

# The Influence on *Prajñāpāramitopadeśa* by the Literatures of the Early Yogācāra : Focusing on the Theory of Three Natures (*Trisvabhāva*)

Satoshi Hayashima

## 0. Introduction

Ratnākaraśānti's major work *Prajñāpāramitopadeśa*(PPU) overlaps with the traditional thought of Maitreyañātha, Asaṅga, and Vasubandhu of Yogācāra school. Furthermore, this work exhibits certain tendencies in its influences from Yogācāra texts. The theory of *trisvabhāva* (three natures) —the core of Yogācāra thought—was developed in a variety of interpretations ever since being expounded in the *Samdhinirmocana-sūtra*(SNS). Its interpretation differs depending on the text. In this paper, I will examine the *trisvabhāva* theory in PPU, discussing which Yogācāra texts influenced its interpretation of the theory of *trisvabhāva*.

I shall conclude that while the PPU's interpretation of the *trisvabhāva* theory was influenced by the traditional Yogācāra thought of SNS and other texts, it was most influenced by the interpretation of *trisvabhāva* theory in the *Madhyāntavibhāga* (MAV) which is centered on *abhūta-parikalpa* (conceptual construction of the unreal).

## 1. Yogācāra Thought in PPU

PPU presents traditional Yogācāra thought by means of quotations from other texts.

2.1.1.	<i>nītārtha</i> vs. <i>neyārtha</i> : Four Refuges ( <i>pratisaraṇa</i> ), Definitions & Examples	basis	MSABh-XVIII kk.31-32 <sup>(1)</sup>
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		basis	MSABh-XVIII k.33 <sup>(2)</sup>
2.1.1.1.	<i>neyārtha</i> : Four <i>abhiprāyas</i> & Four <i>abhisamḍhis</i>	source	SNS-IX <sup>(3)</sup>
		basis	MSABh-XII k.18 <sup>(4)</sup>
		basis	ASBh <sup>(5)</sup>
		basis	MSABh-XII kk.16-17 <sup>(6)</sup>
		basis	AS <sup>(7)</sup>
		basis	ASBh <sup>(8)</sup>
		basis	<i>Mahāyāna-abhidharma-sūtra</i> <sup>(9)</sup>
		basis	MSABh-XII kk.19-20 <sup>(10)</sup>
2.1.1.2.	<i>nītārtha</i> : Three Natures ( <i>svabhāva</i> ):	basis	MAVBh-III k.16cd <sup>(11)</sup>
		<i>Paratantra-svabhāva</i> (i.e. <i>abhūta-parikalpa</i> )	basis
		source	MAV-I k.5 <sup>(13)</sup>
		source	MAV-I k.8 <sup>(14)</sup>
		basis	TrBh k.2ab <sup>(15)</sup>
		basis	TrBh k.2cd <sup>(16)</sup>
		basis	MAVBh-I k.3 <sup>(17)</sup>
		basis	MSABh-XI k.40 <sup>(18)</sup>
		basis	MAVBh-I <sup>(19)</sup>
	<i>Pariniṣpanna-svabhāva</i> (i.e. <i>śūnyatā</i> )	basis	MAV-I k.1 <sup>(20)</sup>
		basis	MAVBh-I k.13abc <sup>(21)</sup>
		source	SNS-III <sup>(22)</sup>
		source	MAV-I k.13 <sup>(23)</sup>
		basis	MAVBh-I kk.14-15 <sup>(24)</sup>

		basis	MAVṬ-I <sup>(25)</sup>
		basis	MAVBh-I k.16 <sup>(26)</sup>
		basis	MAV-I k.16 <sup>(27)</sup>
		basis	MAV-I kk.21-22 <sup>(28)</sup>
2.1.1.2.1	Saṃsāra: 8 <i>viññānas</i> (esp. <i>ālayaviññāna-pravṛtti</i> )	source	SNS-V <sup>(29)</sup>
		source	TrK k.5 <sup>(30)</sup>
		basis	TrBh k.16 <sup>(31)</sup>
		basis	TrK k.15 <sup>(32)</sup>
2.1.1.2.2.	Nirvāṇa: <i>lokottarajñāna</i> → <i>ālayaviññāna-vyāvṛtti</i> = <i>āśraya-parāvṛtti</i> ; Vimuktikāya (of śrāvakas & pratyekabuddhas) vs. Dharmakāya (of buddhas)	basis	TrBh kk.29-30 <sup>(33)</sup>
		basis	TrK k.5 <sup>(34)</sup>
2.1.1.2.2.1.	No names and marks ( <i>nāma-nimitta</i> ) of any dharma appear in <i>lokottara-jñāna</i> ; they are unreal because they are mere imaginations of <i>abhūtaparikalpa</i> and because they are devoid of one and many <i>svabhāvas</i> .	source	LAS-X k.709 <sup>(35)</sup>
2.1.1.2.3.	Conclusion: All <i>dharmas</i> are <i>cittamātra</i> , <i>viññānamātra</i> and <i>prakāśamātra</i> . Three Natures again.	basis	MAVṬ-III <sup>(36)</sup>
		source	LAS-III k.96(=X k.592) <sup>(37)</sup>
2.1.2.1.3	A Brief Description of Two <i>satyas</i>	basis	MAVBh-III k.10 <sup>(38)</sup>
2.1.2.1.4	Yogācāra Interpretation of Sūtra passages that appear to be anti-Yogācāra.	source	LAS-II k.175(=X k.167) <sup>(39)</sup>

		source	LAS-II k.198(=X k.374) <sup>(40)</sup>
		source	LAS-III k.48(=X k.91) <sup>(41)</sup>
		source	LAS-III k.53(=X k.94) <sup>(42)</sup>
2.1.3	Concise Meaning of Mahāyāna ( <i>Laṅkāvatāra</i> 6.5): Five <i>dharma</i> s ( <i>nāman</i> , <i>nimitta</i> , <i>vikalpa</i> , <i>tathatā</i> , <i>saṃyagjñāna</i> ), Three <i>svabhāvas</i> , Eight <i>viññānas</i> , Two <i>nairātmyas</i> )	source	LAS-VI k.5(=X k.638) <sup>(43)</sup>
2.2.1	All <i>dharma</i> s are without their intrinsic na- tures ( <i>niḥsvabhāva</i> ), i.e. empty of the grasper and grasped ( <i>grāhyagrāhakaśūnya</i> ) because they are by nature <i>viññānamātra</i> .	source	TrK k.20 <sup>(44)</sup>
		source	LAS-X k.489ab <sup>(45)</sup>
2.2.1.1.1.4.	Refutation of the Sautrāntikas (sākāra- jñānavādin)	source	LAS-X kk.154cd- 155ab <sup>(46)</sup>
2.2.1.1.2.	Ratnākaraśānti's Own Position: alikākāra- vāda (sākārajñānavāda)	source	LAS-X k.709 <sup>(47)</sup>
2.2.1.1.4.	Three <i>svabhāvas</i> ; <i>abhūtaparikalpa</i> and <i>dvaya-śūnyatā</i> .	basis	MAVBh-I k.13 <sup>(48)</sup>
		basis	MAVBh-I kk.14-15 <sup>(49)</sup>
		basis	MAVBh-I k.16 <sup>(50)</sup>
		basis	MAVBh-I kk.21-22 <sup>(51)</sup>
2.2.2.1	Refutation of Nirākāra-viññaptimātra- vādins of the Mādhyamikas	basis	LAS-II <sup>(52)</sup>
		source	LAS-III k.96(X k.592) <sup>(53)</sup>

2.2.2.2.	Refutation of a certain Mādhyamika (Bahirarthavādin)	source	LAS-X k.568 <sup>(54)</sup>
		source	SNS-VIII <sup>(55)</sup>
		basis	TrBh kk.29-30 <sup>(56)</sup>
		source	LAS-X k.257cd <sup>(57)</sup>
3-4 3.2.4.	Five Obstacles ( <i>nivaraṇa</i> )	basis	ŚrBh <sup>(58)</sup>
3.2.5.	Nine phases ( <i>ākāra</i> ) of <i>śamatha</i>	source	MSA-XIV kk.11-14 <sup>(59)</sup>
3.2.6.	Four kinds of <i>vipaśyanā</i>	basis	ASBh <sup>(60)</sup>
		basis	ŚrBh <sup>(61)</sup>
		source	AS <sup>(62)</sup>
3.2.7.	Conclusion: By practicing <i>śamatha</i> and <i>vipaśyanā</i> a yogin is liberated from <i>dauṣṭhulya</i> - and <i>nimitta-bandhanas</i> . <i>bhāvanā</i> and <i>yoga</i> are synonyms.	source	SNS III-7 <sup>(63)</sup>
3.4.1.	<i>Laṅkāvatārasūtra</i> X.256-258 and a <i>śloka</i> from <i>Guhyasamājatantra</i>	source	LAS-X kk.256-258 <sup>(64)</sup>

