

THE UNIVERSITY OF CALGARY

A Study of *Mahāyānasamgraha* III:

The Relation of Practical Theories and Philosophical Theories

by

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ABSTRACT

This Ph.D. dissertation consists of three parts. Part One: Study of *Mahāyānasamgraha* III, Part Two: A Translation of *Mahāyānasamgraha* III, and Part Three: Tibetan Text of *Mahāyānasamgraha* III.

Part One is further divided into three chapters. Chapter One: Asaṅga and His works, Chapter Two: The Fivefold Path: Bodhisattva's Path to the Enlightenment, and Chapter Three: The Relation of Practical and Philosophical theories. In Chapter One, the works ascribed to Asaṅga are listed. In Chapter Two, it has been shown that *Mahāyānasūtrālamkāra* VI. 6-10 do not refer to the so-called fivefold path and that in *Mahāyānasamgraha* III the bodhisattva's praxis is not systematized as the fivefold path. In Chapter Three, "status of mind-talk," "mind-talk as the bodhisattva's path" and "mind-talk and its goal" have been examined. Mind-talk is neither the truth itself nor the practical means of the realization. It is the foundation for the realization of the truth. Mind-talk is closely related to *adhimukticyā-bhūmi* (the stage of zealous application). On *adhimukticyā-bhūmi*, the bodhisattva, through the understanding of mind-talk, applies himself to the idea of *vijñapti-mātra* (cognition-only). Mind-talk is, moreover, related to each of the three natures. With mind-talk as an intermediary, the three natures can be realized.

Part Two deals with an English translation of *Mahāyānasamgraha* III. The translation is based upon the emended Tibetan text included in Part Three.

Part Three deals with the Tibetan texts of *Mahāyānasamgraha* III. The main edition used in this part is the *sDe dge* edition published by Sekai Seiten Kankokai (世界聖典刊行会), in Tokyo, Japan. The edition has been compared with the Peking, Taipei, *Co ne* and *sNar thang* editions in order to show the variant readings in this text.

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C. Watanabe
in Kyoto

DEDICATION

To my late father, Fumimaro Watanabe

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ABBREVIATIONS

Original Works

- AKBh *Abhidharmakośabhāṣya of Vasubandhu*, P. Pradhan, ed., K. P. Jayashwal Research Institute, Patna, 1967.
- AN *Anuguttara Nikāya*, E. Hardy, ed., Pali Text Society, London, 1958.
- AS *Abhidharmasamuccaya of Asaṅga*, P. Pradhan, ed., Visva-Bharati, Santiniketan, 1950.
- ASBh *Abhidharmasamuccayabhāṣya*, N. Tatia, ed., K. P. Jayashwal Research Institute, Patna, 1976.
- Bbh *Bodhisattvabhūmi, A Statement of Whole Course of the Bodhisattva*, U. Wogihara, ed., Sankibobusshorin, Tokyo, 1930-1936 (reprint, 1971).
- BHS *Buddhist Hybrid Sanskrit Dictionary*, F. Edgerton, ed., Rinsenhoten, 1985.
- BŚ Buddhaśānta's Chinese translation of the *Mahāyānasamgraha*, Taisho vol. 31, no. 1592.
- C *Co ne* edition of the Tibetan translation of the *Mahāyānasamgraha*, Microfiche edition, The Institute for Advanced Studies of World Religions, New York, vol. 55.
- D *sDe dge* edition of the Tibetan Tripitaka, K. Hayashima, J. Takasaki, Z. Yamaguchi and Y. Ejima, eds., Sekai Seiten Kankokai, Tokyo, 1977.
- DG Dharmagupta's Chinese translation of the *Mahāyānasamgraha* included in his Chinese translation of the *Mahāyānasamgrahabhāṣya*, Taisho vol. 31, no. 1596.
- DG-MSBh Dharmagupta's Chinese translation of the *Mahāyānasamgrahabhāṣya*, Taisho vol. 31, no. 1596.
- DhS *Dharmasamgraha*, K. Kasawara, F. Max Müller and H. Wenzel, ed.,

- Oxford, 1885.
- H Hsüang-tsang's Chinese translation of the *Mahāyānasamgraha*, Taisho vol. 31, no. 1594.
- H-MSBh Hsüang-tsang's Chinese translation of the *Mahāyānasamgrahabhāṣya*, Taisho vol. 31, no. 1597.
- H-MSU Hsüang-tsang's Chinese translation of the *Mahāyānasamgrahopanibandhana*, Taisho vol. 31, no. 1598.
- L Tibetan text of the *Mahāyānasamgraha*, É. Lamotte, ed., in *La Somme du Grand Véhicule d'Asaṅga (Mahāyānasamgraha)*, Tome I, Université du Louvain, Louvain, 1973.
- MAV *Madhyāntavibhāḡabhāṣya*, G. Nagao, ed., Suzuki Research Foundation, Tokyo, 1964.
- MS Asaṅga's *Mahāyānasamgraha*.
- MSA *Mahāyānasūtrālamkāra*, S. Lévi, ed., Bibliothèque de l'École des Hautes Études, Paris, Tome I, 1907.
- MSA-Pra Prabhākaramitra's Chinese translation of the *Mahāyānasūtrālamkārabhāṣya*, Taisho vol. 31, no. 1604.
- MSBh Vasubandhu's *Mahāyānasamgrahabhāṣya*
- MSU Asvabhāva's *Mahāyānasamgrahopanibandhana*
- Mvy *Mahāvvyutpatti*: 梵藏漢和四訳対校 訳名義大集, R. Sakaki, ed., Kokushokankokai, Tokyo, 1981.
- N *sNar thang* edition of the *Mahāyānasamgraha*, kept in Ryukoku University Library, Kyoto.
- Na Tibetan text of the *Mahāyānasamgraha*, G. Nagao, ed., in 攝大乘論 和訳と注解 (**Mahāyānasamgraha*: A Japanese Translation and Annotation),

- Kodansha, Tokyo, vol. 1, 1982, vol. 2, 1987.
- P Peking edition of the Tibetan Tripiṭaka, D. Suzuki, ed., Tibetan Tripiṭaka Research Institute, Tokyo-Kyoto, 1957-1961.
- Pa Paramārtha's Chinese translation of the *Mahāyānasamgraha*, Taisho vol. 31, no. 1593.
- Pa-MSBh Paramārtha's Chinese translation of the *Mahāyānasamgrahabhāṣya*, Taisho vol. 1595.
- Peking Peking edition of the Tibetan Tripiṭaka, D. Suzuki, ed., Tibetan Tripiṭaka Research Institute, Tokyo-Kyoto, 1957-1961.
- ŚB *Śrāvakabhūmi of Ācārya Asaṅga*, K. Shukla, ed., Tibetan Sanskrit Works Series vol. XIV, Patna, 1973.
- T Taipei edition of the Tibetan Tripiṭaka, A. W. Barber, ed., Taipei, 1991.
- TS *Trisvabhāvaprakaraṇa* in 山口益仏教学文集 上 (*Collected Buddhological Papers of Yamaguchi, Susumu vol. 1), Shunjusha, Tokyo, 1972.
- Y Tibetan text of the *Mahāyānasamgraha* revised by S. Yamaguchi in G. Sasaki, 漢訳四本対照 撰大乘論 (**Mahāyānasamgraha*: Comparison of the four Chinese Translations), Hobunsha, Tokyo, 1931 (reprint, Rinsenhoten, Kyoto, 1977).
- 顯揚論 顯揚聖教論, Hsüan-tsang, tr., Taisho vol. 31, no. 1602, pp. 480b9-583b17.
- 成唯識論 Shindo: *Ch'eng wei shih lun*, 新導：成唯識論, J. Saeki, ed., Todaiji, Nara, 1975 (first print, 1940).

Translations

- Hakamaya *The Realm of Awakening: Chapter Ten of Asaṅga's Mahāyānasamgraha*, Oxford University Press, New York Oxford, 1989.
- Lamotte Lamotte's French Translation of the *Mahāyānasamgraha*, *La Somme du Grand Véhicule d'Asaṅga (Mahāyānasamgraha)*, Tome II, Université de Louvain, Louvain, 1973.
- Nagao Nagao's Japanese translation of the *Mahāyānasamgraha* in 攝大乘論 和訳と注解 (**Mahāyānasamgraha: A Japanese Translation and Annotation*), Kodansha, Tokyo, vol. 1, 1982, vol. 2, 1987.

Periodicals and Serial Works

- BG Bukkyo-Gaku (Journal of Buddhist Studies: Sankibobusshorin)
- BK Bukkyogaku Kenkyu (Studies in Buddhism: Ryukoku University, Kyoto)
- BGS Bukkyo-Gaku Semina (Buddhist Seminar: Otani University, Kyoto)
- BSOAS Bulletin of the School of Oriental and African Studies: University of London)
- CG Chizan Gakuho (Journal of Koyasan University: Koyasan University, Wakayama)
- HBK Hokke Bunka Kenkyu (Journal of Institute for the Comprehensive Study of Lotus Sūtra: Rissho University, Tokyo)
- IBK Indogaku Bukkyogaku Kenkyu (Journal of Indian and Buddhist Studies: University of Tokyo)
- IG Indo Gakuho (Miscellanea Indologica Kiotiensia: Kyoto University, Kyoto)
- JBBRAS *Journal of Bombay Branch of the Royal Asiatic Society*, London.
- JIABS Journal of International Association of Buddhist Studies, International

- Association of Buddhist Studies.
- JRS** Journal of Religious Studies, Punjabi University.
- KD** Koza Daijyo Bukkyo, A. Hirakawa, Y. Kajiyama and J. Takasaki, eds. (Kodansha, Tokyo, 1979)
- KDBK** Komazawa Daigaku Bukkyogaku-bu Kenkyu Kiyō (Annual of Research for Buddhist Studies: Komazawa University, Tokyo)
- KDBR** Komazawa Daigaku Bukkyogaku-bu Ronshu (Journal of Buddhist Studies: Komazawa University, Tokyo)
- NB** Nanto Bukkyo (Journal of the Nanto Society for Buddhist Studies: Todaiji, Nara)
- NBN** Nihon Bukkyogakkai Nenpo (Journal of the Nippon Buddhist Research Association: The Nippon Buddhist Research Association)
- NDKR** Nagasaki Daigaku Kyoikugakubu Ronshu (Humanities and Science Bulletin, Faculty of Education: Nagasaki University, Nagasaki)
- NTGK** Nihon Tibetto Gakkai Kaiho (Report of the Japanese Association for Tibetan Studies: Japanese Association for Tibetan Studies)
- MB** Mikkyo Bunka (Quarterly Reports on Esoteric Buddhism: Koyasan University, Wakayama)
- MCB** Mélanges Chinois et Bouddhiques, Bruxelles.
- OG** Otani Gakuho (Journal of Buddhist Studies and Humanities: Otani University, Kyoto)
- ODKN** Otani Daigaku Kenkyu Nenpo (Annual Report of Researches of Otani University: Otani University, Kyoto)
- RDBKN** Ryukoku Daigaku Bukkyogakubu Kenkyushitsu Nenpo (Annual Report of Researches of Department of Buddhist Studies at Ryukoku University: Ryukoku University, Kyoto)

RDR	Ryukoku Daigaku Ronshu (Journal of Ryukoku University: Ryukoku University, Kyoto)
SK	Shukyo Kenkyu (Journal of Religious Studies: Japanese Association for Religious Studies, Tokyo)
Taisho	Taisho Shinshu Daizokyo (Taisho Edition of the Chinese Tripitaka: Society for the Publication of the Taisho Edition of the Tripitaka)
TBKK	Toyo Bunka Kenkyujyo Kiyō (The Memoirs of the Institute of Oriental Culture: The University of Tokyo, Tokyo)
TDSBK	Taisho Daigaku Sogo Bukkyo Kenkyujyo Nenpo (Annual of the Institute for Comprehensive Studies of Buddhism: Taisho University, Tokyo)
TG	Toho Gakuho (Journal of Oriental Studies: Institute for Research In Humanities, Kyoto University, Kyoto)
Tg	Tohogaku (Eastern Studies: Institute of Eastern Culture, Tokyo)
WZKSO	Wiener Zeitschrift für die Kunde Süd- und Ostasiens, Wien.
ZBKK	Zen Bunka Kenkyusho Kiyō (Annual Report from the Institute for Zen Studies: Hanazono University, Kyoto)

Index and Others

Sakuma	H. Sakuma, タティア校訂版 『阿毘達磨雜集論』梵語索引および コリゲンダ (Sanskrit Word-Index to the <i>Abhidharmasamuccaya- bhāṣyam</i> , edited by N. Tatia with the Corrigenda). Sankibobusshorin, Tokyo, 1996.
Microfiche	Microfiche edition of the <i>Co ne</i> edition, The Institute for Advanced Studies of World Religions, New York.

PROLEGOMENON

The aim of this dissertation is to study the relation of practical and philosophical theories found in the third chapter of the *Mahāyānasamgraha* (hereinafter, MS) composed by Asaṅga (between the fourth and the fifth centuries).¹

The MS has been studied by many scholars, and a great deal of effort has been expended on its philosophical theories, e.g., theory of *ālaya-vijñāna*, theory of three natures (*tri-svabhāva*), theory of the Buddha-body (*buddha-kāya*), etc.² What seems to be lacking, however, is a study of praxis and the relation of praxis and the philosophical theory behind it. In order to be released from suffering (*duḥkha*), a fundamental goal of Buddhism, not only philosophical theory but also praxis is important. In such a case, there is to be no differentiation between philosophical theory and praxis. That is to say, there is no release from suffering without philosophical theory and there is no release from

¹ For the dates of Asaṅga, see p. 6, n. 7 in this dissertation.

² N. Aramaki, “攝大乘論の依他起性” (Relative Reality as Expounded in the *Mahāyānasamgraha*), IG vol. 4-5, 1963, pp. 26-67., “攝大乘論第二章第三十二節” (*Mahāyānasamgraha* 2.32), IBK vol. 12-2, 1964, pp. 788-791., M. Katano, “攝大乘論に於けるアーラヤ識の相 (*lakṣaṇa*) について” (Three Characters of *Ālayavijñāna* in the *Mahāyānasamgraha*), IBK vol. 16-1, 1967, pp. 175-178., “攝大乘論における声聞乘のアーラヤの異門” (The *Śrāvakayāna*'s Synonyms of *ālaya* in the *Mahāyānasamgraha*), BGS vol. 8, 1968, pp. 46-61., M. Takemura, “『攝大乘論』の三性説—世親派の名の理解を手がかりに—” (On *Svabhāvotrāya* in the *Mahāyānasamgraha*), IBK vol. 23-2, 1975, pp. 752-755., “Vijñapti について—チベット訳『攝大乘論』の用例を中心に—” (On the Term *Vijñapti*, Based on Examples from the Tibetan Translation of the *Mahāyānasamgraha*), SK vol. 227, 1976, pp. 73-94., N. Hakamaya, “三種転依考” (On the *Triple āśraya-parivṛtti/parāvṛtti*), BG vol. 2, 1976, pp. 46-76., “*Mahāyānasamgraha* における心意識説” (The Theory of *citta*, *manas* and *vijñāna* in the *Mahāyānasamgraha*), TBKK vol. 76, 1979, pp. 197-309., S. Suguro, “唯識説の体系の成立” (*The Formation of the *Vijñaptimātravāda* System: With Special Reference to the *Mahāyānasamgraha*), KD vol. 8, 1982, pp. 77-112., and L. Schmithausen, “Once Again *Mahāyānasamgraha* I. 8,” 雲井昭善博士古希記念 仏教と異宗教 (Buddhism and Its Relation to Other Religions, Essays in Honour of Dr. Shozen Kumoi on His Seventieth Birthday), Heirakujishoten, Kyoto, 1985, pp. 139-160., etc.

suffering without praxis. In spite of this, studies to the present have focused upon Asaṅga's philosophical theories and have treated praxis only superficially. Therefore, future research must take into account more fully the theory of praxis. Consequently, this investigation aims to advance a scholarly understanding of praxis and the relation of the practical and philosophical theories described in the MS, *Mahāyānasamgrahabhāṣya* (hereinafter, MSBh) by Vasubandhu (probably around the fifth century)³ and *Mahāyānasamgrahopanibandhana* (hereinafter, MSU) by Asvabhāva (probably the sixth century).⁴

³ Regarding the person Vasubandhu, there still remain problems among which the date of Vasubandhu and the theory of two Vasubandhus are the most important. There are many different opinions about Vasubandhu's date. Nowadays, it is presumed by many scholars that Vasubandhu lived around the fifth century and in this dissertation, this date has been adopted. In 1951, the theory of two Vasubandhus was advocated by E. Frauwallner (*On the Date of the Buddhist Master of the Law Vasubandhu*, Serie Orientale Roma, 1951) and was made firm by L. Schmithausen in 1967 ("Sautrāntika-Voraussetzungen im *Vimśatikā* und *Trīṃśikā*," WZKSO Band 11) on the basis of examining the Chinese materials related to Paramārtha and Hsüan-tsang and from the fact that Yaśomitra, in his *Abhidharmakośavyākhyā*, a commentary on Vasubandhu's *Abhidharmakośabhāṣya* (hereinafter, AKBh), points out the name of a Vasubandhu who is different from Vasubandhu, the author of the AKBh. According to Frauwallner, one Vasubandhu is said to be Asaṅga's brother, who is an old Vasubandhu and the commentator of various Yogācāra texts such as the *Mahāyānasūtrālamkārahāṣya*, *Madhyāntavibhāṅgabhāṣya*, etc. The other Vasubandhu is the author of the AKBh. Schmithausen ascribes the *Vimśatikāvijñaptimātratāsiddhi* and *Trīṃśikāvijñaptiprakaraṇa*, in which the thought of Sautrāntika is recognized, to a young Vasubandhu, the author of the AKBh, and other Yogācāra texts, in which the thought of Sautrāntika prevail, to an old Vasubandhu. In 1958, however, the theory of the two Vasubandhus was denied by P. S. Jaini ("On the Theory of Two Vasubandhus," BSOAS vol. 21-1, pp. 48-53) from the fact that the author of the *Abhidharmadīpa* criticized Vasubandhu, the author of the AKBh, because he was inclined towards Mahāyāna rather than Abhidharma. J. Powers lists the works that deal with Vasubandhu's date. Cf. J. Powers, *Two Commentaries on the Saṃdhinirmocana-sūtra by Asaṅga and Jñānagarbha*, Studies in Asian Thought and Religion vol. 13, The Edwin Mellen Press, Lewiston/Queenston/Lampeter, 1992, p. 22, n. 1.

⁴ The date of Asvabhāva is also uncertain. According to Tāranātha (*History of Indian Buddhism*, Lama Chimpa and Alaka Chattopadhyaya, tr., Indian Institute of Advanced Studies, Simla, 1970, pp. 253-256), Asvabhāva lived after Dharmakīrti (CE. 600-660). Some modern scholars assume his date to be around the fifth to sixth century. Y. Kajiyama (仏教の思想 3 (Thought of Buddhism 3), Kadokawashoten, Tokyo, 1969, p. 314) dates Asvabhāva to CE. 500-560. M. Katano (唯識思想の研究—無性造「撰大乘論註」所知相章の解説— (*A Study of *Vijñaptimātra* Thought - An Annotated Translation of the *Jñeyalakṣaṇa* Chapter of Asvabhāva's Commentary on the *Mahāyānasamgraha*-), Buneido, Kyoto, 1975, pp. 38-40) assumes that Asvabhāva lived between the latter half of the sixth century and the early seventh

In order to accomplish this, there is a need to present the MS in translation together with the MSBh and MSU. Before the translation can be made, however, it is essential to produce an edition of the Tibetan text. Consequently, these will be discussed in Part Two and Part Three of this dissertation.

Prior to such textual work, since it will be important to contextualize the text historically, a discussion on Asaṅga and his works, in particular the MS will be given. In order to link the historical information to the subject of this dissertation, there will follow a discussion of Bodhisattva's path to the enlightenment and finally on the basis of the former two topics, the relation of the practical and philosophical theories found in the third chapter of the MS will be presented.

PART ONE
STUDY OF MAHĀYĀNASAMĠRAHA III

CHAPTER ONE: ASAṄGA AND HIS WORKS

1. 1 Introduction

In spite of the fact that Asaṅga was an important Buddhist philosopher who composed important works in which he developed and systematized the Yogācāra philosophy, the exact events of his life are not known. There are, however, four sources for biographical information: (1) the *P'o sou p'an tou fa shih chuan* (婆蘇槃豆法師傳)¹ by Paramārtha (CE. 499-569),² (2) *Ta t'ang hsi yü chi* (大唐西域記) by Hsüan-tsang (CE. 602-664),³ (3) *Chos 'byung* by Bu ston (CE. 1290-1364),⁴ and (4) *rGya gar chos 'byung* by Tāranātha (the sixteenth century),⁵ but these four sources seem to include myth and legend. Only the following particulars which seem to refer to historical facts can be extracted: Asaṅga was born as a son of a brahman woman in Puruṣapura (modern day

¹ For the transliteration of Chinese, I have used *A New Practical Chinese-English Dictionary*, Liang Shih-Chiu, et al., eds., The Far East Book Co., LTD, Taipei, 1960 in this dissertation. As for the Chinese font, my computer does not have some complex Chinese characters (Kanji), therefore when a complex Chinese character is not available, an equivalent Japanese Kanji is used.

² Taisho vol. 50, no. 2049, pp. 188a5-191a17. English translation has been made by J. Takakusu. See "Life of Vasubandhu," *T'oung Pao*, II-5, 1904, pp. 269-296 (reprint, E. J. Brill, Leyden, 1904).

³ Taisho vol. 51, no. 2087, pp. 867b10-947c1 (especially, 896b20-897a7). English translation has been made by S. Beal. See *Records of the Western Kingdoms*, Trubner & Co., London 1906.

⁴ *History of Buddhism by Bu-ston*, E. Obermiller, tr., Heidelberg, 1986, pp. 136-147.

⁵ *Tāranātha's History of Buddhism*, L. Chimpa and A. Chattopadhyaya, tr., Indian Institute of Advanced Studies, Simla, 1970, pp. 154-175.

Peshwar in Pakistan); he was an elder brother of Vasubandhu who was also a very important Yogācāra philosopher and to whom the MSBh is ascribed; he became a Buddhist monk when he was young; he later converted to the Mahāyāna; he converted his brother Vasubandhu to Mahāyāna; he composed very important works, such as the *Abhidharmasamuccaya*, MS, etc.; and he developed and systematized the Yogācāra philosophy.⁶

The date of Asaṅga has also been a central question among many scholars of Buddhist history both in the East and in the West for a long time. Modern scholars assume that Asaṅga lived between the fourth and the fifth centuries.⁷

⁶ Asaṅga's life has been discussed and summarized by many modern scholars based upon the four sources for biographical information mentioned above. See S. Lévi, *Mahāyānasūtrālamkāra* Tome I. Bibliothèque de l'École des Hautes Études, Paris, 1911, pp. 1-7., A. Wayman, *Analysis of the Śrāvakaśālistra Manuscript*, Berkeley, 1961, pp. 19-46., W. Rahula, "Asaṅga," in *Encyclopedia of Buddhism*, Colombo, 1966, pp. 133-136., *Le Compendium de la Super-doctrine (Abhidharmasamuccaya) d'Asaṅga*, École d'Extrême-Orient, Paris, 1971 (reprint, 1980), pp. ix-xiii., A. K. Warder, *Indian Buddhism*, Motilal Banarsidass, Delhi, 1970, pp. 435-437., J. D. Willis, *On Knowing Reality*, Columbia University Press, New York, 1982, pp. 3-12., G. Nagao, 撰大乘論 和訳と注解 上 (**Mahāyānasamgraha: A Japanese Translation and Annotation vol. 1*), Kodansha, Tokyo, 1982, pp. 6-13., P. Griffiths, *On Being Mindless: Buddhist Meditation and the Mind-body Problem*, Open Court, La Salle, Illinois, 1986, p. 174 nn. 7 and 9., and J. Powers, *Two Commentaries on the Saṃdhinirmocana-sūtra by Asaṅga and Jñānagarbha*, Studies in Asian Thought and Religion vol. 13, The Edwin Mellen Press, Lewiston/Queenston/Lampeter, 1992, pp. 22-27.

In this dissertation, where available, English titles of Japanese articles have been taken over from the publications themselves. Where unavailable, English titles of Japanese articles with asterisk have been constructed by the author of this dissertation. Reconstructed Sanskrit titles of the Chinese and Tibetan canonical texts also have been asterisked in Part One and Part Two of this dissertation; however, in Part Two when Sanskrit terms have been given on the basis of Chinese and Tibetan translations, an asterisk has been added even to the most common Sanskrit term, e.g., **darśana-mārga*.

⁷ H. Ui (印度哲学史 (*History of Indian Philosophy), Iwanamishoten, Tokyo, 1932, p. 336) and H. Nakamura (*Indian Buddhism: A Survey with Bibliographical Notes*, SUFS Publication, Hirakata, 1980, p. 264) date Asaṅga to CE. 310-390. R. Hikata ("世観年代再考" (A Study of the Date of Vasubandhu), in 宮本正尊教授還暦記念論集 印度学仏教学論集 (*Prof. Shoson Miyamoto's 60th Anniversary Commemorative Volume), Sanshodo, Tokyo, 1954, pp. 305-323) dates Asaṅga to CE. 395-470. J. Takasaki ("瑜伽行派の形成" (*The formation of Yogācāra School), KD vol. 8, 1982, p. 33) dates Asaṅga to CE. 380-460. S. Lévi (*Mahāyānasūtrālamkāra* Tome II. Bibliothèque de l'École des Hautes Études, Paris, 1911, pp. 1-7) dates Asaṅga to CE. 365-440. A. K. Warder (*Indian Buddhism*, Motilal Banarsidass,

Many works are ascribed to Asaṅga. According to Bu ston, the following works are ascribed to Asaṅga:⁸

(1) *Yogācārabhūmi*⁹

(i) *Sa'i gngos gzhi* (**Maulī Bhūmi*)¹⁰

Delhi, 1970, p. 436) dates Asaṅga to CE. 290-360. A. Wayman (*Analysis of the Śrāvakabhūmi Manuscript*, Berkeley, 1961, p. 23.) dates Asaṅga to CE. 375-430.

⁸ *History of Buddhism by Bu-ston*, E. Obermiller, tr., Heidelberg, 1986, pp. 54-56.

⁹ Chinese tradition ascribes this text to Maitreya(-nātha). Tibetan tradition, however, ascribes it to Asaṅga. Many modern scholars think that this work was not composed by a single author. See E. Frauwallner, *Die Philosophie des Buddhismus*, Berlin, 1956, p. 265.; L. Schmithausen, "Zur Literaturgeschichte der ältern Yogācāra-Schule," ZDMG-supplementum I, vol. 2, 1969, pp. 811-823.; "Der Nirvāṇa-Abschnitt in der Viniścayasamgrahaṇī der Yogācārabhūmi," Österreichische Akademie der Wissenschaften, Wien, 1969.; "Die Letzen Seiten der Śrāvakabhūmi," *Indological and Buddhist Studies - Volume in honour of Professor J. W. de Jong on his sixtieth Birthday* - Faculty of Asian Studies, Canberra, 1982, SS. 457-489.; *Ālayavijñāna, On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*, Studia Philologica Buddhica, Monograph Series, IVa, The International Institute for Buddhist Studies, Tokyo, 1987, pp. 220-222.; K. Yokoyama, "五思想より見たる弥勒の著作" (Maitreya's Writings as Seen from the Five Thoughts), SK vol. 208, 1971, pp. 27-52.; S. Suguro, "瑜伽論の成立に関する試見" (My View Concerning the Formation of the *Yogācārabhūmi*), OG vol. 129, 1976, pp. 1-50.; and A. Hirakawa, *インド仏教史 下* (*History of Indian Buddhism vol. 2), Shunjusha, Tokyo, 1979, pp. 92-119. On the other hand, A. Wayman (*Analysis of the Śrāvakabhūmi Manuscript*, Berkeley, 1961, pp. 41-45) and A. Mukai, ("アサンガにおける大乘思想の形成と空観" (The Formation of the Mahāyāna Thought in Asaṅga), SK vol. 227, 1976, p. 128.; and "『瑜伽論』の成立とアサンガの年代" (On the Completion of the *Yogācārabhūmi* and the Date of Asaṅga), IBK vol. 29-2, 1981, pp. 680-686) think that the *Yogācārabhūmi* was composed by a single author, i.e., Asaṅga.

¹⁰ Although in the Tibetan Tripiṭaka, the *Śrāvakabhūmi* and *Bodhisattvabhūmi* are not included, originally they constituted a part of this text. For the details of the *Śrāvakabhūmi* and *Bodhisattvabhūmi*, see nn. 18 and 19 below in this dissertation.

Derge no. 4035, Peking no. 5536, translators are unknown. In the *Bodhisattvabhūmi* and *Śrāvakabhūmi*, the translators are ascribed to Jinamitra and Ye shes sde, and Prajñāvarman and Ye shes sde respectively. Chinese translation: *Yü ch'ieh shih ti lun. Pên shih fen* (瑜伽師地論 本事分), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 279a1-388b2. For the Sanskrit title of this text, see K. Matsuda, "ダライラマ 13 世寄贈の一連のネパール系写本について—『瑜伽論』「撰決撰分」梵文断簡発見記—" (*On the Series of Nepalese Manuscripts Presented by the 13th Dalai Lama - A Report of the Discovery of Sanskrit Fragments of the *Viniścayasamgrahaṇī* in the *Yogācārabhūmi*), NTGK vol. 34, 1988, p. 18.

(ii) *rNam par gtan la dbab pa bsdu ba (Viniścayasamgrahaṇī)*¹¹

(iii) *gZhi bsdu ba (Vastusamgrahaṇī)*¹²

(iv) *rNam grangs bsdu ba (Paryāyasamgrahaṇī)*¹³

(v) *rNam par bzhad pa'i sgo bsdu ba (*Vivaraṇasamgrahaṇī)*¹⁴

¹¹ Derge no. 4038, Peking no. 5539, Prajñāvarman, Surendrabodhi and Ye shes sde, tr. Chinese translation: *Yü ch'ieh shih ti lun, Shê chyüeh tsê fen* (瑜伽師地論 攝決擇分), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 579a1-749c18., *Chyüeh ting tsang lun* (決定藏論), Paramārtha, tr., Taisho vol. 30, no. 1584, pp. 1018b18-1035b25. Tibetan texts: L. Schmithausen, "Der Nirvāṇa-Abschnitt in der *Viniścayasamgrahaṇī der Yogācārabhūmi*," Österreichische Akademie der Wissenschaften, Wien, 1969., and J. D. Willis, *A Study of the Chapter on Reality, based upon the Tattvārtha-Pāṭalam of Asaṅga's Bodhisattvabhūmi*, Unpublished Ph.D. Dissertation, Columbia University, 1976, pp. 186-257. Modern translations: L. Schmithausen, *ibid.* (German translation of some sections in the *Viniścayasamgrahaṇī*) and J. D. Willis, *ibid.* (English translation of the *Tattvārtha* chapter of the *Bodhisattvabhūmi* in the *Viniścayasamgrahaṇī*). Modern works: H. Ui, "決定藏論の研究" (*A Study of *Chyüeh Ting Tsang Lun*), in 印度哲学研究 (*Studies in Indian Philosophy), vol. 6, Iwananishoten, Tokyo, 1965, pp. 541-789., N. Hakamaya, "アーラヤ識存在の八論証に関する諸文献" (Materials for the Eight Proofs of the Existence of *Ālayavijñāna*), KDBK vol. 36, 1978, pp. 1-26., "Viniścayasamgrahaṇī におけるアーラヤ識の規定" (On the Stipulation of the *Ālayavijñāna* in the *Viniścayasamgrahaṇī*), TBKK vol. 79, 1979, pp. 1-79., and K. Matsuda, "ダライラマ 13 世寄贈の一連のネパール系写本について—『瑜伽論』「攝決擇分」梵文断簡発見記—" (*On the Series of Nepalese Manuscripts Presented by the 13th Dalai Lama - A Report of the Discovery of Sanskrit Fragments of the *Viniścayasamgrahaṇī* in the *Yogacārabhūmi*), NTGK vol. 34, 1988, pp. 16-20.

¹² Derge no. 4039, Peking no. 5540, Prajñāvarman, Surendrabodhi, and Ye shes sde, tr. Chinese translation: *Yü ch'ieh shih ti lun, Shê shih fen* (瑜伽師地論 攝事分), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 772b10-868b23.

¹³ Derge no. 4041, Peking no. 5542, Prajñāvarman, Surendrabodhi, and Ye shes sde, tr. Chinese translation: *Yü ch'ieh shih ti lun, Shê i mén fen* (瑜伽師地論 攝異門分), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 760a4-772b9.

¹⁴ Derge no. 4042, Peking no. 5543, Prajñāvarman, Surendrabodhi, and Ye shes sde, tr. Chinese translation: *Yü ch'ieh shih ti lun, Shê shih fen* (瑜伽師地論 攝釋分), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 749c19-760a3.

(2) *Abhidharmasamuccaya*¹⁵

(3) *Mahāyānasamgraha*¹⁶

According to Tāranātha, the following works are ascribed to Asaṅga:¹⁷

(1) *Yogācārabhūmi*

¹⁵ Sanskrit edition: P. Pradhan, *Abhidharmasamuccaya of Asaṅga*, Visva-Bharati, Santiniketan, 1950., N. Tatia, *Abhidharmasamuccayabhāṣya*, K. P. Jayashwal Research Institute, Patna, 1976 (This text is the commentary on the *Abhidharmasamuccaya*, but it contains root text). Tibetan translation: Derge no. 4049, Peking no. 5550, Jinamitra, Śīlendrabodhi, and Ye shes sde, tr. Chinese translation: *Ta ch'êng a p'i ta mo chi lun* (大乗阿毘達磨集論), Hsüan-tsang, tr., Taisho vol. 31, no. 1605, pp. 663a1-694b10. Modern translations: W. Rahula, *Le Compendium de la Super-Doctrine (Abhidharmasamuccaya) d'Asaṅga*, École d'Extrême-Orient, Paris, 1971 (reprint, 1980)., P. Griffiths, *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*, Open Court, La Salle, Illinois, 1986, pp. 129-138., N. Funahashi, “大乗阿毘達磨集論 (*Abhidharmasamuccaya*) 並びに *Abhidharmasamuccayabhāṣya* の和訳” (*A Japanese Translation of the Abhidharmasamuccaya and Abhidharmasamuccayabhāṣya*), OG vol. 62-3, 1982, pp. 29-41., “大乗阿毘達磨集論 (*Abhidharmasamuccaya*) 並びに *Abhidharmasamuccayabhāṣya* の和訳 (2)” (*A Japanese Translation of the Abhidharmasamuccaya and Abhidharmasamuccayabhāṣya* (2)), OG vol. 66-1, 1986, pp. 17-31., “大乗阿毘達磨集論 (*Abhidharmasamuccaya*) の諸問題—和訳と研究—” (Some Problems of the *Abhidharmasamuccaya*: A Japanese Translation and Study), OG vol. 70-1, 1990, pp. 1-16., and “大乗阿毘達磨集論 (*Abhidharmasamuccaya*) と *Abhidharmasamuccayabhāṣya* の和訳並びに研究” (*A Japanese Translation and Study of the Abhidharmasamuccaya and Abhidharmasamuccayabhāṣya*), OG vol. 74-4, 1995, pp. 37-46. Modern works: L. Schmithausen, “The *Darśanamārga* Section of the *Abhidharmasamuccaya* and Its Interpretation by Tibetan Commentators (with special reference to *Bu ston rin chen grub*),” *Contributions on Tibetan and Buddhist Religion and Philosophy*, E. Steinkellner and H. Tauscher eds., Vienna, 1983, vol. 1, pp. 259-274., N. Funahashi, “『大乗阿毘達磨集論』と初期唯識論書との前後について—十二有支と三雑染との関係を中心として—” (*The Mahāyāna Abhidharmasamuccaya and Early Yogācāra Treatises: The Relationship between Pratītyasamutpāda and Saṃkleśa*), BS vol. 54, 1991, pp. 15-37., “『大乗阿毘達磨集論』の一考察” (*A Study of the Abhidharmasamuccaya*), IBK vol. 40-1, 1991, pp. 28-34., R. Kritzer, *Pratītyasamutpāda in the Abhidharmasamuccaya: Conditioned Origination in the Yogācāra Abhidharma*, Unpublished Ph.D. Dissertation, University of California, Berkeley, 1995., *Rebirth and Causation in the Yogācāra Abhidharma*, Wiener Studien zur Tibetologie und Buddhismuskunde, 44, Wien, 1999., etc.

¹⁶ For the details of this text, see next section 1. 2 in this dissertation.

¹⁷ *Tāranātha's History of Buddhism*, L. Chimpa and A. Chattopadhyaya, tr., Indian Institute of Advanced Studies, Simla, 1970, pp. 393-394.

(i) *Śrāvākabhūmi*¹⁸(ii) *Bodhisattvabhūmi*¹⁹

¹⁸ Tibetan translation: Derge no. 4036, Peking no. 5537, Jinamitra and Ye shes sde, tr. Chinese translation: *Yü ch'ieh shih ti lun, Shêng wên ti* (瑜伽師地論 聲聞地), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 395c1-477c1. Sanskrit editions: A. Wayman, *Analysis of the Śrāvākabhūmi Manuscript*, Berkeley, 1961., K. Shukla, *Śrāvākabhūmi of Ācārya Asaṅga*, Tibetan Sanskrit Works Series vol. XIV, Patna, 1973., L. Schmithausen, "Die letzten Seiten der *Śrāvākabhūmi*," *Indological and Buddhist Studies - Volume in honour of Professor J. W. de Jong on his sixtieth Birthday* - Faculty of Asian Studies, Canberra, 1982, SS. 457-489., T. Katsube, H. Takahashi, and Y. Matsunami, "梵文声聞地" (The *Śrāvākabhūmi*: Sanskrit Text, Analysis and Japanese Translation), TDSBK vol. 3, 1981, pp. 1-44, vol. 4, 1982, pp. 1-27, vol. 6, 1984, pp. 1-30, vol. 7, 1985, pp. 37-68, vol. 8, 1986, pp. 59-101, vol. 9, 1987, pp. 86-139, vol. 10, 1988, pp. 58-87., and 瑜伽論声聞地第一瑜伽處—サンスクリット語テキストと和訳— (*Śrāvākabhūmi*, Revised Sanskrit Text and Japanese Translation, The First Chapter), Sankibobusshorin, Tokyo, 1998. Modern translations: A. Wayman, *ibid.*, pp. 58-162., and T. Katsube, H. Takahashi and Y. Matsunami, *ibids.*

¹⁹ Tibetan translation: Derge no. 4037, Peking no. 5538, Prajñāvarman and Ye shes sde, tr. Chinese translations: *Yü ch'ieh shih ti lun, P'u sa ti*, (瑜伽師地論 菩薩地), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 478b2-576b27. *P'u sa ti ch'ih ching* (菩薩地持經), T'an-Wu-Ch'ên (曇無讖), tr., Taisho vol. 30, no. 1581, pp. 888a5-959b14. *P'u sa ti shan chieh ching* (菩薩善戒經), Gunavarman (求那跋摩), tr., Taisho vol. 30, no. 1582, pp. 960a1-1013c14. *P'u sa ti shan chieh ching* (菩薩善戒經), Gunavarman, tr., Taisho vol. 30, no. 1583, pp. 1013c15-1018b17. *P'u sa ti chieh chieh mo wên* (菩薩戒羯磨文), Hsüan-tsang, tr., Taisho vol. 24, no. 1499, pp. 1104c16-1106c1. *P'u sa ti chieh pên* (菩薩戒本), Gunavarman, tr., Taisho vol. 24, no. 1500, pp. 1107a1-1110a24. *P'u sa ti chieh pên* (菩薩戒本), Hsüan-tsang, tr., Taisho vol. 24, no. 1501, pp. 1110b1-1115c22. *Yu p'o sê wu chieh wei i ching* (優婆塞五戒威儀經), Gunavarman, tr., Taisho vol. 24, no. 1503, pp. 1116c6-1121b15 (Taisho nos. 1581 and 1582+1583 are complete translations of the *Bodhisattvabhūmi*. Taisho nos. 1499, 1500, 1501, and 1503 are translations of the *śīla* chapter in the *Bodhisattvabhūmi*). Sanskrit editions: J. Rahder, *Daśabhūmikāsūtra and Bodhisattvabhūmi*, Paris-Louvain, 1926. Appendice, pp. 1-28., U. Wogihara, *Bodhisattvabhūmi, A Statement of Whole Course of the Bodhisattva*, Sankibobusshorin, Tokyo, 1930-1936 (reprint, 1971), N. Dutt, *Bodhisattvabhūmi*, Tibetan Sanskrit Works Series, vol. VII, Patna, 1966., H. Hatano, 瑜伽論菩薩地 (*The *Bodhisattvabhūmi* in the *Yogācārabhūmi*), Study Group of Tibetan Buddhist Text, Sendai, 1975., and G. Roth, "Observation on the First Chapter of Asaṅga's *Bodhisattvabhūmi*," *Indologica Taurinensia* 3*4, 1977, pp. 403-412 (reprint in *Indian Studies*, 1987, pp. 165-174). Modern translations: E. Frauwallner, *Die Philosophie des Buddhismus*, Berlin, 1956, pp. 270-279., P. Demiéville, "Le Chapitre de la *Bodhisattvabhūmi* sur la Perfection du *Dhyāna*," *Rocznik Orientalistyczny* XXI, 1957, pp. 109-128 (reprint in *Choix d'études bouddhiques*, Leiden Brill, 1973, pp. 300-319), H. Ui, 梵漢対照 菩薩地索引 (*Index to the *Bodhisattvabhūmi*, Sanskrit-Chinese), Suzuki Research Foundation, Tokyo, 1961., J. D. Willis, *A Study of the Chapter on Reality, based upon the Tattvārtha-Paṭalam of Asaṅga's Bodhisattvabhūmi*, Unpublished Ph.D. Dissertation, Columbia University, 1976, pp. 186-257., *On Knowing Reality*, Columbia University Press, New York, 1982., K. Soma, "「菩薩地」 真實義章試訳" (A Japanese Translation of the *Tattvārthapaṭala*, the Fourth Chapter of the *Bodhisattvabhūmi*), NB vol. 55,

(iii) *rNam par gtan la dbab pa bsdu ba* (*Nirṇayasamgrahaṇī* =
Viniścayasamgrahaṇī)

(iv) *gZhi bsdu ba* (*Vastusamgrahaṇī*)

(v) *'Dul ba bsdu ba* (*Vinayasamgrahaṇī*)²⁰

(vi) *rNam grangs bsdu ba* (*Paryāyasamgrahaṇī*)

(vii) *rNam par bzhad pa'i sgo bsdu ba* (**Vivaraṇasamgrahaṇī*)

(2) *Abhidharmasamuccaya*

(3) *Mahāyānasamgraha*²¹

(4) *Chos kyi sku la gnas pa'i yon tan la bstod pa* (*Dharmakāyāśrayāsāmānyagunastotra*)²²

(5) *Shes rab kyi pha rol tu phyin ma'i sgrub thabs* (*Prajñāpāramitāsādhana*)²³

1986, pp. 105-126., “梵文和訳「菩薩地」—種性の章・発心の章—” (A Japanese Translation of the *Bodhisattvabhūmi* (1)), BK vol. 42, 1986, pp. 1-26., and “梵文和訳「菩薩地」(2)—自利・利他の章—” (A Japanese Translation of the *Bodhisattvabhūmi* (2)), BK vol. 43, 1987, pp. 20-43. Modern works: C. Bendall & de La Valée Poussin, “A Text-book of the Yogācāra School. An English Summary with Notes and Illustrative Extracts from Other Buddhistic Works,” *Le Muséon* vol. 24, 1905, pp. 38-52, vol. 25, 1906, pp. 213-230., “*Bodhisattvabhūmi*; Sommaire et notes,” *Le Muséon* vol. 30, 1911, pp. 155-191., and K. Yokoyama and T. Hirose, *Dictionary of Buddhist Terminology (based upon Yogācārabhūmi)*, Sankibobusshorin, Tokyo, 1997.

²⁰ Derge no. 4040, Peking no. 5541, Prajñāvarman, Jinamitra, and Ye shes sde, tr. Chinese translation: *Yü ch'ieh shih ti lun, Shê shih fen* (瑜伽師地論 攝事分), Hsüan-tsang, tr., Taisho vol. 30, no. 1579, pp. 868c1-882a13.

²¹ For the details of this text, see next section 1. 2 in this dissertation.

²² Derge no. 1115, Peking no. 2007, Jimamitra, Śilendrabodhi, and Ye shes sde, tr. Tibetan edition and Modern work: N. Hakamaya, “*Chos kyi sku la gnas pa'i yon tan la bstod pa* とその関連文献” (*Chos kyi sku la gnas pa'i yon tan la bstod pa* and Its related Materials), KDBR vol. 14, 1983, pp. 342-324.

²³ Derge no. 3550, Peking no. 4372, Grags pa rgyal mthsan, tr.

- (6) *'phags pa byams pa'i sgrub thabs (Āryamaitreyasādhana)*²⁴
- (7) *'phags pa dgongs pa nges par 'grel pa'i mam par bshad pa (Āryasādhinirmocanabhāṣya)*²⁵
- (8) *Sangs rgyas rjes su dran pa'i 'grel pa (Buddhānusmṛtiorṭti)*²⁶
- (9) *Chos rjes su dran pa'i 'grel pa (Dharmānusmṛtiorṭti)*²⁷
- (10) *Dge 'dun rjes su dran pa'i bshad pa (Saṅghānusmṛtivyākhyā)*²⁸
- (11) *Theg pa chen po['i] rgyud bla ma'i bstan bcos kyi rnam par bshad pa (Mahāyānottaratantraśāstravyākhyā)*²⁹

²⁴ Derge no. 3647, Peking no. 4471, Jo bo chen po and Dge bshes ston pa. tr.

²⁵ Derge no. 3981, Peking no. 5481, Jinamitra, Śilendrabodhi, and Ye shes sde. tr. Modern works: K. Nishio, “無著造 解深密經疏に就いて” (*On Asaṅga's *Sādhinirmocanabhāṣya*), in *仏地経論の研究* (*Studies in the *Buddhabhūmyupadeśa*) vol. 2, Kokushokankokai, Tokyo, 1982, p. 33-82., and J. Power, *Two Commentaries on the Sādhinirmocana-sūtra by Asaṅga and Jñānagarbha*, Studies in Asian Thought and Religion vol. 13, The Edwin Mellen Press, Lewiston/Queenston/Lampeter, 1992, pp. 29-50.

²⁶ Derge no. 3982, Peking no. 5482, Ajitaśrībhadrā and Śākya 'od, tr. Modern work: H. Goda, “無著における *Buddhānusmṛti* について” (On *Buddhānusmṛti* in Asaṅga's Commentaries), IBK vol. 44-1, 1995, pp. 387-384.

²⁷ Derge no. 3983, Peking no. 5483, translator is unknown. Modern work: H. Goda, “無著における *Dharmānusmṛti* について” (On *Dharmānusmṛti* in Asaṅga's Commentaries), IBK vol. 46-2, 1998, pp. 966-962.

²⁸ Derge no. 3984, Peking no. 5484, Ajitaśrībhadrā and Śākya 'od, tr.

²⁹ Peking no. 5526 (*Kārikā* with commentary) is ascribed to Asaṅga. Derge no. 4025 (*Kārikā* with commentary) and both Derge no. 4024 and Peking no. 5525 (*Kārikā* only) are ascribed to Maitreya(-nātha). This text is, however, ascribed to Chien-Hui (堅慧) by Chih-I (智顗, *Mo ho chih kuan*, chüan 3 (摩訶止觀 卷 3)). H. Ui (宝性論研究 (*A Study of the *Ratnagotravibhāga*), Iwanamishoten, Tokyo, 1959, pp. 80-90) ascribes this text to Chen-Hui. J. Takasaki (*A Study on the Ratnagotravibhāga (Uttaratantra), Being a Treatise on the Tathāgatagarbha Theory of Mahāyāna Buddhism*, Roma ISMEO vol. 33, 1966, p. 62) ascribes the *Kārikā* text (Derge no. 4024, Peking no. 5525) to Maitreya(-nātha). Z. Nakamura (梵漢対照・究竟一乘宝性論研究 (A Study of the *Uttaratantraratnagotravibhāga*)), Sankibobusshorin, Tokyo,

(12) *bSam gtan gyi sgron ma zhes bya ba'i man ngag (Dhyānadīpadeśa-nāmopadeśa)*³⁰

In the Chinese Tripiṭaka, the following works are ascribed to Asaṅga:

(1) *Shê ta ch'êng lun (攝大乘論, Skt. Title: Mahāyānasamgraha)*³¹

(2) *Hsien yang shêng chiao lun (顯揚聖教論, Skt. Title: *Āryadeśanā-vikhyāpana)*³²

1961, pp. 58-61) ascribes the Kārikā text (Derge no. 4024, Peking no. 5525) to Chen-Hui, but he ascribes the Kārikā text with the commentary (Derge no. 4025, Peking no. 5526) to Vasubandhu. Tibetan translation: Derge no. 4025, Peking no. 5526, Sajjana and Blo ldan shes rab, tr. Chinese translation: *Chiu ching i ch'êng pao hsing lun (究竟一乘實性論)*, Ratnamati (勒那摩提), tr., Taisho vol. 31, no. 1611, pp. 813a4-848a27. Sanskrit editions: E. H. Johnston and T. Chowdhury, *The Ratnagotravibhāga Mahāyānottaratantraśāstra*, Patna, 1950., Z. Nakamura, *ibid.* Modern translations: E. Obermiller, "The Sublime Science of the Great Vehicle to Salvation," *Acta Orientalia* 9, London, 1931, pp. 81-306., H. Ui, *ibid.*, Z. Nakamura, *ibid.*, J. Takasaki, *ibid.*, and 宝性論 (*The *Ratnagotravibhāva*), Kodansha, Tokyo, 1988. Modern works: D. S. Ruegg, *La Théorie du Tathāgatagarbha et du Gotra*, Publication de l'École Française d'Extrême-Orient vol. LXX, Paris, 1969., J. Takasaki, 如来藏思想の形成 (*The Formation of the *Tathāgatagarbha* Thought), Shunjusha, Tokyo, 1974., and L. Schmithausen, "Philologische Bemerkungen zum *Ratnagotravibhāga*," *WZKSO Band 15*, 1971, SS. 123-177.

³⁰ Derge no. 4073, Peking no. 5574, translator is unknown. Modern work: H. Goda, "無著造『禪定灯論』における所縁観" (On *ālambana* in Asaṅga's *Dhyānadīpanāmopadeśa*), *IBK* vol. 43-1, 1994, pp. 378-375.

³¹ For the details of this text, see next section 1. 2 in this dissertation.

³² 顯揚聖教論, Hsüan-tsang, tr. Taisho vol. 31, no. 1602, pp. 480b9-583b17. Modern works; H. Ui, "三無性論の研究" (*Study of the *San wu hsing lun*) in *印度哲学研究* (*Studies in Indian Philosophy) vol. 6, Iwanamishoten, Tokyo, pp. 205-358., R. Yuki, 世親唯識の研究 (The *Vijñaptimātratā* Thought of Vasubandhu), Aoyamashoin, Tokyo, 1956, (reprint, Daizoshuppan, 1986), vol. I, pp. 51-60, vol. II, pp. 397-463., A. Mukai, "『顯揚聖教論』と『瑜伽師地論』" (On the *Śāsanodbhāvana* and the *Yogācārabhūmi*), *BG* vol. 8, 1979, pp. 39-68., O. Hayashima, "『顯揚聖教論』に見られる極微説" (The Atomic Theory in the *Hsien-yang sheng-chiao lun*), *IBK* vol. 37-1, 1988, pp. 426-421., and "『顯揚聖教論』「成不思議品 第十」について" (On the Tenth Chapter (*Acinta*) of the *Xianyang shengjiao-lun*), *IBK* vol. 46-1, 1997, pp. 349-345.

(3) *Hsien yang shên chiao lun sung* (顯揚聖教論頌)³³

(4) *Ta ch'êng chuang yen ching lun* (大乘莊嚴經論, Skt. Title: *Mahāyāna-sūtrālamkāra*)³⁴

(5) *Ta ch'êng a p'i ta mo chi lun* (大乘阿毘達磨集論, Skt. Title: *Abhidharma-samuccaya*)

³³ 顯揚聖教論頌, Hsüan-tsang, tr., Taisho vol. 31, no. 1603, pp. 583b18-589b18.

³⁴ In the Chinese tradition, *Kārikā* text is ascribed to *Asaṅga*, and commentary is ascribed to *Vasubandhu*. In the Tibetan tradition, however, this text (*Kārikā* text only, Derge no. 4020, Peking no. 5521) is ascribed to *Maitreya(-nātha)*. The text (*Kārikā* with commentary, Derge no. 4026, Peking no. 5527) is ascribed to *Vasubandhu*. For the discussion on this text and its authorship, see K. Yokoyama, “五思想より見たる弥勒の著作” (Maitreya's Writings as Seen from the Five Thoughts), SK vol. 208, 1971, pp. 27-52., N. Hakamaya, 新国訳大蔵經 大乘莊嚴經論 (*New Japanese translation of the Chinese Tripiṭaka, *Mahāyānasūtrālamkāra*), Daizoshuppan, 1993, pp. 13-23., etc.

大乘莊嚴經論, Prabhākaramitra, tr., Taisho vol. 31, no. 1604, pp. 589b1-661c21. Sanskrit editions: S. Lévi, *Mahāyānasūtrālamkāra*, Bibliothèque de l'École des Hautes Études, Paris, Tome I, 1907., S. Bagchi, *Mahāyānasūtrālamkārabhāṣya*, Buddhist Sanskrit Texts vol. 13, Mithila Institute, Darbhanga, 1970., O. Hayashima, “(Chos yonīs su thol baḥi skabs or) Dharmaparyeṣṭy (*Adhikāra*). The XIth Chapter of the *Sūtrālamkāravṛttibhāṣya*, Subcommentary of the *Mahāyānasūtrālamkāra*,” Parts I-V, NDKR, vol. 26, 1977, pp. 19-61, vol. 27, 1978, pp. 73-119, vol. 28, 1979, pp. 37-70, vol. 31, 1982, pp. 55-98, vol. 32, 1983, pp. 11-23., “*Tattva*, The VIth Chapter of the *Mahāyānasūtrālamkāra*,” NDKR vol. 32, 1983, pp. 39-78., N. Odani, “Sanskrit Text of the *Mahāyānasūtrālamkārabhāṣya* Chapter XIV,” in 大乘莊嚴經論の研究 (*Studies in the *Mahāyānasūtrālamkāra*), Buneido, Kyoto, 1983, pp. 217-232., N. Funahashi, “*Mahāyānasūtrālamkāra* Chapters I, II, III, IX and X, Revised on the basis of Nepalese Manuscript,” in ネパール写本対照による大乘莊嚴經論の研究 (*Studies in the *Mahāyānasūtrālamkāra*), Kokushokankokai, Tokyo, 1985, pp. 1-55. Modern translations: S. Lévi, *ibid.*, Tome II, 1911., H. Ui, 大乘莊嚴經論研究 (*A Study of the *Mahāyānasūtrālamkāra*), Iwanamishoten, Tokyo, 1961. (reprint, 1979)., N. Odani, “大乘莊嚴經論第十四章「教誡教授品」和訳” (*Japanese Translation of *Mahāyānasūtrālamkāra* Chapter XIV, *Avavādānuśāsany-adhikāra*), in *ibid.*, pp. 136-218., etc. Modern works: N. Funahashi, *ibid.*, pp. 1-234. “大乘莊嚴經論 (求法品) の原典の考察” (Notes on the Text of the *Dharmaparyeṣṭyadhikāra* in the *Mahāyānasūtrālamkāra*), IBK vol. 27-1, 1978, pp. 51-57., “『大乘莊嚴經論』の諸問題並びに第十一章求法品のテキスト校訂” (Some Problems in the *Mahāyānasūtrālamkāra* and Corrigenda of the *Mahāyānasūtrālamkāra* (Chapter XI)), ODKN vol. 52, 2000, pp. 1-69., O. Hayashima, “*Mahāyānasūtrālamkāra*における菩薩行の構造—第VI章tattvaを中心に—” (The Structure of *Bodhisattvapratipatti* in the *Mahāyānasūtrālamkāra*), IBK vol. 21-2, 1973, pp. 983-980., “「六波羅密」考一章を中心に—” (On the *ṣaṭpāramitā*, with Special Reference to Chap. XVI of the *Mahāyānasūtrālamkāra*), IBK vol. 32-1, 1983, pp. 456-453., etc.

- (6) *Lu mên chiao shou hsi ting lun* (六門教授習定論, Skt. Title is not known)³⁵
- (7) *Chin kang pan jo lun* (金剛般若論, Skt. Title: **Vajracchedikāprajñāpāramitāsāstra*)³⁶
- (8) *Nêng tuan chin kang pan jo po lo mi to ching lun sung* (能斷金剛般若波羅密多經論頌, Skt. Title: *Trisatikāyāḥ prajñāpāramitāyāḥ kārikā saptati*)³⁷
- (9) *Shun chung lun* (順中論, Skt. Title is not known)³⁸

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³⁵ 六門教授習定論, I-Ching (義淨), tr., Taisho vol. 31, no. 1607, pp. 774a7-777b3. Modern work: H. Ui, 大乘仏典の研究 (*Studies in the Mahāyāna Buddhist Texts), Iwanamishoten, Tokyo, 1963, pp. 567-606.

³⁶ 金剛般若論, Dharmagupta, tr., Taisho vol. 25, no. 1510, pp. 757a1-781a24. Modern work: G. Nagao, “金剛般若經” (**Vajracchedikāprajñāpāramitā-sūtra*), 大乘仏典 (*Mahāyāna Buddhist Texts*) vol. 1, Chuokoronsha, Tokyo, 1973, pp. 5-71 (Japanese translation).

³⁷ 能斷金剛般若波羅密多經論頌, I-Ching (義淨), tr., Taisho vol. 25, no. 1514, pp. 885a1-886c17. Sanskrit edition: G. Tucci, *Minor Buddhist Text* I, IsMEO 9, Roma, 1956, pp. 51-92. Tibetan translation: P. Cordier III, *Catalogue du fonds tibétain de la Bibliothèque nationale*, pts., Paris, 1908-1914, p. 495. Modern translations: G. Tucci, *ibid.*, pp. 93-128 (English translation), H. Ui, 大乘仏典の研究 (*Studies in the Mahāyāna Buddhist Texts), Iwanamishoten, Tokyo, 1963, pp. 302-416 (Japanese translation), L. M. Joshi, *Vajracchedikā prajñāpāramitāsūtra tathā ācārya asaṅgakṛtrisatikākārikāsaptati*, Bibliotheca Indo-Tibetica 3, Sarnath, 1978, pp. 79-92 (Hindi translation). Modern works: M. Yamamoto, “無著の金剛經の釋論偈における三身思想” (The Theory of the Threefold Body in Asaṅga’s *Vajracchedikākārikā*), IBK vol. 9-1, 1961, pp. 128-129., and G. Nagao, “金剛般若經に対する無著の釈偈” (*Asaṅga’s Commentary on the *Vajracchedikāprajñāpāramitāsūtra*), in 中觀と唯識 (**Mādhyamika and Yogācāra*), Iwanamishoten, Tokyo, 1978, pp. 561-583.

There is a commentary ascribed to Vasubandhu, i.e., 能斷金剛般若波羅密多經論釋, I-Ching, tr., Taisho vol. 25, no. 1513, pp. 875a1. This commentary contains the *Kārikā* text (Taisho no. 1514).

³⁸ 順中論, Gautama-Prajñāruci, tr., Taisho vol. 30, no. 1565, pp. 39c14-51b15. Modern works: Y. Kataoka, “無著の順中論について” (On Asaṅga’s *Shun chung lun*), SK vol. 4, 1959, pp. 151-161., K. Ozawa, “順中論について” (On *Shun-chung-lun*), IBK vol. 16-2, 1968, pp. 841-843., “順中論における我が解釈” (*Ātman* in the *Shun-chung-lun*), IBK vol. 18-2, 1970, pp. 907-909., and J. P. Keenan, “Asaṅga’s Understanding of *Mādhyamika*: Notes on the *Shun-chung-lun*,” JIABS vol. 12-1, 1989, pp. 93-107.

The MS of *Asaṅga* is one of the most representative works of the Yogācāra school in Mahāyāna Buddhism. It develops and systematizes the Yogācāra thoughts and praxis discussed in the early *Mahāyāna sūtras*, such as the *Samdhinirmocanasūtra*, *Prajñāpāramitāsūtra*, and early Yogācāra texts such as, the *Yogācārabhūmi*, *Mahāyāna-sūtrālamkāra*, *Madhyāntavibhāga*, etc.³⁹

The MS (root text) is not extant in Sanskrit, but it is extant in Tibetan translation and four Chinese translations. More recently, a commentary by Mi pham has come to our attention. The text is titled, *Theg chen bsdu pa'i snying po mchan bcas bshugs*.⁴⁰

Tibetan translation of the MS (root text):

Theg pa chen po bsdu pa, Jinamitra, Śīrendrabodhi, and Ye shes sde, tr.,
Derge no. 4048, *Co ne* microfiche vol. 55. Peking no. 5549, *sNar thang*
no. 3540, Taipei no. 4053.

