṭyatpadyate Mā; rgyu ’jim pa la brten pa’i bum pa ’byung bar ’gyur te B;ṃ: *ghaṭaḥ utpadyate*: Here it seems the Tibetan translators had the reading pratiṣṭyatpadyate, 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.” Mā reads: “The pot, which has clay as its basis, is dependently produced.” T presents the most suitable reading, however, by omitting prātiṣṭya.

⁵³²⁸ na kutaṣcid ākāraṭ ] em. na kaṣcid…ākāraṇ Mā; ’byung khung gang nas ma ’ongs B;ṃ; nonu rṣeṭ Te

⁵³²⁹ nirudhyamaṇāḥ ] em.; nirudhyamaṇāḥ Mā

⁵³³₀ prātiṣṭyaḥ ] em.; prātiṣṭyaḥ Mā

⁵³³¹ bhavati ] punct. bhavatī Mā

⁵³³² bhavatī ] punct. bhavatī Mā

⁵³³³ caksurādyā vedaṇā ] Mā; mig la sogs pa tshor ba B;ṃ; eyeṣṭ, ēraṇgādhiṣṭhitām vedaṇā T

⁵³³⁴ sarhadharmasahiyaḥ kuśalaḥ anukramaṇa nirvānagāminyāḥ ] em./punct.: Both B;ṃ and T read sadharmā*. It is, however, tempting to emend the text to sadharmā. I follow T in reading kuśalaḥ as plural and anukramaṇa as adverbially governing the adjective nirvānagāminyāḥ.; sarhadharmasahiyaḥ kuśalānukramaṇa nirvānagāminyāḥ Mā; chos dang ldan pa’i dge ba’i rim gyis mya nγan las ’das par ’gro bar ’gyur ro B;ṃ; if [2] haḥadwaṣ, nexus ṛṣeṭ Te

⁵³³⁵ om. dharma, but retains *saṭṭya. Perhaps read 法合? See Taśṭho footnote [2]: 合＝法【末】+【名】+【明】【殼】)

⁵³³⁶ hetupratyayālambanā ] conj.; hetupratyayādhaṃnāḥ Mā; gal te dmigs pa’i rgyu dang rkyen mi bzang na’ de’i tshed B;ṃ;因緣 T

⁵³³⁷ sarvakramaphalakusālānubaddhacetanō ] Mā; laš dang ’bras bur ’brel pa thams cad la mkhas par sems pa’i dge slong ni B;ṃ; 比丘，一切三善行善果随順縛思 T

⁵³³⁸ na nityām ] corr.: ni nityām

⁵³³⁹ nāvipariṇāmādharminīṁ ] em. after parallel list at §4.1.6; na vipariṇāmādharminīṁ Mā Te; yongs su ’gyur ba’i chos can yin zhe B;ṃ; *vīryata* T

⁵³⁴₀ tasya sa ] em.; tasyā sa Mā; de’i tshor ba’i phung po de mthong nas B;ṃ; 比丘，如是見此受障 T

⁵³⁴¹ nandīrāgasahagatā ] em.; nandīrāgasahagatā Mā

⁵³⁴² sarvasaṃskārasayānītyaḥ⁵³⁴³ nupāṣyati sa ] Mā; ’khor ba thams cad mi rtag par rjes su mthong ba’i dge slong ni B;ṃ (*sarasvāmsāra*); 一切生死皆見無常 T (*sarasvāmsāra*)
tasyaivaṃ bhāvayataḥ, samyojanāṇī prahiyante, anuṣayā vāntībhavanti.

〈4.2.18〉 katamāni samyojanāṇī? tadyathā: anugayasaṃyojanāṃ \[pratighasamyojanāṃ mānasamyojanāṃ avidyāsamyojanāṃ drṣṭisamyojanāṃ parāmarṣasamyojanāṃ\] vicikitsāsamyojanāṃ īryāsamyojanāṃ mātsaryasamyojanāṃ.\[\] imāni samyojanāṇī prahiyante.

〈4.2.19〉 katame anuṣayā vāṅti'thibhavanti? tadyathā: kāmarāgānusayo bhavarāgānusayo \[dṛṣṭyanusayaḥ pratighānusayo mānānusayo 'vidyānusayo\] vicikitsānusayah.\[ta te 'syā yathāpradhānāṃ tribhavaparivartakāṃ tribhūmisamcārīnaṃ tridosaparivartakās trikālānusāriṇās trimadhyāṃs trivedānānubhāvi vitās trijanmaparivartakāḥ sāṃsārāhetubhūtā bhavanti.

〈4.2.20〉 punar api sa yogācārā ādhāyātmike dvīm dharme dharmānupāsyī vihari: kathāṃ sa bhikṣus caṅkṣa evam sahetupratyayam\[abavudhyate? kimpatayam caṅkṣuḥ, kimhetunjā kinnidānaṃ avalokayati? sa paṣyati śrutamayena jñānena divyena vā caṅkṣā: \]

〈4.2.21〉 karmahetujam caṅkṣuḥ. karmāṇā janmābhinvivartya.\[yathā vaṭakaṇikāyā vṛkṣo bhavati. vṛkṣā 7] punar vaṭakaṇikā yā 'hotupratyayāṃ samvṛdhate.\[evam evājñānāt karmābhinvivartya. karmāṇāpi janmābhinvivartya. sati janmani jarāmarāṇaśokaparidevaṇḍhakhadaurmanasayopāyāsa\]\[utpadyante. tadevaṃ ayaṃ karmahetṛṣṇāpāśabaddhāḥ sarvābalaṣṭhragjanasanamudro bhavati. caṅkra vart paribhramate. tad etat kāraṇaṃ, ayaṃ pratyayāṃ sarvāṃ sātataṇāṃ samjñāṇāṃ tu. na kriyate karma,\]

\[\] **\[\]**

342 anunayasaṃyojanāṃ | *em. after B.\[\] T*: anuṣayasaṃyojanāṃ Ms; rjes su chags pa'i kun tu sbory ba; 爾結 T
343 parāmarṣasamyojanāṃ | *corr. ; [paramā .. ṛṣa]samyojanāṃ Ms (?); mchog tu 'dzin pa'i kun tu sbory ba dang B.\[\] T:
344 समय याद T (*bhavarāgasamyojanāṃ ?!)
345 śrśṣa | *corr.*: śrśṣa Ms
346 om. | T B.\[\] T*: bhavarāgānusayāḥ ! Ms: This is perhaps a dittography, as the term is also not found in the list of anusaya-s in Yobh.
347 pratighānusayāḥ mānānusayāḥ 'vidyānusayāḥ | *reg./corr.*: pratighānusayāḥ mānānusayāḥ avidyāmanusayāḥ Ms; khong kho ba'i bag la nyal dang/ ma rig pa'i bag la nyal dang/ nga rgyal gyi bag la nyal dang B.\[\] T: 障礙使、慢使、無明使 T
348 om. | T after B.\[\] T*: samyojanāṃ parāmarṣasamyojanāṃ vicikitsāsamyojanāṃ īryāsamyojanāṃ mātsaryasamyojanāṃ Ms; 思量結疑結結結結 T
349 vicikitsānusayāḥ | *punct.*: vicikitsānusayās Ms
350 trībhaṇaparivartakās | *em. after B.\[\] T*: trīparivartakās Ms; srid pa gsum du yongs su 'jug par byed pa B.\[\] T: 三有流 轉 T
351 tribhūmisamcārīnaṃ | *corr.*: tribhūmisamcārīnaṃ Ms
352 yogācārā ādhāyātmike | *punct.*: yogācārāḥ | ādhāyātmike Ms
353 caṅkṣa evam sahetupratyayam | *em. : One would prefer the reading sahetupratyayatvam.: caṅkṣā evam saḥhetupratyayam Ms; ji ltar dge long de rgyu dang rkyen du bcas pa 'di dag khong du chud par 'gyur/ B.\[\] T (om. caṅkṣa [?]); 如是眼之因缘 T (*caṅkṣa evam hetupratyayam)\]
354 karmahetujam caṅkṣuḥ. karmāṇā janmābhinvivartya | *em./punct.*: karmahetujam caṅkṣuḥ karmāṇā janmābhinvivartya Ms; mig gi rgyu ni las las byung zhiš las kyi skye ba mngon par bṣgrubs te/ B.\[\] T: 業為眼因。眼因業是、如是轉行。 T
355 samvṛdhate | *em.*: sambaddhyate Ms; 'byung bar 'gyur B.\[\] T: 綿縁 (*sambadhyate)
356 evājñānāt | Ms; mi shes pa las B.\[\] T (*eva+ajñānāt); 知因業 T (*eva+ajñānāt) T
357 karmāṇāpi janmābhinvivartya | *em. after B.\[\] T: Compare footnote 335 above.; karmāṇāpi janmābhinvivartya Ms; las las kyang skye ba mngon par 'grub par 'gyur te B.\[\] T: 業復轉生 T
358 oṣāpāyasā | *reg.*: oṣāpāyasā Ms
tad etat kāraṇaṃ, ayaṃ pratyayāṃ sarvāṃ sātataṇāṃ samjñāṇāṃ tu. na kriyate karma | *em./punct. after T*: tad etat kāraṇaṃ ayaṃ pratyayāṃ sarvāṃ sātataṇāṃ samjñāṇāṃ tu na kriyate l dharmaMs; tshor ba de dag thams cad kyi rgyu dang rkyen 'di dag la 'du shes kyi las su bya ba med de/ B.\[\] T: This translation suggests a sequence that differs from T and my reading of Ms: “[If] one does not perform the act of perceiving with this cause and condition
karmabhā[165]vātṛṣṇāyā āpy abhāvo bhavati. 359 tadabhāvād vedanabhāvo bhavati, hetupratyatā. 360

\<4.2.22\> tadyathā: vartīṇa ca pratītya, sthālakaṁ ca pratītya, tailaṁ ca pratītya, agnīṁ ca pratītya, 361 pradhīpasyārciṣaṁ kṣanikā abhīnivartante. 362 evam eva sa bhikṣuṁ vedanathupratprayadarśi
tatvāneśī: “karmahetūjaḥ” 363 karmapratīṣaṁrahaḥ karmaprabhāvahṛ sarvavedanām utpadyante.” tat
dsthālakaṁ evaṁ bhūtaṁ śarīrām. tailabhūtanāndrīyaṁ. varṭībhūtā ṛṣṇā. agnībhūta
rāgadveṣamahāḥ. 364 kṣanikāṁ jñānaṁ dipārṇīvat. prabhāsāḍraśaṁ jñānaṁ yena paśyati
tatvāneśī yoγācaṛaḥ; “śarvapratīṣhthavagataḥ vedanā.”

\<4.2.23\> tadyathā 365 jātārūpakaśo 367 jātārūpam upādāya, karmayam karmakṣamaṁ 368 ca tace jātārūpam ādāya, śobhanam alaṅkārajātamaṁ abhīnivartayati. evam eva jātārūpākārasamo 369
yogācaṛaḥ. sa jātārūpāsāḍraśaṁ ālambanaṁ ādāya, yadi śobhanam ālambanaṁ bhavati, tace
cobhānaṁ kārmakābhīnivartayati nirvāṇagāmikāṁ. 370 yathāśobhanam bhavate ālambanaṁ,
tathāśobhanam kārmakābhīnivartayati. 370

\ll bhavanti cātra gāthāḥ \ll

hetupratyatātvajñāḥ sūkṣmārthe kṛtaniścayāḥ 371
mokṣaśrotasya abhirataś 372 ṛṣṇāya naiva vāhyate \ll 373 \<4.2.24.1\> xxvii

karmapratisāraḥ sarve dehiṇāḥ karmayoniśaḥ \ll

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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
359 kārmabhāvāt ṛṣṇāya āpy abhāvo bhavati \emph{em. after} B\textsubscript{cri}. T; kārmānubhāvā ṛṣṇāya āpy abhāvo bhavati Ms; las
med na sred pa 'byung bar mi 'gyur la B\textsubscript{cri}; 以無樂故，則無有愛。 T
360 hetupratiyāt \emph{corr.}; hetupratiyāt Ms
361 agnīṁ ca pratītya \emph{em. after} B\textsubscript{cri}; om. Ms; me la yang brten nas B\textsubscript{cri}; 火因缘 T; See below in Ms, where agni is
equated with rāgadveṣamohā. 362 kṣanikā abhīnivartante \emph{reg.}; kṣanikābhīnivartante Ms; This reading is the result of double
sandhi. 363 karmahetūjaḥ \emph{em.}; karmahetūjaḥ Ms
364 varṣībhūtā ṛṣṇā. agnībhūtā rāgadveṣamohāḥ \emph{punct.}; varṣībhūtā ṛṣṇāagnībhūtā rāgadveṣamohāḥ Ms
prabhāsāḍraśaṁ jñānaṁ yena paśyati tatvāneśī yoγācaṛaḥ \emph{Ms}; Neither B\textsubscript{cri} nor T seem to understand the
correlative yena as I have, as linking the final phrase prabhāsāḍraśaṁ jñānaṁ to the finite verb paśyati.; shes pa skad
cigm ni mar me'i od 'bar ba lta bu yin nodl rnal 'byor pa gang gis...de nyid tshol zhih mthong ba ni zhes pa yin te
B\textsubscript{cri}; \textit{B\textsubscript{cri} here seems to collapse the phrases kṣanikāṁ jñānam dipārṇīvat and prabhāsāḍraśaṁ 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
366 tadyathā \emph{corr.}; tadyathā Ms
367 om. \emph{Ms} B\textsubscript{cri}; 若其弟子 T
368 kārmayam karmakṣamaṁ \emph{em.}; kārmayākarmakṣamaṁ Ms; las bya ba pa'i gser B\textsubscript{cri}; 好真 T
369 jātārūpakārasamo \emph{em. after} B\textsubscript{cri}; T; jātārūpasamo Ms; de bhzin du rnal 'byor spyod pa gser mgar lta bu B\textsubscript{cri}; 如是
如是，彼巧作仰喻修行者 T
370 yathāśobhanam bhavaty ālambanaṁ, tathāśobhanam kārmakābhīnivartayati. \emph{em. after} T; yathāśobhanam bhavaty
ālambanaṁ nivarttayati Ms; gal te dming pa ngan na/ de ngan pa 'grub par 'gyur B\textsubscript{cri} (om. karma); 不善攀緣，得不
善樂。 T
371 sūkṣmārthe kṛtaniścayāḥ \emph{Ms} Dh\textsubscript{syc}; sūkṣmārthakṛtaniścayāḥ Dhs\textsubscript{Ms}
372 mokṣaśrotasya abhirataś \emph{Ms} Dhs\textsubscript{syc}; 'srōtasyabhīrataḥ Ms; 'srotya abhirataś Dhs\textsubscript{bf}; thar pa'i rgyun la mngon dga' na
B\textsubscript{cri}; 喜樂解脱流 T
373 ṛṣṇāya naiva vāhyate \emph{em.}; ṛṣṇā naiva vāhyate Ms; ...rajugye Dhs\textsubscript{syc} Dhs\textsubscript{syc}; ...rajugye Dhs\textsubscript{bf}; ...rajugye Dhs\textsubscript{c}; sred pas khyer bar mi 'gyur ro B\textsubscript{cri}; 愛所不能使 T
karmanā phalasambaddhā bhramanti bhavasaṅkate ll (4.2.24.2)xxxviii

yo nādatte374 'subhaṃ karma subhakarmarataḥ sadā l candrāṁśunirmalaratīr375 yogī bhavati tādṛśāḥ ll (4.2.24.3)xxxix

pradahān376 pāpakāṁ dharmāḥṣuṣkendhanam377 ivānalaḥ378 vibhrajate trihubhavane muktapāpa jītvayathaḥ ll (4.2.24.4)xli

mokṣāya380 yasya tu mano na sāṃsāre kathāṃ cana l nāsau badhyatī382 sāṃsāre muktaḥ pakṣī383 yathāmbare ll (4.2.24.5)xlii

vedanodayatavajño384 vedanāphalaniścayaḥ l sa “mukta” iti vijñeyas tatvavit trihubhavasya sāḥ ll385 (4.2.24.6)xlii

sukhaduṣkhe na bādhete386 dṛṣṭādṛṣṭair387 na lipyate l dīptaṃ paśyati sāṃsāraṃ388 yāḥ sa yoṣī satāṁ mataḥ ll389 (4.2.24.7)xliii

avyāmūḍhamatīr390 nityam[5] nityam dharmaparāyaṇaḥ l bhikṣuvrttāv391 abhirato392 bhikṣur bhavati tādṛśāḥ ll (4.2.24.8)xiv

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374 yo nādatte | DhsMd,LC; ye nādatte Ms; gang zig mi dge mi len cing Bcri; 若離不善業
375 nirmalaratīr | Ms; ‘nirmalagatī DhsMd,LC; zla ‘od dri ma med pa ltar Bcri (*’nirmalavat); 如無垢月光 T
376 pradahān | DhsMd,LC; pradahān Ms; rab tu bsregs Bcri; 燒 T
377 pāpakāṁ dharmāḥṣuṣkendhanam | DhsMd,LC; pāpakāṁ dharmācchuṣkendhanam Ms; sdig pa’i chos rnam Bcri; 惡業 T (*pāpakarmāṁ)
378 ivānalaḥ | DhsMd,LC; ivānilaḥ Ms; me yis...ltar Bcri; 火 T
379 muktapāpa jītvayathaḥ | DhsMd; muktapāpo jītvayathaḥ Ms; muktapāpo gatavyathāḥ DhsC; sdig las grol zhing nyon mongs rgyal Bcri; 解脱諸惡法 T
380 mokṣāya | Ms DhsMd,LC; mokse ‘sti DhsC; thar ‘dod cing Bcri; 若人稀解脫 T
381 na sāṃsāre kathāṅ cana | Dhs(3)3; na sāṃsāre kathāṃ ca DhsC; na sāṃsāraḥ kathāṃ cana DhsC; nams kyang ’khor bar mi dga’ ba Bcri; 心不樂生死 T
382 badhyati | Ms DhsC; One would expect either badhyate or badhnāti.; badhyāti DhsMd,LC; badhnāti DhsC; mi ’ching ste Bcri; 不能縛 T
383 muktaḥ pakṣi | Ms Dhs(3); muktapakṣ DhsMd,LC; bya ni ‘gro ba Bcri; 如鳥飛 T
384 vedanodayatavajño | Ms DhsMd,LC; tattvaṭājo DhsC; vedanādayatavajño DhsMd,LC; gang zhig thsor ’byung de nyid shes Bcri; 諸知受所從 T
385 tatvavit trihubhavasya sāḥ | Ms; tattvavin trihubhavasya sāḥ DhsMd,LC; tattvavit trihubhavasya yah DhsC; tattvavin rūtasya yah sāḥ DhsC; tattvavid rūvamś ca sa DhsC; de nyid rig pa srid gsum du Bcri; 彼諸知三界 T
386 sukhaduhkhāhe na bādhete | Ms; na bādyate sukhaduhkhāh DhsC; na bādyate sukhaduhkhāh DhsMs, DhsL(3); tathāpy ete sukhaduhkhāh DhsC (); bde sdug gis ni de mi gnod Bcri; 莫樂不能勤 T
387 dṛṣṭādṛṣṭair | Ms; mṛṣṭāmṛṣṭair DhsMd,LC; mṛṣṭāmṛṣṭai DhsC; zhim dang nga bas Bcri; 善惡不經 T
388 sāṃsāraṃ | Ms Dhs(3); sāṃsāra DhsMd,LC; sāṃsāre DhsC; sāṃsāraḥ Bcri; 見世間如頌 (*sāṃsāraṁ)
389 yah sa yoṣī satāṁ mataḥ | Ms DhsMd,LC; yah samyoṣī satāṁ mataḥ DhsMd,LC; rnal ‘byor de ni bsam pa ldan Bcri; 彼修者音能 T (?)
389 avyāmūḍhamatīr | DhsMd; adhyārūḍhamatīr Ms; adhyāmūḍhamatīr DhsMd,LC; athāmūḍhamatīr nityam DhsC; blo gros rtag tu mi rongs shing Bcri; 處常不譲譯 T
390 bhikṣuvṛttāv | DhsMd,LC; bhikṣur vṛttāv Ms; dge slos sdom la Bcri; 比丘法 T
391 abhirato | Ms DhsMd,LC; abhirato DhsMs

232
na jñātidarśanārāmaḥ 393 sādhūnāṃ darśane rataḥ 394
niḥkrāntagṛhakmāṣo bhikṣur bhavati tādṛśaḥ || 4.2.24.9 xlvi

praśāntendriyasarvasvo 395 viṣayesu na lolupāḥ l
yugamātrādarsanāvekṣi 396 bhikṣur bhavati tādṛśaḥ || 4.2.24.10 xlvi

nākruṣṭagṛhasamcārī 397 na panḍrayavikrayī 398
na viṭṭhacatvararati 399 bhikṣur bhavati tādṛśaḥ || 4.2.24.11 xlvii

na gītanṛyasamdarśi 400 samraṃsmbhesu na rajyate l 401
samrajyate śmaśāne yo 402 bhikṣur bhavati tādṛśaḥ || 4.2.24.12 xlviii

ekāhaparamaṃ 403 piṇḍam ādatta śvo na kāṃkṣate l 404
dvibhāgakukṣisamtuṣṭo 405 bhikṣur bhavati tādṛśaḥ || 4.2.24.13 xlix

vastrottamavivarjī yaḥ 406 pāmsukūleṣu 407 rajyate l
yuktāhāravihāro 408 yo bhikṣur bhavati tādṛśaḥ || 4.2.24.14 l

yo nārabhati karmāṇi 409 nirāgāḥ sarvakarmasū l 410

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393 jñātidarśanārāmaḥ | Ms Dhs.L; nṛttidarśanārāmaiḥ Dhs.Md; vṛttidarśanārāmaiḥ Dhs.L(Md); trptidarśanārāmaiḥ Dhs.C; gnyen lta ba la dga’ med cing Bcrit; 不樂數見親 T
394 rataḥ | Ms Dhs.; rati Dhs.Md; rāmaḥ Dhs.C(kra); ‘dod pa Bcrit; 樂 T
395 * sarvasvo | Ms (Bcrit T); ’tatvajño Dhs.Md; ’tatvajño Dhs.; dbang po thams cad rab zhi zhing Bcrit; 寂靜於諸根 T
396 yugamātrādarsanāvekṣi | Ms; yugamātrānudarśi ca Dhs.Md; gnyā’ zhing gang tsam lta ba da Bcrit; 行視一尋地 T
397 nākruṣṭagṛhasamcārī | Dhs.C; nākruṣto gṛhasamcārī Ms; na kraṣṭagṛhasamcārī Dhs.Md(Md); khro med khyim la spyod med cing Bcrit; 不行他罵家 T
398 panḍrayavikrayī | em.; panyakṛjavikrayī Ms; panyakrayavikraye Dhs.Md; tshong zong nyo ’tshong mi byed la Bcrit; 一向不貲貲 T
399 viṭṭhacatvararati | em.; viṭṭhacatvararato Dhs.; viṭṭhā catvararati Ms; viṭṭhā catvarato Dhs.Md; viṭṭhā catvato Dhs.L(Md); srang dang bzhī mdo mi dga’ ba Bcrit; 不樂四出巷 T
400 gītanṛyasamdarśi | Ms; nṛtyagṛtasandarśi Dhs.Md;glu dang gar la mi lta zhing Bcrit; 不樂觀歌舞 T
401 samrambhesu na rajyate | Ms Dhs.; samvareṣu na rajyate Dhs.Md; (satyam) ca punar tiṣṭate Dhs.C; nyes rtsom rmams la chags med la Bcrit; 不樂饒人處 T
402 samrajyate śmaśāne yo | Ms; samrajyate śmaśānesu Dhs.Md; samraksito śmaśānesu Dhs.C; gang dag dur khrod dga’ byed pa Bcrit; 樂住於塡問 T
403 ekāhaparamaṃ | Ms Dhs.Md; ekāham paramaṃ Dhs.C; nyi ma geig la bsod snyoms mchog Bcrit; 唯取當日食 T
404 ādatta śvo na kāṃkṣate | corr. Dhs.L; ādatta śvo da na kāṃkṣate Ms; ādatta śvo na kāṃkṣate Dhs.Md (svo) Dhs.L; ādatta syā na kāṃkṣate Dhs.Md; ādatta ’nayatra kāṃkṣati Dhs.C; blangs nas sang gi mi sems la Bcrit; 不取明日食 T
405 dvibhāgakukṣisamtuṣṭo | Ms; tribhāgakukṣisamtuṣṭo Dhs.Md; lto ’drangs tsam gyis chog byed pa Bcrit; 食二分便罣 T
406 * vivarjī yaḥ | em. after Dhs.Md(L) (Bcrit); ’vivarjī Ms; ’vivarjītaḥ Dhs.; gang...spong zhing Bcrit; 拣離 T
407 pāṃsū | reg. Dhs.L; pāṃsū Ms; pāṃsū Dhs.Md; pāṃsūka Dhs.C(kra)
408 yuktāhāravihāro | Ms Dhs.L (Bcrit T); muktāhāravihāro Dhs.Md; muktāhāravihāra Dhs.Md(Md); gang dag rigs par zas za ba Bcrit; 食行俱相應 T
409 yo nārabhati karmāṇi | corr.; yo nārabhyati karmāṇi Dhs.Md; ye nārabhati karmāṇi Ms Dhs.L(Md); karmāṇy ārabhate yo na Dhs.C; gang dag las la mi rtsom zhing Bcrit (“ye nā’); 若不作世業 T

233
nirutsuko nāvaruddho⁴¹ bhikṣur bhavati tādṛṣṭaḥ || 〈4.2.24.15〉ⅱ

kāmakrodhavinirmukto⁴¹² mohapaṅkavivarjitaḥ l⁴¹³ na liptaḥ⁴¹⁴ [?] pāpakair dhammaṁ bhikṣur bhavati tādṛṣṭaḥ || 〈4.2.24.16〉ⅱ

sarvasamyojanātītaḥ⁴¹⁵ sarvānuśayavarjitaḥ l⁴¹⁶ sarvāśayavinirmukto⁴¹⁷ bhikṣur bhavati tādṛṣṭaḥ || 〈4.2.24.17〉ⅲⅲ

āryāṣṭāṅgena mārgena nirvāṇapurataḥ sthitah l⁴¹⁸ sarvān vidhamate klesaḥ⁴¹⁹ bhikṣur bhavati tādṛṣṭaḥ || 〈4.2.24.18〉ⅴ

śāntendriyo dṛḍhamatiḥ kāmapaṅkavivarjitaḥ l⁴²⁰ ekāgrasamsthitamanā bhikṣur bhavati tādṛṣṭaḥ || 〈4.2.24.19〉ⅵ

bhūmisāṅkramanajñyo yo⁴²¹ bhūmitatvavidarśakah l⁴²² bhūmeḥ paraṇarajñyo yo⁴²³ bhikṣur bhavati tādṛṣṭaḥ || 〈4.2.24.20〉ⅴⅲ

[17a] sāsravānaśravān⁴²⁴ dharmān hetupratyayasyambhavān || jānte vidhivat⁴²⁵ sarvān bhikṣur bhavati tādṛṣṭaḥ || 〈4.2.24.21〉ⅵⅲ

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⁴¹ nirāsaḥ sarvakarmasu] reg. ; nirāsaḥ sarvakarmmasu Ms ; nirāsaḥ sa ca karmasu DhsLC ; nirāsaḥ sa ca karmmasu DhsM ; las nams kun la bsam med la Bcrii ; 不望世業果 T
⁴¹² nirutsuko nāvaruṭhā] con. after Bcrii T ; nirutsuko nāvaruto Ms ; nirutsuko nābhirato Dhs ; nirucchuko nāvarato DhsMdM ; niruddhako noparato Dhs ; spro med ’dud pa med pa ni Bcrii ; 不求所須 T
⁴¹³ kāmakrodhavinirmukto] Ms Dhs ; krāma’ DhsM ; kāyakotivinirmukto Dhs ; ’dod pa’i khiro las rnam grol zhing Bcrii ; 領解於欲瞋 T
⁴¹⁴ mohapaṅkavivarjitaḥ] Ms (Bcrii T) ; mohadhvāntavivarjitaḥ DhsMdLC ; gti mug ’dam ni rnam spangs la Bcrii ; 捨離餘泥心泥 T
⁴¹⁵ sarvasamyojanātītaḥ] Ms DhsMd ; aliptaḥ DhsC ; ma go pa Bcrii ; 不能涉 T
⁴¹⁶ sarvānuśayavarjitaḥ] Ms DhsMd ; sarvāśayayanātītaḥ Dhs ; kun tu sbyor ba kun las ’das Bcrii ; 已過一切結 T
⁴¹⁷ sarvāśayavinirmukto] Ms DhsMdC (Bcrii T) ; sarvāśayavivarjitaḥ Dhs ; bag la nyal ba thams cad spangs Bcrii ; 捨離一切 T
⁴¹⁸ sarvāstaya’ ] DhsMdLC (Bcrii) ; sarvānuśaya’ Ms ; bsam pa kun las rnam grol ba Bcrii ; 解脫一切縛 T (*sarvabandhana’ [?] ]
⁴¹⁹ nirvāṇapurataḥ sthitah] Ms DhsC (Bcrii T) ; nirvāṇaḥ purataḥ sthitah DhsMd ; mya ngan ’das pa’i grong khyer gnas Bcrii ; 惹向涅槃城 T
⁴²⁰ sarvān vidhamate klesaḥ] Ms Dhs (Bcrii T) ; sarvāṛthidhamate klesaṇ DhsMd ; sarvāu dhidhamate DhsLMo ; sarvāṛthadharmataḥ hy eṣa DhsC ; sarvāṛthadharmataḥ klesa DhsLCbCl ; gang dag nyon mongs kun bcom pa Bcrii ; 難離意煩惱 T
⁴²¹ kāmapaṅkavivarjitaḥ] DhsL (Bcrii T) ; ’varjita DhsMd ; kāyapaṅkavivarjitaḥ Ms ; kāmapaṅkavivarjitaḥ DhsC ; ’dod pa’i ’dam ni rnam par spangs Bcrii ; 捨離欲於泥 T
⁴²² bhūmisāṅgkramanajñyo yo ] DhsMDL (Bcrii T) ; bhūmisāṅkramanajñeyo Ms Dhs ; ’jñeyā DhsLMM ; gang dag sa yi rim shes la Bcrii ; 若已得地智 T
⁴²³ bhūmitatvavidarśakah ] Ms (T) ; bhūmitattvavidarśakah DhsMdLC (Bcrii) ; sa yi de nyid ston byed cing Bcrii ; 寂靜心 諸見 T
⁴²⁴ sāsravānaśravān ] reg. ; sāsravānaśravān Ms DhsMd (Bcrii T) ; sambhavāsambhavān DhsC ; zac bcas zac pa med pa’i chos Bcrii ; 漏法無漏法 T
brahmaćārī tāt̄aḥ 426 styānamiddhavivarjitaḥ l
kālottthāyī śucir dakṣo 427 bhikṣur bhavati tādṛśaḥ ll 4.2.24.22\`iiii

śamathavipaśyanaratīṣ 428 caturdhyānaratīṣ 429 ca yaḥ l
aranyamuditārāmo 430 bhikṣur bhavati tādṛśaḥ ll 4.2.24.23\`ix

pakṣino gaganasthasya 431 chaśeyevānugatā sadā 432
saddharme ca matir yasya 433 bhikṣur bhavati tādṛśaḥ ll 4.2.24.24\`k

kleśopakleśavadhakaḥ saḥ, madarśī sūdhāmatīḥ 434
ānāpānavidhijīno yo 435 bhikṣur bhavati tādṛśaḥ ll 4.2.24.25\`k

anukramavidhijīno yo 436 yogavīt tatvadarśakaḥ l
mārgāmṛgavidhijīno yo 43tkxi bhikṣur bhavati tādṛśaḥ ll 4.2.24.26\`kii

yo na hṛṣyati hṛṣeṣu bhayeṣu na biḥeti ca 438
samaharṣabhayo vīro 439 bhikṣur bhavati tādṛśaḥ ll 4.2.24.27\`ki

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425 vidhivat ] Ms DhsLMDc (Bcrit); nṛnam pa bzhin du Bcrit (*vividhān; 一切種種知 (*…vividhān…)
426 tāt̄aḥ ] Ms DhsL (Bcrit T); rūjānāti Dhc; drang zhing zhi Bcrit; 正直…[3]寂靜 T ([3]寂靜＝清淨 【末】
427 [【元】【明】】
428 kālottthāyī śucir dakṣo ] Ms DhsL (Bcrit T); kālottthāyī… DhsML(J); …dikṣā DhsL(Mo); kalpodagro ‘vanau dakṣo
Dhc; nang par ldang zhing Bcrit; 早起浄敬 T
429 samathavipaśyanaratīṣ ] reg.; samathavipaśyanaratīṣ 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

430 yāpānaḥ śamathasthaḥ— a na-vipulā— following the basic form of Dhs, but reordering the words.;
431 śamathavipaśyanāsthaḥ DhsLM; samathavipaśyanātthaḥ DhsLM; śamastho vipaśyanāsaḥ ca Dhc; gang zhih zhi gnañs
lahg mthong la/’ dga’ zhih… Bcrit 樂修於定慧 T
432 ratiṣ ca yaḥ ] Ms; ’rataṣ ca yaḥ DhsLM(J); ’rataṣ ca yo DhsL; ’rataṣ ca ye DhsLM(J); bsam gtan bzhì la dga’ Bcrit 復
433 樂於四梵 T
434 aranyamuditārāmo ] Ms (Bcrit T); āranyamuditārāmo DhsL; ālaye muditārāmo Dhc; dgon pa kun dgar dga’ ba
dag Bcrit; 亦樂阿蘭若 T
435 gaganasthasya ] Ms DhsLM(Mo) Dhc; gaganasthaḥ ye DhsL; nam mkha’ la ni bya gnañs pa Bcrit; 虚空 T
436 chaśeyevānugatā sadaḥ ] em. DhsLM(J); cchāyevānugatā sañā Dhc; cchāyāvānugatāḥ sadaḥ Dhc;
437 śadā Dhc; cchāyāvānugatāḥ sadaḥ Dhc ()); de’i grib rtag tu rjes ’gro ltar Bcrit; 影則常相隨 T
438 saddharmme ca matir yasya ] Ms; saddharmme yasyāsti dhīḥ sa Dhc; saddharmme yasya tu dhīḥ sa DhsLM(J);
sadharmme yasājñitv sa Dhc; gang blo dam pa’i chos la gnañs Bcrit; 若意順正法 T
439 subhāmatīḥ ] Ms; Though the -a- here is grammatically troubling, it nonetheless must remain for the sake of the
tmeter.; subhāmatīḥ Dhc; subhāmatīḥ Dhc; subhāmatī Dhc; subhāmatī DhsMC; subhāmati Dhc; blo gros gtsang Bcrit; 平等
440 善言觀 T
441 anāpānavidhijīno yo ] Ms; anāpānavidhijīno yo Dhc; anāpānavidhijīno yo DhsLM(J); anāpānavidhijīno Dhc;
dbugs dbyung rmgub pa’i nam pa shes Bcrit; 善知出入息 T
442 anukramavidhijīno yo ] Ms DhsLM; anukramavidhijīno Dhc; gang zhih rim pa’i cho ga shes Bcrit; 若能次第知 T
443 mārggāmārggavīdhijīno yo ] Ms DhsLM(J) (Bcrit T); māṛgapāravīdhijīno yo DhsLM; māṛgapāravīdhijīno Dhc; DhsLM;
parāparvīdhijīno yo Dhc; nagapāravīdhijīno DhsMC; lam dang lam min rim shes pa Bcrit; 善知道非道 T
444 ca ] Ms Dhc; yaḥ DhsLM.

235
jarāmarañatavajñāḥ surāsuranamaskṛtaḥ l
parāparajñāḥ satvānāṃ bhiksūr bhavati tādṛśaḥ ll \(4.2.24.28\)\textsuperscript{lv}

samghātīpārāsāntuṣṭaḥ saṅcayēsu na rajiye l\(4.43\)
alpecco brahmacāṛi yo bhiksūr bhavati tādṛśaḥ ll \(4.2.24.29\)\textsuperscript{lvii}

ekāsanāśi vimalo rasagṛddhyā na muhyate l\(4.45\)
lābhasatkāraviratō bhiksūr bhavati tādṛśaḥ ll \(4.2.24.30\)\textsuperscript{lviii}

upeksākarunārāmo mrakṣadoṣavivarjitaḥ l\(4.48\)
nirdagdhaḍoṣasarvasvo bhiksūr bhavati tādṛśaḥ ll \(4.2.24.31\)\textsuperscript{lviii}

\[4.2.25\] sa adhyātmike dharme dharmānupasyāḥ bhiksūs tām eva vedanāṃ yathāvad
anupaśyamānāḥ, sa paśyati sūkṣmatareṇa jānena cakṣusāṃsparśajāṃ vedanāṃhīt
ālambāṇāṃcucārāṃ; paśyati dvitiyānālambanāḥ saha niruddhyamānāṃ, dhvastāṃ: "ca
caṅkṣusparśajāḥ vandanālambanāḥ vyaitūtā, sabālālambanāḥ yāti mīśā vā vedānaṃ samjātā.
tatātāḥ yā me cittām mā vikṛti āpadyate." sa tac cittam ālambanastambhē kṛtva,

\[4.2.24.28\] samahārṣabhaiyā vṛto | Ms (B\textsubscript{cri}); samahārṣabhaiyā dhiro Dhs\textsubscript{L(J)}; samahārṣabhaiyācāro Dhs\textsubscript{C}; sadā harṣabhaiyā cārā Dhs\textsubscript{L(Mo)}Dhs\textsubscript{Mo}; mukto harṣabhaiyodevgair Dhs\textsubscript{C}; sadā harṣabhaiyodevgair Dhs\textsubscript{C}sāk kha; dpa bo dga dang jigs mnyam pa B\textsubscript{con}; སྤྲི་བྱུང་། སྤེན་པོ་སྐྱེལ་ T (om. vṛto)

\[4.43\] jarā ] Dhs\textsubscript{Ml} (B\textsubscript{cri}); jarāmarañatavajñāḥ Ms; janna Dhs\textsubscript{C}; rga B\textsubscript{con}; l T

\[4.44\] parāparajñāḥ ] Dhs\textsubscript{Ml}; parāparajñāḥ Ms; parāparajñāḥ Dhs\textsubscript{C}; phan tshun shes B\textsubscript{con}; 知衆生善恶 T

\[4.45\] samghātīpārāsāntuṣṭaḥ ] Ms (B\textsubscript{con}); 'samṛṣṭaḥ Dhs\textsubscript{C}; 'samghātīmātrāsamṛṣṭaḥ Dhs\textsubscript{Mo}; 'mātrāsamṛṣṭaḥ Dhs\textsubscript{L(Mo)}; samghātīmātrāsamṛṣṭaḥ Dhs\textsubscript{C}; gang zhih nam sbyar lhung bzed kyis// chog 'dzin… B\textsubscript{con}; 衣鉢常知足 T

\[4.46\] rasyāyā na muhyate ] Ms; rasagṛddhyā na muhyate Dhs\textsubscript{L}; rasagṛddhyā na muhyate Dhs\textsubscript{C}; rasair mrṣṭair na muhyate Dhs\textsubscript{C}; rasair mrṭhmā na muhyate Dhs\textsubscript{L(Mo)}; sadā dhyyānāṃ samṭhāte Dhs\textsubscript{C}; zhim pa'i ro la mi chags la B\textsubscript{con} (*…na rajiye); 不貪著諸味 T

\[4.47\] lābhasatkāravirato ] Dhs\textsubscript{Ml}(B\textsubscript{cri}); lobhasatkāravirato Ms; myed dang bkur sti spangs pa dag B\textsubscript{con}; 能捨於利養 T

\[4.48\] upēkṣākarunārāmo ] em. after Dhs\textsubscript{Mo}; upēkṣākarunārāmo Ms; upēkṣākarunārāmo Dhs\textsubscript{C} (!); btang snyoms snying rje dag la dga B\textsubscript{con}; 行捨心悲心 T

\[4.49\] mrakṣadoṣavivarjitaḥ ] Ms Dhs\textsubscript{Mo} (B\textsubscript{cri}); bhrakṣadoṣa' Dhs\textsubscript{Mo}; mokṣadoṣavivarjitaḥ Dhs\textsubscript{C}; 'chab dang skyon ni nman spangs shing B\textsubscript{con}; 弃離垢惡 T (*'Iṣya' for mrakṣa '?'

\[4.50\] nirdagdhaḍoṣasarvasvo ] Ms Dhs\textsubscript{Ml}(Dhs\textsubscript{Mo}; Dhs\textsubscript{C} (B\textsubscript{cri}); nirdagdhaḍoṣakāntāro Dhs\textsubscript{C}; nyes pa'i rdzas kun nges bsregs pa B\textsubscript{con}; 已燒一切過 T

\[4.51\] vedanāṃ ] em.; vedana Ms

\[4.52\] sūkṣmatareṇa ] reg.; sūkṣmatareṇa Ms

\[4.53\] cakṣusāṃsparśajāṃ vedanāṃ ] em. after B\textsubscript{cri}; cakṣusā dharmmaṃ abhisamspajāṃ vedanāṃ Ms; mig gi 'dus te reg pa las byung ba'i tshor ba'i B\textsubscript{con}; 視聴受生 T

\[4.54\] ālambanānucarāṃ ] em. after T; ānālambanānucarāṃ Ms; dmigs pa rjes su rgyu ba med par B\textsubscript{con}; 增緣順行 T

\[4.55\] saha niruddhyamānāṃ dhvastāṃ ] Ms; dmigs pa gnyis pas lhan cig 'gag cing 'jig pa mthong sie B\textsubscript{con}; 第二增緣相與共滅 T

\[4.56\] sa tac cittam ālambanastambhē kṛtva sandhārayati ] Ms; des sems kyi dmigs pa de brrtan par byas nas 'dzin par byed do/ B\textsubscript{con}; 彼比丘以不愁繫繫彼心在殊緣柱。 T: It seems here that the instrument of the metaphor present in the Chinese text—which translates as "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.
sandhārāyati. tasyān niruddhāyāṁ śabdālambanasahāyāyām 456 śrotravedanāyāṁ ghrānavedanā
gandhālambanā samjātā; 455 sa tām api ghrā; 455� navadanām avalokayati santarkayati: “uppanā me
gandhasahāyā ghrānavedanā; 458 kuśalā vā akuśalā vā vyākṛtā vā avyākṛtā vā. tasya mama
ghrānavedanāyās cītāṁ vikṛtim āpannaṁ.” sa yadā cītavikṛtim avalokayati, sa punar api tad
evālambanam adhyavalasati carati ghatati vyāyacchati. karmanyām kurute cītāṁ, 459 bhāvayati
kuśalair dharmair anāśravair. 460 atha na vikampate, 461 [86] jihvālambanum ālambanam kurute,
kuśalam akuśalam vyākṛtam 462 avyākṛtam vā, sa tadāpy ālambanam sākṣiṅktva, vedānām
avakanyayati, sukha duḥkhā aduḥkhāsukhā: “kiṃ māmanāya cītām vikṛtim 465 āpannaṁ neti?” yadi
rāśalambanāyām samjātāyām vedanāyām 464 cītām vikṛtim āpannaṁ paśyati, sa punar api tad eva
çītām ālambanastambhe 465 bhaddhvā dhītirajyāvā, 466 tathā carati ghatati vyāyacchati yathāsa
çītām jihvāvedanāyā sahīyā[7]vā rasatṛṣṇayā nāpahryate. punar api sa bhikṣuḥ
kāyaspraṣṭavyasahāyām sprāṣṭavyavedanām, ālambanastambhe 467 bhaddhvā, 468 avakanyayāvai
guśalam akuśalam vyākṛtam avyākṛtam. 470 sa yadi tāyā sprāṣṭavyavedanāyā çītām vikṛtim
āpannaṁ avalokayati, tādālambanastambhe 471 punar api bhaddhvā, 472 karmanyām kurute yathā
punar naiva vikṛtim āpadyate. 473 sa punar 474 bhikṣur maṅgaṭām maṅhasampratibaddhām

456 śabdālambanasahāyāyām | em. after B.oni T; saksplāmbanasahāyāyām Ms; sgr la dmigs pa dang bca pa de B.oni;
pitoḵnām tch T
455 ghrānavedanā gandhālambanā | em.; ghrānavedanāyām* gandhālambanā Ms; sna‘i tshor ba dri la dmigs pa skye
ste B.oni; ṇāyok tsa yel bunk hār T (*ghrānālambanā ghrānavedanā? [?])
458 uppanā me gandhasahāyā ghrānavedanā | em. after B.oni T. However, see below on kāyaspraṣṭavyasahāyā
sprāṣṭavyavedanā.; uppanā me ghrānāsināyā ghrānavedanā Ms; bdag gi sna‘i tshor ba dri dang bca pa… skye ste
B.oni; ṇāyok tsa yel bunk hār T
459 karmanyām kurute çītām | Ms; las su rung bar byed la dge ba‘i chos zag pa med pas sens goms par byed do//
B.oni (*karmanyām kurute, cītām…); ćok, kāyāvajāk, aha, kāyāvajāk. T
460 anāśravair | reg.; anāśravair Ms
461 atha na vikampate | em. after B.oni T; atha nu vikampate Ms; gal te mi g.yo na B.oni; glotinūk hār T
462 vyākṛtam | corr.; vyākṛta B.oni T
463 çītām vikṛtim | em.; cītavikṛtis B.oni T
464 rāśalambanāyāyām samjātāyām vedanāyāyām | em.; rāśalambanā samjātāyām vedanāyāyām Ms; ro la dmigs pa‘i tshor
ba skyes pas B.oni; ʿa vgo zāči cītāṁ vikṛtim āpannaṁ Ms; ro la dmigs pa‘i tshor
ba skyes pas B.oni; ʿa vgo zāči cītāṁ vikṛtim āpannaṁ T
465 ālambanastambhe | em.; ālambana stambhe Ms
466 dhītirajyāvā | reg.; dhītirajyāvā Ms; mos pa‘i thag pas B.oni; ʿi bo hār T
467 kāyaspraṣṭavyasahāyām sprāṣṭavyavedanām ālambanastambhe | corr.; kāyaspraṣṭavyasahāyām
sprāṣṭavyavedanām#####ālambana-stambhe Ms; lus kyi reg bya dang bca pa‘i reg bya‘i tshor pa dmigs pa‘i ka ba
la B.oni; ʿi shon. ʿa vgo vgo. ʿi shaig tch. T
468 bhaddhvā | reg.; badhvā Ms; bcings nas B.og; ʿarig tch T
469 avalokayati | Ms; rto par byed de B.oni; ʿarig T
470 kuśalam akuśalam vyākṛtam avyākṛtam | em. after T and Ms below; kuśalam akuśalam avyākṛtam Ms: The syntax
of the Sanskrit text, as well as the locative ālambanastambhe, 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 qualifie the direct object, dharmanvedanā. Above, however, we correlate with ālambana, and therefore in
the present case ālambana may indeed simply be the implied referent.; dge ba dang/ mi dge ba dang/ lung du ma
bstan pa la B.oni; ʿa vgo ʿa vgo. ʿa vgo. T: The syntax of T here suggests that the translators understood these
adjectives to correlate with ālambanastambhe.
471 tādālambanastambhe | em.; yathālambanastambhe Ms; ji ltar dmigs pa‘i ka la B.og; ʿa vgo tch T
472 bhaddhvā | reg.; badhvā Ms; bcings nas B.og; ʿarig tch T
473 yathā punar naiva vikṛtim āpadyate | em. after parallel passage below; yathā punar vikṛtim āpadyate Ms; gyur pa
med pa de ltar byed B.oni; ʿa vgo tch T
474 punar | corr.; puna Ms
dhamavedanāṃ avalokayati, kuśalaṃ akuśa₁[17b]lambāṃvyākrtāṃ avyākrtam. yadi tābhīr vedaṇābhir manaso vaikṛtyam avacārayati, sa tadālambanastambhe baddhvā dhṛtirajjvā,₄₇₆ karmanyam kurute yathā naiva vikṛti āpadyate.

〈4.2.26〉 sa sādvīṣayakāyagatāṃ ₄₇₇ vedaṇāṃ avalokayati, bhikṣuḥ pañcavedanātavodayadārśināṃ sthānāṃ nāmārohate.₄₇₈

〈4.2.27.1〉 sa cākṣuḥsamprasājāṃ vedaṇāṃ jñānapradīpena vīṃṛṣati: ₄₇₉ "ka imāṃ vedaṇāṃ vedayate: ‘vedaneyam’ iti".₄₈₀

〈4.2.27.2〉 sa paśyati: “maṇovijñāṇāṃ pratītya, samu(panneyaṃ vedaḥ)₄₈₁ nāṃ sampratibaddhā manovitarkeṇāpahyate.₄₈₃ sarvābālaṃprathgjanāḥ saukalpagnaṁ dāhyante. nātra kaścit kārako vā vedako vā.₄₈₅ saṃskārapuṇja evotpadyate, saṃskārapuṇja eva nirudhyate, hetupratyayasambaddhā.” sa cākṣuḥsamprasājāṃ vedaṇāṃ yathāvad anupaśyān anuvidhāvan,₄₈₇ na tayāpahyate.₄₈₉ cīttaṃ na vikampate na suśīrīkriyate nāvīlikryate.

〈4.2.27.3〉 punar api sa bhikṣuḥ śrotavedanāṃ avalokayati: “ko ’yaṃ śrotavedanāṃ: (*vedaneyam) iti".₄₉₀[13] vīṃṛṣati vedaṇāṃ?

〈4.2.27.4〉 sa paśyati: ₄₉₁ “maṇovijñānāṇusampratibaddheyāṃ śrotavedanā, manasah sampratibaddhā tanniśrayā.₄₉₂ neha kārako vā vedako vā.₄₉₃ pratiṃyasutpanneyaṃ śrotavedanā. neha kārako vā vedako vā syāt. sūnyah saṃskārapuṇjo₄₉₄ ”.₄₉₅[13] hetupratyayavāsād utpanno nirudhyate ca.”

〈4.2.27.5〉 punar api sa bhikṣuḥ ghrāṇavedanāṃ avalokayati: “ko ’yaṃ vīṃṛṣiti vedaṇāṃ:

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₄₇₅ akuśalaṃ | em.: akuśala Ms
₄₇₆ baddhvā dhṛtirajjvā | reg.: baddhvā dhṛtirajjvā Ms
₄₇₇ sādvīṣayakāyagatāṃ | em.: sādvīṣaya’ Ms; yul drug lus la yod pa’i tshor ba la Bcrit: sādvīṣayakāyagatāṃ. 六境界身入受 T;
₄₇₈ pañcavedanātavodayadārśināṃ sthānāṃ nāmārohate | em.: pañcavedanātavodayadārśināṃ sthānāṃ nāmārohate Ms; tshor ba’ byung ba dang zad pa de nyid mṭhong ba ni gnas lnga pa la ’jug ste/ Bcrit (*pañcapedanātavodayadārśināṃ sthānāṃ nāmārohate); ṭaṃa yathāḥ, देहस्मृत T (pañcavedanātavodayadārśināṃ sthānāṃ nāmārohate? ।) or *((pañcavedanātavodayadārśināṃ sthānāṃ nāmārohate?)
₄₉₀ vīṃṛṣati | em.: vīṃṛṣati Ms; ram par tṛg par byed do Bcrit; 觀 T
₄₉₁ ka imāṃ vedaṇāṃ vedayate: ‘vedaneyam’ iti | punct.: ka imāṃ vedaṇāṃ vedayate vedaṇeyam iti Ms; tshor ba myong bar byed pa’i tshor ba ‘di dag gang zhig yin zhes Bcrit: 觀何者受 T?
₄₉₂ maṇovijñāṇāṃ | em.: maṇovijñāṇa Ms; yid kyi ram par zhes pa’i Bcrit: 意識 T
₄₉₃ pratiṃya, samutpanneyaṃ vedaḥ | rec./punct. after Bcrit: T; [pra.]li.ya sa[mu] .. . . .. nā Ms; tshor ba ’di ni tṛt cing ’brel par ’byung ba yin te Bcrit: 綵; 生後受 T
₄₉₄ maṇovitarkeṇāpahyate | em.: maṇovitarkeṇāpahyate Ms; yid kyi ram par tṛg pa s’phrogs shing Bcrit: The Tibetan translators here read this phrase as pertaining to sarvābālāprathgjanāḥ. 心取 T
₄₉₅ sarvābālaṃprathgjanāḥ | corr.: sarvābālaṃprathgjanāḥ Ms
₄₉₆ nātra kaścit kārako vā vedako vā | Ms; ’di la tshor ba po dang byed pa po ni gang yang med kyi Bcrit: 此無受者 T (om. kārako vā)
₄₉₇ cākṣuḥsamprasājāṃ | corr.: cākṣuḥsamspājāṃ Ms
₄₉₈ anupaśyān | corr.: anupaśyān Ms
₄₉₉ anuvidhāvan | em.: anuvidhāvan Ms; rjes su ’jug pa Bcrit: 随順而行 T
₄₀₀ na tayāpahyate | em.: na tayāpahyate Ms; des sens mi ’phrogs shing Bcrit: The Tibetan translators here read this as the subject, as opposed to the mediator.; 彼不能取 T: This translation takes the mediator as the subject of the sentence.
₄₀₁ ko ’yaṃ śrotavedanāṃ ’vedaneyam’ iti | rec.: ko ’yaṃ śrotavedanā[m] .. . . Ms; tshor ba rjes su myong zhing rig pa’i tshor ba ’di dag gang yin snyam mo/Bcrit: 何者耳受？誰覺此受？T
₄₀₂ paśyati | em.: paśyati vedaya Ms
₄₀₃ tanniśrayā | em. after §4.3.27.6: tadāśrayan Ms; de la gnas pa Bcrit: 依止彼意 T
₄₀₄ em. | em. after Bcrit; T: täm Ms; na ba’i tshor ba rten cing ’brel par ’byung ba la Bcrit: 因緣而生如是耳受。T
₄₀₅ saṃskārapuṇjo | reg.: saṃskārapuṇjo Ms
vedane\[^{[4]}\] yam\(^{[4]}\) iti?\(^{[4]}\)

4.2.7.6 sa paṣyati: “vedanā manovijñānasampratibaddhā, tadālambanā tannīśrayā taddhetukā tapratrayā ānubhavalakṣaṇā bhavati.\(^{[495]}\) śūnyo ‘yam samśkārapuñjāh\(^{[496]}\) na kārakādhiśṭhito na vedakādhiśṭhītah.\(^{[497]}\)”

4.2.7.7 punar api sa bhikṣuḥ jihvāvedanāṁ ava,[5], lokayati: “ko ‘yam vindati jihvāvedanāṁ:\(^{[501]}\) ‘jihvāvedaneyam iti?’\(^{[504]}\)

4.2.7.8 sa paṣyati: “manovijñānasampratibaddheyaṁ jihvāvedanā. tannīśrayā tapratibaddhā tadālambanā taddhetutā utpadyate, taddhiśṭhānā.\(^{[502]}\) neha kārako vā vedako vārthāntaraḥbhūtah.\(^{[503]}\) śūnyaḥ samśkārapuṁjō ‘yam hetupratrayayasād utpadyate.’

4.2.7.9 punar api sa bhikṣuḥ kāyaṃprasattavyavedanāṁ avalokayati: “ko ‘yam vindati kāyaṃvedanāṁ[6]: ‘vedaneyam iti?’\(^{[504]}\)

4.2.7.10 sa paṣyati: “manovijñānasampratibaddheyaṁ kāyaṃvedanā. neha kārako vā vedako vārthāntaraḥbhūtoṣṭi. śūnyo ‘yam samśkārapuṁjāḥ pravartate hetupratrayayasāt.

4.2.7.11) punar api sa bhikṣuḥ manovedanāṁ avalokayati: “manovedanāṁ ko vindati: ‘manovedaneyam iti?’\(^{[504]}\)

4.2.7.12 sa paṣyati: “manāḥ pratiṣṭhāya dharmanāṁ cotpadyate manovijñānām. trayānāṁ sannipātānāṁ sparśaḥ, sparśasahajā vedaṇā. tadyathā: anekasugandhīradvasāmudāya,\(^{[7]}\) gandhaḥ śobhana utpadyate. tasya ca gandhasya bhavahetur\(^{[507]}\) nāṣṭy ekaha,\(^{[508]}\) tadadhutānupravayasyamudāyaḥ sarvāḥ vedanā utpadyante, na kārakādhiśṭhitā na vedakādhiśṭhitah.\(^{[509]}\)

4.2.28 “tadyathā patraṁ ca pratiṣṭhā, keśaraṇaḥ ca pratiṣṭhā, nādiṇaḥ ca pratiṣṭhā, kiṁjalkaṇaḥ ca pratiṣṭhā, padmanāma puṣpam utpadyate. tasya ca padmasya hetur eko na vidyate. tathā caksuḥ pratiṣṭhālambanaḥ\(^{[510]}\) ca pratiṣṭhākāśaṇo ca pratiṣṭhā, manasikāraṇaḥ ca pratiṣṭhā, alokaṇaḥ ca pratiṣṭhā,

495 tadālambanā tannīśrayā taddhetukā tapratrayā ānubhavalakṣaṇā bhavati | Ms; de la dmigs pa de la gnas pa de gyu dang rkyen las byung zhiṅ B\(^{[5]}\)ṃgs pa la yang brten B. 所有彼者，依止彼者。因彼，因緣隨順而生。 T

496 samśkārapuñjāḥ | \(^{[reg.] punc.}\) samśkārapuṁjō Ms
497 vedakādhiśṭhitah | \(^{[reg.]}\) vedakādhiśṭhitoh Ms
498 santānānuviddhaḥ pravartate | \(^{[em. after B\(^{[4]}\) 239]}\) T; na santānānuviddhaḥ pravartate Ms; rgyun chags par ’jug pa yin B\(^{[4]}\); 相續轉織 T (See the Taishō variants: 轉織 [末] [元] [明]）。織 → 布 [宮]; Taken together, these variants suggest an original reading of *santānānubaddhah*: 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.

499 om. | B\(^{[4]}\) 239; na kārako vārthāntaraḥbhūtes tīsa Ms
500 neha kārako vā vedako vārthāntaraḥbhūtah | \(^{[em. after below 4.3.2.8 and B\(^{[4]}\) 239]}\) vedako vārṣantarabhūtās tāh Ms; byed pa po dang tshor ba po med cing don gyi bar du gcd par gyur pa ni med B\(^{[4]}\) 239; 離於受者 T
501 jihvāvedanāṁ | \(^{[em.]}\) jihuvedaneyam Ms
502 taddhiśṭhanā | \(^{[em.]}\) taddhiśṭhano Ms; de la brten pa yin gyi B\(^{[4]}\) 239; om. T
503 vārthāntaraḥbhūtaḥ | \(^{[reg.]}\) vā arthāntaraḥbhūtah Ms
504 vedaneyam | \(^{[corr.]}\) vedane\[^{[4]}\] 60| vejde M; This is clearly a dittography.
505 manāḥ pratiṣṭhā | \(^{[em. after B\(^{[4]}\) 239]}\) T; punaḥ pratiṣṭhā M; de yid dang chos la brten nas B\(^{[4]}\) 239; 意缘 T
506 sannipātānāṁ | \(^{[Compare this genitive absolute construction with the more common ablative sannipatāt, which can be found in numerous parallel passages. See also §5.1.16, where the same genitive absolute construction is repeated.]}\) bhavahetur | \(^{[em. after T]}\) nirbhavo hetur Ms; rgyu mi byung ba B\(^{[4]}\) 239; 此等香生，非是一因。 T (*...bhavasya hetur...*)
507 ekha | \(^{[punct.]}\) ekas Ms
508 vedakādhiśṭhitah | \(^{[em.]}\) vedakādhiśṭhitā Ms
509 lathā caksuḥ pratiṣṭhālambanaḥ | \(^{[em.]}\) tathālambanaḥ Ms; dmigs pa la yang brten B\(^{[4]}\) 239; 如是依眼 T

239
cakṣuḥsamsparśajā vedanā utpaydane. caṇḍarati[184]Ya cakṣuḥsannīśrayā vedanā[311] naikajāṭīyāneka-dravyānekasambhavā na kūtaṣṭhā na nirmitā.[312]


〈4.2.30〉 punar api sa bhikṣuḥ tām vedanām anyena prakāreṇa guṇakṣatarāṃ[525] avalo(3)kaye: sūkṣmaudāriki caṇḍauḥsamsparśajā malā mohasaḥityā amukasyā satvasya vedanā utpannā. [526]

*[511] caṇḍarati word restored from bhavati; *[512] naikajāṭīya...tathā nirmātā sa my it should be ‘naikajāṭīyāneka-dravyāneka-sambhavā na kūtaṣṭhā na nirmitā’ T
*[513] sthāyāṁ cito ’gninā em.; sthāyāś cito agniṇā Ms
*[514] dravya] k dravyako Ms; zhu zhi Ms; n.e. T
*[515] tasya prathamo malo dravyako bhavati pāhātasaṃjñako] conj. after T B; tasya prathamo malo dravyako bhavati i; de dang po zuh zhih dri mar ’gyur ba ni bu ram dri ma can zhes bya’a/B; It remains a question whether... T
*[516] malino guṇo dvitiyāḥ kvāthāḥ gudasamjñākāḥ śuklataro bhavati.] conj./punct. after T B; malino guṇo dvitiyāḥ kvāthāḥ gudasamjñākāḥ śuklataro bhavati. Ms; lan gnyis us bskol ba dang/ dkar bar ’gyur zhing bu ram du shes so/B了一场 dvitiyāḥ kvāthāḥ gudasamjñākāḥ śuklataro bhavati.)
*[517] tṛtyāḥ śuklataro bhavati.] punct.; tṛtyāḥ śuklataro bhavaty Ms; lan gsum po la shin tu dkar bar ’gyur te/B; 更第三煎，其色則白，名白石蜜。 T (*tṛtyāḥ śuklataro bhavati sārkara-samjñākāḥ) Y the entire foregoing passage B and T are much more explicit than Ms in explaining the metaphor. We can perhaps read these translations as partly commentatorial, but it also seems likely that Ms is corrupt here.
*[518] yathā yathā[519] em. after B; yathā tathā Ms; ji itar iti lta B; 如是如是 T
*[519] paritāpita-cittasantaṅkṣurasam kvāthaye] em. after B; paritāpita-cittasantaṅgkṣurasam kvāthaye Ms; sans kyi rgyun bu ram shing lta bu yongs vu skol bu byed B; 以煎相續心甘蔗汁 T
*[520] prathamādhyānālābhā] em. after parallel below; prathamādhyānālābhino Ms; de’i dbu ba lta bu bsm gan dang po thob par ’gyur zhing B; 初煎薀 T
*[521] gudasadṛśāḥ śuklataro ’syā dvitiyō dhyānālābhā bhavati] conj./reg. after T; śuklataro syā dvitiyō dhyānālābhā bhavatī Ms; de’i dkar ba lta bu bsm gan gnyis po thob par ’gyur te/B; 次第二則如巨呂。 T
*[522] sārkara-adṛśo ’syā tṛtyādhyānālābhā bhavati] conj. after T; om. Ms B; 次次第三如白石蜜。 T
*[524] cittalantaṃ jānāṅgānīnā] em. after B; cittasantaṅgānīnā Ms; òge zlom gi Ms kyi rgyun ye shes kyi mes bskol bar byed pa B; 如是比丘心相續法以智火煎 T
*[525] tathānāśravā dharmāḥ] reg.; tathānāśravā dharmāḥ Ms
*[526] sūkṣmatārāṃ] reg.; sūkṣmatārāṃ
amukāya audārikāya vedanāyā upahatā, sāvaseṣā kṛtavallīna.⁵²⁷ evaṃ śrotravedanā ghrāṇavedanā jīvavedanā kāyānanvedanā.⁵²⁸

〈4.2.31〉 tasyaivaṃ ghaṭamānasya bhikṣoṣ yuyamānasya mārasainyam vidhammānasya⁵²⁹ hrṣṭataramano bhaumā yakṣāं antarīkṣanāṃ yaksāṇāḥ⁵³⁰ abhinivedayanti. te ca bhaumā yaksā antarīkṣacaraś ca yaksāḥ⁵³¹ caturmāḥ mahārājānām abhinivedayanti. te ca bhaumā yaksā te cāntarīkṣacaraś yaksāḥ te ca catvāro mahārājānas⁵³² cāntumahārajākāyikānāṃ devānām abhinivedayanti. te ca⁵³³ bhaumā yaksā, te cāntarīkṣacaraś yaksāḥ te ca catvāro⁵³⁴ mahārājānas te ca cāntumahārajākāyikā devāḥ śakrasya⁵³⁵ abhinivedayanti. tridāsaḥ(va)⁵³⁶ po 'yam śakro 'pi devarāja airāvānam ārūhya, prītatabhānam yāmānāṃ devānām abhinivedayati…pūrvavat….⁵³⁷

〈4.2.32〉 te 'pi tuṣṭā yāmā devāḥ śakrasyāntikān, nānavaṃratatnadharā divyamālyagandhavibhūṣitasarīra⁵³⁸ nānāvidhayāṇa⁵³⁹ īṣṭaśābdasparśarasarūpāgandhā⁵³⁸ naṣṭopamasaukyāḥ prahṛṣṭāḥ satvarā devanikāyaḥ. tuṣīteṣu⁵³¹ catvārīṃsadvajanasahasrāṇi saptaratnamaya(ṝ mandir)aj[(t)]⁵³⁴ uddyotita⁵³⁹ vividhavimānaṃ nagaram mānasasankalpanāma. tatra bodhisattvavīthī⁵⁴⁰ daśayojanasahasrāṇi nirāśravartati⁵⁴¹ namā. tasyām bhagavān Maitreyah prativasati sannikṛṣṭān bodhisatvasatātāh paścābhiḥ⁵⁴² tasya ca tuṣṭataramanaso yāmā devā nivedayanti, prthivyām jānumaṇḍalena prāṇipatayakāṃśena divyāṃ vāsāṃsi⁵⁴³ kṛtvā śīrogatenaṇājīlinā yathā: “deva, jambudvīpāt karmabhūmisannirayaḥ amuṣmād grāmād amuṭrioṣmād visayād⁵⁴⁴ amuṣmān nigamād⁵⁴⁵ amuṣmān kulād⁵⁴⁶ amuḥkā kulaputraḥ keśāmaṁśrūṇy avatārya kāṣyāṇī vāsāṃsy⁵⁴⁷ acchādyā, śraddhayā āgarād anagārikāṃ pravrajitah, sa caran

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⁵²⁷ sāvaseṣaḥ kṛtavallīnaḥ)  reg.; sāvaseṣaḥ kṛtavallīnaḥ Ms; spangs te/ lhag ma dang bca par byas B conformity...⁵²⁸ kāyānanvedanā Ms; lus kyi tshor ba yang de bzhih no B conformity...⁵²⁹ tasyaivaṃ ghaṭamānasya bhikṣoṣ yuyamānasya mārasainyam vidhammānasya  em.; tasyaivaṃ ghaṭa@mānasya bhikṣoṣ uyyamānasya mārasainyam vidhammānasya Ms; dge slong de de ltar brtson zhing spro la bdut kyi sde joms pa na B conformity...⁵³⁰...⁵³³ yaksāḥ  corr.; yaksā Ms ⁵³⁴ te ca catvāro mahārājānaḥ  corr.; te catvāro mahārojānaḥ Ms ⁵³⁵ te ca  em.; te ce Ms ⁵³⁶ te ca catvāro  em.; te catvāro Ms ⁵³⁷ śakrasya  em.; sakrayom Ms; lha'i dbang po brgya byin la B conformity...⁵³⁸ divyamālyagandhavibhūṣitasarīra  reg.; divyamālyagandhavibhūṣitasarīraḥ Ms ⁵³⁹ nānāvidhayāṇaḥ  em. after T; nānāvidhayā Ms; brtson od bya la B conformity...⁵⁴⁰...⁵⁴⁴...
ghaṭan paryupāsāmāno⁵⁴⁸ gurūn, nirāsravakuśalatvānveṣī⁵⁵⁹ 'vedanātatvadārsinām' nāma
caturthaḥ bhūmyantaram ārūḍho vidhvamsati mārapaṇaḥ, dṛḍhikurute saddharmasetuṃ,
prakāśayati suklān dharmān. mandibhavati mārapaṇaḥ. prabalībhavati devapakṣaḥ. (te va)yaṁ
devaḥ(nā)m a(bh)/ni[188]i[Vedayāmah].⁵⁵⁰

〈4.2.33〉 tac chrutvā Maitreya yāmāṇāṁ devānāṁ sakāṣāt, “prabalībhavati devapakṣaḥ,”
kathayati yathā: “pṛaḥrṣṭo ’smi,⁵⁵¹ devā, yad dhīyate mārapakṣo, 'bhuyccīyate⁵⁵²
saddharmapakṣaḥ. prāṣīthilīkriyaṭe⁵⁵³ kleśāḥ.”⁵⁵⁴ vidrāvyate⁵⁵⁵ mārasainyām.”

〈II-5.1〉⁵⁵⁶

〈5.1.2〉 punar api sa bhīṣaṇaḥ devanātavadarśiḥ saḍvedanākāyaṇāṃ⁵⁵⁷ dharme dharmānupāyi viharati: katham asau bhikṣuḥ
ṣadvedanākāyaṇāṃ⁵⁵⁸kṣīṣ yathāvad drṣṭvā saṃksṛpeṇa vedanāsāndhahumibhāgena,⁵⁵⁹ pañcamam
bhūmyantaraṁ ārahoti?

〈5.1.3〉 sa niṁśītikarotīṃ: “kātaram bhūmyantaraṁ⁵⁶¹ saṃjñāśahayo 'yaṃ
ṣuklādharmavivaktacārī saṃcintayant,⁵⁶² hitaḥītivivaktacārī saṃjñāyāḥ saṃjñī syāt?”⁵⁶³kṣīṣ
sa niṁśītikarotīṃ: “kathām⁵⁶⁶ sanidārśanasapratīgahālāmbanānāṃ adarśanāpratīghhasaṃjñā⁵⁶⁷
tuṇḍyate?” sa viviktataraṁ tām

⁵⁴⁸ paryupāsāmāno | em./reg.; paryupāsyamanāḥ Ms
⁵⁴⁹ nirāsravakuśalatvānveṣī | em./reg.; nirāsravakuśalatvānveṣī Ms; zag pa med pa'i chos kyi de nyid tshol zhing
Bend; 求無漏善 T
⁵⁵⁰ te vayaḥ devānāṁ abhinivedayāmah | rec./punct. (?); .. [yaṁ deva] .. [m a],[i] .. vedayāmas Ms; bdag cag gis
lha rams la mgon par gso lo/Bend; 如我今者向天所說。T
⁵⁵¹ kathayati yathā: “pṛaḥrṣṭo ’smi | em./punct.; kathayati yathā pṛaḥrṣṭo smin Ms; bdag rab tu dga'o zhes gtam du
byed do Bend (om. yathā); 如是說言：「我聞歡喜。」 T
⁵⁵² mārapakṣo, 'bhuyccīyate | reg./punct.; mārapaṇo abhyuccīyate Ms
⁵⁵³ prāṣīthilīkriyante | em.; prāṣīthilīkriyante Ms
⁵⁵⁴ kleśāḥ | punct.; kleśā Ms
⁵⁵⁵ vidrāvyate | Ms; nem par ’jig par byed pa la Bend; 魔軍戰勢 T
⁵⁵⁶ Here begins the fourth juhan of the Chinese translation.
⁵⁵⁷ yogacārāḥ adhyātmikaḥ | punct.; yogacāraḥ | adhyātmikaḥ Ms
⁵⁵⁸ saḍvedanākāyaṇāṃ | em.; saḍdevanikāyaṇā Ms; tshor ba’i tshogs drug Bend (*saḍvedanākāyaṇā; 六天之所知見 T
(*saḍdevanikāyaṇā)
⁵⁵⁹ vedanāśāndhahumibhāgena | em.; vedanānā skandhahumibhāgena Ms; tshor ba’i phung po'i sa'i chos sa Bend;
受陰地分 T
⁵⁶⁰ saḍvedanākāyaṅkārtakarmantāḥ | em. after T; saḍdevanikāyaṅkārtakarmantāḥ Ms; tshor ba’i tshogs drug gi las kyi
mithar byas pa Bend (*saḍvedanānā; 六天眾作業已 T (*saḍdevanikāyaṇā)
⁵⁶¹ bhūmyantarām | em.; bhūmyantarām Ms; sa gzhon Bend; 地中 T
⁵⁶² saṃjñāśahayo yaṃ śuklādharmavivaktacārī saṃcintayant | Ms; 'du shes dang bca s pa gang yin snyam na/ bdag
chos dkar po dben pa la spyod cing Bend; 我共我等，行於正法，正思惟已，T
⁵⁶³ hitaḥītivivaktacārī saṃjñāyāḥ saṃjñī syāt | em. after Bend; hitaḥītivivaktacārī saṃjñāyāḥ saṃjñī syāt* Ms; phan pa
dang mi phan pa las dben par spyod pa'i 'du shes kyi 'du shes su byed cing Bend, 一分中行 + T (om. hitaḥita' and
saṃjñāyāḥ saṃjñī syāt.)
⁵⁶⁴ śuklādharmānimittham | em. after Bend T; śuklādharmānimittham Ms; chos dkar po mtshan mar byed pa ni Bend;
行正法相 T
⁵⁶⁵ pravibhajati | em. after Bend T; pravijati Ms; rab tu nem par 'byed de Bend; 分分善知 T
⁵⁶⁶ kathām | em. after Bend T; satam Ms; gang yin zhig gu snyam nas Bend; 云何 T

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saṃjñām alakayati. sa tayā saṃjñāyā nimittam ālambaṇe te ekādāsaprakāraṇaṃ rūpaṃ. tadyaḥa: dirghaṃ hrasvaṃ caturāśraṃ maṇḍalam maṇḍalum trikoṇaṃ. 568 niṇaṃ piṇaṃ lohitāvādatamāṇiṣṭhaṃ.

〈5.1.4.1〉 tatra dirghākure saṃjñānimittam: “dirgha bata samsāro bālānāṃ mandabuddhīnāṃ 569 ṣaṃvatārāḥ. Ṣaṃkatmanākarmaphalacutyupatipariyavayogaḥśoṇaḥkutipīpīgaṃṣāramaglanī-
paraprayaparibhavaparabhaṃsabhanicayabhūtaṃ 570 sarvānarthabhūtaṃ 571. yam aparimitādharmaṃ āṣṭaṃ [4] hasrokoṭinayutair dehāvgaṃnasamaththrīṃ 572 dukṣarabraktaḥ karmaviśeṣair alambṛtāḥ asaṃkṛtaḥ asaṃkṛtaḥ 573 bālāpratippaṇaṃ. 574

〈5.1.4.2〉 haṃsaṃ manuṣyabhūtānāṃ paryēṣṭīvasanaparavānakāṭitamāṇavaravāhā-
vanījakulaseṣāṃ pudramapratarpavāsakalakhaṃspisupsūyāṃlecchajamana-
ṃityaḥdṛṣṭivikalendriyasaddharmavirahabuddhāpuḍdaviraḥitapratsuṣaṅkalyāṃṣa[5] madyaṃpāṇāḍattādānāṃṣāvadākāmāṃṣāyācārabhidhyāyāpādāntapiṣuṇaṃsaddha-
pralāpavyāṣaktamāṇaṃ saṃbhovaṃ samsāraḥ,” saṃjñānimittam anulambataṃ. 576

〈5.1.4.3〉 dirghaḥ samsāro devānāṃ, 577 saṃjñānimittam 578 anulambataṃ. 579

“visāya visayapraṣaṅkteṣṭaḥ saṃkădaśārasapaṣāgaradhaṃavadhaṃmohapramadāṭveṣaṃsa-
ṇāṃ yajatākaścaturāraḥtavānaṇaṭādaṇapadmiṇīḥkriḍāṅgandhapuspaḥuddhāra-
ṃadhaḥkriḍāḥāvāvāhprakṣaṃca kārmijnāulepanālaṃ, māṇḍaratupaḥ-
dhyaṃvyādītraṇaṃ gandhariṣṭipāṇaṃṣaṭaṇaṃ samādhānāmsaṣṭhānāmsaṃjñānimittatvaṃ dīrgho ’yam samsāraḥ.”

582

570 - “cyutupapattipriyayaprayogaḥ” em: “cyutupapattipriyaviprayogaḥ” Ms; ‘chi ’pho dang/ byung ba dang/ sduṅ pa dang Bṣaṃ: 581 devānāṃ.”

573 viṃṣambhaṃ bhaktasādhasaṃkhārāṃ upāyātā | em. after Bṣaṃ T; saṃkāṣṭatātā pratisamānanāṃ asamānaṃ jātātātā upāyātā Ms; dṃigs 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 Bṣaṃ: 580 om. | Ms Bṣaṃ: T (*vṛttam/mandalaḥ? [?]) Ms and Bṣaṃ have only ten items in their lists, leaving the eleventh item, avijāntirūpa, for later. T has this extra element here, however. Below, when the items are being expanded on, Ms reads mandalaḥ in this position.

575 mandabuddhīnāṃ | corr.: mandabuddhīnāṃ Ms

577 “cyutupapattipriyayaprayogaḥ” em: “cyutupapattipriyayaprayogaḥ” Ms; ‘chi ’pho dang/ byung ba dang/ sduṅ pa dang Bṣaṃ: 581 devānāṃ.”

578 saṃkāṣṭatātā pratisamānaṃ jātātātā upāyātā | em. after Bṣaṃ T; paraprajātā parisaktacetasasahasrakoṭinayutair devāhvaṃnasamaththrīṃ 575 bālāpratippaṇaṃ in this position.

579 - “nicayabhūtaḥ sarvānarthabhūtaḥ” em. after Bṣaṃ; “nicayabhūtasarvānarthabhūtaḥ Ms; sogs par byed cing don med par ’gyur pa Bṣaṃ: 580 om. | Ms Bṣaṃ: T (*vṛttam/mandalaḥ? [?]) Ms and Bṣaṃ have only ten items in their lists, leaving the eleventh item, avijāntirūpa, for later. T has this extra element here, however. Below, when the items are being expanded on, Ms reads mandalaḥ in this position.

581 - “nicayabhūtaḥ sarvānarthabhūtaḥ” em. after Bṣaṃ; “nicayabhūtasarvānarthabhūtaḥ Ms; sogs par byed cing don med par ’gyur pa Bṣaṃ: 580 om. | Ms Bṣaṃ: T (*vṛttam/mandalaḥ? [?]) Ms and Bṣaṃ have only ten items in their lists, leaving the eleventh item, avijāntirūpa, for later. T has this extra element here, however. Below, when the items are being expanded on, Ms reads mandalaḥ in this position.

582 - “nicayabhūtaḥ sarvānarthabhūtaḥ” em. after Bṣaṃ; “nicayabhūtasarvānarthabhūtaḥ Ms; sogs par byed cing don med par ’gyur pa Bṣaṃ: 580 om. | Ms Bṣaṃ: T (*vṛttam/mandalaḥ? [?]) Ms and Bṣaṃ have only ten items in their lists, leaving the eleventh item, avijāntirūpa, for later. T has this extra element here, however. Below, when the items are being expanded on, Ms reads mandalaḥ in this position.
<5.1.4.4> "すりどめの先生が、すりどめの先生に「かんたんなことなら言葉を言う」と言った。 "\[581\]すりどめの先生に「かんたんなことなら言葉を言う」と言った。 "\[582\]

581 読み方：「すりどめの先生に「かんたんなことなら言葉を言う」と言った。」

この文は、日本語の言葉を用いて書かれています。
vaiṣavadhabhandhanaśastraksṭupīpāsarasparbhaksṇaśītośnapidītānāṃ tristhānagatānāṃ sthalalajaḷajāntarikṣaṣacarunāṃ tiryaggaṭatānāṃ dārunapratibhayānāṃ dīrghaḥ sansāraḥ,”
samjñānimittam ālambati.

〈5.1.4.6〉 “tathaḥ samjñavakālasūtrasamghātarauravamahārauvaratapanaṃpratāpanāvici-
sotśedheṣu 598 paramadurvicityamanānekāṣatasahasrapratibhayāṅgisastra-prapā-
vaitaraniḥlohipravīlīṅgāṃgāryaṅgānāṃ 599 asipattrapa[3] veṣāṅgārpratyānubhavana-
kṣāranaṃdipratipādītipathāmīsamkramanaṃkāṇāṅvyāvadhūmadahanakharāsadrṣānaka-
prakārurudviṣakhāraṇāpīṭātānāṃ 600 nārakeyānāṃ dīrghaḥ sansāraḥ.” samjñānimittam ālambati.

〈5.1.4.7〉 sa bhikṣuḥ samjñāskandhapravīcārī 601 sanidarśanam sapratighaṃ dīrgharūpam—
karmaphalalhetunidānālambane satyacatuṣṭaye—nānāprakārayojanasastrasahṛany api gati-gatān
satvāni 61 sah avalokayati nimittayati vibhajayati. nidānālambanāṃ 602 samjñāpradīpitam paśyati, sansāraḥ coudvijati.

〈5.1.5.1〉 punar api yogācāra ādhāyātmike dharme dharmānupasī viharati: katham asau bhikṣuḥ
hrasvaṃ vibhajate 603 sākṣīkurete? sa paśyati śrutamayena jñānena divyena vā caksuṣaḥ: sa bhikṣur,
mārasainyāṃ vīdraivanyāḥ, 604 katham hrasvaṃ vibhajati?

〈5.1.5.2〉 “hrasvaḥ sansāro vrataṇyamadānaśīlajñānācāraguru, 596 śuṣrūṣārjumonobhirāma-
samyagyādṛṣṭimaṭiḥ-pitṛgauravabuddhaharmadānaśaṅkāryopāsanāśaṭhacaryāniratānāṃ 605
vīratānāṃ kūtāmānavaṇaṇāntaḥ kāyānmādiracāritaṛdhīyājumondayā-
kārpanyālāṃkṛtadevahāmanasālāṃkṛtāhrdayānāṃ 606 manusyaṇāṃ hrasvaḥ sansāraḥ,”
samjñānimittam ālambati.

598 "samghāta" [ em. after Bcrit T; om. Ms; bdus gzhom dang Bcrit; 合地獄 T: See below, §5.1.5.6. Also, cf. Sbhy II 161. ◆ "āvīcīsotśedheṣu " em.; "āvīcisauaiveṣu Ms; mnaś med pa mams kyi Bcrit; 阿鼻地獄 T
599 "satatasahasrapratibhayāṅgisastra-prapāta" [ em.reg.; "satasahasrapratibhayāṅgisastra-prapāta" Ms; so so'ī'jigs pa
brgya stong du ma yod pa/me dang/mtshon dang/g.yang sa dang Bcrit; 百千畏，火刀等堕 T ◆ "pravīlnā" ] em.;
"pavīlīṅa" Ms
600 "kārāṇāvyāvadhūmadahanā " [ conj.; "kārāṇāvyāvadṛāmahanā " Ms (?) ; sreg par byed pa'i pad ma mi zad pa Bcrit
("āvyāpadṛāmadahanā []!"); आधवपंक्तिः T " durviṣaha " ] em.; "durviṣa " Ms; bződ par dka' ba Bcrit; 不可耐 T
601 samjñāskandhapravīcārī [ em.; prajñāskandhapravīcārī Ms; du shes kyi phung po rab tu nran par dpod pa la Bcrit
("samjñāskandha "); 慧根觀察 ("prajñāskandha")
602 nidānālambanāṃ [ em.; nimdālambanāṃ Ms; gzi la dmigs pa'i Bcrit; 觀察因緣 T
603 vīdraivanyā [ punct.; vīdraivanyā* Ms; nman par 'jig par byed de Bcrit; 欲動魔軍 T
605 "jñānācāra " [ Ms; chog shes pa dang Bcrit; 智行 T ◆ "samjñagṛṣṭī " ] corr.; "samjñagṛṣṭī " Ms ◆
"ācāryopāsānāśaṭhacaryāniratānāṃ 607 conj.reg.; See Ms 220b7 where we find the compound ācāryopāsana in a list of
good behaviors. This compound is attested in both B and D as *ācāryopāsana (近共善師; slob don la bsnyen bkur
ba); *sucāryupāsānaśaṭhacaryānīṛatānāṃ Ms; bsnyen bkur byed pa dang/g.yo byed pa dang Bcrit
("*opāsānā-
śaṭhacaryā")
606 viratānāṃ kūtāmānavaṇaṇāntaḥ kāyānmādiracāritaṛdhīyāḥya " ] em. after T;
kūtāmānavaṇaṇāntaḥkāyānmādiracāritaṛdhīyāḥya " Ms; gzhal blugs dang/ 'drid pa dang/ dge ba'i bshes gnyen gyi spyod pa
ma yin pa spong ba dang/ phug pa dang Bcrit; 不慢，不詭，近善知識，守信，正行 (om. अधिया) ◆
dayākārpanyālāṃkṛtadevahāmanasālāṃkṛtāhrdayānāṃ [ em.reg.;
dayākārpanyālāṃkṛtadevahāmanasolāṃkṛtāhrdayānāṃ Ms; snying brtse ba dang/ lus dang/ ngag dang yid las su
rung ba dang ldan zhing mi'i snying dang ldan pa mams kyi Bcrit
("dayākārmanāyālāṃkṛtadevahāmanasālāṃkṛtāhrdayānāṃ); 直心起業嚴身口意 T
(*tumanaḥkarmālāṃkṛtadevahāmanasāmā) [?]"


(5.1.5.3) “tathā pramāde hy upapanne607 ye ta nandana vaibhrāja tīcitraratha66
pārijātakopavatana tādāgadāpa-devi-vividhacandana ha rōpa ha ropo sa bhιtakalpavṛkṣa na dir-
prasravaṇa vakam sutkāra ha rūpa - vihāra vihāra 668 marṣayitvā, ye vi vidhāhāra vihāra-
dhyānādhaya nasādhuderanādhaya nādanādānadasamnyamabrahmacarayaśaṃtendriya-
parimitabhaśyayacanadharmalolupāsāntāhāravihāra669 ye deva, hravas670 teṣaṁ saṁsāraḥ.”

(5.1.5.4) “yathoktā 661 ṏuṇhavividhakṣutapiṣāpāraśukṣa67, vadaṇādīna672
dāvānīdāhāvāliḥdhatu rūha va daṇadanavadagadha pāpadasa ṛdāse667 ye, te duḥkhama ram an
ganayitvā, ye kṣanam api prasannendriya ṕrasva pārśadā buddhodharmasamgheṣu, 614 hravas
teṣaṁ saṁsāraḥ,” saṁjñānīmittām anulambati.

(5.1.5.5) “parasparabhakṣaṇatājaratādānaśīlādīnabhaya bhītās te, yadi śākunvanti, 
ksanavīṣkambham615 aganayitvā, kṣanam api ekāṃ cīrtaprasādām buddhodharmasamghaṃ prati 
kartaḥ, hravas teṣaṁ tiryakṣu saṁsāraḥ,” saṁjñānīni,66 9 aṃ anulambati.

(5.1.5.6) “sañjīvanakālaśūtrasūtrasamghātaraurava yamāraurava va taṇapratāpānvi c-pramukheṣu616 
naraṇeṣu upapannā ye nāṇāyikāra paramaduḥkha-pūḍitās617 tad duḥkhama aganayitvā, kṣanam api 
cittama prasādayanti śilaṁ prati, hravas teṣaṁ saṁsāro nārakeyānām,” saṁjñānīmittām 
anulambati. sa evaṃ hravasvān cintayati saṁsāre.

(5.1.6) keṣaṁ cauturaṣaḥ saṁsāraḥ? sa paśyatya: “uttaraka rau vānā ca puruṣāṇām 
nirmamaniraliṃ kārianiyodṛhavagāmīnāṃ618 catuṣṭrasu teṣu saṁsāraḥ,” saṁjñānīmit tām 
anulambati.

(5.1.7) 619 “naraṇakṛtattatrāścām ajñānaparivatānām na sa cīt tā n u v a t i nām maṇḍalāḥ620 saṁsāraḥ,” 
saṁjñānīnittām anulambati.

(5.1.8) 621 “subhaḥsubhaḥvāyākṛtāṃśakaranaṁ naraṇakādevayamīśrānāṃ 
manusyeṣu papaṇānāṁ622 — tatra subhaḥ karanaḥ naraṇeṣu, subhena karanaḥ deveṣu,

607 pramāde hy upapanne ] em after Bcrit T; prasāde hy upapanne Ms; bag med pa la zhugs pa rnam ni Bcrit; 若生天
中, 则有放逸 T
608 * vaibhrāja] * Ms: This grove is more commonly called vaibhrāja or vaibhrāja. See MW, p. 1024.; rnam par
mdzes pa dang Bcrit; 間隔 T (!) * pārijātakopavana] * em.: * pārijātakopana* Ms; yongs ’du dang/ nags tshal dang
Bcrit (* pārijātakopavana); 種種樹林 T * opasobhitakalpavrksa] * em. * after T: * naraudupānopasobhitakalpavrksa* Ms; bro gar dang/ khor pa dang/ shin tu mdzes pa’i dpag bsam gyi shing dang Bcrit
(* nātodaṇpoṇopasobhitakalpavrksa* [?] ]; 莊嚴端正, 有劫波樹 T * vana’ em.: * taṭāvana’ Ms; tshal dang Bcrit; 林 T
609 * parimitabhāṣyayavacana] * em.: * parimitabhāṣyabhāṣyayavacana* Ms; smra ba’i tshig nyung ba dang Bcrit; 少語 T
610 hravas ] reg.: hravasv Ms
611 yathoktā ] conj.; yathokto Ms; ji skad bshad pa Bcrit; 時時世尊而說偈言 T (!)
612 * kṣutipipāsa] * reg.: * kṣutipipāsā* Ms * vadaṇādīna] * em.: * vadaṇādīna* Ms; kha bsams pa dang Bcrit (om.
ādīna); ṭokdn Th (om. ādīna)
613 * tanurūhua vadaṇa] * corr.: * tanuru hava vadaṇa* Ms; skra dang gdong Bcrit; om. T
614 buddhodharmasamgheṣu ] em.: dđha[ddha]harmmamasamgheṣu Ms; sangs rgyas dang/ chos dang/ dge’ ’dun la Bcrit; 暫依佛法僧
615 ksapavīṣkambham Ms ] skad cig tsa m pa rnam par gnod pa Bcrit; 彼苦 T (*?)
616 pratāpanāticitramukhesu ] reg.: pratāpanātictrimukhesu Ms
617 * nāṇvikāra] * em. * after Bcrit T; nāṇādhikāra* Ms; rnam pa sna tshogs Bcrit; 種種 T
618 * aniya tordhavigāmināṃ] * em.: * apiyatapurvāvagmin Mi; nges par gong du ’gro ba de rnam s ky Bcrit; 決定上行 T
619 * n.e. ] Ms Bcrit; 何者是圓 T
620 maṇḍalāḥ ] Ms; zulm po yin par Bcrit; 圓 T: Compare §5.1.9, footnote 627.
621 * n.e. ] Ms Bcrit; 何者三角 T

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vyāmīśreṇa manusyeṣu°—trikarmopagā ye tristhānajātiṣas, trikonas teṣu saṃsāraḥ,”
samjñānānīttam anulambati.

<5.1.9>° "cāturmaḥ° rājakāyikās tridaṣā yāmāḥ° paranirmitavasavartikamasadṛṣopapannā°
devebhyās cyutā deveṣṭapadpayante, manusyebhaya cyutā ye manusyeṣ evopapadpayante
nākṣaṇābhuṁisu, maṇḍalas° teṣām saṃsāraḥ,” samjñānānīttam anulambati.

<5.1.10>° "nīlāsubhakarmaparigrhitā° nārakeyās. te hi tamomayeṣu narakṣeṣu majanti,”
samjñānānīttam anulambati.°

<5.1.11>° "pitavarṇakarmasamgrhitāḥ pretas. te hi parasparadraḥdaṇatarjanatatarpaṇā
preṣṇāḥ,”° samjñānānīttam anulambati.

<5.1.12>° "lohitakarmasamgrhitās tiryāčas. te hi parasparabhakṣaṇālohitatapiyāh,”° samjñānānīttam
anulambati.

<5.1.13>° "suklavarnakarmasamgrhitā° devamanuṣyā hi kuśalāsubhakarmapathā ratnamayena
mūlyena devamanuṣyopapattiṃ parigṛhṇanti. cyaṇvāme deve anye devāḥ kathayanti: ‘sugatiṃ
manusyaḥ lokamak gaccha.”° tathā mriyāmāno, jñāmitrakalatraḥ sabāṣpanayanadurdinamukhā°
[k], kathayanti: ‘sugatiṃ manusyaḥ lokamak, priya, gacchāṃśam tyaktvā,”° samjñānānīttam
anulambati.°

° narakadevyāmīśraṇāṃ manusyeṣṭupapannānāṃ | Ms; sans can dmyal ba dang/ lha dang/ ’dren ma mi rams su
B°; 地獄天人諸處難生 T: Both B° and T suggest a compounded reading:
narakadevyāmīśramanusyeṣṭupapannānām.

° vyāmīśreṇa manusyeṣu | em. after T; vyāmīśreṇa manusyeṣaṃ Ms; ’dren mas ni mi rams su skye ste B°; 難衆
人中 T

° n.e. | Ms B°; 何者是金 | T

° cāturmaḥrājakāyikās tridaṣā yāmāḥ | reg.; cāturmaḥhārājakāyikātridaṣāyāmāḥ Ms; rgyal chen bzhi pa dang/
’thab braḥ gyi lha dang B°(om. tridaṣā); 四大天王、三十三天、夜摩、化樂 T (adds *nimānarti)

° sādṛṣopapannā | *sādṛṣopapannānāṃ Ms; gzhan ’phrub dbang byed kyi las lta bur skyes pa’i lha dag las B°
(*’sādṛṣopapannebyo); 他化自在在業相似生，於天中退 T

° maṇḍalas | Ms; zlum po yin par B°; 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°, 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.

° nīlāsubha° | em.; śīlāsubha° Ms; om. B°; 何者是金？‘不善業攝 T

° samjñānānīttam anulambati | em. after T and parallel passages; om. Ms B°; 是死生死，’比丘如是緣於相想。T

° n.e. | Ms B°; 何者是實 T

° n.e. | Ms B°; 是黃生 | T

° n.e. | Ms B°; 何者是赤 T

° *tatpriyāḥ | reg.; *tatprijā Ms

° n.e. | Ms B°; 是赤生 | T

° n.e. | Ms B°; 何者是白 T

° suklavarnakarmasamgrhitā | em.; sukladharmakarmasamgrhitā Ms; las kha dog dkar pos yongs su bzung ba
B°; 白色業攝 T

° sugatiṃ manusyaḥ lokamak gaccha | em.; sugati[m] manusyaḥ lokamak gaccha Ms; bde ’gro mi’i jig rten du bzhud cig
B°; 次善道去，人世界中。T

° sabāṣpanayanadurdinamukhā | reg.; sabāṣpanayanadurdinamukhā Ms

° gacchāṃsāṃ tyaktvā | em.; gacchāṃsāṃ | tyaktvā Ms; bdag cag thong la…bzhud cig B°; 今捨我去，當好處生 T

° samjñānānīttam anulambati | em. after parallel passages; om. Ms B°; 如是天人，是自生死。’比丘如是緣於
相想。T
तत् प्रप्या मनुष्यात्वम्, यो ना कुशलदानाशिलज्ञानया ह्याते, सा वाचितो नरकप्रतितियाग्न्याम्।
भ्रामती कर्मपत्तानाशिचितो, भृलोष प्रथमिजनाम्।
तत्त्वम् वाच्यवेषये।

तत् प्रप्या कर्त्तियानु रूपाणी सोपायये कालेश्विनानाम्। त्रयवान्म् नरकनपी त्रानां शरस पराशान्,
तत्त्वम् वाच्यवेषये।

सामज्ञाम् विभाजये।

5.1.14 चातुर्विक नरकप्रतिशिक्षणः
5.1.15 बह्शुर वेणनाततदवादी सामज्ञास्कंहयनी श्वानाकालस्तलबनततदवादी
5.1.16 चातुर्विक नरकप्रतिशिक्षणः

ghzan 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 cunt (*sa bhikṣu paṇcamam bhūmyantaraṃ ārohati saṃjñāṣpārśaṃ nāma. saṃjñātā sadbhūtato sukavedanām); 彼比丘得第五地。比丘如是知想觸已 (*sa bhikṣu paṇcamam bhūmyantaraṃ ārohati. saṃjñāṣpārśaṃ nāma saṃjñāpayati sadbhūtato: T quite clearly takes saṃjñāṣpārśaṃ as belonging to a second sentence, although the character yi Ḣ 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 of that saṃjñāṣpārśaṃ.

660 bhikṣuṣ | reg. | bhikṣuṣ Ms
661 anyena prakāreṇa | em. | anyey* prakāreṇa Ms; ’du shes kyi maṃ ma gzhag gyis B cunt (*anyena saṃjñākāreṇa []); 破如是想, 異法觀想 T: Here T contains an additional phrase, suggesting that a meditator actually removes saṃjñā or watches saṃjñā get destroyed, and then goes on to observe saṃjñā in a different way.
662 anyapuruṣaṃ mṛtam avalokayati | conj.; anyaṃ purusakṛtam avalokayati Ms; rtog par byed pa gzhagn ma yin pa B cunt (*?); 復觀餘人，虛妄不實 T (*anyam puruṣaṃ kṛtaṃ []): Here it is not possible to reconcile the three versions of the text. The conjecture I offer remains tentative.
663 om. | B cunt T; śrutamayena jñāṇeniti Ms
664 pratyayasamutpanneyāṃ samaṃjñāṃ pratyayasāmagnīyatayaḥvitāvadāye tattvadānḥ | em.; pratyayasamutpanneyāṃ maṃ saṃjñāṃ pratyayasāmagnīyatayaḥ vitāvadāye tattvadānḥ Ms; de ’du shes ’di ni rten cing ’brel par ’byung ba yin te/ rkyen tshogs pa des ’di skye zhing B cunt (om. mama); 彼觀想： 因緣和合生如是想 T (om. pratyayasamutpānṇa & andama)
665 prārpabhavati | punct.; prārpabhavaty Ms
666 vedakena | em.; vedakāna Ms; tshor ba pos B cunt; 非有受者 T
667 saṃjñāśkandham | em. | saṃjñā after B cunt T; saṃjñā Ms; ’du shes kyi phung po’i B cunt; 想除 T
668 nādiṇīśaṃrotathprvvitāsāṃjñā kuśalam upatyāyamānā, pratyayaṇidānavāsaṭādakuśalāparināmā. akūsalam upatyāyamānā, pratyayaṇidānavāsaṭā kuśalāparināmā. | em.; nādiṇīśaṃrotathprvvitāsāṃjñā kuśalam upatyāyamānā, pratyayaṇidānavāsaṭādakuśalāparināmā[mo] ’kuśalam upatyāyamānā pratyayaṇidānavāsaṭā kuśalāparināmā Ms; chu bo’i rgyun ’bab pa ltar ’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 ’byung ba skyes so/ B cunt; 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
669 jātā sa punaḥ pratītihatā cittamarkatena, avyākṛtā jātā. | em./punct.; jātā sa punaḥ pratītihatā cittamarkatenaḥavyākṛtā jātā Ms; de yang sams spre’u ltu ba nyams pas lung du ma bstān par ’gyur ba lung du ma bstān pa skyes so/ B cunt (*sā punaḥ pratītihatā cittamarkatenaḥavyākṛtā jātā.; 彼心猿無初始破壞，無記為記。 T (*sā punaḥ pratītihatā cittamarkatena. avyākṛtā jātā vyākṛtāparināmā.)
670 parīnāmasuṃkham aveksyate | Ms; de bde ba’i ’du shes la bde bar mi lta ste/ B cunt (*sukham nāveksyate []); 彼觀樂想 T (*sukham aveksyate)
671 nirārvasuṣuṣeṣu | reg.; nirārvasuṣuṣeṣu Ms
mandavīrakusidānāṃ bhikṣūnāṃ darśanāya yaḥ
nodyogāḥ bhirato nityam bhikṣur bhavati tādṛśaḥ

na śavyośanasambhojī bhikṣur buddhena bhāśītaḥ
cauṣṭīyābhirato yaś tu nāsau kalyāṇam arhati

kleśāṇāṃ mūlam ēkam hi kaushīdyaṁ yaśya vidyate
nādhātayeva matir yasya 692 na dhyāne nāsravakṣaye lāg 693 kevalaṃ kuhamātreṇa 694 bhikṣur bhavati sāḍrṣāḥ lāg 695 (5.1.21.4) Ṭ.xxvi

viśārāmaniratrā 696 [5] na rato dharmagocare lāg strīmadyalolupamatir 697 na bhikṣus tāḍrṣo bhavet lāg 698 (5.1.21.5) Ṭ.xxvii

yo mārabandhanacchettā, 699 chettā pāpasya kārayaḥ lāg 700 sa bhikṣur deśito buddhair 701 na bhoktā samghagocare lāg 702 (5.1.21.6) Ṭ.xxviii

varam āśīvāsīvaṁ 703 kvathitam tāmram eva vā lāg 704

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690 kauṣṭfyam ekam yasyāstī 691 tasya dharmo na vidyate lāg kevalaṃ vastrāmātreya ‘bhikṣuḥ sa’ iti kathyate lāg (5.1.21.3) Ṭ.xxxv

692 nādhātayeva matir yasya 692 na dhyāne nāsravakṣaye lāg 693 kevalaṃ kuhamātreṇa 694 bhikṣur bhavati sāḍrṣāḥ lāg 695 (5.1.21.4) Ṭ.xxvi

696 viśārāmaniratrā 696 [5] na rato dharmagocare lāg strīmadyalolupamatir 697 na bhikṣus tāḍrṣo bhavet lāg 698 (5.1.21.5) Ṭ.xxvii

699 yo mārabandhanacchettā, 699 chettā pāpasya kārayaḥ lāg 700 sa bhikṣur deśito buddhair 701 na bhoktā samghagocare lāg 702 (5.1.21.6) Ṭ.xxviii

703 varam āśīvāsīvaṁ kvathitam tāmram eva vā lāg 704
bhuktam syān na tu duḥśīlaḥ	extsuperscript{705} sāmghikam pānabhojanam	extsuperscript{706} ||

yo hi nārhati pīṇḍāya nāsau pīṇḍāya kalpyate ||

yasya pīṇḍikṛtaḥ klesā nārakāya sa kalpyate ||

yena vāntā	extsuperscript{709} hatāḥ	extsuperscript{6} klesāḥ	extsuperscript{710} sarpā īva bileśayāḥ ||

sa bhikṣuḥ pīṇḍābhojī syān na strīḍarśanatatparaḥ ||

bandhakam yadi cātmānaṁ kṛtvā pāpeṣu rajyate ||

katham sa bhikṣur	extsuperscript{712} vijñeyāḥ samgharataspradūsakāḥ ||

yasyeṣṭau lābhahasatkārau	extsuperscript{713} viṣayā yasya sammatāḥ ||

nārīdarśanatatkāṃkṣi	extsuperscript{715} na bhikṣur na grīḥ śaṭhaḥ ||

dagdham klesavānaṁ yair hi	extsuperscript{717} vanam dagdham yathāgnīnaḥ ||

te dvijās te ca kalyāṇā	extsuperscript{718} na raktāḥ pānabhojane ||

nityam grāmotsukā gantum	extsuperscript{720} nityam snāṇotsukā śaṭhaḥ ||

parātmavaṇcakā	extsuperscript{7} muḍhā, nityam muḍhāḥ saddharmavartmani ||

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	extsuperscript{705} bhuktam syān na tu duḥśīlaḥ || em. after Dhs. (B\textsuperscript{mn}); bhuktam syān na duḥśīlaḥ Ms; bhukta syān nan tad duḥśīlaḥ Dhs\textsubscript{M-L}; bhuktam syān na tu (!) duḥśīlaḥ Dhs\textsubscript{c}; bhuktasyātyantaduḥśīlaḥ Dhs\textsubscript{c}; smin pa za ba…tshul khrims ’chel pa B\textsubscript{ct}; final त जू ब जू

	extsuperscript{706} sāmghikam pānabhojanam || Ms Dhs\textsubscript{c}; (B\textsubscript{ct}; T); sāmghikam pāyabhojanam Dhs\textsubscript{M-L}; adhikām pāpabhojanam Dhs\textsubscript{c}; dge ’dun gyis// bza’ btung spyod pa B\textsubscript{ct}; and eṣaṃ dhiṅ T

	extsuperscript{707} kalpyate || Ms; kalpate Dhs\textsubscript{M-L}; riggs B\textsubscript{ct}; n.e. T

	extsuperscript{708} nārakāya sa kalpyate || Ms; narakāya sa kalpate Dhs\textsubscript{M-L}; om. Dhs\textsubscript{c}; de nī mnyal ba’i ’jos yin no B\textsubscript{ct}; jhī is ‘ṣṭhāna T

	extsuperscript{709} vāntā || Ms; śāntā Dhs\textsubscript{c}; rāntā Dhs\textsubscript{M-L}; om. Dhs\textsubscript{c}; spangs B\textsubscript{ct}; र जू

	extsuperscript{710} klesāḥ || reg. Dhs\textsubscript{M-L}; klesā Ms; om. Dhs\textsubscript{c}; nyan mong B\textsubscript{ct}; धूङ्ग T

	extsuperscript{711} pāpeṣu rajyate || Ms Dhs\textsubscript{M-L}; paraśubhakṣaṇitam Dhs\textsubscript{c}; sdig pa nnams la chags pa ni B\textsubscript{ct}; and eṣaṃ dhiṅ T

	extsuperscript{712} bhikṣur || Ms Dhs\textsubscript{M-L}; bhikṣu Dhs\textsubscript{c}

	extsuperscript{713} yasyeṣṭau lābhahasatkārau || Ms; yasyeṣṭau lābhahasatkārā Dhs\textsubscript{M-L}; yasyeṣṭo lābhahasatkāra Dhs\textsubscript{c}; yasyeṣṭā lābhahasatkārā Dhs\textsubscript{c}; gang zhig myed dang bkur sti dang B\textsubscript{ct}; (om. iṣṭau); बध द hi T

	extsuperscript{714} sammatāḥ || Ms Dhs\textsubscript{M-L}; sammatā Dhs\textsubscript{c}

	extsuperscript{715} nārīdarśanatatkāṃkṣi || Ms Dhs\textsubscript{M-L}; nārīdarśanasākāṃkṣi Dhs\textsubscript{c}; bud med la ṇi zhiṅ de ’dod pa B\textsubscript{ct}; 见 wu T (*samkliśṭaḥ [?])

	extsuperscript{716} na bhikṣur na grīḥ śaṭhaḥ || Ms (B\textsubscript{ct}; na bhikṣur na grīḥva saḥ Dhs\textsubscript{c}; na bhikṣur na grīḥ ca saḥ Dhs\textsubscript{M-L}; dge min khyim min g.yon can yin B\textsubscript{ct}; धूङ्ग T

	extsuperscript{717} dagdham klesavānaṁ yair hi || Ms Dhs\textsubscript{c}; dagdham kaleśavānaṁ yair hi Dhs\textsubscript{c}; klesē vayaṃ dagdha Dhs\textsubscript{c}; gang gis nyon mong tshal bsegs pa B\textsubscript{ct}; धूङ्ग T (om. vanaṃ)

	extsuperscript{718} te dvijās te ca kalyāṇā || Ms Dhs\textsubscript{M-L}; (B\textsubscript{ct}; T); kalyāṇadharme samraktā Dhs\textsubscript{c}; bram ze de yin de dge zhin B\textsubscript{ct}; 名善堂門 T

	extsuperscript{719} na raktāḥ pānabhojane || Ms (T); na raktāḥ kāmabhajoinaiḥ Dhs\textsubscript{M-L}; na raktāḥ kāmabhojane Dhs\textsubscript{c}; sdig pa’i zas la mi chags so B\textsubscript{ct} (*…pāpeṣu bhajane [!]; धूङ्ग T

	extsuperscript{720} nityam grāmotsukā gantum || Ms (B\textsubscript{ct}; T); nitya grāmotsukā niganṭum Dhs\textsubscript{c}; nityam grāmaṃ suho gantum Dhs\textsubscript{c}; nityam śrīmāṅsuṅkā niganṭum Dhs\textsubscript{M-L}; nityam prāpyutṣukā ye (hi) Dhs\textsubscript{c}; rtag par grong du ’gro spro zhiṅ B\textsubscript{ct}; 常樂行聚落 T

	extsuperscript{721} nityam snāṇotsukā śaṭhaḥ || em. after B\textsubscript{ct}; T; nityam sthāṇotsukā śaṭhaḥ Ms; nityam snāṇotsukāśāya Dhs\textsubscript{M-L}; nityam snāṇotsukāśāya Dhs\textsubscript{c}; nityam svajanaśamatā Dhs\textsubscript{c}; g.yon can rtag tu khrus byed pa B\textsubscript{ct}; 见数日洗浴 T
aranye śántamanaso{724} nityaṃ dhāyanapārayaṇaḥ{725}xvii
te dvījās te ca kalyāṇaḥ{726}xvii kalyāṇapathagocarāḥ ll{727}{5.1.21.14}xviii

ramaṇīyāry aranīyāni na cātra ramate manah{728}
vītarāgātavac{xix} ramasyante{729} na tu kāmagaveśīnaḥ{730} ll{5.1.21.15}ci

sāmkathāyābhirato yas tu{731} rato viṣayatṛṣṇayāl{732}
na yāṣyati{733} puraṃ śaṁtāma yatra mṛtyur na vidyate ll{734}{5.1.21.16}ci

rājasevī sumṛṣṭāśi{735} madyapaḥ krodhanaḥ sadā{736}
bhikṣunāṁnā vaṁcyate{737}ci dāyakāṁ ṛṭacetasaḥ ll{738}{5.1.21.17}civ

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{722} parātmavaṇcakā maḍhā | Ms DhsMsL (B crit T); parātmavaṇcako maḍhā DhsSL; māyāv vaṇcakā (ye tu) DhsSL; rmons pa bdag dang gzhan slu ste Bcrit; 愚癡詎自他 T
{723} maḍhāḥ sadharmavartmani | Ms (B crit); maḍhās te dharmavartmani DhsMsLc; maḍhāste… DhsMsL,; dam chos lam la rongs pa yin Bcrit; 悉沒於道法 T
{724} aranye śaṁtamanaso | reg. (B crit T); aranye sānta"Ms; yo 'anye sānta" DhsMs; yo 'nyaśānta" DhsSL,MsL; ye śānyaśānta" DhsSL; yo 'tayantaśānta" DhsSL; yid ni zhi zhing dgon pa ru Bcrit; 靜心空闊處 T
{725} dhyānapārayaṇaḥ | Ms DhsSL; dhyānapārayaṇaḥ DhsMsL,MsLc; bsam gtan pa rol 'gro Bcrit; 行禪不捨 T
{726} te dvījās te ca kalyāṇaḥ | reg. DhsMsL (B crit); te dvījās te ca kalyāṇa Ms; ādīnādhīyāntakalyāṇa DhsSL; bram ze de yin de dge zhing Bcrit; 得名婆羅門 T (om. *kalyāṇa) T
{727} kalyāṇapathagocarāḥ | Ms DhsSL (B crit T); "paśa" DhsSL; nityam advayagocarāḥ DhsSL; dge ba'i lam gyi spyod yul yin Bcrit; 入善道境界 T
{728} na cātra ramate manah | Ms DhsMsLcUv (B crit T); tatraiva ramate manah DhsSL; na cātra ramate janaḥ Uv; yattha na ramaṭi jano Dhp; der ni dga' bar mi 'gyur ro Bcrit; This is pada d in Bcrit but pada b in Ms, DhsSL, Dhp and T.; 非其人住 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 vṛm in the sense of stopping or abiding, rather than enjoying, as I would understand the context. Or it is possible that they read vasete, which would very closely resemble ramate.
{729} vītarāgātavac | em. after Uv; vītarāgātavac Ms; …ramyante DhsMsL,MsLc; vītarāgā 'tra ramante DhsSL; ramante vītarāgas te DhsSL; vītarāgā ramissanti Dhp; der ni 'dod chags bral ba dga' Bcrit; This is pada b in Bcrit, as opposed to pada c in Ms, Dhs and T.; 離欲人能止 T: Here again the translators of T take the verbal root vṛm in the sense of stopping or abiding.
{730} kāmagaveśīnaḥ | Ms DhsMsL,MsLcUv (B crit T); kāmagaveśīnaḥ DhsSL,MsLc; 'dod pa tshol ba'i yid dag ni Bcrit; 非喜樂欲者 T: Read with the Taishō variant: 悲 = 非【未】【元】【明】【宮】。
{731} sāmkathāyābhirato yas tu | Ms; sa kathābhirato yas tu DhsMsLc; gang zhig 'bel ba'i gtam dga' zhing Bcrit; 若喜多言語 T
{732} rato viṣayatṛṣṇayā | Ms DhsMsL,MsLcUv (B crit T); rato viṣayatṛṣṇayoh DhsSL; rataḥ viṣayatṛṣṇayoh DhsSL,MsL; yul gyi sred pas mongon dga' ba Bcrit; 愛樂於境界 T
{733} yāṣyati Ms DhsSLc; yāṣyate DhsMsL,MsLc
{734} yatra mṛtyur na vidyate | Ms DhsMsL,MsLcUv (B crit T); yo ca mṛtyum na vindati DhsSL; gang na 'chi ba med pa yin Bcrit; 不生不滅處 T
{735} rājasevī sumṛṣṭāśi | DhsSL (T); rājasevī surṣṭāśī Ms; rājasevī surṣṭāśī DhsMsL,; rājasevī surṣṭāśī DhsSL,MsLc; rājasevī surṣṭāśī DhsSL; rgyal po sten cing zas dang skom Bcrit; 近王極美食 T
{736} sadā | Ms DhsMsL,MsLcUv (B crit T); tathā DhsSL; rtag Bcrit; 常 T
{737} bhikṣunāṁnā vaṁcyate | Ms DhsMsL,MsLcUv (B crit T); sadā bhikṣur vaṁcyate DhsSL; (!); ming gi dge dlo ng g.yo thabs kyis Bcrit; 唯名字比丘 T
{738} dāyakāṁ ṛṭacetasaḥ | Ms DhsMsL; dāyakāṁ naru cetas DhsSL; (!); sbyin bdag bden smsl slu bar byed Bcrit; This pada is located later in the Tibetan translation: 諸語詎簡略 T(*dāyakāṁ anrtoktibhiḥ (?): The term ṛṭacetasaḥ has no equivalent in T.}
upāyam abhyupādāya739 ṛāja[2081]dvārāśītā hi ye l
sāmrabdāḥ grhiḥbhiḥ sārdhaṃ yannāśād vanam āśrītāḥ ll740 〈5.1.21.18〉cv

tatsāsthyam eva puṣṇanti741 vāntāśais taḥ samā matāḥ l742vi
putradāraṃ743 parityajya ye śāntaṃ vanam āśrītāḥ ll744 〈5.1.21.19〉cvii

〈5.1.22〉 sa bhikṣur etān doṣān praḥāya, tatvadarśanatapataro745 rūpādīkandhatatvadarśī mokṣāya
ghaṭate carati, pariprccchati gurum. mārgāmrāgaratavajñā746 āryāsāṭāṅgaṇa mārgeṇa taṃ
mokṣaparam anveṣaṃaṇo,747 mārgāramśaśīlaḥ samadarśī748 nirmalacitīḥ śāntacittas tam eva
mārga[22]m āsevate bhāvayate bahuḥkutute.
〈5.1.23〉 tasyāsya kuśālanāsrasvakarmapathasamyuktasya749 “hiyate mārpaṇā. vārdhate
saddharmapakṣa,” iti jñātvā, bhaumā yakṣā antarikṣacaraṇāṃ yakṣāṃ abhinivedayaṇi.750
〈5.1.24〉 te ’pi caturnāṃ mahārajāṇāṃ abhinivedayanti. te ’pi catvāro mahārajāṇāḥ…pūrvavad
yāvat…tuṣītasamsthitasya Maitreyasyābhinivedayanti yāmā devās. tuṣīte tato ’py eko
bodhisatvo751 tīvṛṇantuḍataparāṇi33fmitavaṣavartinīṃ devānām abhinivedayati:752 “amuko
Jambūdvīpāt kulaṃutraḥ keśāsmaśrūṇy avatārya kāśyāṇā vāsāṃsy ācchādyā…pūrvavat…” atha
tuṣṭataramanasah paranimtavaṣavartino devāḥ753 “…pūrvavat…”

739 upāyam abhyupādāya ] Ms: The prefix abhi- here is strange, and it is possible that this is the result of
textual corruption.; upāyanāmy upādāya DhsMS,c; upāyenāny DhsLMS,c; de nas de dag sun ‘byin cing Bcmt; 若詐説方便 T
740 yannāśād vanam āśrītāḥ ] Ms (T); yathā nāgā vanāśrītāḥ DhsMS,c; yathā nāgā vanāśrītāḥ DhsS,c; ji ilar glang chen
tshal gnas bzhi Bcmt (*yathā nāgā vanāśrītāḥ); 捨棄空者者 T
741 tatsāsthyam eva puṣṇanti ] em. loosely after T; tatsthānyāvapuṣṇanti Ms; tatsthās tāny eva puṣṇanti DhsMS,c;
tatsvabhāsthāny (?) DhsLMS,c; tatsāsthyāny eva puṣṇanti (?) DhsS,c; tasmāt tān eva puṣṇanti DhsS,c; om. Bcmt; 猶有餘懲
T (*tatsneham eva puṣṇanti [?])
742 vāntāśais taḥ samā matāḥ ] reg. (DhsLMS,c); vāntāśais tai samā matā Ms; vāntāśais te samāgataḥ DhsMS,dLM,MS,c;
vāntāśais te samāgataḥ (?) DhsS,c; vātersās te samāgataḥ DhsS,c; de dag sred spangs bsam pa mnyam Bcmt; Here Bcmt
understands the compound vāntāśais as “one who has abandoned desire” (sred spangs). However, see the similar
compound at §5.1.4.4, vāntanīśtvītāṣāṇam, which clearly means “those who eat vomit.”; 如吐已還食 T (agrees
with Ms and DhsS,c)
743 putradāraṃ ] Ms DhsMS,c; putradāraṃ DhsS,c; bu smad Bcmt; 妻子 T
744 ye śāntaṃ vanam āśrītāḥ ] Ms DhsS,c (Bcmt T) ye śānta ratnam āśrītāḥ DhsS,c; …ranam… DhsMS,dLM,MS,c, zhi ba’i tshal na
gnas pa ni Bcmt; 依寂靜林 T
745 *tatparo ] em.; *tatparāḥ Ms
746 mārgāmrāgaratavajñā ] reg.; mārgāmrāgaratavajñāḥ Ms
747 mokṣaparam ] em. after Bcmt T; mokṣam punar Ms; thar pa’i grong khyer de tshol ba ni Bcmt (*mokṣaparam); 求解
脱城 T (*mokṣaparam)
748 mārgāramśaśīlaḥ samadarśī ] Ms; lam rtson pa’i ngang tshul can mnyam par lta zhing Bcmt; 常勤行道，平等
正見 T
749 kuśālanāśrava’ ] em./reg.; kuśālanāśrava’
750 abhinivedayanti ] em.; abhinivedayati Ms
751 tuṣīte ] em. after T; tuṣītās Ms; ‘thab bral dang dga’ ldan gyi lha dag gis dga’ ldan gyi gnas na byams pa bzhugs
pa’i bar la mgon par bskyad do/ de nas byang chub sens dpa’ ge cīc Bcmt; …乃至…炙摩兜率陀天彌勒世尊…
如前所說…兜率陀處，有一菩薩 T (*tuṣīte…): This reading seems to work better than the reading of Ms and
Bcmt. Additionally, it agrees with the previous refrain.
752 abhinivedayati ] em.; abhinivedayanti Ms
753 paranimtavaṣavartino devāḥ ] em./reg.; paranimtavasavarttino devā Ms
\( \text{5.2.1}\) 普润 api 油膏者 代信 mike harma 油润@media viharati: katham sa bhikṣuṣ pāṇḍuṣam bhūmyantaram ārohaṭi? sa paśyati śrutamayena jñānena divyena va cakṣuṣā: 个 5.2.2 daśa,ruṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭiṣṭि
सम्जनयाः।

5.2.3.4 सा काक्षुषसमपर्षज्वेदानसम्जनाङ्कत्तस्तवाः।

5.2.3.5 सा काक्षुषायतानाम यथावाद आवाचान्।

5.2.3.6 सा वक्तवायतानाम यथावाद आवाचान्।
samkalpaṁatram evedaṁ rūpam priyāpriyam. 787 neha priyo vāpriyo 788 vā bhāvo ‘sti. kevalam ayaṁ lokāḥ prītiṅkrodhasamkalpapṛthītāḥ 798 ‘priyaṁ dveṣyam’ iti vā manyate.’


