

A TRANSLATION OF *MAHĀYĀNASAMGRAHA* III.5-7

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1. Introduction

This paper is the second in a series aiming at a translation of the third chapter, Jñeyalakṣaṇapraveśa, of the *Mahāyanasamgraha* (hereinafter, *MS*) composed by Asaṅga (between the fourth and the fifth centuries).¹

The main theme of *MS* III is the bodhisattva's entrance into the defining characteristics of what is to be known, i.e., realization of the truth that all phenomena are nothing but mental presentations (*vijñaptimātratā*).

MS III. 5 explains the “stimulating the mind in three ways” which was mentioned in *MS* III.4. It is one of the means by which the bodhisattva enters into mind-talk. *MS* III.5 quotes three verses which illustrate three ways of stimulating the mind. The first verse is quoted from *Mahāyānasūtrālamkāra* (hereinafter, *MSA*) X.11, but text or texts of the second and third verses are not identified. *MS* III.6 explains the proper exertion regarding “removing the four obstructive situations” which was also mentioned in *MS* III.4. *MS* III.7A deals with the means by which the truth is realized. That is, a bodhisattva realizes the truth by means of mind-talk. It is on the basis of mind-talk that the bodhisattva enters into the truth through the four kinds of investigations (*paryeṣanā*) and through the four kinds of wisdom of knowing reality as-it-is (*yathābhūtапarijñāna*). III.7B deals with the realization of the truth, i.e., the result of the praxis. The bodhisattva who has practiced the four kinds of investigations and the four kinds of wisdom of knowing reality as-it-is realizes that a name and an object are nothing but mind-talk.

¹ For a translation of *MS* III.1-4, see Watanabe [2003].

2. Translation

MS III.5A

The first [incident of] stimulating the mind is to think: “Countless sentient beings (**sattva*) who are born as human beings (**manusya-bhūta*) in the countless worldly realms (**loka-dhātu*) shall realize incomparable perfect enlightenment (**anuttarā samyak-sambodhi*) at every moment.”²

The second [incident of] stimulating [the mind] is to think: “I have obtained that intention (**āśaya*) with which [I] practice fully (?**saṃudācāra*, 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.”³

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 (**sampad*) 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

² *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): 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.

³ *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 (**sraddhā*) and desire (**chanda*). The belief of the bodhisattva is to trust in the existence (**astiiva*), in one who possesses good qualities (**gunavat*), 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 (**kausidya*), 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.

body completely intact?"⁴

MS III.5B

With regard to this, there are verses:

One should not become despondent, for countless sentient beings who are born as human beings attain perfect enlightenment at every moment.⁵ //1//⁶

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.]⁷ //2//

⁴ MSBh: Furthermore, when the bodhisattva dwells in the expertise (**kausalya*) regarding the examination (**pravicaya*) 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 (**sarvākāraññātā*). [The statements: **by**] generating the strength of the root of wholesomeness and the encouraging the mind (*gzengs bstob pa*, MS has *shyong 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 [1938: 273-276], Nagao [1987: 333], and Hakamaya [1989: 93-97].

⁵ 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 (**tiksna*).

⁶ 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."

⁷ 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.

⁸ 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].

⁹ 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.

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?⁸ //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 Pratyeka-buddha,⁹ (2) by means of removing the harboring a divided mind (**vimati*) and ambivalence (**kāṅksā*), [the bodhisattva] becomes doubtless regarding all doubts (**vicikitsā*) towards the Mahāyāna

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 (**sīla*), 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 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.

⁸ *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 (**navā-samjñānāsaṃjñāyatana*). [The statement:] **has removed** means that [bodhisattva] **has removed** obstructions. [The statement:] **the [body] intact** means that [bodhisattvas obtain] Buddhahood (*buddhatva*).

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.

⁹ *MSU:* [The statement:] **by means of removing [improper] attentiveness** is stated because [the bodhisattva] rejects **attentiveness** of the *Śrāvaka[yana] and of the *Pratyeka-buddhayāna.

teachings,¹⁰ (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 (**ahamkāramakāra*) with regard to the teachings that [he] has heard and reflected upon,¹¹ 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] (**puratahsthita*) or which are caused to be present (**sthāpita*) [in meditation].¹² With regard to this, there is a verse:¹³

¹⁰ 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].

¹¹ 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.”

¹² 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].