As indicated in this table, throughout PPU one finds traditional Yogācāra interpretations which were expounded in SNS, *Śrāvakahūmi*(ŚrBh), *Mahāyānasūtrālamkāra*(MSA), *Mahāyānasūtrālamkāra-bhāṣya*(MSABh), MAV, *Madhyāntavibhāga-bhāṣya*(MAVBh), *Madhyāntavibhāga-tīkā* (MAVṬ), *Abhidharmasamuccaya*(AS), *Abhidharmasamuccaya-bhāṣya*(ASBh), *Triṃśikā-kārikā*(TrK) *Triṃśikā-bhāṣya*(TrBh), *Laṅkāvatāra-sūtra*(LAS), and so forth. However, certain tendencies can be found in these influences. For example, in the second half of PPU which discusses the Buddhist path of practice, it quotes from ŚrBh, AS[-Bh], and MSA[-Bh], and gives interpretation based on these texts.

On the other hand, with respect to the theories of *trīsvabhāva*, *abhūta-parikalpa*, and emptiness, PPU almost entirely quotes from MAV[-Bh, Ṭ], or indicates the interpretations based on this text. In other words, while the Yogācāra thought of PPU is based on the traditional Yogācāra thought of Maitreyanātha, Asaṅga, and Vasubandhu, there are certain tendencies concerning the acceptance of this thought. In the case of the *trīsvabhāva* theory, it is strongly influenced by MAV[-Bh, Ṭ].

## 2. The Influence of MAV's *Trisvabhāva* Theory in PPU

Next, I will investigate parts of MAV's *trisvabhāva* theory related to PPU's interpretation. It is the characteristic of MAV that it discusses the theory of *trisvabhāva* in connection with *abhūta-parikalpa* and emptiness. Needless to say, MAV's interpretation of *trisvabhāva* theory greatly differs from that of SNS which does not discuss *abhūta-parikalpa*. However, it is also considerably different from the interpretation of MSA, which similarly discusses the theory of *trisvabhāva* with a focus on *abhūta-parikalpa*. MSA discusses the *trisvabhāva* theory in terms of "defiled *abhūta-parikalpa* (i.e. *paratantra-svabhāva*) connected to *parikalpita-svabhāva*" and "emptiness (i.e. *pariniṣpanna-svabhāva*) in which this defilement has been purified". In other words, it discusses the *trisvabhāva* theory in terms of defiled *abhūta-parikalpa* and pure emptiness.<sup>(65)</sup>

On the other hand, according to MAV's interpretation, though *abhūta-parikalpa* (i.e. *paratantra-svabhāva*) connected to "the grasper and grasped" (i.e. *parikalpita-svabhāva*) is defiled, if it is deprived of the grasper and grasped, it becomes pure emptiness (i.e. *pariniṣpanna-svabhāva*). In other words, unlike MSA which regards *abhūta-parikalpa* as mere defilement, MAV regards it as that which comprises an aspect of purity, rather than as mere defilement. This is a notable characteristic of MAV's interpretation of *trisvabhāva* theory, and that inherited by PPU.

On the one hand, PPU explains that *abhūta-parikalpa* is defiled, but on the other hand, it argues that *pariniṣpanna-svabhāva* is emptiness which resides within this *abhūta-parikalpa*. The view that *abhūta-parikalpa* is defiled but contains emptiness appears to stem from MAV's interpretation of *trisvabhāva* theory. More precisely, PPU explains that emptiness is the non-existence of the grasper and grasped in *abhūta-parikalpa* and that this non-existence (i.e. emptiness of the grasper and grasped) exists. This issue is clearly seen in MAV[-Bh].

In addition, having shown that this is in agreement with SNS, PPU then asserts that emptiness and conditioned phenomena are neither different nor not different based on the following rationale: If emptiness were no different from conditioned phenomena, then there would be a fault that ordinary beings become those who see emptiness, i.e. *arhants* and *samyaksambuddhas*. Conversely, if emptiness and conditioned phenomena were different, there would be a fault that those who see truth do not abandon the features of conditioned phenomena. Furthermore, PPU continues, if emptiness were no different from conditioned phenomena, as conditioned phenomena are defiled, emptiness would be

defiled. If emptiness were different from conditioned phenomena, there would be a fault that defilement and purity exist simultaneously with their own separate characteristics. In conclusion, arguing that emptiness and conditioned phenomena are neither different nor not different, PPU also quotes MAV I.13<sup>(66)</sup>:

**Truly, the characteristics of emptiness are the non-existence of the two [the grasper and grasped] and the existence of [this] non-existence; it is neither existence nor non-existence and it is neither separate from nor identical with [conditioned phenomena].**

In PPU's *trīsvabhāva* theory, *abhūta-parikalpa* is interpreted as something that possesses both a defiled aspect and a pure aspect, and those two aspects are regarded as “neither different nor not different”. When providing an overview of the *trīsvabhāva* theory, PPU describes that *paratantra-svabhāva* is ultimately real (*paramārthasat*) when it is regarded as *pariṇiṣpanna-svabhāva*, while it is conventionally real (*saṃvṛtīsat*) when it is regarded as *parikalpita-svabhāva*. It is assumed that this also follows MAV's interpretation of *abhūtaparikalpa* and *trīsvabhāva*.

Another characteristic of PPU's interpretation inherited from MAV I.13 is the idea of “emptiness of the two (i.e. the grasper and grasped)” (*dvayaśūnyatā*). As we have seen above, PPU defines “emptiness” as “non-existence of the grasper and grasped in *abhūtaparikalpa*”. This view clearly stems from MAV. When providing an overview of the *trīsvabhāva* theory, PPU defines the three natures as follows:

*Parikalpita-svabhāva:*

The nature that is imagined by *manojalpas* on the basis of *dharmas'* connection with names, is the imagined nature (*parikalpita-svabhāva*) of *dharmas*, for it does not exist as it is characterized, as e.g. “color”, “sound”, “eye”, “ear” etc. And that [nature] in short consists in the grasper and grasped.<sup>(67)</sup>

*Paratanta-svabhāva:*

Furthermore, *viñjāna* that, although the two (i.e. the grasper and grasped) do not exist, arises along with the manifestation (*pratibhāsa*) of the two (i.e. the grasper and grasped) because of the residue (*vāsanā*) of attachment to *parikalpita-svabhāva* and that does not arise when that [residue] is eliminated, is the dependent nature (*paratantra-svabhāva*) of all *dharmas*, for it depends upon the cause and conditions.<sup>(68)</sup>

*Pariniṣpanna-svabhāva:*

Furthermore, the dependent [nature]'s being forever empty or devoid of the imagined [nature] is the perfect nature (*pariniṣpanna-svabhāva*) of all *dharma*s; it is established absolutely because it is exactly in the same way forever. There is no *dharma* whatever or wherever, which is not empty of the two (i.e. the grasper and grasped). Moreover, of that emptiness there is no variety at all, for it is, like the space, of one and the same nature forever and everywhere. Indeed, the space is of one and the same nature forever and everywhere because it is characterized by the lack of color-form; similarly, emptiness also [is of one and the same nature] because it is characterized by the non-existence of the two (i.e. the grasper and grasped). Therefore it (i.e. emptiness) is called the perfect nature (*pariniṣpanna-svabhāva*).<sup>(69)</sup>

Based on the definitions of the three natures indicated here, we could conclude that the connection between them is as follows: the non-existence of *parikalpita-svabhāva* (i.e. the grasper and grasped) in *abhūta-parikalpa* (i.e. *paratantra-svabhāva*) is emptiness (i.e. *pariniṣpanna-svabhāva*). This is the general explanation provided by PPU regarding the *trīsvabhāva* theory. This clearly follows the MAV's interpretation.

