Yasomitra: Sphutartha abhidharmakosavyakhya

Exported from Holy-Writings.com on 2026-07-05 — 1 clipping

Source: GRETIL (gretil.sub.uni-goettingen.de) — Sanskrit academic edition.
Title: Yasomitra: Sphutartha abhidharmakosavyakhya. Data entry: (see source file). License: refer to source file header.
â”€â”€â”€

by Yasomitra,
Tokyo 1932-1936.
Input by Seishi Karashima
Proofread by Siglinde Dietz (pp. 1-440) and Klaus Wille (pp. 441-723)
BOLD for quotes and references

Revisions:
- 2020-07-31: TEI encoding by mass conversion of GRETIL's Sanskrit corpus

Text

sphutartha abhidharmakosavyakhya

i

(dhatunirdeso nama prathamam kosasthanam)

[tib. 1b] namo marabalapramathanaya.

mahabalo jñanasamadhidanto
yah pañjaram janmamayam vidarya |
vivesa nirvrtyatavim prasantam
tam sastrnagam sirasa namami. ||

paramarthasastrakrtya kurvanam sastrkrtyam iva loke |
yam buddhimatam agryam dvitiyam iva buddham ity ahuh. ||

tena vasubamdhunamna bhavisyaparamarthabandhuna jagatah |
abhidharmapratyasah krto 'yam abhidharmakosakhyah. ||

abhidharmabhasyasagarasamuddhrtasyasya sastraratnasya |
vyakhya maya krteyam yatharthanama sphutartheti. ||

gunamativasumitradyair vyakhyakaraih padarthavivrtir ya |
sukrta [tib. 2a] sabhimata me likhita ca tathayam artha iti. ||

siddhantarthapasrta kvacitkvacid ya tu taih krta vyakhya |
tam udbhavya yathavad vihiteha mayanyatha vyakhya. ||

abhidharmavibhasayam krtasrama ye 'bhidharmakose ca |
pravicaryatam iyam tair vyakhya yukta na va yukta. ||

yukta ced grahyeyam na eed apohyanyatha vidhatavya |
na hi visame 'rthe skhalitum na sambhaven madrsam buddhih. ||

yah sarvatha sarvahatandhakarah samsarapamkaj jagad ujjahara
tasmai namaskrtya yatharthasastre sastram pravaksyamy
abhidharmakosam.

ity asya slokasyartham vivrnvana acarya aha. satram
pranetukamah svasya (abhidh-k-vy 2) sastur mahatmyajñapanartham
gunakhyanapurvakam tasmai namaskaram arabhata iti. sastram
abhidharmakosam pranetukamah kartukamah svasya sastur atmiyasya
sastuh. sa hi bhagavan acaryasyatmiyah sasta.
tacchasanapratipannatvat. [tib. 2b] tena va sastra

mahakarunaparatantrena sakalo lokah svatvena parigrhitah. tasmad acaryasyapi svatvena grhitasya sa bhagavan svah sasta bhavati. mahatmyajñapanartham iti. mahatmatvam mahatmyam svapararthapratipattisampat tajjñapanartham tadavabodhartham. gunakhyanapurvakam gunakathanapurvakam tasmai namaskaram arabhate tasmai pranamam karotity arthah. atitakalatvad arabdhavan iti vaktavye vartamanakale padaprayogo 'dyapi namaskararambhabhiprayat. sisyaparamparaya va namaskararambhaviramat. sabdasastre 'pidrsa eva sabdaprayogo drsyate. atha sabdanusasanam. athety ayam sabdo 'dhikararthah prayujyata iti. gunakhyanamatrena mahatmyavabodho na namaskareneti cet. na. tasya tatsucakatvat. namaskarena hi mahatmyam sucyate. atha va gunakhyanenaiva mahatmyam jñapyate na namaskarena. namaskararambhas tu svapunyaprasavartham. sadacaranuvrttipradarsanartham va. krtabhimatadevatapujastutinamaskara hi santah kriyam arabhanta iti satam acarat. tatra mahatmyajñapanam kimartham ity acaksmahe. tadgauravotpadanartham. gauravotpadanam punas tatpravacanasatkrtyasravanartham. satkrtyasravanam kramena srutacintabhavanamayaprajñotpadanartham. tadutpad anam klesaprahanartham. tat punah sarvaduhkhopasamalaksananirvanaprapanartham [tib. 3a] iti prayojananistha. mahatmyajñapanam tv ekam acaryena prayojanam uktam saksatprayojanatvat. taditarani tv abhyuhitum sakyaniti noktani. ya iti buddham bhagavamtam adhikrtyaheti. samanyasabdo 'pi yacchabdo vihitavisesanatvat visesavrttir bhavati. tadyatha ya esam brahmananam gaurah sukravasah sa evasarmeti. tadvad ihapi.

yah sarvatha sarvahatandhakarah samsarapankaj jagad ujjahara tasmai namaskrtyeti

buddha eva bhagavati yacchabdo vartate. na hi buddhad anya evam gunavisistah sambhavatiti ato vyacaste. ya iti buddham bhagavantam adhikrtyaheti. buddha iti kartari ktavidhanam. buddher vikasanad buddhah. vibuddha ity arthah. vibuddham padmam iti yatha. atha yavidyanidradvayapagamad buddhah prabuddha ity arthah. prabuddhapurusa iti yatha. karmakartari ktavidhanam (abhidh-k-vy 3) ity apare. svayam budhyata iti buddha ity arthah. karmany api ktavidhanam apy adosam pasyamah. sarvagunasampatsampannataya sarvadosavinirmuktataya ca buddhair anyair va buddho jñata ity arthah. bhagavantam iti dvitiyapadopadanam anadarasambhavananivrttyartham. nirupapadanam abhidhananam hi loke anadaro drsyate. evadatta iti. vinayavibhasakaras tu catuskotikam kurvanti. asti buddho na bhagavan. pratyekabuddhah svayambhutvad buddha iti sakyate vaktum. na tu bhagavan. aparipurnadanadisambharatvat. yo hi mahatmyavan sa bhagavan ucyate. asti bhagavan na buddhah. caramabhaviko bodhisattvah paripurnadanadiparamitatvat [tib. 3b] anabhisambuddhatvac ca. asty ubhayatha buddho bhagavan. asti nobhayatha etan akaran sthapayitveti.

ato buddham bhagavantam ity ubhayavisesanam. hatam asyandhakaram anena veti hatandhakarah. sasthibahuvrihau margena hatam iti kartrbhuto margo adhyaharyah. trtiyabahuvrihau tu margeneti karanam adhyaharyam. apara aha. vigrahadvayapradarsanam hana himsagatyor iti hantyarthadvayaparigrahartham. yada hatam asyandhakaram iti vigraham. tada gatyartho hantir grhyate. gatam asyandhakaram ity arthah. yada punas trtiyabahuvrihih. tada himsartho hantir grhyate. himsitam anenandhakaram ity arthah. evam uttarayoh padayor aikapadyam krtva pascat saptamitatpurusam karoti. sarvasmin hatandhakarah sarvahatandhakara iti. tatha ca sati hatasabdo 'tra na purvam nipatati. saptamisamasas tv iha kena laksanena bhavatiti cintyam. saptami saundair iti samasah. hatandhakarasabdah saundadisu pathyate. saundadinam akrtikrtatvat tatrasyanupraveso 'vagantavyah. saptamiti yogavibhagad va. utsargena va samasah. saha supeti sub iti vartamane subantam subantena saha samasyate. yatrestam iti akrtalaksano va tatpuruso mayuravyamsakadisu drastavya ity anena va katham upasarjanibhutam andhakaram sarvasminn ity anenabhisambadhyate. satyam nandhakaram anenabhisambadhyate. andhakaraghatas tv anenabhisambadhyate. yena hy andhakaraghatena yogad bhagavan hatandhakarah. sa tasyandhakaraghatah sarvadharo 'vagantavyah. yatha aksesu dhurta iti. yena dhaurtyalaksanena gunena yogat. asau dhurtah so 'ksadharah. evam ihapy avagantavyam. anyathapi ceha sambhavantam samasam pasyamah. sarvasmin hatam sarvahatam. sarvena prakarena sarvahatam sarvatha sarvahatam. sarvatha sarvahatam asyandhakaram anena veti sarvatha sarvahatandhakarah. evam hatasabdasyandhakarena samanadhikaranyam (abhidh-k-vy 4). na ca purvanipata iti. sarvena prakareneti klistaklistandhakaravigamatah. sarvasmin jñeye dvadasayatanalaksane. sarvam sarvam iti brahmana yavad eva dvadasayatananiti sutre vacanat. kim atra sarvaram tamo 'ndhakarasabdenocyate. nety aha. ajñanam hi bhutarthadarsanapratibandhad andhakaram ity avagantavyam. andhakarasabdo hi naise tamasi prasiddhah. andham iva janam karotiti andhakarah. sadbhutaghatapatadirupadarsanapratibandhat. tatsadharmyat ajñanam [tib. 4a] apy andhakarakhyam labhate. bhutarthaduhkhadisatyadarsanapratibandhat. tac ceti tad ajñanam. pratipaksalabheneti aryamargalabhena. vipaksah klesah vipaksapratighataya paksah pratipaksa iti krtva. atha va jñanam anasravam ajñanapratipaksah tasya labhena. atyantam sarvatha sarvatra jñeye punaranutpattidhamatvat hatam asamudacaraprahanikrtam ity arthah. ato 'sav iti bhagavan. pratyekabuddhasravaka apy abhyarhitavat pratyekabuddhasabdah purvanipatah. kamam ity anujñayam. na tu sarvatheti. aklistasammohanatyantavigamat. nanu ca sarvam sasravavastu sravakapratyekabuddhanam api buddhavat prahinam. kim idam ueyate. klistasammohasya tesam atyantavigama iti. tatha hy uktam. naham ekadharmam apy anabhijñaya aparijñaya duhkhasyantakriyam vadamiti.

tatha naham ekadharmam apy aparijñayaprahaya duhkhasyantakriyam vadamiti. tasmac chravakapratyekabuddhanam api tad aklistam ajñanam caksuradivac chandaragaprahanat prahinam eva. anyatha hi sravakapratyekabuddhanam duhkhantakriya na bhavet. satam asty etad evam. prahinam eva tesam klistavad aklistam apy ajñanam. tat tu tesam caksuradivat prahinam api samudacarati. buddhasya tu prahinam san na samudacarati. ata eva ca visesitam punaranutpattidharmatvat hatam [tib. 4b] iti. anyatha tat sarvatha sarvatra jñeye prahinam ity evavaksyat. ye tu vyacaksate sravakapratyekabuddhanam klistasammohamatravigamat samklesavinivrttir iti. tad apavyakhyanam esam yathoktam iti pratyacaksyate. tatha hy esam iti vistarah. tatha hiti yasmad ity arthah. atha va tatheti yatha na sarvatha tatheti. hisabdo hetau. esam iti sravakapratyekabuddhanam. buddhadharmesv avenikadisu. ativiprakrstadesakalesu carthesu ativiprakrstadesesu ativiprakrstakalesu ca. anantaprabhedesu cabuddhadharmasvabhavesv api rupadisv arthesu. bhavaty evaklistam ajñanam samudacaraty eva tad ity arthah. tatra ye buddhadharma avenikadayah. tesu svabhavaparamasuksmagambhiratvad buddhad anyesam ajñanam. yathoktam. janise (abhidh-k-vy 5) tvam sariputra tathagatasya silaskandham samadhiskandham prajñaskandham vimuktiskandham vimuktijñanadarsanaskandham iti bhagavata prstena sthavirasaradvatiputrenoktam. no hidam bhagavann iti. ye tv anye 'rtha rupinah paramanusamcitah. te ativiprakrstadesa yadi bhavanti. ye 'py avijñaptyarupinah. te 'pi yady ativiprakrstadesadharatvat ativiprakrstadesa bhavanti. tesv api tesam ajñanam anekalokadhatvantaritadesatvat. sruyate hi sthaviramaudgalyayanasya ativiprakrstadesamaricilokadhatujatasvamatrdesaparijñanam. ativiprakrstakalesv apy atitesu anagatesu va tesv arthesv atibahukalpantarantaritavinasapradurbhavatvat [tib. 5a] tesam bhavaty evajñanam. sruyate hi sthavirasariputrena moksabhagiyakusalamuladarsanat pravrajyapeksapurusapratyakhyanam. bhagavata tu tasya moksabhagiyam drstam uktam ca

moksabijam aham hy asya susuksmam upalaksaye dhatupasanavivare nilinam iva kamcanam

iti. sa ca purusah pravrajita iti. anantaprabhedesv iti. dhatugatiyonyupapattyadiprabhede durbodhesv arthesu. tesam ajñanam bhavaty eva. tatha hy aha.

sarvakaram karanam ekasya mayuracandrakasyapi nasarvajñair jñeyam sarvajñabalam hi tajjñanam

iti. tany etani catvary ajñanakaranani bhavanti. tesam kvacid ekam kvacid dve kvacit trini kvacit catvasriti sambhavato yojyani. ity atmahitapratipattisampad iti vistarah. atmahitaya pratipattih

atmahitapratipattih. atmahitapratipatteh sampat atmahitapratipattisampat phalanispattir ity arthah. sa ceyam sampat jñanaprahanasampatsvabhava veditavya. parahitapratipattisampad api tathaiva carcaniya. apare vyacaksate. atmahitapratipattir atmahitapratipadanam. atmahitopagraha ity arthah. tasyah sampat atmahitapratipattisampat. evam parahitapratipattisampad api vyakhyeya. sa punah sarvaduhkhopasamanirvanapariprapanasvabhava.

samsarapankaj jagad ujjahareti

vacanat. samsaranam samsara [tib. 5b] ajavamjavibhavah janmamaranaparamparety arthah. atha va samsaranty asmin sattva iti samsaras traidhatukam. samsarah panka iva samsarapankah pamkasadharmyat. ata aha. samsaro hi jagadasangasthanatvad duruttaratvac ca pankabhuta iti. panko hi loke avasadatmakatvat asangasya sthanam. ata eva ca duruttarah. camcalatvad va parasrayottaraniyatvad (abhidh-k-vy 6) va duruttarah. samsaro 'pi hi trsnabhisyanditatvad asangasthanam. duruttaras ca tasmad eva drstivicikitsavispanditena. buddhapasrayottaraniyatvena va duruttarah. tatravamagnam tadatmyanupravesatah samudayavayavarupato va. jagat sattvalokam atranam anakrandam anukampamanah karunayamano bhagavan saddharmadesanahastapradanaih. saddharmadesana eva hastah. tesam pradanani. uttaraniyabahutvad bahuvacanam. tair yathabhavyam abhyuddhrtavan. yathabhavyam iti anucyamanam api gamyate loke tatha drstatvat. tadyatha brahmanan aniya bhojayamasety ukte. ye tatra bhojayitum sakta grame nagare va samnihitah. tan eva bhojayamaseti gamyate. sarvalokabrahmananam bhojayitum asakyatvat. evam ihapi yo jano bhavyo 'bhyuddhartum. tam evabhyuddhrtavan iti. ato yathabhavyam iti vyacaste.

tasmai namaskrtyeti

sirasa pranipatya kriyaspadibhutatvan namahsabdasya pranipatyartho namaskrtyasabdo bhavati. pranipatas ca loke sirasa pratita iti sirasety aha. vanmanonamaskaro 'pi atranuktasiddho gunakhyanapurvakatvat manaskarmapurvakatvac ca kayakarmanah. tasmai iti kimlaksaneyam caturthi. atra bahavo vyakhyanakara muhyanti. acaryagunamatis tacchisyas cacaryavasumitra ahatuh. namahsabdayoge caturthi. namahsvastisvahasvadhalamvasadyogac ceti. tad etad ayuktam. svatantrasya namahsabdasya yoge sa caturthi bhavati. asvatantras cayam namahsabdah kriyaspadibhutatvat. ata eva canenaivacaryena vyakhyayuktau

namaskrtya munim murdhneti

karmalaksana dvitiya prayukta. tasman na namahsabdayoge caturthiti. dvitiyayah sthane caturthi prayuktety apare. tad idam esam icchamatram. na hi laksanam asyastiti. kena tarhiyam caturthi. sampradanalaksaneyam caturthiti vyacaksmahe. katham

sampradanasamjña. karmana yam abhipraiti. sa sampradanam iti. curnikarena karmasabda ubhayatha varnyate. paribhasikam karma laukikam ceti. tatra yada kartur ipsitatamam karmeti paribhasikam karmasriyate. tada kartur ipsitatamena yam abhipraiti. sa sampradanasamjño bhavati. brahmanaya gam prayacchatiti. etat siddham bhavati. yada tu karma kriyeti laukikam karmasriyate. tada kriyaya yam abhipraiti. sa sampradanasamjño bhavatiti. tad etat siddham bhavati. yuddhaya samnahyati. patye seta iti. samnahanakriyaya yuddham abhipraiti karta. sayanakriyaya patim iti. (abhidh-k-vy 7) yuddhadinam sampradanasamjña siddha bhavati. tathehapi namaskarakriyaya sastaram abhipraiti acaryah. tasmac chastari sampradanasamjña. sampradanasamjñayam satyam sampradane caturthi 'ti caturthi bhavati. evam ca krtva

purvam pranamya vadatam pravaraya sastre. | pramanabhutaya jagaddhitaisine pranamya sastre sugataya tayina. |

ityevamadini kavyasastrantaroktani sabdarupani sunitani bhavanti. yadi tarhi sampradanasamjñaivesyate.

namaskrtya munim murdhneti.

atra dvitiya na prapnoti. naisa dosah. vivaksatah karakani bhavanti. yada karmavivaksa. tada dvitiya. yada sampradanavivaksa. tada caturthi 'ti ubhayam api siddham bhavati.

[tib. 5b] yatharthasastra

iti. sastr iti aunadikah sabdah. trntrcau samsiksadibhyah samjñayam canitav iti trnpratyayanto 'nit sasteti bhavati. nanu ca samjñayam sasteti bhavati. na ceyam samjña. samjñaiveyam. dvividha hi samjña visesasamjña samanyasamjña ca. visesasanjña evadatto yajñadatta iti. samanyasamjña matapitetyevamadika. matradayo 'pi hi tatra samjñayam eva nipatyante. naptrnestrtvastrhotrpotrbhratrjamatrmatrpitrduhit r iti. tena yatha sarvasam matrnam iyam samjña mateti. sarvesam ca pitrnam piteti. evam sarvesam ca sastrnam iyam samjña sasteti. sa tu sasta dvividho bhavati. ayathartho yatharthas ca. [tib. 6a] ayatharthas ca puranadih. yatharthas ca tathagata iti. ato visinasti yathartham aviparitam sastiti yatharthasasta. etac ca visesanam parahitapratipattyupayasucanartham. ata evaha. parahitapratipattyupayam asyaviskarotityevamadi. na tv rddhivarapradanaprabhaveneti prabhavasabdah pratyekam abhisambadhyate. rddhiprabhavena varapradanaprabhaveneti. rddhiprabhavas tadyatha visnor visvarupasamdarsanam. varapradanaprabhavas tadyatha mahesvaro varam prayacchatiti pravadah. atha va tripado dvamdvah. rddhis ca varapradanam ca prabhavas ceti. prabhavah saktivisesah. nanu ca buddha api kadacit rddhipratiharyam vineyanam upadarsayanti. asty

etad evam. api tv avarjanamatram tu tesam. anusasanipratiharyena tu ragadipratipaksabhavanakramena samsarottaranam bhavati. kim karisyatiti prasnah.

namaskrtyeti.

(abhidh-k-vy 8) ktvavidheh kriyantarapeksatvat. samanakartrkayor hi purvakale ktvavidhir bhavati.

sastram pravaksyamiti.

arthavisesabhidyotako namasamuhah sastram. ksanikatvat samuhanupapattir iti cet. na. tadgrahakabuddhirupasamuhakalpanat. sisyasasanac chastram iti. [tib. 6b] kim sastram iti kim namadheyam ity abhiprayah.

(i.2ab) abhidharmakosam

ity asya nirvacanam vaksyate. astam tavad etat.

avayavarthavabodhapurvakah samudayarthavabodhah ity avayavartham tavat prcchati. ko 'yam abhidharmo nameti. 1.

prajñamala sanucarabhidharma

iti. dharmapravicayakale prajña pradhanam iti mukhyavrttya prajñagrahanam.

amalety

anasrava. malanam asravaparyayatvat.

sanucareti

saparivara. rajña samam carann api bhrtyo rajanucara ity ucyate. tadanuvrttikaritvat. tathehapi samakalam caranto 'pi tatsahabhuvo dharma anucara evocyante. ke punas te. cittacaittah anasravasamvaro jatyadayas ca cittaviprayukta iti. nanu ca cittam caittebhyah pradhanam. tatha hi cittasya ime citte va bhavas caitta iti. tena prajñaiva cittasya parivaro 'rhati. na tu cittam prajñayah caitasikatvat asty etat. api tu dharmapravicayakale prajña caittasyapi sarvasya kalapasya rajayate. kvacit kascid dharmah pradhanyam askandati. tadyatha abhisampratyayakale sraddhetyevamadi. anasravah pañcaskandhaka iti. anasravasamvaras tasmin kalape rupaskandhah. ya vedana. sa vedanaskandhah. ya samjña. sa samjñaskandhah. cetanadijatyadayah samskaraskandhah. [tib. 7a] vijñanam catra vijñanaskandhah. esa tavad iti. tavacchabdah kramarthah. paramarthika iti. paramartha eva paramarthikah. paramarthe va bhavah paramarthikah. paramarthena va divyati caratiti va paramarthikah. samketikas tu samvyavaharikah.

tadpraptaye yapi ceti

prajña sanucara so 'bhidharma iti catradhikrtam. tasya

anasravayah prajñayah praptyartham saksat paramparyena
va ya srutamayi cintamayi ca bhavanamayi ca prajña sasrava ya
copapattipratilambhika sanucara. sapi samketiko 'bhidharmah. tatra
srutaprayogaja srutamayi. yuktinidhyanaprayogaja cintamayi.
(abhidh-k-vy 9) bhavanaprayogaja bhavanamayi. upapattipratilambhaja
upapattipratilambhika. upapattipratilambho 'syastiti. ata inithanav iti
thanvidhanan na vrddhih. srutacintamayy upapattipratilambhika
bhavanamayi carupyavacari catuhskandhako 'bhidharmah
anuparivartakarupabhavat. rupavacari tu dhyanasamvarasadbhavat
pamcaskandhako 'bhidharmah.

yac ca sastram

iti abhidharmasastram abhipretam. tat tu sanucaram na sanucaram iti
vyakhyabhedah. kecit tavat acittacaitasikakalaparupatvat.

sanucaram.

iti nanuvartayanti. jatyadisambhavat kecid anuvartayanti. ekaskandhako hy
asav abhidharmah. dviskandhako va. tasya ca jatyadayah santiti. anye
tu vyacaksate sastram iti [tib. 7b] jñanaprasthanam. tasya
saririabhutasya sat padah. prakaranapadah vijñanakayah
harmaskandhah prajñaptisastram hatukayah samgitiparyaya ity atas
tad api sastram sanucaram eva paramparyena
paramarthikabhidharmapraptaye samketiko 'bhidharma ity ucyate.
upapattipratilambhika hi prajña sastrasravanat tadartham anusarati.
tasyah srutamayi srutamayyas cintamayi cintamayyah sasrava
bhavanamayi tasya anasrava prajña jayata iti anukramah. tad ayam
iti. tad iti vakyopanyase. ayam iti svalaksanadharanatvena niruktah
paramarthikah samketiko 'bhidharmah. praramarthadharmam iti.
paramasya jñanasyarthah paramarthah. paramo varthah paramarthah
sarvadharmagratvat paramarthah. paramarthas casau dharmas ca
paramarthadharmah. dharmalaksanam veti. svasamanyalaksanam
khakkhatalaksanah prthividhatur anityam duhkham ityevamadi.
tat pratyabhimukhah pratilambhaya prativedhaya avabodhaya va abhimukho
dharmah abhidharmah. kugatipradaya iti tatpurusasamasah. nanu ca
laksanenabhiprati abhimukhya iti avyayibhavah prapnoti. yada hy
abhir laksanena saha samasyate. tadavyayibhavah. tadyatha abhyagni
salabhah patanti. salabhapatanam agnina laksyate. so 'gnir asya
laksanam. na tv ayam dharmo 'nyasya laksanam. kim tarhi.
laksyah. svayam evabhimukhyat. sastrakhyo 'pi samketiko
'bhidharmah prapanayabhidyotanaya va nirvanam
dharmalaksanam va praty upanisadbhavenabhimukhah. kimamga
paramarthika ity atas tatpurusasamasenabhidharma iti siddham bhavati.

(i.2cd) ukto 'bhidharma iti. svabhavaprabhedanirvacanato avayavartho
'vabuddhah. (abhidh-k-vy 10) samudayarthas tu na tavad ity atah
samudayartham prcchati. idam tu sastram katham abhidharmakosam
iti.

tasyarthato 'sminn.

iti. tasyabhidharmasamjñakasya sastrasyanantaroktatvat grahanam.

arthata

iti na vyañjanata iti. arthato 'yam

anupraveso

[tib. 8a] na sakalyena. tasmad yathapradhanam ity avyayibhavah. antarbhutah pravista iti. etac chastram madiyam tasyarthasya kosasthaniyam bhavati. kosasadrsam. etasminn arthe sasthitatpurusasamasah. abhidharmasya koso 'bhidharmakosa iti. yatra hy asih pravisati. sa tasya kosah. atha va so 'bhidharmo jñanaprasthanadir etasya madiyasya sastrasyasrayabhutah. tato hy arsad abhidharmad etan madiyam sastram nirakrstam. arthata ity adhikrtam. atah sa evasyabhidharmah kosa iti. etasminn arthe bahuvrihisamasah. abhidharmah koso 'syeti abhidarmakosah. yato hy asir nirakrsyate. sa tasya kosa iti. etac chastram abhidharmakosam iti. samudayartho 'py asyavagamita iti sucayati.

(i.3) kimartham punar abhidharmopadesah kim prayojanam ity arthah. saprayojanasya hi sastrasya pratyasah sadhur bhavet. na nihprayojanasya. kena cayam prathamata upadistah. kena cayam abhidharma adito desitah. aptopadistasya hi sastrasya pratyaso 'rharupah syad ity abhiprayah. prathamata iti visesanam. bhadantakatyayaniputradinam pindikaranena pascad upadesasya siddhatvat. prathamata upadese hi vivadah. yata iti vistarah. yatah karanat. acaryah sastrakarah. abhidharmakosam pratyasasastram vaktum pranetum adriyate. adaram karotity arthah. evam krte prasnadvaye abhidharmasastrasya saprayojanatam aptopadesatam ca pradarsayann aha. 2.

dharmanam pravicaya

iti vistarah.

[tib. 8b] yato

vina dharmapravicayena rupam vedana anityam duhkham ityevamakarena.

nasti klesopasamabhyupayah.

anya iti vakyasesah. sa eva tu klesopasamabhyupaya iti arthad apannam bhavati. tadyatha naharena vina pranasamdharanopaya ity ukte sa evaharah pranasamdharanopaya ity arthad apannam bhavati. tadvad etat. yadi klesopasamo (abhidh-k-vy 11) na syat kim syad iti. ata aha.

klesais ca bhramati bhavarnave 'tra loka

iti. anena klesopasamasyavasyakartavyatam darsayati. bhavah

samsara ity ekarthah. bhava evarnavo bhavarnavah.
majjanasthanasadharmyat samudrakalpo bhavah. etasmin bhavarnave atra.
pratyaksikrtapañcopadanaskandhalaksanavyatiriktabhavapratisedhar
tham atragrahanam. atra loko bhramati tadatmyavasthanat.
tadatmyavasthanato 'pi hi adhikarananirdeso drsyate. tadyatha
anyapadapanupayogena palasesv aramah sthita iti. vrttau tu
hetvarthatam trtiyayah sucayata hetumannica hetvartha uktah.
klesas ca lokam bhramayantiti. ata ity uddistahetupratyamnayah.
yata evam. ata uddisto 'bhidharma ity arthah. dharmapravicayah
klesopasamopayo nanyo dharma ity abhidharmopadesakah sambandha ity ata
uktam

taddhetor

iti. sa eva hetus taddhetuh. tasya tasmad va

taddhetor

iti. tasya dharmapravicayasyarthe 'bhidharmopadesahetuko dharmapravicayah.
katham name dharmapravicayah syad ity abhidharma upadistah
sastra buddhena. [tib. 9a] ata eva. na hi vinabhidharmopadesena
sisyah sakto dharman pravicayitum iti.

udita

iti vader nisthayam krtasamprasaranasyaitad rupam. na tu ina
utpurvas yarthayogat. udita ity uktah upadista ity ekarthah.

kileti.

kilasabdah parabhiprayam dyotayati. abhidharmikanam etan matam.
na tv asmakam sautrantikanam iti bhavah. sruyante hy
abhidharmasastranam kartarah. tadyatha jñanaprasthanasya
aryakatyayaniputrah karta. prakaranapadasya sthaviravasumitrah.
vijñanakayasya sthaviradevasarma. harmaskandhasya aryasariputrah.
prajñaptisastrasya aryamaudgalyayanah. hatukayasya purnah.
samgitiparyayasya mahakausthilah. kah sautrantikarthah. ye
sutrapramanika na sastrapramanikah. te sautrantikah. yadi na
sastrapramanikah katham tesam pitakatrayavyavastha.
sutrapitako vinayapitako 'bhidharmapitaka iti. sutre 'pi hy
abhidharmapitakah pathyate. traipitako bhiksur iti naisa dosah.
sutravisesa eva hy arthaviniscayadayo 'bhidharmasamjñah
(abhidh-k-vy 12) yesu dharmalaksanam varnyate.
etadasankanivrttyartham ahuh. sa tu prakirna ukto bhagavateti
vistarah. yatha sthaviraharmatratena udana

anitya bata samskara

ityevamadika vineyavasat tatratatra sutra ukta vargikrta
ekasthikrtah. evam abhidharmo 'pi dharmalaksanopadesasvarupo
vineyavasat tatratatra bhagavatoktah [tib. 9b]
sthavirakatyayaniputraprabhrtibhir jñanaprasthanadisu

pindikrtya sthapita iti ahur vaibhasikah. vibhasaya divyanti caranti va vaibhasikah. vibhasam va vidanti vaibhasikah. ukthadipraksepat thak. 3.

(i.4-6) sasravanasrava dharma

iti. saha asravaih sasravah. na santy asrava esv iti anasravah. sasravas canasravas ceti samasah. svasamanyalaksanadharanad dharmah. esa sarvadharmanam samasanirdesa iti. etavanto dharma yad uta sasravas canasravas ca. naitadvyatirikta dharmah santi. tasmad aha sarvadharmanam iti. samasanirdesa iti samksepanirdesah. vistaranirdesas tu pascad a sastraparisamapter bhavisyati anye 'pi samasanirdesah santi. samskrta asamskrta rupyarupinah sanidarsananidarsana ityevamadayah. kimartham ayam eva samasanirdesa uktah. kasminn ukte na paryanuyogah. atha va samklesikavyavadanikapaksapradarsanartham tadarthatvac chastrasya. tatpaksadvayavabodho hi samklesapaksam apahaya vyavadanapaksasevanan nihsreyasavaptir bhavet.

samskrta margavarjitah sasrava

iti samskrta eva nasamskrtah. hetupratyayajanita rupadayah samskrtah. kim sarve. nety aha.

margavarjitah

margasatyena varjitah. margasatyasya samskrtatvat prasanga ity ata evam visinasti. etad uktam bvhavati. margasatyam varjayitva sarve samskrtah [tib. 10a] sasrava iti. katham punas te sasravah. yady asravasamprayogat klista eva cittacaittah sasravah syuh. nanye. athasravasahotpadad ekasyam samtatau samudacaratklesasya sattvasya yathasambhavam pañcopadanaskandhah sasravah syuh. nasamudacaratklesasya. napi bahya dharmah. athasravanam ye asrayah. te sasrava iti. sad evayatanani adhyatmikani sasravani syuh. athasravanam alambanani sasravani. nirodhamargasatyam api sasravam prapnoti. urdhva ca bhumir urdhvabhumyalambanair asravaih sasrava syad ity ata aha.

asravas tesu yasmat samanuserata

iti. tasmat sasrava iti purvam evadhyaharyas tasmacchabdah. anuserata iti pustim labhanta ity arthah. pratistham labhanta ity artho va. pustilabhe pratisthalabhe va te ragadayah samtayante. apare vyacaksate. yathanusete mamayam ahara iti pathyo 'nugunibhavatity arthah. tatha ragadayo 'pi tesu dharmesu anuserate. anugunibhavantity arthah. ragadyabhisyanditakarmanirvartita hi sasrava dharmah.

karmajam lokavaicitryam

iti vacanat. pratyayanugunyenanuserate pustim labhanta ity anusayah. anuserate anuguna vartante pratyaya esv iti va [tib. 10b]

anusayah. anusayanam caisam alambanatah samprayogato va drastavyam. gunamatis tv acarya iha vyacaste. kim karanam yat sarvadharmesv asravanam alambanibhavatsu samskrta eva margavarjitah sasrava ucyante iti. sarvadharmah sasravanam alambanam ity anabhidharmikiyam etat. akasapratisamkhyanirodhayor asravanalambanatvat. sad eva hy anusaya anasravalambanah pathyante. te ca nirodhamargalambana eva.

mithyadrgvimati tabhyam yuktavidyatha kevala
nirodhamargadrggheyah sad anasravagocara

iti vacanat. tasman na sulikhitam etad iti pasyamah. kamam iti yady apity arthah. atha va kamam iti nipato 'bhyupagamarthah. abhyupagamyata eva nirodhamargasatyalambana api asrava upajayanta ity arthah. tatra nirodhamargasatyayoh. anusayanirdesa eva jñapayisyama iti.

nanasravordhvavisaya asvikarad vipaksata

ity atra. yad dhi vastv atmadrstitrsnabhyam svikrtam bhavati. tatranye 'py anusaya anusayitum utsahante. ardra iva pate rajamsi samsthatum. na caivam anasravam. napy urdhva bhumih. ato na tadalambanas tesv anuserate. vipaksabhutau ca nirvanamargau tadalambananam klesanam. urdhva ca bhumir adharanam. ato 'pi na tesu pratistham labhante. tapta ivopale talani padanam iti. 4.

[tib. 11a] anasrava margasatyam trividham capy asamskrtam

ity arthapattisiddhatvat na sutrayitavyam etad iti evam codye acaryagunamatis tavad aha. vaktavyam evedam. kim karanam. dvividho hi margo laukiko lokottaras ca. ato visesartham punar abhidhiyate. ata eva catra margasatyagrahanam. (abhidh-k-vy 14) prasiddham carthapattya gamyate naprasiddham. aprasiddham casamskrtam iti. apare vyacaksate. trtiyarasyasamkanivrttyartham arthapattisiddham apy etat punar ucyate. yatha hi tisro vedana bhavanti. sukha duhkha aduhkhasukha ceti. evam dharma api sambhavyeran. sasrava anasravah sasravanasravas ceti. atha va naiva sasrava nanasravas ceti. tena ye 'rthapattya nirastah. kim te 'nasrava eva utaho sasravanasrava eva. ahosvin nobhayatheti samdihyeta. asti hi sasravanasravatvavikalpavakasah. katham iti. vaibhasikaprakriya tavad

dvidha sanusayam klistam aklistam anusayakair

iti vacanat. ye caksuradayo bahya va rupadayo 'klistah. te 'nusayanair evasravaih sasrava nananusayanaih. prahinais tair ananusayanair asravair na sasravah. aprahinais tv antatah parasamtanagatair api sasrava [tib. 11b] eveti. darstantikaprakriyayapi ca caksuradayo arhatsamtanagata bahyas ca rupadayo anasravah. asravanam anasrayatvat. sasravas ca te

asravanam apratipaksatvad iti. paryayikam sasravanasravatvam caksuradinam kalpyata iti samdehah. tatsamdehavinivrttyartham idam ucyate.

anasrava margasatyam trividham capy asamskrtam

iti. nisparyayam anasrava evami na sasrava yathoktam iti punarvacanam. te tarhy arhaccaksuradayo vaibhasikaih kva pakse nikseptavyah. kim sasravapakse athanasravapakse iti. sasravapaksa iti ta ahuh katham prahinair asravais te sasrava vyavasthapyante. yesv asrava anuserate anusayitavanto anusayisyante va. te sasravah. traikalikarthavivaksayapi hi loke vartamanakale prayogo drsyate. yah praja raksati. sa rajeti. yo 'pi raksitavan yo 'pi raksisyati. sa capi rajeti gamyata eveti. ata evam vyakhyayate. atha va yady api te prahinair asravair na sasravah. aprahinais tu aparimitair asravair antatah parasamtanagatair api sasrava eva bhavanti. nanu ca samasanirdesad eva

sasravanasrava dharma

iti trtiyarasyaprasamgah. [tib. 12a] na. tatraikasesanirdesasambhavat. sasravas canasravas ca sasravanasravas ceti. sasravanasrava iti ekasesah. asarupanam apy ekasesa isyate. guno yanlukor iti yatha. apare punar ahuh. arthapattya siddham evaitat. spastikaranartham tu prapamca ucyate. tadyatha visesanam visesyena bahulam ity anenaiva sarvasiddham. purvakalaikasarvajaratpurananavakevalah samanadhikaranenetyevamadiprapamca ucyate. tadvad (abhidh-k-vy 15) etat. katamam trividham asamskrtam ity apratitatvat prcchati. trividhagrahanam iyattavadharanartham. santi hi kecid ekam evasamskrtam nirvanam ity ahur yatha vatsiputriyah. paramanvadayo bahavo asamskrta iti vaisesikah. tanmatapratisedhartham iyattavadharanam. katamau dvav iti. pratisamkhyapratisamkhyanirodhav eva prcchati. nakasam. akasasya loke prasiddhatvat.

tatrakasam anavrtir

iti tatreti nirdharane. vakyopanyase va. avakasam dadatiti akasam iti nirvacanam. bhrsam asyantah kasante bhava ity akasam ity apare.

anavrtir

anavaranam. kartrsadhanam karmasadhanam va. yo dharmo 'nyan dharman navrnoti anyair va navriyate. tad anavaranasvabhavam akasam. tad apratyaksavisayatvat anyadharmanavrtya anumiyate. na tv avaranabhavamatram. ata eva ca vyakhyayate. yatra rupasya gatir iti. yadi yan navrnoti navriyate va. tad akasam. apratigha api cittadayah samskaras tathaiveti [tib. 12b] akasam prapnuvanti. na prapnuvanti. paresam avaranabhavat. rddhimanto hi cittacaittabalena

paresam gatim cittadinam vibadhnanti.
pratisamkhya-apratisamkhyanirodhau tarhi avibandhakatvad akasam prapnutah. na. tayoh samyogadravyanutpattidharmanam samyogapraptiniyatarodhabhutatvena utpattivighnarodhabhutatvena cavaranabhutatvat. atha va yasyanavaranam eva laksanam nanyal laksanam. tad akasam. tayos canyalaksanam astiti na tau nirodhav akasam prapnutah. asarvagatam tarhy akasam anityam va prapnoti. avaranabhave bhavat. tadbhave cabhavat. kudyadisu hy anyasya rupasyavaranam bhavatiti. atrakasalaksanabhavat akasabhavaprasamgah. kudyadyapagame ca punas tad bhavatiti anityam prapnoti. nanityam prapnoti. tatrapi kudyadyavakasadanad akasam asty eva. yadi hi tatrakasam na syat tasyaiva kudyader anavakasatvad avasthanam na syat. yat tu tatra rupantarasyanavasthanam. tat kudyadyavaranan nakasabhavat. uktam hi bhagavata. prthivi bho gautama kutra pratisthita. prthivi brahmana apmandale pratisthita. apmandalam bho gautama kva pratisthitam. vayau pratisthitam. vayur bho gautama kva pratisthitah. akase pratisthitah. akasam bho gautama kutra pratisthitam. atisarasi mahabrahmanatisarasi mahabrahmana. akasam brahmanapratisthitam analambanam iti vistarah. tasmad asty akasam iti vaibhasikah. 5.

[tib. 13a] yo visamyoga iti visesenanityatanirodho 'pratisamkhyanirodhas ca vyudastau bhavatah. na hi visamyogalaksanau tau nirodhau. visamyuktir visamyogah klesavisamyuktilaksanah. samyogapraptiniyatarodhabhuto va yo dharmah. sa pratisamkhyanirodhah. duhkhadinam aryasatyanam iti visesanaparisatyadyakara. kim tarhi. uttaradharabhumisantadyudaradyakara. prajñavisesa iti. visesagrahanam klesaprahananantaryamargaprajñagrahanartham. tena prajñavisesena prapyo nirodha iti pratisamkhyanirodhah. madhyapadalopam krtveti. sakaparthivadinam upasamkhyanam. sakapriyah parthivah sakaparthiva itistya madhyapadalopah. yadi pratisamkhya anasravaiva prajña grhyeta laukikamargaprapyo nirodho na grhita ity avyapilaksanam prapnoti. navyapi. sarvo hi traidhatukasasravavastunirodho 'nasravaya prapyate. na sa nirodho 'sti. yo laukikyaiva prajñaya prapyate nanasravayeti. kim laukikya prajñaya prayojanam. yo hi laukikena margena kascin nirodhah prapyate. sa eva punar lokottarena prapyata eveti. lokottaraiva prajña tatra na laukiki. dravyasan pratisamkhyanirodhah satyacatustayanirdesanirdistatvan [tib. 13b] margasatyavad iti vaibhasikah.

prthakprthag

iti nanety arthah. yavanti hi samyogadravyaniti. samyuktih samyogah. samyogaya dravyani samyogadravyani. samprayujyante tesv iti va samyogah. samyogas ca te dravyani ceti samyogadravyani. sasravadravyaniti yavad uktam bhavati.

sasravam hi dravyam stambhasthaniyam samprayojanam
rajjusthaniyam pudgalas tu balivardasthaniya iti bhagavatoktam.
anyatheti yady eka ity arthah. sarvaklesanirodhasaksatkriyeti.
samudayadidarsanabhavanaheyaklesanirodhapraptir ity arthah.
sesapratipaksabhavana vaiyarthyam iti.
Å›eá¹£akleÅ›asamudayÄ•didarÅ›anabhÄ•vanÄ•prahÄ•tavyÄ•tmakapratipaká¹£amÄ•rgotpÄ
danam nisprayojanam ity arthah. yat tarhy uktam asabhago nirodha iti.
kvoktam. sutre. purvabhartra visakhena grhapatina prstaya
harmadinnaya bhiksunyoktam. kim sabhaga arye nirodhah. asabhaga
ayusman visakheti. apratisadrso nirodha ity artham abhisamiksya
prcchati. asya ko 'rtha iti. bahutve hi sati pratisadrso 'nyo bhaved iti
parasyabhiprayah. nasya kascit sabhagahetur iti. sabhagahetuh sabhaga
ity eko 'rtho hetusabdalopat. drsyante hi padesu padaikadesan
prayumjana vakyesu ca vakyaikadesan. tadyatha satyabhama
(abhidh-k-vy 17) bhama evadatto attah pravisa pindim pravisa
tarpanam [tib. 14a] iti. nityah khalu pratisamkhyanirodhah. tasya
kim sabhagahetuna prayojanam iti. asabhagahetur asabhagah. nasti
sabhago 'syeti asabhago bahuvrihisamasah. nasau kasyacid iti. nasau
pratisamkhyanirodhah kasyacid anyasya dharmasya sabhagahetur iti
adhikrtam. kim karanam. samskrta eveti sabhagahetur isyate. tatra
na sabhago asabhaga iti tatpurusah. na tu nasya kascid sabhago
'stiti. na tv asya nirodhasya kascid anyo nirodhah sadrso na bhavatity
arthah.

utpadatyantavighno 'nyo nirodho 'pratisamkhyaya.

anagatanam dharmanam utpadasyatyantam vighnah atyantavighnah
atyantaniyatarodhah.

anya

iti apratisamkhyanirodhah. sa hi pratisamkhyanirodhat anantaroktat
anyah.

'pratisamkhyayeti

prasajyapratisedhe ayam akarah. na pratisamkhyaya prapya ity arthah.
atha va paryudase. pratisamkhyaya yad anyat pratyayavaikalyam.
sapratisamkhya. taya prapyo nirodho 'pratisamkhyanirodhah.
madhyapadalopat. ayuktam etat. pratyayavaikalyam hy abhavah. katham
abhavena sa nirodhah prapyata iti. aupacarikatvad adosah. atha
vapratisamkhyanirodha iti na pratisamkhyanirodhah.
apratisamkhyanirodhah pratisamkhyanirodhad anyatvamatram evocyate. na
tu pratyayavaikalyasya vyapara iti. utpadagrahanam
anityatanirodhavyudasartham. [tib. 14b] anityatanirodho dharmasthiter
atyantavighno na dharmotpadasya. atyantagrahanam
asamjñinirodhasamapattyasamjñikavyudasartham. tani hy
anagatanam cittacaittanam utpadavighnah. na tv atyantam
tavatkalikatvat tadvighnabhavasya. yathaikarupavyasaktacaksurmanasa iti
vistarah yathety udaharanakathanam. yathaikasmin nilarupe vyasaktam

caksur manas ca yasya. sa ekarupavyasaktacaksurmanah. tasya. yani
rupantarani grhyamanat nilad anyani
nilantarapitalohitavadatadini varnarupani samsthanarupani
ca sabdagandharasasprastavyani ca sarvani atyayante pratyutpannam
adhvanam atikramanti. atitam adhvanam pratipadyanta ity arthah.
tadalambanair iti. tani nilantaradini anantaroktani alambanani
esam. te tadalambanah. ke. pamca vijñanakayah. taih. na
sakyam utpattum iti bhavasadhanam etat. na hi te samartha iti vistarah.
na hi te pamca vijñanakaya atitam visayam svalambanam api sakta
grahitum. vartamanalambanatvat pamcanam vijñanakayanam.
athanyad idanim nilantaradikam vartamanam (abhidh-k-vy 18) alambya
kasman notpadyante. na sakyam evam bhavitum. sarvadharmanam
catuske niyatatvat. hetau phala asraya alambane ceti. yasya vijñanasya
yad alambanam. tad eva [tib. 15a] tasyalambanam bhavet. bhaven nanyad
iti. almbanapratyayavaikalyat te pamca vijñanakaya na punar utpadyante.
ata aha. sa tesam apratisamkhyanirodha iti vistarah. tesam
pamcanam vijñanakayanam pratyayavaikalyat prapyate
alambanapratyayavaikalyat. caturbhir eva hi pratyayair
hetusamanantaralambanadhipatipratyayais cittacaitta utpadyamana
utpadyante. tesam anyataravaikalye 'pi anutpattih.
samanantarapratyayavaikalyad ity apare. samanantarapratyayo hi tadanim
cittacaittalaksana ekasyaiva tasya nilavijñanasya utpattav avakasam
dadati. netaresam nilantaradivijñananam.
yugapadvijñanotpattyasambhavat. udaharanamatram caitat. evam
ksantilabhyadinam pamcanam api apayikanam anagatanam
skandhanam tadutpattiviruddhapratyayasammukhibhavena pratyayavaikalyat
apratisamkhyanirodhah prapyate ity udaharyam.
apratisamkhyanirodham eva cabhisamdhaya srotaapannam pudgalam
adhikrtyoktam bhagavata niruddha asya narakas tiryamcah preta iti.
tad evamjatiyakanam anagatanam dharmanam pratyayavaikalyat.
pratisamkhyam antarena utpadasya niyatarodhabhuto yo dharmah. so
'pratisamkhyanirodha ity ucyate. na hi pratyayavaikalyamatrad atyantam
tadanutpattir upapadyate. punas tajjatiyapratyayasamnidhye
tadutpattiprasamgat. ko hi tada tadutpattau vibandhah syad iti
vaibhasikah. [tib. 15b] catuskotikam catreti vistarah. atra
pratisamkhyapratisamkhyanirodhalaksananirdese catuskotikam
catusprakaram prasnavisarjanam. kim artham. vyutpadanartham.
tadyathatitapratyutpannotpattidharmanam sasravanam iti.
sasravatvat pratisamkhyanirodha eva labhyate. atitapratyutpannanam
utpadasya krtatvat. utpattidharmanam cavasyambhavat.
napratisamkhyanirodho labhyate. utpadatyantavighnalaksano hy
apratisamkhyanirodhah. tadyathanutpattidharmanam
anasravasamskrtanam iti. atyantavighnitotpadatvad esam
anutpattidharmatvam. atas ca tesam apratisamkhyanirodho labhyate.
tadyatha sadbhumikanam anagamyadhyanantaradhyanabhumikanam
sraddhanusarimarganam ekasmim sammukhibhute sesanam
pamcanam apratisamkhyanirodho labhyate. na tu pratisamkhyanirodho

'nasravatvat. na hi nirdosam prahanarham bhavati.
anutpattidharmagrahanam atitapratyutpannotpattidharmanirasartham.
anasravagrahanam sasravanirasartham. samskrtagrahanam
asamskrtanirasartham. asamskrtam api hi svabhavato [tib. 16a]
'nutpattidharmakam. atas tatprasamgo ma bhud iti tad visesanam.
kesamcid (abhidh-k-vy 19) evam pathah. tadyatha
anutpattidharmanam anasravanam iti. tesam katham
asamskrtanam grahanaprasamgo na bhavati. yesam dharmanam
pratisamkhyanirodho 'pratisamkhyanirodhas ca sambhavati. tesam
adhikarah. na casamskrtanam tau nirodhau sambhavatah.
utpadatyantavighno hy apratisamkhyanirodho na casamskrtanam utpado
'sti. kim canutpattidharmanam iti paryudasena nañsamasah.
utpattidharmebhyo ye 'nye tatsadrsa dharmah. te 'nutpattidharmanah.
ke ca tatsadrsah. samskrta eva nasamskrta iti. aprasamgo
'samskrtanam iti bruvate. santi yesam ubhayam iti
pratisamkhyanirodhas ca apratisamkhyanirodhas ca. tadyatha
sasravanam iti vistarah. sasravatvad esah
pratisamkhyanirodhah prapyate. anutpattidharmatvad
apratisamkhyanirodho 'pi prapyate. yada tadanayoh praptir abhipriyate
navasyam anayor yugapatpraptir bhavati. kesamcid dhi purvam
pratisamkhyanirodhah prapyate. pascad apratisamkhyanirodhah.
tadyatharhata ekarupavyasaktacaksurmanasas tadanyarupadyalambananam
pamcanam vijñanakayanam. kesamcit purvam
apratisamkhyanirodhah prapyate. pascat pratisamkhyanirodhah.
tadyatha ksantilabhino 'payagatinam. [tib. 16b] kesamcid
yugapat. tadyatha
drstipraptasyadhimatradhimatraklesapratipaksodaye tesam
adhimatranam anagatanam klesanam pratisamkhyanirodhas
capratisamkhyanirodhas ca yugapat prapyate. evam anyesam api
sambhavato yojyam. tadyathatitapratyutpannotpattidharmanam
anasravanam iti. atitadinam esam utpadasya vighnayitum
asakyatvat apratisamkhyanirodho na labhyate. anasravatvac caisam
pratisamkhyanirodho 'pi na labhyate. asamskrtanam tutpadabhavat
napratisamkhyanirodho 'sti. utpadatyantavighno hi apratisamkhyanirodha
ity uktam prak. anasravatvac ca pratisamkhyanirodho 'pi nasti. 6.

(i.7) evam asamskrtasyalpavaktavyatvat purastat tatprasnan
parisamapayya samskrtan nirdestukama upodghatam utthapayati. yad
uktam

samskrta margavarjitah sasrava

iti. katame te samskrta iti.

te punah samskrta dharmah.

punahsabdah prabhedantarapradarsanartha uktah purvaprabhedah
sasravanasrava iti. ayam tu punahprabheda iti.asamskrtanirdesena
vyavahitatvat. punah samskrtagrahanam asamskrtanirasartham.

ta

iti. tacchabdah purvaprakrtapeksah. ke ca purvaprakrtah.
avarjitas ca ye sasravah. varjitas ca ye margasatyasvabhavah.
ubhaye 'py apeksitah. katham gamyate.

ye sasrava upadanaskandhas ta

iti anasravebhyah sasravaniskarsavacanat. yad

[tib. 17a] rupadiskandhapamcakam

vaksyamanalaksanam. te 'mi samskrta drastavyah.
anyonyam esam samgrahah. rupadigrahanam
siladiskandhanirasartham. anye 'pi hi pamca skandhas santi.
silaskandhah samadhiskandhah prajñaskandho vimuktiskandhah
vimuktijñanadarsanaskandhas ceti. skandhagrahanam
rupadivisayanirasartham. sametya sambhuyeti paryayav etau. atha
va sametya samagamyanyonyam apeksyety arthah. sambhuya samjanyety
evam samsabdasyartham darsayati. na hy ekapratyayajanitam iti.
sarvalpapratyayatve 'pi avasyam dvau pratyayau stah.

caturbhis cittacaitta hi samapattidvayam tribhih dvabhyam anye tu
jayanta

iti vacanat. dugdhavad iti. samskrtasabdasya nisthantatvat
nisthantasabdenaiva drstantam darsayati. dugdhavad iti
dugdham nama ksiram. yat stanan niskasitam tad dugdham iti
nyayyam. yat tu niskasisyate. yac ca naiva niskasisyate dhenustham
eva vartate. tad dugdham iti na praptam. ucyate ca loke dugdham iti. evam
ihapi ye samskarisyante utpattidharmano 'nagata ye 'pi na
samskarisyante anutpattidharmanah. te 'pi samskrta ity ucyante.
tajjatiyatvat svalaksanasadrsyatvat.

ta evadhveti

vistarah. sarvabhidharmah sutrarthah sutranikasah [tib. 17b]
sutravyakhyanam iti sutroktanam api adhvadinam
skandhaparyayarupanam iha vacanam gatagacchadgamisyadbhavad iti.
lokaprasiddham adhvanam apeksyayam adhva vyakhyatah. tatha hi loke
kathyate. ayam adhva gramam gato 'yam adhva gacchati ayam adhva
gamisyatiti. evam ihapi gato 'dhva yo 'titah gacchati yo vartamanah
gamisyati yo 'nagata iti. adyante 'nityatayeti vadhvana ity adhikrtam.
nairuktam vidhanam apeksyayam artho darsitah. adyante (abhidh-k-vy 21)
anityataya bhaksyanta iti adhvana iti samskrta evadhvasabdena
bhagavata desitah.

kathavastu

sabdenapi ta eva samskrta bhagavata desitah. trinimani
bhiksavah kathavastuni acaturthany apamcamani yany asrityaryah
katham kathayantah kathayanti. katamani trini. atitam kathavastu

anagatam kathavastu pratyutpannam iti. katha vakyam iti vistarah.
katha vakyam varnatmakah sabda ity arthah. tasya vastu
namavisaya ity arthah. namna punar artho 'bhidheyah. tatha hi
vaksyati. van namni pravartate. namartham dyotayatiti. yadi namaiva
kathavastu nama ca samskaraskandhaikadesa eveti katham krtva
kathavastusabdena samskrta evokta ity ata aha.
sarthakavastugrahanat tu samskrtam kathavastucyate iti. anyatha
hiti vistarah. yadi sarthakam vastu na grhyeta prakaranagrantho
virudhyate. kathavastuny [tib. 18a] astadasabhir dhatubhih
samgrhitaniti. kaya punar yuktya sarthakam vastu grhyate.
dvividhah kathaya visayah. saksat paramparyena ca.
saksadvisayo nama. paramparyenarthah. sa hi svavisayabhutasya
namno visaya iti. atas tasyapi visayo vyavasthapyate. asamskrtam
kasman na kathavastutvenoktam. adhvapatitasya namno 'nadhvapatitena
saharthayogat. visayo hetur iti va
arthadvayavacakavastusabdaparigrahad va. yad dhi kathaya visayo
hetupratyayas ca bhavati. tat kathavastu. asamskrtam tu na
hetupratyayah kathaya iti na kathavastu. atha va atitadinam
samskrtanam atibahurupatvenakhyanakaranayogyatvat. evam caivam
ca ipamkaras tathagato 'bhut. evam caivam ca maitreyas tathagato
bhavisyati. evam caivam ca raja kapphino bhavatity atah
samskrta eva kathavastutvenokta nasamskrtah. sarvasya
samskrtasya nirvanam iti nirupadhisesanirvanam. yady evam
sasravasya tad astiti bhavati sasravasya sanissaratvayogah.
margasatyasya tu katham. kolopamam dharmaparyayam ajanadbhir dharma
api prahatavyah prag evadharma iti margasatyasyapi nihsaranam
kalpata eveti. sarva eva samskrtah sanihsara bhavanti.

savastuka

iti. vasanty asmin prak karyani pascat tata utpattir iti. vastu hetur
ity arthah. sa esam astiti savastukah. pravacane hi vastusabdah
pamcasv arthesu drsyate. svabhave [tib. 18b] alambane samyojaniye
hetau parigrahe ca. svabhave tavat. yad vastu pratilabdham. samanvagatah
sa tena vastuneti tena svabhaveneti gamyate (abhidh-k-vy 22). alambane.
jñeya dharmah katame. aha. sarvadharma jñanena jñeya yathavastu
yathalambanam ity arthah. samyojaniye. yasmim vastuni
anunayasamyojanena samyuktah. pratighasamyojanenapi tasminn iti.
hetau. savastuka dharmah katame. sarvasamskrta dharma iti. parigrahe.
ksetravastugrhavastu-apanavastudhanavastuparigraham prahaya tatah
prativirato bhavatiti. iha hetau vastusabdo veditavyah hetuvacanah.
kileti. kilasabdah paramatam darsayati. svamatam tv asya laksyate.
savastukah sasvabhavah samskrtah. asamskrtas tv avastukah
prajñaptisattvad iti.

(i.8) ta eva punah samskrta iti. ye sasrava anasravah purvam
ukta iti darsayati.

ye sasrava upadanaskandhas ta

iti. tesam ity atraharyam. kim siddham iti. yad arthapannam. tad vicarayati. upadanaskandhadayah sutresuktah. teneha te vyakhyayante. sarvo 'bhidharmah sutrartha iti vistarena uktam etat. tatsambhutatuad upadanaskandha iti. upadanasambhutah skandha upadanaskandhah. madhyapadalopat. yatha trnasambhuto 'gnis trnagnih. [tib. 19a] tusasambhuto 'gnis tusagnir iti. upadananam skandha upadanaskandha iti sasthisamasenaiva madhyapadalopam akrtva anye sadhayanti. evam ca nidarsayanti. yatha trnanam agnis trnagnir iti yuktam. ye sattvasamkhyatah. te upadanaskandhah klesabhisyanditakarmahetukatvat. bahyas tu bhavah katham upadanaskandhah. te 'py upadananirvrttah.

karmajam lokavaicitryam

iti siddhantat. tadvidheyatvad va rajapurusavad iti. yatha rajño vidheyah puruso rajapurusah. evam upadanam vidheyah skandhah. tadvasenalambanagatyantarapravrtteh. upadanani va tebhyah sambhavantiti. arthakathanamatram etat. padani tv evam vaktavyani. upadanam sambhava hetavo va skandha upadanaskandhah puspaphalavrksavat. yatha puspanam phalanam va sambhavo hetur va vrksah. puspavrksah phalavrksa iti va. tadvat. arhatskandha api parasamtanikopadanavidheya vikriyotpadanat. tebhyo 'pi parasamtanikani upadanani sambhavantiti aviruddham esam upadanaskandhatvam. rana hi klesah atmaparavyabadhanad iti. ye hy atmanam params ca vyabadhante. te rana yuddhanity arthah. tathaiva ca klesa [tib. 19b] iti rana ucyante. tadanusayitatvad iti. tair anusayita upasevita ity arthah. atha va (abhidh-k-vy 23) 'nusayinah krtah tair anusayitah. tadbhavas tadanusayitatvam. tasmat. tadanusayitatvat. atha va tesam anusayitatvam. tasmat. saranah sasravavat. sasravatve yad vyakhyanam. tad evasya vaktavyam. aryanam pratikulatvat duhkham iti. samskaraduhkhataya aryanam tat pratikulam. samudety asmad duhkham iti samudaya iti. hetubhutah skandhah samudayah. phalabhutah skandha duhkham iti varnayanti. lujyata iti loka iti. asminn eva rohitasva vyamamatre kalevare lokam prajñapayami lokasamudayam ceti sutram. lujyate pralujyate tasmal loka iti ca bhagavataivoktam. lujyate vinasyatity arthah. lujir iha grhito na lokah. nairuktena tu vidhanena gakarasya sthane kakarah krtah. tasmal loka iti bhavati. drstir asmims tisthatiti. ye kecid bhiksava atmata atmiyatas ca samanupasyanti. ta iman eva pamcopadanaskandhan atmata atmiyatas ca samanupasyantiti vacanad upadanaskandha drstisthanam bhavatiti. bhava iti sasrava eva dharmah bhavasabdenoktah. bhavah katamah. pamcopadanaskandha iti vacanad. ete ca duhkhadayah sabda margasatye 'pi prasajyante. margasatyam api hi samskaraduhkhataya duhkham. [tib. 20a] samanantarapratyayadibhavena casmat sasravam vastu samudeti. lujyate ca. drstis ca tad alambate. bhavati ca tad utpadyate ity arthah. naisa dosah. rudhim hy apeksate sabdapravrttih. ye dharmah

samskaraduhkhataya aryanam pratikula duhkha virodhinah tadutpadakah prasiddhah drstipustijanakah. anadimati ca samsare vinasyanti bhavanti. tesv evami duhkhadaya aryaih samketita na margasatye. tasmat sasrava eva dharma duhkhasabdadyabhidheya bhavanti nanasravah. na hi gacchatiti gaur ity ukte sarvo ganta gaur ity ucyate. tasmat suktam duhkham samudaya ityevamadi. 8.

(i.9ab) rupam

iti rupaskandhah.

pamceti

manaindriyavyudasartham.

artha

visayah aryante jñayanta ity arthah. punah

pamceti

grahanam dharmayatanavisayanirasartham.

(i.9cd) tadvijñanasraya

iti. tacchabdo 'rthan apeksate. tesv arthesu tesam va vijñanani tadvijñanani. (abhidh-k-vy 24) tesam asrayas tadvijñanasrayah.

rupaprasada

iti. rupani ca tani prasadas ca ta iti rupaprasadah. anena visesanena manaindriyam nirastam bhavati. mano 'pi hi tadvijñanasrayah.

pamcanam sahajas ca tair

iti siddhantat. [anusayitas te.] na tu mano rupasvabhavam ity ato nirastam. rupagrahanam [tib. 20b] tv iha sraddhaprasadanirasartham. tadvijñanasraya ity anena visesanena sraddhaya aprasamga iti cet. na. bahuvrihikalpanayam tatprasamgasambhavat. rupagrahane tu bahuvrihikalpana nivartate. na hi rupamayo 'sti prasado yasya tadvijñanany asrayatvena kalperan. prasadagrahanam punar indriyagrahyavastuvyatiriktarupaprasadavisesajñapanartham. vaibhasika hi bruvate. bhutavikaravisesa evendriyaniti. pravacane tu naivam. kim tarhi. rupadivisayavyatiriktani acchani atindriyani svavijñananumeyani indriyani yesam caksuradini adhisthanani drsyante.

tadvijñanasraya

iti ca visesanam anyonyalaksanasamkaryanivrttyartham. yadi hi rupaprasadas caksuradaya ity etavad avaksyat. caksur api srotradi va caksuh. yatas tv evam visesyate. rupavijñanasrayo yo

rupaprasadah. tac caksur iti. ato laksanasamkaryam na bhavati. na hi srotram anyad va indriyam rupavijñanasyasrayah. evam yavat sprastavyavijñanasrayo yo rupaprasadah. tat kayendriyam iti vaktavyam. yathoktam bhagavateti. etad vyakhyanam sutranugatam ity abhiprayah. katham iti. adhyatmikam iti vijñanasraya ity arthah. atmasabdo hi cittam atmety upacaryata iti vaksyate. atmani adhi adhyatmam. adhyatmam eva adhyatmikam. [tib. 21a] atmani cittalaksane kartavye hetur ity ayam artha adhyatmikasabdenocyate. vijñanasraya iti yavad uktam bhavati.

atha va yaniti vistarah. atha va tac-

chabdena indriyany abhisambadhyante. caksurvijñanam srotravijñanam ityevamadi pravacanaprasiddham etat. na tu rupavijñanam sabdavijñanam iti. loke tu kadacid evam bhavet. tasmad idam vyakhyanantaram asriyate. tasmad aha. evam ca krtva prakaranagrantho 'py anuvrtta iti vistarah. katham ihasiddham asiddhena sadhyate. caksur eva hy asiddham. tadasiddhau caksurvijñanam apy asiddham. katham tat tena tadasrayataya sadhyate. siddha (abhidh-k-vy 25) evaite pamca vijñanavisesah. parasparavisesopalaksanartham tu vayam etais caksuradibhis tan visesayanto darsayamah. etad uktam bhavati. etasya prathamasyaikasya svasamvedyasya vjñanavisesasya ya asrayo rupaprasadah. tac caksurindriyam. evam yavad etasya pamcamasya svasamvedyasya vijñanavisesasya ya asrayo rupaprasadah. tat kayendriyam iti. nasiddhenasiddhasya sadhanam.

(i.10) rupam dvividheti.

caksuso 'rtho varnasamsthanabhedad dvihprakarah. lokapratitatvat tasya svalaksanam anuktva prabheda eva kathyate. varnas caturvidho niladir iti. nilalohitapitavadata varnah. tadbheda anya iti abhradayah. apare vyacaksate. tadbheda anya iti niladivarnacatustayasamparkavisesat [tib. 21b] kakandavarnadayo 'pi jayante. na kevalam abhradya iti. samsthanam akrtivisesah. punas tad evantarganikena bhedena bhidyate.

vimsatidheti.

tadyatha nilapitadi. samsthanam astavidham dirghadivisatantam. seso dvadasavidho varna iti vimsatidha. nabhas caikavarnam iti. yad durato vaiduryabhittyakaram drsyate. vrttam vartulam. parimandalam cakralam. unnatam sthuladirupam. avanatam nimnarupam. yatra rupanam darsanam iti vacanam chayandhakarayor nanakaranapradarsanartham. na vipamcitam na vibhaktam ity arthah.

idam iha vicaryate. yadi niladivarnacatustayabheda eva abhradayo na tadvyatirikta bhavanti. yatheha kakandadivarna noktah. tathabhradayo 'pi na vaktavya iti. naitad vyakhyanakarair vicaritam.

sakyam tv evam bhanitum. mayarupasadrsatvat
niladibhedabhuta api te abhradayah prthag uktah. tatha hi te
durato bhittaya iva laksyante abhyasagamane tu na drsyante. ma kasyacid
evam bhut. naitat kimcid asti. vimatir va. kim asty etat. uta
bhrantimatram iti. tadviparyasasamsayanivrttyartham ime abhradaya
uktah. samty evami rupayatanasvabhava iti. dirghadinam
pradesa iti. dirghadivisatanta [tib. 22a] pradesa ity arthah. kataro
'sau pradesa ity aha. kayavijñaptisvabhava iti. kayavijñaptir hi
kadacid dirgha kadacid dhrasva kadacid yavad visateti. kidrsi
punah savagantavya. tad alambanacittasamutthapitam yat kayakarma.
akayakarmasvabhavam tu dirghadivisatantam nirastam boddhavyam.
asty ubhayatha. parisistam iti. yan nirastam dirghadi.
abhradhumarajomahikas ca.

drsyate hi niladinam dirghadipariccheda iti.
nilapitalohitavadatacchayandhakaranam
dirghadisamsthanagrahanam. tasmad esam api trtiyayam
kotyam antarbhava ity abhiprayah. katham punar ekam dravyam
ubhayatha vidyata iti. katham ekam dravyam varnasamsthanatmakam
bhavati. varnarupad dhi samsthanarupam dravyantaram iti vah
siddhantah. ubhayasya tatra prajñanat. varnasamsthanasya tatra
grahanat. jñanartho hy esa vidir na sattartha iti. vida jñana ity
etasya dhator lugvikaranasya etad rupam vidyata iti. na tu vida
sattayam ity etasya dhatoh syanvikaranasyaitad rupam ity arthah.
jñanam tatrobhayakaram pravartate. na dravyam ekam ubhayalaksanam
iti vaibhasikapariharah. kayavijñaptav api tarhi prasamga ity
acaryah. na hi kayavijñaptau grhyamanayam varnagrahanam na
pravartate. vaibhasikanam ayam abhiprayah. niladigrahanam
atapalokagrahanam va samsthananirapeksam pravartate.
kayavijñaptigrahanam tu varnanirapeksam.
parisistarupayatanagrahanam [tib. 22b] tu
varnasamsthanapeksam pravartata iti. sautrantikapaksikas tu ayam
acaryo nainam artham prayacchati. na hi caksusam etat
samsthanagrahanam. manasam tv etat parikalpitam.
varnasamnivesavisesa eva hi samsthanam. na samsthanam nama
dravyam kimcid asti. varnagrahane samsthanagrahanabhavat. etac
ca karmakosasthane pariksisyate.

sattvasattvakhyas ceti. vagvijñaptisabdas tadvyatiriktas cety arthah.
sattvasattvasamkhyatas ceti kecit pathanti. ayam eva ca ihartho
'bhipretah. yadi hi sattvasattvasamtanaja iti ayam artho 'bhipreto
bhavet. sattvakhyo vagvijñaptisabdo 'sattvakhyo 'nya iti evam
vaksyamanakam vivaranam nihprayojanam eva. tasmat
sattvasattvakhyas ceti pathah sphutah pathitavyah.
upattamahabhutahetuka iti. pratyutpannanindriyavinirbhagani bhutany
upattani. anyani anupattani. upattani mahabhutani hetur asyeti
upattamahabhutahetukah. yatha hastavacchabda iti. yadi
sattvasamtanaja ity abhipretah. bahyo 'pi hi nirmito manusakaro

hastavacchabdam kuryat. sa canupattamahabhutahetukasvabhavo 'vagantavya indriyavinirbhagavartitvat. sa ca manusim api vacam nirmatrvasad bhaset. vaksyati hy

ekasya bhasamanasya bhasante sarvanirmitah. ekasya tusnimbhutasya sarve tusnimbhavanti te.

tasya ca bahyanirmitasabdasya anupattamahabhutahetuka ity atra grahanam. yatha vayuvanaspatinadisabda [tib. 23a] iti. yathasabdasyodaharanarthatvat. (abhidh-k-vy 27) sattvakhyo vagvijñaptisabdo 'sattvakhyo 'nya iti. sattvam acaste sattvakhyah. vagvijñaptisabdena hi sattvo 'yam iti vijñayate. tam vagvijñaptisabdam varjayitva anyah sabdo hastasabdo 'pi yavad asattvakhya eva. kim amga asattvasamtanaja iti vyakhyatam bhavati. tad evam upattamahabhutahetukah sattvakhyas casattvakhyas ca bhavati. anupattamahabhutahetuko 'pi nirmitasabdo vagvijñaptisvabhavah sattvakhyah. tasyaiva hastasabdo vayuvanaspatyadisabdas casattvakhya iti. caturvidhah sabdo manojñamanojñabhedat punar astavidho bhavati. yathaiko varnaparamanur iti. na bhutacatuskadvayam upadaya vartate sadbah. upadayarupatvat. varnaparamanuvad iti bhavah.

rasah sodheti.

sanmulajatim adhikrtyaivam uktam. rasasatkasya anyonyasamparkavisesat tv atibahuprakara rasah sambhavanti. ekakadvikatrikacatuskapamcakasatkasamparkayogad dhi carake trisasti rasa upadistah.

sugandhadurgandhayoh samavisamagandhatvad iti. anutkatotkatagandhatvad ity arthah. asmin pakse dvividho gandha istah. trividhas tu sastra iti. samagamdho 'nyas trtiya ity arthah. [tib. 23b] apare punar vyacaksate. samagandha iti tayor evaikadesa iti sa evartho bhavati. sabdamatram tu bhidyate.

sitam usmabhilasakrd iti. sambhavam praty evam ucyate. yo dharma usmabhilasam kuryat. tac chitam namopadayarupam. grisme yady api tan na kuryat tajjatiyatvat tu sitam eva tad avagantavyam. karane karyopacarad iti. attumiccha jighatsa caitasiko dharmah. tasya karanam. antar udare kayendriyena yah sprsyate. sa jighatsa namopadayarupam. yatha

buddhanam sukham utpada

ityadi abhyudayanihsreyasasukhakaranatvat buddhotpadasya sa sukham ity ucyate. tadvat. evam pipasapi vaktavya. samcitani punas tulyanta iti suksmagurutvasadbhavad ity abhiprayah. atranumanam. sagurutvam rupavacaram vastradi. adharadheyabhavat. kundabadaravad iti. anugrahakam kilastiti. kilasabdo vaibhasikamatadyotanartham. svamatam tu samadhir evatranugrahakah. kim atra sitena parikalpiteneti. yada tatprakaravyavaccheda iti. yada niladiprakaranimittabhogah. evam srotradivijñanam iti. ya esa

bahuvidhah sabda uktah. tatra kadacid ekena dravyena srotravijñanam utpadyate yada tatprakaravyavacchedo bhavati. kadacid bahubhir yada na vyavacchedah. tadyatha [tib. 24a] turyasabdasamuham anekakarataramandratadisabdarupam srnvatah. evam ghranajihvavijñane api svavisaye yojye. kayavijñanam tu (abhidh-k-vy 28) param pamcabhir iti. katham. kadacid ekena dravyenotpadyate yada tatprakaravyavacchedo bhavati. kadacid dvabhyam yavat pamcabhir yada na vyavacchedah. ekena ca slaksnatvadineti. kim atra karanam. karkasatvadinam anyabhutacatuskasritatvat. nanu caivam iti vistarah. yatha caksuhsrotraghranajihvakayavijñanalambanany abhisamasya manovijñanam grhnatiti krtva samanyalaksanavisayam tad vyavasthapyate. tatha nilapitalohitavadatalambananam caturnam caksurvijñananam tani catvari bahutarani calambanany abhisamasya caksurvijñanam ekam grhnatiti samanyalaksanavisayam tat prapnoti. rupayatanasamanyalaksanam asyalambanam iti krtva. tatha srotraghranajihvakayavijñanany api svavisayesu yojyani. ayatanasvalaksanam pratiti. svam laksanam svalaksanam. ayatananam svalaksanam ayatanasvalaksanam. caksurvijñanavijñeyatvadi. rupayatanatvadi va. tat praty ete pamca vijñanakayah svalaksanavisaya isyante pravacane. na dravyasvalaksanam prati svalaksanavisaya isyante iti prakrtam. dravyanam niladikanam svalaksanam niladyakaracaksurvijñanadivijñeyatvam. [tib. 24b] nilakaradi va. na tat praty ete pamca vijñanakayah svalaksanavisaya isyamte ity adosah. yugapadvisayasampraptav iti. kayajihvendriyayor yugapadvisayasampraptih sambhavati. dvayos ca vijñanayor yugapatpravrttir na sambhavati. atah prcchati. katarad vijñanam purvam utpadyata iti. yasya visayah patiyan. yadi kayendriyasya visayah patutarah kayavijñanam purvam utpadyate. atha jihvendriyasya visayah patiyan jihvavijñanam purvam utpadyate. samaprapte tu visaye tulya ity arthah. jihvavijñanam purvam utpadyate. kasmat. bhoktukamatavarjitatvat samtateh. bhojanecchapravanatvat atmabhavasyety arthah. purvam jihvavijñanam utpadyata iti vacanat pascat kayavijñanam utpatsyata ity arthad uktam bhavati. tenatra vicaryate. kim yo 'sau jihvavisayaksanena saha praptah kayavisayaksana asit. tatra tat kayavijñanam utpadyate. ahosvid anyasmin kayavijñanavisayaksana iti. anyasminn ity aha. katham alambananiyamo na bhidyate. naisa dosah. yat tadvisayalambanam vijñanam. tad apratisamkhyanirodhaniruddham. anyat tu tatsadrsam kayavijñanam utpadyata iti. atah pascat tad utpadyate ity ucyate jatisamanyenaikatvopacarat.

(i.11) anekakathaprapamcavyavahitatvat nasta ivavijñapter uddesadhikara iti. ata idam upanyasyati. uktah pamcendriyartha yatha ca tesam grahanam iti. kadacid ekena dravyena caksurvijñanam

utpadyata ityevamadina. [tib. 25a] tesam tu grahanam iti karmani sasthi. avijñaptir idanim vaktavyeti.

rupam pamcendriyany arthah pamcavijñaptir eva cety

avijñaptir evavasisyate. tasya laksananirdesavasara iti vaktavya.

viksiptacittakasyeti.

kecid evam vrttim pathanti. asmim pathe evam sutravigrahah. viksiptam nasti va cittam asyeti viksiptacittakah. atha va viksiptam cittam nasti va cittam asyeti viksiptacittakah. ekasya cittasabdasya lopah. kecid evam pathanti. viksiptasyeti. asmin pathe uttarapadadvayasya bahuvrihim krtva pascad evam vigrahah. viksiptas cacittakas ca viksiptacittakah. viksiptah pudgalah viksiptacitta ity arthah. viksiptacittasyeti tadanyacittasyapiti aviksiptacittad anyacittasyety arthah. tadyatha kusalaya avijñapteh samutthapakam cittam kusalam. tadanyacitto 'kusalavyakrtacittah. sa iha viksiptacitto 'bhipretah. akusalayas tv avijñapter akusalam cittam samutthapakam. tadanyacittah kusalavyakrtacittah. sa capi viksiptacitto veditavyah. tasya. tadanyacittasyapi. acittakasyapiti asamjñinirodhasamapattisamapannasyapi. apisabdenaviksiptasacittakasyapiti vijñayata [tib. 25b] iti. etatpudgaladvayavyatiriktasya trtiyasyapy arthah. yo 'nubandha iti pravaha iti. yo dharmo nityapravahayukta ity arthah. pravahena pravahi nirdisyate pravahopalaksyatvat. atha va anubadhnatiti anubandhah. pravaha iti ca vyakhyapadam krtabahuvrihikam. pravrttah prakrsto va vaho 'syeti pravaho dharmah. sa eva nirdisyate. na tat srotah. kusalakusala iti. kusalakusala evety avadharanam. avyakrto nastity arthah. etena caksuradayo vyadasta veditavyah. praptipravaho 'py asti idrsa iti. tatpraptir api viksiptaviksiptacittasyapi pravahini kusalakusalaiva ceti tadvisesanartham ucyate. mahabhutany upadayeti. mahabhutahetuka ity arthah. yathendhanam upadayagnir bhavatity ukte. indhanahetuko 'gnir iti gamyate. jananadihetubhavad iti.

jananan nisrayat sthanad upastambhopabrmhanat.

jananahetus tebhya utpatteh. nisrayahetur jatasya bhutanuvidhayitvad acaryadinisrayavat. pratisthahetur adharabhavat citrakudyavat. upastambhahetur anucchedahetutvat. upabrmhanahetur vrddhihetutvat. katamany mahabhutany upadaya. kim asrayamahabhutani. utaho nisrayamahabhutani. asrayamahabhutanity ahuh. tannamakaranajñapanartha iti. yasmad rupakriyasvabhavapi sati [tib. 26a] vijñaptivat param na vijñapayati. tasmad avijñaptir (abhidh-k-vy 30) ity arthah. rupakriyasvabhavapity ubhayavisasanam. kim artham. yad dhi vastu rupasvabhavam eva na kriyasvabhavam. tan na param gamayati. tadyatha caksuradayah. yad api kriyasvabhavam eva na rupasvabhavam. tad api param na gamayati. tadyatha cetana. yat tubhayasvabhavam. tat param gamayati. tadyatha vijñaptih. vijñaptir

hi svasamutthapakam cittam kusalakusalavyakrtam saumyam kruram anubhayam iti va param vijñapayati. tena vijñaptivad iti viparitadrstantaprayogah.

samasatas tv iti vistarah. sisyasukhavabodhartham samksepato vakyena tad avijñaptirupam darsayaty acaryah. vijñaptisamadhisambhutam kusalakusalam rupam avijñaptir iti. yathasambhavam etat yojyam. kayavakvijñaptisambhutam kusalam pratimoksasamvarasamgrhitam naivasamvaranasamvarasamgrhitam ca. akusalam punar asamvarasamgrhitam naivasamvaranasamvarasamgrhitam ca. samadhisambhutam tu kusalam eva. tad dvividham. sasravasamadhisambhutam dhyanasamvarasvabhavam. anasravasamadhisambhutam anasravasamvarasvabhavam. upadayarupasvabhavam ca. na cittacaitasikadisvabhavam [tib. 26b] ity avagantavyam. nanu caivam vijñaptir api avijñaptih prapnoti. sapi uttara sabhagahetubhutapurvavijñaptisambhuta. kusalakusalam evety avadharanat vijñaptav aprasamgah. vijñaptir hy avyakrtapi sambhavati. ata eva divyam caksuh srotram ca samadhisambhutam api sat vijñaptijam ca vipakarupam navijñaptih prasajatiti.

atracaryasamghabhadra idam avijñaptilaksanasutram dusayati.

nyunam sastrapetam hanir atasyah prasajyate tattvam apisabdadhikavacanam visesyam avisesitam catra.

anubandho hi pravahas tenaiva vyakhatah. na cadyah ksanah pravaho ma bhud atiprasamgah. tasmat tasyatra laksanenasty avarodha iti nyunam pravahasya cadravyatvat adravyam avijñaptir iti sastrapetam. samahitayas ca nasti viksiptacittacittakasyanubandha iti sa cavijñaptir na prasajyata iti hanih. aviksiptacittakasya tadanubandhan naisa dosa iti cet. subhasubhaya vijñapter avijñaptilaksanaprasamga ity atasyah prasajyate tattvam. acittakasyapiti capisabdavaiyarthyam purvenaiva krtatvat. viksiptacittakasyapiti anena hi sarvasacittakavasthagrahanam. ka punar anya avastha. ya dvitiyenapisabdena samgrhyeteti apisabdadhikavacanam. acittakam cadhikrtya subho [tib. 27a] 'vijñaptyanubandho visesaniyah. na ca vyakhyane 'pi visesita iti visesyam avisesitam. (abhidh-k-vy 31) idam caparam visesyam avisesitam apratigham rupam iti. evam anekadosadustatvat na sambaddham etal laksanam iti. atra brumah. yat tavad uktam nyunam pravahasyavijñaptyupadesad adyah ksano navijñaptih syad iti. idam tavad asau prastavyah. ko 'yam pravaho nama. bahusu ksanesu pravaha ity akhya. yady evam adyo 'pi ksanah pravahah sidhyati. prathamaksanaprabhrtibahusu ksanesu pravaha iti krtva. tatha hy utsat tadagad va nirgacchatam udakanam adyodakavayavaprabhrtisu pravahasamjñeti. nasty avyapita laksanasya. yada canubadhnatiti anubandha ity acpratyayantena padena dravyam eva nirdisyate. tada nyunatasamkapi

nasti. ata eva sastrapetatadoso 'pi parihrto bhavati. athapy anubamdhanam anubamdha iti sroto 'bhidhiyate. tathapy adoso rupadhikarat. pravahavartitvat tu pravahasabdena pradarsyate. samahitaya apy avijñapter agrahanam na bhavati. sapi hi yady api viksiptacittacittakasamtanam nanubadhnatiti aviksiptakasacittasamtanam tv anubadhnaty eva. avijñaptijatisamanyena tu viksiptacittakasyapi yo 'nubandhah. savijñaptir iti ucyate. yat punar etad uktam. aviksiptacittakasya tadanubandhan naisa dosa iti ced iti. yady aviksiptacittasya [tib. 27b] kevalasya yo 'nubandhah. sapy avijñaptir iti samahitaya avijñaptes tyago na bhavatiti bravisi. vijñaptir api kusalakusala tathaiva bhavatity avijñaptis te prapnotiti. sa capy adosah subhasubha evety avadharanat. vijñaptir hy avyakrtapi sambhavatiti. na vijñaptir avijñaptih prasajyate. atha va prakarsagater esa prasamgo na bhavisyati. prakarsena hi yo 'nubandhah. saivavijñaptih. na ca vijñaptir avijñaptivat prakarsenanubadhnatiti. avijñaptyanirodhe 'pi tannirodhadarsanat. yad apy uktam. apisabdadhikavacanam iti. tad apy ayuktam uktam. tatha hy eka eveha sutre pathito 'pisabdah. vrttau tu tena pudgaladvayena tadarthah sambadhyata iti dvih punah pathitah. tenaikena sutrapathitenapisabdena viksiptaviparitam aviksiptam acittakaviparitam ca tam eva sacittakam trtiyam pudgalam avijñaptyasrayam bruvann acaryah svanamoktam viksiptacittakapudgaladvayam jatisamanyenavijñaptyasrayam pradarsayan vijñapticittacaittebhyo 'rthantarabhutam avijñaptim acaste. traya eva hi pudgala bhavanti vijñapticittavisabhagacitto vijñapticittasabhagacitto acittakas ca. tatra vijñapticittavisabhagacitto viksiptacitta ihabhipretah. tasya sa vakkayavijñaptir [tib. 28a] niruddha bhavati. acittakasya tu cittacaitta api niruddha iti. tatra vijñaptes cittacaitasikakalapac carthantarabhuteyam avijñaptih. yata ebhyo 'nubandhinitvena visisyate. tam evartham darsayann aha.

viksiptacittakasyapiti.

aviksiptacittasyavijñaptir vartata iti natisayah. vijñaptir api hi tasya vartate. viksiptacittasyapi tu vartata ity atisayah. vijñaptir hi tasya nasti. avijñaptis tv anubandhiniti vijñapter visisyate. tatha viksiptacittakasyavijñaptir vartata iti natisayah. cittacaitta api hi tasya vartanta eva. acittakasyapi tu vartate iti atisayah. tasya hi cittacaitta niruddhah. avijñaptis tv anubandhiniti cittacaittebhyo visisyate. tad evam dharmantaravisesanartham aviksiptacitto viksiptacittakatrtiyabhutas tenaikenapy apisabdenabhidhiyate. ata eva capisabdenaviksiptasacittakasyapity uktam acaryena. trtiyabhutatvat. itaratha hy apisabdenaviksiptacittakasyapity evavaksyat sacittakasyapiti va. tadyatha trayo loke manusyah. eko dhanavan itarav api dhanamatravantau. tav abhisamiksya visnumitrasya dhanam astity ekenokte dvitiyo vakta bhavet. evadattayajñadattayor [tib. 28b] api dhanam astiti. apisabdena visnumitrasyapy astiti. evadattayajñadattagatena dvaitam ivapannenapisabdena sa eva visnumitro

laksyate na tv avasrjyate ity arthah. tena natrapisabdo 'dhika eva. tadvad ihapi drastavyam. yat punar etad uktam. acittakam cadhikrtya subho 'vijñaptyanubandho visesaniya iti. tad api na kimcit. avijñaptijatim adhikrtyaital laksanam pranitam. sa cavijñaptijatir acittakasya bhavatiti etavad vivaksitam. kim anena visesitena. tvadiye 'py avijñaptilaksane subho 'vijñaptyanubandho acittakam adhikrtya na visesitah.

krte 'pi visabhage 'pi citte cittatyaye ca yat vyakrtapratigham rupam sa hy avijñaptir isyata

iti. esa ca vijñaptisambhuta kusalaivavijñaptir acittakasya sambhavatiti caturthe kosasthane jñapayisyate. yac capratigham iti avisesitam iti. tad api pascad darsayisyamah.

sapratigha dasa rupina

ity atra. dasaiva dhatavah sapratigha ity avadharanat. avijñaptir dharmadhatuparipathita. sa tv apratigheti setsyati. tasmad idam asmakinam evam adosadustam avijñaptilaksanam iti. tad evastu.

(i.12) bhutani prthividhatur

iti vistarah. dhatugrahanam varnasamsthanatmakaprthivyadinirasartham. svalaksanopadayarupadharanad [tib. 29a] dhatava iti. kathinyadisvalaksanam (abhidh-k-vy 33) caksuradyupadayarupam ca dadhatiti dhatavah. astadasadhatavas tu svasamanyalaksanadharanat. gotrartho va dhatvarthah dharanartham anapeksya. saddhadhatudesanayam punarbhavabijartho va dhatvarthah bhavam pusnantiti krtva. mahattvam esam sarvanyarupasrayatvenaudarikatvad iti. sarvopadayarupasrayatvena mahattvad ity arthah. tadudbhutavrttisv iti. tair mahabhutair udbhuta vyakta vrttir dhrtyadika yesu. ta ime tadudbhutavrttayah prthivyaptejovayuskandhah. tesu. esam mahabhutanam mahasamnivesatvan maharacanatvat bhutam tanvantiti bhutani.

dhrtyadikarmasamsiddha

iti. dhrtyadikarmanirdesah prthivyadisu sesanumanartham. upaladike hi prthividravye samgrahapaktivyuhanadarsanac chesanam jalatejovayunam astitvam anumiyate. apsu nausamdharanosnateranakarmadarsanat prthivitejovayunam astitvam. agnijvalayam sthairyasampindanacalanadarsanat prthivyudakavayunam astitvam. vayau samdharanasitosnasparsadarsanat prthivyaptejasam astitvam iti vaibhasikah. vyuhanam punar vrddhih prasarpanam veti. vrddhih sambandhadhikasariramkuradyavayavotpattih. prasarpanam sariradinam prabandhena desantarotpattih.

usnateti

svabhavabhidhane 'pi bhavapratyayah. usna eva usnateti. [tib. 29b] desantarotpadanat pradiperanavad iti. ksanikanam nasti desantaragamanam yatraivotpattih. tatraiva vinasah. tenaivam ucyate. desantarotpadanasvabhava bhutasrotasa irana. ksanikatvat. pradipavat. ksanikani ca bhutani. rupatvat. pradipavat. pradipas ca ksanikah prasiddha ity udaharanam. karmanasya svabhavo 'bhivyakta iti. iranakarmana laghutvam visisyate. yad iranatmakam laghutvam. sa vayudhatur iti. laghusamudirano vayudhatuh. laghv eva tu yat. tad upadayarupam.

(i.13) pravacane prthividhatvadayah prthivyadayas cokta ity atah prcchati. kah punar esam visesa iti.

lokasamjñayeti

lokasamvyavaharena. vatyeti vatanam samuho vatya. brahmanadibhyo yann iti samuharthe yanpratyayah. stritvac cappratyayah.

tatha hy arthavargiyesuktam iti. arthavargiyani sutrani ksudrake pathante. (abhidh-k-vy 34) tesuktam.

tasya cet kamayanasyeti

vistarah.

tasya

dehinah

kamayanasya chandajatasya

yadi

kama

visaya

na samrdhyante

na sampadyante.

salyaviddha ivasau rupyate.

badhyata ity arthah. badhanarthaparicchinnenanena rupyatesabdena rupyate rupyata iti bhiksava ity atra sutre rupyatesabdo badhanartha eva paricchidyate. salyaviddhah kamayanas ca [tib. 30a] duhkhavedayitrtvad badhyata iti yuktam. rupam tu katham badhyate. ata aha. viparinamotpadaneti. vikriyotpadanety arthah. tatha ceharthe sati

salyaviddha iva rupyate

ity atrapi yadi vikriyata ity artho grhyate. sutaram artho yujyate.

pratighata iti. svadese parasyotpattipratibandhah. paramanurupam tarhiti. dravyaparamanurupam na rupam prapnoti. kasmat. arupanat. niravayavatve sati arupanad ity abhiprayah. paksadvaye 'py etac codyam upanyastam. badhanarupane pratighatarupane ca dravyaparamanur niravayavatvan na sakyate rupayitum iti. na vai paramanurupam ekam prthagbhutam astiti. ekam iti grahanam dravyaparamanusamdarsanartham. prthagbhutam asamghatastham ity arthah. tad idrg nasti. samghatastham nityam bhavati.

kame 'stadravyako 'sabda

ityadivacanat samghatastham tad rupyata eveti. arthad etad abhistam bhavati. tad dravyaparamanurupam samghatastham rupyate badhyate pratihanyate ca. atitanagatam tarhiti vistarah. atitanagatam adesatvan na rupyate na badhyate napi pratihanyate. tad apiti vistarah. [tib. 30b] tad api rupitam ity atitabadhanapratighatanarthena. rupayisyamanam ity utpattidharmakam anagatam. tenaivarthadvayena. tajjatiyam cety utpattidharmakajatiyam anutpattidharmakam (abhidh-k-vy 35) anagatam. imdhanavat. yad apiddham yad apindhisyamanam tajjatiyam ca. tad apindhanam. tajjatiyam punar indhanam yad indhanarthe kalpitam aprapyaivagnim amtara namksyati. avijñaptis tarhi na rupam prapnoti. kasmat. apratighatvat. apratighatvena hi sa na badhyate napi pratihanyate. sapi vijñaptirupanad iti vistarah. vijñaptir avijñaptisamutthapika. tasyah sapratighaya rupanat avijñaptir api rupyate. yatha chayasamutthapakasya vrksasya pracalanat chaya pracalati. tadvat. navikarad iti. anena pratijñadosa udgrahyate. parena hy evam pratijñatam. svasamutthapakavikaranuvidhayini avijñaptih. samutthapyatvat. vrksachayavad iti. seyam purvabhyupagamavirodhini pratijña. abhyupagato hi vijñapter vikare 'pi avijñapter avikarah. tatha hy amjalim bhamktva kapotam kurvatah kayavijñaptir vikriyata ity abhyupagamyate na tv avijñaptih. tasmad asadhanam etat. vijñaptinivrttau vavijñaptinivrttih syad [tib. 31a] ity anena dharmivisesaviparyayo 'py asyah pratijñaya udgrahyate. yadi vrksachayadharma isyate vrksanivrttau chayanivrttir drsteti. tadvat syat. atra kascin navikarad iti na samyag etad uktam iti dusayati. vikriyata evavijñaptir vijñaptivikare sati. mrdumadhyadhimatratve hi vijñapter mrdumadhyadhimatrata bhavaty avijñapter iti. tad etad ayuktam. kasmat. utpattir evavijñapter evam bhavati. mrdur madhyadhimatra va. na tu vikarah. utpannasya hi dharmasya punaranyathotpadanam vikarah. tac ca rupanam abhipretam. asrayabhutarupanad iti apara iti. vrddhacaryavasubandhuh. bhutagrahanam asrayabhutapradarsanartham. atas cetarah prasamjayati. evam tarhi caksurvijñanadinam apiti vistarah. caksuradyasrayarupanat tadvijñananam api rupatvaprasamgah. visamo 'yam upanyasa iti. vrddhacaryavasubandhudesiyah kascit pariharati. avijñaptir hiti vistarah. chaya vrksam upaslistasritya vartate. prabhapi manim tathaiva.

utpattinimittamatram tani tesam iti. nopaslistaniti bhavah.
tam itarah itarah. pratyaha. idam tavad avaibhasikiyam iti
vistarah. naitad vaibhasikamatam. vaibhasikamatam tu chaya
varnaparamanuh svabhutacatuskam asritya vartate [tib. 31b] na
vrksam. tatha prabha varnaparamanuh svabhutacatuskam
asritya vartate na manim. prthagdravyatvat. ity evam
anasrayakaranatvan manivrksayoh na mahabhutavijñaptivat
upasliste chayaprabhe iti asamanyam
drstantadarstantikayoh. saty api ca tadasritatva iti
vistarah. athapi paramparyena tadasritatvam abhyupagamyate. chaya
svabhutasrita. tani tu bhutani vrksam asritani. prabhapi
svabhutasrita. tani tu bhutani manim asritani. tadanuvidhayitvat.
tathapy asamanyam. (abhidh-k-vy 36) niruddhesv apy
avijñaptyasrayesu mahabhutesu tasya anirodhabhyupagamad iti.

ksanad urdhvam avijñaptih kamaptatitabhutajeti

siddhantat. tasman na bhavaty esa parihara iti. ya ukto 'bhud
avijñaptir hi chayeva vrksam iti vistarena.

anye punar atra pariharam ahur iti. ayam evacaryas tan matam samarthayann
aha. asrayo bhedam gata iti. dvividha ity arthah. kascid rupyate
caksuradih sapratighatvat. kascin na rupyate. manah. viparyayat.
tasmad asamanah prasamga iti. caksurvijñanadinam apy
asrayabhutarupanad rupatvaprasamga iti. rupanad rupam ity
asrayarupanad ity arthah.

atra codayanti. vijñaptisambhutaya avijñapter evam parikarena
rupatvam bhavad bhavet. samadhisambhutayas tu katham rupatvam iti.
tajjatiyatvat tad api rupam. [tib. 32a] kim punas tajjatiyatvam.
mahabhutany upadayeti bhavah. tesam
upadayarupajananadihetubhutatvad iti.

(i.14ab) indriyarthas ta eveti

bhagavato vineyavasat tisro desanah skandhayatanadhatudesanah.
tasu ca ye skandhesu desita dharmah. ta eva ayatanadhatusu
desitah. asamskrtas tv atra kevalam atiriktah. sarvas
cabhidharmah sutravyakhyanam. ata idam uktam.

indriyarthas ta eveti

vistarah. laghavikas cayam acaryo vedanadiskandhalaksanam
anuktvaiva laghavena rupaskandhasvabhavan dharman ayatanadhatusu
darsayati. indriyani ca indriyarthas ca

indriyarahah. ta eveti

visesanam anyendriyanirasartham anyarthanirasartham ca.
ayatanavyavasthayam tu yathasamkhyena dasayatanani
caksurayatanam rupayatanam yavat kayayatanam
sprastavyayatanam iti. dhatuvyavasthayam ta eva dasa dhatavah

caksurdhatu rupadhatur yavat kayadhatuh sprastavyadhatur iti.

(i.14cd, 15) ukto rupaskandhas tasya cayatanadhatuvyavasthanam iti. na sakalasya rupaskandhasyayatanadhatuvyavasthanam uktam. avijñaptirupasya vaksyamanatvat. katham idam ucyate. uktam iti. bahuliko nirdesah. bahulyena rupaskandhasyayatanadhatuvyavasthanam uktam ity arthah. katipayamudgagulikasambhave 'pi masarasivyapadesavat.

trividho 'nubhava iti. [tib. 32b] anubhutir anubhava upabhogah. kasya. cittasya pudgalasya va. sa ca trividhah. sukho duhkho 'duhkhasukhas ca. (abhidh-k-vy 37) vastuno hladaparitapatadubhayavinirmuktasvarupasaksatkaranasvabhavah. anubhuyate vanena visaya ity anubhavah. anubhavatiti vanubhavah. kayacittopacayapacayatadubhayavinirmuktavasthapravrttas caiasikavisesah sparsanubhava ity apare. anur laksane sparsacihnah. sparsanimittanubhava ity arthah. sa vedanaskandhah. nimittodgrahanatmiketi. nimittam vastuno avasthaviseso nilatvadi. tasyodgrahanam paricchedah. tadatmika tatsvabhava. duhkhadity adisabdena lohitadinam grahanam. asau samjñaskandhah. yadi paricchedatmika samjña tatsamprayoge nimittam udgrhnantiti pamcapi vijñanakaya vikalpakah syuh. na syuh. na hi pamcavijñanasamprayogini samjñapatvi. manovijñanakayasamprayogini tu patviti tad eva vikalpakam uktam. sat samjñakaya vedanavad iti. yatha caksuhsamsparsaja vedaneti vistarenoktam. tatha caksuhsamsparsaja samjñeti vistarena vaktavyam.

caturbhyo 'nya

iti. caturbhyah skandhebhyah skandhadhikarat. rupaskandhadibhyas [tib. 33a] tribhya uktebhyo vijñanaskandhac coddistavaksyamanakac caturbhyo 'nye samskarah samskaraskandhah. sutre sat cetanakaya ity uktam iti. samskaraskandhah katamah. sat cetanakaya iti. abhisamskarane pradhaneti. evam caivam ca syam ity abhisamskarane pradhana. karma hetur upapattaya iti vacanat. chandapraptyadayas tu cetananuvidhayitvat tadakarahetubhavanuvidhanatah samskaraskandha eva veditavyah. tad evam sati samskarane pravrtto dharmarasih samskara ity uktam bhavati. apare punar ahuh. samskrtabhisamskarane cetanayah pradhanyam uktam. atah sutre cetanagrahanam. samprayuktaviprayuktasamskrtadharmasamgrahena tu pradhanyad ayam eva skandhah samskaraskandha uktah. samskrtarasir iti krtva. samskrtam abhisamskarotiti bhavinya samjñaya anagatam skandhapamcakam samskrtam ity uktam. anyatha hiti vistarah. yadi yathasutranirdesam cetanaiva kevala samskaraskandha isyate nanye. sesanam chandadinam caitasikanam praptyadinam ca cittaviprayuktanam skandhasamgrahat. rupadisu skandhesu rupanadilaksanabhavenasamgrahat. samskaraskandhe caivam. sutre yatharutagrahanenasamgrahat. iti skandhesv asamgrahad

duhkhasamudayasatyatvam na syat. iti parijñaprahane na syatam. [tib. 33b] parijña duhkhasya prahanam samudayasya. anabhijñaya laukikena margena aparijñaya lokottarena. atha vanabhijñaya darsanamargena aparijñaya bhavanamargena. evam aprahayety uktam iti sutrantaram. naham ekadharmam (abhidh-k-vy 38) api aparijñayaprahaya duhkhasyantakriyam vadamiti. duhkhanirodham vadamity arthah. nanu cakasapratisamkhyanirodhau lokottarena margena na parijñayete. atha ca duhkhasyantakriyesyate. samklesavastvabhisamdhivacanat. sautrantikadarsanena ca prajñaptisattvad adosah. na hi tau samklesavastu. kim anayoh parijñeyatvena. nirodhamargasatye api tarhi na samklesavastu iti na parijñeye syatam. duhkhasamudayasatyasambandhasadbhavat tayoh parijñeyatvam vyavasthapyate. tatha hi yogina evam vicarayanti. asya sahetukasya duhkhasya ko nirodhah. kena copayena sa nirodhah prapyata iti. nirodhamargasatye api parijananti. na tv akasapratisamkhyanirodhayor duhkhena sambandha iti na tau parijananti. prayogavasthayam tu laukikena jñanena tav api samanyarupena sarvadharma anatmana iti bhavayanti.

dharmayatanadhatvakhya

iti. ayatanam ca dhatus cayatanadhatu. dharmas casav ayatanadhatus ca dharmayatanadhatuh. tadakhya esam ta ime dharmayatanadhatvakhyah.

ke. vedanasamjñasamskaraskandhah.

sahavijñaptyasamskrtair

iti. sahavijñaptya sahasamskrtais cakasadibhih. [tib. 34a] ayatanadesanayam dharmayatanam iti. dhatudesanayam ca dharmadhatur iti. sapta dravyaniti. avijñaptir vedanaskandhah samjñaskandhah samskaraskandhah akasam pratisamkhyanirodho 'pratisamkhyanirodhas ceti.

(i.16) vijñanam prativijñaptir

iti. vijñanaskandhah prativijñaptir ity arthah skandhadhikarat. pratir vipsarthah. visayamvisayam pratity arthah. upalabdhir vastumatragrahanam. vedanadayas tu caitasa visesa visesagrahanarupah. sad vijñanakaya iti sad vijñanasamuhah.

sad vijñanany atho mana

iti. sad vijñanadhatavo yathasamkhyena yas caksurvijñanam. sa caksurvijñanadhatuh. evam yavat yan manovijñanam. sa manovijñanadhatuh. samastani tv etani sat manodhatur iti veditavyam.

(i.17ab) sannam anantaratitam vijñanam yad dhi. tan mana

iti.

sannam

iti nirdharane sasthi. tesam eva madhye nanyad ity arthah. anantaragrahanam (abhidh-k-vy 39) anyavijñanavyavahitanivrttyartham. yad dhi yasyanantaram anyavijñanavyavahitam. [tib. 34b] tat tasyasrayah. vyavahitam tu na tasyasrayah. anyasyasav asrayah. yasya tadavyavahitam. ata evacittikavasthayam ciratitam api samapattipravesacittam vyutthanacittasyasrayo bhavati. vijñanantaravyavadhanat. atitagrahanam pratyutpannanirasartham. manovijñanam hi asrayi tasyam avasthayam pratyutapannam. atas tad atitam isyate. tad eva caitad ucyate.

sasthasrayaprasiddhyartham

iti. vijñanagrahanam vedanadyanantaratitanivrttyartham.

yad dhi. tan mana

iti jatinirdesan na vipsaprayogah. vrttau tu dravyapadarthabhidhitsaya vipsaprayogah. yadyat samanantaraniruddham vijñanam tattan manodhatur iti. tadyatha sa eveti vistarah. tadyatha sa eva putro 'nyasya pitrakhyam labhate. tad eva phalam anyasya bijakhyam. tathehapi sa eva caksuradivijñanadhatur anyasyasraya iti manodhatvakhyam labhate.

(i.17cd) saptadasa dhatavo bhavanti dvadasa veti. ya eva sadvijñanadhatavah. sa eva manodhatuh. ya eva ca manodhatuh. ta eva ca sadvijñanadhatava iti itaretarantarbhave yadi sadvijñanadhatavo grhyeran nartho manodhatuneti saptadasa dhatavo bhavanti. yadi manodhatur grhyeta narthah sadvijñanadhatubhir iti dvadasa dhatavo bhavanti.

sasthasrayaprasiddhyartham

iti. pamcanam vijñanadhatunam asrayaprasiddhir namgikriyate caksuradisvasrayasambhavat. manovijñanasrayo nastiti tadasrayaprasiddhyartham [tib. 35a] manodhatur vyavasthapyate. asrayadisatkavyavasthanenastadasa dhatavo bhavanti. asrayasatkam caksuradimanontam. asritasatkam caksurvijñanadimanovijñanantam. alambanasatkam rupadidharmantam iti. yogacaradarsanena tu sadvijñanavyatirikto 'py asti manodhatuh. tamraparniya api hrdayavastu manovijñanadhator asrayam kalpayanti. tac carupyadhatav api vidyata iti varnayanti. arupyadhatav api hi tesam rupam abhipretam. arupya iti ec isadarthe an apimgalavad iti. caramam cittam iti. nirupadhisesanirvanakale. na mano bhavisyatiti. na manodhatur bhavisyatity arthah. na hi tad astiti. notpadyata ity arthah. na. tasyapi manobhaveneti vistarah. naitad evam. kasmat. tasyapi caramacittasya manobhavenasrayatvenavasthitatvat. anyakaranavaikalyad

iti. paunarbhavikakarmaklesakaranavaikalyat. nottaravijñanasambhutir iti. na punarbhavapratisamdhivijñanam ity abhiprayah.

idam iha vicaryate. uktam etat. asrayasritalambanasatkavyavasthanad astadasa dhatavo bhavantiti. asritasatkam tavad vyavasthapyate. caksurvijñanadhatur yavan manovijñanadhatur iti. kim asyasritasatkasya yathasamkhyam asrayasatkam vyavasthapyate. caksurvijñanadhator asrayas caksurdhatur [tib. 35b] yavan manovijñanadhator manodhatur asraya iti. om ity aha. yada tarhi caksus tatsabhagam bhavati. tat kasyasrayah. na kasyacit. katham tarhidam uktam. caksurvijñanadhatos caksurdhatur asraya ityadi. asraya eva caksuh. yas tu kimcidanasrayas tatsabhagam caksuh. tad api tajjatiyatvat caksurdhatutvena vyavasthapyata eva. evam yavat kayadhatur vaktavyah. manodhatur api kim manovijñanadhator evasrayah. nety aha. caksurvijñanadhatvadinam api hi sa asraya isyate. tatha hi vaksyati.

caramasyasrayo 'titah. pamcanam sahajas ca tair

iti. kim tarhidam uktam.

sasthasrayaprasiddhyastham dhatavo 'stadasa smrta

iti. nanyesam asrayah sa iti krtva sasthasrayaprasiddhir na bhavati. sasthasyapy ayam asrayo bhavati sambhavatah. alambanasatkam api. caksurvijñanadhator alambanam rupadhatur yavan manovijñanadhator dharmadhatur alambanam iti. tad idam vicaryate. kim yatha caksurvijñanadhator yavanti rupani alambanam. sa rupadhatuh. evam yavat kayavijñanadhator yavanti sprastavyany alambnam. sa sprastavyadhatuh. evam manovijñanadhator yavanto dharma alambanam. sa dharmadhatur iti. atra sthavira aha. sarvadharmasvabhavo dharmadhatur astadasadhatusvabhava ity arthah. katham asyadhyatmikabahyadhatuvyavastha sidhyati. caksuradayo hi dvadasadhyatmika isyante. sad bahya iti. [tib. 36a] yadi hi te 'pi dharmadhatav antarbhavyeran samkaryam prapnoti. sthavira aha. paryayikam esam adhyatmikabahyatvam. vijñananam asrayas te caksuradaya ity adhyatmikah. manovijñanavisayatvat tu bahya iti. tad evam necchanti vaibhasikah. sutravirodhat. evam hi sutra uktam. dharma bhikso bahyam ayatanam ekadasabhir ayatanair asamgrhitam anidarsanam apratigham iti. tasmat saptadravyako dharmadhatur estavyah. avijñaptivedanasamjñasamskaraskandhakasapratisamkhyanirodhaprati samkhyanirodhasvabhavatvat. aparipurnas tarhi manovijñanadhator alambananirdesah. na ca caksurvijñanadinam aparipurna alambananirdesa isyate. asty etad evam. kim tu caksuradinam sannam asrayatvena nirdesac caksurvijñanadinam casritatvena rupadinam ca pamcanam pamcavijñanakayalambananirdesan (abhidh-k-vy 41) na tesam manovijñanavisayatve 'pi dharmadhatau praksepa iti varnayanti.

(i.18) samasatas tu jñatavyah sarvasamgraha

iti. ayatanadibhir api sarvasamgrahah. na tu samasatah. kim tarhi. vistaratah. ayam tu desanatrayan niskrsya samasata uktah. rupaskandhena rupaskandhah samgrhito dasa cendriyarthasvabhavany ayatanani dhatavas ca. dharmayatanadhatvekadesas cavijñaptih. [tib. 36b] manaayatanena vijñanaskandhah. tad eva ca manaayatanam saptacittadhatavas ca samgrhitah. dharmadhatuna vedanasamjñasamskaraskandhah samgrhitah dharmayatanam dharmadhatus ca. avijñaptir iha dvih samgrhita. tadyatha caksurindriyam iti. caksurindriyam vedanadiskandhasrotradyayatanadhatunirodhasatyamargasatyasvabhavena viyuktam. ata etad uktam. caksurindriyam rupaskandhena caksurayatanadhatubhyam duhkhasamudayasatyabhyam ca samgrhitam tatsvabhavatvat. nanyaih skandhadibhis tadbhavaviyuktatvad iti. mahatatralpakam samgrhitam. na tu mahad alpakena. katham iti. rupaskandho mahan sarvarupasamgrahakatvat. caksurindriyam alpakam rupaskandhaikadesatvat. rupaskandhena caksurindriyam samgrhitam. na tu caksurindriyena rupaskandhah. caksurindriyavyatiriktarupaskandhasadbhavat. tadyatha hastipadena paksipadam samgrhitam. na tu paksipadena hastipadam samgrhitam. tadvat. samena tu samam anyonyam samgrhitam. tadyatha caksurindriyam caksurayatanena. caksurayatanam api caksurindriyenety ayam abhidharmanayo veditavyah. yatha samgrahavastubhih parsadam iti. catvari samgrahavastuni. danam priyavadita arthacarya samanarthata ca. catasrah parsadab bhiksubhiksunyupasakopasikah. [tip. 37a] tais tasam samgrahah. sa tu kadacitkah. kadacidbhavah kadacitkah. kadacid asam diyate priyam cocyate. na ce samgraha iti. samketikah samvyavaharikah. svabhavasamgrahas tu paramarthika ity uktam.

(i.19ab) jatigocaravijñanasamanyad ekadhatuta dvitve 'pi caksuradinam

ity arthad etad uktam bhavati. jatyadibhedad yathasambhavam dhatubhedavyavasthanam. na tv adhisthanabhedad iti. tatra caksurdhatvadinam anyonyam jatigocaravijñanabhedo bhavati. rupadhatvadinam jativijñanabhedah. vijñanadhatunam jatigocarabhedah. manovijñanasyapi hi dharmadhatur asadharano gocarah. evam srotraghranayor api yojyam iti. jatisamanyam ubhayoh srotrasvabhavatvat. gocarasamanyam ubhayoh sabdavisayatvat. (abhidh-k-vy 42) vijñanasamanyam ubhayor ekasrotravijñanasrayatvat. tasmad eka eva srotradhatuh. evam ghranasyapi yojyam.

(i.19cd) karyantarabhavat tarhi dvayanutpattiprasamgah syad ity ata aha.

sobhartham tu dvayodbhava

iti. ekacaksuhsrotradhisthanaikanasikabilasambhavan mahad

vairupyam syad ity ekasya caksuhsrotradhisthanasya ekasya ca nasikabilasya sambhavan mahad vairupyam syat. nanu costramarjarolukaprabhrtinam caksuradidvayodbhave 'pi na bhavaty asrayasobha. jatyantarapeksaya [tib. 37b] na tesam asrayasobha. svajatyapeksaya tu yasya caksuradidvayam asti. tasya tasyam svajatav asrayasobha. yasya nasti. tasya vairupyam iti. adusyam etat. acaryasamghabhadras tv asya sutrasyartham vivavre. sobhartham ity adhipatyartham ity arthah. adhipatyasampanno hi loke sobhatity apadisyate. yesam cendriyanam amuny adhisthanani. tesam parisuddhadarsanasravanaghranayadhipatyam syat. na hi yatha dvabhyam caksurbhyam parisuddham darsanam bhavati tathaikena. evam itarayor api. evam caisam indriyatvam hiyeta. tadartham etad uktam syad iti. sphutopalabdhyartham ity arthah. ihapi sakyam evam vaktum. ekam eva parisphutopalabdhyasrayabhutam vistirnam karmanotpadyatam. kim asrayavicchedeneti. vibhasayam tu likhitam etat paksadvayam. sobhartham dvayodbhava ity eko vyaktyartham ity apara iti. alam prasamgena. nanu ca karmavasat indriyadvayotpattih. kim anyad evocyate sobhartham vyaktyartham ceti. karmavasad evatrendriyadvayodbhava uktah. katham iti. evam vibhaktavayavasrayenanadikalabhyastah sobhabhimanah sattvanam pravartate. atas tadabhilasapurvakena sphutopalabdhyabhilasapurvakena ca karmana tad indriyadvayam [tib. 38a] abhinirvartamanam sobhartham vyaktyartham codbhavatity ucyate.

(i.20ab) rasyayadvaragotrarthah skandhayatanadhatava

iti. yathakramam rasih ayadvaram gotram cartha esam. ta ime rasyayadvaragotrarthah. ke. skandhayatanadhatusabdah. atha va rasyayadvaragotrasabdanam arthah. ke. skandhayatanadhatavah. sutre vacanat. sutre rasyarthah skandhartha iti. raser yo 'rthah. sa skandhasyarthah. tam sutrena darsayati. yat kimcid rupam atitanagatapratyutpannam iti vistarah. aikadhyam iti. ekadhaivaikadhyam. anityataniruddham iti. anityataya samskrtalaksanena (abhidh-k-vy 43) niruddham ity arthah. anityatagrahanam anyanirodhanirasartham. pamcavidho hi nirodham. laksananirodhah samapattinirodha upapattinirodhah pratisamkhyanirodho 'pratisamkhyanirodhas ca. tad yady atitam rupam niruddham ity eva bruyat. avisesitatvat samapattinirodhadinam api prasamgah syat. na ca tair atitarthatesyate. samapattinirodho hy anagatanam eva cittacaittanam. upapattinirodho 'py esam eva. pratisamkhyanirodhah sasravanam eva. apratisamkhyanirodho 'py anutpattidharmanam evanagatanam. tasmal [tib. 38b] laksananirodhagrahanartham idam anityatagrahanam. anagatam anutpannam iti. pratyutpannatam asampraptam. pratyutpannam utpannaniruddham iti. utpannagrahanam anagatavisesanartham. aniruddhagrahanam atitavisesanartham. anagatam yady apy aniruddham na tutpannam. atitam api yady apy utpannam na tv aniruddham iti. adhyatmikam svasamtanikam iti. caksuradikam rupadikam

ca. bahyam anyad iti. tad eva parasamtanikam asattvasamkhyatam ca. ayatanato veti. adhyatmikam caksuradipamcakam svaparasamtatipatitam.

dvadasadhyatmika

iti vacanat. bahyam anyad rupadikam visayapamcakam svaparasamtatipatitam. asattvasamkhyatam cavijñaptis ca. bahyayatanasvabhavam iti krtva. audarikam sapratigham iti. paramanusamcayasvabhavam. suksmam apratigham. avijñaptirupam. apeksikam veti. apeksaya va audarikam suksmam ca bhavati. tadyatha liksam apeksya audariki yuka. yukam apeksya suksma likseti. tad evam sati sapratigham eva audarikam ca suksmam bhavati. apratigham tu suksmam evasamcitatvat. apeksikatvad asiddham iti. saiva suksma liksa vatayanarajo 'peksya audariki. saiva ca audariki yukam apeksya suksmeti avyavasthitam audarikasuksmatvam paraparavat. katham hi nama. audarikam suksmam bhavati suksmam ca audarikam iti. na. apeksabhedad [tib. 39a] iti. apeksaya bhedo 'peksabhedah. tasman nasiddham. yad evapeksya audarikam na jatu tad apeksya suksmam. na kadacit tad evapeksyam ity arthah. pitrputravad iti. tadyatha evadattasya putro yajñadattah. yajñadattasya putro visnumitrah. sa yajñadatto visnumitram apeksya pita. evadattam apeksya putrah. na capeksikatvad asya pitrputrabhavo na sidhyati. apeksabhedat. na hi sa yajñadattas tam eva visnumitram apeksya putrah. napi tam eva devadattam apeksya (abhidh-k-vy 44) piteti. tadvat. hinam klistam sadbhis tyaktam iti krtva. pranitam aklistam klesadusitatvat. duram atitanagatam samtanapracyutatvat tadasampraptatvac ca. antikam pratyutpannam samtanasamnihitatvat. evam yavad vijñanam iti. ya kacid vedana atitanagatapratyutpanna adhyatmiki va bahya va audarika va suksma ya va dure ya va antike tam sarvam aikadhyam abhisamksipya vedanaskandha iti samkhyam gacchati. evam yavad vijñanam vaktavyam. yavat sarvam aikadhyam abhisamksipya vijñanaskandha iti samkhyam gacchatiti. atitaditvam esam vedanadinam yatha rupasya. ayam tu viseso vedanadinam. audarikam pamcendriyasrayam vedanadicatuskam. amurtatvat avagatam audarikatvam [tib. 39b] nasti. suksam manasam asrayasyapy amurtatvat. bhumito veti. audarikam suksmam ca vedanadikam. audariki kamavacari vedana. suksma prathamadhyanabhumika. audariki prathamadhyanabhumika. suksma dvitiyadhyanabhumika. evam yavad audariki akimcanyayatanabhumika. suksma bhavagrabhumiketi. yatha vedana. evam yavad vijñanam vaktavyam. bhadanta iti sthavirah. kascit sautrantikas tannama va. bhagavadvisesas tv aha. sthaviraharmatato 'sav iti. atra vayam brumah. yadi harmatrato 'titanagatastitvavadi. sa iti na sautrantiko na arstantika ity arthah. tatha hi vaksyati. bhavanyatviko bhadantaharmatratah. sa kilaha. dharmasyadhvasu pravartamanasya bhavanyathatvam bhavati na dravyasyanyathatvam iti.

sautrantikadarsanavalambi cayam bhadanto vibhasayam likhitah. bhadanta ahetyevamadi. bhadantaharmatrato 'pi svanamnaiva vibhasayam likhitah. bhadantaharmatrata ahetyevamadi. tena laksyate bhadantaharmatratad anyo 'yam sautrantikah kascit sthaviro bhiksur iti. pamcendriyagrahyam iti rupadipamcakam. suksmam anyac caksuradipamcakam. avijñaptis ca. manapam iti. mana apnotiti manaapam manojñam ity arthah. punahsamdhikaranam catra drastavyam. purvatrasiddham iti isadarthena ñaparigrahat kimcit siddham ity ekasavarnadirghatvam. duram adrsyadesam iti. adharadesam asrayadharadesam [tib. 40a] cadhikrtya. drastum sakyo drsyah. drsyo deso 'syeti drsyadesam drsyadharadesam. drsyasrayadharadesam va. tadyatha kunde badaram. caksuradi va. tad antikam. adrsyadesam tu tadviparitam duram. duram adrsyam iti noktam. asannam api hi kimcid atisuksmatvan na drsyate. na ca tad duram isyate. drsyadesatvat. kimartham punar evam bhadantena vyakhyayate. atitadinam svasabdenabhihitatvat. anyatha hi punaruktadosah syat. durantikatvam tu tesam asrayavasad (abhidh-k-vy 45) iti. tesam vedanadinam amurtatvenadesasthatvat tasmad evam vaktavyam. dure adrsyamanasraya vedanadayah. antike drsyamanasraya iti. audarikasuksmatvam purvavad iti. audarikam pamcendriyasrayam. suksmam manasam iti.

cittacaittanam ayam utpattim tanvantity ayatanani. dvayam pratitya vijñanasyotpattir iti sarvesam ayatanatvasiddhih.

ekasminn asraye samtane veti. asraye samudayalaksane sarire. samtane va cittadinam pravahalaksane. svasya jateh. kim. akara iti prakrtam. sabhagahetutvat. purvotpannam caksuh pascimasya sabhagabetur ity akaro dhatuh. yato hi suvarnadyutpattih. te tesam akarah. asamskrtam na dhatuh syat. na hy asamskrtam asamskrtasyanyasya va sabhagahetuh. [tib. 40b] cittacaittanam tarhiti. kim. akara iti prakrtam. dvayam pratitya vijñanasyotpattir iti sarvadhatavo vijñanasya sasamprayogasya pratyayo 'vasyam alambanam adhipatis cety akarah.

rasipudgalavad iti. prajñaptisantah skandhah. rasisabdavacyatvat. dhanyarasivat. pudgalavad va. sa hi prajñaptisan pudgalah rupadiprajñaptikarananirapeksagrhyamanasvabhavatvat dhanyarasivat. karyabharodvahanartha iti. karyam eva bharah. karyabharah. tad uhyate teneti udvahanam. karyabharasyodvahanam karyabharodvahanam. sarirapradesah sa loke skandha ity ucyate. anenapi karyabhara uhyate namarupapratyayam sadayatanam ityadivacanat. tasmat skandha iva skandha ity aupacarikasabdah. pracchedartho va. avadhyartho vety arthah. rupapracchedo yavad vijñanapraccheda iti. tad etad utsutram iti. tad etad ubhayam karyabharodvahanarthah pracchedarthas ceti. utkrantam sutrad utsutram. sutram hiti vistarena tat pratipadayati. pratyekam iti

vistarah. katham ity aha. sarvam etad atitadirupam ekasah ekaikam rupaskandha iti. samudayena samudayidravyam uktam. tesam hy atitadinam rupanam sa rasir ity abhiprayah. sutre 'py evam evoktam. prthividhatuh [tib. 41a] katamah. kesa romaniti vistarah. ekaikam kesadidravyam prthividhatur iti vijñayate. ayam ca pariharah karyabharodvahanarthapracchedarthapaksayor spi sakyate vaktum. na sakyam evam iti vistarah. aikadhyam adhisamksipyeti vacanatirekat. ekaikam rupaskandha iti na sakyate vijñatum. yadi hy evam artho 'bhavisyat. tat sarvam rupaskandha ity evavaksyat. nartham aikadhyam abhisamksipyeti vacanena. tasmad rasivad eva skandhah prajñaptisanta iti sthapanapaksa acaryasya. dravyasadrupapratipattis tu skandhanirdese tatsamudayitvad ity avagantavyam. rupiny apiti vistarah. rupigrahanam arupivisesanartham. arupi hi manaayatanam asamhatam api karanabhavam bibharti. rupiny api (abhidh-k-vy 46) caksuradini ayatanani samuditany eva cittacaittayadvaratam gacchanti nasamuditaniti. samudayalaksanatvat skandhavat prajñaptisanti syuh. samcitasrayalambana hi pamcavijñanakaya iti. na. ekasah samagranam karanabhavad iti. naitad evam. kasmat. ekasah pratyekam samagranam samuditanam karanatvat. yasmad bahunam esam cakuradiparamanunam parasparam apeksyamananam ekaikasah karanabhavah. na tv asamhatanam. tadyatha darvakarsane bahunam akrastrnam [tib. 41b] pratyekam asamarthyam. samuditanam tu parasparam apeksyamananam samarthyam. yatha va kesah prthakprthag avasthita na samarthas taimirikacaksurvijñanakarane. samuditas tv asamyukta api samarthah. tadvac caksuradindriyaparamanavo rupadivisayaparamanavas ca caksuradivijñanotpadane pratyekam asamarthah. samuditas tu samarthah. saktir hi bhavanam tadrsy avagantavya. visayasahakaritvad veti. yadi bahunam ayadvarabhava iti samudayayatanatvam syan na dravyayatanatvam. indriyavisayaparamanunam samuditanam ayadvarabhava iti tat samudayayatanatvam syat. na prthagayatanatvam syat. isyate ca prthagayatanatvam dvadasayatananiti sutrat. sadhanam catropatisthate. ye sahakarinah. na taih saha samudayatmakayatanabhutas caksurayatanasamudayadravyaparamanavah. caksurvijñanakaranatvat. caksurayatanarupayatanasamudayadravyaparamanuvat. yatha caksurayatanasamudayadravyaparamanavah. evam yavat kayayatanasamudayadravyaparamanavo yojyah. vibhasayam tucyata iti. anenapi prajñaptisantah skandha iti vyacaste. ayam tu visesah. adravyasanto 'pi te tatropacarena pradarsyanta iti. visesarthas tusabdah. skandhaprajñaptim apeksate iti. skandha iti prajñaptim apeksate. rasir iti prajñaptim [tib. 42a] apeksata ity arthah. paramanur ekasya dhator iti. dasanam caksuradinam rupinam dhatunam anyatamasya pradesah. evam ayatananam esam

evanyatamasya rupaskandhasya ca pradesah. kasamat. na hi prajñaptav apeksitayam pradesini pravrttah sabdah pradese vyavasthapyate. atha napeksate. kim. skandhaprajñaptim ity adhikrtam. sa aha. paramanur eko dhatur iti vistarah. sa ekaikas tesam ayatanadhatunam yo 'nyatama ukto rupaskandhas ca. bhavati hi pradese 'pi pradesivad upacara iti. pradese 'pi paramanau anyatamarupayatanadhatuvad rupaskandhavac copacarah. tatra tasyeveti vatih. yatha pataikadese dagdhe pato dagdha iti. yatha patasabdah samudaye pravrttah. pradese 'py upacaryate pataikadese. tadvat skandhasabdo (abhidh-k-vy 47) 'titadirupasamudaye pravrttah. pradese 'pi paramanav upacaryata iti. skandha eva prajñaptisanto nayatanadhatava iti. rupadinam skandha iti krtva. yada tu rupany eva skandha iti samasah. tada dravyasantah skandha ity abhiprayah.

idam iha vicaryate. kim atra karanam yad indriyaparamanunam visayaparamanunam ca vijñanotpattaye tulye 'py anyonyasapeksatve na dvayanam esam kevalendriyaparamanuvad ekayatanatvam vyavasthapyate. yasmac [tib. 42b] caksurindriyadiparamanavah sarve svavijñanotpattau sadharanani karanani bhavanti. na tu tatha visayaparamanavah. tatha hi caksurindriyaparamanavo nilavisayavijñanotpattav api karanam bhavanti. pitadivijñanotpattav api. nilavisayaparamanavas tu svavijñanotpattav eva karanam bhavanti. na pitadivijñanotpattau. ity atas caksurindriyaparamanubhis tadvisayaparamanunam atulyavartitvat. prthaksthanavasthitatvat. na caksurupaparamanunam ekayatanatvavyavasthanatvam yujyate. evam yavat kayendriyasprastavyaparamanunam ekayatanatvavyavasthanam na yujyata iti vaktavyam.

(i.20cd) mohendriyarucitraidhad

iti. sammohaprajñadhimoksatraidhad ity arthah. trayah prakaras traidham iti. tridhaiva traidham iti svarthe 'npratyaya ity eke. tridhabhavas traidham iti bhave 'npratyaya ity apare. mohendriyarucinam traidham. tasmad iti. pindatmagrahanata iti. kecic caittan pindato grhitva tan evatmato grhnanti. pindagrahe saty atmagrahapravrtteh. tesam skandhadesana. tasyam hi vedanasamjñasamskarabhedena tridha caitta desitah. nayam ekah pindas caittavisesa ihety atmagrahah pratipaksito bhavati. atha va pindarupo 'yam atmabhavah. sa catma vedayita samjñata cetayiteti kecit sammudhah. tesam skandhadesana. nayam atmarupah pindas caitta iheme vedanasamjñasamskarah [tib. 43a] pravartante ity atmagrahah pratipaksito bhavati. kecid rupa eveti. pindatmagrahanatah sammudha ity adhikrtam. tesam ayatanadesana. tasyam hi rupam caksuradibhedena bahudha vibhaktam. caittas tv aikadhyam eva dharmayatanatvena cittam ca manaayatanatveneti. kecid rupacittayor iti. sammudhah

pindatmagrahanata ity adhikrtam eva. tesam dhatudesana. tasyam hi rupam caksuradibhedena bahudha vibhaktam. cittam caksurvijñanadidhatubhedena. na tu caitta dharmadhatutvenaiva desitatvad iti. taya rupacittapindagrahasammohah pratipaksito bhavati.

indriyany apiti vistarah. trividhah pudgalah tiksnamadhyamrdvindriyatvat. atha va trividhah pudgalah udghatitajño vipamcitajñah padaparama iti. (abhidh-k-vy 48) tatra tiksnendriyanam skandhadesana. te hi tiksnendriyatvat skandhabhedenaiva ayatanadhatubhedam pratipattum saknuvanti. yathoktam yad bhikso na tvam sa te dharmah prahatavya iti. ajñatam bhagavann ity aha. yatha katham asya bhikso samksiptenoktasyartham ajanasi. rupam bhadanta naham. sa me dharmah prahatavya iti vistarah. madhyendriyanam ayatanadesana. te hi madhyendriyatvan [tib. 43b] madhyenaiva nativistirnenayatanaprabhedena dhatuprabhedam pratipattum saknuvanti. na tu samksiptena skandhaprabhedena. mrdvindriyanam dhatudesana. te hi mrdvindriyatvat navibhaktam svabuddhisamarthyena pratipattum saknuvanti.

rucir api trividheti. purvabhyasayogad ruces traividhyam. atha va samathacaritanam samksipta rucih. samathavipasyanacaritanam madhya rucih. vipasyanacaritanam vistirna rucir iti.

(i.21) kim punah karanam iti vistarah. nanu ca karanam uktam pindatmagrahanatas caittasammudhanam skandhadesaneti. satyam uktam. caittas tesam vibhakta iti. vedanasamjñe eva tu samskaraskandhat prthak skandhikrtah. na punar anya iti kim atra karanam. kamadhyavasanam iti vistarah. kamesu ca drstisu cabhisvamgah. tayor vivadamulayor adhyavasanayor vedanasamjñe yathakramam pradhanahetur iti. pradhanagrahanad avidyadayo 'pradhanahetava ity arthata uktam bhavati. vedanasvadavasad dhi kaman abhisvajante grhinah. viparitasamjñavasac ca drstih.
kim. abhisvajanta ity adhikrtam. adharme dharmasamjñino dharme cadharmasamjñino 'natmadisu catmasamjñinas tas tadrsih silavrataparamarsadir abhisvajante. ke te. prayena pravrajitah. vedanagrddho hiti [tib. 44a] vistarah. vedanasaktas caturbhir viparyasair viparyastah samsare janmaparamparam karoti kramakaranad iti. catvari karanani skandhanukrame vaksyamte.

yathaudarikasamklesabhajanadyarthadhatuta

iti. rupam hi sapratighatvat sarvaudarikam. arupinam vedana pracaraudarikataya. tatha hi vyapadisanti. haste me vedana pade me vedaneti. dvabhyam audarikatara samjña. vijñanat samskara ity ato yathaudarikam tat purvam uktam ity prathamam karanam. atha vanadimati samsare stripurusa anyonyam rupabhiramah. te ca vedanasvadagardhat. tadgardhah samjñaviparyasat. tadviparyasah klesaih. cittam ca tatsamklistam iti yathasamklesam krama iti

dvitiyam. bhajanadyarthena va
bhajanabhojanavyamjanapaktrbhoktrbhuta hi (abhidh-k-vy 49)
rupadayah skandha iti trtiyam. dhatuto va kamarupaprabhavito hi
kamadhatuh. vedanaprabhavitani dhyanani. samjñaprabhavitas traya
arupyah. samskaramatraprabhavitam bhavagram. eta
vijñanasthitayas tasu ca pratisthitam vijñanam iti
ksetrabijasamdarsanarthah skandhanukrama iti caturtham karanam.
atha eva ca kramakaranat vedanasamjñe [tib. 44b] prthak
skandhikrte. yata ete audarikatare samklesanukramahetu
bhojanavyamjanabhute tatprabhavitam ca dhatudvayam iti.

(i.22ab) na tavad esv evantarnetum sakyate arthayogad iti.
rupanader arthasyayogad asambhavat. rupasvabhavam yavad
vijñanasvabhavam iti va na sakyam esv eva pamcaskandhesv antarnetum.
atatsvabhavyat. na capi sasthah skandho vaktum sakyate. kutah.
arthayogat. atitadyarthayogad ity arthah. nanu ca bahutvad
asamskrtanam asamskrtaskandho 'nyo yoksyate. kim
atitadyartheneti. etac cayuktam asamskrtanam
desasamnikarsabhavenabhisamksepayogat.
samklesavastujñapanartham iti vistarah. na samklesavastv
anasravatvat. na vyavadanavastv asamskrtatvat. vyavadanahetur hi
vyavadanavastv ity abhiprayah. atha va rupaskandha ity ukte yavad
vijñanaskandha ity ukte samklesavastu vyavadanavastu ca rupaskandho
yavad vijñanaskandha iti vijñayate. na tv asamskrtaskandha ity ukte
samklesavyavadanavastu vijñayata iti na sambhavati asamskrtaskandha
iti. tesam dhatvayatanesv apy esa prasamga iti. tesam
evamvadinam yatha ghatoparamo na ghatah. evam dhatuparamo na
dhatuh. ayatanoparamo nayatanam iti dharmadhatvayatanayor apy
asamskrtam na vyavasthapitam syat. sarvadharmasamgrahas ca
dhatvayatanesv abhipreta ity ayuktam etat.

(i.22cd) uktah skandhanam [tib. 45a] anyah prakarah. kramah punar

ity anyaprakaravacanapeksah punahsabdopanyasa iti darsayati.
sarvaudarikam iti. sarvebhyo vedanadibhya audarikam rupam.
sanidarsanasapratighatvadiyogat. arupinam vedanadinam.
nirdharane sasthi. vedana audariki pracaraudarikataya
samudacaraudarikatayety arthah. dvabhyam
samskaravijñanabhyam. audariki samjña. nimittaparicchedena
sujñatatvat. vijñanat samskara audarikah sukhi syam na
duhkhi syam ity abhisamskaralaksanatvat. vijñanam tu
sarvasuksmam upalabdhimatralaksanatvat. yathaudarikam ca
vineyanam arthapratipadanam nyayyam iti evam skandhanukramah. te ca
vedanasvadagardhat. te ca stripurusa vedanasvadasakter anyonyam
rupabhirama bhavanti. tadgardha iti. vedanagardhah.
samjñaviparyasad iti. nityadikan nimittodgrahanat. (abhidh-k-vy 50)
sukhapi hi vedana samskaraviparinamaduhkhataya duhkha.
bhajanabhojanam iti vistarah. rupam bhajanabhutam vedanasrayatvat.

vedana bhojanabhuta asvadyatvat. samjña vyamjanabhuta vedanam tannimittodgrahanena vyamjayatiti krtva. samjñavasena va vedana rocata iti krtva vyamjanabhuta samjña. cetana paktrbhuta vipakavedanam abhisamskrtya upanayanat. [tib. 45b] vijñanam bhoktrbhutam tadanugrahad iti. bhajanadyarthena vanukramah. dhatuto veti vistarah. kamaguna eva rupani. taih prabhavitah prakarsitah kamadhatuh. vedanaprabhavitani dhyanani. saumanasyasukhendriyaprabhavitam prathamam dhyanam. saumanasyendriyaprabhavitam dvitiyam. sukhendriyaprabhavitam trtiyam. upeksendriyaparisuddhiprabhavitam caturtham dhyanam. samjñaprabhavitas traya arupyah. akasasamjñaprabhavitam akasanamtyayatanam. vijñanasamjñaprabhavitam vijñananamtyayatanam. akimcanyasamjñaprabhavitam akimcanyayatanam. samskaramatraprabhavitam bhavagram. tatra hi cetana asitim kalpasahasrany ayur aksipati. vijñanam kasmat sarvesam pascad uktam ity ata aha eta vijñanasthitaya iti vistarah. catasro vijñanasthitayah. rupopaga vijñanasthitih kamadhatuh. vedanopaga catvari dhyanani. samjñopaga traya arupyah. samskaropaga bhavagram. tasu catasrsu vijñanasthitisu pratisthitam vijñanam tadasritatvat sarvapascad uktam. ity evam ksetrabijasamdarsanarthah skandhanukrama ukto bhavati. ata eva ca pamca skandha nalpiyamso na bhuyamsa iti. yathaudarikadibhih karanair nalpiyamso na bhuyamsa ity arthah.

(i.23) pamca vartamanavisayatvat purvam uktaniti. yani [tib. 46a] vartamanavisayani. tani parisphutavisayani. parisphutavisayani ca sugamaniti purvam uktani. vartamanavisayani ca purvavrttini bhavanty evam ca purvam uktani. manas tv aniyatavisayam ity akulavisayitvat asugamam. pascadvrtti ca prayena. katham ity aha. kimcid vartamanavisayam kimcid yavat tryadhvanadhvavisayam iti. yavacchabdena kimcid atitavisayam kimcid anagatavisayam kimcit tryadhvavisayam. sarvadharma anatmana iti yatha. kimcid anadhvavisayam asamskrtavisayam ity arthah. evam aniyatavisayam manah. tatha ca na tat sugamam iti pascad uktam. sugamam hi loke purvam upadisyamanam drsyate.

bhautikarthac catustayam

iti caksuradicatustayam rupadyupadayarupavisayam. tasmat. tat kayat purvam uktam. kayasya tv aniyato visayah. kadacid bhutani kadacid bhautikam (abhidh-k-vy 51) yadi vyavacchedagrahanam. kadacid ubhayam yady avyavacchedagrahanam. sesam punar itarasmad yathayogam durasutaravrttya purvam uktam iti. sesam caksuradi. tad itarasmat sambhavato durasutaravrttya duravrttya durataravrttya asutaravrttyeti vibhajya dvayam dvayat. ekam caikasmat punar ekam caikasmad iti yojyam ity arthah. katham ity aha. caksuhsrotram hi duravisayam tat purvam uktam dvayat

ghranajihvatah. tayor api caksuhsrotrayoh [tib. 46b] caksuso duratare vrttih. pasyato 'pi duran nadim tacchabdasravanat. atas tat purvam uktam iti vartate. caksuh srotrat purvam uktam. tayor asutaravrttitvad iti. tayor ghranajihvayor ghranam purvam uktam jihvayah. katham ity aha. apraptasyaiva jihvam bhojyasya gandhagrahanad iti.

idam iha vicaryate. ghranajihve praptavisayagrahinyau. katham. bhojyastho gandhah tena ghranena grhate. na tv abhojyastho grhyate. vayos tu gandhantaram udbhavati bhojyavayavena va suksmena sahagato gandho grhyate. niruchvasasya gandhagrahanat. na tarhidam vaktavyam. apraptasyaiva jihvam bhojyasya gandhagrahanad iti. yat tat pindarupam bhojyam. taj jihvam apraptam ity abhisamdhayavacanad adosah. evam hy asutaravrtti ghranam yad bhojyavayavasahagatam api gandham jighrati. jihva tu bhojyavayavasahagatam rasam nasvadayati. pindabhojyasahagatam eva tu rasam asvadayatiti na sasutaravrttir ity avagantavyam.

(i.24) katham visesanartham iti pratipadayann aha. yatha gamyeta pratyekam iti vistarah. yatha vijñayeta ekaikasa esam dasanam ayatanatvam caksuradinam pamcanam visayitvena. rupadinam ca pamcanam visayatvena vyavasthanat. na samastanam ayatanatvam rupayatanam ity ekam eveti. tatha ca parasparato visesanam na syat. yadi visesanartham namantarany ucyante navanam caksurayatanasya yavat kayayatanasya sabdayatanasya yavat sprastavyayatanasyeti. rupayatanasyapi kasman namantaram nocyate. [tib. 47a] ata aha. caksuradibhis ca visesitair yan na caksursamjñakam rupam ca. tad rupayatanam jñasyata ity asya namantaram nocyate. tadyatha sarvasu gosv amkitasu ya gaur namkita. tasya anamkanam evamkanam bhavati. tadvat. pradhanyad iti tribhih karanai rupayatanasya pradhanyam. panyadisamsparsair badhanalaksanad rupanat. idam ihamutreti desanidarsanarupanat. idam eva rupam iti lokapratitatvac ca. visesanartham evaikam dharmayatanam uktam iti. katham visesanartham. yatha gamyeta pratyekam esam dvadasanam ayatanatvam visayivisayatvena vyavasthanat (abhidh-k-vy 52) na samastanam iti. caksuradibhis ca visesitair yan na caksuradisamjñakam dharmas ca. tad dharmayatanam jñasyata iti tasya namantaram nocyate. vedanadinam ity adisabdena samjñasamskaravijñaptyasamskrtanam grahanam. vimsatiprakaratveneti.

rupam dvidha vimsatidheti

vacanat. caksustrayagocaratvac ca. mamsacaksur asmadadinam. divyam caksur devanam. aryam prajñacaksur aryanam anasravam jñanam satyacatustayalambanam. ato rupam eva caksustrayagocaram. na caksuradayah. tasmat. tad eva rupayatanam uktam nanyani.

(i.25) yesam vaksvabhavam buddhavacanam iti. yesam sautrantikanam [tib. 47b] vagvijñaptisvabhavam. tesam tani rupaskandhasamgrhitani. sabdayatanasya rupaskandhasamgrhitatvat. yesam namasvabhavam iti. yesam nikayantariyanam cittaviprayuktam namasti. tesam samskaraskandhena samgrhitani. samskaraskandhasamgrhitatvan namnah. abhidharmikanam tubhayasvabhavam buddhavacanam istam. tatha hi jñanaprasthana uktam. katamad buddhavacanam. tathagatasya ya vag vacanam vyaharo gir niruktir vakpatho vagghoso vakkarma vagvijñaptih. buddhavacanam kusalam vaktavyam. avyakrtam vaktavyam. syat kusalam. syad avyakrtam. katarat kusalam. kusalacittasya tathagatasya vacam bhasamanasya ya vag yavad vagvijñaptih. katarad avyakrtam. avyakrtacittasya tathagatasyeti purvavat. punas tatraivanantaram uktam buddhavacanam nama ka esa dharmah. namakayapadakayavyamjanakayanam ya anupurvaracana anupurvasthapana anupurvasamayoga iti. tesam abhidharmikanam rupaskandhena samskaraskandhena ca tany asitidharmaskandhasahasrani samgrhitani. satirekani me asitidharmaskandhasahasrani bhagavato 'ntikat sammukham udgrhitaniti sutravacanam. caturasitidharmaskandhasahasraniti nikayantare sutrapathah.

(i.26) sastrapramana ity eka

iti. sastrasya pramanam sastrapramanam. sastrapramanam [tib. 48a] pramanam asya. so 'yam dharmaskandhah.

sastrapramana ity eke

tavad ahuh. tac ca satsahasraniti. tac ca sastram harmaskandhasamjñakam granthapramanyena satsahasraniti. tani tv asitidharmaskandhasahasrany antarhitani. ekam tv etad avasisyata iti kathayanti.

skandhadinam kathaikasah.

(abhidh-k-vy 53) apara ahur iti vakyadhyaharah. skandhadinam ekaika katha dharmaskandhah. te ca dharmaskandha asitisahasrasamkhya vyakhyayamte. pratityasamutpadadini ceha vyakhyasyante. pranidhijñanaranadinam ity adigrahanena samgrahavastukarmapathasubhanapanasmrtyadini grhyante.

caritapratipaksas tu dharmaskandho 'nuvarnita

iti tusabdah purvoktapaksanirakaranartho 'vadharanartho va. ragadvesamohamanadicaritabhedeneti. adisabdena drstivicikitsadinam grahanam. kecit sattva ragacaritah. kecid dvesacaritah. kecin mohacaritah. kecin manacaritah. kecid drsticaritah. kecid vicikitsacaritah. kecid ragadvesacaritah. kecid ragadvesamohacaritah. kecid ragasaya dvesaprayogah. kecid dvesasaya ragaprayogah. kecit krtrimaraga

nigrhyadvesah. kecit krtrimadvesa nigrhyaraga iti. tesam pratipaksena bhagavata tany uktaniti.

(i.27) ye 'py anye skandhayatanadhatava iti vistarah. [tib. 48b] ye 'pi skandhayatanadhatavah. te 'py esv eva skandhayatanadhatusu pratipadyah pravesayitavyah. svamsvam svabhavam esam yatha vyavasthapitam asmin sastre vimrsya skandhah skandhesu pratipadayitavya ayatanany ayatanesu dhatavo dhatusu. silaskandho rupaskandhasamgrhita iti. kayavagviratirupasvabhavatvat silaskandhasya. sesah samskaraskandheneti. samadhyadinam caitasikatvat. vimuktir ihadhimokso 'bhipretah. vimuktijñanadarsanam ca prajñavisesa eveti. astav alobhasvabhavatvat dharmayataneneti. katamany astau.
prthivyaptejovayunilapitalohitavadatakrtsnayatanani. tani ca alobhasvabhavani apadeksyante

alobho 'stav

iti. alobhas ca dharmayatane 'ntarbhavati. tena tatsamgrahah. saparivarani tu pamcaskandhasvabhavatvan manodharmayatanabhyam. kim. samgrhitani. tasyalobhasya parivaro 'nuparivartirupam rupaskandho vedanasamjñe vedanasamjñaskandhau cetanadayah samprayukta jatyadayas ca viprayuktah samskaraskandhah. vijñanam catra kalape vijñanaskandha iti pamcaskandhasvabhavani tani bhavanti. navamadasame tv akasanamtyayatanavijñananantyayatanakrtsne pascad vaksyete. [tib. 49a] tathabhibhvayatananiti tany alobhasvabhavatvat dharmayatanena. saparivarani tu pamcasvabhavatvan manodharmayatanena purvavat vyakhyatavyani. akasavijñananantyayatanakrtsne catvari cakasanantyayatanadini.
akasavijñanakimcanyanaivasamjñanasamjñayatanani catuhskandhasvabhavatvan manodharmayatanabhyam samgrhitani. na hi tatra rupaskandho 'sti. pamca vimuktyayatananiti vistarah. (abhidh-k-vy 54) sutra uktam. pamcemani vimuktyayatanani. katamani iha bhikso sasta dharmam desayati. anyataranyataro va vijño gurusthaniyah sabrahmacari. yathayathasya sasta anyataranyataro va vijño gurusthaniyah sabrahmacari dharmam desayati. tathatatha tesu dharmesv arthapratisamvedi bhavati dharmapratisamvedi ca. tasyarthapratisamvedino dharmapratisamvedinas cotpadyate pramodyam. pramuditasya pritir jayate. pritamanasah kayah prasrabhyate. prasrabdhakayah sukham vedayate. sukhitasya cittam samadhiyate. samahitacitto yathabhutam prajanati yathabhutam pasyati. yathabhutam prajanan yathabhutam pasyan nirvidyate. nirvinno virajyate. virakto vimucyate. [tib. 49b] idam prathamam vimuktyayatanam. yatra sthitasya bhiksor va bhiksunya va anupasthita smrtir upatisthate. asamahitam cittam samadhiyate. apariksinas casravah pariksiyante. ananupraptam canuttaram yogaksemam nirvanam anuprapnoti. punar aparam na haiva bhikso sasta dharmam

desayaty anyataranyataro va vijño gurusthaniyah sabrahmacari. api tu yathasrutan dharman yathopadistan yathaparyavaptan vistarena svarena svadhyayam karoti. yathayatha tan yathasrutan yathopadistan yathaparyavaptam vistarena svarena svadhyayam karoti. tathatatha tesu arthapratisamvedi bhavati purvavat. idam dvitiyam vimuktyayatanam. yatra sthitasyeti purvavat. punar aparam na haiva bhikso sasta dharmam desayati anyataranyataro va vijño gurusthaniyah sabrahmacari. napi yathasrutan dharman yathopadistan yathaparyavaptan vistarena svadhyayam karoti. api tu yathasrutan dharman yathopadistan yathaparyavaptan vistarena parebhyah samprakasayati. yathayatha yathasrutan dharman yathopadistan yathaparyavaptan vistarena parebhyah samprakasayati. tathatatha tesu dharmesv arthapratisamvedi bhavatiti purvavat. idam trtiyam vimuktyayatanam. yatra sthitasyeti purvavat. punar aparam na haiva bhikso sasta purvavat. napi svadhyayam napi parebhyah samprakasayati. api tu yathasrutan yavad yathaparyavaptan cintayati tulayati upapariksate. [tib. 50a] yathayatha yathasrutan yavad yathaparyavaptan cintayati yavad upapariksate. tathatatha tesu dharmesv arthapratisamvedi purvavat. idam caturtham vimuktyayatanam. yatra sthitasyeti purvavat. punar aparam na haiva bhikso sasteti purvavat. napi svadhyayam napi parebhyah samprakasayati napi cintayati. api tv anenanyatamam bhadrakam samadhinimittam sadhu ca susthu ca sudgrhitam bhavati sumanasikrtam subhavitam sujustam supratividdham. tadyatha vinilakam (abhidh-k-vy 55) va vipuyakam va vyadhmatakam va vipatumakam va vilohitakam va vikhaditakam va viksiptakam va asthi va asthisamkalika va. yathayatha khalv anenanyatamanyatamam bhadrakam samadhinimittam purvavat yavat supratividdham. tathatatha tesu dharmesv arthaprativedi bhavati purvavat. idam pamcamam vimuktyayatanam. yatra sthitasyeti purvavat. vimukter ayadvaram prajñavisesah. prajña ca dharmayatanena samgrhita. saparivarani sabdamanodharmayatanaih. desanasvadhyayaparasamprakasanesu sabdagrahanac chabdayatanam asti. manodharmayatane tu prajñaparivarabhute sarvatrasthe iti tribhih samgrahah. dvayor ayatanayor iti. sutra uktam. rupinah santi sattva [tib. 50b] asamjñinah apratisamjñinah. tadyatha deva asamjñisattvah. idam prathamam ayatanam. arupinah santi sattvah sarvasa akimcanyayatanam samatikramya naivasamjñanasamjñayatanam upasampadya viharanti. tadyatha deva naivasamjñanasamjñayatanopagah. idam dvitiyam ayatanam iti. anayor dvayor ayatanayor asamjñisattva dasabhir ayatanaih samgrhitah. gandharasayatanayor eva tatrabhavat. bhavati hi cyutyupapattikalayos tesam manaayatanam iti. naivasamjñanasamjñayatanopaga manodharmayatanabhyam samgrhita ity adhikrtam. tesam arupitvat. bahudhatuke 'pi dvasastir dhatava iti. sutra uktam. ayusman anando bhagavantam etad avocat. kiyata bhadanta pandito dhatukusalo bhavati. bhagavan

aha. pandita ananda astadasa dhatuñ janati pasyati
yathabhutam. caksurdhatum rupadhatum caksurvijñanadhatum.
evam yavan manodhatum dharmadhatum manovijñanadhatum iti. itiman
anandastadasa dhatuñ janati pasyati yathabhutam. sad api
dhatum janati pasyati yathabhutam. prthividhatum abdhatum
tejodhatum vayudhatum akasadhatum vijñanadhatum iti. aparan api
sad dhatum janati pasyati yathabhutam. kamadhatum
vyapadadhatum [tib. 51a] vihimsadhatum naiskramyadhatum
avyapadadhatum avihimsadhatum iti. aparan api sad dhatuñ
janati pasyati yathabhutam. sukhadhatum duhkhadhatum
saumanasyadhatum daurmanasyadhatum upeksadhatum avidyadhatum iti.
caturo 'pi dhatuñ janati pasyati yathabhutam. vedanadhatum
samjñadhatum samskaradhatum vijñanadhatum iti. triny api
dhatum janati pasyati yathabhutam. kamadhatum rupadhatum
arupyadhatum iti. aparan api trin dhatum janati pasyati
yathabhutam. rupadhatum arupyadhatum nirodhadhatum iti. aparan
api trin dhatum janati pasyati yathabhutam. atitam (abhidh-k-vy
56) dhatum anagatam dhatum pratyutpannam dhatum. aparan api trin
dhatum janati pasyati yathabhutam. hinam dhatum madhyamam
dhatum pranitam dhatum iti. aparan api trin dhatum janati
pasyati yathabhutam. kusalam dhatum akusalam avyakrtam dhatum
iti. aparan api trin dhatum janati pasyati yathabhutam.
saiksam dhatum asaiksam dhatum naivasaiksamnasaiksam
dhatum iti. dvav api dhatu janati pasyati yathabhutam. sasravam
[tib. 51b] dhatum anasravam dhatum iti. aparav api dvau dhatu janati
pasyati yathabhutam samskrtam dhatum asamskrtam dhatum iti.
imau dvau dhatu janati pasyati yathabhutam. iyata cananda
pandito dhatukusalo bhavatiti. itimany atrabhisambandhini
vakyani pratyekam madhye 'pi pathitavyani. vistarabhayat tu maya na
likhitaniti bodhavyam. yathayogam samgraho veditavya iti.
astadasa tavad dhatavas ta eva ta iti. ebhis te samgrhita
evastadasasu dhatusu. yatra prthividhatvadayah sat.
tesam adyanam caturnam sprastavyadhatau samgrahah.
akasadhato rupadhatav alokatamassvabhavatvat. vijñanadhatoh
saptasu cittadhatusu samgrahah. kamadhatvadinam tu
sannam kamadhatuh kamaraga ihabhipretah. sa ca caitasikah.
vyapadadhatvadayo 'pi caitasika eveti. tesam
dharmadhatusamgrahah. sukhadhatvadinam api sannam tasminn eva
samgrahah. vedanadhatvadinam caturnam trayanam
dharmadhatau. vijñanadhatoh saptasu vijñanadhatusu.
kamadhatvadinam trayanam kamadhatoh astadasasu
dhatusu. rupadhatos caturdasasu vina
gandharasaghranajihvavijñanadhatubhih. arupyadhator
manodharmamanovijñanadhatusu. rupadhatvadinam tu trayanam
dvayor uktah samgrahah. nirodhadhator dharmadhatau [tib. 52a].
atitadhatvadinam trayanam pratyekam astadasasu dhatusu
samgrahah. hinadayas trayo dhatavah kamadhatvadaya eveti esam

uktah samgrahah. kusaladinam trayanam kusalakusaladhatvo rupasabdadharmadhatusu saptasu ca cittadhatusu. avyakrtadhator astadasasu dhatusu. saiksasaiksadhatvadinam trayanam dvayor manodharmamanovijñanadhatusu. trtiyasyastadasadhatusu. sasravanasravadhatvoh adyasyastadasasu dhatusu. dvitiyasya manodharmamanovijñanadhatusu. samskrtasamskrtadhatvor adyasyastadasasu dhatusu. dvitiyasya dharmadhatau samgrahah. ta ete dvasastir dhatavah.

(i.28) ya ime tatreti bahudhatuke. etesam dvayor laksanam anuktam iti. (abhidh-k-vy 57) prthividhatvadinam uktam laksanam ami

dhrtyadikarmasamsiddhah. kharasnehosnaterana

iti. nanu ca vijñanadhator apy uktam laksanam.

vijñanam prativijñaptir

iti vacanat. satyam uktam sarvesam vijñananam laksanam. vijñanadhatus tu kim iha kimcid eva vijñanam ity abhipretam. utaho sarvam iti na vivecitam. asamskrtam cakasam uktalaksanam. na tv akasadhatuh. avasyam hy ayam [tib. 52b] anya akasat. tatha hi saddhatur ayam bhikso purusa iti sutrantaram uktam. ity anaya buddhyabhihitam dvayor laksanam anuktam iti. ata evaha. tat kim akasam evakasadhatur veditavyah. sarvam ca vijñanam vijñanadhatur iti. mukhanasikadisv ity adisabdena srotradinam grahanam.

alokatamasi kileti.

kilasabdah paramatadyotanarthah. svamatam tu sapratighadravyabhavamatram akasam iti abhiprayo laksyate. ratrimdivasvabhava iti. ratrivartinas tamaso bhaskaratapalaksyasya calokasyabhipretatvat. bahuliko vayam nirdesah. agham kila citastham rupam iti. citastham samghatastham. atyartham hanti hanyate ceti agham nairuktena vidhina. atyarthasabdasya akaradesah krto hantes ca ghadesah. tasya tat samantakam iti. tasyaghasya kudyadikasya samantakam samipastham. tad apeksya vyavasthapitam ity arthah. atrapi vyakhyane kilasabdo vaibhasikavyakhyanapradarsanarthah. svamatam tu yat tat pascad ucyate. tad aha. agham ca tat. anyasya rupasya tatrapratighatan na pratihanyate 'nyad rupam asminn iti krtva. samantakam canyasya rupasyeti citasthasya. asmin pakse karmadharayah samasah. agham ca tat samantakam ca tad iti aghasamantakam.

vijñanam sasravam

[tib. 53a] iti. janmano hetor vijñanasyabhipretatvat. kuta iti cet. ata aha. yasmad ime saddhatava ista.

janmanisrayah.

saddhatur ayam bhikso purusa iti. sat khalu dhatun pratitya matuh kuksau garbhasyavakrantir iti vacanat. ete hi janmana iti vistarah. ete hi janmano janakaposakasamvardhakatvad adharabhutah. janako hy atra vijñanadhatuh pratisamdhibijatvat. posakani bhutani tatsamnisrayabhavat. samvardhaka (abhidh-k-vy 58) akasadhatur avakasadanat. ata evaisam dhatutvavacanam. pratisamdhim dadhata iti dhatavah. anasravas tu dharma naivam iti. na janmanisraya janmanirodhitvat.

(i.29) sanidarsana eko 'tra rupam

iti. kim idam nidarsanam nama. yena visesena yogat tad vastu tatha nidarsayitum sakyate. sa viseso nidarsanam ity ucyate. vacanena parasya caksurvijñanam utpannam va nidarsanam. tena saha vartate sanidarsana eko rupadhatur atrastadasasu dhatusu. rupadhatur evaikah sanidarsana ity avadharanad uktam bhavati. anidarsanah sesa iti. anena casya sanidarsanatvena pradhanyam uktam iti. na punaruktadosaprasamga iti tatsiddheh. ete ca sanidarsanatvadayah prabhedah prayena sutrokta eva pradarsyante. [tib. 53b] tatha hi sutra uktam. caksur bhikso adhyatmikam ayatanam. catvari mahabhutany upadaya rupaprasadah rupy anidarsanam sapratigham. yavat kayo bhikso adhyatmikam ayatanam purvavat. mano bhikso adhyatmikam ayatanam arupy anidarsanam apratigham. rupani bhikso bahyam ayatanam. catvari mahabhutany upadaya rupi sanidarsanam sapratigham. sabda hi bhikso bahyam ayatanam. catvari mahabhutany upadaya rupy anidarsanam sapratigham. yavat sprastavyani bhikso bahyam ayatanam. catvari mahabhutani catvari ca mahabhutany upadaya rupy anidarsanam sapratigham. dharma bhikso bahyam ayatanam. ekadasabhir ayatanair asamgrhitam arupy anidarsanam apratigham iti. ete ca prabheda dhatunam eva a prathamakosasthanaparisamapteh kathyante. rupavijñanavibhagatvat.

sapratigha dasa rupina

iti. rupigrahanam arupinirasartham. rupanam rupam. tad esam astiti rupinah. daseti caksurdhatvadayah pamca tadvisayadhatavas ca pamca ceti. dharmadhator nirasah katham krtah. sa capi hi rupiti sakyate vaktum. tatravijñaptirupasadbhavat. rupina evety avadharanat tannirasah krto bhavati. ye hi dhatavo rupisvabhava eva te grahitavyah. dharmadhatus tu rupyarupisvabhava [tib. 54a] iti. svadese parasyotpattipratibandha iti vistarah. yatraikam sapratigham vastu. tatra dvitiyasyotpattir na bhavati. yatha hasto haste 'bhyahatah pratihanyate. upale va. hasto hastasthane upalasthane va notpadyate. upalo 'pi. tayor hastopalayoh sthane upalo 'pi notpadyate. jale pratihanyata iti. jale svavisaye pravartata ity arthah. prayena manusyanam (abhidh-k-vy 59) iti prayagrahanam kaivartadinivrttyartham. asti nobhayatreti. garbhe niyatamrtyunam. etan akaran iti. etam prakaran ity arthah. titila jatunyah. marjaradinam ity adigrahanena

cauramanusyadinam vyaghradinam ca grahanam. yasmim yasya karitram. sa tasya visaya iti. karitram purusakarah. caksuhsrotradinam rupasabdadisv alocanasravanadikaritram. tac ca svacittacaittan praty asrayabhavavisesalaksanam veditavyam. yac cittacaittair grhyate dandavastambhanayogena. tad alambanam rupadi. tad evam sati cittacaittanam evalambanam. visayah punas caksuradinam api na kevalam cittacaittanam. tasmat parenapravrtter iti. yo hi loke yatah parena na pravartate. sa tatra pratihanyate kasthe kudye va. tatha caksuradi visayat parena na karitram karoti. visaya eva tu karoti tasmat tatra pratihanyata ity ucyate. [tib. 54b] nipato vatra pratighata iti vistarah. atra visaye nipatanam nipatah. ya svavisaye pravrttih. karitram ity arthah. tad ihavaranapratighateneti vistarah.

sapratigha dasety

atravaranapratighatena te dasa dhatavah sapratigha abhipretah. tatra visayalambanapratighatabhyam cittacaittanam api sapratighatvaprasamgat catuskotikah prasnas catuskonas catuhprakara ity arthah. pascatpadaka iti. yadi prasnasya pascadbhagam grhitva visarjanayottisthate sa pascatpadakah. yadi purvam bhagam grhitva sa purvapadakah. visayapratighatenapi ta iti cittacaittah. te hi visayapratighatenalambanapratighatena ca sapratighah. pamcendriyani nalambanapratighatena sapratighany analambanatvat.

yatrotpitsor manasa

iti vistarah. yatrasraye alambane ca utpattukamasya manasah.

pratighato

'nutpattih

sakyate paraih kartum

antaravaranena.

tad eva sapratigham.

tenantaravaranalaksanena pratighena sapratighatvat. svadese parasyotpattipratibandhanalaksanena pratighatena sapratighatvad ity apare. kim punas tat. pamcendriyapamcavisayadhatusvabhavam.

viparyayat apratigham istam.

yatrotpitsor manasah pratighato na sakyate paraih kartum yatha manodhator dharmadhatos ca manovijñanotpattau [tib. 55a] antaravaranam na sakyate paraih kartum. atah saptacittadhatudharmadharmadhatusvabhavam apratigham iti siddham.

avyakrta astav

iti. avyakrta evastav ity avadharanam.
kusalakusalabhavenavyakaranat avyakrtah. ye
kusalakusalavyatiriktah. ta evavyakrta ihabhipretah. na tu
kusalah akusalavyakrtavyakaranat. napy akusalah
kusalavyakrtavyakaranat. kusalakusalanam
kusalakusalabhavena vyakrtatvat. samketarudhyapeksa hi
sabdapravrttih.

tridhanya

iti. dhatava ity adhikrtam. traidhaivanye naikadha na dvidheti
avadharanam. alobhadisamprayuktah kusala iti vistarah.
alobhadvesamohahryapatrapasamprayuktah saptacittadhatavah
kusalah. lobhadvesamohahrianapatrapyasamprayukta akusalah.
kutsitac chalita gata apakranta iti kusalah. prajña va kusa iva
tiksneti kusah. tam lanti adadata ity kusalah. tadviparita
akusalah. anye tv alobhadilobhadyasamprayukta avyakrtah.
dharmadhatur iti vistarah. alobhadisvabhavo [tib. 55b] yo 'yam uktah.
alobhadisamprayukto vedanadih. alobhadisamuttho viprayuktah.
pratijatyadih. avijñaptis ca. pratisamkhyanirodhas capara iti
caturvidhah kusalah. dharmadhatur lobhadisvabhavasamprayuktasamuttho
'kusalah. anyo 'vyakrto yo nalobhadisvabhavasamprayuktasamutthah.
napi lobhadisvabhavasamprayuktasamutthah. akasam
apratisamkhyanirodhah. tesam ca yathasambhavam
praptijatyadayah. eso 'vyakrto dharmadhatuh. tadanyav
avyakrtav iti. tabhyam kusalakusalacittasamutthabhyam
rupasabdadhatubhyam anyau rupasabdadhatu avyakrtacittasamutthau
kayavagvijñaptisamgrhitau vijñaptyasamgrhitau cavyakrtau.

(i.30) kamadhatvaptah sarve

iti. kamadhatvaptah sarva evety avadharyate.
astadasadhatutvamatrasamgrahat. na tu pratyekam sakalyatah.
tata aha.

rupe caturdaseti.

tayoh kavadikaraharatvad iti. tayor gandharasayoh. gandho 'pi hi
kavadikaraharah suksmah. tatrabhavaprasamga iti. tatra
rupadhatau sprastavyadhator abhavaprasamgah
kavadikaraharatvat.

kavadikara aharah kame tryayatamatmaka

[tib. 56] iti siddhantat. gandharasayor apy esa prasamga iti. yau
naharasvabhavau. tau tatra syatam ity arthah. asti tu
sprastavyasyeti. kim. paribhoga indriyasrayabhavena adharabhavena
pravaranabhavena ca. anye punar ahur iti bhadantasrilatah.
prasrabdhisahagateneti. prasrabdhisahotpannena kayakarmanyatasahagatenety
arthah. atracaryo bhadantasrilatamatam anadrtya vaibhasikamatam
savakasam drstva viniscayam arabhate. evam tarhiti vistarah.

vaibhasikair arthata etat pratijñatam. na sto rupadhatau gandharasau. nihprayojanatvat. stripurusendriyavisayavad iti. tam paksam acaryo dusayati. dusto 'yam paksah. dharmivisesaviparyayapaksalatvat. rupadhatugandharasakhyo hi dharmi vidyamanasvagrahako 'bhipretah. tasyavidyamanasvagrahakatvam prapnoti. yatha hi stripurusendriyavisayo nihprayojanatvena avidyamanasvagrahako bhavati. tatha gandharasakhyo 'pi visayah prapnoti. sphutam apy anumanam asti. yenaisa dharmivisesaviparyayo vyajyate. na sto rupadhatau ghranajihvendriye nihprayojanavisayatvat. purusendriyavad iti. vaibhasikadesiyah kascit prativibhatte. asti prayojanam iti vistarah. tabhyam ghranajihvendriyabhyam [tib. 56b] vina sarirasobhaiva na syat vagvijñaptis ca. anena drstabadhena prasamgam nivartayati. anumanam hy atra drstam badhate. kim ity ucyate. sto rupadhatau ghranajihvendriye. saprayojanatvat. caksurindriyavad iti. acarya aha. yady etat prayojanam iti vistarah. adhisthanenaivasrayasobha vacanam ca bhavati nendriyeneti saprayojanatvasya hetor asiddhatam darsayati. vaibhasikadesiya aha. nanindriyam adhisthanam iti vistarah. na rupadhatau sambhavaty anindriyam ghranajihvendriyadhisthanam. indriyadhisthanatvat. purusendriyadhisthanavad iti. etena saprayojanatvasya siddhatam sthapayati. acarya aha. yuktas tadasambhava iti vistarah. yuktas tatra purusendriyadhisthanasyasambhavo nihprayojanatvat. ghranajihvendriyadhisthananam tv asrayasobhabhivyahara prayojanatvat saprayojanam. ato 'sya vinapindriyena yuktah sambhavah. sadhanam tatrocyate. sambhavati rupadhatav anindriyam ghranajihvendriyadhisthanam. saprayojanatvat. caksurindriyadhisthanavad iti. anena tam eva saprayojanatvasyasiddhatam vyavasthapayati. evam atra saprayojanatvavadini vaibhasikadesiye kasmimscin nisiddhe yad etad adav uktam. evam tarhi ghranajihvendriyayor apy abhavaprasamgah nihprayojanatvad iti taddusanabhasatam darsayanto vaibhasika ahuh. nihprayojanapiti vistarah. yatha garbhe [tib. 57a] niyatamrtyunam nihprayojanabhinirvrttih. (abhidh-k-vy 62) na hi tesam rupadarsanadir bhavati. evam rupadhatau ghranajihvendriyabhinirvrttir nihprayojanapi bhavisyatiti. tena na sto rupadhatau ghranajihvendriye. nihprayojanatvat. purusendriyavad iti nihprayojanatvam anaikantikam pradarsyate. acarya aha. syan nama nihprayojaneti vistarah. bhaven nihprayojanendriyabhinirvrttih. na tu nirhetuka samskrtanam sahetukatvat. yas ca visayad vitrsnah. sa niyatam indriyad apiti. anena hetvabhavah pradarsyate. tatas caivam sadhanam ucyate. na sto rupadhatau ghranajihvendriye. nirhetukatvat. nirhetukamkuravat purusendriyavad va. purusendriyam api va kim nirvartata ity acarya eva vikalpam vahayati. ko 'bhiprayah. yadi nihprayojana hetum antarenapi va ghranajihvendriyayor utpattih purusendriyam api va na nirvartate. vaibhasikanam hy ayam paksah. saghranajihvendriyo rupadhatusattvasamtanah. rupipranitvat.

kamavacarasattvasamtanavad iti. acaryas tu purusendriyam api kim na nirvartata ity anena tasya paksasya dharmivisesaviparyayam darsayati. avidyamanapurusendriyo rupadhatusattvasamtano dharmi. tasya viparyayo vidyamanapurusendriyatvam iti. vaibhasikah [tib. 57b] pariharamty asobhakaratvad itil. katham iti. na rupadhatau purusendriyam asti. asobhakaratvat. kanakunthatvavat. tadanumanabadhanan na viparyety asmakam esa pratijña. yadi drstam na badhata iti naiyayikasiddhantad ity abhiprayah. acarya aha. kosagatavastiguhyanam kim na sobhate. vastau guhyam vastiguhyam. vastir yena tat purusendriyam vestitam. guhyam purusendriyam. koso yatra tad vastiguhyam tisthati. kosagatam vastiguhyam. yesam ta ime kosagatavastiguhyah. tesam kim na sobhate sobhata evety arthah. anenasobhakaratvam asiddham darsayati. na ca prayojanavasad utpattir iti vistarah. vaibhasikair asobhakaratvad iti bruvadbhir arthapattyaitat pratijñatam bhavati. prayojanavasotpadyam purusendriyam iti. sa ca pakso 'numanabadhito dharmisvarupaviparyayapaksalatvat. katham iti. ucyate. na prayojanavasotpadyam purusendriyam. svakaranotpadyatvat. kanakunthatvavat. vaibhasika ahuh. sutram tarhi virudhyata iti vistarah. yo 'yam avidyamanaghranajihvendriyo rupadhatusattvasamtana iti paksah. sa sapaksalah. prakpaksavirodhat. [tib. 58a] tatha hi bhagavata rupavacarah sattva avikala ahinendriya iti uktah. kanakunthatvabhavatvat. ahinendriyas caksuradibhir ahinatvat. acarya aha. yani tatreti vistarah. yani tatra rupadhatau ghranendriyadirahitani caksuradini tair ahinendriya iti sutrarthaparigrahad avirodhah. evam tu varnayanti vaibhasikah. sta eveti vistarah. bhavata. eva tatra (abhidh-k-vy 63) rupadhatau ghranajihvendriye na tu gandharasau. atmabhavamukhena hi svasamtanamukhena sadayatane caksuradike trsnasamudacarh praninam pravartate. tadabhisyanditam ca karmeti. sahetuke rupadhatau ghranajihvendriye. tatas ca sahetukatvat. sta eva te rupadhatau. sahetukamkuradivad iti. anena ca na sto rupadhatau ghranajihvendriye nirhetukatvad iti yat sadhanam uktam. tad asiddham iti pratipadayanti. purusendriye tu maithunasparsamukhena. kim. trsnasamudacara iti prakrtam. maithunasparsavitaragas ca rupavacarah sattvah. tasmat tasmat tatra na trsnapurvakam karma bhavati. tasmad ahetukatvat. tatra purusendriyam nasti nirhetukamkuradivad iti siddham rupadhatau caturdasaiva dhatava iti.

arupyapta

iti vistarah.

manodharmamanovijñanadhatava

[tib. 58b] evarupyapta ity avadharanad anye dhatavo na santity uktam bhavati. yasmad rupavitaraganam tatropapattih. ato dasa rupasvabhava dhatavas caksuradayah pamca rupadayas capi pamca na santi. tadasrayalambanas ca pamca vijñanadhatavo na santiti. te

caksuradayo rupadayas ca yathakramam asraya alambanani ca yesam. ta ime tadasrayalambanah. asrayanam caksuradinam alambananam ca rupadinam abhavat te 'pi caksurvijñanadidhatavas tatra na santi.

(i.31ab) sasravanasrava ete traya

iti. eta eva trayah sasravanasrava ity avadharanam.

sesas tu sasrava

iti. kim artham idam ucyate. nanv eta eva trayah sasravanasrava ity avadharanat. sesah sasrava iti siddham. na siddham. katham. sesam sasrava evanasrava eva va syur ity asamkah. tannivrttyartham idam ucyate. sesah sasrava eveti.

(i.31cd) savitarkavicara hi pamca vijñanadhatava

iti. savitarkasavicara eveti hisabdo 'vadharane.

antyas trayas triprakara

iti. antya eva triprakara ity avadharanam. anyatra vitarkavicarabhyam iti. vitarkavicarau samprayuktakadharmadhatusvabhavau tayor atra grahanaprasamga iti parivarjyete. [tib. 59a] vitarko hi dvitiyaprakarantare 'ntarbhavisyati. vicaro 'pi dhyanantarajas trtiye prakare 'ntarbhavati. tadanyas tu (abhidh-k-vy 64) trisv api prakaresu nantarbhavatiti vaksyati. te ete manodhatvadayah samprayuktadharmadhatuparyantah kamadhatau prathame ca dhyane sasamantake maule savitarkah savicarah vitarkavicarasamprayogat. ata eva dhyanantare 'vitarka vitarkabhavat. vicaramatra vicarasamprayogat. ata eva dvitiyat prabhrti yavad bhavagram tayor abhavad avitarka avicarah. sarvas casamprayukto dharmadhatur iti. yathasambhavam traidhatukarupacittaviprayukta asamskrtas ca dhyanantare ca vicarah avitarko. vitarkabhavat. avicaro dvitiyavicarabhavat. vicara esu trisu prakaresu nantarbhavatiti. kamadhatuprathamadhyanabhumiko vicarah prathame tavat prakare nantarbhavati. savitarkah savicara iti. sa hi savitarkah sambhavati na tu savicaro vicarasamprayogat. dvitiye 'pi nantarbhavati. avitarko vicaramatra iti. vitarkasamprayogat. dvitiyavicarabhavac ca. trtiye 'pi nantarbhavati. avitarkah avicara iti. sa hi yady api avicaro dvitiyavicarabhavat. na tv avitarko [tib. 59b] vitarkasamprayogat. sa katham vaktavya ity ata aha. avicaro vitarkamatra iti. dvitiyavicarabhavat avicarah. vitarkasamprayogat vitarkamatrah. ata eveti. yasmat savitarkasavicaranam bhumau vicara eva caturthah prakaro bhavati. avicaro vitarkamatra iti.

sesa ubhayavarjita

iti. sesa dasa rupino dhatava uktah. te 'vitarka vicaramatra va avitarka avicarah syur iti asamkayam avadharya tadubhayavarjita eva sesa avitarka avicara evety arthah.

(i.32) katham avikalpaka ity ucyanta iti. caksurvijñanasamamgi nilam vijanati nohati nilam iti vacanat. trividhah kila vikalpa iti. kilasabdah paramatadyotanarthah. svabhiprayas tu cetanaprajñavisesa eva vitarka iti na svabhavavikalpo 'nyo dharmo 'stiti. tatha hy anena pamcaskandhaka uktam. vitarkah katamah. paryesako manojalpah cetanaprajñavisesah ya cittasyaudarikata. vicarah katamah. pratyaveksako manojalpas tathaiva ya cittasya suksmata. anabhyuhavasthayam cetana abhyuhavasthayam prajñeti vyavasthapyate. tad esam svabhavavikalpo 'stiti. tad iti vakyopanyase nipatas tasmadarthe va. svabhavenaiva [tib. 60a] vikalpa audarikalaksanatvat. svabhavavikalpo vitarkah. sa esam pamcanam vijñanakayanam samprayogato 'sti tasmat savikalpa uktah. netarav abhinirupananusmaranavikalpav esam stah. tasmad avikalpaka ucyante. yatha ekapadako 'svah apadaka iti. padatraye cchinne ekasminn api pade saty (abhidh-k-vy 65) apadaka ity ucyate. tadvad ekavikalpa avikalpaka iti. sa hy abhinirupanavikalpa iti. sa manasy asamahita prajña srutacintamayy upapattipratilambhika ca. sa hi manasi bhava manasi. vyagra vividhagra vyagra vividhalambanety arthah. vigatapradhana va muhurmuhur alambanantarasrayanat. vyagra kasmad abhinirupanavikalpa ity ucyate. tatratatralambane namapeksayabhipravrtteh. rupam vedana anityam duhkham ityadyabhinirupanac ca. samahita tu bhavanamayi namanapeksyalambane pravartata iti. naisabhinirupanavikalpa ity ucyate. manasy eva sarva smrtir iti. samahita casamahita ca. sa kila namanapeksa anubhutarthamatralambana pravartate. smrtih katama. cetaso 'bhilasa iti laksanat. pamcavijñanakayasamprayukta tu nanubhutarthabhilasapravrtteti [tib. 60b] nanusmaranavikalpa itisyate.

(i.33) sapta salambana

ity ubhayavadharanam. saptaiva salambanah salambana eva ca sapteti.

ardham ca dharmatah

salambanam iti. uktavyatirekenedam ucyate. atrapy ubhayavadharanam. dharmardham eva salambanam. salambanam eva ca dharmardham iti. yasmac ca saptaiva salambana dharmardham caiva salambanam iti avadharanam asti tasmac cchesa rupino dhatavo dharmadhatupradesas casamyukto 'nalambana iti siddham ity uktam. tatha hy anavadharane hy ayam artho na sidhyet.

navanupatta

iti navanupatta evety avadharanam. astamasyardhena sardham iti. saheti yavat.

te castav

iti. te ca sapta cittadhatavo dharmadhatus ca yasyardham salambanam uktam. astagrahanam sakaladharmadhatugrahanartham. ma

dharmadhatvardhagrahanam vijñayiti.

te castau sabdas capara

iti navanupatta ity uktah.

anye nava dvidheti. caksuradayah pamca sabdavarjyas ca rupadayas catvara iti nava te dvidhaiva. upattanupatta ity arthah. na tupatta eveti. etadartham ca.

anye nava dvidheti

punah sutritam. anugrahopaghatabhyam anyonyanuvidhanad [tib. 61a] iti. caksurdhatvadinam anugrahopaghatabhyam amjanadipanighatadilaksanabhyam (abhidh-k-vy 66) cittacaittanam anugrahopaghatau bhavatah. cittacaittanam canugrahopaghatabhyam saumanasyadaurmanasyalaksanabhyam caksurdhatvadinam anugrahopaghatau bhavatah. atas te cittacaittair adhisthanabhavenopagrhita ucyante svikrta ity arthah. yal loke sacetanam iti sajivam ity arthah.

(i.34) sprastavyam dvividham

ity ubhayavadharanam. sprastavyam eva dvividham dvividham eva sprastavyam eveti.

sesa rupino nava bhautika

ity atrapy ubhayavadharanam.

dharmadhatvekadesas ca bhautika

ity atrapy ubhayavadharanam. yasmac caite ubhayavadharitah. tasmac chesah sapta cittadhatavo dharmadhatus cavijñaptivarjyo nobhayatheti siddham. bhutanam catuskakhakkhatadilaksanavadharanad iti. catuskavadharanat prthivyaptejovayudhatavah sprastavyadhatau catvari bhutani. slaksnatvadayas tatra caksuradayas ca na bhutani. khakkhatadilaksanavadharanac ca prthivyaptejovayudhatusv anye dharmas caksuradayo nantarbhavam gacchanti. katham. catvari mahabhutani prthividhatur [tib. 61b] abdhatus tejodhatur vayudhatuh. prthividhatuh katamah khakkhatatvam iti vistarah. tesam ca sprastavyatvad iti. tesam ca khakkhatatvadinam sprastavyatvat. yasmat tani sprastavyani. varnadayas tu drastavyah srotavya ghratavyah svadayitavyah. katham gamyate sprastavyani taniti. ata aha. na hi kathinyadini caksuradibhir grhyante. kim tarhi. kayendriyenaivety ato 'vagamyate sprastavyani taniti. syan matam te 'pi varnadayah sprastavya ity ata aha. napi varnadayah kayendriyena. kim. grhyanta iti prakrtam. uktam ca sutra iti vistarah. aparasminn api sutre spastam adarsitam. katham iti vistarena yavad idam uktam. sprastavyani bhikso bahyam ayatanam catvari mahabhutani catvari mahabhutany

upadaya rupy anidarsanam sapratigham iti. sesam
caksuradyayatanam na bhutaniti spastam adarsitam. yat tarhi
sutra uktam iti vistarah. yac caksusi mamsapinde
khakkhatakharagatam kharaprakara ity arthah. caksurindriyam
khakkhatasvabhavam iti matva codayanti. tenavinirbhagavartino
mamsapindasyaisa upadesa iti. tena
caksurindriyenavinirbhagavartino 'dhisthanasya etad vacanam.
bhavati hi caksuradhisthane 'pi caksurupacarah. ata eva
mamsapinda iti grahanam. anyatha caksusity evavaksyat
yadindriyam evesyate. [tib. 62a] saddhatur ayam (abhidh-k-vy 67)
bhikso purusa iti vistarah. garbhavakrantisutre kalaladyavasthayam
iti bhutamatropadesan na bhautikam astiti codyam asamkyaha.
mulasattvadravyasamdarsanartham iti. mulasya sattvadravyasya
samdarsanartham eva. prthividhatvadayas catvaro mulasattvam.
pamcanam caksuradinam sparsayatananam tata utpatteh.
manodhatur api mulasattvam manahsparsayatanasya tata utpatteh. atha
va caturnam prthividhatvadinam upadayarupasrayatvat.
vijñanadhatos ca caitasikanam asrayatvat ta eva mulasattvam.
katham gamyate. punah satsparsayatanavacanat. tattraiva sutre
pascad uktam. sat sparsayatananiti caksuhsprarsayatanam
yavan manahsparsayatanam iti. ato vijñayate
mulasattvadravyasamdarsanarthatvat saddhatur ayam bhikso
purusa iti vacanam. na tu bhutamatratvad iti. nanu ca yatha
vijñanadhator avyatiriktam api manahsparsayatanam punar ucyate. evam
caksuradiny api caturdhatvavyatiriktani punar ucyerann iti. ato na
punah satsparsayatanavacanena tadvyatiriktabhautikastitvasiddhih.
naitad evam. yadi hi prthividhatvadaya eva sparsayatanani
abhavisyan bhutany eva sparsayatananity evavaksyat. na tv evam.
kim tarhi. caksuhsparsayatanam yavan manahsparsayatanam iti. ato
'vagamyate. prthividhatvadivyatiriktani caksuradiniti. [tib. 62b]
vijñanadhatus tu caksuradisparsayatanavacananusamgena punar
ucyate. sparsayatanam iti ko 'rthah. sparsasya caitasikasyasraya ity
arthah. cittabhavaprasamgac ceti. yadi saddhatur ayam bhikso
purusa iti yathabhutam eva dravyani grhyeran nanyani tadasritani
dravyani. tenaitat praptam. vijñanadhatumatragrahanat. atra
caitasikanam tadasritanam agrahanaprasamgah. istatvad
adosa iti cet. na. sapaksalatvad asya paksasya. sapaksalo hy ayam
paksah. cittavisesa eva caitasika iti svasiddhantavirodhat. tenaha.
na ca yuktam cittam eva caitta ity abhyupagantum. kasmat. samjña
vedana ca caitasika esa dharmas cittanisrita iti sutravacanat.
sadhanam catropatisthate. cittad arthantarabhute samjñavedane.
skandhadesanayam prthag desitatvat. rupaskandhavad iti. atha va
svasrayad arthantarabhute samjñavedane. tadasritatvat. yat
svasrayasritam tat svasrayad arthantarabhutam. tadyatha
kudyasritam citram. saragadicittavacanac ceti. saragam cittam
saragam cittam iti yathabhutam prajanati. vigataragam cittam
vigataragam cittam iti yathabhutam prajanati. sadvesam cittam

sadvesam cittam iti yathabhutam prajanatiti vistarah. [tib. 63a] atra (abhidh-k-vy 68) sadhanam. saragam cittam iti cittaragayoh parasparato 'rthantaratvam. sahayoganirdistatvat. saputras caitra iti sahayoganirdistacaitraputravad iti.

samcita daseti.

paramanusamcayasvabhava dasaivety arthah. anye tu dhatavo 'smad avadharanan na samcita iti siddham.

(i.35) tulayatiti kasya dhator etad rupam. tatha hi tula unmana ity asya dhatos tolayatiti rupam bhavati. naisa dosah. tulam karoti tulayatiti pratipadikadhator etad rupam isyate. karmani ca tulya iti rupam bhavati.

bahyam dhatucatustayam

iti rupadikam sabdavarjyam. parasudarvadisamjñakam iti. parasvadisamjñakam chinatti darvadisamjñakam chidyate. sambhavam praty evam ucyate. kadacit parasvadisamjñakam chidyate. darvadisamjñakam api cchinatti. sambandhotpadina iti vistarah. sambandhenavibhagenotpattum silam asyeti sambandhotpadi. samghatasroto rupadisamghatasamtana ity arthah. tasya vibhaktotpadanam vibhaktajananam yat sa chedah. ksanikanam hi bhavanam vinapi parasvadina cchedo bhavaty eva. samtananirodhas tu parasvadineti. parasvadikam chinattity ucyate. karanasamagrivisesavasad vikaryavisesotpattir bhavati. tatra dhatucatustayam avacchinatti chidyate vety avadharyate. tathavadharanac canye dhatavo nobhayatheti siddham. ata eva caha. na kayendriyadini chidyanta iti vistarah. atra na caksurindriyadiniti vaktavye kasmat kayendriyadiniti vacanam. yasmat kayendriye parisphutas chedo bhavati yadi bhaved ity atah [tib. 63b] kayendriyapurassaranindriyani kathyante. niravasesamgacchede sarvamgapratyamgacchede. tadadvaidhikaranat tesam kayendriyadinam advaidhikaranat. katham punar gamyate tadadvaidhikaranam iti. atah punar aha. na hindriyani dvidha bhavanti chinnasyamgasya kayad apagatasya nirindriyatvat. idam api katham gamyate. nirindriyam tad amgam yac chinnam kayad apagatam iti. yasmat tat pratitya sprastavyadikam ca kayadivijñananupapattih. katham tarhi chinnena punar lagnena nasikagrena kayavijñanotpattih. nasikamulasambandhena punah kayendriyotpatter adosah. katham iha grhagodhikadinam pucchani chinnani spandante yadi tatra kayendriyam nasti. vayadhator esa vikaro naitat kayendriyasya karmety avagantavyam. na capi chindanti maniprabhavad acchatvat. yatha maniprabha na chinatti acchatvat. tadvad indriyani.

dahyate tulayaty evam

ity evamsabdena tad eva bahyam dhatucatustayam tathatvena

pradarsyate. kasthadinam agnikrto vikaro dahah. ca
cendriyanam na bhavati maniprabhavad acchatvat. na hi tani
kasthadivac carmadivad va vikriyante. kim tarhi. tatsambandhat
pravahachedo bhavati. tuladibhutam ca tad eva dhatucatustayam
tulayati nendriyani tathaivacchatvat. amurtanam tu dhatunam
amurtatvad eva chedadyasambhava iti. tesam chedadi na cintyate. na
sabda uccheditvad iti. [tib. 64a] kim. chinatti chidyate dahyate tulyati
vapravahavartitvat.

vivado dagdhrtulyayor

ity uttaratrapidam anuvartate na sabda uccheditvad iti. tad eva
dhatucatustayam dahakam tulyam ceti. agniksaradi dahakam.
samastasyatra dhatucatustayasya bhasmadivikarahetutvat. lavanadi
tulyam. tatrapi samastasya tulavanatihetutvad ity ekesam abhiprayah.
tejodhatur eva dagdha gurutvam eva ca tulyam iti. tejodhatur
evagnijvaladigata udbhutavrttir dahati. prthividhatvadinam
udbhutasvavrttitve 'py adahakatvadarsanat. gurutvam eva copadayarupam
udbhutavrtti tulyate. atapadisu laghudravyesu rupadinam
udbhutavrttitve 'py atulyatvadarsanat.

(i.36, 37ab) pamcadhyatmam

iti. pamcagrahanam manonivrttyartham. adhyatmagrahanam
rupadinivrttyartham. vipakajaupacayika eva pamcadhyatmika na
naisyandika ity avadharanam. kasmat. tadvyatiriktanisyandabhavat.
vipakaja aupacayikas ca yady api naisyandika bhavanti.

nisyando hetusadrsa

iti krtva. te tu vipakajaupacayikatvenaiva samgrhitatvat. na
naisyandika iti grhyante. ye tu svahetusadrsa na ca vipakaja na
caupacayikah. ta iha naisyandika [tib. 64b] abhipretah. na
caivamvidhas caksuradayo bhavanti. kim tarhi vipakaja va
aupacayika va bhavantity ata evam ucyate. tadvyatiriktanisyandabhavad
iti. katham punar jñayate naisyandikas te na santiti.
mrtasyananuvrtteh. na hi rupadivan mrtasya caksurdhatvadayo
'nuvartante. vipakahetor jata iti. vipakasya phalasya hetur vipakahetuh.
vipakahetor jata vipakajah. madhyapadalopat hetusabdalopat
gorathavat. yatha gobhir yukto ratho goratha iti. phalakalapraptam va
karmeti. vipakaphalotpattyanantaraksanavastham ity arthah. vipacyata
iti vipakah. karmakartari ghañ. vipakaj jata vipakajah. phalam tu
vipaktir eveti vipaka iti. bhave ghañ. bhavatu va hetau phalopacara iti
vistarah. avipakasvabhavo 'pi karmalaksano hetm vipaka ity
(abhidh-k-vy 70) ucyate. tadutpadakatvat. yatha phale hetupucara iti
vistarah. sad imani sparsayatanani caksuradini pauranam
karma purane janmani bhavam puranam eva va pauranam karma. tani
sparsayatanani apauranakarmasvabhavany api pauranam karmety
ucyamte. tajjatatvat. evam iha viparyayopacaro drastavyah.
aharasamskarasvapnasamadhivisesair upacita aupacayika iti.

visesasabdah pratyekam abhisambadhyate. tatraharasvapnau loke pratitau. samskaro 'bhyamgasnananuvasanadisvabhavh. [tib. 65a] samadhis cittaikagratalaksanah. samipe caya upacayah. upacaye bhava aupacayikah sainikavat. upacaya eva va aupacayikah vainayikavat. svarthe taddhitavidhanat. brahmacaryena cety eke iti. brahmacarinam upasantendriyanam sariropacayadarsanat. anupaghatamatram tu tena syad iti. abrahmacaryena sarirapacayah. brahmacaryena tu sarirapacayo na bhavati. tasmad aha. anupayghatamatram tu tena brahmacaryena syat nopacayah. upacayas tv aharadibhir eva. kasmat tarhi pravrajitanam kesamcic charirapacayo bhavati. kamaparidahadiyogad asau bhavet. pratiprakara ivarakseti. upacayasamtano vipakasamtanasya parivaryavasthanenaraksa. sabda aupacayika ity anupacitakayasya sabdasausthavadarsanat. icchatah pravrtter iti. sabdo me syad iti icchaya sabdah pravartate. anicchaya na pravartate. vipakajas ca dharmo 'nicchato 'pi pravartate. tasman na vipakajah sabdah. sadhanam catrocyate. na vipakajah sabdah. icchatah pravrtteh. yonisomanasikaracaitasikavat. yat tu vipakajam. na tasyecchaya pravrttih. tadyatha caksurindriyasyeti. yat tarhiti vistarah. anena svasiddhantaviruddhatam pratijñaya udgrahayati. trtiyasau paramparety eka iti vistarah. bhutani parusyavirateh karmapathasya kanthe vipakasvabhavani [tib. 65b] nirvartante. tebhyah sabdah. dvitiye 'pi pakse karmebhyo vipakajani bhutani. tebhya aupacayikani aharopacayatah samadhyupacayato va bhutantarani. tebhyo naisyandikani purvabhutavyatiriktany agantukani bhutani. tebhyah sabda iti. paramparabhinirvartanam tv abhisamdhaya parusyavirater brahmasvarata nirvartata ity uktam. anena svasiddhantaviruddhata tasyah pratijñayah parihriyate. yadi sabdavad yuktivirodhah syad iti. sabda icchatah pravartata iti vipakayuktivirodhat na vipakaja uktah. tad yadi tadvac charirikу api vedana icchatah pravartate na vipakaja syat. na tv icchatah sa pravartate. kim tarhi. anicchayapi sa pravartate. caksuradivat. tasmad vipakajeti yujyata ity abhiprayah. kidrsi punah sa. ya sukhaduhkhapratyayopasamharam antarenapi pravartate. naisyandikah sabhagasarvatragahetujanita iti. sabhagasarvatragahetubhir eva janita na vipakahetuneti avadharanam. (abhidh-k-vy 71) vipakaja vipakahetujanita iti. vipakahetuna janita eva na tu vipakahetunaiva janita ity avadharanam. sabhagahetunapi janita vipakaja bhavanti. tatra castav apratigha naisyandika vipakaja evety avadharyate. na hi et [tib. 66a] aupacayikah samcayabhavat. aparamanusamcayasvabhavatvad ity arthah.

tridhanya

iti. tridhanya evety avadharyate. tartra vipakaja indriyavinirbhagina eva.

vipako 'vyakrto dharmah sattvakhya

iti vacanat. naisyandikaupacayikas tu indriyavinirbhagino 'pi. katham

punar gamyate. indriyavinirbhagino 'pi naisyandikah santiti. mrtasyapi tadanuvrttidarsanat. na hy asattvasamkhyata vipakaja isyante.

dravyavan eka

iti. eka eva dravyavan ity avadharanam. saratvad dravyam ity avinasat. ksanam ekam anaisyandika bhavantiti. ksanam ekam asabhagahetunirvartitah. purvaksananasravabhavat ksanika na tu ksanantaravinasina ity ayam artho 'bhipretah. anyatha hi pascima eva dhatavah ksanika ity avadharanat taditaresam dhatunam aksanikatvaprasamgah. katham punar duhkhadharmajñanaksantikalape manodhatur manovijñanadhatus ca yugapad bhavatah. na hi vijñanadvayasamavadhanam isyate. nocyate yugapat tau bhavata iti. kim tarhi. ekam atra vijñanam dhatudvayatvena vyavasthapyate. namadvayena kathyate ity arthah. tena vyacaste duhkhadharmajñanaksantisamprayuktam cittam manodhatur manovijñanadhatus ceti. [tib. 66b] sesas tatsahabhuvo dharmadhatur iti. tatra ksantikalape cittad anye dharmah sesah. tadsahabhuvas taya ksantya sahabhuvah. tadyatha anasravasamvaro rupam vedanasamjñacetanadayah samprayuktah. tesam ca praptijatyadayo dharmadhatur iti.

(i.37cd) samanvagamam pratilabhata iti. praptim alabdhapurvam labhata ity arthah. caksurvijñanadhatunapi sa iti. kim. samanvagamam pratilabhata ity adhikrtam.

prthag labha

ity anena prathamadvitiye kotyau darsite.

sahapi cety

anena trtiya kotir darsita. caturthi tu uktanirmukteti sugamatvan na darsita.

ca-

sabdena va sapy ukta. aprthag asaha ceti. kamadhatau kramena caksurindriyam pratilabhamana iti. kamadhatau sthitah pudgalah kramena kalaladikramena (abhidh-k-vy 72) mrtyukramena va. caksurindriyam. kimpratisamyuktam. kim kamadhatav eva. nety ucyate. avisesena kamapratisamyuktam va rupapratisamyuktam va pratilabhamanah. kalaladyavasthayam tatha kramena maranasyacaksusmanmaranasya ca kale caksurdhatuna asamanvagatah. kalaladyavasthayam tatha maranavasthayam va tadabhavat. sadayatanotpattyavasthayam bhavasyantarale va tenedanim samanvagamam pratilabhate. na tu caksurvijñanadhatuna asamanvagatah samanvagamam pratilabhate. yasmad asau kusalaklistenatitanagatena samanvagata eva purvam antarabhavapratisamdhikale. viprakrtavastha hy esadhikriyate na

pratilabdhavatpratilapsyamanavastha. caksurvijñanadhatuneti [tib. 67a] vistarah. dvitiyadidhyanopapannas tatra tasya caksurvijñanadhator abhavat tena purvam asamanvagata idanim caksurvijñanam prathamadhyanabhumikam anivrtavyakrtasvabhavam sammukhikurvanah. tena caksurvijñanadhatuna samanvagamam pratilabhate. na tu caksurdhatuna asamanvagatah samanvagamam pratilabhate. pratilabdhavatsamanvagatatvat. tatpracyutas cadhastad upapadyamana iti. dvitiyadidhyanapracyuto 'dhastat prathame dhyane kamadhatau copapadyamanas caksurvijñanadhatuna asamanvagatah samanvagamam pratilabhate. antarabhavapratisamdhane kusalaklistena atitanagatena. na tu caksurdhatuna asamanvagatah samanvagamam pratilabhate. pratilabdhavatsamanvagatatvat. syad ubhayeneti vistarah. arupyadhatucyuta ubhabhyam caksurdhatucaksurvijñanadhatubhyam purvam asamanvagatah. antarabhavapratisamdhyavasthayam eva caksurdhatunotpadabhimukhena caksurvijñanadhatuna kusalaklistenatitanagatena samanvagamam pratilabhate. avikalendriya hy antarabhavikah. nobhayena etan akaran sthapayitveti. kotitrayoktan dharmaprakaran tyaktvety arthah. arupyadhatucyutas tatraivotpadyamano nobhabhyam asamanvagatah samanvagamam pratilabhate. asamanvagatatvam tatrasti na tu samanvagamapratilambhah. dvitiyadidhyanopapannas ca caksurvijñanam asammukhikurvano nobhabhyam asamanvagatah samanvagamam pratilabhate. katham. caksurdhatuna yady api samanvagamam pratilabhate na tu caksurdhatunasav asamanvagatah. caksurvijñanadhatuna yady apy asau asamanvagato na tu samanvagamam [tib. 67b] pratilabhate tadasammukhikurvanatvat. caksusman kamadhatusthah sakrnmaranat antarabhavapratisamdhau (abhidh-k-vy 73) nobhabhyam asamanvagatah samanvagamam pratilabhate. tabhyam samanvagatatvat. yas caksurdhatuna samanvagatas caksurvijñanadhatunapi sa iti.

prthag labhah sahapi cety

anenaiva sutrenedam api catuhkotikam vartayati. labho hi pratilambhah. praptimatre 'pi vivaksaya kadacid bhavati. prathame catuhkotike pratilambho 'dhikrto dvitiye tu praptimatram. prathama kotir iti vistarah. dvitiyadidhyanopapanno 'vasyam caksurdhatuna samanvagata indriyair avikalatvat. caksurvijñanadhatunatrasamanvagatah. tatrabhavat. prathamadhyanabhumikasya caksurvijñanasyasammukhikriyamanatvat. kamadhatav alabdhavihinacaksur iti. alabdham vihinam va caksur asyalabdhavihinacaksuh. alabdhacaksuh kalaladyavasthah. vihinacaksur vinastacaksuh. sa kamadhatau caksurvijñanadhatuna antarabhavapratisamdhau pratilabdhena kusalaklistena samanvagatah. na caksurdhatuna tasyabhavat. labdhavihinacaksur iti. labdham avihinam caksur asya labdhavihinacaksuh. sa kamadhatau caksurdhatuna caksurvijñanadhatuna ca tatha purvam pratilabdhenedanim tv anena cavyakrtena samanvagatah. prathamadhyanopapannas ca tenobhayena

samanvagatah. svabhumikasya tatravasyam astitvat parabhumikasya caksusah sambhavat. dvitiyadidhyanopapannas ca pasyan. prathamadhyanabhumikam [tib. 68a] caksurvijñanam sammukhikurvana ity arthah. sa capy avasyam anenobhayena samanvagatah. caturthy etan akaran sthapayitveti. arupyopapannah. yathayogam abhyuhitavyav iti. yas caksurdhatuna asmanvagatah samanvagamam pratilabhate rupadhatunapi sah. yo va rupadhatuna caksurdhatunapi sah. caksurdhaturupadhatvoh syat

prthag labhah sahapi ca.

prthak tavat. syac caksurdhatuna samanvagatah. na rupadhatuna. kamadhatau kramena caksurindriyam pratilabhamanah. syad rupadhatuna na caksurdhatuneti iyam kotir nasti.

sahapi.

syat ubhayenasamanvagatah samanvagamam pratilabhate. arupyadhatos cyuto rupadhatau kamadhatau copapadyamanah. nobhayena etan akaran sthapayitva. yas caksurdhatusamanvagato rupadhatunapi sa iti purvapadakah. yas tavac caksurdhatuna samanvagato rupadhatunapi sah. syat rupadhatuna na caksurdhatuna kalaladyavasthasv alabdhacaksur labdhavihinacaksus ca. (abhidh-k-vy 74) yas caksurvijñanadhatuna asamanvagatah samanvagamam pratilabhate rupadhatunapi sah. yo va rupadhatunasamanvagatah samanvagamam pratilabhate caksurvijñanadhatunapi sah. tathaiva tayoh syat

prthag labhah sahapi ca.

prthak tavat. syac caksurvijñanadhatuna na rupadhatuna. dvitiyadidhyanopapannas caksurvijñanam sammukhikurvanah. syad rupadhatuna na caksurvijñanadhatuna. [tib. 68b] arupyadhatos cyuto dvitiyadisu dhyanesupapadyamanah.

sahapi.

syad ubhavenasamanvagatah samanvagamam pratilabhate. arupyadhatucyutah kamadhatau brahmaloke copapadyamanah. nobhayena. etan akaran sthapayitva. yas caksurvijñanadhatuna samanvagato rupadhatunapi sah. yo va rupadhatuna caksurvijñanadhatunapi sah. purvapadakah. yas tavac caksurvijñanadhatuna samanvagato rupadhatunapi sah. syad rupadhatuna na caksurvijñanadhatunapi. dvitiyadidhyanopapannas caksurvijñanam asammukhikurvanah. yatha ceyam caksurvijñanarupadhatunam pratilambhasamanvagamacinta. tatha srotravijñanasabdadhatvadinam api pratilambhasamanvagamacinta kartavya. srotravijñanadhatvoh syat

prthag labhah sahapi cety

adi.