Chinese translations of the MS:

- (1) *Shê ta ch'êng lun* (攝大乘論), Buddhasānta (仏陀扇多) of the Northern Wei dynasty (後魏, CE. 386-534), tr., Taisho vol. 31, no. 1592, pp. 97a1 - 112b8.
- (2) *Shê ta ch'êng lun* (攝大乘論), Paramārtha (真諦) of the Chou dynasty (陳, CE. 557-589), tr., Taisho vol. 31, no. 1593, pp. 112b9 - 132c14.
- (3) *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Dharmagupta and others (笈多共

³⁹ See H. Ui, 攝大乘論研究 (*A Study of the *Mahāyānasamgraha*), Iwanamishoten, Tokyo, 1935, pp. 28-116., G. Sasaki, 漢訳四本対照・攝大乘論 (*Comparison of the Four Chinese Translations of the *Mahāyānasamgraha*), Hobunsha, Tokyo, 1931 (reprint, Rinsenhoten, Kyoto, 1977, pp. 12-25). and G. Nagao, 攝大乘論 和訳と注解 上 (*The *Mahāyānasamgraha*: A Japanese Translation and Annotation vol. I), Kodansha, Tokyo, 1982, pp. 41-47.

⁴⁰ Date and source are unknown, except that it is available in Nepal.

行矩等) of the Sui dynasty (隋 589-618), tr., Taisho vol. 31, no. 1596, pp. 271a1 - 321a8. (This is in fact a translation of Vasubandhu's commentary on the MS, but this text contains the MS.)

(4) *Shê ta ch'êng lun pên* (攝大乘論本), Hsüan-tsang (玄奘) of the Tang dynasty (唐, CE. 618-907), tr., Taisho vol. 31, no. 1594, pp. 132c15 - 152a18.

There are three commentaries on the MS, i.e., (1) the MSBh, (2) the MSU, and (3) the *Don gsang ba mam par phyé ba bsdus te bshad pa* (**Vivṛtaguhyārthapiṇḍavyākhyā*)

The MS consists of an introduction (*prastāvana*) and ten chapters: I (*jñeya-āśraya*) deals with the theory of *ālaya-vijñāna*; II (*jñeya-lakṣaṇa*) deals with the three natures (*trisvabhāva*) theory; III (*jñeya-lakṣaṇa-praveśa*) deals with entrance into the realization of the truth that all phenomena are nothing but mental presentations (*vijñapti-mātratā*); IV (*tat-praveśa-hetu-phala*) deals with six kinds of perfection (*pāramitā*); Chapter V (*tat-bhāvanā-prabheda*) deals with ten bodhisattva stages (*bhūmi*); VI (*adhiśīla*) deals with moral conduct (*śīla*); VII (*adhicitta*) deals with concentration (*samādhi*); VIII (*adhiprajñā*) deals with non-discriminative cognition (*nirvikalpa-jñāna*); IX (*phala-prahāṇa*) deals with the transformation of the basis of existence (*āśraya-parāvṛtti*); X (*phala-jñāna*) deals with the three bodies (*tri-kāya*) of the Buddha.

The Tibetan translation of the MS is dense and terse so that it contains many difficult passages. The surviving Tibetan translation, as L. Schmithausen reports, contains later additions.⁴¹ As he aptly comments, however, this does not mean that additions have been made by someone other than the author of the MS. They may have been added by the

⁴¹ L. Schmithausen, "Once Again *Mahāyānasamgraha* I. 8." 雲井昭善博士古希記念 仏教と異宗教 (Buddhism and Its Relation to Other Religions, Essays in Honour of Dr. Shozen Kumoi on His Seventieth Birthday), Heirakujishoten, Tokyo, 1985, p. 148.

author himself during the process of composition or in the course of a later revision of the work.⁴²

Among the four Chinese translations, Buddhaśānta's translation is the oldest and the most difficult. Since it is crude and difficult to comprehend, the original Sanskrit words, phrases, and sentences are not easily reconstituted, and in many cases, even an understanding of his text can not be gained. In MS III. 4, for example, the word "four situations" is rendered in the Tibetan translation by *gnas bzhi*. Whereas other Chinese translations have *ssū ch'u* (四處), Buddhaśānta's translation has *chung chung chuang ch'u* (種種莊處).⁴³ Thus, it is difficult to understand what is to be meant by Buddhaśānta's translation.

Paramārtha's translation is the longest translation among the four. He seemed not to simply translate the Sanskrit original text, but added words, phrases or sentences in many places. In MS III. 6, for example, Paramārtha's translation has the phrase *yu mieh ch'u ssū ch'u chang ku* (由滅除四處障故) which other translations including the Tibetan translation do not have.⁴⁴ This additional phrase does not change the meaning of the discussion itself in MS III. 6; rather it makes the context of the discussion of the MS clear. In MS III. 7A, moreover, Paramārtha's translation has the sentence *yüan fa chi i wei ching* (緣法及義爲境), but the Tibetan translation and other Chinese translations have no such

⁴² Ibid., p. 148.

⁴³ See Part Three, p. 143, n. 27 below. G. Nagao, too, gives some examples of Buddhaśānta's mistranslations and misunderstandings of the MS. See G. Nagao, ed., *An Index to Asaṅga's Mahāyānasamgraha, Part One*, Studia Philologica Buddhica, Monograph Series IX, The International Institute for Buddhist Studies, Tokyo, 1994, p. xiii.

⁴⁴ See Part Three, p. 148, n. 42 below.

sentence.⁴⁵ Other than these two, there are many cases where Paramārtha added his own words or phrases or sentences. Paramārtha's additional words, phrases or sentences may be helpful to some degree in understanding the discussion of the MS, but as G. Nagao mentions, "Paramārtha is very impressionistic in places and lacks any attempt to standardize the vocabulary."⁴⁶

Dharmagupta's translation, as mentioned above (p. 17), is in fact a translation of Vasubandhu's MSBh with a translation of the MS. Since the Sanskrit original text is not extant, it cannot be known how faithful Dharmagupta's translation is to the Sanskrit. As G. Nagao states: "The translation of Dharmagupta (originally from Lo-lo 羅羅, in South India) shares with that of Hsüan-tsang a close identity with the Tibetan version, but the former is written in the so-called 'old translation' style. In addition, there are infelicities in the Chinese style and word usage. In other words, this is very much of a literal translation, from which we can imagine to a considerable extent the Sanskrit which it must represent. From the point of view of reconstituting the Sanskrit original of the treatise this can, of course, be a great help."⁴⁷

Hsüan-tsang's translation is probably the most reliable translation among the four. It is close to the Tibetan translation in most cases and it seems to try to convey the meaning of the MS. For this reason, Hsüan-tsang's translation has been most widely studied by modern scholars. However, it cannot be assumed on that basis that Hsüan-tsang's translation strictly conveys the philosophy of Asaṅga. There are some ambiguities in his

⁴⁵ See Part Three, p. 150, n. 50 below.

⁴⁶ G. Nagao, *ibid.*, p. xii.

⁴⁷ *Ibid.*, p. xi.

translation. The ambiguities, as G. Nagao states, may be caused by Hsüan-tsang's struggle to express the nuances of the Sanskrit originals in the Chinese medium.⁴⁸ In any case, it is true that Hsüan-tsang's translation is a great help in understanding the MS.

(1) The MSBh is ascribed to Vasubandhu, a younger brother of Asaṅga.⁴⁹ This text is not extant in Sanskrit, but it remains in Tibetan translation and three Chinese translations.

Tibetan translation of the MSBh:

Theg pa chen po bsdu pa 'i 'grel pa, Dīpaṅkaraśrījñāna and Tshul khriṃs rgyal ba, tr., Derge no. 4050, Peking no. 5551, Taipei no 4055.

Chinese translations of the MSBh:

(1) *Shê ta ch'êng lun shih* (攝大乘論釋), Paramārtha, tr., Taisho vol. 31, no. 1595, pp. 152a19 - 270b14.

⁴⁸ Ibid., p. xi.

⁴⁹ In this decade, researches regarding Vasubandhu's works have been continuing and have produced their results progressively. K. Matsuda ("Vasubandhu 研究ノート (1)" (Notes on Vasubandhu (1)), IBK vol. 32-2, 1984, pp. 82-85) and Y. Muroji ("俱舍論 成業論 緣起經釈" (*Abhidharmakośa, Karmasiddhiprakaraṇa, Pratītyasamutpādayākyā*), MB vol. 156, 1986, pp. 53-82) determined the chronological order of the following works ascribed to Vasubandhu through an examination of those works. AKBh - *Vyākhyāyukti - Karmasiddhiprakaraṇa - Pratītyasamutpādayākyā*.

In examining AKBh, N. Hakamaya ("Pūrvācārya 考" (On the *Pūrvācārya*), IBK vol. 34-2, 1986, pp. 859-866) has pointed out eleven places that deal with the idea of *pūrvācārya* (former master), and says that ten among the eleven can be traced to Yogācāra texts. Moreover, he draws our attention to a very interesting sentence in Yaśomitra's *Abhidharmakośavyākhyā* in which it is stated: *pūrvācāryāḥ yogācāra ārya-Asaṅga-prabhīrtayah/* (*pūrvācāryās* are the Yogācārins beginning with *ārya-Asaṅga*).

K. Matsuda ("*Vyākhyāyukti* の二諦説 - Vasubandhu 研究ノート (2)" (The Theory of Two Truths in *Vyākhyāyukti* - Notes on Vasubandhu (2) -), IBK vol. 33-2, 1985, pp. 756-750), as a result of his investigation, points out that the theory of two truths in the *Vyākhyāyukti* is the theory of the two truths advocated by Yogācāra school, and it has the same content as the theory of two truths found in the AKBh. In another paper ("Vasubandhu における三帰依の規定とその応用" (*Prescription for Taking refuge in the triratna and its Application in Vasubandhu*), BGS vol. 39, 1984, pp. 1-16), he points out that the "prescription for the taking refuge in the *triratna*" found in the *Pratītyasamutpādayākyā* is applied to the verse of veneration to the Buddha by Vasubandhu found in his MSBh.

(2) *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Dharmagupta and others (笈多共行矩等), tr., Taisho no. 1596, pp. 271a1 - 321a8.

(3) *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Hsüan-tsang, tr., Taisho no. 1597, pp. 321a9 - 380a17.

The Tibetan translation of the MSBh, especially the introductory chapter and third chapter, has many displacements and missing portions of the sentences, paragraphs and sections. It cannot be determined when these textual problems occurred, but they might have taken place during the process of the translation or they might have been in the Sanskrit original text of the MSBh with which the Tibetan translators worked. Although there is a general trend to think that the Tibetan translations of Indian works are basically faithful to the Sanskrit originals, since the Sanskrit original of the MSBh is not extant, to what extent the Tibetan translation is accurate and faithful to the Sanskrit original cannot be determined. In any case, the surviving Tibetan translation of the MSBh cannot be read and understood without careful emendations.⁵⁰

Paramārtha's translation is more than twice the length of the other two Chinese translations. He has added his own additional comments to the translation of the MSBh. In MSBh III. 1, for example, the Tibetan translation has *mang du thos pas bsgoms pa'i gnas zhes bya ba ni theg pa chen po yongs su bsgoms pa'i bdag nyid kyi ngo bo'o*. While Dharmagupta has *to wên hsün hsi wei i chih chê wei ta ch'êng fa so hsün shên ku* (多聞熏習爲依止者 謂大乘法所熏身故) and Hsüan-tsang has *to wên hsün hsi so i chê wei ta*

⁵⁰ The introductory chapter of the MSBh has been emended by G. Nagao ("攝大乘論世親訳の漢藏本対照" (*A Comparison of the Chinese and Tibetan Translations of Vasubandhu's Commentary on the *Mahāyānasamgraha*), TG vol. 13-2, 1943, pp. 119-175). The third chapter of the MSBh has been emended by K. Shimokawabe ("An Emendation of the Tibetan Translation of Vasubandhu's Commentary on *Jñeyalakṣaṇapraveśa* of the *Mahāyānasamgraha*," HBK vol. 18, 1992, pp. 55-76).

ch'êng fa so hsün tzu t'i (多聞熏習所依者 謂大乘法所熏自體), Paramārtha has inserted his additional comment, i.e., *tz'u hsün hsi yu shuo chi tz'u i chih* (此熏習有說即此依止), in the translation of the MSBh.⁵¹ Paramārtha's additional comments, according to J. Keenan, seem to blend the ideas of Asaṅga and Vasubandhu with themes drawn from the *tathāgatagarbha* thought.⁵² G. Nagao, however, states that "Paramārtha has strayed far from Vasubandhu's intentions."⁵³

Dharmagupta's translation is close to the Tibetan and Hsüan-tsang's translation. In his translation of the MSBh, moreover, there are many passages, from which the Sanskrit original words and phrases can be reconstituted.⁵⁴ Therefore, Dharmagupta's translation is of great help in emending the Tibetan translation of the MSBh. However, it cannot be assumed on that basis that Dharmagupta's translation is an accurate and faithful rendition of the Sanskrit original text. As mentioned above, since the Sanskrit original of the MSBh is not extant, to what extent Dharmagupta's translation represents Vasubandhu's original text

⁵¹ Taisho vol. 31, p. 199a11.

⁵² J. P. Keenan (with N. Hakamaya, P. Griffiths and P. Swanson), *The Realm of Awakening: Chapter Ten of Asaṅga's Mahāyānasamgraha*, Oxford University Press, New York Oxford, 1989, p. 41.

⁵³ G. Nagao, ed., *An Index to Asaṅga's Mahāyānasamgraha, Part One*, Studia Philologica Buddhica, Monograph Series IX, The International Institute for Buddhist Studies, Tokyo, 1994, p. xii.

⁵⁴ In his excellent monograph, *Ālayavijñāna*, for example, L. Schmithausen has reconstituted a passage in Dharmagupta's Chinese translation III. 12 into Sanskrit. See L. Schmithausen, *Ālayavijñāna, on the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*, Studia Philologica Buddhica Monograph Series, IVb, The International Institute for Buddhist Studies, Tokyo, 1987, Part II, n. 717. His reconstituted Sanskrit passage will appear in the footnote in Part Three of this dissertation.

cannot be known.⁵⁵

Hsüan-tsang's translation is probably the most reliable translation among the three. Although in contrast to the Tibetan and other Chinese translators, there are some places where he has changed the order of the sentences, Hsüan-tsang's translation as well as Dharmagupta's is of a great help in emending the Tibetan translation and in understanding the MSBh. Since Hsüan-tsang is the only scholar who had translated all three texts, i.e., the MS, MSBh and MSU, his translations are consistent in presenting technical terms and in translation style. It should be noted, however, that in some places, Hsüan-tsang has inserted additional comments, and as J. Keenan reports, there are places where Hsüan-tsang weaves a Fa-hsiang (i.e., Dharmapāla) interpretation into the text.⁵⁶ Therefore, it can be questioned to what extent Hsüan-tsang transmitted accurately and faithfully Vasubandhu's intentions.

(2) The MSU of Asvabhāva is also not extant in Sanskrit, but it is extant in Tibetan and Chinese translations.

Tibetan translation of the MSU:

Theg pa chen po bsdu pa'i bshad sbyar, Jinamitra, Śilendrabodhi, and Ye shes
sde, tr., Derge no. 4051, Peking no. 5552, Taipei no. 4056.

Chinese translation of the MSU:

Shê ta ch'êng lun shih lun (攝大乘論釋論), Hsüan-tsang, tr., Taisho no. 1598,
pp. 380a18 - 449b26.

The Tibetan translation of the MSU is in general a readable text. There are,

⁵⁵ For the discussion on the characteristics of Dharmagupta's Chinese translation of the MSBh, see T. Iwata, "笈多訳の『攝大乘論』について" (On Dharmagupta's Chinese Translation of Asaṅga's *Mahāyānasamgraha*), IBK vol. 31-2, 1983, pp. 801-805.

⁵⁶ J. P. Keenan (with N. Hakamaya, P. Griffiths and P. Swanson), *ibid.*, p. 43.

however, cases where it is not in accord with Hsüan-tsang's Chinese translation, and there are passages which are not accounted for in his translation. With regard to this, N. Hakamaya reports that the content of the passages which do not accord with Hsüan-tsang's translation is closely aligned to Asvabhāva's own ideas and that the passages which are not found in Hsüan-tsang's translation are regarded to be passages found in the original so that the Tibetan translation of the MSU more faithfully represents the original Sanskrit text than Hsüan-tsang's Chinese translation.⁵⁷

Hsüan-tsang's translation of the MSU is close basically to the Tibetan translation; however, there are passages which are not found in the Tibetan translation. According to N. Hakamaya, the passages which are not found in the Tibetan translation are additions made by Hsüan-tsang himself.⁵⁸ According to J. Keenan, moreover, Hsüan-tsang's translation of the MSU has places where Fa-hsiang (i.e., Dharmapāla) interpretations are weaved into the original text.⁵⁹ This does not, of course, mean that Hsüan-tsang's translation of the MSU is inaccurate. His translation is still a great help in understanding the MSU.

(3) The *Don gsang ba rnam par phye ba bsdus te bshad pa* (**Vivṛtaguhyārthapiṇḍavyākhyā*) is extant only in Tibetan translation and its author is

⁵⁷ For the detailed discussions on this matter, see N. Hakamaya, “玄奘訳『撰大乘論釈』について—チベット訳との比較による一考察—” (Hsüan-tsang's Translation of the *Mahāyāna-saṃgrahopanibandhana* - compared with its Tibetan translation -), IBK vol. 18-1, 1969, pp. 140-141., “MS.に対する Asvabhāva 注釈の特徴—チベット訳を資料として—” (Some Features of Asvabhāva's *Mahāyānasamgrahopanibandhana* according to Its Tibetan Translation), IBK vol. 19-1, 1970, pp. 444-439., “*Mahāyānasamgrahopanibandhana* (1) - Its Tibetan and Chinese Texts - Introduction,” KDBR vol. 31, 1973, pp. 362-368., and “On a Verse Quoted in the Tibetan Translation of the *Mahāyānasamgrahopanibandhana*,” IBK vol. 32-2, 1974, pp. 1111-1107.

⁵⁸ *Ibids.*

⁵⁹ J. P. Keenan (with N. Hakamaya, P. Griffiths and P. Swanson), *ibid.*, p. 43.

unknown. According to Bu ston's *Dkar chag* (Nishioka #706), however, this text is recorded to have been composed by Dbyig gnyen (*Vasubandhu).⁶⁰ This text is a commentary on the first chapter of the MS, but it goes no further than section 49 in Lamotte's numbering.

Tibetan translation:

Don gsang ba rnam par phye ba bsdus te bshad pa, Derge no. 4052, Peking no. 5553, Taipei no. 4057.

The MS, MSBh and MSU have been studied by many scholars over a long period of time because the MS is one of the most important texts in the Yogācāra school. Therefore, numerous works have been completed already on the text. What follows is a representative bibliography of modern editions and translations of the MS, MSBh and MSU.

Frauwallner, Erich. *Die Philosophie des Buddhismus*. Berlin, 1956, pp. 335-350 (Includes German translation of some portions of MS I, II, III, VIII, IX and X).

Goda, Hideyuki. “『撰大乘論』第三章の解明(1) —チベット訳無性註を中心として—” (An Interpretation of the Third Chapter of the *Mahāyānasamgraha* (1)). Toho vol. 9, 1994, pp. 119-129 (Japanese translation of early portions of MSU III).

Hakamaya, Noriaki. “*Mahāyānasamgrahopanibandhana*, Its Tibetan and Chinese Text (1)-(3).” KDBK (1) vol. 31, 1973, pp. 8-14, (2) vol. 32, 1974, pp. 1-14, (3) vol.

⁶⁰ S. Nishioka, “『ブトクン仏教史』目録部索引 II” (Index to the Catalogue Section of Bu-ston's “History of Buddhism” II), *Annual Report of the Institute for the Study of Cultural Exchange*, vol. 5. The Institute for the Study of Cultural Exchange, Faculty of Letters, The University of Tokyo. Tokyo, 1981, p. 57.

33, 1975, pp. 15-33 (Edition of some portions of the Tibetan and Chinese texts of MSU D).

————— “*Mahāyānasamgraha* における心意識説” (The Theory of *citta*, *manas*, and *vijñāna* in the *Mahāyānasamgraha*), TBKK vol. 76, 1977, pp. 197-307 (Japanese translation of the early portions of MSBh I and MSU D).

————— *The Realm of Awakening: Chapter Ten of Asaṅga's Mahāyānasamgraha*. Oxford University Press, 1989 (Editions and English translation of the Tibetan texts of MS X and MSU X).

Harada, Waso. “「蛇・繩・色等」の比喩と入唯識性 (I) —MS III §§ 8-9 の和訳と評註—” (*An Analogy of ‘Snake, Rope, Colour, etc.’ and Entrance into *Vijñaptimātratā* (1)), 渡邊隆生教授還暦記念 佛教思想文化史論叢 (A Collection of Papers In Honour of Professor Watanabe Takao On the Occasion of his Sixtieth Birthday, *Buddhist Thought and History of Buddhist Culture*), the Committee for the Commemoration of Professor Watanabe Takao’s Sixtieth Birthday, ed., Nagata Bunshodo, Kyoto, 1997, pp. 125-152 (Sanskrit reconstitution, edition of the Tibetan text and Japanese translation of MS III. 8-9).

————— “「蛇・繩・色等」の比喩と入唯識性 (II) —MSU III §§ 8-9 の和訳と評註—” (*An Analogy of ‘Snake, Rope, Colour, etc.’ and Entrance into *Vijñaptimātratā* (2)), KRTDK, vol. 43, 1997, pp. 135-175 (Edition and Japanese translation of the Tibetan text of MSU III. 8-9).

Iwata, Taijyo. “世親造『攝大乘論釋』所知依章の漢藏対照 (一)” (A Comparison of the Chinese and Tibetan Translations of the *Jñeyāśraya* Chapter of Vasubandhu’s *Mahāyānasamgrahabhāṣya*), HBK vol. 18, 1992, pp. 1-

54 (Edition of some portions of the Tibetan and Chinese texts of MSBh I).

————— 初期唯識思想研究—世親造『撰大乘論釈』所知相章の漢藏対照—

(A Study of the Early Yogācāra Philosophy: Vasubandhu's *Mahāyānasamgrahabhāṣya*: A Comparison of the Chinese and Tibetan Translations: The *Jñeyalakṣaṇa* Chapter), Daizoshuppan, Tokyo, 1981 (Edition of the Tibetan and Chinese texts of MSBh II).

Katano, Michio. インド仏教における唯識思想の研究—無性造「撰大乘論註」所知

相章の解説— (*A Study of *Vijñaptimātra* Thought - An Annotated Translation of the *Jñeyalakṣaṇa* Chapter of Asvabhāva's Commentary on the *Mahāyānasamgraha*), Buneido, Kyoto, 1975. (Japanese translation of MSU II)

————— “無住涅槃としての転依” (Buddhist Thought of *Apratiṣṭhita-nirvāṇa* in India - An Annotated Translation of Asvabhāva's Commentary on the *Mahāyānasamgraha*, the Chap. IX -), OG vol. 56-2, 1976, pp. 37-49 (Japanese translation of MSU IX).

————— “無性造「撰大乘論註」序章の解説” (The Annotated Translation of Asvabhāva's Commentary on the Introductory Chapter of the *Mahāyānasamgraha*), BGS vol. 27, 1977, pp. 37-54 (Japanese translation of the introductory chapter of the MSU)

Kawamura, S. Leslie. “*Nirvikalpa-jñāna*: Awareness Freed From Discrimination,” in *From Benares To Beijing: Essays on Buddhism and Chinese Religion in Honour of Prof. Jan Yün-Hua*, K. Shinohara and G. Schopen, eds. Mosaic Press, 1991 (English translation of MS IX with English translation of Nagao's explanatory comment on the same chapter of the MS).

Keenan, P. John, *The Summary of the Great Vehicle*, Numata Center, Berkeley, 1992

(English translation of Paramārtha's Chinese translation of the MS).

Lamotte, Étienne. "L'*ālayavijñāna* (La Réceptacle) dans la *Mahāyānasamgraha* (Chaptire II), *Asaṅga et ses commentateurs*," MCB vol. 3, 1935, pp. 169-255
(French translation of MS II, MSBh II and MSU II)

————— *La Somme du Grand Véhicule D'Asaṅga (Mahāyānasamgraha)* Tome I and II. Université du Louvain, Publications de l'Institut Orientaliste du Louvain 8, 1938 (reprint, 1973). (Edition and French translation of the Tibetan text of the MS and French translation of some portions of the Tibetan or Chinese texts of the MSBh and MSU)

Nagao, Gadjin M. "撰大乘論世親釈の漢藏本対照" (*A Comparison of the Chinese and Tibetan Translations of Vasubandhu's Commentary on the *Mahāyānasamgraha*), TG vol. 13-2, 1943, pp. 119-175. (Edition of Tibetan and Chinese texts of the introductory chapter of the MSBh)

————— 撰大乘論一和訳と註解一 (上) (下) (*The *Mahāyānasamgraha*: A Japanese Translation and Annotation), Kodansha, Tokyo, 1982-1987. (Edition and annotated Japanese translation of the MS)

Sasaki, Gessho. 漢訳四本対照・撰大乘論 (*Comparison of the Four Chinese Translations of the *Mahāyānasamgraha*), Hobunsha, Tokyo, 1931 (reprint, Rinsenhoten 1977). (Edition of the Chinese texts of the MS)

Shimokawabe, Kiyoshi. "An Emendation of the Tibetan Translation of Vasubandhu's Commentary on *Jñeyalakṣaṇapraveśa* of the *Mahāyānasamgraha*," HBK, vol. 18, 1992, pp. 55-76. (Edition of the Tibetan text of MSBh III)

————— "チベット語訳世親釈『撰大乘論・入所知相分』和訳" (A Japanese Translation of the Tibetan Version of Vasubandhu's Commentary on

Jñeyalakṣaṇapraveśa of the *Mahāyānasamgraha*), HBK vol. 20, 1994, pp. 107-122. (Japanese translation of MSBh III)

Ueda, Yoshifumi. 攝大乘論講読 (*Lectures on the *Mahāyānasamgraha*), Kodansha, Tokyo, 1981. (Includes a free translation of MS II)

Ui, Hakuju. 攝大乘論研究 (*A Study of the *Mahāyānasamgraha*), Iwanamishoten, Tokyo, 1935 (reprint, 1966). (Includes an edition of Paramārtha's Chinese texts of the MS)

1. 3 The Contents of *Mahāyānasamgraha* III

MS III is a discussion on the bodhisattva's entrance into the defining characteristics of what is to be known, i.e., the realization of the truth that all phenomena are nothing but mental presentations (*viññapti-mātratā*). In order to realize this truth, yogic praxes, such as concentration and meditation, are necessary. According to the Yogācāra school, there is a fivefold path/ fivefold yogic stage (*pañca-mārga* / *pañca-yoga-bhūmi*) in which a yogin practices concentration and meditation. The MS deals with four paths that are summarized in the third chapter into eighteen sections (III. 1 - III. 18 below).⁶¹

III. 1 An introduction

This section is an introduction to the realization of the truth and explains how the bodhisattva is to understand “the entrance into the defining characteristics of what is to be known (*jñeya-lakṣaṇa-praveśa*).”

In explaining “the entrance into the defining characteristics of what is to be known,”

⁶¹ In this dissertation, the divisions of numbering of the MS made by G. Nagao has been adopted. See G. Nagao, 攝大乘論—和訳と註解— (上) (下) (*The *Mahāyānasamgraha*: A Japanese Translation and Annotation), Kodansha, Tokyo, 1982-1987.

Asaṅga introduces the concept of mind-talk (*mano-jalpa*). Mind-talk is

- (1) subsumed under proper attentiveness (*yoniśo-manaskāra*),
- (2) presents itself as the cognitum which is characterized by the fact that Buddha's teachings and their meanings emerge in it as an appearance, and
- (3) is accompanied by the act of perceiving (*sadṛṣṭi/sadarśana*).

This concept of mind-talk plays an important role in praxis. The bodhisattva, listening to the Buddha's teachings, repeats them in his mind and by doing so, the Buddha's teachings are impregnated into the Bodhisattva's mind.

III. 2 The subject who realizes the truth

This section deals with the subject of who realizes the truth. It is the bodhisattva who has accumulated the provisions of meritorious acts and knowledge. The reason is that a bodhisattva is someone who has accumulated the roots of wholesomeness by virtue of the mental flow (*citta-saṁtāna*) that has been impregnated by listening to the Mahāyāna teachings many times, who is accomplished in serving the infinite numbers of the Buddhas who have appeared in the world (*aprameya-buddhotpāda*), and who possesses unwavering earnest commitment (*aikāntikādhimuktitva*).

III. 3 The place/object of the realization of the truth

This section deals with the place/object of the realization of the truth. The bodhisattva enters into mind-talk (1) that is accompanied by the act of perceiving, (2) that possesses the appearance (*pratibhāsa*) of Buddha's teachings and their meanings, and (3) that arises from having the Mahāyāna teachings as its cause. It is on the basis of such mind-talk that the bodhisattva enters (I) *adhimukticyā-bhūmi* (the stage of zealous application), (II) *darśana-mārga* (the path of insight), (III) *bhāvanā-mārga* (the path of

cultivation) and (IV) *niṣṭhā-mārga* (the path of fulfilment).

III. 4 The practical means to the realization of truth

This section deals with the means of the realization of the truth. The bodhisattva realizes the truth (1) by stimulating the mind in three ways, (2) by removing the four obstructive situations, and (3) by being attentive to practicing, constantly and carefully, the meditations of calm and insight that have the teachings and their meanings as their objective reference/support (*ālambana*).

III. 5A Three ways of stimulating the mind

This section explains the “stimulating the mind in three ways” which was mentioned in section 4. The first incident of stimulating the mind is to think: “Countless sentient beings (*aprameya-sattva*) who are human beings (*manuṣya-bhūta*) in the countless worldly realms (*aprameya-lokadhātu*) shall realize incomparable perfect enlightenment (*anuttarā saṃnyak-sambodhi*) at every moment.” The second incident of stimulating the mind is to think: “I have obtained that intention (*āśaya*) with which I practice fully the perfection of giving (*dāna-pāramitā*), etc., and consequently, with little difficulty (*alpa-kṛcchena*), I will become accomplished fully in the habituation of the perfection.” The third incident of stimulating the mind is to think: “If one possesses wholesome qualities (*kuśala-dharma*), even though wholesomeness is obstructed, then immediately at the time of one’s death, one will quickly be born with the body completely intact (*saṃpad*) just as one wishes. If that is so, why would someone like I who possess wholesomeness which is not obstructed (*anāvāraṇa-kuśala*) not become immediately born with the body completely intact?”

III. 5B Three Verses from Texts, such as *Mahāyānasūtrālamkāra* X. 11

This section quotes three verses which illustrate three ways of stimulating the mind. The first verse is quoted from *Mahāyānasūtrālamkāra* X. 11, but text or texts of the second and third verses are not identified.

III. 6 The proper exertion regarding the four obstructive situations

This section explains “removing the four obstructive situations” which was also mentioned in section 4. (1) The bodhisattva removes completely the attentiveness (*yoniso-manaskāra*) of the Śrāvakas and Pratyekabuddhas by means of removing improper attentiveness, (2) the bodhisattva becomes free of doubt regarding the Mahāyāna teachings by means of getting rid of the harbouring of divided mind (*vimati*) and ambivalence (*kāṅkṣā*), and (3) the bodhisattva removes the attachment to the notion that “I have heard the teachings” and the notion that “the teachings that I have heard and reflected upon are mine,” and (4) by means of removing discrimination (*vikalpa*), the bodhisattva, not paying attention to any objectification (*nimitta*) whether it appears before him or whether it is caused to be present in meditation, does not discriminate.

III. 7A The means to the realization of the truth

This section deals with the means by which the truth is realized. That is, a bodhisattva realizes the truth by means of mind-talk

- (1) that arises owing to the impregnation of listening to the teachings many times,
- (2) that is subsumed under the proper attentiveness,
- (3) that appears as Buddha’s teachings and their meanings, and
- (4) that is accompanied by the act of perceiving.

It is on the basis of mind-talk that the bodhisattva enters into the truth through the four kinds of investigations (*paryeṣaṇā*), i.e., the investigations into the (i) name, (ii) object, (iii) designation of the intrinsic nature of entities and (iv) designation of specific attributes

(*viśeṣa*) of entities, and through the four kinds of wisdom of knowing reality as-it-is (*yathābhūta-parijñāna*): the wisdoms of knowing (i) name as-it-is, (ii) object as-it-is, (iii) designation of the intrinsic nature of entities as-it-is, (iv) designation of specific attributes of entities as-it-is.

III. 7B The realization of the truth

This section deals with the realization of the truth, i.e., the result of the praxis. The bodhisattva who has practiced realizes that all phenomena are nothing but mental presentations. Through the praxis, i.e., the four kinds of investigations and the four kinds of wisdom of knowing reality as-it-is, the bodhisattva understands that a name and an object are nothing but mind-talk.

III. 8A The explanation of the realization of the truth

This section explains the realization of the truth to be “that-only” (*tan-mātra*) - i.e., cognition-only (*vijñapti-mātra*), “the two,” i.e., that which is to be cognized and cognizer (*grāhya-grāhaka*), and “various forms (*nānākāra*).”

III. 8B An Analogy regarding the realization of the truth

This section gives an analogy regarding III. 8A.

III. 9 The three natures (*tri-svabhāva*)

This section describes the realization of the truth in terms of three natures (*tri-svabhāva*). The bodhisattva realizes the imagined nature (*parikalpita-svabhāva*) by understanding the defining characteristics of objects that appear from mind-talk. He realizes the other-dependent nature (*paratantra-svabhāva*) by realizing the truth that all phenomena are nothing but mental presentations. He realizes the consummated nature

(*pariniṣpanna-svabhāva*) by having reversed even the idea that all phenomena are nothing but mental presentations.

III. 10 A verse regarding the domain of naming

This section summarizes “the name” mentioned in the previous sections by means of a verse.

III. 11 The path of insight (*darśana-mārga*)

This section describes the contents of *darśana-mārga* (the path of insight). Realizing the truth that all phenomena are nothing but mental presentations, the bodhisattva enters into the first of bodhisattva’s ten stages. The bodhisattva who understands *dharma-dhātu* is born in the lineage of the *Tathāgatas* and obtains the mind of equanimity regarding all sentient beings, all bodhisattvas, and all Buddhas.

III. 12 The purpose of the realization of the truth

This section explains the purpose of the realization of the truth. The bodhisattva realizes the truth in order to attain the wisdom of an omniscient one. That is, the bodhisattva realizes the truth in order to become a Buddha.

III. 13 The four kinds of *samādhis* and *nirvedha-bhāgīya*

This section explains the practice in *nirvedha-bhāgīya* (the state leading up to penetration [into truth]). That is, in *uṣma-gata* (the state of heat), the bodhisattva practices the “concentration by which one obtains clarity” (*āloka-labdha-samādhi*). In *mūrdha* (the state of maximum value), the bodhisattva practices the “concentration of increased clarity” (*vr̥ddhāloka-samādhi*). In *kṣānti* (the state of patience), the bodhisattva practices the concentration which has entered into one part of the object of reality (*tattvārthaika-deśa-*

praviṣṭa-samādhi). In *laukikāgra-dharma* (the state of the mundane supreme *dharma*), the bodhisattva practices the uninterrupted concentration (*ānantarya-samādhi*).

III. 14 The path of cultivation (*bhāvanā-mārga*)

This section describes how the bodhisattva practices *bhāvanā-mārga* (the path of cultivation) by attaining the supramundane knowledge of the meditations of calm and insight (*śamatha-vipaśyanā*) that have the teachings of the Buddha as their objective references/supports and the cognition that is attained subsequent to that supramundane knowledge.

III. 15 The superiority of the realization of the bodhisattva

This section describes the superiority of the realization of the bodhisattva in contrast to the realization of the Śrāvakas. The realization of the bodhisattva is superior in contrast to the realization of the Śrāvakas in view of ten kinds of superiorities, i.e., (1) in view of objective reference (*ālambana*), (2) in view of support (*upastambha*), (3) in view of experience (*pravedha*), (4) in view of *nirvāṇa*, (5) in view of the stages (*bhūmi*), (6) in view of purification (*parisuddhi*), (7) in view of obtaining an impartial mind (*sama-cittatā-prāpti*), (8) in view of birth [in the family of the Buddha] (*janma*), (9) in view of taking up the rank [of a Buddha] (*utpatti-sambhava*), and (10) in view of fruition (*phala*).

III. 16 Three verses from texts, such as *Mahāyānasūtrālamkāra* XIX. 47

This section quotes three verses that illustrate the four kinds of investigations, the four kinds of wisdom of knowing reality as-it-is, and the three natures.

III. 17 Two verses from the **Yogavibhāṅgāśāstra*

This section quotes two verses from the **Yogavibhāṅgāśāstra* that illustrate the

bodhisattva's concentration.

III. 18 Six verses from *Mahāyānasūtrālamkāra* VI. 6-10

This section quotes verses VI. 6-10 from the *Mahāyānasūtrālamkāra* that summarize the Bodhisattva's practice discussed in MS III., and are understood by the translators and commentators of the MS, MSBh and MSU as the ones that illustrate the Bodhisattva's fivefold path to the enlightenment. There are, however, differences that will be discussed in the next chapter.

CHAPTER TWO:
THE FIVEFOLD PATH
—BODHISATTVA’S PATH TO THE ENLIGHTENMENT—

2. 1 Introduction

In MS III. 18, Asaṅga quotes *Mahāyānasūtrālamkāra* (hereinafter, MSA) VI. 6-10 that have been interpreted by some scholars both ancient⁶¹ and modern⁶² as verses which refer to the so-called fivefold path, i.e., *sambhāra-mārga* (the path of provisions), *prayoga-mārga* (the path of practice), *darśana-mārga* (the path of insight), *bhāvanā-mārga* (the path of cultivation) and *niṣṭhā-mārga* (the path of fulfillment). For this reason, MS III.18 has been understood as illustrating the fivefold path and MS III has been understood as systematizing the bodhisattva’s praxis as the fivefold path. Asaṅga himself, however, does not state either in the MSA or the MS that the five verses are the fivefold path. Moreover, whenever these five verses have been understood as the fivefold path by the commentators and translators of the MSA and MS, their discussions do not accord with one another. In this chapter, through the examination of the MSA and MS, it will be

⁶¹ For example, Prabhākaramitra, the translator of the *Mahāyānasūtrālamkārabhāṣya*, Sthiramati, a commentator of the *Mahāyānasūtrālamkārabhāṣya*, and Asvabhāva, a commentator of both the *Mahāyānasūtrālamkārabhāṣya* and the MS, etc., interpreted the five verses as the fivefold path. Their divisions of five verses will be discussed later in this chapter.

⁶² See O. Hayashima, “*Mahāyānasūtrālamkāra* における菩薩行の構造—第VI章tattvaを中心に—” (The Structure of *Bodhisattvapratipatti* in the *Mahāyānasūtrālamkāra*), IBK vol. 21-2, 1973, pp. 983-980., “唯識の實踐” (*Praxis of *Vijñapti-mātra*), KD vol. 8 1982, pp. 146-176., N. Odani, 大乘莊嚴經論の研究 (*A Study of the *Mahāyānasūtrālamkāra*), Buneido, Kyoto, 1984, pp. 98-100., G. Nagao, 撰大乘論和訳と註解 下, (*The *Mahāyānasamgraha*: A Japanese Translation and Annotation, vol. 2), Kodansha, Tokyo, 1987, pp. 95-101., K. Hyodo, 瑜伽行と唯識説—入無相方便の確立— (Yoga and *Vijñaptimātra* Theory - Establishment of the *Aalākṣanapraveśopāya*, the Way to Enter into Nonexistence of Both Object and Subject -), ODKN vol. 47, 1995, pp. 22-27, etc.

shown that MSA VI. 6-10 do not refer to the fivefold path, and that in MS III, the bodhisattva's praxis is not systematized in view of the so-called fivefold path.

2. 2 The Fivefold Path in Abhidharma Texts

It is not known at present exactly when the so-called fivefold path was first systematized and established. It seems, however, that it was formulated in Abhidharma Buddhism.⁶⁴ The fivefold path was the process of praxis to gain release (*mokṣa*) in Abhidharma thought. In the *A p'i ta mo chi i mên tsu lun* (阿毘達磨集異門足論, **Abhidharmasarṅgītiparyāyapādaśāstra*), one of the earliest texts in Abhidharma (Sarvāstivāda-Vaibhāṣika) Buddhism, the terms "*chia hsing tao*" (加行道, **prayoga-mārga*, the path of practice) can be seen, but it is not understood as one of the five-fold path. The other four paths are not mentioned.⁶⁵ In the *A p'i ta mo ta p'i p'o sha lun* (阿毘達磨大毘婆沙論, *Abhidharmamahāvibhāṣā*), a compendium of Abhidharma philosophy, three paths, i.e., *chien tao* (見道, **darśana-mārga*, the path of insight), *hsiu tao* (修道, **bhāvanā-mārga*, the path of cultivation), *wu hsüeh tao* (無學道, **āśaikṣa-mārga*, the path of no more learning) are mentioned, and *shun fu fen* (順福分, **punya-bhāgīya*, [the state] leading up to the merits), *shun chieh t'o fen* (順解脫分, **mokṣa-bhāgīya*, [the state] leading up to release) and *shun chyüeh tsê fen* (順決擇分, **nirvedha-bhāgīya*, [the state]

⁶⁴ For the discussion on *darśana-mārga* (the path of insight) in the history of Indian Buddhism, see G. Nishi, 阿毘達磨集異門足論の研究 (**Studies in Abhidharma Buddhism*), Kokushokankokai, Tokyo, pp. 589-660. For the survey of the fivefold path in the Abhidharma Buddhism and Yogācāra school, see H. Guenther, *Philosophy and Psychology in the Abhidharma*, Motilal Banarsidass, Delhi, 1974, pp. 191-247.

⁶⁵ 阿毘達磨集異門足論, Taisho, vol. 26, no. 1536, p. 426a28, b2, b11, b14-15, etc. For the discussion on the praxis in this text, see K. Tanaka, 初期仏教の修行道論, (**Theory of the Praxis in Early Buddhism*), Sankibobussherin, Tokyo, 1993, pp 277-320.

leading up to penetration [into truth]) are set forth as the preparatory states to *chien tao* (見道, **darśana-mārga*, the path of insight).⁶⁶ In this text, there are many descriptions of praxis, but the system of the fivefold path is not established. In other Abhidharma texts too, such as the *A p'i t'an kan lu wei lun* (阿毘曇甘露味論, **Abhidharmāmṛtaśāstra*), *A p'i t'an hsin lun* (阿毘曇心論, **Abhidharma-hṛdayaśāstra*), etc., there are descriptions of praxis, but the system of the fivefold path is not established.⁶⁷ It was probably Vasubandhu who arranged the praxis discussed in Abhidharma texts, such as the *A p'i ta mo ta p'i p'o sha lun* (阿毘達磨大毘婆沙論), *A p'i t'an hsin lun* (阿毘曇心論), etc., and systematized it into the fivefold path. In the sixth chapter of his main work, the *Abhidharmakośabhāṣya* (hereinafter, AKBh), Vasubandhu divided the Sarvāstivādin praxis into five, i.e., *mokṣa-bhāgīya* ([the state] leading up to release), *nirvedha-bhāgīya* ([the state] leading up to penetration [into truth]), *darśana-mārga* (the path of insight), *bhāvanā-*

66 阿毘達磨大毘婆沙論, Taisho. vol. 27, no. 1545, pp. 34c23-35a7: ... 即名為煖 煖次生頂 頂次生忍 忍次生於世第一法 世第一法次生見道 見道次生修道 修道次生無學道 如是次第善根滿足 善根有三種 一順福分 二順解脫分 三順決擇分 ... 順決擇分善根者 謂煖頂忍世第一法. Tr.: ... That is, it is named **uṣma-gata* (煖, the state of heat). After **uṣma-gata*, **mūrdha* (頂, [the state of] maximum value) arises. After **mūrdha*, **kṣānti* (忍, [the state of] patience) arises. After **kṣānti*, **laukikāgra-dharma* (世第一法, [the state of] mundane supreme *dharma*) arises. After **laukikāgra-dharma*, **darśana-mārga* (見道, the path of insight) arises. After **darśana-mārga*, **bhāvanā-mārga* (修道, the path of cultivation) arises. After **bhāvanā-mārga*, **aśaikṣā-mārga* (無學道, the path of no more learning) arises. Thus, **kuśala-mūlas* (善根, roots of wholesomeness) are accomplished in order. The **kuśala-mūlas* (roots of wholesomeness) are of three kinds. The first is **puṇya-bhāgīya* (順福分, [the state] leading up to the merits); second is **mokṣa-bhāgīya* (順解脫分, [the state] leading up to release); third is **nirvedha-bhāgīya* (順決擇分, [the state] leading up to penetration [into truth]). ... The **kuśala-mūlas* (roots of wholesomeness) in **nirvedha-bhāgīya* (順決擇分, [the state] leading up to penetration [into truth]) are **uṣma-gata* (heat), **mūrdha* (maximum value), **kṣānti* (patience), and **laukikāgra-dharma* (mundane supreme *dharma*).

In some places, where the reading seemed to be more reasonable by changing the punctuation found in the Taisho edition, changes were made.

67 阿毘曇甘露味論, Taisho vol. 28, no. 1553, pp. 966a1-980b29. 阿毘曇心論, Taisho vol. 28, no. 1550, pp. 809a1-833b5, etc.

mārga (the path of cultivation), and *aśaikṣa-mārga* (the path of no more learning).⁶⁸

According to the AKBh, in *mokṣa-bhāgiya* ([the state] leading up to release), the yogin first keeps the moral conduct (*śīla*). Next, he learns the teachings, and listens to the meanings of the teachings. Then, he properly reflects upon the meanings of the teachings. In the yogin who has proceeded through this process, there arise three wisdoms, i.e., wisdom based upon listening (*śrutamayī prajñā*), wisdom based upon reflection (*cintāmayī prajñā*), wisdom based upon praxis (*bhāvanāmayī prajñā*).⁶⁹ He should keep himself free of promiscuity (*saṃsarga*) and his mind freed from unwholesome conjecture/reasoning (*akuśala-tarka*). Moreover, in order to accomplish these two, he must be a person of little desire (*alpecchatā*) or of contentedness (*santuṣṭi*) through the praxis of the fourfold attitude of the noble ones (*ārya-varṃśas*), i.e., (1) contentment with any garment (*cīvara*), (2) contentment with food (*piṇḍa-pāta*), (3) contentment with bed and seat (*senāsana*) and delight in cessation (*nirodha*) of desires as well as cultivation of the praxis.⁷⁰ The yogin who has practiced in this manner becomes mentally and physically

⁶⁸ *Abhidharmakośabhāṣya of Vasubandhu*, P. Pradhan, ed., K. P. Jayashwal Research Institute, Patna, 1967, pp. 327-390.

⁶⁹ Ibid., p. 334, ll. 14-18: *vṛttasthaḥ śruta-cintāvān bhāvanāyām prayujyate // VI. 5ab // satyāni ha draṣṭu-kāma ādīta eva śīlam pālayati / tataḥ satya-darśanasyānulomam śrutam udgrhñāty artham vā śṛnoti / śrutoā cintayati aviparītam cintayitoā bhāvanāyām prayujyate / samādhanu tasya śrutamayīm prajñām niśritya cintā-mayī jāyate / cintā-mayīm niśritya bhāvanā-mayī jāyate /* Tr.: One who dwells in good behaviour and is endowed with listening to and reflecting upon [the teachings] is fixed in meditation. //VI. 5ab// One who desires to see the [four noble] truths first keeps the moral conduct. Then, he upholds listening [to the teachings] upon which his seeing of the truth depends or listens to the meanings [of the teachings]. Having listened to [the teachings], he reflects. Having reflected properly, [he] is fixed in meditation. In concentration, in that [yogin], from the wisdom based upon listening [to the teachings], [the wisdom] based upon reflection arises. From [the wisdom] based upon reflection, [the wisdom] based upon praxis arises.

⁷⁰ Ibid., p. 335, ll. 7-17 and p. 336, ll. 8-11: *tasya punar evam bhāvanāyām prayuktasya katham bhāvanā saṃpadyata ityāha / vyapakarṣa-dvayavataḥ // VI. 6a // yadi hi kāya-cittābhyām vyapakṛṣṭo bhavati / saṃsargākuśala-vitarka-dūrī-karaṇāt / tat tarhi vyapakarṣa-dvayam kasya sukaram bhavati / yo 'lpecchaḥ saṃtuṣṭaś ca / nāsaṃtuṣṭa-mahēcchayoḥ // VI. 6b // kā punar iyam asaṃtuṣṭiḥ / kā ca*

pure, and proceeds to the next praxis. One who possesses strong desire meditates on the loathsomeness of the body (*aśubha-bhāvanā*) and one who is strongly inclined towards conjecture/reasoning practices the mindfulness on in-and-out breathing (*ānāpāna-smṛti*).⁷¹ Then, the yogin practices the four kinds of applications of mindfulness (*smṛty-upasthāna*).⁷²

After this, the yogin moves to *nirvedha-bhāgīya* ([the state] leading up to penetration [into truth]). In this state, there arise in the yogin four roots of wholesomeness, i.e., *uṣma-gata* (heat), *mūrdha* (maximum value), *kṣānti* (patience) and *laukikāgra-dharma* (mundane supreme *dharma*). There, the yogin observes the four noble

maheccatā / labdhe bhūyaḥ-sprhā 'tuṣṭir alabdhecchā maheccatā //VI. 6cd// ... labdhenāpraṇītenāprabhūtena paritāso 'saṃtuṣṭiḥ / alabdha-praṇīta-prabhūtecchā maheccatā / ... āryāṇām ebhyaḥ prasavād ārya-vamśās catvāraḥ / te 'py alobha-svabhāvāḥ / teṣāṃ tuṣṭy-ātmakās trayāḥ //VI. 7cd// saṃtuṣṭi-svabhāvāḥ / cīvara-piṇḍa-pāta-śayanāsana-saṃtuṣṭayāḥ / prahāna-bhāvanārāmatā caturtha āryavamśaḥ / Tr.: Moreover, how is meditation accomplished for one who is fixed in meditation? It is accomplished for one who is endowed with two separations. //VI. 6a// If [one is] separated from body and mind, [then meditation is accomplished], because of the separation from promiscuity and unwholesome thought. Then, for whom are two separations easy? For one who desires a little and who is contented [with what he already possesses], but not for one who is discontented and who possesses much desire. //6b// Furthermore, what is this discontent and what is much desire? Discontent is desire for more than one already possesses. Much desire is desire for what one does not possess. //VI. 6cd// ... Discontent is dissatisfaction with what one already possesses, which is poor and in small quantity. Much desire is desire for what one does not have, which is excellent and in great quantity. ... Because the noble ones originate from these [separations], there are four [kinds of] noble attitudes. They, moreover, are non-desirous by their natures. Among them, three are contentment. //VI. 7cd// [They are] contentment by nature. That is, contentment with garment, contentment with food, and contentment with bed and seat. The fourth noble attitude is taking delight in the extinction [of afflictions] and in the meditation.

⁷¹ Ibid., p. 337, ll. 7-10: *tasya tv evaṃ pātrībhūtasya kathāṃ tasyāṃ bhāvanāyām avatāro bhavati / tatrāvātāro 'śubhayā cānāpāna-smṛtena ca //VI. 9ab// ... keṣāṃ punar aśubhayā keṣāṃ ānāpāna-smṛtyā / yathākramāṃ / adhirāga-vitarkāṇām //VI. 9c//* Tr.: However, how does he who became a worldly receptacle in such a manner enter into that meditation? [He] enters therein by [the visualization on] the loathsomeness of the body and by the mindfulness of in-and-out breathing. //VI. 9ab// ... Moreover, who does [enter] by [the visualization on] the loathsomeness of the body and who does [enter] by mindfulness of in-and-out breathing? Respectively, those who possess strong desire and who possess strong conjecture/reasoning. //VI. 9c//

⁷² Ibid., pp. 341, l. 7-343, l. 8.

truths (*ārya-satya*) with their sixteen aspects within each of the three spheres, that is, the yogin observes (1) suffering (*duḥkha*) as suffering, as impermanent (*anitya*), as empty (*śūnya*), as non-self (*anātmaka*); observes (2) origin of suffering (*samudaya*) as arising, as appearance (*prabhava*), as cause (*hetu*), as condition (*pratyaya*); observes (3) cessation of suffering as cessation, as calm (*śānta*), as brought to conclusion (*praṇīta*), as definitive salvation (*niḥśaraṇa*); observes (4) the path of cessation as path, as correct reasoning (*nyāya*), as attainment (*pratipatti*), as conclusive deliverance (*nairyāṇika*).⁷³ In *laukikāgradharmā* ([the state of] mundane supreme *dharma*), since it is the highest state in the mundane world, the yogin practices the four noble truths with their sixteen aspects only for one moment.⁷⁴ Immediately after this state, there arises a pure wisdom and at that moment, the yogin enters into *darśana-mārga* (the path of insight). On *darśana-mārga*, the yogin, continuing the observation of the four noble truths, realizes the truth and abandons eighty eight afflictions (*kleśas*).⁷⁵ On *bhāvanā-mārga* (the path of cultivation), the yogin abandons all the rest of afflictions, i.e., ten afflictions, and at that moment the yogin becomes an arhat and enters *asaikṣa-mārga* (the path of no more learning).⁷⁶

2. 3 The Fivefold Path in Early Yogācāra Texts — A Survey

The idea of the fivefold path that had been systematized in Abhidharma Buddhism was inherited by the Yogācāra. However, what developed into the Mahāyāna fivefold path

⁷³ Ibid., p. 343, ll. 4-18.

⁷⁴ Ibid., p. 343, l. 9 - p. 350, l. 2.

⁷⁵ Ibid., p. 277, l. 1 - p. 326, l. 15.

⁷⁶ Ibid., p. 355, l. 5 - p. 364, l. 14.

in later Yogācāra was different from what was inherited, in that the fivefold path seen in early Yogācāra was still very Abhidharmic whereas that established in later Yogācāra was of the kind that is seen in such texts as Vasubandhu's and Asvabhāva's commentary on the MS. Consequently, even though the idea of the fivefold path appears in early Yogācāra texts, we cannot assume it to be systematized in the manner that we see the fivefold path in later Mahāyāna discussions.

In the *Yogācārabhūmi*, there are many descriptions of the fivefold path, but the descriptions found therein are not of the fivefold path developed in later Mahāyāna commentaries.⁷⁷ In the *Bodhisattvabhūmi*, the bodhisattva's six *bhūmis* are explained,

⁷⁷ In the *Yogācārabhūmi* (瑜伽師地論, 攝決擇分中間所成慧地, Taisho vol. 30, no. 1579, pp. 654a12-24, and 655c12-16), for example, the fivefold path is explained as follows: 覺聞乘... 有五種證得一地證得... 地證得者 謂有三地 一見地 二修地 三究竟地... 又覺聞乘證得因者 謂得世間離欲之道順解脫分順決擇分所有善根... 資糧道者 有十三種 如覺聞地已說必知 方便道者... 謂於煙頂忍世第一法位中所有切諸念住等菩提分法 清淨道者謂於見道修道究竟道中即彼所攝所有一切菩提分法. Tr: [In] the Śrāvaka vehicle, there are five kinds of realizations. The first is the realization of the stages. ... [In] the realization of the stages, there are three stages. The first is **darśana-bhūmi* (見地, the stage of the insight). The second is **bhāvanā-bhūmi* (修地, the stage of cultivation). The third is **niṣṭhā-bhūmi* (究竟地, the stage of fulfillment). ... Moreover, the cause for the realization of the Śrāvaka vehicle is to attain the path which is freed of desires in the conventional world, **mokṣa-bhāgīya* (順解脫分, [the state] leading up to release), and **nirvedha-bhāgīya* (順決擇分, [the state] leading up to penetration [into truth]) which possesses **kuśala-mūlas* (善根, the roots of wholesomeness). ... **Sarībhāra-mārga* (資糧道, the path of provisions) is of thirteen kinds. It should be known as already stated in the *Śrāvakabhūmi*. **Upāya-mārga* (方便道, the path of means) is the **bodhi-pakṣas*, such as all the [four kinds of] applications of mindfulness in the states of **uṣma-gata* (煖, heat), **mūrdha* (頂, maximum value), **kṣānti* (忍, patience), and **laukikāgradharmā* (世第一法位, mundane supreme *dharma*). The pure path is all the **bodhi-pakṣas* on **darśana-mārga* (見道, the path of insight), **bhāvanā-mārga* (修道, the path of cultivation), and **niṣṭhā-mārga* (究竟道, the path of fulfillment).

In the *Viniścayasamgrahanī* of the *Yogācārabhūmi*, the Mahāyānic description of bodhisattva's path is found. 瑜伽師地論, 攝決擇分中間所成慧地 (Taisho vol. 30, no. 1579, p. 655c18-19): 又諸菩薩方便道者 謂六波羅密多所攝 清淨道者 謂般若波羅密多所攝. Tr: Moreover, bodhisattvas' path of means is that which is subsumed under the six [kinds of] perfection. The pure path is that which is subsumed under the perfection of wisdom.

but the fivefold path is not explained.⁷⁸

In the *Samdhinirmocanasūtra*, **darśana-mārga* (the path of insight) and **bhāvanā-mārga* (the path of cultivation) are mentioned, but the other three paths are not mentioned.⁷⁹ In this *sūtra*, however, the bodhisattva's paths to the enlightenment is not explained in detail.

In the *Hsien yang shêng chiao lun* (顯揚聖教論), ascribed to Asaṅga, we

⁷⁸ 梵文菩薩地經 (*Bodhisattvabhūmi*, A Statement of Whole Course of the Bodhisattva), U. Wogihara, ed., Sankibobusshorin, Tokyo, 1971, p. 367, ll. 2-6: *ṣaḍ bodhisattva-bhūmayah ekā vyāmisrā bodhisattva-tathāgatī bhūmiḥ / gotra-bhūmir adhimukticaryā-bhūmiḥ śuddhādhyāśaya-bhūmiś caryā-pratipatti-bhūmiḥ niyatā-bhūmiḥ niyata-caryā-bhūmiḥ niṣṭhāgamana-bhūmiś ca / itīmāḥ sapta bodhisattva-bhūmayah/ āsāṃ paścimā vyāmisrā /* Tr: There are six stages of the bodhisattva. One is the stage in which the bodhisattvas and Tathāgatas are mixed together. [The first is] the stage of lineage. [The second is] the stage of zealous application. [The third is] the stage of the seat of the pure mind. [The fourth is] the stage of the proper practice. [The fifth is] the stage of the ascertainment. [The sixth is] the stage of the ascertained practice. And [the seventh is] the stage of going to the fulfillment. Thus, these are seven stages of the bodhisattva. Among these, the last is [the stage in which the bodhisattvas and Tathāgatas are] mixed together.

⁷⁹ *Samdhinirmocanasūtra*, É. Lamotte, ed., Université de Louvain & Adrien Maisonneuve, Louvain and Paris, 1935, p. 115, ll. 13-33: *de ltar zhugs shing de la mang du gnas pa dus dus su gegs dang sgrib pa dang rnam par gYeng ba dag las sems rnam par spyod par byed pa de la nang gi so so 'i bdag nyid la so sor rang rig pa de bchin nyid rnam pa bdun so sor rtog (Lamotte has rtogs) pa 'i shes pa rnam pa bdun skye bar 'gyur tel de ni de 'i mthong ba 'i lam yin noll ... da sa gong ma gong ma rnam su bsgom pa 'i lam la zhugs shing/ dmigs pa rnam pa gsum po de dag nyid yid la byed pa nal 'di lta ste dper nal la la 'chig khye'u ches phra mos khye'u ches sbom po 'byin par byed pa de bchin du de 'ang khye'us khye'u dbyung ba 'i tshul du nang gi mtshan ma mam par sel ba nyid kyis kun nas nyon mongs pa 'i cha dang mthun pa 'i mtshan ma thams cad rnam par sel bar byed del mtshan ma rnam rnam par sel ba na gnas ngan len rnam kyang mam par sel bar byed doll /* Tr. (Lamotte's French translation, p. 231, l. 15 - p. 232, l. 3): Par cette action et cette longue insistance, ils dépouillent peu à peu leur pensée des obstructions, des obstacles et des distractions. En chacun d'eux, naissent alors les sept pénétrations intuitives portant sur les sept vraies Natures: c'est là le chemin de la vue (**darśana-mārga*, added by the author of this dissertation). ... Dans les terres suivantes, ils entrent dans le chemin de la méditation (**bhāvanā-mārga*, added by the author of this dissertation) et réfléchissent à son triple objet. De même que par exemple, à l'aide d'un clou très mince, on expulse un très gros clou, ainse, à la manière dont on expulse un clou par un clou, ils écartent les notions intérieures et, par suite, toutes les notions qui ont partie liée avec la souillure. En écartant ces notions, ils écartent également les impuissances.