§5.2.4.2 sa śabdaśrotṛāyatanam 805 abhisamṛtarkayaṇaḥ, chabdam 806 śrutvā, na sammuhyate na sammrajyate, na rāgam avagacchati. 807 sa śrotṛaśadbādāyatanam abhisamīkṣya, na śrotṛaviṇīnāne

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786 neha rūpam sāram asti | em. after Ms 96b7 B-arm, anekaratpum sāram asti Ms; neha rūpam sāram asti Ms 96b7; ‘di la snying po med B-arm (*neha sāram asti): 一切色皆悉無堅 T (*anekaratpam asāram asti [?] )
787 priyāpriyam | reg.; priyāpriyam Ms
788 vāpriyo | reg.; vāapiyo Ms
789 prītiṅkrodhasamkalpapṛthītāḥ | em.; prītiṅkrodhasamkalpapṛthītām Ms
790 indriyaviśaye | em.; indriyaviśaye Ms
791 śabdañ ca prattiṇā | Ms; sgra la yang brten B-arm; om. T
792 sparśasahājāḥ vedanāsamjñācetanāḥ | em. after B-reg T; sparśasahājā cetanā Ms; reg pa dang lhan cig skyes pa'i tshor ba dang/ ‘du shes dang/ sems pa' byung ngo B-citr; 触共受想等俱生 T
793 vedanā | reg.; vedanāḥ Ms
794 yo cetayati samjñāvad yathā | Ms; de la reg pa dang lhan cig skyes pa pang 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 snyan na/ ‘du shes ni ‘di lta ste B-citr; 触共彼彼受想思生，若以知触共想而生，覺知思想 T
795 viprakārṣṭa pratayāyāc | em.; viprakārṣṭa pratayāyādi Ms; sgra ‘byung ba’i rkyen ‘di las skyes pa’i sgra B-citr; 遠等因縁，得聞其聲 T
796 chabdo ‘yam | reg.; śabdo yam Ms
797 karmāsobhanaḥ sūkṣma audārikāḥ priyāpriyo vā | reg.; karmāsobhanaḥ sūkṣma audārikāḥ 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-citr; 厚樂細業，若愛不愛 T
798 śabdam | em.; sataṁ śabdam Ms
799 samcetayati samjñāyā | em.; ancetayanti samjñāyā Ms; yang dag par sems par byed la ‘du shes kyis B-citr; 思知，想知 T
800 vedanayā | em.; vedanāyā Ms; tshor bas B-citr; 以意識知，思知受知 T
801 vimrāśaṁāno | reg.; vimrāśaṁāno Ms
802 vāpriyo | reg.; vāapiyo Ms
803 śāsvato | reg.; śāsvato Ms
804 rāgadveṣamohāḥ | reg.; rāgadveṣamohā Ms
805 śabdaśrotṛāyatanam | em.; śabdaḥ śrotṛāyatanam Ms
806 abhisamṛtarkayaṇaḥ chabdam | reg.; abhisamṛtarkayaṇa śabdam Ms
807 na sammuhyate na sammrajyate na rāgām avagacchati Ms; mongs pa med cing chags pa med la snying po med par rtogs so/ B-citr; 則不迷惑，不生憂樂，不取，不著，不謂有堅。 T: Here T offers a few more verbs than are found in Ms and B-arm
saṃrajyate, nāpi rāgam upaiti: “na hi śrotavijñānasya,⁸⁰⁸ na mama śrotavijñānam.” evaṃ svarṣo vedānāsamjñācatanā ca.

〈5.2.5.1〉 punar api sa bhikṣuḥ ghrāṅgandhāyatanam⁸⁰⁹ avaiti: “ghrāṇāṃ pratītya, gandham pratītya, tajjāṅ ca manaskāram pratītya,⁸¹⁰ ghrāṇavijñānam utpadyate. ⁸¹¹ sannikṛṣṭavipraṅkṛṣṭapriyāpiyam⁸¹² sugandham durgandham vātasaṃsleśavīśesāṃ pragandham⁸¹³ jighrate. tatra ghrāṇāyananam gandho bahirdhas tam upaiti. trayāṇāṃ sannipātāṃ sparsaḥ sparsāsahājaṃ vedanā saṃjñā saṃskārāṇāṃ⁸¹⁴ cetanā.⁸²⁵ tatrāṇubhavalaṃśaṇāḥ vedanā saṃjñānalanakṣaṇāḥ saṃjñā.⁸¹⁵ ghrāṇagandhāyatanam⁸¹⁶ avalokyaḥyātymikāḥ sparsālakṣaṇāḥ spaṣṭāsahājaṃ sparsāsāmjanalanakṣaṇāḥ saṃjñā.⁸¹⁷ samākṣaṃsleśaṃ vīśesāṃ pragandham⁸¹⁸ ete dharmāḥ prthakklāryany arābhante, tadyathāḥvanyoḥīsvabhavat.⁸¹⁹ yathā⁸²⁰ daśamahābhauṁā dharmāḥ...pūrvaṇaḥ...tathā sarvaḥ ete dharmāḥ⁸²¹ prthaglakṣaṇaḥ, na caikasmīn kṣane⁸²² ekaṃ kāryam arābhante."⁸²³


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⁸⁰⁸ na hi śrotavijñānasya | Ms; ma ba’i rnam par shes pa ni bdag ma yin zhiṅ Bʿoṅ⁴: 耳識非我 T
⁸⁰⁹ ghrāṅgandhāyatanam | em.: ghrāṇāṃ gandhāyatanam Ms
⁸¹⁰ tajjāṅ ca manaskāram pratītya | corr.: tajjāṅ ca pratītya manaskāram pratītya Ms
⁸¹¹ ghrāṇavijñānam utpadyate | corr.: ghrāṇavijñānasam utpadyante Ms
⁸¹² *priyāpiyam | em.: *priyāpiya Ms
⁸¹³ vātasaṃsleśavīśesāṃ pragandham | em.: vātasaṃsleśaṃ vīśesāṃ pragandho Ms
⁸¹⁴ samākṣaṃsleśaḥ | om. Bʿoṅ T
⁸¹⁵ tatrāṇubhavalaṃśaṇāḥ vedanā saṃjñānalanakṣaṇāḥ saṃjñāḥ | em.: tatrāṇubhavalaṃśaṇāḥ vedanā saṃjñānatalkṣaṇa saṃjñāḥ Ms; de la myong ba’i mtshan nyid ni tsho’r ba’o/ shes pa’i mtshan nyid ni ’d u shes so/ Bʿoṅ: 知彼相已 T
⁸¹⁶ ghrāṇagandhāyatanam | Ms; śrotraghrāṇagandhāyatanam Ms; ma ba dang sgra’i skye mched Bʿoṅ; 如是觀察鼻香入相 T (*...ghrāṇagandhāyatanalakṣaṇaṃ)
⁸¹⁷ *adhāyātmikāḥ sparsālakṣaṇāḥ sparsāḥ sparsāsamjñānanakṣaṇaḥ saṃjñāḥ. saṃjñāsamcetanakṣaṇaḥ cetanā | conj.: *adhāyātmikāḥ sparsālakṣaṇāḥ sparsāsamjñānanakṣaṇaḥ saṃcetanakṣaṇaḥ Ms; nang gi reg pa’i mtshan nyid ni reg pa/ shes pa’i mtshan nyid ni ’d u shes/ sens pa’i mtshan nyid ni sens par byed pa yin te/ Bʿoṅ (*"adhāyātmikāḥ sparsālakṣaṇāḥ sparsāsamjñānanakṣaṇaḥ saṃcetanakṣaṇaḥ saṃjñā samcetanayati. [?];) 知内觸相，則知觸相，思相平等。T (*adhāyātmikāḥ sparsālakṣaṇāḥ sparsāsamjñānanakṣaṇaḥ saṃcetanakṣaṇaḥ. [?])
⁸¹⁸ ekakṣaṇāvalambanāḥ | em. after Bʿoṅ; ekalakṣaṇāvalambanāḥ Ms; chos ’di dag ni skad cig ma gcig la dmigs pa yin la Bʿoṅ (*ekakṣaṇa’); 一相攀緣 T (*ekalakṣaṇa’)
⁸¹⁹ tadyathāḥvanyoḥīsvabhāvād | Bʿoṅ; dper na ji ltar ngo bo nyid mi ’dra ba sa chen po’i chos beu pa lta bu’o// Bʿoṅ; 異者，所謂有異異相，有異異體。T
⁸²⁰ yathāḥ | em.: yathā:vāṇaḥ Ms
⁸²¹ ete dharmāḥ | corr.: ete dharmāḥ Ms
⁸²² kṣane | Ms; skad cig ma (*kṣane); 相 T (*lakṣaṇe)
⁸²³ bhikṣuḥ ghrāṇagandhāyatanatvatvajñānas | reg.: bhikṣuḥ ghrāṇagandhāyatanatvajñāḥ Ms
⁸²⁴ *śāsvatam | reg.: *śāsvatam Ms
⁸²⁵ *śāsvatam viparīṇāmadhardharmikasyatasyanītya" | em./reg.: *śāsvatam viparīṇāmadhardharmikasyaḥyanītya; ther zug pa med cing yongs su ’gyur ba yin te/ sna dang dri’i skye mched ni rtag pa dang/ sduḥ bsngal ba dang/ stong pa dang/ bdag med par shes la Bʿoṅ (*śāsvatamaḥ viparīṇāmadhardharmikaghrāṇagandhāyatanasyanītya); 何物不壞？」 此入無常苦空無我。T (*aviparīṇāmadhardharmam asyatasyanītya")
⁸²⁶ ghrāṇagandhāyatanam | em.: ghrāṇāṃ gandhāyatanam Ms
⁸²⁷ mandabuddhayāḥ | reg.: mandabuddhayo Ms
〈5.2.6.1〉punar api sa bhikṣur jihvāyatanaṃ\(^{828}\) anveṣayate: “jihvā ca prattīya, rasaḥ ca prattīya,\(^{829}\) tajjā ca manasikāram prattīya,\(^{830}\) jihvāvijñānam utpadyate. trayānāṃ sannipātāt sparśāḥ, sparsasahāja vedaṇāsamjñācetanā. tatrānubhalakṣaṇā vedaṇā. samjñānalakṣaṇā\(^{831}\) samjñā niṁmittāvalambāni.\(^{832}\) tad ete dharmāḥ svalakṣaṇasāmānyalakṣaṇasambhūtāḥ pṛthkakāryāṇy ārabhante, sarve caikārthaprasādādhaḥ.\(^{833}\) tadyathā: nādīṃ ca prattīya, sandamśaṇā ca prattīya, tuṣodakaṇā ca prattīya, suvānākāraṇa ca prattīya,\(^{834}\) ekam ṛghulīyakam\(^{835}\) vā kriyate, hastābharaṇam vā. vilakṣaṇaṇā ca te sarve dharmāḥ.\(^{836}\) tadvad ete hi jihvāyatanaṃ,” jihvādharbhāyatanaṃ rasāyatanam ca\(^{837}\) labhate.

〈5.2.6.2〉punar api jihvāyanatattvadarśi sa bhikṣur evaṃ pratārkaṃ\(^{838}\) yati. “asti jihvārasāyatan nityasukhaśucīṣātmanam\(^{839}\) vā kīcīt?” sarvāthā vicīvan, sūkṣmam apy ekaṃ dharmāṃ na labhate. sa evaṃ laksanāyuktāḥ sāyāḥ, sa jihvārasāyatanād virajyate: “sa yatra kṛtsno 'yaṃ satvasamudro mahāyatte samrajyate,\(^{841}\) paraspārena manuṣyadevanarakātyakṛpādhaḥ pācicagatayo nirudhyante majjante virudhyante.”\(^{842}\) sa jihvārasāyatananirmukto: “na mama jihvāyanam, nāhāṃ jihvārasāyatanasya.\(^{843}\) [na nāhāṃ nityo dhruvāḥ\(^{844}\) śaśvato váviparīnāmadharmo,\(^{845}\) nāpi jihvārasāyatanam.]” tasmād api virajyate.

〈5.2.7〉punar api sa bhikṣuṃ kāyaspraṣṭāvāyatanam avalokayati. sa paśyati: “kāyaṃ prattīya, spusṭaṇāṃ\(^{846}\) cōtpadyate kāyavijñānam. trayānāṃ sannipātāt sparśāḥ, sparsasahāja vedaṇā
saṃjñā cetanā ca.” ete dharmāh pūrvavaj jñeyāh. yathā caṅkurindriyeṣv āyateṇāsu lokas, tathaiva kāyasya-prājñātane.⁸⁴⁷ _pi boddhavāyā_. [⁵]

〈5.2.8.1〉 punar api sa yogācāra ṣādhyātmike dharmē dharmānupāṣyā vīhāratī: kathāṃ sa bhikṣur dāśarūpīṃ āyatanāṃ avocado, dharmāyatanatvadāśī dharmāyatanam avalokayati? sa paśyati śrutamayena jñāṇāṃ divyena vā caṅkṣāṣa:

〈5.2.8.2〉 “dharmāyatanasāṃgrhitās trayo dharmāh: pratisamkhyāyanirodho ’pratisamkhyāyanirodha ākāśāḥ ca.’⁸⁴⁸ tatra dharmo yat kīcic avidyāmanāṃ, tad dharmasāṃgrhitāṃ kṛtvākāśāyanaṃ.⁸⁴⁹ pratisamkhyā nāma praṇāṃ anekavidhām sāṃśkritvā, vīhāratī.⁸⁵¹ pratisamkhyānāṃ kṛtvā, klesān vidhamati kṣapayati⁸⁵² nāsayati, paryā✈nīkurate⁸⁵³ sarvān āśravān.⁸⁵⁴ pratisamkhyāyānrodhāḥ: apratisamkhyā nāma yād ājñāṇāṃ⁸⁵⁵ yan na jānti na samprativedayati na jānte na sambudhyate na pratarkayate. paramparā✈nīnaśatasahasrāṇy.⁸⁵⁶ _uptannahā naśyanti, caṅkṣūḥsrotraghrāṇaḥ kāyāmanavijñānāni. [⁷] teṣāṃ dhvastānāṃ na punarutpāda,⁸⁵⁷ esā apratisamkhyāyānrodhāḥ.⁸⁵⁸ triyāṃ ākāśam. ete trayo dharmā ājāṭa nityā. _adhvānāpy.⁸⁵⁹ ete na jātā na ājanīṣyante na jāyante.”

〈5.2.9〉 punar api sa bhikṣuḥ kathā cand dharmāyatanam dvivadham vibhajati,⁸⁵⁹ rūpaṇ cārūpaṇ ca?⁸⁵⁸<br>〈5.2.10〉 “tatra rūpiṣjagad daśa rūpiṇy āyatanāni.⁸⁶⁰ tatra kathām anidāraṇāpratighena caṅkṣuvijñānena sapratigham sanidāraṇāṃ rūpam upālābhya? evaṃ

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⁸⁴⁷ kāyasya-prājñātane _em._ after _Bd_e, _T_; kāyāḥ sparśaḥyate _M_; _sūs kī _reg._ _pa_ _yā_ _Bo_e; _此_ _身_ _觸_ _T_
⁸⁴⁸ pratisamkhyāyanirodho ’pratisamkhyāyanirodha ākāśāḥ ca._ _punct_; pratisamkhyāyanirodha l pratisamkhyāyanirodha l ākāśāḥ ca _M_; _sor bṛtags_ _p_a _’gog_ _pa_ _dang/ _so_ _sor bṛtags_ _pa_ _ma_ _yin_ _pas ’gog_ _pa_ _dang/ _nam_ _mka’h_ _o_/ _Bo_e; _渉數_ _緣_ _非_ _數_ _縁_ _及_ _以_ _虛空_ _T_
⁸⁴⁹ tatra dharmmo yat kīcic avidyāmanāṃ tad dharmasāṃgrhitāṃ kṛtvākāśāya-yanitena bhavati _M_; _de la choś_ _gung_ _cang_ _zad_ _med_ _pa_ _pā_ _chos_ _de_ _bsus_ _pa_ _ni_ _mka’h_ _yin_ _no_/ _Bo_e; _所有_ _無法_ _皆_ _法人_ _當_ _如_ _觀_ _已_ _彼_ _虛空_ _亦_ _是_ _法人_ _T_
⁸⁵⁰ nirvānāṃ _mya_ _ngaṃ_ _las ’das_ _pa_ _la_ _Bo_e; _om._ _T_
⁸⁵¹ pratisamkhyāyanirodho nirvānāṃ. pratisamkhyā nāma praṇāṃ anekavidhām sāṃśkritvā, vīhāratī. _em._ _punct_; pratisamkhyāyanirodho _nirvānāṃ_ _pratisamkhyāyanirodho_ _l_ _ākāśāḥ ca_ _M_; _so_ _sor bṛtags_ _pas ’gog_ _pa_ _dang/ _so_ _sor bṛtags_ _pa_ _ma_ _yin_ _pas ’gog_ _pa_ _dang/ _nam_ _mka’h_ _o_/ _Bo_e; _渉數_ _緣_ _非_ _數_ _縁_ _及_ _以_ _虛空_ _T_
⁸⁵² _kṣapati_ _em._ _; _kṣayati_ _Ms_
⁸⁵³ _paryā✈nīkurate_ _sarvān_ _āśravān_ _reg._ _; ’āśravān_ _M_; _so_ _sor bṛtags_ _pas ’gog_ _pa_ _dang/ _so_ _sor bṛtags_ _pa_ _ma_ _yin_ _pas ’gog_ _pa_ _dang/ _nam_ _mka’h_ _o_/ _Bo_e; _渉數_ _緣_ _非_ _數_ _縁_ _及_ _以_ _虛空_ _T_
⁸⁵⁴ _T_ (om. nirvānām)
⁸⁵⁵ _kṣapayati_ _em._ _; _kṣayati_ _Ms_
⁸⁵⁶ _paryā✈nīkurate_ _sarvānāśravān_ _T_ (om. nirvānām)
⁸⁵⁷ _apratisamkhyāyanirodhāḥ_ _apratisamkhyāyanirodhāḥ_ _apratisamkhyā_ _nāma_ _yad_ _ājñāṇāṃ_ _punct_; _apratisamkhyāyanirodhāḥ_ _apratisamkhyā_ _nāma_ _yad_ _ājñāṇāṃ_ _Ms_; _so_ _sor bṛtags_ _pa_ _ma_ _yin_ _pas ’gog_ _pa_ _ni_ _so_ _sor bṛtags_ _pa_ _ma_ _yin_ _pa_ _zhes_ _bya_ _ba_ _gang_ _mi_ _shes_ _shing_ _shes_ _pa_ _med_ _la_ _Bo_e; _非_ _數_ _縁_ _彼_ _非_ _數_ _縁_ _智_ _T_; _Here_ _T_ _seems_ _to_ _explain_ _apratisamkhyā_ _as_ _a_ _form_ _of_ _knowledge._ _This_ _directly_ _disagrees_ _with_ _Ms_ _and_ _Bo_e, _and_ _is_ _most_ _probably_ _a_ _mistake_ _of_ _understanding_ _by_ _the_ _translator(s),_ _although_ _we_ _cannot_ _preclude_ _the_ _possibility_ _that_ _he_ _read_ _yay_ _jñāṇāṃ_ _where_ _we_ _read_ _yad_ _ājñāṇāṃ._ _parampara_ _em._ _; _parasapa_ _Ms_; _gzhān_ _gyi_ _Bo_e _("parasāya ca [?]!); _n.e._ _T_
⁸⁵⁸ _na_ _punarutpāda_ _em._ _; _na_ _purutpāda_ _Ms_; _yāng_ _'byung_ _bar_ _mi_ _byed_ _pa_ _Bo_e; _不復_ _更生_ _T_
⁸⁵⁹ _apratisamkhyāyanirodhāḥ_ _em._ _; _apratisamkhyāyanirodhas_ _Ms_; _so_ _sor bṛtags_ _pa_ _ma_ _yin_ _pas ’gog_ _pa_ _ste_ _Bo_e; _非_ _數_ _縁_ _T_
⁸⁵⁹ _nityā_. _adhvānāpy_ _em._ _/punct._ _after_ _Bo_e; _nityārthāpy_ _Ms_; _rtag_ _pa_ _/ _de_ _dag_ _dus_ _kyi_ _Bo_e; _是_ _常_ _非_ _三世_ _攝_ _T_
⁸⁵¹ _vibhajati_ _em._ _after_ _Bo_e; _vijāhāti_ _Ms_; _rnam_ _pa ’byed_ _Bo_e; _各各_ _分_ _T_
⁸⁶⁰ _tatra_ _rūpiṣjagad_ _daśa_ _rūpiṇy_ _āyatanāni_ _em._ _; _tatra_ _rūpiṣjagad_ _arūpiṇy_ _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_/ _Bo_e; _所言_ _色_ _者_ _謂_ _十_ _色_ _已_ _T_
śrotavrjñānenāṇidārśanāpratīghaṇa\textsuperscript{861} katham śabdō grhyate? \textsuperscript{[22a]} evaṁ

ghrāṇāvṛjñānenāṇidārśanāpratīghaṇa katham gandho grhyate\textsuperscript{862} evaṁ

jihvāvṛjñānenāpratīghaṇaṇidārśanena katham ārāgo grhyate? evaṁ

kāvṛjñāvṛjñānenāṇidārśanāpratīghaṇa katham sprāstavyo grhyate\textsuperscript{863} evaṁ etāni bāhyāni

paścāyatanāni adhyāṃmikāni paścāyatanāni. katham anidārśaṇāpratīghāṇām

sanidārśanaśapratīghāṇām cāyatanāṇām upalabdhir bhavati? \textsuperscript{864}

\section*{5.11.1} sa paśyati bhūksur: “yāvad vividham ālambanam bhava\textsubscript{2}, tāvad vividham eva

viśjānām utpadyate.\textsuperscript{865} evaṁ mūdarāṇāpratirūpakaṇaṁ.

tatra visadṛśā mūdrāسابṣya akāśānaṁ mūdrakaṁ. mṛdu sātaptakāśānaṁ. kāśānaśā pratiṣṭhāṇaṁ utpadyate.\textsuperscript{868} evaṁ\textsuperscript{869}

evānīdārśaṇāpratīghaṁ viśjānāṁ\textsuperscript{870} sanidārśanaśapratīghaṇa ālambanam gṛhṇīte.\textsuperscript{871} tṛtiyāṁ

pratirmsa utpadyate. viśāṛdrāṇāṁ sarveṣām\textsuperscript{875} visadṛśaṁ upalabdhyate. evaṁ visadṛśe

visadṛśaṁ\textsuperscript{872} utpadyate, prātmā koṭiḥ.\textsuperscript{873}

\section*{5.11.2} “dvitiyā koṭiṁ.\textsuperscript{874} sadṛśaṁ sadṛśaṁ utpadyate. tadyathā: śuklas tantrabhīṁ śuklāṁ

vastraṇaṇāntaṇākhaṁ.

\section*{5.11.3} “tritiyā koṭiṁ: vidhurād vidhurāṁ utpadyate. tadyathāṁraṇibhyo\textsuperscript{875} vahīṁ, kāṣṭhānyaṁ

virodho đrśaḥ.\textsuperscript{875}

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\textsuperscript{861} śrotavrjñānenāṇidārśanāpratīghaṇa | em.: śrotavrjñānenāṇidārśanāpratīghaṇa Ms

\textsuperscript{862} ghṛāṇavrjñānenāṇidārśanāpratīghaṇa katham gandho grhyate | \textit{em.}\textit{.punct. after B\textsubscript{corr} T; evaṁ}

ghṛāṇavrjñānenāṇidārśanāpratīghaṇa katham gandho grhyate l evaṁ ghṛāṇavrjñānenāṇidārśanāpratīghaṇa katham
gandho grhyate l Ms; de bzhin du ji ltar na snai rnam par shes pa bstan du med cing thogs pa med pas dri 'dzin par

'gyur/ B\textsubscript{corr}; 如是如識，非見非對，云何取支？T

\textsuperscript{863} katham raso grhyate? evaṁ kāvṛjñāvṛjñānenāṇidārśanāpratīghaṇa katham sprāstavo grhyate? | \textit{em.}\textit{.punct. after T;}

rasavijñānam ity evaṁ kāvṛjñāvṛjñānenāṇidārśanāpratīghaṇa 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 mchê lnga dang… B\textsubscript{corr}; \textit{This translation blindly follows Ms; 如是舌識，非見非對，云何取支？如是身識，非見非對，云何取支？T

\textsuperscript{864} anidārśanaṇāpratīghāṇām | Ms; bstan du med cing thogs pa med pa dag gis B\textsubscript{corr} (*anidārśanaṇāpratīghāḥ;...非見非對

T}

\textsuperscript{865} yāvad vividham ālambanam bhavati, tāvad vividham eva viśjānām utpadyate | Ms; ji tsam du dmigs pa'i rnam

par 'gyur ba de tsam du rnam par mthong zhiṅg de rnam par shes pa skye ste/ B\textsubscript{corr}; 眼識生時，二種攀緣乃至…

意業，皆有二種，如是識生。T: \textit{This has a unique reading, part of which can be explained by the misreading of

yāvad vividha as yāvad dvividha.}

\textsuperscript{866} om. | B\textsubscript{corr} T; \textit{tadyathā śukses tantrabhīṁ śuklāṁ vastraṇaṇāntaṇākhaṁ tṛtiyākođrśaṁ utpadyate} Ms: \textit{This is a
dittography, from several lines below in the Ms, excised by the scribe.}

\textsuperscript{867} mūdrāṇāpratirūpakaṇa | Ms; rgya dang rgya'i 'bur bzhin no/ B\textsubscript{corr} (*mūdrāṇāpratimūdrāvat); 如印印物

T (*mūdrāṇāpratirūpakaṇa)

\textsuperscript{868} tatra visadṛśā mūdrāسابṣya akāśānaṁ mūdrakaṁ. mṛdu sātaptakāśānaṁ. kāśānaśā pratiṣṭhāṇaṁ utpadyate. \textit{em.}\textit{.punct.}

tatra visadṛśā mūdrāسابṣya akāśānaṁ mūdrakaṁ mṛdu sātaptakāśānaṁ kāśānaśā pratiṣṭhāṇaṁ utpadyate | Ms; de la rgya de'i mi 'dra ba mkhang ba dang/ rgya'i 'jam pa dang snyi ba/ mkhang ba dang mi mkhang ba de las

rgya'i 'bur 'byung ngo/ B\textsubscript{corr}; 彼不似印。印軟物堅，則不能印。印堅物軟，印則文生。T

\textsuperscript{869} evaṁ \textit{corr.}: evaṁ Ms

\textsuperscript{870} viśjānāṁ | \textit{em. after B\textsubscript{corr} T; jānāṁ Ms; rnam par shes pa B\textsubscript{corr}; 識 T}

\textsuperscript{871} grñānte | \textit{reg.}: grñānte

\textsuperscript{872} visadṛśaṁ | \textit{reg.}: visadṛśaṁ Ms

\textsuperscript{873} koṭiḥ | \textit{reg.}: koṭi Ms

\textsuperscript{874} koṭiḥ | \textit{reg.}: koṭi Ms

\textsuperscript{875} đrśaḥ | \textit{punct.}: đrśaḥ Ms

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〈5.2.11.4〉“caturthi kotir; 876 acchād ghanām 877 yāyate. yathā kṣīrād 878 acchād ghanām dadhi, tadvam asadrāsār api bhāvai caksuṣvijñānādibhir hetupratyayaviśeṣaiś caksuṣvijñānādaya 879 utpadyante.”

ll bhavanti [4] cātra gāthāḥ ll 880
dharmāvabodhābhāhirato 881 dhyānārāmavihāravān l 882
tatvalaṃśaṇasambodhā 883 prāṇuyāt padam uttamaṁ ll 884 〈5.2.12.1〉cxix
maitrārāmo 885 hi satatam udvyukto 886 dharmagocare l
kāyalakṣaṇatattvajñā 887 bhikṣur bhavati tatvataḥ ll 888 〈5.2.12.2〉cxxi

yonige 889 tu matir 889 yasya kāmakrodhair na hanyate l 890
sa “bhikṣur” iti vijñeyo viparitās tato 891 ’nyathā ll 〈5.2.12.3〉cxv

sarvabhūtadayāśāntah 892 sarvasaṅgavivarjitaḥ l 893
sarvabhūtagnālirnukto bhī[5]ksur bhavati tatvavit ll 894 〈5.2.12.4〉cxxxvi

karmanyam yasya viṣāyam 895 viṣayair yo na hanyate l
nirmalaḥ syāt kanakavat santuṣṭo bhikṣur ucyate ll 〈5.2.12.5〉cxxxvii

876 kotir | reg. | koti Ms
877 ghanām | corr. | [gh]ānam Ms
878 kṣīrād | em. after B. | kharād acchād Ms; ’o ma sla ba las B.cnt: 如乳生酪，乳稀酪闇 T
879 caksuṣvijñānādaya | em. | caksuṣvijñānādaya Ms
880 ll bhavanti cātra gāthāḥ ll | punct. | bhavanti\n[4] cātra gāthāḥ llΨ ll Ms
881 dharmāvabodhābhāhirato | Ms Dhs_{MLC}; dharmovadhadhābhāhirato Dhs_{LM(Ms)}
dhyānārāmavihāravān | Ms Dhs_{MLC}; dhyānārāmavihāravān Dhs_{LM(Ms)}
tatvalaṃśaṇasambodhā | Ms Dhs_{MLC}; tatvalaṃśaṇasambodho Dhs_{LM(Ms)}
’ṣaṃvoddhān Dhs_{LM(Ms)}
884 padam uttamaṁ | Ms (B.cnt T); padam avyayam Dhs_{MLC}; mya ngan ‘das pa mchog ’thob bo B.cnt: 無上處 T
885 maitrārāmo | Ms; maitrārāmo Dhs_{MLC}; byams la rtag par kun tu dga’ B.cnt: 常樂行慈心 T
886 udvyukto | Ms Dhs_{ML}; prahito Dhs_{LM}; uhyukto Dhs_{LM}; brtson byed cing B.cnt: 勤 T
887 kāyalakṣaṇatattvajñā | Ms Dhs_{C}; tattvalaṃśaṇattattvajñā Dhs_{C}; kapilaṃśa” Dhs_{MLM}; lus kyi mtshan nyid de nyid shes B.cnt: 詳知於身相 T
888 tatvataḥ | Ms (B.cnt; T); tāḍrāḥ Dhs_{MLC}; de nyid kho na B.cnt: 真 T
889 yonīse tu matir | reg. Dhs_{ML(Ms)}; yonīse tu matir Ms; yonīso tu matir Dhs_{C}; yonīsas tu matir Dhs_{C}; blo gros tshul bzhin sms B.cnt: 若人正觀 T
890 kāmakrodhair na hanyate | Ms Dhs_{LMK} (T); kāmakrodhaira hanyate Dhs_{LMK}; ’dod dang khrong bas mi nyams pa B.cnt (…”hītaye”); 欲不能壞 T
891 viparītās tato | Dhs_{C}; viparītās tato Ms; viparītās tatvato Dhs_{MLM}; de las bzlog na gzhon du ’gyur B.cnt: 異此不比丘 T
892 sarvabhūtadayāśāntah | Ms Dhs_{LM} (B.cnt T); sarvabhūtadayo śāntah Dhs_{LM}; sarvabhūtadvardhā śāntah Dhs_{C}; ’byung po kun la brtse zhing zhi B.cnt: 慈一切眾生 T
893 sarvasaṅgavivarjitaḥ | Ms (B.cnt T); sarvasaṅgavivarjitaḥ Dhs_{MLC}; cha’g pa thams cad ram spangs la B.cnt: 惟一切貪憤 T
894 bhikṣur bhavati tatvavit | Ms Dhs_{C}; …tatvavit Dhs_{C}; de nyid rig pa dge srong yin B.cnt: 則名真比丘 (*bhikṣur bhavati tatvataḥ)
895 karmānyam yasya viṣāyam | Ms Dhs_{C}; karmāṇi yasya viṣṇāna Dhs_{C}; karmāṇya yasya viṣṇāna Dhs_{C}; gang gi ram shes las rung zhing B.cnt: 若人調御心 T

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priyāpriyair\textsuperscript{896} mano yasya na lepam anugacchi | 
sa kalyāṇavidhir jīye\textsuperscript{897} sarvadāṣāsavivarjitaḥ ||\textsuperscript{898} 5.2.12.6\textsuperscript{cxxxvii}

anupākruṣṭacārito\textsuperscript{899} dharmāśila\textsuperscript{900} jītendriyaḥ | 
ahiṇasatvo\textsuperscript{901} matimān bhikṣur bhavati tādṛśaḥ || 5.2.12.7\textsuperscript{cxxxix}

śaṭre śāstrārthavijñāne\textsuperscript{902} matir yasya sadā ratā | 
na pāṇabhajanarata\textsubscript{6}bh sa bhikṣuḥ śāntamānasaḥ || 5.2.12.8\textsuperscript{cxxx}

vanāranyavihāreṣu śmaṣānātraṇasamstare\textsuperscript{903} ramate\textsuperscript{904} yasya tu mano bhikṣur bhavati tādṛśaḥ || 5.2.12.9\textsuperscript{cxxxii}

doṣānāṃ karmatavajñā phalavic ca viśeṣataḥ \textsuperscript{905}
hetupratyayatvatvājo bhikṣuḥ syād vītaṅkiliṣaḥ ||\textsuperscript{906} 5.2.12.10\textsuperscript{cxxxii}

hataṅkiliṣakāntāro\textsuperscript{907} hatadūsa\textsuperscript{908} jītendriyaḥ | 
punarbhavādhiṣṭiḥ yah sa bhikṣuḥ śāntamānasaḥ ||\textsuperscript{909} 5.2.12.11\textsuperscript{cxxxii}

notkarse ṭṛṣṭahṛdayo\textsuperscript{910} nindyāyā naiva kampyate \textsuperscript{911}
samudratulyagāmbhiryo yogavid\textsuperscript{912} bhikṣur ucyate || 5.2.12.12\textsuperscript{cxxxiv}

\textsuperscript{896} priyāpriyaiḥ | Ms; priyāpriye Dhs\textsubscript{C}; priyāpriye Dhs\textsubscript{M}; dga' ba dang/ mi dga' ba yis B\textsubscript{crit}; 若人愛不愛 T
\textsuperscript{897} sa kalyāṇavidhir jīyeḥ | reg. (T); sa kalyāṇavidhiḥ jīyeḥ Ms; sa kalpāvidhiṣiyō yah Dhs\textsubscript{M}; sa kalyāṇanidhir jīyeḥ Dhs\textsubscript{L}; sankalpā viḍhijñā Dhs\textsubscript{L}; sankalpāṃ nām viḍhijñō yah Dhs\textsubscript{C}; de ni dge ba'i gter du bila (*kalyāṇānīdhir... B\textsubscript{crit}; 當知彼行善 T
\textsuperscript{898} sarvādāṣāsavivarjitaḥ | Ms (B\textsubscript{crit}; T); sarvāpāpāvivarjitaḥ Dhs\textsubscript{M}; skyon nrams thams cad nam spangs pa B\textsubscript{crit}; 拈葉一切遍 T
\textsuperscript{899} anupākruṣṭacārito | em. to resolve the meter (T); anupākruṣṭacarito Ms; anupākruṣṭacarito Dhs\textsubscript{C}; anayaṃduṣṭacarito Dhs\textsubscript{C}; anayākruṣṭacārito Dhs\textsubscript{M}; ishul khrims nye bar khrø med cing// chos spyod pa dag B\textsubscript{crit} (T); 威儀不可寧 T
\textsuperscript{900} śīlo | Ms Dhs\textsubscript{M}; śīlo Dhs\textsubscript{L}(M)
\textsuperscript{901} satvo | Ms Dhs\textsubscript{M}; satvo Dhs\textsubscript{C}
\textsuperscript{902} śaṭre śāstrārthavijñāne | Ms Dhs\textsubscript{C}; śaṭrāstraśārthavijñāna Dhs\textsubscript{C}; *vijñāne Dhs\textsubscript{L}(M); gang dag bstan bcos bstan bcos don B\textsubscript{crit}; 知諸論中義 T (*vijñāna)
\textsuperscript{903} śmaṣānātraṇasamstare | Ms Dhs\textsubscript{M}; śmaṣāne tṛṣṇasamstare Dhs\textsubscript{C}; dur khrod dang ni rtswa bting la B\textsubscript{crit}; 埴間為數 T
\textsuperscript{904} ramate | Ms Dhs\textsubscript{M}(L); śamete Dhs\textsubscript{L}(M); dga' bar byed pa dag B\textsubscript{crit}; 為樂 T
\textsuperscript{905} phalavic ca viśeṣataḥ | Ms; phalānāṃ ca viśeṣataḥ Dhs\textsubscript{L}; phalāviv pariśeṣataḥ Dhs\textsubscript{C}; phalavac' Dhs\textsubscript{M}; byae brag B\textsubscript{crit} (*viśeṣataḥ); 迎諸 T (*?)
\textsuperscript{906} vītaṅkiliṣaḥ | Ms; vītaṅkalmaṣaḥ Dhs\textsubscript{M}; sdig dang bral ba B\textsubscript{crit}; 難忌 T
\textsuperscript{907} hataṅkiliṣakāntāro | Ms Dhs\textsubscript{C}; kāntāre Dhs\textsubscript{M}
\textsuperscript{908} hatadūsa | Ms Dhs\textsubscript{L}; hataṭaṣa Dhs\textsubscript{S}; hatedoṣa Dhs\textsubscript{L}(M)
\textsuperscript{909} sa bhikṣuḥ śāntamānasaḥ | Ms Dhs\textsubscript{C}; bhikṣuḥ śāntamānaḥ Dhs\textsubscript{M}; bhikṣuḥ śāntamanāḥ (smṛta) Dhs\textsubscript{C}; zhi ba'i yid de dge srong yin B\textsubscript{crit}; 名寂意不比丘 T
\textsuperscript{910} notkarse ṭṛṣṭahṛdayo | Ms (B\textsubscript{crit}; T); notkarse ṭṛṣṭahṛdayo Dhs\textsubscript{M}; notkarṣo ṭṛṣṭahṛdaye Dhs\textsubscript{C}; notkarṣodṛṣṭahṛdayo Dhs\textsubscript{L}; *odh' Dhs\textsubscript{L}(M); bsnags pas...med la B\textsubscript{crit}; 於勢 T
\textsuperscript{911} kampyate | Ms Dhs\textsubscript{L}(J) (B\textsubscript{crit}; T); kampate Dhs\textsubscript{M}; rūṣyati Dhs\textsubscript{C}; zhun pa B\textsubscript{crit}; 愚 T
\textsuperscript{912} yogavid | Ms Dhs\textsubscript{M}; yogavān Dhs\textsubscript{C}; mal rig B\textsubscript{crit}; 修行 T
avikatthako\(^{913}\) drḍhamatiḥ\(^{914}\) ślaksṇavāḍṛ\(^{915}\) na lolupah l kālavāḍ̬\(^{916}\) samo daksāḥ sa bhikṣuḥ śānta ucyate \(\ll 5.2.12.13\)\(^{\text{cxxxv}}\)

kāmadhāṭupagāḥ hetuṇ\(^{917}\) rūpadhāṭau\(^{918}\) tathaiva ca l ārūpyeṣu ca tatvajñāḥ śāstravid bhikṣuḥ ucyate \(\ll 5.2.12.14\)\(^{\text{cxxxvi}}\)

na laukikakathāsaktah\(^{920}\) sakto doṣavadhe\(^{921}\) sadā l viṣavad\(^{922}\) yasya viṣayāḥ\(^{923}\) sa bhikṣuḥ deśito jinaiḥ \(\ll 5.2.12.15\)\(^{\text{cxxxvii}}\)

paṃkavad yasya kāmeṣu\(^{925}\) matir bhavati nityaśaḥ l sa nirmuktamātir dhīmān\(^{926}\) muktaḥ sāṃśārabandhānaiḥ \(\ll 5.2.12.16\)\(^{\text{cxxxviii}}\)

dhyānādhyayanakarmanyaḥ kauṣṭiyām \(^{\{22b\}_1}\) yasya\(^{928}\) dūrataḥ l hitakāṛī ca satvānām\(^{929}\) āraṇyo bhikṣuḥ ucyate \(\ll 5.2.12.17\)\(^{\text{cxxxix}}\)

praśnottaramātir yas tu\(^{930}\) pratibhāvān\(^{931}\) jitendriyāḥ l sa dhārmakathiko\(^{932}\) jīyeo viparītas\(^{933}\) tṛṇaiḥ samaḥ \(\ll 5.2.12.18\)\(^{\text{cxl}}\)

\(^{913}\) avika[tha]ko \(\{\text{B.\text{em}}\} T\): a[na]ṭako Dhs,; āveṇiko Dhs,; āvikathiko Dhs,; āvikāṇṭhiko Dhs,; bdag mi bṣod B.\text{em} T

\(^{914}\) drḍhamatī | J\(\{\text{Ms}\} Dhs,; drḍhamatī Dhs,; drḍhamatā Dhs,\)

\(^{915}\) ślaksṇavāḍṛ | J\(\{\text{T}\}; ślaksṇavāḍṛ Dhs,; śūkśma Dhs,; snyan par smra zhi Dhs,; s ā g ru T

\(^{916}\) kālavāḍ̬ | J\(\{\text{Ms} Dhs,; kālavāḍ̬ Dhs,; dus su smra B.\text{em} T; T\)

\(^{917}\) kāmadhāṭupagāḥ hetuṇ | J\(\{\text{Dhs,; kāmadhāṭupagāḥ hetuṇ} Ms; kāmadhāṭupagāḥ hetuṇ Dhs,; s ā g ru T; B.\text{em} T\)

\(^{918}\) rūpadhāṭau | J\(\{\text{Dhs,; rūpadhāṭau Ms,; s ā g ru T; B.\text{em} T; s ā g ru T}\)

\(^{919}\) śastraṇī blṣukṣuḥ ucyate \(\{\text{Ms,; s ā g ru T; B.\text{em} T; s ā g ru T}\)

\(^{920}\) laukikakathāsaktah | \(\{\text{reg.} \{\text{Dhs,; laukikakathāsaktah Ms}; s ā g ru T; B.\text{em} T; s ā g ru T}\)

\(^{921}\) sakto doṣavadhe | \(\{\text{reg.} \{\text{Dhs,; sakto doṣavadhe Ms}; s ā g ru T; B.\text{em} T; s ā g ru T}\)

\(^{922}\) viṣavad | \(\{\text{Ms,; viṣavad Dhs,; s ā g ru T; B.\text{em} T; s ā g ru T}\)

\(^{923}\) viṣayāḥ | \(\{\text{reg.} \{\text{Dhs,; viṣayā Ms}\}

\(^{924}\) jinaḥ | \(\{\text{Ms,; jinaḥ Dhs,; budhair Dhs,; s ā g ru T; B.\text{em} T; s ā g ru T}\)

\(^{925}\) paṃkavad yasya kāmeṣu | \(\{\text{Ms,; paṃkavad yasya kāmeṣu Dhs,; s ā g ru T; B.\text{em} T; s ā g ru T}\)
kāyaklamair yasya matiḥ ś34 sarvatha ś35 naiva khidyate l sarvakṛtyakaro jñeyah samghopacayatatparaḥ l ś36 (5.2.12.19) cxli

na panyārthaṃ na bhogārthaṃ ś37 yaśorthaṃ kuta eva tu l ś38 samghakārye matiḥ ś39 yasya sa muktah sarvabandhanaiḥ l (5.2.12.20) cxlii

na svargārthaṃ vratam yasya ś40 na labhārthaṃ yaṣe na ca ś41 nirvānārthakriyāḥ sarvāḥ ś42 sa bhikṣuḥ śānta ś43 ucyate l (5.2.12.21) cxlii

pā[12]pebhyo nityavirataḥ ś44 satkriyāṃ rataḥ sadā ś45 na pāpamitraśamsargī bhikṣuḥ ś46 syād buddhaśāsane l (5.2.12.22) cxliv

maitriyā bhāvita-cittasya daksasya ś47 rjucetasah l śiksāpadesv akhandaśya ś48 nirvānāṃ nātidūrataḥ l (5.2.12.23) cxlv

jarāmaranaṃbhītasya ś49 samsāravimukhasya ca l dhyāyino hy apramattasya ś50 nirvānāṃ nātidūrataḥ l (5.2.12.24) cxlvi

934 kāyaklamair yasya matiḥ ] Ms; kāyaklamair matir yasya DhśC (B20); This seems to be a case in which the scribe or author of Dhś reconfigured the verse to conform with pathyā metrics.; kāyaksomamabhir yasya DhśC; kāyaksomamabhir yasya DhśC(T); gang gi blo gros lus dub pas B20; 若身行意行 T
935 sarvathaḥ ] Ms DhśMaś (B20 T); sarvadā DhśC; nem pa kun tu B20; 一切 T
936 samghopacayatparaḥ ] Ms DhśMaś(l) (B20 T); sa samghakāryatatparaḥ DhśC; yāḥ saṅghāya ca tatparaḥ DhśC; samghāye ca tatparaḥ DhśMaś(l) to de ni dge ’dun sogs pa byed B20; 皆所從事 T
937 na panyārtham na bhogārthaṃ ] Ms (T); na panyārtham na labhārthaṃ DhśMaś; na panyārtham na lobhārthaṃ DhśC; na parārtha na lobhārtha DhśC; tshong zong phyir min longs spyod min B20; 而不求財物 T
938 yaśorthe kuta eva tu ] Ms (B20); yaśo ’rtha kurute na tu DhśMaś; yaśo ’rtha kurute na tu DhśC; grags pa’i don du ga la zhig B20; 不為富貴名 T: Here T agrees with DhśC;
939 matir ] reg. (DhśMaśC); mati Ms
940 na svargārthaṃ vratam yasya ] Ms DhśL (B20 T); na svargārthaṃvratam yasya DhśMaś(l)T; na svargārthaḥmatir yasya DhśC; gang gi brul zhus mtho ris dang B20; 持戒不璃天 T
941 na labhārthaṃ yaṣe na ca ] Ms: Here yaṣe is treated irregularly as a masculine a-stem noun, as is common in Middle Indic.; na labhārthaṃ yaṣo ’rthaṃ va DhśMaś; labhārtha yaṣase na va DhśC; rney dang grags pa’i don du min B20; 亦不求名利 T
942 nirvānārthakriyāḥ sarvāḥ ] Ms; nirvānārtham kriyāḥ sarvāḥ DhśMaś; nirvānārthā kriyā sarvā DhśC; thams cad mya ngan ’das don byed B20; 持戒為涅槃 T
943 śānta ] Ms DhśMaś (B20 T); srotā DhśC; zhi zhes bya B20; 寂靜 T
944 nityavirataḥ ] Ms DhśMaś(l)DhśC; nityam virataḥ DhśC; sdig pa dag ni rtag tu spangs B20; 常捨離眾惡 T
945 satkriyāṣu rataḥ sadā ] DhśMaś(l) (B20 T); sa pāṃsuraṇah sada Ms; satkṛtyeṣu rataḥ sada DhśC; satkṛtyāḥ surataḥ sada DhśC; satkṛtyāḥ surataḥ sada DhśMaś(l); legs par byed la rtag dga’ zhing B20; 恒樂行善行 T
946 bhikṣuḥ ] DhśMaśC; sa bhikṣuḥ Ms
947 daksasya ] DhśMaśC; daksābha Ms; mkhas pa; 恭敬著 T (*dakṣo ’ṛṣa [?])
948 śiksāpadesv akhandaśya ] Ms DhśMaś(l) (B20 T); śiksāpadesvambhṛtasya DhśC; śiksāpadesv akhandaśya DhśMaś(l); śiksāpadesv kandasya DhśMaś(l); śiksāpadesv raktasya DhśC; bsbl pa’i gzi la nyams med pa B20; 學句不缺者 T
949 jāramaranābhitasya ] Ms DhśMaś; jāramaranāśitasya DhśC; skye dang rga ba yi/ ’jigs las B20; 常畏老病死 T
950 dhyāyino hy apramattasya ] Ms DhśC (B20); dhyāno hy apramattasya DhśMaś(l); dhyāne ’pi na pramattasya DhśC; bsam gtan ldan la bag yod pa B20; 修禪不放逸 T

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(II-6)


(6.2) sa bhikṣur adhimuktaṣa ca tuḥkotikesa: “katham amī dharmāḥ sadṛśanāṃ hetavā bhavanti, visadṛśa visadṛśanāṃ, naiva sadṛśa nāsadṛśanāṃ, ārdhasadṛśa ārdhasadṛśanāṃ? [955]


951 anityatāvidhijñasya | Ms Dhs_MelC: anityato vidhi” Dhs_L(Mb); mi rtag...bya ba'i nram pa shes pa dang/ B_conn: 若人以無常...智 T
952 śūnyatātmakriyāṣu ca | em. after B_conn T, and to correct the meter (Dhs_L(1)); śūnyatātmakriyāṣu ca Ms; śūnyatātmakriyāṣrayah Dhs_M; Śūnyatātmakriyāṣrayaṭ Dhs_c; stong pa bdag med dang// bya ba'i nram pa shes pa dang// B_conn:自他空無我 T
953 nirvāṇa | reg.: nirvāṇa Ms
954 pañcamād | corr.: pañcamā Ms
955 visadṛśa visadṛśanāṃ, naiva sadṛśa nāsadṛśanāṃ, ārdhasadṛśa ārdhasadṛśanāṃ | em. after below, §6.3.2 and §6.3.4: na sadṛśa visadṛśanāṃ naiva sadṛśa nāmadṛśanāṃ avisadṛśardhadrśanāṃ 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_conn: 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_conn seem to have difficulty rendering the middle phrase, which I read as a double negative.
956 sadṛśanāṁ sadṛśā | em. after B_conn T; visadṛśanāṁ sadṛśa Ms; rgyu 'dra ba dag las 'dra ba 'byung B_conn: 有相似因，得相似果 T
957 koṭiḥ | punct.: koṭi Ms
958 om. | Ms B_conn: 云何名為 T
959 visadṛśanāṃ visadṛśa | reg.: visadṛśanāṃ visadṛśa Ms
960 sāṃklesikaiḥ | reg.: sāṃklesikaiḥ Ms
961 kṛtaiaḥ | reg.: kṛtaiaḥ Ms
962 amlabhūto dadhivad | em.: aśvabhūto dadhivad Ms; zho skyur ba 'byung ba B_conn: 猶如醉酪 T
963 kāntamanāpah | punct.: kāntamanāpah Ms; mi sdug la yid du mi 'ong ba'i B_conn: 不可樂果 T
964 narakapretatīryakṣu | Ms (B_conn); semi can dmyal ba dang/ yi dags dang/ dud 'gro nams la B_conn: 地獄 T (*narakuṣu)
957 koṭiḥ | punct.: koṭi[r] Ms
959 n.e. | Ms B_conn: 云何名為 T
960 nāsadṛśanāṁ naiva sadṛśa 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 sadṛśa nāsadṛśanāṁ hetavo bhavanti.; naiva sadṛśanāṁ sadṛśa hetavo bhavanti Ms; rgyu mi 'dra ba dag las mi 'dra ba 'byung ba ni B_conn: Here in B_conn there is no distinction between the basic statements of §6.3.2 and


bhavati, na phalakarmanah.⁹⁶⁹ tadyathā: mithyādṛṣṭikā yājñikāḥ paśūn hanti svargalobhena. tena narakam gacchati; tṛtiyā koṭiḥ.

〈6.3.4〉⁹⁷⁰ “ardhasārdṛśāṃ ardhahasārdṛśa hetavo bhavanti. śuklaśūkṣmais tantrabhīḥ śukla eva sthūlaḥ paṭa arābhīyate. śūkṣmaśūkṣmālaṇyoṣ⁹⁷¹ ca sadṛśaṃ tatvam ⁹⁷² asti. evam eva ardhahasārdṛśāṃ ardhahasārdṛśa hetavo bhavanti. ⁹⁷³ sūkṣmaśūkṣmaḥ aṣubhīḥ karmabhibhīḥ, sāmbrhitāḥ⁹⁷⁴ mahānārakeyaiḥ karmabhibhiḥ kriyate; caturthā ⁹⁷⁵ koṭiḥ.”

〈6.4〉 sa bhikṣuḥ⁹⁷⁶ “karmaphalagamanagamanakriyāṃ anuvicintyāvalokyā,”⁹⁷⁷ karmaphalacakravad bhavagatatanayakarthaikoṭiḥ⁹⁷⁸ cintayati: “syāt karma yat aprāptaṃ nikāyasahagatam puruṣam pīdayati; praghamā koṭiḥ.⁹⁷⁹ syāt karma yat prāptaṃ puruṣāṃ pīdayati;⁹⁸⁰ dvitiyā koṭiḥ. syād yat karma prāptaṃ cāprāptaṃ ca pīdayati; tṛtiyā koṭiḥ.⁹⁸² syāt karma yan nāpy prāptaṃ nāpy aprāptaṃ⁹⁸³ pīdayati; caturthā koṭiḥ⁹⁸⁴.

〈6.5.1〉 “asti tat karma yad aprāptaṃ nikāyasahagatam pīdayati. yathā laukikāḥ sampratipannāḥ: aprāptaṃ nakṣatram kuruṇ pīdayati.⁹⁸⁵ tathā lokottarikāḥ.⁹⁸⁶ aprāptaṃ cākṣurvijñānasamudram karma puruṣam pīdayati kāmasokādibhibhī; praghamā koṭiḥ.⁹⁸⁷

〈6.5.2〉 “syāt karma yat prāptaṃ puruṣam pīdayati. yathāgni prāpto dahati, asir cācchinattīḥ; laukikāḥ.⁹⁸⁸ lokottarikāḥ.⁹⁸⁹ [23a1] āprāptaśubhakarma narakatiryakpretesu pīdayati; dvitiyā koṭiḥ.⁹⁹⁰

§6.3.3.: 云何為名因不相似，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.

⁹⁶⁸ asadṛśaḥ | reg.: asadṛśāḥ Ms
⁹⁶⁹ adhyātmike ‘pi karmaphalavipāke na karmaphalasya sadrśa bhavati, na phalakarmanah | em.:punct.; karmaṇaḥ phalasya sadrśa bhavati | na phalakarmanas Ms; nang gi chos la yang las dang 'bras bu mam par smin pa'i las dang 'bras bu mi 'dra ba 'byung ba ste i las dang 'bras bu mi 'dra ba ni Bṛṇa (*adhyātmike dharme 'pi karmaphalavipākasya...?)); 内不相似論果報皆不相似，非其業果。T (*adhyātmike ‘pi karmaphalavipāko...)
⁹⁷⁰ n.e. | Ms Bṛṇa; 云何為名 T
⁹⁷¹ sūkṣmaśūkṣmālaṇyaḥ | reg.: sūkṣmaśūkṣmālaṇyaḥ Ms
⁹⁷² sadṛśaṃ tatvam | em.: sadṛśaṃ tatvam Ms; mi 'dra ba nyid du yod pa Bṛṇa (*asadṛśaṃ...); 是不相似 T (*asadṛśaṃ)
⁹⁷³ evam eva ardhahasārdṛśāṃ ardhahasārdṛśa hetavo bhavanti | em.: after Bṛṇa, evam eva naiva sadṛśāṃ ardhahasārdṛśāṃ hetavo bhavanti Ms; de bzhin du rgyu phyed 'dra ba dag las phyed 'dra ba 'byung ba ni Bṛṇa; 如是如是，内半相似半不相似。(*evam eva naiva ardhahasārdṛśāṃ ardhahasārdṛśa hetavo bhavanti)
⁹⁷⁴ sāmbhitāḥ | reg.: sāmbhitāḥ Ms
⁹⁷⁵ caturthā koṭiḥ | em.: caturthā koṭiḥ Ms; mu bzhī pa yin no Bṛṇa; 第四居致 T
⁹⁷⁶ bhikṣuḥ | reg.: bhikṣu Ms
⁹⁷⁷ anuvicintyāvalokyā | em.: anuvicintyāvalokyāḥ Ms; rjes su bsams pa mthong nas Bṛṇa; 思惟觀已 T
⁹⁷⁸ bhavagati | em.: after Bṛṇa T bhagavati Ms; srid par 'gro ba'i Bṛṇa; 於有中行 T
⁹⁷⁹ praghamā koṭiḥ | em.: praghamā koṭiḥ Ms; mu dag po yin Bṛṇa; 此初居致 T
⁹⁸⁰ puruṣāṃ pīdayati | em.: puruṣāḥ pīdayati Ms
⁹⁸¹ dvitiyā | corr.: dvitiyaḥ Ms
⁹⁸² koṭiḥ | reg.: koṭi Ms
⁹⁸³ nāpy aprāptaṃ | em.: nāpy aprāptaṃ Ms; ma thob pa yang ma yin po Bṛṇa; 亦非未到 T
⁹⁸⁴ koṭiḥ | reg.: koṭi Ms
⁹⁸⁵ kuruṇ pīdayati | Ms; mi dag la gnod par byed po Bṛṇa; 國土得殃 T
⁹⁸⁶ lokottarikāḥ | punct.: lokottarikā Ms
⁹⁸⁷ koṭiḥ | reg.: koṭi Ms
⁹⁸⁸ laukikāḥ | em.:punct.: laukikāḥ Ms; 'jig rten po Bṛṇa; 如世間法 T
⁹⁸⁹ lokottarikāḥ | em.: lokottarikā Ms
⁹⁹⁰ koṭiḥ | reg.: koṭi Ms
6.5.3) “syāt karma yat991 prāptaḥ cāprāptaṃ pīḍayati, yathā vidyā, viṣaprabhāvam prāptaḥ cāprāptaḥ ca, niyacchati; laukikāḥ992 lokottarikāḥ993 ca: maraṇadesakāle chāyānimittān994 aprāptaḥ995 narakesu; tṛtiyā koṭhī.996

6.5.4) “syāt karma yan nāpi prāptaṃ nāpy aprāptaṃ pīḍayati.997 tadyathā oṣadhīḥjīm, upṭam nāpi prāptaṃ,998 prasamarthaḥ bhavati, nāpy aprāptaṃ; laukikāḥ.999 lokottarikāḥ:1000 yathā niyatavedanyāni karmāny arhatas tiṣṭhato bhiṣākṣōh1001 sumerupramānāni karmāny.1002 athavāḥhatparinirvāpāyatāni karmāni.1003 nāpy ārhatāḥ prāpyapiḍākaraṇī bhavanti tiṣṭhato, nāpi1004 muktasya; caturthā koṭhī.1005

6.6) “syāt karma dṛṣṭadharmavedanīyaṃ1006 notpattivedanīyaṃ; prathamā koṭhī.1007 syād upapattivedanīyaṃ adṛṣṭadharmavedanīyaṃ;1008 dviṭīyā koṭhī.1009 syād upapattivedanīyaṃ ca dṛṣṭadharmavedanīyaṃ;1010 syān nāpi dṛṣṭadharmavedanīyaṃ nāpy upapattivedanīyaṃ.1011 caturthā koṭhī.1012

6.7.1) “katahān tata karma dṛṣṭadharmavedanīyaṃ nopānitrattivedanīyaṃ? yathā rājapathyakāriṇo daṇḍo bhavati. ‘dṛṣṭadharmavedanīya, nopapattivedanīya’ iti; laukikāḥ.1013 lokottarikāḥ:1014

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991 syāt karma yat | em.: syāt karma Ms; las thob pa dang ma thob pa gang yang in pa ni Bcrit; 有業若 T
992 laukikāḥ | punct.: laukikā Ms
993 lokottarikāḥ | em.: lokottarikā Ms
994 ‘chāyā’ | reg.: cchāyā’ Ms
995 aprāptaḥ | em.: aprāpta Ms; mshan ma’i gzugs bryan thob pa ni (*aprāpta) Bcrit; 有稀望相，未到地獄 T
996 koṭhī | reg.: koṭī Ms
997 syāt karma yan nāpi prāptaṃ nāpy aprāptaṃ pīḍayati | em.; syāt karmma [nāpy] aprāptaṃ pīḍayati Ms; gnod par byed pa’i las thob pa yang ma yin ma thob pa yang ma yin pa gang yang in pa ni Bcrit; 有業非到非未到者 T
998 oṣadhīḥjīm, upṭam nāpi prāptaṃ | em. after Bcrit; oṣadhīḥjīm uṣṇām 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/ Bcrit; 譬如世間，種種藥子，非到生力，非到生。T
999 laukikāḥ | punct.: laukikā Ms
1000 lokottarikāḥ | punct.: lokottarikā Ms
1001 arhatas tiṣṭhato bhikṣōh | em.; arhatas ṭiṣṭhan bhikṣaṇaḥ Ms; dge slong dgra bcom pa la Bcrit; 羅漢比丘 T; Bcrit and T omit tiṣṭhato.
1002 sumerupramānāni karmāny | em. after dittography below at Ms 23a5; sumerukarmāny Ms; las ri rab tsam yod kyang Bcrit; 業，量如須彌 T
1003 parinirvāpāyatāni karmāni | em. after dittography below at Ms 23a5; parinirvātītāni karmāṇī Ms; dgra bcom pa msā ya ngan las’das te Bcrit (om. second karmāni); om. T
1004 nāpi | corr.; nnāpi Ms
1005 koṭhī | reg.: koṭī Ms
1006 dṛṣṭadharmavedanīyaṃ | em.: dṛṣṭavedanīyaṃ Ms; tshe ’di la myong bar ’gyur la Bcrit; 現受 T
1007 koṭhī | reg.: koṭī Ms
1008 adṛṣṭadharmavedanīyaṃ | em. after Bcrit; dṛṣṭadharmavedanīyaṃ Ms; tshe ’di la myong bar ’gyur ba ma yin pa Bcrit. 非現受 T
1009 koṭhī | reg.: koṭī Ms
1010 koṭhī | reg.: koṭī Ms
1011 syān nāpi dṛṣṭadharmavedanīyaṃ nāpy upapattivedanīyaṃ | em.; syād upapattivedanīyaṃ nāpi dṛṣṭadharmavedanīyaṃ 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 Bcrit; 有非現受亦非生受 T
1012 caturthā koṭhī | em.; turthā koṭī Ms
1013 laukikāḥ | punct.: laukikā Ms
1014 lokottarikāḥ | punct.; lokottarikā Ms

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dānena satām prāsamsyo bhavati. dṛṣṭadharmaṃ sukhavedanīyāḥ santo, na taīḥ saha paralokam gacchanti; prathamaḥ koṭih.

9.7.2 “syād upapattivedanīyaṃ adṛṣṭadharmavedanīyaṃ. yathā: ‘agniprapātena’ svargāvāptir bhavati”; laukikāḥ. lokottarikāḥ. asmin karmaḥ śubham aṣubham vā kṛtam anyasam prāpyate, hetupalaprāyaksaṃ dṛṣṭaṃ; dvitiyā koṭih.

9.7.3 “syād dṛṣṭadharmavedanīyaṃ ca upapattivedanīyaṃ ca. tadyathā: dṛṣṭadharmavedanīyaṃ bhavati laukikā, lokottarikā yathā; tṛtiyā koṭih.

9.7.4 “syaṃ nāpi dṛṣṭadharmavedanīyaṃ nāpi upapattivedanīyaṃ. yathā ‘maunavratam’ iti; laukikāḥ. lokottarikāḥ: maunavratadānīśiśānām avyākrtcittam karma. tasyāvākṛtasya karanā nāpi dṛṣṭadharmavedanīyaḥ phalipāka upalabhya, nāpi upapattivedanīyo bhavati; catūrthā koṭih.”

9.8 tad evam asau bhikṣur ekāntaniṣanḍo ‘nekaprasākham karmaphalipakajālaṃ vitataṃ na rakapretatiryagdevamanusyeṣu drśtvā, bhūtaṃ dharme dharmānupasyai viharati.

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1015 prāsamsyo | reg.: prāsamsyo Ms
1016 koṭih | reg.: koṭi Mrs
1017 syād upapattivedantyaṃ adṛṣṭadharmavedantyaṃ | em. after B_1906; syād upapattivedantyaṃ dṛṣṭadharmavedantyaṃ catūrthā koṭi karanā tat karmāḥ Ms; skyes nas myong bar ’gyur la/ tshe ’di la myong bar ’gyur ba ma yin pa ni B_1906; 何業生受而非現受? T (*kataran tat karma upapattivedantyaṃ adṛṣṭadharmavedantyaṃ ?)
1018 yathā: ‘agniprapātena | punct.: yathāagniprapātena Ms
1019 svargāvāptir | em./reg.: svarggavāptir Ms; mtho ris thob par ’gyur B_1906; 入火得[2]天 T (Here I read with the Taishō variant: [2]火＝天【宋】【元】【明】【宮】.)
1020 laukikāḥ | punct.: laukikā Ms
1021 lokottarikāḥ | punct.: lokottarikā Ms
1022 karma | em.: karmma[n]i Ms
1023 koṭih | reg.: koṭi Ms
1024 syād | Ms; om. (implied) B_1906; 何業… T (*kataran tat karma…)
1025 dṛṣṭadharmavedantyaḥ ca upapattivedantyaḥ ca | em. after B_1906; dṛṣṭadharmavedantyaṃ nāpi uopapattivedantiṃ Ms; tshe ’di la myong bar ’gyur zhing skyes nas kyang myong bar ’gyur ba ni B_1906; 何業生受亦現世受? T
1026 om. | em.: tṛtiyā koṭi Ms
1027 koṭih | reg.: koṭi Ms
1028 laukikāḥ | punct.: laukikā Ms
1029 lokottarikāḥ | punct.: lokottarikā Ms
1030 om. | B_1906; T: karmāṇī arhatas tiṣṭhan bhikṣavah. sumberupramāṇi karmāṇi. athavārhanparinirvāpayitāni karmāṇī nāpi arhatah prāṇāyāṅavahāḥ prāpyapādakarāṇī bhavanti. tiṣṭhato nāpi muktasya; catūrthā koṭi syāt karmma dṛṣṭadharmavedantyaṃ lokottarikā Ms: This is a ditography from line 2 above.
1031 avyākṛtacittam | em.: avyākṛtam cittaṃ Ms; lung du ma bstan pa’i sems kyi las B_1906; 謹無記業 T
1032 dṛṣṭadharmavedantyaḥ | em.: dṛṣṭadharmavedantyaṃ Ms
1033 koṭih | reg.: koṭi Ms
1034 karmaphalipakajālaṃ vitatam | em.: karmmaphalipakajālavatatam raṃ Ms; las dang/ bras bu dang/ rnam par smin pa’i dra ba mang po B_1906; 著果報羅網/ 遍滿 T
1035 narakapretatiryagdevamanusyeṣu | Ms; sems can dmyal ba dang/ lha dang/ mi rnam s kyi B_1906 (*narakadevamanusyeṣu); 地獄餓鬼畜生人天之中 T

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1054 shes pa'i B
1053 (*d
1050 1048 1047 1046 1045 1044 1043 1042 1041 1040 1039 1038

(II-7)

7.1) punar api sa yogācāro dharme dharmānupaśyai viharati: katham sa bhikṣuḥ karmaphalavāpakaṇḍojño bhavati?
7.3) "āmī punar anyasatvāḥ kāyasucaritenā samanvāgatā 1039 vāksucaritenā 1040 samanvāgatā manahsucaritenā samanvāgatā 1041 ārāyaṁ anapavādakāḥ] 1042 samyagdṛṣṭisamācārah] 1043 te taddhetos tatpratayaṁ kāyaśa bhedāt. sugatau devamanusyeṣūtpannāh]."
7.5) sa karmadharmavāpakaṇḍojño 1051 bhikṣuḥ narakaṁ preteṣu tiryagyagaddevamanusyānām 1052 karmadharmavāpakaṇḍam tarkayati viganayati. tadyathā svacchasya prasannasya vaidūryamaneṣ antarā 1053 śūtrikā, 1054 nilā vā haridrā vā māṃ 1055 śūkla vā, yathā sadbhūtā vā dhṛyate. evam

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1036 karmaphalahāsabhāsabhajño | cor.; karmaphalaḥāsabhāsabhajño Ms
1038 apāyavinipāte | em.; apāyavinipātāṁa Ms; ṣaṅī 'gro log par ltung ba B_com; om. T
1039 samanvāgatā | reg.; samanvāgatāḥ Ms
1040 vāksucaritenā | reg.; vāksucaritenā Ms
1041 manahsucaritenā samanvāgatā | cor.; manahsucaritenā samanvāgatā Ms
1042 anapavādakāḥ | reg.; anapavādakās Ms
1043 samyagdṛṣṭisamācārah] | em. after T; om. Ms B_com; यां याऽ sāke T
1044 sugatau devamanusyeṣūtpannāḥ | Ms; bde 'gro la nams kyi nang du sky'e'o B_com (*sugatau devesūtpannāḥ); तौ
1045 nirvāṇā '| em.; nirvāṇā' Ms
1046 sansārā | reg.; sansāra' Ms
1047 nurgahatayā pāreṣām, yathā: "ātmānāṁ cāhāṁ | punct.; 'nurgahatayā pāreṣām yathātmānāṁ cāhāṁ Ms; 'khor ba 'di lās jī btra bdag nyid kyis bdag dang... gzhan dag la yang phan gdirs pa byed par gur pas spyd do!/ B_com: The syntax of B_com diverges from that of Ms.; स्त्रियां सात्तवाद अयमार्गः"
1048 tārayeyam | em.; tāra|ye'm| Ms; sgrol ba ltaSAT B_com; ॐ ठूळ ठूळ
1049 sansārād | reg.; Sansāraṭ* Ms
1050 dāyakān dānapatīṁ ca | em. after B_com; adāyakān dānapatīṁ ca Ms; sbyin bdag dang/ sbyin pa po dag (*dāyakān dānapatīṁ ca B_com) अतिशयो T (om. adāyakān)
1051 karmadharmavāpakaṇḍojño | em. after T; dharmakarmavāpakaṇḍojño Ms; chos dang/ lha dang/ lām par smin pa shes p'i B_com (*dharmakarma); निःविभाषण T
1052 narakapretā | em.; narakapreta* Ms
1053 antarā | em.; antivā Ms; bu ga'i nang du B_com; यां याऽ sāke T
1054 śūtrikā | cor.; śūtrikā vā Ms
1055 mājīṣṭhā | em.; mājīṣṭhā Ms; btsod ka B_com; यां याऽ
eva karmamane vipākṣūṭrikā madhyagatā yā, tām asau bhikṣuḥ paśyati1056 śrūtasyena jñānena divyena va cakṣuṣaḥ viśuddhena,exis.

〈7.6.1〉 punar api sa bhikṣuḥ śrūtasyena jñānena sa paśyati maniḥ karmadharmanipākām: “tadyathā hi kaścin maniḥ bhavati śuklo ’vadātāḥ1057 samantataḥ prasanno nirvṛṇaḥ svaccho vedhanakasāmaḥ karmanyaḥ samantato dvārabhūtaḥ1058 sarvajnapraśāṃsyo1059 dhanyo rājārāhaḥ. tam evamvidhagunayuktā maniḥ1060 rājā vā rāja vai mātro1061 vāsyāḥ1062 guṇābhijñaḥ samuḥābhijño bhūtvā, svālakāryāvabadhnyāḥ.”1063

〈7.6.2〉 evam eva sa bhikṣuḥ: “śuklapakṣe daśakaṣuṭalakarmapatham ayaṁ maniḥ1064 samantato avadātaṃ suprasannāṃ nirvṛṇaṃ niravadyam; svacchāṃ vedhanakṣamaṃ dharmapaksapratipaksāṣeṣaprapaṇtripaṇtripraṇadharmaśalakānāṃ1065 vedhanakṣamaṃ; karmanyaṃ yathā yathā pariṇāmayati dānaśilajñānāni ca, tathā tathāsaṃ daśakaṣuṭalakarmapathamaniḥ karmanyaṭāṃ upaṇāmayati1066—tad vā cakravartirājyaḥ tad vā devarājyaḥ tad vā mārārājyaḥ tad vā brahmārājyaḥ1067 tad vā nirīṣravadyānasāmādhibhāvanārājyaḥ.1068 tathā tathāsaṃ saddharmamaniḥ1069 karmanyo bhavati.

〈7.6.3〉 “samantato dvārika’ iti1070 samantadveśāṇi deviationsadvarabhūtāni,1071 teṣv asau saddharmamaniḥ samantato dvārabhūto bhavati. saṃśāradvārāṃ nirgamyā,1072 nirvāṇadvāram anupraviṣāti.

〈7.6.4〉 “sarvajnapraśāṃsya1073 iti sanyagṛśṭikānāṃ śaiksānāṃ prāṣāṃsyaḥ.”1074

1056 karmamane vipākṣūṭrikā madhyagatā…paśyati ] em. after B.cn T; karmmanāḥ vipākṣūṭrikāyā madhyagatā…paśyati Ms; las kyi nor bu ’i dang du rnam par smi pa’i skud pa yod pa de dge slogo…mthong ngo// B.cn: 聲珠，報繩穿之…皆見 T
1057 śuklo avadātaḥ ] em. after B.cn T; śuklo vagatāḥ Ms; nor bu dkar zhi shing shin tu dkar ba gang zhig B.cn: 其色極白 T
1058 samantato dvārabhūtaḥ ] em. after gloss below; samantadvārabhūtāḥ Ms; kun tu sog gyur la B.cn; 普門，殊勝 T
1059 sarvajnapraśāṃsyo ] reg.; sarvajnapraśāṃsyo Ms
1060 maniḥ ] em.; mani Ms
1061 rājamātro ] corr.; rāja vai mātro Ms
1062 vāsyāḥ ] em.; vāsy[ā]d Ms
1063 svālakāryāvabadhnyāḥ ] punct.; svālakāryāvabadhnyād Ms
1064 daśakaṣuṭalakarmapatham imaṃ maniṃ ] em.; daśakaṣuṭalakarmapatham ayaṁ maniḥ Ms; dge ba buc’i las kyi lam gyi nor bu ’di B.cn: 十善業道淨分寶珠 T
1065 “dharmaśalakānāṃ ] reg.; dharmapaksapratipaksāṣeṣaṇaṭiṣaṇiṇiśadharmaśalakānāṃ Ms; chos kyi phyogs dang gnyen po skyed pa/ dri ba dang lan ldon pa la chos kyi thrur mas ‘big’s par bzo cig B.cn: 對治法有大勢力是答難法乃是法師法鑑所穿 T: The interpretations of this compound by B.cn and T differ. Compare the similar compound below at §7.7.5: sapraṇaṭipraṇadharmakathikvedhanalakṣāksamah.
1066 daśakaṣuṭalakarpamathamanīḥ ] em. after B.cn T; daśakaṣuṭalakarpamathamanīḥ Ms; dge ba buc’i las kyi lam gyi nor bu ’di B.cn: 十善業道珠 T
1067 tad vā cakravartirājyaḥ tad vā devarājyaḥ tad vā mārārājyaḥ tad vā brahmārājyaḥ tad vā ] em.; tad vā cakravartirājyaḥ tad vā devarājyaḥ tad vā mārārājyaḥ tad vā brahmārājyaḥ tad vā Ms; de ’khor los sgur ba’i rgyal srid dam/ de budd kyil rgyal srid dam/ de tshangs pa’i rgyal srid dam B.cn (*tad vā cakravartirājyaḥ tad vā mārārājyaḥ tad vā brahmārājyaḥ); 側順所取轉輪聖王，若取天王，若取魔王，若取梵王 T (*tad vā cakravartirājyaḥ tad vā devarājyaḥ tad vā mārārājyaḥ tad vā brahmārājyaḥ)
1068 nirāṣravadyānasāmādhibhāvanārājyaḥ ] em. after B.cn T; brahmānirīṣravadyānasāmādhibhāvanārājyaḥ Ms; de zag pa med pa’i bsam gtan gyi ting nge ’dzin sgom pa’i rgyal srid B.cn: 修無漏禪三昧自在 T
1069 saddharmamaniḥ ] corr.; saddharmamaniḥ Ms
1070 samantato dvārika iti ] Ms: This quotation differs from the reading above.; kun tu sog ni B.cn: 為普門 T
1071 devamanusyadvārabhūtāni ] em.; devamanusyadvārabhūtās Ms
1072 samsāradvārāṃ nirgamyā ] Ms; ‘khor ba’i grong khyer las ‘byung zhing B.cn; 世間城中既得出已 T: Both B.cn and T suggest *purāṇ instead of *dvārān.


\section*{7.6.5} “rājā, rāhite” iti saddharmapathapratipattijñāsya citsēvarasya yogyah,\textsuperscript{1075} pratipannanām vā. iti vaidūryamañē ca sarvakunopapannasya saddharmamañē caitsatsādharyam upalabhata” iti.\textsuperscript{1076} 

\section*{7.7.1} punar api sa bhiksūkāparmādhamavipākam samanupāsyati manivad eva: “tadyathānya maṇiṣṭhaḥ\textsuperscript{1077} sahaṇaḥ bhavati, na sarvācchā na sarvadvārikā na śuklo\textsuperscript{1078} na vedhanaṃkṣo na karmayo na sarvajanaprāṃsyo\textsuperscript{1079} na yogyo rājño vā rājamātrasya vā. 

\section*{7.7.2} “evam anvayārythasya dharmaprātrīvpakasya dharmasya sahuṇasya maneḥ. vriṇāḥ\textsuperscript{1080} katamah? satkāyadrṣṭīḥ\textsuperscript{1081} śilavrataparāmarśo viśikitsā ca. 

\section*{7.7.3} “na sarvadvārika” iti narakapretāryagdvārikaḥ.\textsuperscript{1082} 

\section*{7.7.4} “na śuṅgkāḥ”\textsuperscript{1083} iti na nirāśraṃvamanāgalayuktah. 

\section*{7.7.5} “na vedhanaṃkṣamaḥ”\textsuperscript{1084} iti na sapaśnaṃpratīprasaṃdhamatikavedhāṇāśalākāṃṣaḥ.\textsuperscript{1085} 

\section*{7.7.6} “na yogyo rājño vā rājamātrasya vā”\textsuperscript{1086} iti na saddharmacīteśvarāṃṣaḥ saddharmaprātrīvpakappanāṃ aṣṭāṃṃ puṣpuṣaṇudgālaṇaḥ yogyay.\textsuperscript{1087} 

\section*{7.7.7} “ya”\textsuperscript{1088} evamvidhāṃ dharmaprātrīvpakadharmanāṃ iti kañṭhe badhnneti, te tan manifoldprātrīvpakam maniḥ baddhā, narakapretāryakṣy anādīkālaṃpravṛttte saṃsāre 

\begin{itemize}
\item \textsuperscript{1073} sarvajanaprāṃsyo [reg.; sarvajanaprāṃsya Ms 
\item \textsuperscript{1074} prāṃsyoḥ [reg.; prāṃsyoḥ Ms 
\item \textsuperscript{1075} saddharmapathapratipattijñāsya [em. after B\textsubscript{er}; saddharmapathapratipattijñāsya Ms; dam pa‘i chos kyi lam 
\item \textsuperscript{1076} bṣṛgub pa shes pa'i B\textsubscript{er}; 人正法道 T 
\item \textsuperscript{1077} iti vaidūryamaṇeḥ ca sarvakunopapannasya saddharmamaṇeḥ caitsatsādharyam upalabhata [em./punct.; pratipannanāṃ vā iti vaidūryamaṇeḥ ca sarvakunopapannāḥ ca saddharmamaṇeḥ caitsatsādharyam 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\textsubscript{er}; 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\textsubscript{er} and T read the pratipannāṃ vā of the previous sentence as beginning this sentence. The 
\item \textsuperscript{1078} genitive case, however, means that such translations are problematic unless out Tibetan and Chinese translators read a different text. 
\item \textsuperscript{1079} manih [reg.; mani Ms 
\item \textsuperscript{1080} na śuklo [Ms; dkar ba ma yin zhing B\textsubscript{er}; 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. 
\item \textsuperscript{1081} na sarvācchā na sarvadvārikā na śuklo na vedhanaṃkṣo na karmayo na sarvajanaprāṃsyo [reg.; na sarvācchaḥ na sarvārikāḥ na śuklo na vedhanaṃkṣaḥ na karmayo na sarvajanaprāṃsyaḥ Ms 
\item \textsuperscript{1082} vriṇāḥ [corr.; vrona Ms 
\item \textsuperscript{1083} satkāyadrṣṭīḥ [corr.; satkāyadrṣṭī Ms 
\item \textsuperscript{1084} ‘na sarvadvārika’ iti narakapretāryagdvārikaḥ [em./reg. after B\textsubscript{er}; T: na sarvaṇārdvārikaḥ pretāryakdvārikaḥ Ms; kun gyo sgo ma yin pa ni/ sems can dmyal ba dang/ yi dags dang/ dud gro'i sgo yin no/B\textsubscript{er}; 『非一切門・ 』 唯是地獄餓鬼畜生三趣之門。 T 
\item \textsuperscript{1085} na śuklo [em. after §7.7.1; na dhanya Ms (B\textsubscript{er}; T); dkar ba ma yin pa ni B\textsubscript{er}; 非是好法 T 
\item \textsuperscript{1086} na vedhanaṃkṣaḥ [em.; na vedhanaṃkṣa Ms 
\item \textsuperscript{1087} “pratiprāśaḥ” [reg.; na sapaśnaṃpratīprasaṃdhamatikavedhāṇāśalākāṃṣaḥ Ms; legs par dri ba dang lan glan pa‘i chos kyi gtam ‘bugs pa‘i thar mar mi rung ba/o/ B\textsubscript{er}; 非答難法，非是法師法鑑所穿。T: Compare this compound to the similar compound above, at §7.6.2: dharmapakṣapraṭipakṣaśayapraṇāpratīprapaṇaḥdharmā- 
\item \textsuperscript{1088} šalākāṃṇaṃ. 
\item \textsuperscript{1089} na yogyo rājño vā rājamātrasya vā [em. after §7.7.1; na rājño vā na rājāminātraśa vārāhata Ms; rgyal po ‘am/ rgyal po‘i bu la‘os pa ma yin pa ni B\textsubscript{er}; Here B\textsubscript{er} follows Ms.; 非王王等所應畜用 T: Here T maintains the consistency of readings between §7.7.1 and §7.6.6, 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. 
\item \textsuperscript{1087} yogyay [punct.; yogyas Ms 
\item \textsuperscript{1088} ya [em. after T; ta Ms; om. B\textsubscript{er}; 若繫人耶 T
paribhramanti.” tasmād asau bhikṣur: “manisadrśa manayo bhavanti. tadyathā vaiduryasadṛśaṁ kāṇcanamaṇiṁ pakṣāvahā │

7.8) sa bhikṣur dharmādharmaparśatatvajñāṁ saśtaṁ bhūmyantaram ārohati. tam ārūḍhaṁ vratinaṁ āsāya, hrṣṭa bhauṃa viṣā antarīkṣacarāṇāṁ devānāṁ abhīnvedayaanti.1090 te ’pi catuṟṇāṁ mahāriṣṭam, te ’pi catuṟmahārājākāyikāṇāṁ (24a) devānāṁ,1091 te ’pi ṭrīḍaśānāṁ, te ’pi śakrasya, śakro yāmānāṁ, yāmās tuṣṭāṇāṁ. tuṣṭā api maitreyasya,1092 maitreyo ’pi devānāṁ nirmāṇaratanāṁ, nirmāṇarato ’pi parakṣitavaśavartiniṁ: “āmuḥaḥ1093 kulaputro jambūdīvāṁ…puṃvavat…”

7.9) punar api yogācāra ādyātmye dharme dharmānupasyā vihariṇi.1094 kathāṁ sa bhikṣuḥ karmadharmanipākam samanupasyati?


7.11) sa bhikṣuḥ paśyati: “kathāṁ amī satvā nānārūpā nānāvasthaṁ nānāgatikā nānāvidhārayāḥ?”


1089 kāṇcanamaṇi] Ms; nor bu mching bu B_cit. 琉璃珠 T: The translators of both B_cit and T understand kāṇcanamaṇi as some sort of glass ornament.
1090 abhinvedayaanti] reg.; abhinivedayaṇti Ms
1091 te ’pi catuṟmahārājarājākāyikāṇāṁ devānāṁ ] em.; catuṟmahārājākāyikā devānāṁ Ms; de dag gis kyang rgyal chen bhzi ilis kyi lha mams la’o B_cit; 彼四大王闍四天王。T
1092 tuṣṭā api maitreyasya ] em.; tuṣṭa api maitreya Ms
1093 amukāḥ ] corr.; amukā Ms
1094 vihariṇi ] em. after B_cit T; bhavati Ms; gnas pa B_cit, 行 T
1095 yadā yuktaḥ sarvadharmanirājyāyāyā ] Ms; gang gi shes thams kads kyi byed pa dang ldan pa B_cit (*yadā sarvadharmanirājyāyuktaḥ); ishō chos phreng pa chen ying gen pa yong dgon pa te B_cit (yad eva samvaragṛhito bhavati); 若人受戒。
1096 yadā ca ] em.; yadeça Ms; gang dmop pa ying blangs pa te B_cit (yad eva saṁvaragṛhitam bhavati); 若人受戒。
1097一类戒已 T (*yadā saṁvaragṛhito bhavati…): The phrase 一类戒已 has no analogue in the Sanskrit or Tibetan texts. It is most likely a commentarial 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 avijñātiṛūpa.
1098 kathāṁ punas tad rūpaṁ? karmasadbhavāṁ tasya. tasmāt ] em./punct.; kathāṁ punas tad rūpaṁ karmasadbhavās tasmāt tasmāt Ms; gzugs de ji lta bu yin zhe na/ las kyi ngo bo yod pa yin yin te/ de lta bas na B_cit (*kathāṁ punas tad rūpaṁ? karmasadbhāvas. tasmāt…): 彼復云何？色藥所攝，此無作色 T
1099 Here begins the fifth juan of the Chinese translation.
1100 nānāvidhaṁkarmmaṇaḥ ] corr.; nānānīdhaṁkarmmaṇaḥ Ms
1101 nānāvidhārayāḥ ] em.; nānāvidhārayā Ms
1102 daksāṣa citrakaro ] em.; yakṣaḥ citrakaro Ms; ri mo mkhan B_cit (om. daksāṣa); 點慧善巧畫師 T
1103 susūklaṁ ālōkaryaṁbhīṁ āsādyā ] Ms; sa yid du ‘ong zhing ‘jam la mkhrang ba zhiht mthong nas ‘dug ste B_cit (*jam la for susūklaṁ?); 智慧善巧堅滑好地。得此地已 T: B_mrt and T militate against the reading of Ms. However, the presence of the term dṛhiḥka as one of the implements of a painter at §7.13, and in chapter three of the Saddharma, suggests that we might understand dṛhiḥka here in the same way as it is used there, as a ‘base coat’ [?]. However, the use of the adjective dṛhiḥyāṁ below to describe the ‘realm of the flow [of existence]’ (samsārabhūma) supports my emendation. On the
kurum. *tathāyam* cittacitrakarmakaraś citrakarmakarānteśā vādhimuktikaraḥ susuklāyām tridhatubbūmau drīḍhāyām karmaphalavāpākāyām samāsārabhūmau nāṇavasthāyām nānagatikāyām nānavidhāryāyām satvāmś cittacitrakarmakaro ’bhinvartayati.

〈7.12.2〉 “punar api yathā śvetena raṅgeṇa śvetarūpamś kurute, rakṣena raktaṃ kurute, pīṭhena pīṭhān kurute, kāpotena kāpotān kurute, krṣṇena krṣṇān kurute, tathāyām cittacitrakarmakaraś cittām śvetamś ālambanaṃ upādāya suklān dharmān— akṛṣṭānū sāsrayai rāgādhibhir malaḥ— suklāṃ rūpam abhinvartaṃśyati devamanusyayeśuṣu.ś

〈7.12.3〉 “raktaṃ abhisamādāya raṅgaṃ, cittacitrakaro raktaṛupam abhinvartayate devamanusyeyeṣu. raktaṃ nāmeṣṭaśabdarasparāsparāpurgandhair yoniśaś citrapate.

〈7.12.4〉 “punar api sa cittacitrakarmakaraḥ pīṭhān raṅgāṃ upādāya, abhinvartayati tiryaggaṭāni.ś te ’pi parasparena pīṭḥaraṅgaṃvaśat pibanti rudhirāni, khādanti māṃsāni, ghnanti ca parasparato rāgadevaṃsahena pīṭktārāḥ.ś

〈7.12.5〉 “punar api sa cittacitrakaraḥ kapotaṃ kalam ālambanaṃ drīḍṭvā, kapotakāṃ malinām karma kurute pretagatiśu.ś te hi nīcī vanaṇāvadagdhasaṛṣṭanavaha kṣutpiṇāśa-parārāṭā ś vividha-duḥkhaḥbhībhūṭā bhavanti. cittacitrakarmakaraśena mātsarya-līlāmānaṃ mohitmirāvṛtāḥ.

〈7.12.6〉 “punar api sa cittacitrakarmakaraṃ kṛṣṇaṃ karmabhūtaṃ raṅgaṃ upādāya, krṣṇāni rūpāṇy abhilikhate nārakeyānāṃ.ś te hi nīcī kṛṣṇaṃ karmanāṃ tatropapannāḥ

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term drīḍhāya, see Ms 29a5-6: yac cittacitrakarānabhisākhitaṃ trṣṇākūrtacakena vidhāṇaḥabhasaṃkalparāṇeṇa hrīdhājanamānasthena putradarānimittadṛḍhakena ta/29a4m asāv anubhāvati i (D ya 150b3-4: gang sams ri mo mkhan lta bu sreg pa’i pir dang/ mi dge ba kun du rtoy pa sna tshogs kyi tshon tsi snod kyi gzhis 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。為種種業。所愛妻子。以供器執著因緣。以供堅牢。 T [*+putradarānabhibhājanamānasthena nimittadṛḍhakena*]).

1103 nānāvīdhānā śobhandāni rūpāṇi | Ms; gzugs legs shing legs pa’i ram pa sna tshogs B_m (??): 若好若醜—如彼形相。
T (*śobhanāy asobhandāni rūpāṇi*)

cittacitrakarmkaraś | Ms; sams ri mo mkhan B_m (om. “karma”): This absence is consistent in the Tibetan translation.: 心業畫師 T

1105 satvāṃś | reg; satvān* Ms

1106 śvetarūpaṃ | em.; sveyarūpaṃ Ms; gzugs dkar por ’dri bar byed la B_m; 又諸彩色，取白作白。 T
cittacitrakarmakaraś | em. after B_m T; cittacitrakarmkaraś Ms; sams ri mo mkhan lta bu ’dri B_m: 心業畫師 T

1108 śvetam | reg; svetam Ms

1109 suklān dharmān akṛṣṭan | em.; suklān* dharmān,kṛṣṭan* Ms: I take kṛṣṭan as an alternate spelling of kliṣṭan.; nyon mongs pa med pa’i chos dkar po B_m; 何義名白？欲等漏垢所不染污，故名白色。 T
cittacitrakaro | em.; ciṭṭa-trarkaros | Ms; ri mo mkhan gyis B_m (*citrakaro): 心業畫師 T (*cittacitrakarmkaro*)
abhinvartayati tiryaggaṭāni | em. after B_m; yati tiryaggaṭāni Ms; dud ’gro mgon par ’grub par byed de B_m; 於畜生道，能作黃色 T (*abhinvartayati pīṭhān rūpam tiryakṣu*)
māṃsāni | reg.; māṃsāni Ms
te’pi parasparena pīṭharaṅgaṃvaśat pibanti rudhirāni khādanti māṃsāni ghnanti ca parasparato rāgadevaṃsahena pīṭktārāḥ | Ms; de dag kyang ser po’i dbang gis geṅg la geṅg khras thung bar byed cing cha za bar byed la geṅg la geṅg tshon ser po la btu bar byur pa’i ’dod chags zhe sdang gti mug gis gsod do/ B_m; 何義名黃？彼此徬互飲血噉肉。貪欲顆聮，更相殺害，故名黃色。 T

1114 pretagatiśu | em. after B_m T; pretatiryak* Ms; yi dags kyi ’gro ba byed de B_m; 於餓鬼道 T
te hi | em.; te [na djī Ms

1116 kṣutpiṇāśa-parārāṭa vividha-duḥkhaḥbhībhūṭā | em.; kṣutpiṇāśa-parārāṭavat vividha-duḥkhaḥbhībhūṭā Ms; gti mug gi rab ri kyi sgrī ba’i dbang gis bkres shing skom pa’i sdug bsgal ram ma sna tshogs yongs su nyams pas zil gyis gnon pa yin no/ B_m (*kṣutpiṇāśa-parārāṭavat vividha-duḥkhaḥbhībhūṭā mohitmirārvaṇaṇaśa [?]): 飢渴所惱，種種苦逼 T
cittacitrakarmakaraś | corr.; cittacitrakarmkaraś Ms

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[1118] nārakevāmnām | reg.: nārakevāmnā Ms
[1119] te hi | corr.: te hir Ms
[1120] "prākāra" | em. after Bcā T; "prakāra" Ms; ra ba Bcā,壁 T
[1121] nānāvidhāyādikaraṇāḥ kṣuptīpāsārāvyabhūtā | Ms; nad dang/ gnod pa dang/ bkres shing skom pa mam pa sna tshogs kyi gzhir gyur cing ("nānāvidhāyādikaraṇākṣuptīpāsārāvyabhūtā");: prākāra, kṛṣṇaśūtha T
[1122] kṣuptīpāsārāvyabhūtā ananyasadṛṣṭena kāraṇāduḥkhenabhibhūtā bhavanti. tāḥ svena duḥkhṛteenā. | em.:punct., kṣuptīpāsārāvyabhūtānanyasadṛṣṭena kāraṇāduḥkhenabhibhūtā bhavanti tāḥ svena trāh kṛtene Ms; bkres shing skom pa rnam pa sna tshogs kyi gzhir gyur cing rang gis nyes par byas pa gshan dang mtsungs pa med pa'i gnod pa'i sdu bsgal gis nyam thag pa yin no/ Bcā: kṛṣṇaśūtha Ms, nāmasadṛṣṭa
[1123] yogam āśhisata | Ms; mal' byor spyod pa de... kun tu gnas shing (om. yogam) Bcā; om. T
[1124] paṅcagatikapāsārāganām | em.: paṅcagatikapāsārāganām Ms
[1125] trībhūmyavasthaṁ | em.: trībhūmyavastha Ms
[1126] kāmadhūtubhūmikām | em.: kāmadhūtubhūmikā Ms
[1127] rūpadhātuṁ | em.: rūpadhātuṁ Ms
[1128] kāmasevanāyā | em.: kāmasevanāyā Ms; 'dod pa sten cing Bcā; स्त्रिया होक्रकत
[1129] viṃśātvāhāṁ rūpadhātvālambanāśāṁti kāmaviṃśayuktāṁ caturdhīyānākṛcena tādāśāṁti sūdābhbhūmyavasthitāṁ | em. after T; viṃśātvāhāṁ rūpadhātvālambanāśāṁti kāmaviṃśayuktāṁ caturdhīyānākṛcena tādāśāṁti sūdābhbhūmyavasthitāṁ Ms; 'dod pa'i khamms dang bral ba dag ni gzugs kyi khamms lan dmigs shing gnas pa de la brten pa'i sa'i gnas skabs bcu drug po dag ni bsam gtañ bzhī ni pig gyis gzung kyi khamms mngon par 'dri'ol/ Bcā (*...caturdhīyānākṛcena...);: यह दोष कहा। बहुत, विद्युति द्वारा जिशिसक T
[1130] rūpadhātuṁ | em.: rūpadhātuṁ Ms
[1131] "prakāra" | em. after Bcā T; "prakāra" Ms; 'ayato Bcā (*'ayato); विद्युति द्वारा
[1132] cīttacitrakaraṁ paśyati satvān ālikhaṇām | em. after T; cīttacitrakaraṁ paśyati satvān ālikhaṇām Ms; sams can gshan gyi sems ci mo mkhan lta bu rnam pa gshan gyis mthong ste Bcā (*anyacīttacitrakarasadṛṣaṁ sattvān paśyati aneyāna prakārenā?);: देखिए इस नया रेखा... लिखित द्वारा
[1133] raṅgabhājanaśadrṣaṁ | em.: gabhājanaśadrṣaṁ Ms; ri mo'i shton rtsi'i snod lta bu yin no Bcā;: रेखाक्रम तथा नयां में स्त्रियास्त्रेण T
[1134] sopānasadrṣaṁ | em. after Bcā T; sopānasadrṣaṁ Ms; khri lta bu ("sopāna");: जिस तथा प्रकार तथा नयां में स्त्रियास्त्रेण T (*sopāna: *Here I read with the Taiṣho variant: 雲 = 雲【元】【明】)
[1135] raṅgasadṛṣāni bāhyaviśayāḥ | corr.; raṅgasadṛṣāni bāhyaviśayāḥ Ms
[1136] śaṅkar | reg.: sabda
[1137] vīryārmbhaḥ | punct.; vīryārmbha Ms
(7.14.1) punar api sa bhikṣuḥ dhīyanagatas tam eva caittacitakaram anyena prakāreṇa sa paṣyatī:
yathā sa citraṭakar yady akhinnō bhavati, suparikarmakṛtāni raṅgāntarāṁ bhavanti, ujjvalāni kūrcakāni śobhānāṁ bhayaparijitāṇi bhavanti, tadā śobhānāṁ rūpāḥ[.] ṛikhate. evam evāyaṃ caittacitakaro yady akhinnō bhavati, dhīyāṅkṛiyāsuparikarmakṛtāni dhīyāṅraṅgāntarāṁ bhavanti, ujjvalāni raṅgasādṛśaṁ ālayaṁ[.] bhavanti, śobhanākūṛcacakasādṛśaṁ mārgopadesākopadesāparijitopamāṁ adharottarasuparijitāṇyā. ākāraṇakarṣākhnīṁ[.] sa caittacitakaramakṛaṁ śobhānāṁ rūpāṁ dhīyāṅbhūṁāv ṛikhate.

(7.14.2) “atha khīna bhavati, sa caittacitakaramakaras tadāśobhānaśu narakapretātiyagbhūṁīṣu gati,[.]nīkāyakāraṇyomusālakūrcenaśubharaṅgapārthrāḥ[.] nārakeyativyakpretarūpaṁ tiryaggataṁ vā gṛhyāśobhānāṁ rūpāṁ[.] ṛikhate...vistarēṇa pūrvavat...”

(7.15) punar api sa bhikṣuḥ[.] caittacitamāṇaṁ[.] maṅgatavat paṣyatī: “yathāḥ hy anibhṛta nānādrumalatāpuṣphalavanaparvataratītiyajapratihatagati[.] bhavati maṅgataḥ. evam evāyaṃ caittacitatvaḥ ‘nīḥṛṭatagatiḥ paṭaḥcāya gatiḥ.[.] nānāvyanasādṛśaṁ naraḥ[.]kapretātiyagvānāni[.] 1146 drūmasādṛśaṁ satvāḥ, anekaprabāralaśadṛśa[.] trṣānalatā. pūṣpasādṛśaṁ samkalpāḥ[.] 1149 phalasādṛśaṁ istānīṣṭaśadbakarṇapuruṣānāḥ, darīvīvaracārīnaṁ trasyo dhātavaḥ.[.] 1150 guhāśadṛśaṁ ṣaṁrāṁ. 1151 apraṭihatagatiḥ caittacitamāṇaṁ narakapretākypadeśadīnaḥsasthaṁ, sa caittacitamāṇaṁ bhavati samśārabhūṁīṣu.”

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1138 *vastra-vṛddhijātān* [em. reg.: a] nekevaśrūṭapavasvātṛvṛddhijātān Ms: cha byad dang/ dbyibs dang/ mdog dang/ byor par gyur pa mang po dang Buv (*anekevaśrūṭavarna-vṛddhijātān;*神通如彼無量形服 T (*ṛddhisādṛśaṁ a) nekevaśrūṭapavasvātṛa)

1139 dhīyāṅraṅgāntarāṇi [em.:] dhīyāṅraṅgāntarāṇi Ms

1140 ujjvalāni raṅgasādṛśaṁ ālayaṁ śobhānāṁ śobhanākūṛcacakasādṛśaṁ [em.]: ujjvalāni raṅgasādṛśaṁ sarmanarājyaṁ śobhana[kūṛc]akasādṛśaṁ Ms: tshon rtsi lta bu gsal bar ‘gyur zhing pir gyis yang dang yang du legs pa ’dri ba lta bu’i dmigs pa Buv; īṣaṁ mūrtī T (om. raṅgasādṛśaṁ)

1141 ākāraṇakarṣākhnīṁ [em. after Buv T;] ākāraṇakarṣāt khīṁāḥ Ms; mynam par ’jog pa dang ldang ba la skyo ba med na Buv: [no words]

1142 gatiniṅkāyakāraṇayomusālakūrcena[.] [em.]: gatikiṇāvānikāyakāraṇaḥ ayomusālakūrcenaḥ Ms; ’gro ba’i ris dang/ gnod pa dang/ lcags kyi guṇ shing pir lta bus mi diqe ba’i tshon rtsi blangs nas/ snod lta bur gyur pa’i sems can Buv (*gatiniṅkāyakāraṇayomusāla;* 合業因緣，鐵杖為筆，不善彩色，畫無器人 T (*gatiniṅkāyakāraṇa; *))

1143 gṛhyāśobhānāṁ rūpāṇi [em.:] gṛhyāśobhānāṁ rūpāṇi Ms; gzugs ma legs pa ’dri ste Buv; [no words] T

1144 bhikṣuḥ[.] reg.: bhikṣuḥ Ms

1145 *parvatadarvivāra* [em. after Buv T;] *parvatanaṇaṇivāra* Mr: ri brags kyi bu ga dang Buv: *山谷，巖窪 T
gatiḥ [em. reg.:] gatiḥ Ms

1147 nānāvyanasādṛśaṁ narakapretātiyagvānāni [em.]: nānāvyanasādṛśaṁ narakapretātiyagvānāni Ms: tshal tha dad pa lta bu’i sems can dmīyal ba dang/ yi dags dang/ dud ’gro dag zi ’gro ba lṅgar ’gro ste Buv (*nānāvyanasādṛśa narakapretātiyagpaṅcatagayaḥ;* 五道差別如種種林。 地獄畜生餓鬼諸道猶如彼樹。 (*nānāvyanasādṛśa paṅcagatayaḥ. drumasādṛśaṅ narakapretātiyagagatayaḥ;* T: maps the comparisons in a different way than Ms and Brūvi. Though this seems to work when we read T on its own, it is likely that the translator misread the original text.

1148 satvāḥ. aneka[.] [em. punct. after Buv: satvānekaprabāralaśadṛśaṁ Ms: sred pa’i lcug ma ni lcug ma’i mām ma pa du ma lta bu yin/ Buv; *sreu bhūḥ T (*anekaprabāralaśadṛśaḥ satvāḥ)

1149 pūṣpasādṛśaḥ samkalpāḥ [em. to conform with the list above: pūṣpalasādṛśaḥ samkalpāḥ Ms; rto ga ni me tog gi yel ga lta bu yin no/ Buv (*pūṣpalasādṛśaḥ samkalpāḥ; *愛如花葉 T (*pūṣpasādṛśaṁ trṣāṇa)

1150 phalasādṛśaṁ īṣṭānīṣṭaśadbakarṇapuruṣānāḥ, darīvīvaracārīnaṁ trasyo dhātavaḥ[.] [em.reg.:] phalasādṛśaṁ īṣṭānīṣṭaśadbakarṇapuruṣānāḥ darīvīvaracārīnaṁ trasyo dhātavaḥ Ms; śgra dang/ ro dang/ gzugs dang/ dri dang/ ri sul dang/ bu ga dang/ spyod pa sdug pa mdug pa’i kham sgsu ni ’bras bu lta bu yin no/ Buv (*phalasādṛśaṁ īṣṭānīṣṭaśadbakarṇapuruṣānāḥ darīvīvaracārīnaṁ trasyo dhātavaḥ;* 愛音諸香薔等以為眾果，行三界山 T (om. *anistā* and *rūpa*))

1151 guhāśadṛśaṁ śaṅrāṃ [Ms: lus ni phug lta bu yin no Buv. 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
used to translate the Sanskrit term vivara. Based on the order of the attributes, one would expect the term
cunj/sm/\textit{ljongs/} 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, 身窟, is used to translate the Sanskrit
word vivara.

1152 yathä hi ] cor.; yathäha Ms
1153 nānāvesādhārī ] em.; nānāvesādhāri Ms
1154 nānāvidhāturāsādṛśāni kārīyāni ] Ms; byed pa dag ni/ sil snyan rnam pa sna tshogs lta bu yin no/ B\textit{cint}; 種種樂器，
謂自境界。 (om. kārīyāni [!])
1155 sva\{\textit{visayanātakam ] Ms; rang gi yul gar mkhan lta bu yin te \textit{Bcint}; 調自境界。伎兒戲者 T: There is no
reference to the term \textit{sva\textit{visaysa} in the simile above.}
1156 cittanātah ] \textit{punct.}; cittanato Ms
1157 vicitrānākaprākāram dirgham anavarāgre sāṃsāre ] Ms; ‘khor ba thog ma med pa yun ring ba rnam pa sna
tshogs du mar gar byed do \textit{Bcint}; 種種戲者，無始無終長生死也。 T (*...anavarāgraṃ sāṃsāram)
1158 bhikṣu ] \textit{reg.}; bhikṣu Ms
1159 om. ] Ms \textit{Bcint}; 依師 T (*\textit{dhyānagataḥ)
1160 sroto ] \textit{reg.}; “sroto” Ms
1161 unnāmajaty avamajjaty evam evāyaṃ ] em.; unnāmajaty avamajjaty evāyaṃ Ms; ‘byung zhing ‘jug pa de bzhin du/
sems nya lta bu ‘di dang yang \textit{Bcint}; 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 \textit{Bcint}.
1162 pratatarāgāṅgukāyāṃ tribhavataraṅgukāyāṃ ] \textit{em.}; pratatarāgāṅgukāyāṃ tribhavataraṅgukāyāṃ Ms; srid
pa gsum gyi dpa’ ralbs ‘khrugs pa ni ‘gyur zhing dba’ ralbs ‘khrugs pa lta bu yin la \textit{Bcint}; \textit{Here Bcint agrees with Ms}; 於
欲界河，急疾波流 T (*pratatarāgāṅgukāyāṃ kāmadhātutarāgāṅgukāyāṃ)
1163 avicitparamagambhirāyāṃ ] \textit{em.}; avicitparamagambhirāyāṃ Ms
1164 om. ] Ms \textit{Bcint}; 濃渾湧混，無時暫停，甚可怖畏 T
1165 śṛghrāṅgukāyāṃ śubhāsabhaktmasrotāyāṃ, durvīṣahāgyāṃ
sarvalokālāprāthagarmanadurvīṣahāgyāṃ ] \textit{em./punct.}; śṛghrāṅgukāyāṃ śubhāsabhaktmasrotāyāṃ
durvīṣahāgyāṃ sarvalokālāprāthagarmanadurvīṣahāgyāṃ 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 \textit{Bcint}; (*śṛghrāṅgukāyāṃ sarvalokālāprāthagarmanadurvīṣahāgyāṃ [2?]; 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
1166 kāraṇaśaṁsārthāyāṃ visayaśṛghrāṅgukāyāṃ ] \textit{em.}; kāraṇaśaṁsārthāyāṃ viśaṁśṛghrāṅgukāyāṃ Ms; ‘dren par ‘gyur ba
mi bzod pa ni ‘bab pa’i rgyud ‘gyur ba’i shugs drag pa lta bu yin \textit{Bcint}; (*kāraṇaśaṁsārthāyāṃ śṛghrāṅgukāyāṃ); 常漂眾
生；境界疾流 T
1167 śṛghrāṅgukāyāṃ visayaśṛghrāṅgukāyāṃ ] \textit{em.}; śṛghrāṅgukāyāṃ visayaśṛghrāṅgukāyāṃ Ms; bzoṅ par dka’ ba lta bu yin te
\textit{Bcint}; 迅速不斷勢力暴惡不可遮障 T
trṣṇānadyāṃ cittamīna unmajjananimajjanam kurute. unmajjati devamanuvyṣeṣu, nimajjati
narakapretatiryakṣu sa cittamīnas1168 trṣṇānadyāṃ.

〈7.18〉 punar api sa yogācāra ādhyātmitke dharme dharmānupasyā viharati: kathāṃ bhikṣur yogam
āsthitaḥ karmadharmaviṣāyakājaḥ cītāyaṁtān sarvasatvān1169 paṣyatī, cītata2 tikāṃś
cītavidheyaṃś cītta vañcamānāṅ paṣyatī?1170 sa paṣyatī śrūtayena jñāṇena divyena vā
cakṣuṣā:

〈7.19〉 “cītakarmāyaṛatā sarvasatvāś, cītakarmagatīkāś1171 cītāyaṛatāḥ. kathā ca ta 1171 ime satvā
mucyante sāṃsārād anavarāgrād anekagatiṃpracārāh?1173 sa paṣyatī śrūtayena jñāṇena divyena vā
cakṣuṣā: “cītasaṃkleśāt1174 sarvasatvā badhyante, cītavyādānān1175 mucyante.”

〈7.20〉 tatra cītta anekapraṃkāram abhāmabhāhdena svabhāvabhāhdena. nikāyagatībhēdena
paṣcāb] vidhāṃ paṇcāsau gatiṣū.1176 yogavāhi paramāsrayabhāhdena—ṣamyuktam
anuṣayaṃsoyajanaiś cīttraprayuktaiḥ sāṃskāraiḥ, aṣamsktair ākāśādibhiḥ triḥbhir nityair
aiprayuktaiṃ1177 — paṇcaprakāraṃ bhavati. tad indriyabhādenāparimitaṃ.1178
trṣṇāvividhāṣrayabhāhdena paṇcacetāṃsi bhavanti. sāmkeṣepaṇa tad asya sāṃkleśikasya pakṣasya.

1168 cītata[ reg.; cītmati Mo S
cītāyaṛatān sarvasatvān ] em.; cītāyaṛatāt sarvasatvān; sans can thams cad sans la rag las pa Bₙₕ; 一切眾生之心
常自在行 T
1170 cītakarmagatīkāś cītavidheyaṃś cītta vañcamānāṅ paṣyatī ] em.; cītakarmagatīkāś cītavidheyaṃś cītta
vañcamānāṅ paṣyatī Mo; sans kyi ram pa sans kyi dbang du gyur cing sans kyi bslus pa mthong ste/ Bₙₕ: 为心
所使，為心所縳，如是觀察 T (om. cītta vañcamānāṅ)
1171 cītakarmagatīkāś [ reg.; cītakarmagatīkāḥ Mo
tā ] te Ms
1173 mucyante sāṃsārād anavarāgrād anekagatiṃpracārāh ] em.; mucyante sāṃsārād anavarāgrād anekagatiṃpracārāh Mo;
ṇhor ba thog ma dang thā ma med pa nas 'gro ba du mar rab tu rgyu ba'ī sans can 'di dag Bₙₕ (*...anelagati₅pracārāh; 
om. mucyante): Although mucyante is omitted, samsāra is rendered in the ablative indicating that a verb such as
mucyante would be expected somewhere. I suspect that originally the translation read 'gro ba 'gro ba ..., and the
present text is the result of a haplography.: 云何眾生縳在生死，無始無終，無量轉行？T (*badhyante for
mucyante)
1174 cītasaṃkleśāt [ corr.: cītasaṃnakleśāt* Ms
cītavyādānān[ reg.; cītavyādānāt* Ms
1176 tatra cītta anekapraṃkāram abhāmabhāhdena svabhāvabhāhdena. nikāyagatībhēdena paṇcavidham paṇcāsau
gatiṣū. ] punct. after Bₙₕ; tatra cītta anekapraṃkāram abhāmabhāhdena svabhāvabhāhdena nikāyagatībhēdena
paṇcāb] vidhāṃ paṇcāsau gatiṣū Mo: One might otherwise punctuate the text: tatra cītta anekapraṃkāram.
abhāmabhāhdena svabhāvabhāhdena nikāyagatībhēdena paṇcavidham paṇcāsau gatiṣū; de la sans kyi ram pa mang
po ste/ dmigs pa'ī bye brag dang/ ngo bo nyid kyi bye brag dang/ 'gro ba'i ris kyi bye brag gis 'gro ba lnga mams kyi
ram pa lnga'o/ Bₙₕ: 如是心者無量種種，攀緣纏相，自體纏相。同業纏相，心有五種，謂五道中。T: T can
read multiple ways, and does not offer any obvious help in determining how to punctuate the text.
1177 anuṣayasyaṃsoyajanaiś cīttraprayuktaiḥ sāṃskāraiḥ, aṣamsktair ākāśādibhiḥ triḥbhir nityair aiprayuktaiṃ ] em./punct.;
anuṣayaṃsoyajanaiś cīttraprayuktaiḥ sāṃskāraiḥ, aṣamsktair ākāśādibhiḥ triḥbhir nityair aiprayuktaiṃ Mo; kun tu
bhyor ba 'ī du byed dang/ yag dang par ldan pa'ī sans bag la nyal ba dang ldan pa dang/ nam mkha' la soṣs pa gsum
dang rtag tu mi ldan pa ste/ Bₙₕ (om. aṣamsktair); 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 (*...aṣamsktair, aṣamsktair...): The phrase 第一依 seems to be an attempt to render the preceding Sanskrit
phrase paramāsrayabhāhdena. However, in Ms this phrase cannot be syntactically construed with aiprayuktaiṃ, which
occurs at the end of the sentence.
1178 paṇcaprakāraṃ bhavati. tad indriyabhādenāparimitaṃ ] punct. (Bₙₕ); paṇcaprakāraṃ bhavati tad
indriyabhādenāparimitaṃ Mo; Mam pa lnga yin no/ de yang dbang po'ī bye brag gis ni dpag tu med la Bₙₕ: 有五種
心。無量無邊愛心依止 T (*paṇcaprakāraṃ bhavati tad indriyabhādena. aparimitaṃ...)

paśyati. sa mahābhūtāni vibhajati: “ko ’ham? kim prthividhātur?
1200 ahām, abdhātur1201 ahām, tejodhātur ahām, vāyudhātur ahām?” sa nātmānaṁ dhātum paśyati. nāpi dhātum ātmani
sampaśyamāno, ’rthāntarabhūtaṁ na paśyati paramārthratas:1202 “tadyathāṅkevārksaṁ,1203 mudāyaṁ
vanam paśyati. naikena vrkṣeṇa vanam asti. na paramārthato vanan nāma. vrkṣavinirmuktaṁ na
vanam asti;1203 vrkṣo ’pi tvānṃūlaśākhāparṇavaliśvinirmukto1204 ’rthāntarabhūto1205 na vidyate.
na paramārthato ’sti. saṁvṛtisatyena tu vanam asti. tathadām api śaṅkram
pāṇyādisamudayāmṛtēyaṁ samājña.1206 samvṛtītaḥ śaṅkram idaṁ.” sa taccharīradhammadvatvajñāḥ
śaṅkṛād virajyate, śaṅkrapratyāgebhaya1207 ’pi virajyate, sarvendriyaśāldāthubhaya ’pi virajyate.

[25b]15 virakṣasya cittaśaya naṅḍīrāgasahagatā1208 trṣṇā paunarbhāvīκi na bādhahe. evaṁ
rāga-pratipakṣe pratyayate.