(i.38ab) dvadasadhyatmika

iti. ubhayavadharanam. avadharanad eva canye rupadayo bahya iti siddham. atmany adhy adhyatmam. adhy atmanam iti va adhyatmam. adhyatmam eva adhyatmikah. adhyatme va bhavah adhyatmikah. ahamkarasamnisrayatvac cittam atmety upacaryata ity ahamkarasamnisraya atmety atmavadinah samkalpayanti. cittam cahamkarasamnisraya ity atmety upacaryate. katham ity aha.

atmana hi sudantena svargam prapnoti pandita

ity uktam gathayam. katham punar gamyate cittam atmasabdenocyata iti. tata aha. cittasya canyatra damanam uktam bhagavateti. anyatra gathayam uktam.

[tib. 69a] cittasya damanam sadhu cittam dantam sukhavaham iti. tenayam arthah. atmani cittikarye atmanam va cittam adhikrtya ye dharmah pratyasannabhavat asrayabhavena vartante. te adhyatmikah. ye tu visayabhavena vartante. te bahya iti. kah punah pratyasannabhavah. yena vijñanam tadvikaram anuvidhatte. caksuradisv eva hi vijñanam laksyate na rupadisv (abhidh-k-vy 75) iti. tatha hi cittam indriyasambaddhe sariradese paricchidyate na visayadesa iti. evam tarhi sad vijñanadhatava iti vistarah. iha pamca tavad vijñanadhatavo vartamana eva grhyante. indriyavisayasamanakalatvat. vartananavisaya hi pamca vijñanakayah manovijñadhatur api vartamana eveha vyavasthapyate. yasma manodhatur asyasrayo 'nantaratito vyavasthapyate. kalabhedad eva hi manidhatumanovijñanadhatvoh prthagvyavasthanam. tasmat ta adhyatmika na prapnuvanti. na hy ete manodhatutvam aprapta atitatvam apraptas cittasyasrayibhavanti. yada tada ta eva te bhavantiti laksanam nativartanta iti. kim anena vakyena sadhitam. idam anena sadhitam. vartamananam apy esam asrayabhavo bhavisyatiti bhavisyadasrayabhavenadhyatmikatvam bhavatiti. yadi vanagatapratyutpannasyeti vistarah. atite 'dhvani yan manodhatulaksanam. tad anagatapratyutpannayor apy adhvanor asty evety abhiprayah. na hi laksanasyadhvasu [tib.69b] vyabhicaro 'sti. na hi svabhavaparityago 'stity arthah.

(i.38cd) dharmasamjñakah sabhaga

iti. dharmasamjñakah sabhaga evety avadharyate. yo hi visayo yasya vijñanasya niyata iti. tadyatha caksurvijñanasya rupam niyato visayo yavan manovijñanasya dharmah. yadi tatra tac caksurvijñanam utpannam utpattidharmi va. yavad yadi tatra manovijñanam utpannam utpattidharmi va. sa visayah sabhaga ity ucyate. tasya ca svabhavasahabhunirmukta iti. svabhavena sahabhubhis ca nirmuktah svabhavasahabhunirmuktah. sarvadharmas tasya vijñanasyalambanam. na svabhavah. svatmani vrttivirodhat. na hi tad evamgulyagram tenaivamgulyagrena sprsyate. na saivasidhara tayaivasidharaya chidyate. na sahabhuvah. samprayukta viprayukta va. atisamnikrstatvat. na hy aksistham amjanam tena grhyate. sa

punas cittaksano 'nyasya cittaksanasya alambanam iti. ye purvasmin ksane svabhavasahabhuvo dharma nalambita abhuvan. te 'py alambita iti dvayoh ksanayoh sarvadharma alambanam bhavanti. tasmad dharmadhatur nityam sabhagah. dharmadhatur hi niyato manasa eva.

tatsabhagas ca sesah.

casabdena sabhagas ceti. sesa eva sabhagatatsabhaga ity avadharyate. nanu ca dharmadhatur [tib. 70a] eva sabhaga evety avadharane sesa na sabhaga iti sabhagatatsabhagah setsyanti. na setsyanti. yady api na sabhaga eveti bhaveyuh. (abhidh-k-vy 76) tatsabhaga eveti tu sambhaveyuh. tannivrttyartham idam arabhyate. sabhagatatsabhaga eva sesah. na tu sabhaga eva napi tatsabhaga eveti.

yo na svakarmakrt

sa tatsabhaga iti sambandhaniyam

tatsabhagas ceti.

anantaroktatvat. uktam bhavati. yah svakarmakrt sa sabhaga iti. asvakarmakrd eva tatsabhagas tatsabhaga eva vasvakarmakrd ity avadharane 'rthapattya svakarmakrt sabhaga iti. rupany apasyad iti. adraksid iti vaktavyam. evam hy adyatanatitam hyastanatitam ca parigrhitam bhavati. anyatha hy avyapi laksanam syat. athaivam eva patha udaharanamatram tad drastavyam. adyatanatitam api vaktavyam. evam yavan manah svena visayakaritrena vaktavyam iti. svena visayapurusakarena vaktavyam. katham iti. yena srotrena sabdan asrnot srnoti srosyati va. tad ucyate sabhagam srotram iti sarvam. vijñanasamayuktam asamayuktam ceti vijñanasambaddham asambaddham cety arthah. yad ekasya caksuh sabhagam tad [tib. 70b] sarvesam kim. sabhagam iti vartate evam tadsabhagam apiti. yad ekasya caksus tadsabhagam. tat sarvesam tatsabhagam ity arthah. praptagrahanad iti. gandhadayah. ye evadattena ghranadindriyaprapta grhyante. na te yajñadattena grhyante. svaghranadikapravistatvat. ity asadharanatvad esam caksuradivad atideso nyayyah. ya ekasya gandhah sabhagah. sa sarvesam. evam tatsabhago 'piti vaktavyam. na tu vaktavyam yatha rupam evam gandhadaya iti. asti hy esa sambhavo ya eva gandhadaya ekasya ghranadivijñanam utpadayeyuh. ta evanyesam apiti. yadi te evadattaghranadindriyaprapta bhaveyur evadattasya vijñanam utpadayeyuh. atha yajñadattaghranadindriyaprapta yajñadattasya vijñanam utpadayeyur ity arthah. atha va ta evanyesam apiti. tatrantargatasuksmakrimiprabhrtinam api vijñanam utpadayeyuh. na tasyaiva evadattasya yasya ghranadindriyapraptas te gandhadaya iti. indriyavisayavijñananam anyonyabhajanam iti. asrayavisayasrayibhavenanyonyabhimukhyena pravrttih. tatha hindriyadhatavo vijñanadhatun asrayabhavena yathayogam bhajante. sevanta ity arthah. visayadhatums ca visayibhavena. tatha

visayadhatavah svendriyadhatun visayabhavena bhajante. vijñanadhatums tu visayabhavena alambanabhavena va bhajante. tatha [tib. 71a] vijñanadhatavah svendriyadhatunam asrayibhavena bhajante. visayadhatums ca visayibhavenalambakabhavena va bhajanta. ity anyonyabhajanam bhagah. bhave ghañ. karitrabhajanam va bhagah. karitram (abhidh-k-vy 77) caksuradinam darsanadi. vijñanadhatunam vijñatrtvam. visayadhatunam tadvisayalambanabhavah. tasya karitrasya bhajanam karitrabhajanam. sa esam astity arthah. pradarsanamatram etat. vigrahas tv evam kartavyah. saha bhagena vartante sabhaga iti. samano va bhaga esam esam ta ime sabhagah. samanarthasya sahasabdasya sabhava adistah. sparsasamanakaryatvad va. kim. sabhaga iti prakrtam. atra karmani ghañ. bhajyata iti bhagah. vigrahas tu purvavat. sparsas caitasikah. esam indriyavisayavijñananam samanam karyam. caksuh pratitya rupani ca utpadyate caksurvijñanam. trayanam samnipatah sparsa ityadivacanat. ye punar asabhaga iti vistarah. ye punar anye caksuradaya ittham asabhagah. tesam sabhaganam uktalaksananam sabhagah sadrsah. te tatsabhagah. tesam tair va sabhagas te tatsabhagah. tulyarthe hy atra sabhagasabdo grhyate.

(i.39) darsanaheya iti. darsanam prathamatah satyadarsanam anasravam pamcadasacittaksanasamgrhitam. bhavana tad eva punahpunardarsanam. laukikam va samahitam jñanam bhavana.

dasa bhavanaya heyah pamca ceti.

rupino dhatavo dasa pamca ca tadvijñanadhatava iti. [tib. 71b] katham punar etad gamyate. eta eva ta iti.

antyas trayam tridheti

vacanat. antyatrayat anye pamcadasa dhatava eva ta ucyanta iti. te bhavanaheya evety avadharyante. triprakara iti. darsanaheya bhavanaheya aheyas cety arthah. eta eva tridha astasityanusayas tatsahabhuva iti. dhatuprakarakarabhinnah satkayadrstyadayo 'nusayas tatsahabhuvo vijñanavedanadayah samprayuktah asamprayuktani ca tallaksananulaksanani. tatpraptayas ca sanucara iti. tacchabdena anusayadayah sambadhyante. tesam anusayanam tatsahabhuvam ca praptayas tatpraptayah. yady apy anusayasahabhuvo bhavanti. na tu sarvah. kascid dhi praptayo 'nusayadisahabhuvo bhavanti yah sahajah. kascit tu purvam pascac ca tebhyo bhavanty atah prthak praptigrahanam. sanucara iti grahanena anupraptayas tallaksanani ca samgrhyante. sesah sasrava bhavanaheya iti. eta eva trayo 'ntya dhatavo ye sesa darsanaheyebhyo 'nye sasravah. te bhavanaheyah. ke punas te. dasanusayas tatsahabhuvas tatpraptayas ca sanucarah. kusalasasravah. anivrtavyakrtas ca samskarah. avijñaptirupam ca sasravam sanucaram. [tib. 72a] anasrava aheya

iti margasatyasamskrtasvabhavah. nanu canyad apiti vistarah. prthagjanatvam anivrtavyakrtasamskarasvabhavatvad bhavanaheyamadhyagatam. apayasamvartaniyam ca (abhidh-k-vy 78) kayavakkarma rupasvabhavatvad bhavanaheyam uktam. ity atas codayanti vatsiputriyah. aryamargavirodhitvad iti. prthagjanatvam aryamargotpade na bhavati. niyate capayike karmani sati aryamargo notpadyate. aryamargotpade ca saty apayikam karma notpadyate. tasmat satkayadrstyadivat tad ubhayam darsanaheyam iti varnayanti. tatpratisedhartham uktam apy etad abhisamksepena. sukhapratipattyartham punar ucyate.

na drstiheyam aklistam na rupam napy asasthajam.

drstir darsanam. aklistam anivrtavyakrtam kusalam va na darsanaheyam. rupam tu klistam api na darsanaheyam.

asasthajam

pamcendriyajam pamcavijñanam tad arupam klistam api san na darsanaheyam. ato 'nyat tu darsanaheyam sambhavati yathoktam. aklistavyakrtam ca prthagjanatvam samucchinnakusalamulavitaraganam api tatsamanvagamad iti. samucchinnakusalamulah kusalair dharmair asamanvagata istah. prthagjanatvena tu samanvagatah. [tib. 72b] yasmat te prthagjana isyante. tasman na kusalam prthagjanatvam. klistam api tan na bhavati. vitaraganam api tena samanvagamat. klistasya hi vastunah svabhavaprahanam isyate. praptichedah prahanam ity arthah. tad yadi prthagjanatvam klistam syat laukikavitaraganam tasya prapticheda iti tenasamanvagamah syat. isyate ca tesam tena samanvagamah. tatha hi te laukikavitaragah prthagjana evesyante. aklistavyakrtatvaikatve 'dosah. chandaragaprahanam aklistasyesyate. tadalambanaklesaprapticheda ity arthah. na tu tadatmiyaprapticheda isyate. tatha hy uktam bhagavata yo bhiksavo rupe chandaragah. tam prajahita. evam vas tad rupam prahinam bhavatiti vistarah. tasmad aklistavyakrtam prthagjanatvam tesam prahinam api caksuradivat samudacarati. atas tena samanvagamo bhavati. kim punah karanam. aklistavyakrtatvat prthagjanatvam na darsanaprahatavyam. rupatvac ca kayavakkarma ity aha. satyesv avipratipatteh. aklesadustatvat prthagjanatvam na duhkhadisu satyesu vipratipadyate. na viparitarupena pravartata ity arthah. analambakatvac ca. kayavakkarmapy analambakatvad eva na vipratipadyate. tasmat tad ubhayam na darsanaheyam. ayam ca satyesv avipratipatter [tib. 73a] iti hetur asasthaje 'py anuvartayitavyah. duhkhe dharmajñanaksantau prthagjanatvaprasamgac ceti. ayam upacayahetuh prthagjanatvasyaiva darsanaheyatvanivrttyartham ucyate kayavakkarmano 'nabhisambandhat. duhkhe dharmajñanaksantau prthagjanatvapraptis chidyate (abhidh-k-vy 79). na tu chinna tatpraheyaklesapraptivat.

nirudhyamano margas tu prajahati tadavrtim

iti vacanat. duhkhe dharmajñane tu tatpraptis chinna. tena tatpraptisadbhavat duhkhe dharmajñanaksantyavasthayam sa pudgalah prthagjanah syat. na casau tasyam avasthayam prthagjana iti sakyate vyavasthapayitum adhigataryamargatvat. tatha hi prthagjanatvam katamad. aryadharmanam alabha iti prthagjanatvalaksanam. sa caryadharmanam labhenalabho vyavartate. tasmad arya evasav iti. idam tavat bhavanto vaibhasikah prastavyah. tat prthgjanatvam kim bhavanamargapratilambhad eva prahiyate. nety ucyate. tat prthagjanatvam navabhaumikam kamavacaram yavat bhavagrikam. tac caklistam. tena pratibhumibhuminavamaklesaprakaraprahanavasthayam prahiyate. sarvam hy aklistam sasravam navama eva vimuktimarge prahiyate. yady evam avitaragavasthayam aryah prthagjanah syat. na. prthagjanatvasya vihinatvat. [tib. 73b] duhkhe dharmajñanaksanteh prabhrti hi tad vihinam eva. na tu prahinam. kah punar vihanaprahanayor visesa iti. vihanam praptichede vyavasthapitam. prahanam tu pratipaksalabhe vyavasthapitam. tasmat praptichedat tena prthagjanatvenasamanvagamat tasyam avasthayam arya eva bhavati. na prthagjana ity adosa esah.

(i.40, 41) caksus ca dharmadhatos ca pradeso drstir

iti. caksur eva dharmadhatupradesa eva drstir ity avadharyate. satkayadrstyadiketi. satkayadrstir antagrahadrstir mithyadrstir drstiparamarsah silavrataparamarsas ceti. saiksasyanasraveti prajñety adhikrtam. asaiksasyasaiksiti. asaiksasyanasrava prajña asaiksi. ksayanutpadajñanavarjyeti vaktavyam. vaksyati hi

ksayanutpadadhir na drg

iti. sameghamegheti vistarena yavat klistaklistalaukikisaiksyasaiksibhir drstibhir dharmadarsanam iti. loke bhava laukiki. klista caklsta ca klistakliste. klistakliste casau laukiki ca. klistaklistalaukiki. klistaklistalaukiki ca saiksi casaiksi ca klistaklistalaukikisaiksyasaiksyah. tabhir dharmadarsanam. kidrsam ity aha. sameghamegharatrimdivarupadarsanavad iti. yatha [tib. 74a] sameghayam ratrau rupadarsanam. evam klistaya laukikya satkayadrstyadikaya drstya dharmadarsanam. avyaktataram ity arthah. yatha tasyam eva ratrau ameghayam rupadarsanam. evam aklistaya laukikya drstya dharmadarsanam. (abhidh-k-vy 80) avyaktam ity arthah. yatha sameghe divase rupadarsanam. evam saiksya drstya dharmadarsanam. vyaktam na tv atyartham. yatha punar ameghe divase rupadarsanam. evam asaiksya drstya

dharmadarsanam. atyartham vyaktam ity arthah.

atiranad

iti asamtiranat. samtiranam punar visayopanidhyanapurvakam niscayakarsanam. ata eva canyapiti vistarah. ata evasamtiranad anyapi manasi klista ragadisamprayukta aklista va ksayanutpadajñananivrtavyakrta prajña na drstih. rupalocanartheneti. caksur na samtirakatvena drstih. kim tarhi. rupalocanarthena. prajña tu samtirakatveneti darsitam bhavati. anyavijñanasamamgina iti. anyavijñanasammukhihavinah pudgalasyanyavijñanavyasaktasyety arthah. pasyec caksurindriyam visayadisamnidhyat. yasya tu caksurvijñanam pasyatiti paksah. tasya tadvijñanasambhavad adosah. tad eva caksurasritam vijñanam pasyatity astv iti. darsanasya tadbhave bhavat tadabhave cabhavat.

drsyate rupam na kilantaritam yata

[tib. 74b] iti kilasabdah paramatau. tasyapratighatvad iti. vijñanam amurtim kudyadiny atikramyapi pasyet. vijñanavady aha. naiva hy avrte caksurvijñanam utpadyate ity anabhasagatatvat visayasyety abhiprayah. kim khalu notpadyata ity apratighatvat kudyadini vyatibhidya kudyadyavyavahita iva visaye vijñanam utpatsyata iti bhavah. yasya tv iti. yasya mama vaibhasikasya paksah caksuh pasyatiti. tasya mama caksusah sapratighatvat vyavahite kudyadibhir vrttyabhavah. tasya caksusa alocanavrttyabhavah. vijñanam tarhi vaibhasikasya vyavahite 'pi prapnotiti codyam antarnitam asamkya sa eva vaibhasikah punar aha. vijñanasyapy anutpattir iti. yathaiva caksuso vyavahite vrttyabhavo yujyate vijñanasyapy anutpattir vijñanavrttyabhava asrayena sahaikavisayapravrttatvat yujyate. ya eva hi caksuso vyavahito 'rtho visayah syat. sa eva vijñanasyeti yukta vijñanasyapy anutpattih. tava tu vijñanavadino 'pratighatvad vijñanasya vyavahite vijñanam utpadyeta. na tutpadyate. tasmac caksuh pasyati na vijñanam iti siddham. evam vijñanavadini pratisiddhe tatpaksam acaryo grhitvaha. kim nu vai caksuh praptavisayam iti vistarah. yatha kayendriyam praptavisayam kudyadivyavahitam [tib. 75a] visayam na grhnati. kudyadipratighatat. tatah parena pravartitum alahamanatvat. kim evam caksuh praptavisayam kudyadipratighatena pratihatam sat tatah parena gantum alabhamanam (abhidh-k-vy 81) tam kudyadivyavahitam visayam na grhnatiti. naitad yujyate. tasmat sapratighatvat avrtam caksur na pasyed iti na vaktavyam. kacabhrapatalasphatikambubhis cantaritam katham drsyata iti. kacenabhrapatalena sphatikenambuna cantaritam vyavahitam rupam katham drsyate. sapratighatvad dhi kudyadivyavahitavat kacadivyavahitam caksur na pasyet tac ca pasyatiti siddhantah. yatralokasyapratibandha iti. aloke hi sati visaya abhasagato bhavatiti vijñanotpattisambhavah. evam hi

vijñanakaranam pathyate. caksurindriyam anupahatam bhavati. visaya abhasagato bhavati. tajjas ca manasarah pratyupasthito bhavatity ata avrte rupe kacadibhis tatrotpadyate eva caksurvijñanam yatra tu pratibandho 'kacadisvabhavaih kudyadibhis tamasvadbhih tatravrte notpadyate. kim. caksur vijñanam iti. anutpannatvad avrtam neksata iti. yat tvaya kim khalu notpadyata iti anutpattau karanam prstam idam tatkaranam iti brumah. yat tarhi sutra uktam iti vistarah. caksusa rupani drstva na nimittagrahi bhavati nanuvyamjanagrahiti vistarah. yasmac caksuh pasyati. tasmat pudgalas caksusa pasyatity abhiprayah. acaryah praha. tenasrayeneti [tib. 75b] ayam atrabhisamdhih. caksur asrityety evatrabhisamdhih. caksusa asrayena vijñanena drstvety arthah. katham jñayata ity aha. yatha manasa dharman vijñayeti. manasa asrayena vijñanena vijñayeti bhavati. na hy anantaratitam mano dharman vijanati. vartamanavasthayam hi vijñanam karitram karoti. asritakarma va asrayasyopacaryata iti. asritasya vijñanasya karma darsanam asrayasya caksusa upacaryate. vijñane pasyati sati caksuh pasyatity upacarah. yatha mamcah krosamtiti. yatha mamcasthesu purusesu krosatsu mamcah krosantity upacarah. tadvat. yatha ca sutra uktam iti vistarah. vaibhasikanam apy ayam paksah. na caksur vijanati. kim tarhi. vijñanam vijanatiti. atha coktam caksurvijñeyani rupani kantaniti. tatrasritakarma asrayasyopacaryata iti avasyam pratipattavyam. dvaram yavad eva rupanam darsanayeti. dvaram iva dvaram hetur asraya iti abhiprayah. anenagamena tenasrayeneti yo 'rtha uktah. tam eva samarthayati. tena caksusa dvarena vijñanam pasyatiti. darsane tatra dvarakhyeti. caksur brahmana dvaram yavad eva rupanam darsanayety atra. na hy etad yujyate darsanam rupanam darsanayeti. atravacakatvan naitad yujyata ity [tib. 76a] abhiprayah. yadi darsanam karanam drsyate 'neneti darsanam iti. kartari va lyut pasyatiti darsanam iti. darsanayeti ca bhavasadhanam. drstir darsanam tasmai darsanayeti. katham (abhidh-k-vy 82) etad yujyate. yasmac caksurvyatiriktam darsanam nasti. alocanam iti cet. na. vijñanavyatiriktatvat vijñanam eva hy alocanam. nato 'nyat pasyamah. yadi tu caksurdvaram vivaram rupanam darsanaya vijñanayety artho grhyeta tad yujyate. tadyatha kacit prajña pasyaty apy ucyata iti. pasyatity apy ucyata iti itisabdo 'tradhyaharyah. anenopanyasena darsanavijñanayor anarthantarabhava iti darsayati. ka punar asau ya prajñaivam ucyate. ya darsanatmikokta.

tadanyobhayatharya dhir

iti. tasyaivam janata evam pasyata iti sutre 'pi vacanat. kimcid iti vacanan na sarvam vijñanam pasyatity uktam bhavati. caksurvijñanam hi pasyatity ucyate. na tu srotradivijñanam iti. kanya drstikriyeti. yasyopalambhakatvam. tasya darsanam yujyata ity abhiprayah. tad etad acodyam iti vistarah. yadi vijñanam

vijanati. kartrbhutasya vijñanasya kanya vijñanakriyeti vaktavyam
iti tulyam codyam apadyate. na ca tatra kartrkriyabhedah. na kartur
vijñanasya kriyayas ca vijñanalaksanaya bhedo 'nyatvam asti.
bhavati ca kartrkriyasambandhavyapadesah. vijñanam vijanatiti.
[tib. 76b] tadvad ihapi bhavet. caksuh pasyatiti acodyam etat.
caksurvijñanam darsanam ity apare. tasyasrayabhavac caksuh
pasyatity ucyate. yatha nadasyasrayabhavat ghanta nadatity
ucyate. [vijñanam tarhi kasyasrayabhavad rupam vijanatity aha.]
vijñanasyasrayabhavad iti. caksurvijñanasyasrayabhavad ity
arthah. tad vijñanam darsanam iti rudham loke iti. darsanam iti
loke rudham na tu vijñanam iti rudham. katham gamyata ity aha.
tatha hi tasminn utpanne rupam drstam ity ucyate na vijñatam iti.
vibhasayam apy ucyata iti. sa evartho 'bhidhiyata ity abhiprayah.
caksuhsampraptam caksurabhasagatam. vijñanam tu samnidhya
matreneti. nasrayabhavayogeneti darsayati. yatha suryo divasakara iti.
yatha yatha samnidhyamatrena suryo divasam karotity ucyate. tatha
vijñanam vijanatity ucyate. kasmat. loke tatha siddhatvat.
nirvyaparam hidam iti vistarah. nirvyaparam iti niriham. anena hi
kartur arthantarabhutam va kriyam pratisedhati. dharmamatram iti.
svatamtrasya kartuh pratisedham karoti. hetuphalamatram ceti. asaty
api kartari hetuphalayoh karyakaranam arthatvam darsayati. tatra
chandata upacarah kriyante yad vastu vyavaharamgam teneha
vyavahararthasamsiddhyartham asad api sadrupena parikalpya [tib. 77a]
kartrkriyadivyavasthanam kriyate. caksuh pasyati vijñanam
vijanatity (abhidh-k-vy 83) evamadi. natrabhinivestavyam.

bhavo bhavitrapekso 'nya

ityadi janapadaniruktim nabhiniviseteti. janapadas tatra niyata niscita
coktir janapadaniruktih. tam nabhiniviseta. tasmad atreyam niruktir
iti. na va sarvam evarthavatim niruktim kalpayet. samjñam ca
lokasya nabhidhaved iti. atma jiva ity evamadikam samjñam
lokasya nadhyaropayet. abhutasamaropenasty atma sariradivyatirikta
iti gacched ity arthah. atha va samjñam ca lokasya nabhidhaven
natisaret. arthabavat samjñapi nastiti na kalpayed ity arthah.
atisaranam atikramanam ity eko 'rthah.

(i.42ab) ubhabhyam apity

apisabdad ekenapi natra niyamah. dvayor vivrtayoh parrisuddhataram
darsanam iti. uktam bhavati naikataranyathibhavad iti.
unmilitardhanimilitayor aksnoh ekatarasyanyathibhavad dvayor
ekatarad yady anyathibhavati. yadi yad unmilitam. tad ardhanimilitam
kriyet sarvanimilitam va. yac cardhanimilitam. yadi tat
sarvanimilitam kriyet sarvonmilitam va. tada dvicandradarsanam na
bhavati. ato 'vagamyate dvayor api caksusor atra vijñanotpattau vyaparo
'stiti. desapratisthitatvat rupavad iti viparitadrstantah.
yatha rupasya desapratisthitatvat asrayavicchedad [tib. 77b]
vicchedo bhavati. naivam vijñanasya. na hi vijñanam ca

nasrayavicchedad vicchedo bhavati.

(i.42cd) tatha hi durad rupam pasyatiti. yatra rupam drsyate. na tatra tadgrahakam caksurindriyam asti. tatra pramananupalabhyamanatvat. tatravidyamanadevadattadivat. yatha caksuh. evam srotram api vaktavyam. itara aha. svavisayadesaprapti caksuhsrotram. indriyatvat. ghranendriyadivat. anenanumanena tatra pramananupalabhyamanatvam hetum asiddham darsayati. acarya aha. sati ca praptavisayatva iti vistarah. yadi praptavisayam caksuhsrotram kalpyeta divyam caksuhsrotram iha manusyesu dhyayinam nopajayet. yadi hi caksuhsrotram api viprakrstadesastham vyavahitam ca kudyadibhir yathayogam rupam sabdam grhniyat. evam asya divyatvam sambhavet. tac ca praptavisayatve na syat. ghranadivat. yatha ghranajihvakayah praptavisayatvat divya dhyayinam nopajayeran. tadvat. anena svavisayadesaprapitvapaksasya dharmivisesaviparyayapaksalatvam darsayati. sambhavaddivyatve hi caksuhsrotre dharmi. asambhavaddivyatvabhavo visesaviparyayah. sa prapnotiti (abhidh-k-vy 84) dosah anena dosenanumanatvat. tatpramananupalabhyamanatvam siddham vyavasthapayati. tasmad apraptavisayam caksuhsrotram. yady apraptavisayam caksur iti vistarah. asannenatidurasthena tiraskrtena va tulya tadapraptir iti [tib. 78a] tatra darsanam prasamjayati. kim idam parasya sadhanam uta dusanam iti. yadi tavad evam sadhanam atiduram tiraskrtam caksuhsrotrena grhyate. apraptatvat. asannavisayavad iti. tadasadhanam hetoh svayam aniscitatvat. purvabhyupagamavirodhad va. atha dusanam sarvapraptagrahakatvam caksuhsrotralaksanasya dharminah prasajyate. tad adusanam anumanabadhanat. katham ity aha. katham tavad ayaskanto na sarvam apraptam ayah karsayatiti prasnamukhenayaskantanidarsanam upanyasya sarvapraptagrahakatvam caksuhsrotrasya sadhayati. na sarvapraptagrahakam caksuhsrotram. sarvapraptagrahanasaktihinatvat. ayaskantavat. ayaskanto hy apraptam ayo grhnati karsatity arthah. na ca sarvam apraptam grhnati. tadvac caksuhsrotram. praptavisayatve 'pi caitat samanam iti. natiduratiraskrto visayas caksuhsrotrena grhyate. grahanayogyatvat. sampraptamjanadasalakavat. atha va na sarvasvagrahyagrahi caksuhsrotram. indriyasvabhavyat. ghranendriyadivat. ghranadinam hi prapto visayo na tu sarvah. sahabhugandhadyagrahanat. ghranadisahabhuni hi gandharasasprastavyani ghranadibhir na grhyante. saktir hindriyanam idrsiti. manas tv arupitvad iti. praptatvam murtanam eva vyavasthapyeta namurtanam iti. mano 'praptavisayam [tib. 78b] iti na vicarah kriyate.

trayam anyatheti.

praptavisayam eva trayam iti istavadharanartham arambhah. anyatha hi praptapraptavisayam ity api sambhavyeta. nirucchvasasya

gandhagrahanad iti. yad ucchvasena sardham suksmam
bhutacatuskam ghranam agatam. tasya gandho ghranena ghrayate.
vayau gandhantaram utpannam ity apare. misribhaveyur ekadesibhaveyuh.
athaikadesena. kim. sprseyur iti vartate. katham sabdabhinispattir
iti. yadi na sprsanti. anabhighate sabdabhinispattir na prapnotity
abhiprayah. ata eveti kasmirah. yadi hi sprseyuh. hasto haste
'bhyahatah sajjeta jatuneva jatvantaram. katham citam pratyahatam
na visiryata iti. anyonyam asprsatam paramanunam samghatah
pratyahatah panyadibhih katham na visiryate. tad evaisam
nirantaratvam yan madhye nasti kimcid ity alokadi madhye nastiti
nirantaratvam esam vyavasthapyate. tad eva ca praptatvam nanyatheti.
api (abhidh-k-vy 85) khalv iti. api cety arthah. samghatah
savayavatvat sprsantity adosah. yo 'sau dosa ukto yadi sarvatmana
sprseyur misribhaveyur dravyany athaikadesena savayavah
prasajyerann iti. karanam pratiti. yasya yadrsam karanam.
tasya tat karanam. sprstam asprstam va pratity aha.
kadacid iti vistarah. sprstahetukam iti. sprstam anyonyam
hetur asya sprstahetukam. evam asprstahetukam. [tib. 79a] yada
visiryata iti. tadyatha suska mrc curnikriyamana. yada
cayam gacchatiti. tadyatha himam. tad dhi purvam suksmam pascan
mahad bhavati. cayavatam caya iti. tadyatha
mrtpindadvayasamnipate. uttaraksanavasthanam syad iti.
utpadya sprstiyogat. nirantare tu sprstasamjñeti bhadantah.
bhadantamatam caistavyam iti. vaibhasikamatam kasman
naistavyam. nanu vaibhasikair apy evam uktam. tad evaisam
nirantaratvam yan madhye nasti kimcid iti. asty evam. savakasam tu
tad vacanam. yan madhye nasti kimcid iti bruvana vaibhasika madhye
alokadi necchanti. anyaparamanupravesanavakasam tu na bruvate.
anyatha hi santaranam paramanunam sunyesv antaresu gatih
kena pratibadhyeta gatimata iti vakyasesah. ayam caparo dosah. na
ca paramanubhyo 'nye samghatah yatha vaibhasikah kalpayanti. ta
eva te samghatah paramanavah sprsyante. yatha rupyanta iti.
samghata eva naika ity arthah. yadi ca paramanor iti vistarah.
paramanvaparinispattim vaktukamah acaryo vicarayati. yadi
paramanor ekasya purvadidigbhagabhedah kalpyeta sprstasyanyonyam
asprstasya va savayavatvaprasamgah. na cet. kim. digbhagabheda iti
vartate. sprstasyapy aprasamgah. kasya. savayavatvasya. [tib. 79b]
atra sadhanam. na niravayavah paramanuh. digbhagabhedavattvat.
masarasivad iti. tad etad digbhagabhedavattvam necchanti
vaibhasikah. digbhagabhedo hi samghatarupanam eva kalpyate.
evam ca varnayanti. dharmataiveyam yat sapratighanam
bhinnadesatvam. tesam nairantaryenavasthanat abhinnadesatvam
ma bhud iti santaranam api sapratighatvena gatih pratibadhyata iti.

(i.43ab) asuvrttya ca parvatadinam alatacakradivad iti.
atmaparimanatulyasyaivarthasya grahana isyamane katham
parvatadinam mahatam sakrd iva grahanam laksyate na kramenety

asamkya yuktim tatha grahane kathayati. asuvrttya cetyadi.
yatha alatacakradigrahanam kramena vartamanam sakrd iva
laksyate. tatha parvatanadisabdadigrahanam asuvrttya bhavatiti.
ahosvit tulyatulyasyeti. draksaphaladidarsane tulyasya.
valagraparvatadidarsane atulyasyety abhiprayah. unmisitamatreneti
na kramadarsananyayena. evam srotreneti (abhidh-k-vy 86) vistarah.
kadacid alpiyamso yada masakasabdam srnoti. kadacit samah
yada srotraparamanusamapramanam kasyacic chabdam srnoti.
kadacid bhuyamso yada meghasabdam srnotiti. ajajipuspavad
avasthitah kalajirakapuspavad avasthitah ekatalavasthita ity
arthah. bhurjabhyantaravasthita iti karnabhyantare yad
bhurjapattravarnakaram. tad bhurjam iveti bhurjam. tadabhyamtare
'vasthitah srotrendriyaparamanavah. [tib. 80a] ghatabhyantare
ghata nasaputi. malavad avasthitaniti. mandalena
samapamktyavasthitaniti. valagramatram kileti. agamasucanarthah
kilasabdah. asphutam avyaptam. sa kileti karmasamarthyad
evavisaranam syad iti. kilasabdena arucim sucayati.
samcitasrayalambanatvad iti samcitasrayatvat samcitalambanatvac
ca.

(i.43cd) caramasyasrayo 'tita

iti. atita evety avadharanam. ata evocyata iti. yasmat pamca
vijñanakaya indriyadvayasrayah. caksuradindriyasraya
manaindriyasrayas ca. tasmac catuhkotika uttisthate. prathama
kotis caksur iti. caksurvijñanasya caksur asrayabhavena na
samanantarapratyayabhavena. na hi caksus cittacaittasvabhavam.

cittacaitta acarama utpannah samanantara

iti ca samanantarapratyayalaksanam. dvitiya kotih
samanantaratitas caitasiko dharmadhatus tasya samanantarabhavena. sad
eva hy asraya vijñanasyesyante caksuradayo manahparyanta nanye.
trtiya samanantaratitam manah. ubhayalaksanayuktatvat. caturthi
uktanirmukta dharmah. kotitrayamukta viprayukta asamskrtadayah.
[tib. 80b] evam yavat kayavijñanasya svam indriyam vaktavyam iti. yah
srotravijñanasyasrayabhavena. samantarapratyayabhavenapi sa. tasyeti
catuhkotikah. prathama kotih srotram. dvitiya
samanantaratitas caitasiko dharmadhatuh. trtiya samanantaratitam
manah. caturthi kotir uktanirmukta dharma. ity evam api vaktavyam.
manovijñanasya purvapadaka iti. yo manovijñanasyasrayabhavena.
samanantarapratyayabhavenapi sa. tasyeti purvapadakah. yas tavad
asrayabhavena. samanantarapratyayabhavenapi sa iti. manas tavad avasyam
asau samanantarapratyayah. syat samanantarapratyayabhavena
nasrayabhavena. samanantaratitas caitasiko dharmadhatur
acaksuradyasrayasatsvabhavatvat.

(i.44ab) tadvikaravikaritvad

iti vistarah. tesam caksuradinam vikaras tadvikarah.

tadvikarena vikaras tadvikaravikarah. sa esam astiti tadvikaravikarini vijñanani. tadbhavas (abhidh-k-vy 87) tadvikaravikaritvam. tasmat. caksuradaya evaisam asraya ity avadharyate. anugrahopaghatapatumandatanuvidhanad iti. caksuradinam amjanadibhir anugraham renvadibhis copaghatam caksuradivijñanany anuvidadhate. sasukhotpadat saduhkhotpadac ca. yathakramam patumandatam ca tesam anuvidadhate. [tib. 81a] patumandatotpadad ato 'vagamyate. caksuradivikarena vijñanavikaro bhavatiti. nanu ca patuni rupe patucaksurvijñanam utpadyamanam drsyate. mande mamdam iti. [tesam caksuradinam.] yady api rupasya patumamdate caksurvijñanam anuvidadhita. vidhuravasthayos tu caksurupayos caksuravastham eva caksurvijñanam anuvidhatte. na rupavastham. tatha hi caksusi anugrhite rupe copahate tadvitaraganam madhyasthanam ca caksurvijñanam avikaram utpadyate. na tu saduhkham utpadyate. rupe punar anugrhite 'parityakte caksusi copahate kamalavyadhina timiropaghatena va pitadarsanam bhrantam kesondukadidarsanam va pravartate. tatha patuni rupe jaraya mande caksusi mandam caksurvijñanam utpadyate. evam mande rupe caksur yady atipatu bhavet patu caksurvijñanam utpadyate. tatha hi jatisvabhavena patuni grdhracaksusi mande 'pi savarupe anekayojanaviprakrste 'pi caksurvijñanam utpadyate. ity evam srotradiny api yojyani.

(i.44cd) ato 'sadharanatvac ceti.

ata asrayabhavat. asadharanatvac ca. asrayabhavo vyakhyata iti na tam praty adriyate. asadharanatvam eva tu vyacaksana aha. katham asadharanatvam ityadi. anyacaksurvijñanasyapiti. anyasamtanavijñanasyapity arthah. tair [tib. 81b] eva nirdisyata iti. caksuradibhis caksurvijñanam yavan manovijñanam. na rupadibhih rupavijñanam yavad dharmavijñanam. yatha bherisabdo yavamkura iti. asadharanatvat tabhyam bheriyavabhyam yatha nirdeso loke bherisabdo yavamkura iti na tu dandasabdah ksetramkura iti va. dando hi patahadisabdasyapi karanibhavet. ksetram ca saligodhumamkurasyapiti sadharanatvat na tabhyam nirdesah kriyate. asadharanabhyam tu bheriyavabhyam nirdesah. tadvad ihapi drastavyam. api khalu caksur iva vijñanam ubhayoh sattvasamkhyatatvat. rupam tv asattvasamkhyatam api. caksusa vijñanam caksurvijñanam. tasya karanabhavat. caksusi vijñanam caksurvijñanam. sukhaduhkhavedanasamprayuktasya vijnanasya caksuranugrahopaghatapravrttatvat. caksuso vijñanam caksurvijñanam. asadharanatvena tatah pravrtteh. caksuso vijñanam caksurvijñanam. sattvasamkhyatasyaiva svamibhavat. caksusi vijñanam caksurvijñanam. tatsamprayoginyah sukhaya duhkhaya va (abhidh-k-vy 88) vedanayas caksusy eva paricchidyamanatvat. evam srotradisu yojyam. tad evam caksuradibhir eva vijñananirdeso yujyate na rupadibhih. evam

trtiyacaturthadhyanabhumikena caksusa tadbhumikadharabhumikani rupani pasyato [tib. 82a] yojayitavyam iti. tasyaiva kamadhatupapannasya yojayitavyam. evam trtiyadidhyanacaksusa yojyam iti. tasyaiva prathamadhyanopapannasya trtiyacaturthadhyanacaksusa pasyato yojyam.

(i.45, 46) na kayasyadharam caksur

iti. adharabhumikam ity arthah. svabhumikam urdhvabhumikam cabhyanujñatam bhavati. pamcabhumikani hi kayacaksurupani. kayah sariram. etani kayadini pamcabhumikani. kamavacarani prathamadhyanabhumikani yavac caturthadhyanabhumikany arupyadhatav abhavat. dvibhumikam caksurvijñanam iti. kamavacaram prathamadhyanabhumikam ca. tayor vitarkavicarasadbhavac caksurvijñanasya cavasyam savitarkavicaratvat.

urdhvarupam na caksusa

iti. nordhvabhumikam rupam caksuso visayo bhavati. urdhvabhumikasya rupasya suksmatvat. svabhumikam adharabhumikam cabhyanujñatam bhavati.

vijñanam ca.

kim. urdhvam na caksusa iti prakrtam. kamavacarasya caksuso 'dharabhumikasya prathamadhyanabhumikam caksurvijñanam na bhavati. svabhumikam adharabhumikam vabhyanujñatam bhavati. kamavacarasya caksusah svabhumikam kamavacaram eva caksurvijñanam bhavati. prathamadhyanabhumikasya caksusah prathamadhyanabhumikam eva caksurvijñanam bhavati. kamavacaram tu caksurvijñanam asya na bhavati. nanu coktam adharabhumikam abhyanujñatam iti. satyam uktam etat. [tib. 82b] kim tu. asaty atmiye adharabhumikam isyate. na satiti. dvitiyatrtiyacaturthadhyanacaksuso hy asaty atmiye prathamadhyanabhumikam evadharam caksurvijñanam bhavati. na tu kamavacaram paramanihinatvat. sambhavatas tv evam uktam adharabhumikam abhyanujñatam iti. asyety anantaroktasya caksurvijñanasyeti. caksurvijñanajateh rupam sarvato visayah. sambhavatas tu yojyam. kamavacarasya caksurvijñanasya svabhumikam eva rupam. prathamadhyanabhumikasya tu prathamadhyanabhumikacaksurasrayasya caksurvijñanasya svabhumikam adharabhumikam ca rupam visayah. caturthadhyanabhumikacaksurasrayasya tu caturthadhyanabhumikam rupam tatas cadharabhumikam sarvam visayah. evam yavat dvitiyadhyanabhumikacaksurasrayasya dvitiyadhyanabhumikam tatas (abhidh-k-vy 89) cadharabhumikam rupam visayah. evam caksurvijñanajater urdhvam adhah svabhumau ca rupam visayo bhavati. kayasya cobhe rupavijñane sarvato bhavata iti. kamavacarasya kayasya sarirasya svabhumikordhvabhumike rupavijñane bhavatah. prathamadhyanabhumikasya kayasya prathamadhyanabhumikam eva vijñanam. rupam tu svordhvadharabhumikam. yatha svasrayam caksuh. dvitiyadidhyanabhumikasya kayasya vijñanam adharabhumikam eva

prathamadhyanabhumikam evety arthah. rupam tu dvitiyatrtiyadhyanabhumikasya kayasya svordhvadharabhumikam [tib. 83a] yatha svasrayam caksuh. caturthadhyanabhumikasya kayasya rupam svadharabhumikam. tata urdhvam rupabhavat.

tatha srotram

iti. yatha caksur uktam. tatha srotram vyakhyatavyam. katham ity aha. yatra kaye sthitah srotrena sabdan srnoti. kim tani kayasrotrasabdavijñanany ekabhumikany eva bhavanti. ahosvid anyabhumikany api. aha. sarvesam bhedah. kamadhatupapannasya svena srotrena svam sabdam srnvatah sarvam svabhumikam bhavatiti vistarena anaya disatra grantho vaktavyah. yavad ayam tu niyamah.

na kayasyadharam srotram urdhvam sabdo na ca sruter vijñanam casya sabdas tu kayasyobhe ca sarvata

iti vistarena yojyam. katham iti.

na kayasyadharam srotram.

pamcabhumika hi kayasrotrasabdah kamavacara yavac caturthadhyanabhumikah. dvibhumikam srotravijñanam kamavacaram prathamadhyanabhumikam ca. tatra yadbhumikah kayah. tadbhumikam urdhvabhumikam va srotram bhavati. na tv adharabhumikam. yadbhumikam srotram. tadbhumiko 'dharabhumiko vasya sabdo visayo bhavati.

urdhvam sabdo na ca sruteh.

na hi kadacid urdhvabhumikah sabdo 'dharabhumikena srotrena srotum sakyate.

vijñanam ca

urdhvam na srotrasya sabdavat.

asya sabdas tu kayasyobhe ca sarvatah.

asyeti anantaroktasya srotravijñanasya sabdah sarvato visaya urdhvam adhah svabhumau ca. kayasya cobhe sabdavijñane sarvato bhavata iti.

aniyatam mana

iti. yatha caksuh srotram va niyamitam na kayasyadharam caksuh srotram vety evamadina. naivam niyamitam manah. ata evaha. pamcabhumike 'pi kaye sarvabhumikani manaadini bhavantiti [tib. 83b] manodharmamanovijñanani sarvabhumikani kamavacarani yavad bhavagrikani. tadyatha kamadhatupapanno yadi kamavacaran manaso 'nantaram kamavacaram eva kamavacaradharmalambanam manovijñanam utpadayati. sarvani kamavacarani. yadi prathamadhyanabhumikad yavad bhavagrabhumikad upapattikale samapattikale va sambhavatah kamavacaram tathaiva manovijñanam utpadayati. manas tatastyam.

sesani kamavacarani. atha tatraiva tadvijñanam utpadayati. dharmas tv alambanam prathamadhyanabhumika yavad bhavagrabhumikah. dharmas tatastyah. sesani purvavat. evam prathamadhyanopapanno yavad bhavagropapanno yathayogam vaktavyah.

(i.47) samapta anusamgikah prasamga

iti.

caksus ca dharmadhatos ca pradeso drstir

ity etad adhikarikam. atha yatra kaye sthitas caksusa rupani pasyatity evamadir ayam anusamgikah prasamgah. darsanasambandhad agatatvat.

pamca bahya dvivijñeya

iti. pamcagrahanam dharmadhatunirakaranartham. bahyagrahanam caksuradinirasartham. bahya eva pamca dvivijñeya ity avadharanad anye trayodasa dhatava ekavijñanavijñeya iti siddham. pamcavijñanakayanam avisayatvat.

nitya dharma asamskrta

iti. asamskrta eva nitya ity avadharanam. adhvasamcarabhavat nityah.

dharmardha indriyam ye ca [tib. 84a] dvadasadhyatmikah smrta

iti. dhatava ity adhikarah. dvavimsatindriyany uktani sutra iti. atha jatisrono brahmano yena bhagavams tenopasamkrantah. upasamkramya bahagavata sardham sammukham sammodanim samrañjanim vividham katham vyatisaryaikante nyasidat. ekantanisanno jatisrono brahmano bhagavantam idam avocat. indriyanindriyaniti bho gautama ucyante. kati bho gautama indriyani. kiyata cendriyanam samgraho bhavati. dvavimsatir imani brahmana indriyani. katamani dvavimsatih. caksurindriyam srotrendriyam ghranendriyam jihvendriyam kayendriyam manaindriyam strindriyam purusendriyam jivitendriyam sukhendriyam duhkhendriyam saumanasyendriyam daurmanasyendriyam upeksendriyam (abhidh-k-vy 91) sraddhendriyam viryendriyam smrtindriyam samadhindriyam prajñendriyam anajñatamajñasyamindriyam ajñendriyam ajñatavindriyam. itimani brahmana dvavimsatir indriyani. iyata indriyanam indriyasamgraho bhavati. atha jatisrono brahmano bhagavato bhasitam abhinandyanumodya bhagavato 'ntikat prakranta iti.

dharmardha

iti dharmadhatvekadesa ity arthah.

dharmardham

iti napumsakanirdesena kecit pathanti. tesam pathe ardhadharma iti

samapravibhagah prapnoti. ardham napumsakam iti laksanat. ardhapippaliti yatha. atha napumsakalimgo 'py ardhasabda ekadesarthe vartate tadaivam samasah kriyate. dharmas casav ardham ca dharmardham. dharme vardham dharmardham iti. abhidharmikas tu sadayatanavyavastham anadrtyeti. caksurayatanam yavat kayayatanam [tib. 84b] manaayatanam iti sadayatanam iti sadayatanavyavastham yuktarupam anadrtya jivitendriyanantaram manaindriyam pathanti. salambanatvat. vedanendriyadini hi salambanani anantaram pathanti. jivitendriyadiny ekadaseti. jivitendriyam vedanendriyani pamca sraddhadini ceti. trayanam ca bhaga iti. ajñasyamindriyadinam navadravyatmakanam. manaindriyam muktvanyany astau dravyani dharmadhatvekadesah. caksuradayah pamca svanamokta iti. pamca caksuradayo dhatavah pamcendriyani caksurindriyam yavat kayendriyam. stripurusendriye ca kayendriyaikadesa eveti. pamca caksuradidhatavah saptendriyani bhavanti. sapta cittadhatavo manaindriyam iti. evam dvadasadhyatmika dhatavo 'stav indriyani bhavantiti. dvadasadhyatmika dhatava eva dharmardha eva cendriyam iti avadharanat pamca dhatavo rupadayas tadanyadharmadhatupradeso nendriyam iti siddham.

acaryayasomitrakrtau sphutarthayam abhidharmakosavyakhyayam dhatunirdeso nama prathamam kosasthanam.

(abhidh-k-vy 92) blank

ii (indriyanirdeso nama dvitiyam kosasthanam)

(ii.1) uktanindriyaniti. prathamasya dvitiyasya ca kosasthanasya sambandhopanipatatam darsayann aha. uktanindriyaniti. prathamakosasthanavasane yasmad

dharmardham indriyam

ity uktam. tasmad idam ayatam iti sambandhah. [tib. 85a] kah punar indriyartha iti. vaiyakaranair anyatha indriyasabdarthavyutpattih krteti. atah prasnayati. kah punar indriyartha iti. idi paramaisvarye iti pathyate. tasya dhator indantitindriyaniti rupam drastavyam. katham krtva. indantiti indrani rapratyaya aunadikah. indrany evendriyaniti svarthe ghastaddhitah. atha va indantitindriyam. bahutvat tu bahuvacanena krto nirdesa indantitindriyaniti. tasmat indantity asya sabdasya indriyam ity adesah. katham. avarnasya rabhavah tisabdasya ceyadesah. tena nairuktena vidhanena indriyam iti bhavati. tadyatha kuñjara iti. vaiyakaranair hi kuñjo 'syastiti kuñjara iti matvarthiyena kuñjarasabdo vyutpadyate. nairuktais tu tad anadrtya kuñjarah kuñjacaritvad iti nairuktena nyayena sadhyate. tadvad ihapi drastavyam. yadi hi vaiyakarananayena indrasya lingam indriyam iti vyutpadyeta. adhipatyartha indriyartho hiyetadhipatyarthas cesyate. tasmad ittham indriyasabdasya vyutpattir naistavyeti. drstva srutva ca visamaparivarjanad iti. drstva svabhradi srutva ca

vyaghradirutam. svabhradivyaghradirutavisamaparivarjanat.
sasamprayogayor iti sacaitasikayoh. rupadarsanasabdasravanayos ceti.
caksuh pasyati srotram srnotityadi vaibhasikanam
siddhantah. tenalambanavisesalaksanayor darsanasravanayor
asadharanakaranatve caksuhsrotrayor adhipatyam. (abhidh-k-vy 94)
atmabhavasobhayam purvavad [tib. 85b] iti. aghranadinam
sattvanam akantarupatvat. akantatmabhavatvad ity arthah. taih
kavadikaraharaparibhogad iti. tair ghranadibhis tatparibhogad iti.
katham gandhasya kavadikaraharatvam. nasikayor gandhagrasavyavacchedena
kavadikaranat. katham sprastavyasya kavadikaraharatvam.
kayena snanabhyangadikasprastavyasya
romakupamukhagrasavyavacchedena kavadikaranat.

dvayoh kileti.

kilasabdah paramatadyotane. svamatam asya pascad vaksyate.

dvayor

iti pratyekam abhisambandhah. sattvabhedah stripurusa iti. strity eko
nikayasabhagah. purusa ity aparah. tayor bhedah. sattvavikalpa iti
stanadeh samsthanasya svarasyacarasya canyathatvam visesa ity
arthah. samklesavyavadanayor ity apara iti purvacaryah. na
sattvabhedavikalpayoh. antarenapi purusendriyam rupavacaranam
vikalpasiddheh. vikalpakrtas ca sattvabheda ity abhiprayah.
tadviyuktavikalanam iti. viyuktas ca te vikalas ca viyuktavikalah.
tabhyam stripurusendriyabhyam viyuktavikalas tadviyuktavikalah.
ke. sandhapandakobhayavyañjanah. tadviyuktah
sandhapandakah. tesam stripurusendriyabhavat.
sandhapandakanam [tib. 86a] punah kah prativisesah.
sandhakah svabhavato nihstripurusendriyah. pandaka
upakramenopahatendriyah. vinaye tu pandaka eva pamca pathyamte.
prakrtipandakah. irsyapandakah. paksapandakah.
asekapandakah. lunapandakas ceti. tatra prakrtipandakah
sandha ihabhipretah. yasya hi prakrtya vyañjanam nasti. sa
prakrtipandakah. sesa iha pandaka isyante. lunapandako
hi tavad indriyacchedat indriyavikala iti sphuta esah.
paksapandakadayas tv indriyakarmanyatvena tadvikala eva.
indriyakarmanyatvakale 'pi tadvikala iti vyavasthapyanta eva.
tadindriyakarmanyatvasya purusasukhavisesajanakatvat
prasavajanakatvac ca. indriyasadbhavasamkanivrttyartham eva ceha
sandhapandaka iti prthakpathah. anyatha hi vinayavad ihapy
abhidharme pandaka ity eva pathyeran. ubhayavyañjanas tadvikalah.
sthanabhramsavaikalyad alpasukhahetutvavaikalyac ca. apare vyacaksate.
tadviyuktah sandhah. tadvikalah pandakah.
upakramavaikalyat. ubhayavyañjanas ca tadvikalah.
sthanabhramsavaikalyat. alpasukhahetutvavaikalyac ceti. tesam
asamvaradini na bhavanti.

nrnam asamvaro hitva sandhapandadvidhakrtin.
anantaryam sandhadinam tu nesyate alpopakaryalajjitvat. [tib.
86b] chinatti stri puman drsticarita

iti vacanat. stripurusanam tu tani bhavanti. atah samklese
adhipatyam stripurusendriyayoh. samvaraphalapraptivairagyani
ceti. samvaras trividhah pratimoksasamvaro dhyanasamvaro
'nasravasamvaras ca. tesam eko 'pi samvaro na bhavati kim anga
sarvah.

samvaro 'py evam

iti vacanat. ata eva ca srotaapattyadiphalapraptih kamadivairagyam
ca tesam na sambhavati. stripurusanam tu bhavatiti. ato
vyavadane 'pi stripurusendriyayor adhipatyam iti.
nikayasabhagasambandhasamdharanayor iti. jivitendriyasya
nikayasabhagotpattau. nikayasabhagasambandhe tasyadhipatyam
vyavasthapyate. nikayasabhagasamdharane cadhipatyam.
jivitendriyavasena tadurdhvamavasthanat. manaindriyasya
punarbhavasambandha iti. klistena punarbhavasambandhat. jivitendriyad
asya ko visesah. jivitendriyasya antarabhava eva sambandhanam.
manaindriyasya tupapattibhave 'pi. samanakalam ca jivitendriyam
nikayasabhagena tatsambandhanam karoti. manaindriyam tu bhinnakalam api
punarbhave tatsambandhanam karoti. vasibhavanuvartana iti. cittasya
vasibhavam anuvartate loko dharmo va yathoktam. cittenayam loko niyata
iti vistarah. gathayam apy uktam.

cittena niyate lokas cittena parikrsyate ekadharmasya cittasya [tib. 87a]
sarvadharma vasanuga

iti. ragadinam tadanusayitvad iti. tesu sukhadisu
anusayitum silam esam alambanatah samprayogato va. ta ime
tadanusayino ragadayah. tadbhavas tadanusayitvam. tasmad iti.
yathoktam sukhayam vedanayam rago 'nusete. duhkhayam
dvesah. aduhkhasukhayam moha iti. tair hi vyavadayata iti. tair
visudhyatity arthah. tad evam klesavisuddhav esam sraddhadinam
adhipatyam uktam bhavati.

vyavadane 'pi sukhadinam adhipatyam ity apara iti. na kevalam
samklese sukhadinam adhipatyam. kim tarhi. vyavadane 'pity
apisabdasyarthah. abhidharmikah kecid evam ahuh. vyavadane 'pi
tesam adhipatyam astiti agamam (abhidh-k-vy 96) anayanti. yasmat
sukhitasya cittam samadhiyata ity uktam sutre. duhkhopanisac
chraddha. duhkham upanisad asyah. seyam sraddha duhkhopanisat.
duhkhahetukety arthah. duhkhe sati kasyacid dharme ratnatraye va
sraddha jayate. pravrajyam vabhilasati. san
naiskramyasritah saumanasyadaya iti. san naiskramyasritani
saumanasyani. san naiskramyasritani daurmanasyani. san
naiskramyasrita upeksah. [tib. 87b] naiskramyam sasravo
'nasravo margah. dhatoh samsarad va niskramanam vairagyam

ity apare. yathoktam sutre. caksurvijñeyani rupani pratityotpadyate saumanasyam naiskramyasritam naiskramyalambanam ity arthah. naiskramyanukulam iti va. evam yavan manah pratitya dharmams ca utpadyate saumanasyam naiskramyasritam iti. tatha caksurvijñeyani rupani pratitya utpadyate daurmanasyam naiskramyasritam. evam yavan manah. tatha caksurvijñeyani rupani pratityotpadyate upeksa naiskramyasrita. evam yavan manah. naiskramyam prapsyamiti kasyacit saumanasyam. na naiskramyaya maya yatnah kriyate iti kasyacid daurmanasyam. kasyacit pratisamkhyayopeksa tesu rupadisu bhavati.

(ii.2-4) apare punar ahur iti sautrantikah. vijñaya visamapariharad iti. vijñanena visamapariharah kriyate. na caksuhsrotrenety abhiprayah. napi vijñanad anyad rupadarsanam sabdasravanam vastiti. na rupadarsanasabdasravanam grahanavyatiriktam vicaryamanam labhyate. grahanam ca vijñanam eveti nanyad bhavati. tasmac caksuhsrotravijñanayoh sasamprayogayor utpattau yad adhipatyam uktam. tad eva tad bhavati. nanyatradhipatyam etad [tib. 88a] ity abhiprayah. manasah punah sarvarthopalabdhav iti.

svarthopalabdhyadhipatyad

ity eva siddhe manasah sarvarthopalabdhav iti vacanam dharmadhator asarvadharmasvabhavatvat. vyakhyatam caitat purastat. nanu carthanam apy atradhipatyam iti. dvayam pratitya vijñanasyotpattir iti vacanat. adhikam hi prabhutvam adhipatyam iti. adhikah prabhur adhipatis tadbhava adhipatyam iti. sarvarupopalabdhau samanyakaranatvad iti. nilapitadisarvarupopalabdhau ekarupasya caksusah karanatvat. na tu rupasyaikarupasya nilapitadisarvarupopalabdhau karanatvam. na hi nilarupam pitarupopalabdhau karanam bhavati. tatpatumandatadyanuvidhanac copalabdher iti. yasmad upalabdhis caksuradipatumandatam anuvidhatte. tadyatha patuni caksusi patvi tadupalabdhih. mande mandeti. adisabdena akusalakusalasavedanavedananuvidhanam. (abhidh-k-vy 97) akusale manasy akusalopalabdhih. kusale kusala. savedane savedana. avedane 'vedaneti. na rupasya patumandatady anuvidhatte upalabdhih. tenaha. tadviparyayad iti. tasmac caksuradinam adhikam aisvaryam [tib. 88b] na rupadinam.

kayat stripurusendriye

iti. atra sadhanam. kayendriyasvabhavam stripurusendriyam. sprastavyavijñanajanakatvat. astripurusendriyasvabhavakayendriyavat. vaidharmyena caksurindriyavat. stryakrtisvaracestabhipraya iti. stryabhiprayapurusabhiprayayor viparyayena. tad evam sati sattvavikalpa eva stripurusendriyayor adhipatyam. nikayasabhagasthitau jivitendriyasyadhipatyam. na tu vaibhasikavat nikayasabhagasambandhe. tatra manasa evadhipatyat. samklese vedananam iti. atra vaibhasikaih sardham aikamatyam. tatha

hi tair iti vistarah. tatha hi taih sraddhadibhih klesas ca viskambhyante laukikamargagatair margas cavahyate nirvedhabhagiyadigataih. tad evam vyavadanasambhare sraddhadinam pratyekam adhipatyam uktam bhavati. na hy avimuktacittasyasti parinirvanam iti. ajñatavindriyam ksayajñanady anasravam indriyam. tad eva ca vimuktam klesavimuktya samtanavimuktya ca. tatpraptasya nirupadhisesanirvanam bhavati. tasmad ajñatavindriyasya nirupadhisesanirvana adhipatyam vyavasthapyate. drstadharmasukhaviharam pratiti [tib.89a] vistarah. drsto dharmo drstadharmah. drstajanmety arthah. sukho viharah sukhaviharah. drstadharme sukhaviharah drstadharmasukhaviharah. tam praty ajñatavindriyasyadhipatyam. vimuktipritisukhapratisamvedanad iti. vimuktih klesaprahanam. pritih saumanasyam. sukham prasrabdhisukham. vimuktya pritisukhasya pratisamvedanam vimuktipritisukhapratisamvedanam. tasmad iti. tad uktam bhavati. vimuktipritisukhapratisamvedanam eva drstadharmasukhavihara iti.

(ii.5) vakpanipadapayupasthanam api cendriyatvam upasamkhyatavyam iti. samkhyas caksurindriyadivyatiriktani vagindriyadini kalpayanti. vagindriyam yena vacanam kriyate. panindriyam yena kimcid dravyam adiyate. padendriyam yena viharanam kriyate. camkramanam ity arthah. payvindriyam yena purisotsargah kriyate. upasthendriyam kayendriyaikadesavyatiriktam yenanandah sukhavisesah prapyate. na khalupasamkhyatavyam avidyadinam indriyatvam. yenarthena bhagavata dvavimsatir indriyany uktani. tatravidyadinam ayogat. ko 'sav artha ity aha.

cittasrayas tadvikalpa

iti vistarah. cittasyasrayas tadasrayasya vikalpah

sthitih samkleso

vyavadana-

sambharo vyavadanam ceti.

etac ca sadayatanam maulam sattvadravyam [tib. 89b] iti. taditaresam tadasritatvat. tatha hi sadindriyadhipatyasambhutam indriyadhisthanam. sad va visaya vijñanakayas ca. tad etad api sattvadravyam isyate na tu maulam. na hy adhisthanadyadhipatyasambhutam sadayatanam iti. vyavadanasambharanam pamcabhir iti sraddhadibhih. vyavadanam tribhir iti. anajñatamajñasyamindriyadibhih.

(ii.6) aparah kalpah.

pravrtter asrayotpattir

iti vistarah. pravrttipaksam nivrttipaksam cadhikrtyocyate.

pravrtteh

samsarasyasraya utpattih

sthitih upabhogas ca.

nivrtter api nirvanasyasraya utpattih sthitir upabhogas ca. etavata ca purusarthaparisamaptir iti. nirarthika tadanyendriyaprajñaptih. bhavatam api purusarthaparisamaptih pathyate. tasya sabdadyupalabdhir adir gunapurusantaropalabdhir anta iti. tatra sadayatanam mulasattvadravyabhutam samsaratiti pravrtter asrayah. utpattih stripurusendriye iti. utpadyate 'sya ity utpattih. kasmad ity aha. tata utpatteh. kasya. sadayatanasya. manahkayendriyayoh saksat tabhyam utpatteh. caksuradinam caturnam kramenotpatteh. sthitir jivitendriyena sadayatanavasthanat. upabhogo vedanabhih sukhadibhih. sraddhadayo hi nivrtter asraya iti. sraddhadinam pratisthabhutatvat. ajñasyamindriyam prabhava ity adibhavah prathamato 'nasravotpatteh. [tib. 90a] sthitir ajñendriyam prabandhikatvat. upabhoga ajñatavindriyeneti. tena vimuktipritisukhapratisamvedanat. ata etavanty evendriyaniti navidyadinam indriyatvam istam ity arthah. ata eva caisam eso 'nukrama iti. caksurindriyam yavad ajñatavindriyam iti pravrttinivrttyor asrayadibhavat. vacas tu nendriyatvam. vacane siksavisesapeksatvat. jatamatro hi balako vinaiva siksaya caksusa rupani pasyati. na tv evam vacanam karoti. tasmad indriyadharmatikrantatvat. na vag indriyam bhavitum arhati. jihvendriyadhisthanasyaiva tu etat karma vacanam (abhidh-k-vy 99) iti. panipadasya cadanaviharanad ananyatvad iti. panir eva hy anyathanyatra cotpanna adanam ucyate. pada eva canyathanyatra cotpanno viharanam iti. karmabhavat. svatmani ca vrttivirodhat. na panipadasyendriyatvam. uragaprabhrtinam iti. sarpadinam panipadam nasti. atha ca tesam adanaviharanam bhavati na panipadasyendriyatvam. tesam apy asti suksmam iti cet. na. sadhyatvat. payor api nendriyatvam utsarga ity asucyutsarge. gurudravyasya yasya kasyacid akase chidre sarvatra payusthanad anyatrapi patanat. gurudravyasya gurutvad evam svayam patanam nendriyakrtam. vayuna ca tatpreranad iti. vayuna tasya guror asucidravyasya prerana. [tib. 90b] vayor eva tat karma syan na payvindriyasya. tadanupalabdheh. upasthasyapi nendriyatvam ananda iti.
kayendriyaikadesastripurusendriyavyatiriktakalpitasya upasthasya nendriyatvam anande. kayendriyaikadesabhutastripurusendriyakrtam hi tat. klistam saukhyam iti vakyarthah.
kanthadantaksivartmanguliparvanam apiti vistarah. yadi yathoktat karanat etavanty evendriyaniti nesyate.
kanthasyabhyavaharane. dantasya carvane. aksivartmana unmesanimese. parvanah asthisamdhisamkocavikasakriyayam indriyatvam prasajyeta. sarvasya va karanabhutasyeti vistarah.

sarvasya va karanabhutasya bijadeh svasyam kriyayam svakaryakriyayam ankuradilaksanayam indriyatvam prasajyetety adhikrtam. yadi yasya yatra purusakaro 'sti. tasya tatrendriyatvam isyate. sa ca niyamahetuh purvokto nesyate. tasmad ayuktam vagadinam indriyatvam.

(ii.7, 8) tatra caksuradinam iti vistarah. tatreti vakyopanyase. krto nirdesa iti.

tadvijñanasraya rupaprasadas caksuradayah. kayat stripurusendriye. vijñanam prativijñaptir

iti.

jivitendriyasyeti. ayur jivitam adhara usmavijñanayor hi ya

ity atra. sraddhadinam caittesv iti.

sraddhapramadah prasrabdhir

ity atra pradese. nanu ca vedanaya api krto nirdesah caittesu ca karisyate

vedananubhava

iti.

vedana cetana samjñeti

vacanat. [tib. 91a] satyam samanyam rupam vedanaya uktam vaksyate ca. visesavibhagarupam tv iha vivaksitam iti sukhadinam kartavyo nirdesa ity aha. ajñasyamindriyadinam tarhi na kartavyo yasman manaso laksanam uktam. sraddhadinam caittesu karisyate. sukhasaumanasyopeksanam iha kriyate. esam api kartavya eva. yasman navadravyasvabhavatvam esam darsayitavyam. etasyam cavasthayam etani nava dravyany anajñatamajñasyamindriyakhyam labhante. etasyam avasthayam ajñendriyakhyam etasyam ajñatavindriyakhyam labhanta iti. sa esam avasthaviseso darsayitavya ity atah suktam etat. sukhadinam ajñasyamindriyadinam ca kartavya iti.

asata ya kayika vedaneti

asateti satanivrttyartham. kayikiti manasinivrttyartham. tatra kayas caksuradayah pamca paramanusamcayatmakatvat. tatra kaye bhava kayena va asrayena saha caratiti kayiki. ya upaghatika pamcendriyasraya vedana. tat

duhkhendriyam

ity avagantavyam.

sukham sateti.

atrendriyam ity anuvartate. kayikiti ca.

sateti

grahanam asatanivrttyartham. tad etad uktam bhavati. tat sukhendriyam. yanugrahika pamcendriya vedaneti.

dhyane trtiye tu [tib. 91b] caitasi sa sukhendriyam

iti. trtiye tu dhyane caitasy api sata vedana sukhendriyam iti vyavasthapyate. kasmac caitasy eva sata tatra grhyate na kayikiti. ata aha. na hi tatra kayiki vedanasti. pañcavijñanakayabhavad iti. trtiye dhyane kasmat sa na saumanasyendriyam. ata aha. trtiye tu dhyane pritivitaragatvat. sukhenendriyam eva sa. na saumanasyendriyam. satatvad dhi sukham ucyate. na pritir asampraharsakaratvat. tatha hi sutra uktam. priter viragad upeksako viharatiti vistarena yavat smrtiman sukhavihari trtiyam dhyanam upasampadya viharatiti. saumanasyad anya pritir iti cet. ata aha. pritir hi saumanasyam iti.

asata caitasi punar daurmanasyam

iti. upaghatika caitasiki vedana daurmanasyam.

upeksa tu madhyeti.

upeksendriyam tu ya madhya vedana. naivasatasatety arthah.

ubhayiti.

ubhayavayavav asya ubhayi. kayiki caitasikity arthah.

avikalpanad

iti. abhinirupanavikalpabhavad ity arthah. prayeneti grahanam samadhijavipakajapritisukhaparivarjanartham. na tu kayikam iti. na tu kayikam sukhaduhkham vikalpanad utpadyate. kimkaranam ity aha. visayavasad arhatam apy utpatter iti. prahinapriyapriyavikalpanam apy arhatam visayavasenaiva kayikasukhaduhkhotpadat. [tib. 92a] atas tayor indriyatvena bheda iti. tayoh kayikacaitasikayoh sukhayor duhkhayos ca indriyatvena bhedah prthaktvam sukhendriyam saumanasyendriyam duhkhendriyam daurmanasyendriyam iti. upeksa tu svarasenaivanabhisamskarenavikalpayata evanabhinirupayata evotpadyate kayiki caitasiki va vipakaja naisyandiki va. tasmad ekam indriyam kriyate indriyatvenabhedah upeksendriyam iti. anyatha ca kayikam iti vistarah. anyenanubhavarupavisesena kayikam sukham anugrhnati. anyena caitasikam. sthiram hi kayikam. asthiram hi caitasikam. evam duhkham anyenanubhavarupavisesena kayikam upahanti. anyena caitasikam iti. upeksayam naisa vikalpa iti. esa svarupavisesalaksano vikalpo nasti. ata upeksanam praty upeksakriyam prati. avikalpanat asvabhavavisesad abhedah.

drgbhavanasaiksapatha

iti. drg darsanam. drso bhavanaya asaiksasya ca pantha

drgbhavanasaiksapathah.

tasminn eva margatraye yani manahsukhasaumanasyopeksasraddhaviryasmrtisamadhiprajñakhyani nava dravyani. tani darsanamarge anajñatamajñasyamindriyam bhavanamarge ajñendriyam asaiksamarge ajñatavindriyam iti vyavasthapyante. anyonyam apeksyamanani tani nava dravyani tattan nama labhante. [tib. 92b] naveti ca kalapantarapeksayaivam uktam. na tv ekasmims cittakalape nava dravyani bhavanti. sukhasaumanasyopeksendriyanam ekatarasyaiva bhavat. yadi hi sa margo 'nagamyadhyanantaracaturthadhyanakasavijñanakimcanyayatanabhumikah. tatropeksendriyam eva. na sukhasaumanasyendriye. yadi prathamadvitiyadhyanabhumikah. tatra saumanasyendriyam eva. yadi trtiyadhyanabhumikah. tatra sukhendriyam eva nanyad iti. anajñatam ajñatum pravrtta iti. anajñatam satyacatustayam ajñatum (abhidh-k-vy 102) veditum pravrttah ajñasyamiti prarabdhah. tasyendriyam anajñatamajñasyamindriyam. aluksamasah. akhyatapratirupakas cayam ajñasyamiti sabdah. bhavanamarge nasty apurvam ajñeyam tad eva tu satyacatustayam ajanati sesanusayaprahanartham bhavanaheyaklesaprahanartham. tasyajñasya pudgalasyendriyam ajñendriyam. ajñam evendriyam iti va. asaiksamarge tv ajñatam ity avagamah ajñatava iti. arthakathanamatram etat. sabdavigrahas tv evam kartavyah. ajñatam ity ava ajñatavah. avateh ghañi rupam etad ava iti. so 'syastiti matvarthiyah ajñatavi. ajñatam avitum silam asyeti veti tacchiliko ninih. tathabhutasyendriyam iti. tathabhutasya pudgalasyendriyam. ajñatavina ity arthah.

(ii.9) amalam trayam

iti. amalam eva trayam ity avadharyate. nanu cayam anasravasasravaprakarabheda ukto dhatunirdese.

[tib. 93a] anasrava margasatyam

iti. tatha

sasravanasrava ete trayah sesas tu sasrava

ityadivacanat. satyam ukto 'yam evamadih prakarabhedah. sa tu samanyarupenokto na bhedarupena. atah sisyasukhapratipattyartham ayam evamadiprakarabhedah pratipadarupena punar abhidhiyata ity evam avagantavyam. dvidha naveti na sutrayitavyam. ekantanasravasasravanirdharanad eva hi dvidha naveti siddheh. yadi hy etani navaikantenanasravani syuh. ekantanasravesv ajñasyamindriyadisu pathyeran. tathaikantasasravani syuh. ekantasasravesu rupindriyajivitaduhkhadaurmanasyesu pathyeran. na caivam. ato nava dvidheti siddham. asty etad evam. matantaranivrttyartham tu punar idam ucyate

nava dvidheti.

dvidhaiva nava. nanasravani yathaike kathayanti. tatsiddhaye cagamam

anayanti. yasyemaniti vistarah. sarvena sarvani na santiti.
sarvena prakarena mrdumadhyadhimatrabhedena. sarvaniti pañcapi
na santity arthah. prthagjanapaksavasthitam vadamiti vacanat.
arthad uktam bhavati. yasyemani santi sa arya iti. nedam jñapakam.
tesam anasravatvam adhikrtyety acaryah. tatha hy [tib. 93b]
aryapudgalavyavasthanam krtva yasyemanity aheti. katham. (abhidh-k-vy
103) pañcemani bhiksava indriyani. katamani pañca. sraddhendriyam
yavat prajñendriyam esam pamcanam indriyanam
tiksnatvat paripurnatvad arhan bhavati. tatas tanutarair mrdutarair
anagami bhavati. tatas tanutarair mrdutaraih sakrdagami. tatas
tanutarair mrdutaraih sakrdagami. tatas tanutarair mrdutaraih
srotaapannah. tato 'pi tanutarair mrdutarair dharmanusari. tatas
tanutarair mrdutaraih sraddhanusari. iti hi bhiksava
indriyaparamitam pratitya phalaparamita prajñayate. phalaparamitam
pratitya pudgalaparamita prajñayate. yasyemani pañcendriyani
sarvena sarvani na santi. tam aham bahyam
prthagjanapaksavasthitam vadamiti. tad evam
aryapudgalavyavasthanam krtva yasyemanity aha bhagavan iti.
prthagjano va dvividha iti. abhyantarakas ca bahyakas ca.
asamucchinnakusalamula abhyantarako bauddhasamgrhitatvat.
samucchinnakusalamulas tu bahyakas tadviparyayat. ata eva ca bahyam iti
visesanam. itaratha hi prthagjanapaksavasthitam vadamity
evavaksyat. uktam ca sutra iti. atha bhagavato
'cirabhisambuddhasyaitad abhavat. adhigato me dharmo gambhiro
gambhiravabhaso durdarso duravabodho 'tarkyo 'tarkavacarah suksmo
[tib. 94a] nipunah panditavijñavedaniyah. tam caham paresam
avedayeyam. tam ca pare na vijaniyuh. sa mama syad vighatah. syat
klamathah. syac cetaso 'nudayah. yan nv aham ekaki aranye pravane
drstadharmasukhaviharatayogam anuyukto vihareyam. atha brahmanah
sahapater brahmaloke sthitasyaitad abhavat. nasyati batayam lokah.
pranasyati batayam lokah. yatredanim kadacit karhicit tathagata
arhantah samyaksambuddha loke utpadyante. tadyatha udumbarapuspam.
tasya cadya bhagavato 'lpotsukaviharitayam cittam kramati na
dharmadesanayam. yan nv aham gatvadhyesayeyam. atha brahma
sahapatih tadyatha balavan purusah sammimjitam bahum
prasarayet. prasaritam va sammimjayet. evam eva brahma sahapatih
brahmaloke 'ntarhito bhagavatah purastat pratyasthat. atha brahma
tasyam velayam gatham abhasata.

pradurbabhuva magadhesu purvam dharmo hy asuddhah samalanubaddhah.
apavrnisva amrtasya dvaram vadasva dharmam virajam
niramganam.

atha bhagavan tasyam velayam ime gathe abhasat.

krcchrena me adhigato brahman khilam pravidalya. (abhidh-k-vy 104)
bhavaragaparitais ca nayam dharmah susambudhah. pratisrotopamam
margam gabhiram atidurdrsam na draksyante ragaraktas

tamahskandhena cavrtah.

brahmavocat. santi bhadanta [tib. 94b] sattva loke jata loke vrddhas tiksnendriya api madhyendriya api mrdvindriya apity apravartita eva dharmacakra iti vistarah. indriyani sraddhadini. yais te bhavya uktah. yasmad apravartite 'pi dharmacakre santi tiksnendriya ityady uktam. tasmat santy eva sasravani sraddhadiniti. sadevakal lokad iti vistarah. na tavad aham asmat sadevakal lokat samarakat sabrahmakat sasramanabrahmanikayah prajayah sadevamanusaya mukto nihsrto visamyukto viprayukto viparyasapagatena cetasa bahulam vyaharsam iti vistaravacanam. na canasravanam esa pariksaprakara iti. na hy anasravanam asvada adinavo nihsaranam va yujyate.

(ii.10) arhann iti. nanagami. klesavimuktasamtanatvat. rddhiman iti praptabhijñah. cetovasitvam prapta iti. asamayavimuktah. jivitapariskaram iti. jivitaya pariskaras tadanugunatvat. dattva tat pranidhayeti. tad ayuh pranidhaya cetasi krtvety arthah. katham ity aha. yan me bhogavipakam karma. tad ayurvipakam bhavatv iti. prantakotikam iti.

vrddhinisthagatam

iti laksanam asya vaksyate. cittam utpadayati vacam ca bhasata iti. cittavacav api tatsiddhaye kuryat naikakaranasadhyam hi karyam. tad anena [tib. 95a] vipaka eva jivitendriyam iti darsayati. yan me bhogavipakam karma. tad ayurvipakadayi bhavatv iti. dhyanabhavanabalam tu tasyakarsakam iti.

vipakocchesam vipacyata iti. akalamaranenaparisamaptaphalasya tyaktasya janmantarakarmano bhavanabalena vipakocchesam akrsya pratisamvedayate. tesam tadrsa iti tesam yoginam.

purvakarmajam sthitikalavedham iti. purvasmin janmani karma purvakarma. tato jatah purvakarmajah. sthitir indriyamahabhutanam pravahah. sthiteh kalah sthitikalah. tasyavedha aksepah. sthitikalavedhah. tavatsamsaraksananubandhasamartham aksepah. tena hy asau sthitikala avidhyate. tam purvakarmajam sthitikalavedham indriyamahabhutanam vyavartayanti yognah. apurvam ca samadhijam agantukam aksipanti.

prasnat prasnantaram upajayata iti. atha yad arhan bhiksur ayuhsamskaran sthapayati. taj jivitendriyam kasya vipaka ity asmat prasnat kimartham ayuhsamskaran adhitisthantiti prasnantaram. parahitartham sasanasthityartham ceti. parahitartham buddha bhagavantah. sasanasthityartham eva sravakah. rogadibhutam catmabhavam iti. rogagandasalyadibhutam triduhkhatayogat. kva kasya ceti. kvety asya prasnavisarjanam manusyesv eva [tib. 95b] trisu dvipesv iti. kasyety asya visarjanam stripurusayor asamayavimuktasyarhatah prantakotidhyanalabhina iti. tasya hiti

vistarah. samadhau ca vasitvam prantakotikadhyanalabhinah tiksnendriyatvat. klesais canupastabdha samtatir niravasesaklesaprahanat. drstipraptasya yady api samadhau vasitvam asti. na tu tasya klesair anupastabdha samtatih. samayavimuktasya yady api klesair anupastabdha samtatih. na tu samadhau vasitvam. asamayavimuktasya tubhayam asti.

bahuvacanam iti. jivitasamskaran iti yad vacanam. tad bahuvacanam. kasmad ity aha. bahunam iti vistarah. bahunam samtanavartinam jivitasamskaranam utsarjanadhisthanat. na hy ekasya ksanasya utsarjane 'dhisthane va proyojanam asti. pravahena parakaryabhinispadanat. ekasya ca ksanasyapidakaratvat. na ca kalantarasthavaram iti. kalantarasthanasilam kalantarasthavaram aksanikam. tac caitad ayur dravyam na bhavatiti dyotanartham bahuvacanam ity eke. bahusv eva samskaresv iti sautrantikanam ayam paksah. ekasminn api ksane bahavas te samskarah. yesv ayur iti prajñaptih. naikam ayur nama dravyam asti. te ca samskarah pamcaskandhasvabhavas catuhskandhasvabhava va drastavyah. anyatha hi naiva samskaragrahanam akarisyata. evam tu vaktavyam abhavisyat. bhagavan jivitany adhisthaya ayumsy utsrstavan iti maranavasitvajñapanartham iti. marane [tib. 96a] vasitvam astiti. traimasyam eva nordhvam iti. trayo masah samahrtas trimasam. trimasam eva traimasyam atra kaladhvanor atyantasamyoge dvitiya bhavati. nordhvam traimasyad vineyakaryabhavat. subhadravasanatvat buddhakaryasya. tasyapi sampadanartham iti pratijñatasampadanartham. anyatha vacanamatram syad iti. kalpavasesah. kalpa ekah sakalah kalpadhikah kalpah satireka ity arthah. skandhamaranamarayor (abhidh-k-vy 106) iti. catvaro marah devaputramarah klesamarah skandhamarah maranamaras ca. tatra prathame yame devaputramaro nirjitah. dvitiye yame divyena caksusa vyavalokya trtiye yame klesamaro nirjitah. vaisalyam tu traimasyam jivitasamskaran adhisthaya ayuhsamskaran utsrstavan. skandhamaranirjayartham utsrstah skandhah. tesutsrstesu martavyam syat. ato maranamaranirjayartham adhisthita iti vaibhasikah.

nisthitam anusamgikam yat prasnat prasnantaram upajatam.

dvedha dvadaseti.

dvedhaiva dvadasa evety avadharyate.

rte 'ntyad astakac

chraddhadikad ajñatavindriyaparyantat.

daurmanasyac ca.

jivitendriyad ekantavipakad anyani dvadasendriyani vipakas cavipakas ca. tatra caksuradini purusendriyavasanani sapta svapnadyabhinirvrttany aupacayikany avipakah. [tib. 96b]

manoduhkhasukham iti vistarah. yani manaadini kusalaklistani tany avipakah. yani ca yathayogam airyapathikasailpasthanikanairmanikasvabhavany avyakrtani tany avipakah. yathayogam iti visesanam. airyapathikadinam manasatvena duhkhendriyasambhavat sukhasaumanasyayos ca kvacid asambhavat. tatra kamadhatav airyapathikam manaindriyam tatsamprayukte ca saumanasyopeksendriye avipakah. rupadhatav airyapathikam manaindriyam avipakah. vedanendriyam ca tatsamprayuktam yathabhumi. nairmanikam pañcabhumikam. tatra copeksendriyam evavipakah. airyapathikasailpasthanikanairmanikani nityam upeksendriyena samprayuktaniti bhadantanantavarma. sesani vipaka iti. kusalaklistairyapathikasailpasthanikanairmanikasvabhavebhyo manaindriyadibhyo 'nyani manaindriyadini vipakajani vipakah. sesany avipaka iti siddham iti. jivitendriyam dvadasa caksuradini hitva tadavadharanad eva sesany avipaka iti siddham. katamani punas tani. daurmanasyendriyam na vipakah kusalakusalatvat. tatha hi vaksyati.

tat tv ekam savipakam

iti. sraddhady

astakam kusalam

ity avipakah.

[tib. 97a] vipako 'vyakrto dharmah. sattvakhya

iti vipakalaksanabhavat.

yadi daurmanasyendriyam na vipaka ity anenagamavirodham darsayati. samprayogavedaniyatam adhikrtyeti. vedaniyam vedana. daurmanasyam vedaniyam asminn iti daurmanasyavedaniyam karma. saumanasyopeksavedaniye apiti. samprayogamatravacanad daurmanasyavat saumanasyopekse api na vipakah prapnuta iti parasyabhiprayah. samprayoge 'pi na doso vipake 'piti. saumanasyam vedaniyam asmin saumanasyavedaniyam karma. tatha saumanasyam vipakatvena vedaniyam asya saumanasyavedaniyam karmeti. agatya hy etad evam gamyeteti. yadi daurmanasyam yuktya paricchinnam na vipaka iti. tata evam agatyakhyayeta samprayogavedaniyatam adhikrtyoktam iti. tenaha ka punar atra yuktir daurmanasyam na vipaka iti. atha va agatya hy etad evam gamyeta. kvacit samprayogavedaniyata. kvacid vipakavedaniyateti. bruyas tvam sarvatraiva tarhi samprayogavedaniyateti. ata etad antarabhiprayam abhisamiksyaha. ka punar atra yuktir daurmanasyam na vipaka iti. daurmanasyam hity [tib. 97b] anistacintanadikaih parikalpavisesair utpadyate ca [vyutpadyate ca] vyupasamyate ca. saumanasyam apy evam iti. parikalpavisesair istacintanadibhir utpadyate ca vyupasamyate ca. vitaragadinam tarhiti. yasmad vitaragadinam daurmanasyam vyavartate. na hi caksuradiko

vipakabhuto vitaragadinam vyavartate. daurmanasyam tu vyavartate. vacanad daurmanasyena kamavitarago 'samanvagata iti. sutre 'py uktam. avitaragasya dvisalya vedanokta kayikam duhkham pratisamvedayate caitasikam ca daurmanasyam iti. vacanat vitaragasya ca ekasalya kayikam eva duhkham pratisamvedayata iti. saumanasyam apy esam iti vistarah. vitaraganam avyakrtam vipakarupam saumanasyam kidrsam syat. samapattisamgrhitam tesam saumanasyam sambhavati. tac ca kusalatvan na vipakah. ato vaktavyam. kidrsam tesam saumanasyam vipaka iti. yadrsam tadrsam astv iti. apariccchidyamanam api tad asty eveti darsayati. tasyasti vipakavakaso na daurmanasyasya. sarvathapy asamudacarat samapattyavasthayam apy asamapattyavasthayam apity ato na vipaka iti siddham. manaindriyam ubhayor ubhayasyeti. ubhayoh sugatidurgatyoh ubhayasya kusalakusalasya. vipaka ity adhikarah. idam utsrstam jivitendriyastamani sugatau kusalasya [tib. 98a] vipaka iti. tatra katham ubhayavyamjanam asadhusammatam kusalasya vipaka ity aha. sugatav ubhayavyamjanasyakusalena tatsthanapratilambha iti. sthanam asya bhrastam. ato 'syakusalena (abhidh-k-vy 108) pratilambho viprayukto dharmah. ubhayam tu vyamjanam kusalasyaiva vipaka ity abhiprayah.

(ii.11) tat tv ekam savipakam iti. tad ekam savipakam evety arthah. tenaha. tusabda evakarartho bhinnakramas ceti. bhinnasthana ity arthah. tad ekam savipakam tv iti hi kramo na bhinnah syat. slokabandhanugunyena tv evam uktam. na hi tad avyakrtam iti. savipakam evety avadharane yuktim darsayati. dve hi vastuni avipake isyete. avyakrtam anasravam ca. vikalpavisesotpadyatvan na tad avyakrtam. asamahitatvac ca nanasravam. avyakrtam hi putibijavan na vipakadanaya samartham. anasravam tu trsnanabhisyanditatvan nalam vipakadanayanabhisyanditasarabijavat. parisesyad akusalam va tad bhavet kusalasasravam va. atah savipakam eva nasty avipakam daurmanasyam.

dasa dvidheti.

dasaiva dvidha dvidhaiva ca dasety avadharanam. dvidheti savipakavipakani.

[tib. 98b] mano 'nyavittisraddhadini ceti.

manas ca anyavittayas ca sraddhadini ceti. vittir vedana. anyagrahanena daurmanasyavarjitam grhyate daurmanasyasyoktatvat.

sraddhadini

sraddhaviryasmrtisamadhiprajña. grhyanta ity adhikrtam anyad avipakam iti. yathoktadaurmanasyadyavadharanat. jivitam rupani ca saptendriyany ajñasyamindriyadini ca triny avipakaniti siddham avyakrtatvat anasravatvac ca yathakramam.

(ii.12) astakam kusalam

iti. astakam kusalam evety avadharanam.

dvidha daurmanasyam

iti. dvidhaiva daurmanasyam daurmanasyam eva dvidhety avadharanam. dvidheti kusalam cakusalam ca. anyad api dvaidham asti. kusalam cavyakrtam ca akusalam cavyakrtam ceti. tat katham idam avadharyate. kusalam cakusalam ceti. vyakhyanato visesapratipattih. atha va daurmanasyam savipakam eveti nirdharitam. tasmad idam eva dvaidham bhavati nanyat.

anya ca vittir

iti daurmanasyavarjyam vedanacatustayam tasyoktatvat.

tredheti. kusalakusalavyakrtani. trayah prakaras tredha. dvitryos ca dhamuñ. edhac ceti (abhidh-k-vy 109) tredhety edhasabdavyutpattih. alobhadisamprayuktani kusalani. lobhadisamprayuktany akusalani. ato 'nyany [tib. 99a] avyakrtani.

anyad ekadheti.

jivitastamam anyad ekadhaivety avadharyate. avyakrtam evety arthah. etadartham ca punar asya karanam. anyatha hy akusalam eva kusalavyakrtam evakusalavyakrtam eva va tat sambhavyate. tasmad abhipsitaikadhatvaprasiddhyartham punar ucyate. yasyaikadhatvam sambhavati. tad bhavati. kim ca sambhavaty avyakrtatvam iti.

(ii.13) kamaptam amalam hitveti.

amalam eva hitva kamaptam bhavati. tad dhy apratisamyuktam eveti. adhatupatitam evety arthah.

rupaptam stripumindriye

iti vistarah. stri ca pumams ca stripumamsau. samasante vidhir anitya iti paribhasaya samasanto na bhavati. tayor indriye stripumindriye.

duhkhe ceti

duhkhavedanasvabhave indriye duhkhadaurmanasye ity arthah. te stripumindriye duhkhadaurmanasye amalam cehanuvartamanam hitva. sesam rupaptam indriyam bhavati.

kvocyanta iti prste sutram darsayati. asthanam anavakasa iti vistarah. atra sutra ity abhiprayah. anyah purusabhavo 'sti. yah kamadhatau purusanam bhavatiti. stanadisamsthanasvaracaranyathatvam. duhkhendriyam nastiti. asrayasyacchatvat tad abhighatajam nasti. akusalabhavac ca vipakajam ca nasti. daurmanasyendriyam nasti samathasnigdhasamtanatvad iti. yasmac ca samathena samadhina [tib. 99b] pratighavigamat. rauksyam samtane nasti. tasmad daurmanasyendriyam nasti. aghatavastvabhavac ceti. aghatah kopah.

tasya vastu visayah aghatavastu. nava caghatavastuni. anartham me akarsit karoti karisyati cety aghatavastutrayam. mitrasya me anartham akarsit karoti karisyatity aparam aghatavastutrayam. amitrasya me artham akarsit karoti karisyati cety aparam aghatavastutrayam iti. esam navanam aghatavastunam abhavat visayakrtam api daurmanasyam nasti. na kevalam hetukrtam nastiti darsayati. hetukrtam hi tad yat svasamtanapratighakrtam. pratyayakrtam ca tad yan navaghatavastukrtam iti.

sukhe capohya rupi ceti.

casabdena purvoktam anukrsyate. tenaha. stripumindriye duhkhe camalam ca hitveti vartata iti.

sukhe

iti. sukhavedanasvabhave sukhasaumanasyendriye. rupindriyam caksuradi.

(ii.14) vittitrayam sukhasaumanasyopeksa iti. sukhendriyam yat trtiyadhyanabhumikam darsanaheyanusayasamprayuktam. tad darsanaheyam. tatraiva ato 'nyat sasravam. pañcavijñanakayikam ca kamavacaram. prathamadhyanabhumikam ca trivijñanakayikam bhavanaprahatavyam. anasravam tu sukhendriyam aheyam. [tib. 100a] saumanasyam darsanaheyasamprayuktam darsanaheyam. ato 'nyat sasravam bhavanaheyam. anasravam aheyam. upeksendriyam tu sarvagam iti sugamam.

dviheya durmanaskateti.

daurmanasyayogad durmanaskah. tadbhavo durmanaskata. daurmanasyam ity arthah. yasya gunasya hi bhavad dravye sabdanivesah. tadabhidhane tvatalav iti laksanat. tad darsanaheyasamprayuktam darsanaheyam. ato 'nyad bhavanaheyam. naheyam asamahitatvat.

(ii.15) kamesv adau vipakau dve labhyete

iti. kamapradhanatvat kamadhatuh kama iti nirdisyata iti vaksyate. andajajarayujasamsvedajais sattvaih kamadhatav adau prathamato dve indriye vipakatmake labhyete. kayendriyam jivitendriyam ca. kasmat. pratisamdhikale manaupeksendriyayor avasyam klistatvat.

upapattibhavah klistah sarvaklesaih svabhumikair

iti vacanat. caksuradinam ca tasyam avasthayam avidyamanatvat.

nopapadukair

iti apavadah. avisesitatvad dhy upapadukair api tathaiva dve eva labhyeyatam iti prasamgah. tasmad ayam pratisedhah. kim upapadukais te dve naiva labhyete. labhyete na tu dve eva. tenaha

taih sad veti

vistarah. [tib. 100b] yady avyañjana bhavanti. yady avidyamanastripurusendriyah. yatha prathamakalpika iti.

yugadyutpannah prag asan rupivat sattva

iti vacanat. katamani sat. caksuradini pañca jivitam ca sastham iti. yatha devadisv iti. adisabdena narakadayo 'pi grhyante. antarabhavopapattibhavapratisamdhyavasthayam (abhidh-k-vy 111) tani prathamato labhyante. kim punar ubhayavyañjana apy upapaduka bhavantiti. nihinobhayavyañjanotpattih. visista copapaduka yonih. katham anayoh samayoga iti codanabhiprayah. rupapradhanatvad rupaniti rupadhatur nirdisyate. rupapradhanatvad iti. rupanam svacchatvad bhasvaratvad ity arthah. atha va na kamagunapradhano rupadhatuh. kim tarhi. rupamatrapradhanah. napy arupyadhatuvad arupapradhana iti. sutre 'py uktam iti. sutre 'py evam drstam. na madupajñam evaitad iti darsayati. ye 'pi te santa vimoksa atikramya rupany arupyah. te 'py anitya adhruva anasvasika viparinamadharmana iti vistarah. avyañjanair upapadukair iti prathamakalpikaih. samapattitas ca paratvad iti. yasmat purvam rupasamapattih. pascad arupyasamapattih. tasmad rupadhator uttara arupyadhatuh. upapattitas ca pradhanataratvad iti. yasmac copapattitah pradhanatarah [tib. 101a] rupadhator arupyadhatuh. bahuni kalpasahasrani tatratiprasanto vipako bhavati. ato 'py asav uttaro na tupapattidesatah.

arupyadhatur asthana

iti vacanat.

(ii.16) nirodhayaty uparamann

iti. mriyamana arupyadhatav etany eva trinindriyani nirodhayati. sapavadam caitad veditavyam.

subhe sarvatra pañca ceti

vacanat.

rupe 'stav

iti. rupadhatav astav etany eva. saha pañcabhis caksuradibhir nirodhayet. sakrtsamagrendriyamaranat. ata evaha. sarve hy upapadukah samagrendriya upapadyante mriyante ceti.

kame dasa navasta veti.

ubhayavyañjano dasendriyani nirodhayati. yadi samagrapañcendriyo bhavati. ekavyañjano nava. avyañjano 'stau. yadi tu vikalendriyo 'ndho badhiro va bhavati. tada tad indriyam pariharyam. sapavadam caitat sarvakamadhatav eva veditavyam. tad apavadam aha.

kramamrtyos tu catvariti.

na hy esam prthagnirodha iti. na hy esam kamadhatav anyonyam virahayya nirodho 'stity abhiprayah.

subhe sarvatra pañca ceti.

sarvasya purvoktasya maranavidher

nirodhayaty uparamann arupye jivitam mana

ity evamader apavadah. trividham hi maranacittam sambhavati. klistam avyakrtam kusalam ca. [tib. 101b] tatra klistavyakrtacittasyotsarganyayena maranavidhir uktah. kusalacittasya tu marane sraddhadayah pañcadhikah prakseptavyah. esam hi sraddhadinam kusale cetasy avasyam bhavah. tena yatra triny uktani tatrastau. yatrastau tatra trayodasa. yatra dasa tatra pañcadasa. yatra nava tatra caturdasa. yatra punar astau tatra trayodasa. yatra catvari tatra naveti vistarena gananiyam. ruparupyadhatvor nasti kramamaranam.

(ii.17) indriyaprakarane sarva indriyadharma vicaryanta iti. indriyaprakarane iha kriyamane. sarva indriyadharma indriyavasthavisesah karitravisesa va vicaryanta ity eke vyacaksate. apare tu vyacaksate. indriyaprakarane indriyaskandhake sarva indriyadharma avasthavisesah karitravisesa va vicaryante. tenehapi te vicaryante. tatpratyasatvat asya sastrasyety abhiprayah.

navaptir antyaphalayor

iti. navabhir indriyair aptir

navaptih.

kasya.

antyaphalayoh.

ante bhave antye. antye phale antyaphale. tayoh. ke punar antye. srotaapattiphalam arhattvaphalam ca. yatha dandasya dvav antau bhavatah. evam panktyavasthitanam caturnam phalanam srotaapattiphalam arhattvaphalam cante bhavatah. sakrdagamiphalam anagamiphalam ca madhye bhavatah. tayor antyayoh phalayor navabhir evendriyaih praptih. katamair navabhir ity aha. sraddhadibhir ajñatavindriyavarjyair [tib. 102a] manaupeksendriyabhyam ceti. navabhir iti. tatraivam abhisamayakramah. duhkhe dharmajñanaksantih. duhkhe dharmajñanam. duhkhe 'nvayajñanaksantih. duhkhe 'nvayajñanam. samudaye dharmajñanaksantih. samudaye dharmajñanam. samudaye 'nvayajñanaksantih. samudaye 'nvayajñanam. nirodhe dharmajñanaksantih. nirodhe dharmajñanam. nirodhe 'nvayajñanaksantih. nirodhe 'nvayajñanam. marge dharmajñanaksantih. marge dharmajñanam. marge 'nvayajñanaksantih. marge 'nvayajñanam. iti sodasa ksana abhisamaya ity ucyante. tatra duhkhe dharmajñanaksantir yavan marge 'nvayajñanaksantir iti pañcadasa (abhidh-k-vy 113) ksana darsanamargah.

adrstadrster drnmargas tatra pañcadasa ksana

iti vacanat. tac cajñasyamindriyam ity ucyate. marge 'nvayajñanam tu sodasah sa bhavanamargah. tatah prabhrtya vajropamasamadher yavan anasravo margah sarvo 'sau bhavanamargah. tac cajñendriyam ity ucyate. ksayajñanat prabhrti sarvo 'nasravo margo 'saiksamargah. tac cajñatavindriyam ity ucyate. tatra srotaapattiphalam marge 'nvayajñanaksantyavasthayam prapyate. sraddhadini catra pañcendiyani avasyam bhavanti. tasya avasthayah kusalatvat. ajñasyamindriyasvabhava casau marge 'nvayajñanaksantir vartamana. manaindriyam ca tatsamprayuktam bhavati. upeksendriyam cavasyam anagamyasrayatvat. [tib. 102b] anagamyasya ca upeksendriyasamprayuktatvat. marge 'nvayajñanam tu asyam avasthayam ajñendriyasvabhavam utpadabhimukham vartate. tena sraddhadibhih pañcabhir ajñasyamindriyenajñendriyena manaupeksendriyabhyam ceti tatphalam navabhih prapyate. ubhabhyam hi tasya praptir iti. anantaryamargenajñasyamindriyasvabhavena vimuktimargena cajñendriyasvabhavena tasya praptih. visamyogaprapter avahakasamnisrayatvat yathakramam. tasya visamyogaprater anantaryamargasyavahakatvat. janakatvat. vimuktimargasya ca tasyah sammnisrayatvat. adharatvad ity arthah. dvabhyam cauraniskasanakapatapidhanavat. yatha hi dvayor manusyayoh ekena cauro niskasyate. dvitiyenasya kapatam pidhiyate. tathanantaryamargena visamyogapraptir avahyate klesapraptim adaya nirodhat. vimuktimargenadharyate. visamyogapraptisahotpadat. arhattvasya punah sraddhadibhir ajñasyamindriyavarjyair iti. vajropamasamadhyavasthayam arhattvaphalam prapyate. sraddhadini manaindriyam ca purvavat. vajropamasamadhikalapas tasyam avasthayam anantaryamarga ajñendriyasvabhavo vartamanah. sukhasaumanasyopeksendriyanam canyatamat. yadi trtiyam dhyanam nisrityarhattvam prapyate. sukhendriyam tatra vartamanam. [tib. 103a] atha prathamam dvitiyam dhyanam nisritya tatra saumanasyendriyam. athanagamyadhyanantaracaturthadhyanakasavijñanakimcanyayatanana m anyatamam nisritya tatropeksendriyam vartamanam. ksayajñanakalapas tu asyam avasthayam vimuktimarga ajñatavindriyasvabhava utpadabhimukho bhavati. tena sraddhadibhih pamcabhir ajñendriyenajñatavindriyena manaindriyena sukhasaumanasyopeksendriyanam canyatameneti tatphalam navabhih prapyate. anantaryavimuktimargabhyam (abhidh-k-vy 114) tatpraptir iti purvavad vyakhyanam.

saptastanavabhir dvayoh

praptir iti vakyasesah. pratyekam iti vistarah. sakrdagamiphalasya saptabhir astabhir navabhir va praptih. evam anagamiphalasya. tat pratipadayann aha. sakrdagamiphalam tavad yady anupurvakah prapnoti sa ca laukikena margeneti. laukiko margah santadyudaradyakarah.

santadyudaradyakara uttaradharagocara

iti vacanat. tenottaram bhumim santatah pranitatah
nihsaranatas ceha yogi pasyati. adharam audarikato duhkhilatah
sthulabhittikatas ca pasyati. sa cayam catuhprakaro varnyate.
prayogamarga anantaryamargo vimuktimargo visesamargas ca. tatra
prayogamargo yata anantaryamarga utpadyate. sa punar yena klesan
prajahati. vimuktimargo [tib. 103b] 'py anantaryamargad anantaram
utpadyate. klesaprahanaprapter adharakah. visesamargas tata
uccam visisto margah. tena margena navaprakarah klesah
praheyah. adhimatradhimatro 'dhimatramadhyo 'dhimatramrduh
madhyadhimatro madhyamadhyo madhyamrduh mrdvadhimatro mrdumadhyo
mrdumrdus ceti. tad yadi prthagjanah prajahati
darsanabhavanaheyan klesan misrikrtya tena
mrdumadhyadhimatradibhedena navadha krtva prajahati.
mrdumrdubhyam anantaryavimuktimargabhyam adhimatradhimatram
klesaprakaram prajahati. evam yavad adhimatradhimatrabhyam
anantaryavimuktimargabhyam mrdumrduklesaprakaram prajahati.
aryas tu bhavanaheyan eva klesams tathaiva navadha krtva
prajahati. darsanaheyanam darsanamargena prakprahinatvat.
lokottaras tu bhavanamargas tathaiva sodasakarah.
anityadyakarabhedat. sa capi tathaiva prayogadimargabhedac
caturbhedah. ihapi mrdumrdubhyam anantaryavimuktimargabhyam
adhimatradhimatram klesaprakaram prajahati. evam yavad
adhimatradhimatrabhyam anantaryavimuktimargabhyam
mrdumrduklesaprakaram prajahati. esa laukikalokottarayor margayor
dinmatranirdesah. tat sakrdagamiphalam anupurvakena va labhyeta
bhuyovitaragena va. tatranupurviko yah srotaapattiphalam prapya
kramat sakrdagamiphalam prapnoti. [tib. 104a] kas casau. yah
sakalabandhana ekaprakaradyupalikhito va yadi na
sasthaprakaropalikhito niyamam avakramati. sodase cittaksane
sa srotaapanno bhavati. sa bhavanaheyasyaikasya yavat sasthasyaiva
va prakarasya prahanaya samathacaritatvat laukikam api margam
utpadayati. sa sasthaprakare prahine sakrdagamiphalam
prapnoti. tasya phalasya saptabhir indriyaih praptih sraddhadibhih
(abhidh-k-vy 115) pamcabhir manaindriyena upeksendriyena ca
saptamenanagamyanirsrayatvat. atha lokottarene margena
tasyastabhir indriyaih praptih. tair evajñendriyena
casthamena. tany eva hi sraddhadini saptendriyani
ajñendriyakhyam labhante. anasravatvat. atha bhuyovitaraga iti. yo
laukikena margena prthagjanavasthayam satprakaropalikhito
'bhut. sa bhuyovitaraga ity ucyate. bhuyasa prakarena vitaraga iti
krtva. sa yadi sakrdagamiphalam prapnoti. katham sa prapnoti iti.
abhisamayakramena purvoktena marge 'nvayajñanaksantyavasthayam
prapnoti. tasya navabhir yathaiva srotaapattiphalasya. sraddhadibhir
ajñatavindriyavarjyaih. manaupeksendriyabhyam ceti purvavat
vyakhyanam. ayam hi srotaapattiphalam aprapyaiva sodase

ksane sakrdagami bhavati. anagamiphalam yady anupurvakah prapnotiti. ihanupurvako [tib. 104b] yah srotaapattiphalam sakrdagamiphalam ca prapya anagamiphalam prapnoti. yo va bhuyovitarago bhutva srotaapattiphalam alabdhvaiva sakrdagamiphalam eva ca labdhvanagamiphalam prapnoti. sa ca yadi laukikena margena prapnoti. tasya saptabhir indriyaih praptih. yatha sakrdagamiphalasyanupurvikiyasyety abhipretam. sraddhadibhih pamcabhir manaupeksendriyabhyam cety arthah. atha lokottarena margena tasyastabhis tathaiveti. yatha sakrdagamiphalasyaivastabhir ity arthah. ajñendriyam astamam bhavatiti. atha vitaraga iti. kamadhatumatravitarago laukikena margena navame prakare prahine prathamad api va dhyanad yavad akimcanyad api va vitarago yo 'nagamiphalam prapnoti. tasya navabhih praptih. yatha srotaapattiphalasya. srotaapattiphalasya hi darsanamargena praptih. asya ca darsanamargenaiva praptir iti tulyatvam. ayam tu visesah. sakhasaumanasyopeksendriyanam anyatamam bhavati. nisrayavisesad iti. yadi trtiyam dhyanam nisritya niyamam avakramati. sukhendriyam tatra bhavati. atha prathamadvitiye dhyane nisritya saumanasyendriyam tatra bhavati. athanagamyadhyanantaracaturthadhyananam anyatamam nisritya upeksendriyam tatra bhavatiti. [tib. 105a] yadapy ayam anupurvika iti vistarah. yadapy ayam adhigatapurvaphala anupurvikas tiksnendriyah. sa navame vimuktimarge dhyanam pravisati maulam laukikena margena tadapy astabhir indriyair anagamiphalam prapnoti. tatra mauladhyanasamgrhito vimuktimargo bhavati. tatra ca saumanasyendriyam. anantaryamargas tv anagamyasamgrhita eva. yadi na pravisati tatra copeksendriyam eva nanyatha. tasya praptir astabhih sraddhadibhih pamcabhir manaupeksasaumanasyendriyais ceti. ubhabhyam ca tasya praptir iti. anantaryavimuktimargabhyam. (abhidh-k-vy 116) cauraniskasanakapatapidhanavad iti vyakhyatam etat. atha lokottarena pravisatiti. sa eva anupurvikas tiksnendriyo veditavyo 'dhikaranuvrtteh. tasya navabhir indriyaih praptis tair evedanim uktair indriyaih. ajñendriyena ca navamena. tany eva hi indriyani anasravatvad ajñendriyakhyam labhante. idam iha codyate. kasmad anupurvika evam ukto na punar vitaragapurvi. na hi vitaragapurvi anagamyanisrayena darsanamargam utpadya sodase cittaksane maulam prathamam dhyanam pravisati. tatradhigate 'nadarat. anupurviko hi mauladhyanarthi tasyanadhigatapurvatvat. tasmad asti sambhavo yad asau maulam eva pravisati. vitaragapurvi tu catuhsatyadarsanam prati krtadaro na dhyanam pratiti [tib. 105b] na tatra sodase cittaksane maulam dhyanam pravisatity abhiprayah.

navaptir antyaphalayor

ity uktam. tad virodhayati yat tarhi abhidharma uktam. jñanaprasthane. katibhir indriyair arhattvam prapnotiti. aha. ekadasabhir iti. tat katham na virudhyata ity abhiprayah.

ekasya sambhavad

iti. kasyacid evaikasya pudgalasya sambhavo na sarvasya sambhavah. yo hi mrdvindriyah parihaya parihaya sukhasaumanasyopeksabhih nisrayavisesat paryayikibhir arhattvam prapnuyat. tam praty evam uktam. ekadasabhir iti. na tu sambhavo 'sti sakhasaumanasyopeksanam ekasmim kale samavadhanam ity arthah. cittacaittanam ekaikadravyotpatteh. yo hi kascin mrdvindriyah pudgalo 'nagamyam anyam vopeksendriyanisrayam nisritya arhattvam prapnuyat. tasya tatpraptir upeksendriyena. tatah punar api parihiyate. tatah prathamam dvitiyam va dhyanam nisritya punar arhattvam prapnuyat. tasya tatpraptih saumanasyendriyena. tatah punar api parihiyate. tatah sa trtiyam dhyanam nisritya punar arhattvam prapnuyat. tasya tatpraptih sukhendriyena iti. pratyekam tatra phalapraptau avasyam navaivendriyani vyapriyante. sraddhadini pamca manaajñatavindriyani sukhasaumanasyopeksendriyanam canyatamad iti. punahpunah praptes tad ekadasabhir ity uktam. katham anagamino 'py esa prasamgo [tib. 106a] na bhavatiti. kasmat tatra sastre 'rhatvaphalam eva ekadasabhih prapnotity uktam. na tuktam anagamiphalam apiti. na hy asau parihinah kadacit sukhendriyena prapnotiti. asav anagami trtiyadhyanordhvabhumilabhat parihino bhavati. urdhvabhumer eva parihino bhavati. nasav (abhidh-k-vy 117) anagamiphalat parihina ity ucyate. evam yavat. dvitiyadhyanat. yada tu prathamat parihino bhavati. tadanagamiphalat parihina ity ucyate. pamcavarabhagiyaprahanad dhi anagamiphalam vyavasthapyate. yada ca sa kamavairagyat parihinah. tada trtiyam dhyanam asya nasti. tat katham sukhendriyenanagamiphalam prapnuyat. tata aha. na hy asau parihinah kadacit sukhendriyena prapnotiti. kim. saumanasyendriyena prapnuyat. yata evam sukhendriyasyaiva pratisedhah. prapnuyat yadi navame vimuktimarge maulam dhyanam praviset. naitad asti. yo hi parihino bhavet. sa mrdvindriyah. yas ca mrdvindriyah. sa na saknoti navame vimuktimarge maulam dhyanam pravestum. tiksnendriyas tu saknoti. indriyasamcarasya duskaratvat. asty etat. kim tu yady asau mrdvindriya anupurviko 'nagamiphalam prapya tatas ca parihino bhutva indriyasamcaram kuryat. indriyasamcarena ca tiksnendriyo bhutva purvakenaiva kramenanagamiphalam prapnuvan yadi navame vimuktimarge maulam [tib. 106b] praviset. tasya tadanagamiphalapraptir astabhir navabhir va bhavati. sraddhadibhih pamcabhir manaindriyena upeksendriyena canantaryamargasamgrhitena saumanasyendriyena ca mauladhyanavimuktimargasamgrhiteneti. lokottarena cen maulam dhyanam praviset. ebhis castabhir ajñendyiyena ca navamenety avagantavyam. tasmat suktam. na hy asau parihinah kadacit sukhendriyena prapnotiti. vitaragapurvi tarhy ekadasabhis tat prapnuyat. katham. yo mrdvindriyah pudgalas trtiyadhyanalabhi trtiyam dhyanam nisritya niyamam avakramet. sa sodase

cittaksane anagami bhavati. sa tatphalapraptih. sukhendriyena sraddhadibhih pamcabhir manaajñasyamindriyajñendriyais ceti. sa tato 'nagamiphalat parihina indriyottapanena tiksnendriyam atmanam krtva anagamyanisrayenaivanagamiphalam prapnuvan navame vimuktimarge maulam praviset. tasya tatphalapraptih purvavad upeksendriyena saumanasyendriyena ca sraddhadibhis capi pamcabhir manaindriyena castamena lokottaramargatvat ajñendriyenapi navameneti. evam dvayoh kalayor ekadasabhir indriyais sa pudgalas tad anagamiphalam prapnuyad iti. tatas tat pratisedhartham idam aha. na ca vitaragapurvi parihiyate. tadvairagyasya dvimaryaprapanad iti. na ca kamavitaragah kenacin nisrayena niyamam [tib. 107a] avakrantah parihiyate. kasmat. tadvairagyasya kamavairagyasya dvimargaprapanat. laukikalokottaramargaprapanat. iha phalam dvividham. samskrtam asamskrtam ca.

samskrtasamskrtam phalam

iti vacanat. tatra yad asamskrtam visamyogalaksanam anagamiphalam. tat (abhidh-k-vy 118) purvam laukikena margena praptam. niyamavakrantau ca lokottarena margena punas tat praptam. dvividha hi tasya praptih. laukiki lokottara ca. tasmat sthiram tad vairagyam. tasmad ato na parihiyate. nanu ca

phalad dhanir na purvakat.

darsanaheyanam avastukatvad ity etad api karanantaram asti. kasmat tad iha noktam ity etad api vaktavyam. api khalu para evam bruyat. ma bhud darsanaheyaklesavairagyaparihanih. bhavanaheyaklesamatravairagyaparihanis tu kasmad asya parihinakasya na bhavet. pamcavarabhagiyaprahanad dhi anagamiphalam bhavati. tatra ca satkayadrstih silavrataparamarso vicikitsa ca darsanaheyah. kamacchando vyapadas ca bhavanaheyau. tayos ca tasya vitaragapurvino 'bhisamayante sodase cittaksane prahanasya laukikena margena praptasya tatsamarthyat punar anasrava praptir bhavati. anasravagotranam labdhatvat. [tib. 107b] anasravam hi navamavimuktimargasvabhavam samskrtam anagamiphalam asamskrtam ca kamacchandadiprahanam tasyam avasthayam labhyate. tasmad idam eva karanam uktam. aryena tad vairagyasya dvimargaprapanad iti. kamacchandadiprahanasya dvimargaprapanad ity arthah.

(ii.18-20) upeksajivitamanoyukto 'vasyam trayanvita

iti. upeksaya jivitena manasa va yukto 'nvito 'vasyam trayena samanvagatah tenaivopeksajivitamanahsvabhavena. na hy esam anyonyena rina samanvagama iti. yadaikasya samanvagamah. tadetarayor api samanvagamah. tenaisam samanvagamavyavasthanam kriyate. caksuradinam tu na kriyate. tasmad aha. caksuhsrotraghranajihvendriyair iti vistarah. caksuhsrotraghranajihvendriyair arupyadhatupapanno na samanvagata ity atra kayendriyagrahanam. kamadhatau ca

yenapratilabdhavihinanity asyopacayarthasya caksuradisv eva sambhavan na kayendriye. anyatha hi rupibhir indriyair arupyopapanno na samanvagata ity evocyate. apratilabdhani kalaladyavasthayam. vihinani labdhavinasad andhatvadyavasthayam kramamarane va. prthagjana na samanvgagata iti visesanam. aryasyavasyam samanvagatatvat. na hi tasya bhumisamcarena anasravasukhadityagah. daurmanasyena kamavitaraga iti. ihastho dhatvantarastho va prthagjano varyo [tib. 108a] va na samanvagatah. prthagjanaphalastha iti. phalasthah srotaapannadayo 'bhisamayante vihinatvat. tenanajñatamajñasyamindriyenasamanvagatah. ajñendriyena darsanamargastha (abhidh-k-vy 119) apraptatvad asamanvagatah. asaiksamargasthah phalapraptau vihinatvat asamanvagatah. apratisiddhasv avasthasu yathoktasamanvagamo veditavya iti. ya apratisiddha avasthas caksuradibhir indriyaih samanvagamam prati. tasv avasthasu yadyad indriyam uktam. taistaih samanvagato veditavya ity arthah. tadyatha kamadhatav apratilabdhavihinavastham hitva caksuradhibhir jihvantaih samanvagatah. kayendriyena kamarupadhatupapannah samanvagata ityadi.

caturbhis sukhakayabhyam

iti. yukta iti vartate. avasyam iti ca. samkhyanukramavivaksayam tu tadanantaram tair ity evanantaram sukhadigrahanam. sukhendriyena samanvagata iti. caturthadhyanarupyadhatupapannam prthagjanam muktva sarvah sukhendriyena samanvagatah. tasyanyair navasyam samanvagatah. caksuradibhir jihvendriyantair arupyadhatau kamadhatau ca apratilabdhavihinavasthayam asamanvagamah. kayendriyena ca arupyadhatau. stripurusendriyabhyam ruparupyadhatvos ca. kamadhatau ca alabdhavihinavasthayam. duhkhendriyena ruparupyadhatvoh. saumanasyendriyena prthagjanas trtiyadhyanopapannah. [tib. 108b] daurmanasyendriyena kamavitaragavasthayam. sraddhadibhih pamcabhih samucchinnakusalamulavasthayam. ajñasyamindriyena prthagjanaphalasthavasthayam. ajñendriyena prthagjanadarsanamargasthasaiksavasthayam. ajñatavindriyena prthagjanasaiksavasthayam asamanvagata iti. yah kayendriyena so 'pi caturbhir iti. kamadhatupapannah kayendriyena samanvagatas tasya. nanyair avasyam samanvagamah. caksuradibhih kamadhatav alabdhavihinavasthayam asamanvagamah. stripurusendriyabhyam etasyam evavasthayam rupadhatau casamanvagamah. duhkhena casminn eva. sukhena ca prthagjanasya caturthadhyanopapattav asamanvagamah. saumanasyena prthagjanas trtiyacaturthadhyanopapanno 'samanvagatah. daurmanasyena sraddhadibhis canyaih purvavad asamanvagamo vaktavyah.

pamcabhis caksuradiman

iti. caksuhsrotraghranajihvavan ity arthah. tena ceti. tena caksusa. caksusi saty avasyam kayendriyam. na tu srotradini. kamadhatav alabdhavihinatvasambhavat. stripurusendriyadinam

purvavad vyabhicaro vaktavyah. evam srotraghranajihvendriyair iti. yah srotrendriyena. so 'vasyam pamcabhir upeksajivitamanahkayais tena cety evam sarvam neyam.

saumanasyi ca.

kim. pamcabhir [tib. 109a] avasyam samanvagata ity adhikrtam. caksuradisv eva saumanasyam kasman na praksiptam. anyasthanapathat. tatha hy adisabdena praksepa akulah syat. dvitiyadhyanajas trtiyalabhi katamena sukhendriyena samanvagata iti. sukhendriyam kamadhatau pamcavijñanakayikam. prathame ca dhyane trivijñanakayikam asti. trtiye tu dhyane manasam. ato dvitiyadhyanajo nadharena sukhendriyena samanvagatah. tasya bhumisamcarena tyaktatvat. na trtiyadhyanabhumikena tasyalabhitvad iti matva codayati. katamena sukhendriyena samanvagata iti. aha. klistena trtiyadhyanabhumikeneti. sarve hy adharabhumyupapannah sattva uparibhumikenaprahinena klistena samanvagata iti siddhantah. sesendriyavyabhicarah purvavad vaktavyah.

duhkhi tu saptabhir

iti. kamadhatupapanno hy esa. tasmad avasyam kayendriyena caturbhis ca vedanendriyair iti. daurmanasyavarjyaih. tadvitaragavasthayam daurmanasyam vyabhicarati. manojivitendriye ca stah. ity avasyam saptabhir indriyaih samanvagatah. sesendriyavyabhicaras tu purvavad vacyah.

strindriyadiman astadibhir

iti. stripurusadaurmanasyasraddhaviryasmrtisamadhiprajñendriyavan ity arthah. jivitamanahsukhaduhkhasaumanasyopeksendriyanam uktatvat. ajñatavindriyadinam ca trayanam vaksyamanatvat. [tib. 109b] esam evastanam indriyanam grahanam bhavati. yah strindriyena samanvagata iti. sa kamadhatupapanna eva strindriyavattvat. atah so 'vasyam astabhir indriyaih samanvagatah. katamair ity aha. tais ca saptabhih strindriyena ceti. kayajivitamanobhis caturbhis ca vedanendriyair iti saptabhih strindriyena castamena. sesair aniyamah. yathoktam caksuradinam vaikalyasambhavad ityadibhih karanaih. strindriyavat purusendriyavan api vaktavyah. daurmanasyavan api kamopapannah kamavitaraga iti tathaiva taih saptabhir daurmanasyena ca. sraddhavan api traidhatukah sattva iti taih pamcabhih sraddhadibhir avinabhavibhir upeksajivitamanobhis ca samanvagatah. sesair aniyamah purvavat. yatha sraddhavan evam yavat prajñavan. ajñate indriyam ajñatendriyam iti. ajñata eva indriyam ajñatendriyam. niravasesajñata indriyam ity arthah. ajñendriyam api hi ajñata indriyam na tu niravasese savasesatvat praheyasya. atha va padaikadesagrahanena ajñatavi pudgala ajñata ity ucyate. tasyendriyam ajñatendriyam iti. ya ajñendriyena so 'vasyam

ekadasabhir iti. ajñendriyavan phalasthah (abhidh-k-vy 121) saiksah trisv api dhatusu bhavati. sa caturthadhyanarupyopapannah katham sukhasaumanasyendriyabhyam samanvagatah. [tib. 110a] yasmad aryah kamavairagye 'vasyam saumanasyendriyam pratilabhate. dvitiyadhyanavairagye ca sukhendriyam. te ca bhumisamcare 'pi na tyajyete. tatha hi vaksyati.

bhumisamcarahanibhyam dhyanaptam tyajyate subham
tatharupyaptam. aryam tu phalaptyuttaptihanibhir

iti. phalapraptindriyottapane 'pi yady api te pratipannakamargamrdvindriyamargasamgrhite tyajyete. tathapy apare phalasthatiksnendriyamargasvabhave labhyete. tasmat tabhyam sukhasaumanasyabhyam bhumisamcare 'pi aparityaktabhyam caturthadhyanarupyopapanno 'pi aryah samanvagata eva bhavati. sesaih purvavad aniyamah.

ajñasyamindriyopetas trayodasabhir anvita.

iti vistarah. ajñasyamindriyasamanvagatah kamavacarah sattvah kamadhatav evajñasyamindriyotpadanat.

asamvegad iha vidha tatra nistheti vacanad

iti. tasmad avasyam kayendriyam asyasti. catasro vedana daurmanasyavarjyah tasya vitaragavasthayam vyabhicarat. tatravasyam iti vartate. trayodasabhir ebhir indriyair avasyam eva samanvagata ity avadharyate. na tu trayodasabhir eveti. sesair aniyamah. andhadisv api darsanamargasambhavat. stripurusendriyayor vaikalye katham darsanamargotpattih. stripurusendriyaviyuktavikalanam hi samvaraphalapraptivairagyani [tib. 110b] na santiti. kecit tavad ahuh. pratilabdhasamvaranam phalapraptir bhavati. dvivyamjanodayad dhi pratimoksasamvaratyago bhavati. na tadvaikalyat. kramamaranad va stripurusendriye nirodhe 'py abhyastanirvedhabhagiyasya darsanamargotpattir bhavati. apare punar ahuh. pudgalasamanyam ihadhikriyate. naikatraivendriyair avasyakasamanvagamavyabhicarav ucyete. katham.

upeksajivitamanoyukto 'vasyam trayanvita

iti yavat. upeksasamanvagatah pudgalah kamadhatupapanno va yavad bhavagropapanno va sarvo 'sav avasyam trayena samanvagatah. caksuradivyabhicaras tu sambhavato na sarvatra. kascid eva hi rupibhir indriyair asamanvagato ya arupyadhatupapannah. na tu yo rupadhatupapannah. vistarena yavat kascid eva sraddhadibhir asamanvagato yah samucchinnakusalamulah. na tu sa eva arupyadhatupapannah. tasthehapi yavan ajñasyamindriyopetah sarvo 'sav ebhir yathoktais trayodasabhir indriyair avasyam samanvagatah. vyabhicaras tu sambhavatah (abhidh-k-vy 122) kasyacid eva. tatha hi kasyacic caksurindriyenasamanvagamo yo 'ndhah. kasyacic chrotrendriyena yo badhirah. evam ghranadibhih. yavat kasyacit

strindriyena yah purusah. kasyacit purusendriyena ya stri. kasyacid daurmanasyena yo vitaragah. ity evam evavagantavyam.

(ii.21) sarvalpair nihsubho 'stabhir

iti ekah pudgalah. sarvebhyo 'lpair [tib. 111a] yah samanvagatah. sa kiyadbhir alpaih samanvagata ity aha. nihsubho yah samucchinnakusalamulah. sa ca kamadhatav eva.

cchinatti stri puman drsticarita

iti. kamavairagyam catra na sambhavati. tasmad asya pamcapi vedanendriyani santi. kayendriyam ca jivitamanasi ca sta eva sarvatra. caksuradini tu na santi. kramamaranavasthayam andhatvadyavasthayam ca tesam abhavat. vcdayata iti krtveti kartari kvip. vedanam va vid iti bhavasadhana aunadikah kvip. jñapakam darsayati. yatha sampadanam sampad iti.

tatharupya

iti samkhyamatram tathasabdena sambadhyate. ekantakusalatvat sraddhadini subhagrahanena grhyanta iti. subhany eva nakusalavyakrtani yani tani subhanity arthah. ajñasyamindriyadinam api grahanaprasamga iti. tany api ekantakusalani. tasmat tadgrahanaprasamga iti. na. astadhikarad iti.

nihsubho 'stabhir

ity etasmat.

upeksayurmanahsubhair

astabhir ity ajñasyamindriyadinam nirasah krto bhavati. astasabdena krtavadhitvat. baladhikarac ceti. balo 'tradhikriyate.

balas tatharupya

iti vacanat. [tib. 111b] ajñasyamindriyadyabhave ca prthagjano bhavati. prthagjanatvam katamat. aryadharmanam alabha iti vacanat. tasmat tesv anasravesu aprasamga iti.

(ii.22) dvivyamjano yah samagrendriya iti. dvivyamjano 'pi hi samagracaksuradikah. evam ekannavimsatya samanvagato nanyatha. ajñatavindriyam dvayos canyatarad iti. ragitvad ajñatavindriyam ekantena varjayitavyam. aryasya cajñasyamindriyajñendriyabhyam avasyam paryayena samanvagamat. yadajñasyamindriyam. na tadajñendriyam. yadajñendriyam. na tadajñasyamindriyam. (abhidh-k-vy 123) ukta indriyanam dhatuprabhedaprasamgenagatanam vistarena prabhcda iti. astadasanam dhatunam katindriyam kati nendriyam iti dhatuprabhedaprasamgena.

dharmardham indriyam ye ca dvadasadhyatmikah smrta

iti. indriyani agatani. tesam prabhedah

amalam trayam

ity evamadivistarenoktah.

(ii.23) kim ete samskrta dharma iti. ye te skandhadhatvayatanatvenabhihitah purvam. yatha bhinnalaksana iti. rupyate iti rupam. anubhavo vedana. nimittodgrahanam samjñetyadi. samskrtagrahanam utpattimattvat. utaho niyatasahotpada api. kecit santiti. santi hi kecit sahotpada na tu niyatasahotpadah. yatha caksuradisahotpadah. tadvijñanadayah caksuradinam sabhagatatsabhagabhavat. tasmad evam prcchati. sarva ime dharmah [tib. 112a] pamca bhavamtiti. pamcavastukanayena evam sarvadharmasamgraho vyavasthapyate. rupadikalapamukhena dharmanirdesah. sukhapratipattyartham. tatrasamskrtam naivotpadyata iti. na tat prati sahotpadaniyamas cintyate. sarvasuksmo rupasamghatah paramanur iti. samghataparamanur na dravyaparamanuh. yatra hi purvaparabhago nasti. tat sarvarupapacitam dravyam dravyaparamanur itisyate. tasmad visinasti samghatah paramanur iti.

kame 'stadravyako 'sabda

iti. kamadhatau yada sabdo 'tra notpadyate. tada niyatam astadravyaka eva bhavati nato nyunadravyakah.

aparendriya

iti. aparam indriyam asminn ity aparendriyah. caksuradiman ity arthah. yatra hi caksuh srotradi va tatra kayendriyena bhavitavyam tatpratibaddhavrttitvac caksuradinam. sasabdah punar ete paramanava ity astadravyakadayah samghataparamanavah sasabda utpadyamana yathakramam nava dasaikadasadravyaka utpadyante. yo 'stadravyakah. sa navadravyakah. yo navadravyakah. sa dasadravyakah. yo dasadravyakah. sa ekadasadravyaka iti. asti hindriyavinirbhagi sabdo 'piti. indriyad vinirbhaktum yo na sakyate. sa indriyavinirbhagi sabdah. indriyaprthagvartity arthah. avinirbhogiti kecid bhuji pathanti.

katham avinirbhage bhutanam kascid eva samghatah kathina ityadi. kathinah prthividhatuh. dravo [tib. 112b] 'bdhatuh. usnas tejodhatuh. samudirana (abhidh-k-vy 124) vayudhatuh. tulyabhutasadbhavat tulyarupais tatsamghatair bhavitavyam ity abhiprayah. yad yatra patutamam iti vistarah. yad dravyam prthivyadilaksanam. yatra samghate patutamam sphutatamam prabhavatah saktito na tu dravyatah udbhutam utpannam. tasya tatropalabdhih. tasya dravyasya tatra samghata upalabdhir grahanam. sucitulikulapasparsavat. tatra sucyo lohamayyah pratita loke. tulyo

viranadipuspamuladandah. yah simka iti
prakrtapratitah. tasam sucinam tulinam ca kalapah.
tasya sparsah sucitulikalapasparsah. tasya copalabdhih. tasya
patutamasya prabhavata udbhutasya bhutasyeti. tatra tasyeveti. anena
laksanena vatih. etad uktam bhavati. yatha tulye 'pi sucinam
tulinam kalapasadbhave tiksnatvat sucinam eva sparso vyaktam
upalabhyate. na tulinam atiksnatvat. tatha kvacid eva samghate
kasthadike kathinam upalabhyate. kvacid dravah paniye. kvacid
usno 'gnau. kvacit samudirana vayau. na ca tatratatra samghate
catvari mahabhutani na santi. saktulavanacurnarasavac ca.
saktucurnanam lavanacurnanam ca yatha rasasyopalabdhih.
lavanacurnarasa eva vyaktam upalabhyate. na tu saktucurnarasah.
tadvad ihapiti. samgrahadhrtipaktivyuhanad iti.
samgrahakarmanabdhator astitvam gamyate kasthadike. anyatha
pamsumustivat tad visiryate. yadi tatrabdhatur na syat.
dhrtikarmanapsu nauprabhrtinam [tib. 113a] prthividhator
astitvam gamyate. paktikarmana tejodhator astitvam gamyate. yadi hi tan
na syat kasthadikam na putibhavet. vyuhanakarmana vayudhator
astitvam gamyate. prasarpanam hi tasya na syad vrddhir va yadi
vayudhatus tatra na syat. evam anyatrapi yojyam. pratyayalabhe ca
satiti vistarah. pratyayanam agnyadinam labhe sati
kathinadinam ca dravanadibhavat. dravanaghanatvadibhavat.
tadyathagnibhute sati kkathinasya lohasya dravanam. tena jñayate lohe
'bdhatur astiti. tatha dravasya saityadipratyayalabhe kathinyam.
tena jñayate prthividhator atrastitvam iti. tatha
kathinasamgharsad ausnyam upalabhyate. tena tejodhator
atrastitvam gamyate. iti evam sambhavato 'nyatrapi yojyam. apsu
saityatisayad ausnyam gamyate ity apara iti bhadantasrilatah.
yasmad apah sitah sitatarah sitatamas ca upalabhyante. tato
jñayate tejasas tatranyataratamotpatteh saityatisayah. tena ca tatra
tejo 'stiti gamyate.

avyatibhede 'piti vistarah. tam matam acaryo dusayati. yatha na ca
(abhidh-k-vy 125) sabdasya dravyantarena vyatibhedo misribhavo 'sti
atisayas ca bhavati svabhavabhedat patuh sabdah patutarah
patutama iti. evam ihapi bhavet. yatha ca vedanaya na kenacid
dravyantarena vyatibhedo bhavatiti [tib. 113b] svabhavabhedat
taratamyenatisayah. tathehapiti. nanena tejo'stitvam gamyate. ta eva
hy apah kascic chitah kascic chitatarah kascic chitatama
iti. bijatas tesu tesam bhavo na svarupata ity apara iti
sautrantikah. bijatah saktitah samarthyata ity arthah. na
svarupato na dravyata ity arthah. saktir eva hi nanavidhasti yaya
yogibhir adhimoksavisesena suvarnadhatu rupyadhatus tamradhatur
ity evamadayo dhatavah kriyante. kasmad ity aha. samty asmim
daruskandhe vividha dhatava iti vacanat. dhatusaktayo hi tatraivam
bhagavatoktah. na hi tatratibahunam suvarnarupyadinam
svarupato 'vakaso 'stiti.

katham vayau varnasadbhava iti vaibhasikan evam codayanti.

kame 'stadravyaka

iti niyame katham vayau varno 'stiti nirdharyate. na hi kathamcit tatra varna upalabhyate. sraddhaniya eso 'rtho nanumaniya iti vaibhasikah. paramaptair ayam ukto 'rtha iti pratyetavyo nartho 'numanasadhya ity abhiprayah. samsargato gandhagrahanad veti. asti vanumanam iti darsayati. gandhavata tu dravyena vayoh samparkad gandha upalabhyate. sa ca gandho varnam na vyabhicarati. yatra hi gandhah. tatra varnena bhavitavyam iti. atra ca sadhanavacanam. varnavan vayur gandhavattvaj [tib. 114a] jatipuspavad iti.

rupadhatau gandharasayor abhava ukta iti.

vina gandharasaghranajihvavijñanadhatubhir

iti vacanat. tena tatratyah paramanavah satsaptasta dravyaka iti. tatratyas tatra bhavah. tatratyah paramanavah samghataparamanavo 'dhikrtah. ya ihastadravyaka ukto nirindriyo 'sabdah. sa tatra saddravyakah. yo navadravyakah kayendriya. sa saptadravyakah. yo dasadravyako 'parendriyah. so 'stadravyakah. sasabdakah punar ete saptastanavadravyaka ity avagantavyam. uktarupatvan na punar ucyanta iti. uktakalpatvan na punah sutryanta ity arthah.

kim punar atra dravyam eva dravyam iti vistarah. mukhyavrttya yad dravyam yasya svalaksanam asti. tad dravyam grhyate. ahosvid ayatanam dravyam ity adhikrtam. ayatanam api hi dravyam iti sakyate vaktum samanyavisesalaksanasadbhavat. kim catah. kas cato dosa ity arthah. yadi dravyam eva dravyam grhyate. yadi rupaparyantalaksanam prthivyadiparamanudravyam (abhidh-k-vy 126) grhyate. atyalpam idam ucyate. astadravyaka ityadi. samsthanagurutvalaghutvaslaksnatvakarkasatvasitajighatsapipasana m sambhavato dravyantaranam kvacitkvacit sadbhavat. tatha ca sati yo 'stadravyakah. sa navadravyako yavac caturdasadravyaka ity astadravyakaniyamo bhidyate. evam navadravyakadisu yojyam. evamrupadhatav [tib. 114b] api satsaptastadravyaniyamabhedo vaktavyah. caturdravyako hi vaktavya iti. yasmad bhutany api prthivyadini sprastavyayatanam.

sprastavyam dvividham

iti vacanat. tasmat kame caturdravyako 'sabdah. rupam gandho rasah sprastavyam iti. sasabdas tu pamcadravyaka iti vaktavyam. yad asrayabhutam iti. prthivyadini catvari. yad asrayibhutam iti. rupam gandho rasah sprastvyaikadesas ca. tad evam samsthanasya rupe 'ntarbhavat. gurutvadinam ca sprastavya iti. natyalpam idam ucyate. napy atibahu. asrayabhutanam sprastavyayatanan nihkrsya caturdha nirdesat. evam api bhuyansiti vistarah. yad bhutacatuskam asraya ekasyopadayarupasya nilasya pitasya va. na tad

evanyasyopadayarupasya gandhasya rasasya vasrayah. kim tarhi. anyad eva bhutacatuskam tasyasraya iti vaibhasikasiddhantah. tatra punar jatidravyam iti. bhutacatuskajatir atra grhyate. ya hy ekasya bhutacatuskasya jatih. tam anyani bhutacatuskani natikramanti. evam vikalpena vaktum iti. kimcid atra dravyam eva dravyam grhyate yad asrayabhutam. kimcid atrayatanadravyam grhyate yad asrayibhutam. yac caitad asrayabhutam. taj jatya grhyata iti. chandato hi vacam pravrttih. arthas tu pariksya iti. chandata icchatah samksepavistaravidhananuvidhayinyo vacah pravartante. arthas tu tasam pariksyah. kim evam niyatasahotpadani [tib. 115a] tani bhavanti. na bhavantiti. yogacaracittas tu samghatavasthane bhutanam bhautikanam ca niyamam varnayanti. katham iti. ucyate. asti samudaya ekabhautikas tadyatha susko mrtpindah. asti dvibhautikah sa evardrah. asti tribhautikah sa evosnah. asti yavat sarvabhautikah sa evardra usnas ca mrtpindo gamanavasthayam iti. upadayarupe 'pi yad upadayarupam yasmin samudaye upalabhyate. tat tatrastiti veditavyam. asti samudaya ekopadayarupikah. tadyatha prabha. asti dvyupadayarupikah. tadyatha sasabdagandho vayuh. tryupadayarupikah. tadyatha dhumah. tasya rupagandhasprastavyavisesaprabhavitatvat. sprastavyavisesah punar atra laghutvam veditavyam. caturupadayarupikah. tadyatha gudapindah. pamcopadayarupikah. tadyatha sa eva sasabdah. ity evamady api (abhidh-k-vy 127) vaktavyam.

(ii.24ab) sesanam vaktavya iti cittacaittanam viprayuktanam ca.

cittacaittah sahavasyam

iti. na cittam caittair vina utpadyate. napi caitta vina cittenety avadharyate. na tu sarvam cittam sarvacaittaniyatasahotpadam. napi sarvacaittah sarvacittaniyatasahotpada iti.

[tib. 115b] sarvam samskrtalaksanair

iti. samskrtalaksanair yad yuktam. tat sarvam taih samskrtalaksanair jatyadibhir avasyam sahotpadyate. kim punas tad ity aha. yatkimcid utpadyate rupam cittam caitasikas cittaviprayuktas ceti. purvam eva hy asamskrtam bahiskrtam. tatrasamskrtam naivotpadyate iti vacanat. vikalpartho vasabda iti. kimcit praptya sahotpadyate yat sattvasamkhyatam. kimcin na yad asattvasamkhyatam iti vikalpah. pratisamkhyapratisamkhyanirodhayor yady api praptir asti na tu tav utpadyete iti na tayor grahanam. sahotpadananiyamo hy ayam arambha iti. asattvasamkhyatasya praptir nastiti kim atra karanam. sarvasattvasadharanatvat. sahajayaiva ca praptya praptya praptiman sahotpadyate. na purvapascatkalajayety avagantavyam.

(ii.24cd) gativisaya iti. utpattivisaya ity arthah. mahabhumika iti.

mahattvam sarvacittabhavatvat.

(ii.25) ime kileti. kilasabdah paramatadyotane. svamatam tu chandadayah sarvacetasi na bhavanti. tatha hy anenaivacaryena pamcaskandhake likhitam. chandah katamah. abhiprete vastuni abhilasah. adhimoksah katamah. niscite vastuni tathaivavadharanam ityadi. cetana cittabhisamskara iti. cittapraspandah praspanda [tib. 116a] iva praspanda ity arthah. visayanimittagraha iti. visayavisesarupagraha ity arthah. sparsa indriyavisayavijñanasamnipataja sprstir iti. indriyavisayavijñananam samnipataj jata sprstih. sprstir iva sprstih. yadyogad indriyavisayavisayavijñanany anyonyam sprsantiva sa sparsah. dharmapravicaya iti. pravicinotiti pravicayah. praviciyante va anena dharma iti pravicayah. yena samkirna iva dharmah puspaniva praviciyante ucciyanta ity arthah. ime sasrava ime 'nasravah. ime rupinah ime 'rupina iti. dharmanam pravicayah dharmapravicayah. pratitatvat prajñeti vaktavye slokabandhanugunyena matir iti karikayam uktam. smrtir alambanasampramosa iti. yadyogad alambanam na mano vismarati. tac cabhilapativa. sa smrtih. manaskaras (abhidh-k-vy 128) cetasa abhoga iti. alambane cetasa avarjanam. avadharanam ity arthah. manasah karo manaskarah. mano va karoti avarjayatiti manaskarah. adhimuktis tadalambanasya gunato 'vadharanam. rucir ity anye. yathaniscayam dharaneti yogacaracittah. samadhis cittasyaikagrateti. agram alambanam ity [tib. 116b] eko 'rthah. yadyogac cittam prabandhena ekatralambane vartate. sa samadhih. yadi samadhih sarvacetasi bhavati. kim artham dhyanesu yatnah kriyate. balavatsamadhinispadanartham.

katham ekasmims citte dasanam bhinnalaksananam caittanam astitvam gamyata iti ata aha. suksmo hi cittacaittanam visesa iti vistarah. sa esa visesah cittacaittanam durlaksyah prabandhesv api tavat kim punah ksanesu kalaparyantalaksanesu. rupininam api osadhinam murtanam api kasamcit haritakiprabhrtinam bahurasanam sadrasanam indriyagrahya jihvendriyagrahyah duravadhara duhpariccheda bhavanti. kim punah ye dharma amurta buddhigrahya manovijñanamatragrahyah. tasmad aptopadista iti krtva tathaiva te pratipattavya ity abhiprayah.

(ii.26) sraddha cetasah prasada iti. klesopaklesakalusitam cetah sraddhayogat prasidati. udakaprasadakamaniyogad ivodakam. satyaratnakarmaphalabhisampratyaya ity apare iti. akarena sraddhanirdesah. satyesu catursu ratnesu ca trisu karmasu ca subhasubhesu tatphalesu ca istanistesu samty evaitanity abhisampratyayo 'bhisampratipattih sraddheti. apramadah kusalanam dharmanam bhavaneti. bhavana nama kusalanam [tib. 117a] pratilambhanisevanasvabhava.

pratilambhanisevakhye subhasamskrtabhavane

iti vacanat sa katham apramado nama caitasiko bhavisyati. yasmin sati sa pratilambhanisevanabhavana bhavati. so 'pramadah tatparyalaksanah. ata aha. ya tesu avahitateti. tad evam sati bhavanahetav ayam bhavanopacarah krta iti. cetasa arakseti. yah samklesikebhyas cittam araksate. so 'pramada iti. cittakarmanyateti. yadyogac cittam karmanyam bhavati. sa cittakarmanyata cittalaghavam ity arthah. nanu ca sutre kayaprasrabdhir apy ukteti. kas ca paryayo yat prasrabdhisambodhyamgadvayam bhavati. asti kayaprasrabdhir asti cittaprasrabdhih. tatra yapi kayaprasrabdhih. tad api prasrabdhisambodhyamgam abhijñayai sambhodhaye nirvanaya samvartate. yapi cittaprasrabdhih. tad api prasrabdhisambodhyamgam abhijñayai sambodhaye nirvanaya samvartata (abhidh-k-vy 129) iti. katham iyam ekaivocyate. prasrabdhis cittakarmanyateti. sa tu yatha kayiki vedaneti. yatha cetasy api vedana paramanusamcayatmakendriyasrayatvat kayikity ucyate tatheyam api prasrabdhir avagantavya. katham sa bodhyamgesu yoksyata iti asamahitatvat pamcanam vijñanakayanam prcchati. tatra tarhiti vistarah. [tib. 117b] tatra sutre kayavaisaradyam eva kayakarmanyata bhutavisesalaksana prityadhyakrta. pritamanasah karah prasrabhyata iti vacanat. katham sa bodhyamgam iti. prthakkalapatvat sasravatvac ca na yujyata ity abhiprayah. pritih pritisthaniyas ca dharmah pritisambodhyamgam iti vistarah. tirthikah kila bhagavacchravakan evam ahuh. sramano bhavanto gautama evam aha. evam yuyam bhiksavah pamca nivaranani prahaya cetasa upaklesakarani prajñadaurbalyakarani sapta bodhyamgani bhavayateti. vayam apy evam brumah. tatrasmakam sramanasya ca gautamasya ko viseso dharmadesanayah. tebhyo bhagavata etad upadistam. pamca santi dasa bhavanti. dasa santi pamca vyavasthapyante. pratighah pratighanimittam ca navaghatavastuni vyapadanivaranam uktam bhagavata. tadanukulyat. tatha sapta santi caturdasa bhavanti. caturdasa santi sapta vyavasthapyante. pritih pritinimittam cety anena bhedena. tadanukulyad iti. na ca samkalpavyayamau prajñasvabhavav iti. tayor yathakramam vitarkaviryasvabhavatvat. na tau prajñasvabhavau. yada ca triskandho margah kriyate silaskandhah samadhiskandhah prajñaskandha iti. tatra prajñaskandhanirdesa uktam. prajñaskandhah katamah. samyagdrstih samyaksamkalpah samyagvyayama iti. upeksa [tib. 118a] cittasamateti. yadyogac cittam samam anabhoge vartate. sopeksa samskaropeksa nama. trividha hi upeksa. vedanopeksa samskaropeksa apramanopeksa ceti. nanu coktam durjñana esam visesa iti. suksmo hi cittacaittanam visesah. sa esa duhparicchedah pravahesv api tavad ityadi vacanat. duhkhena jñayate durjñanah. asti hi nama durjñanam api jñayate. yad aviruddham ekasmims cittaksane dharmantarena sparsadina. idam tu khalu atidurjñanam yad virodhe 'py avirodha iti. abhoganabhogayor ekasmims cittaksane avirodho vyavasthapyata iti vakyasesah. na hi viruddhayoh sukhaduhkhayor ekasmims cittaksane bhavo drsta iti. anyatrabhoga iti. anyatralambane

abhogo 'nyatranabhoga ity avirodhah. evamjatiyakam atranyad apy ayasyatiti. virodhajatiyam yatha vitarkavicarau. tayor hi laksanam cittaudarikata vitarkah. cittasuksmata vicara iti.

vitarkavicaraudaryasuksmate

iti vacanat. tayos tu ekatra citte virodha iti vaksyate. yas tasya nayah. so 'syapiti. paryayenanayor vrttir ity abhiprayah. hrir apatrapyam ca pascad vaksyate iti.

ahrir agurutavadye bhayadarsitvam atrapety

atra viparyayagrahanat. sa tu prajñatmaka iti. sa tv amohah prajñasvabhavah. prajña ca [tib. 118b] mahabhumiketi.

matih smrtir

iti vacanat. nasau kusalamahabhumika evocyate. kim tarhi. akusaladibhumiko 'piti. avihethaneti. yadyogat paro na vihethyate. savihimsa vihimsapratipaksah caitasikah. cetaso 'bhyutsaha iti. kusalakriyayam yas cetaso 'bhyutsahah. tad viryam. yas tv akusaladikriyayam cetaso 'bhyutsahah. naitad viryam. kausidyam eva tat. pravacane pathyate. sidanatmakatvat. tatha hy uktam bhagavata. ito bahyakanam yad viryam kausidyam eva tad iti.

(ii.27ab) moho namavidyeti.

vidyavipakso dharmo 'nyo 'vidyeti.

pascad vyakhyayate. bhavanavipakso dharma iti. bhavanaya abhavamatrapratipattir ma bhud iti bhavanavipaksa ity aha. evam kausidyadisv api vyakhyeyam. kayagurutacittaguruteti. prasrabdhipratipakso dharmah. yatha kayiki vedaneti. yatha vedana rupindriyasrayatvat caitasiky api kayikiti vyakhyata. tatha kayikam styanam. pamcavijñanakayasamprayuktam styanam kayikam ity ucyate. auddhatyam cetaso 'vyupasama iti. nrtyagitadisrmgaravesalamkarakadyauddhatyasamnisrayadanaka rmakas caitasiko dharmah.

na catra styanam pathyate ity abhidharme. praptijño devanam priyo na tv istijña [tib. 119a] iti. pathapramanyamatrena dasa klesamahabhumikah prapta ity etam eva praptim janite devanam priyo na tv acaryanam istim iccham janite. ko 'yam devanam priyo nama. rjukajatiyo devanam priya ity eke vyacaksate. asatho hi devanam priyo bhavati. murkho devanam priya ity apare.

yo hisvaranam istah sa na tadanena siksata

iti murkho bhavatiti. yathaivamoha iti. yathaivamohah kusalamulam prajñasvabhavatvan mahabhumika iti vyavasthapito na kusalamahabhumika evety avadharyate. tatas ca kusalamahabhumikesu na pathitah. tatha musitasmrtyadayo (abhidh-k-vy 131) 'pi pamca mahabhumikatvat na klesamahabhumika evety avadharyante. tatas ca ime na

klesamahabhumikamadhye pathyante. katham ity aha. smrtir eva hi klista musitasmrtita. samadhir eva klisto viksepa ity evamaditi. adisabdena prajñaiva klista asamprajanyam. manaskara eva klisto 'yonisomanaskarah. adhimuktir eva klista mithyadhimoksa iti darsayati.

ata evocyata iti vistarah. yata evam smrtyadayo musitasmrtitadayo vyavasthapyante. naitadvyatirikta. ata evocyate catuskotika iti. ye mahabhumikah klesamahabhumika api ta iti kakvaprcchati. catuskotikah. syur mahabhumikah na klesamahabhumikah. [tib. 119b] syuh klesamahabhumika na mahabhumikah. syur mahabhumikas ca klesamahabhumikas ca. syur naiva mahabhumika na klesamahabhumikah. trtiya smrtyadaya iti. ye musitasmrtyadayah pamca yathoktah. ete hi mahabhumikah klesamahabhumikas ca. caturthi etan akaram sthapayitveti. uktanirmukta dharmah kusalamahabhumikadayas caitasika rupadayas canya iti. tesam anyatha catuskotika iti. dvitiyayam kotyam viksepah prakseptavyah. na tu trtiyayam. ata evam vaktavyam. prathama kotih purvavat. dvitiya asraddhyam kausidyam avidya auddhatyam pramado viksepas ca. trtiya smrtyadayas catvarah. musitasmrtyasamprajanyayonisomanaskaramithyadhimoksa ity arthah. caturthi purvavat. yat tuktam na catra styanam pathyata iti. tan pratibraviti. styanam punar isyata iti vistarah. tasyapathe kasyaparadha iti. kim asya styanasya apathe mamaparadhah. kim abhidharmikasyeti. abhidharmakarasyayam aparadho na mamety abhiprayah. styanasya sarvaklesasamyogitvenabhimatatvat. evam tv ahur iti. tatra sastre styanasyapathe karanam ahur abhidharmikah. ksiprataram kileti. [tib. 120a] kilasabdo 'sambhavanayam. katham hi nama klisto dharmah suklasya samadher anuguno bhavisyati. layauddhatye hi samadhiparipamthini. tat katham paripamthy evanugune. na hy ete jatu sahacarisnutam jahita iti. na hy ete styanauddhatye kadacit sahacaradharmatam tyajata ity arthah. tathapi yad yasyadhimatram iti. evam api ca styanam auddhatyam va yasya pudgalasyadhimatram. sa pudgalas taccaritah styanacarita auddhatyacarito vavagantavyah. kvacid dhi kalape kascid dharma udbhuto bhavatiti. nanyatreti kusaladisu.

(ii.27cd) akusale tv ahrikyam anapatrapeti.

tusabdo visesane avadharane va. akusala eveti.

(ii.28) parittaklesabhumika

iti. paritto 'lpakah. ko 'sau. avidyamatram. avidyaiva kevalety arthah. tenavidyamatreneti. nanyena ragadina klesena. bhavanaheyeneti. na darsanaheyena. manobhumikenaiveti. na pamcavijñanakayikena. yasmad ime krodhadaya upaklesa manobhumika eva bhavanti. ato manahsamprayogat parittaklesabhumika ucyante. ragadikalape hy avasyam avidyaya bhavitavyam iti na paritto

ragadikah. tad evam ye sarvatra caitasike. te mahabhumika. ye kusala eva. te kusalamahabhumikah. [tib. 120b] ye kliste nivrte cakusale ca. te klesamahabhumikah. yo tv akusala eva. te 'kusalamahabhumikah. ye parittaklesasamprayukte cetasi. te parittaklesabhumikah. esam tu nirdesa upaklesesu karisyata iti. anusayanirdese.

(ii.29-31) anye 'pi caniyata iti. ye kadacit kusale kadacid akusale kadacid avyakrte cetasi bhavamti. middhadaya iti. adisabdenarativijrmbhikatandribhakte 'samatadaya upaklesah klesas ca ragadayo 'py aniyatatvena grhyante. na hy ete ragadayah pamcanam prakaranam anyatamasmim niyata bhavanti. na mahabhumikas sarvatra cetasy abhavat. na kusalamahabhumikah kusalatvayogat. na klesamahabhumikah sarvatra kliste tadabhavat. na hi sapratighe cetasi rago bhavati sarage ca cetasi pratighah. iti evam anye 'pi klesa vaktavyah. atracaryavasumitrah samgrahaslokam aha.

vitarkacarakaukrtyamiddhapratighasaktayah manas ca vicikitsa cety astav aniyatah smrta

iti. tad idam astaniyamavacanam na budhyamahe. drstayo 'pi kasman naniyata isyante. na hi sapratighe savicikitse va citte mithyadrstih pravartate.

avenikatve 'kusale drstiyukte ca [tib. 121a] vimsatih klesais caturbhih krodhadyaih kaukrtyenaikavimsatir

iti vacanat. tasmad yadva tat vedam uktam iti pasyamah.

kamavacaram tavat pamcavidham iti. kusalam ekam. akusalam dvividham. avenikam avidyamatrasamprayuktam ragadyanyaklesasamprayuktam ca. avyakrtam api dvividham. nivrtavyakrtam satkayantagrahadrstisamprayuktam. anivrtavyakrtam ca vipakajadini. kukrtabhavah kaukrtyam iti. arthasya kukrtasya dharmah. sa tu caitasika iti na sambadhyate. tasmad aha. iha tu (abhidh-k-vy 133) punah kaukrtyalambano dharma iti. kimsvabhava ity aha. cetaso vipratisara iti. yadi kaukrtyalambano dharmah kaukrtyam ucyate. tatsamprayukta apy anye cittacaittah kaukrtyam prapnuvanti. na prapnuvanti. tesam apradhanyat. vipratisaravasthayam hi kaukrtylaksanam caitasikam kaukrtyakaram udbhutavrttikam. anye cittacaittas tadakarenanuvartamte. kasyacid eva hi dharmasya kasmimscic cittakalape pradhanyam iti varnayamti. sunyatalambanavimoksamukham sunyateti. skandhanam antarvyaparapurusarahitalambanam vimoksamukham samadhivisesah sunyatety ucyate. vinilakavyadhmatakadyasubhalambanah alobhah asubhety ucyate. bhavanasambaddhatvat strilimganirdesah. asubha bhavaneti. tathehapi kaukrtyalambanas caitasiko dharmah kaukrtyam iti. [tib. 121b] sthanena sthaninam atidesah. sarvo grama agata iti. sabhumikah salasamudayo gramah. sthanisu manusyesv agatesu

vaktaro bhavamti sarvo grama agata iti. evam sarvo desa agata iti. sthanabhutam ca kaukrtyam vipratisarasyeti. vipratisaralambanatvat. tasmad yuktas tathanirdesah. phale va hetupacara iti. hetuh kaukrtyam. phalam vipratisarah. tasmim phale hetur upacaryate. hetuvacakena sabdena phalam ucyata ity arthah. yatha sad imani sparsayatanani pauranam karmeti. purvajanmakrtasya pauranasya karmanas caksuradini sat sparsayatanani phalani. tesu yatha karmopacaryate. tadvat. yat tarhy akrtalambanam tat katham kaukrtyam iti. yad akrtam. tan na krtam iti matva codayati. akrte 'pi krtakhya bhavatiti. akrte 'py arthe krtasabdaprayogo bhavati. katham ity aha. na sadhu maya krtam yat. tan na krtam iti. krtam iva tad iti krtva. yat kusalam akrtva tapyata iti. yat kusalam danadikam akrtva tapyate pascat tapibhavati. tat kusalam. akusalam ca krtva kim. tapyata iti adhikrtam. yac cakusalam pranatipatadikam krtva tapyate. tad api kusalam. viparyayad akusalam. yad akusalam akrtva tapyate kusalam ca krtveti. yat papam akrtva pascat tapibhavati na sadhu maya krtam yat. [tib. 122a] tan na krtam iti. tad akusalam kaukrtyam. yac ca kusalam danadikam krtva pascat tapibhavati na sadhu maya krtam yad danadikam krtam iti. tad apy akusalam. tad etad ubhayam apy ubhayadhisthanam bhavatiti. tad etat kaukrtyam ubhayam api kusalam cakusalam ca ubhayadhisthanam bhavati yathoktena vidhanena.

avenika

iti. ragadiprthagbhuta ity arthah.

drstiyukte ceti.

casabdah akusala ity anukarsanarthah. mahabhumika eva kascit prajñaviseso drstir iti. samtirika ya prajña. sa drstih. sa cehakusala grhyate. tasmad aha. mithyadrstis cetyadi

kaukrtyenaikavimsatir

iti kaukrtyena ceti. luptanidrstas cakaro drastavyah. klesais caturbhir ityadisu pratyekam vakyaparisamaptir veditavya. na hi ragadayah parasparena samprayujyanta ity abhidharmikah. sa ca klesa avenikoktas ca vimsatir iti. dasa mahabhumikah sat klesamahabhumikah dvav akusalamahabhumikau vitarko vicaras ceti vimsatih. sa ca kleso ragah pratigho mano vicikitsa cety ekavimsatih. ekavimsatir bhavaty eveti kriyavadharanam avagantavyam. krodhadibhir apiti.

krodhopanahasathyersyapradasamraksamatsara mayamadavihimsas ceti

[tib. 122b] ebhir api samprayukte citte ekavimsatir eva caitasikah. te cavenikoktah purvavat. sa copaklesah krodho va yavad vihimsa

veti. kaukrtyena ca samprayukte te ca purvoktah tac ca kaukrtyam ity ekavimsatih. kaukrtyam api hy upaklesah. svatamtram isyate. samasata avenika ity vistarah. avidyamatrasamprayukte cetasi akusale drstisamprayukte cakusale vimsatih. anyaklesopaklesasamprayukte tv akusala evaikavimsatih.

nivrtavyakrtam iti. klesacchaditam kusalakusalatvena avyakrtam yat. tan nivrtavyakrtam. anacchaditam tv anivrtavyakrtam vipakajairyapathikasailpasthanikanairmanikasvabhavam. bahirdesaka avyakrtam api kaukrtyam icchantiti. kasmiramandalad ye bahirdesasthitah. te bahirdesakah. trayodaseti kvacid anivrtavyakrte kaukrtyam trayodasamam adhikam praksipya. middham pracalayamanavasthayam svapnadarsanavasthayam va kusalakusalavyakrtatvad iti. sastre vacanat. katham middham kusalam vaktavyam akusalam vaktavyam avyakrtam vaktavyam iti. aha. kusalam vaktavyam akusalam vaktavyam avyakrtam vaktavyam iti. yatra [tib. 123a] dvavimsatih. tatra trayovimsatir iti vistarah. yatra dvavimsatis caitasika ity uktam. tatra tan middham trayovimsam. trayovimsateh puranam ity arthah. yatra trayovimsatih kaukrtyam adhikam kvacid iti. tatra tan middham caturvimsam. evam yavad anyatra dvadasavyakrte mata middham (abhidh-k-vy 135) trayodasam vaktavyam. bahirdesakamatena tu kautrtyadhike caturdasam middham bhavatiti yojyam.

(ii.32) ato yathoktad iti. ato yathavarnitac caittasahotpadaniyamat. kaukrtyam middham ca sarvatha nastiti. na kusalam napy avyakrtam kuta evakusalam iti. sarvatha middham kaukrtyam ca nasti. sathyamadamaya varjya iti.

maya sathyam ca kamadyadhyanayor brahmavañcanat. styanauddhatyamada dhatutraya

iti vacanat. etani varjyante tesam tatra sadbhavat. anyat sarvam tathaiveti. kusale citte purvavat dvavimsatih. avenike drstiyukte ca nivrtavyakrte 'stadasa kamadhatuvat. ragamanavicikitsanyaklesasamprayukte mayasathyamadopaklesasamprayukte ca ekannavimsatih. te ca sa ca klesa upakleso va tatraikannavimso bhavati. anivrtavyakrte vipakajairyapathikanairmanike purvavat dvadasa.

dhyanantare vitarkas ceti.

kaukrtyamiddhakusalani ceti casabdah. kim. na santity [tib. 123b] adhikrtam. sesam tathaiva vitarkanyunam. yathapratisiddham nastiti. kaukrtyamiddhakusalavitarka na santity arthah. vicaras ca mayasathyam cety apisabdad iti. vicaras ceti etavati vaktavye vicaras capity apisabdadhikyad arthadhikyam iti. mayasathyam api tatra nastity ayam aparartho labhyate. madas tu napasyate.

styanauddhatyamada dhatutraya

iti vacanasamarthyat. sesam tathaiveti. kusale vitarkavicaranirmukta vimsatih. avenike drstiyukte sodasa. ragadiklesasamprayukte, madopaklesasamprayukte ca saptadasa. dasa mahabhumikah sat klesamahabhumikah. sa ca klesah sa vopaklesah. anivrtavyakrte dasa mahabhumika eveti gamaniyam. brahmano hi yavac chathyam iti vistarah. tatra sathyapurvakatvan mayapi grhita bhavati. parsatsambandhan nordhvam iti. yesam parsad asti. tesam parsadgrahanartham mayasathyam pravartate. astau parsadah pathyante. ksatriyaparsat brahmanaparsat grhapatiparsat sramanaparsat caturmaharajikaparsat trayastrimsatparsat maraparsat brahmaparsat. tasam anyatamo 'pi urdhvam ato nastiti mayasathyabhavah. brahmanas tu parsad asti. tasmad aha. sa hi svasyam parsadi nisanno 'svajita bhiksuna brahmalokagatena prasnam (abhidh-k-vy 136) prstah. kutremani catvari mahabhutani aparisesam [tib. 124a] nirudhyanta iti. aprajanann arupyadhatau catvari mahabhutani asesam nirudhyanta ity anavabudhyamanah ksepam kathaprakaranam akarsit. aham asmi brahmeti vistarah. brahmety uktva mahabrahmeti vacanam brahmantarebhya atmano visistatvapradarsanartham. isvara isanasilah. karta nirmata srasta srja iti paryaya uttarottaravyakhyayogo va. piteva pitrbhutah. kesam. bhavanam.

(ii.33) uktam etad iti vistarah. ya bhumir yac cittam yavantas ca caittah. sa bhumis tac cittam tavantas ca caitta ity uktam etat. tatra vihitam iti sastre vihitam. tatra vihitam iti kecit pathamti. sa eva catrarthah. gunesu gunavatsu ceti. svaparasamtanikesu maitrikarunadisu gunesu. gunavatsu ca pudgalesu acaragocaragauravadisampannesu. yadyogad gauravam na karoti. asav agauravata. nasti gauravam asyety agauravah. tadbhavah agauravata caitasikavisesah. ko 'sav iti. paryayav ahuh. apratisata abhayavasavartiteti. sisyam prati ista iti pratisah. gurusthaniyah. nasti pratiso 'syeti apratisah. tadbhavah apratisata. bhavabhidhanena caitto grhyate. bhayam nama manasas caitto dharmah. bhayena vase vartitum silam asyeti bhayavasavarti. na bhayavasavarti [tib. 124b] abhayavasavarti tadbhavo 'bhayavasavartita. tad eva cahrikyam. nasti hrir asyety ahrikah. tadbhava ahrikyam. sa ca gauravapratidvamdvo dharmah. na tadabhavamatram.

avadye bhayadarsitvam atrapeti.

avacyam avadyam. atas caha. avadyam nama yad garhitam sadbhir iti. tatrabhayadarsita anapatrapyam iti. avadye 'nistaphaladarsitety arthah. bhiyate 'smad ity atra bhayasabdo 'padanasadhanah. tasmad bhayasabdena anistam phalam ucyate. abhayasya darsanam abhayadarsiteti vistarah. yadi tavad evam kriyeta na bhayam abhayam. abhayam drastum silam asyeti abhadyadarsi. tadbhavo

'bhayadarsiteti. prajña vijñasyate. prajñaya hi abhayam pasyati. atha punar evam kriyate bhayam drastum silam asyeti bhayadarsi. na bhayadarsi abhayadarsi. tadbhavo 'bhayadarsita. abhayadarsiteti avidya vijñasyate. tatha hy avidyayogad bhayam na pasyati. naiva hi darsanam darsiteti vistarah. na prajña napy avidya. kim tarhi. tayoh prajñavidyayor yo nimittam upaklesah. (abhidh-k-vy 137) tad abhayadarsanam. tac canapatrapyam [tib. 125a] iti. apatrapate 'nenety apatrapyam. krtyalyuto bahulam iti karane nyatpratyayah. na apatrapyam anapatrapyam iti. hri lajjayam trapus lajjayam ity ekarthayor anayor dhatvoh katham arthamtare vacakatvam iti aparitusyamto 'nye punar ahuh. atmapeksayeti vistarah. evam api dve apekse yugapat katham setsyata iti. asminn api pakse yugapadapeksadvayasambhava iti pasyams codaka aha. evam apiti. apisabdena ayam api pakso dusyatity abhiprayah. ahrikyam anapatrapyam caikasmims citte katham bhavata iti matva codayati. dve apekse yugapat katham setsyata iti. na khalucyate yugapad atmanam param capeksata iti vistarah. paryayena vrttim anayor darsayati. kasyacid dhi dosair atmanam apeksamanasyapi na pravartate lajja. kasyacit param apeksamanasyeti. viparyayena hrir apatrapyam ceti vistarah. prathamena tavat kalpena

ahrir agurutavadye bhayadarsitvam atrapeti

anena. sagauravateti vistarena bhayadarsita apatrapyam iti. bhayadarsitanimittam apatrapyam ity arthah. dvitiyena kalpena atmapeksaya dosair alajjanam ahrikyam parapeksayanapatrapyam iti anena. atmapeksaya dosair lajjanam hrih. parapeksayapatrapyam iti. evam api dve apekse iti vistarena codyapariharau vaktavyau. [tib. 125b] premagauravayor ekatvam manyamte kecit. tasmad anayor nanakaranapradarsanartham aha.

prema sraddheti.

premaiva sraddha na gauravam. na tu sraddhaiva prema. tenaha. dvividham hi prema klistam aklistam cetyadi. syac chraddha na premeti catuhkotikah. duhkasamudayasatyayoh sraddhaivabhisampratyayarupa na prema asprhaniyatvat. syat prema na sraddheti. priyatarupa trsna nabhisampratyayarupeti sraddha na bhavati. ubhayam sraddha ca prema ca. abhisampratyayarupatvat sprhaniyatvac ca nirodhamargasatyayos tadubhayatmakam bhavatity arthah. nobhayam etan akaran sthapayitveti. anye caitasika vedanadayah viprayuktadayas ca. evam dharmalambanasya premnah sraddhayas ca catuhkotikam krtva pudgalalambanasya catuskotikam karoti. pudgalesv iti vistarah. tatra sardham viharamtiti sardhaviharinah sisyah. ye pravrajitah guror amte vasamtiti amtevasinah. nisrayadhyayanasambamdhinah. tesu putradisu prema na gauravam klistam aklistam ceti sambhavatah. gauravam na prema

gurutvam hrir

iti vaksyamanalaksanam gauravam na prema gauravasthanatvat. ubhayam prema gauravam ca. tadubhayatmakam bhavatity arthah. [tib. 126a] nobhayam etan akaran sthapayitva yo 'nyo jano 'sambaddho nirgunah. tatra na prema na gauravam iti. tatpurvika ca priyata premeti. gunasambhavanapurvika priyata tac ca prema. tasman na saiva sraddha premety acaryah.

gurutvam hrir

iti. yathokta hrih sagauravata sapratisata sabhayavasavartitety ukta. ya hrih. tad gauravam. tad evam prema sraddhalaksanam bhavati. hrilaksanam tu gauravam ity uktam tayor nanakaranam.

evam sapratisatapiti. evam hrir api dharmesu ca pudgalesu ca. ye pudgalalambane sraddhahriyau. te tatra na sta iti pudgalalambane sraddhahriyav adhikriyete yayor aikyam manyante. te arupyadhatau na stah kamarupadhatvor eva bhavata ity uktam.

(ii.34) katham punar anayor ekatra citte yoga iti. na hi tad eva cittam tadyogad audarikam ca suksmam ca yujyate vipratisedhat. nisthyutam iti. nihpurvasya sthivate nisthayam etad rupam nisthyutam. nirastam ity arthah. natisyayate natighanibhavati. nativiliyate natidravibhavati. natisuksmam bhavati natyaudarikam iti. madhyamavastham ity arthah. evam tarhi nimittabhutav iti vistarah. yathodakatapau sarpisah syanatvavilinatvayor nimittabhutau. na tu punas tatsvabhavau syanatvavilinatvasvabhavau. evam vitarkavicarau cittasyaudarikatasuksmatayor [tib. 126b] nimittabhutau na tu punar audarikasuksmatasvabhavav iti. ata evam vaktavyam. cittaudarikatahetur vitarkah. cittasuksmatahetur vicara iti. bruyas tvam abhyupagamad adosa esa iti. tata idam dosantaram aha. apeksiki caudarikasuksmateti vistarah. bhumiprakarabhedat. bhumibhedat prakarabhedac ca. bhumibhedat tavat. prathamadhyanam apeksya kamadhatur audariko mahabhisamskarataratvat. kamadhatum apeksya prathamam dhyanam suksmam alpabhisamskarataratvat prasantam iti. tad eva punar dvitiyam dhyanam apeksya audarikam. evam yavad bhavagram suksmam. prakarabhedad api tasyam eva bhumau apeksikyav audarikasuksmate. tadyatha ya eva te trayah klesanam mulaprakara mrdumadhyadhimatra gunanam ca. kamadhatau yavad bhavagre tesam adhimatrah klesa audarikah. mrduh suksmah. klesaviparyayena gunanam iti. evam bhumiprakarabhedenapeksikyav (abhidh-k-vy 139) audarikasuksmate ity a bhavagrad audarikasuksmate syatam. anistam caitat. vitarkavicarayoh kamadhatuprathamadhyanabhumikatvad iti. na caudarikasuksmataya jatibhedo yukta iti. vitarkavicarayor jatibheda isyate. anyo vitarko 'nyo vicara iti. na caudarikatvena suksmatvena ca vitarkavicarayor yathakramam svabhavabhedo yuktah. kimkaranam. jatibhinnayor hi vedanasamjñayor audarikasuksmata bhavati. na ca

punar audarikasuksmatayaiva tayoh [tib. 127a] svabhavabhedah. kim tarhi. anubhavalaksanataya nimittodgrahanalaksanataya ca tayoh svabhavabhedah. tasmad apy anayor nasti laksanam. anye punar ahur iti sautrantikah. vaksamskara iti. vaksamutthapaka ity arthah. vitarkya vicarya vacam bhasate navitarkya navicaryeti. vitarkavicarair evam caivam ca bhasisya iti. tatra ye audarikah. te vitarka vaksamskarah. karmana svabhavo dyotito na sakyam anyatha svalaksanam pradarsayitum iti. evam suksmas te vicarah. etasyam kalpanayam samudayarupa vitarkavicarah. paryayabhavinas ca bhavamti. cittacaittakalapasya vaksamutthapakatvat. katham punar anayor ekatra citte yoga ity uktam. ato vaibhasika aha. yadi caikatra citte 'nyo dharma audarika iti vistarah. ekatra citte vitarka audarikasvabhavo 'nyo dharmo vicaras tu suksmasvabhavo 'parah. tau ca yathakramam cittaudarikatasuksmatahetutvac cittaudarikatasuksmatety ucyate. atha va cittasyaudarikas cittaudarikah. cittaudarikabhavah cittaudarikata. evam cittasuksmatapi vaktavyeti ko 'tra virodhah. na syad virodho yadi vitarkavicarayor jatibhedah syad vedanasamjñavat. vedana hy audariki samjña suksma. tayos tu jatibhedo 'stiti audarikasuksmatayam apy ekatra citte na virodhah. ekasyam tu jatau anavadhrtalaksanayam aikyena ca kaiscid grhitayam mrdvadhimatrata audarikasuksmatalaksana [tib. 127b] yugapan na sambhavatety arthad ayugapat sambhavatity uktam. tatha hi vedana anyo va dharmah paryayena mrdutam adhimatratam ca bhajate. naivam vyakto bhavati. kim. jatibhedah. kasmat. pratyekam jatinam mrdvadhimatratvat. vedana hy audariki bhavati. suksma vapeksabhedat. katham iti. vedana samjñam apeksya audariki. rupam apeksya suksma. tatha samjña samskaran apeksyaudariki. vedanam apeksya suksma. vitarkavicaravad eva va. bhavato 'pi hi kamavacarau vitarkavicarav audarikau prathamadhyanabhumikau suksmau. dhyanantare ca vicarah suksmatara iti. tad evam pratyekam jatinam mrdvadhimatratvat. naivam vyakto bhavati. na mrdvadhimatrataya jatibhedo vyakto bhavatity arthah. atra (abhidh-k-vy 140) samghabhadracarya aha. ekatra ca citte audarikasuksmate bhavato na ca virodhah. prabhavakalanyatvat. yada hi cittacaittakalape vitarka udbhutavrttir bhavati. tada cittam audarikam bhavati. yada vicarah. tada suksmam. ragamohacaritavyapadesavat. ragamohayaugapadye 'pi hi tayor anyatarodbhutavrttiyogat. ragacarito mohacarita iti va vyapadisyate. tadvad ihapi drastavyam iti. atra vayam brumah. bhavati kasmimscit kalape kasyacid dharmasya udbhutavrttitvam. kim tv anayor na laksanam vivecitam iti. na kimcid etat. nanu ca cittaudarikatasuksmatalaksanau vitarkavicarav uktau. [tib. 128a] satyam uktau. pratyekam tu jatinam audarikasuksmate iti tav audarikasuksmatalaksanau bhavitum arhato yathoktam iti naitad asman aradhayati. naiva hi vitarkavicarav ekatra citte bhavata ity apara ity acaryamatam. asmin mate yathoktadosaprasamgo na bhavati. kas tv anayoh

paryayavartinor visesah. atra purvacarya ahuh. vitarkah katamah. cetanam va nisritya prajñam va paryesako manojalpo 'nabhyuhabhyuhavasthayor yathakramam sa ca cittasyaudarikata. vicarah katamah. cetanam va nisritya prajñam va pratyaveksako manojalpo 'nabhyuhabhyuhavasthayor yathakramam sa ca cittasuksmateti. asmin pakse vitarkavicarav ekasvabhavau samudayarupau paryayavartinau paryesanapratyaveksanakaramatrena bhinnav isyete. tatrodaharanam kecid acaksate. tadyatha bahusu ghatesv avasthitesu ko 'tra drdhah ko jarjara iti mustinabhighnato ya uhah. sa vitarkah. iyamto jarjara drdha veti yad ante grahanam. sa vicara iti. katham idanim prathamam dhyanam pamcangam iti vistarah. viviktam kamair viviktam papakair akusalair dharmaih savitarkam savicaram vivekajam pritisukham prathamam dhyanam upasampadya viharatiti sutre pamcamgam uktam. tat katham. bhumitas tat pamcangam uktam na ksanata iti. prathamadhyanabhumih [tib. 128b] kadacid vitarkena vyavakirna kadacid vicarena. tad evam samtanam adhikrtya pamcangam uktam na ksanam adhikrtyety adosah.

yena kenacit parato visesaparikalpeneti. bhutenabhutena va parata utkarsaparikalpena suro 'rthavan asmi silavan buddhisampanna iti va ya cetasa unnatih sa mano nama caitasiko dharmah.

paryadanam tu cetasa

iti tusabdo visesanartho bhinnakramas cavagantavyah. ata evaha. madas tu svadharmesv eva raktasyeti vistarah. cetasah paryadanam iti. yena svadharmesv (abhidh-k-vy 141) eva rupasauryadisu raktam cetah paryadiyate samnirudhyate. sa raganisyando madah. yah svadharmesv eva raktasya darpacetasah paryadanat kusaladharmakriyabhyah pratisamharah mada iti acaryasamghabhadrah. sampraharsaviseso mada iti. klistasaumanasyam abhipretam. tad etan necchanti vaibhasikah. yasmat saumanasyam a dvitiyad dhyanat. madas ca traidhatukah.

styanauddhatyamada dhatutraya

iti vacanat.

(ii.35) uktah saha cittena caittah caittah prakarena iti. cittam tavat prakarena uktam

vijñanam prativijñaptir

ity evamadina svalaksanaskandhadhatvayatanakusaladiprabhedena. caitta api svalaksanaparasparavisesena [tib. 129a] cittasamkhyavadharanakamaprathamadhyanadibhumiprabhedena.

ekartham

iti. yac cittam. tad eva manas tad eva vijñanam ity eko 'rtho 'syety ekartham. nirvacanabhedas tucyate. cinotiti cittam iti. kusalam

akusalam va cinotity arthah. nairuktena vidhinaivam siddham. manuta iti manah. mana jñana ity asya aunadikapratyayat tasyaitad rupam mana iti. vijanaty alambanam iti vijñanam kartari lyut. citam subhasubhair dhatubhir iti cittam. bhavanasamnivesayogena sautrantikamatena yogacaramatena va. asrayabhutam manah asritabhutam vijñanam iti asrayabhavapeksam manah.

sannam anantaratitam vijñanam yad dhi. tan mana

ity arthaparigrahat. asritabhavapeksam vijñanam. dvayam pratitya vijñanasyotpattir iti vacanat.

cittacaitasah sasrayalambanakarah samprayuktas ceti.

casabda ekanukarsanarthah. ya eva hi cittacaitta ity anena sabdenabhihitah. ta eva sasraya ity anenapi sabdenabhidhiyante. evam salambanah sakarah samprayuktas ca. tatra sasraya indriyasritatvat. sadayatanasritatvad ity arthah. salambana visayagrahanat. na hi vinalambanena cittacaitta utpadyante. [tib. 129b] sakarah tasyaivalambanasya prakarena akaranat. yena te salambanah (abhidh-k-vy 142) tasyaivalambanasya prakarena grahanat. katham. vijñanam hi nilam pitam va vastu vijanati upalabhata ity arthah. tad eva tathalambanam vastu vedananubhavati. samjña paricchinatti. cetanabhisamskarotity evamadi. atha va tasyaivalambanasya vijñanam samanyarupena upalabhyatarupam grhnati. visesarupena tu vedananubhavaniyatarupam grhnati. samjña paricchedyatarupam grhnatity evamadi. samprayuktah samam prayuktatvad iti. sama aviprayuktas canyonyam iti samprayuktah. asrayalambanakarakaladravyasamatabhir iti. yenasrayena cittam utpadyate. tenaivasrayena vedanasamjñacetanadaya utpadyante. tatha yenalambanena cittam. tenaiva vedanadayah. yenakarena cittam. tenaiva vedanadayah. yadi hi nilakaram cittam nilakara eva tatsamprayukta vedanadaya utpadyante. yasmims ca kale cittam tasminn eva vedanadayah. yatha ca cittadravyam ekam evotpadyate na dve trini va. tatha vedanadravyam ekam evotpadyate na dve trini va. tatha samjñadravyam cetanadravyam ity evamadi. tenedam evantyam durgamam iti vyacaste. yathaiva hy ekam cittam evam caitta api ekaika iti.

(ii.36) viprayuktan vaktukama acarya upodghatam karoti nirdistas cittacaittah savistaraprabheda viprayuktas tv [tib. 130a] avasaraprapta idanim ucyanta ity abhiprayah. savistaraprabheda iti. vistaras ca prabhedas ca vistaraprabhedau. saha vistaraprabhedabhyam savistaraprabhedah. atha va vistarena prabhedah vistaraprabhedah. saha vistaraprabhedena savistaraprabhedah. tatra cittam tavat savistaraprabhedam nirdistam.

vijñanam prativijñaptir manaayatanam cety

evamadina. caitta api

vedananubhava

ity arabhya yavat

pañcadha caitta

iti vistarena.

namakayadayas ceti.

casabda evamjatiyakanuktaviprayuktapradarsanarthah. samghabhedaprabhrtayo hi dravyatas cittaviprayukta isyante iti ye 'py evamjatiyaka iti sastre 'py uktatvat. cittaviprayukta iti cittagrahanam cittasamanajatiyapradarsanartham. cittam iva cittena ca viprayukta ity arthah. kim ca tesam cittena samanajatiyatvam. (abhidh-k-vy 143) yad arupino 'mi bhavanti. rupitvad eva hi viprayuktatve 'pi rupam na viprayuktatve nama labhate. yad vamisam namarupam iti namatvam tat tesam cittena samanajatiyatvam. caitta api cittena tulyajatiyah. te tu cittena sahalambane samprayuktas tadvisesanartham viprayuktagrahanam asamskrtam api tatsamanajatiyam analambanatveneti tatpariharartham samskaragrahanam [tib. 130b] ata evaha. ime samskara na cittena samprayukta na ca rupasvabhava iti cittaviprayukta ucyanta iti.

(ii.37) tatreti. vakyopanyase nidharane va. tavacchabdah krame.

praptir labhah samanvaya

iti. praptir iti samanyasamjña. labhah samanvaya iti visesasamjña. labhah pratilambha ity eko 'rthah. samanvayah samanvagama ity anarthantaram. pratilambha ity ukte samanvagamasyagrahanam. samanvagama ity ukte pratilambhasyagrahanam. praptir ity ukte tubhayodgrahanam. ata evaha. dvividha hi praptih. apraptavihinasya ca pratilambhah. pratilabdhena ca samanvagama iti. apraptam ca vihinam capraptavihinam. tasyapraptavihinasya pratilambhah. apraptasya tadyatha duhkhe dharmajñanaksanteh. vihinasya tadyatha kamavacarasya kamavairagyena tyaktasya dhatupratyagamanat parihanya va punahpratilambhah. pratilabdhena ca dvitiyadisu ksanesu samanvagamah. tasyah samanuvartanat. yas ca pratilambhah yas ca samanvagamah. sa dvidha praptir iti pratilambhe samanvagame ca praptisabdo vartate. abhedavivaksayam tu praptih pratilambhah samanvagama ity eka evarthah. tatha hi prathame ksane duhkhe dharmajñanaksanteh praptih pratilambha isyate. sapi samanvagama ity ucyate. prathamaksanastha [tib. 131a] aryapudgalo duhkhe dharmajñanaksantya samanvagata ity ucyate.

ajñasyamindriyopetas trayodasabhir anvita

ityadivacanat. katham ayam laksananirdesah. na hi bhedavivaksayam api paryayavacanena laksananirdesah kalpate. praptih katama. yah pratilambho yah samanvagama iti. paryayavacanam

api kadacit laksanaya kalpate. analo jataveda agnir iti. sutre 'py uktam avidya katama. purvante ajñanam aparanta ajñanam iti vistarah. viparyayad evapraptir iti siddham iti. viparyayad evapraptir iti siddhe naitadartham sutram kartavyam ity abhiprayah. apraptir apratilambho 'samanvagama iti viparyayad etat trayam gamyate. tathaiva capratilambhasamanvagamayor apraptir iti samanyasamjña. tasmad evam ca vaktavyam. dvividha apraptir apraptapurvanam apratilambhah. praptavihinanam asamanvagama (abhidh-k-vy 144) iti. atha vapratilabdhasya vihinaspa cadyapraptir apratilambhah. apratilabdhena vihinena ca dvitiyadisu ksanesv asamanvagama iti.

praptyaprapti svasamtanapatitanam

iti. samskrtanam praptyaprapti svasamtanapatitanam evety avadharyate. na parasamtanapatitanam iti. na parasattvasamtatipatitanam dharmanam. svasamtatau praptyaprapti bhavata ity arthah. tenaha. na hi parakiyaih kascit samanvagata iti. napy asamtatipatitanam iti nasattvasamtatipatitanam ity arthah. tasmad aha. na hy asattvasamkhyataih [tib. 131b] kascit samanvagata iti. malyabharanadayah kasthakudyadigatas ca rupadayo 'sattvasamkhyatah. caksuradayah sattvasamkhyatah kesadayo rupindriyasambaddhah sattvasamkhyata eva veditavyah. tadanugrahopaghataparinamanuvidhanat. tatha hi rupindriyopaghatat palityadivikarah kesadinam drsyate. rasayanopayogena canugrahat palityadipratyapattir iti sarvesam sattvasamkhyatanam praptir bhavatiti siddhamtah.

nirodhayor

iti pratisamkhyanirodhapratisamkhyanirodhayor asattvasamkhyatayor api praptyaprapti bhavatah. sarvasattva apratisamkhyanirodhena yathapratyayavaikalyam samanvagatah. sakalabandhanadiksanasthavarjya iti. adau ksanah duhkhe dharmajñanaksantiksanah. tatra sthita adiksanasthah. sakalani bandhanany esam iti sakalabandhana. aprahinasarvaprakaraklesah. sakalabandhanas cadiksanasthas ca ta iti sakalabandhanadiksanasthah. te varjya esam tair va varjyah sakalabandhanadiksanasthavarjyah. ke. sarva aryah. te pratisamkhyanirodhena samanvagatah. sakalabandhanadiksanasthas tv arya na samanvagatah. tasyam hy avasthayam ksamtivadhyah [tib. 132a] klesas chidyante na chinnah. tannirodho 'pi prapyate na prapto

nirudhyamano margas tu prajahati tadavrtim

iti siddhantat. ekaprakaropalikhitadayas tv arya laukikamargapraptena nirodhena tasyam avasthayam samanvagatah. ata urdhvam dvitiyadisu ksanesu samanvagata eva anasravamargapraptenapi nirodhena. prthagjanas ca kecit samanvagata ity ekaprakaropalikhitadayah. akasena tu nasti kascit samanvagata iti

asambamdhat. nirodhabhyam tv asti sambandhah. tasmad akasasya praptir nasti. yasya ca nasti praptis tasyapraptir api nastiti siddhanta esa vaibhasikanam.

kuta etad iti. rupadicaksuradivatsvarupakaryanupalambhat prcchati. (abhidh-k-vy 145) sutrad iti. vyakhyanam eva vaibhasikah sadhayati. dasanam asaiksanam dharmanam iti vistarah. dasasaiksa dharmah. astav asaiksany aryamargamgani samyagvimuktih samyagjñanam ca. tesam utpadat sammukhibhavat. pratilambhad aditah prapteh. samanvagamat pascat prapteh. pamcangam viprahinah. prahinapamcanga ity arthah. pamcamgani satkayadrstih silavrataparamarso vicikitsa kamacchando vyapada iti. etany anagamiphalapraptau prahinaniti na yujyante. imani tu prayujyamanani pamcamgani pasyamo yad utordhvabhagiyani ruparaga arupyaraga auddhatyam mano 'vidya ceti. pratinidhibhutayah prapter yogat prakrtistho 'py arhann arya ity ucyate. [tib. 132b] sadhanam catra. dravyato 'sti samanvagamah sutroktatvad ayatanadravyavad iti. acaryas tam pratyaha. tena tarhy asattvakhyair api cakraratnadibhih parasattvair api striratnadibhih samanvagamo dravyasan prapnoti. sutre vadanat. katham iti sutram darsayati. raja yavad vistara iti. raja bhiksavas cakravarti saptabhi ratnaih samanvagatah. tasyemani sapta ratnani. tadyatha cakraratnam hastiratnam asvaratnam maniratnam striratnam grhapatiratnam parinayakaratnam eva saptamam iti vistarah. ebhis saptabhi ratnais samanvagamah sutra ukto na ca dvavyato 'stiti anaikantikatam darsayati. pratijñadosam cayam udgrahayati. anumanavirodhat. katham ity ucyate. na dravyasan dasasaiksadharmasamanvagamah samanvagamasvabhavyac cakravartisaptaratnasamanvagamavad iti. anena pratijñaya dharmasvarupam viparyasayati. vasitvam kamacara iti. icchanuvidhayitvam. tatra vasitvam iti cakravartisutre. anyatra punar dravyantaram iti. asasaiksasamanvagamasutre. kah punar evam ayoga iti. pravacane hi dvividham isyate dravyasac ca vastu prajñaptisac ceti katham ayuktir iti vaibhasikah. acarya aha. ayam ayoga iti vistarah. iha yad dravyasad vastu tat pratyaksagrahyam [tib. 133a] va bhaved anumanagrahyam va. tatra pratyaksagrahyam rupasabdadi pamcendriyagrahyatvat. manovijñanagrahyam api kimcit pratyaksam. ragadvesadi svasamvedyatvat. caksuhsrotradi tv anumanagrahyam caksurvijñanadikrtyanumeyatvat. tadbhavabhavayos tadbhavabhavat. praptih punar na pratyaksagrahya na canumanagrahya tatsiddhau niravadyanumanadarsanat. tasmad dravyadharmasambhavad ayoga iti sthitam etat. idanim acaryas tatpaksam utthapyotthapya dusayati. utpattihetur iti vistarah. yasya praptir asti sa utpadyate hetusadbhavat. asamskrtasya na syat praptir yasmad asamskrtam anutpadyam. ye ca dharma aprapta duhkhe (abhidh-k-vy 146) dharmajñanaksantyadayah. ye ca tyaktah bhumisamcaravairagyatah. tadyatha kamavacara aklista urdhvabhumyupapattya klistas ca vairagyena tyaktah. tesam

dhatupratyagamatah parihanya va katham utpattih syat. na hi
tesam praptir asti. anutpannaniruddhatvat. sahajapraptihetuka cet.
ka. tesam utpattir adhikrta. sahaja ya praptir idanim utpadyate.
sa tesam janiketi. aha. jatir idanim kimkari jatijatir veti.
kimkaranasila kimkari. jatir laksyam dharmam janayati. [tib.
133b] jatijatis tu tallaksanam jatim janayati. tena yadi
laksyanam dharmanam utpattih praptihetukocyeta tatra jatih
kimkari. atha laksananam. utpattis taddhetukocyeta. tata aha.
jatijatir va kimkariti vikalpah. atha va yadi bhavataivam kalpyeta.
jatir dharmam janayati. praptih punar jatim janayatiti. tatra ucyate.
jatijatir va kimkariti. sakalabandhananam khalv apiti vistarah.
yesam eko 'pi klesaprakaro na prahinah. te sakalabandhanah.
tesam sakalabandhananam khalv api
mrdumadhyadhimatraklesotpattiprakarabhedo na syat. kasmat.
praptyabhedat. vikalabandhananam hi praptivaikalyan
mrdumadhyadhimatraklesotpattibhedah parikalpyeta na tu
sakalabamdhananam. praptinam tulyatvat. yato va sa bheda iti. yato
va karanad abhyasato 'nyato va sa bhedah. kasyacit
sakalabandhanasyadhimatrah. kasyacin madhyah. kasyacin mrduh. tata
eva bhedakaranat tadutpattir astu. tesam mrdvadinam klesanam
utpattih. tasman notpattihetuh praptir iti. vaibhasika aha. kas
caivam aheti vistarah. vyavasthahetuh praptih. asatyam hi praptau
laukikamanasanam iti. loke bhavo laukikam. mana eva manasam. laukikam
manasam esam te ime laukikamanasah. aryaprthagjanah. aryas
ca prthagjanas ca. laukikamanasagrahanam aryavisesanam. [tib.
134a] prthagjana hi nityam eva laukikamanasah.
asamjñikasamjñisamapattyavasthayam va prthagjanavisesanam
api sambhavati. tesam aryaprthagjananam. tesam iti
nirdharane sasthi. sambandhalaksana va. tesam na syad
vyavasthanam iti paricchedah. yat krtam vyavasthanam. sa praptih.
prahinaprahinaklesatavisesad iti. prahinaklesa aryah.
aprahinaklesah prthagjanah. tadbhavah. sa eva visesah. iti
prahinaprahinaklesatavisesah. tasmad. etad vyavasthanam
bhavitum arhati. nanu ca prthagjana api kecit prahinaklesa bhavanti.
katham avadharyate. arya eva prahinaklesa iti.
atyamtasamudghatavacanad evam uktam. etac caiva katham iti. esam
prahinah klesa esam aprahina iti yad etad vyavasthanam. tat
katham bhavisyati. praptau tu satyam klesapraptya etat sidhyati
vyavasthanam. tadvigamavigamat klesapraptivigamavigamat chedacchedad
(abhidh-k-vy 147) ity arthah. yesam tatpraptivigamah. te aryah.
yesam avigamah. te prthagjana iti. nanu ca prthagjananam api
kesamcit klesapraptir vigata. vigata. na tu lokottarena margena.
sa tarhi lokottaramargakrto [tib. 134b] visesah katham paricchidyate
lokottareneyam klesapraptir vigata laukikeneyam iti.
sasravanasravavisamyogapraptibhedat. asryavisesad etat
sidhyatiti. atmabhavavisesad etad vyavasthanam esam
prahinah klesa esam aprahinah klesa iti sidhyati. tatha

paravrtta iti. tathanyathabhutah. tatpraheyanam
darsanabhavanamargapraheyanam. agnidagdhavrihivad iti. yathagnidagdho
vrihir abijibhuto bhavati. evam yathoktena nyayenabijibhutah
asrayah klesanam prahinaklesa ity ucgate. upahatabijabhave va.
asraya ity adhikrtam. tena laukikena margena prahina iti sakyate
vaktum. bijasyopaghatamatrabhavat. viparyayad aprahina iti.
anirdagdhabija asraye 'nupahatabijabhave va. yas caprahina iti
vistarah. yas caprahino 'nantaroktena vidhina darsanaprahatavyah
kamavacaro yavad bhavagrikah bhavanaprahatavyo va kamavacaro
yavad bhavagrikah. tena samanvagatah. yas ca prahinas tathaiva
yavad bhavagrikah. tenasamanvagata iti prajñapyate. prajñaptidharmo
'yam iti darsayati. kusala api dviprakara iti vistarah. yatha
klista dviprakara ity apisabdarthah. samuccaye va kusalas cety
arthah. tadbijabhavanupaghatad iti. tesam utpattilabhikanam
kusalanam bijam tadbijam. tadbijasya bhavas tadbijabhavah
[tib. 135a]. kasya. asrayasya. tadbijabhavasyanupaghatas
tadbijabhavanupaghatah. tasmat. tadbijabhavanupaghatat
samanvagatah. kaih. ayatnabhavibhih kusalaih. upaghatad
asamanvagata ucyate. ko 'sav ity aha. samucchinnakusalamulah. tasya tv
iti. tasyasrayasya tadbijabhavasya upaghato mithyadrstya veditavyo
nanyatha. tenaha. na tu khalu kusalanam dharmanam
bijabhavasyatyantam samtatau samudghato yatha klesanam
aryamargenatyantam samtatau samudghata ity abhiprayah. ye punar
iti vistarah. ye prayogikah. tair utpannaih. tesam utpattis
tadutpattih. tadutpattau vasitvam samarthyavisesah.
tasyavighatat. kasya. samtateh. samanvagama ucyate. kaih. tair
yatnabhavibhih kusulaih. yasmad evam. tasmad bijam eva
saktivisesa evatra samanvagamavasthayam anapoddhrtam
klistanam dharmanam aryamargenanupahatam laukikena
margena. ayatnabhavinam ca kusalanam dharmanam
mithyadrstya. paripustam ca vasitvakale yatnabhavinam
kusalanam bijam iti prakrtam. samanvagamakhyam labhate. nanyad
dravyam. yad vaibhasikaih kalpitam. kim punar idam bijam
nameti. (abhidh-k-vy 148) dravyasamkaya prcchati. yan namarupam
phalotpattau samartham. yat pamcaskandhatmakam rupam
phalotpattisamartham saksad anantaram [tib. 135b] paramparyena
duratah. ko 'yam parinamo nameti. samkhyanam
parinamasamkaya prcchati. samtater anyathatvam iti.
anyathotpadah. ka ceyam samtatir iti. kim yatha samkhyanam
avasthitadravyasya dharmantaranivrttau dharmamtarapradurbhavah
tathavasthayinyah samtater anyathatvam iti. nety ucyate. kim tarhi.
hetuphalabhuta. hetus ca phalam ca hetuphalam. hetuphalam iti
nairantaryena pravrttas traiyadhvikah samskarah samtatir iti
vyavasthapyante. yatra tuktam iti vistarah. yatra tu sutra uktam. kim
ity aha. lobhena samanvagatah abhavyah ayogyas catvari
smrtyupasthanani kayasmrtyupasthanadini utpadayitum iti. yadi
bijam praptih. bijam nityam astiti smrtyupasthanotpattir na syat.

bhavadiyayam api praptau tadutpattir na syad iti tulyam etat. tasmad ubhabhyam api vaktavyam. tatradhivasanam lobhasyavinodanam va samanvagama iti. adhivasanam abhyanujñanam. avinodanam avyupasamanam. sarvatha prajñaptidharmo na dravyadharma iti. sarvaprakarena yady utpattihetur yadi vyavasthahetur yady asrayavisesah yady adhivasanam avinodanam va sarvatha prajñaptidharmah prajñaptya samvrtya vyavaharena dharmah prajñaptidharmo na dravyadharmah na dravyato dharmah svabhava ity arthah. atha va dravyam ca tad dharmas ca sa dravyadharmo [tib. 136a] na rupadivat vidyamanasvalaksano dharma ity arthah. tasya ca pratisedhah tasya ca prajñaptidharmasya pratisedho 'samanvagama iti.

idam asyeti jñanacihnam pratilabdhadharmavipranasakaranam ca praptir ity acaryasamghabhadrah. idam asyeti jñanacihnam ity asiddham etat. asrayavisesena tajjñanam iti brumah. yadi ca pratilabdhadharmavipranasakaranam praptir isyate. praptaparityago naiva syat. bhavati ca. tasmad akaranam etat. sa eva ca saktivisesalaksanam bijabhavam acaryena vyavasthapitam dusayati. kim ayam saktivisesas cittad arthantaram ato 'narthantaram. kim catah. arthantaram cet. siddham praptir astiti. samjñamatre tu vivadah. anarthantaram cet. nanv akusalam kusalasya bijam abhyupagatam bhavati. akusalasya ca kusalam. ko hi nama ausnyasya tejaso 'narthantaratve saty ausnyam eva dahakam adhyavasyen na tejah. kusalabijam hy akusale cetasy avyakrte va vartate. evam akusalabijam kusale cetasy avyakrte va vartate. tathaiva cavyakrtabijam api kusale (abhidh-k-vy 149) cakusale ca vartate. sasravabijam canasrave 'nasravabijam ca sasrave cetasi vartata iti samkaryadosah prasajyata iti. atra vayam brumah. anarthantarabhave samkaryadosa bhavet. tat tu bijam na cittad arthantaram vaktavyam. napy anarthantaram. upadayaprajñaptirupatvat. [tib. 136b] athapy anarthantarabhavas tathapy adosah. kusalena hi cittenotpannena svajatiye 'nyajatiye va svasamtanacitte bijam adhiyeta. tatah karanavisesat karyavisesa iti visistam. tena tac cittam utpadyeta. tad visistam cittam kusalabijakaryakriyayam samartham utpadyeta. evam akusalenapi svajatiye 'nyajatiye va svasamtanacitte bijam adhiyeta. tac ca tena visistam cittam akusalabijakaryakriyayam samartham utpadyeta. evam avyakrtenapi cittena svajatiye 'nyajatiye va svasamtanacitte bijam adhiyeta. tac capi tena visistam avyakrtabijakaryakriyayam samartham utpadyeta. sasravenapy anasrave citte bijam adhiyeta. anasravenapi sasrava ity evam anyonyabijadhayakam anyonyajanakam ca cittam cittantarad utpadyamamam anyonyavasyavasakatvena pravartate. na ca kusalenakusale citte saktivisesa ahita iti tad akusalam kusalatam apadyate. kusalam va tad akusalatam. saktivisesamatratvat. saktir bijam vasanety eko 'yam arthah. evam akusaladivasanapi vaktavya. yavat sasravenanasrave saktivisesadhane 'pi. anasravenapi sasrave

saktivisesadhane. na tat sasravam anasravam sampadyate.
anasravam va sasravam iti. bhavatam api vaibhasikanam idam
cimtyate. yada sasravacittasamanamtaram [tib. 137a] anasravam
anasravacittasamanantaram va sasravacittam utpadyate. tada kim
purvakah sasravakalapo 'nasravakalapo va saktiman
samanantarapratyayadibhavenottarakalapotpattav utasaktiman. kim
catah. yady asaktiman samanantarapratyayadibhavo 'py asya hiyeta. atha
saktiman. sa saktih kim sasrave cetasi sasrava ahosvid anasrava.
tac cittam sasravasyanasravasya ca cittantarasya
samanantarapratyayadibhavam kuryat. tat kim yayaiva saktya sasravasya
samanantarapratyayadibhavam kuryat tayaivanasravasya. yadi tayaiva
katham saktikaryasamkaryam na bhavet. athanyaya saktya
sasravasyanyayanasravasya samanantarapratyayadibhavam kuryat. katham
anayor ekatra saktyos tasmac cittad ananyayor bhinnarupata bhinnakaryata
ca yujyate. yujyate cet. asmakam api cittad ananyasam saktinam
tatravasthanam karyabhedas ca bhavisyati. evam anasravasyapi cittasya
sasravanasravacittasamanantarapratyayadibhavena sambhavatah tathaiva
saktyor bhinnarupata karyabhedas ca vaktavyah. tena yad uktam nanv
akusalam kusalasya bijam (abhidh-k-vy 150) abhyupagatam bhavatityadi
tad ayuktam. na hi kusalahitena saktivisesena visistam
samartham akusalam akusalabijakaryam karoti. [tib. 137b] kim tarhi.
kusalabijakaryam eva karoti. svahitena tu saktivisesena tad
akusalam svabijakaryam karoti. tat katham idam ucyate.
kusalasyakusalam bijam iti. bruyas tvam akusalacitte tat kusalabijam
ahitam katham akusalam na bhavatiti. na bhavanto bijartham
janate. kusalena cittena nirudhyamanena. tatha saktivisistam
akusalam cittam janyeta yatha tac cittam svotpattiyogyam bhavisyati
saksat paramparyena veti saktivisesa eva bijam. na bijam
nama kimcid asti. prajñaptisattvat. ata eva praptyaprapti
prajñaptisatyav ucyete. dravyasatyav eva tu vaibhasika varnayanti.