Thus, MAV's interpretation of *trīsvabhāva* theory adopted by PPU are summarized as follows:

1. There is a defiled aspect and a pure aspect in *abhūta-parikalpa* (i.e. *paratantra-svabhāva*).
2. Emptiness (i.e. *pariniṣpanna-svabhāva*) is the non-existence of the grasper and grasped (i.e. *parikalpita-svabhāva*) in *abhūta-parikalpa* (i.e. *paratantra-svabhāva*).

In addition, there seems the influence of MAV on PPU's classification of emptiness. PPU states that emptiness becomes pure and possesses no defilement when a practitioner cuts off contamination by means of the sacred path, although it is defiled due to the accidental contamination. As the reason for this, PPU asserts that on the one hand the mind is not defiled because it is inherently bright and pure, but on the other hand the mind is also impure because it is able to connect with the accidental contamination. In other words, PPU states that emptiness may become intertwined with the accidental contamination in spite of its inherent purity, and refers to difference between emptiness that contains defilements and emptiness that does not contain defilements. So, in PPU, we can find the doctrinal concept that the mind's nature is originally pure and defiled by

the accidental contamination. This is also inherited from MAV. PPU quotes the following verses in MAV:

**In it [emptiness], there is the defiled and the pure, that which has defilements and that which does not have defilements. Just as the water element, gold and space are pure, [emptiness] is recognized as pure. (MAV-I k.16<sup>(70)</sup>)**

**If it [emptiness] were not defiled, then everyone with a body would already be liberated. If it were not pure, then the efforts [on the holy path] would be without benefit. (MAV-I k.21)**

**It [emptiness] is neither defiled nor not defiled, truly neither pure nor not pure. This is because the mind is pure and bright and afflictions are accidental. (MAV-I k.22<sup>(71)</sup>)**

As clearly perceived in these verses, PPU inherited from MAV the idea that the mind is originally pure but covered with accidental impurities. With respect to the characteristic of PPU's interpretation of emptiness influenced by MAV, we can summarize as follows:

3. Though the mind is originally pure, it is defiled by the accidental contamination. By eliminating this contamination it gradually becomes pure and ultimately has no defilements.

Unlike the interpretations in MSA and other related texts, MAV considers that *abhūta-parikalpa* as having both a defiled aspect and a pure aspect. PPU adopts this interpretation, and interprets the *trīsvabhāva* theory as I described above. Furthermore, the doctrinal concept of emptiness in PPU that the mind is originally pure but covered with the accidental contamination also seemed to be inherited from MAV.

### 3. Conclusion

As I summarized in previous chapters, PPU inherits from MAV the traditional Yogācāra interpretation of *trīsvabhāva* theory. This interpretation can be recapitulated as follows:

1. There is a defiled aspect and a pure aspect in *abhūta-parikalpa* (i.e. *paratantra-svabhāva*).
2. Emptiness (i.e. *pariniṣpanna-svabhāva*) is non-existence of the grasper and grasped

(i.e. *parikalpita-svabhāva*) in *abhūta-parikalpa* (i.e. *paratantra-svabhāva*).

3. Though the mind is inherently pure, but it is defiled by accidental contamination. By eliminating this contamination, it gradually becomes pure and ultimately has no defilements.

However, unlike the traditional Yogācāra texts before it, PPU is particularly interested in the issue of “appearance” (*ākāra*) and “illumination” (*prakāśa*). I would like to examine this point in another paper.

### Abbreviations

AS : *Abhidharmasamuccaya*, See ASBh.

ASBh : *Abhidharmasamuccaya-bhāṣya*, ed. by O. Hayashima, *Indodaijōbukkuyōyugagyō-yuishikiha ni okeru seitenkeishō to kyōgikaishaku no kenkyū* インド大乘仏教瑜伽行唯識学派における聖典継承と教義解釈の研究, 2003.

LAS : *Laṅkāvatāra-sūtra*, ed. by B. Nanjo, *The Laṅkāvatāra-sūtram*, Kyoto, 1923.

MAV : *Madhyāntavibhāga-bhāṣya*, See MAVBh.

MAVBh : *Madhyāntavibhāga-bhāṣya*, ed. by G. Nagao, *Madhyānta-vibhāga-bhāṣya*, Suzuki Gakujutsu Zaidan 鈴木学術財団, 1964.

MAVT : *Madhyāntavibhāga-ṭīkā*, ed. by S. Yamaguchi, *Madhyāntavibhāgaṭīkā*, Hajinkaku Shobō 破塵閣書房, 1934.

MSA : *Mahāyānasūtrālaṃkāra*. See MSABh.

MSABh : *Mahāyānasūtrālaṃkāra-bhāṣya*, ed. by S. Lévi, *Mahāyāna-sūtrālaṃkāra : Exposé de la Doctrine du Grand Véhicule, Tome I Texte*, Paris, 1907 ; repr. by Rinsen Book co. , 1983.

PPU : *Prajñāpāramitopadeśa*, D4079, P5579.

SNS : *Samdhinirmocana-sūtra*, ed. by É. Lamotte, *Samdhi-nirmocana sūtra: l'explication des mystères: texte Tibétain. Dureaux du Recueil, Bibliothèque de l'Université*, Louvain, 1935.

ŚrBh : *Śrāvakabhūmi*, Shōmonji Kenkyūkai (Śrāvakabhūmi Study Group) ed.

*Yugaron Shōmonji Dai'ichi yugasho: Sansukurittogo texisuto to wayaku* 瑜伽論 声聞地 第一瑜伽処 : サンスクリット語テキストと和訳, Sankibō Busshorin 山喜房佛書林, 1998.

*Yugaron Shōmonji Daisan yugasho: Sansukurittogo texisuto to wayaku* 瑜伽論 声聞地 第三瑜伽処 : サンスクリット語テキストと和訳, Sankibō Busshorin 山喜房佛書林, 2018.

TrBh : *Triṃśikā-bhāṣya*, ed. by H. Buescher, *Sthiramati's Triṃśikāviñjaptibhāṣya : Critical Editions of the Sanskrit Text and its Tibetan Translation*, Wien, 2007.

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- Umino Kōken 海野孝憲. 1971. “Ratnākaraśānti no sanshōsetu” ラトナーカラ・シャーンティの三性説, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 20(1).
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## Notes

(1) MSABh-XVIII kk.31-32 Lévi ed. p.138.  
pratisaraṇavibhāge trayāḥ ślokāḥ /

ārśaś ca deśanādharmo artho 'bhiprāyiko 'sya ca /  
prāmāṇikaś ca nītārtho nirjalpā prāptir asya ca // k.31 //

idaṃ pratisaraṇānām lakṣaṇaṃ / tatra prāmāṇiko 'rtho yaḥ pramāṇabhūtena nīto vibhaktāḥ śāstrā  
vā tatpramāṇīkr̥tena vā / nirjalpā prāptir adhigamajñānaṃ lokottaraṃ / tasyānabhilāpyatvāt / śeṣaṃ  
gatārthaṃ /

pratikṣeptur yathoktasya mithyāsaṃtīritasya ca /  
sābhilāṣasya ca prāpteḥ pratiśedho 'tra deśitaḥ // k.32 //

prathame pratisaraṇe āraśadharmapratikṣeptuḥ pudgalasya pratiśedho deśitaḥ / dvitīye yathārutārthasya vyañjanasya nābhīprāyīkārthena / tṛtīye mithyā cintitārthasya viparītaṃ nīyamānasya / caturthe sābhilāśasya jñānasya / pratyātmavedanīyasya /

(2) MSABh-XVIII k.33 Lévi ed. p.138.