On the word "khye'u." Lamotte says that "Le texte tibétain porte *khye'u*, enfant (*dāraka*) qu'il faut vraisemblablement corriger en *khyi'u*, petit chien. On trouve dans Chandra Das, p. 160, le proverbe *khyi'u'i khyi'u dbyung ba 'i tshul du*, in the manner of a puppy being brought forth. Chandra Das lui donne pour équivalent *śvanipratyābhinirhārayogena*, qui est du bien mauvais sanscrit. See, Lamotte's translation, p. 231, n. 69.

encounter the description of the paths as *shun chieh t'o fen* (順解脱分, **mokṣa-bhāgīya*, [the state] leading up to release), *shun chyüeh tsê fen* (順決擇分, **nirvedha-bhāgīya*, [the state] leading up to penetration [into truth]), *chien ti* (見地, **darśana-bhūmi/-mārga*, the stage/path of insight), *hsiu ti* (修地, **bhāvanā-bhūmi/-mārga*, the stage/path of cultivation), and *chiu ching ti* (究竟地, **niṣṭhā-bhūmi/-mārga*, the stage/path of fulfillment). As seen in the *Yogācārabhūmi*, they are used in the Abhidharmic sense of the praxis,⁸⁰ and not in the sense of bodhisattva's fivefold path.⁸¹

⁸⁰ 顯揚聖教論, Taisho vol. 31, no. 1602, pp. 509c14-510a1: 證得理趣者 略有四種 ... 二聲聞乘證得 ... 聲聞乘證得者 ... 一地證得 ... 地證得者 謂得三地 一見地 二修地 三究竟地 ... 復次聲聞乘證得中證得依止者請先修世間道理欲 次修順解脱分善根 後修順決擇分善根. Tr: The way of the realization is in short of four kinds. ... The second is the realization of the Śrāvaka vehicle. ... The realization of the Śrāvaka vehicle is ... the first is the realization of the stage. ... The realization of the stage refers to the realization of the three stages. The first is **darśana-bhūmi* (見地, the stage of insight). The second is **bhāvanā-bhūmi* (修地, the stage of cultivation). The third is **niṣṭhā-bhūmi* (究竟地, the stage of fulfillment). Moreover, with regard to the realization of the Śrāvaka vehicle, the basis of the realization is that [the yogin] first practices the desires accepted in the conventional world. Next, [the yogin] practices **kuśala-mūlas* (善根, roots of wholesomeness) in **mokṣa-bhāgīya* (順解脱分, [the state] leading up to release). Then, [the yogin] practices **kuśala-mūlas* (善根, roots of wholesomeness) in **nirvedha-bhāgīya* (順決擇分, [the state] leading up to penetration [into truth]).

⁸¹ In this connection, in the *Hsien yang shêng chiao lun* (顯揚聖教論), Asaṅga mentions the fivefold stage of the yoga which is an unique system of the process of bodhisattva's praxis in the Yogācāra school. In this text, however, there is no detailed description of it so that its relation to the fivefold path is not known. See 顯揚聖教論, Taisho vol. 31, no. 1602, p. 583b13-16: 有五種法能攝一切瑜伽行者瑜伽地 謂持住明鏡及與轉依 當知聞正法是持 所緣是住 止觀是明 影像是鏡 事成就是轉依. Tr.: There are five kinds of *dharmas* which belong to all the yoga stages of the yogācārin. That is, *ch'ih* (持, **ādḥāra*, taking hold), *chu* (住, **ādḥāna*, placing), *ming* (明, **āloka*, clarity), *ching* (鏡, **ādarśa*, mirror) and *chuan i* (轉依, **āśraya-parāvṛtti/-parivṛtti*, transformation of the basis). It should be known that *ch'ih* (持, **ādḥāra*, taking hold) is listening to the proper teachings, *chu* (住, **ādḥāna* placing) is objective reference/support, *ming* (明, **āloka*, clarity) is calm and insight, and *ching* (鏡, **ādarśa*, mirror) is the reflected image, and *chuan i* (轉依, **āśraya-parāvṛtti/-parivṛtti*, transformation of the basis) is the accomplishment. For the discussions on the fivefold stage of the yoga, see O. Hayashima, "菩薩道の哲学 -大乗莊嚴經論を中心として-" (*The Philosophy of Bodhisattva's Path to the Enlightenment as It Appears in the *Mahāyānasūtrālamkāra* and Other Texts), NB vol. 30, 1973, pp. 1-29., and "瑜伽行唯識学派における入無相方便相の思想" (On *Asaṅga's ānupraveśopāya-lakṣaṇa* in the Yogācāra-vijñānavāda), IBK vol. 22-2,

In the *Abhidharmasamuccaya* (hereinafter, AS), which is also ascribed to Asaṅga, the fivefold path is explained.⁸² In the descriptions of *darśana-mārga* (the path of insight), according to L. Schmithausen, there are four types of descriptions.⁸³ The first description is the Yogācāric one.⁸⁴ The second description has its origin in the *Yogācārabhūmi*, but it is essentially a Mahāyānic one.⁸⁵ The third description seems to come from the

1974, pp. 1020-1011.

⁸² *Abhidharmasamuccaya of Asaṅga*, P. Pradhan, ed., Visva-Bharati, Saniniketan, 1950, p. 65, ll. 12-14: *punaḥ mārgaḥ pañcabhidhaḥ / sambhāra-mārgaḥ prayoga-mārgaḥ darśana-mārgaḥ bhāvanā-mārgaḥ niṣṭhā-mārgaḥ / /* Tr.: Moreover, the path is fivefold, i.e., *sambhāra-mārga* (the path of provisions), *prayoga-mārga* (the path of practice), *darśana-mārga* (the path of insight), *bhāvanā-mārga* (the path of cultivation), and *niṣṭhā-mārga* (the path of fulfillment).

⁸³ L. Schmithausen, "The *Darśanamārga* Section of the *Abhidharmasamuccaya* and Its Interpretation by Tibetan Commentators (with special reference to *Bu ston rin chen grub*)," *Contributions on Tibetan and Buddhist Religion and Philosophy*, E. Steinkellner and H. Tauscher, eds. Vienna, 1983, vol. I, pp. 259-274.

⁸⁴ AS, p. 66, ll. 3-4: *darśana-mārgaḥ katamaḥ / samāsato laukikāgra-dharmānantaram anupalambhaḥ samādhiḥ prajñā samyogaś ca / /* Tr.: What is *darśana-mārga* (the path of insight)? In short, the concentration, i.e. non-perception, [that arises] immediately after [the state of] *laukikāgra-dharma* (mundane supreme *dharma*), wisdom, and conjunction (*samprayoga*). Cf. MSA, p. 66, l. 21: *tad-akhyānaṁ muktiḥ parama upalambhasya vīgamah / /XI. 47d / /* Tr.: Enlightenment is non-appearance of that [two cognitum and cognizer] and is extreme cessation of perception. //XI. 47d//

⁸⁵ Ibid., p. 66, l. 4: ... *samasamālambyālabhaka* (Pradhan has *-ālabhana*)-*jñānam api tat /* Tr.: That is also a cognition wherein what is to be seized and that which seizes are exactly alike. Cf. *Śrāvabhūmi of Ācārya Asaṅga*, K. Shukla, ed., Tibetan Sanskrit Works Series vol. XIV, Patna, 1973, p. 499, ll. 12-16: ... *tathābhūtasyaḥ mṛdu-kṣānti-saha-gatāṁ sama-samālambyālabhaka-jñānaṁ tad uṣma-gatam ity ucyate /* Tr: In that [yogin] who has become of such qualities there arises a cognition wherein what is to be seized and that which seizes are exactly alike, which is subsumed under the weak patience. That is said to be *uṣma-gata* (heat).

In the *Śrāvabhūmi*, a "cognition wherein what is to be seized and that which seizes are exactly alike" is described in the explanation of the four *kuśala-mūlas* (roots of wholesomeness). In the *Abhidharmasamuccaya*, however, it is described in the explanation of *darśana-mārga* (the path of insight). In the MS too, the cognition is described in the context of the consummated nature (**pariṇiṣpanna-svabhāva*) that is realized just immediately before *darśana-mārga* (the path of insight). See MS III, 9, Part

Viniścayasamgrahanī of the *Yogācārabhūmi*, and this one is a combination of the Hīnayānic and Mahāyānic ones.⁸⁶ The fourth description is purely a Hīnayānic one.⁸⁷

Three, pp. 158-159: *yongs su grub pa'i ngo bo nyid la ji ltar 'jug ce nal ... gang gi tshe don thams cad la rnam par mi rlog pa'i ming la gnas shing/ chos kyi dbyings la mngon sum gyi tshul gyis gnas pa de'i tshel byang chub sems dpa' de'i dmigs par bya ba dang dmigs par byed pa mnyam pas mnyam pa'i ye shes rnam par mi rlog pa 'byung stel de ltar na byang chub sems dpa' 'di yongs su grub pa'i ngo bo nyid la zhugs pa yin noll* Tr.: How does the bodhisattva enter into the consummated nature? ... [The bodhisattva,] dwelling in the name which is non-discriminating regarding all objects, dwells in the **dharma-dhātu* owing to the operation of direct intuition. At that time, there occurs in that bodhisattva non-discriminatory wisdom wherein what is to be seized and that which seizes are exactly alike. In this manner, this bodhisattva has entered into the consummated nature.

86 AS, p. 66, l. 5: ... *pratyātmam apanīta-sattoa-saṅketa-dharma-saṅketa-sarvato 'panīto bhaya-saṅketā lambana-dharma-jñānam api tat / /* Tr.: ... That [path of insight] is also a cognition which apprehends *dharma*s in the case of each person without the convention of living being and *dharma*s, and [in the case of] everywhere without both conventions. Cf. *Yogācārabhūmi* (瑜伽師地論), Taisho vol. 30, p. 605c17-24: 云何名為第四現觀 謂於加行道中 先集資糧極圓滿故又善方便斷盡心故 從世間順決擇分 邊際善根無間 有初內道有情假法緣心生 能除軟品見道所斷煩惱盡重從此無間第二內道諸法假法緣心生 能除一切見道所斷煩惱盡重 從此無間第三遍遠一切有情諸法假法緣心生能除一切見道所斷煩惱盡重 又此現觀即是見道。 Tr.: What is the fourth realization? On the path of practice, since [the yogin is] first accomplished in the accumulation of the provisions and since the mind is well purified, immediately after the root of wholesomeness which is near to [the state] leading up to penetration [into truth] in the conventional world, there arises the first mind that has as its objective reference the teachings by which the designations of sentient beings are removed. [The yogin is] freed of weak barriers which belong to the afflictions that are to be abandoned by seeing [the truth]. Immediately after this, there arises the second mind that has as its objective reference teachings by which the designations of sentient beings are removed. [The yogin is] freed of intermediate barriers which belong to the afflictions which are to be abandoned by seeing [the truth]. Immediately after this, there arises the third mind that has as its objective reference teachings by which the designations of all the sentient beings and of all the teachings are removed. [The yogin is] freed of all the barriers which belong to the afflictions which are to be abandoned by seeing [the truth]. This realization is the path of insight.

87 Ibid., p. 66, ll. 6-11: ... *prabhedaśaḥ punar darśana-mārgo laukikāgra-dharmānantaram duḥkhe dharma-jñāna-kṣāntiḥ, duḥkhe dharma-jñānam, duḥkhe 'nvaya-jñāna-kṣāntiḥ, duḥkhe 'nvaya-jñānam, samudaye dharma-jñāna-kṣāntiḥ, samudaye dharma-jñānam, samudaye 'nvaya-jñāna-kṣāntiḥ, samudaye 'nvaya-jñānam, nirodhe dharma-jñāna-kṣāntiḥ, nirodhe dharma-jñānam, nirodhe 'nvaya-jñāna-kṣāntiḥ, nirodhe 'nvaya-jñānam, mārga dharma-jñāna-kṣāntiḥ, mārga dharma-jñānam, mārga 'nvaya-jñāna-kṣāntiḥ, mārga 'nvaya-jñānam / / evaṃ ca śoḍaśa jñāna-kṣāntibhir darśana-mārga-prabhedaḥ / /* Tr.: In detail, moreover, *darśana-mārga* (the path of insight) is a receptivity to a cognition of the truth with regard to suffering (*duḥkhe dharma-jñāna-kṣānti*), a cognition of the truth with regard to suffering (*duḥkhe dharma-jñāna*), a receptivity to a subsequent cognition with regard to suffering (*duḥkhe 'nvaya-jñāna-kṣānti*), a subsequent cognition with regard to suffering (*duḥkhe 'nvaya-jñāna*), a receptivity to a cognition of the truth with regard to cause (*samudaye dharma-jñāna-kṣānti*), a cognition of the truth with regard to cause (*samudaye dharma-jñāna*), a receptivity to a subsequent cognition with regard to cause (*samudaye*

These descriptions are historically and contextually different, and they are simply juxtaposed in the AS.⁸⁸

In the *Madhyāntavibhāgākārikā* (hereinafter, MVK), there is reference to *mokṣa-bhāgīya*, ([the state] leading up to release) and *nirvedha-bhāgīya* ([the state] leading up to penetration [into truth]) in verses IV. 6 and 7cd respectively.⁸⁹ With regard to other paths, there are verses which are glossed by Vasubandhu and Sthiramati as *darśana-mārga* (the path of insight) and *bhāvanā-mārga* (the path of cultivation).⁹⁰ In the MVK itself,

'nvaya-jñāna-kṣānti), a subsequent cognition with regard to cause (*samudaye 'nvaya-jñāna*), a receptivity to a cognition of the truth with regard to cessation (*nirodhe dharma-jñāna-kṣānti*), a cognition of the truth with regard to cessation (*nirodhe dharma-jñāna*), a receptivity to a subsequent cognition with regard to cessation (*nirodhe 'nvaya-jñāna-kṣānti*), a subsequent cognition with regard to cessation (*nirodhe 'nvaya-jñāna*), a receptivity to a cognition of the truth with regard to the path (*mārga dharma-jñāna-kṣānti*), a cognition of the truth with regard to the path (*mārga dharma-jñāna*), a receptivity to a subsequent cognition with regard to the path (*mārga 'nvaya-jñāna-kṣānti*) and a subsequent cognition with regard to the path (*mārga 'nvaya-jñāna*), [which arise] immediately after the [state of] *laukikāgra-dharma* (mundane supreme *dharma*). Thus, the kinds of the path of insight are sixteen by a receptivity to a cognition, [etc]. Cf. AKBh, p. 350, l. 1 - p. 351, l. 6.

⁸⁸ In this connection, in the AS (p. 82, l. 14 - p. 83, l. 1) too, the fivefold stage of the yoga, i.e., *ādāhāra* (taking hold), *ādāhāna* (placing), *ādarśa* (mirror), *āloka* (clarity), and *āsraya-parāvṛtti/-parivṛtti* (transformation of the basis), are mentioned. They are not, however, described in relation to the fivefold path. For the discussions on the fivefold stage of the yoga in the AS, see O. Hayashima's articles mentioned in n. 81.

⁸⁹ *Madhyāntavibhāgabhāṣya*, G. Nagao, ed., Suzuki Research Foundation, Kyoto, 1964, p. 52, ll. 13-14: *ropite mokṣa-bhāgīye cchanda-yogādhipatyataḥ/ ālambane 'sarīmōsāvisāra-vicayasya ca*//IV. 6// Tr.: When *mokṣa-bhāgīya* ([the state] leading up to release) has been matured, on the basis of sovereignty of belief and the yoga, and [on the basis of sovereignty] of not forgetting of the objective reference/support, non-gliding and investigation, [the five faculties are established]. //IV. 6// And p. 53, l. 9: *dvau dvau nirvedha-bhāgīyav indriyāṇi balāni ca*//IV. 7cd// Tr.: The two pairs of *nirvedha-bhāgīya* ([the state] leading up to penetration [into truth]) are the two, i.e., faculties (*indriya*) and forces (*bāla*) [respectively]. //IV. 7cd//

⁹⁰ Vasubandhu glosses MVK IV. 8 as *darśana-mārga* (the path of insight) and glosses 9cd and 10ab as *bhāvanā-mārga* (the path of cultivation). See *ibid.*, p. 135, l. 10 - p. 137, l. 2. Sthiramati also glosses MVK IV. 8 as *darśana-mārga* (the path of insight) and glosses 9cd and 10 ab as *bhāvanā-mārga*

however, *darśana-mārga* (the path of insight), *bhāvanā-mārga* (the path of cultivation) and *niṣṭhā-mārga* (the path of fulfillment) do not appear and bodhisattva's path is not systematically described.

2. 4 The Fivefold Path in *Mahāyānasūtrālamkāra* VI. 6-10

As mentioned above, modern scholars understand that MSA VI. 6-10 refer to the so-called fivefold path. It is true that the commentators of the MSA, such as Sthiramati, Asvabhāva, etc., gloss these verses as the fivefold path. How, then, do the commentators differ in their divisions of the five verses into the fivefold path? For ease of reference, MSA VI. 6-10 will be quoted first:

Having accumulated the limitless provisions of meritorious acts and knowledge, the bodhisattva, because [his] reflection on the teachings became determined well, understands the objects [reflected in the teachings] in accordance with speech. //VI. 6//⁹¹

From knowing that the objects are nothing but speech, he dwells in [the state that all phenomena are] nothing but mind which appears as them. Therefore, *dharma-dhātu* freed of the two characteristics [, i.e., cognitum and cognizer] is directly intuited. //VI. 7//⁹²

From knowing by intelligence/intellect that there does not exist something

(the path of cultivation). See *Madhyāntavibhāgaśāstra*, R. Pandeya, ed., Motilal Banarsidass, Delhi, 1970, p. 134, l. 19 - p. 137, l. 29.

⁹¹ *Mahāyānasūtrālamkāra* Tome I, S. Lévi, ed., Bibliothèque de l'École des Hautes Études, Paris, 1907, p. 23, ll. 26-27: *sambhṛtya sambhāram ananta-pāraṇi jñānasya puṇyasya ca bodhisattoḥ / dharmeṣu cintā-suviniścitavāḥ* (Lévi has *suviniśritavāḥ*) *jalpānvayām artha-gatiṃ paraiti*//VI. 6//

⁹² *Ibid.*, p. 24, ll. 1-2: *arthān sa vijñāya ca jalpa-mātrān samtiṣṭhate tan-nibhacitta-mātre / pratyakṣatām eti ca dharma-dhātus tasmād viyukto dvaya-lakṣaṇena*//VI. 7//

other than the mind, [the bodhisattva] understands that [even] the mind does not exist. The wise, having understood that the two [, i.e, cognitum and cognizer,] do not exist, dwells in *dharmadhātu* that lacks them. //VI. 8//⁹³

The wise [expels] his basis which is a thick-like accumulation of the faults, by the non-conceptual cognition that is always and everywhere followed by equality, just as [the doctor] expels poison by a good medicine. //VI. 9//⁹⁴

The steadfast one who has been established in the good teachings, which are taught by the Muni, placing [his] thought in the fundamental *dharmadhātu* and from knowing that activity of the memory is nothing but concept, goes immediately to the other shore of the ocean of merits. //VI. 10//⁹⁵

In his *Mahāyānasūtrālamkārabhāṣya* (hereinafter MSABh), Vasubandhu divides these five verses as follows: the first half of verse 7 refers to *nirvedha-bhāgīya* ([the state] leading up to penetration [into truth]),⁹⁶ the latter half of verse 7 refers to *darśana-mārga* (the path of

⁹³ Ibid., p. 24, ll. 3-4: *nāstīti cittāt param etya buddhyā cittasya nāstivoam upaiti tasmāt / doayasya nāstivoam upetya dhīmān samītiṣṭhate 'tadvati* (Lévi has 'tadvati) *dharmadhātu*//VI. 8//

⁹⁴ Ibid., p. 24, ll. 5-6: *akalpanā-jñāna-baleṇa dhīmataḥ samānuyātena samantataḥ sadā / tad-āśrayo gahvara-doṣa-saṁcayo mahāgaheneva viṣaṁ nirasyate*//VI. 9//

⁹⁵ Ibid., p. 24, ll. 21-22: *muni-vihita-sudharma-suvyavastho matim upadhāya sa mūla-dharmadhātu / smṛti-gatim avagamya kalpa-mātrān vrajati guṇārṇava-pāram āsu dhīraḥ*//VI. 10//

⁹⁶ Ibid., p. 24, ll. 7-9: *dvitīyena ... iyaṁ bodhisattoasya nirvedha-bhāgīyāvasthā* / Tr.: By the second [verse], ... this state - *nirvedha-bhāgīya* (leading up to penetration [into truth]) of bodhisattva [is shown].

insight),⁹⁷ verse 8 refers to the way of realization of *dharmadhātu*,⁹⁸ verse 9 refers to the entrance into the ultimate cognition on *bhāvanā-mārga* (the path of cultivation),⁹⁹ and verse 10 refers to greatness of the ultimate cognition (*pāramārthika-jñāna*).¹⁰⁰ According to this division, verses 6 and 8 do not refer to any path among the fivefold path, and none of the five verses refer to *prayoga-mārga* (the path of practice) or *niṣṭhā-mārga* (the path of fulfillment).

In his *Mahāyānasūtrālamkāravṛttibhāṣya*, (hereinafter, MSAV), Sthiramati divides the five verses as follows: verse 6abc refers to **sambhāra-mārga* (the path of provisions).¹⁰¹ Among the four **kuśala-mūlas* (roots of wholesomeness), verse 6d refers to **ūṣman/uṣma-gata* (the state of heat),¹⁰² verse 7a refers to **mūrdha* (the state of

⁹⁷ Ibid., p. 24, ll. 11-12: *tataḥ pareṇa ... darśana-mārgāvasthā/* Tr.: Then by other [*pādas*], the state - *darśana-mārga* (the path of insight) [is shown].

⁹⁸ Ibid., p. 24, ll. 12-13: *tr̥tīyena ... yathāsau dharmadhātuḥ pratyakṣatām eti tad darśayati/* Tr.: By the third [verse], how *dharmadhātu* is directly intuited is shown.

⁹⁹ Ibid., p. 24, ll. 16-17: *caturthena bhāvanā-mārgāvasthāyām pāramārthika-jñāna-praveśam darśayati/* Tr.: By the fourth [verse], entrance into the ultimate cognition in the state - *bhāvanā-mārga* (the path of cultivation) is shown.

¹⁰⁰ Ibid., p. 24, l. 20: *pāramārthika-jñāna-mahātmye ślokaḥ/* Tr.: [The following is] a verse regarding greatness of the ultimate cognition.

¹⁰¹ O. Hayashima, "Tattva, the VIth Chapter of the *Mahāyānasūtrālamkāra*," NDKR vol. 32, p. 61, l. 28 - p. 63, l. 18: *byang chub sems dpa' bsod nams ye shes kyi// mtha' yas pha rol tshogs rnams bsags nas sull ... chos la sems pa shin tu nges pas nill ... tshigs bcad rkang pa gsum gyis tshogs kyi lam bshad doll* Tr.: By the three *pādas* of verse [6], ... [i.e.,] "Having accumulated the limitless provisions of meritorious acts and knowledge, the bodhisattva, ... because [his] reflection on the teachings becomes determined well," **sambhāra-mārga* (the path of provisions) is shown.

¹⁰² Ibid., p. 64, ll. 3-11: *rtogs pa'i rgyu can gyi nam par rtog// ... de ltar rtogs pa yang mas pas spyod pa'i sa drod kyi dus snang ba thob pa'i ting nge 'dzin gyi dus na rtog pa ston to//* Tr.: [The statement:] "understands the objects in accordance with experience" ... describes the understanding of

maximum value),¹⁰³ and verse 7b refers to **kṣānti* (the state of patience).¹⁰⁴ Verse 7cd refers to **darśana-mārga* (the path of insight),¹⁰⁵ verse 8ab refers to the cause and means of direct intuition of *dharma-dhātu* on *darśana-mārga* (the path of insight),¹⁰⁶ verse 8c refers to **laukikāgra-dharma* (the state of mundane supreme *dharma*) among the four **kuśala-mūlas* (roots of wholesomeness),¹⁰⁷ verse 8d refers to **darśana-mārga* (the path

experience in that manner in the state of **āloka-labdha-samādhi* at the time of **ūṣman* (heat) on **adhimukticaryābhūmi* (the stage of zealous application).

¹⁰³ Ibid., p. 64, l. 12 - p. 65, l. 7: *rtog pa tsam du don mams des rig nas// ... 'di ni nges par 'byed pa'i phyogs spyi bo'i dus de snang ba mched pa'i ting nge 'dzin toll* Tr.: [The statement:] "From knowing that the objects are nothing but discriminations" ... [describes] **āloka-ṛddhi-samādhi* at the time of **mūrdha* (maximum value) in **nirvedha-bhāgīya* ([the state] leading up to penetration [into truth]).

¹⁰⁴ Ibid., p. 64, l. 12 - p. 65, l. 12: *des snang sems tsam la ni rab tu gnas// ... 'dis ni nges par 'byed pa'i phyogs bzod pa'i dus te de kho na'i phyogs gcig la zhugs pa'i ting nge 'dzin toll 'di yan chad sbyor ba'i lam bstan toll* Tr.: [The statement:] "he dwells in [the state that all phenomena are] nothing but mind which appears as them" [describes] the **tattova[-artha-]ikadeśapraviṣṭa-samādhi* at the time of **kṣānti* (patience) in **nirvedha[-bhāgīya]* ([the state leading up to] penetration [into truth]). Thus, this describes **prayoga-mārga* (the path of practice).

¹⁰⁵ Ibid., p. 66, ll. 5-13: *chos kyi dbyings kyang shin tu mngon sum gyur// ... 'dis ni mthong ba'i lam bstan toll* Tr.: [The statement:] "**dharma-dhātu*, moreover, is directly intuited" ... describes **darśana-mārga* (the path of insight).

¹⁰⁶ Ibid., p. 67, ll. 3-4: *da ni tshigs su bcad pa gsum pas mthong ba'i lam na chos kyi dbyings ji ltar mngon sum du 'gyur ba'i rgyu dang thabs bstan toll de bas nal sems la g'han med par ni blos rog nas// de phyir sems kyang med par shin tu rtogs// zhes bya ba la sogs pa'i tshigs su bcad pa gcig smos so//* Tr.: Now, by the third verse, the cause and means of how **dharma-dhātu* is directly intuited on **darśana-mārga* (the path of insight) is described. Therefore, a verse: "From knowing by intelligence/intellect that there does not exist something other than the mind, [the bodhisattva] understands that even the mind does not exist" is stated.

¹⁰⁷ Ibid., p. 67, l. 12 - p. 68, l. 4: *blo dang ldan pas gnyis po med rig nas// ... 'di 'jig rten gyi chos mchog gi dus te/ de ma thag pa'i ting nge 'dzin zhes bya'oll* Tr.: This [statement:] "having understood that the two [i.e., cognitum and cognizer,] do not exist" is the state of **laukikāgra-dharma* (mundane supreme *dharma*) and is called the **ānantarya-samādhi*.

of insight) again,¹⁰⁸ verse 9 refers to **bhāvanā-mārga* (the path of cultivation),¹⁰⁹ and verse 10 refers to **niṣṭhā-mārga* (the path of fulfillment).¹¹⁰ As pointed out by A. Iwamoto, Sthiramati's division of the five verses into the fivefold path is problematic.¹¹¹ Sthiramati divides verse 6d into **uṣma-gata* (the state of heat), verse 7a into **mūrdha* (the state of maximum value), and verse 7b into **kṣānti* (the state of patience). If he followed the state of the four *kuśala-mūlas* (roots of wholesomeness) in orderly fashion, *laukikāgra-dharma* (the state of mundane supreme *dharma*) should follow *kṣānti* (the state of patience). It is, however, discussed in verse 8c. *Darśana-mārga* (the path of insight) is discussed in verse 7cd and 8d, and thus, Sthiramati divides it into two parts, interspersing *laukikāgra-dharma* (mundane supreme *dharma*) at 8c. According to this division, the bodhisattva who has entered *darśana-mārga* (the path of insight) goes to *laukikāgra-*

¹⁰⁸ Ibid., p. 68, ll. 5-8: *de mi ldan pa'i chos kyi dbyings la gnas// zhes bya ba la de ltar 'jig rten gyi chos mchog gi rjes la mthong ba'i lam skyes nas mthong ba'i lam na gzung ba dang 'dzin pa gnyis dang mi ldan pa'i chos kyi dbyings la gnas te/ mthong bas spang bar bya ba'i nyon mongs pa spangs so zhes bya ba'i don toll* Tr.: With regard to [the statement: The wise] ... dwells in **dharma-dhātu* which lacks them" means that [immediately] after **laukikāgra-dharma* (the state of mundane supreme *dharma*), there arises **darśana-mārga* (the path of insight) and [the bodhisattva] dwells in **dharma-dhātu* which lacks cognitum and cognizer on **darśana-mārga* (the path of insight), and [there the bodhisattva] abandons afflictions which are to be abandoned by seeing [the truth].

¹⁰⁹ Ibid., p. 68, ll. 19-20: *blo dang ldan pa'i rtag par thams cad dull mnyam song mi rtog ye shes rtogs dag gis// zhes bya ba la sogs pa'i tshigs su bcad pa bzhi pas bsgom pa'i lam ston toll* Tr.: By the fourth verse: "The wise by the non-discriminative experiential wisdom that is always and everywhere followed by equality," etc., **bhāvanā-mārga* (the path of cultivation) is shown.

¹¹⁰ Ibid., p. 73, ll. 3-6: *don dam pa'i ye shes kyi che ba'i phyir tshigs su bcad pa/ ... che ba'i bdag nyid bstan pa'i sgo nas mthar thug pa'i lam yang bstan pa'i phyir tshigs su bcad pa rtsom mo zhes bya ba'i don toll* Tr.: The verse "because the ultimate wisdom is great" ... means that verse is undertaken in order to explain **niṣṭhā-mārga* (the path of fulfillment) in view of explaining its greatness.

¹¹¹ A. Iwamoto, "『大乗莊嚴經論』第6章第6～10偈について—テキストの訂正及び「五道」に対する疑問—" (Correction to *Mahāyānasūtrālamkāra* VI. 8 and Some Remarks on the *Pañca-mārga*), IBK vol. 44-2, 1996, pp. 844-841.

dharma (the state of mundane supreme *dharma*), and then re-enters *darśana-mārga* (the path of insight). This division does not follow the usual order of the so-called fivefold path.

The manner in which Asvabhāva divides the five verses in his *Mahāyānasūtrālarīkārāṭīkā* (herein after MSAṬ) is curious. In his commentary on verses 6 and 7, he states that verse 6d refers to **uṣma-gata* (the state of heat),¹¹² verse 7a refers to **mūrdha* (the state of maximum value),¹¹³ verse 7b refers to **kṣānti* (the state of patience),¹¹⁴ and verse 7cd refers to **laukikāgra-dharma* (the state of mundane supreme *dharma*).¹¹⁵ That is, Asvabhāva's divisions of verses 6d and 7 refer to the state of the four **kuśala-mūlas* (roots of wholesomeness). Asvabhāva, however, concludes his commentary on these verses by stating that verse 6 refers to *sambhāra-mārga* (the path of provisions), verse 7ab refers to *prayoga-mārga* (the path of practice), verse 7cd refers to

¹¹² O. Hayashima, *ibid.*, p. 65, ll. 14-17: *don gyis nam par brjod pa'i rgyu can rtogsll zhes bya ba ni ... dro bar gyur pa'i gnas skabs snang ba thob pa'i ting nge 'dzin yin noll* Tr.: [The statement:] "[The bodhisattva] understands the objects [reflected in the teachings] in accordance with speech" ... refers to the **āloka-labdha-samādhi* in **uṣma-gata* (the state of heat).

¹¹³ *Ibid.*, p. 65, ll. 20-22: *de yis brjod pa tsam du don rig nasll zhes bya ba ni ... rtse mo la 'jug pa'i gnas skabs snang ba mched pa'i ting nge 'dzin ces bya'oll* Tr.: [The statement:] "From knowing that the objects are nothing but speech" ... refers to **vṛddhāloka-samādhi* in the state of the entrance into **mūrdha* (maximum value).

¹¹⁴ *Ibid.*, p. 65, l. 22 - p. 66, l. 2: *der snang ba sems tsam la ni yang dag gnasll zhes bya na ni de kho na'i don gyi phyogs gcig la zhugs pa'i ting nge 'dzin tel bzod pa'i gnas skabs yin noll* Tr.: [The statement:] "he dwells in [the state that all phenomena are] nothing but mind which appears as them" refers to the **tattvārthaikadeśapraviṣṭa-samādhi* and is the state of **kṣānti* (patience).

¹¹⁵ *Ibid.*, p. 66, ll. 15-17: *de nas chos dbyings gnyis kyi mtshan nyid dangll bral ba mngon sum nyid du rtogs par 'gyurll zhes bya ba ni bar chad med pa'i ting nge 'dzin tel 'jig rten pa'i chos kyi mchog gi gnas skabs soll* Tr.: [The statement:] "Therefore, **dharma-dhātu* freed of the two characteristics [. i.e., cognitum and cognizer,] is experienced through direct intuition" refers to the **ānantarya-samādhi* and is the state of **laukikāgra-dharma* (mundane supreme *dharma*).

darśana-mārga (the path of insight), verse 9 refers to *bhāvanā-mārga* (the path of cultivation), and verse 10 refers to *niṣṭhā-mārga* (the path of fulfillment).¹¹⁶

In his Chinese translation of the *Mahāyānasūtrālamkārabhāṣya*, i.e., *Ta ch'êng chuang yen ching lun* (大乘莊嚴經論), Prabhākaramitra divides the five verses as follows: verse 6 refers to *ta chü wei* (大聚位, **sambhārāvasthā*, the state of provisions),¹¹⁷ verse 7 refers to *t'ung ta fen wei* (通達分位, **nirvedha-bhāgīyāvasthā*, the state leading up to penetration [into truth]),¹¹⁸ verse 8 refers to *chien tao wei* (見道位, **darśana-mārgāvasthā*, the state — path of insight),¹¹⁹ verse 9 refers to *hsiu tao wei* (修道位,

¹¹⁶ Ibid., p. 78, ll. 2-5: *tshigs su bcad pa 'di rnams kyis bsdu pa'i don ni dang pos ni tshogs kyis lam bstan toll gnyis pa'i phyed kyis ni sbyor ba'i lam moll gnyis pa'i phyed 'og mas ni mthong ba'i lam moll bzhi pas ni bsgom pa'i lam moll lnga pas ni mthar thug pa'i lam moll* Tr.: A summary of these verses: By the first [verse] **sambhāra-mārga* (the path of provisions) is shown, by the [first] half of the second [verse] **prayoga-mārga* (the path of practice) [is shown], by the latter half of the second [verse] **darśana-mārga* (the path of insight) [is shown], by the fourth [verse] **bhāvanā-mārga* (the path of cultivation) [is shown], and by the fifth [verse] **niṣṭhā-mārga* (the path of fulfillment) [is shown].

¹¹⁷ 大乘莊嚴經論, Taisho vol. 31, no. 1604, p. 599a6-8: 福智無邊際 生長悉圓滿 思法決定已通達 觀類性 釋曰 此偈顯第一集大聚位。 Tr.: Meritorious acts and knowledge are limitless. [The bodhisattva] accumulates and accomplishes [them]. [The one,] having determined reflections upon teachings, understands the nature in accordance with the objects. The commentary: This verse shows the first — state of provisions.

¹¹⁸ Ibid., p. 599a13-15: 已知觀類性 善住唯心光 現見法界故 解脫於二相 釋曰 此偈顯第二通達分位。 Tr.: Having understood the nature in accordance with the objects, [the bodhisattva] dwells in [the state that all phenomena are] nothing but mind. Because **dharma-dhātu* is directly intuited, [the bodhisattva is] freed of the two characteristics [, i.e., cognitum and cognizer]. The commentary: This verse shows the second state — [the state] leading up to penetration [into truth].

¹¹⁹ Ibid., p. 599a19-21: 心外無有物 物無心亦無 以解二無故 善住真法界 釋曰 此偈顯第三見道位。 Tr.: There does not exist something other than the mind. If something does not exist, then mind also does not exist. Since [the bodhisattva] understands non-existence of the two, [he] dwells in **dharma-dhātu*. The commentary: This verse shows the third state — path of insight.

**bhāvanā-mārgāvasthā*, the state — path of cultivation),¹²⁰ and verse 10 refers to *chiu ching wei* (究竟位, **niṣṭhāvasthā*, the state of fulfillment).¹²¹

Thus, in the commentaries on and translations of the MSA, the divisions of the five verses into the fivefold path do not accord with one another.

In the MSA, then, how is the fivefold path set forth? In the MSA, the terms (1) *uṣma-gata* (the state of heat), (2) *darśana-mārga* (the path of insight), and (3) *bhāvanā-mārga* (the path of cultivation) are used.

(1) The term *uṣma-gata* is used in MSA XIV. 27, and it can be understood from the context of MSA XIV. 23-27 that the state of four *kuśala-mūlas* (roots of wholesomeness) is described.

MSA XIV. 23-27 are as follows:¹²²

After that, this bodhisattva who became of such qualities and who became

¹²⁰ Ibid., p. 599a25-27: 無分別智力 恒平等遍行 為壞過聚體 如藥能除毒 釋曰 此偈顯第四修道位。 Tr.: By the power of non-discriminating wisdom, [the bodhisattva] always and equally practices everywhere in order to destroy the accumulation of the faults, just as [the doctor] expels poison. The commentary: This verse shows the fourth state — path of cultivation.

¹²¹ Ibid., p. 599b3-5: 緣佛善成法 心根安法界 解念唯分別 速窮功德海 釋曰 此偈顯第五究竟位。 Tr.: [The bodhisattva] perceives the teachings which have been established by the Buddha. [His] fundamental mind rests in the **dharma-dhātu*. [The bodhisattva] understands that memory is nothing but discrimination, and goes immediately to the ocean of virtue. The commentary: This verse shows the fifth state — [path of] fulfillment.

¹²² MSA, p. 93, ll. 6-25: *tataś cāsau tathābhūto bodhisattvoḥ samāhitah / manojalpād vinirmuktān sarvārthān na prapaśyati // XIV. 23 // dharmalokasya vṛddhy-artham vīryam ārabhate dr̥ḍham / dharmaloka-viorydhyā ca citta-mātre 'vatiṣṭhate // XIV. 24 // sarvārtha-pratibhāsatvaṁ tataś citte prapaśyati / prahīno grāhya-vikṣepas tadā tasya bhavaty asau // XIV. 25 // tato grāhaka-vikṣepaḥ kevalo 'syāvaśiṣyate / ānantarya-samādhiṁ ca spṛśaty āśu tadā punaḥ // XIV. 26 // yoto grāhaka-vikṣepo hīyate tad-anantaram / jñeyāny uṣma-gatādīni etāni hi yathākramam // XIV. 27 //*

fixed in meditation does not see all objects apart from mind-talk. //XIV. 23//

In order to increase the clarity of the *dharmā*, [the bodhisattva] makes a firm effort. And by means of increasing the clarity of the *dharmā*, he dwells in mind-only. //XIV. 24//

Then, [the bodhisattva] sees the appearance of all objects in the mind. At that time, he abandons that confusion/perplexity of the cognitum. //XIV. 25//

Then, only confusion/perplexity of the cognizer remains in him. And at that time, [the bodhisattva] experiences the *ānantary-samādhi* immediately again, for confusion/perplexity of the cognizer is abandoned immediately after that [*samādhi*]. //XIV. 26 and 27ab//

It should be known that indeed these [verses] refer to the heat (*uṣma-gata*), etc., respectively. //XIV. 27cd//

In the above description, the term *uṣma-gata* is used, but the other three terms, i.e., *mūrdha* (maximum value), *kṣānti* (patience), and *laukikāgra-dharma* (mundane supreme *dharmā*), are not used. By the term 'etc.' (*ādī*), however, it can be understood that the other three terms are included. According to Vasubandhu and Sthiramati, verse 23 refers to *uṣma-gata* (the state of heat), verse 24ab refers to *mūrdha* (the state of maximum value), verses 24cd, 25 and 26ab refer to *kṣānti* (the state of patience), and verses 26 and 27ab refer to *laukikāgra-dharma* (the state of mundane supreme *dharmā*).¹²³

(2) The term *darśana-mārga* is used in MSA XIV 33 and 36.

MSA XIV. 33 is as follows:¹²⁴

¹²³ See N. Odani's edition of MSA, MSBh and MSAV XIV in 大乘莊嚴經論の研究 (*Studies in the *Mahāyānasūtrālamkāra*), Buneido, Kyoto, 1984, pp. 224, l. 23-225, l. 17 and pp. 251, l. 12-255, l. 12.

¹²⁴ MSA, p. 94, ll. 21-22: *tad-abhāvāsya bhāvaṃ ca vimuktam dṛṣṭi-hāyibhiḥ/ labdho* (Lévi has *labdhoā*) *darśana-mārgo hi tadā tena nirucyate* //XIV. 33//

By seeing [the truth], [the bodhisattva sees] the existence of the non-existence of those [two, i.e., cognitum and cognizer,] and that which is released from the abandonment [of afflictions]. At that time, indeed, by that [seeing], it is said that [the bodhisattva] attains the path of insight (*darśana-mārga*). //33//

MSA XIV. 36 is as follows:¹²⁵

It is thought that the son of victor always attains all of the manifold limbs of enlightenment by that path of insight (*darśana-mārga*). //36//

The statement: “attains all of manifold limbs of enlightenment by that path of insight” in MSA XIV. 36 means that at the moment the bodhisattva attains the realization of the truth, the bodhisattva enters *darśana-mārga* (the path of insight).

(3) The term *bhāvanā-mārga* is used in MSA XIV. 42.

MSA XIV. 42 is as follows:¹²⁶

After that, [the bodhisattva] habituates [himself] in the cultivation of the two kinds of cognition here on this *bhāvanā-mārga* [comprised of] the remaining stages. //42//

Two kinds of cognition refer to the non-discriminating cognition and worldly cognition that is attained subsequent to that supramundane knowledge.¹²⁷ That is, on *bhāvanā-mārga* (the path of cultivation), i.e., from the second stage to the ninth stage of the bodhisattva's

¹²⁵ Ibid., p. 95, ll. 9-10: *tena darśana-mārgeṇa saha lābhaḥ sadā mataḥ / sarveṣāṃ bodhi-pakṣāṇāṃ vicitrāṇāṃ jinātmaḥ / /XIV. 36 / /*

¹²⁶ Ibid., p. 96, ll. 7-8: *tato 'sau bhāvanā-mārge pariśiṣṭāsu bhūmiṣu / jñānasya dvividhasyeva bhāvanāyai prayujyate / /XIV. 42 / /*

¹²⁷ Ibid., p. 96, ll. 17-19: *dvividhaṃ jñānam / nirvikalpaṃ ca yenātmano buddha-dharmān viśodhayati / yathāvyaavasthānaṃ ca lokottara-prṣṭha-labdhaṃ laukikaṃ yena sattoṇ paripācayati /* Tr.: Cognition is of two kinds: non-discriminative [cognition] by which one's own teachings of the Buddha are purified, and worldly cognition that is attained subsequent to supramundane [knowledge] matures the sentient beings according to their capacity.

ten stages, a bodhisattva habituates himself in the cultivation of the non-discriminating cognition and worldly cognition that is attained subsequent to that supermundane knowledge.

Thus, the state of the four *kuśala-mūlas* (roots of wholesomeness), *darśana-mārga* (the path of insight), and *bhāvanā-mārga* (the path of cultivation) are set forth in the MSA.

The term *sambhāra-mārga* is not used in the MSA.¹²⁸ Bodhisattva's provisions (*sambhāra*), however, are described in MSA XVIII. 38-41.

MSA XVIII. 38-41 are as follows:¹²⁹

Provisions (*sambhāra*) of the bodhisattva, which consist of meritorious acts (*puṇya*) and knowledge (*jñāna*), are not alike. One increases in transmigration. The other [increases] in the pure transmigration. //XVIII. 38//

Giving (*dāna*) and moral conduct (*śīla*) are [the provisions] of meritorious acts, and wisdom (*prajñā*) is the provision of knowledge. And the other three (i.e., patience, valour, and concentration,) are [the provisions] of the two (i.e., meritorious acts and knowledge). The fifth (i.e., concentration) is also the provision of knowledge. //XVIII. 39//

¹²⁸ The term *sambhāra-mārga* is used in Vasubandhu's MSABh. However, according to A. Iwamoto, it is not discussed as the so-called *sambhāra-mārga* on which the bodhisattva is engaged only in the accumulation of the provisions. See A. Iwamoto, 『大乘莊嚴經論』の修行道—『莊嚴經論』は「五道」を説くか?— (Praxis in the *Mahāyānasūtrālamkāra*: Is it the Fivefold Path?), ZBKK vol. 23, 1997, pp. 1-22.

¹²⁹ MSA, pp. 139-140, ll. 18-9: *sambhāro bodhisattvānām puṇya-jñāna-mayo 'samaḥ / samsāre 'bhyudayaikaḥ anyo 'samkliṣṭa-samsṛtau / XVIII. 38 / / dānaṁ śīlaṁ ca puṇyasya prajñā jñānasya sambhṛtiḥ / trayam cānyad dvayasyāpi pañcāpi jñāna-sambhṛtiḥ / XVIII. 39 / / samtatyā bhāvanām ety bhūyo bhūyaḥ śubhasya hi / āhāro yaḥ sa sambhāro vīre sarvārtha-sādhakaḥ / XVIII. 40 / / praveśyānimittīya anābhogāya sambhṛtiḥ / abhiṣekāya niṣṭhāyai dhīrānām upacīyate / XVIII. 41 / /*

That which continuously arrives at the cultivation and indeed brings about the virtuous (*śubha*) more and more is the provisions in the wise and is that which accomplishes all the benefits. //XVIII. 40//

The provisions of the steadfast ones are accumulated in order to enter [the first stage], for the sake of non-appearance (*animitta*) [on the seventh stage], for the sake of non-effort (*anābhoga*) [on the eighth and ninth stages], for the sake of sanctification by anointment (*abhiṣeka*) [on the tenth stage], and for the sake of fulfillment (*niṣṭhā*) [on the stage of the Buddha]. //XVIII. 41//

The provisions of the bodhisattva are of two kinds, i.e., the provision of meritorious acts and the provision of knowledge. These two kinds of provisions refer to the bodhisattva's six kinds of perfection (*pāramitā*) that are classified as follows: the perfection of giving and that of moral conduct are subsumed under the provision of meritorious acts; the perfection of patience, that of valour (*vīrya*), and that of concentration are subsumed under the provision of meritorious acts and knowledge; the perfection of concentration is also subsumed under the provision of knowledge; the perfection of wisdom is subsumed under the provision of knowledge. The words "sanctification by anointment" in verse 41 mean that when a bodhisattva enters the tenth stage, he is sanctified by being anointed by the Buddhas.¹³⁰

Thus, in the MSA, the provisions of meritorious acts and knowledge are practiced continuously up to *bhāvanā-mārga* (the path of cultivation) and are not practiced on the preparatory stages only. Accordingly, the provisions of the bodhisattva should not be placed only within the context of the preparatory path, and therefore the MSA probably does not discuss the so-called *sambhāra-mārga* (the path of provisions), although it

¹³⁰ On the anointing sanctification on the tenth bodhisattva stage, see 大方広佛華嚴經十地品. *Daśabhūmiśvaro nāma mahāyānasūtram*, R. Kondo, ed., The Daijyo Bukkyo Kenkyukai, Tokyo, 1936, p. 178, l. 10 - p. 184, l. 8.

mentions the provisions of the bodhisattva.

The MSA does not have a discussion on *niṣṭhā-mārga* (the path of fulfillment). However, the term *niṣṭhā* appears several times. In MSA XIV. 45, for example, the term *niṣṭhā* appears, and it seems to mean “fulfillment.”¹³¹ In MSA XVIII. 41, the term *niṣṭhā* is used in the compounds, *niṣṭhāśraya-parāvṛtti*, but it seems to mean “fulfilled/final.”¹³²

All these things make it clear that in the MSA the state of the four *kuśala-mūlas* (roots of wholesomeness), *darśana-mārga* (the path of insight), and *bhāvanā-mārga* (the path of cultivation) are explained, but the so-called *sambhāra-mārga* and *niṣṭhā-mārga* are not explained. That is, the so-called fivefold path of the bodhisattva is not explained in total in the MSA.

2. 5 The Fivefold Path in the *Mahāyānasamgraha*

The system of the fivefold path is not fully developed in the MS either. With regard to the provisions, as in the case of the MSA, the provisions of meritorious acts and knowledge are necessary for the bodhisattva to enter *darśana-mārga* (the path of insight).

¹³¹ MSA XVIII. 41, p. 140, ll. 8-9: *praveśyānimittāya anābhogāya sambhṛtiḥ/ abhiṣekāya niṣṭhāyai dhīrānām upacīyate* // Tr: The provisions of the steadfast ones are accumulated in order to enter [the first stage], for the sake of non-appearance (*animitta*) [on the seventh stage], for the sake of non-effort (*anābhoga*) [on the eighth and ninth stages], for the sake of sanctification by anointment (*abhiṣeka*) [on the tenth stage], and for the sake of fulfillment [on the stage of the Buddhas].

¹³² Ibid., XIV. 45, p. 96, ll. 13-14: *vajropamaṁ samādhānaṁ vikalpābhedyam etya ca/ niṣṭhāśraya-parāvṛttiṁ sarvāvaraṇa-nirmalām* // Tr.: Attaining the diamond-like concentration which is not separated by the mental discrimination, [the bodhisattva attains] the fulfilled/final transformation of the basis which is undefiled by all the obstructions.

For the discussions on the transformation of the basis in the Yogācāra school. See J. Takasaki, “轉依 - Āśrayapariṣṭi & Āśrayaparāvṛtti -” (*Transformation of the Basis - Āśrayapariṣṭi and Āśrayaparāvṛtti -), NBN vol. 25, 1959, pp. 89-110 and N. Hakamaya, “三種転依考” (On the Triple Āśrayapariṣṭi), BG vol. 2, 1976, pp. 46-76.

For the discussion on the diamond-like concentration, see H. V. Guenther, *Philosophy and Psychology in the Abhidharma*, Motilal Banarsidass, Delhi, 1974 (reprint, 1991), pp. 245-246.

MS III. 2 is as follows:¹³³

In this case (**atra*), who is it that enters into the defining characteristics of what is to be known?

It is a bodhisattva who has accumulated properly the provisions of meritorious acts and knowledge (**puṇya-jñāna-sambhāra*) because he has properly accumulated the roots of wholesomeness (**kuśala-mūla*) [by virtue of the fact that his] mental flow (**citta-santāna*) has been impregnated by listening to the Mahāyāna teachings many times, [he is one who] is accomplished in serving the infinite numbers of the Buddhas who have appeared [in the world] (**aprameya-buddhotpāda*), and [he is one who] has unwavering earnest commitment (**aikāntikādhimuktitva*).

As already seen, the provisions of meritorious acts and knowledge refer to the praxis of the six kinds of perfection. The bodhisattva who practices the six kinds of perfection attains *darśana-mārga* (the path of insight). The six kinds of perfection, however, are not practiced only on the preparatory stages, but also on *darśana-mārga* (the path of insight) and *bhāvanā-mārga* (the path of cultivation).¹³⁴

¹³³ See Part Three, p. 140: 'di la shes bya'i mtshan nyid la 'jug pa su zhe nal sems kyi rgyud theg pa chen po'i chos mang du thos pas bsgos pal sangs rgyas 'byung ba tshad med pa mnyes par bya ba thob pal gcig tu mos pa can </> dge ba'i rtsa ba legs par bsags pa'i phyir bsod nams dang ye shes kyi tshogs legs par bsags pa'i byang chub sems dpa'oll

¹³⁴ MS IV. 1, Nagao, pp. 70: *nam par rig pa tsam nyid la zhugs pa'i byang chub sems dpas ni lhag pa'i bsam pa dag pas yongs su zin pa'i pha rol tu phyin pa drug po dag 'thob stel 'di ltar 'di'i pha rol tu phyin pa drug la kun tu spyod pa'i sbyor ba med kyang bstan pa la mos pa dang ro myang ba dang rjes su yi rang ba dang mngon par dga' ba yid la byed pas kyang rtag par rgyun du rgyun mi 'chad pa'i tshul du pha rol tu phyin pa drug bsgom pa yong su rdsogs par 'gyur roll* Tr.: The bodhisattva who has entered into the state of cognition-only attains the six [kinds of] perfection which are subsumed under the pure and excellent commitment. Accordingly, even if [he] does not perform the practice in regard to the [six kinds of] perfection, by means of a zealous application and a proper attentiveness of spiritual relish, pleasure, and delight too, [the bodhisattva] constantly goes to the completion of the cultivation of the six [kinds of] perfection without respite.

However, wherein does the bodhisattva enter? With regard to this, MS III. 3 states as follows:¹³⁵

... [The bodhisattva] enters (I) **adhimukticaryā-bhūmi* (the stage of zealous application), (II) **darśana-mārga* (the path of insight), (III) **bhāvanā-mārga* (the path of cultivation), and (IV) **niṣṭhā-mārga* (the path of fulfillment), because [on (I) *adhimukticaryā-bhūmi*] he applies himself to the proclamation (**anuśrāvaṇa*) that [all phenomena are] nothing but [mental] presentations (**vijñapti-mātra*), because [on (II) *darśana-mārga*] he experiences that [all phenomena are nothing but mental presentations] just as-they-are (**yathāvat*), because [on (III) *bhāvanā-mārga*] he cultivates himself only in the antidote (**pratipakṣa*) against all obstructions (**sarvāvaraṇa*), and because [on (IV) *niṣṭhā-mārga*] he is [completely] freed of [any] obstructions (**nirāvaraṇa*).

Here in the MS the fivefold path is not explained, but there is an explanation of *adhimukticaryā-bhūmi* (the stage of zealous application), *darśana-mārga* (the path of insight), *bhāvanā-mārga* (the path of cultivation), and *niṣṭhā-mārga* (the path of fulfillment).

The bodhisattva enters *adhimukticaryā-bhūmi* (the stage of zealous application) and there the bodhisattva applies himself to the proclamation that all phenomena are nothing but mental presentations. Next, the bodhisattva enters *darśana-mārga* (the path of insight), and there the bodhisattva experiences the truth that all phenomena are nothing but mental presentations. Then the bodhisattva enters *bhāvanā-mārga* (the path of cultivation) where the bodhisattva cultivates the praxis in order to abandon the obstructions. Finally, the

¹³⁵ Part Three, pp. 141-142: ... *lta ba dang bcas pa'i chos dang don snang ba'i yid kyi brjod pa theg pa chen po'i chos kyi rgyu las byung ba de nyid la!* (I) *mos pas spyod pa'i sa dang* (II) *mihong ba'i lam dang* (III) *bsgom pa'i lam dang* (IV) *mthar phyin pa'i lam la 'jug stel chos thams cad mam par rig pa tsam du rjes su sgrogs pa la mos pa dang ji lta ba bzhin du de rab tu rtogs pa dang sgrib pa thams cad kyi gnyen po sgom pa dang sgrib pa med pa'i phyir rol!*

bodhisattva enters *niṣṭhā-mārga* (the path of fulfillment), and there the bodhisattva is completely freed from all obstructions.

The praxis on *adhimuktīcaryā-bhūmi* (the stage of zealous application) is described in terms of the four *kuśāla-mūlas* (roots of wholesomeness) as follows in MS III. 13:¹³⁶

When by means of the four kinds of investigations [a bodhisattva] understands, although weakly, that [external] objects do not exist, [he practices] the **āloka-labdha-samādhi* (concentration by which one obtains clarity), and [it] is a support (**āśraya*) for **uṣma-gata* (the state of heat) within the context of [the four states] leading up to penetration [into truth].

When [that] understanding increases [by means of the four kinds of investigations, the bodhisattva practices] the **vṛddhāloka-samādhi* (concentration of increased clarity), and [it] is a support for **mūrdha* (the state of maximum value) [within the context of the four states leading up to penetration into truth].

When by the four kinds of wisdom of knowing reality as-it-is [the bodhisattva] enters into [the truth that all phenomena are] nothing but [mental] presentations and determines that [external] objects do not exist, [the bodhisattva practices] the **tattoārthaika-deśa-praviṣṭa-samādhi* (concentration of having entered into one part of a real object), and [it] is a support for **kṣānti* (the state of patience) which conforms with the truth (**satyānulomika*) [within the context of the four states leading up to penetration into truth].

After that, the destruction of the idea of cognition-only (**vijñapti-mātra-*

¹³⁶ See Part Three, pp. 164-166: *yongs su tshol ba bzhi po de dag gis don med par bzod pa chung ngu'i tshe snang ba thob pa'i ting nge 'dzin tel nges par 'byed pa'i cha dang mthun pa dro bar gyur pa'i gnas yin noll bzod pa chen po'i tshe </> snang ba mched pa'i ting nge 'dzin te </> rse mo'i gnas soll yang dag pa ji lta ba bzhin du yong su shes pa bzhi po dag la nam par rig pa tsam nyid du zhugs pa dang/ don med pa la nges pa nil de kho na'i don gyi phyogs gcig la zhugs pa'i rjes su song ba'i ting nge 'dzin tel bden pa'i rjes su mthun pa'i bzod pa'i gnas soll gang gi 'og tu rnam par rig pa tsam gyi 'du shes mnam par 'jig pa de nil de ma thag pa'i ting nge 'dzin tel 'jig rten pa'i chos kyi mchog gi gnas su blta'oll ting nge 'dzin 'di dag ni mngon par rtogs pa dang/ nye ba pa yin par blta bar bya'oll*

saṃjñā) is the **ānantarya-samādhi* (uninterrupted concentration), and [it] is a support for **laukikāgra-dharma* (the state of mundane supreme *dharma*) [within the context of the four states leading up to penetration into truth].

These concentrations (**samādhi*) are to be understood as that which is akin (**antika*) to realization.

Thus, in the above manner, a bodhisattva traverses through *uṣma-gata* (the state of heat), *mūrdha* (the state of maximum value), *kṣānti* (the state of patience), and *laukikāgra-dharma* (the state of mundane supreme *dharma*).

Darśana-mārga (the path of insight) is as follows in MS III. 11:¹³⁷

Thus, by entering [into the truth that all phenomena are] nothing but [mental] presentations, this bodhisattva has entered the defining characteristics of what is to be known. By having entered there, [he] has entered the stage of joy (**pramuditā*); that is, [this bodhisattva] has fully realized **dharma-dhātu*, [he has] been born in the lineage (**gotra/kula*) of the Tathāgatas, has obtained an impartial mind (**sama-citta*) regarding all sentient beings, all bodhisattvas and all Buddhas. This is his **darśana-mārga* (the path of insight).

The bodhisattva who has realized the truth has entered the first stage, i.e., the stage of joy among the bodhisattva's ten stages. This stage refers to *darśana-mārga* (the path of insight). On *darśana-mārga* (the path of insight), the bodhisattva has realized truth and has attained an impartial mind regarding all sentient beings, all bodhisattvas, and all Buddhas. In this manner, the bodhisattva who enters *darśana-mārga* (the path of insight) continues the praxis and proceeds to *bhāvanā-mārga* (the path of cultivation).

¹³⁷ See Part Three, p. 161: *de ltar na byang chub sems dpa' 'di shes bya'i mtshan nyid la rnam par rig pa tsam nyid du 'jug pas zhugs pa yin tel der zhugs pas sa rab tu dga' ba la zhugs pa yin tel chos kyi dbyings legs par rtogs pa yin de bzhin gshegs pa'i rigs su skyes pa yin sems can thams cad la sems mnyam pa dang byang chub sems dpa' thams cad la sems mnyam pa dang sangs rgyas thams cad la sems mnyam pa thob pa yin tel de ni de'i mthong ba'i lam yin nol*

A bodhisattva who has entered *darśana-mārga* (the path of insight) continues the praxis and proceeds on *bhāvanā-mārga* (the path of cultivation) that is explained in MS III.

14. MS III. 14 is as follows:¹³⁸

Having transformed [his] basis, that [bodhisattva], for the purpose of cultivating [himself] for one hundred thousands *nyukta koṭi* of *kalpas*, practices [on *bhāvanā-mārga*] in order to obtain the three bodies of Buddha by means of [the two kinds of cognition] — [non-discriminating] supramundane [cognition] that has the combined [teachings] as its objective reference/support and the cognition of calm and insight that is attained subsequent to that [supramundane knowledge] in the bodhisattva's ten stages that have been established as described [by the Buddha] and that is present as the summary of all of [Buddha's] teachings.

The bodhisattva who has entered *bhāvanā-mārga* (the path of cultivation) is fully engaged in the praxis by means of the two kinds of cognition. By doing so, the bodhisattva's basis is transformed repeatedly. The transformation of basis for the first time was attained on *darśana-mārga* (the path of insight), but the basis continues to be transformed on *bhāvanā-mārga* (the path of cultivation). Finally, the bodhisattva attains the bodies of Buddha.