(7.21.3) kathāṃ dveṣasya pratipakṣe pranyate1209 sa mātrīpratyugasthito bhavati: “kṛcchram
vatemāṃ satvā, yaduta: yannāma jāyante miyādī ’pi cyavante ’pi upadpadyante paṅcasu gatiṣu1210 paṅcabhayāpannāṁ.”1211 evaṁ tān pratimrṭakopamāṁ māṭrav kāruṇyāṃ utpadyate: “kathāṁ
evamduṅkhitānāṁ satvāñāṁ punah kṣate kṣāraniḥbham krodhaṁ kuryāt prakṛtuḍhkuṁṣheṣu
satvēṣu?”1212 sa dvi[5]yāya mahākleśāṁ vadhana prativadhana viharati.1213

1200 prthividhātur [ corr.: prthividhātur Ms
1201 abdhātur [ reg.: adbhātur Ms
1202 sa nātmānaṁ dhātum paśyati. nāpi dhātum ātmani sampaśyamāno, ’rthāntarabhūtaṁ na paśyati paramārthratas ]
1203 em.: sa nātmānaṁ dhātum paśyati nāpi dhātum ātmani sampaśyamāno arthāṅkevārksaṁ, mudāyaṁ
vanam paśyati. naikena vrkṣeṇa vanam asti. na paramārthato vanan nāma. vrkṣavinirmuktaṁ na
vanam asti; de don dam par na bdag gi kham ma mthong zhing bdag gi kham mthong ba med pa na don gzhon du gyur pa ma
mthong ste/ B, evaṁ [ πi c t a s y a n a m ] ; 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
一義論 T (Ms and B, omit) 非別有我, 非別有界, 非異界我。
1204 naikena vrkṣeṇa vanam asti. na paramārthato vanan nāma. vrkṣavinirmuktaṁ na vanan asti ] em.: naikasvena
vrkṣeṇa vanam asti. na paramārthato vanan nāma vrkṣavinirmuktaṁ vinirmuktaṁ na vanan asti Ms; shing ljon pa re re la
tshal med do/ don dam par na tshal zhes bya ba shin ljon pa ma tgoṣs par tshal med la B, evaṁ: tree is a tree.
異樹無林。 是第一義。離樹之外，無別名林。 T
1205 tvānṃūlaśākhāparṇavaliśvinirmukto ] Ms; shin ljon pa yang shun pa dang/ rtsa ba dang/ yal ga dang/ lo ma
dang/ lcug ma ma tgoṣs par B, 又復觀樹，離彼根莖枝葉等外 T: I take the word valṣi to be an irregular hyper-
corrected spelling of the Sanskrit word valṣa. See MW, p. 1196, on the term sahasra-valṣa, ’thousand branched.’
1206 ’rthāntarabhūto [ reg.: arthāntarabhūto Ms
1207 pāṇyādisamudayāmṛtēyaṁ samājña ] Ms; lag pa la sogs pa ’dus pa tsam ’di la B, 足等和合，唯有名字。 T
(pāṇyādisamudayāmṛtēyaṁ samājña….)
1208 nāḍīrāgasahagatā ] em.: nāḍīrāgasahagatā Ms
1209 pratyayate ] em. after B, T; pratiyatate Ms; rab tu brtson B, 勤觀 T
gatiṣu [ reg.: gatiṣu Ms
1210 paṅcabhayāpannāḥ [ punct.: paṅcabhayāpannās Ms; ’jigs pa lngar zhugs B, 常有怖畏 T (om. paṅca)
1211 tān pratimrṭakopamāṁ māṭrav kāruṇyāṁ utpadyate: “kathāṁ evamduṅkhitānāṁ satvāñāṁ punah kṣate
kṣāraniḥbham krodhaṁ kuryāt prakṛtuḍhkuṁṣheṣu satvēṣu?” [ punct.: I am tempted to emend the text here following T,
which offers a more felicitous reading: “kathāṁ evamduṅkhitānāṁ satvāñāṁ punah kṣate kṣāraniḥbham krodhaṁ
curyāt prakṛtuḍhkuṁṣheṣu satvēṣu?”
1212 *tān pratimrṭakopamāṁ māṭrav kāruṇyāṁ utpadyate I kathāṁ evamduṅkhitānāṁ satvāñāṁ punah kṣate
kṣāraniḥbham krodhaṁ kuryāt prakṛtuḍhkuṁṣheṣu satvēṣu Ms; shi ba’i lus rus pa lta bu de dang la ma lta bur snying rje skyer’o/ rma la ba tshwās byugs pa lta bu’i sems can sduṅ bṣ dangla ba ’di dang
la ji lta lho skye de/ sems can de dang ni rang bzhin gyis sduṅ bṣ dangla yin no snyay-ste/ B, evaṁ: 如死無異，比
丘觀之，如母悲子：「彼諸眾生如是苦悩，云何可瞋？我若瞋之，則是瞋上復更與瞋。如是眾生，本性苦
悩，不應瞋之。」 T (*tān pratimrṭakopamāṁ māṭrav kāruṇyāṁ utpadyate evamduṅkhitānāṁ satvāñāṁ: “kathāṁ
punah kṣate kṣāraniḥbham krodhaṁ kuryāt prakṛtuḍhkuṁṣheṣu satvēṣu?”
1213 vadhana prativadhana viharati ] em./reg.; vadhana pratividhāna viharati Ms; de nyon mongs pa’i rnam pa chen po
ghyis pa la ngas so/ B, *dvityām mahākleśāṁ pratividham viharati []): 如是勤觀瞋心對治。 T (*evam
dveṣapratipakṣe pratyayate)
(7.21.4) punar api sa bhikṣuḥ kathāṃ tṛṭyamahākāleśapratiṣṭhikṣe prayatateḥ.1214 “mohonāvṛtah satvāḥ”1215 kāyaduscaritaṁ caranti, vāgducaritaṁ caranti, manoduścaritaṁ caranti. kāyasya bhedād apāyaginipāte narakasūpapadānte.1216 yadā tu moharahitā bhavanti sanyagdṛṣṭipurāḥsarās,1217 tada kāyasucaritaṁ vāksucaritaṁ manahsučaritaṁ caranti, dharmādharmatvatājñāḥ bhavanti. yadā caiśām dharmādharmatvatājñānāvijñānam bhavati, tada maśāḥ hāklesasya1218 tṛṭyasyābhāvo bhavati.”1219

(7.22) sa bhikṣur: “evam trayāṇāṁ klesāṇāṁ trayāḥ pratipakṣā bhavanti.”1220 tannāśāt sarvakleśopakleṣasamyojanānāsayaapratyavasthānām1221 nāśo bhavati. yathā vṛksasya mūlanāsāt1222 tvāmūlaptrapatalāsāskhandhaviṭapapuspapaphalādiṁnāṁ sarvathaiva mālānāni bhavanti nāso va, tathaiva teṣāṁ trayāṇāṁ1223 vadhāt sarvakleśadadho bhavati.”

(II-8)


(8.2) “kathāṁ viṣṇyeyeṣu sarvesu rūpeṣu bālaprathagjanaḥ1227 saṃrajyate samvīrajyate saṃmuhyate?”1228 tatra mitraṁ dṛṣṭvā saṃrajyate, saṃrajyasthānīyam va rūpaṁ dṛṣṭvā striyam va nyad vā. dveṣasthānīyeyeśu dveṣam upaiti, sapatnabhūtaṁ sapatnaṣṭhānīyam vā.1229

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1214 tṛṭyamahākāleśapratiṣṭhikṣe prayatate [ em. after §7.20.3; tṛṭyamahākāleśapratiṣṭhikṣe prayatate Ms; nyon mongs pa chen po gsum pa so sor ‘jig pa la rab tu brson zhe na/ B. ori (*tṛṭyamahākāleśapratiṣṭhikṣe prayatate []); 云何次第 勉勧第三最大煩惱？ T (*tṛṭyamahākāleśapratiṣṭhikṣe prayatate)]
1215 satvāḥ | corr.: satvā Ms
1216 apāyavinipāte narakasūpapadānte [ em.: apāya vinipāte narakasūpapadānte Ms; ngan ’gro log par ltung ba sems can dmyal ba nams su skye’o/ B. ori, 慈於慈道， 生地獄中 T (*apāya vinipāte)]
1217 sanyagdṛṣṭipurāḥsarās [ reg.: sanyagdṛṣṭipurāḥsarās Ms]
1218 mahākālesasya [ em. after B. ori; mahājñānakleṣasya Ms; nyon mongs pa chen po B. ori; 大煩悩 T]
1219 n.e. | Ms B. ori, 如是勤勉心對治。 (*evam mohapratipakṣe prayatate)
1220 trayah pratipakṣaḥ bhavanti [ em.: yaḥ pratipakṣo bhavanti Ms; gnyen po gsum po ni B. ori; 三種對治 T]
1221 sarvakleśopakleṣasamyojanāniṣayaprātyavasthānāṁ | 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. ori; 一切煩惱結使皆滅 T (om. pratyavasthā)
1222 mūlanāsāt | em.; mūlanāsā Ms; shing ljon pa’i rtsa ba bcad pa na B. ori; 如斷樹根 T
1223 trayāṇāṁ | corr.; treyāṇāṁ Ms
1224 saptamād | em.; saptamād Ms
1225 saptamād bhūmyantarād aṣṭamaṁ bhūmyantarām ākrāmati [ Ms (B. ori); sa gzhon bdun pa las sa gzhon brgyad pa la ’jug B. ori; 第七地中， 修第八地， 得第八地 T]
1226 kathāḥ | Ms; ji ltar na B. ori; om. T
1227 kathāṁ viṣṇyeṣu sarveṣu rūpeṣu bālaprathagjanaḥ [ em.; kathāṁ bhikṣur viṣṇyeṣu sarveṣu rūpeṣu sarveṣu bālaprathagjanaḥ Ms; ji ltar na mig gis nman par shes par bya ba’i gzugs mams la byis pa so so’i skye bo B. ori; 云何世間懺摩凡夫， 眼見色已 T]
1228 saṃmuhyate vā [ em.; samuhyate Ms; shin tu rmons B. ori; 或生於癡 T]
1229 dveṣasthānīyeyeśu dveṣam upaiti sapatnabhūtaṁ sapatnasthānīyam vā. | em. after B. ori; dveṣasthānīyeyeśu dveṣam upaiti i sampannabhūtaṁ sampannasthānīyam vā; zhe sding gi gnas su ’gyur ba ni ’gran zlar gyur pa ’am/ ’gran zla’i gnas su ’gyur ba dag la zhe sding bar ’gyur rol/ B. ori; 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 sampannabhūtaṁ sampannasthānīyam vā of Ms.
rāgadvēṣāvrācakṣu | Ms: Though this reading is not correct according to classical grammatical constructions, I take it to be an irregular masculine singular bahuvrihi; ‘dod chags dang zhe sdang gis bsgrigs pa’i mig dag ni B<sub>en</sub> (*‘cakṣu’; 角膜所覆，以眼 T (*rāgadvēṣāvrācakṣuśa [?]))

1230 na | em.; nam Ms

1231 sammuhyate vā | om. Ms; shin tu rmongs B<sub>en</sub>; 若癡所覆 T

1232 svecchāvitarākenatmanāivātmānaṁ raṇjayanti | em.; svecchāvitarākenatmanāivātmānaṁ raṇjayati Ms; rang gi ‘dod pa’i mam pa rtog pas bdag nyid la bdag nyid kun tu chags par byed de/ B<sub>en</sub>; 自意分別此我我所，如是染著。T

1233 śvāṣṭhi | reg.; svāṣṭhim 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.

1234 nirmāṇam | reg.; nirmāṇam Ms

1235 ‘pham asthi vivaragataṁ | em. (?); ‘hāṃnvasthi vivaragatam; ‘gram so’i bar du rus pa bcug pa’i kha chu ‘dzag pas gšer ba la B<sub>en</sub>; 泣汁和合。望得其髓 T (*lālaṃpravisarāklinnāpahṛtham asthivivaragatām [?])

1236 śvā | reg.; svā Ms

1237 evam eva | evam. after B<sub>en</sub> T; eva Ms; de bzhin du B<sub>en</sub>; 亦復如是 T

1238 caṃkarśvijñeyaśu rūpēṣu saṃrajaṇe caṅkṣṛamanīyāni rūpāni. | em./reg.; caṃkarśvijñeyaśu rūṣeyu saṃrajaṇe caṅkṣṛamanīyāni rūpāṇi; mig gi nmam par shes par bya ’ba’i gzugs mig tu sduŋ pa’i gzugs dag la kun tu chags par ‘gyur ro/ B<sub>en</sub>; 譎癡凡夫亦復如是。虛妄分別眼識見色，貪著喜樂。T

1239 viṭaṭalāvṛtvamātrītī caṭārāsthi | em. after B<sub>en</sub>; viṭaṭalāvṛtvamātricārāsthī Ms; de kha chu lta bu’i nmam par rtog pas blo gro bsgrigs pa yin la/ mam par dphyod pa ni rus pa lta bu yin B<sub>en</sub>; 思量分別以色枯骨 T (*…rūpāstu [?]: 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.

1240 om. | Ms B<sub>en</sub>; 境界如是 T: See footnote 1247 below.

1241 trṣṇārudsirhasragṛhdho | em.; trṣṇārudsirhasragṛhdo Ms; sred pa khrag gi ro la chags pa B<sub>en</sub>; 貪愛血味 T

1242 ‘mamedam’ ity abhirūpam manyate | em.; mamedam ity abhirūpo manyate Ms; ‘di ni bdag gi gzugs yin no snyam du shes pa ni B<sub>en</sub> (*‘mamedam rūpam’ ity manyate); 謂色為美 T (*‘idam abhirūpam’ iti manyate)

1243 śvā | reg.; svā Ms

1244 bālaprāthagānaḥ | punct.; bālaprāthagānaḥ Ms

1245 yathā vitarkāḥ tathā tvagasthiḥkāhānaṁ | em.; yathā vitarkāḥ yathā tvagasthiḥkāhānaṁ Ms; ‘gram sos za bar byed pa ji lta ba bzhin du nmam par rtog pa yang de dang ’dra/ B<sub>en</sub>; 如狗骸骨 T (*yathāḥsthiḥkāhānaṁ)

1246 yathā dāntas tathā viśāyāḥ | em. after B<sub>en</sub> T; tathā viśāyaś Ms; so ji lta ba bzhin du yul yang de dang ’dra ste/ B<sub>en</sub>; 境界如是 T: This phrase comes in the previous sentence in the Chinese translation. See footnote 1241.

1247 praṇaḥati em.; praṇahāti Ms
hastāyājneyair adhiṣṭhitah. sa mahāvīra[26a1] haḥ pañjarāvaruddhaḥ. 1249 eṣa prabhūteksuṣgaṇḍamodakasidhūpānārasān labhate. 1250 turyāgaṇādaṁtaiti śaṣya vinodanaṁ kriyate yenāṣya vanasaṅkhyaṁ vismaret. 1251 vismṛtyaihaprākṛtaṁ hasthibhiḥ 1252 saha samvaset, parapraneyaḥ ca syāt. 1253 atha sa hastāyājneya evam api paricaryamāṇaṁ vanasaṅkhyaṁ sveṣṭaṁ viharan eva, 1254 parvatakuñjāṁ vanapuspaphalāṇaṁ śakunirūṭaṁ naśinirjharaṁyāṁ bhūmiṁbhāgaṁ anuvicintya, 1255 sarvabhandhanabaddho 'pi tāni saṅkhyaṁ śrītvā, sarvabandhaḥ adhanāṁ chītvā, 1256 puruṣaṁ hastāyājneyaṁ agaṇayitvā, gṛhapāṇjaraṁ bhaṇḍiya, 1257 prabhūteksuṣgaṇḍamodakasidhūpānaraṁ pītvā, gītavādītair na śaṅkaye vipralabdhum, 1258 na śaṣya śaṅkaye vinodanaṁ manasaṁ kartum. na ca prākṛtaṁ hasthibhiḥ saha samatāṁ 1259 upagantum icchati. punar eva vanaṃ gacchati. 1260

8.6 ‘evam yogācāro bhikṣu anādiṅkālapravṛttaiḥ pañcabhir bandhanai baddhaḥ. kaiḥ pañcabhir? yaduteṣṭaṁsabdaṁprasāraṁsarūpānāhīṁ. kaiḥ puruṣaṁ haṁṣṭyājneyaṁ adhiṣṭhitau? yaduta: caksuḥśrotaraghrāṇājihvākāyamanovijñānaiḥ sāṃkṣeśikaiḥ. 1261 svamatigrhapaṇijāre ‘varuddhaḥ, 1262 yaduta: putradārāmadāśādābhogagṛhāvvaruddhaḥ. 1263 ‘prabhūteksuṣmodakasidhūpānaraśa’ iti sāṃkṣalpamodakaṛāgāpānasya 1264 etad adhivacanaṁ. gītavādītaṁsamsa
‘प्राक्तर धन्यवादी समाह यस्द’ इति प्राक्तपुरुषार्थ मिथ्याद्र्श्विहस्ति, त्राप्य एव तद्धिवचनम्। 1266 ‘सहा सम्यक्षम’ इति ताहि सहा सत्कयद्र्श्विहस्ति स्रवामयिकायुक्तिः प्राक्तपुरुषार्थ मुक्तहमदुर्घ्निः मिथ्याद्र्श्विहस्तिकाखालब्धिः प्रामदोयते। 1267 ‘परापरन्या’ इति रागद्वेषमोहयायत्त्यायतद तद्धिवचनम्। ‘हस्तीयाज्ञेया’ इति योग्यारसायत्त्यायतद तद्धिवचनम्। ‘परिकर्मान्यौ’ ‘पी’ सर्वस्माक्षीतित्वा महोत्त्यायत्त्यायतद तद्धिवचनम्। नैर्यान्तिकार्वतान्म स्रीव्वा, ‘परावतसुष्या’ इति ध्यानसाम्पत्तिन्म एतद तद्धिवचनम्। पुस्पपालादिनी सांभार्गकित्पादिनी। 1268 धन्यवादी स्त्रिया निव्रुणम्। ‘सकुनिरुतनि’ 1269 धर्माकथाकित्पादिनी एतद तद्धिवचनम्। ‘नादिनिर्याताम्यौ’ ‘प्राचीन’ एव ‘तद्धिवचनम्। ‘निर्जर्जन’ इति ‘केकान्त्यायः’ एतद तद्धिवचनम्। ‘भुमिभागा’ इति ‘भ्राह्मणाम’ 1270 ‘विहारान्म’ एतद तद्धिवचनम्। यदुता: ‘माईत्री’ करुणामुद्धितां मुक्ताः उपेक्षा। 1271 ‘अनुविंताः’ इति ‘ध्यानसु’ कहम अनुविंताः, सा ‘योग्याराहस्तिः’ ‘सांभार्गरामम’ अनुदधातैः। 1272।

〈8.7〉 “तास्माद धन्यपुराणे मोहार्श्च भवितव्याम्, न मयोपाणे।” 1273

〈II-9〉

〈9.1〉 पुनाम अपि योगाचारे अष्टामाद् 1274 ‘धन्यवान्तारेः’ नवामाः मध्य्यान्तारमय अरोहति? या पश्याति ‘सृतमयाने’ जिन्नानें दिव्या वा वक्ष्याः?

〈9.2〉 “सरवम ताध्यात्मकां अनित्यम धुङ्खम शुन्यान्तं मशुचिभान्तधुङ्खतम्, ”

सर्वः कर्माणि अपि पश्याति: “तद्यथावनान्ताराविवाये” 1275 महति ‘परावताविवाहे भ्राह्मणाम’ 1276 ‘सांभार्गरामम’ 1277 ‘सांभार्गराम’ 1278 स्वरे, ‘दुस्प्रीपया’। 1278
bahudöri: švabhraprapatanadoṣena jīvitasamśayaκarāṇī.1279 koṭaradoṣena prapatanabhāgīyāni
cordhvaḍrumssthītānām api jīvitaṇāṣakarāṇī.1280 atha puruṣo gačchen, mūḍho
bālapṛthāgano _ndabhūto rasagraḍḍhāyā. sa tāṇi phalaṇi paśyeta, na
švabhraprapatanakoṭorodorhvaṛṣkaprappatanaṇjitaṇāṣām anurā[280]gayati.1281 sa tam vrksaṁ
ārohaṇaya1282 bālaḥ prthāganaḥ mandemāḍha alparasāvādenāpahṛtaḥ.1283 sa tasmād vrksād.1284
aprāpya tāṇi phalaṇi, prapate. sa jīvitaṁ jahayaḥ.1285 atha koṇacid anyenopāyena1286
prakṛtena vā karmāṇā1287 na prapateṇa, sākalyaṇa rasarāgana baddho bālabuddhiḥ1288
bhautamā adīnavam na paśyati.1289

(9.3) evam eva sa bhikṣuḥ paśyati: “vanāntaraṇivaraṃsāṃ paṃcagatīvivaṇāṃ sarvakleśasamāṇī
mahacchvabhārani.1290 ‘kharjūrivrṣa’ iti kāmavṛkṣasyaitad adhiṇvacanaṃ. anekāsamaśaṭā[2]1291
pratyekakleśasatasaḥsahāsṛṇām etaparyeṣanāduḥkhhānām1292 etad adhiṇvacanaṃ.
‘vrksapraṇe’ sthitāni phalanīti’ sarvakāmaviśaktabuddhiḥnām1293 1294 īṣṭābdasparśarasarapagandhānām
etad adhiṇvacanaṃ. ‘dusprāpyaṇīti’ dusprāpyaṇī1295 bhavanti kāmaphalaṇi, tadyātha:
samudrapraveṣeṇa1296 śastrasambhrāmeṇa1297 rājasevācauryavānijyādikłeśairī cāpāyante.

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1279 švabhraprapatanadoṣena jīvitasamśayaκarāṇī ] em./reg. ; švabhraprapatanadoṣeni jīvitasamśayaκarāṇi Ms ;
ngam
groṭ tu ltung ba'i nyes pas srog la the thom za bar byed pa dang B_cit ;
恐此樹果，墮在礦懸 T
1280 jīvitaṇāṣakarāṇī ] em. after B_cit ; jīvitaṇāṭhakarāṇī Ms ; srog 'chad par byed pa'o B_cit ;
墮樹尚死 T
1281 švabhraprapatanakotarodorhvaṛṣkaprappatanaṇjitaṇāṣaṃ anurāgayati ] reg. ;
na
svabhraprapatanakotarodorhvaṛṣkaprappatanaṇjitaṇāṣaṃ anurāgayati1281 gayati Ms ;
ngam groṭ dang/ g yāng sa dang/ shing khong stong mthon po ltung ba'i sar 'gro ste/ 'chi bar 'gyur ba mi sms so/ B_cit ;
不看峻巖樹根爛孔 T na
švabhraprapatanodorhvaṛṣkaprappatanaṃ
damaṇāḥ alparasāvādenāpahṛtaḥ ] em. after B_cit ;
mandemāḍha alparasāvādenāpahṛtaḥ Ms ;
blō zhan pa ro
chung ngi myong bas phrogs pa de dag B_cit ;
彼愚癡人，貪其果味 T
1284 vrksād ] reg. ; vrksāt Ms
1285 prapate. sa jīvitaṁ jahyāt. ] em./punct. ; prapet sa jīvitaṁ jahyād Ms ; de'i srog ni g yāng sar gtong nge B_cit
(*prapate sa jīvitaṁ jahyāt [?]); 即便墮，即命終 T
1286 anyenopāyena ] em. ; anyo nopāyena Ms ;
rang bzhin gyis thabs gzhan dang ldan pa 'am (*anyenopāyena
prakṛtena [?]) B_cit ;
更有餘人，少知方便 T (*anya upāyena
1287 prakṛtāṇa vā karmāṇa ] Ms ;
dge ba'i las byed pa kha cig ni B_cit ;
或有命業 T
1288 sākalyena rasarāgana baddho bālabuddhiḥ ] em. ; sākalyena rasarāgana baddho bālabuddhiḥ Ms ;
'dod chags kyi ro
ches chung ba byis pa'i blo'i...bcings par B_cit ("sa alpana rasarāgana baddho bālabuddhiḥ;
少知...少得果味 T (*sa
alpana rasarāgana baddho bālabuddhiḥ [])
1289 bhutaram adīnavam na paśyati ] Ms ; nyes dmigs ches mang ba bcings par mtshong ba B_cit (om. na) ;
多受苦惱 T
(om. na paśyati)
1290 sarvakleśasamāṇī mahacchvabhārāṇī ] em. after B_cit ;
samahacchvabhārāṇi Ms ;
ngam groṭ chen po zhes bya ba
ni/ nyes pa thams cad nag groṭ lta bu yin no/ B_cit , 極大礦懸 調一切病。T
1291 anekāsamaśatāni ] reg. ; anekāsamaśatāni Ms ;
See §9.2, footnote 1276 above. ;
skyon bṛgya phrag du ma zhes bya ba
na B_cit ; 無量剝去者 T
1292 pratyekakleśasatasahasārṇāṃ etaparyeṣanāduḥkhānām ] Ms ;
nyon mongs pa bṛgya phrag stong du ma ste/ de
dag tshor ba sdug bsngal zhes bya ba B_cit (om. paryeṣanā);
所謂無量百千煩悩。求彼苦果，所謂苦也。 T
1293 sarvakāmaviśaktabuddhiḥnām ] em. after B_cit ;
sarvakāmaviśaktabuddhiḥnām Ms ;
dod pa de dag la nram par chags
pa'i blo B_cit ; 一切欲id T
1294 om. ] em. ; etad Ms
1295 dusprāpyaṇīti dusprāpyāṇī ] corr./reg. ;
duḥsprāpyaṇīti duḥsprāpyāṇī Ms
1296 samudrapraveṣeṇa ] em. after B_cit ;
samudrapraveṣena Ms ;
rgya mtsor 'jug pa B_cit ;
入海 T
1297 śastrasambhrāmeṇa ] em. after B_cit ;
vastrasambhrāmeṇa Ms ;
mtshon gyis 'khrug pa B_cit ; 若有刀畏 T
kāmaphalopamāni¹²⁹⁸ ‘bahudoṣānīti’ rāgadveśamohānām etad adhivacanām.
‘śvabhraprapatana’¹²⁹⁹ iti narakāyuṭyaśeṣavṛtābhārānāṁ¹³⁰⁰ etad adhivacanāṁ¹³⁰¹ ‘jīvitasamśayo bhavati’¹³⁰² dharma jīvitasayaitad adhivacanāṁ. ‘koṭaradoṣā’ iti śūnyasya rktakasya tucchakasyāśārakasyaitad adhivacanāṁ. ‘purusa āgacchen mūdha’ iti bālasya mithyādṛṣṭikasayaitad adhivacanāṁ.” tasmād anekadoṣabhūyīṣṭhapalopamān kāmān alpasvādān dṛṣṭvā, sa bhikṣu sarvakāmān na samaṅkalpayati.


(9.5) punar api sa bhikṣu ādhāyāmtike dharme dharmānupāsyāḥ viharatī: “kair bandhanair baddhāḥ satvāḥ¹³⁰⁸ sandhāvanti sansaranīṃ sansāre?”

(9.6.1) sa paśyati śrutamayena jīṭānena divyena vā cakṣuṣā: “dvābhyaṃ bandhanābhyāṃ baddho ‘yam lokaḥ; āhārabandhanena sparśabandhanena ca.

(9.6.2) “tatrāhārabandhanena caturvidhena: kabadikāhārena manahsaṃcetanāhārena dhīyāhārena sparśāhārena ca.¹³⁰⁹kii

(9.6.3) “kabadikāhārāḥ katāmahāḥ¹³¹⁰ yaduta: catvāraḥ puruṣāvāsāḥ, sāt kāmāvacarā deva,¹³¹¹ aṣṭau mahānaṅkā, ekatya api ca pretās tiryācaḥ.¹³¹²

(9.6.4) “manahsaṃcetanāhārā matsyāḥ tadvidhāḥ.¹³¹³

(9.6.5) “dhīyānāhārā rūpāvacarā devaḥ.¹³¹⁴

¹²⁹⁸ cāpyante. kāmaphalopamāni | em. after B crit; na cāpyante | kāmaphalopamāni Ms; thob pa bzhin nol’i ’dod pa’i ’bras bu lta bu nyes pa mang po zhes bya ba ni B crit; 乃得所欲如彼得苦。Τ: 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.
¹²⁹⁹ śvabhraprapatana | em. after T; śvabhraḥ prapatana Ms; ngam grog dang g.yang sa B crit; 堕高崖者 T
¹³⁰⁰ śvabhṛnām | reg. : ʻsvabhṛnām Ms
¹³⁰¹ adhivacanām | corr. : adhivacanām adhivacanām Ms
¹³⁰² jīvitasamśayo bhavati | em. after B crit; na jīvitasamśayo bhavati Ms; srog la the tsom za bar ’gyur zhes bya ba ni B crit; 即命终者 T (*jīvitanāśo bhavati): There is no direct analogue for this phrase in T above.
¹³⁰³ sa bhikṣu | corr. : bhi sa bhikṣu Ms
¹³⁰⁴ ramanīyam pradīpam | em.; ramanīyam pradīpāḥ Ms; mar me kha do g sdu par B crit; 明焰，貪著愛樂 T
¹³⁰⁵ vināśam | reg.; vināśam Ms
¹³⁰⁶ pradīpasadṛśānī. iti | punct.; pradīpasadṛśānī Ms: B crit and T show no evidence of iti.
¹³⁰⁷ alam kāmaīt iti | em.; alam’ [la]ṃ kāmaīt iti Ms; ’dod pa dag gis chgo cho snyam nas B crit; om. T
¹³⁰⁸ baddhāḥ satvāḥ | corr.; baddhaḥ satvā Ms
¹³⁰⁹ kabadikāhārena manahsaṃcetanāhāhārena dhīyāhārena sparśāhārena ca. | em. after T; om. Ms B crit; 一者摉食、二者思食、三者禪食、四者觸食。Τ
¹³¹⁰ kabadikāhārāḥ katāmahāḥ | em. after B crit; T; kabadikāhārena katamena Ms; kham gis rgya stong zha na/ B crit; 何者摉食？ T
¹³¹¹ devā | reg.; devāh Ms
¹³¹² ekatya api ca pretās tiryācaḥ | em. after B crit; ekatya api ca pretās ti Ms; dud ’gro dang/ yi dags kyi phyogs gcig go/ B crit; 鬼中一分 T (om. tiryācaḥ)
¹³¹³ manahsaṃcetanāhārā matsyās tadvidhāḥ | em. after T and §9.6.6; manahsaṃcetanā āhārān masyāni tadvīrahā Ms; yid la byed pa’i’ las yod pa de dag mthong ste/ ’di lta ste/ B crit (*manahsaṃcetanāhārāni paśyāni. tadyāthā [?]); 二思食者，所謂魚中。Τ
(9.6.6) “sparṣāhārāḥ pakṣīṇaḥ, caṅsuḥṝavāś, 1315 cāṃye tādvidhāḥ sparṣaṁaithunavipralabdhhāḥ.
(9.6.7) “sarva eva bālāprṭhagjanāḥ kāmadhātāu manusyapretāryāṅnārākeyāḥ 1316 yo tiṣṭa kāmasevanāti kāmadhātūra bhavati.
(9.6.8) “āṛūpyāḥ 1317 tu sāmāpattisamālambanāhārāḥ.
(9.6.9) “taḍevam ayam dvābhṛyāḥ 1319 baddho lokaḥ. so virāgaṃ na mucyate sarvasaṁyojanānusāyaḥ yabandhanebhyyāḥ.”1320

(9.7.1) asau anyena prakāreṇa caṅṣur yathābhūtam paśyati caṅṣuravijñeyāṃ api rūpāṇi. yad api tach caṅṣusamsparśaṇāṁ utpadyate sūkhāṁyāṃ sūkhālambanam asukhavipākāṃ karma, tad api yathābhūtam prajānāti. 1321 evaṃ daurmanasyasthanāṇīyāṃ caṅṣuravijñeyāṃ yad api 1322 tach caṅṣusamsparśājaṃ utpadyate duḥkhaḷāmbanaṃ sukhaḥvāpam 1323 karma, tad api yathābhūtam prajānāti. katarat tach caṅṣuravijñeyāṃ rūpāṃ suḥkhālambanam asukhaḥvāpam? 1324 ithaḥdarme dharmānupasyāḥ, 1325 cāḥ dharmesu, caṅṣuṣa rūpāṃ ayoniṣomanāskāryā ālakterān paśyati; 1326 “sukham” iti prajānīte. pariṇāmena duḥkhaḥvāpam 1327 naraṇapretāryakṣamsvartanīyāṃ 1328 bhavati. katarat tat karma pratyutpannadvikhaḥpāki 1329 vāvānāmena su[8]khāvāpki? iha caṅṣuravijñeyāṃ rūpāṇi drṣṭvā, caṅṣusamsparśaḥjayoniṣo-
manaskārābhimukhacitto<sup>1330</sup> na tatra saṃprajyate, na mano vidadhāti. tad asya
pratyutpannaduhkhavipākaṃ bhavati, pariṇāmasukhaṃ<sup>1331</sup> devamanusyopapattaye
nirvāṇaparyasānaṃ<sup>1332</sup> ca bhavati.

〈9.7.2-6〉 evaṃ śrotaghrāṇajihvākāryamanovijñeyesu dharmesu.

〈II-10〉

〈10.1〉 punar api yogācāra ādhyātmike dharme dharmānupaṣyī viharati: kathaṃ sa bhikṣu<sup>1333</sup>
cakṣurviṣṇeyesu rūpeṣu [3] upēkṣako viharati? iha bhikṣuṣ ca cakṣuṣa rūpāni dṛṣṭvā, na saṃprajyate na
virajyate na vilokayati na nindati na sprayati na manasiṣkurute,<sup>1334</sup> nāyoniṣomanasikārenāvrti
bhavati. upēkṣako bhavati.<sup>1335</sup> sa upēkṣāsthaṃṇyam sthānaṃ upalabhate, na
duhkhasukhasthānīyam.

〈10.2〉 punar api sa bhikṣur daśamaṃ bhūmyantaram ākṛmati ṣāḍbhumivikārabhūtaṃ,<sup>1336</sup>
tadyaṭhānāgamyapraṭhama ṣāḍbhūmyantarāṃ catvāri dhyānāni. [4] ṣāḍbhūmivikāram ākṛmati.<sup>1337</sup> sa paśyati dharmānāṃ udayavyayaṃ,<sup>1338</sup> dharmānāṃ udayavyayaṃ jānāti.<sup>1339</sup>
nirodhāgāminiratipadāryāṣṭāṅgena mārgena nirvāṇadvāram avagantuṃ samprāptaye ca
prayatati.

〈10.3〉 tasyaivaṃ pratyamāṇasya mārabandhanāṇi bhūyijhājīmāṇi dṛṣṭvā,<sup>1340</sup> hrṣṭā bhaumā
yakṣa antārikaśacarāṇaṃ yakṣāṃ<sup>1341</sup> abhinivedayanti. te ‘pi caturṭiṃ māhārājīṃ
abhānivedayanti. te ‘pi cāturṣmārājaḥākahīkā<sup>[5]</sup> nāṃ<sup>1342</sup> devāṇām abhinivedayanti.

<sup>1330</sup> ’saṃsparśajayonīsomānakārā’ em. after B<sub>cat</sub> T; ’saṃsparśajayonīsomānakārā’ Ms; mig gi ‘dus te reg pa las
byung ba’t shul bzhin yid la byed pa la B<sub>cat</sub>; ‘yeṣḥiṣṭaḥ, ‘yad gacchati’ T
<sup>1331</sup> tad asya pratyutpannaduhkhavipākaṃ bhavati, pariṇāmasukham] em. after B<sub>cat</sub> T; tad asya pratyutpannaṃ na
duhkhavipākaṃ bhavati pariṇāmasukham Ms; de n&/ da ṭar byung ba la rnam par smin pa sdug bsgal ba yin la
yongs su ’gyur bas lha dang mi’i bde bar skye zhiṅ B<sub>cat</sub> (*…parināma suḥkham…) saṃkhyā T
<sup>1332</sup> nirvāṇaparyasānaṃ [corr.; nirvāṇaparyasānaṃ] Ms
<sup>1333</sup> bhikṣuṣ ṛg.; bhikṣu Ms

<sup>1334</sup> na sprayati na manasikurute ] Ms; dga’ bar mi byed la yid la mi byed/ B<sub>cat</sub>; ‘yad gacchati’ T
<sup>1335</sup> ‘yad gacchati’ T (Ms and B<sub>cat</sub> om. 'nd ‘yad gacchati’ T)
<sup>1336</sup> nāyoniṣomanasikārenāvrti bhavati ] em. reg. after B<sub>cat</sub> T; na yonīsonasikārenāvrti bhavati Ms; tshul bzhin ma
yin pa yid la byed pa sgsbris pa ma yin zhiṅ B<sub>cat</sub>; ‘bhaumā’ T
<sup>1337</sup> ṣāḍbhūmivikārabhūtaṃ [em. after B<sub>cat</sub> T; saḍbhūmivikārabhūtaṃ Ms; sa drug pa’i rab tu dbye ba’i ngo bo B<sub>cat</sub>; ‘yad gacchati’ T

<sup>1338</sup> ṣāḍbhūmivikāram ākṛmati ] em.; saḍbhūmivikāram Jaṅkānaṭi Ms; sa drug pa’i rab tu dbye ba la ’jug go/ B<sub>cat</sub>; ‘yad gacchati’ T

<sup>1339</sup> udayavyaya ] em.; udayavyaya Ms
<sup>1340</sup> sa paśyati dharmānāṃ udayavyayaṃ, dharmānāṃ udayavyayaṃ jānāti. ] em./punct.; sa paśyati dharmānāṃ
udayavyayaṃ udayavyayaṃ jānāti Ms; de skyes nas ’gog par ’gyur ba’i lam ’phags pa’i lam yan λag
bṛgyad pa’i sgo rtags shing khong du chud pa’ichos skye ba dang ’jig pa mtong zhiṅ yang dag par thob nas rab tu
’bad do/ B<sub>cat</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 nirodhāgāminiratipadā—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 M.s.; parināmāḥ evaṃ banavière).

<sup>1341</sup> mārabandhanāni bhūyijhājīmāṇi dṛṣṭvā ] em. after B<sub>cat</sub> M; mārabandhanāni bhūyijhājīvāṇi dṛṣṭvā Ms; bdud kyi
’ching ba phal cher sba skong bar mtông nas B<sub>cat</sub> 魔宮隱蔽 T (*mārabhavanāni jhāmāṇi; om. dṛṣṭvā)
<sup>1342</sup> yakṣaṇāṃ [corr.; yakṣaṇāṃ Ms
cāturṣmārājaḥākahīkā<sup>[5]</sup> nāṃ [corr.; cāturṣmārājaḥākahīkā<sup>[5]</sup> nāṃ Ms

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cāturmahārajaśyāyikā api\textsuperscript{1343} tridaśaṇāṁ, tridaśā api yāmāṇāṁ, yāmā api tuṣiṭānām, tuṣītā api
nirmanaṇāṁ, nirmanaṇatāyāḥ pariṇimitaśāvavartīnāṁ, pariṇimitaśāvavartino\textsuperscript{1344}
brahmakāyikānāṁ abhinivedayānti yathā: “Jambūdvīpā\textsuperscript{1345} kulaputro... vistareṇa pūrvavado\textsuperscript{1346}
yāvad...aṣṭaṁmaḥ bhūmyantaram ārūḍho, nīṭargataḥ ca saḍbhūmayaḥ,\textsuperscript{1347} tāṁ cārūḍhah.\textsuperscript{1348}
(10.4) tatas ca śrutvā, paramahṛṣṭā brahmakāyikā devā hitvā dhīyānaskhāvihārāṁ, tāda bhūtaṁ
śrutvā, hrṣṭatarā bhavanti.

|| bhavanti cātra gāthāḥ ||

śubhānām aśubhānāṁ ca karmaṇāṁ phalaniścayaḥ ī
bhujaśaṃ svakṛtaṁ sarvaṁ\textsuperscript{1349} karmabaddhā hi dehinaḥ || (10.5.1)\textsuperscript{chii}

madhurādua\textsuperscript{1350} vipāke tu kāṭukāḥ kleśabhūmayaḥ ī
varjanīyā hi viṣavat sarvānarthakahāraḥ hi tāḥ || (10.5.2)\textsuperscript{chiv}

na kleśānām vaśaṅ gacched\textsuperscript{1351} ajñānasya ca gocaraṁ |\textsuperscript{1352}
jñānāvān ihaloke ca pare ca sukhām aśnute || (10.5.3)\textsuperscript{chv}

jñāna,\textsuperscript{7} vadhyaḥ\textsuperscript{1353} sadā kleśā agnivadhyāṁ yathā trṇam ī
tasmāj jñāṇaṁ \textsuperscript{1354} paraḥ brahma ratnārayavidārśakāṁ\textsuperscript{1355} || (10.5.4)\textsuperscript{chvi}
ye jñānagocararatā\textsuperscript{1356} te śānte vartmanī śhītāh \textsuperscript{1357}
klesoragais tu ye daṣṭās\textsuperscript{1358} te sarve vilayaṅ gatāḥ || (10.5.5)\textsuperscript{clxvii}

\textsuperscript{1343} cāturmahārajaśyāyikā api \textsuperscript{corr.}; cāturmahārajaśyāyikāpi Ms
\textsuperscript{1344} pariṇimitaśāvavartināṁ pariṇimitaśāvavartino \textsuperscript{reg.}; pariṇimitaśāvavartināṁ pariṇimitaśāvavartino

Ms
\textsuperscript{1345} jambūdvīpāt \textsuperscript{em.}; yambūdvīpāt* Ms
\textsuperscript{1346} kulaputro vistareṇa pūrvavado \textsuperscript{em.}; kulalaputro vistareṇo pūrvavato* Ms
\textsuperscript{1347} nīṭargataḥ ca saḍbhūmayaḥ \textsuperscript{em./reg.}; nīṭargataḥ ca saḍbhūmayo Ms; sa drug pa’i nang du lhag por zhugs pa B\textsubscript{cor};

\textsuperscript{1348} cārūḍhah \textsuperscript{reg.}; cārūḍha Ms
\textsuperscript{1349} svakṛtaṁ sarvaṁ \textsuperscript{B\textsubscript{cor} T}; sukṛtaṁ sarvaṁ Dhs\textsubscript{M}; sukṛtaṁ sarva Dhs\textsubscript{C}; bdag gis byas pa’i las kun gyi

\textsuperscript{B\textsubscript{cor}; 自作業 T}
\textsuperscript{1350} madhurādua \textsuperscript{Ms}; dang por dngar B\textsubscript{cor}; 初甜 T: We might emend the text here to madhurā ādau, in order to

prosper proper sandhi. However, it seems quite likely that what we might see as double sandhi here is original to

the verse.
\textsuperscript{1351} gacched \textsuperscript{reg.}; gacchet* Ms
\textsuperscript{1352} ajñānasya ca gocaraṁ \textsuperscript{em.}; jñānasya ca gocaraṁ* Ms; ye shes dbang du ’gro bya ste B\textsubscript{cor}; 屬於智界境 T: Both

B\textsubscript{cor} and T Agree with Ms here.
\textsuperscript{1353} vadhyaḥ \textsuperscript{corr.}; ’vadhyaḥ Ms
\textsuperscript{1354} tasmāj jñāṇaṁ \textsuperscript{reg.}; tasmāt* jñānaṁ Ms
\textsuperscript{1355} tasmāt jñānaṁ paraḥ brahma ratnārayavidārśakāṁ \textsuperscript{Ms}; tshangs pa dkon mchog gsum ston pa// ye shes me ice

mchog yin no/ B\textsubscript{cor}; There is no evidence for the word me ice 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 kleśāvṛtam jñānaṁ. Similarly, the final pāda

makes direct reference to the Buddha, a reference not explicit in Ms.
\textsuperscript{1356} jñānagocararatās \textsuperscript{corr.}; jñānagocararatā Ms
\textsuperscript{1357} te śānte vartmanī sthitāḥ \textsuperscript{em.}; teṣāṁ te vartmanī sthitāḥ Ms; de dag zhī ba’i lam la gnas B\textsubscript{cor}; 寂靜如牟尼 (*te

śāntās ca muniś tathā [?]): It is possible that there was some kind of confusion between the locative ending of

vartman, -mani, and the term muni.
parāparajñā ye dhīrāh sādhas tatvadārsinaḥ l
te yānti paramaṃ sthānaṃ jārāmaranaṇavarjitaṃ\textsuperscript{1359} || (10.5.6)\textsubscript{clxxi}

saṃsārābhīrata ye tu ramante kleśaśatrubhī l
nityabandhanabaddhās te bhramanti bhavasaṅkaṭe || (10.5.7)\textsubscript{clxx}

yasya nāryānikī buddhir\textsuperscript{1360} yasya caryā śivā\textsuperscript{1361} sadā l
tasya devanikā,[27b1] yasya brahmalo ko vidhiyyate || (10.5.8)\textsubscript{clxx}

yasya rāgādayo dvesyāḥ pūjyā buddhādayaḥ sadā l
sa nāśayati\textsuperscript{1362} saṃsāraṃ śūskendhanam ivānalaḥ\textsuperscript{1363} || (10.5.9)\textsubscript{clxxi}

yo na cittasya vaṣaṣgaś cittam yasyāṅuṇaṃ\textsuperscript{1364} sadā l
sa nirnāśayati kleśāms\textsuperscript{1365} tamāḥ sūryodaye\textsuperscript{1366} yathā || (10.5.10)\textsubscript{clxxii}

cittaśatrūḥ\textsuperscript{1367} param śatrū\textsuperscript{1368} na śatrū aparāḥ smṛtaḥ l
cittadagdhāḥ sadā satvāḥ\textsuperscript{1369} kāladagdhāḥ yathā nagāḥ || (10.5.11)\textsubscript{clxxiii}

yaś cittavaśaṃ āpanno bālo mūḍho ‘jitendriyaḥ l
tasya duḥkhaṣaṃmo nāstī\textsuperscript{1371} nirvāṇaṃ tasya dūrataḥ || (10.5.12)\textsubscript{clxxiv}

duḥtīṃ kham duḥkhavipākaṃ ca duḥkhahetum vijñanataḥ l
naśyanti\textsuperscript{1372} bandhanāḥ sarve kleśavṛṇdāḥ samantataḥ || (10.5.13)\textsubscript{clxxv}

ālokaṃnaṃ param jñānaṃ tamasāṃ moha ucyate l
tasmād ālokanirato yath sa paṇḍita ucyate || (10.5.14)\textsubscript{clxxvi}

\textsuperscript{1358} kleśoragaits tu ye daśtas | em.; kleśoragaits ta ye daśtas Ms; gang dag nyon mongs sbrul bsregs pa B\textsubscript{citr} (*kleśoragaits tu ye dādhdās; 若烦恼蛇督 T)
\textsuperscript{1359} *maranaṇavarjitaṃ | em.; jārāmaranaṇivarjitaṃ Ms; skye dang 'chi ba spangs pa yin B\textsubscript{citr}; 拨離生死處 T
\textsuperscript{1360} buddhir | reg.; buddhi Ms
\textsuperscript{1361} caryā śivā | em.; cayā śivā Ms; zhi spyo pa B\textsubscript{citr}; 寂靜行 T
\textsuperscript{1362} nāśayati | em.; nāgaya Ms: Compare \textit{ṣa} and \textit{ṣi} ga.; 'jig par byed B\textsubscript{citr}; 拨生死 T
\textsuperscript{1363} śūskendhanam ivānalaḥ | Ms; shing skam me yis bsregs pa ltar B\textsubscript{citr}; 如風吹乾草 T (*śuṣkatṛṇam ivānilaḥ)
\textsuperscript{1364} yasyāṅuṇaṃ | Ms (B\textsubscript{citr} T); tasyāṅuṇaṃ Dhs\textsubscript{s}; tasyāṅtāmaṃ Dhs\textsubscript{Ms}; de rjes sems 'gro ba B\textsubscript{citr}; 能使於心 T
\textsuperscript{1365} kleśāms | corr.; kleśāṃ[ṣ ta] Ms: This is a dittography of the following ta- of tamāḥ.; kleśān Dhs\textsubscript{LC}; kleśāna Dhs\textsubscript{Ms}
\textsuperscript{1366} sūryodaye | Ms Dhs\textsubscript{s}; sūryodayo Dhs\textsubscript{Ms}; mūna la snyi ma shar ba ltar B\textsubscript{citr}; 如日無闕 T
\textsuperscript{1367} cittaśatrūḥ | Ms; citraṃ śatrūḥ Dhs\textsubscript{Ms}; cittam śatrūḥ Dhs\textsubscript{LC}; sems ni dgra nang B\textsubscript{citr}; 心怨 T
\textsuperscript{1368} śatrū | reg. (Dhs\textsubscript{Ms};); śatrū Ms
\textsuperscript{1369} cittadagdhāḥ sadā satvāḥ | corr.; cittadagdhāḥ sadā satvā Ms
\textsuperscript{1370} kāladagdhāḥ yathā nagāḥ | Ms Dhs\textsubscript{Ms}; kāladagdhāḥ yathā jadāḥ Dhs\textsubscript{c}; rī ni dus su bsregs pa ltar B\textsubscript{citr}; 如放燒時樹 T: B\textsubscript{citr} and T differ as to their interpretation of the word nagāḥ. I find the interpretation of B\textsubscript{citr} more convincing, due to the reference to time.
\textsuperscript{1371} tasya duḥkhāsamo nāsti | em. after B\textsubscript{citr} T (Dhs\textsubscript{s}); tasya duḥkhāsamo nāsti Ms Dhs\textsubscript{Ms}; tena duḥkhe samo nāsti Dhs\textsubscript{c}; de yis dug bsgal zhi med cing B\textsubscript{citr}; 彼苦不寂靜 T (寂靜＝寂滅【末】【元】【明】【宮】)。
\textsuperscript{1372} naśyanti | reg.; naśyanti Ms
mohanam vivarjayed dhimana sarvanarthakaro hi yah  
yohohapaam ampannas tasya santir na vidyate \(10.5.15\)

samsprseta 1373 varaam vahnim samvased uragair varaam  
a na kesah saha samyuyied 1374 yadicche chreyam atmanaah \(10.5.16\)

amrtaanaam param jhanam sreyat\(1375\) nidhir uttamaah  
bandhnanaah ca paro bandhur 1376 dhananamaah dhanam uttamaah \(10.5.17\)

tasmaj jhanagninai 1378 nityam nirdahet kle saparvatan \(1379\)  
kle saparvatadagdhasya dukham padama 1380 avasthitam \(10.5.18\)

andhas tamsai 1381 majaante 1382 purusah mandamedhasah  
ye nodvijanti sansraard 1383 adharmaranapanajarat \(10.5.19\)

tesam hi saphalam janma yesam buddhir avaicitah \(1384\)  
te ca pujyah 1385 sadah saddhir yesam dharme sadah mati \(10.5.20\)

\(10.6\) iti sa bhiksur evam 4 [4] dharmadharmavidhijnah sadbhutva viharati. tasyaivam  
sunirmalacetah: “aneknah 1386 janmasatasahasraani 1387 shikharani sansraarparvatai 1388 vihriante  
vantibhavanai 1389 naasayanti, 1390 apunar bhavatiti.” naasayanti 1391 caasya kle saatravah, 1392 antike caasya  
havati nirvahaam.

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1373 samsprseta \(\text{em. to correct the meter};\) samsrseted Ms
1374 samyuyied \(\text{em. to correct the meter};\) samyuyjeta Ms
1375 nidhir uttamaah \(\text{Ms Dh}\text{MsLC};\) nidhir uttamaah Dhs; gter mchog yin B\text{em}; 第一安隱藏 T
1376 …bandhur \(\text{reg.};\) bandhnanaah ca paro bandhu Ms (B\text{em} T); bandhnanaah ca param bandhur Dhs\text{MsLC}; na jhnaac ca  
param bandhr Dhs; gney gyi nang na gnyen mchog ste B\text{em}; 哲為第一覀 T
1377 dhananamaah dhanam uttamaah \(\text{Ms Dh}\text{MsLC};\) Ms Dh\text{MsLC}; na jhnaad dhanam uttamaah Dhs; nor gyi nang na nor mchog  
go B\text{em}; 哲為第一覀 T
1378 tasmaj jhannagninai \(\text{reg.};\) tasmat\* jhannagninah Ms
1379 nirdahet kle saparvatan \(\text{em.};\) nirddaheta kle saparvat\*n Ms; nirdahet kle saparvataam Dhs\text{MsLC}; nyon mongs ri  
bsreg go B\text{em}; 破煩惱山 T
1380 sukham padama \(\text{Ms};\) sukhapadama Dhs\text{MsLC}
1381 andhas tamsai \(\text{em. after B\text{em} T};\) ambatamasi Ms; mun pa mun nang nag du B\text{em}; 如盲人闇處 T
1382 majaante \(\text{reg.};\) majamte Ms
1383 ye nodvijati sansraard \(\text{em./reg.};\) yo nodvijat sansraait Ms; ‘khor ba dag las ma rgal ba B\text{em}; 則不滅生死 T
1384 yesam buddhir avaicitah \(\text{corr.};\) yesam buddhir avaicitah Ms; tesam buddhir avaicitah Dhs\text{MsLC}; de dag blo yis  
gtse ba med B\text{em}; 不為心所訸 T
1385 pujyah \(\text{reg. (Dh}\text{MsLC});\) pujya Ms
1386 cetasaah: “aneknah \(\text{punct.};\) cetaso ’nekani Ms
1387 janmasatasahasraani \(\text{reg.};\) janmasatasahasraani Ms
1388 sansraarparvatad \(\text{reg.};\) sansraarparvatait Ms
1389 ‘bhavanti \(\text{em.};\) ‘bhavati Ms
1390 naasayanti \(\text{corr./reg.};\) naasasaynty Ms
1391 naasayanti \(\text{reg.};\) naasayanti Ms
1392 kle saatravah \(\text{reg.};\) kle saatravo Ms
pravivekyam katamat / sa ebhir dharmaj parikarmabhumim sodhayitvā viviktaṇi śayanāsanany 
adhyāvasaty aranyāni vrkṣamulāni śunyāgārāni parvatakandaragiriguhapalalapunjābh yakāśa-śmāśanavananaprabhāni prāntāni śayanāsanany / idam ucate pravivekyam // 
Cf. MN 65 at MN I 440: 
so vivittam senāsanam bhajati aranṇām rukkhamulānaṃ pabbatānaṃ kandaraṃ giriguhaṃ susanāṃ 
avanapattham abbhokasam pālalapujām.

ii 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 tweaking. The simplest and least invasive way to 
solve the problem, however, is to instead read: dve gaṇike: satyabrahmacaryah, 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 
imistaken for sa tya, as ye and tya are easily confused with one another. Another possibility is to read dve 
gaṇike maye: gbrahmacya, 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 
brahmacyasa is a conjectural attempt to construct a reasonable relation between the elements of the sentence.

On the eighteen manovyaabhicara-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 mgon pa ju 36a4-b4 ) (B′): 
“āṭṭhārasa manopavicārā veditabbā” ti. iti kho pan’ etam’ vuttaṃ. kiñ c’ etam’ paticca vuttaṃ? ‘cakkhunā 
rūpaṃ disvā, somanassatthānyaṃ rūpaṃ upavicarati, domanassatthānyaṃ rūpaṃ upavicarati, 
upakkhāṭthānyaṃ rūpaṃ upavicarati. sotena saddam sutvā … pe … ghānena gandham ghāyitvā … jivhāya 
rasaṃ sāyitvā … kāyena phoṭṭhabbaṃ phusitvā … manasā dhammaṃ viññāya, somanassatthānyaṃ 
dhammaṃ upavicarati, domanassatthānyaṃ dhammaṃ upavicarati, upakkhāṭthānyaṃ dhammaṃ 
upavicarati. iti cha somanassātpavicāra, cha domanassātpavicāra, cha upekkhātpavicāra, aṭṭhārasa 
manopavicārā veditabbā” ti. iti yaṃ taṃ vuttaṃ idam etam’ paticca vuttaṃ.

v sa sampratarkayati … kuśalākuśalavāyāktaṃ | The Chinese translation of this paragraph is puzzling. It reads: “His 
mind is able to be stillled. 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 birencinching 彼人初心，which 
(possibly 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 楞, 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 楞 as necessitated by the Chinese 
translator for the sake of style and rhythm.


VII. 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:

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 Dhammapada section of the Pāli Abhidhamma treatise, the Vibhaṅga (see endnote vii). There we find the term bhārīṇā, cognate with Sanskrit bāhīṇā, 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 bāhīṇa already mentioned, the adverbial term bahirdhā has been substituted for what was once probably some Middle Indian form of bāhīṇa, approximated by Pāli bāhīra. So, we might suggest the following progression: *bāhīṇa>bāhīra>bahirdhā (adv.)->bahirḍha (adj.). It is also possible that the original authors or compilers of the text correctly used bāhīṇa throughout, and that later scribal tradition wrongly corrected to bahirdhā, a very common adverbial form. Thus we might suggest the following alternative linguistic progression *bāhīṇa>bāhīra>bahirdhā (adj.), though this seems rather unlikely. In the text as it stands today there can be little doubt that the term bahirdhā 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 bahirdhā 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: teṣām rūparasagandhasparśadharmām bahīrdhānāyānā pariṇāyāni. Following instances such as this, my solution to the problem is to treat bahirdhā 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.

x. asphuṭaṃ asparaṇṭyātapatama | See Śīks, where these adjectives are used in the very same context as they are here in the Saddhus (Śīks 249): asphuṭaṃ asparaṇṭyāṃ tvamāṃsāśoṇiṇeta ("indistinct, not to be penetrated by skin, flesh and blood"); asphuṭaṃ asparaṇṭyāṃ rūpaṇatena apalīguḍham ("indistinct, not to be penetrated by or connected to materiality"). Also cf. Śbh I 243-245, where these adjectives are used to describe the stillness of the body with respect to the dhīyanas. For example, describing the first dhīyaṇa, the text reads: nāṣya kṁcīvat sarvathā kayaḍ asphuṭaṃ bhavaty asparaṇṭyāṃ yaduta vivekājaṃ prītiṣukhena ("In no way is any part of his body not filled, not to be pervaded, by rapture and bliss born of seclusion").

xii. Here it is important to note the fact that T reads 讚界 (*vīṇānadhātu) in place of manodhātu in Ms and B. This may present a more archaic version of the text, a bit more in line with the canonical sūtras. 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.

xiii. It seems that the attitude/doctrine expressed here 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 Abhidhammaśāstra section of the the Pāli Vibhaṅga. See Vibh 88-90. The Vibhaṅga’s description of the vīṇānadhātu has more in common with the Saddhus than does the definition found in the sūtras, in which the vīṇānadhātu is described simply as vīṇāna, and is explained as that which cognizes feelings/sensations (vedānā).


xv. I have not identified the second half of this verse in DhsL or DhsC.

xvi. Saddhus II §2.10.2=DhsL 30.20

xvii. Cf. Śrībh J 1, p. 270-272:

kathāṃ prajño bhavati l dvidhā smṛṭibuddhisampanno bhavati l adhandhe[nridhyah], amudhendhiyaḥ, anedakāḥ, pratibalaḥ, sūbhāṣitadurbhāṣātām dharmanāṃ arthāmajñātum iti l sahayāyāḥ buddhyā sanmanvāgato bhavati l prītyogikayāpi buddhyā sanmanvāgato bhavati l evaṃ prajño bhavati l

xviii. Saddhus II §2.10.3=DhsL 30.21

xix. Saddhus II §2.10.4= DhsL 30.22: This verse is a ma-vipulā.

xx. Saddhus II §2.10.5= DhsL 30.23

xxi. Saddhus II §2.10.6= DhsL 30.24: This verse is a na-vipulā.

xxii. Saddhus II §2.10.7= DhsL 30.25
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 saumanasya 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 Dhātuvibhanga-sutta has the list of five vedānā (sukhā, dukkha, adukkhasukhā), as opposed to the list of five found here, and consistently employs the verb vijānāti.

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 kim, 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 adukkhasukhā. In the context of Sarvāstivādin scholasticism, this would be impossible. See Akbh VI.3, pp. 328-329.

The awkward nature of B on 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 *duḥkha-pratyayā l evam upeksā-pratyayām... B on suggests we read *duḥkha eva l evam upeksā-pratyayām... 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 upeksa, and understands its conditioned nature, can one truly experience pain and pleasure without reacting to them. Thus, the state of being equanimous (upeksakah), mindful (smṛtiam) and constantly cognizant (samprajñakah) 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.

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 vedana-s as opposed to five vedana-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.

B on: The translation of the verb upasamhareyam (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 upasamhareyam.

It is tempting here to emend the text to tadupādānāt based on the parallel below, and the reading tadupādānā in the Pāli Dhātuvibhanga-sutta. In fact, to my mind tadupādānāt seems desirable. From the perspective of the Sanskrit syntax, however, tadupādātā 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.
xiix yatrākāṃsate 'pibandhanavikṛtau [ em.; yatra nākāṃsate 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: yassa yassā ca pilandhanavikatīyā ākāṅkhi... It is feasible that the nāpi of Ms is in fact a hold-over from an earlier prototype.

xii With respect to the list of ornaments, there are apparent differences between Ms and the Chinese translation. Ms and B are generally parallel.

xixi 則於彼處心不喜樂。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

Compare MN and VS. Ms 640-645 on the the stage of bhaṅgānupassanāṇānāṁ, which eventually leads to bhayatupāṭhānānāṁ (B):

'tass’ evaṃ sallakkhetvā punappuṇāṁ “aniccāṃ dukkham anattā” ti rūpārūpapadhamme tulayato tirayato taṃ fānaṃ tikkaṃ hutva vahati, saṅkhārā lāhuṁ upaṭṭhahanti, ūṇe tikkhe vahante saṅkhāresu lāhuṁ upaṭṭhahantesu uppādaṁ vā ṭhīṭhaṁ vā pavattam vā nimittam vā na sampāṇaṁti. khayavyabhedanirodhe yeva sati santiṭhāti. tassa “evaṃ upajjiviya evaṃ nāma saṅkhāragataṁ nirujjhati” ti passato etasmīṁ ūṇe bhaṅgānupassanāṁ nāma vipassanāṇānāṁ uppajjati. yaṁ sandhīya vuttaṁ…

tass’ evaṁ sabbāsāṅkhrānāṁ khayavyabhedanirodhāhāraṁnaṁ bhaṅgānupassaṁnaṁ āsevatassa bhāventassā bahullkaronntassā sabbabhavayogitaḥḥitiṣṭattāvāsesu pabhedaka saṅkhārā sukhena jīvitaṁkassāṁ bhūrakuparissasaṁ sāhāyagṛhaladicaḥcatachachyayakharakhasacandagongacandakukkuraṁ pabhinnanadacandatathāthgāhāraṁvā vā sanvisānuṣarnarapa-bhāmijitāṅgaraṅkañādaiko vīya mahābhāyam hutva upaṭṭhahanti.

xvii vedanākṣayavāyavānopāsinaḥ ] See endnote xxi.

xiv Compare MN 111, the Anupadassata, where we find the recurring phrase: “evaṃ kira `me dhammā ahutvā saṁbhonti, hutvā paṭīventi” 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 Majjhimakīya 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 Anupadassata, see Griffiths 1983 (p. 58) and Sujato, A History of Mindfulness (p. 193). The use here in the Saddhūs of phrases that parallel the Anupadassata of the Pāli tradition complicates Sujato’s claim that the conceptions of discernment found in the Anupadassata 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 Śrībh. J' II. p. 94:

sa evaṃ pratītyasamutpāde kṛtaparicayo “ya ete saṁskārah pratiyassamutpānapaṇa anityā eta” ity avatārati / “anityatvā abhūtvā ca bhavantī bhūtvā pratītyasamutpāchchā / punar ete ‘bhūtvā bhavantī bhūtvā ca pratītyasamutpāchchā te jātīdharmanāṁ, jārādharmanāṁ, vyāḍīdharmanāṁ, maraṇadharmānāṁ / ye jātījāvāyādhamarānadharmānas te duḥkhāh, ye duḥkhās te ‘nātmanāḥ, asvatantrāḥ, svāmivirahitāḥ” / evaṃ soṇītyaduḥkhaśūnyānāmākārāraya duḥkhāsayaṁ avatīrṇo bhavati / tasyāvaṁ bhavati / “ya kācid esāṁ saṁskārānāṁ abhinirvīrṭti duḥkhabhiḥti ṛgabhūṭa gaṇḍabhiḥti sarvāsau ṛṣṭyapratyayā / yat punar asyā duḥkhajānīkāyaṁ ṛṣṭyā aśeṣapraḥāṇam etat chāṃṣam etat pranītam evaṃ ca me jānata evaṃ bhulavahīrinas ṛṣṭyā aśeṣapraḥāṇam bhavīṣyatī’’ti / evaṁ hi samudayaṁ satyaṁ nirodhasayaṁ avatīrṇo bhavati / sa tadbhulavahīrinah yadā satyaṁ abhisamāgacchati / ayām avacchāyate satyāvātāparicayaḥ / tasyāvaṁ samāyaṁ kṛtaparicayaṣya dasānīpaprāhātavaṣyāṃ klesaṇa prahīṇaṁ bhavānīpaprāhātāvya avāśiṣṭa bhavanti //

Śrībh. J' II. p. 114:

tatra katamaḥ pratītyasamutpādah, katamaḥ pratītyasamutpādaṃkauṣalyam / āha / avidyāpārāyāḥ saṁskārah, saṁskārapratyayāvām vijnānam, vijnānapratyayāvām nāmaṛṇam / viṣteṣaṇā yāvat / evaṃ asya kevalasya mahato duḥkhakhandhasya samudaya bhavati / ayām avacchāyate pratītyasamutpādah /

yat punar dharmā eva dharmān abhispandayanti dharmā eva dharmān parispandayantī / saṁskārā eva dharmānāṁ āhārakāh, te ca hetusamutpattavāt pratiyassamutpattavād abhūtvā bhavantī bhūtvā ca
pratīvīgacchanti / tasmād anītyā etsaṃskārāṁ / ye punar anītyās te jātiddharmāno jārādhammāno
vyādhidharmāno maraṇadharmānāḥ sākṣaripadevadukhadaurmanasyopāyāsadhammānāḥ / te jārādharmavitvād
yāvad upāyāsadhammātvād dukkhaḥ / ye vā punar dukkhaḥ, avasatatrāṇā, durbālās ta anātmāna iti / yad ebhir
ākāraṁ pratīvyasaṃutpannesu dharmesu anītyājñānam, duḥkhajñānam, nairātmyajñānam / idam ucyate
pratīvyasaṃutpādakauṣāyam //

CBETA, T02, no. 99, p. 92, c12-26:

「如是我聞。一時。佛住拘留搜調波多諸園。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。是時世尊告諸比丘。如是眼不實而生。牛已盡滅。有業報而無作者。此
除滅已。異異相續。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。若眼起時起。則亦不見處。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。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。不可計。如是苦除此因緣。」

Akkh V 27, p. 299.13-16 (This passages is cited in a discussion of whether past and future dharmas exist. See also
Pāśādīka 1989, p. 98.):

ithaṁ caitad evaṁ yat paramārthaśānyatāyāṁ uktam bhagavatā: "caksur utpadyāmānam na kutaścid
āgacchati, niruddhayaṁnam na vācita samācayam gacchati / iti hi bhiksavaś caksur abhūtvā bhavati, bhūtvā
cā pratīvīgacchanti" iti /

Mil 51-52(B):

3. koṭipaññāyana-paṇḍho
rāja āha: 'bhaṁte nāgasana, yaṁ panetaṁ brūśi 'purimā koṭi na paññāyati' ti, katamā ca sā purimā koṭi' ti?
yo kho, mahāraja, atīto addhā, esā purimā koṭi' ti.
bhaṁte nāgasana, yaṁ panetaṁ brūśi 'purimā koṭi na paññāyati' ti, kiṁ pana, bhante, sabbā pi purimā koṭi
na paññāyati' ti?
kāci, mahāraja, paññāyati, kāci na paññāyati' ti.
katamā, bhante, paññāyati, katamā na paññāyati' ti?
itō pubbe, mahāraja, sabbena sabbāna sabbathā sabbānāvijja nāhoṭi esā purimā koṭi na paññāyati, yam
abhūtvā sambhoti, bhūtvā pratīvīgacchanti, esā purimā koṭi paññāyati' ti.
bhaṁte nāgasana, yam abhūtvā sambhoti, bhūtvā pratīvīgacchanti, nanu tāṁ ubhāto chinnaṁ atthaṁ gacchati'
ti?
yādi, mahāraja, ubhāto chinnaṁ atthaṁ gacchati, ubhāto chinnaṁ sakkā vādhitetu' ti?
"āna, 'sā pi sakkā vādhihetu' ti, nāhaṁ, bhante, etam pucchāni koṭito sakkā vādhihetu' ti?
"āna sakkā vādhitetu' ti, 'opammano karohi' ti.
thero tassa rukkhumānam akāsī: "khandhā ca kevalassa dukkhhakhandhassā bījānti" ti.
kallo 'si, bhante nāgasanā' ti.
koṭipaññāyanapāṇi tatiyo.

It-a I 179-180 (cf. Śrībh above) (B):

'bhuṭṭan' ti khandhapācaṇaṁ. taṁ hi paccayasambhūtaṁ paramatthato vijjamāṇattā ca 'bhuṭṭon' ti
vuccati. tenāha 'bhūttam idaṁ, bhikkhave, samanupassatā' ti, bhūttado
aviparīttaśabāvato salakkhānaṇā sāmaññalakkhānato ca passati. īdāṁ hi khandhapācaṇaṁ
nāmarūpamattaṁ. tattha 'ime phathvādayo dhammā rūpaṁ, ime phassādayo dhammā nāmaṁ,
imāni nesaṁ lakkhānādanti, ime nesaṁ avijjadayo paccayā' ti evam
sapaccayasamārūpapaddassanavasena ceva, "sābbe pi me dhammā abhūtvā sambhoti, bhūtvā
patiṣer, tasmā aniccā, aniccatā dūkṣhā, dukkhātā anattā" ti evam
aniccānupassanādīvasena ca passati ti attho. ettavātta jaranavipassenāpapiyosanā
vipassenābhūti dassitā. 'nibbidāya' ti bhūttasahkhātassa tebhūmakadhammañjātassa
nibbindanattāya, etena balavipassanām dasseti. 'virāgāya' ti virāgathāṁ virajjanattham, inimā
maggam dasseti. 'nirodhāya' ti nirojjanattham, inimā pi maggam eva dasseti. 'nirodhāya' ti

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The list of sanjójanas-s is much shorter in the Chinese text. 愛結・障礙結・無明結・見結・生結・慢結…

(*anunayasamyojanam prathigahasamyojanam avidyasaamyojanam dretchupamyojanam bhavaragasamyojanam (?) mánasamyojanam. This list seems to lack the 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 (思量結疑結名結結; *parâmarśasamyojanam vicikitsāsamyojanam śrāsamyojanam mātsaryasaamyojanam) can be found embedded in the following paragraph on the anuṣayas. 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 samyojanas was emended by a later scribe who, however, did not notice the presence of the last two samyojanas interpolated among the list of anuṣayas.

On the canonical lists of seven saññojanāni and anuṣaya, see DN 33 at DN III 254:

“satta anusaya: kāmarāgaṇusayo, patīghaṇusayo, diṭṭhaṇusayo, vicicchāṇusayo, mānāṇusayo, bhavarāgaṇusayo, avijñāṇusayo.

“satta saññojanāni: anunayasāññojanam, prāthigaṇhasāññojanam, diṭṭhisāññojanam, vicicchāsāññojanam, mānaṇasāññojanam, bhavarāgasāññojanam, avijñāsāññojanam.”

See also Yobh, p. 161:

klesānāṃ prabheda kathama... syat sadvidho rāgāḥ pratiggo māno ṭidyā ḍṛṣṭir vicikīṣita ca ll syat saptaviḍhāḥ kāma ṭūṣasiyāḥ pratiggaṇusayo bhavaraṇaṇusayo mānāṇusayo ṭidyāṇusayo drṣṭyaṇuṣaṇuṣaṇyāḥ vicikitsaṇusyaṣaḥ ca ll syat aṣṭavidho rāgāḥ pratiggo māno ṭidyā vicicchā ḍṛṣṭr dvau ca parāmaśrau ll syat navaniḥ ca nava samyojanāni l anunayasamyojanam prathigahasamyojanam mānasamyojanam avidyasaamyojanam drṣṭyaṃsaamyojanam parāmaśraṃsaamyojanam vicikitsāsamyojanam śṛṣṭyaṃsaamyojanam ca ll syat daśavidhaḥ satkayaḍaśti antagrahadaśti mithyāḍityaṃsaṃrāśaḥ śilaparaṃsaro rāgāḥ pratiggo māno ṭidyā vicikīṣa ca ll

See also Akkh V.41, p. 309:

tatra nava samyojanāni anunayapratighamānaḥvidyāḍṛśiṃpaśarṃsavićikitṣasyāmāṭsaryasaṃyojanāni l tarāṇaṃsaamyojanāṃ tairādhuṭukā ṭāgāḥ l evam anāṇāḥ yathāṃsabhavan yojīnā l drṣṭyaṃsaamyojanaṃ tisro drṣṭyaḥ l parāmaśraparāṃsaroṃsaṃyojanaṃ dvē ḍṛṣṭr l ata evocate syat drṣṭyaṃsaṃprayukteṣu dharmesv anunayasamyojanena samyukto na drṣṭyaṃsaṃyojanena ca ca tatra drṣṭyaṃsaṃyojanaṃ naṃṣatīyātī l āḥa syat samudayaṭījāne utpanne niruddhajñānena ‘nupanu nirodhāmagārdarasaprahaṭṭayevye drṣṭisfavaṭataparāmaśraṃsapravukteṣu dharmesv l teṣv anunayasamyojanena samyukta tadālambanena drṣṭyaṃsaṃyojenaṃsamyukteṣvah

sarvatraṣavya praṅaṭvād asarvatarṣaṣya ca tadālambanasaṃpravyogino drṣṭyaṃsaṃyojanasyāḥbhāvāt l drṣṭyaṃsaṃyojanasyāḥbhāvāt l

See also Paṭis I 143, where we find a list of nine saññojana-s that are not considered to be views (thus excluding sakkāyaditthi and śilabbataparāmāsa) (B’):

vä patipassaddhinirodhena sādhisā m anupādesanībbānaṃ dasseti. ‘evaṃ kho, bhikkhave, cakkhumanto passantī ti evaṃ paññācakkhumanto sapubbabhaṅgena maggaṃpaññācakkhunā
catusaccadhammaṃ passanti.
The Chinese translator, on the other hand, takes the meditator as the subject of the sentence. The Tibetan reads the present in the Ms. Further, the Chinese translator(s) read(s) corresponding with the Tibetan word as a single long syllable. The second possibility would render a sixth case relation between 'kanikā and hetupratyaya, a reading that makes the sentence somewhat awkward. B seems to support the latter option, while T seems to support the former option.

This verse has not been identified in Dhs.

This verse reads as a bha-vipulā in pāda a, and as a na-vipulā in pāda c.

It seems likely that the term pañcamana 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 (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 'tattvadarśinān. None of the three texts agree here.

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.
ko "yam śrotavēdanāṁ 'vedaneyam' iti | It is most likely that Ms did not have such a reading, based on what I can make out of the aksaras. 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 謝覺此受 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.

Cf. SN 5.10 at SN I 135:

“kim nu 'satto' ti paccesi, māra diṭṭhīgatāna nu te l
suddhassāntākahapūrṇo 'yam, na yidha sattupalabhoti l
"yathā hi angasambhārā, hoti sādho 'ratho' iti l
evaṃ khandhesa santesu, hoti 'satto' ti sammuti ya
“dukkha eva hi sambhoti, dukkham tiṭṭhī vetti ca l
nāṇātra dukkha sambhoti, nāṇāṁ dukkha nirujjhati”" ti l

Akṣh. IX. p. 466 (Pāśādika 1989, p. 125):
manyase kim nu sattveti Māra drśīgatama hi te l
śūnyāh saṃskārapūrṇo 'yam na hi satto 'tra vidyate l
yathaiva hy angasambhārāsamjñāṇa ratha iti smṛtā l
evaṃ skandhān upādāya saṃvṛtya sattva ucyate l

CBETA, T02, no. 99, p. 327, b7-15:

「汝謂有眾生 此則惡魔見」
唯有空陰頻 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 住亦即苦生
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 論有眾生想」
假空以聚會 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 減諸無明闇
建難於寂滅 安住於無漏
以是故當知 波旬堕負處」

śad vedaṇākāyān | I suggest this emendation after B and based on a number of passages, found in various texts.


śat vedaṇākāyaḥ saṃjñāsahāyo 'yam śuklaśharmavivaktaçārī saṃcintayant, hitāhitavivaktaçārī, saṃjñāyāh saṃjñī syāt?" | This sentence might be parsed differently. My understanding of T, for instance, suggests that perhaps we should punctuate thus: "*kataro bhūmyantaraḥ samjñāsahāyo 'yam śuklaśharmavivaktaçārī?*" saṃcintayant, hitāhitavivaktaçārī, saṃjñāyāh saṃjñī syāt. The Tibetan translation, on the other hand, suggests a different reading: "*kataro bhūmyantaraḥ samjñāsahāyo*" ayaṃ śuklaśharmavivaktaçārī saṃcintayant, hitāhitavivaktaçārī saṃjñāyāh saṃjñī syāt. In relation to the following descriptions of the realms, see Yobh, p. 79:

tatra narakeṣu yadbhūyasā sattvāḥ kāraṇāduḥkhaṃ pratisamvedayanti tiyakṣv anyonyabhakṣanaduḥkhaṃ l preteṣu kṣuptipāsāduḥkhaṃ l manuṣyeṣu paryesīvyanaduḥkhaṃ l deveṣu cyavanapatanaduḥkhaṃ pratisamvedayanti l

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**Cf. Mil 302 (B):** ...papāta, mahārajā, pāntyāṁ alabhamāno parisukkhabadayo vijamāne pi uttarāṁ āyuṣmīṁ akāle maratī...

"nururika" | Ms: Based on classical sandhi rules, one would expect "nurv-rksa"; dṛḍ mo dang B🚧: है T

Here, we do not find any reference to the tenth aspect of materiality listed above, maṇjaśṭha.

abhadhvā | In classical Sanskrit one would expect abhavdhya.

tadālambanā (?) tatpratayā (’”) Ms | This mark between the two words might be an indicator of where the simile is missing in Ms, but extant in B∈ T, ought to come. In any case, it most certainly suggests that we should assume that there is a problem with the text here.

Found in the bottom margin of Ms 19b:

yathā tena mama kṛtaṁ sukṛtaṁ anena mama kṛtaṁ duḥkaram pūrvavat _ samjñāyāṁ samjñāpayati yadi samjñā na syātt _ smṛṭir api na syātt _ sā hi smṛṭih samjñāya nibaddhā, tadālambanā tatpratayā tannidānā taddhetukā evam eva me smṛṭih samjñādhi sa paṅcamaṁ bhūmyantaramā ṛḥothy sa bhikṣuḥ samjñāsparśāṁ nāmā samāṃsatayayati ||

**Cf. MN 44 at MN I p. 303:**

sukhā kho, āvusō Visākha, vedanā tītisukkhā viparīṇāmadukkhā, dukkha vedenā ṭhitidukkhā viparīṇāmasukkhā, adukkhamsukkhā vedenā rāgaṇasukkhā aṇānadamukkhā ti.

Saddhūṣu II §5.1.21.1=Dhs c 30.54=Dhs L 30.56
Saddhūṣu II §5.1.21.2=Dhs c 30.55=Dhs L 30.57
Saddhūṣu II §5.1.21.3=Dhs c 30.56(ab)-57=Dhs L 30.58(ab)-59 | This verse is a ma-vipulā.
Saddhūṣu II §5.1.21.4=Dhs c 30.58=Dhs L 30.60
Saddhūṣu II §5.1.21.5=Dhs c 30.59=Dhs L 30.61 | This verse is a na-vipulā.
Saddhūṣu II §5.1.21.6=Dhs c 30.60=Dhs L 30.62
Saddhūṣu II §5.1.21.7=Dhs c 30.61=Dhs L 30.63 | This verse is a na-vipulā.
Saddhūṣu II §5.1.21.8=Dhs c 30.63(ab)=Dhs L 30.64
Saddhūṣu II §5.1.21.9=Dhs c 30.62 (d)-30.63 (bc)=Dhs L 30.65
Saddhūṣu II §5.1.21.10=Dhs c 30.63 (cd)-30.64 (ab)=Dhs L 30.66
Saddhūṣu II §5.1.21.11=Dhs c 30.64 (cd)-30.65 (ab)=Dhs L 30.67
Saddhūṣu II §5.1.21.12=Dhs c 30.177=Dhs L 30.185
Saddhūṣu II §5.1.21.13=Dhs c 30.178=Dhs L 30.186
Saddhūṣu II §5.1.21.14=Dhs c 30.181=Dhs L 30.189 | This verse is a na-vipulā.
Saddhūṣu II §5.1.21.15=Dhs c 30.179=Dhs L 30.187
Saddhūṣu II §5.1.21.16=Dhs c 30.180=Dhs L 30.188

**Patarāgātra** | Grammatically, one would expect: vitarāgā atra. However, this would create an unmetrical pāda.

*Cf. Dhp 7.99 at Dhp 28:

- ramanīyāni araṇānī, yathā na rataj jano |
- vitarāgā ramissanti, na te kāmaṃ bete

**Uv 29.21:**

- ramanīyāni araṇānī, yathā na rataj jano |
- vitarāgā ramissanti, na te kāmaṃ bete

*Cf. Dhp 7.99 at Dhp 28:

- ramanīyāni araṇānī, yathā na rataj jano |
- vitarāgā ramissanti, na te kāmaṃ bete
Another suggestion, made by Demoto Mitsuyo, is to emend the text in the following way: tatstha nyasam ca puṣṇanti viṇṭasai te samagathā. 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: “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.

cvi Saddhū II §5.1.21.19= Dhs. 30.66=Dhs. 30.70

cvi 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.

cvi Tatra yā vedanātā sā vindati. yā cetanātā sā cetayati. tatra yā samjñātā sā samjñānāti. | The fact that the general order of the items is switched around here is puzzling. This is perhaps to deal with the fact that samjñā, 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{sā}ḥ praṇītya, rūpāṇa cātpadyate | cakṣuvṛjavijñānām | trayāṇām sannipātat sparśaḥ | sparśasahāja vedaṇāsamaṭhyatā bhavati | viṇṭanāṃ spṛśattī sparasam vettiti | vedanā samaṭhyatā(1)parāśaṃ | sā māyā yathā: ‘dharmam idam rūpaṃ, ’hrasvam’ priyaṃ’ apiyam’ ‘sannidrāsanaṃ’ ‘sparśatī’ | maṃcetayatītī cetanā | punar viṇṭanātī tadekālaṃbanapravṛttī ēte dharmam upadantī | anyonya(96b3)lakṣaṇaṃ anyonyasvabhāvā.

Cf. SN 22.79 at SN III 87 and SĀ 46 at T II 11c4.

cvii ekādāsaprākāram | 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, dṛgha, priya, apiyā, saṃnītā, saṃpratīga, anidaśāraṇa, apiyata). However, above at §5.1.3 we find a different list (dṛghaḥ hrasvaḥ catuṛsaraṃ maṇḍalaṃ trikoṇaṃ nilan pitaṃ lohitāvadatmānāṣṭaṃ). It is also possible that the eleven forms of materiality (ekādāsaprākāram rūpaṃ) refer to the ten mental sense spheres in addition to aviṇṭātītī. 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.

cviitarka’ | This list of eleven dharma-s is peculiar, and does not correspond to the traditional lists of daśamahābhāvamāḥ dharmāḥ. The traditional list is: 1. vedanā, 2. samjñā, 3. cetanā, 4. sparśa, 5. maṇaskāra, 6. chanda, 7. adhimoksa, 8. smṛti, 9. samādhī and 10. prajñā. This list can be found in the Saddhū itself at Ms 96b3 and Ms 218ā.5. 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.

cviii Compare Ms 96b3: yathā śūryarāṣṭraya e\’ kanipātā athavānyasvabhāvā, tathānyasvabhāvam viṇṭanām yāvad anyaś cetanāyāt.

cviii kiṃ śucin, kiṃ niyaṃ, kiṃ sukham asti | Compare Ms 96b5-6 (D ya 303a3-4; T XVII 99a9-11): yad etad rūpaṃ priyāpriyāṃ vyākṣtāṃ bhūtam parikalpyate: “kiṃ atra sāram asti kiṃ śucin kiṃ niyām kiṃ (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. bhūtam; reads *kiṃ anityam 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。何者為常。何者為可貪。(om. bhūtam).

cvi Śrībh J' I, p. 236; sat cetanākāyah saṃskārakhandhāḥ.

cvi *adhātyātmikaḥ sparālaṅkaṇaḥ sparāḥ sparāśaṃjñālakṣaṇaḥ samjñāḥ. samjñāsām cetanākāyaḥ 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:

*adhātyātmikaḥ sparālaṅkaṇaḥ sparāḥ. saṃjñālakṣaṇaḥ samjñā. saṃcetanālakṣaṇaḥ cetanā.

cvi i Sp 4 i (B’ 359):

11. …āhananaparīyāhananaranaso ti ādito, abhimukham v hanaṇam āhananam. parito parivattitvā vā āhananam parīyāhananam. "rūpaṃ rūpaṃ, pathavi pathavi" ti ākojentassa viya pavatti āhananam pariyāhananam ti ca veditabbaṃ. yasmiḥ hi ārammane cittaṃ abhiniropeti, taṃ tassa gahayogyoṃ karonto
vitätako ākōṇento viya hoti. yadi evam nāgasenattherena “ākōtanalakkhaṇo vitakko. yathā, mahārāja, bherī ākōtiṭā atha pacchā anuravatianussaddayati, evameva kho, mahārāja, yathā ākōtāṇa, evam vitakko dāṭṭhabbo. atha pacchā anurāvanā anusaddanā, evam vīcāro dāṭṭhabbo” ti. ākōtanalakkhaṇatā vitakkassā kasmā vuttā? nāyam virodhā. therena hi kiccasamissitaṃ katvā lakkhaṇanām vuttām, dhammānāhi hi sabbhavavinimuttā kāci kiriya nāma nathhi tathā gahetabhākāro ca, bodhaneyyajananuṇurodhena pana paramatthato ekībhāvo pi sabbhavadhanno pariyyāvaevanehi viya samāropitāryāpi bahūhi pakārehī pakāsyāti, evaṁ hi so sūṭṭhu pakāsito hoti.

cxv Paryaṇvīkuraṇe] This form is strange. One would expect paryaṇvīmaṇe if it were derived from the root \( \sqrt{\text{प्रय}} \), to consume or eat or if it is derived from \( \sqrt{\text{तत्स}} \), to ward off or obstruct. The translators of B and T seem to have interpreted this verb in different ways: phyogs par byed cing mgon du byed pa yin no: ‘to turn towards and realize’; विद्यावत्तां। तृप्त दृष्ट।

Ex: punar api sa bhikṣuḥ kathan dharmāyatanaṃ dvividham vibhajati, rūpaḥ cārtuṣpaḥ 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 Sr Bh F I, p. 236: rūpam ucyate daśa rūtyā niyātāni yac ca dharmāyatana paryāyapanaṃ rūpam sa ca rūpaskandhaḥ.

cxiv Cf. Śīkṣa, p. 239 and Prapr. p. 108:

mudpāt prātimudra dṛṣṭyate mudrasamkrānti na copalabhya l

na ca tatra na caiva sānyato evam samāskāra ‘nucchedaśāśvatāḥ’ ll

cxiv visādṛśāṃ sarvēṣāṃ visādṛṣāṃ upalabhya l evaṃ visādraśi visādṛṣāṃ upatyade l prathamāḥ kothi ] Ms; bhīhīn du mi ‘dra ba da dag thams cad las mi ‘dra ba ‘byung ste/ de ltar mi ‘dra ba la mi ‘dra ba ‘byung ba mi mtha’ dang po yin no/ T; not related to the root nyāṇa. This verse is a core verse for the production of an act of consciousness is intended to be expressed as more complex than simple one to one cause and effect.

cxv Padyathārāṇībhya ] Ms: One would prefer the dual arañhībhāṃ here.

cxvii Saddhasu II §5.2.12.1=Dhs 30.69=Dhs 30.72; This verse is a bha-vipulā.

cxviii Saddhasu II §5.2.12.2=Dhs 30.70=Dhs 30.73; This verse is a na-vipulā.

This verse is a na-vipulā.

cxvii 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 yoniṇās, which generally means ‘wisely’ or ‘correctly’ in Buddhist texts. Lin Li-kouang (Dhs.) emends to yonīśa (Middle Indic sandhi?) and translates ‘complètement.’ I understand the term in its more basic meaning, as ‘origin’ or ‘source.’

cxvii Saddhasu II §5.2.12.3=Dhs 30.71=Dhs 30.74

cxvii Saddhasu II §5.2.12.4=Dhs 30.72=Dhs 30.75

cxvii Saddhasu II §5.2.12.5=Dhs 30.73=Dhs 30.76; This verse is a na-vipulā.

cxvii Saddhasu II §5.2.12.6=Dhs 30.74=Dhs 30.77

This verse is a na-vipulā.

cxvii Saddhasu II §5.2.12.7=Dhs 30.75=Dhs 30.78; This verse is a bha-vipulā.

cxvii Saddhasu II §5.2.12.8=Dhs 30.76=Dhs 30.79; This verse is a na-vipulā.

This verse is a na-vipulā.

cxvii Saddhasu II §5.2.12.9=Dhs 30.77=Dhs 30.80; This verse is a na-vipulā.

cxvii Saddhasu II §5.2.12.10=Dhs 30.78=Dhs 30.81

cxvii Saddhasu II §5.2.12.11=Dhs 30.79=Dhs 30.82

cxvii Saddhasu II §5.2.12.12=Dhs 30.80=Dhs 30.83; This verse is a na-vipulā.

cxvii Saddhasu II §5.2.12.13=Dhs 30.81=Dhs 30.84; This verse is a na-vipulā.

This verse is a na-vipulā.

cxvii Saddhasu II §5.2.12.14=Dhs 30.82=Dhs 30.85

cxvii Saddhasu II §5.2.12.15=Dhs 30.83=Dhs 30.86; This verse is a na-vipulā.

This verse is a na-vipulā.

cxvii Saddhasu II §5.2.12.16=Dhs 30.84=Dhs 30.87

cxvii Saddhasu II §5.2.12.17=Dhs 30.85=Dhs 30.88

cv Saddhasu II §5.2.12.18=Dhs 30.86=Dhs 30.89

cxi Saddhasu II §5.2.12.19=Dhs 30.87=Dhs 30.90; This verse is a bha-vipulā.

cxii Saddhasu II §5.2.12.20=Dhs 30.87=Dhs 30.91

cxii Saddhasu II §5.2.12.21=Dhs 30.88=Dhs 30.92

cxiii Saddhasu II §5.2.12.22=Dhs 30.89=Dhs 30.93; This verse is a na-vipulā.

cxiv Saddhasu II §5.2.12.23=Dhs 30.90=Dhs 30.94
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// Bₜᵣ: 亦復如是羅漢比丘決定受業, 量如須彌。 彼阿羅漢, 若人涅槃, 若未涅槃, 此業不能逼阿羅漢。 T: Cf. the large dittography below, at Ms 23a5, which has a few readings that differ from the present section.

cxlv Cf. Sbhভ II, p. 245:
79. ‘the ayaṁ samaṁ kāyaṁ rūpe o)daṇikaś caturmahābhūtikāḥ; vi)jñānāṃ atra pratisthitam atra paryāpānanāḥ; yannvaham asmāt kāyāṁ mānasam vyutthāpyāyaṁ kāyam abhinirmāyaṁ rūpinammanomayaṁ avikālam aḥnendriyaṁ; su tasmāt kāyāṁ mānasam vyutthāpyāyaṁ kāyam abhinirmimite rūpinam manomayaṁ a)vikalām aḥnendriyaṁ; tadāyathā manir aṣṭāṃgamō vaiḍūryaḥ ṣubho jātimāṇāḥ accho viprasanno ’nāvilaḥpamcāngarāṅgike sūtre ’pitabhō syān nile pite lohitē avadāte mañjīṣṭhe; tathā caṅkṣusāṁ puruṣo dṛṣṭvā (jānyāyā ayaṁ manir idaṁ sūtraṁ sūtre manir arpitō ’st)ī…
d avijñaptisāṃjñākāma ekādāśaṃmaṁ rūpam yad āyuṭkāma sarvadharmakriyāyā yadaiva samvaragṛhitō bhavati ] em.; avijñaptisāṃjñākāma ekādāśaṃmaṁ rūpam yadāyuṭkāma sarvadharmakriyāyāḥ # yad eva samvaragṛhitō 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: avijñaptisāṃjñākāma ekādāśaṃmaṁ rūpam. yadāyuṭkāma sarvadharmakriyāyāḥ yadaiva samvaragṛhitō 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.
cl 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 Saddhavītu. 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.
cli suṣūklaṁ drṣṭhaṁ ālokiyamāṇāḥ bhūmīm asādyā ] Compare the phrase 善治素地 of SĀ 267 at CBETA, T02, no. 99, pp. 69c24.
clii suṅklaṁ dharmāṇ… devamanusyeṣu ] The Chinese translation here differs from Ms and Bₜᵣ: ‘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.’ (缘白取白，於天人中，则成白色。何义名白？欲等漏垢所不染污，故名白色。).
cliii 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.
cli Cf. Áp II 474: paribbhaṇam bhavākkase raṁgamaṇiye yathā nātō l sākhāmigraṭtā huvā miyāya kucchīm okkāmiṁ ll (read okkāmiṁ for okkāmiṁ).
cli Cf. Uv 31.2 (Dhp 33.4; PDhp 343): vāyino vaj skipta okād ogāt samudhaṭṭha l aparipandati vai cītām māradhayaṁ prahātavai ll
dvī pañcabhayāpannah ] 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.
dvī Cf. MĀ 203 at T I 774a20-27 with a Pāli parallel at MN 54 at MN I 364.
dvIII 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 compared to ravens which do not draw doubts on this simile, but inverts it.
dvIG gṛhaṇapājāraṁ bhāṇīya ] Ms; shing thugs bzugs pa yang bcom Bₜᵣ: 壞其牢槛 T: This is an irregular grammatical form. One would expect bhāṅktvā/bhāktvā.
dvII See above, endnote lxxix. Likewise, cf. Śrābh J II, p. 366: karāṅkasadaṛśāḥ kāṁśāḥ māṁsāpeśyupamāṁs tathā l trṇolkasadaṛśāḥ caiva tathā agniśikhopamāḥ ll
Compare Ms 103b1-104a3 (T XVII 104b3-104c13; D ya 316a7-317b6), where we find another list of four types of food (kavadika, manahasamcetana, sparśa, and prtti). Here we also find the relationship between fish and manahasamcetana.

dxii Saddhusu II §10.4.1=DhsC 13.1

dxiii Saddhusu II §10.4.2=DhsL 14.11: This verse is a na-vipulā.

dxiv Saddhusu II §10.4.3=DhsL 14.12

dxv Saddhusu II §10.4.4=DhsL 14.13

dxvi Saddhusu II §10.4.5=DhsL 14.14; This verse is a na-vipulā.

dxvii Saddhusu II §10.4.6=DhsL 14.15; This verse is a ma-vipulā.

dxviii Saddhusu II §10.4.7=DhsL 14.16

dxix Saddhusu II §10.4.8=DhsL 14.17

dxi Saddhusu II §10.4.9=DhsL 14.18

dxii Saddhusu II §10.4.10=DhsC 11.5; This verse is a na-vipulā.

dxiii Saddhusu II §10.4.11=DhsC 11.6

dxiv Saddhusu II §10.4.12=DhsC 11.7

dxv Saddhusu II §10.4.13=DhsL 14.19

dxvi Saddhusu II §10.4.14=DhsL 14.20; This verse is a na-vipulā.

dxvii Saddhusu II §10.4.15=DhsC 14.21

dxviii Saddhusu II §10.4.16=DhsC 14.22

dxi Saddhusu II §10.4.17=DhsL 27.9

dxii Saddhusu II §10.4.18=DhsC 14.50=DhsL 14.76

dxiii Saddhusu II §10.4.14=DhsL 14.23

dxiv Saddhusu II §10.4.20=DhsC 18.8
II-1 The First Stage

The Eighteen Mental Activities (Aṣṭādaśamanovabhicārāḥ)

1.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma-[s]:

“How does a monk, while gradually abandoning the fluxes, first abandon unwholesome dharma-s, and [then] develop (bhāvayati), envision, discern, mentally produce (manasā bhāvayati), and firmly establish wholesome dharma-s?” He sees (paśyati) with knowledge produced through hearing, or with the divine eye:

1.2 In the beginning, 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) that are destructive of the holy life: the sex harlot (gaṇikā) and the company harlot (saṃgaṇikā).

1 First phrase, employed throughout the Sādhus 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 dharmanirūpyasthāna, the final stage of the fourfold sṛtyupasthāna practice. The specific emphasis on the observation of internal (ādiyāmika) dharma-s is also noteworthy, as it is indicative that the Saddhus is primarily concerned with constructing a mentalist understanding of all phenomena. See, for instance, §5.1.3 and §8.2.

2 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.

3 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.’

4 There are two harlots...the sex harlot and the company harlot (dve gaṇike maye brahmacyaṣya: gaṇikā 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 vām, which means ‘to harm’ or ‘to destroy.’ This emendation conforms with T, which reads mai “destroys,” in the place of maye (有塃尼皆壞梵行：一是姦女、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 aksara-s sa- and ma-. The translators of B 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 (virīgayati). 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, 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 ngo/ “Two accumulations are similar for one who practices the holy life: company and prostitutes.”). In emending brahmācarya 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 gañikā was originally repeated in the phrase gañikā sāṃgañikā ca, ultimately resulting in a haplography.

5 He becomes dispassionate (virīgayati) ] This is the only paragraph in which the verb virīgayati is associated with the process of experiencing an object productive of sadness. Since virīgayati 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.

6 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 vyavadānikām (purifying). The present of the second element of the compound, the term alambana (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].

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7 §1.4.2-7 (katamair aṣṭādasābhik? tadyathā…avyākṛtatavipākaṁ 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/compilers 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 mgon pa ju 36a5-36b2):

cakkhunā rūpaṁ disvā, somanassatthāntyaṁ rūpaṁ upavicarati, domanassatthāntyaṁ rūpaṁ upavicarati, upekkhāṁ bhāntyaṁ rūpaṁ upavicarati…

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 saumanasyasthāntyaṁ, daurmanasyasthāntyaṁ, and upekṣāsthāntyaṁ 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 seeks 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]” (cakkusā rūpāni drṣṭvā, saumanasyasthāntyaṁ bhavati, sāṃkleśikām akuśalavipākaṁ 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 akuśalavipākaṁ 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/compilers/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 akuśalavipākaṁ, kuśalavipākaṁ and avyākṛtatavipākaṁ 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.”

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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8 §1.5.1-1.5.3] Cf. the Dharmacakrapravartanadharmapāryāya (Sbhv I 136-137).
liver, phlegm, stomach and intestines, colon, mesentery, the belly, the contents of the belly, and the brain membrane.” In addition, wherever 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, 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.” 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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9 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.

10 Brain membrane (mastakaluṅgaṇa) ] The Tibetan translators may have read *mastakam mastakaluṅgaṇ (klad pa dang l klad rgyas rnams so l) here, as opposed to just mastakaluṅgaṇ. 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 *mastakam mastakaluṅgaṇ (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 mastakam translated as nao 腦, which can only mean brains. However, the absence of the final mastakaluṅgaṇ in the water-element list raises a question whether the Chinese translators read the same list as is represented in Ms. There also remains the problem of mastakaluṅgaṇ being found in both the earth-element and water-element lists.

11 Brain (mastakaṇ) ] 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.

12 This element is merely an element (dhātur esa dhātumātram) ] The reading in Ms here is dhātur eva dhātumātram, “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 *Saddhātuvibhangasūtra. This is evident if we compare the Pāli Dhātuvibhangasutta (MN 140 at MN III 241), which reads dhātur ev’ esa, “This is just an element,” retaining both the enclitic particle eva and the pronoun esa. 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 Saddhus (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 (virāgāyate) from the wind-element. In this way, a monk comes to realize (sākṣṭbhavati) 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 aspharaṇīyaraṇātapaṭaṭam).

[13] 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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13 Indistinct and not to be penetrated by materiality (asphuṭam aspharaṇīyaraṇātapaṭaṭam) ] 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 zhiṅg gzugs kyi rnam pas khyab par bya ba dbang/ B, t (asphuṭam sparaṇīyaraṇātapaṭaṭam); 不言不道, 色動轉遠 T (asphuṭam aspharaṇīyam rūpaṇātama): The reading presented in B, t 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 aspharaṇīyam, with both B, t and T presenting comparable readings: mi gsal zhiṅg khyab par byed pa ma yin pa; 不一切溼，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)? 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.15 [Thus] there are these verses:

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14 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.

15 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): “athāparaṃ viññāṇam yeva avasissati pariṇādhām pariyodātam. tena ca viññāṇena kim vijanāti? ‘sukhan’ ti pi vijanāti, ‘dukkhan’ ti pi vijanāti, ‘adukkhasukhan’ ti pi vijanāti. The Chinese and Tibetan parallels of this canonical passage are almost identical, except that they both refer to five forms of feeling (sukha, duḥkha, saumaṇasa, daurmaṇasa, and upesā).

Of more interest is the fact that the doctrinal position presented here seems to correlate partially with an early Abhidhammic formulation of the Theravāda school. See Vibh 88-89, 3. Dhātuvihaṅga, 2. Abhidhammaṭṭhaṭṭhānīya: “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…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 (acyutam) state. 2.10.1

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, 17 which is devoid of greed.

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 Saddhu, 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. 16 This verse is a reworking of the well-known canonical manahpūrvaṅgaṁ verse found in the Udañāvarga (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 manahpūrvaṅgaṁ 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 (Kiṇḍharmāṇusmrṭibhūmi): The Five Feelings

3.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-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 dharma-s (kiṇḍharmāṇusmrṭibhūmi)? He sees with
knowledge produced through hearing, or with the divine eye:

17 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.
18 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 (dvityāṃ bhūmyantaram ārādhāḥ sādhnātuvatvajjō bhūmim). I follow Bṣa (khams drug gi
de nyid shes pa’i sa la ) in emending the text to sādhnātuvatvagajñabhūmin, while T can be interpreted in support of
either reading (...識知六界，得第二地。).
19 The stage of reflection on the nature of dharma-s (kiṇḍharmāṇusmrṭibhūmim) | The term kiṇḍharmāṇusmrṭī is
unattested, and the reading is conjectural. It is possible that the initial kiṃ- 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 kiṃ- 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 (dharma).

The traditional use of the term dharmāṇusmrṭī 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. Svākhyaṭa (well-
expounded), 2. sāmṛṣṭika (evident), 3. nirjvara (free from fever), 4. akālīka (immediately experienced), 5.
aupanāṭyika (conducive to escape [from suffering]), 6. ehipaśyika (remarkable), and 7. prayāṭmavedantyo vijñāhai (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):
dharmāṇusmrṭī katarā | ihāryaśrāvako dharmam ākārataḥ samanumaratī | svākhyaṭa bhogava*to* dharmah
sāmṛṣṭikā nirjvara akālīkāh aupanāṭyikāh ehipaśyikāh prayāṭmavedantyo vijñāhai | tasyaivaṃ dharmam ākārataḥ
samanumarataḥ...

In our present text, the term kiṇḍharmāṇusmrṭī seems to invoke the notion of dharmasmrtyupasthāna. 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 dharma-s, the text diverges from the traditional smṛtyupasthāna model, which treats
vedanānupāsyanā as separate from dharmāṇuṣṭpaśyanā. Of course, the entire Saddhsu is devoted to the practice of
dharmasmrtyupasthāna, 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,\textsuperscript{20} progresses to the third stage. Which stage? The stage in which mind is the forerunner (*cittapurāṇaḥsarabhūmyantaram*).\textsuperscript{21} 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*)\textsuperscript{22} a pleasant feeling.” Then, there is the element of cessation of that 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] Airavana 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

\textsuperscript{20} Seeing reality (*tavadarśī*) | B\textsubscript{en} reads this not as a *bahuvrthi*, but in compound with the term *bhūmi*, thus suggesting the translator read something like *sa bhīkṣus tavadarśanabhūmyantaram katarām*?

\textsuperscript{21} The stage in which mind is the forerunner (*cittapurāṇaḥsarabhūmyantaram*) | I have suggested this reading in the edition, but it remains uncertain. The manuscript is damaged and these *aṅkara*-s are difficult to make out. Ms reads: [*cittapuraḥ*] .. [*rād bhūmyantaram*]. B\textsubscript{en} reads *sams phan tshun gyur ba ni*, suggesting something like *cittaparasparāṃ bhūmyantaram or *cittanyoṇyam bhūmyantaram*. T, on the other hand, is quite different from Ms and B\textsubscript{en} 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*).

\textsuperscript{22} 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 Saddhus 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 Saddhus 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 (Vedanādhiviśālabhūmi)

4.1.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk plunge (avagāhāti) 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 enamedored of pleasant feeling. Neither does he delight in that feeling nor does he perpetuate [it] (bahultkurate) 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].23 When the mind is entirely dispassionate towards these three feelings, there then remains only equanimous viewing (upekṣāṇā), perfectly purified and perfectly clear. It occurs to him: “Indeed, I should direct (upasamhareyam) 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].”24 25 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,]

23 With constant proper discernment [of impermanence] (samprajānakāḥ) ] Here I understand the term samprajānakāḥ to imply the discernment of impermanence along with its correlarate 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.

24 If my mind were...towards that [meditative state]. I have realized equanimity, perfected [it] (niṣṭhāṇā), and stabilized/fixed [it] (pratibaddhā). [Likewise, equanimity] constantly inhereς in (adhyavasitā) and is retained in (upādattā) that [meditative state].”

25 Entirely adhering to, and attached to that [meditative state] (tad-ayantam-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.  

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 (sarvadesānuśamsasṛtaṁ), 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:] “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

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26 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 inhereas in that [meditative state] due to its retention in that [meditative state].”

27 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 [think!] 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。我稽彼處。」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 (B²): ‘...tadanudhammañ ca cittam bhāveyyam. evam me ayaṃ upekkhā tamnissitā tadupādanā ciram dīghamaddhānaṃ tiltiheyya’ ti.

28 He is truly one who has acquired the four [immaterial] spheres (sa tatvaṃ upalabdhāyatanaacakurthah) ] The repetition of the participle upalabdhā 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 tatvaṃ upalabdhāḥ) upalabdhāyatanaacakurthah). 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，次復攺緣四無色處). In the place of tatva, it seems that T read an adverbal conjunctive tataḥ (次複). While the phrase tatvaṃ upalabdhā 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 bhamyantaram ārūḍhā 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] 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 (vedānāsāksi) monk scrutinizes (avālokaṇāte) 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] 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 (utpānṇā) [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].

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 (astaṅgaṭām). 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.”

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]—will arise...as previously stated [one sees the arising

29 These [meditative states] ] Here I translate the singular demonstrative pronoun etat in the plural, and understand it to refer collectively to the immaterial attainments.

30 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.

31 “Feeling based on the nose will arise for me...then it will cease.” (“utpānyate hi mama ghrāṇālambanā vedanā. utpānṇā, yathāvāyādvahāvastī tatvaiptvānā. esāpi niroṣyate.”) 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.

32 Of the 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, 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 (sadbhātabhāvadannadhivīśālām).

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 ascended to the fourth stage, actual feeling in its broad extent (sadbhūtaṃ vedanāvīśālām). [So,] I am informing the deities. Māra’s faction is waning, the actual faction of the True Dharma of the deities 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 (Vedānātatvadarśibhūmyantara)

4.2.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-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

33 A feeling based on the mind (manovedanālambanā) ] Here, based on the parallel passages above, one would prefer to read mana-ālambanā vedanā. The literal rendering 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.

34 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 Jambudvīpa. 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 Jambudvīpa as living in accordance with the Dharma.
produced.”

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 (paripūrṇa gacchānti), and his mental defilements (kleśa) become attenuated.

4.2.3 Developing [his meditation] in this very way, he discriminatively examines (pratyavekṣate) those same feelings in an even subtle manner. He sees a dharma-based feeling (dharmavedand) passing away together with [the arising of another] dharma-based feeling. 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.”

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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35 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.

36 He sees feeling… feeling [produced based on] a mental object (sa paśyati dharma-vedanā, dharma-vedanāyā saha nirudhyamānām). ] The syntax of this sentence remains something of a mystery, as does the definite import of the term dharma-vedana. I have understood this term as feeling based on mind-consciousness (manahsamsa-paśa-vedana). 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.

37 Just as the light of a lamp is counterposed to the light of the constellations. (tadyathā dīpaprabhah naksatraprabhāyā 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, just like lightning.”

4.2.11 That monk further reflects in this way: “How [then] does feeling [based on] the eye offer a place (pratyanāśān pravacchati) 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 (budhukālādhībhinnendriyālambanā). 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 (vișaya), there come about distinct faculties and sense-objects (vișaya), just as there come about cows, horses, camels, donkeys, buffaloes, and hogs.”

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 (kuṭra sannicayān 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.”

38 Have the particular condition and characteristic of arising and passing away (upādāvyayakaṇṇāvasthāyaṁ) 
Here I follow the Tibetan translation of the text, which differs from Ms and T: de skad cig la bdag gi ishor ba gzhon skyi zhing ’jig par gnas par. Ms and T on the other hand read upādāvyayakaṇṇāvasthāyaṁ: “have the particular condition and characteristic of arising and passing away.”

39 Offer a place (pratyanāśān pravacchati) ] 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 Bstan and T seem to translate *pratyanāśān pravacchati, which would simplify the translation. However, would not do away with the opacity of the passage.

40 A distinct faculty and object, since the time of being an embryo (budhukālādhībhinnendriyālambanā). ] 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 –du-. The present translation remains tentative, and I have found little to support it. However, other options are even less desirable. If we read budhukālādhī(–Ms), it becomes difficult to resolve the compound. We would have to emend to budhukālādhī: “beginning as [mere] bubbles.” We might otherwise read buddhhyudariākhādī: “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.

41 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.

42 ...does not exist, and then comes into existence. Once it comes into existence, then it disappears. (abhütva, bhavati. bhütva 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, 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, 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 (sarvasaṃskārāṇityānupāsyati), 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.

4.2.18 Which fetters [are abandoned]? Namely: the fetter of conformity, the fetter of resistance (pratīgha), 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

repeatedly to describe Sāriputta’s experience of the arising and passing of various meditative states (MN III 25): “evaṃ kīra ’me dhām̄mā ahūtvā sambhonti, huvā paṭivienti” ti.

43 Intention fixed skillfully on all actions and their results (sarvakarmaphala[kusalaṇubaddhaceto]no) B, and T disagree on how to understand this compound. T takes the term -kusala- as referring to actions and their results, and thus understands it to mean ‘wholesome’ (一切善行善果). B takes -kusala- 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.

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

45 The path (mārga) ] 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], perpetuate the three faults, follow one in the three time periods, have three mediums (trimadhyama), 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. 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 (hetupratayāt).

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 (karmahetujā), 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

46 The three stages (tribhūmi-) ] The three stages map to the three realms of existence. They are the kāmabhūmi, the rūpa bhūmi, and the akāryabhūmi.

47 The three faults (tridoṣa-) ] The three faults are desire (rāga), aversion (dveśa), and delusion (moha).

48 Three mediums (trimadhyama) ] It remains unclear what is referred to by this phrase.

49 Is produced (abhinivartyate) ] The precise sense of this irregular Buddh Saṃskrit verb here remains unclear. B.ohl (mgon 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 (saṅkāte) 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 (vibhṛājate) 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. 50
He is eager (samrambhathe) 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] (dvibhāgakūṣīṣaṃtuṣṭo).
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. 51
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,

50 Nor does he indulge in [sources of] excitement (samrambhesu 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).
51 He lives on appropriate food (yuktārrovihāro) ] 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 (sāsravānāsrrava),
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 skilful.
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 subsidaries (kleśopakleśa’). He sees [all phenomena] equally (samadarśi), and has a beautiful mental state. 52
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 (mārgāmārgavidhiñña).
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

52 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 (parāparajñō 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, 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 (vikṛtīm āpadyate).”54 [In this way,] having fixed the mind on the post of that object (ālambanastambhe), he controls [it] (sandhārayati). When that earl-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 (santarākayati): “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.55 Once [the mind] is stable,56 he makes taste his

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53 The feeling as an object (vedanāālambanā) ] 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 adjectively. Such a usage is unseemly. Both T and B agree with this reading, however. The text would make better sense were it to read vedanā sālambanā.

54 React (vikṛtīm 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 (cittavikṛtīm 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.

55 He makes the mind workable, and imbues it with wholesome dharma-s that are free of fluxes. (cittam bhāvayati kuśalair dharmaṁ 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 (dhītirajjvā). 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 (saḍviṣayakāyagata), and ascends to a position known as “Vision of the Arising of the Reality of the Five Feelings” (pañcavedanātatvodayadarśināṃ sthānaṃ nāma). 58

4.2.27.1 With the light of knowledge he investigates (vimrśati) feeling produced through contact with the eye: “Who feels this feeling, [saying]: ‘This is feeling’?” 59

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 (manovitarkenāpahṛyate). All foolish worldlings are scorched by the fire of cogitation (saṅkalpāgninā). There is no creator or feeder here. A mere heap of constructions arises, and a mere heap of constructions ceases, bound up

58 Once [the mind] is stable (atha navikampate) I render this phrase positively, and understand atha as instigating an if clause.

57 He again ties that very mind to the post of the object with the rope of resolution (sa punar api tād eva cittam āladhanastambhē baddhā dhītirajjvā). 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.

56 In relation to the six sense-spheres (saḍviṣayakāyagatāṃ) 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.

59 Ascends to a position known as “Vision of the Arising of the Reality of the Five Feelings” (pañcavedanātatvodayadarśināṃ 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 vedanātatvodayadarśināṃ sthānam). Bcon 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 lla pa la ‘jug ste; *-odayavaya-). 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 (譯知五受，得不盡處 [*pañcavedanātatvodayadarśinām avyayaṃ sthānam arohate]). 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 (anuviddhāvan) 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 sūṣīrīkriyate), nor does it flag (nāvijñāyate).

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 (śūnya) heap of constructions.60 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 (anubhava-daksinā). This empty heap of constructions is not controlled by a creator or a feeler, [but] proceeds interpenetrated as a stream [of experience] (santānānuviddha).”61 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 (taddhātuta 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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60 This is an empty heap of constructions (śūnyaḥ saṃskārapūṇjo 'yam). 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 śūnya 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: saddhasaṅkhārapūṇjo 'yam, “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): 唯有空隄聚. Here wei 唯 and kong 空 respectively translate the senses of ‘only’ and ‘empty.’

61 Proceeds as an interpenetrated stream [of experience] (santānānuviddhaḥ pravartate). This translation is tentative. The past participle–anuviddha remains opaque, and the Tibetan and Chinese translations of this word raise questions about how to understand it. T reads 相續轉繫, which might be translated: “bound to continuous activity.” BERP 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 BERP 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 feeder. 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 though contact with the eye arises. Feeling produced from the eye (caksurjāttvā) and supported by the eye is not of a single type, is [composed] of many substances, comes into existence due to many [causes] (anekasambhāvā), and is neither uniform (kūtaṣthā) 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 (名頴尼多; *phāṇitasamjñāka). [When it is] boiled [for a] second time, palm sugar [is produced] from that grimy substance. What is designated as palm sugar (gudasamjñāka) 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; *śarkarasamjñāka)]. 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.

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, [and] it is dissolved leaving a residue (sāvaśeṣā kṛtāvalinā). [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, 62 is designated as molasses (名頴尼多 [*phāṇitasamjñāka])] 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. 63 This is designated as refined sugar (名白石蜜 [*śarkarasamjñāka])] This sentence follows the Chinese translation of the Saddhsu (T XVII 17a28-29), and is absent from Ms and B_ou_. 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. 64 His third meditative attainment is like refined sugar (śarkarasadṛśo ’syā śṛtyadhyānālābhobhavati) [This sentence is absent from Ms and B_ou_. I reconstruct it based on T. This is necessary to complete the simile. 65 ...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” (amukasya satvasya) and the feeling he experiences as “some gross feeling” (amukayā audārikayā vedanayā). 66 It is dissolved leaving residue (sāvaśeṣā kṛtāvalinā) [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-vāt usually means to be despondent 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 vāt, such as vi-vāt, are usually used in this meaning. I therefore see no reason to think that ava-vāt should not function similarly here. 329
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 Airavāna 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,67 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 (karmabhūmisannisrayād), 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] (nirāsravakuṣatalatvānveṣit). [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 entire68 division of the stage[s] of the aggregate of feeling?

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67 [This] group of deities is quickly among the Tuṣita deities (satvarā devanīkāyāḥ. 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.rai follows Ms very closely, while T supplies a character of direction (xiang [四]), suggesting movement towards Tuṣita. This may, however, simply be an interpretive way of rendering the Sanskrit locative case.

68 Entire (samkeṣena) ] 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 (vedanātatvadarṣī), having accomplished the work [pertaining to] the six groups of feeling (ṣaṭvedanākāyakṛtakarmānta), distinguishes the aggregate of perception, marks it off (nimittikaroti). [He thinks:] “Accompanied by perception, by contemplating which stage might I (ayam) be peripient of perception, [while] practicing the distinguishing of white dharma-s and the distinguishing of what is beneficial and not beneficial?”

5.1.3 He marks off (nimittikaroti) white dharma[-s], after first distinguishing them. [He thinks:] “How is an invisible, intangible perception generated based on visible and tangible objects?” 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.

5.1.4.1 In this regard, [the meditator] makes long (dirghākurute) the sign of perception: “Long indeed is the flow [of existence]—without beginning or end—for foolish dimwits! An ammassment 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, and [whose minds are attached to] drinking alcohol, stealing, false speech, sexual misconduct, greed, 

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69 “How is an invisible, intangible perception generated based on visible and tangible objects?” (“kathāṃ sanidārśanasapratīghālambanāṃ adariṣṭapratīghasamjñā utpādyate?”) This query is fundamental to an understanding of the context of the second chapter of the Saddhṣu, and it shows that a concern with how mind and materiality interact was of paramount intrest for the practitioners that produced the text. Perception (samjñā) 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.

70 Materiality, with its eleven aspects] Puzzlingly, only ten items are listed here in Ms and B_u. T has an eleventh item, tuana (śvytama [?]), but this seems strange as in fact the eleventh item should be avijñaptisāmjhakaṃ rūpaṃ vībhajati. It seems likely that we have here a list of the ten aspects of materiality that are intimation (vijñāpti), and that the author leaves the eleventh aspect for later, where he explains it on its own. See §5.2.3.2 (evam ekāṣāṣprakāram yāvad avijñaptisāmjhakaṃ rūpaṃ vībhajati) and §7.10.

71 Inopportune moments (-ākṣaṇa) Only four out of these five are in the oldest lists found in the Pāli canon. They are: mlecchajanma, mithyādrṣṭi, vikalendriya, saddharmavirahabuddhotpādavirahita. This is probably because the first four inopportune moments (akkhāna) 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 MA 124 at T II 613a29-c10; EĀ 42.1 at T IV 74a8-b7).

In the Saddhṣu 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 saddharmā 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 celebral 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. 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), crabs, sharks, crocodiles, alligators, leviathans, 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, antelopes, bears, rhinoceroses, and so on. [These animals] are agitated by hundreds of thousands of various kinds of suffering, [such as:] bondage, being killed by swords,

72 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 kūksi and kabhallikā. However B and T understand this compound in different ways. B 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” (脛狀山巖如空破瓮).

73 Hunter fish (lubdhaka) This is a speculative translation, based on a conjecture. The original reading in Ms is labdhaka. Both B and T suggest something like “greedy animal,“

74 Sharks (timitimāṅgila) This is a speculative translation. A timitimāṅgila 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.

75 Leviathans (makara) This translation is tentative. A makara, like a timitimāṅgila, 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, 76 shrikes (vāsaṣatapatra), 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 (samjīvana), the black-string hell (kālasūtra), the crushing hell (samghāta), the howling hell (raurava), the hell of great howling (mahāraurava), the hell of burning (tapana), the hell of fierce blazing (sautāpana), 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 (-pravicārī) the aggregate of perception—engaging the four noble truths, the causal basis (*hetunidānālambāne) of actions and their fruits 77—scrutinizes, marks off, and discriminates the visible and tangible material [aspect] of length (dīrgharūpā), [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 dharma-s among internal dharma-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 (kūtaṁāna) and trickery; who are replete with behavior becoming of a spiritual friend, with body, speech, mind and heart adorned by uprightness of mind (rjumano), 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, 78 lose interest in the delightful (*viśeṣān) Nandana, Vibhṛājata, and Caitraratha groves,

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76 Gallinules (dātyūha) ] The Chinese translation reads qingniaohu 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.’
77 Engaging the four noble truths, the causal basis of actions and their fruits (karmaphalahetunidānālambane 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).
78 When [opportunities for] heedlessness are present, (pramāde hy upapanne) ] Here I have emended the text after Bst and T, which both suggest a reading of *pramāde hy upapanne (baṣ med pa la zhung pa rnam sgruu); 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 (āhāra-viha-rāhā): they practice meditation (dhyāna-dhyayana), regularly visit holy men (sādhu-darśanā-dhyayana), [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] (śaṇṭāhāra-viha-rāhā). 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 (avalitdha) 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 (viśkambha)79 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] Avāci, 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 (niyatordhva-gāmin),80 the flow [of existence] is square.”81 [In this way,] he takes as object the sign of perception [of squareness].

79 Trembling (viśkambha) ] I suggest that the reading of Ms and Bvā, kṣaṇaviśkambha (skad cig tsam du rnam pa 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 -viśkambha 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 kṣaṇaviśkambha adverbially as ‘for a momentary respite.’ On the usage of viśkambha 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 vikkhambhana-paññāna, 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 agaṇāya-vīra.