(ii.38, 39ab) atitanam dharmanam atitapi praptir iti vistarah.
atitanam dharmanam tadyatha klistanam atita praptir ya
utpannaniruddha sagrajapi sambhavati. sahajapi. pascatkalajapi.
tesam evanagata praptir anutpanna. pratyutpanna ya pascatkalaja
utpannaniruddha. anagatanam api praptir atita yagrajotpannaniruddha.
anagata yanutpanna. pratyutpannagrajotpannaniruddha. tatha
pratyutpannanam apy atita praptir yagrajotpannaniruddha. anagata
yanutpanna. pratyutpanna ya sahaja. atitadijatisamanyam ca
grhitvaivam uktam. na tv ekasyatitasyavasyam trividha praptir asti.
na hi vipakajasyanagatatita va praptih sambhavati.

avyakrtaptih sahajeti

vacanat. [tib. 138a] yadi tu pratidravyam praptivyavastha kriyeta
sambhavam praty etad evam bhavet. klistanam
utpattipratilambhikanam ca kusalanam atitadinam atitadayah
praptayo 'vasyam bhavanti. na hi prthagjanasyanutpannasya anasravasya

margasyatita pratyutpanna ca praptir asti. sapavadas cayam utsargo 'vagantavyah.

avyakrtaptih sahajeti

vecanat. asamskrtanam tu prapti utpannaniruddhatita. 'nutpannanagata. utpannaniruddha pratyutpanna. sugamatvat tu na sutritam etat. kamaruparupyavacaranam kamaruparupyavacari yathakramam iti. kamadhatupapannasya kamavacaranam dharmanam kamavacari praptih. tasyaiva rupavacaranam rupavacari. tasyaivarupyavacaranam arupyavacari. rupadhatupapannasya ca kamavacaranam. tadyatha nirmanacittanam kamavacari. rupavacaranam rupavacari (abhidh-k-vy 151). arupyavacaranam arupyavacari. arupyadhatupapannasya taddhatukanam taddhatukaiva praptih.

anaptanam caturvidheti.

adhatvaptanam samskrtasamskrtanam anasravanam caturvidha praptih. kamaruparupyavacari canasrava ca. samasena sarvan anaptan abhisamasyety arthah. pratyekam tu na caturvidha. tata aha. tatrapratisamkhyanirodhasyeti vistarah. kamadhatupapannasya [tib. 138b] kamavacaradinam yathasambhavam apratisamkhyanirodhasya praptih kamavacari. rupadhatupapannasya rupavacaradinam apratisamkhyanirodhaprapti rupavacari. arupyadhatupapannasyarupyavacaradinam apratisamkhyanirodhapraptir arupyavacari. sattvasamtanavasenaiva hi tatpraptir vyavasthapyate. na tu tesam vasena yesam apratisamkhyanirodhah. yadi hy evam syat margasatyasyapratisamkhyanirodhapraptir anasrava syat. pratisamkhyanirodhasya ruparupyavacari canasrava ceti. na kamavacari. kamadhator apratipaksatvat. rupavacarena tu margena praptasya rupavacari praptih. arupyavacarenarupyavacari. anasravena margenanasrava. aryasya tu rupavacarena margena praptasya rupavacari canasrava carupyavacarenarupyavacari canasrava ca.

laukikenaryavairagye visamyogaptayo dvidheti

vacanat. margasatyasyanasravaiveti. laukikim asya praptim pratisedhayati. seyam samasya caturvidheti. samasena traidhatuki canasrava ceti uktam artham nigamayati. saiksanam iti. saiksa dharmah saiksasyanasrava dharma. asaiksa asaiksasyanasrava. [tib. 139a] margasatyabhava evaite drastavyah. saiksasaiksebhyas tv anye naiva saiksa nasaiksah. asamskrta api yavan naiva saiksa nasaiksa isyante. tesam

tridha

praptih saiksadibhedena. saiksi asaiksi naiva saiksi nasaiksi ceti. anaryena praptasyeti. prthagjanena praptasya. tasyaiva saikseneti. tasyaiva pratisamkhyanirodhasya saiksena

margena praptasya saiksi. asaiksenasaiksi.
ksayajñanasamprayuktena margena praptasya.
visamyogapraptisamnisrayatvat ksayajñanasya. yady api sa
vajropamena saiksena prapyate tadavahakatvat. tatpraptatvavacane tu
saiksyah prapteh asaiksi praptir visesita syad iti na tena
saiksena (abhidh-k-vy 152) asaiksity uktam.
tasyaivaryamargapraptasyanasraveti. tasyaiva pratisamkhya nirodhasya
aryamargapraptasya anasrava. margasatyasya canasrava praptir ity
adhikrtam. aryena laukikamargapraptasya pratisamkhyanirodhasya
praptih kim sasrava utaho 'nasrava. ubhayathety aha. sa kasman
nokta. savasesam bhasyam. pascad darsayisyate

laukikenaryavairagye visamyogaptayo dvidheti

nocyate. ya tv asamkirna praptih saivehocyate iti veditavyam.

(ii.39cd, 40ab) durbalatvad iti. anabhisamskaravattvad durbalatvam.

dve abhijñe iti. divyacaksurabhijñam [tib. 139b] divyasrotrabhijñam.
nirmanacittam ca varjayitva. kim.

avyakrtaptih sahajeti

sambandhaniyam. tesam hi balavattvad iti vistarah. tesam hi
divyacaksurabhijñadinam balavattvat. kim. purvampascatsahaja
praptih. prayogavisesanispatter iti. prayogavisesena nispattir
divyacaksurabhijñadinam. tasyah. prayogavisesanispatter
balavattvam. balavattvat purvampascatsahaja praptir ity
arthasambandhah. sailpasthanikasyapi kasyacit tadyatha
visvakarmanah. airyapathikasya ca tadyatha sthavirasyasvajitasya.
atyartham abhyastasya bhrsam atmasatkrtasyecchanti vaibhasikah.
kim. purvampascatsahaja praptir iti.

nivrtasya ca rupasyeti.

casabdah samuccayarthah. praptih sahajeti samucciyate. tac ca
klistam rupam prathamadhyanabhumikam eva vijñaptirupam
veditavyam. tato 'nyasu bhumisu tadutthapakabhavat.
adhimatrenapiti vistarah. adhimatrenapi cittena nivrta vijñaptir
utthapita. tad eva cadhimatram vijñapticittam avijñaptim
notthapayati. ato daurbalyasiddhih. tasya daurbalyasiddheh sahajaiva
praptih.

praptibheda iti. vipakajadinam anivrtavyakrtanam sahaja
praptih. abhijñadvayadinam tu purvampascatsahaja praptir iti
tadbhedah.

kamarupasya nagrajeti.

[tib. 140a] kamavacarasya kusalakusalasya
vijñaptyavjñaptirupasyagrajapraptih sarvatha nasti. yadi kusalasya
yady akusalasya nasty eva sarvathety arthah. sahaja casti

pascatkalaja ceti sambhavatah. tadyatha prathamasya vijñaptyavijñaptiksanasya adau sahaja praptir bhavati. dvitiyadisu ksanesu tasyaivadyasya ksanasya pascatkalaja bhavati. evam anyesam api dvitiyadinam ksananam sahaja pascatkalaja praptir veditavya. kamavacarasyaiva rupasyagraja (abhidh-k-vy 153) praptipratisedhad dhyananasravasamvararupasyagraja praptir asty evety utsrsta bhavati.

(ii.40cd, 41) apraptir anivrtavyakrtaiva sarva. kasmad vyavasthapyate. yady apraptih klesanam klista bhavet. prahinaklesasya klesavad eva na syat. yadi kusala syat samucchinnakusalamulasya na syat. anasravanam dharmanam apraptir anasrava syat. kim syat. prthagjano na syan nityam aryadharmasamanvagatatvat. parisesyad anivrtavyakrtaivapraptir iti vyavasthapyate. pratyutpannasya nasty apraptih pratyutpanneti. pratyutpannasya dharmasya praptir vartate. tasmad asyapraptir nasti pratyutpanna. tasya praptyapraptyoh samavadhanasambhavat. atitanagatayos tu traiyadhvikiti. apraptanam praptavihinanam ca prayogikanam gunanam anagatanam ca caksuradinam api ca yesam [tib. 140b] praptir nasti atitapy asty apraptir anagatapi pratyutpannapi. srotonyayena hi tesam apraptir utpadyate nirudhyate 'nagatavasthaneti.

kamadyaptamalanam ceti.

tridhety anukarsanarthas cakarah. kamadisu dhatusu apta aviyuktah kamadyaptah. kamadyaptanam amalanam capraptis trividha. upapattyasrayavasena tadvyavasthapanat. dharmasahavyavasthapini hy apraptih. na praptivad dharmavasena vyavasthapyate. tasmat kamadhatupapannasya kamaruparupyavacaranam anasravanam ca dharmanam apraptih kamavacari. rupadhatupapannasya rupavacari. arupyadhatupapannasya arupyavacari. tadyatha kamadhatupapannasya prayogikanam gunanam upapattilabhikanam api kusalasamucchedavasthayam apraptir avitaragatvac ca ruparupyavacaranam aklistanam apraptih prthagjanatvac canasravanam apraptih kamavacari. tatha rupadhatupapannasya kamavacaranam bhumisamcaratyaktanam ruparupyavacaranam ca prayogikanam gunanam prthagjanatvac canasravanam aprapti rupavacari. tathaiva carupyadhatupapannasya kamarupavacaranam bhumisamcaratyaktanam arupyavacaranam ca prayogikanam [tib. 141a] gunanam prthagjanatvad eva canasravanam apraptir arupyavacarity neyam.

prthagjanatvam katamat. aryadharmanam alabha ity anena sastrapathenanasravatvabhavam aprapter darsayati. katamesam aryadharmanam alabha iti. aryadharma duhkhe dharmajñanaksantim arabhya sarvo 'nasravo marga iti ata evam prcchati. sarvesam

avisesavacanad iti. sarvesam duhkhe
dharmajñanaksantyadinam saiksasaiksajñananam alabhah.
kasmat. avisestatvat. yady (abhidh-k-vy 154) evam utpannayam api
duhkhe dharmajñanaksantau parisistanam aryadharmanam alabho
'syastiti anaryah syat. tasmad idam aha. sa tu yo vina labheneti. yo
vina labhenalabhah. tat prthagjanatvam iti. anyatha hiti vistarah.
yady aryadharmanam labhe 'pi sati anyesam api dharmanam
alabhah prthagjanatvam isyate buddho 'pi
sravakapratyekabuddhasamtanikair aryadharmair asamanvagamat anaryah
syat. kevalalabhagrahanat tv aprasamgah. evasabdas tarhi
pathitavya iti. aryadharmanam alabha eveti. ekapadany api hy
avadharananiti. kevalapadany apity arthah. abbhakso vayubhaksa
iti. abbhaksa eva vayubhaksa eveti nocyate. evasabdasya cartho gamyate.
tadvad ihapiti. [tib. 141b] atha va apa eva yo bhaksayati so
'bbhaksah. yo vayum eva bhaksayati sa vayubhaksa iti. yathatra
luptanirdistasya evakarasyavadharanartho gamyate. tadvad ihapy
alabha eveti. duhkhe dharmajñanaksantitatsahabhuvam ity apara iti
vistarah. duhkhe dharmajñanaksantes tatsahabhuvam ca
vedanadinam dharmanam alabhah prthagjanatvam. asmim pakse
utpannayam api duhkhe dharmajñanaksantau parisistanam
aryadharmanam alabho 'stity anaryah syad iti yo dosa uktah. sa
na sambhavati. yada tarhi phalapraptih. tada duhkhe
dharmajñanaksantitatsahabhuvam vihanir iti phalapraptav anaryah
syad iti dosapariharartham aha. na ca tattyagat. na ca tesam
ksamtisahabhuvam tyagad anaryatvaprasamgah.
tadalabhasyatyantam hatatvat. tasyalabhasyatyantavihinatvat. katham.
asav atyantam hatas tatsamtane punar anutpatteh. te tarhi trigotra
iti. sravakapratyekabuddhabuddhagotra iti. katamesam alabhah.
sarvesam iti. sravakadigotranam. evam tarhi sa eva dosa iti.
buddho 'pi trigotralabhad anaryah syad ity arthah. punah sa eva
parihara iti. sa tu yo vinalabheneti purvavat prapamco yavat tadyatha
abbhakso vayubhaksa iti. yatnas tarhi vyartha [tib. 142a] iti.
ksamtiparisistaryadharmalabhasadbhavad anaryah syad ity asya
dosasya pariharaya ksantitatsahabhuvam alabhah prthagjanatvam iti
yo yatnas sa vyarthah syat. purvapaksadosaparihara evayam
asthiyate. anutpannaryadharma samtatir iti. anutpanna aryadharma
asyam ity anutpannaryadharma samtatih prthagjanatvam.
anutpannaryamarga skandhasamtatir ity arthah. arthad utpannaryadharma
samtatir aryatvam ity uktam bhavati asrayaparavrtteh.

atheyam apraptir iti. sarvadharmapraptis codyate. naryadharmapraptir eva.
yatha tavad iti. udaharanam etat. tasya labhat tad vihiyata iti.
tasyaryamargasya labhat tat prthagjanatvam alabhalaksanam
vihiyate.

kimdhatukam tat prthagjanatvam. tridhatukam ity eke. nanu
copapattyasrayavasenalabho vyavasthapyate. prthagjanatvam
calabhasvabhavam. tasmad asya kamavacarasya sattvasya kamavacaram eva

prthagjanatvam asti. na ruparupyavacaram. atas traidhatukam vihiyata iti ayujyamanam etat pasyamah. atha punar anutpattidharmatam tad apannam iti krtva traidhatukam tad vihiyata iti upacarakalpana. bhavatv esa. naisa varyate. kamavacarasyaiva tv ekasya prthagjanatvasya praptir asti. tal laukikagrabharmavasthayam vihiyata [tib. 142b] iti vedayamah. tac ca kamavairagye navame vimuktimarge prahiyate. ruparupyadhatvor utpadyamanasya tv aryasya pratibhumyavasthitanam prthagjanatvanam aryamargapraptisamarthyan naiva praptir utpadyate. pratibhumi tu navame vimuktimarge tesam prahanam bhavatiti avagamtavyam.

bhumisamcarac ceti. yada ca kamadhator vairagyam krtva prathamam dhyanam samcarati. tada ca tat kamavacaram prthagjanatvam vihiyate. na caryo bhavati. prathamadhyanabhumikaprthagjanatvapradurbhavat. evam arupyadhatusamcarad rupavacaram prthagjanatvam vihiyate. urdhvabhumes cadharam bhumim samcarate urdhvabhumikam prthagjanatvam vihiyata iti vaktavyam. evam anyesam api yojyam iti. yatharyamargasya praptya prthagjanatvam apraptir vihiyata iti yojitam. evam anyesam api srutacintamayadikanam dharmanam apraptir vihiyata iti yojyam. katham. kamavacaranam tavac chrutacintamayadikanam dharmanam praptilabhad apraptir vihiyate. upapattilabhikanam ca kusalanam praptya samucchinnakusalasyapraptir vihiyate. bhumisamcarac ca. yada cayam kamadhatos cyutva prathamam dhyanam upapattya samcarati. tada ca tadbhumikanam gatisamgrhitanam skamdhanam apraptir vihiyate. aklistavyakrta eva hi gatayo vaksyante.

avyakrtaptih [tib. 143a] sahajeti

coktam. evam prathamadhyanabhumikanam prayogikanam gunanam prapter apraptir vihiyate. bhumisamcarac ca. urdhvabhumikanam gatisamgrhitanam skandhanam tadbhumisamcarad vihiyata iti. idam ekesam bhumi samcaravyakhyanodaharanam tatra aviviktam pasyamah. urdhvabhumikanam gatisamgrhitanam skandhanam apraptir na kevalam bhumisamcarad vibiyate. kim tarhi. tatpraptito 'piti. idam tv asamkirnam udaharanam pasyamah. tadyatha dvitiyadidhyanabhumikanam prayogikanam gunanam tadalabhinah kamavacarasya sattvasyapraptir asti. sa yadi kamavairagyam krtva prathamadhyana upapadyate (abhidh-k-vy 156). sa tesam apraptir bhumisamcarad vihiyate. prathamadhyanabhumika tu tesam apraptir udbhavatiti. evam anyesam api yojyam.

nanu caivam anavasthaprasamgah praptinam iti. prapter api praptih. asya apy anya. tasya apy anya ity anavastha. parasparasamanvagamad iti. praptipraptiyogat praptya samanvagatah. praptiyogat praptipraptya samanvagata ity arthah. praptyutpadad iti vistarah. praptyutpadat tena dharmena cittena va samanvagato bhavati. praptipraptya ca samanvagata iti vartate. praptipraptyutpatteh praptyaiva samanvagato

bhavatiti. evam praptir ubhayatra vyapriyate. praptipraptis tv ekatreti ato nanavastha. kusalasya klistasya ceti. anayor agrajapascatkalajapraptitvad grahanam. avyakrtasya [tib. 143b] hi sahajaiva praptir iti. dvitiye ksana iti vistarah. dvitiye ksane tasya dharmasya tatprapteh praptipraptes ca praptaya iti tisrah praptayah. praptiyogad dhi taih samanvagato bhavati. tabhis tisrbhih praptibhih samanvagamartham punas tisro 'nupraptaya udbhavantiti sad bhavanti praptayah. prathamadvitiyaksanotpannanam dravyanam iti. dharmena sardham navanam dravyanam nava praptayah sardham anupraptibhir astadasa bhavanti. evam uttarottaravrddhiprasamgeneti vistarah. uttarottarasya ksanasya vrddhih praptibhih. uttarottare va ksane vrddhih praptinam. tasyah prasamgah uttarottaravrddhiprasamgah. tena. uttarottaravrddhiprasamgena. etah praptayo visarpantya iti. dinmatram darsayisyamah. caturthe ksane prathamaksanotpannais tribhir dharmaih praptyanupraptimadbhir bhavitavyam. dvitiyaksanotpannabhir api sadbhih praptyanupraptibhih punah praptyanupraptimatibhir bhavitavyam. evam trtiyaksanotpannabhir astadasabhih praptyanupraptibhih punar api praptyanupraptimatibhir bhavitavyam iti prathamadvitiyatrtiyaksanotpannanam saptavimsatih praptayah sardham anupraptibhis tavatibhir iti catuhpamcasat praptayas caturthe ksane bhavanti. pamcame tu ksane prathamadvitiyatrtiyaksanotpannah praptyanupraptayah punas catuhpamcasac caturthaksanotpannapraptyanupraptayas ca dviscatuhpamcasad bhavanti. trini catuhpamcasatkani dvasastyuttarasatam praptinam jayate. evam uttarottaravrddhiprasamgo vaktavyah. atitanagatanam ity atra pratyutpannagrahanam anavasyakatvat. [tib. 144a] utpattilabhikanam ceti. atra prayogikagrahanam anavasyakatvad eva. sasamprayogasahabhuvam iti. savedanadisajatyadinam. anadyantasamsaraparyapannanam anadav anante ca samsare samgrhitanam. ananta aprameya ekasya praninah. kim anga bahunam. ksane ksane upajayamte praptaya iti. anantadravya eva. anantapraptidravya ity arthah. (abhidh-k-vy 157) atyutsavo batayam praptinam iti. parihasavacanam etat. kevalam na pratighatinyah arupinitvat yato 'vakasam labhamte praptayah.

(ii.42a) sabhagata sattvasamyam

iti vistarah. samano bhago bhajanam esam iti sabhagah. tadbhavah sabhagata. samano va bhago bhajanam sabhagah. sabhaga eva sabhagata. yadyogat sabhago bhavati. tad dravyam. sattvanam samyam samanyam sadrsyam ity arthah. sattvagrahanam asattvanirasartham. sattvanam sattvasamkhyatanam ca dharmanam sadrsyam sabhagata. asattvasamkhyatanam saliyavadinam nesyate. nikayasabhaga ity asyah sastre samjñeti. jñanaprasthanadike sastre nikayasabhaga iti anaya

samjñaya ayam cittaviprayukto nirdisyate. iha tu slokabandhanugunyat sabhagateti anaya samjñayety abhiprayah. sa punar abhinna bhinna ceti. ya sarvasattvavartini. sa pratisattvam [tib. 144b] anyanyapy abhinnety ucyate sadrsyat. na hi sa yatha vaisesikanam eka nitya ceti. bhinna ya kvacid vartate kvacin na vartate. tata aha. bhinna punar iti vistarah. dhatavas trayah kamadayah. gatayah pamca narakadayah. yonayas catasro 'ndajadayah. jatayo brahmanadayah. adisabdena upasikabhiksuninaivasaiksanasaiksadayah samgrhyante. skamdhayatanadhatuta iti. rupaskandhasabhagata yavad dharmadhatusabhagata. avisistam iti. samanyarupam. prajñaptis ceti. abhidhanam cety arthah. evam skandhadibuddhiprajñaptayo 'pi yojya iti. yadi skandhasabhagatadravyam avisistam na syad anyonyavisesabhinnesu skandhesu skandhah skandha ity abhedena buddhir na syat prajñaptis ceti. evam dhatvadibuddhiprajñaptayo 'pi yojya ity eke pathanti. tesam evam vaktavyam. yadi sabhagateti vistarena yavad anyonyavisesabhinnesu dhatusu kamavacarah kamavacara iti abhedena buddhir na syat prajñaptis ceti.

catuhkotika iti. syat cyavetopapadyeta na ca sattvasabhagatam vijahyan na ca pratilabheteti. sattvasabhagatam iti. sattvanam sabhagata sattvasabhagata manusyatvadilaksana. sattvagrahanam [tib. 145a] hi dharmavisesanartham. sattvasabhagata hy atra catuhkotike vivaksita na dharmasabhagateti. na tu sattvas sattva ity akarasabhagatehabhipreta. yadi hi sabhipreta syat. trtiya kotir na sidhyeta gatisamcare 'pi tasyah sattvasabhagatayas tadavasthyat. tatraivopapadyamana iti. tadyatha manusyagates cyutva manusyagatav evopapadyamanah. manusyagates cyavate maranad upapadyate ca tasyam eva pratisamdhibandhat. na casau manusyasabhagatam vijahati na ca pratilabhate tasya manusyasabhagatayas tadavasthyat. (abhidh-k-vy 158) dvitiya niyamam avakramann iti. sa sattvasabhagatam prthagjanatvasvabhavam sabhagatam vijahati aryatvasvabhavam sabhagatam aparam pratilabhate. trtiya gatisamcarad iti. tadyatha manusyagates cyutva devagatav upapadyamanah. cyavate tathaiva maranad upapadyate ca pratisamdhibandhat. sattvasabhagatam manusyasabhagatalaksanam vijahati. pratilabhate ca devasabhagatalaksanam aparam iti. caturthy etan akaran sthapayitveti. purvoktakotisvabhavaprakaran varjayitvety arthah. tadyatha jivan prthagjana aryo va kimcid alabhamanah.

yadi prthagjanasabhagata nama dravyam asti kim punah prthagjanatvena aryadharmalabhasvabhavena kalpitena prayojanam iti vakyasesah. prthagjanasabhagatayaiva prthagjana iti paricchidyeta yatha [tib. 145b] manusyasabhagatayaiva manusya iti. na hi manusysabhagataya anyan manusyatvam kalpyate vaibhasikair alabhavad anyasvabhavam. tatra ca sadhanam. na svasabhagataya anyat prthagjanatvam. svasabhagatapratyayabhidheyatvat. manusyatvavat. naiva ca lokah sabhagatam pasyati arupinitvad iti. na lokas caksusa

sabhagatam pasyaty arupinitvad arupavatitvad arupasvabhavatvad va. yatha na pasyati evam na srnoti yavan na sprsatiti. anena pratyaksasiddhatam darsayati. na cainam prajñaya paricchinattiti. anenanumanenapi na sidhyatiti darsayati. pratipadyate ca sattvanam jatyabhedam iti. satya api tasyah katham tatra vyapara iti. jatyabhedapratipattau jatyabhedapratipattir asti. sa tu na sabhagataya dravyantarakalpitaya krta pramanenanupalabhyamanatvena tasya vyaparasambhavat. bruyas tvam. na nirnimitta samanyabuddhir bhavitum arhati. tena yan nimittam tasyah samanyabuddheh. tat sabhagata nama dravyam iti. vayam api tam samanyabuddhim sanimittamm brumah. sadrsyakrta hi sa buddhih. tac ca sadrsyam na dravyantaram iti brumah. tenocyate. api casattvasabhagatapi kim nesyata iti vistarah. na dravyantarasabhagatanimitta sattvah sattva iti samanyabuddhih. samanyakarapravrttatvat. saliyavamudgamasadisamanyabuddhivat. saliyavasvajatisadrsyakrta [tib. 146a] hy esa samanyabuddhih. na ca tesam svajatisadrsyam svato 'rthantaram bhavati. tasam ca sabhagatanam iti vistarah. anya sattvasabhagatanya dhatusabhagatanya gatisabhagateti anyonyabhinnah sabhagata isyante. tasam sabhagateti prajñaptir iyam sabhagata iyam sabhagatety abhedena katham bhavadbhih kriyate. vyavaharah pratyayas ca katham jayate. yady atrapi sabhagatantaram pratijñayeta yena sabhagatasamanyabuddhir bhavet. bhavet so 'yam apaksah prakpaksavirodhat. (abhidh-k-vy 159) vaisesikas caivam dyotita iti. jvalitah samarthita ity abhiprayah. te 'pi hi samanyapadarthavadino bhavanto 'piti. ayam tu tesam vaisesikanam visesah. eko 'py anekasmim vartate sraksutravat. bhutakanthegunavac ceti. yadi dyotitah samanyapadarthavaditvat. yadi na dyotita ekanekanityanityatvadivisesavaditvat. na hi paralokastitvadini vaisesikaih kalpitaniti na vyavasthapyante. saced itthamtvam agacchatiti. pranatipatenasevitena bhavitena bahulikrtena narakesupapdyate. saced itthamtvam agacchati manusyanam sabhagatam prapnoti pranatipatenalpayur bhavatiti vistarah. idamprakara ittham. tadbhavah itthamtvam iti. [tib. 146b] sarirendriyasamsthanacestaharadisabhagyakaranam anyonyabhir abhisambamdhanimittam ca sabhagateti acaryasamghabhadrah. tad etad etenaiva pratyuktam. vayam api hy evam icchamah. na tu sa sabhagata dravyamtaram. ta eva hi samskaras tathakaranabhavam pratipadyamte iti.

(ii.42bcd) asamjñikam asamjñisu nirodhas cittacaittanam

iti vistarah. asamjñinam idam asamjñikam. asamjñisu va bhavam asamjñikam. nirudhyamte 'nena cittacaittah. cittacaittan va nirunaddhiti nirodhah. yenanagate 'dhvany avasthitas cittacaittah kalamtaram tavatkalam samnirudhyamte. notpattum labhamte ity arthah. tad asamjñikam nama dravyam. naditoyasamnirodhavat. setuvad ity arthah. dhyanamtarikavad iti.

yatha brahmapurohita nama te deva yesam kecin mahabrahmanah pradese bhavamti dhyanamtarikayam. tatha brhatphala nama te deva yesam asamjñisattvah pradese bhavamti. na bhumyamtare bhavamti. upapattikale cyutikale ca samjñina iti sambamdhaniyam. klistena manasa pratisamdhibamdhat.

upeksayam cyutodbhavav

iti ca niyamat. purvasamapattisamskarapariksayad iti. purvasamapattisamskaralaksanasya vipakahetoh pariksayat. tatah samaptaphalatvad ity arthah. [tib. 147a] purvasamapattisamskaravedhapariksayad ity apare vyacaksate. apurvanupacayac ceti. cittabhavat karmanupacayad ity abhiprayah. ksipta iva ksinavega isavah prthivim iti. upapadyamte iti prakrtam. purvam ayam padir janyarthah. idanim arthavasad gatyarthah. sampadyamte gacchamtity arthah. prthivim gacchamtiti vakyasesa ity spare.

(ii.43) asamjñinam sattvanam samapattir asamjña va samapattir iti asamjñisamapattih. etavat tathasabdenanvakrsyata iti. vipaka ity evamader arthavisesasyanabhipriteh. avyakrtam eva hi asamjñikam. kusalaiva ceyam samapattir (abhidh-k-vy 160) iti vaksyate.

pamcaskamdhako vipaka iti. cyutyupapattikale cittacaittanam vipakatvasadbhavat.

tata eva tallabhiti. yata eva parihino 'pi punar utpadyasamjñisattvesupapadyate tata eva tallabhi niyamam navakramati. niyamavakramtyaiva hy aryo 'payagatyasamjñikamahabrahmakauravopapattyastamabhavadinam apratisamkhyanirodham pratilabhate. vinipatasthanam ivainam pasyamtiti. apayasthanam ivainam pasyamtity arthah. giritatadivinipatasthanam ivety apare. nihsaranasamjñino hi tam samapadyamte. prthagjana moksasamjñina ity [tib. 147b] arthah. na caivam arya viparitasamjñinah pratilabhamte. dhyanavad iti. caturthadhyanalabhad atitanagatam anadimati samsare labdhapurvam caturtham dhyanam pratilabhamte yoginah. tasmat kim tadvad eva atitanagatam tam pratilabhamta iti prcchati. anye 'pi tavan na pratilabhamta iti. prthagjana api tavan natitanagatam pratilabhamte yesam tavad iyam atmiya samapattih. kim punar arya yesam iyam anatmiyeti. ucitapi satiti. anadimati samsare labdhapurvapi mahabhisamskarasadhyatvan mahayatnabhinispadyatvad ity arthah. acittakatvac ca.

ekadhvikapyate

samanadhvika labhyata ity arthah. yatha pratimoksasamvara iti. pratimoksasamvaro 'stavidho 'pi yada samadiyate. tada sa prapyate. praptis ca tasya tasminn eva ksane utpadyate. labdhaya tu

taya samapattya dvitiyadisu ksanesu pratimoksasamvaravad eva samanvagato bhavati. yavan na tyajati tam samapattim. tattyagas tu parihanya bhumisamcarad va. acaittikatvan nanagata bhavyate. kusalam hi cittam anagatam bhavyate. na tv iyam acittaketi na tadvad anagata bhavyate.

(ii.44, 45ab) nirodhakhya tathaiveti.

samapattir iti vartate. evasabdo 'vadharane. yathasamjñisamapattinirdese athasabdena nirodhas cittacaittanam iti atidisyate. tathaivehapi [tib. 148a] nirodhasamapattinirdese sa evamprakaro 'tidisyate iti. samtaviharasamjñapurvakena manasikareneti. viharah kridavihara iva viharah. samadhivisesah. samto viharah samtaviharah. samtavihare samjña samtaviharasamjña. sa purva asyeti samtaviharasamjñapurvakah manasikaro manaskara iti yo 'rthah aluksamasat sa manasikara iti bhavati. samjñaveditasamudacaraparisramta hi tatra samtaviharasamjñinas tathavidhena manasikarena enam nirodhasamapattim samapadyamte. tam tv asamjñisamapattim nihsaranasamjñapurvakena moksasamjñapurvakenety (abhidh-k-vy 161) arthah. aparaparyayavedaniya ceti. aparaparyayas trtiyadijanma. tatra vedaniya. katham. ya aryah kamadhatau nirodhasamapattim utpadya bhavagra utpadyeta. tasya sa paripurikopapadyavedaniya. yas tu tatah parihino rupadhatav upapadya kalamtarena ca punar api bhavagram labdhva nirodhasamapattim utpadyanutpadya va bhavagra upapadyate. tasya saparaparyayavedaniya bhavati. yas tv iha parinirvayat. tasyaniyateti.

ucchedabhirutvad iti. sarvatmabhavocchedabhirutvat. vyathamte hy apunarbhavat prapatad iva balisah. asamjñisamapattau kasmad ucchedabhayam na bhavati. [tib. 148b] tatra rupasadbhavat. rupe hy atmasamjñam abhinivesya tam samapadyamte. nirodhasamapattau tu arupyabhumikatvad rupam api nastiti sarvatmabhavabhavam pasyamto na tam samapattum utsahamte. nanu carupyesu nikayasabhagajivitendriyadayas cittaviprayukta santi. kasmat tatratmasamjñam abhinivesya tam na samapadyamte. viprayuktanam adrsyatvat. aryamargabalena cotpadanat. katham punar gamyate aryamargabalena tad utpadanam iti ata aha. drstadharmanirvanasya tadadhimuktita iti. drste janmani nirvanam drstadharmanirvanam. tasya. tadadhimuktitah. tad iti adhimuktih tadadhimuktih. tena vadhimuktis tadadhimuktih. tadadhimuktes tadadhimuktitah. drste janmani etan nirvanam iti aryas tam adhimucyate. kecit punar evam pathamti. drstanirvanasya tadadhimuktita iti. evam ca vyacaksate. drstam nirvanam aneneti drstanirvanah. tasyaryasya tasyam adhimuktis tadadhimuktih. tadadhimuktes tadadhimuktitah. etad uktam bhavati. drstanirvana aryas tam adhimucyate nanya iti. nanu ca prthagjano 'pi laukikena

margena drstanirvanah. na prthagjano drstanirvanah. praptanirvanas tu bhavet. taduttaram hi bhumim prthagjanah samtatah pasyan vairagyam labhate na nirvanam iti acodyam etat. prayogalabhyaiveyam iti. [tib. 149a] iyam api samapattir asamjñisamapattivad eva mahabhisamskarasadhyeti. tathaiva

ekadhvikapyate.

katham ity aha. na catita labhyata iti. yada parihinah punas tam utpadayati. tada prayogenapurvaiva labhyate. pratimoksasamvaravad iti vistarena vyakhyeya. cittabalena tadbhavanad iti. cittabalenanagatabhavanad ity arthah.

bodhilabhya muner

iti. prayogalabhyaiveyam ity utsargasyayam apavadah. sravakapratyekabuddhanam sa vidhir iti krtva.

ksayanutpadajñane bodhir

iti vaksyati. tenaha. ksayajñanasamakalam iti vistarah.

sasravas ca ksayajñana

iti buddha bhagavamta etam pratilabhamte. nasti buddhanam kimcit prayogikam nameti. yothoktam stotrakarena

na te prayogikam kimcit kusalam kusalantaga icchamatravabaddha te yatrakamavasayiteti.

katham punar bhagavan ubhayatobhagavimukta iti. klesavaranam samapattyavaranam cobhayatobhagah. tato vimuktah. sidhyaty utpaditayam iveti. sidhyati ubhayatobhagavimukto bhagavam sammukhikrtapurvayam iva. tasyam vasitvalabhat. tatsammukhikaranakaranasamarthyayogatah. prag eva tam iti vistarah. dharmataisa yad bodhisattvas caramabhaviko bhavagralabhi bhutva caturthadhyanasamnisrayena darsanamargam [tib. 149b] utpadya tatas ca vyutthaya bhavagram samapadyate. tato nirodhasamapattim samapadyate. tato vyutthaya punas caturthadhyanasamnisrayena bhavagrikabhavanaprahatavyaklesaprahanam krtva ksayajñanakalat prabhrti anuttarasamyaksambuddho bhavatity evam saiksavasthayam sa tam utpadayatiti pascatyah kasmiramandalat pascad bhavah pascatyah. netripadam iti sastranama sthaviropaguptasya. yatredam vakyam. nirodhasamapattim utpadya ksayajñanam utpadayatiti vaktavaym tathagata iti. satyabhisamaye sodasabhir iti. duhkhe dharmajñanaksamtim arabhya yavan marge 'nvayajñanam iti sodasabhis cittaksanaih. bhavagravairagye castadasabhir iti. navaprakaranam klesanam bhavagrikanam bhavanaheyanam prahanaya navanamtaryamarga nava ca vimuktimarga ity astadasabhih. ta ete catustrimsad bhavamti sodasa castadasa ceti. adhobhumika na punah praheya bhavamtiti. kamavacaradinam klesanam laukikena margena

prthagjanatvavasthayam eva prahinatvat. yady esa niyamah prahinaklesapratipaksotpadanam na kartavyam iti. atha kimartham prahinesu kamavacaresu klesesu tatpratipaksam dharmajñanapaksam margam abhisamayakala utpadayati. tannamtariyakatvad anvayajñanapaksasya margasya. [tib. 150a] na hy asatyam dharmajñanapaksotpattav anvayajñanapaksasammukhibhavah sambhavati. etad dhy anvayajñanasyanvayajñanatvam yad atah pascad bhavatiti. pascatya ahuh. kim punah syad iti vistarah. ko dosah syad yadi visabhagam sasravam cittam amtara sammukhikuryat (abhidh-k-vy 163). vaibhasika ahuh. vyutthanasayah syad iti vistarah. vyutthanabhiprayah bodhisattvah syat. vyutthanakusalah syad ity apare. kusalamulartho hy asayarthah. tad etad uktam bhavati. idrsani kusalamulani bodhisattvanam yaih sammukhibhutais tavan na vyuttisthamte yavad ekasana evanuttara samyaksambodhih prapteti. bahirdesaka ahuh. satyam avyutthanasayo na tu yatha bhavamto varnayamtiti. purvam eva tu varnayamti. ksayajñanasamakalam iti yah paksah.

(ii.45cd) yady apy anayor bahuprakaro visesa iti. eka

dhyane 'mtye.

apara

bhavagraja.

ekam nihsaranasamjñaya samapadyate 'param viharakamatayety evamadibahuprakaravisesah. samyam tv anayoh.

kamarupasraye bhute

iti. syad rupabhava iti vistarah. yah kvacid rupabhavah sarvo 'sau bhavah pamcavyavacara iti catuhkotikah. syad rupabhavo na casau bhavah pamcavyavacarah. [tib. 150b] rupavacaranam samjñinam devanam visabhage citte sthitanam asamjñisamapattim nirodhasamapattim ca samapannanam asamjñinam ca devanam asamjñike pratilabdhe yo bhavah. syad bhavah pamcavyavacaro na casau rupabhavah. kamavacaranam sattvanam sabhage citte sthitanam yo bhavah. syad rupabhavah sa ca bhavah pamcavyavacarah. rupavacaranam samjñinam devanam sabhage citte sthitanam asamjñinam ca devanam asamjñike 'pratilabdhe yo bhavah. syan naiva rupabhavo na casau bhavah pamcavyavacarah. kamavacaranam sattvanam visabhage citte sthitanam asamjñisamapattim nirodhasamapattim ca samapannanam yo bhavah. arupyabhavas ca. tatra prathama kotir udaharanam. rupabhavo rupavacaram skamdhapamcakam. pamcavyavacarah pamcaskamdhaka ity arthah. vyavacara iti kasyapasya tathagatasya skamdhasamjña. visesenavacaro vyavacarah. anyathibhavena visamvadanam ity arthah. so 'syastiti

vyavacarah. arsaadibhyo 'j ity akaro matvarthiyah. visamvadanity arthah.

phenapindopamam rupam vedana budbudopamety-

adina visamvadanat. tatra yadi rupadhatav asamjñisamapattir nesyate asamjñisamapattim nirodhasamapattim [tib. 151a] samapannanam iti nocyeta. tena rupavacary asamjñisamapattir iti gamyate. tatra api tv ayam visesa iti. tatra sadharmye 'pi viseso bhavati. pascad rupadhatav iti. ya arya nirodhasamapattim utpadya tatah parihina dhyanam ca labdhva rupadhatav upapadyamte. taih parihinapurvaih. purvabhyasavasad rupadhatau nirodhasamapattir utpadyeta. asamjñisamapattis tu kamarupadhatau prathamato 'pi prthagjanair utpadyata ity ayam visesah.

kim apy asti parihanir iti. nirvanasadrsiyam samapattih. katham atah parihanir ity asambhavayan prcchati. udayisutram iti. aryasariputrabhasitam etat sutram. udayi tu tatra vibamdhaka ity udayisutram ity ucyate. katham iti. sravastyam nidanam. tatrayusmam chariputro bhiksun amamtrayate sma. ihayusmamto bhiksuh silasampannas ca bhavati samadhisampannas ca prajñasampannas ca. so 'bhiksnam samjñaveditanirodham samapadyate ca vyuttisthate ca. asti caitat sthanam iti yathabhutam prajanati. sa na haiva drsta eva dharme pratipady evajñam aragayati. napi maranakalasamaye. bhedac ca kayasyatikramya devan kavadikarabhaksan anyatamasmin divye manomaye kaya upapadyate. sa tatropapanno 'bhiksnam samjñaveditanirodham [tib. 151b] samapadyate ca vyuttisthate ca. asti caitat sthanam iti yathabhutam prajanati. tena khalu punah samayenayusman udayi tasyam eva parsadi samnisanno 'bhut samnipatitah. athayusman udayi ayusmamtam sariputram idam avocat. asthanam etad ayusmam chariputranavakaso yad bhiksur anyatamasmim divye manomaye kaye upapanno 'bhiksnam samjñaveditanirodham samapadyate ca vyuttisthate casti caitat sthanam iti yathabhutam prajanati. dvir api trir api ayusmam udayi ayusmamtam sariputram idam avocat. asthanam etad ayusman. iti purvavat. athayusmatah sariputrasyaitad abhavat. yavat trir api me ayam bhiksur bhasitam prativahati pratikrosati. na ca me kascit sabrahmacari bhasitam abhyanumodate. yan nv aham yena bhagavams tenopasamkrameyam. athayusmam chariputro yena bhagavams tenopasamkramtah. upasamkramya bhagavatah padau sirasa vamditvaikamte nisannah. ekamte nisannas cayusmam chariputro bhiksun amamtrayate sma. ihayusmamto bhiksuh silasampannas ca bhavati. purvavat. tena khalu samayenayusman udayi purvavat. evam dvir api trir apy ayusman udayi ayusmamtam sariputram idam avocat. purvavat (abhidh-k-vy 165). athayusmatah sariputrasyaitad abhavat. sastur api me purastad ayam bhiksur yavat trir api bhasitam prativahati pratikrosati. na ca me kascit sabrahmacari [tib. 152a] bhasitam

abhyanumodate. yan nv aham tusnim syam. athayusmam
chariputras tusnim abhut. tatra bhagavan ayusmamtam udayinam
amamtrayate sma. kam punas tvam udayinn anyatamam divyam manomayam
kayam samjanise. nanu yavad evarupinam samjñamayam.
evam bhadanta. tvam tavan mohapurusandha eva sann acaksus
caksusmata sariputrena bhiksuna sardham abhidharme 'bhivinaye
samlapitavyam manyasa iti. tatra bhagavan ayusmamtam udayinam
sammukham avasadya ayusmamtam anandam amamtrayate sma. tvam apy
ananda sthaviram bhiksum vihethyamanam adhyupeksase. karunyam
api te mohapurusa notpannam sthavire bhiksau vihethyamana iti. tatra
bhagavan ayusmamtam udayinam ayusmamtam canandam sammukham
avasadya bhiksun amamtrayate sma. iha bhiksavo bhiksuh
silasampannas bhavati. samadhisampannas ca vistarena yavad asti
caitat sthanam iti yathabhutam prajanatity uktva bhagavan
utthayasanad viharam praviksat pratisamlayanayeti. atrayusman
udayi arupyavacaro 'yam manomayah kaya ukta iti manasikrtva
pratibamdham akarsit. tatra hi rupam nasti. mana eva tu
sasamprayogam asti. tasman manomayah kayah. tatra ceyam samapattir
na samapadyate iti tasyabhiprayah. aryasariputrasya [tib. 152b] tu
rupavacaro divyo manomayakayo 'bhipretah suklasonitam anupayya
pradurbhavat. ata eva casav ayusman udayi bhagavata prstah.
kam punas tvam udayinn anyatamam divyam manomayam kayam
samjanise. nanu yavad evarupinam samjñamayam iti. tenapy
evam bhadamteti pratipannam. bhagavan api rupavacaram eva divyam
manomayam kayam abhipretyaryasariputrasya matam samarthayan tam
ayusmamtam udayinam avasadayati sma. tvam tavan mohapurusandha eva
sann acaksus caksusmata sariputrena bhiksuna sardham
abhidharme 'bhivinaye samlapitavyam manyasa iti. asti caitat sthanam iti
yad etan nirodhasamapatteh samapadanam vyutthanam cety etat sthanam
yathabhutam prajanati. pratipady eveti purvam evety arthah. ajñam
aragayatity arhattvam prapnotity arthah. iyam ca samapattir
bhavagrikiti vistarah. nirodhasamapattir bhavagriki. yas ca
tallabhi. tasva bhavagra evopapattih syan na rupadhatau. uktam ca
sutre. sa tatra rupadhatav upapanno 'bhiksnam
samjñaveditanirodham samapadyate ca vyuttisthate ceti. tasmad asty
atah parihanir iti gamyate. yujyata evaitad vaibhasikanam
(abhidh-k-vy 166). sautramtikanam tu katham etat. arya eva hi
nirodhasamapattilabhi na caryamargad asti parihanir iti
sautramtikasiddhamtah. [tib. 153a] tasyaryasya katham uparibhumikad
aryamargat parihanir iti isyate. tesam apy etat sutram na
virudhyate. katham. yo hi kascid bhavagralabhi niyamam avakramati. so
'nagami san nirodhasamapattim utpadayet. sa bhavagran
nirodhasamapattes ca parihiyeta. na tu margat.
urdhvabhumikasyaryamargasya kadacid anutpaditatvat. sa parihino
bhutva dhyanam utpadya rupadhatav upapadyet. tasmad asty atah
parihanir na caryamargat parihanir iti na svasiddhantavirodhah.
navanupurvasamapattaya iti. catvari dhyanani catvara arupya

nirodhasamapattis ca. prathamakalpikam pratiti. aditah samapattividhayakam pratity arthah.

niyatobhayathavedaniyatvad iti. niyatavedaniyasamjñisamapattir upapadyavedaniyatvat. ubhayathavedaniya nirodhasamapattir niyataniyatavedaniyety arthah. niyatavedaniya anagaminah. aniyatavedaniyarhata ihaiva parinirvanat. prathamotpadanato 'piti. asamjñisamapattim kascit prathamam manusyesutpadayati. kascid rupadhatau. nirodhasamapattim tu manusyesv evotpadayati. parihinas tu rupadhatau. [tib. 153b] atha kasman manusyesv evainam utpadayati. samjñavedanadvarena vitarkavicaradicaittapracaraparikhinno 'nagami tam tena viharena sukham vihareyam iti nirodhasamapattim utpadayati. rupadhatupapannas tv anagami rupadhatoh samtatvan na tatha tatratyacaitasikapravrttya pidyata iti na prathamatas tatrotpadayati. parihinas tu purvabhyasatas tam utpadayati. arupyadhatupapanno 'py ata eva samtatvan naivasamjñanasamjñayatanopapanno notpadayati. nirupadhisesanirvanaprasamgad va. tatra hi rupam nasti cittacaitta yadi nirudhyeran parinirvanam evasya syat. cittaviprayuktanam kevalanam avasthanasamarthyat. niyatavedaniyasya karmano 'parisamaptaphalasya vighnabhavenavasthanan na parinirvanasambhavah. asamjñisamapattim tu moksasamjñaya nihsaranasamjñapurvakena manasikarena samapadyata iti rupadhatav api prathamatah samapadyate.

kasmat punar ete iti vistarah. sarvacittacaittanirodhasvabhavatvat ubhe apy ete samapatti cittacaittanirodhe iti vaktavye ity abhiprayah. tatpratikulyena tatsamapattiprayogad iti. samjñavedanapratikulyena tayoh samapattyoh prayogat. samjñapratikulyenasamjñisamapattiprayogah [tib. 154a] samjña rogah samjña salyah samjña gandah etac chamtam etat pranitam iti vistarah. samjñaveditapratikulyena nirodhasamapattiprayogah. paracittajñanavacanavad (abhidh-k-vy 167) iti. yatha paracittajñanavacanam na ca paracittajñanena caitta na jñayamte kadacit. atha ca parasya cittam jñasyamity evam prathamatah prayogat paracittajñanam ity ucyate. na paracittacaittajñanam iti. tadvad ihapy anayoh samapattyos tatha vacanam.

tatracittakany eva nirodhasamjñisamapattyasamjñikaniti vaibhasikadayah. aparisphutamanovijñanasacittakaniti sthaviravasumitradayah. alayavijñanasacittakaniti yogacara iti siddhamtabhedah. tasmad idam upanyasyate. katham idanim bahukalaniruddhad iti vistarah. bahukalaniruddhagrahanam samanamtaraniruddhanirasartham. samanamtaraniruddhadidanim katham bhavati. yadi samanamtaraniruddham astity abhyupagatam bahukalaniruddham apy astiti kim nabhyupagamyate iti vaibhasikah. na samanamtaraniruddhasyastitvam brumah api tu vartamanam cittam

atmano 'nyacittahetubhavam vyavasthapya nirudhyate 'nyac cotpadyate tuladandanamonnamavat. tac ca niruddham aparam ca cittam [tib. 154a] utpannam bhavatity anamtaraniruddhac cittac cittantaram utpadyate ity ucyate. vartamanasamipye vartamanavad iti krtva. apare punar ahur iti sautramtikah. katham tavad arupyopapannanam iti vistarah. tavacchabdah kramarthah. idam eva tavad drstamtartham vaktavyam ity arthah. rupasya hi samanamtarapratyayo nesyate. tat katham utpadyate. tasmac cittad eva taj jayate na rupad iti brumah. anyonyabijakam hy etad ubhayam iti. citte 'pi sendriyasya kayasya bijam asti kaye ca sendriye cittasyeti. pariprcchayam iti. pariprcchanamasastram krtih sthaviravasumitrasya. sa tasyam aha. pamcavastukadiny api hi tasaya samti sastrani. tasmad visinasti. tasyaiva dosa iti. katamah sa dosah. katham idanim bahukalaniruddhac cittad iti ya uktah. trayanam samnipata iti. imdriyavisayavijñananam. samjñavedanayor apy atra nirodho na syad iti. bhadamtavasumitrasyaitan matam. sacittakatve 'pi tasya nirodhasamapatteh samjñavedanayos tatra nirodha iti. tasmad bhadamtaghosaka evam prasamgam karoti. avidyasamsparsajam iti. avidyasamhitah sparso 'vidyasamsparsah. tasmaj jatam avidyasamsparsajam. na tu vedanotpattav iti. na tu vedanotpattau sparso visesita idrsah sparso vedanapratyaya iti. sa eva bhadamtaghosaka upasamharati. tasmad acittiketi. [tib. 155a] katham acittikayah samapattitvam iti. dhyanadisamapattitvam arhati. samadhina hi cittacaittah sama apadyamte ekagrikriyamta ity evam matva prcchati (abhidh-k-vy 168). mahabhutasamatapadanad iti. mahabhutani samany apadyamte 'nayeti samapattih. evam asyam niodhasamapattau dhyanadisu ca samapattitvam. ka punar iha mahabhutanam samata. cittotpattipratikulyasamavasthanam. samagacchamtiti samapadyamte. samagacchamti tam iti samapattih karmasadhanam. dhyanadiny api samagacchamti yoginah. tasmad dhyanadinam api samapattitvam bhavati.

dravyata iti svalaksanatah. cittotpattipratibamdhanat. yasmac cittotpattim pratibadhnitah. na. samapatticittenaiveti. naitad evam. kasmat. samapatticittenaiva tatpratibamdhanat. cittotpattipratibamdhanad ity arthah. katham iti tat pratipadayati. samapatticittam eva hiti vistarah. tat samapatticittam eva nanyad dravyam. cittamtaraviruddham anagatacittaviruddham utpadyate. yena cittena kalamtaram natyamtam apravrttimatram bhavati. matrasabdo [tib. 155b] dravyamtaravyavartanarthah. tadviruddhasrayapadanat. cittaviruddhasyasrayasya samtanasyapadanat karanat. yad etad apravrttimatram. sasau samapattir iti prajñapyate. prajñaptidharmo 'yam na dravyadharma ity arthah. yadi na dravyadharmah katham asau samskrtam iti prajñapyate ity ata aha. tac capravrttimatram. na purvam abhut nottarakalam vyutthitasya yogino bhavatiti. samskrtasau samapattir asamjñisamapattir nirodhasamapattir va prajñapyate samvyavaharato na

tu dravyatah. atha veti vistarah. asrayasyaiva tathasamapadanam tathavyavasthanam. avasthavisesah. samapattijanitaya asyah samapattir ity arthah. sa cavasthavisesah purvam nasit pascac ca na bhavati vyutthitasyeti samskrtatvam na virudhyate. atha va samapadanam iti pathah. samskrtavasthavisesatvad asyah samapatteh samskrtatvam sidhyatity arthah. evam asamjñikam iti vistarah. cittam evasau yogi tatrasamjñisu cittapravrttiviruddham labhate. tac capravrttimatram cittacaittanam iti vakyasesah. asamjnikam iti prajñapyate na tu dravyato 'stity abhiprayah.

(ii.46ab) ya usmana iti vistarah. usmano vijñanasya ca jivitapratibaddha pravrttih. tasmaj jivitam usmano vijñanasya cadhara ucyate sthitihetus tayor eva. nityanivrttiprasamga [tib. 156a] iti. nityam esam srotah prasajyeta. nikayasabhagasya sthitikalavedha iti. nikayasabhago vyakhyatah. ta eva tathabhutas samskara rupadiskamdhasvabhava iti. tesam sthitih prabamdhah. tasyah kalo yavat tena sthatavyam. ta eva tavamtah samskaraksanah. tasyavedhah (abhidh-k-vy 169) pratisamdhiksane purvajanmakarmano hetubhavavyavasthanam. kah punar asau hetuh. samarthyavisesah. sa hi skandhaprabandhalaksanayah sthiteh ksanaparamparaya karanam bhavati. ata eva sthitikalavedha ucyate. tavatkalam pravahaksepalaksanatvat. tavat so 'vatisthata iti. sa nikayasabhagah. sasyanam pakakalavedhavat. yatha sasyanam pakakalavedhah samarthyavisesasvabhavo bijenamkura evadhiyate yah ksanaparamparaya a pakakalat sasyasamtanahetur bhavati. tadvad etat. ksiptesusthitikalavedhavac ca. yatha ksiptasyesoh sarasya sthitir akasadesamtarotpattih samtananuvrttih. tasyah kalo maryada yatah parena sa na bhavati. tasyavedho hetuvyavasthanam. kah punar asau hetuh. prayatnabhutatisayanirvrttavayudhatujanitasamarthyavisesah. tadyatha ksiptesusthitikalavedho na dravyamtaram tadvad ayam ayurlaksanam avedho drastavyah.

yas tu manyata iti vaisesikah. samskaro nama gunavisesa iti. prthivyadinam vaisesiko gunah samskaro nama karmajah [tib. 156b] karmahetus ca vegadvitiyanama isau jayate. yadvasad yasya gunasya vasad gamanam isor a patanad bhavatiti. tam praty adrstanta esah. yatha hi samskaro nama bhavamtaram asti. evam ayur syad iti. tena tan matam dusayaty acaryah. tasyeti vistarah. tasya vaisesikasya tadekatvat samskaraikatvat. pratibamdhabhavac ca pratibamdhasya kasthapratyaghatadilaksanasyabhavac ca. kim. desamtaraih sighrataratamapraptikalabhedanupapattih. sighra sighratara sighratama praptih sighrataratamapraptih. kaih. saha desamtarair akasadesadibhih. tasyah kalah. tasya bhedah. tasyanupapatti. sighra sighratara sighratama desamtaraih saha praptir nopapadyate. purvoktad asmat karanadvayat samskarasyavisistatvat patananupapattis ca. patanam ca isor

nopapadyate sati samskare. na hy etad istam sati karane karyam na bhavatiti. vayuna tatpratibamdha iti cet syan matam vayur atra pratibamdhah. pratibamdhavisesac chighrataratamapraptikalabhedah patanam copapadyata iti sparsavaddravyasamyogad abhavah karmana iti vacanat. atrocyate arvakpatanaprasamgo jyavibhaganamtaram evarvag avarata eva vayusamyogat sa isu patet. atha pratibadhyamano 'pi vayuna narvak patet na va kadacit [tib. 157a] patet na pascad api pated ity arthah. kimkaranam. vayor avisesat. yatha hi samipe vayur evam dure 'piti.

caturthi visamapariharenetti. atyasanader visamasyapariharena. ksina ayusi punyaksayasya marane nasti samarthyam. tena trtiya kotir na prapnoti. tasmad ubhayaksaye sati maranam ubhayaksayad iti. ubhayaksaye satiti yo 'rthah. (abhidh-k-vy 170) so 'rtha ubhayaksayad ity ayam artha ukto veditavyah. ayuraksayad api maranam bhavatiti katham gamyate. sasyadisadharmyat. sasyadinam hi bijavedhapariksaye sati satsu pratyayamtaresu ksetrodakadisu drsta samtananivrttir aprapyaiva phalakalam phalapakakalam va. bijasya natisaratvat. saty api ca sarabijaksepe saliladisthitivrddhipratyabhavad drsta samtananivrttih. sarabijaksepasthitivrddhipratyayabhave 'pi drsta. yada bijaksepas ca parisamapto bhavati salilasya cabhavah. saty api ca sarabijaksepe saliladisthitivrddhipratyaye ca jamgamadyupakramakrta drsta sasyadinam samtananivrttir iti. yasyasrayopaghatad upaghatas tatsamtatyadhinatvad iti. bahirdesikamatam etat. asrayasamtatipratibaddham tad ayur iti samtatyupanibaddham ity ucyate. kasmiramate 'pi sa evarthah. sabdamatram tu bhidyate. samtarayam niramtarayam iti. atha va samtatyupanibaddham iti svasamtatyupanibaddham samtanavarty eva tat kevalam na tu sakrd utpannam tisthatiti [tib. 157b] samtarayam ity ucyate. anenagamena asty akalamrtyur iti darsayann aha. sutre 'py uktam catvara atmabhavapratilambha iti vistarah. atmasamcetana atmana maranam. parasamcetana parena maranam. buddhanam ceti vaktavyam. kim. atmasamcetanaiva kramate. svayammrtyutvat. anupakramanadharmano hi buddha bhagavamto ayurutsargavasitvalabhinas ca. prayeneti grahanam caturthakotyabhihitanarakamtarabhavikadiparivarjanartham. rajarsayas cakravartipurva pravrajitah. jinaduto yo buddhena bhagavata dutah kascit sampresitah tadyatha sukah kascid bhagavata amrapalyah presito licchavibhis ca yogyam kurvanair drstah sarajalenapuryamano 'pi marayitum na sakyate. yavad dhi sa dutakrtyam na karoti tavan natmasamcetana kramate na parasamcetana. jinadista iyamtam kalam anena jivitavyam iti ya adisto bhagavata. dharmiladayah purvayogavidbhya agamitavyah. adisabdena canye 'pi tata eva cagamayitavyah. tesam natmasamcetana kramate na parasamcetana. caramabhavikanam ca ye tasminn eva jannani arhattvam prapnuvamti. bodhisattvamatus tatgarbhaya

bodhisattvagarbhayah. cakravartimatuh cakravartigarbhaya
natmasamcetana [tib. 158a] na parasamcetana. yadi tarhi sarvesam
ruparupyavacaranam natmasamcetana na parasamcetana atha
kasmat sutre uktam iti vistarah. tatra cobhayam nastiti. tatra
naivasamjñanasamjñayatane svabhumika aryamargo nasti yavad eva
samjñasamapattis tavad ajñaprativedha iti vacanat. napy
uparibhumisamamtaka urdhvabhumyabhavat. parabhumika aryamarga ity
akimcanyayatanabhumikah.

aryakimcanyasammukhyad bhavagre tv asravaksaya

iti vacanat. paryamtagrahanat tarhiti. tarhity
arthamtaravivaksayam nipatah. tadadisampratyaya iti. tasya
paryamtasya naivasamjñanasamjñayatanasyadis catvari dhyanani
trayas ca sesa arupyah. na tu kamadhatus tadadir asamahitatvena
visadrsyat. samapattito va dhyanarupya eva tadadih.
navanupurvasamapattaya iti vacanat. tatra sampratyayas
tadadisampratyayah. asti kvacid anyatrapy evam drstam iti astity
aha. kvacid adina paryamta ityadi.tadyatha deva brahmakayika iti.
deva brahmakayikah tatparyamtagrahanac ca brahmapurohita
mahabrahmanas ca prathama sukhopapattih. tadyatha deva abhasvara
iti. abhasvaras tadadigrahanac ca parittabha apramanabhas ca
dvitiya sukhopapattir iti. tisra eva hi sukhopapattaya [tib. 158b]
isyamte

sukhopapattayas tisro nava tridhyanabhumaya

iti vacanat. esa hi drstamtadharma iti. etad
drstamtacaritam yad ekam api tatprakaram nirdisate na sarvam
sesasampratyayas ca bhavati. tadyatha anityah sabdah. krtakatvat
yatha ghata iti patadiny api grhyamte. tadyathasabdasya
drstamtavacakatvat. anupasamhara esa iti. adrstamta
ity arthah. manusyas tadekatyas ca deva iti. tadeke devah sat
kamavacara devah prathamabhinirvrttavarjyas ca
prathamadhyanopapanna deva ity etavamta eva nanatvakaya
nanatvasamjñinah sattva naitadvyatiriktah samtiti nayam
tadyathasabdo drstamtavacakah. tasmad upadarsanartha evayam
drastavyah. upadarsanarthatve ca sati tad eva sthitam etat.
paryamtagrahanat tadadisampratyaya iti.

(ii.46cd) viparyayad asamskrta iti. yatraitani na bhavamti. so
'samskrta iti. nanu ca sthitir asamskrtalaksanam asti.
nasamskrtasya sthitir dravyamtararupasti. dravyamtararupani
ceha samskrtalaksananisyamta ity acodyam etat. nanu ca
trinimaniti vistarah. katham. sutre trinimani bhiksavah
samskrtasya samskrtalaksanani. katamani trini. samskrtasya
bhiksava utpado 'pi prajñayate. vyayo 'pi prajñayate. sthityanyathatvam
apiti. caturtham apy atra vaktavyam syad iti vaibhasikah. kim
catra noktam iti codakah. sthitir iti vaibhasikah. yat tarhidam

sthityanyathatvam apiti [tib. 159a] sthitisabdo 'tra sruyate. katham idam ucyate sthitir nokteti codakabhiprayah. jaraya esa paryaya iti. jareyam ukta sthiter anyathatvam sthityanyathatvam iti. tadyatha jater utpada iti paryayah. anityatayas ca vyayah. tatha jarayah (abhidh-k-vy 172) sthityanyathatvam paryaya iti. kasmat punar laksanacatuste sati bhagavata triny evoktaniti. ata aha. ye hi dharma iti vistarah. udvejanartham vineyanam jatijaranityata iti dharmanam laksanany uktani. abhiprayiko hi sutranirdeso na laksaniko yathabhidharmah. jaranityate punah pratyutpannad atitam iti. samcarayati ity adhikaro 'nuvartate. jaranityate pratyutpannad adhvano 'titam adhvanam samcarayatah. kasmat. durbalikrtya vighatat. jara durbalikaroti. anityata nihamtiti krtva. nanu canityataiva dharmam pratyutpannad adhvano 'titam adhvanam samcarayati. na jara. jara hi kevalam dharmam durbalikaroti. kasmad evam ucyate. jaranityate pratyutpannad atitam samcarayata iti. aha. durbalikaranam api tadadhvasamcarayaiva vartate. na hy adurbalikrtasyadhvasamcaro 'stiti jarapi tatsamcare vyavasthapyate. asamskrtasyapi ca svalaksanasthitibhavad iti. svalaksane sthitih. sthitya bhavah. tasmat sthitibhavat. asau sthitih samskrtalaksanam na vyavasthapita. sthitir hy asamskrtavasthavisesalaksanaya sthitya [tib. 159b] sadrsiti tasyasamskrtasya samskrtatvaprasamgaparijihirsaya na laksanam uktam ity abhiprayo bhagavato dharmasvaminah.

anye punah kalpayamtiti. sutre 'pi sthitir ukteti kathayamti. sthitim jaram cabhisamasya sthitis ca sthityanyathatvam ca sthityanyathatvam iti abhisamasya ekam laksanam uktam sutre. na vibhagasah. kasmat. trinimani samskrtalaksananiti vacanavirodhaprasamgat. kim atra prayojanam ity ata aha. esa hy esu samgaspadam iti vistarah. esa hi sthitir esu jatyadisu samgaspadam samgasthanam dharmo 'naya tisthatity abhiprayah sriyam ivainam sthitim kalakarnisahitam alaksmisahitam darsayamasa bhagavan tasyam sthityam asamgartham. nasyam asamgah kartavyo yasmad iyam anitatayanubaddha laksmir ivalaksmyeti tad ekiyam vyakhyanam. apare tu vyacaksate. nasyam asamktavyam yasmad iyam jarayanubaddha laksmir ivalaksmyeti. jaraya hy anyathatvalaksanaya asya ekikaranam nanityatayeti. atas catvary eva samskrtalaksananiti. ubhayor api paksayor ayam upasamharah.

(ii.47ab) anyair jatyadibhir bhavitavyam iti. jatisamarthyat kascit samskrto dharmo jayate. jatir api samskrta. tasmat tasya api anyaya jatya bhavitavyam svatmani vrttivirodhat.

sarvam samskrtalaksanair

iti ca siddhamtat. evam jaradayo [tib. 160a] 'pi yojyah.

jatijatyadayas tesam

iti. jatijatyadayas ca tesam iti casabdo luptanirdisto
drastavyah. nanu caikaikasyeti vistarah. ekaikasya laksanasya
caturlaksani caturnam laksananam samaharah
caturlaksani prapnoti. aparyavasanadosas ca anisthadosas ca.
tesam anulaksananam punar anyajatyadiprasamgat. jater jater
jatijater yavad antiyataya anityataya anityatanityatayas ca
prasamgat.

te 'stadharmaikavrttayah.

te iti pumlimganirdeso dharmabhisambamdhat. te
jatyadijatijatyadisvabhava dharma yathakramam
astadharmaikavrttayah. jatyadinam astasu dharmesu
vrttih. jatijatyadinam caikadharme. atmanavama hiti
laksananulaksanapeksa evam uktam. na hi yathasambhavam tatra
praptyadayo bhutani bhautikani va notpadyamte.

kame 'stadravyako 'sabdah. sarvam samskrtalaksanaih
praptya veti

caivamadivacanat. jatir atmanam virahayyeti vistarah. svatmani
vrttivirodha ity atah atmanam virahayya muktvastau dharman
janayati. kataman astau. tam dharmam rupam cittam va sthitim
jaram anityatam jatijatim sthitisthitim jarajaram
anityatanityatam ca janayati. jatijatis tu tam eva jatim janayati.
evam jaranityate api yathayogam yojye iti. [tib. 160b] jara atmanam
virahayya astau dharman jarayati. jarajara punas tam eva jaram.
anityata atmanam virahayya astau dharman vinasayati.
anityatanityata punas tam evanityatam iti.

tad etad akasam patyata iti. vibhidyata ity abhiprayah.
sapratighadravyabhavamatram akasam. nakasam nama kimcid asti.
tad vibhaktum yatha na sakyate na yujyate va. evam ime jatyadayah
asamto dharma vibhaktum na sakyamte na yujyamte va. tata aha. na hy
eta iti vistarah. na hy ete dravyatah svalaksanatah samvidyamte
yatha vibhajyamte. jatir atmanam virahayyastau dharman
janayatity evam vistarena vibhajyamte yatha rupadinam
dharmanam iti. atradisabdena sabdadivedanadicaksuradinam
grahanam. tatra rupasabdadi tavat pratyaksena
caksurvijñanadilaksanena pramanenopalabhyate. vedanady api
pratyaksenaivopalabhyate svasamvedyatvat. caksuradi tu
caksurvijñanadinanumanenanumiyate. caksurvijñanadisamnisrayo
rupaprasadas caksuradini tadbhavabhavayos tdbhavabhavat. agamo
'pi caksusa rupani drstveti vistarah. evam srotrena
sabdam cchrutveti vistarena evam gandhadisv api yojyam. [tib.
161a] tatha yatkimcid rupam atitanagatapratyutpannam (abhidh-k-vy 174)
iti vistarah. evam vedanadisv api yojyam. parasamtanikanam tv
arupinam vedanadinam astitvanumanam atmiyavac chariravikaram
drstva tatsampratipatteh. agamo 'pi caksuh pratitya rupani

cotpadyate caksurvijñanam sahajata vedana samjña cetaneti
vistarah. jatyadayas tu na caksurindriyadipratyaksa bhavamti. na
caisam astitve samartham anumanam asti. na capy agamo dravyato 'stitve.
yat tarhi sutra uktam iti vistarah. nanu cayam agamo 'sti
samskrtasyotpado 'pi prajñayate iti vistarah. arthas ca
pratisaranam uktam bhagavateti. catvarimani bhiksavah
pratisaranani. katamani catvari. dharmah pratisaranam na pudgalah.
arthah pratisaranam na vyamjanam. nitarthasutram
pratisaranam. na neyartham. jñanam pratisaranam na vijñanam
iti. tatharthapratisarano bhavati. na vyamjanapratisarana iti. kah
punah asyartha iti. asyopanyastasya samskrtalaksanasutrasya. tam
artham aha. avidyamdha hi bala iti vistarah. samskaraprabandham
atmata atmiyatas cadhimuktah krtarucayo 'bhisvajamte ity
arthah. samskrtatvam pratityasamutpannatvam iti paryayav etau.
sametya sambhuya pratyayaih krtam samskrtam. tam [tib. 161b]
tam pratyayam pratitya samutpannam pratityasamutpannam iti. na tu
ksanasyeti. pravahasyaiva samskrtatvam dyotayitukama idam aha. na
tu ksanasya samskrtatvam. na hi ksanasyotpadadaya
utpadavyayasthityanyathatvalaksana dharmah prajñayamte
ksanasya duravadharatvat. bruyas tvam aprajñayamana apy ete
laksanam bhavitum arhamtity ata aha. na caprajñayamana ete
laksanam bhavitum arhamtiti. prajñayamanam eva hi laksanam
bhavati. tadyatha jalasya balaketi. ata evatreti. ata evatra sutre
prajñayata iti padagrahanam. anyatha hi samskrtasyotpado 'pi vyayo
'pi sthityanyathatvam apity evavaksyat. samskrtatve laksananiti.
samskrtam iti laksananity arthapratigrahartham punah
samskrtagrahanam. jalabalakavad iti. vaidharmadrstamto
'yam yatha balaka jalastitve laksanam na punar jalasya jalatve
laksanam. maivam vijñayi. kim. samskrtasya vastunah astitve
'muni laksanani. sadhvasadhutve va kanyalaksanavad iti. yatha
kanyayah subhasubhani laksanani yathakramam sadhvasadhutve
laksananiti. yadi hy amuni tatha samskrtasya vastuno 'stitve
sadhvasadhutve va laksananisyeran trinimani
samskrtalaksananity ucyeta. samskrtasya
samskrtalaksananiti na kriyeta. krtam ca. tena jñayate
samskrtatve laksananiti. [tib. 162a] katham punar avidyamana
jatyadayah pravahe vyavasthapyamte prajñayamte va. na brumo
jatyadayo na samvidyamta iti. yatha tu dravyarupena vibhajyamte.
tatha na samvidyamta iti brumah. yatha tarhi bhavatam (abhidh-k-vy
175) samvidyamte. tatha kathyatam. ata aha. pravahasyadir utpada
iti vistarah. nivrttir vyaya iti. pravahasyoparatir vyayah. sa eva
pravaho 'nuvartamana iti. sadrsaksananuvrtter anuvartamanah
pravahah. sthitir iti ucyate. tasyah purvaparavisesa iti.
purvasmad aparasya ksanasya visesah. purvaparayoh ksanayor
va visesah purvaparavisesah. evam ca krtvoktam iti.
pravaharupan evotpadadin krtvanityopasthitasmrtitam ayusmatah
sumdaranandasyarabhyoktam. pravahagata hi vedanas tasya vidita

ivotpadyamte vidita iva tisthamte vidita iva pariksayam paryadanam gacchamti na ksanagatah. ksanasya duravadharatvad iti. viditasya ca ksanasyavasthanasambhavat. etam evartham slokadvayena samgrhnann aha.

jatir adih pravahasyety

adi sarvam uktam.

sthitis tu sa

iti. sa eva pravahah sthitih.

tasyaiveti.

tasyaiva pravahasya.

taduccheda iti.

prabandhocchedah.

ksanikasya hi dharmasyeti

slokah. ksaniko hi dharmah.

sthitim amtarena

vinasyed ity arthah. sthitir astiti manyase cet. sa ca dharmo vyety eva satyam api sthitau. vinasyaty eva ksanikatvat. vinasahetvabhavat.

tasmad vrtha tatparikalpana

nisprayojana sthitiparikalpanenety arthah. dvitiyadiksanavasthanena [tib. 162b] hi sthitiparikalpana na vrtha bhavet. tasmat pravaha eva sthitih. yasmat ksanikasya hi dharmasya sthitiparikalpana vyartheti. evam ca krtvayam apiti. pravaha eva sthitir iti krtvety arthah. na hi ksanasyotpannasyavinaso 'stiti. atra kasyacid evam abhiprayo bhavet. sthitisadbhavad ekam ksanam avinaso dharmasyotpannasya. yadi hi sthitir na syat. so 'py ekah ksano na syad iti. na. hetupratyayapurvakatvat tadastitvasya. asmin satidam bhavatiti vacanat. sthitir upagrhnatiti cet. syan matam hetupratyayebhya utpadyamanam dharmam sthitir upagrhnatiti. yadi sthitir nopagrhniyat kim syat. atmasatta dharmasya na bhavet. (abhidh-k-vy 176) janika tarhi sthitih prapnoti na sthapika. samtanam avasthapayatiti cet. hetupratyayesu sthityakhya prasajyate. hetupratyayanam samtanahetutvat. nikayasabhagacittam yujyata iti. ekasmim nikayasabhage 'nekam api cittam ekam ity ucyate. ekanikayasabhagasambhutatvad ity abhiprayah. tac cittam yujyata ekasmims citta iti vaktum. anyatha hi katham ekasyaiva cittaksanasya jatis ca maranam canyathatvam ca syat.

uttarottaraksananubandhah sthitir iti. purvasya ksanasya uttarah ksanah pratinidhibhutah sadrsyat. atah sa purvah ksano 'dyapi avatisthata iveti krtvottarah ksanah sthitir ucyate.

yada tarhi sadrsa utpadyante iti. yada sadrsa utpadyante. tada
visadrsatvam [tib. 163a] nasti. visadrsatvam ca sthityanyathatvam
uktam. atah sadrsotpattau sthityanyathatvam nastiti
avyapilaksanam syad ity abhiprayah.
ksiptaksiptabalidurbalaksiptasyeti vistarah. ksiptam ca tad
aksiptam ca ksiptaksiptam. balidurbalabhyam ksiptam
balidurbalaksiptam. ksiptaksiptam ca tad balidurbalaksiptam ca
ksiptaksiptabalidurbalaksiptam. kim tat. vajradi. adigrahanena
lohapasanader grahanam. apare punar evam vigraham kurvanti.
ksiptas caksiptas ca ksiptaksiptau. balidurbalabhyam ksiptau
balidurbalaksiptau. ksiptasyaivayam dvidhabhedah. ksiptaksiptau
ca balidurbalaksiptau ca ksiptaksiptabalidurbalaksiptam. vajradir
asya vajradih. asmin vijrahe vajradi visesanam.
ksiptaksiptabalidurbalaksiptam visesyam. tasya vajrader
evamvidhasya yathasambhavam cirasutarapatah. ksiptasya
cirampatah. aksiptasya ciratarah patah.
durbalaksiptasyasupatah. baliksiptasyasutarah patah. tasya
kalah. kalasya bhedah. cirasutarapatakalabhedat. [tib. 163b]
tadbhutanam vajradimahabhutanam. parinamavisesah
ksiptasyanyathaparinamo yena cirampatah. evam yavad
baliksiptasyanyathaparinamo yenasutarah patah. tasya
parinamavisesasya siddhih. tasyah parinamavisesasiddheh na
te nirvisesa bhavantity adhikrtam. antimasya tarhiti vistarah.
sabdasyarcisas ca dipader yo 'ntyah ksanah
samtanoparatikale. nirupadhisesanirvanakale varhatah. tasya
sadayatanasya uttaraksanabhavat sthitir nasti. sthiter abhavat
sthityanyathatvam nastiti avyapini laksanavyavastha prapnoti.
yeyam ukta tasya visadrsatvam sthityanyathatvam iti. yasyasti sthitih.
tasyavasyam anyathatvam bhavati. yasya nasti sthitih. tasya nasti
sthityanyathatvam ity uktam bhavati. sambhavam hi praty evam uktam
sutre trinimani samskrtalaksananiti. tasmad
amtyasabdarcihksanaprabhrtinam utpadavyayav eva dve laksane
iti abhipriyete. tadanyesam tu sthityanyathatvam apiti. apara aha.
(abhidh-k-vy 177) amtyanam api sabdarcihksanaprabhrtinam
sthitir asti yat svavasthanam. tasyas canyathatvam
purvaksanapeksam iti. tesam api trini samskrtalaksanani
vyavasthapyamta iti. katham idanim sa eva dharmo laksyah. tasyaiva
ca laksanam iti. laksyalaksanayor [tib. 164a] jalabalakavat
anyatvam pasyamtas codayamti. tad vyabhicarayamtah sautramtika
ahuh. katham tavan mahapurusalaksananityadi.
mahapurusalaksanani mahapurusasamgrhitatvan nato 'nyani.
bruyan na mahapurusalaksanamatram mahapurusah. dharmamatram
tv abhutva bhavati bhutva ca na bhavatiti adrstamta esah.
atra brumah. samam evaitat. yatha hi mahapurusalaksanani
mahapurusakhyani mahapurusalaksanakhyani ca bhavamti. evam
samskrto dharmah samskrtam coyate samskrtalaksanam ca.
utpadadilaksanena hy avasthavisesena sa dharmo laksyate. yada ca

pravahalaksanavyavastha kriyate. tada samudayibhih samudayo lasyate. yatha mahapurusasamjñah samudayo mahapurusalaksanaih samudayibhir iti. etena sasnadini laksanani vyakhyatani. kuthinyadini ceti vistarah. ubhayasiddho 'yam drstamtah pravacanasiddhatvat. kathinalaksano hi prthividhatur ucyate. na ca prthividhator anyat kathinyam. evam sarvatra yojyam. sa eva hi prthividhatuh kathinalaksyamanah kathinalaksana ucyate. etad eva samskrtam abhutvabhavadbhutvacabhavallaksyamanam samskrtalaksanam ucyate. laksyata iti laksanam iti krtva. na ca tat tasmad anyat. yatha cordhvagamaneneti vistarah. ksanikavadino vaibhasikasya dhumasyordhvagamanam [tib. 164b] nanyad asti. sa evordhvadesamtaresu niramtaram utpadyamana urdhvagamanakhyam labhate. tad urdhvagamanam tato bhinnam iva laksyate. na ca dhumasya urdhvagamanatvam anyad isyate. na ca tat tasmad anyat. na ca tad urdhvagamanam tasmad dhumat anyat. sa evatra nyaya iti. evam utpado vinaso 'nyathatvam ca tato bhinnam iva laksyate. na ca samskrtasya samskrtam anyad bhavatiti. na ca samskrtanam rupadinam tavat samskrtatvam laksyate grhnatapi svabhavam grhnatapi rupadinam svabhavam. yavat pragabhavo na jñayate. yavat tesam rupadinam pragutpattyabhavo na jñayate. pascac ca. kim. abhavah. pragabhavas ca pradhvansabhavas ca yavan na jñayate. samtates ca viseso yavan na jñayate iti vartate. tasman na tenaiva tal laksitam bhavati. na tenaiva samskrtatvena samskrtatvam laksyate. kim tarhi. pragabhavadibhis tat samskrtatvam laksyate. yadi hi rupadinam svabhavam grhnan samskrtam iti grhniyat pragabhavam pascadabhavam ca samtates ca visesam ajñatva tenaiva tal laksitam syat. na tv evam janita iti na tenaiva tal laksitam bhavati. na ca tebhyo 'pi rupadibhyo dravyamtarany eva jatyadini vidyamte.

jatir adih pravahasyeti

vistarena vacanat. esam sahabhutatvat jatyadinam samanakalotpadatvat. na. karitrakalabhedad iti. naitad evam. kasmat. karitrakalabhedat. purusakarakalabhedad ity arthah. tat pratipadayann aha. anagata hi jatih karitram karotiti vistarah.

kim anagatam [tib. 165a] dravyato 'sti nastiti. anagatam eva tavad dravyato nastiti pratipadayisyate. kuto 'nagata jatih karitram karotity abhiprayah. saty api tu tasminn iti. saty api tu dravyato 'nagate jatir anagatavasthayam karitram kurvati katham anagata sidhyati. apraptakaritram hi anagatam iti siddhamtah. sa virudhyeta. tasmat tad vaktavyam. katham vartamana sidhyatiti. uparatakaritro 'tita isyate. jatis canagataiva. uparatakaritre hi vartamanavasthayam evatita prapnotiti na vartamana bhaved iti vartamanalasanam vaktavyam iti. aparisamaptakaritro vartamana iti cet. atito 'py vartamanah syat. atitasyapi hi phaladanakaritram isyate. yadaivam

hy enam sthitir iti vistarah. sthitijaravinasavrttayo hy anyonyavipratisiddhah. na hi sa eva dharmas tisthati ca jiryati ca vinasyati ceti yukto vyavasthapayitum. tasya ksanikatvam badhyata iti. prathamam sthitih sthapayati. tato jara jarayati. tato 'nityata vinasayati. ksanatrayavasthanat. ksanikatvam badhyata iti. esa eva hi nah ksana iti. karyaparisamaptilaksano na tutpattyanamtaravinasalaksana ity arthah. evam apiti vistarah. sahotpannanam kramena karitram na yujyate. kuta etat. sthitis tavat sthapayati. na tu tasmin kale jara jarayati napy anityata vinasayatiti. punah kenabaliyastvam [tib. 165b] pascat kenabaliyastvam yad enam yasmad enam sthitim saha dharmena yasyasau sthitih. tena dharmena sahanityata nihamti. krtakrtya punah kartum notsahate jativad iti. yatha jatih krtakrtya janyam janayitva pariksinasaktir na punar janayati. tatha sthitir api tadvad eva na punah sthapayatiti. na hi sakyam iti vistarah. na vartamanatam anitam janyam punar anetum sakyate 'navasthaprasamgat. sakyam tu khalu sthitya sthapyam atyamtam sthapayitum. sthiter vinasapratibandhalaksanatvat. te eva jaranityate iti. te eva jaranityate pratibandhah. yena sthitih sthapyam atyamtam sthapayitum na saknoti. jara hi sthitim durbalikaroti durbalam anityata nihamtiti.

acarya aha. yaditi sarvam. yadi hi te jaranityate baliyasyau syatam purvam eva syatam sthitikaritrakale. yatah sa sthitir na labhate karitram kartum. nivrttakaritrayam iti vistarah. yada nivrttakaritra sthitih. tada te 'pi jaranityate na tisthatah. sa capi dharmah. sthitikaritrad dhi tesam sthitih kalpate. (abhidh-k-vy 179) tasmat te 'pi na tisthatah. katham atisthantyau jaranityate kutra va dharminy atisthati karitram kartum utsahisyete. kim va punas tabhyam jaranityatabhyam kartavyam. sthitisamarthyad dhi sa dharma utpannamatro na vinasto 'bhut. sa taya uparatakaritraya sthityapy upeksyamano 'sthapyamano dhruvam na sthasyatiti. ayam evasya vinaso yad idam anavasthanam. kim punar jaranityatabhyam [tib. 166a] karyam ity abhiprayah. na ca tasmad eva tasyanyaprakarata yujyata iti. yadi sa eva nasav anyatha. athanyatha na sa eva. yayor hi anyathatvam. tayor anyatvam drstam tadyatha devadattayajñadattayoh.

yo 'py aha nikayamtariya iti aryasammatiyah. sa ghatader mudgaradikrto vinasa iti manyate kalamtaravasthayi hi tasya rupam. cittacaittanam tu ksanikatvam. ata ucyate. cittacaittanam ca ksanikatvabhyupagamat tadanityatayas cittacaittanityataya vinasakarananapeksatvat svayam vinasvaratvat sthityanityate karitram yugapat kuryatam. ata ekasya cittasya caittasya va yugapatsthitivinastata anyonyaviruddho 'pi samprasajyate. evam etat sutram sunitam iti. yad etat trinimani bhiksavah samskrtasya samskrtalaksananiti.

(ii.47cd) sati samagrye bhavat. asati cabhavad iti. sati hetupratyayanam samagrye bhavat janyasya. asati cabhavat. na jateh. kim. samarthyam pasyama ity adhikrtam. na hi hetupratyayasamagrye 'pi taj janyam kadacid bhavati kadacin na bhavati. atra bhadamtanamtavarma aha. yatha caksur na vina alokadibhis caksurvijñanam janayati. na catas tadutpattau na karanam. evam jatir na vina hetupratyayair dharmam janayati. na catas tadutpattau na karanam iti. atrocyate. [tib. 166b] asamanam etat. caksur hi drstasamarthyam satsv alokadisu andhanandhayos caksurvijñanasyanutpattyutpattidarsanat. na tv evam jatir iti. suksma api hi dharmaprakrtaya iti. tadyatha sparsadinam caitasikanam prakrtayah svabhava duhparicchedyatvat suksmah. asty etad evam. adrsyamano 'pi kascid dharmah karitrena nirdharyate. na tv evam jatih karitrena nirdharyate. sparsasya hi karitram bhagavataivanirdharitam. yah kascid vedanaskamdhah samjñaskamdhah samskaraskamdhah. sarvas sa sparsam pratityeti vistarah. jatam ity eva tu na syat asatyam jatav iti. svalaksanapeksa rupe rupabuddhih. na tu jatam iti svalaksanapeksa jatabuddhih. vedanadisv api bhavat. tasmad arthamtarabhutajatidravyapekseyam jatabuddhir iti nirdharyate. sasthivacanam ca na syat rupasyotpada iti. vaiyadhikaranye hi sasthinirdeso na samanadhikaranye. tenaha. yatha rupasya rupam iti. vaidharmadrstamta esah. yatha rupam rupad ananyad iti krtva sasthinirdeso na bhavati (abhidh-k-vy 180) rupasya rupam iti. tatha rupasyotpada iti na syat. tasmaj jatinimitto 'yam sasthinirdesa iti gamyate. evam yavad anityata yathayogam vaktavyeti. sthitam eva tu na syat asatyam sthitau. sasthivacanam ca rupasya sthitir iti yatha rupasya rupam iti. jirnam ity eva tu na syat asatyam jarayam. sasthivacanam ca rupasya [tib. 167a] jareti yatha rupasya rupam iti. tatha vinastam ity eva tu na syat asatyam anityatayam. sasthivacanam ca rupasya vinasa iti yatha rupasya rupam iti.

tena tarhiti vistarah. yadi jatamityevamadibuddhisiddhyartham sasthividhanartham ca jatyadayah kalpyamte anatmatvam apy estvyam. na hi nirnimitta anatmabuddhir bhavitum arhati. athanatmatvam prajñaptisad isyate. tannimittanatmabuddhih. jatyady api prajñaptisad estavyam. tannimitta ca jatyadibuddhir iti. sadhanam catra. prajñaptisat jatyadi. dravyasad apeksya grhyamanatvad. anatmatvavad iti. sattadayo 'piti. adisabdena dravyatvarupaghatatvadi grhyate. ekam rupam dve rupe mahad anu prthak samyuktam vibhaktam param aparam sadrupam iti. tatha dravyam etad rupam idam ghato 'yam ity evamadibuddhisiddhartham samkhyadayo 'pi vaisesikaparikalpita abhyupagamtavyah. sasthividhanartham ca rupasya samyoga iti. samyogagrahanam udaharanamatram. rupasya vibhagah paratvaparatvam ityevamady api yojyam. esa ca sasthi katham kalpyate rupasya svabhava iti. na hi vaibhasikanam [tib.

167b] rupad anyo rupasya svabhava istah. jatam iti. jatam eva na vinastam ity abhutvabhavajñapanartham kriyate prajñaptih. bahuvikalpa iti. bahubhedo rupavedanadibhedat. tasya visesanartham rupasyotpada iti na vedanadinam utpada iti visesanartham sasthim kurvamti. manyah pratyayi rupasamjñaka evotpado na vedanadisamjñaka iti. drstamtam kathayamti. candanasya gandhadayah silaputrakasya sariram iti. anarthamtarabhave 'pi sasthinirdesah kriyate. gandhadisamuhamatram hi candanam iti bauddhasiddhantah. vaisesikasiddhantapeksaya tu asiddhas candana ity aparo drstanta upanyasyate. silaputrakasya sariram iti. silaputrakasarirayor vaisesikanam api siddhante narthantarabhavo bhavati ca sasthinirdesah. arthantaraparikalpakrto hi tatha nirdesah. evam sthityadayo 'pi yathayogam veditavya iti. tasmat prajñaptimatram evedam pravahavasthanajñapanartham kriyate sthitam iti. sa ca pravahavasthanalaksana sthitir bahuvikalpa. tasya visesanartham rupasya sthitir iti sasthim kurvanti. yatha rupasamjñakaiva [tib. 168a] sthitih pratiyeta manya pratyayiti. tatha prajñaptimatram evaitat purvaparavisesajñapanartham (abhidh-k-vy 181) kriyate jirnam iti. sa ca purvaparavisesalaksana jara bahuvikalpa. tasya visesanartham rupasya jareti sasthim kurvanti. yatha rupasamjñakaiva jara pratiyeta manya pratyayiti. tatha prajñaptimatram evaitat pravahanivrttijñapanartham kriyate vinastam iti. sa ca pravahanivrttilaksano vinaso bahuvikalpah. tasya visesanartham rupasya vinasa iti sasthim kurvanti. yatha rupasamjñaka eva vinasah pratiyeta manyah pratyayiti. sarvatra ca drstantadvayam vaktavyam. tadyatha candanasya gandhadayah silaputrakasya sariram iti.

yatha ca dharmatayeti. dharmata dharmaprakrtih dharmasvabhavo dharmasaility arthah. dharmata dharmaprakrtir iti kuta etat. caksuh samrddhe sunyam nityena dhruvena sasvatena aviparinamadharmena atmanatmiyena ca. tat kasya hetoh. prakrtir asyaiseti. yatha ca dharmataya na sarvam jatimad isyate akasadi. tatha dharmataya na sarvam jayata ity estavyam. na hy atra kimcit karanam asti. yat samskrtam eva jatimad bhavati nasamskrtam iti anyatra dharmatayah. evam asatyam api jatau samskrtam evotpadyate. nasamskrtam iti. yatha ca tulyajatimatam kesamcid rupavedanadinam tadanye pratyayas tebhyo rupotpattipratyayebhyo 'nye vedanadyutpattipratyayas tadanye. te tadanye pratyayas tadanyasyotpadane na samartha bhavanti. tebhyo vedanadibhyo 'nyat tadanyat [tib. 168b]. kim tad. rupam. tasya. tadanyasya te vedanadipratyaya utpadane yatha na samartha bhavanti. evam asamskrtasyakasader utpadane sarve 'pi rupavedanadipratyaya na samarthah syur iti. purvam svabhavaniyamenoktam idanim saktiniyameneti.

na hi dusakah santiti vistarah. yatha na mrgah santiti yava nopyamte upyanta evety arthah. dvau pratisedhau prakrtam artham

gamayatah. yatha na maksikah patantiti modaka na bhaksyante. kim tarhi. bhaksyanta eva. tatha na dusakas santiti agamo 'bhidharmasastrany apasyante. tasmad dosesu prativdhatavyam. dosesu paravyavasthapitesu pariharah kartavyah. siddhantas canusartavyo na parityajya ity abhiprayah.

(ii.48ab) namakayadayah samjñavakyaksarasamuktaya iti. samjñasamuktayo namakayah. vakyasamuktayah padakayah. aksarasamuktayo vyamjanakayah. samjñakaranam iti lokabhaseyam. samjñakaranam namadheyam iti paryayah. tatha hi loke vaktaro bhavanti. devadatta ity asya samjñakaranam iti. samjñayah karanam samjñakaranam. yena samjña caitasiko dharmah kriyate janyate. samjñaiva va karanam samjñakaranam. samjñagrahanam canyakarananivrttyartham. karanagrahanam caitasikavisesanartham (abhidh-k-vy 182). yadi hi samjña namety ucyeta caitasiko 'pi sambhavyeta. tat punah samjñakaranam [tib. 169a] nama rupam sabdo raso gandho vety evamadi. vakyam padam iti. padyate gamyate 'neneti. padam tu suptinantam padam grhyate. tenaha. yavatarthaparisamaptis tadyatha

anitya bata samskara

iti evamaditi. adisabdena

utpadavyayadharminah utpadya hi nirudhyante. tesam vyupasamah sukham

ity evamadi. asya gathaya evam artham vyacaksate.

anitya bata samskara

iti pratijña.

utpadavyayadharmina

iti hetuh. yasmad utpadavyayadharmavantas tasmad anitya iti paricchidyante

utpadya hi nirudhyanta

iti drstantah. ya utpadyante nirudhyante ca te anityah. tadyatha ghatadayah. tatha ca samskara iti. apare punar vyacaksate. asiddhahetusadhanartham etad iti. katham etad gamyate.

utpadavyayadharminas

ta iti yasmad ete utpadya nirudhyamana drsta iti. apare varnayanti.

anitya bata samskara utpadavyayadharmina

iti paryayadvayam etad ucyate. kasmad ity aha. yasmad

utpadya nirudhyanta

iti hetuvacanam.

tesam vyupasamah sukham

ye hy anityas te duhkha atas

tesam vyupasamah sukham

iti vineyajanam niyojayati. yena kriyagunakalasambandhavisesa gamyante. savyayakarakavisesanam vakyam iti vakyavido vadanti. tadyatha pacati pathati gacchatiti krsno gauro [tib. 169b] rakta iti pacati paksyati apaksid iti kriyagunakalanam sambandhavisesa gamyante. tat padam. tatha hi samanyavartamananam padanam yad visese 'vasthanam sa vakyartha ity ahuh. tad evam svalaksanabhidyotakam nama kriyadisambandhavisesabhidyotakam padam ity uktam bhavati. vyamjanam aksaram iti varna ity arthah. na tu hal eva acam api vyamjanakatvenestatvat.

nanu caksarany api lipyavayavanam namaniti. lipayo manusyadibhih pattradisu ye likhitah. tesam aksarani namani. rupanamagrahane rupapratitivad vyamjanagrahane lipipratitih. ato vyamjanam api lipyavayavanam nama bhavatiti laksanasamkaryam. tatas ca yad abhipretam namno vyatiriktam anyad eva vyamjanam aksaram iti. tan nopapadyate. na vai lipyavayavanam iti vistarah. viparitam etad iti vyacaste. yat tu vyamjanagrahane lipipratitir iti. tat pratyayyapratyayakabhavena samketitatvat. na tu tannamabhavat.

samuktir iti uca samavaya ity etasya dhatoh ktini samuktir iti etad rupam bhavati. yo 'rthah samavaya iti. so 'rthah samuktir iti. samavaya ity arthah.

nanu ca te iti sautrantikavacanam. naite vaksvabhava iti vistarena vaibhasikavacanam. na ca ghosamatreneti. nanaksaratmakena ghosenartho 'vagamyate. kim tarhi. van namni pravartate. tan namatmarupatam iva vaca apadayad arthatvam dyotayati. tam vacam upadaya padartham dyotayati. [tib. 170a] pratyayayatity arthah. sautrantika aha. na vai ghosamatram vag iti vistarah. na vayam ghosamatram vag iti varnayamah. kascid eva tu ghoso varnatmakah. saiva vak. yo 'rthesu krtavadhih krtamaryadah. etena samketapeksah sabdo 'rtham pratyayayati. na yah kascic chabda iti darsayati. krtasamketah sabdo 'rtham pratyayayatiti. tac caitacchabdamatrat pratitapadarthakat sidhyatiti. tac caitadarthadyotanam namarahitac chabdaj jatyadyabhidheyapadarthakat sidhyatity ayam asyartha iti. yady utpadayatiti vistarah. vaci satyam sa cittaviprayukta utpadyata itisyate tenasamkyate yady utpadayatiti. evam cet sarvam ghosamatram vrsabhadigarjitam api namotpadayisyati. ghosasvabhava vag iti krtva. bruyas tvam visista eva ghoso yo varnatmakah sambhavitah. sa eva namotpadayatiti. atrocyate. yadrso va ghosavisesa isyate namna utpadakah. sa evarthasya dyotako bhavisyati. na tu sa cittaviprayukta ity

abhiprayah. atha prakasayatiti vistarah. ghosenotpadyamanena sa cittaviprayukta utpadyate. sa tam prakasayaty arthadyotanayeti yadisyate. atrocyate. sarvam ghosamatram nama prakasayisyatiti purvavad vacyam. na khalv api sabdanam samagryam astiti. yad anekaksaram nama. tadutpattiparikalpo 'nekasabdapeksah. tenaivam vicaryate. ihoccaritapradhvansinah sabdah. tasmad esam yugapadavasthanam nasti. ekasya ca dravyasato [tib. 170b] dharmasya bhagasah khandasa utpado na yukto yatha ghatapatadeh prajñaptisatah kalpyata iti katham utpadayanti van namotpadayet. yada tad utpadayati. tada (abhidh-k-vy 184) katham sa tad utpadayatiti vakyarthah. vartamana hi van namotpadayanty utpadayet. na ca sarve vacchabdaksana yugapadvartamana bhavanti. yada hi rupam iti rasabdo vartamano bhavati. tada ukarapakarakara anagata bhavanti. yada ukaro vartamano bhavati. tada rasabdo 'titah. pakarakarav anagatau. evam pakarakarav api kramaso yada vartamanau bhavatah. tadetare na vartamana iti. evam sa van nama naivotpadayet. bruyas tvam vartamano rasabdas tasya rupanamnah purvam bhagam utpadyati. usabdo 'pi vartamano dvitiyam bhagam evam yavad akarasabdas tasya caturthabhagam utpadayatiti. tad ayuktam. ekasya dharmasya bhagasa utpadasambhavad iti. uktam etat. katham tavad atitapeksah pascimo vijñaptiksana utpadayaty avijñaptim iti.
pratimoksasamvarasamadane kayavagvijñaptayah pravartante. tasam nasti samagryam. atha catitakayavagvijñaptiksanapeksah pascimo vijñaptiksanah pratimoksasamvarasamgrhitam avijñaptim utpadayati. evam atitasabdaksanapeksah pascimo vacchabdaksano namotpadayatiti. evam tarhiti vistarah. pascimasabda eva namna utpadat [tib. 171a] yo 'pi tam evaikam srnoti yo 'pi pascimam evaikam sabdam srnoti rupam iti. so 'py artham pratipadyeta. so 'pi rupanamartham grhniyat. tannamotpatteh. na caivam pratipadyate. tasmad ayuktam etat. athapy evam kalpyetiti vistarah. ksanapratibhasa varnavag vyamjanam api tatpratibhasam iti paksantaram upanyasyate. vag vyamjanam janayati. vyamjanam tu nama janayatiti. atrapi sa eva prasamgo vyamjananam samagryabhavat. katham. na khalu vyamjananam samagryam asti. na caikasya dharmasya bhagasa utpado yukta iti katham utpadayad vyamjanam namotpadayet. katham tavad atitapeksah pascimo vijñaptiksana utpadayaty avijñaptim. evam tarhi pascima eva vyamjane namna utpadat yo 'pi tam evaikam pascimam vyamjanotpadakam sabdam srnoti. yo va tad evaikam pascimam vyamjanam srnoti. so 'py artham pratipadyeta. esa eva tu prasamgo namnah prakasatve vaca iti. na khalv api sabdanam samagryam asti. na caikasya dharmasya bhagasah prakaso yukta iti katham prakasayanti vak nama prakasayet. katham tavad atitapeksah pascimo vijñaptiksanah prakasayaty avijñaptim.
evam tarhi pascima eva sabde namnah prakasad yo 'pi tam evaikam sabdam srnoti. so 'py artham pratipadyeta. athapy evam kalpyeta. vag vyamjanam prakasayati. vyamjanam tu nameti. atrapi sa eva

prasamgo vyamjananam samagryabhavat. yasya tarhi sabdamatram namanekaksaram ca nama bhavati na ca sabdanam (abhidh-k-vy 185) samagryam asti. tasya katham namartham pratyayayati. [tib. 171b] sarvaksarasmrtyanantaratvat arthapratipatteh. ata eva ca nantariyakanyayena prathamaksarasravanakala eva sesaksaranusmrtibalena kascid artham pratipadyata eveti. vyamjanasyapi van naivotpadika na prakasika yujyata iti. purvam sabdasyotpadyam sabdasya vyamgyam va vyamjanam abhyupagamya dosa udgrahitah. idanim sabdavyatiriktanupalabdheh utpadyavyamgyatvam api tasya nastiti tad eva unmulayati. na tu sabdanam samagryabhavad iti doso vaktavyah. na hy anekasabdapeksa vyamjanapratipattih. api ca ghosasvabhavatvad vacah sarvam ghosamatram vyamjanam utpadayisyati prakasayisyati va. yadrso va ghosavisesa isyate vyamjanasyotpadakah prakasako va. sa eva vyamjanartham karisyatiti. athapy arthasahajam nama jatyadivad isyeteti vistarah. atha sahaje namni kalpyamane vacotpadyam prakasyam va namety evamadighosaprasamgo na bhavisyatiti matva paksantaram idam vikalpyate. yatha jatyadini laksanani arthasahajany evesyante natitanagatasyarthasya vartamanani bhavanti. evam eva yadi namesyate. atitanagatasyarthasya vartamanam nama na syat. tatas catitanagatarthavyavaharo na sakyeta kartum. na hy atitanagatam namartham dyotayitum arhati. yathatitanagata van nama notpadayitum vyamjayitum carhati. namabahutve ca na sahajam nama paricchidyeta. asamskrtanam [tib. 172a] canutpattimattvat sahajanama na syad iti anistir eveyam na kartavyaiveyam istir ity abhiprayah.

namasamnisrita gatheti.

gatha vakyam. sa nanani samnisrita namasutpannesu bhavat. tasmat santi namani vakyam ceti vacanavakaso 'stity aha. tatrarthesu krtavadhih sabdo nameti vistarah. arthakrtavadhisabdasvabhavanam namnam racanaviseso gatha. vinyasavisesa ity arthah. pamktivad iti. yatha pamktih pipilikadinam racanaviseso na tato dravyantaram upapadyate. tadvat. ekakalavartinam paksipipilikadinam racanavisesah pamktir ity ucyate. kramavartinam tu sabdanam na racanavisesah tena vaisamyam iti vacanavakasam abhisamiksya dvitiyo drstanta upanyasyate. cittanupurvyavac ceti. yathanukramavartibhyas cittebhyo nanyad anupurvyam asti. tadvat. aparthika tatpraklptir iti. nisprayojana namapadayor arthantaraparikalpanety arthah. na hi sarve dharmas tarkagamya iti. kecid eva tarkagamya na sarve. ye hi tathagatajñanagocarapatita eva. na te tarkagamya ity abhiprayah.

(ii.48cd) cittaviprayuktaprabhedavivaksaya idam upanyasyate. atha kim pratisamyukta iti vistarah. kasmin dhatau pratisamyuktah kim pratisamyuktah. (abhidh-k-vy 186) sattvakhya asattvakhya iti kim iti.

kamarupaptasattvakhya nisyandavyakrta

iti. kamarupapta [tib. 172b] eva sattvakhya eva nisyanda evavyakrta eva cety avadharanam. te tv anabhilapya iti. te tv arupyapta namakayadayo 'kathya vacas tatrabhavat. katham te santiti gamyamte. yada te nabhilapyante. tasmat kamarupapta eva narupyapta iti vaibhasikah. sattvakhya eva ca sattvaprayatnabhinirvrttavarnadisvabhavatvat. yas ca dyotayati. sa taih samanvagata iti. kutah. punar iyam asamka. anyonyasya taih samanvagamah syad iti. asyedam nameti vyapadesat. yatha caksurindriyena drastaiva samanvagato na drsyah sattvah. tatha dyotayitaiva taih samanvagato na dyotyah. naisyandikah sabhagahetujanitatvat. na vipakaja icchatah pravrtteh. naupacayika arupinam cayabhavad iti. anivrtavyakrtas ca. na kusala nakusalah. kasmat. samucchinnakusalamulakamavitaraganam api tatsamanvagamaprasamgat. itaratha hi yada samucchinnakusalamulah kusalan dharman dyotayati. tadasya kusaladharmasamanvagamah syat. evam kamavitaragasyapy akusaladharmadyotane yojyam. tasmad anivrtavyakrta eva. anivrtavyakrtanam kusalakusalair avirodhat.

(ii.49) tatha sabhagateti. [tib. 173a]

tathasabdena sattvakhyanaisyandikavyakrtatvam eva sabhagataya atidisyate. tridhatvaptaya apavadarupena vaksyamanatvat.

sa tv

iti. tusabdo visesanarthah. namakayadibhyo hi sabhagata visisyate. katham ity aha.

vipakapiti.

vipakajapity arthah. na kevalam iyam naisyandiki. kim tarhi. vipakajapiti. na tv aupacayiki tathaiva cayabhavat.

aptayo dvidheti

dvidhasabdena naisyamdikavipakajatvaprabhedav eva praptinam ucyete. prabhedantarasyoktatvat.

laksananam api

jatyadinam tav eva prabhedav evam eva vaktavyau.

asamanvagamo

'praptih. sanivrtavyakrtapi na vipakaja. na hi vipakasyapy asamanvagamo vipako bhavitum arhati. tatha hy akusalasya kusalasasravasya ca vipaka isyate. na canayor apraptir vipako bhavitum arhati. yo hi buddhipurvakas cetanatmakas tatsamprayuktasamuttho va dharmah. sa vipakahetuh. na casamanvagama (abhidh-k-vy 187) evam buddhipurvakakarmakrta iti ato na vipakajah. sesam esam

vaktavyam uktam iti. esam praptilaksanasamapattyasamanvagamanam vaktavyam vyakhyatavyam uktam vyakhyatam ity arthah. [tib. 173b] kim punas tac chesam iti. dhatvaptata sattvasattvakhyata kusalakusalavyakrtata ca. katham punas tad uktam. praptes tavad dhatvaptatokta

svadhatuka tadaptanam

iti vacanat. sattvakhyatokta samanvagamavacanat. na hy asattvasamkhyatena samskrtena santi samanvagamah.

praptyaprapti svasamtanapatitanam

iti vacanat. katham kusalakusalavyakrtatokta.

subhadinam subhadiketi

vacanat. laksananam api traidhatukapratisamyuktatokta

sarvam samskrtalaksanair

iti vacanat. sattvasattvakhyatapy ata evokta. sarvasamskrtasahabhutvat. ata eva ca kusalakusalavyakrtatapy ukta.

caitta dvau samvarau tesam cetaso laksanani ca cittanuvartinah kalaphaladisubhatadibhir

iti vacanat. asamjñisamapatte rupadhatvaptatokta

dhyane 'ntya

iti vacanat. kusalatapi

subheti

vacanat. sattvakhyatapy ata

evopapadyavedyaiveti

vacanat. nirodhasamapatter apy arupyadhatvaptatokta

bhavagrajeti

vacanat. kusalatapi

subheti

vacanat. sattvakhyatapi ata eva. kusalasamskrtatvat. asamanvagamasya tridhatvaptatokta

kamadyaptamalanam ceti

[tib. 174a] vacanat. sattvakhyata samanvagamavacanat. avyakrtatapy ukta

aklistavyakrtapraptir

(abhidh-k-vy 188) iti vacanat. sesayos casamjñikajivitayoh. kim.

vaktavyam uktam iti vartate. asamjñikasya
rupaptasattvakhyavipakavyakrtatokta

vipakas te brhatphala

iti vacanat. jivitasya tridhatvaptatokta

ayur jivitam

iti vacanat. ayusas ca traidhatukatvat. sattvakhyatapy ukta

vipako jivitam

iti sutrat. vipako hi sattvakhya eva

vipako 'vyakrto dharmah sattvakhyo vyakrtodbhava

iti vacanat. ata evasyanivrtavyakrtatapy ukteti. acaryena tu yad
darsanam vaktavyam uktam. tad vivrtam. katham praptadinam
sattvakhyatokta. samanvagamavacanad ityadi.

(ii.50) ka ime hetavah ke ca pratyaya iti. hetunam pratyayanam ca
kah prativisesah. na kascid ity aha. tatha hy uktam bhagavata.
dvau hetu dvau pratyayau samyagdrster utpadaya. katamau dvau. paratas
ca ghoso 'dhyatmam ca yonisomanaskara iti. hetuh pratyayo nidanam
karanam nimittam limgam upanisad iti paryayah.
upanisacchabdas tu kadacid upamsau kadacit pramukhya iti. tadyathapi
suryopanisado deva iti. upamsuprayoga upanisatprayoga [tib. 174b]
iti. yadi prativiseso nasti kim artham hetunam pratyayanam ca
prthagnirdesah. anyenarthavisesena hetunirdeso 'nyena
pratyayanirdesah. hetunirdese hi avighnabhavasahabhutvasadrsatvadir
arthavisesa uktah. pratyayanirdese tu hetusamanantaratvadibhir aparo
'rthavisesa ukta iti. atha katamasmin sutre sad dhetava uktah.
sarvo hy abhidharmah sutrarthah sutranikasah sutravyakhyanam iti.
amtarhitam tat sutram iti vaibhasikah. tatha hi ekottarikagama a
satad dharmanirdesa asit. idanim tv a dasakad drsyamta iti
kathayanti. api tu samti pratiniyatahetuvacakani sutrani. tany
udaharisyamah. caksuh pratitya rupani cotpadyate
caksurvijñanam iti karanahetuh. jananavighnabhavena hy esa
vyavasthapyate. imani trini margamgani samyagdrstim
anuparivartante. taih saha jata vedana samjña cetana ceti
sahabhuhetuh. anyonyanuparivartanaikakrtyarthena hy esa
vyavasthapyate. samanvagato 'yam pudgalah kusalair api dharmair
akusalair api yavad asti casyanusahagatam kusalamulam asamucchinnam
yato 'sya kusalamulad anyat kusalamulam utpatsyate (abhidh-k-vy 189). evam
ayam pudgala ayatyam visuddhidharma bhavisyatiti sabhagahetuh.
esa hy atitapratyutpannanam dharmanam svaphalanirvartanarthena
vyavasthapyate. iyam ucyate darsanamulika
sraddhavetyajñanasamprayukta. yad vijanati. tat [tib. 175a]
prajanatiti samprayuktakahetuh. ekalambanakrtyarthena hy esa
vyavasthapyate. mithyadrsteh purusapudgalasya yac ca kayakarma

taddrster yac ca vakkarma ya cetana yah pranidhih ye ca
samskaras tadanvayah. sarve 'py ete dharma anistatvaya
samvartante 'kantatvayapriyatvayamanaapatvaya. tat kasya hetoh.
drstir hy asya papika yad uta mithyadrstir iti
sarvatragahetuh. esa hi
sabhagavisabhagaklistadharmaprabamdhajanakarthena vyavasthapyate. iha
krtasya karmanah kusalasya sasravasya bhavanamayasya tatrotpanna
vipakam pratisamvedayante. samcetaniyasya karmanah
krtasyopacitasya vipaka iti vipakahetuh. esa hi
visadrsaphalaksepakatvena vyavasthapyate. ity ata ete sad
dhetavah sutrata eva prasiddha iti

sadvidho hetur isyate

vaibhasikair ity abhiprayah.

(ii.51a) svato 'nya

iti atmano 'nya ity arthah. svatmani vrttivirodhat svatma na hetuh.
sarvadharmah samskrtasamskrtah karanahetur iti. karanam
eva hetuh karanahetuh. yo hetur visesasamjñaya nocyate
samanyam hetubhavam parigrhyocyate. sa karanahetuh. anyesu hi
visesasamjñaniruktesu hetusu yo na visesitah karanam ca.
tasya tad visesanam bhavati. yatha rupayatanam uktam iti. [tib. 175b]
utpadam praty avighnabhavavasthanad iti. yasmad utpadam praty
utpattimatam svato 'nye dharma avighnabhavenavatisthante. tasmat
karanahetur ity ucyate.

nanu ca ye 'syajanata iti vistarah. jñanam cen nodayanty ete.
udapatsyanta asravas ta iti vistaro lrny arthah. tenaha.
asyajanatah anutpannadarsanabhavanamargapudgalasya ye
darsanabhavanamargavadhya ragadaya asrava udapatsyamta. janata
utpannadarsanadarsanabhavanamargasya pudgalasyasya tadvadhyas te
ragadayo notpadyante. tatah kim ity aha. jñanam esam vighnam
utpattau karoti darsanabhavanamargasamgrhitam. suryaprabha ca
jyotisam darsanasya vighnam utpattau karotity adhikrtam. evam sati
katham svabhavavarjyah sarvadharmah samskrtasya karanahetur
bhavamti. yasmad asravotpattau na jñanam karanahetuh.
jyotirdarsanotpattau ca suryaprabha. evam hi vaktavyam syat.
asravotpattau svabhavajñanavarjyah sarvadharmah karanahetuh.
(abhidh-k-vy 190) jyotirdarsanotpattau ca svabhavasuryaprabhavarjyah
sarvadharmah karanahetur iti. utpadyamanasyavighnabhavavasthanad
iti. samagresu hetupratyayesu anantarabhavi dharma utpadyamana ucyate.
tasyotpadyamanasyotpadam prati sarvadharma
evavighnabhavenavatisthamte. na sarvasyety avagamtavyam. jñane
punah sati ta asrava notpadyamana bhavamti. praptyadyabhavena
pratyayasamagryabhavat. jyotirdarsanam api pratyayavaikalyad eva [tib.
176a] notpadyamanam iti yojyam. atas tadavastham idam svabhavavarjyah
sarvadharmah samskrtasya karanahetur bhavamtiti.

tadyathanupadrotaram bhojakam iti vistarah. anupadravakaram gramapatim abhisamdhaya manusya bruyuh. svamina smah sukhita iti. kasmat ta evam vaktaro bhavanti. yasmad asav upadravakarane samartha upadravam na karoti. tadyatha nirvanasyanutpattidharmanam ca. kim. katham hetubhavah sarvotpattau. narakadinam ca narakatiryagyonyadikanam arupyaskamdhotpattau katham hetubhavah. narakadigrahanam manusyadinam kadacid bhavet upadesadinety abhiprayah. asamto 'pi hi eva iti. asamto 'pi hy ete nirvanadayas tathaiva. yatha samto vidyamana vighnam kartum asamarthah syuh. ato 'satam satam caisam nirvanadinam vighnakarane nirvisistatvam.
asattulyas ta ity arthah. asamarthe 'piti vistarah. upadravam kartum asamarthe 'pi bhojake graminas tatha vaktaro bhavanti. svamina smah sukhita iti. sa evatra drstanto yah praktanah. ato 'nenaiva drstamtena vighnayitum asamarthanam api nirvanadinam avighnabhavavasthanat karanahetubhavah siddhah. kasmat punar asattulyanam nirvanadinam karanahetutvam [tib. 176b] isyate.
na punar asatam sasavisanadinam. asaddrstamtabhavat.
na hy asantam bhojakam adhikrtya gramina bhavamti vaktarah. svamina smah sukhita iti. na va sasavisanena smah sukhita iti.
acodyam etat. samanyena eva nirdesah iti. yas ca pradhanah karanahetur yas capradhanah sarvam adhikrtyoktam.

svato 'nye karanahetur

iti. yo hi pradhano janakah. sa karanahetuh. sa sutaram avighnabhavenavatisthate na kevalam itarah. aharah sarirasyotpadane 'pi samartha ity adhikrtam. aharasamudayat kayasamudaya iti vacanat. rasadiparinamayogat. bijadayo '; mkuradinam iti. bijamkuranalagandaprasavadinam utpadane samartha ity evam.

yas tv evam codayatiti vistarah. karane sati karyena bhavitavyam iti matva codayati. kasman na sarvasyotpado yugapad bhavati. yatha ca pranatipatakarakah pranatipatabhag bhavati. tatha sarve 'pi kasman na tadbhajo bhavamtiti. (abhidh-k-vy 191) na karakabhaveneti. na mukhyavrttyasya karanatvam iti darsayati. tena sarvasya tavad yugapad utpado na prapnoti. pratyayasamagryabhavenanutpadyamanatvat. pranatipatayogas ca na bhavaty akarakatvat. yas tu karakah. sa pranatipatabhag eva bhavati.

manovijñanam utpadyate kusalakusalam iti. kusalam manovijñanam iti nirvanalambanatvat. nirvanalambanat [tib. 177a] kusalad akusalad va manovijñanam utpadyate. tatas caksurvijñanam iti. evam paramparaya tasyapi nirvanasya pratyayibhavad asti samarthyam.
kva. caksurvijñana ity adhikrtam. evam anyasyapi pratipattavyam iti.
narakadinam apy arupyaskamdhotpattau samarthyam. katham. ami bata narakapretadayah paramaduhkhita iti narakadyalambanam manovijñanam kusalam utpadyate. yatah kramena sile vyavasthitasya bhavanayam prayogat arupyasamapattir upapattis copayadyata. iti.

(ii.51b-d) sahabhur ye mithahphala

iti. hetur iti vartate. sahabhur hetus te dharma bhavamti. ye dharma mithahphala ye parasparaphala ity arthah. sahabhuhetuh sahabhuva iti noktam. kasmat. samti hi dharmah kecit sahabhuvo na tu sahabhuhetuh. tadyatha niladyupadayarupam bhutaih sahabhur bhavati. na canyonyam sahabhuhetuh. ato

mithahphala

ity arthaparigrahah. idam ca savasesam laksanam. ato vaksyati. vinapi canyonyaphalatvena dharmo 'nulaksananam sababhuhetuh. na tani tasyety upasamkhyatavyam iti. upasamkhyanakaranam ca mahasastratapradarsanartham. sopasamkhyanam hi vyakaranadi mahasastram drsyate.

bhutavad

iti. tadyatharthe vatipratyayah. evam ca krtva sarvam eva samskrtam sahabhuhetur yathayogam iti. [tib. 177b] yasmat samskrtalaksanani laksyasya sahabhuhetuh. so 'pi tesam. ato yathayogam yathasambhavam sarvam samskrtam sahabhuhetuh samskrtasya laksanavattvat. laksyalaksayos ca sahabhuhetutvat. na tu sarvam sarvasya. anyalaksanair asahabhuhetutvad iti yathayogagrahanam.

(ii.52a-c) tesam ca ye jatyadayas cittasya ceti. tesam ca cittasamprayuktanam cetanadinam dhyanasamvarasyanasravasamvarasya ye jatyadayas catvaro dharmas cittanuparivartina ucyante.

(ii.52d) kalaphaladisubhatadibhir

iti. kalena ca phaladibhis ca subhatadibhis ceti

kalaphaladisubhatadibhih.

kalatas tavad iti vistarah. cittena sahaite ekotpada ekasthitaya ekanirodhas ca. tadbhavah. tayaikotpadasthitinirodhatayeti. ekam adhvanam patita ekadhvapatitah. tadbhavah. tenaikadhvapatitatvena caturtheneti. kalatas cittam anuparivartante. ekaphalatayaikavipakatayaikanisyamdataya ca cittam anuparivartante. phalam iha purusakaraphalam visamyogaphalam ca. vipakaphalanisyamdayoh prthaggrhitatvat. adhipatiphalam tu sarvasadharanatvat. na ganyate. ayam caikasabdah samkhyane sadharane va ekaphalatayetyadi [tib. 178a]. purvakas tv ekasabdah saharthe cittena sahotpadasthitinirodhatayety arthah. na hy atra samkhyanarthah sambhavati. na hi yas cittasyotpadah. sa eva cittanuparivartinam. yo va tesam. sa cittasyeti. evam dasabhih karanair iti. kalatas caturbhir ekotpadatayaikasthititayaikanirodhatayaikadhvapatitatvena ceti. nanu caikotpadasthitinirodhatayeti etenaiva ekadhvapatitam uktam. na sarvam

uktam. anutpattikadharmini hi citte te cittanuparivartina ekadhvapatita bhavamti. naikotpadanirodha iti. tasmad ekadhvapatitatvam caturtham karanam ucyate. ekaphalavipakanisyamdatayeti tribhih. kusalakusalavyakrtataya ceti punas tribhir iti dasabhih. paryayavrttim jatim va praty evam uktam dasabhir iti. na hy ekatra citte dasa karanani bhavamti. na hi kusale cetasi akusalavyakrte karane bhavatah. na cakusalavyakrte citte anutpattidharmini. avyakrte citte anutpattidharmini ekadhvapatitatvena ekaphalanisyamdatabhyam avyakrtatvena ceti caturbhih. utpattidharmini tv ebhir eva caturbhir ekotpadasthitinirodhatabhis ceti saptabhih. anasrave 'py evam. avyakrtatam tu kevalam apaniya kusalata [tib. 178b] prakseptavya. akusale tu kusalasasrave canutpattikadharmini akusalataya kusalataya ca yathavastu ekadhvapatitatvena ekaphalavipakanisyandatabhis ceti pamcabhih. utpattidharmini tu tasminn ebhir eva pamcabhir ekotpadasthitinirodhatabhis cety astabhih.

sarvalpam cittam iti. sarvebhyo yad alpaparivaram cittam. tat sarvalpam ity ucyate. tat punah katamat. dvitiyadhyanat prabhrti urdhvam anivrtavyakrtam cittam. tatra vitarkavicarau na stah. na capi kusaladimahabhumikah. kevalamahabhumika eva dasa bhavanti. tallaksananam iti. dasamahabhumikalaksananam. na tadanulaksananam viprakrstatvat. svanulaksananam tu bhavati (abhidh-k-vy 193) samnikrstatvat. ata aha. astanam ca svalaksananulaksananam iti. svany anulaksanani sthapayitveti. laksanesu anulaksananam vyaparah. na visiste ca citte. nyunani tani. rajayate hi cittam laksananulaksananam. atas cittam anulaksananam sahabhuhetuh. na tu tani cittasya. laksananam tu citte 'sti vyapara iti tani cittasya sahabhuhetur bhavanti.

caturdasety apara iti. yathanulaksananam nasti dharme vyaparah. kim tarhi. dharmasya laksanesu. ato na tesam hetubhavo dharma isyate. tatha samprayuktesv eva tallaksananam vyaparah. [tib. 179a] na citta iti na tani cittasya sahabhuhetuh. cittam tu tesam rajakalpam iti sahabhuhetur bhavatity aparesam abhiprayah. prakaranagrantho hy evam virudhyeta dasanam mahabhumikanam yani catvarimsal laksanani. tani yadi cittasya sahabhuhetur nesyeran. yasmat prakaranesuktam. catvary aryasatyani duhkhasatyam yavan margasatyam. esam kati satkayadrstihetukani na satkayadrster hetuh. kati satkayadrster hetur na saktkayadrstihetukani. kati satkayadrstihetukani satkayadrstes ca hetuh. kati naiva satkayadrstihetukani na satkayadrster hetuh iti prasne krte visarjanam karoti. dve naiva satkayadrstihetuke na satkayadrster hetuh. nirodhasatyam margasatyam ca. dvayor bhedah. duhkhasamudayasatyayor vibhamgah. katham iti. duhkhasatyam syat satkayadrstihetukam na satkayadrster hetuh. syat satkayadrstihetukam

satkayadrstes ca hetuh. syan naiva satkayadrstihetukam na
satkayadrster hetur iti trikotikam. dvitiya kotir nasti.
tatra satkayadrstihetukam na satkayadrster hetuh.
atitapratyutpannan duhkhadarsanaprahatavyan anusayams
tatsamprayuktam ca duhkhasatyam sthapayitva. [tib. 179b]
atitapratyutpannan samudayadarsanaprahatavyan sarvatragan anusayan
tatsamprayuktam ca duhkhasatyam sthapayitva. anagatam ca
satkayadrstisamprayuktam duhkhasatyam sthapayitva.
satkayadrstes tatsamprayuktanam ca dharmanam jatim
jaram sthitim anityatam ca sthapayitva yat tad anyat klistam
duhkhasatyam. satkayadrstihetukam satkayadrstes ca hetur
yad etat sthapitam iti. naiva satkayahetukam na satkayadrster hetur
aklistam duhkhasatyam. yatha duhkhasatyam evam samudayasatyam
iti prakaranagranthah. tasyartham vivrnmahe. ye 'titapratyutpanna
duhkhadarsanaprahatavya dasanusayah satkayadrstyadayah. te
sthapitah. tair dasabhir anusayaih samprayuktam duhkhasatyam
vedanadikam sthapitam. kim atrasthapitam. eta evanagata
dasanusayas tatsamprayuktam ca vedanadikam duhkhasatyam
varjayitvanagatasatkayadrstisamprayuktam duhkhasatyam. tad dhi
(abhidh-k-vy 194) sthapayisyate. anagatam ca
satkayadrstisamprayuktam duhkhasatyam sthapayitveti vacanat.
tatpraptijatyadayas casthapita varjayitva satkayadrstes
tatsamprayuktanam [tib. 180a] ca dharmanam jatyadin. te hi
sthapayisyante. satkayadrstes tatsamprayuktanam ca
dharmanam jatim jaram sthitim anityatam ca sthapayitveti
vacanat. tad evam tavad anagato 'nusayas tatsamprayuktam ca
sthapitad anyat. tad anyat klistam ity ucyate satkayadrstihetukam.
satkayadrstihetur asyeti satkayadrstihetukam. sabhagahetuna
sarvatragahetuna catitapratyutpannasatkayadrstihetukatvat. na tu
satkayadrster hetuh na hy anagato dharmah sabhagahetuh
sarvatragahetur va vyavasthapyate. na ca sahabhuhetuh samprayuktakahetur
vatra sambhavati. na hi satkayadrstih satkayadrstya saha
bhavati samprayujyate va. ekasmim kalape
dvitiyasatkayadrstyabhavat. na capy antagrahadrstyadibhih
saha bhavati samprayujyate va. prthakkalapatvat. viprayuktas tesam
atitapratyutpannanam duhkhadarsanaheyanam praptayo jatyadayas
casthapitah. te sthapitakad anye klistas ca. te 'pi
sarvatragahetuna purvotpannasatkayadrstihetuka. na tu te
satkayadrster hetuh. kasmat. praptayas tavad
vrksaprapatikavat svasarvatragebhyo bahir avasthitatvan na sarvatraga
vyavasthapyante. sarvatragatvabhavac ca [tib. 180b] na
satkayadrsteh sarvatragahetuh. sarvatragajatyadayo 'py yady api
sarvatraga istah.

praptivarjyah sahabhuvo ye 'py ebhis te 'pi sarvaga

iti siddhantavacanat. na tu te cittacaittavat pascimanam
cittacaittanam sarvatragahetuh. svalaksyavyaparaparatvena

apradhanye sati cittacaittantaresu sarvatragapurusakarabhavat. sarvatragavyavasthanam tu tesam jatyadinam svasamtanasarvatragahetutvat. tasman na te satkayadrster hetur iti sastrartho laksyate. sabhagahetus tarhi kasman na bhavati. sabhagahetuvyavastha hi purusakarapeksayapi. yasya hi dharmasya janane yah purusakaravan dharmah. sa tasya sabhagahetuh. idam eva ca jñapakam yathestam sabhagahetuvyavastheti. vibhasayam apy evam uktam. caksus ca caksusah sabhagahetur devadattacaksuso devadattacaksuh sabhagahetuh. daksinam daksinasya vamam vamasya yavac caksurdravyam caksurdravyantarasya. bahyesv api yavo yavasya salih saler iti. yadi hi sarvacaksuh sarvasya caksusah sabhagahetur isyetavyakrtatvam tulyam iti krtva naivam visesanam ucyeta. tasman na te satkayadrsteh sabhagahetur ity avagantavyam. apare tv ahuh. savasesam etad bhasyam. tasmat [tib. 181a] sajatyadikas te 'nusayas tatsamprayuktas ca dharmah (abhidh-k-vy 195) sthapita veditavya. ye hi dharmasya tatsamprayuktanam ca jatyadayah sahabhuhetur bhavanti. taih sardham te dharmah purvotpannah sarvatragahetuh sabhagahetur va bhavanto bhavanti.

praptivarjyah sahabhuvo ye 'py ebhis ta 'pi sarvaga

iti siddhantat. ata evoktam. satkayasamprayuktanam ca dharmanam jatim jaram sthitim anityatam ca sthapayitveti. tasmaj jatyadayo 'pi kecit sthapitah. ato 'nyad asthapitam ity avagantavyam. yuktir iha drastavya. yato yuktih. tato 'vagantavyam. samudayadarsanaprahatavya api ye sarvatraga atitapratyutpannas tatsamprayuktam ca duhkhasatyam vedanadikam. tat sthapitam. kim anyat samudayadarsanaprahatavyam asthapitam. ye sarvatraga anagatas tatsamprayuktam ca duhkhasatyam vedanadikam. tad asthapitam. ye 'py asarvatraga ragadayas traiyadhvika api. yas ca tesam sarvesam praptayah. na te sthapitah. jatyadayas tv ekasmim pakse naiva sthapitah. paksantare tu kecit sthapitah. kecin na sthapitah. tad etat sarvam asthapitam samudayadarsanaprahatavyam [tib. 181b] sarvatragahetuna satkayadrstihetukam bhavati. purvotpannasatkayadrstihetukatvat. na tu satkayadrster hetuh. sarvatraganam tatsahabhuvam canagatatvenasarvatragahetutvat. asarvatraganam ca ragadinam tatsahabhuvam ca vedanadinam jatyadinam caikasmin pakse sarvapraptinam casarvatragatvat. nirodhamargadarsanaprahatavya bhavanaprahatavyas ca klista anusayatatsamprayuktatatsamutthajatyadisvabhava asthapitah. te sarvatragahetuna satkayadrstihetukah. na tu te satkayadrster hetuh. sarvatragahetutvasambhavad itarahetvayogac ca. satkayadrstihetukam satkayadrstes ca hetur yad etat sthapitam iti. ye 'titapratyutpanna duhkhadarsanaprahatavya dasanusayas tatsamprayuktam ca duhkhasatyam yac ca paksantare jatyadikam. tat sabhagahetuna sarvatragahetuna ca purvasatkayadrstihetukam. ye ca satkayadrstijatyadayas tatsamprayuktajatyadayas ca. te

sahabhuhetuna purvoktabhyam ca hetubhyam taddhetukah. ye punah satkayadrstisamprayuktah. te samprayuktahetuna ca purvoktais ca hetubhis taddhetukah. satkayadrstes ca tathaiva hetuh. ye 'py atitapratyutpannah samudayadarsanaprahatavyah sarvatragas [tib. 182a] tatsahabhuvas ca vedanadayo jatyadayas ca paksantare. te sarvatragahetunaiva satkayadrstihetukah. satkayadrstes ca hetuh. purvotpanna hi satkayadrstis tesam hetuh. te ca purvotpannah satkayadrster iti. asamklistam tu duhkhasatyam kusalam anivrtavyakrtam ca na satkayadrstihetukam na ca satkayadrster hetuh. pamcavidhahetutvasambhavat. janako (abhidh-k-vy 196) hy atra hetur adhikriyate. na karanahetuh. sadharanatvat. vipakahetos cehayogah. satkayadrster nivrtavyakrtatvenavipakatvat. tatra yad etad uktam satkayadrstes tatsamprayuktanam ca dharmanam jatim jaram sthitim anityatam ca sthapayitveti tad virudhyeta. yadi hi satkayadrstisamprayuktadharmajatyadayo na sahabhuhetur bhaveyuh. na te sthapyeran. ye hi sthapitah. te satkayadrstihetukah. satkayadrstes ca hetur iti. ye tarhi tatsamprayuktanam ity etan na pathanti. tesam katham prakaranagrantho virudhyetety adhyaharyam. te hi satkayadrster jatim jaram sthitim anityatam ca sthapayitvety evam pathanti. tatsamprayuktesv eva tallaksanani vyapriyante. na satkayadrstau. [tib. 182b] atas tani tasya na sahabhuhetur iti tesam evamvadinam abhiprayah. tair apy etat pathitavyam iti. evam apathe dosa ity atas tair etat param pathitavyam. tatsamprayuktanam ceti. tatsamprayukta hi satkayadrster atmakalpa ekalambanakrtyadyarthatvat. tasmad yatha tesu tatsamprayuktesv etani laksanani sahabhuhetuh. tatha satkayadrstav apiti vaibhasikabhiprayah. arthato vaivam boddhavyam iti. satkayadrstigrahanena satkayadrstisamprayuktanam api grahanam adhikaranuvrtter va tair evam boddhavyam. tatsamprayuktanam ceti. kasmira na bahirdesaka iti darsayati.

sahabhv api tad iti. caittadi. cittasya hi caittas tani ca laksanani sahabhuhetuh sahabhuni ca tani bhavanti. dharmasyanulaksananiti vistarah. dharmasya jatijatyadini sahabhuni. na sahabhuhetuna hetur viprakrstatvat. jatyadisu hi tesam vyaparo na dharme. tani canyonyam tani canulaksanani anyonyam sahabhuni jatyadisu vyaparat. na sahabhuhetuna hetuh. dharmas tu tesam sahabhuhetur bhavati. pradhanyat. sa hi rajeva yatrayam sabhrtyah tad bhrtyavargam sarvam svakalapam akarsann iva pravartate. cittanuparivartyanulaksanani ceti. cittanuparivartinam caittadhyananasravasamvaranam [tib. 183a] tesam ca laksananam anulaksanani ca tathaiva cittasya sahabhuni. na tu sahabhuhetuna hetuh. evasabdo 'rthapradarsanarthah. tani canyonyam anuparivartyanulaksanani sahabhuni. na tu sahabhuhetuna hetuh.

sapratigham copadayarupam anyonyam astadravyakadisu paramanusu rupasabdagandharasasprastavyatmakam sahabhuh. na tu sahabhuhetuna hetuh. sapratighagrahanam apratighanirasartham. apratigham hi dhyananasravam samvararupam saptavidhavijñaptisvabhavam parasparam sahabhuh. sahabhuhetuna ca hetur iti. sarvam ca bhutair iti. sapratigham capratigham copadayarupam yathasvabhutaih sahabhuh. na tu sahabhuhetuna hetuh. praptayas ca sahajah (abhidh-k-vy 197) praptimato dharmasya sahotpade 'pi na sahabhuhetuh purvampascatkalajat praptinam. asahabhutvad eva sahabhuhetutvaprasamga iti. sahaja iti visesanam. kasmad ity aha. anekaphalavipakanisyandatvad iti. yasmat tasam praptimata saha naikam phalam purusakaraphalam vrksaprapatikavat prthaksrotatvat. napy ekam vipakaphalam.

naksepike samapatti acitte praptayo na ca

iti vacanat. [tib. 183b] na capy ekanisyandaphalam praptinam hi prataya eva nisyandaphalam prthaksamtanatvat. cittanuparivartinam evaikam phalam vipakanisyandaphalam cesyate. na praptinam. na tas cittaih sahacarisnavah sahacaranasilah.

sarvam apy etat syad iti. yat tavat sahabhuhetuna hetur iti vistarena yad uktam. bijadinam iti. adisabdenamkuranalakandadinam grahanam. esa nyayo na drsta iti. sahotpannayor hetuphalabhavalaksano nyayo na drstah. purvam hi bijam pascad amkurah. purvam abhighatah pascac chabda iti. tadyatha pradipaprabhayor amkurachayayos ca. kim. hetuphalabhava iti vartate. pradipah saprabha evotpadyate. na nisprabhah. amkurasyatape utpadyamanasyaiva chaya bhavati. atha ca pradipah prabhayah sahotpannaya hetur bhavati chayayas camkurah. tadvat. sampradharyam tavad iti vistarah. asiddho drstanta iti parasyabhiprayah. yasmat purvotpannaiva vartisnehadika samagri saprabhasya pradipasyotpattau hetuh. pradipasya prabhayas ca saiva samagri hetuh. na tu pradipah prabhaya hetur isyate. evam sacchayasyamkurasyotpattau purvotpannaiva samagri bijatapadika vacya. niyamata iti. yasya dharmasya bhave yasya dharmasya bhavo niyamena na yadrcchaya. sa hetuh. itaro hetuman karyadharma [tib. 184a] ity arthah. sahabhuvam ca dharmanam. tadyatha bhutanam caturnam cittacaittanuparivartinam laksyalaksananam caikasya bhave sarvesam bhava ekasya cabhave sarvesam abhava iti yukto hetuphalabhavah.

syat tavat sahotpannanam iti vistarah. sahotpannanam hetuphalabhava isyate. tadyatha caksuh sahotpannam api caksurvijñanena tadutpattau hetur bhavati. parasparam tu katham. na hi caksurvijñanam tasya caksuso hetur bhavatiti. aha. ata eva karanad bhavabhavayos tadvattvad ity arthah. caittadinam bhave cittasya bhavad abhave cabhavat te 'pi cittasya hetavo bhavantiti. evam tarhiti vistarah. yady ekasya bhave sarvesam bhavah sarvesam cabhava ekasyety ato

'nyonyam hetuphalabhavah.

kame 'stadravyaka

ity avinabhavino 'pi
ruparasagandhasprastavyasvabhavasyopadayarupasyanyonyam esa
prasamgah. anyonyasahabhuhetuprasamga ity arthah. bhutais ca
sardham upadayarupasya sahabhuhetutvaprasamgah.
cittanulaksanadinam ceti. adisabdena
cittanuparivartyanulaksananam ca. cittadibhir iti. atrapy
adisabdena cittanuparivartyanulaksananam ca. cittadibhir iti.
atrapy adisabdena cittanuparivartibhis canyonyahetuprasamgah. tenaiva
cadisabdena praptibhih sahajabhih [tib. 184b] praptimatam esa
prasamga iti vaktavyam. tridandanyonyabalavasthanavad iti.
anyonyabalenavasthanam anyonyabalavasthanam.
tridandasyanyonyabalavasthanam tridandanyonyabalavasthanam.
tadvat. yatha tridandasya dandatrayasyanyonyabalenavasthanam.
evam sahabhuvam cittacaittadinam hetuphalabhavah sidhyati.
mimamsyam tavad etad iti vistarah. pariksyam etat. na siddho 'yam
drstanta ity abhiprayah. sahotpannas trayo dandas tesam
balam. tena sahotpannabalena kim esam dandanam avasthanam.
ahosvitpurvasamagrivasat tathotpadah. ahosvid yathaivaisam
avasthitah purvabhutabhautikasamudayalaksanasamagrivasat
sahabhavah. tathaiva pascad api parasparasritanam utpada iti. anyad
api ca tatra kimcid bhavati nanyonyabalam eveti darsayati. kim tad ity
aha. sutrakam dandatrayam nivesitam. samkuko va kilako vety
arthah. prthivi va dharikadhastat. esam api nameti. esam api
sahabhuvam anye 'pi sabhagasarvatragavipakakaranahetavah
sutrakadisthaniya bhavantiti siddhah sahabhuhetuh.

(ii.53, 54ab) klistah klistanam iti. klista akusala
nivrtavyakrtas ca klistatvasamanyena sabhagahetutvam esam.
tenakusala akusalanam sabhagahetuh. nivrtavyakrta [tib. 185a]
nivrtavyakrtanam. akusala nivrtavyakrtanam.
nivrtavyakrtas cakusalanam sabhagahetur iti darsitam bhavati,
avyakrta avyakrtanam iti. anivrtavyakrta
anivrtavyakrtanam ity arthah.

rupam avyakrtam avyakrto rupaskandhah pamcanam skandhanam
sabhagahetuh. catvaras tu skandha vedanadayo na rupasya sabhagahetur
visistatvat. na hi visisto nyunasya sabhagahetur isyate.

samavisistayor

iti vacanat. kusalakusalam tu rupam abhisamskarikatvat samam
visistam ceti catvaras tasya sabhagahetur bhavanti.

kalalam kalaladinam iti. pamcagarbhavasthah
kalalarbudapesighanaprasakhavasthah pamca jatavasthah
balakumarayuvamadhyavrddhavastha ity ete dasa dasanam avasthanam

sabhagahetuh. kalalam kalalantarasya yavad (abhidh-k-vy 199) varddhasya. arbudam arbudasya yavad varddhasya. evam yavad varddham varddhasyaiva. ekaikapahrasena ekaikapariharenaikasmin nikayasabhage vaktavyam. anyesu samanajatiyesu nikayasabhagesu yada manusyajanmano manusyajanmaivotpadyate. tada dasapy avastha dasanam apy avasthanam. vrddhavasthapi yavad avasthantaranam. sa hi vrddhavastha [tib. 185b] ksanantare tajjanmavrddhavasthayah. sabhagahetuh. amtya tu janmantarakalaladinam dasanam apy avasthanam sabhagahetur ity avagantavyam. bahyesv api yavo yavasyeti vistarah. yavo yavasya sabhagahetur na saleh. salih saler eva na yavasyety anena tulye 'py avyakrtatve svasamtana eva sabhagahetutvam. nanyasamtane jananasaktyabhavad iti darsayati.

atitani mahabhutani anagatanam mahabhutanam hetur adhipatir iti. hetupratyayo 'dhipatipratyayas cety arthah. ayugapadbhavan na sahabhuhetuh. ata evacittacaittatvac ca na samprayuktakahetuh. asarvatragatvan na sarvatragahetuh. avyakrtatvan na vipakahetuh. parisesyat sabhagahetur evety avagamyate. yadi sadrsah sadrsanam sabhagahetuh. evam pascadutpanno 'pi purvotpannasya sabhagahetuh prapnoti. sahotpanno 'pi sahotpannasya. anutpanno 'py anutpannasyety ata aha. te 'pi na sarve. kim tarhi.

agrajah.

agre jata atitah pratyutpanna va sabhagahetuh. anagata na sabhagahetur ity arthad uktam bhavati. evam atitany atitapratyutpannanam iti. purvotpannany [tib. 186a] atitani pascadutpannatitanam iti vibhajyavyakhyam. atitapratyutpannany anagatanam sabhagahetuh. na tu anagatany anagatanam ity uktam. ato gamyate nasty anagatah sabhagahetur iti. na kadacid iti. na kadacin na hetur ity adhikrtam. hetur evety arthah. tasmad asty anagatah sabhagahetur ity abhiprayah. sahabhv iti vistarah. sahabhusamprayuktakavipakahetusv abhisamdhir abhiprayah. tena vacanam. tasmat sahabhusamprayuktakavipaka hetvabhisamdhivacanad adoso na kadacin na hetur iti vacane. bahuliko hy esa nirdesa isyate. caramam avastham abhisamdhayeti. antyam anagatavastham abhipretyety arthah. adhvatraye 'pi hetur bhavatiti tasyabhiprayah. tasyayam aparihara iti vistarah. tasya vadino 'yam apariharah. kasmat. yasmat sa dharma utpadyamanavasthayah purvam sabhagahetur abhutva pascad bhavati. na nityam sabhagahetur ity arthah. bhavinam anagatavasthanam eka caramavastha sabhagahetutve niyatibhuta. tadanya bahvyas tatraniyatibhutah santi. tatra ca samanyenoktam na hetur iti. evam krtvayam apariharah. ekasyam (abhidh-k-vy 200) api hy avasthayam [tib. 186b] sa na sabhagahetur iti sakyam evam vaktum syat. yo dharmo yasya dharmasya samanantara iti. samanantarapratyaya ity arthah. sakyam anaya kalpanayeti. sa dharma utpadyamanavasthayam samanantarapratyayatve niyatibhuto bhavati. atah sakyam tam caramavastham abhisamdhayety anaya kalpanaya vaktum syan na kadacin

na samanantara iti. kasmad evam aha. yadi sa dharmo notpanno bhavatiti. yadi sa dharmo 'nagato bhavati nasau samanantarapratyayo bhavatity arthah. caramavasthavady aha. dvimukhasamdarsanartham iti vistarah. yatha tatra yo dharmo yasya dharmasya hetuh. kadacit sa dharmas tasya dharmasya na hetuh. aha. na kadacid iti. tathehapi kartavyam. yo dharmo yasya dharmasya samanantarah. kadacit sa dharmas tasya dharmasya na samanantara iti. aha. na kadacid iti kartavyam. (yadi sa dharmo notpanno bhavatiti) yatha ceha tatha tatreti. katham. yo dharmo yasya dharmasya samanantarah. kadacit sa dharmas tasya dharmasya na samanantarah. aha. yadi sa dharmo notpanno bhavatiti. evam tatra kartavyam. katham. yo dharmo yasya dharmasya hetuh. kadacit sa dharmas tasya dharmasya na hetuh. aha. yadi sa dharmo notpanno bhavatiti. yadi sa dharmo 'nagato bhavati nasau hetupratyayo bhavatity arthah.

atracarya aha. evam sati ko guna iti vistarah. iti dvimukhasamdarsanena kascid guno labhyate. [tib. 187a] naiva hy utpadyamanavasthayam sa dharmo hetuh samanantaro va mukhyavrttya bhavatity akausalam evatra sastrakarasyaivam sambhavyate. kvacit savakasam bruvatah. kvacin niravakasam. savakasam tavad yad idam uktam. yo dharmo yasya dharmasya hetuh. kadacit sa dharmas tasya dharmasya na hetuh. aha. na kadacid iti. katham na kadacin na hetur ity evam uktva punar varnayati. caramavasthayam sabhagahetur iti. niravakasam yadi sa dharmo notpanno bhavati na samanantarah. utpannas tu samanantara iti. ayam atrabhiprayartha aikantikam artham vyavasthapya punar anyathakarotiti. tasmat purvaka evaisa pariharah sadhur iti. sahabhusamprayuktakavipakahetvabhisamdhivacanad adosa iti.

yat tarhidam uktam iti vistarah. kuta etad ayatam. anagato naiva sabhagahetur ity uktam. tad yadi anagato naiva sabhagahetuh kasmad anagata satkayadrstih sthapita. yad dhi sthapitam. tat satkayadrstihetum satkayadrstes ca hetur iti vyakhyatam. tatra katham anagata satkayadrstih satkayadrster hetuh. na tavat sahabhuhetuh samprayuktakahetur va sambhavaty asahabhutvat. na vipakahetur avyakrtatvat. na karanahetuh sadharanatvenaganyamanatvat. [tib. 187b] (abhidh-k-vy 201) parisesyat sabhagahetuh sarvatragahetur va bhavatiti bhavet. iha ca sabhagahetur eva sarvatragahetuh. ato yady anagata satkayadrstih satkayadrster na sabhagahetuh kasmad asau trtiyakotyartham sthapiteti. vaibhasika aha. anagatasatkayadrstisamprayuktakam duhkhasatyam sthapayitvety evam etad kartavyam iti. satkayadrstisamprayuktakam eva sthapayitavyam. na tu satkayadrstih. tad dhi vedanadikam sahabhuhetuna samprayuktakahetuua va satkayadrstihetukam satkayadrstes ca hetuh. na sabhagahetuna. vinastako hy ayam anagatam satkayadrstim iti pathah. pascatpadasthena tacchabdena saha na pathitavyah. samprayuktaduhkhasatyavisesanartham tu samasyaitat padadvayam pathitavyam. anagatasatkayadrstisamprayuktakam iti. arthato vaivam boddhavyam yady evam na kriyate pathah.

bhasyaksepanirvrttah patho na tantram ity abhiprayah.
prajñaptibhasyam katham niyate sarvadharmas catuske niyata iti.
hetau niyata yasya dharmasya yo dharmo hetuh. sa dharmas tasya dharmasya na
kadacin na hetuh. trisv api kalesu hetur ity arthah. evam phale
niyata yasya dharmasya yo dharmah phalam purusakaradi yojyam. evam
asraye niyata yasya dharmasya [tib. 188a] caksurvijñanader yo dharma
asrayas caksuradir iti yojyam. evam alambane niyata yasya dharmasya
caksurvijñanader yo dharma alambanam rupadir iti yojyam. tena
dharmanam hetau niyatatvat trisv api kalesu sabhagahetur
bhavatiti codakabhiprayah. sarvahetvanabhisamdher adosa iti darsayan
vaibhasika aha. hetur atra samprayuktakahetuh sahabhuhetus ca na
sabhagahetuh sarvatragahetur va. anagatavasthayam avyavasthapitatvat.
na vipakahetuh. ananimjyasya karmanah kasyacid gatyantare 'pi
vipakadanat. phalam purusakaraphalam adhipatiphalam ca. tayoh
sahabhusamprayuktakahetvoh phalatvat. vaibhasikanam etan matam.
anagatam vidyamanam utpadyata iti. tasmad ayam prasamjayati. nanu
caivam sati sabhagahetur abhutva anagatavasthayam hetur bhavati
vartamanavasthayam iti praptam prasaktam ity arthah. isyata
evavastham prati na dravyam iti. isyata eva sabhagahetoh
sabhagahetutvavastha purvam nasid idanim bhavatiti. na tu
dravyasvalaksanam purvam nasid idanim bhavatiti.
avasthaphalam hi samagryam na dravyaphalam iti. hetupratyayasamagrya
vartamanavasthaphalam na dravyam. yasmad anagato 'pi sa dharmo [tib.
188b] dravyato 'sti. na punah pratyutpanna eveti. codaka aha. kim punah
syad iti vistarah. vaibhasika aha. sastre tasya grahanam syad
iti. tasyanagatasya sabhagahetoh. na casti grahanam. na hi tatra
sastre uktam. anagatani kusalamulani anagatanam
kusalamulanam (abhidh-k-vy 202) sabhagahetur iti. codaka aha. ya eva
hiti vistarah. codakasyayam abhiprayah. yady apy anagato 'sti
sabhagahetur na tv asau phaladanagrahanakriyayam samarthah. ya eva hi
phaladanagrahanakriyasamarthah phalaksepakriyasamarthas ca. tasyaiva
sabhagahetoh atitasya vartamanasya ca grahanat. adoso 'nagatasya
sabhagahetor agrahanam. tasya phaladanagrahanakriyayam asamarthyat.
tasmad asty anagatah sabhagahetuh. atha ca sastre nokta iti.
vaibhasika aha. naitad astiti vistarah. naitad yujyate.
nisyandaphalena hi saphalah sabhagahetuh.

sabhagasarvatragayor nisyandah. nisyando hetusadrsa

iti vacanat. tac canagatasyayuktam. tan nisyandaphalam ayuktam.
kasmat. purvapascimatabhavat. anagatavasthayam idam purvam idam
pascimam iti na paricchidyate viprakirnatvat. na casati purvaparabhave
sadrsah sadrsasya nisyando yujyate. atha matam. utpannam atitam
vartamanam va anagatasya nisyanda iti. ata aha. na cotpannam
anagatasya nisyando yujyata iti. yathatitam [tib. 189a] vartamanasya
nisyando na bhavati. tathanagatasyapy utpanno na nisyando bhavitum
arhati. kasmad ity aha. ma bhud dhetoh purvam phalam iti dosat.
vipakaphalasya purvam saha cayogad iti. ma bhud dhetoh purvam

phalam iti purvam ayogah. saha cayogo 'nagatavasthayam. na hi pratyutpannavasthayam sahabhuhetor iva vipakahetoh sahotpannam phalam upalabhyate. tasmat. anagate cadhvani purvapascimatabhavat. viprakirnatvad anagatasyadhvano na purvam vipakahetuh pascad vipakaphalam yujyate. tasmac ca sabhagahetuvad vipakahetur apy anagato na prapnoti. vaibhasika aha. naitad asti yad uktam vipakahetur apy evam iti. na canyonyanisyandata yuktimatiti. yasya yah sabhagahetuh sadrso dharmah. tasya sa eva dharmas tadanim eva katham nisyando yoksyate. na hi putrah svasyaiva pitus tadanim eva pita bhavatiti. na tv evam vipakahetuh. kim. anyonyahetuphalata na paurvaparyena vina samprasajyate prapnoti. kasmat bhinnalaksanatvad dhetuphalayoh. hetor anyal laksanam svabhava ity arthah. akusalata kusalasasravata va tasya laksanam. phalasya [tib. 189b] canyal laksanam anivrtavyakrtatvam.

vipakahetur asubhah kusalas caiva sasravah vipako 'vyakrto dharma

iti vacanat. tasmad iti vistarah. avasthavyavasthita eva sabhagahetuh. avasthayam vyavasthitah. atitavasthah pratyutpannavasthas ca sabhagahetur nanagatavasthah. laksanavyavasthitas tu vipakahetuh. laksanena vyavasthitas trisv api kalesu yathoktalaksana ity anagato 'pi vipakahetur na varyate na pratisidhyate. idam iha vicaryate. kim anagate 'dhvani sadrsa dharma viprakirna iti na sakyate paricchetum ayam hetur idam idam asya nisyandaphalam iti. ato nanagatah sabhagahetur vyavasthapyate. ahosvit yo dharmo yasya dharmasya sabhagahetur bhavet. sa dharmas tasya hetupratyayavasan nisyandaphalam bhaved iti. ato 'nagatas sabhagahetur na vyavasthapyate. naitad vyakhyanakarair vicaritam. mama tu purvaka evayam paksah pratibhatiti.

kim esa niyama iti. kim svabhumika evety avadharyate. nanyathapy astity abhiprayah.

anyonyam navabhumis tu marga

iti. tusabdo visesane. marga iti margasatyam vivaksitam. sasravan margasatyam visisyate. sasravo hi dharmah svabhumika eva sabhagahetuh. nanyabhumikah margas tv anyabhumiko 'pi sabhagahetuh. iha bhumigrahane saravanasravagrahanam. dhatugrahane tu sasravasyaivety [tib. 190a] ata aha. yat sasravanam margasya ca tulye bhumibhede marga eva navabhumiko 'nyonyam sabhagahetur na sasrava iti. kuta ity aha. agantuko hy asau tasu bhumisu na taddhatupatitah. tadbhumikabhis trsnabhir asvikrtatvad iti. na hi kamaruparupya(navabhumisamnisrayadhigamyatvat navabhumiko na tadbhumisamgrhitatvat) caryas trsnah sasravan ivanasravan dharman svikurvanti. yada tarhi nirvanam margam vabhilasati kusalo 'sau dharmacchandah. na ragah. tasya varjyatvad iti vacanat. samanajatiyasyety anasravajatiyasya. evam tarhi sarvah sarvasya

sabhagahetuh prapnoti. ata aha.

samavisistayor

iti.

anyonya-

grahanam tarhi kim artham. urdhvabhumikadharabhumikayor anyonyam ity evam artham. urdhvabhumiko 'py adharabhumikayoh samavisistayoh sabhagahetur bhavati. adharabhumiko 'py urdhvabhumikayor iti. tadyatheti vistarah. duhkhe dharmajñanaksantis tasya evanagatayah sameti krtva sabhagahetuh. visistasya ca duhkhe dharmajñanasya duhkhe 'nbvayajñanaksanter yavad anutpadajñanasya (abhidh-k-vy 204). na tu nyunasya. na hi duhkhe dharmajñanam anagatayah duhkhe dharmajñanaksanteh sabhagahetur bhavati.
darsanabhavanasaiksamargas tridvyekesam iti. darsanamargo darsanamargantarasya bhavanamargasyasaiksamargasya ca sabhagahetur iti trayanam. bhavanamarga bhavanamargantarasyasaiksamargasya ca sabhagahetuh. na darsanamargasyeti [tib. 190b] dvayoh.
asaiksamargo 'saiksamargantarasya na darsanamargabhavanamargayor ity ekasya sabhagahetuh. tatrapiti. tatra darsanamargadisu mrdvindriyamargo darsanamargasvabhavo mrdutiksnendriyamargasya tatsvabhavasyaiva. tiksnendriyamargas tiksndriyamargasyaiva. na mrdvindriyamargasya nyunatvat. evam bhavanamargo 'saiksamargas ca vaktavyah. tad darsayann aha. tadyatheti vistarah. ekasyapi mrdvindriyasya pudgalasya sanmargah santi.
prakrtitiksnendriyasya trayah. tatra sraddhanusarimargah sraddhanusarimargantarasyatmiyasya sabhagahetuh.
dharmanusarimargasya catmiyasyanagatavasthasya sraddhadhimuktadrstipraptasamayavimuktasamayavimuktamarganam catmiyanam yathayogam utpattyanutpattidharmanam ceti sannam sabhagahetuh. sraddhadhimuktamargah sraddhadhimuktamargantarasya drstipraptasamayavimuktasamayavimuktamarganam caparesam api trayanam iti caturnam sabhagahetuh. samayavimuktamargah samayavimuktamargantarasyasamayavimuktamargasya ceti dvayoh sabhagahetuh. na tu sraddhadhimuktamargah sraddhanusaridharmanusarimargayor hetuh purvakalinatvat darsanamargasya. bhavanamargasya ca visistatvat. evam anyatrapi yojyam. [tib. 191a] dharmanusarimargah dharmanusarimargantarasya drstipraptasamayavimuktamargayos ceti trayanam sabhagahetuh.
drstipraptamargo drstipraptamargantarasyasamayavimuktamargasya ceti dvayoh.
asamayavimuktamargo 'samayavimuktamargantarasyaivety ekasya sabhagahetuh.
na tu dhamanusarimargah sraddhanusarimargasya sabhagahetuh.
dharmanusarimargasyendriyato visistatvat. napi sraddhadhimuktamargasyendriyato visistatvat. napi samayavimuktamargasyendriyato visistatvat. samayavimuktamargas

tarhindriyato visistasya drstipraptamargasya sabhagahetuh
prapnoti. na prapnoti. asaiksamargasamgrhitatvat. na hi
purvakalinam phalam pascatkalino hetur iti.
drstipraptamargah punah samayavimuktamargasya na sabhagahetur
indriyato nyunatvat. katham punar iti vistarah. katham punar
urdhvabkumikasya dvitiyadhyanat prabhrti yavad
akimcanyayatanabhumikasya darsanamargasya bhavanamargasya va
asaiksamargasya va yathayogam adhobhumiko margo
vijñananamtyayatanat (abhidh-k-vy 205) prabhrti yavad anagamyabhumiko
yathayogam darsanamargo bhavanamargo va asaiksamargo va samo va
visisto va bhavati. kathamcana bhavitavyam. hinatvad adharaya
bhumeh. [tib. 191b] indriyato hetupacayatas ca. indriyatas tavat samo
bhavati visisto va. darsanamarge sraddhanusarimargas
caturthadhyanabhumiko 'dharabhumikasya tasyaiva sraddhanusarimargasya
samah. ubhayor mrdvindriyatvat. tasyaivadharabhumiko
dharmanusarimargo visistah. tiksnendriyatvat. tatha
dharmanusarimargas caturthadhyanabhumiko 'dharabhumikasya
dharmanusarimargasya samah. evam etav eva
sraddhanusaridharmanusarimargau caturthadhyanabhumikav
adharabhumikayor bhavanasaiksamargayoh pratyekam
bhumindriyabhedabhinnayoh samau va visistau veti sambhavato yojyau.
tatha bhavanamarge akimcanyayatanabhumikasya
sraddhadhimuktamargasyadharabhumikah sraddhadhimuktamargah samah.
ubhayor mrdvindriyatvat. tasyaivadharabhumiko drstipraptamargo
visistah. tiksnendriyatvat. tatha tasyaiva samayavimuktamargo
'dharabhumikah samah. ubhayor mrdvindriyatvat.
tasyaivasamayavimuktamargo 'dharabhumiko visistah.
tiksnendriyatvat. evam asaiksamarge
akimcanyayatanabhumikasyasaiksamargasyadharabhumikah samo
visisto veti yathayogam yojyam. anaya disa sarvabhumayo yojyah
katham hetupacayatah. urdhvabhumikasyadharabhumiko margah samo
visisto va bhavatity ata idam ucyate. tatra [tib. 192a]
darsanadimarganam iti vistarah. adigrahanena
bhavanasaiksamargopasamgrahah. urdhvabhumikaya duhkhe
dharmajñanaksanteh adhobhumikam duhkhe dharmajñanam
hetupacayato visistam bhavati. duhkhe dharmajñanad apy
urdhvabhumikad adharabhumika duhkhe 'nvayajñanaksantir yavad
urdhvabhumikan marge dharmajñanad adharabhumika marge
'nvayajñanaksantir hetupacayato visista bhavati.
ekaikadhikasabhagahetupacitatvat. darsanamargad urdhvabhumikad
adhobhumiko bhavanamargo hetupacayato visisto bhavati. darsanamargo
hi darsanamargahetupacito bhavanamargas tu
darsanabhavanamargahetupacitah. urdhvabhumikabhyam
darsanabhavanamargabhyam adharabhumiko 'saiksamargo hetupacayato
visisto bhavati. darsanabhavanamargahetupacitatvat.
urdhvabhumikasya darsanamargasyadhobhumiko darsanamargo
hetupacayatah samanaksanapeksaya samo bhavati. evam

bhavanamargasya bhavanamargo 'saiksamargasyasaiksamarga iti. tad evam kascid indriyatah samo bhavati hetupacayato visistah saty apy adharabhumikatve. tadyatha prathamadhyanabhumikac chraddhanusarimargad adharabhumikau sraddhadhimuktasamayavimuktamargau. kascid dhetupacayatah samo bhavati indriyato visistah. tadyatha (abhidh-k-vy 206) caturthadhyanabhumikac chraddhanusaryadimargad adhobhumikadharmanusaryadimargah samanaksanapeksaya. [tib. 192b] kascid indriyato hetupacayatas ca visistah. tadyatha caturthadhyanabhumikac chraddhanusarimargad adharabhumikau drstipraptasamayavimuktamargau. mrdumrdvadinam cottarottare hetupacitatara iti. darsanamargavarjyah. tasmin mrdumrdvadyasambhavat. tatra mrdumrdoh prakarad urdhvabhumikad adharabhumiko 'pi mrdumadhyo yavad adhimatramadhyad adhimatradhimatrah samanasamanaksanapeksaya hetupacayatah samo visisto va bhavati. ekaikadhikaprakarahetupacitatvat. yad uktam sraddhanusarimargah sannam sabhagahetur iti katham sraddhanusarimargo dharmanusarimargasya sabhagahetur bhavati. na hi tayor ekasamtane sammukhibhavo 'sti. tenaha. yady apy ekasamtane sraddhadharmanusarimargayor asambhavah. utpannas tv anagatasya hetur iti. asambhavo hy atrasammukhibhavah. na tv abhavah. santi hi mrdvindriyanam mrdvindriyamargavad atmiyas tiksnendriyamarga api. drstipraptasamayavimuktamargas tu tatsamtane sammukhibhaveyur api yadindriyasamcarah kriyeta. tasmad utpannah sraddhanusarimargo 'nutpattidharmino dharmanusarimargasya sraddhadhimuktadrstipraptasamayavimuktasamayavimuktamarganam ca yathayogam anagatanam utpattidharmanam anutpattidharmanam va samavisistanam sabhagahetur iti. acaryavasumitras tv aha. [tib. 193a] utpannah sraddhanusarimargo 'nutpannasya dharmanusarimargasya drstipraptamargasya va hetur yada sraddhanusaryadaya indriyani samcaranto dharmanusarimargadin sammukhikurvanti. tad ayuktam. na hi sraddhanusarindriyani samcarati. sraddhadhimuktadayas tu samcareyuh.

prayogika iti. prayogena nirvrttah prayogikah. prayogikagrahanam upapattipratilambhikanirasartham. kamavacarah srutamaya iti. ye buddhavacanasrutena niryatah. te srutamayah. cintamayas cintamayanam iti. cintamayanam eva na srutamayanam.

tayor eva samavisistayor

iti vacanat. bhavanamayabhavad iti. kamadhator asamahitatvat bhavanamaya na santi. cintamayabhavad iti. yada hi cintayitum arabhante. tadaisam samadhir evopatisthata iti cintamayabhavakaranam. tesam apiti. srutamayadinam. mrdumrdavah sarvesam iti. mrdumrdavo mrdumrdvantaranam samanam mrdumadhyadinam canyesam astanam visistanam iti sarvesam sabhagahetuh. mrdumadhya astanam mrdumrduprakaram apasyate 'sya nyunatvat. [tib. 173b]

(abhidh-k-vy 207) esa nitir iti. tadyatha mrdvadhimatrah
saptanam madhyamrdavah sannam yavad adhimatradhimatra
adhimatradhimatrantaranam ekarupanam sabhagahetur iti.
purvan purvan apasya tesam tesam nyunatvat.
upapattipratilambhikas tu kusala iti. upapattya pratilambha
upapattipratilambhah. sa esam astity upapattipratilambhikah. ata
inithanav iti than. sarve te nava prakarah parasparam
sabhagahetuh. mrdumrdunam yavad adhimatradhimatranam eva.
adhimatradhimatra mrdumrdunam yavad adhimatradhimatranam
sabhagahetuh. na samavisistanam eva. anabhisamskarikatvat.
abhisamskarikasya hi sabhagahetor nyunam phalam nesyate.
nanabhisamskarikasya. klista apy evam iti. sarve navaprakarah
parasparam sabhagahetur aprayatnikatvat. purvotpannah sarve
samanabhumikanam pascadvartinam sarvesam sabhagahetuh.
natra samavisistate apeksyete. te yathakramam catustridvyekesam
sabhagahetur iti. vipakaja vipakajadinam caturnam
sabhagahetuh. airyapathika airyapathikadinam eva trayanam. va
vipakajanam. tesam anabhisamskarikatvena nyunatvat.
sailpasthanika dvayoh sailpasthanikanairmanikayoh. nairmanika
nairmanikanam eva. [tib. 194a] na purvesam. uttaresam uttaresam
abhisamskarikatvat. nirmanacittam api kamavacaram
caturdhyanaphalam iti. caturnam dhyananam phalam
prathamadvitiyatrtiyacaturthadhyanaphalam iti catusprakaram
kamavacaram nirmanacittam. tad yathakramam catustridvyekesam
ca sabhagahetur iti vartate. prathamadhyanaphalam caturnam
prathamadvitiyatrtiyacaturthadhyanaphalanam sabhagahetuh.
dvitiyadhyanaphalam trayanam
dvitiyatrtiyacaturthadhyanaphalanam. trtiyadhyanaphalam dvayos
trtiyacaturthadhyanaphalayoh. caturthadhyanaphalam ekasya
caturthadhyanaphalantarasyaiva sabhagahetuh. ka punar atra yuktir
yayaivam niyama iti tam yuktim nirdiksur aha. nottaradhyanaphalam
adharadhyanaphalasyeti vistarah. na caturthadhyanaphalam kamavacaram
nirmanacittam prathamadhyanaphalasya kamavacarasya nirmanacittasya
yavat trtiyadhyanadhyanaphalasya kamavacarasya nirmanacittasya
sabhagahetuh. kasmad ity aha. na hy abhisamskarikasya
mahayatnasadhyasya sabhagahetor hiyamanam amahayatnasadhyam phalam
bhavati. yadrsena hi yatnavisesena prathamam dhyanam yavat
trtiyam dhyanam nispadyate. na tadrsenaiva caturtham
dhyanam nispadyate. [tib. 194b] kim tarhi. utkrstatarena
yatnavisesena nispadyate. tasmat phalam asyotkrstatarenaiva
yatnavisesena nispadyate ity avagamyate. tena adharadhyanaphalam
uttaradhyanaphalasya sabhagahetuh. na tuttaradhyanaphalam
adharadhyanaphalasya (abhidh-k-vy 208). yatha ca caturthadhyanaphalam
yojitam. evam trtiyadvitiyadhyanaphalam api yojyam. ata evahur iti.
yasmad abhisamskarikasya sabhagahetor hiyamanam phalam na bhavati.
tasmad ahur ity arthah. kim ahur ity ahuh. syad utpanna iti
vistarah. duhkhe dharmajñanam anasravam utpannam anutpattidharmanam

anasravanam duhkhe dharmajñanaksantinam na hetuh. duhkhe dharmajñanaksantibhyo duhkhe dharmajñanasyabhisamskarikatvena visistatvat. evam hi tad visistam. yat klesavisamyogapraptya saha utpadyate. visistam ca nyunasya na hetuh. tadyatharhattvat parihinasya asaikso margah purvotpannah sakrdagamyanagamimargayoh pascadutpadyamanayor na sabhagahetuh. syad ekasamtananiyatah purvapratilabdha iti vistarah. anagata duhkhe dharmajñanaksantayah prathama eva ksane pratilabdha ekasamtanagatah. duhkhe dharmajñanam dvitiyaksanotpannam. tasya ta na hetuh. [tib. 195a] yasman na purvataram phalam. purvataram hi duhkhe dharmajñanam duhkhe dharmajñanaksantibhyah. tasyotpannatvat. tasam canutpannatvat. anagato va dharmah yasman na sabhagahetuh. anagata duhkhe dharmajñanaksantayah aparimitah pratilabdha eva na tutpannah. syat purvotpanna iti vistarah. purvam pratilabdhamatro dharmah prsto na tutpannah anutpannas ca na sabhagahetur bhavatiti. idanim purvotpanno 'pi kim asti na sabhagahetur iti atisayarupena prcchyate. adhimatro nyunasyeti. visisto nyunasyety arthah. tadyathottaraphalaparihinasya arhattvaphalaparihinasyanagamiphalaparihinasya va adharaphalasammukhibhave 'nagamiphalasammukhibhave sakrdagamiphalasammukhibhave va. yo 'rhattvamargo 'dhimatrah purvotpannah. sa pascadutpannasyanagamiphalasya sakrdagamiphalasya va na sabhagahetuh. nyunatvat. evam anagamiphalaparihinasya yo 'nagamiphalamargah. sa purvotpannah pascadutpannasya sakrdagamiphalasya na sabhagahetuh. nyunatvat. duhkhe dharmajñanapraptis ceti vistarah. duhkhe dharmajñanapraptir ya purvotpanna. sa uttaraksanasahotpannanam uttaraih ksanair duhkhe 'nvayajñanaksantiksanadibhir a marge 'nvayajñanaksanteh sahotpannanam duhkhe [tib. 195b] dharmajñanaksantipraptinam na sabhagahetuh. kim karanam. tasam nyunatvat. tasyas ca visistatvat. katham punas tasam nyunatvam tasyas ca visistatvam. duhkhe dharmajñanaksanter duhkhe dharmajñanam visistam tadvadhyaklesaprapter vimuktatvat. hetupacitataratvac ca. tasmad dhetupacitatarabhyo 'pi duhkhe dharmajñanaksanipraptibhyo duhkhe dharmajñanapraptir visista tas ca nyunas tatpraptitvat. kim ca prathamaksanotpannaya duhkhe dharmajñanaksantiprapter duhkhe dharmajñanapraptis tasmad eva hetudvayad (abhidh-k-vy 209) visista. nyuna ca sa duhkhe dharmajñanaksantipraptih. atas tatpurvika apy anya uttaraksanasahotpanna duhkhe dharmajñanaksantipraptayo hetupacitataratve 'pi nyuna eveti. tasman na sa tasam sabhagahetur iti.

(ii.54cd) samprayuktakahetus tu cittacaitta

iti. tusabdo 'vadharane bhinnakramas ca. cittacaitta eva samprayuktakahetur iti. evam satiti vistarah. yadi cittacaitta eva

samprayuktasahetur ity etavad ucyate bhinnakalaja api bhinnakalajaih saha bhinnasamtanaja api ca bhinnasamtanajaih saha samprayuktakahetuh [tib. 196a] samprasajyate. na hi te kalasamtanabhinna na cittacaitta bhavanti. ekakaralambanas tarhiti. yadi cittacaitta ekakara ekaniladyakara ekalambanas ca ekaniladyalambana evam te samprayuktakahetur nanyatheti. evam bhinnakalajatvam bhinnasamtanajatvam ca vyavartitam bhavatity abhiprayah. evam api sa eva prasamgah. bhinnakalasamtanajanam anyonyam samprayuktakahetutvaprasamga iti arthah. sambhavati hi bhinnakalasamtanajanam api cittacaittanam ekakaralambanatvam. bhinnasamtanajanam api prasamga iti. bhinnakalajatvam ekam parikrtam. navacandradini hi pasyatam bahunam ekakaralambanas cittacaitta vartante.

samasraya

iti. samah abhinna asraya esam iti

samasrayah.

tulyarthe samasabdagrahane hi jatitulyatvat sa eva prasamgah syat.

anyonyaphalartheneti vistarah. yatha sahasarthikanam parasparabalena margaprayanam. evam cittam caittasya phalam. caitto 'pi cittasyety anyonyaphalam iti tenarthena sahabhuhetuh. pamcabhir iti vistarah. pamcabhis samatabhih. asrayalambanakarakaladravyasamatabhir ity arthah. [tib. 196b] samaprayogarthena samapravrttyarthena samprayuktakahetuh. yatha tesam eva sarthikanam anyonyabalena margam gacchatam samo 'nnapanasnanasayanadiparibhogakriyayam prayogah. tadvat samaprayogatvam esam anyonyam bhavati. ata evaha. ekenapi hi vina na sarve samprayujyanta iti.

(ii.55ab) purvasarvaga

iti. purve ca te sarvagas ca sarvapurvagah. purvotpannah sarvaga ity arthah. svabhumikah purvotpanna atitah pratyutpanna va sarvatraga anusayah klistanam klesasvabhavasamprayuktasamutthanam pascimanam pascadatitapratyutpannanam anagatanam ca sarvatragahetuh. vyakhyasyama iti.

sarvatraga duhkhahetudrggheya drstayas tatha vimatih saha tabhis ca yavidyaveniki ca yety

atra pamcame kosasthane nirdeksyamah. klistadharmasamanyakaranatveneti vistarah. yasmad ayam sarvatragahetuh klistanam eva samanyena pamcanikayanam api bhavati. sabhagahetus tu klistanam caklistanam ca. tasmat prthag vyavasthapyate. katham klistadharmasamanyakaranatvam asyeti pratipadayann aha. nikayantariyanam api hetutvad iti. esam hi prabhaveneti. esam hi sarvatraganam prabhavena

anyanaikayika anyanikayabhavah klesa ragadaya upajayante. ke punas
te. duhkhadarsanaprahatavyasya sarvatragahetoh [tib. 197a]
samudayanirodhamargadarsanabhavanaprahatavya nikayantariya bhavanti.
samudayadarsanaprahatavyasya sarvatragahetor
duhkhanirodhamargadarsanabhavanaprahatavya nikayantariya bhavanti.
sarvan klesanikayan gacchanti bhajante alambane. sarvesam va
klesanikayanam hetubhavam gacchantiti sarvatragah. ata evoktam.
satkayadrstimulakah sarvaklesah satkayadrstiprabhavah
satkayadrstisamudaya iti. atmagrahadvarena
ragamanapratighadisamudacarat. kim aryapudgalasyapiti. sarvatraga
aryapudgalasya sarva eva prahina darsanaprahatavyatvat. ragadayas ca
saiksanam samudacaranti. te ragadayas tesam na sarvatragahetuka
iti manyamana evam prcchati. klista dharma iti. avisesitatvat
prthagjanaryasamtanaja iti gamyate. yas ca darsanaprahatavyanam
dharmanam vipaka iti. arthaparisamaptyartham etad uktam. naitad
udaharanam. avyakrtah samskrta dharma iti.
nivrtavyakrta anivrtavyakrtas ca grhyante.
nivrtavyakrtah kamadhatau
satkayantagrahadrstitatsamprayuktasamuttha dharma
ruparupyavacaras [tib. 197b] ca klista dharmah.
samskrtagrahanam akasapratisamkhyanirodhanirasartham.

paramavyakrte dhruve

iti tayor avyakrtatvat. tatra kamavacarah klista dharma
yathayogam sabhagasarvatragasahabhusamprayuktakahetubhutais tair eva
satkayadrstyadibhir avyakrtahetukah. nanyai ragadibhih.
urdhvabhumikas tv anyair apiti sugamam etat. anivrtavyakrtah
sabhagahetunanivrtavyakrtahetukah. akusalah kamavacara
ragadayah. te ca sarvatragahetuna satkayadrstyadihetukah. idam
atrodaharanam. akusalas ceti hy avisesitatvat darsanaprahatavya
bhavanaprahatavyas ca grhyante. idam atra dvitiyajñapakam. yat tad
anyat klistam duhkham satyam iti trtiyam jñapakam. tadanyad
dhi klistam duhkhasatyam darsanaprahatavyam
bhavanaprahatavyam ca avisesitatvat grhyate. sarvatragahetuna
(abhidh-k-vy 211) hi bhavanaprahatavyam prthagjananam ivaryanam
api satkayadrstihetukam na satkayadrster hetur iti vyakhyatam
etat. idam tarhi prajñaptibhasyam iti. yady akusala avyakrtahetuka
api bhavanti na kevalam akusalahetukah prajñaptibhasyam katham
niyate. syat. aryapudgalah kamavairagyat [tib. 198a] parihiyamano
yas tatprathamatah klistam cetanam
sammukhikarotiti.kamavairagyaparihanikale hi sa aryapudgalasya
cetana sahabhuhetuna ca samprayuktakahetuna ca akusalahetukaiva.
navyakrtahetuka satkayantagrahadrstyoh prahinatvat. iti
prajñaptibhasyartho laksyata iti. anenabhiprayena codayati.
vaibhasika aha. aprahinam hetum etat samdhayoktam iti.
aprahinam sahabhuhetum samprayuktakahetum ca samdhaya abhipretya
etat prajñaptibhasyam uktam. darsanaprahatavyo hi

satkayadrstyadikah tasyas cetanaya hetuh. prahinatvat
darsanamargena noktah prajñaptibhasya iti.

(ii.55cd) akusalah kusalasasravas ceti.

akusala avasyam sasrava eveti na visesyante. kusalas tu
dviprakarah sasrava anasravas ceti. ato visesyante. ye sasravah
kusalah. te vipakahetur nanasrava iti. vipakadharmatvad iti.
vipaktiprakrtitvad ity arthah.

durbalatvat putibijavad iti vistarah. yatha putini bijani
abhisyanditany api durbalatvan namkurotpattihetur bhavati. evam
avyakrta dharmas trsnabhisyandita api na vipakotpattihetur
bhavanti durbalatvat. anasrava balavanto 'pi
trsnanabhisyanditatvad vipakam [tib. 198b] na nirvartayamti.
yathadbhir anabhisyanditavac chuskani balavamty api sarabijani
namkuram nirvartayamti. tadvat. purvesam svasaktivaikalyam
aparesam sahakarikaranantaravaikalyam. kimpratisamyuktam iti.
kasmim pratisamyuktam. kimpratisamyuktam vipakam
apratisamyuktah kamadisv apratisamyukta anasrava
abhinirvartayesu. pratisamyuktena vipakena bhavitavyam.
napratisamyuktena. kamadhatvadipratisamyuktadharmasvabhavatvat.
sesas tv iti vistarah. akusalah kusalasasravas ca sesa
ubhayavidhatvat ubhayaprakaratvat balavadabhisyamditaprakaratvad ity
arthah. nirvartayamti vipakam yatha sarany abhisyamditani
bijany amkuram. tadvat.

vipakasya hetur iti vistarah. yadi vipaka iti bhavasadhano ghañ.
vipaktir vipaka iti tatra sasthisamasah. vipakasya hetur iti. atha
vipacyate svayam iti karmasadhano ghañ. tatra karmasadhano vipaka eva hetur
vipakahetur iti. kim catah kas cato dosah. yadi vipakasya hetur
iti bhavasadhanaparigrahah. vipakajam caksur ity etan na prapnoti. na
hi caksur vipakter jatam. kim tarhi. vipaktihetoh karmana ity
arghah. na hi vipako hetuh. atha vipaka eva (abhidh-k-vy 212) hetur iti
karmasadhanaparigrahah. sidhyate tad vipakajam caksur iti. karmaiva hi
[tib. 199] vipako vipacyata iti krtva. kim tu karmano vipaka ity etan
na prapnoti. vipako hi karmaivocyate na vipaktih. karmano vipaka iti
catra bhavasadhanartha iste na karmasadhanartha iti. tasmat
karmano vipaka ity etan na prapnoti. ubhayathapi yoga ity uktam prag
iti

vipakajaupacayikah. pamcadhyatmam

iti atroktam vipakahetor jata vipakajah. madhyapadalopad gorathavad
iti bhavasadhanaparigrahah. phalakalapraptam va karma vipaka ity
ucyate. vipacyata iti krtva. tasmaj jata vipakaja iti
karmasadhanaparigrahah. phalam tu vipaktir eveti vipakah.
phalavivaksyayam bhavasadhana evam parigrhyata ity arthah.
tasmad vipakajam caksur iti madhyapadalopat karmasadhanaparigrahad va
sidhyati. karmano vipaka iti ca sidhyati. bhavasadhanaparigrahat.

vivaksitapurvika hi sabdapratipattir iti. visadrsah pako vipaka iti. hetor visadrsam phalam ity arthah. hetur hi vyakrta eva. phalam tu avyakrtam eveti. sahabhuhetvadinam tu sadrsa eva paka iti visesanam. [tib. 199b] abhidharmasastra evam vyutpadyate tenedam praty adisyate.

ekaskamdhako vipakahetur ekaphala iti vistarah. iha praptayo vrksaprapatikavac cittadibhyah prthag avasthitah. tasam paripurakanyayena prthak phalam varnyate. ekah skamdho 'syety ekaskamdhako vipakahetuh. (kayavakkarma tajjatyadayas ca. vakkarmano rupaskamdhasamgrhitatvat.) yatra skamdhe praptayah. tatraiva ca tajjatyadaya ity ekaskamdhakah. yad eva ca praptinam phalam tad eva tajjatyadinam iti. sadharanaphalatvat ekaphalah. dviskamdhaka ekaphalo vipakahetuh. kayavakkarma tajjatyadayas ca. kayavakkarmano rupaskamdhasamgrhitatvat tajjatyadinam ca camskaraskamdhasamgrhitatvat dviskamdhakah. ekaphalas ca. tesam aprthakphalatvat. catuhskamdhaka ekaphalah kusalakusalas cittacaitta iti. te saha jatyadibhir iti. tesam cittacaittanam yathayogam vedanasamjñasamskaravijñanaskamdhasamgrhitatvat. jatyadinam ca samskaraskamdhasamgrhitatvac catuhskamdhako vipakahetur ekaphalah sadharanaphalatvat. na hi cittasyanyat phalam anyac caittadinam iti asamahitatvat. kamadhatau pamcaskamdhako vipakahetur nasti. na hy atra rupaskamdhasamgrhitam kayavakkarma cittacaittair ekaphalam [tib. 200a] bhavati. prthakkalapatvat. triskamdhakas tu trisv api dhatusu nasti cittacaittanam avasyam ekaphalatvat. yathayogam catuhskamdhasvabhavatvat. (abhidh-k-vy 213) rupadhatav ekaskamdhaka iti vistarah. praptih saha jatyadibhih samskaraskamdhasamgrhitety ekaskamdhakah. tathaiva sadharanaphalatvat ekaphalah. asamjñisamapattir api saha jatyadibhih tathaiva vaktavya. vijñapte rupaskamdhasamgrhitatvat. jatyadinam ca samskaraskamdhasvabhavatvat. dviskamdhaka ekaphalah purvavat. kusale cetasy asamahite 'nuparivartirupam nastiti rupaskamdhavarjitavedanadiskamdhasamgrhitatvat catuhskamdhakah. pamcaskamdhakah samahite cetasi. anuparivartirupasya cittadibhir ekavartitvat. arupyadhatav iti vistarah. tatra sarvam eva rupam nastity ekaskamdhakas catuhskamdhakas ca vipakahetuh. praptir iti. tatra saha svajatyadibhir ekaskamdhakah purvavat. nirodhasamapattir api saha svajatyadibhir ekaskamdhako vipakahetur ekaphala iti sugamam.

asti karmeti vistarah. yasya jivitendriyam vipakah. tasya karmano 'vasyam tajjivitendriyam tajjatyadayas ca viprayukta vipakah. [tib. 200b] tac caitat sarvam dharmayatanasamgrhitam ity ekam ayatanam vipako vipacyate. yasya manaayatanam. tasya dve manodharmayatane. tasya hi manaayatanasya kalape avasyam vedanadayah sahabhuvo jatyadayas ca vipakarupa bhavamti. vedanadijatyadayo

dharmayatanasamgrhita iti te dve manodharmayatane vipako vipacyate. evam yasya sprastavyayatanam iti. tasya sprastavyasyavasyam jatyadayas samtiti dharmayatanam api vipacyate. na kevalam sprastavyayatanam iti dve ayatane tasya vipacyete. yasya kayayatanam tasya trini. tad eva kayayatanam sprastavyayatanam ca tadasrayabhutacatuskam. tasyavasyam bhutacatuskasritatvat. tasya ca jatyadibhir bhavitavyam iti dharmayatanam api tatra trtiyam vipacyate. evam iti vistarah. evam yasya rupagamdharasayatananam anyatamad vipakah. tasya triny ayatanani vipakah. tad evayatanam rupadinam anyatamat sprastavyayatanam ca tadasrayabhutasvabhavam dharmayatanam ca tajjatyadisvabhavam iti. yasya caksurayatanam. tasya catvari. tad eva caksuh kayayatanam cavasyam caksuhkayapratibaddhavrttivat. sprastavyadharmayatane ca purvavat. evam yasyeti vistarah. evam yasya srotradinam [tib. 201a] anyatamad vipakah. tasyapi catvary ayatanani vipakah. tad eva srotradinam anyatamad ayatanam kayasprastavyadharmayatanani ca purvavat. asti tat karmeti vistarah. pamca yavad ekadasayatananiti sambhavatah. na tu dvadasayatanani vipakah. sabdayatanasyavipakasvabhavatvat.

atracaryavasumitro vyakhyapayati. asti karma yasyaikam eva dharmayatanam vipako vipacyata iti nopapadyate. kim karanam. aksepakakarmaphalatvaj (abhidh-k-vy 214) jivitemdriyasya. yadi tavat kamadhatau jivitam vipako vipacyate. karmanas tatravasyam kayajivitemdriye bhavatah kalaladyavasthasu anutpanne sadayatane. utpanne tu sadayatane saptabhir ayatanair bhavitavyam. caksuradibhih sadbhir manaayatanena ceti. rupadhatav api saptabhir arupyadhatav api manodharmaayatanabhyam avasyam bhavitavyam. sakalajanmaksepakaphalatvaj jivitemdriyasya. ko vatra dhatur abhipreta iti brumah. arupyadhatuh. nanu ca tatraksepakakarmaphalatvaj jivitemdriyasya avasyam manaayatanenapi bhavitavyam. na ca jivitemdriyam eva vipako vipacyate. vedanaprabhavitatvad vipakasyeti. vedanaya 'pi tatra bhavitavyam iti. atrocyate. ksanotpattim etat samdhayoktam. yasmim ksane arupyopapannasya [tib. 201b] vipakajam cittam na samudacarati. tasmin ksane jivitemdriyam eva vipako vipacyate. vipakasya jivitemdriyasyaivotpadan manaayatanasya casamudacarad iti kim artham tatsamudacare manaayatanam aparam na bhavatiti tasya dve manodharmayatane iti. tad idam vicaryate. bhavaty evam caksepakasya karmano jivitemdriyam vipaka iti. jivitemdriye ca vipacyamane manaayatanadiny api vipacyamte. nayatanamtaravipakah pratisidhyate. vipakahetur iha cimtyate. asti tat karma yasyaikam eva dharmayatanam vipacyate. nanyad ayatanam ity etavad vivaksitam. atha matam jivitemdriyaksepakasyaiva karmano manaayatanadiny api vipacyamte. naikam ayatanam iti. atra brumah. tasyaiva karmano 'nye 'pi manaayatanadayas tatra vartamana vipako na punar anyasya karmana iti. kim krto 'yam niyamah. asti hi sambhavo yad ekasya karmano nikayasabhago vipakah. 'nyasya jivitemdriyam.

anyasyaiva ca manaayatanadini iti. bruyas tvam yatha yasya caksurayatanam. tasya caksuhkayasprastavyadharmayatananiti vacane yasya caksurayatanam vipakah. tasya kayayatanam avasyakatvat. evam manaayatanadiny api tasyaiva karmano vipaka iti. [tib. 202a] tan na. kvacid eva kasyacit pratibaddhavrttitvat. na hi vina kayemdriyena caksurimdriyapradurbhavo 'sti. asaty api tu vipake manasi jivitemdriyapradurbhavo 'stiti asamam etat. acaryasamghabhadras tv aha. asti karma yasya dharmayatanam eva vipako vipacyate. yasya jivitemdriyam. yasya caksurayatanam. tasya pamca. caksuhkayarupasprastavyadharmayatanani. evam yavaj jihvayatanam. yasya kayayatanam. tasya catvarah. kayarupasprastavyadharmayananiti. rupavinabhavitvat rupayatanam api tasyaiva caksurnirvartakasya (abhidh-k-vy 215) karmano vipaka iti samayantaram icchati. ayam tv acaryo na rupayatanam avasyam tasyaiva karmano vipaka ity aparam paksam avalambate. yasya kayayatanam. tasya trini. yasya caksurayatanam. tasya catvariti. na hy anyonyamavinabhavino jivitanikayasabhagadiny avasyakam ekasyaiva karmano vipaka ity abhiprayah. tav etau paksau vibhasyakarair likhitau. tayor yo yasmai rocate. sa tena parigrhyate. ity alam prasamgena.

atha katham kasyacit karmana ekam ayatanam vipako vipacyate. kasyacid yavad ekadasety ata aha. vicitravicitraphalatvat karmano bahyabijavad iti vistarah. padmadadimanyagrodhadinam [tib. 202b] bijani vicitraphalani. mulamkuranalapattrakesarakimjalkakarnikarais ca rupyam hi padmabijadinam. anekaskamdhasakhavitapapattrapallavamkurapuspaphalasamrddhas ca nyagrodhadayah padapa jaladharayamana drsyamte. kanicid avicitraphalani. tadyatha yavagodhumadinam bijani. ekarupaphalatvat. bijadharmataisa. ekadhvikasya karmano 'titasya traiyadhviko vipako vipacyate atitapratyutpannanagatah. na tu dvaiyadhvikasyapy atitasya pratyutpannasya caikadhviko 'nagatah. na tu viparyayad iti. bahuksanikasya karmana ekaksanikah. ma bhud atinyunam hetoh phalam iti vartate. na ca karmana saha vipako vipacyate. sahotpanne sahabhusamprayuktakahetvor vyaparat. vipakahetos ca visadrsapakapeksatvat. napy anamtaram vipako vipacyate. kim karanam. samanamtarapratyayaakrstatvat samanamtaraksanasya. yasmat samanamtaraksanah samanamtarapratyayabalenakrsto na vipakahetubalena. yady apy asau samanamtarapratyayo vipakahetuh ittham caitad eva. yasmat samanamtaraksano vipakahetoh samanamtarapratyayat kadacit kusalah kadacid akusalah kadacid avyakrtah. [tib. 203a] anyatha hi avyakrta eva syat. atha va samanamtaraksanasya avipakasvabhavasya samanamtarapratyayakrstatvad ity abhiprayah. pravahapekso hi vipakahetuh cittacaittadipravahe sati atikramte vipakahetur vipakam dadyat. dharmataisety abhiprayah.

(ii.56ab) uktam esam arthato 'dhvaniyama iti. arthata ukto na sabdata ity

arthah. dvividham hi vacanam svasabdabhitam arthoktam ca. katham.

sabhagahetuh sadrsah svanikayabhuvo 'grajah.

tatha

sarvatragakhyah klistanam svabhumau purvasarvaga

iti vacanat. sabhagasarvatragahetu atitapratyutpannav eva sto nanagatau. avisesavacanad eva sahabhusamprayuktakavipakahetavas traiyadhvika ity arthata uktah. sabhagasarvatragahetu eva hi purvotpannau. purvotpannav eva ca tav ity avadharanat. parasparaphalatvavacanat. cimtadyakusaladisvabhavyac caisam anadhvapatitatvam vyavartitam. sutryata iti. sutram sutri va kriyate sutryate. uktam catra karanam iti. katham uktam. [tib. 203b] nisyamdaphalena hi saphalah sabhagahetuh. tac canagatasyayuktam purvapascimatabhavad iti evamadi. yac caitat karanam uktam sabhagahetoh. sarvatragahetor apy uktarupam veditavyam. sabhagahetukalpo hi sarvatragahetuh. sabhagahetur hi klistah klistanam. sarvatragahetur api klistah klistanam eva. klistadharmasamanyakaranatvena tv ayam sabhagahetuh prthag vyavasthapyata ity uktam etat. sabhagahetuvad eva cayam nanagatah. nisyamdaphalena ca saphala iti. tadvad evasya vartta.

tryadhvakas traya

iti. tryadhvaka eva trayas traya eva tryadhvaka iti avadharanat. karanahetur anyatha bhavati. katham canyatha. sarvadhvagas cadhvavinirmuktas ceti. svato 'nye hi svabhavavarjyah sarvadharmah karanahetur iti. ata evam eva bhavati nanyatha.

(ii.56cd) hetuh phalam iti anyonyapeksayaitat dvayam ity atah prcchati. kim punas tat phalam yasyaitaddhetavah iti.

samskrtasavisamyogam phalam

iti. akasapratisamkhyanirodhavarjyah sarvadharmah phalam ity uktam bhavati.

evam tarhiti vistarah. phalatvad asamskrtasya phalam asamskrtam iti krtva [tib. 204a] hetuna svato 'nyenasya bhavitavyam. yasya hetos tad asamskrta phalam. hetutvac casamskrtasya svato 'nyenasya phalena bhavitavyam. yasya phalasya tad asamskrtam hetuh. nsamskrtasya te hetuphale. asamskrtam pratisamkhyanirodhalaksanam visamyogaphalam bhavati. na ca tasya hetur ajanyatvat. hetus ca bhavati samskrtotpadavighnabhavavasthanat. na ca tasya phalam vyavasthapyate. phalapratigrahanadanasamarthatvac ca. ata eva ca sadvidhahetvasambhavad iti vistarah. na sahabhuhetur asya samprayuktakahetur va sambhavati. tena kasyacid dharmasyasahabhavatvat. asamprayogac ca. na sabhagahetur asya kascid bhavati. asamskrtasyasadrsatvat. samanabhumitvayogac ca. ata eva casya na

sarvatragahetuh. asya caklistatvat. (abhidh-k-vy 217) na casya vipakahetuh. asamskrtasyavipakasvabhavatvat. vipako hi sattvasamkhyato dhatupatito dharmah. anutpadyatvad eva casyaite hetavo na bhavamti. anutpadyatvad eva casya karanahetur na bhavati. ata evocyate. kasman margo visamyogasya karanahetur nesyate. yasmat sa utpadavighnabhavena vyavasthapitah. na casamskrtam utpattimad iti. anadhvapatitatvac casya hetavo na bhavanti. adhvapatitasya hi dharmasya hetur vyavasthapyate. [tib. 204b] evam sadvidhahetvasambhavan nasamskrtasya hetuh. pamcavidhaphalasambhavac ca nasamskrtasya phalam. kasmat. samanyatas tavad adhvavinirmuktasya phalapratigrahanadanasamarthatvat. tatha hy uktam.

vartamanah phalam pamca grhnanti. dvau prayacchatah ity evamadi. kim ca na tavad adhipatiphalam bhavati. tad dhi sahotpannam pascadutpannam cesyate.

apurvah samskrtasyaiva samskrto 'dhipateh phalam

iti. tac canutpattimad iti nasya sahajam pascajjatam va phalam bhavati. anutpattimattvad eva. na ca nisyandaphalam. utpattimato hi sadrso dharma utpattiman nisyandaphalam. ata eva ca na purusakaraphalam asamskrtasya purusakarabhavat. yasya hi balena ya utpadyate prapyate va. sa tasya purusakaraphalam. ata eva ca na visamyogaphalam. margasyaiva hi balena visamyogah prapyah. na casamskrto marga iti. na capi vipakaphalam. vipakahetuvaidharmyat. sasravo hi vipakahetuh. na casamskrtam sasravam iti. atha va pamcavidhahetuvaidharmyat pamcavidhaphalasambhava iti nasamskrtasya phalam sambhavati. yad margo visamyogasya karanahetur nesyate kasyedanim tat phalam. hetumata hi phalena bhavitavyam katham va kena va prakarena tat phalam. aha. yat tavad uktam kasyedanim tat phalam iti [tib. 205a] margasya. yad apy uktam katham va tat phalam iti phalam tadbalena margabalena prapter ity arthah. atha vaivam padasambandhah. kasya tat phalam iti. margasya tat phalam. katham va tat phalam iti. tadbalena prapter iti. praptir eva tarhi margasya phalam prapnoti. tasyam eva praptau tasya margasya samarthyat na visamyogah. kim. margasya phalam ity adhikrtam. tatrasamarthyad iti. evam tatra visamyoge margasyasamarthyad ity arthah. tasman na ca tavad asya margah kathamcid api hetuh. sannam hetunam anyatamo 'pi hetur asya margo na bhavati. phalam casya visamyogah. prapyam phalam na janyam ity abhiprayah. pamcavidho hi hetur iti kecid icchamti. karako jñapako vyamjako dhvamsakah prapakas ceti. karako hetur bijam amkurasya. jñapako dhumo (abhidh-k-vy 218) 'gneh. vyamjako dipo ghatasya. dhvamsako mudgaro ghatasya. prapako ratho desamtaraprapaniyasyeti. tad evam margah prapako 'sya. na janako hetuh. prapyam ca visamyogaphalam na janyam iti darsitam bhavati. athasaty adhipatiphala iti vistarah. asamskrtasya yadi phalam syat adhipatiphalam syat. tasya karanahetutvena vyavasthapanat.

nasamskrtasya te

iti vacanat tad apy asya [tib. 205b] nivaritam iti paricchinne codakah prcchati. athasaty adhipatiphale katham asamskrtam karanahetuh. utpattyanavaranabhavena karanahetuh. utpattyanavaranabhavavacanat. samskrtam eva pratidam asamskrtam karanahetur vyavasthapyate. nasamskrtam pratiti darsitam bhavati. kasmad asya samskrtavat phalam na vyavasthapyata ity ata aha. na casya phalam asti. adhvavinirmuktasya phalapratigrahanadanasamarthatvad iti. adhvasamgrhitasyaiva hi dharmasya phalapratigrahanadanasamarthyam asti nanyasya. vaksyati hi

vartamanah phalam pamca grhnanti dvau prayacchata

iti. uktam tu paryayena hetur iti. paryayenoktam na svasabdenety arthah.

te 'py anitya iti. te 'py anitya evety avadharanad arthan na nityo hetur ity uktam bhavati. alambanapratyayo 'piti. yatha hetavo 'tranitya uktah. evam pratyaya apy anitya evoktah ye hetavo ye pratyaya iti vacanat. tasmad asamskrtam alambanapratyayo na prapnoti. utpadayety avadharanad iti. ye hetavo ye pratyaya rupasyotpadaya. te 'py anityah. na tu ye 'nutpadaya. dvividha hi pratyayah. janakas cajanakas ca. alambanapratyayas cajanakah alambanamatratvat. alambanapratyayo hi nirudhyamane dharme karitram karoti. vartamanais cittacaittair grahanat.