With regard to *niṣṭhā-mārga* (the path of fulfillment), there is no description other than the description quoted above (p. 63) so the details regarding *niṣṭhā-mārga* (the path of fulfillment) in the MS cannot be known. It is worth noting, however, that the term *niṣṭhā-mārga* is not used in the MSA, but it is used in the MS. This might indicate a development of the idea in the bodhisattva's paths of praxis.

How, then, do the commentators and translators of the MS understand verses 6-10

¹³⁸ See Part Three, p. 166: *ji ltar rnam par gnas pa bstan pa byang chub sems dpa'i sa bcu mdo sde thams cad bsdu pa nyid du nye bar gnas pa mams la 'dres pa la dmigs pa 'jig rten las 'das pa dang de'i rjes la thob pa'i zhi gnas dang lhag mthong gi shes pasl bskal pa bye ba khrag khrig brgya stong phrag mang por goms par byas pa'i phyir de gnas gyur nasl sangs rgyas kyi sku rnam pa gsum thob par bya ba'i phyir sbyor roll*

of MSA VI that are quoted in MS III. 18?

In his MSBh, Vasubandhu divides the five verses as follows: verse 6 refers to *sambhāra-mārga* (the path of provisions),¹³⁹ first half of verse 7 refers to *prayoga-mārga* (the path of practice),¹⁴⁰ latter half of verse 7 and verse 8 refer to *darśana-mārga* (the path of insight),¹⁴¹ verse 9 refers to *bhāvanā-mārga* (the path of cultivation),¹⁴² and verse 10 refers to *niṣṭhā-mārga* (the path of fulfillment).¹⁴³

In his MSU, Asvabhāva divides the five verses as follows: verse 6 refers to *sambhāra-mārga* (the path of provisions),¹⁴⁴ verse 7 refers to *prayoga-mārga* (the path of practice),¹⁴⁵ verse 8 refers to *darśana-mārga* (the path of insight),¹⁴⁶ and verse 9 refers to

¹³⁹ See Part Three. p. 178, n. 173 below: *tshigs su bcad pa de rnams kyi bsod pa'i don ni dang pos ni tshogs kyi lam moll* Tr.: the summary of the meaning of these verses is: by the first [verse] **sambhāra-mārga* (the path of provisions) [is described].

¹⁴⁰ [Ibid.: *gnyis pa'i phyed kyis ni sbyor ba'i lam moll* Tr.: By the first half of the second [verse] **prayoga-mārga* (the path of practice) [is described].

¹⁴¹ [Ibid.: *phyed phyi ma dang gsum pas ni mthong ba'i lam moll* Tr.: By the latter half [of the second verse] and third [verse] **darśana-mārga* (the path of insight) [is described].

¹⁴² [Ibid.: *bzhi pas ni bsgom pa'i lam moll* / Tr.: By the fourth [verse] **bhāvanā-mārga* (the path of cultivation) [is described].

¹⁴³ [Ibid.: *lnga pas ni mthar phyin pa'i lam moll* Tr. By the fifth [verse] **niṣṭhā-mārga* (the path of fulfillment) [is described].

¹⁴⁴ [Ibid., p. 174, n. 160 below (words printed in Bold type within passages quoted from the MSU refer to the words appearing in the MS): *bsod nams kyi tshogs ... tshigs su bcad pa 'dis ni tshogs kyi lam bstan toll* Tr.: By this verse: **provisions of meritorious acts**, ... **sambhāra-mārga* (the path of provisions) is described.

¹⁴⁵ [Ibid., p. 176, n. 164 below: *de bas gnyis kyi mtshan nyid bral ba yill chos kyi dbyings ni mngon sum nyid du 'gyurll ... tshigs su bcad pa 'dis ni sbyor pa'i lam bstan toll* Tr.: By this verse: **Therefore, **dharmā-dhātu* freed of the two characteristics is directly**

bhāvanā-mārga (the path of cultivation).¹⁴⁷

In his Chinese translation of the MSBh, i.e., *Shē ta ch'êng lun shih* (攝大乘論釋), Paramārtha divides the five verses as follows: verse 6 refers to *tao tsū liang* (道資糧, **sambhāra-mārga*, the path of provisions),¹⁴⁸ verse 7 refers to *tao chia hsing* (道加行, **prayoga-mārga*, the path of practice),¹⁴⁹ verse 8 refers to *chien tao* (見道, **darsana-mārga*, the path of insight),¹⁵⁰ verse 9 refers to *hsiu tao* (修道, **bhāvanā-mārga*, the path of cultivation),¹⁵¹ and verse 10 refers to *chiu ching tao* (究竟道, **niṣṭhā-mārga*, the path of cultivation).¹⁵²

intuited. ... **prayoga-mārga* (the path of practice) is described.

¹⁴⁶ Ibid., p. 176, n. 166 below: *sems las gzhan med par ni blos rtogs nas// de phyir sems kyang med pa nyid du rtogs// ... tshigs su bcad pa 'dis ni mthong ba'i lam bstan toll* Tr.: By this verse: **From knowing by intelligence/ intellect that there does not exist something other than the mind, [he] understands that [even] the mind does not exist.** ... **darsana-mārga* (the path of insight) is described.

¹⁴⁷ Ibid., p. 177, n. 170 below: *rtog med shes stobs ... tshigs su bcad pa 'dis ni bsgom pa'i lam bstan toll* Tr.: By this verse: **By the non-discriminative cognition ...** **bhāvanā-mārga* (the path of cultivation) is described.

¹⁴⁸ 攝大乘論釋, Taisho vol. 31, no. 1595, p. 212c15: 此中五偈總明衆義 第一偈顯道資糧. Tr.: The five verses here clarify the concise meaning. The first verse shows the path of provisions.

¹⁴⁹ Ibid., p. 212c15-16: 第二偈顯道加行. Tr.: The second verse shows the path of practice.

¹⁵⁰ Ibid., p. 212c16: 第三偈顯見道. Tr.: The third verse shows the path of insight.

¹⁵¹ Ibid., p. 212c17: 第四偈顯修道. Tr.: The fourth verse shows the path of cultivation.

¹⁵² Ibid., p. 212c17: 第五偈顯究竟道. Tr.: The fifth verse shows the path of fulfillment.

In his Chinese translation of the MSBh, i.e., *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Dharmagupta divides the five verses as follows: verse 6 refers to *tsü liang tao* (資糧道, **prayoga-mārga*, the path of provisions),¹⁵³ verse 7 refers to *fang pien tao* (方便道, **upāya-mārga*, the path of means),¹⁵⁴ verse 8 refers to *chien tao* (見道, **darśana-mārga*, the path of insight),¹⁵⁵ verse 9 refers to *hsiu tao* (修道, **bhāvanā-mārga*, the path of cultivation)¹⁵⁶ and verse 10 refers to *chiu ching tao* (究竟道, **niṣṭhā-mārga*, the path of fulfillment).¹⁵⁷

In his Chinese translation of the MSBh, *Shê ta ch'êng lun shih* (攝大乘論釋), Hsüan-tsang divides the five verses as follows: verse 6 refers to *tsü liang tao* (資糧道, **sambhāra-mārga*, the path of provisions),¹⁵⁸ the first half of verse 7 refers to *chia hsing*

¹⁵³ 攝大乘論釋論, Taisho vol. 31, no. 1596, p. 299a7-8: 此等諸偈總集義者 初偈明資糧道. Tr.: These verses summarise concisely the meaning. The first verse clarifies the path of provisions.

¹⁵⁴ Ibid., p. 299a8: 第二偈義明方便道. Tr.: The meaning of the second verse clarifies the path of means.

¹⁵⁵ Ibid., p. 299a8-9: 第三偈義明後見道. Tr.: The meaning of the third verse clarifies the path of insight.

¹⁵⁶ Ibid., p. 299a9: 第四偈義明修道. Tr.: The meaning of the fourth verse clarifies the path of cultivation.

¹⁵⁷ Ibid., p. 299a9: 第五偈義明究竟道. Tr.: The meaning of the fifth verse clarifies the path of fulfillment.

¹⁵⁸ 攝大乘論釋, Taisho vol. 31, no. 1597, p. 254b2-3: 如是五頌總略義者 謂第一頌顯資糧道. Tr.: The concise meaning of such five verses is that the first verse shows the path of provisions.

tao (加行道, *prayoga-mārga, the path of practice),¹⁵⁹ the latter half of verse 7 and verse 8 refer to *chien tao* (見道, *darśana-mārga, the path of insight),¹⁶⁰ verse 9 refers to *hsiu tao* (修道, *bhāvanā-mārga, the path of cultivation),¹⁶¹ and verse 10 refers to *chui ching tao* (究竟道, *niṣṭhā-mārga, the path of fulfillment).¹⁶²

In his Chinese translation of the MSU, *Shê ta ch'êng lun shih* (攝大乘論釋), Hsüan-tsang divides the five verses as follows: verse 6 refers to *chia hsing wei* (加行位, *prayogāvasthā, the state of practice),¹⁶³ first half of verse 7 refers to *shun chyüeh tsê fen wei* (順決擇分位, *nirvedha-bhāgīyāvasthā, the state leading up to penetration [into truth]),¹⁶⁴ latter half of verse 7 and verse 8 refer to *chien tao wei* (見道位, *darśanā-mārgāvasthā, the state — path of insight),¹⁶⁵ verse 9 refers to *hsiu tao* (修道, *bhāvanā-

¹⁵⁹ Ibid., p. 254b3-4: 第二初半顯加行道. Tr.: The first half of the second [verse] shows the path of practice.

¹⁶⁰ Ibid., p. 254b4: 後半第三顯於見道. Tr.: The latter half [of the second verse and] the third [verse] show the path of insight.

¹⁶¹ Ibid., p. 254b4-5: 第四一頌顯於修道. Tr.: The fourth verse shows the path of cultivation.

¹⁶² Ibid., p. 254b5: 第五頌顯究竟道. Tr.: The fifth verse shows the path of fulfillment.

¹⁶³ 攝大乘論釋, Taisho vol. 31, no. 1598, p. 418b28: 初頌顯示此位加行. Tr.: The first verse shows the state of practice.

¹⁶⁴ Ibid., p. 418b27-28: 此第二頌初半顯示菩薩在順決擇分位. Tr.: The first half of this second verse shows that bodhisattva dwells in the state leading up to penetration [into truth].

¹⁶⁵ Ibid., p. 418c2-3: 此前半頌及後半第三顯見道位. Tr.: The latter half of the previous verse and the third verse show the state — path of insight.

mārga, the path of cultivation),¹⁶⁶ and verse 10 refers to *chiu ching tao wei* (究竟道位, **niṣṭhā-mārgāvasthā*, the state — path of cultivation).¹⁶⁷

In the commentaries of Vasubandhu and Asvabhāva and their corresponding Chinese translations, the five verses are also understood as constituting the fivefold path. However, this is not the case in the Tibetan translation of Asvabhāva's MSU. As in the case of the commentaries of Vasubandhu, Sthiramati, and Asvabhāva and the Chinese translations of the MSABh, the divisions of the five verses of MSA VI. 6-10 do not accord with one another. With regard to this, it should be noted that the divisions of the five verses in the MSABh and the MSBh, both of which are ascribed to Vasubandhu, do not accord with each other. In the MSABh, Vasubandhu discusses only a threefold path, i.e., *prayoga-mārga* (the path of practice), *darśana-mārga* (the path of insight), and *bhāvanā-mārga* (the path of cultivation). In the MSBh, however, he discusses a fivefold path, i.e., the threefold path mentioned above plus *sambhāra-mārga* (the path of provisions) and *niṣṭhā-mārga* (the path of fulfillment). This might indicate a development in Vasubandhu's idea of the fivefold path or his understanding of the five verses of MSA VI. 6-10. In any case, Vasubandhu and the Chinese translators of the MSBh and the MSU understood the five verses as verses which refer to the so-called fivefold path. The MS itself, however, does not explain the fivefold path, and accordingly, the system of the praxis in the MS should not be understood as the so-called fivefold path system.

2. 6 Conclusion

Verses 6-10 of MSA VI have been understood as verses which refer to the so-called

¹⁶⁶ Ibid., p. 418c18-19: 此第四頌顯示修道。 Tr.: This fourth verse shows the path of cultivation.

¹⁶⁷ Ibid., p. 419a15-16: 此頌顯示 ... 究竟道位。 Tr.: This verse shows the state — path of fulfillment.

fivefold path, i.e., *sambhāra-mārga* (the path of provisions), *prayoga-mārga* (the path of practice), *darśana-mārga* (the path of insight), *bhāvanā-mārga* (the path of cultivation), and *niṣṭhā-mārga* (the path of fulfillment). In the MSA, however, the so-called fivefold path is not explained.

There are discussions on the provisions of a bodhisattva, but they are not discussed as the provisions in regard to the so-called *sambhāra-mārga* (the path of provisions).

The term *niṣṭhā-mārga* does not appear in the MSA. The term *niṣṭhā* is used in compounds, such as *niṣṭhāśraya-parāvṛtti*, but in such usage it does not refer to *niṣṭhā-mārga* (the path of fulfillment). Consequently, the verses 6-10 of MSA VI should not be understood as verses referring to the so-called fivefold path.

Verses 6-10 of MSA VI are quoted in MS III. 18, and have been understood as the praxis of the bodhisattva systematized into the so-called fivefold path. The fivefold path, however, is not explained in the MS either. As in the case of the MSA, the term *sambhāra-mārga* does not appear in the MS. The provisions of a bodhisattva are discussed, but they are not discussed in terms of the so-called *sambhāra-mārga* (the path of provisions). Although there is no detailed explanation, the term *niṣṭhā-mārga* appears in the MS. It is worth noting that the term *niṣṭhā-mārga* does not appear in the MSA, but it appears in the MS. This might indicate a development of idea of the so-called fivefold path in Asaṅga's thought. In any case, in the MS a bodhisattva's path to enlightenment seems not to be systematized in terms of the so-called fivefold path.

The charts to follow are the commentators' divisions of *Mahāyānasūtrālamkāra* VI. 6-10.

CHART ONE

	MSABh	MSAV	MSAT (1)
Verse 6abc		<i>sambhāra-mārga</i>	
Verse 6d		<i>uṣman/ uṣma-gata</i>	<i>uṣma-gata</i>
Verse 7a	<i>nirvedha-bhāgīya</i>	<i>mūrdha</i>	<i>mūrdha</i>
Verse 7b	<i>nirvedha-bhāgīya</i>	<i>kṣānti</i>	<i>kṣānti</i>
Verse 7cd	<i>darśana-mārga</i>	<i>darśana-mārga</i>	<i>laukikāgra-dharma</i>
Verse 8ab	The way of realization of <i>darśana-mārga</i>	The cause and means of direct intuition of the <i>dharma-dhātu</i> on <i>darśana-mārga</i>	
Verse 8c	do	<i>laukikāgra-dharma</i>	
Verse 8d	do	<i>darśana-mārga</i>	
Verse 9	The ultimate cognition on <i>bhāvanā-mārga</i>	<i>bhāvanā-mārga</i>	
Verse 10	Greatness of the ultimate cognition	<i>niṣṭhā-mārga</i>	

CHART TWO

	MSAṭ (2)	MSA-Pra	MSBh
Verse 6	<i>sambhāra-mārga</i>	<i>sambhārāvasthā</i>	<i>sambhāra-mārga</i>
Verse 7ab	<i>prayoga-mārga</i>	<i>nirvedha-bhāgīya- avasthā</i>	<i>prayoga-mārga</i>
Verse 7cd	<i>darśana-mārga</i>	do	<i>darśana-mārga</i>
Verse 8		<i>darśana-mārga- avasthā</i>	do
Verse 9	<i>bhāvanā-mārga</i>	<i>bhāvanā-mārga- avasthā</i>	<i>bhāvanā-mārga</i>
Verse 10	<i>niṣṭhā-mārga</i>	<i>niṣṭhāvasthā</i>	<i>niṣṭhā-mārga</i>

CHART THREE

	MSU	MSBh-Pa	MSBh-DG
Verse 6	<i>sambhāra-mārga</i>	<i>sambhāra-mārga</i>	<i>sambhāra-mārga</i>
Verse 7	<i>prayoga-mārga</i>	<i>prayoga-mārga</i>	<i>upāya-mārga</i>
Verse 8	<i>darśana-mārga</i>	<i>darśana-mārga</i>	<i>darśana-mārga</i>
Verse 9	<i>bhāvanā-mārga</i>	<i>bhāvanā-mārga</i>	<i>bhāvanā-mārga</i>
Verse 10		<i>niṣṭhā-mārga</i>	<i>niṣṭhā-mārga</i>

CHART FOUR

	MSBh-H	MSU-H	
Verse 6	<i>sambhāra-mārga</i>	<i>prayoga-mārga</i>	
Verse 7ab	<i>prayoga-mārga</i>	<i>nirodha-bhāgīya- avasthā</i>	
Verse 7cd	<i>darśana-mārga</i>	<i>darśana-mārga- avasthā</i>	
Verse 8	do	do	
Verse 9	<i>bhāvanā-mārga</i>	<i>bhāvanā-mārga</i>	
Verse 10	<i>niṣṭhā-mārga</i>	<i>niṣṭhā-mārga- avasthā</i>	

CHAPTER THREE

THE RELATION OF PRACTICAL AND PHILOSOPHICAL THEORIES

3. 1 Introduction

The main theme of MS III is the entrance into the defining characteristics of what is to be known (*shes bya ba'i mtshan nyid la 'jug pa, *jñeya-lakṣaṇa-praveśa*). The “defining characteristics of what is to be known” refers to the three characteristics (or natures), i.e., the imagined (*parikalpita*), the other-dependent (*paratantra*), and the consummated (*pariniṣpanna*).¹⁶⁸ That is, the “entrance into the defining characteristics of what is to be known” means the realization of the three natures theory. In the realization of the three natures theory, mind-talk (*mano-jalpa*) plays an important role. It is discussed in view of its status as the philosophical basis for “entering into the defining characteristics of what is to be known.” Moreover, mind-talk is discussed in terms of the four kinds of investigations and the four kinds of wisdom of knowing reality as-it-is in order to explain the process that is the praxis of the bodhisattva by which the bodhisattva comes to understand the three natures theory. Finally, the relationship between mind-talk and the three natures is discussed as the goal in order to show that when the bodhisattva comes to understand mind-talk as mind-talk, he becomes aware of the truth that all phenomena are nothing but mental presentations. What follows below is an examination of the relation of

¹⁶⁸ MS II. 1, Nagao, pp. 57-58: *shes bya'i mtshan nyid ji ltar blta bar bya zhe nal de ni mdor bsdu na nam par gsum stel gzhan gyi dbang gi mtshan nyid dang kun brtags pa'i mtshan nyid dang yongs su grub pa'i mtshan nyid doll* (Skt. reconstituted by N. Aramaki: *jñeya-lakṣaṇaṁ punaḥ kathaṁ draṣṭavyam / tat samāsatas trividham / paratantra-lakṣaṇaṁ parikalpita-lakṣaṇaṁ pariniṣpanna-lakṣaṇaṁ ca*). Tr.: Next, how is [the bodhisattva] to understand the defining characteristics of what is to be known? In short, that is of three kinds - the other-dependent characteristic, imagined characteristic, and consummated characteristic.

the practical and philosophical theories described in MS III.¹⁶⁹

3. 2 Status of Mind-talk

With regard to the entrance into the defining characteristics of what is to be known, MS III. 1 states as follows.¹⁷⁰

How is [the bodhisattva] to understand the entrance (**praveśa*) into the defining characteristics of what is to be known?

It is [to be understood as] the basis (**āśraya*) that has been impregnated (**paribhāvita*) by listening [to the Mahāyāna teachings] many times (**bahu-śruta/bāhu-śrutya*). Although it is not what is subsumed under the **ālaya-vijñāna*, like the **ālaya-vijñāna*, it becomes the seed of mind-talk (**mano-jalpa*) that is subsumed under proper attentiveness (**yoniso-manaskāra-samgrhīta*), that presents [itself] as the cognitum (**grāhya-vastu-sthānīya*) which is

¹⁶⁹ S. Takeuchi discusses the relation in terms of the impregnation by listening to the Mahāyāna teachings many times and mind-talk in MS III. See S. Takeuchi, 瑜伽行唯識学の研究 (*Studies in the Philosophy of the Yogācāra-vijñānavāda), Hyakkaen, Kyoto, 1979, pp. 209-260. O. Hayashima deals with mind-talk in his works on the bodhisattva's praxis in the Yogācāra school. See O. Hayashima, "Mahāyānasūtrālamkāra における菩薩行の構造—第VI章tattvaを中心にして—" (The Structure of Bodhisattvapratipatti in the Mahāyānasūtrālamkāra), IBK vol. 21-2, 1973, pp. 983-980.. "菩薩道の哲学—大乗荘嚴経論を中心として—" (*The Philosophy of Bodhisattva's Path to the Enlightenment as It Appears in the Mahāyānasūtrālamkāra and Other Texts), NB vol. 30, 1973, pp. 1-29.. "瑜伽行唯識学派における入無相方便相の思想" (On *Asal-lakṣaṇānupraveśopāya-lakṣaṇa* in the Yogācāra-vijñānavādin), IBK vol. 22-2, 1974, pp. 1020-1011., and "唯識の實踐" (*Praxis of *Vijñapti-mātra*), KD vol. 8 1982, pp. 146-176. L. Schmithausen discusses the problem of the relation of praxis and philosophical theory in Buddhism. See L. Schmithausen, "Spirituelle Praxis und Philosophische Theorie im Buddhismus," *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, vol. 3, 1973, pp. 161-186., and "On the Problem of the Relation of Spiritual Practice and Philosophical Theory in Buddhism," *German Scholars on India*, vol. 2, Nachiketa Publications, Bombay, 1976, pp. 235-250. To the best of my knowledge, there is no exclusive work on the relation of mind-talk and praxis discussed in the MS.

¹⁷⁰ See Part Three, pp. 138-139: *mang du thos pas bsgos pa'i gnas/ kun gchi rnam par shes pas bsdus pa ma yin la/ kun gchi rnam par shes pa ltar tshul bzhin yid la byed pas bsdus pal chos dang don snang ba 'byung ba'i tshul can gzung ba'i dngos po'i gnas lta bul lta ba dang beas pa'i yid kyi brjod pa mams kyi sa bon yin pa'oll*

characterized by [the fact that Buddha's] teachings and [their] meanings emerge [in it] as appearance, and that is accompanied by the act of perceiving (**sadr̥ṣṭi/sadarśana*).

According to the above description, mind-talk is (1) that which is subsumed under proper attentiveness (*yoniśo-manaskāra*), (2) that which presents itself as the cognitum which is characterized by the fact that Buddha's teachings and their meanings emerge in it, and (3) that which is accompanied by the act of perceiving. That is, mind-talk is subsumed under proper attentiveness, so that it is a kind of mental discernment. Mind-talk, moreover, arises as the cognitum in the form of the Buddha's teachings and their meanings. Accordingly, it is the cognitum. Mind-talk is, furthermore, accompanied by the act of perceiving, so that it is also the cognizer. According to Vasubandhu, mind-talk is mental discrimination (*yid kyi rnam par rtog pa*, **mano-vikalpa*), and according to Asvabhāva, it is **mano-vijñāna* (*yid kyi rnam par shes pa*).¹⁷¹ Accordingly, mind-talk is a conventional mental language which influences perception.

Therefore, the entrance into the defining characteristics of what is to be known means that the basis which has been impregnated by listening to the Mahāyāna teachings many times becomes the seed of mind-talk which, although it is conventional, is subsumed under proper attentiveness. In other words, the basis that has been impregnated by listening to the Mahāyāna teachings many times becomes the cause for realization, and through praxis based upon mind-talk, the bodhisattva attains enlightenment.

It should be noted here that mind-talk is not the truth itself. Since truth is freed

¹⁷¹ For the MSBh, see Part Three, p. 141, n. 21 below (hereinafter, words printed in Bold type within passages quoted from the MSBh and MSU refer to the words appearing in the MS): *yid kyi brjod pa ste </> yid kyi rnam par rtog pa'o'll* Tr.: **Mind-talk** refers to the mental discrimination (**mano-vikalpa*).

For the MSU, see Part Three, p. 139, n. 9 below: *yid kyi brjod pa rnam shes bya ba ni yid kyi rnam par shes pa mams soll* Tr.: **Various mind-talks** refer to various **mano-vijñāna*.

from any conventional judgements, perception, and discrimination, mind-talk that is a conventional mental language cannot be truth. As far as it is subsumed under proper attentiveness, however, mind-talk is the basis for, or domain of, realization.¹⁷²

Thus, in the realization of the truth, i.e., the three natures, mind-talk plays a very important role. Although the definition of the role of mind-talk is not described in the MS, it can be understood from the following description of MS III. 3:¹⁷³

Wherein (**kutra*) does [a bodhisattva] enter?

[A bodhisattva enters] that very mind-talk that is accompanied by the act of perceiving, that possesses the appearance (**pratibhāsa*) of [the Buddha's] teachings and [their] meanings, and that arises from having the Mahāyāna teachings as its cause.

In the above description, the object of the realization is described. The statement “A bodhisattva enters that very mind-talk” means that a bodhisattva realizes mind-talk. That is, mind-talk is the object to be realized. The question here is why the object to be realized is not the three natures theory, but is rather mind-talk. In general, since the bodhisattva

¹⁷² In the commentary on MS 7A, Vasubandhu states that mind-talk is subsumed under the consummated nature. See Part Three, p. 150, n. 51 below: *gang gis ji ltar 'jug pa de bstan par bya stel de la thos pa'i bag chags kyi rgyu las byung ba zhes bya ba ni thos pa'i bag chags kyi rjes su mthun pa'o'll gang du 'jug pa'i gnas ni sngar bstan pa stel de yang theg pa chen po'i bag chags las yang dag par byung ba'i phyir yongs su grub pa'i ngo bo nyid kyi bsdus pa nyid blta bar bya'o'll* Tr.: By what and how [the bodhisattva] enters must be stated. With regard to that, [the statement: mind-talk that] arises owing to the impregnation of listening to [the Mahāyāna teachings many times] means that [mind-talk] is conformable to the impregnation of listening to [the Mahāyāna teachings many times]. The place where [the bodhisattva] enters has been explained before (III. 3), and because that also arises from the impregnation of [listening to] the Mahāyāna [teachings many times], it is to be seen as that subsumed under the consummated nature.

That is, since it arises from the impregnation of listening to the Mahāyāna teachings many times, mind-talk is subsumed under the consummated nature. This, however, does not mean that mind-talk is the truth itself. Since the bodhisattva perceives and reflects upon the Buddha's teachings and their meanings by mind-talk, mind-talk functions to advance the bodhisattva towards the truth.

¹⁷³ See Part Three, p. 141: *gang du 'jug ce nal lta ba dang bcas pa'i chos dang don snang ba'i yid kyi brjod pa theg pa chen po'i chos kyi rgyu las byung ba de nyid la ... 'jug stel*

practices in order to realize truth, the truth (, i.e., three natures theory) should be the object to be realized. According to the passage quoted above, however, mind-talk is the object to be realized. According to Vasubandhu, mind-talk is the basis for the realization of the truth,¹⁷⁴ and according to Asvabhāva, mind-talk is claimed to be the very basis because it is the domain to be realized.¹⁷⁵ That is, mind-talk is not the truth that is finally to be realized, but it is the basis for, or domain of, the realization of the truth.

In MS III. 7A, moreover, following is stated:¹⁷⁶

By what ... [does the bodhisattva] enter?

[The bodhisattva] enters by mind-talk that arises owing to the impregnation of listening to [the Mahāyāna teachings many times], that is subsumed under proper attentiveness, that appears as [the Buddha's] teachings and [their] meanings, and that is accompanied by the act of perceiving.

In the above description, the means to the realization of the truth is asked, and it is answered that mind-talk is the means to the realization of the truth. We have already understood that mind-talk is a kind of conventional mental language which influences perception. However, since it is subsumed under proper attentiveness, it is a kind of proper mental language. Accordingly, by mind-talk that arises owing to the impregnation of listening to the Mahāyāna teachings many times and that is proper mental language

¹⁷⁴ See Part Three, p. 141, n. 20 below: *de lta bu'i rnam pas 'jug pa'i gnas bstan par bya ba'i phyir smras pal* Tr.: In order to explain the basis (*gnas*) for entering by such kinds, [the content of MS III] is stated [by *ācārya*-Asaṅga].

¹⁷⁵ See Part Three, p. 141, n. 21 below: ... *yid kyi brjod pa ni 'jug par bya ba'i yul yin pas gchi nyid du brjod par 'dod pa'o//* Since **mind-talk** ... is the domain to be entered, it is intended to be taught as the foundation (*gchi*, **ādhāra*).

¹⁷⁶ See Part three, pp. 150-151: *gang gis ... 'jug ce nal thos pa'i bag chags kyi rgyu las byung bal tshul bzhin yid la byed pas bsdus pal chos dang don snang ba </> lta ba dang bcas pa'i yid kyi brjod pa ... kyi 'jug stel*

which influences perception, the bodhisattva perceives and reflects upon Buddha's teachings and their meanings which have appeared from mind-talk.

Thus, mind-talk is the object to be realized and the means to the realization of the truth. It should be noted here that mind-talk is not the practical means to the realization of the truth. The truth cannot be realized without the function of mind-talk. Mind-talk is, however, a conventional mental language that arises from the impregnation by listening to the Mahāyāna teachings many times. Accordingly, to that extent mind-talk is a necessary condition for realizing the truth, but it is not the actual means by which the bodhisattva attains the truth. The practical means by which the truth is realized is described in MS III. 4 as follows:¹⁷⁷

By means of what (**kena*) [does the bodhisattva] enter?

[The bodhisattva enters] by generating (**ādhāna*) the strength of the root of wholesomeness (**kuśala-mūla*). [That is, the bodhisattva enters] by (1) stimulating the mind (**cittottāpana*) in three ways, by (2) removing the four [obstructive] situations (**sthāna*), and by (3) being attentive (**apramāda*) to practicing (**prayoga*) constantly and carefully the cultivating of calm and insight (**śamatha-vipaśyanā-bhāvanā*) that have the teachings and their meanings as their objective reference/support (**ālabhana*).

That is, the bodhisattva (1) stimulates the divided mind in three ways,¹⁷⁸ (2) removes the

¹⁷⁷ See Part Three, p. 143: *gang gis 'jug ce na/ dge ba'i rtsa ba'i stobs bskyed pa dang/ rnam pa gsum gyis sems sbyong ba dang/ gnas b'zhi spong ba dang/ chos dang don la dmigs pa'i 'zhi gnas dang lhag mthong bsgom pa rtag tu dang gus par byas te sbyor te sbyor ba la bag yod pas 'jug goll*

¹⁷⁸ See Part Three, pp. 143-145: *'jig rten gyi khams dpag tu med pa rnams kyi mir gyur pa'i sems can dpag tu med pa dag skad cig skad cig la bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzog par 'tshang rgya 'o snyam pa ni sems sbyong ba dang po'o// bsam pa gang gis sbyin pa la sogs pa'i pha rol tu phyin pa rnams la kun tu spyod pa'i bsam pa de bdag gis thob ste/ des bdag tshegs chung ngus pha rol tu phyin pa bsgom pa yongs su rdzogs par 'gyur ro snyam pa ni sbyong ba gnyis pa'o// dge ba sgrib pa dang bcas pa yang dge ba'i chos mams dang ldan na 'phral du shi la/ 'phral du 'dod pa b'zhin du lus thams cad phun sum tshogs par skye na/ bdag dge ba sgrib pa med pa'i dge ba dang shin tu ldan pa lta*

four obstructive situations,¹⁷⁹ and (3) is attentive to practicing constantly and carefully the cultivations of calm and insight. Through these three practical means, the bodhisattva generates the root of wholesomeness and consequently realizes the truth. These practical means by which realization is attained are subsumed under mind-talk that arises owing to the impregnation by listening to the Mahāyāna teachings many times. In this manner, mind-talk qua mind-talk is not the practical means for realization, but it is the foundation for the practical means to the realization of the truth.

3.3 Mind-talk as the Bodhisattva's Path

'phral du thams cad phun sum tshogs par ci'i phyir mi 'gyur snyam pa ni sbyong ba gsum po'o//

Tr: The first [incident of] stimulating the mind is to think: "Countless sentient beings (*sattva) who are born as human beings (*manuṣya-bhūta) in the countless worldly realms (*loka-dhātu) shall realize incomparable perfect enlightenment (*anuttarā samyak-sambodhi) at every moment." The second [incident of] stimulating [the mind] is to think: "I have obtained that intention (*āśaya) with which [I] practice fully (? *samudācāra, proper practice) the perfection of giving (*dāna-pāramitā), etc., and consequently, with little difficulty, I will become accomplished fully in the cultivation of perfection." The third [incident of] stimulating [the mind] is to think: "If one possesses wholesome qualities (*kuśala-dharma), even though wholesomeness is obstructed, then immediately at the time of one's death, one immediately will be born with the body completely intact (*saṃpad) just as one wishes. If that is so, why would not someone like I who possess wholesomeness which is not obstructed (*anāvaraṇa-kuśala) become immediately one [who is born] with the body completely intact?"

¹⁷⁹ See Part Three, pp. 148-149: *yid la byed pa spangs pas nyan thos dang rang sangs rgyas kyī yid la byed pa yongs su spong ba dang/ yid gnyis dang som nyi spangs pas theg pa chen po la the tshom thams cad the tshom med pa dang/ chos la mngon par zhen pa spangs pas thos pa dang bsam pa'i chos la ngar 'dzin pa dang nga'ir 'dzin par mngon par zhen pa yongs su spong ba dang/ mam par rlog pa spangs pas mdun na gnas pa dang bzhas pa'i mtshan ma thams cad yid la mi byed cing nam par mi rlog pa'i phyir rol//*
Tr: [The bodhisattva enters into the defining characteristics of what is to be known by removing the four obstructive situations,] because, (1) by means of removing [improper] attentiveness, [the bodhisattva] removes completely the attentiveness of the Śrāvaka and Pratyekabuddha, (2) by means of removing the harbouring of divided mind (*vimati) and ambivalence (*kāṅkṣā), [the bodhisattva] becomes doubtless regarding all doubts (*vicikitsā) towards the Mahāyāna teachings, (3) by means of removing attachment (*abhiniveśa) to teachings, [the bodhisattva] removes completely the attachment to the notion of I [have heard teachings] and the notion of mine (*ahaṅkāra-mamakāra) with regard to the teachings that [he] has heard and reflected upon, and (4) by means of removing conceptual discrimination (*vikalpa), [the bodhisattva] neither pays attention to (*amanaskāra) nor conceptually discriminates (*avikalpa) any objective aspects (*nimitta) which appear before [him] (*purutaḥ-sthita) or which are caused to be present (*sthāpita) [in meditation].

How, then, is mind-talk understood on the bodhisattva's path? With regard to this, MS III. 3 states as follows:¹⁸⁰

[The bodhisattva] enters (I) **adhimukticaryā-bhūmi* (the stage of zealous application), (II) **darśana-mārga* (the path of insight), (III) **bhāvanā-mārga* (the path of cultivation), and (IV) **niṣṭhā-mārga* (the path of fulfillment), because [on (I) **adhimukticaryā-bhūmi*] he applies himself to the proclamation (**anuśrāvaṇa*) [that all phenomena are] nothing but [mental] presentations (**vijñapti-mātra*), because [on (II) **darśana-mārga*] he experiences [that all phenomena are nothing but mental presentations] just as-they-are (**yathāvat*), because [on (III) **bhāvanā-mārga*] he cultivates himself only in the antidote against all obstructions (**sarvāvaraṇa*), and because [on (IV) **niṣṭhā-mārga*] he is [completely] freed of [any] obstructions (**nirāvaraṇa*).

In general, the bodhisattva's paths refer to (1) *sambhāra-mārga* (the path of provisions), (2) *prayoga-mārga* (the path of practice), (3) *darśana-mārga* (the path of insight), (4) *bhāvanā-mārga* (the path of cultivation), and (5) *niṣṭhā-mārga* (the path of fulfillment). In the passage quoted above, however, *adhimukticaryā-bhūmi* (the stage of zealous application), *darśana-mārga* (the path of insight), *bhāvanā-mārga* (the path of cultivation), and *niṣṭhā-mārga* (the path of fulfillment) only are mentioned. That is, the bodhisattva first enters *adhimukticaryā-bhūmi* (the stage of zealous application), and there he applies himself to the proclamation that all phenomena are nothing but mental presentations (*vijñaptimātra*). The bodhisattva, then, enters *darśana-mārga* (the path of insight), and there he experiences that all phenomena are nothing but mental presentations just as-they-are. Next, the bodhisattva enters *bhāvanā-mārga* (the path of cultivation), and there he

¹⁸⁰ See Part Three, pp. 141-142: (I) *mos pas spyod pa'i sa dang* (II) *mthong ba'i lam dang* (III) *bsgom pa'i lam dang* (IV) *mthar phyin pa'i lam la 'jug ste/ chos thams cad mam par rig pa tsam du rjes su sgrogs pa la mos po dang ji lta ba bzhin du de rab tu rtogs pa dang sgrib pa thams cad kyi gnyen po sgom pa dang sgrib pa med pa'i phyir roll*

cultivates himself only in the antidote against all obstructions. Finally, the bodhisattva enters *niṣṭhā-mārga* (the path of fulfillment), and there he is completely freed of any obstructions. In this manner, the bodhisattva enters these four paths step by step according to the progress of his practice.

In the description quoted above, the relation between mind-talk and the fourfold path is not stated, but we can surmise the relationship through the contents of the commentaries by Vasubandhu and Asvabhāva that describe the stage and paths leading to fulfillment.

According to Vasubandhu, a bodhisattva who by means of mind-talk understands mind-talk enters *adhimuktīcaryā-bhūmi* (the stage of zealous application). That is, through the understanding of mind-talk, zealous conduct arises and the bodhisattva enters *adhimuktīcaryā-bhūmi* (the stage of zealous application). Then, on *darśana-mārga* (the path of insight) the bodhisattva experiences that teachings do not exist, meanings do not exist, cognitum (*grāhya*) does not exist, and cognizer (*grāhaka*) does not exist. On *bhāvanā-mārga* (the path of cultivation), the bodhisattva is engaged in the praxis of the penetration which has arisen from mind-talk, and by that penetration, obstructions are removed. When even the most miniscule obstruction (**sukṣumāvaraṇa*) is removed, the bodhisattva enters *niṣṭhā-mārga* (the path of fulfillment).¹⁸¹

¹⁸¹ See Part Three, p. 142, n. 23 below: *yang de nyid du yid kyi brjod pa'i bye brag gis gang dag 'jug pa de ni mos pas spyod pa'i sa la 'jug par 'gyur tel 'di ltar de chos thams cad rnam par rig pa tsam du rjes su sgrog pa la mos pa skyed par byed de/ des na de ni der zhugs pa zhes brjod do/ de ji ltar mthong ba'i lam la 'jug pa de bstan par bya ba'i phyir ji lta ba bzhin du de rab tu rtogs pa dang zhes bya ba ste/ yid kyi brjod pa de ji lta ba zhin du rab tu rtogs pa'o/ ji ltar na de ji lta ba bzhin du de rab tu rtogs zhe na/ ji ltar chos med pa/ don med pa/ gzung ba med pa/ 'dzin pa med pa'o zhes yid kyi brjod pa rtogs pa gang yin pa'o/ bsgom pa'i lam la 'jug pa bstan par bya ba'i phyir </> sgrīb pa thams cad kyi gnyen po bsgom pa zhes bya ba ste/ rab tu rtogs pa de nyid goms par byed pa ni bsgom par gyur pa'o/ de lta bas na mnam par mi rtog pa la sogs pa de dag gis gang rtogs pa de nyid kyi sgrīb pa mnam par sbyong bar byed pa'o/ mthar phyin pa'i lam la 'jug pa de bstan pa'i phyir </> sgrīb pa med pa'i phyir zhes bya ba ste/ shin tu mnam par dag pa'i ye shes kyi dus skabs na shin tu phra ba'i sgrīb pa yang med pa ni mthar phyin pa'i lam la 'jug pa'o/*

Tr.: Moreover, [the bodhisattva who] enters that very [mind-talk] by means of the very excellent mind-talk enters **adhimuktīcaryā-bhūmi* (the stage of zealous application). That is, when he applies himself

According to Asvabhāva, a bodhisattva who understands mind-talk enters **adhimukticaryā-bhūmi* (the stage of zealous application). That is, the bodhisattva, having understood that all objects appear from mind-talk, enters **adhimukticaryā-bhūmi* (the stage of zealous application) and there applies himself to the idea that all phenomena are nothing but mental presentations (*vijñapti-mātra*). Then, he enters *darśana-mārga* (the path of insight), because he experiences mind-talk just as-it-is. That is, the bodhisattva realizes that sentient beings do not exist, teachings do not exist, cognitum does not exist, and the cognizer does not exist.¹⁸²

to the proclamation that all phenomena are nothing but [mental] presentations, zealous conduct takes place [in the bodhisattva], and consequently, it is said that that [bodhisattva] enters therein. Since the manner in which [the bodhisattva] enters **darśana-mārga* (the path of insight) must be explained, [ācārya-Asaṅga states that] he experiences [that all phenomena are nothing but mental presentations] just as-they-are and [this means that] mind-talk experiences [all phenomena as nothing but mental presentations] just as-they-are. How does that [mind-talk] experience [that all phenomena are nothing but mental presentations] just as-they-are? It is any experience of mind-talk in the manner: “teachings do not exist, meanings do not exist, cognitum (**grāhya*) does not exist, and cognizer (**grāhaka*) does not exist.” Since the entrance into **bhāvanā-mārga* (the path of cultivation) must be explained, [ācārya-Asaṅga states that] he cultivates himself only in the antidote against all obstructions. To cultivate himself means to be actively engaged in the praxis of that very experience. Accordingly, whatever is experienced by non-discrimination (**nirvikalpa*), etc., that very experience removes the obstructions. In order to explain the entrance into that **niṣṭhā-mārga* (the path of fulfillment), [ācārya-Asaṅga states that because ... he is completely] freed of [any] obstructions. The situation (**avasthā*) of a very pure wisdom wherein there does not exist even the most minuscule obstruction (**sukṣmāvaraṇa*) is the entrance into **niṣṭhā-mārga* (the path of fulfillment).

182 Ibid.: *yid kyi brjod pa de la 'jug pa kha cig ni mos pas spyod pa'i sa la 'jug stel thos pa tsam gyis chos thams cad rnam par rig pa tsam nyid du mos pa'i phyir roll kha cig ni mthong pa'i lam la 'jug stel ji lta ba bzhin du yid kyi brjod pa rab tu rtogs pa'i phyir roll de la ji lta ba bzhin du rab tu rtogs pa ni 'di yin tel 'di ltar sems can med pa dang/ chos med pa dang/ gzung ba med pa dang/ 'dzin pa med par rab tu rtogs pa'oll kha cig ni bsgom pa'i lam la 'jug stel nyon mongs pa dang/ shes bya'i sgrib pa thams cad kyi gnyen po nyid du bsgoms pas de rnam par dag pa'i phyir roll kha cig ni mthar phyin pa'i lam la 'jug stel sgrib pa med pa'i phyir roll de ltar na rab tu rtogs pa rnam pa bzhi'oll* Tr.: One who enters that mind-talk enters **adhimukticaryā-bhūmi* (the stage of zealous application), because by merely listening [to the Mahāyāna teachings many times], he applies himself to [the idea that] all phenomena are nothing but [mental] presentations. One enters **darśana-mārga* (the path of insight), because he experiences mind-talk just as-it-is. Here, [the statement:] experiences just as-it-is means that [the bodhisattva] experiences thus: “sentient beings do not exist, teachings do not exist, cognitum does not exist, and cognizer does not exist.” One enters **bhāvanā*

Thus, according to Vasubandhu and Asvabhāva, mind-talk is closely related to *adhimuktīcaryā-bhūmi* (the stage of zealous application). Mind-talk is the means and object of entering *adhimuktīcaryā-bhūmi* (the stage of zealous application), and this means that mind-talk is understood by means of mind-talk itself on *adhimuktīcaryā-bhūmi* (the stage of zealous application).

How, then, is mind-talk understood on *adhimuktīcaryā-bhūmi* (the stage of zealous application)? In the latter portion of MS III. 7A and in 7B, the four kinds of investigations (*paryeṣaṇā*) and the four kinds of wisdom of knowing reality as-it-is (*yathābhūta-parijñāna*) are explained as the practical means of the understanding of mind-talk. The latter portion of MS III. 7A is as follows:¹⁸³

[Moreover, the bodhisattva enters by means of] the four [kinds of] investigations (**paryeṣaṇā*), i.e., the investigations into (i) name (**nāma*), (ii) object (**artha*), (iii) designation (**prajñapti*) of the intrinsic nature (**svabhāva*) [of entities] and (iv) [designation of] specific attributes (**viśeṣa*) [of entities], [and by means of] the four [kinds of] wisdom of knowing reality as-it-is (**yathābhūta-parijñāna*): by means of knowing (i) name as-it-is, (ii) thing as-it-is, (iii) designation of the intrinsic nature [of entities] as-it-is, (iv) [designation of] specific attributes [of entities] as-it-is, because they are not perceivable.

mārga (the path of cultivation), because by means of **cultivating himself in the very antidote against all obstructions** of afflictions (**kleśa*) and of what is to be known, he is purified. One enters **niṣṭhā-mārga* (the path of fulfillment), **because he is [completely] freed of [any] obstructions**. Thus, the experience (**pravedha*) [of the path] is of four kinds.

¹⁸³ Although MS III. 7A (Part Three, pp. 150-151) reads: *yongs su tshol ba bzhi stel ming dang don dang ngo bo nyid dang bye brag tu btags pa'i yongs su tshol ba mams dang yang dag pa ji lta ba bzhin du yongs su shes pa bzhi stel ming dang drigos po dang ngo bo nyid dang khyad par du btags pa dang ngo bo nyid dang khyad par yang dag pa ji lta ba bzhin du yongs su shes pa mams kyis 'jug stel de dag mi dmigs pa'i phyir ro*, the words *dang ngo bo nyid dang khyad par* seem to be superfluous according to all four Chinese translations of the MS. See Part Three, p. 151, n. 55 below.

The MS III. 7B is as follows:¹⁸⁴

Thus, the bodhisattva who endeavours in that manner to enter [into the truth that all phenomena are] nothing but [mental] presentations understands properly that the name which is based upon sound (**akṣara*) in that mind-talk, that appears as sound and [its] meaning, is also nothing but mental construction (**manokalpamātra*). [The bodhisattva] understands properly that even the meaning which takes its stand on sound is also nothing but the very mind-talk. [The bodhisattva] understands properly that even that name is nothing more than the designation of the intrinsic nature and specific attributes [of entities].

Next,¹⁸⁵ when [all phenomena are] perceived as nothing but mind-talk, neither a name nor what is designated is perceived. Nor is the designation of intrinsic nature or [the designation of] the specific attributes perceived. Nor is the defining characteristics of an object [that is perceived as] possessing intrinsic nature or specific attributes perceived. [In this manner,] by means of the four [kinds of] investigations and the four [kinds of] wisdom of knowing reality as-it-is, [the bodhisattva] understands those mental discriminations (**mano-vikalpa*) that appear as sound and meaning to be **vijñapti-mātratā*.

By the four kinds of investigations, the bodhisattva understands that the name, object,

¹⁸⁴ See Part Three, pp. 152-153: 'di ltaṅ byang chub sems dpa' rnam par rig pa tsam la 'jug par brtson pa de lta bu de yi ge dang don snang ba'i yid kyi brjod pa de la yi ge'i ming de yang yid kyi rtog pa tsam du zad par yang dag par rtog goll yi ge la brten pa'i don de yang yid kyi brjod pa tsam du zad pa de nyid du yang dag par rtog goll ming de yang ngo bo nyid dang khyad par du btags par zad pa tsam du yang dag par rtog goll de'i phyir yid kyi brjod pa tsam du zad pa nyid du dmigs shing </> ming dang bcas pa'i don ngo bo nyid dang khyad par du btags pa dang bcas shing/ ngo bo nyid dang khyad par du bcas pa don gyi mtshan nyid du mi dmigs pa nal yongs su tshol ba bzhi dang yang dag pa ji lta ba bzhi du yongs su shes pa bzhi po dag gis yi ge dang don snang ba'i yid kyi rnam par rtog pa de dag la rnam par rig pa tsam nyid du 'jug goll

¹⁸⁵ Here Tibetan has *de'i phyir*, but Pa has the sense of after that or next (次). See Part Three p. 153, n. 64 below.

designation of the intrinsic nature, and designation of the specific attributes are not substantial existences: they are nothing but appearances of mind-talk, and by means of the four kinds of wisdom of knowing reality as-it-is, he does not perceive them as substantial existences.

Thus, the four kinds of investigations and four kinds of wisdom of knowing reality as-it-is are practical means of the understanding of mind-talk on *adhimukticaryā-bhūmi* (the stage of zealous application). These two practical means explained above provide the basis on which, through the practice of the four concentrations, i.e., the *āloka-labdha-samādhi* (concentration by which one obtains clarity), *vṛddhāloka-samādhi* (concentration of increased clarity), *tattvārthaika-deśa-praviṣṭa-samādhi* (concentration of having entered into one part of a real object), and *ānantarya-samādhi* (uninterrupted concentration), a bodhisattva gradually reaches *darśana-mārga* (the path of insight) whereby the bodhisattva realizes the truth as-it-is.

Thus, by means of these two practical means, mind-talk is understood on *adhimukticaryā-bhūmi*.¹⁸⁶

3. 4 Mind-talk and Its Goal

How, then, does mind-talk relate to the three natures theory? In the MS, the

¹⁸⁶ *Adhimukticaryā-bhūmi* is also called the state of *nirvedha-bhāgīya* (leading up to penetration [into truth]). The state of *nirvedha-bhāgīya* is divided into the four substates, i.e., *uṣma-gata* (heat), *mūrdha* (maximum value), *kṣānti* (patience) and *laukikāgra-dharma* (mundane supreme *dharma*). The contents of the four states of *nirvedha-bhāgīya* are summarized on the basis of MS III. 7A, 7B and 13 as follows: By means of the four kinds of investigations, in *uṣma-gata* (the state of heat), a bodhisattva understands that name, etc., are nothing but appearances of mind-talk, and in *mūrdha* (the state of maximum value), the bodhisattva increases his understanding further. By means of the four kinds of wisdom of knowing reality as-it-is, in *kṣānti* (the state of patience), the bodhisattva does not perceive the external objects which appear from mind-talk as the name, etc., and accordingly, he understands that all phenomena are nothing but mental presentations. In *laukikāgra-dharma* (the state of mundane supreme *dharma*), he goes beyond even the idea that all phenomena are nothing but mental presentations.

relation of mind-talk to the three natures theory is not discussed, but a description is found in MS III. 8B and 9 in which the relation of mind-talk and the three natures theory is expressed to some degree.

MS III. 8B is as follows:¹⁸⁷

[The manner in which a bodhisattva] enters is in the manner that a rope (**rajju*) appears to be a snake (**sarpa*) in the dark. For instance, because a snake [superimposed upon] a rope is non-existent, it is a misperception (an error, **bhrānti*), [therefore,] those who are aware of the reality of that object, turning away from the notion of the non-existent snake, dwell in the notion of a rope. Moreover, when [this notion of a rope is] analyzed more minutely, [even the notion of a rope] is misperception (an error), because its defining characteristics are colour (**varṇa*), odor (**gandha*), taste (**rasa*) and what is to be touched (**spraṣṭavya*). With regard to that, just as even the notion of a rope is to be removed on the basis of the notion of colour, etc., so too, the notion of cognition-only (**viññapti-mātra*) is to be destroyed on the basis of the notion of consummated nature (**pariṇiṣpanna-svabhāva*), when the six kinds [of topics] - mind-talk that appears as the six kinds [of objects], such as letter, meaning - become negated as real objects just as the notion of a snake [is negated].

The above description explains the realization of the truth by means of the analogy of a

¹⁸⁷ See Part Three, pp. 155-156: *mun khung na sbrul du snang ba'i thag pa bzhin du 'jug stel dper na med pa'i phyir thag pa la sbrul ni nor ba stel de'i don rtogs pa nams ni med pa la sbrul gyi blo ldog cing/ thag pa'i blor gnas soll de yang nam pa phra mor bya na nor ba stel kha dog dang dri dang ro dang reg bya'i mtshan nyid yin pa'i phyir roll de la ji ltar kha dog la sogs pa'i blo la brten tel thag pa'i blo yang bzlog par bya ba de bzhin du yong su grub pa'i ngo bo nyid kyi blo la brten tel yi ge dang don nam pa drug snang ba'i yid kyi brjod pa de dag la/ sbrul gyi blo bzhin du nam pa drug la yang dag pa'i don bsal nal nam par rig pa tsam gyi blo yang nam par gzhiḡ par bya ba yin noll*

snake and rope, etc.¹⁸⁸ Here, the snake and the six kinds of objects refer to the imagined nature (*parikalpita-svabhāva*), the rope and mind-talk refer to the other-dependent nature (*paratantra-svabhāva*), and the negation of a rope and that of cognition-only (*vijñapti-mātra*) refer to the consummated nature (*pariniṣpanna-svabhāva*).¹⁸⁹ That is, when the bodhisattva sees a snake in the dark, he fears it, but upon closer inspection, he understands that the snake is in fact a rope. When the notion of a rope is analyzed more minutely, the bodhisattva understands that the rope is nothing more than what is characterized by colour, odor, taste, and what is to be touched. At that time, even the notion of a rope is removed. In the same manner, the six kinds of objects, i.e., letter, meaning, etc., mistakenly are taken as substantial existences. When the six kinds of objects are negated as real objects, the bodhisattva understands them to be nothing but the appearances of mind-talk, i.e., all phenomena are nothing but mental presentations (*vijñapti-mātra*). When even the notion of *vijñapti-mātra* is removed, the truth is attained, because so long as even the notion of *vijñapti-mātra* remains, the truth cannot be realized.

¹⁸⁸ For MSBh, see Part Three, p. 155, n. 76 below: *de la ngo bo nyid gsum la 'jug pa ni thag pa'i dpes bstan toll* Tr.: With regard to that, entrance into the three natures is described by an analogy of a rope.

For MSU, see *ibid.*: *ci 'dra bar ni 'jug ces gang smos pa de'i dper mun khung na sbrul du snang ba'i thag pa bzhin du 'jug ces bya ba la sogs pa smos tel dpes ngo bo nyid gsum rtogs par ston toll* Tr.: An analogy of what is spoken about in the statement: **What is [the entrance] like** is explained by the statement: **[The manner in which a bodhisattva] enters is in the manner that a rope appears to be a snake in the dark, etc.** By the analogy, understanding of the three natures is described.

¹⁸⁹ See MSU, Part Three, p. 155, n. 77 below: *dper na med pa' phyir thag pa la sbrul ni nor ba stel de bzhin du ming la sogs pa don nam pa drug yin yi ge dang don du snang pa'i yid kyi brjod pa gzhan gyi dbang la ming la sogs pa yang nor ba yin noll* Tr.: **For instance, because a snake [superimposed upon] a rope is non-existent, it is a misperception (an error), and in the same manner, name, etc., [superimposed upon] the other-dependent [nature] — mind-talk that appears as words and [their] meanings that comprise the six kinds of objects, such as name, etc., — are also an error.**

MS III. 9 is as follows:¹⁹⁰

Thus, this bodhisattva by entering into the defining characteristics of objects that appear from mind-talk enters into the imagined nature (**parikalpita-svabhāva*). By entering into [the idea that all phenomena are] nothing but [mental] presentations, he enters into the other-dependent nature (**paratantra-svabhāva*).

How does the bodhisattva enter into the consummated nature (*pariniṣpanna-svabhāva*)?

[The bodhisattva] enters [into the consummated nature] from having turned away from even the idea (**samjñā*) that [all phenomena are] nothing but [mental] presentations, at which time, in that bodhisattva who has abandoned the idea of object, that mind-talk that has arisen owing to the impregnation of having listened to the teachings [many times] lacks the opportunity of arising as all appearances of objects. Accordingly, [mind-talk] does not arise even as an appearance of cognition-only (**vijñapti-mātra*).

[The bodhisattva,] dwelling in the name which is non-discriminating regarding all objects, dwells in **dharma-dhātu* owing to the operation of direct intuition. At that time, there occurs in that bodhisattva non-discriminatory wisdom wherein what is to be perceived and that which perceives (**ālambya-ālabhaka*) are

¹⁹⁰ See Part Three, pp. 157-159: *de ltar byang chub sems dpa' 'di yid kyi brjod pa snang ba'i don gyi mtshan nyid la 'jug pas kun brtags pa'i ngo bo nyid la 'jug pa yin noll mnam par rig pa tsam la 'jug pas gzhān gyi dbang gi ngo bo nyid la 'jug pa yin noll*

yongs su grub pa'i ngo bo nyid la ji ltar 'jug ce nal

mnam par rig pa tsam gyi 'du shes kyang bzlog nas 'jug stel de'i tshe byang chub sems dpa' don gyi 'du shes mnam par bshig pa de la yid kyi brjod pa thos pa'i chos kyi bag chags kyi rgyu las byung ba de dag don du snang ba thams cad 'byung ba'i skabs med pa yin noll des na mnam par rig pa tsam du snang ba yang mi 'byung stel

gang gi tshe don thams cad la mnam par mi rtog pa'i ming la gnas shing/ chos kyi dbyings la mngon sum gyi tshul gyis gnas pa de'i tshel byang chub sems dpa' de'i dmigs par bya ba dang dmigs par byed pa mnyam pas mnyam pa'i ye shes mnam par mi rtog pa 'byung stel

de ltar na byang chub sems dpa' 'di yongs su grub pa'i ngo bo nyid la zhugs pa yin noll

exactly alike (**sama-sama*). In this manner, this bodhisattva has entered into the consummated nature.

By understanding that the objects that appear from mind-talk are nothing but those which are imagined, a bodhisattva realizes the imagined nature.¹⁹¹ By understanding that all the phenomena are nothing but appearances of mind-talk, the bodhisattva realizes the other-dependent nature.¹⁹² By turning away from even the idea of mental presentations (*vijñapti-mātra*),¹⁹³ the bodhisattva realizes the consummated nature. At that time, in the bodhisattva mind-talk does not appear as all appearances of cognition-only.

From the above, it is clear that mind-talk is related to each of the three natures. That is, with mind-talk as an intermediary, the three natures can be realized, but not otherwise.

¹⁹¹ For MSBh, see Part Three, p. 157, n. 85 below: *yid kyi brjod pa snang ba'i don gyi mtshan nyid la 'jug pas zhes bya ba ni don gang yin pa de kun tu brtags pa tsam yin no zhes de ltar kun tu brtags pa la 'jug par 'gyur roll* Tr.: [The statement:] **by entering into the defining characteristics of objects that appear from mind-talk** [means that] since the object is nothing but that which is imagined, [the bodhisattva] **enters into the imagined [nature]** in that manner.

For MSU, *ibid*: *yid kyi brjod pa snang ba'i don gyi mtshan nyid la 'jug pas zhes bya ba ni yid kyi brjod pa 'di don du snang gi kun brtags par bya ba'i don ni med do zhes kun brtags pa la 'jug goll* Tr.: [The statement:] **by entering into the defining characteristics of objects that appear from mind-talk** means that although this mind-talk appears as objects, objects which are to be imagined do not exist, accordingly, [the bodhisattva] **enters into the imagined [nature]**.

¹⁹² See MSU, p. 157, n. 86 below: *rnam par rig pa tsam la 'jug pas zhes bya ba ni rnam par rig pa tsam 'di ma rig pa'i dbang gis 'khrul te don med bzhin du 'khrul pa don gyi rnam par snang ngo zhes gzhan gyi dbang la 'jug goll* Tr.: [The statement:] **By entering into [the idea that all phenomena are] nothing but [mental] presentations** means that this cognition-only is mistaken owing to the power of ignorance (**avidyā*), and there appears a form of an object which is the error with regard to non-existing object, accordingly, [the bodhisattva] **enters into the other-dependent [nature]**.

¹⁹³ See Part Three, p. 158, n. 92 below: *des na rnam par rig pa tsam du snang ba yang mi 'byung zhes bya ba ni gzung ba med na 'dzin pa med pa'i phyir tel rnam par rig pa tsam don du byas nas mi 'byung zhes bay ba'i tha tshig goll* Tr.: [The statement:] **Accordingly, [mind-talk] does not arise even as an appearance of cognition-only** means that when the cognitum does not exist, the cognizer does not exist, accordingly, from having made the **vijñapti-mātra* its object, **[mind-talk] does not arise**.

3. 5 Conclusion

The three natures are the focus of Yogācāra praxis which can be understood from various viewpoints and they are the truth to be realized. This truth, however, is not attained without the praxis. In MS III, the importance of mind-talk was described in view of its status, its function as the path to enlightenment and in terms of the three natures and praxis. Mind-talk is the basis for, or domain of, the realization of the truth. Mind-talk arises owing to the impregnation of listening to the Mahāyāna teachings many times, is subsumed under proper attentiveness, and appears as Buddha's teachings and their meanings. Accordingly, mind-talk is the basis for, or domain of, the realization of the truth.