80 Certain to progress upward (niyatordhva-gāmin) ] 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 ("anuvar"in) 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.”82 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 Yama’s realm, who are born due to actions similar to those of [deities] that
wield power over the creations of others,83 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 (naksanabhāmiśu).
For these [beings], the flow [of existence] is circular.”84 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 mālyena). When a deity is dying, other deities say [to

81 “For the men of Uttaraku…the flow [of existence] is square.” ] It is worth noting here that the association
between a square shape and Uttaraku is likely due to the standard notion that the continent of Uttaraku is square-
82 “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 Jambudvīpa is said to be
triangular. Although Jambudvīpa is not explicitly mentioned here, we can assume that it is taken for granted by the
authors of the Saddhsu as the default location where men are reborn.
83 Actions similar to those of [deities] that wield power over the creations of others
(parānirmitavāsavartikarmasadṛṣṭopapanā) ] 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.
84 Circular (manḍalah) ] Here T reads a variant: tuan [入] as opposed to yuan [入], which corresponds to manḍalah 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].

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 (ˈnatyā) 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)—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 (ˈsamvīhāgaṇa) of the result of good and bad actions. He engages [what is] connected to a root cause. Having fully understood (avabuddhā) [what is] not connected with a root cause, he disregards [it].

87 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 (daṅkara)…as stated previously…”

88 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. 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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85 [In this way,] he takes as object the sign of perception [of whiteness] (samjñānimittam anulambatī). I have emended the Sanskrit text to include this sentence, which is present in T in a more elaborate form (…如是天人，是白死生。) 比丘为如。缘於相想。), but is not found in Ms or B.  
86 I follow Sanderson 1994, p. 33, where we find “configuration of matter” as a translation for rūpasamsthānam.  
87 [What is] connected with a root cause…[what is] not connected with a root cause… (hetuyuktaṃ…hetuyuktaṃ…)  
88 Beneficial, harmful, or devoid of such characteristics (hitāhitatadvilakaṇaṃ) The Tibetan translation reads phan pa dang/ mi phan pa'i mtshan nyid mi 'dra ba (*hitāhitavilakaṇaṃ). The Chinese translation (若有利益，若不利 益，各各異相) seems to agree with Ms, but could also be interpreted to read *hitāhitavilakaṇaṃ. One might also consider emending to hitāhitadvilakaṇaṃ, “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.  
89 As stated previously (pūrvavat) Once again, there is no clear previous referent for this statement.  
90 …neither could awareness exist (smṛti 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.\(^{91}\) He perceives the pleasure of deities according to actuality (sadbhūtato), [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;\(^{92}\) “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 (candrakāntamaṇī), clear water appears from the moon gem,\(^{93}\) similarly, in dependence on causes (nidāna) and conditions, perception ensues. This perception is not causeless,\(^{94}\) it is not produced by a creator or afeeler, 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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\(^{91}\) The contact of perception (saṃjñāsparśam nāma) There is a conflict between B\(_{\text{eb}}\) and T as to how to understand this phrase. B\(_{\text{eb}}\) takes saṃjñāsparśam as the appellation of the fifth stage (sa gzan lha pa ’du shes reg pa shes bya ba la). T does not support such an interpretation and quite clearly takes saṃjñāsparśam as belonging to a second sentence, although the character 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\(_{\text{eb}}\). 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 sanspravayati, which gives intimations of a possible *saṃspravayati. In the case of such a reading, I would most likely have punctuated: saṃjñāsparśam nāma saṃspravayati.

\(^{92}\) Another person, who is dead, devoid of perception (saṃjñāvinirmuktam anyapurūsam mṛtmaṇ) This reading in the edition is a conjecture. The reading of the manuscript is: saṃjñāvinirmuktam anyaṃ puruṣakṛtāmaṃ. I have altered the text because the compound puruṣākṛtāmaṃ 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 Saddhā also struggled to understand this compound. It is difficult to see how B\(_{\text{eb}}\) ended up with its rendering, and in it we find no direct analogue for the compound puruṣākṛtāmaṃ: “He, being devoid of perception, imagines otherwise” (de ’du shes las rnam par grol zhiṅ par byed pa gzhon 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.” (解脱彼想，復觀餘人，想妄不實) Here we encounter a number of problems in connection with the Sanskrit text. That is, T seems to have read *anyapurūsaṃ (餘人) and yet the final four characters of the sentence (想妄不實) are possibly a translation of puruṣakrtam. Could the Chinese translators have read anyapurūsaṃ puruṣakrtam, 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 vijñānavāda 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.

\(^{93}\) The moon-gem The candrakāntamaṇī 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.

\(^{94}\) Not causeless (na...niḥhetukā) Compare this statement with the one above (§4.2.1.6), which states that vedanā is nāpi hetusamutthām, 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 (naditkālasrotāh).\footnote{Like the stream of a flowing river (naditkālasrotāh) 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, -kāla-.} It arises as wholesome,\footnote{It arises as wholesome (kuśalam utpadyamā) Here the way kuśalam is used is irregular. Grammatically I take it to function adverbially, governing the participle utpadyamāna. The case is analogous below, where we find the same construction with akuśalam.} 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 (pratihata) by the monkey mind, and becomes a morally indeterminate [perception]. [In this way, the meditator] examines the pleasure of alteration (parināmasukha). He is one who perceives pleasure in the delights (ṣukhesu) 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] (tasyāṁ eva sukhāyāṁ parīţitasamjñāh).”\footnote{Limited perceptions (parīţitasamjñāh) This kind of samjñā is commonly presented in contrast to mahadgatasaṁjñā; that is, perceptions attained in the dhyānas, samāpattis etc.} The monk who is taught by the Buddha does not indulge desirously (abhisaṁrajyate) in feeling? He does not enjoy [the] perception [produced] when a feeling disappears. He does not delight in the arising of [intentional] constructions (śamskārāṇāṁ) [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,\footnote{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.} which causes the flow [of existence] (śamsārinyā 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.\footnote{The approach to nirvāṇa (nirvāṇaḥ) 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 Saddhus is designed for bodhisattva practice, or was used as a source for later, more developed, notions of bodhisattva practice.} [Thus] there are these verses:

He who is not constantly engaged in visiting lazy and indolent monks, such a person is a [true] monk. \footnote{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]. \footnote{5.1.21.2}
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. 100 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. 101 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 (piṇḍikṛta) inner defilements, is fit for hell. 102 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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100 A monk should not be so (na bhikṣus tādṛśo 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.

101 Not [simply] he who eats in the sphere of the monastic community (na bhoktā samghagocare) ] The Chinese translators of this pāda took it as an affirmative clause, not in opposition to the previous pāda: 不食僧食, “[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.

102 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 (kalyâna), and have the auspicious path as their resort. 5.1.21.14

The forests are delightful (ramantya), and here the mind does not delight (ramate). 103 Those who are free of desire will delight (ramsyante) here, but not those who pursue sensual pleasures. 104 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 (sumrṣṭāśī), 105

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103 And here the mind does not delight (na cātra ramate manah) ] This pāda is somewhat puzzling, and recourse to Uv and Dhp, which read janâh/jano in place of manah, helps to clarify why the verse seems slightly incoherent. T also reads janâh, but it also reads a double negative, which makes no sense (非其人不住).

104 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.” (ramantyâny aranyâni na cātra ramate janâh i vitarâgâtra ramsyante na tu kāmagavesinah //) 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.” (ramantyâni aranî, yatthâ na ramatt jano i vitarâgâ ramissanti, na te kāmagavesino //)

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.106 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.107 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,108 he seeks (anveśamāna) the city of liberation by taking the noble eight-fold path. Constantly exerting oneself on the path (mārgārambhāśīla),109 looking on [all phenomena] equally, with a pure and peaceful mind, he inhabits, develops, and cultivates that very path.

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106 [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 (摑取空者) while Dhs and Bcrit read yathā nāgā vanāśritāḥ (ji ltar glang chen tshal gnas bzhin). The simile in Dhs and Bcrit makes no sense at all. However, the reading of Ms and T also remains somewhat enigmatic.

107 Dwelling there, those who enjoy ease…are like those who eat their own vomit (itasṭhā svāsthyaṃ ca puṣṇanti vāntāsais taḥ samā matāḥ) ] The initial pāda here presents some difficulties, both in the edition and translation. Firstly, the pāda is missing in Bcrit. Secondly, the readings of Ms, Dhs, DhsL(M), DhsN, 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: 猶有依戀意 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 Bcrit reads de dag sred spangs bsam pa mnyam, “they abandon desire, with intentions equal.” This is a very poor translation on the part of Bcrit 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 vāntaniśṭhitvāsānām—which clearly means ‘those who eat vomit’—at §5.1.4.4 is a good linguistic argument for my interpretation of the pāda.

108 One who understands the reality of what is and is not the path (mārgāmārgatavajñā) ] 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, Maggāmaggaṇaṇadassanavisuddhi at Vism 606-638.

109 Constantly exerting oneself on the path (mārgārambhāśīla) ] There a number of ways to understand this compound. We can understand the final element, –śīlah, to refer generally to ‘someone who is practiced at…’ This is how I have translated the compound, and Bcrit and T both understand –śīlah in this way (常勤行道, “constantly striving on the path”); lam rtsom 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 Bcrit 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 (kuśalānāśravākarmapathasanyuktasya), 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 Yama’s realm inform Maitreya, who dwells in Tusita Heaven. Then, one bodhisattva from Tuṣita, intent upon extreme bliss, informs the deities who wield power over the creations of others. [He says:] “Such and such a son of good family from Jambudīpa 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)

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 (sannihitā) of [these] three, [there comes about] contact, as well as feeling, perception and intention produced along with contact. In this respect, feeling is what knows113 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

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.

110 Intent upon extreme bliss (atīvānandatatparāh) It is not clear whether this is an adjective describing the bodhisattva or his name.

111 The deities that wield power over the creations of others (paranirmītavaśavartinām) 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.

112 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). Bhūmis three and four deal with the feeling aggregate (vedanāskandha), bhūmi five, part one, deals with the perception aggregate (saṁjñāskandha), and bhūmi five, part two—the present stage—continues to deal with the perception aggregate while also engaging the aggregate of mental constructions (saṁskāraskandha). This aggregate is likewise engaged in bhūmi six, while the aggregate of consciousness (vijñānaskandha) 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 (saṁskāra), produced by perceptions (saṁjñā) and preferences.

113 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 (avijñaptisamjñāka).114

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 (vedānārtha) means knowing (vindamānārtha).115 Perception (samjñārtha) means identifying (samjñanārtha). 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:116 ideation (vitarka), attention (manaskāra), exploration (vīcāra), awareness (smṛti), feeling (vedanā), perception (samjñā), volition (samcetanā), contact (sparśa), decision (chanda), effort (vṛtya), and concentration (samādhi).117 These [dharma-s] have one object but different characteristics. In this way, the

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114 Extending to [materiality that is] designated as unmanifest (yāvad avijñaptisamjñāka) | This translation is based on a tentative emendation of Ms. Ms reads yāvad vijñaptisamjñākan, ‘extending to materiality designated is [capable of] intimation.’ T agrees with this reading (如是乃至此意名色), while B—or though convoluted, intimates the reading I offer in the edition (zhes nram par rig byed ma yin pa'i bar nram pa bceu gcig po 'di ni 'du shes kyi gzugs su nram par dbye ste). In fact, both readings can be justified, but I have followed B—or here because the foregoing description of materiality as ‘invisible and intangible’ (anidārsanam apratigāham) seems to allude to unmanifest materiality (avijñaptirāpa). 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.

115 Feeling means knowing. Perception means perceiving… (vindamānārtha vedānārthā. samjñanārthā samjñārthā….) 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 Peṭākopadesa employs this formulation repeatedly in defining key terms. See, for example, Peṭ. 6.60 at Peṭ 112-113, where I find the following passage dealing with the aggregates (B): tatttha katamo khandhattho? samāhattho khandhattho, puṇjattho khandhattho, rāsattho khandhattho, tam yathā dabbakkhandho vanakkhandho dārūkkhandho aggikkhandho udakakkhando vāyukkhando iti evam khandhesu sabbasaṅghahova evam khandhattho.

Similar formulations can be found in an unpublished Gāndhārī Sāṃghītā 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 Saddhus is evidence for a tentative link between it and these other less sophisticated exegetical texts.

116 Just like the ten great foundational dharma-s [have distinct characteristics], intention (cetanā) has a different characteristic (yathā daśamahābhauṁa dharmā, anyad eva lākṣaṇam 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 samjñā and cetanā—in fact stands for the samskāra 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” (trayāṇām sannipātāt sparśah sparśasahājaḥ vedanā samjñā saṁskārānām cetanā). Vasubandhu’s treatment of the samskārāskandho 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 dharmas that are not connected with the mind” (saṁskārāḥ katame / vedanāsaṁjñābhyyām anye caitasicsa dharmāḥ citaviprayuktāḥ ca I).

117 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 (āvillśvabhāvabhīta). 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 (saṃkalpaṃtrakam 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 (prīṭikrodhasaṃkalpaṃgrhiṭa), 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 (prapatai) within the range of the [ear] sense-faculty (indriya viṣaye). Then, in dependence on the ear, sound, and attention produced [along with] them, ear-consciousness arises. Due to the contiguity (saṃnipātā) of the three, [there comes about] contact as well as feeling, perception and intention produced along with contact. In this respect, that which intends upon feelings produced along with contact is endowed with perception. For example, [it perceives:] “This is far (dīrgha) as a characteristic.

“ten great foundational dharma-s” as they are found elsewhere in the Saddhu 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 (saṃādhi) 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 Pañcasākyadhatu (Li, Steinkellner and Tomabechi 2008, p. 5). Here it is particularly worth noting the presence of víțarka, vićāra, and vīrya, which are not in the standard list, and might pertain to meditative states such as the first dhyāna.

Due to the contiguity (saṃnipātā) 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.

That which intends upon feelings produced along with contact is endowed with perception (tattra sparśasahajā vedanā yo cetayati saṃjñātavad) Ms ] Both B 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 and T is in fact represented in Ms. I therefore conclude that B and T are simply attempts to interpret this pithy sentence. T: “What feels [the feeling] born of contact, what

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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] (sancetayati), discriminates [it] with perception, cognizes it with mind-consciousness, feels it with feeling, and explores it with expectation (kāṃkṣayā vicārayati). While attending to (abhiniveśayamāṇa) 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.”

5.2.4.2 While directly regarding (abhisaṃtarkayan) the sphere of the ear and sound [in this way], he hears 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 (sanskārānāṃ cetanā)121—produced along with contact. In that respect feeling has the characteristic of experience and perception has the characteristic of identifying (sāṃjñānalakṣaṇa). Having scrutinized the sphere of the nose and scents, [he understands that] contact is internal122 and has the characteristic of contact, perception has the characteristic of identifying, and intention has the characteristic of conceiving

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 sens pa gang gis sens 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。)

120 Nor is it devoid of a self (nāyam... 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.

121 Intention—for mental constructions (sanskārānāṃ cetanā) ] This phrase makes it explicit that the use of cetanā in the foregoing sequences refers to the the aggregate of [mental] constructions (samskāraskandha). On this relationship, see footnote 112.

122 Contact is internal and has the characteristic of contact (ādhyātmikah sparśalakṣaṇah sparśah ) ] 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.
(saṃcetanalakṣanā):” 123 These dharma-s [each] take a single object in a single moment, 124 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…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 discriminantly examines [it] in this way: 126 “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 contingency 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 (saṃjānaṇalakṣanā); 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 (laksanayuktā) in this way, 127 he becomes dispassionate towards the sphere of the tongue and taste. A single occasion of this method [of analyzing] is: “In dependence on the tongue, tastes, and attention produced along with them, tongue-consciousness arises. Due to the contingency 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 (saṃjānaṇalakṣanā); 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.

123 Conceiving (saṃcetanalakṣanā) ] 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 Saddhus, “volition,” “conceiving,” and “intending” are interrelated and overlapping mental functions.

124 Take a single object in a single moment (ekakṣanāvalambanā) ] Here I emend the Sanskrit text after Bṇā (skad cig ma geśig la dmigs pa yin la). Both Ms and T (一相經) read ekalaksanāvalambanā, “have a single characteristic and object.” Both readings are possible, but Bṇā is more elegant.

125 As previously stated (pūrvavat) ] See §5.2.3.3.

126 He discriminantly examines [phenomena] in this way (prakārō ’yam prayāveksyate) ] Literally: “This method is discriminantly examined.”

127 Engaged with characteristics (laksanayuktā) ] Here I take the compound laksanayuktā as a bahuvrthi. Both Bṇā and T may have read a different text. Bṇā translates: “Thoroughly analyzing, he does not find even one very subtle dharma that is associated with [these] characteristics [of permanence, pleasure, purity or self]” (ṛṇam pa thams cad du ṅam par bsams na gang mṭshan nyid de lta bu dang ldan pa’i chos chung ngu tsam yang mi dmigs te l). T more or less agrees with Bṇā although the translator treats sūkṣnam api as an advverb 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: *sarvatā vicinvan, sūkṣnam apy ekaṃ dharmam na labhate, evam laksanayuktām. However, it is perfectly possible that both Bṇā and T translated the text the way that they did in order to smooth out the somewhat puzzling laksanayuktā. 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 (sangṛhita) by the sphere of dharma(-s): [1.] cessation through observation (pratisamkhyaṇanirodha), [2.] cessation through absence of observation (apratisamkhyaṇirodha), 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] (pratisamkhyaṇi krtvā), one dispels, obliterates, and destroys the mental defilements, and eradicates (paryārṇṭakurute) all the fluxes. Cessation through absence of observation: absence of observation is unknowing (ajñāna), that by which one does not know (jñāti), does not experience (samprativedayati), does not cognize (jānte), 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. 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.

128 Eradicates all the fluxes. (paryārṇṭakurute sarvāṃ āśravān) ] Both B, caa, and T read *sarvānāśravān (zag pa med pa thams cad la; 一切無漏)! Likewise, they seem to interpret the verb paryārṇṭakurute in different ways. (See MW, p. 1009.1. ṽṛṇ: to consume, eat or to please, gratify. T: phyogs par byed cing mgon du byed pa yin no: “To turn towards and realize”; T: 無: “To do away with.”) It seems likely that the Tibetan translators, once they read anāśravān, felt the need to interpret the verb positively.

The verbal form is irregular and it seems that the verbal root ṽṛṇ 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.”129 Similarly, an invisible and intangible consciousness grasps a visible and tangible object (ālambara), 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 pata, [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 (cakṣurviṇāṇādi) appear from [already] existent but dissimilar sense-consciousnesses, due to specific causes and conditions.”130

[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,

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129 This is like a seal and its impression…an impression appears. (mudrāpratimudraka. tatra visadṛṣa mudrāyasya aṇaṭhinām mudrakaṁ. mṛdum sadaptakāṭhinām. kaṭhinākathinayoḥ 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 straightforward: “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.” (印印印物，彼不似印。印軟物堅，則不能印。印堅物軟，印則文生。) Bpay 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 bzhiṅ no || de la rgya de’i mī ’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 ||).

130 Specific causes and conditions (hetupratyayaviśesaiḥ) ] 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. alambanapratyaya (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)\textsuperscript{131}
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,

\textsuperscript{131} 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 yonīśas. 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 (viparītās 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 (saṃghopacayatata). 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 (ṛjucetasah),
and has not broken the foundations of training, 132
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 (śūnyātmakriyāsu), 133
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
(catuḥkoṭikesu): 134 “[1.] How do these dharma-s become causes of [dharma-s] that are similar [to

132 Has not broken the precepts (śikṣāpadeśv akhaṇḍasya) ] Literally: ‘is not deficient with respect to the foundations
of training.’ This refers to the precepts undertaken by a monk.
133 The practices of emptiness and not-self (śūnyātmakriyāsu) ] Ms and Dhs, read śūnyatātmakriyāsu, ‘actions of
the self [having the characteristic of] emptiness. B, con and T, however, both intimate a reading of *śūnyātmakriyāsu
(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,135 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 ripe (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,136 [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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134 Sets of four alternative propositions (catuhkotišsu) ] Koti literally means ‘side’ or ‘point.’ Thus, one who engages a catuhkoti 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 koti as ‘angle.’ That is, one looks at a question, problem or phenomenon from four different angles.

135 Internal (ādhyaṃkī) ] 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 Nibbedhikasutta (AN 6.63 at AN III 415), which equates action (karma) with intention (cetana).

The use of the term ādhyaṃkī here also connects the reader back to the basic introductory refrain of the text (punar api yogācāra ādhyaṃkī dharma dharmānupāsāyī viharāti) and allows us to interpret the continued emphasis on the internal as clearly relating to mental states and the activity of mental life.

136 The internal ripening of the fruit of action (’ādhyaṃkī ‘pi karmanālāvipāke) ] This phrase is difficult to interpret, as is the longer 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 karmaphalalāvāko, 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, when a constellation is not attained, it harms the Kuru region (kurum pādayati). 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 (visaprabhāva), whether it is attained or not attained, [so also] 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 kārmāny) [at the time of death]. [These actions] do not bring affliction (prāpyaptādakarāṇī) to the arhat either when he is living or when he is liberated. [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 (prasamarttha) even when it is not planted, 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 kārmāny) [at the time of death]. [These actions] do not bring affliction (prāpyaptādakarāṇī) 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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137 According to the practice of worldly customs (laukikaḥ sampratipannā) ] 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.”

138 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 Bkrit nor T seem to explicitly refer to this name in their translations. Bkrit translates ‘harms people’ (mi dag la gnod par byed pa), while T translates ‘a region of the country suffers calamity’ (國土得殃).

139 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.

140 Even when it is not planted (upṣam 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 upṣam 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 upṣam in Bkrit or T. The reading I offer in the edition is conjectural—it was suggested to me by Mitsuyo Demoto—and based on Bkrit, 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]” (ṣig rten pa dag l sman gyi sa bon bıād 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。).
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.

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.

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 (drṣṭadharmaśukhavedantya), 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 (hetuphalapratyakṣaṁ drṣṭaṁ). [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 this 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,\(^ {141}\) 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\(^ {142}\) observing dharma-s among internal dharma-s.

II-7 The Seventh Stage\(^ {143}\)

The Mind: Knowing Action and the Ripening of the Fruit of Action

\(^{141}\) Morally indeterminate mental action (avyākrta-cittaṁ karma) ] I take the compound avyākrta-cittaṁ to function as an adjective describing karma. However, this reading is based on an emendation of the text of Ms, which reads avyākrta-cittaṁ karma. If we were to retain this reading, we would have to understand citta and karma as apposites, the mental state being the action, and the action being the mental state.

\(^{142}\) Properly (bhūtaṁ) ] The location of bhūtaṁ 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\(_{\text{vni}}\) takes bhūtaṁ as an adjective describing the singular locative dharma (yang dag pa’i chos la [*bhūtadharmge]). T has no equivalent for the term.

\(^{143}\) 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. 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 Mara’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. [He practices thinking:] “I will liberate (tārayeyaṃ) myself from the flow [of existence], as well as generous donors.”
7.5 That monk, a knower of the ripening of action dharma-s, considers (tarkayati) and deliberates upon (vīgaṇayati) 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 yellow, red, white and purple 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.

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144 Practice according to right view (samyagadrśṣisamācārāḥ) | This adjective is absent from Ms and Bṃ. T reads 正見所獲, and I have reconstructed the text based on the above antonym mithyādṛṣṣisamācārāḥ at §7.2.
145 And mercy for others. [He practices thinking:] “I will liberate myself from the flow [of existence]…” (‘nugrahatayā paresāṃ, yathā: “ātmānam cāham tārayeṣyāṃ samsārād…” ) There are a number of ways one might punctuate the text here. Ms reads: ‘nugrahatayā paresāṃ yathātmānam cāham tārayeṣyāṃ samsārād…’ One might repunctuate and emend the text against the sandhi of Ms in the following way: ‘nugrahatayā paresāṃ yathātmānas ca: “āham tārayeṣyāṃ samsārād…”’ 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, “paresāṃ yathātmānas cāham…’ Finally, T interprets the text according to the following punctuation: ‘nugrahatayā paresāṃ. “yathātmānam cāham…”
146 Generous donors (dāyaśkāṇ dānapatīm ca) | This translation follows an emendation of the text. Ms reads adāyaśkāṇ dānapatīm ca, which could theoretically be translated as “donors who accept [the teachings].” T does not contain an equivalent of adāyaśkāṇ or dāyaśkāṇ, while Bṃ, reads shyin bdag (*dāyaśkāṇ).
147 Just as a thread… | Cf. Sbh 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 manir aṣṭāṅgo vaidūryaḥ śubho jātīmān acceho viprasanno ‘nāvilaḥ pāmcāṅgarāṅgike sātre ‘rpiṭah syān nīte pūte lohitā avadādete mañjasṛete; tām caçkṣusmin piruṣo drṣṭvā jānyād: “avyam manir idam sūtraṃ. sūtre manir arpitoh ‘stṛti;’ evam eva sa tasmāt kāyāṃ mānasam vyutthāpāyanyāṃ kāyaṃ abhinirmittte rāpiṇaṃ manomayaṃ avikalam aṭṭhendriyaṃ.)
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.”

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 (dharmapakṣapratipakṣākṣepapratipratipraśnadharmaśālākānām). [It is] workable [because] in whatever way [one] transforms (parināmayati) 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.

“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.

“Praised by everyone” [means] praised by trainees of right view.

“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]. In this way one finds commonalities (etatsādharmya) between a vaidūrya gem, endowed with all good qualities, and the gem of the True Dharma.”

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.

“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.

“Not all-faceted” [means] that it leads [only] to hell, the abode of hungry ghosts and the animal realm.

“Not white” [means] that it is not connected with the felicity of being free of fluxes.

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148 Of the white faction (śuklapakṣa) ] 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.
149 [It is] workable…the ten wholesome paths of action. ] Here we find an interesting instantiation of the doctrine of ‘transference of merit.’
150 Those who are practicing [for that] (pratipannānā vā) ] This refers to those who have entered the stream (srotaśpanna-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 (srotaśpanna, sakrāgamin, 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’ (saddharmapratipannāprapannānām aṣṭānām puruṣapuppādgalānām).
151 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 “[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 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

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 (māṅgala) conforms to the notion of fortune (dhanya).

152 §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; viññānakandha). 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.

153 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 (anidāśanam apratīgham), 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 Saddharmasūryapusthānasūtra, 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.

154 All religious determination (sarvadharmakriyā) ] Literally: “all dharma activity.”
(karmasadbhāva).\textsuperscript{155} Therefore it is also materiality, which becomes the foundation (stambhabhāta) of all wholesome dharma-s. This is eleven-fold materiality.\textsuperscript{156}

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)\textsuperscript{157} 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\textsuperscript{158} or his disciple, produce intentions (adhimuktikara) and [thus] generate beings on the perfectly clear ground of the three realms, the firm (drīḍha) 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

\textsuperscript{155} 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 rāpaṃ 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 karmmasadbhāvas 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 rāpaṃ? karmmasadbhāvah. tasmāt…).

\textsuperscript{156} This is eleven-fold materiality (ekādaśavidham rāpaṃ) ] This final sentence is puzzling. Usually the suffix – vidha means divided into or –fold. Thus, ekādaśavidham rāpaṃ, 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’ (ekādaśamāṁ rāpaṃ).

\textsuperscript{157} Sits on a perfectly clear, firm and attractive piece of ground (susuklām drīḍham ālokayaramyāṃ bhūmim āsādyā) ] Here I emend the reading of the manuscript partially following B\textsubscript{156} and T. Both B\textsubscript{156} and T translate this phrase in a way that suggests the following reading: *susuklām drīḍham ramyāṃ bhūmim ālokayāsādyā. B\textsubscript{156} translates: “Seeing an attractive spot that is hard and smooth, he sits down” (sa yid du ‘ong zhiṅ jam la mkhrang ba zhiṅ 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 āloka 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 susuklām drīḍham āloka ramyāṃ bhūmim āsādyā. The use of the term drīḍha 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 drīḍha could simply be a variant form of drīḍha. 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/brash of images of children and wives” (vac cittacitrakareṇābhilikhitam tṛṣṇākārccakena). 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” (susuklām drīḍham āloka ramyāṃ bhūmim āsādyā). However, the sentence below, in which the simile is unpacked, supports my emendation. There we find the adjective drīḍhāyāṃ used to describe the ‘realm of the flow [of existence]’ (samsārabhūman).

\textsuperscript{158} 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 (citraka). The alternate order of the words in the compound is an uncommon feature of the Saddhus. Similar compounds can be found at several other places in the Saddhus. See, for instance, §5.1.5.2 (“buddhadharmadārśanaśravanā”).

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 (yonīṣaś) by pleasant sounds, tastes, touches, visible forms and scents.159

7.12.4 “Further, the actions of the mind, like a painter using a yellow pigment, generate the realms of animals. With yellow appearance,160 they drink one another’s blood, eat one another’s flesh, and kill one another, yellowed (piṭākṛta) 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 (tadāśrīta). 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 (drēdhakasadrśa).161 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

159 Fundamentally (yonīṣaś) ] The use of the adverb yonīṣah 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 raktam. That is, one is ‘reddened fundamentally’ by desireable objects. However, one might also connected yoniṣah to the list of sense-objects in the foregoing compound and thereby translate it as “according to their origin [in a given sense-faculty].”

160 With yellow appearance (piṭārāṅgavasāt) ] Literally: “under the power of the color yellow.”

161 Base coat (drēdhakasadrśa) ] 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, 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...”

7.15 Further, that monk sees the monkey-mind as similar to a monkey: “Just as the capricious wanderings (anibhrā...gaṭṭir) of a monkey are not impeded by various trees, creepers, flowers, fruits, groves, mountain hollows and thickets, similarly the capricious wandering[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 (dārvīvaracārīn). The body is similar to a cave [into which the monkey goes]. The monkey-

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162 Are born in a multitude of appearances, shapes, attires and fortunes (anekavesarāpovastrāvydyadhījātyānā) | 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” (神通如從無量形服 [*rūdhisadrṣāni anekavesārpavāstrāni]). B_cen conforms with Ms, although it reads -varṣa- in place of -vastra-. This is easy to explain, since the graphs -rṇa- and -stra- look almost identical.

163 Using an iron pestle—for the torture of beings in those realms—as a brush (gatikāyakāранāyomyusalakārcanā) | This translation is based on an emendation of Ms, which reads gaṭikā niṇāyaṇāraṇā ayomusalakārcana. ‘kārcana is simply an orthographical error for ‘kārcena, but gaṭikā niṇāyaṇāraṇā 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_cen treats these terms in compound with ayomusala’ (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...[*gaṭikāyakaraṇād ayomyusalakārcana] [?]). Although this is a possible reading, I think it is more likely that it is a mistranslation of what we find in Ms.

164 The materiality of denizens of hell, animals and hungry ghosts (nārakeyatiryakpretārāpaṁ tiryaggaṇaṁ vā) | The addition of tiryaggaṇaṁ vā seems gratuitous, since animals are mentioned in the first compound. I therefore do not translate it.

165 As previously [stated] | It remains unclear what previous section of the text this might refer to.

166 The body is similar to a cave (guhāsadrṣām sarṣram). | This sentence is puzzling and does not agree with the final item on the list, kuṇḍa, 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.’ 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 Vaitarāṇī river of the realm of sensuality, and [at others] supremely deep to the realm of Avīcī 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 (anītyatā), 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.”

167 ‘The performance of one’s own senses’ (‘svaviśayanātakam’ 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 nātakaṃ.

168 §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\(^\text{169}\) As a substratum (yogavāhi),\(^\text{170}\) 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.\(^\text{171}\) It is unlimited [in number] when analyzed according to the sense-faculties.\(^\text{172}\) When analyzed according to the various bases of craving (trṣṇāvividhāśrayabhedena), it becomes five [types] of consciousness (cetāmsi). In brief, it (the mind) belongs to the sphere of defilement (sāṃkleśkapakṣa).

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 (pādanakahapthakāśrātra): “[This] nail is not the body, nor are [these] toes the body. [They are] not I, [nor are they] where self-consciousness (aḥaṃkāra)\(^\text{173}\) 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 knee is not the self, nor is it the

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\(^{169}\) In this regard, the mind is manifold. …with respect to the five destinations (yattra cittam anekaparāram. ālambanabhedena svabhāvabhedena nikāyagatibhedena pañcavidham pañcasa 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.” (yattra cittam anekaparāram. ālambanabhedena svabhāvabhedena nikāyagatibhedena pañcavidham pañcasa gatiṣu.). B._ra suggests the preceding reading, while T can be read in both ways.

\(^{170}\) 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._ra and T understand the phrase in different ways. B._ra reads: “When analyzed with respect to the excellent basis, the one endowed with a fortunate birth… (reten 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…” (自在乗執…離第一依). Neither of these translations is satisfactory. The term yogavāhi is only referenced in one other place in the Saddhhu, in a rather enigmatic verse at Ms 175b1 and Dh61c 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 / parināmavāsāc cītyham 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]: sens ni rgyu dang rkyen las skyes/ ide ni rnal ’byor mchog la ’jug/ myur du gyur po’i dbang gis sui/ de bzhiin 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.

\(^{171}\) The three permanent [dharma-s] beginning with space ] See §5.2.8.2.

\(^{172}\) It is unlimited [in number] when analyzed with respect to the sense-faculties (tad indriyabhedenāparimitam). ] It remains a question here whether to follow T, which interprets the phrase pañcaprakāraṇa as referring to the division of the five sense-faculties, rather than to the preceding object. It then reads the adjective aparāmitaṇ with the compound trṣṇāvividhāśrayabhedena (五根壞相，有五種心。無量無邊愛心依止). 

\(^{173}\) Self-consciousness (aḥaṃkāra) It is not exactly clear how this term is being employed here. ‘Self-consciousness,’ ‘egotism,’ ‘sense of self,’ and ‘creator’ (Śāṅkhya) 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 among them. He divides the body into individual subatomic particles (prthakparamāṇuṣaḥ), as small as mustard seeds, [and thus] sees his own body as similar to powder. Although this metaphor is important in relation to the teachings of some modern Theravāda teachers, see, for instance, Ap 119.5 at Ap I 153 (B). This is a tricky phrase to translate, and how it is translated has implications for how we understand the philosophical outlook of the Saddhus. The term adhyātmā 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.

Individual subatomic particles (prthakparamāṇuṣaḥ) This refers to the smallest possible unit of tangible materiality.

176 ...as small as mustard seeds, [and thus] sees the body as similar to [very fine] powder (...sarasapamātram, cārṇuṣadasyam ātmānaḥ sartram paśyati.) It seems that this is not intended to be taken as a literal description of the size of atoms. Rather, the term sarṣapamātram refers to the smallest possible unit of tangible materiality imaginable. This metaphor is important in relation to the teachings of some modern Theravāda teachers, who focus a lot of attention on the insight stage of bodhicitta, an awareness of the body’s very subtle subatomic particles constantly passing away. The presence of the adjectival compound sarṣapamātram here is important because this is also an adjective used in the Pali 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): so ce pājeyya sambuddham, tīṭṭhantam lokanāyakam. dhātum sāsapamattam pi, nibbutassā pi pājaye.

177 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 sartram pāṇyādismadumātreyaṃ samjñā.) 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.

178 All the sense-faculties, feelings and elements (sārvendriyavedanādhatubbhoya ‘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 Saddhus.
which is accompanied by delight and desire, and is productive of rebirth, does not afflict a mind that is dispassionate (virakṣasya cītasasya). 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.” [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 (vadhān pratīvadhān) the second great defilement.

7.21.4 And how does that monk strive to counteract the third great defilement? [He understands:] “Engulfed by delusion (mohenāvyṛta), 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"). 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?

8.2 [The monk thinks:] “How is a foolish worldling enamored of, averse to (samvirajyate), 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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179 Endowed with five types of fear (pañcabhāvakṣapānāḥ) ] 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 ‘jīgas 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.

180 ‘pratyavasthānām ] T does not translate this term. Bṣṭ translates it noncommittally as so sor gnas pa. Its proximity to the term amūṣāya 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).

181 How does that monk…as it is? ] In T, against Ms and Bṣṭ, this sentence is a statement, not a question.
(sapatnabhūta) or productive of enmity (sapatnāsthāntya). 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 caksuśrīvijñeyaṣu). Men deceived by craving delight in the self because of ideation [based on] their own fancies, [which constitute] that very self (svecchāvitarkaṇatmanavātmānaṁ raṇjayaṇi).

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 (abhīrūpa) [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.”

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

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182 Whether it is an enemy or [an object] productive of enmity (sapatnabhūtaṃ sapatnāsthāntyaṃ 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 Bṣa (‘gran zlar gyur pa ’ami/ ‘gran zla’i gnas su ’gyur ba daq la). The original reading of Ms is sampannabhūtaṃ sampannāsthāntyaṃ 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.

183 Cf. MN 54 at MN I 364 and MĀ 203 at T I 774a20-27.

184 The sense-objects are just like [the dog’s] teeth (yathā dantās tathā viṣayaḥ) ] 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，如是數之。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 (rāgappāṇa). 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 (nairyāṇikaparvataṃ smṛṭvā), ‘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 thicket[s], [the route to which] is beset by many unequalled hundreds of difficulties (anekāsamaśatāyāsas). 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] (etatparyesāṇāduḥkha). ‘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 (sankalpayati) 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 dharma-s among internal dharma[-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.185

9.6.3 “Which [beings] subsist on gross material food?186 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.

185 Gross material food, the food of mental volition, the food of meditation, and the food of contact (kabādiḍāhārena manahsaścitānāhārena dhyānāhārena sparśāhārena) ] This list is absent in Ms and B. I reconstruct it based on T.

186 Which [realms live] by gross material food (kabādiḍāhārena katamāḥ)? I have emended the text here. Ms reads kabādiḍāhārena 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 (sparśamaithunaviṇapralabdhā).”

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 (samāpattiṣamālambanāhāra).

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 (prajānātī) 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 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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187 Deceived by mating through contact (sparśamaithunaviṇapralabdhā) There is disagreement between T and B crt as to how to parse the Sanskrit here. B crt takes the compound sparśamaithunaviṇapralabdhā to describe bālaprthughjanāḥ, whereas T, which reads some additional phrases, seems to understand sparśamaithunaviṇapralabdhā 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。有執者，或有喜者，有眼見者，如是皆為欲觸所詰。).

188 In this here teaching, one who observes dharma-s among internal dharma-s (ihadharme dharmaṁuptāy ādhyātmikeśu dharmesu) 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 ādhyātmikeśu dharmesu 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 (saḍbhāmivikārabhāta).\textsuperscript{189} They are: the stage of threshold [concentration], the [initial] first absorption (anāgayapratamadhāyānabhāmyantara), and the four absorptions.\textsuperscript{190} He progresses [through] the mutation of [those] six stages. He sees the arising and passing away of dhamma-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 (avagantu) the door of nirvāṇa\textsuperscript{191} and for [the door’s] attainment (samprāptaye ca).\textsuperscript{192}

10.3 While he is striving thus, the earth-dwelling spirits see that Māra’s bonds are mostly eclipsed (bhāyāsthajihma) 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 Yama’s realm. The deities of Yama’s realm inform [the deities] of Tuṣita Heaven. [The deities of] Tuṣita Heaven additionally [inform the deities] that delight in creation.

\textsuperscript{189} Mutates into six stages (saḍbhāmivikārabhāta) \] 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 saḍbhāmi as opposed to saḍbhāmī. 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, ao 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 -d-, he seldom confuses -sa- with -sa-, particularly when writing the word saḍ-. In fact, except for the three instances of the term (saḍbhāmī/sadbhāmya) here in the section on the tenth stage, there is no other instance in which we find saḍ- written with a dental sa-. This means that although the evidence of B, ao 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 saḍ- is the presence of the plural -bhāmayah (sadbhāmya) Ms at the end of §10.2.

\textsuperscript{190} The stage of threshold [concentration], the [initial] first absorption, and the four absorptions (anāgayapratamadhāyānabhāmyantara, caṭvāri dhāyaṇā) \] The six meditative attainments listed here are stages (bhāmi) 2-7 in the Vaibhāṣika scheme of eleven stages of birth (upapatti) and concentration (saṁādhi). See MPPŚ (vol. 3, p. 974, footnote no. 143).

\textsuperscript{191} The door of nirvāṇa (nirvānadvāraṇa) \] 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 Saddhus 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 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.

\textsuperscript{192} Strives to encounter the door of nirvāṇa and for [the door’s] attainment (nirvānadvāraṇa avagantu 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” (antika cāṣya bhavati nirvāṇa) 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: “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,  
or [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 (vidarśakaṁ) 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 (parāparajña),  
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 (bhavasaṅkaṭa). 10.5.7

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193 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] (nairyānikī), 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]. 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 (viśṭryante) 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.195

194 He who...abides in the pleasurable state [of nirvāṇa] (kleśaparvatadagdhasya sukham padam avasthitam) ] A more literal translation might read: “A pleasurable state is established for one whose mountains of defilements are burned up.”

195 Nirvāṇa is close to him (antike cāsa 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 Saddhusu 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 teśām antartkaṣaḥcaraṇām devāṇām bhaumāṇām ca yakṣāṇām antikāc cṛutva prītamanaso bhavantī.). However, a number of other examples support the translation “close to” or “nearly.” 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 nirvāṇasyantikā pratisvānti.).

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 Saddhusu 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-awareness as a Buddha.

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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

(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
xxx xxx was written, then crossed out by the scribe.
xxxx xxx is written in small letters, indicating that a sequence of akṣaras was erased so that a larger sequence could be incorporated.
# # stands for 방송 in Ms, which indicates an erasure, and a space upon which the scribe then found it impossible to write.
Ψ Ψ stands for a maṅgala symbol `mah'.
| | stands for a daṇḍa.
\ \ stands for a slashed daṇḍa।. 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 akṣara.
. . stands for a partially readable or partially destroyed akṣara.
* * virāma
' ' avagraha

The division of words in the transcription accords with the editor’s understanding of the meaning of the text.
(12a5)...punar api yogācārāḥ ādhāyātmike dharmane dharmanupāsyāḥ viharati l katham anukramenaṣṭravān* praṣamahānasya bhikṣoḥ prathamaṁ ma[m akuśalā]lā
dharmanā prajahāti l kuśalāṁ ca dharmanāḥ bhāvātī l sampāṣyati saṁvicinoti l manasaḥ bhāvāvātī pratiṣṭhāpayati l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
dharmanā prajahāti l sampāṣyati saṁvicinoti l manasaḥ bhāvātī l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
dhāmaḥ prajahāti l sampāṣyati saṁvicinoti l manasaḥ bhāvātī l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
dharmanā prajahāti l sampāṣyati saṁvicinoti l manasaḥ bhāvātī l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
dharmanā prajahāti l sampāṣyati saṁvicinoti l manasaḥ bhāvātī l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
dharmanā prajahāti l sampāṣyati saṁvicinoti l manasaḥ bhāvātī l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
dharmanā prajahāti l sampāṣyati saṁvicinoti l manasaḥ bhāvātī l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
dharmanā prajahāti l sampāṣyati saṁvicinoti l manasaḥ bhāvātī l sa paṣyati śrutamayena jñāṇena divyena vā caṅṣuṣa sa bhikṣuṛ ādita eva yair viṣayāyai indriyaiḥ [pa] .. [sparah]e[tupratya]bhūtiḥ kṛtsnām jagad anādikālpravṛttām saṁsārere bhramati tam enam jāmanidānapāḥ ṣaṁyaṣaṃhum avaluṣaṃ kāryātī l bāhyādhāyātmikair viṣayāy ir dām jagad bhāṃyaṭe sa ādita eva tāvad vivekābhīrāmatām abhyā
so "śṭādaśamanovyabhicārāt pratarkayati l sāṣkikurute vivekabhīrataḥ l ekāntacārī tac chṛtrvā caturṇām mahārājñaṃ sakāśād ānaditatarā bhavanti devās cāturmmahārajaśyikā hīyate mārapakṣāḥ

(12b6) abhyaraddhayate sādharmmapakṣāḥ l te devā cāturmmahārajakāyikās tridaśeśvarāya śakrāyāśhinivedayanti l yo so deva jambudvīpāt* kulaputo yāvad amukāt* kulāt* keśasmaśrūṇy avatārāya kāṣāyāni vāsāṃsy ācāḍyā śrādhāyā agārā[d] anāgārikāṃ pravrjetāḥ sa viviktabhīrato bhavati l yāvac chmāśāniko śṭādaśamanovyabhicārāt pratarkayati sāṣkikṛtvopasampadya viharati l tac ca śṛtrvā cāturmmahārajakāyikānām\

(12b7) devānāṃ sakāśā[ḥ prṛttataramanā] bhavati l devāḥ kauśikaḥḥ tridaśeśvarāḥ l punar api yogācārāḥ l ādhāyātmike dharmme dharmmānupāsaśyā viharati l sa bhikṣur aṣṭādaśamanovyabhicārāt* prapaśyat kāmābhyāṃ bhūmiṃ sākṣāt*kurute l sa paśyati śrutamayena jñānena divyena vā caṅṣuṣā catvāry adhiṣṭhānāṃ paśyati l tadyathā praṇādhiṣṭhānāṃ satyādiḥṣṭhānāṃ tyāgādiḥṣṭhānāṃ upaśamādiḥṣṭhānāṃ kathāṃ bhikṣuḥ praṇādhiṣṭhānāṃ pratipadyate l iha bhikṣuḥ svayam eva kā\

(13a1)yaṃ yathāsthānāṃ sādharmmatāyā paśyati l tāṃ praṇāṇīte pravibhajya pratyayeśkhate saṃty asmin* kāye prthivīdhātur abdhātus tejodhātur vāyuḥdātur ākāṣadhātus vijnānadātus ca l tatra katamaḥ prthivīdhātāḥ prthivīdhātur dvīvidhāḥ l asty ādhāyātmiṃko ‘sti bāhyāḥ l tatrādhāyātmikāḥ katamaḥ yat kiṇicād asmin* kāye ādhāyātmikāṃ pratyaṃtamaṇyām upagatam upāttaṃ tatropagatam tuvāmāṃsādisamadaya upāttaṃ keśadantakharomāsamudaya

(13a2)khakkhaṭām kharagatam upagatam upādattam tat punaḥ katamaṃ yaduta keś[a]raḥ ma[ṃ] nakhadantā rajās tuvāmāṃsāsthī śīrāḥ snāyur hṛdayaṃ plīhā klomakaṃ vrkkaṃ yakṛt* kheta āmāśramāṃsāyanvaṃśaḥ antrāṇy antragnuḥ udaram udīrayakaṃ māstakalunghaṃ ceti l yaḥ vānyad aṣṭaṃ asmin* kāye adhyātmaṃ praṇātmaṃ khakkhaṭām kharagatam upagatam upādattam ayāṃ ucyate ādhāyātmikāḥ prthivīdhāтур tatra kataro bahirddhā prthivīdhāтур tuḥl yat kiṇicād bahirddāh kakkhaṭatvatm kharagatam anugatam anupādatta\

(13a3)m ayāṃ ucyate bahirddhā prthivīdhāтур l tatra yaś cādyātmikāḥ prthivīdhāтур yaś ca bahirddāḥ tad ekādhyābhisamāśipyā dhātū eṣa dhātumāḥṛtram na vedakādhiṣṭhām na yāḍṛcchikāṃ prthivīdhātur paṇyati l na nityaṃ na suḥkhaṃ na suciṃ na sātmakaṃ va paśyāṃ l sa bhikṣuḥ praṇādiṣṭhānānādiṣṭhāthāthāḥ yaṃ sa[ṃ]rvaṃ naitaṃ me maṃātmēti evam etad yathābhītāṃ samyak*praṇāyāḥ drṣṭvā prthivīdhātur cāttmā vijayate l evam bhikṣuḥ praṇādiṣṭhāḥ

(13a4)nādhimukto bhavati l l tatra kataro abdhātur abdhātur api dvividhaḥ l ādhāyātmiṃko ‘sti bahirddāḥ dhātūḥ l tatrādhāyātmikāḥ yat kiṇicāḥ* asmin* kāye āpaḥ agataṃ bhavati l upapannalakṣaṇam abdhātur l kledasvābhāvyam śaṛre sveda ### khetaḥ śṛṅgāṇakaṃ maṇtakam śoṃtaṃ[om] vāsā lasākā meda mājja pitaṃ pr[ā]vāṃ maṇtakalunghāḥ ceti l yaḥ vā punar anyad asmin* kāye kiṃcid aṣṭaṃ ādhāyātmaṃ pratyāḥ\

(13a5)tmāṃ āpaḥ l aṅgagatam upagatam upādattam ayāṃ ucyate ādhāyātmikāḥ abdhātur bahirddāḥ katamo yat kiṇicād bahirddāḥ āpaḥ Ṙ agatam snehaḥ snehagatam upagatam upādattam ayāṃ ucyate bahirddhā abdhātur l tatra yaś cādhyātmikāḥ bhdhātur yaḥ ca bahirddhās tad aikadhyām abhisamāṃśiḥpyā dhātū eva dhātumātraṃ sarvaṃ naitaṃ me neṣho haṃ asmin

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naitan mamātmeti samyagdhātutaś cīttam virajyate .. .. [bh]i

(13a6)kṣuh prajñādhīṣṭhānam ārohate || tatra kataras tejodhātus tejodhātur api dvividhāh || asty ādhyātmiko sti bahirddhāh || tatrādyātmikas tejodhātur yat kiṃcid asmin* kāye ādhyātmam pratyātmam tejas tejogatam upagatam upādattam sa punah kåraḥ || tadyathā yena santapyaṇe yena paricadahyate yena ca jvarīyate || yena caśiṭapitakhdātisvādītāni samyaksukhena pariṇāmaṇ gacchanti yaḍ. v punar drśtvā abhādur anyad api asmin* kāye adhyā

(13a7)tmāṃ pratyātmikan tejas tejopagatam upagatam upādattam ayam ucyate ādhyātmikas tejodhātum tatra katamo bahirddhās tejodhātuh yat kiṃcid bahirddhāṃ tejas tejogatam uṣṇam uṣṇaścām upagatam upādattam ucyate bahirddhā tejodhātus tatra yaś ca bahirddhas tad ekadhīye 'bhīsaṁkṣipya dhātur eva dhātumātram sarvam naitan mama naiśo ham asmin* netat* mamā[tmel]i || evam etad yathābhūtām samyakprajāṇa

(13b1)ya drśtvā tejodhātuta[ca c]jīttam virajyate || nedāṃ kārakādhīṣṭhitam na vedakādhīṣṭhitam pravarttāte tejodhātuḥ || tatra kataro vāyudhātuh || vāyudhātur api dvividhāh || asty ādhyātmiko sti bahirddhāh || tatrādyātmikah kataro yat kiṃcid asmin* kāye adhyātmika pratyāyātmam vāyur vāyugatam laghulaghusamudrāṇam anudvagata upagatam upādattam tat punah kāraḥ || ārdhavagoto vāyur adhogato vāyuh pārśvagato vāyuh kuśkigato vāyus tathā pī[ppalasūcakā śastrakā] ..........

(13b2)vāyuh aśītir vā vāyavaḥ [saha] krimiśamvārair aśītir aṅgamaṅgāṇusāriṇo vāyavo yaḍ v punar anyad api asmin kāye adhyātmam pratyātmam vāyur vāyugatam laghulaghusamudrāṇatvam upagatam upādattam ayam ucyate ādhyātmikas vāyudhātuh || yat kiṃcid bahirddhā vāyur vāyugatam laghulaghusamudrāṇam upagatam upādattam ayam ucyate kHzkkt. bahirddhā vāyudhātuh || tatra yaś cādyātmikas vāyudhātur yaś ca bahirddhāh sarvaḥ abhisamkṣipya dhātur eṣa dhātu[mātraṃ sarvam naitan mama naiśo] ha ..

(13b3)m asmi nevaṃ mamātmeti na kārakādhīṣṭhitam na vedakādhīṣṭhitam etad yābhūtaṃ samyak*prajñāyāh drśtvā vāyudhātutah cīttam virāgayate || © evam prajñādhīṣṭhanaṃ sākṣībhavati bhavati bhiksuh || tatra kataro ākāśadhātur ākāśadhātur api dvividhāh || asty ādhyātmiko sti bhāyaḥ || tatrādyātmikah yat kiṃcid asmin* kāye adhyātmāḥ pratyāyātmam ākāṣagatam upagatam upādattam asphutaṃ aspharāṇīya[rū]paga[m] [ye]nāśita[m]pītakhdātī]

(13b4)asvāditān avakāśenāntargacchanti yaḍ v punaḥ kaṇṭhaśūriṇa eva śrotasāśūriṇam caṃkuśūṣiraṃ ghrāṇaśūṣiraṃ jhīvāsūṣiraṃ āhārasyaḥ\vntargatam jhīvāvahāsādātr ayam ucyate adhyātmika ākāśadhātuḥ || tatra kataro bahirddhā ākāśadhātuh || yat kiṃcid anugatam upādattam asphutaṃ aspharaṇīya[yem] tadyathā ṛrksaśākāhīṃṭaraśūṣiraṇī paryavatāntarāṣūṣiraṇī kandaragūhānābābābāsūṣiraṇī yaḍ v bāhīram śūṣrām asty am ucyaya[te bahirddhā] ākāśadhātu

(13b5)ḥ || tatra yaś cādyātmikarupagatē [ākāṣa] śudhātur yaś ca bahirddhā tad aikadyābhīsaṃkṣipyā dhātur eṣa dhātumātram sarvam naitan mama naiśo ha\x2501 asmin netan mamātmeti || evam etad yathābhūtaṃ samyak*prajñāyāh drśtvā ākāṣadhātutaś cīttam virajyate || evam drśtvā na prapadyate sarvaḥ naitan mama naiśa ha\x2501 asmin naiśa mamātmeti na kārakādhīṣṭhitam na vedakādhīṣṭhiḥkhkkt. ākāṣadhātutaś cīttam vijyate || tatra kataro\n
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(13b6) mano .. [tur mano] .. [tur dvādāśabhir ā] ..[....................................[ca]ksurvijñānānubhūtam artha manovijñānānubhavati | evaṁ śrōtaghrāṇajhāvākāyamovanovijñāṇānī
danovijñānadḥātuprabhāvānī manomūlaṇī bhavanti cātra gāthā | manahpūrvāṅgamā dharmā
manahśreṣṭhā manojavāhī | manasā suprasannena bhāsatē vā karoti vā | ēr nirdhhātappakalmāsā śa
cyutypapattivijānakahī | karmmanāṃ phalatattvajñāhī prāṇnota padam acyutaṁ | sarvendriyavidhī
yāh sarvabhūthahite rataḥ ..

(13b7) [śanta] ā [endriyah] [sva] [o] .. [r bhava]ti tādṛśaḥ ē śadindriyarathārūdhho
ṛgaśatrunivarttakahī | prājño dhīṛḥā kṛpāvān yāh sa śaṇtaṁ padam āpnte ē ē aranyavāśī santuṣṭo
bhūmiśāyī samāhitāḥ ldhunotī pāpakān* dharmmān* vāyur mmeghān ivāmbare ē
śubhāvādhākaṁmāntāḥ śubhacaryāśu saṁrataḥ ē tatvadrṛṣṭi kriyādakṣo nāsayan mārasādanām* ē
rāgādayo na bādhante śubhacittam alolupaṁ* ē maitryākārūnyabhahulaṁ bhikṣur nairāyīṅike
sthītaḥ ī ya[śya rūpā]

(14a1)hryo nēṣṭā visāyā bandhanahetavāḥ ē sa yāti paramāṁ śaṇti yatra gatvā na sōcate ē punar
api yogyācāra ādhyātmike dharmme dharmmānupāsyī viharaṭi kīm āsau bhikṣuḥ prathamam
āstādaśamayanovipūcādhrabhūmīyantaratī prathamāṭ ē dviṭīyaṁ bhūmīyantarām āruḍhaḥ
śuddhātattvajñāḥ bhūmī idāṁ ē dharmmānusmṛtibhūmī ākramet sa pāsyati śrutamayena
jānena divyena vā cākṣuṣā tṛtīyaṁ bhūmīyantarām ākrāmatī ē sa bhikṣuḥ tatvadarśī katarāṁ
bhūmīyantarām [c]ji[tta] .. [ra] ..

(14a2)[rād bhūmīyantarāṁ] sa sukham utpadayānāṁ vijānā[ti] ē duḥkham utpadayānāṁ
vijānāti ē saumanasyaṁ jānāti ē daummanasyaṁ jānāti ē upekṣāṃ vijānāti ē kiṁcit sukham vijānāti ē
sukhavedanīyaṁ sparśaṁ pratityotpadyate ē sukḥā vedanānāṁ āsau sukham vedenāṁ
vedayānāṁ sukhabhāvānāṁ vīnādāṁ yathābhūtām prajānāti ē atha tasya sukhabhāvānīyaṁ
sparśāṣyā nirodhadhātāṁ sukhabhāvānīyaṁ sparśaṁ pratityotpannāṁ vedenāṁ vedenāṁ
sukhā me vedenā ē

(14a3)staṅgatānāṁ astāṅgatānāṁ vedenā[m] pratyaḥbijānīte ē vyupaśāntā me sukḥā vedenā
duḥkha me vedenā utpannā pratityasamutpannā tāṁ duḥkhabhāvānāṁ pratyaḥbhī[ṇ]āte utpannā ē
me suḥkha vedenā ē pratyaḥbijānīte sādhuḥo vistareṇāṁ yathāiva sukhabhāvānīyaṁ sparṣo vihitā
tathāiva duḥkhabhāvānīyaṁ pi vācyāṁ kiṁ saumanasyaṁ vijānā[ti] saumanasyasthānīyaṁ
sparṣaṁ pratityotpannāṁ saumanasyaṁ katham daummanasyaṁ pratityabhijānīte ē
daummanysthānīyaṁ sparśaṁ prati ē
daummanasyasthānīyaṁ sparśaṁ prati ē

(14a4)eyJotpennāṁ daummanasyaṁ atha tasyaiva saumanasyasthānīyaṁ veditaṁ yathāvad
anupāṣyataḥ saumanasyasthānīyaṁ nirodhaṁ drśṭvā[२] saumanasyaṁ virajyate ē yā śa ma
saumanasyaṁ veditaḥ prāgotpannā śa nāṣṭā śaṇtā vyupagatā tato sya vairāgyaṁ utpadaye ē
yathābhūtām prativedayati ē evaṁ daummanaye pi vācyāṁ upekṣāyāṁ āpa evaṁ vācyāṁ
tasyāṣya tṛtīyaṁ bhūmīyantarām ākramate .. .. .. .. .. .. .. .. .. .. .. .. .. .. ..

(14a5)ksācarānāṁ yakṣāṇāṁ abhinivedayanti ē te pi caturṇāṁ mahārajaṁ abhinivedanti te pi
caturmāhārajarākānāṁ devānāma[१] bhinivedayanti ē te pikauśikāsakrasya devānāṁ
indrayābhīnivedayanti ē so sau jambādviṭpāṭ[३] kulapatrāḥ keśāsaṁśṛṇyā avataṛyā kāśāyā[२]
vāsāṁṣi ācchādyā śraddhayā āgāṛād anadāgārikā[४] pravrajitaḥ ē amuṣmāṁ viṣayād amuṣmāṁ
grāmdā amuṣmāṁ kuḍād a[muko] n[ā]

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(14a6)ma kulapatraḥ keśaśmaśrūṇy avatārya kāṣāyāṇi vāsāmsy ācchādyā śraddhāyā āgārād anagārikāṃ pravrajitāḥ | sa tṛtyabhūmyantaram ārūḍho mārena saheti yoddhuḥ hiyate mārapakṣaḥ l abhyuddhyate saddharmapakṣaḥ l tac ca śrutvā pritattaramanāḥ kauśikāḥ śakro devānāṃ indra airāvānāḥ ārūhyā maharddhikapramukhaṃ devaṅangaṃ gṛhya yāmānāṃ devānāṃ nivedayati | tāṃ jambudvīpaḥ kulaputra vista ... ... ... t[īyam] .. [myantaram ā]ṝdha

(14a7) icchati mārena saha yoddhuḥ hiyate mārapakṣaḥ l abhyucciyate saddharmmapakṣaḥ l tāc ca śrutvā śakrasya devānāṃ indrasya sakāśat pritattaramanāḥ so yāmā devā bhavanti l punar api yogacāra ādhyaṃkīre dharmme dharmmnāupāsyi viharati l kathāṃ sa bhikṣus tṛtyabhūmyantarāc caturthaḥ ca bhūmyantaram avagāhaḥ l sa paśyati śrūtāmayena jnānena divyena vā caṅkṣuṣa sa catumphabhumyantaram akṛmāti sukhavedāṇyāṃ sparśavedan[īyam]ṃ [prayayā ma] s. ..[ā v]. .. [tpanna]

(14b1) sukhaheṭukā sukhanidāna sukhapsrayāḥ sā niruddhā vyupaśaṅtāntarhitā tasyā samanantarame mā duḥkha vedaṇā utpānṇā duḥsasprāsā duḥkhanidāna duḥkhasamudāya duḥkha evam upeksāpratuyāṃ evamā sparśapratuyāṃ vedaṇāṃ pratyahijanīte kṣane kṣane mamotpadyate vedaṇā sparṣarṣasahāyaṃ sparśaprabhāvaḥ sat sukhāya vedaṇāyā na hṛṣyate na saṃprajaye tāṃ vedaṇāṃ nābhinandati na balikurute nāsvaḍayati l evam duḥkha-yām api vedaṇāyāṃ nā pīḍya

(14b2)te na vihethya nāvalīkriyate upeksakṣaḥ sa viharati smṛtīm* samprajānaka imābhīs tīṣṭhibhī vedaṇābhar yadāyantikāṃ cittaṃ viraktāṃ bhavati l atha param upeksanāvaśavāsiṣṭa bhavati l supariśuddha bhavati suparyavadātaḥ tasyaivaṃ bhavati l aho vataḥāṃ imāṃ upeksām evaṃ pariśuddhaṃ evaṃ paryavadātām ākāśaye l nopasamharet l tatttrapitrūpaṃ me cittaṃ bhavet sākṣīkṛtā mayā upeksā niṣṭhāntā prati#baddhā tad ātyantam adhyavasita tadāpā

(14b3)dattā so ham upeksāṃ ākāśānatyāyatane upasamhareyam aham apy etām upeksāṃ evaṃ pariśuddhaṃ evaṃ paryavadātaṃ vijñānaḥ nāntyāyatane ākīścinnayāyatane naivaśaṃjñānasamjñāyatane upasamphadya vihareyam anenaivam samjñānasamjñāyatane upasampadya viharati tatttrapitrūpaṃ me cittaṃ bhaveti nīśritā upekasā tiṣṭhet adadhyavasita tadapāśādātāt so ham upeksāṃ naivaśaṃjñānasamjñāyatane upasampadya vihareyam yathāpī nāyana daksāṇārdhakarmaṃ [r̥n̥a]ṃma[r̥n̥a]ṃmedevatasi vā

(14b4) ulkāmu[khe] #### jātarupam praksipeta prakṣipyā nādiāśandsātu adāya evam etat* sa karmāṃi kuryāt tac ca avajñānārupakaḥ l yānāsobhānaṃ prāśastavaraṇaṃ sarvakarmakaranāpraśasaṃyavaṇnāyāṃ prāśastaṃ sarvadenvaṃgasasṛtāṃ sannihitam nikṛtamalakmāṣakṣāyaṃ mṛdakarmma[ṇ]iṇyaṃ prāśastaṃ ca ratna prabhāyāvagunjhayati tam eva ma no daksah karmmakāro vā karmmakāraṃtevāsi vā

(14b5)rūpaṃ #### viditvā yatra nākāṃkṣate nāpi bandhanavikṛtāu yadi vā ghāntākāye yadi vā sandarśanākāye yadi vā keyyūrayaḥ yadi vā caṅkṣuḥ ṣobhāyai yadi vā punyakṣoḥbhāyai yadi vā ṣaṭsobhāyai yadi vāṅguḷisobhāyai yadi vāṅguleyaṃkamudrāyai yadi vā jātarupamālāyai yadi vā mukutālam kārīṇa yatra yatropānāmayati tatra tatraśvā karmmanāṃ bhavatvā evam eva praṇāśuṣilo bhikṣur aham etām upeksāṃ evaṃ pari"
(14b6) suddhām evaṃ paryavadātām saced ākāśayatane upasamhareyaṃ tan me pratirūpam syāt tanniśritā tatpratiyuddhā tadadhyavastā tadupādānā sa tām upekṣām ākāśayatane upasamhareati | vijitānāntyāyatane naivasaṃjñānasamjñātātane upasamhareati | tasyaivam bhavati yā me iyaṃ upeksā nityā dhruvā śāsvatā ‘vipariṇāmadhamrминī syāt sa tatvam upalabhah upaladbyayatanacaturthro rūpyeṣu me upeksaṣya na nityā na nityālambanā na\n
(14b7) dhruvā na dhrvālabanamamsamskṛtam boddhāvā na nityālambanā ākāśanāntyāyatamālānāṃ vijjānānāntyāyijjānānāntyāyatanālambanāṃ nākīcičyatanāṃ vā naivasaṃjñānasamjñāyatanālamṇāṃ upeksāvavyaṇjitaṃ etat* śiṣyam pṛtad upeksāhitam etat sa kāyaṃparyantikām vedaṇāṃ vedyayamānaḥ | utpadyayamanāṃ pratyabhijāṇite | nirudhyamanāṃ pratyabhijāṇite | cākṣuḥsaṃsparśajām vedaṇāṃ [praty]abhijāṇite | śrotasasaṃsparśajām vedaṇāṃ pratyabhijāṇite | ghrānasasaṃsparśajām vedaṇāṃ pratyabhijāṇite | evaṃ jihvākā[yananābhamsa]spra

(15a1) tibiddhām vedaṇāṃ pratyabhijāṇite | sa vedaṇāsākṣi bhikṣus tām eva vedaṇāṃ uśmataram avalokayate | sa cākṣuḥsaṃsparśajām vedaṇāṃ utpadyayamānāṃ utpannāṃ avasthitām vedaṇayati nirudhām nirudhyamanāṃ pratyabhijāṇite | nirudhām mama vedaṇā punar anyāṃ śrotasasamaṃsparśajām vedaṇāṃ pratyabhijāṇite | yā sa cākṣuḥsaṃsparśajā mama vedaṇā sa niruddhāstangataṃ vāntibhūtā na punar eṣantye ye tasyāṃ niruddhyāṃ iyam aparā śrotasasaṃsparśajā [vedana]|

(15a2) uppanā sukhāvalabanaṇa duḥkhālabanaṇa sukhaduḥkhālabanaṇa sukhaduḥkhā sa tāṃ śrotasasaṃsparśajāṃ vedaṇāṃ yathāyathāvad anupalabdhiṃ jānanā na śrotapratiyuddhā rpadhyāyāṃ samprajyate | sa tāṃ vedaṇāṃ vedyayamānaṃ virajyate vimiṣyate śrotasasaṃsparśajāyāṃ vedaṇāyāṃ tasyāṃ[ṃ] niruddhyāṃ ghrānaḷalambanā vedaṇā utpadyate | sa tāṃ ghrānasamuttthaṃ vedaṇā[ṃ] pravedayati | utpannaṃ me va ghrānasaspaļjā vedaṇā sukhālabanaṇa sukhā duḥkhālabanaṇa duḥkhā naivasukhduḥkhālaṇa sa ghrānalambanā
dn

(15a3) vedaṇāṃ yathāvrat prativedayati | astaṅgataṃ api prativedayati tasyāṃ niruddhyāṃ ghrānalambanā vedaṇā utpadyate | sukhā[ṃ] duḥḥokhā[ṃ] aduḥkhāmsukha tāṃ asau prativedayati | utpaṣyati hi mama ghrānalambanā vedaṇā utpannaḥ yathāivaśhayavastā tathāvottpannaṇaṃ eṣaṃ api niroṣṭyate tasyāṃ[ṃ] niruddhyāṃ jihvālabanve vedaṇotpasyate trividhā pūrvavat* | manovedanālambanā tr[i]vidhā sa sadbhūta\n
(15a4) vedaṇādhiśīlaṇa caturthām bhūmyantaram ākrāmati | tad grāvṛyabuddhāvīrasya sahotsāṣya mārabandhanam āsthātukāmasya hṛṣṭaṅgarā bhuṃaṃ yakṣa antarिसकarıṇa[ṃ] yaṃṣaṃ cābhiniyadaianti | te pi caturṃṇam mahārājñam abhinivedayanti | te pi cāturmmahārājakāyīkā[ṃ]nāṃ devāṃm abhinivedayanti | te pi śakrasya devāṃm indrasya nivedayanti | śakro pi yāmāṃm devāṃm a[bh]j[n][i]ve[da]

(15a5) yati | yo sau jambudvipat* kulaputro amuṣmād viṣayāt* amuṣmāṃ grāmā amuko nāmā kulaputraṃ sa keśasāmarṣyā avataṃrā ṛṣya kāṣyāṇi vāśāṃsy ācchināya śraddhayā āgarād anagārikāṃ pravrajitaḥ | saṃghasthāna vāyācchana unupūrveṇa sadbhūtaṃ vedaṇāvīśālaṃ caturthām bhūṃyantaram ārūḍhāḥ so ham devāṃm avedayāṃ hiṣate mārapakaḥ | abhyudhrīyate sadbhūto [de]vaśaddhamma[pakṣaḥ]ḥ
(15a6) abhyuddhyates tām airāvānāruḍhaṃ sakrāṃ drṣṭvā yāmā devā hrṣṭā sākrasyārocyayantī l priyān naḥ sakra ya dāharmiko dharmmānaparīvarītino jambūdvīpakaḥ manusyaḥ l tadevaṃ sadharmmapratirūpabhūtas tvam ṣakrāḥ l punar api yogācāraḥ l ādhyātmike dharmme dharmmānapāsyī viharati kathām sa bhikṣur mmārabandhanam jahan prajāhan* vedanām avalokayati sa paṣyati śrūtaṃayena jñāṇena dyvēyaṃ vā caksusā sa bhikṣur vedanā[ṃ] sadbhūta evāvalokayati l caksuvijñānālambanākuśalā utpa

(15a7)ṇāṃ sa uttiṣṭhamānāṃ dvitiyena kuśalālambanena nirodhitā kuśalā jātā sāvyākriyatenālambanena nirodhitavyākṛtā jātā evam śrotasamprāṣṭajāṃ vedanāṃ ghrāṇasamspāṃjāṃ vedanāṃ jihvāsamsparśajāṃ vedanāṃ kāyaṃspā[m]jāṃ vedanāṃ mahābhāmsparśajāṃ vedanāṃ prativedayati l prativedayamānasya kuśalā dhammāḥ paripūriṇī gacchamti tanvībhavanti cāṣya kleśās tathāvam bhāvayataḥ śūkṣmatas tāṃ eva vedanāṃ pratyavekṣate l sa paṣyati dharmmavedanāṃ dharmmavedana\n
(15b1)yā sahā nirudhyamānāṃ yathā prātiprabhādityaprabhāv ayīruddhaḥ tātī evam vedanādnyate punar api vedanā kuśalākuśalām uṣmāmāṇāṃ prativedayate l tadyathā dīpaprabhā dvitiyāyāṃ dīpaprabhā puṣṇāti l punar api vedanāṃ prāvicinoti kā vedanānyayā saha vedanayāntaviruddhmāṃ sa paṣyati l kuśalā vedanākuśalayā vedanāyā saḥāyantaviruddhā tadyathā dīpaprabhā naksatraprabhāvayo sahā viruddhū punar api sa bhikṣuḥ pravibhajati kā veda

(15b2)nāyāṃ vedanām atyantam evam hanti? sa paṣyaty anāśravālambanā vedanā sāprasravālambanā vedanāṃ atyantakam evam hanti l tadyathāniprabhāvayo himaprabhā hanyate l kā vedanā kāṃ vedanām abhībhūtaḥ l punar evāpyayate l sa paṣyaty akūsālā vedanā yaddā kuśalāṃ vedanām abhībhavati l punar vedanāyā tathādityena divā candraprabhābhībhūta bhavati sā candraprabhā rātrāv āpyayate l punar api sa bhikṣuḥ vedanāṃ pravibhajati l vedanaikāgrasmṛ

(15b3)ti kā bāhyo vedanā saṃprktaṇyā ekākāyā vedanāyā saha viruddhābhībhūyante sa paṣyati bahvyo vedanā laukikakriyā lośkottarāyānāsraṇavayā vedanayābhībhūyante l tadyathā rātrau bahvyo naksatragrahatarāṇāṃ prabhā ekāyā candraprabhābhībhūyante l punar api sa bhīṃkṣur vedanānupāsyā kṣayavyayānupāsyā vēdanā sūkṣmataram avalokayati l kā bahavo vedanā cakṣuḥrotragrāhanajīvā

(15b4)kāyasamū[sthā] śāsrvāḥ kiṃ kuśalam ārakhante sa paṣyati laukikāḥ sāsrvā vēdanā bāhyo pi nānāśrāvakōṇaścārthāḥ bhavantā l yathā rātrau naksatragrahatarāṇāṃ prabhā candravirahān nālokana samarthā bhavantī l punar api sa bhikṣus tāṃ vedanām avalokayati l kiyaṃ kālāvasthāyino mama vedanā sa paṣyati l utpādavyayaalakṣānāvasthāyino mama vedanās tadyathā vidyutah puna

(15b5)r api sa bhikṣur evam pravītarkayati l kiṃ ca kākṣvedanā ghrānavedanayā pratyamsaṃ prayacchati l sa paṣyati buddhudalikādibhinnendriyālambāṃ vēdanā sarvesāṃ indriyāṇāṃ tadyathā goṣṭrakharamahiṃśaṃ bhinnajñātiyāṇāṃ naikapratyayō bhavate evam evam paṅcendriyasyaṃputthānaścāṃ anādiciracitāṃ[ṃ] naikālambanem bhavati l viṣayabhedena bhinnavisayāṇindriyāni yathā gaurathoṣṭrakharamahiṃśa\n
(15b6)rāhās tasyaiṃvam vedanā[ṃ]nupāsyāno [bh]kṣoḥ sūkṣmataram jñāṇam utpadyate l sa tāṃ
jñānam āsevate bhāvayate bahuli karoti | tasyāsevamānasya vedanānupāṣaṁyāḥ
kṣayavayānupāṣaṁyāḥ | evāṁ bhavati caksuḥśrotaraghṛnājihvākāyaṁanahsamuṭthā me vedanāḥ
kuto abhyāgacchamānāḥ āgaccha āgacchānti | nirudhyamānāḥ vā kutra sannicayaṁ gacchānti |
tasya bhikṣor vedanākṣayavayānupāṣaṁyāḥ prācintayato na mārggaga\n
(15b7)tasyaiṁv bhavati | nā[pli] caksu[rveda]nā kuta[j]cid utpadyamānāḥ 'bhāyāgacchati
nirudhyamānāḥ kutcita samānicayaṁ gacchāti iti caksuṣvedanār abhūṭvā bhavati bhūṭvā ca
pratīvagacchati | nākārāc caksuṣvedanāgacchati | yathā samudrālayāc chāllīn nā nirudhyamānāṁ
kvacīnicayaṁ gacchāti | yathā nimmānāṁ nadyaḥ samudram anugacchanta iti caksuṣvedanār
abhūṭvā bhavati | bhūṭvā ca pratīvagacchati | pratītyasamutpāṇāḥ
caksuḥśrotaraghṛnājihvākāyamanO\n
(16a1)vedanāḥ | tadyathā kuśalāḥ kumbhākāraḥ kumbhākāraṁtevasī vā cakraṁ ca prātiyā
tṛṭipinḍaṁ ca prātiyā vedaṅā vṛyāṁāṁ ca prātiyā uḍaṅā ca prātiyā mṛṭipinḍahetukoc haṭāḥ
prātiyotpadyate | tatra sa ghaṭo na kāsīcī āgacchāti ākārān na nirudhyamānāṁ kvacī samānicayaṁ
gacchati | iti ghaṭo hetupratītyasamucyate nāveṁ ma caksuḥ prātiyā rūpam prātiyālokaṁ
prātiyākāsaṁ prātiyā manasikāraṇa ca prātiyā caksuṣvedanāḥ utpadyate

(16a2) sukha dūkhāḥ dūkhākṣusukhaḥ yathā ghaṭasya yadi śobhanaḥhetupratyayā bhavanti |
tacchobhanaṣayaṅva ghaṭasyotpado bhavaty athāśobhanaḥ tadāśobhanoc ghaṭo bhavaty evaṁ eva
dhā yadi śobhanaḥ hetupratiyāyālabambaṁ bhavanti | tacchobhanaś caksuṣvedyā vedaṅā utpadyante
sadharmmasaṁhitāḥ kuśalā nukramā nirvāṁgāmīnyo yathāśobhanaḥ hetupratītyādhiṁ bhavanti |
tathāśobhanaḥ caksuṣvedyā vedaṅā utpadyate | rāgaḍvēṣa

(16a3)mohālambanāḥ samsāranarakpretatītyaggāmīnyo
sarvakarmamahalakṣaṁlānubaddhaceto bhikṣuḥ | vedaṅāṁ anvēśamāno|naikāsritām
vedanāṁ paśyati na kārakādhiṣṭhitāṁ nāpi hetuṣamutthāṁ | na yāḍrcchikāṁ na kūṭasthāṁ ni
nityāṁ na dhrūvāṁ na śāsvatāṁ na vipaṛīṇāmāḥ|dhamminīṁ tasyā sā vedaṅāskandharāṁśinas
tr̥ṇā paunarbhavikī pariḥyate | nādirāgasahagatāṁ maṁī sarvasaṁskārasāṅityā

(16a4)[nupāsyī sa] bhi[kṣur mmārggam ā]se[va]te | bhāvayati | bahuli kurute | tasyaiṁv
bhāvayataḥ samyojanāṁ prahīyante | anuṣāya | vā|ntibhavanti | katamāni saṃyojanāṇi | tadyathā
anuṣayasyaṃoxyanam prātighaṃsaṃyojanam mānasamyojanam avidyāsamyojanam
ṛṣṭiṁsaṃyojanam [paramā ... rśa]samyo[ṇa]ṃ viṣikṣāsamyojananam ṛṣṣaṃyojananam
mātsaryayimāṃ samyojanāṇi saṃyojanāṇi prahīyante | katane anuṣayā vā\n
(16a5)ntibhavanti | tadyathā kāmarāgānuṣayō bhavarāgānuṣayō 'bhavarāgānuṣayōḥ
ṛṣṭyānuṣayōḥ prātighānuṣayōḥ | māṇā|nuṣayōḥ | avidyānuṣayōḥ samayojananam
parāmarṣasamyojananam viṣikṣāsamyojananam ṛṣṣasyaṃyojananam mātsaryasamyo[j]ji
viṣikṣānuṣayōṣas tate 'syā ya|thāpradhānāṁ tripiṣāṛṭvāttkās triḥbhuṁṃaṁcārīṇo
tridoṣaṇaparīrttakās trikālaṇusārīṇaḥ trīmadhyamāḥ trivedanānubhā\n
(16a6)vitā###########s trijaṇmaparīrttakāḥ saṃsāraḥetubhūtā bhavanti | punar api sa yokacarāḥ
| adhyātmyike dharmme dhammānuṣaṣyī viharati | katham sa bhikṣus cāksuṣa evaṁ
sa[hetu]pratītyam avabudhyate | kiṃ pratītyam cāksuṣ kiṃ hetuṣaṃ kiṃ niḍāṇaṃ avalokayati | sa paśyati śrutamayena jñāṇena divyena vā cāksuṣa karmmahetujāṃ cāksuṣa karmmanā
janmanābhiniyārthaye yathā vaṭaṅkānikayā vrkṣo bhavati \ vrkṣāt

(16a7) punar vaṭaṅkānikā yāḥ hetupratiyāyaiḥ sambaddhyate \ evam evājñānāt
karmmābhiniyārthaye karmmāṇāpi janmanābhiniyārthaye \ sati jānmanī
javārmanasākṣaṇaparidevadukhadaurmanasyopāyāsāḥ \ utpadyante \ tadevam ayam
karmmaheuttṛṣṇāpāśabaddhāḥ sarvabālapṛthagjanasamudro bhavati \ cakravat paribhramate \ tad
etat kāraṇam ayam pratyayaḥ sarvāsāṃ vedānānāṃ saṃjñānān tu na kriyate \ dharmma
karmmānubhā

(16b1)vā trṣṇāyā apy abhāvo bhavati \ tadabhāvaḥ vedanaḥbhāvo bhavati \ hetuprattyāt tadyathā
varttiṇ ca pratyayaḥ sthālakaṃ ca pratyayaḥ tailaṅ ca pratyayaḥ pradīpasyārccīṣaḥ kṣaṇīkābhiniyārvtante
\ evam eva sa bhikṣuḥ vedanāhetupratiyāyadarśī tatvānveṣī karmmaheuttṛṣṇāḥ karmmapratiṣāraṇāḥ
karmmaprabhavāḥ sarvavedanā utpadyante \ tat sthālakam evam bhūtaṃ śaṅḍaṃ
tailabhūtānindriyāṇi varttiḥbūtā trṣṇāgnībhūtā rāgadvesamohāḥ

(16b2) kṣaṇīkām jātaṃ dīpārccivat* prabhāsādṛśaṃ jātaṃ yena paśyati tatvānveṣī yogācāraḥ
sarvārbhīvahāvataḥ vedaṇā tādāyaḥ jātārūpaṃ kārto jātārūpaṃ upādāya karmmaṃyākarmmaṃkṣaṃaṇaḥ
cac tacc jātārūpaṃ ādāya śobhanaṃ alaṃkārajātām abhinivarttayati evam eva jātārūpasamo
yogācāraḥ sa jātārūpasadṛśaṃ ālambanam ādāya yadi śobhanaṃ ālambanam bhavati \ tac
chobhanaṃ karmmābhiniyārvtta[yati] \]l nirvāṇa|gāmikāṃ

(16b3) yathāśobhanaṃ bhavaty ālambanam nivarttayati \ bhavanti cātra gāthāḥ \ bhupatritāvatvājāḥ sūkṣmārthkārtaṇiścayāḥ \ lmokṣaśro|trasyābhirataḥtrṣṇā naiva vāhyate \ karmmapratisaraḥ sarve dehinaḥ karmmaṇyōjānijāḥ \ karmmaṇaḥ phalasambaddhāḥ bhramant
bhavaśāṅka|te \ ye nādatte śubhāṃ kṛmmaḥ subhakarmmaratāḥ sadā \ candrāṃṣunirmmallaratī
yogī bhavati tādrśaḥ \ pradahāṃ pāpākan dharmma

(16b4)ccuhṣkendhanam ivānīlaḥ \ vibhrājate tribhuvane muktapado jītavyaḥ | l mokṣāya yasya
tu mano na saṃsāre kathaṃcanaḥ \ nāsaṃ \ badhyati saṃsāre muktaḥ pakṣī yathāmbare \ vedanodayatvatvājō vedanaḥphalaniścayāḥ \ sa mukta iti vijñeyas tatvavit tribhavasya sa|re \ sukhaduṅkhe na bādhete drṣṭādrśtaṃ \ na lipyate \ dīptam paśyati saṃsāraṃ yah sa yogī satām
maṭaḥ | adhyārūdhhamatir nityaṃ

(16b5)nityaṃ dharmmaparāyaṇaḥ \ bhikṣuṛvrṭṭāv abhirato bhikṣur bhavati tādrśaḥ \ na
jātītārānanāmaḥ \ sādhūṇāṃ darśane rataḥ \ niḥkrā|ntagṛhakalmaṣo bhikṣur bhavati tādrśaḥ \ praśāntendriyasarvasvo viṣayeṣu na lolupāḥ \ yugamāṭradārṣaṇāvekṣi bhikṣur bhavati tā|drśaḥ \ nākruṣo grihasaṃcārī na paṇyavi[kr]ayavIKrAY | na vīthāyacatvararati bhikṣur bhavati tādrśaḥ \ na
gītāṇṛtyaṃsaṃdarśī saṃra\n
(16b6)mbheṣu na rajyate samrambhate śmaśāne yo bhikṣur bhavati tādrśaḥ \ ekāharamaṃ
piṇḍam ādatte śvo da na kāṃkṣate \ dvibhāgaukṣaṃsamṭuṣṭo bhikṣur bhavati tādrśaḥ \ vastrottamavivajjīḥ ye pānsuṅkulesu rajyate \ yuktāhāravihāro yo ### bhikṣur bhavati tādrśaḥ \ ye
nārabhati karmmāṇā nirāsaḥ sarvakarmmaṣu \ nirutsuko nāvaruto bhikṣur bhavati tādrśaḥ \ kāmakoṭhadhāvinirṃukto mohapāṅkavivarjīṭaḥ | na liptaḥ\n
(16b7)pāpakair ddharmmair bhikṣur bhavati tādrśaḥ \ sarvasaṃyojanātītaḥ sarvānuṣṭayavarjīṭaḥ |
sarpānuṣayavinirikto bhikṣur bhavati tāḍrśah | āryaśtāṅgena mārggena nirvāṇapuratāh sthitah | sarvān* vidhamate klesān* bhikṣur bhavati tāḍrśah | sāntendriyo dṛḍhamatiḥ 

kāyapaṅkavivarjītāh | ekāgrasamsthitamanā | bhikṣur bhavati tāḍrśah | bhūmisanakramanajjē yo bhūmitatvavidarśakah | bhūmeḥ pārāparajjē yo bhām bhikṣur bhavati tāḍrśah |

(17a1) sāsravānāsravān dharmmān* hetupratyayasambhavān* | jānite vidhivat sarvān* bhikṣur bhavati tāḍrśah | brahmaśaṅgī ṭuḥī ᵇāntaḥ sthānamidhavivarjītāh | kālothāyī śucir ddakṣo bhikṣur bhavati tāḍrśah | samathāvipaṃsyanaratiḥ caturddhāyānariṭiḥ ca yathā aranyamuditārāmo bhikṣur bhavati tāḍrśah | pakṣino gaganasthasya cchāyevānugatā satmā | saddharmme ca matir yasya bhikṣur bhavati tāḍrśah | keśopaklesāvadhakah sat

(17a2) madarśī subhāmatiḥ | ānāpānavidhijjō yo bhikṣur bhavati tāḍrśah | anukramavidhijjō yo yogavit tatvadārśakah | mārggāmārggavijjō yo bhikṣur bhavati tāḍrśah | yathā tāḍrśah | na hṛṣyati harṣeṣu bhayeṣu na bibheta ca | samahārasyabhayo vīro bhikṣur bhavati tāḍrśah | jārāmaṣaṭṭhatavatvājaḥ surāsūranamakṛtaḥ | parāparajjē satvānāṃ bhikṣur bhavati tāḍrśah | samghātīpātrasūntuṣṭāḥ saṃcayēṣu na rajyate | alpecho brahmāc

(17a3) rī yo bhikṣur bhavati tāḍrśah | ekāsaṃśi vimalo rasagṛddhyā na muhyate | lobhasatkāvairātto bhikṣur bhavati tāḍrśah | ē pekṣyakarupāraṃ mṛkṣadosavivarjītāh | nirdagṛdhadoṣasarasvavo bhikṣur bhavati tāḍrśah | sa ādhīyāmike dhammme dhammānupasyī bhikṣus tām evāva vedanā yathāvad anupāsyaṃañāḥ sa paśyāt śūkṣmatarena jāṭhena cakṣuṣā dhammam abhisamāpājam vedaṇām anālambā 

(17a4) naṇucarāṃ paśyati dvitiyāṇelāṃbanena saha nirudhyāmānāṃ dhavastāṃ caṃsugṛ̃sparśajā vedanālambanā vyatīta śabdalambā | nasahīyā me iṣṭā vā niṣṭā vā vedanā samājātā tatsahīyam me cittaṃ mā viśkrīṭi āpadyate | sa taṃ cittaṃ ālambanastambhe kṛtvā sanhāraṃ | yati | tasyān nāruddhāyāṃ sapskālambanahāyāyāṃ śroṭrayedanāyāṃghṛāṇedanāyāṃ | gandhālambanā samājātā | sa tām api ghrā 

(17a5) naṇvedanām avalokayati | santarkayati | utpannā me ghrāṇasahīyā gandhāvedanā kuṣālā vā akūṣālā vā vyākṛtā vā avyākṛtā vā tasya mama ghrāṇavedanāyāś cittaṃ viśkrīṭi āpannaṃ sa yadā cittaṃ viśkrīṭi avalokayati sa punar api tad evālambanam avādyavasati carati ghaṭati vyāyacchati karmmanyam kurute cittaṃ bhāvayati kuṣālair dharmmān anāśravair atha nu viṅkampate 

(17a6) jihvālambanām ālambanām kurute kuṣālam akuṣālam vyākṛtāṃ avyākṛtāṃ vā sa tadāpy ālambanām | sākṣīkṛtvā vedanām avalokayati | sukhā duḥkhā aduḥkhāsukhā kim mamāṇayā cittaṃ viśkrīṭi āpannaṃ neti | yati rāsālambanāṃ samajjāyāṃ vedanāyāṃ cittaṃ viśkrīṭi āpannaṃ paśyati | sa punar api tad eva cittaṃ ālambanāṃstambhe baddhā dhṛtiṣṭājvā tathā carati ghaṭati vyāyacchati yathāṣya cittaṃ jihvāvedanāyā sahīyā 

(17a7) yā rasatṛṣṇayā nāpahryate | punar api sa bhikṣuṣā kāyasprāṣṭavasahīyāṃ sprāṣṭavyavedanā | mīla ālambanāmstambhe baddhā avalokayati kuṣālam akuṣālam avyākṛtāṃ sa yadī tayā sprāṣṭavyavedanāyā cittaṃ viśkrīṭi āpannaṃ avalokayati | yathālambanastambhe punar api baddhā karmmanyam kurute | yathā punar viśkrīṭi āpadyate | sa puna bhikṣur manāgatāṃ manāhāṃsapratiḥbaddhām dharmmavedanām avalokayati | kuṣālam akuṣālā 

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(17b1) la vyākṛtām avyākṛtām yādi tābhīr vedenābhīr mmanaso vaikṛtyam avacārayati sa
tadālambanastambhe badhvā dhṛtirajvā karmmanyāṃ kurute l yathā naiva vikṛtim āpadyate l sa
yadvīṣayakāyagatāṃ vedenāṃ avalokayati bhikṣuḥ pañcamaṃ vedenātavodayadarśināṃ
sthānaṃ nāmārohate l sa cakṣuḥsamsarpāṣajāṃ vedenāṃ jñānapradīpena vimṛṣati ka imāṃ
vedanāṃ vedyate l vedyanāṃ iti sa paśyati manojiṇāṇāṃ [pratītya] sa[mu] .. . .. . .

(17b2)nā manasaḥ sampratibaddhā mamāvitarkeṇāśahrayate sa sarvābālaparthagājanāḥ
saṅkalpāgīnnāḥ dahiyaṃ nātra kaścit kāraṇo vā vedako vā saṃskārapuṇja evotpadyate
saṃskārapunja eva nirudhyate l hetupratrayasambaddhāḥ sa cakṣuḥsamsajāṃ vedenāṃ
yathāvad anupaśyann anuveidhāvan na # tayāpāhṛte cittaṃ na vikampate na suśīrīkriyate l
nāvīlīkriyate l punar api sa bhikṣuḥ śrotarvedanāṃ avalokayati ko yam śrotarvedana[m] .. . . .. . .

(17b3)vindati vedyati sa paśyati vedyaya manovijñāṇanāṃ sampratibaddheyam śrotarvedanā
manasaḥ sampratibaddhā taddārayaṃ neha kāraṇo vā vedako vā tāṃ pratītya samutpanneyaṃ
śrotarvedanā neha kāraṇo vā vedako vā syāt* śunyāḥ saṃskāra###pumjyo yam
hetupråtyayaśāsad utpanno nirudhyate c la l punar api sa bhikṣuḥ ghrāṇavedanāṃ avalokayate
ko yam vindati vedaṇā[m] ve{dane}\

(17b4)yam iti sa paśyati vedenā manovijñāṇanāṃ sampratibaddhā tadāśrayaṃ taddhetukā
tat*pratrayāḥ anubhavaalakṣaṇāḥ bhavati l śunyō yaṃ saṃskārapumjyo na kāraṇāhīṣhtītī na
vedākāhīṣhtī na santānānuvīddhaḥ pravarttate ####### na kāraṇo vārthāṇtarabhūtes
tisra ghrāṇavedanāṃ avalokayitvā vedako vāryāntarabhūtās tāḥ l punar api sa bhikṣuḥ
dhīvaṇedanām ava

(17b5)lokapari ko yam vindati jhīvāvaddheyam ‘jhīvāvaddheyam’ iti sa paśyati
manovijñāṇasampratibaddhāṃ jhīvāvaddhānā tannāśrayā tatpratibaddhā tadālambanā
taddhetutā utpadyate l tadadhīṣṭhāno neha kāraṇo vā vedako vā arthāṇtarabhūtah śunyāḥ
saṃskārapumjyo yam he⊙tupratrayayaśāsad utpadyate l punar api sa bhikṣuḥ
dhīyasprāṣṭavyavedanāṃ avalokayati ko yam vindati dhāvāvaddhānā

(17b6) vedyanāṃ iti l sa paśyati manovijñāṇasampratibaddheyam kāyavedanā neha kāraṇo vā
vedako vārthāṇtarabhūtah sti śunyō yaṃ saṃskārapumjyoḥ pravarttate hetupratrayayaśāsad* punar
api sa bhikṣuḥ mmanoivedanāṃ avalokayati manovadedanāṃ ko vindati l manovedanāṃ ita sa
paśyati punah pratītya dha rmnmāṃ cotpadyante l manovijñāṇāṃ trayāṇāṃ sannipātānāṃ
sparśāḥ sparśasahāja vedenā tadyathā anekasugandhīravyasamudāyā\n
(17b7)d gandhāḥ śobhana utpadyate l tasya ca gandhasya nirbhavo hetur nāsty ekas tadvad
dhetupratrayyasamudāyāt sarvā vedenā utpadyante l na kāraṇāhīṣhtītī na vedākāhīṣhtītī
tadyathā pātraṃ ca pratītya keśaraṇi ca pratītya nāḍaṇi ca pratītya kiñjalkaṇaḥ ca pratītya padman
nāma puṣpam utpadyate l tasya ca padmasya hetur eko na vidyate l tādālamaṇaḥ ca
pratītyākāśaḥ ca pratītya maṇaśikāraṇaḥ ca pratītya ālokaṇaḥ ca pratītya cakṣuḥsamsarpāṣajā
vedanā utpadyate l cakṣuryāti\n
(18a1)ryā cakṣuḥsannisṛraya vedenā naikajātiśyānekadravyānekasambhavā na kūṭaṣṭhā na
dharmmīṇī sa yathā yathā tatvānveṣī bhikṣur bhavati l tathā tathāṣya śuklā dharmmaḥ prādurbhavanti l tadyathā iksuraṣaḥ sthālayā cito agnīnā kvātyate tasya prathamo malo dravyako bhavati l malino guḍo dvitiyāḥ kvāthāḥ l guḍaṃṣajñākaḥ śuklataro bhavati l tṛtiyāḥ śuklataro bhavaty evam yathā tathā kvātyate iksuraṣaḥ l tathā tathā nirmalalā#taro bhavaty eva

(18a2)m eva ālambanasthālayāṃ jñānāṅgīnā paritāpitacittasatānteikṣurasam kvāthayati tasya phāṇiṣasadrśaḥ prathamadhyānaḥabhibho bhavati l śuklataro sya dvitiyō dhyānālabho bhavaty evam yathā bhikṣūḥ cittasatānteikṣīnā kvāthayate tathānāśravāḥ dharmmaḥ śuklatarā vimalatārā nīksaṃsatarāḥ utpadyante l saṃsāravimukhāḥ śuklā vigatamalā dhautāḥ utpadyante l punar api sa bhikṣuḥ tām vedanām anyena prakāṚṇaṃ śūṃṣmatarāṃ avalō

(18a3)kayate l sūṃṣmaudārikā caṣkulaṃṣprāṣaṭāṃ vimalā mohasaḥīyām amukasya satvasya vedanā utpānāṃ sā amukayā audā(r)kayā vedanāyā upahatā sāvaseṣā kṛtāvalīnā evam śrotvedanāṃ ghrānaivedanā jihvāvedanā kāyamanvedanā tasyaiṃ c haṭa(m)ānasaḥ bhikṣor uṣyamānasya mārasainyaṃ vidhamamānasya hṛṣṭataramanās bhumā yākṣaḥ antarīkṣaṇaṃ yakṣaṇa

(18a4)m abhinivedayanti l te ca bhumā yākṣaḥ antarīkṣacarāś ca yākṣaḥ caturṇāṃ mahārājīṇaṃ abhinivedayanti l te ca bhumā yākṣeṣ ca c Antarīkṣacarāḥ yākṣeṣ ca catvāro mahārojaṇaḥ cāturmmahārajākāyināṃ devānām abhinivedayanti l te ca bhumā yākṣeṣ ca cāntarīkṣacaraḥrā yākṣeṣ te catvāro mahārājānaḥ te ca cāturmmahārajākāyikāḥ devāḥ sakrayom abhinivedayanti l tridaśeṣ..

(18a5)ro yam śakro pi devarāja airāvaṇaṃ āruhaya prītataramanā yāmānūṃ devānām abhinivedayantā l pūrvavat te pi puṣṭaḥ yāvāmdevāḥ śakṛasyāntikān nānāvarṇπaratnadhāru divyamālyagandhavibhūṣitaśarīraḥ l Nānāvidhaya iṣṭāśabdasparśasararūpagandhā naṣṭoṃpamasaukhyāḥ praḥṛṣṭāḥ satvarā devanikāyā tuṣīteṣu catvāṛimśadyojanasahasraṇī saptaratnamayai ... [aiḥ]

(18a6)r udyotitavividhavimānaṃ nagaram mānasasainkalpanā nāma l tatra bodhisattvavātiḥ daśayojanasahasraṇī niṣṛṣravatātām śaṃyām bhagavān maitreyāḥ prātiṃvastos l sannikṛṣṭair bodhisutvaśaṭātiḥ pāṇcābhis tasya ca tustataramanās yāmā devā nivedayanti prthivyāṃ jānūmaṇḍalena praniṃpatyaikāṃṣena divyaṃ viśāṃ kṛtvā śirogatenājālinā yathā deva jambudvīpāḥ karmanbhūmīsaniṣṭrayādu maṃśūmāḍō m[auṃsūmāḍrā]

(18a7)ṃad visayād maṃśūmāṇaṃ nigramād maṃśūmāṇaṃ kulāt* amaukaḥ kulaputraḥ keśāṃsaśrūṇy avatārya kṣāyaṇi viśāṃ sāṃsā ciāchaḥyā śraddhāyā āgarād anāgāriṃ pravrajitaḥ sa caṇaṃ ghāṭaṇparyupāyamānaṃ guruṇi niśravāyukṣalatbatvānveṣī vedanātavādarśinām nāma catuṛthaṃ bhūmyantaram arūḍho vighvaṃsatā mārapakaṃ śṛdhīkurute l saddharmaṃsetum prakāśayati l śuklān dharmmān maṇibhavati mārapakaḥ prabaliḥbhavati devapakṣaḥ l ... [yam deva] .. [ma] .. [i] ..

(18b1)vedayāmas tac chrutvā maitreyo yāmānāṃ devānāṃ sakāśat* prabaliḥbhavati devapakṣaḥ kathayati yathā praṛṣṭo smin devā yad dhīyate mārapaṃ doḥhyucīyate saddharmaṃpakṣaḥ prāṣṭhiḥkriyate l kleśā vrīḍavyate mārasainyaṃ l punarapi yogācāraḥ l adhyātmika dharmme dharmmaṃupāṣyī viharati l katham asau bhikṣuḥ ṣaddevanikāyān yathvād draṣṭvā saṃkṣepena
vedanāṃskandhabhūmibhāgena pañcamam bhūmyantaram ārohati | punar api sa bhi

(18b2)kṣur vedanātavadarśi śađevanikāyāṛtakarmmāntah samjñāśkandham sampravibhajati
nimittikaroti l katarām bhūmyantarām samjñāśahāyo yam śukladharmaṃviviktacārī
sañcintayan* hitāḥitaviviktacārī samjñāyā samjñī syât* l sa nimittrikaroti
śukladharmaṃnimittam ādita eva dharmmān pravijati l satam sanidārśayati l pratīyālambanām
adārśanāmyatpratighasamjñā utpādyate sa viviktatarām tām samjñāṃ ālokatyā l sa tayā
samjñayā nimittam ālamba\n
(18b3)te l ekādaśapraķāraṃ rūpaṃ* tadyathā dīrgham hrasvaṃ caturāṃ śrāvaṃ trikonāṃ
nīlāṃ pītāṃ lohitavadātāmānīṣṭāṃ tatra dīrghakūrute samjñānīmīttaṃ dīrgho bata sāṃsāro
bālānāṃ mandabuddhānāṃ anavārāgraḥ l jannyaṃ samacārakarmmaphalacāyutypapattī
dharmaprapyogasītaṃsaśāśritupāśāśrāmāyaprapihavadāśāvapaṇaparabhakṣāṇīcīni
ayabhūtasarvāṇarthaḥbhubātōyam a[par]imitidurvisahatāsa[sa]\n
(18b4)hasraṣṭākoṭikrtaṇayutā[parimitadehavāgmanasa]durvisahatatasahasrakṣoṭ-samutthaih
duṣkaraṃkrtaiḥ karmmāviṣeṣair alaṃkṛtaṃ viṣāmītha[va] sakṛdakṛd bālapṛthuṅjanāṃ tatra
manuṣyabhūtānā[ṃ] m[ paryēṣītyasana]paravāc[anā-]
kūtamaṇnvavahārāvaniyārajukulasevamadraprāpatraprāvāsakaḥabrīṣīpasū♣āla-
mlecchajananamithyāṛṣṭisakalendriyasaddharmmavirahabuddhopadāvahitapratyayavaikalyāks
aṇa\n
(18b5)madyapāṇādattādānamṛṣāvāddākāmāmityācārābhidhiāgyāpādāṇṛtiṣunaparūṣābaddhapra
lāpavyāsaktamanāṣam dīr[gho] [yaṃ] samsāraḥ[ sa] samjñānīmīttaṃ anul[ambita] dīrgha ṣamsāra
vedanāṃ samjñānīmīttaṃ [anulambita] visayāṃ
viṣayaprasakṣetṭaśabdarasarṣagandharāgadevāṣamohapramādastrīvyasanāpajītākā-
citraṣthakāvā[no]pavanatādāgagapadminyakrīḍāgandhapupasudhārasavidhakrīḍāhāra-
viharaprasaktacandanavidyaspectroṣṭaṃnaulanepa\n
(18b6)māṇdārapuspadīvyāvītāgrāndharvāgītāprāśaktacetasaṃ saddharmmavimukhānāṃ
dīrghaṃ samsāraḥ devanāṃ pretanāṃ api dīrghaṃ samsāraḥ samjñānīmīttaṃ anulambati
duḥkhaṃkarmmagnāṃ
kṣutipāpyasā Kımadaurbālyāṃgaṇḍhīṛṣṭiprapatanasūcīkaṇṭhaparvatakuśikabhallīkā-
samjāṭerṣयāmāṣāraḥparasparasatranākṛntanatamomayaśastra[parapatanada]ṭāgotsasa-
rānirrāvaṃśāvasiyaḥkuṭdālaphāraprahaṭaduḥkhanāṃ vānta\n
(18b7)nīṣṭhīvīṃsāṃnāṃ anekavārṣasatasahasramjñātāhārādaurovīṣahavīṣiddha-
duḥkhārupatanasamsjñātadurddinakāsasamcchannamukhagātrāṇāṃ krmīṣatasahasravyāptaḥ
sarīraḥ sarvavyāddhinikāḥbhūtāsārāṃ udvahamānānāṃ dīrghasamśāraprapannāṃm āyasaḥ
kākaiḥ pradīptatunāṃ uddhṛtanananānāṃ vanadāvagādāpādaspardrśānāṃ parair ākramya
paraspareṇa bhāskṛyānānāṃ śattīṃśadyojanaśatasahasraṣṭākāntāraprapannānā\n
(19a1)m anāthānā kṣutipāpīṣaṅgirdhāsārāṇāṃ tamasi majjamānānāṃ pretanāṃ
saddharmmaṣraṇaṃvimukhānāṃ mithyāṛṣṭivācātītānāṃ dīrghaṃ samsāraḥ samjñānīmīttaṃ
upalabhya parapharśaṇaṃgāmāṃgāmyāṃjñānīvāmukhānāṃ jalacāranāṃ nityāṃ pipāśārditā
dīrghaṃ sāṃsāraṃ vā mānasaṃsaṃsāraṃ vā tathā kalpaṃ sārāṇāṃ uddhṛtānāṃ.
nakramakaraśuktisamkhapramukanām nityam parparasaṁsthūlaśūksamabhāṣanatapatparāṇām vāgūravaroḥanagrahānabhitānām tathā sthalacarāṇām
mrgamahiśavarāharājavrśabhisvakharagavayururikṣagandaka-prabhṛtīnām
vividhadukhhabandhansastrāmarāṇayādhijārāmaṇa[m]parasparapiṭā-satasahasrārdità»nām
tathānārākṣacarāṇām kākūlākhamasabahikkukutakoyastika-
pārāpatakapotadātyāḥvāsaśatapatrachāyāvalīnājīvāñjānasampātatabhātānām anye[_DISCONNECTED] la[_DISCONNECTED]

(19a2) śa[ku]n[ī]jātīnām
vaiṣavadabhandhastraśaṅkṣupipāśaparasparabhaṁśaṅṣṭoṇāpiṭānām tristhānagatānām
sthala jālāntārīkṣa carāṇāṃ tīryaggaṇānāṃ dāruṇap[r]ātibhāyānāṃ dirghaṁ saṁśāraḥ
saṁjñānīnām tam ālambati tathā
saṁjīvanakālasūtraraauravahāraauravatapanapratāpanāvācīsauṁhe
paramadurvīcintyamānānākasatasahasrāpratibhāyāniśastraśaprapatavaṭaranāñjñohita-
pavilināṅgaṇapratyaṅganāṃ asipattrap[r]a√

(19a3) veśāṅgāpaṛatyanubhavānasāṅkṣaṇadīpapratapradīptabhūmisamkramanā-
kāraṇyaayaddrumadahanakharāsaṛāṅeṇkaprakārādusṛviśkāraṇāpiṭānān nārakeṇānām
dirghaṁ saṁśāraḥ l saṁjñānīnām tālambati l sa bhikṣuḥ prajñāskandaḥpravicārī samādāraṇām
sapatīgāhāḥ dirghaṁ p[am] karmmpahalhetuniddānālambāne satyacatusṭaye
nānāprakāravōjanāsatasahasrāny āpi gatiṅgān samtvān√

(19a4) avalsakāyā nimittaṁyai vibhavyai nīmālambanānaṁ saṁjñānāpādīpitām paśyati saṁśārāc
covijātā l l punar āpi yogacāraḥ adhyātmike dharmme dharmmāṇupāsī viharati l katham asau
bhikṣuḥ hraṃvām vijātā l sākṣīkutūre l sa paśyati śrutamayena jānena divyena vā cakṣuṣaṁ sa
bhikṣuḥ mmārasainvāṁ vīdrāvyaṁ katham hraṃvam vibhavyati l hraṃvāḥ saṁśāro
vratañyamadānāś cilajñānācāragurū√

(19a5) sūrīṣārjumano bhīrāmasamsamadṛṣṭirmāt[r]pitgauravabuddhaharmmadarasana-
s[r]avaṇvanaṣūcyārupāsāntahacaryānī śratānāṁ viratānāṁ
kūtāmatanavaṇākalyāṇamitrācārīryādhyaṃjumano dayākārpyālamkṛtadehavānmanaso-
laṃkṛtadṛṣṭānāṁ mānu[ṅ]syanāṁ hrasvāḥ saṁśāraḥ saṁjñānīnām tālambati l tathā prasāde hy
upapanne ye te nandanavaibhrājātacitraraṁah

(19a6) pāripāṭrapanataḍāgapadmīvividhacandanaḥaḥropahāranaaraadupānopāsobhitakalpavṛks
āṇadiprasravataḍāṇavān whatīvīśeṣān marṣayītva ye
vividhāhāraviḥāraḥādhyāνādhyāyanasādhusadhanānādhyayanaadānaamasyama-
brahmacaryaśaṅtendriyaparimibhatbhāṣyabhāṣyavacananadharmanalupasāntahāraviḥārā ye devā
hraṃvāḥ teṣaṁ saṁśāraḥ l yathokto duḥkhavividhāhākṣuptipāsāparīṣuṣkā√

(19a7) vadanādīnavādāvāgāgīdhāntānurudvadāṇadavādadhapādāpasadṛṣṭadehā ye te
duḥkhamaranaṁ aganyītva ye kṣaṇam api prasannendriyā hraṃvaprāsādā
ddha[ddha]harmmasaṁghaṁ hraṃvās teṣaṁ saṁśāraḥ saṁjñānām[ī]m anulambati l
parasparabhaṃṣaṅtariṣṭānāṁ satīṣṇuḥdṛṣṭurddinabhāyabhītamā ye yadi śaṅkṣuṣyate
kṣaṇaviṣkambham agany[ī]tvā kṣaṇam apy ekam cītapaśādāṁ buddhaharmmasaṁgha[m]
p[r]ati ka[ṛttum] hraṃvās teṣaṁ tiryākuṁ saṁśāraḥ saṁjñānām√
(19b1)ttam anulambati l
saññivanakālasūtrasamghātarauravamahāauravatapanapratāpanāvīcprimukhesu narakeṣu
upapannā ye nānādhikāraparamaduḥkhaḥpiḍītās tad duḥkham agaṇayītvā kṣanam api cittaṃ
prasādayanti śīlaṃ prati hrasvas teṣāṃ saṃsāro nārakeyānāṃ saṃjñānimittam anulambati l sa
evaṃ hrasvaṃ cintayati saṃsāre keśam caturasraḥ saṃsāraḥ l sa paśyaty uttarakauravāṇān ca
puruṣaṇāṃ nirmānirahānkarāpiyataṣṭaṃgāminī catu

(19b2)rastras teṣu saṃjñānimittam anulambati l narakapretatīrṣcāṃ
ajñānaparivarttinām na saccittānuvarttināṃ maṇḍalāḥ saṃsāraḥ l saṃjñānimittam anulambati l
śubhāsubhāvārthāratiṃakarmmaṇāṃ narakadevāvamārāṃ manuṣyesu-papannāṃ
tatrāsubhena saṃkṣimaḥ naraṇeko subhena saṃkṣimaḥ devesu vyāmīśreṇa manuṣyānāṃ
trikarmmapagāye ye tristhānajātijās trikoṇas teṣu saṃsāraḥ l saṃjñānimittam anulambati l
cāturmuḥāh

(19b3)rājakāyikātrīdaśāyāmāḥ parirnīmāntāsāvaristlkarmmasadṛṣopapanāṇāṃ debebhyaḥ
cyutā deveṣūpapadyante l manuṣyeṣyāḥ evopapadyante l
nākṣanabhūmiṣu maṇḍalās teṣāṃ saṃsāraḥ saṃjñānimittam anulambati l
śilāśubhakarmma-parīgṛhitā nārakeyās te vṛti hi tamomayeṣu narakeṣu majjanti l
pītavārnākarmmasaṃgrhīhitāḥ pretās te hi parasparadrohatādanatarjanatapaṃparāḥ l pre

(19b4)tāḥ saṃjñānimittam anulambati l lohitakarmmasaṃgrhīhitās tiryāṇcas te hi
parasparabhāsyālaloḥitataḥprīyā saṃjñānimittam anulambāti l śukladharmakarmmasaṃgrhīhitā
devamanusyaḥ hi kuśalāsubhakarmmapathā ratnamayena mūlyena devamanuṣyopapattiṃ
parīgṛhantī l cyavamāne deśe [anye] devāḥ kathayanti l sugati[m] manuṣyālokaṃ gaccha
tathā mriyāmāṇo jñātimit[ṛ]jākalaṭrāḥ sabāspanayanadurddinamukā

(19b5) kathayanti sugatiṃ manuṣyālokaṃ priya gacchāsyāt* l tyātvā sa evaṃ cintayati l tat
prāpya manuṣyatvāṃ yo na kuśaladānāśilajñāṅgāṃ ghatate sa vaścito
narakapretatīrṇāgātī [m] bhramati karmmapathasaṃcito bhālīṣaḥ prthagjanaḥ sa bhikṣu
vedanātavatvadāriṣaṃ jñāśu khandhayore śomānakāralambanatavatvadāriṣaṃ evānveṣate l
cakṣuṣ ca pratītya rūpāṃ cotpadyate l cakṣurīvijñānāṃ trayānāṃ sannipā

(19b6)tānāṃ vargasūtra saṃjñāṃ vibhajate l rūpāṃ drṛṣṭaṃ sobhānaṃ asobhānaṃ
sannikṛṣṭadīgahrasvacaturasramāṇḍalavatātatrikōṇaṃ rūpasamsthānaṃ saṃjñā saṃvibhajati
nimittākariotī nīdānaṃ avekṣyate skandhadhātvāyatananīdāna[m] saṃjñāprkute l vibhajate
śubhāsubhakarmmassaṃvāpasamvibhāgam sāksīkurate l hetuḥuktaṃ avalambati l ahetuḥuktaṃ
avaḥduḥvān vijāyati l hitahitadivalaksanatmā aṁtaṃ saṃjñāyatevā yathā tena mamakṛtam
śukṛtaṃ anena mamakṛtaṃ duḥkām pūrvavat* l saṃjñāyāṃ samjñāpayati yadi saṃjñā na syāt*
smṛtir api na syāt* sā hi smṛtih saṃjñāya nibaddha tadālambanā tatpratayā tannidānā
taddhetukā evam eva me smṛtih saṃjñādhiḥ sa pañcamaṃ bhūmyantarām ārohaḥ sa bhikṣuḥ
saṃjñāśparśaṃ nāma sampāsyaṇaṃ l l saṃjñāsyāṃ samjñāsyāṃ samjñāsyāṃ

(19b7)khyāṃ tatra na samhṛṣyate nārakeyānāṃ karmmakṛtāduḥkhan tato pi na bibheta sa
samadarśī kālyānājātārūpadāśaṃjñāṃ bhikṣuḥ tāṃ eva saṃjñāṃ anyet* prakārēṇāvalokayati l
sa saṃjñāvinnirmuktaṃ anyaṃ puruṣaṃkṛtaṃ avalokayati l kim pratyayeyam mama saṃjñā kiṃ
hetukā kim nīdāna sa paśyati śrutamayena jñāneniti pratiṣṭhayasamutpādaneyam mama saṃjñā
pratyayasāmartha

(20a1) masam ca pratītya candrakāntamāniḥ ca pratītya candrakāntamaṇaḥ udakam prasannam prādurbhavaty evam eva nidānapratītyaṁ ca pratītya smajñā nispadyate l neyam smajñā nirhetu#kā na kārakena kṛtā na vedākāna na yādcchikṣāṃ upadhyaye l sa tatvate eva bhikṣur anveṣate smajñā sa smajñātattvadārśī sa udayavavyatavajñāḥ sūkṣmatarakramānvesī nadikūlaśrotahpravṛttasamijñā kuśalām upadhyamāṇāṃ pratyayinidānavasad aksalām upadhyamāṇaṃ pratyayinidānavasad aksalā

(20a2) parināma[m]o 'kuśalām upadhyamāṇā pratyayinidānavasad aksalālaparināma jātā sā puṇar apratīha tortamarkatenāvākṛtṛ jātā parināmasukham aveyate nirāśrasavasukhe[su] sukhāsamijñā sukhe cāsamijñā tasyām eva sukhāyaḥ parittasamijñāḥ katham kuśalaskandhadhātvāyatanaskandhaniruddhodaya na vedanāyam abhisamrajyate na vedanāstaṅgama samjñā abhiramate sa samjñāstānagamanena samjkarānām udayam abhirocate na sthitir na vyayam nānyathāvyam vijñānasyodayam abhirocate l na stithim na bhaṅgam nānyathā

(20a3) bhāvam evam akhandatavajñō bhir na mānasya viṣaye vasati sa rāgadveṣamohair nābdhyate na nityasukhastacitātmakadarśīt bhavati na saṃsārīnīyā jālīnī saṃsāraśaśabdasparśarupaskandhamayaḥ pāsair badhyate na naṣṭasmirī bhavati sa upasthitivijñānakā śaṅkhaḥ l āśravakṣaśyāya nirvānābhimukhāya gantuṃ bhavanti cātra gāthā l[N] mandavīyakusīdānāṃ bhikṣūnāṃ sandarśanāya yaḥ l nodyogā

(20a4) bhirato nityam bhikṣur bhavati tāḍrśaḥ l na sa [a]śanasamdbhōjho bhikṣur buddhena bhaṣītaḥ l kauśīdyābhirato yaś tu nāsau kalyāṇaṃ arhatī l klesānām mūlaṃ ekaḥ hi kauśīyam yaśya vidyate l kauśīdyam ekaṃ yasyāsti tasya dharmmo na vidyate l kevalam vastramātreṇa bhikṣuḥ sa iti kathyate te l nāḍhyetavye matir yaśya na dhyāne nāśravakṣaye kevalam kuhimātreṇa bhikṣur bhavati sāḍrśaḥ l viharāramanirote

(20a5) na rato dharmmagocare l śrīmadyalolupamamitra na bhikṣus tāḍrśo bhavet* l yo mārabhanacchātta cchettā yāyaśya karmaṃ[na]ḥ l sa bhikṣur deśito buddhair na bhoktā samghagocare l varam aśviṣaviṣam kvathitam tāmram eva vā l bhuktām śyān na duḥśilaḥ sāṃghikaṃ pānabjoḥaḥ[na]m l l ho hi nārhati pīṇḍāya nāsau pīṇḍāya kalpyate l l yaśya pīṇḍikṛtāḥ kleśā nārakāya sa kalpyate l yena vāntaḥ hatāḥ

(20a6) klesā sarpā iva bilesayāḥ l sa bhikṣuḥ pīṇḍabhojiḥ syān na strīdarśanataparaḥ l bandhakaṃ yadi cātmānāṃ kṛtvā pāpeṣu rajyate katham sa bhikṣur vijñeyāḥ samgharatanapradūsakaḥ yaśyasītāu lābhāsatākṛtā vīṣeṣāḥ yaśya sammatāḥ l nārirāsanatātmaṃśi na bhikṣur na gṛhī śaṭhāḥ l dagdham kleśanvanam yair hi vanam dagdham yathāgninā l te dvijās te ca kalyāṇā na raktāḥ pānabhojane l nityam grāmotsukā gantuṃ nityam sthānotsukā śaṭhāḥ l parātmavaṅcakā

(20a7) mūḍhā mūḍhāḥ saddharmmavartmani l aranye śaṁtanamano nityam dhyānapanāyaḥ te dvijās te ca kalyāṇā kalyānapathagocaraḥ l ramaṇīyāḥ aranyān na cātra ramate manāḥ vītarāgatā ramṣyate na tu kāmavagesṇaḥ l sāmkatvābhīrato yaś tu rato viṣayaṣṭrṇāyaḥ l na yaṣyati puraṃ śaṭaṃ yatra mṛtyuḥ na vidyate l rājasevāṣu tṛṣṇāsi madyaḥ krodhanah sādā l bhikṣu nāmā vaṃcayate dāyakā rātetasāḥ l upāyam abhyupādāya rāja

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(20b1) drvārāśritā hi ye l samrabdhā gṛhītāḥ sārddhāṃ yannāśād vanam āśritāḥ l
tatsthāyāvapuṣṇantī vāntāśaīlās tai samāmatā l putradārāṃ parityajaye śāntam vanam āśritāḥ l
sa bhikṣur etān* dosān prahāya tatvadāsanatatparāḥ l rūpādhiskandhatatvadāśī mokṣāya ghaṭate l
carati paripṛcchati gurus mārggāmārggatavajīnāḥ l āryāṣṭāṅgena mārggena tām mokṣam punar
anveṣamāṇo mārggārūmbhasīlaḥ samadāriṣī nimmalacittāḥ śāntacittās tam eva mārgga