**adhimukter vicārāc ca yathāvat parataḥ śravāt /  
nirjalpād api ca jñānād apraṇāśo hi dhīmatām // k.33 //**

ayaṃ pratisaraṇānuśaṃsaḥ / prathamena pratisaraṇenāraśadharmādhimuktito na praṇaśyati / dvitīyena svayam ābhīprāyīkārthavicāraṇāt / tṛtīyena paratas tadaviparītārthanayaśravāt / caturthena lokottara-jñānāt /

(3) SNS-IX 32 Lamotte ed. p.147.

bcom ldan 'das / bcom ldan 'das kyi nyan thos kyi theg pa gang yin pa dang / theg pa chen po gang yin pa de ni theg pa gcig go zhes bka' stsal pa de la dgongs pa gang lags / spyān ras gzigs dbang phyug ngas nyan thos kyi theg par chos sna tshogs kyi ngo bo nyid 'di lta ste / phung po lnga dang / nang gi skye mched drug dang / phyi rol gyi skye mched drug dang / de dag la sogs pa gang dag bstan pa de dag nyid ngas theg pa chen por chos kyi dbyings tshul gcig par bstan pas bshad de / de'i phyir nga ni theg pa tha dad par mi smra'o // de la gang dag don la sgra ji bzhi kho nar rnam par rtog pa kha cig ni sgro 'dogs par byed / kha cig ni skur pa 'debs par byed cing theg pa tha dad pa nyid du rnam par rtog par yang byed de / de gnyis ni mi mthun par sems shing phan tshun rtsod par zad de / de las dgongs pa ni de yin no //

(4) MSABh-XII k.18 Lévi ed. pp.82-83.

abhiprāyavibhāge ślokaḥ /

**samatā 'rthāntare jñeyas tathā kālāntare punaḥ /  
pudgalasyāśaye caiva abhiprāyaś catur vidhaḥ // k.18 //**

catur vidho 'bhīprāyaḥ / sataṭābhīprāyo yad āha / aham eva sa tasmin samaye vipaśvī saṃyaksambuddho 'bhūvam ity aviśiṣṭadharmakāyatvāt / arthāntarābhīprāyo yad āha / niḥsvabhāvāḥ sarvadharmā anutpannā ity evam ādi ayathārūtārthatvāt / kālāntarābhīprāyo yad āha / ye sukhāvatyāṃ praṇidhānaṃ kariṣyanti te tatropapatsyanta iti kālāntareṇety abhiprāyaḥ / pudgalāśayābhīprāyo yat tad eva kuśalamūlaṃ kasyacit praśaṃsate kasyacid vigarhate 'lpamātrasaṃtuṣṭasya vaipulyasaṃgrahāt //

(5) ASBh Hayashima ed. p.699.

api khalu mahāyāne tathāgatasya sarve 'bhīprāyāḥ saṃkṣepeṇa catvāro bhavanti / tadyathā samatābhīprāyo yad āha aham eva tasmin samaye vipaśyī saṃyaksambuddho 'bhūvam iti, aviśiṣṭadharmakāyatvāt / kālāntarābhīprāyo yad āha ye sukhāvatyāṃ lokadhātau praṇidhānaṃ kariṣyanti te tatropa patsyanta iti, vimalacandraprabhavyasya ca nāmadheyagrahaṇamātreṇa niyato bhavatyānuttarāyāṃ saṃyaksambodhāv iti, kālāntareṇety abhiprāyaḥ / arthāntarābhīprāyo yad āha niḥsvabhāvāḥ sarvadharmā anutpannā ity evamādi, ayathārūtārthatvāt / pudgalāśayābhīprāyo yat tad eva kuśalamūlaṃ kasyacit praśaṃsanti kasyacid vigarhate 'lpamātrasaṃtuṣṭasya / tathā rāgaritasya buddhakṣetravibhūtiṃ darśayati, mānacaritasya keśāṃcid eva buddhānām adhikāṃ saṃpattiṃ varṇayanti / kaukṛtyenāvṛtasya ye buddhabodhisattveṣv apakāram api kariṣyanti te sarve svargopagā bhaviṣyantiyāha / aniyatagotrasya mahāśrāvakān buddhatve vyākroti, ekaṃ ca yānaṃ na dvitīyaṃ astīti deśayati śrāvakatvāśayatyājanārtham //

(6) MSABh-XII kk.16-17 Lévi ed. p.82.

abhisamdhivibhāge ślokadvayaṃ /

avatāraṇasaṃdhiś ca saṃdhir lakṣaṇato 'paraḥ /  
 pratipakṣābhisamdhīś ca saṃdhiḥ pariṇatāv api // k.16 //  
 śrāvakeṣu svabhāveṣu doṣāṇām vinaye tathā /  
 abhidhānasya gāmbhīrye saṃdhir eṣa caturvidhaḥ // k.17 //

caturvidho 'bhisamdhir deśanāyām buddhasya veditavyaḥ / avatāraṇābhisamdhir lakṣaṇābhisamdhīḥ  
 pratipakṣābhisamdhīḥ pariṇāmanābhisamdhīś ca / tatrāvātāraṇābhisamdhīḥ śrāvakeṣu draṣṭavyaḥ /  
 śāsanāvātāraṇārtham anuttrāsāya rūpādyastitvadeśanāt / lakṣaṇābhisamdhīś triṣu parikalpitādisvabhāveṣu  
 draṣṭavyo niḥsvabhāvānutpannādi-sarvadharmadeśanāt / pratipakṣābhisamdhir doṣāṇām vinaye  
 draṣṭavyo yathāṣṭāvaraṇapratipakṣa-agrayānasambhāśāsānuśamse gāthādvayaṃ vakṣyati / pariṇāmanābhi-  
 samdhir abhidhāna-gāmbhīrye draṣṭavyo yathāha / asāre sāramatayo viparyāse ca susthitāḥ / kleśena  
 ca saṃkṣiptā labhante bodhim uttamām // iti / ayam atrābhisamdhīḥ / asāre sāramataya ity  
 avikṣepe yeṣāṃ sārābuddhīḥ pradhāna-buddhir vikṣepo hi visāraś cetasaḥ / viparyāse ca susthitā iti  
 nityasukhaśucyātmagrāha-viparyayenānityādike viparyāse susthitā aparihāṇitāḥ / kleśena ca sa saṃkṣiptā  
 iti dīrghaduṣkaravyāyām asrameṇātyarthaṃ parikliṣṭāḥ /

(7) AS Hayashima ed. p.700.

catvāro 'bhisamdhayaḥ / yo vaipulye tathāgatānām abhisamdhir anugantavyaḥ -avatāraṇābhisamdhīḥ,  
 lakṣaṇābhisamdhīḥ, pratipakṣābhisamdhīḥ, pariṇāmanābhisamdhīś ca //

(8) ASBh Hayashima ed. p.701.

punaḥ sarve 'bhisamghayo 'bhisamasya catvāro bhavantya vatāraṇābhisamdhīyādayaḥ / tatra  
 avatāraṇābhisamdhīḥ śrāvakeṣu draṣṭavyaḥ, śāsanā vatāraṇārthamanutrāsāya rūpādyastitvadeśanāt /  
 lakṣaṇābhisamdhīstriṣu parikalpitādisvabhāveṣu draṣṭavyaḥ, niḥsvabhāvānutpannādisarvadharmadeśanāt /  
 pratipakṣābhisamdhīḥ doṣāṇām vinaye draṣṭavyo yathāṣṭāvaraṇapratipakṣatāgrayānasambhāśā /  
 aṣṭāvaraṇāni buddhadharmāvajñeti vistarāḥ / tadudāharaṇāni ca yathāyogaṃ caturabhiprāyānirdeśāni  
 draṣṭavyāni / pariṇāmanābhisamdhir abhidhānagāmbhīrye draṣṭavyaḥ yadāha

asāre sāramatayo viparyāse ca susthitāḥ /  
 kleśena ca saṃkṣiptā labhante bodhimuttamām //

iti / atrāyamabhisamdhīḥ - avikṣepe yeṣāṃ sārābuddhīḥ pradhānabuddhīḥ, vikṣepo hi visāraścetasaḥ  
 viparyāse ca susthitāḥ iti nityasukhaśucyātmaparyayenānityādike viparyāse ca susthitā aparihāṇitāḥ  
 kleśena ca saṃkṣiptāḥ iti dīrghaduṣkara vyāyāmaśrameṇātyartha parikliṣṭāḥ //

(9) *Mahāyāna-abhidharma-sūtra*

māyādiddeśanā bhūte kalpitān nāstideśanā /  
 caturvidhaviśuddhes tu pariniṣpannadeśanā //  
 śuddhīḥ prakṛtivaimalyaṃ ālambanaṃ ca mārgatā /  
 viśuddhānām hi dharmāṇām caturvidhagrāhītavam //

(10) MSABh-XII kk.19-20 Lévi ed. pp.83-84.

mahāyānasūtrāt asānuśamṣaṃ gāthādvayam upādāyāha /  
 buddhe dharme 'vajñā kauśīdyam tuṣṭir alpamātreṇa /  
 rāge māne caritaṃ kaukrīyaṃ cāniyatabhedaḥ // k.19 //  
 satvānām āvaraṇaṃ tatpratipakṣo 'grayānasambhāśā /  
 sarvāntarāyadoṣaprahāṇam eṣāṃ tato bhavati // k.20 //