Mind-talk plays a very important role in the bodhisattva's paths. Through the understanding of mind-talk, the bodhisattva enters *adhimukti-caryābhūmi* (the stage of zealous application). That is, through the reflection upon and understanding of the teachings and their meanings which appear from mind-talk, the bodhisattva applies himself to the proclamation that all phenomena are nothing but mental presentations (*vijñapti-mātra*). On the *adhimukticyā-bhūmi* (the stage of zealous application), through the four kinds of investigations and four kinds of wisdom of knowing reality as-it-is, the bodhisattva reflects upon and understands that external objects do not exist and that all phenomena are nothing but appearances of mind-talk, i.e., cognition-only. And finally, the bodhisattva removes even mind-talk that perceives the idea that all phenomena are nothing but mental presentations. Consequently, the bodhisattva, attaining the truth, enters *darśana-mārga* (the path of insight).

In order to be released from suffering, not only philosophical theory but also praxis is important. In such a case, there is to be no differentiation between philosophical theory and praxis. Asaṅga introduced the concept of mind-talk in order to link the philosophical

theory and praxis. Without mind-talk, neither practical theories nor philosophical theories can be realized. Through the medium of mind-talk, the practical theories and philosophical theories link together.

PART TWO
A TRANSLATION OF MAHĀYĀNASAMĠGRAHA III

1 Introduction to the Translation

The following translation of MS III is based upon the Tibetan text found in Part Three of this dissertation.

The most important point of translating a text is to express the idea of the author as faithfully as possible. However, in the process of translating, there arise many issues such as the complexities of Tibetan grammar, sentence style, and technical terms that must be understood in order to give an accurate interpretation of the original text. Accordingly attention has been given to such issues in the English translation of MS III that follows, and therefore, care has been taken to choose the most appropriate and fitting English words for the technical terms that appear in the text, to express the nuance of the Tibetan grammar and syntax, and to be mindful of the original Sanskrit terms that Asaṅga may have employed in his original work. Also, in order to keep the sense of the text itself, an attempt was made to keep the translation as literal as possible, without losing the English grammatical construction and the natural flow of English. For example, the following will illustrate the implications of above statements.

In MS III 7B, the Tibetan text reads: *yongs su tshol ba bzhi dang yang dag pa ji lta ba bzhin du yongs su shes pa bzhi po dag gis yi ge dang don snang ba'i yid kyi nam par rtog pa de dag la nam par rig pa tsam nyid du 'jug go.*

This statement might be translated literally thus: By means of the four investigations and the four wisdom of knowing reality as-it-is, one enters into **vijñaptimātratā* with regard to those mental discriminations that appear as sound and meaning.

However, a more stylistic English translation might read thus: [In this manner,] by means of the four [kinds of] investigations and the four [kinds of] wisdom of knowing reality as-it-is, [the bodhisattva] understands those mental discriminations that appear as sound and meaning to be **vijñaptimātratā*.

As tools for translation, the Tibetan-English dictionaries¹ by C. Das and H. A. Jäschke are indispensable; however, when the technical language of Mahāyāna Buddhism and of Yogācāra in particular are of concern, then lexicons such as Lokesh Candra's *Tibetan-Sanskrit Dictionary*,² the *Mahāvvyutpatti*,³ edited by R. Sakaki, the various indexes such as G. Nagao's *Index to the Mahāyānasūtrālamkāra* (Parts I and II),⁴ *An Index to Asaṅga's Mahāyānasamgraha* (Parts I and II),⁵ *Madhyāntavibhāgabhāṣya* (the index that follows the Sanskrit text),⁶ A. Hirakawa's *Index to the Abhidharmakośabhāṣya*,⁷ and the works of other scholars such as L. Schmithausen's "The *Darśanamārga* Section of the *Abhidharmasamuccaya* and Its Interpretation by Tibetan Commentators (with special reference to *Bu ston rin chen grub*),"⁸ and *Ālayavijñāna, On the Origin and the Early*

¹ C. Das, *A Tibetan-English Dictionary*, Motilal Banarsidass, Delhi, 1979 (reprint, 1976) and H. A. Jäschke, *A Tibetan-English Dictionary*, Motilal Banarsidass, Delhi, 1975.

² L. Candra, *Tibetan-Sanskrit Dictionary*, International Academy of Indian Culture, Delhi, 1959.

³ R. Sakaki, *Mahāvvyutpatti: 梵藏漢和四訳対校 翻訳名義大集*, Kokushokankokai, Tokyo, 1962. (reprint, 1981).

⁴ G. Nagao, *Index to the Mahāyānasūtrālamkāra (Sylvain Lévi Edition)*, Nippon Gakujutsu Shinkokai, Tokyo, Part I, 1958, and Part II, 1961.

⁵ G. Nagao, *An Index to Asaṅga's Mahāyānasamgraha*, Studia Philologica Buddhica, Monograph Series IX, The International Institute for Buddhist Studies, Tokyo, 1994.

⁶ G. Nagao, *Madhyāntavibhāgabhāṣya*, Suzuki Research Foundation, Tokyo, 1964. For Index of Sanskrit/Tibetan/Chinese terms, see pp. 79-220.

⁷ A. Hirakawa, *Index to the Abhidharmakośabhāṣya*, Daizoshuppan, Tokyo, 1973-1978.

⁸ L. Schmithausen, "The *Darśanamārga* Section of the *Abhidharmasamuccaya* and Its Interpretation by Tibetan Commentators (with special reference to *Bu ston rin chen grub*)," *Contributions on Tibetan and Buddhist Religion and Philosophy*, E. Steinkellner and H. Tauscher eds., Vienna, 1983, vol.

*Development of a Central Concept of Yogācāra Philosophy.*⁹

Further, Sir Monier Monier-Williams' *A Sanskrit-English Dictionary*¹⁰ and F. Edgerton's *Buddhist Hybrid Sanskrit Dictionary and Grammar*¹¹ are indispensable tools when translating from the Sanskrit.

When reference to Sanskrit words or passages from extant Sanskrit texts are used, these terms are used without the asterisk (*), because these can be verified through the original text. However, when Sanskrit terms have been selected and the original cannot be verified, the terms have been marked with the asterisk (*).

Square brackets [] were used to indicate that additional words or ideas were added to make the passage more comprehensive in English. Selected Tibetan passages from MSBh III and MSU III and Sanskrit texts from other works can be found in the footnotes of Part Three, Tibetan text of *Mahāyānasamgraha* III.

Reference to the Chinese translations of the MS and its commentaries, the MSBh and MSU (see Taisho vol. 31), were noted when the Tibetan texts were not clear or when difficulties in interpretation of passages were encountered.

1. pp. 259-274.

⁹ L. Schmithausen. *Ālayavijñāna, On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*, Studia Philologica Buddhica, Monograph Series, IVa, The International Institute for Buddhist Studies, Tokyo, 1987.

¹⁰ Monier-Williams, Sir Monier, *A Sanskrit-English Dictionary*, Motilal Banarsidass, Delhi, 1970.

¹¹ F. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, Motilal Banarsidass, Delhi, 1970.

2 Translation

MS III. 1

[Question:] The defining characteristic of what is to be known (**jñeya-lakṣaṇa*) has been explained as above.¹ How is [the bodhisattva] to understand the entrance (**praveśa*) into the defining characteristics of what is to be known?

[Answer:] It is [to be understood as] the basis (**āśraya*) that has been impregnated (**paribhāvita*) by listening [to the Mahāyāna teachings] many times (**bahu-śruta / bāhu-śrutya*).² Although it is not what is subsumed under the **ālaya-vijñāna*, like the **ālaya-vijñāna*, it becomes the seed of mind-talk (**mano-jalpa*) that is subsumed under proper attentiveness (**yoniso-manaskāra-saṃgrhīta*),³ that presents [itself] as the cognitum

¹ See MS II. Lamotte. pp. 87-152, Nagao, pp. 272-440.

² MSBh: [The statement:] **the basis that has been impregnated by listening [to the Mahāyāna teachings] many times** refers to a body (basis of personal existence, **ātmabhāva*) impregnated fully by the Mahāyāna [teachings].

Pa-MSBh (192a-11) has the sentence 此熏習有說即是依止 (tr.: Someone states that this impregnation is the basis).

MSU: [Ācārya-Asaṅga] states: **the basis that has been impregnated by listening [to the Mahāyāna teachings] many times**, because it is the situation of [listening to] the Mahāyāna [teachings many times]. **By listening to the Mahāyāna teachings and [their] meanings many times**, a person's continuous flow of mind and mental functions (**citta-caitta-sarītāna*) **has been impregnated**, because there is no realization (**abhisamaya*) in one who has not yet listened to [the Mahāyāna teachings] many times. [In the *Rāhula-sūtra*] *ārya*-Rāhula makes a request to Bhagavat as follows: "I request the Bhagavat to teach me, so that I [will be able to attain] the realization." [Bhagavat] replies: "Rāhula! Have you taken up the teachings?" He answers: "Bhagavat! No, I have not yet taken them up." Bhagavat says: "Rāhula! If that is the case, then, take up the teachings only and learn them."

³ MSBh: [The statement:] **Although it is not what is subsumed under the **ālaya-vijñāna* and [the statement:] like the **ālaya-vijñāna*, it becomes the seed [of mind-talk] that is subsumed under proper attentiveness** mean that in the manner that **ālaya-vijñāna* is the cause of impure *dharma*s (**saṃkliṣṭa-dharma*), in the same manner, it becomes the cause of the pure **dharma*s. [This means that the statements] beginning with **of mind-talk that is subsumed under the proper attentiveness up to mind talk ... that is accompanied by the act of perceiving** refer to the cause because representation (**ākāra*) of the [Buddha's] teachings and [their] meanings emerges from proper attentiveness.

(**grāhya-vastu-sthānīya*) which is characterized by [the fact that the Buddha's] teachings and [their] meanings emerge [in it] as appearance,⁴ and that is accompanied by the act of perceiving (**sadṛṣṭi/sadarśana*).⁵

MS III. 2

[Question:] In this case (**atra*), who is it that enters into the defining characteristics of what is to be known?⁶

MSU: [The statement:] **it is not what is subsumed under the **ālaya-vijñāna*** means that [it] is not the nature of that [*ālaya-vijñāna*], because [it] flows out of **dharma-dhātu* completely freed of impurities (**suviśuddha-dharmadhātu-niṣyanda*) and because [it] is the antidote (**pratipakṣa*) of that [*ālaya-vijñāna*], and [the basis] is not subsumed under that [*ālaya-vijñāna*] because [it] is opposite [of that *ālaya-vijñāna*]. [The statement:] **like the **ālaya-vijñāna*, it becomes the seed** means that in the manner that the **ālaya-vijñāna* is the cause of impure **dharma*s, in the same manner also this basis is the cause of pure **dharma*s; [basis] is conformity with (**anurūpa*) the analogy (**dṛṣṭānta*) [i.e., *ālaya-vijñāna*.] only in so far as a cause, but not otherwise.

⁴ MSBh: [The statement: **mind-talk that] presents [itself] as the cognitum** means that [mind-talk] becomes a form (**rūpa*).

MSU: [The statement:] **teaching (**dharma*)** refers to *sūtra*, etc. [The statement:] **meaning (**artha*)** refers to non-self (**nairātmya, anātman*), etc., that are to be taught precisely therein. Because [mind-talk] has its own characteristics of emerging in the form of those [teachings and their meanings], it is characterized by that [fact that the Buddha's teachings and their meanings] emerge [in it] as appearance. [The statement: **mind-talk that] presents [itself] as the cognitum** is [stated] because [it] appears in the likeness of that [object].

⁵ MSBh: [The statement:] **accompanied by the act of perceiving** means that [mind-talk] is the act of perceiving. That very [mind-talk] is established as the knowledge (**vijñāna*) possessing the objective aspect (**nimitta*) and the act of perceiving.

MSU: [The statement:] **accompanied by the act of perceiving** means accompanied by the auditory-cognition. Various mind-talks refers to various **mano-vijñāna*. Or, [mind-talk] accompanied by the aspect of the act of perceiving is established as the cognizer (**grāhaka*) and the cognitum (**grāhya*), just as explained before (See MS II. 12, Lamotte, pp. 101-103, Nagao, pp. 307-312).

⁶ MSU: [The statement:] **who is it that enters into [the defining characteristics of what is to be known]** is a question in the form of investigating [who it is that] enters and realizes [the defining characteristics of what is to be known].

H-MSU (413c12-13): 用及用具皆待作者 故問入者誰能悟入 (All the activity and means possess

[Answer:] It is a bodhisattva who has accumulated properly the provisions of meritorious acts and knowledge (**punya-jñāna-sambhāra*) because he has properly accumulated the roots of wholesomeness (**kuśala-mūla*) [by virtue of the fact that his] mental flow (**citta-samtāna*) has been impregnated by listening to the Mahāyāna teachings many times,⁷ [he is one who] is accomplished in serving the infinite numbers of the Buddhas who have appeared [in the world] (**aprameya-buddho:pāda*),⁸ and [he is one who] has unwavering earnest commitment (**aikāntikādhimuktiva*).⁹

the doer. Accordingly, [the statement:] **Who is it that can enter** [into the defining characteristics of what is to be known] asks one who enters).

⁷ MSBh: Therein, the word '**Mahāyāna**' is stated with the intention of rejecting the Śrāvaka, etc.

⁸ MSBh: [The statement: **he is one who**] is accomplished in serving the infinite numbers of the Buddhas who have appeared [in the world] means that [the bodhisattva is] one who is accomplished in serving innumerable Buddhas who have appeared [in the world]. It means that [the bodhisattva] has encountered the Buddhas directly.

MSU: In [the statement: **his**] mental flow has been impregnated by listening to the Mahāyāna teachings many times, etc., [the statement:] **-serving the infinite numbers of the Buddhas who have appeared [in the world]** refers to encountering [many Buddhas], and accordingly, by being **accomplished in** that [serving, the bodhisattva] is said [to be one who] is **accomplished in** encountering **the infinite numbers of the Buddhas who have appeared [in the world]**.

⁹ Another possible translation of the MS: "It is a bodhisattva who has accumulated the provisions of meritorious acts and knowledge because he has accumulated the roots of wholesomeness, whose mental flow has been impregnated by listening to the Mahāyāna teachings many times, who is accomplished in serving the infinite numbers of the Buddhas who have appeared [in the world], and who has unwavering earnest commitment." Translation in the body of this dissertation, however, is supported by the MSBh and MSU.

The first half of the MSBh (MSBh1) seems not to make sense, and DG-MSBh and H-MSBh make better sense. Following is a tentative translation of MSBh, according to the MSBh, DG-MSBh and H-MSBh (See. Part Three, p. 140, n. 19 below). MSBh1: [The statement: **he is one who**] has **unwavering earnest commitment** means that [a bodhisattva is one] whose **earnest commitment** cannot be distracted from the Mahāyāna, [and] bad friends (*mi dge ba'i grogs po*, **akalyāṇa-mitra*) cannot move [him] away [from the Mahāyāna]. Since, by the above-mentioned three kinds of causes for **properly accumulating the roots of wholesomeness**, [a bodhisattva] has accumulated the provisions of meritorious acts and knowledge, [he] is called **the bodhisattva who has properly accumulated the provisions of meritorious acts and knowledge**.

MSBh2: Moreover, by means of what order does the bodhisattva fully accomplish the **provisions of meritorious acts and knowledge**? [They are accomplished] by (1) the force of the

MS III. 3

[Question:] Wherein (**kutra*) does [a bodhisattva] enter?¹⁰

[Answer 1: A bodhisattva enters] that very mind-talk that is accompanied by the act of perceiving, that possesses the appearance (**pratibhāsa*) of [the Buddha's] teachings and [their] meanings, and that arises from having the Mahāyāna teachings as its cause.¹¹

cause (**hetu-bala*), (2) the force of good friends (**kalyāṇamitra-bala*), (3) the force of proper attentiveness (**manasikāra-bala*) and (4) the force of support (**upastambha-bala*). Among these, [the first] two phrases [in *ācārya-Asaṅga*'s text] are to be known as [the first] two forces in the manner [that they were] numbered. Among these, by the force of proper attentiveness, [the bodhisattva] is caused to become **unwaveringly earnestly committed**. It in its turn is caused by the impregnation of [listening to] the Mahāyāna [teachings many times]. With regard to that, if there is unwavering earnest commitment, [the bodhisattva] properly engaged in the praxis (**pratipatti*). If [the bodhisattva] properly stays in the praxis, there will be the accumulation of the roots of wholesomeness. Thus, since, by the force of proper attentiveness, there will be the **accumulation of the provisions of meritorious acts and knowledge**, [we speak of] the order (**anukrama-naya*) in that manner.

MSU: [The statement: **he is one who**] has unwavering earnest commitment refers to [the bodhisattva who] believes entirely in the Mahāyāna teachings and cannot be distracted by any bad friends (**akalyāṇamitra*). By these three [reasons], i.e., listening to the Mahāyāna [teachings] many times, etc., because he has properly accumulated the roots of wholesomeness, [*ācārya-Asaṅga* answers the question by stating] it is a bodhisattva who has accumulated properly the provisions of meritorious acts and knowledge.

¹⁰ According to Pa-MSBh and H-MSU, this question has two meanings. That is, one is the domain that the bodhisattva enters and the other is the stages that the bodhisattva enters. See Pa-MSBh (199c5-7): 論曰 隨菩薩於何處 入唯識觀 釋曰 此問有二意 一問何處是唯識境界 二問何處是唯識位. H-MSU (413c25): 何處能入者 問所入境及能入位. DG-MSBh and H-MSBh seem also to have the same understanding. However, I am not certain of the meanings of the words, 相, 行相, and 類, in their translations. DG-MSBh (295a11-12): 入如是相此入行相 今當顯示, H-MSBh (349c20): 入如是類及入行相 今當顯示. MSBh and MSU, however, do not state that the question in MS has two meanings.

MSBh: In order to explain the basis for entering by such kinds, [the content of MS III] is stated [by *ācārya-Asaṅga*.] Nagao (p. 14, n. 1) reads: ... the stages of entering by means of having such forms/figures)...

MSU: [The statement:] **Wherein does [the bodhisattva] enter** is asked by one who intends to ascertain the domain [which the bodhisattva enters].

¹¹ MSBh: **Mind-talk** refers to the mental discrimination (**mano-vikalpa*). That [mind-talk] becomes the cause for the arising of any Mahāyāna teachings. [The statement: **mind-talk ... that**] arises from having the Mahāyāna teachings as its cause means that [mind-talk] has the demonstrated teachings (**deśanā-dharma*) as its objective-reference/support (**ālambara*).

MSU: In [the statement:] accompanied by the act of perceiving, etc., since mind-talk of one who enters and that arises as the appearance [of Buddha's teachings and their meanings] from having the Mahāyāna teachings as its cause is the domain to be entered, it is intended to be taught as the

[Answer 2: The bodhisattva] enters (I) **adhimukticyā-bhūmi* (the stage of zealous application), (II) **darśana-mārga* (the path of insight), (III) **bhāvanā-mārga* (the path of cultivation), and (IV) **niṣṭhā-mārga* (the path of fulfillment), because [on (I) *adhimukticyā-bhūmi*] he applies himself to the proclamation (**anuśrāvaṇa*) that [all phenomena are] nothing but [mental] presentations (**vijñapti-mātra*), because [on (II) *darśana-mārga*] he experiences [that all phenomena are nothing but mental presentations] just as-they-are (**yathāvat*), because [on (III) *bhāvanā-mārga*] he cultivates himself only in the antidote (**pratipakṣa*) against all obstructions (**sarvāvaraṇa*), and because [on (IV) *niṣṭhā-mārga*] he is [completely] freed of [any] obstructions (**nirāvaraṇa*).¹²

foundation (*gchi*, **ādhāra*) [of one who wishes to realize on the different stages].

¹² MSBh: Moreover, [the bodhisattva who] enters that very [mind-talk] by means of the very excellent mind-talk enters **adhimukticyā-bhūmi* (the stage of zealous application). That is, when **he applies himself to the proclamation that all phenomena are nothing but [mental] presentations, zealous conduct** takes place [in the bodhisattva], and consequently, it is said that that [bodhisattva] enters therein. Since the manner in which [the bodhisattva] enters **darśana-mārga* (the path of insight) must be explained, [*ācārya*-Asaṅga states that] **he experiences [that all phenomena are nothing but mental presentations] just as-they-are** and [this means that] mind-talk experiences [all phenomena as nothing but mental presentations] **just as-they-are**. How does that [mind-talk] experience [that all phenomena are nothing but mental presentations] **just as-they-are**? It is any experience of mind-talk in the manner: “teachings do not exist, meanings do not exist, cognitum (**grāhya*) does not exist, and cognizer (**grāhaka*) does not exist.” Since the entrance into **bhāvanā-mārga* (the path of cultivation) must be explained, [*ācārya*-Asaṅga states that] **he cultivates himself only in the antidote against all obstructions**. To cultivate himself means to be actively engaged in the praxis of that very experience. Accordingly, whatever is experienced by non-discrimination (**nirvikalpa*), etc., that very experience removes the obstructions. In order to explain the entrance into that **niṣṭhā-mārga* (the path of fulfillment), [*ācārya*-Asaṅga states that **because ... he is completely freed of [any] obstructions**. The situation (**avasthā*) of a very pure wisdom wherein there does not exist even the most minuscule obstruction (**sukṣumāvaraṇa*) is the entrance into **niṣṭhā-mārga* (the path of fulfillment).

MSU: One who enters that mind-talk enters **adhimukticyā-bhūmi* (the stage of zealous application), because by merely listening [to the Mahāyāna teachings many times], he applies himself to [the idea that] all phenomena are nothing but [mental] presentations. One enters **darśana-mārga* (the path of insight), because he experiences mind-talk **just as-it-is**. Here, [the statement:] **experiences just as-it-is** means that [the bodhisattva] experiences thus: “sentient beings do not exist, teachings do not exist, cognitum does not exist, and cognizer does not exist.” One enters **bhāvanā-mārga* (the path of cultivation), because by means of **cultivating himself only in the very antidote against all obstructions** of afflictions (**kleśa*) and of what is to be known, he is purified. One enters **niṣṭhā*

MS III. 4

[Question:] By means of what (**kena*) [does the bodhisattva] enter?¹³

[Answer: The bodhisattva enters] by generating (**ādhāna*) the strength of the root of wholesomeness (**kuśala-mūla*). [That is, the bodhisattva] enters by (1) stimulating the mind (**cittottāpana*) in three ways, by (2) removing the four [obstructive] situations¹⁴ (**sthāna*), and by (3) being attentive (**apramāda*) to practicing (**prayoga*) constantly and carefully the cultivating of calm and insight (**śamatha-vipaśyanā-bhāvanā*) that have the teachings and their meanings as their objective references/support (**ālambana*).¹⁵

mārga (the path of fulfillment). because he is [completely] freed of [any] obstructions. Thus, the experience (**prativedha*) [of the path] is of four kinds.

¹³ MSU: [The statement:] **by means of what [does the bodhisattva] enter** is an inquiry about the cause (**hetu*) and is synonymous with [asking] by what skillful means (**upāya*) [does the bodhisattva enter].

¹⁴ As Nagao says, it is not clear how *gnas* (probably Skt. *sthāna* in this case) should be understood. The Four Chinese translations have 處 which originally means “place.” “spot.” etc. Nagao (p. 17, n. 3) understands *gnas* as 場合 (case), but he says that “主題点 (subjective points),” “あり方 (state),” and “道理 (propriety)” are also possible translations. Lamotte (p. 156) understands *gnas* as arrêt.

¹⁵ MSBh: [The bodhisattva enters] **by generating the strength of the root of wholesomeness. [That is, the bodhisattva] enters by (1) stimulating the mind in three ways, up to by (3) being attentive to practicing constantly and carefully the cultivating.** [The statement:] **generating the strength of the root of wholesomeness** is, moreover, to be contextually connected with the eight subjects explained above [in *ācārya-Asaṅga*’s text]. [The bodhisattva, moreover, enters] **by being attentive ... that have the teachings and their meanings as their objective references/supports, etc.** Therein, [the word:] **constantly** means “to do continually” (**nitya-kāratva*); [the word:] **practicing ... carefully** means “to honor” (**guru-kāratva*); [the word:] **being attentive** means to be attentive to whatever aspect/representation (**ākāra*) of the teaching (**deśanā*) that is taught whatever it may be. On the basis of **stimulating the mind in three ways** that arises from **the strength of the root of wholesomeness**, [the bodhisattva] practices attentively because [the bodhisattva’s praxis] is possessed of uninterrupted reverence.

MSU: That [means by which the bodhisattva enters] is explained by [the statement:] **generating the strength of the root of wholesomeness, etc.** With regard to [a bodhisattva who] thinks “although [I] possess the strength of the root of wholesomeness, I am still desponded.” [*ācārya-Asaṅga*] states [that one should overcome the dread by] **stimulating the mind in three ways.**

MS III. 5A

The first [incident of] stimulating the mind is to think: “Countless sentient beings (**sattva*) who are born as human beings (**manuṣya-bhūta*) in the countless worldly realms (**loka-dhātu*) shall realize incomparable perfect enlightenment (**anuttarā samyaksambodhi*) at every moment.”¹⁶

The second [incident of] stimulating [the mind] is to think: “I have obtained that intention (**āśaya*) with which [I] practice fully (*?*samudācāra*, proper/right practice) the perfection of giving (**dāna-pāramitā*), etc., and consequently, with little difficulty (**alpa-kṛcchrena*), I will become accomplished fully in the cultivation of the perfection.”¹⁷

¹⁶ MSBh: When the bodhisattva hears that it is difficult to realize the supreme (**parama*), deep (**gambhīra*) and profound (**udāra*) incomparable perfect enlightenment, [he] becomes fearful. **The first [incident of] stimulating the mind** is the antidote of that [fearful mind].

MSU: In [the statement:] **the countless worldly realms, etc., the first [incident of] stimulating the mind** is clear [because it] has been already clarified by the explanation.

Although Asvabhāva states that the first incident of stimulating the mind is clear, both Asaṅga’s explanation and Vasubandhu’s explanation of the first incident of stimulating the mind are not clear. H-MSU differs from MSU. See H-MSU (414a20-21): 無量諸世界等者 此言顯示初練塵心 引他例已 令心增盛 無有退屈 (Tr.: The statement: **countless worldly realms** shows the first [incident of] stimulating the mind. The other example has been already given. [If a bodhisattva] makes the mind active, there is no shame/back sliding).

¹⁷ MSBh: Moreover, the bodhisattva fears the practice of perfection (**pāramitā*) which is the supreme, deep and difficult to understand (**durbodha*). As the antidote of that [fearful mind], **the second [incident of] stimulating the mind** is stated. In [the statement:] **intention with which [I] practice fully the perfection of giving**, [the word:] **intention** refers to belief (**śraddhā*) and desire (**chanda*). The belief of the bodhisattva is to trust in the existence (**astitva*), in one who possesses good qualities (**guṇavat*), in one’s capability (**sāmarthyā*) and in perfection. The desire [of the bodhisattva] is the wish to apply himself [to the practice] that arises from the belief. The bodhisattva who has obtained **intention** having such belief and desire as its nature becomes accomplished in practicing the six [kinds of] perfection **with little difficulty**.

MSU: [The statement:] **I have obtained that intention** means that there is no bondage (**pratibandha/vibandha*), because there is no avarice (**mātsarya*), there is no discrimination with regard to desire (**rāga-vikalpa*), there is no malice (**vyāpāda*), there is no laziness (**kausīdya*), there is no torpor and drowsiness (**styāna-middha*) and there is no ignorance (**avidyā*). Therefore, **the second [incident of] exciting [the mind]** means to think: “**With little difficulty, [I] will become accomplished fully in the cultivation of the six [kinds of] perfection.**” when if one obtains the most excellent intention. [the perfections of] giving, etc., arise naturally.

The third [incident of] stimulating [the mind] is to think: “If one possesses wholesome qualities (**kuśala-dharma*), even though wholesomeness is obstructed, then immediately at the time of one’s death, one immediately will be born with the body completely intact (**saṃpad*) just as one wishes. If that is so, why would not someone like I who possess wholesomeness which is not obstructed (**anāvvaraṇa-kuśala*) become immediately one [who is born] with the body completely intact?”¹⁸

MS III. 5B

With regard to this, there are verses:

One should not become despondent, for countless sentient beings who are

¹⁸ MSBh: Furthermore, when the bodhisattva dwells in the expertise (**kauśalya*) regarding the examination (**pravicya*) of the Buddha’s deep and profound teachings, he thinks like this: “That [one] should attain incomparable perfect enlightenment that belongs to each moment is difficult.” Accordingly, because the one becomes fearful [in this manner], there is **the third [incident of] stimulating [the mind]** as the antidote of that [fearful mind]. [The statement:] “**I who possess wholesomeness which is not obstructed**, etc..” [is stated] because it is connected with [the phrase:] “I am like one who has accumulated properly the provisions of knowledge by traversing all ten stages completely.” [The statement:] **wholesomeness which is not obstructed** means that the diamond-like concentration (**vajropama-samādhi*) restrains barriers/badness (**dauṣṭhulya*) possessing attachment (**rāga*) and destroys the obstructions which are difficult to remove. Being freed of all obstructions immediately after [attaining] that concentration, [the bodhisattva’s] basis (*rten*) will obtain the transformation of the basis (**āśraya-parāvṛtti*) by that [diamond-like concentration]. **Death** only is claimed to have the same quality as freedom (**visamyojana*). [The word:] **perfection** means omniscience regarding all features (**sarvākārajñātā*). [The statements: by] **generating the strength of the root of wholesomeness** and the encouraging **the mind** (*gzengs bstob pa*, MS has *sbyong ba*, stimulating the mind) **in three ways** are answers to [the question:] **By means of what does [the bodhisattva] enter?** The bodhisattva who possesses **the strength of the root of wholesomeness** is firm by means of its strength, therefore, [his] mind does not become depressed. Moreover, because the mind is stimulated in three ways, the mind is encouraged.

For the diamond-like concentration, see MS X. 4, Lamotte, pp. 273-276, Nagao, p. 333, and Hakamaya, pp. 93-97.

MSU: **The third [incident of] stimulating** the mind means to think: “If I am one who possess wholesomeness because of wholesomeness freed of obstructions owing to the fact that I have removed the antidote, **why would someone like I not become a Buddha** [who is born] **with body [completely] intact?**” This means that the mind being activated is made sharp (**tikṣṇa*).

born as human beings attain perfect enlightenment at every moment.¹⁹ //1//²⁰

Although one with a proper mind [is engaged in] the act of giving, etc., by some intention, only [the act of] giving, etc., of those steadfast ones, [i.e., bodhisattvas], who have obtained that intention is said to be [the perfection of giving, etc.]²¹ //2//

¹⁹ MSBh: [The statement:] **One should not become despondent** means that the mind should not dwell in despondency. Such is the meaning derived from thinking: "I cannot realize incomparable enlightenment."

MSU: The very meaning [of three incidents of stimulating the mind] is summarized by verses: **for countless sentient beings who are born as human beings attain perfect enlightenment at every moment. etc.** [The word:] **despondent** refers to a confused (**ākula*) mind, and [this] is synonymous with saying that [one] should not be like that [i.e., one with confused mind]. [That is, one] should not think that one does not have ability by thinking "I cannot [attain] incomparable supreme enlightenment." As stated:

Whosoever obtained the citadel of a Well-gone (**sugata*) may have had fallen into a very lowly state. Even you who have fallen into anxiety should not blame yourself. [because] a person who [thinks I am a] self-blamer destroys happiness.

²⁰ Cf. MSA X. 11, p. 52, ll. 17-20: [One] should not become despondent, for countless sentient beings who are born as human beings attain perfect enlightenment at every moment. //X. 11// For three reasons, "despondence" (*laya*) is not proper. For those "who are born as human beings attain" enlightenment; [They] "attain" [it] always, and countless [sentient beings] "attain" [it].

²¹ MSBh: [The statement:] **with a proper mind** means neither an unwholesome nor a neutral mind. To be exact, the neutral is a distracted mind by which some do [the act of] giving, etc. Likewise, heretics (**tīrthika*), etc., do [the act of] giving, etc., with an unwholesome mind, but [the bodhisattvas] are not [like that], because [they] desire incomparable perfect enlightenment. Moreover, those who have obtained the highest root of wholesomeness by [those] intentions are steadfast ones. With regard to [the statement:] **the act of giving, etc.**, here, it means that because [bodhisattvas] habituate themselves in doing the perfection of giving, etc., after having obtained whatever [intention] which is in accord with that intention [of giving], [they] obtain the mind which is free from avarice, etc., i.e., the adherent of that [giving]. [The statement:] **only [the act of] giving, etc., of those steadfast ones, [i.e., bodhisattvas], who have obtained that intention is said to be [the perfection of] giving, etc.** explains only [the act of] giving, etc. By the word **etc.**, [everything] from [the perfection of] moral conduct (**śīla*), etc., up to the perfection of wisdom (**prajñā-pāramitā*) is included.

MSU: [The word:] **intention** [in the statement:] **by some intention** has been explained before. [Intention] is the cause to be engaged in [the perfection of] giving without attachment. [The statement:] **with a proper mind** [means] by those with a wholesome mind, but not by those with an unwholesome or neutral (**avyākṛta*) mind. In the manner that because even those who have wholesomeness, unwholesomeness or neutral mind wish transmigratory existence (**bhava*) and enjoyment (**bhoga*), [they] are engaged in [the act of] giving, etc., so too the bodhisattvas are not like that, because [they] are engaged in incomparable supreme enlightenment. [The statement:] **have obtained that**

At the time of one's death, one who possesses wholesomeness will obtain, just as one wishes, the body intact. Why would one possessed of wholesomeness who has removed [obstructions] not obtain the [body] intact even now?²² //3//

MS III. 6

[The bodhisattva enters into the defining characteristics of what is to be known by removing the four obstructive situations,] because, (1) by means of removing [improper] attentiveness, [the bodhisattva] removes completely the attentiveness of the Śrāvaka and Pratyekabuddha,²³ (2) by means of removing the harboring a divided mind (**vimatī*) and ambivalence (**kāṅkṣā*), [the bodhisattva] becomes doubtless regarding all doubts

intention means that with some **intention** that has arisen naturally and which has been explained above. [the bodhisattvas] **have obtained** the cultivation of the perfections. [The statement:] **of those steadfast ones** means of bodhisattvas. How so? **Only [the act of] giving, etc., ... is said to be [the perfection of giving, etc.,]** because it is determined that it is not antidote. it is explained that [bodhisattvas] are engaged in [the perfection of giving, etc.] without making effort. because the antidotes have been overcome. [One should understand] the word 'etc.' means the perfection of moral conduct, and the rest.

²² MSBh: [The statement:] **will obtain, just as one wishes, the body intact** means that [bodhisattva] **will obtain**, i.e., will be born in, the sphere of neither consciousness nor non-consciousness (**naiva-samjñānāsamjñāyatana*). [The statement:] **has removed** means that [bodhisattva] **has removed** obstructions. [The statement:] **the [body] intact** means that [bodhisattvas obtain] Buddhahood (*buddharva*).

MSU: [The statement:] **At the time of one's death, one who possesses wholesomeness** means that one who possesses **wholesomeness** by means of worldly wholesomeness dies. [The statement:] **will obtain, just as one wishes, the body intact** means that worldly people will be born even into the highest state of existence (**bhavāgra*). [The statement:] **one possessed of wholesomeness who has removed [obstructions]** means those who possess **wholesomeness** by virtue of wholesomeness that **has removed** obstructions. [The statement:] **the [body] intact** means that [the bodhisattvas attain] the Buddhahood as they desire.

²³ MSU: [The statement:] **by means of removing [improper] attentiveness** is stated because [the bodhisattva] rejects **attentiveness** of the Śrāvaka[yāna] and of the Pratyeka-buddhayāna.

(**vicikitsā*) towards the Mahāyāna teachings,²⁴ (3) by means of removing attachment (**abhiniveśa*) to teachings, [the bodhisattva] removes completely the attachment to the notion of I [have heard teachings] and the notion of mine (**ahamkāra-mamakāra*) with regard to the teachings that [he] has heard and reflected upon,²⁵ and (4) by means of removing conceptual discrimination (**vikalpa*), [the bodhisattva] neither pays attention to (**amanaskāra*) nor conceptually discriminates (**avikalpa*) any objective aspects (**nimitta*) which appear before [him] (**purataḥ-sthita*) or which are caused to be present (**sthāpita*) [in meditation].²⁶

²⁴ MSBh: [The statement:] **by means of removing the harboring a divided mind and ambivalence** means that [the bodhisattva] **removes the harboring a divided mind and ambivalence** towards the Mahāyāna teachings that is deep and profound.

MSU: [The statement:] **by means of removing the harboring a divided mind and ambivalence** means that [the bodhisattva] must not harbor a divided mind mistakenly and [must not] doubt the vastness and deepness of the Mahāyāna [teachings].

²⁵ MSBh: [By the statement: **the bodhisattva**] **removes completely the attachment to the notion of I [have heard teachings] and the notion of mine with regard to the teachings that [he] has heard and reflected upon**, [Ācārya-Asaṅga] asserts removing of only **attachment to teachings**. [Ācārya-Asaṅga states:] **by means of removing attachment to teachings** [because] as far as [the bodhisattva] has [the attachment to the notion of] I [have heard teachings] and [the notion of] mine with regard to the teachings that [he] has heard and reflected upon, [he] does not become aware of [the truth].

MSU: **by means of removing attachment to teachings, the attachment to the notion of I and the notion of mine with regard to the teachings that [he] has heard and reflected upon** should be removed. Because [the attachment] is an obstacle to realization, [the bodhisattva] should not attach [himself] to [the notions]: “[I] myself reflect upon [the teachings.]” “I realize the teachings.” “[the teachings that] I have heard are mine.” “the meaning [of the teachings] is mine.”

²⁶ MSBh: [Ācārya-Asaṅga states:] **by means of removing conceptual discrimination, [the bodhisattva] neither pays attention to nor conceptually discriminates any objective aspects which appear before [him] or which are caused to be present [in meditation]**, [because by doing so, bodhisattva’s] fixed mind (**samāhita-citta*) dwells entirely in the state/situation (*gnas skabs*, **avasthā*) of proper attentiveness that is present in non-discriminative wisdom that has arisen from the practice (**prayoga*). [Ācārya-Asaṅga states:] **by means of removing conceptual discrimination**, [because the bodhisattva] enters [into truth] by means of skillful means of non-discrimination to colour/form (**rūpa*), etc., that appear before [him] or to that which is to be discriminated by means of not paying attention to all objective aspects that become the objective reference/support, such as the skeleton, etc., through meditation. Otherwise, if [he] discriminates, [he] does not enter [into truth].

With regard to this, there is a verse:²⁷

The wise, who does not discriminate whatsoever objective aspect as caused to be present [in meditation] or as present naturally [in the external world], attains the supreme awakening.

MS III. 7A

[Question:] By what and how [does the bodhisattva] enter?²⁸

[Answer: The bodhisattva] enters by mind-talk that arises owing to the impregnation of listening to [the Mahāyāna teachings many times] that is subsumed under the proper attentiveness, that appears as [the Buddha's] teachings and [their] meanings, and that is

²⁷ Cf. MSA XIX. 50, p. 169. ll. 9-17: The wise, who does not discriminate whatsoever objective aspect as caused to be present [in meditation] or as present naturally [in the external world], attains the supreme awakening. //XIX. 50//

With regard to that, [the statement:] “whatsoever objective aspect as caused to be present [in meditation]” refers to that which is conceptually constructed (*parikalpita*) which is objectified by the practice [based upon] listening to, reflecting upon and cultivating [Buddha's teachings]. [The statement:] “present naturally” refers to that which is conceptually constructed which has [arisen] without making effort, which becomes an objective reference/support naturally (*prakṛtyālabhanī-bhūta*). Non-causing to be present for that [objective aspect] is cessation (*vigama*) and non-being objective reference/support (*anālabhanībhāva*). Non-conceptual construction is the means for that and an antidote of the objective aspect (*nimitta-pratipakṣa*). Moreover, both are [not discriminated] in order, for at first that which is caused to be present in meditation [is not discriminated], and then that which is present naturally [is not discriminated]. With regard to that, a yogin who does not discriminate the mark/form of a person who follows the four kinds of perversions (*catur-viparyāsa*) attains awakening of the Śrāvaka or awakening of the Pratyeka[-buddha]. One who does not discriminate the mark/form of all teachings [attains] the great awakening. By this, it is thoroughly illustrated that, [in a bodhisattva who,] has understood properly the truth, i.e., who is released, wisdom as-it-is arises.

²⁸ MSU: [The statement:] **By what and how [does the bodhisattva] enter** is an inquiry about the means [of entering] (**karaṇa*) and what is to be done (**iti-kartaṅyatā*). When one who enters enters the object of entering, the means [of entering] and what is to be done – an action (**kriyā*) characterized by realization is to be done in such and such a manner – become undoubtedly necessary. For this reason, the two are described.

accompanied by the act of perceiving.²⁹

[Moreover, the bodhisattva enters by means of] the four [kinds of] investigations (**paryeṣaṇā*), i.e., the investigations into (i) name (**nāma*), (ii) object (**artha*), (iii) designation (**prajñāpti*) of the intrinsic nature (**svabhāva*) [of entities] and (iv) [designation of] specific attributes (**viśeṣa*) [of entities],³⁰ [and by means of] the four [kinds of] wisdom of knowing reality as-it-is (**yathābhūta-parijñāna*):³¹ by means of knowing (i) name as-it-is, (ii) thing as-it-is, (iii) designation of the intrinsic nature [of entities] as-it-is, (iv) [designation of] specific attributes [of entities] as-it-is, because they are not perceivable.³²

²⁹ MSBh: By what and how [the bodhisattva] enters must be stated. With regard to that, [the statement: mind-talk that] arises owing to the impregnation of listening to [the Mahāyāna teachings many times] means that [mind-talk] is conformable to (*rjes su mthun pa. *anurūpa*) the impregnation of listening to [the Mahāyāna teachings many times]. The place where [the bodhisattva] enters has been explained before (III. 3), and because that also arises from the impregnation of [listening to] the Mahāyāna [teachings many times], it is to be seen as that subsumed under the consummated nature.

MSU: By [the statement: mind-talk that] arises owing to the impregnation of listening to [the Mahāyāna teachings many times], etc., the means [of entering] is stated.

³⁰ On the four *paryeṣaṇā* (investigations) in other Yogācāra texts, see Bbh, pp. 53, ll. 6-13. MSA XIX. 43-55, p. 168, l. 18 - p. 170, l. 1. 顯揚論, Taisho vol. 31, no. 1602, p. 507c14-22.

³¹ On the four *yathābhūta-parijñāna* (wisdom of knowing reality as-it-is) in other Yogācāra texts, see Bbh, p. 53, l. 14 - p. 55, l. 3. MSA XIX. 43, p. 168, l. 24 - p. 169, l. 2. 顯揚論, vol. 31, no. 1602, pp. 507c23-508a23.

³² Although, MS has the phrase: “the intrinsic nature as-it-is, and specific attributes as-it-is” after the phrase: “(iv) [designation of] specific attributes [of entities] as-it-is,” they seem to be superfluous according to all four Chinese translations of MS. See Part Three, p. 151, n. 55 below.

MSBh: [The word:] investigation refers to examination. [The word:] wisdom of knowing reality as-it-is refers to non-perception.

MSU: By the four [kinds of] investigations and (3) the four [kinds of] wisdom of knowing reality as-it-is, what is to be done is shown. [The bodhisattva] investigates in the state of the practice (**prayogāvasthā*). [That is, the bodhisattva] sees an aspect (**ākāra*) of analysis (**nirūpaṇa*), which means that [the bodhisattva] fully understands the entrance into an aspect of [the fact that] objective references/ supports do not exist. A determined cognition (**niścita-jñāna*) [by which the bodhisattva

MS III. 7B

Thus, the bodhisattva who endeavours in that manner to enter [into the truth that all phenomena are] nothing but [mental] presentations understands properly that the name which is based upon sound (**akṣara*) in that mind-talk, that appears as sound and [its] meaning, is also nothing but mental construction (**mano-kalpamātra*). [The bodhisattva] understands properly that even the meaning which takes its stand on sound is also nothing but the very mind-talk. [The bodhisattva] understands properly that even that name is nothing more than the designation of the intrinsic nature and specific attributes [of entities].³³

Next,³⁴ when [all phenomena are] perceived as nothing but mind-talk, neither a name nor what is designated is perceived. Nor is the designation of intrinsic nature or [the designation of] the specific attributes perceived. Nor is the defining characteristics of an

understands that] objective references/supports do not exist is a result (**phala*) [of the four kinds of investigations], and [it is] a **wisdom of knowing reality as-it-is**. With regard to that, the **name** refers to form (**rūpa*), etc. **The investigation into name** is to understand that [name is] nothing but mind-talk, because [name] exists as a designation, owing to [the fact that name] does not exist [as something] other than mind-talk. The investigation of thing (**vastu-paryeṣanā*) is to understand that in the manner that [five] aggregates (**skandha*) and [eighteen] elements (**dhātu*) are expressed by the words (**nāma-kāya*), [things] do not exist substantively, because when the link between cause (**gotra*) and that which possesses cause (i.e., effect) is not related, speech (**jalpa*) which possesses that [link] would not be possible. ... [The statement:] **because they are not perceivable** means **because** it is certain that name, etc., **are not perceivable**.

³³ MSU: [The bodhisattva] understands that whatever is a thing “named” which is an object to be spoken about and which is to be spoken about on the basis of name, even that is nothing more than mind-talk. [The bodhisattva,] turning about his attachment to the external images, analyzes the internal. The words “form,” etc., on the one hand, are of the nature of the designation having intrinsic nature and are [those things] called body (**kāya*), feeling (**vedanā*), etc., because [the bodhisattva,] although [it] does not exist, designates an intrinsic nature, just as *pudgala* [is a designation]. [The things “matter,” etc.] on the other hand, have the defining characteristics of designated specific attributes and [those things are] called “impermanence” (**anitya*), “suffering” (**duḥkha*), etc., because [the bodhisattva] designates the specific attributes on what is not existing.

³⁴ Here Tibetan has *de'i phyir*, but Pa has the sense of after that or next (次). See Part Three, p. 153, n. 64 below.

object [that is perceived as] possessing intrinsic nature or specific attributes perceived. [In this manner,] by means of the four [kinds of] investigations and the four [kinds of] wisdom of knowing reality as-it-is, [the bodhisattva] understands those mental discriminations (**mano-vikalpa*) that appear as sound and meaning to be ** vijñapti-mātratā*.

MS III. 8A

[Question: The bodhisattva] enters into that **vijñapti-mātratā*. In which state does [he] enter? [And] what is [the entrance] like?³⁵

[Answer: The bodhisattva] enters into (1) a state of that-only (**tan-mātratā*), (2) a state of the two, i.e., having object and subject (**sa-nimitta-dṛṣṭi-dvayatā*), and (3) a state of various forms (**nānākāratā*), (1) because (i) name, (ii) object, (iii) the designation of the intrinsic nature, (iv) [the designation of] specific attributes, (v) the intrinsic nature and (vi) specific attributes – these six kinds of topics do not exist as [external] objects, (2) because they are present as cognitum and cognizer and (3) because [they] arise simultaneously with the appearance of various forms.³⁶

³⁵ MSU: If, since objects do not exist, [the bodhisattva] enters [into the truth that all phenomena are] nothing but mental presentations, [then] by [the statement: “**The bodhisattva] enters into that *vijñapti-mātratā. In which state does [he] enter?.**” [your position] is negated, [because in such a case] that very [*vijñapti-mātratā*] is thought to be an object [of the entrance].

³⁶ MSBh: With regard to that, [the statement:] **a state of that-only** refers to **vijñapti-mātratā*. [The statement:] **a state of the two, i.e., having object and subject** explains a knowledge **having object and subject**. ... [The statement:] **because [they] arise simultaneously with the appearance of various forms** means that **because [they] arise with the appearance of various [forms]**, such as a name, word, and letters, and [it means that] **because the objects which are based upon them arise with the appearance of various forms**.

MSU: In order to negate that [objection], [*ācārya-Asaṅga*] states: **that-only**. An object is non-existent not only as an external [object], but also as an object of the cognition (**vijñapti*). If the object is truly non-existent, how [do you] follow the teachings regarding the twelve spheres (*dvādaśāyatana*), etc., and conventional usage (**vyavahāra*) regarding the worldly things. Then, [*ācārya-Asaṅga*] states: **the two, i.e., having object and subject**. When the cognition which appears as an external object.

MS III. 8B

[The manner in which a bodhisattva] enters is in the manner that a rope (**rajjū*) appears to be a snake (**sarpa*) in the dark.³⁷ For instance, because a snake [superimposed upon] a rope is non-existent, it is a misperception (an error, **bhrānti*),³⁸ [therefore,] those who are aware of the reality of that object, turning away from the notion of the non-existent snake, dwell in the notion of a rope.³⁹ Moreover, when [this notion of a rope is] analyzed more minutely, [even the notion of a rope] is misperception (an error), because its defining characteristics are colour (**varṇa*), odor (**gandha*), taste (**rasa*) and what is to be touched (**spraṣṭavya*). With regard to that, just as even the notion of a rope is to be removed on the basis of the notion of colour, etc., so too, the notion of cognition-only (**vijñapti-*

although object does not exist, is established owing to the impregnation of words for the object (**arthābhilāpa-vāsanā*), the appearance of the cognition also is designated as the subject, accordingly, there is no contradiction (**virodha/viruddha*). Is it the case that the bodhisattva enters into [the fact that] these cognitions which appear as the subject and object become other? Or not? Then, [*Ācārya-Asaṅga* states: **the bodhisattva enters into various forms.** By the division of form into the cognitum and cognizer, only one mind appears in different forms variously at one time, accordingly, [the bodhisattva] enters [into various forms]. [The word:] **various** means that a single cognition perceives itself (**svasamvedana*) many forms. By explaining these three kinds of concepts, the three – i.e., **the six kinds of topics, such as name, etc., do not exist as [external] objects, etc.,** – has been explained.

³⁷ MSBh: With regard to that, entering into the three natures is described by an analogy with the rope.

MSU: An analogy of what is spoken about in the statement: **What is [the entrance] like** is explained by the statement: **[The manner in which a bodhisattva] enters is in the manner that a rope appears to be a snake in the dark, etc.** By the analogy, understanding of the three natures is described.

³⁸ MSU: [*Ācārya-Asaṅga* states:] **For instance, because a snake [superimposed upon] a rope is non-existent, it is a misperception (an error),** and in the same manner, name, etc.. [superimposed upon] the other-dependent [nature] – mind-talk that appears as words and [their] meanings that comprise the six kinds of objects, such as name, etc., – are also an error.

³⁹ MSU: With regard to that, in the manner that [the bodhisattva,] on the basis of the notion of a rope, **turns away from the notion of the non-existent snake,** because it is an error, in the same manner, [he,] on the basis of the other-dependent [nature,] turns away from the notion of the imagined six kinds of topics, such as name, etc.

mātra) is to be destroyed on the basis of the notion of consummated nature (**pariniṣpanna-svabhāva*), when the six kinds [of topics] – mind-talk that appears as the six kinds [of objects], such as letter, meaning – become negated as real objects just as the notion of a snake [is negated].⁴⁰

MS III. 9

Thus, this bodhisattva by entering into the defining characteristics of objects that appear from mind-talk enters into the imagined nature (**parikalpita-svabhāva*).⁴¹ By

⁴⁰ MSU: In the manner that when [the bodhisattva,] on the basis of colour, odor, etc., divides a rope into parts, [he] removes **even the notion of a rope**. [For instance,] it is stated [in **Hastavāla-prakarāṇa* k. 1]:

[The bodhisattva] perceives a rope as a snake. Seeing/Knowing [that the snake is actually] a rope, [he understands that such] object (i.e., snake) does not exist. Even when [the bodhisattva] sees a portion of that [rope], [he understands that] cognition is an error, just as a snake [is an error].

In the same manner, in [the statement:] **when the six kinds [of topics] ... become negated as real objects just as that [notion of a snake is negated]**, [the words:] **become negated** means to be divided and non-existence. On the basis of the consummated [nature] characterized by the non-existence of the six kinds of topics which are not real objects, the erroneous other-dependent [nature] is also to be removed and is to be negated.

The **Hastavāla-prakarāṇa* is extant only in Chinese and Tibetan translations. Two Chinese translations by Paramārtha and 義淨 (I-Ching) attribute this work to Dignāga. However, Tibetan translation ascribes this work to Āryadeva. For the details of this work, see F. W. Thomas and H. Ui., *The Hand Treatise, A Work of Āryadeva*, JRAS 1918, pp. 267-311., E. Frauwallner, "Dignāga, Sein Werk und seine Entwicklung," WZKSO Band 3, 1959, pp. 129-130 and 152-156., E. Akashi, 西藏訳掌中論和訳 (Japanese Translation of the Tibetan Translation of the *Hastavālaprakarāṇa*), RDR vol. 304, 1932, pp. 1-30., J. Nagasawa, 漢訳二本対照チベット訳手量論註和訳 (Japanese Translation of the Tibetan Translation of the *Hastavālaprakarāṇa* – Comparison With Two Chinese Translations), CG vol. 4, 1955, pp. 46-55 (reprint in 瑜伽行思想と密教の研究, Daitoshuppan, 1978, pp. 291-301), H. Ui, 陳那著作の研究 (A Study of Dignāga's works), Iwanamishoten, 1958 (reprint, 1979), pp. 336-345., F. Tola and C. Dragonetti, "The *Hastavāla-nāmaprakarāṇavṛtti*," JRS vol. 8-1, 1980, pp. 18-31., and W. Harada, "Dignāga の *Hastavāla-prakarāṇa* & *Vṛtti* - 和訳とSkt. 還元訳の試み" (**Dignāga's Hastavālaprakarāṇa and Vṛtti* - Japanese Translation and Sanskrit Retranslation -), RDBKN vol. 6, 1993.

⁴¹ MSBh: [The statement:] **by entering into the defining characteristics of objects that appear from mind-talk** [means that] since the object is nothing but that which is imagined, [the bodhisattva] **enters into the imagined [nature]** in that manner.

MSU: [The statement:] **by entering into the defining characteristics of objects that appear from mind-talk** means that although this mind-talk appears as objects, objects which are to be

entering into [the idea that all phenomena are] nothing but [mental] presentations, he enters into the other-dependent nature (**paratantra-svabhāva*).⁴²

[Question:] How does the bodhisattva enter into the consummated nature?

[Answer: The bodhisattva] enters [into the consummated nature] from having turned away from even the idea (**samjñā*) that [all phenomena are] nothing but [mental] presentations, at which time, in that bodhisattva who has abandoned the idea of object, that mind-talk that has arisen owing to the impregnation of having listened to the teachings [many times] lacks the opportunity of arising as all appearances of objects.⁴³ Accordingly, [mind-talk] does not arise even as an appearance of cognition-only (**vijñapti-mātra*).⁴⁴

[The bodhisattva,] dwelling in the name which is non-discriminating regarding all objects, dwells in **dharma-dhātu* owing to the operation of direct intuition. At that time, there occurs in that bodhisattva non-discriminatory wisdom wherein what is to be perceived

imagined do not exist, accordingly [the bodhisattva] enters into the imagined [nature].

⁴² MSU: [The statement:] **By entering into [the idea that all phenomena are] nothing but [mental] presentations** means that this cognition-only is mistaken owing to the power of ignorance (**avidyā*), and there appears a form of an object which is the error with regard to non-existing object, accordingly [the bodhisattva] **enters into the other-dependent [nature]**.

⁴³ MSBh: [The statement: **mind-talk ...**] **lacks the opportunity of arising as all appearances of objects** [is stated]. When even [mind-talk] does not arise as the appearance of cognition-only, how is it that [mind-talk] as the appearance of that object arises. Accordingly, if **vijñaptimātratā* is discriminated, [it] again becomes an object. Therefore, after that [understanding], **tathatā* is directly intuited. That step is inexpressible, since it is to be understood individually.

MSU: With regard to the entrance into the consummated [nature], [*ācārya-Asaṅga*] states that **[the bodhisattva who] has abandoned the idea of object**. [It] means that [the bodhisattva] negates the idea of object. [The statement: **mind-talk ...**] **lacks the opportunity of arising as all the appearances of objects** means that arising [of mind-talk] even by whatever is the appearances of objects is impossible.

⁴⁴ MSU: [The statement:] **Accordingly, [mind-talk] does not arise even as an appearance of cognition-only** means that when the cognitum does not exist, the cognizer does not exist, accordingly, from having made the **vijñapti-mātra* its an object, **[mind-talk] does not arise**.

and that which perceives (**ālambya-ālabaka*) are exactly alike (**sama-sama*).⁴⁵ In this manner, this bodhisattva has entered into the consummated nature.⁴⁶

MS III. 10

With regard to this, there is a verse:⁴⁷

Matter (**dharma*), person (**pudgala*), teaching (**dharma*), [its] meaning (**artha*), the concise (**samasta*), the extended (**vyasta*), cause (**gotra*), the impure (**aśuddha*), the pure (**śuddha*) and extreme (**paryanta*): [These

⁴⁵ MSU: By [the statement:] **dwelling in the name which is non-discriminating regarding all objects**, etc., [it is meant that] **dwelling in** [the fact that] this everything is **name-only** (**nāma-mātra*) when it is not affected/infected (**aparāmṛṣṭa*) by the teachings of a **sūtra* which are the domain of **the name**. Just as it is stated:

That everything is just name-only prevents all discriminations from arising. //MAV V. 18ab//

The cognition which appears as name designates (**upacāra*) the name.

[The statement: **The bodhisattva ...**] **dwells in** **dharma-dhātu* owing to the operation of **direct intuition** means that [the bodhisattva] **dwells** [in *dharma-dhātu*] through **the direct intuition** by oneself (**pratyātma*), but not by zealous conduct (**adhimukti*). [The statement:] **wisdom wherein what is to be perceived and that which perceives are exactly alike** means that in the manner that **what is to be perceived** does not exist, in the same manner, **that which perceives** also does not exist. accordingly, the two, i.e., **what is to be perceived and that which perceives**, are **exactly a like**.

⁴⁶ MSU: [The statement:] **In this manner, this [bodhisattva] has entered into the consummated nature** explains the fulfillment (**niṣṭhāna*) of activities of one who enters. Since entrance into the imagined [nature] and the other-dependent [nature] has remaining [to be done], activities for entering are not fulfillment. Accordingly, [the word] “enter” is shown [in the present tense] because it is intended to express that [the bodhisattva is still] the doer/performer.

⁴⁷ MSBh: On the basis of the meaning [of the questions:] “what is the name? And how many kinds does [the name have]?” [Ācārya-Asaṅga states: **the bodhisattva,**] **dwelling in the name which is non-discriminating regarding all objects**. [In order to answer the questions,] distinction of the name is stated by a verse.

MSU: The distinctions of the name, which possess the domain that is stated as [dwelling] **in the name which is non-discriminating regarding all objects**. is stated by a verse.

constitute] the domain of naming by virtue of their distinctions.⁴⁸

MS III. 11

Thus, by entering [into the truth that all phenomena are] nothing but [mental] presentations, this bodhisattva has entered the defining characteristics of what is to be known. By having entered there, [he] has entered the stage of joy (**pramuditā*); that is, [this bodhisattva] has fully realized **dharma-dhātu*, [he has] been born in the lineage

⁴⁸ MSBh: The name of **matter** refers to form (**rūpa*), feeling (**vedanā*), eye (**cakṣus*), etc. The name of **person** refers to the Buddha, good friend (**kalyāṇa-mitra*), one who practices in accordance with faith (**śruddhānusārin*), etc. The name of **teaching** refers to *sūtra*, etc. The name of [its] **meaning** refers to the meaning based on teaching. The name of **the concise** refers to one who is called sentient being (**sattva*). The name of **the extended** refers to individual name of that very [sentient being]. The name of **cause** refers to alphabet of the letters. The name of **the impure** refers to [the name] of ignorant people (**pṛthag-jana*). The name of **the pure** refers to [the name] of the disciple (**śaikṣa*). The name of **extreme** refers to a perception of the combined teachings.

Briefly, cognition of bodhisattva's name is ten kinds. That is, the name of **matter** refers to eye, etc. The name of **person** refers to self, sentient being, etc. [The name of] **teaching** refers to twelve kinds of *sūtras*. [The name of its] **meaning** refers to meaning of the twelve kinds of *sūtras*. **The concise** name refers to that all existences are the conditioned (**saṃskṛta*) and the non-conditioned (**asaṃskṛta*), etc. **The extended** name refers to form, feeling, etc., and sphere (**ākāśa*), etc. The name of **cause** refers to the [alphabets] beginning with the first letter *a* to the last letter *ha*. The name of **the impure** refers to the ignorant person who possesses the object. The name of **the pure** refers to those who saw the truth. The name of **the extreme** refers to a perception of the combined teaching by means of the two wisdom, i.e., supramundane [wisdom] and [wisdom that is] attained subsequent to [supramundane wisdom]. It is like the ten stages depending upon all the various teachings. In that case, all objects are the objective references/supports of wisdom that perceives the combined teaching. Such kinds are domain of a bodhisattva's name.