[tib. 206a] nirudhyamane karitram dvau hetu kuruta

iti vacanat. nanu ca hetavo 'piti vistarah. hetur api janakas cajanakas ca. tasmad asamskrtasyanavaranabhavamatrenajanakasyapikaranahetutvaprati sedhah. ukta alambanapratyayah sutra iti. catasrah pratyayata ity atra sutre. na tu pratisiddhah. dharmataya avirodhan na dosa ity abhiprayah. sutrani ca bahuny antarhitani. mulasamgitibhramsat. atracaryo na nirbamdham karoti. dharmatavirodho nastiti. kim tu asamskrtam eva vicaryate 'sti va na veti. sarvam evasamskrtam iti. na kevalam pratisamkhyanirodhah. rupavedanadivad iti. adisabdena samjñadinam grahanam. yatha rupad vedanabhavantaram vedanayas ca samjña yavat samskarebhyo vijñanam. tatha na rupadibhyah pamcabhyo (abhidh-k-vy 219) 'samskrtam bhavantaram asti. ato nasamskrtam dravyam iti sautrantikah. sprastavyabhavamatram iti. sapratighadravyabhavamatram ity arthah. avindanta ity alabhamanah. utpannanusayajanmanirodhe utpannanam anusayanam janmanas ca nirodhe pratisamkhyabalena prajñabalena anyasyanusayasya janmanas ca anutpadah pratisamkhyanirodhah [tib. 206b]. tad evam anusayanirodhah samudayasatya nirodho janmanirodho duhkhasatyanirodha ity uktam bhavati. sopadhisesanirupadhisesanirvanavyavasthapanartham cobhayanirodhavacanam. sautrantikanayena ke '; nusayah. katham ca

tesam janmanas ca pratisamkhyabalena nirodhah. astanavater anusayanam vasana 'nusayah. yasya canusayasya yah pratipakso margah pratisamkhya. tena saha prathame ksane so 'nusaya utpadyate. tadbalad dvitiyadisu ksanesu tasya nirodhah. tadbalad eva ca paunarbhavikasya janmanah apratisamdhiko nirodhah. tadyatha nikayasabhagasesasyeti vistarah. nikayasabhago manusyatvadilaksanah. atmabhavo va pamcaskandhalaksanah. tasya sesas tallaksana evotpadyamanah. tasya nikayasabhagasesayantaramarane ayusyaparisamapta eva pratyayavaikalyad yo 'nutpadah. so 'pratisamkhyanirodhah. pratyayavaikalyam punar amtyanam skamdhanam maranabhavakhyanam nikayasabhagasambandhane yad asamarthyam upakaranadipratyayasamagryat. ato 'sau pratisamkhyanirodha iti. sopadhiseso nirvanadhatuh. duhkhasyanutpada iti nirvupadhisesah. so 'pi tu duhkhasyanutpadah. yo 'pratisamkhyanirodha ity uktah. nantarena pratisamkhyam sidhyati. utpattikarananusayavaikalyasya [tib. 207a] pratisamkhyanakrtatvat. atah pratisamkhyanirodha evasau. svarasam nirodhad iti. svatmana nirodhan na prajñasamarthyenety arthah. avinaste tadabhavad iti. avinaste tasmim anusaye tasyapratisamkhyanirodhasyabhavat. akrtotpattipratibandhanam iti. akrte utpattau pratibandha esam iti akrtotpattipratibandhah. tesam. ya utpattipratibandhabhavah. etad atra pratisamkhyayah samarthyam. yadi tarhy anutpada eveti vistarah. prahanam hi nirvanam abhipretam. anagatasyaiva canutpada iti yadi nirvanam ucyate. atitapratyutpannasyotpannatvat nasty anutpada iti katham idam uktam sutre. atitanagatapratyutpannasya duhkhasya prahanaya samvartante iti tat sutrapadam katham niyate. yasya punar dravyantaram nirvanam. tasyatitapratyutpannayor api tadasevanadibhir nirvanam prapyata iti sunitam idam sutram bhavatiti. tadalambanaklesaprahanad iti. atitapratyutpannaduhkhalambanaklesaprahanad ity arthah. yo rupe chandaraga iti. chando 'nagate 'rthe prarthana. ragas tu prapte 'rthe 'dhyavasanam. vistarena yavad vijñanam iti. yo vedanayam samjñayam samskaresu vijñane (abhidh-k-vy 220)([tib. 207b] chandaragah. tam prajahita. chandarage prahine evam vas tad vijñanam prahinam bhavisyate. evam triyadhvikasyapi duhkhasyeti. chandaragaprahanam eva rupadiduhkhaprahanam. tasya canagatasya chandaragasyanutpado bhavati. atas triyadhvikasyapi duhkhasya prahanam yujyata iti darsayati. esa eva naya iti. yady atitanagatapratyutpannasya klesasya prahanayeti pathah. tatrapy esa eva naya iti. yah klese rage dvese va chandaragah. tam prajahiteti vistarah. tadalambanaklesaprahanad api klesasya prahanam. na svabhavata eveti traiyadhvikasyapi klesasya prahanam yujyate ity arthah. atha veti vistarah. purvajanmani bhavah paurvajanmikah. ihajanmani bhava aihajanmikah. tad evam aikaksanikah klesah paryudasto bhavati. katham etat pratyetavyam. paurvajanmikah sarvaklesah sambadhyate aihajanmikas ca. na punar aikaksanika ity ata

aha. yatha trsna vicaritesv iti vistarah. anyatrapy evam
darsanat evam pratyetavyam. astadasa trsnavicaritani katham
atite 'dhvani ekasmim ksane yojyamta iti ato 'titam
janmadhikrtyoktam. astadasa trsnavicaritani. asmiti
bhiksavah satittham asmiti [tib. 208a] bhavati. evam asmiti
anyathasmiti sad asmiti asad asmiti bhavati. bhavisyamity asya bhavati.
na bhavisyamittham bhavisyami evam bhavisyami anyatha
bhavisyamity asya bhavati. syam ity asya bhavati. ittham syam evam
syam anyatha syam ity asya bhavati. api syam ity asya bhavati.
apittham syam apy evam syam apy anyatha syam ity asya bhavati. evam
yavat pratyutpannam. tathehapi paurvajanmikah krtsnah
klesapravahah ajhajanmikas ca sambadhyate naikaksanika iti. tad
evam prasadhyatabhiprayam braviti. tena ca klesadvayeneti vistarah.
paurvajanmikenaihajanmikena ceti klesadvayenasyam samtatau
pratyutpannayam bijabhavo vasanalaksanam samarthyam ahito
'nagate 'syotpattaye. tasya bijabhavasya prahanat tad api klesadvayam
prahinam bhavati. yatha vipakaksayad vipakopabhogat karma
ksinam bhavatity upacaryate. tadvat. [tib. 208b] anagatasya tarhi
katham prahanam vyavasthapyate. na hi tena samtatau bijabhava
ahito yasya prahanat prahanam bhaved ity ata aha. anagatasya punar
duhkhasya klesasya va bijabhavad atyantam anutpdah prahanam iti.
bijabhavas ca pratisamkhyabalena bhavati. na hi niruddhe 'tite
nirodhabhimukhe ca pratyutpanne yatnah pratipaksotpadane yatnah
sarthakah saprayojanam ity arthah. viragas tesam agra iti.
ragaksayo viragah pratisamkhyanirodha ity arthah. katham asatam
asann agro bhavitum arhatiti. katham asatam akasadinam
asamskrtanam asann asamskrto virago 'gro bhavitum arhatiti.
asyottaram braviti. abhavo 'pi kascid iti vistarah. dvitiyasya ceti.
dvitiyasya samudayasatyasyanamtaram (abhidh-k-vy 221) drstam
svayam prajñaya uddistam parebhyo desanaya trayanam
puranam trtiyam bhavati. kim syad iti. ko dosah syad ity
arthah. kim ca punah syad iti. ko gunah syad ity arthah. kim ca
punah syad iti gunapariprasna aha. vaibhasikapaksah palitah
syad iti. yat tuktam kim syat ko dosah syad iti atrocyate.
abhutam tu parikalpitam syad iti. dosah syad ity arthah.
rupavedanadivad iti. pratyaksatah. [tib. 209a] caksuradivad iti.
karmato numanata ity arthah. asakrdvyakhyatam etat. vastuna iti.
ragadivastunah. hetuphaladibhavasambhavad iti. adisabdena
svasvamyavayavavayavisambandhadayo grhyante. na hi vastuno nirodhe hetuh
phalam avayavavayavityevamadi. tasyaitarhi praptiniyama iti vistarah.
tasya nirodhasya yo 'yam prater niyamah. asyaiva nirodhasya praptir
nanyasyeti tasmim praptiniyame ko hetuh. na hi nirodhasya praptya
sardham kascit sambandho 'sti hetuphaladibhavasambhavat.
drstadharmanirvanaprapta iti. sopadhisesanirvanastha ity
arthah. yady abhavah katham asya praptih syat. pratipaksalabheneti
vistarah. aryamargalabhena klesasya punarbhavasya cotpade
'tyantaviruddhasyasrayasya labhat praptam nirvanam ity ucyate.

abhavamatratvam iti. matrasabdo dravyantaratvanivrttyarthah. yat khalv asyeti vistarah. prahanam yavad apradurbhava iti paryayasabda ete. apradurbhava ity etat sphutam ity udaharanam uktam. nasmim pradurbhava ity ato 'pradurbhava ity adhikaranasadhanam [tib. 209b] iti darsayanti. na tu apradurbhutir apradurbhava iti bhavasadhanam ity arthah. yata eva tatpraptih parikalpyate yato margat prahanah praptah parikalpyate. tasmim sati marge prapte va duhkhasyesyatam apradurbhavah. kim anyena nirvanena parikalpitena. vimoksas tasya cetasa iti. nirupadhisesanirvanakale bhagavatah. yathavastu yathalambanam. samyogasya vastu yatra klesena samyujyate. sa vastuka dharma iti sahetukah. parigrahavastu parigrhyata iti parigrahah. sa eva vastu parigrahavastu.

(ii.57) ante 'bhihitatvad iti. karikaya ante vipakahetuh pathitah. tasya vipakaphalam eva.

purvah

karanahetuh slokadau pathitatvat. tasy-

adhipajam phalam.

adhipatir adhipah. tasmaj jatam adhipajam adhipatiphalam ity arthah. purvasyadhipatam iti kecit pathanti. adhipater idam phalam adhipatam iti. adhipatyam iti tu prapnoti. dityadityadityapatyuttarapadan nya ity apavadat. (abhidh-k-vy 222) athapavadavisaye 'py utsargasamavesa iti bhavet. bhavec ca tadrupam. etad evadhipatyam iti. yad anavaranabhavamatravasthanam. amgibhavo 'pi vastiti. pradhanabhavo 'pi janakabhavo 'pity arthah. tad anena dvividhasyapi karanahetoh karakasya vadhyupeksakasya vadhipatiphalam [tib. 210a] astiti darsitam bhavati anyatrasamskrtat. yasmad vaksyati.

apurvah samskrtasyaiva samskrto 'dhipateh phalam.

iti. dasanam ayatananam iti. caksurupayatanayor yavat kayasprastavyaya tanayoh. caksuh pratitya rupani cotpadyate caksurvijñanam yavat kayam pratitya sprastavyani cotpadyate kayavijñanam iti vacanat. karanahetur eva cayam. na hi caksuradiny ayatanani caksurvijñanadinam sahabhuhetvadayah. pamca hetavah sambhavamti. manaayatanam tu manovijñanasya sabhagahetvadi sambhavati. dharmayatanam api sahabhusamprayuktakahetvadi sambhavatiti na karanahetur evety avadharyate. tasmad dasanam ity uktam na dvadasanam iti. bhajanaloke ca karmanam. kim. amgibhavo 'sti karanahetor ity adhikrtam. bhajanaloko hi kusalakusalakarmajanito 'py avyakrto 'pi na vipakaphalam isyate. sattvakhyo vipaka iti laksanat. tasmat karanahetor etad adhipatiphalam. srotradinam api na kevalam caksuso 'sti. kim. caksurvijñanasyotpattau paramparyenadhipatyam. na saksat yatha caksusah. katham jñayata iti aha. srutva drastukamatotpatteh.

drastukamatayam ca caksurvijñanam utpadyata ity abhiprayah. [tib. 210b] evamadi yojyam iti. ghratva drastukamatotpatter ity adi yojyam.

sabhagasarvatragayor nisyandah

phalam iti vartate. sabhagasarvatragahetvor eva nisyandaphalam ity avadharyate. purusakaraphalam api hi tayor anantaram sambhavati.

paurusam dvayor

iti. purusakaraphalam eva sahabhusamprayuktakahetvor ity avadharanam. purusakarasya phalam paurusam. purusakaraphalam ity arthah. purusabhavavyatirekat purusakarah purusabhavan na vyatiriktah. purusakarmaiva hi purusakaro na purusad anyah. na hi karma karmavadbhyo 'nyad isyate bauddhaih. tasmat purusakarasya yat phalam. tat purusasyaiveti paurusam ity ucyate. yasya dharmasya yat karitram iti. yasya dharmasya yat karma ya kriya. sa tasya purusakara ity arthah. nanu cantarvyaparapurusabhave dharmamatram purusa iti ato dharmakara iti prapnoti. na purusakara ity ata aha. purusakara iva hi purusakarah. yatha loke kalpitasya purusasya purusakarah. (abhidh-k-vy 223) evam dharmasyapiti purusakara iva purusakarah. drstantam kathayati. kakajamgha osadhir ityadi. kakajamghakara osadhih kakajamghety ucyate. mattahastiva yo drstah suro va. sa manusyo mattahastiti. kim anyesam [tib. 211a] iti. hetunam. anyesam apy astiti. sabhagasarvatragakaranahetunam. anyatra vipakahetoh. kasmad ity aha. yasmat sahotpannam samanantarotpannam va purusakaraphalam iti. sahabhusamprayuktakahetvor hi sahotpannam phalam uktam. tac ca purusakaraphalam eva. na hy anyat phalam sahotpannam asti. sabhagasarvatragahetvor anamtarotpannam eva purusakaraphalam. karanahetos tubhayatha. kim punar nisyandaphalad adhipatiphalad vanyat purusakaraphalam. nety ucyate. tad eva hi phalam tattan nama labhate. tatha hi taddhetusadrsotpatter nisyandaphalam. tadbalenotpatteh purusakaraphalam. avighnabhavavasthanenotpattes cadhipatiphalam iti. na caiva vipakah. kim. sahotpanno va samanantarotpanno vety adhikrtam.

(ii.58, 59) vipako 'vyakrto dharma

iti vistarah.

avyakrta

eva

sattvakhya

eva

vyakrtodbhava

evety avadharanam.

avyakrta

iti anivrtavyakrto vivaksitah. sattva iti akhya yasya. sa

sattvakhyah.

sattvasamtanaja ity arthah. vyakrtad udbhavatiti

vyakrtodbhavah.

aupacayikanaisyandikau tu na vyakrtad udbhavatah. [tib. 211b] nanu ca indriyamahabhutopacayo dhyanavisesasamapannasya bhavati. asav api vyakrtad udbhavati. sa vipakah prapnoti. nirmanacittam capi. tathaiva samadhicittasambhutatvat. naisa dosah.

vyakrtodbhava

ity ucchabda uttarakalarthah. vyakrtat kusalad akusalad va ya uttarakalam eva bhavati na yugapan napy anantaram. sa vipaka iti. samadhijas tupacayah samadhina saha canantaram ca bhavati. nirmanacittam tv anamtaram eva ca bhavati. vipakas ca samanabhumika evabhipreta ity etac cobhayam bhinnabhumikam (abhidh-k-vy 224) api bhavatiti na vipakasya prasamgah.

nisyando hetusadrsa

iti. kusalaklistanivrtavyakrtasadrsyam adhikrtya. yady evam kusalasasravasya hetor anasravam nisyandaphalam prapnoti kusalasadrsyat. na. nikayasadrsyabhavat. samananikayo hi sabhagahetur isyate. na sarvah. bhumitah klistataya casya sadrsyam iti. asya sarvatragahetoh sadrsyam bhumitah klistataya ca. kena saha. svaphalena. katham iti. bhumitas tavat sarvatragahetuh kamavacaro yavad bhavagrikah. tatphalam api kamavacaram yavad bhavagrikam iti. klistataya ca sarvatragahetur api klistah. tatphalam api klistam. na tu prakaratah sadrsyam yatha sabhagahetoh. [tib. 212a] yasya tu prakarato 'pi sadrsyam. yasya sarvatragahetoh svaphalena saha prakarato 'pi sadrsyam. sa sarvatragahetur abhyupagamyate eva sabhagahetur iti. bhumiklistatvasadrsyad dhi sarvatragahetur bhavati. sabhagahetus ca sa bhavati prakarato 'pi sadrsyat. ata eva catuskotikah kriyate. ubhayasvabhavataya trtiyakotisambhavat. prathama kotir asarvatragah sabhagahetur iti. ragadikah sabhagahetuh. sa hi sabhagahetur eva svanaikayikasya klesasya. na tu sarvatragahetur asarvatragasvabhavatvat. dvitiyanyanaikayikah sarvatragahetur iti. satkayadrstyadikah sarvatragah. sa hi sarvatragahetur eva sarvatragasvabhavatvat. anyanaikayikaklistahetutvac ca. na sabhagahetuh. anyanaikayike kliste sabhagahetutvabhavat. trtiya ekanaikayikah sarvatragahetur iti. satkayadrstyadikah sarvatragah. sa hi ekanaikayikasya klesasya sabhagahetuh. ekanaikayikaklistasadrsyat. sarvatragahetus ca sah. tasya sarvatragatvad ekanaikayikaklistahetutvayogena sarvatragahetutvayogac

ca. caturthi etan akaran sthapayitveti. trikotyuktam dharmaprakaram varjayitvety arthah. tadyatha klista dharmah kusalanam na sabhagahetur asadrsyat. na sarvatragahetuh. ata eva kusalanam caklistatvat. [tib. 212b] evam kusalah klistanam yojyam. klista api klistanam na sabhagahetuh. napi sarvatragahetur bhavanti. tadyatha ragadayo 'nyanaikayikanam klistanam na sabhagahetur anyanaikayikatvat. na sarvatragahetur asarvatragatvad ragadinam iti. sarvatraga api dharmah klistanam ekanaikayikanam api na sabhagahetur na sarvatragahetuh. yady anagatas te bhavantiti yojyam.

visamyogah ksayo dhiyeti.

dhiya prapyamano nirodho visamyogaphalam ity arthah. teneti. tena karanena. yasmat ksayo nirodho dhih prajña. tena karanena pratisamkhyanirodho visamyogaphalam ity uktam bhavatity acaste.

yadbalaj jayate

iti vistarah. yasya balam yadbalam iti sasthisamasah. yasya balaj jayate

yat

samskrtam.

tat phalam

tasya

purusakarajam

purusakaraj jatam purusakarajam purusakaraphalam ity arthah. udaharanam kathayati. tadyatha adharabhumikasya kamavacarasya prathamadhyanabhumikasya va tatprayogacittasya uparibhumikah prathamadhyanabhumiko dvitiyadhyanabumiko va samadhih. phalam purusakarajam ity adhikrtam. sasravasya dharmasya anasravah. dhyanacittasya nirmanacittam tad eva phalam bhavati. [tib. 213a] adisabdenanyad api. tadyatha kamavacaran maranacittad rupavacarah prathamo 'ntarabhavaksana ity evamadi vijatiyodaharanam nisyandaphalavivecanartham. adharabhumikasya hi prayogacittasya uparibhumikah samadhir na nisyandaphalam. bhinnabhumikam hi na hetusadrsam. napi sasravasya anasravam iti vaktavyam. na tu sarvam nisyandaphalam purusakaraphalam bhavati yad dhi yasya balaj jayate sadrsam samanabhumikam anamtaram ca bhavati. tat tasya purusakaraphalam nisyandaphalam ca bhavati. catuhkotikam catra bhavati. asti purusakaraphalam eva na nisyandaphalam. yathodahrtam. asti nisyandaphalam eva na purusakaraphalam. sabhagasarvatragahetvor vyavahitam phalam. asty ubhayam. samanantarotpannam sabhagasarvatragahetvoh phalam. asti nobhayam. tadyatha vipakahetor vipakaphalam. pratisamkhyanirodho 'pi purusakaraphalam isyate. na casau hetubalaj jayate nityatvad ity atah karikayam anuktam tad

upasamcaste. pratisamkhyanirodhas tu yadbalat prapyata iti vaktavayam iti. pratisamkhyabalena hi pratisamkhyanirodhah prapyate. tasmat sa pratisamkhyayah purusakaraphalam [tib. 213b] bhavati.

apurva

iti vistarah. apurvah purvotpannad anyah. kah punar asau. sahotpannah pascadutpannas ca. na hi purvam phalam pascad dhetur bhavati. samskrta eva dharmo 'dhipatiphalam nasamskrtah. samskrtasyaiva nasamskrtasya. phalapratigrahanadanasamarthatvat. sarvasyeti. janakasyavighnabhavavasthayinas ca. kartuh purusakaraphalam iti.

yadbalaj jayate yat tat phalam purusakarajam

iti vacanat. akartur apy adhipatiphalam iti.

apurvah samskrtasyaiva samskrto 'dhipateh phalam

iti vacanat. anyesam adhipatiphalam eveti. asilpinam avighnabhavavasthayinam tacchilpam adhipatiphalam eva na purusakaraphalam. tad evam catuhkotikam bhavati. asti purusakaraphalam eva nadhipatiphalam. tadyatha visamyogaphalam. asty adhipatiphalam eva na purusakaraphalam. udasinasya hetor vyavahitam ca phalam. asty ubhayam. sahotpannam anantarotpannam ca karakasya hetoh. asti nobhayam. tadyatha akasam apratisamkhyanirodhas ceti.

(ii.60) vartamanah phalam pamceti.

vartamana eva phalam

grhnantity

avadharanam. pratigrhnantiti. aksipanti [tib. 214a] hetubhavenavatisthanta ity arthah. karanahetur apy evam iti. vartamana eva phalam pratigrhnati natito nanagato va. sa tu navasyam saphala iti nocyate. hy asamskrtam karanahetur isyate. na casya phalam asti. anagatas ca karanahetuh. na ca purvam utpadyamanena dharmena saphalah.

dvau prayacchata

iti. vartamanav adhikrtam. sahabhusamprayuktakahetu vartamanav eva phalam prayacchatah. yuktam tavad yad atitav iti. nisyandaphalena saphalav etav uktau.

sabhagasarvatragayor nisyanda

iti vacanat. atha katham vartamanau nisyandaphalam prayacchatah. na hi tayor vartamanavasthayam nisyando drsyate ity ata aha. samanantaranirvartanat. kim. phalam prayacchata ity adhikrtam. tau capy atitau bhavata iti. hetuphalayor asamavadhanat. na punas tad eva datta iti. na punas tad eva phalam prayacchata ity arthah. datta iti hy akhyatapadam dvivacanantam. vartamanavasthayam eva dattatvat. na hi

vartamanatam anitam punar anetum sakyate. yada ca tav atitau phalam prayacchatah. tadaiva tat svaphalam prayacchatah. utpadyamanavasthayam eva hi phalam nirvartate nanyada. kevalam tu vyavahitam tat phalam ity avagantavyam. kusalamulani samucchindan yah praptih sarvapascad vijahatiti. iha kusalamulani [tib. 214b] kramena samucchidyante. katham. mithyadrstir navaprakara. mrdumrdvi yavad adhimatradhimatra. kusalamulany api nava prakarani tadviparyayena mrdumrdvya mithyadrstyadhimatradhimatrani kusalamulani samucchidyante yavad adhimatradhimatraya (abhidh-k-vy 227) mithyadrstya mrdumrduni kusalamulani samucchidyante. bhavanaheyaklesavat. tatramtyavasthayam mrdumrduni kusalamulani na samudacaramti. praptayas tu tesam mrdumrdunam samudacaranti. tah sarvapascimakas tada vijahati. tasam praptinam praptir nirodhayatity arthah. tah praptayo 'ntyavasthah kusalah sabhagahetuh phalam pratigrhnati. phalaparigraham karoti. na dadati svanisyandaphalam. kusalasya ksanantarasya janyasyabhavat. dvitiya kotih. dadati na pratigrhnatiti. kusalamulani pratisamdadhano yah sarvaprathamam pratilabhate. yah praptih sarvapurvam pratilabhate. tah kusalah sabhagahetuh phalam dadatiti. praptim svanisyandam janayati. na tu pratigrhnati purvam eva pratigrhitatvat. ayam tu savadyo dvitiyakotinirdesah. kusalamulapratisamdhanakale hi navaprakaranam api kusalamulanam praptayo 'titanagatapratyutpannah samam pratilabhyamte. tasam ya atitah praptayah. sa kusalah sabhagahetuh phalam dadati na pratigrhnati pratigrhitatvad [tib. 215a] iti yuktam etat. yas tu vartamanas tathaiva pratilabdhah praptayah. sa kusalah sabhagahetuh katham avadharyate. phalam dadaty eva na pratigrhnatiti. sa hi pratigrhnati ca dadati ceti. evam avisesitatvat savadyo 'yam dvitiyakotinirdesah. tasmad acarya aha. evam tu vaktavyam syat. ta eva pratisamdadhanasyeti. ta eva praptayah kusalah sabhagahetuh phalam dadaty eva svanisyandaphaladanat. na pratigrhnati purvapratigrhitatvat.

trtiya kotih. phalam pratigrhnati dadati ceti. asamucchinnakusalamulasya sesasv avasthasv iti. dve avasthe hitva. yasyam avasthayam kusalamulani samucchindan yah praptih sarvapascad vijahati. yasyam cavasthayam kusalamulani pratisamdadhano yah sarvaprathamam pratilabhate. yathasmadadinam kusalah praptayah phalam pratigrhnanti dadati ceti.

visabhagaksanantaravyavahita iti vaktavyam. na vaktavyam. visabhagaksanantaravyavadhane 'pi praptilaksanasya sabhagahetoh phalapratigrahanadanasambhavat. caturthy etan akaran sthapayitva. tadyatha urdhvabhumeh parihinasya [tib. 215b] urdhvabhumikanam kusalanam yah praptayah. tah kusalah sabhagahetur na phalam pratigrhnati. purvam pratigrhitatvat. na dadati. tadbhumiparihinasya tadbhumikanam kusalamulanam dharmanam praptyabhavat. evam samucchinnakusalamulavasthayam api vaktavyam.

atracaryasamghabhadra aha. naitad yujyate yad uktam. evam tu vaktavyam syat. ta eva pratisamdadhanasyeti. kasmat. na hi yas tah sarvapascadvihinah. tasam eva tan nisyandaphalam. yah pratisamdadhanah sarvaprathamam (abhidh-k-vy 228) pratilabhata iti. purvaniruddhasyapi hi tatpraptisamtanasya sa nisyanda iti. atah katham phalagrahanat krtsna eva tatsabhagahetur grhitah syad iti tadartham evedam ucyate. tasmad yathanyasa eva sadhv iti. tad eva ubhayatrapi pathadosa udgrahite katarah pathah sreyan iti. atrabhidharmapatha eva sreyan iti pasyamah. nanu coktam. avisesitatvat kusalapratisamdhanakale pratilabdha vartamanah praptayah phalam dadati pratigrhnanty api. nanu dadaty eva na pratigrhnantiti dosa iti. naisa dosah. kusalamulani pratisamdadhana iti kusalamulapraptyutpadyamanavasthayam etad ucyate na vartamanavasthayam tatra ca na kascid api kusalamulapraptayo vartamana bhavamti. tah katham phalam pratigrhnanti dadati ceti [tib. 216a] sakyate vaktum. atitas tu svasamtane kusalamulapraptayah sarva api sabhagahetubhutah svanisyandaphalam tadanim dadaty eva. samanantaranirvartananyayena. na pratigrhnanti. purvam pratigrhitatvat. ity anaya yuktyabhidharmapatham eva samarthayamah. nanu caivam avisesite pathe anagatanam kusalamulapraptinam dvitiyakotitvavacanaprasamgah. ta api hi tadanim atitapraptivat prapyante. naisa dosah. anagatanam sabhagahetutvabhavat sabhagahetos cehadhikrtatvat. evam api na praptaya eva vaktavyah. ya eva sarvaprathamam pratilabhata iti. evam tu vaktavyam syat. yan sarvaprathamam pratilabhata iti. yan kusalan dharman ity arthah. cittacaitta api hi kusalapratisamdhane prathamatah pratilabhyante. na kevalam tatpraptayah. asty etat. kim tu praptinam eva kusalapratisamdhane avasyakatvad evam vacanam. kusalapraptayo hi samyagdrstya vicikitsayapi va kusalapratisamdhane 'vasyam utpadyante. cittacaittas tu vicikitsaya kusalapratisamdhane na tavad utpadyanta iti praptaya evotpadyanta iti varnayamti.

akusalasyeti vistarah. akusalo 'pi sabhagahetus catuskotikah. asty akusalah sabhagahetuh phalam pratigrhnati na dadatiti vistarena. [tib. 216b] prathama kotih. kamavairagyam anuprapnuvan yah praptih sarvapascad vijahati. ta akusalah sabhagahetuh phalam pratigrhnati na dadati. katham krtva. iha kleso navaprakarah. margo 'pi navaprakarah. tatra mrdumrduna margenadhimatradhimatrah klesaprakarah prahiyate. yavad adhimatradhimatrena mrdumrduh prahiyate. tatpraptayo 'pi tathaiva prahiyante. kamavairagyam anuprapnuvan ya mrdumrdunam akusalanam praptih sarvapascad vijahati. ta akusalah sabhagahetuh phalam pratigrhnati na dadati. akusalapraptiksanantarabhavat. dvitiya. kamavairagyat parihiyamano yah sarvaprathamam pratilabhate akusalanam praptih. ta akusalah sabhagahetuh phalam dadati na

pratigrhnati purvavad vaktavyam.

atracaryo braviti. evam tu vaktavyam syat. ta eva parihiyamanasyeti. ta eva yah kamavairagyam anuprapnuvan praptih sarvapascad vijahatiti. ta hi pratigrhitatvat na pratigrhnanti. dadaty eva tu kevalam phalam. purvapathe tu dvitiya kotir na sambhavati yathoktam prak.

atracaryasamghabhadras tathaiva pratyacaste. naitad yujyata iti. purvena samanam etat. sarvam prapamcayitavyam.

[tib. 217a] trtiya. kamavitaragasya sesasv avasthasv iti. dve avasthe hitva. ete eva yathokte prathamadvitiyavasthe sesasv avasthasu. yathasmakam. ya akusalanam praptayah. ta akusalah sabhagahetuh phalam pratigrhnati dadati ca. caturthi. etan akaran yathoktan sthapayitva. tadyatha kamavitaragasyaparihanadharmano ya akusalanam praptayah. so 'kusalah sabhagahetur na phalam pratigrhnati. purvam pratigrhitatvat. na dadati. tasya praptyabhavat. evam nivrtavyakrtasyapiti vistarah. evam nivrtavyakrtasyapi catuhkotikavidhanam. arhattvapraptito 'rhattvaparihanitas ca yathayogam yojyam. asti nivrtavyakrtah sabhagahetuh phalam pratigrhnati na dadatiti vistarah. prathama kotih. arhattvam prapnuvan yah praptih sarvapascad vijahati. sa nivrtavyakrtah sabhagahetuh phalam pratigrhnati na dadati. klistaksanantarabhavat. dvitiya. arhattvat parihiyamano yah sarvaprathamam pratilabhate. evam tu vaktavyam syat. ta eva parihiyamanasyeti. evam hi phaladanam evaikam [tib. 217b] upapaditam bhavati. purvapathasamarthanam api tenaivanukramena vaktavyam. trtiya. bhavagravitaragasya sesasv avasthasu. caturthi. etan akaran sthapayitva. tadyatha arhattvam praptasya yas tridhatukyo nivrtavyakrtanam praptayah yathasambhavam. sa nivrtavyakrtah sabhagahetur na phalam pratigrhnati. pratigrhitatvat. na dadati. prahinatvat. anivrtavyakrtasya pascatpadaka iti. pascatpadakalaksanam vyakhyatam iti na punar ucyate. yo 'nivrtavyakrtah sabhagahetuh phalam pratigrhnati dadaty api sah. aha. yas tavad dadati pratigrhnaty api sah. anivrtavyakrtasya a parinirvanat samnihitatvat. syat pratigrhnati na dadati. arhatas caramah skandhah sarvopadhinihsargenanivrtavyakrtanisyandabhavat. salambananiyamena tu ksanasa iti. purvam analambananam sambhavato niyama uktah salambananiyamena tu cittacaittanam eva sabhagahetutvam ucyate ksanasah ksanantarapeksaya. na tu paryadaya vicchedata ity arthah. kusalacittanantaram iti vistarah. yada kusalcittanantaram klistam avyakrtam va [tib. 218a] cittam sammukhikaroti. tada tat kusalam cittam phalam pratigrhnati yatas tatsamtanapatitam vyavahitam anagatam kusalam phalam bhavisyati. anutpattidharmi va. na dadati. yasmad (abhidh-k-vy 230)

asyanantaram kusalam eva nasti. sadrsena hi phalena saphalah sabhagahetur isyate. dvitiya. viparyayad iti. yada klistanivrtavyakrtacittanantaram kusalam cittam sammukhikaroti. tada yena kusalena cittena tat kusalam cittam phalatvena pratigrhitam asit. tad dadati na tat pratigrhnati. purvam pratigrhitatvat. trtiya. kusalacittanantaram kusalam eveti. sammukhikarotity adhikrtam. tat purvakam kusalam cittam dvitiyam cittam phalatvena pratigrhnati dadati ca. samanantaranirvartanat. caturthi. etan akaran sthapayitveti. yada klistavyakrtacittanantaram klistam avyakrtam va cittam sammukhikaroti. tadasau salambanah kusalah sabhagahetur na phalam pratigrhnati. pratigrhitatvat. na dadati. klistavyakrtacittasammukhibhavat. evam akusaladayo 'pi yojya iti. asti salambano 'kusalah sabhagahetuh phalam pratigrhnati na dadati catuhkotikah. prathama kotih. akusalanamtaram kusalam anivrtavyakrtam va cittam sammukhikaroti. [tib. 218b] dvitiya. viparyayat. trtiya. 'kusalanantaram akusalam eva. caturthi etan akaran sthapayitva. adisabdena nivrtavyakrtah anivrtavyakrtas ca sabhagahetur yojyah. nivrtasya tavat prathama kotih. nivrtavyakrtacittanantaram kusalam anivrtavyakrtam va cittam sammukhikaroti. dvitiya. viparyayat. trtiya. nivrtavyakrtacittanantaram nivrtavyakrtam eva. caturthi. etan akaran sthapayitva. anivrtasya prathama kotih. anivrtavyakrtanantaram kusalam klistam va cittam sammukhikaroti. dvitiya. viparyayat. trtiya. anivrtavyakrtanantaram anivrtavyakrtam eva. caturthi. etan akaran sthapayitva. tasya bijabhavopagamanad iti. tasya phalasya hetubhavopagamanad ity upama sautrantikaprakriyaisa. kvacit pustake nasty evampathah. yatha jalamandalam iti vistarah. yatheti drstantapradarsanam. jalamandalam vayamandalasya pratisthaphalam. yavacchabdena jalamandalasya kamcanamayi prthivi. kamcanamayyah prthivyas tatha sasyausadhiprabhrtayah pratisthaphalam ity adhikarah. asubhayah smrtyupasthanany arabhya yavad anutpadajñanam. [tib. 219a] evam anyasyapy anapanasmrtyadeh. prayogasya phalam yojyam. samagryah phalam samagriphalam. caksuradinam iti. adisabdena caksurupalokamanaskaranam grahanam. evam bhavanayah phalam bhavanaphalam iti samasah. etat tu sarvam iti vistarah. etac caturvidham phalam purusakaradhipatiphalayor antarbhutam. pratisthaphalam. adhipatiphalantarbhutam. prayogaphaladipurusakaradhipatiphalayoh.

(ii.61, 62ab) klista iti vistarah. klesatatsamprayuktatatsamutthah klistah. vipakahetujata vipakajah. duhkhe dharmajñanaksantitatsahabhuvah prathamanasravah.(abhidh-k-vy 231) tebhyas ca sesah klistadibhyas tribhyah. vipakavarjya avyakrta airyapathikasailpasthanikanairmanikah.

prathamanasravaksanavarjyas ca kusala iti. kusalagrahanena sasravanasrava grhyante. tatra duhkhe dharmajñanakalapadayah sarva eva saiksasaiksamarga laukikas ca kusalah sesa ity avagantavyam sesas catra trtiyo rasih kriyate. tenaha. ta ete caturvidha dharmah

klista vipakajah [tib. 219b] sesah prathamarya yathakramam vipakam sarvagam hitva tau sabhagam ca sesaja

iti. vipakam iti vipakahetum. klista dharma vipakahetum hitva sesebhyah pamcabhyah karanasahabhusabhagasamprayuktakasarvatragebhyo yathasambhavam jayante. svabhavavarjyat sarvadharmalaksanat karanahetoh. svakalapacittadilaksanat sahabhuhetoh. purvotpannasvasamtanaklistalaksanat sabhagahetoh. svakalapacittalaksanat samprayuktakahetoh. yasmat te cittacaittasvabhavah purvotpannasatkayadrstyadilaksanat sarvatragahetor jayante. na tu vipakahetoh. vipakaphalena hi saphalo vipakahetuh. na ca klista dharma vipakasvabhava iti te na tato jayante. vipakajah sarvatragahetum hitva sesebhyah pamcabhya eva hetubhyo jayante. na tu sarvatragahetoh. vipakajanam aklistatvat. sarvatragakhyah klistanam iti hi sarvatragahetulaksanam. yady api mithyadrstyadibhyah sarvatragebhyo vipakaja jayante. na tu sarvatragahetor iti krtva tato jayante. kim tarhi. vipakahetor iti. sesa iti vistarah. sesanam [tib. 220a] avipakasvabhavatvat. na vipakahetur asti. aklistasvabhavatvac ca na sarvatragahetur asti. atas tau vipakasarvatragahetu varjayitva sesebhyas caturbhyo jayante. purvavad vyakhyanam. prathamanasravah tau vipakasarvatragahetu purvoktau. casabdenanukrstau sabhagahetum ca hitva sesebhyah karanasahabhusamprayuktakahetubhyo yathasambhavam jayante. anasravanam avipakasvabhavatvat na vipakahetur asti. aklistatvat na sarvatragahetuh. margasya purvamanutpaditatvat na sabhagahetur asti. na hi sasrava agradharma anasravasya kalapasya sabhagahetur yujyate. tasman na tebhyo jayante.

cittacaitta

iti. samprayuktakahetusambhavartham cittacaittagrahanam. praptijatyadayas ca cittaviprayuktah. anasravasamvaras ca rupisvabhavo 'nasravesu veditavyah. te cittaviprayukta rupinas ca cittacaittebhyo 'nye klistadayah klistavipakajasesaprathamanasravasamgrhitah tathaivotpadyante yatha cittacaittah. kevalam tu samprayuktakahetunaikena varjitah. tesam asamprayuktakasvabhavatvat na samprayuktakahetor jayante. katham iti. klista cittaviprayuktarupino [tib. 220b] (abhidh-k-vy 232) vipakasamprayuktakahetu hitva sesebhyas caturbhyo hetubhyo jayante. vipakaja api samprayuktakasarvatragahetu hitva sesebhyas caturbhya eva. sesa vipakasarvatragasamprayuktakahetun hitva sesebhyas tribhyah. prathamanasrava vipakasarvatragahetu sabhagahetum ca

samprayuktakahetum ca hitva sesabhyam hetubhyam jayamta iti. ekahetusambhuto nastiti. karanasahabhuhetvor avasyam avinabhavat.

(ii.62cd, 63) janasya janaika jatir na hetupratyayair vinety uktam. ato hetuvistaravacananantaram prcchati pratyayah katama iti. pratyayajatih pratyayateti. pratyayaprakara ity arthah. gotavat.

cittacaitta

iti vistarah. cittacaitta eva

samanantara

ity avadharanam

acarama-

grahanam sottaranam samanantaratvat.

utpanna-

grahanam anagatanirasartham. samas cayam anantaras ca pratyaya iti samanantarapratyaya iti. samanarthe samsabdah. kamavacarasya rupasyeti. avijñaptirupasya kadacit kamavacaram avijñaptirupam rupavacaram cavijñaptirupam utpadyate sasravadhyanasammukhibhave grhitasamvarasya. kadacit kamavacaram canasravam canasravadhyanasammukhibhave. na tu kamavacaracittanantaram kadacit [tib. 221a] kamavacaram rupavacaram ca yugapac cittam utpadyate. kamavacaram ca anasravam cety akulo rupasammukhibhavah.

dvitiyotpatter iti. dvitiyaupacayikotpatteh. yada hi bhuktva svapiti dhyanam va samapadyate. tadaharaja aupacayikah svapnajas ca samadhijo va aupacayika utpadyate.

alpabahutarotpatter iti. kim. rupam na samanantarapratyaya iti prakrtam. bhadantah sthavirah sautrantikah.

kusalakusalavyakrtesu cittesv iti.

savitarkavicaritvat. kusale kamacetasi dvavimsatis caitasikah. kaukrtyam adhikam kvacit. avenike tv akusale drstiyukte ca vimsatih. klesais caturbhih krodhadyaih kaukrtyenaikavimsatih. nivrte 'stadasanyatra dvadasavyakrte mata

ity anena kramena kadacid bahubhyas caittebhyas trayovimsater ekavimsatir astadasa dvadasa valpe caitta utpadyante. kadacid alpad bahavo viparyayat. savitarkavicaradau ca samadhitraye asti savitarkah savicarah samadhih asti avitarko vicaramatrah. asty avitarko 'vicara iti. etasmim samadhitraye caittanam alpabahutarotpattih. atas ca cittacaitta api na samanantarapratyayah syur iti. asti jatyamtaram prati na svajatim [tib. 221b] iti. asty alpabahutarotpattir jatyantaram prati na svajatim.

vitarkavicaradinam hi kvacic citte jatyantarabhutanam satam vrttir avrttis ca bhavati. na kadacid bahutara vedaneti. na hi kadacid vedanaikasmims citte eka kvacid aparasmim dve tisro veti. rupasya tu svajatim praty alpabahutarotpattih.

kim punah svajater eveti. kim vedana vedanaya eva samanantaraprutyayah. anekavedanotpattav asamarthyat. evam samjñadayah. na parajateh. na vedana samjñadinam. yatas caittanam alpabahutarotpattir na parigrhita bhavet.

samtanasabagikas tv iti vistarah. cittam cittantarasya samanantarapratyayah. na vedanayah. vedana vedanantarasya. na cittasyeti. samtanasabhagah sabhagahetur ity arthah. samtanasabhagena divyanti vyavaharanti va samtanasabhagikah kecid abhidharmikah. yadi samtanah samtanantarasya sabhagahetuh. aklistanantaram yada klistam utpadyate. katham tatra samanantarapratyayavyavastheti. ata aha. yada tu aklistanantaram iti vistarah. tasya klesasya pascadutpannasya purvaniruddhaklesah ksanantaravyavahitah samanantarapratyaya iti vyavasthapayamti. tulyajatiyena cittantarenayavadhanat. aklistena vyavadhanam tv avyavadhanam eva. atulyajatiyatvat. [tib. 222a] tadyatha nirodhasamapatticittam vyutthanacittasya. cittantarenavyavadhanat. samapattidravyena vyavahitam api samanantarapratyayo vyavasthapyate. tadvat.

traidhatukapratisamyuktanam yugapatsammukhibhavad iti. kamadhatvavitaragasyaryasya kamavacaryah prapter anantaram traidhatukapratisamyuktanam praptaya utpadyante. traidhatukaih klesaih samanvagatatvat. evam tajjatyadayo 'py utpadyante. ity evam vyakulasammukhibhavat viprayukta api samskarah praptijatyadayo na samanantarapratyayah.

kasmad anagata iti vistarah.

utpannah samanamtara iti atitapratyutpanna eva samanantarapratyaya iti purvam uktam. ata evam prcchati. vyakulatvad iti. vyakulatvad anagato nesyate samanantarapratyayah. vyakulatvam punar anagatasyadhvanah purvottarabhavat. purvottarataya abhavat. (abhidh-k-vy 234) vartamano hi anagatat purvo vartamanad atita iti sakyate vaktum. purvottarakalayogat. na tv anagatasya purvapascimatasti. ata eva ca vartamano vartamanasya na samanantarapratyaya isyate. purvapascimataya abhavat tulyavartamanasya na samanantarapratyaya isyate. purvapascimataya abhavat tulyakalatvat. atitasampratanumanad iti. atitena ca sampratena canumanat. atitenanumanam iti darsayann aha. atitam kiladhvanam [tib. 222b] pasyatiti vistarah. sampratenanumanam iti darsayann aha. idam capi sampraty evamjatiyakam iti vistarah. aparantam na janiyad iti. sarvavittvam asya hiyeteti abhiprayah. phalacihnabhutah phalalimgabhutah. na saksatkari na saksaddarsi.

anagato nesyate samanamtarapratyayo vyakulatvat purvapascimataya 'bhavad ity ukte 'yam aha. kasmad agradharmanantaram iti vistarah. tasya vaibhasikah pariharam aha. yasya yatpratibaddha utpada iti vistarah. yasya dharmasya duhkhe dharmajñanaksantyader yasmim dharme laukikagradharmadau pratibaddha utpadah. sa tasyanantaram utpadyate. tadyatha bijadinam amkuradayah. amkurasya hi bije pratibaddha utpadah. tasmat tadanantaram utpadyate. evam kandadinam amkuradisu. vinapi samanantarapratyayenasaty api samanantarapratyaye. apisabdat sati samanantarapratyaye sutaram utpadyata ity abhiprayah. tasman nasti ca kramaniyamavasthanam tadvat samanantarotpattiniyamas ca bhavatiti vakyarthah.

kasmad arhatas carama iti.

acarama

iti vacanad ayam prasna agatah. anyacittasambandhad iti. yasmat tadanantaram anyacittam na sambadhnanti. asrayabhavaprabhavitam [tib. 223a] mana iti. yatha caksur utpannam caksurvijñanasrayabhavenavasthitam yadi karanantaravaikalyac caksurvijñanam notpadyate na tatra caksur aparadhyate. evam arhato 'pi caramam cittam asrayabhavenavasthitam. karanantaravaikalyat tu vijñanantaram notpadyate iti na tad aparadhyate. tad dhi na karitraprabhavitam na jananapurusakaraprabhavitam ity arthah. yadi hi taj jananaprabhavitam syat jayamana eva sati karye tan manah syat. na caivam. ato 'saty api janye tan mano bhavaty eva. karitraprabhavitas tu samanantarapratyayah saty eva janye samanantarapratyayo bhavati. nasati. tena yo dharmah phalam pratigrhitah tena samanamtarapratyayena yo dharmah phalam pratigrhito jayatam etad iti. sa sarvair api dharmair abuddhimadbhih sarvapranibhir va samcintyakaribhir na sakyah pratibanddhum yatha notpadyeta motpaditi.

ye dharmas cittasamanantara iti vistarah. samanamtarapratyayacittajanitas (abhidh-k-vy 235) cittasamanantarah. cittasya samas ca te 'nantaras ca te iti cittasamanantarah. atha va cittam samanamtaram. samanamtarapratyaya esam iti cittasamanantarah. ksanantaravyavahitat tu cittaniramtarah. te punas cittasamanantarah cittacaitta [tib. 223b] dve ca samapatti asamjñinirodhasamapatti. nasamjñikam cittasamanantaram sastre pathitam karmasamarthyotpatteh. prathama kotir iti vistarah. samapattivyutthanacittam samapattipravesacittajanitam. atas cittasamanantaram na cittaniramtaram. samapattiksanavyavahitatvat. dvitiyadayas ca samapattiksanah. prathamaksanavarjya ity arthah. cittasamanamtarah. tatpratyayajanitatvat. na cittanirantarah. yathayogam prathamadiksanavyavahitatvat. dvitiya. prathamasya samapattiksanasya jatyadayah cittanirantarah. ksanantaravyavahitatvat. na tu cittasamanantarah. acittasamanantarasvabhavatvat. cittacaitta eva hi saha samapattidvayena cittasamanantara istah. sacittikavasthayam ca jatyadayah.

tesam avisesitatvat sarvesam cittacaittadinam jatyadayah. adigrahanena ca sarva eva viprayukta grhyante samapattidvayam varjayitva. te ca tathaiva cittaniramtara na cittasamanantarah. purvavad vyakhyanam. sacittikavastheti. yada cittac cittamtaram utpadyate. tada pascimas cittacaittah [tib. 224a] purvakena cittena cittasamanamtaras cittaniramtaras ca bhavamti. caturthi. dvitiyadinam samapattiksananam vyutthanacittasya ca jatyadayah na cittasamanantarah. acittasamanantarasvabhavatvat. na cittaniramtarah. prathamadisamapattiksanavyavahitatvat. ye trtiyacaturthyau te prathamadvitiye iti vistarah. prathama kotih. prathamasamapattiksanah sacittika cavastha. te hi cittasamanamtarah samanamtarapratyayajanitatvat. na samapattiniramtarah. prathamasamapattiksanasya sarvasamapattiksanabhavena na tanniramtaratvabhavat. sacittikavasthayam ca samapattyabhavat. dvitiya. dvitiyadinam samapattiksananam jatyadayo vyutthanacittasya ca. ime dharmah samapattiniramtara na cittasamanantarah. trtiya. accittikayah samapatter vyutthanacittam dvitiyadayas ca samapattiksanah. ete cittasamanantarah samapattinirantaras ca. caturthi. prathamasya samapattiksanasya sacittikayam cavasthayam jatyadayah. ime dharma na cittasamanantara na samapattinirantarah. acittasamanantarasvabhavatvat. [tib. 224b] purvasamapattiksanabhavac ca.

sasamprayogasya sacaitasikasya. tathalaksanatvad iti. alambyalaksanatvat. ayatanadravyaksananiyameneti. ayatanam ca dravyam ca ksanas ca tesam niyamah. tenaiva. te cittacaittah svasminsvasmin alambane niyatah. yatha tavac caksurvijñanam sasamprayogam rupayatane alambane niyatam na sabdayatanadau. (abhidh-k-vy 236) evam ayatananiyamena. tatrapy ayatane dravyaniyamena nilarupe nilarupagrahakam eva caksurvijñanam sasamprayogam niyatam. nanyatra pitadau. evam dravyaniyamena. tatrapi nilarupe alambane yo nilarupaksano yasyalambanam. sa tasyaiva. nanyasya. ity evam ksananiyamena. evam sabdayatanadisv api srotradivijñanam sasamprayogam yojyam. kim asryaniyamenapiti. kim caksuradyasrayaniyamenapy ete cittacaitta niyatah. om ity aha. evam ity arthah.

alambanapratyayo 'pi sarvadharma iti manovijñanapeksaya. adhiko 'yam pratyaya ity adhipatipratyaya iti. hetupratyayadibhyah. hetupratyayo hi param pamca hetavah. alambanapratyayo hi sahabhuvam na sambhavatiti nadhikah. adhikasya va pratyaya iti. purvam adhikah patir adhipatih. sa pratyaya iti [tib. 225a] samasah. idanim adhikasya bhuyasah patir adhipatih. sa pratyaya ity adhipatipratyaya iti samasah. katham ity aha. sarva iti vistarah. sarvah samskrtasamskrtah sarvasya samskrtasya svabhavavarjyasya salambanasyanalambanasya ca pratyayo 'dhipatipratyayah. alambanapratyayas tu salambanasyaiva nanalambanasya. prathame vigrahe pratyayasyadhikyam darsitam. dvitiye

pratyayavatah.

(ii.64) nirudhyamane karitram

iti. nirudhyamana evety avadharanam. mithahphalatvat samasrayatvac ca sahabhusamprayutakahetvor yathakramam.

trayo jayamana

iti. jayamana evety avadharanam.

tato 'nyau tu pratyayau tadviparyayad

iti. samanantarapratyayah purvoktas tam pascaduktam karitrakalaniyamam asrayate. jayamane karitram karotity arthah. pascadukta alambanapratyayah purvoktam karitrakalaniyamam asrayate. nirudhyamane karitram karotity arthah. evam tau

viparyayat

karitram kurutah. tenaha. samanantarapratyayo jayamane karitram karoty avakasadanat. alambanapratyayo nirudhyamane. vartamanais cittacaittair vartamanagrahanad iti. grahanarthena hy alambanapratyayo vyavasthapyate. na catitanagatas cittacaitta grahyam artham grhnantiti.

etad evasya karitram iti. yad anavaranabhavena sarvasyam avasthayam avasthanam etad evasyadhipatipratyayasya karitram iti sugamatvan nadhipatipratyayasya [tib. 225b] karitrakalaniyamah sucita ity abhiprayah.

(65) dvividho hetur iti. samprayuktakasarvatragavipakahetunam asambhavat. samanabhumikah kusala dharma iti. nirodhasamapatter bhavagrikah kusala dharmah sabhagahetur hetupratyayah. asamjñisamapatter api caturthadhyanabhumikah. yesam balena te samapatti bhavatah. samanantarapratyayah sasamprayogam samapatticittam iti. sarvesam nirodhasamapattiksananam asamjñisamapattiksananam ca cittantarenavyavadhanat. purvavad iti. svabhavavarjyah sarvadharmah. cittabhisamskarajatvad iti. cittabhogajatvad ity arthah. cittotpattivibandhanat na samanamtarapratyaya iti. samanantarapratyayasya cittotpattihetutvat.

dvabhyam anye tv

iti. tusabdo 'vadharane bhinnakramas ca. dvabhyam eva hetvadhipatipratyayabhyam anye vai cittacaittasamapattidvayavinirmukta dharma jayante. isvarapurusapradhanadikam iti. adisabdena kalasvabhavaparamanvadi grhyate. nanu cata eveti. yadi vesvara ekam karanam purusa iti vatra pakse ko hetur iti hetur mrgyate. isvaravyatiriktam hetum krtva tatsiddher iti abhyupagatam bhavati. tadabhyupagamac caikam isvarah purusa iti va karanam sarvasya jagata iti asya vadasya vyudasah parityagah prapnotiti pindena vakyarthah. [tib. 226a]

nesvaradeh kramadibhir

iti. nesvarader bhava jayante. kasmat. kramadibhih. adigrahanena desakaladinam grahanam. atha vanekakaranatvanavasthaprasamgad anyapurusakalanihnavadinam grahanam. yadi hy ekam eveti vistarah. yadi hy ekam eva karanam isvarah syat mahadevo va vasudevo va anyad va purusadi vety arthah. yugapat sarvena jagata bhavitavyam karanasya sadbhavat. na hy etad istam. sati karane karyam na bhavatiti. drsyate ca bhavanam kalaladinam amkuradinam ca kramasambhavah. tasmat svakaranaparamparanirvrtta iti nesvaradikaranam iti gamyate. isvaradyekakaranam jagad iti hi pratijananasya svakaranakramotpaditvadilaksanena dharmavisesena tasya sapaksalatvam paksasyopalaksyate. sa tarhi chandavasad iti. sa kramabheda icchavasad isvarasya syat. katham ity aha. ayam idanim bhava utpadyatam yavad ayam pascad utpadyatam iti. evam kramasambhavas ca bhavanam isvaras ca karanam iti isvarakaranikabhiprayah. chandabhedad iti vistarah. isvaracchandabhedac caikakaranatvabhyupagamac ca prakpaksavirodhad dharmasvarupaviparyayah paksasyotpadyate. sa capiti vistarah. [tib. 226b] sa capi chandabhedo yugapat syat. taddhetos chandabhedahetor isvarasyabhinnatvad ekatvad ity arthah. (abhidh-k-vy 238) tatas ca eva sa purvokto doso yugapat syad iti. atha manyase. anyad api karanantaram bhinnam tadutpattau isvaro 'peksata ity ata idam ucyate. karanantarabhedapeksane ce ti vistarah. nesvara eva karanam ity abhyupagame sa eva dosah. tesam api ceti vistarah. tesam api ca karnantaranam kramotpattav isyamanayam karanantarabhedanam api punah karanantarabhedapeksanad anavasthaprasamgah. tesam api karanantarabhedapeksanam tesam api karanantarabhedapeksanam ity aparyavasanaprasamgah syat. sakyaputriyam eva nyayam iti. anadih samsara iti sakyaputriyam nyayam natikrantah syat. yaugapadye 'piti vistarah. athapi syat. yaugapadye 'pisvarachandanam na jagato yaugapadyam. kasmat. yathachandam utpadat. yas chandah ayam idanim utpadyatam iti. tasya tasmac chandad idanim evotpattih. yah pascad utpadyatam iti. tasya tasmat pascad utpattih. idam ca pascat pascattaram evamprakaram iti tasya tasmat pascattaram tathaivotpattir iti. tac ca na. tesam pascad visesabhavat. tesam chandanam pascan na kascid visesa iti. yathaiva purvam narabhante. tatha pascad api narabheran. yatha va pascad arabhante. tatha purvam apiti. atha va eka evotpadayita netara iti tesam visesabhavah. atah praptam eva bhavanam isvaracchandanam [tib. 227a] iva yaugapadyam. karanantarapeksatve va chandavisesanam purvavad dosah. na tasyam isvarah syad iti. na tasyam pritau isvarah syad vinopayena tatkaranasakteh. etad isvarasyesvaratvam. yad asau karanantaranapeksah kuryat. tathaiva canyasminn iti. yatha pritav anisvarah. evam anyasminn api

trailokye nesvara ity anumiyate. yadi cesvara iti vistarah. narakadisu prajam srstva bahubhis cetibhir upasrstam. bahubhir anekaih prakarair itibhir upasargai rogadibhir upasrstam upadrutam prajam srstva yadi priyeta namo 'stu tasmai ity utprasavacanam etat. sugitas ceti vistarah. suktas cayam tam arabhya tam isvaram adhikrtya slokah satarudriye vyasena

yan nirdahatityadi.

yasman nirdahati tasmad

rudra

ity evam sarvatra. anyesam iti. bijadinam amkuradisu pratyaksah purusakaro nihnutah syat. karanebhyo 'nyasya vyaparadarsanad iti. caksurupalokamanaskaradibhyas ca eaksurvijñanadyutpattau bijaksetrodakadibhyas camkuradyutpattau anyasya vyaparanupalabdheh. yatha hi caksuradinam caksurvijñanadyutpattau bijadinam camkuradyutpattau vyaparo drsyate. tadbhave (abhidh-k-vy 239) bhavat tadabhave cabhavat. na tatha caksuradibhave bijadibhave ca [tib. 227b] isvarasyabhave caksurvijñanamkuradyabhavo drstah. punas ca tadbhave bhavah. yatas tasyapi tadutpattau vyaparo gamyate. atas tadvyaparadarsanat saha karanair isvaram karanam kalpayatam kevalo bhaktivadah syat. kim ca sahakarisu ceti vistarah. yani sahakariny anyani tasyesvarasya. kim tesv isvaro nesvarah syat. tani hi karyotpattau svasamarthyena vyapriyamte. anyesu tu sahakarisv isvarah syad iti anyagrahanam. adisarga isvarahetukah. tatha hi pratyaksapurusakaranihnavo na syat. karanebhyo 'nyasya vyaparadarsane cadoso jagatas cesvarah karanam iti. tasyapy anyakarananapeksatvat. tasyapy adisargasyanyakarananapeksatvat. isvara evaikah. karanam nanyad iti. isvavavad anaditvaprasamgah. anistam caitat tasman nesvarah karanam.

evam pradhane 'pi yathagogam yojyam iti. pradhanam acetanam. tasmat tatra chandavikalpanam hitva sesapratisedhavidhanam yojyam. yady ekam eva karanam pradhanam syat. yugapat sarvena jagata bhavitavyam syat. drsyate ca bhavanam kramasambhavah. karanantarabhedapeksane va na pradhanam eva karanam syat. tesam api kramotpattau karanantarabhedapeksanad anavasthaprasamgah syad iti vistarah. evam khalv api jagatah karanam parigrhnata anyesam arthanam pratyaksah purusakaro nihnutah syat. sahapi ca karanaih karanam pradhanam kalpayatam [tib. 228a] kevalo bhaktivadah syat. karanebhyo 'nyasya vyaparadarsanat. sahakarisu canyesu karanesu tatpradhanam apradhanam syat. athadisargah pradhanahetukah. tasyapi mahadadyutpadasvabhavasyadisargasyadyalaksanatvat pradhanavat anaditvaprasamgah. nityam hi pradhanam pradhanam ca mahatah

karanam iti purvapradhanam pascan mahan iti na sidhyati. prasavadharmi ca pradhanam iti tena nityam pravartitavyam karanantaranirapeksatvat. na hi prakasah prakasyam artham prakasya punar na prakasayatiti. svabhavo hi krtarthatam nopeksate. akrtabuddhayah paramarthasastrair asamskrtabuddhaya ity arthah.

(ii.66) dvidha bhutani taddhetur

iti. purvotpannani bhutani pascadutpannanam svasamtanikanam sabhagahetur avinirbhagavartini sahabhuhetuh. bhutanuvidhayitvad iti. bhautikam bhutany anuvidhatte. tadvikare vikarat. acaryadinisrayavad iti. yathabhiksur acaryam asrayate. adisabdena upadhyayam ca nisrayate. tadvat. bhutani bhautikam nisrayate. evam esam iti vistarah. janmahetutvam esam bhutanam akhyatam tu bhautikasya tebhya utpatteh. vikarahetutvam tadanuvidhayitvat. adharahetutvam (abhidh-k-vy 240) adharabhavat. sthitihetutvam anucchedahetutvat. vrddhihetutvam upabrmhanahetutvad iti. avisesavartitvad iti [tib. 228b] avighnabhavavasthanenanyesam api hetutvad ity arthah. anyonyam cittanuparivartikayavakkarneti. kayakarma cittanuparivarti dhyananasravasamvarasamgrhitam trividham pranatipatadattadanakamamithyacaraviratibhedena. vakkarmapi cittanuparivarti dhyananasravasamvarasamgrhitam eva caturvidham. mrsavadapaisunyaparusyasambhinnapralapaviratibhedena. tad evam saptavidham kayavakkarmanyonyam sahabhuhetuh. pranatipataviratir upadayarupam itaresam sannam sahabhuhetuh. tany api sat tasya sahabhuhetur iti sarvam yojyam. nanyad iti. caksuradikam sarvam upadayarupam pratimoksasamvaradisamgrhitam api yavan nanyonyam sahabhuhetuh prthakkalapatvat. sabhagasyeti. kusalam kusalasya svasamtanikasya klistam klistasyetyadi. yasya kayavakkarmana iti. vijñaptyavijñaptisvabhavasya samahitasyasamahitasya va yathayogam. ekadhaiva tad iti. vipakahetur evaika ity avadharanam. karanahetos tathaivaganyamanatvat. prthakkalapatvad iti sahabhuhetvadyayogat.

(ii.67) rupadhatav akusalam nastiti. sa viviktam kamair viviktam papakair akusalair dharmaih savitarkam savicaram vivekajam pritisukham prathamam dhyanam [tib. 229a] upasampadya viharatiti vacanat. tatra rupadhatav akusalam nasti. akusalavivekad dhi yaj jatam subham. tad vivekam ity ucyate. yatha ca hetuh. tatha phalam iti. tatropapattav api nasty akusalam iti gamyate. ruparupyadhatau sarva eva klesopaklesav avipakatvan nivrta eva nakusalah.

(ii.68-71) anantaram iti pascad vaksyata iti karikante. tad iha sambandhaniyam. samapattikale kusalam iti. kamavacaraprayogikakusalacittanantaram prathamadhyanabhumikam samantakiyam mauliyam va cittam utpadyate. pratisamdhikale nivrtam iti. kamavacaropapattipratilambhikamaranacittanantaram rupavacaram

nivrtavyakrtam cittam utpadyate pratisamdhikale.

upapattibhavah klistah sarvaklesaih svabhumikair

iti vacanat. upapattir atrantarabhavopapattir abhipreta. evam antarabhavapratisamdhir api klisto veditavyah. catasrbhir duratabhir dura iti. tatreyam asrayadurata. yad arupyavacarena asrayena kamavacarah kascid api dharmo na sammukhikriyate. yatha rupavacarenasrayena kamavacaram nirmanacittam sammukhikriyata iti. anayasrayaduratya kamadhator arupya dure bhavamti. akaradurata. yad arupyavacarena cittena kamadhatur nakaryate. yatha rupavacarena audarika ityadibhir akaraih. alambanadurata. yad arupyavacarena (abhidh-k-vy 241) cittena na kamadhatur alambyate. yatha rupavacarena. nanu ca rupadhatur api narupyavacarena cittenalambyate.

na maulah kusalarupyah sasravadharagocara

[tib. 229b] iti vacanat. tat katham idam ucyate kamadhator evarupya durata iti. satyam na maularupyavacarena cittena rupadhatur adhyalambyate. kim tu akasanamtyayatanasamantakacittena audarikadyakarais caturthadhyanam alambyata iti. ato na kamadhator iva rupadhator arupya dure vyavasthapyamte. pratipaksadurata. yad arupya na kamadhatoh pratipaksah. yatha rupadhatuh. ity evam asrayalambanakarapratipaksaduratabhir api kamadhator arupya dure bhavamti. tasman na kamavacarakusalanantaram arupyavacaram kusalam utpadyate. saiksam asaiksam ceti. kamavacaraprayogikakusalacittanantaram samapattikale labdhapurvam saiksam utpadyate. tathaiva casaiksam. klistasamapattyutpiditasyeti. klistaya samapattya utpiditasya yogino 'dharayah kusalaya bhumeh samsrayanan nivrtavyakrtad api kusalam cittam utpadyate. varam adharapi kusala bhumir nordhva klisteti. sarvebhyo ruparupyacittebhya iti. kusalavyakrtacittasya maranasambhavat.

tasmac catvariti.

tasmad akusalac catvari svabhumikany eva. akusalasyordhvabhumikusalaprayogatvasambhavad aprahanac cordhvabhumyupapatticittanutpadat. [tib. 230a] kusalam nirmanacittad anantaram iti. nirmanad vyutthanakale. tasmad anantaram ekadaseti. pratisamdhisamapattitadvyutthananirmanapravesakalesv ekadasacittotpattisambhavah. katham. svabhumikani trini kamavacarani ca. vyutthanakale kusalam. pratisamdhikale klistadvayam. anivrtavyakrtam ca nirmanacittam. arupyavacaram. ca nivrtavyakrtam pratisamdhikale. kusalam ca samapattikale. saiksam asaiksam ceti. na tv arupyavacaram anivrtavyakrtam. avasyaklistatvat. samapattyadyayogac ca. na hi tat prayogalabhyam yatha rupavacaram kamavacaram ca nirmanacittam. kamavacaram ca klistadvayam arupyavacaram

canivrtavyakrtam hitveti. na kamavacarat klistadvayat rupavacaram kusalam utpadyate. tasya klistadvayasya tatprayoganarhatvat. ata eva ca narupyavacarad anivrtavyakrtat tad utpadyate. kusalena ca pratisamdhibandhabhavat. kamavacaram klistadvayam saiksasaikse ca sthapayitveti. na kamavacarat klistadvayad rupavacaram nivrtavyakrtam utpadyate. tadaprahane rupadhatau pratisamdhibandhabhavena nivrtavyakrtacittasambhavat. na saiksasaiksabhyam. tatastyena [tib. 230b] klistena vyutthanasambhavat. kamavacarani (abhidh-k-vy 242) ceti. trinity adhikrtam. pratisamdhikale klistadvayam klistasamadhyutpiditasya ca kusalam. kamavacare ca kliste arupyavacaram ceti. pratisamdhikale. adharadhatukani ca klistani pratisamdhikale. arupyavacarat kusalan naveti. svabhumikani trini. rupavacaram kusalam tatsamapattivyutthanakale pratilomasamapattau ca. adharabhumikani ca klistani pratisamdhikale. saiksam asaiksam ca. kamavacaram kusalam kamarupavacaranivrtavyakrte hitveti. na kamavacarena kusalena tatsamapatter vyutthanam sambhavati ativiprakrstatvat. ata eva ca nanivrtavyakrtenapi apatutvat. ata eva ca na rupavacarenanivrtavyakrtena vyutthanam. na caibhih pratisamdhibandho 'stiti naisam ata utpattih. tatsannam anamtaram iti vartate. rupavacarat kusalad iti. samapattikale. saiksasaiksabhyam ceti. vyutthanakale. rupavacaram kusalam iti. klistasamadhyutpiditasya. nivrtam cetyadi. pratisamdhikale. kamarupavacarani klistani saiksasaikse ca hitveti. adhobhumyavitaragasya tena [tib. 231a] pratisamdher abhavat. saiksasaiksabhyam ca tena vyutthanasambhavan na tebhyas tadutpattih. tany eva catvary asaiksam ceti. trini traidhatukani kusalani vyutthanakale. saiksam ca pravahe. vajropamanantaram ksayajñanam iti asaiksam ceti. pamca pamcakad ata evanantaroktad iti. traidhatukebhyah kusalebhyah samapattikale. vajropamanantarotpattau pravahe ceti. tasmac catvariti. saiksam hitva. na hy asaiksat saiksam utpadyate. parihanikale katham notpadyate. klesotpadavyavahitatvat. vyutthitasyaiva parihanes ca.

(ii.72, 73) prayogikam copapattilabhikam ceti. prayogikam yat prayogal labhyate. srutacintabhavanamayam trisu dhatusu yathasambhavam. upapattilabhikam kamarupadhatvor antarabhavapratisamdhiksane prathamato yasya praptir utpadyate. arupyadhatau copapattibhave yasya praptir utpadyate. vipakajam airyapathikam sailpasthanikam nirmanacittam ceti. hetukarmabhedad ayam bhedah. vipakahetor jatam vipakajam. iryapathesu sayanasanasthiticamkramanesu bhavam airyapathikam. silpasthanesu bhavam sailpasthanikam. nirmane cittam nirmanacittam. nirmite nirmane va bhavam nairmitam nairmanikam iti va. tad evocyate. punar vimsatir bhavantiti. katham ity aha. sodha kusalam anivrtavyakrtam ca saptadha bhittveti. trisu

dhatusu prayogikopapattipratilambhikabhedena [tib. 231b] kusalam sodha bhittva. kamarupadhatvos canivrtavyakrte saptadha bhittva. kamadhatau vipakajairyapathikasailpasthanikanairmanikabhedena. rupadhatau ca vipakajairyapathikanairmanikabhedeneti. tany etani trayodasa sesani ca saptabhinnany eva. tadyatha (abhidh-k-vy 243) kamavacaram akusalam nivrtavyakrtam ca. rupavacaram nivrtavyakrtam eva arupyavacaram nivrtavykrtam anivrtavyakrtam ca. saiksam asaiksam ceti vimsati cittani bhavamti. iryapathadyadhavad iti. iryapathasilpasthananirmanabhavat. etani triny arupyadhatau na samti. alambanabhutasya rupasyabhavat. rupagandharasasprastavyany esam alambanam iti. tatra sayyasanarupadayah svasariravayavarupadayas cairyapathikasyalambanam. sailpasthanikasya silpasthanarupadayah nairmanikasya nirmanarupadayah. sailpasthanikasya tu sabdo 'piti. tusabdo visesane apisabdena rupadayah. sabdo 'py asyalambanam. silpopadesasabdam alambya manovijñanena silpam siksate iti. vipakajasyavacanat sarve 'pi rupadaya alambanam ity avagantavyam. manovijñanany eveti. manovijñanasvabhavany airyapathikadini trini. vikalpabhisamskarane [tib. 232a] pravrttatvat. vipakajam avacanat sadvijñanasvabhavam iti jñapitam bhavati. pamca tu vijñanakayam airyapathikasailpasthanikayoh prayogika iti. tatprayogavasthayam bhavatvat prayogikah. yasmat te drstva yavat sprstvotpadyamta iti. vipakasya prayogo nasti. karmasamarthyena svarasavahitvat.

airyapathikabhinirhrtam iti vistarah. airyapathikena manovijñanenabhinirhrtam utpaditam manovijñanam asti dvadasayatanalambanam. caksurayatanalambanam yavad dharmayatanalambanam anivrtavyakrtasvabhavam ity apare. tad evam pradarsayamti. anyad apy anivrtavyakrtam asti yad airyapathikadisu nantarbhavatiti. ittham eva ca pratipattavyam. anyatha hi yad vaksyati

kayaksisrotravijñanam vijñaptyutthapakam ca yat dvitiyadau tad adyaptam aklistavyakrtam ca tat. svabhumikena nirmanam bhasanam tv adharena cetyadi.

tani vijñanani esam caturnam katamena samgrhitani. na tavad vipakajani. urdhvopapannanam adharabhumikavipakasambhavat. nairyapathikadini. iryapathadyabhavat. ajñanadivasanacittam ca kva pravesayitavyam bhadantanantavarmana 'pi vibhasavyakhyana uktam. etac catustayavyatiriktany avyakrtani vijñanani [tib. 232b] santiti. savasesam etad bhasyam ity avagantavyam.

anyatrabhijñaphalad iti. kamavacaram nirmanacittam rupavacaraprayogikanantaram evotpadyate. na kamavacaraprayogikanantaram. rupavacaram prayogikam saiksam asaiksam ceti. samapattikale. svebhyah kusalaklistebhya iti. svabhyam kusalabhyam klistabhyam ca. prayogakale

klistasadbhavat. klesaparikhinnasya ca prayogikotpatteh.
nanivrtavyakrtebhyah durbalanabhisamskaritvat.
rupavacarabhyam prayogikaklistabhyam iti. prayogikat
klistat. saiksasaiksabhyam (abhidh-k-vy 244) ca
vyutthanakale. klistat klistasamadhyutpiditasya.
ruparupyavacare ca kliste iti. pratisamdhikale. sambhavati hy
upapattipratilambhikacittasya maranam. purvavad iti.
anyatrabhijñaphalad ity arthah. tad dhi rupavacaraprayogikanantaram
evety uktam. rupavacarabhyam ceti vistarena purvavad vyakhyanam.
akusalanivrtavyakrtanantaram iti. akusalanantaram
nivrtavyakrtanantaram ceti vibhaktavyam. tulyatvad dhi tad
yugapadvacanam. rupavacarebhyas caturbhyah. anyatra
prayogikabhijñaphalabhyam iti. pratisamdhikale. prayogike
'bhijñaphale ca sthitasya nasti maranam. atas tabhyam tat
klistadvayam notpadyate. sesesu tu sthitasyasti maranam. [tib.
233a] atas tebhyas tat klistadvayam utpadyate. pratisamdhikale. evam
anyatrapy anyatra prayogikad iti vyakhyeyam. sad anyatra
prayogikabhijñaphalabhyam iti. durbalanabhisamskarakatvat. anayor
anantaram prayogikam notpadyate. rupavacaraprayogikanantarotpattes ca
na tabhyam abhijñaphalotpattih. ruparupyavacare ca kliste iti.
pratisamdhikale. sailpasthanikanantaram sad iti. tatrasthasya
maranasambhavat airyapathikavipakajavad iha
ruparupyavacaraklistayor asambhavah. svam cabhijñaphalam
eveti. pravahakale. rupavacaram ca prayogikam iti. tadvyutthane. na hy
apravisya dhyanam abhijñaphalad vyutthanam astiti. tadapy asmad eva
dvayad iti. tad abhijñaphalam pravahe tatpravesakale ca.
kamavacarakusale iti. vyutthanakale. asti hi sambhava
upapattipratilambhikenapi samapattivyutthanam patutvat. ato dvayor
api kusalayor grahanam. abhijñaphalam ceti. kamavacaram
nirmanacittam. arupyavacaram prayogikam saiksasaiksam ca
samapattikale. anyatrairyapathikavipakajabhyam iti. tayor
durbalanabhisamskarikatvat. prayogikaklistabhyam [tib. 233b] iti.
vyutthanaklistasamapattyutpiditakalayoh. kamavacare kliste
iti pratisamdhikale. anyatrabhijñaphalad iti. nirmanacittasya
prayogikanantarotpatteh. arupyavacaram klistam iti.
pratisamdhikale. kusalaklistaniti. kusale ca kliste ca
kusalaklistaniti samasah. kusaladharabhumikasrayanat kusale.
kliste tu pratisamdhikale.kamavacarebhya iti vistarah.
pratisamdhikale. prayogikasailpasthanikabhijñaphalesu mrtyur
nastiti na tebhyah. kamavacare kliste iti. pratisamdhikale.
arupyavacaram api klistam asminn eva svam prayogikam ato
notpadyate. airyapathikasya durbalanabhisamskaritvena prayoganarhatvat.
evam vipakajam iti. yathairyapathikam uktam. tathedam
vipakajanantaram sapta yavad anyatrabhijñaphalad iti. tav eva
grantharthau. abhijñaphalanantaram dve sve iti. vyutthane pravahe ca.
tad apy abhyam eveti. pravese pravahe ca. (abhidh-k-vy 245) rupavacaram
prayogikam iti. vyutthanakale. evam saiksam asaiksam [tib. 234a]

svani catvariti. kusalam bhavatiti sphutam. klistam asvadanakale. 'nivrtavyakrtam tu vyutthanakale. rupavacarat prayogikad iti. samapattikale. anyatra vipakajad iti. durbalanabhisamskaravahitvad iti karanam vaksyate. saiksasaiksabhyam ceti. samapattikale. adharadhatukani ca klistaniti. rupavacarakamavacarani pratisamdhikale. prayogikakliste iti. prayogikam klistasamadhyutpidanat. klistam pratisamdhikale. kamavacare 'pi kliste pratisamdhikala eva. kamavacararupavacarebhya iti vistarah. taccittasthamaranasambhavat. anyatra prayogikad iti. vipakajanantaram prayogikanutpatteh. adharani trini klistaniti. dvidhatukani pratisamdhikale. kamavacaram utpattilabhikam iti. patutvad etac chaiksad vyutthanacittam sambhavati. patutvad iti karanam vaksyati. na tu tatha ruparupyavacare upapattilabhike patuni iti na te sambhavatah. saiksam pravahe asaiksam ca vajropamanantaram. saiksam ekam hitveti. asaiksac chaiksam notpadyate. tasmad asaiksanamtaram pamca. na tu sat yatha saiksat. tani ca pamca saiksavad vaktavyani [tib. 234b].

atra vimsaticittanam samanantarapratyayasya asutritasya sutrarupah samgrahaslokah.

prayogikac chubhat kame dasastabhyas tad anyathah subhan navaikadasatas tat sapta klistatah prthak caturdasabhyas te 'stav airyapathikavipakajat te tu saptatah sat sailpasthanikat tat tu saptatah nairmitad dve dvayos caitad rupe prayogikac chubat dvadasaitat tu dasatah subhad astav ayatnajat tat pamcabhyo nava klistat tad ekadasatah punah vipakajairyapathikat sapta tat pamcato dvayam dve abhijñaphalac cittad dvabhyam eva tathaiva tat arupye yatnikat sapta kusalat sadbhya eva tat ayatnikac chubhat sapta caturbhyas tat punah smrtam klistad astau dasabhyas tat sat cittani vipakajat caturbhyas tat tu sat saiksac caturbhyah punar eva tat. asaiksat pamca tad api pamcabhyah samanamtaram.

iryapathasilpabhisamskaranapravrttatvat. na punar ebhyah prayogikam utpadyata ity adhikrtam. ato 'sambhavad airyapathikasailpasthanikanantaram (abhidh-k-vy 246) prayogikam notpadyate. tad anyabhisamskaranapravrttatvad ity abhiprayah. yasmad airyapathikam iryapathabhisamskarane pravrttam. gamanadyakaratvat. sailpasthanikam ca slipabhisamskarane pravrttam. idam evam karomidam evam karomitity evamakarapravrttatvat. durbalanabhisamskaravahitvac ca vipakajanantaram prayogikam notpadyate. [tib. 235a] tad dhi vipakajam avyakrtatvad durbalam. purvakarmaksepat. ayatnena ca pravrtter anabhisamkaravahiti. atha va iryapathasilpabhisamskaranapravrttatvat. airyapathikasailpasthanikanantaram na prayogikam utpadyate.

durbalanabhisamskaravahitvac ca
airyapathikasailpasthanikavipakajanantaram prayogikam notpadyate.
sarvesam avyakrtatvena durbalatvat. anabhisamskaravahitvac ca
vipakajasyaivaikasya airyapathikasailpasthanikayor api va
prayogikabhisamskarabhavat. anyavyaparaparatvamatrad dhi tayor
abhisamskaranapravrttatvam uktam. atha vayam evasya
vakyasyabhisambandhah.
iryapathasilpabhisamskaranapravrttatvat.
durbalanabhisamskaravahitvac caitani
vipakajairyapathikasailpasthanikani na prayogikanukulani. ato na
tadanantaram prayogikam utpadyata iti sambandhaniyam.
niskramanacittam tu anabhisamskaravahiti. prayogikacittapravahad
yad anyac cittam. tan niskramanacittam. tena hy asau yogi tatah
pravahan niskramati tadavataratvat. niskramanacittam
anbhisamskaravahi anabhogavahiti yukto 'sya niskramanacittasya
vipakajadinam anyatamasvabhavasya [tib. 235b] prayogikacittanantaram
utpadah. evam tarhiti. yadi na prayogikanukulaniti vipakajadibhyo
'nantaram prayogikam notpadyate. evam tarhi klistebhyo 'pi
prayogikam notpadyate vigunatvat. viguno hi klisto dharmah
kusalasya nanukula ity arthah tadvirodhitvat. tathapiti vistarah.
yady api tad vigunam tathapi klesasamudacaraparikhinnasya yoginah
tatparijñanat klesasamudacaraparijñanad yuktah
prayogikasammukhibhavah. tatparijñanam eva hi prayogikam cittam
iti. patutvad iti. kamavacaram utpattipratilambhikam patu tac
chaiksadibhyo vyutthanacittam sambhavati. ata eva ca
klistasamadhyutpiditasya tadasrayanam bhavati.
anabhisamskaravahitvat tu tasya tasmac chaiksadini notpadyante.
rupavacaram tupapattipratilambhikam na kamavacaravat patu. tasmat
klistasamadhyutpiditasya tadasrayanam na bhavati. prayogikam
evasriyate. anyonyanantaram cittanam utpadah.

tani ca manaskaravasad utpadyamta iti ato manaskaropaksepah. trayo
manaskara iti vistarah. svalaksanasya manasikaranam
svalaksanamanaskarah. tadyatha rupanalaksanam rupam ity
evamadi. adisabdenanubhavanalaksana vedaneti evamadi.[tib. 236a]
anityatvadimanasikaranam samanyalaksanamanaskarah (abhidh-k-vy
247) sodasakarasamprayuktah. anityato yavan nairyanikata iti.
adhimuktya na bhutarthe manasikaranam adhimuktimanaskarah.
asubhayam yavat krtsnayatanadisu. adisabdena rddhyadinam
abhinirhare lagutvadyadhimokso grhyate. tadyatha maharddhiko
mahanubhavah parittam prthivisamjñam apy adhitisthati.
apramanam api samjñam. sa akamksan prthivim calayatiti
vistarah. asubhaya sahagatam sambaddham asubhasahagatam. etad
uktam bhavati. asubhamanaskaranantaram smrtisambodhyamgam
bhavayati janayati utpadayatiti. samrtisambodhyamgam hy aryamarga
iti asty adhimuktimanaskaranantaram aryamargotpada iti darsayati. aha.
yadi samanyamanaskaranantaram eva nadhimuktimanaskaranamtaram

aryamargam sammukhikaroti. idam katham niyate. asubhasahagatam smrtisambodhyamgam bhavayatiti. ata idam ucyate. asubhaya tu cittam damayitveti vistarah. prayogavasthayam asubhaya cittam damayitva yavad avasane samanyamanaskaranantaram aryamargam sammukhikartoi. ato na sutravirodha iti. aryamarganantaram apiti vistarah. na kevalam samanyamanaskaranantaram aryamargam sammukhikaroti. [tib. 236b] aryamarganantaram api samanyamanaskaram eva sammukhikarotity apare. syat tavad iti vistarah. anayamyaditi. adisabdenanagamyaprathamadhyanadhyanantaratribhumisamnisrayena niyamavakrantau tanmarganantaram trimarganantaram kamavacaram samanyamanaskaram srutamayam cintamayam va sammukhikuryat samnikrstatvat. atha dvitiyadidhyanasamnisrayena dvitiyatrtiyacaturthadhyanasamnisrayena niyamavakrantau katham aryamarganantaram katham samanyamanaskaram sammukhikaroti. na hi kamavacarah sakyah sammukhikartum iti vakyasesah. kasmat. prathamadhyanavyavahitatvenativiprakrstatvat. bruyas tvam dvitiyadidhyanabhumikam eva sammukhikarotiti. ata aha. na ca tadbhumikah pratilabdho 'nyatra nirvedhabhagiyad iti. dvitiyadhyanadibhumiko 'nagamyadibhumiko vanasravo margo 'nyatra nirvedhabhagiyan na pratilabdha asit. anakarapatitas tu laukiko margah pratilabdha asit. na tu sah. tasmad aryasya vyutthanartham rocate. nirvedhabhagiyam tarhi samanyamanaskaram sammukhikarisyatiti. ata aha. na caryo nirvedhabhagiyam iti vistarah. kim artham iti cet. ata aha. na hi praptaphalasya tatprayogasammukhibhavo yukta iti. prayogasya krtarthatvan [tib. 237a] nihinatvac ca nirvedhabhagiyani caryamargasya prayoga iti. anyo 'py asya tajjatiya iti. yah satyalambanatvan nirvedhabhagiyajatiyah samanyamanaskaro bhavanam gacchati. anasravamargotpattikale prapyate ity arthah. katham. santam nirvanam iti samanyamanaskarah sarvanirvanalambanatvat. (abhidh-k-vy 248) tat sammukhikarisyatiti. sarvasamskara anitya iti va sarvadharma anatmana iti va santam nirvanam iti varyamarganantaram sammukhikarisyatiti. tad etan na varnayanti. kasmat esam tajjatiyanam samanyamanaskaranam nirvedhabhagiyapratibaddhabhavanatvat. na kilaisam anasravamargapratibaddhabhaveneti. anagamyam nisrityeti vistarah. tadbhumikam iti. anagamyabhumikam. tadbhumikam bhavagrikam veti. akimcanyayatanabhumikam bhavagrikam va yadi bhavagropapanno bhavati. sesasu bhumisu svabhumikam eva vyutthanacittam. nanyabhumikam. anyabhumikasya prayogasadhyatvat. svabhumikam anabhisamskarena bhavatiti. prayogapratibaddhatvad iti. kasya. aryamargasya. marganantaram tupapattipratilambhikasyapi kamavacarasya sammukhibhava ity adhikrtam.

(ii.74) kliste tridhatuke labhah sannam sannam dvayor

iti. yathasamkhyena [tib. 237b] nirdesah. kamavacare kliste sannam cittanam labhah. pratilambha ity arthah. rupavacare sannam. arupyavacare dvayor iti. tenaha. kamavacare

hi klista iti vistarah. tair asamanvagatasyeti. taih sadbhis
cittair asamanvagatasya pudgalasya. katham. iha kusalapratisamdhanam
samyagdrstya va vicikitsaya va. tad yadi vicikitsaya
pratisamdhatte. tatra vicikitsasamprayukte kliste citte
sammukhibhute yada rupadhator arupyadhator va kamadhatum
pratyagacchati. tadasyantarabhavapratisamdhicitte 'vasyakliste tasya
kusalasya labhas tenasamanvagatasyeti. akusalanivrtavyakrtayor iti
vistarah. akusalam ca nivrtavyakrtam ca kamavacaram eva
adhikarad rupavacarasya ca nivrtasya prthakpathat. tayor
akusalanivrtavyakrtayo rupavacarasya klistasya. kim. labha iti
prakrtam. katham labha ity aha. dhatupratyagamanat parihanitas
ceti. yada rupadhator arupyadhator va kamadhatum pratyagacchati.
tadasyamtarabhavapratisamdhicitte 'vasyam kliste
'kusalanivrtavyakrtayor anyatarasmim sammukhibhute tayor
akusalanivrtavyakrtayor labho bhavati purvavihinatvat
tenasamanvagatasya. parihanitas ca. [tib. 238a] yada ca kamavairagyat
parihiyate. tadasya kliste parihanicitte sammukhibhute tayoh
klistayor labhas tenasamanvagatasya. rupavacarasya ca klistasya
dhatupratyagamanat. yadarupyadhatoh kamadhatum pratyagacchati.
tadasyantarabhavapratisamdhicitte 'vasyam kliste rupavacarasya
klistasya purvavihinasya labho bhavati tenasamanvagatasya.
parihanitas ca. yada rupavairagyat parihiyate kamavacarena
cittena. tadasya vairagyatyaktasya rupavacarasya klistasya labho
bhavati tenasamanvagatasya. (abhidh-k-vy 249) arupyavacarasya
klistasya parihanitah. yada kamavacarena
cittenarupyavairagyat parihiyate. tadasyarupyavacarasya klistasya
labho bhavati tenasamanvagatasya. saiksasya ca parihanita ity
adhikrtam. yada kamavacarena cittenarhattvat parihiyate. tadasya
saiksacittasya labho bhavati tenasmanvagatasya. evam tavat
kamavacare kliste citte sammukhibhute sannam cittanam
labha uktas tair asamanvagatasya. rupavacare kliste citte
sammukhibhute sannam labhah tair asamanvagatasya.
rupavacaranam iti vistarah. yadarupyadhato rupadhatum
pratyagacchati. tadasya rupavacarantarabhavapratisamdhicitte 'vasyam
kliste rupavacaranam trayanam
kusalasyopapattipratilambhikasya [tib. 238b]
klistasyanivrtavyakrtasya ca.
nirmanacittasyagrajapraptisadbhavat. kamavacarasya
canivrtavyakrtasya nirmanacittasyaiva. arupyavacarasya
klistasya saiksasya ca labhah. parihanito rupavacarena
cittenarhattvat parihiyamanasya tadasamanvagatasya. evam rupavacare
'pi kliste sannam labha uktah. arupyavacare tu kliste
dvayor labhas tabhyam asamanvagatasya. parihanita arupyavacarena
cittenarhattvat parihiyamanasyaiva klistasya yasyaikadesah
sammukhibhutah saiksasya ceti.

rupavacare kusale trayanam

iti. kusala iti jatinirdesah. kusale kasmimscid rupavacare trayanam labhah sambhavah. katham. adye tavad rupavacare kusale citte sammukhibhute tasyaiva kusalasya rupavacarasya labhas tenasamanvagatasya. mauladhyanasamgrhite tu kusale citte sammukhibhute kamavacararupavacarayor anivrtavyakrtayor nirmanacittayor labhah tabhyam asamanvagatasya. ity evam kusale rupavacare citte sammukhibhute trayanam labha ity ucyate. na tu yugapallabha iti.

saikse caturnam

iti. saikse citte sammukhibhute duhkhe dharmajñanaksamticitte tasyaiva saiksasya duhkhe dharmajñanaksamtikalapasvabhavasya labhas tenasamanvagatasya. kamarupavacarayos canivrtavyakrtayor [tib. 239a] arupyavacarasya ca kusalasya. kasmim kalapa ity aha. aryamargena kamarupadhatuvairagye. katham iti. yadayam anagamyabhumikenaryamargena kamavairagyam karoti. tada navamavimuktimargasamgrhite saikse citte sammukhibhute kamarupavacarayor anivrtavyakrtayor nirmanacittayor labhas tabhyam asamanvagatasya. yada tu sadbhumikanam aryamarganam anyatamena rupavairagyam karoti. tadadyaprakaracitte saikse sammukhibhute 'titanagatapraptinyayenarupyavacarasya kusalasya labhas tenasamanvagatasya. aryamargagrahanam sasravacittanirasartham. saikse citte sambhute 'yam labho varnyate.

atracaryagunamatir vyacaste.

saikse caturnam

tasyaiva saiksasya kamarupavacarayos canivrtavyakrtayor arupyavacarasya ca kusalasyeti. katham ity ato braviti. aryamargena kamarupavairagye yadayam anagamyabhumikenaryamargena kamadhatuvairagyam karoti. tada yo navamo vimuktimargah. tasmim mauladhyanabhumikam apurvakam saiksam labhata iti saiksasya labha ucyate. kamarupavacarayos canivrtavyakrtayor nirmanacittayor eva tasmim labhah. sadbhumikena tv aryamargena [tib. 239b] kamarupavairagye yo navamo vimuktimargah. tasminn arupyavacaram kusalam pratilabhata iti. tacchisyo 'py acaryavasumitras tam evartham tena vakyena tair eva padavyamjanair likhati. tad etad ayuktam vyakhyanam. na hy evam ekavakyena vyakhyatartho ghatate. vakyabhedena ghatate. tasyaiva saiksasya labha ity etad ekam vakyam. kamarupavacarayos ca yavat kamarupadhatuvairagya ity aparam vakyam. aryamargena kamarupadhatuvairagya ity etena visesena tasyaiva saiksasyety etat purvoktam na visesyam vakyantaratvat. atadvato hy ayam cittalabho varnyate.

cittalabho hy atadvata

iti vacanat. katham. navame vimuktimarge saiksacittavatah pudgalasya

saiksacittalabho vyavasthapyate. nanu coktam mauladhyanabhumikam apurvam saiksam labhyata iti. na atiprasamgat. rupavacaram api kusalam cittam mauladhyanabhumikam apurvam pratilabhyata iti tasyapi labha iti prasajyeta. acaryavasumitra aha. saiksacittasthitasya kamadhatuvairagye kusalam usmagatavasthayam eva rupavacaram niyamavakrantau labdham iti krtva na ganyata iti. tad ayuktam saiksasyapy agananaprapteh. saiksam api hi darsanamargavasthayam labdham iti na bhavata tatha sthapayitavyam iti prapnoti. atas cedam apavyakhyanam iti nisciyate. yasmad acaryenaiva [tib. 240a] misraslokavyakhyana evam likhitam. saiksasyasaiksasya ca niyamavakrantyarhattvayor iti.

sesam krtasesitam

iti. pratipadikadhaturupam etad iti darsayati. yatra citte labho na vyakhyatah. tatra tasyaiva labha iti. katham krtva. kamavacare tavat kusalacitta iyatam cittanam labha iti na vyakhyatah. tatra tasyaiva labho nanyesam. tadyatha samyagdrstya kusalamulapratisamdhane kamavacare kusale citte sammukhibhute tasyaiva kusalasya cittasya labhah tenasamanvagatasya. nanyesam klistanam. (abhidh-k-vy 251) traidhatukanam api purvapratilabdhatvat. na kamavacarasyanivrtavyakrtasya. vipakajadinam sahajapraptitvat. nirmanacittasya praptyabhavat. na ruparupyavacaranam kusaladinam saiksasaiksayos ca praptyabhavat. anivrtavyakrte 'pi kamavacare citte labho na vyakhyatah. tatra tasyaiva labhah tenasamanvagatasya.

avyakrtaptih sahajeti

krtva. nanyesam kusaladinam purvapratilabdhatvat. tathaiva kesamcit praptyabhavac ca. nirmanacitte tu sammukhibhute na kasyacil labha iti na vaktavyam. yatra hi kliste 'nyatra va kasyacil labho nasti. na tad ucyate. klista eva hi traidhatuke sannam yavad dvayor labho na tv avasyam ity avadharanam. rupavacare 'py [tib. 240b] anivrtavyakrte sammukhibhute tasyaiva labhah. nanyesam purvavad vaktavyam. tatharupyavacare akasanantyayatanasamantakadyaprakarasamgrhite kusalacitte sammukhibhute tasyaiva labhas tenasamanvagatasya. nanyesam kesamcit. purvapratilabdhatvat kesamcit praptyabhavat. evam anivrtavyakrte saikse ca.

anye punar abhedenahur iti. ke. misrakakara. abhedeneti traidhatukanam klistadinam aprthakkaranat.

sannam tu kusale citte

iti. yad uktam. tan nyunam laksanam. kusalam hi traidhatukam sasravam anasravam ca. tatra saptanam kasale citte iti vaktavym na sannam iti tad darsayann aha. kamavacarasyeti vistarah. kusalamulepratisamdhanad iti vyakhyatam etat. anivrtavyakrtayor

vairagyata iti. laukikena lokottarena va margena kamadhator vairagye navame vimuktimarge kamarupavacarayor nirmanacittayor labhas tabhyam asamanvagatasya. ruparapyavacarayoh kusalayos tatastyasamadhilabhata iti. yada rupavacaram anagamyam prathamato labhate. tada rupavacarasya kusalasya labhah. yadakasanamtyayatanasamantakam prathamato labhate. tadarupyavacarasya kusalasya labhah. [tib. 241a] saiksasya casaiksasya ca niyamavakrantyarhattvayor iti. yada niyamam avakramati. tada saiksasya duhkhe dharmajñanaksantikalapasya laghah. yadarhattvam prapnoti. tadasaiksasya ksayajñanakalapasya labhah. ity asv avasthasv amibhis cittair yathoktaih saptabhir asamanvagatah samanvagamanam pratilabhate. sesam ata eva vyakhyanad upadharyam iti. ata eva madiyad vyakhyanac chesam avagantavyam.

kliste citte navanam hi labha

ity ekam.

tasyaivavyakrte khalv

iti dvitiyam. ity etac chesam. katham. kliste tridhatuke citte navanam labhah. kamavacaranam caturnam rupavacaranam trayanam aruyavacarasya nivrtasya saiksasya ceti navanam yathayogam labhah tair asamanvagatasya. ko 'yam yathayogarthah. kamavacaro ca kliste kusalamulapratisamdhanena va dhatupratyagamanena va kamavacarasya kusalasya labhah. akusalanivrtavyakrtayos ca dhatupratyagamanena parihanya va labhah. rupavacara eva klste rupavacarasya kusalasya kamavacararupavacarayos canivrtavyakrtayor nirmanacittayor dhatupratyagamanal labhah. kamavacare rupavacare va kliste rupavacarasya va klistasya va dhatupratyagamanat parihanito va labhah. kamavacare rupavacare arupyavacare va kliste [tib. 241b] arupyavacaraklistasaiksayoh parihanito labhah. iti yathayogarthah.

tasyaivavyakrte khalv

iti. yac chesam. tat tulyam iti purvavat. avyakrtanam hi traidhatukanam anyatamasmim sammukhibhute tasyaivavyakrtasya labhah. tenatenasamanvagatasya.

avyakrtaptih sahajeti

siddhantat. samgrahasloka iti. sarvam

upapattau

dhatupratyagamanad iti vacanat.

samapattau

tasyaiva kusalasyaivamadivacanat. tatastyasamadhilabhata iti vacanat.

vairagye

kamarupadhatuvairagye iti vacanat.

parihanau

parihanita iti vacanat.

kusalapratisamdhau ceti

vicikitsaya samyagdrstya ca kusalamulapratisamdhanad iti
vacanat.

cittalabhah

cittapratilambhah.

atadvatah

pudgalasya tair asamanvagatasyeti vacanad iti.

acaryayasomitrakrtayam abhidharmakosavyakhyayam indriyanirdeso
nama dvitiyam kosasthanam samaptam.

iii (lokanirdeso nama trtiyam kosasthanam)

(iii.1-3) idam idanim vaktavyam iti. dvitiyasya trtiyasya ca
kosasthanasya sambandhapradarsanartham idam uktam.
kamaruparupyadhatunaiyamyena cittadinam krto nirdesa iti.
niyamasya bhavo naiyamyam niyama eva va naiyamyam. tena cittadinam
krto nirdesah.

kusalakusalam kame [tib. 242a] nivrtanivrtam manah.
ruparupyesv akusalad anyatreti

vacanat. adisabdena caittadinam grahanam.

savitarkavicaratvat kusale kamacetasi. kaukrtyamiddhakusalany adye na
santy atah dhyanantare vitarkas ca vicaras capy atah param

iti vacanat. indriyanam kamadinaiyamyena krto nirdesah.

kamaptam amalam hitva rupaptam stripum indriye. duhkhe ca
hitvaruyaptam sukhe capohye rupi ceti

vacanat. tena kamaruparupyadhatavo 'nuktalaksana ity atah
prcchati. tatra katame te kamaruparupyadhatava iti. ata idam ucyate.

narakapretatiryam ca

iti vistarah. catasro gataya iti. narakapretatiryagmanusyagatayas
catasrah sakalyena kamadhatav antargatah. devagatis tu na sakalyena.
kim tarhi. sad devanikaya iti darsayati. tatra niryanta iti nr
naye. na ramjayantiti ramjeh. narer iti ri gatiresanayor ity asya
pratisedhapurvasya rupam. niryante 'smim sattva apunyeneti
narakah. na ramjayanta iti naraka ity apare. narer asadanarthasyaitad
rupam. na ramjayati pravamti nasprhayamti tranam iti naraka
iti acaryasamghabhabhadrah. bhrsamito 'punaravrtter itah

pretah. pipasaya (abhidh-k-vy 254) parita ity apare. tiryaggamanat

tiryamca.

manasa udbhutatvan manusyah. [tib. 242b] manor apatya iti laukikah.
dyaur oko yesam iti

divaukasah.

kamaprabhavito dhatuh kamadhatur iti vaksyati. catvaro maharajano
lokapala virudhako virupakso dhrtarastro vaisravanas ca.
tesu bhavas caturmaharajikas tanmadhyagata ity arthah. tadyatha
devesupapadyate devamadhye utpadyata ity arthah. caturmaharajasthane
bhavas caturmaharajika madhyapadalopa gorathavad ity apare.
sahakrtasukrtair atropapadyamta iti trayastrimsah. samanapunyair
ity arthah. astau vasava dvav asvinau ekadasa rudra
dvadasaditya iti tavatpramukhatvat trayastrimsa iti laukikah.
tadanusarena pravacane 'pi tatha namavyavahara ity apare. duhkhat
yatah punyeneti yamah. duhkhani va yamayantiti yamah.
tusa tustya itah. tuso va vidyante esam iti tusitah.
svayamkrte nirmane ratir esam iti nirmanaratayah. paranirmitan
bhogan vase vartayitum silam esam iti paranirmitavasavartinah.
sthananiti vakyasesa iti. yani vimsatisthanani. sa kamadhatuh.
yadi tu vimsatisthano vimsatir iti uttarapadalopah kriyeta. tadyatha
pitatoya asvah pita iti [tib. 243a] sutaram slisyati. samjivo
yatra sattvan mriyamanan vayavo jivayamti. kalasutra yatra
kalasutrani patayitva sattvas taksyamte. samghato yatra
mesakrtayah parvatadaya ubhayata apatantah sattvan pidayanti.
rauravo yatra sattva yatyamanah paramavikrtam rudamti. yatra tu
visesena sa maharauravah. tapano yatragnyadibhis tapyante sattvah.
yatra tu visesena sa pratapanah. avicir
yatratimatragnijvalalimgitanam sattvanam sukhavicir antaram
nasti. jambudvipo jambucihno dvipah. purvavidehah sumeroh
purvena. avaragodaniyah pascimena. uttarakurur uttarena. evam
namana ete dvipa lokapratitah. sat canantarokta devanikayah.
ity etani vimsatih sthananiti. astau narakas catvaro dvipah
sat canantaroktas caturmaharajikadayah pretas tiryañcas
cabhinna iti vimsatisthanah kamadhatuh. yavad vayumandalam
iti. adhastad yatrapmandalam tisthati.

rupadhatur

iti. rupaprabhavito dhatuh.

prthakprthag dhyanam tribhumikam tatra. caturtham tu
astabhumikam

iti. tatra rupadhatau sarvesam api dhyananam
mrdumadhyadhimatrabhedena pratyekam tribhumikam. [tib. 243b]
brahmakayikah brahmapurohitah mahabrahmana (abhidh-k-vy 255) iti
prathamam. parittabha apramanabha abhasvara iti dvitiyam.

parittasubha apramanasubhah subhakrtsna iti trtiyam.
anabhrakah punyaprasava brhatphala iti caturtham. tasya tv
adhimatrasyaivanasravadhyanavyavakiranena
mrdumadhyadhimatradhimatrataradhimatratamabhedabhinnena punah pamca
sthanantarani. abrha atapah sudrsah sudarsana
akanisthas ceti. atas caturtham dhyanam astabhumikam ity
ucyate. tatra brhatkusalamulaniryatatvad brahma. kas casau. yo
mahabrahmety ucyate. dhyanamtaralabhat pascat purvam
cyutyupapattilabhat pramanadivisesadibhis casya mahan. tasya kayo
nivasa esam vidyate iti brahmakayikah. brahma purodhiyate esam
iti brahmapurohitah. ayurvarnadibhir visesair mahabrahma esam
iti mahabrahmanah. parittaisam abhabhasvarabhumim apeksyeti
parittabhah. nabhapramanam esam sakyam pramatum ity
apramanabhah. krtsnasthanantarodbhasanad abhasvarah.
manobhumikam sukham subham ity ucyate. tad esam anyabhumim apeksya
parittam iti parittasubhah. apramanam subham esam
apramanasubhah. subham krtsnam esam iti subhakrtsnah.
[tib. 244a] na tadutkrstataram anyatrasti sukham ity abhiprayah.
abhravad esam bbumisambamdho nastity anabhrakah. saha sattvena
tadvimanodayavyayad iti vacanan naisam upari bhumyantaram astiti
anabhrakah. abhram iva hy upari na bhumisambandha ity apare.
animjyakarmasambhutatvat punyebhyah prasava esam iti
punyaprasavah. sthanantarapratibaddham parthagjanikam
sarvotkrstam brhad esam phalam udbhavatiti brhatphalah.
prthagjanamisratvac chuddha avasa esam iti suddhavasah.
suddhavasamtarebhyo 'nutkrstatvad abrmhita ity abrhah.
nalpena va kalenatmanah sthanam brmhamti jahatity abrhah.
visistasamadhilabhan natra klesas tapamtity atapah.
kalyanasayatvad va na params tapayamtity atapah.
parisuddhadarsanatvat susthu pasyantiti sudrsah.
sobhanadarsanatvat sudarsanah. tadutkrstatarabhumyantarabhavan
naite kanistha ity akanisthah jyesthatvat. sthanina ete
nirdistah. katham idam ucyate ity etani saptadasa sthananiti.
sthanisabdena sthananirdesad adosa eva. evam bahirdesakanayena
saptadasa sthanani rupadhatuh. sodaseti kasmirah. sodasa
sthanani rupadhatur iti kasmirah. [tib. 244b] parigana iveti.
parisanda iva. atavikakotta ity apare. na tu bhumyamtaram iti.
na tu bhumyamtarasambamdham iti. atitanagatavijñaptyarupino hi
dharma adesastha iti. atitanagata rupino 'py adesasthah.
avijñaptih rupini vartamanapy adesastha. arupino vedanadayas
tathaiva vartamana apy adesasthah. kim amgatitanagatah.

upapattya caturvidha

iti karmanirvrtta janmantare skandhapravrttir upapattih. taya.
arupyadhatus caturvidhas catuhprakarah. yad
utakasanamtyayatanam iti vistarah. anantam akasam iti
samapattiprapogakalakarad akasanamtyam tasya tad eva cayatanam.

evam anantam vijñanam nasti kimcid iti tadakarad vijñananamtyayatanam akimcanyayatanam cocyate. samjña gandah samjña salyah asamjñikam sammoha iti samjnamandyotpatter naivasamjñanasamjñayatanam ity ucyate. na tv esam desakrtam anuttaradharyam ity adesasthatvat.

yatha rupinam iti vistarah. kimkrteyam asamka. iha nairatmye sati cittacaittanam kamarupadhatvo rupanisraya [tib. 245a] pravrttih kalpyeta. arupyesu tu rupam nastiti. tatra cittacaittapravrttya na bhavitavyam ity asamkanivrttyartham idam ucyate.

nikayam jivitam catra nisrita cittasamtatir

iti. casabdena prthagjanatvasamanvagamapraptijatyadayah samgrhyamte. durbalatvad iti. kasyacit samtateh. rupinam sattvanam durbala cittasamtatir avibhutarupasamjñatvad vina rupena na vartate. tato rupam nisritya vartate. tasyah kena balavattvam iti. tasya arupyavacaryah kena karanena balavattvam. ata aha. samapattivisesajatvad iti vistarah. vibhutarupasamjñeti. vigatarupasamjñety arthah. atas tajja arupya cittasamtatir api rupanirapeksa pravartate. tata eva tarhi balavattvat samapattivisesajanitatvat pravartisyate. kimcid anisrityety abhiprayah. yatha rupinam iti vistarah. yatha rupinam rupanisrite nikayasabhagajivitendriye. evam arupinam kim nisrite iti vakyarthah. tad etat dvayam anyonyam iti. nikayasabhago jivitendriyam nisritya pravartate. jivitendriyam ca nikayasabhagam iti. kim artham na tad eva dvayam anyonyam iti. kim rupanisrayeneti abhiprayah. tatredanim iti. [tib. 245b] tatrarupyadhatau kena balavattvam tayor nikayasabhagajivitendriyayoh. tad etac cittasamtatau samanam iti. asav api cittasamtatih samapattivisesaj jata bhavatiti na dvayam nisritya pravartisyati. anasritaiva pravartisyata iti. cittacaittesu va samanam iti prakrtam. kim punah samanam anyonyanisrayatvam. yatha nikayasabhago jivitendriyam nisritya pravartate. jivitendriyam ca nikayasabhagam nisritya pravartate. tatha cittam nisritya caittah pratvartisyamte. caittams ca nisritya cittam pravartisyata iti. tadanyasrayakalpana nihprayojaneti. yasyas cittasamtater iti vistarah. cittasamtater aksepaya hetur aksepahetuh karmaklesalaksanah. vigata trsnasyeti vitatrsnah. na vitatrsno 'vitatrsnah. kva. rupe. tasyas cittasamtateh saha rupena sambhavad rupam nisritya (abhidh-k-vy 257) pravrttih. hetos tadvimukhatvad iti. aksepaheto rupavimukhatvad ity arthah.

vajravalakavad iti. vajrena pratisamyukto valako 'nguliyakah katako va vajravalakah. maricapanakavac ca. yatha maricaih pratisamyuktam panakam maricapanakam. madhyapadalopat. tadvat. kamapratisamyukto dhatuh kamadhatur ityadih. [tib. 246a] rupaniyo veti. badhaniya ity arthah. rupayogac ca sa sakyate

badhitum. tadbhava arupyam iti. yada dhatuttarapadam etad bhavati. tadarupyadhatur iti yujyate. yada tu niruttarapada arupyasabdaprayogah. tadyatha atikramya rupany arupya iti. tada arupa evarupya iti svarthe taddhitat parigrahah karyah. arupye va sadhava arupya iti pasyami. kamanam va dhatur iti sasthisamasenaiva sadhayati vinapi pratisamyuktasabdalopena. kas casau kamanam dhatur ity aha. kaman yo dadhatiti. evam ruparupyadhatu veditavyav iti. rupanam dhatuh rupadhatur iti. rupani yo dadhatiti. arupyasya dhatur arupyadhatur arupyam yo dadhatiti. kavadikaraharamaithunopasamhita raga iti. kavadikriyate iti kavadikarah. sa evaharah. kavadikaraharah. mithune bhavo maithunam. dvandvalimganadi. kavadikaraharamaithunabhyam upasamhitah sambaddho janita iti va kavadikaraharamaithunopasamhitah. ragah kamah. kamyate 'neneti kama iti krtva. katham evam gamyata iti sthavirasariputrabhasitaya gathaya tam artham darsayati.

[tib. 246b] na te kama yaniti

vistarah. ajivakena yad uktam gathamtarena

bhiksoh kamavitarkam kalpayatah kamabhogitvam

iti. tad abhyupagatam sthavirena. trividho hi kamopabhogah. kayena vaca manasa ca. tatravitarago manasa kamopabhogitve 'pi sati nabhiksur bhavati. kevalam tv asya silam aparisuddham vartate. yas tu kayena vaca tathagatim siksapadabandhalekham lamghayitva kamam paribhumkte. sa kamopabhogy abhiksur bhavatiti. tasmat sa dosantaram aha.

te cet kama

iti vistarah. yadi tava

citra

rupadayo visayah

kama

iti paksah sasta te avitaraga ity abhyupagatah. tena

sastapi te bhavita

bhavisyati

kamabhogi drstvaiva rupani manoramani.

kayenapy upabhumjano 'pi tan visayan iti prasaktam. na caivam isyate. tasmat

samkalparagah purusasya kama

iti siddham.

kecaneti. kecid ity arthah. nety aheti. pratisedhayati. yasmad dhatvantaradharma dhatvantare samudacaramty adhatupatitas ca. kamadhatau hi traidhatukanasrava dharmah samudacaramti. evam rupadhatau kamavacaram hi nirmanacittam tatra samudacarati. arupyadhatav arupyavacara [tib. 247a] anasravas ca. tasmat pratisedhayati neti. kim tarhi. yesu kamaruparupyaraga anuserate. yesu kamarago 'nusete alambanatah samprayogato va yathasambhavam. te kamapratisamyuktah. yesu ruparupyaragav anusayate. te yathakramam ruparupyapratisamyukta iti. idam idanim tad asvabandhiyam iti. asvas casvabandhas casvabandham. asvabandham ivasvabandhiyam. atha vasvabandhasyedam asvabandhiyam asvabandhiyam iti. kasyayam asvabandha iti kascit prcchati. tasyetarah kathayati. yasyayam asva iti. sa punah prcchati. kasyayam asva iti. itarah punah kathayati. yasyayam asvabandha iti. ubhayam api na jñayate. asvabandho 'sva iti ca. yathedam ubhayam asiddhenanyonyena na paricchidyate. tathehapi na ragair dhatavah sadhyamte. dhatubhis ca raga ity ubhayam apy etan na sidhyati. krtanirdesani hi sthanani kamadhatav iti.

narakapretatiryañco manusyah sad divaukasah kamadhatuh sa narakadvipabhedena vimsatir

iti kamadhatau krtanirdesani sthanani. tesu sthanesv avitaragasya yo ragah. sa kamaraga iti. evamruparupyaragav iti. krtanirdesani hi sthanani. kamadhator

urdhvam sapadasa sthano [tib. 247b] rupadhatur

iti. tesv avitaragasya yo ragah. sa ruparagah. tatha krtanirdesopapattir arupyadhatoh.

arupyadhatur asthana upapattya caturvidha

iti. tesv avitaragasya yo ragah. sa arupyaraga iti. yathayogam iti. sthananirdesapeksam. dhyanarupyesu raga iti. samapattyupapattidhyanesu rago ruparagah. evam arupyaragah. nirmanacitte katham kamaraga iti. kamavacare nirmanacitte dhyanaphale katham kamavitaraganam kamaragah yatas tasya kamavacaratvam. yada hy asav avitaragah. tada nirmanacittam na samudacarati. yada nirmanacittam samudacarati. tada na tasya raga utpadyate. (abhidh-k-vy 259) katham asya kamaragena vina kamavacaratvam vyavasthapyate ity arthah. srutva parihaya ca tadasvadanad iti. srutva tat parato nirmanacitte 'sya raga utpadyate. parihaya va atmiyan nirmanacittat. tasyasvadanad iti. evamdhyayinah kamavacarena nirmanacittena kamavacaram nirmanam nirminvantiti srutva tadalambano raga utpadyate. anusmrtya catmiyam tatra raga utpadyate. nirmanavaseneti. manoharam nirmanam drstva [tib. 248a] nirmapake citte nirmapakasya va citte ragah darsayatittham nirmanacittam yasyedrsam nirmanam iti. gandharasanirmanad veti. yat

kamavacaranirmananirmapakam. kamavacaram tac cittam. kamavacaradharmahetutvat. ghatahetucittavat. yat tu na kamavacaram. na tat kamavacaradharmahetuh. tadyatha rupavacaram cittam. ata evaha. rupavacarena tayor anirmanad iti. kasmat punah rupavacarena cittena tayor gandharasayor anirmanam. tayor gandharasayoh kavadikaraharasvabhavatvat. rupadhatupapannam ca tadvitaragatvad iti.

isadhara iti. isapramanavarsadharah. nasti vicir va antarika veti. nairantaryam darsayati. na tuktam urdhvam adhas ceti. ato lokadhatunam tiryag evasthanam iti darsayati.

(iii.4) pamcamyas ca pradesa iti. devagateh sat kamavacara deva uktah. sesa ruparupyavacarah. anyatha hi gatisambhedah syad iti. gatimisrata. yadi kusalaklista api syuh gatisambhedah syat. manusyo narakasamvartaniyam karma karoti. yavad devopapattisamvartaniyam. ity ato manusyagatir narakagatir api syat. yavad devagatir api. tesam karmanam tadgatiparyapannatvat. kamadhatupapannas cordhvabhumikaih klesaih samanvagatah kamavacarena ca [tib. 248b] sarvagatikena klistena samanvagata iti. sa eva manusyo narako yavad deva iti syat. sattvakhya eveti. karmanurupenatmabhavatas tadgamanat. ata evoktam.

yathakarma gamisyamti punyapapaphalopaga

iti. na bhajanasvabhava iti. na cantarabhavasvabhava iti. asya pratipadanartham jñapakam anayamti prajñaptisuktam iti vistarah. sahetukah sagamana iti. hetuh karmabhavah. gamanam antarabhavah. gamyate 'neneti krtva. gatis tu gamyata iti gatih. taddhetoh karmabhavasya tabhyo bahiskaranat. kusalakusalasya karmabhavasya tabhyo gatibhyo bahiskaranat. kasmire bhavah kasmirakas ca sutram pathantiti. muktakam tat sutram te eva pathanti nanya ity abhiprayah. narakanam iti vistarah. narakanukula narakah. tesam iti vistarah. kayavanmanovamkanam sathyasamutthitanam karmanam dosakasayanam (abhidh-k-vy 260) dvesaragasamutthitanam. ato 'py anivrtavyakrta eva gataya iti. yasmad uktam nirvrtte vipake narake iti samkhyam gacchatiti. gatisu sarve 'nusaya anuserata iti prakaranagranthah pariharyah. vaktavyah parihara ity arthah. virodhaprasamgat. yadi hi pamca prakara dharma gatisvabhava bhaveyuh. evam sarve 'nusaya [tib. 249a] anusayiran. yadi tv anivrtavyakrta eva gatayah syuh. evam vaktavyam syat. bhavanaprahatavyah sarvatragas ceti. anivrtavyakrta hi samskrta dharma bhavanaprahatavya eva. tesu ca bhavanaprahatavyah sarvatragas canusaya anuserate alambanatah prayogato va. nanye. tena jñayate nanivrtavyakrta eva gataya iti. samdhicittani hi gatinam pamca prakaraniti. samdhicittani gatinam pravesah. tesam pamcaprakaratvat. duhkhadarsanaprahatavyam yavad bhavanaprahatavyam iti. tatra sarve 'nusaya anuserata iti yuktam. gramopavicaragrahanavad iti.

gramaparisamantakagrahanavad ity arthah. pamcasu kasayesv iti. pamca kasayah. ayuhkasayah klesakasayo drstikasayah kalpakasayah sattvakasayas ca. tesu. klesadrstikasayau prthag uktau. klesakasayad drstikasayah prthag ukta ity arthah. anayoh prthagvacanam grhasthapravrajitapaksadhikarat. gatihetujñapanartham iti. gatinam karmodbhavo hetur iti. antarabhave 'py esa prasamga iti. evam antarabhavo 'pi gatis ca syat. prthak casya vacanam syat gatigamanajñapanartham iti. gacchamti tam iti. karmasadhanaparigrahah [tib. 249b]. na cantarabhava evam yujyata iti na gatih. arupya apiti vistarah. arupya na gatih syuh. cyutidesa evotpadat. arupyaga hi yatra cyavante vihare va vrksamule va yavac caturthyam dhyanabhumau. tatraivotpadyanta iti. antarabhavavan na gatis syat. evam tarhiti. purvapaksam parityajya paksamtaram asriyamte. gatyor antara amtarale bhavatiti amtarabhava ity anvarthasamjñakaranan nantarabhavo gatir iti. vaibhasika ahuh. yat tarhiti vistarah. nirvrtte vipaka iti vipakasabdavacanad vipakasvabhava gatir iti tadabhiprayah. itara aha. nirvrtte vipake naraka iti narako vyavasthapyate. na tuktam vipaka eveti. na tuktam vipakasvabhavaiva gatir iti. kim tarhi. vipakavipakasvabhava gatih. tasmat kusalaklista api gatayo bhavantity abhiprayah. vaibhasikah punar aha. yat tarhy uktam tatreti vistarah. anyatra tebhyo dharmebhya iti. vipakajebhya ity abhiprayah. na tu skandhantarapratisedham karotity adhikrtam. tas ceti vistarah. avyakrtatvapakse 'pi dvaividhyam. aupacayikasvabhava apiti. apisabdad vipakasvabhava apiti. yathoktam

vipako jivitam [tib. 250a] dvedha dvadaseti.

(abhidh-k-vy 261) naisyandikas tu na grhyante. vipakasvabhava evety acaryasamghabhadrah purvam eva paksam icchati.

(iii.5, 6ab) kamavacarah sat prathamadhyanikas ca. katame te. bahirdesakanayena brahmakayikah brahmapurohita mahabrahmanas ca prathamabhinirvrttavarjyah. kasmiranayena punah brahmakayika brahmapurohitas ca prathamabhinirvrttavarjyah. brahmapurohitesy eva hi tesam nayena mahabrahmano na sthanantaranayah. anekavarnalimgasamsthanatvad iti. varno nilatvadih. limgam vastrabharanadi. samsthanam dairghyadi.

aroha unnatata. parinahas tiryakpramanam. akrtivigrahah akrtilaksano vigraha akrtivigrahah. evam visesite vedanadinam vigrahah paryudasto bhavati. nasav akrtilaksana iti. vigrahah punah sariram. vagbhasa vaguccaranam. katham idanim iti vistarah. prathamadhyanapratyagamanena tair dvitiyam tyaktam. tadbhumikam dvitiyadhyanabhumikam. purvanivasam katham anvasmarsuh. na tavat prathamadhyanabhumikena cittena tadavisayatvat. na dvitiyadhyanabhumikena tasyalabdhatvat. punar labdham iti cet. ata aha. labdhayam ceti vistarah. silavrataparamarsadrstir mahabrahmalambana

prathamadhyanabhumikaiva yujyate. sa ca dvitiyadhyanalabhat prahina na samudacarati. dvtiyadhyanabhumiketi [tib. 250b] cet. na. adharalambanatvayogat. na hy adharabhumyalambanah kascid api klesa isyate. antarabhavastha adraksur iti. antarabhavasthas te tam mahabrahmanam drstvaivam ucuh. imam vayam sattvam adraksmeti. ayam api pakso na ghatate. tatha hi tatrapy antarabhave dirgham adhvanam avasthatum na sambhavaty upapattipratibandhabhavat suklasonitanapeksatvat. tesam katham bhavatiyam buddhir imam vayam sattvam adraksma dirghayusam dirgham adhvanam tisthantam iti. dirghadhvavasthanavabodho na prapnotity arthah. tasmat tatrastha eveti vistarah. prathamadhyanabhumistha eva tasya mahabrahmanah purvavrttantam samanusmarantah utpadyamanavasthayam eva tam mahabrahmanam purvotpannam dirgham adhvanam tisthantam drstavantah. drstva ca pascad uttarakalam adraksmety esam babhuva. buddhir iti vakyasesah. evam tu satidam aparihrtam bhavet. asya ca sattvasyaivam cetasah pranidhih. vayam copapanna iti. upapattipratilambhikena prathamadhyanabhumikena tasya mahabrahmana evam cetasah pranidhim anvasmarsuh. samanabhumikatvat. ity adosa esah. tatsakasam sravanad va.

nanu ca subhakrtsnesv apy esa prasamgah. ekatvakaya nanatvasamjñina iti. katham. yathoktam. te hi maulyam bhumau sukhendriyaparikhinnah (abhidh-k-vy 262) samantakopeksendriyam sammukhikurvamtiti vistarena [tib. 251a] vaktavyam syat. te caikatvakaya ekatvasamjñina iti pascad vaksyate. tena sukheneti. trtiyadhyanabhumikena. cetasa utplavakatvad iti. audbilyakaratvat. indrasukheneti dvitiyadhyana. agamavyapagamasamjñitvat. aciropapannanam agamasamjñitvat. ciropapannanam vyapagamasamjñitvat. atha vaciropapannanam agamasamjñitvac ciropapannanam agamavyapagamasamjñitvat. bhitabhitasamjñitvat. yathakramam aciraciropapannatvat te nanatvasamjñinah. na sukhaduhkhasukhasamjñitvat yathoktam vaibhasikair iti.

prathame dhyane klistaya samjñayeti. silavrataparamarsasamparayuktaya akarane karanabhinivistatvat. dvitiye kusalaya samjñayeti. samantakamaulasamgrhitatvat. trtiye vipakajaya samjñayeti. vipakajasukhasamprayogat.

arupyas trayo yathasutram iti. arupinah santi sattva ye sarvaso rupasamjñanam samatikramad anantam akasam ity akasanamtyayatanam upasampadya viharamti. tadyatha deva akasanamtyayatanopagah. iyam pamcami vijñanasthitih. arupinah santi sattva ye sarvasa akasanamtyayatanam samatikramyanamtyam vijñanam iti vijñananamtyayatanam [tib. 251b] upasampadya viharamti. tadyatha vijñananamtyayatanopaga devah. iyam sasthi vijñanasthitih. arupinah santi sattva ye

sarvaso vijñananamtyayatanam samatikramya nasti kimcid ity akimcanyayatanam upasampadya viharamti. tadyathakimcanyayatanopaga devah. iyam saptami vijñanasthitir iti.

pamca skamdhas catvaras ca yathayogam iti. akasanamtyayatanaditrayapratisamyuktas catuhskandhah. anyapratisamyuktah pamcaskamdhah.

sesam tatparibhedavad

iti. paribhidyate 'neneti paribhedah. tasya vijñanasya paribhedas tatparibhedah. so 'smin vidyata iti tatparibhedavat. sesam durgatyadi. apayesu cobhayam nastiti. nehasathanam gamtukamata. na tatrasthanam vyuccalitukamata. apatupracaratvad iti. cittacaittanam atra mandapracaratvat. abalavad vijñanam na tisthatiti yuktam vaktum. (iii.6cd, 7ab) bhavagrasamjñisattvas ca sattvavasa naveti.

sutra uktam. nava sattvavasah. katame nava. rupinah santi sattva nanatvakaya nanatvasamjñinah. tadyatha manusyah tadekatyas ca devah. ayam prathamah sattvavasah dvitiyatrtiyacaturtha api yatha vijñanasthitisu. tatha vaktavyah. ayam tu visesah. [tib. 252a] rupinah samti sattva asamjñino 'pratisamjñinah. tadyatha deva asamjñisattvah. ayam pamcamah sattvavasah. (abhidh-k-vy 263) arupyanam ca sattvavasanam trayo vijñanasthitivad vaktavyah. caturthas tv arupyah arupinah samti sattvah sarvasa akimcanyayatanam samatikramya naivasamjñanasamjñayatanam upasampadya viharamti. tadyatha deva naivasamjñanasamjñayatanopagah. ayam navamah sattvavasa iti. asamjñisattvebhyo ye 'nye caturthadhyanopagah kim te sattvavasa uta neti. nety ahuh. kasmad evam uktam acaryena ke punar anye. apaya iti. mukhamatram etad uktam. asamjñisattvasamgrhitas caturthadhyanopaga ity api vaktavyam. ihapi tad eva karanam vaktavyam yad vijñanasthitisuktam. ihasthanam hy apayagamanaprarthana nasti. tatrasthanam ca na vastukamateti. napayah sattvavasah. asamjñisattvasamgrhitesu brhatphalesu yady apihasthanam gamanaprarthanasti. tatrasthanam prthagjananam asamjñikapraviviksa bhavati. aryanam tv anabhrakapunyaprasavesv api suddhavasarupyapraviviksa. parinirvatukamata ca suddhavasanam api. iti [tib. 252b] na tesam tatravasthane buddhih. ato na te sattvavasa ity acaryasamghabhadrah. anye punar vyacaksate. ke punar anye. apaya iti apayanam eva vacanad anabhrakadayah sattvavasa ista acaryasyeti. tair yuktir anvestavya. bamdhanasthanavad iti. yatha bamdhanasthanani na sattvavasah anicchavasanat. evam apaya iti.

(iii.7cd, 8ab) rupopaga vijñanasthitir iti. vijñanam tisthaty asyam iti vijñanasthitih. upagacchatiti upaga. vijñanasya samipacarinity arthah. rupam ca tad upaga ca sa rupopaga. evam yavat samskaras ca te upaga ca samskaropageti. bhagavadvisesas tu

vyacaste. rupopaga vijñanasthitir yavat samskaropageti sautrantikanam nayenocyate. tatra vijñanasthitir bhavasamtatyanucchedah. rupam upagam asya vijñanasthiteh. seyam rupopaga. upagam iti upagamyate tadatmiyata iti. evam yavat samskara upaga asya vijñanasthiteh. seyam samskaropaga. atha va trsna sthitih. tisthaty anaya vijñanam. punarbhavasamtatyanucchedat. iti krtva vijñanasya sthitir vijñanasthitih. sa rupam upagacchati tadabhisvangata iti rupopaga. evam yavat samskaropaga. vaibhasikanam punar nayena karakartho na sakyate yojayitum [tib. 253a] iti dusayati. atra brumah. dvividhe 'py asmin vyakhyane rupadivyatirikta vijñanasthitir ukta. ta hi

catvarah sasravah skandha

iti

catuskotis tu samgraha

ity etat sarvam nirastam bhavatiti dosamtaram. tasmat purvakam eva vyakhyanam (abhidh-k-vy 264) sadhu. etad vaibhasikavyakhyanam varnayamo na tair evam vyakhyatam. rupam upagacchatiti rupopaga vijñanasthitir ityadi. apare punar vyacaksate. rupopaga vijñanasthitir iti. rupasvabhavety arthah. yathanyatroktam. khakkhatakharagatam iti. svabhavartho gatyartha ity abhiprayah. sthatuh parivarjanena. anyo loke sthata devadattadir anya sthitih sthanam grhadikam ity arthah. vijñanam vahayati pravartayatity arthah. naunavikanyayena. yatha naviko navam vahayati. tadvat. na tu vijñanam vijñanam evabhiruhya vahayatity arthah. ekasamtane vijñanadvayasamavadhanam. parasamtanavijñanam tu yady api yugapad bhavati. na tu taditarasya samipe vartata iti na tat tasya sthitir bhavati.

nandi saumanasyam. sapta ca vijñanasthitayah pamcaskamdhasvabhavah tat katham iti. saptasu vijñanasthitisu pamcaskamdhasvabhavatvenestasu tat katham vijñanam na vijñanasthitir [tib. 253b] istam iti. evam tarhiti vistarah. abhedenaikapindarupena rupadinam skamdhanam upapattyayatanasamgrhitesu skamdhesu manusyadinikayasabhagasamgrhitesu. sabhiramayam sabhiratyam. vijñanapravrttau vijñanam vijñanasthitih saptavijñanasthitidesanayam abhipriyate. pratyekam tv ekamekam skamdham prati yatha rupadayo vijñanasya samklesaya bhavamti. asrayasamprayogasahabhubhavenopagatatvat. naivam kevalam prthag vijñanam. kim. samklesaya bhavatity adhikrtam. kasmat. yugapadasrayatvadyayogat. tasmac caturvijñanasthitidesanayam kevalam prthag vijñanam na sthitih proktam. tatha vineyajanapeksaya hy ekatra sutre 'nyatha vijñanasthitir ukta. anyatra canyatheti. ata aha. api ca ksetrabhaveneti vistarah. vijñanasya ksetrabhavena catasro vijñanasthitayo

rupavedanasamjñasamskarasvabhava desitah. vijñanam bijabhavena vapaniyarupena sopadanam svabhumikaya trsnaya satrsnam. krtsnam eva samtanagatam desitam iti. na punar bijam bijasya ksetrabhavena vyavasthapayam babhuva bhagavan. na hi loke bijam ksetrabhavena vyavasthapyate. ye ca dharma iti vistarah. [tib. 254a] ye ca dharma vijñanasya sahavartino rupadayah. ta eva ksetrabhavena sadhutara bhavamti. sahavarti hi bijasya ksetram loke drsyate. vijñanam tu vijñanena saha na vartate yugapadabhavat. atitanagatas tarhi rupadayo na vijñanasthitayah prapnuvamti. te 'py atitanagata yathasvam atitanagatanam vijñananam sthitayo bbhavamti. tasmat svabhumau sarva eva sasrava rupadayo vijñanasthitayo bhavantity avagantavyam.

prathama kotir iti vistarah. saptasu yad vijñanam iti. pamcaskamdhasvabhavatvat saptanam vijñanasthitinam. tatra vijñanam samgrhitam. na catasrsu. (abhidh-k-vy 265) vijñanasya tatragrahanat. vijñanavarjyah skamdha iti. apayadisv api vijñanam na catasrsu samgrhitam. na saptasu apayadisu vijñanaparibhedenagrahanat. saptasu catvarah skamdha iti. saptasu vijñanasthitisu ye vijñanavarjyas catvarah skamdha uktah. te catasrsv api vijñanasthitisu samgrhitah. ubhayatrapi samgrhitah ity trtiya kotih. caturthy etan akaran sthapayitveti. apayesu caturthe dhyane bhavagre ca yad vijñanam anasravas ca dharmah.

(iii.8cd, 9) yac caitad gatyadibhedabhinnam iti. adisabdena [tib. 254b] bhajanamtarabhavabhumyadir grhyate. jarayur yena matuh kuksau garbho vestitas tisthati. tasmaj jata jarayujah. bhutasamsvedaja iti. bhutanam prthivyadinam samsvedad dravatvalaksanaj jata bhutasamsvedajah. avikalas caksurindriyadyavaikalyat. ahinendriyah kanavibhrantader abhavat. sarvangair upeta hastapadadibhih. sarvais ca pratyamgair amgulyadibhir upetah. sakrd upajayamte. na kalaladyanupurvya andajadivat. upapadane upapattau sadhukaritvat. suklasonitadyanupadanena sakrd upajatatvat. upapaduka ity ucyamte. kraumcinirjatav iti vistarah. bhinnayanapatrau kila vanijau samudratire kraumcim samabhigatau. tato nirjatau sailopasailau sthavirav iti. pamcalarajasyeti. tasya mahadevyah pamcandasatani jatani. tena rajña mamjusayam praksipya gamgayam avavahitani. licchavirajena samtahpurena snayata sa mamjusohyamana drsta udghatita ca. tasyam pamcasatani darakanam drstani grhitani ceti. mamdhatrprabhrtayah samsvedajah. katham. uposadhasya kila rajño murdhni pitako jatah. tasya vrddher anvayat paripakanvayat paribhedanvayad darako jatah. so 'yam mandhateti samsvedajo bhavati. rajñah khalv api mamdhatur janupari pitakau jatau [tib. 255a] tayor vrddher anvayat purvavad yavad darakau jatau. tav imau carupacarau. brahmadattasya kila rajña urasi pitako jatah. tasya

vrddher anvayat purvavad yavad darika jata. seyam. kapotamaliniti. amrapaly api kadalistambhaj jateti sruyate. prathamakalpika iti.

prag asan rupivat sattva

iti vacanat. suparni garudah. pretanam jarayujatvasiddhyartham ucyate. ayusmata iti vistarah. katham gamyate jarayujatvasiddhyartham iti.

ratrau pamcatam janitveti

vacanat. nanu ca sutaram upapadukatvasiddhyartham iti gamyate. pamca ratrau

diva pamca tathaparan. nasti trptis tathapi me

iti vacanat. jarayujair hi bhaksitais trptir bhavet. jarayujasiddhyartham eva. nopapadukasiddhyartham. ratrau pamcanam sakrjjanma diva caparesam (abhidh-k-vy 266) pamcanam na virudhyate. tavatkalena tadatmabhavaparipuritah. kramenapi ca ratrau pamcanam divaparesam pamcanam janma na virudhyate. sattvajatih sa tadrsi karmanam cacimtyo vipaka iti. abhipravrddhajighamsadosatvat tu napi trptir astiti.

praptopapattivasitvo 'pity anena jarayujopapattau karmabalatkarayogam darsayati. yathanyatirthya apabhasanta iti. anyatirthya maskariprabhrtayah. yathoktam nirgranthasastre rddhim bhadanta ko [tib. 255b] darsayti. mayavi gautama iti. tatha bhagavantam evoddisyanyatroktam. kalpasatasyatyayad evamvidho loke mayavi pradurbhuya mayaya lokam bhaksayatiti. upajivatity arthah. bahyabijabhavad iti. bahyasya sukasonitakardamader abhavad ity arthah adhisthanikim iti. yad adhitisthati idam evam bhavatv iti tad adhisthanam. tat prayojanam asyas tatra va bhava rddhir adhisthaniki. tam icchatam bauddhanam na yukta esa parihara iti. katamah. ya uktah. sariradhatunam avasthapanartham iti.

prasnat prasnantaram utpadyata iti. atha kimartham caramabhaviko bodhisattva iti prasna ukto vistarena. tatra coktam. sariradhatunam avasthapanartham iti vistarah. tasmat prasnad idam prasnantaram upajayate. yady upapadukanam iti vistarah. kayanidhanam kayanasah. upapadukah suparni upapadukam nagam iti visesanadvayam kimartham. kim anupapaduka api suparnino nagas ca santi. santity ahuh. caturvidha hi garuda nagas camdajadibhedat. tesam upapaduka uttamah. samsvedaja upottamah. jarayuja madhyah andaja jaghanyah. tatropapadukah suparni sarvan upapadukadin uddharati bhaksartham. samsvedajas trin samsvedajadin. jarayujo dvau jarayujandajau. [tib. 256a] andajo 'ndajam eveti varnayanti. yavan na mrta iti. yada jivati. tada tan mamsadi nantardhiyata iti nidarsitam bhavati. na punar mrtasyasya trpyatiti. na punar mrtenanena trpyatity arthah. trpipurau vibhaseti vibhasasasthisyate. tasya

mrtasyakasasyeva bhaksitasya mansapindantardhanan na
trpyatity avagantavyam.

sa hi dve gati iti narakagatir devagatis ca. tisrnam ca pradesa iti.
tiryakpretamanusyagatinam.

(iii.10) gatyantaralatvat. gatyor antaralatvat. nanu cavyakrtaiva gatir
isyate. upapattibhavas caikamtena klistah. maranabhavo 'pi
kadacit kusalah klisto va bhavati. na gatih. katham tayor
gatisabdam adhyaropya gatyantaralatvad ity ucyate. naisa dosah.
maranopapattibhavayor anivrtavyakrtanam
nikayasabhagajivitendriyajatyadinam (abhidh-k-vy 267)
gatisvabhavanam tatkale vidyamanatvat. kamarupadhatvos ca
kayendriyasyapy avasyam bhavat. na copapattivan maranabhavo 'vasyam
klisto napy avasyam kusalah. tasmat tesu gatisabdam aropya
gatyamtaralatvad ity uktam. pade gatyarthatvad iti. pada gatav iti
pathyate. tenopapannasabdasyopagatartham darsayati.

nopapanno 'ntarabhavah.

kim tarhi. upapadyamana iti. abhivyaktih samaptis ceti. aksepakena
karmana nikayasabhagasyabhivyaktih paripurakaih parisamaptih.
[tib. 256b] sarvasmim janmani karmadvayasya vyaparat.

ekam janmaksipaty ekam anekam paripurakam

iti vacanat. atha va yatra dese aksiptasya karmana namarupasya
vipakasya pradurbhavo 'bhivyaktih. sadayatanapurtis ca samaptih.
sa deso 'vagantavyah.

(iii.11, 12) vrihisamtanasadharmyad

iti vistarah. sambadhnams tanah samtano vriheh samtano
vrihisamtanah. tena sadharmyad na vicchinnasya bhavasyodbhavo bhavati.
yato 'paiti. yatra cotpadyate. tadantaralasamtanavartirupapurvakam
upapattibhavarupam. svopadanarupasamtanarupasvabhavatvat.
vrihisamtanapascattararupavat. samtanavartinam hi dharmanam
avicchedena desantarotpattya desantaresu pradurbhavo drstah.
tadyatha vrihisamtanasya. vrihisamtanapascattararupam hi yato
desantarad apaiti. yatra ca desamtara utpadyate.
tadantaralasamtanavartirupapurvakam utpadyate. ksanikavadinam hy
ayam asmakam siddhantah. yada gramad gramamtaram niyate
vrihih. na sa virhih purvatra grame nirudhya tadgramantarale
'nutpadyamano 'nekayojanantarite 'pi gramantara utpadyate. kim tarhi.
nirantarakasadesotpadanirodhakramenotpadyate gramantare. tac ca
svopadanarupasamtanarupasvabhavam. tathopapattibhavarupam apy
utpadyata iti. atracaryagunamatih saha sisyenacaryavasumitrena
svanikayanuragabhavitamatir vyakhyanavyaparam apasya
pratyavasthanapara eva vartate. vayam iha sastrarthavivaranam praty
[tib. 257a] adriyamahe. na tad dusanam. nihsaratvat
bahuvaktavyabhayac ca. bhavisnur bhavanasilah. vicchinno 'piti

vistarah. adarsadisu bimbat pratibimbam iti. adarsodakadisu bimban mukhat pratibimbam mukhacchayarupam vicchinnam utpadyamanam drstam ity anenanaikantikatam udgrahayati. pratisadhanam va karoti. yato 'paiti. yatra cotpadyate. na tadantaralasamtanavartirupapurvakam upapattibhavarupam. svopadanarupasamtanarupasvabhavatvat. (abhidh-k-vy 268) pratibimbarupavad iti. pratibimbam namanyad evotpadyate dharmantaram ity asiddham etad iti. bimbasamarthyad eva tatrarsadisu pratibimbakaram bhrantam vijñanam utpadyata ity acaryasyabhiprayah. na tatra pratibhimbam nama kimcid astity anena dharmyasiddhim nama drstantadosam darsayati. tasman nanaikantatasti. na caitat pratisadhanam sadhv iti. siddhav api ca satyam

asamyad anidarsanam

iti. pratibimbasya dravyasattvena siddhav api satyam asamyad darstantikenanidarsanam anudaharanam pratibimbakam iti. katham tavad asiddham iti. tavacchabdah krame. asiddhatayuktim tavad darsayann aha.

sahaikatra dvayabhavad

iti vistarah. tatraiva hi adarsadese adarsarupam drsyate parsvasthitena na pratibimbakam. pratibimbakam ca tatraiva drsyate 'bhimukhavasthitena nadarsarupam. na caikatradese upadayarupadvayasyasti [tib. 257b] sahabhavah. kim karanam. asrayabhutabhedat. asrayabhutani hi taryor bhinnaniti. nasty adarsarupasrayabhutair avastabdhe dese pratibimbakarupasrayabhutanam tatravakasah. ato nopadayarupadvayasyasti sambhavah. tad evam yugapad vijñanadvayasyabhavat. upadayarupadvayasya caikatra sahabhavabhavat. na tat kimcid astiti darsayati. yatraiva hi dese adarsarupam drsyate. iti bhimbakam ca tatraiva. na tv anyatra. ko dosa ity aha. na caikatra rupadvayasyasti sahabhava iti. purvavad vadcyam. atha va

sahaikatra dvayabhavad

ity asya sutrasyayam arthah. ekatra rupe purusadvayasya pasyata evabhavat sahadarsanasya pratibimbam asiddham iti vakyadhyaharah. katham ity aha. digbhedavyavasthitaih purusair ekair uttaradigvyavasthitair itarair daksinadigvyavasthitaih. ekasmim vapyambudese ekasmims tatakajaladese. svabhimukhadesasthitanam rupanam daksinatatordhvasthitani rupany uttaradigvyavasthitapurusasvabhimukhasthani uttaratatordhvasthitany api rupani daksinadigvyavasthitapurusasvabhimukhasthani. tesam ubhayesam. kim pratibimbakam anyonyam upalabhyate. uttaradigvyavasthitair daksinatatadhah pratibimbakam upalabhyate. daksinadigvyavasthitair apy uttaratatadhah pratibimbakam upalabhyate. evam anyonyam upalabhyate. na tubhayam [tib. 258a] yugapad

upalabhyate iti vakyarthah. na hi svatatadhah pratibimbakam ekatatasthaih samantato 'pi vapijalam pasyadbhir upalabhyate. tatah kim iti ced ata aha. na tv ekatra rupe ghate pate va dvayoh pasyatoh purusayoh sahadarsanam (abhidh-k-vy 269) na bhavati. bhavaty evety arthah. iha tu na bhavati sahadarsanam ity ato na tatra rupantarotpattir yukteti. atha vasyayam arthah. chayatapayos ca dvayos sahaikatrabhavo na drsto loke. yatra chaya bhavati mandape 'nyatra va. na tatratapah. yatra vatapo bhavaty abhyavakase. na tatra chaya. upalabhyate ca chayastha adarse suryasya pratibimbakam iti. katham. tatake suryapratibimbakam utpadyate. tattatakatatasthe ca chayavati mandape adarsah sthapyate. tatradarsake tatakasthasya suryapratibimbakasyaparam pratibimbakam utpadyate. tatake ca yat suryapratibhimbakam. tat suryasamuttham ity avasyam. atapasvabhavam ity abhyupagamtavyam. yac caparam adarse pratibimbakam. tad atapasvabhavapratibimbakasamuttham ity etad apy avasyam atapasvabhavam abhyupagamtavyam. evam sati chayatapayoh sahasvabhavah syat. na canyatra loke chayatapayoh sahabhava iti. na yukto 'sya pratibimbakasya tatra pradurbhavah. kupa ivodakam iti. yatha kupe durantargatam udakam [tib. 258b] drsyate. tatha candrapratibimbakam apy atraivantargatam drsyate. na cadarsas tavad vastuphalo 'sti. tac ca tatrotpadyamanam. tac ca pratibimbakam adasa evotpadyamanam. nanyatradhastad upalabhyeta. upalabhyate ca. ato nasty eva tat kimcit. samagryas tu bimbadarsadilaksanayah. sa tasyah prabhavo yat tatha darsanam bhavati. acintyo hi dharmanam saktibhedah. ayaso 'yaskantabhigamanadarsanat. na kasthadinam yatha. candrakantac candrodaye 'psambhavapraksaranadarsanam. namgaradinam. ity evamadi vaktavyam. adarsasamtanasambaddhatvad iti. na bimbasamtanabhutam pratibimbam. adarsasambaddhatvat. adarsarupavat. sahabhavac ca. bimbasamanakalarupantaravat. tad evam yatha maranabhavasyopapattibhavah samtanabhutah. naivam bimbasya pratibimbakam iti. sadhanananvitah pratibimbakadrstantah. vrihisamtanapascattararupadrstantas tu svasamtanapurvarupasamtanabhuta iti. tasmad asamyam drstantasya pratibimbasya ceti.

dvayodayad

iti vistarah. dvayenodayo dvayodayah. tasmad bimbac cadarsac cety arthah. yat pradhanam karanam adarsadi. tad asrityotpadyate pratibimbam. adarsadi hi pratibhimbasya pradhanam karanam tadanuvidhanat. tadyatha yady asis tiryagavasthito bhavati. pratibimbam api tiryag ayatam ca drsyate. yady [tib. 259a] urdhvam avasthito bhavati. pratibimbam api tathaiva drsyate. na caivam upapattibhavasyapi dvabhyam karanabhyam sambhavah maranabhavac canyatas (abhidh-k-vy 270) ca pradhanabhutad adarsasthaniyat. bahyam suklasonitam pradhanakaranam iti cet. na. acetanatvat. upapadukanam ca tadabhavat. ato 'py ayam asamano drstantah. kim anena darsitam bhavati. uktalitavisesane hetav ayam atulyo drstantah iti.

katham iti. yato 'paiti. yatra cotpadyate.
tadantaralasamtanavartirupapurvakam upapattibhavarupam.
advayotpannasvopadanarupasamtanarupasvabhavatvat.
vrihisamtanapascattararupavad iti. tad evam sati nasya
sadhanasyanaikantikata sakyam udgrahayitum. napi pratisadhanam
kartum ity uktam bhavati. agamenantarabhavasyastitvam sadhayann aha.

kanthoktes castiti

svasabdabhidhanad ity arthah. naitat sutram tair amnayata iti. tair
nikayantariyaih. kasman namnayate. tadagamesv abhavat.
nikayantaragamaprasiddham kim iti na pramanam kriyate.
mulasamgitibhramsena samaropitasutrasamkitatvat. trayanam
sthananam iti. trayanam hetunam. mata kalya mata niroga.
rtumati rajasvala. tad etad ubhayam prathamam sthanam bhavati.
raktau samnipatitav iti. maithunadharmam kurvantau. idam dvitiyam
sthanam. gandharvas ca pratyupasthita iti trtiyam. skamdhabhedas ca
pratyupasthita [tib. 259b] iti maranabhavah. pamcanagaminah sapta
satpurusagatayah pudgalanirdesakosasthane vaksyamte. upapadyadayo
'piti. upapadya nama te deva ity evamadayah samprasajyante. sapta
satpurusagataya iti. eta eva pamcantaraparinirvayinam tridha
bhittva sapta bhavamti. tenahantaraparinirvayinas traya uktah
kaladesaprakarsabhedeneti. kalaprakarsabhedena desaprakarsabhedena ca
yathayogam. sutram catra pathyate. sravastyam nidanam. tatra
bhagavan bhiksun amantrayate sma. sapta vo 'ham bhiksavah
satpurusagatir desayisyamy anupadaya ca parinirvanam. tac
chrunuta sadhu ca susthu ca manasikuruta bhasisye. sapta
satpurusagatayah katamah. iha bhiksur evam pratipanno bhavati. no ca
syam no ca me syat na bhavisyami na me bhavisyati yad asti yad
bhutam tat prajahamity upeksam pratilabhate. sa bhave 'smin na
rajyate. sa bhave 'smin na sajyate. athottaram padam santam prajñaya
prativid hyati. tac canena padam kayena saksatkrtam bhavati. evam
pratipannasya bhiksoh ka gatih syat. kopapattih. ko 'bhisamparaya
iti syuh prastarah. tadyatha bhiksavah parittah sakalikagnir
abhinivartamana eva nirvayat. evam eva tasya tavan manavasesam [tib.
260a] aprahinam bhavaty aparijñatam. tasya tavan
manavasesasyaprahanad aparijñanat pamcanam
avarabhagiyanam samyojananam prahanad antaraparinirvayi
bhavati. iyam prathama satpurusagatir akhyata. (abhidh-k-vy 271) punar
aparam bhiksur evam pratipanno bhavati. no ca syam iti purvavat yavat
syuh prastara iti. tadyathayogudanam vayasphalanam va
pradiptagnisamprataptanam ayoghanena hanyamananam ayasprapatika
utpatamty eva nirvayat. evam eva tasya purvavat yavat pamcanam
avarabhagiyanam samyojananam prahanad antaraparinirvayi
bhavati. iyam dvitiya satpurusagatih. punar aparam bhiksur evam
pratipanno bhavati. purvavad yavad ayasprapatika utplutyapatitvaiva
prthivyam nirvayat. evam eva tasya purvavat yavad antaraparinirvayi
bhavati. iyam trtiya satpurusagatih. punar aparam bhiksur evam

pratipanno bhavatiti purvavat yavad ayasprapatika utplutya
patitamatraiva prthivyam nirvayat. evam eva tasya purvavad yavat
pamcanam avarabhagiyanam samyojananam prahanad
upapadyaparinirvayi bhavati. iyam caturthi satpurusagatih. punar
aparam bhiksur evam pratipanna iti purvavad yavad ayasprapatika
utplutya paritte trnakasthe nipatet. sa tatra dhumam api kuryat.
arcir api samjanayet. sa tatra dhumam api [tib. 260b] krtvarcir api
samjanayya tad eva parittam trnakastham dagdhva paryadaya
nirupadana nirvayat. evam eva tasya purvavad yavat pamcanam
avarabhagiyanam samyojananam prahanad
anabhisamskaraparinirvayi bhavati. iyam pamcami satpurusagatih.
punar aparam bhiksur evam pratipanna iti purvavad yavad
ayasprapatika utplutya mahati vipule trnakasthe nipatet. sa tatra
dhumam api kuryat. arcir api samjanayet. sa tatra dhumam api krtvarcir
api samjanayya tad eva mahad vipulam trnakastham dagdhva
paryadaya nirupadana nirvayat. evam eva tasya purvavad yavat
pamcanam avarabhagiyanam samyojananam prahanat
sabhisamskaraparinirvayi bhavati. iyam sasthi
satpurusagatih. punar aparam bhiksur evam pratipanna iti purvavad
yavad ayasprapatika utplutya mahati vipule trnakasthe nipatet.
sa tatra dhumam api kuryat arcir api samjanayet. sa tatra dhumam api
krtvarcir api samjanayya tad eva mahad vipulam trnakastham
dagdhva gramam api dahed gramapradesam api nagaram api nagarapradesam api
janapadam api janapadapradesam api kaksam api davam api dvipam api
sandam api dahet. gramam api dagdhva yavad sandam api dagdhva
margantam agamya udakantam valpaharitakam ya prthivipradesam
agamya paryadaya [tib. 261b] nirupadana nirvayat. evam eva tasya
purvavad yavat pamcanam avarabhgiyanam samyojananam
prahanat urdhvamsrota bhavati. iyam saptami satpurusapatir
akhyata. anupadaya parinirvanam katamat. iha bhiksur evam
pratipanna iti purvavad yavat syuh prastara iti. tasyaivam
pratipannasya bhiksor na purvasyam disi gatim vadami na
daksinasyam na pascimayam nottarasyam nordhvam nadho
nanuvidiksu (abhidh-k-vy 272) nanyatra. drsta eva dharme
nischayam parinirvrtam sitibhutam brahmibhutam iti. idam ucyate
'nupadaya parinirvanam. sapta vo 'ham bhiksavah satpurusagatir
desayisyamy anupadaya ca parinirvanam iti yad uktam. idam
etatprayuktam. anye punar ahur iti vistarah. ayusah pramanam.
tasyantaram tasminn ayuhpramanantare 'parisamapta ayusity
arthah. devasamipantare va. devanam antikam devanam samipam.
devasamipam gatasyantare yah klesan prajahati. so
'ntaraparinirvayi. sa punar dhatugato va parinirvati. yah
klesabijavasthayam upapannamatrah. asamudacaraklesa ity arthah.
samjñagato visayasamjñasamudacaravasthayam yah parinirvati.
dhatugatac ciratarenayam [tib. 261b] parinirvati. vitarkagato va
vitarkasamudacaravasthayam yah parinirvati. ayam api samjñagatac
ciratarena parinirvati. tena trividho bhavaty antaraparinirvayi

yathoktena drstantatrayena. prathamo va nikayasabhagaparigraham
krtva jatamatra ity arthah. yam praty esa parittah sakalikagnir
iti drstantah. dvitiyo devasamrddhim canubhuya parinirvatiti.
yam praty esa drstantah. tadyathayasprapatiketi. trtiyo
dharmasamgitim anupravisya dharmasamkathyam anupravisya parinirvati.
yam praty esa drstantah. tadyathayasprapatika utplutya
prthivyam apatitvaiva nirvayat. tad evam vinapy antarabhavena
yathantaraparinirvayi bhavati. yatha ca tasya drstantatrayena
trividho bhedah. tatha sadhitam nikayantariyaih. tasmim sadhite
idam codyeta yadi dharmasamgitim anupravisya yah parinirvati. so
'ntaraparinirvayisyate kidrsa upapadyaparinirvayi bhavisyatity
ata aha. upapadyaparinirvayi punah prakarsayuktam samgitim
anupravisya parinirvatiti. prakarsayogad utpattyartho bhavatity
abhiprayah. samgitianupravesasamanyan [tib. 262a] naisa bhedo
yujyata iti vacanavakasam matva punar aha. bhuyasa vayur upahatyeti.
ayuso bahu ksayitva parinirvatity arthah.

ta eta iti vistarah. ta ete sarve 'pi dhatugatadayas trayah
sakalikadibhir drstantair na sambadhyamte. kasmat.
desagativisesabhavat. desagater visesasyabhavat. na hy esam
desagativiseso 'sti. tatraiva dese parinirvanat. sutroktanam
trayanam drstantanam dasagativiseso 'stiti. naibhir ete
sambadhyamte. arupyesv api ceti vistarah. yadi caivam
upapadyaparinirvayina evantaraparinirvayitvena vyavasthapyeran.
arupyesv api te tathaiva pathyeran. tatrayuhpramanantare
parinirvanat. na caivam. ato naivam sutrarthah.
ayuhpramanantare vetyadih. katham punar gamyate. narupyesv
antaraparinirvayi pathyata ity aha

dhyanais catasro dasika

iti vistarah. dhyanais caturbhis catasro dasika sutrarthanam.
prathamasya dhyanasyaika dasika yavac caturthasyaika dasika. tah
krtva.

arupyais saptikatrayam

iti. akasavijñanakimcanyayatanais tisrah saptikah. tasam
trayam. antarabhavabhavad upapattisthanatrayabhavena ca dvayabhavat.
tat krtva. naivasamjñanasamjñayatanena [tib. 262b]

satkika.

tesam eva trayanam urdhvam srotasas cabhavat. tam ca
krtva vargo bhavati

samudito

baddha ity arthah. katham. iha bhiksur yair akarair yair limgair yair
nimittair viviktam kamair viviktam papakair akusalair dharmaih
savitarkam savicaram vivekajam pritisukham prathamam dhyanam

upasampadya viharati. sa na haiva tan akaran tani limgani tani nimittani manasikaroti. api tu yat tatropalabhate rupagatam va vedanagatam va samjñagatam va samskaragatam va vijñanagatam va. sa tam dharman rogato manasikaroti. gandatah salyato 'ghato 'nityato duhkhatah sunyato 'natmato manasikaroti. sa tan dharman rogato manasikrtya yavad anatmato manasikrtya tebhyo dharmebhyas cittam udvejayati uttasayati prativarayati. sa tebhyo dharmebhyas cittam udvejyottrasya prativarya amrte dhatav upasamharati. etac chamtam etat pranitam. yad uta sarvopadhipratinisargas trsnaksayo virago nirodho nirvanam iti. 1. etad eva ca sutram uktvayam visesah. tasyaivam janata evam pasyatah kamasravac cittam vimucyate bhavasravad avidyasravac cittam vimucyate. vimuktasya vimukto 'smiti jñanadarsanam bhavati ksina me jatir usitam brahmacaryam krtam karaniyam naparam asmad bhavam prajanamiti. 2. etad eva ca sutram uktva no tu vimucyate. api tu tenaiva dharmacchandena [tib. 263a] tenaiva dharmasnehena tenaiva dharmapremna tayaiva dharmabhiratya antaraparinirvayi bhavati. 3. na haivantaraparinirvayi bhavati. api tupapadyaparinirvayi bhavati. 4. na haivopapadyaparinirvayi bhavati. api tv anabhisamskaraparinirvayi bhavati. 5. na haivanabhisamskaraparinirvayi bhavati. api tu sabhisamskaraparinirvayi bhavati. 6. na haiva sabhisamskaraparinirvayi bhavati. api turdhvamsrota bhavati. 7. na haivordhvamsrota bhavati. api tu tenaiva dharmacchandena purvavat yavat tayaiva dharmabhiratya mahabrahmanam devanam sabhagatayam upapadyate. 8. na haiva mahabrahmanam devanam sabhagatayam upapadyate. api tu tenaiva dharmacchandena purvavat yavat tayaiva dharmabhiratya brahmapurohitanam (abhidh-k-vy 274) devanam sabhagatayam upapadyate. 9. na haiva brahmapurohitanam devanam sabhagatayam upapadyate. api tu tenaiva dharmacchandena purvavat yavat tayaiva dharmabhiratya brahmakayikanam devanam sabhagatayam upapadyate. 10. iha bhiksur yair akarair yair limgair yair nimitair vitarkavicaranam vyupasamad adhyatmasamprasadac cetasa ekotibhavad avitarkam [tib. 263b] avicaram samadhijam pritisukham dvitiyam dhyanam upasampadya viharati. sa na haiva tan akaran tani limgani tani nimittani manasikaroti. api tu tatropalabhate purvavad granthah. yavad virago nirodho nirvanam. 1. etad eva sutram uktva tasyaivam janata evam pasyatah kamasravac cittam vimucyate. bhavasravad avidyasravat purvavat yavat krtam karaniyam naparam asmad bhavam prajanamiti. 2. etad eva sutram uktva no tu vimucyate. api tu tenaiva dharmacchandena purvavat. yavat tayaiva dharmabhiratya antaraparinirvayi bhavati. 3. na haivantaraparinirvayi bhavati. api tupapadyaparinirvayi bhavati. 4. na haivopapadyaparinirvayi bhavati api tv anabhisamskaraparinirvayi bhavati. 5. na haivanabhisamskaraparinirvayi bhavati. api tu sabhisamkaraparinirvayi bhavati. 6. na haiva sabhisamskaraparinirvayi bhavati. api turdhvamsrota bhavati. 7. na haivordhvamsrota bhavati. api tu tenaiva dharmacchandena purvavat yavat

tayaiva dharmabhiratya abhasvaranam devanam sabhagatayam upapadyate. 8. na haivabhasvaranam devanam sabhagatayam upapadyate. api tu tenaiva dharmacchandena yavat tayaiva dharmabhiratya apramanabhanam devanam sabhagatayam upapadyate. 9. na haivapramanabhanam devanam sabhagatayam upapadyate. api tu tenaiva dharmacchandena purvavad yavat tayaiva dharmabhiratya parittabhanam devanam sabhagatayam upapadyate. 10. iha bhiksur yair akarair yair limgair yair nimittaih pritiviragad upeksako viharati. smrtah samprajanan sukham ca kayena pratisamvedayate. yat tad arya acaksate upeksakah smrtimam sukhavihari trtiyam dhyanam upasampadya viharati. sa na haiva tan akarams tani limgani tani nimittani manasikaroti purvavat [tib. 264a] sarvani sutrani. kevalam tu nikayasabhagatayam visesah. na haivordhvamsrota bhavati. api tu tenaiva dharmacchandena purvavad yavad chubhakrtsnanam devanam sabhagatayam upapadyate. 8. na haiva subhakrtsnanam devanam sabhagatayam upapadyate. api tenaiva purvavat apramanasubhanam devanam sabhagatayam upapadyate. 9. na haivapramanasubhanam devanam sabhagatayam upayadyate. api tu tenaiva purvavat parittasubhanam devanam sabhagatayam upapadyate. 10. iha bhiksur yair akarair yair limgair yair nimittaih sukhasya ca prahanad duhkhasya ca prahanat purvam eva saumanasyadaurmanasyayor (abhidh-k-vy 275) astamgamat. aduhkhasukham upeksasmrtiparisuddham caturtham dhyanam upasampadya viharati. sa na haiva tan akarams tani limgani vistarena sarvani sutrani purvavad vaktavyani. devanikayopapattayas tu visesyante. yavat tayaiva dharmabhiratya brhatphalanam devanam sabhagatayam upapadyate. na haiva purvavat punyaprasavanam devanam sabhagatayam upapadyate. na haiva purvavad anabhrakanam devanam sabhagatayam upapadyate. 10. iha bhiksur yair akarair yair limgair yair nimittaih sarvaso rupasamjñanam samatikramat pratighasamjñanam astamgamat [tib. 264b] nanatvasamjñanam amanasikarat anantam akasam ity akasanantyayatanam upasampadya viharati. sa na haiva tan akaran iti purvavat. kevalam tu rupagatam iti na pathitavyam. tatra rupabhavat. yavan nirodho nirvanam iti. 1. etad eva sutram uktvayam visesah. tasyaivam janata iti purvavat yavan naparam asmad bhavam prajanamiti. 2. etad evoktva no vimucyate. api tu tenaiva dharmacchandena yavat tayaiva dharmabhiratya upapadyaparinirvayi bhavati. 3. na haivopapadyaparinirvayi bhavati. api tu tenaiva yavad anabhisamskaraparinirvayi bhavati. 4. na haivanabhisamskaraparinirvayi bhavatiti sarvam uktva yavad urdhvamsrota na bhavati. api tu tenaiva purvavat. yavat tayaiva dharmabhiratya akasanamtyayatanopaganam devanam sabhagatayam upapadyate. 7. iha bhiksur yair akarair yair limgair yair nimittaih sarvasa akasanamtyayatanam samatikramyanamtam vijñanam iti vijñananamtyayatanam upasampadya viharati. sa na haiva tan akaran ity akasanamtyayatanavat sapta sutrani vaktavyani. kevalam tu vijñananamtyayatanopaganam devanam sabhagatayam

upapadyata iti visesah. 7. punar aparam iha bhiksur yair akarair [tib. 265a] yair limgair yair nimittaih sarvaso vijñananamtyayatanam samatikramya nasti kimcid ity akimcanyayatanam upasampadya viharati. sa na haiva tan akaran iti purvavat sapta sutrani. 7. punar aparam iha bhiksur yair iti yavat sarvasah akimcanyayatanam samatikramya naivasamjñanasamjñayatanam upasampadya viharati. purvavat sarvani sutrani vaktavyany urdhvamsrotasam tv ekam apaniya. 6. tad evam caturbhir dhyanair amrtadhatucittopasamharacittavimuktyantaropapadyanabhisamskarasabhis amskaraparinirvanordhvagamanatryupapattisthanopapattisvabhavas catasrah sutrarthadasika uktah. tribhis tv adyair arupyair amrtadhatucittopasamharacittavimuktyupapadyanabhisamskarasabhisams karaparinirvanordhvagamanopapattisthanopapattisvabhavas tisrah sutrarthasaptikah. naivasamjñanasamjñayatanenordhvagamanam parihaya satkika cokta. ato yo 'sav (abhidh-k-vy 276) antaraparinirvayi. nasav ayuspramanantaraparinirvayiti yujyate vaktum. arupyesv api hy antaramaranasambhavah.

kuruvarjyo 'ntaramrtyur

iti vacanat. tasmat agamato 'pi siddho 'ntarabhavo na kevalam yuktita ity apisabdah [tib. 265b]. dusimara iti. krakucchandasya tathagatasya viduram nama sravakam dusi nama maras tadanim sirasi mustinabhighnan tenamgikrtah. tatksana eva ca svasarirenaivavicau mahanarake prapatita iti. svasarirenaiveti vacanan nasty antarabhava ity abhiprayah. sa hi jivann eva narakibhir jvalabhir iti. jivann evasau maro narakotthitabhir agnijvalabhir alimgitatvat svasariravasthaduhkhotpatteh. svasarirenaiva prapatita ity uktah. na tu kalam akrtvantarabhavavasthanam. narakopapattibhavravastham ca na gatavan ity abhiprayah. atyudirnaparipurnaniti. ksetrasayavisesayogad atyudirnani. upacitatvat paripurnani. samanamtaram narakesupapadyata iti. samanantaravacanan nasty antarabhava ity abhiprayah. anyam gatim agatveti. upapattyantarapratisedhaparam etad vakyam. nantarabhavapratisedhaparam ity abhiprayah. pamcaiveti. yadi yatharutam kalpyate. pamcabhir evanantarryaih krtaih na tv ekena dvabhyam va narakagamanam bhavatity etat prapnoti. pamceti rutat kriyanantaram canantaryakriyanantaram ca narakesupapanna iti prapnoti. yani krtvopacitya samanantaram narakesupapadyata iti rutan na kalantaram [tib. 266b] jivitva. ko vantarabhavasyopapadyamanatvam necchatiti. viprakrtavasthavacanat. upapattyabhimukho hy upapadyamana ity abhiprayah. na tu bruma upapanno bhavatiti. na tupapadyata ity etat padam upapannartham iti brumah. tasmad adosa essh.

upanitavaya iti vistarah. mrtyusamipam upanitam vayo yena. so 'yam upanitavayah.

dvijety

amantranam. kascij jirno brahmana amantritah.

vaso 'pi hi nasti te 'ntareti.

idam atra jñapakam. antarabhavabhava ity abhiprayah.

patheyam

pathyaudanam

ca na vidyate tava

(abhidh-k-vy 277) paralaukikah kusalasambharas tava nastity abhiprayah. manusyesv antaravaso nastiti. maranagatasya te sato manusyesv antaravaso nasti. yatheha kasyacit pratisthamanasyety abhiprayah. gamanavisthanad iti. gamanaviramat. ayam atrabhiprayo yatha tvaya varnyate. asty antarabhava iti. nayam abhiprayo yatha maya varnyate. nasty antarabhava iti. kuta etat. kuto hetor etad bhavati. tulya esa bhavato 'py anuyogah. samana esa bhavato 'pi prasna ity arthah. yathoktasutravirodhad iti. dusimarasutradyavirodhat. na bhavaty etat sutram antarabhavasyabhave jñapakam. jñapakam hi namagatika gatir [tib. 266b] iti. yasya gater anya gatir nasti. asav agatika gatih. etad uktam bhavati. yadi yaj jñapakam sutram. gatha va. yesyarthasya dyotanartham ucyate. yadi tam evartham dyotayati. nanyad apy arthantaram tadviruddham. taj jñapakam ananyagatikam iti.

(iii.13) aisyatpurvakalabhavakrtir

iti. a esyad aisyat. aisyatah purvakalabhavasyevakrtir asyeti. aisyatpurvakalabhavakrtih. kasmat.

ekaksepat.

yasmad aisyanti gatis tatprapakas cantarabhavas tenaivaikena karmanaksipyate. suniprabhrtinam iti. sunisukariprabhrtinam. pamcagatika iti. pamcagatigamity arthah. yadi garbhastho 'pi mriyeta tasya narako 'ntarabhavo matuh kuksim nirdahet. narako hi pradipo bhavati. tadrupas cantarabhava iti. purvakalabhave 'piti vistarah. narakapurvakalabhavavastha api naraka na nityam prajvalita bhavanty utsadesu kukuladisu bhramamtah. kim amgantarabhavikah. astu va prajvalita iti. narako 'ntarabhavah. kuksav asamslesad iti. antarabhavanam acchatvad atmabhavasyanyonyam asamslesan na dahah. karmapratibandhac ca. tatkarmapratibandhan na daha iti krtva. ata eva suniprabhrtinam kukser adahah. kotisatam caturdvipakanam avabhasitam iti. yatah purnayuna iva bodhisattvasyantarabhavah [tib. 267a] salaksananuvyamjanas cato 'mtarabhavasthena tena matuh kuksim pravestum icchata trisahasramahasahasro lokadhatuh svaksetram iti krtvavabhasitah.

pamndaram gajapotam iti. yady

aisyatpurvakalabhavakrtir

antarabhavah. kasmad bodhisattvasya mata gajapotam evamrupam adraksit. nimittamatram tat. tasya bodhisattvasya tiryagyones ciravyavartitatvat. yatah prabhrti laksanavipakani karmany arabhate kartum kalpasate sese tatah prabhrti tasya sarva durgatayo vyavrttah. tadyatha krki raja dasa svapnan adraksit. (abhidh-k-vy 278) bhavisyato 'rthasya nimittamatram iti. dasa svapna vinaye pathyante. krkina kila rajña dasa svapna drstah. hasti vatayanena nirgatya pucche saktah. kupas trsitasya prstato '; nudhavati. saktuprasthena muktaprastho labhyate. candanam kastharghena vikriyate. aramah puspaphalasampannah sarvam ca puspaphalam adattadayibhir hriyate. kalabhair gandhahastinas trasyante. asucimraksito markatah paran upalimpati. markatabhiseko vartate. patako 'stadasabhir janair akrsyate. mahajanakaya ekatra kalahabhandanavigrahavivadenanyonyavighatam apanna iti. tena ca te bhagavate kasyapaya tathagataya niveditah. [tib. 267b] bhagavata ca vyakrtah. bhavisyaty anagate 'dhvani sakyamunir nama tathagatah. tasya sravaka vistirnasvajanabamdhuvargam prahaya pravrajitah viharesu grhasamjñam utpadya samgam karisyanti hastino vatayananirgamanapucchalagnavat. kupasvapnena tacchravaka eva brahmanagrhapatinam abhyupetya dharmam desayisyamti. tesam srotukamata na samsthasyata ity etad darsayati. saktumuktaprasthasvapnena tacchravaka eva saktubhiksaya apy arthayendriyabalabodhyamgadini prakasayisyamti. cendanasvapnena tacchravaka evabhavitakayasilaprajñah tirthyamatani grhitva buddhavacanena samanikarisyantity etad darsayati. aramasvapnena tacchravaka evavasam asrayam krtva yat tad bhavisyati samghasya puspam va phalam vadhikam va tad vikriya vikriya jivikam kalpayisyanti. tena ca grhinah pratisamstarisyantity etad darsayati. kalabhasvapnena tacchravaka eva duhsilah papadharmano bhavisyanti. ye te bhiksavah sthavirah silavamtah kalyanadharmanah. tan avasebhyah pravasayisyamtity etad darsayati. asucimraksitamarkatasvapnena tacchravaka eva duhsilah papadharmanah santo ye te bhiksavah kalyanah. tan asadbhir dosais codayisyantity etad darsayati. markatabhisekasvapnena tacchravaka eva samantikabhisekam viharesu [tib. 268a] karisyanti. loke 'pi ca pandaka adhirajyam karayisyantity etad darsayati. patasvapnena tacchasanam evastadasadhabhedam gamisyati. na ca vimuktipatah khandayisyata ity etad darsayati. kalahasvapnena tacchravaka eva nikayaparigrahat parasparam vivadam apatsyanta ity etad darsayatiti. samgrahaslokah.

karikupasaktucandanakalabharamas tatha kaper abhisekah asucikapih patakalahav iti dasa drsta nrpena krkina svapnah.

apatrapyotsadavat apatrapyotkatatvat.

upapattibhavah pratisandhiksana eva. tasmat parena

pratisamdhiksanad (abhidh-k-vy 279) anyo bhavah purvakalabhavah.

rupisu cet sattvesupapadyata iti. arupyadhatav antarabhavabhavad idam visesavacanam.

(iii.14, 15) samanajatiyair

iti. narako 'ntarabhavo narakair evantarabhavair drsyate. evam yavad devantarabhavo devantarabhavair eveti. suvisuddham iti. ekadasadivyacaksurapaksalavarjitam. te punar apaksala vicikitsa amanasikarah kayadausthulyam styanamiddham auddhatyam abhyarabhyaviryam audbilyam chambhitatvam nanatvasamjña abhijalpah. abhidhyayitatvam jñeyesu yathasutram. abhijñamayam [tib. 268b] iti. abhijñasvabhavabhavanamayam ity arthah. upapattipratilambhikam api devadinam divyam isyate. na tu suvisuddham.

devantarabhavika iti vistarah. apara ahuh. na samanajatiyair evantarabhavo drsyate. kim tarhi. devantarabhavikah sarvan devantarabhavikadin pasyati. manusyapretatiryannarakantarabhavikah purvampurvam apasya. katham. manusyantarabhaviko devantarabhavikam purvam apasya manusyapretatiryannarakantarabhavikan pasyati. pretantarabhaviko devamanusyantarabhavikau purvav apasya pretatiryannarakantarabhavikan pasyati. evam yavan narakantarabhaviko devantarabhavikadin purvan apasya narakantarabhavikan eva pasyati. gatinam uttarottaranikrstatvad iti.

ata eva gandharva iti. yato gandhagato gandharvah. gandham arvati bhaksayati gandharva ity arthah. dhatunam anekarthatvat. ayam arvati na kevalam gatyarthe vartate. kim tarhi. bhojanarthe 'piti gatyarthaparigarahe 'py adosah. gandham arvati gacchati bhoktum iti gandharva iti. hrasvatvam sakandhukarkandhuvad iti. krdanta iti. pararupanipatanat. sakandhukarkandhur iti pararupasiddhir yatha. tathehapi gandharva iti. alpesakhyo 'nudaro hinajatiya ity arthah. ista itisah. alpa iso 'lpesah. alpesa ity akhya yasya so 'lpesakhyah. viparyayan mahesakhyah.

ekanikayasabhagatvad iti. yas ca purvakalabhavo yas cantarabhavas tatprapakah. tayor eka eva nikayasabhagah ata ekanikayasabhagatvat. [tib. 269a] yenaiva karmanayusyena purvakalabhavasyayur aksipyate. tenaivantarabhavasya. itaratha hi. yadi tasyantarabhavayusah prthagaksepah syat. tasyapy ayusah antarabhavikasya ksayan maranabhavah prasajyet purvakalabhavavat. tasman nasti niyama iti bhadantah. te tam gandham ghratva gandharasabhigrddha iti vistarah. te ksudrajantavas tam gandham ghratva tatsahacaram (abhidh-k-vy 280) canubhutam rasam anusmrtya gandharasabhigrddhah kalam kurvantah kriminikayasabhagotpadakam karma vibodhya. taya gamdharasatrsnaya vipakabhimukham krtvantarabhavasamtatya

krimisupajayanta iti. tatpatyayapracura eva kala iti. krimipratyayapracure kale tatsamvartaniyani karmani krimisamvartaniyani vipakabhinirvrttau vrttim labhamte. vipakadanayabhimukhibhavantity arthah.

samagrim prapya kalam ca phalamti khalu dehinam

iti vacanat. nanyatra. natatpracure kale. nanyasyam iti. nalpayusi.

cakravartisamutpattir nadho 'sitisahasrakad

iti vacanat. ata eveti. yasmad vidyamanany api cakravartisamvartaniyani karmani vipakabhinirvrttau kadacid eva vrttim labhante. bahupratyayapeksitvat. sambhavaisitvad upapattyabhilasitvat. karmany eva pratyayanam samagrim avahantiti. karmadhipatyenasvadinam prasiddham kalam atikramya [tib. 269b] kalantare 'pi maithunam bhavatiti. ekakarmaksepad iti. yenaiva karmana gavadinikayasabhaga aksipyate. tenaiva karmana tadantarabhava aksipyate. ity ato vaktavyam etat. yad uktam yenanyatra kale gosupapattavyah. sa gavayesupapadyata iti vistarena. na nikayabhedad ekaksepakatvam hiyate. tatkarmana ekajatiyatvat. gavyakrtisamsthanantaraparityagac ca. gatiniyatanam hi karmanam upapattivaicitryam drstam. kalmasapadadivad iti nasty esa dosa ity acaryasamghabhadrah.

viparyastamatir

iti. anunayasahagatena va pratighasahagatena va cittena yatha viparyastamatir bhavati. tad darsayann aha. tatrasya pitror ity vistarah. matapitros tam vipratipattim dvindriyasamapattilaksanam. pumsah satah purusasyantarabhavasya pumsayam paumsno raga utpadyate matari bharyayam iva. striya ayam straino raga utpadyate pitari bhartariva. viparyayat pratigha iti. pumsah satah paumsnah pratigha irsyotthanabhuta utpadyate pitari pratisapatnapurusa iva. striyas satyah strainah pratigha utpadyate matari pratisapatnyam iva. sa tabhyam eva viparyastabhyam cittabhyam viparyasto ramtukamanataya maithunakarmakamanataya tam desam indriyadvayasthanam aslisya tam avastham vipratipattyavastham atmany adhimucyate. mayaitat karma kriyata iti. tasmims casucau suklasonite garbhasthanasamprapte amasayapakvasayantarasthanasamprapte [tib. 270a] abhinivisate pratitisthatity arthah. prsthabhimukha utkutuka iti. maithunakriyatmabhimanakriyayogat. apyayamano vardhamanah. etany (abhidh-k-vy 281) eveti. suklasonitamahabhutani. bhutantarany eveti. suklasonitavyatiriktani. bijamkuranirodhotpadanyayenaikasminn eva ksane bijam nirudhyate 'mkuras cotpadyate. tuladandanamonnamavan nasotpadayoh samakalatvat. yat tat kalalam ity akhyayata iti.

kalalam prathamam bhavati. kalalaj jayate 'rbudam

ityadivacanat. evam ca krtva sutrapadam iti. valmika iti bhikso asya

kayasyaitad adhivacanam rupinah audarikasya caturmahabhutasya odanakulmasopacitasya matapitrasucikalalasambhutasyeti vistarah. matapitrasucy eva kalalam. tatah sambhutasyety arthah. katasir iti. smasanam. rudhirabindur upatta iti. idam udaharanam. asya kayendriyabhavapattitah. bhutantarany va suklasonitavyatiriktani. tadyatha parnakrimer iti. yatha parnakrimeh parnamahabhutany upanisritya bhutantarani karmabhir jayante. yanindriyasvabhavam apadyamte. na parnamahabhutani. bahutvat tatkriminam. khandasah pattrasyadarsanac ca. sutrapadam katham tarhi niyate matapitrasucikalalasambhutasyety ata aha. asucisamnisrayotpattyabhisamdhivacanat te kalalasya sutravirodha [tib. 270b] iti. asucisamnisrayenotpattir bhutantaranam. tatrabhisamdhir abhiprayah. tena vacanam kalalasya. tasman matapitrasucikalalasambhutasyety asya sutrasyavirodhah. etad uktam bhavati. suklasonitasamnisrayena kalalakhyani bhutamtarani suklasonitasamakalany utpadyanto sendriyani. yatha parnasamnisrayena parnasamanakalani sendriyani krimimahabhutany utpadyanta iti.

anyatra tu yathayogam vaktavyam ity ahur iti. anyatra samsvedajaupapadukayor yonyor yathayogam vyakhyeyam ity ahur abhidharmacaryah. tatra cayam yogo drsyeta iti. acaryo bhaviti.

saityam ca narakesv iti sitanarakopapattikale. yadavastha iti. aurabhrikadyavasthah. yatha bhutena tadvedyam krtam prak karma tadrsan sattvan svapna iva preksya narake sa dhavati parvacaryah yogacara aryasamgaprabhrtayah.

asanad ivottisthann iti. urdhvopapattisthanagamanat. manusyadivad iti. yatha manusyas tiryak pretas ca gacchati. tadvat.

rsinam ativaktara

iti. adhikseptaro 'pavaditara ity arthah.

(iii.16, 17) nityam andaja

iti nityagrahanat

sarvani mudha

ity atra nasti niyamah. bhavati tu samprajanann api. pratilomam nirdista iti. sutre hi yah sarvany asamprajanan karoti. esa prathama garbhavakrantir ukta. tisras tu yatha nirdistanupurvika eveti. yo 'pi janisyate. so 'py andaja [tib. 271a] iti. andaj janisyate 'ndaja ity abhiprayah. avasyako hy abhutartho bhutavad ucyate. tadyatha vartamanasamipye vartamanavad va. asamsayam bhutavac ceti. {yathabhutena tadvedyam krtam prak karma tadrsan sattvan svapna iva preksya narake sa dhavati.} kascit kasmaicid vakta bhavet. agacchamtam evagatam mam viddhiti. tasmad adosa esah. andaj jato janisyate jayate cety andajah. anyebhyo 'pi

drsyata iti vacanat. tasmad adustam etad ity acaryasamghabhadrah. atha va bhavinyapi samjñayeti. bhavisyamtyapi samjñaya nirdesah kriyate. tadyatha samskrtam abhisamskarotiti. janitavasthayam samskrtam bhavati. na janyamanavasthayam. na hi samskrtasya punah samskaro yujyate. bhavisyantya tu samjñaya tatha nirdesah kriyate. evam odanam pacatityadiyojyam. katham punar asamprajanan matuh kuksim pravisatiti vistarah samnikrstavastha upapattidesasya

viparyastamatir yatiti.

viprakrstavastha adhimokso 'dhimuktih tatha tisthami niryamiti. katham. tatha tisthato 'py esu tisthamiti. niskramato 'py ebhyo niryamiti. ayam anayor viparyasayor visesa iti. apare punar ahuh. na kevalam ragadvesabhyam [tib. 271b] eva viparyastamatir utpattidesam gacchati. kim tarhi. anyathapi. katham iti. vato vati devo varsatityadi. tatharamam pravisamy udyanam cetyadi.samprajanams tu samyak prajanati. matuh kuksim pravisamity evamadi. yadi samyak prajanati katham klistenaiva cittena pratisamdhibandho vyavasthapyate. matrsnehadiyogat klistam cittam bhavati. apara aha. matuh kuksim pravisala evam viparitau samjñadhimoksav iti. upapannamatravasthayam etad bhavati vato vati yavad vrksamulam copasarpami kudyamulam ceti. tisthato 'py esu tisthamiti. niskramato 'py ebhyo niryamity evamadi. tatra prathameti vistarah. prathama cakravartinah. yeyam.

samprajanan visaty eka

iti. dvitiya pratyekabuddhasya. yeyam

tisthaty apy apara

iti. trtiya buddhasya. yeyam

aparah niskramaty apiti.

atrapi bhavinyeti. te na cakravartyadayas tadanim iti krtva. ta evam tv ete cakravartyadaya iti paryayamatram etad uktam. arthas tu sa evety abhiprayah.

(iii.18, 19) samketa hetuphalasambandhavyavasthah.

[tib. 272a] klesakarmabhisamskrtam

iti. klesakarmaparibhavitam ity arthah.

pradipavad

iti. samtatinyayasamcari skamdhapamcakam. ksanikatvat. pradipavad iti darsayati.

yathaksepam

iti. aksepas tavatkalaprabandhah. etac ca visesanam

ayusyasyayuhsamvartaniyasya karmano bhedat.

vyamjanany anupurvasa

iti. vyamjanani caksuradyadhisthanani. tair hi caksuradiny abhivyajyante. tasmin varcahkupa iveti. mahakayanadivrana iti. nindavacanam etat. nadi vrana iva nadivrana iti. ugro durgandha ugradurgandhih. andhakaras casav alokarahitatvat. samalanam ca palvalo 'sau palvala iveti krtva. tasmin satatapratikriye nityakartavyasauce. sukrena paumsnena. sonitena strainena. lasikaya dravavisesalaksanaya. malena ca samklinne samantat klinne. viklinne visesena klinne. kvathite putau picchile ca. tasmim hastau sampravesyamgam angam hastapadadikam nikrtya cchittva pratyaharanti pratyakarsayamti. tarunam vranam sarujam. tarunavranam ivatmanam acarams tarunavranayamanam. tarunavranayamana atmasyeti tarunavranayamanatmanam balakam. sastram ca ksaram ca sastraksaram. tad ivatmanam acaram sastraksarayamanah. sastraksarayamanah [tib. 272b] samsparso 'nayor iti sastraksarayamanasamsparsau pani. tabhyam parigrhya snapayamti. tasya vrddher anvayad anugamat.

tasyahetukatvam iti. ader ahetukatvam. sati casyahetukatve. tadvad eva sarvam ahetukam praduh syat. drstam camkuraadisu bijadinam samarthyam. (abhidh-k-vy 284) amkuranalakandapattradisu bijamkuranalakandadinam samarthyam utpadanaya. kasmat. desakalapratiniyamat. desakalayos tu pratiniyamat. tatra desapratiniyamo bijadisambaddha eva desa utpatteh. kalapratiniyamo bijanantaram utpatteh. agnyadinam vagnisitosnabhighatacaksuradinam pakajadisa pakajasukhaduhkhasabdacaksurvijñanadisu drstam samarthyam desakalapratiniyamat. yadi hi nirhetukah pradurbhavah syat. bijadinam amkuradisu agnyadinam ca pakajadisu desakalapratiniyamenotpattim prati samarthyam na syat. sarvam sarvatra sarvadotpadyeta. na caivam drstam ity ato nasti nirhetukah pradurbhavah. nityakaranastitvavadah prag eva paryudastah.

nesvaradeh kramadibhir

iti vacanat.

(iii.20) sesany astau madhya iti. vijñananamarupasadayatanasparsavedanatrsnopadanabhavamga ni. [tib. 273a] napi ruparupyavacara iti. rupavacarasya vijñanamgakala eva namarupasadayatanamgayoh sadbhavat. na madhye 'stav amgani. arupyavacarasya ca namarupasadayatanamgayor abhavat. mahanidanaparyayasutre. vijñanam ced ananda matuh kuksim navakramed api tu tan namarupam kalalatvayabhisammurchet. no bhadantetyadi tat sutram pathyate. matuh kuksyavakramanam hi kamadhatav eveti. saphalahetukayoh purvaparantayor grahanad iti. yathakramam etat.

purvantasya saphalasya grahanad aparantasya ca sahetukasya grahanad iti. tatra purvante hetur avidya samskaras ca. tasya phalam pamcamgani. vijñanam yavad vedaneti. aparante jatir jaramaranam ceti phalam. tasya triny amgani hetavas trsnopadanabhavah. tad evam saptamgani paurvantikah pamcamgany aparamtika iti vyakhyatam bhavati.

(iii.21-24) atha ka ime 'vidyadaya iti. kim avidyaiva kevala utaho sarvaklesah ahosvit klesavastheti samdehe prcchati. sahacaryad iti. yasmad avidyasahacarinah klesah. tadvasena tesam samudacarac ca. yasmac cavidyavasena tesam klesanam samudacarah. sa punas [tib. 273b] tadanuvrttih. mudhasya hi klesasamudacaro namudhasya. rajagamanavacana iti vistarah. yatha rajagacchatity ukte. tadanuyatrkanam bhrtyanam agamanasiddhih. sahacaryat tadvasena tesam samudacarat. tadvad etat. tad evam avidyavasad. avidyamgah klesadasety arthah. tasmad uktam

purvaklesadasavidyeti.

na tuktam purvavidyadasavidyeti. punyadikarmavastheti. punyapunya karmavasthety arthah. prak caturayatanotpadad iti vaktavya iti. manahkayayatanayor upapattibhava evotpadat. tada tadvyavasthapanad iti. caksuradyayatanotpattikale kayamanaayatanayor vyavasthapanad ity arthah.

tat purvam trikasamgamad

iti. tat sadayatanamgam prak trikasamgamat. prag indriyavisayavijñanatrikasamnipatad ity arthah.

sparsah prag

iti. sadindriyavisayavijñanasamnipatah sparso jatavasthayam vyavasthapyate. paripurnasadayatanasamnipatasadbhavat. a kutah. prak sukhaduhkhaduhkhasukhavedanakaranesu jñanasaktitah. sa balo yavat sukhaya vedanaya etat karanam duhkhaya etat karanam aduhkhasukhayas [tib. 274b] caitat karanam iti paricchede na sakto bhavati. savastha sparsa ity ucyate. tatha hi balako 'gnim api sprsed duhkhasyaitat karanam ity aparicchindan. paricchede samarthye sati

vittir

vedanety arthah. a kutah.

pran maithunad

yavan maithunarago na samudacarati. savastha vedanety ucyate. vedanaprakarsini hi savastha. vedanakaranavedanat.

trsna bhogamaithunaragina

iti. bhogesu rupadikamagunalaksanesu. maithune ca lokapratite raginah pudgalasya. tadragasamudacaravastha trsnety ucyate. paryestim apanna iti. esa ity etasya dhator etad rupam. upadiyate visaya atmabhavo 'nenety upadanam caturvidhah klesah. savasthopadanam ity ucyate.

sa bhavisyadbhavaphalam

iti. sa iti paridhavato nirdesah. bhavisyadbhavah phalam asyeti bhavisyadbhavaphalam.

karma

paunarbhavikam ity arthah.

tad bhava

iti. bhavaty aneneti bhavah karmaparyayah.

jaramaranam a vida

ity a vidah a vedanamgat. jaramaranam namarupadicaturamgasvabhavam. vineyajanodvejanartham bhagavata jaramaranasabdena catvary amgany uktani. (abhidh-k-vy 286) yo bhiksavo rupasyotpadah. sa jaramaranasyotpadah. evam yavad vijñanasyeti.

ksanikah ksane bhavah. ksano 'syastiti va [tib. 274b] ksanikah. prakarsena divyati carati va prakarsikah. prabandhayukta ity arthah. evam sambamdhikah hetuphalasambandhayukta ity arthah. evam avasthikah. dvadasa pamcaskamdhika avastha ity arthah. vijñanasahabhuva iti vistarah. rupam atra sahabhuvijñaptyavijñaptyadi. samjñadiskamdhatrayam nama. namarupavyavasthitanindriyani. tatpratibaddhavrttitvad indriyanam. asrayatvena va tani namni vyavasthitaniti. sadayatanabhinipatah sparsa iti. caksuradinam svasmim visaye pravrttir abhinipatah. sa tu sambhavatah. yasya tadanim abhinipatah sambhavati. sa tasya sparsa iti veditavyah. tatsamprayuktani paryavasthanany upadanam. taya trsnaya samprayuktany ahrikyanapatrapyadini paryavasthanani tad upadanam. tatsamuttham iti. trsnasamuttham. cetanasamuttham ity apare. unmajjanam utpadah paripako jareti. phalaksepasamarthyopaghatah. purvaksanapeksaya va. bhango maranam iti. tatksanavinasah. bhamgabhimukhyam bhamga ity apare. ksanikah sambandhikas ca yatha prakaranesu iti. katham. prakaranesu pratityasamutpadah katamah. sarve samskrta dharma [tib. 275a] iti. tatra samskrtanam dharmanam pratiksanam vinasayogat ksanikah pratityasamutpadah. hetuphalabhutobhayaksanasambandhat sambandhikah. nirantarajanmatrayasambaddha iti. dvadasa pamcaskamdhika avastha atitanagatapratyutpannajanmasambaddhah avasthikah

pratityasamutpadah. niramtaragrahanam trikandaprasiddhyartham.
sa eva prakarsika iti. sa evavasthikah prakarsayogat.
prakarsikah. anekaksanikatvad anekajanmikatvad va.

(iii.25ab) abhiprayika iti. abhipraye bhava abhiprayikah.
vineyabhiprayavasat tatha desita ity arthah. laksaniko 'bhidharme
laksanapradhanatvat. prakaranesu hi sarvasamskrtagrahanat
sattvasattvakhyah pratityasamutpada uktah.
sarvasamskrtahetutvayogat. vineyasammohavinivrttihetuh sattvakhya eva
dvadasamgah pratityasamutpado desitah.

(iii.25cd) ata aha.

purvaparantamadhyesu sammohavinivrttaya

iti. ata eva ca trikanda iti. kanda iti bhagah. ko nv aham
abhuvam iti. devo manusya iti va. katham nv aham abhuvam iti. kena
prakarena kaya yuktyety arthah. kim bhavisyamy anagate 'dhvaniti
vistarah. kim nu bhavisyamy (abhidh-k-vy 287) anagate [tib. 275b]
'dhvani. aho svin na bhavisyami. ko nu bhavisyami. katham nu
bhavisyamiti. kena prakarena kaya yuktyety arthah. kim svid idam
iti. atmabhavadravyam anvesate. katham svid idam iti. kena prakarena
kaya yuktyeti. tad evatmabhavadravyam navadharayati. ke santa iti. ke
vayam idanim vidyamanah. ke bhavisyama ity evam navadharayati.
sutre yathakramam iti. avidya samskaras ca
purvantasammohavyavartanartham. jatir jaramaranam
caparantasammohavyavartanartham. vijñanam yavad bhavas ca
madhyasammohavyavartanartham iti. tatha hi sutre evoktam iti vistarah.
sutre 'py evamevam darsitam iti. sutrena svavyakhyanam samarthayati.
sa na purvamtam pratisarati. kim nv aham abhuvam atite 'dhvaniti
vistarah. sa na purvantam pratidhavati. kim nv aham abhuvam atite
'dhvaniti. pratityasamutpadayathabhutadarsanena naivam atite 'dhvani
sammuhyate ity arthah. vistarasabdena sa naparantam pratisarati. kim
nu bhavisyamy anagate 'dhvaniti vistarah tatha na sa madhyantam
pratisarati. kim svid idam iti vistarah.

trsnopadanabhava apiti. sarve trsnopadanabhava
aparamtasammohavyavartanartham. na madhyasammohavyavartanartham.
yatha purvam upadistam vijñanam yavad bhavas ceti. [tib. 276a]
ka punar atra yuktir ity aha. tasyaiva hy ete hetava iti. yasmad
aparantasyaivaite hetava iti.

(iii.26) klesakarmasrayatvad iti. vijñanadini saptamgani vastuny
adhisthanani klesakarmanam ity arthah. phalam tatheti.
saptaivamgani vijñananamarupasadayatanasparsavedanamgani
avidyasamskaranam phalani. jatir jaramaranam ca
trsnopadanabhavanam phalani. pamca hetubhutaniti.
avidyasamskaratrsnopadanabhavah. karmaklesasvabhavatvad iti.
avidyatrsnopadanani klesasvabhavani. samskara bhavas ca
karmasvabhavah.

vastunah pamcadhabhedad iti.
vijñananamarupasadayatanasparsavedana iti. klesasya ca dvidheti.
trsnopadanam iti. anagate 'dhvani phalam samksiptam
dvidhabhedad iti. jatir jaramaranam iti. atite 'dhvani hetuh
samksiptah ekamukhaklesopadesat. avidyamukhaklesopadesad ity
arthah. na punar anagate 'dhvani phalam evam pamcadha visalitam.
atite cadhvani naivam dvidha hetur visalita iti.

(iii.27) yasmad upadarsito 'tra bhagavateti. kah.

klesat klesa

ity evamadiko [tib. 276b]

bhavamganam ayam nayah. tato vastv

iti. tatah kriyayah.

tatah punar vastv

iti. tato vastunah vastu.

klesas ca jayanta

iti. vastuna ity adhikrtam. jayanta ity atretikarano 'dhyaharyah.
vastunah klesad veti jñapitam iti. iti kleso vastuna utpadyamano
drsto vedanayas trsneti. klesad api tatha kleso drstas
trsnaya upadanam iti. avidya ca
purvantasarvaklesasvabhavakhyata. tad yady upadanam trsnayas
tad utpadyate iti gamyate. atha trsna tadvastuna utpadyata iti gamyate.
tasmad avidya klesasvabhava sati vastunah klesad veti jñapitam
bhavati. jaramaranam caturamgasvabhavam vastv iti vyakhyatam.
vastunas ceha klesa utpadyamano drsto vedanapratyaya trsneti.
tasmat tatah kleso bhavi bhavisyatiti jñapitam bhavati. natra
punah kimcid upasamkhyeyam evam jñapitatvat. katham punar evam
nayo darsita iti gamyata ity aha. evam asya kevalasya mahato
duhkhaskamdhasya samudayo bhavatiti vacanat. anyatha hi kim asya
samarthyam syad iti. yady ayam yathokto nayo na syat.

klesat klesah kriya caiva tato vastu tatah punah vastu klesas ca
jayanta

ity etavad eva bruyat. avidyapratyayah samskara yavaj
jatipratyaya jaramaranasokaparidevaduhkhadaurmanasyopayasah [tib.
277a] sambhavantiti idam na bruyat. evam asya kevalasya mahato
duhkhaskamdhasya samudayo bhavatiti. samudaya utpada ity
anarthamtaram. tasmad yathoktaprakarabhidyotakam asya samarthyam iti
gamyate.

ayonisomanaskarahetukavidyokta sutramtara iti.
sahetusapratyayasanidanasutre. katham. avidya bhiksavah sahetuka
sapratyaya sanidana. kas ca bhiksavo 'viydyaya hetuh kah
pratyayah kim nidanam. avidyaya bhiksavo 'yonisomanaskaro hetur

ayonisomanaskarah pratyayo 'yonisomanaskaro nidanam iti sutre vacanat. avidyahetukas cayonisomanaskara iti. sutrantara ukta ity adhikrtam. caksuh pratitya rupani cotpadyate avilo manaskaro mohaja iti sutre vacanat. kim artham tasyehavacanam. katham na bhavamgantaram bhavatity ata aha. sa cehapy upadanantarbhutatvad ukto bhavatiti. sa ity avilo manaskarah. (abhidh-k-vy 289) iheti pratityasamutpadasutre. katham [tib. 277b] uktah. upadanantarbhutatvat. tatha hy upadanam bhoganam praptaye klesasamudacaravastha. tatra cayonisomanaskaro viparitacetasa abhogo 'ntarbhuta ity ukto bhavati. ato nasty ahetukatvam avidyayah. na camgantaram upasamkhyatavyam dvadasebhyo 'vidyadibhyah. na canavasthaprasamgo 'vidyahetukatvad ayonisomanaskarasya. ity apara iti. sthaviro vasubandhur acaryamanorathopadhyaya evam aha. acarya aha. katham iti vistarah. katham ayonisomanaskarasyopadane 'ntarbhavah. na hy ayonisomanaskara upadanasvabhavah. yadi samprayogatah. yady ayonisomanaskara upadanena samprayujyate ity ato bhavatasyopadane 'ntarbhava isyate. trsnavidyayor api pratityasamutpadamgayos tasyayonisomanaskarasyantarbhavah prapnoti. trsnavidyabhyam api hy asau samprayujyata iti. tatas caivam vaktavyam syat. sa cehapy avidyatrsnopadanantarbhutatvad ukto bhavatiti. na tv evam vaktavyam. sa cehapy upadanantarbhutatvad ukto bhavatiti. naivam upadanantarbhavavadharanam kartavyam ity abhiprayah. saty api cantarbhava iti. asambhavamtam apy antarbhavam abhyupetya brumah. katham ayonisomanaskaro hetur avidyaya iti vijñapitam bhavati. [tib. 278a] na hi tatha sutre vacanam asti. yadi hy antarbhaveneti vistarah. yadi yasmad upadane 'ntarbhavaty ayonisomanaskarah. tasmad ayonisomanaskaro hetur avidyaya iti vijñapitam bhavati. na ca tadamgantaram vaktavyam. upadanavacanad eva tatsiddheh. trsnavidye api tarhy upadane 'ntarbhavatah. atas tayor api tatrantarbhavad amgantaratvam sakyam akartum. upadanavacanad eva tatsiddheh. ukte ca prthaktrsnavidyamge. tasmad aparihara esah.

anyah punar aheti bhadantasrilatah. ayonisomanaskaro hetur avidyaya uktah sutrantara iti. sahetusapratyayasanidanasutre. avidyapi bhiksavah sahetuka sapratyaya sanidaneti vistarena. sa capiti vistarah. sa capy ayonisomanaskarah sparsakale nirdistah. katham ity aha. caksuh pratitya rupani cotpadyate avilo manaskaro mohaja iti. sparsakalo yo 'yam caksurvijñanotpattikalah. avilo manaskarah ayonisah pravrttatvan mohajatvad va. mohaj jato mohaja iti. avidyasamsparsajam veditam iti. avidyasamprayuktat sparsaj jatam avidyasamsparsajam veditam. yatra veditam avidyasamsparsajam. [tib. 278b] avasyam tatravidya samprayujyate. na hi veditam asamprayuktam avidyaya trsnahetur bhavatiti. tad evam sparsakale bhavann ayonisomanaskaro vedanasahavartinya avidyayah pratyayabhavena siddha iti. jñapitam idam bhavaty (abhidh-k-vy 290) ayonisomanaskarahetukavidyeti. ato nasty ahetukatvam avidyayah.

ayonisomanaskarahetukatvat. na camgantaram upasamkhyeyam dvadasabhyo 'nyat. yasmat sparsakale bhavann ayonisomanaskaro vedanasahavartinya avidyayah pratyayabhavena siddha iti. na capy anavasthaprasamgah. tasyapy ayonisomanaskarasya punar mohajavacanat. avilo manaskaro mohaja iti. tad etac cakrakam uktam bhavati. ayonisomanaskarad avidya. avidyayas cayonisomanaskara iti.

evam punah pariharam acaryah sadosam pasyams tasya dosasyabhivyaktyartham prasamgam arabhate. tat tarhiti vistarah. tad yathoktam ayonisomanaskaro hetur avidyaya iti vistarena sutrato yuktya va. tarhiti arthantaravivaksayam. idanimartha iti bhagavadvisesah. etad anyatra sutra uktam iha punah pratityasamutpadasutre vaktavyam. na vaktavyam iti [tib. 279a] bhadantasrilatah. kaya yuktyeti prstah. bhadantasrilata aha. na hiti vistarah. arhatam asti vedana. na ca sa trsnayah pratyayibhavatiti. savidyaiva vedana trsnapratyaya iti gamyate. na caviparitah sparsah klistaya vedanayah pratyayibhavatiti prakrtam. na ca punar niravidyasyarhato viparitah sparsa iti. sparso 'pi savidya eveti gamyate. yo vedanayah pratyaya uktah pratityasamutpadasutre. avidya casya sparsasya hetur iti gamyate. ity anaya yuktya pratityasamutpadasutre savidyasparsapratyaya vedana. savidyavedanapratyaya ca trsneti gamyate. ato yuktya yathoktaya. sa capi sparsakale nirdista iti vistarenatra pratityasamutpade siddham bhavaty ayonisomanaskaro hetur avidyaya iti. atra codyate. yadi tarhi niravidya vedana trsnayah pratyayo na bhavatityadivacanena svagatayaiva yuktya ayonisomanaskaro hetur avidyaya avidya cayonisomanaskarasya hetur iti gamyate. kim sutrantarapasrayenavidyayonisomanaskarayor anyonyahetukatvapradarsanena prayojanam iti. atrocyate. satyam asty etat. kim tu yuktimatram idam pratityasamutpadasutre. na kanthoktih. atah sutrantare kanthoktyeyam [tib. 279b] yuktir vyavasthapyata iti tat sutrantaropanyasaprayojanam avagamtavyam. atiprasamga evam prapnotiti sastrakarah. katham atiprasamga ity aha. avidyasparsajam veditam pratityotpanna trsneti sutrantare nirdistam. na ca niravidyaveditasyarhato vedana trsnayah pratyayo bhavati. na caviparitah sparsah klistaya vedanayah. na ca niravidyasyarhato viparitah sparsa ity anaya yuktya etad apy amgadvayam sparsavedanakhyam iha pratityasamutpadasutre 'nucyamanam apy anyatropadistatvad gamyate ity etasyapy amgadvayasyavacanam praptam. tatha sutrantara upadistam. sa punyams cet samskaran abhisamskaroti (abhidh-k-vy 291) punyopagam asya vijñanam bhavati. evam apunyopagam animjyopagam ca. na ca niravidyasamskarasyarhatah punyopagam vijñanam yavad animjyopagam vijñanam iti. etad api samskaramgam yuktya siddham. na vaktavyam atreti praptam. tatha jatim antarena jaramaranam na bhavatiti yuktya gamyata iti. jatyamgam na vaktavyam syat. ityadiprasamgah prapnoti.

acodyam eva tv etad iti vistarenacaryah svamatam aha. katham paralokad ihaloka iti vistarah. tatravidyasamskarabhyam [tib. 280a] ihalokah sambadhyate. sa cehaloko vijñananamarupasadayatanasparsavedanamgani. trsnopadanabhavaih paralokah sambadhyate. sa ca paraloko jatir jaramaranam ca. ity etavato 'rthasyatra pratityasamutpadasutre vineyebhyo vivaksitatvat. etasya carthasya purvam evoktatvat.

purvaparantamadhyesu sammohavinivartaya

ity anena uktatvat. acodyam eva tv etat vistarena yavan na caparipurno nirdesa ity abhisambandhah.

ubhayam hi sarve samskrta dharma iti. traiyadhvikah sarve samskrta dharmah pratityasamutpadah. ata eva ca pratityasamutpanna iti na kascid visesah. katham tavad akrta iti. bhavinya samjñaya yathanagatah samskrta ucyante. tatha pratityasamutpanna ity abhiprayah. abhisamskarikaya cetanayeti. sarvacetananam svalaksanam abhidyotayann abhisamskarikayety aha. sa hi vipakabhisamskaranad abhisamskarika. taya cetitatvat pranihitatvat. devo bhavisyami manusyo bhavisyamity evamadi. ato 'nagatah samskrta ucyante. na tu bhavinya samjñayeti tam abhiprayam vihanti. anasravah katham iti. ye sasrava anagata evam cetayitum yujyante. [tib. 280b] ye tv anasrava anagatah. te katham cetayitum yujyamte. codaka aha. te 'pi cetitah kusalaya cetanaya. praptim prati anasrava dharmah prapyerann iti. nirvane 'pi prasamga iti. nirvanam api samskrtatvam prasajyate. praptim prati cetitatvan nirvanam prapyeteti. tad evam anenarthenanagatanam samskrtatvavyavasthapane dosa iti vidhyamtaram upanyasyate. tajjatiyatvad iti vistarah. yatha na ca tavad rupyate yad anagatam rupam rupyamanarupajatiyatvad rupam ity atidesah. tatha pratityasamutpannadharmajatiyatvad anagata api dharmah pratityasamutpanna ity atidesa esam anagatanam bhavatiti.