...

buddhe dharme 'vajñeti pañca gāthāḥ / tatrānīyatābhedo bodhisatvānām aniyatānām mahāyānād  
bhedaḥ / agrayānasambhāṣā yā mahāyānadeśanā / buddhe 'vajñāvaraṇasya pratipakṣasambhāṣā /  
aham eva sa tena kālena vipaśvī samyak sambuddho 'bhūvam iti / dharme 'vajñāvaraṇasya  
pratipakṣasambhāṣā / iyato gaṃgānādivālikāsamānabuddhān paryupāsya mahāyāne 'vabodha utpadyata  
iti / kauśīdyāvaraṇasya pratipakṣasambhāṣā / ye sukhāvatyāṃ prañidhānam kariṣyanti te tatropa-  
patsyanta iti / vimalacandraprabhasya ca tathāgatasya nāmadheyagrahaṇamātreṇa niyato bhavaty  
anuttarāyāṃ samyak sambodhāv iti / alpamātrasamtuṣṭyāvaraṇasya pratipakṣasambhāṣā / yatra bha-  
gavān kvacid dānādi vivarṇayati anyatra varṇitavān / rāgacaritasya cāvaraṇasya pratipakṣasambhāṣā /  
yatra bhagavān buddhakṣetравibhūtiṃ varṇayati / mānacaritasyāvaraṇasya pratipakṣasambhāṣā / yatra  
bhagavān kasyacid buddhasyādhikāṃ sampattiṃ varṇayati / kaukṛtyāvaraṇasya pratipakṣasambhāṣā / ye  
buddhabodhisatveṣv apakāraṃ kariṣyanti te sarve svargopagā bhaviṣyanti / aniyatābhedasyāvaraṇasya  
pratipakṣasambhāṣā / mahāśrāvakāṇām buddhatve vyākaraṇadeśanā ekayānadeśanā ca /

(11) MAVBh-III k.16cd Nagao ed. p.44.

**parikalpavikalpārthadharmatārthena teṣu te // k.16cd**

trividhaṃ rūpaṃ parikalpitaṃ rūpaṃ yo rūpasya parikalpitaḥ svabhāvaḥ / vikalpitaṃ rūpaṃ yo rūpasya  
paratantraḥ svabhāvas tatra hi rūpavikalpaḥ kriyate / dharmatārūpaṃ yo rūpasya pariṣpannaḥ sva-  
bhāvaḥ /

(12) MAVT-I Yamaguchi ed. p.13.

bhūtam asmin dvayaṃ parikalpyate 'nena vety abhūtaparikalpaḥ / abhūta-vacanena ca yathā 'yam  
parikalpyate grāhyagrāhakatvena tathā nāstīti pradarśayati / parikalpa- vacanena tv artho yathā  
parikalpyate tathārtho na vidyata iti pradarśayati/evam asya grāhyagrāhakavinirmuktaṃ lakṣaṇaṃ  
paridīpitaṃ bhavati /

(13) MAV-I k.5 Nagao ed. p.19.

**kalpitaḥ paratantraś ca pariniṣpanna eva ca /  
arthād abhūtakalpāc ca dvayābhāvāc ca deśitaḥ // k.5 //**

(14) MAV-I k.8 Nagao ed. p.20.

**abhūtaparikalpaś ca cittacittās tridhātukāḥ /  
tatrārthadrṣṭir vijñānaṃ tadviśeṣe tu caitasāḥ // k.8 //**

(15) TrBh k.2ab Buescher ed. p.50.

yo 'sau trividhaḥ pariṇāma ukto 'sāv api na jñāyate/ atas tadbhedapradarśajārtham āha /

**vipāko mananākhyas ca vijñaptir viṣayasya ca / k.2ab**

iti / sa eṣa trividhaḥ pariṇāmo vipakākhyo mananākhyo viṣayavijñaptiākhyas ca / tatra kuśalakuśala-  
karmavāsanāparipākavaśād yathākṣepaṃ phalābhinirvṛttir vipākaḥ / kliṣṭaṃ mano nityaṃ mananātmakatvān  
mananākhyam / rūpādiviṣayapratyavabhāsatvāc cakṣurādivijñānaṃ ṣaṭprakāram api viṣayavijñaptiḥ /

(16) TrBh k.2cd Buescher ed. p.50.

tat svarūpanirdeśam antareṇa na tat pratīyata ity ato yasya yat svarūpaṃ yathākramaṃ pradarśayann  
āha /

**tatrālayākhyam vijñānam vipākaḥ sarvabījakam // k.2cd**

iti / tatreti yo 'yam anantaroktas trividhaḥ pariṇāmaḥ / ālayākhyam ity ālayavijñānasamjñakam yad vijñānam sa vipākapariṇāmaḥ / tac ca sarvasāṃkleśikadharmabījasthānatvād ālayaḥ / ālayaā sthānam iti paryāyau / atha vālīyante upanibadhyante 'smin sarvadharmāḥ kāryabhāvena tad vālīyate upanibadhyate kāraṇabhāvena sarvadharmeṣv ity ālayaḥ / vijñātīti vijñānam /

(17) MAVBh-I k.3 Nagao ed. pp.18-19.

**arthasattvāt mavijñaptipratibhāsam prajāyate /  
vijñānam nāsti cāsyārthas tadabhāvāt tad apy asat // k.3 //**

tatrārthapratibhāsam yad rūpādibhāvena pratibhāsate / sattvapratibhāsam yat pañcendriyatvena svaparasantānāyor ātmapratibhāsam kliṣṭam manāḥ / ātmamohādisamprayogāt / vijñaptipratibhāsam ṣaḍ vijñānāni nāsti cāsyārtha iti / arthasattvapratibhāsasyānākāratvāt / ātmavijñaptipratibhāsasya ca vitathapratibhāsatvāt / tadabhāvāt tad apy asat iti yat tadgrāhyam rūpādipañcendriyam manāḥ ṣaḍvijñānasamjñakam caturvidham tasya grāhyasyārthasyābhāvāt tad api grāhakam vijñānam asat /

(18) MSABh-XI k.40 Lévi ed. pp.64-65.

**trividhatrividhābhāso grāhyagrāhakalakṣaṇaḥ /  
abhūtaparikalpo hi paratantrasya lakṣaṇam // k.40 //**

trividhas trividhas cābhāso 'syeti trividhatrividhābhāsaḥ / tatra trividhābhāsaḥ padābhāso 'rthābhāso dehābhāsaś ca / punas trividhābhāso manaudgrahavikalpābhāsaḥ / mano yat kliṣṭam sarvadā / udgrahaḥ pañca vijñānakāyāḥ / vikalpo manovijñānam / tatra prathamas trividhābhāso grāhyalakṣaṇaḥ / dvitīyo grāhakalakṣaṇaḥ / ity ayam abhūtaparikalpaḥ paratantrasya lakṣaṇam /

(19) MAVBh-I Nagao ed. p.18.

tatrābhūtaparikalpo grāhyagrāhakavikalpaḥ / dvayaṃ grāhyam grāhakam ca /

(20) MAVBh-I k.1 Nagao ed. pp.18-19.

tatra lakṣaṇam ārabhyāha /

**abhūtaparikalpo 'sti dvayan tatra na vidyate /  
śūnyatā vidyate tv atra tasyām api sa vidyate // k.1 //**

tatrābhūtaparikalpo grāhyagrāhakavikalpaḥ / dvayaṃ grāhyam grāhakam ca / śūnyatā tasyābhūtaparikalpasya grāhyagrāhakabhāvena virahitatā / tasyām api sa vidyata ity abhūtaparikalpaḥ /

(21) MAVBh-I k.13abc Nagao ed. pp.22-23.

katham lakṣaṇam vijñeyam /

**dvayābhāvo hy abhāvasya bhāvaḥ śūnyasya lakṣaṇam / k.13ab**

dvayagrāhyagrāhakasyābhāvaḥ / tasya cābhāvasya bhāvaḥ śūnyatāyā lakṣaṇam ity abhāvasvabhāva-lakṣaṇatvam śūnyatāyāḥ paridīpitam bhavati / yaś cāsau tadabhāvasvabhāvaḥ sa /

**na bhāvo nāpi cābhāvaḥ /k.13c**

katham na bhāvo yasmāt dvayasyābhāvaḥ / katham nābhāvo yasmāt dvayābhāvasya bhāvaḥ /

(22) SNS-III 1 Lamotte ed. p.42. (Cf. SNS-III 1-5)

'du byed rnams dang don dam pa tha dad pa dang tha dad pa ma lags pa nyid las brtsams te/

(23) MAV-I k.13 Nagao ed. pp.22-23.