MSU: [The word:] **matter** refers to form, etc. [The word:] **person** refers to devadatta and one who practices in accordance with the teachings (**dharmānusārin*), etc. [The word:] **teaching** refers to *sūtras* which are the secret writings of the Buddha and songs (**geya*), etc. [The word: its] **meaning** refers to that which is to be stated (**abhidheya*) of those [*sūtras*], and [the meaning of the statement that] having killed father, mother, the two, i.e., king and Brāhman, country and the victorious one who follows retinue, a man becomes pure, etc. [The word:] **the concise** refers to [the statement that] all of the existences are non-self (**anātman, nairātmya*), etc. [The word:] **the extended** refers to the [statement that] form is non-self, etc. [The word:] **cause** refers to letter *a*, etc., because it is a cause of words (**pada*) and speech (**vacana*), etc. [The word:] **the impure** refers to ignorant people, because they become those who possess impurity due to the afflictions (**kleśa*), etc. [The word:] **pure** refers to the respectable people (**ārya*), because they remove the impure, etc. [The word:] **extreme** refers to the combined perception (**sambhinnālabana*), because they perceive the combined objects (**sambhinnārtha*), such as the perfection of wisdom (**parijñā-pāramitā*), the ten stages (**daśa-bhūmi*), etc.

(**gotra/kula*) of the Tathāgatas, has obtained an impartial mind (**sama-citta*) regarding all sentient beings, all bodhisattvas and all Buddhas.⁴⁹ This is his **darśana-mārga* (the path of insight).

MS III. 12

[Question:] Moreover, for what purpose does [the bodhisattva] enter into that [truth that all phenomena are] nothing but [mental] presentations?⁵⁰

[Answer: The bodhisattva] enters [into the truth] in order to attain the wisdom of the omniscient one (**sarvajñā*). [This wisdom is attained by means of the following

⁴⁹ MSBh: [Ācārya-Asaṅga states: **has obtained**] an impartial mind regarding all sentient beings, because [the bodhisattva] thinks that as he is released, all sentient beings are released. ... [Ācārya-Asaṅga states: **has obtained**] an impartial mind regarding all the Buddhas, because by means of that [impartial] mind, [the bodhisattva] **has obtained** the state/stage (*gnas skabs*) of the **dharma*-body of the Buddhas, and by means of obtaining that [impartial mind], [he] **has obtained an impartial mind regarding all Buddhas**. [The statement:] an impartial mind regarding all sentient beings refers to that [the bodhisattva] wishes to remove their sufferings as well as his [suffering] by the understanding that self and others are exactly alike. [The statement:] an impartial mind regarding all bodhisattvas refers to that intention of the practice is impartial with all bodhisattvas. [The statement:] **has obtained an impartial mind regarding all Buddhas** refers to that [the bodhisattva] sees that there is no difference between **dharma-dhātu* [attained by] them and [*dharma-dhātu* attained by] him in its nature.

MSU: [Ācārya-Asaṅga states: **this bodhisattva**] has fully realized **dharma-dhātu* because [the bodhisattva] has intuitively perceived that [*dharma-dhātu*]. [In the statement: **he has**] been born in the lineage of the Tathāgatas, the lineage of the Tathāgatas refers to **dharma-dhātu*. [That is, the bodhisattva] **has been born** there because [he] has realized that [*dharma-dhātu*], because [he] has been born [as one who] possesses a superior wisdom that perceives that [*dharma-dhātu*], and because [his] previous basis (**pūrva-āśraya*) has been transformed and the other basis has arisen [in him]. ... [Ācārya-Asaṅga states: **the bodhisattva ...**] **has obtained an impartial mind regarding all sentient beings** because [the bodhisattva] sees impartially that all [sentient beings] are non-self. For instance, just as stated that all sentient beings are *tathāgata-garbha*. [Ācārya-Asaṅga states: **the bodhisattva has obtained**] an impartial mind regarding all bodhisattvas because [the bodhisattva] thinks that the [other bodhisattvas'] basis (*gnas*) and his own [basis] are [equal]. [Ācārya-Asaṅga states: **the bodhisattva**] **has obtained an impartial mind regarding all Buddhas** because [the bodhisattva] thinks that the **dharma*-bodies are obtained by himself too.

⁵⁰ MSU: [The statement:] Moreover, for what purpose does [the bodhisattva] enter into that [truth that all phenomena are] nothing but [mental] presentations is an enquiry about the purpose [of entering into the truth].

processes:] By that supramundane cognition of [the meditations of] calm and insight (**śamatha-vipaśyanā*) which has the combined teaching (**sambhinna-dharma*) as its objective reference/support and by a cognition that is the presentation of various forms (**nānākāra-vijñapti-jñāna*) and that is attained subsequent to that [supramundane knowledge] (**tat-prṣṭha-labdha*), [the bodhisattva first] removes all of the seeds of the **ālaya-vijñāna* together with the cause, and then increases the seeds of coming into the contact with the **dharma-kāya*. [Thus, the bodhisattva] transforms the basis, and properly accomplishes all qualities of the Buddha, and thereupon, attains the wisdom of the omniscient one (**sarvajñā*).⁵¹

The wisdom that is attained subsequent to [the supramundane knowledge] comes forth as that which is naturally freed of perversion (**aviparīta*) because [it] sees that everything arises from the **ālaya-vijñāna* and that all the characteristics of [mental] presentations are like illusion. Accordingly, the bodhisattva is at all times free of perversion regarding even the teaching consisting of [the doctrine of] cause and effect, just as a magician [who is free of perversion] regarding things (**dharma*) made by magic

⁵¹ MSBh: **Ālaya-vijñāna* possesses the seed of impure **dharmas* (**saṃkleśa-dharma*). Moreover, the word: **cause** (**nimitta*) is used in order to explain that that **seed** is the cause of the perception. Thinking in that manner, [the statement: **removes all of the seeds of the **ālaya-vijñāna* together with the cause**] explains removal of the **seeds** possessing the cause and effect.

MSU: [The statement:] **all of the seeds of the **ālaya-vijñāna* together with the cause** refers to that **together with** the impregnators that appear as colour/form, etc., and [it] explains the removal of the **seeds** which has cause and effect. ... [Ācārya-Asaṅga states:] **transforms the basis** [because] the pure mind and mental function arise through the realization of **tathatā*, or because **tathatā* is completely pure (**viśuddhi*). [The statement: **properly**] **accomplishes all qualities of the Buddha** means that [the bodhisattva properly accomplishes all qualities of the Buddha,] such as [five kinds of] forces (**bala*), [four kinds of] self confidences (**vaiśāradya*). [The statement:] **in order to attain the wisdom of the omniscient one** means in order to obtain pure and unimpeded wisdom.

(**māyā-kṛta*).⁵²

MS III. 13

[Question:] When [a bodhisattva] enters into [the truth that all phenomena are] nothing but [mental] presentations, how should [he] see the four [states] leading up to penetration [into truth] (**nirvedha-bhāgīya*)⁵³ that are supported by the four [kinds of] concentrations?

[Answer:] (1) When by means of the four kinds of investigations [a bodhisattva] understands, although weakly, that [external] objects do not exist, [he practices] the **āloka-labdha-samādhi* (concentration by which one obtains clarity), and [it] is a support (**āśraya*) for **uṣma-gata* (the state of heat) within the context of [the four states] leading up to penetration [into truth].⁵⁴

(2) When [that] understanding increases [by means of the four kinds of investigations, the bodhisattva practices], the **ṛddhāloka-samādhi* (concentration of increased clarity), and [it] is a support for **mūrdha* (the state of maximum value) [within the context of the four

⁵² MSU: In [the statement:] **The wisdom that is attained subsequent to [the supramundane knowledge], etc., [the statement:] everything arises from the **ālaya-vijñāna*** means that [the **ālaya-vijñāna*] is that which becomes the cause. [The statement:] **all the characteristics of [mental] presentations** refers to those which become effect, and since [the wisdom that is attained subsequent to the supramundane knowledge] sees the other-dependent nature as-it-is, [it] understands those which appear as cognitum and cognizer without perversion (**viparyāsa*) and error.

⁵³ On *nirvedha-bhāgīya*, see MSA XIV. 23-27, p. 93, ll. 6-25.

⁵⁴ MSBh: By the words **āloka-labdha*, the understanding [of the idea] that [external] objects do not exist is stated. The **āloka-labdha-samādhi* is an observation by **samādhi* that depends properly upon [the understanding] that [external] objects do not exist.

MSU: [The statement:] **When ... [a bodhisattva] understands, although weakly, that [external] objects do not exist** means that [a bodhisattva] understands [that external] objects do not exist. The [word:] **āloka* refers to clearness (*gsal ba*, **prakāśa*), and [by means of it] it should be known that [external] objects do not exist. [*Ācārya-Asaṅga* states:] **labdha* because [the bodhisattva] wishes [the understanding that external objects do not exist]. Accordingly, the **āloka-labdha-samādhi* means [the concentration by which one] obtains clarity.

states leading up to penetration into truth].⁵⁵

(3) When by the four kinds of wisdom of knowing reality as-it-is [the bodhisattva] enters into [the truth that all phenomena are] nothing but [mental] presentations and determines that [external] objects do not exist, [the bodhisattva practices] the **tattoārthaika-deśa-praviṣṭa-samādhi* (concentration of having entered into one part of a real object), and [it] is a support for **kṣānti* (the state of patience) which conforms with the truth (**satyānulomika*) [within the context of the four states leading up to penetration into truth].⁵⁶

(4) After that, the destruction of idea of cognition-only (**vijñapti-mātra-samjñā*) is the **ānantarya-samādhi* (uninterrupted concentration), and [it] is a support for **laukikāgradharmā* (the state of mundane supreme *dharma*) [within the context of the four states leading up to penetration into truth].

These concentrations (**samādhi*) are to be understood as that which is akin (**antika*) to realization.⁵⁷

⁵⁵ MSBh: In [the statement:] **When [that] understanding** [of the idea that external] objects do not exist **increases**. [the word] **understanding** here refers to wish (**icchā*) and desire (**abhilāṣa*).

⁵⁶ MSBh: In [the statement: it] **is a support for **kṣānti* (the state of patience) which conforms with the truth, the truth is **dharma-nairātmya*. **Kṣānti* which conforms with that is a patience which conforms with the truth.**

MSU: The **tattoārthaika-deśa-praviṣṭa-samādhi* is [the *samādhi* in which the bodhisattva] determines that the [external] objects do not exist. Since objective thing (**vastu*) of cognitum only is negated, it is called **eka-deśa*. Thus, [the bodhisattva is] aware of [the fact that] the [external] objects do not exist, but [he does] not [become aware of] the idea that [all phenomena are] nothing but mental presentations. For that very reason, that [*samādhi*] is **a support for **kṣānti* (the state of patience) which conforms with the truth.** [Ācārya-Asaṅga states:] **anugata* because it is akin, and depending upon [the idea that] cognitum does not exist, [the bodhisattva] understands that cognizer does not exist.

⁵⁷ MSU: [The statement:] **These concentrations are to be understood as that which is akin to realization** means that at the time of **realization**, [the bodhisattva's basis is] transformed.

MS III. 14

[Question:] In that manner, the bodhisattva has entered the [first] stage, has obtained **darśana-mārga* (the path of insight) and has entered [into the truth that all phenomena are] nothing but [mental] presentations: How does one cultivate [oneself in the praxis] on **bhāvanā-mārga* (the path of cultivation)?

[Answer:] Having transformed [his] basis, that [bodhisattva], for the purpose of cultivating [himself] for one hundred thousands *niyuta koṭi* of *kalpas*, practices [on *bhāvanā-mārga*] in order to obtain the three bodies of Buddha by means of [the two kinds of cognition] — [non-discriminating] supramundane [cognition] that has the combined [teachings] as its objective reference/support and the cognition of calm and insight that is attained subsequent to that [supramundane knowledge] in the bodhisattva's ten stages that have been established as described [by the Buddha] and that is present as the summary of all of [Buddha's] teachings.⁵⁸

MS III. 15

[Question:] What difference is there between the two, i.e., realization of the Śrāvakas and realization of the Bodhisattvas?⁵⁹

⁵⁸ MSBh: [The statement:] **the combined [teachings] as its objective reference/support** refers to that the wise perceives the basis of **objective reference/support**. **Supramundane [cognition]** is non-discriminating [cognition]. [The cognition ... that] is **attained subsequent to that [supramundane cognition]** is [a cognition] that is established [in the conventional world]. That is said to be [that which belongs to] the [conventional] world, because it, indeed, conforms with the [conventional] world. ... [The statement:] **having transformed [his] basis, that [bodhisattva]** refers to that [the bodhisattva] has transformed the excellent basis of wisdom that combines [teachings] as its objective reference/support. [The statement:] **obtain the three bodies of Buddha** [refers to that the bodhisattva, thinking that I will] **obtain the three bodies of Buddha**, should cultivate [himself in the practice].

⁵⁹ Realization of the bodhisattva is discussed in AS too, see AS, p. 94, ll. 7-13 and ASBh § 150, p. 123, l. 3 - p. 124, l. 6.

[Answer:] It should be known that the realization of the bodhisattvas is peculiarly superior to the realization of the Śrāvakas in view of ten [kinds of] superiorities:

(1) [The realization of the Bodhisattvas is superior] in view of superiority of objective reference/support (**ālabana-viśeṣa*), because [it] takes the Mahāyāna teachings as its object.⁶⁰

(2) [The realization of the Bodhisattvas is superior] in view of superiority of support (**upastambha/upasevana-viśeṣa*), because [it] takes as its stand the great provisions of meritorious acts and knowledge.⁶¹

(3) [The realization of the Bodhisattvas is superior] in view of superiority of penetration (**prativedha-viśeṣa*), because [it] penetrates into the selflessness of person and things (**pudgala-dharma-nairātmya*).⁶²

(4) [The realization of the Bodhisattvas is superior] in view of superiority of *nirvāṇa*, because [it] cognizes (dwells in) the non-dwelling *nirvāṇa* (**apratīṣṭha-nirvāṇa*).⁶³

(5) [The realization of the Bodhisattvas is superior] in view of superiority of stages, because [it] takes one out of [saṃsāric existences] by means of [traversing] the ten

⁶⁰ MSU: **Superiority of objective reference/support** means that the bodhisattva perceives the Mahāyāna teachings by means of three [kinds of] wisdom, such as [wisdom] arising from listening, etc. [The bodhisattva does] not [perceive] the teachings of the Śrāvakas.

⁶¹ MSU: **Provisions of meritorious acts** refer to the practice of giving (**dāna*), moral conduct (**śīla*) and patience (**kṣānti*). **Provisions of knowledge** is [a wisdom based upon] listening.

⁶² MSU: **Superiority of penetration** means that the Śrāvaka realizes only **pudgala-nairātmya*. [However,] the bodhisattva realizes **pudgala-dharma-nairātmya*.

⁶³ MSBh: **Superiority of **nirvāṇa*** means that the bodhisattvas cognize the non-dwelling *nirvāṇa*, but the Śrāvaka does not [cognize it].

MSU: **Superiority of **nirvāṇa*** means that the bodhisattva's [*nirvāṇa*] is the non-dwelling *nirvāṇa*. Since [the bodhisattva] grasps [it] completely by the skillful means of wisdom and compassion (**karuṇā*), [he does] not dwell in **saṃsāra* and **nirvāṇa*. The Śrāvaka dwells in **asaṃskṛta-nirvāṇa*.

stages.⁶⁴

(6) [The realization of the Bodhisattvas is superior] in view of superiority of the purity (**parisuddhi-viśeṣa*), because [it] removes the impregnation of afflictions and purifies the Buddha-lands (**buddha-kṣetra*).⁶⁵

(7) [The realization of the Bodhisattvas is superior] in view of superiority of obtaining an impartial mind regarding all sentient beings and one's self (**sarva-sattoātma-sama-cittatā-prāpti-viśeṣa*), because the praxis that makes sentient beings mature is not interrupted.⁶⁶

(8) [The realization of the Bodhisattvas is superior] in view of superiority of birth [in the family of the Buddha] (**janma-viśeṣa*), because [it] comes forth in the lineage of the *Tathāgatas*.⁶⁷

(9) [The realization of the Bodhisattvas is superior] in view of superiority of taking up the rank [of a Buddha] (**utpatti-sambhava*), because [it] is present at all times in the assemblies of the Buddhas.

(10) [The realization of the Bodhisattvas is superior] in view of superiority of result

⁶⁴ MSU: **Superiority of stages** means that the bodhisattva departs through the ten stages. In the Śrāvaka, [such ten] stages are not established.

⁶⁵ MSBh: With regard to **superiority of the purity**, indeed the bodhisattvas **remove afflictions** together with the **impregnation** [of afflictions] **and purifies the Buddha-lands**, but the Śrāvakas do not [remove afflictions together with the impregnation and does not purifies the Buddha-land].

⁶⁶ MSU: **Superiority of obtaining an impartial mind regarding all sentient beings and one's self** means that by means of **obtaining an impartial mind regarding one's self and others**, **the praxis that makes sentient beings mature is not interrupted** by the bodhisattva. The Śrāvaka, since the discrimination of one's self and others arises [in him], practices for the sake of one's self, but [he] does not practice for the sake of others.

⁶⁷ MSU: **Superiority of birth** means that the bodhisattva is born in **dharma-dhātu* that is the lineage of the **Tathāgatas* and becomes the son of the Buddha, just like the one who possesses the characteristics of a prince who is born in the lineage of the ruler of a Cakra (**cakra-vartin*). The Śrāvaka is not like that, [but] is like a servant [who is born in] the lineage of the low [caste].

(**phala-viśeṣa*), because [it] accomplishes countless qualities (**aparimita-guṇa*) as its result: that is, ten [kinds of] forces,⁶⁸ [four kinds of] confidences⁶⁹ and [eighteen kinds of] exclusive qualities of a Buddha.⁷⁰

MS III. 16

With regard to this, there are verses:

[The bodhisattva] investigates [the fact that] both name and substance are

⁶⁸ Ten kinds of forces of a Buddha are: (1) *sthānāsthāna-jñāna-bala*, (2) *karma-vipāka-jñāna-bala*, (3) *nānādhimukti-jñāna-bala*, (4) *nānā-dhātu-jñāna-bala*, (5) [*sattva*]-*indriya-parāpara-jñāna-bala*, (6) *sarvatra-gāminī-pratipaj/-praisipatti-jñāna-bala*, (7) [*sarva*]-*dhyāna-vimokṣa-samādhi-samāpatti-saṃkleśa-vyavadāna-vyutthāna-jñāna-bala*, (8) *pūrova-nivāsānusmṛti-jñāna-bala*, (9) *cyuty-upapatti-jñāna-bala*, (10) *āsrava-kṣaya-jñāna-bala*. See AN, vol. V. pp. 33-36, ll. 7-19, MVY, nos. 119-129, p. 9, l. 1 - p. 10, l. 3, Bbh, p. 384, ll. 18-25, etc. MSU X. 9 lists these items. See Hakamaya, p. 125, ll. 18-26.

⁶⁹ Four kinds of confidences of a Buddha are: (1) *sarva-dharmābhisambodhi-vaiśāradyam* (confidence of being perfectly enlightened as to all *dharmas*), (2) *sarvāsrava-kṣaya-jñāna-vaiśāradyam* (confidence of cognition that all impurities are destroyed for him), (3) *antarāyika-dharmānanyathātva-niścita-vyākaraṇa-vaiśāradyam* (confidence of having described precisely and correctly the obstructive conditions [to religious life]), (4) *sarva-saṃpad-adhigamāya nairyāṇika-pratipat-tathātva-vaiśāradyam* (confidence of the correctness of his way of salvation for realization of all [religious] success). See Mvy, nos. 131-134, p. 10, ll. 4-23, BHS pp. 512-513. MSU X. 9 lists these items. See Hakamaya p. 125, ll. 27-39.

⁷⁰ MSU: **Superiority of result** refers to that the result of the bodhisattva is the ornament (**alamkāra*) through the provision of qualities, such as [ten kinds of] forces, a potentiality of the action performed with a special purpose for the sentient beings (*sattvārthākriyā-śakti*) without effort, and realization of the **dharma-kāya*. The result of others is non-arising of the impurity (**sāsravanutpatti*).

Eighteen kinds of exclusive qualities of a Buddha are: (1) *nāsti tathāgatasya skhalitam*, (2) *nāsti ravitam*, (3) *nāsti muṣita-smṛtitā*, (4) *nāsty asamāhita-cittam*, (5) *nāsti nānātva-saṃjñā*, (6) *nāsty apratisaṃkhyāyopekṣā*, (7) *nāsti chandasya hāniḥ*, (8) *nāsti vīryasya hāniḥ*, (9) *nāsti smṛti-hāniḥ*, (10) *nāsti samādhi-hāniḥ*, (11) *nāsti prajñāyā hāniḥ*, (12) *nāsti vimukti-hāniḥ*, (13) *nāsti vimukti-jñāna-darśana-hāniḥ* (14) *sarva-kāya-karma jñānāpūrovaṅgamaṃ jñānānu-parivartī*, (15) *sarva-vāk-karma-jñāna-pūrovaṅgamaṃ jñānānuparivṛtīḥ*, (16) *sarva-manas-karma-jñāna-pūrovaṅgamaṃ jñānānuparivṛtīḥ*, (17) *atīte 'dhvany asanigama-pratihata-jñānam*, (18) *pratyutpanne 'dhvany asanigama-pratihata-jñāna-darśanaṃ*. See Mvy, nos. 135-153, p. 10, l. 24 - p. 12, l. 16. MSU X. 9 lists these items. See Hakamaya, p. 126, l. 10 - p. 127, l. 5.

incidental. [Here, the bodhisattva] investigates [the fact that] the two kinds of designations are that-only.⁷¹ //1//

[Even when it is understood] by means of [the four kinds of] wisdom of knowing reality as-it-is that [external] objects do not exist, there [still remain] three kinds of discriminations. [The bodhisattva] understands that because those [external objects] do not exist, those [three kinds of discriminations] do not exist.

[Thus, there is] entrance into three [natures].⁷² //2//

⁷¹ Cf. MSA XIX. 47, p. 168, ll. 18-24: [The bodhisattva] investigates [the fact that] both name and substance are incidental. Here, moreover, [the bodhisattva] investigates [the fact that] the two kinds of designations are that-only. //XIX. 47//

There are four kinds of investigations of *dharmas*; (1) investigation of name, (2) investigation of thing, (3) investigation of the designation of intrinsic nature [of entities], and (4) investigation of the designation of specific attributes [of entities]. Among these [four kinds of investigations], it should be known that the investigation of name (*nāma-paryeṣaṇā*) is an investigation [of the fact] that name is incidental to substance. It should be known that the investigation of substance (*vastu-paryeṣaṇā*) is an investigation [of the fact] that substance is incidental to name. It should be known that the investigation of the designation of intrinsic nature and specific attributes is an investigation [of the fact that in the combination of these two], designation of intrinsic nature and [designation of] specific attributes are nothing but incidental.

MSBh: In [the statement: **The bodhisattva investigates [the fact that] both name and substance are incidental, name** is incidental to the substance and **substance** is incidental to name. ... **Investigation** is that which is to be seen by meditation.

MSU: [*Ācārya-Asaṅga* states: **Here, the bodhisattva investigates [the fact that ...] that-only.** What is the object [of investigation]? [*Ācārya-Asaṅga* states: **the two kinds of designations**; [that is,] designation of intrinsic nature and designation of specific attributes. How [does the bodhisattva investigate]? "This is nothing but designation: There is only designation of conventional usage, but in this case, the designation of intrinsic nature and [the designation of] specific attributes do not exist."

⁷² MSBh: [The statement: **Thus, there is] entrance into three** means that **there is entrance into three** natures. With regard to that, if [a bodhisattva] sees that both name and substance are incidental, [he] has entered into the imagined nature. If [a bodhisattva] sees that intrinsic nature and specific attributes of name are nothing but designation, [he] has entered into the other-dependent nature. If [a bodhisattva] does not see that very designation, [he] has entered into consummated nature. Thus, [the bodhisattva] enters into three.

MSU: [The statement: **external] objects do not exist** refers to being freed of [external] objects. [The statement:] **there [still remain] three kinds of discriminations** means that **there [still remain] discrimination** of name, **discrimination** of the designation of intrinsic nature and **discrimination** of the designation of specific attributes. [The statement:] **because those [external objects] do not exist** means **because [external] objects do not exist.** [The statement: **external] objects do not exist** means that [the bodhisattva] sees that three kinds of discriminations do not exist. [The statement: **Thus, there is] entrance into three** means that **there is entrance**

MS III. 17

Now, moreover, verses of doctrine (**avavāda*) from the **Yogāvibhāṅga[-śāstra]*:⁷³

A bodhisattva who is fixed in meditation sees the images (**pratibimba*) [as his own] mind. The one who has abandoned the idea of objects takes hold of [his] own idea. //1//⁷⁴

In that manner, [the one whose] mind dwells within, realizes that cognitum does not exist. Then, [he] realizes that cognizer does not exist. Then, [he] comes

into three natures. By the first half of the first verse, [it is stated that the bodhisattva], having seen that both name and substance are incidental each other, has entered into imagined nature. By the latter half of the first verse, [it is stated that the bodhisattva], having seen that the designations of intrinsic nature and specific attributes are nothing but discriminations, realizes the other-dependent nature. By the second verse, [it is stated that] there exists only discrimination, but [it] is not a substantial existence, accordingly, by seeing that discrimination also does not exist, [the bodhisattva] enters into the consummated nature. Otherwise, since the pure and impure do not exist [in truth], [existences of] the bondage and enlightenment are not accomplished.

⁷³ According to Chinese tradition, the **Yogāvibhāṅgaśāstra* is ascribed to Maitreya (-nātha). A Sanskrit manuscript is not extant. Tibetan and Chinese translations of this work are also not extant. The first verse and first half of the second verse are quoted in the AS, p. 82, ll. 20-21, the ASBh, p. 100, l. 21, and 成唯識論, vol. 9, p. 402, l. 1.

⁷⁴ MSBh: With regard to [the statement: A bodhisattva ...] sees the images [as his own] mind, [a bodhisattva] sees that the images which appear as teachings and [their] meanings are [his own] mind. [The statement:] The one who has abandoned the idea of objects takes hold of [his] own idea means that at that time [of meditation the bodhisattva,] having removed the idea of objects, understands that his own mind is a representation (**ākāra*) of teachings and [their] meaning.

MSU: Who is the one who, investigating in that manner, obtains the result? And for whom, bringing into that subject which is taught in such a way, are verses stated? [To these questions, ācārya-Asaṅga states:] A bodhisattva who is fixed in meditation sees the images [as his own] mind, etc. [That is, a bodhisattva who is fixed in meditation] sees the images of the meditation, which appear as teachings and [their] meanings, [as his own] mind. [In a *sūtra*,] for instance, it is stated:

I declare that mind (**vijñāna*) that possesses the object appears through the cognition. Who sees [the images as his mind]? [It is] a bodhisattva who is fixed in meditation, and [the one possessed of] the one-pointed [mind] (**cittaikāgra*). [The statement:] The one who has abandoned the idea of objects refers to that [the bodhisattva] has removed the idea of objects from the images. [The statement: The one ...] takes hold of [his] own idea means that [the bodhisattva] thinks that that very mind of mine which is fixed in the meditation appears like teachings and [their] meanings.

into contact with the non-perception. //2//⁷⁵

MS III. 18

Now, moreover, verses regarding the realization are stated in *Mahāyāna-sūtrālaṅkāra* [VI. 6-10]:

Having accumulated the limitless provisions of meritorious acts and knowledge, the bodhisattva, because [his] reflection on the teachings became determined well, understands the objects [reflected in teachings] in accordance with speech (*jalpānvayām*). //1//⁷⁶

⁷⁵ MSBh: [The statement:] **realizes that cognitum does not exist** means that [the bodhisattva] understands that **cognitum does not exist**. Then, [he] **realizes that cognizer does not exist**; for, because the objects to be cognized do not exist, the mind, i.e., cognizer, too, is not reasonable.

MSU: [The statement:] **In that manner, [the one whose] mind dwells within** means that at that time, **mind dwells** in his very mind. [The statement:] **realizes that cognitum does not exist** [means that the bodhisattva] should understand that **cognitum does not exist**. [Ācārya-Asaṅga states:] **Then, [he] realizes that cognizer does not exist**, because it is not admitted that when cognitum does not exist, cognizer exists. [The statement:] **Then, [he] comes into contact with the non-perception** [means that the bodhisattva] becomes aware of, i.e., realizes **tathatā* that is freed of perception of the two natures.

⁷⁶ Cf. MSA VI. 6, p. 23, ll. 26-27: The first [verse] shows the entrance into that [state] because [the bodhisattva,] relying upon the *samādhi*, cultivates himself in the accumulation of provisions and in the well-determination of the reflection upon the teachings, and because [the bodhisattva] perceives and understands the meanings of the teachings through mind-talk. [The word:] shore (**pāra*) refers to time of immeasurable distinction, and [the word:] limitless (*ananta-pāra*) refers to accomplishment of this shore.

MSU: **Provisions of meritorious acts** refer to the perfection, such as giving, etc. **Provisions of knowledge** refer to the perfection of wisdom. The [perfection of] valour (**vīrya*) belongs to both. When meditation (**dhyāna*) perceives [four kinds of] immeasurable [mind, i.e., love, compassion, joy and equanimity], [it belongs to] **provisions of meritorious acts**. Others are member/part of [provisions of] **knowledge**. ... [Ācārya-Asaṅga states:] **because [his] reflection on the teachings became determined well** because after **samādhi*, [the bodhisattva's reflection on] the *sūtras*, etc., is ascertained well, and because [the bodhisattva] has no doubt [towards the teachings]. [The statement: **the bodhisattva ...] understands objects [reflected in teachings] in accordance with speech** [means that the bodhisattva] knows that the cause of objects is mind-talk. For instance, it is like saying that **dharma*s arise from the impregnation of speech, etc. ... This verse shows **sambhāra-mārga* (the path of provisions).

From knowing that the objects are nothing but speech, he dwells in [the state that all phenomena are] nothing but mind which appears as them. Therefore, **dharma-dhātu* freed of the two characteristics [i.e., cognitum and cognizer] is directly intuited. //2//⁷⁷

From knowing by intelligence/intellect that there does not exist something other than the mind, [he] understands that [even] the mind does not exist. The wise, having understood that the two [i.e., cognitum and cognizer] do not exist, the one dwells in **dharma-dhātu* which lacks them [i.e., cognitum and cognizer]. //3//⁷⁸

⁷⁷ Cf. MSA VI. 7, p. 24, ll. 1-2: By the second [verse, it is shown that] having known that objects are nothing but mind-talk, [the bodhisattva] stays in [the state that all phenomena are] nothing but mind which appears as them. This [state] is bodhisattva's state leading up to penetration [into truth]. Then, by other [pādas, it is shown that] when **dharma-dhātu* is directly intuited, [the bodhisattva] is freed of two characteristics, i.e., characteristics of cognitum and cognizer. This is the state - the path of insight.

MSBh: {Ācārya-Asaṅga states:] **he dwells in [the state that all phenomena are] nothing but mind which appears as them** because [he] understands that those which appear as objects in that manner are **nothing but mind**.

MSU: [The statement:] **Therefore, **dharma-dhātu* freed of the two characteristics is directly intuited** means that dwelling in [the state of] mind-only that is accompanied by the understanding that objects do not exist, **dharma-dhātu* freed of the two characteristics of cognitum and cognizer, - i.e., having no two, - is **directly intuited**, and it is because it certainly arises. This verse explains **prayoga-mārga* (the path of practice).

⁷⁸ Cf. MSA VI. 8, p. 24, ll. 3-4: By the third [verse], it is shown how **dharma-dhātu* is directly intuited. Then, how is **dharma-dhātu* directly intuited? Having understood by **intelligence/intellect that there does not exist** objective reference/support, i.e., cognitum, **other than the mind**, [the bodhisattva] **understands** that that very **mind** also **does not exist** because when cognitum does not exist, cognizer does not exist. Moreover, having known that those two do not exist, [the bodhisattva] stays in **dharma-dhātu* that lacks them. Likewise, **dharma-dhātu* that is freed of the characteristics of the cognitum and cognizer is directly intuited.

MSBh: With regard to [the statement:] **From knowing by intelligence/intellect that there does not exist something other than the mind**, [he] **understands that [even] the mind does not exist**, when **there does not exist** an object which is to be perceived **other than the mind**, because that does not exist, mind, i.e., perceiver, too, does not exist. Having understood that the two do not exist, the bodhisattva **dwells in **dharma-dhātu* that lacks them**. It means that the bodhisattva is freed of those objects and the mind.

MSU: [The statement:] **From knowing by intelligence/ intellect that there does not exist something other than the mind**, [he] **understands that [even] the mind does not exist** connects with [the statement:] the object which is to be perceived **does not exist other than the mind** and since that [object] does not exist, perceiver, too, is not admitted. ... [The statement:] **the**

The wise expels his basis which is a thicket-like accumulation of the faults, by the non-conceptual wisdom which is always and everywhere followed by equality, just as [the doctor] expels poison by a good medicine. //4//⁷⁹

The steadfast one who has been established well in the good teachings, which are taught by the Muni, placing [one's] thought in the fundamental **dharmadhātu* and from knowing that activity of the memory is nothing but concept, goes immediately to the other shore of the ocean of merits. //5//⁸⁰

one dwells in **dharmadhātu* which lacks them means that [the bodhisattva dwells] in [*dharmadhātu* that is] freed of cognitum and cognizer. ... By this verse, **darśana-mārga* (the path of insight) is shown.

⁷⁹ Cf. MSA VI. 9, p. 24, ll. 5-6: By the fourth [verse, *Asāṅga*] shows the entrance into ultimate cognition (*pāramārthika-jñāna*) because the basis is transformed in the state of the path of cultivation. By the non-discriminative cognition that is always and everywhere followed by equality, [the bodhisattva] follows that [equality], because in the other-dependent nature [he expels] his basis which has entered into a distant place, which is accumulation of the faults, which has the characteristics of barrier/badness, just as [the doctor] expels poison by a good medicine.

MSBh: [The statement:] **his basis which is a thicket-like accumulation of the faults** refers to the basis of his impure *dharmas* (**samkliṣṭa-dharma*) and is the cause. [The statement:] **thicket** refers to difficulty of understanding. [The statement:] **accumulation of the faults** means that which has the nature of impregnation of the impure *dharmas*.

MSU: [The statement:] **by the non-conceptual wisdom** means by virtue of the non-discriminative **wisdom**. ... [The statement:] **a thicket** refers to difficulty of knowing and difficulty of understanding. [The statement: **accumulation of the faults**] refers to a store-house (**kośa*), - i.e., **ālaya*, - of the impregnation of the impure *dharmas*. ... By this verse, **bhāvanā-mārga* (the path of cultivation) is shown.

⁸⁰ Cf. MSA VI. 10, p. 24, ll. 21-22: [The following is] a verse on greatness of the ultimate cognition. That bodhisattva who has entered into the ultimate cognition regarding that which is well-established in the good teachings which are taught by the Buddha, placing [his] thought in *dharmadhātu* of the fundamental mind that possesses the accumulated teachings as its objective reference/support, understands that all activities of the memory which is obtained are nothing but concepts. Thus, [the bodhisattva] goes immediately to the other shore of the ocean of merits, i.e., Buddhahood. This is greatness of the ultimate cognition.

MSBh: With regard to [the statement:] **The steadfast one who has been established in the good teachings which are taught by the Muni, placing [one's] thought in the fundamental **dharmadhātu***, [the bodhisattva] places [his] **thought** in any objective reference/support by means of the mind having **the foundation**. [That is, the bodhisattva places his thought] in 'hat **tathatā*. ... The summary of the meaning of these verses is: by the first [verse], **sambhāra-mārga* (the path of provision) [is shown]; by the first half of the second [verse] **prayoga-mārga*

(the path of the practice) is shown. By the latter half [of the second verse] and third [verse] **darśana-mārga* (the path of insight). By the fourth [verse], **bhāvanā-mārga* (the path of cultivation); by the fifth **niṣṭhā-mārga* (the path of fulfillment).

MSU: [The statement:] **the fundamental** refers to the *Daśabhūmika[-sūtra]*. It is because it is a mother (**mātrkā*) of all the *sūtras*. Its teachings are the entrance of [other] teachings. [The statement:] **dharma-dhātu* refers to emptiness (**śūnyatā*), and by means of the wisdom that is attained subsequent to that [supramundane knowledge, the bodhisattva] thinks of [*dharma-dhātu*] and dwells [therein]. [The statement:] **from knowing that activity of the memory is nothing but concept** refers to that activity of the memory enters into the fundamental **dharma-dhātu*.

PART THREE**TIBETAN TEXT OF MAHĀYĀNASAMĠRAHA III**

1 Introduction to the Tibetan text

Neither the root text, the MS nor its commentaries, the MSBh and the MSU, are extant in Sanskrit; therefore, these texts must be studied from either their Tibetan or Chinese translations. For the purpose of this dissertation, a Tibetan text edited by utilizing and consulting all available Tibetan editions has been made and appended. There may be questions raised as to why yet another Tibetan text would be useful or even required when previous scholars such as E. Lamotte,¹ S. Yamaguchi,² G. M. Nagao³ have already produced editions of the MS and have referenced the MSBh and the MSU in their notes. These previous scholars, it seems, were unable to consult the four currently available Tibetan editions of Peking, *sDe dge*, *Co ne*, and *sNar thang*,⁴ because these were not readily available to them. Fortunately for us today, these editions have become easily accessible, and therefore, the Tibetan edition appended to this dissertation differs from the respected works of the earlier scholars in that it utilizes and compares all four editions. Although a Tibetan edition of MSBh III by K. Shimokawabe is available,⁵ it is hoped that

¹ É. Lamotte, *La Somme du Grand Véhicule D'Asaṅga (Mahāyānasamgraha)* Tome I, Université du Louvain, Publications de l'Institut Orientaliste du Louvain 8, 1938 (reprint. 1973).

² S. Yamaguchi's hand written edition in G. Sasaki. 漢訳四本対照・攝大乘論 (*Comparison of the Four Chinese Translations of the *Mahāyānasamgraha*), Hobunsha, Tokyo, 1931 (reprint, Rinsenhoten 1977).

³ G. M. Nagao, 攝大乘論—和訳と註解— (*The *Mahāyānasamgraha*: A Japanese Translation and Annotation), Kodansha, Tokyo, vol. 1, pp. 1-106 for Tibetan text of Introduction and Chapters I and II, 1982. Vol. 2, pp. 59-126 for Tibetan text of Chapters III- X, 1987.

⁴ For example, É. Lamotte used the *sDe dge*, S. Yamaguchi used the Peking, G. M. Nagao used both the *sDe dge* and the Peking editions.

⁵ Shimokawabe, Kiyoshi. "An Emendation of the Tibetan Translation of Vasubandhu's Commentary on *Jñeyalakṣaṇapraveśa* of the *Mahāyānasamgraha*," HBK, vol. 18, 1992, pp. 55-76.

the rendition of the present edition will extend and expand on what K. Shimokawabe has already contributed. For these reasons, the edited Tibetan text of MS III has been appended to this dissertation.

For the edition appended here, the *sDe dge*, Tokyo edition, has been utilized as the basic text upon which the *Co ne*, Peking, *sNar thang*, and the Taipei editions have been compared. Variant readings, from both the Chinese and Tibetan translations of the MS and selected passages from the MSBh and the MSU have been noted in the footnotes. The passages from the MSBh and the MSU were selected for the explicit purpose of not only clarifying the contents of the MS but to show the differences in interpretation of particular passages by Vasubandhu in his MSBh and by Asvabhāva in his MSU. In editing the Tibetan text, the most likely Sanskrit original form was kept in mind and in such cases as ambiguity in the MS reading, the comparison between MSBh and MSU often aided in thinking through the possible Sanskrit passage that would yield such a difference in interpretation and from which the Tibetan translation could also be edited. As for punctuation, the *shad* (/) has been placed, without a space, right after a Tibetan letter (... pa/). In the case of double *shad* (//), the same style has been employed (... po//) in both prose and verse texts.

The various texts used for the appended Tibetan text are as follows:

Tibetan translation of the MS:

Theg pa chen po bsdus pa (Mahāyānasamgraha), Jinamitra, Śilendrabodhi, and Ye shes sde , tr., Derge no. 4048, folio Ri 23a7 - 26b3, *Co ne* microfiche vol. 55, folio Ri 23a7 - 26b3, Peking no.5549, folio Li 26b6 - 30b4, *sNar thang* no. 3540, folio Li 25a7 - 28b7, Taipei no. 4053, folio Ri 45⁷ - 52³.

Tibetan translation of the MSBh:

Theg pa chen po bsdus pa'i 'grel pa (Mahāyānasamgrahabhāṣya),

Dīpaṃkaraśrījñāna and Tshul khriṃs rgyal ba, tr., Derge no. 4050, folio Ri 157b2 - 168a5, Peking no. 5551, folio Li 189a5 - 198b8.

Tibetan translation of the MSU:

Theg pa che po bsdus pa'i bshad sbyar (*Mahāyānasamgrahopanibandhana*), Jinamitra, Śilendrabodhi, and Ye shes sde, tr., Derge no. 4051 folio Ri 242a5 - 251a1, Peking no. 5552, folio Li 295a7 - 305b3.

Chinese translations of the MS:

- (1) *Shê ta ch'êng lun* (攝大乘論), Buddhasānta (仏陀扇多), tr., Taisho vol. 31, no. 1592, pp. 104b15 - 105c11.
- (2) *Shê ta ch'êng lun* (攝大乘論), Paramārtha (真諦), tr., Taisho vol. 31, no. 1593, pp. 122b25 - 124a24.
- (3) *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Dharmagupta and others (笈多共行矩等), tr., Taisho vol. 31, no. 1596, pp. 294c3 - 299a11.
- (4) *Shê ta ch'êng lun pên* (攝大乘論本), Hsüan-tsang (玄奘), tr., Taisho vol. 31, no. 1594, pp. 142b5 - 143c20.

Chinese translations of the MSBh:

- (1) *Shê ta ch'êng lun shih* (攝大乘論釋), Paramārtha (真諦), tr., Taisho vol. 31, no. 1595, pp. 198c16 - 212c18.
- (2) *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Dharmagupta and others (笈多共行矩等), tr., Taisho vol. 31, no. 1596, pp. 294c3 - 299a11.
- (3) *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Hsüan-tsang (玄奘), tr., Taisho vol. 31, no. 1597, pp. 349b4 - 354b6.

Chinese translation of the MSU

- (1) *Shê ta ch'êng lun shih lun* (攝大乘論釋論), Hsüan-tsang (玄奘), tr., Taisho
vol. 31, no. 1598, pp.413b6 - 419a17.

Signs employed in the following Tibetan text.

om.	omit
em. to	emended to
[]	folio no.
< >	addition

2 Tibetan Text

MS III. 1

[DCT23a7, P26b6, N25a7] shes bya'i mtshan nyid de ltar bshad pa la shes bya'i mtshan
 nyid la 'jug pa [P26b7] ji ltar blta¹ zhe na/²
 mang du thos pas bsgos [C23b1] pa'i gnas/³ [N25b1] kun gzhi rnam par shes pas bsdus
 pa⁴ ma yin la/ kun gzhi rnam par shes pa [DT23b1] ltar⁵ tshul bzhin yid la byed pas bsdus
 pa/⁶ chos dang don snang ba 'byung [P26b8] ba'i tshul can gzung ba'i dngos po'i gnas lta

¹ DCTP *blta*; N *lta*

² BŚ (104b15): 入智相云何, Pa (122b26): 如此已說應知勝相 云何應知入勝相, DG (294c7): 如此已說應知相 入應知相云何可見, H (142b6): 如是已說所知相 入所知相云何應見.

³ MSBh: [D159b2, P192a1] *mang du thos pas bsgos pa'i gnas zhes bya ba ni theg pa chen* [D159b2] *po yongs su bsgoms pa'i bdag nyid kyi ngo bo'oll*

MSU: [D242a5, P295a8] *mang du thos pas bsgos pa'i gnas zhes bya ba ni theg pa chen po'i skabs yin pa'i phyir roll theg pa chen po'i chos dang don mang du thos pas* [D242a6] *sems dang sems las byung ba'i rgyud bsgos pa yin* [P295b1] *tel mang du ma thos pa la ni mngon par rtogs pa med pa'i phyir roll 'di ltar bcom ldan 'das la 'phags pa sgra gcan zin gyis gsol bal bcom ldan 'das kyi bdag la mngon par rtogs par bgyi ba'i slad dul* [P295b2] *gdams* [D242a7] *su gsoll bka' sstal pal sgra gcan zin khyod kyi phung po pa bzung ngam/ des gsol bal bcom ldan 'das ma bzung lags soll bcom ldan 'das kyi bka' sstal pal sgra gcan zin de lta bas* [P295b3] *na phung po pa nyid rje zung shig/ kun chub par gyis shig ces bya ba la* [D242b1] *sogs pa'oll*

⁴ DCT *pa*; PN *pas*

⁵ After *ltar*, L places *sa bon yin pa/* which is originally placed after *yid kyi brjod pa rnams kyi* in the last sentence of this section.

⁶ MSBh: [D159b3, P192a1] *kun gzhi* [P192a2] *rnam par shes pas bsdus pa ma yin la zhes bya ba dang kun gzhi rnam par shes pa ltar tshul bzhin yid la byed pas bsdus pa'i sa bon yin no zhes bya ba ni ji ltar kun gzhi rnam par shes pa* [P192a3] *kun nas ryon mongs pa'i chos rnams kyi rgyu yin pa de* [D159b4] *bzhin du de rnam par byang ba'i chos rnams kyi yang rgyur 'gyur ro zhes bya ba'i tha tshig goll tshul bzhin yid la byed pas bsdus pa shes bya ba nas* [P192a4] *brtsams tel lta ba dang bcas pa'i yid kyi brjod pa rnams kyi yang stel tshul bzhin yid la byed pa las chos dang don gyi nam pa 'byung bar 'gyur bas* [D159b5] *rgyu yin no//*

MSU: [D242b1, P295b3] *kun gzhi rnam par shes pas bsdus pa ma yin zhes bya ba ni chos kyi dbyings shin tu rnam par dag pa'i rgyu mthun pa dang de'i gnyen* [P295b4] *po yin pa'i phyir/ de'i*

bu⁷ lta ba dang bcas pa'i yid kyi brjod⁸ pa mams⁹ kyi sa bon yin [N25b2] pa'o¹⁰//¹¹

MS III. 2

rang bzhin ma yin tel 'gal ba'i phyir des bsdus pa ma yin noll kun gzhi rnam par shes pa ltar sa [D242b2] bon yin pa zhes bya ba ni ji ltar kun gzhi rnam par shes pa kun nas nyon mongs pa'i chos [P295b5] rnam kyi rgyu yin pa de bzhin du gnas 'di yang rnam par byang ba'i chos rnam kyi rgyu yin tel rgyu'i dngos po tsam du dpe dang bstun pa yin gyi/ gshan du ni ma yin noll

⁷ MSBh: [D159b5, P192a4] *tshul can gzung ba'i [P192a5] dngos po'i gnas lta bu shes bya ba ni gzugs su gyur pa zhes bya'i don toll*

MSU: [D242b2, P295b5] *chos ni mdo la sogs [D242b3] pa'oll don ni de dag nyid [P295b6] kyi brjod par bya ba bdag med pa la sogs pa'oll 'di dag ni de'i rnam par 'byung ba'i rang tshul can yin pas der snang ba 'byung ba'i tshul can noll gzung ba'i dngos po'i gnas lta bu zhes bya ba ni de dang 'dra bar snang ba'i [P295b7] phyir roll*

⁸ PN brjod; DCT rjod

⁹ MSBh: [D159b5, P192a5] *lta ba dang bcas pa'i zhes bya ba ni lta bar gyur pa rnam sol/ de dag nyid ni rgyu mtshan dang lta ba dang bcas pa'i rnam par shes par [P192a6] rnam par 'jug par 'gyur roll*

MSU: [D242b3, P295b7] *lta ba dang bcas pa zhes [D242b4] bya ba ni ma ba'i rnam par shes pa dang bcas pa'oll yid kyi brjod pa rnam zhes bya ba ni yid kyi rnam par shes pa rnam sol/ yang na lta ba'i cha dang bcas pa'i gzung ba dang 'dzin pa'i [P295b8] dngos por rnam par gzhag pa rnam tel ji skad sngar bshad pa bzhin noll*

¹⁰ DCTPN kyi sa bon yin pa'o; L yid kyi brjod pa rnam so

¹¹ BŚ (104b15-17): 多聞熏身故 非阿黎耶識所攝 如阿黎耶識種子成 寂靜思惟所攝 諸法義現相所生 可取事處有見者意言處, Pa (122b27-29): 多聞所熏習依止 非阿黎耶識所攝 如阿黎耶識成種 正思惟所攝 似法及義顯相所生 似所取種類有見意言分別, DG (294c8-10): 多聞所熏習依止 非阿黎耶識所攝 如阿黎耶成種子 正思惟所攝 似法及義所生 似所取物有見意言, H (142b6-9): 多聞熏習所依 非阿黎耶識所攝 如阿黎耶識成種子 如理作意所攝 似法及義而生 似所取事有見意言.

Skt. reconstituted by L. Scmithausen: *bāhuśrutya-bhāvita āśraya ālayavijñānāsamgrhīta ālayavijñānavad bījabhūto yoniśo-manasikāra-samgrhītānām ... manojalpānām / See Ālayavijñāna, On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy Part II, Studia Philologica Buddhica, Monograph Series, IVb, The International Institute for Buddhist Studies, Tokyo, 1987, p. 374.*

'di la shes [C23b2] bya'i mtshan nyid la 'jug pa su zhe na¹²
 sems¹³ kyi rgyud theg pa chen po'i chos [P27a1] mang du thos [DT23b2] pas bsgos pa/¹⁴
 sangs rgyas 'byung ba tshad med pa mnyes par bya ba thob pa/¹⁵ gcig tu mos pa can </>
 dge ba'i rtsa ba legs par bsags¹⁶ pa'i phyir [N25b3] bsod nams dang ye shes [P27a2] kyi¹⁷
 tshogs legs [C23b3] par bsags¹⁸ pa'i byang chub sems dpa'o//¹⁹

12 BŚ (104b17-18): 是中誰入智相, Pa (122b29-c1): 何人能入應知相, DG (294c19): 於中何人能入
 應知相, H (142b10): 此中誰能悟入所應知相.

MSU: [D242b4, P295b8] 'jug pa su zhe na [D242b5] zhes bya ba ni 'jug par byed pa mngon
 par rtogs par byed pa po dpyod pas 'dri ba gleng slong ngoll

H-MSU (413c12-13): 用及用具皆待作者 故問入者誰能悟入.

13 BŚ, Pa, DG, H om. *sems*. See n. 19.

14 MSBh: [D159b6, P192a6] *de la theg pa chen po smos pas ni nyan thos la sogs pa'i theg
 pa spang ba'i don toll*

15 MSBh: [D159b6, P192a6] *sangs [P192a7] rgyas 'byung ba tshad med pa mnyes par
 bya ba thob pa zhes bya ba ni grangs las shin tu 'das pa'i sangs rgyas 'byung ba mnyes par bya
 ba gang gis thob par gyur pa stel [D159b7] sangs rgyas mngon sum du byas [P192a8] zhes bya ba'i
 tha tshig goll*

MSU: [D242b5, P295b8] *sems kyi rgyud theg pa chen [P296a1] po'i chos mang du
 thos pas bsgos pa zhe bya ba la sogs pa lal sangs rgyas 'byung ba tshad med pa mnyes par
 bya ba ni mngon du byed pa stel 'dis de thob [D242b6] pas sangs rgyas 'byung ba tshad med pa
 mngon du byed [P296a2] pa thob ces bya ba'i tha tshig goll*

16 DCT *bsags*; PN *brtsams*

17 DCT *kyi*; PN *kyis*

18 DCT *bsags*; PN *brtsams*

19 BŚ (104b18-20): 大乘所薰多聞相續身 無量諸親近得故 信欲一向故 善集善根故 善助功德
 智行菩薩, Pa (122c1-4): 大乘多聞熏習相續 已得承事無量出世諸佛 已入決定信樂正位 由善成熟修習增長
 善根 是故善得福德智慧二種資糧諸菩薩, DG (294c19-21): 大乘多聞熏習相續已故 得親近無量出世諸佛故
 一向已信解善集善根 善滿足福智資糧諸菩薩, H (142b10): 大乘多聞熏習相續 已得達事無量諸佛出現於世
 已得一向決定勝解 已善積集諸善根故 善備福智慧資糧菩薩.

MS III. 3

gang du 'jug ce na/²⁰

lta ba dang bcas pa'i chos dang don [DT23b3] snang ba'i yid kyi brjod pa theg pa chen po'i chos kyi rgyu las byung ba de nyid la/²¹ (I) mos pas [P27a3] spyod pa'i sa dang [N25b4] (II) mthong ba'i lam dang (III) bsgom pa'i lam dang (IV) mthar phyin pa'i lam la 'jug ste/

MSBh1: [D159b7, P192a8] *gcig tu mos pa can zhes bya ba ni gang gi mos pa theg pa chen po las bskyed par mi nus pa stel ma thag par bshad pa'i dge ba'i rtsa ba bsags pa'i rgyu nam pa [P192b1] gsum po dang bsod nams dang ye shes kyi tshogs legs [D160a1] par bsags pa ni mi dge ba'i grogs po zhes bya ba'i tha tshig goll [D157b3, P189a6] bsod nams dang ye shes kyi tshogs legs par bsags pa'i byang chub sems dpa'o zhes bya ba'oll*

The MSBh1 seems not to make sense, and DG-MSBh and H-MSBh make better sense. DG-MSBh (294c25-295a2): 一向信解者 於大乘中決定信解 不為惡知識之所動壞故即此次前所說三因緣中 善集善根故 名為善集福智資糧菩薩, H-MSBh (349c4-7): 已得一向決定勝解者 謂於大乘所得勝解 非諸惡友能動壞 即由無間所說三因 已善積集諸善根故 及得名為善備福智資糧菩薩.

MSBh2: [D157b3, P189a7] *yang de ni rim pa ji lta bus bsod nams dang ye shes kyi tshogs yongs su rdsogs par byed ce nal rgyu'i stobs dang dge [D157b4] ba'i bshes gnyen gyi stobs dang yid la byed pa'i [P189a8] stobs dang nye bar ston pa'i stobs kyiis soll de la tshig gnyis kyis ni stobs gnyis la grangs bzhin du rig par bya'oll de la yid la byed pa'i stobs kyiis ni gcig tu mos par [P189b1] byed pa'oll de yang theg pa chen po'i bag chags kyi rgyu can noll [D157b5] de la gcig tu lhag par mos pa yod na sgrub pa la yang dag par 'jug goll sgrub pa la yang dag par gnas na dge ba'i rtsa ba nye bar [P189b2] sogs par 'gyur tel de ltar na yid la byed pa'i stobs kyiis bsod nams dang ye shes kyi tshogs legs par bsags par 'gyur pas go rim gyi tshul ni de ltar roll*

MSU: [D242b6, P296a2] *gcig tu mos pa can zhes bya ba ni gang theg pa chen po'i chos la mngon par yid ches tel bshes gnyen ngan pa gang gis kyang dbyer mi phyed pa'oll theg pa chen po mang du thos pa la sogs pa [P296a3] nam [D242b7] pa 'di gsum gyis/ dge ba'i rtsa ba legs par bsags pa'i phyir bsod nams dang ye shes kyi tshogs legs par bsags pa'i byang chub sems dpa'oll*

²⁰ BŚ (104b20): 何處入通, Pa (122c4): 於何處入唯識觀, DG (295a10): 於何處入, H (142b14): 何處能入.