(iii.28ab) hetuphalabhavad iti. yasmat tad evamgam hetus tad eva phalam. na caivam saty avyavasthanam bhavatiti. paraparavat. hetuphalavad iti. navyavasthitah pratityasamutpadah pratityasamutpannas ca bhinnapeksatvat. hetuphalavat (abhidh-k-vy 292) pitrputravad va. tatra hetuphalam. tadyatha bijamkuradi. yatha yad apeksya hetur vyavasthapyate. na tad apeksya phalam. yad apeksya phalam vyavasthapyate. na tad apeksya hetuh. kim tarhi. phalam [tib. 281a] apeksya hetur vyavasthapyate. hetum capeksya phalam iti. yatha ca yam apeksya pita. na tam apeksya putrah. yam apeksya putrah. na tam apeksya pita. kim tarhi. tatputram apeksya piteti. pitaram capeksya putra iti. na ca tad avyavasthitam. tadvad etat.

kilety asambhavanayam. prathama kotir anagata dharma iti. anyadharmahetutvat pratityasamutpadah samutpadyate 'smad iti krtva. na pratityasamutpannah anutpannatvat. dvitiyarhatas carama iti.

utpannatvat. tatah phalanutpattes ca. trtiya tadanya iti. arhatas caramebhyo 'nye 'titapratyutpanna dharmah. caturthy asamskrta iti. tatphalabhavad anutpattimattvac ca.

kim khalv eta istaya ucyanta iti. avasthikah pratityasamutpadah syat pratityasamutpado na pratityasamutpanna ity evamadyah. purvante 'jñanam iti. yasmad avidyaivokta nanye skandhah. tasmad avidyaivamgam iti. nitartham etad iti darsayati. nitartham iti vibhaktartham. hastipadopama sutram. samti ca tatranye 'pi rupadaya iti. tesu kesaromadisu. na prthividhatumatram eveti. [tib. 281b] evam atrapi yathapradhanam nirdesah syad iti. evam atrapi pratityasamutpadasutre. dvadasasu pamcaskamdhikasv avasthasu yatra yasya pradhanyam. tatra tasyatasya nirdesah syat. avidyapradhanayam avidyeti nirdesah syat. samskaradipradhanasu avasthasu samskaradinam nirdesah syat. samti ca tatranye 'pi rupavedanadayo dharma iti. na hi tatreti vistarah. na hi tatra sutre kesadayah prthividhatuna nirdisyante. kesadayah katame prthividhatur iti. yata esam kesadinam aparipurno nirdesah syat. santi hi tatranye 'pi rupadaya iti. rupadisvabhava api kesadayo na kevalam prthividhatusvabhava iti. api tu kesadibhir eva prthividhatur nirdisyate. prthividhatuh katamah. kesaromaniti. na ca kesadin abhyatityapy atikramyapy asti prthividhatur adhyatmika iti. sampurna evasya prthividhator nirdesah. evam ihapy avidyadinam evam ihapi sutre 'vidyasamskaravijñanadinam paripurna eva nirdeso na savasesah. asrusimghanakadisv iti. asrusimghanakadini na tatra sutre pathyante. tasman na tadgatah prthividhatur ukta iti savasesah evety [tib. 282a] darsayati. bhavatu va tathaiveti vistarah. yatha prthividhator asrusimghanakadisv avasesam anuktatvat. tathaivavidyavasesam astu yadi sakyate (abhidh-k-vy 293) darsayitum. na sakyate darsayitum iti manyamano yadisabdam prayumkte. purvante 'jñanam aparante 'jñanam madhyante 'jñanam buddhe 'jñanam dharme 'jñanam samghe 'jñanam ity evamadinam sarvesam ajñanasthananam uktatvat. jatyamtarasya tu vedanader avidyayam kim krtah praksepah pamcaskamdhikavasthavidyeti. na hi vedanadinam avidyatvam yujyata iti. bhavabhavaniyama iti. yasya bhavabhavayor yasya bhavabhavau yathasamkhyena niyatau tad evamgam. avidyabhave samskaranam bhavas tadabhave tesam abhava ity avidyaivamgam. na vedanadi. na hi vedanadisadbhave 'rhatam samskara bhavamti. ye vijñanamgajanaka ity arthah. tasmad aha. saty api ca pamcaskamdhake samskara na bhavamtiti vistarah. saty api ca pamcaskamdhake 'rhattvavasthayam. punyopagam yavad animjyopagam ca vijñanam na bhavati. pratisamdhivijñanam na bhavatity arthah. tamtam upapattim gacchatity upagam. punyopagam vijñanam punyopagam. [tib. 282b] evam yavad animjyopagam. tatha saty api pamcaskamdhake niravidyavasthayam trsnopadanadayas ca na bhavantiti.

yathanirdesa eva sutrarthah. yathasamkirtitanam evavidyadinam grahanam ity arthah. ato vidyamana anye skamdha na pratyayah samskaradinam iti na te 'mgam. evam maya srutam ityadi. bhagavan rajagrhe viharati grdhrakute parvate bhiksusamghena sardham ardhatrayodasabhir bhiksusataih. sambahulais ca bodhisattvair iti. ayusamam ccharipputro maitreyam bodhisattvam etad avocat. salistambham avalokya bhiksubhyah sutram idam uktam. yo bhiksavah pratityasamutpadam pasyati. sa dharmam pasyati. yo dharmam pasyati. sa buddham pasyatity uktva bhagavams tusnimbabhuva. tad asya bhagavata bhasitasya sutrasya ko 'rthah. pratityasamutpadah katamah. dharmah katamah. buddhah katamah. katham ca pratityasamutpadam pasyan dharmam pasyatityadi. tatra pratityasamutpado nama idam avidyetyadi. idam cabhisamdhayedam uktam tatra sutre. utpadad va tathagatanam anutpadad va tathagatanam sthitaiveyam dharmata dharmasthitita dharmaniyamata [tib. 283a] tathata avitathata ananyatathata bhutata satyata tattvam aviparitataviparyastatety evamadi bhagavanmaitreyavacanam. yady anagata na pratityasamutpanna iti. yad uktam prathama kotir anagata dharma iti. sutram virudhyata iti. jatijaramaranayoh pratityasamutpannatvam na syat. uktam ca avidya yavaj jatijaramaranam iti. atha veti vistarah. atha jatijaramaranamge 'pi pratityasamutpanne iste. tayor (abhidh-k-vy 294) anagatadhvavyavasthanam naistavyam iti krtva. trikandavyavastha bhidyate.

purvaparantayor dve dve madhye 'stav

iti.

nikayantariya ity aryamahisasakah. utpadasya samskrtalaksanatvad iti. yo 'yam utpadah pratityasamutpada iti nikayantariyair nityah parikalpyate. sa samskrtalaksanam uktam. trinimani samskrtasya samskrtalaksanani. samskrtasyotpado 'pi prajñayate vyayo 'pi sthityanyathatvam apiti. samskrtalaksanatvac canityam ity abhiprayah. bruyas tvam laksanam api nityam bhavatiti. ata aha. na ca nityam bhavamtaram anityasya laksanam yujyata iti. na hi nirvanam [tib. 283b] akasam va kasyacid anityasya laksanam bhavati. prag utpatter hi laksyasya tad astiti kasya lasksanam. vinaste ca laksye kasyeti na yujyate. utpadas ceti vistarah. utpadas ca namabhutvabhavalaksanah. sautrantikanayenotpattir dharmasya tadanimtanaiva bhavatiti. ko'syotpadasyasamskrtasya tvanmatenavidyadibhir abhisambandhah. yathaudanena pakasyasti sambandhah kartrkriyalaksana ity odanasya paka ity ucyate. na hy akasarupayor abhisambandha utpattyutpattrlaksano 'sti. yena rupasyakasam ity ucyate. evam ko 'syavidyadibhir abhisambandhah. yatas tesam avidyadinam pratityasamutpada ity ucyate. padarthas casambandho bhavatiti. pratyayam prapya samudbhavah pratityasamutpadah iti padarthah. sa

katham nityas ca nama pratityasamutpadas ceit.

pratih praptyartha iti. praptidyotaka ity arthah. itir gatav iti. dhatvarthah. parinamad iti. anekartha hi dhatavah. pratis copasargah praptidyotaka ity ayam itir gatyartham ujjhitva praptyartham apadyate. padih sattartha iti. padih sattayam iti. teneti karanena. purvakalayam kriyayam ktvavidher iti. samanakartrkayoh purvakala iti vacanat. na casau purvam utpadat [tib. 284a] kascid astiti sautramtikamatena. na capy akartrkasti kriyeti. kartari sati kriyaya vyavasthapanat. aha catreti. etad vaiyakaranacodyam slokenopanibadhnaty acaryah.

yadi purvam utpadat pratyeti

prapnoty

asattvan na yujyate.

na hy avidyamanah karta snanadikriyam kurvan drsta iti.

saha ced

atha manyase pratityakriyam samutpadakriyam ca saha karotity evam.

ktva na siddho 'tra

ktvapratyayah. kasmat.

purvakalavidhanatah

purvasmim kale vidhanam ktvapratyayasya. samanakartrkayoh purvakala iti vacanat ktvapratyayo na siddho bhavet. punar utpattav iti. utpannasya punar utpattau kalpyamanayam anavasthaprasamgah. dvitiye trtiye ksane punahpunar utpadyata ity anisthaprasamgah. athanagata iti vistarah. alabdhatmako 'nagata iti katham asato 'labdhatmabhavasya kartrtvam sidhyati. akartrka va kriya katham sidhyati. yata evam ato yadavastha utpadyate sabdikasya sabdavidah. tadavastha eva mama pratyeti. kimavasthas ceti. kavasthasyeti kimavasthah. utpadabhimukho 'nagata iti. na sarvo 'nagata utpadyate. kim tarhi. utpadabhimukhah. utpade 'bhimukhah. utpitsur ity arthah. tadavastha eva [tib. 284b] utpadabimukhavastha eva. pratyetity ucyate. anispannam cedam iti vistarah. sabdikanam idam sabdakiyam kartuh kriyayas ca vyavasthanam. kasmat. bhavituh kartrrupakalpitad arthat kriyarupakalpitaya bhuter anyatvadarsanat. tasmad acchalam bhavaty utpadyate pratyetity evamadisu.

aha catreti. tatsiddhantena prakriyam darsayati.

asann utpadyate yadvad

iti vistarah. asann abhavah alabdhatmakah utpadyate yatha.

pratyety api tatha.

asann ity arthah.

atha san

atha labdhatmaka utpadyata iti kalpyate.

utpanna utpadyata ity anistha.

utpanno 'pi punar utpadyate ity anavasthanad anyadanistha prapnoti. tatha hi samkhyamatanusarena sata evotpada nasata iti tad etad adhikrtya braviti.

san purapi veti.

vasabdo matavikalparthah. yadi bhavatam sann utpadyata iti paksah. asmakam api sann utpadyate. vaibhasikanayenanagatanam astitvat. sautrantikanayena ca janakadharmabijasadbhavat. tatah kim idam ucyate. na casau purvam utpadat kascid asti. yah pratityottarakalam utpadyata iti. atha va yadi tarhi sann evotpadyate. purvam eva ghato mrtpindadin anapeksya svatah (abhidh-k-vy 296) prasiddho 'stiti prapnoti. apare punar vyacaksate.

anistha [tib. 285a] san purapi veti.

atha ma bhud anistheti. asann utpadyate iti pratipadyate. punas tad evopatisthate.

asann utpadyate yadvat pratyety api tatheti

siddho nah paksa iti purvavad vacyam. yad apy uktam ekasya hi kartur dvayoh kriyayoh purvakalayam kriyayam ktvavidhir bhavatiti tad vyabhicarayann aha.

sahabhave 'pi ca ktvastiti

vistarah. samanakalayam api kriyayam ktvavidhir drstah. tadyatha

dipam prapya tamo gatam

iti. atra na purvam tamo dipam prapnoti pascad gacchati vinasyati ity arthah. kim tarhi. tasminn eva kale tamo dipam prapnuvad vinasyati. atha matam. samanamtaram eva tan na yugapad iti. atah punar idam ucyate.

asyam vyadaya sete veti.

na hy asau purvam mukham vyadadati vidarayati pascac chete. kim tarhi. yo mukham vyadadac chete. sa mukham vyadaya seta ity ucyate. atha matam. purvam asau mukham vyadadati. pascac chete iti. ata aha.

pascac cet kim na samvrte.

yah kascin mukham vyadapanamtaram ca samvrtya sete. sa mukham vyadaya seta ity ucyeta na cocyate. tena jñayate. yo mukham vyadadac chete. sa mukham vyadaya sete ity ucyate iti.

anye punar iti. bhadantasrilatah pratir vipsartha iti. nanavacinam adhikarananam sarvesam kriyagunabhyam vyaptum iccha

vipsa. tam ayam pratir dyotayati. [tib. 285b] itau gatau sadhava
ityah. tatra sadhur iti yatpratyayah. itau vinastau sadhavah.
anavasthayina ity arthah. samupasargah samavayartham dyotayati.
utpurvah padih pradurbhavarthah. dhatvarthaparinamat. tam
tam samagrim pratiti. prater vipsarthatam darsayati. ityanam
vinasvaranam samavayenotpadah pratityasamutpadah. na kascid
dharma eka utpadyate sahotpadaniyamat. rupadinam

kame 'stadravyako 'sabdah paramanuh

yavac

cittacaittah sahavasyam

iti niyamat. esa tu kalpaneti vistarah. pratir vipsartha ity
evamadika kalpanatraiva (abhidh-k-vy 297) pratityasamutpadasutre yujyate.
iha katham bhavisyati caksuh pratitya rupani cotpadyate
caksurvijñanam iti. na hi pratityanam caksumsi
pratityacaksumsiti samasah sambhavaty arthayogat. caksur hi
pratitya prapya rupani cotpadyate caksurvijñanam ity ayam artho
gamyate. tena tadavastham eva tac codyam na yukta esa padartha iti
vistarena yad uktam. katham. ekasya hi kartur dvayoh kriyayoh
purvakalayam kriyayam ktvavidhir bhavati. snatva bhumkte iti. na
ca purvam utpadac caksurvijñanam asti. yac caksuh purvam
pratitya rupani cottarakalam utpadyate. na capy akartrka kriyeti.

avadharanartham paryayadvayam aha. asmin satity etavaty [tib. 286a]
ucyamane. na kevalam avidyayam satyam samskara bhavamti.
anyasminn api satiti gamyeta. yatha caksusi sati caksurvijñanam
bhavatiti. na caksusy eva satity avadharyate. tena rupe 'pi satiti
gamyate. dvitiyena tu paryayenasyotpadad idam utpadyate ity anena
purvaparyayam evavadharayati. asyaivotpadad idam utpadyate. nanyasmad
iti. amgaparamparam va darsayitum iti. asminn amge sati.
avidyamge satidam samskaramgam bhavati. asya punar amgasya
samskaramgasyotpadad idam vijñanamgam utpadyata iti. evam
itaresam apy amganam parampara vaktavya. janmaparamparam va.
kim. darsayitum paryayadvayam aheti vartate. saksad iti vistarah.
saksat paramparyena samtatyavidyadinam pratyayabhavam
darsayitum paryayadvayam aha. asmin satidam bhavatiti saksat
pratyayabhavam darsayati. asyotpadad idam utpadyata iti
paramparyena. tatra saksad yadavidyayah samanamtaram
klistah samskara utpadyante. paramparyena tu yada kusala
utpadyamte. kusalavasthayam avidyaya abhavat. kim ca. avidya
samskaranam saksat pratyayo vijñanadinam paramparyena.
tad uktam bhavati. avidyamge sati samskaramgam bhavaty asya
samskaramgasyotpadad idam utpadyate vijñanamgam saksad
avidyapratyayam paramparyeneti. [tib. 286b] etat sarvam
acaryamatam. pratisedhartham ity apara iti sthaviravasuvarma. nasati
hetau bhavo bhavatity ahetuvadapratisedhartham prathamena paryayena.

nityahetuvadapratisedhartham na canutpattimato nityat
prakrtipurusadikat kimcid utpadyata iti dvitiyena. acarya aha.
asyam tu kalpanayam iti vistarah. purvapadasya grahanam anarthakam
iti. asmin satidam bhavatity asya. ubhayavadapratisedhasiddher iti.
asyotpadad idam utpadyate ity anenaiva paryayena. hetor astitvam
utpattimatas ca hetutvam ity ubhayasyahetutvanityahetutvalaksanasya
vadasya pratisedhasiddhitah purvaparyayasyanarthakyam prapnoti.
samti tarhi kecid iti vistarah. santi kecid (abhidh-k-vy 298) vadinah.
ya atmani saty asrayabhute avidyaya asrayabhute samskaradinam
samskaravijñananamarupadinam bhavam utpadam kalpayamti.
avidyadinam cavidyasamskaradinam utpadat tadutpattim
samskaradyutpattim kalpayantity adhikrtam. atah karanat
tesam vadinam kalpanam paryudasayitum pratiseddhum idam
nirdharayam babhuvamredayam babhuva. kim ity aha. yasyaivotpadat
yavat skamdhasya samudayo bhavatiti. yasyaivotpadad yad utpadyate.
tasminn eva sati tad bhavati. nanyasminn atmani. yad utavidyapratyayah
samskarah. [tib. 287a] avidyayam eva satyam samskara bhavamti.
nanyasmin yavad evam asya kevalasya mahato duhkhaskamdhasya samudayo
bhavati. katham. jatipratyaya
jaramaranasokaparidevaduhkhadaurmanasyopayasah sambhavamti. evam
asya kevalasya mahato duhkhaskandhasya samudayo bhavati. jatyam eva
satyam jaramaranadayah sambhavamti. nanyasminn atmani. anyatha
hy asmin satidam bhavatity ucyamane vaktaras syuh. atmani saty
asrayabhute avidyadisu satsu samskaradayo bhavantiti. atha punar
dvitiyam eva paryayam bruyad asyotpadad idam utpadyata iti. evam api
tathaiva kalpeyuh. satyam avidyadinam utpadat samskaradaya
utpadyante. atmani tu saty asrayabhuta iti. atah paryayadvayena
nirdharayati. yasyotpadad yad utpadyate. tasminn eva sati tad bhavati.
nanyasmin atmani saty asrayabhuta iti. acarya iti purvacaryah.
aprahinajñapanartham utpattijñapanartham ca. avidyayam satyam
aprahinayam samskara bhavamti. na prahiyanta iti prathamena
paryayena darsayati. tasya evotpadad utpadyanta iti dvitiyena
darsayati. evam yavaj jatyam satyam aprahinayam
jaramaranadayo bhavamti. na prahiyamte. tasya evotpadad utpadyanta
iti. sthityutpattisamdarsanartham ity apara [tib. 287b] iti
bhadantasrilatah. tadartham paryayadvayam aheti. yavat
karanasrotas tavat karyasroto bhavatiti prathamena paryayena.
karanasyaivotpadat karyam utpadyata iti dvitiyena. utpade tv adhikrta
iti. pratityasamutpadam vo bhiksavo desayisyamity adhikrte. kah
prasamgah kah prastavah sthitivacanasya. asmin satidam bhavatity
anena yavat karanasrotas tisthati tavat karyasrotas tisthatiti
evam asya sthityartho varnyata iti. bhinnakramam ca bhagavan kim artham
acaksit. utpattir hi prathamam bhavati. pascat sthitih.
utpattipratibaddha sthitir iti krtva. asyotpadad idam utpadyata iti
purvam vaktavyam syat. pascad idam asmin satidam bhavati. na tv
evam. ato nayam artha iti. punar aheti. sa eva bhadantasrilatah.
acaryah pratyaha. esa ced iti vistarah. asmin satidam na bhavatity

evavaksyad iti. natraivabhavanirdeso yuktarupa iti darsayati.
purvam ca karyasyotpadam iti. asyotpadad idam utpadyata iti purvam
avaksyat. utpadapurvakatvad (abhidh-k-vy 299) vinasasya.

sutra uktam jatipratyaya
jaramaranasokaparidevaduhkhadaurmanasyopayasah sambhavantiti
jaramaranasamgrhita evam te. namgamtaram ity avagantavyam.
[tib. 288a] tatra sattvasattvasamkhyatasya visayasya parinamad
atmabhavaparinamac caite bhavamti. daurmanasyasamprayukto vitarkah
sokah. sokasamutthitapralapah paridevah. duhkhadaurmanasye
vyakhyate. vicchinnavegam daurmanasyam upayasah.
sokaparidevapurvakah srama upayasa ity apare. balo hiti vistarah.
balah prthagjanah samskaramatram iti. matragrahanam
atmapratisedhartham. aprajanann ity avenikim avidyam darsayati.
atmadrsty asmimanabhinivistah pratisthitah kayadibhih
kayavanmanobhis trividham karma punyapunyanimjyalaksanam
arabhate. animjyam iti. igih prakrtyantaram tasyaivaitad rupam.
ejater etat rupam anemjyam iti va pathah. ayatisukhartham
punyam iti. anagatajanmasukhartham. kim. kamavacaram kusalam
karma. sukhaduhkhasukhartham animjyam iti. ruparupyavacaram
kusalam. sukhartham a trtiyad dhyanat. tasmad urdhvam
aduhkasukhartham. aihikasukhartham apunyam iti. ihasukhapeksaya
tat krtam nayatisukhapeksayety arthah. karmaksepavasad
yathoktam karmavedhavasat. tamtam gatim narakadikam gacchati.
jvalagamanayogena. yatha dirgha trnanusakta jvala [tib. 288b]
gacchatity ucyate. tatha vijñanasamtatibhir antarabhavasambandhad
antarabhavasambandhenativiprakrtadesam api tamtam gatim
gacchati. evam ca krtveti. yadi samskarapratyayam
antarabhavapratisamdhicittam upadaya yavad upapattiksanah sarvasau
vijñanasamtatih sannam vijñanakayanam
samskarapratyayam vijñanam abhipretam tad upapannam bhavati.
vijñanamganirdese vijñanamgasya trtiyasya nirdese. vijñanam
katamat. sad vijñanakaya iti. anyatha hi yadi sannam
vijñanakayanam samtatir nabhipreta syat. samskarapratyayam
vijñanam pratisamdhicittam evabhipretam syat. atra sad
vijñanakaya iti noktam syat. evam tu vaktavyam syat. vijñanam
katmat. manovijñanam iti. na hi pratisamdhiksane
pamcavijñanakayasambhavo 'sti. manovijñanenaiva pratisamdhibandhat.

chedasamdhanavairagyahanicyutyupapattayah manovijñna evesta

iti vacanat. vibhamga evam nirdesad iti. pratityasmutpadasutre
namarupavibhamga evam nirdesat. nama katamat. catvaro 'rupinah
skandha iti. rupam katamat. yatkimcid rupam iti vistarena. yavad yac
cedam rupam yac ca nama. (abhidh-k-vy 300) tad ubhayam namarupam ity
ucyata [tib. 289a] iti. kamatrsneti. kamavacari trsna.
rupatrsneti. ya sukhayam trisu dhyanesu.
aduhkhasukhayam caturthe. aduhkhasukhayam arupyatrsneti.

arupyavacari. kamadinam upadanam iti. kamyanta iti kamah. gunyanta iti gunah. kama eva gunah kamagunah. ke punas te. rupasabdagandharasasprastavyani. drstayo dvasasti yatha brahmajala iti. brahmajalasutradarsanena ta drstayo boddhavyah. kukkuragovratadiniti. adisabdena mrgavratadini grhyante. nirgranthadinam iti. adisabdena pandarabhiksvadinam grahanam. brahmanetyadivistarah. brahmananam dandajinam pasupatanam jatabhasma. parivrajakanam tridandamaundyam adisabdadvayena kapalikadinam kapaladharanadini grhyante. tatsamadanam silavratopadanam. atmeti vado 'sminn ity atmavadah. yathoktam. ye kecic chramana brahmana va atmeti samanupasyantah. [tib. 289b] samanupsyamti sarve ta iman eva pamcopadanaskandhan iti vistarah. atmadrstyasmimanav ity apara atmavadam ahuh. atmano hy asattvad atmavadopadanam iti vadasabdopanyase prayojanam darsayati. balo 'srutavan prthagjana iti. yasya purvabhyasavasananirjatopapattilabhika prajña nasti. sa balah. yasyagamaja nasti. so 'srutavan. yasyadhigamaja satyabhisamayaja nasti. sa prthagjanah. prajñaptim anupatita iti. yatha samjña yatha ca vyavaharah. tathanugata ity arthah. tesam iti kamadinam. chandaraga iti. apraptesu visayesu prarthana chandah. praptesu ragah. tesu kamadisu yah chandaragah. tad upadanam. na tu

yathokta eva savidya dvidha drstivivecanad upadananity

abhiprayah. paunarbhavikam iti punarbhavaphalam. idam atra bhavasyeti. idam atra bhavasya svalaksanam svabhava ity arthah. vijñanavakrantiyogeneti. jvalagamanayogenantarabhavasambandhad anagatam janma jatih pamcaskamdhika namarupasvabhavatvat. jaramaranam yatha nirdistam sutra iti. jara katama. yat tat khalityam [tib. 290a] palityam iti vistarah. maranam katamat. ya tesamtesam sattvanam tasmattasmac cyutis cyavanam iti vistarah. kevalasyatmarahitasyety artham darsayati. mahata ity anadyantasya. duhkhaskandhasyeti duhkhasamuhasya. sa eva tu vaibhasikanyayo yah purvam ukta (abhidh-k-vy 301) iti. dvadasa pamcaskamdhika avastha dvadasamganiti.

(iii.28cd) ya na vidya. caksuradisv api prasamga iti. caksuhsrotradiny avidya prasajyante. tany api hi na vidyeti krtva. na kimcid syad iti. yadi vidyaya abhavo 'vidya adravyam syad ity arthah. na caitad yuktam iti. pratyayabhavenopadesat. tadvipaksa iti. virodhe naña iti darsayati. na tu yah kascid anyo mitrad iti. na paryudasamatra iti darsayati. napi mitrabhava iti. nabhavartha iti darsayati. adharmanarthakaryadayas ceti. adisabdenayuktyavyavaharamanusyadayo grhyamte. dharmadipratidvandvabhuta iti. dharmarthakaryayuktivyavaharamanusyadipratidvandvabhutah. na tu ye kecid anye dharmadibhyas [tib. 290b] caksuradayah. napi

dharmadyabhavah. evam avidyapiti vistarah. kuta etat. pratyayabhavenopadesat. avidyapratyayah samskara iti. na cavidyaya anyesam caksuradinam pratyayabhavenopadeso yuktah. arhatam samskarasambhavat. na cabhavasya. sasavisanadinam apratyayatvat.

(iii.29) samyojanam yavad yogas cavidyocyata iti. avidyasamyojanam yavad avidyayoga iti sutresucyate. na cabhavamatram tatha bhavitum arhatiti. na samyojanadi bhavitum arhatity arthah. na capi caksuradayas tatha bhavitum arhamtity adhikrtam. sa ca drstisvabhaveti navidya yujyata iti. drstyavidyayoh samyojanaditvena prthakpathat. ya tarhi na drstir iti. ya klista prajña ragadisamprayukta.

drstes tatsamprayuktatvad

iti. avidyasamprayuktatvad ity arthah. katham ca drstir avidyaya samprayukta. yasmad avidyalaksano mohah klesamahabhumau pathyate. klesamahabhumikas ca sarve 'pi mahabhumikaih saha samprayujyanta iti. drstya satkayadrstyadikaya prajñasvabhavaya avidya samprayujyata iti gamyate. tasman navidya prajña. dvayoh prajñadravyayor [tib. 291a] asamprayogat. avidyopaklista prajña na visudhyatiti. etad udaharanam. yenavidya prajñaya arthantarabhuteti. na ca saiva prajña tasyah prajñaya upakleso yukta iti. prajñopaklesadesanayam prajñaya arthantarabhuta avidya. upaklesatvena nirdistatvat. ragavat. ata aha. yatha cittasyanya iti vistarah. vyavakiryamana na visudhyatiti. antarantarotpadyamanaya klistaya prajñaya vyavakiryamana ksanantarotpanna kusala prajña na visudhyatity arthah. kim tad avasyam ragaparyavasthitam iti. ragasamprayuktam ity arthah. upahatam tu tat tatha rageneti. na samudacarata ragena. vasanadhanena tad upahatam bhavati. tam vasanam tad dausthulyam vyavartayato yoginah tac cittam vimucyate. evam avidyopahata klista prajña na sudhyatiti. atah prajña cavidya ca na dosa iti darsayati. ko hi parikalpayan (abhidh-k-vy 302) varyata iti. parikalpanamatram etad agamanirapeksam iti kathayati.

yo 'pi manyate sarvaklesa avidyeti. bhadantasrilatah. evam manyate. avidyeti sarvaklesanam iyam samanyasamjña. [tib. 291b] na ragadiklesavyatiriktavidya namastiti. kasmat evam manyate. buddhasutrat. na ca prajanati na ca prajanatity ayusman mahakausthila tasmad avidyocyata iti. satkayadrstyadayo 'pi klesa ajñanasvarupa viparitagrahanata iti. tasyapy ata eveti vistarah. tasya bhadantasyata eva pratisedhavacanad vyudasah. pratisedhas tanmatasyety adhyaharyam. katham ity aha. sarvaklesasvabhava hi sati samyojanadisu prthan nocyeta. anunayasamyojanadisv avidyasamyojanam iti prthan nocyeta. sesasamyojanavyatirekat. rago bamdhanam dveso bandhanam ity uktva moho bandhanam iti. kamaraganusaya ityadi uktva avidyanusaya

iti. oghesv avidyaugha iti. yogesv avidyayoga iti prthan naivocyeta. kasmat. parasparasamprayogat. na hi drstir drstya samprayujyate. rago va ragena. drstyadisamprayukta cavidyokta. klesamahabhumikatvena mahabhumikasamprayoganiyamat. cittam api cavidyopaklistam evoktam bhavet. [tib. 292a] ragopaklistam cittam na vimucyata iti noktam bhavet. avidyopaklistatvavacanenaiva ragadyupaklistatvasiddheh. atha matam visesanartham tathoktam iti. ragalaksanayavidyayopaklistacittam na vimucyata iti. prajñayam api visesanam kartavyam syat. ragena pratighena manena veti ma bhut sarvaklesagrahanaprasamga iti. ista iti cet. citte 'pi na visesanam kartavyam syat. avidyopaklistam cittam na vimucyata ity evam eva tu vaktavyam syat.

samprakhyanam prajña jñanam ity eko 'rthah. tathaiva doso yathavidyayam iti. athasamprakhyanam iti ko 'rthah. yan va samprakhyanam. caksuradisv api prasamgah. samprakhyanabhavas tarhi. evam sati na kim cit syat. na caitad yuktam iti. atha samprakhyanavipaksabhutam dharmantaram. tad idam tathaiva na jñayate. yathaivavidya. kim tad iti. evamjatiyako 'piti vistarah. evamjatiyakah karmaprabhavita ity arthah. tasmad avidyayah karmanah karitrena svabhavo vijñatavyah. asty asau kascid dharma yo vidyavipaksa iti vidyavipaksatvam tasyah karmeti. [tib. 292b] tadyatha caksuh katamat. yo rupaprasadas caksurvijñanasyasraya iti. nanu ca rupaprasada iti svabhavaprabhavito 'sya nirdesa iti. na. apratyaksatvat. nityam caksurvijñananumeyatvac ca. asmiti sattvamayateti. avijñatartham etat. na tena sthavirenasyabhidheyam avadharitam. mayata punah sautramtikair avidya prakarabhinna varnyate. mano va. yasau sutra ukteti vistarah. mayatanam ity avidyanam prakarabhinnanam (abhidh-k-vy 303) nameti grahanam. trsnadinam prthagupadesad iti bhadantadharmatratasyabhiprayah. acarya aha. asty esa mayata. asti sutre ukta mayata. tatra jatinirdesad ekavacanam. sa tv avidyeti. kutah karanad etat paricchidyate. savidyeti. bhadantadharmatratah svabhiprayam vivrnoti. yata esa nanyah klesah sakyate vaktum iti. kasman na sakyate. trsnadrstyasmimananam prthagukteh. acarya aha. nanu canyo mana eva syad iti. asmimanad anyah sannam anyatamah sa ca mayata. navidyety abhiprayah. atra tu punar vicaryamane bahu vaktavyam jayata iti. atra punar vicaryamane 'vidyamge [tib. 293a] bahur ayam grantho jayate. yathoktam iti. tasmat tisthatv etad etavad evastv iti. atha vanyo mana eva syat. na punar avidyeti. kuta etad ity evamadike punar vicare kriyamane. uttarapratyuttaravacanena bahu vaktavyam jayate. tasmat tisthatv etad alam vicarantarenety arthah.

(iii.30a) atha namarupam iti. avidyamganirdesanantaram samskaramgam nirdestavyam. tadanu vijñanamgam. kim ity etad atikramyopanyaste. etad artham atra vaksyaty acaryah.

uktam ca vaksyate canyad

iti. rupam vistarenoktam iti.

rupam pamcendriyany arthah pamcavijñaptir eva cety

atra. namendriyarthavaseneti vistarah. namavasena indriyavasena arthavasena carthesu rupadisu namatiti nama. katamasya namno vaseneti. namadvaividhyat prcchati. acaryas tv acaste. yad idam loke pratitim iti vistarah. gaur asva iti. samudayapratyayakam. rupam rasa iti. ekarthapratyayakam. tad etad vedanadiskamdhacatuskam namasabdenocyate. yasmat tannamavasena samjñakaranavasenarthesv apratyaksesv api va namati pravartate. asya namno 'yam artha iti. indriyarthavasena tu pratyaksesu rupadisu namati utpadyate ity arthah. [tib. 293b] namni capy arthavasena namati. asyarthasyedam nameti. etasya punah kena namatvam iti. etasya samjñakaranalaksanasya namnah kena karanena namatvam. tesu tesv arthesu tasya namno namanad iti. yasmat tesv arthesu catuhskandhalaksanam nama tan nama namayati pravartayati. tasmad etasya namatvam. namayatiti nameti krtva. iha niksipta iti vistarah. maranakale niksipte kaye upapattyantare namanad gamanad arupino vedanadayah skandha namety ucyante. yathoktam. mrtasya khalu kalam gatasya jñataya imam putikayam agnina va dahamti udake va plavayanti bhumau va nikhananti vatatapabhyam va parisosam pariksayam paryadanam gacchati. yat punar idam ucyate. cittam iti (abhidh-k-vy 304) va mana iti va vijñanam iti va sraddhaparibhavitam silatyagasrutaprajñaparibhavitam. tad urdhvagami bhavati visesagamy ayatyam svargopagam iti.

(iii.30b) sadayatanam uktam iti.

tadvijñanasraya rupaprasadas caksuradayah. vijñanam prativijñaptir manaayatanam ca tad

ity atra. manaindriyasya punar niruddhasya anagatena dharmena rupadina utpatsyamanena vartamanena manovijñanena katham samnipatah. yah karyakaranabhavah. karyam manovijñanam. karanam manaindriyam. dharmas ca rupadih. [tib. 294a] ekakaryartho veti. ekakaryam evartha ekakaryarthah. ekakaryatvam ity arthah. katham ekakaryartha ity aha. sarve ca te trayo 'pi manaindriyadayah sparsotpattau praguna anukula bhavantiti.

satsatko dharmaparyaya iti. satsatkany asminn iti satsatkah.
adhyatmikabahyavijñanasparsavedanatrsnasatkasambhavat.
sat sparsakaya iti jñapakam. ananyatve hi satindriyarthavijñanesuktesu sparsakayavacanam punar uktam syat. tatas ca satsatkatvam hiyate. ma bhud dharmayatanad vedanatrsnayoh. prthagbhava iti. yadi prthannirdesat prthagbhavo bhavet. vedanatrsne api dharmayatanat prthan

nirdiste. tayor api vedanatrsnayor dharmayatanat prthagbhavah syat. na ca tayoh prthagbhava isyate. dharmayatanantarbhavat. naisa dosa iti vistarah. naisa dosa iti yathoktas tadvyatiriktasyapi vedanatrsnavyatiriktasyapi dharmayatanasya samjñadisvabhavasya bhavad astitvat. na caivam iti vistarah. na caivam bhavatas trayanam samnipatah sparsa ity evam bruvanasya [tib. 294b] sparsabhutad indriyarthavijñanatrayad anyad asparsabhutam trayam indriyarthavijñanatrayam asti. yasya sesasyatra sutre grahanam syat. sat sparsakaya iti prayojanavasad aprthagbhave 'pi sparsabhutat trayat. tasmad aprthagbhave 'pi vedanatrsnayoh prthannirdeso yukto vineyakaryavasat. na tu bhavatah samnipatamatrasparsavadinah kenacid api prayojanena sat sparsakaya iti prthannirdeso yuktah. yasmat sat sparsakaya iti vacanenendriyarthavijñanatrayam uktam iti tadavacanam praptam ity atah satsatko dharmaparyaya iti na sidhyet. mama tu sidhyati. sparsavedanatrsnasatkavacane 'pi tadvyatiriktadharmayatanadyarthendriyavijñanasatkasambhavat. tasmat sat sparsakaya iti prthannirdesad asti cittasamprayuktam sparsakhyam dharmantaram iti siddham. atha bruyad asau. indriyarthav avijñanakau nirdistav asmin sutre. sad adhyatmikani sat bahyaniti vacanat. ata indriyavisayavijñanatrayam sparsabhutam ity asya sesasya jñapanartham atra grahanam syat. sat (abhidh-k-vy 305) sparsakaya iti. asya samadheh pratisedhartham idam arabhyate. yady apindriyarthau syatam avijñanakau. tatsabhagav ity arthah. na tu punar vijñanam anindriyarthakam. avasyam hi vijñanam sendriyarthakam bhavati. tac ca vijñanam apadistam atra sad vijñanakaya iti. [tib. 295a] tasmat trisu nirdistesu indriyarthavijñanesu sadvijñanakayavacanena punah sparsagrahanam anarthakam prapnoti. sat sparsakaya iti. atah samnipatad anyah sparsa iti siddham. atra bhadantasrilata aha. na khalv iti vistarah. purvotpanne caksurupe karanam. na tu vijñanasahotpanne. napi sarvacaksurvijñanam iti. pascad utpannam purvayos caksurupayoh. na sahotpannayoh. ato yesam karyakaranabhavah. te vijñanendriyavisayah sparsabhavena vyavasthitah. sat sparsakaya ity asmin sutre. tad idam anyatha na jñapitam syat.

na va evam pathanti. vai iti nipatah. na vai evam pathantity arthah. katham punah pathanti. ya esam dharmanam samgateh samnipatat samavayad utpannah. sa sparsa iti pathanti. karane va karyopacaro 'yam iti. samgatau samnipate samavaye karane karyopacarah sparsa iti. yatha

sukho buddhanam utpada

iti. atibahuvistaena prakarena visartum silam asya iti atibahuvistaraprakaravisarini.

(iii.30cd) adhivacanam ucyate nameti. adhyucyate 'nenety adhivacanam. van

namni pravartate. namartham [tib. 295b] dyotayatity adhivacanam nama. tad kila namasya manovijñanasamprayuktasyadhikam bahulyenalambanam. ato 'dhivacanasamsparsa iti. sparsah samsparsa ity eko 'rthah. manovijñanena nilam vijanatiti. abhidheyam vijanatity arthah. nilam iti ca vijanatiti. asyarthasyedam nameti vijanati. eka asrayaprabhavita iti. prathama asrayena prabhavitah pratighasrayah samsparsah pratighasya va samsparsah pratighasamsparsah. alambanaprabhavita iti. adhivacanad alambanasamsparsah adhivacane va samsparsah adhivacanasamsparsa iti.

vacanam adhikrtya vacanam avadharyarthesu rupadisu manovijñanasya pravrttih. na pamcanam caksurvijñanadinam vacanam adhikrtyarthesu pravrttih. atas tad evadhivacanam manovijñanam vacane pravartate 'dhivacanam iti. tena samprayuktas tasya va samsparsasyadhivacanasamsparsah. tena cayam dvitiyah samsparsah samprayogaprabhavita ity ucyate.

(iii.31) vidyavidyetarasparsa

iti. vidyavidyetaras ca vidyavidyetare. te eva sparsa

vidyavidyetarasparsah.

vidyahvah avidyahvah tabhyam itaras cety arthah. vidyety anasrava prajña. avidya klistam ajñanam. naivavidyanavidya ya kusalasasrava ya canivrtavyakrta prajña. [tib. 296a] tatsamprayukta ete yathakramam samsparsa veditavyah. punar avidyasamsparsasyeti. vistarah. avidyasamsparsasya sarvaklesasamprayuktasyabhiksnasamudacari nityasamudacari ekadesah. tasya grahanad dvau sparsau bhavato

vyapadanunayasparsau. sukhavedyadayas traya

iti. sukhasya vedah sukhavedah. sukhavede sadhuh sukhavedyah. sukham ya vedyam asminn iti sukhavedyah. sa adir esam iti sukhavedyadayah. sukhavedanadihitatvad iti. sukhavedanayai hitah sukhavedaniyah. prak kritac chah. vedyate tad vedayitum va sakyam iti. vedyata iti karmamatre krtya iti darsayati. vedayitum sakyam ity arhe krtyatrcas cety asminn arthe krtya iti darsayati. ta ete sodaseti. caksuhsamsparso yavan manahsamsparsa iti sat. punah pratighasamsparso 'dhivacanasamsparso vidyasamsparso 'vidyasamsparso naivavidyanavidyasamsparso vyapadasamsparso 'nunayasamsparsah sukhavedaniyo duhkhavedaniyo 'duhkhasukhavedaniyas ca sparsa iti sodasa.

(iii.32ab) uktah sparso vedana vaktavyeti.

nanu ca vedanapy ukta

vedananubhava

iti. athoktam apy ucyate. na tarhidam vaktavyam. yac coktam yac ca vaksyamanam. tan na vaksyamiti.

uktam ca vaksyate canyad

[tib. 296b] iti vacanat. prakaranirdesad adosah. purvam laksanam uktam idanim prakara iti.

jate hiti vistarah. jate hi janye dharme dharmasya janakasya nasti samarthyam sahotpannatvat. pratijñavisistam iti. pratijñaya avisistam etat sadhanam ity arthah. yadi pratijñavisistam sadhanam nesyate. anyonyajanakaprasamgat (abhidh-k-vy 307) tarhi. kim. katham sahotpannayor janyajanakabhavah sidhyatity adhikrtam. anena pratijñadosa udgrahyate. asti sahotpannayor janyajanakabhava iti pratijña purvabhyupagamavirodhiniti. istatvad adosa iti. purvabhyupagamam darsayati. istam idam. sutre tv anistam iti. istam idam abhidharme

sahabhur ye mithahphala

iti. sutre tv anistam. tat pratipadayann aha. caksuhsamsparsam pratityotpadyate caksuhsamsparsaja vedaneti. sutrapramanyenanyonyaphalatvam bhamktva sahotpannakaryakaranabhavabibhamksaya aha. janakadharmatikramac cayuktam iti. janakasyayam dharmah prasiddho ya bhinnakalata. tadyatha purvam bijam pascad amkura ityadi. tatrapi [tib. 297a] purvam indriyarthau pascad vijñanam iti. prathamaksanotpannav indriyarthau vijñanam tu dvitiye ksana iti. yatha tarhi chayamkurayor iti. kim. sahotpannayor janyajanakabhavah. utpanna eva hy amkuras chayam janayati. na prathame ksane 'mkuro nischayo bhavati dvitiye sacchaya iti. evam sparsavedanayor apiti. anayor api chayamukurayoh purvasamagri hetur iti sakyam vaktum. sahabhuhetunirdese tv ayam artha ukta iti na punar ucyate.

sparsad uttarakalam vedanety apara iti bhadantasrilatah. so 'sau trayanam samnipatah sparsa iti. yo 'yam janakajanitabhavah. vedana trtiye ksane iti. indriyarthaksanah prathamah vijñanotpattiksano dvitiyo vedanotpattiksanas trtiya iti. na sarvatra vijñane vedana prapnotiti. vijñanaksane dvitiye vedanaya abhavat. na ca sarvavijñanam sparsah. vedanaksane trtiye vijñanam na sparsah. purvadvitiyaksanayoh sparsa eva vidhiyate. purvasparsahetuka hy uttarasparse vedana. yo 'yam idanim dvitiyah ksanah sparsabhavenoktah. tatra purvasparsahetuka prathamaksanavijñanahetuka [tib. 297b] vedanotpadyate. tatsparsapurvikapy anyasminn ity evam sarvatra vijñane vedana prapnoti. sarvam ca vijñanam sparsa iti. te ca sparsah savedanaka iti bhinnalambanayor iti vistarah. bhinnam alambanam anayoh. tau bhinnalambanau. purvasya rupam alambanam uttarasya sabdah tayor bhinnalambanayoh purvasparsahetuka rupalambanasparsahetuka uttaratra sparse sabdalambane yad vedanotpadyate. ity etad ayuktam. katham hi

nameti dosam aviskaroti. anyajatiyalambanasparsasambhuta
rupaprakaralambanat sparsat sambhuta vedana anyalambana
bhavisyati. sabdalambana bhavisyati. vidhurakaranatvat
karyasyasambhavana. yada hi rupalambanat sparsat sambhuta
vedana rupalambanaiva vedana bhavisyati. tada
purvasparsahetukottaratra sparse vedaneti yuktam. yada tu rupalambanat
(abhidh-k-vy 308) sparsac chabdalambana vedanotpadyate. tada katham etad
yoksyate. karananurupam hi loke karyam drsyate. atha matam
rupalambanat sparsat sambhuta vedana
sabdalambanasparsasamprayuktapi rupalambana bhavatiti. ata idam aha.
yena va cittena samprayukta. tato bhinnalambaneti. tatah
sabdalambanac cittad bhinnalambana. [tib. 298a] yata utpanna
rupalambana. tena samalambanety arthah. katham casau tena
samprayuktety ucyate. samam prayukta hi samprayukta. yady
abhinnasrayatvat katham srotrasrayotpanna sati rupalambana
bhavisyati. katham na bhavisyati. cittacaittanam
asrayenaikavisayapravrttatvat. tasmad anyataralambanatve 'pi
vedanaya dosah. sa dosah pradarsyate. yadi tavad rupalambanat
sparsad utpanna vedana sabdadyalambanantaram alambate. sa
rupalambanah sparsah sukhavedaniyo yavad aduhkhasukhavedaniya iti
na prapnoti. ekalambanaya tu vedanaya tatha nirdeso yukta iti. astu
tarhiti vistarah. yady evam doso 'stu tarhi. tasmim kale. kasmim
kale. sabdalambanakale. sparsabhutam vijñanam avedanakam. tasmac
ca sabdalambanad yat purvam vijñanam savedanakam tan na sparsah.
evam hi nirdosam bhavatiti. anyatha hi yadi purvotpannam
savedanakam vijñanam sparsah syat. tadaivam sparsapratyaya
vedaneti yathokto dosah syat. punah karanam. kimcid vijñanam
avedanakam. kimcic ca na sparsah pratyayavaidhuryat. vidhura hi
pratyata vipratibhandhenavasthitah. na hi sarvah samanantarapratyayo
vedanapratyayam sparsabhutam vijñanam [tib. 298b] janayitum
samartha iti. tad evam tasya bhinnalambanam vijñanam
ekantenavedanakam. tadutpadakam casparsabhutam. yadi tu
rupalambanac caksurvijñanad anantaram rupalambanam eva
caksurvijñanam utpadyate. manovijñanam va. tat savedanakam
purvotpannam sparsa iti. evam satiti. mahabhumikaniyamo bhidyata iti.
sparsavedanayoh paryayena niyamat. tisra bhumaya iti. savitarka
savicara kamadhatuh prathamam ca dhyanam. avitarka vicaramatra
dhyanantaram. avitarka avicara dvitiyad dhyanat prabhrti yavad
bhavagram. kusala bhumih kusala dharmah. evam akusala
avyakrtah. saiksi bhumih saiksasyanasrava dharmah.
asaiksi asaiksasyanasrava dharmah. naiva saiksinasaiksi
bhumih sasrava dharmah. asamskrta iha nocyante. caittasambandhat.
tad ya etasyam iti vistarah. tad iti vakyopanyase. ya iti ye
caitasikah. etasyam sarvasyam bhumav iti. savitarkasavicarayam
bhumau. yavan naivasaiksinasaiksyam bhumau. te mahabhumikah
vedanacetanadayo yathoktah. (abhidh-k-vy 309) ye kusalayam eva bhumau.
[tib. 299a] te kusalamahabhumikah sraddhadayah. ye klistayam eva.

te klesamahabhumikah. avidyadayo yathokta eva. te punar yathasambhavam iti vistarah. te punar mahabhumikadayah. ye yasyam sambhavanti. te tasyam paryayena. na tu sarve yugapat. ity apare. tadyatha vedana sarvasu bhumisu bhavaty api na yugapat samjñacetanasparsamanaskaradibhir bhavati. tatha sparso vedanadibhih. tatha kusalayam vitarkadaya ityevamadikam. apare punar evam vyacaksate. yatha pamcaskamdhake likhitam. tathedam grahitavyam iti. tadyatha chandah katamah. abhipretavastuny abhilasah. anabhiprete nasti chanda ity abhiprayah. adhimoksah katamah. niscite vastuni tathaivavadharanam. smrtih katama. samstute vastuny asampramosah. cetaso 'bhilapanata. samadhih katamah. upapariksye vastuni cittasyaikagrata. prajña katama. tatraiva pravicayo yogayogavihito 'nyatha cety evamadih pamcaskamdhakagrantho drastavyah. tatra hy uktam pamca sarvatragah. vedanasamjñasparsamanaskaracetanah. pamca pratiniyatavisayah. chandadhimoksasmrtisamadhiprajña [tib. 299b] ity evamadi. akusalamahabhumikas tu pathaprasamgenasamhita iti. sutradisu pathat. kusalam akusalam avyakrtam ity evam pathaprasamgenasamhitah. adhyaropitah pascad ity arthah. purvam na pathyamte sma. prakaranapade mahabhumikah kusalamahabhumikah klesamahabhumikah parittaklesamahabhumikas ceti caturvidha pathyante. sahajata ity ucyante. na sparsasahajata iti. avisesitatvad ete vedanadayah parasparasahajatah. na tu sparsenety arthaparigrahena parihartavyam sutram ity arthah. maitrisahagatam iti. ayam sahasabdo navasyam yugapadbhave samanamtare 'pi drstah. na hi maitryah smrtisambodhyamgasya ca samavadhanam asti. naitrya ekantasasravatvat. smrtisambodhyamgasya caikantanasravatvat. tasmad ajñapakam etat. samdrsta iti. sahotpanna ity abhiprayah. tatra hi sutra iti. yatraivoktam. ya vedana ya cetana ya ca samjñeti vistarena. tatra sutra ity arthah. tan na vijñayata iti vistarah. kim tavad ayam esam vedanadinam alambananiyamah alambane niyamah. yad evalambanam vedayate. tad eva cetayate yavad vijñanam vijanatiti. [tib. 300a] utaho ksananiyamah yasminn eva ksane vedayate. tasminn eva yavad vijanatiti. vayam brumah. alambananiyamo 'yam iti. tasman na sutravirodha ity abhiprayah. acarya aha. tatraiva sutre ayurusmanoh sahabhavye samsrstavacanat siddhah ksananiyama iti. ayur usma ca samsrstau. imau dharmau na visamsrstav iti. ayurusmanoh (abhidh-k-vy 310) sahotpannatokta bhavati. tayor analambanatvat. tad evam sadhitam bhavati. avasyam sahotpannani vedanasamjñacetanavijñanani. tatra sutre samsrstavacanenoktatvat. ayurusmavad iti. tad katham iti vistarah. tat katham vijñanam casti. na ca trayanam indriyavisayavijñananam samnipatah. tasmad avasyam vijñanastitve samnipato 'bhyupagantavyah. samnipatas ca te sparsa iti. tenedam te virudhyate. na sarvavijñanam sparsa iti. samnipato va na sparsa iti. punahsamdhikaranam catra drastavyam iti. purvatrasiddham iti sakaralopasyasiddhatvad guno na prapnoti.

pariharas tu. isadarthe 'yam nañ drastavyah. isatsiddham asiddham ity atah siddhatvat sakaralopasya guno bhavati. saisa dasarathi rama iti yatha.

(iii.32cd) sat saumanasyopavicara iti vistarah. caksusa rupani drstva saunanasyasthaniyani rupani upavicarati. srotrena sabdan srutva saumnanasyasthaniyam sabdan upavicarati. evam yavan manasa dharman vijñaya saumanasyasthaniyan [tib. 300b] dharman upavicarati. evam caksusa rupani drstva daurmanasyasthaniyany upeksasthaniyani ceti vistarena yojyam. trayo bhavisyantiti. saumanasyadaurmanasyopeksasvabhavatraividhyat. eka iti. manovijñanamatrasamprayogat. sad iti. rupadivisayasatkabhedat. tribhir api sthapaneti. yad vedanadravyam manovijñanamatrasamprayuktam ekam. tat saumanasyadisvabhavatrayabhedat tridha bhidyate. tat punah pratyekam visayasatkabhedat sodha bhidyate. ity astadasa bhavamti. svabhavavyavasthapanayam asatyam saumanasyadaurmanasyopeksopavicara na syat. samprayogavyavasthapanayam asatyam manopavicara ity eva na syat. astadasavyatiriktas ca syuh. rupadivisayasatkalambanavyavasthapanayam asatyam pratyekam saumanasyadisodhabhedenastadasa manopavicara iti na syat. tasmat tribhir api vyavasthapaneti siddham. asambhinnalambana iti. asammisralambanah. trayo dharmopavicara ubhayatheti. ye rupadivisayapamcakavyatiriktadharmalambanah. te dharmopavicara asambhinnalambanah. ye tu rupadinam sannam visayanam dvau trin [tib. 301a] yavat sad api visayan alambante. te sambhinnalambanah.

manah kileti. kilasabdah paramatadyotakah. manah kila pratityasritya visayan upavicaranty alambanta ity arthah. upavicarayantiti pravartayanti. katham ity aha. vedanavasena manaso visayesu punahpunar vicaranad iti punahpunar ity upasabdasyarthah.

napy upavicariketi. asantirikety arthah. ayoga ity asambhavah. yadi mana evasrita vedana manopavicarah. triye dhyane yat sukham. tan mana evasritam. (abhidh-k-vy 311) na caksurindriyadyasritam iti. tasya kasman manopavicaresv agrahanam. aditah kileti vistarah. adav aditah. kileti paramate. kamadhatau manobhumikam sukham nasti. tasman na tan manopavicarah. atah pascad api trtiye dhyane sukhendriyasya manaasritatve 'pi manopavicaresv agrahanam. yatha saumanasyopavicarasya pratidvamdvena daurmanasyopavicarah. naivam. sukhopavicarasya pratidvamdvena duhkhopavicaro 'sti. manovijñananasritatvad duhkhasya. atah sarvatra tat sukham na manopavicara iti.

saumanasyasthaniyaniti. saumanasyajanakani. pamceti vistarah. [tib. 301b] pamcabhir vijñanakayair abhinirhrtatvam utpaditatvam abhisamdhaya cetasikrtva etad uktam caksusa rupaniti

vistarena. manobhumikas tv ete. tadyatha asubha.
caksurvijñanabhinirhrta ca purvam vinilakadidarsanat.
manobhumika ca samahitatvat. api tv iti. caksusa rupani
drstva yavat kayena sprastavyani sprstveti vacanad acodyam
etat. yadi caksusa rupani pasyan saumanasyasthaniyani rupany
upavicaratity uktam syat. yavat kayena sprastavyani sprsann iti.
syac codyam. na tv evam uktam ity acodyam evaitat. yo 'py adrstveti
vistarah. yo 'pi srutva parato manasopavicaraty alambate. te 'pi tasya
manopavicarah. itaratha hiti vistarah. rupadhatvalambana
rupadyupavicara na syuh. kamadhatupapannena rupavacaranam
rupadinam apratyaksikrtatvat. kamadhatvalambanas ca
gandharasasprastavyopavicara rupadhatupannasya na syuh. tasya
gamdhadinam avisayatvat. yatha tu vyaktataram. tathoktam iti.
pratyaksikrtarupadyalambananam manopavicaranam
vyaktataratvat. yo 'pi rupani drstva tatsahacaram chandan
upavicarati. so 'pi tasya manopavicarah. yatha tv anakulam. tathoktam.
katham canakulam ity aha. indriyarthavyavacchedata [tib. 302a] iti.
caksuradindriyavyavacchedena. rupadyarthavyavacchedena coktam iti.
anyatha hy akulam syat. eaksusa rupani drstva
saumanasyasthaniyam chandan upavicaratity evamadi.

asti samtanam niyamyeti. kasyacit sattvasya samtanam aveksya. yad
asya kimcitsaumanasyasthaniyam eva. yavad upeksasthaniyam eva. na tv
alambanam. kim. niyamya. kimkaranam. tad eva hy alambanam
kasyacit saumanasyasthaniyam. kasyacin neti.

(iii.33-35ab) evam yavad arupapratisamyukta iti kati
rupapratisamyuktah. tesam ca kati kimalambanah. katy
arupyapratisamyuktah. tesam ca kati kimalambana iti.

kame svalambanah sarva

iti. kame kamavacaranam manopavicarah sarve 'stadasa santi.
sa eva ca kamadhatuh tesam sarvesam alambanam. svo dhatur
alambanam esam iti svalambana iti karikapadavigrahah

rupi dvadasagocara iti. rupi dhatuh kamavacaranam
dvadasanam manopavicaranam gocarah. sad
gandharasopavicaran apasyeti. dvau gandharasav alambanau
saumanasyopavicarau hitva dvau gandharasalambanau daurmanasyopavicarau
hitva dvau tadalambanav eva copeksopavicarau hitveti. [tib. 302b]
kasmat. tatra rupadhatau tayor gandharasayor abhavat.

vina gandharasaghranajihvavijñanadhatubhir

iti vacanat.

trayanam uttara

iti. trayanam saumanasyadaurmanasyopeksadharmopavicaranam
kamavacaranam uttaro dhatur arupyadhatur alambanam. tatra

rupadyabhavat.

dhyanadvaye dvadaseti.

daurmanasyopavicaranam sannam abhavat.

svo 'stalambanam

iti. astanam alambanam astalambanam. gandharasopavicarams caturo hitveti. saumanasyopeksopavicarau gandhalambanau dvau rasalambanau ca dvau hitvety arthah. tatra tayor abhavat.

arupya dvayor

iti. saumanasyopeksadharmopavicarayoh prathamadvitiyadhyanabhumikayor arupyadhatur alambanam. rupadyabhavat. sad upeksopavicara eva santi nanya iti. rupasabdagandharasasprastavyadharmalambana upeksopavicara eva santi. saumanasyopavicaranam api trtiye caturthe cabhavat. gandharasalambanau tu tatra kamavacaragandharasalambanav ity avagantavyam.

tatra catvara iti. akasanamtyayatanasamantakanantaryamargasya caturthadhyanalambanatvat. tatra ca rupasabdasprastavyadharmasadbhavat. yesam tad vyavacchinnalambanam astiti. yesam acaryanam matena tad akasanamtyayatanasamamtakam [tib. 303a] vyavacchinnalambanam prthakprthag rupadyalambanam asamastalambanam ity arthah. audarikadibhir akarais tac caturthadhyanam alambata iti ekesam acaryanam matam. yesam acaryanam matena paripinditalambanam eva tad akasanamtyayatanasamantakam caturthadhyanabhumikaskandhapamcakalambanam iti matam. tesam acaryanam. tatraika eva (abhidh-k-vy 313) sammisralambano dharmopavicara iti.

eka urdhvaga

iti. kesam pakse. yesam

catvaro 'rupisamanta

iti paksah. na hi maulanam iti vistarah. maulanam arupyanam adharo dhatur nalambanam adharabhumikam sasravam vastu nalambanam ity arthah. pascat pravedayisyamiti.

na maulah kusalarupyah sasravadharagocara

iti.

(iii.35c) prathameti vistarah. prathamadvitiyadhyanabhumikair astabhih samanvagatah trtiyacaturthadhyanabhumikais caturbhih. katamair ity aha. klistaih. gandharasalambanan paryudasya. tatra gandharasabhavat. katham. prathamadvitiyayor dhyanayor dvadasopavicarah santity uktam. saumanasyopeksopavicaranam sadvisayalambanavyavasthapanat. tatra svabhumyalambana

rupasabdasprastavyadharmalambanah saumanasyopavicaras catvarah klistah. ye copeksopavicarah klista eva catvarah. taih kamadhatupapanno rupavacarakusalalabhi [tib. 303]b samanvagatah. adharabhumyupapanno hy urdhvabhumikaih klistaih samanvagato bhavati. na tu visistais caturbhir gandharasalambanaih. tesam aklistatvat. rupavacarakusalalabhitvat. ca. nasty aklistarupavacaradharmalabha iti. na taih samanvagatah. trtiyacaturthadhyanabhumika api sad evopeksopavicara uktah. tesam ye svabhumyalambanah klistah. taih samanvagatas tatha. yau tu gamdharasalambanau. na tau klistau. atah purvoktenaiva nyayena na tabhyam samanvagatah. klistenaiveti. naklistena kusalasyabhavat. labhi rupavacarasyeti vistarah. kamadhatupapanna eva labhi rupavacarasya kusalasya cittasyanagamyasamgrhitasyavitaragah kamadhatoh sarvaih kamavacarair astadasabhir api samanvagatah. prathamadhyanabhumikair dasabhir iti. katham dasabhir ity aha. saumanasyopavicaraih klistair gamdharasalambanav apasyeti. saumanasyopavicarah samamtakesu na bhavamti. samantakanam upeksendriyasamprayogitvat. ato maulasamgrhitair eva saumanasyopavicaraih klistaih svabhumyalambanais caturbhih. samanvagatah. na tu gandharasalambanabhyam. maulakusalalabhenaklistalabhabhavat. na hi klistam dhyanam adharalambanam asti. sadbhir upeksopavicarair anagamyabhumikair iti. atravisesabhidhanad upeksopavicaraih [tib. 304a] klistair api caturbhih samanvagatah samantakasamgrhitaih. sadbhis copeksopavicaraih kusalaih (abhidh-k-vy 314) kamadhatvalambanaih svabhumyalambanair api. dvitiyatrtiyacaturthadhyanarupyajaih purvavad iti. katham. sa eva kamadhatav upapanno labhi rupavacarasya kusalasya cittasyavitarago dvitiyadhyanabhumikair astabhih. yair eva. alabhi gandharasalambanan apasya. trtiyacaturthadhyanabhumikais caturbhih klistair eva. gandharasalambanau paryudasya. arupyavacarenaikena klistenaiva. anaya vartanya margena sesam anugantavyam. katham. prathamadhyanopapanno dvitiyadhyanabhumikasya kusalasya cittasyalabhi prathamadhyanabhumikaih sarvaih samanvagatah. dvitiyadhyanabhumikaih klistair astabhih. trtiyacaturthadhyanarupyajaih purvavat. labhi dvitiyadhyanabhumikasya kusalacittasya tadbhumyavitaragah sarvaih prathamadhyanabhumikaih. dvitiyadhyanabhumikair astabhih. caturbhih saumanasyopavicaraih klistaih. gandharasalambnav apasya. caturbhis copeksopavicarair dvitiyadhyanasamantakasamgrhitaih. trtiyadhyanabhumikais caturbhih klistaih. gandharasalambanau paryudasya. evam caturthadhyanabhumikaih. arupyavacarenaikena klistenaiva. dvitiyadhyanopapannas trtiyadhyanabhumikasya kusalasya cittasyalabhi [tib. 304a] dvitiyadhyanabhumikaih sarvaih samanvagatah. trtiyadhyanabhumikais caturbhih klistaih. caturthadhyanarupyajaih purvavat. labhi trtiyadhyanabhumikasya

kusalacittasya tadbhumyavitaragah sarvair dvitiyadhyanabhumikaih.
trtiyadhyanabhumikais caturbhir upeksopavicaraih klistair
gandharasalambanav apasya. caturbhis copeksopavicarais
trtiyadhyanasamantakasamgrhitaih. caturthadhyanarupyajaih
purvavat. esa dik. anaya disa trtiyadisv api
dhyanesupapannasya svabhumyurdhvabhumikair upeksopavicarair eva
klistaih kusalais ca samanvagamo yathasambhavam yojyah.
upeksadharmopavicareneti. kamavacarasya
nirmanacittasyopeksasamprayogitvat.

apara aheti. ayam eva sastrakarah. na hi yo yasmad iti vistarah. yah
pudgalah yasmad rupader vitaragah. na sa tad rupady alambanam
upavicarati. katham upavicarati. tatranuniyate va. pratihanyate va.
apratisamkhyaya vopeksata ity evam. yadapratisamkhyayopeksate
nabhujati. tada 'kusalatvam. ato 'pratisamkhyayeti visesanam. atah
sasrava api na sarve. kim tarhi. samklesikah. samklese bhavah
samklesikah. samklesanukulah. yaih saumanasyadibhir mano
visayan upavicarati. yesam pratipaksena sat satata vihara
iti. yesam samklesikanam prativyuhena. satatambhavah
satatah. vihara yogavisesa bhavamti. te ca sat. katham ity
aha. caksusa rupani drstva naiva sumana [tib. 305a] bhavati.
nanuniyate. na durmana na pratihanyate. upeksako bhavati (abhidh-k-vy 315)
nabhujati. katham nabhujati. kim apratisamkhyayaho svit
pratisamkhyayeti. visesayann aha. smrtiman samprajanann iti.
smrtisamprayuktaya prajñaya pratisamiksamana ity arthah. evam
yavan manasa dharman vijñayeti. visayasatkabhedat sat satata
iti. na hy arhata iti vistarah. arhato laukikam kusalam sasravam
dharmalambanam dharmayatanalambanam adhigamadharmalambanam va
saumanasyam asti. tasya hi buddhasamtanikam gunan
sammukhikurvatah kusalam saumanasyam utpadyate. na tasyaisa
pratisedho yujyate. kasya tarhi. yat tu tatsamklesikam manasa
upavicarabhutam. tasyaisa pratisedho laksyate. tasmat sasrava api
na sarve saumanasyadaya upavicara iti. atra bhadantanamtavarma aha.
ayuktam etat. kasmat. sutre 'nyathanirdesat. sutre hi bhagavata na
samklesika evopavicara uktah. evam hy aha. tatra bhiksavo ya ime
sat saumanasyopavicarah. tan asritya tan pratisthaya. ya ime
sat saumanasyopavicarah. tan prajahita. tatra bhiksavo ya ime
sad upeksopavicarah. tan asritya tan pratisthaya. ya ime
sad upeksopavicarah. tan prajahita. dve bhiksavo upekse.
nanatvasamnisrita ekatvasamnisrita ca. tatra bhiksavo yeyam
ekatvasamnisrita upeksa. tam asritya tam adhisthaya. yeyam
nanatvasamnisrita upeksa. tam [tib. 305b] prajahiteti. etasmat
sutraj jñayate. na samklesika eva saumanasyadaya upavicara iti. tad
etad ajñapakam. prahanavacane 'pi samklesikatvavinivrtteh. na
hitarenetarasya samnisrayaprahanavacane 'pi saty esam
manopavicaranam samklesikatvam vinivartate. anyathasambhavat.
evam aha. manam nisritya mana eva prahatavya iti. na tu jatu kvacin

mano vyavadanikah sambhavati. tasmat klesanam parasparavirodhena vrtter vrttyantarasya capeksaya gunavattvat. gurulaghavam abhisamdhaya sutre vacanad adosah. nandadayo 'tra nidarsanam. atas caitad evam. yad upeksopavicaranam upeksopavicaran eva prahanaya samnisrayatvena didesa bhagavan. dve bhiksava upekse ityadivacanat. nanu ca gardhasritanaiskramyasritabhedena sattrimsac chastrpadaniti vacanat siddham esam samklesikavyavadanikatvam vaibhasikamatanusarat. adosah. acaryasyapi manopavicaravyatiriktas tatra saumanasyadayas samti. punas ta eveti vistarah. ta evastadasopavicarah kecid bhavasrita adhisvamgasritah. kecin naiskramyasritah. naiskramyam niskramabhavah samklesat samsaraduhkhad va. gardhanaiskramyasritabhedena. dvav astadasakau sattrimsac chastrpadani. tadbhedasya tesam manopavicaranam dvidhabhedasya (abhidh-k-vy 316) sastra buddhena gamitatvad desitatvad yathasutram.

[tib. 306a] (36, 37) klesakarmavastuniti prajñapitam iti.

klesas trini dvayam karma sapta vastv

iti vacanat.

evam karmani vipakotpattav iti. asannam karanam ity adhikrtam. kleso 'pi hi karanam vipakasya. tat tu viprakrstam.

(iii.38) te ca vyakhyata iti.

mrtyupapattibhavayor antarabhavatiha yah. sa punarmaranat purvam upapattiksanat para

iti. vacanat vyakhyatah. na paryavasthanaih svatamtrair iti. irsyamatsaryakrodhamraksaih. svatantryam esam. avidyanirmuktair anyaklesair asamprayogat. avidya hi sarvatraiva vidyata iti. na tatsamprayogenasvatantryam. ahrikyadibhis tv anyaklesasamprayuktaih pratisamdhibamdho na pratisidhyate. yady api savastha mandiketi vistarah. yady api sa maranavastha cittacaittasamudacarasyapatutvat.

upeksayam cyutodbhavav

iti vedanamandyat. yas tu pudgalo yatra klese 'bhiksnam satatam caritah pravrttah asannas ca maranakalasya pudgalasya. tadanim maranakale sa eva klesah samudacarati samutthaya mithyadrstyadir api. purvavedhat purvaksepat. purvabhyasad ity arthah. atha va yo 'sau tadanim klesa upatisthate. tasya purvam phalabhavena parigrahavedhat aksepat. sa tadanim upatisthata iti. kamarupadhatvor [tib. 306b] aparisamkhyanat. sarva eva catvaro bhavah santiti. traya evarupyesu

arupyesv eva ca traya

iti avadharanat. anayor itarayor dhatvor bhavacatustayam tu

jñatam bhavati.

(iii.39-41) nisyandabhavad iti. mutrapurisabhavad ity arthah.
suksmanam va suksma iti. suksmanam sa suksma
aharah. balaka jatamatrah. svedajantukadayo yukadayah.
adisabdena garbhasthah. kavadikaraharah

kama

iti. kamadhatav eva kavadikarahara ity avadharanam. kasmad ity
aha. tadvitaraganam kavadikaraharavitaraganam tatra
ruparupyadhatvor upapatteh. kavadikrtyabhyavaharanat
pindikrtya gilanat kavadikarah.

kavadikrtyabhyavaharanam punar mukhena nasikaya grasavyavacchedad
iti gandharasasprastavyayatanani sarvany eva kavadikara ity ukte
prcchati chayatapajvalaprabhasu (abhidh-k-vy 317) tesam
gandhadinam katham aharatvam. na hi tatratyanam gamdhadinam
kavadikrtyabhyavaharanam astiti. bahulyena kila esa nirdesa iti.
na tatratyanam gandhadinam kavadikaratvam iti pratipadyate.
bahulikas tu nirdesah

kame tryayatanatmaka

iti. kilasabdah paramatena svabhiprayo 'dhikriyate. yany api tv iti
vistarah. yany api tu nabhyavahriyamte chayadisu sthitim
caharamti yapanam caharamti. tany api suksma aharah.
snanabhyamgavat. yatha snanam cabhyamgas ca na
kavadikrtyabhyavahriyate. aharas ca. tadvad iti.

svaksamuktananugrahad [tib. 307a]

iti. svaksasya svendriyasya tenananugrahat. muktanam ca. kamadhator
anagamyarhatam ananugrahat. na rupayatanam aharah. rupayatanam
cabhyavaharakala iti. yasmin kale antarmukhapravista aharo bhujyate
caksurvisayatitah. tasmim kale svam indriyam caksurindriyam
tanmahabhutani ca tasyendriyasya. yani mahabhutani asrayah. tani
nanugrhnati tad rupayatanam. kuta evanyanindriyani
srotradiny anugrahisyati. avisayatvat. avisayo hi srotradinam
rupayatanam. drsyamanam tarhi bhojanakale 'nugrahisyatity ata
aha. yadapi ca drsyamana iti vistarah. atha katham idam gamyate.
tadapi tadalambanah sukhavedaniyah sparsa aharo na rupam iti. ata
aha. muktanam iti vistarah. yadi tad drsyamanam aharakrtyam
kuryat. muktanam anagamyarhatam kavadikaraharavitaraganam
sumanojñam apy aharam pasyatam anugraham kuryat. yatha
gandharasasprastavyayatanani indriyamahabhutanam anugraham kurvanty
abhyavaharakale. tasmat tadalambanah sukhavedaniyah sparsa aharo
bhavatiti siddham.

sparsasamcetanavijña

iti vijñety adantam etat. prajñeti yatha. vijñanam ity arthah.

kavadikaraharas tryayatanatmakatvat sasrava iti siddhah.

trayas tu

sparsadayah sasrava anasravas ca sambhavantiti atas ta eva visesitah

sasrava

iti.

na caivam anasrava dharma iti. na caivam te bhutanam sthitaye yapanayai [tib. 307b] sambhavaisinam canugrahayeti. manonirjatatvad iti. nirvrtter iti na tupapatteh. mana ity avadharanam. ata eva braviti. suklasonitadikam kimcid bahyam anupadaya bhavad iti. adisabdena kardamapuspadinam grahanam. (abhidh-k-vy 318) upapattyabhimukhatvat abhinirvrttir iti. upapattyabhimukhi nirvrttir janmasyeti abhinirvrttih. savyabadham iti saduhkham. savyabadham abhinirvartyeti. idam atra jñapakam. antarabhavo 'bhinirvrttir iti. tathasti pudgala iti vistarah. asmat sutrac catuskotikad abhinirvrttir antarabhava iti. asti pudgalo yasyabhinirvrttisamyojanam prahinam nopapattisamyojanam prahinam nopapattisamyojanam. asti yasyopapattisamyojanam prahinam nabhinirvrttisamyojanam. asti yasyabhinirvrttisamyojanam ca prahinam upapattisamyojanam ca. asti yasya naivabhinirvrttisamyojanam prahinam nopapattisamyojanam. dvidhatuvitaragasyeti. kamarupadhatuvitaragasyeti. anagamina iti visesanam. prthagjananam antarabhavasamyojanasyatyantaprahanat. tad dhi bhiksavah prahinam yad aryaya prajñaya prahinam iti vacanat. tasya ca punarbhavitvat. tatra prathama kotir dvidhatuvitaragasyanagaminah. dvitiyantaraparinirvayinah. trtiyarhatah. caturthi tadanyesam asmadadeh. [tib. 308a] prthagjanasya aryasya cavitaragasya kamadhatuvitaragasya rupadhatav upapadyamanasya ceti. bhuta varhanta iti. purvam evoktah paryayah. bhuta utpannah sambhavaisino 'ntarabhavika iti. idanim ayam aparah paryayah. bhuta arhantas traidhatukavitaragatvat. sambhavaisinah satrsnah. traidhatuke sambhavaisitvat.

sthitaya iti. avasthapanaya. anugrahayeti. punarbhavaya sambhavayety arthah.

sarve 'py ubhayatheti. sarve 'pi catvara aharah. bhutanam sattvanam sthitaye 'nugrahaya ca. tatha sambhavaisinam iti. yuktam tavan manahsamcetana karmasvabhavatvat. tatprabhavitam ca vijñanam bijam. sparso 'pi tatsamprayukto bhavaty anugrahayeti. kavadikaras tu katham sambhavaisinam anugrahayeti. ata ucyate. kavadikaro 'pi hiti vistarah. tadraginam iti. kavadikararaginam. punarbhavaya samvartata iti asya

jñapanartham idam sutrapadam upanyasyate. uktam hi bhagavateti vistarah. tatra rogadibhih pamca upadanaskamdha uktah. tasya rogasya catvara ahara mulam. mulam ca hetur iti anena kavadikaro 'pi tadraginam punarbhavaya samvartata iti siddham. anye punar jaramaranasya pratyaya ity etad evodaharanam bruvate. asmaj janmanah parena jaramaranam vyavasthapitam ity abhiprayah. kavadikaro 'pi bhutanam sattvanam ihasthitaya iti yuktam pratyaksatvat. [tib. 308b] tatha sukhavedaniyah sparso vijñanam canugrahakam ity uktam. atha manahsamcetana katham iti. ata idam ucyate. manahsamcetanapi ceti vistarah. ata eva manahsamcetanagrahanena sparsavijñane api grhite bhavatah. tatsamprayogitvat. pradruta iti prasrtah. samgitiparyaya ity abhidharmasastre.

tesam pustaye sparsa iti. sukhavedaniyenanugrahat. yah kascid vedanaskamdhah samjñaskamdhah. sarvah sa sparsam pratityeti vacanat. manahsamcetanayah punarbhavasyaksepa iti. tasyah karmasvabhavatvat. katham ca punas taya punarbhava aksipyate. tadutpattipratyayaparasparanukulyavasthanat. karmaparibhavitad vijñanabijad abhinirvrttir iti. bijad ivamkurasya punarbhavasyotpada ity arthah.

yah kavadikarah sa ahara iti prasne aha. syat kavadikaro naharah. syad aharo na kavadikarah. syad ubhayam. syan nobhayam iti catuskotikam. dvitiya kotis traya ahara iti. manahsamcetanasparsavijñanani. caturthi etan akaran sthapayitveti. sabdo duhkhavedanasamprayuktas ca sarve cittacaittah. evam sparsadibhir api yathayogam catuskotikani kartavyaniti. yah kascit sparsah. sarvah sa aharah. syat sparso nahara iti catuskotikam. evam ya kacin manahsamcetana. sarva sa aharah. syat manahsamcetana nahara iti catuskotikam. tatha [tib. 309a] yat kimcid vijñanam. sarvam tad aharah. syad vijñanam nahara iti catuskotikam. sparsasya tavat prathama kotih. yam sparsam pratityendriyanam apacayo bhavati. mahabhutanam ca paribhedah. dvitiya traya aharah. trtiya yam sparsam pratitya indriyanam upacayo bhavati. mahabhutanam ca vrddhih. caturthi etan akaran sthapayitveti. evam yavad vijñanam catuskotikam. prathama kotih yad vijñanam pratityendriyanam apacayo bhavati mahabhutanam paribhedah. dvitiya kotis traya aharah vijñanavarjyah. trtiya yad vijñanam pratitya indriyanam upacayo bhavati. mahabhutanam ca vrddhih. caturthy etan akaran sthapayitva.

syat sparsadin pratityeti vistarena aparah prasnah. sparsadin iti sparsacetanavijñanadharman iti evam netavyam. evam ca granthah kartavyah. syat sparsadin pratityendriyanam upacayo bhavati. mahabhutanam ca vrddhih. na ca te aharah. syat. anyabhumikan anasravams ca. pratityety abhisambamdhat dvitiyaprayogah. yo 'pi paribhukta iti vistarah. kena sambandhenedam uktam. anyabhumikan

anasravams ca pratityanahara ity ukte 'rthad etad uktam bhavati. svabhumikan sasravam pratitya ahara iti. yam ceha paribhukta iti. kavadikaro bhoktur badham adadhati. sa kim aharah. so 'py aharah. apate bhojanavelayam anugrahat.

sarvasu sarvah. evam yonisv iti. kamadhatau [tib. 309b] pamcanam gatinam catasrnam ca yoninam sadbhavat. catuhkotikam badhyate. prakaranagranthas ceti. prathame catuskotike yeyam trtiya kotih. yam kavadikaram pratityendriyanam upacayo bhavati. mahabhutanam ca vrddhir iti asya badhac catuskotikam badhyate. na kevalam upacayakarah. kim tarhi. apacayakaro 'pi kavadikarahara (abhidh-k-vy 320) iti. prakaranagranthas ca kim badhyate. kidrsah prakaranagrantha iti. tad darsayann aha. kavadiikaraharah katamah yam kavadikaram pratityendriyanam upacayo bhavati vistarena yavad vijñanam iti. upacayaharabhisamdhivacanad avirodha iti. upacayaharabhiprayena catuskotikavacanam prakaranagranthavacanam ca. tasmat. tayor avirodhah. yo hy upacayaya. sa mukhyah. aharalaksanapraptatvad iti. kavadikaraharalaksanapraptatvat. katham ity aha. so 'pi hi jighatsam pipasam ca pratihantum samartha iti. pradiptayasagudalaksana aharo jighatsapratighate samarthah. kvathitatamralaksanah pipasapratighate iti yojyam.

kavadikaraharaprasamgenedam ucyate. uktam bhagavata yas ca bahyakanam iti vistarah. jambudvipo jambusandah. tatha hy uktam bhagavata. yah kascij jambusandat sravamtyah. sarvah samudranimnah samudrapravanah samudrapragbhara iti. tannivasino jambusandagatah. kuksimanto bhojanasaktyupeta akalaladyavastha ity abhiprayah. tad etad ayuktam. ekam iti vacanad iti. yadi jambudvipanivasinah kuksimanto jambusandagata [tib. 310a] isyeran. yas ca jambusandagatan prthagjanan iti vaktavyam syat. uktam ca yas caikam jambusandagatam iti. tasmad ayam artho na ghatate. kas catra visesa iti. kim atrascaryam yad bahum bhojayitva bahu punyam syat. na tv alpiyasah satamatran vitaragan ity arthah. samnikrsto bodhisattva iti. asannabhisambodhih.

bodhisattvah kuto yavat. yato laksanakarmakrd

ity abhiprayah. na tv iyam anvartha samjñeti. narthanugata. narthavacakam padam ity arthah. napi paribhasita artham anapeksya. bodhisattva eva tv esa jambusandagata iti. krsigramakam vyavalokanaya nirgatah sarvarthasiddho bodhisattvo jambuvrksamule nisannah prathamam dhyanam utpaditavan. ata aha. sa hi prthagjanah kamavairagyasambandheneti. sa capi hi bodhisattvah prthagjanah kamavitaragas ca. bahyakas ca tathaiva kamavitaragah prthagjanas ca. anena sambandhena tebhyo bahyakebhyo bahutarena danaphalena visisyamana ity evam uktah. sa tebhyo bahyakebhyo 'nantebhyo visisyamano

bodhisattvaya cameya anaryebhyo 'pi daksina

iti vacanat. satagrahanam tu purvadhikarad iti. tatraiva sutre satadhikaro 'dhikrtah. yas ca tiryagyonigatanam sataya danam dadyat. yas caikasmai duhsilaya manusyabhutaya [tib. 310b] danam dadyat. tatah sataguno vipakah (abhidh-k-vy 321) pratikamksitavyah. yavad yas ca bahyakanam iti vistarah. ittham caitad evam iti. ittham caitad evam bodhisattva eva tv esa jambusande nisanno yujyata iti. yad enam bodhisattvam apasya. bahyakebhya eva srotaapattiphalapratipannakam visesayam babhuveti. bahyakebhyo vitaragebhyah srotaapattiphalapratipannakaya danam aprameyataram. srotaapannaya tato 'prameyataram. sakrdagamiphalapratipannakayeti vistarah. yadi nirvedhabhagi jambusandagato 'bhavisyat. jambusandagatad eva vyasesayisyat. katham. yas ca jambusandagatanam satam bhojayet. yas caikam srotaapattiphalasaksatkriyayai pratipannakam. ato danad idam mahaphalataram iti. na tv evam. srotaapattiphalapratipannakadibhyo visistataratvad ato bodhisattva eva tv esa jambusandagato yujyate.

(iii.42-44ab) ayuhksayadibhir iti. asty ayuhksayan maranam na punyaksayat. asti punyaksayan nayuhksayad ityadi.

chedasamdhanavairagya

iti vistarah. kusalamulasamucchedo mithyadrstya. sa ca manasy eva. samtirakatvat. kusalamulapratisamdhanam samyagdrstya vicikitsaya va. te ca manasyau. dhatubhumivairagyam dhatuto bhumito va [tib. 311a] vairagyam manovijñana eva. samahita eva citte labhyatvat. parihanir ayonisomanasikarapravartita. manovijñanena cayonisomanasikaro vikalpa iti. cyutih samksiptapamcendriyapracarasya pravahacchedanukule vijñane bhavati. upapattir api viparyastamater bhavatiti manovijñana eva yujyate. antarabhavapratisamdhir apy uktarupa iti. pratisamdhisamanyad anukto 'py uktakalpa iti nocyata ity abhiprayah. cyutir eva

cyutam.

ekarthatam darsayati. bhave ktotpannatvat. itare hi vadane patvyav iti sukhaduhkhe.

visabhagabhumikatvad iti. samahitam cittam samahitabhumikatvat visabhagam kamadhatoh. atas cyuticittam upapatticittam va na yujyate. yada tarhi rupadhatav eva mriyate upapadyate va. tada samahitabhumikam cittam tad bhavisyatity ata aha. abhisamskarikatvad iti. abhisamskaro yatnah. abhisamskarena nirvrttam abhisamskarikam. tadbhavah. tasmat. na tad abhisamskarikam cyuticittam upapatticittam va yujyate. maranavasthaya apatutvat. anugrahakatvac ca. yasmac ca samahitam cittam auugrahakam. na cchedanukulam. ato 'pi samahitacittasya cyutir

nasti. napy acittakasyeti vistarah. napy acittakasya. [tib. 311b] kim. cyutih. upapattir veti prakrtam. acittako nirodhasamapattisamapanno (abhidh-k-vy 322) 'samjñisamapattisamapannah tadvipake vavasthitah. so 'cittaka upakrantum marayitum na sakyate sastradibhih. ato nacittakasyasti cyutih. yada casyasrayo viparinantum arabheteti. sastrenagnina vopakraman nirodhasamapattim asamjñisamapattim va samapannasya asamjñisamapatter vipake sthitasya vipakavedhaparisamapter avasyam asya tadanim asrayapratibaddham cittam asraye bijabhavenasti. tat sammukhibhuya pascat pracyaveta. kah pracyaveta. pudgalah. yadi pudgalo 'dhikriyet. asamanakartrkatvat ktvavidhir na prapnoti. cittam tarhi pracyaveta. atha vaivam abhisambandhah. yada casrayo viparinamtum anyathatvam apattum arabheta. avasyam asya pudgalasya tadasrayapratibaddham bijabhavenavasthitam cittam sammukhibhuya samudacarya parinantum arabheta. pascat pracyaveta pudgala iti. atha va sammukhibhuyeti sammukhibhavyety arthe nilopat.

asti parnaruho vato asti parnasuso 'para

iti yatha. upapattau cayuktam acittakatvam. kasmat. cittacchedahetvabhavat. avasyam klistataya pratisamdhicittasya nirodhasamapattyadyasambhavat. vina ca klesenanupapatteh. sarvaklesair hi tadbhumikair upapattipratisamdhibandho bhavati. na ca cittam antarena klesah kadacid api bhavantiti. ato 'pi nasti acittakasyopattih.

maranabhavas triprakara ity uktam iti.

upapattibhavah klistah sarvaklesaih svabhumikair

iti. upapattibhava eva [tib. 312a] klista ity avadharanat. maranapurvamtakalantarabhavas triprakarah kusalakusalavyakrta uktah. atha va

nirodhayaty uparamann arupye jivitam manah upeksam ceti

vistarena yavac

chubho sarvatra pamca cety

uktam. ato maranabhavas triprakara ity utsargah. arhams tu

nirvaty avyakrtadvaye

ity evam apavadah. asti cet kamadhatau vipaka upekseti.

adho 'pi madhyam asty eke

iti ekiyamatena. nasti ced iti.

atah param aduhkhasukham vedyam

ity aparamatena. airyapathika eveti. airyapathikajatiyam tad yatra nirvati.

vipakajairyapathikasailpasthanikanirmitam caturdhavyakrtam kama

iti. na etavad evavyakrtam isyata iti vyakhyatam etat. tad dhi cittacchedanukulam iti. apratisamdhikacittacchedanukulam. durbalatvat. paramapatutvad ity arthah. sapratisamdhikacittacchede kusalakusalam api cittam sambhavati.

tesam yathasamkhyam iti. padayor apayagaminam vijñanam samnirudhyate. nabhyam manusyagaminam. hrdaye devagaminam. arupitvad adesastham vijñanam katham tesu nirudhyata iti. ata aha. kayendriyasya tesu nirodhad iti. tesu padadisu kayendriyapratibaddhavrtti hi kamadhatau rupadhatau ca vijñanam iti. [tib. 312b] tesam api hrdaye vijñanam nirudhyata iti. yathasamkhyanirdesad evayam artho labhyate. katham. hrdayam ca hrdayam ca hrdaye. padas ca nabhis ca hrdaye ceti

padanabhihrdayaniti

catvaro 'rthah. adhogas ca nrgas ca suragas ca ajagas cety eto 'pi catvaro 'rthah. tena yathasamkhyasiddhih.

prayeneti grahanam devadinam sukhamrtyutvat. na tu punas tani kasthaniva cchidyante. kim tarhiti. tivrabhir vedanabhis chidyanta iveti. chinnavad va na punas cestanta iti chinnanity ucyamte iti. chinnamgapratyamgavat na punas cestamta iti chinnanity ucyante. saisa kalpaniki chedavrttih. marmanam dvidhabhavakaranat. aptejovayunam anyatamenety ukte prcchati. kasmat na prthividhatuneti. aptejovayudhatupradhana yathayogam iti. yathasambhavam abdhatupradhanah slesma. tejodhatupradhanam pittam. vayudhatupradhano vayusesa iti. bhajanalokasamvratanisadharmyenety apara iti. tisro bhajanasamvartanyah tejahsamvartani apsamvartani vayusamvartani ca. tasam ca sadharmyena aptejovayudhatunam anyatameneti vistarenoktam iti.

(iii.44cd) katham arad yata. atyantikavisamyogapraptilabhat. prthagjananam tv asti visamyogapraptilabhah. na tv atyamtika iti te na arad yata eveti. te hi mithyatve 'pi niyata bhaveyur iti. yady anantaryani kuryur ity arthah. na ca ta iti vistarah. [tib. 313a] na ca te moksabhagiyalabhinah kalaniyamena samyaktve niyatah. yatha saptakrtvahparamadayah. adisabdena kulamkulaikavicikadayo grhyante. kalaniyamas caisam pudgalanirdese vaksyate. niyatebhyo dvayebhya ebhyo 'nye 'niyatah. pratyayapeksam hiti vistarah. yadi samyaktve pratyayam labhante. samyaktve niyatah. atha mithyatve. mithyatve niyatah. athobhayasmim na pratyayam labhante. anubhayabhaktve 'pi.

(iii.45-47) uktah sattvalokah avidyadikramanirdesena.

usamtiti

icchantity arthah.

laksasodasakodvedham asamkhyam vayumandalam

laksasodasakam vedhanabhavana. parinahenasamkhyam iti. samantapariksepenasamkhyam ity arthah. karmadhipatyena karmasamarthyena. tatra nidarsanam. yatha bhuktam pitam cannam ca yathasamkhyena napakvam pakvasayam patati. pakvam eva pakvasthanam gacchatity arthah. kusulanyayena kosthanyayena. samantat prakaravad asthitam ity arthah. pakvaksirasaribhavayogena pakvaksirasaribhavanyayena. yatha pakvasya ksirasya sari. strilimganirdesah sara ity arthah. atha va sarasya bhavah saribhavah striprayogah. yathasau saro ghanibhavena bhavati. evam jalasyoparisthat kamcanamayi bhumir iti. sesam trayo laksah sahasrani ca vimsatir iti. vimsatisahasrottaranam ekadasanam laksanam astav apaniya etavac chesam bhavati.

tiryak trini sahasraniti.

vistarah. caturdvipakasya etat parimanam ucyate. na trisahasramahasahasrasya. samanam hy etad ubhayam. etad iti. jalakamcanamandalam.

[tib. 313b] samantatas tu trigunam

iti. samantapariksepena trigunam etad ubhayam. sarvasya parimandalasyeyam sthitih. yad asya tiryakpramanasya trigunam eva samantapariksiptasya pramanam iti.

(48-51) tena caturdvipakas cakrikrta iti. cakram krtas cakrikrtah. cakrakaratam gamitah. ata eva cakravada ity ucyate.

sastrakam

iti ayomayoh. yathasamkhyam catursu parsvesv iti. uttarakuruparsvasuvarnamayam purvavidehaparsvam rupyamayam. jambudvipaparsvam vaidurya mayam. avaragodaniparsvam sphatikamayam.

nanavidhabijagarbhah. nanaprakarasamarthyayuktah. bahuvidhaprabhavabhinnair vayubhir iti. tadutpadane 'nekaprakarasamarthyabhinnair vayubhir ity arthah. asamadhaneneti. ayugapadbhavenety arthah. na hi yada karyam. tada karanam tisthati. na hi avasthitasya dravyasyeti. ruparasadyatmakasya. dharmantaranivrttav iti. ksiranivrttau. dharmantarapradurbhava iti. dadhijanma. sa eva dharmi. neti. rupadyatmakaksiradidharmebhyo 'nyo dharma utpadavyaye 'py anutpanno 'vinastah. parinama iti. ksiranivrttau dadhibhavah. tad eva cedam iti. ksiram eva dadhi. na cedam tatheti. na (abhidh-k-vy 325) cedam dadhi ksiram. tad evedam iti. yat parinamenety uktam. na cedam tatheti. tasyaiva dravyasyanyathibhavamatram parinama iti vacanat. apurvaisa vaco yuktir iti. svavacanaviruddhety abhiprayah. purvottarayor hi ksanayor

anyathatvam isyate. yayos canyathatvam tayor anyatvam drstam. tadyatha devadattayajñadattayoh. tasmat karyakaranayor anyatvena bhavitavyam.

suvarnadaya iti. suvarnarupyamanimrdadayah. sastiyojanasatasahasrasamucchraya iti. sastyadhiko yojanalaksa ucchraya ity arthah.

(52, 53) astamgopetasyeti.

sitalacchalaghusvadumrdunihputigamdhikam [tib. 314a] pitam na badhate kuksim na kantham ksinoti taj jalam

iti astamgasamgrahaslokah. parsvatas tu triguno bhavati yugamdharatirena ganyamana iti. sa abhyamtarah samudro yugamdharaparsvenayamatah samkhyayamanas triguna iti krtva. catvarimsadyojanasahasradhikalaksadvayam ayamo bhavati yugamdharaparsve. asitir eka tadubhayatas cetarayor disos tatsimanadivaipulyayogena apare dve asititi tisro 'sitayah. catvarimsadadhikam laksadvayam bhavatiti.

laksatrayam sahasrani vimsatir dve ceti.

nimindharagiricakravadayor amtare ekasyam disi bahyasya samudrasya tatparimanam uktam. atra sahasram ekam dve sate canye ardhastasitir eveti vaktavyam. nyunatvat. evam aparasyam disi vaktavyam. evam dvayoh sahasrayoh pamcasu satesu pamcasaptatau ca yojananam praksiptesu sa adharah purito bhavati. ya uktah

tiryak trini sahasrani sardham satacatustayam
laksadvadasakam caiva jalakamcanamandalam

iti. anaya caturdvipasamkhyaya yathavinyasam atiricyamanatvat. tad idam parihriyate. naisa dosah. cakravadabahirjalakamcanamandalasya etavatatiricyamanatvat. na tarhi caturdvipakah tena cakravadena cakrikrtah. uparibhumir anena cakrikrta. na jalamandalam ity avagantavyam. apara aha. na sumervadayah parvata atyantacchinnatatisamucchrayaghana bhavamti. kim tarhi. parvatakaranyayena kimcidatiricyamanadharabhaga durlaksavisesatvat.

samocchrayaghanas ca ta

ity uktva. atas [tib. 314b] taistaih kimcidatiricyamanair adhobhagais tad adheyam (abhidh-k-vy 326) sumervadikam adharam jalakamcanamandalatmakam vyapnotity avirodha esa iti.

(iii.54-57) anya iti vistarah. na bodhisattvasrayad anya asrayo vajrasanapradesad vanyah pradesas tam vajropamam samadhim sodhum samartha iti. yas ca dvipo yadakrtir iti. pratyaksam etat. bhumivasat sattvanam vaicitryam. himavadvindhyavasinam kiratasabaranam gaurasyamate drsyate.

deha videhah kurava

iti. sthaninam bahutvat sthanasyapi bahuvacananirdesah. eko raksasair iti. camaravaracamarayor anyatarah.

(iii.58) kitadrinavakad

iti. kitakrtinam parvatanam navakat. tadadhikarenayam jambudvipa iti. jambuvrksadhikarena. jambuvrksacihno dvipo jambudvipah. phaladhikarena veti. jambva va. lup ceti phalam api jambuh. tatphalacihno jambudvipa ity arthah.

(iii.59, 60) catuskandha

iti. catuhprakara ity arthah. catuhsamnivesa ity apare.

ayahprakaraparyanta

iti. ayahprakarapariksipta ity arthah.

ayasa prativarjita

iti. ayasoparisthac chaditah. ayasapithitadvara ity apare.

sphuta

iti vyaptah. purvavad iti. utksipte pade punar api samjayate tvanmansasonitam ity arthah.

[tib. 315a] ksuramargadikam trayam

iti. ksuramargasipattravanasalmalivanam ceti trayah. syamalasabalas ca svano bhaksayantiti. asipattravanantarbhutah. ayastundas ca vayasa iti. salmalivanantarbhutah. prasa bhindipaladayah. adhikayatanasthanatvad utsada iti. ucchabdo 'dhikarthah. adhikam sidyante 'treti utsadah. katham punar yatanadhikyam ity aha. narakesv iti vistarah. apara iti. sthaviramanorathah. sa urdhvartham ucchabdam iti. tenaha narakavarodhad avicyadinarakavarodhat urdhvam esu kukuladisu sidanti. atas tadutsada iti.

prasnat prasnantaram iti. sodasotsadah katama ity uktva. caturtha utsado (abhidh-k-vy 327) vaitarani. yasyam te sattvah asisaktiprasahastaih purusair ubhabhyam tirabhyam prativaryamanad urdhvam api gacchantah svidyante pacyanta iti. tasmad idam prasnantaram upajayate. kim te narakapala iti vistarah. vivartanivayuvad iti yatha vivartanyam vayavo bhajanalokabhinirvrttaye cestante. tadlat te bhutabhautikamatra narakapala iti.

yamaraksasa

iti. papakarmanah sattva narakapala jayamta ity arthah. ye te yameneti. ye te yamena devadutiyasutroktenanusasanenanusistah. tam sattvan narakasthanesu praksipanti yamarajadhaninivasinah.

ta ete yamaraksasa uktah. na tu ye karana yatanah karayamti asisaktiprasahastadayah [tib. 315b]. tasyedanim karmanah kva vipaka iti. narakapalanam narakakrtasya karmanah kva vipakah. tesv eveti vistarah. yesv anamtaryakarinam vipakavakasah. tesu narakesu tesam narakapalanam ko vipratibandhah. etad uktam bhavati. tesam api tavad anantaryakarinam mahadanantaryakarmano vipakasyatimahato narakesv avakaso 'sti. kim amga punar narakapalanam yat karma tatkaranah karayatam iti. krtavadhitvat krtamaryadatvat narakapalan prati. ete na dagdhavya iti. bhutavisesanirvrtter va. bhutavisesas tadrsas tesam karmabhir abhinirvrttah. yat tenagnina na dahyante.

kayasabdavikaranurupaniti. kayavikaranurupani arbudo nirbuda utpalah padmo mahapadmas ceti namani. arbudadyakarakayatvat tatratyanam sattvanam. sabdavikaranurupani athathah hahavah huhuva ity etani namani.

ata eveti. dhanyarasivad adhovisalatvat. bahir iti nantargatah.

(iii.61-63) taijasam suryakantatmakam apyam candrakantatmakam. yathasambhavam iti. tadubhayamandalam drstyadinam desakalavasthantaranurupyena anugrahartham upaghatartham ca. evam anyesv api yojyam iti. katham. yada purvavidehe ratrah. tada jambudvipe [tib. 316a] suryastamgamanam avaragodaniye madhyahnah uttarakurav udaya ity evam anyatrapi yojyam.

pravrnmase dvitiye 'ntyanavamyam

iti. pravrnmasas catvarah sravano yavat karttikah. sarve ca masah krsnapaksadyah. tatra bhadrapadasuklapaksanavamyam ratrir vardhate.

hemantakanam caturthe hiyate.

hemantimasas catvaro margasirsadyah phalgunantah. tatra phalgunasuklapaksanavamyam hiyate nilavamlavamla. kaladhvanor atyantasamyoge dvitiya.

(abhidh-k-vy 328) aparaparsve chaya patanti vikalam mandalam darsayatiti. tadyatha stambhe pradipacchaya patanti. yathayatha stambha asanno bhavati. tathatatha stambhah svachayaya chadyate. dure hi vartamane pradipe paripurnastambho drsyate. kimcid asanne kimcit ksiyate yavad asanne stambho nastarupo vartate. tadvad etat. vahayogah sa tadrsa iti. punas tiryag avanamonnamayogenadhobhagas candramandalasya ksiyate. urdhvam vardhate ceti yogacarah. caturmaharajakayika iti caturmaharajanam kayah. tatra bhavas caturmaharajakayikah. sumeruparisandadiniti. adisabdena yugamdharadini.

(iii.64, 65) dasasahasrikantara

iti. yojanadasasahasrapramanantara ity arthah. ardham aksiptam iti.

ardham avastabdham.

sadamada

iti. sadamatta iti vaktavye slokabandhanugunyena sadamada ity uktam arthaikatvat. caturthyam catvaro maharajanah svayam prativasantiti. dhrtarastrah purvadigbhage. [tib. 316b] virudhako daksine. virupaksah pascime. vaisramana uttarasminn ity anukramo 'vagantavyah. caturmaharajika deva ity uktam iti. yasmac caturthyam parisandayam catvaro maharajanah svayam prativasamti. ata evam uktam maharajika deva iti. maharajesu bhava iti krtva mahistho mahattamah.

(iii.66-69) sa vimsatisahasradig

iti. yady evam katham idam uktam

samocchrayaghanas ca ta.

iti. madhyabhagam evabhisamiksyaivam uktam iti tesam abhiprayah.

adhyardham

iti. adhikam ardham asminn iti adhyardham. adhyardham yojanam asyety

adhyardhayojanam.

samucchrayeneti adhyaharyam. dhatusatena ramgasatena. nanaratnasthanavidhanasampadeti. nanaratnavidhanasampada nanasthanavidhanasampada ca. sarvanyabhavananam sriyas tasam mahimano mahattvani. hrepano lajjano lajjajanaka ity arthah. dairghyenardhatrtiyam yojanasatam parsvam iti. ekam parsvam etatpramanam. yavac caturtham apy etatpramanam iti.

subhuminiti.

sobhana bhumaya esam iti

subhumini kridasthanani.

caturdisam

iti. catasro diso 'syeti

caturdisam

kriyavisesanam. bhagurimatena dikchabdo 'karanto bhavati. vimsatiyojanany atikramya kridasthanani bhavantiti. vimsatiyojanany antaritanity ucyate. trayastrimsanam iti. trayastrimsas tesu bhavas trayastrimsah. tesam. kamaratiprakarsalayah kamarativisesasthanam. vrksanatikramam [tib. 317a] samdhayoktam iti. tam kovidaravrksam anatikramya sa gandho vartate. tasya pamcasadyojanani sakhapattrapalasam iti evam vrksanatikramam samdhayoktam pamcasadyojanani prativatam gandho vatiti. atrottaram ahuh. na hi

nama prativatam vato bhavati. yatraivotpadyate. tatraiva dhvansyate. na desantare samtanam samtanoti. uktam ca pamcasadyojanani prativatam iti. tasmad asamadhir esah. tasmat samadhyantaram idam aha. tasyaiva tv iti vistarah. kim punah karanam yojanasatam atra vatam gamdho vati prativatam tu pamcasat. na tatah pareneti ata aha. mandataratamasamarambhat tv iti vistarah. mrdumarutapratibadhyamanataya mandataratamasamarambhah. tatas ca sa gandhasamtana asv eva samucchidyate. atah karanat na tatha viprakrstam adhvanam yojanasatapramanam prasarpatiti.

utaho vayur adhivasito jayata iti. yatha tilesu puspagamdhad gandhantaram utpadyate 'nyad eva na sa pauspo gandha ity aha. yadi pamcasadyojanam prativatagandho vati. yat tarhi bhagavatoktam

na puspagandhah prativatam etiti.

vistarah.

mauliko gandho

mustadih.

krtyakrtyam samarthayanta iti. karyakaryam sampraticchanti sampradharayantity arthah.

(iii.70ab) samasena yesam bhajanam prajñayata iti. bhajanam sthanam. vistarenanye 'pi devah kridapramosakaprahasakadayah santiti. atah samasenoktam.

(iii.70cd) dvamdvena [tib. 317b] yavad iksitena maithunam esam iti

dvamdvalimganapanyaptihasiteksitamaithunah.

sarvesam samapattyeti. sannam api kamabhujam dvamdvasamapattya paridahavigamah. kalaparimanam tu prajñaptav uktam iti. yavata kalena dvamdvalimganapanyaptihasiteksitani bhavamti. tavata kalena esam bhumisambandhavasinam yamatusitanirmanaratiparanirmitavasavartinam yathakramam dvamdvasamapattir (abhidh-k-vy 330) iti vaibhasikah. yavadyavad iti vistarah. yavadyavat parena paratarena visayanam tivrataratvat rago 'pi tivratarah. tavattavan maithunakara ity abhiprayah.

(iii.71cd) te punas catvaro devanikaya iti. caturmaharajakayika yavat tusitah. yathotpannaparibhogah sa esam astiti yathotpannaparibhoginah. tadbhavah. tasmat. yathecchayatmanirmitam. tasya paribhogah. purvavat. yathecchatmaparanirmitaparibhogitvad iti. atmana parena ca nirmite. yathecchayatmaparanirmite. tayoh paribhogah purvavat. yathecchaparanirmitaparibhogitvad iti kecit pathanti. tatra pathe evam vigrahah. paranirmitam yatheccham paranirmitam. tasya paribhoga iti. purvavat. nirmanaratinam paranirmitam kaman paribhoktum na samrdhyati. tad evam paranirmitavasavartinam

nirmanaratibhyo [tib. 318a] visesah pradarsito bhavati. bahyarupadivisayanirmanam catra veditavyam. vivekajena prathamadhyanabhumikena. akusalaviviktatvat. samadhijena ca dvitiyadhyanabhumikena. vitarkavicaravigamat. pritisukheneti. pritilaksanena sukhena. nihpritikena ca sukhena. saumanasyavigamat. sukham viharanta iti. sukham iti kriyavisesanam. sukhopapattitvam vicaryam iti. sukhabhavan na dhyanantaram sukhopapattir iti sakyam vaktum. kusalavipakatvena sukhakalpatvat sukhopapattir iti na sakyam vyavasthapayitum. caturthe 'pi dhyane sukhopapattiprasamga iti cet. na. tasyam bhumau sukhabhavat. tasmad vicaryam sampradharyam etad iti bhavah.

(iii.72cd) evam sesa iti. rddhya va yamas tusitam gaccheyuh. yadi rddhimata niyeran. devena va tatratyena. samanabhumikas tu caturmaharajakayikah trayastrimsam gacchanti. agatam turdhvopapannam pasyed iti. samanabhumikam nordhvabhumikam iti. prathamadhyanopapanno na dvitiyadhyanopapannam ityadi. tadicchayeti. urdhvopapanecchaya. ihatyam iveti. ihabhava ihatyah. adhobhumika ity arthah. ihatyam iva pasyed iti nikayantariyah. yatha sprastavyam ity udaharanamatram etat. [tib. 318b] yatha sabda ity etad api gamyeta.

caturnam kamavacaranam yamadisthananam. dvigunottaram iti. yamasthanad dvigunam tusitasthanam ityadi. caturtham tv aparimanam iti. tarakavat atalavatakapratibaddhavimanatvat aparimanatvasambhava ity abhiprayah.

(iii.73, 74) sahasram brahmalokanam iti. brahmakayikabrahmapurohitamahabrahmanam ity arthah. loke tatha pratitatvat.

culika

iti. mahato lokadhatos cudabhutatvat culika ity ucyate. sambhavo hi vivarta iti. vividhavartanam vivartah. vividha va vartante 'sminn iti vivartah. samvartanam samvartah. samvartante vasminn iti samvartah. tasmim hi kale sattva ekasmin dhyane dvitiye trtiye caturthe va samvartante samgacchanta iti.

vivartate ca samvrtta aste samvartate samam

iti uttaratra vyakhyasyamah.

(iii.75-77ab) jambudvipah pramanena catuhsardhatrihastaka

iti. sardhatrihastapramanasarirah. kecit tu caturhastapramanasarirah.

purvagodottarahvaya

iti. purvo goda uttara iti cahvaya esam. te

purvagodottarahvayah.

tesam yathasamkhyam astahastapramanah purvavidehakah
sodasahastapramanah godaniyah dvatrimsaddhastapramanaka
auttarakaurava iti.

padavrddhyeti

vistarah.

yavat sardhakrosa

iti vaksyamanatvat pada iti krosasyeti gamyate.
krosacaturthabhagamatram ca sariram [tib. 319a]
caturmaharajakayikanam. dvipadamatram trayastrimsanam
yavad adhyardhakrosamatram paranirmitavasavartinam. yojanatrayena
hinam dvigunam iti. dvigunam krtva trini yojanany apaneyani.
pamcavimsayojanasatam anabhrakanam sarirapramanam iti.
punyaprasavanam iti. punyaprasavanam ardhatrtiyam yojanasatam
sarirapramanam. brhatphalanam pamcayojanasataniti
ganayitavyam.

(iii.77cd-80) kumudapadmavad iti. yatheha kumudani ahani samkucanti ratrau
vikasanti. padmani tu viparyayena. tatha tatra kesamcid eva
puspanam samkocad ahani ca vikasad ahoratravyavasthanam.
sakuninam ca kujanakujanat. akujanad ratrih kujanat
prabhatam. viparyayena va yathasakunijati. middhapagamopagamac ca.
middhopagamad ratrih prajñayate. middhapagamat prabhatam iti.

adhikadhikam

iti. vimsatir adhikam. adhikam bhavatity arthah. tenaha. evam
tesam yathakramam catvarimsat sastir asitih
kalpasahasrany ayuhpramanam iti. vijñananamtyayatane
(abhidh-k-vy 332) catvarimsat. akimcanyayatane sastih. bhavagre
'sitir iti. tasmad adho mahakalpasyardham iti vistarah. asitir
antarakalpa mahakalpah. tasyardham catvarimsad antarakalpah.
tasya mahakalpardhasya kalpikrtasya yad ardham vimsatir
antarakalpah. tad brahmakayikanam ayuhpramanam. [tib. 319b] yat
tadardhakalpikrtam catvarimsad antarakalpah. tad
brahmapurohitanam ayuhpramanam. tad evam atmiyardham
mahabrahmana ayuhpramanam. sa hy adhyardhah kalpa ity ucyate
sastyantarakalpasamkhya. mahabrahmadinam iti. adisabdena
brahmapurohitanam brahmakayikanam ca pratilomyena grahanam.

ardham adhas tata

iti parittabhad devanikayad iti nirdesapeksanat.

(iii.81-83) tesam ayuhpramanam uktam iti. tesam
mahabrahmanam brahmapurohitanam brahmakayikanam.

kamadevayusa tulya

iti vistarah. caturmaharajakayikanam yad ayuhpramanam uktam.

sa samjive ahoratrah. evam yavad yat paranirmitavasavartinam ayuhpramanam uktam. sa tapane ahoratrah.

kamadevavad

iti. kamadevanam iva

kamadevavat.

tatra tasyeveti vatih. tena yavat dvadasamasakeneti tena tatratyenahoratrena tesam trimsadratrakena masena dvadsamasakena samvatsarena tatratyani divyani pamca varsasatany ayur ityadi. evam anyesv api yathayogam yojyam iti. yad yamanam ayuhpramanam. tat samghate mahanarake ekam ratrimdivam. tena ratridivena tasmin varsasahasradvayam ayuhpramanam. evam anyesv api yathayogam yojyam. astav ime bhiksava iti. astav ime bhiksavah naga mahanagah kalpastha dharanimdharah apratyuddharyah suparninah paksirajasya devasuram api [tib. 320a] samgramam anubhavanty api pratyanubhavanty api. te punah katame. tadyatha nando nagarajah upanando nagarajah asvatari nagarajah mucilindo nagarajah manasvi nagarajah dhrtarastro nagarajo mahakalo nagaraja elapattro nagaraja iti. culikabaddha iti sikhabaddhah.

(iii.84ab) ekajatipratibaddhasyeti. ekajanmapratibadhabuddhatvasya. caramabhavikasyeti antyajanmanah, yena tasminn eva janmani arhattvam saksat (abhidh-k-vy 333) kartavyam. tasya nasty antarena kalakriya yavad arhattvam na prapnoti. sraddhanusaridharmanusarinoh nasty antarena kalakriya yavac chraddhadhimuktadrstipraptau na bhavatah. tadgarbhayor iti. bodhisattvacakravartigarbhayoh. tanmatror nasty antarena kalakriya yavan na tau jayete. evamadinam iti. adisabdena nirodhasamjñisamapattisamapannanam maitryadisamapannanam ca nasty antarena kalakriya yavat tasmat samadher na vyuttisthante.

(iii.85, 86) caturvimsatir amgulyo hasta

iti. abhidharmavacanakale yah purusahastah. sa grahitavyah. yena caturdvipakadiparimanavyavasthanam.

(iii.87, 88) hemantanam iti. yatha varsa ity ekasminn apy arthe bahuvacanam prasiddham. evam hemanta grisma iti drastavyam. pravacane traya eva rtavo na yatha loke sad iti. sisiro hi sitasamanyad dhemanta ity uktah. vasanto 'py usnasamanyad grisma ity uktah. sarad api vrstisamanyad [tib. 320b] varsa ity ukteti.

hemantagrismavarsanam

iti. sarvabauddhanam hemantah prathama rtuh. grisma dvitiyah. varsas trtiyah. tatradhikam ardham asyeti adhyardho masah. tasminn

adhyardhamasi nirgate.

margasirse sapausardhe 'tikrante.

sese 'rdhamase.

pausasyardhe 'vasiste krsnacaturdasyam.

unaratro vidvadbhir

bauddhair

nipatyate

tyajyate ity arthah. caturdasiko 'tra bhiksubhih posadhah kriyate. evam maghe phalgunardhe 'tikrante sese 'rdhamase phalgunavasiste punar apara unaratro nipatyate. tatha grismesu vaisakhakrsnacaturdasyam asadhacaturdasyam caparav unaratrau nipatyete. varsesv api bhadrapadakrsnacaturdasyam karttikakrsnacaturdasyam caparav unaratrau nipatyete.

(iii.89-92) gatisamvartaniti. narakadyah pamca gatayo gatyekadese devagatau samvartante. ekasthibhavantity arthah. dhatusamvartani ceti. kamadhatuh rupadhatau samvartata iti. sattvasamvartaniti. yada sattva eva samvartante dhyanesv ekasthibhavanti. na tu tavad bhajanani samvartante. vinasyantity arthah. bhajanasamvartaniti. yada bhajanany eva samvartante na tu sattvah. ekasyapi sattvasya tatrabhavat. yad ayam loka iti vistarah. yad ayam (abhidh-k-vy 334) loko vimsatim antarakalpan vivrtto jatah. yavan narakotpattiprabhrti niryatam. [tib. 321a] tan nisthitam vaktavyam ity arthah. tat pratipannam vaktavyam iti tat samvartanam arabdham vaktavyam ity arthah. evam tiryaksamvartani pretasamvartani ca vaktavyeti. yada tiryaksv ekasattvo 'pi navasisto bhavati. iyata 'yam lokah samvrtto bhavati tiryaksamvartanya. yasya tadanim niyatam tiryagvedaniyam karma dhriyate. sa lokadhatvantaratiryaksu ksipyate. evam pretasamvartani yojya yada pretesv iti vistarena. manusyasahacarisnava iti. manusyasahacaranasilah. gomahisadayah. dharmatapratilambhikam iti. dharmata nama kusalanam dharmanam tadanim parinamavisesah. taya pratilambho 'syastiti dharmatapratilambhikam. yan manusyesv iti. jambudvipamanusyesv ity abhiprayah. evam purvavidehagodaniyasamvartanyau yojyau. uttarakurusamvartani tv evam vaktavya bhaveti. sa kalo yad uttarakurau manusyas cyavanta eva nopapadyante. yada tatraikasattvo pi navasisto bhavati. iyatayam lokah samvrtto bhavati uttarakurusamvartanyeti. kasmad evam vaktavya. na tu jambudvipasamvartanyadivad ity aha. tatra vairagyabhavat. tatrottarakurau vairagyabhavat. ita eva samantakad iti. caturdvipakasamantakad ity arthah. tadaksepake karmani pariksina iti. bhajanaksepake bhajanotpadake pariksina ity arthah. brahmam vimanam nirdahad arcih paraiti [tib. 321b] gacchatity arthah. tac ca tadbhumikam evarcir iti. prathamadhyanabhumikam. kasmad ity aha. na hi visabhaga visadrsah

apaksala upadravah agnyadayah kramante tapayanta ity arthah. aha. yady evam kim idam ucyate. tasmad eva ceti vistarenety ata ucyate. tadsambaddhasambhutatvad iti vistarah. tena kamavacarenarcisa sambaddham sambhutam rupavacaram arcih. tadbhavah. tasmad iti. evam anyasyam iti. yatha tejahsamvartanyam uktam evam anyasyam apy apsamvartanyam vayusamvartanyam ca yathasambhavam veditavyam. katham krtva. narakadisamvartanim purvavad uktva yavad iyatayam lokah samvrtto bhavati sattvasamvartanya. tatah sunye bhajane sahajo 'bdhatuh sambhavati. yas tam bhajanalokam lavanam iva vilopayati. sa kamavacaro 'bdhatuh prathamadhyanabhumikam abdhatum sambadhnati. sa ca dvitiyadhyanabhumikam sambadhnati. sa cabdhatus tribhumiko 'pi svenasvena bhajanena sahantardhiyate. evam vayusamvartanyam sahajo vayuh sambhavatiti vaktavyam. katham iti. purvavad uktva yavat sahajo vayudhatuh sambhavatiti. yas tam bhajanalokam kamavacaram yavat trtiyadhyanabhumikam kramena pamsurasim iva (abhidh-k-vy 335) vikarati vidhvamsayati. yavat tenaiva sardham antardhiyate.

vivartakalpam vistarena vaktukama aha. tatha hi samvrtto loka iti vistarah. tatheti yatha varnitam. tadeti vistarah. [tib. 322a] yadakase mandamanda vayavah spandante. tada prabhrti yad ayam loko vimsatim antarakalpan samvrtto 'sthat. tan niryatam parisamaptam vaktavyam. tad upayatam vaktavyam iti. tad arabdham vaktavyam ity arthah. yathoktakramavidhanam iti. yathoktena kramena vidhanena ca sarvam jayate. yathoktah kramo vayumandalam apmandalam tatah kamcanamayi prthivi tatah sumervadayas ceti. yathoktam vidhanam yasya yad vidhanam uktam ayamodvedhaparinahasamsthanalaksanam. tat tatha sarvam jayate. prathamam tu brahmam iti vistarah. yat pascat samvartate. tat purvam vivartata iti sthitih. tenaha. prathamam tu brahmam vimanam utpadyate. tato yavad yamiyam iti. yavacchabdena brahmavimananantaram paranirmitavasavartivimanam tadanamtaram nirmanarativimanam tato 'nantaram yavad yamiyam vimanam utpadyate. tato yamiyavimanotpattyanantaram vayumandaladiniti. yad uta bhajanavivartanyeti na sattvavivartanyeti darsayati. sunye brahme vimane utpadyata iti mahabrahma. anye 'pi ca sattva iti tadparivarah. tatas cyutva brahmapurohitesv iti. tata abhasvarebhyah. tan niryatam bhavatiti. tad vivartanam lokasya parisamaptam bhavatity arthah.

tad upayatam bhavatiti. arabdham vivrttavasthanam ity arthah. ekannavimsatir antarakalpa aparimitayusam [tib. 322b] iti. eko 'ntarakalpo brahmalokavimanadibhajananirvrttyatikranta iti ekonavimsatir avasista antarakalpa aparimitayusam manusyanam atikramanti a narakasattvapradurbhavat. sa ca vivartamanavasthatikranta evavagantavya. pradurbhute narake sattve vivrttavastha prarabdha. seyam ucyate. aparimitayusam eva hrasatam yavad dasavarsayusam eko vivrttavasthantarakalpah. tenaha. so

'sau vivrttanam tisthatam prahamantarakalpa iti. tato
'stadasa

utkarsa apakarsas ca.

tatas tu

utkarsa eka

iti. vimsatyantarakalpaparimana vivrttavasthavagantavya.

pamcaskamdhasvabhavah kalpah

ta evadhva kathavastv

iti. muktakam iti. na caturagamantargatam ity arthah. astkam madhyad (abhidh-k-vy 336) vismrtam iti. astau sthanani kvapi pradese pramusitatvat na pathitani. tenatra dvapamcasat sthanani bhavamti. sastya ca samkhyasthanair bhavitavyam. tany astakani svayam kanicin namani krtva pathitavyani. yena sastisamkhyasthanani paripurnani bhaveyuh. asamkhya iti. asamkhyeyah. samkhyanenasamkhyeyah asamkhya iti. bahuvacananirdesad anukta api taddhita bhavamti. yady evam

tadasamkhyatrayodbhavam

iti katham uktam. naisa dosah. nasti samkhyaparenaisv iti asamkhyah asamkhyeyah kalpah. asamkhyas casamkhyas ca asamkhyas ceti asamkhyah. tesam trayam. tesam kalpanam asamkhyatrayodbhavatiti

tadasamkhyatrayodbhavam

buddhatvam

iti evam tad vyakhyatavyam.

tasyabhimatatvad iti. tasya pararthasyabhimatatvat. yo hy abhimatah. sa svartho drsta iti. [tib. 323a] taddhetor iti. atmasnehahetoh. atmasneham tebhya iti vistarah. atmasneham tebhyah svasamtanikebhyah samskarebhyo nivartya apeksam karunalaksanam vardhayitva taddhetor apeksahetor duhkhany udvahantiti sambhavyam pratipattavyam.

madhyo duhkhanivrttim eveti.

pratyekabuddhah sravako duhkhanivrttim eva moksam eva prarthayate.

na sukham.

samsarikam. kutah.

duhkhaspadam tad yatah.

yasmat tat samsarikam sukham duhkhasthanam bhavati.

sresto

bodhisattvah

svasamtatigatair duhkhaih paresam sukham

abhyudayikam.

duhkhatyantanivrttim eva ca

nihsreyasasvabhavam paresam prarthayate. atha va

paresam sukham

abhyudayikanaihsreyasikam prarthayate.

duhkhatyantanivrttim eva ca

buddhalaksanam atmiyam parahitakriyopayabhutam prarthayate.
kasmad ity aha.

yatas tadduhkhaduhkhy eva sa

iti. yasmat paraduhkhaih. sa bodhisattvo duhkhi bhavati. ata eva
sukham dviprakaram prarthayata iti.

(iii.93) apakarsasyadhastad iti vistarah. varsasatasyadhastat
pamca kasaya abhyutsada bhavanti. abhyadhiko bhavantity arthah.
varsasate 'py utsada na tv abhyutsada yathadhastat. ayuhkasaya
iti. kittabhutam pratyavaram kasayah. ayur eva kasaya
ayuhkasayah. evam kalpakasayadayah. yathakramam iti.
jivitavipattir ayuhkasayena. upakaranavipattih kalpakasayena.
dhanyapuspaphalausadhadiny upakaranani
alparasaviryavipakaprabhavani. hi tani bhavamti. naiva va bhavamti.
dvabhyam kusalapaksavipattir [tib. 323b] iti. klesakasayena
drstikasayena ca kusalapaksasya vipattih. katham ity aha.
kamasukhallikatmaklamathanuyogadhikarad iti. kamasukham eva
kamasukhallika. kamasukhalinateti va kamatrsna va
kamasukhallika yaya kamasukhe sajyate. atmaklamatha atmopatapah
atmapidety arthah. kamasukhallikatmaklamathayor anuyogo 'nusevanam.
tasyadhikarah. tasmat. tad uktam. kamasukhallikanuyogam
atmaklamathanuyogam vadhikrtyarabhya
klesadrstikasayabhyam kusalapaksavipattir bhavatiti. evam
tavad avisesena. grhipravrajitapaksayor va. grhipaksasya
klesakasayena kusalapaksavipattih. pravrajitapaksasya
drstikasayena. yathakramam kamapradhana grhinah
drstipradhanah pravrajita iti. ekeneti sattvakasayena.

dvividha hi pratyekabuddha iti. yasmad vargacarino 'pi pratyekabuddhah
sravakapurvino bhavamti. na kevalam khadgavisanakalpah.
tasmad utkarse 'pi tesam utpattir na virudhyate. ye hi
utpaditasrotaapattiphalasakrdagamiphalah amtarhite buddhasasane
svayam arhattvam adhigacchamti. te vargacarinah. te ca
purvabuddhotpadakala eva prakrtasamvegatvan na punah samvejaniya
iti. tadiryapathasamdarsanad iti. pratyekabuddheryapathasamdarsanat

paryamkabandhasamadhirupasamdarsanat. na caryas santah kastani tapamsi tapyerann [tib. 324a] iti. satyadarsanakala eva silavrataparamarsadrsteh prahinatvat. silavrataparamarsapurvakatvac ca kastatapahkriyayah. khadgavisanakalpa iti. yatha khadgavisana advitiya bhavamti. evam te grhasthapravrajitaih anyais ca pratyekabuddhair asamsrstaviharina iti. khadgavisanakalpa ity ucyante.

kalpasatanvaya

iti. kalpasatakrtabodhihetur ity arthah. ata eva vyacaste. mahakalpanam (abhidh-k-vy 338) satam bodhisambharesu silasamadhiprajñalaksanesu caritah krtaprayoga iti. sakyam ca tair iti vistarah. athapi te pratisamvitprapta na bhaveyuh. tathapi taih pranidhijñanena purvabuddhanam anusasanam anusmrtya dharmo desayitum sakyate. rddher avihkaranad iti. akasagamanadikayah sattvanugrahartham prakasanat. napi sattvanam abhavyatvat. dharmam na desayantiti vakyasesah. kasmad ity aha. tatha hiti vistarah. yasmad dhi laukikavitaragas tadanim samvidyamte. tasmal lokottaravitaraga api sambhaveyur ity abhiprayah. yady ete na hetavo dharmadesanaya akarane. kas tarhi hetur ity aha. kim tarhiti vistarah. purvabhyasavasena asamsargabhyasavasenalpotsukhatadhimuktatvat. tatkrtarucitvad ity arthah. ganaparikarsanaprasamgapariharartham ca notsahante gambhiradharmagrahanaya paresam vyapartum. tatha vyapare hi sati ganah parikrastavyah syat. ganaparikarsanaprasamgam punah [tib. 324b] kasmat pariharanti. vyaksepasamsargabhirutvat. vyaksepasamsargabhyam bhirutvat. vyaksepo 'bhipretasamadhyadikarmany apravrttih. samsargo 'nyasamparkah. vyaksepasamsargabhirutvam punah purvabhyasavasat.

(iii.94, 95) esa prajñaptika iti prajñaptisastranirdesah. caturvidhas cakravartina iti. sutre tu suvarnacakravarty evoktah pradhanyat. asthanam vartamanakalapeksaya. anavakasah anagatapeksaya. anagate 'py adhvani sambhavat yugapad dvayor iti. apurvacaramav iti.naikah purvo naparah pascat. kim tarhi. sahety arthah. samasama iti vipsa. atha va samaih sarvasattvesu buddhair bhagavadbhih sama iti samasamah. tavato 'nabhisamskareneti. tavato lokadhator anabhogena darsanat. nikayantariya iti mahasamghikaprabhrtayah. na caikatreti lokadhatau. purusayusam iti. purusasyayuh purusayusam. tad bibhrateti vartate. idam indriyam iti sraddhadi. asyamgasyeti. asya pratyayasya. kim idam ekam lokadhatum adhikrtyeti. ekacaturdvipakam trisahasramahasahasram va lokadhatum adhikrtyaitad uktam ity abhiprayah. cakravartino 'pi ceti vistarah. asthanam anavakaso yad apurvacaramau dvau tathagatau loka utpadyeyatam iti nanena vacanena lokadhatvantarotpadapratisedhah. tathagatanam tathoktatvat. [tib. 325a] tadyatha cakravartinam. cakravartino 'pi hi tathoktah. asthanam anavakaso yad apurvacaramau dvau

cakravartinau loka utpadyeyatam iti. janah prakrtamanusyah. manusyas tu matimantah. sastrany avahanti utksipanti. grhapatiratnam kosadhyaksajatiyah. parinayakaratnam baladhyaksajatiyah. tadsambandhajatiyam iti. tena (abhidh-k-vy 339) cakravartina sambaddhah. tatsambaddhasya tatsambandhena va samvartanam tasmai hitam tadanukulam tatsambaddhasamvartaniyam iti. yena sattvena karmopacitam. tasminn utpanne cakravartini. svany evainam sattvam karmany utpadayanti. na tu sattvas cakravartikusalavipakotpattipratyayabhavam apadyate. sa ca kusalavipakas cakravartina evety avagantavyam. desasthataraniti abhrastasthanani. uttaptatarani prabhasvarani. sampurnatarani akhandarupani. cakravartirajaprastavenedam vicaryate.

(iii.96) kim khalu yavat sarajaka iti. rupavacara ivasann ity asyarthasya pratipadanaya sutram anayati. sutra uktam iti vistarah. drsyarupatvad rupinah. upapadukatvan manomayah. hastapadatadamgulyadyupetatvat sarvamgapratyamyopetah. samagrendriyatvat avikalah. kanavibrantadyabhavad ahinendriyah. darsaniyasamsthanatvat subhah. ramaniyavarnatvat varnasthayinah. adityadiprabhanapeksatvat svayamprabhah. karmarddhisamyogenakasacaratvat vihayasamgamah. kavadikaraharanapeksatvat [tib. 325b] pritibhaksah. prityahara iti paryayau. tatha dighayuso dirgham adhvanam tisthantiti. madhusvadurasa iti. madhuna iva svaduraso 'sya rasa iti. ayonisomanaskarasya grahabhutasya grasatam gatanam sattvanam kama eva grahah. tenavesas tasyarambha iti. sayamasartham iti. aparahnabhojanartham. pratarasartham iti. pratarbhojanartham. samnidhikarah samgrahah. ksetrani vibhajya akrstoptena salina tadvrttikalpanat. ksatriyadisamjñanam nairuktena vidhina siddhih.

(iii.97) niryanam

iti parisamaptih. adharmaragarakta iti. kamamithyacararagadhyavasitah. visamalobhabhibhuta iti. visamalobhah parakiyasvikaraneccha cauryad balad va. tenabhibhutah. mithyadharmaparita iti viparitadharmaparidipakah. amatrjña apitrjña iti vistarah. punah kalpasya niryanakala iti. kalpasya niryanani triny ucyante. sastrarogadurbhiksani. kim ekasya dasavarsayuhkalpasya trini niryanani kramena bhavamti. ahosvid ekaikasya ekaikam krameneti. eka tavad ahuh. ekaikam iti. apare punar ahuh. ekasya kramena trini bhavamti. purvam durbhiksam tadanantaro rogah tadanamtaram sastram iti. purvakas tu paksa ista iti pasyamah. tair eva dosair iti adharmadiragadibhih. amanusyah pisacadaya itim vyadhyadikam utsrjamti. ojo va haramti. prabhavato va puspaphalausadhiprabhrtinam mahabhutani dusayamti. [tib.

326a] yatas tesam asadhya vyadhayah pradurbhavanti. yato mriyante. tada ceti vistarah. yadeha. jambudvipe (abhidh-k-vy 340) sastrakah pranatipatah. tada dvayor dvipayoh purvavidehavaragodaniyayor vyapada udrekaprapto bhavati. yadeha rogah. tada tayor daurbalyam. yadeha durbhiksam. tada tayor jighatsapipase.

(iii.98, 99) tirthakarah. kanabhukprabhrtayah. vayur bijam uktam iti. bahuvidhaprabhavabhinnair vayubhir abhimathyamana iti vacanat. tasya nimittam iti. rupavacaro vayur avinastah kamavacarasya vivartakale prathamaksanotpannasya vayor nimittam. bijany ahriyamte iti. pamca bijajatani mulabijadini. mulabijam phalubijam bijabijam agrabijam skamdhabijam. evam apiti. yady apy ahriyante bijani na te sthulabhavanam bijadibhyo bijamkuragandadibhyo 'mkuradinam amkurakandadinam utpattim icchanti. bijadini hi tesam nimittakaranani na samavayikaranani. samavayikaranais ca bhavitavyam. ata aha. kim tarhi. svebhya evavayavebhya iti vistarah. tadyathamkuradyavayavi amkuradyavayavebhyah. tesam api amkuradyavayavanam svebhya evavayavebhyah. tesam api svebhya eveti evam yavat paramanubhyah. anyatra paramanupasarpanad iti. na janane bijadinam samarthyam kimcid asti. amkuradiparamanupasarpanat tu tesam samarthyam isyata ity abhiprayah. aniyamo [tib. 326b] hi syad iti. tantvadibhyo 'pi katadyutpattih syad ity arthah. saktiniyamad iti. yatha bijadinam samarthyaniyaman na aniyamo bhavisyati. sabdapakajotpattivat. yatha sabdo 'bhighatadibhyo vijatiyebhya utpadyate. atha ca na yatah kutascid gandharasader vijatiyad utpadyate. abhighatadinam eva vijatiyanam tadutpadane samarthyat. tatha pakaja rupadayo vijatiyad agnyader utpadyamte. atha ca na yatah kutascid vijatiyac caksurader utpadyamte. agnyader eva tadutpadane samarthyat. vaisesika aha. citro vai gunadharmah svajatiyebhyo vijatiyebhyas cotpadyate. svajatiyebhyas tavat. ruparasagandhasparsadayah karanapurvah ruparasagandhasparsadibhya evotpadyamte. vijatiyebhyo 'pi samyogavibhagapakajadayah karmadibhyah. tad evam gunadharmo dravyadharmam prati anudaharanam. ta eva hi te tatheti vistarah. viranadaya eva hi te tatha tena prakarena katadirupena samnivista vyavasthitah. tam katasamjñam labhante. pipilikadipamktivat. yatha pipilikah. tatha samnivistah pamktir iti samjñam labhante. na ca tabhyo 'nyat pamktidravyam asti bhavatam api siddhante. katham gamyate tani viranadini tathasamnivistani katadisamjñam labhante. na punas tebhyo dravyantaraniti. ata aha. ekatantusamyoge patasyanupalambhat. arabdhakarye hy ekasmim tamtau caksuhsamsparsabhyam (abhidh-k-vy 341) [tib. 327a] samyukte bhavanmatena pato 'pi ca tabhyam samnikrsta iti asav api tathaivopalabhyeta. yadi bruyat. pratibandhat tasyanupalabdhir iti. ata aha. ko hi tada sato vidyamanasya patasyopalabdhau pratibandha iti. nasti pratibandha ity abhiprayah.

tasman na pato nama dravyantaram astiti. syan matam. ekaikasmin tantau pradesena pato vartate na sarvatmana vartata iti. ata ucyate. akrtsnavrttav iti vistarah. akrtsnavrttau patasya kalpamanayam patabhago 'traikaikasmin tantau syan na patas tatah. kim iti cet. ata aha. samuhamatram ca patah syad iti vartate. ekasmin tantav eko bhago aparasminn apara iti tantuvartinam bahunam bhaganam samudayah pata iti ca prapnoti. na cesyate. kas ca tantubhyo 'nyah patabhaga iti. kanabhugbhaktah prastavyah yena bhagenayam indriyasamnikrste tantau varteta. tasmad etam api kalpanam kalpayitva nato 'nyah patah sidhyati. syan matam. ekaikasminn api tantau pato vartate. patopalabdhes tu patendriyasamnikarsah. patasyanekasrayasamyogapekso nimittam iti. ato 'nekasrayasamyogapeksayam upalabdhau kalpyamanayam dasamatrasamghate grhyamane pata upalabhyeta. na tupalabhyate. patamadhyabhagadyadarsanat. atha matam. naiva tadanim apindriyena madhyadibhagah samprayujyanta iti. ato dasamatrasamhate patopalabdhir na bhavatiti. tata idam abhidhiyate. na va kadacid iti vistarah. na va kadacit patopalabdhih syat. madhyaparabhaganam indriyenasamnikarsat. [tib. 327b] naiva hi sambhavo 'sti yat tadarambhakah madhyaparabhagah sarva evendriyena samnikrsyeran. tatha ca sati tantvadisv apy esa prasamga iti na ca kimcid api karyam upalabhyeta. kim ca kramasamnikarse ceti vistarah. yada kramena caksuh samsparsanendriyam va patam grhniyat. tada patagrahanam na syat. yugapad anekasryasamyogabhavac caksuhsparsanendriyayoh. evam anyesam api avayavanam grahanam na syat. tasmad iti vistarah. yasmat kramena patabuddhih katabuddhir va. tasmad avayavesv eva patavayavesu katavayavesu va tadbuddhih patabuddhih katabuddhir va vikalpavasad bhavati. alatacakravat. yathalate sighrasamcarat tatratatrotpadyamane alatacakrabuddhir bhavati. tadvat. sadhanam catra. na dravyasat patah. avayavagrahanasrapeksagrahanatvat. alatacakravat. bhinnarupajatikriyasv iti vistarah. bhinnarupesu tantusu nilapitadibhedat. bhinnajatisu dukulakarpasadibhedat. bhinnakriyesurdhvadhogamabhedat. patasya rupadyasambhavat. kidrsam tatra rupam bhavatu (abhidh-k-vy 342) jatih kriya va. syad esa buddhih citram asya rupaditi. tad evam citrarupaditve kalpyamane vijatiyarambho 'pi syat. tantuviranayor api katarambhah syat. tatha sati dharmavisesaviparyayah prapnoti. atyantavijatiyarambhakatvam dravyanam [tib. 328a] prapnotity arthah. avicitre ca parsvantare ekaparsvavicitrasya patasyadarsanam syat. tasya citrarupabhimatatvat. rupadarsane hi tadasrayadravyopalabdhir isyate vaisesikaih. mahaty anekadravyavattvad rupac copalabdhih. rupasamskarabhavat vayor anupalabdhir iti vacanat. cittrarupadarsanam va acitre parsve syat yadi pato drsyeta. citram hi tasya rupam isyate. kriyapi citrety aticitram iti. ekam tad dravyam vicitrakriyam iti na yujyate.

kriyavaicitrye hi kriyavad abhimatanam dravyanam anyatvam isyate.

tapaprakasabhede ceti vistarah. agniprabhalaksanasya avayavina adimadhyantesu arambhakesu tapaprakasabhede sparsanabhedo drstah. sa ca tadbhedas tatra yathakramam tivramadhyamandata. tasyavayavinah prabhadravyasya tau rupasparsau nopapadyete. na hy ekasyavayavina anekam rupam sparso va yujyate. tena navayavebhyo 'vayavi dravyam anyad astiti. atha matam. yadi tantvadibhyo 'vayavebhyo na patadyavayavi vyatirikto 'sti. paramanunam atindriyatvat. na ca tair avayavaih aindriyaka arabdha iti. krtsnam jagad apratyaksam syat. pratyaksam ca gavadi drsyate. tasmad atindriyaih paramanubhir arthantaram anyad aindriyakam arabdham iti siddham ity atrocyate. paramanvatindriyatve 'piti [tib. 328b] vistarah. yatha bhavatam vaisesikanam atindriyatve 'pi samastanam karyarambhakatvam na vyastanam. evam asmakam api samastanam eva pratyaksatvam na vyastanam asaty apy avayavini arthantarabhute. yatha caksuradinam caksurupalokamanaskaranam samastanam caksurvijñanotpattau karanatvam naikaikasya. evam paramanunam atindriyatve 'pi samastanam pratyaksatvam naikaikasya. taimirikanam ca purusanam vikirnanam asamyuktanam kesanam samuha upalabhyate anarabdhe 'py avayavini. na tv ekaikah kesah. tesam taimirikanam paramanuvad ekah keso 'tindriyah. ity ato nasti te 'nyad dravyam.

tad evam avayavinam pratisidhya rupadibhyo gumebhyah arthantaram guninam pratiseddhukama aha. rupadisv eva ceti vistarah. rupadisv eva paramanur iti samjñavinivesah. tadvinase rupadivinase siddhah paramanuvinasa iti. vaisesika ahuh. dravyam hi paramanuh. anyac ca rupadibhyo dravyam. rupagandharasasparsavati prthivi ity evamadisiddhantavacanat. aprayuktam (abhidh-k-vy 343) asyanyatvam yasman na kenacit paricchidyante imani prthivyaptejamsi. ime esam prthivyadinam rupadayo ruparasagandhasparsa guna iti. bruyat atindriyani tany ato na nirdharyanta [tib. 329a] ity ata aha. caksuhsparsanagrahyani ca tani prthyvyadini pratijñayanta iti. dagdhesu ceti vistarah. urnadiny avayavidravyani na dahyanta iti pailukah. tad uktam bhavati. praktanagunanivrttau pakajagunotpattau tadasrayas tu dravyani tadavasthanany eva bhavantiti. tathaivornadibuddhih syat. na ca bhavati. tasmat taddravyabuddhyabhavat. rupadisv eva tadbhuddhir na dravye arthantarabhuta iti. yadi hi urnadidravyam rupadibhyo 'nyat syat tat tadavasthanam bhavatiti rupadiny evagnisambandhad usnena niruddhanity urnadibuddhih syat. na ca bhavati. tasmad rupadisv evornadibuddhih. vaisesika ahuh. yadi rupadimatram ghatah syad agnisambandhad rupadini pakajadiny anyany utpadyanta iti sa evayam ghata iti na parijñayeta. yasya tu pakad rupadiny evotpadyante nirudhyante ceti sa eva ghatas tadavasthano bhavatiti tasya tatparijñanam yujyata ity ata idam ucyate. pakajotpattau ghataparijñanam. samsthanasamanyad iti. rupadyakrtisamanyad

ity arthah. pamktivat. yatha na vas tat pipilikanam tadvyatiriktam pamktidravyam namasti. atha ca purvapamktisamsthanasamanyad anyasyam iti tatparijñanam bhavati. saiveyam pipilikanam pamktir iti. [tib. 329b] aha. katham etad gamyate. samsthanasamanyat parijñanam na tu tadavasthyad iti. atrocyate. cihnam apasyato 'parijñanad iti. yasmat khandanimnonnatadicihnam apasyatas tatparijñanam na bhavati. atah samsthanasamanyad iti siddham.

sa ceti vistarah. sa ca pritih prasrabdhiyogena. priter manasah prasrabdhir jayata. iti prasrabdhiyogenasrayamrdukaranat apkalpa. ata eva ceti vistarah. asrayamrdukaranat. tasmin dvitiye samapattidhyane krtsnasya kayasthairyasyapagamat. duhkhendriyanirodha uktah. sukhasya ca prahanat. duhkhasya ca prahanat. purvam eva saumanasyadaurmanasyayor astamgamad aduhkhasukham upeksasmrtiparisuddham caturtham dhyanam upasampadya (abhidh-k-vy 344) viharatiti vacanat. adhyatmikapaksalarahitatvad iti. ye vitarkavicaradayo 'stav adhyatmikapaksalah. vitarkavicarau casu ca sukhadi ca catustayam iti. tadrahitatvad ity arthah. anejyam iti. ejr kampana ity asya dhator etad rupam anejyam iti. yada tv animjyam iti pathah. tada igeh prakrtyantarasyaitad rupam drastavyam. na taih suddhavasakayikaih sakyam arupyan pravestum. vipasyanacaritatvat. samathacaritas carupyah. napy anyatra gantum adharam bhumim. visesagamitvat. etena krameneti. yathoktena saptanam tejahsamvartaninam anantaram adbhih samvartani bhavaty eka. punah saptanam tejahsamvartaninam anamtaram adbhih [tib. 330a] samvartani bhavati dvitiya. evam yavat saptamy adbhih samvartani.

evam gate 'dbhih saptake punah tejasa saptakah.

tatah pascad eka vayusamvartani bhavati. kimkaranam yathavarnitam bahuna kalaprakarsanenapsamvartani bhavati. tato 'pi bahutarena vayusamvartanity ata idam ucyate. yathaiva hi tesam iti vistarah. yatha prathamadhyanat dvitiyadhyanasamapattivisesat atmabhavanam dvitiyadhyanabhumikanam sthitivisesah. ardhamahakalpardham prathamadhyanopapannanam ayuhpramanam. kalpadvayam dvitiyadhyanopapannanam iti. tatha bhajananam api. kim. sthitivisesa iti. evam dvitiyad api trtiyadhyanasya viseso vaktavyah. evam ca krtveti. yasmad astakrtvas tejahsamvartanisaptaka iti satpamcasat tejahsamvartanyo bhavanti saptapsamvartanyah eka vayusamvartaniti catuhsastisamvartanyo bhavanti. tasmad yad uktam prajñaptibhasye catuhsastih kalpah subhakrtsnanam ayuhpramanam iti. tat suktam bhavati. yatha

urdhvam tu parittabhedhyah asrayah dvigunadvigunah

ity atroktam subhakrtsnanam catuhsastiyojananam sarirapramanam. sarirapramanena ca tesam ayuhpramanam

uktam.

ayus tu kalpaih svasrayam

iti vacanat. ekaika samvartani mahakalpa iti krtva. iyata hi kalena
tesam ayusah parisamaptir iti.

acaryayasomitrakrtayam sphutarthayam abhidharmakose
vyakhyayam trtiyam kosasthanam. 3.

iv karmanirdesa

(iv.1) [tib. 1b] tirthakaravipratipattya samutpaditasamdehah prcchati.
atha yad etad iti vistarah. tatra sattvavaicitryam
dhatugatiyonyadibhedena. bhajanavaicitryam merudvipadibhedena.
vyamisrakarinam iti. kusalakusalakarmakarinam. atha kasmat
tesam asraya ramya na bhavanti [tib. 2a] bhogas tu ramya iti. sati
caivam visayopabhogah sambhavati. asrayaramyatve hi kasya
pratikarasya visayopabhogah syat. avyamisrakarinam iti.
rupavacaranam. kamavacara api deva avyamisrakarikalpa
asrayavisayaramyah. ramyata hetukarmadvayakaritvat.

cetayitva ceti. evam cedam karisyamiti. [tib. 2b] svabhavatas ced
vakkarmaikam iti. va eva karmeti krtva. itarayos tu na karmatvam.
kayena kayasya va karma kayakarma. evam manaskarma. iti na svabhavatah
karma. tribhih karanair iti. asrayatah svabhavatah samutthanatas
ceti. trayanam iti. kayavanmanaskarmanam. asrayatah kayakarma.
kayasrayam karma kayakarmeti. svabhavato vakkarma. vag eva karmeti.
samutthanato manaskarma. manahsamutthitam iti krtva.

(iv.2cd-4) gatir ity apara iti. vatsiputriyah. atmalabho
'nantaravinasiti. ksanasyanantaraksana [tib. 3a] iti nairuktena
vidhina atmalabho 'nantaravinasi ksanasabdenabhidhiyate. atha va
kalaparyantah ksanah. svavasthanah. so 'syastiti ksanikah.
ata inithanav iti than. samskrtasyavasyam vyayad iti.
utpattyanantaravinasirupam. cittacaittavat. akasmiko hi bhavanam
vinasa iti. akasmadbhava akasmikah ahetuka ity arthah. sadhanam
catra. ahetuko vinasah. abhavatvat. atyantabhavavat. drsto vai
kasthadinam iti vistarah [tib. 3b] adisabdena (abhidh-k-vy 346)
rupadinam grahanam. drsto 'gnisamyogad vinasa iti.
pratyaksadvarapatito dharmasvarupaviparyaya iti pratijñadosam
darsayati. ata evaha. na ca drstad garistham pramanam iti. na
pratyaksad gurutamam pramanam astity arthah.

acaryah pratyaksabhimanam paresam darsayann aha. katham
tavad bhavan yavan manyata iti. na hi kasthadivinaso rupadivat
pratyaksata upalabhyate. aksanikavadinas ta ahuh. tesam punar
adarsanad iti. tesam kasthadinam adarsanat. tad evam
anumanatah siddhim darsayati. agnisamyogahetukah
kasthadivinasah. tadapate bhavat. yasya yadapate bhavah. sa
taddhetukah. tadyatha bijapate bhavyo 'mkurah. sampradharyam

tavad etad iti. naikantikatam udbhavayati. na hi yasyapate [tib. 4a] yo vinaso bhavati. sa taddhetuka iti. vayusamyogapate hi sati pradipasya vinasah. na ca sa vinaso vayusamyogakrtah. ksanikatvabhyupagamad dhi pradipasyakasmiko vinasa isyate. sa hi utpannapradhvamsitatvat svayam vinastah pradipah. vayupratibandhad anyasyanutpattau na drsyate. na tena vinasa iti. tatha ghantasabdaksanika isyate. panisamyogapate ca sati ghantasabdasya vinasah. na sa tatkrtah. ksanikatvad dhi svayam vinasto ghantasabdah. tatpratibandhatvad anyasyanutpattau na drsyate. na tena vinasa iti. tasmad anumanasadhyo 'yam arthah. na pratyaksasiddha ity abhiprayah. tasmad anaikantikam etat. yasya pate yah kascid vinasah. sa tatkrta iti. kim punar atranumanam iti. atrahetuko vinasa ity etasminn arthe kim anumanam iti. uktam tavad akaryatvad abhavasyeti. ahetuko vinasah. akaryatvat. akasavat. akaryas casau. abhavasvabhavatvat. [tib. 4b] atyantabhavavat.

na kasyacid ahetor

iti. na kasyacid akasmad ity arthah. utpadavad iti viparitopamanam. yathotpada atmalabhalaksanah sahetuka eva. nahetukah. tadvinasah syat. na caivam bhavati. katham ity aha. ksanikanam ca buddhisabdarcisam drsta akasmiko vinasah. tad evam anumanapatito dharmasvarupaviparyayah. akasmikah kasthadinam vinasah. vinasasvabhavyat. buddhyadivinasavad iti.

yas tu manyata iti vaisesikah. purva buddhir uttaraya buddhya utpannaya vinasyate. anya tu buddhih purvaya buddhya vinasyate. evam sabdo 'pi vacyah. aha. na yuktam etat. kasmat. buddhyor asamavadhanat. ayugapadbhavad ity arthah. na hy asantam nasyam hetur vinasayatiti. katham gamyate buddhyor asamavadhanam iti. ata aha. na hi samsayaniscayajñanayor yuktasamavadhanam iti (abhidh-k-vy 347) vistarah. svasamvedyam etat. yada samsayajñanam. na tada niscayajñanam. yada niscayajñanam. na tada samsayajñanam iti. evam sukhaduhkhayo ragadvesayos casamavadhanam iti yojayam. yatha ca viruddhayor asamavadhanam. evam [tib. 5a] aviruddhayor api jñanayor asamavadhanam bhavatiti. yada ceti vistarah. athapi samavadhanam syad iti. tathapy apatubuddhisabdau patu na himsyatam. durbalasamanajatiyatvat. na hi durbalasamanajatiyo balavantam himsan drstah. asamanas tu durbalo 'pi himsyat. tadyatha udakam tejah.

yo 'py arcisam avasthanahetvabhavad iti. avasthanahetvabhavad bhavanam vinasa iti. sthaviravasubandhuprabhrtibhir ayam hetur uktah. sa cayuktah. na hy abhavah karanam bhavitum arhatiti. dharmadharmavasad veti vaisesikah. tam pratyaha. na capy utpadavinasahetvor iti. utpadavinasahetvor adharmasya. ksana eva ksana iti. mukhye ksane. naupacarike ksana ity arthah. atha va ksana eva ksana iti. ksane ksana evety arthah.

vrttilabhapratibandhau vrttilabho vrttipratibandhas ca
ksaneksane bhavitum narhatah. katham krtva. yasyarcisah
utpattav anugraho bhavati caitrasya maitrasya va. tasya dharma
utpalabdhavrttih tad utpadayatity evam utpadahetuh. vinasahetur api.
yadi tadvinasas tasyanugraham karoti andhakaravasthayam. evam adharmo
'pi. yasyarcirutpattav apakaro bhavati. [tib. 5b] tasyadharmo
labdhavrttis tad utpadayati. vinasahetur api. yadi tadvinasas tasyapy
apakaram karoti andhakaravasthayam. iti tayor vrttilabhad arcisam
utpattir bhavati. na ca vrttilabham tayor apratibadhya tabhyam eva
tasminn eva ksane tesam vinasa iti. ksaneksane
vrttilabhapratibandhau na dvayor yujyete. sakyas caisa
karanaparikalpa iti vistarah. dharmadharmavinasa iti
karanaparikalpah sarvatra samskrte dvyanukadau anityesu
rupadisu karmani ca sakyate kartum. ato na vaktavyam etat.
agnisamyogat kasthadinam vinasa ity evamadi. tatas ca
sarvasamskrtasya ksanikasiddhih. dharmadharmayos
tadvinasakaranantaranapeksatvad ity alam vivadena.

tat eva tadrsad veti. yadi agnisamyogah syamatam ghatasya
nivartya raktatam janayati. sa eva raktatam nivartya raktataratam
janayatiti kalpyate. (abhidh-k-vy 348) hetur eva vinasakah syat. atha
jvalanam ksanikatvad anyas tatsamyogo janako 'nyo 'pi vinasaka
iti kalpyate. hetvavisisto vinasakah syat. na ca yuktam iti sarvam.
jvalantaresu ca tavad dhetubhede 'pi parikalpanam parikalpayeyuh
vaisesikah. ksanikatvat. jvalanam anya janikah. [tib. 6a]
anya vinasika iti. ksarayavadbhumisambandhat tu
pakajavisesotpattau kam kalpanam kalpayeyuh. na hi tesam
ksaradayah ksanikah. tatra hetur eva vinasakah syat. yat
tarhi apa iti vistarah. yady agnisamyoge 'py apo na vinasyante.
katham tarhy apah kvathyamanah ksiyanta ity abhiprayah.
tejodhatur iti. tadavinirbhagasamvardhanam. yasya prabhavad apam
samhatah ksamaksamo jayata iti. karanavisesat
karyavisesa iti. ksamaksamataro jayate. yavad atiksamatam
gato 'nte na punah samtanam samtanoti. karyam karoti na tv
abhavam karotity arthah. bhamguratvad iti vistarah.
bhamgasilatvat svayam vinasyanto 'nyenajanita vinasah. santa
utpannamatrad ekaksanalabdhatmano bhavanto vinasyanti.
trnajvalavad iti. yatha trnajvalayah ksanikatve 'pi
desantaresu nirantarotpattau gatyabhimanah. trnam dahantiti.
jvala gacchantiti. tadvat. sadhanam ca. avidyamanagatayo desantare
nirantaram utpadyamana rupadayo bhavah. ksanikatvat.
trnajvalavat [tib. 6]. samsthanam kayavijñaptir iti
vaibhasikavacanam.

ekadinmukha

iti. eka din mukham asyeti ekadinmukham. tasmin. bhuyasi bahutare.
evam sarvam iti. urdhvaikadinmukhe bhuyasi utpanna unnatam iti

prajñapyate. adho bhuyasy avanatam iti. esa dik. tadyatha alatam iti. na dravyasat samsthanam. varnagrahanat paksagrahanatvat. alatacakravad iti. atha va na dravyam samsthanam. anyarupagrahanat paksagrahanatvat. dhanyarasivad iti. dvabhyam asaya grahanam prapnuyad ity ukte vaibhasiko bruyat. na dirghatvadeh kayendriyena grahanam. kim tarhi. sprastavyavayavesv eva. tatha samnivistesu dirghadigrahanam bhavati. ato na dvabhyam asya grahanam prapnotity ata idam ucyate. yatha va sprastavya iti vistarah. ko 'rthah. yatha (abhidh-k-vy 349) sprastavye dirghahrasvadigrahanam. na ca sprastavyayatanasamgrhitam samsthanam. tatha varne 'pi sambhavyatam dirghadigrahanam. na ca rupayatanasamgrhitam samsthanam. arthantarabhutam syad ity arthah. punar vaibhasika aha. smrtimatram tatra iti vistarah. smrtimatram tatra samsthane. sparsasahacaryat slaksnatvadibhih sparsaih sahacarabhavat. [tib. 7a] na tu saksadgrahanam dirghadisamsthanasya. yathagnirupam drstva tasyagner usnatayam smrtir bhavati. sahacaryat. puspasya ca campakasya ca gandham ghratva tadvarne 'pi smrtih. sahacaryat. aha. yuktam atreti vistarah. yuktam atragnav avyabhicarat usnatayas ca varnasya ca. anyenanyasmaranam agnirupenosnatayah. puspagandhena ca tadvarnasya. na tu kimcid iti vistarah. na tu kimcit sprastavyam slaksnatvadi kvacid iti samsthane dirghadau niyatam. yato 'tra samsthane sprastavyam sprstva samaranam niyamena syat. yatra hy agnirupam. tatra tadusnataya bhavitavyam. yatra ca campakagandhah. tatra tadrupena bhavitavyam. na tu yatra slaksnatvam karkasatvam va tatra dirghatvena hrasvatvena va bhavitavyam. tasmad tadusnatarupayor niyamena yujyate samsthane tu niyamena smaranam na prapnoti. tathasaty api sahacaryaniyame sprastavyasamsthanayoh samsthane smaranam niyamena syat. varne 'pi syat smaranam niyameneti vartate. tad evam sprastavyam sprstva smared ity arthah. athaniyamena varnasmaranam bhavati varnavad va samsthane 'py aniyamena syat. dirghe hrasvam iti. hrasve dirgham iti. kimkaranam. varne hy aniyamena smaranam bhavati sprastavyat. kadacid rakte pitam iti pite [tib. 7b] raktam iti. na caivam bhavati. katham evam na bhavati. yatha varne samsmaranam na niyamena bhavati. tatha samsthane 'py aniyameneti. kim tarhi. varne smaranam na niyamena bhavati. samsthane punar niyamenety ayuktam asya samsthanasya sprastavyat smaranam. katham tarhi dirghabuddhir hrasvabuddhir va bhavati. uktam etat. ekadinmukhe bhuyasi varne va sprastavye va grhyamane dirghavikalpabuddhir alpiyasi hrasvavikalpabuddhir ity evamady avagantavyam. citrantarena veti vistarah. citrantarena vanekavarnasamsthane bahubhih prakarair drsyamanenanekasamsthanam drsyate dirghadi. ato 'nekasamsthanadarsanad (abhidh-k-vy 350) bahunam samsthananam ekadesam prapnuyat. yatraiva dirghatvam. tatraiva hrasvadigrahanat. tac cayuktam varnavat. yatha hi varnah sapratighatvad ekadeso na

bhavati. tatha samsthanam apiti. tatha ca sati dravyato 'sti
samsthanam iti sapaksalah pakso bhavati. dharmivisesaviparyayat.
na canau tad iti. yatha niladirupam astadravyakadav anau
vidyate. na caivam anau samsthanam dirghadi vidyate. katham punar
gamyate. samsthanam paramanau nastiti. dirghasamsthane
'paciyamane dirghabuddhyabhavat. dirgham hi dandam upalabhya
tasminn evapaciyamane dirghabuddhir na nivartet. na hi niladidravyam
upalabhyapaciyamane tasmin pitabuddhir bhavati. dirghadravye tv
apaciyamane hrasvabuddhir bhavati. na dirghabuddhih. na ca yuktam
vaktum. tad eva samsthanam dirghadihrasvadibuddhim janayatiti.
[tib. 8a] tasmad bahusv eveti sarvam. atha matam iti vistarah.
samsthanaparamanava eva tatha samnivista
ekadinmukhadikramena dirghadisamjña bhavanti. na hy
atatsvabhavah tatha samnivisthah samanas tam samjñam
upalabdhum arhatity abhiprayah. na ca samsthanavayavanam
varnadivat svabhavah siddha iti. varnavayavah
prasiddhasvabhavah. pratyavayavam niladitvato grahanat. na caivam
samsthanaparamanavah pratyavayavam dirghaditvato grhyante.
tasman na prasiddhasvabhavah. yadi tu naiva te dirghadisvabhavah.
samnivesavisesat tu dirghadibuddhihetavo bhavanti.
varnadiparamanava eva samnivesavisesa dirghadibuddhihetavo
bhavantiti kim nesyate. yat tarhi varnatvabhinna iti. yadi
varnasamnivesamatram samsthanam syat. varnabhede
samsthanabhedo na syat. mrdbhajananam kundadinam
anarthantarabhavat. nanu coktam iti vistarah. yatha
samnivistavarne dirghadisamjña prajñapyate. ekadinmukhe ca
varna iti vistarena. yatha ca pipilikadinam iti vistarah. yatha ca
pipilikadaya [tib. 8b] ekarupa bhavanti. tesam ca pamktir ity asmin
dese 'nyadrsy anyasminn anyadrsi. evam cakradinam bheda ity
evamadi. tatha varnabhede 'pi samsthanabhedah syat. tarhi tamasiti
vistarah. yat tarhi tamasi varnam apasyamtah
sthanupurusahastyadinam dirghahrasvatva parimandaladini
pasyanti. tat katham iti vakyasesah. yadi tarhi varnaj jatyantaram
samsthanam na syat. yatha varnam nilam pitam iti va na
pasyanti. tatha samsthanam api dirgham hrasvam iti na pasyeyuh.
pasyanti ca kadacit. ato jatyantaram samsthanam iti.
pamktisenaparikalpavad iti. yatha tamasy avyaktam (abhidh-k-vy 351)
paksinah pipilika va drstva dirgha pamktir iti
parikalpayamti yatha va tamasy eva hastyadin avyaktam drstva
parimandala iyam sena vyavasthiteti parikalpayanti. tadvat. veviditam
caitad evam iti. yathedanim uktam asaty api jatyantare samsthane varnam
eva te tatravyaktam drstva dirghadiparikalpam kurvanti. yat
kadacid iti vistarah. anirdharyamanaparicchedam iti.
anirdharyamanasamsthanam samghatamatram avyaktam
alaksyamananilatvadikam drsyate. na ca
varnasamsthanavyatiriktam rupayatanam astiti. yatha nanyat kimcid
dravyam [tib. 9a] kalpyate. tadvat samsthanam api na varnavyatiriktam

kalpayitavyam.

tatra bhavanta iti. te bhavanta ity arthah. itarabhyo 'pi drsyanta iti vacanat. katham kayakarma prajñapayantiti. prajñaptisattvat kayakarmayoga iti manyamanah prcchati. kayadhisthanam iti. kayalambanam ity arthah. yasya hi kayah pravartyah. tat kayadhisthanam karma. tenaha. ya cetana kayasya tatratatra pranetriti. yathayogam veditavye iti. vagadhisthanam karma vakkarma. manaskarma tu manasah karma. manasa va samprayuktam karma manaskarma. tena yathayogam ity uktam. vijñaptyabhavad iti vistarah. yadi vijñaptir na syat. avijñaptir api kamavacari na syat. vijñaptyadhina hi kamavacary avijñaptir na cittanuparivartiniti. sa caivam nastiti. mahanto dosa anusajyante. samvarasamvarabhavadosah saptaupadhikapunyakriyavastupunyavrddhyabhavadosa ity evam adayo 'nusamgah. anusamganam punah pratyanusamga iti. tatparihara bhavisyantiti arthah. kayakarmasamsabditad iti. kayadhisthanad ity arthah. samahitavijñaptivad iti. yatha samahitavijñaptis [tib. 9b] cittanuparivartini. evam pratimoksasamvaradilaksanapy avijñaptih syat. sautrantika ahuh. naivam bhavisyati. na cittanuparivartini bhavisyati. cetanavisesenasamahitena tadaksepavisesad asamahitaya avijñapter aksepad ity arthah. sapi ca vijñaptir bhavadiya sati vidyamana avijñapter aksepe utpadanacetanaya balam samarthyam nibhalayate apeksate. kasmat. jadatvad apatutvac cetanabalam antarena tam avijñaptim janayitum na saknoti. na hy asatyam samadanacetanayam yadrcchotpanna vijñaptir avijñaptim janayati.

vagvijñaptis tv

iti. tusabdo visesanena. yatha kayavijñaptih samsthanatmika na tatha vagvijñaptih. kim tarhi. vagatmako dhvanir varnatmakah sabda ity arthah.

avijñaptih purvam evokteti. te tu vijñaptyavijñapti

ity uktam. tatra vijñaptir ukta avijñaptir vaktavya. sa ca purvam evokta.

viksiptacittakasyeti

vacanat. sapi dravyato nasti sapy avijñaptir dravyato nasti. na kevala vijñaptir ity apisabdah. abhyupetyakaranamatratvad [tib. 10a] iti. imam divasam upadaya pranatipatadibhyah prativiramamity abhyupetya. tasmat parena tesam akaranamatram avijñaptir ity evam dravyato nastiti sautrantikah. tesam catitanam mahabhutanam. na hy atitanam pratyutpannasvabhavo 'sti. pamcame ca kosasthana etad darsayisyata iti. katham avidyamanany asya asraya ity ato na dravyato 'sti. rupalaksanabhavac ca. rupyata iti rupalaksanam. tac casya apratighatvan nasti. tasman na dravyato

'sti.

(iv.5ab) trividheti

vistarah. trividham ca tad amalam ca trividhamalarupam. tasyoktih. akurvatah pantha akurvatpathah. parena karayatah svayam akurvatah karma ity arthah. trividhamalarupoktis ca vrddhis cakurvatpathas cadir esam. tanimani

trividhamalarupoktivrddhyakurvatpathadini.

adisabdena dharmo bhikso ity atrarupity avacanam. aryastamgavacanam. pratimoksasamvarasetuvacanam ca grhyate. rupasya rupasamgraha iti. rupasya rupenaiva samgraho bhavati. nanyair vedanadibhih. asti rupam sanidarsanam sapratigham. yac caksurvijñanavijñeyam rupam. [tib. 10b] asty anidarsanam sapratigham. yani caksuradini. tat punar nava rupyayatanani. asti rupam anidarsanam apratigham. yan manovijñanavijñeyam avijñaptirupam dharmayatanasamgrhitam. navijñaptim virahayyeti vistarah. avijñaptim muktva nasti rupam anidarsanam apratigham yad rupasamgrahasutra uktam. napy anasravam asti rupam avijñaptiviraheyyeti vartate. na hi margasatyasamapannasya kayavagvijñaptirupam yujyate. saptabhir aupadhikair iti. upadhir aramaviharadih. tatrabhavam aupadhikam. tasyopadher abhavan niraupadhikam. satatam abhiksnam. samitam nirantaram. atra sutram. bhagavan kausambyam viharati sma. ghosirarame. athayusman mahacundo (abhidh-k-vy 353) yena bhagavams tenopasamkrantah. upasamkramya bhagavatah padau sirasa vanditva ekante 'sthat. ekante sthita ayusman mahacundo bhagavantam etad avocat. labhyam bhadanta aupadhikam punyakriyavastu prajñapayitum mahaphalam mahanusamsam mahadyutikam mahavaistarikam. labhyam cundeti bhagavams tasyavocat. saptemani cundaupadhikani punyakriyavastuni mahaphalani yavan mahavaistarikani. [tib. 11a] yaih samanvagatasya sraddhasya kulaputrasya va kuladuhitur va carato va tisthato va svapato va jagrato va satatasamitam abhivardhata eva punyam upajayata eva punyam. katamani sapta. iha cunda sraddhah kulaputro va kuladuhita va caturdisaya bhiksusamghayaramam pratipadayati. idam cunda prathamam aupadhikam punyakriyavastu mahaphalam yavan mahavaistarikam. yena samanvagatasya kulaputrasya va vistarena yavad upajayata eva punyam. punar aparam cunda sraddhah kulaputro va kuladuhita va tasminn evarame viharam pratisthapayati. idam dvitiyam aupadhikam punyakriyavastu mahaphalam yavad upajayata eva punyam. punar aparam cunda sraddhah kulaputro va kuladuhita va tasminn eva vihare sayanasanam prayacchati. tadyatha. mañcam pitham brsim koccavam bimbopadhanam caturasrakam dadati. idam cunda trtiyam aupadhikam punyakriyavastu purvavat. punar aparam cunda sraddhah kulaputro kuladuhita va tasminn eva vihare dhruvabhiksam prajñapayaty anukulayajñam. idam cunda caturtham aupadhikam punyakriyavastu

mahaphalam purvavat. punar aparam cunda sraddhah kulaputro va kuladuhita va agantukaya gamikaya va danam dadati. idam cunda pamcamam aupadhikam [tib. 11b] punyakriyavastu purvavat. punar aparam cunda sraddhah kulaputro va kuladuhita va glanaya glanopasthayakaya va danam dadati. idam. sastham aupadhikam punyakriyavastu purvavat. punar aparam cunda sraddhah kulaputro va kuladuhita va yas ta bhavanti sitalika va vaddalika va vatalika va varsalika va. tadrupasu sitalikasu yavad varsalikasu bhaktani va tarpanani va yavagupanani va tani samghayabhinirhrtyanuprayacchati. idam arya asmakam anardragatrah anabhivrstacivarah paribhujya sukham sparsam viharamtu. idam ca cunda saptamam aupadhikam punyakriyavastu mahaphalam. yavad upajayata eva punyam. ebhih saptabhir aupadhikaih punyakriyavastubhih samanvagatasya sraddhasya kulaputrasya va kuladuhitur va na labhyam punyasya pramanam udgrahitum. etavat punyam va punyaphalam va punyavipakam va. api tu bahutvat punyasya mahapunyaskamdha iti samkhyam (abhidh-k-vy 354) gacchatity evamadi. dvir apy ayusman mahacundo bhagavantam etad avocat. labhyam bhadanta niraupadhikam punyakriyavastu prajñapayitum mahaphalam yavan mahavaistarikam. labhyam cundeti bhagavams tasyavocat. saptemani cunda [tib. 12a] niraupadhikani punyakriyavastuni. yaih samanvagatasya sraddhasya kulaputrasya va kuladuhitur va carato va tisthato va vistarena yavad upajayata eva punyam. katamani sapta. iha cunda sraddhah kulaputro va kuladuhita va srnoti tathagatam va tathagatasravakam va amukam gramaksetram upanisritya viharatiti. srutva ca punar adhigacchati pritipramodyam udaram kusalam naiskramopasamhitam. idam cunda prathamam niraupadhikam punyakriyavastu purvavat. yavad upajayata eva punyam. punar aparam cunda sraddhah kulaputro va kuladuhita va srnoti tathagatam va tathagatasravakam va udyuktam agamanaya. srutva ca punar adhigacchatiti purvavat. idam cunda dvitiyam niraupadhikam punyakriyavastu. punar aparam cunda sraddhah kulaputro va kuladuhita va srnoti tam eva tathagatam va tathagatasravakam va adhvanamargapratipannam tad eva gramaksetram anupraptam. srutva ca punar adhigacchatiti purvavat. idam cunda trtiyam niraupadhikam punyakriyavastu. yavad upajayata eva punyam. [tib. 12b] punar aparam cunda sraddhah kulaputro va kuladuhita va srnoti tathagatam va tathagatasravakam va tad eva gramaksetram anupraptam. srutva ca punar adhigacchatiti purvavat. idam cunda caturtham niraupadhikam punyakriyavastu purvavat. yavad upajayata eva punyam. punar aparam sraddhah kulaputro va kuladuhita va tam eva tathagatam va tathagatasravakam va darsanayopasamkramati. drstva ca punah adhigacchatiti purvavat. idam cunda pañcamam niraupadhikam punyakriyavastu. punar aparam cunda sraddhah kulaputro va kuladuhita va tasyaiva tathagatasya va tathagatasravakasya va antikad dharmam srnoti. srutva ca punar adhigacchatiti. purvavat. idam cunda sastham niraupadhikam punyakriyavastu. punar aparam sraddhah kulaputro va kuladuhita va

tasyaiva tathagatasya va tathagatasravakasya va antikad dharmam srnoti. srutva ca buddhasaranam gacchati dharmasaranam gacchati samghasaranam gacchati. siksapadani ca pratigrhnati. idam cunda saptamam niraupadhikam punyakriyavastu mahaphalam iti purvavat. bahugranthabhayan na sarvam likhitam. na hy ajñapanavijñapteh karmapatha upayujyate. tasya pranatipatadikarmano 'krtatvat. syan matam. krte tasmin karmani tadajñapanavijñapteh [tib. 13a] karmapatho bhavisyatiti. atra idam ucyate. krte 'pi ca tasyah svabhavavisesad iti. parena krte 'pi tasmin (abhidh-k-vy 355) karmani tasya ajñapanavijñapter na kascit svabhavaviseso 'sti. yena tadanim karmapathah syat. tasmat purvavat. tasyah svabhavavisesat. yathaiva purvavat karmapatho na vyavasthapyate. tathaiva pascad ity ato 'stity abhyupagantavya yasau tadanim utpadyate karmapathasamgrhiteti. ekadasabhir ayatanair asamgrhitam iti. dharmayatanavarjyaih. vakkarmantajivanam ayogad iti. vijñaptisvabhavanam evasambhavad ity arthah. yat tarhidam uktam iti vistarah. ko 'syabhisambandhah. yadi va matam. yady avijñaptir na syad astamgo 'yam margo na syat. tatra vijñaptyayogat. tasmad asty avijñaptir iti. yat tarhidam uktam iti vistarenoktva yavat samyaksamadhir iti kim artham evam ucyate. purvam eva casyeti sarvam. margasya samapattikalat purvam ity arthah. vijñaptirupas ta ukta ity abhiprayah. vaibhasikah pariharanti. laukihamargavairagyam iti vistarah. laukikamargavairagyavasthayam vagadisvabhavam [tib. 13b] vijñaptirupam. etad abhisamdhayaitad uktam. na tu margakale tatsamgrhitam vagadyavijñaptirupam nastiti.

samadhivisayarupam iti. samadher alambanam asthisamkaladi. desanavaranad apratigham iti. yad rupam desam avrnoti. tat pratigham. viparyayad apratigham iti siddham. katham idanim tad rupam iti. yadi na rupayitum sakyata ity abhiprayah. etad avijñaptau samanam. avijñaptir api va desam navrnotiti tulyam. anasrave samadhau anasravam iti. margam sammukhikurvano yogacaras tadrupam asayam casrayam ca pratilabhate. yat samyagdrstivad anasravam silam pratilabhate. yasmin sati prakrtisilatayam samtisthate. atha va. anasrave 'pi samadhau tad evamvidham rupam ta acarya icchanti. arhato yad rupam bahyam cety apara iti. apara acarya varnayanti. arhato yad rupam caksurayatanadi. bahyam ca kasthakudyadi. tad anasravam rupam. kutah. asravanam anisrayatvat. na hy arhatsamtanikam rupam bahyam casravanam klesanam nisraya iti. yady evam yat tarhy avisesena sutra uktam sasrava dharmah katame. yavad eva ckasur yavad eva rupaniti [tib. 14a] vistarah. tat punar asravanam apratipaksatvat sasravam uktam. cittacaittavisesa hi asravapratipaksa iti. paryayena tarhiti vistarah. tad evarhato rupam bahyam casravanam apratipaksatvat sasravam asravanam anisrayatvad anasravam iti. tatha ca laksanasamkarah syad iti dosah. yani rupaniti. yani rupany ayatananity arthah.

vistarena yavad ye dharmah sasravah sopadaniyas
cetahkhilamraksavastv iti vacanat. santy anasravani
rupayatananiti. tani punah katamani sasravani sopadaniyani.
(abhidh-k-vy 356) prthagjanarupani. asravanam nisrayatvat
tadapratipaksatvac ca. katamany anasravani. yany arhato rupani
bahyani ca. asravanam anisrayatvat. dharmata hy eseti.
dharmanam anadikalika saktih. gunavisesad iti.
dhyanapramanadigunavisesat. anugrahavisesac ceti. sarirasya
varnabaladivisesat. tadalambaneti vistarah. sapratigrahakam
alambanam asyah. seyam tadalambana danacetana. [tib. 14b] taya
paribhavitah samtatayah suksmam parinamavisesam
phalotpattinimitam prapnuvanti. katham bhavisyatiti.
bahutaraphalabhinispattaye katham bhavisyatity abhiprayah. na hy
atra datrnam dayah paribhujyante. yatparibhogat bhoktrnam
gunavisesad anugrahavisesac canyamanasam api datrnam iti
vistarena yavat samartha bhavamti. yavad upajayata eva punyam iti
va. tadalambanecetanabhyasad iti.
tathagatatacchravakalambanacetanabhyasat. samtatayah suksmam
parinamavisesam prapnuvanti. yenayatyam
bahutaraphalabhinispattaye samartha bhavanti. caratas tisthato jagrato
yuktam evam svapatas tu katham ity ata aha. svapnesv api tas cetana
anusanginyo bhavantiti. avijñaptivadinas tu vaibhasikasya
niraupadhike punyakriyavastuni yatra vijñaptir nasti. kevalam tam
srutvadhigacchati pritipramodyam udaram kusalam. tatra katham
avijñaptih syat. tasya srotur vijñaptisamadhyor asambhavat.
avijñaptir hi vijñapteh samadher va sambhavet. aupadhikesv apiti
vistarah. aramadanadisv [tib. 15a] api. tadalambanacetanabhyasat.
pratigrahaka alambanam asyas cetanaya iti purvavat. aha. yady
aupadhikesv api evam abhiksnam tadalambanacetanabhyasat. yat tarhi
sutram iti vistarah. apramanam cetahsamadhim iti.
maitryadisamprayuktam. cetanavisesa iti. etadalambanacetanasyapi
dayakasyapramanah punyabhisyando 'stiti darsayati.
kriyaphalaparisamaptav iti. maulakarmapathaprayogah kriya.
maulakarmapathah phalam tasya parisamaptau. esa eva nyaya iti.
svayamprayogena paresam upaghatavisesat kartuh suksmah
samtatiparinamaviseso jayata iti sarvam. karye karanopacarad
iti. samtatiparinamavisesah karmapatho bhavatiti
samtatiparinamavisesah karyam. karmapathah karanam. yo 'sau
kayavacoh prayogah. sa hi cetanalaksanasya karmanah pantha iti.
tasmin karye karmapatha iti karanopacarah. kayikavacikatvam tu tasya
samtatiparinamavisesasya. tatkriyaphalatvat. kayavakkriyayah
phalatvad ity arthah. yatha avijñaptivadinam avijñaptir [tib. 15b] iti.
yatha vaibhasikanam avijñaptivadinam avijñaptih karmapatha ity
akhyayate. karye karanopacarat. kayikavacikatvam tu
tatkriyaphalatvad iti. avijñaptir (abhidh-k-vy 357) adravyam iti
prakarantarena darsayan bhadanta aha. upattesu skandhesv iti
vistarah. sattvasamkhyatesu vartamanesu skandhesu trikalaya

cetanaya pranatipatavadyena sprsyate ghataka iti. katham
trikalayety aha. hanisyami hanmi hatam iti casya yada bhavatiti. tad
evam atra cetanaiva karmety uktam bhavati. acaryo bhadantamatam kenacid
bhagenabhipretam kenacid bhagenanabhipretam darsayann aha. na tv
iyateti vistarah. yadi kascid evam prayojayet. manmataram marayeti.
uccalite ca marake tasyaivam bhavet. hata tena manmateti. tasya
hatabhimanina anantaryakarma syat. na cesyate. tasmat svayam ghnann
iti bhadantena visesyam vaktavyam. tat evaha. svayam tu ghnata iti
vistarah. etavams cetanasamudacara iti. hanisyami hanmi hatam iti.
yuktarupa iti. yukta eva yuktarupa iti. svarthe rupapratyayah.
namadheyavat. [tib. 16a] yatha namaiva namadheyam ity eke vyacaksate.
prasastarupo yuktarupah. yuktam va rupam svabhavo 'syeti
yuktarupah. tathaivasamjñayamana iti. yathaivavijñaptir duravabodha.
tathaiva samtatiparinamaviseso 'piti. cittanvayakayaprayogeneti.
cittapurvakena kayaprayogenety arthah. tabhyam prthagbhutam iti.
cittakayabhyam prthagbhutam. yatkrtaprayogasambhuteti. yena
krto yatkrtah. yatkrtat prayogat sambhuta. kriyaparisamaptih
karmapathaparisamaptih. tasyaiva cittacaittasya prayoktus tannimittas
tatprayoganimittah samtatiparinamo bhavatiti. bhavati paritoso
'smakam iti vakyasesah. cittacaittasamtanac cayatyam
phalotpatteh. navijñaptih. kim. bhavati paritosa iti vartate.
vijñaptyabhavad ity evamadini. samutthapakasya dharmasyabhavat
samutthapyasya dharmasyabhava ity arthah. avijñaptir dravyato nastiti
sadhitam etat. adisabdenabhyupetyakaranamatratvat. atitani
mahabhutany [tib. 16b] upadaya prajñapteh. tesam avidyamanatvadi.
tad evastu. dharmayatanaparyapannam iti. yad dhyayinam
samadhivisayarupam samadhiprabhavad utpadyata ity uktam tad dhy
anidarsanam capratigham ca. amga tavad acakseti. amgapratilomya
iti pathyate. hanta tavad acakseti. ehi tavad acaksety artha ity
apare. ato nimitta iti vistarah. yata evam. ato nimitte 'vijñaptau
naimittikopacarat. samyagadyupacarat. avijñaptau tada vyakriyate.
samyagvakkarmantajivakhya kriyata ity arthah. asayam casrayam
ceti. asayah pranatipatadyakaranasayah. sraddhadyasayo va.
asraya asrayaparavrttih. (abhidh-k-vy 358) ato nimitte asaye
asraye ca naimittikopacaram. samyagvagadyupacaram krtvastau
margamgani vyavasthapyanta iti. tad akriyamatram iti.
mithyavagadyakriyamatram. katamat tad ity aha. yad asav iti
vistarah. yady akriyamatram amgam katham tad anasravam ity aha. tac
canasravamargasamnisrayalabhad anasravam iti. yady akriyamatram
amgam. tathadravyasat. katham astav amgani bhavantity aha. na hi
sarvatreti [tib. 17a] vistarah. vidhipurvam iti.
silagrahanavidhipurvam. anyacitto na samvrtah syad iti cet. yadi
sa cetana samvarah. tasmac cetanacittad anyacitto na samvrtah
syat. yatha cetana ya kayavacau samvrnoti nasau tadanim astiti.
na tadbhavanayeti vistarah. naitad evam. tadbhavanaya
cittasamtanabhavanaya kriyakale pranatipatadicitte pratyupasthite
smaratah ahampranatipatadibhyah prativirata iti

pratyupasthitasmrteh. tatpratyupasthanad yaya cetanaya kayavacau samvrnoti. tasyah sammukhibhavat. ityartham eva tasyah samadanam iti. katham. ayam akriyapratijñam anusmrtya dauhsilyam na kuryad iti. na kascin musitasmrtih siksam bhidyad iti. yasav avijñaptih setubhuta dauhsilyam pratibadhnati. sa tadanim vidyata iti.

(iv.5cd) na hi saiva samagriti vistarah. na saiva prthividhatvadinam mahabhutanam vijñaptyasrayanam samagri suksmaphala canidarsanapratighavijñaptiphalatvat audarikaphala ca sanidarsanasapratighavijñaptiphalatvad yujyate. tasmad [tib. 17b] anyany eva mahabhutani upadayavijñaptir utpadyate.

(iv.6ab) yadatani vijñaptir iti vistarah. yadabhava vijñaptir yadatani vijñaptih. evam tadatanani mahabhutani. yatkalasambhuta vijñaptih kim tatkalasambhutany eva mahabhutany upadayavijñaptir utpadyate. sarvam iti. sarvam upadayarupam vijñaptir avijñaptir dhyananasravasamgrhita caksuhsrotrarupasabdadi caivam samanakalany eva mahabhutany upadaya vartate. prayeneti grahanam kimcit kamavacaryavijñaptinirasartham. ata evaha. kimcid vartamanam anagatam atitani mahabhutany upadayeti. kimcid upadayarupam vartamanam atitani mahabhutany upadaya vartate. kimcid anagatam upadayarupam atitani mahabhutany upadaya vartate. kim punas tad upadayarupam yad evam bhutam iti darsayann aha.

ksanad udhvam avijñaptih kamaptatitabhutajeti.

kamavacarasamvaradigrahanakale avijñaptih sahajani mahabhutany upadayotpadyate. evam anyapy avijñaptis tany evopadayotpadyate. yasmat tany asya asrayarthena sambhavanti. yathanyesam upadayarupanam pratyutpannani (abhidh-k-vy 359) mahabhutany asrayah [tib. 18a] evam tasya atitany asrayah. pravrttyanuvrttikaranatvad yathakramam iti. atitani mahabhutani pravrttikaranatvat aksepakaranatvat asrayarthena bhavanti. pratyutpannani sariramahabhutany anuvrttikaranatvad adhisthanakaranatvat samnisrayarthena bhavanti. cakrasyeveti vistarah. yatha cakrasya panyavedhah. evam asyah pravrttikaranam. yatha bhumipradesah. evam anupravrttikaranam.

(iv.6cd) kalaniyamam uktva bhuminiyamam prcchati. atha kutastyaniti vistarah. yavac caturthadhyanabhumikam iti. arupyesu bhutabhautikanam abhavat. dhatvapatitatvad iti. anasravasya kayavakkarmano dhatvapratisamyuktatvat. nasti niyamata ity abhiprayah. anasravani tarhi mahabhutany upadaya kasman na bhavatity ata aha. anasravanam ca mahabhutanam abhavad iti. kim punar asya mahabhutaih karyam ity ata aha. tadbalena cotpatter iti. mahabhutabalena cotpatter ity arthah. atha cittabalenaiva

tadutpattih kasman na bhavati. anupadayarupatvaprasamgat.

(iv.7, 8) avijñaptir anaupattiketi. amurtatvac cittacaittadhisthanabhavayogat.

naisyandiki ceti.

[tib. 18b] kusalakusalatvat na vipakaja

navyakrtasty avijñaptir

iti vacanat. vipakajasya cavyakrtatvad

vipako 'vyakrto dharma

iti vacanat. naupacayiki upacayabhavat. parisesyan naisyandiki.

sattvakhya

sattvasamtanapatitatvat.

nisyandopattabhutajeti.

naisyandikopattamahabhutaja. samutthapakacittapeksatvat asamahitacittavijñaptyadhikarac ca. na svapnasamadhyadyaupacayikamahabhutaja. ata eva ca na vipakajamahabhutaja.

samadhijeti

vistarah. sasravanasravasamadhijatvat. dhyananasravajasamvaravijñaptih samadhijety ucyate. anupattani ca mahabhutany upadayeti. samahitacittavasena tatra sarire cittanuvrttitvat. upattani hi mahabhutani nirodhasamapattyadyavasthasu (abhidh-k-vy 360) cittam antarenapi vartante. yavat sambhinnapralapad iti. yavacchabdenadattadanat kamamithyacaran [tib. 19a] mrsavadat paisunyat parusyat sambhinnapralapad iti. cittavat bhutabhedat. yatha tadutpadakam cittam abhinnam. evam bhutany api tadutpadakany abhinnany eva. na cadhararthenavijñapter mahabhutany asrayah. kim tarhi. tatpravartanarthena. tasmad

abhinnabhujeti

vacanam na virudhyati. pratimoksasamvare tv anyanyaniti. acittanuparivartaniyatvat. vijñaptis tu naisyandikiti. aksepavasenanuvrtteh. upatta tu kayikiti. na vacikity arthah. kayiki hi kayamahabhutavinirbhagavartitvat tadasrayabhutanam upatta. na tu vaciki. tadvinirbhagavartitvat.

atra codayanti. sastraviruddham etad. evam hy aha. yanimany upasakasya pañca siksapadani. esam katy upattani. katy anupattani. aha. sarvany anupattaniti. avijñaptilaksanasiksapadabhisamdhivacanad bahulikatvad va tathanirdesasyety adosah.

punahprabandhad avaibhasikiyam [tib. 19b] iti. ekasamsthanotpattav itarasamsthananivrtteh. katham vistarena yavat samsthanadvayam sidhyatiti. anyonyavakasadanat. tanmahabhutair abhivyapanad iti. vijñaptyasrayair mahabhutair angasyabhivyapanat. anabhivyapane ca punar vijñaptimahabhutaih katham krtsnenamgena vijñapayet. na hi sakyate vaktum. kayaikadesenasau vijñapayati. na sarvakayeneti. vijñaptyasrayani mahabhutani tadamgam na vyapyavatisthanta iti. susiratvat kayasyasti tesam avakasa iti. abhivyapane 'pi na mahiyasangena bhavitavyam. susiratvena kayanupravesat. pinena tarhi guruna va tenamgena na bhavitavyam. suksmatvat.

(iv.9, 10ab) dvividham trividham pamcavidham coktam iti.

cetana tatkrtam ca tad

iti vacanat. dvividham uktam.

cetana manasam karma tajje vakkayakarmani

iti vacanat. trividham uktam.

te tu vijñaptyavijñapti

iti. kayavakkarmano vijñaptyavijñaptitve bhedat. cetanatmanah karmanas ca pañcasattvat pañcavidham uktam.

navyakrtasty avijñaptir

iti. [tib. 20a] kusalakusalaivavijñaptir ity arthad uktam bhavati. balavat karmeti. avijñaptilaksanam.

kame 'piti.

apisabdad iticasabdarthenapisabdena kama ity akrsyate.

anasravavijñaptivad iti. yatha na ca tavad anasravaya avijñapter anasravani mahabhutani. atha ca punar yasyam bhumau jatas tam utpadayati. tadbhumikani mahabhutany upadayotpadyate. evam na ca tavad arupyani mahabhutani syuh. atha ca punar yasyam bhumau jata arupyam utpadayati. tadbhumikani mahabhutany upadayarupyavacary avijñaptir bhavisyatiti. na. tasya dhatvapatitatvad iti. nehasamyat. yasmad avijñaptir anasrava dhatvapatita kamaruparupyavacariti. trsnabhir asvikrtatvat tasya dhatuto bhumito va naiva sabhagani napi visabhagani mahabhutani bhavantity ato yatrajatas tatrajani mahabhutany upadayotpadyate. arupyavacari tv avijñaptir narhati kamarupavacarani visabhagani mahabhutany upadaya bhavitum. dhatupatitavad ity abhiprayah. kim ca. sarvarupavaimukhyac carupyasamapattir nalam rupotpattaye. rupabhumika tv anasrava samapattir alam [tib. 20b] rupotpattaye 'vijñaptyutpattaye ity arthah. kasmat. sarvarupavaimukhyad ity abhiprayah. katham carupyasamapatteh sarvarupam vaimukhyam ity ato braviti.

vibhutarupasamjñatvad iti. vigatarupasamjñatvad ity arthah. dauhsilyapratipaksena silam iti vistarah. dauhsilyam kamavacaram akusalasamutthanatvat. tasya rupabhumikam silam avijñaptilaksanam pratipaksa iti yujyate. arupyavacaram apy evam bhavisyatiti ced ata aha. arupyas ca kamadhator iti vistarah. arupyah kamadhatos catasrbhir duratabhir dure. duratvac carupyasamgrhitam silam kamadhatupratipakse na kalpate. catasras ca durata vyakhyatah purastad iti na punar vyakhyayante. pratipaksadurata catrodaharanam.

vijñaptih savicarayor

iti. savicarayor eva bhumyor ity avadharanartha arambhah. vitarkya vicarya vacam bhasata iti vitarkavicarapurvakatvat kayavakkarmanoh.

kame 'pi nivrta nastiti.

na kevalam avicarasu bhumisv iti darsayati. brahmaloka evastity uktam bhavati. tata urdhvam iti. brahmalokad urdhvam. bahyamahadhutahetukam iti. vayuprabhrtinam [tib. 21a] sabdayatanam. vijñaptisabdapratisedhaparam etad vacanam (abhidh-k-vy 362). na tu bahyamahabhutahetukam eva. panyadyangasabdo 'pi hi dvitiyadisu dhyanesu sambhavati. anyatha hi sastravirodhah syat. tatha hi sastra uktam. sabdadhatuna kah samanvagatah. aha. kamarupavacarah. ko 'samanvagatah. aha. arupyavacara iti. na hi bahyenasattvasamkhyatena samanvagato yujyate.

praptyaprapti svasamtanapatitanam

iti vacanat. asyaiva ca dosapariharartham anye punar ahur iti. dvitiyadisv api dhyanesu vijñaptir astiti. kimbhumika. prathamadhyanabhumika. vaibhasikapaksa evayam. na paksantaram.

kayaksisrotravijñanam vijñaptyutthapakam ca yat dvitiyadau tada vyaptam aklistavyakrtam ca tad

iti siddhantat. evam tarhi dvitiyadidhyanabhumika bhavati paksantaram. sa tu kim vyakrta utavyakrtety aha. anivrtavyakrta. na tu kusala na klisteti. parasparasambhasanadikurvatam tatastyanam avyakrta vijñaptir bhavati. [tib. 21b kimkaranam na kusala na klistastity aha. na hi tesupapanna iti vistarah. na hi dvitiyadisu dhyanesupapannah tathajatiyam kusalaklistajatiyam adhobhumikam cittam sammukhikaroti. yena cittena kusalam klistam va vijñaptim samutthapayet. kimkaranam iti aha. nyunatvat prahinatvac ceti. kusalam adhobhumikam nyunatvan na sammukhikaroti. prahinatvac ceti na klistam. arthad etad uktam bhavati. avyakrtam adhobhumikam cittam sammukhikaroti. tena tam samutthapayatiti. etad uktam bhavati. adhobhumikena cittenordhvabhumika vijñaptir utthapyata iti. tad evam necchanti vaibhasikah. prathamadhyanikaiva hi sa vijñaptih

prathamadhyanabhumikacittasamutthapitatvat. tasmad aha. purvam eva tu varnayantiti.

tac ca kamadhatav iti. tac ca bhavanaprahatavyam nivrtavyakrtam cittam kamadhatau nasti. satkayantagrahadrstisamprayuktam eva hi kamadhatau nivrtavyakrtam cittam isyate. tena ca na vijñaptih samutthapyate. antarmukhapravrttatvat.

(iv.10cd, 11) svabhavata ity atmatah. paramaksematvad iti. aksemalesanubandhabhavat. [tib. 22a] yad dhi svabhavasamprayogasamutthanatah kusalam na tat paramaksemam ity uktam bhavati. asamprayuktanam kusalatvabhavad iti. kusalamuladibhir asamprayuktanam caittadinam kusalatvabhavat. tatsamprayogakusalatvasiddhih. tair eva kusalamuladisamprayuktair ity adisabdena hryapatrapyayor grahanam. ausadhipaniyasambhutaksiravad iti. pitausadhapaniyaya (abhidh-k-vy 363) gor yat ksiram. tad ausadhapaniyasambhutam. praptinam tv iti vistarah. praptinam kusalanam visabhagacittasamutthapitanam. visabhagam cittam kusalad anyat. vicikitsaya kusalamulapratisamdhane yah kusalanam praptayah. tasam kusalatvam. na tavat parinirvanavat paramarthaksematvat. napy alobhadivat svabhavatah kusalam atatsvabhavatvat. napi vedanadivat samprayogato viprayuktatvat. napi samutthanatas tatsamutthanacittasya [tib. 22b] klistatvat. evam punarbhavapratisamdhav api upapattipratilambhikakusalapraptayo vaktavyah. katham tasam kusalatvam iti vaktavyam etat. kartavyo 'tra yatna ity abhiprayah. atra pariharanti. kusalamulasamutthapaniyatvad anagatavasthayam eva tah kusalamula bhavanti. klistena cittena tatpraptivibandho 'paniyate. na tatkusalatvam apadyata iti.

sarvaduhkhapravrttyatmakatveneti. sarvasya duhkhasya pravrttir atma svabhavo 'syeti sarvaduhkhapravrttyatmakah. tadbhavena. paramarthenaksemah samsarah. kayavakkarmajatyadipraptaya iti. kayavakkarmani vijñaptyavijñaptisvabhavany asamvaranaivasamvaranasamvarasamgrhitani. jatyadayo jatijarasthityanityatalaksanalaksanasvabhavah. praptayo 'kusalanam. vyadhyapathyausadhadibhir upameya iti. samsaro vyadhinopameyah. vyadhisamsara ity arthah. lobhadiny apathyausadhenopameyani. anyasamprayogasamutthanapeksatvat. tatsamprayukta apathyausadhimisrapaniyena. kayavakkarmajatyadipraptayo [tib. 23a] 'pathyausadhapaniyasambhutaksirenopameyah. evam tarhiti vistarah. yadi paramarthenakusalah samsarah. na kimcit sasravam avyakrtam bhavisyati kusalam va. samsarabhyantaratvat sasravasya. paramarthata evam uktam iti abhyupagatam etat sarvam samsaraparyapannam akusalam iti. vipakam tu pratiti vistarah. yad vipakam prati na vyakriyate. savipakam etad iti. tad avyakrtam ity ucyate. tad uktam bhavati. yat sasravam. tad akusalam

paramaksematvat. vipakam praty avyakaranarthavyakrtam iti. kusalam api. tathaivakusalam. istavipakatvat kusalam ity avagantavyam.

yadi samuttanavasad iti vistarah. cetanaya eva kusalakusalatvam ity anenabhiprayena. kayavakkarmanah kusalakusalatvam vicarayati. kim na mahabhutanam iti. kusalakusalatvam. kusalakusalena hi cittena kayavakkarma tanmahabhutani samutthapyate. vaibhasika aha. karmani hi kartur abhiprayo na mahabhutesu na mahabhutani kuryam iti. kim tarhi. idam karma kuryam iti. na karmavan mahabhutanam kusalakusalatvam iti. [tib. 23b] acarya aha. (abhidh-k-vy 364) samahitasya kartur avijñaptau nasty abhiprayah. avijñaptim kuryam iti. na casamahitam cittam tasyah samutthapakam asti. yad evam abhiprayam kuryat. visabhagatvat visadrsatvat bhumito 'samadhanad va. katham tasyah samahitaya avijñapteh kusalatvam. mahabhutavat tasyah kusalatvam na syad ity abhiprayah. divyayor api va caksuhsrotrayoh kusalatvaprasamga iti. yady antarenapi tadabhiprayam avijñapteh kusalam iti. atha va ayam asyabhisambandhah. yadi visabhagasamahitacittavasena tasyah kusalatvam. divyayor api caksuhsrotrayoh kusalatvaprasamgah. prayogakale tadabhiprayasambhavat. na ca tayoh kusalam asty

avyakrte srotracaksurabhijñe iti vacanat.