(20b2)m āsevate bhāvayate bahulīkurute\ tasyāsya kuśalānāśravākarmmapathasyamuktasya
hiyate mārapakṣaḥ l vardhate saddharmamaṇḍaka iti jñātva bhaumā yaksā antarikṣacakarāṇāṃ
yakṣānāṃ abhinivedayati l te pi caturṇāṃ mahārajaṃ abhinivedayanti l te pi catvāro
mahārajaṇaḥ l pūrvavad yāvata tuṣītasamsthitasya maitreyasyabhīnivedayanti l yāmādevās tuṣītās
tato py ēko bodhisatvo tīvānandatatparāḥ l pariṇā
dharmmēṃ prakṛttiratvākramapārtha vyavahāra da
dharmmēṃ nandatattvāya eva viśeṣāh kathā cakṣuṣaḥ daṣā
dharmmēṃ bhati tathā cakṣuṣāt
dharmmēṃ prakṛttiratvākramapārtha vyavahāra da

(20b3)rmmitavaśavarttināṃ devānāṃ abhinivedayanti l amuko jambūdvīpāt kula
taprāṣāṃśa rūpāṇaḥ kṛṣṇāraṇāṃ gādhyātmiye dharmme
dharmmanāpāḥṣiyā viharati l kathāṃ sa bhikṣuḥ paścamāṃ bhūmyantaram ārohati l sa paśyati
śrutamayena jñāṇāṃ divyena v ā ca kaksūṣa daṣa

(20b4)rūpāṇy āyatanāṇy avalokayati l katarāṇi daṣa l tathāyāh caksurāyaṇatanāṃ rūpāyatanaṃ
śrotāyaṇatanāṃ śābdāyaṇatanāṃ gāndhāyaṇatanāṃ l jihvāyaṇatanāṃ l rasāyaṇatanāṃ l
kāyayaṇatanāṃ l sparśayaṇatanāṃ caityā rūpāṇy āyatanāṇy atravālakayati l kathāṃ mama
caksurāyaṇatanāṃ ṣrī prathītya rūpāyatanāḥ ca l prathītya samjñāḥ bhavati l sa paśyati caksuḥ prathītya
rūpāṇ ca prathītya caksūryajñānāṃ utpadyate l [tra]

(20b5)yānāṃ saṃnīhitāt sparṣaḥ sparśasahajā vedaṇāsaṃjñācetanā tatra yā vedaṇāḥ sa vindati l yā
cetanā sa cetayati l tatra yā saṃjñāḥ sa saṃjñānti ya[th]ā dīrghām [i]dam rūpāṃ hrasvām idām
rūpāṃ priyām idām rūpāṃ apiyām idām rūpāṃ apratiṣṭham idām anidārāsnām apratiṣṭham idām
rūpāṃ evam ekādaśaprakāraṇāṃ yāvad vi[ṇ]ṇāptisanjñākām rūpāṃ vibhajate evam trayaṇāṃ
saṃnipātāt sparṣaṃ utpadyate saṃsparṇasahajā vedaṇāsaṃjñācetanā tatra caksuṃsparṣaṁja
vedaṇāsaṃjñācetanā ve[ḥ]

(20b6)ndamārṭhā vedaṇārthaḥ saṃjñānārthāḥ saṃjñānārthāḥ saṃjñānārthāḥ satya hi vedaṇākālāḥ saṃjñānti l
manāḥ prathītya ete dharmann ātyupadyante l anyonalaṃkaṇyonyasyavabhāvaṃ vā cyatha
daśamahābhā[ṃ]lājā mā harmanāḥ yad eva lakaṇāṃ cetanāyā
vitarkamansikāravācārastivirvedaṇāsaṃjñāsāṃcetanāsāṃsparśascandavāryasmadhiś cete
ekālambāṇyonyalakaṇā evam lakaṇāṃ vedaṇāyāṣyad eva lakaṇā[m] saṃjñāyās
tadyāthā###thā sūryasya kāla

(20b7)m banā raṣmaya thavānyasyavabhāvo vedaṇāyāḥ l anyāḥ svabhāvaḥ caitanāyāḥ l sa
caksuḥsparṣaśajvedaṇāsaṃjñācetanātavajīnās caksu e[yā] rīktākāṃ paśyati tuṣṭchakāṃ
paśyata astārakāṃ paśyati l sadbhūtadarśī bhikṣu mārggatavajī yo mithyādṛṣṭivirahitaḥ
saṃyagdṛṣṭipurāṇasaraḥ tad eva caksuḥsaḥagatam moham avikārśvabhāvabhūtam saṃjñāṃ
prajahāti māsapindatadvardāśī medaśūyarudhīrāṃbhanilayaṃ iti matvā rāga[m] prajahāti na
nityam iti matvā
(21a1)nityadarśī bhavati | māṇsapiṇḍam iti matvāsthicchidragatam virajyate | snayubandhanam iti matvā parasparāyatattam idam caṅkṣṛāyatanam avagacchati neha sāram asti nirātmakam evetat saṃsāmkṣepato duḥkhabhūtāma itiṣ caṅkṣṛ iti vijñānaṃ paśyati caṅkṣṛāyatanād virajyate | sa caṅkṣṛāyatanam yathāvad avagacchad rūpaṃ api vicārayati sacet tad rūpaṃ priyāpriyāvyākṛtām abhūtaṃ parikalpyate | kim akṣaraṃ asti kim śucīṃ kim nityam\ 

(21a2) kim sukhāma iti rūpaṃ paśyāya jānaṃ vimśaṃ* labhate aneka rūpaṃ sāram asti saṃkalpamāttrakam evaṃ rūpaṃ priyāpriyān neha priyo vā apiyo vā bhāvo sti kevalam ayaṃ lokāḥ prātīkrodhasaṃkalpapṛthitam priyaṃ dveṣyam iti vā manyate l sa caṅkṣṛūpāyatanam avalokyā śrotraśabdāyatanam avalokayati l sa śabdam pratyavekṣate l śabda utpanna indriyāviṣaye prapatai tataḥ śrotraṃ ca pratītya śabdaṃ ca pratītya tajjaṅ ca manasikāraṃ ##

(21a3)## pratītya śrotraviṇāṇam utpadyate l trayāṇāṃ sannipātāt* sparśaḥ sparṇasahājaḥ cetanā ####### tatra sparṇāsaḥḥāja vedaṇāḥ# yo cetayati samjñāvad yathā dirgham idam laṅkṣanam viprakarsṣat pratayāyādi śabdo yam āgataḥ karmmaśobhanaḥ śūkṣma audārīkaḥ# l priyāpriyo vā sataṃ śabdam āgataṃ prativedayati amṛtayanti samjñāyā vibhajati manovijñāṇena vijānāti | ##[

(21a4)##### vedaṇāyā vedaṇayati l kāṃsasyā vīcārayati l sa śrotraśabdāyatanam abhiniveśayamāno vimśaṭi vimśamāṇo vā vīcārayati l vīcārayamānaḥ pratīsmaṇvedayate l neha svabhāvataḥ śabdhā priyo vā apiyo vā samviḍyate l kevalaṃ saṃkalpakaṃtratram evaḥ#daṃ priyāpriyo yam śabda iti nāyaṃ śabdhā svabhāvato nityo vā dhruvo vā sāsvato vā suho vā saero

(21a5) vā sātmako vā nirātmako vā kevalaṃ rāgadesvamohoh āpriyo yam śabda iti l sa śabdaḥśrotrāyatanam abhisamātṛtayaḥ* śabdaṃ śruvot vā sammuhyate vā samrajyate vā rāgam avagacchati l sa śrotraśabdāyatanam abhisamākṣya vā śrotraviṇāṇe samrajyate nāpi rāgām upaṭi Θ na hi śrotraviṇāṇaṃ vamaṃ śparśo vedaṇāśamjñācetanā ca l punar api sa bhikṣuḥ ghrā\

(21a6)ṇaṃgandhāyatanaṃ avaiti l ghrāṇaṃ pratītya gandham pratītya tajjaṅ ca pratītya manaskāraṃ ghrāṇāvijñāṇasang upadhyate l sannikrṣṭaviprakṛṣṭapiṇāpiṇya sugandham durgandham vātasaṃsāḷeṣamviveṣam pratītya pratītya jīghrate tatra ghrāṇāyatanam gandha bahirdhas tam upaṭi trayāṇaṃ sannipātāt* sparṣaḥ sparṇasahājā vedaṇā samjñā saṃskāraṇām cetanā tatraḥubhavālaṅkṣaṇa vedaṇā samjñātālaṅkṣaṇa ## samjñā śrotragandhāgandhāyatanam avalokyāḍhyātmikāḥ sparṇalakṣaṇaḥ spa\n
(21a7)ṛsa samjñānalanakṣaṇaḥ saṃ saceṭanalanakṣaṇaḥ ekalaṅkṣaṇāvalambanā ete dharmmāḥ pṛthakkāryāṇy ārabhante l tadyathāvyonaniḥsvabhāvāḥ yathā[vaijn daśamāhāhumā dharmmāḥ pūrvavat tathā sarva ete dharmmāḥ pṛthaglaṅkṣaṇaḥ na caikasmin* kṣane ekaṃ karyam ārabhante l sa bhikṣuḥ ghrāṇagandhāyatanatattvājñāḥ tatvata evāṃviveṣayati l kim akṣaraṃ nityam dhruvaṃ sāsvatam viparīṇāmedharmmākṣyāyatanasanyaduḥkaśūnyāṇa[tmā]

(21b1)[ka]ṃ ghrāṇaṃgandhāyatanam jātāvā sarvaṃ naitaṃ mama nāsyāḥ āṃ iti matvā kevalaṃ saṅkalpamāttrakam evedaṃ ## ghrāṇagandhāyatanam yena bādhyaṃ sarvābālaprīthaṃjñāḥ l maṇḍabuddhayo prākāro yam pratyavekṣalte l punar api sa bhikṣu[r] jīhvaṃyatanan anveṣayate l jīhvaṃ ca pratītya rasaṃ ca pratītya tajjāṅ ca manasikāraṃ jīhva-vijñāṇān utpadyate l trayāṇaṃ
(21b2) #### sāṃjña nimmittāvalambanāī tad ete dharmmāḥ svalakṣaṇasāmānyalakṣaṇasambhūtāḥ prthkhākṛtyāṇy ārabhante l sarve caikārthaprasādbhākā tadātthā nādiṇ ca pratītya [sa]ndasāṃṣi ca pratītya tuṣodakaṇ ca pratītya suvarṇakāraṇi ca pratītya ekam uṅgaliyakam vā kriyate l hastābharaṇam vā vilakṣaṇāś ca te sarve dharmmāḥ tadavad ete hi jihvāyatane l jihvādharmmayatanaṁ rasāyanaṁ cā ## vā labhate l punar api jihvāyatanatatvadārśi sa bhikṣur evam pratīrka\n
(21b3)####yati asti jihvārasāyatane nityasukhiśucisātmakaṃ vā kiṃcit sarvathā vicinvan* sūkṣmaṁ apy ekam dharmmaṁ na labhate sa evam lakṣaṇayuśktāḥ syāt* sa jihvārasāyatanād virajyate l sa yatra kṛtsno yaṃ satvasamudro majjate l samārjyante paraspāreṇa manusyađevasaranakātyak asphaltavyaṁ cōtpayate l kāyavijñānaṁ trayāṇāṁ sannipātāt* sparśaḥ sparśasaḥajā vedanāsāṃjñāḥcetanā ca ete dharmmāḥ pūrvavaj jñeyāḥ l yathā caksurindriyasya ayatanesu lokas tathaiva kāyāt* sparśaṣayatane pi booddhavyāḥ

(21b4) nāham nityo dhruvo śāsvato vā viparināmadharmmaṁ nāpi jihvārasāyatanam tasmād api virajyate l punar api sa bhikṣuḥ kāyaspraṣṭaḥvāyatanam avalokayati l sa paśyati kāyam pratītya spaṭavyaṅ cōtpadyate l kāyavijñānaṁ trayāṇāṁ sannipātāt* sparśaḥ sparśasaḥajā vedanāsāṃjñāḥcetanā ca ete dharmmāḥ pūrvavaj jñeyāḥ l yathā caksurindriyasya ayatanesu lokas tathaiva kāyāt* sparśaṣayatane pi booddhavyāḥ

(21b5) punar api sa yogācāra ādhyaṭmike dharmme dharmmānupāṣiḥ viharatī l kathāṁ sa bhikṣur ddaśaraḥpiḥ ayatanāṁ avalokya dharmmaḥyāṇatatvadārśi dharmmaḥyāṇatnam avalokayati l sa paśyati śrutamayena jñāṇena divyena vā caksuṣa dharmmaḥyāṇanamgrhītās trayaḥ dharmmāḥ l pratīsamkh[ya]ḥyānirodhaḥ l apratīsamkhyaḥyānirodhaḥ ākāśāḥ ca tatra dharmmo yat kiṃcid avidyāṁnaṁ tad dharmmaḥyāṇamgrhītām kṛtvākāśāya

(21b6)yatanāṁ bhavati l pratīsamkhyaḥyānirodho nirvāṇam apratīsamkhyaḥ nāma prajñāṁ anekavidhāṁ sākṣīkrtvā viharatī l pratīsamkhyaḥyāṇam kṛtvā klesāḥ* vidhamati kṣayati nāśayati paryārthame kurute l sarvān aśravān apratīsamkhyaḥyānirodhaḥ l apratīsamkhyaḥ nāma yad ajñānaṁ yan na jānāti na samprativedayati na jānte na sam buddhyate na pratarkayate l paraspacavijñānaṇasaḥasaharsāy utpannaṁ naśyanti caksuḥśrotaghrāṇajihvāyamanovijñānāṁ\n
(21b7) teṣāṁ dvastānāṁ na pur utpāda eṣa napratīsamkhyaḥyānirodhas trṛṭīyam ākāśam ete trayaḥ dharmmā ajātā nityārthāpy ete na jātā na janisyante na jāyante ll punar api sa bhikṣuḥ kathan dharmmaḥyatanam dvividham vijahāti rūpaṁ cāruṇaṁ ca l tatra rūpījadag arūpīyaḥ ayatanāṁ l tatra kathāṁ anidārāṇāpratīghena caksuṣvijñānaṁ sapatīghaṁ sanidāraṇāṁ rūpam upalabhake l evam śrotavijñānaṇādaśanāpratīghena kathāṁ śabdō grhyate evam ghrāṇavijñāne

(22a1)nādarāṇāpratīghena kathāṁ gandho grhyate l evam ghrāṇavijñānaṇidāraṇāpaprātiṣṭhena kathāṁ gandho grhyate l evam jihvāvijñāṇāpratīghenidāraṇānaḥ rasa vijāṇāṁ ity evam kāyavijñānaṇidāraṇāpaprātiṣṭhena evam etāṁ bāhyāṁ pañcāyatanāṁ adhyātmikāṁ pañcāyatanāṁ cā ## kathāṁ anidārāṇāpratīghāṁ sannidāraṇasāpratīghāṁ āyatanānāṁ kathāṁ upalabdhir bhavati l sa paśyati bhikṣur yāvad vividham ālambanaṁ bhava
(22a2) ti | tāvad vividhama eva vijnānam upadhyate | tadyathā suklaśa tantrabhīḥ suklaḥ vāstrāṇaṃ pataśamjñakam tṛtiyākotiśvada muddrāpratimudrakavatā* | tatra visadṛśa mudrā yasya kathinaṃ mudrakam mṛdu sātaptakaṇṭhinaṃ kathinaḥ pratimudrā upadhyate | evām evānīdāraṇāpratighāṃ jñānaṃ sanidāraṇāpratighāṃ ālamāvataṃ grñnte | tṛtiyam pratimudrakam upadhyate | viśadṛśanāṃ sarvesaṃ visadṛśam upalabhaye | evam visadṛśe viśadṛśam upadhyate | pra\n
(22a3)hamā koṭi dvitiya koṭi sadṛśaḥ sadṛśam upadhyate | tadyathā suklaśa tantrabhīḥ suklaḥ vāstrāṇaṃ pataśamjñakam tṛtiyā koḍḍir vidhūrād vidhuraṃ upadhyate | tadyathāraṇibhīyo vahnih | kāśṭhaṅgur dṛṣṭaḥ caturthi koṭi acchāḍh ghṛṇeṣaṃ jāyate | yathā kharād acchāḍh ghanāṃ daḥdhi tadevaṃ asadṛśaṃ api bhāvaiva cākṣuṛvijnānādibhir hetupratayavyāveṣāśiś ca kāṣṭhavijnānāyadoya upadhyate | bhavante |

(22a4) cātra gāthāḥ | ṭṛṭiṣṭī | dharmmāvabodhābhiritra dhyaṇārāmavihāravaṇī* | tatvālayaṇam asambodhaḥ prāpyaṃ sadam uttamaṃ | maitreśarāmo hi satatam udyukto dharmma-gocare | κālāyaṇaṇatavajño bhikkur bhavati tatvataḥ | yonise tu matī yasya kāmakrodhāra naḥyate | saḥ ṭṛṭiṣṭīḥ iti vijñeyo vipāṛītasvato 'nyathāḥ | sarvaḥḥūtadayāśaṃtaḥ sarvāṅgavīvarjītaḥ sarvābhandhanaṁ nirmukto bhā

(22a5)kṣur bhavati tatvavit* | karmmanyam yasya vijnānam visayair yo na hanyate nirmmalaḥ syāḥ kanakavat* santuṣṭo bhikkur ucyate | priyāpyāriyaṃ mmano yasya na lemaḥ anugacchati | sa kalyāṇavidhi jñeyāḥ sarvāṅgavīvarjītaḥ | anupākṛṣṭacaritraḥ dhammaśīlo jītenḍrīyāḥ | aḥīnaṃ satvato matimān bhikkur bhavati tāḍṛśaḥ śāstre śāstrārthavijnāne matī yasya sadā ratāḥ | na pāṇaḥjoyanarata

(22a6)ḥ sa bhikṣuḥ śāṃṭamānasah | vanāranyavihāreṣu śmaṣāṇatmaṃsaṃstare | ramaṭe yasya tu mano bhikkur bhavati tāḍṛśaḥ | doṣaṅgāṃ karmmatatavajñah phalavic ca viśeṣataḥ | hetupratyayatatvajño bhikṣuḥ syād vītakliṣṭaḥ | ṭṛṭiṣṭīḥ hatakiṣṭakāntāro ṭaraṇoḥ jītenḍrīyāḥ | punarbhavavidhiḥjño yah sa bhikṣuḥ śāṃṭamānasah | notkarṣe hṛṣṭaḥdāya nindayaḥ naiva kampyate | samudratulyagāmbhīro yogavid bhikkur ucyate |

(22a7) avicā[ṭṭha] ko ṭṛṭiṣṭā मद्रहमatiḥ śaṅśaṅvadāḥ na lopulāḥ kālavyāḥ samo dākṣāḥ ga bhikṣuḥ śānta ucyate | kāmadhānupagā dhātūn* rūpadhātū tathaiva ca āṛūpyeṣa ca ṭatvajñaḥ śāstravida bhikkur ucyate | na laukikakathāsaktāḥ śakte doṣaṣadhe sadā visāvad yasya viśayāḥ sa bhikṣur deśito janaḥ | pāṅkavadya yasya kāmeṣu matiḥ bhavati nityaṣaḥ | sa nirmuktamatiḥ dhīmāṃ muktaḥ samsārabhandhanaḥ | dhyaṇādhyayanakarmmāṇyaḥ kauśīdayaṃ ya\n
(22b1) yaśaḥ dūrataḥ hitakārī satvānāṃ āranyo bhikṣur ucyate | praṇottaramatiḥ yas tu pratibhāvaḥ jītenḍrīyaḥ | sa dhāmmapakathikho jñeyo vīparaṭhāṃ trāṇaḥ samaḥ | kāyaclamaiḥ yasya matih sarvāṭaḥ naiva khidyate | sarvaṅkṛtya-ko jñeyāḥ saṃghopacayatapaḥ | na panyārtham na bhogārtham yaśorthaṃ kuta eva tu saṃghakārye matiḥ yasya sa muktaḥ sarvabhandhaneḥ | na svarggarthāṃ vraṭaṃ yasya na lābhārthaṃ yaśe na ca | nirvāṇārthakriyāḥ sarvāḥ sa bhikṣuḥ śānta ucyate | [pā]
(22b2) pabhvyo nityavirataḥ sapāmsu rataḥ sadā l na pāpaṁtrasamsarggī sa bhiṣkuḥ syād buddhaḥśasane l maitriyā bhāvītacittasya dakṣaṁśsa rjucetasah śikṣāpadeśv akhaṇḍasya nirvāṇam nātīdūrataḥ l jārāmaranabhītasya saṃśāravimukhasya ca l dhyāyino hy apramattasya nirvāṇam nātīdūrataḥ l anityatāvidhiṣāsya śunyatāmakriyāsya ca l dhyānotkarṣaṇaḥvidhiṣāsya nirvāṇan nātīdūrataḥ l punar api yogacāra ṛdhāṁmike dharmme dharmmānupasyā viharati l kathām sa bhikṣuḥ

(22b3) paṇcāmā bhūmyantarāt āṣṭaṁ bhūmyantarām ākṛmati l sa paśyati śrutamayena jāṇena divyena vā cakṣuśā sa bhikṣur adhimuktas caµkotikaḥ śūnām sadṛśnāṁ hetavo bhavanti l na sadṛśa visadṛśanāṁ naiva sadṛśa nam adṛśanāṁ avisadṛśaṛddhasrṇāṁ kathām visadṛśvānāṁ sadṛśa hetavo bhavanti l tadyathā vrīrhiḥ hetubhūto vrīrhiḥ evotpadyate l evam evāḥdyāṁmike śubhe karmma[ī] saddṛśam e\

(22b4) va phalam utpadyate l devamanuṣṣyeṣaḥ prathama koṭiḥ vīsadṛśanāṁ viṣadṛśa hetavo bhavanti l tadyathā madhurāt* kṣīrād aµmladady utpadyate l evam evāḥdyāṁmike pi priyair iṣṭair ihalaukikāḥ śāṃklesīkāḥ kṛtaḥ śabdasparśarasarūpapagandhaiḥ kṛtaḥ aśvabhūto dadhivad anisṭo kāntamanāpaḥ phalavipāka utpadyate l narakapretatiriyakṣuḥ dvitiyā koṭi[r] naiva sadṛśanāṁ sadṛśa heta

(22b5) vo bhavanti l tadyathā nilā-nilayogād aśadṛśo nāma varṇa utpadyate l evam evāḥdyāṁmike pi karmmaphalavipāke na karmma(stream)ā phalasya sadṛśo bhavati l na phalakṛmaṇas tadyathā mithyādṛśṭikā yājñaikā pasūn* hanti svarggaloṣaṇaḥ tena naraṅkam gacchanti trīyā koṭiḥ[<br> arddhasrṇāṁ arddhasrṇāṁ hetavo bhavanti l suklaḥ śūkṣmaṁ tantrabhīḥ śukla eva sthūlaḥ paṭa ārabhyate l śūkṣmsthūlā\n
(22b6) yoś ca sadṛṣā#s tatvaṁ asti evam eva naiva sadṛśanāṁ arddhasrṇāṁ hetavo bhavanti l .............................. śūkṣmabhūtaiḥ aśubhaiḥ karmmaḥbhīḥ śaṃbhiraiḥ mahānārakeyaiḥ karmmaḥbhīḥ kriyate; l caturdhiḥ koṭiḥ sa bhikṣu karmmaphalagamanāganakriyām anuvicintyāvalokayānāṁ karmmaphalakacakraṇaḥ bhagavati cauḥkoṭiḥ cintayati syāt karmma yad aprāptaṁ nikāyasaḥagataṁ purūsāpīḍaṁ trāma koṭiḥ syāt karmma yat prāptaṁ purūsāḥ pīdayanti dvitiyā koṭiḥ syād yat karmma prā

(22b7) ptaṁ cāpṛaptā ca pīdayati trīyā koṭiḥ [syāt karmma yan nāpi prāptaṁ nāpy āpṛptaṁ] pīdayati caturthā koṭiḥ asti tat karmma yad aprāptaṁ nikāyaśagataṁ pīdayati yathā laukikāḥ sanpratipāṇāṁ aprāptaṁ nakṣatram karum pīdayati tathā lokottarakā aprāptaṁ cākṣurviṁśānasamudraṁ karmma puruṣaṁ pīdayati l kāmaśūkādibhīḥ; prathama koṭiḥ syāt* karma yat prāptaṁ puruṣaṁ pīdayati yathāgni prāpto dahati asir cācchinnatiti kaulaukikā lokottarakā\n
(23a1) aprāptābhakarma narakatiriyakpreṣuḥ pīdayati; dvitiyā koṭiḥ syāt karmma prāptaṁ cāpṛaptā pīdayati l yathā vidyāviṣaprabhāvaṁ prāptaḥ cāpṛaptā ca niyacchatī l laukikā lokottarakā ca maraṇadeśākāle cācchāṇāmūttani aprāptaṁ narakṣaḥ trīyā koṭiḥ syāt karmma [ṇāpy] aprāptaṁ pṛṇyā pīdayati l tadyathā oṣadhibjām uṣaṁ nāpi prāptaṁ nāpi prasamarthāṁ bhavati l nāpy aprāptaṁ laukikā lokottarakā yathā niyatavedaniyāni karmmaṁ arhaṁs tiṣṭhan bhī
(23a2)क्षवाह सुभूमीप्रभुतपरिनिर्विद्विती श्रेयस्तु नापि अरणाणि प्रायपीमाकारणि बधावति तिथ्यात्त्वत्ति नापी मुक्तस्य; दत्तरितस्य कोश स्यात् कर्मा द्रष्टदर्शनिययः नपत्तिनिययः। प्रथमाः कोष स्याय उपपादितस्य द्रष्टदर्शनमविद्ययः। द्वितियाः कोष स्याय उपपादितस्य का द्रष्टदर्शनमविद्ययः। का त्रितिया कोष स्याय उपपादितस्य द्रष्टदर्शनमविद्ययः। का चतुर्थिया कोष स्याय उपपादितस्य द्रष्टदर्शनमविद्ययः।

(23a3)पत्तिक्षदर्शनिययः यथारूपायकारिन्दा दङ्दो भवति। द्रष्टदर्शनमविद्ययः। नोपपादितस्य इति। लाकूकिडोलकाः। द्रष्टदर्शनमसुक्षमविद्ययः|सांतो नाथ साहा परालोकम गच्छति। प्रथमाः कोष स्याय उपपादितस्य। द्रष्टदर्शनमविद्ययः। नापि द्रष्टदर्शनमविद्ययः। कार्त्तिक कोष कतारन। तत् कर्ममा। द्रष्टदर्शनमविद्ययः। नोपा।

(23a4) असिन कर्ममा(न)जि शुभमा अशुभमा वा क्रममा अन्य्यक्षम। प्रप्यते इति लेंतुपालप्रत्यक्षम। द्रष्टमुः। द्वितियाः कोष स्याय द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। द्रष्टदर्शनमविद्ययः। कार्त्तिक कोष कतारन। तद्यथाः। द्रष्टदर्शनमविद्ययः। उपपादितस्य। भवति। लाकूकिडोककिडाः। यथारूपायकारिन्। कार्त्तिक कोष कतारन। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। यथारूपायकारिन्। कार्त्तिक कोष कतारन। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। यथारूपायकारिन्। कार्त्तिक कोष कतारन।

(23a5) सिस्तमा कर्ममा अरहताः तिथायह भक्षवाह। सुभूमिप्रमाणानि कर्ममानि। अथवारहाः। देशसरिय्येसु द्रष्टम्। द्वितियाः। कोष स्याय द्रष्टदर्शनमविद्ययः। नापि अरहाः। प्रप्यते। द्रष्टदर्शनमविद्ययः। कार्त्तिक कोष कतारन। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। लाकूकिडोककिडाः। यथारूपायकारिन्। कार्त्तिक कोष कतारन।

(23a6) भक्षुर्कृष्टानितम्नो नकारप्रसाधकमा कर्ममापलाविपक्षायालिततम। राम। नराकप्रतियर्यगदेवानुष्येसु द्रष्टम्। भूताम। द्वितियाः। द्रष्टदर्शनमविद्ययः। नापि अरहाः। प्रप्यते। द्रष्टदर्शनमविद्ययः। कार्त्तिक कोष कतारन। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। जहान्मा। द्रष्टदर्शनमपलाविपक्षायालिततम। राम। नराकप्रतियर्यगदेवानुष्येसु द्रष्टम्। भूताम। वायुक्तमा। संसारमा। व्याख्यातमा। कालमा। तारलामा। समाधीमा। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तदद्याः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति। तद्यथाः। द्रष्टदर्शनमविद्ययः। नापि उपपादितस्य। भवति।
(23b2) jiṣṭa vā suklā vā yathā sadbhūtā vā drṣyate ā evam eva karmmaṇaḥ vipākasūtrīkāya madhyagatā vā tām asau bhikṣuḥ śrutamayena jāṭāṇa divyena vā caṣuṣā viśuddhena punar api sa bhikṣuḥ śrutamayena jāṭāṇena sa paśyati maṇiṇiv karmmadharmaṇnavipākaṁ tadyathā hi kaścīn maṇiḥ bhavati śuklo vagataḥ samantataḥ prasanno nirvraṇaḥ svaccho vedhanakṣamaḥ karmmāṇyaḥ samanta dvārabhūtāḥ ā sarvajana-prāśaṁsyo dhanyo rājāḥ rājāḥ tām evamvidhagunyūtaṁ maṇi rājā vā rājā.

(23b3) mātra vā sy[ād] guṇābhijñāḥ samulpābhijnaḥ bhūtvā svālaṁkāryāvabadhnyād evam eva sa bhikṣuḥ suklapakṣe daśakuśalakarmmaṇopāthah ayaṁ maṇiḥ samantato avadātaṁ suprasannam nirvraṇaṁ nirvadyaṁ svacchaṁ vedhanakṣamaṁ dharmaṇmapakṣapratipakṣāḥ kāṣeṣā papaśna-pratiprāśadharmmasalākānāṁ vedhanakṣamaṁ kavārmmaṇyaḥ yathā yathā pariṇāmāyati dānaśīlajñāṇāṁ ca tathā tathaśau daśakuśaladharmmapathamaṇḍiḥ karmmāṇyātāṁ upānāmayā
tad vā cakravarttirājyāya ṭad vā devarājyāya maṛājyāya ṭad vā brahamarājyāya ṭad vā brahmanirāṣavadyānasamādhībhavānārājyāya tathā tathāsau sadharmmaṇaṇaṁ maṇiḥ karmmaṇyo bhavati l samantato dvārika iti samantadvāraṇāṁ devamanuṣya-devārābhūtās tēsv aṣau sadharmmaṇaṁ maṇiḥ samantato dvārabhūto bhavaṁ lāṁ ca māṁśa-saṁrājyāṁ nirguṇāṁ nirvāṇadhvāram anupraviśati sarvajana-prāśaṁsyāṁ iti l samyagdṛṣṭīkānāṁ saikṣānāṁ prāśaṁsyāḥ rājā
tai sadharmmaṇapathapratipattiṁāṁ citsēvavasya yogyaṁ pratiṇāmāṇām vā iti vaiduryārose ṭa sa sarvaguno-papanaṁ ca sadharmmaṇamāṁ vā śc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
tai sadharmmaṇapathapratipattiṁāṁ vijñāṇaḥ citteśvarasya yogyoḥ pratiṇāmāṇām vā iti vaiduryāmaneś ca sarvavuno-papanaṁ ca sadharmmaṇame vāśc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
tai sadharmmaṇapathapratipattiṁāṁ vijñāṇaḥ citteśvarasya yogyoḥ pratiṇāmāṇām vā iti vaiduryāmaneś ca sarvavuno-papanaṁ ca sadharmmaṇame vāśc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
tai sadharmmaṇapathapratipattiṁāṁ vijñāṇaḥ citteśvarasya yogyoḥ pratiṇāmāṇām vā iti vaiduryāmaneś ca sarvavuno-papanaṁ ca sadharmmaṇame vāśc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
tai sadharmmaṇapathapratipattiṁāṁ vijñāṇaḥ citteśvarasya yogyoḥ pratiṇāmāṇām vā iti vaiduryāmaneś ca sarvavuno-papanaṁ ca sadharmmaṇame vāśc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
tai sadharmmaṇapathapratipattiṁāṁ vijñāṇaḥ citteśvarasya yogyoḥ pratiṇāmāṇām vā iti vaiduryāmaneś ca sarvavuno-papanaṁ ca sadharmmaṇame vāśc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
tai sadharmmaṇapathapratipattiṁāṁ vijñāṇaḥ citteśvarasya yogyoḥ pratiṇāmāṇām vā iti vaiduryāmaneś ca sarvavuno-papanaṁ ca sadharmmaṇame vāśc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
tai sadharmmaṇapathapratipattiṁāṁ vijñāṇaḥ citteśvarasya yogyoḥ pratiṇāmāṇām vā iti vaiduryāmaneś ca sarvavuno-papanaṁ ca sadharmmaṇame vāśc ca itatsadhyanyam upalabhita iti l punar api sa bhikṣuḥ karmmadharmaṇnaviṇaṁ samanupāsyati maṇiṇiv eva tadyathāṅyo maṇi saṃrāṇo bhavati na sarvācchā l na sa-rvadvārikaṁ l na śuklo na vedhanakṣamaḥ l na karmmanyo na sarvajana-prāśaṁsyāṁ l na yogyo rājō vā rājāṃtrasa yā vā eva
(24a2)śala eva dharmmapravāhaḥ l pravarttaye yathā nadiśrotah pravāhito vyuparato nityam eva puruṣasya suptamattapramattasya vahat evam tathāvijñaptisamjñakaṁ rūpaṁ anidarṣaṇam apratigāham icchatī kathāṁ punas tad rūpaṁ karmasadbhāvas tasmāt tasmāt tad api rūpaṁ stambhabhūtaṁ sarvakūśalanāṁ dhammanāṁ tad ekādaśavidham rūpaṁ sa bhikṣuḥ paśyati kathaṁ amī satvā nānārūpā nānāvasthā nānāgatīkā nānāvidhāśrayāḥ sa paśyati yasmād ete satvā nānācittā nānāvidhāśrayāḥ[dhi]muktā\n
(24a3) nānānāvidhakarmmaṇṇas tasmād ete satvā nānārūpā nānāvasthā nānāgatīkā nānāvidhāśrayāḥ l tadyathā yakṣaśa citrakaro vā citraḥkarānte viśāḥ vā suśūkham ṍṛdham ālokya ramya[m] bhūmim āsādyā nānāvidhai raṅgair nānāvidhaiś citraḥ nānāvidhāni śobhanāni #### rūpāṇi cittavaśāḥt* kurute l [[tāthāyaḥ] cittacitrākkarmparājasya cittacitrākkarmakaraṇaḥ yati] cittarākkarmakaraṇaḥ vādhimuktikaraṇaḥ suśūklaṁ triḍhātuḥbhumāu ṍṛdhyāṁ karmmaphalavipākāyaṁ saṁ\n
(24a4)sārabhumau nānāvasthāyaṁ nānāgatikāyaṁ nānāvidhāśrayāyaṁ satvān* cittacitrākkarmakara bhinvarttaye l punar api yathā śvētena raṅgena sveyarūpaṁ kurute raktana raktam kurute pītena pītaṁ kurute kāpotena kāpotam kurute kṛṣṇena kṛṣṇam kurute l tāthāyaṁ citricīḥtrākkarmakaraṇaḥ cittaṁ svetam ālambanaṁ upādāya śuklān* dharmmā, kṛṣṭān* sāsrayai rāgādibhir mmalaiḥ śuklāṁ rūpaṁ abhinivarta\n
(24a5)yati l devamanusyeṣu raktaṁ abhisamādaṁya raṅgaṁ citracitrakaro raktaṁ parṇaṁ abhinivarttaye l devamanusyeṣu raktaṁ nāmeṣṭaśaṁbadaraḥ saspaḥsārupaṁ padhair yoniśaś citrapeṭe parṇa api sa cittacitrākkarmakaraḥ pītaṁ raṅgaṁ upādāya yatī tiryaggatāni te pi parsaraṁ pītaṁrgagavāśat pībāḥnti rudhirāṁ khādanti mānsāṁ ghnanti ca parasparato rāgaṁvedvaṁohena pītaṁriḥ parṇa api sa cittacitrakaraḥ kapota\n
(24a6)kam ālambanaṁ drṣṭvā kapotakaṁ malināṁ kṛmmana kurt at pretatīryak* te [na d]jī vanadāyavadhasādṛṣṭanavanāṁ kṣuti-pāśāparigata-vividhādahkhāh bhīhīhūtā bhavanti l cittacitrākkarmakaravaśena māatsaryālambanāna mohatimirāvṛṭe l parṇa api sa cittacitrākkarmakaraḥ kṛṣṇam karmmahūtaṁ raṅgaṁ upādāya kṛṣṇāṁ rūpāṁ abhilikhate l nārakeyāṇāṁ te hir kṛṣṇena karmmanāṁ tattropapannāṁ kṛṣṇāya sapraṅkāraviṣeṣanibaddhāṁ kṛṣṇatanaṇo nānāvidhāvyādhikarāṇaḥ\n
(24a7) kṣuti-pāśāsāravabhūtā nanyasadrśena kāraṇāduḥkhenābhibhūtā bhavanti tāḥ svena traḥkṛteṇa ṇ parṇa api sa bhikṣuṣ yogam āṣhitas tad eva traḥdāḥuṭaṁ paḥcagatikāpāṇcaraṁ saṁsāracitrāpataṁ triḥbhuṃyaṃavatḥa kāmāḥdāḥtuhbhūmiḥ kāmpaduḥaḥ uḍūpyadhältuḥ ṇ l tatra sa cittacitrākkarmakaraḥ kāmaśeṣaṇa[yā] kāmadvālaṁlabanāni nānāvidhāni rūpāṁ abhilikhate viṃśātvihūdhiḥ rūpaḥtraḥālaṁbanā śrīrāmaṁ kāmaśeṣaṇasyaktaṁ caturdṛśṣyānukadyena ta\n
(24b1)na tadāśrītāṁ śoḍaṣabhuṃyaśavasthitāṁ rūpaḥdāṭhāv abhilikhati l ṭūpanābdvālabanaṁvidyādūpyādugūṭhābhāvanti tāḥ svena traḥkṛteṇa l punar api sa bhikṣuṣ abhilikhati l rūpāṭhāvālabanāvadnaviṣeṣyāyuktāṁ simapattacatukāśdāsamālambanārūpyādūṭhāv abhilikhate cittacitrākkarmakaraḥ l āyāto hy ayam traḥdāḥuṭkaṇaḥ l punar api sa bhikṣuṣ cittacitrakaraṁ paśyati satvān ālikhamānāṁ anyena prakāreṇa tatra cittakarasādṛṣṭaṁ cittacitrakaraṁ āḥikaṁ labhamādāśrīmaṁ draḍhakasādṛṣṭāni rāgaṁvedvaṁohāni soppādanasādṛṣṭaṁ ālambanāṁ; kūrcaśaṛāśanātrīyāni rāngasādṛṣṭāni bāhyāvīṣayāḥ\n
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(24b2) sabdasparśarasarūpānādāḥ; bhittisadṛśaḥ saṃsāraḥ; ālokasadṛśaṁ jñānām hastasadṛśo vṛtyārmbhas; citrārūpasadṛśāṁ rūpāṁ anekaśeṣarūpānavastrāṇāśrdhājātāṁ anekaśakkarmaphalalavīpakākāṛtāṁ lī punar api sa bhikṣur ddhyānagatas tam eva cīttaḥtrakaraṁ anyena prakāṛena sa paśyati yathā sa cīttaḥrādy ahkimno bhavati suparīkṣmākārtāṁ raṅgāntarāṁ bhavanti ujjvalāni kuṛccakaṁ śobhanāṁ bhaya[p]arijītāṁ bhavanti lī tadā śobhanāṁ rūpāṁ

(24b3) nyā alīkhate lī evam evāyaṁ cīttaḥtrakaraṁ yadū ahkimno bhavati dhīyānā[kṛtyā]suparīkṣmākārtāṁ dhīyānāraṅgāntaraṁ bhavanti ujjvalāṁ raṅgāṛdhrāṁ ā[ṇarāmbar]āni bhavanti śobhana[kūṛc]akāsadrāṁ mārggopadeśakopadeśaparijītopamāṁ adharottarasarījītaṁ ākārṣāpaKarṣātkhinnāḥ sa cīttaḥtrakarmmaharaḥ śobhanāṁ śobhanāṁ rūpāṁ dhīyānabhūmāv alīkhate athāh kimno bhavati sa cīttaḥtrakarmmaharaḥ tadāśobhanāsu narakapretatirīyagbhūmiṁ gatiṁā

(24b4) nīkāyaśakāraṇāḥ ayomūṣalakārūcanaḥsabhaṅgaṁpāttrabhūtāṁ nārakeyatiyakpratetrūpaṁ tiryaggaṇāṁ vā grhyā śobhanāṁ rūpāṁ nyā alīkhate vistreṇaṁ pūrvavaṭaṁ lī punar api sa bhikṣur cīttaṁkṛtaṁ maṅkatavaḥ paśyatī yathā hy anibhṛta nānādrumalatāpussphalavanaparavataṇāḥvīvaraḥ kuṇāpratihatarag bhavati maṅkataḥ lī evam evāyaṁ cīttaṁkṛtaṁ ’nibhṛtagatiḥ paṅcaśu gatiśu nānāvyasaṁadsadrśaṁ naraṁ

(24b5) kāpentrīyastvanāni druṁasadrśaḥ satvaḥ nekaprakāralatāsadsṛśaḥ trṣṇālātā puspalatāsadrśaḥ maṁkalpāḥ; phalaśadrśaṁ niḥśāntiṣaṭaḥ darśarūpānādāḥ darīvīvaracārinās ṭrayo dhātavāḥ guḥāsadṛśaṁ śārīram apratihataragatiḥ cīttaṁkaṭaṁ narakātiryaṁ*pretadevamanusyaḥśthāneśu sa cīttaṁkāṭavad bhavati saṃsārābhūmiṁ lī punar api sa bhikṣur ddhyānagataḥ cīttaḥkaṭaṁ naṁvat paśyatī lī yathāha naṭo naṭaṁ

(24b6) nānāvyasaraṅgabhūmīvastrasaḥ tūryadhaḥ bhūtvā nātakam naṭayati lī evam evāyaṁ cīttaḥkaṭaṁ nānākarmmanirmitaevadhrāṁ vicītraśu bhūmiṁ gatiṃkāyabhūmiṇaḥ nānāvyasaradhrāṁśo nānāvidhahetuprayaḥadvāḥ; nānāvidhūtṛṣyasyaśadrśaṁ kārṣyāṁ sva[v]iṣayanāṭakaṁ iti lī saṃsārānāṭakaṁ naṭaṁ iti cīttaḥkaṭaṁ nātakam iti lī vicīttrānikarkāraṁ dirgham anavaraṅge saṃsāre lī punar api sa bhikṣur naḍimīnavat paśyatī cīttaṁkaṭaṁ yathā hi mīnaḥ prataṭa

(24b7) taraṅgākālyāṇaṁ[ṃ] gambhirāśighrasrotodurviṣaḥagataḥpracārayāṁ anekavṛkṣapakṣarṣasamarthaḥyāṁ pratataśīghraśrotavāyavāryakaṃkramadhatyaṁ girināyaṁ unmajugaty avamajjaty evāyaṁ cīttaṁkaṭaṁ pratatatarāṅgākālyāṇaḥ tribhavataraṅgākālyāṇaḥ kāmadhātuvātaraṅgāmābhūrāyaṁ avīcimparamagambhirāyaṁ śīghraśrotasāṁ śubhāsūbhakārmaṇīroṭayāṁ durviṣaḥagatyāṁ sarvalokābālapṛṣṭhaṇaṇapāragamanadurviṣaḥagataḥ pracārayāṁ iti paṅcagatina

(25a1) dyāṁ pracārayāṁ anekākālāyāṁ ca karṣaṇaḥsamarthaḥyāṁ viṣāmaśīghraśrotayāṁ śīghrāpattataśvegaṇāvyaṃcāṇḍāyaṁ iti anityatāpratataśvegaṇāvyaṃcāṇḍāyaṁ nadyāṁ trṣṇānāḍyaṁ cīttaṁna unmajjananimajjanam kurute lī unmajugati devamanusyesu nimajjati narakapretatirīyakṣu sa cīttaṁna trṣṇānāḍyaṁ lī punar api sa yogācāra ādhyātmike dharmme dharmmanupāṣyī viharati kathāṁ bhikṣur yogam āsthitaḥ karmmadharmaṇipākajñāṇaḥ cīttaḥattāt sarvasatvāṁ paśyati cīttaṁ

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(25a2) tikaś cittavidheyāṃś cittena vañçatamānāna paśyati sa paśyati śrutamayena jñānena divyena vā cakṣuṣā cittakarmāmyātathā sarvasatvāś cittakarmagatikāḥ cittāyattāḥ kathaḥ ca [te] ime satvā mucyante sāṃśrād anavarāgrād anekagatipracārān sa paśyati śrutamayena jñānena divyena vā cakṣuṣā cittam saṃklesat* sarvasatvā badhyante l cittavyavadānāt* mucyante l tatra cittam anekapraṇāraṃ ālambanabhedenā svabhāvabhedenā nikāyagati bhedinā; pañca

(25a3) vidham pañca su gatiṣu; yogavāhīparamāśrayabhedena saṃyuktam anuśayamsaṃyojanaiś cittapravuktaiḥ saṃsāraiḥ saṃskṛtair aśkāśadhibhis tvabhir nityair aprayuktam pañcaprakāraṁ bhavati tad indriyabhedenāparimitaṁ trṣṇāvividhāśrayabhedena pañcacetāṃsi bhavanti l samkṣepaṇa tad asya saṃklesikasya pakṣasya kathāṃ vyavādānapakoḥ bhavati l trayāṇāṃ mūlaklesānāṃ trayāḥ pratipakṣā bhavanti l sarvāttānāgatasaṃyak[*]

(25a4) sambuddhasanamārggadesitā tadyathā rāgasyāsubhā dveṣasya maitrī mohasya pratītyasamutpādas tatra sārīre rāgo bhavati lō sa tad eva sārīralambanāṃ kṛtvā vihariṃ vihaṃjati pādaṇakhāth prabhṛti yāvacyaḥ citṛṣaṭaḥ sthūlānā angaprataṃgiṇī vibhaṃjita ko haṃ kim vā mama svāṅgapradeśoṣu sa pādaṇakhaṇḍrthak*karṇaṃ paśyati na nakhaḥ l na sārīram nna pādaṅgulyāḥ sārīram aham vā yatrayāṃ ahaṃkāro varttate

(25a5) vā na pādatale sārīram yatṛāyaṃ ahaṅkāro varttate na gulgahmātṛko haṃ sārīram vā na pārśnir aham sārīramm vā na pārśnipindo haṃ; na mandalam aḥhaṃ vā sārīram vā na śrōnikapālām aham sārīram vā na gudo haṃ sārīram vā na prṛṭhaṅgaṇī pañca cātvarimśad asthīṇī aham vā sārīram vā na grīvaṅgaṭhīṇī sārīram aham vā na mukhaṃ ksegaṃ gaṅāṭāy asthīṇī sārīram ahaṇaṃ vā kaṭaḷaṅgataṇī asthīṇī sārīram aham vā sampravibhaṃiya bhikṣū arthāntarabhūtaṃ sārīram na paśyati l

(25a6) nāpy ekaikena sārīraṃ paśyati nāpi vibhaktam sārīraṃ paśyati na cakṣuṣ Šrotagrāhānājīvākāyaṇamanāṃ sārīraṃ paśyatātmaṇāṃ teṣu prṛṭhak*paramāṇusaḥ sārīram pravijate sarṣaṇaṁ sārīram vā na guruḥ sārīram vā na prṛṭhaṅgaṇī pañca cātvarimśad asthīṇī aham ko haṃ kim prṛṭhibhātaḥ aham apṛdhātur aham tejodhātur aham vāvuddhātur aham sā tātmaṇāṃ dhātur l paśyati nāpi dhātur atmaṃ sampaṇyamāno arthāntaraḥbhūtaḥ na paśyati paramāṁrhatas tadyathānekaṇavrkṣa

(25a7) mūdāyaṃ vanaṃ paśyati l naikasvna vṛṣeṇa vanaṃ asti na paramāṁrhato vanaṃ nāma vṛṣaṃmutkṣaṁvinirmitkṣam na vanaṃ asti vṛkṣaḥ pānāmūlāśākhāpārnavālañuṣvinirmitkṣa arthāntaraḥbhūtaḥ na vidyate na paraṁrhato sti samvṛtīṣatyaṇe tu vanaṃ asti tathahdm api sārīraṃ pāṇyādisamudayaṁātreyaṃ saṃjñā saṃvṛtītaḥ sārīraṃ idam sa taccharāḍharmmatavajñāḥ sārīrād virajye sārīraṃpratyāṅgebhyo pi virajye sarvendriyavedanādhatubhyo pi virajye 

(25b1) viraktasya cittasya nadīrāgasahagatāḥ trṣṇā paunabarbhavikī na bādhate evaṃ rāgapratiṃpakṣe prayatate l kathāṃ dveṣasya pratiṃpakṣe prayatate l sa maitrīpratupasthito bhavati krcchram vatem satvā yañāmā jayante miyante pi cyavante pāpapadyante l pañca su gatiṣu pañcabhāyāpannāḥ tān* pratīmṛtakopamān* mātrvāt kāruṇyam upadhyate l kathāṃ evaṃ duḥkhitānāṃ satvānāṃ punaḥ kṛte kṣāraṇibham krodhaṃ kuryāt* prakṛtīduḥkhitēṣu satvēṣu sa dvi
(25b)त्र्याम महाक्लेषाम् वधाम प्रतिविधाम् विहरति ॥ पुनरी अपि सा ब्हिक्षु धाम
त्र्याममहाक्लेषाप्रतियन्नाशा यतात मोहनेवर्धत सत्वाध्यज्ञारितम् वरान्ति वागुदकरितम्
वरान्ति मनोदुस्वरितम् वरान्ति कायस्या ब्यहद अपया विनिपेते नरकेषुपपाद्यमि ॥ यदादु मोहारीता भवानि
समयग्रहितपुराणसारसदु कायस्यारितम् वाक्सुरितम् मनाृहसुरितम् वरान्ति धर्मम्धर्ममतित्वायन्
भवानि यदादै सारपी धर्मम्धर्ममतित्वायन्नायानि भवानि तदादै मा।

(25b3)हाजिनाक्लेषस्यात्त्र्यायश्वाहो भवानि सा ब्हिक्षु वषम त्रयानाम क्लेशान्याय प्रतिपक्षा भवानि
| तण्नासीत् सरवक्लेषोपकलेषासम् योजनानुसार्यप्रयत्वावस्थानाम् नासो
| भवानि यथा व्रक्षस्या मुण्डासा त्वान्मुलपत्रापलासाक्षं हद्विशस्वपुपलासानि
| सरवाथवि मलानानि भवानि नासो ो तत्वावते त्रयानाम वधान् सरवक्लेशावधो
भवानि यदादै सा योगाकरृ अध्याम्ये धर्मम्धर्ममनुपासी विहरति ॥ कामाभ

(25b4) सा ब्हिक्षु सप्ताययद बुध्मयानरङ्ग अष्टायम बुध्मयानारम्क्रामः क्रामति ॥ सा पाययि
सुततमयेना जीनेना दियेना वा कासुषाय कामाभ सा ब्हिक्षु अदिता ते इव बाक्सु यथाबुध्हमान्
पाययि ॥ कामाभ ब्हिक्षु विधायसु वसरेसु रुपेशु वसरेसु बालप्रथगहाना साम्राज्येते
समविराज्येत तमुहयेत तत्त्रा मित्राम् द्रष्टवाय साम्राज्ये साम्राज्या थोिनीयम् व रूपाम्
द्रष्टवाय स्रियाम् व् त्याय देशस्यायनशायेसु देशस्य उपायि ॥ सामपणाबुध्हमाम्
सामपणास्थायनाय सा रागद्वेस्वरतिकाक्षु।

(25b5)सा रुपाम् नम यथाबुध्हमान् पाययि; मोहाव्वतिकता इति बालः प्रथगहाना कल्पनमात्राकेसु
काक्षुरविधायेसु साम्राज्येत वो रिज़ाये ते व त्र्षनावावसीतार पुरुसाहः
स्वेच्छाविकारेनात्मनाविवातिमायानि राजनयाति तदयथा स्वास्थिनम्ग्री निर्मायसाम् मुक्खे
प्रक्षिपायि सा दांताय अ ल्पर्विसरक्रीः नान्हाम्नवस्थि विवारागातम क्षादायि ती
तयस्तित्रग्द्धस्या सुनाह वक्ष याय दांतविवरायद रुड्हिराय अजाचति ॥ सा तम अस्थिमाति इति
मनायते।

(25b6) सा मनायते मामकाम इवेदाम रुड्हिराम अहम त्वस्वादवायामि सा वास्रागद्र्धो जिघाम
अपि क्षेदायति दा रागद्धध्वयार्वतं श्तिरासि अपायि केवलाम क्षमको पशमात्राकाम इवा
बालप्रथगहानाकाक्षुरविधायेसु युरुपेय साम्राज्येत काक्षुरामानायानि रुपानि सा
वितालाल्वारत्तिविश्रास्ति काक्षुर्साद्रस्ते अये प्रक्षिप्यायि ताथा ताथा क्षादायि येनायसा
त्र्षनारुधिरामाय संयान्ति ते त्र्षनारुधिरासरागद्र्धो मामेदाम इत्य नभिरुपे मनायते सा तत्रा रासा
लङ्बाटे।

(25b7) त्तत्त्रा यथा सा त्तत्त्रा बालप्रथगहानाय यथाश्ति तात्त्रा काक्षुरविधायेनाय रुपानि यथात
यथाय त्वागनः अनात्मनात्मतामधुसंभायानाम तात्मताय विस्तार अस्ताम अथिारः अथिारः अस्तामि
रुपानि ना सामवालप्रथगहानायानि विप्रशालम्बाहाकाराणि तु अपि सा ब्हिक्षु चंततायि कामाभ
त्र्षनान्हायाहि तामस्याभ्रव्याम् सामसाह्रीवाम् ब्हिक्षावाम् सरवाकामाम प्राजाहि यादिन् नागाह श्तिङ्छायानाहा
पान्हाबद्धानाबाद्धो भवानि परुसायो हस्ताये सारायिद अद्धिः हादी इति सा माहाविग्राह।

(26a)हाक पालम्ब पानजारावरुध्दा इष्टा प्रभुटेक्षुरगोमुदकासिदहुपानारसामं लाङ्बाटे
| तुर्यागातानाति कास्य विनोदानाम क्रियायि ते येनायसा वास्ताक्षु पिस्मारेद
| विस्मात्तियात्प्रकारत इस्तिह्इ तिहि सामवाष्ट पराप्राणेयास यथा सा यहस्ताये सारायि
| अपि परिकारया वास्ताक्षु स्वेताम विहारानि इष्टाने पारव्याकुप्णै स्वास्ताक्षुपपालानि
| सकुनिरुतानि नातिनिज्ञारामायी ब्हुमिभागाय अनुवीदान्ताय सरवान्हाबद्धानाबाद्धो ति तानि
| साराक्षु न्मन्वता सरवाब।
(26a2)न्दनानि चचित्वा पुरुषान्* हस्त्याजानेिन्यां अगानयित्वाग्रहापिन्ती धानिकप्रा

(26a3)स्त्याजानेियां आधिष्ठितो यजुर्दता काक्षुष्णोरत्रह्राणाज्याकायमनोविजीिनानिि सांक्लेषकानि

(26a4)नाम एति अद्वितपानमि साम्राज्यां सम्प्रयुक्ताती प्रक्रति पुरुषार्विषय भुकमाधित्या देवभर

(26a5)ति ध्यानस्माप्तिनाम एति अद्वितपानमि पुष्पार्थालादीि सम्माग्गमसित्तोविदानि पहलाभुताति

(26a6)क्षमानुविंसिति सा योगाचराळसि सम्भारायमानि अनुवधाति ति तस्माद धाष्ट्युपामि योगाचराएि अध्यात्मिके धार्मि

(26a7)सु महाति पर्वतस्वाभि कहर्जुिर्वर्किि स्वादि अनेकसमात्यायळेसि तस्मि[ि]ि सि प्रांिे अन्यानि पहलानि स्युि दुह्यप्रीिणिि बहुधोिि स्वाभ्रप्रापतानदोिि जितवासमाष्याकारानि

(26b1)गया|िि सा तम् वर्कसि अरोिि यला[ि*]ि बलाय प्रथागिि मन्दानेदििालपारसि

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(26b2) ni pratyekakleśa-satasahasrāṇāṁ etatparyeṣeṇāduḥkhanāṁ etat adhivacanaṁ vrksaprānte sthitāṁ phalāntī sarvakāmavisaubuddhānāṁ etat iṣṭaśabdasaṃsāseteṣaṃśanāṁ etat adhivacanaṁ duḥṣprapyaṁīthī bhavanti kāmaphalāṇī; tadvātāṁ samudrapradeśena vastrasambharamaṇa rājaseva-cāryavāñjyādikleśair na cāpyante l kāmaphalopamāṇi bahudoṣāntī l rāgadveṣamohānāṁ etat adhivacanaṁ svabhārh-prapateṇa iti narakā.

(26b3)tiryakprastasvabhānāṁ etat adhivacanaṁ adhivacanaṁ na jīvitasamśayo bhavati l  

(26b4)pi bhī sa bhikṣur āgniṣikhopamāṇ kāmān paśyati yathā hi dīpe dṛṣṭiramanīye paramaṃrūṣapānte paṭaṅgo mūḍhā paśyed ramaṇīyaṁ pradipaḥ sa tasminā pradīpe prapateva sa vināsaṁāpnyayaṁ l evam eva rāgadeṣeśamohāṛṣayaitad adhivacanaṁ puruṣa āgacchen mūḍha iti bālasya mithyādṛṣṭikasyaitad adhivacanaṁ l tasmād aneka-dōṣabhyūṣṭhaphalopamāṇ[*] kāmān alpa-vādān[*] dṛṣṭvā sa bhikṣu sarvakāmān na saṅkalpayati l punar a।

(26b5) [la]ṃ kāmār ita sa bhikṣur virajyate kāmebhyaḥ l punar api sa bhikṣu ādhyātmika dharmanmāṇupāsyī viharati l kair bandhanair baddha satvā sandhāvanti saṃsaranti saṃśaṅe sa paśyati śrutayena jñānena divyena v ca kacauśā dvābhyaṁ bandhanābhayaṁ baddho yam lokaḥ l āhārabandhanaṁ sparṣābhandhanena ca l  

(26b6) aṣṭau mahānarakā ekatyā pi ca pretās ti manah-saṃcetanāhārān masyāni tadvirahā 

(26b7)yauṣayabandhanēbhyo asau anyena prakāreṇa caksur yathābhūtaṁ paśyati caksurviṇyāṇy api rūpāṇi yad api taccaksuṣaṅmaṃsparśaṇād utpadyate sukhasthānyaṁ sukkhalambam asukha-vipākaṁ karma ti apā yathābhūtaṁ prajānāti l evam daurmannasya-viṣṇyām caksurviṇyāṇaṁ tad api taccaksuṣaṃsparśa-jam utpadyate duḥkhaṁ sukha-vipākaṁ karma ti apā yathābhūtaṁ prajānāti l kataraṁ taccaksurviṇyāṇaṁ rūpaṁ sukkhalambanam asukha-vipākaṁ ihadharmanmāṇupāsyī vī।

(27a1) ādhyātmikeṣu dharmmeṣu caksuṣā rūpa[m] ayoniṣamankārī ### vilāṁ paśyati l nidhyāpayaty avyādayati l sukham iti prajānīte l  

(27a2)khvipāki  

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asya pratyutpannam na duḥkhāvipākāṁ bhavati l pariṇāmasukhaṁ devamanusyopapattaye nirvāṇaparyavasānaṁ ca bhavati l evaṁ śrotagṛhāṇajīvākāyamanovijñayeṣu dharmmeṣu ll punar api yogācāra adhyātmye dharmme dharmaṁnupasyaṁ viharati kathāṁ sa bhikṣu caksurviṣijñayeṣu rūpeṣu\n
(27a3) upeksaṁ viharati l iha bhikṣuś caśuṣaṁ rūpāṁ drṣṭavā na samrajyate na virajyate na vilokayati na nindati na spṛhayati na manāsīṅkurate nayonisomausakārenavṛto bhavati l upeksaṁ bhavati l sa upeksāsthānīyaṁ sthānam upalabhate na duḥkhasuṣkhasthānīyaṁ l punaṁ api sa bhikṣu daśamaṁ bhūmyantaram ākṛmati sadbhūmivikārabhūtaṁ
tadyathānagamyaprathamadhyānabhūmyantaraṁcatvāri dhyānāṁ

(27a4) sadbhūmivikāram [ākṛmati sa paśyati diharmanāṁ udayayaya dharmmanāṁ udayayayam jānāti nirodhagāminipratipadāryaśṭaṁgena mārggeṇa nirvāṇadvāram avagantuṁ samprāptaye ca prayaṭataṁ tasayaṁvām prayaṭamānasaya mārabandhanāṁ bhūyisyṭhajīvāṁ drṣṭavā hṛṣṭā bhaumā yakṣā aṅnārūpakacarāṇāṁ yakṣānaṁ abhinivedayanti l te pi caturṇāṁ mahārājāṁ abhinivedayanti l te pi caturmmanahā[ṛ]jii##kā\n
(27a5)naṁ devanāṁ abhinivedayanti l caturmmanarājākāvākipā trīḍasāṁ trīḍasā api yāmāṁ yāmā api tuṣītaṁ tuṣītā m nirmāṇaratagāṁ nirmāṇaratayāṁ parāṁmitrasvavarttināṁ parāṁmitrasvavarttināṁ brahmakāvākānāṁ abhinivedayanti yathā yambuddvīpā raṁraḥsya baśvānāḥ sarvaṁ karmamaddhāḥ hi dehiṁḥ l madhurādau vipāke tu kaṭuṁḥ klesabhūmayaḥ l varjanīyaḥ hi viṣavat sarvānarthakaraḥ hi tāṁ na klesānāṁ vaśaṁ
gacchet jñānasya ca gocaram ṣu jñānavān iha-loke ca pare ca sukuṁ aśnute l jñāna\n
(27a6) taṁśa ca śrutvā paramaḥṛṣṭā brahmakāvākipā devāḥ hitvā dhyānasukhavihārāṁ tadā bhūtaṁ śrutvā hṛṣṭaḥ śravaṇaḥ bhavanti l bhavanti ca śravaṇaḥ gāthaḥ l śubhānāṁ asubhānāṁ ca karmma[ṇaṁ] phalaniscayaḥ bhujyate svakṛtaṁ sarvaṁ karmamaddhāḥ hi dehiṁḥ l madhurādau vipāke tu kaṭuṁḥ klesabhūmayaḥ l varjanīyaḥ hi viṣavat sarvānarthakaraḥ hi tāṁ na klesānāṁ vaśaṁ
gacchet jñānasya ca gocaram ṣu jñānavān iha-loke ca pare ca sukuṁ aśnute l jñāna\n
(27a7)vadhyāśa satka śa agrahā gnewsyaḥ yathā trnaṁ tasmāt jñānaṁ param brahma ratnavayavidarśaṁ l ye jñānagocararatā tā satke vartmante sthitā l klesoragais te ye daṭṭās te sarve vilayaṁ gataṁ l parāparamā jñāṇāḥ ye dhīrāḥśadhasa tattvadārśinaḥ te yānte paramaṁ sthānaṁ jāraṁanavavītaṁ l saṁsārabhārata l ye tu ramante klesāśatrubhiḥ l nityabhanabanabhaddhās te bhramanti bhavasāṅkaṭe l yasya nairvāṇīkī buddhi yasya cayā śivā sadā l tasya deva[nikā]

(27b1)yasya brahma-loko vidhiyate l yasya rāgādayo dveṣyāḥ pūjyā buddhādayaḥ satka l sa nāgayaṁ saṁsāraṁ sūskṛtaṁ ivānalāḥ l yo na cittaṁ saṁsāraṁ cittaṁ yasyāṇuṁ satka l sa nirnāyaṁ klesāṁ[sa] tamanāṁ sūryodaye yathā l cittaṁ saṁsātrah pāraṁ satraḥ na satrā apanāḥ smṛtaḥ l cittadagdha satva kālādagarṇaḥ yathā nāgāḥ l yas saṁcittasaṁ āpanna bālo mūḍhā jītendriyaḥ l tasya duḥkhasamo nāsti nīrvaṇaṁ tasya dūratā l duḥ

(27b2)kham duḥkhāvipākaṁ ca duḥkhaheṭum vijānaṁ l saṁyanty bandhaṁ l saṁsāraṁ klesāṁ paraṁ jñānaṁ tamaśāṁ moha ucyate l tasmād ālokaniṁrato yaḥ sa paṇḍita ucyate l moḥam vivarjyayē dhīmān sarvānarthakarō hi yaḥ l yo moḥa vasyāṁ āpanna tasya śāntir na vidyate l saṁsṛṣed varaṁ vahnīṁ samvāsed uragair varaṁ l na klesāḥ saha samyujyeta yadīcchec chreyam atmanaṁ l amṛtānāṁ paraṁ jñā[naṁ śreya]
(27b3)sāṃnidhir uttamaḥ bandhūnāṁ ca paro bandhu dhanānāṁ dhanam uttamaṁ tasmāt*
jñāṇāgnīṁ nityaṁ nirddheta kleśaparvatāṁ* || kleśaparvatadaghdhasya sukhāṁ padam
avasthitam l ambatamajñye puruṣā mandamedhasah l yo nodvijati saṁsārāt*
adhammadaraṇapaṇḍjarat* ॐ teśam hi saphalam janma yeśām buddhir avaṅcitāḥ l te ca pūjyā sadā
sadbhir yeśām dharmme sadā matih l iti sa bhikṣur evaṁ

(27b4) dharmmādharmmavidhijñāḥ sadbhūtāḥ viharati l tasyaivam sunirmmalacetaso 'nekāni
janmaśatasaḥsaśrāni śikharāni saṁsārāpaṇapratāt* viśīryante vāntībhavati nasyanty apunar
bhavatītī nasyanti cāya kleṣaśatravo antike cāya bhavati nirvāṇām l
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)

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. 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. 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.

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.

2 Tauscher and Lainé 2008.
3 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)

*em.*  emended
*om.*  omitted

[S.38a6] Edition abbreviation, page, and line number

[...]  Indicatest 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.

***  Indicates that xxx has been crossed out or rubbed out by a scribe.

..  Stands for a destroyed, rubbed out, or illegible syllable.

|  shad
|†  rin chen spungs shad
I `phags pa dam pa'i chos dran pa nye bar gzhag pa l bam po gsum pa l


(1.3) de re zhih thog ma nyid du de ltar dben pa la mngon par dga' ba¹⁰ goms par byed de l dgon pa dang l tshal gyi nang dang l kun [X.279a] dga' ra ba dang l sog ma'i khrod dang l shing drung dang l dur khrod dben pa rnam [D.109a6] su [H.208a] sms spre'u lta bu gdu⁹ l' ba'i phyir goms par byed de l dben pa la mngon par dga' ba'i sms shin tu dang bar byed do ll de grong dag tu dgod [L.36a] dgod l¹² sgeg sgeg l rtse rtse ba dang la mngong par mi dga' zhih pha rol gyi bud med de la lta bar mi byed la l' du [D.109a7] 'dzi la mngon par dga' bar mi byed do ll tshangs par spyod pa l tshogs gnyis 'dra ste l' du 'dzi dang smad 'tshong ngo ll de tshogs gnyis spangs nas dang por de l' yid rtse gcig la dga' zhih rab tu dang bar byed do ll¹³

(1.4.1) de thog ma nyid du ji ltar na sms 'di bsdu ba [D.109b1] dang gzung bar nus snyam du yang dag par rnam par rtog par byed do¹⁴ ll de thog ma nyid du 'di ltar yid kyi dpyod pa¹⁵ bco¹⁶ 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 l¹⁷ ll

(1.4.2) bco brgyad gang zhe na¹¹ l' di lta [D.109b2] ste l mig gis gzugs mthong nas ll¹⁹ yid bde ba'i gnas su 'gyur ba ni kun nas nyon mongs pa mi dge ba'i ²⁰ rnam par smin par 'gyur te l²¹ so sor myong bar byed cing [N.155a] yang dag par rab tu rtog par byed do ll yid mi [S.39a] bde ba'i gnas su 'gyur ba ni 'dod [D.109b3] chags dang bral ba yin te l de' i dge ba'i rnam par smin pa yin no²² ll btang snyoms kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par smin pa yin no²³ ll

(1.4.3) de [H.208b] ltar na bas²⁴ sgra thos nas l yid bde ba'i gnas su 'gyur ba ni kun nas nyon mongs pa mi [D.109b4] dge ba'i rnam par smin pa yin no ll yid mi bde ba'i gnas su 'gyur ba ni rnam par byang [X.279a] ba la dmigs pa dge ba'i rnam par smin pa yin no ll btang snyoms [L.36b] kyi gnas su 'gyur ba ni lung du ma bstan pa'i rnam par smin pa yin no ll [Q.116a]

(1.4.4) de bzhin du [D.109b5] snas dri bsnams²⁵ nas l yid bde ba'i²⁶ gnas su 'gyur ba ni kun [He.288b] 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 [D.109b6] ni lung du ma bstan pa'i rnam par smin pa yin no ll

IV 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.

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(1.4.5) de bzhin du lces ro myong nas l yid bde ba'i gnas su 'gyur ba ni kun nas nyon mongs pa28 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 'gyur ba ni kun nas nyon mongs pa29 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 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 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 ¶

(1.4.8) de [L.37a] ltar yid kyi dpyod pa [He.289a] bco brgyad kyi rnam par smin pa dag gis 'khor ba na31 'chi ba dang skye bar 'gyur ro snyam mo ¶

(1.5.1) gang gi tshe dge srong de34 yid kyi dpyod pa bco brgyad dag mthong ba de'i tshe bar snang la spyod pa'i gnod sbyin kun tu dga' nas l sa bla'i gnod sbyin [D.110a4] rnam la mngon par bsnayad do ¶ bar snang la spyod pa dang sa bla'i gnod sbyin yid rab tu dga' bas rgyal po chen po bzhin la mngon par bsnayad do ¶ rgyal po chen po bzhin po de dag gis rgyal chen bzh'ii ris kyi lha rnam la35 gang36 'dzam bu'i37 gling du grong che ge mo zhig dang l grong [D.110a5] rdal mang ge mo zhig dang l yul ga ge mo zhig tu rigs che ge mo zhig gi38 rigs kyi bu skra dang kha spu bregs te l gos ngur smrig bgos nas l dad pas khyim nas khyim med par rab tu byung ste l 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 l mtha'gcig la spyod pa yin zhes39 mngon par bsnayad do ¶

(1.5.2) rgyal po chen po bzhin dag las rgyal chen bzh'ii lha dag gis40 de thos nas l bdud kyi phyogs ni dma' bar41 'gyur [H.209b] la l [X.280b] dam pa'i chos kyi [Go.23a] phyogs ni mngon par mtho bar [D.110a7] 'gyur ro zhes kun tu42 dga' bar 'gyur ro ¶

(1.5.3) rgyal chen bzh'ii lha de dag gis lha'i dbang po brgya byin43 la l lha gang 'dzam bu'i gling na44 rigs che ge mo zhig las zhes45 bya ba nas l rigs kyi bu che ge mo [He.289b] zhig skra dang kha spu bregs te [D.110b1] gos ngur smrig bgos nas l dad pas khyim nas khyim med par rab tu byung ste l de [L.37b] dben pa nas dur khrod kyi bar la dga' ba yid kyi dpyod pa bco brgyad la rab tu rtog47 par byed cing mngon sum du byas nas nye bar bsgrubs te gnas so zhes mngon par bsnayad do ¶ rgyal chen bzh'ii [D.110b2] lha de dag48 las lha'i dbang po ko'u shi kaa49 de thos nas l yid mchog tu dga' bar 'gyur ba 50 mthong ngo ¶

(II-2)

(2.1-2) de nas gzhanyang dge srong de yid kyi dpyod pa bco brgyad rab tu mthong bai51 'dod pa las gzhana pa'i sa ji ltar52 yid la byed cig gu snyam nas l mal [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 l lha'i mig gis btags na53 l
'phags pa'i byin gyis brlabs bzhi mthong ste⁵⁴ l'idi lta ste l shes rab kyi byin [N.156b] gyis rlbags dang l [S.40b] bden pa'i byin gyis brlabs dang l [D.110b4] gtong ba'i byin gyi brlabs dang⁵⁵ l nye bar zhi ba'i⁵⁶ byin gyis brlabs so ll

(2.3) dge slong gis shes rab kyi byin gyis brlabs ji ltar mthong zhe na l'di l la dge slong ni dge slong bdag nyid kyi⁵⁷ lus ji ltar gnas pa de [X.281a] chos nyid kyi⁵⁸ mthong ste l lus 'di [H.120a] la⁵⁹ sa'i khams dang l [D.110b5] chu'i khams dang l me'i khams dang l rng gi khams dang l nam mkha'i khams dang l rnam par [He.290a] Shes pa'i khams de dag⁶⁰ rab tu shes shing rnam par 'byed la⁶¹ so sor rtog go ll

(2.4.1) de la⁶² sa'i khams gang zhe na l [Q.117a] sa'i khams rnam pa gnyis te l nang na yod pa [D.110b6] dang l phyi rol na yod pa'o ll

(2.4.2) de la nang na yod pa gang zhe na l lus 'di l la gang cung zad⁶³ nang dang l so so'i nang du bzung ba dang l'edzin pa'o ll de la bzung ba n'i⁶⁵ [L.38a]pgs⁶⁶ pa dang l sha la sogs pas⁵⁷ bdus pa'o ll zin pa ni skra dang l spu dang l sen mo dang l sos [D.110b7] bs dus pa'o ll sra ba dang mkhrang ba'i rnam pa ni bzung ba dang zin pa ste l de yang gang zhe na l 'di lta ste l skra dang l spu dang l sen mo dang l so dang l rdul dang l rang gi sha dang l rus pa dang l r tsa dang l rgyus pa dang l snying dang l mchin pa [D.111a1] dang l glo ba dang l mkhal ma dang l mcher⁶⁸ pa dang l mchil ma dang l pho ba dang l long ka⁶⁹ dang l rgyu ma dang l gnye ma⁷⁰ dang l lto dang l lto ba dang l klad⁷¹ pa dang l klad rgyas rnam sa l'ggang [S.41a] g zh a n y a n g l us 'di nang [D.111a2] dang l so so'i nang du sra ba dang l mkhrang ba'i rnam pa sa'⁷² bzung ba [N.157a] dang l zin pa 'di ni nang gi sa'i khams [Go.228] zhes bya'o ll

(2.4.3) de la phyi rol gyi sa'i khams gang zhe na l phyi rol [X.281b] l a gang cung zad sra ba dang mkhrang ba'i rnam pa ma ba bzung ba⁷³ ma zin pa 'di ni phyi rol gyi sa'i khams [D.111a3] zhes bya'o ll⁷⁴

(2.4.4) de la [H.210b] gang⁷⁵ sa'i khams de⁷⁶ gcig tu bs dus pa'i kham s 'di ni k ham s [He.290b] tsam ste l tshor ba pos⁷⁷ gnas su ma⁷⁸ bya shing 'dod rgyal gyis ma byas pa'i sa'i kham s rtag⁷⁹ par ma yin l bde bar ma yin l gts ang bar ma yin par⁸⁰ mthong zhing de bdag⁸¹ tu [D.111a4] mi lta⁸² 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 l de dag bdag ma yin l de dag bdag dang bdag gi ma yin no⁸³ snyam mo ll de ltar⁸⁴ 'di dag yang dag pa'i shes rab kyi byin gyas dag pa ji lta ba bzhin⁸⁵ mthong nas l [D.111a5] sa'i khams la sems 'di⁸⁶ 'dod chags dang bral bar 'gyur te l de ltar dge slong shes rab kyi byin gyis brlabs la lhag par mos [L.38b] par 'gyur ro ll

(2.5.1) de la chu'i khams gang zhe na l chu'i khams kyang rnam pa gnyis [Q.117b] te l nang na yod pa dang l phyi rol na yod pa'o ll [D.111a6]

(2.5.2) de la nang na yod pa ni⁸⁷ lus 'di l la gang cung zad chu dang chu'i rnam pa 'byung ba'i mts han nyid yin te l chu'i khams ni lus la⁸⁸ g sh er ba'i bdag nyid du yod pa⁹⁰ r dul dang l mchil ma dang l snabs dang l klad pa'i spri dang⁹⁰ l [S.41b] khrag dang l zhag dang⁹¹ l chu ser dang l [N.157b] tshil [D.111a7] dang l r k ang dang l mkhris pa⁹² dang l gcin dang l klad rgyas rnam sa ll dang gzh a n y a n g l us 'di l a nang dang⁹³ so so'i nang du [X.282a] chu dang⁹⁴ chu'i rnam pa bzung ba⁹⁵ dang l zin pa gang cung zad yod pa 'di ni nang gi chu'i khams zhes bya'o ll
(2.5.3) phyi rol gyi gang zhe na | gang cung zad\footnote{[D.111b1]} phyi rol gyi chu \footnote{[H.211a]} dang | \footnote{[He.291a]} Chu'i rnam pa\footnote{97} gsher ba dang | gsher ba'i rnam pa ste | ma bzung ba\footnote{98} ma zin pa 'di ni phyi rol gyi chu'i kham sshes bya'o ||

(2.5.4) de la gang nang gi chu'i kham dang l gang phyi rol gyi chu'i kham\footnote{99} de dag gcig tu bsdus pa'i khams 'di ni khams tsam ste \footnote{[D.111b2]} 'di dag thams cad bdag gi ma yin l de dag bdag ma yin \footnote{100} de dag bdag dang\footnote{101} bdag gi ma yin \footnote{102} chu'i kham yang dag par\footnote{103} mthong nas l chu'i kham shas 'dod chags dang bral bar 'gyur te l de itar dge slong shes rab kyi byin gyis brlabs la 'jug pa \footnote{[D.111b3]} yin no ||

(2.6.1) de la me'i khams gang zhe na\footnote{104} me'i khams gyi gnyis te l nang na yod pa dang l phyi rol na yod pa'o ||

(2.6.2) de la nang gi me'i khams ni lus 'di la gang\footnote{106} cung zad nang dang l so so'i nang gi me dang l me'i rnam pa bzung ba dang l zin pa'o || \footnote{[D.111b4]} de dag gang zhe na l 'di lta ste | gang \footnote{[L.39a]} gis gdung bar\footnote{107} byed pa dang l gang gis yongs su sreg par\footnote{108} byed pa dang | \footnote{[Go.24a]} gang gis 'bar bar byed pa dang l gang gis\footnote{109} zo's pa dang l 'thungs pa\footnote{110} dang l 'chos pa dang l \footnote{[S.42a]} myangs pa rnam\footnote{111} legs par bde bar \footnote{[D.111b5]} ju bar\footnote{112} 'gyur ba\footnote{113} dang l gang gzhagn yang lus 'di la nang gi dang l \footnote{[X.282b; N.158a]} so so'i nang gi me dang l me'i rnam pa bzung ba dang l zin pa 'di ni\footnote{114} nang gi me'i \footnote{[He.291b]} khams sshes bya'o ||

(2.6.3) de la phyi \footnote{[Q.118a]} rol gyi me'i khams gang zhe na l phyi rol\footnote{115} \footnote{[H.211b]} gyi cung zad me dang l me'i rnam pa \footnote{[D.111b6]} dang l dro ba dang l dro ba'i rnam pa ste | ma bzung ba\footnote{116} 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 l gang\footnote{117} phyi rol gyi me'i khams de dag gcig tu bsdus pa'i khams 'di ni\footnote{118} khams tsam ste l de dag thams cad bdag gi ma \footnote{[D.111b7]} yin l de dag bdag ma yin l de dag bdag bdag bdag gi\footnote{119} ma yin te\footnote{120} l 'di lta de dag yang dag pa'i shes rab kyi byin yang dag pa ji lta ba bzhin mthong nas l me'i khams la\footnote{121} sans 'dod chags dang bral bar 'gyur ro l de byed pa pos gnas su ma byas shing tshor pa pos gnas su ma byas\footnote{122} kyang me'i khams \footnote{[D.112a1]} rab tu 'jug go ||

(2.7.1) de la rlung gi khams gang zhe na l\footnote{123} rlung gi khams kyang rnam pa gnyis te l nang na yod pa dang l phyi rol na yod pa'o ||

(2.7.2) de la nang gi gang zhe na l lus 'di la gang cung zad nang dang l so so'i nang gi rlung dang l rlung \footnote{[D.112a2]} gi rnam pa yang ba dang l yang zhing g yo ba bzung ba dang l zin pa ste l de dag kyang gang zhe na l steng du 'gro ba'i rlung \footnote{[L.39b]} dang l 'og tu 'gro ba'i rlung dang l ngos su 'gro ba'i rlung dang | ltor 'gro ba'i rlung dang l de bzhin du ral gri\footnote{124} dang l khab dang l mthong cha \footnote{[D.112a3; X.283a]} lta bu'i \footnote{[S.42b]} rlung \footnote{[He.292a]} dang l rlung skran dang l srin bu dang Ihan cig rgyu ba'i rlung brya\footnote{125} dag yod don'\footnote{126} l \footnote{[N.158b]} rlung bryad cu\footnote{127} yan lag dang nying lag dag gi rjes su 'jug go lI gang lus 'di la gzhagn yang dang l so so'i nang gi rlung dang l rlung gi rnam pa yang zhing g yo ba bzung ba dang l\footnote{128} \footnote{[H.212a]} zin pa 'di ni nang gi rlung gi khams zhes bya'o || 411
7.3) de la phyi rol gyi rlung gi khamgs gang zhe na l phyi rol gyi129 gang cung zad rlung dang l rlung gi rnam pa yang zhing g.yo ba130 ma bzung ba131 ma zin pa 'di ni phyi rol gyi rlung gi khamgs zhes bya'o l

7.4) de la gang132 nang gi rlung gi [D.112a5] khamgs dang133 gang134 phyi rol gyi de dag thams cad mgon par bsdu's pa'i khamgs 'di ni khamgs tsam ste l 'di dag thams cad135 bdag [Q.118b] gi ma yin l136 de dag bdag ma yin l137 de dag bdag dang bdag gi ma yin la138 byed po pa gnas su ma byas shing tshor ba pos gnas su ma byas te139 l [D.112a6] de ltar 'di dag yang dag pa'i shes rab kyis140 yang dag pa141 ji lta ba bzhin142 mthong nas l rlung gi khamgs la143 sems 'dod chags dang bral bar byed de144 l 'di ni shes rab ky'i145 byin gys brlabs mgon sum du byed pa'i dge slong yin no l

7.8.1) de la nam mkha'i khamgs [D.112a7] gang zhe na l nam mkha'i khamgs kyang rnam pa gnyis te l [Go.24b] nang na yod pa dang l phyi rol na yod pa'o l

7.8.2) de la nang gi lus [He.292b] 'di la gang cung zad146 nang dang147 l so so'i nang gi nam mkha' dang l148 nam mkha'i149 [L.40a] rnam [X.283b] Pa bzung ba dang l zin pa mi gsal zhing150 gzugs kyi rnam [D.112b1] pa'151 khyab par bya ba dang l zos pa dang l 'thungs pa152 dang l 'chos pa dang l myangs pa rnam [S.43a] Bang du 'jug par153 skabs [N.159a] 'byed pa154 dang l mid pa'i sbus dang l mig phugs155 dang l rna'i bu ga dang l156 sna'i bu ga dang l lce'i bu ga dang l lce'i bu ga dang l lce'i bu ga dang l lce'i bu ga dang l lce'i bu ga dang l lce'i bu ga dang l lce'i bu ga dang l las dang du 'gro ba lces [H.212b] skabs [D.112b2] 'byed par157 byed pa 'di ni nang gi nam mkha'i khamgs zhes bya'o l

7.8.3) de la phyi rol gyi nam mkha'i khamgs gang zhe na l gang cung zad ma bzung ba158 ma zin pa159 mi gsal zhing160 khyab par161 byed pa ma yin pa ste l 'di lta ste l shing lo'i bar gyi gseb dang l ri phug gi bu [D.112b3] ga dang l162 ri khrod163 gi bu ga gseb dang l chu bo164 gseb ste165 l gang phyi rol gyi166 bu ga yod pa 'di ni167 phyi rol gyi168 nam mkha'i khamgs zhes bya'o l

7.8.4) de la gang169 nang gi gzugs kyi rnam pa'i nam mkha'i khamgs dang l gang phyi rol gyi de dag gcig tu bsdu's pa'i170 [D.112a4] khamgs 'di ni khamgs tsam ste l de dag thams cad bdag gi ma yin l de dag bdag ma yin l de dag bdag dang bdag gi ma yin te l 'di ltar de dag yang dag pa'i shes rab kyis170 yang dag pa ji lta ba bzhin mthong nas l nam mkha'i khamgs la sems 'dod [D.112b5] chags dang bral zhing de dag171 mthong nas 'jug par mi 'gyur ro l [He.293a] de dag thams cad172 [Q.119a] bdag gi ma yin l de dag bdag172 ma yin l de dag bdag dang bdag gi ma yin te l byed pa pos gnas su ma byas shing173 [X.284a] lshor ba pos gnas su [L.40b] ma byas pa'i nam [D.112b6] mkha'i174 khamgs la sems 'dod chags dang bral bar 'gyur ro l

7.9) de la yid kyi khamgs gang zhe na l skye mched buc gnyis dang yang dag par ldan pa ni yid kyi khamgs te175 l mig [N.159a] gi rnam [S.43b] par shes pas don mthong ba yid kyi rnam par shes pas rjes su myong [D.112b7] ste l de bzhin du rna ba dang l sna dang l lce dang l lus [H.213a] dang l yid kyi rnam par shes pa dag ni yid kyi rnam par shes pa'i khamgs rab tu 'byung ba'i rtsa ba yin no l 'dir tshigs su bcad pa l

yid ni sngon du 'gro ba'i chos ll
yid mgyogs yid ni [D.113a1] 'gro ba yin176 ll
yid ni shin tu gsal ba yis ll
smra ba dang ni byed177 par 'gyur178 ll
sdig pa'i mtshan nyid bsal179 ba yis ll

412
180`chi dang skye ba rnam shes 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 ll
de lta bu ni dge long yin [Go.25a] ll 2.10.2

2.10.1

ji ltar dbang po kun 'dzin pa ll
'byung po kun la phan par 'dga' ll
dbang po bde zhing zhi ba dul ll
de ni zhi ba'i gnas 'thob bo ll 2.10.3
dgon par gnas pa dga' byed cing ll
mnyam gzhag sa la gnas pa ni ll
mkha' [He.293b] sprin rlung gis gtor ba ltar ll
sdig pa'i chos rnas 'jig par byed ll 2.10.4

lus [X.283b] ngag las kyi mtha' dge zhing ll
spyod pa [D.113a4] dge la yang dag dga' ll
de nyid lta zhing 'bya ba mkhas ll
bdud kyis sgrub pa 'jig par byed ll 2.10.5

'dod chags [L.41a] la sogs mi gnod cing ll
dge ba'i sems la brkam chags med ll
byams dang snying rje mang ba ni ll
dge long nges par 'byung [D.113a5] la gnas ll 2.10.6

gang [S.44a] dag [N.160a] yul gyi 'ching ba'i rgyu ll
gzugs la sogs pa mi 'dod pa ll
de ni zhi ba mchog 'gro zhing ll
gang du song bas nyon mi [H.213b] rongs ll 2.10.7

(II-3)

3.1-2 de nas gzhans yang ci dge long 'di dang po yid kyi dp'yod pa bco brgyad kyi dang po'i
sa 'las sa gzhans gnyis pa la 'dug pa' ni kham drug gi de nyid shes pa'i sa la ci da ltar
chos rjes su dran pa'i sa la 'jug gam snyam nas l mal 'byor spyod pa nang gi chos la chos kyi rjes
su lta zhing gnas pa de thos pa las byung ba'i shes pa 'am l la'i mig [D.113a7] gis brtags na l sa
gzhans gsum pa la 'jug go ll dge long de nyid mthong ba de'i sa gzhans gang zhe na l sams phan
tshun du 'gyur ba ni sa gzhans yin te l de bde ba skyes pa rnam par shes shing sdbus bsngal
skyes pa rnam par shes l yid bde ba [D.113b1] rnam par shes shing yid mi bde ba rnam par shes l
btang snyoms rnam par shes shing bde ba cung zad rnam par shes te l
3.1) bde ba myong bar [He.294a] 'gyur ba'i²¹⁰ reg pa la brten nas²¹¹ l bde ba'i tshor ba skye'o ll de bde ba'i tshor ba 'di²¹² [X.285a] myong ba na bde ba'i tshor ba myong ngo zhes yang dag [D.113b2] pa ji lta ba bzhin²¹³ rab tu shes so ll de nas de²¹⁴ bde ba myong ba'i reg pa gang 'gags na l²¹⁵ de bde ba myong ba'i reg pa la brten²¹⁶ nas l tshor ba skyes pa²¹⁷ myong ba na bdag gi²¹⁸ [L.41b] bde ba'i tshor ba nub po zhes tshor ba²¹⁹ nub pa so sor mngon par shes so ll bdag gi²²⁰ bde [D.113b3] ba'i tshor [N.160b] ba nye [S.44b] bar²²¹ zhi zhing sdug bsngal gyi tshor ba skye st brten nas 'byung ba'i sdug bsngal gyi tshor ba so sor mngon par shes so ll²²²

3.2) bdag gi bde ba'i tshor ba skyes te l de dag so sor mngon par shes so ll²²³ ji lta bde ba myong bar 'gyur ba'i [H.214a] reg pa bshad [D.113b4] pa²²⁴ de ltar sdug bsngal myong bar 'gyur ba yang rgya cher yang dag par brjod par bya'o ll

3.3) yid bde ba rnam par shes pa ji lta bu yin zhe na l yid bde ba'i gzhir 'gyur ba'i²²⁵ reg pa la brten nas l²²⁶ yid bde ba skyes pa'o²²⁷ ll [Q.120a] yid mi bde bo so²²⁸ mngon par shes pa ip [D.113b5] ji lta bu yin zhe na l yid mi bde ba'i gzhir 'gyur ba'i²²⁹ reg pa la brten nas l yid mi bde ba²³⁰ skyes pa'o ll de nas 'di lltar²³¹ de'i²³² yid bde ba'i gzhir 'gyur ba'i tshor ba ji lta ba bzhin rjes su rto teg st l yid bde ba'i gzhir 'gyur ba 'gog pa mtshong nas l yid bde ba [D.113b6] las 'dod chags dang bral bar 'gyur ro ll dag btag gi yid bde ba'i tshor ba sngon²³³ skyes pa de²³⁴ zad cing zhi ba²³⁵ rnam par bral ba l de las²³⁶ de'i 'dod chags dang bral ba skye ste²³⁷ l yang dag [X.285b] pa²³⁸ ji lta ba bzhin so sor myong bar byed [He.294b] do ll [Go.25b]

3.3.4-5) de bzhin du yid mi bde ba la²³⁹ [D.113b7] yang brjod par bya zhih 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'i²⁴⁰ gnod sbyin shin tu dga' nas l bar snang la spyod pa'i gnod sbyin rams la mngon par bsnyad²⁴¹ do ll de dag gis kyung rgyal po chen po [D.114a1] bzhin la mngon par bsnyad do ll²⁴² de [N.161a] dag gis kyung [L.42a] rgyal chen bzhin'i ris kyi lha²⁴³ rams la mngon par bsnyad [S.45a] do ll de dag gis²⁴⁴ kyung lha rams kyi dbang po brgya byin ko'u shi ka la l gang²⁴⁵ [H.214b] 'dzam bu'i gling na rigs kyi bu de skra dang kha spu bregs te l dad pas [D.114b2] khyim nas khyim med par rab tu byung ba²⁴⁶ l yul che ge mo zhid dang l grong²⁴⁷ mang ge mo²⁴⁸ zhih tu rigs²⁴⁹ che ge mo zhih²⁵⁰ las rigs kyi bu ming che ge mo zhih²⁵¹ ces bya ba²⁵² skra dang kha spu bregs te l dad pas²⁵³ khyim nas khyim med par rab tu byung zhih de sa gzhan²⁵⁴ [D.114a3] gsum pa la zhugs te l bdud dang lhan cig g.yul 'gyed par 'dod pa²⁵⁵ bdud kyi phyogs ni dma' bar byed la²⁵⁶ l dam pa'i chos kyi phyogs ni mngon par mtho bar²⁵⁶ byed do zhes mngon par bsnyad do ll

3.5) lha rams kyi dbang po brgya byin ko'u shi kas de thos nas l [D.114a4] mchog tu dga' zhih glang po che sa srun gi bu²⁵⁷ la zhon te l rdzu 'phrul che ba'i lha'i tshogs²⁵⁸ la sogs pas²⁵⁹ bskor nas l 'thab bral²⁶⁰ gyi lha rams la 'dzam bu'i [He.295a] gling na²⁶¹ rigs kyi bu zhes bya [X.286a] ba nas rgya cher sbyar te l sa [Q.120b] gzhin²⁶² gsum pa la zhugs pa'i bar dang l [D.114a5] bdud dang lhan cig g.yul 'gyed par 'dod pa l bdud kyi phyogs dma' bar byed cing²⁶³ dam pa'i chos kyi phyogs mngon par mtho bar byed do zhes bsnyad do ll

3.6) lha'i dbang po²⁶⁴ brgya byin las de thos nas l 'thab bral [N.161b] gyi lha rams shin tu yid dga²⁶⁵ bar 'gyur ro ll [D.114a6]
4.1.4) de nas gzhan yang dge slong de sa gzhan gsum pa las²⁶⁶ sa gzhan bzhi pa la ji ltar²⁶⁷ 'jug cig gu snyam nas l rnal 'byor spyod pa nang gi chos la chos [S.45b] ky i rjes su lta [L.42b] zhing gnas pa des thos pa las byung ba'i shes pa 'am l lha'i mig [H.215a] gis brtags na²⁶⁸ l

4.1.2) de sa gzhan [D.114a7] 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 gzhì²⁶⁹ dang l bde ba'i rkyen gyis²⁷⁰ bdag gi²⁷¹ tshor ba skyes so ll de 'gags shing²⁷² rnam par zhi la nang du nub pa l de ma thag tu sdtu bsngal²⁷³ gyi reg pa dang l sdtu bsngal gyi [D.114b1] gzihi dang l sdtu bsngal kun 'byung ba²⁷⁴ dang l sdtu bsngal nyid kyi²⁷⁵ bdag gi²⁷⁶ sdtu bsngal gyi tshor ba skyes so ll

4.1.3) de bsngal du btang snyoms kyi rkyen dang l reg pa'i rkyen gyi²⁷⁷ tshor ba so sor mgon par shes so ll skad cig skad cig la bdag gi²⁷⁸ reg pa'i tshor [D.114b2] ba'i grogs dang l reg pa las 'byung²⁷⁹ ba skye ste²⁸⁰ l de bde [He.295b] ba'i [X.286b] tshor ba la mi dga' zhing chags par mi byed la l tshor ba de la mgon par mi dga' zhing mang du mi byed de l ro myong bar mi byed do ll de bsngal du sdtu bsngal gyi tshor bas kyang gnod par mi byed cing²⁹¹ rnam par 'tshe bar mi [D.114b3] byed la myog pa can du mi byed do ll [Go.26a]

4.1.4) de btang snyoms la gnas te l dran pa dang shes bszhin dang ldan pa yin la ni²⁸² l tshor ba gsum po 'di dag gis²⁸³ gal te na gan du²⁸⁴ sems 'dod chags dang bral bar 'gyur l yang na²⁸⁵ btang snyoms khyad par can gzhàn [N.162a] du²⁸⁶ gyur [D.114a4] 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 gis²⁸⁷ nam mkha' mtha' yas skye [Q.121a] mched kyi btang snyoms 'di ltar yongs su dag pa 'di [H.215b] ltar nam par byang ba 'di rdzogs par bya²⁸⁸ zhing bdag [S.46a] gi sems dang [D.114b5; L.43a] mthun²⁸⁹ par bya ste²⁹⁰ l bdag gi btang snyoms kyi mthar gtugs pa dang 'brel pa²⁹¹ mgon 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 kyi bsdu pa de rdzogs par byas te gnas par bya'o²⁹² ll bdag [D.114b6] gis 'di ltar yongs su dag cing 'di ltar rnam par byang ba rnam shes mtha' yas skye mched dang l²⁹³ ci yang med pa'i skye mched dang l 'du shes med²⁹⁴ 'du [X.287a] shes med min skye mched kyi btang²⁹⁵ snyoms 'di rdzogs par byas te [D.114b7] gnas par bya'o snyam mo ll de²⁹⁵ 'du shes med 'du shes med²⁹⁶ min skye mched rdzogs par byas te²⁹⁷ gnas pa de dang l bdag gi sems mthun par byed la l btag snyoms de la gnas zhing 'dug ste l de la lhag par chags pa dang l de nye bar len pa bdag gis²⁹⁸ 'du snyoms [D.115a1] 'du snyoms med min skye mched kyi btang snyoms rdzogs par byas te²⁹⁹ gnas par bya'o snyam mo ll

byed l gal te gser gyi phreng bar byed l gal te rgyan\(^{318}\) cod pan du byed de l gang dang dang du khyer ba\(^{319}\) de dang der las dang Idan par ‘gyur ro ll

\(\text{\textsection 1.6}\) de bzhin du dge slong shin tu tshul khrims dang Idan pa shes rab can ni l [Go.26b] bdag gis\(^{320}\) ‘di ltar yongs su dag [D.115a6] cing\(^{321}\) ‘di ltar\(^{322}\) rnam par byang ba gal te nam mkha’ mtha’ yas skye mchod kyi btang snyoms de rdzogs par byas las byung ba’dag de dang mthun par\(^{323}\) de la gnas te l de dang ‘brel pa dang/l\(^{324}\) de la lhaq 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\(^{325}\) gnas l rnam shes mtha’ yas skye mched dang l ci yang med pa’i skye mched dang [D.115b6] ‘du shes med ‘du shes med min skye mched rdzogs par byas te\(^{327}\) gnas so ll de ‘di snyam du sems [H.216b] te l gang bdag gi\(^{328}\) btang snyoms [D.115b1] ‘di ni mi rtag pa mi btag pa ther zug ma yin pa yongs su ‘gyur ba’i chos can yin par de gzugs med pa’i skye mched bzhin po de nyid la dmigs nas l bdag gi btang snyoms mi [S.47a] rtag cing [L.44a] mi rtag par dmigs\(^{329}\) mi btag zhing\(^{330}\) mi btag\(^{331}\) 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\(^{332}\) 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 dang la yin l ‘di ni zhi ba yin l ‘di ni\(^{333}\) nye bar phan pa yin no snyam mo ll

\(\text{\textsection 1.7}\) de lus kun gyi\(^{334}\) tshor ba skye zhing myong ba na\(^{335}\) so sor mngon par shes shing skyes pa [Q.122a] rnam s kyang so nyon mngon par shes so ll\(^{336}\) ‘gag pa so sor\(^{337}\) mngon par shes shing ‘gags [D.115b4] pa\(^{338}\) yang so sor mngon par shes so ll mig gi reg pa las byung ba\(^{339}\) so sor mngon par shes te l de bzhin du\(^{340}\) rna bai\(^{341}\) 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

\(\text{\textsection 1.8.1}\) dge slong tshor ba mngon sum du byas pa de tshor ba\(^{345}\) de nyid\(^{346}\) shin tu rgyas par rtog ste\(^{347}\) 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\(^{348}\) ‘gag pa na\(^{349}\) [H.217a] bdag gi tshor ba [D.115b6] ‘gags so\(^{350}\) zhes so sor mngon par shes so ll

\(\text{\textsection 1.8.2}\) gzhan yang rna ba’i reg pa las byung ba’i tshor ba so sor mngon par shes te\(^{351}\) gang bdag gi mig gi reg pa las byung ba’i tshor [S.47b] ba [L.44b] de ‘gags shing nub la\(^{352}\) 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\(^{353}\) bde ba ‘di bde ba la dmigs pas sdug bsngal ma yin l bde ba dang sdug bsngal la\(^{354}\) dmigs pas\(^{355}\) bde [X.288b] ma yin zhin 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.116a] rjes su mthong zhing rnam par shes\(^{356}\) nas l rna ba dang ‘brel pa’i tshor ba dag la kun tu chags pa med la\(^{357}\) l de tshor ba myong ba na ‘dod chags dang bral te l rnam par grol bar ‘gyur ro [Go.27a] ll

\(\text{\textsection 1.8.3}\) rna ba’i reg pa las byung ba’i tshor ba de ‘gags na l sna’i\(^{358}\) dmigs pa’i [D.116a2] tshor ba skye ste l de snas kun nas bslang ba\(^{359}\) 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\(^{360}\) pa ni sdug bsngal lo ll sdug bsngal yang [N.164a] ma yin [Q.122b] bde ba yang [D.116a] ma [Q.122b] yin pa la\(^{361}\) 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\(^{362}\) 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\textsuperscript{363} pa skye ste l de so sor myong bar byed do || bdag gi\textsuperscript{364} sna'i dmigs pa'i tshor ba skye ste l ji ltar lhag par chags\textsuperscript{365} [X.289a] pa skyes pa\textsuperscript{366} [L.45a] de ltar bdag gi 'gog pa\textsuperscript{367} 'di dag kyang skye ste ll [S.48a]

\langle4.1.8.4-6\rangle de 'gags\textsuperscript{D.116a5} na\textsuperscript{368} lce'i dmigs pa'i tshor ba rnam pa gsum\textsuperscript{369} skye ba nas l [He.289a] yid kyi\textsuperscript{370} dmigs pa'i tshor ba rnam pa\textsuperscript{371} gsum snga ma bzhin no ll

\langle4.1.9\rangle de sa gzhan bzh\textsuperscript{372} la tshor ba yang dag par rgya che ba la\textsuperscript{373} 'jug ste l

\langle4.1.10\rangle de'i brtson\textsuperscript{374} 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 l bar snang la spyod pa'i\textsuperscript{375} gnod sbyin rnam la mgnor par bsnayad do ll de dag gis kyang rgyal po chen po bzh\textsuperscript{376} la mngon par bsnayad do ll de dag gis kyang rgyal chen bzh\textsuperscript{i} i lha mams la mngon par bsnayad do ll de dag gis [D.116a7] kyang lha rnam\textsuperscript{377} kyi dbang po brgya byin la mngon par bsnayad do ll brgya byin gyis kyang 'thab bral gyi lha mams la mngon par bsnayad do ll gang 'dzam bu'i [N.164b] gling na rigs kyi bu yul che ge mo zhig dang l grong mang ge mo zhig dang l rigs ga ge mo zhig las\textsuperscript{378} rigs kyi [D.116b1] bu ming\textsuperscript{379} che ge mo zhes\textsuperscript{380} bya ba de\textsuperscript{381} skra dang kha spu bregs te l gos ngur smrig bgos nas l dad pas khym nas khym med par rab tu byung ste\textsuperscript{382} l de 'bad pa dang brtson pas\textsuperscript{383} rim gyis sa gzhan bzh\textsuperscript{i} i tshor ba yang dag par\textsuperscript{384} rgya [H.218a] che ba la zhugs pa l bdud kyi phyogs ni dma' bar [D.116b2] byed cing yang dag pa dam pa'i\textsuperscript{385} chos kyi phyogs ni\textsuperscript{386} mngon par\textsuperscript{387} mtho bar byed de l bdag gis\textsuperscript{388} lha rnam\textsuperscript{389} la bsnyad do snyam mo ll

\langle4.1.11\rangle brgya byin\textsuperscript{389} glang po che sa srung gi\textsuperscript{390} bu la zhon pa de 'thab bral\textsuperscript{391} gyi [Q.123a] lha dag gis [L.45b] mthong nas\textsuperscript{392} dga' ste l [X.289b] brgya byin la smras pa l brgya byin gang [D.116b3] 'dzam [He.298b] bu'i [S.48b] gling gi mi chos dang ldan\textsuperscript{393} zhihng chos kyi rjes su 'jug pa ste l\textsuperscript{394} brgya byin khyod\textsuperscript{395} dam pa'i chos dang mthun par gyur pa nyid yin no ll

\section*{II-4.2}

\textit{\langle4.2.1-2\rangle} gzh\textsuperscript{396} an yang dge slong de bdud kyi 'ching ba spong zhing rab tu spong ba'i tshor ba la\textsuperscript{397} ji ltar rtog ce na l mal 'byor spyod pa nang gi chos [D.116b4] la chos kyi rjes su lta zhing gnas pa des thos pa\textsuperscript{398} las byung ba'i shes pa 'am l lha'i mig gis brtags na\textsuperscript{399} l dge slong de yang dag pa'i tshor ba nyid la\textsuperscript{400} di ltar mam par rtog par byed de l de mig gi rnam par shes pa'i dmigs pa mi dge ba skyes pa de\textsuperscript{401} langs [D.116b5] pa na dge ba la [Go.27b] dmigs pa gnyis pas 'gags so ll dge ba skyes pa de yang lung du ma bstan pa la dmigs pas 'gags shing lung du\textsuperscript{402} bstan pa [N.165a] yang 'gags la lung du ma bstan pa skyes so ll de bzhin du rna ba'i reg pa las byung ba'i tshor ba dang l sna'i reg [D.116b6] pa las byung ba'i tshor ba dang l lce'i reg pa las byung ba'i tshor ba dang l\textsuperscript{403} lus dang\textsuperscript{404} yid kyi reg pa las byung ba'i tshor ba\textsuperscript{405} so sor myong bar byed de ll so sor myong bar byed pa na dge ba'i chos mams yongs su [H.218b] rdzogs par 'gyur zhing de i\textsuperscript{406} nyon\textsuperscript{407} mngos pa bsrabs\textsuperscript{408} par [D.116b7] 'gyur ro ll

\textit{\langle4.2.3\rangle} de de ltar sgom pa na tshor ba phra mo de dag so sor shes so ll de chos kyi tshor ba dang lhan cig 'gag pa\textsuperscript{409} mthong ste l ji ltar mar me'i 'od nyi ma'i 'od kyis\textsuperscript{410} 'gag pa\textsuperscript{411} de bzhin du tshor ba gnyi ga\textsuperscript{412} 'gag go ll
(4.2.12) de ltar tshor ba rjes su mthong ba'i dge srong de dag ni shes pa ches zhib pa skye bar 'gyur te l de shes pa de la kun tu sten cing sgom ste mang du byed do l

(4.2.13) de kun tu sten pa na tshor ba rjes [D.117b6] su mthong zhing zad pa dang 'jig pa rjes su mthong nas l' di snyam du sms te l bdag gi mig dang l ma ba dang l sna dang l I62 ice dang llus dang l yid kyis kun nas bslang ba'i tshor ba gang nas 'jong [N.166b] zhing gang du 'ongs l' gang pa na gang du sogs pa[D.117b7] 'gyur 466 zhig gu 467 snyam mo l

(4.2.14) dge slong tshor ba zad pa dang 'jig pa rjes su mthong ba de rab tu sms pa na lam gyi rnam pa la 'di snyam du sms te l mig gi tshor ba gang nas kyang skye ba med cing 'ong ba med la l'gang pa na yang gang du yang 469 sog l par mi[D.118a1] 'gyur te l [H.122a] 470 mig gi [Go.28b] tshor ba ma byung ba las 'byung 471 zhing byung nas kyang so sor 'bral 472 bar 'gyur ro ll mig gi 'byung khung 473 las tshor ba mi 'byung ste l 474 dper na rgya mtsho'i [X.291b] gzi 475 las chu 'byung ba bzhin no ll'gang pa na yang gang du 475 yang mi sogs [D.118a2] te l 477 dper na [Q.124b] chu bo [He.300b] gzhoi 478 bar ' gro ba rgya mtshor 'du tu bzhin no 479 ll 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 ma ba dang l sna dang l ice dang llus dang 480 yid kyi tshor ba dag ni rten cing [D.118a3] 'rel bar 'byung ba yin te l

(4.2.15) dper na rdza [S.50b] mkhan nam 481 rdza mkhan gyi slob ma mkhas pa zhig 'khor lo la yang brten l'jim pa 482 la yang brten l rtso l ba la yang brten l chu la yang brten nas l rgyu 'jim pa la 483 brten pa'i bum pa 'byung bar 484 '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 485 ll rgyu rkyen las bum pa 'byung ba de bzhin du mig la yang brten l gzung 485 la yang brten l snang 486 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 488 l [N.167a] sdu bsngal ba 'am 489 l sdu bsngal yang ma yin bde ba yang ma yin pa skye'o lll dper na bum pa gal te rgyu rkyen bzang po las byung na l bum pa de legs par 'gyur zhing l gal te ngan 490 na de'i 491 tsho sbe pa[D.118a6] ma 492 legs par 'gyur ba l de bzhin du gal te dmiags pa'i rgyu dang rkyen bzang la l de'i tsho 493 mig la sogs pa'i 494 tshor ba bzang po skye bar 'gyur te l chos [X.292a] dang ldan 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 tsho[D.118a7] ma l sogs [He.301a] Pa'i tshor ba ngan 495 pa skye bar 'gyur te l 'dod chags zhe sdang gi mug la dmiags pa 496 'khor ba na yin nas dmyal ba dang l yi dags 497 dang l dud 'gror 'gro bar 'gyur ro ll

(4.2.16) las dang 'bras bur 'brel [L.48a] Pa thams cad la 498 mkhas par sms pa'i [D.118a1] dge slong ni tshor ba rjes su tshol 499 ba na tshor ba du ma [S.51a] la 500 gnas par mthong ste l byed pa pos gnas su ma byas shing rgyu med pa las kyang ma byung la 'dod rgyal gyis 501 ma byas l ther zug tu gnas pa ma yin l rtag pa ma yin l brtan pa ma yin l ther zug 502 ma [D.118a2] yin l yongs [Q.125a] su 'gyur ba'i chos can yin 503 zhing de'i 504 tshor ba'i phung po de mthong nas l yang 'byung ba'i sred pa dga' ba'i 505 'dod chags kyi mod las skyes pa 506 dri ma can yongs su nyams par 507 byed de l

(4.2.17) 'khor ba thams cad mi rtag par 508 rjes su mthong ba'i dge [Go.29a] slong [N.167b] ni [D.118b3] lam 509 kun tu sten 510 par byed cing goms par byed la 511 mang du byed do ll de de ltar sguom 512 pa na 513 kun tu sbyor ba dag spon bar byed cing bag la nyal 513 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 515 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 l ita ba'i kun tu sbyor ba dang l mchod tu'516 dzin pa'i kun tu sbyor ba dang l the tsom'517 gyi kun tu sbyor ba dang l phrag dog'518 gi kun tu sbyor ba dang l ser sna'i kun tu sbyor ba ste l kun [D.11885] tu sbyor ba de dag spong bar byed do ll [He.301b]

〈4.2.19〉 bag la nyal 'dor bar byed pa'519 gane na l' di ita ste l 'dod pa'i 'dod chags kyi bag la nyal dang l sred pa'i 'dod chags kyi bag la nyal [L.48b] dang l'520 ita ba'i bag la nyal dang l khong khro ba'i'531 bag la nyal'522 dang l ma rig pa'i bag la [D.11886] nyal dang l nga rgyal gyi bag la nyal dang l'531 the tsom [S.51b] gyi bag la nyal te l de dag'524 ni gtso bo ji ita ba'525 bzhin du srid pa gsum du yongs su 'jug par byed pa'526 l sa gsum du yongs su rgyu bar byed pa l nyes pa gsum las'527 yongs su 'jug par byed pa l dus gsum [D.11887] gyi rjes su 'gro ba l bar ma gsum gyi'528 tshor ba gsum rjes su bsgoms pa'529 skye ba'530 gsum du 'pho'531 bar byed pa ste l 'khor ba'i rgyur gyur pa'532 yin no ll

〈4.2.20-22〉 de nas gzhan yang ji itar dge slong de rgyu dang rkyen du bcas pa 'di dag khong du chud par 'gyur l mig gi rkyen [D.119a1] ni gang l rgyu ni gang'533 las'534 [N.168a] skyes l gzhig lagn la tita bar byed cig gu'535 snyam nas l rnal 'byor spyd pa nang gi chos la chos kyi rjes su ita zhing gnas pa des thos po las [H.221b] byung ba'i shes pa 'am l la'i mig gis brtags na l mig gi rgyu ni [Q.125b] las [D.119a2] las byung zhing las kyi'536 skye ba mngon par bsgurbs te'537 l dper na shing ba [X.293a] Ta'i sa bon chung ngu las shing ljon pa skye'539 la l shing ljon pa'i rgyu rkyen las yang shing ba Ta'i'540 sa bon phra mo 'byung bar 'gyur ro ll de bzhin du mi shes pa las las mngon par 'grub par 'gyur ba'541 [D.119a3] las las kyang skye ba'542 mngon par 'grub par 'gyur te l skye ba dang l [He.302a] rga ba dang l na ba dang'543 'chi ba dang l mya ngan dang'544 smre sngags 'don po dang l sdug bsngal ba dang l 'khug pa dag yod'545 cing 'byung bar 'gyur te l de itar las kyi rgyu sred'546 pa'i zhags [D.119a4] pa des [L.49a] bcings pa'i byis po sa so'i skye bo ni 'khor lo ita bu'i rgya mtshor [S.52a] yongs su 'khyam mo ll tshor ba de dag thams cad kyi ri rgyu dang rkyen 'di dag'547 la 'du shes kyi'548 las su bya ba med de'549 las med na sred pa 'byung bar mi 'gyur la l de med na tshor ba med par 'gyur ro ll rgyu [D.119a5] rkyen ni dper na snying po la yang brten l kong bu'550 la yang brten l mar la yang brten l'551 la la yang [Go.29b] brten nas l mar me'i 'od skad cig ma'552 mngon par 'grub'553 par 'gyur ro ll 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] la las kyi mthos tshor ba thams cad skye bar 'gyur ro ll de la lus ni kong bu lta bu yin l dbang po dag ni mar lta bu yin l 'dod chags zhe [X.293b] sding gi mug ni'554 me lta bu yin te l shes [H.222a] pa skad cig ma ni'555 mar me'i 'od 'bar ba lta bu yin no ll 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 l

〈4.2.23〉 dper na sger mgar sger blangs nas l las dang las su byas pa'i sger las'556 rgyan gyi rnam pa'557 legs pa'558 mngon par 'grub'559 par byed do ll de bzhin du rnal 'byor spyd [D.119a1] pa sger mgar lta bu l de'560 dmigs pa sger lta bu la dmigs te l gal te [He.302b] dmigs pa bzang na l de las'561 bzag po mngon par 'grub par 'gyur zhing mya ngan las 'das par 'gro o ll gal te dmigs pa ngan na l de ngan pa 'grub'562 par [L.49b] 'gyur ro ll [Q.126a] 'dir tshigs [D.119b2] su bcad pa l

rgyu rkyen de [S.52b] nyid shes pa ni ll
don zhib nges par byas pa yin ll
thar pa'i rgyun la mngon dga' na ll
sred pas'563 khyer bar'564 mi 'gyur ro ll 〈4.2.24.1〉
lus can thams cad las dag gi \|
rjes 'brang las kyi skye gnas dang \|
las kyi 'bras bur sbrel \[D.119b3\] nas su \|
srid pa nyam ngar kun tu 'khyam \|  \(4.2.24.2\)

gang zhig mi dge mi len cing \|
rtag tu dge ba'i las dga' ba \|
zla 'od dri ma med pa ltar \|
rmal 'byor 'gro ba de 'drar 'gyur \|  \(4.2.24.3\)

me yis shing skam \(^{565}\) bsregs pa ltar \|
.sdig pa'i \[N.169a\] chos nams fab tu \[X.294a\] bsregs \(^{566}\) \|
.sdig las grol zhing nyon mongs rgyal \(^{567}\) \|

sa gsum dag tu nram par mdzes \|  \(4.2.24.4\)

gang zhig yid ni thar 'dod cing \|
nams kyang 'khor bar mi dga' ba \|
de ni 'khor bar mi 'ching ste \|
[H.222b] mkha' la bya ni 'gro ba bzhin \|  \(4.2.24.5\)

gang zhig tshor 'byung \(^{568}\) de \[D.119b5\] nyid shes \|
tshor ba'i 'bras bu rig pa ni \|
de ni \(^{569}\) grol bar shes par bya \|
de nyid \(^{570}\) rig pa srid gsum du \|  \(4.2.24.6\)

bde sdug gis ni de mi gnod \(^{571}\) \|
zhim dang nga bas gos pa med \|
gang dag srid pa \(^{572}\) 'bar ba ltar \|
rmal 'byor de ni bsam pa ldan \|  \(4.2.24.7\)

[D.119b6] blo gros rtag tu mi rmongs shing \|
rtag tu chos kyi pha rol 'gro \|
dge \[He.303a\] sdom la mgon dga' ba \|
de ltu bu ni dge slong yin \|  \(4.2.24.8\)

gnyen ltu \(^{573}\) ba la dga' med cing \|
mkhas pa dag la ltu 'dod pa \(^{574}\) \|
khyim gyi skyon las nges byung \(^{575}\) ba \|
de ltu \[D.119b7\] bu ni dge slong yin \|  \(4.2.24.9\)

dbang po thams cad rab zhi zhing \[Go.303a\] \|
yul nrams \[L.50a\] la \(^{576}\) ni chags med la \(^{577}\) \|
gnya' zhing \(^{578}\) gang tsam ltu ba dag \|
de ltu bu ni dge slong \[S.53a\] yin \|  \(4.2.24.10\)
khro med khyim la spyod med cing || tshong zong nyo 'tshong mi byed la || srang dang bzhi mdor mi [D.120a1] dga' ba || de lta bu ni dge slong yin ll (4.2.24.11)

glu dang gar la mi lta zhing || nyes rtsom rnam la chags med la || 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 [D.120a2] nas [X.294b] sang gi mi sems la ll lto 'drangs [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 sponzhi 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 mi rtsom zhing ll las rnam kun la bsam med la ll spro med 'dud pa med pa ni ll de lta bu ni dge slong yin ll (4.2.24.15)

'dod pa'i khro [H.223a] las 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 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 zhung blo gros brtan ll 'dod pa'i 'dam ni rnam par spangs ll rts gcig yid ni legs gnas pa ll de lta bu ni dge slong yin ll (4.2.24.19)
gang dag sa yi\(^{590}\) rim shes la \(\|$ sa yi\(^{591}\) de nyid [D.120a6] ston [S.53b] byed cing \(\|$ gang dag phan [L.50b] 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 \(\|$ nram pa bzhin\(^{592}\) du kun shes pa \(\|$ de lta bu ni dge slong yin \(\|$ (4.2.24.21)