MSBh: [D160a1, P192b1] *de lta bu'i nam pas 'jug pa'i gnas bstan par bya ba'i phyir smras pal*

MSU: [D242b7, P296a3] *gang du 'jug ce na zhes bya ba ni yul dmigs kyis dbye ba [P296a4] lhur len pas 'dri ba'oll*

²¹ MSBh: [D160a1, P192b1] *yid [P192b2] kyi brjod pa ste <=> yid kyi nam par rtog pa'oll de ni theg pa chen po'i chos gang 'byung ba'i rgyur gyur pa'oll [D157b6, P189b3] theg pa chen po'i chos kyi rgyu las byung ba zhes [P189b4] bya ba stel bstan pa'i chos la dmigs pa zhes bya ba'i don toll*

MSU: [D242b7, P296a4] *lta ba dang bcas pa'i zhes [D243a1] bya ba la sogs pa la/ theg pa chen po'i chos kyi rgyu las de'i nam par 'byung ba 'jug pa po'i yid kyi brjod pa ni 'jug par bya ba'i yul yin pas gzhi nyid du brjod [P296a5] par 'dod pa'oll*

[C23b4] chos thams cad rnam par rig pa tsam du rjes su sgrogs pa la mos pa dang ji lta ba
 bzhin du²² de rab tu [P27a4] rtogs [DT23b4] pa dang sgrib pa thams cad kyi gnyen po
 sgom pa dang [N25b5] sgrib pa med pa'i phyir rol//²³

MS III. 4

22 L adds *yang dag pa* before *ji lta ba bzhin du*.

23 BŚ (104b20-23): 彼現見法義現相意語處 因大乘法生故 信解地中見道行修道行 及盡至一切
 法唯記爾 隨順聞信因故 如是彼分別證因故 一切障對治及離障故, P (122c4-10): 有見似法義顯相意言分
 別大乘法相所生 於顯樂行地入顯隨聞信樂故 見道謂如理通達故 修道謂能對治一切障故 究竟道中謂出離
 障垢最清淨故 一切法實唯有識 如說隨聞信樂故 如理通達故 能對治一切障故 出離障垢最清淨故, DG
 (295a10-11, 15-17): 即於彼有見似法及義意言 大乘法相所生中故 信解行地中見道中修道中究竟道中 一
 切法唯識隨聞信解故 如理通達故 對治一切障故 無障礙故, H (142b14-17): 謂即於彼有見似法似義意言大
 乘法相等所生起 勝解行地見道修道究竟道中 於一切法唯有識性 隨聞勝解故 如理通達故 治一切障故無
 一切障故。

MSBh: [D160a1, P192b2] *yang de nyid du* [D160a2] *yid kyi brjod pa'i bye brag gis gang dag 'jug
 pa de ni mos pas spyod pa'i sa la* [P192b3] *'jug par 'gyur tel 'di ltar de chos thams cad rnam par
 rig pa tsam du rjes su sgrogs pa la mos pa skyed par byed del des na de ni der zhugs pa zhes brjod
 doll de ji ltar mthong ba'i lam la* [P192b4] *'jug pa de bstan par* [D160a3] *bya ba'i phyir ji lta ba
 bzhin du de rab tu rtogs pa dang zhes bya ba stel yid kyi brjod pa de ji lta ba bzhin du rab tu
 rtogs pa'oll ji ltar na de ji lta ba bzhin du de rab tu rtogs zhe nal ji ltar* [P192b5] *chos med pal don
 med pal gzung ba med pal 'dzin pa med pa'o zhes yid kyi brjod pa rtogs pa gang yin pa'oll* [D160a4]
bsgom pa'i lam la 'jug pa bstan par bya ba'i phyir </> sgrib pa thams cad kyi [P192b6] *gnyen
 po bsgom pa zhes bya ba stel rab tu rtogs pa de nyid goms par byed pa ni bsgom par gyur pa'oll de lta
 bas na rnam par mi rtoq pa la sogs pa de dag gis gang rtogs pa de nyid kyi sgrib pa* [P192b7] *mam par
 sbyong bar byed pa'oll mthar phyin* [D160a5] *pa'i lam la 'jug pa de bstan pa'i phyir </> sgrib pa
 med pa'i phyir zhes bya ba stel shin tu rnam par dag pa'i ye shes kyi dus skabs na shin tu phra ba'i
 sgrib pa yang med* [P192b8] *pa ni mthar phyin pa'i lam la 'jug pa'oll*

MSU: [D243a1, P296a5] *yid kyi brjod pa de la 'jug pa kha cig ni mos pas spyod pa'i sa la*
 [D243a2] *'jug stel thos pa tsam gyis chos thams cad rnam par rig pa tsam nyid du mos pa'i phyir roll kha
 cig ni mthong pa'i lam la* [P296a6] *'jug stel ji lta ba bzhin du yid kyi brjod pa rab tu rtogs pa'i
 phyir roll de la ji lta ba bzhin du rab tu rtogs pa ni 'di yin tel 'di ltar sems* [D243a3] *can med pa
 dangl chos med pa dangl gzung ba med pa dang 'dzin pa* [P296a7] *med par rab tu rtogs pa'oll kha cig ni
 bsgom pa'i lam la 'jug stel nyon mongs pa dangl shes bya'i sgrib pa thams cad kyi gnyen po
 nyid du sgom pas de rnam par dag pa'i phyir roll kha cig ni* [D243a4] *mthar phyin pa'i lam la 'jug
 [P299a8] stel sgrib pa med pa'i phyir roll de ltar na rab tu rtogs pa mam pa bzhi'oll*

gang gis²⁴ 'jug ce na/²⁵

dge ba'i rtsa ba'i stobs bskyed pa dang/ rnam pa gsum gyis²⁶ [C23b5] sems sbyong ba dang/ gnas bzhi [P27a5] spong ba dang/ chos dang don la dmigs pa'i zhi gnas dang lhang mthong bsgom pa [DT23b5] rtag tu dang gus par [N25b6] byas te sbyor ba la bag yod pas 'jug goll/²⁷

MS III. 5A

'jig rten gyi khams dpag tu med pa rnam kyis mir gyur pa'i [P27a6] sems can dpag tu med

24 MSBh, MSU *gang gis*: DCT *ji ltar gang gis*, PN *gang gi*

25 BŚ (104b24): 從何處入, Pa (122c10): 云何得入, DG (295a28): 何緣得入, H (142b18): 由何能入。

MSU: [D243a4, P299a8] *gang gis 'jug ce na zhes bya ba ni rgyu yongs su 'dri ba stel thabs gang gis 'jug ce na zhes bya ba'i tha tshig goll*

26 DCT *gyis*; PN *gyi*

27 BŚ (104b24-26): 善根力持故 三種相心轉明種種莊嚴滅故 念法盡定慧一切時正行 及不放逸故, Pa (122c10-13): 由善根力持故 由有三相練磨心故 由滅除四處障故 緣法盡為境無間修恭敬修奢摩他毘鉢舍那無放逸故, DG (295a28-b1): 善根力持故 三種練治心故 滅除四處障故 法盡為所緣故奢摩他毘鉢舍那常修正修無放逸等故, H (142b18-20): 由善根力所持持故 謂三種相練磨心故 斷四處障緣法盡境止觀恒常殷重加行無放逸故。

MSBh: [D157b6, P189b4] *dge [D157b7] ba'i rtsa ba'i stobs bskyed pa dang/ rnam pa gsum gyis sems sbyong ba zhes bya ba nas/ rtag tu dang [P189b5] gus par byas te sbyor ba la bag yod pas 'jug go zhes bya ba'i bar gyis soll dge ba'i rtsa ba'i stobs bskyed pa ni yang ji skad bstan pa'i tshig brgyad la sbyar bar bya'o'll [D160a7, P193a3] chos dang don la dmigs pa la sogs pa nas/ bag yod pa [D160b1] zhes bya bar [P193a4] gyis soll de la rtag tu shes bya ba ni rtag tu byed pa nyid doll gus par byas te sbyor ba ni bla mar byed pa nyid doll gang gang du bstan pa'i rnam pa nyid de de ni bag yod pa'o'll [D158b5, P190b7] dge ba'i rtsa ba'i stobs las byung ba'i sems sbyong ba rnam pa gsum la rten nas 'di ltar rtag tu gus pa dang bcas pas bag yod par sbyor ba'o'll*

MSU: [D243a4, P299a8] *dge ba'i rtsa ba'i stobs bskyed [P296b1] pa zhes bya ba la sogs pas [D243a5] ni de ston toll dge ba'i rtsa ba'i stobs can du gyur du zin kyang sems shum pa yang yod do snyam pa la rnam pa gsum gyis sems sbyong ba shes bya ba smos soll*

pa dag skad cig skad cig²⁸ [C23b6] la bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang [N25b7] rgya'o snyam pa ni sems sbyong ba dang [DT23b6] po'o//²⁹

bsam³⁰ pa gang gis sbyin pa la [P27a7] sogs pa'i³¹ pha rol tu phyin pa rnams la kun tu spyod pa'i bsam pa de bdag gis thob ste/ des bdag tshegs chung ngus pha rol tu phyin pa bsgom pa yongs su [C23b7] rdzogs [N26a1] par 'gyur ro snyam pa ni sbyong ba gnyis pa'o//³²

28 YLNa *skad cig skad cig*; DCTPN *skad cig gcig*

29 BŚ (104b26-c1): 諸世界無量衆生類 無量念念中成阿耨多羅三藐三菩提 初轉心者, Pa (122c13-15): 十方世界無量故 不可數量在人道衆生 剎那剎那證得無上菩提 是名第一練磨心, DG (295b1-3): 無量世界中無量人道衆生 剎那剎那正覺無量阿耨多羅三藐三菩提 是爲第一練治心, H (142b21-22): 無量諸世界中無量人有情 剎那剎那證覺無上正等菩提 是爲第一練磨其心。

MSBh: [D157b7, P189b5] *de yang 'di ltar byang chub sems dpa' mchog tu zab cing rgya che ba'i bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par [P189b7] 'tshang rgya bar rtogs par dka' ba thos pa na zhum par 'gyur tel de'i gnyen por [D158a2] ni sems sbyong ba dang po'oll*

MSU: [D243a5, P296b1] *'jig rten gyi khams dpag tu med pa shes [P296a2] bya ba la sogs pa la sems sbyong ba dang po'o shes bya ba ni gsal [D243a6] bar byed stel bshad pa nyid kyis gsal bar byas zin toll*

H-MSU (414a20-21): 無量諸世界等者 此當顯示初練磨心 引他例已 令心增盛 無有退屈。

30 DCT *bsam*; PN *bsams*

31 YLNa *pa'i*; DCTPN *pa*

32 BŚ (104c1-3): 隨所心布施等波羅密助集行 彼心我已得 是故我不加用諸波羅密 修道能滿成第二轉明者, Pa (122c15-17): 由此正意施等波羅密必得生長 是我信樂已得堅住 由此正意我修習施等波羅密 道得圓滿則爲不難 是名第二練磨心, DG (295b11-13): 由專心故能行施等諸波羅密 我已得此專心 由此故我修諸波羅密 當得圓滿不足爲難 是爲第二練治心, H (142b22-25): 由此意樂能行施等波羅密多 我已獲得如是意樂 我由此故少用効力修習施等波羅密多 當得圓滿 是爲第二練磨其心。

MSBh: [D158a2, P189b7] *yang byang chub sems dpa' mchog tu zab cing rgya che ba rtogs par dka' [P189b8] ba'i pha rol tu phyin pa sgrub pa la zhum par 'gyur tel de'i gnyen por sems sbyong ba gnyis pa bstan tel bsam pa gang gis sbyin pa la sogs pa pha rol tu phyin pa rnams la kun tu [P190a1] spyod pa'i bsam pa [D158a3] zhes bya ba de la bsam pa ni dad pa dang 'dun pa'o'll yod pa dang yon tan dang ldan pa dang nus pa nyid dang pha rol tu phyin pa la yid ches pa nyid de ni byang chub sems [P190a2] dpa'i dad pa'o'll dad pas bskyed pa'i nan tan byed par 'dod pa nyid ni 'dun pa'o'll de lta bu'i dad pa dang 'dun pa'i ngo bo nyid [D158a4] kyi bsam pa thob par gyur pa'i byang chub sems dpa' ni*

[P27a8] dge ba sgrib pa dang bcas pa yang [DT23b7] dge ba'i chos rnam dang ldan na
 'phral du³³ shi la/ 'phral du 'dod pa bzhin du lus thams cad phun sum tshogs par skye na/
 bdag dge ba sgrib pa med pa'i dge [N26a2] ba dang shin tu [P27b1] ldan pa lta 'phral du
 thams cad [C24a1] phun sum tshogs par ci'i phyir mi 'gyur snyam pa ni sbyong ba gsum
 po'o//³⁴

tshegs chung ngu nyid kyis [P190a3] *pha rol tu phyin pa drug sgom pa yongs su rdzogs par 'gyur roll*
 MSU: [D243a6, P296a2] *bsam pa de bdag gis thob pa ste zhes bya ba ni bgegs med ces*
bya ba'i tha tshig goll gang gi phyir [P296b3] *ser sna med pa dang 'dod pa la rnam par rtog pa med pa*
dang gnod sems med pa dang le lo med pa dang [D243a7] *gnyid dang rmugs pa med pa dang ma rig pa med*
pa de'i phyir tshegs chung ngus pha rol tu phyin pa [P296b4] *drug po dag bsgom pa yongs su*
rdsogs par 'gyur ro snyam pa ni sems sbyong ba gnyis pa stel bsam pa khyad par du 'phags pa
thob na sbyin ba la sogs pa rang gi rang gis 'byung ba'i phyir [D243b1] *roll*

33 L om. 'phral du

34 BŚ (104c3-6): 諸禪法成就已 死後尋得隨所須一切身事 得有障善根者 況我善修善根得無障
 善根 尋即一切諸勢不成 第三轉明者, Pa (122c18-21): 若人與衆善法相應 後捨命時 於一切受生中可愛
 富樂自然而成 是人得有礙善此善尚應成 云何我得圓滿善及無礙善 一切如意可愛富樂而當不成 是名第三
 練磨心, DG (295b19-22): 雖彼有礙善者善法具足已 即於死時 隨所念欲一切具足身 彼時得生況我此最勝
 善無礙善 於彼時 一切具足何為不得 是名第三練治心, H (142b25-28): 若有成就諸有障善 於命終時 即
 便可愛一切自體圓滿而生 我有妙善無障礙善 云何爾時 不當獲得一切圓滿 是名第三練磨其心。

MSBh: [D158a4, P190a3] *yang byang chub sems dpa' sangs rgyas rnam kyis zab cing rgya che*
ba'i chos rab tu 'byed pa la mkhas par gnas pa na 'di ltar sems [P190a4] *par byed de/ 'di* [D158a5] *ltar bla*
na med pa yang dag par rdzogs pa'i byang chub skad cig ma gcig tu gtogs pa thob par bya'o zhes bya ba ni
rtogs par dka'o zhes zhum par 'gyur bas de'i gnyen por [P190a5] *sems sbyong ba gsum pa </> bdag*
dge ba sgrib pa med pa zhes bya ba la sogs pa stel gang gi phyir bdag sa bcu thams [D158a6] *cad du*
ye shes kyis tshogs legs par bsags pa lta zhes [P190a6] *bya bar sbyar roll dge ba sgrib pa med pa zhes*
bya ba ni 'dod chags dang bcas pa'i gnas ngan len bsarbs par byed cing dbral bar dka' ba'i sgrib pa 'byed pa
rdo rje lta bu'i ting nge 'dzin tel [P190a7] *ting nge 'dzin gyi bar mshams med pas sgrib* [D158a7] *pa thams*
cad dang bral zing de'i rten gnas gyur pa des thob par 'gyur ro shes bya'oll shi ba tsam nyid dang ni rnam
par bral ba nyid chos [P190a8] *mhun pa nyid du 'dod doll phun sum tshogs pa ni rnam pa thams cad*
mkhyen pa'o// [D160a5, P192b8] *gang gis 'jug pa ston par byed pa ni dge ba'i rtsa ba'i stobs*
bskyed pa dang/ rnam pa gsum gyis [D160a6] *sems gzengs bstod pa zhes bya ba stel dge ba'i*
 [P193a1] *rtsa ba'i stobs skyed pa'i byang chub sems dpa' ni de'i stobs kyis brtan pa'i phyir sems 'gong*
bar mi 'gyur tel rnam pa gsum gyis sems sbyong bas kyang sems gzengs [P193a2] *bstod pa nyid doll*

MSU: [D243b1, P296bt] *bdag ni mi mhun pa'i phyogs spangs pa sgrib pa med pa'i dge bas dge*
ba can yin [P296b6] *nal sangs rgyas* [D243b2] *nyid du phun sum tshogs par ci'i phyir mi 'gyur*
snyam pa ni sems sbyong ba rnam gsum pa stel sems rab tu 'dzin cing rmon por byed ces bya ba'i
tha tshig goll

MS III. 5B

'dir [DT24a1] tshigs su bcad pa/

gang phyir sems can dpag med pa//

mir gyur skad cig re re la//

[P27b2] rdzogs pa'i byang chub thob gyur pa//

de phyir [N26a3] zhum par mi bya'o//³⁵<1//>³⁶

bsam pa gang gis legs yid kyis//

35 BŚ (104c6-8): 是中有偈 人類得菩提 於念念中間 衆生無量故 至時應捨行。

Pa (122c21-24): 此中說偈 人道中衆生 念念證菩提 處所過數量 故無下劣心。

DG (295b22-24): 此中有偈 在於人道中 無量諸衆生 念念得菩提 故除退屈心。

H (142b29-c2): 此中有偈 人趣諸有情 處數皆無量 念念證菩提 故不應退屈。

MSBh: [D160b2, P193a6] *de'i phyir zhum par mi bya'o zhes bya ba ni sems zhum pa nyid du sems* [P193a7] *gnas par mi bya'o zhes bya* [D160b3] *ba'i tha tshig go// ji ltar bdag gis bla na med pa'i byang chub mngon par rdzogs par 'tshang rgya bar mi nus zhes don de lta bur byung ba'o//*

MSU: [D243b2, P296b6] *don de nyid tshigs su bcad pa mams kyis* [P296b7] *sdud del gang phyir sems can dpag med pa// mir gyur skad cig re re la//* [D243b3] *rdzogs pa'i byang chub thob gyur pa// zhes bya ba la sogs pa'o// zhum pa zhes bya ba ni sems gang ba'o// de mi bya zhes bya ba'i tha tshig ste/* [P296b8] *bdag gis bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya bar mi nus soll snyam du bdag la nus pa med* [D243b4] *par bsam par mi bya ba ste/ ji skad du/*

gang dag kha cig bde bar gshegs [P297a1] *pa'i go 'phang thob gyur pa//*

de yang shin tu dman pa'i gnas skabs der ni lhung bar gyur//

khyod ni nyam ngar lhung yang bdag la smad par mdzad ma gyur//

bdag smod ro yin skyes bu skyid pa 'jig par byed//

[P297a2] *ces* [D243b5] *bshad pa lta bu'o//*

H-MSU (414b15-18): 如有頌言 無量十方諸有情念念已證菩提果 彼既丈夫我亦爾 不應自輕而退屈。

This verse seems to be the mutilated version of the Tibetan translation of stanza 8 of Triratnadāsa's *Gunāparyantastotra*. The correct text (according to Prof. M. Hahn's critical edition) runs as follows:

gang su la la dag gis bde gshegs go 'phang brnyes pa de dag kyang//

'di bas shin tu smad pa'i gnas skabs dag tu lhung ba byung nyo zhes//

de slad khyod kyis nyam ngar lhung ba'i tsho yang bdag nyid smad ma mdzad//

bdag la smod pa mi rung skyes bu dar ba zhum (zhugs?) par bgyis pa lags//

36 Cf. MSA X. 11, p. 52, ll. 17-20:

manuṣabhūtāḥ sambodhiṃ prāpnuvanti pratikṣaṇam/

aprameyā yataḥ sattoā layaṃ nāto 'dhivāsayet / X. 11 //

tribhiḥ kāraṇair layo na yuktaḥ/ yato manuṣabhūto bodhiṃ prāpnuvanti/ nityaṃ prāpnuvanti/ aprameyāś ca prāpnuvanti/

[C24a2] sbyin pa la sogs byed pa yi//

bsam pa de thob brtan [DT24a2] mams kyi³⁷//

sbyin pa la sogs nyid du brjod//³⁸ <2//>

[P27b3] dge dang ldan pa³⁹ shi ma thag//

'dod bzhin phun sum tshogs lus 'thob//

spangs pa dge ldan [N26a4] 'phral du yang//

37 DCT *kyi*; PN *kyis*

38 BŚ (104c9-10): 隨心所行施 清淨無垢心 彼得心止(em. to 正)事 勇健布施成。

Pa (122c25-26): 善心人信樂 能生施等度 勝人得此意 故能修施等。

DG (295b25-26): 善心人專意 能行布施等 勝人得此意 亦能行施等。

H (142c3-4): 隨淨心意樂 能修行施等 此勝者已得 故能修施等。

MSBh: [D160b3, P193a7] *legs yid kyis zhes bya ba* [P193a8] *ni mi dge ba dang lung du ma bstan pa'i sems ma yin zhes bya ba'i tha tshig stel 'di ltar lung du ma bstan pa ni rnam par gyeng pa'i* [D160b4] *sems kha cig gis sbyin pa la sogs pa byed pa'oll* [P193b1] *de bzhin du mu stegs pa la sogs pa mi dge ba'i sems kyis sbyin pa la sogs pa byed pa <byang chub sems dpa' ni de lta> ma yin tel bla na med pa yang dag par rdzogs pa'i byang chub 'dod pas soll yang na de'i bsam pas dge ba'i* [P193b2] *rtsa ba mchog thob pa ni brtan pa* [D160b5] *rnam soll sbyin pa la sogs pa byed pa'i zhes bya ba lal de la de'i bsam pa ci 'dra ba cig thob nas sbyin pa la sogs pa pha rol tu phyin pa goms par byas* [P193b3] *pas de'i mi mthun pa'i phyogs ser sna la sogs pa spangs pa'i sems thob pa zhes bya ba'i tha tshig goll bsam pa de thob brtan rnam* [D160b6] *kyi// sbyin pa la sogs nyid du brjod ces* [P193b4] *bya ba ni sbyin pa la sogs pa kho nar brjod pa'oll sogs pa smos pas ni tshul khrims la sogs pa nas/ shes rab kyi pha rol tu phyin pa rnam gzung ngoll*

MSU: [D243b5, P297a2] *bsam pa gang gis zhes bya ba'i bsam pa de ni sngar bshad zin toll chogs pa med par sbyin pa la 'jug pa'i rgyu yin noll legs yid kyis zhes bya ba ni dge pa'i sems rnam kyis yin gyil mi dge* [P297a3] *ba dang lung du ma bstan pa'i sems rnam kyis ni ma yin* [D243b6] *tel ji ltar 'jig rten pa dge ba dang mi dge ba dang lung du ma bstan pa rnam par gyengs pa'i sems dang ldan pa rnam kyang srid pa dang longs spyod 'dod pas sbyin pa la* [P297a4] *sogs pa la 'jug pa ltar byang chub sems dpa' rnam ni de lta ma yin tel bla na med pa yang dag par* [D243b7] *rdzogs pa'i byang chub don du gnyer ba'i phyir roll bsam pa de thob ces bya ba ni rang gi ngang gis 'byung ba'i bsam pa* [P297a5] *ji skad smos pa gang gis pha rol tu phyin pa rnam sgom pa de thob pa'oll brtan rnam kyis zhes bya ba ni byang chub sems dpa' rnam kyis stel gang gi phyir sbyin* [D244a1] *pa sogs pa nyid du brjod pa yin gyi de ni mi mthun pa'i phyogs* [P297a6] *ni ma yin par nges par byas pas mi mthun pa'i phyogs spong bas bsgrim mi dgos par 'jug pa nyid bstan toll sogs pa smos pa ni tshul khrims la sogs pa'i pha rol tu phyin pa khong du chud par bya'oll*

39 DCT *pa*; PN *par*

phun sum tshogs de cis mi 'thob//⁴⁰<3//>

MS III. 6

yid la byed pa spangs pas nyan thos dang rang sangs [C24a3] rgyas [P27b4] kyi⁴¹ yid la
byed pa yongs su spong ba [DT24a3] dang/⁴² yid gnyis dang som nyi spangs pas theg pa
chen po la the tshom thams cad the tshom med pa dang/⁴³ chos [N26a5] la mngon par zhen

40 BŚ (104c11-12): 善者減身已 自勢隨所心 善者減身已 彼勢云何不,

Pa (122c27-28): 若善人死時 即得勝富樂 減位圓淨善 此義云何無,

DG (295b28-29): 善人於死時 隨心得果報 既有減位善 果報云何無,

H (142c5-6): 善者於死時 得隨樂自滿 勝善由永斷 圓滿云何無.

MSBh: [D160b6, P193b4] 'dod bzhin phun sum tshogs [P193b5] lus 'thob ces bya ba ni
'du shes med 'du shes [D160b7] med min skye mched kyi bar 'thob pa stel 'gyur ro zhes bya ba'i tha tshig
goll spangs pa zhes bya ba ni sgrib pa spangs pa 'oll phun sun tshogs de [P193b6] zhes bya ba ni
sangs rgyas nyid ces bya ba'i tha tshig goll

MSU: [D244a1, P297a6] dge dang ldan [D244a2] pa [P297a7] shi ma thag ces bya ba ni
'jig rten pa'i dge bas dge ba can shi ba'oll 'dod bzhin phun sum tshogs lus 'thob ces bya ba ni
'jig rten pa rnams srid pa'i rtse mo'i bar du yang skye bar 'gyur zhes bya ba'i tha tshig goll spangs pa
dge [P297a8] ldan zhes bya ba ni sgrib pa spangs pa'i dge bas dge ba dang ldan pa rnams zhes
[D244a3] bya ba'i tha tshig goll phun sum tshogs de zhes bya ba ni ji ltar 'dod pa'i sangs rgyas nyid
doll

41 PN kyi; DCT om. kyi

42 BŚ (104c13): 捨聲聞緣覺心 滅念故, Pa (122c29-123a1): 由滅除四處障故 由捨離聲聞獨覺思
惟故, DG (295c28): 遠離聲聞 支佛思惟故 思惟則滅, H (142c7): 由離聲聞獨覺作意 斷作意故.

MSU: [D244a3, P297b1] yid la byed pa spangs pas zhes bya ba ni nyan thos dang rang
sangs rgyas kyi theg pa yid la byed pa 'dor ba'i phyir roll

43 BŚ (104c13-14): 於大乘中一切有疑無疑故 滅疑或, Pa (123a1-2): 邪思惟滅於大乘中生信心及
決了心故 滅一切邪意及疑, DG (295c28-29): 於大乘中一切疑無疑故 邪意及疑則滅, H (142c7-8): 由於大
乘諸疑離疑 以能永斷異慧疑故.

MSBh: [D161a1, P193b7] yid gnyis dang som nyi spangs pas zhes bya ba ni zab cing
rgya che ba'i theg pa chen po la yid gnyis dang som nyi spangs pa'oll

MSU: [D244a3, P297b1] yid gnyis dang som nyi spangs pas [D244a4] zhes bya ba ni
theg pa chen po'i zab pa nyid dang rgya [P297b2] che ba nyid la yid gnyis phyin ci log dang the tshom
med par bya'oll

pa spangs pas thos pa dang bsam pa'i [P27b5] chos la ngar 'dzin pa dang nga'ir⁴⁴ 'dzin
 par mngon par zhen pa yongs su spong ba [C24a4] dang⁴⁵ mam par rlog pa spangs pas
 mdun na [DT24a4] gnas pa dang bzhag pa'i msshan ma thams cad yid la mi byed [N26a6]
 cing mam par mi [P27b6] rlog pa'i phyir rol⁴⁶

'dir tshigs su bcad pa'⁴⁷

44 PYLNa nga'ir, DCTN nga yir

45 B5 (104c14-15): 聞思精法除我我所執故 滅法慢著, Pa (123a2-3): 是所聞思諸法中 捨
 離我及我所邪執故 是故滅除法執, DG (295c29-296a1): 於聞思法中離我我所執故 法執則滅, H (142c8-9):
 由離所聞所思法中我我所執 斷法執故。

MSBh: [D158b3, P190b4] thos pa dang bsams pa'i chos la [D158b4] ngar 'dzin pa
 dang nga'ir 'dzin par mngon par zhen pa yongs su spong ba zhes bya ba ni chos la mngon
 par zhen pa isam spong bar bzhed pa'oll [D161a2, P193b8] chos la mngon par zhen pa spangs
 pas zhes bya ba ni ji snyed thos pa dang bsams pa'i chos mams la bdag tu 'dzin pa dang bdag [P194a1] gir
 'dzin pa yod kyi bar 'jug par mi 'gyur rol
 MSU: [D244a, P297b2] chos la mngon par zhen pa spangs pas zhes bya ba ni thos pa
 dang bsams pa'i chos la ngar 'dzin pa dang nga yir 'dzin par mngon par zhen pa spang
 [P297b3] bar bya stel mngon par rlogs pa'i bar du gcod pa'i phyir [D244a5] rang snyam rol ngas khong
 du chud doll nga'i thos pa'oll nga'i don toll zhes mngon par zhen par mi bya'oll

46 B5 (104c15-16): 前所住及安一切相 不念分別故 及滅分別者, Pa (123a3-4): 安立現 前住
 一切相思惟悉不分別 是故能滅除分別, DG (296a1-2): 現前住安立一切相 思惟不分別故 則滅分別, H
 (142c9-10): 由於現前現住安立一切相中 無所作意無所分別 斷分別故。

MSBh: (4) [D158b4, P190b6] mam par rlog pa spangs pas mdun na gnas pa dang
 bzhag pa'i msshan ma thams cad yid la mi byed cing mam par mi rlog pa zhes bya ba ni
 sbyor ba las byung [D158b5] ba'i mam par mi rlog [P190b7] pa'i ye shes la gnas pa'i tshul bzhin yid
 [P190b8] la byed pa'i gnas skabs la gnas pa thams cad du mnyam par bzhag pa'i sems <so>|| [D161a2,
 P194a1] mam par rlog pa spangs pas zhes bya ba ni gang gzugs la sogas pa mdun na gnas pa dang
 gang yang [D161a3] mnyam par bzhag pas [P194a2] rus pa'i phung po la sogas pa dmigs par 'gyur ba'i
 msshan ma thams cad yid la mi byed pas mam par btag par bya ba la mam par mi rlog pa'i ihabs kyi 'jug
 par 'gyur gyil gshan du [P194a3] mam par rlog par 'gyur na 'jug par mi 'gyur rol

47 Cf. MSA XIX. 50, p. 169, ll. 9-17:

purutah sthapitam yac ca nimittam yat sthitam svayam/
 sarvam vibhavaayan dhiman labhate bodhim uttamam // XIX. 50 //
 tatra puratah sthapitam nimittam yac chruta-cinta-bhavaana-prayogena alambanikritam parikalpitam/
 sthitam svayam eva yat prakrityalambanvibhutam ayatna-parikalpitam/ tasya vibhava nalambanvibhava/
 akalpana tad-gyayo nimitta-pratikasah/ tad cobhayan kramad bhava sthapitasya pascat svayam sthitasya /
 tatra catur-viparyasannugatam pudgala-nimitta-vibhayan yogi sravaka-bodhim pratyeka-bodhim va labhate/

mtshan ma gang zhig mdun bzhag dang//
 gang yang bdag nyid gnas pa mams//
 kun la blo ldan mi rtog na//
 byang chub [C24a5] dam pa 'thob par 'gyur//⁴⁸

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gang gis [DT24a5] ji ltar⁴⁹ [P27b7] 'jug ce na/⁵⁰

thos pa'i bag chags [N26a7] kyi rgyu las byung ba/ tshul bzhin yid la byed pas bsdus pa/
 chos dang don snang ba </> lta ba dang bcas pa'i yid kyi brjod pa dang/⁵¹ yongs su tshol

*sarva-dharma-nimittam vibhāvāyan mahābodhim / etena yathātattovam parijñāya mokṣaya samvartate
 yathābhūtam parijñānam / tat paridīpitam /*

⁴⁸ BŚ (104c16-18): 是中有偈 在前隨所除 相念自住處 智盡不分別 得上菩提爾,

Pa (123a47): 此中說偈 現住及安立 一切相思惟 智人不分別 故得無上覺,

DG (296a2-5): 此中有偈 安立及自住 所有現前相 一切不分別 智人得勝覺,

H (142c11-13): 此中有頌 現前自然住 安立一切相 智者不分別 得最上菩提.

⁴⁹ MSBhMSULNa ji ltar, DCTPNY ji skad

⁵⁰ BŚ (104c19): 以何云何入, Pa (123a8): 緣法及義為境 何因何方便得入, DG (296a25): 因何入云何入, H (142c14): 由何云何而得悟入.

MSU: [D244a7, P297b6] *gang gis ji ltar 'jug ce na zhes bya ba ni byed pa dang 'di ltar bya ba 'dri ba 'oll 'di ltar 'jug par byed pa pos 'jug par byed pa nal byed [P297b7] pa dang mngon par rtogs pa'i mtshan nyid kyi bya ba 'di lta bu dang 'di lta bu bya'o zhes bya ba 'di ltar bya ba gdon mi za bar dgos [D244b1] par 'gyur tel des na gnyi ga ston toll*

H-MSU (414c23-26): 此中 問作具所作 由有作者入所作業 應知定有能入之具 自現觀相是所作事 決定應有如是如是所作方便 是故今當二俱解釋.

⁵¹ BŚ (104c19-20): 彼聞習業 寂靜思惟所攝 法義現見意言, Pa (123a8-10): 由聞熏習種類正思惟所攝 顯現似法及義 有見意言分別故, DG (296a25-26): 聞熏習所生 正思惟所攝故 似法及義顯現有見意言, H (142c15-16): 由聞熏習種類 如理作意所攝 似法似義有見意言.

MSBh: [D161a4, P194a3] *gang gis ji ltar 'jug pa de bstan par bya stel de la thos pa'i bag chags kyi rgyu las byung ba zhes bya ba ni thos pa'i bag chags kyi rjes su mthun pa'oll gang du 'jug pa'i gnas ni sngar bstan pa stel de yang theg pa [D161a5] chen po'i bag chags [P194a5] las*

ba bzhi ste/ ming dang don dang [P27b8] ngo bo nyid dang bye brag tu btags [C24a6] pa'i⁵² yongs su tshol ba rnams dang⁵³ yang dag [DT24a6] pa [N26a1] ji lta ba bzhin du yongs su shes pa bzhi ste/ ming dang dngos po dang ngo bo nyid dang khyad par du btags pa dang ngo bo nyid [P28a1] dang khyad par⁵⁴ yang dag pa ji lta ba bzhin du yongs su shes pa rnams kyis 'jug ste/ de dag mi dmigs pa'i phyir rol//⁵⁵

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yang dag par byung ba'i phyir yongs su grub pa'i ngo bo nyid kyis bsdus pa nyid blta bar bya'oll

MSU: [D244b1, P297b7] *thos pa'i bag chags kyi rgyu las byung ba zhes bya ba la sogs pas ni* [P297b8] *byed pa ston toll*

H-MSU (414c28-29): 此中先辨能入之具 種類之聲 即因言說是為因義。

52 YNa pa'i: DCTPNL pa

53 BŚ (104c20): 四種求 名義性勝安求等, Pa (123a10-11): 由四種尋思 請名義自性差別假立尋思, DG (296b1): 有四種求 請名義自性差別假說相求, H (142c4): 由四尋思 請由名義自性差別假立尋思及。

54 The four Chinese translations of MS has no the phrase: *dang ngo bo nyid dang khyad par*. See n. 55 below.

55 BŚ (104c20-22): 四種如實知故 名事性勝安性勝如實知 彼不覺見故, Pa (123a12-13): 由四種如實智 請名義自性差別如實智 四種不可得故, DG (296b4-5): 復有四種如實知 請名事自性差別假相說中如實知 彼自性差別不可得故, H (142c18-19): 由四種如實遍智 請由名事自性差別假立如實遍智 如是皆同不可得故。

MSBh: [D161a7, P194b1] *gang yang dag par dpyod pa ni yongs su tshol ba'oll gang mi dmigs pa ni yang dag pa ji lta ba* [D161b1] *bzhin du yongs su shes pa'oll*

MSU: [D244b1, P297b8] *yongs su tshol ba bzhi dang yang dag pa ji lta ba bzhin du yongs su shes pa bzhi zhes bya bas ni 'di ltar bya ba ston toll sbyor ba'i dus na ni yongs su tshol ba stel nges par rtog* [D244b2] *pa'i rnam pa'i* [P298a1] *lta ba </> dmigs pa med pa'i rnam par 'jug pa'i yongs su rtog pa'oll dmigs pa med par nges pa'i ye shes ni 'bras bu'i rang bzhin tel yan dag pa ji lta ba bzhin du yongs su shes pa'oll de la ming* [P298a2] *ni gzugs zhes bya ba la sogs pa'i tha tshig goll ming de yongs su tshol ba ni yid kyis* [D244b3] *brjod pa tsam nyid du rtog pa stel yid kyis brjod pa las gud na med pas btags par yod pa'i phyir roll dngos po yongs su tshol ba ni* [P298a3] *ji ltar ming gi tshogs la sogs pas phung po dang khams la sogs par brjod pa de bzhin du yongs su grub pa med par rtog pa stel rigs dang rigs can gyi 'brel ba tha dad na de* [D244b4] *dang ldan pa'i brjod pa mi rung ba'i* [P298a4] *phyir roll ...* [D244b7, P298b1] *de dag mi dmigs pa'i phyir ro zhes bya ba ni* [D245a1] *ming la sogs par mi dmigs par nges pa'i phyir ro zhes bya ba'i tha tshig goll*

'di ltar byang [C24a7] chub sems dpa' [N26b2] nmam [D24a7] par rig pa tsam la 'jug [P28a2] par brtson pa de lta bu⁵⁶ de yi ge dang don snang ba'i yid kyi brjod⁵⁷ pa de la yi ge'i ming de yang yid kyi rtog⁵⁸ pa tsam du zad par yang dag par rtog go// yi ge la brten pa'i don de yang yid kyi⁵⁹ brjod⁶⁰ pa tsam du zad pa [P28a3] de nyid du yang dag par rtog go// [C24b1, N26b3] ming de yang [DT24b1] ngo bo nyid dang khyad par du btags par zad pa tsam du yang dag par rtog go//⁶¹

de'i phyir yid kyi brjod pa⁶² tsam du zad pa nyid du dmigs shing </> ming dang bcas pa'i don ngo bo [P28a4] nyid dang khyad par du btags pa dang bcas shing/ ngo bo nyid dang

56 PN *de lta bu*; DCT *de lta bu de ltar gyur pa*

57 PN *brjod*; DCT *rjod*

58 DCTPN *rtog*; L *brjod*

59 DCT *kyi*; PN *kyis*

60 PN *brjod*; DCT *rjod*

61 BŚ (104c22-24): 如是彼菩薩唯入記故順修 彼名經現見 (em. to 相?) 意言 彼名意言唯正觀 彼名所依義唯意言正觀 然彼名性勝安唯觀, Pa (123a13-18): 若菩薩已入解如此等義則修加行為入唯識觀 於此觀中意言分別以字言及義顯現 此中是字言相 但意言分別得如此通達 此義依名言唯意言分別 亦如此通達此名義自性差別 唯假說為量 亦如此通達, DG (296b5-9): 菩薩如是如實為入意言唯識故修行 於彼似字經意言中 知彼名字唯是意言 知彼名所依義亦唯意言 即知彼名自性及差別唯是假相說, H (142c19-23): 以諸菩薩如是如實為入唯識動修加行 即於似文似義意言 推求文名唯是意言推求依此文名之義亦唯意言 推求名義自性差別唯是假立.

MSU: [D244b4, P298a4] *ming gi dngos po brjod par bya ba'i don gang yin pa ming la brten pa'i brjod par bya ba de la yang yid kyi brjod pa tsam du zad par rtog par byed del phyir rol gyi mam par 'dzin pa las zlog cing/ nang gi [P298a5] yan lag tu nye bar rtog par byed doll gzugs la sogs pa zhes bya [D244b5] ba'i tshig de yang na ni ngo bo nyid du btags pa'i rang bzhin du 'gyur tel lus dang tshor ba zhes bya ba la sogs pa stel gang zag btags pa ltar med [P298a6] bzhin du yang ngo bo nyid du 'dogs pa'i phyir roll yang na ni khyad par du btags pa'i mtshan nyid del mi rtag pa dang sdug bsngal ba zhes bya ba la sogs pa stel med [D244b6] bzhin du khyad par 'dogs pa'i phyir roll*

62 PN *brjod*; DCT *rjod*

khyad par du bcas pa [N26b4] don gyi mtshan nyid du mi dmigs [C24b2] pa na/ [DT24b2]
 yongs su tshol ba bzhi dang yang dag pa ji lta ba bzhin du yongs su [P28a5] shes pa bzhi
 po dag gis yi ge dang don snang ba'i yid kyi rnam par rtog⁶³ pa de dag la rnam par rig pa
 tsam nyid du 'jug go//⁶⁴

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rnam par rig pa tsam nyid de la [N26b5] 'jug ces ni ji skad bya⁶⁶/ ci 'dra bar ni 'jug

⁶³ DCTNa *rtog*; PNY *rtogs*, L *brjod*. BŚ: 意言, Pa: 意言分別, DG: 意言, H: 意言. See n. 64.

⁶⁴ BŚ (104c24-27): 於後唯意言不覺已有名彼義有性勝安有性勝義相不見已 此四種求及四種觀
 見知已彼名義現相意言中唯記入, Pa (123a18-22): 次於此位中但證得唯意言分別 是觀行人不見名及義 不
 見自性差別假說 由實相不得有自性差別義 已由四種尋思及四種如實智 於意言分別顯現似名及義 得入唯
 識觀, DG (296b9-12): 是時證得唯有意言 則於名及義自性差別假相說中 不見有性差別義相 故由四種求
 及四種如實智 於彼似名及義意言中 得入唯識, H (142c23-26): 若時證得唯有意言 爾時證知若名若義自性
 差別皆是假立 自性差別義相無故 同不可得 由四尋思及由四種如實智 於此似文似義意言 便能悟入唯
 有識性.

⁶⁵ N. Aramaki has reconstituted sections 8 and 9 into Sanskrit based upon Tibetan and Chinese translations (N. Aramaki, 攝大乘論の依他起性 (**paratantrasvabhāva in the Mahāyānasamgraha*), *Miscellanea Indologica Kiottensia* vol. 4-5, 1963, p. 45). W. Harada ("「蛇・繩・色等」の比喻と入唯識性 (1) —MS III §§ 8-9 の和訳と評註—" (*Analogy of "Snake, Rope, Colour, etc.," and Entrance into *Vijñaptimātratā* (1) - Japanese translation and Annotation of MS III. 8-9), in 渡邊隆生教授還暦記念 佛教思想文化史論叢 (*Buddhist Thought and History of Buddhist Culture*), *A Collection of Papers in Honour of Professor Watanabe Takao on the Occasion of his Sixtieth Birthday*, The Committee for the Commemoration of Professor Watanabe Takao's Sixtieth Birthday, Nagata Bunshodo, Kyoto, 1997, pp. 854-827) has also reconstituted the same sections into Sanskrit based upon Tibetan and Chinese translations and Aramaki's Skt. text. In the following, Aramaki's text is given. However, when Harada's text differs from Aramaki's, Sanskrit reconstituted by Harada is shown in the parenthesis.

8A: *tasyām vijñaptimātratāyām (tām vijñaptimātratām) praviśatīti katamāyām kīdṛśāyām (katamām kīdṛśām) praviśati/ tanmātre nimittadṛṣṭidvayatve nānākāratve ca (tanmātratām ca sannimittadṛṣṭidvayatām ca nānākāratām) praviśati/ nāmārthasvabhāvaviśeṣaprajñaptisvabhāvaviśeṣārthānām ṣaḍvidhānām anarthatvāt (anarthatvāc ca)/ tesām (tesāmś ca) grāhyagrāhakabhāvenopasthānāt/ sārđham (sāhityena ca) nānākārthābhāsotpādāt/*

⁶⁶ DCTP *bya*; N *byed*

[P28a6] ce na/⁶⁷

de tsam [C24b3] nyid dang/ rgyu [DT24b3] mtshan dang lta ba dang bcas pa gnyis dang/
sna tshogs kyi mam pa nyid⁶⁸ la 'jug ste/⁶⁹

(I) ming dang (ii) don dang (iii) ngo bo nyid dang (iv) khyad par du btags pa dang (v) ngo
bo nyid dang (vi) khyad par gyi don mam pa [P28a7, N26b6] drug don med pa nyid
dang/⁷⁰ de dag gzung ba dang 'dzin pa'i dngos por nye bar gnas [C24b4] pa dang/⁷¹ lhan
[DT24b4] cig tu sna tshogs kyi⁷² <mam pa'i>⁷³ don snang ba 'byung ba'i phyir ro//⁷⁴

67 BŚ (104c27): 彼記事入已 爲當唯入, Pa (123a22): 於唯識觀中入何法 如何法得入, DG (296b20): 此唯識觀入何法 以何法入, H (142c27): 於此悟入唯識性中 何所悟入 如何悟入.

MSU: [D245a2, P298b3] *gal te don med pa'i phyir rnam par rig pa tsam nyid la 'jug nal rnam par rig pa tsam nyid de la 'jug ces <ni> ji skad bya zhes bya bas spong bar* [P298b4] *byed del de nyid 'di'i don yin par* [D245a3] *bsams pa'oll*

68 PN *nyid*; DCT *gnyis*

69 BŚ (104c27-28): 彼有相見二事及種種事入, Pa (123a23-): 但入唯量相見二法種種相貌, DG (296b20-21): 謂入唯量故相及見爲二故種種相故, H (142c28): 入唯識性相見二性及種種性.

70 BŚ (104c28-29): 名義性勝義 六種相無義故, Pa (123a23-24): 名義自性差別假說自性差別義六種相無義故, DG (296b21-22): 名義自性差別但假立自性差別 六種事無事故, H (142c28-143a1): 若名若義自性差別假自性差別義 如是六種義皆無故.

71 BŚ (104c29): 彼可取能取事現處故, P (123a24-25): 由此能取所取非有爲義故, DG (296b22-23): 爲能取及所取體而住故, H (143a1): 所取能取性現前故.

72 DCT *kyi*; PN *kyis*

73 YLNa add *rnam pa'i*, according to the Chinese translations, see n. 74 below.

74 BŚ (104c29-105a1): 不斷種種相義現相所生故, Pa (123a25-26): 一時顯現似種種相貌及生故, DG (296b23): 一時似種種相事生故, H (143a1-2): 一時現似種種相義而生起故.

MSBh: [D161b1, P194b1] *de la de tsam nyid ces bya ba ni rnam par rig pa tsam nyid doll rgyu mtsham dang lta ba dang bcas pa gnyis zhes bya ba ni rgyu mtsham dang 'lta ba dang bcas pa'i rnam par shes pa bstan* [D161b2] *tel ...* [D158b6, P190b8] *lhan cig tu sna*

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mun khung na sbrul du snang ba'i thag pa bzhin du 'jug ste/⁷⁶ dper na [P28a8] med pa'i
 phyir thag pa la sbrul ni nor ba ste/⁷⁷ de'i [N26b7] don rtogs pa rnams ni med pa la sbrul

tshogs kyi [P191a1] *rnam pa'i don snang ba 'byung ba'i phyir ro ches bya ba ni ming dang tshig dang yi ge'i sna tshogs kyi rnam pa snang ba 'byung ba'i phyir dang de la brten pa'i don sna tshogs* [P191a2] *kyi rnam pa snang ba 'byung ba'i phyir rol*

MSU: [D245a3, P298b4] *de dgag pa'i phyir de tsam nyid ces bya ba smos soll rnam par rig pa'i don gyis kyang don med pa nyid yin gyi/ phyi rol 'ba' zhig gis ni ma yin noll gal te don med pa nyid yin na* [P298b5] *skye mched bcu gnyis la sogs pa bshad pa dang 'jig rten pa'i don gyi tha snyad kyi rjes su zhugs* [D245a4] *ba ji lta bu che nal de'i phyir rgyu mtshan dang lta ba dang bcas pa gnyis ches bya ba 'di smos tel don med bzhin du yang phyi rol gyi don* [P298b6] *du snang ba'i rnam par rig pa ni don mngon par brjod pa'i bag chags kyi dbang gis 'grub la rnam par rig pa snang ba yang lta ba ches bya bar btags pas 'gal ba med doll* [D245a5] *ci rgyu mtshan dang lta bar snang ba'i rnam par rig pa 'di dag* [P298b7] *rigs gchan du gyur pa nyid ces 'jug par byed dam! 'on te ma yin che nal de'i phyir sna tshogs kyi rnam pa nyid la 'jug ces bya ba smos tel rnam par shes pa gcig nyid gzung ba dang 'dzin pa'i dngos por nam pa tha dang pas dus* [P298b8] *gcig tu nam* [D245a6] *pa sna tshogs su snang ngo ches 'jug goll sna tshogs ches bya ba ni shes pa gcig nyid nam pa mang por rang gis rig goll rtog pa nam pa 'di gsum nam par dgrol ba'i skabs kyi ming la sogs pa don rnam pa drug don* [P299a1] *med pa nyid ces bya ba la sogs pa gsum bstan toll*

⁷⁵ Skt. reconstituted by Aramaki: *andhakāra iṅva rajjuh sarpēna pratibhāsate (andhakāre sarpa-pratibhāsa-rajjuvat [pravīṣati]) / tad yathā rajjau (rajjuvām) sarpo bhrāntir asattvāt / tadarthāvabuddhā asati (asatyām) sarpamatiṁ vyāvartya rajjimatau tiṣṭhanti / sā ca sūkṣmākāreṇa (sūkṣmākāraṁ) vibhāvayamānā (kṛtvā) bhrāntir varṇagandharasaspraṣṭavyalakṣaṇatvāt / yathemām matiṁ niśritya rajjumatiṁ api nivāryā (tatra yathā varṇādi (or etad) matiniśrayā rajjumatiṁ api nivāryā) / tathaitēṣu ṣaḍvidheṣu (Harada adds vyañjana) akṣarārthapratibhāsamanojalpeṣu sarpamativāt ṣaḍvidheṣu sadartheṣu apakṣeṣu (ṣaḍvidhe 'bhū tārthe 'pakṣeṣte) vijñaptimātramatiṁ api vibhāvayā pariniṣpanna-svabhāvamatyā (pariniṣpannasvabhāvamatiniśrayā) /*

⁷⁶ MSBh: [D161b2, P194b4] *de la ngo bo nyid* [D161b3] *gsum la 'jug pa ni thag pa'i dper bstan toll*

MSU: [D245a6, P299a1] *ci 'dra bar ni 'jug ces* [D245a7] *gan smos pa de'i dper mun khung na sbrul du snang ba'i thag pa bzhin du 'jug ces bya ba la sogs pa smos tel dper ngo bo* [P299a2] *nyid gsum rtogs par ston toll*

⁷⁷ MSU: [D245a7, P299a1] *dper na med pa' phyir thag pa la sbrul ni nor ba ste/ de* *bzhin du ming la sogs pa don nam pa drug yin yi ge dang don du snang pa'i yid kyi* [D245b1] *brjod pa gchan gyi dbang la ming la sogs pa yang nor ba* [P299a3] *yin noll*

H-MSU (415c5-6): 如是似名似義意言 依他起上名等六種 遍計所執亦非真實 以無有故。

gyi blo ldog cing/ thag pa'i blor gnas so//⁷⁸ de yang mam [C24b5] pa phra mor bya na nor
 ba [DT24b5] ste/ kha dog dang dri dang ro dang [P28b1] reg bya'i⁷⁹ mtshan nyid yin pa'i
 phyir ro// de la ji ltar kha dog la sogs pa'i blo la brten te/ thag pa'i blo yang [N27a1] bzlog
 par bya ba de bzhin du yong su grub pa'i ngo bo nyid kyi blo la brten te/ yi ge dang don
 mam pa drug [P28b2] snang ba'i yid kyi⁸⁰ brjod⁸¹ [C24b6] pa de dag la/ [DT24b6] sbrul
 gyi blo bzhin du mam pa drug la yang dag pa'i don bsal na/ mam par rig pa tsam gyi blo
 yang mam par [N27a2] gzhig par bya ba yin no//⁸²

78 BŚ (105a1-3): 闇中如見繩謂蛇現相故 所謂如繩蛇不實非衆生故 如是覺義者非有迴蛇意唯住
 繩意。 Pa (123a26-28): 譬如闇中繩顯現似蛇 猶如於繩中蛇 即是虛實不有故 若人已了別此繩義先時蛇亂
 智不緣境起 即便謝滅唯繩智在, DG (296b23-25): 如闇中繩似蛇 譬如繩中蛇 是妄以不有故若見實義則無
 有妄 蛇智則滅唯繩智在, H (143a2-4): 如闇中繩顯現似蛇 譬如繩上蛇非真實 以無有故若己了知彼義無者
 蛇覺雖滅繩覺猶在。

MSU: [D245b1, P299a3] *de la ji ltar thag pa'i blo la brten nas med pa la 'khrul pa'i phyir
 sbrul gyi blo ldog pa de bzhin du g'zhan gyi dbang la brten nas ming la sogs pa kun brtags pa'i don
 mam pa drug gi blo mam par ldog goll*

79 PN *bya'i*; DCT *pa'i*

80 DCT *kyi*; PN *mi*

81 YL *brjod*; DCTPNNa *rtog*. BŚ: 意言, Pa: 意言分別, DG: 意言, H: 意言. See n. 82 below.

82 BŚ (105a3-6): 彼亦微思量色香味觸相故 是中依慧繩慧亦迴成 如是此諸六種相名現相 意言
 中如繩慧 六種相實義實處唯記慧 亦思量成就性慧故, Pa (123a28-b5): 此繩智由微細分析虛空無實境 何
 以故 但是色香味觸相故 若心緣此境 繩智亦應可滅 若如此見已伏滅 六相顯現 似名及盡意言分別繩智
 不生 譬如蛇智 於伏滅六相義中 是唯繩智亦應可伏滅 譬如繩智 由依真如智故, DG (296b25-29): 若細
 分析繩亦不實 以色香味觸相故 於中依止色等智故 繩智亦得 如滅如是如是 彼以字及義六種相意言 如
 蛇智以知彼六種相無實義 此唯繩智亦須除滅 由成就性智故, H (143a4-7): 若以微細品類分析此又虛妄 色
 香味觸爲其相故 此覺爲依繩覺當滅 如是於彼似文似義六相意言 伏除非實六相義時 唯識性覺 猶如蛇覺
 亦當除遣由圖成實自性覺故。

MSU: [D245b1, P299a3] *ji ltar [P299a4] kha dog dang dri la [D245b2] sogs pa la brten nas cha
 shas su bshig na thag pa'i blo yang ldog stel de skad dul
 thag pa sbrul du shes pa las! thag par mihong nas don med doll
 de yi cha mihong de la yang! / shes pa sbrul [P299a5] ltar rnam par 'khrull
 ces bshad doll (*Hastavāla-prakarāṇa k. 1)*

de bzhin du rnam pa drug la yang dag pa'i don bsal [D245b3] na zhes bya ba la bsal ba ni

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de ltar byang chub sems dpa' 'di yid kyi brjod⁸⁴ [P28b3] pa snang ba'i don gyi mtshan
nyid la 'jug pas kun brtags pa'i ngo bo nyid la 'jug pa yin no//⁸⁵ [C24b7] mam [DT24b7]
par rig pa tsam la 'jug pas gzhan gyi dbang gi ngo bo nyid la 'jug pa yin no//⁸⁶ [N27a3]

phral ba stel med ces bya ba'i tha tshig goll don yang dag pa ma yin pa nam pa drug po med pa'i [P299a6]
mtshan nyid yongs su grub pa la brten nas gzhan gyi dbang 'khrul pa yang bzlog par bya ba yin tel bsal bar
bya ba yin noll

83 Skt. reconstituted by Aramaki: *evam ayam bodhisattvo manojalpābhāsārthalakṣaṇapraveśena parikalpitasvabhāve praviṣṭaḥ (svabhāvaṃ praviśati)/ vijñaptimātrapraveśena paratantrasvabhāve praviṣṭaḥ (paratantrasvabhāvaṃ praviśati)/ katham pariniṣpannasvabhāve (pariniṣpannasvabhāvaṃ) praviśati/ vijñaptimātrasamjñānam api vyāvartya (Harada adds praviśati)/ sā manojalpaḥ (teṣāṃ manojalpānām) śrutadharmavāsanānvayaḥ (-anvayānām)/ tadā (Harada adds tatra) vibhūtārthasamjñā bodhisattvaḥ (vibhūtārthasamjñā bodhisattve)/ na sarvārthābhāsotpādasyāvakāśo 'sti/ tena vijñaptimātrābhāso 'pi notpadyate/ tataḥ sarvārthanirvikalpakanāmnī (sarvārthanirvikalpanāmnī) tiṣṭhan dharmadhātau pratyakṣayogena tiṣṭhati/ tadāsyā bodhisattvasya samasamālambyālabakānirvikalpañānam (samasamālambyālabakāñānam nirvikalpaṃ) utpadyate/ evaṃ saty (Harada om. saty) ayam bodhisattvaḥ pariniṣpannasvabhāve praviṣṭaḥ (pariniṣpannasvabhāvapraviṣṭaḥ)/*

84 PN brjod; DCT rjod

85 MSBh: [D161b3, P194b5] *yid kyi brjod pa snang ba'i don gyi mtshan nyid la 'jug pas zhes bya ba ni don gang yin pa de kun tu brtags* [D161b4] *pa tsam yin no zhes de ltar kun tu* [P194b6] *brtags pa la 'jug par 'gyur rol*

MSU: [D245b3, P299a6] *yid kyi brjod pa snang ba'i don* [D245b4] *gyi mtshan nyid la 'jug pas zhes bya ba ni yid kyi brjod pa* [P299a7] *'di don du snang gi kun brtags par bya ba'i don ni med do zhes kun brtags pa la 'jug goll*

86 DG-MSBh (296c18-19): 入唯識故者 此之意言唯識所攝 得入依他性, H-MSBh (351c22-24): 悟入唯識故悟入依他起性者 舉其唯識速取意言 了知一切唯意言性 由此悟入依他起性。

MSU: [D245b4, P299a7] *rnam par rig pa tsam la 'jug pas zhes bya ba ni rnam par rig pa tsam 'di ma rig pa'i dbang gis 'khrul te don med* [P299a8] *bzhin du 'khrul pa* [D245b5] *don gyi rnam par snang ngo zhes gzhan gyi dbang la 'jug goll*

yongs su grub pa'i ngo bo nyid la [P28b4] ji ltar 'jug ce na/⁸⁷ rnam par rig pa tsam gyi 'du shes kyang bzlog nas 'jug ste/ de'i tshe byang chub sems dpa' don gyi⁸⁸ 'du shes rnam par bshig pa de la yid kyi [DT25a1, C25a1] brjod⁸⁹ pa thos⁹⁰ pa'i chos kyi bag chags [P28b5] kyi rgyu las byung ba de dag [N27a4] don du snang ba thams cad 'byung ba'i skabs med pa yin no/⁹¹ des na rnam par rig pa tsam du snang ba yang mi 'byung ste/⁹²

87 BŚ (105a6-3): 如是此菩薩 意言現相義相事入 分別性入 成唯主記入故 他性云何成就性入。 Pa (123b5-7): 如此菩薩 由入似義顯現意言分別相故 得入分別性 由入唯識義故 得入依他性 及云何得入真實性, DG (296c10-11): 此菩薩如是入似義相意言故 得入分別性 入唯識故 得入依他性 云何入成就性, H (143a9-11): 如是菩薩悟入意言似義相故 悟入遍計所執性 悟入唯識故 悟入依他起性 云何悟入圓成實性。

88 DCT *kyi*; PN *gyis*

89 PN *brjod*; DCT *rjod*

90 YLNa *thos*; DCTPN *thob*

91 BŚ (105a8-10): 遍唯記想 彼者是隨意言 聞法習者 彼爾時分別義相 菩薩一切義現相生無有餘成, Pa (123b7-10): 若捨唯識相已 是時意言分別 先所聞法熏習種類 菩薩已了別伏滅塵想 似一切義顯現 無復生緣故不得生, DG (296c12-13): 若滅離唯識想 彼聞法熏習所生意言 是時菩薩滅離塵想 似一切義 無有生處故, H (143a11-13): 若已滅除意言聞法熏習種類唯識之想 爾時菩薩已遺塵想一切似義 無容得生。

MSBh: [D161b4, P194b7] *don du snang ba thams cad* [D161b5] *'byung ba'i skabs med pa yin no zhes bya ba ni ji ltar rnam par rig pa tsam gyi rnam par yang mi 'byung na de don gyi rnam par snang ba 'byung ba* [P194b8] *lta ci smos tel de'i phyir rnam par rig pa tsam nyid du brtags na yang don du 'gyur bas/ de'i phyir de las gzhan pa de bzhin nyid mngon sum nyid du* [D161b6] *'gyur ba yin noll*

MSU: [D245b5, P299a8] *yongs su grub pa la 'jug pa'i skabs kyi don gyi 'du shes rnam par bshig pa zhes bya ba smos tel don gyi 'du shes bsal zhes bya* [P299b1] *ba'i tha tshig goll don du snang ba thams cad 'byung ba'i skabs med pa yin no zhes bya ba ni don du snang ba gang* [D245b6] *gis kyang skyed mi nus so zhes bya ba'i tha tshig goll*

92 MSU: [D245b6, P299b1] *des na rnam par rig pa tsam du snang ba yang mi* [P299b2] *'byung zhes bya ba ni gzung ba med na 'dzin pa med pa'i phyir tel rnam par rig pa tsam don du byas nas mi 'byung zhes bya ba'i tha tshig goll*

gang gi⁹³ tshe don thams cad la rnam par mi rtog⁹⁴ pa'i ming [P28b6] la gnas
shing/ chos kyi⁹⁵ [DT25a2] dbyings la mngon sum gyi tshul gyis gnas pa de'i tshe/
[N27a5] byang chub sems dpa' de'i dmigs par bya ba dang dmigs par byed pa mnyam pas
mnyam pa'i ye shes [P28b7] rnam par mi rtog pa 'byung ste/⁹⁶ de ltar na byang chub sems
dpa' 'di yongs su grub pa'i ngo bo nyid la zhugs pa yin [C25a3] no//⁹⁷

93 DCT gi; PN gis

94 DCT rtog; PN rtogs

95 DCTN kyi; P kyis

96 MSU: [D245b6, P299b1] *don thams cad la rnam par mi rtog pa'i ming la gnas shing* [D245b7] *zhes bya ba la sogs* [P299b3] *pas ni ming gi spyod yul mdo la sogs pa'i chos gang yin pa de dag gis ma 'bags pa la 'di thams cad ni ming tsam mo zhes bya bar rnam par gnas shing stel ji skad dul*

thams cad ming tsam kho na stell rtog pa [P299b4] *thams cad 'jug pa medll* (Cf. MAV V. 18ab, p. 67, l. 1: *sarvasya nāma-mātratvaṃ sarva-kalpāpravṛttaye* // V. 18ab //)

ming du snang ba'i rnam rig lall [D246a1] *ming zhes nye bar 'dogs par byedll ces bshad pa lta bu'oll*
chos kyi dbyings la mngon sum gyi tshul gyis gnas so zhes bya ba ni so so rang gis [P299b5] *mngon sum du byed pas gnas kyi mos pas ni ma yin noll dmigs par bya ba dang dmigs par byed pa mnyam pas mnyam pa'i ye shes zhes bya ba* [D246a2] *ni ji ltar dmigs* [P299b6] *par bya ba med pa de bzhin du dmigs par byed pa yang med pas dmigs par bya ba dang dmigs par byed pa gnyis mnyam pas mnyam pa nyid doll*

97 BŚ (105a10-13): 是故唯記現相亦不生 是故一切義無分別事名住 已於法界 如現見隨住爾時 彼菩薩同等念已 生無分別念智 是故此菩薩名為入成就性, Pa (123b10-14): 是故似唯識意言分別亦不得生 由此義故 菩薩唯住無分別一切義名中由無分別智 得證得住真如法界 是時菩薩平等平等能緣所緣無分別智 由此義故菩薩得入真實性, DG (296c13-17): 是故似唯識顯現亦不得生 即住不分別一切義名中 正證法界相應而住 是時菩薩於能緣所緣平等平等無分別智生 即是菩薩入成就性, H (143a13-16): 故似唯識亦不得生 由是因緣住一切義無分別名 於法界中便得現見相應而住 爾時菩薩平等平等所緣能緣 無分別智已得生起 由此菩薩名已悟入圓成實性.