¹³ Cf. MSA XIX. 50, p. 169, II. 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 (*prakṛtyālambanibhūta*). Non-causing to be present for that [objective aspect] is cessation (*vigama*) and non-being objective reference/support (*anālambanibhāva*). 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

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?¹⁴

[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 accompanied by the act of perceiving.¹⁵

[Moreover, the bodhisattva enters by means of] the four [kinds of] investigations (**paryeṣanā*), 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 (**viśesa*) [of entities],¹⁶ [and by means of] the four [kinds of] wisdom of knowing reality as-it-is (**yathābhūta-parijñāna*):¹⁷ 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.¹⁸

properly the truth, i.e., who is released, wisdom as-it-is arises.

¹⁴ MSU: [The statement:] **By what and how [does the bodhisattva] enter** is an inquiry about the means [of entering] (**karana*) and what is to be done (**iti-kartavyatā*). 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.

¹⁵ 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 mithun 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.

¹⁶ On the four *paryeṣanā* (investigations) in other Yogācāra texts, see *Bodhisattvabhūmi*, p. 53, II. 6-13, MSA XIX.43-55, p. 168, l. 18-p. 170, l. 1, *Hsien yang shēng chaio lun*, Taisho Vol. 31, no. 1602, p. 507c14-22.

¹⁷ On the four *yathābhūta-parijñāna* (wisdom of knowing reality as-it-is) in other Yogācāra texts, see *Bodhisattvabhūmi*, p. 53, l. 14 - p. 55, l. 3, MSA XIX.43, p. 168, l. 24 - p. 169, l. 2., *Hsien yang shēng chaio lun*, Taisho Vol. 31, no. 1602, pp. 507c23-508a23.

¹⁸ Although, the *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 the *MS*. See n. 48 below.

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

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 (**aksara*) 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].¹⁹

Next,²⁰ 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 **vijñaptimātratā*.

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 (**nirūpana*), 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 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 (**vastuparyesaṇā*) 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.

19 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.

20 Here Tibetan has *de'i phyir*, but Pa has the sense of after that or next (次). See n. 57 below.

3. Tibetan Text

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*), Dipamkaraśrījñāna and Tshul khrims 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 (*Mahāyānasamgrahopani-bandhana*), 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) *Shē ta ch'ēng lun* (攝大乘論), Buddhaśānta (仏陀扇多), tr., Taisho Vol. 31, No. 1592, pp. 104b15-105c11.
- (2) *Shē ta ch'ēng lun* (攝大乘論), Paramārtha (真諦), tr., Taisho Vol. 31, No. 1593, pp. 122b25-124a24.
- (3) *Shē ta ch'ēng 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) *Shē ta ch'ēng lun pēn* (攝大乘論本), Hsüan-tsang (玄奘), tr., Taisho Vol. 31, No. 1594, pp. 142b5-143c20.

Chinese translations of the *MSBh*:

- (1) *Shē ta ch'ēng lun shih* (攝大乘論釋), Paramārtha (真諦), tr., Taisho Vol. 31, No. 1595, pp. 198c16-212c18.
- (2) *Shē ta ch'ēng 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) *Shē ta ch'ēng 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) *Shē ta ch'ēng 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.

C	Co ne edition	om.	omit
D	sDe dge edition	em. to	emended to
N	sNar thang edition	[]	folio No.
P	Peking edition	< >	addition
T	Taipei edition		

MS III. 5A

'jig rten gyi khams dpag tu med pa rnams kyi mir gyur pa'i [P27a6] *sems can dpag tu med pa dag skad cig skad cig*²¹ [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/*²²

*bsam*²³ *pa gang gis sbyin pa la* [P27a7] *sogs pa'i*²⁴ *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/*²⁵

21 YLNa *skad cig skad cig*; DCTPN *skad cig gcig*

22 BŚ (104b26-c1): 諸世界無量衆生類 無量念念中成阿耨多羅山藐三菩提 初轉心者, Pa (122c13-15): 十方世界無量故 不可數量在人道衆生 利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 利那剎那正覺無量阿耨多羅山藐三菩提 是爲第一練治心, H (142b21-22): 無量諸世界中無量人有情 利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'o/*

MSU: [D243a5, P296b1] *'jig rten gyi khams dpag tu med pa rnams kyi zhes* [P296a2] *bya ba la sogs pa la sems sbyong ba dang po'o zhes bya ba ni gsal* [D243a6] *bar byed ste/ bshad pa nyid kyis gsal bar byas zin tol/*