(iv.12-14) yad uktam darsanaprahatavyam cittam vijñapter asamutthapakam iti. darsanaprahatavyasyamtarmukhapravrttatvad ity evam bruvatam kim tarhi bhagavatoktam iti virudhyate. tad bhagavatoktam iti vakyarthah. kim tad ity ucyate. tato mithyadrster iti vistarah. katham mithyadrster darsanaprahatavyayah [tib. 24a] mithyavak vijñaptisvabhava mithyakarmantas ca tatsvabhava evety uktam iti.

hetutatksanotthanasamjñitam

iti. hetutthanam ca tatksanotthanam ca hetutatksanotthanam. hetutatksanotthanam iti samjñitam

hetutatksanotthanasamjñitam. samjñitam

iti samjñikrtam. atha va hetutatksanotthanam samjñasyeti hetutatksanotthanasamjñam. hetutatksanotthanasamjñikrtam

hetutatksanotthanasamjñitam.

hetusamutthanam iti. samuttisthate 'neneti samutthanam. hetus ca sa samutthanam ca tat hetusamutthanam. tatksanasamutthanam iti. sa ksanah kriyaksanah. tatksane samutthanam tatksanasamutthanam. tatraiva ksane samutthanasadbhavat. tatraiva kriyaksane tatksanasamutthanasya bhavad ity arthah. aksepakatvad ity utpadakatvat. kim idanim iti vistarah. tasya tatksanasamutthanasya tasyam vijñapanakriyayam samarthyam. yena

tadanim tadanuvartakam ity ucyate. tena hiti vistarah. tena hi tatksanasamutthanena vina asau vijñaptir mrtasyeva na syad aksipta sati hetusamutthanena janitapi sati. tadyatha. kascid gramam gamisyamity aksiptakriyantara mriyet. tasyanuvartakacittabhavad (abhidh-k-vy 365) gamanam na bhavati. tadvat. acittakasya tarhiti [tib. 24b] vistarah. yadi tatksanasamutthanena vinasau mrtasyeva na syat. nirodhasamapattilabhinah kasyacid upasampadyamanasya kayavijñaptim abadhnatah tatkalopasthitanirodhasamapattitvad acittakasya samvarotpattau karmavacanavasanakalinayam tatsamvarantargata kayavijñaptih katham bhavati. katham utpadyate tatksanasamutthanam vinety arthah. evam virodhite samadhyamtarah sriyate. sphutatara tarhiti. tatksanasamutthanena sacittakasya vyaktatara vijñaptir bhavatity etat tasya samarthyam.

pravartakam drstiheyam

iti. pravartakam eva drstiheyam ity avadharyate. katham punas tat pravartakam ity aha. tatsamutthapakayor vitarkavicarayor nidanabhutatvat hetubhutatvat. vijñapteh pravartakam iti. na tv anuvartakam iti vistarah. yat tad bahirmukham cittam anuvartakam. tasya yo vijñaptikriyakalah. tasmim tadabhavat. tasya darsanaprahatavyasya pravartakasyabhavad ity arthah. atas tan nanuvartakam. ayam canyo dosah. tatsamutthapitam ca rupam iti vistarah. yadi tad anuvartakam syad darsanaprahatavyam. tena darsanaprahatavyena samutthapitam kayavagvijñaptirupam darsanaprahatavyam syat. yatha bhavanaprahatavyena cittena samutthapitam [tib. 25a] kayavakkarma bhavanaprahatavyam iti. kim syad iti codakah. abhidharmo badhitah syad iti vaibhasikah.

na drstiheyam aklistam na rupam

iti vacanat. kim ca vidyavidyabhyam cavirodhat. vidyaya darsanamargena satkayadrstyadivat tasya rupasyavirodhat. aprahanad ity arthah. drstasatyanam api tatsamanvagatatvan nasti rupam darsanaprahatavyam. avidyaya cavirodhat. kim cavidyayapi rupam na virudhyate. na hi klistaklistarupasamudacaravasthayam tatpraptipravahe va saty avidya na bhavati avidyayam ca satyam tan na bhavati. yatha anasravo margo 'vidyaya virudhyate. prthagjanavasthayam tadanutpadat. tadutpade varyavasthayam kasyascid avidyayah prahanat. tad evam anasravavad aprahatavyam api na bhavati. na ced aprahatavyam. napi darsanaprahatavyam. parisesyad bhavanaprahatavyam iti siddham. itara aha. [tib. 25b] sadhya esa pakso vidyaya rupam na virudhyata iti. yo hi darsanaprahatavyam rupam icchati. sa katham vidyaya rupasyavirodham grahisyati. vaibhasika aha. bhutany apiti vistarah. yadi tad rupam darsanaprahatavyacittasamutthapitam (abhidh-k-vy 366) darsanaprahatavyam syat. tadasrayabhutany api tarhi

darsanaprahatavyani syuh. kasmat. samanacittotthapitatvat. yena hi darsanaprahatavyena cittena tad rupam samutthapitam. tenaiva tadasrayabhutany apiti. na ca tani tatha bhavitum arhanti. aklistavyakrtatvat. darsanaprahatavyanam ca klistatvat.
itara aha. naivam bhavisyati. darsanaprahatavyani syur iti. katham ity aha. yatha na kusalakusalani bhavanti. yatha yena cittena kusalakusalena kusalakusalam rupam samutthapitam. tenaiva tadasrayabhutani samutthapitani. tac ca kayavakkarmasvabhavam rupam kusalakusalam. na tadasrayabhutaniti. tadvat. sa eva punah paravrtyaha. atha va punar bhavamtu darsanaprahatavyaniti.
vaibhasika aha. naivam sakyam bhavitum. darsanaprahatavyaniti vakyasesah. kasmat. aklistasya [tib. 26a] dharmasya vidyavidyabhyam avirodhat. na hy aklisto dharmah anivrtavyakrtah kusalasasravas ca vidyayanasravena margena virudhyate. yatha klista dharmah prapticchedad virudhyamte. tadalambanaklesaprapticchedat tu virodho na pratisidhyate. napy avidyaya virudhyate. prapticchedena tadalambanaklesaprahatavyena ca. bhutani caklistani. tatra yad uktam atha va punar bhavamtv iti. tad ayuktam. tad evam atra sadhanam uttisthate. na darsanaprahatavyani klistarupasrayamahabhutani. aklistatvat.
aklistacittacaittadharmavad iti. tad evam vaibhasikah

pravartakam drstiheyam vijñanam

iti sacodyapariharam pratisthapya nigamayati. ato hetusamutthanam iti vistarah. yad uktam mithyadrster mithyasamkalpo yavat mithyakarmanta iti. tasya sutrasya na virodho bhavatiti. pravartakam canuvartakam ceti. antarbahirmukhapravrttatvat.

pamcakam tv anuvartakam

ity avadharanam avikalpakatvat.

[tib. 26b] nobhayam anasravam iti. na pravartakam. napy anuvartakam. samahitantarmukhapravrttatvat.

amlayamaneti. ahiyamana. canatpratyayantas cayam sabdah.
kusalaikatana iti. kusalaikaprabandha ity arthah. buddho bhagavan naga ity uktah sutre. katham. tathagata udayin sadevake loke samaraka iti vistarenoktvaha ago na karoti kayena vaca manasa. tasman naga ity ucyate iti. ago na karotity aparadham na karotity arthah.
anicchayasyeti. anicchayasya buddhasya cittasyavisaranad visayesv agamanad evam uktam.

caran samahito naga

iti vistarah. catursv iryapathesu caram caramiti. yavan nisidam nisidamity upasthitasmrtitvan nityasamahitah sa ucyate.

nirabhisamskaravahitvad iti. abhavo hi samskarasya prayatnasya nirabhisamskaram. nirabhisamskaram vahatiti

nirabhisamskaravahi. tadbhavah. tasmad iti.

na va sarvam darsanaprahatavyam pravartakam iti. syad etad evam. yadi sarvam darsanaprahatavyam pravartakam isyeta. na tu sarvam. kim tarhi. mithyadrstyadikam eva pravartakam vijñapter na satkayadrstyadikam [tib. 27a] ity ata aha. na va sarvam iti visesanam vaktavyam idrsam pravartakam idrsam neti. akusalavyakrtacittasyeti. upasampadyamanasya kenacid yogenakusalavyakrtacittasya. pratimoksasamvaravijñaptir amjalyadika kusala na prapnoti. tadanuvartakacittam akusalavyakrtam iti krtva. yatha pravartakam iti vistarah. yatha pravartakam cittam bhavanaprahatavyam. tatha vijñaptir vyavasthapyate. na tu yatha darsanaprahatavyam pravartakam tatha vyavasthapyate. kasmat. bhavanaheyenantaritatvat. yasmat tatpravartakam darsanaprahatavyam bhavanaheyena pravartakenantaritam. katham krtva. tadyathasty atmeti maya paresam gamayitavyam iti purvam evavadharya tato vaksamutpadakena cittena bahirmukhapravrttena bhavanaprahatavyena savitarkena savicarena vacam bhasate. asty atmety evamadi. ato yatha pravartakam iti vistarah. tad evam avasyam darsanaprahatavyasya pravartakasyanantaram pravartakam eva bhavanaprahatavyam kusalam [tib. 27b] akusalam avyakrtam cotpadyate. tadvasac ca vijñapteh kusaladitvam iti. evam tu vaktavyam iti vistarah. evam tu vaktavyam anyavyavahitam bhavanaheyavyavahitam hetusamutthanam samdhayoktam iti. paramparahetusamutthanam samdhayety arthah.

(iv.15ab) avijñaptis tridheti

vistarah. trividhety uddisya.

samvorasamvaretareti

vivrnoti. samvaras ca sah. asamvaras ca sah. samvarasamvarah. samvarasamvaras ca sah. itara ca sa.

samvarasamvaretareti

samasah.

(iv.16) pratiniyatalaksanatvad iti. bhiksusamvarasyanyal laksanam evam yavad upavasasamvarasyanyal laksanam. tatha hi vaksyati.

pamcastadasasarvebhyo varjyebhyo viratigrahat upasakopavasasthasramanoddesabhiksuteti.

astavidhatve tu samkaryasambhavah. ya eva hi bhiksusamvarah. sa eva bhiksunisamvara ity evamadi. sramaneri ca punah siksamana ceti. sramaneri parivrttavyamjana sramanero bhavati. siksamana capi parivrttavyamjana sramanera eva bhavati. kim evam nesyate. parivrttavyamjano bhiksur bhiksusamvaram ca tyajati. bhiksunisamvaram ca pratilabhata ity ata aha. na ca vyamjanaparivrttav iti vistarah. na bhiksubhiksunivyamjanapradurbhave parvasamvaratyagakaranam

asti.

[tib. 28a] pratimoksadamatyagah siksaniksepanac cyuteh
ubhayavyamjanotpatter mulacchedan nisatyayad

ity atra yat karanam uktam. napy apurvasamvarapratilambhe karanam
astiti vartate. yad uktam

pratimoksakhyah paravijñapanadibhir

iti. ato vijñayate na bhiksusamvarad anyo bhiksunisamvara iti.
evam sramaneradinam api vaktavyam. tasmad abhinno 'nanyas
caturnam
bhiksunisiksamanasramaneryupasikasamvaranam tribhyo
bhiksusramaneropasakasamvarebhyah svabhavah.

kim te samvara iti vistarah. yatha pamcasamkhyayam anyani
pamca praksipya pamcavrddhiyogad dasa bhavanti.
pamcadasasamkhyayam canyani pamca praksipya vimsatir
bhavamti. dinarasateravac ca. yatha purvako dinaro dvitiyena saha
satero bhavati. tatha hi loke ekadinaramulyena dvitiyam dinaram
dinaramulyam va tena purvakena dinaramulyena sahadhikam apeksya
kascid vakta bhavet. dinarasatero maya labdha iti. dinaradvayam maya
labdham ity arthah. kim evam eta upasakasramanerabhiksusamvarah
virativrddhiyogat pranatipatadiviratisu tathaivavasthitasu punar
nrtyagitaviratyadinam apurvanam viratinam [tib. 28b]
vrddhiyogad anyonya ucyamte. anya upasakasamvarac
chramanerasamvarah sramanerasamvarac canyo bhiksusamvara iti
ekadesavisesayogad anyonyavyavasthety arthah. aho svit prthag eva te
sakala upajayante. anyah pranatipatadiviratya upasakasya. tato
'nyah sramanerasya. tato 'nyas ca bhiksoh. ity ekasmim
bhiksusamtane tisrah pranatipatadiviratayah. evam
adattadanaviratayah. ity evamadi. evam sesa iti.
nrtyagitaviratyadayah.

madapramadebhya iti. uccasayanadimadyapanadibhyah. bahutarebhyah
(abhidh-k-vy 369) pranatipatadinam nidanebhya iti. upasakac
chramanero bahutarebhyah pranatipatadinidanebhyo nivartate.
tadyatha vikalabhojanam pranatipatanidanam bhavet. tasmac
chramanero nivartate. nopasaka ity evamadi yojyam. evam casati.
evam ca yadi na syad ity arthah. bhiksusamvaram pratyacaksanas
tyajams trin api upasakasamvaradin vijahyat. dvayor
upasakasramanerasamvarayos tatra bhiksusamvare 'ntarbhavat.

(iv.17) viratisamadanad iti. vijñaptyavijñaptiviratir [tib. 29a] iti
vaksyati.

(iv.18) samapadanad iti. pratisamsthapanad ity arthah. papakarmano
hi sattvesu visamam sampravartate. sapi tu vijñapticittabhyam
kriyata iti. vijñaptya ca kriyate pratimoksasamvarasamgrhita
avijñaptis cittena ca kriyate dhyananasravasamvarasamgrhita

avijñaptih. samadhina kriyata ity arthah. tad evam kriyata iti kriyeti karmasadhanam.

kriyahetutvad iti. kriyaya hetutvat. samvarastho hy samvarapariraksanartham kriyam vijñaptilaksanam arabhate. kriyaphalatvac ceti. vijñaptilaksanayah kriyayah phalatvad ity arthah. samadhisambhuta katham kriya bhavati. samadhijayas cetanayah phalatvat sapi kriya. pratimoksasamvaradhikarad va. na tatra cittah.

evam tavad avisesena pratimoksasamvarah samsabdyata iti. adyo 'pi ksano dvitiyadayo 'pi ca ksanah pratimoksasamvara ity ucyate. pratimoksasvabhavas tv adyaksana eva. tadartham aha. punah adye vijñaptyavjñapti pratimoksa ity ucyate. papasya tena pratimoksanad iti. prathamenaiva ksanena papam pratimoksate. [tib. 29b] utsrjyate tyajata ity arthah. pratimoksa iti prapte pratimoksa iti vacanam svarthe vrddhividhanat. svarthe pratyaye krte vrddhikaranad ity arthah. vaikrtavaisasavat. yatha vikrtam eva vaikrtam. visasam eva maranam vaisasam. evam pratimoksa eva pratimoksa iti. pratimoksasamvara ity apiti. pratimoksas casau samvaras ca. kayavacoh samvaranartha ity arthah. karmapatha ity apy ucyata iti. maulah karmapatha ity arthah. dvitiyadisu ksanesu pratimoksasamvara eva. pratimoksajatiyah pratimoksad va jatah samvarah pratimoksasamvarah. na pratimoksah. yasmat na tena papam pratimoksate. prathamaksana eva pratimoksitatvat.

(iv.19) astav eva nikaya ity avadharane prcchati. kim khalu bahyakanam iti vistarah. samadanasilam iti visesanam. siladvaividhyat. dvividham hi silam. samadanasilam dharmatapratilambhikam ca. tatra samadansilam yad grhyate. (abhidh-k-vy 370) idam cedam ca na karisyamiti. dharmatapratilambhikam dhyanasamvaro 'nasravasamvaras ca. bhavasamnisritatvad iti. moksarthinam api tesam mithyadrstyadyupahatatvat. bhavavisesa eva ca tesam kesamcin moksa iti. bhavasamnisritam eva silam. tato 'sti tesam samadanasilam. na pratimoksasamvara iti. samantakam apy atra dhyanam krtvocyata iti. yasmat samantake 'pi dhyanasamvaro 'nasravasamvaras [tib. 30a] cesyate. tasmad dhyanasamantakam apy atra dhyanasabdenocyata itisyate. apisabdan maulam api grhyata eva. sahabhuhetav ucyamana iti.

caitta dvau samvarau tesam

ity atra. trayanam iti. pratimoksasamvaradhyanasamvaranasravasamvaranam.

anyacittacittakasyapy anuvrtter iti.

viksiptacittakasyapiti

vacanat.

(iv.20ab) anagamya

iti grahanam kamavacarasyaiva dauhsilyasya pratipaksatvat. anamtaryamargesv iti. tesam prahanamargatvat. tatsamutthapakanam iti. dauhsilyasamutthapakanam. ata eveti. yasmad anagamyanantaryamargesv eva tadvyavasthanam. tasmac catuhkotikam kriyate. prathama kotir anagamyanantaryamargavarjyo dhyanasamvarah. anagamyabhumikesu vimuktiprayogavisesamargesu maulaprathamadhyanadisu va caturthad dhyanad anantaryavimuktiprayogavisesamargesu yo dhyanasamvarah. ayam dhyanasamvaro na prahanasamvarah. [tib. 30b] tena dauhsilyasya tatsamutthapakanam ca klesanam aprahanat. dvitiyanagamyanantaryamargesv anasravasamvarah. ayam prahanasamvarah tenaiva dauhsilyadiprahanat. na dhyanasamvaro 'nasravatvat. trtiyanagamyanantaryamargesu sasravasamvarah ayam prahanasamvaras ca tena dauhsilyadiprahanat. dhyanasamvaras ca sasravasamadhijatvat. caturthi anagamyanantaryamargavarjyo 'nasravasamvarah. ayam na dhyanasamvaro 'nasravatvat. napi prahanasamvaras tena dauhsilyadyaprahanat. sa punas tathaivanagamyabhumikesu vimuktiprayogavisesamargesu vistarena yo 'nasravasamvarah. samvaraniyamenaivam uktam. anyathapy anye dharma vaktavyah syuh. evam syad anasravasamvaro na prahanasamvara iti catuskotikam. prathama kotir anagamyanantaryamargavarjyo 'nasravasamvarah.

(iv.20cd) manahsamvaro 'pi smrtisamprajñanasvabhavah indriyasamvaro 'pi smrtisamprajñanasvabhava iti dvisvabhavajñapanartham [tib. 31] dvigrahanam. (abhidh-k-vy 371) dvivacananirdesad eva hi dvitvasiddhih. katham punar gamyate. etav evamsvabhavad iti. agamat. anyatara kila devata bhiksum visayesv indriyani vicarayantam avocat. bhikso bhikso vranam ma karsid iti. bhiksur aha. pidhasyami devate. devataha. kumbhamatram bhikso vranam krtva kena pidhasyasi. bhiksur aha. smrtya devate pidhasyami. samprajanyena ceti.

(iv.21, 22) sa yavat tam avijñaptim na tyajatiti. siksaniksepadi.

purvat ksanad urdhvam atitayeti.

prathame ksane vartamanasyaiva samanvagato bhavatity uktam bhavati.

dhyanasamvaravan sada atitajatayeti.

dhyanasamvaravan kim prthagjano 'tharyah. ubhaya ity aha. avisesitatvat. so 'titanagataya avijñaptya samanvagatah. kimlaksanaya. dhyanasamvaradhikarad dhyanasamvaralaksanayeti gamyate. sa janmantaratyaktam iti. udaharanapradarsanaparam etat. idam janma tyaktam api hi grhyate.

aryas tu prathame nabhyatitayeti.

aryah sadatitajataya avijñaptya [tib. 31b] samanvagatah. kimlaksanaya. anasravaya. aryadhikarat. ata evaha. aryapudgalo 'py evam anasravayeti. ayam tu visesa iti. tusabdartham darsayati. sa ca bhinnakramah. prathame tu ksane duhkhadharmajñanaksantiksane nabhyatitaya avijñaptya samanvagata ity arthah. kasmat. anadimati samsare margasya purvam anutpaditatvat. nanu ca phalapraptikala indriyasamcarakale 'pi va purvamargatyage naivatitaya avijñaptya samanvagama isyate. evam tarhi sa capi phalamargasya prathamaksano bhavati. tatra natitayavijñaptya samanvagato bhavati. phalamargasya purvam anutpaditatvad iti vyakhyatavyam. acaryavasumitras tv asya codyasya pariharam aha. anasravasamvaro 'tra prakrtah. sa ca duhkhadharmajñanaksantikala eva labdhah. atas tena prathame ksane natitena samanvagato dvitiyadisv atitanagateneti. urdhvam tu yo margantaralabhah. tatranasravasamvarasadrsyam astiti na tad ucyata iti. tad iha sadrsyam astiti na budhyamahe. kim sasravasamvaro 'stity apeksyedam ucyate. aho svid anasravo 'stiti. yadi sasravo 'stity abhipriyate. [tib. 32a] duhkhadharmajñanaksantikale 'pi so 'stiti natitaya samanvagata iti pratisedhanupapattih. atha phalapraptikale 'titanasravasamvaro 'stity abhipriyate. vihinah sa katham astiti sakyam vaktum iti cintyo 'syabhiprayah.

samahitaryamargasthav

iti. samahitamargasthas ca laukikasamahitamargasthah aryamargasthas ca

samahitaryamargasthau.

dhyananasravasamvaranvitav ity arthah. atra caryamargabhirudha aryamargastho veditavyo nausthanayena. tadyatha yo navam abhirudhah. sa nausthah. evam ya aryamargam abhirudhah samapannah. sa aryamargasthah. anyatha hy aryamargasamanvito 'py aryamargastha iti krtva. prakrtistho 'py aryo vartamanaya anasravaya avijñaptya samanvagata iti prapnoti. anyah punar evamprasamgam pariharan vyacaste. ekaseso 'tra kriyate. samahitas ca samahitaryamargas ca margau samahitaryamargau. tayoh sthitau

samahitaryamargasthau.

tau yathakramam vartamanaya dhyanasamvaravijñaptyanasrava[tib. 32b] samvaravijñaptya ca samanvagatau. na tu vyutthitau. na tu tanmargavyutthitau taya vartamanaya samanvagatau. tasyas cittanuparivartaniyatvat. evam vyakhyayate. yac coditam acaryasamghabhadrena. katham avijñapteh pratyutpannata aryamargasthavacanad eva gamyate. tatsamapanna evayam. na punas tatsamanvagamavacanaprasamga iti cet. na. dhyanadhikarat. tatravijñaptyabhavac ca.

(iv.23ab) yo naivasamvaranasamvare sthitas sa madhyastha iti. yo na bhiksvadih. na ca kaivartadih. sa madhyasthah. dauhsilyasilamgadisamgrhiteti. dauhsilyam pranatipatadi. silamgam pranatipataviratyadi. yan nasamvaranasamvarasamgrhitam. adisabdena stupavandanakhatacapetadikriyavijñaptir grhyate.

(iv.23cd,24ab) asamvarasamvarasthau pudgalav akusalakusaladharmapratisthitav ity anayor viparyayam asambhavayan prcchati. kim asamvarastha iti vistarah. tau yavad anuvartete iti.

prasadaklesavegau.

anyesv atitayapiti. dvitiyaksanadisu atitaya.

(iv.24cd, 25ab) ksanad urdhvam a tyagad [tib. 33a] iti. yo yasyas tyagas tasmad a tyagat tayatitaya vijñaptya samanvagatah. katham. samvaralaksanayas tavad vijñaptes tyagah siksaniksepadibhih. tasmad a tyagad anayatitaya vijñaptya samanvagatah. asamvaralaksanayah samvarasamadanadibhis tyagah. tesmad a tyagad anaya samanvagatah. naivasamvaranasamvaralaksanayah prasadaklesavegacchedadibhis tyagah. tasmad a tyagad anaya samanvagata iti. yo hi samvaradyavijñaptisamanvagatah. so 'vasyam maulakarmapathasvabhavaya ksanad urdhvam atitayavijñaptya samanvagatah. anagataya tu vijñaptya na kascit (abhidh-k-vy 373) samanvagata iti. cittananuparivartaniyatvat. cittasyapiti. cittasyapi tarhi nivrtavyakrtasya ma bhut praptih. anubandhini ma bhud ity arthah. kasmad ity aha. jada hi vijñaptir analambanatvat. paratamtra ca cittaparatantratvat. na caivam cittam iti. na jadam. na paratamtram cety arthah. kasmat. tadviparyayat sa durbalena nivrtavyakrtena cittenotthapita durbalatara bhavatiti.

(iv.25cd) maulasamgrhitatvad [tib. 33b] iti. cetanayah tadarthatvat.

(iv.26) vijñaptyaivanvitah kurvan madhyastho mrducetana

iti. madhyasthagrahanam samvarasamvarasthanirasartham. samvarasamvarastha hi vijñaptyavijñaptibhyam avasyam samanvagatah. mrducetanagrahanam tivracetananirasartham. tivracetana hi vijñaptim kurvann avijñaptim samutthapayet. prag evavyakrtam iti. mrdvya cetanaya prag evavyakrtam kurvan. yatra hi mrdvya cetanaya kusalam akusalam va kurvan naivasamvaranasamvare sthito vijñaptyaiva samanvagato bhavati avijñapter anutpadat. prag evavyakrtam kurvan sutaram vijñaptyaivasau samanvagato navijñaptya. avijñaptyutpadasamkaya abhavat. anyatreti vistarah. anyatra saptabhya aupadhikebhyah punyakriyavastubhyah. karmapathebhyas ca pranatipatadibhyah. tatra hy avyakrtam api kurvann avijñaptya samanvagato bhavati. satatasamitam carato va tisthato va vistarena yavad upajayata eva

punyam iti sutre vacanat. pranatipatadims ca karmapatham mrducetanayapi kurvan avijñaptya samanvagato bhavati. [tib. 34a] yenaryapudgaleneti vistarah. parivrttajanmanaryapudgalena yada na tavad vijñaptam bhavati. kalaladyavasthayam arupyopapattau ca. vijñaptam va punar vihinam avyakrtacittotthapitavijñaptivihinac ca. na hi tasyah praptir anubandhini bhavati. krtastupadikasya va. tadvastucchedat. sa hi tadanim avijñaptim api parityajati prag eva vijñaptim iti. asv avasthasu janmantaraparivrttav aryapudgalo 'nasravayaivavijñaptya janmantaralabdhaya samanvagato na vijñaptya. nanu ca prthagjanasyapy ayam vidhih sambhavati. sambhavati. anavasyakatvat tu prthagjano noktah. yo hi dhyanalabhi parivrttajanmantarah rupadhatav akrtavijñaptih krtavijñaptivihino va. sa eva tatha sambhavati nanya iti. kamavacarasattvabhisamdhivacanad va. atha va udaharanarupa aryapudgala uktas tena prthagjano 'pi tatha grahitavyah. ata eva

vijñaptyaivanvitah kurvan madhyastho mrducetana

ity atrokto 'nyatraupadhikapunyakriyavastukarmapathebhya iti. savasesam etad vacanam iti krtva. evam dve koti sutrite prathamadvitiye [tib. 34b] trtiyacaturthyau tu yojye. trtiya samvarasamvaramadhyasthas tivraya cetanaya kusalam akusalam va kurvantah. caturthi yena janmantaraparivrttau prthagjanena na tavad vijñaptam bhavati. vijñaptam va vihinam iti.

(iv.27) sahabhutatvad iti. yasmad dhyanacittena saha bhavati dhyanasamvarah. paro vijñapayatiti pratyapayati. pudgalad anya iti. sramanerasramaneryupasakopasikopavasasamvarah. niyamavakrantya aryamargavataranena. pamcakanam ajñatakaundinyadinam. ehibhiksukayeti ehi bhikso cara brahmacaryam iti bhagavato vacane. ehiti coktah sugatena tayina mundas ca kasayadharo babhuveti. sastur abhyupagaman mahakasyapasyeti. mahakasyapah kila yamyam devatapratimam vandate. sasa sphutati. tasya mahanubhavat. sa bhagavantam upasamkramya na vandate. masya rupavinaso bhud iti. tam abhiprayam viditva bhagavams codayati sma. vandasva kasyapa tathagatam iti. tena bhagavan vanditah. tatah sa bhagavato rupam avikopitam drstva ayam me sasteti sa bhagavantam abhyupagatad [tib. 35]a asyopasampad iti. prasnaradhanena sodayina iti. sodayina prasnavisarjanena bhagavan aradhitas tenaradhanena tasyopasampat. gurudharmabhyupagameneti. astau gurudharmah. bhiksor antikad bhiksuninam upasampat bhiksunibhavah. anvardhamasam avavado grahyo bhiksor antikat. abhiksuke avase varsa nopagantavya. pravaranayam ubhayasamghas tribhih sthanaih pravarayitavyah. na codayitavyo bhiksur apattim apannah nakrostavyah. gurudharmapattau manapyam ardhamasam caritavyam. varsasatopasampannayapy bhiksunya tatksanopasampanno bhiksur vandyah. na ca bhiksunya kvacid bhiksus codayitavyah. ity evamadayah. esam abhyupagamena tasya

upasampat. dutena dharmadinnaya iti. taya kilantahpuragatayaiva pravrajyartham buddhaya dutah presita iti. vinayadharapañcameneti. catvaro bhiksavah samghah. tatra jñaptivacakena pamcamenopasampadyate pratyantikesu janapadesu. madhyamesu tu janapadesu dasamena jñaptivacakenopasampadyate. sastibhadravargapugopasampaditanam [tib. 35b] iti. bhadro varga esam iti. bhadravarganam sastih kulaputrah. tesam pugena samuhenopasampaditanam. saranagamanatraivacikena buddhasaranam gacchama iti trirvacanenopasampat. tesam navasyam vijñaptyadhina iti. tesam vinayadharanam idam matam. navasyam vijñaptyadhinah pratimoksasamvara (abhidh-k-vy 375) iti. buddhaprabhrtinam avijñaptidhinatvat. atha va tesam iti yesam vijñaptir nasty upasampatkriyayam.

(iv.28ab) samvrter

iti samvarasya. kalo nityah padartho 'stity eke. tadasamkaya prcchati. kalo nama ka esa dharma iti. kala ity asyabhidhanasya kim abhidheyam ity arthah. samskaraparidipanadhivacanam etad iti. samskaranam atitanagatapratyutpannanam abhidyotakam nameti. tadyathatitah kalo yavat pratyutpanna iti traiyadhvikah samskara eva gamyamte. tena ca tatraprayogad iti. tena visabhagenasrayena tatra samadane aprayogat. asmaranac ca tenasrayena tatsamadanam na samarati. vaibhasika aha. kutas tv etad evam tarkyate. yathanantaram uktam. acarya aha. parenapi samvarotpattau yuktyavirodhad iti. natra yuktir virudhyate. yatha jivitad urdhvam saty api samadane [tib. 36a] samvarotpattau yuktivirodho visabhagasrayatvad ity evamadi. na kalantaravipannam eti ahoratradiyavatkriyasayena.

(iv.28cd) avijñaptivad asamvaro 'pi nasti dravyata iti. yatha nasty avijñaptir dravyata iti pratipaditam. tatha asamvaro 'pi na dravyato 'sti. cetanavyatirikta ity abhiprayah. papakriyabhisamdhir iti. papakriyabhipraya ity arthah. sanubandha iti savasana ity arthah. savasanas cetanaviseso 'samvara ity arthah. yato 'nubandhat tadvan asamvaravan ity ucyate. asamvarika ity arthah. tasyanirakrtatvat. tasyabhisamdheh sanubandhasyanirakrtatvat. tadviruddhaya cetanayanupahatatvad ity arthah.

(iv.29) sa bhuktvapi grhniyad iti. suryodaya eva samvara uttisthate. samadananiyamacittasyotthapakatvat. bhuktvagrahanam tv abhivyaktyartham. kapotakam iti. amgustharahitasyamgulicatuskasyeturahastamgusthapradesinyor antaralavinyasanat kapotakah.

(iv.30) silam

parajikabhavah samghavasesadyabhavah.

vratam

iti niyamah. tadabhavad ity akalabhojanat. ubhayam na syad iti.

smrtih samvegas ca.

na tu tesam iti vistarenacaryo vaibhasikamatam yuktya [tib. 36b] virodhayati. na tu tesam eva samyagdrstyadinam samyagdrstidharmapravicayasambodhyamgasamadhinam. ta eva samyagdrstyadayo 'ngatvaga kalpamte. yujyanta ity arthah. kasmat. yuktivirodhat. purvakah samyagdrstyadaya (abhidh-k-vy 376) uttaresam samyagdrstyadinam angam yadi syur iti vyavasthapyate. evam asyam kalpanayam prathamaksanotpanna aryamargo nastamgah syat. na hi tatra purvotpanna samyagdrstir angam astiti. saptangah syat. bodhyamgesv api pascimah ksano na bodhyamgam syat. na hy anya parena bodhir asti yasyas tad angam syat. atha matam anagataya bodhes tad amgam iti. anagatabodhir na syat. evam samadhir yojyah.

(iv.31ab) anyatrajñanad iti. datur grahitur va vismaranad avyutpattes ca. samdigdhasya vipannasayasya vanadarapurvakam saranam avagacchatah samvaro notpadyata iti. grhiti. uddesapadam. avadatavasana iti. nirdesapadam. purusa iti. uddesapadam. purusendriyena samanvagata iti. tannirdesapadam. yadi na vina samvarenopasako bhavati. yat tarhi sutra uktam. tad uktam iyatopasako bhavatiti. tat katham iti vakyasesah. aha. nasty atra sutravirodha iti. [tib. 37a mahanamasutrasya.

(iv.31cd) uktis tu bhiksuvad

iti. upasakasiksapadoktih bhiksur iva. yathaiva hi bhiksur labdhasamvaro 'pi jñapticaturthena karmana siksapadani yathasthulam grahyate pratyayyate itas camutas ca parajikadibhyas tava samvarah. anyani ca te sabrahmacarinah kathayisyantiti. sramaneras ca. kim. siksapadani grahyate labdhasamvaro 'pi purvam. yadaiva hi tenabhyupagatam aham evamnama tam bhagavantam tathagatam arhantam samyaksambuddha sakyamunim sakyadhirajam pravrajitam anupravrajami. grhasthalimgam parityajami. pravrajyalimgam samadadami. sramanoddesam mam dharaya. evam yavat trir apiti. tathopasako 'pi buddhasaranam gacchami. yavat samghasaranam gacchami. dvir api trir api. ity anena labdhasamvaro 'pi punah siksapadani grahyate. pranatipatam prahaya pranatipatat prativiramamiti vistarena.

(iv.32abc) ekadesakari. ya ekam siksapadam raksati. pradesakari. yo dve raksati. yadbhuyaskari. yas trini catvari va raksati. paripurnakari. yah pamcapi raksati. sa tatkarity ukta iti. ekadesakari yavat paripurnakarity [tib. 37b] arthah. na hy evam sutrapatha iti. na hy evam mahanamasutrapatho yavajjivapranapetam ity uktah. yatha mahanamasutrapatha iti. kiyata bhadanta upasako bhavati. yatas ca mahanaman grhi vistarena yavad upasakam mam dharayeti. iyatopasako bhavatiti. yatra tv esa patha iti. yatra sutrantare esa pathah. yavajjivam

pranapetam saranagatam abhiprasannam iti. tatas te drstasatyah pudgalah avetyaprasadanvayam avetyaprasadahetukam pranair api (abhidh-k-vy 377) jivitahetor api saddharmopagamanam darsayati. abhavya vayam enam dharmam parityaktum iti. na tv esa laksanapadesah samvarasya. na tv anena sutrena laksanam apadisyata ity arthah. pranapetam tu na kvacit pathyata iti. napi mahanamasutre. napi drstasatyasutre. kas caitad aparisphutartham pathed iti. madhyapadalopavikalpan na jñayate. kim pranebhyo 'petam pranair va 'petam pranapetam. utaho pranatipatadibhyo 'petam pranapetam iti. prasna eva na yujyata iti. yo 'yam prasnah kiyata bhadantopasaka ekadesakari bhavati. yavat paripurnakariti. esa prasno na yujyate. kuto visarjanam iti. iha mahanamann upasakah [tib. 38a] pranatipatam prahaya pranatipatat prativirato bhavati. iyata mahanamann upasakah siksayam ekadesakari bhavati. vistarena dvabhyam siksapadabhyam prativiratah pradesakari bhavati. tribhyah prativiratah caturbhyo va yadbhuyaskari bhavati. pamcabhyah prativiratah paripurnakari bhavatity etad visarjanam susthu na yujyate. tanmatrasiksaksamam praty esa prasno yujyate iti. ekasya siksapadasya dvayos tatah parena va ksamam iti. vinapi samvarenopasakah prajñapita iti. mahanamasutre. yatah khalu mahanamam grhi avadatavasana ity evamadina.

(iv.32d) arhato 'pi mrduh pratimoksasamvarah syad iti. yadi samutthapakam asya cittam mrdu syat. prthagjanasyadhimatra iti. yady asyadhimatram cittam iti.

anyatrajñanad iti. datur grahitus ca. tadanadaratas tu saranagamanair vina na syad upasaka iti.

(iv.33) buddhakarakan iti. buddhaprajñaptihetun. ata evaha. yesam pradhanyena sa atmabhavo buddha ity ucyate. anye 'pi hi guna apradhanyenasrita bhavati. yesam va labheneti. ksayajñanadayah saparivara iti. adisabdenanutpadajñanam asaiksi ca samyagdrstir grhyate. saparivaragrahanenanasravah pamca skamdha grhyante. rupakayasya purvam pascac cavisesad iti. kim. na rupakayam [tib. 38b] saranam gacchatiti sambandhah. yadrso bodhisattvavasthayam rupakayas tadrsah pascad apiti.

laksanatah sarvabuddhan iti. na kanthoktita ity abhiprayah. margasyavilaksanatvad iti. laukikasya margasya punyajñanasambharalaksanasya lokottarasya ca ksayajñanadilaksanasyavilaksanatvat tulyatvat. nayurjatyadilaksananam. atas tulyalaksanah sarve buddha iti.

samghibhavanty abhedyatvad iti. sadevakenapi lokena margam praty abhedyatvat samghibhavamti. samagrarupa bhavantiti. laksanata iti. purvavad (abhidh-k-vy 378) vyakhyatavyam. yo 'sau bhavisyatiti

vistarah. tatra bhagavams trapusabhallikau vanijav amamtrayate sma.
etam yuvam buddham saranam gacchatam. dharmam ca. yo 'sau
bhavisyaty anagate 'dhvani samgho nama tam api saranam gacchatam
iti. yada samgho nasti tadaivam uktam anagatam eva samgham adhikrtya.
tat katham sarvasamghan asau saranam gacchatity anena virudhyate.
tatpratyaksabhavina iti. yat samgharatnam tayos bhallikayor
dharmacakrapravartananantaram pratyaksibhavisyatti.
tasyodbhavanarthagunatah [tib. 39a] prakasanartham sa evadhikrto
bhavisyatity arthah.

samtyekalaksanatvad iti. svaparasamtanikanam klesanam
duhkhasya ca ya santih. tal laksanam asyeti santyekalaksanam
nirvanam. tadbhavah. tasmat. asau sarvam nirvanam gacchati.

asrayavipadanad iti. tesam asaiksanam ya asrayo
rupaskandhah. tasya vipadanad vikopanat tadasrayino 'pi te
buddhakaraka dharma vipadita bhavamti. sastram tu naivam iti
vistarah. abhidharmasastram naivam vacakam. naivam darsakam.
asaiksa dharma eva buddha iti. kim tarhi. buddhakaraka iti. ke te
buddhakarakah ye buddhatvasya buddhaprajñaptes ca hetavo laukikalokottara
dharmah. te buddha iti. ata asrayasya laukikapamcaskandhalaksanasya
buddhatvapratisedhad acodyam evaitat. yad uktam yady asaiksa dharma
eva buddhah katham tathagatasyantike dustacittarudhirotpadanad
anantaryam bhavatiti. anyatha hiti vistarah. yady asaiksa dharma
buddhah. [tib. 39b] saiksasaiksa eva dharmah samghah.
laukikacittastho na buddhah syan na samghah. kasmat. na hi laukikam
asaiksa dharmah saiksasaiksas ceti. yadi va saiksa dharma
eva buddhakaraka budddhah syat nasrayo 'pi. silam eva sa
bhiksusamvarakhyam bhiksukarakam bhiksuh syat. nasrayah.
aha. yady asrayasyapi buddhatvam kasmad evam aha sastre. yo buddham
saranam gacchati. asaiksan asau buddhakarakan dharman saranam
gacchatity asaiksadharman evavadharayati. evam vaibhasikenokte
acaryo drstantena samadhim aha. yatha tu yo bhiksum
pujayatiti vistarah. yatha tu yo bhiksum pujayati silamukhena.
bhiksukarakam asau silam pujayati. na ca punah silam eva
bhiksuh. evam yo buddham saranam gacchaty asaiksamukhena.
asaiksan asau buddhakarakan dharmam saranam gacchati. na punah
svasamtanika asaiksa eva dharma buddhah. tasmad adosa esah.
yo buddham saranam gacchati. asaiksan asau buddhakarakan
dharmams charanam gacchatiti.

so 'stadasavenikan iti. tesam asadharanatvad ity
abhiprayah.

vagvijñaptisvabhavaniti. grahanakalam adhikrtya.

caityavrksams [tib. 40a] ceti.

caityakalpita vrksas caityavrksah. tan iti. ata eveti. yasmad

etac charanam agamya sarvaduhkhat pramucyate.

atah sarvasamvarasamadanesu upasakadisamvarasamadanesu dvarabhutanity arthah.

(iv.34ab) apayikatvac ca. yasmac ca kamamithyacara ekamtenapayikah apayasamvartaniyah. na tathabrahmacaryam. akriyaniyamo hy akaranasamvara iti. akriyayam akarane niyama ekamtata akriyaniyamah. so 'karanasamvarah. akaranalaksanah samvarah. na samadanikasamvara ity arthah. sa ca sautramtikanayenavasthavisesa eva. vaibhasikanayena tu silamgam avijñaptir iti.

(iv.34cd) ya upasakah samta iti vistarah. ye grhitapamcasiksapadah samto bharyah parinayanti vivahayamti. kim tair upasakais tabhyo 'pi stribhyah samvarah pratilabdhah. pratilabdhapurvaka ity arthah. atha na pratilabdha ity adhikrtam. vaibhasika aha. pratilabdha iti. ma bhut pradesika iti sarvagamyat prativirateh. kamamithyacarat prativiramamiti agamyacarat prativiramami. na tv asmat samtanagamyacarat prativiramamity abhiprayah. ata evaha.

na tv atra samtana

iti vistarah.

(iv.35cd) pratiksepanasavadyam

[tib. 40b] iti. pratisedhasavadyam. bhagavatpratisiddham karmacaratah papam bhavati. bhagavacchasananadarat. na tat klistam yad amadaniyamatram viditva pibatity abhidharmikenokte. prakrtisavadyam madyam iti vinayadharah sadhayamti. prakrtisavadyam upale sthapayitveti. prakrtisavadyena karmana na cikitsyah. prajñaptisavadyena tu cikitsaniya ity abhiprayah. sakyesu glanesu madyapanam nabhyanujñatam. ato gamyate prakrtisavadyam tad iti. yadi hi hat prajñaptisavadyam syat glanasakyopasthanaya tad anujñayate. na canujñayate. tena tat prakrtisavadyam iti. idam coktam mam sastaram uddisadbhih sakyamunir nah sastety upadisadbhih kusagrenapi madyam na patavyam iti. prakrtisavadyam tad iti bhagavata tat pratisiddham. na tu madaniyam ity avetya. kusagramatrasya madyasyamadaniyatvat. aryais ceti vistarah. prakrtisavadyam (abhidh-k-vy 380) madyam. janmamtaragatair apy aryair anadhyacarat. pranivadhadivad iti sadhanam. kayaduscaritavacanac cety [tib. 41a] aparam sadhanam. prakrtisavadyam madyam. kayaduscaritavacanat. pranivadhadivat. caturvidham hi nandikasutradisu kayaduscaritam uktam. pranatipatah adattadanam kamamithyacarah suramaireyamadyapramadasthanam iti. utsargavihitasyapiti vistarah. anena bhagavadvacanasya purvaparavirodham pariharamti. katham. bhadamteti vistarena madyapanasya samanyavacanam utsargah. sakyesu glanesu

madyapanam nabhyanujñatam ity apavada iti. madyapanam
glanavasthayam api nanujñatam iti gamyate. apavadah punah
prasamgapariharartham. sakrtpitam hi madyam vyasanibhavet.
uktam hi bhagavata. trini sthanani pratisedhamanasya nasti
trptir va. alamta va. paryaptir va. madyam abrahmacaryam
styanamiddham ceti. prasamgapariharah kasmad ity aha.
madaniyamatraniyamat. saiva hi matra dravyakalaprakrtisariravastha
apeksya madaniya camadaniya ca bhavati. ata eva ca
kusagrapanapratisedha ity atisayavacanam. tad evam na
prakrtisavadyam iti manasikrtva bhagavata tatpariharaniyam uktam.
[tib. 41b] kim tarhi. prasamgadosad iti darsitam. aryair
anadhyacaranam hrimattvad iti. pamca saiksani balani sutre
pathyamte. katamani pamca. sraddhabalam viryabalam hribalam
apatrapyabalam prajñabalam ceti. ato hrimattvan na pibamti. na tu
prakrtisavadyatvat. yadi hrimattvat tad anadhyacaranam ajñatam
udakadivat kasman na pibamtity ata aha. tena ca smrtinasad iti.
madyam hi pibatah karyakaryasmrtir nasyatiti. yady evam alpakam tu
pibamtu. yavatya matraya smrtir nasyatity ata aha. alpakasyapy
apanam. aniyamat. visavad iti. yatha kalaprakrtisaktiyogad alpam api
visam kadacin marayati. evam madyam api madayatiti.
duscaritavacanam pramadasthanatvad iti. madenakusalapariharat.
kusalakaranac ca. atra pramadasthanagrahanam nanyesv iti. atraiva
siksapade pramadasthanagrahanam suramaireyamadyapramadasthanam
prahaya suramaireyamadyapramadasthanat prativiramamiti vacanat.
nanyesu siksapadesu pranatipataviratyadisu
pramadasthanagrahanam. pranatipatapramadasthanam prahaya
pranatipatapramadasthanat prativiramamiti [tib. 42a]
pramadasthanam na pathyate. kim tarhi. pranatipatam prahaya
pranatipatat prativiramamiti. evam adattadanadi yojyam. kasmad
ity aha. tesam prakrtisavadyatvat. tesam
pranatipataviratyadinam siksapadanam prakrtisavadyatvat.
tad uktam bhavati. pramadasthanam etad iti madyapanat prativirantavyam.
na tu prakrtisavadyam etad iti. atyaseviteneti vistarah. (abhidh-k-vy
381) suramaireyamadyapramadasthanenasevitena bhavitena bahulikrtena
kayasya bhedan narakesupapadyata iti nandikasutre vacanat. atyasevitena
madyapanena durgatigamanabhidhanam tatprasamgena madyapanaprasamgena
abhiksnam ajasram akusalasamtatipravrtteh. akusalanam ya
samtatih. tasyah pravrtteh. apayikasyapayaprayojanasyapurvasya
karmana aksepad avedhah. yatah. vrttilabhad va phaladanaya
va purvopacitasya karmano maranavasthayam vrttilabhah. yatah.
tasmad aksepat vrttilabhad va durgatigamanabhidhanam iti
sambandhaniyam. annasava iti. tandulakrtah. dravasava iti.
iksurasadikrtah. te veti vistarah. suramaireye kadacid
apraptamadyabhave [tib. 42b] . yada nave bhavatah. kadacit
pracyutamadyabhave. yada atipurane bhavatah. ity ato madyagrahanam.
yadi madaniyam. tato dosa ity abhiprayah. pugaphalakodravadayo
'piti. adisabdena nispavadayo grhyamte. madyapane namadyatve 'py

adosah. suramaireye na bhavata iti. suramaireyasvabhavasya madyasya pane dosa ity arthah. sarvapramadaspadatvad iti. sarvapramadanam sarvasmrtipramosanam pranatipatadyakusalanam hetubhutanam sthanam aspadam pratistheti pramadasthanam madyapanam.

(iv.36) yata eko labhyate iti. yato mauladibhyah sattvasattvakhyebhyas ca. pratimoksasamvaro labhyate. tatah sesau dhyananasravasamvarau. maulaprayogaprsthebhya iti. maulaprayogaprsthebhyo 'kusalebhyah karmabhyah. maulaprayogaprsthasvabhavas trayanam yathakramam pratipaksabhutah pratimoksasamvarakhya vijñaptyavijñaptayo labhyamte. sattvasattvakhyebhyo vastubhyah pranivanaspatyadyadhisthanalaksanebhyah. prakrtipratiksepanasavadyebhyas ca karmabhyah pranatipatavanaspatibhamgadilaksanebhyah. tad etad ubhayam apy ubhayadhisthanam bhavati. prakrtisavadyam api sattvadhisthanam asattvadhisthanam ca. prajñaptisavadyam api sattvadhisthanam asattvadhisthanam ca. [tib. 43a] na punar evam grahitavyam. prakrtisavadyam sattvadhisthanam pratiksepanasavadyam asattvadhisthanam iti. tatra tavat prakrtisavadyam sattvadhisthanam pranivadhadi. prajñaptisavadyam api sattvadhisthanam bhiksoh strihastadigrahanam. sahagarasayyadi ca. prakrtisavadyam asattvadhisthanam jatarupadyapaharanam. prajñaptisavadyam asattvadhisthanam vrksapattradicchedo bhiksoh. aharadisu ca vinayokta upadesah. sattvadhisthanapravrttatvad iti. sattvaprajñaptyadhisthanapravrttatvad ity abhiprayah. vartamana eva hi dharmah sattvaprajñaptyadhisthana natita nanagatah. tesam (abhidh-k-vy 382) nirupakhyakalpatvat. ata evaha. natitanagatehyah. tesam asattvasamkhyatatvad iti. nanu casattvaprajñaptiadhisthhanapravrtto 'pi pratimoksasamvaro bhavati. sattvasattvakhyebhyah prapyata iti vacanat. sa capy evam na pratisidhyate. yathaiva hi sattvakhyebhyo vartamanebhye eva labhyata ity ucyate. tatha vartamanebhya evasattvakhyebhyo 'pi labhyata iti vaktavyam. vartamanadhisthanatam eva hy anena vacanenatidisati. na prayogaprsthebhya iti. samahitavasthayam ekamtamaulatvat. asamahitavasthayam ca na samvarabhavat. kuta eva prajñaptisavadebhya iti. abhyupagamabhavat. sarvakalebhyas ceti. atitanagatayor api samvarayor labhat tatsahabhucittavat.

ata eveti. yasmad [tib. 43b] ete samvara evam labhyamte. yatha vistarenoktam. atas catuskotikam kriyate. vistara iti. samti tani skandhadhatvayatanani. yebhyo dhyananasravasamvarau labhyete. na pratimoksasamvarah. samti tani. yebhyah pratimoksasamvaro na dhyananasravasamvarau. samti tani. yebhya ubhayam labhyate. samti tani. yebhyo nobhayam labhyata iti. vistararthah. prathama kotih. vartamanebhyah pranatipatadikarmapathaprayogaprsthebhyah

pratiksepanasavadyac ca vrksabhamgadikad yah samvarah. sa pratimoksasamvarah.

sarvobhayebhya

iti vacanat. prayogaprsthatvat tu na dhyananasravasamvarau. dvitiya. atitanagatebhyo maulebhyah karmapathebhyah pranatipatadibhyah kayavacikebhyah saptabhyah samvaro yah. tau dhyananasravasamvarau.

maulebhyah sarvakalebhya

ity vacanat. na pratimoksasamvarah. atitanagatatvat. trtiya. pratyutpannebhyah maulebhyah karmapathebhya iti. pratyutpannakarmapathatvat pratimoksasamvaro bhavati. maulakarmapathatvac ca dhyananasravasamvarau. caturthi atitanagatebhyah samamtakaprsthebhya iti. atitanagatatvan na pratimoksasamvarah. samamtakaprsthatvan na dhyananasravasamvarau [tib. 44b] svasamtane vartamanebhyah karmapathebhyah samvaro na yujyata iti pasyann aha. na tu samvaralabhakale vartamanah karmapathah samtiti. vartamanadhisthanebhyas tebhyah karmapathebhya iti vaktavyam iti siksayaty acaryah. yato vastunah prativiramati. tasya vartamanatvasambhavat. natitavartamananam iti. utpannatvad esam samvaranam na yujyate. na hy utpannanam anutpattih sakyate kartum. anagatanam tu sakyata iti. tesam eva samvaranam yujyata ity acaryabhiprayah (abhidh-k-vy 383). vaibhasikanam tu tathavacane 'yam abhiprayo laksyate. pranatipatadiprayogamaulaprsthanam yathakramam samvaranaya pratimoksasamvaraprayogamaulaprsthani pravartamte. naitani pravartisyamta iti. arthata evaitani pratipaksabhutani tani rundhantivotpadyamte. prayogah prayogam evam bhavitiva tvam aham samvrnomi. ma tvam uttha iti. evam yavat. prsthah prstham evam bravitiveti yojyam. tatha skandhadhatvayatananam karmapathaprayogamaulaprsthasvabhavanam vartamananam rundhano vartamanebhyas tebhyo labhyate. pratimoksasamvara ity ucyata iti. tasman naivam vaktavyam iti.

(iv.37) kascit sarvebhya iti vistarah. bhiksusamvarah sarvebhyah karmapathebhyo labhyate. sarvakarmapatha varjaniya ity arthah. kascic caturbhyah. tato 'nyah. [tib. 44b] tato bhiksusamvarad anyah. samvarah sramaneradisamvaras caturbhya evamgebhyo labhyate. kayikebhyah pranatipatadibhyas tribhyo vacikac ca mrsavadat. yady alobhadvesamohah karananiti. samvarakaranani dvihda isyamte. alobhadvesamoha va karanani. mrdumadhyadhimatrani va cittaniti. yadi purvah paryayo 'bhipriyate. sarvaih karanair alobhadisvabhavair labhyate samvarah. kusale samutthapake cetasi tesam yugapat bhavat. yadi mrdvadini cittani karananisyamte. ekena karanena labhyate. tesam ayugapat

bhavat. pascimam paryayam iti. mrdvadikaranapaksam. asti samvarasthayiti vistarah. sarvasattvesu samvrtah sarvasattvanugate kalyanasaye sati samvarotpatteh. na sarvamgair upasakadisamvarasya sarvamgaprativiratatvat. na sarvakaranair mrdvadinam karanatvena yugapad asambhavat. bhiksusamvaras tu sarvamgair api. sarvamgaprativiratatvat. yas trividhena cittena trin samvaran samadatta iti. tadyatha mrduna cittena upasakasamvaram samadatte. madhyena sramanerasamvaram. [tib. 45a] adhimatrena bhiksusamvaram iti. sarvakaranais ca na tu sarvamgair iti. upasakadisamvaranam ekaikasya mrdvadyekaikakaranatvat. tatha grhnata iti. pamcaniyamakriyaya grhnatah.

katham asakyebhya iti. ye hamtum eva na sakyah. tebhyo 'sakyebhyah sattvebhyah katham samvaralabhah. atracaryah samadhim aha. sarvasattvajivitanupaghatadhyasayenabhyupagamad iti. sarvasattvanam jivitasyanupaghatenadhyasayena samvarabhyupagamat. vaibhasika apy asyaiva prasnasya pariharamtaram ahuh. yadi punah sakyebhya eveti vistarah. cayapacayayuktah syat. sakyatam agatesu sattesu samvaras ciyeta. asakyatam agatesv apaciyeta. (abhidh-k-vy 384) sakyasakyanam manusyadidevadinam itaretarasamcarat. devadayo manusyadin samcaramti. manusyadayas devadin iti. imam vaibhasikapariharam savakasam pasyann acarya aha. naivam bhavisyatiti vistarah. naivam cayapacayayuktah samvaro bhavisyati. katham krtva. yatha hy apurvatrnadyutpattau. sose va trnadinam. yady api trnadibhyo 'pi samvaro labhyate. tathapi samvarasya vrddhihrasau na bhavatah. [tib. 45b] evam sakyasakyasamcare 'pi na syatam vrddhihrasau cayapacayav ity arthah. tasmac chakyebhya eva samvaro labhyate. na cayam dosah syad iti. vaibhasika ahuh. na sattvanam iti vistarah. na tad evam. yatha hy apurvatrnadyutpattav iti vistarena yad uktam. kim karanam. sattvanam purvam samcarat pascac ca bhavat. trnagulmalatadinam purvam pascac cabhavat. ato na trnadidrstamtena cayapacayadoso nivaryate. evam vaidharmyamatram uktam. na sadhyasadhanartha iti. acaryah punar aha. yada parinirvrta na samty eveti vistarah. tasmat purvaka eva hetuh sadhur iti. sarvasattvajivitanupaghatadhyasayenabhyupagamad iti. ata sakyasakyebhyah samvaro labhyata iti siddham. evam tarhi yadi sarvasattvebhyo labhyate pratimoksasamvarah. purvabuddhaparinirvrtebhyas tasyalabhac chilanyunata syat. sattvanam purvebhyo nyunatvat. acarya aha. sarvesam buddhanam purvam pascac cotpannanam avisesena sarvasattvebhyo labhat. yadi hi te py aparinirvrta abhavisyan. samprati tebhyo 'pi te 'lapsyamta iti.

sarvakarmapathebhya iti. kayikavacikebhyah. nasti hi vikalenasamvareneti. pranatipatenaiva [tib 46a] nadattadanenety evamadi. mrdunaivasamvarena samanvagata iti. purvapratilabdhatvat. adhimatraya tu pranatipatavijñaptya. kim. samanvagata iti vartate.

na vipakaphalavisesa iti. evam madhyadhimatrena yojyam iti. yo madhyena cittenasamvaram pratilabhate. so 'dhimatrenapi cittena pranino jivitad vyavaropayan madhyenaivasamvarena samanvagato bhavati. adhimatraya tu pranatipatavijñaptya. evam yo 'dhimatrena yavad adhimatrenaivasamvarena samanvagato bhavati. adhimatraya ca pranatipatavijñaptya. ittham api ca yojyam. yo 'dhimatracittenasamvaram pratilabhate. sa mrdunapi cittena pranino jivitad vyavaropayan adhimatrenaivasamvarena samanvagato bhavati. mrdvya tu pranatipatavijñaptyety evamadi.

nagabamdha hastipakah. vagurika iti. pampa nama pranijatir vagurakhya. tam ghnantiti vagurikah. arthata asamvarika iti. rajanas cadhikaranasthas ca (abhidh-k-vy 385) dandanetrtvad ihapathita api asamvarika eva drastavyah. evam anye 'pi yojya iti. kurkutam ghnamtiti. kaurkutika ity evamadini. yuktas tavad iti vistarenoktva yavat katham asamvarah sarvasattvedhyo yujyata iti prasnite. vaibhasikah pariharam aha. matradin api hiti vistarah. acarya aha. na hi tavat [tib. 46b] ta eva ta iti. te matradaya iti janana hanyur ity aghatyebhyas tebhyo 'samvarah katham yujyate. kim caryibhutanam punah pasubhavitum nasty avakasah. tesam urabhradyupapattyasambhavat. tebhyah katham asamvarah syat. yadi vanagatatmabhavapeksaya urabhradayo bhavisyamtiti vartamanan matrader asamvarah syat. urabhran api te aurabhrikah putribhutan anagate janmani sarvatha na hanyur iti. na syat tebhya urabhrebhyo 'samvarah. vaibhasika aha. katham hi nama jighamsatam iti vistarah. acarya aha. etan matradisu samanam iti vistarah. katham hi namajighamsatam putradibhutanam aurabhrikadinam tebhyo matradibhyah syad asamvara iti.

vikalah karmapathamgatah. pradesiko 'pi syat. ekasyapy amgasya aviramat. sattvadesakalasamayaniyamayogena pradesaviratatvat. samvaras ca tathaiva. vikalo 'pi pradesiko 'pi syat. anyatrastavidhat purvoktat pratimoksasamvarat. kasmad ity aha. tanmatrasiladauhsilyapratibandhad iti. asamvaras tanmatram silam pratibadhnati. samvaras ca tanmatram dauhsilyam pratibadhnatiti.

(iv.38) tatkulinair iti. asamvarikakulinaih.

ksetradanadarehanad [tib. 47a]

iti. adarena ihanam kriyarambhah. ksetram cadanam cadarehanam ceti samasah. tasmad avijñaptir utpadyate. tithiti vistarah. tithibhaktam. yavad ardhamasabhaktam ity arthagatih. adisabdena mandalakaranadi grhyate. adarena va tadrupeneti.tivraklesataya. tivraprasadataya cety arthah.

(iv.39, 40) samadanaviruddhavijñaptyutpadad iti. yavajjivam pranatipatadibhyah prativiramamiti yat samadanam. tena viruddhaya vijñapter utpadat. iti prathamena karanena

pratimoksasamvaratyagah. asrayatyagad iti. yenasrayena
samvaro grhitah. tasya tyagan maranad iti. dvitiyena karanena
tattyagah. asrayavikopanad iti. yadrsenasrayena samvara
upattah. tadrso na bhavati. vikopanat. iti trtiyena karanena
tattyagah. nidanacchedad iti. nidanam kusalamulani. tasya cchedat.
caturthena karanena tattyagah. tavad evaksepac ceti.
upavasasamvarasyahoratram aksepah. iti pamcamena karanena
tasyopavasasamvarasya tyagah. purvoktais ca caturbhih karanair
iti.

pataniyena ceti. ebhis ca yathoktaih pamcabhih karanaih
pataniyena ceti. (abhidh-k-vy 386) patamty aneneti pataniyam. tac
caturvidham. abrahmacaryam. yathoktapramanam adattadanam. [tib. 47b]
manusyavadhah. uttarimanusyadharmamrsavadas ceti.

dhanarnavat tu kasmirair apannasyesyate.

agamad yuktitas ca. tatrayam agamah. vinaya uktam. duhsilas cet
bhiksur bhiksunim anusasti. samghavasesam apadyata iti.
apannaparajiko hi bhiksur duhsilo 'bhipretah.
nanapannaparajikah. prakrtisthah silavan iti viparyayena
vacanad ato 'vagamyate. asty asya duhsilasyapi sato bhiksubhavah.
yasmat samghavasesam apadyata ity uktam iti. yuktir api na hy
ekadesaksobhat sakalasamvaratyago yukta iti. na maulim apy apattim
apannasyeti. pataniyam apy apattim apannasyety arthah. naiva
canyapattim iti. samghavasesadikam. aviskrtayam iti.
desitayam.

yat tarhi bhagavatoktam iti vistarena yavat parajitam iti. tat katham iti
vakyadhyaharah. paramarthabhiksutvam samdhayaitad uktam iti.
satyadarsanabhavyatvena tasyapannasya paramarthabhiksutvaprapteh.
bahuklesebhyo nandaprabhrtibhyah. maulyapy apattya na bhiksutvam
nasyatiti viditva tam kuryur iti vakyarthah [tib. 48a]
samjñabhiksur iti. yasyanupasampannasya bhiksur iti nama.
pratijñabhiksur iti. abrahmacaryadipravrttau duhsilah. bhiksata
iti bhiksur iti. yacanakah. bhinnaklesatvad bhiksur iti. arhan.
asmims tv artha iti. yat yat bhagavatoktam abhiksur bhavaty asramana iti
vistarena. etasminn arthe. yathoktebhyas caturbhyo bhiksubhyo 'nya
evayam pamcamo jñapticaturthopasampanno bhiksur iti. yad apy uktam
paramarthabhiksutvam samdhayaitad uktam. tat pratyaha. na casau
purvam paramarthabhiksur asit. yatah pascad abhiksur bhavet.
abhiksur bhavaty asramana iti vacanat. ity upamam kurvateti.
mastakacchinnatalopamam kurvata sastraiva datto 'nuyoga iti
sambamdhaniyam. parihrtah prasna ity arthah. ekagrasaparibhoga
aharasya. ekaparsnipradesaparibhogo viharasyeti sambhdhah.
sarvabhiksusambhogabahiskrtas ca sastreti. sarvasmat bhiksubhis
saha sambhogad ekapamktibhojanadikad bahiskrto buddhena. nasayata
karandavakam iti. karandavako yavakrtitvad yavas
trnavisesah. yo yavadusity ucyate. evam asav abhiksur

bhiksvakrtir [tib. 48b] iti. kasambakam nama putikastham. evam asau putibhuto bhiksuh. tam silavatsamghad yuyam apakarsateti bhagavam (abhidh-k-vy 387) bhiksun ajñapayamasa. athotplavinam vahayateti. utplavi nama vrihimadhye 'bhyamtaratandulahino vrihir eva. tathasau silasarahino bhiksvakrtih. tam pravahayata. niskramayatety arthah. margajinah saikso 'saiksah. margadaisiko buddhah. marge jivati silavam bhiksur marganimittam jivanat. margadusi duhsilah. idam atrodaharanam. dagdhakastheti vistarah. yatha yad dagdham. na tat kastham. purvakasthakrtimatravasesasadharmyat. tad dagdham kastham ity ucyate. hradas ca susko 'pi hrada ity ucyate. sukanasa grhadisu rupakarakrta. sukanasakrtitvac chukanasety ucyate. evam asau bhiksvakrtisamanyamatravasesac chramana uktah. putibijam amkurajanakatvad abijam api bijam ity ucyate. tadakaramatravasesatvad alatacakram cakram iti. cakrakrtitvat. mrtasattvas casattvo 'pi sattva ity ucyate. sattvakrtimatravasesatvat. tadvad esa drastavyah. siksadattako nama bhiksur adhimatraragataya [tib. 49a] striya abhrahmacaryam krtva. tadanamtaram eva jatasamvegah kastam maya krtam ity ekasminn api praticchadanacitte 'nutpanne bhiksusamgham upagamyaviskarotidam maya papam krtam iti. sa aryasamghopadesat sarvabhiksunavakamtikatvadi dandakarma kurvanah siksadattaka ity ucyate. tad yadi dauhsilyad abhiksur eva syat. sa na syat. na hi tasya punar upasampadanam kriyate. bhiksus ca sa vyavasthapyate. tasman na dauhsilyad abhiksutvam iti. na bruma iti vistarah. na vayam brumah. sahadhyapattya abrahmacaryad eva sarvah parajiko bhavati. kim tarhi. praticchadanacittena. kim na punah pravrajyate. aniksiptasiksa ity adhyaharyam. tivranapatrapyavipaditatvat. tivrenanapatrapyena vipaditasya samtatih. tasyah samtater evam vipaditatvat samvarasyabhavyatvam. tasman na punah pravrajyata ity adhikarah. na tu khalu bhiksubhavapeksaya. na tu khalu tasya bhiksubhavo 'stity apeksaya na pravrajyate. tatha hy asau parajayiko niksiptasikso pi na pravrajyate. tivranapatrapyavipaditatvat samtateh.

(iv.41) dhyanaptam

iti. rupasvabhavam kusalam arupasvabhavam cabhipretam. ata eva ca sarvam eveti vyacaste. dvabhyam iti. upapattito va. parihanito va. [tib. 49b] tenaha upapattito veti vistarah. urdhvam upapadyamano 'dharam parityajati. adhas copapadyamana uparibhumikam iti. parihanito va samapatteh tatsamapattisamgrhitam kusalam tyajyate. nikayasabhagatyagac ca kimcid iti. nirvedhabhagiyam yat prthagjanavasthayam utpaditam yavat ksamtir iti. tad asaty api bhumisamcare nikayasabhagatyagena tyajyate. yada kamadhatau mrtva tatraivopapadyate (abhidh-k-vy 388). vaksyati hi

bhumityagat tyajaty aryas tany anaryas tu mrtyuta

iti. purvako marga iti. prayoganamtaryavimuktimargasvabhavah pratipannakamargah. phalam phalavisisto veti. uttaro margo 'dhikrtah. tadyatha 'nagami yady anagamiphalat parihiyate. tenanagamiphalam uttaro margas tyajyate. yadi tv anagami dvitiyam dhyanam labhate. tasmac ca parihiyate. sa tasya phalavisisto margo dvitiyadhyanabhumikas tyajyate.

(iv.42ab) hetupratyayabaleneti. sabhagahetubalena. parato ghosabalena cety arthah. dhyanasamvaram va labhata iti. anasravasamvaram va labhata iti nocyate. dhyanasamvarapurvotpadenaiva tattyagat. akaranasnyata iti. etat karma na karisyamity asayato 'pi sastrajalatyage vina samvaragrahanenasamvaracchedo na bhavati. tadyatha roganidanaparihare 'pi tasya pravrddhasya rogasyausadhena vina [tib. 50a] vinivrttir na bhavati. tadvat. tad uktam bhavati. asamvaratyagecchayam samvaro grahitavyo nanyatheti. tallabhasyeti. asamvaralabhasya.

(iv.42cd) katham avijñaptir iti. vijñaptir apiti vaktavyam. svasamutthapitaya atitaya vijñaptes tatkala eva prapticchedat.

vegadanakriyarthayurmulacchedais tu madhyama

iti ca pathitavyam. naivasamvaranasamvara ity arthah. athapy avijñaptir api kevalocyate. tatra vijñapter avacane karanam vaktavyam ity ucyate. vijñapter anavasyakatvat. tatha hi vaksyati.

asubhah sad avijñaptir dvidhaika

iti. avijñaptivacanena ca vijñaptivacanasiddhes tadavacanam.

anye tv ahuh. na niruddhaya naivasamvaranasamvarasamgrhitaya vijñapter anubamdhini praptir ity ata etadavijñapter eva tyagakaranam ucyata iti.

kumbhakaracakresugativad iti. yatha kumbhakaracakrasya isos ca gatih. yena karanena samskaravisesena aksipto bhavati. tasya cchedat sapi cchidyate. tadvat. alam samadaneneti pratyakhyanavacanena. yathasamattam akurvata iti. tadyatha buddham avanditva. mandalakam akrtva va [tib. 50b] na bhoksya iti. tad akrtva bhumjanasya sa madhyama avijñaptis chidyate. yamtrajaladiti adisabdena sastravisadi grhyate. kusalamulani samucchettum (abhidh-k-vy 389) arabhata iti. kusalamulasamucchedaprarambhavasthayam eva cchidyate. na samucchedavasthayam iti darsayati.

(iv.43) kusalarupam

iti. arupagrahanam rupacchedasyoktatvat.

mulacchedordhvajanmata

iti. atra vairagyatas ca kimcid iti vaktavyam. yatha kusalam daurmanasyendriyam iti. sarvam eveti. kamaruparupyavacaram. yah prahanamarga iti. darsanamargo bhavanamargas ca. laukiko va

lokottaro va yathasambhavam. asau saparivara iti. asav upaklesaprakarah satatsahabhupraptyanucarah upaklesaprakarasyeti grahanam klesasyapy upaklesatvena sarvasamgrahartham. tatha hi sastra uktam. ye yavat klesa upaklesa api te syur upaklesa na klesa iti.

(iv.44, 45) ubhayasraya iti vistarah. stripurusasayasya klesasyadhimatrataya. pratisamkhyanasya tatpratipaksabhavanalaksanasyaksamatvat. tivrasya ca hrivyapatrapyasyabhavad esam samvaro nastiti. pratidvamdvabhavad iti. yasmat samvarasyasamvarah [tib. 51a] pratidvamdvabhutah. tasmat yatraiva samvarah. tatraivasamvara iti. tesam sandhadinam asamvarabhavo dvitiyam karanam. samadanasamadhyabhavad iti. samadanabhavat pratimoksasamvaro nasti. samadhyabhavac ca dhyananasravasamvarau na stah. tadabhavas tu mamdyena kusalesv avyutpatteh. papakriyasayabhavac casamvaro nasti. yadyogad yadvipadanac ceti. yena hrivyapatrapyena yogad yasya hrivyapatrapyasya vipadanac ca. yathakramam samvarasamvarau syatam. tat tivram hrivyapatrapyam apayikanam nastiti. yady apayikanam samvarasamvarau na stah. yat tarhi sutra uktam iti yistarah. tat katham. pratimoksasamvaro manusyanam eva. na devanam. asamvegat. dhyananasravasamvarau tu hetukarmadharmabhavanad yathasambhavam.

(iv.46ab) tatkalam atyamtam ceti. yad istavipakam. tat tatkalam. duhkhaparitranat ksemam. yan nirvanaprapakam. tad atyamtam duhkhaparitranat ksemam. parinirvrtasya yan nityakalam duhkham nasti.

(iv.46cd, 47) nanu ca trini dhyanani semjitany uktani bhagavata. yad atra vitarkitam vicaritam ity evam adi. idam atrarya imjitam ity ahur iti. adisabdena dvitiya uktam. yad atra pritir avigata. idam atrarya imjitam ahuh. trtiye 'pi yad atra sukham [tib. 51b] sukham iti cetasa abhogah. idam atrarya imjitam ity ahur iti. atha kasmat sarvam eva ruparupyavacaram kusalam karmanimjyam (abhidh-k-vy 390) uktam ity aha. animjyapratyayagaminam iti. animjyanukulabhaginam. akampyanukulabhaginam margam arabhyety arthah. kim punah karanam samadhisapaksalataya semjitam evanyatranimjyam uktam ity aha.

tadbhumisu yatah karma vipakam prati nemjatiti.

bhogadi samvartaniyam iti. bhogo dravyasampat. adisabdena saurupyasausvaryadi grhyate. tad eveti vistarah. yat tad devesu vipacyeta. tat bahulikrtam evam silamayam bhavanamayam. tasya caivam bhavati. aho bataham devasubhaganam manusyasubhaganam va sabhagatayam upapadyeyeti. yavat sa tatra upapadyata iti.

(iv.48-50) kamadhatus trini ca dhyananiti. kmadhatuprathamadhyanayoh [tib. 52a] kayikam sukham caitasikam ca

saumanasyam sukha vedana. dvitiye dhyane saumanasyam sukha vedana. trtiye dhyane caitasikam sukham iti. tadbhavajñapanartham iti. tacchabdena duhkham abhisambadhyate. tasya duhkhasya kamadhatav evastitvajñapanartham ihagrahanam. sasambharair iti. sambhriyate utpadyate 'neneti sambharah. indriyavisayasrayalaksanah. tena sasambhara vedana phalam.

dhyanamtaravipakata

iti. dhyanamtarakarmano dhyanamtarotpattau vipakena veditena bhavitavyam. tatra sukha duhkha va vedana nasti. nasti. tasmad asyaduhkhasukha vedana vipaka iti. caturthad dhyanad adho 'py aduhkhasukhavedaniyam karmastiti. dhyanamtare va kasyacit karmano 'nyasya vipako vedana na syan na sambhavati. na hi sukhavedaniyasya maulaprathamadhyanabhumikasya karmano dhyanamtare sa vipaka iti yujyate vaktum. savitarkatvena dhyanamtarato maulasya nihinatvat. napi kamavacarasya duhkhavedaniyasya karmano bhumyamtaratvat. ata eva caturthadhyanadibhumikasya. tato vitaragatvac ca.

etaddosaparijihirsaya dhyanamtarakarmano dhyana eva sukhendriyam vipaka ity eke bruvate.

[tib. 52b] naiva tasya dhyanamtarakarmano vedana vipakah. kim tarhi rupadity apare. kim tesam dhyanamtaropapattau vedana nasti. asti. na tu sa vipakasvabhava. kim tarhi. naisyandikiti.

atracarya aha. tadetad ucchastram. yad etad uktam. dhyanamtarakarmano dhyana eva sukhendriyam vipaka iti. yac coktam. naiva tasya vedana vipaka iti. tad etad ubhayam apy ucchastram. tat pratipadayann aha. sastre hi pathitam iti vistarah. avitarkasya karmana iti. dhyanamtarakarmana ity arthah. atah kusalasyavitarkasya karmanas caitasiky eva vedana vipako vipacyata ity avadharanan na tasya karmano dhyana eva sukhendriyam vipako napi vedanato 'nya iti gamyate. avitarkam hi karma dhyanamtarat prabhrty urdhvam iti.

apurvacarama

iti. na purvam na pascat. yugapad ity arthah. sukhavedaniyasya rupam iti caksuradikam. duhkhavedaniyasya cittacaitta iti. pamcavijñanakayikah. daurmanasyasyavipakatvat. aduhkhasukhavedaniyasya cittaviprayukta iti. jivitendriyadayah [tib. 53a] na hi kamadhator anyatreti. duhkhavedaniyasya karmano 'nyatrabhavat.

kim idanim tad iti. aduhkhasukhavedaniyam. evam tarhiti vistarah. yady adho 'pi caturthad dhyanad aduhkhasukhavedaniyam karmasti kusalam.

sukhavedyam subham dhyanad a trtiyad

ity asya virodhah. na hi kevalam sukhavedaniyam kusalam a trtiyad dhyanat. kim tarhi. aduhkhasukhavedaniyam apy astiti. istavipakam ca kusalam ity asya virodhah. na hi kevalam istavipakam kusalam istanistaviparitavipakam api kusalam astiti. bahulika esa nirdesa iti. bahulyenaivam nirdistam ity arthah.

sukhavedyam subham dhyanad a trtiyad

iti. istavipakam ca kusalam iti.

katham punar avedanasvabhavam iti. sukham anubhuyate. na karmety evam abhisamiksya prcchati. sukhavedanahitam sukhavedaniyam iti. sukhavedanotpattyanukulam ity arthah. sukho 'sya vedaniya iti veti. sukho 'sya vipako 'nubhavaniya ity arthah. snaniyakasayavad [tib. 53b] iti. yatha yena snati. sa snaniyah kasayah. evam yena sukham vipakam vedayate. tat karma (abhidh-k-vy 392) vedaniyam. sukhasya vipakasya vedaniyam karma sukhavedaniyam. karane 'pi krtyavidhanat. etad evam duhkhavedaniyam iti. duhkhavedanahitam duhkhavedaniyam iti vistarna purvavad yojyam. evam aduhkhasukhavedaniyam api.

svabhavavedaniyateti. svabhavavedananubhavalaksanena vedaniyasvabhavah. evam yavat sammukhibhavena vedaniyateti yojyam. sukhavedaniyah sparsa iti. sukhavedanahitam sukham vedaniyam asminn iti sukhavedaniyah sparsah. alambanavedaniyateti. vedaniya visayah. alambaniya ity arthah. rupapratisamvedi no tu ruparagapratisamvaditi. rupam pratyanubhavati. no tu ruparagam pratyanubhavatity arthah. atha va no tu sa rupam ragena pratyanubhavaty alambata iti. drstadharmavedaniyam iti. drste janmani vedaniyam vipakalaksanam asyeti drstadharmavedaniyam karmeti vistarah. yasmin samaya iti vistarah. yasmin samaye sukham vedanam vedayate anubhavati. dve asya vedana duhkha aduhkhasukha ca tasmin samaye [tib. 54a] niruddhe bhavata iti.

(iv.51) arambhavasad iti. drsta eva janmani vipakarambhad ity arthah. tannamavyavasthanam iti. drstadharmavedaniyam ity evamnamavyavasthanam ity arthah.

asti hiti vistarah. samnikrstaphalasya karmanah suvarcaladrstamtah. viprakrstaphalasya yavagodhumadayah.

darstamtikah sautramtikah. tesam evam prathamadvitiye kotyau varnayatam karmastavidham. drstadharmavedaniyam niyatam aniyatam ca vipakam prati. evam yavad aniyatavedaniyam iti. upapadyavedaniyam niyatam aniyatam ca vipakam prati. aparaparyayavedaniyam api niyatam aniyatam ca. aniyatavedaniyam api yo drstadharmadyaniyatavedaniyam. tan niyatam aniyatam ca. ity astavidham.

(iv.52, 53) caturvidham karmaksiped iti. drstadharmadivedaniyam

caturvidham karmaksiped ity arthah. katham ity aha. syat trisu pranatipatadattadanamrsavadesu param prayojya kamamithyacare svayam atmana prayuktah. tesam karmanam yugapatparisamaptau. ekam drstadharmavedaniyam aparam upapadyavedaniyam aparam caparaparyayavedaniyam anyac caniyatavedaniyam iti.

kusalanam akusalanam ca yathasambhavam iti. yatrakusalasya sambhavah kamadhatav eva nanyatra.

sarvasu gatisv

ity [tib. 54b] asyotsargasyayam apavadah. subhasya narake trividheti. tridhaivety avadharanam. narakesu kusalasya karmanas trividhasyaivaksepah. na caturvidhasya. drstadharmavedaniyam sthapayitva. atra narakesv istavipakabhavat. subhagrahanam asubhanirasartham. akusalasya hi caturvidhasyapi narakesv aksepah sambhavati.

yadviraktah sthiro bala

iti.

yato virakto yadvirakta iti samasah. sthiragrahanam parihanadharmano nirasartham. tasya hi tasyam bhumav upapadyavedaniyam karma sambhavati. balagrahanam aryanivrttyartham. aryasya hi tatropapadyavedaniyam aparaparyayavedaniyam ca na sambhavati. anagamitvat.

naryo 'nyavedyakrd apiti

naparaparyayavedaniyakrd api. nopapadyavedaniyakrd apity arthah. tatra yuktim darsayann aha. na hy asau bhavyah punar adhastim bhumim ayatum iti. na hy asav aryo 'parihanadharma yato vitaragah. tata adhastim adhastatbhavam bhumim ayatum bhavyah. parihanadharma tu bhavyah. tadyatha. aryo bhavagralabhi parihanadharma yah parihaya rupadhatav upapadyeta. tasyopapadyavedaniyam aparaparyayavedaniyam capi sambhavati yathoktam udayisutre. aniyatam kuryad iti. aniyatavedaniyam aparihanadharmapy aryo drstadharmavedaniyam ca yatropapannah. [tib. 55a] tatra kuryat. kamadhator bhavagrad va vitaraga iti. kamavitarago 'nagami. bhavagravitarago 'rhan. tayor iti kamadhatubhavagrayoh. pascat pravedayisyama iti.

mriyate na phalabhrasta

ityadi.

(iv.54) amtarabhavavedaniyam ca. kim. niyatam aniyatam ceti. yan niyatam ekadasavidham uktam. drstadharmavedaniyam yat tad iti. kalalavedaniyam niyatam yavad amtarabhavavedaniyam niyatam iti. yas ca tadanvaya dasavastha iti. amtarabhavapurvika ity arthah.

ata evanyad amtarabhavavedaniyam karma noktam iti. caturvidham karma. drstadharmavedaniyam upapadyavedaniyam aparaparyayavedaniyam aniyatavedaniyam cety atra noktam. upapadyavedaniyenaiva tasyantarabhavasyaksepat.

(iv.55) niyataniyatam karmety uktam ato braviti. kidrsam punah karma niyatam (abhidh-k-vy 394) iti vistarah. phalasamapattivisesaprapta iti. darsanamargaphalaprapto 'rhattvaphalapraptas ca phalavisesaprapta isyate. visesagrahanam anasravamargaprapyaphalagrahanartham. samapattivisesaprapto nirodharanamaitrisamapattilabhi. atrapi visesagrahanam [tib. 55b] tadanyalaukikasamapattivisesanartham. yatha tatha ceti. yadi punyabuddhya yadi dvesadina. yo 'pi hi parasikah punyabuddhya mataram marayati. pitaram va. tad akusalam anamtaryam karma niyatam sampadyate. nanyad iti. yad ato viparitam mandaklesaprasadakrtam ityadi.

(iv.56) samghastrivadasamudacarad iti. bhiksuna kila kenacid vyavaharaparajitena samghah striyo yuyam iti samudacaritah. tasya drsta eva dharme purusavyamjanam amtarhitam. strivyamjanam ca pradurbhutam iti. tad idam ksetravisesad drstadharmavedaniyam bhavati. asayavisesad iti. samthena gavam apumstvam karisyamanam abhiviksya mamedrsam apumstve duhkham iti tivrenasayena tesam gavam apumstvam pratimoksitam. tasya drsta eva dharme purusendriyam pradurbhutam. idam asayavisesad drstadharmavedaniyam karma samvrttam. tadbhumyatyamtavairagyad

iti. tato bhumer atyamtavairagyat tad adrstadharmavedaniyam api karma drstadharmavedaniyam sampadyate. yathanagamyarhatam avitaragavasthakrtam. punar adharabhumyanagamanad anupadaya ca parinirvanat. na tv avasthayam iti. yad aniyatam drstadharmadyavasthasu. na caniyatam vipake. niyatatvat. tad eva drstadharmavedaniyam bhavati. ata evaha. yat punar avasthamtare drstadharmadike niyatam. tasya tatraivavasthamtare vipakah. [tib. 56a] tadvato 'tyamtavairagyasambhavad iti. evam avasthamtaraniyatavipakena karmana tadvatpudgalasyatyamtam tasya bhumer vairagyasambhavad ity arthah.

(iv.57) ksetravisesad ity uktam atah prcchati. kidrsam punah ksetram iti. aranavyutthitasyeti vistarah. apramanesu sattvesu aranaya hito 'dhyasayo 'bhiprayah. tenanugata. atyudagrena tiksnena. apramanena punyena paribhavitanugata ca samtatir vartate. aranam uttaratra vaksyati.

aranapranidhijñanam

ity atra. maitrivyutthitasyeti vistarah. apramanesu sattvesu sukham utpadyatam (abhidh-k-vy 395) ity adhyasayah. tenanugata. atyudagreti sarvam purvavat. pratyagrasrayaparivrttinirmaleti. pratyagrabhinava. aciravyutthitatvat. pratyagrasrayasya sarirasya parivrttya nirmala

samtatih. etesu pudgalesu krtanam karapakaranam upakarapakaranam kusalakusalanam. phalam drsta eva dharma ihaiva janmani prapyata iti. sadyo'rtham darsayati. sadya iveti krtva. sesasya tv iti vistarah. seso bhavanamargah sakrdagamyanagamiphalaprapakah. aparipurnah svabhavah phalam vasyety aparipurnasvabhavaphalah. tasya bhavah. [tib. 56b] tasmat. aparipurnasvabhavaphalatvat. ka punas tasya paripurnasvabhavata paripurnaphalata ca. asaiksatvam paripurnasvabhavata. sa hi margo 'saiksasvabhavah. yenarhattvam prapyate. paripurnaphalatapy arthattvapraptih. sa hi phalamargas tribhih phalaih phalavan iti. atha va ksayajñanasamgrhito margah paripurnasvabhavaphalah. paripurnasvabhavo yasmad asaiksamargah. paripurnaphalo niravasesaphalatvat. tadvyutthitanam iti. sesabhavanamargavyutthitanam. na te tadvyutthitas tatha punyaksetram bhavamti. yatharhattvavyutthitah. prag eva laukikamargavyutthitah. bhavanaprahatavyanam hi klesanam savasesaniravasesaprahanad ayam visesa ukta ity avagamtavyam.

(iv.58) tasya avasyam savitarkasavicaratvad iti.

savitarkavicara hi pamca vijñanadhatava

iti niyamat. vitarkavicarayos cadhyanamtaradisvabhavat. na cavitarkasya karmanah savitarka vicaro 'dharabhumiko vipako yujyata iti. tasya hi duhkha vedana vipaka iti vistarah. tasyakusalasya duhkha vedana vipaka isyate. tasyanistaphalatvat. [tib. 57a] caitasiki ca duhkha vedana daurmanasyam nanyad asti. na ca daurmanasyam vipaka iti vyakhyatam etad iti. indriyanirdese

vipako jivitam dvedha dvadasamtyastakad rte daurmanasyac ceti.

(iv.59) daurmanasyam na vipaka ity etad amrsyann aha. yat tarhiti vistarah. yadi daurmanasyam na vipakah. yat tarhi sattvanam cittaksepo bhavati. katamasminn asau citte bhavati kena va karaneneti. tasyayam abhiprayah. cittaksepo na pamcasu vijñanakayesu. tesam avikalpakatvat. sa cakusalaketuko 'nistatvat. ity ato vipakena daurmanasyena bhavitavyam iti. avikalpakatvad iti. abhinirupananusmaranavikalpabhyam avikalpakatvat pamcanam vijñanakayanam (abhidh-k-vy 396). cittaksepasya casadvikalpalaksanatvat. agnim va davesutsrjamtiti. davas trnadigahanamvito desavisesah. anyena va kenacid iti. anistavedanadina. vasisthiprabhrtinam iti. bhagavan mithilikayam viharati sma. mithilamravane. tena khalu punah samayena vasisthasagotraya brahmanyah sat putrah kalagatah. sa tesam kalakriyaya nagnonmatta ksiptacitta tenatenanuhindamti yena mithilamravanam tenopasamkramta. tena khalu punah samayena

bhagavan anekasataya bhiksuparsadah purastan nisanno dharmam
desayati sma. adraksid vasisthasagotra [tib. 57b] brahmani
bhagavamtam durad eva. drstva ca punar jehriyamanarupa
utkutakasthat. smrtim ca labdhavati. adraksit bhagavan
vasisthasagotram brahmanim durad eva. drstva ca punar
ayusmamtam anandam amamtrayate sma. anuprayacchananda
vasisthasagotrayai brahmanyai uttarasamgam. dharmam asyai
desayisyami. ayusman anando vasisthasagotrayai brahmanyai
uttarasamgam adat. atha vasisthasagotra brahmani uttarasamgam
pravrtya yena bhagavams tenopasamkramta. upasamkramya
bhagavatah padau sirasa vanditvaikamte nisanna.
ekamtanisannam vasisthasagotram brahmanim dharmyaya
kathaya samdarsayati. samadapayati. samuttejayati. sampraharsayatity
evamadi. vistaragramthabhayat sarvasutram na likhitam. ayam
tatrarthah bhagavams tasyai danakathadi krtva. catvary
aryasatyani desitavan. yavat taya srotaapattiphalam adhigatam. adhigamya
ca bhagavato 'mtikat prakranta. tasya aparena samayena saptamah
putrah kalagatah. sa tatkalakriyaya na socati. tam asocamtim
svabhartabravit. tvam purvam putramaranena paritaptasi. idanim
nasi paritapta. nunam te putras tvaya bhaksitah. yato na
paritapyasa iti. sa tam pratyuvaca.

putrapautrasahasrani jñatisamghasatani ca dirghe 'dhvani maya
brahmam khaditani tatha tvaya. putrapautrasahsranam parimanam
na vidyate anyonyam khadyamananam [tib. 58a] tasutasupapattisu.
kah socet paritapyeta parideveta va punah jñatva nihsaranam loke
jates ca maranasya ca. saham nihsaranam jñatva jates ca
maranasya ca na socami na tapyami krte buddhasya sasana

ity evamadi. katham na caitasiki vedana vipakah prapnoti.
tasyakusalasya karmana iti vakyasesah. mahabhutanam prakopo
vipaka iti. vipaktir vipakah. tasmaj jatam ato vipakajam cittam. ata
eva sa ca karmavipakaja ity uktam. (abhidh-k-vy 397) na tuktam. sa ca
karmaja iti. evam cedam iti vistarah. yasmat karmajena yavat
bhrastasmrtikam cittam vartate. tasmad idam catuskotikam
yujyata iti. ubhayam ksiptacittasya klistam cittam ity eva
tatrodaharanam. na hi klistam cittam vipako yujyate.

vipako 'vyakrto dharma

iti vacanat. abhinunna abhipiditah. hacittaparidevakas catra naraka
ihodaharyah. ksiptacitta naraka bhavamtiti. anyatra buddhad iti.
mahapunyasambharatvan na buddhasya. tadvat bhutavaisamyenapi
cittam ksipyate. na karmaneti. kim. aryanam ksipyate cittam
anyatra bhutavaisamyad eva. kim karanam ity aha. niyatasya
karmanah purvam prthagjanavasthayam [tib. 58b] eva vipakat.
aniyatasyavipakad aryavasthayam. ata eva caitad aniyatam ity ucyate.
pamcabhayasamatikramad iti. pamca bhayani. ajivikabhayam
aslokabhayam parisaccharadyabhayam maranabhayam durgatibhayam ca.

tatraslokabhayam akirtibhayam. parsaccharadyabhayam sabhayam samkucityam. aprasadikasyeti. aprasadaniyasya karmanah. dharmatabhijñatvad iti. sarvam sasravam duhkham. sarve samskara anityah. sarva dharma anatmana iti. dharmasvabhavabhijñatvat.

(iv.60ab) kutilanvayatvad iti. kutilahetukatvat. sadhyam hi kautilyam. ramjananvayatvad iti yatha kasayo ramjanahetuh. tathapity atas tatsadharmyad evam uktam.

(iv.60cd, 61) kamaptam ity

anena subham visesyate. nasubham. tasyavasyam kamaptatvat. arupyaptam kasman nocyata iti. tad api hy akusalena na vyatibhidyate. na vyatimisryata ity arthah. yatra kileti vistarah. kilasabdah paramate. yatra kilamtarabhaviko amtarabhave bhavo vipakah. evam aupapattibhaviko 'pi. trividhasya ca kayavanmanaskarmano vipako dhyanasamvarasamgrhitayoh kayavakkarmanoh dvitiyadisv api dhyanesu sadbhavad asti. tatraivoktam suklam suklavipakam [tib. 59a] iti. tad api tuktam satramtara iti. tad apy arupyaptam. asti karma suklam suklavipakam. tadyatha prathame dhyane. evam yavat bhavagra iti. anena svabhiprayam darsayati. yena kilasabdam prayuktavan. samtanata etad vyavasthapitam iti. ekasmin samtane kusalam cakusalam ca samudacaratiti krtva kusalam akusalena vyavakiryate. anyonyavirodhad iti. kusalam akusalena virudhyate. akusalam ca kusaleneti. dvirupata na (abhidh-k-vy 398) yujyate.

navasyam akusalam kusalena vyavakiryata iti vistarah. vyavakiryate na tv avasyam. yasmat kamadhatau pratipaksabhutasya samadher abhavad akusalasya balavattvam. ata eva ca kusalasya durbalatvam. tatha hi kamadhatau mithyadrstya kusalamulasamucchedo bhavati. na tu samyagdrstya mithyadrstisamucchedo bhavati.

abhiprayiko hy eso 'suklasabda iti. vipakasuklatabhavad asuklam. na tu naiva suklam ity arthah. api ca yac chuklam uktam. tan na bhavatity asuklam. mahatyam sunyatayam iti. mahasunyatarthasutre. anivrtavyakrtas ca suklah. aklistatvat. avipakam dhatvapatitatvad [tib. 59b] iti. anasrava dharmah na dhatupatitah. dhatupatitas ca vijpaka ity ato 'nasravam karmavipakam. kasmad ity aha. pravrttivirodhata iti. anasravam hi karma dhatupatitanam dharmanam pravrttim virunaddhi. na tu janayatity avipakam.

(iv.62, 63) karmakarmaksayayeti. dvih karmagrahanam yat tat karmastity apadistam. tat karma sat samvidyamanam apracyutasvabhavam karmaksayaya samvartata ity asya caturthasya karmano dyotanartham. atha va. vipsaprayoga esah. karmanah karmanah ksayaya samvartata ity arthah. eatasrsv iti vistarah. dharmaksamtigrahanam kamavairagye canamtaryamargagrahanam kamavacarasya krsnasya karmanah prahanamargatvat. anasravamargasyaivehadhikrtatval laukika anamtaryamargas tatprahanabhuta api na grhyamte.

suklasya dhyanavairagyesv

iti. kusalasyaivety avadharyate. tatra krsnabhavat. klistasamskaraprahanam astabhih. navamena tu kusalasyapi.

na hi tasya svabhavaprahanam iti. prapticchedaprahanam. prahinasyapi kusalasya sammukhibhavat. tadalambanaklesaprahanad iti. tadalambanasya klesasya prahanat tasya kusalasya prahanam bhavati. tadalambanaklesaprahanam ca navamasya tadalambanaklesaprakarasya prahane sati bhavatiti. navamanamtaryamargacetanaiva krsnasuklasya [tib. 60a] karmanah ksayaya bhavati. tada hi navamasya klesaprakarasya prapticchede visamyogapraptir utpadyate. tasya ca krsnasuklasya karmano 'nyasyapi canivrtavyakrtasya sasravasya dharmasya visamyogapraptir utpadyata iti varnayamti. evam caturdhyanavairagyesv api vaktavyam.

tena tadvedaniyam iti. tena narakagatinaiyamyakaranena. tadvedaniyam (abhidh-k-vy 399) narakavedaniyam arthah. ato 'nyatreti vistarah. tato narakagater anyatra kamadhatau manusyadigatau akusalasya kusalasya ca karmano vipakas tena gatinaiyamyakaranena. tadanyakamadhatuvedaniyam ubhayam apy avisesya misrikrtya krsnasuklam ity uktam. na punar evam grahitavyam. kusalam api krsnasuklam. evam akusalam apiti.

kusalenamisratvad iti. na hi kusalam darsanaprahatavyam asti.

na drstiheyam aklistam

iti niyamat. atra codyate. kamavacaram

drggheyam krsnam

iti visesyam vaktavyam. itaratha hi ruparupyavacarasyapi darsanaheyasya krsnavipakatvavacanaprasamga iti. na vaktavyam.

anyat krsnasuklam tu kamajam

iti. kamajam ity asyobhayavisesanatvat. kamajam drggheyam krsnam. kamajam anyat krsnasuklam [tib. 60b] iti. tad dhiti vistarah. tad dhi kamavacaram bhavanaprahatavyam. kusalam cakusalam ca sambhavati. tan misrikrtyobhayam api krsnasuklam ity uktam. na punah pratyekam.

(iv.65) trini mauneyaniti. munita va munikarma va mauneyam kapeyavat.

maunatrayam

iti. muner idam maunam. asaiksa iti vistarah. asaiksam kayakarmavijñaptisvabhavam kayamaunam. evam vanmaunam. atha kasmad avijñaptir eva grhyate. na punar vijñaptir api. vijñapteh sasravatvenasaiksatvasambhavat. mana eva manomaunam iti. svarthe vrddhividhanat. cittam hi paramarthamunir iti. sarvaklesajalpoparater iti karanam vaksyate. tat kilakayavakkarmabhyam asaiksabhyam

anumiyate asaiksam iti. katham tathagato 'numatavyah. prasamtena kayakarmana prasamtena vakkarmaneti sutre vacanat. kilasabdena vaibhasikamatam dyotayitvacaryah svamatam aha. api khalv iti vistarah. cittavijñaptyabhavad iti. yasmac cittasyavijñaptir nasty ato na manaskarma viratisvabhavam. viramarthena ca maunam iti. viramo viratih. sarvakusalaviramarthena [tib. 61a] maunam ity abhiprayah. ato mano eva sarvakusalebhyo viratam maunam ity ucyate. sarvaklesajalpoparater iti. vitathalambanajalpanat klesa jalpa ity ucyamte. te carhata uparata ity arhan paramarthamunih.

sauceyaniti.

sucibhavah sauceyam. saucam ity arthah.

sarva-

grahanam sasravanasravasucaritaparigrahartham. tavatkalam atyamtam ceti. tavatkaladuscaritamalapakarsakam sasravena sucaritatrayena. atyamtam anasravena. tad dhi bhiksavah prahinam yad aryaya prajñayeti sutrat. mithyamaunasaucadhimuktanam vivecanartham iti. tusnimbhavamatrena suddhidarsino mithyamaunadhimuktah. kayamalapakarsanamatrena suddhidarsino mithyasaucadhimuktah. tesam vivecanam tato darsanat pracyavanam. tadartham etaniti

(iv.66) samcetaniyasutre vacanad iti. samcetaniyam karma krtvopacitya narakesupapadyate. katham ca bhiksavah samcetaniyam karma krtam bhavaty upacitam. iha bhiksava ekatyah samcimtya trividham karma kayena karma karoty upacinoti caturvidham vaca trividham manaseti vistarenoktvaha [tib. 61b]. katham bhiksavas trividham manasa samcetaniyam karma krtam bhavaty upacitam. yathapihaikatyo 'bhidhyalur bhavati. vyapannacittah. yavan mithyadrstih. khalu bhiksava ihaikatyo bhavati viparitadarsiti vistarah. na canyad abhidhyadivyatiriktam tatra manaskarmoktam ity abhidyadaya eva manaskarmeti darstamtikah sautramtikavisesa ity arthah.

evam tu sati karmaklesayor aikyam syad iti. abhidhyavyapadamithyadrstayah klesah. ta eva karmeti. tad aikyam syat. naitad asti. kascit kleso 'pi karma syad iti. cetana karma cetayitva ceti vacanat. yady evam samcetaniyasutram katham niyata ity aha. sutre tv iti vistarah. sutre tu cetanayas tanmukhenabhidhyadimukhena pravrttes tair abhidhyadibhis tam cetanam darsayati. abhidhyaluh khalu bhiksavo bhavatiti vistarena. anyatha cetanamatam bhiksavah karma vadami cetayitva cety etad virudhyate. karmaklesayos caikye abhidharmavirodhah syat. paranugrahopaghabhisamdhyabhava iti vistarah. paresam anugrahopaghatayor abhisamdhyabhave katham samyagdrstimithyadrstyor yathakramam [tib. 62a] kusalakusalatvam iti. ato braviti. tanmulatvad iti. yasmat

paranugrahabhisamdheh paropaghatabhisamdhes ca samyagdrstimithyadrsti mulam karanam ity arthah. atas tayoh kusalakusalatvam.

(iv.67) yathayogam iti yathasambhavam. katham ity aha. kusalah sucaritedhyah akusala duscaritebhyas ceti. klistas canyo 'piti. vadhabamdhanadi. tasya natyaudarikatvad iti. tasya prayogaprsthabhutasya klstasyanyasyapi (abhidh-k-vy 401) anatyaudarikatvat. manoduscaritasya ca pradesas cetana. na samgrhiteti vartate. madyadiviratidanejyadika iti. prathamenadisabdena tadanabamdhanadiviratir grhyate. dvitiyenapi snapanodvartanavisamahastapradanadir grhyate. priyavacanadika ity. adisabdena dharmadesanamargakathanadir grhyate. manahsucaritasya cetana na samgrhiteti vartate.

(iv.68) sad avijñaptir

iti. sad avijñaptir avasyam. na tv avijñaptir eva sad ity avadharanam. maulavijñaptyabhavad iti. yasman mauli karmapathasamgrhita vijñaptir nasti. ajñapanavijñaptis tv asti prayogasamgrhiteti vaibhasikasiddhamtah.

[tib. 62b] dvidhaika iti. dvidhaivaika ity avadharanartha arambhah. tatkalamarana iti. vijñaptikalamarane. kalamtaramarane tv avijñaptir eva bhavati.

dvividhah sapta kusala

iti. dvividha evety avadharanam. vijñaptyadhinatvat samadanasilasyeti. silam hi dvividham. samadanasilam pratimoksasamvaro dharmatasilam ca dhyananasravasamvarau. samadanasilam vijñaptyadhinam. tad dhi parasmad adiyate. dharmatasilam tu na vijñaptyadhinam. cittamatradhinatvat. ata evaha.

avijñaptih samadhija

iti.

(iv.69abc) samamtakas tu vijñaptir

iti. kamavacarakarmapathaprayoga avasyam vijñaptih. na tv avasyam avijñaptir ity ata evaha.

avijñaptir bhaven na veti.

paryavasthaneneti. ahrikyadina. ghanaraseneti. ghanavegena. tasyanudharmam cesteteti. tasya karmapathasyanudharmam anu sadrsam karma. tadyatha mrte 'pi pranini punah praharadanam kosanam mansacchedanam ity evamadi. dvau ksinatiti sabdau. parasya carmapanayanam arthah. purvasyarthamtaram drastavyam. phalaparipuritas ceti. prayogasya maulah karmapathah phalaparipurih. yo hy prayujyate maulam karmapatham [tib. 63a] na janayati. tasya

prayogaphalam asti na tu phalaparipurih. evam anyesv apiti. yatha tavad iha kascit parasvam hartukamo mamcad utthisthati sastram grhnati. paragrham gacchati. supto na vety akarnayati. parasvam sprsati. yavan (abhidh-k-vy 402) na sthanat pracyavayati. tavat prayogah. yasmims tu ksane sthanat pracyavayati. tatra ya vijñaptis tatksanika cavijñaptir ayam maulah karmapathah. dvabhyam hi karanabhyam adattadanavadyena sprsyate prayogatah phalaparipuritas ca. tatah param avijñaptiksanah prstham bhavamti. yavat tatparasvam vibhajate. vikrinite. gopayati. anukirtayati va tavad asya vijñaptiksana api prstham bhavamtiti. evam anyesv api pamcasu yathasambhavam yojyam.

maranabhavastha iti. amrta eva. na caisa siddhamta iti.

samam prak ca mrtasyasti na maulo 'nyasrayodayad

iti siddhamtat. tan na vaktavyam iti. vyaparopayatiti. viprakrtavasthayam ayogat. evam tu vaktavyam syat. mrte pranini ya vijñaptis tatksanika cavijñaptih. syam maulah karmapatha iti. yac capidam iti vistarah. vaibhasikair asya sastravakyasyaivam artho vyakhyatah. atra sastre prayogasabdena prstham uktam iti. prayoga iva prayogah. prayogasadrsi kriyety arthah. asyarthasya virodhah. [tib. 63b] kasmat. maulasyaiva tadanim aniruddhat. mrte pranini maulakarmapathavyavasthapanad ity atrabhiprayah. vaibhasika aha. yatha na dosas tathastv iti. katham ca na dosa ity acaryah. vaibhasikah punar aha. maula evatra prayogasabdenokta iti. kutra. yo 'yam prasnah syat prani hatah pranatipatas caniruddha ity atra. prstham prayogasabdenoktam iti kim ayam paksah parityakta eva. sa ca na parityakta eva. ubhayam api hi sambhavati. yadi maranabhavanamtaraksanavarti prani bhavaty atra prayogasabdena maula ukta itisyate. tatah parena tu prstha iti. acarya aha. vijñaptis tarhi tada katham maulah karmapatho bhavatiti. mrte hi pranini vijñaptir akimcitkari. na hi tena vijñaptipraharena mrtasya maranam punar astiti manyamano 'yam prcchati. kasmad avjñaptim na prcchati. yasmad asav anidarsanatvad apratighatvac ca praharakhya na bhavati. katham ca na bhavitavyam iti vaibhasikenokte. svabhiprayam acaryo vivrnoti. asamarthyad iti. pranini mrte tasyah samarthyam na drsyata iti vaibhasika aha. avijñaptir idanim katham bhavaty asati samarthye maulah karmapatha iti. yasmad evam avijñaptir asamarthye 'pi maulah karmapatho bhavati. tasmat prayogaphalaparipurikale maulakarmapathaparisamaptikale pranino mrtatvavasthayam. tad ubhayam vijñaptyavijñaptyakhyam [tib. 64a] karmapathah syad yujyetety arthah.

evam anyesv api yathayogam yojyam iti. yatha parasvam hartukamah karyasiddhaye parakiyam hrtva tena pasuna balim kuryat. daresu casya vipratipadyeta (abhidh-k-vy 403) tair eva tadapaharartham. anrtapisunaparusasamtvabhedais casya mitrabhedam kuryat. yany asya paritranaya kalperan. abhidhyam ca tatsve kuryat.

taddravyasvamini ca vyapadam mithyadrstim brmhayet. evam kamamithyacaradisu yathasambhavam yojyam. esa dik.

(iv.69d, 70ab) natra sarvesam karmapathanam lobhadibhir nisteti. na ca sarvesam lobhena. kim tarhi. kesamcid eva kamamithyacaradinam. napi sarvesam vyapadena. kim tarhi. kesamcid eva pranatipatadinam. evam na sarvesam mohena. kim tarhi. kesamcid eva mithyadrstyadinam eveti. tryambukah varatah. adisabdena vyaghradayah. yas ca mithyadrstipravartita iti. nasti paraloka iti krtva nirapekso hamti. ayam api mohajah. anyalabhasatkarayaso'rtham iti. anyalabhasyarthe parasvam harati. yathasvaharikah. satkarasya yasavo vartham harati. idam api lobhajam adattadanam. [tib. 64b] yac ca mithyadrstipravartitam. tad api mohajam adattadanam. tatra mohapradhanyat. upaiti mataram abrahmacaryarthe. upasvasaram upaititi vartate. upasvasaram bhaginim ity arthah. upasagotram upaiti. samanagotram ity arthah. upahayajamanah. ye cahur iti vistarah. udukhaladitulyo matrgramah. yathodukhaladayah sadharana upabhogyah. evam strijanah. tasman na doso 'sty abhigacchatam iti. mrsavadadayo lobhajah dvesajas ca purvavad iti. mrsavadapaisunyaparusyasambhinnapralapah lobhajah anyalabhasatkarayaso'rtham va. atmasuhrtparitranartham va. dvesajah vairaniryatanartham.

na marmayuktam.

na parihasayuktam. mithyadrstipravartita iti. nasti paraloka iti nirmaryadaya yo mrsavado 'yam mohajah. paisunyadayas tu. paisunyaparusyabaddhapralapah mrsavadavan modhajah. yas ceti vistarah. yas ca vedasamkhyavaisesikadyasatpralapah. sa capi mohajah sambhinnapralapah.

(iv.70cd) tasya ceti. kusalacittasya. nanavasam pravisatiti. [tib. 65a] mandalam pravisatity arthah. nanavasa hi tasmin mahasimamandale bhavamti. trtiye karmavacana iti. jñapticaturthena karmana sramanera upasampadyate. tatra jñaptya idamnamanam upasampadayet samgha iti. linnartha ucyate. karmavacanena ladartha ucyate. imam samgha upasampadayatiti. tatra karmavacanam trir ucyate. trtiyasya karmavacanasyaparisamapteh prayogah karmapathasyavagamtavyah. tasyavasane tu ya vijñaptis tatksanika vavijñaptir (abhidh-k-vy 404) ayam maulah karmapathah. tata urdhvam yavan nisraya arocyamta iti. catvaro nisrayas civarapindapatasayyasanaglanapratyayabhaisajyalaksana yathoktena vidhina tasyopasampaditasyarocyamte. tadadhisthanam ca vijñapayati. nisrayadhisthanam ca vijñaptim karotity arthah. avijñaptis ca yavad anuvartate. yavat samvaro na tyajyata ity arthah. idam prstham.

(iv.71, 72ab) vadhavyapadaparusyanistha dveseneti.

dvesenaivety avadharanam. parityagaparusacittasammukhibhavad iti. parityagacittasammukhibhavat pranatipatasya nistha dvesena. parusacittasammukhibhavat tu vyapadaparusyayoh.

[tib. 65b] (72cd) caturbhih kandair ukta iti. caturbhir bhagair uktah. katham.

vadhavyapadaparusyanistha dvesenety

ekah kandah.

lobhatah parastrigamanabhidhyadattadanasamapanam

iti dvitiyah.

mithyadrstes tu moheneti

trtiyah.

sesanam tribhir isyata

iti caturthah kandah. bhogadhisthana iti. visayadhisthanah. namarupadhisthaneti. pamcaskandhadhisthanety arthah. nama hi vedanadayah skamdhah rupam rupaskamdhah. adhisthanam adhikaranam visaya ity anarthamtaram. namakayadhisthana mrsavadadayo vagnamni pravartata iti krtva. (iv.73ab) na maula

iti pratisedhat prstham api na bhavatiti gamyate. maulapurvatvat prsthasya. na ca pranatipatavadyena sprsyata iti. na maulenety abhiprayah.

anyasrayodayad

iti. visabhagasrayodayad ity arthah.

(iv.73cd) arthato hi te 'nyonyam prayoktara iti. na vaca te 'nyonyam prayoktarah. kim tarhi. pranatipatakaranabhyupagamad [tib. 66a] arthata iti ekakaryatvat.

(iv.74ab) samjñaya paricchidyety arthah. nanyam bhramitveti. na bhramtyanyam marayatity arthah.

ksanikesu skamdhesv iti. svarasenaiva vinasvaranam skamdhanam katham (abhidh-k-vy 405) anyenaisam nirodhah kriyata ity abhiprayah. prano nama vayuh. kayacittasamnisrito vartata iti. katham cittasamnisrito vayuh pravartate. cittapratibaddhavrttitvat. tatha hi nirodhasamjñisamapattisamapannasya mrtasya ca na pravartate. sastre 'py uktam. ya ime asvasaprasvasah. kim te kayasamnisrita vartamta iti vaktavyam. cittasamnisrita vartamta iti vaktavyam. naiva kayacittasamnisrita vartamta iti vaktavyam. kayacittasamnisrita vartanta iti vaktavyam. aha. kayacittasamnisrita vartamta iti vaktavyam iti vistarah. tam api patayatiti. tam

pranam vinasayatity arthah. utpannasya svarasanirodhad anagatasyotpattim pratibadhnan nirodhayatity ucyate. yatha pradipam nirodhayati. ghantasvanam va. ksanikam api samtam. katham ca sa nirodhayati. anagatasyotpattipratibamdhat. jivitendriyam va prana iti. cittaviprayuktasvabhavam enam darsayati.

kasya taj jivitam. yas tadabhavan mrta iti. yah prani jivitasyabhavan mrto bhavati. sa bauddhanam nasti nairatmyavaditvat. [tib. 66b] ata evam prcchati. kasyeti sasthim. pudgalavade pudgalapratisedhaprakarane. asaty atmani kasyeyam smrtih. kim athaisa sasthity atra pradese cimtayisyami. astam tavad etat samanyasikam ity abhiprayah. tasmat sendriyah kayo jivatiti. sendriyasyaiva kayasya taj jivitam. natmana iti darsayati. sa eva canindriyo mrta iti.

abuddhipurvad iti vistarah. asamcintyakrtad api pranipatat kartur adharmo yathagnisamsparsad abuddhipurvad asamcimtyakrtad daha iti. nirgramtha nagnatakah. tesam nirgramthanam evam vadinam abuddhipurve 'pi parastridarsanasamsparsana esa prasamgah. papaprasamga ity arthah. agnidrstamtat. nirgramthasirolumcane ca nirgramthasirahkesotpatane ca. duhkhotpadanabuddhyabhave 'py adharmaprasamgah. agnidahavat. kastatapodesane ca. nirgramthasastur adharmaprasamgo buddhyanapeksayam. parasya duhkhotpadanam adharmaya bhavatiti krtva. tadvisucikamarane ca. nirgramthanam visucikaya ajirnena marane. datur annadatur adharmaprasamgah. annadanena maranakaranat. abuddhipurvo 'pi hi pranivadhah karanam adharmasyeti. matrgarbhasthayos ca. matur garbhasthasya canyonyaduhkhanimittatvad adharmaprasamgah. tata evagnidrstamtat. vadhyasyapi ca tatkriyasambamdhat. pranatipatakriyasambamdhat [tib. 67a]. adharmaprasamgah. vadhye hi sati pranatipatakriya vadhakasya bhavati. agnisvasrayadahavat. agnir hi na kevalam anyajanam dahati. kim tarhi. svasrayam api indhanam dahatiti. tadvat. na hi tesam cetanaviseso 'peksyate. karayatas ca parena vadhadi (abhidh-k-vy 406) adharmasyaprasamgah. parenagnim saparsayatah sparsayitus tenadahavat. agneyadharmabhyupagamat. acetananam ca kasthadinam kasthalostavamsadinam. grhapate tatramtahsthitanam praninam vadhat. papaprasamgah. na hi buddhivisesah pramanikriyate. na va drstamtamatrad ahetukat. siddhir asyarthasyeti.

(iv.74cd) anyatra samjñavibhramad iti. yadi devadattadravyam haramity abhiprayamano yajñadattadravyam harati. nadattadanam ity abhiprayah.

parinirvanakale parigrhitam iti. datrjanapunyanugrahartham. aparigrahe hi stupe danam aphalam syat. pratigrahakabhavat. parivartakam mrtasya bhiksos civaradidravyam. krte karmani

jñaptikarmani.

(iv.75ab) garbhinigamane garbhoparodhah. payayamti stanyopabhogavasthaputrika stri. abrahmacaryakarane hi tasyah stanyam ksiyate. balakasya va pustaye tat stanyam na bhavatiti.

[tib. 67b] pranatipatavad iti. yatha devadattam marayamity abhiprayena yajñadattam marayato na pranatipato bhavati. tadvad. ihanyasmim vastuni prayogo 'bhipreto 'nyac ca vastu paribhuktam iti. na syat kamamithyacara ity apare.

amtato rajña iti. yady anyah kascid raksita nasti. amtatah sarvapascad rajño 'mtikat sa kamamithyacarah. tasya hi tan na marsaniyam iti.

(iv.75cd) ahosvid abhijñatum samartha iti. yo 'pi hy artham abhijñatum samarthah. so 'py arthabhijña iti sakyate vaktum. artham abhijanita iti viprakrtavasthayam abhipretatvat. manovijñanavisayatvad vakyarthasyeti. nasty atra devadatto 'sti vety ucyamane sabdah srotra vijñayate. tadanamtaram tu caksuradisamuho devadatto vakyartho vikalpena manovijñanena vijñayate. tenavijñaptir eva maulah karmapathah syat. vagvijñapteh srotravijñanena saha nirodhat. isyate ca vijñaptyavijñaptisvabhavo maulah karmapatha iti.

(iv.76) mrtakalpani. ata etesu matakhyeti. nairuktam vidhim alambhya vaibhasika vyacaksate. svendriyaih prapta mata ity acaryasamghabhadrah. vistarena yavan manasa dharma iti. ye tvaya ghranena gandha na ghratah. jihvaya rasa nasvaditah. kayena sprastavyani [tib. 68b] na sprstani. yavad ye tvaya manasa dharma na vijñata iti. trisu visayesu rupasabdadharmesu drstasrutavijñatapadesad yathakramam. gandhadisu gamdharasasprastavyesu matakhya gamyate. te matasabdenocyamte. evam canisyamane gamdhadisu matakhyety anisyamane. drstadibhavabahyatvat. gandhadinam arupalaksanatvena (abhidh-k-vy 407) drstabhavabahyatvad asabdadharmayatanalaksanatvena ca srutavijñatabhavabahyatvat. gamdhadisu vyavaharo na syat. drsta iti va yavad vijñata iti vety esa yuktih. tesu matakhyeti. acarya aha. sutram tavad iti vistarah. anyarthatvad iti. yasmat sutrasyanya evarthah. sutrartham braviti. atra ca te tava sadvidhe visaye rupadau. catursu drstadivyavaharesu. drstasrutamatavijñatavyavaharesu. drstadivyavaharamatram bhavisyatiti. rupe drstam iti vyavaharo bhavisyati. yavad vijñatam iti. evam sabdadisu. atra ca te malakimatar drste visayasatke drstamatram bhavisyati. srute visayasatke. mate vijñate visayasatke eva vijñatamatram ity evam tat sutrapadam vyakhyayata ity abhiprayah. na hi priyapriyanimittadhyaropas tava bhavisyatiti sutrarthah. [tib. 68b] nanu ca yani tvaya caksusa rupani na drstanity evoktani. na

tu na srutani yavan na vijñatanity evoktani. evam sabda na sruta ity evoktah. na tu na drsta yavan na vijñata ity uktah. evam yavad dharma na vijñata ity evoktah. na tu na drsta yavan na sprsta iti. naisa dosah. udaharanarupam etad uktam bhagavata. yatha hi rupani na drstanity uktani. tatha na srutani. yavan na vijñataniti vaktavyani. evam sabdadisu vaktavyam. tenaiva laksanam ucyate. yat pamcabhir indriyair iti vistarah. yat pamcabhir indriyaih pratyaksam rupadi tad drstam. yat parata agamitam visayasatkam tac chrutam. yad yuktyanumanato rucitam abhipretam tan matam yuktyanumanam iti. avyabhicaryanumanam. tac ca sadvisayagocaram. sastho 'nyatra drstad iti. sastho visayo dharmah. sa drstavyavaharam varjayitva tribhih srutadibhir vyavaharair vyavahriyate. ato nasti gandhadisu vyavaharabhavaprasamgah. tasmad yuktir apy esa na yuktir bhavati. ya vaibhasikair [tib. 69a] uktah evam canisyamana ity evamadika. yasmad anyathapi gamdhadisu vyavaharo bhavatiti.

yat pratyaksikrtam caksuseti. na pamcabhir indriyaih. yac chrotrena srutam paratas cagamitam iti ubhayam apy abhistam. pratyatmam pratisamveditam sukhady asamahitena cittena. adhigatam tu samahitena. laukikenaiva. na lokottarena. laukikam vyavaharadhikarat. tad evam yogacaranayenapi sad apy ete visayah pratyekam yathasambhavam drsta iti va vyavahriyamte. srutah. matah. vijñata ity evety ato nasti gamdhadisu vyavaharabhavaprasamga iti.

yah kayenanyatheti. kayasamjñaya yo 'rtham gamayati. tasyapi mrsavadah. parakrameta vyayaccheta. vaca parakrameteti. vaca param marayed ity arthah. iha tu pranatipatasya kayikatvat kayiky evavijñaptir maulasamgrhita. na vaciki. napy atra kayiki vijñaptih syat. kayena parakrameteti. atra mrsavadasya vacikatvad vaciky evavijñaptir maulasamgrhitety avagamtavyam. ubhayavadyena veti. [tib. 69b] kayavagavadyena. rsinam manahpradosena kayavadyena yogo bhavati. posadhanidarsanam catreti. vagavadyena yogo bhavati. bhiksuposadhe hi kacci 'ttha parisuddha iti vinayadharenanusravite. yadi kascit bhiksuh satim apattim naviskuryat. tusnimbhavenaivadhivasayet sa mrsavadi bhaved iti. katham tayoh karmapathah sidhyatiti. katham tayo rsibhiksvoh kayavagbhyam aparakramamanayoh pranatipato mrsavadas ca yathakramam karmapathah sidhyatiti. kartavyo 'tra yatnah. vaibhasikaih kartavyah samadhir ity arthah. atracaryasamghabhadrah samadhim aha. rsayo 'rthata ajñapayitaro bhavamti. tesam hi sattvaparityagapravrttam papasayam avetyamanusyas tadabhiprasannah kayena parakramamte. yena tesam rsinam karmaptha utpadyate. katham. paravijñaptyeti. avasyam tathavidhasya kayavagvikara bhavamti. api ca sapamti te tatha. tatra cavasyam kayavakcestaya bhavitavyam anye tv ahuh. na

kamadhatav avasyam avijñaptih sarvaiva vijñaptyadhina bhavati. phalapraptyaiva saha pamcakadinam pratimoksasamvarotpattisambhavat. ity akusalapy evamjatiya kacid vijñaptim amtarenapi syat. purvavijñaptam tair iti [tib. 70a] avasyam itaratrapi bhavisyati. rsinam tavad uktam posadhamrsavade 'pi. yad aparisuddhah samghamadhyam pravisait. nisidati. svam iryapathamkalpayati. tatsambaddham va yatkimcid bhasate. sasya purvavijñaptir iti.

(iv.77, 78ab) sarvam klistam vacanam sambhinnapralapa iti. mrsavadaditrayam api. na kevalam anyam klistam. saiva ca sambhinnapralapiteti. yasya gunasya hi bhavad dravye sabdanivesah. tasya. tadabhidhane tvatalav iti. tatpratyayena klistavacanalaksanah sambhinnapralapa ucyate. tadyogena hi. sambhinnapralapayogena hi. sa pudgalah sambhinnapralapi bhavati.

mrsavadaditrayad yad anyaklistam vacanam. sa sambhinnapralapa ity uktvodaharanam darsayann aha.

lapanagitanatyavat kusastravac ceti.

lapanam karotiti. labhayasaskamataya sevabhidyotikam vacam niscarayatity (abhidh-k-vy 409) arthah. paridevasamganikadikam iti. adisabdena paridevasamganikabhyam yo 'nyah klistacittanam kascid alapah.

avahavivahadyabhilapasadbhavad iti. avaho darikaya darakagrhagamanam. vivaho darakasya darikagrhagamanam. avahah pravesanakah. vivahah parinayanam ity apare. adisabdena raktacittanam alapah.

(iv.78cd, 79ab) visamenanyayeneti. [tib. 70b] uddesanirdesarupau paryayau.

tatha hiti vistarah. yasmat pamcanam nivarananam adhikarena. kamacchandam kamatrsnasvabhavam adhikrtyoktam. so 'bhidhyam loke prahaya vigatabhidhyena cetasa bahulam viharati. vyapadam styanamiddham auddhatyakaukrtyam vicikitsam loke prahaya tirnakamkso bhavati. tirnavicikitsah. akathamkathi kusalesu dharmesu. sa pamca nivaranani prahayety evamadi. ato jñayate sarvaiva kamavacari trsnabhidhyeti.

audarikaduscaritasamgrahad iti. dasasv akusalesu karmapathesu yad audarikam duscaritam. tat samgrhitam. na sarvam. evam kusalesu. ato na sarvabhidhya karmapathah. kim tarhi. ya parasve visamasprha. sa karmapatha ity aparesam abhiprayah. ma bhuc cakravartinam uttarakauravanam cabhidhya karmapatha iti. na hi tatra kamavacari trsna nasti. na ca tatrakusalah karmapatha isyamte.

saisa sakalyena karmaphalaryapavadiketi. tatha hy esa pathyate. nasti dattam. nastistam. nasti hutam. nasti sucaritam. nasti

duscaritam. nasti sucaritaduscaritanam karmanam phalavipakah. nasty ayam lokah. nasti paralokah. nasti mata. [tib. 71a] nasti pita. nasti sattva

upapadukah. na samti loke 'rhamta iti. tatra nasti dattam. yavan nasti duscaritam iti karmapavadika. tatha nasti mata. nasti piteti karmapavadikaiva. nasti sucaritaduscaritanam karmanam phalavipakah. nasty ayam lokah. nasti paralokah. tatha nasti sattva upapaduka iti phalapavadika. na samti loke 'rhamta ity aryapavadika. adimatram tu sloke darsitam iti.

nastidrstih subhasubha

iti udaharanamatratvat.

(iv.79cd) karmanah pamthana iti. cetanakhyasya karmanah pamthanah. katham ity aha. tatsamprayogini hi cetana. abhidhyadisamprayogini tesam abhidhyadinam vahena gatya vahati. gacchatity arthah. tadvasena tathabhisamskaranat. yasmad abhidhyadinam yathakramam saktipratikulamithyanitiranakaranam (abhidh-k-vy 410) vasena. tadanurupa cetanabhisamskaroti. cetayata ity arthah. atas tesam vahena vahati. karma ca. kayavakkarmasvabhavatvat. karmanas ca cetanakhyasya pamthana iti karmapathah. tatsamutthanacetanayah [tib. 71b] kayavakkarmasamutthanacetanayah. tan adhisthaya tan pranatipatadin adhisthaya pravrtteh. asarupanam apy ekasesasiddher iti. sabdasarupanam arthasarupanam va ekasesa isyate. yatha vrksas ca vrksas ca vrksau. vakras ca kutilas ca vakrav iti. iha tu karma ca karmapathas ceti na karmasabdasya karmapathasabdasya ca sarupyam sabdatah napy arthatah. karmarthasya karmapatharthasya ca bhinnatvad ekaseso na prapnoti. yasmat tv asarupanam sakalyenaikadesena tu sarupanam ekasesah sidhyati. isyata ity arthah. tadyatha guno yanlukor iti. yan ca yanluk yanlukau. tayor iti. na sakyate vaktum. yan ca luk ca yanlukav iti ayam luko 'nistatvat. ekadesasarupyat tu. yano yanlugekadesasya ca yan iti sarupyat sidhyaty ekaseso yanlukor iti. ato jñapakad ayam api sidhyati. karma ca karmapathas ca karmapatha iti. pascat punah sarupaikasesah. karmapathas cabhidhyah karmapathas ca pranatipatadaya iti karmapathah. atha vaivam yojana. karmanah pamthanah karmapathah. karma ca te karmapathas ca karmakarmapathah. karmapathas cabhidhyadayah. karmakarmapathas ca pranatipatadayah. [tib. 72a] karmapatha iti. evam anabhidhyadaya iti vistarah. kusala api karmapatha evam eva yojyah. anabhidhyadayo hi karmanah pamthana eva. pranatipataviratyadayas ca karma ca karmanas ca pamthana iti.

yasmat tadartha iti vistarah yasman maulakarmapathartham tesam tatprayoganam pravrttih. yasmac ca maulakarmapathamulika tesam tatprsthanam pravrttih. ato na tani karmapathah.

yady api karmapatho 'pi karmapathasya prayoga uktah. sa tu maulatvat karmapathah. na tu prayogaprsthabhutatvad iti. yathaudarikasamgrahad ity uktam prag iti.

tadaudarikasamgrahad dasakarmapatha ukta

iti vacanat. yani prayogaprsthani. tani na samgrhitani. yesam ceti vistarah. yesam maulanam utkarsapakarsenadhyatmikabahyanam bhavanam utkarsapkarsau loke bhavatah. na tu prayogaprsthanam. atas ta eva karmapathah. tesam cotkarsapakarsena tadutkarsapakarsam vaksyati.

sarve 'dhipatinisyandavipakaphaladamata

ity atra. ato na tani prayogaprsthani karmapathah.

tesam te katham karmapatha iti. na hi tesam abhidhyadibhyo 'nyan manaskarmasti cetana. yasya karmanas te 'bhidhyadayah pamthana iti karmapathah syuh. [tib. 72b] ta eva prastavya iti. tair eva pariharo vaktavyah. ya evam manyamte. api tu sakyam iti vistarah. svamatena tatpaksam samarthayati. itaretaravahanad veti. kim. te 'bhidhyadayah karmapatha iti prakrtam. abhidhya vyapadamithyadrsti avahayati. te ca tam iti. karma ca te. karmanas caisam ekatarasya panthana iti karmapathah.

(iv.80, 81) mithyadrstya kusalamulasamuccheda ity etam artham vaktukama upodghatam braviti. sarva ete 'kusalanam iti vistarah. adhimatraparipurnayeti. adhimatradhimatrayety arthah. kim tarhi sastra uktam iti. yadi mithyadrstya kusalamulasamucchedo nakusalamulaih. yat tac chastra uktam. yair akusalamulaih kusalamulani samucchinattityadi. tani hi lobhadisvabhavani. na mithyadrstisvabhavanity arthah. akusalamuladhyahrtatvad iti vistarah. akusalamulair lobhadibhir adhimatrair mithyadrstir adhyahrtapanita. tasmat. akusalamuladhyahrtatvan mithyadrsteh. tesv eva tatkarmopadesah. tesv evakusalamulesu. mithyadrsteh kusalamulasamucchedakam yat karma. tasyopadesah [tib. 73a].

prajñaptibhasyam tarhi katham niyate. yadi kamavacarani kusalamulani samucchidyamte. ruparupyavacarair asamanvagatatvad iti varnyamte. tatpraptidurikaramam iti. ruparupyavacaranam prapter durikaranam abhipretya tasya pudgalasya. etad uktam traidhatukani kusalamulani samucchinnaniti. katham ca punas tatpraptidurikaranam. samtates tadabhajanatvapadanat. yasmad asau tatsamtatih purvam bhajanabhuta tatpraptinam. kusalamulasamucchedad idanim tatpraptinam abhajanam apaditeti. atas tatpraptir durikrta bhavati.

prayogikebhyah purvam parihinatvad iti. srutacimtabhavanamayebhyah prayogikebhyah purvam evasau mrdumrdvyavasthayam tebhyah parihinah. tadaiva tasya

prapticcheda ity arthah.

anamtaryavimuktimargasthaniye iti. hetvapavadini anamtaryamargasthaniya. phalapavadini vimuktimargasthaniya. tad uktam bhavati. ubhe apy ete hetuphalapavadinyau mithyadrsti kusalasamucchede vyapriyete. naikaiveti.

aparah paksah sasravalambanayaiveti. duhkhasamudayalambanaya. nanasravalambanaya 'nirodhamargalambanayety [tib. 73b] arthah. sabhagadhatvalambanayaiva (abhidh-k-vy 412) ceti. kamadhatvalambanayaivety arthah. na visabhagadhatvalambanaya na ruparupyadhatvalambanaya. kusalamulani samucchidyamta ity adhikrtam kasmad ity aha. samprayogamatranusayitvena durbalatvad iti. anasravalambana visabhagadhatvalambana ca ya mithyadrstih. sa samprayogamatrena samprayuktesu dharmesv anusete nalambanatah. tasmad asau durbala bhavati. ato na taya samucchidyamte.

evam tu varnayamti vaibhasikah. sarvayeti. ya ca hetum apavadate ya ca phalam. ya ca sabhagam dhatum alambate ya ca visabhagam. ya ca sasravam ya canasravam alambate. sarvayaiva taya samucchidyamte.

darsanaprahatavya iveti. yatha duhkhadidarsanaheyah klesa nava prakara api duhkhadisatyadarsanat sakrt prahiyamte. tadvan nava prakarany api kusalamulani sakrt samucchidyamta ity ete.

bhavanaheyaklesavad iti. yatha navaprakarena margena navaprakarah klesah prahiyate. mrdumrduna margena adhimatradhimatraklesaprakarah prahiyate. yavad [tib. 74a] adhimatradhimatrena mrdumrduh. evam navaprakarayapi mithyadrstya navaprakarani kusalamulani samucchidyamte. rdumrdvya mithyadrstya adhimatradhimatrah kusalamulaprakarah samucchidyate. yavad adhimatradhimatraya mrdumrduh kusalamulaprakara iti. evam ayam gramthah paripalito bhavati. yadi bhavanaheyaklesavad yathoktam tani samucchidyamte. anusahagatani mrdumrduni. yair akusalamulaih kusalamulani samucchinattiti. adhimatradhimatrair akusalamulaih kusalamulasamuccheda uktah. na mrdumrdvadibhir ity abhiprayah. yadi kramasah samucchidyamte 'sya tarhityadi. katham. samaptim etat samdhayoktam iti. kusalamulasamucchedasamaptim samdhaya katamany adhimatraniti vistarena etad uktam. mrdumrdvadisamucchedas tv anukto 'pi grahitavyah. tasmat samaptim eva samdhayaitad uktam. tair niravasesacchedat. yasmat tair navabhir mithyadrstiprakaraih kusalamulanam niravasesacchedo bhavati. eko 'pi hi prakaras tesam asamucchinna iti. mrdumrdunavamah prakarah sarvesam navanam api prakaranam punarutpattau hetuh syad iti. atah samaptim etat samdhayoktam.

ubhayeneti. vyutthanena cavyutthanena ca.

tattyagat [tib. 74b] tasya tyaga iti. yo mrdumrduna cittena samvarah samatta asit. tasya mrdumrdos cittasya mrdumrdukusalamulasamprayuktasya (abhidh-k-vy 413) tyage samucchede tasya samvarasya tyago bhavati. evam yavad yo 'dhimatradhimatrena cittena samattah samvarah. tattyagat tasya tyaga iti.

karmaphale pratyaksatvad iti. aciropapannasya devaputrasya trini cittani samudacaramti. kuto 'ham cyutah. kutropapannah. kena karmanety evam karmaphalapratyaksatvan na devesu kusalamulani samucchidyamte. jambudvipa eveti. tatra visesena tarkikatvad ity abhiprayah. sarvalpair astabhir indriyaih samanvagatah pamcabhir vedanendriyaih kayajivitamanaindriyais ca. samucchinnakusalamula eva. tasya hi sraddhadini samucchinnani. prthagjanatvac ca najñasyamindriyadini samti. caksuradiny api na samti. vaikalyayoge. kramamaranavasthayam va. evam paurvavidehako gaudaniyaka iti. atidesad asty anayor api kusalamulasamuccheda iti darsayati.

chinatti stri puman

iti. stri pumams ceti casabdo luptanirdistah. yah strindriyena samanvagato niyatam asav astabhir indriyaih samanvagatah. caturbhir vedanendriyais tribhis ca kayajivitamanaindriyaih [tib. 75a] strindriyenastamena. sraddhadini samucchinnakusalamulavasthayam vyabhicaryamta ity abhiprayah. ayam eva catrartho virudhyate. caksuradiny api vyabhicaryamte purvavat.

tesam apiti. tesam api samucchettrnam uktanam. trsnacarito na samucchinatti. drdhagudhapapasayatvad iti. drdho gudhah papas casayo 'bhiprayo 'syeti samasah. drdhah sthirah. gudhah pracchannah. papo 'kalyanah. trsnacaritapaksatvad iti. trsnacaritajatiyatvad ity arthah. yatha trsnacaritas calasayah. tadvat te sandhadaya iti. apayikavac ca. yathapayikah klistaklistayoh prajñayor adrdhatvan na kusalamulani samucchindamti. evam sandhadayah.

pratisamdhitaniti. pratisamdhikrtani pratisamdhitani. pratipadikadhatuh. pratisamhitanity apare pathamti. arogyabalalabhavad iti. yatharogyam purvam bhavati. kramena tu balalabho bhavati. tadvat.

nehanamtaryakarina

iti. anamtaryakarina eva neha pratisamdhir bhavatiti. arthata etad uktam bhavaty ananamtaryakarina iha pratisamdhir bhavatiti. amtarabhavastha iti. narakagamanayamtarabhavasthah. cyutyabhimukha iti. [tib. 75b] narakac cyutyabhimukhah. hetubaleneti. sabhagahetubalena. yasmad yesam mithyadrstih svayam rocate. pratyayabaleneti. parato ghosabalena. yasmad yesam mithyadrsti rocate.

hetubalasya saratvat. evam yah svabaleneti. yah svatarkabalena. sa cyavamanah. yah parabalena. paratah srutabalena. sa upapadyamanah. (abhidh-k-vy 414) ya asayavipanna iti. mithyadrstisammukhibhavena vipanno vinastah. sa drste dharme janmani pratisamdadhati. ya asayaprayogavipannah. yo mithyadrstisammukhibhavenanamtaryakriyaya ca vipannah. sa bhedat kayasya pratisamdadhati. atra ca yah svabalena parabaleneti purvoktasyaivayam paryayah. evam yo drstivipanno yo drstisilavipanna iti. anamtarapurvoktasyaivayam paryaya ity avagamtavyam.

puranadaya iti. adisabdena sat sastaro grhyamte. tadyatha puranakasyapah. maskari gosaliputrah. samjayi vairatiputrah. ajitah kesakambalah. kakudah katyayanah. nirgrantho jñatiputra iti. te samucchinnakusalamulah. nastikatvat. na mithyatvaniyatah. ananamtaryakaritvat. [tib. 76a] anamtaryakarino hi mithyatvaniyatah ajatasatrur mithyatvaniyatah. anamtaryakaritvat. na samucchinnakusalamulah. samyagdrstikatvat. devadattah samucchinnakusalamulas ca mithyatvaniyatas ca. samghabhedakatvat tathagatadustacittarudhirotpadakatvac ca. caturthy etan akaran sthapayitvety asmadadayah.

(iv.82) vinanyenabhidhyadisammukhibhava iti. vinanyena karmapathena pranatipatadinabhidhyadinam anyatamasammukhibhave. sa cetana ekena karmapathena saha vartate. abhidhyaya va vyapadena va mithyadrstya va. aklistacetaso veti. kusalavyakrtacittasya. tasya prayoktuh prayogena. rupinam pranatipatadinam kamamithyacaravarjyanam anyatamasya nisthapane. tenaikena saha cetana vartate. abhidhyadivyatiriktaklistacittasya veti vaktavyam. tasyapi hy ayam ayam vidhih sambhavati. vyapannacittasya pranivadha iti vistarah. vyapadena pranatipatena ceti dvabhyam saha vartate. kamamithyacare. sambhinnapralape ca. dvabhyam saha vartate. abhidhyaya kamamithyacarena ceti dvabhyam. sambhinnapralapenabhidhyadinam canyatamena ceti. [tib. 76b] dvabhyam eva. idam codyate. vyapannacittasya pranivadha ity abhidhyavistasya cadattadana iti. kim idam svayam kurvata ucyate. utaho parena karayatah. yadi svayam kurvatah. vyapannacittasyabhidhyavistasya ceti visesanam na yujyate. pranivadhe vyapadasyavasyakatvat. adattadane cabhidhyayah. vyabhicare hi visesanam isyate. atha parena karayatah. abhidhyavyapadamithyadrstyanyatamacittasya. pranivadhe. adattadanakamamithyacarasambhinnapralapesu veti vaktavyam. ucyate svayam kurvata iti. nanu coktam visesanam na yujyata iti. naisa dosah. na hidam visesanam ucyate. kim tarhi. svarupakhyanam etat. vyapadabhidhyayor dvitiyabhutayos tatrastitvam kathyata iti. evam apy abhidhyadyanyataracittasya tan pranatipatadin karayato (abhidh-k-vy 415) dvabhyam saha cetana vartata iti sambhavet. tasmat

tad api vaktavyam. satyam vaktavyam etat. udaharanamatram tv etad uktam ity adosah. vyapannacittasya pranimaranapaharane yugapad iti. yatra maranenaivapaharanam sidhyati. tatra hi vyapadapranivadhadattadanakarmapatha yugapat bhavamtiti. na tarhiti vistarah. yadi [tib. 77a] parakiyadravyapaharanakale vyapado bvhavati. na tarhidanim adattadanasya lobhenaiva nistha sidhyatiti. lobhadvesayor yugapadabhavat. ananyacittasyeti vistarah. apaharanacittasyaiva tatparisamaptav adattadanaparisamaptau sa niyamo jñeyah.

lobhatah parastrigamanabhidhyadattadanasamapanam

iti. anyacittasya tu maranacittasya nayam niyamah. bhedabhiprayasyanrtavacana iti. bhedabhiprayatvat tad evanrtam paisunyam bhavati. tad eva sambhinnapralapah.

sarvam klistam bhinnapralapiteti

siddhamtat. evam bhedabhiprayatvat tad eva parusavacanam paisunyam. tathaiva ca sambhinnapralapa iti. caturbhih saha vartate. katham ity aha. tatr hi manasa eko bhavati. vacikas traya iti. anrtavacane 'bhidhya vyapado va bhavet. vacikas trayah. mrsavadapaisunyasambhinnapralapah. parusavacane 'pi manasa eko vyapadah. vacikas trayah. parusyapaisunyasambhinnapralapah. namata evam trayo bhavati. na tu svabhavatah. tad eva hy anrtavacanam paisunyam sambhinnapralapa iti cocyate. na tu trayah svabhava bhavamti. evam parusavacanam api trinamakam bhavatiti yojyam. apare punar vyacaksate. svabhavabhedo 'py astiti. mrsavadapaisunyasambhinnapralapavijñaptayo hi bhidyamte. tatha parusyapaisunyasambhinnapralapavijñaptayo bhidyamta iti. [tib. 77b] abhidhyadigatasyeti vistarah. abhidhyadigatasya va caturbhih saha vartate. tatra manasa eko 'bhidhyadinam anyatamah. tatprayogenabhidhyadigataprayogenanyakarmapathatrayasya pranivadhadikasya nisthagamane samaptikale. evam pamcasatsaptabhir yojayitavya. ka. cetana. katham. pamcabhis tavat vartate. abhidhyadigatasya tatprayogenanyacatustayanisthagamane. evam abhidhyadigatasyanyapamcasatnisthagamane sadbhih saptabhis ca saha vartate. astabhih saha vartate. satsu pranatipatadisu prayogam krtvabhidhyagatasya svayam kamamithyacaram kurvatah samam nisthagamane. navabhih saha vartata iti nasty etat. manasanam karmapathanam (abhidh-k-vy 416) yugapadasambhavat.

naikastapamcabhir

iti. naikenaiva manasena. kusale cetasya anabhidhyavyapadayor avasyam bhavat. napi rupinaikena samvarasamgrhitena karmapathena saha cetana vartate. klistavyakrtacittavasthayam api upasakasamvaradisu

pranatipatadattadanakamamithyacaramrsavadanam avasyam
sahabhavat. na pamcabhir eva. kusale cetasy anbhidhyavyapadayor dvayor
avasyam sahabhavat. samvarasamgrhitanam ca
pranatipatadinam [tib. 78a] esam caturnam avasyam
sahabhavat. nastabhir eva. bhiksusamvarasamgrhitanam
kayikavacikanam klistavyakrtavasthayam saptanam eva
sambhavat. kusalacittavasthayam ca navanam dasanam va
sambhavat. parisesyat dvyadibhih saha vartata ity uktam bhavati.
tatra dvabhyam iti vistarah. tatra dvabhyam saha vartate. kusalesu
pamcasu vijñanesv anabhidhya cavyapadas ca stah na
samyagdrstih.

pamcavijñanasahaja dhir na drstir atiranad

iti siddhamtat. ato 'nabhidhyavyapdabhyam dvabhyam evatra saha
vartate. arupyasamapattau ca ksayanutpadajñanayor iti.
arupyasamapattisamgrhitayos ca ksayanutpadajñanayor abhyam eva
dvabhyam saha vartate.

ksayanutpadadhir na drg

iti tatra samyagdrstyabhavat. arupyasamapattigrahanam
dhyanasamapattisamgrhitayoh ksayanutpadajñanayoh
saptavidhakayikavacikanasravasamvarasvabhavakarmapathanivrttyartham.
ksayanutpadajñanagrahanam samyagdrstinirasartham.
ksayanutpadajñanayor asamyagdrstisvabhavatvat. tribhih saha
vartate. samyagdrstisamprayukte [tib. 78b] manovijñane.
rupikarmapathabhava iti vakyasesah. tatra hy
anabhidhyavyapadasamyagdrstaya eva trayah karmapatha bhavamtiti.
caturbhir iti vistarah. akusalavyakrtacittasyeti visesanan
manasa na samtiti dasitam bhavati.
upasakasramanerasamvarasamadane ca.
pranatipatadattadanakamamithyacaramrsavadaviratilaksanas
catvara eva karmapathah samti. madyapanadiviratinam
dasakarmapathanamtarbhavat. paisunyaviratyadinam
copasakasramanerasamvarasamgrahat.
sramanerasamvarasamadanavacanac copavasasamvarasamadanam
uktarupam avagamtavyam. sramanerasamvarasamadane tv abrahmacaryad
viratis trtiyah karmapathah. tatra ca kamamithyacaro 'mtarbhuta
eva. sadbhih kusalesu pamcasu vijñanesu tatsamadane.
upasakasramanerasamvarasamadane tais caturbhir yathoktair
(abhidh-k-vy 417) anabhidhyavyapadabhyam ceti sadbhih. pamcasu
vijñanesu samyagdrstyabhavat. saptabhih kusale manovijñane
tadsamadana eva. upasakasramanerasamvarasamadana eva tair eva
yathoktaih samyagdrstya ca saptamena karmapathena. manovijñane hi
kusale samyagdrstir [tib. 79a] astiti. akusalavyakrtacittasya ca
bhiksusamvarasamadane saptabhir eva rupibhih. na manasaih.
akusalavyakrtacittatvat. navabhih kusalesu pamcasu vijñanesu
tatsamadane. bhiksusamvarasamadane. samyagdrster evabhavat.

ksayanutpadajnanasamprayukte ca manovijñane tair eva navabhih saha vartate. tatrapi samyagdrstyabhavat. tasminn eva ceti. ksayanutpadajñanasamprayukta eva dhyanasamgrhite manovijñane. navabhir eva. dhyanasamvarasamgrhitai rupibhih saptabhir anabhidhyavyapadabhyam ca. dasabhis tato 'nyatreti. ksayanutpadajñanavarjite kusale manovijñane bhiksusamvarasamadana eva. sarva ceti vistarah. sarva ca dhyananasravasamvarasahavartini ksayanutpadajñanasamprayukta cetana saptabhih kayikavacikair dhyananasravasamvarasamgrhitaih. tribhis ca manasair iti. dasabhih saha vartate. samvarasamgrhitaih karmapathaih sahaiva cetana [tib. 79b] vartata iti darsitam.

samvaranirmuktena tv astavidhasamvaranirmuktena tv ekenapi saha syat. katham ity aha. anyacittasyeti. tatsamvaranirmuktanirmuktakusalakarmapathasamutthapakac cittad anyacittasya. klistavyakrtacittasyety arthah. ekamgaviratisamadane. pranatipatamgavirateh. adattadanavirater va samadane. tenaikena karmapathena saha vartate. pamcastabhir apiti. kusalamanovijñanasya pudgalasya dvyamgasamadane yugapan manasais tribhih. rupibhyam dvabhyam iti pamcabhih. pamcamgasamadane yugapat tais ca rupibhih pamcabhih. manasais ca tribhir ity astabhih. udaharanarupam caitad uktam. ato 'nyathapi sakyate vaktum. klistavyakrtacittasya samvarasamgrhitapamcamgasamadane pamcabhih saha vartata iti.

(iv.83, 85) ramjaniyavastvabhavad iti. narake ramjaniyavastvabhavat na sammukhibhavato 'bhidhyasti. karmaphalapratyaksatvac ca na mithyadrstih. ata eveti. prayojanabhavan na paisunyam. nityabhinnatvac canyonyasauhardyadyabhavatah. amamaparigrahatvan na kurau [tib. 80a] sammukhibhavato 'sty abhidhyakarmapathah. snigdhasamtanatvad aghatavastvabhavac ca na vyapadah. apapasayatvac ca na mithyadrstih. trayo 'py ete 'bhidhyadayo na samti.

svayam apiti.

asya sammukhibhavata iti vyakhyanam. apapasayatvan na pranatipatadayah sad api sammukhibhavatah samti. niyatayuskatvan na pranatipatah dravyastriparigrahabhavad yathakramam nadattadanam kamamithyacaras ca. prayojanabhavac ca na mrsavadapaisunyaparusyani.

yadi parigraho nasti katham esam abrahmacaryam iti prcchati.

samvaranirmukta iti. naivasamvaranasamvarasamgrhita ity arthah. anyagatistham tu marayatiti. pretadigatistham.

deva api siromadhyacchedan mriyamta iti. siraschedan madhyacchedac ca deva api mriyamte. devo devam na marayatity ukte avadhya deva ity

abhipretam. devanam hy amgapratyamgani chinnani chinnani punar jayamte. yady apy evam tathapi siromadhyacchedac chiraschedan madhyacchedac ca na punah pratisamdhanam ity asti devanam vadha ity abhiprayah.

yadbhumyasrayam iti vistarah. pamca bhumayah. yavac caturthadhyanabhumim. yadbhumir asrayo 'syeti yadbhumyasrayam. anasravam silam aryenotpaditam [tib. 80b] nirodhitam. utpaditam vartamanam adhvanam gamitam. nirodhitam atitam adhvanam gamitam. ekabhumyasrayam yavac caturbhumyasrayam va. tenarupyesv atitena samanvagato bhavati. pamcabhumyasrayena tv anagatena. kamavacarasrayena yavac caturthadhyanasrayena ca. yatropapanno yatra va nopapannah. tadasrayena. anyatra narakottarakurubhya iti. tatra samadanasilabhavat. anyatrobhayatheti. anyatra kamadhatau devesuttarakuruvarjyesu ca manusyesubhayatha. samvaranirmuktah samvarasamgrhitas ca. trividhah samvarah pratimoksasamvaro dhyanasamvaro 'nasravasamvaras ca yathasambhavam grahitavyah.

(iv.86) asevitabhavitabahulikrtair iti.
prayogamaulaprsthavasthasu. kim tarhi. tenalpayur bhavatiti.
ayuso 'lpatvan nisyandaphalam iti darsayati. bahya bhavah.
osadhibhumyadayah. alpaujaso 'lpaviryah. asanirajobahula iti.
asanih silavarsam. rajo dhulivrstih ksaravrstir va.
yatah sasyadivinasah. rajo'vakirna iti dhulir utthita.
utkulanikalah unnatanimnah. usarajamgalah. usaras ca
jamgalas ca te. bahya bhava ity adhikrtah. ta bhumaya
ihabhipretah. pratikrusta vigarhitah. visamartuparinama iti
visama rtuparinama esam iti visamartuparinamah [tib 81a]
sasyadaya osadhayah. yasmin rtau varsitavyam. tatra na varsati.
yasmim sitena bhavitavyam. tasmin na sitam. yasminn usnena
bhavitavyam. tatra tan na bhavatiti yojyam.

tad vipakaphalam iti sattvasamtane. idam nisyandaphalam iti bahyam (abhidh-k-vy 419) tad vastv iti. na tad vipakaphalam.

tatra prayogeneti vistarah. narake pranatipataprayogena tivram duhkham anubhavati. pranatipataprayogena hi vadhyasya pranino 'tivativram duhkham bhavati. iha maulenalpayur bhavati. yatha tasya vadhyasya pranina ayur upadruyata iti. tadrsam evaitat. ksaniko hi maulah karmapathah. tatra ca na duhkha vedanastiti yuktam iha mauleneti vaktum. aha. yadi tatra prayogeneha maulena. kasmad evam uktam. pranatipatenasevitena bhavitena bahulikrtena narakesupapadyate. pranatipatena mauleneti sutrartham pasyann evam prcchati. saparivaragrahanad iti. maula eva pranatipatah. tasya prayogah parivarah. tasmim prayoge pranatipatopacaram krtvaivam uktam pranatipateneti vistarah.

naitad dvayam ativartate. vipakaphalam adhipatiphalam ceti. svasamtane vipakaphalam anyatradhipatiphalam iti krtva. sadrsyavisesat tu

tathoktam iti. istajivitopacchedabhogavyasanadilaksanat [tib. 81b] sadrsyavisesat tu tathoktam. saced itthamtvam agacchati manusyanam sabhagatam pranatipatenalpayur bhavaty adattadanena bhogavyasani bhavatiti vistarena. bhavati hy atra hetuvipakaphalayoh sadrsam iti. evam kusalesv api vaktavyam. nisyandaphalam phaladvayam nativartate. sadrsyavisesat tu tathoktam. saced itthamtvam agacchati manusyanam sabhagatam pranatipataviratya dirghayur bhavatiti vistarena.

ojo nasitam

iti. ojo hrdayapradese bhavati. evam anyesam api yojyam iti. adattadanam hi kurvata dravyasvamino duhkham utpaditam. bhogavyasanam krtam. ojo nasitam. ato 'sya duhkhanad bhogatyajanad ojonasanac ca trividham phalam. katham ojo nasitam. taddhetunasanat. bhogavyasanena ca tasyopaghatat. ata evoktam. adattadanenasanirajobahula iti. tena tadojasah sopaghatata bhavatiti. evam paradaram abhigacchata parasya duhkham utpaditam. sa sapatnadarata krta. ojo nasitam. yenaujasa tejasviti loke nirucyate. ata evoktam. kamamithyacarena rajo'vakirna iti. evam anyesam api yojyam. esa dik.

akusalaviparyayena sarvam yojayitavyam iti. katham. adattadanaviratyasevitaya [tib. 82a] bhavitaya bahulikrtaya devesupapadyate. saced itthamtvam agacchati manusyanam sabhagatam sa na bhogavyasani bhavatiti. evam kamamithyacaraviratyasevitaya bhavitayeti vistarenoktva. yavan manusyanam (abhidh-k-vy 420) sabhagatam nabhyakhyanabahulo bhavatiti. anaya disa sarvam yojayitavyam. pranatipatad viramata parasya duhkham notpaditam. na maritah. naujo nasitam. ity atas trividham phalam. evam adattadanat prativiramata narthasvamino duhkham utpaditam. na bhogavyasanam krtam. naujo nasitam. ato 'sya trividham phalam. kamamithyacarad viramata parasya duhkham notpaditam. na sa sapatnadarah krtah. napy ojo nasitam. ato 'sya trividham phalam. evam anyatrapi yojayitavyam.

(iv.87) vividhadrstineti.

kautukamamgalatithimuhurtanaksatradidrstina.

paresv ayattavrttineti.

kayasthitihetavas civarapindapatasayanasanadayo bhiksoh parapratibhaddhah. pindapatam nisrityeti vacanat. tasya paradhinavrtter

bhiksor

mithyajiva bhaveyuh kuhana. lapana. naimittikata. naispesita. labhena labhaniscikirsa ca. te

duhsodha

bhavamti ajivayoga iti.

silaskamdhikayam iti. silaskamdhika nama nipatah. tatroktam.
yatha tridandinn eke sramanabrahmanah sraddhadeyam paribhujya
vividhadarsanasamarambhanuyogam anuyukta viharamti. tadyatha.
hastiyuddhe. 'svayuddhe. rathayuddhe. pattiyuddhe. yastiyuddhe.
mustiyuddhe. sarasayuddhe. vrsabhayuddhe. mahisayuddhe. ajayuddhe.
mesayuddhe. kukkutayuddhe. vartakayuddhe. labakayuddhe. striyuddhe.
purusayuddhe. kumarayuddhe. kumarikayuddhe. itgalavase.
utsatikayam. dhvajagre. balagre. [tib. 82b] senavyuhe.
anikasamkarsane. mahasamajam va pratyanubhavanty eke. ity apy
evamrupac chramano vividhadarsanasamarambhanuyogat prativirato
bhavati. yathapi tatra tridandinn eke sramanabrahmanah
sraddhadeyam paribhujya vividhasabdasravanasamarambhanuyogayukta
viharamti. tadyatha. hastisabde. asvasabde. rathasabde. pattisabde.
samkhasabde. bherisabde. adambarasabde. nrttasabde. gitasabde.
sayyasabde. acchatasabde. panisvare (abhidh-k-vy 421).
kumbhatunire kacite. citraksare. citrapadavyamjane.
lokayatapratisamyukte. akhyayika va srotum icchanty eke. ity apy
evamrupac chramano vividhasabdasravanasamarambhanuyogat
prativirato bhavatity evamadi. mithyavisayaparibhogad
asamyagvisayaparibhogat.

(iv.88, 89) yani purvam pamca phalany uktaniti. adhipatiphalam.
purusakaraphalam. nisyandaphalam. vipakaphalam. visamyogaphalam
ca. prahanartham marga iti. bhavasadhanam. prahanaya margah

prahanamarga

iti. prahiyate 'neneti karanasadhanam. prahano marga iti ca
vigrahah. samadhija uttare sadrsa dharma iti. samadhijagrahanam
asamadhijanirasartham. sadrsagrahanam [tib. 83a]
anasravavyakrtanirasartham. sahabhuva iti. samprayuktas ca tatra
vedanadayah. viprayuktas ca jatyadayah. yac canagatam bhavyata
iti. anagato dharmas tadbalena prapyata iti. tasya tat purusakaraphalam
ata eva tac ca prahanam purusakaraphalam vyavasthapyate. na
kevalam visamyogaphalam iti. purvotpannavarjya iti purvotpannam
phalam na yujyata iti krtva. tatha hy uktam.

apurvah samskrtasyaiva samskrto 'dhipateh phalam

iti. vipakaphalam hitveti. anasravasyavipakatvat. tasya hi
nisyandaphalam samadhija uttare sadrsa dharmah.
visamyogaphalam visamyoga eva yat tat prahanam.
purusakaraphalam tadakrsta dharmah. tadyatha vimuktimargah.
sahabhuvah. yac canagatam bhavyate. tac ca prahanam.
adhipatiphalam svabhavad anye sarve samskrtah purvotpannavarjyah.

yac chubhasubham

iti. prahanamargad yad anyasasravam karma samahitam asamahitam ca.

tad api caturbhih phalaih saphalam visamyogaphalam hitva. aprahanamargatvad asya visamyogaphalam nasti. tasya hi vipakaphalam svabhumav isto 'nisto va vipakah. [tib. 83b] nisyandaphalam uttare sadrsa dharmah. purusakaraphalam tadakrsta dharmah sahabhuvo 'namtarabhuvo va. adhipatiphalam sesam purvavat.

anasravam punah sesam

iti. sesagrahanam prahanamarganirasartham. tat punah katham. sesam prayogavimuktivisesamargesu. tasyaprahanamargatvad visamyogaphalam nasti. (abhidh-k-vy 422) anasravatvac ca na vipakaphalam. sesam purvavat. avyakrtam ca yan nivrtavyakrtam anivrtavyakrtam ca. tad api tribhih saphalam. saprahanamargatvan na tasya visamyogaphalam. avyakrtatvac ca na vipakaphalam. sesam purvavad evasti.

(iv.90) catvari dve tatha trini kusalasyeti.

yathakramam etat. katham. kusalasya kusala dharmas catvari phalani. tasyaivakusala dve phale. tasyaivavyakrtas trini phalaniti. vipakaphalam hitveti. vipakasyavyakrtvat. akusala dve iti. purusakaradhipatiphale. na nisyandaphalam. yasmat kusala dharma akusalanam na sabhagahetur iti. na vipakaphalam. avyakrtatvad vipakasya. yasmac cakusala vipakam prati vyakriyamte. na visamyogaphalam. akusalatvat. [tib. 84a] parisesyat purusakaradhipatiphale eva. te ca purvavad vyakhyatavye. avyakrtas catvariti. katham akusalasyavyakrta dharma nisyandaphalam. katham ca na bhavitavyam. visadrsatvat. visadrsa hy akusalayakrta dharmah. savipakavipakatvat. naisa dosah. akusalanivrtavyakrtanam hi dharmanam klistasamanyenasti sadrsyam. tasmad akusalanam nivrtavyakrtah nivrtavyakrtanam cakusalah nisyandaphalam yujyamte. tenaha. avyakrte hiti vistarah. akusalanam sarvatraganam duhkhasamudayadarsanaprahatavyanam. duhkhadarsanaheyanam ca ragadinam. satkayantagrahadrsti nisyandaphalam. sabhagasarvatragayor nisyandaphalam iti. akusala hiti vistarah. akusala duhkhadidarsanaheyah pamcanaikayikah. avyakrtayoh satkayamtagrahadrstyoh nisyandaphalam. etany eva trini vipakavisamyogaphale hitva.

(iv.91) atitasya karmanas triyadhvika atitanagatapratyutpanna dharmah. pratyekam catvari phalani. visamyogaphalam hitva. tasyanadhvapatitavat. katham krtva. atitasya karmanah pascad atitas tadvipako vipakaphalam. [tib. 84b] tadakrstah. sahajatitah pascadanamtaratita va purusakaraphalam. svabhavavarjyah tena sahotpannah pascadutpannas catitah adhipatiphalam. pascadutpannatitah sadrsa dharma nisyandaphalam. atitasyanagatas tadvipako vipakaphalam. yadbalena

prapyate 'nagato dharmah. tat purusakaraphalam. adhipatiphalam yad anagatam. tasya phalam. nisyandaphalam tatsadrsam anagatam. evam pratyutpanna api tasyatitasya catvari phalani yojyani.

nadhyamasyapy anagata

iti. pratyutpannasyapy anagata dharmas catvari phalani. etany eva visamyogaphalam hitvety arthah. tany apy evam eva yojyani. pratyutpanna dharmah pratyutpannasya dve purusakaradhipatiphale iti. tasya hi sahotpannam tadbalaj (abhidh-k-vy 423) jatam iti purusakaraphalam adhipatiphalam ca bhavaty eva. avisamyogasvabhavan na visamyogaphalam. purvottaratabhavan na nisyandaphalam. pravahapeksatvad vipakasya na vartamanam vartamanasya vipakaphalam. nisyandavisamyogaphale hitveti. anagato 'nagatasya na nisyandaphalam. yasmat sabhagasarvatragahetu nanagatau bhavatah. tasya viprakirnatvat. sadrsyena casyedam phalam iti paricchettum asakyatvat. na visamyogaphalam. yasmad anagato visamyogo na bhavati. vipakaphalam tu bhaved anagatasya hy akusalasya kusalasasravasya vanagatam pascadutpatsyamanam ca vipakaphalam. purusakaraphalam [tib. 85a]. sahajam anagatam anamtarabhavi canagatam. adhipatiphalam tu sugamam iti na punar ucyate.

(iv.92ab) svabhumika dharma

na visamyogaphalam. visamyogasyabhumisvabhavatvat. anasravas cet trini phalaniti. nisyandaphalasya trtiyasya sambhavat.

anyonyam navabhumis tu marga

iti hi siddhamtah.

(iv.92cd, 93ab) saiksasya karmanah saiksa dharmas triniti. yasmad vipakaphalam na saiksam. visamyogas capi na saiksah. naivasaiksanasaiksa api trini. na vipakaphalam asyasti. saiksasyavipakatvat. na nisyandaphalam. naivasaiksanasaiksasya saiksenasadrsatvat. visamyogaphalam tu bhavati. visamyogasya naivasaiksanasaiksasvabhavatvat. purusakaraphalam api bhavati. saiksena naivasaiksanasaiksakrstisambhavat. adhipatiphalam casty eva. iti trini sambhavamti. asaiksasya tv iti vistarah. asaiksasya saiksa dharma ekam adhipatiphalam. na nisyandaphalam. nyunatvat.

samavisistayor

iti vacanat. na purusakaraphalam. sahanamtarotpadabhavat. na hy asaiksanamtaram saiksam utpadyate. ca naivasaiksanasaiksasvabhavam iti. [tib. 85b] na casaiksasya vipako bhavatity ato na vipakaphalam. asaiksas triniti. purusakaradhipatinisyandaphalani. na vipakavisamyogaphale. tayor naiva saiksanasaiksasvabhavatvat. yac casaiksasvabhavam. tad iha cimtyate. naivasaiksanasaiksa dve purusakaradhipatiphale iti.

purusakaraphalam. tadyatha. tadakrsta anamtarabhavino dharmah. adhipatiphalam. purvavat. yathoktakaranatvan na phalatrayam. asaiksa apy evam ity. dve purusakaradhipatiphale (abhidh-k-vy 424) ity arthah.

(iv.93cd, 94) tadadaya

iti. darsanaheyadayah.

ta

iti. darsanaheyadayah. bhavanaheya dve iti. anasravamargavyutthane bhavanaheyah kusalah purusakaraphalam. adyamtavad iti vistarah. adyamtayor ivadyamtavat. madhye 'pi jñapanartham punar yathakramagrahanam. katham. adau yathakramartho 'nukramasabdah prayuktah.

asubhasya subhadya dve trini catvary anukramam

iti vacanat. amte 'pi prayuktah.

apraheyasya te tv ekam dve catvari yathakramam

iti. yathaivam adyamtayor yathakramartha uktah. [tib. 86a] tatha madhye 'pi avagamtavyah. esa hi peyaladharma iti. eso 'bhisamksepanyayah. anyatha hy

avyakrtasya dve trini caite subhadaya

ity evamadisu yathakramam iti sarvatra vaktavyam.

(iv.95) ayonisomanaskarasambhutatvad iti. ayonya anyayena klesayogena. yah pravrtto manaskarah. tatra sambhutah. tadbhavah. tasmad iti. yena yatha gamtavyam. yena pudgalena yatha gamtavyam. tatha na gacchatity asyayogavihitam karma.

vidhibhrastam apiti.

apisabdena klistam capiti grhyate.

tadubhabhyam anyan nobhayatheti. na yogavihitah. nayogavihitah. kim ca tadanyad avyakrtam karma vidhibhrastavidhibhrastabhyam anyad avyakrtam iti.

(iv.96ab) janmeti nikayasabhagasyakhyeti. cittaviprayuktasya samskarasya. na tu jater ity abhiprayah. yat tarhiti. yady ekam eva karmaikam eva janmaksipati. yat sthaviraniruddhenoktam so 'ham tasyeti vistarena. tat katham na virudhyata iti vakyarthah. tena janmantare tagarasikhine pratyekabuddhaya [tib. 86b] pindapato dattah. tenaivam uktam. so 'ham tasyeti vistarena. nirvartyeti. vithapitvety arthah. tulye 'pi manusye kascit sakalendriyo bhavati kascid vikalendriyah. paripurakasya karmano bhedat tad anupapanmam. (abhidh-k-vy 425) aksepakarmaphalatvac caksuradinam. sadayatanam hy aksipyata iti. varnadayas tu paripurakasya karmanah phalam iti. yuktam vaktum. tulye 'pi manusye

kascid varnavan kascin neti. tadutpattivirodhipratyayaparihare paripurakakarmasamarthyan na virodhah. anyatha hi na kascid vikalendriyah syat sati janmaksepa iti.

(iv.96cd) anyad api savipakam iti. vedanadikam. karmasahabhutvad iti. yasmat karmana cetanakhyena saha te samapatti na bhavatah. napi kayavakkarmabhyam acittikatvat. praptibhis ca naksipyate savipakabhir api. karmananekaphalatvat. tadaksepakena karmana saha bhavamtyo 'pi praptayo na tena sahaikaphala iti. vrksaprapatika iva hi praptayo bahiravasthayino bhavamti.

(iv.97) karmavaranam iti. karmaivavaranam. klesa evavaranam. vipaka evavaranam iti. aryamargaprayogikanam ca kusalamulanam iti. usmagatadinam. apayadiniyataniti [tib. 87a]. narakatiryakpretaniyatani. adisabdenasamjñisamapattimahabrahmasamvartaniyam ca niyatam karma grhyate. sandhapandakobhayavyamjanasamvartaniyam ca vaktavyam. tathandajasamsvedajastritvastamabhavaniyatani karmani vaktavyani. arya hi narakadisu nopapadyamte. andajam samsvedajam ca yonim na pratipadyamte. stritvam astamam ca bhavam na nirvartayisyamti. saptakrtvo bhavaparamatvat. sudarsakaniti. sukhena drsyamte parebhya iti sudarsani. sudarsany eva sudarsakani. evam sukhena prajñapyamte atmaneti suprajñeyani. suprajñeyany eva suprajñapakani. svarthe kah. paryaye dvayam caitat. sudarsakani suprajñapakaniti. adhisthanata iti. karmapatho 'dhisthanam. trayanam anamtaryanam pranatipatah karmapatho 'dhisthanam. ekasya mrsavadah karmapatho 'dhisthanam. pamcamasya pranatipataprayogo 'dhisthanam. evam adhisthanatah sudarsakani. suprajñapakani. phalatah. sarvesam anistaphalatvat. gatitah. narakagatiprapakatvat. upapattitah. upapadyavedaniyatvat. pudgalatah. garisthaklesasamudacarat suprajñatah pudgalah. ayam pitrghatakah. yavad ayam tathagatasarire dustacittarudhirotpadaka [tib. 87b] iti. apare punar vyacaksate. adhisthanatah. purvavat. phalatah. narakaphalatvat. gatitah. manusyagatikaranat.

trisu dvipesv anamtaryam

iti. vacanat. upapattitah. tathaivopapadyavedaniyatvat. pudgalatah. stripumsau. na sandhah pandako va. ity evam pamcabhih karanaih sudarsakani suprajñapakani. na tu punas tany apayadiniyatani karmani pamcabhih karanaih sudarsakani suprajñapakaniti. na tany uktani. uttarottaravahanad iti. (abhidh-k-vy 426) yasmat klesavaranam karmavaranam avahati. karmavaranam capaye 'nistam vipakam avahatiti. klesavaranam sarvapapistham. tatah karmavaranam laghu. tato vipakavaranam. vipakavaranasya hi drsta eva dharme vyaparah. na dvitiya iti. yasya dharmasya yogat pitrvadhadeh so

'namtaro bhavati. tasyabhidhane bhavapratyayah. anamtaryam iti. sramanyavat. yatha yenanasravena margena yogac chramano bhavati. tadabhidhane bhavapratyayah.

sramanyam amalo marga

iti. tadvat.

(iv.98) nottarakurav iti. niyatayuskatvat. prakrtisilatvat. tatra sasanabhavac ca. yad evasamvarabhave karanam iti. pape 'py asthirasayatvat. yatraiva ca samvarah. tatrasamvaro 'pi. pratidvamdvabhavat. ity asamvarah

sandhadinam

na bhavatiti. [tib. 88a] yadvipadanad iti. yasya hrivyapatrapyasya vipadanad vikopanad anamtaryena sprsyeran sandhadayah. tat tesam matapitror amtike na tivram bhavati. ity atas tesam anamtaryam

nesyate.

yadi vikalatmabhavahetutvad alpopakaratvam iti. atas tesam anamtaryam nesyate. jatyandhadinam api stripumsanam matradivadhad anamtaryam na syat. na. adhigamadharmaviruddhasyatmabhavavaikalyasya vivaksitatvat. yad vaikalyam adhigamadharmavirodhi. tad adhikrtam tenaiva ca matralpasnehatvam. na jatyandhadivaikalyena. ata eva tiryakpretanam api nesyete.

alpopakaralajjitvad

eva. asvajaneyavad iti. patubuddhinam syad anamtaryam tiryakpretanam apity adhikrtam. asvajaneyavad iti. sruyate yatha kascid eva visistasva ajaneyo mataram na gacchatiti. vasasa mukham pracchadya mataram gamitas tena pascat jñatva svam amgajatam utpatitam iti. evam ajaneyo 'svah patubuddhih. asyanamtaryam syad ity abhiprayah. manusyasyapy amanusam matapitaram marayato na syad anamtaryam. naiva bhaved anamtaryam ity arthah. katham.

alpopakaralajjitvad

eva. na hi manusyanurupam upakaram amanusyah kartum samarthah [tib. 88b] na ca manusyasyamanusyayor matapitror amtike tivram hrivyapatrapyam samtisthate. gativailaksanyenalpasnehatvat.

(iv.99) catvari kayakarmeti. matrvadhadini. ekam vakkarmeti. samghabhedah. trini pranatipata iti. matrvadhadini. ekam mrsavadah. samghabhedah (abhidh-k-vy 427). ekam pranatipataprayogah. tathagatasarire dustacittarudhirotpadanam kasman na pranatipata ity aha. anupakramadharmano hi tathagata iti. aparopakramamaranadharmana ity arthah. hetau phalopacarad iti. mrsavado hetuh samghabhedasya cittaviprayuktalaksanasya. tasmin

hetau phalopacarah. cittaviprayukto dharmah phalam upacaryate.
samghabheda iti. bhidyate. vaneneti. karanasadhanaparigrahad va
mrsavadah samghabheda ity ucyate. mrsavadena hi samgho
bhidyate. na tu samghabheda iti bhavasadhanaparigrahah.

(iv.100) samghabhedas tv asamagriti.

mukhyavrttya vaibhasikanam dravyasatta. tenaha.

svabhavo viprayuktakah. aklistavyakrto dharma

iti. sa kim anamtaryam bhavisyatiti. naivasav evamlaksanam
anamtaryam bhavatity arthah. naiva ca tena viprayuktena dharmena
bhetta samanvagatah. tena nasav anamtaryam ity abhiprayah.

(iv.101) [tib. 89a] sa punar mrsavadah samghabhedasahajo
viprayuktadharmasahajo vagvijñaptyavijñaptisvabhava ity arthah.

(iv.102) bhiksur bhinattiti. buddhasya bhiksutvat.
tatpratispardhivrttitvac ca bhettuh. na grhi bhiksunyadaya iti.
tesam anadeyasrayatvat. sa ca drsticarita eva.
drdhagudhasayatvat. satkayadrstyadisu pamcasu caritah
pravrtto drsticaritah. drstir va caritam asyeti
drsticaritah. sa hy uhapohasamarthyad anyam sastaram
margamtaram ca grahayitum samarthah. na trsnacarita iti.
samklesavyavadanapaksayor asthirasayatvat. dusprasahatvad iti.
durabhibhavatvat. pratyaksadharmatvad iti. agamadhigamadharmayoh
saksatkaritvad ity arthah. na ksamtilabhina iti. na
nirvedhabhagiyaksamtilabhina ity arthah. drstasatyakalpatvat.

na vivasaty asau.

na tam ratrim parivasatity arthah. bhinnam bhavatiti katham bhinnam
ity aha. margapravrttivisthapanad iti. margapravrttivibandhanad
ity arthah. yavad dhi samgho na pratisamdhiyate. tavan
margapravrttir visthita bhavati. na kasyacit samtane margah.
sammukhibhavatity arthah. cakrabhedanimittatvat. samghabhedas
cakrabheda ity ucyate.

(iv.103) avasyam hi samghena dvayoh paksayoh sthatavyam iti.
buddhapakse [tib. 89b] bhettrpakse ca sthatavyam ity arthah. samgho
hi catvaro bhiksavah. (abhidh-k-vy 428) samghadvayena ca bhavitavyam ity
astabhir bhiksubhir bhedyair bhavitavyam. navamena ca bhettra. anyas
tu samghabheda iti. cakrabhedad anyah. natranamtaryam ity
abhiprayah. yasmad asau karmabhedad bhavati. vyagra iti. nanamatayah
karmani posadhadini samghakarmani.

astabhir adhikais ca sa

iti. samghadvayenatrapi bhavitavyam. na bhetta sastrmani
bhavatity astabhir eva bhiksubhir bhavitavyam. na navadibhir iti.

(iv.104) ekaraso bhavatiti. avyagra ekamatir bhavatity arthah. purvasyam

avasthayam pritipramodyajatah. pascimayam ativa manasi udvignasamjatasamvegah. arbudat purvam iti. doso 'rbudam. drstyarbudam silarbudam va. atra drstyarbudam. yathoktam. yathaham bhagavato bhasitasyartham ajanami. ya ime bhagavatamtarayika dharma akhyatah. te pratisevyamana nalam amtarayeti. tatha tad eva cittam samdhavati samsaratityadi. silarbudam dauhsilyam. tena ca pratisamdhaniyatvad iti. tena ca sravakayugena yasmat pratisamdhaniya ity arthah. [tib. 90a] avasyam ca sarvesam buddhanam sravakayugam bhavati. ekah prajñavatam agrah. dvitiyah rddhimatam. iha sakyamuner aryah saradvatiputrah prajñavatam agrah. aryo mahamaudgalyayana rddhimatam. pratidvamdvabhavad iti. yasmat parinirvrte bhagavati tasya bhettuh pratidvamdvabhuto nasti. simayam abaddhayam iti. mandalasimayam. ekasyam hi simayam prthakkarmakaranat samghadvaidham bhavati. nanu ca prakrtisimasti. gramanagaradi. satyam asti. jñaptisimayam tu satyam sa prakrtisima vyavasthapyata iti. tasya api bandho vyavasthapyata eveti veditavyam. karmadhinatvad iti. yena sisyasamghabhedasamvartaniyam karma krtam bhavati. tasyaiva tadbhedo bhavati. nanyasya. sakyamunina ca kila bodhisattvavasthayam pamcabhijñasya rseh parsadbhedah krta asit. yenasya devadattena samgho bhinna iti.

(iv.105, 106ab) gunaksetratvad iti. gunanam asrayatvad ity arthah. atha va gunaih ksetram gunaksetram. gunayogad dhi tat punyasya ksetram bhavati. yatha ksetre bijam uptam mahaphalam bhavati. evam punyabijam atroptam mahaphalam bhavati. nanyatreti. na samanyastrivadhadisu.

upakarigunaksetranirakrtivipadanad

iti. upakariksetrasya gunaksetrasya va nirakrteh parityagan matrpitrvadhadisv (abhidh-k-vy 429) [tib. 90b] anamtaryam. tasya vipadanac ca vikopad anamtaryam. tathagatasarire dustacittarudhirotpadanat. samghasyapi yad bhedanam. tad api tadvipadanam. tad etad uktam bhavati. upakariksetratvat. gunaksetratvac ca. tannirakaranavipadanan matrvadhadisv evanamtaryam nanyatreti.

yadi punar matur vyamjanaparivrttam syat pitur veti. vyamjanaparavrttya tan matrtvam tat pitrtvam va vinastam iti. matur maranabhavat pitur maranabhavad va na syad anamtaryam iti. tadabhavasamkaya prcchati.

yacchonitodbhava

iti. yasyah sonitad udbhavo 'syeti

yac chonitodbhavah.

sarvakrtyesv avalokyeti. sarvamatryogyesu karyesu drastavyety abhiprayah. matrkalpatvat. apyayika kataharika. posika

stanyadayika. samvardhika audarikaharadikalpika. apare vyacaksate. apyayika stanyadhatrketi yo 'rthah. posika audarikaharabhyasatah. [tib. 91a] samvardhika snanodvartanavisamapariharata iti. mamcatalavalineti. mamcopari pravaranakalpanena puruso 'tra supta iti manyamanena putrena tatrasastrapraharah krtah. tena sastrapraharena mamcatalavalina mata maritety udaharyam. dhavakasya ca rajakasya putrena masakam marayamiti masakaprayogena pitur maranam iti. dve avijñapti anamtaryavijñaptih. kevalapranatipatavijñaptis ca. vijñaptis tv anamtaryam eva tatsamgrhitaiva sa nanyety arthah. tasyapy ekam eveti. arhadvadhakhyam. gaccha sikhandinam bruhiti rauruke nagare udrayano nama raja sikhandinam nama putram abhisicya pravrajitah. pravrajyarhattvam adhigatavan. sa raurukabhyasam agatavan. puna rajyam akamksatiti. amatyaprakramitena tena sikhandina rajña svapita maritah. tena tu maryamanavasthayam sa marako manusya ukto gaccha sikhandinam bruhity evamadi. dvabhyam karanabhyam iti vaktavyam iti. gaccha sikhandinam bruhi. dvabhyam anamtaryakaranabhyam bhavata krtam anamtaryam iti. tena vaktavyam. dvabhyam va [tib. 91b] mukhabhyam paribhasita iti. mukhadvitvad anamtaryadvitvopacara ity abhiprayah. karanadvitvad dhi gurutaram tad anamtaryam.

(iv.106cd) asrayasyatyamtam tadviruddhatvad iti. utpannaryamargasyasrayasya taih karmapathaih viruddhatvat. ekavadanam catrodaharanam. chekah kila sakyamanusyo virudhakabhayad visamam vanapradesam asritya lubdhakavrttim asisriyat. bhagavata ca trayastrimsesu traimasyam kurvata tato 'vatirya (abhidh-k-vy 430) chekaya saparijanaya dharmo desitah. tena srotaapattiphalam adhigatam. tatputrais ca phalapraptaih purvam pratanitani kutajaladini mrgebhyah. tatprayogena ca maryamanesv api mrgesu phalapraptya na te punar akusalaih karmapathaih sprsta iti.

(iv.107) pamcamatrtiyaprathamani gurutaraniti. iyam anamtaryakarmapathanupurvi. matrvadhah pitrvadho 'rhadvadhah samghabhedas tathagate dustacittarudhirotpadanam iti. pamcamam dustacittarudhirotpadanam. tat samgha bhedavarjyebhyo 'vasistebhyas caturbho gurutaram. trtiyam arhadvadhah. tan matapitrvadhabhyam gurutaram. prathamam matrvadhah. tat pitrvadhat gurutaram. tenaha. sarvalaghuh pitrvadha iti. niyamasyeti. tad evavadharyety arthah. vipakavistaram adhikrtya samghabhedo mahasavadya [tib. 92a] uktah. amtarakalpavipakadanat. mahajanavyapadanam adhikrtya manodandah. dandakaranyadisunyakaranat. na hy anyena kayakarmana vakkarmana va tavato mahajanasya vyapadah sambhavatiti. kusalamulasamucchedam adhikrtya mithyadrstir mahasavadya. na hy anyad akusalamulam kusalamulani samucchinatti.

samudacaramatravirodhitvad iti.

(iv.108, 109ab) na tv anamtaram evti. narake 'vasyam utpattya tani tatsadrsyat tatsabhagany ucyamte. na tu tatranamtarotpattya. anyatha hy anamtaryany eva syur ity aparesam abhiprayah. anamtarabhavitve 'pi na tany anamtaryany eva sambhavamty atulyakalavipakatvad iti. prathamapaksikanam pariharah.

dusanam matur arhamtya

matrvadhanamtaryasabhagam. niyatipatitabodhisattvamaranam pitrvadhanamtaryasabhagam. saiksamaranam arhadvadhanamtaryasabhagam. samghayadvaraharika samghabhedanamtaryasabhagam. stupabhedanam tathagatadustacittarudhirotpadanamtaryasabhagam. samghayadvaraharika punar aksayanivyapahara ity acaryavasumitrah. [tib. 92b] evam tu vyacaksate sukhayadvarahariketi. yat sukhopayogikam yena samgho jivikam kalpayati tasyapahara iti.

(iv.109cd) tadvipakabhumyatikramad iti.

ksamtilabhy anapayaga

ity apayabhumyatikramat. tathaiveti. tadvipakabhumyatikramat. yatha purusasya desatyagam kurvato dhanika uttisthamte tathaivety arthah.

(iv.110) mahasalakulaja iti. mahaprakarakulaja ity arthah. ksatriyamahasalakulajo yavat grhapatimahasalakulaja iti. mahagrhapatikulaja ity arthah. kadarthana mahaparibhavapurvika vihethana. yayoh kayavacoh pravrttya parasya duhkhadaurmanasye bhavatas tadapeksaya tannigraho yamtranety ucyate.

(iv.111) ekanavatam kalpam upadayeti. ekanavateh puranah kalpa ekanavatah. tam upadaya. asibaddhakena gramanya nirgranthasravakena bhagavan uktah. kim anarthayasi bho gautama kulanam pratipanno yas tvam idrse durbhiksa iyata bhiksusamghena sardham asanivad utsadayam bhiksam atasiti. sa bhagavatabhihitah. ito 'ham gramani ekanavatam kalpam upadayeti [tib. 93b] vistarah.

etam caturo dosan vyavartayatiti. durgatidosam akulinatadosam vikalendriyatadosam stribhavadosam ceti. dvau ca gunau pratilabhate. jatismaratagunam anivartakatagunam ceti.

samnikrstam bodhisattvam sthapayitveti. yo laksanavipakakarmakari.

s trisahasrako nirvartata iti. yena sarvasattvakarmadhipatyena trisahasra

mahasahasrapradurbhavah. tasya tat parimanam iti. uktam punyasya parimanam. tesam evamkrtaparimananam satenaikam mahapurusalaksanam nirvartate. evam yavad dvatrimsattamam apiti. kecit te vyacaksate. buddhalambhanamanaskarasammukhibhavat

pamcasac cetana bhavamti. aham apittham syam ity aparah pamcasad ity evam punyasatam bhavatiti. apare varnayamti. kamadhatur vimsatisthanani. rupadhatuh sodasa. arupyas catvarah. astau ca sitanaraka ity astacatvarimsad vikalpam traidhatukam bhavati. tadalambanam asya bodhisattvasya karunacittam utpadyate. tatas tatsamprayuktas cetana astacatvarimsad bhavamti. ato 'namtaram buddhalambana cetanotpadyate. yathanenasmat traidhatukat sattva mocita ity eka cetana. ato 'namtaram dvitiya cetanotpadyate. aham apy evam mocayeyam ity atmalambaneti. pamcasac cetana bhavamti [tib. 93b] tasam punar dvihsammukhibhavac cetanasatam bhavatiti. anye ahuh. pranatipataviratir buddhasya bhagavatah pamcabhih karanair upeta bhavati. pamca karanani. maulakarmapathaparisuddhih. samamtakaparisuddhih. vitarkanupaghatah. smrtyanuparigrhitatvam. nirvanaparinamitatvam (abhidh-k-vy 432) ceti. tadalambana api cetanah pamca bhavamti. evam dasakarmapathalambana dasa pamcakas cetananam pamcasac cetana bhavamti. tasam dvihsammukhibhavac cetanasatam bhavatity etat punyasatam. yatha ayam asadharanadasakusalakarmapathanirjato bhagavan evam aham api syam iti krtva. tad evam saty ekaikam punyasatajam ity etat sidhyati.

(iv.112) paryupasayamaseti. lity ampratyayamtasyaser etad rupam. paryupasitavan ity arthah. yatra bhagavateti vistarah. prabhasanamna kumbhakarakumarabhutenasukhodakabhyamgaparicaryabhir upasthanam krtvadyam pranidhanam krtam.

(iv.114, 115) tadasya ksamtisilaparamite paripurne iti. cetasa tavad akopatah ksamtiparamitaparipurih. kayavagbhyam dusaritakaranac chilaparamitaparipurir iti.

na divi bhuvi veti vistarah. divi bhuvi veti

uddesapadanyayenoktam.

nasmin loke na vaisravanalaye na marubhavane. divye sthana

iti. tadvyaktyartham nirdesapadani.

asmin loka

iti. manusyaloke.

[tib. 94a] vaisravanalaya iti. caturmaharajikasthane.

marubhavana iti. marudbhavane trayastrimsabhavana ity arthah.

divye sthane

yamadisthane. lokadhatvamtaresv api tatsadrsasyabhavajñapanartham aha.

na diksu vidiksu ceti.

atha na sraddhiyate.

caratu

narah kascid

vasudham

imam

krtsnam sphitam

bahusattvadhyasitam. saha parvataih kananais ca.

saparvatakananam

svayam prastyaveksatam ity abhiprayah. nava ca kalpah pratyudavartita iti. tena viryarambhenaikanavatya kalpaih paripurna viryaparamiteti krtva. ata evoktam ekanavatyam kalpesv aksiptam iti. bodheh purvasamanamtaram iti. ksayanutpadajñanalaksanaya bodheh purvasamanamtaram. kim karanam. paripurnaparamito hi bodhim adhigacchati. naparipurnaparamita iti.

(iv.116) yathayogam iti. kimcit punyam ca kriya ca. kimcit punyam ca kriya ca. kimcit punyam eva. kriya ca. kimcit punyam ca vastu ca. kimcid vastv eveti. katham ity aha. tadyatheti vistarah. karma ca te pamthanas ca. pranatipatadayah sapta karmapathah. karmasvabhavyac cetanapathatvac ca. trayas tv abhidhyadayah pamthana eva karmanas cetanakhyasyeti [tib. 94b] karmapathah. kayavakkarma trividheti. punyam tavad istavipakatvat. kriya karmasvabhavatvat. vastu tatsamutthanacetanayas tad adhisthaya pravrtteh. tatsamutthapika cetana kayavakkarmasamutthapika. punyam istavipakatvat. kriya manaskarmatvat. na vastu kriyanadhisthanatvat. tatsahabhuvo vedanadayah. istavipakatvat punyam eva. na tu kriyadhisthanam va. tallaksanabhavat. silamayam iti. purvavat traidham yojyam. maitri punyam iti. purvavad yojyam. punyakriyayas ca vastu. tatsamprayuktaya maitrisamprayuktayas cetanayah maitrimukhena maitrivasenabhisamskaranad abhisamcetanat. tatsahabhur maitrisahabhus cetana silam ca dhyanasamvarasamgrhitam punyam ca kriya ca purvavat. na hi dhyanasamvaram pravartayeyam ity adhisthaya cetana pravartate. tena na kriyadhisthanam. anye tatsahabhuvo vedanadayah punyam eva purvavat. tad evam. danamaye punyam ca kriya ca vastu ca. punyam kriya ca. punyam ca. punyakriyavastu. silamaye punyam ca [tib. 95a] kriya ca kriyavastu ca. punyakriyavastu. bhavanamaye punyakriyavastu ca. punyam kriya ca. punyam ceti. punyakriyavastu. avayavasarupanam apy ekasesa isyate. guno yanlukor iti yatha.

(iv.117) yad api diyate tad danam iti deyam vastu karmani lyud iti krtva.

diyate yena tad danam

iti. iha tu kusalam istam danam iti. deyasya hi vastrader avyakrtatvam. ragadibhir apity adisabdena krodhersyadinam grahanam.

pujanugrahakamyayeti

caityaparinirvrtebhyah puja. indriyamahabhutanugrahakama taya. yena kalapeneti (abhidh-k-vy 434) cittacaittakalapena.

kusalah skandha

iti. pamca skamdhah. kayavagvijñaptis tad avijñaptir api va rupaskamdho drastavyah. svabhave caisa mayad iti. na vikaradisu. tadyatha trnamayam grham iti. na trnanam vikaro 'sti. tais tu nirvikarair eva tat krtam ity atas trnamayam trnasvabhavam tad iti gamyate. tatsvabhavye 'pi sati. tadvikaratam parikalpya mayat kriyata ity abhiprayah. tatprakrtivacane mayad ity anena va laksanena mayad vidhiyate. evam parnamayam bhajanam ity etad api vaktavyam.

(iv.118ab) sthapayitva drstadharmavedaniyam iti. tad ubhayartham iti krtva sthapyate. tad vipakabhumer [tib. 95b] atyamtasamatikramtatvat. kamadhator atyamtasamatikramtatvad ity arthah. kamadhatur hi danasya vipakabhumir iti.

(iv.119) srutadigunayukta iti. adisabdena tyagaprajñalpecchatadigunayuktah. satkrtyadi dadatiti. satkrtyety adir asyeti satkrtyadi. kriyavisesanam etat. yathakramam catvaro visesa iti. satkrtyadata satkaralabhi bhavati. svahastadata udarebhyo bhogebhyo rucim labhate. kaladata kale bhogal labhate. natikramtakalat. yan na bhoktum evasamarthah. paran anupahatyadata 'nacchedyam bhogam labhate.

(iv.120) rtusukhasparsani casyamganiti. site usnani. usne sitani. sadharane sadharanani.

(iv.121ab) sitalikadisu ceti. adisabdena vardalikavarsalikadisu. yathasutram uktam etat. yatha matapitror iti. upakaritvavisesat karapakarau mahaphalau tayor bhavata ity artho 'vagamtavyah. rksamrgajatakadyudaharanat vipaka iti. evam rksamrgayor guham pravesya gatrosmasitopanayenohyamananadyuttaranena vopakarinor apakarakaranena sadyo 'mgapatat. [tib. 96a] adisabdena kapijatakady udaharyam. silavate dattva satasahasraguno vipaka ity evamaditi. adisabdena srotaapattiphalapratipannakaya dattva aprameyo bhavati vipakas tato 'prameyatarah srotaapannayetyadi.

(iv.121cd) tat sthapayitveti. anamtaroktam bodhisattvadanam. tad dhi samyaksambodhyartham sarvasattvartham ca. sesam sugamatvan na vibhaktam iti. yad etad adan me danam ity evamadikam. adan me danam iti. dattam anena me (abhidh-k-vy 435) purvam iti danam trtiyam. dasyati

me danam iti caturtham. dattapurvam me pitrbhis ca pitamahais ceti danam iti pamcamam. svargartham danam sastham. kirtyartham saptamam. cittalamkarartham yavad uttamarthasya praptaye danam ity astamam. cittalamkarartham rddhyartham.
cittapariskarartham astau cittapariskarah margamgani.
tadartham. yogasambharartham yoganidanartham. uttamarthasya praptir arhattvam nirvanasya va praptih. tasmai praptaye danam.
caturbhedam apy ekam astamam bhavati. nirvanaprapakam evaitad iti krtva. sugamam uktam acaryena.

(iv.122) [tib. 96b] caturvidhe ksetravisesa iti.
gatiduhkhopakarigunaksetre katamasmin paksa iti. yasmad asya gatiksetrata gunaksetrata ca na sambhavati tasmat prcchati.
samavisamasya prakasayiteti dharmadharmasya.

(iv.123) vipakanaiyamyavasthanad iti. niyatavipakadanavasthanad ity arthah. kasyacit ksetravasenaiveti. tadyatha. samanyapurusavadhat pitrvadhah. tatraiva ksetre punar adhisthanavasad iti.
karmapathavasat. katham ity aha. matapitroh pranatipatanat guru karma na tv evam adattadikat guru. na hi matapitror dravyapaharanakarma tadvadhavat guru bhavati. tadvadhasyanamtaryasvabhavatvad adisabdena mrsavadapaisunyadigrahanam. evam anyad api yojyam iti. kasyacit prayogavisesena guru sampadyate vipakanaiyamyavasthanat. kasyacic cetanavisesena. kasyacid asayavisesena.

(iv.124) nabuddhipurvam na sahasa krtam iti. atha va nabuddhipurvam krtam idam kuryam ity asamcimtya krtam. tan nopacitam.
avyakrtam hi tat karma. na sahasa krtam iti. buddhipurvam api na sahasa krtam. yad abhyasena bhasyaksepan
mrsavadadyanusthanam krtam tad akusalam [tib. 97a] na punar upacitam. yavat tribhir iti. kayavanmanoduscaritaih.
nispratipaksam ceti. pratidesanadipratipaksabhavatah. akusalam cakusalaparicaram ceti. yah krtvapy anumodata iti. vipakadane niyatam iti. pustakusalalaksanasamutpadat. evam kusalam api yojyam iti. katham. samcetanatah samcimtya krtam bhavati.
nabuddhipurvakrtam bhavati. tadyatha. avyakrtena cittena pasanam dadamiti suvarnapindam dadyat. krtam tan na punar upacitam. avyakrtam hi tat karma. na sahasa krtam. yatha bhasyaksepat satyavacanam krtam tat kusalam na punar upacitam. kascid ekena sucaritena sugatim yati. kascid yavat tribhih. kascid ekena karmapathena. kascid yavad dasabhih. tatra yo yavata gacchati. tasminn asamapte krtam karma nopacitam. samapte tupacitam. evam yavad vipakadane niyatam iti. sambhavato yojyam.

(iv.125ab) caitye saragasyeti vistarah.

svapararthobhayarthayety

atra. punyam eva tyaganvayam apasyann aha. kasyacid apy anugrahabhavad. iti. sati hi pratigrahitari yuktam tyaganvayam

punyam. tatra hi prityanugrahena [tib. 97b] grahita yujyata iti.

maitryadivad agrhnatiti.

maitryadisv iva maitryadivat. agrhnati asati pratigrahake punyam bhavati. asaty api paranugrahe. kusalamuladibaladhanat. tatha hy atite pi punavati tathagatadau. tad bhaktikrtam caityadanam punyam bhavati. danamanakriya tarhi vyartha prapnotiti. yadi svacittad eva punyam bhavec cittenaiva danamanav anustheyau. tata eva punyaprapteh. na. tatkarmasamutthapikaya bhakteh prakrstataratvat. naitad evam. kasmat. yasmad danamanau bhagavatas cittamatrena cimtayato ya bhaktih. tata iyam danamanau kurvato bhaktih prakrstatara. kayavakkarmanor api pravartanat. cittamatrena hi cintayato bhaktih kayavakkarmani na pravartayatah. yatha hiti vistarah. yatha hi satrum hanmiti krtabhiprayasya kasyacit tatsamutthitam tadabhiprayasamutthitam kayavakkarma satrusamjñaya satrur ayam na tavan mriyata ity anaya samjñaya tasmin mrte 'pi kurvato bahutaram apunyam jayate cetananubamdhat. nabhiprayamatrena kriyasunyena. tatha hy atite 'pi parinirvrte 'pi bhagavati tadbhaktisamuttham sastrbhaktisamuttham danamanakriyam prsthabhutam iva kurvato bahutaram punyam jayate. na bhaktimatrena kriyasunyeneti.

(iv.125cd) kuksetre tarhy [tib. 98a] anistaphalam bhavisyatiti. taskaradibhyo danam anistaphalam iti nirgramthah. suksetre histaphalam. kuksetre tu viparitam ity ato braviti.

kuksetre 'pistaphalata phalabijaviparyayad

iti. na ksetravisesad istam phalam iti brumah. kim tarhi. visistam iti. na hi suksetre pranatipatadibijasyestam phalam bhavatiti. kuksetre 'pi hi phalasya mrdvikaphalasya bijat mrdvikabijad. aviparyayo drstah. mrdvikaphalam eva madhuram drstam ity arthah. na tu nimbaphalam evam. nimbabijan nimbaphalam eveti. tiktam iti. mrdvikabijam kusalasyodaharanam. nimbabijam akusalasya.

(iv.126) dauhsilyam asubham rupam

iti. pranatipatadilaksanam prakrtisavadyam rupam dauhsilyam.

pratiksiptac ca buddheneti.

prajñaptisavadyatvat. samattasiksasya tu tadadhyacarad dauhsilyam iti. grhitatadviramanasya bhagavadvacananadarad dauhsilyam jayate. arthad uktam bhavati. asamattasiksasya na duhsilyam iti.

visuddham tu caturgunam

iti. catvaro guna asyeti caturgunam. dauhsilyena yathokteneti.

dauhsilyam asubham rupam

ity anena. [tib. 98b] lobhadibhir iti. na tair dauhsilyahetubhih samudacaradbhir upahatam bhavati. dauhsilyavipaksasritam ity arthah.

maulaih karmapathair visuddham iti. pranatipatadibhir maulair akhanditam ity arthah. samamtakair visuddham iti. pranatipatadiprayogair adusitam ity arthah. vitarkair iti. kamavitarkadibhih. smrtyanuparigrhitam iti. kayadismrtyupasthanair drdhikrtam. silasmrtya vanuparigrhitam.

asastisilam iti. asastih prarthana. yad bhavabhogasatkaratrsnakrtam iti. bhave bhoge ca satkare ca ya trsna. taya yat samattam ity arthah. samyagdrstikanam iti. buddhasasanapratipannanam. anyatirthikanam hi na bodhyamganukulam asaddrstikatvat.

(iv.127ab) samahitam tu kusalam

iti. samahitagrahanam asamahitanivrttyartham. kusalagrahanam samahitasvadanasamprayuktaklistadhyananivrttyartham. tat samahitakusalasadrsam utpadyate. samadhisvabhavasahabhu yad iti. samadhisvabhavam tena ca saha bhavati yad ity arthah. tad dhi samahitam [tib. 99a] iti vistarah. tat samahitam kusalam atyartham cittam samvasayati. bhavayati. asamahitam api vasayati. na tv evam atyartham iti darsayati. katham ity aha. gunais tanmayikaranat samtateh. yasmat samadhigunais tanmayi kriyate cittasamtatih. atra drstamtam aha. puspais tilavasanavad iti. yatha puspais tila bhavyamte. puspagamdhamayikaranat. tadvat. tad idam uktam bhavati. bhavana vasana. tatsvabhavam punyam bhavanamayam iti.

(iv.127cd) atha silam bhavana ca kasmai samvartata iti vakyasesato 'rtham prcchati.

svargaya silam pradhanyad

iti. silam pradhanyena svargaya bhavati. anyat tu na pradhanyena svargaya bhavati. kim anyat. danam. danam api hi svargaya sambhavati. silam api (abhidh-k-vy 438) visamyogaya sambhavati. samathavipasyanayoh silapratisthanatvat. bhavana pradhanyena visamyogaya. saksadvisamyogaprapakatvat. prahanamargasamgrhitatvad va. punyakriyavastuprasamgenedam upanyasyate.

(iv.128ab) sutra uktam. catvarah pudgalah brahmam punyam prasavamti. apratisthite prthivipradese tathagatasya sariram stupam pratisthapayati. ayam prathamah pudgalo brahmam punyam prasavati. caturdese bhiksusamghe aramam niryatayati tatraiva carame viharam [tib. 99b] pratisthapayati. ayam dvitiyah pudgalo brahmam punyam prasavati. bhinnam tathagatasravakasamgham pratisamdadhati. ayam trtiyah pudgalo

brahmam punyam prasavati. maitrisahagatena cittenavairenasamspardhenavyabadhena vipulena mahadgatenapramanena subhavitenaikam disam adhimucya spharitvopasampadya viharati. tatha dvitiyam. tatha trtiyam. tatha caturthim. ity urdhvam adhas tiryak sarvatah sarvam imam lokam spharitvopasampadya viharati. ayam caturthah pudgalo brahmam punyam prasavatiti. yal laksanavipakasya karmanah parimanajñapanayoktam iti. yad uktam samnikrstam bodhisattvam sthapayitva. yavatsarvasattvanam bhogaphalam ity evamadi.

idam brahmam punyam iti. brahmanam idam brahmam. brahmapurohitas catra brahmasabdenocyate. kasmat. brahmapurohitanam kalpayuskatvat. brahmapurohitanam hi kalpam ayur uktam. anena ca karmana kalpam svargesu modate.

brahmam punyam prasavati. kalpam svargesu modata

iti. nikayamtarapathavacanat. tatsadharmyad etad brahmam punyam ucyate. nanu ca kamadhatau nasti kusalasya karmanah kalpam vipaka iti. satyam ekasya nasti. [tib. 100a] ekadhisthanas tu bahvyas catana bhavamti. yasam kramena kalpapramanam svargikam phalam abhinirvartate. cyutasya punas tatraiva janmasamdhanat.

brhatpunyam brahmam ity apare.

(iv.128) sutradinam

ity. adisabdena dvadasanam amganam grahanam. sutrageyavyakaranagathodananidanavadanetivrttakajatakavaipulyadbhu tadharmopadesa iti dvadasanam amganam. aklistadesaneti. aklistacittasamutthapitety arthah.

(iv.129) punyabhagiyam iti. punyasya bhagah praptir iti punyabhagah. istaphalapraptir (abhidh-k-vy 439) ity arthah. tasmai hitam punyabhagiyam. ata evoktam yad istavipakam iti. tatpraptyanukulam iti. atha va trayo bhagah. punyo bhagah apunyo bhagah animjyo bhagah. tasmai hitam punyabhagiyam. atha va punyam bhajata iti punyabhak. punyabhag eva punyabhagiyam. svarthe kapratyayah. evam moksabhagiyam. atha va samsarabhago moksabhagas ceti dvau bhagau. [tib. 100b] tatra yan moksabhagaya hitam. tan moksabhagiyam. moksapraptir va moksabhagah. tasmai hitam. tatpraptyanukulam iti moksabhagiyam. tasya laksanam pascad vaksyate. evam nirvedhabhagiyam api yojyam. pascad vyakhyasyama iti.

tata usmagatotpattir

ity atra. karmadhikarenaisam karmasvabhavanam laksanam ucyate.

(iv.130) yad idam loka ityadi.

sasamutthanam

iti. sacittacaitasikakalapam. yena tat kayakarmotthapyate. tat kayakarma sasamutthanam yogapravartitam. lipir mudra ca. karane karyopacarat. yena hi kayakarmana lipir likhyate mudra va khanyate. sa lipir mudra sa sastre 'bhiprete. na yatha loke. hy aksaracihnam pustakadau lipir isyate. aksaranaksaracihnam ca mudreti. ganana kavyam ca vakkarma. yogapravartitam sasamutthanam iti vartate. pamcaskamdhasvabhavaniti. lipimudrayoh kayakarma rupaskamdhah. gananakavyayor vakkarma rupaskamdhah. vedanadayas tubhayatrapi samutthanabhutas catvarah skamdha iti. pamcaskamdhasvabhavany etani bhavamti. yan manasa samkalanam dharmanam iti. ekam dve trinity evamadi sa samkhya. [tib. 101a] yat tu vaca na manasa sa gananety abhidharmikah. iyam ca samkhya saparivaragrahanac catuskamdhasvabhava.