**dvayābhāvo hy abhāvasya bhāvaḥ śūnyasya lakṣaṇam /  
na bhāvo nāpi cābhāvaḥ na pṛthaktvaikalakṣaṇam // k.13 //**

(24) MAVBh-I kk.14-15, Nagao ed, p.23.

kathaṃ paryāyo vijñeyaḥ/

**tathatā bhūtakotiś cānimittam paramārthatā/  
dharmadhātus ca paryāyāḥ śūnyatāyāḥ samāsataḥ// k.14 //**

kathaṃ paryāyārtho vijñeyaḥ/

**ananyathā'viparyāsatannirodhāryagocaraiḥ/  
hetutvāc cāryadharmāṇam paryāyārtho yathākramam// k.15 //**

ananyathārthena tathatā nityam tathaveti kṛtvā [/] aviparyāsārthena bhūtakotiḥ viparyāsāvastutvāt /  
nimitta nirodhārthenanimittam sarvanimittābhāvāt / āryajñānagocaravāt paramārthaḥ / paramajñāna-  
viśayatvād [/] āryadharmahetutvād dharmadhātuḥ / āryadharmāṇam tadāmbanaprabhavatvāt / het-  
vartho hy atra dhātvarthaḥ /

(25) MAVT-I Yamaguchi ed. pp.50-51.

āryajñānagocaravāt paramārtheti paramam hi lokottarajñānam tadarthaḥ paramārthaḥ /  
etad eva pradarsayann āha paramajñānagocaravād iti / āryadharmahetutvād dharmadhātuḥ /  
dharmaśabdenātrāryadharmāḥ samyagdṛṣṭyādayaḥ samyagvimuktijñānaparyantās ceti / taddhetutvād  
dhātuḥ / tad eva vibhāvayann āha āryadharmāṇam tadāmbanaprabhavatvād iti / svalakṣaṇopādāya  
rūpadhāraṇe 'py ayam dhātuśabdo vartata ity āha hetvartho hy atra dhātvarthaḥ / tad yathā  
suvarṇadhātus tāmradhātū raupyadhātuḥ / sūtrāntareṣv anye paryāyā uktā apyanenaiva nyāyena  
svārthena nirdeṣṭavyāḥ //

(26) MAVBh-I k.16 Nagao ed. p.24.

kathaṃ śūnyatāyāḥ prabhedo jñeyaḥ/

**saṃkṣiptā ca viśuddhā ca /k.16a**

ity asyāḥ prabhedaḥ / kasyām avasthāyām saṃkṣiptā kasyām viśuddhā/

**samalā nirmalā ca sā /k.16b**

yadā saha malena varttate tadā saṃkṣiptā / yadā prahīnamalā tadā viśuddhā / yadi samalā bhūtvā  
nirmalā bhavati kathaṃ vikāradharminītvād anityā na bhavati/ yasmād asyāḥ

**abdhātukanakākāśāsuddhivac chuddhir iṣyate// k.16cd**

āgantukamalāpagamān na tu tasyāḥ svabhāvānyatvam bhavati /

(27) MAV-I k.16 Nagao ed. p.24.

**saṃkṣiptā ca viśuddhā ca samalā nirmalā ca sā /  
abdhātukanakākāśāsuddhivac chuddhir iṣyate// k.16**

(28) MAV-I kk.21-22 Nagao ed. pp.26-27.

saṃkliṣṭā ced bhaven nāsau muktāḥ syuḥ sarvadehinaḥ /  
viśuddhā ced bhaven nāsau vyāyāmo niṣphalo bhavet // k.21 //  
na kliṣṭā nāpi vākliṣṭā śuddhā 'śuddhā na caiva sā /  
prabhāsvaratvāc cittasya kleśasyāgantukatvataḥ // k.22 //

(29) SNS-V 7 Lamotte ed. p.58.

len pa'i rnam par shes pa zab cing phra /  
sa bon thams cad chu bo'i klung ltar 'bab /  
bdag tu rtog par gyur na mi rung zhes /  
byis par nams la ngas ni de ma bstan //

Cf. TrBh Buescher ed. p.104.

ādānavijñāna gabhīrasūkṣmo ogho yathā vartati sarvabījo /  
bālāna eṣo mayi na prakāśi mā haiva ātmā parikalpayeyur

iti /

(30) TrK k.5a Buescher ed. p.60.

tasya vyāvṛtīr arhatve / k.5a

(31) TrBh k.16 Buescher ed. pp.102-104.

idam idānīm vaktavyam / kiṃ manovijñānaṃ cakṣurādivijñānaih saha pravartate vinā ca / uta naivety  
ata āha /

manovijñānasamḥbūtiḥ sarvadāsaṃjñikād ṛte/  
samāpattidvayān middhānmūrchanādāpyacittakāt// k.16 //

iti / sarvadeti sarvakālaṃ cakṣurādivijñānaih saha vinā cety arthaḥ / asyotsargasyemam apavādam  
ārabhate / āsaṃjñikād ṛte / samāpattidvayān middhān mūrchanād apy acittakād iti / tatrāsaṃjñikam  
asaṃjñisattveṣu deveṣūpapannasya yaś cittacaitasikānāṃ dharmāṇāṃ nirodhaḥ / samāpattidvayam  
asaṃjñisamāpattir nirodhasamāpattīś ca / tatrāsaṃjñisamāpattih / tṛtīyād dhyānād vītarāgasyordhvam  
avītarāgasya niḥsaraṇasaṃjñāpūrvakeṇa manasikāreṇa manovijñānasya tatsamprayuktānāṃ ca  
cāittānāṃ yo nirodhaḥ so 'trāsaṃjñisamāpattir ity ucyate / nīrudhyate 'neneti nirodhaḥ / sa  
punaḥ sasamprayogasya manovijñānasya samudācāranirodhaḥ / āśrayasyāvasthāviśeṣaḥ / sa ca  
samāpatticittād anantaraṃ cittāntarotpattiviruddha āśrayaḥ prāpyata iti samāpattir ity ucyate / nirodha-  
samāpattir ākiñcanyāyatanavītarāgasya śāntavihārasaṃjñāpūrvakeṇa manasikāreṇa sasamprayogasya  
manovijñānasya kliṣṭasya ca manaso yo nirodhaḥ / iyam apy asaṃjñisamāpattivad āśrayasyāvasthāviśeṣe  
prajñāpyate / acittakaṃ middhaṃ gāḍhamiddhopahatatvād āśrayasya tāvatkālaṃ manovijñānāpravṛtter  
acittakam ity ucyate / acittikā mūrccā / āgantunābhigātena vātapittāśleṣmavaīṣamyēṇa vā yad  
āśrayavaīṣamyam manovijñānāpravṛttiviruddham tatrācittikā mūrccopacaryate / etāḥ pañcāvasthā var-  
jayitvā tadanyāsu sarvāsv avasthāsu manovijñānāpravṛttir veditavyā / evam āsaṃjñikādiṣu manovijñāne  
niruddhe tadapagame punaḥ kuta utpadyate yatas tasya kālakriyā na bhavati / tat punar ālayavijñānād  
evotpadyate / tad dhi sarvavijñānābījakam iti/

(32) TrK k.15 Buescher ed. pp.102.

pañcānāṃ mūlavijñāne yathāpratīyayam udbhavaḥ /  
vijñānānāṃ saha na vā taraṅgānāṃ yathā jale// k.15 //

(33) TrBh kk.29-30 Buescher ed. pp.138-140.