H-MSU (414a20-21): 無量諸世界等者 此言顯示初練磨心 引他例已 令心增盛 無有退屈。

23 DCT *bsam*; PN *bsams*

24 YLNa *pa'i*; DCTPN *pa*

25 BŚ (104c1-3): 隨所心布施等波羅蜜助集行 彼心我已得 是故我不加用諸波羅蜜 修道能滿成第二轉明者, Pa (122c15-17): 由此正意施等波羅蜜必得生長 是我信樂已得堅住 由此正意我修習施等波羅蜜 進得圓滿即爲不難 是名第二練磨心, DG (295b11-13): 由專心故能行施等諸波羅蜜 我已得此專心 由此故我修諸波羅蜜 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蜜多 我已獲得如是意樂 我由此故少用効力修習施等波羅蜜多 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/ 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/ dad pas bskyed pa'i nan tan byed par 'dod pa nyid ni 'dun pa'o/ de lta bu'i dad pa dang 'dun pa'i ngo bo nyid* [D158a4] *kyi bsam pa thob*

[P27a8] *dge ba sgrib pa dang bcas pa yang* [DT23b7] *dge ba'i chos rnams dang ldan na 'phral du*²⁶ *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*//²⁷

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*//²⁸<1//>²⁹

par gyur pa'i byang chub sems dpa' ni tshegs chung ngu nyid kyis [P190a3] *pha rol tu phyin pa drug sgom pa yongs su rdzogs par 'gyur ro/*

MSU: [D243a6, P296a2] *bsam pa de bdag gis thob pa ste zhes bya ba ni bgegs med ces bya ba'i tha tshig go/ 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 rdzogs 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] *ro/*

26 L om. 'phral du

27 BS (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 是人得有礙善此義尚應成, 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 一切具足何爲不得 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 rnams kyi zab cing rgya che ba'i chos rab tu 'byed pa la mkhas par gnas pa na 'di ltar sems* [P190a4] *par byed del/ '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 zhun 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 kyi tshogs legs par bsags pa lta zhes* [P190a6] *bya bar shyar ro/ dge ba sgrib pa med pa zhes bya ba ni 'dod chags dang bcas pa'i gnas ngan len bsrabs par byed cing dblal bar dka' ba'i sgrib pa 'byed pa rdo rje lta bu'i ting nge 'dzin te/* [P190a7] *ting nge 'dzin gyi bar mtshams med pas sgrib* [D158a7] *pa thams cad dang bral zhing de'i rten gnas gyur pa des thob par 'gyur ro shes bya'o/ shi ba tsam nyid dang ni rnam par bral ba nyid chos* [P190a8] *mthun pa nyid du 'dod do/ 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 bskyled 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 te/ rnam pa gsum gyis sems sbyong bas kyang sems gzengs* [P193a2] *bstod pa nyid do/*

MSU: [D243b1, P296b1] *bdag ni mi mthun 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 rnon por byed ces bya ba'i tha tshig go/*

28 BS (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,

*bsam pa gang gis legs yid kyis//
 [C24a2] sbyin pa la soghs byed pa yi//
 bsam pa de thob brtan [DT24a2] rnam kyi³⁰//
 sbyin pa la soghs nyid du brjod//³¹<2//>*

H (142b29-c2): 此中有頌 人趣諸有情 處數皆無量 念念證等覺 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 rnam kyis [P296b7] sdud del **gang**
phyir sems can dpag med pall mir gyur skad cig re re la// [D243b3] **rdzogs pa'i byang chub thob**
gyur pall zhes bya ba la soghs pa'o// **zhum pa** zhes bya ba ni sems gang ba'o// de mi bya zhes bya
 ba'i tha tshig stel/ [P296b8] bdag gis bla na med pa yang dag par rdzogs pa'i byang chub mngon
 par rdzogs par 'tshang rgya bar mi nus so// snyam du bdag la nus pa med [D243b4] par bsam par
 mi bya ba stel 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善逝果 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 tshe yang bdag nyid smad ma mdzad//
 bdag la smod pa mi rung skyes bu dar ba zhum (zhugs?) par bgyis pa lags//

29 Cf. MSA X. 11, p. 52, ll. 17-20:

manuṣabhūtāḥ sambodhim prāpnuvanti pratikṣanam/
 aprameyā yataḥ sat[t]vā layam nāto 'dhivāsayet//X. 11//
 tribhīḥ kāraṇai layo na yuktāḥ/ yato manuṣabhūto bodhim prāpnuvanti/ nityam prāpnuvanti/
 aprameyāś ca prāpnuvanti/