(iv.131) lipyadilaksananirdesanusamgena savadyadinam api dharmanam laksananirdesopanyasah.
dharmaskamdhakavibhasayam ete paryaya nidistah.
tatpratyasanneyam iti. ime paryaya upanyasyamta ity aparah sambamdhah. sahavadyena klesalaksanena vartamta iti

savadyah

klesacchaditatvan

nivrtah.

klesa api hi samprayogina klesamtarena nivrtah.
niskrstatvad aryais tyaktatvad va

hinah. klistas

tu klesayogato 'vagamtavyah.

subhamalah

kusalanasravah. te

pranitah.

suddhiprakarsagatatvat. hinapranitebhyo 'nye madhya iti siddham iti. klista eva hinah. subhamala eva ca pranita ity avadharanad ato 'nye na hinah. na pranita iti madhyah siddhah.

samskrtasubhah sevya

iti. avisesena sasrava anasrava va sevitavyah. paryupasitavyah. samtanadhya ropanatah. sesa asevitavya iti. ke sesa. asamskrtas ca. ye ca na kusalah. klista [tib. 101b] nivrtavyakrta ity arthah. anabhyasaniyatvad iti. paunahpunyena kartum asakyatvad ity arthah. anutpadyatvad ity apare. aphalatvac ceti. samskrtasya hi hetuphale. nasamskrtasya te iti. sottara iti satisayah. akusalah nivrtavyakrtaih sottarah.

nivrtavyakrtanam anistavipakabhavat. nivrtavyakrta
anivrtavyakrtaih samskrtaih sottarah. tesam
aklistatvat. te 'pi kusalasasravaih sottarah kusalasasravanam
istaphalatvat. te 'py anasravais sottarah. nihklesatvat. anasrava
api samskrta asamskrtaih sottarah. asamskrtanam
nityatvat. asamskrtav apy akasapratisamkhyanirodhau
pratisamkhyanirodhena sottarau. pratisamkhyanirodhasya kusalanityatvat.

moksas tv anuttarah.

na hi nirvanad visistatamam asti. tatha hy uktam ye kecid
bhiksavo dharmah samskrta va asamskrta va viragas tesam
agra akhyayata iti. pratisamkhyanirodho hi nityatvat
sarvasamskrtebhya utkrstah. kusalatvac casamskrtabhyam
akasapratisamkhyanirodhabhyam [tib. 102a] utkrstatara iti.

acaryayasomitrakrtayam sphutarthayam
abhidharmakosavyakhyayam caturthakosasthanam samaptam. 4.

v (anusayanirdeso nama pañcamam kosasthanam)

(v.1) karmajam lokavaicitryam

ity uktam iti. caturthasyadav uktam. ato 'nena
sambamdhenanusayopanyasa iti sambandham darsayati. tani ca
karmani yathoktalaksanaprabhedani anusayavasad upacayam
gacchamti. vipakanaiyamyenatra uttisthamte. vipakadanaya
niyatibhavamtity arthah. amtarena canusayan vinanusayair
bhavasya janmano 'bhinirvartane utpadane na samarthani bhavamti kusalany
akusalani va karmani. na hy arhatah paunarbhavikani karmany
aniyatani na samti. anusayabhavat tu punarbhavabhinirvartane na
samarthani bhavamti. ata evaisam aniyatatvam sidhyati. hy arthe
cayam cah pathitavyah. yasmad amtarenanusayan
bhavabhinirvartane na samarthani bhavamti. tasmad anusayavasad
upacayam gacchamtity abhiprayah. apare punar etad vakyadvayam evam
vyacaksate. tani ca karmany anusayavasad upacayam gacchamti.
yany akrtani karmani. tany anusayavasat punarbhavabhinirvartana
upaciyamta ity arthah. na hy arhatam karmani
punarbhavabhinirvartana upaciyamte. amtarena canusayam
bhavabhinirvartane na samarthani bhavamtiti. yani ca krtani. tany apy
amtarenanusayam bhavabhinirvartane na saktani bhavamti. na hy
arhatam prthagjanavasthayam krtani [tib. 102b] kusalakusalani
paunarbhavikany aniyatani karmani na samti. anusayavaikalyat tu tani
bhavabhinirvartane na samarthani. ity evam prthagarthabhidhanat.
samuccaye 'yam cakara iti.

mulam bhavasyanusaya

iti. punarbhavasya karmabhavasya va mulam anusayah.
tadupacayasamutthanahetutvad ity abhiprayah. mulam drdhikarotiti.
praptir hi mulam. tam anucchedarthena drdhikarotity arthah.

samtatim avasthapayatiti. paramparaya klesaprabamdham sthapayatity arthah. ksetram apadayatiti. asrayam atmotpattyanukulam (abhidh-k-vy 442) karotity arthah. nisyandam nirvartayatiti. svanisyandam upaklesam janayati. tadyatha raga ahrikyauddhatyamatsaran janayati. dvesah krodhersye ityadi. karmabhavam abhinirharatiti. karmaiva bhavah karmabhavah. tam punarbhavabhinirvrttaye janayatity arthah. idam asya

mulam bhavasyanusaya

ity arthasamdarsanam. svasambharam parigrhnatiti. svasambharah klesasyayonisomanaskarah. tam parigrhnati. tasyanagatasya hetubhavenavatisthata ity arthah. alambane sammohayatiti. yathabhutagrahanat. buddhyupaghatad va sammohayatiti. vijñanasroto namayatiti. vijñanasamtatim [tib. 103a] alambane punarbhave va namayati. yadi

mulam bhavasyeti

punarbhavagrahanam idam asyodaharanam. kusalapaksad vyutkramayatiti. kusalapaksat parihapayati. bandhanartham ca spharati. bandhanakaryam vyapnoti tanotity arthah. katham ity aha. dhatvanatikramanayogena dhatvanatikamanaprakarenety arthah. tad idam uktam bhavati. yah kleso yaddhatukah sa tam dhatum natikramayatiti. sodasety anyah. esu sat praksipya. asrayadausthulyam janayaty akarmanyatapadanat. gunan dvetti tadvirodhitvat. apavadanam aspadikaroti vidvadvigarhitakayakarmotthapanat. satpathad udvartayati viparitadaisikasamsevabhimukhikaranat. vividhanarthabijam ropayati sarvasamsaravyasananam tatprabhavatvat. adhipatyaphalena ca lokasyanistam upasamharati tadvegena bahyabhavavikarapatteh. ragavasenanyesam apiti. yatra ragah. tatralambane 'nye pratighadayo 'py anuserate. premad dveso jayate manadayo 'piti sutram. ata eva ca raganusayanabhavad anasravavisabhagadhatvoh klesa nanuserata iti. etac ca pascat pravedayisyama iti. yad dhi vastv atmadrstitrsnabhyam svikrtam. tatranye 'py anusaya anusayitum utahamte. ardra iva pate rajamsi samsthatum ity etat jñapayisyamah.

(v.2) ahosvit kamaraga evanusaya iti. vaibhasikanayena paryavasthanam evanusayah. vatsiputriyanayena praptir anusayah. sautramtikanayena bijam. uttaranihsaranam iti. pascannihsaranam ity arthah. sthamasah susamavahatam. (abhidh-k-vy 443) balasah susthu samyag avahatam ity arthah. sanusayam prahiyata iti. idam atrodaharanam. [tib. 103b] idam atra virudhyate. sahayogasamase hy anyatvam drstam. tadyatha saputro devadatta iti. tatha ca sati sutravirodhah. abhidharmavirodha iti. kamaraganusayas tribhir indriyaih samprayuktah. katamais tribhih. sukhasaumanasyopeksendriyaih samprayukta iti. na hi viprayuktasya

praptilaksanasya ebhir indriyaih samprayogo yujyata iti sastravirodhah.

sanusyam sanubandham ity arthad iti. kamaragasyanubandho 'nusayasabdenoktah. anubamdhah punah klesamtarasyotpadanukulyenavasthanam. anuvrttir va anusayah. sanusayam prahiyate. na punar anuvartate samklesa ity arthah. aupacariko va sutre 'nusayasabdah upacare bhava aupacarikah. kutr'; aupacarika ity aha. praptau. mukhyavrttya paryavasthane 'nusayasabdo vartate. upacarena tu praptau. tasyanusayahetubhavat. tadyatha duhkhavedanahetutvat agnir duhkha ity ucyate. tadvat. laksanikas tv abhidharme 'nusayasabdah. laksane bhavo laksanena va dipyati [tib. 104a] laksanikah. laksanika ity aha. klesa eveti. alambnasamprayogatas canuserata ity anusaya iti. tasmat samprayukta evanusayah. atra carthe slokam udaharamti.

cittaklesakaratvad avaranatvac chubhair viruddhatvat kusalasya copalambhad aviprayukta ihanusaya

iti. cittaklesakaratvad iti. asya vivaranam. yasmad anusayaih klistam cittam bhavati. na viprayuktaih klistam cittam bhavati. avaranatvad iti. asya padasya vivaranam. apurvam kusalam notpadyata iti. sanusaye citte kusalam apurvam notpadyate. subhair viruddhatvad iti. asya padasya vivaranam. utpannac ca parihiyata iti. anusayah subhair viruddhah. yasmad utpannat kusalat parihiyate. tasmat kusalair viruddha anusayah. tasman na viprayukta iti. yasmac cetasy avidyamanais tair yathoktaklistadi na sambhavati. samprayuktaih punah sarvam etad yujyata iti. atha viprayuktair apy evam syad iti. viprayuktaih klistam cittam bhavati. apurvam kusalam notpadyate. utpannac ca parihiyata iti. yady evam kusalam na kadacid apy upalabhyeta. tesam viprayuktanam nityasamnihitatvat. [tib. 104b] yasmat klistavasthayam kusalavasthayam anyasyam va te viprayukta vartamta iti upalabhyeta ca kusalam. atah

kusalasya copalambhad aviprayukta ihanusaya

iti sthitam etat. acarya aha: tad idam ajñapakam. yad idam vaibhasikair uktam. cittaklesakaratvad ityadi. yo hi viprayuktam anusayam icchatiti vatsiputriyah. sarvam etad iti. cittaklesadi. klesakrtam evecchatiti. paryavasthanakrtam evety arthah. paryavasthanam ca na nityasamnihitam bhavatiti kusalopalambhasiddhih. kamaragasyanusaya iti paksaparigrahe sanusayam prahiyata iti nasti sutravirodhah. kim tu viprayukto 'nusaya iti prapnoti. ata aha. na canusayah samprayukto na viprayukta iti. katham ity aha. tasyadravyantaratvad iti. saktirupasya bijasya ragadibhyo 'narthamtaratvat. atmabhavasyasrayasya. klesaja purvotpannaklesajanita. klesotpadanasaktih klesotpadanaya [tib. 105a] saktih. yathanubhavajñanaja smrtyutpadanasaktir na dravyamtarabhuta. tadvat. smrtyutpadanahetur dravyamtarabhutah

kascid viprayukta ity asamkya drstantamtaram upanyasyati. yatha camkuradinam iti vistarah. yatha camkuradinam purvotpanna saliphalaja saliphalamtarotpadanaya saktir na dravyamtarabhuta. tadvat. yas tv iti. vatsiputriyah. yadi klesasyanusaya itisyate. yat tarhi sutra eva kleso 'nusaya uktah satsatke sutre. 'sya pudgalasya bhavati sukhayam vedanayam raganusaya iti. raga evanusayah. sukhavedanavasthayam hi ragah samudacaramn evam uktah. na tu tasya bijam ity abhiprayah. bhavatiti vacanan nasau tadaivanusaya iti. anusaya eva ragasyayam uktah. na ragah. bhavatiti vacanat. tasyam avasthayam utpadyamanasya ragasyanusayo bhavatiti. bijam utpadyate. na tutpannam iti. bijaprakrtavasthatra kathyata ity abhiprayah. kada tarhi bhavatiti. kadanusayo 'stity arthah. yada prasupto bhavati. yadoparato bhavatity arthah. hetau va tadupacara iti. hetau rage anusayopacarah. rago hi raganusayasya hetuh. tatha hi [tib. 105b] ragaja ragotpadanasakti raganusaya ity uktam iti. tad idam uktam bhavati. kvacid anusayasabdena bijam ucyate. kvacit paryavasthanam iti.

samapattirago hi tesam prayeneti. asvadanasamprayukte dhyane prayena tesam ragah. vimanadisv api tesam rago 'stity atah prayeneti grahanam. sa camtarmukhapravrttah samahitarupatvat. tatha ca sati moksasamjñopatisthate. tadvicchandanartham bhagavan desayamasa kamarago bhavaraga ity evamadi. (abhidh-k-vy 445) bhave raga esah. naisa mokse. mokse kusalo dharmacchanda iti. atmabhava eva tu bhava ity acaryamatam. samapattim sasrayam iti. samapattim satmabhavam. asvadayanta atmabhavam evasvadayamti. na kamagunan. kamavitaragatvat. atah sa rago bhavaraga ity ukto na kamaraga iti darsayati.

(v.3) abhidharma iti. na sutra ity abhiprayah.

(v.4, 5) sapta samudayadarsanaheya iti. satkayadrstih phalabhutan pamcopadanaskandhan alambata iti duhkhadarsanaheyaiva. evam amtagrahadrstih [tib. 106a] tesam eva skandhanam sasvatocchedamtagrahanat. silavrataparamarso 'pi tan eva skandham suddhito muktito nairyanikatas calambata iti na samudayadarsanaheyah. evam nirodhadarsanaheya api yojyah. astau margadarsanaheya iti. silavrataparamarsam adhikam praksipya. margena sudhyati. tam apasyanyena silavratena suddhim pratyetiti vipratipannatvat. margadarsanaprahatavyo bhavati. yo hi kleso yasya satyasyapavadaya pravrttah. sa tasmin drste prahiyate. sarpabhramtir iva rajjudarsanat. satyanam darsanamatrena prahanad iti. nabhyasena prahanad ity abhiprayah. drstasatyasya pascan margabhyasena prahanat. kim ete bhavanaheya ity adhikarah. tad evam abhyaso bhavana punahpunarutpadanam ity arthah. satkayadrstir ekaprakareti. atmatmiyakarena duhkhe vipratipannatvat duhkhadarsanaheyaiva. evam amtagrahadrstir iti. asav apy atmabhimatasya vastunah

sasvatocchedamtaropad duhkha eva vipratipanneti duhkhadarsanaheyaiva. mithyadrstis catusprakareti. duhkhadisatyalaksanapavadapravrttatvat satyacatustaye 'pi vipratipanneti. catuhsatyadarsanaheya. evam drstiparamarso 'pi catusprakara eva. sa hi hine 'gradarsanam. tatra samudayanirodhamargapraheyalambanah samudayanirodhamargadarsanaheyah. seso duhkhadarsanaheyah. evam vicikitsa sarvatrasamsayakareti sarvatravipratipannatvac catuhsatyadarsanaheya. silavrataparamarso dvisprakara iti. isvaradisv ahetusu hetugraho nityatmaviparyasat pravartata iti duhkhadarsanaheyah. amarge margadarsanam margadarsanaheyah.

kidrsa eta iti. ragadayas catvarah klesah. paryanuyujyamte hi ragapratighamanavidya ity anamtaradhikrtah. te ceme darsanaheyah. ime bhavanaheya iti duhparicchedah. na tu satkayadrstyadayas cityamte. ye hi duhkhasatyavipratipannah. te duhkhadarsanaheya iti. evam yavad ye margasatyavipratipannah te margadarsanaheya iti [tib. 106b] supariccheda m etat. tatra (abhidh-k-vy 446) ya iti ragadayah. yasya satyasya darsanam yaddarsanam. yaddarsanena heyah. ta alambanam esam. ta ime yaddarsanaheyalambanah. te taddarsanaheyah. te ragadayah. tasya satyasya darsanam taddarsanam. taddarsanena heyas taddarsanaheyah. etad uktam bhavati. ye ragadayo duhkhadarsanaheyam yavan margadarsanaheyam klesam alambamte. te taddarsanaheya iti. yadalambana yaddarsanaheyalambanas ceti vaktavyam. caturaryasatyalambano 'py avidyanusayo bhavatiti. na vaktavyam. ekasesavidhanasiddheh. yac ca satyam yaddarasanaheyas ca klesa alambanam esam. ta ime yaddarsaheyalambanah. te taddarsanaheya iti. nanu ca samudayadarsanaprahatavyah sarvatrago 'vidyanusayo duhkhanirodhadisatyadarsanaheyadyalambano 'pi bhavati. pamcanikayalambanatvat. tatas casya duhkhanirodhadisatyadarsanaheyatvaprasamgah syad iti. na dosah. yady api hi sa pamcanikayalambanah samudayarupakaratas [tib. 107a] tu tan nikayan alambate. tena tathalambanatah samudayadarsanaprahatavya eva sa iti. evam duhkhadarsanaprahatavyo 'pi samyojyah. evam ca sati ye 'pi vyacaksate. ye yaddarsanaheyalambana iti sarva eva darsanaheya adhikriyamte na kevala ragadaya iti. tesam api vyakhyane imav eva codyapariharau vaktavyau.

ruparupyadhatvor duhkhabhavat pratighabhavah. duhkhayam hi vedanayam pratigho 'nusete. sa copari nastiti. dvesas ca rukso vatavyadhivat. te ca sattvah samathasnigdhasamtataya iti. vipakabhavac ca. anisto hy asya vipakah. tau dhatau vigatanistavipakau. aghatavastvabhavac ca. na hi tatra bahyah kusaksarakantakadayo nadhyatmika tapapasmaradayah samti. maitryadikusalamulasambhutatvat parigrahabhavac ca. akaraprakaradhatubhedair iti. akarabhedo dasanam anusayanam

atmatmiyadhruvocchedanastihinagradrstaya

ity evamadikah. prakarabhedo duhkhadarsanaprahatavyo nikayo yavad bhavanaprahatavya iti. dhatubhedah kamavacarah. rupavacarah. arupyavacara iti. tatra raganusayah prakaradhatubhedabhyam pamcadasavidha iti. tasya parasparam akarabhedo nasti. sarvo hi ragah saktyakarah. tasman nakarabhedena vyavasthapyate. pratighanusayah prakarabhedat pamcavidhah. na (abhidh-k-vy 447) parasparam akarabhedo 'sti. sarvasya pratighakaratvat. dhatubhedo 'pi nasti. ruparupyadhatvos tadabhavat. mananusayah prakaradhatubhedabhyam pamcadasavidhah. nakarabhedo 'sti. sarvasyonnatyakaratvat. tatha avidya pamcadasavidha. tabhyam [tib. 107b] eva. nakarabhedo 'sti. sarvasya asamprakhyanakaratvat. vicikitsa dvadasavidha. tabhyam eva. nakarabhedah. sarvasyah samsayakaratvat. drstyanusaya akaraprakaradhatubhedaih sattrimsadvidhah. [evam ete sad anusaya iti vistarah.]

(v.6) bhavagrajah ksamtivadhya

iti. ksamtivadhyagrahanam bhavanaheyanivrttyartham. bhavagrajagrahanam tadanyabhumikavisesanartham. na hi laukiko 'sti bhavagrapratipaksabhuto bhavanamarga iti. sesasu bhumisv iti. kamadhatau yavad akimcanyayatanabhumau. yathayogam iti. kamadhatau dharmajñanaksamtiheyah. tata urdhvam avasistasu bhumisv anvayajñanaksamtiheyah. ta ete aryanam darsanaheyas ta eva ca prthagjananam bhavanaheyah. dvividho hi bhavanamargah. laukiko lokottaras ca. tatha hi sastra uktam. bhagavatah sravako darsanena jahati. prthagjano bhavanaya jahatiti.

aksamtivadhya bhavanayaiva tv

iti. aksamtivadhyagrahanam bhavanaheyopasamgrahartham. sarvasu bhumisu. kamadhatau yavad bhavagre. ye ragapratighamanavidyanusaya yathayogam bhavamti aksamtivadhya jñanavadhyah. [tib. 108a] te ubhayesam aryanam prthagjananam ca nityam bhavanaheya eva. laukikena lokottarena va bhavanamargena. bhavagre tu lokottarenaiva. urdhvabhumikasya laukikasya margasyabhavat.

naiva hi bahyakanam darsanaprahatavyah prahiyamta iti. bhavanaprahatavya eva tesam viskabhyamte. darsanaheyas tu sarvasv api bhumisu lokottaramargavadhya eva. tatha hi mahakarmavibhagasutre. vitaraganam kamadhatvalambananam drstinam samudacara uktah. ihananda ekatyah pranatipatat prativirato bhavati. yavan mithyadrsteh. ihacaratah prativiratah. kayasya bhedat param maranad apayadurgativinipatanarakesupapadyate. tam evam yah pasyati sramano va brahmano va bahyatirthika rddhiman divyacaksuh paracittavit. tasyaivam bhavati. nasti kayasucaritam nasti kayasucaritasya vipakah. nasti vanmanahsucaritam. nasti vanmanahsucaritasya vipaka (abhidh-k-vy 448) iti vistarah. iyam

mithyadrstih kamadhatvalambana. tasya karmanah
kamavacaratvat. tatraiva ca narakasambhavad iti.
purvamtakalpakanam ca sasvatavadinam. [tib. 108b]
brahmajalasutre vitaraganam kamadhatvalambananam
drstinam samudacara uktah. purvajanmadarsananusarena ya
evam utpannadrstikah. te purvamtakalpakah. sasvatavadino
bahavas tatroktah. tesam udahranam ekam darsayisyamah.
ihaikatyah sramano va brahmano varanyagato va vrksamula gato
va sunyagaragato va ataptanvayat. prahananvayat.
bhavananvayat. bahulikaranvayat samyanmanasikaranvayat. tadrupam
samtam cetahsamadhim sprsati. yatha samahite citte
vimsatim samvartavivartakalpan samanusmarati. tasyaivam bhavati.
sasvato 'yam atma lokas ceti. tad evam sarva eva ete
purvamtakalpakah sasvatavadinah. anaya
sasvatadrstyatmanam lokam calambamanah kamadhatum apy
alambamte. ity evam kamadhatvalambananam drstinam
samudacara uktah. tatha tasminn eva brahmajalasutre
purvamtakalpakanam ekatyasasvatikanam vitaraganam
kamadhatvalambananam drstinam samudacara uktah.
katham. bhavati bhiksavah sa samayo yad ayam lokah samvartate.
samvartamane loke yadbhuyasa sattva abhasvare devanikaya
upapadyamte. te tatra bhavamti rupino manomaya avikala
ahinendriyah sarvamgapratyamgopetah subha varnasthayinah
[tib. 109a] svayamprabha vihayasamgamah pritibhaksahb
prityahara dirghayusa dirgham adhvanam tisthamti. bhavati
bhiksavah sa samayo yad ayam loko vivartate. vivartamane loke akase
sunyam brahmam vimanam abhinirvartate. athanyatarah sattva
ayuhksayat punyaksayat karmaksayat abhasvarad devanikayac
cyutva sunye brahme vimana upapadyate. sa tatraikaky advitiyo
'nupasthayako dirghayur dirgham adhvanam tisthati. atha tasya
sattvasya dirghasyadhvano 'tyayat trsnotpanna aratih samjata.
aho batanye 'pi sattva ihopapadyeran mama sabhagatayam. evam ca tasya
sattvasya cetahpranidhih. anye ca sattva ayuhksayat
punyaksayat karmaksayat abhasvarad devanikayac cyutva tasya
sattvasya sabhagatayam upapannah. atha tasya sattvasyaitad abhavat. aham
asmy ekaky advitiyo 'nupasthayako dirghayur yavad anye 'pi sattva
ihopapadyeran mama sabhagatayam. evam cetahpranidhih. ime ca sattva
ihopapanna mama sabhagatayam. mayaite sattva nirmitah. aham esam
sattvanam isvarah karta nirmata srasta srjah pitrbhuto
bhavanam iti. tesam api sattvanam evam bhavati. imam vayam
(abhidh-k-vy 449) sattvam adraksma ekakinam advitiyam [tib. 109b]
anupasthayakam dirghayusam dirgham adhvanam tisthamtam.
tasyasya sattvasya dirghasyadhvano 'tyayat trsnotpanna aratih
samjata. aho batanye 'pi sattva ihopapadyeran mama sabhagatayam.
evam casya sattvasya cetasahpranidhih. vayam cehopapanna asya
sattvasya sabhagatayam. anena vayam sattvena nirmitah. eso 'smakam
sattva isvaro yavat pitrbhuto bhavanam. athanyatarah sattva

ayuhksayat punyaksayat. karmaksayat tasmat sthanac cyutva
tesam itthamtvam agacchati manusyanam sabhagatayam. sa
vrddher anvayad indriyanam paripakat kesasmasruny avatarya
kasayani vastrany acchadya samyaga eva sraddhaya agarad
anagarikam pravrajyam pravrajati. so 'ranyagato va vrksamulagato
va vistarena yavat tadrupam samtam cetahsamadhim sprsati.
yatha samahite citte purvakam atmabhavam samanusmarati. tasyaivam
bhavati. yo 'sau brahma yena vayam nirmitah. sa nityo dhruvah
sasvatah aviparinamadharma. ye tu vayam tena brahmana
nirmitah. te vayam anitya adhruva asasvata viparinamadharmana
iti. tad evam kamadhatur api tayamtagrahadrstyalambito
bhavati. atah kamadhatvalambananam drstinam samudacara
uktah. [tib. 110a] tatha tatraiva brahmajalasutre ahetusamutpattikanam
purvantakalpanam iti prakrtam. vitaraganam
kamadhatvalambananam drstinam samudacara uktah.
katham. samti rupadhatav asamjñisattva nama devah.
samjñotpadat tesam sattvanam tasmat sthanat cyutir bhavati.
ato 'nyatamah sattvas tasmat sthanac cyutva itthamtvam agacchati
manusyanam sabhagatayam. purvavad yavat purvakam atmabhavam
samanusmarati. tasyaivam bhavati. ahetusamutpanna atma lokas ca. tad
anenaivam eva bhavati. ahetusamutpanna atma lokas ca. aham asmi purvam
nabhuvan so 'smy etarhi sambhuta ity ahetusamutpanna atma lokas ca. ity
evam atmanam lokam calambamanas taya mithyadrstya
kamadhatum apy alambanta ity etesam kamadhatvalambanam
drstinam samudacara uktah. katham ca punar esam atma
lokas cahetusamutpanna ity evam mithyadrstir bhavati.
purvakrtam kusalasasravam akusalam va na hetur atmano lokasyety
evam apavadati. iti kamadhatuvitaraganam tesam rupavacaryas
ta drstayo bhavisyamtiti vacanavakasam matvaha. na ca
rupavacaranam klesanam kamadhatur alambanam vitaragatvad
[tib. 110b] iti. naitah kamavacaryo drstayah. mithyajñanani
punar etani. iti kecit pariharamti tad esam ayuktam.
taddrstirupatvat.

parihinah [katham tarhi vitaraganam
kamalambanadrstisamudacara ity aha. drstyutpadetyadi.]
devadatta iveti vaibhasikah. yatha devadatto bhagavato
'lpotsukaviharitasayasya bhiksusamghaparikarsanaya
papakecchasamutpadad rddheh parihinah. sutre vacanat. evam hi
sutre pathyate. atha devadattasya labhasatkarenabhibhutasya idam
evamrupam papakam icchagatam utpannam aho bata me bhagavan
bhiksusamgham pratinihsrjet. aham bhiksusamgham
parikarsayam bhagavan alpotsuko viharet drstadharmasukhaviharayogam
anuyuktah. sahacittotpadad devadattas tasya rddheh parihina iti
vistarah. evam te 'pi drstyutpadasamakalam parihina iti.

(v.7) etatpurvako hi tesv atmagraha iti.
nityapindasamjñapurvakah.

sarvaiveti. pamcaprakarapi. satkaya iti. pamcasupadanaskandhesu. sarvaiva hi viparitadrstisvabhavapravrtta drstih mithyadrstih satkayadrstyadika mithyopanidhyanat. anyas tu samaropika iti. katham ucchedadrstih samaropika. bahulika esa nirdesah. aryah prahinatvad iti. tyaktatvat. ohak tyaga ity etasya dhator grahanat. adisabdalopah krta iti. drstyadinam upadanaskamdhanam paratvena pradhanatvenamarso drstiparamarsa iti. parasabdaprayogena cayam atisayartho [tib. 111a] labhyata ity acaryasamghabhadrah. ahetau hetudrstir iti. duhkhadarsanaprahatavya ucyate. amarge ca margadrstir iti. margadarsanaprahatavyah. silavratamatrakam iti. silavratam api bauddhanam moksapraptaye bhavati. na tu tanmatrakam ity atas tadanyesam drstih. atrapi kila adisabda iti. silavratadiparamarsah. silavrataparamarsah. kim karanam. silavratam hi rupaskamdhasamgrhitam. ato 'nyaskandhagrahanartham adisabda iti.

(v.8) kasmad ayam na samudayadarsanaprahatavya iti. hetau vipratipannatvad ity abhiprayah. tatkrto 'pi karanabhinivesa iti. nityaikatmakartrgrahakrto 'pity arthah. tata eva prahiyata iti. duhkhadarsanad eva prahiyate. yas tarhi jalagnipravesadibhih svargopapattim pasyati. silavratena va suddhim iti. nayam tatkrtah karanabhinivesah. katham duhkhadarsanat prahiyate. tasmat samudayadarsanaprahatavyah evayam bhavisyatity abhiprayah. vaibhasika aha. so 'pi duhkhadarsanaprahatavya iti vistarah duhkhe vipratipannatvad iti vaibhasikah. katham ca punar duhkhe vipratipannah. [tib. 111b] tena svargagamanac chuddhidarsanad va. atiprasamga iti vistarenacaryah. sarvesam sasravalambananam adrstisvabhavanam ca duhkhadidarsanaprahatavyanam (abhidh-k-vy 451) duhkhe vipratipannatvat. sarvam hi sasravam vastu duhkham iti duhkhadarsanaprahatavyaprasamgah. tatha ca sati na kascit samudayadidarsanaprahatavyah syat. idam caparam vaktavyam. kidrso vanyah silavrataparamarso margadarsanaprahatavyah sa vaktavyah. yo 'pi hi gosiladina sudhyati yavat sukhaduhkhavyatikramam canuprapnotiti pasyati. tasyapy ayam akaranam karanatah pratyetiti duhkhadarsanaprahatavyah silavrataparamarsa iti pathyeta. vaibhasika aha. yo margadarsanaprahatavyalambana iti. yo margadarsanaheyan astau mithyadrstyadin alambate. sa margadarsanaprahatavyah silavataparamarsa iti. so 'pi hi nama duhkhe vipratipanna ity acaryah. mithyadrstyadayo hi margadarsanaprahatavya astav anusayah silavrataparamarsasyalambanam. te ca sasravatvad duhkhasatyasamgrhitah. tatra ca sa vipratipanna iti. duhkhadarsanaprahatavya eva syad [tib. 112a] ity abhiprayah. yasya ceti vistarah. yasya ca pudgalasya nasti marga iti margalambana mithyadrstirasti vicikitsa va. sa pudgalo nasti moksamarga iti

pasyan. vicikitsan va. kim asti margah. nastiti samdihyan. katham taya mithyadrstya suddhim pratyesyati pratipatsyate etaya mithyadrstya etaya va vicikitsayeti.
mithyadrstivicikitsayogad eva hi tasya suddhipratipattir nasti.
athanyam iti vistarah. athanyam samkhyadiparikalpitam moksamargam paramrsya grhitva. esa moksamargo bauddhiyo nastity aha. so 'piti. tirthikah. tenaivanyena samkhyadiparikalpitena suddhim pratyeti. na taya mithyadrstyeti krtva. tasyapy asau silavrataparamarso margadarsanaprahatavyalambano na sidhyati. kim tarhi. samkhyadiparikalpitamargalambana eveti ayam canyo dosah. yas capiti vistarah. yas capi mithyadrstikah samudayanirodhadarsanaprahatavyaya mithyadrstya suddhim pratyeti. sa kasman na taddarsanaheyah. sa silavrataparamarsah kasman na samudayanirodhadarsanaheya ity arthah. tasmat pariksya eso 'rtha iti. yasmad ayam duhkhadarsanaprahatavyah silavrataparamarso na sambhavati. margadarsanaprahatavyas ca. atiprasamgadidosat [tib. 112b] tasmat pariksya eso 'rthah. silavrataparamarso duhkhadarsanaprahatavyah margadarsanaprahatavyas ceti. tad idam acaryena samsayavadyam krtam. na svamatam darsitam.

anya ahur yogacaramatim apeksyaivam krtam. yogacara hy astavimsatyuttaram klesasatam varnayamti. yathaiva hi duhkhadarsanaprahatavya ime dasanusaya bhavamti.
satkayadrstih. amtagrahadrstih. mithyadrstih. drstiparamarsah. (abhidh-k-vy 452) silavrataparamarsah. vicikitsa. ragah. pratighah. manah. avidya ceti. tathaiveme dasa samudayadarsanaprahatavyah. tathaiva ca dasa nirodhadarsanaprahatavyah. dasa margadarsanaprahatavya iti. catvarimsat kamavacara darsanaheya bhavamti. bhavanaheyas tu sat. akalpika satkayadrstih. ucchedadrstih. sahajo ragah. pratighah. manah. avidya ceti. satcatvarimsat kamavacara anusaya bhavamti. rupavacaras tv ekacatvarimsad eta eva pratighavarjyah. yatha rupavacarah. evam arupyavacara iti.

atra kascit samadhim aha. yad uktam atiprasamgah sarvesam sasravalambananam duhkhe vipratipannatvad iti. atra brumah natiprasamgah. duhkhadimukhena vipratipatteh. yady api sasravalambana [tib. 113a] duhkhasatyavipratipannah. tathapi tu kecid duhkhamukhena vipratipannah. kecit samudayamukhena. kecin nirodhavipratipannavipratipannah. kecin margavipratipannavipratipannah. tatra ye duhkhamukhena duhkhe vipratipannah. te duhkhadarsanaprahatavyah. silavrataparamarsas ca duhkhamukhena duhkhe vipratipanno nityatmagrahanat. tasmad duhkhadarsanaprahatavyah. yas tu margavipratipannavipratipannah. tadyatha samkhyanirgramthadayah svaparikalpitam margam grhitva nasti bauddhanam moksamarga iti mithyadrstim utpadayamti. tam ca mithyadrstim silavrataparamarso

'gratah pasyati. ayam esam silavrataparamarso
margadarsanaprahatavyah. margavipratipannavipratipannatvat. nasti tu sa
silavrataparamarsah yah samudayamukhena vipratipadyeta. napi yo
nirodhamukhena vipratipannavipratipannah syat. tasmad
duhkhamargadarsanaprahatavya eva silavrataparamarsa iti. katham
punah samudayanirodhamukhena na vipratipadyate. atracaryasamghabhadra
aha. [tib. 113b] sulavrataparamarsah
samudayanirodhadarsanaprahatavyah. tacchariranupapatteh. akarane hi
karanabhinivesah. amarge ca margabhiniveseh.
silavrataparamarsasariram. samudayapavadikayam
mithyadrstyam suddhyabhinivese nanv akasmikaj janmadarsanam asya
syat. kvacid api karanabuddhyabhavat. duhkhasamudayayor hi dravyato
'vyatirekat. isvaradiskandha api tenapoditah syuh.
nirodhapavadikayam tu mithyadrstau suddhipratyagamanan
nirodhopayakalpanaiva na sambhavati. katham nasti nirodha iti
taddarsanaprsthena tadupayakalpana vyartha bhavet. evam ca
silavrataparamarsasariranupapattih. margadarsanaprahatavyo 'pi
silavrataparamarsa evam na sambhavet. nasti (abhidh-k-vy 453) marga
iti darsanaprsthena margaparikalpananupapatteh. yasya hi
margalambana mithyadrstir vicikitsa vasti. sa nasti
moksamarga iti pasyan vicikitsan va katham taya suddhim
pratyesyatiti. upapadyata evasyaryamargapavadikayam
mithyadrstyam suddhyabhinivesah. nyayatas tatgrahanat. anya
hi tena moksamargo hrdi nivesito bhavati. yato 'sya
sadbhutamargapavadikayam mithyadrstau nyayabuddhir utpadyate.
esa nyayo yad anyo moksamargo nasti. yac ca syan na vety anyam
moksamargam vicikitsatiti. nyayato hi suddhyupayagrahanam
upapadyate. yas casav anyo moksamargas tena hrdi nivesitah. [tib.
114a] sa naiva tasya margadarsanaheyasya silavrataparamarsasya
visayah. svanaikayikamatralambanatavat. atha matam
nirodhadarsanaheyo 'pi prayujyate. tatkalpanasamarthyat. anyad dhi tena
moksasthanam hrdi nivesitam bhavati. yato 'sya
sadbhutamoksapavadikayam mithyadrstau nyayato grahanam.
atah samanam etad iti. tan na. nityasamtagrahanasamanyena
tadapavade suddhyabhinivesanupapatteh. dravyadravyasampratipattibhede
hi kascin moksopayam anvesate. dhruvam tasyasti moksa iti
niscayah. yasya casti moksaniscayo dhruvam. tasya tatra
nityasamtagrahanam. anyatha tatra prarthananupapatteh. tatra
yathehadharmikanam nivane dravyadravyasampratipattibhedo 'pi
nityasamtagrahanasamanyat tadapavade doso darsanam eva. yenapi
kimcin moksasthanam hrdi nivesitam syat. tasyapi
nityasamtagrahanasamanyan moksapavade nyayagrahanam upapadyate.
bhinna hi silavratadayah svabhavatas cakaratas caryamargat.
nasti tu nityasamtagrahanabheda iti. nasti kalpanasamanyam. ato
margadarsanaprahatavya eva silavrataparamarsah sambhavati. na
nirodhadarsanaprahatavya iti. iha [tib. 114b] silavrataparamarso
dviprakara isyate abhidharmikaih. tatra kidrsah

silavrataparamarso duhkhadarsanaprahatavyo vyavasthapyate. kidro margadarsanaprahatavyah. yo 'pihi gosiladina sudbhim pratyeti. so 'py amarge margam pasatiti. yah silavratadiduhkhalambanah silavrataparamarsah. sa duhkhadarsanaprahatavyah. yo margavipratipattyalambanah. sa margadarsanaprahatavyah. yah silavratadyalambanah. sa na margavipratipattih. tatha na badhate. yatha margavipratipattyalambanah. yasmac chilavratadyalambana audarikah. na duragatah na drdhasayah alpayatnaghatyah. tadviparyayan margavipratipattyalambana iti.

(v.9) drstitrayad viparyasacatuskam

iti. drstitrayasvabhava viparyasa iti darsayati. satkayadrster atmadrstir atmaviparyasa (abhidh-k-vy 454) iti. natmiyadrstir ity abhiprayah.

sakalety apara iti. sakala satkayadrstih atmadrstir atmiyadrstis catmaviparyasa ity arthah.

vaibhasika aha. katham atmiyadrstir viparyasa iti. na hy atmiyaviparyasa ity ucyate. katham ca na bhavitavyam iti parah. viparyasasutrad iti vaibhasikah. [tib. 115a] anatmani atmeti viparyasa iti sutravacanat. na punar atmiya iti. asty evam sutranirdesah. na punar asav atmadrster arthamtarabhuta. katham krtva. atmanam eva tatra pamcopadanaskamdhesu vasinam pasyann atmiyam pasyatiti. na kevalam atmanam pasyaty atmiyam api pasyatity arthah. atmadrstir evasau dvimukhiti. atmatmiyamukhi eka dravyato 'stiti ahamkaramamakaramukhadvayavatity arthah. athaham ity etasmat prathamanirdistan mameti sasthinirdistam drstyamtaram syat. maya mahyam ity etad api syat. drstyamtaram iti prakrtam. mayeti trtiyanirdesan mahyam ity ca caturthinirdesat. anistam caitat. tasmat sakaleti siddham.

kasmad anye klesa na viparyasa iti. satkayadrstyamtagrahadrstiparamarsebhyo 'nye ucchedamithyadrstisilavrataparamarsaragadayah. tribhih karanair iti.

viparitanitiranasamaropair

viparyasanam vyavasthanam. yatraitani samastani karanani samti. te viparyasah sthapitah. yatra tu na samastani. te na viparyasa ity uktam bhavati. tanmatrasuddhyalambanad [tib. 115b] iti. yasmac chilavratamatrena suddhir ity alambate nitirayati. tasman naikantaviparyastah silavrataparamarsah. na hi silavratam suddhikaranam na bhavati. kevalam tu na bhavatiti. katham asya samaropakatvam. tanmatrena suddhikaranabhavasamaropat. yady asamtirako na viparyasah yat tarhi sutra uktam. tat katham. na hi samjña samtirika napi cittam.

dvadasa viparyasa iti. catursu viparyasesu pratyekam

samjñacittadrstiviparyasa iti. katham ity ucyate. anitye nityam iti vistarah evam yavad anatmany atmeti. duhkhe sukham iti samjñadrstacittaviparyasas trayah. asucau sucity eta eva trayah. yavad anatmany atmeti eta eva traya iti. tatrastau darsanaprahatavya iti. anitye nityam iti samjñacittadrstiviparyasas trayah. anatmany atmeti punas trayah. duhkhe sukham iti drstiviparyasah. asucau suciti drstiviparyasa iti. catvaro bhavanaprahatavyah. katama ity aha. dahkhe ca (abhidh-k-vy 455) samjñacittaviparyasav asucau ceti. duhkhe sukham iti samjñacittaviparyasau dvau. asucau suciti samjñacittaviparyasav aparau dvav iti catvarah. avitaragasyaryasyeti. [tib. 116a] srotaapannasya sakrdagaminas ca.

tadviparyasav apiti. sattvasamjñasamudacarat sattvacittasamudacarac ca. tadviparyasav api kim nesyete. sattvalambanasamjñacittaviparyasav api kim nesyete. atmaviparyasav api kim nesyete ity abhiprayah. kim karanam ity ahuh. na hi striyam atmani ca vina sattvasamjñaya kamarago yukta iti. tasmad etav apy anatmany atmeti samjñacittaviparyasau bhavanaprahatavyav iti praptam. vistara iti vacanad evam neyam. duhkhe sukham iti asucau suciti yavad anatmany atmeti samjñaviparyasas cittaviparyaso drstiviparyasah prahiyata iti. tasmad drstisamutthe eva drstisamprayukte eva samjñacitte viparyasau nanye. nadrstisamprayukte ity arthah. etad uktam bhavati. asty asau samjñacittavibhramah. na tu viparyasah. yasmad asau drstisamuttho na bhavati. kasmad ity aha. tatkalabhramtimatratvad iti. stridarsanakale bhramtimatratvad ity abhiprayah. yasmat tatkalam eva darsanakalam evaryanam bhramtih. tatha mithyajñanam bhavati. alatacakracitrayaksabhramtivat. [tib. 116b] yatha alata asu bhramyamane tatkalamatram cakram iti bhramtir utpadyate. na pascat. citralikhitam ca yaksam drstva tatkalam bhramtir utpadyate yaksa iti. tadvat. aryasyatra paridhyanan muhurtam sukhasucibhramtih sattvabhramtir va. na tv asau viparyasah. uktam hi bhagavata dhandhah khalu bhiksavah srutavata aryasravakasya smrtisampramosa utpadyamte. atha ca punah ksipram evastam pariksayam paryadanam gacchamtiti.

yady asau samjñacittabhramo na viparyaso yat tarhi sthaviranandeneti vistarah. aryena vagisena sthaviranda uktah.

kamaragabhibhutatvac cittam me paridahyate. amga me gautama bruhi samtitvam anukampayeti. aryanandas tam pratyaha.

viparyasena samjñanam cittam te paridahyate nimittam varjyatam tasmac chubham ragopasamhitam

iti. sa hi srotaapannah. tasya canaya gathaya viparyasastitvam paridipitam iti. tasmad iti vistarah. yasman nikayamtariyamatam

vaibhasikair agamena virudhyate. vaibhasikamatam ca nikayamtariyaih. tasmat sarva evastau samjñacittaviparyasah (abhidh-k-vy 456) saiksasyaprahina ity apare. kecit trtiyapaksikah. sutravirodham ca pariharamti. katarasya sutrasya. yad idam vaibhasikaih sutram [tib. 117a] anitam. yas ca srutavan aryasravaka iti vistarena yavat prahiyata iti. te 'pi caryasatyanam iti vistarah. te 'pi castau samjñacittaviparyasa aryasatyanam duhkhadinam yathabhutajñanat prahiyamte. na vina tena yathabhutajñanena. ity upayasamakhyanad upayapravartanan nasti tasya sutrasya virodhah. yad idam uktam idam duhkham aryasatyam ayam duhkhasamudayo 'yam duhkhanirodhah iyam duhkhanirodhagamini pratipad aryasatyam iti. tan na darsanamargam evadhikrtya. kim tarhi. bhavanamargam apiti. bhavanamargo 'pi hy anasravas caturaryasatyalambana eveti.

(v.10) pravrttibhedad iti. akarabhedad ity arthah. aprapte visesadhigama iti. samadhisamnisritah sasravas canasravas ca dharma visesas tasyadhigamah saksatkaranam visesadhigamah. tasminn aprapte asammukhikrte. sa visesadhigamah prapto mayety abhimanah. agunavato gunavan aham iti. agunanvitasya gunavan aham asmiti viparitavisayo mano mithyamanah. mithyamanabhimanayoh kah prativisesah. [tib. 117b] pratilabdhavisesadhigamapratirupakagunasyabhipraya iti savastuko 'bhimanah. mithyamanas tu nirgunasya sato gunavan aham asmiti nirvastukah. manavidha iti. manaprakarah. sadrso hino 'stiti manavidha sadrso 'smiti manavidha hino 'smiti manavidheti vaktavyam. drstisamnisritas traya iti. prthagjanam adhikrtya drstisamnisrita ity ucyamte. atmadrstih purvam aham iti. pascad anamtaram ime manah. atimanamanonamana yathakramam ete bhavamti. katham sreyan aham asmiti manavidha drstisamnisrito 'timanah. 'sadrso 'smiti manavidha drstisamnisrito manah hino 'smiti manavidha drstisamnisrita unamanah. dvitiyam trayam etatpratilaumyena yathakramam neyam. asti me sreyan asti me sadrsah asti me hina iti drstisamnisrita unamanamanatimanah. trtiyam nasti me sreyan nasti me sadrso nasti me hina iti. yathakramam drstisamnisrita manatimanonamanah. prakaranam tu nirdesam parigrhyeti. prakaranapadanirdesah. ko 'sau. yo 'sau purvam uktah. hinad visisto 'smi [tib. 118a] samena vetyadinirdesah. sreyan asmiti mano 'pi syat hinapeksaya. hinad visisto 'smi samena veti manalaksananirdesat. atimano 'py ayam syat samapeksaya. samad visisto 'smity atimanalaksananirdesat. manatimano 'py ayam syat visistapeksaya. visistad (abhidh-k-vy 457) visisto 'smiti manatimanalaksananirdesat.

sarva iti grahanam asmimano 'pi bhavanaprahatavyah. na kevalam sesah. sesa api darsanaprahatavyah. na kevalam asmimana iti pradarsanartham. navasyam iti. prahinam na samudacaratiti

niyamah. tatha hi sraddhadimiddhaduhkhendriyacaksur adayah prahina api samudacaramti. darsanaheyanam antarmukhatvat. bhavanaheyalambanaiva ragadvesamohair vijñaptir utthapyata iti. bhavanaheyam eva vadhadiparyavasthanam.

vadhadiparyavasthanam

iti. adisabdenadattadanakamamithyacaramrsavadagrahanam. tad bhavanaheyam bhavanaheyadharmalambanatvad iti. bhavanaheya vadhadikasattvadayah eva dharma asyalambanam iti krtva. satkayadrstyadayo 'pi hi yady api bhavanaheyan dharman alambamte na tu kevalam bhavanaheya ity ato na te bhavanaheyah. tatra prarthaneti. tatra traidhatukyam anityatayam prarthana. kim tatrapi prarthana bhavati. [tib. 118a] bhavatity aha. yathoktam sutre. yavad ayam atma jivati tisthati dhriyate yapayati. tavat sarogah sagandah sasalyah sajvarah saparidahakah. yatas cayam atma ucchidyate vinasyati na bhavati. iyatayam atma samyak samucchinno bhavatiti. bhavatrsnayah pradeso grhyata iti. aho bataham airavano nagarajah syam ity evamadika bhavatrsna na samudacarati. adisabdena kuverah syam stri syam ity evamadika grhyate. pradesagrahanad indrah syam ity evamadika samudacaratiti darsitam bhavati.

(v.11) manavidha api bhavanaprahatavyah santity uktam iti.

drgbhavanaksaya

iti vacanat.

na caryasya sambhavamti vidhadayo nasmiteti.

purvam bhavanaheyaparigrahanam krtam.

drgbhavanaksayah vadhadiparyavasthanam heyam bhavanaya tatha vibhaveccha

ity anena granthena. samprati tesam vidhadinam aryasyasamudacara ucyate.

na caryasya sambhavamti vidhadayo nasmiteti.

adigrahanena yavad bhavatrsnaya grahanam iti. vadhadiparyavasthanasya vibhavatrsnayah pradesasya bhavatrsnayas ca grahanam ity arthah. na sambhavamti na samudacaramti.

drstipustatvad

iti. tatpurvakatvena tadupabrmhitatvat. vadhadiparyavasthanam mithyadrstipustam tadabhyasena karmaphalapavaditvat. bhagnaprsthatvat tatposakabhavena bhaganprsthatvad [tib. 119a] ity arthah. kaukrtyam bhavanaprahatavyam. bhavanaheyadharmalambanatvat.

(v.12, 13) sarvatraga

iti. sarvatra gacchamtiti sarvatragah. pamcapi nikayan
alambamta ity arthah. pamcanam api nikayanam
hetubhavenavatisthanta ity apare. vaksyati hi esam
prabhavenanyanaikayika api klesa upajayamta iti. ekadasanusaya
iti vistarah. sapta drstayo duhkhadarsanaprahatavyah
satkayadrstyadayah pamca. samudayadarsanaprahatavye dve
drsti mithyadrstiparamarsadrsti iti sapta. dve vicikitse
duhkhasamudayadarsanaprahatavye. dve avidye
duhkhasamudayadarsanaprahatavye eva. ekadesato na sakalyatah. ye hy
avidye etatsarvatragasamprayukte. avenikyau ca. te eva sarvatrage bhavato
na ragadisamprayukte. ity evam ekadasanusayah sarvatragah.
navanusayah sakalyatah. dvav ekadesata iti krtva. dhatubhedena tu
trayastrimsat. avenikiti ko 'rthah. evam ahuh. samparko venir
ity ucyate na venir avenih. prthagbhava ity arthah. evam hy uktam
avenir bhagavan avenir bhiksusamgha [tib. 119b] iti. prthag
bhagavan prthag bhiksusamgha ity abhiprayah. avenya caraty
aveniki. nanyanusayasahacarinity arthah.
sakalasvadhatvalambanatvad iti. yasmad ete sakalam svadhatum
alambamte. tasmat sarvatraga ity ucyamte. kah sakaleneti vistarah.
kah sakalena kamadhatuna suddhim pratyeti. akaranam va
karanatah sakalam kamadhatum pratyetity adhikrtam. tasmac
chilavrataparamarso na sarvatraga ity abhiprayah. nocyate sakalam
niravasesam anekam bhedabhinnam svadhatum yugapad alambamte. api
tu pamcaprakaram api sarvayugapad alambamte.
duhkhadarsanaprahatavyam yavad bhavanaprahatavyam iti.
prakarasarvatayam sarvasabdo 'yam drastavya ity esa
vaibhasikanam pariharah. yatratmadrstir iti.
pamcasupadanaskandhesu. tatratmatrsna tesam
atmabhinivesavastutvat. yatragrasuddhidrsti. yatra vastuni
pamcopadanaskamdhalakasane 'gradrstir
drstiparamarsah. suddhidrstis ca silavrataparamarsah.
tatra prarthana trsnalaksana. tatra tatprarthaneti kecit
pathamti. tatra vastuni tasya (abhidh-k-vy 459) pudgalasya prarthana
tatprarthanety arthah. tena ca mana iti. tena ca vastuna manah.
taddvarenonnatir ity arthah. evam satiti. evam trsnamanayoh
sarvatragatve sati. [tib. 120a] satkayadrstyadivad
darsanabhavanaheyalambanatvat etad ubhayam
trsnamanalaksanam kim prahatavyam kena prahatavyam. kim
darsanaprahatavyam utaho bhavanayeti. ye yaddarsanaheyalambanah. te
taddarsanaheya iti niyamam manasikrtva prcchati. anyatha hi
satkayadrstyadivad evaitad ubhayam darsanaprahatavyam eva syad iti
kim atra prastavyam syat. na hi satkayadrstyadayo na
darsanabhavanaheyalambanah. na ca te na darsanaheya bhavamtiti.
atracaryah samadhim aha. bhavanaprahatavyam
vyamisralambanatvad iti. yadi trsnamanau

darsanaprahatavyalambanav eva syatam darsanaprahatavyau. na tu evam. ato vyamisralambanatvad bhavanaprahatavyau. avasista bhavanaheya iti laksananiyamat. atha veti. sa evacaryah paravrtya punar braviti. punar astu darsanaprahatavyam iti. kim. etad ubhayam iti vartate. kasmad ity aha. drstibaladhanavartitvad iti. drster baladhanam samarthyam. drstibaladhanena vartitum silam asyeti drstibaladhanavarti tadubhayam. tadbhavah. tasmat. tadubhayam [tib. 120b] darsanaprahatavyam astv iti. vaibhasika idanim svapaksam sthapayati. svalaksanaklesav etau na samanyaklesau bhavatah. tasman na sarvatragav iti. yatratmadrstih. tatra trsnamanau. na tu yugapat sarvasmin. svalaksanaklesatvat. ekadesalambanau hi tau. tasman na sarvatragau. na cet sarvatragau. tena yau yaddarsanaheyalambanau. tau taddarsanaheyau. parisistau bhavanaheyav iti siddham.

kadacit visabhagam edam dhatum alambate. kadacid dvav iti. kadacit trim dhatun iti noktam etat. kamadhatusthas tu kadacid visabhagam ekarupadhatum arupyadhatun valambamte. kadacid ruparupyau dvav iti.

atmatmiyatvenagrahanad iti. yasmat tam brahmanam atmatvenatmiyatvena na grhnati. atah satkayadrstir na bhavati brahmani sattvadrstih. yasmac cantagrahadrstih satkayadrstisamutthita. ato nityadrstir api tasmin brahmani namtagrahadrstir iti. ka tarhiyam drstir iti. yeyam brahmani sattvadrstih. nityadrstis ca. neyam drstih mithyajñanam punar etad iti. viparitalambanatvan mithyajñanam etat. na hi sarva viparitalambana prajña drstir isyate. anatmany evatmeti viparita [tib. 121a] prajña satkayadrstir isyate. tatsamutthapita (abhidh-k-vy 460) ca nityadrstir amtagrahadrstih. nanya. yaiva hy ahamkarasya samnisrayibhavati. saiva satkayadrstih. mahabrahmani ca sattvadrstir aham ity ahamkarasya na samnisrayibhavati. tenoktam atmatmiyatvenagrahanad iti.

praptivarjyah sahabhuva

iti. vedanadayah. praptayas tu naivam anekaphalatvad iti. anekaphalavipakanisyanda hi praptayah praptimatety uktam. ato na sarvatragadharmapraptayah sarvatraga vyavasthapyamte. ata eveti. yasmat sahabhuvo 'pi sarvatraga avasthapyamte. tasmac catuskotikam kriyate. prathama kotir anagatah sarvatraga anusaya iti. ete sarvatragasya svabhavyat. na sarvatvagahetur anagatavasthayam sarvatragahetor anavasthapanat. dvitiya atitapratyutpannas tatsahabhuvah. sarvatragasahabhuvo 'titapratyutpannatvat sarvatragahetur bhavamti. na sarvatraga anusayah ananusayasvabhavatvat. trtiyacatusthyau yojye. trtiyatitapratyutpannah sarvatraga anusayah. caturthi tan akaran sthapayitva. tadyatha anagatas tatsahabhuvah [tib. 121b] praptyadayas ca.

(v.14-16) sad anasravagocara

iti. sad evety avadharanam. tasman na ragadayo 'nasravalambana yujyante.

na ragas tasya varjyatvan na dveso 'napakarata

ityadivacanat. avidya ca tabhyam iti. mithyadrstivicikitsabhyam ya samprayukta. ya caveniky avidya. sa eko 'vidyanusaya iti. trayo nirodhadarsanapraghatavya anasravalambanah. evam margadarsanaprahatavya apy eta eva traya iti sad bhumaubhumau bhavamti. tadgocaranam visaya iti. tau nirodhamargau. gocara esam iti tadgocarah. tesam. yathakramam trayanam.

svabhumyuparamah

svabhuminirodhah

gocara

alambanam.

margas

tu dharmajñanapaksyah sadbhumiko 'nvayajñanapaksyo navabhumiko margagocaranam aparesam trayanam anusayanam alambanam. katham krtva. nirodhalambana ete trayanusaya navabhumika bhavamti. kamavacara yavad bhavagrikah. tesam kamavacaranam kamavacaradharmanirodha evalambanam. prathamadhyanabhumikanam prathamadhyanabhumikadharmanirodha evalambanam. tesam yavad bhavagrabhumikanam bhavagrabhumikadharmanirodha (abhidh-k-vy 461) evalambanam. margas tu dharmajñanapaksyah [tib. 122a] sadbhumikah. anagamyadhyanamtarabhumikas caturdhyanabhumikas ca. sa sarva eva kamavacaranam esam trayanam anusayanam alambanam. anvayajñanapaksyah punar navabhumikah. anÄ•gamyadhyÄ•nÄ•á¹ƒtaracaturdhyÄ•nÄ•kÄ•Å›avijÃ±Ä•nÄ•kiá¹ƒcanyÄ•yatanabhÅ«mikaá . sa sarva eva prathamadhyanabhumikanam esam trayanam anusayanam alambanam. evam yavad bhavagrabhumikanam iti. kasmat punah svabhuminirodha eva tadgocaralambanam. margas tu sadbhumiko 'pi navabhumiko 'pi va tesam alambanam ity atra hetum darsayati. margo hy anyonyahetuka iti. katham anyonyahetukah. sadbhumiko dharmajñanapaksyo margo 'dharabhumikasyordhvabhumikasya va samasya visistasya va dharmajñanapaksyamtarasyanvayajñanapaksyasyapi ca margasya hetur bhavati. so 'pi tasyanvayajñanapakso navabhumiko yojyah vistarenaitad vyakhyatam

anyonyam navabhumis tu margah samavisistayor

ity atra. tad evam kamavacaranam margalambananam anagamyabhumiko dharmajñanapaksyo yavac caturthadhyanabhumika alambanam. anvayajñanapaksyo 'pi margo 'nagamyabhumiko yavad

akikmcanyayatanabhumikah prathamadhyanabhumikanam esam margalambananam alambanam. evam yavad bhavagrabhumikanam iti. yadi [tib. 122b] kamavacara margalambana mithyadrstyadayo ruparupyapratipaksam api nirodhamargakhyam dharmajñanam alambamte. sakalo 'pi hi dharmajñanapaksyo 'nyonyahetuka iti. kasmat ta eva mithyadrstyadayo 'nvayajñanapaksyam api margam nalambamte dharmajñananvayajñanayor anyonyahetukatvad ity aha. yady api dharmajñananvayajñana iti vistarah. anvayajñanam na kamadhatupratipaksa iti. na te tad alambamte. dharmajñanam tu kamadhatupratipaksa iti ruparupyapratipaksam apy alambate. dharmajñanam tarhiti vistarah.

dharmajñanam nirodhe yan marge va bhavanapathe tridhatupratipaksas tad

iti siddhantad dharmajñanam ruparupyapratipaksah tadbhavat tadbhumikanam ruparupyabhumikanam mithyadrstyadinam alambanam bhavisyati. na tat sakalam iti vistarah. na tad dharmajñanam sakalam pratipakso ruparupyadhatvoh. kim tarhi kim karanam. duhkhasamudayadharmajñanayor bhavanamargasamgrhitayor etadapratipaksatvat. ruparupyadhatvor apratipaksatvad ity arthah. ato na ruparupyavacaranam mithyadrstyadinam taddharmajñanam (abhidh-k-vy 462) alambanam. [tib. 123a] kim ca napi sakalayor iti vistarah. napi sakalayo ruparupyadhatvos taddharmajñanam pratipaksah. kim karanam. darsanaprahatavyanam apratipaksatvat.

dharmajñanam nirodhe yan marge va bhavanapatha

iti vacanat. atra nigamanam karoti ity adyabhavan na bhavaty alambanam iti. duhkhasamudayanirodhamarganam adyayor duhkhasamudayadharmajñanayor yathoktaruparupyapratipaksatvam praty abhavat. ruparupyavacaranam darsanabhavanaprahatavyanam cadyesu darsanaprahatavyesu pratipaksatvam prati tasya dharmajñanasyabhavat. na tadbhumikanam mithyadrstyadinam margalambananam ruparupyabhumikanam dharmajñanam alambanam bhavati. tad eva traidhatukan astadasanasravalambanan apasya sesa asitir anusayah sasravalambana iti sthapitam.

na varjyaniyah syad iti. na prapticchedena praheyah syad ity arthah. yatha kusalo dharmacchando 'bhilasarupah samyagdrstir iti na prapticchedena praheyah. tadvad ayam syat. ato nanasravalambanah.

na dveso 'napakarata

iti. navaghatavastulaksanavyatitatvan nirodhamargayor natra dvesah. bhutarthasuddhitvad [tib. 123b] iti. bhutarthena suddhir nirodhah. klesamalaprahinatvat. margo 'pi paramarthasuddhih paramarthena sudhyaty anayeti krtva. yas tayoh suddhir iti graho na

silavrataparamarsa iti yujyate vyavasthapayitum. agrau ca tav iti. bhutarthasuddhitvat tau nirodhamargau agrau. api ca paramarsau yady anasravalambanau syatam samyagdrstilaksanam bhajetam. suddhatvad agratvac canasravanam. atas ca na darsanaheyau syatam agrau hine ca vastuny agra iti graho drstiparamarso yujyate. na caivam nirodhamargav iti. na tayor agragraho drstiparamarso bhavati.

(v.17, 18) katy alambanato 'nuserate. kati samprayogata eveti. katy alambanata eveti navadharanena prcchati. yasmad ya alambanato 'nuserate. te 'vasyam samprayogato 'nuserate iti. ye tu samprayogata evanuserate. te nalambanato 'nasravavisabhagabhumyalambana anusaya iti.

anugunyartho 'tranusayarthah. na tadbhumikah pratyayas tadupapattaye anugunyena vartanta iti. na ca te tadanuguna iti. na ca te nirodhadayah tesam mithyadrstyadinam anugunah. vatikasya ruksananusayanavat. yatha vatikasya ruksam nanuseta ity ukte na kayasyanugunyena vartata iti gamyate. (abhidh-k-vy 463) purvasmims tu pakse pratisthalabhartho na tesu pratistham labhata iti vacanat.

[tib. 124a] yena dharmeneti. vedanadina.

(v.19) tac ca tayor nastiti. tac ca duhkham tayoh ruparupyadhatvor nasti. kasmat. paravyabadhahetvabhavat. paravyabadhasya hetur vyapadadih. tasyabhavat. etad agram drstigatanam iti. etad visistam drstiprakarebhyah. natisavadyam ity arthah. mokso margopanisat ucchedas tu nirhetuko 'bhipreta iti bhramteh savadyam ucchedadarsanam iti visesah. svadravyasammudhatvad iti. svasamtatipatitanam upadanaskamdhanam atmatmiyatvena grahanat svadravyasammudha satkayadrstih. tesam eva sasvatocchedantagrahadrstir api tathaiva. yatha ca te drsti. tatha tatsamprayoginy apy avidyeti. aparapidapravrttatvac ca. kim. avyakte satkayamtagrahadrsti iti prakrtam. te hi na kacid api parapidam kurutah. svargatrsnasmimanayor apy esa prasamga iti. svargatrsnaya asmimanasya ca danadibhir avirodhat svadravyasammudhatvad aparapidapravrttatvac cavyakrtatvaprasamgah. na cesyate. tasman naibhih karanair anayor avyakrtatvam ity anenabhiprayena purvacaryamatam [tib. 124b] upanyasyati. sahaja satkayadrstir ityadi. vikalpita tv akusaleti. yatmavadibhih kapilolukadibhir vikalpita. sa navyakrta. kim tarhi. akusaleti. antagrahadrstir api. ya tair vikalpita. sapy akusala. tatpurvakatvat tu sa tulyavarttety anuktapi gamyata eva.

sesas tv ihasubha

iti. iheti. kamavacarasesabhisamgrahartham. kamadhatau satkayadrstyadisesah klesa akusala evety avadharyate.

(v.20) katy akusalamulani kati neti. esam astanavater anusayanam ity anuvrttatvenaivam vivarjanam kriyate.

kame 'kusalmulani ragapratighamudhaya

iti. kamadhatau ye ragapratighamohah. te sarva eva pamca prakara apy akusalamulani. kusalamulavipaksena vyavasthanat. nanye 'nusaya iti. mudhir iti mohaparyayah. sarvo mohah anyatra satkayamtagrahadrstisamprayuktan mohad iti. katham iha na sutritam labhyate.

asubha

ity adhikarad ekadesanirdesat. ata evocyate. yady akusalam cakusalasyaiva ca mulam istam iti. eta evety avadharanac chesa anusaya mithyadrstyadayo (abhidh-k-vy 464) nakusalamulaniti siddham.

(v.20cd, 21) triny avyakrtamulaniti.

esam evastanavater anusayanam.

triny avyakrtamulaniti.

[tib. 125a] trigrahanam bahirdesakamatad visesanarthah. triny eva na catvariti darsitam bhavati. katamani trinity aha.

trsnavidya matis ca sa.

seti avyakrtatam darsayatiti. avyakrtamulaniti. anenavyakrtasabdena kevalena trsnavidyamatayo visesita iti darsayati. atra ca matir aklesasvabhavapy avyakrtamulam itisyate vaibhasikaih. ya kacid avyakrta trsneti. asvadanasamprayuktesu dhyanarupyesupapattikale va vimanadisu sambhavatah. ya kacid avidya ruparupyadhatvoh kamadhatau ca satkayamtagrahadrstisamprayoginiti. evam prajña ca ya kacid avyakrta. amtato vipakajapi. kamadhatau vipakajairyapathikasailpasthanikanirmanacittasamprayukta satkayamtagrahadrstisamprayukta ca ruparupyadhatvoh sarvaklesasamprayukta prajña. vipakajadisamprayukta ca yathasambhavam avyakrta prajña. dvaidhavrtter iti. dvidhabhavo dvaidham. dvaidhe vrttih. tasyah. na vicikitsa mulam bhavitum arhati. dvaidhavrttitas calatvat. unnatilaksaneneti [tib. 125b]. unnater laksanam. tena. urdhvavrttir bhavati. tasman na mano mulam bhavitum arhati. mulani sthirany adhovrttini ceti. mulavaidharmyan na vicikitsa mulam asthiratvat. na mano 'nadhovrttitvad iti vaktavyam.

te ity avyakrtah. avyakrta trsneti. ruparupyadhatvoh. drstir api tayos ca kamadhatau ca satkayamtagrahadrstisvabhava. avidyapi kamadhatau tatsamprayoginy eva. ruparupyadhatvos ca sarva.

trsnadrstimanottaradhyayina iti. ya asvadanasamprayuktadhyanadhyayi. sa trsnottaradhyayi. yo dhyananisrayena sasvatadidrstim utpadayati. sa drstyuttaradhyayi. manottaradhyayi ca. yas tena manyate labhy aham asya dhyanasya nanye tatheti. sa manottaradhyayi. tatra trsnottaram trsnoparikam. dhyatum silam asyeti trsnottaradhyayi. atha va. trsnottaras ca trsnadhika ity arthah. dhyayi ca trsnottaradhyayi. evam drstyuttaradhyayi ca. manottaradhyayi ca. te cavidyavasad bhavamtiti. te ca trayo dhyayino 'vidyavasad avidyayogat tatha bhavamti. ato 'vidyapy avyakrtamulam [tib. 126a] iti. samapattisamapannanam ca etah klesasamudacaravasthah avyakrtanam dharmanam mulam karanam iti.

(v.22) avyakrtasambandhena paryanuyumkte. yani sutre caturdasavyakrtavastuniti vistarah. sasvato lokah. asasvato lokah. ity evamadi. kim tany avyakrtatvad iti. kim tani naiva kusalani nakusalanity avyakrtatvat. navyakrtavastuny apadisyamte. sthapaniyaprasno 'vyakrta iti. yah sthapaniyatvena na vyakrto na kathitah. so 'vyakrtah prasnah. tasya vastv adhisthanam ity avyakrtavastu. tatprasamgenedam upanyasyate. caturvidho hi prasna iti vistarah.

maranotpattivisistatmanyatadivad

iti. maranavad utpattivad visistavad atmanyatadivad iti. yathasamkhyam ekamsavyakaranadisudaharanani. marisyamtiti maranodaharanam ekamsavyakarane. saklesa janisyamte na nihklesa ity utpattyudaharanam vibhajyavyakarane. kan adhikrtya prasnayasiti visistatodaharanam pariprcchavyakarane. kim anyah skandhebhyah sattva iti [tib. 126b] atmanyatodaharanam sthapaniyavyakarana iti. kim sarvasattva marisyamtity ekamsena vyakartavyam iti. yathoktam bhagavata alpakam bhiksavo manusyanam jivitam. gamaniyah samparayah. caritavyam kusalam. nasti jatasyamaranam iti. kim anyah skandhebhyo sattvo 'nanya iti sthapaniya iti. yathoktam bhagavata. kim tu bho gautama sa karoti sa pratisamvedayate. avyakrtam etat brahmana. anyah karoty anyah pratisamvedayate. avyakrtam etad brahmana. sa karoti sa pratisamvedayata iti prsto 'vyakrtam etad iti vadasi. anyah karoti anyah pratisamvedayata iti prsto 'vyakrtam etad iti vadasi. tat ko 'tra khalv asya bhavato gautamasya bhasitasyarthah. sa karoti sa pratisamvedayata iti brahmana sasvataya paraiti. anyah karoti anyah pratisamvedayata iti ucchedaya paraiti. etavamtav anugamya tathagato madhyaya pratipada dharmam desayatiti.

apara aheti bhadamtaramah. idam apy ekamsena vyakartavyam. na sarve janisyamta iti. na kevalam idam ekamsena vyakartavyam. sarve sattva marisyamtiti yas tu prcched iti vistarenacaryah. yas tu prcched anena prakarena ye marisyamti. kim te janisyamta iti.

tasya vibhajyavyakaranam syat. na sarva janisyamte. kim tarhi. saklesa janisyamte. na nihklesa [tib. 127a] iti. tasmad yad uktam idam ekamsena vyakartavyam na sarve janisyamta iti. tan nopapadyate. tena yujyata eva vaibhasikodaharanam ity abhiprayah. sa eva bhadantarama aha. manusyesu cobhayam asti. hinatvam visistatvam ca. etad ubhayam apeksikam astity ubhayam ekamsena vyakartavyam tatyatha kim (abhidh-k-vy 466) vijñanam karyam karanam iti prasna ekamsena vyakriyate. hetuphalapeksaya karanam karyam ceti. tatra yad uktam kim manusyo hino visista iti. pariprcchya vyakartavyam kan adhikrtya prasnayasiti. tad ayuktam. yasmad ayam ekamsena vyakaraniyah prasna iti. ekamtena tu prcchata ity acaryo vaibhasikapaksam samarthayati. ekamtena tu prcchatah kim manusyo hina eva visista eveti. naikamtavyakaranad dhina iti va visista iti va. vibhajyavyakaranam yujyate kan adhikrtya prasnayasiti. tatra tad uktam manusyesv evobhayam astiti vistarena. tad ayuktam. sa evaha. skamdhebhyo 'nyah sattva iti sarvam. yas tu sthapaniya ity acaryah vaibhasikanayenoktam [tib. 127b] etac caturvidhasyodaharanam.

abhidharmika ahur iti. satpadabhidharmamatrapathinah. duhkhaprajñaptir yavan margaprajñaptir iti. caturnam aryasatyanam prajñaptih yathasutram. arthopasamhitatvad iti. arthapratisamyuktatvad ity arthah. etad eva sathasyeti. etad eva vibhajyavyakaraniyaprasnavacanam. sathasya vihethanabhiprayasya prastuh pariprcchavyakaranam veditavyam. bhadantarama aha. yada tav iti vistarah. yada tau sathasathau na kimcit prcchatah. kevalam adhyesayato dharman vadeti. tayos ca sathasathayor na kimcid vyakriyate ime dharma rupadayah savistaraprabheda iti. kevalam pariprchyete kataman vadamiti. tad katham anayoh sathasathayoh prasno bhavati. katham ca vyakaranam abhidharmikasya. yo hiti vistarenacarah. yo hi panthanam bruhiti tadanabhijña aha. kim tena pamtha na prsto bhavati. adhyesanamukhenaivasya ity abhiprayah. yatha hi panthanam bruhiti bruvatoktam bhavati katamah pantha iti. evam dharman vadeti bruvatoktam bhavati katame dharma iti. pariprcchyaiva ca vyakaranat bahavo dharmah kataman vadamiti pariprcchyaiva tasya prasnasya tesam va dharmanam vyakaranat. dharmabahutvam vyakrtam iti krtva. katham na pariprcchavyakaranam iti. pariprcchyavyakaranam [tib 128a] ity arthah. tatra yad uktam tayos ca na kimcit vyakriyate kevalam pariprchyete yavat katham ca vyakaranam iti. tad ayuktam. acarya aha. sutrantad eveti vistarah. evam tu sutre vyakrtam. samskrtena vyavasthapya pathyate. samcetaniyam karma krtva kim pratisamvedayate. kim sukham duhkham aduhkhasukham ity evam prstena vibhajyavyakaraniyah (abhidh-k-vy 467) prasnah. samcetaniyasya kusaladibhedat. kusalasasravam samcetaniyam karma krtva sukham aduhkhasukham va pratisamvedayate. akusalasamcetaniyam karma krtva duhkham

pratisamvedayata iti. saced evam vaded audarikam iti rupi. vistarah prabhedo na bhavati yavad anyo jiva iti. yavacchabdena sarvam vaktavyam. na bhavati tathagatah param maranad. bhavati ca na bhavati ca tathagatah param maranat. naiva bhavati na na bhavati tathagatah param maranat. sa jivas tac chariram. anyo jivo 'nyac chariram iti.

(v.23, 24) sa tena tasmim samyukta iti. pudgalas tenanusayena baddha iti jñayata evety arthah. svalaksanaklesas [tib. 128b] ceti. svalaksanam sukhavedaniyadi vastu. tatra ragah sukhavedaniyam eva vastu alambyotpadyata iti. svalaksanaklesa ity ucyate. tena sukhavedaniyena vastunalambyamanenonnatir bhavatiti mano 'pi svalaksanaklesah. tatha duhkhavedaniyam vastv alambya pratigha utpadyata iti pratigho 'pi svalaksanaklesa ity ucyate. samanyaklesas ca. drstivicikitsadayah samanyah samanyena va klesah samanyaklesah. ete hy avisesena sukhavedaniyadike vastuny utpadyamta iti. atas tad alambya utpannah samanyaklesa ity ucyamte.

atitapratyupasthitair

iti. atitavartamanaih. ragapratighamana yasmim vastuny utpanna iti vistarah. ete ragadayah sadvijñanakayika apy avisesabhidhyanad yathayogam yasmim vastuny utpannas traiyadhvike duhkhadarsanaprahatavye yavad bhavanaprahatavye. na ca prahinah. tasmin vastuni tai ragadibhih samyuktah. damneva balivardah kilake. ete hi svalaksanaklesatvan na sarvasya pudgalasyavasyam sarvatrotpadyanta iti. kasyacit kasmimscid utpadyamta ity arthah. ato

yatrotpannaprahinas ta

iti tadvisesanam. aprahina iti visesanam. yasmad yai ragadibhir yasmin vastuni [tib. 129a] samyukta asit. yadi te prahina bhaveyur na taih sarvatra samyuktah. prahinena niranusayavisayatvat.

sarvatranagatair ebhir manasair

iti manasagrahanam.

svadhvike parair

iti pamcavijñanakayikanam anyatha vyavasthapyamanatvat. ragapratighavisesanam (abhidh-k-vy 468) caitat. manasyavasyam manasatvat. ebhir anagataih sarvatra traiyadhvike pamcanaikayike 'pi yathasvam samyuktah. na hi tat sasrasvam vastu. yat svalaksanaklesenapi ragena na saragam. dvesena ca na sadvesam. manena ca na samanam. sarvasasravavastvalambana hi yathasvam aparimita anagata ragadayo bhavamti. anyai ragapratighair anagatair anagata eva vastuni samyukta iti. sarve cittacaitta alambane niyata iti. tair utpattidharmibhir anagata eva vastuni samyuktah. vartamanavisayatvat pamcanam vijñanakayanam. ragapratighair

iti manavacanam mananam manasatvat.

samanamiddha drggheya manovijñanabhumika

iti vacanat. pamcavijñanakayikair api na kevalam manasair ity apisabdo dyotayati. tair anutpattidharmibhih sarvatra vastuni traiyadhvike samyuktah. ete hy anutpattidharmino 'nagata evadhvani vyavatisthamte. [tib. 129b] esam calambanani samcaramti. sasamprayoga hi klesah suvarcalavad anutpattidharmino visayabhimukha evavatisthamte. tatha hy anutpattidharmino naivalambanam alambyotpadyamta iti. atah kesamcid alambanam atitam. kesamcid vartamanam. kesamcid anagatam bhavati. na hy alambananutpattita eva tesam anutpattih. kim tari. pratyayavaikalyat. avasthaphalam hi samagryam na dravyaphalam iti siddhamtah.

sesais tu sarvaih sarvatra samyuta

iti. traiyadhvikair api drstyadibhir anekanaikayikair api traiyadhvike pamcaprakare 'pi vastuni samyutah samyukta ity arthah. kim karanam ity aha. samanyaklesatvad iti. ete hi sarvasya sarvasmin sambhavamti. pamcopadanaskamdhalambanatvat.

(v.25) katham tatra tena ca samyukta iti. katham atitanagate vastuni. tena catitanagatenanusayena samyukta iti. visamyukto va. katham va aprahinaprahinavasthayam vyavasthapyamte. samskrtalaksanayogad iti. yasmat samskrtalaksanani jatyadini samskaranam arthasamcaraya pravartante. atas tesam asasvatatvam pratijñayate. rupam ced bhiksava ity asya sutrasyayam aditah pathah. rupam anityam atitanagatam. kah punar vadah pratyutpannasya. evamdarsi srutavan aryasravakah atite rupe 'napekso bhavati. anagatam rupam nabhinandati. pratyutpannasya rupasya nirvide [tib. 130a] viragaya nirodhaya pratipanno bhavati. atitam ced bhiksavo rupam nabhavisyan na srutavan aryasravako atite rupe 'napekso 'bhavisyat. yasmat tarhy asty atitam rupam. tasmac (abhidh-k-vy 469) chrutavan aryasravako atitarupe 'napekso bhavati. anagatam ced rupam nabhavisyan na srutavan aryasravako 'nagatam rupam nabhyanandisyat. yasmat tarhy asty anagatam rupam. tasmac chrutavan aryasravako 'nagatam rupam nabhinandati. pratyutpannam ced bhiksavo rupam nabhavisyad iti vistarah. na srutavan aryasravako 'tite rupe 'napekso 'bhavisyad iti. nirvisayatvad vairagyakale 'titavisayapeksaryasravakasyanapeksa matir na syad ity arthah. yadatitam rupam apeksyate. tada tatrasaktir iti. abhyanandisyad ity abhyalasisyat. pratyutpannam ced bhiksavo rupam nabhavisyan na srutavan aryasravakah pratyutpannasya rupasya nirvide viragaya nirodhaya pratipanno 'bhavisyad ity etan noktam ubhayapaksaprasiddhatvat.

dvayad

iti purvam kanthata uktam iti pradarsitam. idanim arthato na kanthata iti visesah. [tib. 130b] na dvayam pratitya manovijñanam syat. yad atitanagatalambanam iti visesah. tato vijñanam eva na syat alambanabhavad iti. vijñeye sati vijñanam iti krtva. sadhanam catra. sadalambanam eva manovijñanam. upalabdhisvabhavatvat. caksurvijñanavad iti.

phalad

iti. vidyamanasvalaksanam subhasubham atitam karma. vipaktikala utpadyamanaphalatvat. vartamanadharmavad iti.

(v.26) bhavanyathatvam bhavatiti. atitanagatapratyutpannasya bhavasyanyathatvam bhavatity arthah. na dravyanyathatvam. na rupadisvalaksanasyanyathatvam ity arthah. anagato hi vartamanam adhvanam pratipadyamano 'nagatabhavam jahati. vartamanabhavam pratilabhate. vartamano 'py atitam. suvarnam ksiram ceti drstamtadvayam yathakramam akrtigunanyathatvajñapanartham. laksananyathikasya laksanavrttilabhapekso vyavaharah. ata evaha. dharmo 'dhvasu pravartamano 'tito 'titalaksanayuktah. anagatapratyutpannabhyam laksanabhyam aviyukta iti vistarah. yady anagatam atitapratyutpannabhyam viyuktam syat. evam sati nanagatam evotpannam atitam veti syat. athatitam anagatapratyutpannabhyam viyuktam syat. nanagatam vartamanam catitam syat. vartamanam atitanagatabhyam viyuktam syat. anagatam eva vartamanam vartamanam evatitam syat labdhavrttina hi laksanena yukto vyavasthapyate. tadanyenaviyukto na virahita ity arthah. ata evodaharati. (abhidh-k-vy 470) tadyatha. purusa ekasyam striyam raktah [tib. 131a] sesasv avirakta iti. ekasyam striyam asya ragadhyavasanam vartate. sesasu strisu ragapraptir evasti. na samudacara iti. avasthanyathikasyavasthapekso vyavaharah. yasyam avasthayam so dharmah karitram na karoti. tasyam anagata ucyate. yasyam karoti. tasyam vartamanah. yasyam krtva niruddhah. tasyam atita ity avastham avastham prapya anyo 'nyo nirdisyate. anagatavastham prapyanagato yavad atitavastham prapyatita iti. avasthantaratah. na dravyamtarata iti abhinnalaksano 'nagatadyavasthaprapto 'nagatadisabdanirdesah kevalam bhavatity arthah. ata evodaharati. yathaika vartiketi vistarah. yathaika gulika ekamke niksipta ekasthane sthapita ekam ity ucyate. evam satamke satam. sahasramke sahasram ity ucyate. avasthamtarapeksaya. na punas tasyah svabhavanyathatvam. kim tarhi. sthanamtaravisesat samkhyabhidyotakam samjñamtaram utpadyata iti. purvaparam apeksyanyonya ucyata iti. purvam aparam capeksyatitanagatavartamana ucyamta ity arthah. purvam evatitam vartamanam vapeksyanagata [tib. 131b] iti. purvam vatitam aparam vanagatam apeksya vartamana iti. aparam eva vartamanam anagatam vapeksyatita iti. purvaparapekso

'nyathanyathikasya vyavaharah. ata evodaharati. yathaika stri mata vocyate duhita ceti. yathaika stri duhitaram apeksa matety ucyate. mataram apeksya duhita ceti. purvaparapeksaya na dravyamtaratah. samkhyapakse nikseptavya iti. yah samkhyapakse pratisedhah. sa eva tatpaksasya pratisedhah. samkhyapaksah pratisiddha ity abhiprayah. dvitiyasyapi bhadantaghosakasyapi adhvasamkarah prapnoti. yo 'titadhvabhipretah. sa vartamanah anagato 'pi prapnoti. katham krtva. 'tite atitalaksanayukto bhavann anagatavartamanalaksanabhyam aviyuktah. yukta evety arthah. anagato 'py anagatalaksanayuktah atitavartamanalaksanabhyam aviyuktah. vartamano 'pi vartamanalaksanayukto 'titanagatalaksanabhyam aviyukta iti krtva. ekaikasya trilaksanayogat atito 'nagato vartamanas ca prapnoti. ity evam anagatavartamanav api yojyau. kim atra samyam iti. purusasya kasyamcit kevalam samanvagamah. kim evam dharmasyaikam laksanam vidyate. ita eva laksane [tib. 132a] na vidyete. yata evam udahriyata iti asamyam. caturthasyapi bhadamtabuddhadevasyapi ekasminn evadhvani trayo 'dhvanah prapnuvantiti. ekasminn evatite (abhidh-k-vy 471) 'dhvani purvaparaksanavyavasthasti. tatra purvapascimau ksanav atitanagatau. purvah ksano 'titah pascimo 'nagatah. madhyamah pratyutpannah. ity atite 'dhvani trayo 'dhvanah prapnuvamti. ata esam sarvesam

trtiyah sobhana

iti vaibhasikah. katham krtva sobhana ity aha. yasmat tasya

adhvanah karitrena vyavasthitah.

karitram punah caksuradinam darsanadiniti. rupadinam api svendriyagocaratvam karitram. gady evam iti vistaarah. yadi karitrena vyavasthapitah. tatsabhagasya caksusah kim karitram. yad dhi karitralaksanam svakarma na karoti tat tatsabhagah. tasya ca nasti karitram darsanalaksanam. katham tat pratyutpannam ity abhiprayah. phaladanapratigraha iti. tac caksuh svanisyandaphalam parigrhnati aksipati. phalam ca dadati nisyandaphalam anamtaram dadati. purusakaraphalam ca. yady api darsanakaritram na karoti. anyat tu phalam karotiti. tasya phaladanaparigrahasadbhavat tat pratyutpannam iti vyavasthapyate. [tib. 132b] atitanam api tarhi sabhagahetvadinam iti. adisabdena vipakahetvadinam parigrahanam. tesam phaladanat.

vartamanabhyatitau dvav eko 'titah prayacchati

iti vacanat. karitraprasamgah. karitram astiti. tatas caisam sabhagahetvadinam atitanam vartamanatvaprasamgah. vartamanavat karitrasadbhavad iti laksanasamkarah. bruyas tvam yesam phalaparigrahah phaladanam cobhayam asti. te vartamanah. yesam tv ekataram. na te vartamana iti. tata idam ucyate. ardhakaritrasya veti. prasamga ity adhikrtam. ardhakaritrasya va prasamgah.

ardhavartamana iti va te 'titah prasajyamte.
uparataphalaparigrahakaritratvad dhi te 'titalaksanayuktah.
vartamanaphaladanakaritratvac ca vartamanalaksanayukta iti. sa eva
laksanasamkaradosah. etad dhy atitadinam adhvanam laksanam
istam. uparatakaritram atitam apraptakaritram anagatam
praptanuparatakaritram vartamanam iti.

(v.27) kim vighnam

iti. napumsakalimgam etacchabdarupam. ko vibandha ity arthah. ko
vighno 'syeti kim vighnam karitram ity apare. pratyayanam asamagryam
iti cet. tatraitat syat. pratyayanam hetusamanamtaradinam
asamagryam. ato na sarvada karitram karotiti. na. nityam
astitvabhyupagamat. [tib. 133a] na pratyayanam asamagryam kalpayitum
yujyate. yasmad iha bhavadbhir nityam pratyayanam (abhidh-k-vy 472)
astitvam abhyupagamyate. satam avinasat. yac ca tat karitram atitam iti
vistarah. yac ca karitram atitam ucyate anagatam pratyutpannam iti
cocyate siddhamte uparatakaritram atitam ity evamadivacanat. kim
karitrasyapy anyat karitram asti. yatas tasyatitaditvam kathyate. yady
asty anavasthaprasamgah. na ced asti athanagataditvam karitrasya
svarupasattapeksaya evam bhavanam apy anagataditvam bhavisyati.
kim karitrakalpanaya. katham tad atitam ityadi. atha tan naivatitam
iti vistarah. yan naivatitam napy anagatam na pratyutpannam tad
asamskrtam ity asamskrtatvan nityam astiti praptam. karitram ity
adhikrtam. tatah kim ity aha. ato na vaktavyam. yada karitram na
karoti dharmas tadanagata iti. karitrasya kartum asakyatvaprapteh. syad
esa dosa iti vistarah. syad esa dosah karitrasyanyat karitram
ity atiprasamgo 'samskrtatvaprasamgo va yadi dharmat karitram anyat
syat. tat tu khalu nanyad iti. naisa dosah. tenaivatmaneti. yah
pratyutpannasya svabhavah. tenety arthah. kim asya purvam nasid ity
anagatavasthayam. yadi karitram ananyatvad dharma eva nasid ity
uktam bhavat. kim ca pascan nastity atitavasthayam. yadi
karitram [tib. 133b] dharma eva nastity uktam bhavet. dharmakaritrayor
ananyatvat. yady abhutva bhavatiti nesyate pratyutpanno na sidhyati.
bhutva ca punar na bhavatiti yadi nesyate atito 'dhva na sidhyati.
anagatas tu yo na tavad abhutva bhavatity arthad gamyate evam
adhvatrayam sidhyaty ato 'nyatha na sidhyatity vakyarthah.
utpadavinasayor ayogad iti. sarvakalastitvad utpadavinasayor
ayogah. tasmad vanmatram etat samskrtalaksanayogan na
sasvatatvaprasamga iti. apurvaisa vaco yuktir iti.
purvaparaviruddhaisa vaco yuktir ity arthah. sarvada casty
utpadavinasabhyam ca yujyata iti.

svabhavah sarvada castiti.

yad rupadeh svalaksanam. tat sarvasmin kale vidyata itisyate.
yadi rupadeh svabhavah sarvadasti tena rupadibhavo nityah
prapnoti. ata aha.

bhavo nityas ca nesyate.

evam sati tasmat svabhavad bhavo nunam anya iti. ata aha.

na ca svabhavad bhavo 'nya

iti. tad idamicchamatratvat

vyaktam isvaracestitam.

natra yuktir asti. atitam tu yad bhutapurvam iti. na svalaksanenastiti darsayati. (abhidh-k-vy 473) anagatam yat sati hetau bhavisyatiti. avidyamanam [tib. 134a] api hetusadbhavad vyavasthapyata iti darsayati. evam hi krtvastity ucyata iti. bhutapurvam bhavisyati ceti krtva. na tu punar dravyata evam bhavati. hetuphalapavadadrstipratisedhartham iti. hetvapavadadrstipratisedhartham asty atitam ity uktam. phalapavadadrstipratisedhartham asty anagatam iti. asid atitam bhavisyaty anagatam iti vaktavye 'stiti vacanam astisabdasya nipatatvat. trikalavisayo hi nipatah. asidarthe bhavisyadarthe 'pi vartate. yathasti dipasyeti vistarah. yathasti dipasya prag abhavo 'sti pascad abhava iti vaktaro bhavamti. na ca dravyato 'sti. yatha casti niruddhah. sa pradipo na tu maya nirodhita iti vaktaro bhavamti. na castiprayogan niruddho 'py asav astiti. nanu ca vaidhasikasya niruddho 'py asav astiti. satyam asti. na tu pradiparupatam eva bhibhranah so 'sti. evam atitanagatam astity uktam asaty api dravyasattve. anyatha hy atitanagata eva na sidhyet. yadi tenaiva laksanena vidyetatitanagata eva na sidhyed ity arthah. yady atitam bhutapurvam yat tarhi lagudasikhiyakan iti vistarah. lagudasikhiyakaih parivrajakair naryo nidanam. nalamdaya [tib. 134b] buddhabhasitam ca sutram. samyuktakagame ca. aryamahamaudgalyayanas ca marita ity ahur abhiyuktah. yato no marita ity atra sutra evam pathyate. lagudasikhiyakah parivrajaka anamtaryakarino yat karmabhyatitam. tan nastity evamvadina iti vistavah. kim te lagudasikhiyakah parivrajakas tasya karmana anamtaryasya bhutapurvatvam necchamti. etad uktam bhavati. icchamti sma te tasya karmano bhutapurvatvam. kim tu na dravyam iti tasmim karmani te vipratipannah. nasti tat karmabhyatitam iti. yato bhagavata yatra te vipratipannah svabhave. tat karmabhyatitam astiti vistarena. tasmad asti svabhavenatitam iti vistarah. tatra punah sutre yad bhutapurvam karma. na tad evatitam ity abhisamdhayoktam tat karmastiti. kim tarhi. tadahitam tena bhutapurvena karmana ahitam arpitam. tasyam samtatau phaladanasamarthyam samdhayoktam ity anenabhiprayenoktam iti. katham gamyata ity aha. anyatha hi svena bhavena vidyamanam atitam na sidhyed iti. svalaksanena vidyamanam tat karma pratyutpannalaksanena vidyamanam atitam iti na sidhyet. pratyutpannam eva sidhyed ity abhiprayah. tadahitam iti vistarenaivam (abhidh-k-vy 474) ucyamane 'bhyatitam tat karmastiti sidhyati. ittham caitad evam iti. yathanagatam [tib. 135a] dravyato nasty atitam ceti.

vartamane 'dhvaniti vistarah. vartamanabhavenabhutva bhavatity arthah. na. adhvano bhavad anarthamtaratvat. naiva tad evam. adhvanah pratyutpannasya bhavac caksuhsamjñakad anarthamtaratvat. adravyamtaratvad ity arthah. ya eva vartamano 'dhva. sa eva bhavah. tat katham sa eva vartamanah svatmany adhvay abhutva bhavisyati. tatha hy uktam

ta evadhva kathavastv

iti. atha svatmani caksusi caksur abhutva bhavati siddham idam anagatam caksur nastiti. alambanamatram iti. matrasabdo janakatvavyavartanarthah. tadrupotpatter alambanam dharma ity abhiprayah. yad anagatam sahasrair iti. samnikrstam apy anagatam janakam na yujyate. kim amgaticirena kalena yad bhavisyati. na hi purvakalinasya phalasya pascatkalino hetur yujyata iti. nirvanam ceti. nirvanam hi vijñanam niruddhan na janayet. samsarapravrttinirodhad ity abhiprayah. abhud bhavisyati ceti. yad vartamanavasthayam rupam abhut bhavisyati ca. tad alambanam ity arthah. katham jñayate evam tad alambyate na punar astity [tib. 135b] ata aha. na hi kascid atitam rupam vedanam va smarann astiti pasyati. kim tarhi. abhud iti smarati tad rupam yathadrstam yathanubhutam ca vedanam caksurvijñananubhavabalena. yatha khalv apiti vistarenacarya evopacayahetum aha. vartamanarupam iva bhutam bhavisyac ca grhyata ity abhiprayah. yadi ca tathaivastiti yatha vartamanam. vartamanam tat prapnoti. atha nasti tat tathaiva asad apy alambanam bhavatiti siddham. vartamanavadrupasyabhavat. tasya ca smaryamanatvat. tad eva tadvikirnam iti. yad eva tad vartamanam. tad eva vikirnam atitanagatam. na. vikirnasyagrahanad iti. na yuktam etat. vikirnasyagrahanat. purvam na vikirnam idanim vikirnam etad rupam ity evam asyagrahanat. yadi ca tat tad eveti vistarah. yadi ca vartamanavasthayam pindibhutam rupam. tad atitavasthayam anagatavasthayam ca paramanuso vibhaktam ato na vartamanavat grhyate. evam sati tadavasthyan nityah paramanavah syuh. anagatah pratyutpanna atitas ca ta eva ta iti. evam ca sati paramanusamcayavibhagamatram eva prapnoti. na tu kascid utpado napi nirodha ity ajivikanam pasandinam vadah parigrhito bhavati. tatha cesyamane sutram apastam bhavati. caksur bhiksava utpadyamanam (abhidh-k-vy 475) na kutasicd agacchati. nirudhyamanam na kvacit samnicayam gacchati. iti hi bhiksavas caksur [tib. 136a] abhutva bhavati bhutva ca prativigacchatiti. kathakm punar idam sutram apaviddham virodhitam bhavati. yasmac caksur utpadyamanam svena rupena na kutascid agacchatity etat padam badhitam bhavati. nirudhyamanam na kvacit samnicayam gacchatity etad api padam badhitam bhavati. atite 'dhvani tatparamanunam viprakirnasamcitatvabhyupagamat. aparamanusamcitanam iti. vedanadinam aparamanvatmanam katham viprakirnatvam. murtanam hi samcitatvam viprakirnatvam vabhavad bhaven namurtanam. te 'pi ca yathotpannanubhutah smaryanta iti.

vartamanarupa eva smaryante. yadi ca te tathaiva samti. yatha vartamana
nityah prapnuvamti. atha na samti tadrupah asad apy alambanam
iti siddham. trayodasam apy ayatanam alambanam syad iti.
trayodasanam ayatananam puranam trayadasam ayatanam. tad
vijñanasyalambanam syat. asadalambanatva isyamane
tadalambanam va vijñanam syat. evam vaibhasikenokte acarya
aha. atha trayodasam iti vistarah. etad eva nameti vaibhasikah. yad
etan nama tryodasam ayatanam iti. tad alambanam. evam tarhi namaiva
nastiti [tib. 136b] pratiyeta. nabhidheyam
trayodasayatanabhavalaksanam. kim ca yas ca sabdasya
pragabhavam alambate. kim tasyalambanam. bhavatiti
vakyasesah. evam prakrte vaibhasika aha. sabda evalambanam
iti prakrtam. evam tarhiti vistarenacaryah. yah sabdasya
pragabhavam alambate. sabda eva tenalambito bhavati. na
pragabhavah. praptam idam bhavati. yah sabdabhavam prarthayate.
tasya sabda eva kartavyah syad iti. anagatavastha iti cet syan matam.
yasyasau pragabhavah. so 'nagatavasthas tenalambyate. tasmad yah
sabdabhavam prarthayate. na tasya sabda eva kartavyah syad iti. tad
ucyate. sati katham nastiti buddhir iti. vidyamane tasmim sabde
yasyasau pragabhavah katham asya nastibuddhir ya pragabhavam
alambate. vartamano nastiti cet. tatraitat syat vartamano nastity
evam tadalambanan nastibuddhis tasyotpadyata iti. na. ekatvat. yad eva
tad anagatam. tad eva vartamanam bhavati. na tasmad anyad iti. katham
tasminn eva vartamane nastibuddhir utpadyate. yo va tasya visesah. yo
va tasyanagatasya pascad viseso vartamanavasthayam bhavati. tatra
visese vartamano nastiti tadbuddhir utpadyate.
'tasyabhutvabhavasiddhih. tasya visesasyabhutva purvam pascad
bhavah. tasya siddhir iti. [tib. 137a] bhavas cabhavas ceti. bhavo
vartamanavasthyayam abhavo 'titanagatavasthayoh. iti
vijñanasyobhayam alambanam bhavati. yady abhavo
vijñanasyalambanam yat tarhiti vistarah. (abhidh-k-vy 476)
bodhisattvena caramabhavikenaivam uktam. yal lokenasti. taj jñasyamity
esa sambhavo nastiti vacanad abhavalambanam na bhavatiti
darsitam bhavati. acaryo 'nyabhiprayatam asya sutrasya darsayann ah.
apare abhimanika iti vistarah. aparisuddhasamadhayo 'pare abhimanika
bhavamti. asamtam apy avabhasam divyacaksuravabhasam
prayogavasthayam samtam ity eva pasyamti. aham tu santam
evavabhasam purvarupam divyacaksuso 'stiti pasyamity ayam
tatra sutre 'bhiprayah. kuto 'sya vimarsa iti. sarvabuddhinam
sadvisayatve vyavasthapyamane kuto 'sya vimarsavicarah samdeho va
syat. yad uta loke nastiti vistarena ya uktah. sadasadalambane tu
buddhinam ayam vimarsah sambhavati. nanyatha. ko va visesa iti.
ko va bodhisattvasyanyebhyo visesah yadi te 'pi santam evavabhasam
pasyamti nasamtam. sadasadalambanatve hi buddhinam ayam
viseso bhavati. ittham caitad evam [tib. 137b] sat. asadalambana
buddhaya iti. sac ca sato jñasyaty asac casata itidam atrodaharanam.
sac ca vastu sattvatah paraisyati jñasyati asac casattvata ity

asadalambana buddhaya iti siddham. tasmad ayam apy ahetur iti. yad etad bodhisattvenoktam iti. tatpurvakad iti. karmapurvakat cittasamtanavisesat. atmavadapratisedha iti. sastravasane vatsiputriyamatapratisedhe. utpadas tarhi abhutva bhavatiti. utpadah purvam nastidanim bhavatiti siddho 'purvapradurbhavah. utpadasyotpadavata saha tulyavarttatvat. atha sarva evastiti. utpado 'pi yady asti na kevalam hetur anagatam ca phalam ity abhiprayah. kasyedanim kva samarthyam iti. kasya hetoh kva phale samarthyam. hetus ca yathoktah utpadah phalam canagatam astiti. vartamanikarana iti vaibhasikah. kim idanim vartamanikaranam iti vistarenacaryah. notpado vartamanikaranam. tasya vidyamanatvat. ata evam prcchati. desamtarakarsanam cet. yadi manyase hetuna phalasya desamtarakarsanam vartamanikaranam iti. atra brumah. nityam prasaktam phalam iti vakyasesah. kevalam desamtarad desamtarakarsanam. na kimcid apurvam utpadyata iti. nityam prasaktam. arupinam ca [tib. 138a] vedanadinam. katham taddesamtarakarsana. amurtatvenadesasthatvan na tad yujyata ity abhiprayah. yac ca tadakarsanam kriyasamjñakam. tad abhutva bhutam ity abhutvabhavasiddhir ity abhiprayah. svabhavavisesanam cet. yadi manyase hetuna svabhavo 'sya phalasya visesyate. tena phalavisesanam. bhavatiti. atra brumah. siddham abhutvabhavanam iti. siddham abhutva visesanasya (abhidh-k-vy 477) bhavanam pradurbhava iti. adhvatrayam va. kim. sarvam astity adhikrtam. yathatra tad asti tathoktam iti. yad bhutapurvam tad atitam. yat sati hetau bhavisyati. tad anagatam. yad bhutvavinastam. tat pratyutpannam. ity evam sarvastivadah sasane sadhur bhavati. katham tena tasmim va samyukta iti. katham tenatitanagatena klesena tasmin va atitanagate vastuni katham samyukta iti. tajjataddhetvanusayabhavat kleseneti. tasmad atitaj jatas tajjah. tasyanagatasya hetus taddhetuh. tajjas casau taddhetus ca tajjataddhetuh. tajjataddhetur anusayo bijam tajjataddhetvanusayah. tasya bhavat. atitenanagatena ca klesena yathakramam samyuktah. tad atitanagatam vastv alambanam asyeti tadalambanah klesas tasyanusayah. tasya bhavad atite 'nagate ca vastuni yathakramam samyukta iti

dharmateti. [tib. 138b] dharmanam svabhavah. atitadikadhvavyavasthane sati tatsamvyavaharavyutpadanartham aha. asti paryaya ityadi. asti vacanakramah. yad utpadyate. tan nirudhyata ity uktva. drstamtam aha. rupam utpadyate rupam nirudhyate dravyananyatvat. anyad utpadyate 'nyan nirudhyate. anagatam utpadyate 'nyad utpadabhimukhatvat. vartamanam nirudhyate 'nyan nirodhabhimukhatvat. adhvapy utpadyate utpadyamanasya dharmasyadhvasamgrhitatvad adhvasvabhavatvad ity arthah.

ta evadhva kathavastv

iti laksanat. adhvano 'py upadanarupad utpadyate dharmah. kasmad

ity aha. anekaksanikatvad anagatasyadhvana iti. yasmad anekesam ksananam anagatanam rasirupanam kascid eva ksana utpadyate. ato 'dhvano 'py utpadyata ity ucyate.

(v.28) prasamgenagatam iti.

sesais tu sarvaih sarvatreti

prasamgenagatam atitanagatavicaranam. yad yastu prahinam ityadi. iha prahanam praptivigamat. visamyogas tadalambanaklesaprahanat. darsanabhavanamargav adhikrtya

prahine duhkhadrggheya

ityadi. prak prahine ityadi.

sesasarvagair

iti. samudayadarsanaprahatavyaih sarvatragaih.

sesais tadvisayair malair

iti. prahinaprakaravisayanusayair ity arthah. tadyathadhimatradhimatre prakare prahine 'dhimatramadhyadibhih sesair aprahinair anusayaih samyuktah. tatha hy asav adhimatradhimatrena prahinena klesaprakarena visamyukto 'pi sa samyukta eva taih sesair iti.

(v.29-31) pindavibhasam kurvamti. samksepavyakhyam kurvamtity arthah. ke. vaibhasikah. sodaseti. kamavacarah pamca prakarah. [tib. 139a] duhkhasamudayanirodhamargadarsanaprahatavyas catvaro bhavanaprahatavyas ca pamcamah. evam yavad arupyavacarah pamca prakara iti pamcadasa. anasravas ca sodasa iti sodasa dharmah. ime ca dharmah ye darsanaprahatavyah. te catuhskandhasvabhavah. ye bhavanaprahatavyah. te pamcaskandhasvabhavah. katham. ya vedana yair darsanaprahatavyair anusayaih samprayuktah. sa vedanaskandhah. yah samjñah. sa samjñaskandhah. ye 'nusayah ye ca tatsamprayuktas cetanadayo yas caisam vedanadinam sarvesam caitasikanam praptayo jatijarasthityanityatas ca viprayuktah. sa samskaraskandhah. yac caibhih samprayuktam manovijñanam. sa vijñanaskandhah. iti catuhskandhasvabhava darsanaprahatavyah. bhavanaprahatavyah punar ato 'nye sasrava dharmah. katham. bahyadhyatmikam sarvam sasravam rupam rupaskandhah. anasravadarsanaprahatavyavarjyas ca vedanasamjñasamskaravijñanaskandha iti pamcaskandhasvabhava bhavanaprahatavya veditavyah. cittany api sodasaitany eveti. kamavacaram duhkhadarsanaprahatavyam yavad bhavanaprahatavyam [tib. 139b] iti pamca cittani. evam rupavacarany arupyavacarani ca pamcapamca anasravam ca cittam iti sodasa cittani. tani tatsodasadharmalambanani varnyamte. amusminn iyamto 'nusaya iti. amusmim dharme iyamto 'nusaya ye tena cittena samprayukta

alambanatah samprayogato vanuserata ity etad abhyuhitavyam.
duhkhahetudrgabhyasapraheyah kamadhatuja

iti. duhkhasamudayadarsanabhavanapraheyah kamavacara ity arthah.
esa vigraha jatir iti. svakatrayam caikarupaptam camalam ca.
svakatrayaikarupaptamalani vijñanani.

svakatrayaikarupaptamalavijñani.

tesam

gocarah.

kamavacaras tavad iti vistarah. kamavacara
duhkhasamudayadarsanaprahatavya (abhidh-k-vy 479) yathakramam
dasasaptanusayah. tatsahabhuvas tatpraptayas ca sanucarah.
bhavanaheyas caturanusayas tatsahabhuvas tatpraptayas ca sanucarah.
sarvam sasravam rupam. anye caklista dharmah. ete dharmah
pamcanam cittanam alambanam. kesam ity aha. svadhatukanam
trayanam tesam eveti. kamavacaranam
duhkhasamudayadarsanabhavanaheyanam. [tib. 140a] katham krtva.
duhkhadarsanaheyas tavad duhkhadarsanaheyasya
sarvatragasarvatragasamprayuktasya. samudayadarsanaprahatavyasya ca
sarvatragasamprayuktasya. bhavanaheyasya ca kusalasya.
rupavacarasyaikasya bhavanaheyasyaiva. laukikena margena
kamadhatupapannasya kamavacaradharmalambanavasthayam.
rupadhatupapannasya ca kamadhatudarsanavasthayam. anasravasya ca
dharmajñanapaksasya ceti pamcanam cittanam alambanam
bhavamti. na kamavacarayor nirodhamargadarsanaheyayos cittayor
alambanam. anasravalambanayos cittayor nirodhamargalambanatvat.
sasravalambanayors ca nirodhamargadarsanaheyamatralambanatvat.
nordhvabhumikanam klistanam. adharabhumikanalambanatvat.
narupyavacarasya kusalasya. catasrbhir duratabhir duratvat. evam
samudayadarsanaheya dviprakarasya samudayadarsanaheyasya. duhkhadarsane
heyasya ca sarvatragasamprayuktasya. bhavanaheyasya kusalasya.
rupavacarasyaikasya bhavanaheyasyaiva. anasravasya ceti. pamcanam
evalambanam bhavamti. vyakhyanam ca purvavad eva kartavyam.
bhavanaheya api pamcanam evalambanam bhavamti.
duhkhasamudayadarsanaheyayoh [tib. 140b] sarvatragasamprayuktayos
cittayor bhavanaheyasya ca kusalakusalavyakrtasya yathasambhavam.
rupavacarasyaikasya bhavanaheyasyaiva. anasravasya ceti. purvavad eva
vacyam.

svakadharatrayordhvaikamalanam

iti. svakanam adharanam ca trayam svakadharatrayam ca
urdhvaikam camalam ceti vigrahah. rupavacaras ta eva triprakara
dharma iti. duhkhasamudayadarsanabhavanaheyas tesam adhikrtatvat.
te 'stanam cittanam alambanam. svadhatukanam trayanam
tesam eva duhkhasamudayadarsanabhavanaheyanam purvavad

vyakhyeyam. adharadhatukanam trayanam tesam eva. tesam duhkhasamudayadarsanaheyayor visabhagadhatusarvatragasamprayuktayos cittayor bhavanaheyasya ca srutamayasya ca cintamayasya va. urdhvadhatukasyaikasya bhavanaheyayaivakasanamtyayatanasamantakasamgrhitasya anasravasya canvayajñanapaksasyeti.

tridhatvaptatrayanasravagocara iti. tridhatvaptanam trayanam anasravasya ca gocarah. ta eveti ta eva duhkhasamudayadarsanabhavanaheya [tib. 141a] adhikrtah. triprakaranam tesam eveti. kamarupavacaranam duhkhasamudayadarsanaheyanam visabhagadhatusarvatragasamprayuktanam caturnam bhavanaprahatavyayor dvayor yathayogam. svadhatukanam ca trayanam. katamesam. sarvatragasarvatragasamprayuktayor yathayogam dvayor bhavanaprahatavyasya canasravasya ceti. dasanam cittanam alambanam bhavamti.

nirodhamargadrggheyah sarvasvadhikagocara

iti. sarvagrahanam traidhatukopasamgrahartham.

svasyadhikasya gocara

iti vacanat puvoktanam ca gocara ity arthad uktam bhavati. atha va svenadhikani svadhikani. svadhikanam gocarah svadhikagocara iti. tasyadhikasyeti. ragadisamprayuktasya. na mithyadrstyadisamprayuktasya. tasya nityam nirodhamargalambanatvat. purvoktanam pamcanam iti. kamavacaranam trayanam. dvinikayasarvatragasamprayuktabhavanaprahatavyanam. rupavacarasya bhavanaprahatavyasyaiva. anasravasya ceti. margadarsanaprahatavya apy evam iti. kim evam. [tib. 141b] sannam cittanam alambanam iti. navanam ekadasanam ca cittanam alambanam bhavatiti. rupavacara nirodhamargadarsanaprahatavya navanam cittanam alambanam bhavamti. arupyavacara ekadasanam iti. katham. rupavacara nirodhamargadarsanaprahatavya dharmah kamavacaranam visabhagadhatusarvatragasamprayuktabhavanaheyanam trayanam. svadhatukanam ca trayanam dvinikayasarvatragasamprayuktabhavanaprahatavyanam. arupyavacarasya bhavanaprahatavyasyakasanamtyayatanasamgrhitasya. anasravasya canvayajñanapaksasya. tasyaiva cadhikasya nirodhadarsanaprahatavyasya margadarsanaprahatavyasya va cittasya. iti navanam pratyekam alambanam bhavamti. arupyavacara api nirodhamargadarsanaprahatavya dharmah pratyekam ekadasanam cittanam alambanam bhavamti. kamarupavacaranam visabhagadhatusarvatragasamprayuktabhavanaprahatavyanam

sannam. svadhatukanam ca trayanam
dvinikayasarvatragasamprayuktakabhavanaprahatavyanam.
nirodhamargadarsanaprahatavyasya ca pratyekam adhikasya. anasravasya
canvayajñanapaksasya. ity ekadasanam alambanam bhavamti.

anasravas tridhatvamtyatrayanasravagocara

iti. anasrava nirodhadayah. trisu dhatusu [tib. 142a] yany antyani
trayani (abhidh-k-vy 481)
nirodhamargadarsanabhavanaprahatavyalaksanani. tesam yathayogam
anasravasya ca gocarah. katham. pratisamkhyanirodharyamargau tavat
tadalambananam mithyadrstivicikitsavidyasamprayuktanam
bhavanaprahatavyanam anasravasya ca dharmajñananvayajñanapaksasya
yathayogam alambanam. akasapratisamkhyanirodhau tu
bhavanaprahatavyasyaivaklistasya cittasyalambanam iti veditavyam.
acaryagunamativasumitrau tu vyacaksate akasapratisamkhyanirodhau
bhavanaprahatavyasya klistaklistasyalambanam iti. tad ayuktam.

mithyadrg vimati tabhyam yuktavidyatha kevala
nirodhamargadrggheyah sad anasravagocara

iti niyamat. ato na klistacittasya bhavanalambanam iti
siddhamtah.

pamcastadasavijñanadasavijñanagocara

iti. kamavacarah duhkhasamudayadarsanabhavanaheyah pamcanam
gocarah. rupavacara astanam. arupyavacara dasanam. amala
api dasanam eveti. purvavyakhyananusarena yojyam. etany eva
sodasa cittani sattrimsad bhavamti. kamadhatau
duhkhasamudayadarsanaheyam asarvatragasamprayuktam
sabhagavisabhagasarvatragasamprayuktam ca. evam rupadhatau
duhkhasamudayadarsanaheyam pratyekam triprakaram. arupyadhatav
anyatra visabhagadhatubhumisarvatragasamprayuktat.
nirodhamargadarsanaheyam dhatutraye 'pi pratyekam dvidha
sasravanasravalambanatvat. bhavanaheyam api
klistaklistabhedat dviprakaram. anasravam api
dharmajñanapaksam anvayajñanapaksam ceti dvidha.

kamavacaram bhavanaprahatavyam iti. pamcavijñanakayikam
sukhendriyam. rupavacaram pamcaprakaram [tib. 142a] iti.
prathamadhyanabhumikam trivijñanakayikam. trtiyadhyanabhumikam
manasam ity abhisamasya yathayogam pamcaprakaram
duhkhadarsanaprahatavyam yavad bhavanaprahatavyam. anasravam ca
trtiyadhyanabhumikam eva.

kamavacarasya catuhprakarasyeti.
duhkhasamudayamargadarsanabhavanapraheyasya.
duhkhasamudayadarsanaheyayoh sukhendriyam alambanam bhavati. yasmad
duhkhasamudayasatyasamgrhitam svabhumikam urdhvabhumikam va
sukhendriyam satkayamithyadrstyadinam alambanam bhavati.

margadarsanaheyasya ca mithyadrstyadisamprayuktasya
margasatyasamgrhitam sukhendriyam alambanam.
bhavanaheyaragadisamprayuktasya ca cittasya (abhidh-k-vy 482)
tatpamcavijñanakayikam sukhendriyam alambanam. iti
catusprakarasyasya tad alambanam. na tu nirodhadarsanaheyasya
cittasya. tatra mithyadrstyadinam nirodhalambanatvat.
drstiparamarsadinam ca svanikayalambanatvat. tatra ca
sukhendriyabhavat. tenocyate 'nyatra nirodhadarsanaheyad iti.
rupavacarasya pamcaprakarasyeti. yasmat trtiyadhyanasamgrhitam
pamcaprakaram sukhendriyam bhavati. margadarsanabhavanaheyasyeti.
arupyavacarasya margadarsanaheyasya mithyadrstyadisamprayuktasya
cittasya margasamgrhitam sukhendriyam alambanam. tad eva ca
bhavanaheyasya kusalasya cittasyalambanam. anasravasya ca sarvam apy
alambanam [tib. 143a] bhavati. tatra yathasambhavam iti. yasmad
anasrave anusaya nanuserate. yasmat kvacid eva kecid anuserate. tasmad
yathasambhavam ity ucyate. tatra vijñane kamavacaras catvaro
nikayah. tadyatha nithyadrstisamprayukte sukhendriyalambane
dasapi duhkhadarsanaprahatavya anusaya alambanato 'nuserate
samprayogato va yathasambhavam. evam samudayadarsanaprahatavyah.
margadarsanaprahatavya api tatra sukhendriyalambane vijñane
'nuserate. margasukhendriyalambane hi mithyadrstyadisamprayukte
vijñane mithyadrstyadayah samprayogato 'nuserate.
drstiparamarsadayo 'py alambanato 'nuserate. tasmat so 'pi
nikayas tatranusete. bhavanaheyo 'pi nikayo 'tranusete. tatra
ragadinam sukhendriyalambanavijñanalambanayogat.
nirodhadarsanaprahatavyanikayas tu tatra nanusete.
sukhendriyalambanavijñanabhavat. rupavacarah
samskrtalambana iti. rupavacaram sukhendriyalambanam
pamcaprakaram asti. tatra catvaro nikaya anuserata iti sugamam etat.
nirodhadarsanaprahatavyas [tib. 143b] tu samskrtalambanah katham
anuserate. trtiye dhyane drstiparamarsadayah sukhendriyena
samprayujyamte. te canyonyalambanah. te tatra
sukhendriyalambanavijñane samprayogata alambanato vanuserate.
arupyavacarau dvau nikayav iti. margadarsanabhavanaheyanikayau.
margasukhendriyalambane mithyadrstyadisamprayukte
mithyadrstyadayah samprayogato 'nuserate.
drstiparamarsadayas tu tatralambanato 'nuserate. bhavanaheyo 'pi
nikayo 'nusete. bhavanaheyam hi kusalam cittam margam alambate.
tatra sa ragadinikayo 'nusete. sarvatragas carupyavacara anusayas
tatraiva vijñane margalambanamithyadrstyadisamprayukte va
vijñane 'nuserata iti vijñatavyam.

tasyaiva dvadasavidhasyeti. kamavacarasya catusprakarasyanyatra
nirodhadarsanaheyat. (abhidh-k-vy 483) rupavacarasya
pamcaprakarasyarupyavacarasya ca dviprakarasya
margadarsanabhavanaheyasyanasravasya cety anyonyalambanayogatas tasya
sukhendriyalambanam vijñanam alambanam bhavati. arupyavacarasya

ca bhuyo dviprakarasya tat sukhendriyalambanam vijñanam alambanam bhavati. katamasyety aha. duhkhasamudayadarsanaprahatavyasyeti. [tib. 144a] arupyavacarasya sarvatragasamprayuktasya hi duhkhasamudayadarsanaheyabhedat dviprakarasya cittasyarupyavacaramargadarsanaheyamithyadrstyadisamprayuktam vijñanam margalambanam carupyavacaram bhavanaheyam kusalam alambanam bhavati. evam idam caturdasavidham sukhendriyalambanavijñanalambanam tatrarupyavacarau duhkhasamudayadarsanaheyau vardhayitveti. purvam sarvatraga evarupyavacarah sukhendriyalambane vijñane 'nuserate. sukhendriyalambanalambane tu sakalav apy arupyavacarau duhkhasamudayadarsanaheyau nikayav anusayate. tasmat tatra sarvatragasamprayukte citte duhkhasamudayadarsanaheya anusayah samprayogata alambanato va yathayogam anuserate. sesas tu purvavad yojyah.

anaya vartanyanyad api gamtavyam iti. anena vartmananyad api boddhavyam. katham. duhkhendriyalambane katy anusaya anuserata iti prasna agate vicarayitavyam. duhkhendriyam ekavidham kamavacaram bhavanaprahatavyam pamcavijñanakayikatvat. tat samasatah pamcavidhasya vijñanasyalambanam bhavati. kamavacarasya [tib. 144b] triprakarasya. duhkhasamudayadarsanaheyayoh sarvatragasamprayuktayor vijñanayor bhavanaprahatavyasya ca. rupavacarasya ca bhavanaprahatavyasya. anasravasya ca. idam pamcavidham duhkhendriyalambanam vijñanam. tatra yathasambhavam kamavacaras trayo nikaya duhkhasamudayadarsanabhavanaheyah. tatra hi sarvatragasamprayukte citte bhavanaheye ca duhkhasamudayadarsanaheyau nikayau samprayogata alambanato va yathasambhavam anusayate. bhavanaheye ca bhavanaheyo nikayo 'nusete. rupavacara eko bhavanaheyah. tatra bhavanaheye citte 'nusete. sarvatragas ca rupavacaras tatraivety avagamtavyam. duhkhendriyalambanalambane vijñane katy anusaya anuserate. tat punar duhkhendriyalambanam pañcavijñanam katamasya vijñanasya alambanam. tasyaiva pamcavidhasyanyonyalambanayogena. kamavacarasya ca bhuyo margadarsanaheyasya anasravalambanasya. rupavacarasya ca sarvatragasamprayuktasyalambanam bhavati. tena hi rupavacaram duhkhendriyalambanam kusalam bhavanaprahatavyam (abhidh-k-vy 484) alambyate. arupyavacaram apy akasanamtyayatanasamantakasamgrhitaudarikadyakaram [tib. 145a] duhkhendriyalambanam alambate. tad idam astavidham duhkhendriyalambanalambanam vijñanam. tatra kamavacaras catvaro nikayah. duhkhasamudayamargadarsanabhavanaheyah. rupavacaras trayo nikayah. duhkhasamudayadarsanabhavanaprahatavyah. arupyavacara eko bhavanaprahatavyah. sarvatragas canusaya anuserata iti vijñatavyam. saumanasyendriyalambane vijñane katy anusaya anuserata iti prasne vicarayitavyam. tat punah saumanasyendriyalambanam

vijñanam ekadasavidham. kamarupavacaram pamca prakaram anasravam ceti. tad etat samasatas trayodasavidhasya vijñanasyalambanam bhavati. kamavacarasya pamcaprakarasya samskrtalambanasya tasya samskrtatvat. evam rupavacarasya. arupyavacarasya tu dviprakarasya margadarsanabhavanaheyasya. anasravasya ca. idam trayodasavidham saumanasyendriyalambanavijñanam. tatra yathasambhavam kamavacararupavacarah pamcanikayah samskrtalambanah. arupyavacarau dvau nikayau. sarvatragas canusayah anuserata iti vijñatavyam. saumanasyendriyalambanalambane vijñane katy anusaya anuserate. tat punah saumanasyendriyalambanam [tib. 145a] trayodasavijñanam katamasya vijñanasyalambanam. tasyaiva trayodasavidhasya. arupyavacarasya ca bhuyo dviprakarasya duhkhasamudayadarsanaprahatavyasya. idam pamcadasavidham saumanasyendriyalambanam vijñanam. tatrarupyavacarau dvau duhkhasamudayadarsanaheyau vardhayitva. kamavacararupavacarah samskrtalambanah. arupyavacaras catvaro nikayah anyatra nirodhadarsanaheyat. anusaya anuserata iti vijñatavyam. anaya disa anyad api gamtavyam iti.

(v.32) dvidha sanusayam klistam

iti. anusayanair ananusayanais canusayaih sanusayam klistam ity arthah. tatsahitatvat sadavasthitatvat. aklistam cittam anusayanair eva sanusayam vivecayitum sakyatvat. tatha hi vaksyati

prahatavyah klesa alambanatmata

iti.

(v.33) sarvasya sarvanamtaram utpattisambhavan nasty esam utpattau sarvajanyah kramaniyamah. duhkhatah skandhan apohyeti. nedam duhkham ity atmato 'bhinivesat. rupam atmety evamdrstikasya vedanadyatmagrahadrstih (abhidh-k-vy 485) pratyanika.

(v.34) aprahino bhavaty aparijñata iti. aprahinas tatpraptyanucchedat. aparijñatas tatpratipaksasya canutpatteh. kamaragaparyavasthaniya iti. paryavatisthate ebhir iti paryavasthaniyah snaniyavat. kamaragasya paryavasthaniya anukula iti. kamaraga eva va paryavasthanam [tib. 146a] kamaragaparyavasthanam. tasmai hitah kamaragaparyavasthaniyah. te puna rupadayo visayah abhasagata bhavamtiti. visayarupatam apanna bhavamtity arthah. tatra cayonisomanaskara iti. tatra cabhasagatesu visayesu viparitah samanamtarapratyaya ity arthah. hetuvisayaprayogabalaniti. hetubalam kamaragotpattaye kamaraganusayo 'prahino bhavaty aparijñatah. kamaragaparyavasthaniya visayabalam. tatra cayonisomanaskarah prayogabalam. evam anyo 'pi klesa utpadyata iti. pratighanusayo 'prahino bhavaty aparijñatah. pratighaparyavasthaniya dharma abhasagata bhavamti. tatra cayonisomanaskara ity esa nayah.

(v.35-38) catvaro yoga eta eveti. kamayogo bhavayogo drstiyogo 'vidyayogas ceti.

vina moheneti.

avidyasravasya prthaguktatvat. saha paryavasthanair ahrikyadibhir vaksyamanaih ekacatvarimsad dravyani. ekatrimsad anusaya iti. dvadasa drstayah. duhkhadarsanaprahatvya pamca. samudayadarsanaprahatavye dve. nirodhadarsanaprahatavye dve eva. [tib. 146b] tisro margadarsanaprahatavyah. catasro vicikitsah. pamca ragah. evam pratigha manas ca. dasa paryavasthananity evam ekacatvarimsat.

anusaya eveti.

evakarah paryavasthananirasarthah. sadvimsatir anusaya iti. dvadasa drstayas catasro vicikitsah pamca ragah pamca mana iti. nanu ca tatrapy asti paryavasthanadvayam iti. tatra ruparupyadhatvoh.

styanauddhatyamada dhatutraya

iti vacanat. kasmad iha tasyagrahanam iti. tasya paryavasthanadvayasya. asvatamtryad iti. katham asvatamtryam. ragadisamprayogitvad irsyadivad avidyamatrasamprayogitvac ca. etad dhi dvayam ragadibhih samprayujyate. na tatha irsyamatsaryakaukrtyakrodhamraksah. svatamtrah. avidyamatrena samprayogad iti. te hy ubhaye 'piti. ruparupyavacara apity arthah. amtarmukhapravrtta iti. na visayapradhana ity arthah. yenaiva ca karanena bhavaraga ukta iti.

antarmukhatvat tanmoksasamjñavyavrttaye krta

iti. anena ca bhavasrava iti. avidyasrava iti siddham iti. avidya purvoktabhyam asravabhyam bahiskrta. tasmat sa traidhatuky api avidyasrava iti siddham etat. pamcadasadravyaniti. trisv api dhatusv avidyayah pratyekam pamcaprakaratvat. sarvesam tesam iti. kamasravadinam samsarasya ca. ukto hy avidya hetusamragayetyadi.

yah kascana durgatayah asmin loke parata ca avidyamulikah sarva icchalobhasamutthita

iti ca.

tathaughayoga

iti. asrava [tib. 147a] evaugha yogas ca bhavamti. kevalam

drstayah prthag avasthapyante.

katham iti vivriyate. kamasrava eva kamaughah kamayogas ca. evam bhavasrava eva bhavaugho bhavayogas ca. avidyaughayogas tu purvavad evavagamtavyah. drstiyoga iha caturtha uktah. tenaha anyatra

drstibhya iti. tah kileti. kilasabdah paramatadyotakah.
vineyajanavasat tu drstiyogah prthag ukta ity abhiprayo yujyate.
asravesu drstayah kimartham na prthag sthapita ity aha.

nasravesv asahayanam

ityadi. asahayanam drstinam asyanukulata
avasthananukulata calatvat patutvac ca na bhavati. nasananukulatety
arthah. aseti rupe prapte apisalestya asyeti rupam bhavati. tad
idam uktam bhavati. yasmad eta drstayo 'sahaya nasananukulah
sasahayas tv asananukula bhavamti. tasmat sasahaya evaita
asravesuktah. misrikrtyokta ity arthah. kimartham ity aha.
asayamtity asravanam nirvacanam pascad vaksyatity ata
asanartham asravesu bhavitavyam ity abhiprayah. tad evam kamaugha
ekannatrimsad dravyaniti. dvadasadrstyapanayanan nasravavad
ekacatvarimsad dravyani bhavamti. kim tarhy ekannatrimsad
dravyani bhavamti. katham ity aha. ragapratighamana iti sarvam.
bhavaugho [tib. 147b] 'stavimsatir dravyaniti. bhavasravo
dvapamcasad dravyany uktani. tatas caturvimsatir drstir
apaniyastavimsatir dravyani. ragamana vimsatir iti
dvidhatuka raga dasa bhavamti. mana api daseti vimsatih.
drstyoghah (abhidh-k-vy 487) sattrimsad dravyaniti. trisu
dhatusu tridvadasa drstaya iti. avidyaughah pamcadasa
dravyani. purvavat. oghavad yoga iti. kamayoga ekannatrimsad
dravyani. ragapratighamanah pamcadasa vicikitsas catasrah dasa
paryavasthananiti. bhavayogo 'stavimsatir dravyani. ragamana
vimsatih vicikitsa astau drstiyogah sattrimsad
dravyani. avidyayogah pamcadasa dravyani.

yathokta eva savidya

iti vistarah. ke yathoktah. yoga ity adhikrtam tasmad vivriyate.
kamayoga eva sahavidyaya kamopadanam iti. avidya
kamopadanatmavadopadanayor yathasvam amtarbhavyate.

dvidhadrsteh

prthakkaranac catustvam. kamopadanam drstyupadanam
silavratopadanam atmavadopadanam iti. drstiyogac chilavratam
niskrsyeti. sattrimsaddravyakad drstiyogat dhatubhedena
sacchilavrataparamarsan niskrsya. drstyupadanam
trimsad dravyani. silavratopadanam sad dravyani kamadhatau
dve evam rupadhatav [tib. 148a] arupyadhatau ceti.
margapratidvamdvad iti. samkhyayogajñanadibhir
moksapraptidarsanan margapratidvamdvabhutam silavratopadanam.
ubhagapaksavipralambhanac ceti vistarah.
grhipravrajitapaksavipralambhanac cety arthah. anasanadibhir iti.
adisabdena jalagniprapatanamaunaviradanadir grhyate. anasanadini
silavratasamgrhitanistavisayaparivarjanam ca.
istavisayaparivarjaneneti.

rasaparityÄ•gabhÅ«miÅ›ayyÄ•malapaá¹ƒkadhÄ•raá¹‡anagnacaryÄ•keÅ›oluá¹ƒcanÄ•dinÄ
suddhipratyagamanat.

avidya tu grahika neti misriteti.

na kevalavidya bhavam upadadati. kasmad ity aha.
asamprakhyanalaksanataya apatutvad iti. misrita tv
anyaklesasamparkavasad upadadatity abhiprayah. etah kileti.
kilasabdah paramatadyotakah. tena svamatam ucyate. sutre tu bhagavatoktam
iti vistarena. evam yavad drstiyoga iti. katham.
drstiyogah katamah. vistarena yavad yo 'sya bhavati
drstisu drstirago drsticchando drstisneha iti
purvavat. chandaragas copadanam uktam sutramtaresu. katham.
upadanam katamat. yo 'tra chandaraga iti. etad acaryamatam. tad
uktam bhavati raga evatra yogah. [tib. 148b] upadanam va. nanye
klesa iti. tenocyate kamadisu yas chandaraga iti.

(v.39) anava

iti vistarena. anavah serate ity anusayah. nairuktena vidhinasya
siddhih.

suksmapracaratvad iti. suksmapravrttitvad ity arthah. katham
punah suksma pravrttih. arupinam durvijñanataya.
alambanatas chidranvesisatruvat drstivisavac ca. samprayogato
'yogudodakasamtapavat sparsavisavac ca. ubhayato dhatryah kumarakam
anuserate. evam ete 'py alambanat samprayuktebhyo va svam samtatim
vardhayamtah praptibhir upacimvamti. anubadhnamtiti. anukrantes
caturthakajvaravan musikavisavac cety anye. aprayogena anabhogena.
pratinivarayato 'pi nisedhayato 'pi pudgalasya punahpunah
sammukhibhavad anubadhnamty ato 'nusaya iti. asayamti samsara
ity asrava iti. nairukto vidhih. asanartho va. asravamti bhavagrad
yavad avicim iti. sadbhir ayatanavranais caksuradibhir ayatanair
vranabhutair asravamti ksaramti. bhavagrad yavad avicim
gacchamti. bhavagravitaragasyapy avicikaklesasamudacarat
tadutpannasya va tatrotpattisambhavat. ka asravamti. anusayah.
asravamtity asrava ity acpratyayah. haramtity oghah.
slesayantiti yogah. upagrhnamtity upadananity
arthapradarsanam. etad uktam vaibhasikaih. vahana etad rupam ogha
iti. vahamti haramti gatyamtaram visayamtaram veti oghah.
yojayamti slesayamti gatyantare visayamtare veti yogah.
upadadaty upagrhnamti punarbhave kamadisu va vijñanasamtatim
ity upadananiti. evam tu sadhiyah syad iti. evam tu sadhutaram
syad ity acaryah. [tib. 149a] katham ity aha. asravati gacchaty ebhir
anusayaih samtatir vijñanasamtatir visayesv ity asravah.
karanasadhanam. mahatabhisamskarena kusalair dharmais
cittasamtanah pratisroto niyate visayebhyo nivaryate. tesam eva
samskaranam pratiprasrabdhyeti. tesam eva prayatnanam
vyuparamenety arthah. adhimatravegatvad ogha iti. oghasadharmyam

darsayati. ogha ivaugha iti krtva. tadanuvidhanad iti. ragadyanuvidhanat. nadhimatrasamudacarino hi yoga iti. oghayoganam nanakaranam darsayati. ye hi nadhimatrasamudacarinah. te yogah. ye tv adhimatrasamudacarina eva. ta ogha iti. katham ca te yoga ity aha. vividhaduhkhayojanaj jatyadibhir vividhair duhkhair yojanad ity arthah. abhiksnanusamgato va. yasmad va samtatav abhiksnam yujyamte. tasmad yoga iti. kamadyupadanad iti. yaih kamadayah upadiyamte. tani kamadyupadanani chandaragatmakani.

(v.40ab) ta evanusayah punar yavat paryavasthanabhedena pamcadha bhittvokta iti. ta evanusaya asravadibhedena caturdhoktah. samyojanabamdhananusayopaklesaparyavasthanabhedena [tib. 149b] punah pamcadha bhittvoktah sutre 'bhidharme ca. nanu canusayavyatiriktany ahrikyadini paryavasthanani nirdisyamte. katham idam ucyate. anusaya eva paryavasthananiti. satyam bhavamti tadvyatiriktani. avyatiriktany api tv isyante. tatha hi vaksyati. kleso 'pi hi haryavasthanam. kamaragaparyavasthanapratyayam duhkham pratisamvedayata iti sutre vacanad iti.

(v.40cd-42) evam anyany api yathasambhavam yojyaniti. pratighersyamatsaryasamyojanani kamavacarani. manavidyadrstiparamarsavicikitsasamyojanani traidhatukani. drstisamyojanam tisro drstaya iti. satkayamtagrahamithyadrstayah. paramarsasamyojanam dve drsti iti. drstisilavratasilavrataparamarsau. ata evocyata iti. yata eva tisro drstayo drstisamyojanam dve drsti paramarsasamyojanam. ata evocyate. syad drstisamprayuktesv iti vistarena prasnah. drstisamprayuktesv iti. paramarsadrstisamprayuktesu vedanadisu. anunayasamyojanena samyukto ragena. na drstisamyojanena satkayadrstyadilaksanena. na ca tatra drstyanusayo nanusayiteti. na ca tatra drstisamprayuktesu dharmesu drstyanusayo nanusayita. [tib. 150a] kim tarhi. anusayita. dvih pratisedhah prakrtim gamayati. aha syad iti vistarena prasnavisarjanam. samudayajñana utpanna iti visesanam sarvatragadrstisamyojanaprahanasamdarsanartham. nirodhajñane 'nutpanna iti. paramarsadrstidvayaprahanena tatsamprayogasattapradarsanartham. nirodhamargadarsanaprahatavyesu yavaddharmesv iti. vedanadisu. tesu hy anunayasamyojanena nirodhadarsanaheyena margadarsanaheyena va samyuktah. kidrsena. tadalambanena. yasmad asav etan nirodhadarsanamargaprahatavyan drstiparamarsasilavrataparamarsasamprayuktan vedanadidharman alambya raga utpadyate. tasmad alambanatas tena samyuktah. drstisamyojanenasamyuktah. kasmad ity aha. sarvatragasya duhkhasamudayadarsanaheyasvabhavasya samudayajñanotpatteh prahinatvat. asarvatragasya ca tadalambanasamprayogino drstisamyojanasyabhavad iti. yady api hy asarvatragam

mithyadrstisvabhavam nirodhamargadarsanaprahatavyam
drstisamyojanam asti. na tu tat
paramarsadrstisamprayuktavedanadidharmalambanam.
anasravalambanatvat. tasman nalambanato [tib. 150b]
drstisamyojanena samyuktah. na capi tat tair vedanadibhih
samprayogi. tatprthakkalapatvat. (abhidh-k-vy 490) tasmat samprayogato
'pi na tena samyuktah. drstyanusayas ca tesv anusete.
kidrsas sa ity aha. te eva paramarsadrsti samprayogata iti.
drstiparamarsah silavrataparamarso va tesu vedanadisu
dharmesu samprayogato 'nusete. svakalapasambhutatvat. na ca tatra
drstisamyojanam anusete. tayor drstisamyojanam ity
asamjñitavan na drstyanusayagrahane pamcadrstigrahanam
bhavati. drstisamyojanagrahane tu
satkayamtagrahamithyadrstinam eva grahanam. na
paramarsadrstyor ity avagamtavyam.

drstisamyojanamtaram

iti. paramarsadrsti. astadasa dravyani tisro drstayo
bhavamtiti vakyasesah. astadasasamkhyeyadravyah
satkayamtagrahamithyadrstaya iti vakyarthah. astadasaiva
dravyaniti prakrtam. dve paramarsadrsti bhavamti. katham.
kamadhatau satkayamtagrahadrsti dve. te ca
duhkhadarsanaprahatavye eveste. mithyadrstis
catuhprakarah. duhkhadarsanaprahatavya yavan
margadarsanaprahatavya. ity evam kamadhatau sad bhavamti. yatha
kamadhatau sad evam rupadhatav arupyadhatau [tib. 151a] cety
astadasa bhavamti. astadasaiva dve paramarsadrsti.
katham. kamadhatau drstiparamarso duhkhadarsanaprahatavyo
yavan margadarsanaprahatavya iti catuhprakarah. siavrataparamarso
'pi duhkhadarsanaprahatavyah. margadarsanaprahatavyas ceti
dviprakarah. ity evam kamadhatau sad bhavamti. yatha
kamadhatav evam rupadhatav arupyadhatau ca. ity evam
astadasaiva dravyani bhavamti. na sesa iti drstayah.
grahyagrahakabhedad iti. drstisamyojanam grahyam.
paramarsasamyojanam grahakam iti. yata iti. yatah karanat.
ekamtakusalatvasvatamtryalaksanat.

esuktam

iti. esv ahrikyadisu paryavasthanesu niskrsyobhayam

irsyamatsaryam

uktam. na hy anyat paryavasthanam evamjatiyakam iti.
anahrikyanapatrapyam apy ekamtakusalam. na tu svatamtram
ragadiklesasamprayogat. kaukrtyam api svatamtram
avidyamatrasamprayogat. na tv ekamtakusalam. tad dhi kusalam api.
styanauddhatyamiddhany apy asvatamtrani ragadisamprayogat. [tib.
151b] na tv ekamtakusalani. kusalavyakrtany api hi tani bhavamti.

yatraitad ubhayam iti. yatraikamtakusalatvam ca svatamtryam cety etad ubhayam syat. tad evamjatiyakam anyat paryavasthanam nastity abhisambandhah. (abhidh-k-vy 491) yasya punar daseti. yasya vaibhasikasya dasa paryavasthanani. tasya krodhamraksav apy ubhayaprakarav ekamtakusalau svatamtrau ceti. tasman na bhavaty ayam parihara iti. kas tarhi pariharas tasya iti. atracaryasamghabhadra aha. abhiksnasamudacaritvad irsyamatsaryayoh prthaksamyojanam iti. ata eva ca sattrimsatsamyojanatve 'pi kamadhatupapannanam irsyamatsaryasamyojanah kausika devamanusya ity uktam. adhikyena hi sugatav etat klesadvayam bandhanam iti. atha va.

alpesakhyalpabhogakaranatvat sarvasucanat dvipaksasamklesatvac ca. matsaryersye prthak krte.

yad ayam sugatav apy upapannah pragadham paribhavam udvahati. tatrersyamatsarye karanam. tatha hy

alpesakhyo 'lpabhogas ca bandhanav apy ubhayan mata

iti. dvividhas copaklesah samtapasahagatah. amodasahagatas ca. ta abhyam sarve sucita bhavamti. grhipaksas cabhyam bhogadhisthanabhyam ativa klisyate. pravrajitapakso 'pi dharmadhisthanabhyam. devasurapaksau va bhinnodarahetor atyartham klisyatah. ata evoktam bhagavata. irsyamatsaryasamyojanah kausika devamanusya iti. [tib. 152a] tasmad dasabhyah paryavasthanebhya etad eva dvayam samyojanam iti.

(v.43-44) avaro hi bhagah kamadhatur iti. traidhatukasamudayapeksaya kamadhatur avaro nihino dhatur ekamtasamahitatvat. akusaladharmapayagatiduhkhadaurmanasyasadbhavat. ghanaklesatvac ca.

dvabhyam kamanatikrama

iti. tadaprahane kamadhatvanatikramat. dauvarikanucarasadharmyad iti. dauvarikasadharmanau kamachandavyapadau. tau hi kamadhatubandhanagaran nihkramanam na dattah. dauvarikavat. anucarasadharmanah satkayadrstyadayah. yatha hi dauvarikapramade bandhanagarat puruso niskramto 'pi dauvarikanucarair nivartyate. tathehapy amibhir iti. tribhih. sattvavaratam iti. prthagjanatvalaksanam sattvavaratam satkayadrstisilavrataparamarsavicikitsasamyojanair natikramati. dvabhyam kamachandavyapadabhyam. dhatvavaratam kamadhatusvabhavam natikramati. nativartate. aryebhyo hy avarah prthagjanah. dhatusu ca kamadhatur avarah. tasmad eva tany avarabhagiyani (abhidh-k-vy 492) apare yogacarah.

paryadaya trisamyojanaprahanad iti. niravasesatah satkayadrstisilavrataparamarsavicikitsasamyojanaprahanad ity arthah. sat klesah [tib. 152b] prahina iti. pamca drstayo vicikitsa ca. na tu ragadaya uktah savasesatvat. tisro drstir

apahayeti.
amtagrahamithyadrstidrstiparamarsadrstih. trayam
evaheti. satkayadrstisilavrataparamarsavicikitsatrayam evaha. ka
aha. bhagavan. tatha hi sutre pathyate. kiyata bhadamta srotaapanno
bhavati. yatas ca mahanamann aryasravakah idam duhkham aryasatyam
iti yathabhutam prajanati. ayam duhkhasamudayah. ayam
duhkhanirodhah. iyam duhkhanirodhagamini pratipad aryasatyam iti
yathabhutam prajanati. trini casya samyojanani prahinani
bhavamti parijñatani. tadyatha satkayadrstih
silavrataparamarso vivcikitsa ca. sa esam trayanam
samyojananam prahanat srotaapanno bhavaty avinipatadharma
sambodhiparayanah saptakrdbhavaparamah saptakrtvo devams ca
manusyams ca samsrtya samdhavya duhkhasyamtam
karisyatiti. sarvam etad vaktavyam syat. bhaved ity arthah.
triprakarah kila klesa iti. darsanaheya ihadhikrtah.
ekaprakarah satkayamtagrahadrstayah
duhkhadarsanamatrapraheyatvat. dviprakarah silavrataparamarsah.
catusprakarah vicikitsamithyadrstiparamarsah. tatra
satkayadrstir mukham ekaprakaranam. atah
satkayadrstigrahanad antagrahadrstir [tib. 153a] api
grhita bhavati. vicikitsa mukham catuhprakaranam. atas
tadgrahanan mithyadrstiparamarsanam grahanam bhavati.
silavrataparamarsas tu saksad eva grhitah. ye tu ragadayo
darsanaheyah. te 'pi tadalambanatvat grhita eveti sakyate vaktum
iti. amtagrahadrstih satkayadrstipravartiteti. atmanah
sasvatocchedanugrahanat. drstiparamarsah
silavrataparamarsapravartita iti. yena suddhim pratyeti. tasyagrato
grahanat. mithyadrstir vicikitsapravartiteti. samsayitasya
mithyasravanacintanan mithyaniscayotpatteh. ato mulagrahanan
mulasambhutagrahanasiddhir ity amtagrahadrstyadayo 'py
uktarupa veditavyah.

apare punar ahur ity ayam evacaryah. margavibhramah katham ity aha.
anyamargasamsrayanad iti.

(v.45) avarabhagiyasamyojanavacanad anyabhagiyam apy astity arthad
uktam bhavati. ata idam ucyate.

pamcadhaivordhvabhagiyam

iti. samyojanaprasamgah.

(v.46) samyojanadibhedena punas te pamcadhodita

ity anena sambamdhena samyojananirdesanamtaram
bamdhananirdesavasaro 'paraparyayah. rago bandhanam sarva iti. sarva
iti prakarato dhatutas ca. sarvadvesah. kim sarvah. prakarata eva
[tib. 153b] mohah sarvah prakarato dhatutas ca.
alambanasamprayogabhyam iti. svaparasamtanikyam sukhayam
vedanayam yathayogam rago 'nusete. duhkhayam vedanayam

dvesah alambanasamprayogabhyam ity eva. aduhkhasukhayam mohah tabhyam ity eva. nanu ca ragadvesav apy aduhkhasukhayam yathayogam tathaivanusayate. kasman moha evocyata iti aha. na tatha ragadvesav iti. ragadvesav apy anusayate. na tu tatha yatha mohah. moho hy apatutvad apatvyam aduhkhasukhayam vedanayam anukulatvat sutaram anuseta iti. svasamtanikalambanato va niyama iti. svasamtanikasukhadyanubhutisamarthyat tatha niyamah. svasamtanavedanayam hi sukhayam rago duhkhayam dveso 'duhkhasukhayam mohah samprayogata iti.

apare tu vyacaksate. na tatha ragadvesav iti. sukhayam yatha rago 'nusete na tatha dvesah. kim punah sukhayam api dveso 'nusete. anusete satrusukhe alambanatah. yatha ca duhkhayam dveso 'nusete [tib. 154a] na tatha ragah. kim punar duhkhayam api rago 'nusete. anusete satruduhkhe alambanatah. svasamtanikalambanato va niyama iti. atha va svasamtanike sukhe alambanatah samprayogato va rago 'nusete. na parasamtanike satrusukhe. evam duhkhe svasamtanike dveso 'nusete alambanatah samprayogato va. na parasamtanike satruduhkhe. ity evam svasamtanikalambanato niyamah. sukhayam vedanayam rago 'nuseto. alambanasamprayogabhyam duhkhayam dvesa iti.

(v.46) cittopaklesanad iti. cittaklistakaranat.

ye 'py anye caitasa

iti. klesebhyo 'nya ity arthah. ta upaklesa eveti. klesasamiparupah. kleso va samipavarty esam iti. klesapravrttyanuvrtter aparipurnaklesalaksanatvac copaklesah. upaklesas caitasa eva te na cittaviprayuktah. ye ksudravastuke pathita iti. ksudravastuke pravacanabhage ye pathitah. na tu cetanadaya evety abhiprayah. tadyatha aratir [tib. 154b] vijrmbhika cetaso linatvam tandri bhakse 'samata nanatvasamjña amanasikarah kayadausthulyam srmgi bhittirika anardavata anardavata asvabhavanuvartita kamavitarko vyapadavitarko vihimsavitarko jñativitarko janapadavitarko 'maravitarko 'vamanyanapratisamyukto vitarkah kulodayatapratisamyukto vitarkah sokah duhkham daurmanasyam (abhidh-k-vy 494) upayasa iti. [tandriti jadata.]

(v.47-49ab) tatrahrikyanapatrapye vyakhyate iti.

ahrir agurutavadye bhayadarsitvam atrapeti.

dharmamiseti vistarah. dharmasyamisasya kausalasya ca pradane virodhi cittasyagraho matsaryam. ma mattah saratv ity akaro matsarah. matsara eva matsaryam. matsarino va bhavo matsaryam. kaukrtyam styanam ca vyakhyate iti. kukrtabhavah kaukrtyam. iha tu tadalambano dharmah kaukrtyam. kayacittakarmanyata styanam iti. cittabhisamksepo middham ity etavaty ucyamane samapattav api prasamga ity ato visesyate. kayasamdharanasamartha iti. tat tu

klistam eva paryavasthanam. kaukrtyam ceti. yat klistam middham. tat paryavasthanam. yat tu kusalam avyakrtam va na tat [tib. 155a] paryavasthanam. trividham hi middham isyate. kaukrtyam ca. yat klistam. tat paryavasthanam. na kusalam. kusalakusalam hi tad isyate. vyapadavihimsavarjitah sattvasattvayor aghatah krodha iti. sattvavisaye aghataviseso vyapadah. ami bhavamtah sattva hanyamtam va badhyamtam va siryamtam va anayena vyasanam apadyamtam ity akarapravrtto vyapadah. sattvakarsanasamtrasanatarjanadikarmapravrtta vihimsa. tabhyam anyah sattvasattvayor aghatah krodhah. tadyatha siksakamasya bhiksos cittaprakopah. kamtakadisu ca prakopa iti. yathakramam jñatajñatanam iti. rajadibhir jñatanam mraksavatam pudgalanam mraksas trsnanisyandah. ma me labhasatkaro na bhavaisyatiti. ajñatanam avidyanisyandah karmasvakatam asraddadhanah tad avadyam pracchadayati. na parasyamtike visuddhyartham desayatity evam ubhayanisyando mraksa ity eke. katham anapatrapyam avidyanisyandah. yasmad

avadye bhayadarsitvam atrapeti. [tib. 155b] kaukrtyam vicikitsajam

iti. yat klistam. tad eva paryavasthanadhikarat.

(v.49cd, 50) klesamala

iti. yatha sariran mala jayamte evam ime mayadayo mala iva klesebhya utpadyamte. ksipati prerati. madah purvoktah

madah svadharme raktasya paryadanam tu cetasa

iti.

(v.51) yas ca yaddarsanaheyasamprayukta iti. yasya satyasya darsanam yaddarsanam. yaddarsanena heyo yaddarsanaheyah. tena samprayukto yaddarsanaheyasamprayuktah. sa taddarsanaheyah. sa tasya satyasya darsanena heyah. kah. ahrikyadih. tadanye bhavanaheya eva.

tebhyo 'nya

iti. ahrikyadibhyo 'nye irsyadayo bhavanaheya eva. na darsanaheyah.

svatamtras caite.

na ragadiparatamtra ity arthah.

(v.52) styanauddhatyamiddhany akusalavyakrtaniti. paryavasthanadhikaran middham kusalam apiti nocyate.

parenavyakrtas tata

iti. yathasambhavam iti. kamadhatoh parena yavamtah sambhavamti. te punar mayasathyadayah.

(v.52) vitathatmasamdarsanatayeti. vitathasyatmanah samdarsanataya

mahabrahma ayusmamtam asvajitam vamcayitum pravrttah. kutremani brahman mahabhutany aparisesam nirudhyamta iti prsto [tib. 156a] 'prajanan ksepam akarsit. aham asmi brahma mahabrahma isvarah karta nirmata srasta srjah pitrbhuto bhavanam iti mayaya vamcayitum arabdhah. atha sa mahabrahma ayusmamtam asvajitam kare grhitva ekamte asthad ekamtasthitas cedam uktavan. vidyamane tathagate mam prastavyam manyasaitidam asya sathyam drsyate. svaparisallajjaya hy atmiyajñanatam niguhamanah sa tatha krtavan iti. uktam api sathyam iti tatha hi

kaukrtyamiddhakusalany adye dhyane na samty ata

iti. atroktam api prasamgeneti

parenavyakrtas tata

iti prasamgeneti. pamcapaniyeti mayasathyastyanauddhatyamadan.

(v.53) tehi sakale manobhumike iti. manamiddhe.

upaklesah svatamtras ceti

irsyamatsaryadayah. ye ca klesamahabhumikesukta ity asraddhyakausidyapramada eva. nanye styanauddhatyayor ihaiva purvam grhitatvat. mohasya klesagrahanena grahanat.

(v.54,55) sukhabhyam

iti. sukhavedanasvabhavabhyam indriyabhyam ity arthah. harsadainyakaravartitvad iti. harsakaravarti rago dainyakaravarti dvesa iti yathasamkhyena. [tib. 156b] sadvijñanabhumikatvac ceti. pamcavijñanabhumikatvad ragah sukhendriyena samprayuktah. dvesas ca duhkhendriyena. manovijñanabhumikatvat tu ragah saumanasyendriyena. dvesas ca daurmanasyendriyena samprayuktah. punyakarmanam papakarmanam ca yathakramam iti. punyakarmanam mithyadrstir daurmanasyena samprayukta. punyakriyaya nairarthakyadarsanat. papakarmanam mithyadrstih saumanasyena sasmprayukta. svakrtapapavaiphalyadarsanat. catasro drstaya iti. satkayadrstir amtagrahadrstir drstiparamarsah silavrataparamarsas ca. katham ucchedadrstih saumanasyena samprayukta. tasyabhinatatvat. upeksa samtisthata iti vinasavasthayam mandatvat. yasyam bhumau yavantindriyaniti.

saumanasyasukhopeksah upeksasumanaskaje. sukhopekse upeksa ca vido dhyanopapattisu

iti avagamtavyam. tatrapy urdhvabhumisu. caturvijñanakayikah prathama eva dhyane. caksuhsrotrakayamanovijñanabhumikah. prathame hi dhyane trivijñanakayikam sukhendriyam asti. [tib. 157a] manovijñanakayikam saumanasyendriyam. caturvijñanakayikam upeksendriyam. tata urdhvam manobhumikam eva. dvitiye dhyane

saumanasyopeksendriye. trtiye sukhopeksendriye. caturthe dhyane arupyesu copeksendriyam eva. tatra sarve 'py anusaya yathayatham vedanendriyena samprayuktah. tatra samathasnigdhasamtanatvat harsadainyakaravyavastha nasti. dainyakaravartitvad esam kaukrtyadinam na saumanasyena samprayogah. manobhumikatva na duhkhendriyena.

(v.56-57) lobhanvayatveneti. lobhahetudatvena. lobhasamutthenety arthah.

madah sukhabhyam

iti. sukhasaumanasyabhyam. trtiye dhyane sukheneti. madasya manasattvat. yatha avidyaya iti. yatha avidyayah na kvacit klese upaklese va samprayogapratisedho 'sti. evam upeksaya apiti. akusalamahabhumikatvat ahrikyanapatrapyayoh.

akusale tv ahrikyam anapatrapeti

vacanat. klesamahabhumikatvac ca styanauddhatyayoh. sad vijñanakaya akusalah klistah sambhavamtity atah pamcabhir apindriyaih samprayoga esam [tib.157b] sambhavatiti.

(v.58) kim traidhatukyastyanauddhatyavicikitsa grhyamta iti. asam traidhatukatvat ta eva niskrsya prcchyamte. kevalo 'yam iti vistarah akusala rasir iti bhiksavo yad uta pamca nivarananiti te samyag vadamana vadyuh. tat kasya hetoh. kevalo 'yam bhiksavah paripurnakusalarasir yad uta pamca nivarananiti vistarenaikamtakusalatvavacanat. kame nivaranani nanyatreti. vrttisutrapadayor ekavakyata. nivarananiti dhyanasamapattyadinam avarananity arthah.

ekavipaksaharakrtyata

iti. ekavipaksaharakrtyatvad ity arthah. amtarenapi hi bhavapratyayam bhavapradhane nirdeso bhavet. atha va ekam vipaksaharakrtyam ekavipaksaharakrtyam. tata iti. vipaksah pratipaksa iti. slokabandhanugunyena pratipaksa iha vipakso 'bhipretah. klesaviruddhah pakso vipaksa iti krtva. abhidharme tu krsnah pakso vipaksah suklaviruddhah pakso vipaksah. suklapaksah pratipaksa iti pratitam.

bhakte asamateti. atibahubhuktvaharasya yah kayoparodhah. anahara iti pratipaksah.

styanamiddhena prajñaskandhasya. kim. vighata iti prakrtam. [tib. 158a]

etasyam tu kalpanayam iti vistarah. silaskamdhah samadhiskamdhah prajñaskandha iti. yayanupurvya skandha vyavasthitah. tayaivanupurvya tadvipaksabhutani nivaranani pathyeran. kamacchando vyapadah auddhatyakaukrtyam styanamiddham vicikitsa ceti. auddhatyakaukrtyanivaranasya purvam grahanam

prapnoti. samadhiskamdhasya prajñaskamdhat purvam uktatvat. na caivam ato naitat karanam ity abhiprayah. kim punar atra karanam ity aha. ato yathasamkhyam etabhyam styanamiddhena auddhatyakaukrtyena ca nivaranabhyam samadhiprajñaskamdhayor upaghata iti. katham ity aha. samadhiprayuktasya hi styanamiddhad bhayam samanarupakalpatvat. evam dharmapravicayaprayuktasyauddhatyakaukrtyad bhayam iti.

anye tv anyatha varnayamtiti purvacaryah. [tib. 158] caragatasyeti pindapatartham paribhramatah. nimittagrahat. strirupam iti strisabda iti va grahanat. viharagatasya pratisamlinasya sthitasya va nisannasya va camkramyamanasya va. tatpurvakau priyapriyavisayanimittagrahapurvakau priyapriyavisayapurvakau va. yathakramam samathavipasyanayor amtarayam kuruta iti. samathasya styanamiddham amtarayam karoti. pratyasannarupataya styanamiddhopasthanat. vipasyanaya auddhatyakaukrtyavicikitse amtarayam (abhidh-k-vy 498) kurutah. auddhatyakaukrtyasya krtadvamdvaikavadbhavasya vicikitsaya saha punar dvamdvah. auddhatyakaukrtyam ca vicikitsa ca auddhatyakaukrtyavicikitse iti. vicikitsa tu punar vyutthitasyapi tasya dharmanidhyanakale 'mtarayam karoti.

apare punar evam patham pathamti. styanamiddham auddhatyakaukrtyam vicikitsa ceti. evam ca vyacaksate. styanamiddham samathasyamtarayam karoti. auddhatyakaukrtyam vipasyanayah. vicikitsa ca vyutthitasya dharmanidhyanakale 'mtarayam karotiti.

(v.59) visabhagadhatusarvatraganam iti. vistarah. visabhagadhatusarvatraganam duhkhasamudayadarsanaheyatvena dvibhedanam mithyadrstyadinam. yad alambanam parijñayate duhkhasamudayanvayajñanapaksena margena ruparupyadhatvalambanavasthayam. na te tada prahiyamte. duhkhadharmajñanena samudayadharmajñanena ca yathayogam purvam eva prahinatvat. dharmajñanavadhya hi te kamavacaratvat. nirodhamargadarsanaprahatavyanam ca sasravalambananam [tib. 159a] drstiparamarsadinam yadalambanam nirodhamargadrgdrggheyam mithyadrstyadikam duhkhasamudayasatyasvabhavam duhkhasamudayadharmajñanapaksenanvayajñanapaksena va yathadhatu parijñayate. na te tada prahiyamte. nirodhamargadarsanapraheyatvad iti. na ca tatha tesam alambanam parijñayate purvam eva jñatatvat. katham esam prahanam alambanaparijñanat tatprahanam na yujyata ity abhiprayah. tatralambanaparijñanat kamavacarah svadhatvalambana ruparupyavacaras ca duhkhasamudayadrggheyah prahiyamte. tatra visabhagadhatvalambananam alambanam parijñaya pasyatah prahanam duhkhasamudayanvayajñanaksamtyor yugapad dvidhatvalambanatvat. svabhumyalambananam iti visesanam.

visabhagadhatusarvatraganirasartham. tadalambanasamksayad iti. visabhagadhatusarvatraga alambanam esam satkayadrstyadinam iti. tadalambanah sabhagadhatusarvatragah. tesam ksayat prahanat. te visabhagadhatusarvatragah prahiyamte. [taddhetutvenopastambhaprahanad visabhagadhatusarvatraganam prahanam alambanaprahana]. alambanaprahanad iti. drstiparamarsadyalambananam nirodhamargadarsanaheyanam mithyadrstyadinam prahanat. te 'pi drstiparamarsadayah sasravalambanah prahiyamte.

pratipaksodayat ksaya

iti. bhavanaheyanam pratipaksodayad eva ksayah nalambanaparijñanadibhya (abhidh-k-vy 499) iti darsayati. pascat pravedayisyama iti.

navaprakara dosa hi bhumaubhumau tatha guna

ity atra vaksyati.

(v.60ab) prahanapratipaksa anamtaryamarga iti. [tib. 159b] vipaksapratidvamdvi paksah pratipaksah. prahanaya pratipaksah prahanapratipaksah. vimuktimargo 'pi hi pratipakso na tu prahanayety ata ittham visesanam. prahiyate vaneneti prahanam. prahanas casau pratipaksas ca prahanapratipaksah. tadyatha duhkhadharmajñanaksamtih. adharapratipaksas tasmat pareneti. tasmad anamtaryamargat parena. yo margo vimuktimargah. sa hy adharah prahanasya tatpraptyadharanat. adharyate 'nenety adharah. sa eva pratipaksah adharapratipaksah. tadyatha duhkhadharmajñanaksamteh param duhkhadharmajñanam iti tenocyate. yena tatprapitam iti vistarah. yena margena tatprapitam anamtaryamargaprapitam prahanam adharyate. tatpraptyanucchedatma adharapratipaksa iti. duribhavapratipaksa iti vistarah. klesapraptir duribhavati yena sa duribhavah. sa eva pratipakso duribhavapratipaksah. duribhavanam va duribhavah. tasmai pratipakso duribhavapratipaksah. vimuktimargat parena yo marga iti. yo 'sau vimuktimargo duhkhe dharmajñanam. tasmat parena yo margo duhkhe 'nvayajñanaksamtyadi. sa duribhavapratipaksa iti darsayati.

vimuktimargo 'pity apara iti. [tib. 160a] sa capy adyo vimuktimargo duribhavapratipaksa ity ucyate. so 'pi hi tam klesapraptim durikaroti. evam ca sati vimuktimarga adharapratipakso duribhavapratipaksa iti vaca namadvayam labhata ity uktam bhavati. tam dhatum dosato darsanad vidusayatiti. anityadibhir akarair yena tam dhatum vidusayatity arthah. tad evam sati yo 'pi duhkhasamudayalambanah prahanapratipaksadih. sa capi vidusanapratipaksa iti darsitam bhavatiti. api tv iyam anupurvi sadhvi bhaved ity acaryah. sopananyayasamasrayat laksanasamkaryac ceyam anupurvi sadhviti darsayati.

duhkhasamudayalambanah prayogamarga iti. prayogamarga evosmagatadi grhyate. nanamtaryamargadi. prahanapratipaksaditvena tadvyavasthapanat. sarvanamtaryamarga iti. pascatkalino 'pi yo 'nyah. vimuktimargah sarva ity eva cadhikriyate. visesamargas tu ya etattrayavyatiriktah. sa iha grhyate.

(v.60cd) na hi samprayogat kleso vivecayitum sakyata iti. svakalapat vivecanasakyatvat. [tib. 160b] anagatas tavac chakyetalambanad vivecayitum. vivecitasya

(abhidh-k-vy 500) tasya na punas tad vastv alambyotpattir ity atah karanat. atitas tu katham yad vastvalambyotpannah. na hy alambitam vastv analambinikartum sakyate. eso 'pi naikamta iti. caturbhih prakaraih klesanam ksaya isyate.

alambanaparijñanat tadalambanasamksayat alambanaprahanac ca pratipaksodayat ksaya

iti. tasmad alambanaparijñanad iti nayam ekamtah. tasmad vaktavyam etad iti parihartavyam etad ity arthah. atracaryasamghabhadrah pariharati. alambanat klesah prahatavyah. alambanaparijñanabalena hi klesah prahiyamte. dvividham canusayalambanam. samyogavastu asamyogavastu ca. tatra samyogavastuvisayanam anusayanam tadanusayabalotpaditanam atadvisayanam api pudgalasya samtane praptir aklistacittasyapy avicchedena pravartate. anagatatitaklesahetuphalabhuta. evam asamyogavastuvisayanam atadvisayanam api ca tadvisayaklesaprsthasamudacarinam klesanam praptir veditavya. sa hy anagatanam utpattau pratyayagamanad dhetubhuta bhavati. atitanam ca nisyandabhavat [tib. 161a] phalabhuta. sa ca tatprahanapratipaksanisyandapraptisamavadhanaviruddha. tadadharitatvat klesanam. ato yenalambanenotpannah klesa anyalambanan api klesan pravartayamti. tadalambanaprahanapratipaksanisyandotpattau tatpraptivigame te klesas tadalambana api samto hetuphalapakramtah prahina ity ucyamte. tad yasmad aparijñate kasmimscit klesavisaye atadvisayanam api klesanam tadvisayaklesabalenapraptir anagatatitaklesahetuphalabhuta samtatau pravartate yatha vastu. tasmad alambanat klesah prahatavya ity abhimatam iti.

nanu ca tadalambanaprahanadibhir api klesah prahiyamta ity abhipretam. kim idam uktam alambanaparijñanabalena klesah prahiyamta iti. te 'pi duhkhasatyadiparijñanabalenaiva prahiyamte. tadbhavabhavayoge tadbhavabhavayogat. yesam api hi pratipaksodayat prahanam ucyate. te 'pi bhavanaheyah. klesa alambanaduhkhasatyadiparijñanabalenaiva prahiyamta ity avagamtavyam. vyavasthamatram tu tad yad uktam. tadalambanaprahanadibhir [tib. 161b] api klesah prahiyanta ity abhiprayo laksyate.

svasamtanikah prapticchedad iti vistarah. svasamtanaklesah praptivigamat prahino vaktavyah. parasamtanaklesas tu na prapticchedat. svasamtane tatpraptyabhavat. kim tarhi tadalambanasvasamtanikaklesaprahanat. parasamtanikaklesalambanasvasamtanikaklesaprapticchedad ity arthah. sarvam (abhidh-k-vy 501) rupam kusalakusalavyakrtam. aklistas ca dharma ity arupi kusalasasravam anivrtavyakrtas ca. tathaiva tadalambanasvasamtanikaklesaprahanat prahino vaktavya iti.

(v.61) bhutasilapradesadhvadvayanam iva durateti.

ivasabdo 'trodaharanam. tadyatharthe drastavyah. vailaksanyal laksanadurata. tadyatha bhutanam. bhinnalaksano hi prthividhator abdhatus tasmat prthividhator abdhatur dure bhavati. vipaksatvad vipaksadurata. tadyatha silasya dauhsilyam. desavicchedat desadurata. tadyatha pradesasya pascimasamudrasya purvasamudrat. kalatah kaladurata. tadyathadhvadvayasyatitanagatalaksanasya. [tib. 162a] tad dhy atitanagatam duram ucyate. kvocyate. abhidharme. evam hy aha. dure dharmah katame. atitanagata dharmah. amtike dharmah katame. pratyutpanna dharmah. asamskrtam ceti. tad duram iti. tad atitanagatam.

utpadyamanam ceti. utpadabhimukham anagatam cety arthah. na cirabhutabhavitveneti. na cirabhutatvenatitam napi cirabhavitvenanagatam duram ity arthah. vartamanam apy evam duram prapnotiti. adhvananatvena pratyutpanno 'dhvataya vartamanam api duram prapnoti. yathatitanagatam atitanagatadhvataya. akaritrat tarhi tad duram iti. uparatakaritram atitam apraptakaritram anagatam iti. tad atitanagatam duram ucyate. asamskrtasya katham amtikatvam iti. tasya karitrabhavad amtikatvam na syat. tac cesyate amtike dharmah katame. pratyutpanna dharmah. asamskrtam ceti sastrapathat. sarvatra tatprapter iti. sarvatra dese tasyasamskrtasya pratisamkhyapratisamkhyanirodhasya praptyutpadat. atitanagate 'pi [tib. 162b] prasamga iti kusalader atitanagatasya sarvatra dese praptih sambhavatity atitanagate 'py amtikatvaprasamgah. akasam ca katham iti. akasam ca katham amtikam. na hi tasya praptir astiti. atitanagatam anyonyam iti. atitad anagatam duram anagatac catitam ity arthah. asamskrtam cavyavahitatvad iti. na kenacid vyavahitam. yatha vartamanenatitanagatam iti. evam tasyamtikatvam. evam apiti. asyam api kalpanayam. yad anamtaram atitanagatam. tad vartamanasyamtikatvad ubhayam prapnoti. duram asannam ceti. tad dhy atitam vartamanamtaritatvad anagatad duram. vartamanac cavyavahitatvad amtikam iti prapnoti. ity evam anagatam api neyam.

evam tu yuktam syad iti. svamatam acaryasya. dharmasvalaksanad anagatam duram. kasmat. asampraptatvat. yasmad anagatena

svalaksanam na sampraptam (abhidh-k-vy 502) iti. atha va yasmat tatsvalaksanam asampraptam anupasthitam iti. atitam ca. kim dharmasvalaksanad duram. tatpracyutatvat. yasmat tad dharmasvalaksanam. tasmad atitat pracyutam. tad dhy atitam yad dharmasvalaksanat pracyutam iti.

(v.62) pratipaksodayat ksaya

ity uktam. atah prcchati. kim margavisesagamanad iti vistarah. prahanavisesa [tib. 163a] iti. visisyate prahanam ity arthah. pratipakso vimuktimarga etasminn abhipreta iti. tasya visamyogapraptisahotpadad anamtaryamarge hi na tavad visamyogapraptir asti. utpadabhimukhatvat. vimuktimargo 'pi hi pratipaksa iti sakyate vyavasthapayitum. mukhyapratipaksenanamtaryamargena sahaikakaryatvat. tatha hy uktam ubhabhyam hi tasya praptih visamyogaprapter avahakasamnisrayatvad iti. phalani catvariti. caturgrahanam ekannanavatiphalapratipattinirasartham. purusakaradipamcaphalapratipattinirasartham va. phalapraptir api vimuktimargavasthayam eva grhyate. visamyogalabhastitvayogad indriyavivrddhih indriyasamcara iti. indriyadhikyapratipattinirasartham etad arthapradarsanam indriyavivrddhir ity ucyate. phalapraptivacanenaiva siddher ity acaryasamghabhadrah. atra brumah. satyam phalapraptir evendriyavivrddhih. phalapraptivisesas tu pradarsayitavyo yatra punar visamyogaphalalabho bhavati. anyatha hi phalapraptivacanam api na kartavyam syat. pratipaksodayavacanenaiva tatsiddheh. [tib. 163b] ity alam anayatikhalinikaya. kesamcid yavad dvayor iti. kesamcit klesanam satsu kalesu viamyogalabhah. yavacchabdena kesamcit pamcasu. kesamcic catursu. kesamcit trisu. kesamcid dvayor iti. kesamcid dvayor iti. kesamcid ekasmin kala iti noktam. punahpraptasya visamyogasyadhikrtatvat. sambhavati hi bhavagrikasya navamasya prakarasyaikasminn eva kale tiksnendriyasya visamyogalabhah. sa tu na punarlabha iti nocyate. tatra tavan mrdvindriyasya satsu kalesu visamyogalabhah. duhkhasamudayanirodhadarsanaheyanam kamavacaranam margadarsanaheyanam pratipaksodayakale. srotaapattiphalakale sakrdagamiphalakale 'nagamiphalakale 'rhattvaphalakale indriyasamcarakale ceti satsu kalesu visamyogalabhah. sambhavam ca praty evam ucyate. na hi mrdvindriyo 'vasyam indriyani samcarati. tasyaiva mrdvindriyasya ruparupyavacaranam margadarsanaheyanam marganvayajñanakale pratipaksodayakala iti va phalapraptikala iti va grhite prathamato visamyogalabhah. punah sakrdagamiphalapraptikale (abhidh-k-vy 503) yavad indriyasamcarakala iti pamcasu kalesu. bhavanaheyanam api tasyaive kamavacaranam pamcaprakaranam adhimatradhimatrasya yavan madhyamadhyasya. [tib. 164a] tesv eva srotaapattiphalakalavarjyesu pamcasu kalesu visamyogalabhah. madhyamrdos tu sasthasya

prakarasya tasyaiva catursu kalesu. pratipaksodayaphalapraptikalayor ekatvat. tasminn anyatarasmin. anagamiphalakale. arhattvaphalapraptikale. indriyasamcarakale ceti. tasyaiva mrdvadhimatrasya mrdumadhyasya ca saptamastamayoh prakarayoh pratipaksodayakale 'nagamiphalakale yavad indriyasamcarakale veti catursv eva kalesu visamyogalabhah. tasyaiva mrdumrdor amtyasya prakarasya pratipaksodayakala iti va phalapraptikala iti vaikatarasmin. arhattvaphalakale. indriyasamcarakale ceti trisu kalesu visamyogalabhah. tasyaivarhattvaphalam prapnuvato ye navaprakara ruparupyavacarah klesa bhavanaprahatavyah prahinah adhimatradhimatro yavan mrdumrdur iti. tesam bhavagrikam mrdumrduprakaram amtyam hitva sarvesam trisv eva kalesu visamyogalabhah. pratipaksodayakale 'rhattvaphalakale indriyasamcarakale ceti. yas tv asyaivarupyavacaro mrdumrdur amtyah klesaprakarah. tasya pratipaksodayarhattvaphalapraptikalaikatvat. pratipaksodayakala iti varhattvaphalakala iti va anyatarasminn indriyasamcarakale ceti. [tib. 164b] dvayoh kalayor visamyogalabha iti. evam tavan mrdvindriyasyoktam. tiksnendriyasya punah kesamcit klesanam pamcasu kalesu. kesamcid yavad dvayor iti vaktavyam. indriyasamcarakalam ekam apasya. tasya hi sarvatrendriyasamcaro nasti. tasyaikasminn eva kale klesanam visamyogalabho 'sti. bhavagrikasya bhavanaheyasya mrdumrdoh prakarasya. sa tu punarlabho na bhavatiti na vaktavya iti pasyamah.

(v.63, 64) phale hetupacarad iti. prahanam phalam parijña jñanasvabhavo hetuh tasmin prahane. phale hetupacarah. prahanam parijñeti. tadyatha sad imani sparsayatanani purvam abhisamskrtany abhisamcetitani pauranam karma veditavyam iti. kah punah prahanam parijñasabdenapadisate. sutre evam hi pathyate. parijñeyams ca vo bhiksavo dharman desayisyami. parijñam ca parijñavantam ca pudgalam. parijñeya dharmah katame. pamcopadanaskandhah. parijña katama. yad atra cchandaragaprahanam. chandaragasamatikramah. iyam ucyate parijñeti vistarah.

kamadyaprakaradvayasamksaya

eketi.

anasravaviyogapter bhavagravikalikrteh hetudvayasamudghatat [tib. 165a] parijña dhatvatikramat

ity atra parijñavyavasthapane karanam vaksyate. avarabhagiyaprahanam iti. kamadhatvasravaprahanam ity arthah. iyam eva casyah samjña. rupasravaprahanam iti. rupadhatvasravaprahanam ity arthah. ruparagaksayaparijñety asya nama. yady apy anyesam klesopaklesanam manadinam rupavacaranam prahanam iyam parijña vyavasthapyate. ragasya tu

tatra pradhanyad urdhvabhagiyasya samyojanasya prahanam ruparagaksayaparijñety uktam. sarvasamyojanaparyadana [kun tu sbyor ba thams cad yons su grugs pahi] yons su ses paho. ses bya ba hdi ni zag pa thams cad spans pahi min yin no. yons su ses pa ni tha dad par bstan la. ses bya ba ni bsgroms pas span bar bya ba gzugs na spyod pa rnams spans pa ni gzugs kyi hdod chags zad pahi yons su ses pa yin no. gzugs med par nams kyi ni kun tu sbyor ba thams cad yons su grugs pahi yons su ses pa yin no. ses hbyun bahi phyir ro. mthon bahi span bar bya bar nams kyi ni ma yin te. ses bya ba ni cihi phyir gzugs dan gzugs med pa na spyod pahi mthon bas span bar bya bar nams kyi yons su ses pa so sor mi bstan te. de bsin du gzugs dan gzugs med pa na spyod pa mthon bas span bar bya bar nams spans pa yan yons su ses pa gsum yin te. se hbyun bahi phyir ro. bsgom pa span bar bya bar nams kyi gñen po mi hdra bahi phyir ro ses bya ba ni hdi ltar sa dan sa na gzugs na spyod [tib. 165b] pahi bsgom pas span bar bya ba rnam pa dguhi gñen po bar chad med pa dan rnam par grol bahi lam zag pa med pa mi lcogs pa med pa la sogs pahi sa dan zag pa dan bcas pa bsam gtan gñis pahi ñer ba stogs kyis bsdus pa nas nam mkhah mthah yas skye mched kyi ñer bsdogs kyis bsdus pahi bar rnam pa dgu yod la gzugs med pa na spyod pa rnams kyi gñen po bar chad med pahi lam dan. rnam par grol bahi lam in ci rigs par zug pa med pahi sa hog ma pa ham. ci rigs par zag pa dan bcas pa gon mahi ñer bsdogs kyis bsdus pa dag yod de. gsan kho na yin pas gñen po mi hdra bahi phyir hdi dag gis yons su 'ses pa tha dad par stan to. mthon bas span bar bya ba rnams kyi gñen po ni hdra ste. rjes su ses pahi bzod pa la sogs pa gzugs na spyod par nams kyi gñen po de dag ñid gzugs med par nams kyi yan yin pas yons su ses pa tha tad du rnam par mi bsag go.

(v.64-66) tha mahi cha dan mthun pa spans pa la sogs pa yons su ses pa ste ses bya ba ni tha mahi cha dan mthun pa spans pahi yons su ses pa dan. gzugs kyi hdod chags zad pahi yons su ses pa dan. kuntu sbyor ba thams cad yons su gtugs pahi yons su ses paho. hdi dag ni bsgom pahi lam gyi hbras bu yin pahi phyir ses pahi hbras bu yin te. bsgom pahi lam la bzod pa dag ni med do.

ji ltar yons su ses pa bzod pahi hbras bu yin ses bya ba ni yons su ses pa dan ses pa ses bya ba don gcig ste. ses pa dan yons su ses pa ni zag pa med pahi ye ses yin no ses hbyun bahi phyir ro. bam po bsi bcu rtsa bsi pa.

dri med bzod rnams ses pa med.

sas hbyun bas bzod pa ni ses pahi no bo [tib. 166a] ñid yin par yan mi run na. de ji ltar yons su ses pa bzod pahi hbras bu yin te. hbras bu la rgyu btags byas na yan mi run no sñam du bsam pa yin no. hdir bzod pa rnams ni ses pahi hkhor can yin pahi phyir ses bya ba smos te. hdi dag la hkhor ses pa yod pas na ses pahi hkhor can te. bzod par nams so. dehi phyir ses pahi hbras bu yan bzod par nams kyi hbras bu ses byaho. rgyal bahi hkhor la rgyal po ñe bar btags pa

bsin te dper na rgyal pohi hkhor la rgyal po ñe bar btags pahi phyir hkhor gyis byas pa la yan rgyal pos byas pa ses byaa dan hdra ho. ses pa dan hbras bu gcig phyir ro ses bya ba ni bzod pa dag ni ses pa dan lhan cig hbras bu gcig pa yin te. bzod pa dag gi hbras bu gan yin pa de ñid ses rnams kyi yin pas bzod pahi hbras bu yan yons su ses par run no.

mi lcogs med hbras thams cad do

ses bya ba ni hdi ltar mi lcogs pahi sa pahi lam gyis khams gsum pahi mthon ba dan bsgom pas span bar bya bahi zag pa rnams span ba srid de.

zag med mi lcogs med pa yis. thams cad las ni hdod chags bral.

ses hbyun bahi phyir ro. gzugs dan gzugs med pa na ñon mons pa spans pahi ran bsin gan dag yin paho. ses bya ba ni bye brag tu smra ba rnams na re gzugs dan gzugs med pa na spyod pahi mthon bas span bar bya ba rnams spans pa ji skad bsad pahi yons su ses pa gsum dan. bsgom pas span bar bya ba gzugs na spyod pa rnams spans pa gzugs kyi hdod chags zad pahi yons su ses pa dan gzugs med pa na spyod pa rnams spans pa kun tu sbyor ba thams cad yons su gtugs pahi [tib. 166b] yons su ses pa ses bya ba lna ste. bsam gtan gyi dnos gsi la brten nas gzugs dan gzugs med pa na spyod pahi ñon mons pa spon ba srid pahi phyir ro. hdod pa na spyod pahi ñon mons pa spans pa ni bsam gtan gi dnos gsihi hbras bu ma yin te. bsam gtan gyi dnos gsi rnams ni hdod pahi (abhidh-k-vy 506) khams kyi gñen po ma yin pahi phyir ro. de lta bas na hdod chags dan bral ba rnams la bral bahi thob pa zag pa med pa yod du zin kyan tha mahi cha dan mthun pa spans pahi yons su ses pa bsin du hdod pa na spyod pa mthon bas span bar bya ba spans pa ni bsam gtan gyi dnos gsihi hbras bu ma yin no ses zer ro. btsun pa dbyans sgrogs kyi lugs kyis ni brgyad de. ses bya ba ni btsun pa dbyans sgrogs de ni hdod pahi hdod chags dan bral bahi gan zag gi yan hdod pa na spyod pa mthon bas span bar bya ba rnams span spa yons su ses pa gsum gyi no bo ñid hphag pahi lam gyi hbras bu yin par hdod do. cihi phyir se na. bral bahi thob pa zag pa med pa rñed pahi phyir te. bsam gtan gyi dnos gsi la rten nas nes pa hjug pa na yan ma thon bas span bas span bar bya bahi zag pa snon hjig rten pahi lam gyis spans pa rnams kyis bral bahi thob pa zag pa med pa yan hthob la de la na mthon bahi lam gyis nus pa yod pas gzugs dan gzugs med pa ba spyod pahi mthon bas span bar bya ba spans pa bsin du. hdod pa na spyod pahi mthon bas span bar bya ba snon spans pahi yons su ses pa yan dnos gsi bsam gtan gyi hbras buho ses bya bar rnam pa bsag go. de lta ba sna hdod pa na spyod pahi mthon bas span bar bya ba spans pahi yons su ses pa gsum po hdi dga dan snar bsad pa gzugs dan gzugs med pahi yons su ses pa dan bcas pa yons su ses pa brgyad bsam gtan gyi hbras bu yin [tib. 167a] no. ses bya ba ni btsun pa dbyans sgrogs kyi gsun lugs yin no. tha mahi cha dan mthun pa spans pahi yons su ses pa ni mi lcogs pa med pahi hbras bu kho na yin no. ses bya

ba ni hdod pa las hdod chags ma bral ba ni mi lcogs pa med pa kho nas tha mahi cha dan mthun pa spon bar byed kyi dnos gsis ni ma yin te. de na ma thob pahi phyir ro. hdod chags dan bral ba ston du hgro ba yan gan gi tshe bsam gtan la brten nas ñes pa la des kyan so sohi skye bohi snas skabs na hjig rten pahi lam gyis hdod pa na spyad pahi ñon mons pa thams cad spans pas de bsam gtan gyi dnos gsihi hbras bu ma yin no. sems kyi skad cig ma bcu drug la dehi tha mahi cha dan mthun pa spans pa yons su ses pa bsam gtan gyi dnos gsi la brten par yan rnam par bsag mod kyi dehi hbras bu ses bya bar rnam par bsag pa ni ma yin no. ho na ci se na. gnas skabs de na tha mahi cha dan mthun pa spans pa hjig rten pahi lam gyis thob pahi bral bahi thob pa zag pa med pa yan hthob pas de span spahi yons su ses par rnam par bsag ste. dehi tshe ni mthon bas span bar bya ba sna ma spans pas snar mthon bahi lam gyis span bar bya ba spans pa gan yin pa dan. snar spans pa tha mahi cha dan mthun pa spans pa bsdoms nas tha mahi cha dan mthun pa spans pahi yons su ses pa gcig tu rnam par bsag ste.

khams las hdod chags bral ba dan hbras bu thob phyir de dag bsdoms ses thams cad bsdoms pahi gtan tshigs yod pahi phyir ro. de lta bas na tha mahi cha dan mthun pa spans pahi yons su ses pa de ni mi lcogs pa med pahi hbras bu kho nar rnam pa bsag gi. dnos gsihi hbras bu ni ma [tib. 167b] yin te. hdi la ni bye brag tu smra ba dan. btsun pa dbyans sgrogs kyi gsun lugs mthun no.

bsam gtan khyad par can yan bsams bsin du blta bar byaho ses bya ba ni bsam gtan khyad par can gyi zag pa med pas kyan ñon mons pa spon bar hgyur te. de lta bas na mi lcogs pa med pa dan. dnos gsihi bsam gtan rnams kho nahi hbras bu kho na bsad kyi. bsam gtan khyad par can gyi ni ma yin no. dehi phyir bsam gtan khyad par can yan bsam gtan bsin du blta bar byaho ses bya ba smos te. bsam gtan khyad par can ni bsam gtan dan po kho na rtog pa dan bral bas khyad par du hphags pahi phyir ro. [nam mkhah mthah yas skye mched kyi ñer bsdogs kyi ses ba ba ni.] dhyanamtaram bhavatiti. akasanamtyayatanasamamtakasyeti. laukikasyapi tasya parijña phalam vyavasthapyate.
aryasyaivanasravavisamyogapraptisambhavat.

maularupyatrayasya cety

anasravasya.

laukikasya margasya dve

iti. aryasya laukikena margena kamarupadhatuvairagye.

anvayajñanasyapi dve

iti. bhavanamargasamgrhitasya. pascime
ruparagaksayasarvasamyojanaparyadanaaparijñe.

dharmajñanasya tisra iti. bhavanamargasamgrhitasya.

dharmajñanam nirodhe yan marge va bhavanapathe tridhatupratipaksas

tad

iti. tasya pascimas tisrah phalam avarabhÄ•gÄ«yaprahÄ•á¹‡arÅ«parÄ•gaká¹£ayasarvasaá¹ƒyojanaparyÄ•dÄ•naparijÃ±Ä•á¸¥. kasmad ity aha. [tib. 168a] traidhatukabhavanaheyapratipaksatvad iti.

sat tatpaksasya pamca veti.

tayor dharmajñananvayajñanayoh paksasya. sat pamca ca yathayogam paksagrahanena ksamtijñanayor grahanam. ya eva dharmajñanaksamtijñananam (abhidh-k-vy 508) iti. dharmajñanaksamtinam dharmajñananam ceti samasah. dharmajñanaksamtinam kamavacaradarsanaheyaprahanasvabhava yathoktas tisrah parijñah phalam. dharmajñananam iti bhavanamarge. duhkhasamudayajñanasamgrhitanam ekavarabhagiyaprahanaparijña. nirodhamargasamgrhitanam tu tisro 'py avarabhÄ•gÄ«yaprahÄ•á¹‡arÅ«parÄ•gaká¹£ayasarvasaá¹ƒyojanaparyÄ•dÄ•naparijÃ±Ä•á¸¥. ya evanvayaksamtijñananam iti. anvayajñanaksamtinam anvayajñananam ca. tas ca ruparupyavacaradarsanaheyaprahanasvabhava yathoktas tisrah parijñah dve ca pascime iti.

(v.67) kasman naikaikam prahanam iti. duhkhadarsanaheyaprahanasamudayadarsanaheyaprahanam vistarena yavad bhavagrikasya mrdumrdoh prakarasya prahanam iti kasman na grhyate.

anasravaviyogapter [tib. 168b]

iti. anasravavisamyogaprapter ity arthah.

bhavagravikalikrter

iti. bhavagrapradesaprahanad ity arthah.

hetudvayasamudghatad

iti. duhkhasamudayadarsanaheyasarvatragahetudvayaprahanad ity arthah. tatprahanam

parijñeti.

ebhih karanaih prakrstam tatprahanam ity atra parijñeti vyavasthapyata ity abhiprayah. anyesu dharmanvayajñanesv iti. samudayadharmajñanam arabhya yavat ksayajñanam ity etesu dharmajñananvayajñanesu. jñanaphalam tu prahanam iti. bhavanamarge. tad dhi na ksamtiphalam iti.

dhatvatikramad

iti. casabdo luptanirdistah. dhatvatikramac ceti. ata eva vivriyate caturthac ceti. yada dhatum samatikramatiti. kamadhatum rupadhatum

arupyadhatum va samatikramati. tada parijñakhyam labhata iti vakyasesah. kasmat. krtsnadhatuvairagyat. krtsnasya dhator vairagyat. na vikalikaranamatratvat. tada hi susthu prahanam ity abhiprayah.

ubhayasamyogavisamyogam iti. alambyalambakaklesalaksanah samyoga ubhayasamyogah. tasmad visamyoga ubhayasamyogavisamyogah. tat pamcamam karanam ahur abhidharmikah. [tib. 169a] anena ca karanena prahanam parijñety ucyata iti. yah prakarah prahina iti duhkhadarsanaprahatavyo yavam margadarsanaprahatavyo bhavanaprahatavyas ca. yadi tatra prahine (abhidh-k-vy 509) prakare anyena tadalambanena klesena darsanaprahatavyena bhavanaprahatavyena visamyukto bhavati. evam idam api pamcamam karanam prahanasya parijñavidhane ahur apare. sa tu nanyad iti vistarah. sa tubhayasamyoga ubhayahetusamudghatat duhkhadarsanaprahatavyasya samudayadarsanaprahatavyasya ca sarvatragahetoh samudghatad dhatusamatikramac ca nanyah. tatha hi duhkhadarsanaprahatavyesu prahinesv api na tavad asti hetudvayasamudghato yavat tadalambanah samudayadarsanaprahatavyah sarvatragahetur aprahino bhavati. bhavanaprahatavyesu ca prahinesv api yavad astasu prakaresu na tavad dhatvatikramo 'sti yavan na navamasyapi prakarasya prahanam ity ato na punar brumah.

(v.68) naikayeti

vistarah. prthagjanas tavan naiva samanvagatah. anasravavisamyogapraptyabhavat. aryo 'pi darsanamargastho yavat samudayadharmajñanaksamtau. yavacchabdena duhkhadharmanvayajñanaksamtijñanesu samudayadharmajñanaksamtau ca naiva samanvagatah. hetudvayasyaprahinatvat. samudayadharmajñana ekaya samanvagatah samudayanvayajñanaksamtav apy ekayaiva samanvagata ity avagamtavyam. samudayanvayajñane dvabham purvoktaya ekaya kamavacaraduhkhasamudayadarsanaheyaprahanaparijñaya ruparupyavacaraduhkhasamudayadarsanaprahanaparijñaya ca. nirodhadharmajñanaksamtav api dvabhyam eva. nirodhadharmajñane tisrbhir iti neyam. yavat pamcabhir darsanasthah samanvagato na sadbhih sodasasya ksanasya bhavanamargasamgrhitatvat. marganvayajñane sadbhir iti. purvoktabhis ca ruparupyavacaramargadarsanaprahanaparijñaya ca. nanu ca pascad vaksyati.

catuhphalavyavastha tu pamca karanasambhavat purvatyago 'nyamargaptih ksayasamkalanam phale jñanastakasya labho 'tha sodasakarabhavaneti.

bhavati prahanasamkalanam. na tu parijñasamkalanam ity avirodhah. yavat kamavairagyam na prapta iti. yavacchabdena bhavanaheyaklesaprathamaprakaraprahane [tib. 170a] yavad

astamaprakaraprahane 'pi sadbhir eva samanvagatah. parihino 'pi tata iti. kamavairagyaparihanya hi tatsamkalanavigatah. kamavairagyam praptah purvam pascad veti. abhisamayat purvam pascad va. katham. laukikena margena kamavitarago bhutva niyamam avakramto marge 'nvayajñane ekayavarabhagiyaprahanaparijñaya samanvagatah. yasmad asav aryah sodasaksanam prapto 'nagamy eva bhavati. na srotaapannah. sakrdagami (abhidh-k-vy 510) va. pamcavarabhagiyaprahanac canagami iti pathyate. tasmad darsanaheyaprahananam pamcavarabhagiyaprahanasya ca samkalanad ekayaivavarabhagiyaprahanaparijñaya samanvagatah. pascad vabhisamayad anupurvikah kamavairagyaprapta ekayaivavarabhagiyaprahanaparijñaya samanvagatah. arhattvaprapta ekayaiveti. tada parijñasamkalanat. parihino 'pi rupavacareneti. visesanam kamavacarena parihanau satparijñasamanvagamapariharartham arupyavacarena ca parihanau dviparijñasamanvagamapariharartham iti. rupavairagyam [tib. 170b] prapto dvabhyam iti. anagami rupavitaraga ity arthah. dhatuvairagyena kasman na samkalanam bhavati. phalapraptyabhavat. dhatuvairagyaphalapraptibhyam samastabhyam karanabhyam parijñasamkalanam isyate. na kevalena parihino 'pi. arupyavacarenety arhattvapraptisamkalitayor avarabhagiyaprahanaruparagaksayaparijñayor arupyavacarena klesenarhattvat parihanau punarlabhat. rupavacarena tu parihanav ekaya samanvagatah syat. kamavacarena ca sadhih samanvagatah syad ity arupyavacaraparyavasthanagrahanam.

(v.69ab) anagamyarhator iti. kamavitaraganagamiha vivaksitah. rupavitaraganagaminah parijñadvayasamanvagamavacanat. na bhuyasya iti. na bahutarah. anupurvikasrotaapannavad ity abhiprayah. dvabhyam karanabhyam iti vyakhyatam. samkalanam iti ko 'rthah ekatvena vyavasthapanam iti yo 'rthah. tayos cavasthayor iti. kamavitaraganagamyarhattvavasthayor etad ubhayam. dhatuvairagyam phalapraptis ceti. ekaparijñocyata iti. rupavitaragasyanagamina [tib. 171a] ekavarabhagiyaprahanaparijña arhato 'py eka sarvasamyojanaparyadanaparijñeti.

(v.69cd) ekam dve

iti vistarah.

ekam

kascij jahatiti

tyajatity arthah.

kascid

dve

kascit

pamca

kascit

sat

jahati. apnoti va

kascid ekam kascid dve kascit sat. kascit pamcapnotity etan nasti. ata aha.

pamca neti.

pamca naiva kascid apnoti. iti sutrarthanayah. vrttis tu vivriyate arhattvat parihiyamano yena kenacit cittena sarvasamyojanaparyadanaparijñam ekam tyajati. samkalane tasya ekaikasya arhattvavasthayam astitvat. evam kamavairagyat parihiyamano rupavitarago 'nagami ekam evavarabhagiyaprahanaparijñam. dve parijñe tyajatiti. avarabhagiyaprahanaparijñam. ruparagaksayaparijñam ca. ko 'sav ity aha. anagami rupavitaragah kamavairagyat parihiyamana iti. pamca tyajati vitaragapurvi marganvayajñana [tib 171b] iti. abhisamayacitte sodase. sa hy avarabhagiyaprahanaparijñalabhe. laukikamargapraptasya tasyanasravavisamyogapraptya purvikah pamca parijñah pamcadasaksanalabdhas tyajati. sasthim tu ruparupyavacaramargadarsanaheyaprahanaparijñam na tyajati. kim tu dhatuvairagyaphalalabhato 'travarabhagiyaprahanaparijñayam samkaliteti nastarupeva sa nopanyasyate. anupurviko yo na vitaragapurvi kamavairagyat karanat sat tyajati. yas traidhatukanam darsanaprahatavyanam prahanaparijñah.

labho 'py evam iti. kascid ekam labhate. pamceti muktva. yavat sat labhate. yah kascid apurvam labhata iti. darsanamargastho bhavanamargastho va navanam parijñanam yo pratilabdhapurvam pratilabhate prathamatah. sa tam ekam labhate. bhavanamarge 'pi hi vitaragapurvi darsanamargamte avarabhagiyaprahanaparijñam ekam labhate. anuparviko 'pi kamavairagye navame vimuktimarge tam eva labhate. arhann apy anyam labhata iti. kevalad arupyavairagyat parihiyata iti. nanyavairagyad iti darsayati. sa hy avarabhagiyaprahanaparijñam [tib. 172a] ruparagaksayaparijñam ca labhate. kascit sad yo 'nagamiphalat parihiyata iti. anupurviko 'nagami. na hi vitaragapurvinah parihanir asti. tadvairagyasya dvimargaprapanat. ata eva ca naiva kascit pamca labhate. vitaragapurvino hi yadi parihanir abhavisyat. sa eva yugapat pamca parijña alapsyateti.

acaryayasomitrakrtayam abhidharmakosavyakyayam anusayanirdeso nama pamcamam kosasthanam samaptam.

(abhidh-k-vy 512) blank

vi (pudgalamarganirdeso nama sastham kosasthanam)

(vi.1) pamcamasya sasthasya ca kosasthanayoh sambamdham upadarsayann idam upanyasyati. uktam yathaprahanam ityadi. yathaprahanam parijña labhata iti. phale hetupacarad iti vacanat. tad api ca

klesaprahanam akhyatam

uktam. katham ity aha.

satyadarsanabhavanad

iti. dvamdvaikavadbhavanirdesah. satyanam darsanad bhavanac ca bhavanaya iti va. satyadarsanabhavanat karanad darsanaheya bhavanaheyas ca klesa iti vistarenoktam

dasaita sapta saptastau tridvidrstivivarjitah yathakramam prahiyamte kame duhkhadidarsanaih. catvaro bhavanaheya

ity adina. [tib. 172b] satyadarsanam ca darsanamargena satyabhavanam ca bhavanamargenety ata idam ucyate. tav idanim darsanabhavanamargau kim anasravau sasravav iti. marganirdesopanyasa iti sambandhah. traidhatukapratipaksatvad iti darsanamargasya. laukikatve sati bhavagrapratipakso na syad iti. kim ca navaprakaranam darsanaheyanam sakrtprahanac ca. na bhavanamargavat. na hi laukikasyaisa saktir asti. traidhatukaprahane ca prakaraprahane ca. yadi lokottarasya navaprakarasakrtprahane saktih. bhavanaheyanam api lokottarena sakrtprahanaprasamgah. lokottarenaiva sakrtprahanam ity avadharyate. na tu sakrtprahanam eva lokottareneti ato na tatprasamgah. bhavanaheya hi klesa drdhah savastukatvat. ato lokottarenapy esam na sakrtprahanam.

(vi.2) itaratha hiti. yadi yathabhisamayam nirdeso nabhipriyeta. purvam hetunirdesah samudayasatyanirdesah. hetunam loke purvam drstatvat. yatha smrtyupasthanadhyanadinam iti. tadyatha smrtyupasthanadinam upapattyanukula desana. kayasmrtyupasthanam hi purvam utpadyate. yathaudarikalambanatah [tib. 173a] suksmaudarikapracarato va purvottarahetuphalabhavato va. tato vedanasmrtyupasthanam. tatas cittasmrtyupasthanam ity esam upapattyanukula desana evam dhyananam. adisabdena vimoksabhibhvayatanakrtsnayatanadinam apy upapattyanukula desana. kesamcit prarupananukuleti. pradarsananukula avabodhanukulety arthah. yatha samyakprahananam iti. krsnasuklapaksayoh pratyekam utpannanutpannabhedatah. utpannam hi sukhavabadham nanutpannam. krsnapakso va vineyajanena sukham avabudhyate. katham utpannanam papakanam akusalanam dharmanam prahanaya chandam janayati vyayacchate. viryam arabhate cittam pragrhnati pranidadhati. anutpannanam anutpadaya chandam janayatiti purvavat. anutpannanam kusalanam dharmanam utpadaya chandam janayatiti purvavat. utpannanam sthitaye asammosatayai chandam janayatiti

purvavat. na hy esa niyamo yat purvam utpannanam prahanaya
chandam janayati. pascad anutpannanam anutpadayeti. kim tarhi.
purvam canutpannanam anutpadaya chandam janayati. [tib. 173b]
pascac cotpannanam prahanayety etad udaharanam. evam
suklapakso 'pi yojyah. satyanam tv abhisamayanukuleti hetuphalayoh
purvapascadbhavena duhkhasamudayasatyayoh
pascatpurvanirdesaprasamga iti darsayati. yatra hi sakta iti.
duhkhasatye. yena badhyata iti tenaivam. yatas ca moksam iti. tata eva
duhkhasatyat. tad evadau payogavasthayam. kasmad ity aha.
vyavacaranavasthayam pariksavasthayam
nirvedhabhagiyavasthayam ity arthah. vyadhim drstveti. vyadhir
duhkhasatyasyopamanam. tannidanam samudayasatyasya. tatksayo
nirodhasatyasya. tadbhesajam margasatyasyopamanam. sutre 'py esa
satyanam drstamta iti. vyadhyadisutre. katham. caturbhir
amgaih samanvagato bhisak salyapaharta rajarhas ca bhavati
rajayogyas ca rajamgatve ca samkhyam gacchati. katamais
caturbhih. abadhakusalo bhavati. abadhasamutthanakusalah.
abadhaprahanakusalah. prahinasya cabadhasyayatyam
anutpadakusalah. evam eva caturbhir amgaih samanvagatas tathagato
'rhan samyaksambuddho 'nuttaro bhisak salyapahartety ucyate. katamais
caturbhih. iha bhiksavas [tib. 174a] tathagato 'rhan samyaksambuddha
idam duhkham aryasatyam iti yathabhutam prajanati. ayam
duhkhasamudayah. ayam duhkhanirodhah. (abhidh-k-vy 515) iyam
duhkhanirodhagamini pratipad aryasatyam iti yathabhutam
prajanatiti. purvavedhad iti. purvaksepat.
drstabhuminihsamgasvaprasaranavad iti. yatha bhumau
drstayam nihsamgam asvasya prasaranam. tadvat.
asvadhavanavad iti kecit pathamti. dhavi prakrtyamtaram
vyacaksate. ino bodhanarthatvad iti. sarvo gatyartho bodhanartho 'pi
bhavatiti. dravyato 'pity apisabdan namato 'piti darsitam.
aviparitatvad iti. yasmat tad aryanam anyesam caviparitam.
duhkham eva nanyatha. aryais tu yathaitani satyani. tatha
drstani. duhkhasatyam duhkhata anityatah sunyato 'natmatas
ca. evam yavan margo margatah nyayatah pratipattito nairyanikatas
ca. nanyair anaryaih evam drstani. ata aryanam etani
satyany ucyamte. na tv anaryanam satyany ucyamte. kasmat.
viparitadarsanat. te hi duhkham aduhkhata [tib. 174b] ity evamadibhir
akarair duhkhasatyam pasyamti. samdayam asamudayata ity
evamadibhih. nirodham anirodhata ity evamadibhih. margam amargata ity
evamadibhir iti.

tat pare duhkhato vidur

iti. tadyatha nirodhasatyam vyathamte 'punarbhavat prapatad iva
balisa iti.

aryas tu duhkhato vidur

ity upadanaskamdhapamcakah.

dve aryanam satye iti. duhkhasamdayasatye aviparitadarsanat. dve arye. kusalatayanasravataya ca. aryanam ca satye. aviparitadarsanat. evam ekasesanirdesac caryasatye iti bhavati.