**acitto 'nupalambho 'sau jñānaṃ lokottaraṃ ca tat/  
āśrayasya parāvṛttir dvidhādauṣṭulyahānitaḥ // k.29 //  
sa evānasravo dhātur acintyaḥ kuśalo dhruvaḥ/  
sukho vimuktikāyo 'sau dharmākhyo 'yaṃ mahāmuneḥ // k.30 //**

iti/ tad anena ślokadvayena darśanamārgam ārabhyottaraviśeṣagatyā phalasaṃpattir udbhāvitā vijñaptimātratāpraviṣṭayoginaḥ/ tatra grāhakacittābhāvād grāhyārthānupalambhāc cācitto 'nupalambho 'sau/ anucitatvāl loke samudācārābhāvān nirvikalpatvāc ca lokād uttīrṇam iti jñānaṃ lokottaraṃ ca tad iti/ tasya jñānasyānantaram āśrayasya parāvṛttir bhavatīti jñāpanārtham āha/ āśrayasya parāvṛttir iti/ āśrayo 'tra sarvabījakaṃ ālayavijñānam/ tasya parāvṛttir yā dauṣṭhulyavipākadvayavāsanābhāvena nivṛttau satyāṃ karmaṇyatādharmaḥkāyādvayajñānābhāvena parāvṛttih/ sā punar āśrayaparāvṛttih kasya prahānāt prāpyate/ ata āha/ dvidhādauṣṭulyahānitaḥ/ dvidheti kleśāvaraṇadauṣṭhulyaṃ jñeyāvaraṇadauṣṭhulyaṃ ca/ dauṣṭhulyaṃ āśrayasyākarmaṇyatā/ tat punaḥ kleśajñeyāvaraṇayor bījaṃ/ sā punar āśrayaparāvṛttih śrāvakādīgatadauṣṭulyahānitaś ca prāpyate/ yad āha/ vimuktikāya iti/ bodhisattvagatadauṣṭulyahānitaś ca prāpyate/ yad āha/ dharmākhyo 'yaṃ mahāmuner iti dvidhā āvaraṇabhēdena sōttarā niruttarā cāśrayaparāvṛttir uktā/ atra gāthā /

**jñeyam ādānavijñānaṃ dvayāvaraṇalakṣaṇaṃ/  
sarvabījaṃ kleśabījaṃ bandhas tatra dvayor dvayoḥ //**

iti/ dvayor iti śrāvakabodhisattvayoḥ/ ādyasya kleśabījaṃ itarasya dvayāvaraṇabījaṃ tadudghātāt sarvajñatāvāptir bhavatīti/

(34) TrK k.5a Buescher ed. p.60. Cf. n.30.

(35) LAS-X k.709 Nanjo ed. p.353.

**yathā hi darpaṇe rūpam ekatvānyatvavarjitaṃ /  
dr̥ṣyate na ca tan nāsti tathā cōtpādalakṣaṇam // k.709 //**

Cf. *Bhāvanākrama*-I, Tucci ed. p.204.

**yathaiiva darpaṇe rūpam ekatvānyatvavarjitaṃ /  
dr̥ṣyate na ca tatrāsti tathā bhāveṣu bhavatā //**

(36) MAVṬ-III, Yamaguchi ed. p.133.

**samyajjñānasatattvasya / k.13cd**

iti / sadā śobhanaṃ vā tattvaṃ satattvaṃ tathatā / śūnyatālamānādvayajñānaṃ tatpr̥ṣṭhalabdhaśuddhalaūkikaṃ ca samyajjñānaṃ / tathatāsamyajjñānayor avikārāvīparyāsapariniṣpattyā yathākramaṃ pariniṣpannatvād ekaiva pariniṣpanna svabhāvena saṅgraha iti /

(37) LAS-III k.96 (=X k.592) Nanjo ed. p.201

**hetupratyayavyāvṛttiṃ kāraṇasya niṣedhanam /  
cittamātravyavasthānam anutpādaṃ vadāmy aham // k.96**

(38) MAVBh-III k.10bcd-11ab Nagao ed. p.41.

audārikasūkṣmatattvaṃ punaḥ saṃvṛtiparamārthasatyam, tan mūlatattve katham veditavyam /

**prajñaptipratipattitas tathodbhāvanayodāraṃ / k.10bc**

trividhā hi saṃvṛtiḥ prajñaptisaṃvṛtiḥ / pratipattisaṃvṛtiḥ / udbhāvanāsaṃvṛtiś ca / tayā saṃvṛtisatyatvaṃ mūlatattve yathākramaṃ veditavyaṃ /

**paramārtham tu ekataḥ // k.10d**

paramārthasatyam / ekasmāt pariniṣpannād eva svabhāvād veditavyam / sa punaḥ katham paramārthaḥ /

**arthaprāptiprapattyā hi paramārthas tridhā mataḥ / k.11ab**

arthaparamārthas tathatā paramasya jñānasyārtha itī kṛtvā / prāptiparamārtho nirvāṇaṃ paramo 'rtha itī kṛtvā, pratipattiparamārtho mārgaḥ paramo 'syārtha itī kṛtvā /

(39) LAS-II k.175 (=X k.167) Nanjo ed. p.116.

**buddhyā vivecyamānānāṃ svabhāvo nāvadhāryate /  
tasmād anabhilāpyāste niḥsvabhāvāś ca deśitāḥ // k.175 //**

(40) LAS-II k.198 (=X k.374) Nanjo ed. p.132.

**buddhyā vivecyamānaṃ tu na tantraṃ nāpi kalpitam /  
niṣpanno nāsti vai bhāvaḥ kathaṃ buddhyā vikalpyate // k.198 //**

(41) LAS-III k.48 (=X k.91) Nanjo ed. p.167.

**na svabhāvo na vijñaptirna vastu na ca ālayaḥ /  
bālair vikalpitā hy ete śvabhūtaiḥ kutārkikaiḥ // k.48 //**

(42) LAS-III k.53 (=X k.94) Nanjo ed. p.168.

**nimittaṃ vastu vijñaptiṃ manovispanditaṃ ca tat /  
atikramya tu putrā me nirvikalpāś caranti te // k.53 //**

(43) LAS-VI k.5 (LAS-X k.638) Nanjo ed. p.229.

**pañcadharmāḥ svabhāvāś ca vijñānāny aṣṭa eva ca /  
dve nairātmye bhavet kṛtsno mahāyānaparigrahaḥ // k.5 //**

(44) TrK k.20 Buescher ed. p.122.

**yena yena vikalpena yad yad vastu vikalpyate /  
parikalpita evāsau svabhāvo na sa vidyate // k.20 //**

(45) LAS-X k.489ab Nanjo ed. p.326.

**bahirdhā nāsti vai rūpaṃ svacittaṃ drśyate bahiḥ / k.489ab**

(46) LAS-X kk.154cd-155ab Nanjo ed. p.285.

**bāhyo na vidyate hy artho yathā bālair vikalpyate // k.154cd //  
vāsanair luḍitaṃ cittam arthābhāsaṃ pravartate / k.155ab**

(47) LAS-X 709 Nanjo ed. p.353. Cf. n.35.

(48) MAVBh-I k.13 Nagao ed. pp.22-23.

kathaṃ lakṣaṇaṃ vijñeyaṃ /

**dvayābhāvo hy abhāvasya bhāvaḥ śūnyasya lakṣaṇaṃ / k.13ab**

dvayagrāhyagrāhakasyābhāvaḥ / tasya cābhāvasya bhāvaḥ śūnyatāyā lakṣaṇaṃ ity abhāvasvabhāvalakṣaṇatvaṃ śūnyatāyāḥ paridīpitaṃ bhavati / yaś cāsau tadabhāvasvabhāvaḥ sa /

**na bhāvo nāpi cābhāvaḥ / k.13c**

kathaṃ na bhāvo yasmāt dvayasyābhāvaḥ / kathaṃ nābhāvo yasmāt dvayā bhāvasya bhāvaḥ / etac ca śūnyatāyā lakṣaṇaṃ / tasmād abhūtaparikalpān

**na pṛthaktvaikalakṣaṇaṃ // k.13d**

pṛthakte sati dharmād anyā dharmateti na yujyate / anityatāduḥkhatāvat / ekatve sati viśuddhyālabhanaṃ jñānaṃ na syāt sāmānyalakṣaṇaṃ ca / etena tattvānyatvavinirmuktaṃ lakṣaṇaṃ paridīpitaṃ bhavati /

(49) MAVBh-I kk.14-15 Nagao ed. p. 23. Cf. n.24.

(50) MAVBh-I k.16 Nagao ed. p. 24. Cf. n.26.