30 DCT *kyi*; PN *kyis*

31 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): 諸淨心意樂 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 soghs pa byed pa'o// [P193b1] de bzhin du mu stegs pa
 la soghs pa mi dge ba'i sems kyis sbyin pa la soghs pa byed pa <byang chub sems dpa' ni de lta> ma
 yin te/ bla na med pa yang dag par rdzogs pa'i byang chub 'dod pas so// yang na de'i bsam pas
 dge ba'i [P193b2] rtsa ba mchog thob pa ni brtan pa [D160b5] rnam so// **sbiny pa la soghs pa**
byed pa'i zhes bya ba la/ de la de'i bsam pa ci 'dra ba cig thob nas **sbiny pa la soghs pa** pha rol tu
 phyin pa goms par byas [P193b3] pas de'i mi mthun pa'i phyogs ser sna la soghs pa spangs pa'i
 sems thob pa zhes bya ba'i tha tshig go// **bsam pa de thob brtan rnam** [D160b6] **kyi** // **sbiny pa la**
soghs nyid du brjod ces [P193b4] bya ba ni **sbiny pa la soghs pa** kho nar brjod pa'o// **soghs pa** smos
 pas ni tshul khriims la soghs pa nas/ shes rab kyi pha rol tu phyin pa rnam gzung ngo//

MSU: [D243b5, P297a2] **bsam pa gang gis** zhes bya ba'i **bsam pa** de ni singar bshad zin to//
 chogs pa med par sbyin pa la 'jug pa'i rgyu yin no// **legs yid kyis** zhes bya ba ni dge pa'i sems
 rnam kyis yin gyi/ mi dge [P297a3] ba dang lung du ma bstan pa'i sems rnam kyis ni ma yin
 [D243b6] te/ 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] soghs
 pa la 'jug pa ltar byang chub sems dpa' rnam ni de lta ma yin te/ bla na med pa yang dag par

[P27b3] *dge dang ldan pa*³² *shi ma thag//*
'dod bzhin phun sum tshogs lus 'thob//
spangs pa dge ldan [N26a4] 'phral du yang//
*phun sum tshogs de cis mi 'thob//*³³<3//>

MS III. 6

yid la byed pa spangs pas nyan thos dang rang sangs [C24a3]
*rgyas [P27b4] kyi*³⁴ *yid la byed pa yongs su spong ba [DT24a3]*
*dang*³⁵ *yid gnyis dang som nyi spangs pas theg pa chen po la the*
*tshom thams cad the tshom med pa dang*³⁶ *chos [N26a5] la mngon*
par zhen pa spangs pas thos pa dang bsam pa'i [P27b5] chos la
*ngar 'dzin pa dang nga'ir*³⁷ *'dzin par mngon par zhen pa yongs su*

[D243b7] *rdzogs pa'i byang chub don du gnyer ba'i phyir ro// 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 rnames*
sgom pa de thob pa'o// brtan rnames kyi zhes bya ba ni byang chub sems dpa' rnames kyi stel/ gang
gi phyir skyin [D244a1] *pa la 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 to// sogs pa smos pa ni tshul khrims la sogs pa'i pha rol tu phyin pa khong
du chud par bya'o//

32 DCT *pa*; PN *par*

33 BS (104c11-12): 善者滅身已 自勢隨所心 善者滅身已 彼勢云何不,

Pa (122c27-28): 若善人死時 卽得勝富樂 滅位圓淨善 此義云何無,

DG (295b28-29): 善人於死時 隨心得果報 既有滅位善 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 go// spangs pa zhes bya ba ni sgrib pa spangs pa'o// phun sun tshogs de [P193b6] *zhes bya*
ba ni sangs rgyas nyid ces bya ba'i tha tshig go//

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'o// 'dod bzhin phun sum tshogs lus 'thob ces bya ba ni 'jig
rten pa rnames srid pa'i rtse mo'i bar du yang skye bar 'gyur zhes bya ba'i tha tshig go// spangs pa
dge [P297a8] *ldan zhes bya ba ni sgrib pa spangs pa'i dge bas dge ba dang ldan pa rnames zhes*
[D244a3] *bya ba'i tha tshig go// phun sun tshogs de zhes bya ba ni ji ltar 'dod pa'i sangs rgyas*
nyid do//