[X.295a] tshangs par spyod pa\(^{593}\) drang zhiing zhi \(\|$ rmugs [D.120a7] dang gnyid ni nram spangs la \(\|$ nang par ldang zhiing mkhas gtsang ba \(\|$ de lta bu ni dge slong yin \(\|$ (4.2.24.22)

gang zhig zhi gnas\(^{594}\) lhag mthong la \(\|$ [N.170a] dga' zhiing bsam gtan bzhis la dga'\(^{595}\) \|$ dgon pa\(^{596}\) kun dgars dga' ba dag\(^{597}\) \|$ de lta bu ni dge slong yin \(\|$ (4.2.24.23)

nam [D.120b1] mkha' la ni bya gnas pa \(\|$ de'i\(^{598}\) grii rtag tu rjes 'gro ltaar \(\|$ gang blo dam pa'i chos la gnas [Go.30b] \(\|$ de lta bu ni dge slong yin \(\|$ (4.2.24.24)

gang zhig nyon mongs nye nyon mongs \(\|$ bcom zhiing zhi lta\(^{599}\) [H.223b] blo gros gtsang \(\|$ dbugs dbyung\(^{600}\) rngub pa'i nram pa shes \(\|$ de [D.120b2] lta bu ni dge slong yin \(\|$ (4.2.24.25)

gang zhig rim pa'i\(^{601}\) cho ga shes \(\|$ rnal 'byor rig cing [Q.127a] de nyid ston\(^{602}\) \|$ lam dang [He.304a] 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\(^{603}\) \|$ dpa' bo [D.120b3] dga' dang 'jigs mnyam pa \(\|$ de lta bu ni dge slong yin \(\|$ (4.2.24.27)

rga\(^{604}\) dang 'chi ba'i\(^{605}\) de nyid shes \(\|$ lha dang lha min\(^{606}\) phyag byas pa \(\|$ sems kyi nram pa phan tshun shes \(\|$ de lta bu ni dge slong yin \(\|$ (4.2.24.28)
gang zhid nam sbyat\textsuperscript{607} lhung bzed kyi\textsuperscript{\dagger}\textsuperscript{\dagger} chog 'dzin sogs\textsuperscript{[D.120b4]} 'jog\textsuperscript{608} mi byed la\textsuperscript{609} 'dod pa chung zhing tshangs par spyod ll de lta bu ni dge slong yin ll [S.54a] \textsuperscript{4.2.24.29}

dri med stan gcig\textsuperscript{610} zas za ba\textsuperscript{611} ll [X.295b]
zhim pa'i ro la mi chags la ll
rnyed dang bkur sti\textsuperscript{612} spangs pa dag ll de lta bu ni dge slong yin ll \textsuperscript{4.2.24.30}

btang snyoms snying rje dag\textsuperscript{[L.51a]} la dga' ll [D.120b5]
'tchab\textsuperscript{613} dang skyon ni mam\textsuperscript{614} spangs shing ll
nyes pa'i rdzas kun nges bsregs pa\textsuperscript{615} ll
de lta bu ni dge slong yin ll \textsuperscript{4.2.24.31}

\textsuperscript{4.2.25} dge slong de nang gi chos la chos kyi rjes su lta\textsuperscript{[N.170b]} zhing tshor ba de dag ji lta ba bzhin\textsuperscript{616} rjes su\textsuperscript{617} rtog ste l de shes pa shin tu zhib mos mig gi\textsuperscript{618} 'dus te reg pa\textsuperscript{[D.120b6]} las byung ba'i tshor ba'I\textsuperscript{619} dmigs pa\textsuperscript{620} rjes su rgyu ba med par mthong ngo\textsuperscript{621} ll dmigs pa gnyis pas lhan cig\textsuperscript{622} 'gag cing 'jig\textsuperscript{623} pa mthong ste l mig gi 'dus te reg pa las byung ba'i tshor ba'i dmigs pa 'das na l\textsuperscript{624} 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 sms de dang lhan cig gyur pa med do snyam nas l des sms kyi dmigs pa de\textsuperscript{625} btan\textsuperscript{626} 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\textsuperscript{627} cing\textsuperscript{628} shin tu rtog par byed de l bdag gi sna'i tshor ba dri dang bcas pa de' ba'am l mi de ga 'am l lung du\textsuperscript{629} bstan pa 'am l lung du ma bstan\textsuperscript{630} pa skye ste l bdag gi sna'i tshor ba de'i sms gyur pa l [Q.127b] gal te des sms gyur par\textsuperscript{631} mthong\textsuperscript{[D.121a2]} na [Go.31a] l des yang dmigs pa de nyid la goms par byed\textsuperscript{[X.296a]} cing spyod la 'bad cing brtson te l las su rung\textsuperscript{[S.54b]} bar byed la de ga'i chos zag pa med pas\textsuperscript{632} sms goms par byed do ll gal te mi g.yo na lce'i dmigs pa de ga' ba'am l mi de ga 'am l lung du bstan pa 'am l [D.121a3] lung du ma bstan pa la dmigs par byed de l de dmigs\textsuperscript{[L.51b]} Pa de mngon sum du byas nas l bde ba dang l\textsuperscript{633} sdu bsgal dang l [N.171a] sdu bsgal yang ma yin bde ba yang ma yin pa'I\textsuperscript{634} tshor ba la lta bar byed cing ci 'dis bdag gi sms gyur tam snyam mo ll gal te ro la dmigs pa'i tshor ba skyes pas\textsuperscript{[D.121a4]} sms gyur pa\textsuperscript{635} mthong na\textsuperscript{636} des yang sms dmigs pa'i ka ba la mos pa'i thag pas bcings\textsuperscript{637} nas l ji ltaar sms 'di lce'i tshor ba dang bcas shing sred pa dang bcas\textsuperscript{638} pas mi 'phrogs\textsuperscript{639} par bya snyam\textsuperscript{[He.305a]} la sbyod cing 'bad\textsuperscript{[H.224b]} la\textsuperscript{641} nan tan du byed de do ll [D.121a5]\textsuperscript{642} bam po bzhis pa ll de nas gzhan yang dge slong de lus kyi 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 de ga dang l lung du ma bstan pa\textsuperscript{643} la rtog par byed de l [D.121a6] gal te de\textsuperscript{644} reg bya'i tshor ba de sms gyur par\textsuperscript{645} mthong na l yang ji ltaar dmigs pa'i ka ba la bcings nas las su rung bar byed cing gyur pa med par\textsuperscript{646} de ltaar byed do ll yang\textsuperscript{647} dge slong de yid la 'ongs pa'I\textsuperscript{648} yid dang shin tu 'brel ba'I\textsuperscript{649} chos kyi\textsuperscript{650} tshor ba de ba\textsuperscript{[X.296b]} dang l mi de ga dang l [D.121a7] lung du bstan pa dang l lung du ma bstan pa la\textsuperscript{[S.55a]} ltaar 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\textsuperscript{651} de ltaar byed do ll

\textsuperscript{4.2.26} yul drug\textsuperscript{[N.171b]} lus la\textsuperscript{652} yod pa'i tshor ba la [D.121b1] lta ba'I\textsuperscript{653} dge slong yang dag pa'i tshor ba 'byung ba dang zad pa de nyid mthong ba ni gnas lnga pa la\textsuperscript{654} jug ste\textsuperscript{655} l
4.2.27.1) de mig gi 'dus te reg pa las byung [L.52a] ba'i [Q.128a] tshor ba 656 shes pa'i sgron mas tshor ba myong bar byed pa'i tshor ba 'di dag gang zhig yin zhes nram par rtag par byed do ll

4.2.27.2) de yid [D.121b2] kyi mam 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 rnam par rtag pas 'phrogs 657 shing shin tu rtag [H.225a] pa'i mes 658 bsregs te l 'di la tshor ba po dang byed pa po ni [D.121b3] gang yang med kyi 659 rgyu rkyen dang 'brel pa'i 'du byed kyi phung po 'di nyid skye 660 l'du byed kyi phung po 'di nyid 'gag go 661 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 662 shing nram par mi g.yo [D.121b4] la skyon du 663 'gyur bar mi 664 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 rtag par byed de l tshor ba rjes su myong zhing rig pa'i 665 tshor ba 'di gang yin snyam mo ll [X.297a]

4.2.27.4) de rna ba'i tshor ba 'di yid kyi rnam par shes pa dang 666 shin tu 'brel par 667 [S.55b] mthong ste l yid dang [D.121b5] shin tu 'brel pa de la gnas par zad kyi 668 di la byed pa po dang tshor ba po med 669 cing rna ba'i tshor ba la 670 rten cing 'brel par 'byung ba la l byed 671 pa po dang tshor ba po med de l 'du byed kyi phung po [N.172a] stong pa 'di 672 rgyu rkyen gis skye zhing 'gag go snyam mo ll

4.2.27.5) yang dge slong de [D.121b6] sna'i tshor ba la rtag par byed de l tshor ba 'di 673 myong zhing rig pa gang zhig yin snyam mo ll

4.2.27.6) de tshor ba yid kyi rnam par shes pa dang shin tu 674 [L.52b] 'brel par mthong ste l de la 675 dmigs pa de la gnas pa de rgyu dang [He.306a] rkyen 676 las byung zhing rjes su myong ba'i mtshan nyid yin te 677 '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 678 pa rgyun chags par 'jug pa [H.225b] yin no snyam ste l de sna'i tshor ba rtag 679 nas l byed pa po dang tshor ba po med cing don gyi bar du 679 gcod par gyur pa 680 [Q.128b] ni med do snyam mo ll

4.2.27.7) yang dge slong de lce'i [D.122a1] tshor ba la rnam par rtag ste l lce'i tshor ba 681 'di myong zhing rig pa gang yin snyam mo ll

4.2.27.8) de lce'i tshor ba 'di yid kyi rnam par shes pa dang shin tu 'brel par mthong ste l de la gnas pa de dang 682 'brel pa de la dmigs pa de'i rgyu la byung zhing zhing de [D.122a2] la brten 683 pa yin gyi l 'di la byed pa po dang l tshor ba po dang l don gyi bar du gcod 684 par gyur pa 685 med de l 'du byed [X.297b] kyi phung po stong pa 'di 686 rgyu dang rkyen gis skye'o 687 snyam mo ll

4.2.27.9) yang dge slong de 688 lus kyi reg bya'i 689 tshor ba la rtag 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 690 yid kyi rnam par shes pa dang shin tu 691 'brel par mthong ste l 'di la byed pa po dang 692 tshor ba po don gyi bar du gcod par [N.172b] 'gyur ba ni 693 med de l 'du byed kyi phung po stong pa 'di rgyu dang [Go.32a] rkyen gis 694 [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 l yid kyi tshor ba myong zhing rig pa695 di [He.306b] gang yin snyam mo ll

4.2.27.12) de yid dang chos la brten nas yid kyi rnam par shes pa skye bar mthong ste l gsum 'dus pa'i reg pa reg pa696 dang [D.122a] lhun cig byung697 ba'i tshor ba698 l dper na rdzas dri zhim pa du ma bsdu pa [L.53a] las spos bzang po 'byung ngo ll spos de'i rgyu mi 'byung ba gcig kyang med pa de bzhin du rgyu dang rkyen699 'dus pa las tshor ba thams cad 'byung gi700 || byed pa pos gnas su ma byas shing tshor ba po gnas [D.122a6] su ma byas pa yin no701 ll

4.2.28) dper na lo ma la yang brten l ze ba la yang brten l sdong bu la yang brten l ze 'bru la yang brten nas l pad ma702 zhes bya ba'i me tog 'byung ste703 l pad ma de'i rgyu gcig kyang med do ll de bzhin du dmigs pa la yang brten l nam [D.122a7] mkha' la yang brten l yid la byed pa la704 yang brten l snang ba la yang brten nas l mig gi 'dus te reg pa las [X.298a] byung ba'tshor ba 'byung ste l mig las705 skyes pa mig la brten706 pa'i tshor ba de rigs gcig pa ma yin707 l rdzas gcig pa ma [Q.129a] yin l 'byung ba gcig [D.122b1] pa ma [S.56b] yin zhing ther zug tu gnas pa ma yin la sprul pa ma yin no708 snyam mo ll

4.2.29) de ji lta ji ltar de nyid tshol ba'i dge slong de ni de lta de ltar de709 chos dkar po 'byung bar 'gyur te l dper na bu ram shing snod kyi nang du bcug nas l mes bskol [N.173a] ba710 des711 dang po zhu zhing dri mar 'gyur712 [D.122b2] ba ni bu ram dri ma can zhes bya'o ll lan gnyis su bskol ba dang l dkar713 [He.307a] bar714 gyur zhing bu ram715 l gyur zhes bya ba'i me tog 'byung ste703 l pad ma de'i rgyu gcig kyang med do ll de bzhin du dmigs pa la yang brten l nam [D.122a7] mkha' la yang brten l yid la byed pa la704 yang brten l snang ba la yang brten nas l mig gi 'dus te reg pa las [X.298a] byung ba'tshor ba 'byung ste l mig las705 skyes pa mig la brten706 pa'i tshor ba de rigs gcig pa ma yin707 l rdzas gcig pa ma [Q.129a] yin l 'byung ba gcig [D.122b1] pa ma [S.56b] yin zhing ther zug tu gnas pa ma yin la sprul pa ma yin no708 snyam mo ll

4.2.30) gzan yang dge slong de tshor ba de dag la shin tu rnam [X.298b; D.122b5] par728 phra ba gzhan gyis rtog729 par byed de l smsan can che ge730 mo zhig gi tshor ba mig gi 'dus te reg pa las byung bu phra ba 'am731 rags pa732 [Go.32b] dri ma can gti mug dang ldan pa skyes pa de733 l tshor ba rags pa734 che ge mo zhig gis bsa735 cing spangs te i736 lhag ma dang bcas par byas so ll [D.122b6] ma ba'i tshor ba dang l sna'i tshor ba dang l lce'i tshor ba dang l lus [S.57a] kyi tshor ba yang de bzhin no ll [N.173b]

4.2.31) dge slong de737 ltar brtson zhing spro la bdud kyi sde 'joms pa738 na l sa bla'i gnod sbyin yid shin tu dga' nas l bar snang la spyod pa'i [He.307b] gnod sbyin rnam la mngon par bsnyad do ll739 sa bla'i gnod sbyin dang bar snang la spyod pa'i gnod sbyin de dag gis kyang740 rgyal po chen po bzhi la mngon [D.122b7] par bsnyad do ll sa bla'i gnod sbyin dang l bar snang la spyod741 pa'i gnod sbyin de dag dang l rgyal po chen po bzhi po de dag gis742 kyang [Q.129b] rgyal chen bzhi'i lha rnam la mngon par bsnyad do ll sa [L.54a] bla'i gnod sbyin de dag dang l bar snang la spyod pa'i gnod sbyin de dag dang743 l rgyal [D.123a1] po chen po bzhi [H.227a] po de dag dang l rgyal chen bzhi'i lha de dag gis kyang lha'i dbang po bryga byin la mngon par bsnyad do ll lha'i dbang po bryga byin yang glang po che sa srun gi bu744 la zhon nas l yid dga' bas 'thab bral gyi lha rnam la mngon par bsnyad do ll745 [D.123a2] snga ma bzhin no ll
5.1.3 'thab bral gyi lha de dag kyang brgya byin la dga' nas l746 rin po che sna tshogs thogs747 shing lus lha'i phreng ba dang l spos mnam pa sna [X.299a] tshogs kyis748 brygan pa l749 sgra dang l reg bya dang l gzugs dang l dri750 yid du 'ong zhing bde ba dpe med pa l rab [D.123a3] tu dga' ba'i shugs kyis751 dga' ldan gyi lha'i ris na rin po che sna bdun las byas pa'i khang pa dang l gzhal med752 khang dang l grong khyer rnam pa sna tshogs kyis753 brygan cing dpag tshad stong phrag bzhhi bcu yod pa yid kyis brtags pa zhes bya ba der byang chub sems dpaa' [D.123a4] khang bzangs754 dpag tshad755 khrī yod pa zag pa med par 'gro ba zhes bya ba de na756 bcom [N.174a; S.57b] ldan 'das byams757 byang chub sems dpaa' lnga bryga dang thabs cig tu bzhugs pa de la l 'thab bral gyi lha dag yid rab tu dga' bas758 go s phyogs gcig tu bgos te l pus mo sa la [D.123a5] btsugs l mgo btud thal mo sbyar nas gsol pa l lha 'di ltar 'dzam bu'i gling na las kyi sa la gnas pa l grong che ge mo zhih dang l grong rdal mang759 ge mo zhih dang l yul ga760 ge mo zhih tu rigs che ge mo zhih761 las rigs [L.5ab] kyi bu che ge mo zhih skra dang kha [H.227b] sBu bregs te l [D.123a6] go s ngur smrig762 go s nas l dad pas khyim nas763 khyim med par rab tu byung ste l de spyod pa la nan tan bygid cing bla ma la bsnyen bkur bygid pa l zag pa med pa'i chos kyi de nyid thsol zhing tshor ba'i764 de nyid mthong ba sa zgas bzhii sa765 la zhugs nas l bdud kyi phyogs [D.123a7] 'joms766 par bygid cing dam [Q.100a] pa'i chos kyi zam767 btrtan par bygid768 769 chos dkar po rab tu ston par bygid770 bdu l phyogs smod par bygid la [Go.33a] lha'i phyogs 'phel bar bygid pa de l bdag cag gis lha rnam las mgon par gsol771 lo ll

5.1.3 'thab bral [X.299b] gyi lha [D.123b1] rnam las772 byams773 la lha'i phyogs 'phel bar 'gyur ba774 de thos nas l kye lha dag 'di ltar gang bdud kyi phyogs dma' bar byed cing dam pa'i chos kyi phyogs mgon par mtho bar byed la l nyon mongs pa rnam las rab [N.174b] tu grol bar byed cing775 bdud kyi sde rnam par [D.123b2] 'ljug [He.308b] par byed776 la pa bdag rab tu dga'o777 zhes gtam du byed do ll [S.58a]

II-5.1

5.1.1 gzhan yang dge slong des tshor ba'i tshogs drug mdor bsdus pa ji lta ba bzhin mthong nas l tshor ba'i phung po'i sa'i chos sa gzhan lnga pa la ji ltar 'jug778 ce na l mal 'byor spyod pa779 nang gi chos la chos [D.123b3] kyi rjes su lta zhih gnas pas brtags na l

5.1.2 yang dge slong de tshor ba'i780 de nyid mthong zhing tshor ba'i tshogs drug gi las kyi mthar781 byas pa782 783 'du shes kyi phung po yang dag par rab tu rnam par 'byed cing mtsahan mar byed do ll sa gzhan 'du [H.228a] shes dang bcas [L.55a] pa gang [D.123a4] yin snyam na l bdag chos dkar po dben pa la spyod cing phan pa dang mi phan pa la sdben par spyod pa'ai 'du shes kyi 'du shes su byed cing de yang dag par sems par byed la784

5.1.3 de785 chos dkar po mtsahan mar byed pa ni 'di ltar thog ma nyid du786 chos rnam ras rab tu rnam par [D.123b5] 'byed de l dming bstan du787 yod cing thogs pa dang bcas pa dang l bstan du med cing788 thogs pa'ai 'du lha ji ltar skye bar 'gyur ba789 gang yin zhih gu snyam nas l de shin tu dben pas 'du shes de la790 rtog par byed cing de 'du shes de gzugs rnam pa bcu gcig [D.123b6] la mtsahan mar dming te l 'di lta ste l ring ba dang l thung ba dang l guru bzhii dang l zlum po dang l zur gsum dang l sngon po dang l [X.300a] Ser po dang l dmar po dang l dkar po [N.175a] dang l btsod791 ka'o ll

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5.1.4.1 de la 'du shes kyi mtshan mas [He.309a] Ring por byed pa [D.123b] ni l kye ma [Q.130b] byis pa blo zhan 792 pa rnam khis 793 thog ma dang tha [S.58b] ma med pa'i skye ba dang l 'chi ba dang l las dang l 'bras bu dang l 'chi pho 794 dang l 'byung ba dang l sngug pa dang l ϱ ϱ bral ba dang l grang ba dang l tsha ba dang l bkres pa dang l skom pa dang l du b [D.124a] pa dang l na ba dang l gzhon gyis bsgo ba dang l bnyas pa dang l bran gyi ngo bo dang l gcig la gcig za b 795 dang l sogs par byed cing 796 don med par gyur pa dpag tu med pa 'di kun ni bzod par dka 797 ba yin te l lus dang l ngag dang l [D.124a2] yid khyun kun nas [H.228b] bslangs pāi 798 nyes par byas pāi las 799 kyi bye brag 800 bye ba khrag khrig brgya stong phrag dpag [L.55b] tu med pa dag gis byis pa so so'i skye bo dang yang dang yang du khyab par byas shing mar par gtes pa'i 'khor ba 'di ni 801 ring ngo snyan mo l


5.1.4.3 lha rnam kyi [D.124a6] 'khor ba yang ring bar 'du shes kyi mtshan ma la dmigs par byed de 813 l yul sngug pa 814 sgra dang l ro dang l gzugs dang l dri la rab tu chags shing 'dod chags dang l zhe sngang dang l gti mug dang l bag med pa dang l bud med kyi nyon [D.125a] mongs pa dang l dga' ba'i tshal dang l yongs 'du 815 dang l rnam par mdzes pa dang l [H.229a] shing rta sna tshogs [Q.131a] dang l tshal dang l nags tshal dang l lteng ka dang l dal gyis 'bab pa dang l kun tu rtse ba 816 dang l me tog dang 817 spos dang l bdud rtsi'i ro dang l [D.124b] rnam pa sna tshogs su rtse ba [L.55a] dang l kha las dang l gnas khang la rab tu chags pa dang l tsan dan dang l lha'i me tog phreng dang l phyé ma dang l byug pa dang l me tog man dA ra ba 818 dang l lha'i rol mo dang l lha'i glu dbyangs la sems rab tu chags [D.124b] Shing l dam pa'i chos la kha phyir phyogs pa'i lha rnam kyi 819 'khor ba ni ring ngo snyan mo l

5.1.4.4 yi dags rnam kyi 'khor ba yang ring bar 'du shes kyi mtshan ma la dmigs par byed de l nyes par byas pāi [N.176a] las kyi 820 'gro ba bkres pa dang l skom pa dang l dub pa dang l 821 nyam 822 chung ba dang l me'i char rab tu 'bab pa dang l mid pa khab tsam la lto 823 ri tsa m pa dang l lto sngal ba la zhar ba 824 dang l phrag dog dang l ser sna skyes 825 shing [S.59b] gcig la gcig mtshon gyis 'debs pa dang l mun gnag 826 tu 'jug cing g yang sar rab tu [D.124a] lting ba dang l chu bo dang l lteng ka dang l 'bab chu'i dang 827 dang l mtshor 828 rgyug pa dang l gshin rje'i mis ra l gri 829 dang l dbyig 830 pa dang l gzhor 831 dang l mdung gis [X.301a] btаб 832 cing sngug bsgal ba l skyugs pa dang l ngar snags kyi 833 kha las skyes pa 834 lo 'bum phrag du mar [D.124b] za ba l sngug bsgal mam pa sna tshogs kyi mchi 835 sngug pa dang l 'byung zhung bzod par [G.34a] dka l b yul ngan [H.229b] byung zhung gdong dang lus skras khebs pa l lus l las rin bu 'bum zhugs pa l lus na thams cad 'byung ba'i gzhir gyur cing thebs 836 pa l 'khor bar [D.124b6] yun ring du zhugs pa l lags kyi bya rog mchu 'bar ba dag gis mig phyung ba l lus 837 shing bsregs pa 'dra zham pa rol gyis gnon 838 pa l gcig la gcig [L.55b] za ba l dgon pa dpag tshad bye ba brgya phrag sum cu 839 rtsa drug tu zhugs pa l
5.1.5.2 'khor ba thung ba ni\textsuperscript{903} brtul\textsuperscript{894} zhugs dang l sdom pa dang l sbyin pa\textsuperscript{895} dang l [H.231a] tshul khrims dang l chog shes pa dang l bla ma la gus pa dang l yid drang ba\textsuperscript{896} dang l yang dag pa'i lta ba dang l pha ma la gus pa [D.125b7] dang l sangs rgyas dang\textsuperscript{897}chos nyan cing lta ba dang\textsuperscript{898} l bsnyen bkur byed pa dang l g.yo byed pa dang l gzhal blugs\textsuperscript{899} dang l 'drid pa dang l dge bai'i bshes gnyen gyi spyod pa ma yin pa spong ba dang l phyug\textsuperscript{900} pa dang l yid drang ba\textsuperscript{901} dang l snying btse\textsuperscript{902} [Q.132b] ba dang l lus [D.126a1] dang l ngag dang l yid las su rung ba dang ldan zhing mi'i [X.302b] snying dang [He.312a] ldan [L.58a] pa rams ky'i 'khor ba ni thung bar 'du shes kyi\textsuperscript{903} mtshan ma la dmigs par byed do ||

5.1.5.3 de bzhin du gang dag bag med pa la zhugs pa rams ni\textsuperscript{904} dga' ba'i tshal dang l rnam [N.178a] par [D.126a2] mdzes pa dang l shing rta sna tshogs dang l yongs\textsuperscript{905} du dang l nags tshal dang l lten ka dang l pad ma sna tshogs dang l rgyan dang l do shal dang l bro gar dang [Go.35a] l khron pa dang l shin tu mdzes pa'ai dpag bsam gyi shing\textsuperscript{906} dang 'lab chu dang l chu [D.126a3] mig tshang tshing\textsuperscript{907} dang l tshal dang l bdud rtsi dang l rnas kyi phyi'kyad par dang spangs nas l gang dag tshul khrims kyi rnam pa'ai zha\textsuperscript{898} bsam gtan dang l [S.61b] klog pa la gnas\textsuperscript{909} thing legs par lta la\textsuperscript{910} kha ton\textsuperscript{911} du 'don pa dang l sbyin pa dang l dul ba dang l [D.126a4] l yang dag par sdom pa dang l tshangs par spyd pa dang l dbang po dul ba\textsuperscript{912} dang l smra ba'i tshig nyung ba dang lchos 'dod pa dang l zhi ba'i zas la gnas pa'i\textsuperscript{913} lha gang yin pa de dag gi 'khor [H.231b] ba ni thung ngo ||

5.1.5.4 ji skad bshad pa bzhin du sduug bsngal gyi rnam pa bkres pa [D.126a5] dang l skom pa dang l kha bskams pa\textsuperscript{914} dang l tshal shing bsregs pa bzhin du dman zhing zhum la skra dang gdong shing bsregs\textsuperscript{915} pa lta bu'i lus can gang yin pa de dag sduug bsngal du mi bgrang\textsuperscript{916} bar gang dag skad cig tsam zhig kyang sangs rgyas dang lchos dang l [D.126a6] dge 'dun [He.312b] la dbang po\textsuperscript{917} 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 [L.58b] byed do ||

5.1.5.5 gcig la gcig za zhing rdeg pa dang l grang ba dang l [X.303a] tsha ba [N.178b] dang l yul ngan\textsuperscript{918} dang l 'jigs pas 'jigs pa de [D.126a7] dag gal te nus na l skad cig tsam du rnam par gnod pa\textsuperscript{919} mi bgrang bar skad cig tsam zhig kyang sangs rgyas dang lchos dang l dge 'dun la sems dang bar byas pa'i\textsuperscript{920} 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 [D.126b1] dang l thig nag dang l bsduug 'jom\textsuperscript{921} dang l ngu 'bod dang l ngu 'bod chen po dang l tsha ba dang l rab tu tsha [Q.133a] ba dang l mnar med pa la sogs pa'i sems can dmyal ba [S.62a] rams su skyes pa dang dag sduug bsngal shin tu gnod pa rnam pa sna tshogs de dag sduug [D.126b2] bsngal du mi bgrang bar\textsuperscript{922} gang dag skad cig tsam du tshul khrims la sems dad par byed pa'i sems can dmyal ba de dag gi 'khor ba ni thung bar'923 'du shes kyi mtshan ma la dmigs par byed de\textsuperscript{924} [H.231a] de de ltar 'khor ba thung bar sems so ||

5.1.6 'khor ba gru bzhi po ji lta bu zhig\textsuperscript{925} [D.126b3] snyam na l de byang gi sgra mi snyan gyi mi rnam ni bdag gi ba med cing bdag tu nga rgyal med la nges pa gong du 'gro ba de rnamz kyi 'khor ba ni\textsuperscript{926} gru bzhi po yin par 'du shes kyi mtshan ma la dmigs par byed do || [He.313a]

5.1.7 sems can dmyal ba dang l yi dags dang l dud 'gro mi shes [D.126b4] pas\textsuperscript{927} yongs su 'gyur zhing l sems bzang po ma yin pa'i rjes su 'jug pa'i 'khor ba ni zlum po yin par 'du shes kyi [L.59a] mtshan ma la dmigs so || [Go.35b]

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5.1.8) dge ba dang l lung du ma bstan⁹²⁸ pa'i las 'dren ma⁹²⁹ dag ni [X.303b] sems can dmyal ba dang l lha dang l [D.126b5] 'dren ma mi rams su⁹³⁰ skye ba 'gyur te l de la mi dge ba'i las kyis⁹³¹ ni sems can dmyal ba rams su'o ll dge ba'i las kyis ni lha rams su'o ll dren mas ni mi rams su⁹³² skye ste l las gsum nye bar 'gro'o ll gang dag gnas⁹³³ gsum gyi skye bar skyes [D.126b6] pa de rams kyi 'khor ba ni zur gsum po yin par 'du shes kyi mtshan ma la dmigs par byed do ll

5.1.9) rgyal chen bzhi pa dang l 'thab bral gyi lha dang l gzhon 'phrul dbang byed kyi las [S.62b] lta bur skyes pa'i lha dag las shi nas l lha rams kyi nang du⁹³⁵ skye bar 'gyur l [D.126b7] gang dag mi las shi nas l mi rams kyi nang du⁹³⁶ skye bar 'gyur ba⁹³⁷ mi khom pa med pa'i [H.232b] sa de dag gi 'khor ba ni zlum po yin par 'du shes kyi mtshan ma la dmigs par byed do⁹³⁸ ll

5.1.10)

5.1.11

5.1.12) las⁹³⁹ dmar po⁹⁴⁰ yongs su bzung ba dag ni dud 'gro yin te l de dag kyang gcig la [D.127a1] gcig za zhing [He.313b] dmar po la⁹⁴¹ dga' [Q.133b] ba'i 'du shes kyi mtshan ma la dmigs par byed do ll

5.1.13) las kha dog dkar pos yongs su bzung ba ni lha dang ni yin te l gtsang zhing dge ba'i las kyi lam rin po che l as byung ba'i rim gyis lha dang mir skye ba⁹⁴² 'dzin te l [D.127a2] lha 'chi ba na de la lha dag bde 'gro mi'i 'jig rten du [N.179b] bzhud cig ces smra'o ll de bzhin du mi 'chi ba na gnyen dang l mdza' 'bshes dang l chung ma⁹⁴³ dag mig mchi ma gang zhing ngom zung⁹⁴⁴ [L.59b] gnag pa dag l bdag cag thong⁹⁴⁵ la bde 'gro mi'i 'jig rten dgyes⁹⁴⁶ par bzhud [D.127a3] cig ces smra'o ll

5.1.14) de [X.304a] 'di snyam du sems te l mi de nyid thob kyang gang dge ba dang l sbyin pa dang l tshul khrims dang l shes pa⁹⁴⁷ la brtson 'grus med pa⁹⁴⁸ de ni sems can dmyal ba dang l yi dags dang l dud 'gro'i dgon par gtses shing yongs su [D.127a4] 'khyam ste l so so'i skye bo ni⁹⁴⁹ las kyi lam gyis bslus shing chud gzan⁹⁵⁰ pa yin no snyam mo ll

5.1.15) dge slong de tshor ba'i de nyid mthong ba⁹⁵¹ 'du shes kyi phung po la tshul bzhinyid la byed pa la dmigs pa'i de nyid⁹⁵² mthong ba ni 'di ltar de nyid tshol bar byed de l

5.1.16) mig dang [D.127a5] gzung la [S.63a] brten nas l mig gi rnam par shes pa skye'o ll gsum 'dus pa [H.233a] las reg pa brjod⁹⁵³ pa'i 'du shes rnam par [He.314a] 'byed de l gzung mthong na⁹⁵⁴ bzang ba dang l mi bzang ba dang l nye ba dang l bskal pa dang l ring ba dang l thung ba dang l gru bzhil [D.127a6] dang l zlum po dang l dkar po dang l zur gsum dang l gzung kyis dbyibs 'du shes kyis yang dag par rnam par 'byed cing mtshan mar byed la gzhis la lta bar byed do ll phung po dang l khams dang l [Go.36a] skye mched kyi gzi 'du shes su byed cing rnam par [D.127a7] 'byed l dge ba dang mi ge ba'i [N.180a] las kyi rnam par smin pa shin tu 'byed cing mgon sum du byed do ll rgyu dang ldan pa la dmigs shing rgyu ma yin pa dang ldan pa shes nas l rnam par spong bar byed l phan pa dang mi phan pa'i mtshan nyid mi 'dra ba 'das pa la [D.127b1] 'du shes su byed de l [L.60a] ji ltar 'dis bdag [X.304b] gi byas [Q.134a] pa yes pa⁹⁵⁵ byas pa'i 'du shes kyis 'du shes par byed de l snga ma bzhin no ll gal te 'du shes med na dran pa yang med de l dran pa de dang⁹⁵⁶ 'du shes su 'brel pa ni de'i dmigs pa yin⁹⁵⁷ zhing de'i rkyen yin te l [D.127b2] dper na 'od de'i rkyen de'i gzhis⁹⁵⁸ de'i rgyu ma me yin pa de
bzhin du dran pa ni 'du shes kyi rgyu 'du shes ⁹⁵⁹ 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 ⁹⁶⁰ zhes bya ba la 'jug ste l de yang dag pai tshor [He.314b] ba bde ba [S.63b] la 'du shes [D.127b] su byed [H.233b] kyang de ⁹⁶¹ la dga' ba med la sems can dmyal ba rams 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.127b] las rnam par grol zhing rtog par byed pa gzhan ma yin pa l bdag gi 'du shes kyi rkyen ni ⁹⁶² 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 bzhin du rgyu dang rkyen la bde ba [He.314b] 'gyur te l 'du shes 'di ni rgyu med pa las 'byung ba ma yin zhing byed pa po dang [X.305a] tshor [D.127b] ba pos ma byas [L.60b] l 'dod rgyal bas ⁹⁶⁵ ma byung bar 'di skye'o snyam mo ll

〈5.1.19〉 dge slong de 'du shes kyi phung po'i de nyid tshol ⁹⁶⁶ 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 ⁹⁶⁷ tshol ba yin no ll chu bo'i rgyun [D.127b7] 'bab pa ltar 'du [He.315a] shes la zhugs pa rgyu dang ⁹⁶⁸ rkyen gyi dbang gis dge ba 'byung ba ⁹⁶⁹ rgyu dang rkyen gyi dbang gis mi dge ba byung la ⁹⁷⁰ rgyu dang rkyen gyi dbang gis mi dge bar 'gyur ba ⁹⁷¹ skyes so ⁹⁷² ll de yang ⁹⁷³ sems spre'u lta bu ⁹⁷⁴ nyams pas ⁹⁷⁵ lung du ma bstan par 'gyur ba lung du ma bstan pa skyes so ll [S.64a] de bde ⁹⁷⁶ [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 ⁹⁷⁷ 'du shes shing bde ba la yang bde ba ma yin par 'du shes te l bde ba de dag gi ⁹⁷⁸ chung ngu 'du shes ⁹⁷⁹ so ll

〈5.1.20〉 ji ltar [Go.36b] na dge ⁹⁸⁰ 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 ⁹⁸¹ mpng par chags pa med ⁹⁸² ce na l tshor ba nub pa des 'du shes mpng par dga' ba med cing 'du shes nub pa des 'du byed ⁹⁸³ rnam 'byung bar 'dod pa med de ⁹⁸⁴ l gnas pa ⁹⁸⁵ med cing [N.181a] 'jig pa med la gzhan du 'gyur [D.128a3] ba med pa'i rnam par shes pa 'byung ba la mpng par 'dod pa med de l ⁹⁸⁶ gnas pa med cing 'jig pa med la ⁹⁸⁷ [X.305b] gzhan du ⁹⁸⁸ 'gyur ba med pa'i ⁹⁸⁹ ngo bo l 'di ni dge slong phung po'i ⁹⁹⁰ de nyid shes pa yin te l bdud kyi yul la mi gnas shing 'dod chags zhe sdang gti mug [He.315b; D.128a4] rnam 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 ⁹⁹¹ ba ma yin l 'khor ba na ⁹⁹² sgra dang l reg pa dang l gzugs dang l dri sdug pa dra ba'i zhags pa lta bu dag gis 'ching ⁹⁹³ bar mi 'gyur ⁹⁹⁴ zhing dran pa nyams par mi 'gyur [D.128a5] te l de dran pa nye bar gnas pa ⁹⁹⁵ rnam par shes shing zag pa zad par bya bar ⁹⁹⁶ nus la mya ngan las 'das pa la mpng du phyogs par 'gyur ro ll 'dir tshigs su bcad pa l
dge slong brtson 'grus zhan pa dang ll le [H.234b] lo byed ⁹⁹⁷ cing lta ba la ll gang zhig [S.64a] rtag tu [D.128a5] spro dga' med ll de lta bu ni dge slong yin ll 〈5.1.21.1〉
mal cha stan la longs mi spyod
dge slong yin zhes sangs rgyas gsungs
gang zhig le lo mgon dga' ba
de ni dge ba'i 'os min no \(5.1.21.2\)

nyon mongs rnams kyi gzhi gcig ni
le lo yin te \(D.128a7\) gang la yod\(^{998}\)
gang la le lo gcig yod pa
de la chos ni med pa yin
bgo ba tsam gyis chog\(^{999}\) 'dzin pa
de ni dge slong yin zhes brjod\(^{1000}\) \(5.1.21.3\)

gang gi\(^{1001}\) blo gros rjod\(^{1002}\) med cing \(N.181b\)
bsam gtan med la zag zad\(^{1003}\) med
cha byad\(^{1004}\) tsam gyis chog \(D.128b1\) 'dzin pa
de lta bu ni dge slong min\(^{1005}\) \(5.1.21.4\)

gtsug lag khang \(He.316a\) dang kun dgar brtson \(X.306a\)
chos kyi spyod yul dga' med\(^{1006}\) cing
bud \(Q.135a\) med chang la chags pa'i blo
de lta bu ni dge slong min \(5.1.21.5\)

gang zhig bdud kyi 'chung gcod pa\(^{1007}\) \(D.128b2\)
sdig pa'i \(D.128b2\) las dag gcod\(^{1008}\) byed pa\(^{1009}\)
dge 'dun spyod yul\(^{1010}\) mi spyod pa
de ni dge slong sangs rgyas\(^{1011}\) gsungs \(5.1.21.6\)

sbrul gdug dang\(^{1012}\) ni ta mra dag\(^{1013}\)
smin \(^{1014}\) za ba nyis\(^{1015}\) na rung
thsul khrims 'chal pa\(^{1016}\) dge 'dun \(L.61b\) gyis\(^{1017}\)
bza' btung spyod pa mi rung ngo \(5.1.21.7\)

gang \(D.128b3\) zhig nyon mongs bs dus\(^{1018}\)
de ni bsod snyoms 'os min zhang
de ni bsod snyoms rigs min te
de ni dmyal ba'i 'os yin no\(^{1019}\) \(5.1.21.8\)

sbrul gdug\(^{1020}\) khung na\(^{1021}\) dug\(^{1022}\) lta bu'i
nyon mongs\(^{1023}\) gang gis bcom zhing spangs
dge slong de ni bsod \(D.128b4\) snyoms\(^{1024}\) spyod
de ni bud med lta ba med \(G0.37a\) \(5.1.21.9\)

gal te bdag nyid gter\(^{1025}\) bzhag cing
sdig pa rnams la \(H.235a\) chags pa ni
dge 'dun rin chen sun\(^{1026}\) byed pa
de ni dge slong ji lta shes \(5.1.21.10\) \(S.65a\)
gang zhig rnyed dang bkur sti dang ||
  gang zhig yul sdu gsems \[D.128b3\] byed la ||
  bud med lta" zhing de 'dod pa ||
  dge mi" khyim min g.yon\[1027\] can yin\[1028\] || \(5.1.21.11\)

ji\[1029\] ltar me yis\[1030\] tshal bsregs bzhin ||
  gang gis nyon mongs tshal bsregs pa ||
  bram ze de yin de dge zhing ||
  sdi" pa'i zas la mi chags so || \(5.1.21.12\)

rtag par \[He.316b\] grong \[D.128b6\] du 'gro spro\[1031\] zhing ||
  g.yon can rtag tu khrus byed pa || \[N.182a\]
  rmongs pa bdag\[1032\] dang gzhan slu ste ||
  dam chos lam la rmongs pa yin || \(5.1.21.13\)

yid ni zhi zhing dgon pa ru ||
  rtag tu bsam gtan pha rol 'gro || \[X.306b\]
  bram ze de yin de dge zhing ||
  dge ba'i lam gyi \[D.128b7\] spyod yul yin || \(5.1.21.14\)

dgon pa dag tu dga' byed pa ||
  der ni 'dod chags bral ba dga' ||
   'dod pa tshol ba'i yid dag ni ||
  der ni dga' bar mi 'gyur ro || \(5.1.21.15\)

gang zhig 'bel\[1033\] ba'i gtam dga' zhing ||
  yul gyi sred pas mgon dga' ba ||
  gang na 'chi \[D.129a1\] ba med pa yi\[1034\] ||
   zhi ba'i grong du mi 'gro 'o || \(5.1.21.16\)

rgyal po sten\[1035\] cing zas dang skom ||
  shin tu zhim\[1036\] 'dod rtag khro ba || \[L.62a\]
  ming gi\[1037\] dge slong g.yo thabs kyi's ||
  \(sbyin bdag bden sems slu bar byed ||\[1038\] \(5.1.21.17\)

gang dag rgyal po'i sgor 'dug cing\[1039\] ||
  khyim pa dag dang nye rtsom\[1040\] bcas ||
  de \[D.129a2\] nas de dag sun\[1041\] 'byin cing ||
   ji ltar glang chen tshal gnas bzhin || \(5.1.21.18\)

gang dag bu smad yongs spangs nas\[1042\] ||
  zhi ba'i tshal na gnas pa ni ||
  de dag sred \[H.235b\] Spangs bsam pa mnyam ||\[1043\] \(5.1.21.19\)
(5.1.22) dge slong de nyes pa de [D.129a3] dag 1044 spangs nas l de nyid mthong ba de las gzhan pa gzugs la sogs pa [S.65b] phung po'i de nyid mthong ba thar pa la 1045 'bad cing spyod de l bla ma la yongs su 'dri l lam dang lam ma yin pa'i 1046 de nyid shes 1047 shing [He.317a] 'phags pa'i lam yan lag bgyad pas thar pa'i [D.129a4] grong khyer de tshol ba ni lam rtsom 1048 pa'i ngang [N.182b] tshul can mnyam par lta zhing dri ma med pa'i sems dang zhi ba'i sems kyis lam de kun tu sten 1049 cing sgom ste 1050 mang du byed do ll

(5.1.23) de zag pa med pa'i las kyi lam gyi dge de bang yang dag par ldan pa des l bdud kyi phyogs ni [D.129a5] dmas par byed cing dam pa'i chos kyi phyogs ni 'phel [X.307a] bar byed do zhes sa bla'i gnod sbyin dag gis shes nas l bar snang dag spyod pa'i gnod sbyin dag la mngon par bsnyad 1051 do ll


(II-5.2)

(5.2.1-2) de nas gzhan yang dge slong de sa 1058 gzhan lnga pa la ji ltar 'jug 1059 cig gu snyam nas l rnal 'byor spyod pa nang gi chos [S.66a] la chos kyi rjes su lta zhing gnas pa des thos pa las byung ba'i shes [He.317b] pa 'am l lha'i mig gis btrags na l skye [N.183a] mched gzugs can bcu la [D.129b2] rtog par [Q.136a] byed do ll bcu gang zhe na l 'di lta ste l mig gi skye mched dang l gzugs kyi skye mched dang 1060 l rna ba'i skye mched dang l sgra'i skye mched dang l sna'i skye mched dang l dri'i skye mched dang l lce'i skye mched dang l ro'i skye mched dang l lus kyi skye mched [D.129a3] dang l reg bya'i skye mched de 1061 l skye mched gzugs can bcu po de dag la rtog par byed do ll

(5.2.3.1) bdag gi mig 1062 gi skye mched la yang brten l gzugs kyi skye mched la yang brten nas l 'du shes su ji ltar 'gyur [X.307b] zhe na l


(5.2.3.3) de ltar gsum 'dus pa [N.183b] las [He.318a] reg pa skye'o ll de reg pa dang lhan cig [D.129b7] skyes pa'i tshor ba dang l 'du shes dang l1074 sems pa1075 'byung ste l de la1076 mig gi 'dus te reg pa las

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byung ba'i tshor ba dang l 'du shes dang {1077} sems pa {1078} l myong ba'i don ni tshor ba'i don no l l 'du shes kyi don ni {1079} tshor ba'i tse yang dag par shes pa yin te l chos 'di dag {1080} l [D.130a1] la yid 'jug pa skye ba {1081} mtsphan nyid mi 'dra zhung ngo bo nyid mi {1082} 'dra ba yin te l dper na sa chen po buc'i {1083} chos lta bu'o l l sems pa {1084} mtsphan nyid mi 'dra ba yang de bzhin te {1085} [Go.68a] l rnam par rtog pa dang {1086} yid la byed dang l dpyod pa dang l dran pa dang l [D.130a2] tshor ba dang l 'du shes dang l {X.308a} sems pa {1087} l reg pa dang l brtson 'grus dang l ting nge [Q.136b] 'dzin de dag ni dmigs pa gcig la mtsphan nyid mi 'dra ba {1088} yin no l l de bzhin du tshor ba'i mtsphan [L.63b] nyid kyang {1089} mi 'dra zhung de bzhin du 'du shes' {1090} kyi mtsphan nyid kyang mi 'dra [D.30a3] ba yin te l dper na nyi ma'i gzhi gcig yin kyang 'on kyang {1091} od kyi ngo bo nyid {1092} tha dad pa l de bzhin du tshor ba'i [H.237a] ngo bo nyid kyang gzhan yin la {1093} l sems pa {1094} ngo bo nyid kyang gzhan yin no l l1095

5.2.3.4 de mig gi 'dus te reg pa las byung ba'i tshor ba dang l 'du shes dang l l sems [D.130a4] pa {1096} de kho na nyid {1097} shes nas l mig 'di ni gsog tu mthong l gsbu tu mthong {1098} l snying po med par mthong na l l yang dag pa'i {1099} mthong ba'i dge slong de ni lam gyi de kho na nyid [He.318b] shes nas l log par lta spangs [S.67a] te l de yang dag pa'i lta ba sngon du btang bas {1100} [N.184a] de mig dang lhan cig skyes pa'i 'du shes kyi gi mug rmyog pa {1101} can gyi ngo bo nyid du gyur pa spong nga l l shai'ong bu'i de kho na nyid {1102} mthong ste l tshil {1103} dang l mag dang l khrag dang l mchi {1104} ma'i gnas yin par rig nas l 'lod chags spong zhung mi rtag par rig [D.130a6] nas {1105} l rtag {1106} par mi lta ba {1107} yin la l rus pa'i bu ga'i nang no sha'i gong bu yod par rig nas l 'lod chags dang bral bar 'gyur l rgyus pas {1108} sbral {1109} bar rig cing mig gi skye mched 'di ni gcig la gcig 'brel par rtogs {1110} te l 'di la snying po med cing bdag med par [D.130a7] rig l mdor na mig 'di ni sdug bsngal du gyur pa yin no zhes ram [X.308b] par shes shing mthong nas {1111} l mig gi skye mched kyi 'dod chags dang bral bar 'gyur ro l l

5.2.3.5 de mig gi skye mched yang dag pa ji lta ba bzhin rtogs shing {1112} gzugs la yang {1113} rnam par dpypod par byed de l [D.130b1] gal te yang dag pa ma yin pa'i gzugs 'di sdug pa dang l mi sdug pa [H.237b] dang l lung du ma [L.64a] bstan pa yongs su rtog ste l ci {1114} di la snying po yod dam l ci gtsang ngam l ci rtag gam l ci bde ba yod dam snyam mo l l de gzugs la {1115} lta zhung shes te l rtog [D.130b2] pas {1116} gzugs su {1117} mi dmigs te l 'di la snying po med do ll gzugs sdug pa dang mi sdug pa 'di ni [Q.137a] kun tu rtog pa tsam ste l 'di la sdug pa dang mi [N.184b] sdug pa'i ngo bo ni med la l sdug pa dang khong {1118} kho ra [He.319a] kho nar kun tu rtog pas byung {1119} ba'i [D.130b3] 'jig rten 'di [S.67b] ni sdug pa dang sdang bar sams so snyam mo l l

5.2.4.1 de mig gi skye mched mthong nas l rna ba'i skye mched la lta bar byed de l de sgra la {1120} so sor rtog go ll sgra skyes pa {1121} dbang po'i yul la 'jug ste l de nas {1122} rna ba la yang brten l sgra la yang brten l de skyed pa'i {1123} yid la byed pa la yang {1124} [D.130b4] brten nas l ma ba'i rnam par shes pa [Go.38b] skye ste l gsum 'dus pa las reg pa l reg pa dang lhan cig skyes pa'i tshor ba dang l 'du shes dang l l sems pa 'byung ngo {1125} ll de la reg pa dang lhan cig skyes pa gang gis myong bar byed l de la {1126} reg pa dang lhan [D.130b5] cig byung ba'i 'du shes gang gis kun tu shes par byed l reg pa dang lhan cig byung ba'i sams pa gang gis {1127} sems par byed snyam na l 'du shes ni 'di lta ste l 'di ni rring po {1128} snyam {1129} pa'i mtsphan nyid do ll [X.309a] sgra 'byung ba'i rkyen 'di l las snyes pa'i sgra gsal ba {1130} dang l [D.130b6] chung ba dang chen po l l snyan pa 'am {1132} mi snyan pa 'di 'byung ste l de sgra byung ba de la so sor rig par byed cing yang dag par [H.238a] sems par byed la 'du shes kyi{1133} rnam par [L.64b] 'byed par byed l yid kyi{1134} rnam par shes pas {1135} rnam par shes par byed cing tshor bas {1136} shes par byed la som [D.130b7] nyis{1137} rnam par dpypod par byed do ll de {1138} rna ba'i skye

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mched la mgon par zhen pa na rtog par byed l rtog pa na rnam par dpyod | par byed l rnam par dpyod pa na so so yang dag par rig par byed de l’di la | gra 1139 ngo bo nyid kyi snyan pa ‘am mi snyan pa ni med do l sgra snyan | Pa ‘am mi snyan pa [S.68a] ’di ni kun tu rtog pa tsam kho na ste l sgra ‘di ni ngo bo nyid kyi rtag pa ‘am l bde ba ‘am l snying po ‘am l bdag dang bcas pa ni med la l sgra snyan pa ‘am mi snyan pa ‘di ni ’dod chags zhe sdang gti mug kho na’o1140
[D.131a2] Snyam mo ll

〈5.2.4.2〉 de sgra'i skye mched la mgon par kun tu rtog pa na1141 sgra thos na l1142 rmongs pa med cing chags pa med la1143 snying po med par rtogs so ll de rna1144 ba dang sgra’i skye mched la mgon par rtog na1145 l [Q.137b] rna ba’i rnam par shes pa la chags pa med, [D.131a3] Cing 1146 ‘dod chags dang bral bar 1147 ‘thob1148 ste l ma ba’i rnam par shes pa ni bdag ma yin zhing rna ba’i rnam par shes pa ni1149 bdag gi ma yin no1150 snyam mo ll reg pa dang l tshor ba dang l [X.309b] Sems pa yang de bzhin no ll

〈5.2.5.1〉 yang dge slong de1151 sna dang dri’i skye [D.131a4] mched la ltda1152 ste l sna la yang bret l dri la yang bret l de skyped pa1153 yid la byed pa la yang bretan nas l sna’i rnam par shes pa skye ste l nye [H.238b] ba ‘am l ring ba’am l yid du ‘ong ba’am l yid du mi ‘ong ba’am l dri zhim pa ‘am l1154 dri mi zhim [D.131a5] Pa ‘am l1155 lung gi1156 khyer te ‘ongs pa’am khyer te mi ‘ong bai1157 dri so sor snom mo ll [L.65a] de la sna’i skye mched la phyi1158 rol gyi dri de sbyor bar byed de l [N.185b] de la gsum ‘dus pa las reg pa ll reg pa dang lhang cig skyes pa’i tshor ba dang l’du shes dang l [D.131a6] Sems pa1159 byung ngo ll [H.320a] de la myong ba’i mtshan nyid ni tshor ba’o ll sles pa’i mtshan nyid ni ‘du shes so ll1160 rna ba dang sgra’i skye mched mthong [S.68b] has l1161 nang gi1162 reg pa’i mtshan nyid ni reg pa ll sles pa’i mtshan nyid ni ‘du shes l1163 Sems pa’i1164 mtshan nyid ni’1165 sams pa byed pa yin te l [Go.39a] chos ’di dag ni skad cig ma gcig l1166 la dmigs pa yin la bya ba ni tha dad par rtsom1167 pa yin te l dper na ji ltar ngo bo nyid mi’dra ba sa chen po’i chos bcu pa ltda bu’o ll de bzhin du chos ’di dag thams cad kyi [D.131b1] mtshan nyid thad cing skad cig ma gcig la gzhan bya ba gcig rtsom pa yin no snyam ste1168 l snga ma bzhin no ll

〈5.2.5.2〉 dge slong de sna dang1169 dri’i skye mched kyi de kho na nyid shes pa1170 de nyid ’di ltar tshol te l ci’di la skye mched ’di rtag pa dang l brtan pa dang l1171 ther zug pa med [D.131b2] Cing 1172 yongs su’gyur ba yin te l [X.310a] sna dang dri’i skye mched mi rtag pa dang l sdug bsngal ba dang l stong pa dang l1173 l bdag med par shes la de dag thams cad l bdag med cing bdag gi med do zhes rig nas1174 l sna dang dri’i [H.339a] skye mched ’di ni kun tu rtog pa tsam kho na1176 l des so’i skye bo thams cad bcings pa yin te1177 l blo [Q.138a] zhan pa1179 dag ni rnam pa [L.65b] la so sor rtog go snyam mo ll

〈5.2.6.1〉 yang dge slong de1180 lce’i skye mched tshol bar byed de l [N.186a] lce la yang bret l ro la yang bret l de skyped pa yid la byed pa la yang bret [D.131b4] has l lce’i rnam par shes pa skye ste l gsum [H.320b] ’dus pa las reg pa1181 l reg pa dang lhang cig skyes pa’i tshor ba dang l’du shes dang l1182 Sems pa1183 byung ngo ll de la myong ba’i mtshan nyid ni tshor ba l sles pa’i mtshan nyid ni ‘du shes l reg pa’i1184 mtshan nyid [D.131b5] ni reg pa ll [S.69a] Sems pa’i mtshan nyid ni sams pa byed pa yin te l 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 zhi hams cad kyang don gcig1186 rab tu sgrub1187 pa yin te l [D.131b6] dper na shing1188 la yang bret l skam1189 pa la yang bret l the’u l la yang bret l thab la yang bret l mgar ba la yang breten nas l lag pa’i rgyan sor gdub gcig1190

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byed de lchos de dag thams cad kyi mtshan nyid mi 'dra ba | de bzhin du lce'i skye mched kyi chos 'di lta | yang lce'i | skye mched dang ro'i skye mched skyed 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 | lce'i skye mched la rtag, pa 'am l bde ba 'am l gtsang [H.239b] ba 'am l bdag dang bcas pa cung zad yod pa | [D.132a1] nam pa | thams cad du rnam par bsams na | [L.66a] te l de. 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 zhusg shing chags pa mi | [D.132a2] dang l lha dang l sems can dmyal ba dang l dud 'gro dang l yi dags 'gro ba lnga po dag gcig la gcig 'gag cing [Go.39b] Zhusg te 'ching ngo l de lce dang ro'i skye mched las rnam par grol [He.321a] zhing 'dod chags dang bral te l lce'i skye mched [L.66a] la bdag med [D.132a3] cing lce dang ro'i skye mched la bdag gi med de l bdag rtag pa 'am l [Q.138b] btsan pa 'am l [S.69b] ther zug pa med cing yongs su 'gyur ba'i chos can [D.132a4] yin te l lce dang ro'i skye mched ni med pa yin no snyam ste || de de las kyang 'dod chags dang bral lo ||

\[5.2.7\] gzhans [D.132a4] yang dge slong de lus dang reg bya'i skye mched la lta bar byed de l de lus la yang brten l reg bya la yang brten nas l lus kyi rnam par shes pa skye bar mthong ste l gsum 'dus pa las reg pa l reg pa dang lhan cig skyes pa'i thshor ba dang l [D.132a5] 'du shes dang l sems pa 'byung ste l chos 'di dag ni snga ma bzhin du shes par bya'o l ji ltar mig gi dbang po'i skye mched rnam bshad pa l de bzhin du lus kyi reg pa yang khong du chud par bya'o l ||

l 1206 1207 bam po lnga pa l

\[5.2.8.1-2\] de nas gzhans yang [X.311a] ji ltar na dge slong de skye mched gzugs can bcu brtags nas l kyi skye mched kyi de kho na nyid rtag cing chos kyi skye [L.66b] mched la lta bar byed [N.187a] ce na l mal 'byor spyod pa nang gi chos la [D.132a7] chos kyi rjes su lta zhing 1208 gnas pa des 1209 thos pa las byung ba'i shes pa 'am l lhais [He.321b] mig gis brtags na l chos gang chos kyi skye mched du bsdu pa ni l so sor brtags pas 'gog pa dang l so sor brtags pa ma yin pas 'gog pa lnam mkha'o l [D.132b1] de la chos gang cung zad med pa'i chos de bsdu pa ni nam mkha' yin no lo l so sor brtags pas 'gog pa zhes bya ba ni 1210 mya ngan las 'das pa la so sor rtag pa'i [S.70a] Shes rab yin te l de rnam pa du ma mngon sum du byas nas 1211 gnas l so sor rtag pas 1212 'nyon mong pa sel [D.132b2] zhing 1213 zad par byed la 'jig par byed l zag pa med pa thams cad la phyogs par byed cing mngon du byed pa yin no l l so sor brtags 1214 pa ma yin pas 'gog pa ni so sor brtags pa ma yin pa 1215 zhes bya ba gang mi shes shing shes pa med l 1216 so sor rig 1217 pa med l [D.132b3] shes pa ma yin zhing shin tu khong du chud pa med l rtag tu 1218 rtag pa med l gzhans gyi rnam par [Q.139a] Shes pa brya phrag stong 1219 skyes pa dag kyang 'jig par byed cing mig dang l rna ba dang l rna [H.240b] dang l lce dang l lus dang l yid kyi rnam par shes pa de [X.311b] dag 1220 [D.132b4] 'jig par byed la l yang 1221 'byung bar mi byed pa 1222 gsum pa 'di ni so sor brtags pa ma yin pas 'gog pa ste lnam mkha' dang l chos gsum po 'di [Go.40a] dag ni skye ba med l rtag pa l de 1223 [N.187b] dag dus kyis ma bskeyed [L.66a] cing skye bar mi 'gyur la 1224 mi skye'o l

\[5.2.9\] de nas gzhans yang ji ltar na [D.132b5] dge slong de 1225 chos kyi skye [He.322a] mched gzugs dang gzugs ma yin pa rnam pa gnyis rnam par 'byed ce na l

\[5.2.10\] de la gzugs can bcu ni skye mched gzugs can yin no lo de la ji ltar na bstan du med cing thogs pa med pa l 1226 mig gi rnam par shes pas bstan du yod cing cing cing...
med cing thogs pa med pas sgra 'dzin par 'gyur l de bzhin du ji ltar [S.70b] na sna'i rnam par shes pa bstan du med cing thogs pa med pas1230 dri 'dzin par 'gyur l de [D.132b7] 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 pas1231 (reg bya rnam par shes par 'gyur l)1232 phyi rol gyi skye mched Inga dang1233 gzano nang1234 gi skye mched Inga po 'di dag ji ltar na bstan du [D.133a1] med cing1235 thogs pa med pa dag gis bstan du yod cing thogs pa dang bcas pa'i skye mched dag ji ltar dmigs [H.241a] par 'gyur zhe na ॥

〈5.2.11.1〉 de srong de ji tsam1236 du dmpa'i rnam par 'gyur1237 ba de1238 tsam du rnam par1239 mthong zhing de rnam par shes pa skye ste l rgya dang [D.133a2] rgya'i 'bur bzhin no ॥ de la rgya1240 de'i mi 'dra ba mkhrang ba dang l rgya'i 'jam pa dang snyi ba1241 l mkhrang ba dang mi [N.188a] mkhrang ba1242 de las rgya'i 'bur [X.312a] 'byung ngo1243 ॥ de [L.67b] bzhin du bstan du med cing thogs pa med pa'i rnam par shes pa [He.322b] bstan du yod cing thogs pa dang [D.133a3] bcas [Q.139b] pa la dmpa1244 'dzin to ॥ gsum pa rgya'i 'bur 'byung ba bzhin du1245 mi 'dra ba de dag thams cad las mi 'dra ba 'byung ste l de ltar mi 'dra ba la mi 'dra ba1246 'byung ba ni mtha' dang po yin no ॥

〈5.2.11.2〉 mtha' gnyis pa ni l 'dra ba dag las 'dra ba 'byung ba yin te l [D.133a4] dper na thags dkar po dag1247 las gos kyi snam bu dkar po1248 shes pa lta bu'o ॥

〈5.2.11.3〉 mtha' gsum pa ni l mi mthun pa dag las mi mthun pa 'byung ba1249 yin te l dper na gtsub1250 shing las me 'byung zhing me dang shing mi mthun par mthong ba lta ['S.71a] bu'o ॥

〈5.2.11.4〉 mtha' bzhi pa ni l sla ba [D.133a5] las bska1251 ba 'byung ba yin te l dper na 'o ma sla ba las bska ba1252 'byung ba ni ji ltar 'o ma sla ba1253 las zho bska ba 'byung ba1254 de bzhin du dngos po mi 'dra ba mig gi rnam par shes pa la sog1255 pa rgyu rkyen gyi bye brag gis1256 mig gi rnam par [H.241b] shes pa la sog pa skye'o ॥ 'dir [D.133a6] tshigs su bcad pa l

chos rtogs pa la mgon dga' zhing1257 ॥ bsam gtan kun dgag gnas ldan pa1258 ॥ de nbyid1259 mtshan nyid shes pa ni l mya ngan 'das pa mchod tihob1260 bo ॥ 〈5.2.12.1〉

byams la1261 rtag par kun tu dga1262 ॥ chos kyi spyod yul1263 brtsen1264 byed cing ॥ lus [D.133a7] kyi mtshan nyid de nbyid shes1265 ॥ [N.188b] de nbyid kha na [Go.40b] dge slong yin ॥ 〈5.2.12.2〉

gang gi blo1266 gros tshul bzhin sems ॥ 'dod dang [X.312b] khro bas mi nyams pa ॥ dge slong de yin shes [L.68a] par bya ॥ de las bzlog1267 na gzano du 'gyur ॥ 〈5.2.12.3〉

'byung po kun la btse1268 zhing zhig1269 ॥ chags pa thams [D.133b1] Cad rnam [He.323a] spangs la ॥ 'ching ba kun las nges grol ba ॥ de nbyid rig pa dge slong yin ॥ 〈5.2.12.4〉

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gang gi\textsuperscript{1270} nam shes las rung zhing\textsuperscript{1271} \&
gang dag yul gyis\textsuperscript{1272} mi nyams pa \&
gser la dri ma med pa bzhin \&
dga' ba\textsuperscript{1273} dge slong zhes\textsuperscript{1274} bya 'o \& \langle 5.2.12.5 \rangle

gang gi yid la \textsuperscript{[D.133b2]} dga' ba dang \&
mi dga' ba yis\textsuperscript{1275} gos med cing \&
skyon nams thams cad rnam spangs pa \&
de ni dge ba'i gter du blta\textsuperscript{1276} \& \langle 5.2.12.6 \rangle

tshul khrims nye bar khro med cing \&
chos spyod pa dag dbang po thul \&
sems can mi dman blo gros ldan \&
de lta bu ni dge \textsuperscript{[D.133b3]} Slong yin \& \langle 5.2.12.7 \rangle

gang dag bstan bcos\textsuperscript{1277} bstan bcos\textsuperscript{1278} [S.71b] don\textsuperscript{1279} \&
rtag tu rnam shes \textsuperscript{[Q.140a]} blo gros dga' \&
bza' btung dag la dga' med pa \&
zhi ba'i yid de dge slong yin \& \langle 5.2.12.8 \rangle

gang dag tshal dgon\textsuperscript{1280} gtsug lag khang \&
dur\textsuperscript{1281} khrod dang ni rtswa\textsuperscript{1282} bting la \& \textsuperscript{[H.242a]}
yid ni \textsuperscript{[D.133b4]} dga' bar byed pa dag \&
de lta bu ni dge slong yin \& \langle 5.2.12.9 \rangle

skyon nams de nyid\textsuperscript{1283} las shes shing \&
'bras bu'i\textsuperscript{1284} bye brag rig pa dang \&
rgyu dang rkyen gyi de nyid shes \&
sdig dang bral ba dge slong yin \& \langle 5.2.12.10 \rangle

sdig pa'i dgon pa\textsuperscript{1285} bcom byas shing \& \textsuperscript{[N.189a]}
skyon bcom dbang po \textsuperscript{[D.133b5]} thul ba dang \&
yang srid rnam pa\textsuperscript{1286} shes pa ni \&
zhi ba'i yid de\textsuperscript{1287} dge slong yin \& \langle 5.2.12.11 \rangle

bsngags pas snying la dga' med la \&
smad pas zhum pa med pa ni \&
rgya \textsuperscript{[X.313a]} mtsho lta bur zab pa ste \&
rnal rig\textsuperscript{1288} dge slong zhes bya 'o \& \langle 5.2.12.12 \rangle

blo gros brtsan pa \textsuperscript{[He.323b; L.68b]} bdag mi bstod\textsuperscript{1289} \&
snyan \textsuperscript{[D.133b6]} par\textsuperscript{1290} smra zhing dus su smra \&
brkam\textsuperscript{1291} med grags pa mchas pa dag \&
dge slong de ni zhi zhes bya\textsuperscript{1292} \& \langle 5.2.12.13 \rangle
'dod pa'i khams su 'gro ba'i rgyu \(5.2.12.14\)
de bzhin gzugs kyi khams dang ni \(5.2.12.15\)
gzugs med khams kyi de nyid shes \(5.2.12.16\)
bstan rig dge slong zhes bya 'o \(5.2.12.17\)

gang gi yul dag dug lta bu \(5.2.12.18\)
chags pa'i skyon dag rtag 'joms pa \(5.2.12.19\)
dge slong de ni sangs rgyas bstan \(5.2.12.20\)

gang zhig le lo thag bsrings pa \(5.2.12.21\)
bsam gtan kha ton las rung zhes \(5.2.12.22\)
sems can rnam la phan byed \(5.2.12.23\)
dgon gnas dge slong zhes bya 'o \(5.2.12.24\)

gang gi blo gros 'dod rnam la \(5.2.12.25\)
dam lta bu ni rtag tu lta \(5.2.12.26\)

\(5.2.12.27\)

bsam gtan kha ton las rung zhes \(5.2.12.28\)
sems can rnam la phan byed \(5.2.12.29\)
dgon gnas dge slong zhes bya 'o \(5.2.12.30\)

tshong zong phyir min \(5.2.12.31\)
grags pa'i don du ga la zhig \(5.2.12.32\)
gang blo dge 'dun don sems pa \(5.2.12.33\)
de ni 'khor ba'i 'ching las grol \(5.2.12.34\)

\(5.2.12.35\)
gang gi brtul zhugs mtho ris dang \(5.2.12.36\)
rnyed dang grags pa'i don du min \(5.2.12.37\)
thams cad mya ngan 'das don byed \(5.2.12.38\)
dge slong de ni zhi zhes bya \(5.2.12.39\)

\(5.2.12.40\)
sdig pa dag ni rtag tu spangs \(5.2.12.41\)
legs par byed la rtag dga' zhing \(5.2.12.42\)
sdig pa'i bshes dang mi 'dre ba \(5.2.12.43\)
sangs rgyas bstan la dge slong yin \(5.2.12.44\)
sems ni [L.69a] byams par bsgoms\textsuperscript{1312} byas shing ll
mkhas pa drang po'i sms lidan pa\textsuperscript{1313} ll
bslab pa'i gzi la [D.134a5] nyams med pa ll
mya ngan 'das\textsuperscript{1314} pa yong\textsuperscript{1315} mi ring ll (5.2.12.23)

'khor ba'i skye dang rga ba yi\textsuperscript{1316} ll
'jigs las kha ni phyr phyogs shing ll
bsam gtan lidan la bag yod pa ll
mya ngan 'das pa yong mi ring ll (5.2.12.24)

mi rtag stong po bdag med dang ll
bya ba'i\textsuperscript{1317} mam pa\textsuperscript{1318} shes pa [D.134a6] dang ll
bsam gtan 'phel ba'i mam shes pa ll
mya ngan 'das pa yong mi ring ll (5.2.12.25)

\textbf{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
ral 'byor spyod pa nang gi chos la chos kyi rjes su lta zhung gnas pa des thos pa [S.72b] las byung ba'i [D.134a7] shes [H.243a] pa'am lha'i mig gis btags na l dge slong de mu bzhis la 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 [1319] 'dra ba [1320] ma yin pa dag las 'dra ba ma yin pa dang l phyed 'dra [D.134b1] ba dag las phyed 'dra ba [N.190a] 'byung l

(6.3.1) ji ltar na\textsuperscript{1321} rgyu 'dra ba dag las 'dra ba 'byung zhe na l dper na 'bru dang 'bru'i rgyur gyur pa dag las [X.314a] '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 nams la\textsuperscript{1322} dmigs [He.324b] pa ni l mu dang po [D.134b2] yin no ll

(6.3.2) rgyu mi 'dra ba dag\textsuperscript{1323} las mi 'dra ba 'byung ba ni\textsuperscript{1324} l dper na 'o ma las zho skyrur ba 'byung ba\textsuperscript{1325} l de bzhin du nang\textsuperscript{1326} gi yang 'jig rten 'dir kun nas nyon mongs pa sgra dang l reg pa dang l ro dang l gugs dang l dri 'dod pa sdug pa dag\textsuperscript{1327} [L.69b] byas pas zho skyrur ba 'byung ba de [D.134b3] bzhin du mi 'dod cing mi sdug la\textsuperscript{1328} yid du mi 'ong ba'i 'bras bu ram par smin pa sms can dmyal ba dang l yi dags dang l dud 'gro nrams la dmigs pa [Q.141a] Ni\textsuperscript{1329} l mu gnyis pa\textsuperscript{1330} 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 [D.134b4] kha dog mi 'dra ba 'ga\textsuperscript{1331} zhig tu 'gyur ba [1332] de bzhin du nang gi\textsuperscript{1333} chos la yang las dang 'bras bu ram par smin pa'i [Go.41b] las dang [H.243b] 'bras bu mi 'dra ba 'byung ba\textsuperscript{1334} ste l las dang 'bras bu mi 'dra ba ni l dper na log par\textsuperscript{1335} Ita ba mchod sbyin pa dag mtho ris 'dod pa'i phyr phyugs [D.134b5] dag gsod de l de\textsuperscript{1336} dag sms can dmyal bar 'gro ba ni l [S.73a] mu gsum pa yin no ll

(6.3.4) rgyu phyed 'dra ba dag las\textsuperscript{1337} phyed 'dra ba 'byung ba ni\textsuperscript{1338} l thags phra mo dkar po\textsuperscript{1339} las snam bu dkar [N.190b] po stug po nyid\textsuperscript{1340} du byed de l phra mo\textsuperscript{1341} stug po gnyis mi 'dra ba nyid du yod pa l de bzhin du rgyu [D.134b6] phyed\textsuperscript{1342} 'dra ba [X.314b] dag las phyed 'dra ba\textsuperscript{1343} '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 l mu bzhi pa yin no ll

6.4) dge slong de las dang 'bras bu 'ong ba dang [He.325a] 'gro ba'i byed pa1345 rjes su bsams pa mthong nas l las dang 'bras bu [D.13407] 'khor lo bzhiin du srid par 'gro ba'i mu bzhi pa sems par byed de l ris1346 dang ldan pa'i mi la gnod par byed pa'i las thob pa1347 med pa gang1348 yin pa [L.70] ni l mu dang po yin no ll mi la gnod par1350 byed pa'i las thob pa gang yin pa 1351 ni l mu gnyis pa1352 yin no ll gnod par byed pa'i [D.135a1] las thob pa dang ma thob pa gang yin pa 1353 ni l mu gsum pa yin no ll gnod par byed pa'i las thob pa1354 yang ma yin ma thob pa yang ma yin gang yin pa 1355 ni l mu bzhi pa yin no ll

6.5.1) ris1356 dang ldan par gnod par byed pa'i1357 las thob pa med pa gang yin pa [D.135a2] de ni yod de l dper na 'jig rten pa dag l rgyu skar1358 ma thob1359 par mi dag la gnod par1360 byed pa lta bu'o ll [H.244a] 'jig rten las 'das pa ni l1361 mig gi rnam par shes pa las kyi rgya mtsho thob pa med1362 pa'i mi la 'dod pa dang mya ngan la sogs pas1363 gnod par byed pa ni l mu dang [D.135a3] Po yin no ll

6.5.2) mi la gnod par byed pa'i las thob pa gang yin pa1364 ni l dper na 'jig rten pa [Q.141b] dag l me 'am1365 l ral gri1366 dag l phrad na sreg go zhe 'am1367 l gcod do zhes zer ba lta bu'o ll 'jig rten las 'das pa ni l mi [X.315a] dge ba'i1368 [N.191a] las thob na l sems can dmyal ba [D.135a4] dang l dug 'gro dang l yi dags mams su gnod par1369 byed pa ni l mu gnyis pa yin no ll

6.5.3) gnod par byed pa'i las thob pa dang ma thob pa1370 gang yin pa ni l dper na 'jig rten pa dag l [He.325b] rig1371 sngags dang dug gi mthu thob pa dang ma thob pa'yi sbyin par byed pa lta bu'o ll [D.135a5] 'jig rten las 'das pa ni l 'chi1372 ba'i yul gyi dus su sems can dmyal ba rnam s [L.70b] kyi mtshan ma'i gzugs brnyan thob pa ni l mu gsum pa yin no ll

6.5.4) gnod par byed pa'i las thob pa yang ma yin1373 ma thob pa [Go.42a] yang ma yin pa gang yin pa1374 ni l dper na 'jig rten [D.135a6] pa dag l 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 ll 'jig rten las 'das pa ni l dper na dge slong dgra bcom pa na nges par1375 myong bar 'gyur ba'yi las ri rab tsam1376 yod kyang dgra bcom pa mya ngan las 'das te l [D.135a7] dgra bcom pa la yod pa'i las de dag thob pa med1377 cing gnod par yang mi 'gyur la grol ba'i1378 l mu bzhi pa yin no ll [H.244b]

6.6) tshe 'di la myong bar 'gyur la1379 l skyes nas1380 myong bar 'gyur ba ma yin pa'i las ni l mu dang po yin no ll skyes nas1381 myong bar 'gyur la l tshe [D.135b1] 'di la myong bar 'gyur ba ma yin pa ni l mu gnyis pa yin no ll skyes nas myong bar 'gyur ba dang l tshe 'di la1382 myong bar [N.191b] 'gyur ba ni l mu gsum pa yin no ll tshe 'di la yang myong bar 'gyur [X.315b] ba ma yin pa dang l skyes nas kyang myong bar [S.74a] 'gyur ba ma yin pa ni l mu bzhi pa [D.135b2] yin no ll

6.7.1) tshe 'di la myong bar 'gyur la1383 l skyes nas myong bar 'gyur ba ma yin pa'i las gang yin zhe na l1384 dper na 'jig rten pa dag l rgyal po la gnod pa byas na1385 chad pas1386 [He.326a] gcod pa ni tshe 'di la myong bar 'gyur ba yin la1387 l skyes nas myong bar 'gyur ba ma [D.135b3] yin pa lta bu'o ll
'jig rten las 'das pa ni\textsuperscript{1388} l sbyin pas de\textsuperscript{1389} [L.71a; Q.142a] bsgags\textsuperscript{1390} par 'gyur ba\textsuperscript{1391} tshe 'di la myong ba\textsuperscript{1392} yod pa 1393 dang l 'jig rten pha rol tu lhan cig mi 'gro ba ni l mu dang po yin no ll

\textsuperscript{6.7.2} skyes nas myong bar 'gyur la l tshe 'di la myong bar 'gyur ba\textsuperscript{1394} ma yin pa ni l dper [D.135b4] na 'jig rten pa dag l me dong du zhugs pas mtho ris thob par 'gyur ro zhes zer ba lta bu'o ll 'jig rten las 'das pa ni l tshe 'di la dge ba 'am\textsuperscript{1395} mi dge ba byas pas gzhan du rgyu\textsuperscript{1396} dang 'bras bu mngon sum du mthong ba thob pa ni l mu gnyis pa yin no ll

\textsuperscript{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 l dper na 'jig rten pa dag l tshe 'di la myong bar 'gyur ba dang l skyes nas myong bar 'gyur ba lta [H.245a] bu'o\textsuperscript{1397} ll 'jig rten las 'das pa ni l mu gsum pa yin\textsuperscript{1398} no ll

\textsuperscript{6.7.4} tshe 'di [D.135b6] myong bar 'gyur ba ma yin zhing skyes nas kyang\textsuperscript{1399} myong bar 'gyur ba ma yin pa ni l dper na 'jig rten pa dag l mi smra [N.192a] ba'i brtul zhugs lta bu yin te l mi smra ba'i brtul\textsuperscript{1400} zhugs dang l sbyin pa dang l tshul khrims dang ni tshe 'di [X.316a] la myong bar 'gyur ba [D.135b7] yin no ll 'jig rten las 'das pa ni l lung du ma bstan pa'i sems [S.74b] kyi las yin te l [Go.42b] lung du ma bstan pa'i\textsuperscript{1401} las des tshe 'di la myong bar 'gyur ba'a 'bras bu nmam par smin pa yang mi dmigs shing skyes nas kyang\textsuperscript{1402} myong bar 'gyur ba [D.136a] ma yin pa ni l [He.326b] mu bzhi pa yin no ll

\textsuperscript{6.8} de ltar dge slong de phyogs gcig tu 'dug nas l sems can dmyal ba dang l lha [L.71b] dang l mi nams kyi las dang l 'bras bu dang l nmam par smin pa'i dra ba mang po yan lag du ma mthong\textsuperscript{1403} nas l [D.136a2] yang dag pa'i chos la chos kyi rjes su lta zhing gnas so ll

\textbf{\textsuperscript{II-7}}

\textsuperscript{7.1-2} de nas gzhan yang dge slong de las kyi 'bras bu nmam par smin pa\textsuperscript{1404} shes pa ji lta bu yin zhe na l rnal 'byor spyd pa\textsuperscript{1405} chos la chos kyi rjes su lta zhing gnas pa des\textsuperscript{1406} las dang las kyi 'bras [D.136a3] bu dge ba dang mi dge ba shes pa\textsuperscript{1407} yin te l 'di ltar sems can 'di [Q.142b] dag lus kyi's\textsuperscript{1408} nyes par spyd po dang ldan\textsuperscript{1409} ngag gis\textsuperscript{1410} nyes par spyd po dang l yid kyi nyes par spyd pa\textsuperscript{1411} dang ldan pa ni 'phags pa nmam la skur pa 'debs shing [D.136a4] log par lta ba yang dag par blangs pa yin [H.245b] te\textsuperscript{1412} l de rgyu de dang rkyen de dag gis ngan 'gro log par ltung ba sems can dmyal ba 'am\textsuperscript{1413} l dud 'gro'i skye gnas [N.192b] sam l yi dags rnam s kyi yul du skye'o ll

\textsuperscript{7.3} gzhan yang sems can 'di dag [D.136a5] lus kyi's legs par spyd\textsuperscript{1414} pa dang ldan pa dang l ngag gis legs par spyd pa dang l yid kyi legs par spyd pa dang ldan pa ni 'phags pa [X.316b] rnam la skur pa 'debs pa ma yin te l de dag rgyu de dang rkyen de dag gis lus dang bral nas l [D.136a5] bde 'gro lha rnam s kyi nang du [S.75a] skye'o ll

\textsuperscript{7.4} rang gi las dang l chos dang l rnam par smin par\textsuperscript{1415} yang [He.327a] dag pa ji lta ba bzhin mthong ba'i dge slong de ni\textsuperscript{1416} gshan\textsuperscript{1417} las thos pa la\textsuperscript{1418} rnam par rtog cing bdud kyi dbang du song ba'i sems can dag dang [D.136a7] spyd po mthshungs par mi spyd la [L.72a] l mya ngan las 'das pa'i mthar gtugs\textsuperscript{1419} pa'i spyd po la yid 'byung ba dang l dge ba dang l 'khor ba'i mthar gtugs pa dang ldan pa dang l 'khor ba 'di las ji ltar bdag nyid\textsuperscript{1420} kyi's bdag dang l sbyin [D.136b1] dag dang
7.5) \(\text{chos dang} \| \text{las dang} \| \text{rnam par smin pa shes pa'i dge slong de sms can dmyal ba dang l yi dags dang l dud 'gro} \quad \text{[D.136b2]}
\text{dang l lha dang l mi rnam kyi las dang l chos dang l rnam par smin pa la rtog cing dpyod} \quad \text{[H.246a]}
\text{gsal ba l nor bu bai DU r+ya'i} \quad \text{[D.136b3]}
\text{bng du skud pa bcug pa ser po 'am l btsod ka 'am l [N.193a]}
\text{dkar [D.136b3] po ji ltar snang ba l de bzhin du las kyi nor [Go.43a]
\text{bu'i nang du rnam par smin pa'i skud pa yod pa de} \quad \text{[D.132b8]}
\text{dge slong thos pa las byung ba'i shes pa 'am l lha'i mig rnam par dang pa des mthong ngo l l}

7.6.1) \(\text{yang dge slong de} \quad \text{[Q.143a]}
\text{chos dang l rnam par smin pa [Q.143a] mthong ste l dper na nor bu dkar zhing [X.317a]
\text{shin tu dkar ba gang zhig l kun nas gsal zhing rma med la l dang zhing dbug} \quad \text{[H.246b]}
\text{bzod pa l las [He.327b] su byar rung zhing kun tu sgor gyur [S.72b] pa 324 l skye bo 333 thams cad kyis bsgags pa l [D.136b5]}
\text{nor 344 dang ldan zhing rgyal po la 'os pa l yon tan rnam pa de dang dang ldan pa'i nor bu de rgyal po 'am l}
\text{rgyal po'i bus de l1435 yon tan shes shing de'i rin shes par gyur nas l rgyan [L.72b] du bya ba 346
\text{dang gags 347 pa'i bar du byas pa 348 l l}

7.6.2-3) \(\text{de bzhin du} \quad \text{[D.136b6]}
\text{slong de phyogs dkar po de dge ba bcu'i las kyi lam gyi nor bu 'di kun nas dkar zhing shin tu gsal ba rma 344 l 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 ldon pa la chos kyi thur [D.136b7]}
\text{mas 'big's par bzod cing l las su rung ba sbyin pa dang l tshul khrims dang l shes pa dag ji}
\text{lta ji ltar yongs su sngo 341 [H.246b] bar byed pa de lta de ltar dge ba bcu'i 1442 las kyi lam gyi nor bu 'di las su [N.193b] rung ba nyid 343 du de 'khor los sgyur ba'i rgyal srid dam l de bdud [D.137a1] kyi rgyal srid dam l de tshangs pa'i rgyal srid dam l 1444 de zag pa med pa'i bsam gan gyi ting nge 'dzin sgm pa'i rgyal srid 'grub par byed de l de de ltar dam pa'i chos ky i nor bu 'di las su rung zhing kun tu sgor gyur pa yin no l kun [D.137a2] tu sgo ni l lha dang mi'i sgor gyur pa yin te l de ltar dam pa'i chos ky'i 1445 kun tu sgor gyur 1446 pa ni l 'khor ba'i grong khyer las 'byung zhing mya ngan las 'das pa'i sgoi [X.317b] rjes su 'jug pa yin l}

7.6.4) \(\text{skye bo} \quad \text{[He.328a] thams cad kyis 347 bsgags pa zhes bya ba ni l yang dag pa'i [D.137a3] lta ba}
\text{dang ldan pa slob pa 348 mams kyis 349 bsgags pa'o l l}

7.6.5) \(\text{rgyal po la 'os pa zhes bya ba ni l dam pa'i chos ky i lam bsgrub pa shes pa'i 1450 sms kyi 1451 dbang phyug tu rung ba'o l lder zhugs pa zhes bya ba ni l [S.76a] nor bu bai DU r+ya dang l dam pa'i}
\text{chos ky i nor bu [D.137a4] yon tan thams cad phun sum tshogs pa de dang l chos mthun par [L.73a]}
\text{dmigs pa'o l l}

7.7.1) \(\text{yang dge slong de las dang l chos dang l rnam [Q.143b] par smin pa nor bu bzhin du mthong ste} \quad \text{l1452 dper na nor bu gzhahn zhig} \quad \text{[D.137a5] 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 bsgags pa ma yin zhing rgyal po 'am l rgyal po'i bu la rung ba ma yin pa [Go.43b] l}

7.7.2) \(\text{de bzhin} \quad \text{[H.247a] du gzhahn mu stegs can 1455 chos kyi gzugs brnyan [D.137a6] gyi chos ky i nor bu}
\text{rma yod pa de'i rma gcig [N.194a] po ni 'jig tshogs la lta ba dang l tshul khrims dang l brtul zhugs}
\text{mchog tu 'dzin pa dang l the tsom yod pa yin no l l}

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7.3) kun gyi sgo ma yin pa ni l sems can dmyal ba dang l yi dags dang l dud 'gro'i [D.137a7] sgo yin no ll

7.4) dkar ba ma yin pa ni l 1456 zag pa med pa'i bkra shis dang mi ldan pa'o ll

7.5) dbug par mi bzod pa ni l legs par 'dri' 1457 ba dang lan glan pa'i chos kyi gtam 'bugs pa'i thu 1458 mar mi rung ba'o ll

7.6) rgyal po 'am l rgyal po'i bu la [D.137b1] 'os pa ma yin pa ni l sems can [He.328b; X.318a] thams cad kyi dbang phyug dam pa'i chos kyi lam du zhugs pa skyes bu gang zag brgyad rnams su mi rung ba ste l

7.7) rnam pa de lta bu'i chos kyi gzugs brnyanchos ma yin pa mgul du thogs 1459 so ll de dag nor bu de'i gzugs brnyan 1460 [D.137b2] gyi nor bu thogs nas l sems can dmyal ba dang l yi dags dang l dud 'gro rnams kyi 'khor ba' 1461 thog ma pa'i dus nas 1462 zhugs te yongs su 'khyam mo ll [S.76b] de lta bas na dge slong 1463 nor bu de lta bu'i 1464 [L.73b] nor bur gyur 1465 te l dper na byis pa so so'i [D.137b3] skye bo ni bai du r+ya dang 'dra ba'i mchung bu 1466 mthong nas l bai du r+ya yin no snyam du sems pa bzhin no ll

7.8) dge slong dechos dang chos ma yin pa'i btag 1467 pa'i de kho na shes pa sa gzhani bdun pa la 'jug ste l de la zhugs pa'i brtul [H.247b] 'chugs sa bla'i [D.137b4] gnod sbyin dag gis 1468 mthong nas l bar snang la spyd pa'i gnod sbyin dag la mgon par bsnyad do ll de dag gis kyang [N.194b] rgyal po chen po bzhin o 1469 ll de dag gis kyang rgyal chen bzh'i ris kyi 1470 lha rnams la'o ll de dag gis kyang [Q.144a] sum cu rtsa gsum pa [D.137b5] rnams la'o ll de dag gis kyang brgya byin la'o ll bgrya byin gyis ni 'thab bral ba' 1471 rnams la'o ll 'thab bral ba dag gis ni dga' 'ldan pa rnams la'o ll dga' 'ldan pa dag gis kyang 1472 byams pa la'o ll byams pas kyang 'phrul dga' ba 1473 [D.137b6] rnams la'o ll 'phrul dga' ba rnams kyi kyang [X.318b] gzhani 'phrul dbang byed pa rnams la l'dzam bu'i gling du rigs kyi bu che ge mo zhig ces [He.329a] bya ba snga ma bzhin du sbyar ro ll

7.9-10) de nas gzhani yang dge slong de 1474 las dang l chos dang l rnams par smin pa [D.137b7] rnams par rig byed ma yin pa'i 'du shes kyi gzugs bcu gcig ji lta rjes su 1475 mthong zhe na l rnal 'byor spyd pa nag gi chos la chos kyi rjes su lta zhang gnas pa'o 1476 l gang gi tsho chams cad kyi byed pa dang ldam pa gan sdom pa nyid blangs pa te 1477 l de 1478 phan chad [D.138a1] gnid log gam l myos sam l [Go.44a] rab tu myos kyang l dge ba'i [S.77a] chos 1479 kyi rgyun nyid rab tu 'jug ste l dper na chu bo'i 1480 rgyun bar chad med pa shtag [L.74a] tu 'bab pa de bzhin du 1481 skyes bu de gnid log gam l myos sam l [D.138a2] rab tu myos pa'i 'jug pa 1482 yang de bzhin no ll de lta rnams par rig byed ma yin pa'i [H.248a] gzugs bstan du med pa thogs pa med par 'dod do' 1483 ll gzugs de ji lta bu yin zhe na l las kyi ngo bo 1484 yod pa nyid yin [N.195a] te l de lta bas na [D.138a3] gzugs de yang l gzugs rnam pa bcu gcig po' 1485 de dag yin la l dge bai' chos thams cad kyi rten du gyur pa yin no ll

7.11) dge slong des sams can 'di dag gi 1486 gzugs thad pa l gnas skabs thad pa 1487 ming dang 'gro [D.138a4] ba tha dad pa 1488 gnas kyi rnam pa thad pa ji lta bur 1489 mthong zhe na ll

7.12.1) 'di lta rde 1490 sems can de dag gi sams thad pa l gnas kyi rnam pa dang l mos pa thad pa dang 1491 l las kyi rnam pa thad pa mthong ba de'i phyir gzugs thad [D.138a5] pa dang l
gnas skabs tha dad pa dang l ming dang 'gro ba tha dad pa dang l [X.319a] gnas kyi rnam pa tha dad pa de dag ni l [He.329b] dper na ri mo mkhan1493 nam l [Q.44b] ri mo mkhan gyi slob ma mkhas pa zhig sa yid du 'ong zhing jam la mkhrang ba zhig mthong [D.138a6] nas 'dug ste l tshon sna tshogs dag gi ri mo'i rnam pa sna tshogs dag 1494 gzugs legs shing legs pa'i 1495 rnam pa sna tshogs sems kyi dbang gis 'dri ba l de bzhin du sems 1496 ri mo mkhan nam l ri mo mkhan gyi slob ma lta bu 'di [D.138a7] lhag par mos pas kham s gsun 1497 gyis shin tu 'jam zhing mkhrang 1498 ba dag [S.77b] la las kyi 'bras bu rnam par smin pa dag gi 'khor bai sar gnas skabs tha dad pa dang l ming dang 'gro ba tha dad pa dang [L.74b] l rnam pa tha dad pa dang l sems [H.248b] can gyi [D.138b1] gnas kyi 1499 rnam pa tha dad pa dang 1500 sems ri mo mkhan lta bu des mngon par [N.195b] 'grub 1501 par byed do ll

(7.12.2) yang ji ltar tshon dkar pos ni gzugs dkar par 'dri bar byed la l dmar pos ni dmar par 'dri bar byed l ser pos ni ser por 'dri bar [D.138b2] byed l tshon phug ron kha lta bus ni phug ron kha 1502 lta bur 1503 'dri bar byed l nag pos ni nag por 'dri bar byed pa l de bzhin du sems ri mo mkhan lta bu 'di sems kyi dmigs pa dkar po nye bar bzung 1504 nas l zag pa dang bcas pa 1505 'dod chags la sogs [D.138b3] pa'i dri ma dag gis nyon mongs pa med pa'ichos dkar po lha dang mi rams kyi gzugs dkar po mngon par 'grub 1506 par byed do ll

(7.12.3) ri mo mkhan gyis tshon dmar po blangs nas l lha dang mi [X.319b] rnam s kyi gzugs dmar po 1507 mngon par 'grub par byed de l dmar [D.138b4] po zhes bya ba ni 1508 l sgra dang l ro dang l [He.330a] reg pa dang l gzugs dang l dri sdug pa 1509 dag gi ri mo'i gzhì 1510 la tshul bzhin du byas pa'o ll

(7.12.4) yang sems ri mo mkhan lta bu des [Go.44b] tshon ser po blangs nas l dud 'gro mngon par 'grub pa' [D.138b5] byed de 1511 l de dag kyang tshon ser po'i dbang gis gcig la gcig khrag 'thung bar byed cing sha za bar 1512 byed la gcig la gcig tshon ser po lta bur gyur pa'i 'dod chags zhe sdang gti mug gis gsd do ll


(7.12.6) yang sems ri mo mkhan lta bu des tshon rtsi nag po lta bu'i las kyi ngo bo blangs nas l sems can dmyal ba'i gzugs nag [D.139a1] po 'dri ba lta bur l de dag kyang las nag pos lcags nag po'i 1521 ra ba 'bar 1522 bas bskor 1523 da' 1524 skyes te l lus nag po la nad dang l gnod 1525 pa dang l bkres shing skom pa rnam sna tshogs kyi 1526 gzhir gyur cing rang gis [D.139a2] nyes par 1527 byas pa gzhān dang 1528 [X.320a] mtshungs pa med pa'i 1529 gnod pa'i 1530 sdug bsngal gyis nyam 1531 thag pa yin no ll

(7.12.7) yang dge slong rnal 'byor spyod 1532 pa de tshon [He.330b] rtsi lnga'i ri mo'i gzhì lta bu'i 1533 'khor ba kham s gsun gyi 1534 'gro ba lngar kun tu gnas shing sa gsun po 1535 'dod [D.139a3] pa'i kham s kyi sa dang l gzugs kyi kham s dang l gzugs med pa'i kham s la kun tu gnas te l de la sems ri mo mkhan lta bu de 'dod pa sten cing 1536 'dod pa'i kham s la dmigs pas gzugs rnam pa nyi shu rnam pa sna tshogs 'dri'o l' l dod [D.139a4] pa'i kham s dang bral ba dag ni gzugs kyi kham s la dmigs shing gnas pa de la brten [H.249b] pa'i sa'i gnas skabs 1537 bceu drug po dag ni 1538 [S.78a] bsam gan bzhi'i pi r gyis 1539 [N.196b] gzugs kyi kham s mngon par 'dri'o ll [L.75b] gzugs kyi kham s la dmigs pas dang bral ba
[D.139a5] dag ninyos par 'jug pa bzhi'i sred pa la1540 mnyam par1541 dmigs pa'i sans1542 ri mo mkhan lta bus gzugs med pa'i khamgs mong par 'dri1543 ste l khams gsum gi gzhi 'di ni rgya che ba yin no l

\(\langle 7.13\rangle\) yang dge slong des sans can cghan1544 gyi sans [D.139a5] ri mo mkhan [Q.145b] lta bu rnam pa gzhahn gyi mthong ste l de la sans ni ri mo mkhan lta bu yin no1545 l lus ni ri mo'i tshon rtsi'i snod lta bu yin no l d'od chags zhe sdang gti mug dag ni las btran1546 par byas pa lta bu yin no l [X.320b] dmigs pa ni khris lta bu yin no l [D.139a7] dbang po ni pir1547 lta bu yin no l phyi rol gyi yul sgra dang l reg pa dang l ro dang l gzugs dang l dri sma tshogs dag ni tshon [Go.45a] tshi sma tshogs lta bu yin no l [He.331a] 'khor ba ni rtsig pa lta bu yin no l shes pa ni snang ba lta bu yin no l brtson 'grus [D.139a8] rtsom pa1548 ni lag pa lta bu yin no l las kyi 'bras bu rnam par smin pa las1549 byas pa'i gzugs mng po dag ni ri mo'i gzugs cha byad dang l dbyibs dang l mdo dang l 'byor par gyur pa mang po dag lta bu1550 yin no l

\(\langle 7.14.1\rangle\) yang dge slong 1551 bsam [D.139b2] gtan la zhugs pa de sans ri mo mkhan lta bu de nyid rnam pa gzhahn gyi mthong ste l dper na gang1552 ri mo mkhan de mgu1553 na l tshon rtsi'i1554 rnam pa legs par sbyang byas pa gsal1555 bar 'gyur [H.250a] zhihng pir gyi yang dang1556 yang du legs par [D.139b] 'dri na l de'i tse gzugs legs par 'dri ba l de bzhin du [N.197a] gang sans ri mo mkhan lta bu [S.76a] 'di mgu na l bsam gan gyi bya ba la tshon rtsi1557 lta bu'i bsam gan gyi rnam pa yongs su sbyang byas pa l tshon rtsi lta bu1558 gsal bar 'gyur zhihng [L.76a; D.139b4] zhihng pir gyi yang dang1559 yang du legs par 'dri ba lta bu'i dmigs pa lung phog pa yongs su sbyang1560 byas pas l 'og dang steng du mnyam pa 'jog pa dang ldang ba la skyo ba med na sans1561 ri mo mkhan lta bu de bsam gan gyi sar [D.139a8] gzugs legs par 'dri'o l

\(\langle 7.14.2\rangle\) gal te mi dga' na l sans ri mo mkhan lta bu de [X.321a] sans can dmyal ba dang l yi dags dang l dud 'gro'i sa nang pa der 'gro ba'i ris dang l gnod pa dang l lcags kyi gtun1562 shing pir1563 lta bus mi [D.139b] dge ba'i1564 tshon rtsi blangs nas l snod lta bur gyur pa'i sans can [He.331b] dmyal ba dang l dud 'gro dang l yi dags kyi gzugs de1565 dud 'gro'i1566 'gro ba'i gzugs ma legs pa 'dri ste l rgya cher [Q.146a] snga ma bzhin du sbyar ro l

\(\langle 7.15\rangle\) yang dge slong de sans spre'u lta bur mthong [D.139b7] ste l ji lta spre'u ni 'phyar ba yin te1567 l shing dang l lcug ma dang l me tog dang l 'bras bu dang l ri brags kyi bu ga dang l sman ljongs1568 tha dad pa thugs pa med par 'gro ba l de bzhin du sans spre'u1569 'phyar1570 ba 'di yang tshal tha [H.250b] dad pa [D.140a1] lta bu'i sans can dmyal ba dang l yi dags dang l dud 'gro dag gi 'gro ba lngar 'gro ste l sans can ni shing [N.197b] lta bu'o l lred pa'i lcug ma ni lcug ma'i1572 rnam pa du ma lta bu yin l lrgo pho pa ni me tog gi yal ga lta bu yin no l lgra dang l ro dang l gzugs dang l [S.76a] 'dri dang l ri sul dang l [L.76b] bu ga dang l spyod pa sdu g pa dang mi sdu g pa'i khamgs gsum ni1573 'bras bu lta bu yin no l lus ni1574 phug1575 lta bu yin no l lrens1576 spre'u lta bu sans can dmyal ba1577 dang l [X.321a] yi dags dang l dud 'gro dang l lha dang l mi rams kyi1578 gnas rams1579 su thugs [D.140a] pa med par 'gro ste [Go.45b] sans spre'u lta bu1580 de 'khor ba'i sar 'khyam mo l

\(\langle 7.16\rangle\) yang dge slong 1581 bsam gtan la zhugs pa de1582 sans gar mkhan lta bur mthong ste l ji lta gar mkhan dang cha byad dang l tshon rtsi dang l sa1583 dang l gos dang l sil snyan sna tshogs dang thogs nas l gar [D.140a4] mkhan1584 gar byed pa l de bzhin du1585 sans gar mkhan lta bu 'di yang [He.332a] Sa dang 'gro ba'i ris kyi sa1586 sna tshogs su las kyi sprul pa'i cha byad sna tshogs thogs
shing rgyu dang rkyen rnam pa sna tshogs 'dzin pa ni l cha byad sna tshogs thogs pa lta bu yin no ll byed pa dag ni l sil snyan rnam pa sna tshogs \[1587\] _[D.140a6]_ lta bu yin no ll 'khor ba gar mkhan\[1588\] lta bu ni l rang gi yul gar mkhan lta bu yin te \[1589\] gar nyan kyi {1590} sems gar mkhan lta bu 'khor ba thog ma med pa\[1591\] yun ring ba rnam pa sna tshogs du mar\[1592\] gar byed \[H.251a\] do ll

\[7.17\] yang dge \[N.198a\] slong de sems nya lta bu chu bo'i nya lta\[1593\] bur mthong ste \[1594\] j i ltar nya \[D.140a6] ni r'i chu bor\[1595\] gyur zhing dba' rlabs 'khruugs pa \[1596\] gting zab la \[1597\] rgyun drag ste l bzod par dka' zhing 'bab \[L.77a\] pa'i \[1598\] rgyun gyis shing ljon pa mang po \[Q.146b\] rtsa nas 'byin par nus la 'gyur ba'i shugs bzog po dpa\[1599\] lta las mi bzad\[1600\] par 'byung \[S.80a\] zhing 'jug pa ll de bzhin du sems \[D.140a7\] nya lta bu 'di yang srid pa gsum gyi dba' rlabs \[1601\] 'khruugs pa \[1602\] ni 'gyur zhing dba' rlabs 'khruugs pa lta bu yin la l mnar med pas mchog tu zab pa ni 'dod pa'i khams kyi chu bo rab med ltar gting zab pa yin l byis pa so so'i skye bo\[1603\] thams cad kyi dge ba dang mi dge ba'i las \[D.140b1\] kyi rgyun bzod par dka' ba'i 'gro ba dag tu pha rol du 'gro ba ni rgyun drag po\[1604\] bzod par dka' lta bu yin la l 'gro ba lnga'i chu bor rgyu ba ni \[1605\] rgyun drag pos bskal pa du ma tsam du l 'dren par 'gyur ba'i mskad pa ni \[1606\] 'bab pa'i rgyud\[1607\] 'gyur ba'i shugs bzog po\[1608\] lta bu yin l \[He.332b\] ni rtag pa\[1609\] nyid kyi 'gyur ba'i shugs bzlog par dka' ba ni \[1610\] bzlog par dka \[1611\] lta bu yin te l sred pa chu bo \[1612\] lta bur sems nya lta bu \[1613\] byung zhing 'jug ste l lha dang mi dag tu ni 'byung la sems can dmyal ba dang l yi dags dang l dud 'gro rnam su ni sred pa \[1614\] chu bo lta bur\[1615\] sems \[D.140b3\] nya lta bu \[1616\] lta bur \[H.251a\] go ll

\[7.18-19\] de nas \[N.198b\] gzhahn yang ji ltar na \[1618\] dge s珑g mal 'byor la \[1619\] gnas pa de las dang l chos dang l 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 \[L.77b\] gyur cing sems kyi\[1620\] blus pa mthong ste l rnal 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing gnas pa des \[1621\] thos pa las byung ba'i shes pa'am l \[Go.46a\] lha'i mig gis \[1622\] sems can thams cad kyi sles kyi las la rag \[S.80b\] las shing \[X.322b\] sems kyi las kyi rnam pa lata sems rag las pa mthong ste l kye ma 'khor ba thog ma \[D.140b5\] dang tha ma med pa \[1624\] nas 'gro ba du mar rab tu rgyu ba'i sems can 'di dag ji ltar 'gyur snyam mo ll de\[1625\] thos pa las byung ba'i shes pa'am l lha'i mig gis sems can gyi \[1626\] sems kun nas nyon mongs pas 'ching zhing rnam par byang' \[1627\] bas 'grol \[1628\] bar mthong ngo \[1629\] ll

\[7.20\] de la sems \[D.140b6\] kyi rnam pa mang po\[1630\] ste l dmigs pa'i bye brag dang l ngo bo nyan kyi bye brag dang l 'gro ba'i ris\[1631\] kyi \[Q.147a\] bye brag gis 'gro ba lnga\[1632\] rnam kyi rnam pa lnga'o ll rten bzan po'i bye brag gis \[1633\] rnal 'byor\[1634\] dang \[He.333a\] ldog pa dang l kun tu sbyor ba'i 'du byed dang l yang dag par ldog pa'i sems \[D.140b7\] bag la nyal ba\[1635\] dang ldog pa dang \[1636\] l nan mkha\[1637\] lso gs pa gsum dang rtag tu mi ldog pa ste l rnam pa lnga yin no ll de yang dbang po'i bye brag gis ni\[1638\] dpag tu med la l sred\[1639\] pa'i gnas sna tshogs kyi bye brag \[N.199a; H.252a\] gis \[1640\] mdor na kun nas nyon mongs pa'i phyogs 'di\[1641\] ni \[D.141a1\] sems las byung ba lnga'gyur ro ll

\[7.21.1\] ji ltar na rnam par byang ba'i phyogs su 'gyur zhe na l nyon mongs pa'i rtsa ba gsum dag gi gnyen po gsum yin no ll 'dags pa dang ma'ongs pa'i yang dag par rdzogs pa'i sangs \[L.78a\] rgyas thams cad kyi gsung \[D.141a2\] fab yang dag pa dang ni l 'di lta ste l 'dod chags la ni\[1642\] mi sdug pa'o ll zhe sdang na l byams pa'o ll \[X.323a\] gti mug la ni rten cing 'brel bar 'byung ba'o ll

\[7.21.2\] de la \[1643\] lus la 'dod chags skye ba na\[1644\] l de lus de la \[1645\] dmigs nas l gnas shing rnam par 'byed de l \[D.141a3; S.81a\] rka'ng pa dang sen mo nas \[1646\] ngo\[1647\] dang l yan lag dang l nying \[1648\] lag rags pa'i\[1649\] bar lta rnam par 'byed pa ni l bdag gang yin \[1650\] bdag gi\[1651\] ci yin zhes der\[1652\] 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.141a6] Pa' di ni | sen mo dang lus ma yin zhing | 1653 rkang pa'i sor mo | 1654 lus sam bdag ma yin | 1655 | gang la bdag tu nga rgyal 'jug pa' di ni l rkang pa'i | 1656 mthil lus ma yin zhing long bu bdag gam lus | [He.333b] ma yin l rkang pa'i rting pa bdag gam lus ma yin zhing bsdus pa bdag gam | [D.141a5] lus ma yin l sta zur dang dpyi bdag gam lus ma yin l gzhang bdag gam lus ma yin l | [N.199b] sgal | [H.252b] pa'i | 1657 rus par gyur pa | 1658 bzhhi bcu rtsa lnga bdag gam lus ma yin | 1659 l taga | 1660 bdag gam lus ma yin l bzhin gyi rus par gyur pa bdag gam lus ma yin te | [D.141a6] dge slong des nam par phye na don gzhan du 'gyur ba'i | 1661 lus | [Q.147b] ma mthong zhing so so la yang lus ma mthong la nam par phye na yang lus ma mthong ngo | [Go.468b] mig dang l rna ba dang l sna dang l lce dang l lus dang l | [L.78b] yid la yang lus sam bdag mi mthong zhing bdag nyid med | [D.141a7] do l de ltar lus rdul phra mor | 1662 so sor | [X.323b] rnam par 'byed de l de bdag gi lus yungs kar | 1663 tsam dang | 1664 phyे ma lta bur mthong ngo l de 'byung ba chen po rnam rnam par 'byed de l bdag ni gang zhig l ci sa'i khams bdag yin | 1665 nam l chu'i khams bdag yin | 1666 nam l me'i | [D.141b1] khams bdag yin | 1667 nam l rlung gi khams bdag yin | 1668 nam snyam mo ll de don dam par | 1669 na bdag gi khams ma mthong zhing bdag gi khams mthong ma ma po na don gzhan du gyur pa ma mthong ste l dper na shing ljon pa du ma 'dus pa la tshal du | 1670 mthong la shing ljon pa re re la tshal | [D.141b2] med do l de don dam par na tshal zhes bya ba shing ljon pa ma gtos | 1671 par tshal | 1672 med la yang dag par na | 1673 shing ljon pa yang shun pa dang l rtsa ba dang l yal ga dang l lo ma dang l lcug ma ma gtos | 1674 par don gzhan du gyur pa med de | [He.334a] kun rdzob tu ni tshal yod do l de ltar | [D.141b3] lus 'di yang lag pa la sos l pa 'dus pa tsam | 1675 'di de l kun rdzob tu 'di ni | [H.203a; H.233a] lus yin no zhes 'du shes 'jug go snyam nas l de lus de'i chox kyé de kho na nyid shes nas l lus la 'dod chags dang bral zhing lus kyé yan lag dang nying lag dag la 'dod chags dang bral | [D.141b4] bar 'gyur ro ll de 'dod chags dang bral na | 1677 dga' ba'i 'dod chags kyé mod las skyes pa yang 'byung ba'i sred pas gnod pa med de l de ltar 'dod chags kyé 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 l de byams pa la gnas par | 'gyur te l kye ma rams can 'di dag ni nyam nga bar zhugs pa yin te l 'di lta ste l 'gro ba lnga rams su skye ba dang l 'chi ba dang l 'chi 'pho | 1678 dang l 'byung ba dag 'jigs pa lngag | 1679 zhugs | 1680 shi ba'i lus rus pa lta bu de dang la ma lta | [Q.148a] bur snying rje skye'o | ll rna ma la tshawas | 1681 [D.141b6] byugs | 1682 pa lta bu'i rams can | 1683 sdu sngal ba 'di dag la | 1684 ji ltar khro ba skyed de l | [S.82a] rams can de dag ni rang bzhin giyis sdu sngal ba yin no snyam ste l 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 l gti mug gi bsgribs ba'i rams can ni lus kyé yies par spyad pa spyd po dang l ngag giis | [He.334b] tyes par spyad po spyd po dang l yid kyé yies par spyad po spyd po yin te l lus | [N.200a; H.233a] dang bral | [H.253b] nas l ngan 'gro | 1685 log par ltung ba rams can dmjay ba | [D.142a1] rams su skye'o | ll | 1686 | rams su skye'o | ll | 1687 | l de'i tsho lus kyis legs par spyd pa dang l ngag giis legs par spyd po dang l yid kyé legs par spyd pa spyd | 1688 de lchos dang chos | 1689 ma yin pa'i de kho | [D.142a2] na nyid shes par 'gyur ro ll gang gi tsho chos dang chos ma yin pa de dag gi | [X.324b] de kho na nyid | 1690 shes shing rams par shes par, | 1691 gyur ba l de'i tsho 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 | 1692 [D.142a3] ni l nyon mongs pa dang nye ba'i nyon mongs pa thams cad kyé kun tu sbyor ba dang bag la nyal so
sor gnas pa ’jig par ’gyur ba yin te l dper na shing ljon pa’i rtsa ba bcad pa na’1693 shun pa dang l rtsa ba dang l’dbab ma dang l lo ma dang l sdong po dang l yal ga dang l mc [D.142a4] tog dang l ’bras bu la sogs pa de dag thams cad rul pa ’am’1694 l nyis’1695 par ’gyur ba l de bzhin du gsum po de dag bcom na l nyon mongs pa thams cad bcom [S.82b] par ’gyur ro snyam mo ||

〈II-8〉

〈8.1-2〉 de nas gzhanz yang ji ltar na dge slong de sa gzhanz bdun pa las sa gzhanz [D.142a5] brgyad pa la’1696 juc ge na l mna ‘byor spoyd pa de’1697 nang gi chos la chos kyi rjes su lta zhung gnas pa des’1698 thos pa las byung ba’i [He.335a] shes pa’i lha’i mig gis mthong ste l ji ltar na N.201a dge slong thog ma nyid du ‘di ltar mig gis yang dag par’1699 ji lta ba bzhin’1700 mthong [Q.148b] zhing ji ltar na’1701 [D.142b5] mig gis rnam par shes par bya ba’i gzugs mams’1702 la byis pa so so’i skye bo kun tu chags shing rnam par chags la shin tu rmongs shig gu snyam na’1703 l de la kun tu chags pa’i gnas su ’gyur ba ni mdza’ bshes’1704 mthong ba’i am l gzugs sam l bud med dam l [D.142a7] de las gzhanz pa mthong na kun tu chags X.325a par ’gyur ro’1705 l lhze sdang gi gnas su ’gyur ba ni ’gran zlar gyur pa ’am l’ gran zla’i’1706 gnas su ’gyur ba dag la zhe sdang bar ’gyur ro’1707 ll [L.80a] ’od chags dang zhe sdang gis bsgrigs pa’i mig dag ni yang dag par’1708 ji lta ba bzhin’1709 [D.142b1] mi mthong ste l gti mug gis bsgrigs pa’i byis pa so so’i skye bo’1710 sryams ni kun tu rtag po tsam gyi’1711 mig gis rnam par shes par bya ba la kun tu chags shing rnam par chags la shin tu rmongs so ll sred pas bslus pa’i ni rang gi ’dod pa’i rnam par rtag pa btag [D.142b2] nyid la btag nyid kun’1712 tu chags par byed de l

〈8.3〉 dper na khyi ni sha med pa’i raus pa bhangs te khar bcug go ll de’1713 ’gram so’i bar du raus pa [Go.47b] bcug pa’i kha chu ’dzag pas gsher’1714 ba la la l de S.83a la chags pa’i khyi yang rang gi kha’i so’i bar’1715 nas krhrag ’ong ste l de’1716 raus pa de’i’1717 [D.142b3] ro yin par sems kyi l 1718 di ni btag nyid H.254b kyi N.201b krhrag la btag’1719 myong [He.335b] bar byed do snyam du ni’1720 mi sems shing ro la chags pa’i khyi de lce yang za’o ll ro la chags pas’1721 bsgrigs pa raus pa yin par sems pa de ni kun tu rtag pa tsam kho na yin te l

〈8.4〉 de bzhin du byis pa so so’i skye bo’1722 [D.142b4] Inig gi’1723 rnam par shes par bya ba’i gzugs mig tu sdug pa’i gzugs’1724 dag la’1725 kun tu chags par ’gyur ro ll de kha chu lta bu’i rnam par rtag X.325b pas’1726 blo gros bsgrigs pa yin la l rnam par dpoyd pa ni raus pa lta bu yin’1727 l mig ni khar bcug pa lta bu yin te l de lta de’1425 D.1425 za’o ll de’i sred pa ni gang gis krhrag ’dzag pa lta bu yin te l ’di ni btag gi’1728 gzugs yin no snyam du shes pa ni’1729 sred pa’1730 krhrag gi ro la chags pa lta [Q.149a] bu yin L.808 ll te l de ro de la chags so ll de la khyi ji lta ba bzhin du byis pa so so’i skye bo yang de dang ’dra l raus pa ji [D.142b] lta ba bzhin du mig gi’1731 rnam par shes par bya ba’i gzugs kyang de dang ’dra l’ gram sos za byed pa’1732 ji lta ba bzhin du’1733 rnam par rtag pa yang de dang ’dra l so ji lta ba bzhin du yul yang’1734 de dang ’dra ste l de lta ba na mig gi rnam par shes par’1735 bya ba’i gzugs [D.142b7] raus gong lta bu’1736 dag gis byis pa so so’i skye bo thams cad’1737 rnam par slu bar byed do snyam mo ll

〈8.5〉 yang dge slong de sems par byed de’1738 ji ltar na’khor bar yid byung’1739 ba’i dge slong dag sred pa’i’1739 [N.202a] pas [H.255a] ‘jigs shing [S.83b] ’dod pa’1740 thams cad rab tu spong zhig [D.143a1] gu snyam [He.336a] mo ll ji lta glang po che lo drug lon pa glang po che’i cho ga shes pa’i mis bsksor cing lus chen po de shing thags kyis bsksor te l bcng’1741 ba Inga yis bcings nas l bu ram shing

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(8.7) de lta bas na l glang po che l lta bur rnal 'byor sfyod pas bya'i l khyi l [D.143b] lta bur ni mi bya'o ll
(9.1-2) de nas gzhans [N.203b] yang ji ltar na dge slong [D.144a1] de sa gzhans brgyad [He.337b] pa las sa gzhans dgu pa la 1798 'jug ce na l mal 'byor spyod pa nang gi chos la chos kyi 1799 rjes su ltla zhing gnas pa des thos pa las byung ba'i shes pa 'am l lha'i mig gis brtags na l khams gsum pa 'di dag thams cad ni mi rtag pa dang [D.144a2] sdog [X.327b] bsgnal [S.85a] ba dang l stong pa dang 1800 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 1801 ngam grog 1802 la shing 'bra 1803 go skye ba skyon du ma dang ldan pa yan te l de la 'bras bu chung nang yod pa blang bar [D.144a3] dka' 1804 zhing nyes pa mang por 'gyur ba dang l ngam grog tu ltung 1805 ba'i nyes pas srog la the tsom 1806 za bar byed pa dang l khong stong 1807 gi nyes pas g yang sa'i phyogs su ltung ba dang l shing mthion 1808 po la 'dzegs pa 1810 dag gis 1811 srog 'chad 1812 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 1813 de dag mthong [L.82b] nas l ngam grog dang l g yang sa dang l shing khong stong mthion po 1814 ltung ba'i sar 'gro ste l 'chi bar 'gyur ba mi sems so ll byis pa so so'yi skye bo blo zhan pa ro 1815 chung nge myong bas 1816 phrogs pa 1817 de dag shing de la [D.144a5] 'dzegs so ll de 1818 shing [Q.150b] de las 'bras bu dag ma thob par de'i srog ni g yang sar gtong ngo ll gal te ral bang bzhin gyis 1819 thags gzhans dang ldan 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 ll

(9.3) de bzhin du dge slong des nags tshal gyi khrod lta bur 'gro ba lnga'i rim pa mthong ngo ll 1820 ll 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 1821 [D.144a7] go zhes bya ba 1822 ni l 'dod pa'i shing zhes bya ba 1823 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 1824 ba sdug bsgnal zhes bya ba tshig bla dags so ll shing la yod pa'i 'bras bu zhes bya ba ni l sgra dang l reg pa 1825 dang l ro dang l gzugs [D.144b1] dang l dri sdog pa 'dod pa de dag la nram par chags pa'i blo zhes bya ba de'i 1826 tshig bla dags so ll blang bar dka' 1827 zhes bya ba ni l 'dod pa'i 'bras bu blang bar dka' 1828 pa yin te l dper na rgya mtshor 'jug pa dang l mtshon gyis 'khrug pa 1829 dang l rgyal po la sten 1830 pa dang l chom [D.144b2] rkun dang 1831 l tshong pa la 1832 so gs pa'i nyon mongs pas 1833 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 1834 'kyi [He.338b] 'g yang sa zhes bya ba de'i 1835 tshig bla dags so ll srog la the tsom [N.204b] za bar 'gyur zhes bya ba ni l chos kyi 1836 srog ces bya ba de'i tshig bla dags so ll shing khong stong gi nyes pa zhes bya ba ni stong po pa dang l gsog dang l gsob dang l 1837 snying po med pa zhes bya ba de'i tshig bla [D.144b4] dags so ll rmongs pa'i mi 'gro'o zhes 1838 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 1839 chung bas [He.338a; N.204a] byis pa'i blo'i nyes dmigs ches mang ba bcings par [D.144a6] mthong ba 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 1840 reg na mchog tu tsha ba la l phye ma leb rmongs pa mar me kha dog sdog par 1841 mthong nas l de 1842 mar me de'i nang du song ba dang l de 'chi bar 'gyur ba l de bzhin du 'dod chags 1843 zhe sdang gti mug gis bsgribs [D.144b6] pa'i byis pa so so'i skye bo phye ma leb 1844 lta bu dag ni 'dod pa thams cad l 1845 kun tu dga' bar lta'o 1846 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

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rnams su\(^{1847}\) sreg par 'gyur te \(\text{[D.144b7]}\) lta bas na 'dod pa dag gis chog go snyam nas l ge dslong de 'dod pa dag las\(^{1848}\) 'dod chags dang \[L.83b\] bral bar 'gyur ro ll

\((9.5-9.6.1)\) de nas gzhan yang dge dslong de sms can dag 'ching ba [\(\text{[He.339a]}\) gang\(^{1849}\) gis bcings shing 'khor bar kun tu 'khor snyam\(^{1850}\) nas l mal byor spyod pa nang gi \(\text{[D.145a]}\) Chos las chos kyi \(\text{[H.258a]}\) rjes su \[N.205a\] lta zhing gnas pa des\(^{1851}\) thos pa las byung ba'i shes pa 'am l lha'i mig gis brtags na l 'jig rten 'di ni\(^{1852}\) 'ching ba gnyis\(^{1853}\) kyis bcings te \(\text{[Go.49b]}\) las kyi 'ching\(^{1854}\) ba dang l reg pa'i 'ching\(^{1855}\) ba'o ll

\(9.6.2\) de la las kyi 'ching ba ni rnam pa bzhi ste l

\(9.6.3\) kham\(^{1856}\) \(\text{[D.145a2]}\) gyi das gang zhe na l 'di lta ste l mi'i gnas bzhi\(^{1857}\) dang l 'dod \(\text{[X.329a]}\) pa na spyod pa'i lha'i ris \(^{1858}\) drug dang l sms can dmyal ba chen po bryad dang l dud 'gro dang l yi dags kyi phyogs \(\text{[S.86b]}\) gcig go ll

\(9.6.4-5\) yid la byed pa'i zas yod pa\(^{1859}\) de dag mthong ste l 'di lta ste\(^{1860}\) l gzugs na\(^{1861}\) spyod pa'i \(\text{[D.145a3]}\) lha'i bsam gtan gyi zas so ll

\(9.6.6\) reg pa'i zas ni bya dang mig gis lta\(^{1862}\) 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\(^{1863}\) sms can dmyal ba\(^{1864}\) 'di dag thams cad ni 'khrig pa'i reg pa \(\text{[Q.151b]}\) la rab tu chags pa \(\text{[D.145a4]}\) yin te l gang 'dod pa la sten\(^{1865}\) pa ni de\(^{1866}\) 'dod pa'i khams su 'byung ngo ll

\(9.6.8\) mnyam par dmgis pa'i zas ni gzugs med pa'i\(^{1867}\) snyoms par 'jug pa\(^{1868}\) yin te l

\(9.6.9\) de lta bas na 'jig rten 'di ni gnyis kyis\(^{1869}\) bcings te l kun tu sbyor ba dang l bag la nyal ba\(^{1870}\) thams cad kyi 'ching ba \(\text{[D.145a5]}\) dag las de 'dod chags dang bral ba ma yin no\(^{1871}\) ll

\(9.7.1\) de mig \(\text{[L.84a]}\) gis\(^{1872}\) rnam par rig par bya ba'i [\(\text{[He.339b]}\) gzugs rams la rnam pa gzhan gyis mig gis yang \(\text{[N.205b]}\) dag \(\text{[H.258b]}\) Pa ji lta ba bhzin mthong ste l mig gi 'dus te reg pa las byung ba\(^{1873}\) dang yi yin pa de las bde bar 'gyur ba dang dmyal \(\text{[D.145a6]}\) pa bde ba la\(^{1874}\) rnam par smin pa mi bde ba'i las byung ba de yang yang dag pa ji lta ba bhzin du mthong ngo\(^{1875}\) ll de bhzin du mig gis\(^{1876}\) rnam par rig par bya ba\(^{1877}\) yid\(^{1878}\) mi bde bar \(\text{[X.329b]}\) gyur ba'i gnas gang yin pa de mig gi 'dus te reg pa las byung ba'i sdbusngal rnam par smin pa bde ba las byung \(\text{[D.145a7]}\) ba de yang yang dag pa ji lta ba bhzin du rab tu shes so ll mig gis\(^{1879}\) rnam par rig par bya ba de\(^{1880}\) 1881 gang yin zhe na\(^{1882}\) l gzugs la dmyal pa bde ba\(^{1883}\) ni rnam \(\text{[S.87a]}\) par smin pa mi bde ba yin te l 'di la nang gi chos las chos kyi rjes su lta ba'i mig gis\(^{1885}\) tshul bhzin\(^{1886}\) ma yin pa'i\(^{1887}\) yid la byed pa\(^{1888}\) \(\text{[D.145b1]}\) dmyal pa'i gzugs mthong ste l da ltar byung ba'i rnam par smin\(^{1888}\) pa bde ba la bde'o zhes rab tu shes shing rtog par byed la ro myong\(^{1889}\) bar byed do ll yongs su 'gyur ba\(^{1890}\) rnam par smin pa sdbusngal ba ni\(^{1891}\) sems can dmyal ba dang l yi dags dang l dud 'gror yang dag par \(\text{[D.145b2]}\) 'grub par 'gyur ro \(\text{[1892]}\) gang dag da ltar byung ba la\(^{1893}\) rnam par smin\(^{1894}\) bde ma yin la\(^{1895}\) yongs su 'gyur ba rnam par smin pa bde ba'i las \(\text{[Go.50a]}\) de\(^{1896}\) gang yin\(^{1897}\) zhe na l 'di la mig \(\text{[L.84a]}\) gis\(^{1898}\) rnam par rig par bya ba'\(^{1899}\) gzugs rnam\(^{1900}\) mthong nas l mig gi\(^{1901}\) 'dus te reg pa las byung ba'i tshul [\(\text{[He.340a; D.145b]}\) bhzin yid la byed pa la mngon du\(^{1902}\) \(\text{[N.206a; H.259a]}\) phyogs pa'i sems de \(\text{[Q.152a]}\) la chags pa med cing yid 'jug pa med pa\(^{1903}\) de ni l da ltar byung ba la\(^{1904}\) rnam par smin pa sdbusngal
bsngal ba yin la yongs su 'gyur bas lha dang mi'i bde bar skye zhih mya ngan las 'das pa'i mthar phyin par 'gyur ro

\(9.7.2-6\) de bzhin du rna ba dang l sna dang l ice dang | lus dang l yid kyi rnam par shes pa'i chos rams la yang sbyar ro

\(\text{\textbf{\text{II-10}}}\)

\(10.1\) de nas gzhan yang ji ltar na dge slong de mig gis rig par bya ba'i gzugs rams la btang snyoms su gnas zha ne l mil 'byor spyod pa nang gi chos la chos kyi rjes su lta zhing mya ngan las 'das pa'i dge slong gi mig gis 'di la\(1907\) gzugs mthong nas l ma chags \(S.87b\) shing rnam par ma chags la mnyog pa\(1908\) can du l yin l smod pa\(1910\) med cing dga' bar mi byed la yid la mi byed l tshul bzhin ma yin pa\(1911\) yid la byed pas bsgribs pa ma yin zhih btang snyoms pa \(D.145b6\) Yint te de ni btang snyoms su 'gyur ba'i gnas la sduug bsgang dang bde bar 'gyur ba'i gnas mi dmigs so

\(10.2\) yang dge slong de sa ba'i prab tu\(1912\) dbye ba'ai ngo bo sa gzhan\(1913\) bcu pa la 'jug ste l 'di lta ste l mi lcogs pa med pa dang l bsam gtan dang po\(1914\) sa \(D.145b5\) khyad par can dang l bsam gtan bzhin\(1915\) ste l sa drug pa'i rab tu\(1916\) dbye la la 'jug go l de skyes \(L.85a\) nas 'gog\(1917\) par 'gyur ba'i lam 'phags pa\(1918\) \(H.259b\) 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\(1919\) nas rab tu \(D.146a1\) 'bad do

\(10.3\) de de ltar rab tu 'bad pa na\(1920\) sa bla'i gnod sbyin dag gis bdud kyi 'ching ba phal cher sba skong bar\(1921\) mthong nas dga' ste l bar snang la spyod pa'i gnod sbyin dag la \(X.330b\) mngon par bsnayad do l de dag gis kyang\(1922\) rgyal po chen po bzhin la mngon par bsnayad \(D.146a2\) do l de dag gis kyang\(1923\) rgyal chen bzhin'i lha rnam la mngon par bsnayad do \(L.85b\) de dag gis kyang\(1924\) rgyal chen bzhin'i ris kyi lha rnam\(1925\) kyiis kyang sum cu rtsa gsum pa rnam la'o l sum cu rtsa \(Q.152b\) gsum pa\(1926\) rnam\(1925\) kyiis kyang 'thab bral ba rnam la'o l 'thab bral ba rnam kyiis kyang \(D.146a3\) dga' ldan pa rnam la'o l dga' ldan pa rnam kyiis kyang 'phrul dga' ba rnam la'o l 'phrul dga' ba rnam \(S.88a\) kyiis kyang zhgan 'phrul dbang byed pa rnam la'o l zhgan 'phrul dbang byed pa rnam kyiis kyang tshangs ris pa rnam la\(1927\) mngon par bsnayad de \(D.146a4\) 'dzam bu'i gling du rigs kyi bu che ge mo zhig ces bya ba rgya cher snga ma bzhin du sbyar ba\(1929\) nas sa gzhan\(1930\) brgyad pa la 'jug pa dag sa drug pa'i\(1931\) nang du lhag par\(1932\) zhugs pa l

\(10.4\) de\(1933\) tshangs ris kyi\(1934\) lha dag gis thos\(1935\) nas l mchog tu dga' ba\(1936\) bsam gtan la bde bar gnas pa btang ste \(D.146a5\) kun tu dga' bar\(1937\) gyur pa'i bar de thos nas l shin tu dga' bar 'gyur ro l \(H.260a\) 'dir tshigs su \(L.85a\) bcad pa l
dge dang mi dge dag \(N.207a\) gis las lbdag gis byas pa'i \(He.341a\) las kun gyi l
'bras bu nges par spyod 'gyur te l
lus can dag dang 'brel pa yin l \(10.5.1\)
nyon mongs sa\textsuperscript{1938} ni dang \textsuperscript{[D.146a6]} por dngar\textsuperscript{1939} \|
rmam par \textsuperscript{[X.331a]} Smin pa tsha ba yin \|
de dag don med byed pas na \|
dug dang 'dra bar\textsuperscript{1940} spang bar bya \| 10.5.2

nyon mongs dbang du mi 'gro zhi ng \|
ye shes dbang du 'gro bya ste \|
ye shes ldan pa tshe 'di dang \|
pha rol dag tu bde ba 'thob\textsuperscript{1941} \| 10.5.3

ji ltar rtswa la mes bsregs\textsuperscript{1942} bzhin \| [D.146a7]
shes pas rtag tu nyon mongs gzhom \|
tshangs pa dkon mchog\textsuperscript{1943} gsum ston pa \|
ye shes me lce mchog yin no \| 10.5.4

gang dag ye shes spyod yul dga' \| 10.5.5

dpa' bo gang dag phan tshun shes \|

mkhas pa\textsuperscript{1947} de nyid mthong ba ni \|
de dag gnas ni dam par\textsuperscript{1948} gro \|
skye dang 'chi ba spangs pa yin \| 10.5.6

gang dag 'khor la mngon dga' zhi ng \|
mgu ba \textsuperscript{[S.88b]} nyon mongs dgra\textsuperscript{1949} dag gis \|
rtag tu bcings bas\textsuperscript{1950} bcings pa ste \|
de dag srid pa nyam nagr \textsuperscript{[D.146b2]} 'khyam\textsuperscript{1951} \| 10.5.7

gang dag nges 'byung blo yod cing \|
gang dag rtag tu zhi spyod pa \|
de ni lha yi ris\textsuperscript{1952} dag \textsuperscript{[Q.153a]} gi \|
tshangs pa'i 'jig rten 'byung bar 'gyur \| 10.5.8

't'dod la sogs la\textsuperscript{1953} gang sdang ba\textsuperscript{1954} \|
sangs rgyas \textsuperscript{[H.260b]} la sogs rtag tu \textsuperscript{[N.207b]} mchod \|
shing skam me yis\textsuperscript{1955} bsregs\textsuperscript{1956} pa ltar \|
de ni 'khor \textsuperscript{[D.146b3]} bar\textsuperscript{1957} \textsuperscript{[He.341b]} 'jig par byed \| 10.5.9

gang dag sems kyi dbang mi 'gro \|
rtag tu de'i\textsuperscript{1958} rjes sems 'gro ba \|
mun la nyi ma shar ba \textsuperscript{[X.331b]} ltar \|
de ni nyon mongs nges par 'joms\textsuperscript{1959} \| 10.5.10
sems ni dgra ngan dgra chen te\textsuperscript{1960}  ||
de las gzhan pa\textsuperscript{i1961} dgra med do ||
ri ni dus su\textsuperscript{1962} bsregs\textsuperscript{1963} pa ltar ||
sems can rtag tu |D.146b4| sems kyi bsregs || 10.5.11

byis pa blun po sems dbang song ||
dbang po ma thul gang yin pa ||
de yi\textsuperscript{1964} sdug bsngal zhi med\textsuperscript{1965} cing ||
de yi\textsuperscript{1966} mya ngan 'das pa ring || 10.5.12

sdug bsngal sdug bsngal ram smin dang ||
sdag bsngal rgyu ni ram shes pa\textsuperscript{1967} ||
kun nas nyon mongs 'dus pa |D.146b5| yi\textsuperscript{1968} ||
'ching ba thams cad 'jig par byed || 10.5.13

snang ba'i nang na shes pa mchog || |Go.51a|
mun pa'i nang na\textsuperscript{1969} gti mug ste ||
de ltar gang zhig snang la dga' ||
de ni mkhas pa zhes bya 'o || 10.5.14

don rmams mchog\textsuperscript{1970} kun med byed pa ||
dpa' bos gti mug rnam par spongs ||
gang zhig gti |D.146b6| mug dbang song ba ||
de la zhi ba med pa yin || 10.5.15

gal te che bar bdag\textsuperscript{1971} 'dod na ||
me yis\textsuperscript{1972} reg par gyur kyang rung ||
sprul dang lhan cig 'dug kyang sla'i\textsuperscript{1973} ||
nyon mongs lhan cig sbyor mi bya || 10.5.16

bdud rtsi'i nang |S.89a| ha shes pa mchog ||
che ba'i nang na gter\textsuperscript{1974} mchog yin ||
gnyen gyi |D.146b7| nang\textsuperscript{1975} na gnyen mchog ste ||
nor gyi nang na nor mchog go || 10.5.17

de lta bas na ye shes mes || |H.261a|
rtag tu nyon mongs ri bsreg\textsuperscript{1976} go || |He.342a|
nyon mongs |N.208a; L.86b| ri dag bsregs\textsuperscript{1977} pa ni ||
bde ba'i gzhi la gnas pa yin || 10.5.18

mi gang blo ni zhan pa dag ||
chos ma yin pa\textsuperscript{1978} nyon mongs |X.332a| gzeb ||
'khor ba dag |D.147a| las ma rgal\textsuperscript{1979} ba ||
mun pa mun nag nang du 'jug || 10.5.19
gang dag chos la blo rtag¹⁹⁸⁰ pa \| 
de dag dam pa rtag tu mchod¹⁹⁸¹ \| 
de dag tshe rabs 'bras bur ldan \| 
de dag blo yis gtse¹⁹⁸² 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] par¹⁹⁸³ shes par gyur nas gnas te l de ltar de shin tu dri ma med¹⁹⁸⁴ pa'i sms kyis¹⁹⁸⁵ tshe 'bum phrag du ma'i 'khor ba'i ri'i rtse¹⁹⁸⁶ mo 'jig par byed cing spong bar byed la [S.89a5] joms¹⁹⁸⁷ par byed de l yang 'byung bar mi byed l de'i nyon mongs pa'i dgra 'joms¹⁹⁸⁸ par byed cing [H.261a5] de'i mya ngan [D.147a3] las 'das pa'i¹⁹⁸⁹ mthar byed do \|
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.