(51) MAVBh-I kk.21-22 Nagao ed. pp.26-27.

kathaṃ sādhanāṃ vijñeyaṃ /

**saṃkṣiptā ced bhaven nāsau muktāḥ syuḥ sarvadehinaḥ /  
viśuddhā ced bhaven nāsau vyāyāmo niṣphalo bhavet // k.21 //**

yadi dharmāṇāṃ śūnyatā āgantukair upakleśair anutpanne 'pi pratipakṣe na saṃkṣiptā bhavet saṃkleśābhāvād ayatnata eva muktāḥ sarvasattvā bhavyeḥ / athotpanne 'pi pratipakṣe na viśuddhā bhavet mokṣārtham ārambho niṣphalo bhavet / evaṃ ca kṛtvā /

**na kliṣṭā nāpi vākṣiptā śuddhā 'śuddhā na caiva sā / k.22ab**

kathaṃ na kliṣṭā nāpi cāśuddhā / prakṛtyaiva /

**prabhāsvaratvāc cittasya / k.22c**

kathaṃ nākliṣṭā na śuddhā /

**kleśasyāgantukatvataḥ // k.22d**

evaṃ śūnyatāyā uddiṣṭaḥ prabhedaḥ sādhitō bhavati /

(52) LAS Nanjo ed. p.62

punar aparaṃ mahāmate anutpannān sarvadharmān atītānāgatapratyutpannās tathāgatā bhāṣante / tat kasya hetor yaduta svacittadrīṣyabhāvābhāvāt sadasator utpattivirahitavān mahāmate anutpannāḥ sarvabhāvāḥ /

(53) LAS-III k.96 (=X k.592) Nanjo ed. p.201. Cf. n.37.

(54) LAS-X k.568 p.335.

**svadhāraṃ hi yathā khaḍgaṃ svāgraṃ vai aṅgulir yathā /  
na cchindate na sṛṣate tathā cittaṃ svadarśane // k.568 //**

(55) SNS-VIII 7 Lamotte ed. p.91.

bcom ldan 'das ting nge 'dzin gyi spyod yul gzugs brnyan de gal te gzugs sems de las tha dad pa ma lags na / sems de nyid kysis sems de nyid la ji ltar rtog par bgyid lags / bka' stsal pa / byams pa de la chos gang yang chos gang la 'ng rtog par mi byed mod kyi / 'on kyang de ltar skyes pa'i sems gang yin pa de ni de ltar snang ngo /

(56) TrBh kk.29-30 Buescher ed. pp.138-140. Cf. n.33.

(57) LAS-X k.257cd Nanjo ed. p.299.

**nirābhāsa sthito yogī mahāyānaṃ sa paśyati // k.257cd //**

(58) ŚrBh Śrāvakahūmi Study Group ed. 第一瑜伽処 p.20.

nivaraṇaviśuddhiḥ katamā / so 'raṇyagato vā vṛkṣamūlagato vā śūnyāgāragato vā pañcabhyo nivarāṇebhyaś cittam viśodhayati, kāmacchandād vyāpādāt styānamiddhād auddhatyakaukṛtyād vicikitsāyāḥ / sa ebhyo nivarāṇebhyaś cittam viśodhya vinivaraṇam samādhikalyatāyām avasthāpayati / iyam ucyate nivarāṇaviśuddhiḥ //

(59) MSA-XIV kk.11-14 Lévi ed. p.92.

**nibadhyālabane cittam tatprabandham na vikṣipet /  
avagamyāśu vikṣepaṃ tasmin pratiharet punaḥ // k.11 //  
pratyātmaṃ saṃkṣipec cittam upary upari buddimān /  
tataś ca damayec cittam samādhau guṇadarśanāt // k.12 //  
aratiṃ śamayet tasmin vikṣepe doṣadarśanāt /  
abhidhyādaurmanasyādīn vyutthitān śamayet tathā // k.13 //  
tataś ca sābhisaṃskārāṃ citte svarasavāhitāṃ /  
labhetānabhisāṃskārāṃ4 tadabhyāsāt punar yatīḥ // k.14 //**

(60) ASBh Hayashima ed. p.583.

vipaśyanā yathāpi taddharmān vicinotīty evamādīḥ / tatra caritaviśodhanam ālabanaṃ kauśalyālabanaṃ vā kleśaviśodhanam vā yāvadbhāvikatayā vicinoti, yathāvadbhāvikatayā pravicinoti, savikalpena manaskāreṇa prajñāsahagatena nimittikurvan parivitarkeyati, saṃtīrayan parimīmāṃsām āpadyata iti //

(61) ŚrBh Śrāvakahūmi Study Group ed. 第三瑜伽処 (1) pp.28-30.

yaḥ punar evam adhyātmaṃ cetaḥśamathasya lābhī vipaśyanāyām prayujyate / tasyaita eva catvāro manaskārā vipaśyanāpakṣyā bhavanti / caturvidhā vipaśyanā katamā / iha bhikṣur dharmān vicinoti, pravicinoti, parivitarkeyati, parimīmāṃsām āpadyate, yadutādhyātmaṃ cetaḥśamatham niśritya / katham ca vicinoti / caritaviśodhanam vālabanaṃ, kauśalyālabanaṃ vā, kleśaviśodhanam vā yāvadbhāvikatayā vicinoti / yathāvadbhāvikatayā pravicinoti / savikalpena manaskāreṇa prajñāsahagatena / nimittikurvann eva parivitarkeyati / saṃtīrayan parimīmāṃsām āpadyate /

(62) AS Hayashima ed. p.582

vipaśyanā katamā / yā dharmān vicinoti pravicinoti parivitarkeyati parimīmāṃsām āpadyate ca / kāmāpratipakṣadauṣṭhyanimittasamyojanataḥ kāmābhībhavānām viparyāsataḥ aviparyastacit-tasyāvasthāpanataś ca //

(63) SNS-III 7 Lamotte ed. p.47.

**skye ba po yi lhag myhong dang / zhi gnas goms par byas nas ni //  
gnas ngan len gyi 'ching ba dang / mtshan ma'i 'ching las rnam grol 'gyur //**

Cf. *Bhāvanākrama*-III, Tucci ed. p.1.

nimittabandhanāj jantur atho doṣṭhulabandhanāt /  
vipaśyanām bhāvayitvā śamathaṃ ca vimucyate //

(64) LAS-X kk.256-258 Nanjo ed. pp.298-299.

cittamātram samāruhya bāhyam arthaṃ na kalpayet /  
tathatālabane sthitvā cittamātram atikramet // k.256 //  
cittamātram atikramya nirābhāsam atikramet /  
nirābhāsasthito yogī mahāyānaṃ sa paśyate // k.257 //  
anābhoga gatiḥ śāntā prañidhānair viśodhitā /  
jñānam anātmakaṃ śreṣṭhaṃ nirābhāse na paśyati // k.258 //

(65) Cf. Hyodo[2010]pp.337-359, 378.

(66) MAV-I k.13 Nagao ed. pp.22-23. Cf. n.23.

(67) PPU

yaḥ svabhāvo dharmāṇām nāmasaṃsargeṇa manojalpaiḥ kalpitaḥ sa teṣāṃ parikalpitaḥ svabhāvaḥ,  
yathālakṣaṇam asattvāt / tadyathā rūpaṃ śabdaś caḥ śrotram ityādi /sa tu saṃkṣepato dvayaṃ  
grāhyaṃ grāhakaṃ ceti //

(68) PPU

yat punar asaty api dvaye dvayapratibhāsam vijñānaṃ parikalpitasvabhāvābhīniveśavāsanābalād utpad-  
yate tadprahāṇe ca notpadyate sa sarvadharmāṇām svabhāvaḥ paratantraḥ, hetupratyayādhīnatvāt //

(69) PPU

yā punas tasya paratantrasya tena parikalpitena sarvakālaṃ śūnyatā viviktā rahitatā sā sarva-  
dharmāṇām svabhāvaḥ pariniṣpannaḥ, ekāntasiddhaḥ sarvakālaṃ tathaiva bhāvāt / na hi sa dharmo  
'sti kvacit kadācid vā yo na dvayaśūnyaḥ / nāpi tasyāḥ śūnyatāyāḥ kaścid dhi prakāraḥ, sadā sarvatra  
caikarasatvād ākāśvat / ākāśam hi rūpābhāvalakṣaṇatvāt sadā sarvatrairasam / evaṃ śūnyatāpi  
dvayābhāvalakṣaṇatvāt / tasmād asau pariniṣpannaḥ svabhāva ucyate //

(70) MAV-I k.16 Nagao ed. p. 24. Cf. n.27.

(71) MAV MAV-I kk.21-22 Nagao ed. pp.26-27. Cf. n.28.

**keywords:** Ratnākaraśānti, *Prajñāpāramitopadeśa*, *Trisvabhāva*