34 PN *kyi*; DCT om. *kyi*

35 BS (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 辟支佛思惟故 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 ro//

36 BS (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'o//

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'o//

37 PYLNa *nga'ir*; DCTN *nga yir*

spong ba [C24a4] *dang*³⁸ *rnam par rtog pa spangs pas mdun na*
 [DT24a4] *gnas pa dang bzhag pa'i mtshan ma thams cad yid la mi*
byed [N26a6] *cung rnam par mi* [P27b6] *rtog pa'i phyir ro//*³⁹
*'dir tshigs su bcad pa//*⁴⁰
mtshan ma gang zhig mdun bzhag dang//
gang yang bdag nyid gnas pa rnams//
kun la blo ldan mi rtog na//
byang chub [C24a5] *dam pa 'thob par 'gyur//*⁴¹

MS III. 7A

gang gis [DT24a5] *ji ltar*⁴² [P27b7] *'jug ce na//*⁴³

38 BŚ (104c14-15): 聞思諸法除我相我我所相執故 滅法慢者, 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 sponge ba zhes bya ba ni chos la mngon par zhen pa tsam sponge bar bzhed pa'o//* [D161a2, P193b8] *chos la mngon par zhen pa spangs pas zhes bya ba ni ji snyed thos pa dang bsams pa'i chos rnams la bdag tu 'dzin pa dang bdag* [P194a1] *gir 'dzin pa yod kyi bar 'jug par mi 'gyur ro//*

MSU: [D244a4, 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 nge yir 'dzin par mngon par zhen pa spang* [P297b3] *bar bya stel mngon par rtogs pa'i bar du gcod pa'i phyir* [D244a5] *rang snyam tol// ngas khong du chud do//* *nga'i thos pa'o//* *nga'i don tol// zhes mngon par zhen par mi bya'o//*

39 BŚ (104c15-16): 前所住及安一切相 不念不分別故 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: [D158b4, P190b6] *rnam par rtog pa spangs pas mdun na gnas pa dang bzhag pa'i mtshan ma thams cad yid la mi byed cing rnam par mi rtog pa zhes bya ba ni shyor ba las byung* [D158b5] *ba'i rnam par mi rtog* [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 mynyam par bzhag pa'i sems <so>//* [D161a2, P194a1] *rnam par rtog pa spangs pas zhes bya ba ni gang gzugs la sogs pa mdun na gnas pa dang gang yang* [D161a3] *mnyam par bzhag pas* [P194a2] *rus pa'i phung po la sogs pa dmigs par 'gyur ba'i mtshan ma thams cad yid la mi byed pas rnam par brtag par bya ba la rnam par mi rtog pa'i thabs kyis 'jug par 'gyur gyi/ gzhān du* [P194a3] *rnam par rtog par 'gyur na 'jug par mi 'gyur ro//*

40 Cf. MSA XIX. 50, p. 169, ll. 9-17:

purataḥ sthāpitam yac ca nimittam yat sthitam svayam/
sarvam vibhāvayan dhīmān labhate bodhim uttamām//XIX.50//
tatra purataḥ sthāpitam nimittam yac chruta-cintā-bhāvanā-prayogena ālambanikṛtam
parikalpitam/ sthitam svayam eva yat prakṛtyālambanibhūtam ayatna-parikalpitam/ tasya
vibhāvanādhigamo nālambanibhāvah/ akalpanā tad-upāyo nimitta-pratipakṣah/ tac cobhayam
kramād bhavati pūrvam hi sthāpitasya pascāt svayam sthitasya/ tatra catur-viparyāsānugatam
pubgalā-nimittam vibhāvayan yogī śrāvaka-bodhim pratyeśa-bodhim vā labhate sarva-dharma-
nimittam vibhāvayan mahābodhim/ etena yathātaitvam pariññāya moksāya samvartate
yathābhūtam pariññānam/ tat paridipitam/

41 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 (123a4-7): 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.