"phags pa dam pa'i chos dran pa nye bar gzhag pa l bam po gsum pa l N D H Q; dam pa'i chos dran pa nye bar gzhag pa bam po gsum pa l S; bam po gsum pa ll He L; bam mo gsum pa ll 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.

perhaps add phyi rol gyi here? Ms reads bāhyādhyaḥatmikā here. Although all Tibetan editions agree in not reading phyi rol gyi, the presence of the conjunctive dāṅg indicates that we should perhaps supply it. It is important to note, however, that T also omits bāhyā (內心境界).

"di dag L N D S H Q; di dag la X He

dgā' ba X He L N D S Q; dga' H
gdul X L N D S H Q; 'dul He
dgod dgod He L D S Q; rgod rgod X N H
do X N H; de He L D S Q

rnam par rtog par byed do X He N D S H; ...de l; rtog par byed do Q

dpyod pa X 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.

bco X L N S H; bcwa D; bewo He Q: This is a consistent orthographic variation between the witnesses. I do not note such variations hereafter.

snyam mo He L D S H; om. X N Q

zhe na He L N D S H Q; zhin X

mthong nas He L S; mngon nas X N D H; mngon par Q

om. X He D S H Q; chos L

'gyur te He L S; 'gyur ba X N D H Q

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

rnam par smin pa yin no He D H Q; rnam par smin par 'gyur ba yin no X L N S

rna bas He L D S K q; rams X N

bsnams He D S H Q; srams X N; nnams L

yid bde ba'i He L D S H Q; yid mi bde ba'i X N

par He L N D S H Q; pa'i X

pa X L N D S H Q; pa'i He

pa X L N D S H Q; pa'i He

ba'i He L N D S H Q; bar X

ba L N D S H Q; ba'i X He

no N H Q; te X He L D S

na X He N D S H Q; ni L

de L N D S H Q; de'i X He

ris kyi lha rams la X He; lha rams la L N D S H Q

gang L N D S H Q; om. X He

'dzam bu'i X He D S Q; 'dzam bu l; 'dza mбу'i N H: This is a common variation in orthography. Hereafter I regularize the text according to the present reading of XHeDSQ.

gi X He L N D H; gis S Q

yin zhes X He; yin no zhes N D S H; yin no ll zhes L Q

om. X He L N D S H; nyan Q

dma' bar L; dnas par X He N D S H Q
This is a consistent orthographic variation between the witnesses. 
Hereafter I regularize the text accordingly and do not note it.

Hereafter I regularize the text accordingly and do not note it.

This is a consistent orthographic variation between the witnesses. Hereafter, I regularize the spelling of ko'u shi ka accordingly to the present reading of LDSQ.

Hereafter, I regularize the spelling of GoXHeLSH and do not note this difference further unless there is additional cause to do so.

This is a consistent variation between the witnesses, except that X intermittently reads cung zad and chung zad. I hereafter regularize the text according to the present reading of GoXHeLSH.

This is a consistent orthographic difference between the witnesses. Hereafter, I silently regularize the text according to the present reading of XHeLSQH.

This is a consistent variation between the witnesses, except that X intermittently reads cung zad and chung zad. I hereafter regularize the text according to the present reading of GoXHeLSH.

This is largely consistent across the witnesses. Hereafter I regularize the text according to GoNDSHQ.

This is a consistent orthographic variation between the witnesses. Hereafter I regularize the text accordingly and do not note it.
In Go, we find the orthographic variants khams and kha used alternatively. I regularize all these readings to khams, and will not note such variants subsequently.

This is a consistent orthographical difference between Go and the other witnesses. Hereafter I regularize all readings, and do not note this difference.
This orthographic variation between Go and the other witnesses appears intermittently. Hereafter I regularize the text accordingly, and do not note this difference.

This is a common orthographical variation, found inconsistently throughout the witnesses. Hereafter, in parallel contexts, I silently regularize the text.
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 text, sa bla.

This orthographic variation between Go and the other witnesses is fairly consistent. Hereafter I do not note it.

sa bla. This orthographic variation between Go and the other witnesses is fairly consistent. Hereafter I do not note it.

sa bla. This orthographic variation between Go and the other witnesses is fairly consistent. Hereafter I do not note it.

De dag gis kyang rgyal po chen po bzhi la mngon par bsnyad do ||…de l N; …rgyal po bzhi la…L S; om. Go

Bzhi'i ris kyi lha He; bzhi' ris kyi lha X; bzhi'i lha Go L N D S H Q

Gis L D S H Q; gi N; om. Go X He

Gang Go X He N D H Q; om. L S

Byung ba Go X He N D H Q; byung ba na L S

Grong Go X He; grong khyer L N D S H Q

Mang ge mo X He L N D S H Q; mang che ge mo Go

Rigs Go N D S H Q; rigs kyi bu X He; om. L

Che ge mo zhig Go X He N D S Q; om. L

Las rigs kyi bu ming che ge mo zhig N D Q; las l rigs kyi bu ming che ge mo zhig X (omits zhig) He L S H; om. Go

Cas bya ba Go L N D S H Q; zhes bya ba X; bya ba He

Dad pas Go L N D S H Q; dad pa'i X He

Dad pa X He S; dod par Go; dod pas L N D H Q

Dma' bar byed la X He L; dmas par byed la Go N D S H Q

Mtho bar X He L N D S H Q; mtho' par Go: I do not note this common orthographic variation hereafter.

Sa srungs gi bu X He L N D H Q; sa srungs kyi bu Go S

Lha'i tshogs X He N D H Q; lha tshogs L S; tshogs Go

Ja sogs pa He L N D S H Q; la sogs pas X; las rtogs pa Go: I do not note such insignificant orthographic variations hereafter.

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.

Na Go X He N D S H Q; ni L

Sa gzhan Go X He L N D H Q; sa gzhan dag S

Dma' bar byed cing Go X He L N D S H; dmas par byed cing Q

Dbang po Go X He N D S H Q; rgyal po L

Yid dga' X He N D H Q; dga' Go L S

Las sa gzhan X He N D H Q; las l sa gzhan L S; las gzhan Go

Ji ltar X L N D S H Q; ci ltar Go; om. He

Brtags na L N D S H Q; rtags na X He; rtags nas Go

Gzhi He L N D S H Q; bzhi Go X

Bde ba'i rkyen gyis X He L N D S H Q; bde rkyend kyi Go

Bdag gi Go X He L D S Q; bdag gis N H

Gags shing X He L N D S H Q; 'gag cing Go

Sdag bsgnal X He L N D S H Q; sdog Go

Byung ba Go X He N D H Q; 'byung L S

Kyis Go X N D S H Q; kyi L

Bdag gi L N D S H Q; bdagi Go; bdag nyid kyi X He

Gyi S; gyis X L N D H Q; kyis Go; dang gyis He

Gi Go X He N D S H Q; gis L

Reg pa las 'byung X He; reg pa 'byung L N D S H Q; reg pa la 'byung Go

Skye ste X L N D S H Q; skyes te Go; skyes ste He

Mi byed cing X He L N D S H Q; byed cing Go

La ni Go He L S; yin na ni N D H Q; lta na X

Gis Go L N D S H Q; om. X He

Gal te na gtan du Go He L D H; gal te gtan du N Q; gal te nan gtan tu l X; gal te nan tan du S

Yang na Go X He L D S H; yang N Q
Hereafter I do not note this regular orthographic variation.
The orthography of Go is inconsistent in this regard. Sometimes it reads dmyigs and other times myigs. Hereafter I regularize the text to dmigs.
Go omits bar byed pa na dge ba'i chos mams yongs sr dzogs par 'gyur zhing de'i nyon.

bsrabs L N D Q; srabs Go X S

gag pa X He L N D S Q; 'gag pa Go

nyi ma'i 'od kys Go L N D S Q; kys nyi ma'i 'od He; kys X

gag pa X He L N D S Q; 'gag pa Go

gnyi ga X He L D; gnyis ka N S Q; nyid Go

tshor ba X He L N D S Q;chos [la] Go

gang zhig X He L N D S Q; zhig Go
gzhan gang zhig X L N D S Q; gzhan zhig Go; gang zhig He
gi X He L N D S Q; gis Go
gtan du Go X He D Q; nan tan du N S; tan du L

byed pa byed de X (byed for 'byed) He L D S Q; …do Go; 'byed bya byede N
cen na X He L N D S Q; de Go
dang bcas pa Go N D S Q; dang l bcas pa X He; om. L
tshor ba la N H Q; tshor ba Go X He L D S
zhu Go L N D S Q; bzhu X He
bzhin Go X L N D S Q; yin He
gis Go X He L N D S; gi Q
om. L N D S Q; zild kys Go; zil gyis X He
zhig L N D Q; cig Go X He S
di X He L N D S Q; om. Go
gcig Go X N D S Q; cig He L
ram X He L N D S Q; om. Go
de Go X He L N D S; de la Q
bas Go He L N D S; bar Q; ba'i X
gi zil gyis D S; gis zil gyis Go X He; gis zil gyi L; gyi N Q
bzhin X He L N D S Q; yin Go
bslang ba Go N D Q ; bslangs pa L S; blangs pa X He
ba Go; ba'i X; ba ni He L N D S Q
pa'i Go X He L D S; pa N; ba Q
od Go X He N D S Q; om. L
bzhin Go L N D S Q; yin X He
gzhan L N D S Q; om. Go X He
gi Go He L N D S Q; gis X
cig Go X He D S; gcig L N Q
gi X He L N D S Q; gis Go
rtog Go X L D S; rtag pa N Q
gcig X L N D S Q; cig Go He
dbang po X He L N D S Q; [pa] Go
em. kyi; kyiis Go X He N S Q; kyir L D
ba lang Go L N D H Q; ba glang X He S
gcig gcig X He L; He; gcig cig Go N D Q; cig gcig S
bong bu Go L N D S Q; bung bu He; bud bu X
po X He L N D S Q; pos Go
bslang ba'i L N D S Q; blangs pa'i Go X He
yul Go X He; om. L N D S Q
kyi Go He L N D S Q; kyiis X
glang X He L N D S Q; blang po Go
rnga mo dang Go L N D S Q; om. X He
ma he dang Go L N D S Q; om. X He
shib pa Go He N D S; shi ba X; shi ba pa L; shib ba ba Q
sten X He L D S; bsten N Q; rten Go
gsom ste L N D S; sgoms te Go X He; bsgom te Q
sten Go X He L; bsten N D S Q
na Go L N D S Q; ni X He
sna dang Go He L N D S Q; om. X
bslang ba'i N D S Q; slang ba'i Go; slang L; blangs pa'i X He
ongs Go X He L S; 'ongs pa Go; song N D Q
'gag pa na X He N D S Q; 'gags pa na Go; 'gag pa ni L
'gyur X He L N D S Q; miy'i 'gyur te l Go
zhig gu X He; gcig bu Go; om. L N D S Q
'gag pa na X He L N D S Q; 'gags pa Go
gang du yang X L N D S Q; om. He
om. Go L N D S Q; gang X He
byung L N D S Q; byung Go X He
bral X He L D S; bral Go; 'brang N Q
byung khung X He N D S Q; byung khun[ng] Go; 'byung khungs L S
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
rgya mtsho'i gzhi Go X L D S; rgya mtsho bzhi He N Q
gang du Go L N D S Q; gang du na X He
te Go L N D S Q; ste X He
gzhol X He L N D S Q; gzhal Go
no Go; te X He L N D S Q
Ice dang lus dang ! Go L D S; om. X He N Q
dper na rdza mkhan nam X He L N D S Q; om. Go
jim pa X He L N D S Q; lii ba Go
om. Go X L N D S Q; yang He
bar Go L N D S Q; om. X He
te L S; mod kyi Go X He N D Q
gzugs Go X He L D S; rna ba N Q
snang ba Go X He L D S; sna N Q
'am X He L N D S Q; dang Go
sdug bsngal ba 'am X He L N D S; sdug bsngal ba lam Q; om. Go
ngan L N D S Q; «nga» Go; nang X He
de'i X He L N D S Q; de'i de'i Go
ma Go L N D S Q; om. X He
tshe L D S; om. Go X He N Q
pa'i L S; pa Go X He N D Q
ngan Go He L N D S Q; dran X
pa Go L N D Q; par S; la l X He
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.

Hereafter I do not note this regular orthographic variation.

This form of sgrub is used consistently in Go in parallel contexts.

Hereafter I do not note such variations.
Hereafter I do not note this regular orthographic difference between LS and GoXHeDQ. Elsewhere N reads kong bu as well.
This is a consistent orthographical variation between the witnesses. I do not note it hereafter.
In a number of instances Go reads sa bla'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.
byams pa Go X He N D Q; om. L S
bas Go X He L N S Q; nas D
mang L N D S Q; che X He; mang che Go
ga L N D S Q; che X He; ga che Go
tu rigs che ge mo zhig Go N D Q; tu l rigs che ge mo zhig He L S; om. X
smrig Go He L N D S; smrigs X; mig Q
khyim nas L N D S Q; om. X He
ba'i Go N D Q; ba X He L S
bzhis pa Go L N D S Q; bzhis po X He
joms X He N D Q; jom Go L S
zam pa X He L N D S Q; zab pa Go
om. Go X He L D S; cing N Q
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 bzhis ba la zhugs nas bdud gyi phyogs 'joms par bgyid cing dam pa'i chos kyi zam ba bstan par bgyed l Q
om. He; cing Go X L N D S Q
gsol Go L N D S Q; gsal X He
las Go; la X He L N D S Q
pas X He L N D S Q; pa Go
gyur ba X He; gyur pa L N D S Q; byed pa Go
byed cing Go X He L D S Q; byed pa'i N
jig par byed Go N H Q; 'jigs par byed X He; 'joms par byed L D S
da'o X He N D Q; dga' o S; dga' bo Go L
Jug Go X L D; 'dug N H Q
pa Go L N D H Q; pa'i X
ba'i X L N D H Q; ba Go
mthar Go L N D H Q; mthong X
pa Go X N H Q; la L D
om. X L N D H Q; 'du shes kyi mthar byas pa l Go
yang dag par sems par byed la Go L N D H Q; yang dag par dben la X
de X L N D H Q; om. Go
nyid du Go L N D H Q; nyid X
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.
cing X L N D Q; pa Go
ba X L N D H Q; om. Go
la X L N D H Q; las Go
btsod L D H; gtsod X N Q; tsod Go
zhan X L N D H Q; gzhan Go
kyis L N D H Q; om. X Go
'chi 'pho X L N D H Q; 'chi 'pho ba Go
za ba Go X N D H Q; bra ba L
cing X L N D H Q; de Go
par dka' Go L N D H; pa dka'X; par dga' Q
bslangs pa'i L D; bslang ba'i X N H Q; slangs pa'i Go
las Go L N D H Q; jus X
bye brag X L N D H Q; om. Go
di ni Go L N D H Q; di X
pa'i X; pas Go L N D H Q
blugs N D H Q; glugs Go X; lugs L
sten Go X L N D H; bsten Q
ngam grog N D H Q; ngam 'grog Go X; ngan grog L
bdzun dang X; rdzun dang Go; om. L N D H Q
po X L N D H Q; mo Go
Hereafter, I do not note this correction found regularly in Go.
Hereafter I do not note this (mostly) consistent orthographical variation.
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.

Go contains a dittography here: mam par shes pa 'byung ba la mngon par 'dod pa med do l gnas pa med cing 'jig pa med la gzhana du 'gyur ba la med pa'i.

phung po'i X L N D H Q; om. Go
\[\text{lt}a \text{Go} \ L \ N \ D \ H \ Q; \text{ltung} \ X
\]
\[\text{na} \ X \ L \ N \ D \ H \ Q; \text{ni} \ Go\]

'chung Go L N D H Q; 'chi X
\[\text{mi} ' \text{gyur Go} \ L \ N \ D \ H \ Q; ' \text{gyur X}
\]
\[\text{gnas pa Go} \ L \ N \ D \ H \ Q; \text{bzhag pa X}
\]
\[\text{bya bar Go} \ X; \text{bya ba} \ L \ N \ D \ H \ Q
\]
\[\text{byed X L N D H Q; myed Go}
\]
\[\text{la yod X L N D H Q; yod cing Go}
\]
\[\text{cho} \ X \ N \ D \ H \ Q; \text{chogs L; chos Go}
\]
\[\text{brjod X L N D H Q; rjod Go}
\]
\[\text{gi L N D H Q; gis X; zhig Go}
\]
\[\text{rjod Go} \ L; \text{brjod X N D H Q}
\]
\[\text{zag zad Go X L D H; zad zag N Q}
\]
\[\text{cha byad Go} \ X \ L D H Q; \text{tsha byed N}
\]
\[\text{min L N D H; yin Go} \ X \ Q
\]
\[\text{med X L N D H Q; byed Go}
\]
\[\text{gcod pa X N Q; gcod dang Go} \ L \ D \ H
\]
\[\text{gcod Go} \ X \ N \ D \ H \ Q; \text{spyped L}
\]
\[\text{pa Go} \ N \ Q; \text{la} \ X \ L \ D
\]
\[\text{yul X L N D H Q; la Go}
\]
\[\text{sangs rgyas Go} \ X \ N \ D \ H \ Q; \text{rgyal bas L}
\]
\[\text{sbrul gdu dang X L N D H; sbrul sdu dang Go; sbrul dug dang Q}
\]
\[\text{ta mra dag L N D H Q; a ta ma Go} \ X
\]
\[\text{smin pa Go} \ N \ D \ H \ Q; \text{smin ma L; shyin pa X}
\]
\[\text{nyis L N D H Q; gnyis Go} \ X
\]
\[\text{'chal pa L N H Q; 'chal pa'i X; chal pa Go; 'chel na D}
\]
\[\text{gyis X; gyi Go} \ L \ N \ D \ H \ Q
\]
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.
481

[522x46]481

[72x701]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; kyiis 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 X

1152

ita Go X L N D H; blta Q

1153

skayed 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; phyir 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; rtsom 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

481
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.

dang Go L N D H Q; om. X

1232 reg bya rnam par shes par 'gyur | em. after T; om. Go X L N D S H Q

dang Go L N D H Q; om. X

1233 nang L N D H Q; gang Go

1234 med cing X L N S Q H; myed cing Go; byed cing D

1235 ji tsam L N D H Q; ci tsam X; tsam Go

1236 'gyur Go X N D H Q; gyur L

1237 de X L D H Q; 'di Go; ji N

1238 par Go X N D H Q; pa L

1239 de la rgya Go X L N D; de yi rgya Q; de la rgyu

1240 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

1247 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 gsub Go N D H Q; rsub X L

1251 bska N D H Q; ska Go X L; Hereafter I do not note this inconsistent orthographical 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 btse 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 bta 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; idon 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
las Go L N D H Q; la X
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
om. Go X L; nyid N D H Q
nyid X L N D H Q; de nyid Go
om. L; dang Go X N D H Q
om. X L N D H Q; dang Go
dag las phyed 'dra ba Go X L D H Q; om. N
ba'i X L N D H Q; ba Go
pa X L; «pa» Go; pa'i N D H Q
ris X L D; rigs Go
thob pa Go N D H Q; thob pa yang L; thob X
gang Go X L D; om. N H Q
par Go L D; pa N X H Q
pa L N D H Q; pa de Go; de pa X
pa X L N D H Q; om. Go
om. X L N D H Q; de Go
pa Go X L N D H; par Q
om. L N D H Q; de Go X
ris X L N D H Q; ri«g»s Go
pa'i Go L N D H Q; pa X
rgyu skar X L; tu rgyu skar N; sgyu skar Go; rgyu sngar D; tu rgyu sngar Q
ma thob Go L N D H Q; thob X
par Go X N D H Q; om. L
ni Go X L; om. N D H Q
pa med X L N D H Q; par byed Go
pas Go L N D H Q; pa'i X
om. X L N D H Q; de Go
me 'am X L D; me dang Go; ma'am Q
gri X L N D H Q; gyi Go
dag Go; dang X L N D H Q
'am Go L N D H Q; na X
gnod par X L; gnod pa N D H Q; 'dong par Go
dang ma thob pa L N D H Q; dang ma thob Go; om. X
rig Go L N D H; rigs X Q
'chi X L N D H Q; 'ching Go
yin X L N D H Q; yin pa Go
om. Go L N D H Q; de X
nges Go L N D H Q; nges X
ri rab tsam X L N D H Q; ni re tsam Go
pa med X L D H; ba «'»myed Go; par byed N Q
ba'i Go; ba ni X L N D H Q
la N D H Q; ba dang Go X L
om. Go L N D H Q; kyang X
om. Go L N D H Q; kyang X
om. Go X N L H Q; 'ang N D H Q
la N D H Q; ba dang Go X L
om. X L N D H Q; gshan Go
na Go N D H Q; nas X L
pas X L N D H Q; pa Go
ba yin la Go X N D H Q; ba la L
ni Go X L D H; om. N Q
de Go X L D; des N H Q
bsngags L N D H Q; sngags Go X
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.
rung ba nyid X L N D H Q; rung ba'i di nyid Go
de tshangs pa'i rgyal srid dam X L N D H Q; om. Go
kyi Go L N D H Q; om. X
gyur Go L N D H Q; om. X
kyis Go X N D H Q; kyi L
slob pa X L N D H Q; om. Go
kyis Go N D H Q; kyi X L
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
kyi Go X N D H Q; kyi L
ste Go L N D H Q; de ste X
om. L N D H Q; de Go X
dang Go; dad pa X (?); bzang ba L N D H Q
mu stebs can Go X L D H; mu stebs N Q
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
d'ri Go X L D; dri N H Q
thur Go X L D Q; mthur N H
thogs X L N D H Q; btags Go
de'i gzugs brnyan Go L N D H Q; gzug brnyan X
ba X N D H Q; bar Go L
dus nas Go L N D H Q; dus X
dge slong Go L N D H Q; dge slong na dge slong X
de lta bu'i Go N D H Q; de lta bu de lta bu'i X L
gyur Go X L D; gyur N H Q
mchung bu D H; ching bu Go X N Q; om. L
pa'i btags N D H Q; pa btags X L; pa rtags Go
gis Go X L N D; bi N H
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
ris kyi X; om. Go L N D H Q
ba X L N D H Q; om. Go
kyang X L N D H Q; om. Go
ba X L N D H Q; om. Go
de Go X N D H Q; des L
ji lta rjes su X; rjes su ji lta Go N D H Q; ji lta L
pa'o X; pa Go; pa des L N D H Q
blangs pa te X L; blangs te N D H Q; blang's te Go (?)
de L N D H Q; om. Go X
chos Go X L D H; chos nyid N Q
chu bo'i Go L N D H Q; chu'i X
rtag tu 'bab pa de bzhin du X L N D H Q; om. Go
pa Go N D H Q; pa'i X L
thogs pa med par 'dod do Go L N D H Q; thogs par 'dod X
om. Go X L N H Q; nyid D
po X N D H Q; pa L; om. Go
gi Go L N D H Q; gis X
gnas skabs tha dad pa Go L N D H Q; om. X
ming dang 'gro ba tha dad pa Go X N D H Q; om. L
lta bur Go X L D; lta N H Q
de Go L N D H Q; om. X
mos pa tha dad pa dang L D H; mos pa tha dad pa Go; mos pa dang N Q; om. X
dang Go X N D H Q; om. L
mkhan X L N D H Q; 'es'khan Go: This is a common orthographical variation, with the pre consonantal 'a-
chung sometimes absent. I do not note it hereafter.
dag Go; om. X L N D H Q
pa'i Go X N D H Q; pa L

sems X L N D H Q; sems can Go

gsum L N D H Q; om. Go X

zing mkhrang X D H H Q; shing mkhrang N; zing 'khrang L; zing khrang Go

gyi gnas kyi L N D H Q; kyi gnas kyi X; gi Go

dag X L D Q; dang Go N H

'grub L N D H Q; grub X; sgrub Go

kha X L N D H Q; om. Go

bur Go L; bu X N D H Q

bzung X L N D H Q; gzung Go

pa X L N D H Q; pa'i Go

'grub X L N D H Q; sgrubs Go

po X L N D H Q; pos Go

ba ni L N D H Q; ba'i Go X

dug pa Go X N H Q; stug po L D

mo'i gzhi X N D H Q; mo'i bzhi L; mo bzhi Go

byed de Go L N D H; byed do X; byes de Q

bar Go L N D H Q; ba X

phug Go N D H Q; phu X; phun L

kha L N D H Q; «gi» kha Go; om. X

kha X L N D H Q; om. Go

dsregs L N D H Q; sregs Go; bsreg X

gi Go L; kyi X; om. N D H Q

pa'i L; om. Go X N D H Q

pas Go L N D H Q; pa X

gnon X L; gnond Go; non N D H Q

po'i X L N D H Q; po Go

ra ba 'bar X D H; ra ba 'bab L; rab tu 'bar Go; ra ri 'bar N Q

bskor X N D H Q; skor L; skord Go

der Go X L D H Q; des N

gnod Go L N D H Q; gnad X

kyi Go L N D H Q; kyis X

nyes par Go L N D H Q; nyis pa X

dang Go X L; yang N D H Q

pa'i Go X N D H Q; par L

pa'i L D H; pa Go X N Q

nyam L N D H Q; nyams Go X

spyod Go N D H Q; om. X L

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

gyi Go X; du L N D H Q

po L N D H Q; pa Go X

sten cing Q; stend cing Go; bsten cing X N H; rten cing L S; bstan cing D

gnas skabs X L N D H Q; skabs Go

ni Go L N D H Q; na X

bzhi'i pir gyis L D; bzhi'i bar gyis Go S N Q H; bzhi pa'i bar gyis X

la Go L N D H Q; om. X

par Go X L N H Q; pa dang D

om. X L N D H Q; ni Go

'dri Go X N D H Q; 'dra L

gzhan L N D H Q; gzhan sems can X; om. Go

bu yin no X L N D H Q; bu'o Go

bstan Go X L N D H; bstan Q

ni pir Go L N D H Q; dpir X

rtsom pa X L N D H Q; brtsom la Go
Hereafter I do not note this variation.
Hereafter, I do not note this regular orthographic variation.
pa'i X L N D H Q; pa Go
sgal pa'i X L N D H; sgal bu'i Go; rgal pa'i Q
par gyur pa X L N D H Q; ba Go
ma yin Go L N D H Q; yin X
ltag pa Go L N D H Q; lta ba X
gyur ba'i Go X; gyur pa'i L N D H Q
mor L D; mo Go X N H Q
kar Go L N D H; dkar X Q
dang Go L N D H Q; yang X
yin X L N D H Q; ma yin Go
yin X L N D H Q; ma yin Go
yin X L N D H Q; ma yin Go
par Go X N D H Q; du L
tshal du Go X L D H; tshal N Q
gtogs X L N D H Q; rtogs Go
ishal X L N D H Q; tshal Go
na Go X L N D H; ni Q
gtogs X L N D H Q; rtogs Go
tsam X L N D H Q; tsam du Go
di ni X L N D H Q; 'di ni 'di Go
na Go L N D H Q; nas X
chi 'pho ba X; 'chi 'pho' ba Go; 'chi 'pho L N D H Q
ingar X L N D H Q; ltar Go
zhugs Go; zhugs shing X L N D H Q
ba tshwas N D H Q; ba tsas X; tsas «pa» Go (?); rtsas L
byugs L N D H Q; byungs Go
sems can Go X N D H Q; om. L
di dag la Go X N D H Q; om. L
'gro Go L N D H Q; 'gro'i X
su skye'o X L N D H Q; om. Go
gyur ba X L N D H Q; gyur pa Go
spyod Go X; spyod pa L N D H Q
chos dang chos Go X L N D H; chos Q
nyid Go X N D H Q; om. L
par Go X N D H Q; pa L
po Go L; om. X N D H Q
bcad pa na Go; bcad na X L N D H Q
'am X D H; dang Go L N Q
rnyis Go L N D H Q; rnyings X
om. X L N D H Q; «ji ltar» Go
de L N D H Q; om. Go X
des Go; des l de L; de X N D H Q
par L; pa Go X N D H Q
ji lta ba bzhin L N D H Q; ji lta bzhin Go X
na X L N D H Q; om. Go
gzugs rams X L N D H Q; gzugs Go
na X L N D H Q; nas Go
bshes X L N D H; shes Go Q
ro N D H Q; ba'o Go L; pa'o X
zla'i Go L N D H Q; zlar X
ro Go L N D H Q; ba'o X
par Go; «par» X; pa L N D H Q
ji lta ba bzhin X L N D H Q; ji lta bzhin Go

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byis pa so so'i skye bo'i L N D H Q; so so'i X; byis pa so so'i Go
gyi L N D H Q; gyis X; gis Go
nyid kun X L N D H Q; nyid Go
de X L N D H Q; de'i Go
pas gsher N D H; pa'i gsher L; pa gsher Go X; pas gshes Q
so'i bar Go L N D H Q; bar X
de Go L N D H Q; om. X
pa de'i X L N D H Q; pa'i Go
om. Go; ro X L N D H Q
bdag Go; bdag nyid X L N D H Q
ni Go X L; om. N D H Q
pas Go X L; pa'i N D H Q
bo Go X L D; bo'i N H Q
gi N D H Q; gis Go X L
mig tu sdug pa'i gzugs Go L N D H Q; ming tu sdug pas gzugs | ming tu sdug pas gzugs X
dag la L N D H Q; la Go; dag las X
gay Go X L; par N D H Q
yin Go L N D H Q; yin la X
bdag gi Go X L N D H; om. Q
shes pa ni Go L; shes pa 'di ni N D H Q; sems pa ni X
pa N D H Q; pas Go X L
gi Go X N D H Q; gis L
om. Go X L; de N D H Q
bzhin du X L N D H Q; de bzhin du Go
yang L N D H; om. Go X Q
shes par Go L N D H Q; om. X
bu X L N D H Q; bu'i Go
thams cad X L N D H Q; dag gi Go
par byed de Go X L N H; par byed do D; dper byed do Q
byung L N D H Q; 'byung Go X
dod pa X L D; 'dod chags pa Go
bcing X N D H Q; 'ching Go; bcings L
sgra dbyangs X N D H Q; sgra sbyangs Go; dbyangs L
gyi Go L N D H Q; gyis X
de ba brjed L N D H Q; de bar brjed X; 'b»d[e]' 'b»rjed Go
bya Go; bya ba X L N D H Q
dag X L D H; om. Go N Q
gzhan gyis bkrir Go N D H; gzhahan gyis dkrir X L; gzhan gyis bkrir Q
che'i L D; che Go X N H Q
rang X L N D H Q; nang Go
gyi Go L N D H Q; gyis X
chu'i X L N D H Q; chu Go
bde Go L N D H Q; de X
thags N D H Q; rtags Go X; btags L
bu ram chang dang X L N D H Q; bu ram shing gi Go
gzhag Go N D H Q; bzhag X L
gdul Go N D H Q; 'dul X; btul L
brjed X L N D H; rjed Go Q
'dra bar Go X N D H; 'dri bar Q; om. L
'gro bar Go L N D H Q; om. X
de bzhin du Go L N D H Q; bzhin du X
nas Go X N D H Q; na L
'ching ba lnga Go L N D H Q; bcing ba de la X
dag yin no L N D H Q; gang yin «pa» no Go; yin no X
che'i Go X L; che N D H Q
pa'i mis Go L N D H Q; pa X
gyi X L N D H Q; gyis Go
pho Go N D H Q; po X L
ni Go X L N D H; na Q
skom X N D H Q; skom Go; sgom L
tshig X L N D H Q; om. Go
ba Go L; bar X N D H Q
ni Go X L N D H; de Q
mi X L N D H Q; om. Go
bya ba Go L N D H Q; pa X
de dag dang Go N D H Q; de dag X; de dang L
tshul khrims brtul L; tshul khrims dang l brtul Go X N D H Q
'brel X L N D H Q; bral Go
sbrang rtsi Go X L D H; sbyang sbrang Q; sbrang N
bu Go L N D H Q; ba X
hkrir Go X N D H; dkrir L Q
rung ba Go L N D H Q; rung X
bya ba'i L N D H Q; bya ba X; ba'i Go
shes pa X N D H Q; shes Go L
zhes bya ba de'i tshig bla daq 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
om. L N D H Q; gi Go X
dang X L N D H Q; om. Go
'grogs pa N D H Q; 'gro ba X L; 'grol ba Go
'byung ba'i L N D H; 'byung ba Go; 'gyur pa'i X Q
dran N D H Q; 'dra Go X; zhan L
ba de'i X L N D H Q; ba'i Go
tshig Go L N D H Q; tshe tshig X
las X L N D H Q; om. Go
zhes Go X L; ces N D H Q
bsams L N D H Q; bsam Go X
na X L N D H Q; om. Go
bya'i X N D Q; bya'i Go; bya yi H; bya yis L
khyy Go L N D H Q; khyyim X
om. X L N D H Q; «ji Itar» Go
kyi Go L N D H Q; kyis X
stong pa dang Go L N D H Q; om. X
ri nags chen po'i Go L N D H; ri chen po'i Q; rin po che'i X
ngam grog X L N D H Q; ngam 'grog Go: Hereafter I do not note this consistent orthographic variation.
'bra X L N D H Q; 'brag Go
dka' Go X L; dga' X N D H Q
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.
tsom Go X L Q; tshom N H
khong stong X L N D H Q; khong Go
mthon Go X N D H Q; 'thon L
dzegs L N D H Q; 'dzeg Go; 'dzes X
om. X L N D H Q; lta bu Go
dag gis Go L; dag gi X N D H; bdag gi Q
'chad L D S; chad X N H Q; bcad Go
'bras bu Go N D H Q; de 'bras bu X; om. L
po Go L N D H Q; por X
ro L N D H Q; dang ro X; blo Go
myong bas Go L N D H Q; myos pas X
phrags pa Go X L D S; phyogs pa N H Q
de X L N D H Q; om. Go
gyis Go X L D H; om. N Q
om. Go X L; 'phags pa dam pa'i chos dran pa nye bar gzhag pa l N D H Q
'bra Go X N D H Q; 'brag L
zhes bya ba X L N D H Q; lta bu Go
ba X L N D H Q; ba'i Go
tshol Go L; tshor X N D H Q
reg pa X L N D H Q; reg Go
da'i L N D H Q; ba'i Go X
dka' «ba» Go; dkar ba X; dka' L N D H; dga' Q
dka' Go L N D H Q; dga' X
gyis 'khrugs pa X; 'khrug pa Go
sten Go L D; bsten X N H Q
chom rkun dang Go L N D H Q; om. X
la L N D H Q; las Go
pas Go L N D H Q; pa X
dud 'gro dang l yi dags kyi X L N D H Q; yi dags dang l dud 'gro'i Go
da'i L X N D H Q; ba'i Go
chos kyi X N D H; chos la chos kyi Go; chos kyis Q; om. L
gsob dang X L N D H Q; om. Go
'gro'o zhes X L D H; 'gro zhes N Q; 'gro'o Go
mnog X L N D H Q; gnog Go
la X L N D H Q; ba Go
par Go X N D H Q; pa L
de Go X; om. L N D H Q
om. X L N D H Q; dang Go
phye ma leb Go L N D H Q; phyi ma X
thams cad la L N D H Q; thams cad Go; thams la X
Ita'o Go X N D H Q; lta ba'o L
su X L N D H Q; om. Go
d'dod pa dag las Go L N D H Q; om. X
gang Go L N D H Q; dag X He
'khor snyam X L N D H; «'khyam» snyam Go; 'khor bsnyam Q: Ms reads sandhāvanti saṁsaraṁ saṁsāre, suggesting that both verbs, 'khor and 'khyam, may have originally been present. Perhaps read 'khyam la 'khor?
des Go X; de L N D H Q
'di ni Go L N D H Q; ni X
'ching ba gnyis Go N D H Q; rcing ba gnyis L; 'ching nyid X
'ching Go L N D H Q; bcing X
'ching Go L N D H Q; bcing X
kham gyi N D H Q; kha zas kyi kham kyi Go; kham kyi X L
dzhi Go X L D H; om. N Q
spyd pa'i lha'i ris L N D H Q; spyd pa lha ris X; spyd pa'i lha'i Go
yod pa X L N D H Q; om. Go
di lta 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.
na Go L N D H Q; ni X
gis lta X L N D H Q; gis blta X; gi lta Go
dang Go X N D H Q; om. L
om. X L N D H Q; dang Go
sten X N D Q; bsten L H; rten Go
ni de Go; de ni X L N D H Q
pa'i Go L N D H Q; pas X
pa X L N D H Q; pa'i Go
1869 gnyis kyi's 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 i'shul bzhi'n X N D H Q; tshul Go; rnam bzhi'n 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 rnam's Go X L N D H Q; om. Go
1901 gi Go L N D H Q; gis X
1902 mgon du X L N D H Q; mgon 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 • gzan 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
kyang X L N D H Q; om. Go
kyang X L D; om. Go
de dag kyis kyang Q; om. Go X L N D H
ris kyi lha rnams Go L N D H; ris pa rnams X Q
gsum pa Go N D H Q; sum pa X; gsum lha L
la X L N D H Q; la'o
de Go L N D H Q; do X Q
sbyar ba Go L N D H Q; sbyar X
gazhan X L N D H Q; sa Go
drug pa'i X L N D H Q; dang pa'i Go
lhag par Go L N D H Q; lhag X
de Go X N D H Q; om. L
kyi Go L N D H Q; kyis X
thos X L N D H Q; mthong Go
mchog tu dga' ba L; mchog tu dga' la Go X N D H Q
bar Go L N D H; ba'i Q; ba'i bar du X
sa X L N D H Q; pa Go
dngar Go X L N H Q; mngar D
bar L D; ba'se Go; ba X N H Q
thob L N D H Q; thob Go X
mes bsregs X L N D H Q; me shor Go
tshangs pa dkon mchog X L N D H Q; tshangs pas kon mchog Go
bsregs X L N D H Q; sregs Go
zhigs Go X L D; zhig N H Q
gyur X L N D H Q; 'gyurd Go
pa Go X L N D H; pa'i Q
dam par X L N D H Q; rmam par Go
dgra Go X N D H Q; sgra L
cbing bas D H Q; cings bas L; cings pa'i X N; cging Go
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
lha yi ris X N D H Q; lha'i ris Go; lha yi rigs L
da sogs la L N D H Q; la sogs pa X; las rtsogs pa Go
dsang ba X L D H; sngags pa Go; ldan pa N Q
me yis X L N D H Q; me's Go
bsregs X L N D H Q; sregs Go
bar Go X; ba L N D H Q
de'i L; de Go X N D H Q
joms X L N D H Q; gzhom Go
ni dgra ngan dgra chen te N Q; ni dgra nang dgra chen te L D; kyi dgra n'i dgra chen te X; ni sgra ngan sgra chen ste Go
pa'i Go L N D H Q; pas X
su X L N D H Q; gsum Go
bsregs N D H Q; sregs Go; bsreg X; sreg L
dei Go L N D H Q; de'i X; de ni Go
zh'i med X L N D H Q; [spyod] byed Go
dei Go L N D H Q; de'i Go X
ni rmam shes pa Go X L N D H; rmam shes pa na Q
pa yi X L N D H Q; pa'i Go
na Go L N D H Q; ni X
mchog Go X N D H Q; chogs L
ddag Go L N D H Q; dga' X
me yis L N D H Q; me's Go; de yis X
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 sms kyis Go D H Q; sms kyi X L; sms 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 Saddharmasūryapusthāna (sūtra) (Zhengfa nianchu jing 正法念處經)

I present here an edition of the Chinese translation of the second chapter of the Saddharmasūryapusthāna (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 Saddharmasūryapusthāna (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，隨順法門觀察法行：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，相對依所起緣，一切世界，無始以來，生死輪轉。彼如
是覩：「此生因緣，境界大海，皆悉無我。唯’有內心境界因緣世間流轉。」

《1.3》如是最初修遠離行。離憒闇處、樂空闇處、阿蘭若處、山野林中、稻穀積等、樹
下露地，陜闇處住，則能繫縛心之猿猴。以修習故，心則寂靜。不樂聚落歌舞戲笑憒闇之
處。亦不樂見長養婦女，不樂多語。有二犍*尼皆壞梵行：一是姫女，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。

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1 *Begin* 《正法念處經》卷3 (CBETA, T17, no. 721, pp. 12a12-17c6).
2 [2] 第二 + (一)【明】。
3 [3] 唯= 惟【明】下同。
4 [4] 輯= 碣【宫】。
《1.5.1》若彼比丘如是观察十八意行，得上初地。彼地夜叉见如是已，转復欢喜，次第传闻虚空夜叉。彼地夜叉，虚空夜叉，彼二夜叉，向火大王，欢喜心说。彼四大王，向四天王，欢喜言说：「闇浮提中，某国、某村、某聚落中，某善男子，如是种姓，如是名字，剃除髷髮，被服法衣，正信出家。既出家已，离愦闇处，在寂静处。今复观察十八意行，已证彼法。」

《1.5.2》彼四大王如是说已，四天王闻，转復增上欢喜心曰：「魔分损减。正法朋长。」

《1.5.3》彼四天王，如是復向三十三天帝释天^{5}王，欢喜言说：「闇浮提中...次第乃至...某善男子，某甲种姓，名字某甲，剃除髷髮，被服法衣，正信出家。离愦闇处...乃至...塚间，如法观察十八意行，已证彼法，如法正住。」彼四天王向帝释王如是说已，彼憍尸迦，三十三天帝释王闻，心大欢喜。

《II-2》

《2.1》又修行者，内心思惟，随顺正法观察法行：如是比丘，已如法观十八意行，得初地已，後復更证何者異地？彼见闻知，或天眼见：

《2.2》彼復次第观察四家。四者所謂慧家、谛家、捨家、出家。

《2.3》云何比丘住於^{6}慧家？謂彼比丘如是观察自身正法，如是如實分分善知：「此身中有地界、水界、火界、风界、空界、识界。」

《2.4.1》何者地界？地界二种：一内、二外。

《2.4.2》何者為内？身中所有諸分名内，是内有觉。彼何者觉？與皮肉等和合则觉。所謂髷、毛、爪、齒等根，堅濁所攝，内名觉。彼复何者？所謂：「髷、毛、爪、齿、皮、肉、筋、脉、骨、髓、脾、肾、心、肺、涕唾等处、生藏、熟藏、小肠、大肠、肚、胃^{7}、头脑。」如是身中，一切内分，坚濁有觉，名内地界。

《2.4.3》何者名為外地界耶^{8}？所有外地，坚濁不觉，名外地界。

《2.4.4》若内地界，若外地界，彼一和合，「此界唯界，」观此地界无有作者，无有受者，非无因缘，无常，无我，无我，无有。比丘如是观察慧家，则得解脱：「一切非我，亦无

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^{5} [5] 今古之分

^{6} [6] 於是为明

^{7} [7] 胃＝脾【未】【元】【明】【中】

^{8} [8] 耶＝邪【明】下同。
我所，亦非9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10、小便、污11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？謂諸飲食，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12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、若旁行風、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，輕動成熱，有覺所攝，名內風界。

《2.7.3》何者名為外風界耶？所有外風，輕動數攝，和合無覺，名外風界。

9 Here I read with the Taishō variant: [9]無＝非【元】【明】＊。 Cf. §2.6.4.
10 [10]膽＝痰【元】【明】。
11 Here I read with the Taishō variant: [11]汗＝污【宮】。
12 [1] 煉煖＝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，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，一切窪中諸所有空，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》若內色中撮虛空界，若外色中撮虛空界，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，」如是知已，心得離欲。

《2.9》何者識界？謂十二人內外和合。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 |
| 抖擲諸惡業 | 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 |
| 諦根調寂靜 | 是安隱比丘 《2.10.2》 |

| 乘駕六根軛 | 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 |
| 能抖擲惡法 | 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》 |

13 Here I read with the Taishō variant, and therefore emend the text from 等空 to 虚空: [2] (虛) + 空【元】
【明】。
14 [3]抖擲 = 斗薮【末】＊。
15 [＊3-1]抖擲 = 斗薮【末】＊。
欲等不能縛 心善而不貪
多有慈悲意 出道往比丘 《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。 知従受生。

《3.3.1》有樂皆知。知樂因緣而生樂受。知樂受已，彼如實知：「我知樂受。」若彼比丘知樂因緣而生樂受。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。次第上聞虚空夜叉。虛空夜叉聞四大王。彼四大王聞四天王。彼四大王向拘尸迦帝釋王說：「聞浮提中，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，轉復歡喜彼拘尸迦帝釋天王即乘大象，其象名曰壇羅槃那，從大神通第一天眾到炎摩天。歡喜說言：「聞浮提中…次第乃至…善男子…廣說乃至…得第三地。欲共魔戰。減滅魔分。長正法朋。」

《3.6》彼炎摩天，從帝釋王如是聞已，轉復歡喜。

16 [4]而如【明】。
《II-4.1》

《4.1.1》又修行者，內心思惟，隨順正法觀察法十七行：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，如是舍離，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。如是苦受不能逼近，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。彼比丘如是念心：「我今此捨，如是清淨，如是鮮白，我今云何得真空處？」彼人如是思惟欲得真空處行，彼彼處心：「我今何得？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。我捨彼處。」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。」

《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，不染，第一柔軟，所作皆妙，光明淨映蔽餘寶。然此巧師，若其弟子，知彼真金善巧能治，知是真寶。如是知已，隨所憶念，欲作何等，令見之者皆生歡喜，即以作鉦，若莊嚴身，若不見處，若眼見處，若作耳鑽，用莊嚴耳，若作環珞用莊嚴眼。若以莊嚴供養經論，若作指環，環有印文，莊嚴指，若作金鬘，若作髻冠以莊嚴鬘。何處何處用以莊嚴，彼彼如是相應善成。

《4.1.6》如是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，意樂彼處，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：「彼處虛空，如是識處，無所有處，如是非想非非想處，緣於彼處，非常無常，」則於彼處心不喜樂。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。

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[17] 法 = 修【宋】元【明】。
[18] 梵 = 慼【宋】元【明】宮。
[19] 雜 = 覲【宮】。
[20] 寶 = 寶【宋】元【明】宮。
[21] 錫 = 瑞【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。如是復於虛空夜叉歡喜心說。虚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：「闍浮提中，某國、某村、某聚落中，某善男子，如是種姓，如是名字，剃除髟髠，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。魔分損滅。正法朋長。」

《4.1.11》彼炎摩天見帝釋王乘彼白象埵羅槃那。彼炎摩天如是見已，心生歡喜。向帝釋王如是說言：「汝今帝釋，闍浮提人，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。」彼觀：「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，調眼耳鼻舌身所起，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，無始以來盡樂攀緣，非一境界。壞相境界，境界根壞，譬如牛馬駝驢猶等。」

《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。若合善受，次第順行

[22] [1]彼＝復【未】【元】【明】【宮】。
[23] [2]合＝法【末】【元】【明】【宮】。Perhaps read 法合 after Ms: sadharmasahita?
則到涅槃。若不善因緣，不善眼受生，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，一切善行善果隨順緣思，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，非願倒法。比丘，如是見此受陰，則滅有愛，共喜樂生，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、
垢結、嫉結)26。斷此諸結。

《4.2.19》何者為使？調欲染使，及有染使、見使，障礙使，慢使，無明使，27疑使。以
此因緣，三有流轉，行於三地，輪轉三惡，三時隨行，於三品中隨三受薰，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，因緣縈縛。如是如是，知因業生，業復轉生。若生，則有老、死、病、衰、苦，
哭、苦、惱。如是業因愛捕28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)29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。噫者喻身。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，如是見聞：『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》

24 [3] [不] - 【宮】＊。
25 [＊3-1] [不] - 【宮】＊。
26 思量結、疑結、垢結、嫉結 Supplied from below, p. 5c4. See the following footnote.
27 Omit 思量結疑結垢結嫉結, 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.
28 [4] 增=羅【宮】。
29 Read 受 for 愛, after the Sanskrit critical edition, which reads sarvāsāṃ vedanānāṃ samjñānāṃ tu.
眾生隨業流　一切業中生
業果繫縛已　有中隘處行《4.2.24.2》

若離不善業　常喜樂善業
如是修行者　如無垢月光《4.2.24.3》

彼能燒惡業　如火焚乾草
三界之光明　解脫諸悪法《4.2.24.4》

若人懈解脫　心不樂生死
生死不能縛　如鳥飛虛空《4.2.24.5》

諦知受所從　善知受果報
則得於解脫　彼諦知三界《4.2.24.6》

苦樂不能動　善惡不逈心
見世間如焰　彼修者善愛《4.2.24.7》

意常不倒謬　恆樂於法行
心樂比丘法　如是名比丘《4.2.24.8》

不樂數見親　樂見於善人
出家離舍垢　如是名比丘《4.2.24.9》

寂靜於諸根　不貪著境界
行視一尋地　如是名比丘《4.2.24.10》

不行他罵家　一向不販賣
不樂四出巷　如是名比丘《4.2.24.11》

不樂觀歌舞　不樂饒人處
樂住於塚間　如是名比丘《4.2.24.12》

唯取當日食　不取明日食
食二分便罷　如是名比丘《4.2.24.13》

捨離妙好服　喜樂塵土衣
食行俱相應　如是名比丘《4.2.24.14》

若不作世業　不望世業果
不苦求所須　如是名比丘《4.2.24.15》

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30 Here I read with the Taishō variant: [1]經＝遙【音】＊。
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<tr>
<td>若能次第知</td>
<td>སྣ་སློག་ཅེས་</td>
<td>諦見所修法</td>
<td>4.2.24.36</td>
</tr>
<tr>
<td>善知道非道</td>
<td>སྣ་སློག་ཅེས་</td>
<td>如是名比丘</td>
<td>4.2.24.37</td>
</tr>
<tr>
<td>得樂心不喜</td>
<td>སྣ་སློག་ཅེས་</td>
<td>遇苦則不憂</td>
<td>4.2.24.38</td>
</tr>
<tr>
<td>憂喜心平等</td>
<td>སྣ་སློག་ཅེས་</td>
<td>如是名比丘</td>
<td>4.2.24.39</td>
</tr>
<tr>
<td>若諦知老死</td>
<td>སྣ་སློག་ཅེས་</td>
<td>天修羅禮敬</td>
<td>4.2.24.40</td>
</tr>
<tr>
<td>知眾生善惡</td>
<td>སྣ་སློག་ཅེས་</td>
<td>如是名比丘</td>
<td>4.2.24.41</td>
</tr>
</tbody>
</table>

31 [2]淤＝汚【明】。
32 [3]靜＝清淨【宋】【元】【明】。
衣鉢常知足
少欲而梵行
不聚積財寶
如是名比丘 《4.2.24.29》

一食而離垢
能捨於利養
不貪著諸味
如是名比丘 《4.2.24.30》

行捨心悲心
捨離嫉妒惡
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。」彼比丘以不愁繫繫彼心在攀緣柱。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。如是觀受，思惟憶念：「我此心者，為
壞不壞。」又復觀察彼受攀緣所生之受能破壞心。如是觀已，以不愁繫繫彼心在攀緣柱，
如行修取心，若如是受受愛所不能劫。又彼比丘見彼身觸，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。又彼比丘次觀意意繫法受，若善不善，若記無記。見受意壞，彼比丘以不愁繫繫
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》彼以智輪觀眼觸受：「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。此無作者，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：「意識隨順縛縛如此受，意共縛縛，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：「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，相續縛。」觀鼻受已，「離於受者。」

33 [4] 離垢=離治【宿】。
34 [5] 劫=劫【末】。
35 [1] 繫=繫【末】【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，彼繫攀緣，彼因緣生。非有作者，非有受者，更無別物。唯38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39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40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》「譬如莖葉鬢齢41等緣，蓮華名受。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，非一相生，非一相生，非相生，非聚合生，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42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43石蜜。此甘44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45蔗汁。始終整觀，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。

38 [2]謂＝轉【宮】。
39 [3]受＝作【明】。
40 [4]唯＝惟【明】*。
38 [5]何＝阿【元】【明】。
40 [＊4-1]唯＝惟【明】*。
41 [6]禪＝勝【末】【元】【宮】，=孛【明】。
42 [7]甘＝亜【末】【元】【宮】*。
43 [8]白＝曰【末】【元】【明】【宮】。
44 [＊7-1]甘＝亜【末】【元】【宮】*。
45 [＊7-2]甘＝亜【末】【元】【宮】*。
《4.2.31》彼比丘如是修已，受蘊成就，魔軍欲壞，彼地夜叉轉復歡喜，如是上聞虛空夜叉。彼地夜叉，虛空夜叉闡四大王。彼地夜叉，虛空夜叉，彼四大王闡天王。彼地夜叉，虛空夜叉，及四大王，並四大王向帝釋說。帝釋王即乘白象於羅織那，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，乘坐種種乘，可愛聲色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，意別別城，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，聞浮提中，業地之處依聞浮提，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，獲得第四求無漏善護見受地，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47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

48正法念處經卷第四元魏婆羅門瞿昙般若流支譯生死品49之二

〈II-5.1〉

《5.1.1》又修行者，內心思念，隨順正法觀察法行：彼比丘，受蘊地分，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50白法，正智惟已，一分中行？」

《5.1.3》觀察彼想，行白法相。初如是法分分善知：「云何緣於有見有對對不可見無對之想？」彼比丘更廣觀想。彼想從緣十一種色。所謂長、短、方、圓、三角、滿51、及青、黃、赤、白、紫等。

《5.1.4.1》依彼長相52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53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

40[9]增等德【宮】。
47[10]炎夜【末】【元】【明】【宮】。
48Begin正法念處經卷四(CBETA, T17, no. 721, pp. 17c9-23b14).
50[12]於=于【明】下同。
51[13]圓＝圍【末】。
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，虛妄詭詐，愚聖凡夫，恒常如是。

《5.1.4.2》「人中則有農作等苦、迭相欺詐、斗秤54不平、言訛諛鬬、治生求利、參承王等、入海遠行、種種鬱鬱、田作放牧、生夷人中、喜生邪55見、根不具足、離闢正法、生無佛處、無善因緣。雖63得無難，心常喜樂飲酒，姦盜、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，習近女惡，歡喜倦中，種種莊嚴，寶間57宮殿、樹林、水池，有紗蓮花、遊戲快樂、天諸花香、種種飲食、舞食58遊行喜著喜樂，天栴檀末，若散若塗，曼陀羅花、天歌音聲心生喜樂、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，雨火墮身，咽60則如針，腦滿皮膚如石破箠，以姦嫉故以刀刃等迭相斫割。在黑闇處，墮墮壘岸，疾走往趣60河渠陂池。聞魔羅人，手執刀杖若利鍾等，斫斷之，受大苦惱。食人唾吐，是等皆食無量百千不可堪忍受種種苦，眼中淚出，頭蓮61亂覆身蓋面，有百千虫周遍其體，擔負故身饑一切病，長行生死，常有鐵鳥爪62嘴火燃燻啄其眼，口如燃樹，迭互相食，於三十六百千億數而許由旬曠野中行，無主，無導，飢渴所逼，其身火燃，人黑闇處。如是餓鬼，邪見所託，離聞正法，是長生死，」緣彼相想。

《5.1.4.5》「又復畜生，迭相食，非理婬欲，不知所應。若生水中，水中而行，心燥常飢，常畏他取，竈龜、麝53鳥、及水獅等、魚則堤遏、堤槳羅人、有名箄魚、金毘羅魚、那迦羅魚、名大口魚、蛤蠣等虫，常一切時大者食小，常畏網等遮障而取。又陸地行，麋鹿、水牛、猪、象、牛、馬、騾、及犛牛、麝熊、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，鳥烏、獍狐、鶴、及孔雀、鸛、鴿、鶩、雉、鳩、鴿、水豚、青鳥護澤、百舌、鸚鵡、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。

52 [14]相＝者【宮】。
53 [15]之＝乏【末】【元】【明】。
54 [16]秤＝稱【明】。
55 [1]邪＝哀【明】下同。
56 [2]雖＝難【宋】【元】【明】。
57 [3]聞＝聞【末】【元】【明】【宮】。
58 [4]食＝養【宮】。
59 [5]照＝照【末】【宮】。
60 [6]趣＝赴【宮】。
61 [7]蓮＝攀【宋】【元】【明】【宮】。
62 [8]爪＝爪【宋】。
63 [9]徑＝徑【明】。
《5.1.4.6》「如活地獄、黑縄地獄、合地獄、叫喚地獄、大叫喚地獄、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、人刀葉林、入大火中、墮在灰河、行火燃地、受火煬苦，堅鶴⑥法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⑥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⑦。

《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，觀察彼短相？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⑧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，不詐，近善知識，守信，正行，直心起業嚴身口意。如是之人生死則短⑨，」緣彼相想。

《5.1.5.3》「若生天中，則有放逸，歡喜園中，間錯，寶華，種種樹林、水池、蓮花，有好栴檀、勝妙璎珞⑩，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⑪、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⑫。」

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64 [10]大＝犬【明】。
66 [12]彼＝緣【宋】【元】【明】【宮】。
67 [13]死＋（飢渴乏思北藏作之患非穢不成字當作穢同後文怪獸二藏並作穢非）夾註【明】。
68 [14]短＝斷【宋】【元】【明】【宮】＊。
69 [＊14-1]短＝斷【宋】【元】【明】【宮】＊。
70 [15]璎珞＝纓絡【宮】。
71 [16]施＝他【宋】【元】【明】。
72 [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》
「常怖畏槌打　若雨及寒熱
迭互相食噉　如是等眾苦」
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。 彼比丘如是思惟生死短相。

《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，非自心行，是圓生死，」比丘如是緣於相想。

《5.1.8》何者三角？「若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》何者是圓？「四大天王、三十三天，夜摩、化樂78、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，是圓生死，」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。

73 [18]苦＝生【末】【宮】。
74 [19]大＝[乏-之+犬】【宮】。
75 [＊14-2]短＝斷【末】【元】【明】【宮】＊。
76 [＊14-3]短＝斷【末】【元】【明】【宮】＊。
77 [20]自＝目【末】。
78 [1]樂＝應【末】【元】【明】【宮】。
《5.1.11》何者是黃？「黃色業攝，生於陰中，互相加惡，迭共破壞。若見此業，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。』於人中。』如是天人，是白生死。」比丘如是緣於相想。

《5.1.14》彼彼丘如是思惟：『既得人身，若不行善修戒戒智，彼人自詡，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。』

《5.1.15》彼比丘，諦觀考察，觀察想陰拏縛而行諦見，諦求：

《5.1.16》因眼綠色而生眼識。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，歷別觀察彼諸相想，觀想因縛。觀察界人，因縛相想，歷別觀察。若惡業報分分正證。因相縛本。覺因相縛，然後捨離。若有利益，若不利益，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：』有若見者，猶須憶念。彼憶念者緣彼想生。如是光明，因緣，緣緣，因緣於緣，故有光明。如是如是因緣，緣想，以想勢力，故有憶念。』比丘於彼第五地。比丘如如是知縛已，於彼天樂不生貪樂，於地獄苦不生怖畏。

《5.1.17》彼彼等見，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，何因縛想？』彼観察想：』因縛和合生如是想，若因縛滅，彼想則滅。

《5.1.18》「如彼月珠。譬如月珠，緣月，緣珠，則清水生。想亦如是因縛而生。如是想者非無因縛，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，餘因縛殆轉為善。不善想生，餘因縛殆轉為善想。彼心猿猴始破壊，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》云何而見善陰界人若生若滅，不喜樂受？不樂想滅，不取想滅，然後行生，非住非滅，心不希望識生住滅。比丘如是諦知此陰。是故不住魔之境界。貪欲瞋癡所不能縛。

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79 [2]買＝貭【宋】【元】【明】【宮】。
80 *Here I read with the Taishō variant: [3]生＝在【宋】【元】【明】【宮】。
81 [4]道＋（行）【宋】【元】【明】【宮】。
82 [5]故＝應【宋】【元】【明】【宮】。
83 [6]猴＝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渴之所繫縛。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  親近懈怠人
不常勤精進  如是非比丘《5.1.21.1》

若不樂床敷  佛說是比丘
若喜“樂懈怠”彼不應善法《5.1.21.2》

煩惱根唯一  所謂懈怠是
若有一懈怠  彼人不得法
非唯有法服  而得名比丘《5.1.21.3》

若無讀誦心  無禪無漏盡
唯有比丘形  如是非比丘《5.1.21.4》

但喜林中遊  不樂道境界
貪意樂酒色  如是非比丘《5.1.21.5》

若能絕魔縛  復能斷惡業
佛說彼比丘  不妄食僧食《5.1.21.6》

寧食蛇毒菌  及以洋銅等
終不破禁戒  而食僧飲食《5.1.21.7》

如是則不應  食所不應食
若食煩惱者  則是地獄人《5.1.21.8》

若人捨煩惱  如蛇窟中出
彼比丘應食  非樂見婦女《5.1.21.9》

以自身為質  而心憙樂惡
此人污僧寶  云何是比丘《5.1.21.10》

若食愛利養  喜樂於境界
見婦女生染  非道非俗人《5.1.21.11》

若能燒煩惱  如火焚樹林
名善婆羅門  不貪著飲食《5.1.21.12》

85 Here I read with the Taishō variant: [7]意＝喜【宋】【元】【明】【宮】。
86 [8]名比丘＝比丘名【明】。
87 [9]婆＝婆【明】。
常樂行聚落 應數數洗
愚癡誣自他 迷^88於道法 《5.1.21.13》
靜心空閑處 常行禪不捨
得名婆羅門 入善道境界 《5.1.21.14》
好處阿蘭若 非其人不住
離欲人能止 非^89喜樂欲者 《5.1.21.15》
若憤多言語 愛樂於境界
不向涅槃城 不生不死處 《5.1.21.16》
近王極美食 常飲酒喜瞋^90
唯名字比丘 妄語誣檀越 《5.1.21.17》
若詐說方便 數到王門所
哀憤他俗人 損敗空閑者 《5.1.21.18》
若人捨妻子 而依寂靜林
猶有慇戀意 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，諦問尊長。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，長正法朋。」彼地夜叉如是知已，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：「聞浮提中，某善男子剃除鬚髮，被服法衣…如前所說…」彼化應天轉復^91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：

^87 [10]洗＝酒【明】。
^88 Here I read with the Taishō variant: [11]悉＝迷【宋】【元】【明】【宮】。
^89 Here I read with the Taishō variant: [12]悉＝非【宋】【元】【明】【宮】。
^90 [13]聞＝眠【元】【明】。
^91 [1]復＝彼【明】。
《5.2.2》観十色人。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》云何觀察此十色人？「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，若因知想，若因想受，若因知想。如『此色長，』如『此色短，』『此色可喜，』『此不可喜，』『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。受知意轉。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92異相：念、慧、解脫、受、想、思、觸、欲、進、三味。此一攀緣，有異異相。如是受相93，如是想相，有異非一。譬如日光一緣異體，如是如是，異自體受，異自體想。

《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。諦觀此眼唯有肉搏。「脂、膿、血、淚，不淨物合，」如是知已，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94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。」既觀知已，離眼入欲。

《5.2.3.5》既觀眼入，如是知已，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，思惟知已，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》又彼比丘既如是観眼色入已，觀耳聲入。彼決定聲：云何而生？根塵相對而生此聲。彼如是観：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。」彼毘丘知如是聲，思知，想知分分思量，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》如是正観聲耳入已，若聞聲時，則不迷惑，不生喜樂，不取，不著，不謂有堅。如是観察耳聲入已，不樂耳識，離耳識欲：「耳識非我。我非耳識。」觸受想思皆亦如是。

92 [2]思＝異【宮】。
93 Here I read with the Taishô variant: [3]想＝相【末】【元】【明】【宮】。
94 Here I read with the Taishô variant: [4]毘＝毘【元】【明】。
《5.2.5.1》又彼比丘観鼻香人：「以鼻因緣，香因緣，香因緣，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，如是観鼻香人相。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，如是諦知彼鼻香人，如是諦求：「此如是物，有何物堅，有何物常，
何物不壞？」彼人如是知鼻香人：「一切非我。非是我所。」如是正知：「唯有分別此鼻
香人，如是唯縛愚癡凡夫，非黠慧者。」比丘如是一種観察。

《5.2.6.1》又彼比丘観舌味人：「彼念等緣，而生舌識。三和合觸，觸共受想思等俱生。
彼隨順觉名為受相。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。譬如因殤，因鉤，因縳，因水，因瓮，金師因
緣作一指環，若作手錐。如是法者非一相生。此舌味人亦復如是。」

《5.2.6.2》又彼比丘諦觀舌人及以味人。如是観已：「彼舌味人無有少法常樂我淨，」一
切種種深細思惟，不得一法。如是如是一相相應，彼於舌人味入離染：「一切眾生沈沒此
海，樂樂味海，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
是於舌味入離欲解脫：「舌人非我。我非舌人，非常，非物，亦非不動，非不破壞，非
舌味人。」比丘如是得離染欲。

《5.2.7》又彼比丘観身觸人：「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，此身觸人應如是知。

《5.2.8.1》又修行者，內心思惟，隨順正法觀察法行：云何比丘，如是観察十色入已，観
察法人？彼聞聞知。或天眼見：

《5.2.8.2》「彼法人中攝三種法。謂數緣滅、非數緣滅、及以虛空。所有無法，皆法人攝
如是観已，彼虛空者，亦是法人。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，一切皆失眼耳鼻舌身意等識，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》又彼比丘法人二種各各分別，調色無色。

《5.2.10》「所言色者，謂十色人。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

95 [5]相＝想【末】【元】【明】【宮】。
96 [6]相＝想【末】【元】【明】【宮】。
97 Here I read with the Taishō variant: [1]離＝離【末】【元】【明】【宮】。
身識，非見非對，云何取觸？云何如是彼外五人，此內五人，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。所謂白繫生成白衣。」

《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：見從稀物而生稠物。如乳生酪，乳稀酪稠，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 |
| 正覺知諒相 | 則得無上處 《5.2.12.1》 |
| 常樂行慈心 | 勤於法境界 |
| 誦知於身相 | 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》 |
| 懇一切眾生 | 撒一切貪憒 |
| 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 | 撒離一切過 《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》 |

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98 [2]稀＝希【宋】【元】【明】【宮】*。
99 [＊2-1]稀＝希【宋】【元】【明】【宮】*。

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林行阿蘭若  塚間草為敷
若以此為樂  如是名比丘《5.2.12.9》

諦知罪業過  善達諸業果
深識因與緣  是離惡比丘《5.2.12.10》

破生死曠野  壞惡調諸根
復能善知友  名寂意比丘《5.2.12.11》

於譽心不喜  毀譽心不憂
如大海之深  是修行比丘《5.2.12.12》

堅意隱他惡  不餐軟滑語
時語善恭敬  名寂靜比丘《5.2.12.13》

知欲界業因  亦知色界因
無色亦諦知  是知論比丘《5.2.12.14》

不喜世俗語  常樂斷諸過
於境界如毒  佛說是比丘《5.2.12.15》

若人飲如泥  意常如是行
黠慧開心意  解脫生死縛《5.2.12.16》

若人禪誦業  遠離於懈怠
利益諸眾生  名蘭若比丘《5.2.12.17》

若能答問難  辯才調諸根
當知是法師  不爾如草等《5.2.12.18》

若身行意行  一切不疲倦
僧所有事業  一切皆能作《5.2.12.19》

而不求財物  不為富樂名
唯利益僧意  解脫一切縛《5.2.12.20》

持戒不稀天  亦不求名利
持戒為涅槃  是寂靜比丘《5.2.12.21》
常捨離眾惡 恒^100^樂行善行
不近惡知識 是佛法比丘 《5.2.12.22》
常以慈修心 恭敬實直意
學句不缺者 去涅槃不遠 《5.2.12.23》
常畏老病死 不稀樂世間
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^101^ 去涅槃不遠 《5.2.12.25》

《II-6》

《6.1》又修行者，內心思惟，隨時正法觀察法行：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，調天人中。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。所謂邪見外道業法殺羊，稀天，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。」

^100^ Here I read with the Taishô variant: [3]但＝恒【未】【元】【明】【宮】。
^101^ [1]智＝知【宮】。
《6.5.1》「有業未到，眾人共作，能遣掄者。如世間法，星雖未到，國土得殃。若出世間，眼識未到業海能遣，所謂欲心憂悲等遣。此初居致。」

《6.5.2》「有業已到，方能遣者。如世間法，火到乃熄，刀至方割。若出世間，不善業到，地獄畜生餓鬼遣者。第二居致。」

《6.5.3》「有業若到，若其未到，能遣掄者。如世間法，呪毒勢力，若到未到，悉能遣掄。若出世間，人欲死時，有稀望相，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，若人涅槃，若未涅槃，此業不能遣阿羅漢。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。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，如是一廂處坐，如是觀察無量種業果報。遍滿地獄餓鬼畜生人天之中。如是見已，隨順法行。
《II-7》

《7.1》又修行者，內思惟，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：「此業生成就身惡行，成就口惡行，成就意惡行，毀誣賢聖，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》「若有業生成就身善行，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，修習離行，勤行善道，終盡生死，攝取他人：「今度生死，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：「譬如珠有珠，其色極白，普清，無瑕，清淨，任穿，已善修治，善門，殊勝，一切世人之所讚歎，任天王等所應畜用。如是功德相應淨珠，唯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等難法乃是法師法鑑所穿；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，修無漏禪三味自在。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109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》「『任王等所應畜用者，』入正法道，心王110，所應。若人信心彼，毘琉璃珠一切功德皆悉具足。如是寶珠與正法珠相似相似。」

《7.7.1》又彼比丘觀業報法猶如彼珠：「譬如珠有珠，其珠有瑕，不善清淨，非一切門，而不鮮白，不任鑽穿，不任修治，一切人見則不讚歎，非王等所應畜用。

108 [8]業＝善【未】【元】【明】【宮】。
109 [1]聞＝門【宮】。
110 [2]王＝正【宮】。
《7.7.2》「如是如是，彼外道法，是相似法，如有瑕疵。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》「『非不鑽穿，』非答難法，非是法師法鑽所穿。」

《7.7.6》「『非非王等所應畜用，』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，若繫人噛，如是之人，彼相似珠用繫噛已，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：『聞浮提中，如是善男子…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：云何比丘觀察報法？

《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。」○

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《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。譬如黠慧善巧師，若其弟子，觀察善平堅滑地上。得

111 [3]不分卷【明】。
112 Begin《正法念處經》卷5 (CBETA, T17, no. 721, pp. 23b17-29a15)。
113 [4]品 + （第二）【末】【元】【寫】。
114 [5]不分卷【明】。
此地已，種種彩\(^{15}\)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\(^{16}\)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，嚼肉。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，飢渴所悩，種種苦逼。心業畫師，嫉心所執，癡闇所覆。

《7.12.6》「又復如是心業畫師取黑彩\(^{17}\)色，於地獄中，作作黑色。何義名黑？以黑業故，生地獄中，有黑鐵壁被燃被繫，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，調欲界地，色、無色地。心業畫師，習近煩欲，攀緣欲界，種種色畫。緣色依止，有二十種欲欲四禪，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\(^{18}\)器。貪欲瞋癡以為堅牢。攀緣之心猶如梯陞\(^{19}\)。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，心業畫師畫彼繽紛，如彼好色。

\(^{15}\) [6]彩＝絵【末】【元】【宮】＊下同。
\(^{16}\) [7]於＝于【明】下同。
\(^{17}\) [＊6-1]彩＝絵【末】【元】【宮】＊下同。
\(^{18}\) [8]彩＝采【末】【宮】。
\(^{19}\) Here I read with the Taishō variant: [9]瞪＝瞪【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，蹣蹣不停，種種樹、枝、花、葉林等，山谷、巖窟、廡曲之處，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。分別愛養諸香味等以為眾果，行三界山，身如窟，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120，如見伎：「如彼伎，取諸樂器，於戲場地，作種種戲。心之伎亦復如是。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。伎作，生死戲也。心為伎。種種伎者，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121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，山澳水所，迅122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。其河名曰裨多羅泥。彼河極深，濤波湧迅123，無時暫停，甚可怖畏；急疾亂流，善不善業以為流水；難可得行，一切世間無常凡夫所不能渡124；此五道河，無量劫中，常漂眾生；境界疾流，迅125速不斷勢力暴疾不可遮障，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，為心所繫，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：「云何眾生繫行住，無始無終，無量轉行？」彼見聞知。或天眼見：「以心染故，眾生繫繫。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。自在乘執，與結使心合相應，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。

120 [伎=技【元】【明】下同。]
121 [著=障【未】【元】。
122 [迅=峻【未】【元】【明】【宮】*。
123 [*-3-1]迅=峻【未】【元】【明】【宮】*。
124 [渡=度【未】【元】【明】【宮】。
125 [*-3-2]迅=峻【未】【元】【明】【宮】*。

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《7.21.2》彼於身中如是觀，如是比丘緣身行已，分分觀身。從足爪等乃至頭，分分觀身。此 $#215; 例分身：「何者是我，何者我所，自身分中？」如是足爪離身觀：「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。腳非我身。用$256;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。復觀耳鼻舌身意，皆不見身。又復觀察我中無我。彼如是等唯$256;是微塵。是如分分觀察彼身，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，如是皆以第一義詣：「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，別有名林。」又復觀樹，離彼根莖枝葉等外，別更有樹：「第一義詣，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$256;彼比丘如是勤觀三種煩惱，三種對治。彼$256;三種滅已，一切煩惱結使皆滅。如斷樹根，皮、莖、枝、葉、花、果緣等一切悉乾，如是能斷此三煩惱。一切煩惱，皆悉斷滅。

《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：

126 Here I read with the Taishō variant: [5]譯＝讖【末】【元】【明】【宮】。
127 [6]譯＝面【明】，明註曰譯疑面誤。
128 [7]譯＝惟【明】*。
129 [1] 元）→【宮】。
130 [2]（彼）→【明】。
《8.2》彼比丘最初如是如实觀見：『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》『譬如狗飼31離肉之骨，涎汁和合。望得其麤，如是貪狗齝間血出。得其味已，
謂：『是骨汁。』不知自血有如是味。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。虚妄分別眼識見色，貪著喜樂。思量分別以色枯骨，著眼
口中，境界如齒，如是飼32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。虛妄分別如狗飼骨。如是觀察眼見於色猶如枯
骨。如是一切愚癡凡夫，虚妄分別之所誑惑。』

《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，革鬛捉取，縛其五處，置牢闕中。然後乃33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，樹林花葉，眾鳥音聲，河源處樂。思惟念
已，絕縛而去。憶彼樂故，於調象人不生忌難，壞其牢闕，去向林中。心不顧念多多蠟茶，
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？所謂愛親、觸、
味、香、色。誰為善調？所謂眼、耳、鼻、舌、身、意，如是六識。何者牢闕？所謂喜樂
妻、子、眷屬、止住之處、僕使、富樂，染著煩惱之所遮障。多歡喜摶，及甘蔗酒等種種美
味，諸食飲者，分別之心為歡喜摶，畆欲為飲食。心愛樂以作樂歌笑34等聲。亦見凡夫
猶如凡象。共同住者，謂有身見取疑網口中甜者，所謂喜樂邪見言說。繫屬他者，爾欲
瞋癡。善調之象，謂修行者。一切染癡以供養。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。眾鳥音者，所調法師。智慧為河。河濟口者，所謂
一心。言地分者，調四梵行，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。』

[31] [3]飼 = 末【末】【元】【音】＊。
[32] [＊]飼 = 末【末】【元】【音】。
[33] [4]乃 = 多【宮】。
[34] [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，極大山崖險峻之處，有大高樹，名伎殊梨，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，墮在巖處，復畏失命；樹腹有孔，孔坎竄爛，欲上彼樹，復畏孔壞，危人之命；彼樹極高，墮樹尚死，況墮高崖險惡之處。愚癡凡人，盲無智目，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，即便墮墮，即爾命終。更有餘人，少知方便，或有命罣，則不墮墮，少得果味，多受苦惱。」

《9.3》如是如是彼修行如比丘觀：「五道林中間有孔。極大山崖，謂一切病。伎殊梨樹，所謂欲心。無量刺者，所謂無量百千煩惱。求彼果者，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，乃所得欲，如彼得苦。多諸過者，貪欲貪癡。墮高崖者，謂墮地獄、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。若人欲燈，則墮地獄、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。一者摶食、二者思食、三者禪食、四者觸食。

《9.6.3》「何者摶食？謂四人處，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。

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135 [6]目＝自【明】。
136 [7]（行）＝【未】【元】【宮】。
137 [1]人＝洲【未】【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，如是皆為欲觸所詭。」

《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，三摩跋提摩緣為食。

《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。若生歡樂，則摩緣樂。非樂報業，又如實觀。如是如是眼識見色是惡意處，若眼觸生，摩緣於苦，是樂報業，彼如實知。何者名為眼識見色，摩缘於樂，非樂報業？於此法中，隨順觀察，眼見色已，不善思惟觀察摩緣，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，觀察摩緣，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，心不希望，非不希望，亦不憤念。非不憤念，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。彼四大王聞天王。彼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：聞浮提中，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
此世若後世
煩惱覆智梵
若樂智境
若煩惱蛇鬣
若人知二諦
彼行第一道
若人樂生死
若人有出意
死生天眾中
若不愛欲等
彼人捨生死
不為心使
則能除煩惱
心怨最第一
心常燒眾生
若心自在行
彼苦不寂靜
知苦及苦報
則脫一切縛
智為第一明
取如是光明
癡為第一惡
若令癡自在

138 [2]日＝光【宮】。
139 [3]寂靜＝寂滅【宋】【元】【明】【宮】。
140 [4]太＝大【宋】【元】【明】【宮】。
若欲自安隱
毒蛇同處住
终不近煩惱 《10.5.16》

智第一甘露
智為第一親
第一安隱藏
智為第一寶 《10.5.17》

如是之智火
燒煩惱山
常燒煩惱者
則到安樂處 《10.5.18》

若人無智慧
則不厭生死
如盲入闇處
非法淨闇籠 《10.5.19》

若人常念法
善得於人身
不為心所詭
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。⑴○⑴⑵

⑴ [1]卷第五終【明】。
⑵ [2]卷第六首【明】。
Appendix 4

A Synoptic Presentation of the Extant Versions of the *Sadhdātuvinbaṅgasūtra (Pāli: Chadhātuvinbaṅgasutta) in Relation to the Second Chapter of the Saddharmasūtrātupasthāna(sūtra)

Abbreviations and Sigla

B the Dhātuvinbaṅgasutta in the Burmese Chaṭṭhasaṅgāyana edition of the Pāli canon as edited in Roman script by the Vipassana Research Institute, CD-ROM version 2.1, Igatpuri

Be the Burmese script edition of the Chaṭṭhasaṅgāyana Pāli canon, as attested in the footnotes of the Vipassana Research Institute’s electronic edition of the same

Ce the Ceylonese edition of the Pāli canon, as attested in the footnotes of the Vipassana Research Institute’s electronic edition of the Chaṭṭhasaṅgāyana

D the Derge edition of the Tibetan Tanjur

Ee the Pali Text Society editions of the Pāli canon, as attested in the footnotes of the CBETA edition of the Chaṭṭhasaṅgāyana


Q the Peking edition of the Tibetan Tanjur

Se the Thai editions of the Pāli canon, as attested in the footnotes of the CBETA edition of the Chaṭṭhasaṅgāyana

【宋】the Zifu Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō

【元】the Puning edition of the Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō

【明】the Jingshan edition of the Chinese Buddhist canon, as attested in the footnotes of the CBETA edition of the Taishō
The text presented here is the final text of the critical edition of the second chapter of the Saddharmasṛtyupasthāna (sūtra), without annotations. One should consult the critical edition and the diplomatic edition for specifics regarding editorial choices.

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.
<table>
<thead>
<tr>
<th>nang khyim gyi phyogs gcig tu nyin zhag gcig gnas so ǁ</th>
<th>“sace te, bhaggava, agaru viharemu âvesane⁵ ekarattan”⁶ ti.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lha nyid nga la mi gnod [D 35a1] mod kyi l’di na dge [Q 38a4] sbyong zhig sngar ’ongs nas nyin zhag gcig gnas so ǁ gal te tshe dang ldan pa la mi gnod na lha ji ltar dgyes pa bzhin dga’ zhih bde bar bzhugs shig l de nas bcom ldan ’das rdza mkhan bha rga’i khyim du [D 35a2] gshegs so ǁ</td>
<td>“na kho me, bhante, garu. atthi c’ ethha pabbajito paṭhamaṃ vāsūpagato,¹⁰ sace so anujāṇāti, viharatha,¹¹ bhante, yathāsukhan” ti. 陶師答曰：「我無所違。然有一比丘先已住中。若彼聽者，欲住隨意。」</td>
</tr>
<tr>
<td>de’i tshe</td>
<td>tena kho pana samayena, 爾時，</td>
</tr>
<tr>
<td>rdza mkhan bha rga’i khyim na tshe dang ldan pa phu skar sa ri sngar ‘ongs te nyin zhag gcig gnas so ǁ de nas bcom ldan ‘das kyis tshe dang ldan pa phu skar sa ri la ‘di skad ces bka’ stsal to ǁ dge slong gal te [Q 38a6]</td>
<td>so tasmiṃ kumbhakārāvesane¹³ paṭhamaṃ vāsūpagato¹⁴ hoti. atha kho bhagava yenaś āyasmā Pukkusāti tenś upasaṅkami. upasaṅkimivā, 尊者弗迦邏婆利先已在彼住陶屋中。於 是，世尊出陶師家，入彼陶屋，語尊者弗迦邏婆利曰：「比丘</td>
</tr>
</tbody>
</table>

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5 viharemu ávesane B⁵; viharām’ ávesane PTS² viharāmävesane B⁶(Ce Eq); viharāma nivesane B⁶(Se Ke), viharemu nivesane B⁶(kathaci)
6 ekarattan B⁶; ekarattin PTS²
7 陀＝提【宋】【元】【明】。
8 陶家＝Kumbhakāra。
9 耶＝邪【德】。
10 vāsūpagato B⁸; vāsupagato PTS⁶
11 viharatha B⁸; vihara PTS⁶’B⁶(Ce Eq)
12 PTS⁶; saddhā S⁸
13 kumbhakārāvesane B⁶ PTS²; kumbhakārānivesane B⁶(Se Ke kathaci)
14 vāsūpagato B⁸; vāsupagato PTS⁶
| nga khyod la mi gnod na rdza mkhan | áyasmantam Pukkusātiṃ etad avoca: “sace te, bhikkhu, agaru, viharemu āvesane 15 ekarattan” 16 ti |
| rdza mkhan bha rga la yang bta'o ll | ,我今欲寄陶屋一宿。汝見聼耶？」 |
| tshe dang ldan pa bdag la mi gnod de 'di ltar rdza mkhan bha rga’i khang pa rgya che zhin ngas rtsva'i stan  | “urundam, 19 āvuso, kumbhakārāvesanaṃ, viharat' āyasamā 20 yathāsukhan” 2 ti |
| de nas  | atha kho bhagavā kumbhakārāvesanam pavisitvā ekamanta tinasanthārakaṃ 24 paññāpetvā nisīdi, pallaśkaṃ abhujitvā, ujum kāyam panidhāya, parimukhama satiṃ upaṭṭhapetvā. atha kho bhagavā bahud eva rattim nisajjāya, vitināmesi. 25 āyasamā pi kho Pukkusāti bahud eva rattim nisajjāya, |

| rdza mkhan bha rga la yang bta'o ll | 尊者弗迦邏娑利答曰： |
| tshe dang ldan pa bdag la mi gnod de 'di ltar rdza mkhan bha rga’i khang pa rgya che zhin ngas rtsva'i stan | 「君，我無所違。且此陶屋草座 21 已敷，君欲住者，自可隨意。」 |

15 viharemu āvesane B; viharāmā “āvesane PTS”
16 ekarattan B; ekarattin PTS
17 弗迦邏－弗迦羅【末】【元】【明】＊～Pukkusāti。
18 bde bar D; bde Q
19 urundam B; urundam PTS* urundam PTS (Si Bu), urundam PTS (Ce Se Ke Ex), uruddham B (Sanskrit)
20 viharat' āyasamā PTS; viharat'āyasamā B
21 座＝坐【德】＊。
22 bsrangs te (l) punct.; bsrangs te Q; bsrang ste D
23 bsrangs te Q; bsrang ste D
24 tinasanthārakaṃ B tinasantharakam PTS* tinasantharakam B (Se Ke), tinasantharikaṃ B (Ce)
<table>
<thead>
<tr>
<th>ŋin bzhag bzhin du 'dug go ll nyin zhaq de la bcom ladan 'das dang tshe dang ladan pa phu skar sa ri gang phal cher 'phags pa rams kyi mi smra ba nyid la gnas te 'dug go l</th>
<th>vitināmesi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>de nas bcom ladan 'das mtshan mo' thun tha ma l 'di lta bur dgongs te l rab tu byung ba 'di ltar zhi bar gnas pa ni shin tu ngo mtshan ro ll gang 'di skad bdag gis rab tu byung ba 'di la khyod kyi ston pa gang yin l gang las rab tu byung l gang gi chos la dga' zhes dri bar bya'o l</td>
<td>atha kho bhagavato etad ahosi: &quot;pāśādikāṁ kho²⁸ ayam kulaputto iriyati. yamnūnāḥam puccheyyan&quot; ti.</td>
</tr>
<tr>
<td>de nas bcom ladan 'das kyi tshe dang ladan pa phu skar sa ri la 'di skad ces bka' stsal to ll dge sλng khyod kyi ston pa gang l gang la brten te rab tu byung l gang gi chos la dga' l</td>
<td>atha kho bhagavā āyasmantāṁ Pukkusātim etad avoca: “kamsi tvam, bhikkhu, uddissa pabbajito? ko vā te saţthā? kassa vā tvam dhammaṁ rocesi?” ti?</td>
</tr>
<tr>
<td>tshe dang ladan pa Q.38b4 'di na D.35b1 dge sλng gau ta ma zhes bya ba shA kya'i sras po shA kya'i rigs las</td>
<td>&quot;atth', āvusō, samano Gotamo Sakyaputto Sakyakula pabbajito.</td>
</tr>
<tr>
<td>skra dang kha spu bregs shing ngur</td>
<td>剃除鬚髮，著袈裟衣</td>
</tr>
</tbody>
</table>

²⁵ vitināmesi B⁶; vitināmeti PTS⁶  
²⁶ 檀＝噫【宋】【元】【明】。  
²⁷ 靖＝静【徳】*。  
²⁸ kho B⁶; nu kho PTS⁶  
²⁹ 靖＝静【宋】【元】【明】【徳】。 *: Here the variant seems preferable.
| 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 | “taṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: ‘iti pi so bhagavā arahāṃ sammāsambuddho vijācaraṇasampanno sugato lokavidū anuttaro purisadammaśārathi satthā devamanussānaṃ buddho bhagavā’ ti.  
| de bdag gi ston | “tāhaṃ bhagavantaṃ uddissa pabbajito. so ca me bhagavā satthā. tassa cāhaṃ bhagavato dhamaṃ rocemī” ti.  
| “kahaṃ pana, bhikkhu, etaraṃ so bhagavā viharati arahāṃ sammāsambuddho” ti?  
| “atthā, āvuso, uttaresu janapadesu Sāvatthi nāma nagaram, tattha so bhagavā etaraṃ viharati arahāṃ sammāsambuddho” ti.  |

30 pa'i Q; par D  
31 om. Q; pa'i D  
32 la Q; las D  
33 tassa cāhaṃ B²; tassāhaṃ PTS²
| “diṭṭhapubbo pana te, bhikkhu, so bhagavā?” | “不見。” |
| “disvā ca pana jāneyyāsī” ti? | 世尊問曰：「若見師者，為識不耶？」 |
| “na kho me, āvuso, diṭṭhapubbo so bhagavā, disvā cāhāṃ na jāneyyan” ti. | 尊者弗迦彌娑利答曰：「不識。」 |

| dge slong khyod kyis ston pa mthong zhing ngo shes sam l | “The preceding series of shad have been inserted to clearly mark off the various epithets of the Buddha.” |
| tshe dang ldan pa ma yin [Q 38b6] no 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。」 |
| gzhon du bcom ldan 'das (l) de bzhin gshegs pa (l) dgra bcom pa (l) yang dag par rdzogs pa'i sangs rgyas (l) rig [D 38a3] pa dang rkang par ldan pa (l) [34] bde bar gshegs pa l 'jig rten mkhyen pa l bla na med pa l skyes bu 'dul [Q 38b7] zhirg kha lo sgyur ba l hla dang mi mams kyi ston pa sangs rgyas bcom ldan 'das so zhes thos so ll | atha kho bhagavato etad ahosi: “maṃ khvāyam [37] kulaputto uddissa pabbajito. yāmnūn’ assa’ aham dhhammaṁ deseyyan” ti. |

34 The preceding series of shad have been inserted to clearly mark off the various epithets of the Buddha.

35 la D; las Q

36 om. D; l Q

37 maṃ khvāyam PTS; mamañ ca khvāyam B; mamañ khvāyam B\(^{x\text{Sc} \text{Ke}}\); maṃ tvāyam B\(^{e\text{Co}}\); maṃ khvāyam B\(^{e\text{Ke}}\)
| tshe dang ldan pa phu skar sa ri la ’di skad ces bka’ stsal to ll | atha kho bhagavā āyasmanatā Pukkusātiṁ āmanaties: “dhammaṁ te, bhikkhu, desessāmi.”  
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dge slong thog mar dge ba l bar du dge ba l tha mar dge ba l don bzang [D 35b5] po tshig ’bru bzang po l [Q 39a1] ma ’dres pa l yongs su rdzogs pa l yongs su dag pa l tshangs par spyod pa l gsal bar byed pa l ’di lta ste khams drug &lt;br&gt;rab tu nam par ’byed pa zhes bya ba’i chos kyi nam grangs bstan par [Q 39a2] bya’i</td>
<td>“evam āvuso” ti kho āyasmā Pukkusāti bhagavato paccassosi. bhagavā etad avoca: &lt;br&gt;尊者弗迦邏娑利答曰：「唯然。」</td>
</tr>
</tbody>
</table>
| de legs par rab tu nyon la [D 38b6] yid la zung zhig⁴¹ dang bshad par bya’o ll | taṃ suṇāhi, sādhukaṁ manasi karohi, bhāsissāmi” ti. <br>汝當諦聽，善思念之。
| kham drug rab tu nam par ’byed pa’i chos kyi nam grangs gang zhe na l | “chadhāturo” ayam, bhikkhu, puriso chaphassāyatano aṭṭhārasanopavicāro⁴⁸ <br>佛告彼曰：「比丘，人有六界聚，六觸處、十八意行、四住處。若有住彼，不聞憂 |
| dge slong skyes bu ’di ni khams drug pa yin te l gang las yid [Q 39a3] zag pa med pa nye bar mi ’jug pa reg pa’i skye mched drug pa dang l yid kyi | ³⁸ te B⁶ PTS⁶ te PTS⁶(Sky Bu) vo PTS⁶(Si) <br>³⁹ desessāmi B⁶; desissāmi PTS⁶ <br>⁴⁰ bya’i D; bya yis Q <br>⁴¹ zung zhig D; gzung zhig Q
naye bar [D:38-7] rgyu ba bco brgyad pa
dang l byin gyis brlabs42 bzhì pa 43 yin
no ll zag pa med par 'jug na yid nye
bar zhi bas rdzogs par byang chub pa
zhes brjod [Q:39a4] do ll de la 'di ni
gdams pa ste l shes rab bag med pa
las bsrung ba dang l 44 gtong ba 45 rab
tu spel ba dang l lam bsgom [D:36a1] pa
bsten pa 46 ste l 'di ni kham drug
tu rnam par 'byed pa'i chos kyi rnam
grangs kyi mdor bstan [Q:39a5] pa'o ll
caturdhīṭhāno, yattha thitam
maññassava 49 nappavattanti.
maññassave kho pana
nappavattamāne muni ‘santo’
ti vuccati. pañña
nappamajjeyya, saccam
anurakkheyya, cāgam
anurbhūheyya, santim eva so
sikkheyyā’ ti. ayam uddeso
chadhātuviḥbaṅgassa.50

42 byin gyis brlabs Q; byin gyi rlabbs D: There is consistent orthographical variation between D and Q in this regard. From here on out, I follow Q without further notation.
43 bzhì pa Q; pzhì ba D
44 shes rab bag med pa las bsrung ba dang l] 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 pa mi bya ba dang l bden pa rjes su bsrung bar bya ba dang l
45 gtong ba Q; stong ba D
46 bsgom pa bsten pa em.; bsgom pa ba sten pa D; bsgom pa brten pa Q;
47 chadhāturo B⁵ PTS⁹ ◆ chadhāturo B⁵(Ce)
48 aṭṭhārasa B⁵; aṭṭhādasa⁴ PTS⁵
49 maññassava B⁵; maññussavā PTS⁵◆ maññussavā PTS⁵(Bu) maññassava PTS⁵(Si Sky)
50 chadhātuviḥbaṅgassa PTS⁵; dhātuvbaṅgassa B²◆ chadhātuviḥbaṅgassa B²(Ce Se Ke Ee)
51 not found.
52 慧【德】
53 kham D; om. Q
54 chayimā, bhikkhu, dhātuyo B⁴; om. PTS⁵◆ chayimā, bhikkhu, dhātuyo PTS⁵(Si); om. B⁵(Ce Ee pothuk.ee)
<table>
<thead>
<tr>
<th>Dge srong skyes bu 'di ni kham drug pa yin no zhes bstan pa de'ngas rgyas par rab tu bshad do ll</th>
<th>Puriso’ ti. iti yam taw vuttaṃ, idam etam paticca vuttaṃ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>skyes bu 'di ni [D 36a3] reg pa'i skye mched drug pa yin no zhes bstan pa [Q 39a7] de'i drug pa yin no zhes bstan pa de'i rgyas par bshad pa cung zad cig brjod par bya ste l reg pa'i skye mched drug gang zhe na {l} gzugs mthong ba'i phyir mig gi 'dus te reg pa nas 57 rna ba dang l sgra dang l sna dang l dri dang l lce dang l ro dang l lus dang l [D 36a4; Q 39a8] reg bya ste 58</td>
<td>‘‘chaphassāyatano ayaṃ, bhikkhu, puriso’ ti. iti kho pan’ etam vuttaṃ. kiñ c’ etam paticca vuttaṃ? cakkhusampāsāyatanam sotasampāsāyatanam ghānasampāsāyatanam jivhāsamppāsāyatanam kāyasampāsāyatanam manosampāsāyatanam. ‘chaphassāyatano ayaṃ, bhikkhu, puriso’ ti. iti yam taw vuttaṃ, idam etam paticca vuttaṃ.</td>
</tr>
<tr>
<td>1.4.1) sa sampratarkayati: “katham ādita eva šākyge cittaṃ samkęstum dhārayitum?” (sa ādi(ta eva) paśyaty: “aśṭādaśair (mano)vibhīcāraḥ manaḥ pratiśāri kuṣalakūśālavyākṛtam.”</td>
<td>『比丘，人有六觸處 59，』此說何因？謂比丘眼觸見色，耳觸聞聲，鼻觸嗅香，舌觸嘗味，身觸覺觸，意觸知法。『比丘，人有六觸處，』因此故說。</td>
</tr>
<tr>
<td>dge srong skyes bu 'di ni yid kyi nye bar rgyu ba [Q 39b1] bco brgyad pa yin no zhes bstan pa de'i drug par [D 36a5] bshad pa cung zad cig brjod par bya ste l</td>
<td>‘‘aṭṭhārasamanopavicarō 61 ayaṃ, bhikkhu, puriso’ ti. iti kho pan’ etam vuttaṃ. kiñ c’ etam paticca vuttaṃ?</td>
</tr>
<tr>
<td>55 pathavīdhātu B'; pathavīdhātu PTS': There is a consistent orthographical variation between B' and PTS' in this regard. From here on out, I follow B' without further notation. 56 人有六界聚～Chadhāturo ayaṃ puriso ti。 57 om. Q;  l D 58 bya ste D; bya de Q 59 六觸處～Chaphassāyatana。 60 嗅＝臭【德】。 61 aṭṭhārasa’ B'; aṭṭhādasā’ PTS’ 62 八意行～Aṭṭhādasamanopavicārā。</td>
<td>『比丘，人有十八意行 62，』此說何因？</td>
</tr>
</tbody>
</table>

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55 pathavīdhātu B'; pathavīdhātu PTS': There is a consistent orthographical variation between B' and PTS' in this regard. From here on out, I follow B' without further notation. 56 人有六界聚～Chadhāturo ayaṃ puriso ti。 57 om. Q;  l D 58 bya ste D; bya de Q 59 六觸處～Chaphassāyatana。 60 嗅＝臭【德】。 61 aṭṭhārasa’ B'; aṭṭhādasā’ PTS’ 62 八意行～Aṭṭhādasamanopavicārā。
<table>
<thead>
<tr>
<th>1.4.2) katamair aṣṭādaśabhis? tadyathā:</th>
<th>yid nye bar rgyu ba bco brgyad gang zhe na l</th>
<th>yid bde ba'i nye bar rgyu ba drug dang l yid mi bde ba'i nye bar rgyu ba drug dang l btang snyoms [Q.39b.2] kyi nye bar rgyu ba drug go ll yid bde ba'i nye bar rgyu ba drug gang zhe na l</th>
</tr>
</thead>
<tbody>
<tr>
<td>cakṣuṣā rūpaṇi dṛṣṭvā, saumanasyasthāṇiyyām bhavati, sāṃkleśikām akuśalavipākām bhavati, prativedayati sampratarkayate. daurmanasyasthāṇiyyāṁ bhavati, virāgayati. tad asya kuśalavipākam. upekṣāsthāṇiyyām bhavaty, avyākrtavipākam bhavati.</td>
<td>dge slong 'di [D 36a] lā mig gis gzugs rnams mthong nas yid bde ba'i gnas kyi gzugs rnams la nye bar rgyu bar byed do ll</td>
<td>“cakkhunā⁶³ rūpaṁ disvā, somanassaṭṭhāṇiyyāṁ rūpaṁ upavicarati, domanassaṭṭhāṇiyyāṁ rūpaṁ upavicarati, upekkhāṭṭhāṇiyyāṁ rūpaṁ upavicarati.”</td>
</tr>
<tr>
<td>1.4.3) evaṁ śroṭreṇa śādaṁ śrutvā, saumanasyasthāṇiyyāṁ bhavati, sāṃkleśikām akuśalavipākām. daurmanasyasthāṇiyyāṁ bhavati, vyavadānālambanaṁ kuśalavipākāṁ bhavaty. upekṣāsthāṇiyyāṁ bhavaty, avyākrtavipākāṁ bhavati.</td>
<td>ma ba dang l sgra dang l</td>
<td>“sotena saddaṁ sutvā...pe...”</td>
</tr>
<tr>
<td>1.4.4) evaṁ ghrāṇena gandhān ghṛtavā, saumanasyasthāṇiyyāṁ bhavati, sāṃkleśikām akuśalavipākāṁ bhavati. daurmanasyasthāṇiyyāṁ bhavati.</td>
<td>sna dang l [Q.39b.3] dri dang l</td>
<td>“ghānena gandham ghāyitvā...pe...”</td>
</tr>
</tbody>
</table>

⁶³ cakkhunā B⁶³; cakkhum PTS⁶⁴
⁶⁴ 觀色喜住～Somanassaṭṭhāṇiyyāṁ rūpaṁ upavicarati。
<table>
<thead>
<tr>
<th>Section</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.4.5</td>
<td>Evam jihvā rasān āsvādayītva, saumanasyasthānīyam bhavati, sāmkleśikam akuśalavipākam bhavati. daurmanasyasthānīyam bhavati, vyavadānīkam kuśalavipākam bhavati, upeksāsthānīyam bhavaty, avyākṛtavipākam bhavati.</td>
<td>Ice dang l ro dang l</td>
</tr>
<tr>
<td>1.4.6</td>
<td>Evam kāyena sprātavyam sprśtvā, saumanasyasthānīyam bhavati, sāmkleśikam akuśalavipākam bhavati. daurmanasyasthānīyam bhavati, vyavadānīkam kuśalavipākam bhavati, upeksāsthānīyam bhavaty, avyākṛtavipākam bhavati.</td>
<td>Lus dang l reg bya dang l</td>
</tr>
<tr>
<td>1.4.7</td>
<td>Evam manasā dharmān jītātvā, saumanasyasthānīyam bhavati, sāmkleśikam akuśalakarmavipākam bhavati.</td>
<td>Yid kyi chos rnam rnam par shes nas yid bde ba'i gnas kyi [D 36a7] chos rnam la nye bar rgyu bar byed do ll</td>
</tr>
<tr>
<td></td>
<td>daurmanasyasthānīyam bhavati, vyavadānīkam kuśalavipākam bhavati.</td>
<td>Yid mi bde ba'i nye bar rgyu ba drug gang zhe na l dge slong 'di la [Q 39b4] mig gis65 gzugs rnam mthong nas yid mi bde ba'i gnas kyi gzugs rnam la nye bar rgyu bar byed do ll ma ba dang l skra dang l sna dang l dri dang l lce dang l [D 36b1] ro dang l lus dang l</td>
</tr>
</tbody>
</table>

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65 mig gis D; mig gi Q
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>reg bya dang l yid kyi chos [Q 396:5]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nams rnam par shes nas yid mi bde ba'i gnas kyi chos rnam la nye bar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rgyu bar byed do II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>upekṣāsthānīyam bhavaty, avyākṛtavipākaṃ bhavati.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>btang snyoms kyi nye bar rgyu ba drug gang zhe na l dge slong 'di la</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mig gis gzugs mams mthong nas btang snyoms kyi gnaš [Q 396:6] kyi [D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36b2]; gzugs mams la nye bar rgyu bar byed do II ma ba dang l sgra dang l</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sna dang l dri dang l Ice dang l ro dang l lus dang [66] reg bya dang l yid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kyi chos rnam rnam par shes nas btang snyoms kyi gnas kyi chos rnam la [Q 396:7] nye bar rgyu bar byed do II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>upekkhāṭhānīyam dhammam upavicarati.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>〈1.4.8〉 evam aṣṭādaśa-manovyabhicār(ai) tr'(ivipākai)ḥ saṃsāre cyutypapattir bhavati.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dge slong de la yid bde ba'i nye bar rgyu [D 36b3] ba drug dang l yid mi bde ba'i nye bar rgyu ba drug dang l btang snyoms kyi nye bar rgyu ba drug po 'di dag gcig tu bs dus na yid kyi nye bar rgyu ba bco brgyad du 'gyur [Q 396:8] te l dge slong skyes bu 'di ni yid kyi nye bar rgyu ba bco brgyad yin no zhes bstan pa de ngas rgyas par rab tu bshad do II [D 36b4]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhūpavicārā.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘aṭṭhārasamanopavicāro68 ayam, bhikkhu, puriso’ ti. iti yaṃ tām vuttaṃ, idam etāṃ paṭiccā vuttaṃ.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>比丘，此六喜觀、六憂觀、六捨觀，合已，十八行。『比丘，人有十八意行者69，』因此故説。</td>
<td></td>
<td></td>
</tr>
<tr>
<td>〈1.5.1〉 sa yadā bhikṣur aṣṭādaśamanovyabhicārān paśyati,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

66 | D; om. Q
67 *upavicārā PTS*; *upavicārā B*
68 aṭṭhārasa” B’; aṭṭhādasa” PTS'
69 者－聞【型】。
tadānanditatarā antarīkṣacarā yakṣā bhaumānāṁ yaṁśaṁ
abhinivedayanti. bhaumāś
cāntarīkṣacarā yakṣāṁ catuṁāṁ
mahārājāṁ pramuditamanaso
bhīnivedayanti. te catvāro
mahārājānaś
catūrmaḥarājajākāyikāṁ devānāṁ
nivedayanti: “yo ’sau jambūdvīpāṁ
kulaputro amuṁśaṁ grāmāṁ
amuṁśaṁ nīgamaṁ amuṁśaṁ
viṣayaṁ amuṁśām kulāṁ
keśāmaśrūṇy āvatārya kāṣāyāṁ
vāsāṁsy ācchādyā, śraddhaṁ
āgārād anagārikāṁ pravrjitaṁ, so
’ṣṭāsāmanovyabhicārāṁ
pratarkayati sākṣikurute
vivekābhirataṁ ekāntacātī.”
(1.5.2) tic chrutvā catuṁāṁ
mahārājāṁ sakāśāṁ, ānanditatarā
dhavanti devaś catūrmaḥarājajākāyikā:
“hiyate mārapakṣaḥ. abhyuddhryate
saddharmapakṣaḥ.”
(1.5.3) te devaś
catūrmaḥarājajākāyikāṁ tridaśeśvarāya
śakṛyābhīnivedayanti: “yo so, deva,
jambudvīpāḥ kulaputro...yāvada...
amukāt kulāṁ keśāmaśrūṇy āvatārya
kāṣāyāṁ vāsāṁsy ācchādyā, śraddhaṁ
āgārād anagārikāṁ pravrjitaṁ, sa viviktābhirato
dhavati...yāvac...chmāśāṇiko
’ṣṭāsāmanovyabhicārāṁ
(2.1) punar api yogacara adhyatmike dharme dharmânapasyâ viharati: sa bhikṣur aśṭādâśamanovyabhicâraṇ prapaṣya kâm anyâm bhûmiṃ sâkṣâtkurute? sa paṣyati śrutamayena jînāna divyena vâ cakṣuṣā:

dge long skyes bu 'di ni byin gyis brlabs bzhis pa yin no zhes bstan pa de'i70 rgyas par bshad pa cung zad [Q 49a1] brjod par bya ste l byin gyis brlabs bzhis gang zhe na l shes rab kyi71 byin gyis brlabs dang l bden pa'i byin gyis brlabs dang l gton g ba'i byin gyis brlabs dang l nye bar zhi ba'i byin gyis [Q 36b5; Q 49a2] brlabs so ll dge long skyes bu 'di ni byin gyis brlabs bzhis pa yin no zhes bstan pa de nagas rgyas par rab tu bshad do ll de la 'di ni gdams pa yin te l

"'caturâdhiṭṭhâno ayaṃ, bhikkhu, puriso’ ti. iti kho paṇ' etam vuttaṃ. kiṃ c' etam paṭicca vuttaṃ? paṇâdhiṭṭhâno saccâdhiṭṭhâno câgâdhiṭṭhâno upasamâdhiṭṭhâno. "caturâdhiṭṭhâno ayaṃ, bhikkhu, puriso’ ti. iti yaṃ taṃ vuttaṃ, idam etam paṭicca vuttaṃ.