MSU: [D246a2, P299b6] *de ltar na 'di yongs su grub pa'i ngo bo nyid la zhugs pa yin no zhes bya ba ni 'jug pa'i byed pa po'i spyod* [P299b7] *pa med par gyur pa'i mthar thugs ston* [D246a3] *toll <kun> brtags pa dang gzhan gyi dbang la 'jug pa ni lhag ma dang bcas pa'i phyir 'jug pa'i bya ba mthar thug pa ma yin pas byed pa po nyid du brjod par 'dod pas 'jug* [P298b8] *par bstan pa yin noll*

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[DT25a3] 'dir tshigs su bcad pa/⁹⁸

[N27a6] chos dang gang zag chos dang don//

bsdus [P28b8] pa dang ni rgyas dang rigs//

ma dag pa dang dag dang mtha'//

rab tu dbye bas ming gi yul/⁹⁹

98 MSBh: [D162a1, P195a3] *gang gi tshe* [P195a4] *don thams cad la rnam par mi rtoḡ pa'i ming la gnas shing zhes bya ba ni de'i ming ci rnam pa ji snyed ces bya ba'i tha tshig las de'i ming gi bye brag tshigs su bcad pas bstan toll*

MSU: [D246a3, P298b8] *don thams cad la rnam par mi rotg pa'i ming la zhes gang bshad pa yul dang bcas pa'i ming de rab tu dbye ba ni tshigs* [D246a4] *su bcad pas ston tel*

99 BŚ (105a13-16): 於中有偈 法衆生法義 同別有性義 不淨淨盡至 分別名境界。

Pa (123b14-16): 此中說偈 法人及法義 性略及廣名 不淨淨究竟 十名差別境。

DG (296c29-297a2): 此中有偈 法人及法義 若廣若略性 不淨淨究竟 是名境差別。

H (143a17-19): 此中有偈 法補特伽羅 法義略廣性 不淨淨究竟 名所行差別。

MSBh: [D162a1, P195a4] *chos kyi ming ni* [P195a5] *gzugs dang tshor ba dang mig* [D162a2] *ces bya ba la sogs pa'oll gang zag gi ming ni sangs rgyas bshes gnyen dang dad pas rjes su 'brang ba zhes bya ba la sogs pa'oll yang chos kyi ming ni* [P195a6] *mdo sde la sogs pa'oll don gyi ming ni chos de dag la brten pa'i don toll bsdus pa'i ming ni sems can zhes bya ba lta bu'oll rgyas pa'i* [D162a3] *ming ni de dag nyid re re nas brjod pa lta bu'oll* [P195a7] *rigs kyi ming ni yi ge'i phyi mo rnams soll ma dag pa'i ming ni so so'i skye bo rnams kyi'oll dag pa'i ming ni slob pa rnams kyi'oll mthar thug pa rnams kyi ming ni gang 'dres pa'i chos la* [P195a8] *dmigs pa'oll*

[D158b7, P191a3] *mdor bsdus na byang chub sems dpa'i ming la dmigs pa ni rnam pa bcu stel 'di lta ste chos kyi ming ni mig la sogs pa'oll gang zag gi* [D159a1] *ming ni bdag dang sems* [P191a4] *can la sogs pa'oll chos ni gsung rab yang lag bcu gnyis su gtogs pa'oll don ni gsung rab yang lag bcu gnyis po de'i don gang yin pa'oll ming bsdus pa ni chos thams cad ni* [P191a5] *'dus byas dang 'dus ma byas zhes bya la* [D159a2] *sogs pa'oll ming rgyas pa ni gzugs dang tshor ba la sogs pa dang nam mkha' la sogs pa'oll rigs kyi ming ni dang po yi ge a nas yi* [P191a6] *ge ha'i mthar thug pa'i bar roll ma dag pa'i ming ni don dang bcas pa'i so so'i skye bo'oll dag pa'i ming ni bden pa mthong ba rnams kyi'oll mthar thug* [D159a3] *pa'i ming ni gang 'dres pa'i chos la dmigs* [P191a7] *pa'i 'jig rten las 'das pa dang de'i rjes las thob pa'i ye shes gnyis kyis dmigs stel rnam pa sna tshogs kyi chos* [P191a8] *thams cad la brten nas* [D162a3, P195a8] *sa bcu pa lta bu'oll de la don thams* [D162a4] *cad ni 'dres pa'i chos la dmigs pa'i ye shes kyi dmigs pa'oll de lta bu'i rnam pa ni byang chub sems dpa'i ming gi yul yin* [P195b1] *noll*

MSU: [D246a4, P298b8] *chos zhes bya ba ni gzugs la sogs pa'oll gang zag* [P300a1] *ces bya ba ni lha sbyin dang dad pas rjes su 'brang zhes bya ba la sogs pa'oll chos zhes bya ba ni sangs rgyas kyi gsung rab mdo sde dang dbyangs kyis bsnyad pa'i sde la sogs pa'oll don zhes bya ba ni de'i brjod* [P300a2] *par* [D246a5] *bya ba stel pha dang ma ni gsad byas shing/ rgyal po gtsang spra can gnyis dang yul 'khor 'khor dang bcas bcom nas/ mi ni dag pa nyid du 'gyurl zhes bya ba la sogs pa'oll bsdus pa zhes bya ba ni chos thams cad bdag med pa zhes* [P300a3] *bya ba la sogs pa'oll rgyas pa zhes* [D246a6] *bya ba ni gzugs bdag med pa zhes bya ba la sogs pa'oll rigs zhes bya ba ni yi ge'i 'bru a zhes bya ba la sogs pa stel tshig dang ngag gi rgyu yin pa'i phyir roll ma dag pa zhes bya ba ni so so'i skye bo* [P300a4] *rnams tel nyon*

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de ltar na byang chub sems dpa' 'di shes bya'i mtshan nyid la nam par rig pa tsam nyid du
 'jug pas [P29a1] zhugs pa yin [C25a4] te/ der [DT25a4] zhugs pas sa [N27a7] rab tu dga'
 ba la zhugs pa yin te/ chos kyi dbyings legs par rtogs pa yin/ de bzhin gshegs pa'i rigs su
 skyes pa yin/ [P29a2] sems can thams cad la sems mnyam pa dang byang chub sems dpa'
 thams cad la sems mnyam pa dang [C25a5] sangs rgyas thams cad la [DT25a5, N27b1]
 sems mnyam pa thob pa yin te/¹⁰⁰ de ni de'i mthong ba'i lam yin no//¹⁰¹

mngons pas dri ma can du gyur pa'i phyir roll dag pa zhes bya ba ni [D246a7] 'phags rnam tel dri ma
 spangs pa'i phyir roll mtha' zhes bya ba ni bsdu pa la dmigs pa stel shes rab kyi pha rol tu phyin pa
 dang sa bcu [P300a5] la sogs pa bsdu pa'i don la dmigs pa'i phyir roll

¹⁰⁰ MSBh: [D162a4, P195b1] *sems can thams cad la sems* [D162a5] *mnyam pa yin*
zhes bya ba [P195b2] *ni gang gi phyir bdag ji lta ba bzhin du sems can thams cad mya ngan las bzla'o zhes*
sems pa'oll ... sangs rgyas thams cad dang (MS has *la*) *sems mnyam pa* [D162a6] *zhes bya ba ni*
gang gi phyir sangs rgyas mams kyi chos kyi sku'i gnas skabs des thob par [P195b4] *gyur pa stel de thob*
pas sangs rgyas thams cad dang (MS has *la*) *sems mnyam pa thob par gyur pa'oll* [D159a3,
 P191a8] *sems can thams cad* [D159a4] *la sems mnyam pa nyid ni bdag dang g'han mnyam pa nyid*
du rtogs pas bdag la ji lta ba bzhin du de dag la yang sdug bsgal [P191b1] *zud par 'dod pa'oll byang*
chub sems dpa' thams cad dang (MS has *la*) *sems mnyam pa nyid ni byang chub sems dpa'*
thams cad dang sbyor pa'i bsam pa mnyam pa'oll sangs [D159a5] *rgyas thams cad dang* (MS has *la*)
 [P191b2] *sems mnyam pa thob pa ni de dag dang chos kyi dbyings kyi bdag nyid tha mi dad par*
mthong ba'oll

MSU: [D246a7, P300a5] *chos kyi dbyings legs par rtogs pa yin zhes bya ba ni de*
mngon sum du [D246b1] *byed pa'i phyir roll de bzhin gshegs pa'i rigs su skyes pa yin zhes bya*
ba la de bzhin gshegs [P300a6] *pa'i rigs ni chos kyi dbyings yin tel de rtogs pa dang de la dmigs pa'i*
ye shes khyad par can bskyed pa dang sngon gyi gnas gyur pa dang gnas g'han bskyed pa'i phyir der skyes
pa yin [D246b2] *tel ...* [D246b3, P300b] *sems can thams cad la sems mnyam pa thob* [D246b4]
pa yin zhes bya ba ni thams cad la bdag med par mnyam pa nyid du mthong ba'i phyir tel ji skad du sems
can thams cad ni de [P300b2] *bzhin gshegs pa'i snying po'o zhes gsungs pa lta bu'oll byang chub*
sems dpa' thams cad la sems mnyam pa zhes bya ba ni de dag gi gnas gung yin pa de [D246b5]
'dag gi yang yin no snyam pa'i phyir roll sangs rgyas thams cad [P300b3] *la sems mnyam pa*
thob pa yin te zhes bya ba ni de dag chos kyi sku gang yin pa de bdag gis kyang thob po snyam pa'i
phyir roll

¹⁰¹ BŚ (105a17-20): 如是此菩薩智及相唯記入故 名爲入成 彼入己名爲住歡喜地 善達法界及生
 如來家 得一切衆生平等心 得一切菩薩等心 是彼菩薩見道行, Pa (123b17-21): 如此菩薩由入唯識觀故
 得入應知勝相 由入此相得入初歡喜地 善通達法界 得生十方諸佛如來家 得一切衆生心平等得一切菩薩心
 平等 得一切諸佛如來心平等 此觀名菩薩見道, DG (297a18-22): 此菩薩如是入唯識故得入應知相 由入應
 知相故 即得入歡喜地 善通達法界得生如來家 得一切衆生平等心 得一切菩薩平等心 得一切佛平等心
 此即是菩薩得見道, H (143a20-23): 如是菩薩悟入唯識性故 悟入所知相 悟入此故入極喜地 善達法界生如
 來家 得一切有情平等心性 得一切菩薩平等心性 得一切佛平等心性此即名爲菩薩見道。

MS III. 12

[P29a3] *ci'i phyir yang mam par rig pa tsam de la 'jug ce na*¹⁰²

'dres pa'i chos la dmigs pa 'jig rten las 'das pa'i zhi gnas dang lhad mthong gi shes pa de dang de'i rjes la¹⁰³ thob pa sna tshogs kyi¹⁰⁴ mam par [N27b2] rig [DT25a6, P29a4] pa'i shes pas/ kun gzhi rnam par shes pa'i sa bon rgyu mtshan dang bcas pa¹⁰⁵ thams cad spang nas/ chos kyi sku la reg pa'i sa bon spel te/ gnas gyur nas </> sangs rgyas kyi¹⁰⁶ chos thams cad yang dag par 'grub [P29a5] pa'i sgo nas/ thams cad mkhyen pa'i ye shes [C25a7] thob par bya ba'i [N27b3] phyir [DT25a7] 'jug go//¹⁰⁷

102 BS (105a20): 佛以何義故入彼唯記處, Pa (123b22): 復次何故菩薩入唯識觀, DG (297b3): 復次何故入唯識觀, H (143a24): 復次為何義故入唯識性.

MSU: [D246b6, P300b4] *ci'i phyir yang rnam par rig pa tsam de la 'jug ce na zhes bya ba ni dgos pa 'dri ba stel*

103 YLNa *la*; DCTPN *las*

104 Na adds *mam pa'i* after *tshogs kyi*, according to the four Chinese translations. See n. 107 below.

105 Na adds ...'i *rgyu mtshan* according to MSBh. See n. 107 below.

106 DCT *kyi*; PN *kyis*

107 BS (105a20-23): 離法念彼出世間定慧智 藉得種種相記智 同相一切阿梨 耶識 因種子滅故 法觸種子增長已轉身 一切佛法集故 入一切智智, Pa (123b22-27): 由得極通法為境出世菩薩他毘鉢舍那智故 由無分別智後所得種種相識為相智故 為滅除共本阿梨耶識中一切有因諸法種子 為生長能觸法身諸法種子 為轉依 為得一切如來正法 為得一切智智 故入唯識觀, DG (297b3-7): 為得通相法故 出世菩薩他毘鉢舍那智故 彼後得種種相識智故 滅有因相阿梨耶識一切因相種子故 增長得觸法身種子故 轉依止故 出生一切佛法故 為得一切智智故 入唯識觀, H (143a24-28): 由得總法出世止觀智故 由此後得種種相識智故 為斷及相阿賴耶識諸相種子 為長能觸法身種子 為轉所依 為欲證得一切佛法 為欲證得一切智智 入唯識性.

MSBh: [D162a7, P195b6] *gang kun gzhi rnam par shes pa kun nas nyon mongs pa'i chos rnam kyi sa bon can noll yang rgyu mtshan smos pa ni de'i* [D162b1] *sa bon de dag gi dmigs* [P195b7] *pa'i rgyu mtshan bstan pa'i don toll de ltar byas nas sa bon de dag rgyu dang 'bras bu dang bcas par spangs pa bstan par 'gyur roll*

MSU: [D247a2, P300b8] *kun gzhi rnam par shes pa'i sa bon rgyu mtshan dang bcas*

rjes la thob pa'i ye shes¹⁰⁸ de ni kun gzhi nam par shes pa <las>¹⁰⁹ thams cad rab tu skye
 ba dang nam par rig pa'i mtshan ma thams cad la sgyu ma lta [P29a6] bu nyid la sogs par
 kun tu lta bas rang bzhin gyis phyin ci log <pa med>¹¹⁰ par 'byung ngo// des na byang
 chub sems dpa' de sgyu ma [N27b4] byas pa'i [C25b1] chos [DT25b1] mams la sgyu ma
 mkhan bzhin du rgyu dang 'bras bur bcas pa ston pa la yang dus [P29a7] thams cad du
 phyin ci log med pa yin no//¹¹¹

MS III. 13

pa thams [P301a1] *cad ces bya ba ni gzugs* [D247a3] *la sogs par snang ba'i bag chags sgo bar byed pa
 dang bcas pa nam tel rgyu dang 'bras bur bcas pa'i sa bon nam spangs pa bstan to// ...* [D247a4,
 P301a2] *gnas gyur nas zhes bya ba ni de bzhin nyid rtogs pas sems dang sems las byung ba nam dri
 ma med par 'byung* [P301a3] *ba 'am/ de bzhin nyid nam par dag pas tel stobs dang mi 'jigs pa la sogs pa
 sangs rgyas kyi chos thams cad <yang dag par> 'grub pa'i sgo nas soll thams cad*
 [D247a5] *mkhyen pa'i ye shes thob par bya ba'i phyir zhes bya ba ni* [P301a4] *dri ma med cing
 thogs pa med pa'i ye shes brnyes par bya ba'i phyir roll*

¹⁰⁸ MSULaYNa *ye shes*; DCTPN *shes pa*. The four Chinese translations have 智 (wisdom, *ye shes*). See n. 111 below.

¹⁰⁹ MSBh *las*; DCTPN om. *las*

¹¹⁰ MSBh *pa med*; DCTPN om. *pa med*

¹¹¹ BŚ (105a23-26): 藉彼所得智 一切阿梨耶識相處如幻等見故 性不顛倒行 是故彼菩薩如幻師
 所作 義處相同因果唯有說 一切時不顛倒成, Pa (123c7-c2): 無分別智後所得智者 於本識及所生一切識
 及相識相中由觀 似幻化等譬自性無顛倒 由此義故 菩薩如幻師於一切幻事自了無倒 於一切相因緣及果中
 若正說時常無顛倒, DG (297b14-17): 復次彼後得智 於阿梨耶識所生一切識性相中 由見如幻等故 自然不
 復顛倒 是故猶如幻師於幻事中 菩薩於諸相中說說因果 一切時亦得無, H (143a28b2): 又後得智於一切阿
 賴耶識所生一切了別相中 見如幻等性無倒轉 是故菩薩譬如幻師於所幻事於諸相中 及說因果常無顛倒。

MSU: [D247a5, P301a4] *rjes la thob pa'i ye shes de zhes bya ba la sogs pa la kun gzhi
 nam par shes pa <las> thams cad rab tu skye ba zhes bya ba ni rgyur gyur pa nam soll*
 [P301a5] *nam par rig pa'i* [D247a6] *mtshan ma thams cad la zhes bya ba ni 'bras bur gyur ba
 nam la stel g'zhan gyi dbang gi ngo bo nyid ji lta ba bzhin du mthong ba'i phyir gzung ba dang 'dzin par
 snang ba nam la phyin ci log dang nor ba med* [P301a6] *par rtog goll*

mam par rig pa tsam nyid la 'jug pa de la ting nge 'dzin bzhi la gnas pa'i nges par 'byed¹¹²
pa'i cha dang mthun pa bzhi ji ltar blta zhe [N27b5] na/¹¹³

yongs su tshol ba [C25b2] bzhi po de dag [DT25b2] gis [P29a8] don med par bzod pa
chung ngu'i tshe snang ba thob pa'i ting nge 'dzin te/ nges par 'byed pa'i cha dang mthun
pa dro bar gyur pa'i gnas yin no//¹¹⁴

bzod pa¹¹⁵ chen po'i tshe </> snang ba mched pa'i ting nge 'dzin te </> rtse mo'i gnas
so//¹¹⁶

112 DCT 'byed; PN byed

113 BŚ (10526-27): 彼以記入中四種禪定 所依四種橫相法 云何知, Pa (123c3-4): 是時正入唯識
觀位中 有四種三摩提 是四種通達分善根依止 菩薩云何應見, DG (297b25-26): 於此入唯識觀中有四種三
摩提 爲四種通達分依止 云何可見, H (143b3-4): 於此悟入唯識性時 有四種三摩地 是四種順決擇分依止
云何應知.

114 BŚ (105a27-29): 四種求故 非不身無義無忍中得光明三昧 暖相依, Pa (123c4-6): 由四種尋思
於下品無塵觀忍光得三摩提 是暖行通達分善根依止, DG (297b25-28): 由四種求義故 下品無塵忍得明三摩
提 爲暖行通達分所依止, H (143b4-6): 應知由四尋思於 下品無義忍中有明得三摩地 是暖順決擇分依止.

Harada's Skt. reconstitution of this paragraph (Harada, *ibid.*, p. 838, n. 20): *tābhiḥ catasrbhiḥ
paryeṣaṇābhir arthābhāva-mṛdu-kṣānti-velāyām āloka-labda-samādhir āśrayo nirvedha-
bhāgiyasyoṣmagatasya/*

MSBh: [D159a6, P191b3] *don med par shes pa ni snang ba thob pa zhes bya ba'i sgras
bstan toll snang ba thob pa'i ting nge 'dzin zhes bya ba [P191b4] ni don med pa la yang dag par
brten pa'i ting nge 'dzin gyis mthong ba'o//*

MSU: [D247b4, P301b3] *don med par bzod pa chung ngu'i tshe zhes bya ba ni don
med par bzod pa chung ngu'o// snang ba ni gsal ba stel don med par [D247b5] shes par bya'o// de
'dod pa'i [P301b5] phyir thob pa stel des na snang ba thob pa'i ting nge 'dzin ni snang ba
thob ces bya ba'i tha tshig goll*

115 L adds *don med par* before *bzod pa*, according to H and MSBh. See n. 116 below.

116 BŚ (105a29): 增忍中光明增長三昧上依, Pa (123c6-7): 於最上品無塵觀忍光增三摩提 是頂行
通達分善根依止, DG (297b28-29): 若增上忍增明三摩提 爲頂行通達分所依止, H (143b4-6): 於上品無義忍
中有明增三摩地 是頂順決擇分依止.

Skt. reconstituted by Harada (Harada, *ibid.*, p. 838, n. 20): *adhimātra-kṣānti-velāyām
vṛddhālokasamādhir āśrayo mūrdhanaḥ/*

MSBh: [D159a6, P191b4] *don med par bzod pa chen po'i tshe zhes bya ba la de la bzod pa*

[P29b1] yang dag pa ji lta ba [N27b6] bzhin du yong su shes pa bzhi po dag [C25b3] la rnam par rig [T25b3] pa [D25b3] tsam nyid du zhugs pa dang/ don med pa la nges pa ni/ de kho na'i don gyi¹¹⁷ phyogs gcig la zhugs pa'i rjes su song ba'i¹¹⁸ ting nge 'dzin te/ bden pa'i [P29b2] rjes su mthun pa'i bzod pa'i gnas so//¹¹⁹

gang gi 'og tu [N27b7] rnam par rig pa tsam gyi¹²⁰ 'du shes rnam par 'jig pa de ni/ de ma thag pa'i [C25b4] ting nge 'dzin te/ [DT25b4] 'jig rten pa'i chos kyi mchog gi gnas su blta'o//¹²¹

ni 'dod pa stel mngon par [D159a7] 'dod pa'o//

117 DCTP gyi; N gyis

118 *rjes su song ba'i* should be deleted?

119 BŚ (105a29-b2): 四種中如實觀知 入唯記中 以無義決定心 真實中入一切三昧 依順諦忍。 Pa (123c7-9): 於四種如實智 菩薩已入唯識觀了別無塵故 正入真義一分通行三摩提 是隨非安達諦忍依止。 DG (297b29-c2): 由四種如實知故得入唯識 決定塵無所有 此入真實義一分三摩提 是順提忍所依止。 H (143b7-9): 復由四種如實通智已入唯識 於無義中已得決定 有入真義一分三摩地 是諦順忍依止。

Skt. reconstituted by Harada (Harada, *ibid.*, p. 836, n. 27): *caturṣu yathābhūta-parijñāneṣu vijñapti-mātratā-praviṣṭo 'rthābhāva-niścitas tattvārthaika-deśa-praviṣṭ[ānugat]a-samādhiḥ satyānulomāyāḥ kṣānter āśrayaḥ/*

MSBh: [D159b1, P191b7] *bden pa'i rjes su mthun pa'i bzod pa'i gnas ches bya ba la chos bdag med pa ni bden pa ches bya'o// de'i rjes su mthun pa gang [D159b2] yin pa'i [P191b8] bzod pa ni bden pa'i rjes su mthun pa'i bzod pa'o//*

MSU: [D247b7, P301b8] *don ni gang yang med do ches bya bar nges pa ni de kho na'i don gyi phyogs gcig la zhugs pa'i ting nge 'dzin toll gzung ba tsam gyi dngos po 'gog pa'i [D248a1] phyir phyogs gcig nyid dei 'di [P302a1] ltar don med par khong du chud pa yin gyil mam par rig pa tsam yang med par ni mu yin noll de nyid kyi phyir de ni bden pa'i rjes su mthun pa'i bzod pa'i gnas yin noll rjes su mthun pa ni nye ba'i phyir tel [P302a2] des gzung ba med pa la brien [D248a2] nas 'dzin pa yang med par rtogs par 'gyur ba'i phyir roll*

120 DCT gyi; PN gyis

121 BŚ (105b2-3): 自此後唯記相思量彼是次第三昧 依世間上法見, Pa (123c10-12): 此三摩提最後刹那了伏唯識想 轉名無間三摩提 應知是世第一法依止, DG (297c2-3): 此三摩提最後唯識想除是無間三摩提世第一法所依止, H (143b9-10): 從此無間伏唯識想有無間三摩地 是世第一法依止。

Skt. reconstituted by Harada (Harada, *ibid.*, p. 830, n. 35): *yasmād ūrdhvaṁ (or yasyānantaraṁ)*

ting nge 'dzin 'di [P29b3] dag ni mngon par rtogs pa dang/ nye ba pa yin par blta bar
bya'o//¹²²

MS III. 14

de ltar sa la zhugs te mthong ba'i [N28a1] lam thob pa'i byang chub sems dpa' mam par
rig pa tsam nyid la zhugs pa bsgom pa'i lam la ji ltar [C25b5] sbyor zhe na/¹²³

[D25b5] ji ltar mam [P29b4] par gnas pa bstan pa byang chub sems dpa'i sa bcu¹²⁴ mdo
sde thams cad bsdus pa nyid du nye bar gnas pa rnams la 'dres pa la [N28a2] dmigs pa 'jig
rten las 'das pa dang de'i rjes la thob pa'i zhi gnas dang lhag mthong gi shes [P29b5] pas/
bskal pa bye ba khrag khrig brgya [C25b6] stong [DT25b6] phrag mang por goms par
byas pa'i phyir de gnas gyur nas/ sangs rgyas kyi sku mam pa gsum thob par bya ba'i
phyir sbyor ro//¹²⁵

vijñapti-mātra-samjñā vibhāvyaṭe sa ānantarya-samādhir laukikāgra-dharmasyāśrayo dṛśyate /

122 BŚ (105b3-4): 故此諸三昧近入地應知, Pa (123c11): 四種三摩提 是菩薩入非安立諦 觀前方
便, DG (297c3-4): 此諸三摩提 是正位邊應知, H (143b10-11): 應知如是諸三摩地 是現觀邊。

Skt. reconstituted by Harada (Harada, *ibid.*, p. 830, n. 35): *ete samādhayo 'bhisamayāntikā
draṣṭavyāḥ /*

MSU: [D248a2, P302a2] *ting nge 'dzin 'di dag ni mngon par rtogs pa dang nye ba
<pa> yin par zhes bya ba ni mngon par rtogs pa'i dus na 'byung ba yin par zhes bya ba'i* [P302a3]
tha tshig goll

123 BŚ (105b45): 如是入地得見諦道 菩薩唯入記 云何行修道, Pa (123c12-14): 若菩薩如此入初
地已得見道 得通達入唯識 云何菩薩修習觀行入於修道, DG (297c161-17): 如是入地菩薩 入唯識故得見
道 云何發起修道, H (143b12-13): 如是菩薩已入於地已得見道已入唯識 於修道中云何修行。

124 PN om. *pa*; DCT *pa*

125 BŚ (105b5-8): 隨所分別說十地 攝一切修多羅現事住故 以雜念出世間 及藉彼得定慧智故
無量百千億習故 如是身轉已 為得三種佛身 為得故修行, Pa (123c14-20): 如佛廣說 所安立法相於菩薩
十地 由攝一切如來所說大乘十二部經故得現前 由治所說通別二境 由生起緣極通境出世無分別智 及無分
別智後所得奢摩他毘鉢舍那智 由無量無數百千俱胝大劫中依數數修習 由昔及今所得轉依 為得三種佛身更

MS III. 15

nyan [N28a3] thos mams kyi¹²⁶ mngon par rtogs¹²⁷ pa gang yin pa dang [P29b6] byang chub sems dpa' rnam kyi mngon par rtogs pa gang yin pa 'di gnyis bye brag ci yod ce na/¹²⁸

[DT25b7] nyan thos [C25b7] kyi mngon par rtogs pa las khyad par bcus byang chub sems dpa'i mngon par rtogs pa khyad par du 'phags [N28a4] par [P29b7] blta bar bya ste/¹²⁹ dmigs pa'i khyad par ni </> theg pa chen po'i chos la dmigs pa'i phyir ro//¹³⁰ nye bar

修加行。DG (297c17-20): 隨所成立說十地 一切修多羅攝取現住事 通相法為緣 出世間及後得奢摩他毘鉢舍那智 無量百千俱胝那由他劫數習故 為轉依止得三種佛身故修。H (143b13-16): 於如所說安立十地攝一切經皆現前中 由得總法出世後得止觀智故 經於無量百千俱胝那由他多劫 數修習故 而得轉依 為欲證得三種佛身精勤修行。

MSBh: [D162b5, P196a6] 'dres pa [D162b6] la dmigs pa zhes bya ba ni mkhas pas dmigs pa'i gnas la dmigs pa'oll 'jig rten las 'das pa zhes bya [P196a7] ba ni nam par mi rtog pa'oll de'i rjes la thob pa zhes bya ba ni nam par bzhag pa stel de ni 'jig rten pa zhes brjod par bya stel 'di ltar 'jig rten pa dang rjes su mthun pa'i phyir [D162b7] roll ... de gnas gyur nas zhes bya ba ni 'dres pa la dmigs [P196b1] pa'i ye shes kyi bye brag gnas gyur pa'oll sangs rgyas kyi sku rnam pa gsum thob par zhes bya ba ni [D163a1] sangs rgyas kyi sku rnam pa gsum thob par 'gyur ba zhes sbyar bar bya'oll

126 DCT kyi; PN kyis

127 DCT rtogs; PN rtog

128 BŚ (105b8-9): 所有諸聲聞證道法及此諸菩薩此二有何差別勝, Pa (123c20-21): 是聲聞見道是菩薩見道 此二見道差別云何, DG (297c29-198a1): 聲聞入正位 菩薩入正位 此二有何差別, H (143b16-17): 聲聞現觀菩薩現觀有何差別。

129 BŚ (105b9-10): 聲聞證入中 菩薩證入有十一種勝事應知, Pa (123c21-22): 聲聞菩薩見道應知有十一種差別 何者為十一, DG (298a1-2): 聲聞正位有十種差別 與菩薩正位異應知, H (143b17-18): 謂菩薩現觀與聲聞異 由十一種差別應知。

130 BŚ (105b10-11): 一者念勝 念大乘法故, Pa (123c22-23): 一由境界差別 謂緣大乘法為境, DG (298a2): 一所緣差別 大乘法為緣故, H (143b18-19): 一由所緣差別 以大乘法為所緣故。

MSU: [D248a5, P302a7] dmigs pa'i khyad par ni theg pa chen po'i chos la byang chub sems dpa' thos pa las byung ba la sogs pa'i shes rab gsum [D248a6] gyis dmigs tel nyan thos kyi theg pa'i chos la ni ma yin noll

brten¹³¹ pa'i khyad par ni/ bsod nams dang ye shes kyi [DT26a1] tshogs chen pos brten¹³²

pa'i phyir ro//¹³³

rtogs pa'i khyad par ni/ [P29b8] gang zag dang chos la bdag med par rtogs pa'i phyir ro//¹³⁴

[N28a5] mya ngan las 'das pa'i khyad par ni/ mi gnas pa'i mya ngan las 'das pa yongs su 'dzin pa'i phyir ro//¹³⁵

131 YLNa brten; DCT brtan. PN brtas

132 YLNa brten; DCTPN brtan

133 BS (105b11): 二者淨至勝 大功德助集淨至故, Pa (123c23-24): 二由依止差別 謂依大福德智慧資糧為依止, DG (298a2-3): 二住持差別 大福智資糧住持故, H (143b19-20): 二由資持差別 以大福智二種資糧為資持.

MSU: [D248a6, P302a8] *bsod nams kyi tshogs ni sbyin pa dang tshul khriims dang bzod pa la sbyor ba nams soll ye shes kyi tshogs ni thos pa la sogs pa stel*

134 BS (105b12): 三者體勝衆生法無我體故, Pa (123c24-25): 三由通達差別 謂通達人法二無我, DG (298a3-4): 三通達差別 通達人法無我故, H (143b20-21): 三由通達差別 以能通達補特伽羅法無我故.

MSU: [D248a7, P302b1] *rtogs pa'i khyad par ni nyan thos ni gang zag la bdag med pa tsam mngon par rtogs par byed doll byang chub sems dpa'i ni gang zag dang chos la [P302b2] bdag med pa mngon par rtogs par byed doll*

135 BS (105b12-13): 四者涅槃勝 證取不住涅槃故, Pa (123c25-26): 四由涅槃差別 謂攝無住處涅槃以為住處, DG (298a4-5): 四涅槃差別 攝取無住著涅槃故, H (143b21-22): 四由涅槃差別 攝受無住涅槃故.

MSBh: [D163a1, P196b1] *mya ngan las 'das [P196b2] pa'i khyad par ni zhes bya ba ni 'di ltar byang chub sems dpa' nams mi gnas pa'i mya ngan las 'das pa 'dzin par byed kyi nyan thos ni ma yin noll*

MSU: [D248a7, P302b2] *mya ngan [D248b1] las 'das pa'i khyad par ni byang chub sems dpa' nams kyi ni mi gnas pa'i mya ngan las 'das pa stel shes rab dang snying rje'i thabs kyis yongs su zin pas [P302b3] 'khor pa dang myang na las 'das pa'i mtha' la mi gnas pa'i phyir roll nyan thos ni 'dus ma byas kyi mya ngan las 'das pa la [D248b2] gnas soll*

sa'i khyad par ni/ sa bcus [DT26a2] nges par 'byung ba'i phyir ro//¹³⁶
 [P30a1, C26a2] yongs su dag pa'i khyad par ni/ nyon mongs pa'i bag chags spong ba
 dang sangs rgyas kyi shing yongs su sbyong [N28a6] ba'i phyir ro//¹³⁷
 sems can thams cad dang bdag sems mnyam pa nyid [P30a2] thob pa'i khyad par ni </>
 sems can yongs su smin par byed par sbyor ba rgyun [DT30a3] mi gcod pa'i phyir ro//¹³⁸
 skye ba'i khyad par ni </> de bzhin gshegs pa'i rigs su skye ba'i phyir ro//¹³⁹
 skye 'byung [C26a3] gi khyad par ni/ [N28a7] sangs rgyas kyi [P30a3] 'khor gyi dkiyl

136 BŚ (105b13): 五者地勝 十地盡至故, Pa (123c26-27): 五由地差別 謂依十地爲出離, DG (298a5): 五地差別 依十地出離故, H (143b22-23): 五由地差別 依於十地而出離故。

MSU: [D248b2, P302b3] *sa'i khyad par ni byang chub sems dpa' ni sa bcu po dag gis nges par 'byung ngoll* [P302b4] *nyan thos rnam la ni sa rnam par gzhag pa med doll*

137 BŚ (105b13-14): 六者淨勝 煩惱習滅佛世界令清淨故, Pa (123c27-28): 六七由清淨差別 謂滅煩惱習氣 及治淨土爲清淨, DG (298a5-6): 六清淨差別 煩惱斷及佛淨刹 (em. to 刹淨) 故, H (143b23-24): 六七由清淨差別 斷煩惱習淨佛土故。

MSBh: [D163a1, P196b2] *yongs su dag pa'i khyad* [D163a2] *par ni ches* [P196b3] *bya ba la 'di ltar byang chub sems dpa' rnam bag chags dang bcas pa'i nyon mongs pa rnam spong ba dang sangs rgyas kyi zhing yongs su sbyong ba yin gyi nyan thos rnam ni ma yin noll*

138 BŚ (105b14-15): 七者一切衆生同得記心勝 化衆生行不斷絕故, Pa (123c22-23): 八由於一切衆生得平等心差別 謂爲成熟衆生不捨加行功德善根, DG (298a6-7): 七得一切衆生與自身平等心差別起成熟衆生行不休息故, H (143b23-24): 八由自他得平等心差別 成熟有情加行無休息故。

MSU: [D248b4, P302b6] *sems can thams cad dang bdag sems mnyam pa nyid thob pa'i khyad par ni byang chub sems dpa' ni bdag dang gzhon mnyam pa nyid thob pas sems can yongs* [P302b7] *su smin par bya ba'i sbyor ba rgyun mi gcod doll nyan thos ni bdag dang gzhon tha dang du skye pas bdag gi don nyid la sbyong gyi/ gzhon gyi don* [D248b5] *la mi sbyong ngoll*

139 BŚ (105b15-16): 八者生勝 生如來家故, Pa (123c28-29): 九由受生差別 謂生如來家爲生故, DG (298a7-8): 八生差別 生如來家故, H (124a1): 九由生差別 生如來家故。

MSU: [D248b5, P302b7] *skye ba'i khyad par ni byang chub sems dpa' ni de bzhin gshegs* [P302b8] *pa'i rigs chos kyi dbyings su skyes nas sangs rgyas su 'gyur tel 'khor los sgyur ba'i rigs su skyes pa'i gzhon nu mtshan dang ldan pa bzhin noll nyan thos ni de lta ma yin tel ma rabs kyi rigs bran khor gyi* [D248b6, P303a1] *bu bzhin noll*

'khor du dus thams cad du skye 'byung yongs su 'dzin pa'i phyir ro//¹⁴⁰

'bras bu'i khyad par ni </> stobs bcu dang mi 'jigs pa dang sangs [DT26a4] rgyas kyi chos
ma 'dres pa [C26a4] 'bras bu yon tan tshad med pa [P30a4] 'grub pa'i phyir ro//¹⁴¹

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'dir tshigs su bcad [28b1] pa/

ming dang dngos gnyis phan tshun du//

glo bur yin par yongs su btsa//

btags pa mam pa gnyis po la//

¹⁴⁰ BŚ (105b16-17): 九者取生勝 佛世界會中一切時取生故, Pa (124a1-3c): 十由顯現差別 謂於佛子大集論 (em. to 輪) 中常能顯現為攝受正法, DG (298a8-9): 九化現差別 佛集論中一切時化現所攝故, H (143b25-26): 十由受生差別 常於諸佛大集會中攝受生故。

¹⁴¹ BŚ (105b17-18): 十者果勝 十力四無畏十八不共佛法無量功德成就故, Pa (124a3-4): 十一由果差別 謂十力無畏不共如來法 及無量功德生為果故, DG (298a9-10): 十果差別 十力無畏不共佛法等無量功德果成就故, H (143b26-28): 十一由果差別 十力無畏不共佛法無量功德果成滿故。

MSU: [D248b7, P303a2] 'bras bu'i khyad par [P 303a3] ni byang chub sems dpa'i 'bras bu ni stobs la sogs pa yon tan gyi tshogs kyis brgyan pa lhun gyis grub par sems can gyi don byed nus pa chos kyi [D249a1] sku thob pa'oll cig shos kyi 'bras bu ni zag pa dang bcas pa'i skye ba med pa'oll

de tsam nyid du btsal bar bya//¹⁴²<1//>¹⁴³
 yang dag ji bzhin [P30a5] yongs shes pas//
 [DT26a5, C26a5] don med par ni rtog gsum dang//
 de med phyir yang de med par//

¹⁴² Cf. MSA XIX. 47, p. 163:

*āgantukatva-paryeṣā anyonyam nāma-vastunoh/
 prajñapter doṣoidhasya atra tan-mātratvasya caiṣaṇā / /*

*caturvidhā paryeṣaṇā dharmāṇām/ nāma-paryeṣaṇā vastu-paryeṣaṇā svabhāva-prajñapti-paryeṣaṇā viśeṣa-
 prajñapti-paryeṣaṇā ca/ tatra nāmno vastunyo āgantukatva-paryeṣaṇā nāma-paryeṣaṇā veditavyā/ vastuno
 nāmny āgantukatva-paryeṣaṇā vastu-paryeṣaṇā veditavyā/ tad-ubhayābhisambandhe svabhāva-viśeṣa-
 prajñaptiyoḥ prajñaptimātratva-paryeṣaṇā svabhāva-viśeṣa-prajñapti-paryeṣaṇā veditavyā/*

MSBh: [D163a2, P196b5] *ming dang dngos gnyis* [D163a3] *phan tshun dull glo bur yin par yongs su btsal zhes bya ba la ming ni don la glo bur ba yin la/ don ni ming la* [P196b5] *glo bur ba stel ... yongs su btsal zhes bya ba ni mnyam par bzhag pas bla bar bya'oll*

MSU: [D249a2, P303a5] *de tsam nyid du btsal bar* [P303a6] *byall yul gang du zhe nal btags pa rnams* [D249a3] *pa gnyis po lall zhes bya ba smos tel ngo bo nyid du btags pa dang khyad par du btags pa'oll ji ltar zhe nal 'di ni btags pa tsam ste tha snyad btags par zad kyi 'di la ngo bo nyid* [P303a7] *dang khyad par du btags pa ni med do zhes bya bar sbyar roll*

¹⁴³ BŚ (105b18-21): 是中有偈 迭互作客事 於事名所求 唯求彼諸事 分別二所安,

Pa (124a4-6): 此中說兩偈 名義互為客 菩薩應尋思 應觀二唯量 及彼二假說,

DG (298a14-16): 此中有偈 推尋名及義 各各互為客 推尋二唯量 二施設亦然,

H (143b29-c2): 此中有二偈 名事互為客 其性應尋思 於二亦當推 唯量及唯假.

mthong ba gsum la 'jug [N28b2] pa yin//¹⁴⁴ <2//>¹⁴⁵

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'di lta ste </> yang mal 'byor gyi¹⁴⁶ rnam par dbye ba las gdams pa'i tshigs su bcad pa/¹⁴⁷

byang [P30a6] chub sems dpa' mnyam gzhag pas//

gzugs brnyan yid du mthong ba ni//

don [D26a6] gyi¹⁴⁸ 'du shes bzlog nas su//

¹⁴⁴ MSBh: [D163a7, P197a2] *gsum la 'jug pa zhes bya ba ni ngo bo nyid gsum la 'jug pa'oll de la ming dang don gnyis phan tshun* [P197a3] *glo bur ba nyid du mthong bar gyur na kun tu brtags pa'i ngo bo nyid la shugs pa yin noll ming gi ngo bo nyid brtags pa dang khyad par du brtags pa tsam du mthong ba na gzhan gyi* [D163b1] *dbang gi ngo bo nyid* [P197a4] *la shugs pa yin noll brtags pa de nyid ma mthong ba na yong su grub pa la shugs pa yin tel de lta bu ni gsum la 'jug pa yin noll*

MSU: [D249a4, P303a7] *don med par zhes bya ba ni don dang bral ba'oll rtog gsum zhes bya ba ni ming du rtog pa* [P303a8] *dang ngo bo nyid du btags par rtog pa dang/ khyad par du btags par rtog pa'oll de med phyir zhes bya ba ni don med pa'i phyir roll don med par zhes bya ba ni rtog pa rnam pa* [D249a5] *gsum med par mthong ba'oll gsum la* [P303b1] *'jug pa yin zhes bya ba ni ngo bo nyid gsum la 'jug pa'oll tshigs su bcad pa dang po'i phyed kyis ni ming dang dngos po gnyis gcig la gcig glo bur yin par mthong nas kun brtags pa'i ngo bo nyid la zhus pa* [P303b2] *yin noll tshigs su bcad pa dang po'i* [D249a6] *phyed 'og mas ni ngo bo nyid dang/ khyad par du brtags pa rtogs pa tsam nyid du mthong nas gzhan gyi dbang gi ngo bo nyid mngon par rtogs pa yin noll tshigs su bcad* [P303b3] *pa gnyis pa rangs pas ni rtog par zad kyil dngos por ni ma yin no zhes rtog pa rnams kyang med par mthong bas yongs su grub pa la 'jug goll* [D249a7] *gzhan du na ni dag pa dang ma dag pa med pas bcings pa dang* [P303b4] *thar ba mi 'grub boll*

¹⁴⁵ BŚ (105b22-23): 如實知見故 離義分別三 見彼是非事 彼無三所執。

Pa (124a7-8): 從此生實智 離塵分別三 若見其非有 得入三無性。

DG (298a17-18): 從此生實知 三分別無礙 若見彼非有 即入三無性。

H (143c3-4): 實智觀無礙 唯有分別三 彼無故此無 唯即入三性。

¹⁴⁶ DCT gyi: PN om. gyi

¹⁴⁷ BŚ (10524): 喻若順分別 復有教授偈, Pa (124a9): 又正教兩偈 如分別觀論說, DG (298b6):

復有教授偈 如觀行差別論說, H (143c5): 復有教授二偈 如分別瑜伽論說。

¹⁴⁸ DCT gyi: PN gyis

rang gi¹⁴⁹ 'du shes [C26a6] nges par gzung//¹⁵⁰<1//>¹⁵¹

de ltar nang du sems [N28b3] gnas so//

gzung ba med pa [P30a7] rab rtogs byos//

de phyir 'dzin pa med rtogs byos¹⁵²//

des na dmigs pa med la¹⁵³ reg//¹⁵⁴<2//>¹⁵⁵

149 DCT gi; PN gis

150 MSBh: [D163b1, P197a5] *gzugs brnyan yid du mthong ba ni// zhes* [D163b2] *bya ba la chos dang don du snang ba gang yin pa'i gzugs brnyan de yid yin no zhes mthong* [197a6] *ba'oll* [D163b2, P197a6] *don gyi 'du shes bzlog nas sull rang gi 'du shes nges par gzung//* [P197a7] *zhes bya ba ni de'i dus* [D163b3] *na don gyi 'du shes bor nas rang gyi sems nyid chos dang don gyi rnam pa de yin par gzung zhes bya ba'i tha tshig goll*

MSU: [D249a7, P303b4] *su zhig de ltar yongs su tshol nas 'bras bu thob pa dang su la de skad bstan pa de'i dbang du byas nas tshigs su bcad pal byang chub sems dpa' mnyam gzhag pas//* [P303b5] *brnyan yid du mthong ba ni//* [D249b1] *zhes bya ba lu sogs pa'oll chos dang don du snang ba ting nge 'dzin gyi gzugs brnyan gang yin pa de yid yin par mthong ba stel ji skad du rnam par shes pa ni dmigs pa* [P303b6] *rnam par rig pas rab tu phye ba can noll zhes ngas bshad do zhes der gsungs pa lta bu'oll sus mthong zhe nal byan chub sems dpa' mnyam* [D249b2] *gzhag pas// zhes bya ba stel sems rtse gcig pas* [P303b7] *soll don gyi 'du shes bzlog nas sull zhes bya ba ni gzugs brnyan de las don gyi 'du shes bsal nas soll rang gi 'du shes nges par gzung// zhes bya ba ni bdag gi mnyam par gzhag pa'i sems* [P303b8] *'di nyid chos dang don lta bur so sor* [D249b3] *snang ngo snyam du'oll*

151 BŚ (10525-26): 鏡像意於後 菩薩在諸定 迴彼緣想已 憶持自想事。

Pa (124a10-11): 菩薩在靜位 觀心唯是影 捨離外塵相 唯定觀自想。

DG (298b7-8): 菩薩靜心中 得見其心影 滅除緣想 但觀於自想。

H (143c6-7): 菩薩於定位 觀影唯是心 緣想既滅除 審觀唯自想。

Cf. AS, p. 82, ll. 20-21: *pratibimban manah pasyan bodhisattvāḥ samāhitāḥ/ vyāvarttya viṣaye samjñāṁ svasamjñāṁ upadhārayan/ /*

152 PN byos; DCT kyis

153 DCT la; PN par

154 MSBh: [D163b4, P197a8] *gzung ba med par rtogs par byos// zhes bya ba ni* [197b1] *gzung ba med par shes par gyis shig ces bya ba'i tha tshig goll de'i phyir 'dzin pa med rtogs byos// zhes bya ba ni gang gi phyir gzung bar bya ba'i don yod pa ma yin pas 'dzin par byed pa'i sems nyid* [P197b2] *kyang rigs pa ma yin pa* [D163b5] *nyid du 'gyur roll*

MSU: [D249b3, P303b8] *de ltar nang du sems gnas soll zhes bya ba ni de'i tshé de'i sems*

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'di lta ste/ theg pa chen po'i mdo sde'i rgyan las/ gzhan yang mngon par [DT26a7] rtogs pa'i tshig su bcad pa dag [P30a8] 'byung ba¹⁵⁶

byang chub [C26a7] sems dpa'¹⁵⁷ [N28b4] bsod nams ye shes kyi//

tshogs mams mtha' yas pha rol med bsags te//

chos la sems pa¹⁵⁸ legs par rnam¹⁵⁹ nges phyir//

don gyi rnam pa brjod pa'i rgyus byung [P30b1] rtogs//¹⁶⁰<1//>¹⁶¹

nyid la sems gnas pa yin no zhes bya ba'i tha tshig goll gzung ba med par [P304a1] rab rtogs byos// zhes bya ba ni gzung ba med par shes par bya ba'oll de phyir 'dzin pa med rtogs byos// zhes bya ba ni gzung ba med na 'dzin [D249b4] pa mi 'thad pa'i phyir roll des na [P304a2] dmigs pa med la reg// ces bya ba ni de gnyi ga'i ngo bo nyid dmigs pa dang bral ba'i de bzhin nyid khong du chud de rab tu rtogs pa'oll

155 BŚ (105b27-28): 住心如是內 知無所可取 於後無能取 無分別知爾, Pa (124a12-13): 菩薩住於內 入所取非有 次觀能取空 後觸二無得, DG (298b9-10): 如是心住內 知所取非有 即無能取者 故體無所有, H (143c8-9): 如是住內心 知所取非有 次能取亦無 後觸無所得, Cf. AS, p. 82, ll. 22-23: *evam ātmasthacitto 'sau grāhyābhāvaṃ vibodhayet/ tatas ca grāhakābhāvaṃ nopalambham spr̥settatah/*

156 BŚ (105b29): 更復有證道偈 所謂大乘莊嚴論中說, Pa (124a14): 復有大乘莊嚴論所說五偈 爲顯此道, DG (298b21-22): 復有正位別偈 如大乘經莊嚴論中所說, H (143c10): 復有別五現觀伽他 如大乘經莊嚴論說.

157 PN *dpa'*; DCT *dpas*

158 DCT *pa*; PN *dpa'*

159 DCT *rnam*; PN *snang*

160 Cf. MSA, VI. 6, p. 23:

sambhṛtya sambhāram ananta-pāraṃ jñānasya puṇyasya ca bodhisattoah/ dharmeṣu cintā-suviniścitatōj (Lévi has suviniścitatōj) jalpa-anvayām artha-gatim paraiti // VI. 6 // ekena sambhṛta-sambhāratvaṃ dharmā-cintā-suviniścitatvaṃ samādhi-niścitya bhāvanāt manojalpāc ca teṣāṃ dharmānām artha-prakhyānāvogamāt tat-praveśam darśayati / asambhṛtya-prabheda-kālam pāram

brjod pa tsam du don ni nges [DT26b1] shes nas//

de 'dra ba yi¹⁶² sems tsam nyid la gnas//

[C26b1] de [N28b5] bas gnyis kyi mtshan nyid bral ba yi¹⁶³//

asya paripūrāṇam ity anantapāraṇi/

MSU: [D249b4, P304a2] *bsod nams kyi tshogs ni sbyin pa la sogs pa pha rol tu* [P304a3] *phyin pa gsum moll ye shes kyi tshogs ni shes rab kyi pha rol tu phyin pa 'oll brtson* [D249b5] *'grus ni gnyi gar gtogs soll bsam gtan ni tshad med pa la dmigs pa ni bsod nams kyi tshogs* [P304a4] *soll g-zhan ni ye shes kyi yan lag goll ... chos la sems pa* [P304a6] *legs par rnam nges phyir// -hes bya ba ni ting nge 'dzin gyi rjes la mdo'i sde la sogs pa la shin tu nges pa'i phyir tel the tshom med* [D249b7] *pa'i phyir roll don gyi rnam pa brjod pa'i rgyus byung* [P304a7] *rtogs// -hes bya ba ni don rnams kyi rgyu ni yid kyi brjod pa yin par shes pa stel ji skad du chos rnams brjod pa'i bag chags las byung ste -hes bya ba la sogs pa gsungs pa lta bu 'oll ...* [D250a1, P304a8] *tshigs su bcad pa 'dis ni tshogs kyi lam bstan toll*

¹⁶¹ BŚ (105c1-2): 助集無邊行 功德智菩薩 法思善決定 語言達義盡。

Pa (124a15-16): 菩薩生長福及慧 二種資糧無量際 於法思惟心決故(em. to 定) 能了義類分別因。

DG (298b23-24): 菩薩具滿無邊際 福德智慧之資糧 法中思量善決已 則了義類意言生。

H (143c11-12): 福德智慧二資糧 菩薩善備無邊際 於法思量善決已 故了義趣唯言類。

¹⁶² DCT yi; PN yis

¹⁶³ DCT yi; PN yis

chos kyi dbyings ni mngon sum nyid du 'gyur//¹⁶⁴<2//>¹⁶⁵
 sems [P30b2] las gzhan med par ni blos rtogs nas//
 de phyir sems kyang med pa nyid du rtogs//
 blo dang ldan pas gnyis po med rtogs [DT26b2] nas//
 de dang mi ldan chos kyi dbyings la [N28b6] gnas//¹⁶⁶<3//>¹⁶⁷

164 Cf. MSA VI. 7, p. 24:

*arthān sa vijñāya ca jalpa-mātrān sarītiṣṭhate tan-nibha-citta-mātre /
 pratyakṣatām eti ca dharma-dhātus tasmād viyukto dvaya-lakṣaṇena // VI. 7 //
 dvitīyena manojalpa-mātrān arthān viditvā, tad-ābhāse citta-mātre 'vasthānam iyaṁ bodhisat[t]vāsya
 nirvedha-bhāgīyāvasthā / tataḥ pareṇa dharma-dhātoḥ prayakṣato gamane dvaya-lakṣaṇena viyukto grāhya-
 grāhaka-lakṣaṇena iyaṁ darśana-mārgāvasthā /*

MSBh: [D164b3, P198a2] *de 'dra ba'i sems tsam nyid la gnas zhes bya ba ni gang gi
 phyir de ni 'di ltar don du snang ba 'di dag ni sems tsam nyid do zhes bya [P198a3] bar shes pa'oli*

MSU: [D250a1, P304b1] *de bas gnyis kyi mtshan nyid bral [D250a2] ba yi// chos kyi
 dbyings ni mngon sum nyid [P304b2] du 'gyur// zhes bya ba ni don med par rtogs pa sngon du
 'gro ba'i sems tsam la gnas nas bzung ba dang 'dzin pa'i mtshan nyid gnyis dang bral ba gnyis su med
 pa'i chos kyi dbyings mngon sum du 'gyur tel nges par [P304b3] skyes pa'i phyir roll tshigs su
 bcad [D250a3] pa 'dis ni sbyor pa'i lam bstan toll*

165 BŚ (105c3-4): 彼知正義已 說住彼定心 法界現意故 是以離二相。

Pa (124a17-18): 已知義類但分別 得住似義唯識中 故觀行人證法界 能離二相及無二。
 DG (298b25-26): 彼知諸義唯意言 即住似義唯心中 如是正證法界已 是故遠離二種相。
 H (143c13-14): 若知諸義唯是言 即住似彼唯心理便能現證眞法界 是故二相悉除。

166 Cf. MSA VI. 8, p. 24:

*nāsti iti cittāt param etya buddhyā cittasya nāstivoam upaiti tasmāt /
 dvayasya nāstivoam upetya dhīmān sarītiṣṭhate 'tad-mati-dharma-dhātau // VI. 8 //
 trītiyena yathāsau dharma-dhātuh pratyakṣatām eti tad darśayati / katham cāsau dharma-dhātuh
 pratyakṣatām eti / cittād anyad ālamḅanam grāhyam nāstity avagamya buddhyā tasyāpi citta-mātrasya
 nāstivoavagamanam grāhya-bhāve grāhakābhāvāt / dvaye cāsya nāstivoam viditvā dharma-dhātau
 avasthānam 'tad-otir (Lévi has 'tadgatir) grāhya-grāhaka-lakṣaṇābhyām rahita evam dharma-dhātuh
 pratyakṣatām iti /*

MSBh: [D164b4, P198a4] *sems las gzhan med par ni [D164b5] blos rtogs nas// de
 phyir [P198a5] sems kyang med pa nyid du rtogs// zhes bya ba la sems las gzhan pa'i dmigs
 par bya ba'i don med la de med pas dmigs par byed pa'i sems kyang med pa nyid 'thob stel [P198a6] de
 gnyis kyi med pa nyid byang chub sems dpas rtogs nas/ de dang mi ldan chos kyi dbyings [D164b6]
 la gnas// zhes bya ba stel don de dag dang sems bral bar gyur ces bya ba'i tha tshig goll*

MSU: [D250a3, P304b3] *sems las gshan med par ni blos rtogs nas// de phyir sems
 kyang med pa nyid du [P304b4] rtogs// zhes bya ba ni sems las gzhan pa dmigs par bya ba'i don
 med del de med pas dmigs par byed pa yang mi [D250a4] 'ihad de zhes bya bar sbyar roll ... de dang mi
 ldan chos kyi dbyings la gnas// zhes bya ba ni gzung ba dang 'dzin pa dang bral ba la zhes bya ba'i*

rtog¹⁶⁸ med shes stobs [C26b2] mnyam [P30b3] pa'i rjes song bas//
 blo dang ldan pas kun nas rtag par yang//
 de'i gnas thibs po nyes pa¹⁶⁹ bsags pa sel//
 rtsi sman chen pos dug ni sel ba bzhin//¹⁷⁰<4//>¹⁷¹
 thub pas gsungs pa'i legs chos legs [DT26b3] bzhag pa//
 rtsa ba [P30b4] chos [N28b7] dbyings bcas la des blo bzhag//

tha tshig goll ... [D250a5, P304b6] *tshigs su bcad pa 'dis ni mthong ba'i lam bstan toll*

167 BŚ (105b5-6): 離心無有餘 善知心亦無 知二既是無 正住於法界。

Pa (124a19-20): 若離於心知無餘 由此即見心非有 智人見此二不有 得住無二眞法界。

DG (298b27-28): 以知心外無有他故得知心亦非有 智者了知二俱無 即住無二法界中。

H (143c10-16-17): 體知離心無別物 由此即會心非有 智者了達二皆無 等住二無眞法界。

168 PN *rtog*; DCT *rtogs*

169 MSBhMSU *pa*; DCTPN *par*

170 Cf. MSA VI. 9, p. 24:

akalpanā-jñāna-balena dhīmataḥ samānuyātena samantataḥ sadā/

tad-āśrayo gahvara-doṣa-saṁcayo mahāgadeneva viśaṁ nirasyate //VI. 9 //

caturyena bhāvanā-mārgāvasthāyām āśraya-parivartanāt pāramārthika-jñāna-praveśaṁ darśayati / sadā sarvatra samatānugatenāvikalpa-jñāna-balena yatra tat-samatānugataṁ paratantre svabhāve tad-āśrayasya dūrānupraviṣṭasya doṣa-saṁcayasya daṣṭhulya-lakṣaṇasya mahāgadeneva viśasya nirasanāt /

MSBh: [D164b7, P198a8] *de'i gnas [P198b1] thibs po nyes pa bsags pa zhes bya ba ni kun nas nyon mongs pa'i chos de'i gnas te rgyu'oll thibs po zhes bya ba ni rjes su rtogs par dka' ba nyid doll [D164b1] nyes pa bsags pa [P198b2] zhes bya ba ni kun nas nyon mongs pa'i chos rnam kyī bag chags kyī ngo bo zhes bya ba'i don toll*

MSU: [D250a5, P304b6] *rtogs med shes stobs zhes bya ba ni rnam par mi rtog pa'i ye shes kyī mthus soll ... [P304b8] thibs po ni shes par dka' shing rtogs par dka' pa ste/ [D250a7, P305a1] [nyes pa bsags pa ni] kun nas nyon mongs pa'i chos kyī bag chags kyī mdzod kun g'zhi'oll ... tshigs su bcad pa 'dis ni bsgom pa'i lam [P305a2] bstan toll*

171 BŚ (105c7-8): 不分知力故 同時常同行 彼身窟聚患 如象滅諸毒。

Pa (124a21-22): 由無分別智慧人 恆平等行運一切 染衣(em. to 依)稠密過聚性 遣滅藥能除毒。

DG (298b9-c1): 智者無分別智力 平等應行常普通 所依稠密罪惡聚 如大伽陀拔衆毒。

H (143c17-18): 慧者無分別智力 周運平等常順行 滅依標極過失聚 如大良藥銷衆毒。

dran pa'i [C26b3] rgyud ni rtog pa tsam shes nas//

yon tan rgya mtsho'i pha rol brtan¹⁷² myur 'gro//¹⁷³ <S//>¹⁷⁴

172 DCT *brtan*; PN *bsan*

173 Cf. MSA VI. 10, p. 24:

*muni-vihita-sudharma-suoyavastho matim upadhāya sa mūla-dharma-dhātau /
smṛti-gatim avagamyā kalpa-mātrām vrajati guṇārṇava-pāram āśu dhīraḥ // VI. 10 //
paramārtha-jñāna-mahātmye ślokaḥ / buddha-vihite sudharme suoyavasthāpīte sa paramārtha-jñāna-
praviṣṭo bodhisat[t]vaḥ saṃpiṇḍita-dharmāmbanasya mūla-cittasya dharma-dhātau matim upanivīdhāya
yā smṛtir ūpalabhyate tām sarvām smṛti-pravṛttīm kalpanā-mātrām avagacchaty evaṃ guṇārṇavasya
pāram buddhatoam āśu vrajatīty etat paramārtha-jñānasya mahātmyam /*

MSBh: [D164b1, P198b2] *thub pas gsungs pa'i legs chos legs bzhag pa'i rtsa ba chos kyi dbyings la des* [P198b3] *blo bzhag// ces bya ba la rtsa ba dang bcas pa'i sems kyi dmigs pa gang* [D164b2] *la blo nges par gzhag stel de bzhin nyid de la'oll ... tshigs su bcad pa de nmams kyi bsdu pa'i don ni dang pos* [P198b7] *ni tshogs kyi lam moll gnyis pa'i phyed kyi ni sbyor ba'i lam moll phyed phyi ma dang gsum pas ni mthong ba'i lam moll bchi pas ni bsgom pa'i lam moll nga pas ni mthar phyin pa'i* [P198b8] *lam moll*

MSU: [D250b1, P305a2] *rtsa ba zhes* [P305a3] *bya ba ni sa bcu pa stel mdo sde thams cad kyi ma mo yin pa'i phyir roll* [D250b2] *de'i chos nmams ni chos gang dag la de 'jug pa'oll chos de dag gi dbyings ni stong pa nyid del de la rjes la thob pa'i ye shes kyi dran pa* [P305a4] *bzhag ste'oll dran pa'i rgyud ni rtog pa tsam shes nas// zhes bya ba ni dran pa'i rgyud ni rtsa ba'i chos kyi dbyings la 'jug pa'oll*

174 BS (105c9-11): 牟尼說善法善住意思量 根本法界處念至知意故 唯分別正取速得功德處。

Pa (124a23-24): 佛說正法善成立 安心有根於法界 已知憶念唯分別 功德海岸智人至。

DG (298c2-3): 牟尼善說諸正法 安心有根法界中 已知念行唯分別 智者疾至德海岸。

H (143c20-21): 佛說妙法善成立 安慧并根法界中 了知念趣唯分別 勇猛疾歸德海岸。

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