42 MSBhMSULNa ji ltar, DCTPNY ji skad

*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 dang⁴⁴ yongs su tshol ba bzhi ste/ ming dang don
dang [P27b8] ngo bo nyid dang bye brag tu btags [C24a6] pa'i⁴⁵
yongs su tshol ba rnames dang⁴⁶ 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 par⁴⁷ yang dag pa ji lta ba bzhin du yongs su shes pa rnames
kyis 'jug ste/ de dag mi dmigs pa'i phyir ro//⁴⁸*

43 BŚ (104c19): 以何云何入, Pa (123a8): 緣法及義爲境 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'ol/ 'di ltar 'jug par byed pa pos 'jug par byed pa na/ 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 te/ des na gnyi ga ston tol/**

H-MSU (414c23-26): 此中雙問 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。

44 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'o/ gang du 'jug pa'i gnas ni sngar bstan pa stel/ de yang theg pa [D161a5] chen po'i bag chags [P194a5] las yang dag par byung ba'i phyir yongs su grub pa'i ngo bo nyid kyis bsdus pa nyid blta bar bya'o/**

MSU: [D244b1, P297b7] **thos pa'i bag chags kyi rgyu las byung ba zhes bya ba la sog pas ni [P297b8] byed pa ston tol/**

H-MSU (414c28-29): 此中先辨能入之具 種類之聲 即因言說是爲因義。

45 YNa pa'i; DCTPNL pa

46 BŚ (104c20): 四種求名義性勝安求等, Pa (123a10-11): 由四種尋思 謂名義自性差別假立尋思, DG (296b1): 有四種求 謂名義自性差別假說相求, H (142c4): 由四尋思謂由名義自性差別假立尋思及。

47 The four Chinese translations of the MS have no the phrase: *dang ngo bo nyid dang khyad par*. See n. 48 below.

48 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): 由四種如實智謂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 謂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 謂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'o/ gang mi dmigs pa ni yang dag pa ji lta ba [D161b1] bzhin du yongs su shes pa'o/**

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 tol/ 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'o/ 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'o/ de la ming [P298a2] ni gzugs zhes bya ba la sog pa'i tha tshig go/ ming de yongs su tshol ba ni yid kyi [D244b3] brjod pa tsam nyid du rtog pa stel/ yid kyi brjod pa las gud na med pas btags par yod pa'i phyir ro/ dngos po yongs su tshol ba ni [P298a3] ji ltar ming gi tshogs la sog pas phung po dang khams la sog 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 ro/ ... [D244b7, P298b1] **de dag mi dmigs pa'i phyir ro zhes bya ba ni [D245a1] ming la sog pas mi dmigs par nges pa'i phyir ro zhes bya ba'i tha tshig****

MS III. 7B

'di ltar byang [C24a7] chub sems dpa' [N26b2] rnam [D24a7] par rig pa tsam la 'jug [P28a2] par brtson pa de lta bu⁴⁹ de yi ge dang don snang ba'i yid kyi brjod⁵⁰ pa de la yi ge'i ming de yang yid kyi rtog⁵¹ pa tsam du zad par yang dag par rtog go// yi ge la brten pa'i don de yang yid kyi⁵² brjod⁵³ 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//⁵⁴

de'i phyir yid kyi brjod pa⁵⁵ 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 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 rtog⁵⁶ pa de dag la rnam par rig pa tsam nyid du 'jug go//⁵⁷

goll

49 PN de lta bu; DCT de lta bu de ltar gyur pa

50 PN brjod; DCT rjod

51 DCTPN rtog; L brjod

52 DCT kyi; PN kyis

53 PN brjod; DCT rjod

54 BS (104c22-24): 如是彼菩薩唯入記故順修 彼名義現見 (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): 若菩薩已入已解如此等義則修加行爲入唯識觀於此觀中意言分別似字言及義顯現 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 唯假說爲量 亦如此通達 DG (296b5-9): 菩薩如是如實爲入意言唯識故修行 於彼似字義意言中 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): 以諸菩薩如是如實爲入唯識勤修加行 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 de/ phyir rol gyi rnam par 'dzin pa las zlog cing/ nang gi [P298a5] yan lag tu nye bar rtog par byed do// 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 te/ lus dang tshor ba zhes bya ba la sogs pa ste/ gang zag btags pa ltar med [P298a6] bzhin du yang ngo bo nyid du 'dogs pa'i phyir ro// yang na ni khyad par du btags pa'i mtshan nyid de/ mi rtag pa dang sdug bsngal ba zhes bya ba la sogs pa ste/ med [D244b6] bzhin du khyad par 'dogs pa'i phyir ro//

55 PN brjod; DCT rjod

56 DCTNa rtog; PNY rtogs, L brjod. BS: 意言, Pa: 意言分別, DG: 意言, H: 意言. See n. 57.

57 BS (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知 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遍智 於此似文似義意言 便能悟入唯有識性。

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