(2.2) catvâry adhiśthânâni paṣyati. tadyathâ: prajñâdhiśthânam satyâdhiśthânam tyâgâdhiśthânâm upâsamâdhiśthânam.

shes rab bag med par mi bya ba dang l bden pa rjes su bsrung [Q 49a3] bar bya ba dang l gton g ba ra tu spel bar bya

"'paṇṇâm nappamajjeyya, saccam anurakkheyya, câgam anubrhûheyya, santim eva so

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70 de'i Q; de'ngas D
71 kyi D; kyis Q
72 四住處 ~ Caturâdhiṭṭhâna。
| 2.3 | kathāṁ bhikkhū praṇādhiśṭhānam pratipadyate? | dge slong ji lar na shes rab bag med par mi bya zhe na l | “kathāṁ ca, bhikkhū, pañña nappamajjati? | 云何比丘不放逸慧? |
| 2.4.1 | tatra katamāḥ prthividdhātuḥ? prthividdhātur dvividhā. asty ādhyātmiko 'sti bāhyaḥ. | sa'i kham dang l chu'i kham dang l [D 366] me'i kham dang l rlung gi kham dang l nam mkha'i kham dang l nham par shes pa'i kham yod de zhes [Q 40a5] so sor rtog go ll | “cha-y-imā, bhikkhu, dhātuyo: pathiṣṭhātu āpodhātu teṣodhātu vāyodhātu ākāsadhātu viññānadhātu. |
| 2.4.2 | tatrādhyātmikāḥ katamāḥ? yat kiṃcid asmin kāye ādhyātmikāṁ pratyātmaṁ upagataṁ upāttaṁ | nang gi sa'i kham dang zhe na l [Q 41a8] nang gi bdag nyid sra ba dang l mhrang bar gyur pa drung du’78 gyur pa zin pa ste l de yang gang zhe na l | “katamāḥ ca, bhikkhu, ājhiṭṭhikā pathividdhātuḥ? yaṁ ajjhattam paccattam kakkhaḷaṁ’79 kharigataṁ. | 内地界而受於生。此為云何？謂髮、毛、爪、齒、衊網等。|

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73 bsten par bya'o D; brten par bya'o Q
74 kyi Q; om. D
75 rtog ste D; rtogs te Q
76 bhikkhu B’; om. PTS
77 phyi'i ste l D; phyi'i de Q
78 drung du D; drung tu Q
79 kakkhaḷaṁ B’ PTS; kakkhaḷaṁ PTS(Ś)
There is consistent orthographical variation between B' and PTS in this regard. From here on out, I follow B' without further notation.

There is consistent orthographical variation between B' and PTS in this regard. From here on out, I follow PTS without further notation.
vedakādiḥṣhitam, na yādrccikaṁ prthivīdhatum paśyati: “na nityam, na sukham, na śucim, na sātmakam va paśyami.” sa bhikṣuḥ prajñādiḥṣṭanādhumiktiḥ: “sarvan naitan me. naiso ’ham asmi. naitan mamātmeti.” evam etad yathābhūtam samyakprajñayā drśtvā, prthivīdhautaś cittam virajyate.

evam bhikṣuḥ prajñādiḥṣṭanādhumuko bhavati. ’di ni dge slong shes rab bag yod pa zhes bya’o l

(2.5.1) tatra kataro ’bdhātuḥ? abdhātur api dvividhaḥ. asty ādhyātmiko ’sti bahirdho dhātuḥ.

chu’i khams gang zhe na l dge slong chu’ī [Q 40b3] khams ni mam pa gnyis te l nang gi bdag nyid dang l phyi rol gyi’o l nang gi bdag nyid kyi chu’i khams kyang yod l phyi’i chu’i khams kyang yod do l “katamā ca, bhikkhu, āpodhātu? āpodhātu siyā ajjhattikā, siyā bāhirā.

(2.5.2) tatrādhyātmiko yat kiścī asmin kāye āppo ’bgatam bhavati, upapannalakṣānam abdhātuḥ kledasvābhavāṃ sahīre: “śveda kheṭaḥ simghānakam mastakam śoṇitam vasā laśikā medo majjā pittam pravrāvam mastaṅgañā ceti.” Yad vā punar anyad asmin kāye kiścid asty ādhyātmatam


86 nas punct.; nas l D Q
pratyä³śtmam āpo ’bgatam upagatam upādattām; ayam ucyate ādhyātmiko ’bdhātuh.

bad [D 37a7] kan dang l mag dang l khu ba dang l glad pa87 dang l glad rgyas88 dang l gci ba89 zhes bya ba ste (l) 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 [Q 40b6] ni nang gi bdag nyid kyi chu’i kham zhes bya’o ||
paccatta āpo āpogatam upādinnama, ayam vuccati, bhikkhu, ajjhakkā āpodhātu.

,於生所受，是謂比丘內水界也。』

(2.5.3) bahirdhah katamah? yat kiñcid bahirdham āpo ’bgatam sneha snehagatam anupagatam anupādattām; ayam ucyate bahirdho ’bdhātuh.

phyi rol gyi chu’i kham s gang zhe na l gang yang [D 37b1] phyi rol gyi chu95 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 ||

(2.5.4) tatra yaś ēdhyātmiko ’bdhātur, yaś ca bahirdhas, tad aikadhyan abhisamksipa,” ’dhatu esa dhātumātraṃ. sarvan naitan me. naiśo ’ham asmi. naitan mamātmeti,” samyakprajñāyā drstvā, ābdhātutaś cittāṃ virajyate.

dge slong de la nang gi bdag nyid kyi chu’i kham s dang l phyi rol gyi chu’i kham s dag geig tu mdor bsdu pa ’di la96 kham s kham s tsaṃ l kham s kyi [D 37b2] r(ab tu dbye ba nyid du rig nas97 de thams cad bdag gi ma yin l bdag [Q 40b8] ma yin l bdag ’di dag “yā c’ eva kho pana ajjhakkā āpodhātu, yā ca bāhīrā āpodhātu āpodhātu ev’esā. ’tāṃ n’ etāṃ mama, n’ eso ’ham asmi, na me so atā’ ti. evam etāṃ yathābhūtam sammappāṇāya datṭhabbām.

| 87 | glad pa D; klad pa Q |
| 88 | glad rgyas D; klad rgyas Q |
| 89 | gci ba Q; gci pa D |
| 90 | khelo B² PTS² khelo PTS²(Si) |
| Q | 水 ＝ 外 【 徳 】 。 |
| 92 | 膜 ＝ 鏡 【 元 】 【 明 】 = 腦 【 徳 】 。 |
| 93 | 滞 ＝ 【 徳 】 。 |
| 94 | 深 ＝ 淺 【 元 】 = 無 【 元 】 【 明 】 = Here I follow the 【 元 】 【 明 】 reading. |
| 95 | om. D; Q |
| 96 | ’di la Q; ’di dag la D |
| 97 | rig nas Q; rig na ba D |
| (evam sa) bhikṣuḥ prajñādhiṣṭhānam ārohate. | 'di ni dge slong shes rab bag yod pa zhes bya'o || evam etam yathābhūtam sammappaññāya disvā. āpodhātuṣyā nibbindati. āpodhātuṣyā cittam virājeti. | 此水界。 |
| 〈2.6.1〉 tatra kataras tejodhātuḥ? tejodhātur api dvividhiḥ. asty ādhyātmiko 'sti bahirdhāḥ. | me'i khamṣa[d 37b3] gang zhe na l[q 41a1] dge slong me'i khamṣ ni rnam pa gnyis te l nang gi dang (l) phyi rol gyi ste l nang gi me'i khamṣ kyang yod l phyi rol gyi me'i khamṣ kyang yod do [l] || ‘katamā ca, bhikkhu, tejodhātu? tejodhātu siyā ajjhattikā, siyā bāhīrā. |
| 〈2.6.2〉 tatrādhyātmikas tejodhātur yat kiṃcid asmin käye ādhyātmamaḥ prayātmaṃ tejas tejogatām upagatām upādattam. sa punaḥ katarah? tadyathā: yena santapyaṭe, yena ca paridahyaṭe, yena ca jvarīyaṭe, yena caśītapitakhādītāsvāditāni samyaksukhena pariṇāmaṃ gacchanti. yad vā punar anyad apy asmin käye adhyaṭ[74]tamaṃ prayātmaṇaṃ tejas tejojagatām upagatām upādattam; ayam ucyate | nang gi bdag nyid kyi me'i khamṣ gang zhe na l gang yang [q 41a2] lus 'di la nang gi bdag nyid kyi me dang mer gyur pa dang [d 37b4] dro ba dang l dro bar gyur pa dang l drung du gyur pa zin pa ste l de yang gang zhe na l 'di lta ste l lus 'di la gdung bar byed pa dang l yongs su gdung bar byed pa dang l[q 41a3] zos pa dang l 'thungs pa dang l bcas pa[99] dang l myangs pa yang dag par smin par 'gyur zhing 'ju bar byed pa zhes bya bā'i grangs su 'gro ba [d 37b5] dang l gang yang lus 'di || ‘katamā ca, bhikkhu, ajjhattikā tejodhātu? yaṃ ajjhattam paccattam tejo tejogatāṁ upādinnam, seyyathidam: yena ca santappati, yena ca jīryati, yena ca parīdayhati, yena ca asitapītakhāyitasāyitam sammā pariṇāmaṃ gacchati, yaṃ vā pan' aññaṃ pi kiṃci ajjhattām paccattam tejo tejogatām upādinnam, ayaṃ vuccati, bhikkhu, ajjhattikā 『今我此身有內火界而受於生。此為云何？謂熱身、暖身、煩悶身、溫壯[y91]身，謂消飲食。如斯之比，此身中餘在內，內所攝火，火性熱內，於生所受，是謂比丘內火界也。』

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98 gyi D; gys Q  
99 bcas pa Q; bca' pa D  
100 jīryati B; jānīyati PTS  
101 莊＝壯【宋】【元】【明】，－【德】，＝在【宋】。
<table>
<thead>
<tr>
<th>adhyātmikas tejodhātuḥ.</th>
<th>la gzhan yang nang gi bdag nyid kyi me dang mer ⁸⁴</th>
<th>tejodhātu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.6.3) tatra katamo bahirdhās tejodhātuḥ? yat kiñcid bahirdham tejas tejogatam uṣṇam uṣṇagatam upagatam upādattam; ayam ucyate bahirdhās tejodhātuḥ.</td>
<td>phyi rol gyi me'i kham 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 [D37b6] ma zin pa 'di ni phyi rol gyi ⁸⁴ me'i kham zhes bya'o ll</td>
<td></td>
</tr>
<tr>
<td>2.6.4) tatra yaś cādhyātmikas tejodhātur, yaś ca bahirdhas, tad ekadhyaṁ abhisamkṣipya, “dhātur eṣa dhātumātraṃ. sarvāṃ naitan mama. naiśo 'ham asmi. naitant mamāṭmeti,” evam etad yathābhūtam samyakprajñā, [S38] dṛṣṭvā, tejodhātutaḥ cittām virajyate:</td>
<td>de la dge slong nang gi bdag nyid kyi me'i khams dang ⁸⁵ phyi rol gyi bdag nyid kyi me'i kham de dag gcig tu mdor bsduṣ pa 'di la kmbs l khams tsam l khams kyi rab tu dbye ba nyid du ⁸⁴ [Q 41a6] rig nas de thams [D 37b7] cad bdag gi ma yin l bdam ma yin l bdam de dag ma yin zhes yang dag pa ji lta ba bzhin gyi shes rab kyis mthong nas me'i khams las sems ⁸⁶ 'dod chags dang bral ba</td>
<td>“yā ⁸⁷ c’ eva kho pana ajjhattikā tejodhātu, yā ca bāhīrā tejodhātu tejodhātur ev‘ esā. ‘taṃ n’ etaṃ mama, n’ eso ‘hama smi, na me so attā’ ti. evam etaṃ yathābhūtam sammappāṇṇāya daṭṭhabbāṃ. evam etaṃ yathābhūtam sammappāṇṇāya disvā, tejodhātuyā nibbindati. tejodhātuyā cittām virājeti.</td>
</tr>
</tbody>
</table>

| “nedam kārakādhiṣṭhitam, na vedakādhiṣṭitam pravartate tejodhātuḥ.” | 'di ni dge slong shes ⁸⁷ [Q 41a7] rab bag yod pa zhes bya'o ll | 是謂比丘不放逸慧。 |

| ⁸² | Q; om. D |
| ⁸³ | sems Q; sams D |
| ⁸⁴ | ya B⁵; ya PTS⁶ |
### 2.7.1 tatra kataro väyudhātuḥ?

väyudhātur api dvidhāḥ. asty ādhyātmiko ’sti bahirdhāḥ.

<table>
<thead>
<tr>
<th></th>
<th>rlung gi khamgs zhe na l dge slong</th>
<th>“katamā ca, bhikkhu, väyodhātu? väyodhātu siyā ajjhattikā, siyā bāhirā.”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>rlung gi khamgs ni mam pa gnyis te l nang gi dang (l) phyi rol gyi ste l nang gi bdag nyid kyi rlung gi khamgs kyang yod do l phyi rol gyi bdag nyid kyi rlung gi khamgs kyang yod do l</td>
<td></td>
</tr>
</tbody>
</table>

### 2.7.2 tatrādhyātmikāḥ katarahḥ? yat kiñcic asmin kāye adhyātmam pratyātmaḥ vāyur vāyugātām laghulaghusamudrāṇatvam upagatam upādattam. tat punaḥ katarahḥ? urdhvagato vāyur adhogato vāyuh pārśvagato vāyuh kuksigato vāyus tathā pippalakāḥ sūcakāḥ śastraṅkāḥ (vāyavo vātāśṭhiro) ā gāyaḥ asīṭir vā vāyavaḥ saha krimisamvārair asīṭir aṅgamaṅgānusārino vāyavaḥ. yad vā punar anyad apy asmin kāye adhyātmam pratyātmaḥ vāyur vāyugātām laghulaghusamudrāṇatvam upagatam upādattam; ayam ucyate ādhyātmiko väyudhātuḥ.

<table>
<thead>
<tr>
<th></th>
<th>nang gi bdag nyid rlung gi khamgs zhe na l dge slong yang lus ’di la ānuḥsūrāḥ</th>
<th>“katamā ca, bhikkhu, ajjhattikā väyodhātu? yām ajjhattām paccattām vāy vāyogatām upādinnām, seyyathiddam: uddhāṅgamā vātā adhogamā vātā kucchasayā vātā koṭṭhasayā vātā aṅgamaṅgānusārino vātā assāso passāso, yām vā pan’ aṇāṇam pi kiñcic ajjhattām paccattām vāy vāyogatām upādinnām, ayaṁ vuccati, bhikkhu, ajjhattikā vāyodhātu.”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>”</td>
<td></td>
</tr>
</tbody>
</table>

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105 zung la Q; zur la D
106 spu gri D; bu gri Q
107 yan lag gi D; gi Q
| 2.7.3 | ṭatra katamo bahirdho vāyudhātuḥ? yaśa kiṃcid bahirdham vāyur vāyugatam laghulaghhusamudṛaṇam anupagatam anupāddatam; ayam ucyate bahirdho vāyudhātuḥ. | phyi rol gyi bdag nyid kyi rlung gi khamṣ gang zhe na l gang yang phyi rol gyi rlung dang rlung du bgrang ba['di la yang zhing g.yo ba drung ma yin pa ma zin pa 'di ni phyi rol phyi rlung gi khamṣ [Q 41b5] zhes bya'o || |

| 2.7.4 | ṭatra yaś cādhātyāṃkō vāyudhātur, yaś ca bahirdhāḥ, sarvam abhisamksipya, “dhātur esa dhātumāṛaṃ. sarvan naitantcama. naīso ‘ham asmi. naitan mamāṃtmeti,” na kārakādhāṣṭhitam, na vedakādāṣṭhitam etad yathābhūtam samyakprajñāyā dṛṣṭvā, vāyudhātutās cittaṃ virāgaye. | dge slong de la gang nang gi bdag nyid kyi rlung gi khamṣ dang l [D 38a6] phyi rol gyi bdag nyid kyi rlung gi khamṣ de dag gcig tu bsduṣ te ‘di la khamṣ l khamṣ tsam l khamṣ kyi rāb tu dbye ba yin zhes [Q 41b6] Fig nas de thams cad bdag gi ma yin (l) bdag ma yin (l) bdag de dag ma yin zhes yang dag pa ji lta ba bzhin shes rab kyiś mthong [D 38a7] nas rlung gi khamṣ la sems 'dod chags dang bral bar 'gyur ba “yā c’ eva kho pana ajhattikā vāyodhātuḥ, yā ca bahirā vāyodhātuḥ vāyodhātur ev’ esā. ‘tāṃ n’ etāṃ mama, n’ eso ‘ham asmi [Be III 285], na me so attā’ ti. evam etāṃ yathābhūtaṃ sammapāṇīya daṭṭhabbāṃ. evam etāṃ yathābhūtaṃ sammapāṇīya disvā, vāyodhātuḥ nibbindati. vāyodhātuḥ cittaṃ virājety. |
| (2.8.1) तत्र कतरा अकासाधातुह्? अकासाधातुर अपि द्विविद्धाहं. अस्त्र अध्यात्मिका जस्ती बाह्याः। |
|---|---|

| (2.8.2) तत्र ध्यात्मिका यत्किंचिद अस्मिन काये ध्यात्मम प्रत्यात्मम अकाशा अकाशागतम उपागतम उपादत्तम अश्पुत्तम अश्परर् यार्यागतम, येन्तिसापित्काहिदि [4] तस्विदित्य अवकाशेनांतर्गत्य यदि व पुनः कांथासुिश्रामे वा श्रोत्रासुिश्रामे चक्सुिश्रामे ग्रहानाशुिश्रामे जीव्नाशुिश्रामे आहरस्यान्तर्गतामे जीववाकाशादात्रे; यायमुच्यते अध्यात्मिका अकाशाधातुह्। |
|---|---|
| nang gi bdag nyid kyi nam mkha’i khamgs gang zhe na l gang yang lus ‘di la nang gi bdag nyid (kyi)[15] nam mkha’ dang nam mkhar bgrang ba pags pa dang (l) sha dang l khrag gis ma khebs sbing [D 38b2] ma khyab pa [Q 42a1] ste (l) de yang gang zhe na l mig gi sbubs dang l ma ba’i sbubs dang l sna’i sbubs dang l kla’i bu ga dang l kla’i sgo dang l mgrin pa dang l mgrin pa’i rtsa zhes bya ba’am l gang gis na zos pa de gang ga gnas par [Q 42a2] byed pa l gang gis pos 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 “katamā ca, bhikkhu, ajjhattikā ākāsadhātu? yaṃ ajjhattam paccattam ākāsām ākāsagataṁ upādinnam, seyyathidaṁ: kaṇṇacchiddam nāsacchiddam mukhadvāram yena ca asitapitakkāyitasāyitam ajjhoharati, yathā ca asitapitakkāyitasāyitam santiṭṭhati, yena ca asitapitakkāyitasāyitam adhobbhāgā[17] nikkhamati, yaṃ va pan’ aññaṃ pi kiṃci ajjhattam paccattam ākāsām ākāsagataṁ aghaṁ aghagataṁ vivaraṁ vivaragataṁ |

114 dge slong Q; dog slong D
115 kyi reg.; om. D Q
<table>
<thead>
<tr>
<th>8.3.3</th>
<th>tatra kataro bahirdha ākāśadhātuh? yak kiṃcid ākāśagataṃ anupagatam anupadattam asphuṭam aspharanṭyam. tadyathā: vrkṣaśākhāntarasūṣirāṇi parvatāntarāsūṣirāṇi kandaraguhānādiṣūṣirāṇi yad vā bāhīrāṃ śuṣirāṃ asty; ayam ucyate bahirdha ākāśadhātu.</th>
</tr>
</thead>
</table>
| phyi rol gyi bdag nyid kyi nam [D 38b4] mkha’i khamṣa gang zhe na gang yang phyi rol gyi nam mkha’i dang nam mkhar gyur pa [120] gzugs kyi ma khebs shing ma [Q 42a4] khyab pa ste ‘dī ni phyi rol gyi nam mkha’i khamṣa zhes bya’o l
| "yā c’eva kho pana ajhāttika ākāśadhātu, yā ca bāhira ākāśadhātu ākāśadhātur ev’ esā. ‘taṃ n’ etā mama, n’ eso ’ham asmi, na me so atta’ ti. evam etām yathābhūtām sammappaññāya daṭṭhabbaṃ. evam etām yathābhūtām sammappaññāya disvā, ākāśadhātuyā nibbindati. ākāśadhātuyā cittaṃ virājeti."

| 8.3.4 | tatra yaś ċāḍhyātmiṃkarūpagata ākāśadhātur, yaś ca bahirdhas, tād aikadhyam abhisamkṣipya, “dhātur eṣa dhātumātram. sarvāṃ naitan mama. naiso ’ham asmi. naitan mamāṭmeti,” evam etād yathābhūtaṃ samyakpraṇīyā dṛṣṭvā, ākāśadhātutas cittaṃ virajyate. evam dṛṣṭvā, na prapadyate: “sarvāṃ naitan mama. naiso ’ham asmi. naitan mamāṭmeti.” na kāraṇādhiṣṭhitam, na vedādhiṣṭhitam. ākāśadhātutas dge sling de la gang nang gi bdag nyid kyi nam mkha’i khamṣa dang l phyi rol gyi [D 38b5] bdag nyid kyi nam mkha’i khamṣa de dag gcig tu bs dus te ‘dī dag ni khamṣa l khamṣa [Q 42a5] tsam l khamṣa kyi rab tu dbye ba yin no zhes rig nas de thams cad bdag gi ma yin l bdag ma yin l bdag de dag ma yin zhes yang dag pa ji lta ba bhzin gyi shes rab kyi [D 38b6] mthong nas nam mkha’i khamṣa las sams [Q 42a6] ‘dod chags dang bral bar gyur pa
| “yā c’eva kho pana ajhāttika ākāśadhātu, yā ca bāhira ākāśadhātu ākāśadhātur ev’ esā. ‘taṃ n’ etā mama, n’ eso ’ham asmi, na me so atta’ ti. evam etām yathābhūtām sammappaññāya daṭṭhabbaṃ. evam etām yathābhūtām sammappaññāya disvā, ākāśadhātuyā nibbindati. ākāśadhātuyā cittaṃ virājeti."

**Notes:**
- [116] Q; om. D
- [117] adhobhāga PTS; adhobhāgaṃ B⁶; adhobhāga B⁶(Ce Se Ke Ee)
- [118] aghām aghagatam vivarāṃ vivaragatam asamphuṭhām mamsalohitehi B⁶; om. PTS⁶
- [119] [含]—【徳】【聖】。「This variant seems preferable.」
- [120] D; om. Q
| cittaṃ viraṣyate. | 'di ni dge slong shes rab bag yod pa zhes bya'o || | 是調比丘不放逸慧。 |
| --- | --- | --- |
| dge slong gang dag\(^{121}\) kham lnga po 'di dag las 'dod chags dang bral zhiṅ grol bar gyur la l | | 比丘，若有比丘於此五界知其如真，知如真已，心不染彼而解脫者， |
| 2.9\() tatra kataro mano(dhā)tuh? mano(dhā)tur dvādashaḥ \(ā\)(yananair saṃyuktah). caṁṣurviṇaṇānunbhūtam arthaḥ manoviṇaṇaṇenunbhavati. evaṁ śrotaghrāṇajjvākāyamanoviṇaṇāni manoviṇaṇadhaṅtraprabhavāni manomūlāni. | rnam par shes pa khyad par can dag cing nges pa rnam | “athāparaṁ viṇaṇaṁ yeva avasissati parisuddham pariṣodātāṁ. |
| Ⅱ bhavanti cātra gāthāḥ Ⅱ | | 唯有餘識。 |
| 2.10.1-7\(^{122}\) | | |
| 3.1\() punar api yogācāra ādhyātmike dharme dharmānupaśyī viharati: kim asau bhikṣuḥ prathamam aṣṭādaśamanovabyāhārābhūmeyantar āt prathamāḍ dvitiyaṁ bhūmeyantaram arūḍhaḥ śadāhātutatvabhūmim idanīṁ kimdharmānusmṛtyabhūmim ākramet? sa paśyati śrutamayena | | |

\(^{121}\) gang dag D; dag Q
\(^{122}\) For the sake of space, here I omit seven verses of the Sanskrit text. See Saddhāsu II, §2.10.1-7.
<table>
<thead>
<tr>
<th>jñānena divyena va cakṣuṣā:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3.2) trīyaṁ bhūmyantaram ākrāmati sa bhikṣuḥ tatvadarśī.</td>
</tr>
</tbody>
</table>

| kataraṁ bhūmyantaram? cittapura(hsa)rabhāmyantaram. | ci zhiq nam par shes zhe na\textsuperscript{123} l | “tena ca viññāṇena kiṁ\textsuperscript{124} vijānāti?” |

| sa sukham utpadyāmānām vijānāti. duḥkhām utpadyāmānām vijānāti. saumanasyaṁ jānāti. daurmanasyaṁ jānāti. upekṣām vijānāti. | bde ba rab tu shes so ll sdug bsngal rab tu shes so ll yid bde ba rab tu shes so ll yid mi bde ba rab tu shes so ll btang snyoms rab tu shes so ll | “‘sukhan’ ti pi vijānāti, ‘dukkhan’ ti pi vijānāti, ‘adukkhamasukhan’ ti pi vijānāti.” |

| (3.3.1) kim sukham vijānāti? | [Q.42b1] ji ltar\textsuperscript{125} bde ba'i tshor ba rab tu shes zhe na\textsuperscript{126} l |  |

| sukhavedaniyaṁ sparśām prātiyatpadyate sukha vedenā. asau sukham vedenām vedayāmanāḥ, “sukhavedaniyāṁ vindāṁti” yathābhūtaṁ prajānāti. atha tasya sukha vedenām sparśāya nirodhadhātuḥ. sukha vedenāyaṁ sparśām prātiyatpannyām vedenām vedayāmanāḥ, “sukhā me vedenāṁ, stangataḥ.” astaṅgataṁ vedenāṁ pratyabhijānīte. “vyupaśāntā me sukha vedenā.” | bde \textsuperscript{[D.39a1]} ba myong bar gyur pa'i reg pa la\textsuperscript{127} bṛtren te byung ba'i tshor ba bde ba myong ba ste\textsuperscript{128} l | “sukha vedenāṁ,\textsuperscript{130} bhikkhu, phassaṁ paṭicca uppajjati sukha vedenā. so sukha vedenām vedayāmanā\textsuperscript{131} sukha vedenāṁ vedayāmā\textsuperscript{132} ti pājānāti. ‘tass‘ eva sukha vedenāyāsa phassassā nirodhaṁ yaṁ tajjam vedayitāṁ sukha vedenāyāṁ phassaṁ paṭicca uppannā sukha vedenāṁ sā nirujjhati, sā vūpasammati’ ti pājānāti.” |

\textsuperscript{123} zhes na Q; shes na D
\textsuperscript{124} tena ca viññāṇena kiṁ B' PTS* ▲ tena viññāṇena kiṁ ca B'\textsuperscript{c} (c)
\textsuperscript{125} ji ltar Q; ci ltar D
\textsuperscript{126} zhes na Q; shes na D
\textsuperscript{127} la em.; las D Q
\textsuperscript{128} ste D; te Q
\textsuperscript{129} tshor ba Q; tshor pa D
\textsuperscript{130} nub par gyur pa'o Q; chub par gyur pa'o D
duḥkḥā me vedanā utpannā,”
praṭītyasamutpannām tāṁ
duḥkhaivedanāṁ praṭyabhijānīte.

| 3.3.2 | “utpannā me sukhā vedanā”
praṭyabhijānīte sadbhūto vistareṇa
yathāiva sukhavedanīyaḥ sparśo
vihitas, tathaiva duḥkhaivedanīye _pi
vācyāḥ. |
| --- | --- |
| bde ba’ī tshor ba ji lta ba bzhin du | “dukkhaivedanīyaḥ, bhikkhu,
phassa paṭicca uppajjati
duḥkha vedanā. so dukkhaṃ
vedanaṃ vedayamāno
‘dukkhaṃ vedanaṃ
vedayāmi’ ti pājānāti. ’tasseva
dukkhavedanīyaṃ phassassa
nirodhā yaṁ taṁ ānussaṃ
tahānenā yād yād ānussaṃ
phassam paṭicca uppannā duḥkha
vedanā sā nirujjhati, sā
vūpasammati’ ti pājānāti. |
| 3.3.3 | kiṃ saumanasyaṃ vijānāti?
“saumanasyaṃsthānīyaṃ sparśaṃ
praṭītyotpattaṃ saumanasyaṃ.”
kathāṃ daurmanasyaṃ
praṭyabhijānīte?
“daurmanasyaṃsthānīyaṃ sparśaṃ
praṭītyotpattaṃ daurmanasyaṃ.”
atha taśayāva saumanasyaṃsthānīyaṃ
vedanāṃ yathāvad ānupāsyaṭaḥ,
saumanasyaṃsthānīyaṃ nirodhaṃ |
| yid bde ba’i tshor ba dang | yid bde ba’i tshor ba dang |
| | |

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131 *vedaṇīyaṃ PTS*: *vedaṇīyaṃ B*: *There is consistent orthographical variation between B’ and PTS' in this regard. From here on out, I follow PTS' without further notation.*

132 *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.*

133 *vedaṇīyita B*: *vediyamāni PTS*: *There is consistent orthographical variation between B’ and PTS' in this regard. From here on out, I follow B' without further notation.*

134 比丘，因喜更樂故生喜覺。彼覺喜覺，覺喜覺已，即知：『於喜喜覺。』若有比丘滅此喜更樂，滅此喜更樂已，若有從喜更樂生喜覺者，彼亦滅息止，知已冷也。
<p>| 3.3.4 | evaṃ daurmanasye _pi vācyam. | yid mi bde ba'i tshor ba dang l | 3.3.5 | upekṣāyām apy evaṃ vācyāṃ. | btang snyoms [D 39a3] myong bar 'gyur ba'i reg pa la brten te byung ba'i btang snyoms te l btang snyoms myong ba na btang snyoms myong ba'o 136 zhes yang dag [Q 42b3] pa ji lta ba bzhin rab tu shes so ll de nas btang snyoms myong bar 'gyur ba'i reg pa de nyid 'gags te l 137 btang snyoms myong bar 'gyur ba'i reg [D 39a4] pa la brten te byung ba'i 138 btang snyoms kyang 'gags la l nye bar zhi ba dang l bsil bar [Q 42b4] gyur pa dang l nub par 'gyur ro l | “adukkhamasukhavedanīyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. so adukkhamasukham vedanāṃ vedayamāno ‘adukkhamasukham vedanāṃ vedayāmi’ ti [Be III 286] pajānati. ‘tass’ eva adukkhamasukhavedanīyaṃ phassassa nirodhā yaṃ tajjam vedayitaṃ adukkhamasukhavedanīyaṃ phassaṃ paṭicca uppānā |
| 3.4 | tasyāśya śṛṭīyāṁ bhūmyantaram ākramato (nanditatarā bhaumā yakṣā antarī)kṣacarāṇāṁ yakṣāṇāṁ abhinivedayanti. te 'pi caturṇāṁ mahārājāṁ abhinivedayanti. Te 'pi caturmahārājikāṇāṁ devānāṁ abhinivedayanti. te 'pi kauśīkaśakrasya devānāṁ indrasyābhiniivedayanti: “yo 'śau jambūdvīpāt amuṣmād viṣayād amuṣmād grāmād amuṣmāt kulād amuko nāma kulaṁputraḥ keśāśmaśṛṇy avatārya kāṣāyāṇi vāsāmsy ācchādyā, śraddhayā āgārād anagārikām pravrājitaḥ, sa śṛṭīyabhūmyantaram ārūḍha icchatī mārena saha yoddhum. hīyate mārapakṣaḥ. abhyuddhryate saddharmapakṣaḥ.” |
| 3.5 | tac ca śrutā, prītataramenāḥ kauśikaḥ sakro devānām indra ārāvaṇām ārūḥya, mahardhikapramukhaṁ devaganaṁ grīḥya, yāmānāṁ devānāṁ nivedayati: “jambudvīpāt kulaṁputro…vista(ṛṇa yāvata…tṛ)ṭīyām (bhū)myantaram ārūḍha icchatī mārena saha yoddhum. hīyate mārapakṣaḥ. |</p>
<table>
<thead>
<tr>
<th>abhyucṣṭaye saddharmapakṣaḥ.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3.7) tac ca śrutvā sākrasya devānām indrasya sākṣāt, pṛitataramanaso yāmā devā bhavanti.</td>
</tr>
<tr>
<td>(4.1.1) punar api yogācāra ādhyātmike dharme dharmānupaśyāni viharati: kathāṃ sa bhikṣus tṛṭīyabhūmyantarāc caturthaḥ ca bhūmyantaram avagāhāti? sa paśyati śrutamayena jñāṇena divyena vā caksuṣā: (4.1.2) sa caturthabhūmyantaram ākrāmati:</td>
</tr>
<tr>
<td>de 'di snyam du sems par 'gyur te l bde ba'i tshor ba 'di ni rgyu gang las byung l kun 'byung gang l skye ba gang l gang las rab tu byung l [D 39a5] de yang 'di snyam du₁⁴⁰ sems te l</td>
</tr>
<tr>
<td>“sparśapratyayā me s(ukhā) v(edano)trimā sukhaḥetukā sukhanidānā sukhaṃaprtyayā. sā niruddhā vyupasāntāntarāti. tasyāḥ samanvantaram me duḥkhā vedanā utpanna duḥṣparṣā duḥkhanidānā duḥkhasamudayaḥ duḥkhā eva duḥkhaṃaprtyayā.”</td>
</tr>
<tr>
<td>bde ba'i tshor ba 'di'i rgyu ni reg [Q 42b5] pa'o l kun 'byung ni reg pa l skye ba ni reg pa l reg pa las rab tu byung ba ste l 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 [D 39a6] de dang de 'gags par 'gyur [D 42b6] zhi ba dang l bsi l bar gyur pa dang l nub par 'gyur te l</td>
</tr>
</tbody>
</table>

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¹⁴⁰ snyam du Q; snyan du D ¹⁴¹ D; om. Q
<table>
<thead>
<tr>
<th>'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 142</th>
<th>&quot;seyyathäpi, bhikkhu, dvinnam kāṭhānaṁ saṅghatā samodhānā 143 usmā jāyati, tejo abhinibbattati. tesam yeva dvinnam kāṭhānaṁ nānabhāvā vikkhepā 144 yā tajja usmā, sā nirujhjati, sā vūpasammati.</th>
</tr>
</thead>
<tbody>
<tr>
<td>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 42b8] bar gyur pa dang l nub par 'gyur ro ll [D 39b1]</td>
<td>&quot;evam eva kho, bhikkhu, sukhaivedan [PTS III 243] phassa pa icca uppajjati sukha vedanā. so sukha vedanām nānabhāva vakkhepa 144 tajjusm, sā niruṣhjati, sā vūpasammati. tass eva sukhaivedanīyassa phassasa nīrodhā yaṃ tajjām vedayitaṁ sukhaivedanīyaṁ phassam paticca uppanā sukha vedanā sā nirujhjati, sā vūpasammati tā ti pājānāti.</td>
</tr>
</tbody>
</table>

| 4.1.3) evam sparśapratyayāṁ vedanāṁ pratyabhijānīte: “kṣaṇe kṣaṇe mamotpadyate vedanā sparśasahāyā sparśaprabhūvā.” sa sukhaivedanāṁ vedanāyāṁ na hṛṣyate na samrājyate. tāṃ vedanāṁ nābhīnandati na bahulikurute nāsvādayati. | 如是，比丘，彼更樂故彼彼覺。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。』 |
| evaṁ duḥkhāyāṁ api vedanāyāṁ na piḍyate na viheṣṭhyate nāvalīyate. | "dukkhavedanīyaṁ, bhikkhu, phassam paticca uppajjati dukkha vedanā. so dukkhaṁ vedanāṁ vedayamāno ‘dukkhaṁ vedanāṁ vedayām’ ti pājānāti. ‘tass’ eva dukkhavedanīyassa |

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142 om. Q; l D
143 saṅghatā samodhānā B⁵; samphassasamodhānā PTS⁶ ♦ samphassasamodhānā B⁶(Ce Ce) PTS⁶(Sky); saṅghatā samodhānā B⁶(Se Ke) PTS⁶(Se)PTS⁶(Si)
144 vikkhepā B⁵; vinikkhepā PTS⁶
| 4.1.4 | upeksakaḥ sa viharatī smṛtimāṇaṃ saṃprajānakaḥ. |
| "adukkhamasukha-vedaniyam, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. so adukkhamasukham vedanaṃ vedayamāno ‘adukkham-asukham vedanaṃ vedayāmi’ ti pajānati. ‘tass’ eva adukkhamasukhavedaniyassa phassaṃ nirodhā yaṃ tajjaṃ vedayitam adukkhamasukha-vedaniyam phassaṃ paṭicca uppanā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammati ti pajānati. |

| imābhis tisṛtbhir vedanābhir yadātyantikāṃ cittaṃ viraktaṃ bhavati, | dge slong gang gi phyir tshor ba bzhī po ’di dag las sems ’dod chags dang bral zhung grol na | 若比丘不染此三覺，而解脫者。 |
| atha pariṇāma āsissati bhavati, supariṇāmdhā bhavati suparyavadātā. | de nas btang snyoms yongs su dag cing yongs su byang ba khyad par can du ’gyur rol | 彼比丘唯存於捨，極清淨也。 |
| tasyāvinam bhavati: “aho batāham imām upeksām, evaṃ pariṇāmdham evaṃ paryavadātām, ākāśāyatana upasamhareyam, tatpratirūpaṃ me | [Q.43a1] de[45] ’di snyam du sems par ’gyur te l bdag gi tshor ba btang snyoms ’di ltar yongs su dag cing byung bas nam mkha’ mtha’ yas | 比丘，彼比丘作是念：『我此清淨捨，移入無量空處，修如 |

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45 de D; om. Q
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
</table>
| 508 | | 4.1.5 | yathāpi nāma daksadharmakāraḥ vā karmakāraṇeśvāḥ vā ukāmukshe ātyātupam praksipeta.

| 4.1.5 | yathāpi nāma daksadharmakāraḥ vā karmakāraṇeśvāḥ vā ukāmukshe ātyātupam praksipeta.

<table>
<thead>
<tr>
<th>Note</th>
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</thead>
<tbody>
<tr>
<td>146</td>
<td>bsgoms pa D; bsgom pa Q</td>
</tr>
<tr>
<td>147</td>
<td>om. Q; giy D</td>
</tr>
<tr>
<td>148</td>
<td>de D; om. Q</td>
</tr>
<tr>
<td>149</td>
<td>bsgoms pa D; bsgom pa Q</td>
</tr>
<tr>
<td>150</td>
<td>yod min med min giy skye mched D; yod min giy skye mched Q</td>
</tr>
</tbody>
</table>

Is heart, by him, in him, this is the place, the place, the place, the place.

Aham apy etām upekṣām, evam pariṣuddhām evam paryayadātām, viññānāntaṃyāyatana upasamhāreyam.

De yang 'di snyam du sems te

My this is the place, the place, the place, the place.

Akiñcanyāyatana ci yāntyāya mād pāi skye mched dang l

Akiñcanyāyatana ci yāntyāya mād pāi skye mched dang l

Livyathāpi bhikkhu, dakkho suvaṃpattiyā vā suvaṃpattiyā vā ukāmukshe jātarupam praksipeta.
prakṣipya, nādiśaṃsandāmaśam ādāya, evam etat sukarmanyam kuryāt. tac ca suvarṇarūpam kalyānām śobhanaṃ praśastavaranām sarvakarmakaranāpraśasya-varṣaṃyaṃ sarvadeśaṃsamsatam sannihītaṃ nikṛtamalakalamsakaśāyaṃ mrdukarmanīyaṃ prāṣaṇaḥ ca ratnaṃ prabhayāvagunthayati. tam eva sa daksah karmākaro vā karmakārāntevasi vā suparikarmakṛtaṃ jātarūpaṃ viditvā, yatrākāmkṣate 'pibandhanavikṛtā — yadi vā ghaṇṭākāya yadi vā sandarśanākāya yadi vā keyūrāya yadi vā caṅśuśi śobhaśā yadi vā pustakaśobhaśā yadi vā hastaśobhaśā yadi vāṅguliśobhaśā yadi vāṅguleyakamudrāyāyā yadi vā par byas nas rgyan gang la gang byed [Q.43a5] par 'dod pa de byed de l de gal te rna rgyan nam l gal te mgo'i rgyan nam l de151 gal te ska rags sam l152 de gal te mgul rgyan nam l de gal te sor mo'i rgyan nam l gser [D 996] । Fam । dngul gyi phreg ba byed na l de de dang de la dal bu dal bus153 byed par 'gyur ro ll bandheyya. ukkaṃ bandhitvā, ukkaṃkhamālaṃpīya,154 ukkaṃkhamālaṃpitvā, sandāsaṇa jātarūpaṃ gahetvā, ukkaṃkhe pakkhipeyya. tam evaṃ kālana kālām abhidhameyya, kālana kālām udakena paripphosēyya, kālana kālām ajhupekkheyya. tam hoti jātarūpaṃ sudhantām155 nidhdhantām niḥātaṃ156 nīnītakasāvaṃ157 mudu ca kammaṇāṇaḥ ca pabhassaraṇaḥ ca, yassā yassā ca158 pilandhanavikātiya159 ākankhāti — yadi paṭṭikāya,160 yadi [Be III 287] kuṇḍalāya, yadi givēyyakāya, yadi suvaṃṇamālāya — taṇ c' assa atthaṃ [Be III 293] anubhoti. evam

151 de em.; de dag D; om. Q
152 lD; om. Q
153 dal bu dal bus Q; dal bus D
154 alimpeyya B PPTS ś ālampeyya PTS c(Bu)
155 dhantāṃ sudhantāṃ nidhdhantāṃ PPTS; sudhantāṃ nidhdhantāṃ B ś dhantāṃ sudhantāṃ nidhdhantāṃ B c(Be Bu); om. PPTS c(Si)
156 niḥātaṃ B PPTS ś niḥātaṃ B c(Sk Ke kathaci) PPTS c(Sky Si)
157 nīnītakasāvaṃ B PPTS ś nīnītakasāvaṃ PPTS c(Si Sky); nīnītakasāvaṃ PTS c(Bu); nīnītakasāvaṃ B c(kathaci)
158 ca B ś; va PTS c
159 pilandhanavikātiya B ś; pilindhanavikātiya PPTS c
160 paṭṭikāya B ś; pavaṭṭikāya PPTS ś pavaṭṭikāya B c(Se Se)
161 坚=鍛【宋】【德】【聖】＊・=鍛【元】【明】＊。
162 焦=木*靛【宋】【堅】・=木*靛【元】・=打-丁+靛【明】・=鍛【德】。
163 坚=鍛【宋】【元】【明】。
164 鍛=鍛【宋】【德】。
<table>
<thead>
<tr>
<th>jātarūpamālayai yadi vā mukūṭālamkārāya—yatra yatropānāmayati, tatā tatraiva karmanvam bhavati.</th>
<th>eva kho, bhikkhu, athāparam upekkhā yeva avasissat pariṣuddhā pariṇodātā mudu ca kammaññā ca pabhassarā ca.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(4.1.6) evaṃ eva praṇāsūśīlo bhikṣu: “aham etām upeksām, evaṃ pariṣuddhāṃ evaṃ paryavadātāṃ, saced ākāśāyatanā upasamhareyam, tatpratirūpaṃ me cittam syāt, upeksā tisṭhat, tanmiśritā tatpratibaddhā tadadhyavasitā tadupādānāt,” sa tām upeksām ākāśāyatanā upasamharati.</td>
<td>“so evaṃ pajaññati: ‘imañ ce aham upekkhāṃ evaṃ pariṣuddhāṃ evaṃ pariṇodātāṃ ākāśānañcayatanāṃ upasamhareyyam, tadanudhammañ ca cittam bhāveyyam, evaṃ me ayaṃ upekkhāṃ taṃnissitā tadupādānā ciraṃ dighamaddhaṇāṃ tīṭheyya.</td>
</tr>
<tr>
<td>vijñānānantaīyātana</td>
<td>‘imañ ce aham upekkhāṃ evaṃ pariṣuddhāṃ evaṃ pariṇodātāṃ viññānañcayatanāṃ upasamhareyyam, tadanudhammañ ca cittam bhāveyyam, evaṃ me ayaṃ upekkhāṃ taṃnissitā tadupādānā ciraṃ dighamaddhaṇāṃ tīṭheyya.</td>
</tr>
<tr>
<td>akiñcanyāyatane</td>
<td>‘imañ ce aham [PTS III 244] upekkhāṃ evaṃ pariṣuddhāṃ</td>
</tr>
</tbody>
</table>

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165 bsgoms pa D; bsgom pa Q
166 upekkhā B; upekkhā PTS
167 te D; om. Q
naivasamjñānāsamjñāyatana upasamharati.

du shes med 'du shes med min skye mched la⁶⁹ nye bar gnas te l sems de dang 'dra bar bsgom pa⁷⁰ dang l de la brten te btang snyoms nye bar gnas pa dang l [Q 43b1] de dang 'brel pa [D 40a2] dang l der zhen pa dang l de'i rgyu can gyi yod min med min skye mched la nye bar gnas par bya'o ll}


de 'di snyam du sems par 'gyur te l gang tsor ba btang snyoms nam mkha' mtha' yas skye mched la brten te gnas [Q 43b2] pa de yang 'dus byas te 171]`
| 'dus byas gang yin pa de ni mngon par dga' | 若有為者，則是無常。
| 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 | 'imañ ce ahaṃ upekkhaṃ evaṃ pariṣuddhaṃ evaṃ pariṣodhaṃ vījnānañcāyatanam upasaṃhāreyyaṃ, tadanudhammaṇaṃ ca cittaṃ bhāveyyaṃ, saṅkhataṃ etat.
| la sems 'dod chags dang bral bar 'gyur ro || | 我此清淨捨，依無量識處。
| viṣṇuñānantāyatanālambaṇā | de 'di snyam du sems par 'gyur te l gang tshor ba btang snyoms rnam | 'imañ ce ahaṃ upekkhaṃ evaṃ pariṣuddhaṃ evaṃ pariṣodhaṃ vījnānañcāyatanam upasaṃhāreyyaṃ, tadanudhammaṇaṃ ca cittaṃ bhāveyyaṃ, saṅkhataṃ etat. | 無所有處、
| de 'di snyam du sems par 'gyur te l gang tshor ba btang snyoms rnam | | "'imañ ce ahaṃ upekkhaṃ evaṃ pariṣuddhaṃ evaṃ pariṣodhaṃ vījnānañcāyatanam upasaṃhāreyyaṃ, tadanudhammaṇaṃ ca cittaṃ bhāveyyaṃ, saṅkhataṃ etat."
| | | 無所有處、
| akīṅcanāyatanālambaṇā | ci yang med pa'i skye mched dang l | | 無所有處、
| ci yang med pa'i skye mched dang l | | "'imañ ce ahaṃ upekkhaṃ evaṃ pariṣuddhaṃ evaṃ pariṣodhaṃ vījnānañcāyatanam upasaṃhāreyyaṃ, tadanudhammaṇaṃ ca cittaṃ bhāveyyaṃ, saṅkhataṃ etat."
| | | 無所有處、
| naivasamāṁsaṇāṁjñāyatanālambaṇā | 'du shes med 'du shes med min | 'imañ ce ahaṃ upekkhaṃ evaṃ pariṣuddhaṃ evaṃ pariṣodhaṃ nevasaṃhāreyyaṃ, tadanudhammaṇaṃ ca cittaṃ bhāveyyaṃ, saṅkhataṃ etat' ti.
| 'du shes med 'du shes med min | | 非有想非無想處者，故是有為。
<table>
<thead>
<tr>
<th>upekṣāvyānjitam etag, chiṃam etad, upekṣāhitam etat.&quot;</th>
<th>'dus byas gang yin pa de ni mngon par dga' ba bya ba'am(^{172}) l mngon par brjod pa'am l zhen pa'am l rab tu [D (^{40a5}) zhen cing gnas par bya ba ma yin no zhes rab tu rig nas [Q 43b5] 'du shes med 'du shes med min skye mched la sems 'dod chags dang bral bar 'gyur ro l</th>
<th>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識處、無所有處、非有想非無想處。』</th>
</tr>
</thead>
<tbody>
<tr>
<td>dge slong 'di ni shes rab bag yod pa zhes bya'o l</td>
<td>&quot;so n' eva taṃ(^{174}) abhisānkaroti, na abhisānctayati bhavāya vā vibhavāya vā.</td>
<td>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。彼於爾時，不復有為，亦無所思，謂有及無。</td>
</tr>
<tr>
<td>de(^{173}) dge slong gang gi phyir skye mched bzhi po 'di dag las sems 'dod [Q 43b6; D 40a6] chags dang bral zhing grol bar 'gyur na l</td>
<td>&quot;so anabhisānkharonto anabhisānctayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati. anupādiyam na paritassati. aparitassāṃ paccattāṃ yeva parinibbāyati: ‘khīṇa jāti. vusitaṃ brahma-caraṇīyaṃ. kataṃ karaṇīyaṃ.(^{175}) nāparaṃ itthattāya’ ti pajānāti.</td>
<td></td>
</tr>
</tbody>
</table>

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\(^{172}\) dga' ba'am Q  
\(^{173}\) de Q; om. D  
\(^{174}\) taṃ B^c; om. PTS^c  
\(^{175}\) karaṇīyaṃ B^c; karaṇīyaṃ PTS^c
| 4.1.7 sa kāyapariyantiṁ vedanāṁ vedayamānaḥ, upadayaṁānaḥ pratyabhijnāte, nirudhyamānaḥ pratyabhijnāte. | '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 ll | Jivapariyantiṁ [PTS III 245] vedanāṁ vedayamāno ‘jivapariyantiṁ vedanāṁ vedayāmi’ ti pajānāti. | 受命最後覺，則知[77]知：『受命最後覺。』 |

176 kāyapariyantiṁ B* PTS* kāyapariyantiṁ PTS e(Bu (?))
177 則=到【聖】。
| vedanāṁ pratyabhijānīte. | lus zhig ste shi ba'i mthar 'di thams cad rig ste l thams cad ma lus par 'gags pa (l) [Q 4.3b8] thams cad ma lus par nub pa l yongs su zad cing byang bar 'gro bar 'gyur ro || “kāyassa bheda param maraṇā” uddham jīvitapariyādānā idh' eva sabbavedayitāni anabhinanditāni [Q 4.3b8] sītībhavissantī ti pajānāti. |

(4.1.8.1) sa vedanāsākṣī bhikṣu tām eva vedanāṁ sūkṣmatāram avalokayate. sa cakṣuṣaṃsparṣajāṁ vedanāṁ utpadyamānām utpannām avasthitām vedayati. niruddhāṁ nirudhyamānāṁ pratyabhijānīte: “niruddhā mama vedanā.”

(4.1.8.2)-(4.2.21) [Q 4.3b18] Since there are no direct parallels between the Saddhū 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” (sadbhūtavedanādhiviśāla). 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 (sarvasamāskāryānityānupaśyati), and the saṃyojana-s and anuṣaya-s disappear.
| 4.2.22 | tadyātā: vartiṇa ca pratītya, 
sthālakaṃ ca pratītya, tailaṇa ca 
pratītya, agniṇi ca pratītya, 
prādīpasyārīṣaḥ 
kṣāṇikābhiniivartante. evam eva sa 
bhikṣuḥ vedanāhetupratyatayadarśi 
tatvānveśi: “karmahetujāḥ, 
karmapratīṣarāṇaḥ, karmaprabhavāḥ 
sarvavedanā upadyante.” |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dper na til mar dang</td>
<td>dper na til mar dang</td>
<td>dper na til mar dang</td>
<td></td>
</tr>
</tbody>
</table>

| “seyyathāpi, bhikkhu, telaṅ ca 
pāṭicca vaṭṭiṇaṭī ca pāṭicca 
telappadīpo jhāyatī. tass’ eva 
telassa ca vaṭṭiyyā ca 
pariyādānā aññassa ca 
anupahāraṭī anāhāro 
nibbāyati.” |

| “evam eva kho, bhikkhu, 
kāyaparīyantikaṃ vedanāṃ 
vedayamāno “kāyaparīyantikaṃ 
vedanāṃ vedayāmi” ti pājānāti. 
jīvāpāriyantikaṃ vedanāṃ 
vedayamāno “jīvāpāriyantikaṃ 
vedanāṃ vedayāmi” ti pājānāti. 
kāyassa bheda pariṇaṭa 
uddhāṃ jīvāpāriyādānā idh’ eva 
sabbavedayitāni anabhinanditāni |

| “evam eva kho, bhikkhu, 
kāyaparīyantikaṃ vedanāṃ 
vedayamāno “kāyaparīyantikaṃ 
vedanāṃ vedayāmi” ti pājānāti. 
jīvāpāriyantikaṃ vedanāṃ 
vedayamāno “jīvāpāriyantikaṃ 
vedanāṃ vedayāmi” ti pājānāti. 
kāyassa bheda pariṇaṭa 
uddhāṃ jīvāpāriyādānā idh’ eva 
sabbavedayitāni anabhinanditāni |

| “evam eva kho, bhikkhu, 
kāyaparīyantikaṃ vedanāṃ 
vedayamāno “kāyaparīyantikaṃ 
vedanāṃ vedayāmi” ti pājānāti. 
jīvāpāriyantikaṃ vedanāṃ 
vedayamāno “jīvāpāriyantikaṃ 
vedanāṃ vedayāmi” ti pājānāti. 
kāyassa bheda pariṇaṭa 
uddhāṃ jīvāpāriyādānā idh’ eva 
sabbavedayitāni anabhinanditāni |

| 181 | dus dus su D; dus dus Q |
| 182 | il gyis Q; til mar gyis D |
| 183 | gsos shing D; g yos shing Q |
| 184 | vaṭṭiṇaṭī B’PTS²; vaddhiṇi PTS⁵Sky |
| 185 | anupahāra B’; anupahāra PTS²; anupahāra B’(Ce Ee) anupādāna B’(katthaci) |
| 186 | tsho ba’i mthar em. after below; ‘chi ba’i mthar D Q |
| 187 | tshor ba na D: tshor na Q |
| 188 | kho B”; om. PTS⁵ |
| 189 | pariṇaṭa B”; om. PTS⁵ |
| 190 | sabbavedayitāni B”; sabbavedayitā PTS⁵ |
bhavissantī ti pājānāti.

de ltar mthong zhin de ltar shes na 'dod pa'i zag pa las sms rnam par grol bar 'gyur la l srid pa dang ma rig pa'i zag pa las sms rnam par grol bar 'gyur [Q 44a4] zhin rnam par grol ba'i ye shes mthong [D 40b4] bar 'gyur te l bdag gi skye ba zad do ll tshangs par spyod pa bsten to ll[91] 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[92] nang nas[93] [Q 44a5] mchog ni zag pa zad pa'o ll
dei phyir de dang ldan pa'i dge slong shes rab kyi [D 40b5] byin gys brlabs[94] mchog dang ldan par 'gyur ro ll "tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhīthāhāna samannāgato hoti."

"esā hi, bhikkhu, pāramā ariyā pañña, yadidāṃ: sabbadukkhakhākhyā ānāṃ."

"tassa sā vimutti sacce tīṭī akuppā hoti. taṁ hi, bhikkhu, musā yaṁ mosadhamaṁ. taṁ saccāya yaṁ mosadhamaṁ nibbānā. tasmā evaṃ samannāgato"

de'i rnam par grol ba bden pa'i byin gys brlabs mchog dang ldan par 'gyur ro l l dge slong brdzun [Q 44a6] pa'i mchog ni brdzun pa bslu ba'i chos so ll dge slong bden pa rnam kyī mchog ni 'di lta ste l ji lta ba nyid do ll de'i [D

"tassa sā vimutti sacce tīṭī akuppā hoti. taṁ hi, bhikkhu, musā yaṁ mosadhamaṁ. taṁ saccāya yaṁ mosadhamaṁ nibbānā. tasmā evaṃ samannāgato"

比丘，是謂比丘第一正慧。

謂至究竟滅訶，漏盡。比丘成就於彼，成就第一正慧處。

比丘，此解脫住真諦，得不移動。真諦者，謂如法也。妄言者，謂虛妄法。比丘，成就彼第一真諦處。
40b6] phyir de dang Idan pa'i dge slong bden pa'i byin gyis brlabs\textsuperscript{195} mchog dang Idan par 'gyur ro \(\Vert\)

bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hotī. etaṅ hi, bhikkhu, paramam ariyasaccam, yadidaṃ: amosadhammaṃ nibbānaṃ.

\begin{quote}
比丘，彼比丘施说法若\textsuperscript{201}必有怨家，彼於爾時放捨，吐離，解脫，滅訶。比丘，是謂比丘第一正惠施\textsuperscript{202}，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。
\end{quote}

\[Q 44a7\] gang 'di nye bar len pa ni sngon gyi mi mkhas shing mi shes pa las nye bar len par 'gyur te \(\Vert\) de med na de'i dus na mi sdug pa dang yid du mi 'dod pa dang 'gyur ro\textsuperscript{197} \(\Vert\) dge slong stong [D 40b7] pa nams kyi nang nas mchog ni 'di lta ste l nye bar [Q 44a8] 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 Idan pa'i dge slong gtong ba'i byin gyis brlabs\textsuperscript{198} mchog dang Idan par [D 41a1] 'gyur ro \(\Vert\)

“tass' eva kho pana pubbe aviddasuno upadhi honti samattā samādinnā. tyāsa\textsuperscript{199} pahīnā honti uccinnamūlā tālāvathukatā anabhāvaṃkata\textsuperscript{200 ayatim} anuppādadhāma. tasmā evam samannāgato bhikkhu [Bc III 289] iminā paramena cāgādhiṭṭhānena samannāgato hoti. eso hi, bhikkhu, paramo ariyo cāgo, yadidam: sabbāpadhipatīnissaggo.

\begin{quote}
比丘，彼比丘施說施若\textsuperscript{201}必有怨家，彼於爾時放捨，吐離，解脫，滅訶。比丘，是謂比丘第一正惠施\textsuperscript{202}，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。
\end{quote}

\[Q 44b1\] dge slong 'dod chags nye ba'i nyon mongs pa las sems rnam par ma grol ba\textsuperscript{203} l ze sdang nye ba'i nyon mongs pa dang l gti mug nye ba'i nyon mongs pa las sems rnam par ma

“tass' eva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo, svāssa [Ne III 295] pahino hoti uccinnamūlō tālāvathhukato

\begin{quote}
比丘，彼比丘心為欲、恚、癡所纏，不得解脫。比丘，此一切釁、怒、癡盡，無欲
\end{quote}

\textsuperscript{195} byin gyis brlabs Q; byin gyi rlabs D

\textsuperscript{196} 第一真諦處〜 Parama saccādhiṭṭhāna。

\textsuperscript{197} mi 'dod pa dang 'gyur ro Q; mi 'dod par 'gyur ro D

\textsuperscript{198} byin gyis brlabs Q; byin gyi rlabs D

\textsuperscript{199} tyāsa B\textsuperscript{c}; tyassa PTS\textsuperscript{c}

\textsuperscript{200} anabhāvaṃkata B\textsuperscript{c}; anabhāvakata PTS\textsuperscript{c} ❧ anabhāvaṃkata PTS\textsuperscript{c} ❧Si

\textsuperscript{201} 說施若＝說若【未】，＝說苦【元】【明】。

\textsuperscript{202} 正惠施＝正慧施【元】【明】〜 Ariya cāgo。

\textsuperscript{203} ma grol ba D; grol ba Q
| grol ba 'di dag dge slong 'dod chags zhe sdang gti mug | anabhāvamkato anuppādhammo. tass’ eva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso, svāssa pahīno hoti uchinnamūlo. | ,減,息,止,得第一息。比丘,成就彼者成就第一息處。 |
| 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'i lta ste l'dod chags zhe sdang gti mug | tālāvatthukato anabhāvamkato āyatīṃ anuppādhammo. tass’ eva kho pana pubbe aviddasuno avijjā hoti sammoho, svāssa pahīno hoti uchinnamūlo. |  |
| lus pa spangs pa l nges par 'byung ba l bral | tālāvatthukato anabhāvamkato āyatīṃ anuppādhammo. tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhīṭhānena samannāgato hoti. eso hi, bhikkhu, paramo ariyo upasamo, yadīdaṃ: rāgadosamohānāṃ upasamo. |
| ni 'di dag yin | ‘paññāṃ nappamajjeyya, saccam anurakkheyya, cāgam anubrūheyya, santim eva so sikkheyyā’ ti. iti yaṃ taṃ vuttāṃ, idam etaṃ paṭicca vuttāṃ. |

204 byin gyis brlabs Q; byin gyi rlabs D
205 anabhāvamkātā B; anabhāvakātā PTS: There is consistent orthographical variation between B and PTS in this regard. From here on out, I follow B without further notation.
206 sammoho B; sammoho sampadoso PTS
207 息～Upasama ☯
“yathā āsīti maññassavā nappavattanti. maññassave kho pana nappavattamāne muni “santo” ti vuccati ti. iti kho panetā vuttaṁ. kiṁ c’ etam paṭicca vuttaṁ?


208 maññassavā B; maññussava PTS
209 maññassave B; maññussave PTS
210 ‘du shes med ‘du shes med min ‘byung bar D; ‘du shes med min ‘byung bar Q
211 nye bar Q; dang D

比丘，我者是自舉。我當有是亦自舉。我當非有是亦自舉。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，是憲僀，是放逸。比丘，若無此一切自舉、貢高、憲僀，放逸者，意謂之息。比丘，若有意者，便不憒，不憂，不勞，不怖。所以者何？彼比丘成就法故，不復有可說懽者。若不懽，則不憂。不
sred par gyur [D 41a7] pa l nga'i bdag ces bya ba 'di ni [Q 41b8] Sred par gyur pa l bdag 'byung bar 'gyur zhes bya ba 'di sred par gyur pa l bdag 'byung bar mi 'gyur zhes bya ba 'di ni sred par gyur pa [212] gzugs 'byung bar 'gyur zhes bya ba 'di ni sred par gyur pa [Q 45a1] zhes bya ba 'di ni sred par gyur pa l 'du shes 'byung bar 'gyur zhes bya ba 'di ni sred par gyur pa l 'du shes 'byung bar 'gyur zhes bya ba 'di ni sred par gyur pa l 'du shes med 'byung [Q 45b2] bar 'gyur zhes bya ba 'di ni sred par gyur pa ste l dge [D 41b2] slong sred pa ni nad l sred pa ni 'bras l sred pa ni zug rngu [213] l sred pa ni sdug bsngal gyi rtsa ba yin no zhes rnam par shes nas dran pa


憂，則不愁。不愁，則不勞。不勞，則不怖。因不怖，便當般涅槃：
dang shes bzhi dang ldan pas sred pa dang [Q 45a3] bral ba'i sems kyis phal cher gnas par bya'o ll dge slong mi brant pa dang l rab [D 41b3] tu shes pa dang l spros pa dang l 'dus byas dang l sred par 'gyur pa 'di dag ma lus par spangs na nges par 'byung ba dang bral ba dang l zad pa [Q 45a4] dang l 'dod chags dang bral ba dang l 'gog pa dang l rab tu zhi ba dang l nub pa dang l nye bar zhi ba zhes bya'o ll [D 41b4] dge slong thub pa zhes bya ba ni gang la skye ba med pa dang l rga ba med pa dang l 'chi ba med pa dang l zhe sdang med pa dang l [Q 45a5] chags pa med pa dang l yongs su gdung ba med pa ste l de ci' phyir zhe na l 'di nyid rgyu dang 214 rkyen med pas skye ba med pa'o ll ma skyes pa [D 41b5] na 215 gang las rga bar 'gyur zhing l ma rgas na gang l 'chi bar 'gyur la l 'chi ba med na gang [Q 45a6] las zhe sdang bar 'gyur zhing l zhe sdang med na gang las chags par 'gyur la l rgas pa med na gang las yongs su gdung bar 'gyur zhes

bdag gi skye ba zad do ll tshangs [D 41b6] par spyod pa bsten to 228 ll bya ba byas so l srid pa 'di las gzhan [Q 45a7] mi

『生已盡。梵行已立。所作已辦。不更受有，』知如真。』

228 bsten to Q; bstan to D
| shes so zhes de nyid so sor rang gis rig pa’i 229 shes rab kyis rab tu shes so ||
| --- |
| “’yattha ṭhiṭaṁ maṇḍassaṅgaṁ” 230 nappavattanti. maṇḍassave 231 kho pana nappavattamānī muni ‘santo’ ti vucaṭṭi’ ti. iti yaṁ tāṁ vuttāṁ, idam etāṁ paticca vuttam. |
| dge slong khams drug rab tu nam par dbye ba zhes bya ba’i chos kyi nam grangs thog mar dge ba (l) bar du dge ba (l) ṭha mar dge ba (l) 232 don bzang [D 41b7] po (l) tshig ‘bru bzang [Q 45a8] po l ma’dres pa (l) yongs su rdzogs pa l yongs su dag pa l yongs su byang ba l tshangs par spyod pa (l) gsal bar byed pa’i chos parsh par bya’o zhes kham rab tu dbye pa’i chos kyi nam grangs ngas ji skad du bstan pa [Q 45b1] de gnyas par rab tu bshad do ll |
| “imaṁ kho me tvam, bhikkhu, saṁkhittena chadhātuviḥbhāgaṁ dhārehī” ti. |
| chos kyi nam [D 42a1] grangs ‘di bstan pa na tse dang ldan pa phu skar sa ri chos mnams la chos kyi mig rdul med cing dri ma dang bral ba nam par 233 atha [Be III 290] kho āyasmā Pukkusāṭi: “satthā kira me anuppatto. sugato kira me anuppatto. sammāsambuddho |

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229 rang gi rig pa’i D; rang gis rig pa’i Q
230 maṇḍassavā B; maṇḍussavā PTS
231 maṇḍassave B; maṇḍussave PTS
232 thog mar dge ba l bar du dge ba l tha mar dge ba punct. after parallel refrain above at D 35b4 and Q 38b7-39a1.; thog mar dge ba bar du dge ba tha mar dge ba D; thog mar dge bar tha mar dge ba Q
233 de D; des Q
234 妙善＝妙善【聖】*。
235【法】—【宋】【元】【明】。: The variant here seems preferable.
| dag pa skyes so || kira me anupatto” ti. |
| de nas tshe dang ldan pa phur 237 skar sa ri | [Q 45b2] chos mthong ba dang l chos thob pa dang l chos rig pa dang l chos khong du chud nas the tshom | [D 42a2] las brgal zhing l som nyi las brgal te 238 l gzhan gyi rkyen gyis ’gro bar bya ba ma yin pa’i bstan pa’i chos rnam la mi ’jigs pa | [Q 45b3] thob nas stan las langs te bla gos phrag pa geig la gzar te l bcom ldan ’das kyi zhabs la gtugs te 239 ’di skad ces gsol to ll bcom | [D 42a3] ldan ’das ji ltar byis pa dang l ji ltar rmongs pa dang l ji ltar mi gsal ba dang l | [Q 45b4] ji ltar mi mkhas pa bdag gis ston pa la tshe dang ldan pa zhes yang dag par brjod pa ni sdig pa bgyis so ll bde bar gshegs pa sdig pa bgyis so ll btsun pa de la sdig par | [D 42a4] ’shal zhing l sdig par mthong la” 240 sdig | [Q 45b5] par ’dzin uṭṭhāya’ āsanā, ekaṃsaṃ cīvaram katvā, bhagavato pādesu sīrasā nipaṭīvā, bhagavantaṃ etad avoca: “accayo maṃ, bhante, accagamā yathābhālam yathāmūjaṃ yathā-akusalam, yo ’haṃ bhagavantaṃ āvusovādena samudācaritabham amaṇḍissam. tassa me, bhante, bhagavāccayam accayato paṭiggaṇhātu āyatim saṃvarāyā” ti. |

236 惑＝或【德】。
237 phu Q; phur D
238 brgal te Q; rgal te D
239 gtugs te D; btugs te Q
240 mthong la Q; khums la D
<table>
<thead>
<tr>
<th>pas thugs brtse bar mdzad du&lt;sup&gt;241&lt;/sup&gt; gsol</th>
</tr>
</thead>
</table>
| dge slong khyod bden te<sup>242</sup> l ji ltar byis pa dang l ji ltar rmongs pa dang l ji ltar mi gsal ba dang l ji ltar mi mkhas pa<sup>243</sup> ston pa la tshe dang ldan pa zhes brjod pa [D 42a5] ni sdig [Q 45b6] par 'gyur ro ll dge slong gang gi phyir sdig par shes shing sdig par mthong ba dang l sdig pa bshags shing phyis mi byed pa'i sdom pa blang bar bya'o ll dge ba'i chos rnams 'phel bar 'dod par bya'o ll de ci'i [Q 45b7] phyir zhe na l dge slong gang 'ga' zhiig sdig [D 42a6] par shes shing sdig par mthong la sdig pa bshags shing phyis mi byed pa'i sdom pa 'dzin na dge ba'i chos rnams mi nyams shing 'phel bar 'gyur ro ll de nas bcom ldan 'das kyis<sup>244</sup> tshe [Q.45b8] dang ldan pa phu skar sa ri la chos kyi gdam gyis yang dag par bstan l yang dag par brjod cing<sup>245</sup> [D 42a7] yang dag par dga' bar mdzad nas gdan las bzhengs te gshegs so ll
| “taggha tvan, bhikkhu, accayo accagamā yathābālam yathāmūlham yathā-akusalam, [PTS III 247] yaṁ māṁ tvan āvusovādena [Ne III 296] samudācaritabbaṁ amaṇṇīthṭha.<sup>246</sup> yato ca kho tvan, bhikkhu, accayaṁ accayato disvā, yathādhammaṁ paṭikarosi, tāṁ te mayaṁ paṭiggaṁhāma. vuddhi h' esā, bhikkhu, ariyassa vinaye yo accayaṁ accayato disvā, yathādhammaṁ paṭikaroti, āyatīṁ saṁvarāṁ āpajjatī’ ti.
|世尊告曰：「比丘，汝實愚癡，汝實不定，汝不善解，謂稱如來、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，謂能自悔過，見已發露，護不更作。」
|“labheyāhām, bhante, bhagavato santike

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<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 kyis D; bcom ldan 'das Q
<sup>247</sup> om. Q; l D
<sup>248</sup> amaṇṇīthṭha B'; amaṇṇīthṭho PTS
| upasampadān’ī ti? | “paripūṇaṃ pana te, bhikkhu, pattaṃvān’ī ti?  
| “na kho me, bhante, paripūṇaṃ pattaṃvān’ī ti.  
| “na kho, bhikkhu, tathāgata paripūṇaṃ pattaṃvān’ī upasampādentī’ī ti. |
| tshe dang ldan pa phu skar sa ri yang bcom ldan ‘das kyi phyi nas song ste249 | atha kho āyasmā Pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā, utthāyā asanā, bhagavantām abhivādetvā, padakkhiṇām katvā, pattaṃvāparapiyesanām pakkāmi. atha kho āyasmantā Pukkusātiṃ pattaṃvāparapiyesanām carantāṃ vibbhattā gāvī253 jivitā voropesi. |
| bcom ldan ‘das kyi zhaba la spyi bos phyag byas te | de nas249 nyin zhag de nyid kyi snga dro dge slong bcom ldan ‘das kyi zhaba la spyi bos phyag byas te bcom ldan ‘das kyi zhaba250 nas log ste251 ring po ma lon par ba be’u gzhon nu250 ma yod pa zhih gis tsho ba dang phral bar gyur to ll de ‘chi ba’i dus na dbang po rnam sas tu gsas bar gyur252 bzhin yongs su dag par gyur l pags pā’i mdo dkar bar gyur to ll |
| bcom ldan ‘das kyi zhaba250 | de nas249 nyin zhag de nyid kyi snga dro dge slong bcom ldan ‘das kyi zhaba250 nas log ste251 ring po ma lon par ba be’u gzhon nu250 ma yod pa zhih gis tsho ba dang phral bar gyur to ll de ‘chi ba’i dus na dbang po rnam sas tu gsas bar gyur252 bzhin yongs su dag par gyur l pags pā’i mdo dkar bar gyur to ll |

249 ste l Q; ngo ll D  
250 zhabs drung D; drung Q  
251 lD; om. Q  
252 lD; om. Q  
253 vibbhattā gāvī B; bhantagāvī PTS; bhantagāvī B(CeE); gāvī B(SeKe)  
254 ‘khar gsil Q; khar gsil D  
255 khab Q; khab D

nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavatāṃ etad avocum: "yo so, bhante, Pukkusāti nāma kulaputto bhagavatā saṃkhittena ovādena ovādito so kālaṅkato. [265] tassa kā gati, ko abhisamparāyo" ti?

256 kyis D; kyi Q
257 btul cing bkod pa em. after below parallel; btul cing bkod la D; btul ba'i bkod pa Q
258 rgyal po'i khab tu Q; rgyal po'i khabz kyi D
259 kyis D; kyi Q
260 om. Q; l D
261 om. Q; l D
262 bkod pa D; bgod pa Q
263 zhig gis D; zhig gi Q
264 om. Q; l D
265 kālaṅkato B; kālakato PTS
phyogs gcig tu 'dug go l phyogs gcig tu 'dug nas 261 bcom ldan 'das la 'di [D 42b6] skad ces gsol to ll btsun pa 'di na bdag cag snga dro chos gos [Q 46a8] 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 [D 42b7] skar sa ri bcom ldan 'das rdza [Q 46b1] mkhan bha rga'i khang pa na tshe dang ldan pa phu skar sa ri khaps drug rab tu rnam par dbye ba'i chos kyi rnam grangs kyi stul cing bkod pa 262 bcom ldan 'das kyi zhabs drung nas log ste l ring po ma lon par ba be'u gzhon nu [Q 46b2] 'brangs pa zhig gis 263 'tsho ba [D 43a1] phral bar gyur te l de'i chi ba'i dus na dbang po rnam s yongs su gsal bar gyur l bzhin yongs su dag par gyur l pags pa'i mdog yongs su dkar bar gyur 264 ces thos so ll btsun pa [Q 46b3] de'i 'gro ba ni ci zhig yin l 'jig rten pha [D 43a2] rol ni ci zhig yin l
dge slong dag rigs kyi bu de'i skye ba ni 'gag pa ste l chos rnam s la chos rnam rjes su rab tu shes te l 'di lta ste l chos kyi dbang du byas nas nga la gnod par 'gyur [Q 46b4] ba ma byas te l dge slong dag rigs kyi bu de yongs su

"pañḍito, bhikkhave, Pukkusāti kulaputto paccāpādi dhammassānudhamman, na ca maṃ dhammādhikaraṇaṃ vihešesi. 266 Pukkusāti, bhikkhave, kulaputto

266 vihešesi B°; viheṭhesi PTS° ♠ viheṭhesi PTS°(Ce Se Ke); vihešeti PTS°(ba bhec)}
| mya ngan las 'das [D 43a3] pa'i lus la lus kyi mchod pa gyis shig | pañcannaõ orambahâgiyânãm samyojanânãm parikkhâyã opapâtiko267 tattha parinibbâyã anâvattidhammo tasmã loká” ti. |
| de nas bcom ldan 'das kyi tshe dang ldan pa phu skar sa ri lung bstan nas dge slong dag bcom ldan 'das [Q 46b5] la mgon par dga' zhing bcom ldan 'das kyi268 gsungs pa la mgon par rjes su yi rang ngo ll |
| idam avoca bhagavá. attamanã te bhikkhû bhagavato bhãsitãm abhinandun ti. |
| dhâtuvibhañgasuttãm niõhitãm270 dasamaõ. |

267 opapâtiko B°; opapâtike PTS°
268 bcom ldan 'das kyi em.; bcom ldan 'das kyi D Q
269 迦羅 = 加羅【未】【元】【明】，【聖】 = 迦羅【德】。
270 niõhitãm B°; om. PTS°
271 [ 分別...竝 ] = 【明】。
272 三千一百三十一字 = 三千一百三十字【末】【德】， = 【元】【明】【聖】。
Appendix 5.1

\textit{Ṣoḍaśākārā Ānāpānānusmr̥tī\textsuperscript{1}}
A Critical Edition of \textit{Saddhu} Ms 223a2-223b\textsuperscript{5}

\begin{quote}
\textbf{1.} atha śakrāḥ paramapramuditamanāḥ: “kṛtakṛtyo 'haṁ sarvathā saṁārtho' yena mayā paramapramādavidhārināṁ ayam\textsuperscript{3} aprāmādo ṝdi niśvītaḥ. punar api\textsuperscript{4} teṣāṁ\textsuperscript{5} ahaṁ paramapramuditamanasāṁ\textsuperscript{6} gahvarataram dharmam deśāvyāyāmi. yathāśrūtā mayā yeṣāṁ\textsuperscript{7} gurūnāṁ antikāṁ moksapuravighaṭānāpānānusmr̥tī\textsuperscript{8} sā mayā\textsuperscript{9} śrutā paramparayā, paurānānāṁ devānāṁ antikāc chrutvā, tathaiva bhaga\textsuperscript{223a3}\textsuperscript{10} āpy antikāt tathaiva śrutvā, tām ahaṁ tathaiva teṣāṁ devānāṁ deśāvyāyāmi. caturāryasatyakathāṁ sammśr̥abhūtām,\textsuperscript{10} ekaikāṁ āryasyāṁ caturdāḥ vi(bha)/ya vi(bha)/ya,\textsuperscript{11} desāvyāsye. yathāiteṣāṁ\textsuperscript{12} devānāṁ paraihaitam kṛtaṁ bhaviṣyati, mama hitaṁ bhaviṣyati. paraihaitam kṛtvā sāṁsārānyātyānāṁ satvānāṁ,\textsuperscript{13} yena dharmo deśayāmāno nityam eva manasi saṃśityate. tatra pańcadaśāvastūṁ nirdiṣṭāni, ṣoḍaśākārāṁ ānāpānānāṁ\textsuperscript{223a3}\textsuperscript{14} iṁdāṁ\textsuperscript{15} eteṣāṁ devānāṁ deśāvyāyāmya anukramaṇaḥ
prayaṅgāryasatyapradesabhedena svahetulakṣanena.
\end{quote}

\begin{quote}
\textbf{2.} “tatra katham anukramakaṇaḥ prayaṅgoṇa svadehāvayave cittamarkaṭāṁ\textsuperscript{16} badhnāti? yogī kena, grāmaṇi, badhnāti viṣṇayavibandhārtham? tatas tasyaiṅgāramanasaḥ, tataḥ\textsuperscript{17} kāyaḷaṅkṣaṇaṁ anukramaṇaḥ vicārayataḥ,\textsuperscript{18} sa kāye kāyaṅupaśyāḥ vīharaṭi, kliṣṭam akiṣṭam avyākṛtām. vedaṇāsū vedaṇānupa\textsuperscript{223a4}\textsuperscript{19} vīharaṭi, sukhāduḥkha-duḥkha-sukhānāṁ tāḥ\textsuperscript{19} valakṣaṇaṭaḥ paśyāti.\textsuperscript{20} dharmaḥ dharmāṇupaśyāḥ vīharaṭi, kuśalakusalāvāyaṅkṛṭeṣu. yathāvat valakṣaṇaṭo 'yaṁ\textsuperscript{21} paśyati catvāri
\end{quote}

\footnotesize
\textsuperscript{1} For sigla employed here, see Part II, Section 1.
\textsuperscript{2} saṁārto | em./reg.: saṁārto Ms
\textsuperscript{3} ayam | em.: idam Ms
\textsuperscript{4} api | em.: ape Ms
\textsuperscript{5} teṣāṁ | corr.: teṣāṁ Ms
\textsuperscript{6} paramapramuditamanasāṁ | em., paramapramuditamanasāṁ Ms; yid rab tu dga' ba 'di mams la D; 今其欢喜
\textsuperscript{7} yathāiteṣāṁ | em.: yathāiteṣāṁ Ms
\textsuperscript{8} ’smṛtīḥ | reg.: ’smṛti’ Ms
\textsuperscript{9} sā mayā | em.: samayā Ms; de ni bdag gis D; om. T
\textsuperscript{10} sammśr̥abhūtām | reg.: sammśr̥abhūtām Ms
\textsuperscript{11} vibhajya vibhajya | conj.: [vi] .. [jya] vi .. [jya] Ms; bzhir phyie ste D; 四種分別 T
\textsuperscript{12} yathāiteṣāṁ | em.: yathāiteṣāṁ Ms
\textsuperscript{13} sāṁsārānyātyānāṁ satvānāṁ sāṁsārānyātyānāṁ satvānāṁ; ’khor bar chud pa'i sems can rnams kyi yid nyid la
\textsuperscript{14} rtag tu 'jog par byed do D:
\textsuperscript{15} ’ṣoḍaśākārāṁ ānāpānānusmr̥tī | em.: ’ṣoḍaśākāra | ānāpānānusmr̥tī Ms
\textsuperscript{16} iṁdāṁ | corr.: iṁdāṁ Ms
\textsuperscript{17} cittamarkaṭāṁ | corr.: cittamarkaṭāṁ Ms
\textsuperscript{18} tataḥ | corr.: tata Ms; om. D T
\textsuperscript{19} vicārayataḥ | em.: vicāraya[ṣ]e Ms; spyod par byed de; 觀相 T
\textsuperscript{20} tāḥ | em. tā Ms
\textsuperscript{21} om. mention of citta.

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construction, though seemingly ungrammatical, suggests a formalized way in which the canonical phrase gets
D. We find here terms that translate both
utpadyati Ms; nyon mongs dang mi shes pa thams cad kyi gnyen po'i rtags dro ba 'byung bar 'gyur ro/ D
Ms; skad cig ma gcig nas gcig tu 'jug pa mi rtag pa dang D (*k
byed thams cad kyi rang gi mtshan nyid la lta bar byed cing D (*viv
ska thams cad kyi gnyen po'i rtags dro ba 'byung bar 'gyur ro/ D

3. “śoḍaśakāramatiś caturāryasatyavicārakah”31 usmāgato dharmah katham utpadyari? katham
āryasyatāni vijayate, grāmaṇi, Yadutā: idaṁ32 duḥkham āryasyatāṃ
hetupratayāyahāvenānityam,33 ābādhahāvena duḥkham,34 rahitapurusahāvena śūnyam,
svasāṃvṛttihāvena anātmakam. evam caturdhā35 duḥkham ā,32,33,34,35,36 dṛṣṭaye sa36 yogī.
duḥkham-āryasyatāniukraṇena37 samudayo bhavati. tam api samudayaṃ caturdhā bhavati. 
katham bhavijati? yaduta: saṃskārabandhananīvatatkaḥbāvena38 samudayaḥ,39 
sadṛśpahalaniṇīvatatkaḥbāvena40 taddhetuḥ, sarvaprakṛtyārābhāvena prabhavah, 
viṣadṛśakāryasambaddhābhāvena41 pratayah,42 nirodhah api caturdhā bhavijati. katham,

22 dharmayapraviśto | em.; dharmayovyopraviśto Ms; chos shes bya ba la zhugs te D; 人如是法 T
23 vivṛtasamāgamasarvasaṃskārāṃ | 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 (*vivṛtasamāgamāḥ sarvasaṃskārān);
一切有為，自相寂灭 T
24 caturāryasatyalakṣaṇam | em. catvāryāryasatyalakṣaṇam Ms
25 kaṇaparamparāvṛttiśvād | em. after D, supported by a similar misreading at Ms 220a2; lakṣaṇaparaparāvṛttiśvād Ms; skad cig ma gcig nas gcig tu ’jug pa mi rtag pa dang D (*kaṇa); 次第第行相 T (*laṇa)
26 anityāny aśvaryāyogābhāvena | em./reg.; anityānity aśvarya” Ms
27 vināśa” | reg.; vināsv” Ms
28 utpadyate | em. utpadyatre Ms
29 vāranāṃ | em.; vāraṇe
30 sarvakleśānām avidyōśmād utpadyati | em.: One would expect ”ōsmāna here.; sarvakleśānām bhavisyośmād
upatitasvātā MS; nyon mongs dang mi shes pa thams cad kyi gnyen po/’i rtags dro ba ’byung bar ’gyur ro’i D 
(*sarvakleśāvidyōśmād…??): Gnyen po/’i rtags finds no analogue in Ms or T.; 
以信樂故，於一切煩惱無知法中，未來能生聖法毘尼。 T: This translation remains puzzling in light of Ms and
D. We find here terms that translate both avidyā and bhavisya.
31 śoḍaśakāramatiś caturāryasatyavicārakah | D takes these two compounds as part of the preceding sentence. T
takes them, I think correctly, as part of the present sentence.
32 yaduta: idaṁ | punct.; yaduteda Ms
33 hetupratayāyabhāvenānityam | em. hetuprataprabhāvanānityam Ms
34 duḥkham | em.; duḥkha Ms
35 caturdhā | corr./reg.; catuddhā Ms
36 sa | em. sa Ms
37 duḥkham āryasyatāniukraṇena | 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 bsdngal ba/’i og tu D;
行者觀苦苦諦已 T
38 saṃskārabandhananiṇīvatatkaḥbhāvena | em. after D T; saṃskārabandhananīnatattakaḥbhāvena Ms; ’du byed ’brel par
jug pa nyid kyis D; 行相續轉故 T
39 samudayaḥ | em.; samudaya Ms
40 sadṛśpahalaniṇīvatatkaḥbhāvena | em. sadṛśaṇi phal[i]ṇi k[va]rtattakahbhāvena Ms; ’bras bu dang ’thun pa nyid kyis D;
相似果流轉諸有故 T
41 visadṛśakāryasambaddhābhāvena | em. visadṛśāḥ kāryasambaddhābhāvena Ms
grāmanṭi, sa yogi vibhajati? yaduta: sarvavyasanābhāvena nirodhah,\(^{43}\) klesāgni varjita bhāvena śāntaḥ, sarvadharmapriyāhāvavana\(^{44}\) praniṭaḥ, samsāranairyaṇikabhāvena\(^{45}\) niṣaṇaḥ.\(^{46}\) mārgam api caturdhā vibhajati, grāmanṭi, sa\(^{47}\) yogi. yaduta: apavarga prāpakābhāvena\(^{48}\) mārgaḥ, aviparītabhāvena nyāyaḥ,\(^{49}\) sarvāyajana padasthäbhāvena\(^{50}\) pratipaṭ.\(^{51}\) samsārvyasana nirodhābhāvena nairyaṇikaḥ. evam śoḍaśākaravikārā maya\(^{52}\) yuṣmākam yogapratatopadesṭaḥ\(^{52}\) usmākhya\(^{53}\) bhavanti.

\(^{4}\) ‘tato ’smād vibṛddhe uṣmāgatākhye dharme,\(^{54}\) mūrdhākhyo nāma dharmo utpadyate. triratnagunasampratibaddhakhandhādānābhāvihūrraddhānapūrvaviśīṣṭas tad anām vićārayate sa yogi: ‘esa mārgaḥ samāsato mūrdhagato nāma dharmah parvatamūrdhasadṛṣṭas.’\(^{56}\) tādānantaraḥ, grāmanṭi, mūrdhāni vibṛddhe, satyānulomena\(^{57}\) kṣāntisamjñākaḥ kuśalamūla utpadyate. satatam satyakṣamabhāvena\(^{52b3}\) avasthā pūrvākaravikārakāntitriḥ\(^{58}\) nāma utpadyate. sa\(^{59}\) kṣāntaṃ bhavati. kṣānta vibṛddhau,\(^{60}\) laukikā agradharmā ekakṣaṇās te

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42 pratayayah | reg. pratayaya Ms  
43 nirodhaḥ | reg. nirodha Ms  
44 om. | punct.  
45 samsāranairyaṇikabhāvena | em.; samsāro nairyaṇikabhāvo na Ms  
46 niṣaṇaḥ | reg.; niṣaṇaḥ Ms  
47 sa | em. saṃ Ms  
48 yaduta: apavarga prāpakābhāvena | em./punct. after D T; yadutāpavargagprāpakābhāvena Ms; byang grol thob pa nyid kyis D; sāṃkhyam das te D; sāṃkhyam das te D  
49 nyāyaḥ | reg. nyāyaḥ Ms rigs pa D om. T  
50 sarvāyajana padasthābhāvena | em. after D T; sarvāyajana padasthāprabhāvena Ms; ‘phags pa’i skye bo thams cad gnas pa nyid kyis D; sāṃkhyam das te D  
51 pratipaṭ | conji.; pratipaṭ Ms; sgrub pa D; om. T  
52 mayaḥ | em. maya Ms  
53 yogapratatopadesṭaḥ uṣmākhyaḥ | em./reg.; yogapratatopadesē[osm]ākhyā Ms: Here in Ms it seems we have two cases of double sandhi.;  
54 tato ’smād, vibṛddhe uṣmāgatākhye dharme | em./corr. (?); tato syāsad vibṛddheḥ l uṣmāgatākhye dharmme Ms; des na de’i dro bar gyur pa zhes bya ba’i chos ’phel bar gyur na D (*tato ’sya);  
55 triratnagunasampratibaddhakhandhādānābhāvihūrraddhānapūrvaviśīṣṭas | em. triratnagunasampratibuddhakhandhādānābhāvihūrraddhānapūrvaviśīṣṭas Ms; yon tan dang klön pa’i dkon mchod gsum dang phung po’i nyis dmins la mngon par dad pa’i mal’ byor pa de/ de las gzhon pa khyad par du… D (*sraddhānapūrvaviśīṣṭa…[?])  
56 with possible, however, that our Chinese translator read a different text.  
57 tato samāsata mūrdhagato nāma dharmah parvatamūrdhasadṛṣṭas Ms: Here it seems quite likely that on three occasions the scribe accidentally wrote –te l for –to. This would be an easy confusion, as the additional stroke to make an –o can look like a đaṇḍa.;  
58 satyānulomena | em. satyānulomena Ms  
59 avasthā pūrvākaravikārakāntitriḥ | em.; avasthāpūrvākaravikārakāntitriḥ; gsum gyi skabs…spī bo’i rnam pa dang mi ’thun pa’i bzod pa D;  
60 strictly speaking, one would expect vibṛddhayām. I do not emend the text here under the pretext that this reading may reflect an aspect of Buddhist Hybrid Sanskrit.
tatkālikā⁶¹ cittacaitāśikā.⁶² laukikānām agradharmānām prāpṭau,⁶³ tadanantaram srotāpanno bhavaty: ‘‘aham atra kāyasākṣi.’ kāyasākṣikaraṇe ca,⁶⁴ sa naiva paśyati yamapurūṣan, na tebhya bibheti. etad, grāmaṇi, sarvam pramāde na prāpyate, tasmād apramādīnā bhāvyaṃ.”

\[5.1\] a₂₂₃b₄,thā sakras tasyāṃ velāyāṃ gāthāṃ bhāṣate yathā \[\|\|\]i\$:  
ānāpānavidhījī no yaḥ⁶⁵ shoṣāśākāratatvavat |  
usmāgatavidhījī hi⁶⁶ kṣāntitavavicaksanāḥ \[\|\|\]i\$=\(Dhs_{CL} 29.7\)  
agralaukikadharmaniḥ⁶⁷ samanantaratatvatvavat |  
sa dharmatānukramavat \[\|\|\]i\$=\(Dhs_{CL} 29.8\)  
trisamyojanavimukto⁷⁰ naṣṭaṣṭabhasavasamkaṭāḥ \[\|\|\]=\(Dhs_{CL} 29.9\)  
ṣrutāḥ hy akuśalā dharmā⁷⁴ niyatāpyaṣṭi[223b₅,maṇah]⁷⁵ mokṣe vṛ grotasi⁷⁶ gataḥ srotāpanno bhavaty atāḥ \[\|\|\]i\$=\(Dhs_{CL} 29.10\)

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⁶¹ tatkālikā | corr.: tatkālikā Ms  
⁶² cittacaitāśikā | corr.: cittacaitāśikā Ms  
⁶³ prāptaḥ | Ms; thob pa D; 名得世間第一法 T  
⁶⁴ ‘aham atra kāyasākṣi.’ sākṣikaraṇe ca | em. after T; aham atra kāyasākṣikaraṇe 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 kāyasākṣi.  
⁶⁵ anāpānavidhījī no yaḥ | Ms; antapānavidhījī no yaḥ Dhs_{CL}; anāpānavidhījīyaḥ Dhs_{MS}; dbugs 'byung rnying pa'i cho ga shes D; 若於出息 T  
⁶⁶ usmāgatavidhījī hi | em.; duṣmāgataviṭṭhi-jīno gni Ms; ūṣmāgatavidhījī 'pi Dhs_{CL}; us' Dhs_{MS};  
⁶⁷ agralaukikadharmaniḥ | Ms Dhs_{CL} (D T); agraḷokika' Dhs_{MS}; agraḷokika' Dhs_{CL}; 'jig rten mchog gi chos shes pa D; 知世第一法 T  
⁶⁸ sa dharmatānukramavat | Ms Dhs_{CL} (D); 'kramavi Dhs_{MS}; sa dharmatām anuvīṣed Dhs_{CL}; chos nyid rim bzhi'n rig pa de D; "taxānuvīṣed T  
⁶⁹ satpathān | Ms (D T); Here patha is treated as a regular masculine a-stem noun.; satpathā Dhs_{CL}; setpathā Dhs_{MS}; yathā (ca) Dhs_{CL}; yang dag lam las D; 於善道 T  
⁷⁰ trisamyojanavimukto | Ms (D T); trayāpyaśāvinirmukto Dhs_{CL}; dvayāpyaśāvinirmukto Dhs_{CL}; sbyor ba gsum las nges grol zhiṅ D; 解脫於三結 T  
⁷¹ naṣṭaṣṭabhasavasamkaṭāḥ | em. Dhs_{CL}; naṣṭaṣṭabhasavasamkaṭāḥ Ms; naṣṭañānaṣṭabhasavasamkaṭāḥ Dhs_{MS}; naṣṭān nāṣayate mūhuḥ Dhs_{CL}; 'ījīs pa nyam nga brgyad med la D ('aṣṭabhaya'); 破壊八種有 T (*aṣṭabhava*)  
⁷² *gātri dhīraḥ | corr. (D); *gātri dhīraḥ Ms; gātri vīraḥ Dhs_{CL}; brtan po D; 勇猛 T  
⁷³ srotāpanno | Ms Dhs_{CL}; viraścētāpanno Dhs_{MS}; srotāpanno Dhs_{CL}; rgyun du zhugs D; 須陀洹 T  
⁷⁴ *ṣrutāḥ hy akuśalā dharmāḥ | em./reg. (T); *ṣrutāḥ hy akuśalā dharmāḥ Ms; *ṣrotāḥ hy akuśalā dharmāḥ Dhs_{CL}; srotāṃsyu akuśalā dharmā Dhs_{CL}; mi de čho nams bsal ba dang D; 有識不善法 T  
⁷⁵ niyatāpyaṣṭi[223b₅,maṇah] | Ms Dhs_{CL} (D T); jhrye pongaṃmināḥ Dhs_{CL}; ngez par dge 'gro ba yi D; 决定行悪道 T  
⁷⁶ *mokṣe vṛ grotasi | reg.; mokṣe vṛ grotasi Ms; mokṣaṣa grotasi Dhs_{CL}; mokṣaṣrotesi Dhs_{MS}; moksāgānā pratapyaṃte Dhs_{CL}; (D); thar pā'iyu rgyun du 'gro ba yi D; 流趣於涅槃 T
〈6.〉“evam śoḍaśākārānāpānasmṛtim mayā”[77] yuṣmākam upadīṣītām upadhārayata manasā vācā.[78] ete panthāno mokṣapurapraveṣakāh nirbhayāḥ[79] sarvāryajanapreyāḥ. tasmād avaśyam ete panthāno bhavaddhīḥ upasevyāḥ.”

Appendix 5.2

Śakra Teaches the Sixteen Aspects of the In and Out Breath
A Translation of the Critical Edition of Saddhu 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 (saṃmiśrabāhūtām) 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 (grāmanī), 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 (uṣmāgato). 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

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77 ‘smṛtim mayā ] em.; ’smṛti maryā Ms
78 vācā ] conj.: vānk Ms; om. D T
79 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 (śoḍaśākāramatīś) and the explorer of the four noble truths (caturāryasatyavicārakah), 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 (svasamvyrtībhāvena). 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 (sarvaprakrtyākāra). 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 samsāra. 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 samsāra. In this way, in an extensive application (yogapratatato*), 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 (pūrvākāravikārakṣaṇī). 80 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, 81 he does not see Yama’s henchmen, nor does he fear them. All

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80 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 śoḍaśākāravikāra are understood, but this could also refer to something else that is not explained here.

81 ‘Now I am directly realized.’ Upon that realization… (‘aham atra kāyasākṣt. kāyasākṣt karane ca…) ] This translation is based on an emendation of the manuscript. The original reading is: aham atra kāyasākṣt karane ca. Without this emendation, the ca of the sentence is superfluous, and the statement of realization makes little sense as well.

On the term kāyasākṣt, see Anālayo 2011a, p. 379, note 203. Anālayo suggests that the compound, and phrases associated with it in the Nīkāya 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

(223a1) punar api karttārah Śakrāḥ paramapramuditamanāḥ
krīdānāthaṁ saṁvṛttaṁ yena mayā paramapramādavihārinām
idam aprāmādo ārdhina
nivo[Ś]i tāḥ l punar ape teśāṁ maḥaṁ paramapramuditamaṁ

dharmam

kāyena phusīvā 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.
deśāisyāmī l yathāśrutā mayā [y]eṣāṃ gurūṇāṃ antikān mokṣapuravighaṭānāpānasmṛtī sa mayā śrutā paramparāyā pavārūnānāṃ devānāṃ antikāc chrutvā tathaiva bhagava

(223a2)to py antikāt tathaiva śrutvā tām ahaṃ tathaiva teṣāṃ devānāṃ deśāisyāmī l caturārasyatayakāthān sammisraḥbhūtām ekaikam aryasatyāṅ caturddhāḥ . . . . . deśāisyu l yathaiṣteṣā devānāṃ parahitaṃ kṛtaṃ bhaviṣyati l mama hitaṃ bhaviṣyati l parahitaṃ kṛtvā saṃsārānirayātānāṃ satvānāṃ yena dharma deśyamāṇo nityam eva manasi saṃpliṣṭe l tatra pañcadaśavastuni nirūṣṭānī śoḍaśāṃkāṛā anāpānānu

(223a3)smṛtir idānāṃ eteṣāṃ devānāṃ deśāisyāmy anukramaṇa l prayogenaḥaryasatyapradēṣabhedena svahetulākṣaṇena l tatra kathāḥm anukramaṇa prayogena svadeḥāvayave cittamarkaṭāṃ badhnāti yogī kena grāmaṇī badhnāti vijñānavibandhārthāṃ tấtas tasyaiṅkāramananasaḥ tata kāyaḥ laksanaṃ anukramaṇa vicārayas[es]e sa kāye kāyānupasyāḥ viharati l kliṣṭam akiṣṭam avyākṛtaṃ vedaṇāsu vedaṇānupa l

(223a4)ṣyī viharati l sukhaḥkhaḥduḥkhaḥsaḥkhaḥnāṃ tā svalaṅkṣaṭaḥ paṣyati dharmanāṃ paṣyati viharati kuśālakūśālavyāḥ kṛṣṇaḥ yathāvat svalaṅkṣaṇavātāyaṃ paṣyati l catvāri smṛtyupasthāṇāni l sa evaṃ dharmyaṣpraviṣṭo yogī vivṛtasamāgaṃasrasvasaṃskārāt svalaḥ laksanaḥ anukramaṇa vicārayaḥ prāg [dhū]ma utpadyate l paścād agni yathā vāraṇe mathyamānāyā
dhū]ma utpadyate l paścād agni yathā vāraṇe mathyamānāyā

(223a5) tadyathā laksanaparaparāṃvṛttitvād anityāṇitya aśīvaryaśīvabhaṇvāṃ śūnyāṇī ēśāryāvabhaṇvāṃ l anāṭmaṇī l vināśavyasaṇaparāyaṇabhaṇvāṃ l duḥkhāṇī tasyaivaṃ l catvāri smṛtyupasthāṇāni bhāvayaṃ caturārasyatayasvalaṅkṣaṭaḥ l tasyaivaṃ yathāvata paṣyāḥ tathā uṣmagaṭo kāmadvarma utpadyatre buddhyā yathāgner utpadyāmānasya prāg [dhū]ma utpadyate l paścād agni yathā vāraṇe mathyamānāyā
dhū]ma utpadyate l paścād agni yathā vāraṇe mathyamānāyā

(223a6)m uṣmā prādurbhavati paścād agniḥ prādurbhavati l tathā sarvakleśāṇāṃ bhaviṣyoṣmād utpadyati l ēryādharmanavaya premaprasādamātraṃ śoḍaśākāramatiś caturārasyavicācārakāḥ l uṣmāgato dharmah katham utpadya[ti] l katham ēryaṣatyāṇi vijayate l grāmaṇī yadutedam duḥkhām ēryaṣatyāṃ hetupratyaśprabhavṛṇāṇīṃyāṃ abādhabhaṇvāṃ duḥkha rahitapurūṣabhaṇvāṃ śūnyāṃ svasaṃvṛttibhaṇvāṃ l anāṭmaṇakā evaṃ caturdhā duḥkhām ā

(223a7) ryaṣatyāṃ vihbhajati samyo ēṅgh duḥkhām ēryaṣatyāṅkrameṇaṃ samudayo bhavati l tam api samudayaṃ caturddhā vihbhajati l katham vihbhajati yaduta śaṃskārabandhanīvarttakabhaṇvāṃ samudayaśaḍṛśaḥ phalāṇi ki[va]ṛttakabhāṇvāṃ taddhetuḥ sarvaprakṛtyāṅkarabhāṇvāṃ prabhavah l viśaḍṛśaḥ kāryasambaddhabhāṇvāṃ pratyaya nirodhauṃ api caturddhā vihbhajati l katham grāmaṇī sa yo ē vihbhajati l yaduta sarvavyasanābhāṇvāṃ nirodha

(223b1) [kleśā]gnivarjitaḥbhāṇvāṃ l śāntaḥ sarvadharmaprāḍhāṇyabhaṇvāṃ

precedentedly śāṃsāro nairāyāṅkabhāvo na l niḥśarāṅaḥ mārγγam api caturddhā vihbhajati l grāmaṇī samyo ēṅgh yadudāpavargaprākabhaṇvāṃ mārγγaḥ l aviparītabhāṇvāṃ nyāyāḥ sarvājanapadasthāprabhaṇvāṃ pratishat śaṃsāravyasananirodhabhaṇvāṃ nairāyāṅkāḥ l evaṃ śoḍaśāṅkaravikārā maya yuṣmākan yogaprataṭopadeśaṇ[0]
(223b2) [små]khyā bhavanti l tatosyasad vivṛddheḥ l uṣmāgatākhye dhārmme mūrddhākhyo nāma dharma utpadyate l triratnaṅgaṃasampatibuddhakandhādaṃnavābhīśraddadhānaṃ pūrvaviśiṣṭas tad anyaṃ vicārayate l sa yogī eṣa māṇa samāśate l mūrddhage l nāma dharmma parvata mūrdhagata nāma dhaṃ parvatamūrdhahasadrśas tadāntara[m] grāmaṇī mūrddhani vivṛddhe satyanulomena kṣāntisamjñākāh kuśalamūla utpadyate śatataṃ satyakṣamabhāvena l

(223b3) avasthapūrvvākāravikārakṣāntir nāma utpadyate l sa kṣamaṇabhāvena kṣāntir bhavati l kṣāntau vivṛddhau laukikā agradharmā o ekākṣaṇās te tatkalikā cittacaitisikā laukikānāṃ agradharmā[ṇāṃ] prā[p]t[a]u tadāntaraṃ srotāpanno bhavaty aham atra kāyasākṣīkaraṇe o ca sa naiva paśyati l yamapuruṣān na tehīho bibheti l etad grāmaṇī sarvā[m] pramāde na prāpyate tasmād apramādinā bhāvyāṃ l a

(223b4) tha śakras tasyāṃ velāyāṃ gāthāṃ bhāṣate yathā l lānāpānavidhijño yaḥ śodaśākāratavatvacita l duṣmāgatavi dhijño gni kṣāntitavavicakṣaṇāh l agrałaṅkikadharmmajñāḥ samanantarātavavita l sa dharmanatānakramavit satpathān na vikampate l trisamyāja/ o navinukto naṣṭaṣṭahavasamkataḥ naṣṭapāpapagati dūhira srotāpanno nirucyate l [sru]tā hy ākuśalā dharmā niyātāpayaagā

(223b5) mināḥ mokṣe vā srotasi gataḥ srotāpanno bhavaty ataḥ l evam śodaśākārāṇaṃaṃsmṛti maryā yuṣmākam upadi o sītām upadhārayata manasā vā .ke te pa[n]thāno mokṣapurapravesakah l nīrāhyā sarvāryajanapreyāḥ l tasmād avaśyam ete panthāno bhavadbhiḥ o upasevāḥ l
Here we see a less direct relationship between the sixteen aspects of respiration practice and the sixteen characteristics of the four noble truths. We find no reference, however, to respiration practice.

Also Cf. Śīrṣa, Shṛth on p. 470: aha lokottarā mārgaṇa gantukāmo bhavati tasya catvāryāsatāyā ārābhya sapta manaskārā anupātvenotpadante ākāśaṇapratisaṇīvādi[l] manaskārādaityaḥ pravayogīaṇāḥ aṇātmyoṣāsya laksanāṁ pratisamvedayate | tadātāḥ nityākāraṇa, dukkhākāraṇa, (sūnyākāraṇa) anātmākāraṇa ca | tadbhūtāḥ, samudavatāḥ, prabhavatāḥ, pratyayatāḥ ca |] catubhir ākāraṁ nirodhasaṭya laksanāṁ pratisambhāyate | tadātāḥ nirodhataḥ, śāntataḥ, niḥsaraṇataḥ ca |] catubhir ākāraṁ mārgaṇasāṭya laksanāṁ pratisamvedayate | tadātāḥ maṅgata, nivāyataḥ pratipattito, nayānīkātaḥ ca | so [l]sya bhavati laksanapratisaṇīvēdi manaskāraḥ II

**sodāsa ivamāṇaṁ | em.; soddeśāvībhangānāṁ Shṛthā sūnyākāraṇa | em.; om. Shṛthā**

\* Cf. the Mahāvibhūṣā on the cultivation of the nirvedhahātyadharmas (CBETA, T27, no. 1545, p. 3, a21-c26):

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 Mahāvibhāsa (CBETA, T27, no. 1545, p. 408, c9-p. 409, a9): 「有十六行相薩四聖諦起。」

Also cf. MN 65 at MN I 444 (B'): 「idha, bhaddāli, ekacco bhikkhu sādhammattakena vahati pemamattakena. tatra, bhaddali, bhikkhuṇām evam hoti: ‘ayaṃ kho, āvuso, bhikkhu sādhammattakena vahati pemamattakena. sace mayā imaṃ bhikkhuṃ pasahya pasayha kāraṇaṃ karissāma. mā yaṃ pissa tam sādhammattakaṃ pemamattake tamhā pi parihāyī’ ti. evam eva kho, bhaddali, idhi’ ekacco bhikkhu sādhammattakena vahati pemamattakena. tatra, bhaddali, bhikkhuṇām evam hoti: ‘ayaṃ kho, āvuso, bhikkhu sādhammattakena vahati pemamattakena. sace mayā imaṃ bhikkhuṃ pasahya pasayha kāraṇaṃ karissāma. mā yaṃ pissa tam sādhammattakaṃ pemamattake tamhā pi parihāyī’ ti. ayaṃ kho, bhaddali, hetu ayaṃ paccayo yena-m-idh’ ekaccam bhikkhuṃ pasahya pasayha pasahya kāraṇaṃ karonti. ayaṃ pana, bhaddali, hetu ayaṃ paccayo, yena-m-idh’ ekaccam bhikkhuṃ no tathā pasahya pasayha kāraṇaṃ karonti’ ti.

Also Cf. MN 22 at MN I 142 (B'): 「evaṃ svākkhāto, bhikkhaye, mayā dhammo uttāno vivato pakāsito chinnapiłotiko. evam svākkhāte, bhikkhaye, mayā dhamme uttāne vivato pakāsito chinnapiłotike yesaṃ mayi sādhammattam pemamattakam sabbe te saggaparāyanā’ ti. catutthaṃ.

Also Cf. MN 55.24 at SN V. 377: ‘idha pana, mahānāma, ekacco puggalo na h' eva kho buddhe aveccappasādena samannāgato hoti ... na dhamme ... pe ... na saṅghhe ... pe ... na hāsapaṇño na javanapaṇño na ca vinuttiyā samannāgato, api cassa ime dhammā honti saddhindriyam ... pe ... pāṇīndriyam. tathāgata cassa sādhammattam hoti pemamattam, ayaṃ pi kho, mahānāma, puggalo agantā nirayam agantā tiracchānāyanañīm agantā pettivisayañīm agantā aṭṭhāyām duggtavi vinīpatuṁ. ime ce pi, mahānāma, mahāsāla sabbhāsitaṃ dubbhāsitaṃ ājāneyuṁ, ime cāhāmahāsāle byākareyyaṁ: ‘sotāpānā avinīpāṭadhammā niyatā sambhāviparāyanañī’ ti. kimaṅgāmaṇa pana saṇḍanāni sakkām. saṇḍanāni, mahānāma, sakko maraṇākāle sikkhaṃ samādiyitā’ ti. catutthaṃ.
Appendix 6.1

A Critical Edition of Saddhus Ms 96b1–96b7


1 śrōtyāyatanam | corr.: śrōtyāyatanam Ms
2 mama | em.: māma
3 caṣkuḥ | em.: caṣkuṣaḥ Ms
4 samjñāṭiti | reg.: samjñāti Ms
5 aṭhāvahyāsvabhavaḥ | em.: aṭhāvahyāsvabhāvā Ms
6 adarśanaṃ | em.: adarśana Ms
7 mārgatattvajño | em.: māggo tattvajño Ms
8 matvā | reg.: mattvā Ms
9 matvā” | reg.: mattvā” Ms
10 avagacchan | em.: avagacchad Ms
11 vyākṛtāṃ | em.: vyāhṛtam Ms; lung du ma bstan pa D; 無記 Ch
12 kim sukham asti | conj. after Ch and Ms 21a2; kim Ms; mi rtag pa ci yod D; 何者可貪 Ch
13 saṅkalpanamātrakam | em.: saṅkanamātrakam Ms; kun tu brtags pa tsam mo D; 以分別生 Ch
Ayaṁ lokāḥ priyāprio ṣvagyate.¹⁴ nedām rūpaṁ svabhāvato nityaṁ vā dhruvaṁ vā śāsvaṁ vā sukham vā sāram vā [96b7] sātmakam vā, rāga-dveṣamohāvṛtaṁ¹⁵ priyāpriaṁ. neha priyāpriaṁ rūpaṁ” iti manyate sa caksurūpāyatanam. sa tatvaṁ¹⁶ nāma rūpaṁ drṣṭvā, na saṃrajaṁ, na saṃmuhyate, na sāram avagacchati. sa caksurūpāyatanam abhisaṁkṣya, sa caksurūṣvijñāne saṃrajaṁ. virāgam upaitya: “nāhaṁ caksurūṣvijñānasya. na mama caksurūṣvijñānam. na me evaṁ sparśo vedanāsaṁjñācetanā. nāḥaṁ cetanayāḥ.”¹⁷ ||Ψ||

Appendix 6.2

A Diplomatic Transcription of Saddhus Ms 96b1-96b7

(96b1)na ||Ψ|| punar api yogācāra ādhyātmike dharmme dharmmānupaśyī viharati | kathāṁ sa bhikṣuḥ pañcamam bhūmyantaram ārohaḥ | sa paśyati śrutamayena jānena divyena vā caksuṣaṁ daśa rūpīṇy āyatanāṁ | tadyathā caksurūṣayatanam rūpāyatanam | śrotāyatanam | śabdāyatanam | bhṝnayatanam | gandhāyatanam | jihvāyatanam | rasāyatanam | kāya-ayatanam | sprāṣṭāvyāyatanam | tasyaivaṁ bhavati kathāḥ māma ca

(96b2)kṣuṁ praṭītya rūpaṁ ca saṁjñā bhavati | paśyati caksuṣaḥ praṭītya rūpaṇ cotpadyaṁ | caksurūṣvijñānam | trayāṇāṁ sannipaṭāt sparaśaḥ | sparaśasahāja vedaṇāsaṁjñācetanā bhavati | vijnānam śrṣaṭāti sparaśam vetṭiti vedaṇā saṃjñāti | saṁjñā yathā dirgham idaṁ rūpaṁ hrasvam priyam apiṛyaṁ sannidāraṇam sapratigaṁ | saṃcetaṭāti cetanā | punar vijnānattīti | tadekālabanapravṛttī ete dharmmaḥ utpadyante | anyonya

(96b3)lakṣaṇaḥ anyonyasvabhāvaḥ yathā daśamahābhauṁ dharmmā vedaṇāsaṁjñācetanāśparśo manaskāraḥ chando dhimo}|kṣaḥ smṛtiḥ samādhiḥ prajñā ca ekālawanā anyonyalakṣaṇaḥ mana evam ete vijnānadhyaḥ | ekādasadharmanā yathā sūryaraśmaya e|kanipāta athavāyasvabhāvaḥ tathānyasvabhāvaṁ vijnānāṇaḥ yavad anayaṛ cetanāyāḥ sa bhikṣaṣ ṛupāyatanatattvājña

(96b4)ṣ caksu riktaṁ smanupaśyati | tucchakam asārakam asadbhūtaṁ adarśana māggo tattvaṁ|mithyādṛṣṭivirahitaḥ samyagdhi|ṣṭipurassāraḥ caksuṛgataṁ moham āvilebhūtaṁ jahāti | svamāmsaṁpiṇḍīḥkṛtaṭattvadarśi ‘medhaḥ pūjavikāśrunilayaṁ’ iti mattvā ta|ṅgatarāgam prajahāti | na nityam iti mattvānityadarśi bhavati | māmsaṁpiṇḍam asthi cchidragatam idaṁ iti matvā virajyaṁ |

¹⁴ kevalam ayaṁ lokāḥ priyāprio vidyate | em.: kevalenenaṁ lokāḥ priyāprioḥ vidyate Ms; 'jig rten 'di 'ba' zhig sdyu par dang mi sdyu par 'dod do/ D; 一切眾生，於愛不愛，虛妄貪著。Ch
¹⁵ rāga-dveṣamohāvṛtaṁ | em.: rāga-dveṣamohāvṛtaḥ Ms
¹⁶ sa tatvaṁ | em.: sa tatkvā Ms; gzugs kyi skye mchéd yang dag par brtags te D; 見名色已 Ch (om. tatvaṁ)
¹⁷ cetanāyāḥ | em.: cetanāyā Ms
(96b5) snāyurbbandhanam iti matvā parasparāyattam iman caṣṭurāyatanam avagacchati | neha śāram astīti nirātmakam avaite ◌ | sa saṃkṣepato duḥkhabhūtam idaṃ caṣṭur iti viṣṇānaṃ paśyāṃ caṣṭurāyatanād virajyate | sa caṣṭurāyatanāṃ yathāvad avagacchā ◌ d rūpam api vicārayati yad etad rūpam priyāpriyaṃ vyāhṛtāṃ bhūtam parikalpyate kim atra śāram asti | kim śucīm_

(96b6) kin nityaṃ kim abhiniveśyamāno vimrṣati | vicārayati vicārayamānah pratisamvedayati | neha svabhāvato rūpaṃ sukham asti | sa rūpam paśyan jānan vimrṣan labhate neha rūpaṃ śāram asti | saṅkanamātrakam evedaṃ rūpaṃ priyāpriyaṃ | neha priyo vāpriyo vābhāvo sti kevalenemāṃ lokaḥ priyāpriyaṃ vidyate | l nedaṃ rūpaṃ svabhāvato nityaṃ vā dhruvaṃ vā śāsvataṃ vā sukham vā śāram vā

(96b7) sātmakam vā rāgadveṣamohāvrtaḥ priyāpriyaṃ neha priyāpriyaṃ rūpaṃ iti manyate | sa caṣṭurūpāyatanam satatkṛṇ nāma rūpaṃ drṣṭvā na saṃrājyate na saṃmuhyate na śāram avagacchati | sa caṣṭurūpāyatanam abhisamīkṣya na caṣṭuṛvijñāne saṃrājyate virāgam upaiti nāhaṃ caṣṭurvijñānasya | na mama caṣṭuṛvijñānaṃ na me evaṃ sparśo vedanāsāṃjñācetanā nāhaṃ cetanayā ||Ψ||


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