(vi.3) yada vedanaikadeso duhkhasvabhava iti. vedanaskandhaikadeso duhkhadaurmanasyasvabhavah.

yathayogam asesata

iti. manaapa api viparinamaduhkhataya samskaraduhkhataya ca duhkha. amanaapa duhkhaduhkhataya samskaraduhkhataya ca. tadanye duhkhah samskaraduhkhatayaiveti yathayogarthah. mana apnuvamtiti manaapah. punah samdhikaranam catreti vyakhyatam. tebhyo 'nya iti manaapamanaapebhyo 'nya iti.

tisro vedana yathakramam iti. sukha vedana [tib. 175a] manaapa duhkha amanaapa aduhkhasukha naiva manaapa namanaapety arthah. tadvaseneti. vedanavasena. avedanasvabhava api rupasabdadayas tadanukulatvan manaapadisamjñam labhamte. viparinamena duhkhateti. anityataviparinamenety (abhidh-k-vy 516) arthah yathoktam.

ha caitraratha ha vapi ha mamdakini ha priye ity artta vilapamto 'pi gam patamti divokasa

iti. duhkhasvabhavenaiveti. upaghatasvabhavenety arthah. duhkha vedana utpadaduhkha sthitiduhkheti. nanv esa arthapattito viparinamasukha prapnoti. tatha ca sati laksanasamkarah syat. nedam asya laksanam. kim tarhi vidusanartham ayam upadesa iti. atha va bhavatv eva sattra. yena rupena vidusyate. tad evapeksate iti. duhkhaiva bhavati. yatha sukha vedana utpadasthitisukhatvat sukhapi sati viparinamaduhkhataya duhkhety eva vidusyate vidusaniyatvenabhipriyamanatvad iti. samskarenaiva duhkhateti. samskaranenaiva jananenaivety arthah. yad anityam. tad duhkham. yan na niyatasthitam. tad duhkham. yaj yayate vinasyati ca. tad duhkham [tib. 175b] ity arthah. tenoktam. pratyayabhisamskaranad iti. pratyayair abhisamskriyate yasmat. tasmat tad duhkham iti. vedanavat tadvedaniya api samskara veditavya iti. sukhavedaniyanam samskaranam viparinamena duhkhata. sukhavedaniyah samskara utpadasukhah sthitisukha viparinamaduhkha iti. duhkhavedaniyanam samskaranam duhkhavedaniyasvabhavenaiva duhkhata. duhkhavedaniyah samskara utpadaduhkha sthitiduhkha iti. aduhkhasukhavedaniyanam samskaranam samskarenaiva duhkhata. pratyayabhisamskaranat. yad anityam. tad duhkham iti.

duhkham eva duhkhata duhkhaduhkhata. yavad iti vacanat viparinama eva duhkhata viparinamaduhkhata samskara eva duhkhata samskaraduhkhateti vacyam. ayam paryayo vigrahenaiva visisto narthena. sa eva hy atrartho grahitavyah. asadharanatvad

iti vistarah. manaapah samskarah asadharana
duhkhaduhkhatayah. atas tesam asadharanatvad
viparinamaduhkhatokta. amanaapas casadharana
viparinamaduhkhatayah. atas tesam asadharanatvad
duhkhaduhkhatokteti. [tib. 176a] sarve tu manaapadayah
samskaraduhkhataya duhkhah tasya vyapinitvat. yadi sarve 'pi
tatha duhkhah kasmat sarve (viparinamaduhkhataya) na
pasyamtiti ata aha. tam tv arya eva pasyamti nanye. katham
itidam upanyasyate aha catreti sarvam.

evam tarhiti yadi samskaraduhkhataya sarve 'pi samskara
duhkhah marge 'pi samskaraduhkhataprasamgah. samskrtatvta
pratyayajanitatvad ity arthah. (abhidh-k-vy 517) pratikulam hi duhkham
iti laksanan margo na duhkham iti. kim idam anyad evocyate. purvam
uktam pratyayabhisamskaranat sarvasamskara anityah. yac
canityam. tad duhkham iti. margas ca pratyayabhisamskrtatvad
anityah. tasmad duhkham iti prasajyet. yadi hi pratikulataiva
duhkhalaksanam isyet. tat purvoktam alaksanam syat. tac ced
duhkhatalaksanam. idam alaksanam iti. naisa dosah. katham.
yad anityam aryanam pratikulam. tad duhkham ity ayam atrabhipreto
'rthah. kim canityam aryanam pratikulam yat sasravam vastu.
kasmat punar anasravo margas tathaivanityo 'pi na caryanam
pratikula [tib. 176b] ity ata aha. na hi tasyotpada aryanam
pratikulah sarvaduhkhaksayavahanad iti. avisesabhidhane 'pi hi
loke visesapratipattir drsta. tadyatha gamanad gauh na ca
gamanan mahiso 'pi gaur bhavati. evam hy arthe niyate gauh [kasmimcid
bhavati.] kasmad bhavati. yasmat gacchatiti. evam ihapi yat sasravam
vastu. tat pratikulam aryanam. kasmat. anityatvad iti. yad eva
duhkhato drstam iti. sasravam vastu. tasyaiva nirodham
samtatah pasyamti. na margasyety avagamtavyam. mudgadibhave 'pi
masarasyapadesavad iti. masarasau mudgamasurakalayadisadbhave
'py alpatvan mudgadinam masarasir iti loke vyapadeso drsyate.
tadvat. parisekasukhanukeneti. sukham ca tad anukam ca
sukhanukam. parisekena sukhanukam parisekasukhanukam.
tenaha khalv apiti. bhadankakaumaralatah duhkhasamtatyam.

duhkhasya ca hetutvad

iti. sukham duhkhasya hetur duhkhavedaniyena karmana
samprayuktatvad iti.

duhkhais canalpakaih samuditatvat.

yasmac catibahubhir duhkhaih parasevakrtyadikrtaih samuditam
sukham [tib. 177a] utpadyate.

duhkhe ca sati tadisteh.

yasmac ca ksutpipasadikrte duhkhe sati. bhojanapanadikrtam
sukham istam. nanyatha. ata ebhyah karanebhyo

duhkham iti sukham vyavasyamtiti.

sahaiva tu sukheneti. tusabdah purvapaksavyavartanarthah. samskaraduhkhataikarasatvad iti. samskaraduhkhataikaprakaratvat. katham idanim sukhasvabhavam iti. katham aduhkhasvabhavam vedanam duhkhatah pasyamti. anityataya pratikulatvad iti. anityatvat pratikulam pratikulatvad duhkhatah pasyamtity (abhidh-k-vy 518) arthah. yatha rupasamjñadiny apiti. yatha rupasamjñasamskaravijñanany api duhkhatah pasyamti. na ca tany evam duhkhani. yatha duhkha vedana. tasya upaghatakasvabhavatvat. tesam va tallaksanatvat. yas tu manyata iti bhadantakumaralatah. tasya bhadantasyasau samudayakarah syan na duhkhakarah. duhkhahetuto darsanat. kim caryanam canagaminam ruparupyopapattau katham duhkhasamjña pravartate. naiva pravartate ity arthah. na hi tesam anagaminam duhkhavedanahetuh duhkhaya vedanaya hetuh. [tib. 177b] ke. skamdha ruparupyavacarah. kasman na hetuh. punar duhkhasthananagamanat. samskaraduhkhata ca sutre kim artham ukta bhaved iti. yadi duhkhahetutvat sukham api duhkhatah pasyamti. yeyam samskaraduhkhatokta yad anityam. tad duhkham iti. sa kimprayojana duhkhahetutvenaiva tatprayojanasiddheh. duhkhahetuvady aha. yadi tarhiti. yadi yad anityam. tad duhkham ity anityatvad duhkhatah pasyamti na duhkhahetutvad anityaduhkhakarayoh kah prativisesah.

atracarya aha. udayavyayadharmitvad iti vistarah. yatha pratikulatvad duhkham. tatha tat pratipadayann aha. anityam tu drsyamanam pratikulam bhavatity anityakaro duhkhakaram akarsatiti. tad uktam bhavati. yad idam uktam yad anityam. tad duhkham iti. nakaraikatvad evam uktam. apy tv anityam tat sukham pasyatam pratikulam bhavati. pratikulatvad duhkhatah pasyamtiti.

ekiya iti bhadamtasrilatadayah. idam atra duhkhasyeti. idam atra duhkhasya laksanam ity arthah. sukha vedana duhkhato drastavyeti. aparam sutrapadam. sitosnadaya [tib. 178a] iti. adisabdenamlamadhuradayo grhyamte. atyupayukta atiparibhuktah. akalopayuktas ceti. tadyatha sita hemamte usna grisme. samena veti. sukhahetuna. evam iryapathavikalpe 'pi vaktavyam iti. ya eva hi sayanadaya isyamte sukhahetavah. ta eveti sarvam yavad vyaktim apadayamta iti vaktavyam. duhkhapratikare ca sukhabuddheh. kim. nasti sukha vedaneti prakrtam. duhkhavikalpe ca. kim. sukhabuddheh. tathaiva nasti sukha vedaneti. duhkhapratikare sukhabuddhim pratipadayann aha. na hi tavat sukham iti vistarah. duhkhavikalpeneti pratipadayann aha. duhkhavikalpe ca bala iti vistarah. amsad amsam bharam samcarayamto bharavahaka duhkha evavasthite bharatikramane sukham iti buddhim utpadayamti.

esa eva ca nyaya ity acaryah. anabhipritam bhavaty aryanam iti kamasukham. (abhidh-k-vy 519) anyathanabhipretatvad iti.

pramadapadatvadinakaramtarena. tadartham darsayann aha. ya hi vedaneti vistarah. pramadapadam iti. kusalapracyutikaranam ity arthah. mahabhisamskarasadhyam ca viparinaminim ca. [tib. 178b] samanamtaraduhkhotpadinim aduhkhasukhotpadinim cety arthah. nyunarupatvam apannam iti va. anityam ca vinasinim cety arthah. na tu khalu svalaksanakareneti. anugrahakasvalaksanakarena aryanam api hi sukhavedananugrahakebhya visamvadah. yadi casau sukha vedana svenatmananugrahakatmananabhipreta bhavet naiva tasyam sukhayam vedanayam kasyacid rago bhavet. duhkhavedanavad ity abhiprayah. yato vairagyartham iti. yatah karanat vairagyartham akaramtarenapi dosavatim pasyeyuh. anyathanayasenaiva ragabhavasiddheh vairagyartham prayatno 'narthakah syat. uktam cedam bhagavateti sthaviranandavacanam evaitat sutrapadam. evam hi so 'praksyad iti. yatkimcid veditam. idam atra duhkhasyeti etad ayuktarupam vacanam iti pasyam sthaviranandas tad eva prstavan. yatkimcid veditam idam atra duhkhasyeti viruddham eveti krtva. yadi tu tisro vedana ity etad ayuktarupam adraksyat. tad evapraksyat kim nu samdhaya bhagavata bhasitam tisro vedana ity etad viruddham eveti krtva. bhagavan [tib. 179a] api caivam vyakarisyad idam maya samdhaya bhasitam tisro vedana iti. na tv evam vyakarisyat. samskaranityatam ananda samdhaya maya bhasitam. samskaraviparinamatam. yatkimcid veditam idam atra duhkhasyeti. na tv evam aha. punas ca tisrnam vedananam vacanat tasmat samty eva svbhavatas tisro vedanah. idam tu samdhaya maya bhasitam yatkimcid veditam idam atra duhkhasyeti vedanad abhiprayikam etad vakyam darsayati bhagavan. yatkimcid veditam atra duhkhasyeti samskaraviparinamatabhiprayat. viparinamanityadharmitvad iti. viparinamadharmitvad anityadharmitvac ca. viparinamah punar anyathatvam. kamaguna iti. istanam rupasabdagandharasasprastavyanam iyam samjña. upapatter apistasya janmanah samjña. evam upapattim alpasukham bahuduhkham ekamtasukham pasyato viparyasah.

lokanuvrttyeti. cet. atha matam lokasya vedanam vyavasyato 'nuvrttya tisro vedana iti vacanam. tan na bhavati. sarvaveditaduhkhatvasya samdhaya bhasitam iti bhagavato vacanat. samskaranityatam ananda maya samdhaya bhasitam samskaraviparinamatam. yatkimcid veditam idam atra duhkhasyety [tib. 179b] ato na lokanuvrttya tisro vedana iti vacanam. kim tarhi. svalaksanato (abhidh-k-vy 520) nidharyety abhiprayah. yathabhutavacanac ca. na lokanuvrttya tisro vedana iti vacanam. katham ity aha. yac ca sukhendriyam yac ca saumanasyendriyam. sukhaisa vedana drastavyeti. vistarenoktveti. yac ca duhkhendriyam yac ca daurmanasyendriyam. duhkhaisa vedana. yad upaksendriyam. aduhkhasukhaisa vedana ity evamadina vistarenoktva yenemani pamcendriyany evam yathabhutam samyakprajñaya drstaniti. idam atra vedanatrayasadbhave jñapakam. yathabhutam ity adhyaropapavadabhavat. loko 'pi ca

katham duhkham vedanam trividham sukham duhkham aduhkhasukham vyavasyed duhkhasvabhavyena duhkhavyavasayasyaiva prapteh. mrdvadhimatramadhyasv iti vistarah. atha matam mrduni duhkhe sukhabuddhir adhimatre duhkhabuddhih madhya aduhkhasukhabuddhir iti. atra brumah. sukhasyapi trividhatvad iti vistarah. [tib. 180a] mrdumadhyadhimatrabhedena mrdvadisu duhkhesu mrdumadhyadhimatresu. adhimatradisukhabuddhih syad adhimatramadhyamrduh sukhabuddhih syad ity arthah. katham. mrduni duhkhe adhimatrasukhabuddhih. madhye madhyasukhabuddhih. adhimatre mrdusukhabuddhir iti. na cadhimatre duhkhe mrdusukhabuddhir yukta. kim karanam. adhimatram eva tad duhkham na syad yadi tatra mrdusukhabuddhih syat. mrduni ca duhkhe yady adhimatrasukhabuddhih katham tasya duhkhasya mrdutvam. na hi tatha vyaktasyanubhavasya mrdutvam yujyata iti. aduhkhasukhanamtaram sukhanubhavam pasyann aha. yada gamdharasasprastavyavisesajam iti. madhyam hi duhkham aduhkhasukham bhavatam. na mrduprakaram. ato vaktavyam. tada katamad duhkham mrdubhutam yatrasya sukhabuddhir bhavatiti. visayabalad eva hi tat sukham utpadyate.
mrduduhkhasamanamtarapratyayabalad adhimatraduhkhasamanamtarapratyayabalad veti. kim ca yadi mrduni duhkhe sukhabuddhir iti manyase. anutpannavinaste ca tasmin mrduni duhkha iti. [tib. 180b] anutpanne vinaste ca tasmin mrduni duhkhe. sutaram sukhabuddhih syat asesaduhkhapagamat. yasmad asesam duhkham apagatam. sasesapagate 'pi hi duhkhe sukhabuddhim icchasi. kim amgasesapagata ity abhiprayah. evam kamasukhasammukhibhave 'pi vaktavyam iti. yatha gandharasasprastavyavisesajam sukham uktam. evam kamasukhasammukhibhave 'pi vaktavyam. katham. mrduni ragaduhkhe kamasukhabuddhir bhavati. anutpanne vinaste ca tasmin ragaduhkhe sutaram kamasukham syat. na caivam drstam iti.
katham ca nameti vistarah. katham ca namaitad yoksyate. yan mrduni (abhidh-k-vy 521) vedite yan mrduni duhkha ity arthah. tivranubhavo grhyata iti vaktavyam. sukham grhyate. madhye punar avyakta iti. madhyaduhkhe aduhkhasukha vedana grhyate ity arthah. mrduni duhkhe tenavyaktena bhavitavyam ity abhiprayah. trisu ceti vistarah. trisu ca dhyanesu prathamadvitiyatrtiyesu sukhavacanat. sukha vedana tatreti sutre vacanat. mrduduhkham syat. kim karanam. mrduni duhkhe sukhabuddhir iti tavabhiprayat. urdhvam caturthe dhyane arupyesu caduhkhasukhavacanat [tib. 181a] sutre. madhyam duhkham syat. kasmat. madhye duhkhe aduhkhasukham iti tavaivabhiprayat. ity ato na yujyate mrdvadisu duhkhesu sukhadivedanavyavasthanam. katham hi namadhodhyanesu mrdu duhkham. urdhve punar madhyam iti yujyate. rupam cen mahanamann iti. rupam cen mahanamann ekamtaduhkham abhavisyat na sukham na sukhanugatam na saumanasyam na saumanasyanugatam na sukhaveditam hetur api na prajñayate rupe samragaya. yasmat tarhi asti rupam sukham sukhanugatam purvavad ato rupe hetuh prajñayate yad uta samragayeti.

sukhahetvavyavasthanad ity atra brumah. yadi sukhahetvavyavasthanan na sukham asti vah. duhkham apy asat syat duhkhahetvavyavasthanat. api ca vyavasthita eva sukhahetuh. katham ity aha. asrayavisesapekso hiti vistarah. yadi hi kevala eva visayo hetuh syat syad evavyavasthito hetuh. na tu kevalo visayo hetuh. yasmad asrayaviseso 'pi hetur iti. sa evagnir iti. tadyatha sa evagnih pakyabhutavisesa [tib. 181b] isatpakvavasthe tandulasamuhe svadupakahetur bhavati. abhimataudanapakahetutvat. sa evasvadupakahetuh. taddahahetutvad ity arthah. na tu ya pakyabhutavastham prapya svadupakahetur asit. tam punah prapya pascan na hetuh svadupakasya tadrsasyety arthah. esa drstamtah tasya purvoktasya darstamtikasyarthasya. dhyanesu ca katham na vyavasthitah sukhahetur iti. na hi tad eva dhyanam prathamam yavat trtiyam cirakalam api samapannanam duhkhahetur bhavatiti. dhyanaje ca sukhe kasya pratitkara iti. na hi dhyanesu duhkham astiti. adisabdenedam api vaktavyam. yadi duhkhapratikaresu sukhabuddhih syat. rupam cen mahanamann ekamtaduhkham abhavisyat na sukham na sukhanugatam ity evamadi noktam syad iti. sukham evotpadyata iti. sukhaiva sa vedanotpadyate. na sa duhkha vedana sukhatvena kalpiteti. yavad asau tadrsi kayavastheti. sukhotpattyanukula. anyatha hi yady avasthamtarajam sukham eva notpadyate yavad asau (abhidh-k-vy 522) tadrsi kayavastha namtariyate. anyatha pascad bhuyasi sukhabuddhih syat. amte kuta iti vistarah. atha matam panabhojanadyamte kuto duhkhabuddhih syat yadi tasyaditatprarambho nasid iti. atra brumah. kayaparinamavisesat. [tib. 182a] kayasya tadrsah parinamavisesah pascad utpadyate panadyasevanat yat sukhotpattyavasthayam duhkham notpadyate. amte tutpadyata iti. kim evety aha. madyadinam amte madhuryasuktatavad iti. yatha madyaksiradinam tadrsah pascatparinamaviseso bhavati. yat purvam madhuratavasthayam madhuryasyavidyamana suktata amlata amte utpadyate. atha va yatha madyadinam parinamavisesan madhuryam esam adau bhavati. amlam va. tac cikitsausadhakrtat parinamavisesan madhuryam bhavati. parinamavisesad eva ca pascac chuktata. madhuryam iha sukhasyodaharanam. suktata duhkhasyeti.

yat tu samudayasatyam. tad evocyata iti. hetubhutah samudayasatyam iti vacamat. prathame va kosasthane

duhkhamsamudayo loka

iti vacanat. sutre hi trsnaivokteti. samudayasatyam katamat. yasau trsna nandiragasahagata tatratarabhinandiniti. vaibhasika aha. pradhanyad iti. anyatranyasyapi vacanat. [tib. 182b] anyatra sutre anyasyapi karmavidyader vacanad anye 'pi samudaya iti.

abhisamparaye

ayatyam paraloka ity arthah. punas coktam anyatra sutre. yatas ca

bhiksavah pamca bijajatany akhandani acchidrani aputini avatatapahatani navani sarani sukhasayitani. prthividhatus ca bhavaty abdhatus ca. evam tani bijani vrddhim virudhin vipulatam apadyamte. iti hi bhiksava upameyam krta yavad evasyarthasya vijñaptaya itimam drstamtam upanyasyedam uktam. pamca bijajataniti bhiksavah sopadanasya vijñanasyaitad adhivacanam prthividhatur iti catasrnam vijñanasthitinam etad adhivacanam iti. bijam punar hetuh. yas ca hetuh. sa samudayah vijñanasthitayo 'pi pratisthahetuh. tasmad iti. yatah karmadinam api hetutvavacanat samudayasatyatvam siddham. tasmad abhiprayikah. abhipraye bhavah abhiprayena va divyatity abhiprayikah sutre nirdesah trsnadhikrtam pudgalam adhikrtya krta ity abhiprayah. laksanikas tv abhidharme laksane bhavo laksaniko nirdeso 'bhidharme. sarvam sasravam vastu samudaya iti sasravasya skamdhapamcakasya samudayasatyatvalaksanayogat. sa eva vaibhasikas trsnadinam abhiprayikam samudayasatyatvam vivaksur [tib. 183a] (abhidh-k-vy 523) aha. api tv iti vistarena. abhinirvrttihetum bruvata samudayasatyam trsnaivokta sutre. upapattyabhinirvrttihetum sahetukam bruvata yavat karma ca trsna cavidya cokta. upapattihetuh karma. abhinirvrttihetus trsna bhavesu. tayoh punas taddhetvoh karmatrsnayor avidya hetur ity aha. katham etad gamyate. gathayam upapattihetuh karmabhinirvrttihetus trsneti. karma hetur upapattaye trsna hetur abhinirvrttaya iti sutrat. sutramtare vacanad iti. sahetusapratyaya iti vistarah. atra sutre kramena va. karanaparamparakramena va. gathayam esa nirdesah. karmatrsnavidya samkaranam caksuradinam hetur abhisamparaya iti. tad etad uktam bhavati. karma hetur upapattaya iti. ato va sutrat. sahetusapratyayakramasutrad va. ayam idrsah gathartha iti. katham caksur bhiksavah sahetu sapratyayam sanidanam. kas ca bhiksavas caksuso hetuh kah. pratyayah. kim nidanam. caksuso bhiksavah karma hetuh. karma pratyayah karma nidanam. karmapi bhiksavah sahetu sapratyayam sanidanam. kas ca bhiksavah karmano hetuh. kah pratyayah. kim nidanam. [tib. 183b] karmano bhiksavas trsna hetuh. trsna pratyayah. trsna nidanam. trsna bhiksavah sahetuka sapratyaya sanidana. kas ca bhiksavas trsnaya hetuh. kah pratyayah. kim nidanam. trsnaya bhiksavo 'vidya hetuh. avidya pratyayh. avidya nidanam. avidyapi bhiksavah sahetuka sapratyaya sanidana. kas ca bhiksavo 'vidyaya hetuh. kah pratyayah kim nidanam. avidyaya bhiksavah ayonisomanaskaro hetuh. ayonisomanaskarah pratyayah. ayonisomanaskaro nidanam iti. bijaksetrabhavam pratipadayata vijñanadayo 'py ukta vijñanam bijam. tasya ksetram vedanadayah skandhah. te 'py uktah samudayasatyam. na kevalam trsnadaya ity abhiprayikah sutre nirdesa iti sadhitam. sarvasya ca duhkhasya laksanikah samudayabhava iti. yonyadiprakarabhedeneti. adisabdena jatistripurusadiprakarabhedeneti grhyate. abhedeneti.

dhatugatyyonyadinam. tayor yathakramam iti. upapatteh karma hetur abhinirvrttes trsneti. tadyatha bijam iti vistarah. salibijam salyamkuropapadanasya hetuh yavabijam yavamkuropapadanasyetyadi. apah punar abhedena. yatha salyamkuraprarohasya hetuh. evam yavamkurasyapityadi. atas tah sarvamkuraprarohamatrasya hetur iti vina trsnaya janmabhavad iti. atra sadhanam. hetur janmanas [tib. 184a] trsna. tadbhavabhavabhavyabhavitvat. takyatha bijam amkurasya. samtatinamanac cety asyartham vivrnvann aha. yatra ca satrsneti vistarah. yatra visaye rupadau satrsna. ka. cittasamtatih. tatrabhiksnam cittasamtatim namamtim pasyamah. tasnat punarbhave 'py evam iti. punarbhave 'py evam satrsna cittasamtatih. (abhidh-k-vy 524) tasmat tan namatiti. yatra ca namati. tatra ca pravartata iti vyavasyamah. sadhanam catra pravartate. punarbhave cittasamtatih. satrsnanamanat. rupadivisayavat. suskamasuropasnanalepamgavad iti. masura upasnanam. tasya lepah suskah. masuropasnanalepo 'syeti suskamasuropasnanalepam amgam. tadvad. yatha suskena masuropasnanalepenagrhitam amgam. evam trsnayatmabhava iti darsitam bhavati. esa yuktir iti. trsnabhinirvrttihetur iti.

(vi.4) atrarthe dve api satya iti satyaprasamgenedam ucyate.

ghatambuvad

iti. drstamtadvayopanyaso bhedadvayopapradarsanarthah. upakramabhedinas ca ghatadayah. buddhibhedinas ca jaladaya iti. jaladisupakramena rasadyapakarsananupapatteh. atha va dvividha samvrtih. [tib. 184b] samvrtyamtaravyapasraya dravyamtaravyapasraya ca. tatra yasau samvrtyamtaravyapasraya. tasyam bhedo 'pi sambhavati anyapoho 'pi. ya tv asau dravyamtaravyapasraya. tasyam anyapoha eva sambhavati na bhedah. na hi paramanor astadravyakasyavayavavislesah sakyate kartum iti. samvrtisad iti. samvyavaharena sat. paramarthasad iti. paramarthena sat. svalaksana sad ity arthah. evam vedanadyo 'pi drastavya iti. vedanacetanasamjñadayo 'pi dravyasamta eva drastavyah. katham. vedanadin dharman apohya buddhya vedanasvabhave buddhir bhavatiti. dravyasati vedana. evam samjñacetanadayo 'pi yojyah. ghatas cambu castiti bruvamtah satyam evahuh. na mrseti. samvrtisatyasya vacane prayojanam darsayati. uktam ca.

dve satye samupasritya buddhanam dharmadesana. lokasamvrtisatyam ca satyam ca paramarthata

iti. tatha paramarthasatyam iti. paramasya jñanasyarthah paranarthah. paramarthas ca satyam ca tat paranarthasatyam yathanyena jñanena laukikena grhyate. tatha samvrtisatyam. samvrtya samvyavaharena jñanena va klistenaklistena va grhyata iti samvrtisatyam. trividham hi yogacaranam sat. [tib. 185a] paramarthasamvrtisat dravyasac ca. dravyatah svalaksanatah sad

dravyasad iti.

(vi.5) vrttastha

iti vistarah. vrttam silam. tad avyasamgakaranam aviksepakaranam acarakaranam ca. satyadarsanasyanulomam iti. yac chrutam satyadarsanadhikarikam (abhidh-k-vy 525) tac chrutam udgrhnati pathati. artham va srnoti tadartham srotradvarena vijanati. katham. ubhayalambana cintamayiti darsayann aha. kadacid vyamjanenargham akarsati. vyamjananirvrttena namnartham akarsaty ayam asya namno 'rtha iti. kadacid arthena vyamjanam akarsati. idam asyabhidheyasyarthasya vyamjanam namety arthah. ayam hi vyamjanasabdo namni prayuktah. sutre 'pi coktam. svartham suvyamjanam iti. asyam tu kalpanayam iti vistarenacaryah. cintamayi prajña na sidhyatiti. srutabhavanamayilaksanasamkirnam laksanam ucyate. nasamkirnam iti na sidhyati. yuktinidhyanaja iti. yuktya nidhyanam nitiranam. tato jata iti. hetau mayadvidhanad iti. aptavacanam srutam sahetu srutamayyah prajñayah. atra mayadvidhanam. srutahetuka prajña srutamayiti. evam yuktinidhyanam cinta sahetus cintamayyah. atra mayadvidhanat. samadhir bhavana sahetur bhavanamayyah. atra mayadvidhanam. tatprakrtivacane mayad iti laksanat. tasya vikara iti va laksanat. aupacarikas tu vikarah. srutavikara iva srutamayiti laksanamtaram copasamkhyatavyam. annamayah pranas trnamayyo gava iti loke prayogadarsanat.

(vi.6-8) samsargakusalavitarkadurikaranad iti. samsargadurikaranam yad advitiyaviharitvam. tasmat kayena [tib. 185b] vyapakrsto bhavati. akusalavitarkadurikaranam yat klistavitarkavivarjanam. tasmac cittena vyapakrsto bhavati. labdhenapranitenaprabhutena paritasa iti. paritaso daurmanasyam. tena hi paritasyati. upaksiyata ity arthah. apranitatvad aprabhutatvad va. tena labdhena paritaso 'samtustih. alabdhe tu pranite 'pi va prabhute 'pi va icchabhilasa mahecchatety acaryamatam. kamavacaryav eveti. lobhakusalasvabhavatvat.

prahanabhavanaramata nirodhamargaramata. sa na samtustisvabhaveti. katham caturtho 'py ayam aryavamso bhavaty alobhasvabhava ity ata aha. bhavakamaragavaimukhyad iti. bhavaragavaimukhyat. kamaragavaimukhyac ca. vaimukhyam calobha iti. parityaktasvavrttikarmamtebhya iti. parityaktasvavrttibhyah parityaktasvakarmamtebhyas ca. tatra vrttijivika yaya jivyate annapanadina. karmamtah krsisilpadih. iti bhavavibhavahetor iti. itisabdo bhavavibhavaprakarabhidyotakah. tatra bhavaprakare trsna aho bataham indrah syam cakravarti syam iti evamadi. [tib. 186a] vibhavatrsnapi vinasatrsna. aho batocchidyeyam na bhaveyam param maranad ityadi.

(vi.9) smrtir eva smrtam iti. bhave ktavidhanam iti darsayati. avataras

tirtham yenavatarati. pratyasannam atyartham ragacarita iti. yasyalpena ragah sighram upatisthate. sa pratyasannam ragacaritah. yasyadhimatro ragah. so 'tyartham ragacaritah.

avicitralambanatvad iti. vayau varnasamsthanavaicitryanupalabdheh.

abahirmukhatvad amtarmukhatvat. esa vitarkopacchedaya samvartata iti prakrtam. tadvisayopanidhyanad iti. caksurvisayanirupanad ity arthah. (vi.10, 11) vinilakadyakaralabanam ity adigrahanena vipuyakadigrahanam. vipatumakam iti yad utpannakrimikam. caturvidham ragavastu nastiti. varnasamsthanasparsopacaratmakam. adhimuktipradesikamanasikaratvad iti. adhimuktimanasikaratvat pradesikamanasikaratvac cety arthah. adhimuktipradhano 'yam manasikarah. pradesikas cayam avyapity arthah. na hy asubha pamcaskandhalambana. sakalabhumyalambana va. kim tarhi. rupaskandhaikadesalambana [tib. 186b] tadbhavat. nasubhaya klesaprahanam viskambhanamatram tu bhavatity arthah. svamgavayave cittam upanibadhnatiti vacanat na tavat stryamgavayave prayogakala eva samragahetupariharat. asthi visodhayann iti. asthino mamsam apanayan sakalam asthisamkalam pasyati. yathoktam.

yo bhaven navako bhiksuh saikso 'sampraptamanasah gacched asau sivipathikam hamtum ragam yadicchati tato vinilakam pasyet tatah pasyed vipuyakam. tato vyadhmatakam pasyed asthisamkalikam apiti.

atra samasato 'subhayam vartamano yogacaras trividhah. adikarmikah krtaparijayah atikramtamanasikaras ca. tatra samksepacitta adikarmiko yogacara ekasmin padamgusthe mana upanibadhya padamgustham klidyamanam pasyaty etan mamsam evam yavat sarvam sariram asthisamkalam adhimucyate. krtaparijayas tu tathaiva yavat kapalardham. atikramtamanasikaras tathaiva yavad bhruvor madhye cittam dharayati. vistaracittas tu asamudrasthivistarah samksepad adikarmika ity evamaditrividha iti. evam ca krtva catuskotikah prasno bhavatiti. jitajitamanaskarayor iti vistarah. [tib. 187a] prathama kotir jitamanaskarasya svakayalambana asubha alambanaparittataya paritta kayasyalpatvat. (abhidh-k-vy 527) na vasitaparittataya jitamanaskaratvad atikramtamanasikaratvad ity arthah. dvitiya kotir ajitamanaskarasya samudraparyamtalambana asubha. vasitaparittatataya paritta ajitamanaskaratvat. nalambanaparittataya samudraparyamtalambanatvat. trtiya kotir ajitamanaskarasya svakayalambana asubha. alambanaparittatayapi paritta kayasyalpatvat. vasitaparittatayapi ajitamanaskaratvat. caturthi kotir jitamanaskarasya samudraparyamtalambana asubha. napy alambanaparittataya paritta samudraparyamtalambanatvat. napi vasitaparittataya jitamanaskaratvat.

(vi.12) sa samamtakadhyanamtaresv iti. samamtakesu dhyanamtare catuhsu dhyanesu kamadhatau ceti dasa bhumika.

dhyanasamamtakanam catustvat. ata evarthalambaneti. varnasamsthanalambanatvad arthalambana. na tu namalambanety abhiprayah. namnaiva siddham asubhakarety akarartham na sutrayitavyam ity abhiprayah. yadadhvika tadadhvikalambaneti. caksurvijñanavad atitaya atitam alambanam evam yavat pratyutpannayah pratyutpannam iti. svalambananiyatatvat. adhimuktimanasikaratvan na sutritam. ucitanucitatvad iti. anadim atisamsare ucitatvad vairagyalabhiki. anucitatvat prayogiki.

(vi.13) kayasmrtyupasthanadini prajñasvabhavani. [tib. 187b] tadbaladhanavrttitvat. tasyah smrter balasyadhanena vrttir esam iti smrtibaladhanavrttini kayasmrtyupasthanadini kayaprajñadravyadini smrtyupathanity ucyamte. tadvad anapanaprajña smrtibaladhanavrttitvad anapanasmrtir ity ucyate. pamcasu bhumisv iti. trisu samamtakesu caturthasamamtakavarjyesu. dhyanamtare. kamadhatau ceti pamcasu bhumisu. kim karanam. upeksasamprayogitvat. yasmat prathamadhyane samamtakadisupeksavedana bhavati. caturthadhyane samamtake tu yady apy upeksasti. sa tv abhumir asvasaprasvasanam. atha kim artham esopeksa samprayoginy evavadharyata iti. ato braviti vitarkanugunatvad iti. tatpratipaksasya vitarkapratipaksasyanapanasmrtes tabhyam sukhaduhkhabhyam asamprayogah. sukhasaumanasyayos cavadhanaparipamthitvat. abhogapratyanikatvat. tasyas canapanasmrter avadhanasadhyatvat tabhyam asamprayoga iti. vitarkanugunatvat.

kileti. kilasabdah paramatadyotakah. tenedam paksamtaram upanyasyate ye tu maulesv iti vistarah. pareneti. caturthad dhyanad arabhya. [tib. 188a]

kamadhatvasrayeti. tatra vitarkabhuyastvat. prayogiki anucitatvat. vairagyalabhiki ucitatvat. idamdharmanam iti. ayam dharmo bauddha esam (abhidh-k-vy 528) iti idamdharmanah. tesam eva bauddhanam ity arthah. upadesabhavad iti. bahyanam hi pranayamopadeso 'sti nanapanasmrtyupadesa tit. svayam ca suksmadharmanabhisambodhad iti. upadesam amtarena yasmad bahyanam nasti svayam suksmadharmabhisambodhah. suksmatvam punar asyah satkaranayuktatvat. kayam cittam vadhyupeksyety anasajyety arthah. vitastivyamamtaram iti. balavaddurbalapraniyogat.

yavad vayumandalam ity adhastad anugacchati. vairambhas ca vayava ity uparisthat. tattvamanasikaratvan na yuktam etat. yavad vayumandalam vairambhas ca vayava iti. adhimuktimanaskarasyaisa kalpana yujyeta.

kim anugrahaka ete yavad usna iti. sthapanaiveyam drastavya. kayapradesa evanugrahakadivisesasthapanatah. tadasritas cittacaitta iti. tatpratibaddhavrttaya ity arthah. [tib. 188b] uttarottaresu kusalamulesv iti. smrtyupasthanosmagatadisv iti.

darsanamargadisv ity adisabdena bhavanamargagrahanam.

ksayajñanadivisuddhir iti. adisabdena
anutpadajñanasaiksasamyagdrstigrahanam.

(vi.14) napanau yatah kaya

iti. anapanasmrtisambamdhena sarvabhumikav anapanau nirdisyate.
yadbhumiko hi kaya iti. kamavacarah yavat trtiyadhyanabhumikas
tadbhumikav etau. nanyabhumikau. kayacittavisesasamnisrita iti.
kayavisesasamnisritah cittavisesasamnisritas
casvasaprasvasah. kasmad ity aha. arupoyakalaladigatanam
abhavad iti. kayabhavad arupyagatanam na bhavamti.
kalaladigatanam ca. kalalarbudapesyadigatanam ca na bhavamti.
kayavisesabhavat susirakayabhavad ity arthah. acittanam ca
na bhavamti. cittabhavat. caturthadhyanasamapannanam api na
bhavamti. asvasaprasvasabhumicittavisesabhavat. ata evaha. yadi
kayah susira iti vistarah. indriyavinirbhagitvad iti.
indriyaprthagvrttitvad ity arthah. kayopacayenapacayan naupacayikau.
[tib. 189a] ucchinnanam casvasaprasvasanam
punahpratisamdhanan na vipakajau. na hy etad vipakarupasyasti
vipakatmakasya rupasya caksurader etat punahpratisamdhanam nasti.
arupasya tu cittacaittasya punahpratisamdhanam na varyate.
nadharenairyapathikanairmanikeneti. airyapathikam nairnanikam ca
cittam adharabhumikam sammukhibhavati yavac caturthadhyanopapannasyety
(abhidh-k-vy 529) ata asamkyocyate. nadhgarabhumikabhyam tabhyam
upalaksanam iti.

(vi.15, 16) vipasyanayah sampadanartham iti. prajñayah
sampadanartham ity arthah. nispannasamadher api hi prajñam
amtarena klesa na prahiyamte. jñanavadhyah klesa iti vacanat.
kutah prnar etat smrtyupasthanabhavanaya vipasyana sampadyata iti.
sutrat. ekayano 'yam bhiksavo margo yad uta smrtyupasthanani.
kevalo 'yam kusalarasih yad uat catvari smrtyupasthananiti
vacanat.

kayavid

iti vedana vit. svabhava evaisam svalaksanam iti. kah
svabhavah. kayasya bhutabhautikatvam. vedanaya anubhavatvam.
cittasyopalabdhitvam. ebhuas tribhyo 'nyesam yathasvam svabhavah.
duhkhata sasravanam iti. [tib. 189b] aryapratikulalaksanam
duhkham iti vyakhyatam etat. dharmas tribhyo 'nya iti
asambhinnavyavastham abhisamdhayaivam ucyate. smbhinnavyavasthayam
tu kayadayo 'pi nigrhyamte. punah sarve samskrta asamskrtas
ca dharma drastavyah.

svabhavasmrtyupasthanam

prajñeti.

yasmat samsargalambanam apeksyeyam prajñopatisthate. tasmat smrtyupasthanam ity ucyate.

srutadimayi

'ti visesanam. yasmat smrtyupasthanani prayogikani nopapattilabhyani. kasmat prajñasvabhavam ity ucyate. kim anyathapi smrtyupasthanam astiti. ucyate.

anye samsargalambanad

iti. anye tatsahabhuvo vedanadayah. samsargena smrtyupasthanam samsargasmrtyupasthanam. svabhavasmrtyupasthanasamsargat. tadalambanad iti. svabhavasamsargasmrtyupasthanalambanad alambanasmrtyupasthanam. tadalambana alambanasmrtyupasthanam ity apare pathamti. alambyamta ity alambanah. ke. kayavedanacittadharmah. tad evam sati tad alambanasmrtyupasthanam sarvadharmasvabhavam bhavati. uktam ca bhagavata. [tib. 190a] sarvadharma iti bhiksavas caturnam smrtyupasthananam etad adhivacanam iti.

taya hi prajñaya tadvan prajñavan. anupasyah kriyata iti. anupasyatity (abhidh-k-vy 530) anupasyah. paghradhmadhetdrsah sa iti sapratyayah. anupasyam pudgalam karotity anupasyayati. prajñasvabhave tv evam vigrahah. anupasyasya karanam anupasyaneti. taya hi prajñaya tadvan prajñavan anupasyah kriyate. yatha prajñayogat prajñah pudgala ucyate. evam anupasyanayogad anupasya ity ato 'nupasyana prajñeti siddham. yatas coktam bhagavata. adhyatmam pratyatmam kaye kayanupasyi kayanudarsi viharatiti. tenapi jñayate 'nupasyana prajñeti. katham iti sadhayaty anupasyam asyasti. kim tad darsanam. darsanalaksanam hy anupasyam. ato 'nupasyi pudgalo dandivat. tatah saptamitatpurusah. kaye 'nupasyi kayanupasyiti. kayam anupasayitum silam asyeti kayanupasyiti ninir api yadi vidhiyeta tathapy etadrupam sidhyatiti pasyamah.

smrtyudrekatvad iti. smrtyadhikatvad ity arthah. [tib. 190b] smrtibaladhanavrttitvad iti. balasyadhanam. smrter baladhanam smrtibaladhanam. smrtibaladhanena vrttir asya iti smrtibaladhanavrttih prajña. tadbhavah. tasmat. darupatakilasamdharanavad yatha darupatena tiksnakilena darupatasya samdharanam. evam asyah prajñayah smrtibaladhanenalambane vrttir iti. yadi hi smrtir alambanam dharayaty evam prajña prajanatiti. tad evam smrtyopatisthata iti smrtyupasthanam prajñeti vaibhasikiyo 'rthah krtyalyuto bahulam iti kartary api lyud bhavatiti.

evam tu yujyata ity acaryah. karanasadhanam etat. smrtir anayopatisthata iti. arthapradarsanamatram etat. vigrahas tv evam kartavyah. upatisthate 'nenety upasthanam. smrte upasthanam

smrtyupasthanam iti. katham smrtir anayopatisthata ity aha. yathadrstasyabhilapanad iti. yasmad yathadrsto 'rthah prajñaya. tathaivabhilapyate. smrtyodgrhyata ity arthah. kva punar upatisthate. kaye yavad dharmesu. kaye smrtyupasthanam kayasmrtyupasthanam. evam yavad dharmesu smrtyupasthanam dharmasmrtyupasthanam iti. yatha ca svabhavasmrtyupasthanasya. evam samsargasmrtyupasthanasyapi. yathaiva hi prajñaya smrtir upatisthate kayadisu. evam tatsamprayuktair apiti.

idanim sutroktam smrtyupashananam karnasadhanatvam asambadhyamanam drstva karakamtarenartham vivaksur [tib. 191a] aha. yatra tuktam iti vistarah. yatha kayasya samudayastamgatav uktau. evam vedanadinam api vaktavyau. katham. sparsasamudayat vedanayah samudayo bhavati. sparsanirodhad (abhidh-k-vy 531) vedanaya astamgamah. namarupasamudayac cittasya samudayo bhavati. nanarupanirodhac cittasyastamgamah. manasikarasamudayad dharmanam samudayo bhavati. manasikaranirodhad dharmanam astamgama iti. atra sutre alambanam eva kayavedanacittadharmah smrtyupasthanam. smrtir atra kayadisupatisthata iti krtva. tad evam adhikaranasadhanam darsitam bhavati. upatisthate smrtir asminn ity upasthanam. smrter upasthanam smrtyupasthanam. evam yavad dharma eva smrtyupasthanam dharmasmrtyupasthanam iti vigrahah. yadi catra sutre alambanam smrtyupasthanam nabhipretam abhavisyat. na bhagavan evam avaksyat. katham ca bhiksavas caturnam smrtyupasthananam samudayas ca bhavaty astamgamas ca. aharasamudayat kayasya samudayo bhavati. aharanirodhat kayasyastamgama iti vistarah. kayadinam hi smrtyupasthanatve sati tatha vacanam yujyeta. tasmat kayadaya alambanasmrtyupasthanam iti siddham.

yathalambanam caisam nameti. esam kayasmrtyupasthanadinam [tib. 191b] alambanapeksaya kayasmrtyupasthanam yavad dharmasmrtyupasthanam iti nama vyavasthapate. svaparobhayasamtatyalambanatvat. parasamtatyalambanatvat. ubhayasamtatyalambanatvac ca pratyekam ekaikasah esam kayasmrtyupasthanadinam traividhyam bhavati. sutre vacanat. katham. adhyatmam kaye kayanupasyi viharati. atapi samprajanan smrtiman viniya loke 'bhidhyadaurmanasye. bahirdha ye kayanupasyi viharati atapiti purvavat. adhyatmabahirdha kaye kayanupasyi viharatiti purvavat. evam tavat kayasmrtyupasthanasya traividhyam. vedanasmrtyupasthanadinam apy adhyatmam vedananam vedananupasyi viharatiti vistarena traividhyam yojyam. audarikasya purvam darsanad iti. kayas tribhya audarikah. sadvijñanavijñeyatvad iti. tasya purvam darsanam. dvabhyam vedana prakaraudarikatayeti tadanamtaram tasya darsanam. suksmapracaratvad durvijñataya dharmah suksma ity atas tebhyah purvam cittasya darsanam. amte dharmanam iti. sa ceti kamaragah. sa ca cittasyeti sa vedanabhilasah. tatklesaprahanat.

tadadamtatvam. yathakramam iti. [tib. 192a] suciviparyasasya pratipaksena kayasmrtyupasthanam. sukhaviparyasasya pratipaksena vedanasmrtyupasthanam. yatkimcid veditam idam atra duhkhasyeti. nityaviparyasasya pratipaksena cittasmrtyupasthananam. cittasya laghuparivartitvat. atmaviparyasasya pratipaksena dharmasmrtyupasthanam. pindavibhagato dharmanam anatmakaritvad dharmamatram rahitam atmaneti (abhidh-k-vy 532) dharmanirvacanatah. dharma ime prthagprthag avasthitah. na ca kascit svatamtra atmeti. taddarsanad va. caturtham ubhayatheti. dharmasmrtyupasthanam asambhinnalambanam amisralambanam bhavati. kayavedanacittavyatiriktadharmalambanatvasambhavat. sambhinnalambanam api bhavati. kayadinam dve trini catvari va samastani pasyatiti. yadi kayam vedanam ca dve pasyati dharmasmrtyupasthanam. tat sambhinnalambanam. yadi kayam yavad dharmams ca pasyati. tad api tathaiva. yad api kayam vedanam cittam dharmams ca samastan pasyati. tad api sambhinnalambanam dharmasmrtyupasthamam iti.

(vi.17) samastalambane sthita

iti. kayavedanacittadharman abhisamasya.

(vi.18-20) usmagatam

ity usmaprakaram kusalamulam. purvarupatvad iti. prathamanimittatvat. purvasvabhavatvad va. prakarsakatvad iti. [tib. 192b] prabamdhikatvad ity arthah. esam tu visesanam pascad vaksyama iti saptame kosasthane

dravyatah sodasakara

iti atra. yadi te 'pi tadrsah. atha kim artham upadisyamta ity ata aha. utkrstataratvat tu namamtaram iti. atha kasman murdhana ity ucyamta ity aha. calakusalamulamurdhatvad iti. murdhasabdo 'yam prakarsaparyamtavaci. tatha hi loke vaktaro bhavamti. murdhagata khalv asya srir iti. dve hi kusalamule cale. usmagatamurdhalaksane parihanisambhavat. dve acale ksamtilaukikagradharmalaksane viparyayat. tatra tayor yan mrdu. tad usmagatam. yad adhimatram. te murdhanah. acalayor api yan mrdu. sa ksamtih. yad adhimatram. te laukikagradharmah. ebhyo hi pato 'tikramo veti. murdhabhyah patah parihanih. atikramo va ksamtisammukhibhavo va. murdhnam calatvat. vrksadimurdhebhyo hi loke pato va bhaved atipato va. uparisthanupraptir iti murdhasadharmyam. satyesv akaranam prathamato vinyasanam iti. satyesv anityadyakaranam adita upanipatanam. tadalambananam pravartanam ity arthah.

anyair apiti.

dharmasmrtyupasthanad [tib. 193a] anyair apity arthah.

vardhanam

abhyasenottoptikaranam. vivardhayata iti vistarah. vivardhayato yogino vardhanena (abhidh-k-vy 533) visistanam kusalamulanam sammukhibhavah. purvapratilabdhanam iti. avisistanam asammukhibhavah. kasmat. abahumanat. nyunatvenavahumanad ity arthah. adhimatrasatyaksamanad iti. usmagatavasthayam mrdu satyam ksamate rocate. murdhavasthayam madhyam. tadanamtaram idanim adhimatrasatyaksamanat ksamtir utpadyate. katham ity ata aha. aparihanita iti. yasmat ksamtir na parihiyate. murdhabhyas tu parihiyata ity asti sambhavah.

dvidha tadvad

iti. mrdumadhye ksamti tathaiva. yatha murdhana uktah. tathaivakaranat dharmasmrtyupasthanena. satyesv akaranam akaranad ity arthah. sarvasya iti. mrdumadhyadhimatrabhedabhinnayah sarvasyah ksamteh. dharmasmrtyupasthanenaiva vacanam. nanyena kayasmrtyupasthanadina. kasmat. agradharmaslesat. agradharma hi darsanamargaslesat. dharmasmrtyupasthanatmaka eveti. agradharmaslesad iti [tib. 193b] agradharmanam kamavacaraduhkhasatyalambananam anamtarotpadat ksamteh kamavacaratvaduhkhasatyalambanam. agradharmaslesad dhi tatsadrsyam iti. niyamavacanad iti. adhimatraksamtivad usmagatadinam alambanam pratiniyamavacanat. adhimatraksamtyavadharanenaiva hi traidhatukaduhkhadyalambanatvam esam usmagatadinam sidhyati. katham. kamaptam eva duhkham visayo 'syam. seyam kamaptaduhkhavisaya adhimatra ksamtih. ksamter evety avadharanat anyany usmagatadini traidhatukaduhkhadyalambananiti siddham. yada kileti vistarah. yada kila ruparupyapratipaksadinam. adisabdena ruparupyanirodhasamudayaduhkhanam kamavacarapratipaksadinam ca grahanam. ekaikasatyakaralambanapahrasenaikaikasya satyakarasya ekaikasya satyalambanasya capahrasena yavat kamavacaram eva duhkham dvabhyam ksanabhyam manasikaroti. esa sarvaiva ruparapyapratipaksakarahrasat prabhrti madhya ksamtih. katham. anvayajñanapaksam tavan margam margato nyayatah pratipattito nairyanikatas ceti [tib. 194a] tais caturbhir akarair akarayati. tatas tribhir ekam hitva. tato dvabhyam dvau hitva. tata ekena. tato margasatyam hitva. ruparupyanirodham caturbhih svair akarair akarayati. tatas tribhih dvabhyam ekenaiva cakarya nirodhasatyam capasya. samudayasatyam caturbhih svair akaraih. tribhih dvabhyam ekena cakarya. tathaiva tad apasya. duhkhasatyam svair akarair yavad ekenakarya. tad api satyam apasya. kamavacarapratipaksam svais caturbhir akaraih tribhih dvabhyam ekena cakarayati. tad apasya. (abhidh-k-vy 534) kamavacaranirodhasamudayasatye tathaiva svakarahrasakramenakaryapasya ca. kamavacaram duhkhasatyam caturbhir akarair akarayati. tatas tribhih tato dvabhyam

akarayatiti. evam hi hrasarambhat prabhrti sarva ete ksana madhya ksamtir ity uktam bhavati. trtiye ksane tadalambanaivadhimatra ksamtih. caturthe agradharmas tadalambana eva. mrdvi tu ksamtir ya purastad adhimatrebhyo murdhabhyo 'namtaram kamavacaram duhkhasatyam yavan margasatyam. ruparupyavacaram ca. svaihsvaih sarvair akarair anapahrasam manasikurvata ity avagamtavyam.

[tib. 194b] evam tavad eke vyacaksate. akarapahrasapurvaka alambanapahrasa iti.

apare punar vyacaksate. ekaikasatyakaralambanapahraseneti. naivam grahitavyam ekaikasatyakaralambanapahrasene ceti. kim tarhi. ruparupyapratipaksadinam ekaikesam satyanam ye akarah. tesam alambanahraseneti vyakhyatavyam iti.

ekannavimsatiksanasatam madhya ksamtir iti varnayamti. akarapahrasa. purvake hy alambanapahrase sati atibahavas cittaksana visarpamti. na caitan nyayyam. na hi satyesu vidyamanesu akaratyago yujyate. yada tu satyani tyaktani bhavamti. tadakaratyaga iti yuktam. evam ca sati purvam satyalambanahrasam karoti pascad akarahrasam. na hi maule visaye 'napakrte tadalambanapakaranam nyayyam. samahitasamahitaduhkhasamudayanirodhamarga astau vyavasthapyamte. esam akara dvatrimsad bhavamtity etad adhuna nyayamtaram upadisyate. katham krtva. yada kamavacaram duhkham caturbhir akarair manasikaroti. evam yavad ruparupyavacaranam pratipaksam caturbhir akarair manasikarotiyam mrdvi ksamtih. yada punah kamavacaraduhkham caturbhir akarair manasikarotity evam yavat kamavacaranam [tib. 195a] samskaranam pratipaksam manasikaroti caturbhir akaraih. ruparukyavacaranam samskaranam pratipaksam parityajatah prabhrti madhya ksamtir arabdha. tatra ca ruparupyavacarapratipaksaparityage 'stavimsatis cittaksana bhavamti. kamavacarasamskarapratipaksaparityage caturvimsatih. ruparupyavacarasamskaranirodhaparityage vimsatih. kamavacaranirodhaparityage sodasa ruparupyavacarasamudayaparityage dvadasa. kamavacarasamudayaparityage 'stau. ruparupyavacaraduhkhaparityage catvarah. kamavacaram duhkham caturbhir akarair manasikaroti. tasya bhavamty akaras catvarah. sa ca yogacaro dvividhah. (abhidh-k-vy 535) drsticaritah. trsnacaritas ca. drsticarito 'pi dvividhah. atmadrsti caritah. atmiyadrsticaritas ca. yo hy atmadrsticarito bhavati. so 'natmakarena niyamam avakramati. yas tv atmiyadrsticaritah. sa sunyakarena. trsnasarito 'pi dvividhah. asmimanopahatah. kausidyadhikas ca. tatra yo 'smimanophatah. so 'nityakarena niyamam avakramati. yah kausidyadhikah. sa duhkhakarena. tatratmadrsticarito

yogacarah punas tat kamavacaram duhkham tribhir akarair manasikaroti. ekam akaram hitva. tato dvabhyam anatmasunyatakarabhyam. tata ekam anatmakaram dvih sammukhikaroti.
duhkhadharmajñanaksamtiduhkhadharmajñanasadrsam [tib. 195b] iti. esa madhya ksamtir ity evam ekannavimsam cittasatam bhavati. evam atmiyadhimuktasya tu sunyanatmakarabhyam akarayatah sunyakaram dvih sammukhikaroti. esasya madhya ksamtih evam ekannavimsaksanasatam. evam trsnacarito dviprakarah. asmimanopahatah. kausidyadhikas ca vaktavya iti. adhimatra tu ksamtir ekam eva ksanam. sa yathapudgalacaritam anityakarena va duhkhakarena va sunyakarena va anatmakarena va samprayukteti. atha kim artham ekaikasatyakaralambanahrasah kriyate. purvam hi tena traidhatukam vidusayata samastah pratipaksa alambitah. pascat kamadhatoh purvam praheyaparijñeyatvat kamavacara eva duhkhe 'vatisthata iti. tatpurusakarena margakarsanad iti. vina sabhagahetuna. purvasyanasravasyabhavat. laukikagradharmapurusakarena margasatyasyakarsanat. sarvalaukikasresthatvam agradharmanam gamyate.

sarve tu pamca skamdhah saparivaragrahanad iti. samahitabhumidatvad usmagatadinam avijñaptilaksano rupaskamdho 'stiti [tib. 196a] pamca skamdha usmagatadayah saparivaragrahanat saparivara grhyamte iti. ma bhud aryasyeti. praptisammukhibhavat aryapudgalasyosmagatadinam phalapraptiprayogabhutanam sammukhibhavo ma bhud iti praptayo nosmagatadisu grhyamte. na hi praptaprayogaphalasyaryasya prayogasammukhikaranam nyayyam iti.

trisatyalambanosmagatakarana iti. duhkhasamudayamargalambanosmagatakarane. dharmasmrtyupasthanam pratyutpannam. yatnajanyasya karyasyakarane samastalambanatvena dharmasmrtyupasthanasyaiva samarthatvat. pratiniyatalambanatvena hi kayasmrtyupasthanadiny asamarthaniti anagatani catvari (abhidh-k-vy 536) bhavyamta iti. yasmat smrtyupasthanena kayavedanadayo 'pi duhkhasatyadisamgrhita grhyamte. kayasmrtyupasthanadini ca purvapratilabdhani bhavamtity atas catvary api bhavyamte praptyutpadad iti. nirodhasatyalambane tad evobhayatheti. nirodhasatyalambane usmagatakarane. dharmasmrtyupasthanam pratyutpannam. tad eva canagatam bhavyate. na kayasmrtyupasthanadini. nirodhasatye kayadyabhavat. [tib. 196b] sarvatrakarah sabhaga iti. trisatyalambanasya nirodhasatyalambanasya cosmagatasyakarane sadrsa evakara bhavyamte. duhkhasatyalambane duhkhasatyakara eva catvaro bhavyamte. na samudayasatyadyakarah. samudayasatyadyakaralambane samudayasatyadyadyakara eva catvaro bhavyamte. nanya ityadi. vivardhana iti. trisatyalambane. kayasmrtyupasthanadinam anyatamat

pratyutpannam sambhavati. mirodhasatyalambane 'ntyam pratyutpannam. ubhayatranagatani catvari. akarah sarve 'pi sodasapi bhavyamte. kim karanam. labdhatvat gotranam sambhavastas catuhsatyalambanakayasmrtyupasthanadijatinam labdhatvad ity arthah. murdhakarana iti vistarah. murdhakarane sarvatrapi dharmasmrtyupasthanam eva pratyutpannam. kayadismrtyupasthananam akarane 'samarthyat. nirodhalambanavivardhane 'pi amtyam dharmasmrtyupasthanam pratyupannam. itaresam ayogat. trisatyalambanavivardhane tu caturnam anyatamat pratyutpannam. anagatani sarvatra catvari. akara api sarve. labdhatvat gotranam ity avagamtavyam. [tib. 197a] ksamtinam sarvatramtyam iti. akarane vivardhane camtyam dharmasmrtyupasthanam pratyutpannam. tatha hy uktam. sarvasyah ksamtya dharmena vardhanam iti. agradharmesv amtyam iti. agradharmesu sammukhikriyamanesv amtyam dharmasmrtyupasthanam pratyutpannam. anagatani catvari anutpattidharmany eva prapyamte. akaras catvari eveti. anityaduhkhasunyanatmakarah. anyabhavad iti. yasmad anyasamudayadyakara agradharma na samti duhkhamatralambanatvat. yatha tarhy agradharmasvabhavakayasmrtyupasthanadyasammukhibhave 'py agradharmasamudacaravasthayam anagatani kayasmrtyupasthanadini bhavyamte. evam agradharmasvabhavasamudayadyadyakara anagata bhavyamta iti kim nesyata ity atah punar aha. darsanamargasadrsyac ceti. duhkhakara eva catvaro bhavyamte. kasmat. darsanamargasadrsyat. darsanamarge hi yasya satyasya darsanam bhavati. tadakara eva bhavyamte. darsanamargasadrsya hy agradharmah. kim punar (abhidh-k-vy 537) esam darsanamargena sadrsyam anuslesat. tathaiva prathamatah kamavacaraduhkhalambanatvam [tib. 197b] tulyabhumikatvam va. tatha hi darsanamargam adhikrtya vaksyati.

so 'gradharmaikabhumika

iti . yad va prthagjanatvaghataya duhkhadharmajñanaksamter anamtaryamargabhuta agradharma bhavamti. tad esam darsanamargena sadrsyam. sadrsa hy anamtaryamarga vimuktimargair iti.

(vi.21-23) vidha vibhaga iti vistarah. tasya dhator etad yañirupam. niscita iti. nihsabdasyartham darsayati. katham punar niscito vedha ity aha. tena vicikitsaprahanat niscitah. satyanam ca vibhajanat. idam duhkham ayam yavan marga iti. nirvedha aryamargah. tasya bhago darsanamargaikadesah. tasyavahakatvenakarsakatvena hitatvat tasmai hitam iti chah. tena nirvedhabhagiyam iti bhavati.

anagamyamtaradhyanabhumikam

iti. anagamyam camtaram ca dhyanani ca bhumayo 'syety

anagamyamtaradhyanabhumikam.

nordhvam iti. narupyesu nirvedhabhagiyam asti. darsanaparivaratvat. darsanamargaprayogatvad ity arthah. tadabhavah. damadhatvalambanatvad iti. tasya darsanamargasyabhavas tadabhavah. kva. urdhvam iti vartate. arupyesv ity arthah. kasmat. kama dhatvanalambanat. yasmad arupyah kamadhatum [tib. 198a] nalambamte. aha. kim kamadhatvalanbanena darsanamargena prayojanam iti. ata ucyate. tasya purvam parijñeyapraheyatvad iti. tasya kamadhator duhkharupasya purvam parijñeyatvat. samudayarupasya ca praheyatvat. atra ca hetur yasmat sa yogi kamavacarena duhkhena vihanyate. tena sa purvam tato moksam anvesata iti. tesam rupadhatau pamcaskamdhako vipaka iti. tesam nirvedhabhagiyanam rupavacaratvat yadi ca yogi rupadhatav upapadyeta. tatas tasya tatra pamca skamdhako vipako 'bhinirvartate. paripurikany eva ca tanistavedaniyajananat. naksepakani nikayasabhagasya. bhavadvesitvat. anityadibhir akarair bhavam dvisamtiti.

dve prathame iti usmagatamurdhasvabhave.

kamasrayaniti.

yasmad ihaiva satyabhisamayao nanyadhatau. nordhvam hi drkpathah asamvegat. iha vidha tatra nistheti cagamad iti. trisu dvipesuttarakuruvarjyesv iti vyakhyayate. uttarakauravanam mrdvindriyatvat. devesu sammukhibhava iti. kamavacaresu. caturtham nirvedhabhagiyam [tib. 198b] devesv api. tesv eva ca nanyatra.

trini nirvedhabhagiyany anyatra agradharmebhyah. ihaiva janmani stripurusendriyaparavrttau ubhayasrayani stripurusendriyasrayani striyah purusas ca labhamte. striyo hy etany utpadya janmamtarastribhavapradurbhave stryasrayani sammukhikurvamti. janmamtarapurusabhavapradurbhave tu purusasrayani sammukhikurvamti. na hi tallabhininam strinam janmamtare stribhavo na sambhavati. purusa api tathaiva stribhave janmamtare sati stryasrayani sammukhikurvamti. purusabhave purusasrayaniti. agradharman praty aha.

agradharman dvyasrayan labhate 'mganeti.

stry evobhayasrayan agradharman labhate. na purusah. tatha hi stri tan labdhva stryasrayais tais tadanimtanaih samanvagata bhavati. janmamtaraparavrttau ca kamadhatau purusasrayapradurbhave purusasrayaih sa purusah samanvagata iti. purusas tu purusasrayan eva labhate. kasmad ity aha. stritvasyapratisamkhyanirodhalabhad iti. tasmim janmani stritvam janmamtare 'pi punar nastity asyapratisamkhyanirodhalabhah. yo hy agradharman utpadayati. so 'vasyam anamtaram darsanamargam utapadayen [tib. 199a] na ca drstasatyasya punah stritvapradurbhava iti siddhamtah.

bhumityagad

iti vistarah. yadbhumikani nirvedhabhagiyani pratilabdhani prathamadhyanabhumikani yavac caturthadhyanabhumikani. tam bhumim tyajan prathamam dhyanam yavac caturtham tyajann aryas tany api yathasvam prathamadhyanadhumikani yavac caturthadhyanabhumikani tyajati. nanyatha na mrtyuna parihanya va. yatha prthagjana ity arthah. bhumityagah punar bhumisamcarad iti. na vairagyata iti darsayati. prthagjanas tv iti vistarah. prthagjanas tu nikayasabhagatyagenaiva tyajati nirvedhabhagiyani saty asati va bhumisamcare. tatha hi prthagjano yadbhumikanirvedhabhagiyalabhi bhavati. tata urdhvam upapadyamanas tani bhumisamcare 'pi mrtyunaiva tyajati. avitaragas tv asati bhumi samcare mrtyuna tyajati. kamadhatav evopadyate. na tv evam (abhidh-k-vy 539) aryapudgalas tat kusalamulasamtater darsanamargopabrmhitatvat. prthagjana eva tatha tyajatiti katham gamyate. andakalaladigatah prthagjanah kayena samanvagatah. na kayakarmaneti sastre vacanat.

acaryavasumitras tu vyacaste. prthagjanas tu nikayasabhagatyagenaiva tyajati. saty asati va bhumisamcara iti. sakalam dhyanam atra bhumigrahanena [tib. 199b] grhyate. tatra prthagjano yada brahmakayikebhyas cyutva brahmapurohitesupapadyate. tada nikayasabhagatyagena tyajati. yada tu prathamat dhyanac cyutva dvitiya upapadyate. tada bhumityaganikayasabhagatyagabhyam iti. tad ayuktam. brahmalokopapannanam nirvedhabhagiyabhavat. kamadhatau hi nirvedhabhagiyany utpadyamte. kamadhatucyavanad eva ca tesam nirvedhabhagiyatyaga iti. acaryasamghabhadrenapi darsitam etat. nanu ca prthagjano 'pi yadbhumikanirvedhabhagiyalabhi bhavati. tata urdhvam upapadyamano nirvedhabhagiyani vijahyad iti. nasty etat. nikayasabhagatyagad eva tyaktatvat. maranabhavasthito hi tani tyajati. amtarabhavasthitena tu tyaktani. ata urdhvam upapadyamanasya tan masti yad vijahyad iti. mrtyunaivety ucyata iti. pratimoksasamvaravad iti. yatha pratimoksasamvaras tyaktah punar adiyamano 'purva eva labhyate. kasmat. anucitayatnasadhyatvat. anucitatvat yatnasadhyatvac ca. yasmad anadim atisamsare nocitani bhavamti. aryamargaparivaratvat. tasman na vairagyalabhyani. yasmad yatnasadhyani. tasman na purvatyaktani labhyamta iti. sati pratisimadaisika iti. sima nama [tib. 200a] maryada. tasya daisiko desayita pranidhijñanalabhi. tasmin sati labdhavihinat parenotpadayati. yad anutpaditam. tad utpadayatity arthah. asati pratisimadaisike mulad evosmagatat prabhrtity arthah. ete punar vihaniparihani iti.

bhumityagat tyajaty arya

ityadivacanad vihanir ukta.

adye dve parihanya ceti

vacanat praihanir apy ukta. tenaite iti nirdisati.

hani

iti vihaniparihanyoh samanyarupaparigrahad ubhayor grahanam. parihanis tu dosakrta. klesakrtety arthah. navasyam vihanir iti. sa hi gunakrtapi bhavati na kevalam dosakrta. gunakrta tadyatha darsanamargotpattau prthagjanatvasya (abhidh-k-vy 540) vihanih. dosakrta tu tadyatha mithyadrstya kusalamulavihanih. pratisamdhicittena va kesamcid dharmanam vihanir iti. tad evam ya parihanih. vihanir api sa. ya tu vihanih. navasyam asau parihanih. gunavisesebhya eva hi parihanir iti.

(vi.24) anutpattidharmatam pratilabhata iti. apratisamkhyanirodham tesam gatyadinam pratilabhata [tib. 200b] ity arthah. tam tu yathayogam iti. tam tv anutpattidharmatam. yathasambhavam mrdvyam adhimatrayam ca ksamtau pratilabhata iti vartate. katham krtva. mrdvyam ksamtyam apayagatinam anutpattidharmatam pratilabhate. adhimatrayam andajasamsvedajayonyoh. mrdvyam asamjñitvottarakurumahabrahmopapattinam. adhimatrayam sandhapandakobhayavyamjanasrayanam. adhimatrayam astamadibhavanam. astamadinavamadibhavanam. darsanaheyaklesanam canutpattidharmatam eveti.

(vi.25) tasyaiva tu gotrasyeti. ksamtiparibhavitasya sravakagotrasyety acaryamatam. tasya ksamtiparibhavitatvenavivartyatvad ity abhiprayah.

triny apitara

iti. pratyekabuddhah ksamtim api sravakagotrad vivartya syat. na hi te parartham apayan avagahanta ity abhiprayah. animjyapatusamadhitvad iti. astapaksalmuktatvad animjyah samadhih. ata eva patur uttaptatiksnendriyatvad va.

yesam tu khadgad anyo 'piti. yesam abhidharmikanam matena khadgad anyo 'pi pratyekabuddho 'sti. utpaditanirvedhabhagiyamatro 'pi vargacari pratyekabuddha ity abhiprayah. tesam usmagatamurdhabhyam tadgotranam vyavartanasyapratisedhah khadgavisanakalpasyaivavadharanat. [tib. 201a]

(vi.26) ksipram moksas tribhir bhavair

iti. yah ksipram moksam prapnoti. sa ekasmim janmani moksabhagiyam utpadayet. dvitiye nirvedhabhagiyani. trtiye aryamarga iti. yas tu purvasmin janmani sambhrtamoksabhagiyo bhavati. sa ekasminn api janmani nirvedhabhagiyany aryamargam cotpadayatity avagamtavyam bijavaropanetyadi bijavaropanam moksabhagiyotpadanam. sasyabhivrddhir nirvedhabhagiyotpattih. phalotpattir aryamargah. asyam dharmatayam iti. pravacanadharmatayam. avataraparipakavimuktayo bhavamtiti. avataro moksabhagiyena. paripako nirvedhabhagiyaih. vimuktir

aryamargeneti. tatpranidhanaparigrahanad iti. (abhidh-k-vy 541) manahpranidhanaparigrahat. pranidhanam punas cetanavisesah. ekabhiksam api dattveti kayakarma. ekasiksam api cadayeti vakkarma. tac ca manaskarmotthanam iti. trikarmasvabhavam alpakam apy etat moksabhilasabaladhanan moksabhagiyam aksipati. moksasya bhagah praptir moksabhagah. [tib. 201b] tasmai hitam moksabhagiyam iti. nanyatra prajñanirvedayor abhavad yathayogam iti. kurusu tavad ubhayam nasti. apayesu nirvedo 'sti prajña nasti. devesu prajñasti nirvedo nastiti. ato manusyesv eva trisu dvipesv aksipyate. nanyatra.

(vi.27-28) abhisamayakramas tu vaktum arabdha iti

vrttasthah srutacimtavan bhavanayam prayujyata

ity arabhya nirvedhabhagiyanukramah. tatprasamgena moksabhagiyopanyasa iti.

dharmaksamtir anasraveti.

nirvedhabhagiyair api dharmaksamanam. ato nisyandena visesanam. yasya dharmajñanam nisyamdah. sa dharmajñanaksamtih. dharmajñanartham ksamtir dharmajñanaksamtih. puspaphalavrksavad yatha puspartham vrksah puspavrksah. phalartham vrksah phalavrksah. karikayam tu dharmaksamtir iti vacanam ekadesagrahanato devadatto datta iti yatha. samyaktvam nirvanam ity uktam iti. samyaktavam katamat. yat tat paryadaya ragaprahanam iti vistarah. tatra niyamo niyama iti. tatra samyaktve niyama ekamtibhavo niyama iti ghañi rupam. api tu niyama iti yamah samupanivisu cety appratyayasya vibhasitatvat. tasyahigamanam avakramanam iti. [tib. 202a] tasyaikamtibhavasyabhigamanam praptih. tad eva viparyasasyapakraman niyamavakramtir ity ucyate. tasyam ceti dharmajñanaksamtau. pradipajativad iti. pradipasyeva jater iva cety arthah. yatha pradipasyanagatasya tamovinasane samarthyam. jates canagataya janyajanane. tatha prthagjanatvavyavartane samarthyam anagataya dharmajñanaksamter abhyupagamyate. nanyad iti. klesaprahanam karitram. laukikair agradharmair iti apara iti. prthagjanatvam vyavartata iti prakrtam. na. taddharmatvad iti. na yuktam etal laukikair agradharmais tadvyavartana iti. kasmat. te 'pi hi prthagjanadharmah. katham prthagjanadharmasya prthagjanadharmam vyavartisyamta iti. tadvirodhitvad adosah. agradharmanam prthagjanantvavirodhitvat adosa esah. kim. (abhidh-k-vy 542) yathety aha. satruskandharudhatadghatanavad iti. yatha satruskandharudha eva kascic chatrum ghatayet. evam kilagradharmah prthagjanatvasatruskandharudhas tad eva prthagjanatvam ghatayeyur iti.

ubhayair iti. laukikair agradharmaih [tib. 202b] ksamtya ca prthagjanatvam vyavartyate. katham ity aha.

anamtaryavimuktimargasadharmyad iti. laukikanam agradharmanam anamtaryamargena sadharmyam. ksamter vimuktimargena. yatha hy anamtaryamargena klesah prahiyate. vimuktimargena prahinah evam laukikair agradharmaih prthagjanatvam vihiyate. ksamtya vihinam iti.

anasravadhikarah sarvatreti. tena tato 'traiva dharmajñanam anasravam iti gamyate. tad duhkhe dharmajñanam ity ucyate iti. sastre tena namna vyavahara it darsayati. samastalambana ruparupyavacaraduhkhalambanatvat. prathamato dharmatattvajñanad iti. adito duhkhadidharmatattvajñanad ity arthah. tadanvayatvad iti. taddhetukatvad ity arthah. tathaivanugamad iti. yathaiva dharmajñanenanugatam parijñatam duhkhadisatyam duhkhadibhir akaraih. tathaiva ruparupyavacaraduhkhadyanugamad anvayajñanam etad iti vistarah. evam samanamtarotpattikramena sese samudaye ruparupyavacare 'nvayajñanaksamtir [tib. 203a] iti vistarena yojyam.

nikayamtariya aryadharmaguptaprabhrtayah. abhedena hy abhisamaya ucyata iti. sodasa citto 'yam satyabhisamaya iti. darsanabhisamaya alambanabhisamayah karyabhisamayas caivam sodasacittaka ity abhedah.

darsanabhisamaya iti. darsanam evabhisamayah. evam alambanabhisamayah karyabhisamayas ca. darsanabhisamayo 'nasravaya prajñaya. tad dhi bhiksavo drstam. yad anasravaya prajñaya drstam iti vacanat. prajñaiva darsanam iti vyavasthapyate. alambanam grahanam tatsamprayuktair api vedanadibhir bhavati. apisabdat prajñayapi. yasmac cittacaittaih satyany alambyamte. karyam yasya satyasya yat kartavyam. tadyatha duhkhasya parijñanam. samudayasya prahanam. nirodhasya saksatkaranam. margasya bhavanam. tad viprayuktair api silajatyadibhir bhavati. apisabdat prajñatatsamprayuktair api. prajñasamprayuktaviprayuktair hi tatkaryacatustayam [tib. 203b] kriyate. jatyadibhir ity adisabdal laksanamtarani praptayas ca grhyamte. duhkhe hiti vistarah. duhkhe hi drsyamane prajñaya. tasyabhisamayitur duhkhasya va trividho (abhidh-k-vy 543) 'bhisamayo yathoktah. katham ity aha. samudayadinam samudayanirodhamarganam abhisamayah prahanasaksatkaranabhavanad yathakramam prahanam samudayasya klesaprapticchedat. saksatkaranam nirodhasya tatpraptyutpadat. bhavanam margasya sammukhibhavat. akarabhedad iti. pratyekam esam duhkhadinam akarabhedat. na ca duhkhakarena samudayadinam darsanam yujyate. tadakararthabhedatah. athapy anatmakarena sarvesam satyanam darsanam iti bruyat nikayamtariyah. sunyatanatmate sarvasatyanam samanyam laksanam iti krtva. na tarhi satyanam duhkhadito darsanam syat. duhkhatah samudayato nirodhato margata iti. tatha ca saty anatmakarena sarvesam darsanam iti bruvan sutravirodhah. yasmat

sutra evam uktam aryasravakasyeti vistarah. atha manyase nasti
sutravirodho yasmad abhisamayavasthayah purvam prayogavasthayam
[tib. 204a] aryasravakasya duhkham va duhkhato manasikurvata ity
evamadi. ato 'natmakarena sarvesam darsanad ekabhisamaya eveti.
tac cayuktam. anasravena manasikarena samprayukto dharmanam
vicaya iti vacanat. na hi prayogavasthayam anasravamanasikarah
sambhavati. bhavanamarga evam iti ced ya aryasravakasya duhkham va
duhkhato manasikurvata iti vistarena. na. yatha darsanam bhavanat.
naitad evam. yathaiva hi purvam satyanam darsanam. tathaiva
tesam pascad bhavanam. bhavanamargo bhavatity arthah.
sesesu vasitvalabhad iti. amtarena prayogam
samudayadidarsanasammukhibhavasaktilabho vasitvalabhah. tasmad
iti. amtara tu vyutthanam asti nastiti vicaryam syad iti.
sesesu vasitvalabhad amtara vyutthanam prapnotiti dosah
syad ity abhiprayah. ubhayathapi ca vicaryamane bahunam
sutranam virodhah. yatha ca tesam virodhah. tathagamesu
srotavyah. ekasya darsane sesanam karyabhisamayavacanad iti.
yasmad asty etat vacanam. duhkhe hi drsyamane tasya trividho
'bhisamayah. samudayadinam karyabhisamayah
prahanasaksatkaranabhavanad ity [tib. 204b] ato 'smabhir apy evam
abhyupagaman nasti dosah. aha. yady apy abhyupagamyata ity
abhisamayah. sutre satyanam kramenabhisamayo virudhyate. ata ucyate.
darsanabhisamayam tu pratiti vistarah. sadrstamtani trini
sutraniti. samyuktagame pathyamte. katham. anathapindada
aha. kim nu bhadamta caturnam aryasatyanam anupurvabhisamayah.
ahosvid ekabhisamaya iti. caturnam grhapate aryasatyanam
anupurvabhisamayo na tv ekabhisamayah. yo grhapate evam vaded aham
(abhidh-k-vy 544) duhkham aryasatyam anabhisametya samudayam aryasatyam
abhisamesyamiti vistarena yavad duhkhanirodhagaminim pratipadam
aryasatyam abhisamesyamiti. maivam voca iti syad vacaniyah. tat
kasya hetoh. asthanam anavakaso yad duhkham aryasatyam anabhisametya
samudayam aryasatyam abhisamesyati purvavat. yavan nedam sthanam
vidyate. sthanam etad iti purvavat. tadyatha grhapate ya evam vaded
aham kutagarasya va kutagarasalaya va va mulapadam
apratisthapya bhittim pratisthapayisyami. bhittim
apratisthapya talakam. [tib. 205a] talakam apratisthapya
cchadanam pratisthapayisyamiti. maivam voca iti syad
vacaniyah. tat kasya hetoh. asthanam anavakaso yat kutagarasyeti
purvavat. yavat sthanam etad vidyate. yan mulapadam pratisthapya
bhittim pratisthapayisyamiti purvavat. yavad evam eva grhapate
nedam sthanam vidyate. yad duhkhasatyam adrstva samudayasatyam
draksyatiti vistarah. athanyataro bhiksur aha. kim nu bhadamta
caturnam aryasatyanam anupurvabhisamayah. ahosvid ekabhisamaya iti.
bhagavan aha. caturnam bhikso satyanam iti. purvavad yavat
tadyatha bhikso ya evam vaded aham catuskadevarasya sopanasya
prathamasopanakadevaram anabhiruhya dvitiyam abhiroksyamiti. dvitiyam
anabhiruhya trtiyam. trtiyam anabhiruhya caturtham abhiroksyamiti.

maivam voca iti syad vacaniyah. tat kasya hetoh. asthanam anavakaso yac catuskadevarasya sopanasya prathamasopanakadevaram anabhiruhya dvitiyakadevaram abhiroksyati. evam yavat trtiyam anabhiruhya caturtham abhiroksyati. evam ihapi nedam sthanam vidyate. yad duhkhasatyam adrstva samudayasatyam draksyatityadi. [tib. 205b] tatharyananda aha. kim nu bhadamta caturnam aryasatyanam anupurvabhisamayah. utaho ekabhisamaya iti. purvasutravat. yavat. tadyathananda ya evam vaded aham catuspadikaya nihsrenyah prathamam nihsrenipadam anabhiruhya prasadam abhiroksyamiti. maivam voca iti syad vacaniyah. vistarena yavad evam evananda ya evam vaded aham duhkham aryasatyam anabhisametya samudayasatyam abhisamesyamiti vistarena yavan nedam sthanam vidyata iti. etani trini sutrani. yo duhkha iti vistarah. atha matam syad yo duhke niskamkso nirvicikitso buddhe 'pi sa iti sutrad ekabhisamaya iti. katham. asaiksa hi dharma buddhah. ta evasaiksa dharma margah. tasmad duhkhabhisamayan margo 'pi tenabhisamito yasmad duhkhavad buddhe 'pi niskamkso nirvicikitsa iti. kamksa vicikitsety anarthamtarah. atha vaniscayabhilasah kamksa vimatir vicikitsa (abhidh-k-vy 545) yathoktalaksana. nasamudacaravasyamprahanabhisamdhivacanad iti. naitad evam sutrad ekabhisamaya iti. asamudacarasya [tib. 206a] vasyamprahanasya cabhisamdhivacanat. duhkhe 'bhisamite buddhavisaye vicikitsaya asamudacaro 'vasyamprahanam ca bhavati. ato yo duhkhe niskamkso nirvicikitso buddhe 'pi. sa ity uktam abhisamdhih.

(vi.30ab) te punah sadbhumika ity uktam prag iti.

anagamyamtaradhyanabhumikam

iti vacanat.

(vi.30cd) anamtaryasakyatvad iti. krtyas ca saki lin ceti sakyarthe krtyapratyayah amtarayitum sakya amtaryah. namtaryah anamtaryah. klesapraptim te vicchindamti. viprakrtavastha sa tesam isyate. anamtaryamargeneti bhave svarthe vrddhividhanam. anantarabhavo anamtaramargo va anamtaryam. tasya marga anamtaryamargah. vimuktimargah. vimuktimarga iti. vimuktau marga vimuktimargah. klesavimuktyavasthamarga ity arthah. dvabhyam cauraniskasanakapatapidhanavad iti. yatha dvabhyam ekena cauro niskasyate. dvitiyena tadapravesaya kapatah pidhiyate. evam anamtaryamargena klesacauro niskasyate. tatprapticchedatah. vimukitmargena ca visamyogapraptikapatam pidhiyate. vartamanikaranatah. yadi punar iti vistarah. [tib. 206b] yadi punar dvitiyenanamtaryamargenaiva duhkhe 'nvayajñanaksamtya saha visamyogapraptir utpadyeta. naiva duhkhe dharmajñanam utpadyate. yad anena kartavyam. tad duhkhe 'nvayajñanaksamtyaiva kriyetety abhiprayah. prahinavicikitsam jñanam tatraivalambane kamavacaraduhkhe prahinavicikitsam jñanam notpannam syat. tatra

hi duhkhe dharmajñanaksamtih savicikitsaiva vartate vicikitsaya aprahinatvat. na ca tatra duhkhe 'nvayajñanaksamtih prahinavicikitseti sakyate vyavasthapayitum. atadvisayatvat.

ksamtibhir iti vistarah. ksamtibhih klesaprahanad yo 'yam sastrapathah. navasamyojananikayah. duhkhadharmajñanaprahatavyah samyojananikayah. samudayadharmajñanaprahatavyo nirodhadharmajñanaprahatavyo margadharmajñanaprahatavyah duhkhanvayajñanaprahatavyah samudayanvayajñanaprahatavyo nirodhanvayajñanaprahatavyo marganvayajñanaprahatavyo bhavanaprahatavyas ca samyojananikaya iti. sutre 'py uktam. iti hi bhiksavo jñanavadhyah klesah. vidyudupamam cittam iti. tasya virodhah. na hi tatra (abhidh-k-vy 546) ksamtiprahatavyah samyojananikaya ity uktam. na ksamtinam iti [tib. 207a] vistarah. naitad evam. kasmat. ksamtinam jñanaparivaratvat. ksamtayo jñanasya parivara ity atah ksamtiprahatavyah samyojananikayo jñanaprahatavya ucyate. rajaparivarakrtasya rajakrtavyapadesavat. yatha rajaparivarakrtasya kasyacid arthasya rajakrta iti vyapadeso bhavati. tadvad bhavanaprahatavyas tu samyojananikayo jñanaprahatavya eva. tatra anamtaryamargo 'pi jñanasvabhava iti. klesaprahane hy anamtaryamarga eva visesenadhikriyate.

(vi.31ab) adrstasatyadarsanad iti jñanena katham adrstasatyadarsanam bhavati. tad apy adrste satyamtare sati bhavatiti darsanamargamtaralavartijñanam darsanamargah paramparyam abhisamdhaya. tenapy adrstam iva pasyatiti. atha va adrstadrster adrstadarsanat. pamcadasaksana darsanamargo yavad asya pudgalasyadrstadarsanam pravartate. tavad asya ksana darsanamargah. tasya drste 'pi duhkhe adrstadarsanam asya samudaye pravartata evety aha. bhavanamarga eva sodasa ksana iti vakyadhyaharah.

nanu ca tenapy adrstam pasyati kim tad adrstam ity aha. marganvayajñanaksamtim iti. marganvayajñanaksamtir atmanam virahayya sesam anvayajñanapaksyam margam alambate. svatmani [tib.207b] vrttivirodhat. tenocyate. marganvayajñanaksamtim adrstam pasyatiti. satyam prati cimteti vistarah. satyam prati cinta drstam na drstam iti. na tu ksanam prati drstah ksano na veti. kasmat. pamcadasena ksanena yad anvayajñanapaksalaksanam satyam drstam. tad eva sodasenapiti. nasty apurvadrstasatyadarsanam iti. na sodasaksano darsanamarga iti vyavasthapyate. na hy ekaksanenadrstena marganvayajñanaksamtilaksanena satyam tanmargasatyam adrstam bhavati. laukikam drstamtam aha. yatha naikalungena ekasasyasalakaya datrenalunenacchinnena kedaram alunam bhavati. kim tarhi. lunam evety arthah. tatha hi kecit

pramadad alune 'pi ekalumge vaktaro bhavamti lunam asmabhih kedaram iti. phalatvad iti vistarah. phalatvad ityadihetubhir bhavanamargam eva sodasaksanam sadhayati. bhavanamargah sodasah ksanah. samskrtasramanyaphalatvat. sakrdagamiphalavat yavad arhattvaphalavad va. tatha bhavitastajñanasodasakaratvad vihinapratipannakamargatvat prabamdhikatvac ca. [tib. 208a] phalamtaravad eva bhavanamargah. sodase hi ksane 'stau jñanani bhavyamte. duhkhe dharmajñanam duhkhe 'nvayajñanam yavan (abhidh-k-vy 547) marge 'nvayajñanam iti. akara api sodasanityadya bhavyamte. tadvad eva ca darsanamarge 'stajñanasodasakarabhavana nasti. tatra hi sabhagajñanakarabhavanaiva

yathotpannani bhavyamte ksamtijñanani darsana

iti vacanat. marganvayajñane ca purvamargasya pratipannakamargasya vihanih. na ca darsanamarge purvamargavihanir iti. prabamdhikam cedam marganvayajñanam. na ca darsanamarge ksamtir jñanam va kimcit prabamdhikam astity ato 'pi marganvayajñanam bhavanamarga iti. itarah pratyavasthanam karoti. darsanamargah sodasah ksanah. avasyakaparihanitvat. duhkhadharmajñanaksamtyadivad iti. purvapaksam va dusayati. anumanapatitadharmasvarupaviparyayapaksalo 'yam paksa iti. bhavanamargatve 'pi sadhyamane tad aparihanitvam anenanumanenapatatiti. tad idam amtarnitam abhisamiksya punar aha. aparihanis tv iti vistarah. yasmad darsanaheyanam klesanam prahanam marganvayajñanenadharapratipaksena [tib. 208b] samdharyate. yadi ca tasmat phalamargat sodasat ksanat parihanih syat srotaapattiphalat parihanih syat. na ca srotaapattiphalat parihanir ity ato na tasmat parihiyate. itara aha. ata eveti. kim ayam. aparihanihetur evocyate. vayam apy etam artham abhidadhmahe. kim ayam upalabdhisamam iti cottaram udgrahyate. acarya aha. ata eva darsanamarga iti cet. yadi manyase yata eva darsanaheyaprahanasamdharanam marganvayajñanena. ata eva darsanamarga iti. tan na. atiprasamgat. yadi marganvayajñanena darsanaheyaprahanasamdharanam ity ato darsanamargah syat. evam saty atiprasamgah syat. tasman marganvayajñanat parena sarvena bhavanamargena darsanaheyaprahanasamdharanam iti sarva eva darsanamargah syat. anistam caitat. sodasa eva hi ksano darsanamargo bhavadhir isyate. na saptadasastadasa ityadikah ksanah pravahanyayenotpadyate. dvitiye trtiye va divase ya utpadyate tajjatiyo visesamargasamgrhitah. tan nasti. tato 'pi hi nasti parihanih. tad evam saty avasyakaparihanitvam yo hetur uktah. so 'naikamtika iti darsitam bhavati. [tib. 209a] tadanaikamtikatvac capratisadhanam tat. na purvapaksadusanam ceti. aha. sapta jñanani duhkhe dharmajñanam yavan marge dharmajñanam kasmad dursanamargo na punar astamam marge 'nvayajñanam (abhidh-k-vy 548) ity abhiprayah. darsanasyasamaptatvad

iti. marganvayajñanaksamtau darsanam samaptam. sarvesam satyanam tadanim drstatvat. duhkhe dharmajñana utpanne yady api kamavacaram duhkham drstam. ruparupyavacaraduhkhadi tu na tavad drstam. evam yavat. marge dharmajñana utpanne ruparupyapratipakso na tavad drsta iti. savasesam darsanam na samaptam iti. tadamtaralatvad iti. darsanamargamtaralatvat. tayor va dvayoh ksamtyor amtaralatvat. tany api sapta jñanani darsanamargah. sesadrastavyasakamksatvat tasya yogina ity abhiprayah.

(vi.31cd, 32) purvam parapratyayena paroditena arthanusaranad duhkhadisatyapratipatter ity arthah. purvam iti visesanena bhavanakale paropadesanirapeksam arthanusaranam iti kathitam bhavati. evam dharmanusariti. dharmair anusaro dharmanusarah. so 'syastiti dharmanusari. dharmair anusartum silam asyeti va. [tib. 209b] purvam svayam eva sutradibhir dharmair dvadasamgaih pravacanair arthanusaranat. purvavad vyakhyanam. yavat pamca prakarah prahina bhavamtiti. yavacchabdena yady eko dvau trayas catvarah pamca prahinah prakara bhavamti. tathaiva prathamaphalapratipannakav ucyete. yatha sakalabandhanau.

dvitiye 'rvan navaksayad

iti. dvitiye iti dvitiyanimittam ity arthah. carmani dvipinam hamtiti yatha. arvan navaksayat. navaprakaraprahanad adharatah navaprakaraprahanapariharenarthad uktam bhavati. yadi tayoh pudgalayos tasmat pamcaprakaraprahanat parena sat saptastau va prakarah purvam laukikena margena prahina bhavamti. tau dvitiyaphalapratipannakav iti. dvitiya iti vacanat. pratipannakav iti cadhikarad evam padarthavyavastha labhyate. urdhvam ceti prathamadhyanavitaragau. yavad akimcanyayatanad vitaragau.

(vi.33) arhattvam tu na sakyam aditah praptum iti. anagamiphalam aprapyadita evarhattvam praptum na sakyate. kasmad ity aha. bhavanaheyaprahanat. na hi darsanamargena bhavagrikanam bhavanaheyanam prahanam astiti. yatha darsanamargasvabhavesu pamcadasasu ksanesu vartamanah aditas trtiyaphalapratipannakad [tib. 210a] arhattvaphalasaksatkriyayai pratipannakah syat. sodase tu citta utpanne adito 'nagamino 'rhan syat. bhavagrikabhavanaheyaprahanad dhy arhattvam pratisthapyate. aha. yadi darsanamargena bhavagrikanam bhavanaheyanam prahanam nastiti ato 'rhattvam asakyam (abhidh-k-vy 549) purvam eva. tarhi prthagjanavasthayam eva bhavanamargena bhavagravairagyat tatphalapratipannakah. tesu vartamano 'rhattvaphalasaksatkriyayai pratipannako bhavisyati. sodase tu cittaksana adito 'rhann iti. ata ucyate. purvam ca bhavagravairagyasambhavad iti. na hi purvam prthagjanavasthayam laukikena margena bhavagravairagyasambhavah. uparibhumyabhavat. tasmad aditah pratipannako 'rhams ca na syad iti.

sraddhaprajñadhikatvenadhimoksadrstiprabhavitatvad iti. sraddhadhikatvenadhimoksaprabhavitatvac chraddhadhimuktah. sraddhadhiko muktah sraddhadhimukta iti krtva. na tu tasya prajña naivasti. taya na tu prabhavita iti. na tan nama labhate. prajñadhikatvena drstiprabhavitatvat drstipraptah. na tu tasya sraddha nasiti purvavad vacyam. apare tu punah. [tib. 210b] nairuktavidhim alambya vyacaksate. sraddhadhipatyena darsanaheyebhyo muktah sraddhadhimuktah. drstyadhipatyena praptaphalo praptaphalah drstiprapta iti.

(vi.34) yavat pamcaprakaraghnav

iti uktam. atah prcchati kim punah karanam iti vistarah. phalavisisto margo na labhyata iti. phalad visisto margah sakrdagamiphalapratipannakadih. prathamadiprakarabhavanaheyapratipaksamargo na bhavyata ity arthah. yavan na visesaya prayujyata iti. yavan naprahinaklesaprahanaya phalamtarapraptinimittam prayogam karoti. tavat pratipannako nocyate. yada prayujyate. tada pratipannaka ity arthad uktam bhavati. tada hi purvaprahinaklesapratipaksasyapratilabdhapurvasya tatprahanasya canasrava praptir utpadyata iti siddhamtah. evam anyatrapi phale veditavyam iti. sodase citte srotaapanna evocyata iti vacanat. srotaapanna ukta ity ato 'nyatrapi. sakrdagamiphale anagamiphale ca veditavyam. laukikena margena prahinastaprakaro 'pi sodase citte sakrdagamy evocyate. nanagamiphalapratipannakah. yasmat phale phalavisistasya margasya labho nastiti. evam kamavitaraga urdhvam va sodase citte narhattvaphalapratipannaka ucyate. yasmat phale phalavisistasyeti [tib. 211a] purvavat. yas tu trtiyadhyanavitaraga iti vistarah. trtiyadhyanavitaragah adharam bhumim nisrityanagamyam dhyanamtaram prathamam dvitiyam va dhyanam nisritya niyamam avakramatity asti sambhavah. so 'vasyam phalavisistam margam sammukhikaroti trtiyadhyanasamgrhitam va. yatas trtiyadhyanasamgrhitam anasravam sukhendriyam labhyate. asti hi sambhavana yad asau phalavisistamargam sammukhikuryat. yasmad asya trtiyadhyanabhumikah klesah prahina iti. tena so 'vasyam phalavisistam margam (abhidh-k-vy 550) sammukhikarotiti niyamyate. anyatha hi yadi na sammukhikarotity arthah. sa tasmad urdhvopapannah. sa aryah. tasmat trtiyadhyanad urdhvam caturthe dhyane arupyesu va sukhendriyenasamanvagatah syat. yad dhi sasravam sukhendriyam. tad bhumisamcarat tyaktam. yad api canasravam. tad api. yadi na sammukhikrtam syad ubhayenapi sukhendriyenasamanvagatah syad aryanam cordhvopapannanam avasyam sukhendriyenasamanvagama uktah. sukhendriyena caturthadhyanarupyopannah prthagjano na samanvagatah. aryas tu samanvagata iti vacanat. yas capi saumanasyendriyena samanvagatah. so 'vasyam pamcabhir upeksajivitamanahsukhasaumanasyendriyair ity evamadivacanac ca. [tib. 211b] atra brumah. asty esa vibhasayam

likhitapaksah. sa tu na sthapanapakso laksyate. apara ahur iti vacanat. yo hi caturthadhyanalabhi sannam bhuminam anyatamam bhumim nisritya niyamam avakramati. sa sadbhumikenanagamiphalenanagamyabhumikena yavac caturthadhyanabhumikena sodase citte samanvagato bhavati. tatha vitaragatvat. yas trtiyadhyanalabhi. sa pamcabhumikena. caturthadhyanabhumikam hitva. evam yo dvitiyadhyanalabhi. sa caturbhumikena. trtiyacaturthabhumike hitva. yas tu vitaragah prathamadhyanalabhi va dvitiyalabhi. sa yady anagamiphalam prapnoti. tribhumikenasav anagamiphalena samanvagatah. anagamyadhyanamtaraprathamadhyanabhumikena. sarvajaghanyo 'pi hy anagamy avasyam eva tribhumikenanagamiphalena samanvagata iti varnayamti. tasmad aparapaksapeksayaivam uktam acaryeneti yuktam syat.

(vi.35ab) evam tavad bhuyahkamavitaraganam iti. bhuyovitaraganam. kamavitaraganam ca. tatra bhuyovitarago yasya saptastau va prakarah purvam laukikena margena prahina bhavamti. yasya [tib. 212a] nava prakarah prahinah. sa kamavitaragah. bhuyovitaraganam pudgalavyavastha

dvitiye 'rvan navaksayad

iti vacanat. kamavitaraganam

kamad viraktad urdhvam ceti

vacanat. yathaite kamadhatav iti.

yavat pamcaprakaraghnau. dvitiye 'rvan navaksayat.

kamad viraktav

iti vacanat. kamadhatau nava prakarah klesa upadistah. celad iti vastrat. esa drstamtayoga iti. drstamtayuktir drstamtayogo drstamtaprakara ity apare. (abhidh-k-vy 551) tad evam anaya yuktyanena va prakarenanyo 'pi drstamto vaktavya iti sucayati. anyatha hy esa drstamta ity eva bruyat. anadisamsara iti. anadau samsare. svahetuparamparaya dhyapita abhivardhitas tatas cadhimatrapramanam etesam ity abhiprayah. tesam klesanam unmulanat prapticchedatah. mulasadharminyo hi praptayas tatprabamdhatvat klesanam trvrtkarsaniskarsanavad iti. yatha trivrtkarsena dharanena subahukale samvardhitanam vatapittadinam dosanam niskarsanam. evam ksanikamrdukenapy aryamargena klesanam. yatha ca ksanikenalpena pradipena [tib. 212b] mahatas tamaso ghatah. tadvat klesanam iti.

(vi.35cd) saptakrtvah paramam janmasyeti. saptakrtvo janmaprakarsanasya. natah param ity arthah. tena margena nirvanagamanad ity arthah. srotasa hi loke gamyate.

adyamargalabhac cet. adyo 'nasravo margo darsanamargas tasya labhac cet srotaapannah. astamako 'pi syat. srotaapattiphalapratipannako 'pi syad ity arthah. tatha hi pratilomakramenarhata arabhyastanam purusapudgalanam arhatpratipannakadinam srotaapattiphalapratipanno 'stamako bhavati sraddhanusari dharmanusari va tasyapy adyamargalabhat so 'pi srotaapannah syat. adyaphalalabhac cet. atha matam apurvaphalasya labhat srotaapanna iti. bhuyovitarago 'pi syat. yah prahinasatklesaprakarah sodase ksane sakrdagami. so 'pi srotaapannah syat. tasyapy apurvaphalalabhat. evam kamavitarago 'pi syat. tasyapi tad adyam phalam iti. idanim parihara [tib. 213a] ucyate. sarvaphalaprapinam adhikrtyadyaphalalabhad iti. sarvaphalam iti. srotaapattiphaladini catvari. tatpraptum silam asyeti sarvaphalaprapi. sarvaphalaprapti asyasiti va sarvaphalaprapi. tam adhikrtya tam abhisamdhayadyaphalalabhad apurvaphalalabhat srotaapanna ucyate. kim punah karanam iti vistarah. kasmat sa eva srotaapanna ucyate. nastamakah sa capi hy aryamargasrotaapanna iti. pratipannakaphalamargalabhad iti vistarah. yasmat tena sarvaphalaprapina pratipannakamargah pamcadasaksanasvabhavah. bhavanamargas ca sodasaksano labdhah. astamakena tu pratipannakah marga eva labdha iti. itas ca darsanabhavanamargalabhat. yasmac ca tena darsanamargas ca sa eva bhavanamargas ca sa eva labdhah. astamakena tu darsanamarga eveti. sakalasroto'bhisamayac ca marganvayajñane. yasmac canena sakalam sroto'bhisamitam marganvayajñanaksamtiksanasyapi darsanan na tv astamakena. tasmad (abhidh-k-vy 552) ebhih karanaih sarvaphalaprapy eva srotaapanna ity ucyate nastamakah. prakarsagater hi tatha vacanam. tadyatha loke yah prakarsena bhasam karoti. sa bhaskara ucyate. na khadyotakah. [tib. 213b] tadvat. tasmad anyan iti. tasmat sampratikad bhavad anyan. saptasthanakausalasaptaparnavad iti. yatha saptakasamanyat saptasthanakusalo bhiksur uktah sutre. katham. vistaram uktvaha. katham ca bhiksavo bhiksuh saptasthanakusalo bhavati. rupam yathabhutam prajanati. rupasamudayam rupanirodham rupanirodhagaminim pratipadam rupasyasvadam adinavam nihsaranam yathabhutam prajanati. evam vedanam samjñam samskaran vijñanam yathabhutam prajanati. vijñanasamudayam vistarena yavan nihsaranam yathabhutam prajanatiti. evam anena nyayena pamcasaptakani pamcatrimsad iti. pamcatrimsat kusalah prapnoti. saptaparnavac ca. yatha ca pattrikayam pattrikayam saptaparnasadrsyad anekasatapattro 'pi san sa vrksah saptaparna ity ucyate. tadvat. prathamo drstamtah pravacane siddhah. dvitiyo loka iti drstamtadvayopanyase prayojanam. yadi saptakasamanyat saptakrtvah parama iti vyakhyayate.

yat tarhi sutra uktam. tad virudhyata ity ato 'pavyakhyanam etad ity abhiprayah. ekasyam gatav astamam bhavam nabhinirvartayatity

avirodhah. yatharutam va kalpyamana iti. saptakrtvo devams ca manusyams ca samsrtya samdhavya [tib. 214a] duhkhasyamtam karotiti devamanusyavacanad amtarabhavo 'pi na syat. isyate ca devamanusyagatyoh saptabhavabhinirvartanam. amtarabhavas tu na ganyamta iti. yadi amtarabhavaih saha saptabhava ganyeran janmacatustayam evasya syat. tad evanenanistapattivacanena tadatmiyam vyakhyanam ekasyam gatav iti samarthayati. itara aha. evam apy urdhvamsrotasa iti vistarah. yady ekasyam gatav astamam bhavam nabhinirvartayatiti vyakhyapayasi. katham tarhi urdhvasrotaso 'stamabhavabhinirvrttir ekasyam gatau bhavati. bhavagraparamasyeti visesanam kim artham. akanisthaparamasyapi astamabhavabhinirvrttih sambhavati.

sa pluto 'rdhaplutah sarvas cyutas canyo bhavagraga

iti vacanat. sa capi vaktavyah. bhavaprakarsavivaksayam tu bhavagraparamagrahanam ity abhiprayam laksayamah. kamadhatvabhisamdhivacanad iti. kamadhatau caika gatir manusyagatih. devagatir va. tasyam astamabhavam nabhinirvartayati. na tu ruparupyadhatvor iti. kim atra jñapakam. sutram yuktir va. kamadhatum adhikrtyedam uktam iti. [tib. 214b] sutram agamah. (abhidh-k-vy 553) yuktir atranumanam. yena codakenaivam coditam kim atra jñapakam sutram yuktir veti. sa eva punar aha. iha caiva kim jñapakam pratyekam devamanusyesu iti vistarah. pratyekam devamanyusyesu saptakrtvah samsrtyeti. na punar ubhayesv eva devamanusyesu saptakrtva iti. tad uktam bhavati. yo manusyesu drstasatyah. sa devesu triskrtvah samsrtya manusyesu ca triskrtva eva tato devan agamya parinirvatiti. yo va devesu drstasatyah. sa tathaiva. sa manusyesu triskrtvo devesu ca triskrtva eva samsrtya tato manusyan agamya parinirvatiti. evam hi pathyate saptakrtvo devams ca manusyams ceti. samanyarupena hi pathyate. na pratyekam iti visisya pathyata ity arthah. evam vaibhasikapakse samsayavasthe krte acaryah samarthayann aha. pratyekam api tu kasyapiya iti vistarah. kasyapiya nikayamtariyah. ta evam pathanti. saptakrtvo devan saptakrtvo manusyan iti. evam pratyekamartho labhyate. tad anenobhayam api parihrtam bhavati. yad uktam kim atra jñapakam sutram yuktir va kamadhatum adhikrtyedam uktam iti. yac coktam iha caiva kim jñapakam. pratyekam devamanusyesu saptakrtva iti. [tib. 215a] pratyekamarthaparigrahenaiva hi kamadhatvabhisamdhir api sucito bhavati. na hi ruparupyadhatvoh saptakrtvo devamanusyesu samsaranam yujyate. tatropapannanam anagaminam manusyanagamanat. yuktir apy ata eva gamyate. yatraiva saptakrtvobhavaparama uktah. tatraiva bhumav astamabhavapratisedha upapadyate nanyatreti. natrabhinivestavyam iti. iha caiva kim jñapakam iti. tajjatiya iti. tatprakarah. yena tavata kalenavasyam samtatiparipakan nastamam bhavam abhinirvartayati. saptapadasirvisadastavat. saptapadasirvisena tena dasto yatha saptapadani gatva mriyate. na parena narvak.

visajatih sa tadrsi. caturthakajvaravac ca. yatha caturthako jvaras caturtha evahani bhavati. na parena narvak. rogajatih sa tadrsi. tadvat. dve avarabhagiye iti. kamacchandavyapadau. kamavitaragatvad etau bhavatah. pamcordhvabhagiyaniti.

dvau ragau rupyarupijau auddhatyamanamohas ceti.

yato 'rvan nirvanam ca na prapnoti. na castamam bhavam abhinirvartayatiti. [tib. 215b] saptasamyojanavasesatvad ity ahetur esa ity acaryasamghabhadrah. na hy urdhvabhagiyani kamadhatau janmabhinirvartayitum samarthany urdhvabhumikatvad iti. etad dhetuvadinah punar ahuh. yady api tany urdhvabhumikani. tatpraptisamarthyat tu tavatam bhavanam abhinirvrttir bhavati. (abhidh-k-vy 554) na hi tani urdhvam api vipakahetutvena vyavasthapyamte. avyakrtatvad iti. amtarenety amtararvag ity arthah. dharmatapratilambhikam iti. asaiksamargasamarthyapratilambhikam ity arthah. sa hi tasya svabhavo yad bhiksulimgena yojayatiti.

avinipatadharmeti. sutre pathyate. srotaapanno bhavann avinipatakadharma niyatam sambodhiparayanah saptakrtvahparamah saptakrtvo devams ca manusyams ca samdhavya samsrtya duhkhasyamtam karotiti. kasmad evam bhavatity aha. tadgamikakarmanupacayad iti. vinipato 'payo narakadih. tam gacchatiti tadgami. tadgamy eva tadgamikam. kim. karma. tasyanagatasyanupacayad aryavasthayam. upacitavipakadanavaigunyac ca samtateh. prthagjanavasthayam upacitasyaniyatavedaniyasya tadgamikasya karmano vipakadanavaigunyat samtateh. avinipatadharma bhavatity ucyate. [tib. 216a] idrsi tasya skamdhasamtatih paravrtta. yad asau tadgamikasya karmana upacitasya vipakadanavaigunyenavasthiteti. kasmat punah sa skamdhasamtatir upacitatadgamikakarmavipakadanavaigunyenavasthiteti. tata ucyate. balavatkusalamuladhivasanad iti. yasmad asau skamdhasamtatir babavadbhih. kusalamulair adhivasita paribhavita. katham ca punar balavatkusalamuladhivasita. prayogasayasuddhitah. prayogasuddhita asayasuddhitas ca. tatra prayogasuddhir aryakamtani silani. asayasuddhir buddhadisv avetyaprasada iti. ksamtim api notpadayed iti. ksamanam api notpadayet. cittam api notpadayet. prag eva prayogam ity abhiprayah. atha va. apayaniyate tu karmani saty asau pudgalah ksamtim api nirvedhabhagiyalaksanam notpadayati. kim amganasravam margam iti. yatha balavatkusalamuladhivasita upacitakusalavipakadanaviguna bhavati. tac chlokenopadarsayati.

krtvabudho 'lpam apiti

sarvam.

abudho 'lpam api

papam

krtva

adhah prayaty

apayam.

budhah

punar

mahad api

papam krtva

prajahaty anartham

apayam. tad arthadvayam yathakramam [tib. 216b]
drstamtadvayena sadhayati.

loham alpam api samhatam

pindarupavasthitam

udake majjaty

asamskrtatvat.

tad eva

punar loham

patrikrtam

san

mahaj

jatam udake

plavate

tarati. tadabhisamskaragunat. evam abudho gunair apatrikrtatvan
majjati. na tu budho gunaih patrikrtatvad iti.

yasmat parena duhkham nastiti. yasmad duhkhat parena duhkham
nasti bhavamtarasamgrhitam. sa duhkhasyamto duhkhavasanam
ity arthah. anyatha hi maranakale duhkhasyamto bhavati.
sapratisamdhikam tu tad duhkham. ata aha. apratisamdhikam
duhkham karotity artha iti. katham nirvanam karotiti. nityatvat
karanam na yujyata ity abhiprayah. tatpraptivibamdhapanayanad iti.
nirvanapraptivibamdhapanayanat. tatprapter vibamdhah
klesapraptir upadhir va tadapanayanan nirvanam karoti.
tadyathakasam mandapavasthane na laksyate. sati tasya vibamdhe.
tadapanayanan nityam apy akasam karotity ucyate. tenaha.
yathakasam kuru mandapam patayeti bhavamti vaktara iti. anyo 'pi
veti prthagjanah paripakvasamtanah na tu niyata iti. kadacid ihaiva
parinirvayat amtarabhavesu cety ato nocyate.

(vi.36) dvitrijanmeti.

dve va trini va janmany asyeti [tib. 217a] dvitrijanma. kecid evam pathamti. dvitrajanmeti. dve va trini va dvitrani. samkhyayavyayasannaduradhikasamkhyah (abhidh-k-vy 556) samkhyeya iti samasah. bahuvrihau samkhyeye daj iti samasamtah. dvitranyajanmany asyeti dvitrajanmeti. sloke tu dvayor grahanam iti. klesaprahanajanmanoh. kasmad ity aha. srotaapannasyanupurvikasya darsanaprahatavyesu prahinesu bhavanaprahatavyanam klesanam ekasya prakarasya yavac caturnam pascat prahane sati. tatpratipaksasyaikadvitryadiklesaprakarapratipaksasyanasravasyendrigas ya labhas tasyanuktasiddhatvat slokena tasyagrahanam. na hi vina pratipaksena klesaprakaraprahanam asti. laukikenapi hi margena tasyaryasya klesaprakaraprahane 'nasravasya tatpratipaksasyendriyasya labho bhavati. janma tu kadacid alpiyah syat. yadihaiva parinirvayat amtarabhave upapadya va. kim karanam. parena bhavyatvat. srotaapattiphalat parena sakrdagamitvasya yavad arhattvasya bhavyatvat. ato 'sya janmano grahanam.

dvitrijanma kulamkula

iti.

niyamartham idam iha vicaryate. ya ekadvividhamuktah. sa kim bhavati. kulamkula ity eke.

tricaturvidhamukta-

grahanam tu udaharanarthah. parimanartham va natah pareneti. ekadvividhamuktah pamcasatjanmety apare. [tib. 217b] tricaturvidhamukta iti visesaparigrahat. naitad vyakhyanakarair vicaritam iti vicaryam etat.

kasman na pamcaprakaraprahanat. kim. kulamkulo bhavatity adhikarah. tatprahana iti vistarah. pamcaprakaraprahane sasthayapi prakarasyavasyam prahanat. kasmad ity aha. na hi tasyaikah prakarah sasthah phalam sakrdagamiphalam vighnayitum samartha iti. ekavicikasyeveti. viparitadrstamta esah. yathaikavicikasyaikah prakaro navamo 'nagamiphalam vighnayitum samarthah. naivam asya srotaapannasya sasthah prakarah sakrdagamiphalam vighnayitum samartha iti. kasmad ity aha. dhatvanatikramad iti. ekaviciko hi kamadhatum atikramati. ato 'syaiko 'pi prakaro navamah phalam vighnayitum samartho dhatvatikramasya duskaratvat. sakrdagami tu dhatum natikramatiti. na tasyaikah klesah prakarah sasthah phalam vighnayitum samartha iti.

tatra vanyatra va devanikaya iti. tadyatha trayastrimsesu satyani drstva dve trini va kulani samsrtya. tatraiva trayastrimsesu parinirvati. anyatra va. (abhidh-k-vy 557) caturmaharajakayikesu yamesu va parinirvati. evam anyatrapi yojyam. ragadvesamohanam tanutvad ity ucyata iti sutre. katham.

trayanam samyojananam [tib. 218a] prahanat
ragadvesamohanam ca tanutvat sakrdagamibhavatiti.
mrduprakaravasesatvad iti. mrdvadhimatro mrdumadhyo mrdumrdur
ity etanmatravasesatvat.

(vi.37) ksinasaptastadosamsa

iti. dosamso dosavayavah saptastaprakaralaksanah.
indriyata iti catra trtiyam karanam na sutritam tathaiva
vyakhyeyam. katham asyeti vistarah. katham asyaikavicikasyaikaprakaro
navamah phalam vighnayitum samartho na hi kulamkulasyaikah
prakarah phalam vighnayitum samartha iti. ucyate. dhatvatikramat.
yasmad asau navame prakare prahine kamadhatusamatikramto bhavati. na
punas tatropapadyate. sa ca navamah prakarah karmana saha
tatropapadyavedaniya ity atas tadvipakanisyandaphalabhumyatikramat
phalam vighnayitum samartho bhavati. avasthatraye hi karmani
vighnayopatisthamta ity uktam prak.

ksamtyanagamitarhattvapraptau karmativighnakrd

iti. iha tu klesesu yojayitavyam. ata evaha. yatha karmani. evam
klesa ityadi. tasyavaikajanmavyavahitatvad iti. tasya
ksinasaptastaprakarasya sakrdagaminah. ekena janmana
vavahitatvan nirvanasya. ekena va klesaprakarena vyavahitam
asyanagamiphalam ity [tib. 218b] ekavicikah. na tavat kulamkulo
bhavaty ekaviciko veti. laukikena margena purvam tricaturvidhamukto 'pi
na tavat kulamkulo bhavati. ksinasaptastaprakaro 'pi na tavad
ekaviciko bhavati. tatpratipaksanasravendriyalabhasyabhavat. ata
evaha. yavat phalavisisto margo na sammukhikrta iti.
phalavisiste tu tatpratipakse tadurdhvaprakarapratipakse va
sammukhikrte tadanasravendriyalabhat. kulamkulo bhavaty ekaviciko
vety arthad uktam bhavati. pamcanam iti vistarah. pamcanam
avarabhagiyanam samyojananam prahanat anagamity ucyate
sutre. prahanasamkalanat. satkayadrstyadinam
prahanaikatvavyavasthapanat dve trini va purvam prahinaniti.
yadi tavat kamavitarago niyamam avakramati. dve purvam prahine
laukikena margena. kamacchando vyapadas ca. satkayadrstyadinam
aparyadaya prahanat. athanupurvikah. trini purvam
prahinani. kena. darsanamargena satkayadrstih
silavrataparamarso vicikitsa ca. tasmat sakalyena pamcanam
prahanad ity ucyate.

(vi.38, 39) so 'ntarotpannasamskarasamskaraparinirvrtir

iti. so 'nagami. amtara utpanne samskarenasamskarena [tib.
219a] parinirvrtir asyeti
amtarotpannasamskarasamskaraparinirvrtih. yat tuktam evam
utpannasyeti. tan na budhyamahe. katham utpannasyanagaminah
parinirvrtir asyeti bahuvrihih samaso bhavati. anyapadarthe hi
bahuvrihir ucyate. na svapadarthe. tenaivam iha patham pasyamah evam

utpanne 'syeti. lekhakenaikaro 'tra vinasita iti. tathapathe hy ayam arthah sambhavati. utpanne janmani parinirvrtir asyeti utpannaparinirvrtih. athaivam eva pathah syat. evam vyakhyayeta. anadare sasthi. tayaivam samasah kriyeta. utpannasya janmanah parinirvrtir asyanagamina ity utpannaparinirvrtir anagamiti. atha va utpannasyety utpannajatir ucyate. utpannanam iti yo 'rthah. so 'rtha utpannasyeti. tenotpannanam ya parinirvrtih. sa asyety utpannaparinirvrtih. atha parinirvrtyarthad eva kevalad anagamyarthasyanyatvat. purvapadarthananyatve 'py anagamisamanadhikaranasyotpannasabdasya parinirvrtisabdena saha bahuvrihih samasa iticcheyuh. subhanitam etat syat. sa evanagami punah pamcadha bhavatiti. amtaraparinirvayi upapadyaparinirvayi sabhisamskaraparinirvayi anabhisamskaraparinirvayi urdhvamsrotas ceti nigamayati.

abhiyuktavahimargatvad iti. abhiyukto viryavan arabdhavirya ity arthah. vahi margo asyeti vahimargah. katham margo vahi. vinabhisamskarena sammukhibhavat. abhiyuktas casau vahimargas cabhiyuktavahimargah. tadbhavah. tasmat. utpannamatro nacirat parinirvati. sopadhisesena nirvaneneti. nirvanadvaividhyad visinasti sopadhisesanirvanena parinirvati. sarvasravaksayam karatity arthah.

so 'pi nirupadhisesanirvaneneti. na kevalam amtaraparinirvayi nirupadhisesaparinirvanena parinirvaty arhattvam prapyayur aparisamapya. upapadyaparinirvayy [tib. 219b] api tatsadrsa ity apare. na. ayurutsargavasitvat. naitad evam so 'pi nirupadhisesaparinirvaneneti. kasmat. ayurutsargavasitvat. ayusa utsarge tasyavasitvat. kasmat punar asyatravasitvam. yat pramtakotikacaturthadhyanalabhina ayurutsargavasitvam. tac ca pramtakotikam dhyanam manusyesv eva trisu dvipesutpadyate. sa ca rupadhatupapanna iti. kim amtaraparinirvayino 'sty ayurutsargavasitvam. yata evam asau nirupadhisesaparinirvanena parinirvati. tasyapi vasitvam nasti. amtarabhavavasthanaya (abhidh-k-vy 559) tu tadrsam karma nasti. yadrsam upapadyaparinirvayina iti. ato 'mtaraparinirvayi sighram parinirvati. upapadyaparinirvayi tu yavadayuh sthitva parinirvatity upapadyaparinirvayy eva sopadhisesanirvanena parinirvatity ucyate. sabhisamskaraparinirvayi kileti. kileti kilasabdo vaibhasikamatadyotakah. svamatam hi sutranusarena pascad vaksyate. apratiprasrabdhaprayoga iti. purvaprayogavedhenanirakrtaprayoga ity arthah. sabhisamskaram saprayatnam. abhiyuktavahimargatvad iti. abhiyuktatvat avahimargatvac ca tasya yoginah. [tib. 220a] ata evasau sabhisamskaraparinirvayi sidhyati. anabhisamskareneti. purvaviparyayena. prayogasya pratiprasrabdhatvat. abhiyogavahimargabhavad iti. abhiyogasya viryasyabhavat. vahimargasya cabhavad ity arthah. tad evam abhiyogadinanatvat parinirvanavisesa ukto bhavati.

upapadyaparinirvayino hy ubhayam asti. abhigogas ca vahi ca marga iti. sabhisamskaraparinirvayino 'bhjyogo 'sti. na tv asya vahi margah. anabhisamskaraparinirvayinas tubhayam api nasti. nabhiyogo na ca vahi marga iti.

samskrtasamskrtalambanamargaparinirvanad iti. samskrtam samskara ity eko 'rthah. evam asamskrtam asamskara iti. samskaralambanena margena duhkhasamudayamargalambanena margena yah klesan prajahati. sa sabhisamskaraparinirvayi. yo 'samskaralambanena nirodhalambanena. so 'nabhisamskaraparinirvayiti.

tat tu na. atiprasamgad [tib. 220b] iti. tat tu naivam. kasmat. atiprasamgat. amtaropapadyaparinirvayinor api samskrtasamskrtalambanamargaparinirvanat pratyekam sabhisamskaranabhisamskaraparinirvayitvaprasamgah. tatrasthau dvav eva pudgalau syatam. na pamceti. anabhisamskaraparinirvayi purvam pathyata iti. sabhisamskaraparinirvayinah purvam ayam pathyate. anabhisamskaraparinirvayi sabhisamskaraparinirvayiti. tathaiva yujyata iti vistarah. anabhisamskarasabhisamskaraparinirvayinor yathakramam. vahyavahimargayoh pudgalayoh parinirvanasyanabhisamskarasadhyatvat purvasyabhisamskarasadhyatvac cetarasya. katham tatha sadhyatvam ity aha. ayatnayatnapraptitas tatparinirvanasya yathakramam ity eva.

atha vahyavahimargayor iti. margayor eva grahanam na pudgalayor abhisambamdhah. vahino margasyanabhisamskarasadhyatvad avahinas cabhisamskarasadhyatvat. ayatnayatnapraptitah. ayatnasammukhibhavatah purvamargasya. yatnapraptita itarasyeti. [tib. 221a] tad evam anabhisamskaraparinirvayi purvam yujyate. aha. yady anabhisamskaraparinirvayino vahi (abhidh-k-vy 560) margo 'nabhisamskarasadhyatvat upapadyaparinirvayino 'pi vahi marga iti. kas tayor visesa iti. ata ucyate. upapadyaparinirvayinas tu margo vahitaro jitatarah. nanabhisamskaraparinirvayina evam adhimatrataro hetupacayatah. mrdutaras canusayah margadhimatrataratvena ksapitatvat.

urdhvasrota iti. urdhvasroto gatir asyeti urdhvasrotah. yatra urdhvam iti pathyate.

urdhvam damac ca dehac ceti.

urdhvamdamikah urdhvamdehika iti. tatpratyayasamniyogenordhvasabdasya mamtato 'pi nipatyata iti veditavyam. yatha cirasabdasya ciramtanam ity urdhvam iti nipato 'stity apare. akaramto 'pi turdhvasabdo 'sty eveti na varyate. vyavakirnavyavakirnadhyanatvad iti. misritamisritadhyanatvad ity arthah. anasravena sasravasya dhyanasya misritatvat. iha dhyanani vyavakirya dhyanatrayat parihiyata iti. dhyanavyavakiranam

caturthadhyanavyavakiranapurvakam.

akiryate caturtham prag

iti vacanat. caturtham eva hi dhyanam adito vyavakirane samartham. nanyat. caturthac ca dhyanad aparihinasya prathamadisu dhyanesupapattir nastity ata ucyate. dhyanatrayat [tib. 221b] parihina iti. katham ca parihina ity aha. prathamam dhyanam asvadyeti. madhyanimajjanat madhye 'nimajjanat. ardhapluto nameti vistarah. ya ekam api sthanamtaram vilamghya suddhavasesupapadyakanisthan pravisatity evam vakyabhisambamdhah. drstisthanatvad iti. mahabrahmanam prathamopapannanam ca mahabahmani nirmayakabhimanatah. ekamayakatvac ceti. kim. mahabrahmasv aryo nopapadyate. aryasya hi prabhavavatas tatrotpade saty ubhayanayakatvam syat. nihsapatnena ca karmana tatradhipatim. atah sasapatnam na bhavatiti. sarvani sthanamtaraniti. brahmakayikebhyas cyutva brahmapurohitadini sudarsanantani caturdasasthanamtarani samcaryakanisthan pravisati. yatropapannas tatas tatra catyamtam anagamanad iti. yatropapannas tadyatha. prathamadhyane. tato 'tyamtam anagamanat kamadhatau. tatha yatropapannas tatra catyamtam anagamanat. tatra ca punah prathame dhyane 'tyamtam anagamanat. paripurnam anagamitvam punas tatra dvitiyajanmakaranat. samathacarito hy esa iti. ya esa bhavagraparamah sa samadhipriyah. arupyesu ca samadhir atiprasamtah. tasmad ayam arupyan pravisati. purvakas tu vipasyanacarita iti. yo 'sav akanisthaparama (abhidh-k-vy 561) uktah. [tib. 222a] sa prajñapriyah suddhavasan pravisati. amtaraparinirvanam iti vistarah. naitat prati sastrakarair niscitam. na ca pratisiddham ato 'pratisedhad urdhvasrotaso 'kanisthaparamasya bhavagraparamasya camtara akanistham bhavagram ca pravisya parinirvanam yujyamanam pasyamah. sambhavam tu pasyama ity arthah. nanu cakanisthaparamo bhavagraparama iti coktam ata aha. akanisthabhavagraparamatvam tu parena gatyabhavad akanisthebhyo bhavagrac cordhvam gatyabhavat. tadyatha srotaapannasya saptakrtvah paramatvam. na hi tasya dvau trin va bhavan abhinirvartya parinirvanam na sambhavatiti. tatah parena tv astamam bhavam nabhinirvartayatiti. saptakrtvah parama ukta iti.

sa punas caturvidha ity amtaraparinirvayyabhavan na pamcavidhah. ete sad anagamino bhavamtiti. amtaraparinirvayi upapadyaparinirvayi sabhisamskaraparinirvayi anabhisamskaraparinirvayi urdhvasrotah arupyagas ca. sasthas caturdhabhedam aviganayyeti. drstadharmaparinirvayi. drstajanmaparinirvayity arthah.

(vi.40) katham esam trayanam iti [tib. 222b] vistarah. trayo 'nagamina iti nirbhidya nokta ity anavabudhyamana itarah prcchati. acaryo 'py arthapattyokta eta iti pasyan vivrnoti. amtaropapadyaparinirvayinor amtaraparinirvayinah

upapadyaparinirvayinas cety arthah. urdhvasrotasas ca trtiyasyeti. asvanasuciraparinirvanat drstamtatrayeneti.
asuparinirvayi anasuparinirvayi ciraparinirvayi ca drstamtatrayena yojayyitavyah. tadyatha parittah sakalikagnir abhinirvartamana eva nirvayat. evam prathamo ya asuparinirvayi. tadyathayogudanam vayasphalanam vadiptagnisamprataptanam ayoghanena hanyamananam ayahprapatikotpataty eva nirvayat. evam dvitiyo yo 'nasuparinirvayi. tadyathayogudanam iti purvavad yavad ayahprapatikotplutya prthivyam apatitaiva nirvayat. evam trtiyo yas ciraparinirvayi. etac ca sutram vistarena purastal likhitam iti na punar likhyate. upapadyabhisamskaranabhisamskaraparinirvanad iti. upapadya parinirvanad abhisamskarenanabhisamskarena parinirvanat [tib. 223a] tridhabhedan navanagamino bhavamtiti sambamdhah. upapadyaparinirvayi ya upapannamatrah parinirvati. na tv abhisamskarenanabhisamskarena va parinirvati. sabhisamskaraparinirvayi tu nopapadyaiva parinirvati. kim tarhi. abhisamskarenapratiprasrabdhasya purvabhisamskarasya samarthyatah parinirvati. asya hi yady api vahi margo 'sti abhiyogena tu parinirvati. upapadyaparinirvayi tu nabhiyogeneti visesah.
anabhisamskaraparinirvayi (abhidh-k-vy 562) punah pratiprasrabdhapurvabhisamskaro 'bhisamskaram anamtarena parinirvatity ayam eva esam viseso 'vagamtavyah. yatha tu sabhisamskaranabhisamskaraparinirvayinav apy upapadyaparinirvayyakhyam labhete. tatha darsayann aha. sarve hy eta upapadyaparinirvanad upapadyaparinirvayina iti. plutadibhedad iti. plutardhaplutasarvacyutabhedad ity arthah. sarvesam va trayanam iti. amtaropapadyaparinirvayyurdhvasrotasam asvanasuciraparinirvanat [tib. 223b] tridhabhedah. kascid amtaraparinirvayi asuparinirvayi bhavati. kascid anasuciraparinirvayi. evam upapadyaparinirvayi. urdhvasrotas ceti. asmac ca tridhabhedan navanagamino bhavamtiti sa eva sambamdho vacyah. tadvisesah punar iti vistarah. tesam punas trayanam amtaropapadyaparinirvayinoh urdhvasrotasas ca. navanam caisam eva pratyekam tridhabhedad yatha varnitad visesah. karmaklesendriyavisesat. karmanah klesasyendriyasya ca visesad bhavati. katham ity aha. trayanam iti vistarah. abhinirvrttir amtarabhavah abhinirvrttivedaniyasya karmana upacitatvad amtaraparinirvayi. upapadyavedaniyasya karmana upacitatvad upapadyaparinirvayi. aparaparyayavedaniyasya karmana upacitatvad urdhvamsrota ity evam tavat tesam trayanam karmavisesad visesah. mrdumadhyadhimatraklesasamudacaratvad yathakramam esam eva klesavisesad visesah. adhimatramadhyamrdvindriyatvac ca yathakramam esam evendriyavisesad visesa iti. tesam api pratyekam ata eva yathayogam visesa iti. tesam api pratyekam bhinnanam navanam ity arthah. ata eva karmadivisesat [tib. 224a] yathayogam na yathakramam. viseso 'vagamtavyah. katham ity aha.

prathamayos trikayor iti vistarah. yac camtaraparinirvayinam trikam. yac copapadyaparinirvayinam. tayos trikayoh klesendriyavisesat. mrdumadhyadhimatraklesasamudacaratvat adhimatramadhyamrdvindriyatvac ca. yathakramam visesah. na tu karmavisesat. yasmat prathamasya trikasyabhinirvrttivedaniyam karma tulyam. dvitiyasya copapadyavedaniyam karma tulyam iti. pascimasya trikasyaparaparyayavedaniyakarmavisesac ca visesah. plutadinam hy aparaparyayavedaniyam karma bhinnam iti. ato 'paraparyayavedaniyakarmavisesat. klesendriyavisesac ca. cakaranukrstatvat viseso mrdumadhyadhimatraklesasamudacaratvat. adhimatramadhyamrdvindriyatvac ca. yathakramam ity arthah. ta ete navaprakaraklesendrigatvad iti. ta ete navanagamino navaprakaraklesatvat. navaprakarendriyatvac ca. navanagamino bhavamti. karmano 'grahanam avyapitvat. na hi prathamayos (abhidh-k-vy 563) trikayoh karmavisesad [tib. 224b] viseso 'stiti. katham punar ete navaprakaraklesa bhavamti. iha klesas triprakaro mrdumadhyadhimatra iti. mrdur amtaraparinirvayinam. madhya upapadyaparinirvayinam. adhimatra urdhvasrotasam. tatra prathamo 'ntaraparinirvayi mrdumrduklesah. dvitiyo mrdumadhyaklesah trtiyo mrdvadhimatraklesah. upapadyaparinirvayinam prathama upapadyaparinirvayi madhyamrduklesah. dvitiyah sabhisamskaraparinirvayi madhyamadhyaklesah. trtiyo 'nabhisamskaraparinirvayi madhyadhimatraklesah. urdhvasrotasam api pluto 'dhimatramrduklesah ardhapluto 'dhimatramadhyaklesah. sarvasthanacyuto 'dhimatradhimatraklesa iti. katham navaprakarendriya bhavamti. tathaivendriyam api triprakaram adhimatram mrdu ceti. adhimatram amtaraparinirvayinam. madhyam upapadyaparinirvayinam. mrdurdhvasrotasam. tatra prathamo 'mtaraparinirvayi adhimatradhimatrendriyah. dvitiyo 'dhimatramadhyendriyah. trtiyo 'dhimatramrdvindriyah. upapadyaparinirvayinam [tib. 225a] prathamam upapadyaparinirvayi madhyadhimatrendriyah. sabhisamskaraparinirvayi madyamadhyendriyah. anabhisamskaraparinirvayi madhyamrdvindriyah. urdhvasrotasam api pluto mrdvadhimatrendriyah. ardhapluto mrdumadhyendriyah. sarvasthanacyuto mrdumrdvindriya iti.

(vi.41) katham tarhi sutre sapta satpurusagatayo desita iti. sapta vo 'ham bhiksavah satpurusagatir desayisyami. anupadaya ca parinirvanam. ity etat sarvam sutram gatisutrata ity atra pradese likhitam iti na punar likhyate. atra ca sutre sapta satpurusagatayo desitah. trayo 'mtaraparinirvayinah. traya upapadyaparinirvayina iti sat gatayah. urdhvamsroto gatis ca saptamiti. urdhvasravanadharmeti. krdamtam etac chabdarupam iti. vidhartham etac chabdarupam iti darsayati. urdhvam iti ca kriyavisesanam iti. tasyabhedanirdesad iti. tasyordhvamsrotasah plutadibhedanirdesad ity arthah. vineyasayapekso hi

sutranirdesah. nanyah saiksa gataya iti. na srotaapannasakrdagamigataya ity arthah. gatir utpattih samparaya ity ete sutre paryaya ucyamte. tesam ity anagaminam. sati ca karmani vrttih pranatipatadyakaranat. asati cavrttir abrahmacaryadyakaranat. [tib. 225b] akusalena hi cittenabrahmacaryadikaranam iti. tesam tu vitaraganam saty eva karmani vrttir nasati prahinakusalatvat. na punah pratyagatir iti. yasu gatisupapannah. tatratatra caisam atyamtam anagamanam ity arthah. na tv etad yathoktam anyatrastity. yad etat saty eva vrttir asati cavrttir evapunahpratyagamanam ca. tad etat (abhidh-k-vy 564) srotaapanne sakrdagamini ca nastiti.

anyesam apiti. srotaapannasakrdagaminam apity arthah. paryayikam iti. paryaye bhavam paryayikam. kenacit prakarena bhavatity arthah. katham ity aha. pamcavidhasya papasyatyamtamakaranasamvarapratilambhad iti. pamcavidhasya papasya pranatipatadattadanakamamithyacaramrsavadamadyapanalaksan asyakaranenakriyaya samvarah samvaranam. tasya pratilambhat. na hy arya janmamtare 'py etat pamcavidham papam adhyacaramti. akaranasamvaravacanam. samadanasamvarasyanavasyakatvat. prayeneti. darsanagrahatavyanam akusalanam sarvesam atyamtaprahanat. bhavanaprahatavyanam ca kamavacaranam kesamcit sambhavatah. yesam iti vistarah. yesam tu nihparyayena na prakaramtarena srotaapannasakrdagamivat satpurusatvam. [tib. 226a] kim tarhi. sarvasya papasyatyamtamakaranasamvarapratilambhat. sarvesam cakusalanam darsanaprahatavyanam klesanam prahanat. bhavanaprahatavyanam ca kamavacaranam sarvesam navaprakaranam api prahanat. tesam satpurusanam anagaminam iha sutre 'dhikarah. sapta satpurusagataya ity ato 'nyesam paryayikam satpurusatvam na pratisidhyate.

(vi.42) kim punah parivrttajanmano 'py anagamina esa bhedo 'sti. amtaraparinirvayity evamadikah. parivrttajanmanagamiyah prathame janmani srotaapattiphalam sakrdagamiphalam va prapya dvitiye janmany anagami bhavati. kama iti visesanam. yasmat rupadhatau parivrttajanma kadacid arupyan pravisatiti. tatraiva janmani parinirvanad iti. kamadhatau duhkhabahulatvenasya tivrasamvegatvat. yat tarhiti vistarah. sakrenoktam itas cyuto 'ham manusyesupapanno yady arhattvam prapya na parinirvami. ye te deva akanistha iti visrutah. amte me hiyamanasya tatropapattir bhavisyatiti. sa hi devesv eva srotaapanno manusyams cagatya parinirvasyamiti vacanat parivrttajanma bhavet. amte nikayasabhagavasane mama hiyamanasyarhattvad [tib. 226b] apraptiparihanya parihiyamanasya. tatrakanisthesupapattir bhavisyatiti prarthanavacanad dhatvamtaragamanam astiti darsitam bhavatiti gamyate. tat katham kamadhatau parivrttajanmamtara aryo

dhatvamtaram na gacchatity ucyata iti. sutrartho drsyate. bruyas tvam. dharmalaksananabhijñatvac chakrenaivam uktam. tasmad adosa iti. bhagavata tarhy evam srnvata kasmad asau na nivarito ma tvam eva voca ity ata ucyate. bhagavatapy anivaranam. samharsaniyatvad iti. kamaduhkhaparityagabhilasena samharsaniyam ity abhiprayah. (abhidh-k-vy 565) cyutinimittopapattiduhkhodvignasya samharsaniyatvad ity acaryasamghabhadrah.

indriyanam paripakvataratvad iti. prajñadinam indriyanam nisyandaphalapustivisesad ity arthah. asrayavisesalabhac ca. yasmac casrayavisesam anupahatam margasammukhibhavanukulam pratilabhate. drsyamte hi tiksnendriya api samta asrayavaigunyat gunebhyah parihiyamana ity ato janmantaraparivasenendriyanam paripakvataratvad indriyasamcaro nasti. asrayavisesalabhac ca parihanir nasty anenaiva janmamtaraparivasena dhatvamtaragamanam na bhavatiti.

margasyajitatvad asammukhibhavata iti. [tib. 227a] yasman margasyajitatvad asammukhibhavah. tasmat karanad avitaragah saiksah srotaapannah sakrdagami ca namtaraparinirvayi bhavati. anusayanam ca natimandatvat. yasmac canusayas tasya natimandah. ato namtaraparinirvayi bhavatity ayam acaryasya pariharah. vaibhasikanam kah parihara ity aha. dussamatikramatvat kamadhator iti vaibhasika iti. katham ity ucyate. bahu hy anena kartavyam bhavati. akusalavyakrtaklesaprahanam akusalanam kamavacaranam avyakrtanam ca ruparupyavacaranam klesanam prahanam anena kartavyam. vitaragena punah saiksenavyakrtanam eva prahanam iti. dvitrisramanyaphalapraptir iti. dve va trini va sramanyani phalani praptavyani. sakrdagamina dve sramanyaphale praptavye. anagamiphalam arhattvaphalam ca. srotaapannena trini sakrdagamiphalam anagamiphalam arhattvaphalam ca. vitaragena punar ekam evarhattvaphalam praptavyam iti. tridhatusamatikramas cavitaragena kartavyah. vitaragena tu rupavitaragenamtaraparinirvayina bhavata dvidhatusamatikramah [tib. 227b] kartavya iti.

(vi.43) akiryata iti. vyavakiryate vyatibhidyate. anasravabhyam sasravam caturtham dhyanam misrikriyata ity arthah. sukhapratipadam agratvad iti. sukhah pratipadas catvari maulani dhyanani.

dhyanesu margah pratipat sukheti

vacanat. tasam caturtham dhyanam agram astapaksalamuktatvat. yada kileti. kilasabdo vaibhasikamatadyotakah. svamatam tu pascad darsayisyati. asakyam tu ksanavyavakiranam iti vistarena dvau hi ksanav anamtaryamargasadrsav iti. anasravasasravau. trtiyo

vimuktimargasadrsa ity anasravah. mrdvindriyah klesabhirutaya ca vyavakiramti. casabdac chuddhavasopapattyartham drstadharmasukhaviharartham ca vyavakiramti. tiksnendriyas tu suddhavasopattyartham (abhidh-k-vy 566) drstadharmasukhaviharartham eva ca vyavakiramti. na klesabhirutaya. tesam parihanyasambhavat. katham punah klesabhirutaya aparihanyartham vyavakiramtity aha. asvadanasamprayuktasamadhidurikaranat aparihanyartham iti. phalan na parihiyeyam iti.

(vi.44ab) pamcaprakareti vistarah. mrdvi madhyadhimatradhimatratara adhimatratameti. [tib. 228a] prathamayam trini cittaniti. tasya pudgalasya tavati saktir ity evam uparisthad api vaktavyam. dvitiyayam sad iti. anasravam sasravam anasravam iti trini. punar anasravam sasravam anasravam ity aparani triniti sad bhavamti. evam eva ca trtiyayam nava caturthyam dvadasa pamcamyam pamcadaseti yojyam. tasam yathasamkhyam iti. tasam vyavakirnabhavananam yathakramam pamca suddhavasah phalam. mrdvya bhavanaya avrhah phalam evam yavad adhimatratamaya bhavanaya akanisthah phalam iti. sraddhadindriyadhikyad iti bhadamtasrilatamatam. sraddhadhikaya bhavanaya avrhah phalam. evam yavat prajñadhikaya bhavanaya akanisthah phalam iti.

(vi.44cd) yo hi kascid anagamiti. sraddhadhimukto va drstiprapto va. kayena saksatkaranam iti. cittabhavat kayenaiva saksatkaroti. katham kayenaivety aha. kayasrayotpatteh. evam tu bhavitavyam iti svamatam acaryasya. prapti jñanasaksatkriyabhyam iti. samadhikale tadanukulasrayapraptisaksatkaranat. vyutthanakale ca tatpratisamvedanajñanasaksatkaranat. pratyaksikaro [tib. 228b] hi saksatkriyeti. savijñanakayasamtipratilambhavasthayam saksatkriya yujyata ity abhiprayah. savijñanakakayasamtipratilambhena va avijñanakakayasamtyavasthayam tatpraptir gamyata iti.

astadasa saiksa ity atra sutra iti. anathapindado grhapatir bhagavamtam aprcchat. kati bhadamta daksiniya iti. bhagavan aha. astadasa grhapate saiksa navasaiksa daksiniya iti. astadasa saiksah katame. srotaapattiphalasaksatkriyayai pratipannakah. srotaapannah. sakrdagamiphalasaksatkriyayai pratipannakah. sakrdagami. anagamiphalasaksatkriyayai pratipannakah. anagami. arhattvaphalasaksatkrivayai pratipannakah. sraddhanusari. dharmanusari. sraddhadhimuktah. drstipraptah. kulamkulah. ekavicikah. amtaraparinirvayi. upapadyaparinirvayi. sabhisamskaraparinirvayi. anabhisamskaraparinirvayi. urdhvasrotah. itime grhapate 'stadasa saiksah. navasaiksah katame. parihanadharma. cetanadharma. anuraksanadharma. sthitakampyah.

prativedhanabhavyah. akopyadharma. [tib. 229a] cetovimuktah.
prajñavimuktah. (abhidh-k-vy 567) ubhayatobhagavimuktah. itime
grhapate navasaiksa iti. tisrah siksas tatphalam ceti.
adhisilam adhicittam adhiprajñam iti tisrah siksa
aryamargalaksanah. tasam phalam visamyogah. tadvisesena
hi saiksanam vyavasthanam iti. siksavisesena
tatphalavisesena cety arthah. katham punas tadvisesah.
anyadrsyo 'nyadrsyo 'stadasanam saiksanam
siksah visamyogaphalam ceti. nirodhasamapattis ca na saiksa
aprahanamargasvabhavyat. na siksa phalam
avisamyogaphalasvabhavyat. ato na tadyogan nirodhasamapattiyogat
saiksavisesa uktah. yathaite 'stadasa saiksah. na punar
asau na saiksah. tatra yad idam ucyate. astadasa saiksa ity atra
sutre kim karanam kayasaksi noktah saiksa ity evam
noktah.

yathasthulambheda iti. rupopaga pamca.

arupyagas caturdhanyah. iha nirvayako para

ity evamadi. suksmam tu bhidyamana iti vistarah. atracaryo
gananopayapradarsanartham [tib. 229b] prathamam
amtaraparinirvayina indriyabhumigotradibhedam vyutpadayati. kim
karanam. tadbhede hi ganite yathamtaraparinirvayina
indriyadibhedad bhedah. evam yavad urdhvasrotasa iti sukham atidesam
karisyamiti. bhumibhedas catvara iti. te
evamtaraparinirvayinah. bhumayas catvari dhyanani. rupopaganam
anagaminam vivaksitatvat. tatra prathame dhyane 'mtaraparinirvayi
yavac caturtha iti catvarah. parihanadharmadigotrabhedat sad iti.
ta eva parihanadharma cetanadharma anuraksanadharma
sthitakampyah prativedhanabhavyah akopyadharma ceti.
sthanamtarabhedat sodaseti. brahmakayikadiny
akanisthamtani. mahabrahmano vaibhasikanityasthanamtarah.
bahirdesakanayenapi sthanamtaratve tatraryo notpadyata ity agananam.
tad evam sthanamtarabhedat sodasamtaraparinirvayinah.
bhumivairagyabhedat sattrimsad iti. bhumibhedat tadvairagyabhedac
ca sattrimsad amtaraparinirvayinah. katham iti pratipadayati.
rupadhatan [tib. 230a] sakalabandhana iti vistarah. rupadhatau prathame
dhyane sakalabandhana ekaprakaravitarago yavad astaprakaravitaraga
iti nava. dvitiye 'pi nava sakalabandhano yavad astaprakaravitaraga
iti. tatha trtiye nava. tatha caturthe naveti. catvaro navakah
sattrimsad bhavamti. yavac caturthadhyanastaprakaravitaraga
iti. yavacchabdenayam arthavistaro labhyate.
caturthadhyananavamaprakaravitarago nocyate. yasmad asav arupye
sakalabandhano bhavati. na ceharupyago 'dhikriyate. rupopaganam iha
vivaksitatvat. amtarabhavasambandhad (abhidh-k-vy 568) iti. tatha ca
sati sthanamtaragotravairagyendriyabhedad iti vistarah.
sthanamtaranam gotranam vairagyanam indriyanam ca

bhedat. dvanavatini dvanavatyadhikani pamcavimsatisatani bhavamti
tesam amtaraparinirvayinam. katham krtva tatha bhavamtity
aha. ekasmim sthane. tadyatha brahmapurohite sat gotrani
parihanadharmadibhedat. gotragotra iti vipsa nava pudgalah.
sakalabandhano yavad astaprakaravitaragah svasmat sthanat.
tadyatha brahmapurohitat. [tib. 230b] sannavakani gotrasat
pudgalanavakagrahanac catuhpamcasat. sodasa
catuhpamcasatkani. sodasasthanamtaragrahanat.
catuhsastyadi. catuhsastyadhikani astau satani.
indriyabhedat tu trigunu mrdumadhyadhimatrabhedat. ity evam
krtva. kim dvanavatini pamcavimsatisatani bhavamti. yena
nyayena sakalabandhano yavad astaprakaravitaraga iti nava pudgala
vyavasthapitah. tam nyayam darsayann ahayo hy adhare dhyana iti
vistarah. yo hy adhare dhyane prathame yavat trtiye
navaprakaravitaragah. sa uttare dhyane dvitiye yavac caturthe
sakalabandhana ity uktah. kasmad ity aha. samagananartham iti. catursu
dhyanesu navanava yatha syur iti. anyatha hi visama ganana syat.
prathame dhyane dasa syuh sakalabandhano yavan navaprakaravitaraga iti.
dvitiye nava ekaprakaravitarago yavan navaprakaravitaraga iti. evam
trtiye nava caturthe tv astau syuh. ekaprakaravitarago yavad
astaprakaravitaraga iti.
navaprakaravitaragasyarupyasakalabandhanatvad ity uktam evam yavad
urdhvasrotasa iti. evam
upapadyasabhisamskaranabhisamskarordhvasrotasam api.
sthanamtaragotravairagyendriyabhedat [tib. 231a] pratyekam
dvanavatini pamcavimsatisatani bhavamtity abhisamasya punah
pamcabhedams catvarimsadunani trayodasasahasrany
anagaminam bhavamti. arupyagais tu sahopapadyadicaturbhedabhinnair
atitaram bahavo bhavamti. anaya tu vartanya gamyata eveti na likhyate.
(vi.45, 46) abhavagrastabhagaksid

iti. abhavagrad astau prakaran ksinotity
abhavagrastabhagaksid abhavagrastaprakaraksayakrd ity
arthah. ayam anagami prathamadhyanaikaprakaravairagyat prabhrtiti.
yasmat kamavairagyad anagami vyavasthapyate. tasmattatah
parenarhattvaphalapratipannako bhavati. yatha vajrah sarvam bhinatti.
evam ayam samadhih sarvam anusayam bhinattiti samarthyat vajra
upama asyeti vajropamah. bhinnatvad asau na sarvam bhinattiti.
traidhatukan (abhidh-k-vy 569) darsanaprahatavyan
bhavanaprahatavyams ca kamavacaran yavad bhavagrikan astau
prakaran. yadi sarvan na bhinatti kasmat sarvanusayabhedity ucyata ity
aha. sarvams tu bhettum samartha iti. sambhavam adhikrtyoktam ity
abhiprayah.

anagamyasamgrhita iti vistarah. nava bhumih anagamyam
dhyanamtaram [tib. 231b] catvari dhyanani trims carupyan
bhavagravarjyan nisrityarhattvapraptir ity ata evam pratanyate.
duhkhasamudayanvayajñanakaraih samprayukta astav iti.

bhavagrikaduhkhalambananvayajñanakarais caturbhih samprayuktas catvaro bhavagrikasamudayalambananvayajñanakaraih caturbhir aparaih samprayuktas catvara ity astau. evam eva nirodhamargadharmajñanakaraih samprayukta astav iti vaktavyam.

dharmajñanam nirodhe yan marge va bhavanapathe tridhatupratipaksas tad

iti siddhamtat tayor evehopanyaso na duhkhasamudayadharmajñanayor grahanam. evam yavad iti. yavacchabdena yatha prathamadhyananirodhalambanakaraih samprayuktas catvarah. evam dvitiyatrtiyacaturthadhyanakasavijñanakimcanyayatanabhavagraniro dhalambanah pratyekam catvaras catvaro vaktavyah. marganvayajñanakaraih samprayuktas catvara ity atra pratibhumimargalambananvayajñanakaraih samprayuktas catvarah catvara iti nocyate. kasmad ity aha. krtsnasyanvayajñanapaksasyalambanad iti. avisisto hy anvayajñanapakso margah pratipaksabhavenanyonyahetukas ca marga iti samastam evalambyate. [tib. 232a] na nirodhavad ity atas catvara eva marganvayajñanakaraih samprayukta iti. ta ime jñanakaralambanabhedabhinna iti. jñanakarabhedenalambanabhedena ca bhinnah. atha va jñananam akaranam alambananam ca tribhedena bhinnah. jñanakarabhedabhinnas tavat. duhkhasamudayanvayajñanakarair ityevamadivacanat. alambanabhedabhinna api. bhavagrikaduhkhasamudayalambanair ityevamadivacanat. dvapamcasad iti. adito dvyastav iti sodasa. prathamadhyananirodhalambanas catvaro yavan marganvayajñanakaraih samprayuktas catvara iti navacatuskani sattrimsat. sodasa ca sattrimsac ca dvapamcasad bhavamti. yathanagamyasamgrhita iti vistarah. maulam dhyanam anagamyapravisyotpadyata ity anagamyam. yena prakarenanamtaroktenanagamyasamgrhita dvapamcasad vajropama bhavamti. tenaiva prakarena dhyanamtarasamgrhita dvapamcasad bhavamti. katham krtva. dhyanamtarasamgrhita bhavagrikaduhkhasamudayanvayajñanakaraih (abhidh-k-vy 570) samprayukta astau. nirodhamargadharmajñanakaraih [tib. 232b] samprayukta astau. nirodhanvayajñanakaraih samprayuktah prathamadhyananirodhalambanas catvarah. evam yavad bhavagranirodhalambanas catvarah. marganvayajñanakaraih samprayuktas catvarah. krtsnasyanvayajñanapaksasyalambanat. ta ime jñanakaralambanabhedabhinna dvapamcasad bhavamti. yatha dhyanamtarasamgrhita evam prathamadhyanasamgrhita dvapamcasat. yavac caturthadhyanasamgrhita dvapamcasad iti. yathasamkhyam iti vistarah. akasanamtyayatanasamgrhita astavimsatih. vijñananamtyayatanasamgrhitas caturvimsatih. akimcanyayatanasamgrhita vimsatih. bhavagra aryamargo nastiti tatsamgrhita na samtiti na cimtyamte. tesu dharmajñanasyabhavad iti. tesv akasanamtyayatanadisu

dharmajñanasyabhavat. dharmajñanasya sadbhumikatvat. tasman nirodhamargadharmajñanakaraih samprayukta astau na bhavamti. adhobhuminirodhalambanasya canvayajñanasyabhavat. nirodhanvayajñanakaraih samprayuktas caturdhyananirodhalambanah sodasa punar na bhavamtity astavimsatir bhavamti. dvapamcasato 'stau sodasa caivapaniyeti krtva. katham. akasanamtyayatanasamgrhita bhavagrikaduhkhasamudayanvayajñanakaraih samprayukta astau. nirodhanvayajñanakaraih [tib. 233a] samprayukta akasanamtyayatanadinirodhalambanah sodasa. marganvayajñanakaraih samprayuktas catvara iti. ta ime jñanakaralambanabhedabhinna astavimsatir bhavamti. evam vijñananamtyayatananirodhalambanas caturo 'paniya caturvimsatir yojyah. akimcanyayatanasamgrhita vijñananamtyayatananirodhalambanan apy aparan apaniya vimsatir iti. kim punah karanam svabhumyurdhvabhumikanirodham evalambamta arupya nadhobhumikam dhyanavat. na hy adhobhumikam duhkham analambya tannirodhah sakyam alambitum. duhkham ca sarvam sasravam eva. esa ca niyamah.

na maulah kusalarupyah sasravadharagocara

ity etat karanam. dhyananam tu samastalocanatvan na pratisedhah. vaksyati hi

dhyanam sadvisayam subham

iti. atha kasman nirodham evalambamte na punar duhkham samudayam va. bhavagrad adhobhumer vitaragatvat. tasya hi bhavagrika eva navamah prakaro vajropamavadhyo 'vasista iti. adhobhumipratipaksalambanam tu bhavatiti anvayajñanam adhikrtam. tac ca vajropamasamadhisamprayuktam veditavyam. tasya pratipaksasya anyonyahetutvad iti

[tib. 233b] anyonyam navabhumis tu margah samavisistayor

iti vacanat. sarvam hi marganvayajñanam navabhumikanvayajñanapaksalambanam iti.

yesam tv iti vistarah. yesam abhidharmikanam marganvayajñanam api na kevalanirodhanvayajñanam ekaikabhumipratipaksalambanam istam. tesam astavimsatim adhikan praksipya anagamyasamgrhita asitir vajropama bhavamti. katham krtva. purvakah krtsnasyanvayajñanapaksyasyalambana marganvayajñanakaraih samprayuktas catvarah. idanim ekiyamatenaikaikabhumipratipaksalambana api vyavasthapyamte. anagamyasamgrhitah prathamadhyanapratipaksalambana marganvayajñanakaraih samprayuktas catvarah. evam yavad akimcanyayatanapratipaksalambana marganvayajñanakaraih samprayuktas catvara ity evam astavimsatir adhika bhavamti.

evam astavimsatim adhikan praksipya dvapamcasad asitir
bhavamti. kim punah karanam bhavagrapratipaksalambana
marganvayajñanakaraih samprayuktas catvaro na ganyamte. aha.
na bhavagrasamgrhito 'nasravo margo bhavagrapratipakso 'sti.
prathamadhyanabhumikas tv asti. yavad akimcanyayatanabhumika iti.
tasmat tadbhumipratipaksalambana evoktah. na
bhavagrapratipaksalambana iti. apare punar vyacaksate. yesam tu
marganvayajñanam apy ekaikabhumipratipaksalambanam [tib. 234a]
istam. yatha nirodhanvayajñanam istam ity abhiprayah.
tesam bhavagrikaduhkhasamudayanvayajñanakaraih samprayukta
astau. nirodhamargadharmajñanakaraih samprayukta astau.
nirodhanvayajñanakaraih samprayuktah
prathamadhyananirodhalambanas catvarah. evam yavad
bhavagranirodhalambanas catvara iti dvatrimsad bhavamti. evam
marganvayajñanakarair api samprayuktas tathaiva dvatrimsad iti
krtva. astavimsatim adhikan praksipyanamyasamgrhita
asitir vajropama bhavamtiti. tesam hi ye hi
krtsnasyanvayajñanapaksasyalambanan marganvayajñanakaraih
samprayuktas catvaras te na samti. bhavagrapratipaksalambanas tu
tatsthane bhavamtity ato asitir vajropama bhavamtiti. evam yavac
caturthadhyanasamgrhitah katham. astavimsatim adhikan
praksipya dhyanamtarasamgrhita asitir vajropama bhavamti.
yatha dhyanamtarasamgrhitah. evam
prathamadvitiyatrtiyacaturthadhyanasamgrhita pratidhyanam asitir
vajropama bhavamti. akasanamtyayatanadisv iti. bhavagravarjyesu
trisv arupyesu yathakramam catvarimsat dvatrimsac
caturvimsatis ca bhavamti. katham krtva. [tib. 234b]
akasanamtyayatane tavad astavimsatyam vajropamesv
akasanamtyayatanapratipaksalambanan (abhidh-k-vy 572)
marganvayajñanakaraih samprayuktams caturah praksipya yavad
akimcanyayatanapratipaksalambanams catura iti. dvadasa
praksipya catvarimsad bhavamti. evam caturvimsatyam
vijñanayatanapratipaksalambanams caturah
praksipyakimcanyayatanapratipaksalambanams caturah praksipya
dvatrimsad bhavamti. evam vimsatyam
akimcanyayatanapratipaksalambanams caturah praksipya
caturvimsatir bhavamti. aha. nanv apadistam
adhobhumipratipaksalambanam tu bhavati. tasyanyonyahetutvad iti. atha
kasmat svabhumyurdhvabhumipratipaksalambana evokta
akasanamtyayatanadisamgrhitah.
nadhobhumipratipaksalambana iti. atrocyate. avisesya navabhumikam
anvayajñanapaksam margam adhobhumipratipaksalambanam bhavatity
uktam. na punar
akasanantyayatanadisamgrhitasyadhobhumipratipaksalambanam.
kim tarhi. svabhumyurdhvabhumikapratipaksalambanam eva.
tatravisesarupenadharalambanam anvayajñanam bhavati. na
visesasvarupena. svabhumyurdhvabhumyalambanam tu

visesarupenapi bhavatiti. esa tu purvako vaibhasikanam sthapanapaksah. samanyarupenaiva sarvam anvayajñanapaksam alambate 'nvayajñanam iti. [tib. 235a] tatha hy acaryasamghabhadrenoktam. sarvam hi marganvayajñanam navabhumikanvayajñanapaksalambanam iti. apare tv evam vyacaksate. bhavagrikaduhkhasamudayanvayajñanakaraih samprayukta astau. nirodhanvayajñanakaraih samprayukta akasanamtyayatananirodhalambanas catvarah. evam yavad bhavagrikanirodhalambanas catvara iti sodasa. marganvayajñanakarair api samprayukta akasanamtyayatanapratipaksalambanas catvarah. evam yavad bhavagrapratipaksalambanas catvara iti sodasa. ta ete dvisodasa purvoktas castav iti. catvarimsad akasanamtyayatanasamgrhita vajropama bhavamti. vijñananamtyayatahasamgrhita dvatrimsat. akasanamtyayatananirodhapratipaksalambanan astavapaniyeti. akimcanyatanasamgrhitas caturvimsatih. vijñananamtyayatananirodhapratipaksalambanan apy aparan astav apaniyeti. bhavagrasyapi hi te 'dhobhumikam pratipaksamargam acaksata iti.

punar gotrendriyabhedad bhuyamso bhavamtiti. katham. ye tavad astau sarvaprathama uktah. tesam. yo bhavagrikaduhkhalambano 'nityakarasamprayukto [tib. 235b] vajropamah. tasya sadgotrabhedat sodhabhedah. evam duhkhadyakarasamprayuktanam trayanam pratyekam sodhabhedah. tesam (abhidh-k-vy 573) api pratyekam mrdumadhyadhimatrendriyabhedad bhedah. yatha caisam pratyekam gotrendriyabhedah. evam bhavagrikasamudayalambananam caturnam pratyekam sadgotrabhedat sodhabhedah. indriyabhedac ca tridhabhedah. yatha caisam astanam gotrendriyabhedat pratyekam sodha tridha ca bhedah. evam sarvesam anagamyasamgrhitanam jñanakaralambanabhedabhinnanam yavad akimcanyayatanasamgrhitanam gotrendriyabhedad bhedah. anaya vartanya yojyah. evam va yojyah. prathame pakse dvapamcasad anagamyasamgrhitah. yavad vimsatir akimcanyayatanasamgrhita ity abhisamasya caturasitir uttarani trini satani vajropamanam bhavamti. tani sadgunikrtya trigunikrtya ca satsahasrani navasatani dvadasottarani bhavamti. dvitiyapakse yatradito 'sitih. yavad akimcanyayatane caturvimsatir iti. ekapindatah satsaptatyuttarani pamcasatani bhavamti. gotrendriyabhedat satgunikrtya trigunikrtya ca. dasasahasrani astasastyuttarani ca trini satani vajropamanam [tib. 236a] bhavamtiti.

ata eva tat ksayajñanam iti. kuta ity aha. sarvasravaksayapraptisahajatvat prathamata iti. yasmat

sarvasravaksayapraptya saha jatam tatprathamato jñanam. tasmat
ksayajñanam ity ucyate. madhyapadalopat. nairuktividhanato va.
sarvagrahanam srotaapannadijñanavisesanartham.
prathamatograhanam anutpadajñanadivisesanartham.
samketapeksaya hisabdapravrttih. ata eva sa iti.
svarthaparisamapteh. sa pararthakaranarhattvad arhan.
pararthakaranayogyatvad ity arthah. sarvasaragapujarhattvac ceti.
saragah prthagjanasaiksah tesam sarvesam pujam
arhatity arhan. siddham bhavatiti. kim siddham bhavatity aha. anye
sapta purvoktah pudgalah saiksa iti. trayah phalasthas
catvaras ca pratipannaka uktah. asav evasaiksa ity avadharanad
etadanye aryah saiksa iti siddham.

kena te saiksa iti. kena karanena te sapta pudgalah saiksa ity
ucyamta ity aha. asravaksayaya nityam siksanasilatvad iti.
siksa silam esam iti saiksah. silam. chattradibhyo na iti
laksanat. kva siksanasilah. siksatraye. [tib. 236b] kim
siksatrayam. adhisilam adhicittam adhiprajñam ca. kimsvabhavas ta
ity aha. tah punah silasamadhiprajñasvabhava iti. sile
siksa adhisilam evam yavat prajñayam siksety adhiprajñam
iti. avyayam vibhaktav ity avyayibhavasamasah. siksakriyanam
tv avyatirekac chiladisvabhavah siksa iti vyacaste.
prthagjano 'pi saiksah prapnotiti. prthagjano 'pi vinayoktasu
siksasu siksata iti. na. yathabhutamsatyaprajñanat. naitad
evam. kasmat. yathabhutam satyanam duhkhadinam aprajñanad
anavabodhat. tad dhi bhiksavo (abhidh-k-vy 574) drstam yad aryaya
prajñayeti vacanat. tatha hi sutre adhisilam adhicittam va
siksam vistarenoktvaha. adhiprajñam siksa katama. idam
duhkham aryasatyam iti yathabhutam prajanati. ayam
duhkhasamudayah. ayam duhkhanirodhah. iyam duhkhanirodhagamini
pratipad aryasatyam iti. yathabhutasatyaprajñanat. yatra ca
siksitah siladisu. tatra punar aparasiksanat.
pratimoksasamvaraparityagatah usmagatadiparihanitas caryah
punar yady api kimcit parityajati. na tu sarvam. [tib. 237a] na hy aryasya
kadacid api siksatrayam nastiti. prakrtistha arya iti.
asamahitavastha sattvanam prakrtih. tatrastha aryah
pindapatacaradigatah. na siksanasila iti. na saiksah syad
ity abhiprayah. asayata iti chandatah. sthitadhvagavat. adhvaga ucyate
yo 'dhvanam gacchati. samsthito 'py adhvaga ity ucyate.
gamanasasyaparityagat. tadvat. praptyanusamgatas ca.
silasamadhiprajñanam ca praptayah prakrtisthasyapy
anusajyamte. tasmat prakrtistho 'pi nasiksanasila eveti.

saiksasaiksanirdesaprasamgenedam ucyate. atha saiksa dharmah
katama ityadi. saiksasyanasrava dharmah samskrtasvabhavah.
evam asaiksasyasaiksa dharmah.

nirvanam kasman na saiksam. yac chaiksena praptam ity

abhiprayah. asaiksaprthagjanayor api tadyogad iti. prthagjano 'pi laukikamargapraptena nirvanena yujyate.

prathamah pratipannaka iti. darsanamargasthah. sesanam iti vistarah. sesanam pratipannakanam sakrdagamyanagamyarhattvaphalapratipannakanam triphalasthavyatirekat. [tib. 237b] srotaapattisakrdagamyanagamiphalasthebhyo 'vyatirekat. sakrdagamipratipannakadayah srotaapannadibhyo nanya ity arthah. anupurvadhigamam praty evam ucyata iti. anupurvena catuhphalapraptim praty ucyate. dravyata pamceti. bhugahkamavitaragau tu syatam. bhuyovitaragah ksinasatprakarah. kamavitaragah ksinanavaprakarah. darsanamarge darsanamargavasthayam yathakramam sakrdagamyanagamiphalapratipannakau syatam. na ca srotaapannasakrdagaminau. kim tarhi. tadvyatiriktau. tatha ca sati dravyatah sapta bhavamti. srotaapattisakrdagamyanagamiphalapratipannakas trayas catvaras ca phalastha ity arhattvaphalapratipannaka eko 'nagamiphalasthan na vyatirikta ity avagamtavyam.

(vi.47ab) dvividho hi bhavanamarga ukta iti.

dvividho bhavanamargo darsanakhyas tv anasrava

iti vacanat. tatklesanusayitatvad iti yasmat tadbhumikah klesas tatra laukike (abhidh-k-vy 575) marge alambanato 'nusayitah. yo hi klesa iti vistarena sadharmyavaidharmyadrstamtam darsayati. yo yadbhumiko margah. na sa tadbhumikaklesapratipaksah. [tib. 238a] tatklesanusayitatvat. asamahitatadbhumikadharmamtaravat. vaidharmyena tuparisamamtakamargavad anasravavat pratipaksamargavad va. laukikenapi vairagyam iti. uparibhumisamamtakena. lokottarenapiti. tatpratipaksena svadharabhumikenanasravena margena.

(vi.47cd) laukikenaryavairagya

iti. tadyatha srotaapannah samathacaritah. laukikena margena vairagyam gacchatah pratiprakaram visamyogapraptayah sasravo 'nasravas cotpadyamte.

dhyanam nisrityeti. yasmac chaiksah sad bhumir nisrityendriyani samcarati. narupyam iti.

asaikso nava nisritya bhumih saiksas tu sad

iti vacanat tenaha. yo dhyanam nisrityendriyani samcarati. sa krtsnapurvamargatyagad arupyamarganam mrdvindriyasamgrhitanam purvalabdhanam tyagat. kevaphalamargalabhac ca kevalasyanagamiphalasya tiksnendriyasvabhavasya labhat.

sa visesam phalam tyaktva phalm aproti vardhayann

iti vacanat. urdhvabhumikaklesavisamyogena arupyavacaraklesavisamyogenasamanvagatah syat. ayam caparo dosah. tyakte ca tasminn urdhvabhumiklesavisamyoge [tib. 238b] taih klesair urdhvabhumikaih samanvagatah syad iti.

bhavagrardhavimuktordhvajatavat tv asamanvaya

ity ardhena vimukto 'rdhavimuktah. bhavagrad ardhavimukto bhavagrardhavimuktah. urdhvam jata urdhvajatah. bhavagrardhavimuktas cordhvajatas ca bhavagrardhavimuktordhvajatau. tayor iveti. bhavagrardhavimuktordhvajatavat. samanvayas tais tasyeti vakyasesah. tusabdah purvadosavyavartanarthah. tam artham vivrnvann aha. asatyam iti vistarah. asatyam api tasya pudgalasya laukikyam visamyogapraptau. na taih klesaih samanvagamah syat tadyatha bhavagrardhaprakaravimuktasyeti vistarah. tasya hi laukiki bhavagrardhaprakaravisamyogapraptir nasti. tatpratipaksalaukikamargabhavat. lokottara ca tadvisamyogapraptir dhyanam nisrityendriyasamcarena tyakta syat. na ca punas tair bhavagrikaklesaprakaraih samanvagamo bhavatity abhyupagamyate bhavadbhih. tadvad asya syat. yatha ca prthagjanasya prathamadhyanabhumer urdhvam jatasya dvitiyadhyanadyupapannasya. kamavacaraklesavisamyogapraptityagat. prathamadhyanabhumikaya visamyogaprapter

bhumisamcarahanibhyam dhyanaptam tyajyate subham.

tatharupyaptam

iti niyamat tyago bhavati. tasman na punas taih kamavacaraih [tib. 239a] klesaih samanvagamo bhavatity abhyupagamyate. tadvad asyapi pudgalasya syat. prthagjanasyetigrahanam. yasmad aryasya laukikena margena kamadhator urdhvam va vairagyam gacchatah klesavisamyogapraptir laukiki lokottara ca bhavati. tatra ya laukiki kamavacaraklesavisamyogapraptih. tasyah prathamadhyanabhumer urdhvajatasya bhumisamcarena tyago bhavati na lokottarayah.

arye tu phalaptyuttaptihanibhir

iti tyaganiyamat. tasyam ca satyam lokottarayam prathamadhyanad urdhvam jatasyapy aryasya na punas taih samanvagamah sambhavati. na tv evam prthagjanasyeti prthagjanagrahanam. tasmad ajñapakam etat. tyakte klesasamanvayad iti yad uktam.

(vi.48) sarvata

iti. svordhvadhobhumitah. tasya sasravanasravatvat.

(vi.49) upeksendriyasamanyad iti. caturthadhyanadisamapattitatsamamtakayor upeksendriyam tulyam iti. kascin na saknotiti mrdvindriyah. indriyasamcarasya duskaratvad

iti. upeksendriyanamtaram sukhendriyasya saumanasyendriyasya va duskaratvat. maulasamamtakayor upeksendriyasamanye sati kim artham maulad evamtyam vimuktimargam sammukhikaroti. na samamtakat. vitaragabhumibahumanyat. [tib. 239b] nadharaya vitaragatvad iti. tatsamamtakena vadhovairagyasya krtatvat. satyakarapravrtta iti. anityadyakarapravrttah.

(vi.50) sambhavata iti. yady adharam bhumim audarikatah pasyamty urdhvam tadviparyayena samtata ity eke. apare vyacaksate. samtadyakaranam kadacid ekenapy akarenakarayamti. navasyam samastair iti. audarikata iti. audarikam ity audarikatah. asamtatvad audarikatah. katham asamtadhara bhumih. mahabhisamskarataratvat. idam mahabhisamskaram yatnasadhyam margena sahadharam sthanam. idam api mahabhisamskaram saha margenordhvam sthanam. idam anayor atisayeneti mahabhisamskarataram. tadbhavah. tasmat. khilam durbhedam. kutsitam khilam duhkhilam iti duhkhilatah. katham apranitadhara bhumir ity aha. bahudausthulyataratvena pratikulabhavad iti. dausthulyam kayacittayor akarmanyata klesanukulatety arthah. bahudausthulyam (abhidh-k-vy 577) asyeti. bahudausthulyam. idam api bahudausthulyam samargam adharam sthanam. idam api bahudausthulyam samargam urdhvam sthanam. idam anayor atisayeneti bahudausthulyataram. tadbhavat. [tib. 240a] sthulabhittikata iti. sthulabhittikabhavena. tayaivatadbhumyanihsaranat. tayaiva bhumya tasya eva bhumer anihsaranat. bhittyanihsaranavat. yatha tayaiva bhittya tasya eva bhitter anihsaranam. tadavastabdhakasadesat. tesam viparyayeneti. alpabhisamskaratvat alpadausthulyataratvenapratikulabhavat taya bhumya tadbhuminihsaranad yathakramam samtapranitanihsaranakarah.

(vi.51) gatam anusamgikam. idam vaktavyam iti. ksayajñanamtarabhavi vaktavyam. anusamgena tu laukikanamtaryavimuktimargalaksananirdesa iti.

yady akopyah ksayajñanad anutpadamatir

iti. apunahkartavyatajñanam. tad asya tadanim utpadyate. parihanisambhavad iti. klesotpadavakaso 'stiti nasyanutpadajñanam utpadyate. kim karanam. parihanisambhavat. yasmad asya parihanih sambhavati. yasya punar anutpadajñanam. na tasya parihanir iti.

(vi.52) tena hi sramano bhavatiti. sramanyayogac chramano bhavati. yatha sauklyayogac chuklah pata iti. samayati klesan iti sramanah. tannisyandapurusakaraphalatvad iti. tasya sramanyasyanamtaryamargalaksanasya yathayogam vimuktimarga asamskrtani ca [tib. 240b] nisyandaphalatvat purusakaraphalatvac ca. vimuktimargas tasya nisyandaphalam purusakaraphalam ca.

asamskrtani purusakaraphalam eva.

yadbalaj jayate yat tat phalam purusakarajam.

yadbalat prapyate ca yat tac ca purusakaraphalam iti krtva.

(vi.53) evam tarhiti vistarah. yatha prthagjanasya panineh pravacane upasamkhyanam kriyate. evam sarvajñasyapi buddhasyopasamkhyanam kartavyam upajayata iti vakyarthah. purvamargatyaga iti vistarah. purvamargatyagah pratipannakamargatyagat. apurvamargapraptis ca phalamargalabhad iti. sarvasyaikapraptilabhad iti. sarvasya darsanaheyaprahanasyaika bhavanamargasamgrhita praptih srotaapattiphalapraptikale labhyate. tatha sakrdagamiphalapraptikale darsanaheyaprahanasya sadvidhabhavanamargaheyaprahanasya ca sarvasyaika sakrdagamiphalasamgrhita praptir labhyate. evam anagamyarhattvaphalayor api yojyam. caturvidhanam dharmanvayajñananam iti. satyabhedac caturvidhanam dharmajñananam anvayajñananam ca tathaiva caturvidhanam (abhidh-k-vy 578) iti. yugapadastajñanalabhah.

(vi.54) laukikamargapraptam phaladvapam iti. sakrdagamiphalam [tib. 241a] anagamiphalam ca. tad dhi laukikenapi margena praptam sambhavati. tat katham sramanyasyanasravamargalaksanasya phalam yujyate. darsanamargaphalam api prahanam iti. apisabdad bhavanamargaphalam api prahanam grhyate. tasya dviprakarasyapi prahanasya sakrdagamiphalasamgrhitanagamiphalasamgrhita va eka praptir labhyate. tasmad darsanamargaphalaprahanayogad asamskrtam sakrdagamiphalam anagamiphalam va sramanyaphalam bhavati. yat trayanam samyojananam prahanam iti. trisamyojanaprahanam darsanamargena. pamcavarabhagiyaikadesanam satkayadrstisilav\rataparamarsavicikitsanam darsanamargenaiva prahanam. tasya prahanasya sakrdagamyanagamiphalatve. kim. krtah praksepah. tena jñayate. prahanamisrikaranad evam uktam bhagavateti. tadbalena parihinad iti.

laukikenaryavairagye visamyogaptayo dvidha

iti tatranasravaya visamyogapraptya tat prahanam yal laukikamargasampraptam samdharyate. praptiyogenavasyam upatisthata ity arthah. mriyate na phalabhrasta iti. tadabhave hi laukikasyeva parihinasya maranam syat. tadbalenety anasravavisamyogapraptibalenety [tib. 241b] arthah. saiva ca vartamanalaukikamargopajanitanasrava pratir anagatas castamga aryamargo laukikabalena prapyamanah samskrtam sramanyaphalam vyavasthapyamanam na virudhyate. sutre tv asamskrtam sramanyaphalam udgrahyate. pradhanyat. samskrtam apy atraistavyam iti.

(vi.55, 56) klesanam vahanad brahmanyam iti. vahita anenanekavidhah papaka akusala dharma iti brahmanah. tadbhavo brahmanyam anasravo margah. katham brahmacakram ity aha. brahmacakram tu brahmavartanad iti. yasmad brahmana pravartitam. tasmat brahmacakram iti. anuttarabrahmanyayogad iti. anuttaranasravamargayogad ity arthah. esa hi bhagavan brahmety etad udaharanam jivakenoktam etat.

asugatvadyaradibhir

iti. asugatvadibhir aradibhis cety arthah. asugatvad iti vistarah. idam margasya cakraratnena sadharmyam ucyate. yatha cakraratnam asugam. evam (abhidh-k-vy 579) darsanamargah. pamcadasabhis cittaksanaih satyabhisamayad asuga iti. tyajanakramanat. yatha tad anyam desam tyajaty anyam desam kramati. [tib. 242a] evam ayam anamtaryamargam tyajati vimuktimargam kramati sammukhibhavatah. satyamtaratyajanakramanad va. ajitajayajitadhyavasanat. yatha tad ajitani gramanigamadini jayati. jitani cadhyavasati. evam ayam anamtaryamargenajitan satkayadrstyadin klesam jayati tatpraticchedat. jitams cadhyavasati vimuktimargena. klesavisamyogapraptisahotpadat. utpatananipatanac ca. yatha ca tat kvacid utpatati kvacin nipatati. evam ayam anamtaryavimuktimarganam punahpunah sammukhibhavat. kamadiduhkhadisatyalambanato va yathayogam utpatati ca. ruparupyadhatvalambanad utpatati. kamadhatvalambanan nipatatiti.

samyagdrstir iti vistarah. iha silam pratisthaya samadhilabhah samadhilabhat prajña yathabhutam bhavyata ity atah samyagvakkarmamtajiva nabhisthaniyah. samyagdrstyadinam tatpratibaddhavrttitvat silam adharabhutam iti krtva. samadhir nemisthaniyas tenetaresam upagrahat. samyagdrstyadayo 'rasthaniyah. [tib. 242b] aravad itas camutas ca pravrttatvat. kuta etad iti. kim svamatam etad vaibhasikanam darsanamargo dharmacakram ity ahodvid agamata iti. tadutpattau pravartitam iti. darsanamargotpattau pravartitam dharmacakram iti sutre vacanat. katham. bhagavan baranasyam viharati sma rsipatane mrgadave. tatra bhagavan pamcakam bhiksun amamtrayate sma. idam duhkham aryasatyam iti bhiksavah purvam ananusrutesu dharmesu yonisomanasikurvatas caksur udapadi jñanam vidya buddhir udapadi. ayam duhkhasamudayah. ayam duhkhanirodhah. iyam duhkhanirodhagamini pratipad aryasatyam iti. purvam ananusrutesu dharmesu yonisomanasikurvatas caksur udapadi jñanam vidya buddhir udapadi. tat khalu duhkham aryasatyam abhijñaya parijñatavyam mayeti purvam ananusrutesu dharmesu yonisomanasikurvatas caksur udapaditi purvavat. tat khalu duhkhasamudaya aryasatyam abhijñaya prahatavyam mayeti purvam ananusrutesu dharmesu purvavat. tat khalu duhkhanirodha aryasatyam abhijñaya saksatkartavyam mayeti purvam ananusrutesu dharmesu purvavat. tat khalu duhkhanirodhagamini pratipad aryasatyam

abhijñaya bhavayitavyam mayeti purvam ananusrutesu dharmesu purvavat. [tib. 243a] tat khalu duhkham aryasatyam abhijñaya parijñatam mayeti purvam ananusrutesu dharmesu purvavat. tat khalu duhkhasamudaya aryasatyam abhijñaya prahinam mayeti purvam ananusrutesu dharmesu purvavat. tat khalu (abhidh-k-vy 580) duhkhanirodha aryasatyam abhijñaya saksatkrtam mayeti purvam ananusrutesu dharmesu purvavat. tat khalu punar duhkhanirodhagamini pratipad aryasatyam abhijñaya bhavitam mayeti purvam ananusrutesu dharmesu purvavat. yavac ca mama bhiksava esu catursv aryasatyesv evam triparivartam dvadasakaram na caksur udapadi. na jñanam na vidya na buddhir udapadi. na tavad aham asmat sadevakal lokat samarakat sabrahmakat sasramanabrahmanikayah prajayah sadevamanusasuraya mukto nihsrto visamyukto viprayukto viparyasapagatena cetasa bahulam vyaharsam. na tavad aham anuttaram samyaksambodhim abhisambuddho 'smity adhyajñasisam. yatas ca mama bhiksava esu catursv aryasatyesv evam triparivartam dvadasakaram caksur udapadi yavad buddhir udapadi. tato 'ham asmat sadevakad yavat viprayukto viparyasapagatena cetasa [tib. 243b] bahulam vyaharsam. tato 'ham anuttaram samyaksambodhim abhisambuddho 'smiti adhyajñasisam. asmin khalu punar dharmaparyaye bhasyamane ayusmatah kaundinyasya virajo vigatamalam dharmesu dharmacaksur utpannam asites ca devatasahasranam. tatra bhagavan ayusmamtam kaundinyam amamtrayate sma. ajñatas te kaundinya dharmah. ajñato me bhagavan. ajñatas te kaundinya dharmah. ajñato me sugata. ajñata ayusmata kaundinyena dharma iti bhauma yaksah sabdam udirayamti ghosam anusravayamti. etan marsa bhagavata baranasyam rsipatane mrgadave triparivartadvadasakaram dharmacakram pravartitam. apravartitapurvam sramanena va brahmanena va devena va marena va brahmana va. kenacit punar loke sahadharmena bahujanahitayeti vistarah. tad evam aryasya kaundinyasya darsanamarga utpanne devatabhir uktam bhagavata pravartitam dharmacakram iti sutravacanat. darsanamargo dharmacakram iti gamyate.

katham triparivartam iti vistarah. idam duhkham argasatyam ity ekah parivartah. tat khalu parijñatavyam iti dvitiyah. tat khalu parijñatam iti trtiyah. ity ete trayah parivartah. ekaikasmin parivarte idam duhkham ity asmims caksur udapadi jñanam [tib. 244a] vidya buddhir udapaditi catvara akarah. parijñatavyam ity asmin punas catvarah. parijñatam ity asmin punar api catvarah. ity ete dvadasakarah. tatra pratyaksarthatvad anasrava prajña caksuh. nihsamsayatvaj jñanam. bhutarthatvat vidya. visuddhatvad buddhih. visuddha dhir buddhir iti nirukteh. punar bahyakanam satyesu darsanam kudrstivicikitsavidyanam apratipaksah sasravam ceti tato visesanartham caksuradigrahanam (abhidh-k-vy 581) punas trisu parivartesu prathamam darsanam caksuh. yathadrstavyavacaranam jñanam. yavadbhavikatam

upadaya vidya. yavadvidyamanagrahanat. yathavadbhavikatam upadaya
buddhih. yathabhutarthavabodhat. punar ananusrutesu dharmesv
anumanikajñanapratisedhartham caksur ity aha.
adhimoksikajñanapratisedhartham jñanam iti.
abhimanikajñanapratisedhartham vidyeti. sasravapratisedhartham
buddhir iti. prati satyam evam bhavamtiti. ayam duhkhasamudaya
aryasatyam. tat khalu prahatavyam. tat khalu prahinam ity ete trayah
parivartah. ekaikasmim parivarte caksur udapadi jñanam vidya
buddhir ity ete dvadasakarah. evam nirodhamargasatye api yojye. aha.
yadi prati satyam evam bhavamti. trayah parivarta dvadasa cakarah
[tib. 244b] dvadasa parivartah astacatvarimsac cakarah
prapnuvamti. kasmat triparivartam dvadasakaram ity uktam. ata ucyate.
trikadvadasakasadharmyat tu triparivartam dvadasakaram uktam iti.
dvayasaptasthanakausaladesanavad iti. dvayadesanavat.
saptasthanakausaladesanavac ca. tadyatha vistaram uktva tena hi bhikso
dvayam te desayisyami tac chrnu sadhu ca susthu ca manasikuru
bhasisye. dvayam katamat. caksurupani yavan manodharmas ceti.
yatheha dvayasadharmyad dvayam ity uktam. evam trikadvadasakasadharmyat
triparivartam dvadasakaram uktam. yatha ca saptasthanakusalo
bhiksuh rupam yathabhutam prajanati. rupasamudayam.
rupanirodham. rupanirodhagaminim pratipadam. rupasyasvadam
cadinavam ca. nihsaranam ca yathabhutam prajanatiti.
saptasthanakusalo bhiksuh trividharthopapariksi ksipram evasmin
dharmavinaye duhkhasyamtam prajanatiti. pratyekam skamdhesu
saptasthanakausalasadharmyat. evam ihapi trikadvadasakasadharmyat
triparivartam dvadasakaram uktam iti. ebhis ceti vistarah. ebhis ca
parivartair yathasutranirdistair darsanabhavanasaiksamarga [tib.
245a] yathasamkhyam darsitah. idam duhkham aryasatyam ity
arabhya yavad iyam duhkhanirodhagamini pratipad aryasatyam iti
darsanamargo darsitah. tat khalu duhkham aryasatyam abhijñaya
parijñatavyam ity arabhya yavat tat khalu duhkhanirodhagamini pratipad
aryasatyam abhijñaya bhavayitavyam iti bhavanamargo darsitah. tat
khalu duhkham aryasatyam abhijñaya parijñatam ity arabhya yavat tat
khalu duhkhanirodhagamini pratipad aryasatyam abhijñaya bhavitam ity
asaiksamargo darsita iti. atracarya aha. yady evam iti vistarah. yady
evam ebhih parivartair darsanadimarga yathasamkhyam darsitah. na
tarhi darsanamarga eva triparivarto dvadasakarah. kim tarhi.
ekaparivartas caturakara iti. katham asau darsanamargo dharmacakram
vyavasthapyate. triparivartabhave (abhidh-k-vy 582) cakrasadharmyabhavan
na cakram yujyata ity abhiprayah. tasmat sa eva dharmaparyayo
dharmacakram. tad eva sutram dharmacakram. dharmacakraprakasanat.
triparivartam dvadasakaram ca yujyate. tadarthaprakasanat.
trihparivartanad iti. duhkham yavan marga ity ekam parivartanam.
[tib. 245b] parijñatavyam yavad bhavayitavyam iti dvitiyam.
parijñatam yavad bhavitam iti trtiyam. caturnam satyanam
tridhakaranad iti. duhkham samudayo nirodho marga iti satyasvarupam
praty eka akaranaprakaras caturakarah. parijñatavyam

prahatavyam saksatkartavyam bhavayitavyam iti kartavyarupam parijñanakriyam prati dvitiya akaranaprakaras caturakarah. parijñatam prahinam saksatkrtam bhavitam iti parinisthitam parijñanadikriyam prati trtiya akaranaprakaras caturakara iti. dvadasakaram bhavati. tasya punar iti. dharmaparyayasya. pravartanam parasamtanme gamanam vineyajanasamtane preranam. katham gamanam. arthajñapanat. atha va sarva evaryamargo darsanabhavanasaiksamargo dharmacakram. vineyajanasamtane kramanat. kramanac cakram iti krtva. yadi sarva evaryamargo dharmacakram. katham aryajñatakaundinyasya darsanamargamatrotpade tat pravartitam ity uktam. ata ucyate. tat tu parasamtane aryakaundinyasamtane. darsanamargotpadanad vartayitum arabdham adau vartitam ity etat pravartitam ity ucyate. adikarmani prasabdo vartate. prabhukta odana iti yatha.

(vi.57) trtiyasya tu kasmad apraptir iti. rupadhatupapanno [tib. 246a] yadi niyamam avakramet. sodase cittaksane kasmad anagamiphalapraptir na syad ity abhiprayah. parihara ucyate.

nordhvam hi drkpatha

iti. sravanabhavad iti. arupyesu sravakabodhir eva bhavamti bhavet. svayambhubodher asambhavat. sravakabhisamayas ca parato ghosam amtarena na bhavati. kim ca adhodhatvanalambanac ca.

na maulah kusalarupyah sasravadharagocara

iti. traidhatukalambanena ca darsanamargena bhavitavyam ity atah. sa tatra na bhavatiti. vidhanam vidha upaya ity arthah.

(vi.58, 59ab) parihanam dharmah svabhavo 'syeti parihanadharma. cetanadharma atmamaranadharma. anuraksanadharma yas tam vimuktim anuraksitum saknoti. sthitakampyah yasyam viomuktau sthitah. tasyam akampyah. prativedhanabhavyah. indriyasamcarabhavyah. akopyadharmakopyo 'nivaryo dharmo 'syety akopyadharma. sa ca dvividhah. svabhavatas tiksnendriyah. (abhidh-k-vy 583) ndriyasamcaratas tiksnendriyas ca.

pamca sraddhadhimuktajah

evety avadharanam. sraddhadhimukta bhutva ete jata ity arthah. sraddhadhimuktapurvaka iti yavad uktam bhavati. sasthas [tib. 246b] tv anyathapi bhavatiti vyakhyatam samayikiti. samaye upakaranarogyadesavisesadilaksane bhava samayiki. kamta ca. kamta cetovimuktih. kasmat kamteti. nityanuraksyatvat. kamtam hi nityam anuraksyam iti loke drsyate. sutre 'py uktam. tadyatha namaikaksasya purusasya jñataya ekam aksi sadhu ca susthu canuraksitavyam manyeran. masya sitam masyosnam masya rajo'msavas caksusi nipateyur masya yad apy ekam caksur avinastam tad api vinasyed iti. evam eva samayavimuktasyarhato 'nuraksya esa dharmo 'nukampyo 'nugrahyah. tata evam samayavimukto

'rhan sadhu ca susthu canuraksitavyam manyate. kaccid aham etasmad dharman na parihiyeyeti. sa tasman na parihiyata iti. ghrtaghatavad iti. yatha ghrtasya purno ghato ghrtaghata iti bhavati. madhyagatasya purnasabdasya lopat. yatha va ghrtapekso ghato ghrtaghato yatra ghrtam praksepsyate. apeksasabdalopat ghrtaghata iti bhavati. evam ihapi madhyagatasyapeksasabdasya lopat samayaapeksas caite vimuktas ceti samayavimuktah. samayah punar upakaranadir ity [tib. 247a] uktam. katham kopayitum asakyatvad ity aha. aparihanita iti. kalamtaratyamtavimuktito veti. kalamtaravimuktitah samayavimuktatvam. atyamtavimuktito 'samayavimuktitvam ity arthah. katham evam ity aha. parihanisambhavasambhavatah. parihanisambhavat kalamtaravimuktya samayavimukta ity ucyate. parihanyasambhavad atyamtavimuktyasamayavimukta ity ucyate.

drstipraptanvayas ca sa

iti. yada saikso bhutvendriyani samcarati. sa drstipraptatam apadyate. atha svabhavatas tiksnendriyah sa sodase cittaksane drstiprapta eva. tasmad asav akopyadharma drstipraptapurvaka ity ucyate. yas tv arhattvavasthayam indriyani samcarati. nasav akopyadharma drstipraptapurvaka ity avagamtavyam.

(vi.59cd) kascit prathamata eva cetanadharmagotraka

iti. parihanadharma nocyate. yasmad uttapanagato na bhavatiti. tadgotra aditah kecid ity apadistam. tat kim idam parihanadharmagotram nama yavad akopyadharmagotram [tib. 247b] iti na taih parihanadharmadigotram apadistam. tatra kecid evam varnayamti kusalamulani gotram iti. kasyacid dhi tadrsani kusalani bhavamti. yah parihanadharma yavad akopyadharma. anye (abhidh-k-vy 584) punar ahuh prthagjanavastham arabhyendriyabhedo gotram iti. sautramtikah punar varnayamti bijam samarthyam cetaso gotram iti. prthagjanavasthayam saiksavasthayam ca parihanadharmabije sati hetau parihanadharmagotraka ity ucyate. evam asaiksavasthayam tadbijavrttilabhat parihanadharmety ucyate. evam yavad akopyadharmeti. tatra parihanadharmeti vistarah. parihanadharma yah parihatum bhavya iti. yady etavad bruyat. na ca cetanadidharmety etan na bruyat. sarva evaite cetanadharmadayas catvarah parihatum bhavya ity esam evanyatarah parihanadharma syat. na tebhyo 'nyah pamcamah. atas tebhyo 'nya evayam pamcama iti visesayan na ca cetanadidharmety aha. cetanadharmadinam punas caturnam parihanadharmakatve 'sati [tib. 248a] ekaikasya visesalaksanapadesad eva punar idam vaktavyam jayate. cetanadharma cetayitum bhavyo na canuraksanadharma yavat prativedhanabhavya iti. evam anuraksanadharma parihanipratyayam balavamtam amtareneti. yadi parihanipratyayo balavan syat parihiyeta sa ity abhiprayah. anena balavatpratyayavacanena parihanadharmanah purvoktad visinasti. parihanadharma hy

abalavatapi parihanipratyayena parihiyate. parihanipratyayah punar yatha sutram. pamca hetavah pamcapratyayah samayavimuktasyarhatah parihanaya samvartamte. katame pamca. karmamtaprasrto bhavati. bhasyaprasrto bhavati. adhikaranaprasrto bhavati. dirghacarikayogam anuyukto bhavati. dirghena ca rogajatena sprsto bhavatiti. ananuraksann apity anenanuraksanadharmano visinasti. sa hy anuraksann eva na parihiyeta. ayam tv ananuraksann apiti. ananuraksayann api tatphalam sthatum bhavyas tatphale. na hatum tatphalat. napi vardhayitum prativedhanabhavyatapraptya. vinabhiyogena vina viryena. anenarthad uktam bhavati. yady abhiyogam kuryad bhavyah syad iti prativedhanabhavyac cayam evam visesito bhavati. [tib. 248b] sa hi vina apy abhiyogena prativeddhum bhavya iti.

prathamau dvav iti vistarah. parihanadharma satatyasatkrtyaprayogavikalah. cetanadharmapi satatyaprayogena vikalah. visesena tu satkrtyaprayogena vikala ity anayor visesah. mrdvindriyas tv iti sasthad visinasti. sastho hi tiksnendriyah. indriyakrto hy anayor viseso na prayogakrta iti. evam ca krtveti vistarah. yasman navasyam evam bhavati. tasmad ruparupyadhatvor api sad arhamto na kevalam kamadhatav eva sad ity abhiprayah. ruparupyadhatvor dvau sthitakampya ekah. akopyadharma ca dvitiyah. sthitakampyas (abhidh-k-vy 585) tavad baddhabhirucih syan na prativedhanabhavyatakriyadaravan iti. na kamadhatau sthitakampyah prativedhanabhavyatam apadyate. ruparupyadhatvas ca parihanipratyayo balavan nastiti. nasau parihiyate. na cendriyani samcaramtiti sthitakampyagotraka eva sam tatra bhavati. akopyavimuktiyogac cakopyadharmapi bhavati. eveti dvav eva tau bhavatah. nato 'nye. tayo ruparupyadhatvoh parihanicetanendriyasamcarabhavat. parihanadharma tavat tatra nasti. parihanyabhavat. anuraksanadharmapi nasti. parihanyabhavenanuraksitavyayogat. [tib. 249a] ata eva cendriyasamcarabhavat prativedhanabhavyo 'pi na bhavati. tatha coktam.

sa cordhvajas ca naivaksasamcaraparihanibhag

iti. tatra ca natmasamcetana na parasamcetanastiti cetanadharmapi na bhavatiti.

(vi.60ab) cetanadharmadinam caturnam iti. cetananuraksanadharmasthitakampyaprativedhanabhavyanam. na hi parihanadharma punah svagotrat parihiyata iti. tasya gotrasyakrtrimatvat. parihanadharmadinam pamcanam iti. yasmat parihanadharmano 'pi phalat parihanih sambhavati. phalasyagamtukatvat.

na purvakad

iti. gotrat phalac ca. sa tasman na parihiyata ity arhan. kasmad ity aha. saiksasaiksamargabhyam drdhikrtatvad iti. yac

chaiksavasthayam gotram asti. tac chaiksena margena bhavitam. asaiksavasthayam ca punar bhavitam iti. tabhyam drdhikrtatvan na tasmat so 'rhan parihiyate. saiksas tu katham ity aha. siksas tu laukikalokottarabhyam drdhikrtatvat prathamat gotran na parihiyate. yat tad atmiyam prathamam gotram tal laukikena margena purvam bhavitam. saiksena ca margena punar bhavitam iti. tato [tib. 249b] na parihiyate.

atra kascid aha. yad ucyate. yasya yat prathamam gotram. sa tasman na parihiyate saiksasaiksamargabhyam drdhikrtatvad iti. tad etad akaranam. yasmad yo 'pi cetanadharma uttapanagatas tasmat gotrat parihiyate. tad gotram saiksasaiksabhyam margabhyam drdhikrtam iti. parihanir na prapnoti. tasmat gotram eva tat tadrsam yasmad adyan na parihiyate. uttapanagatat tu parihiyata iti. yad apy uktam saiksas tu laukikalokottarabhyam drdhikrtatvan na parihiyata ity etad apy akaranam. srotaapannasya parihaniprasamgat. na hi srotaapattiphalam laukikena margena drdhikrtam iti. kartavyo 'tra yatna iti.

atra vayam acaryasyabhiprayam darsayamo yenaivam uktam. katham iti. yat tavad uktam cetanadharma uttapanagatas tasmat gotrat parihiyata iti. tad ayuktam. yad dhi cetanadharmagotram saiksavasthayam bhavitam punas casaiksavasthayam api bhavitam iti drdhikrtam. naiva sa tasmad arhattvat parihiyamanah parihiyate. saiksavasthayam prathamibhutatvat. uktam cacaryasamghabhadrena yah saiksavasthayam gotramtaram adhigamyarhattvam prapnoti. asav [tib. 250a] api tam margam parityajati. na cottapanagata eva gotre navatisthata iti. yat tu cetanadharmagotram asaiksavasthayam idanim evadhigatam na saiksavasthayam adhigatam. sa tasmat parihiyamanah parihiyate. tadavasthadvayadrdhikrtatvat. iti na karanam evaitad bhavati. yad apy uktam saiksas tu laukikalokottarabhyam margabhyam drdhikrtatvan na parihiyeta ity etad apy akaranam. srotaapannasya parihaniprasamgat. na hi srotaapattiphalam laukikena lokottarena drdhikrtam iti. tad apy anavabuddhyabhihitam. tad gotram prati karanam ucyate. na phalam prati. tatra hi karanamtaram vaksyate. yena prathamat phalan na parihiyate. na hi kimcid apy asti phalam yad yugapad ubhabhyam laukikalokottarabhyam prapyate. gotram tu laukikalokottarabhyam margabhyam drdhikrtam bhavati. aihajanmikenosmagatadina parajanmikena va prahanamargenanyena va laukikena margena lokottarena saiksavasthayam bhavitatvat. yat tu pascatpratilabdham uttapanayeti. yad agamtukam gotram pascad eva na dvayor avasthayor adhigatam tasmat [tib. 250b] parihiyate.

gotram nirdisya phalam nirdisyate. yasya ca yat prathamam phalam iti vistarah. ata eva ca srotaapattiphalan nasti parihanir iti. yasmat srotaapattiphalam yadi prapyate 'vasyam prathamam bhavati.

sakrdagamyanagamiphale tu kadacit tu prathame bhavato yadi bhuyovitaragakamavitaragayoh. kadacid aprathame yady anupurvikasya. tatra yadyat phalam prathamam bhavati srotaapattiphalam sakrdagamiphalam anagamiphalam va. na tasmat parihiyate. yat tu pascat sakrdagamiphalam anagamiphalam arhattvaphalam va. tatah parihiyate. evam ca krtveti. yasya ca yat prathamam gotram phalam ca. sa tasman na parihiyata iti krtva. yathakramam pamca sat sapta prakara iti. anuraksanadharmanah pamca prakara bhavamti. tadavasthasya parinirvanam indriyasamcarah parihaya va saiksatvam cetanadharmagotrapratyagamanam parihanadharmagotrapratyagamanam ca. sthitakampyasya sat prakara bhavamti. (abhidh-k-vy 587) ta eva ca pamca anuraksanadharmagotrapratyagamanam sastham. prativedhanabhavyasya sapta prakara bhavamti. eta eva ca sat sthitakampyagotrapratyagamanam ca saptamam iti. yasya ca yat [tib. 251a] prathamam gotram saiksavasthayam asit. sa saiksibhutah. punar iti vakyadhyaharah. tatraivavatisthate nanyasmin. anyatha hi gotravisesalabhac chaiksavasthad gotrad visistam tad gotram bhavatiti. ato visistagotralabhat vrddhir evasya pudgalasya syat. na parihanir iti. katham krtva. yatha tavat parihanadharma arhattvavasthayam indriyottapanaya prativedhabhavyatapraptah. so 'rhattvat parihiyate. saiksibhutas tadgotrad api parihiyamano na sthitakampyagotre tisthati. pratilomato yavan na cetanadharmagotre. kim tarhi. parihanadharmagotra eva tisthatiti. anyatha hiti yady anyagotre 'vatistheta. gotravisesalabhad iti parihanadharmagotravisistagotralabhat. tasmad avasyam arhattvat parihiyamana indriyottapanad api gotrat parihiyata iti.

kim punah karanam prathamat phalan nasti parihanir iti. yasya yat prathamam phalam srotaapattiphalam va sakrdagamiphalam va anagamiphalam va. darsanaheyanam avastukatvad anadhisthanatvad ity arthah. atmadhisthanapravrtta hy eta iti vistarah. atmano 'dhisthanena pravrtta ete darsanaheyah. kasmad ity aha. satkayadrstimulatvat. yasmad [tib. 251b] atmadarsanavasena darsanaheyanam samudacarah. uktam ca yani va punah prthag loke drstigatani. tani satkayadrstimulakani satkayadrstisamudayani satkayadrstijatiyani satkayadrstiprabhavaniti. sa catma nastity avastukatvan nasti parihanir iti. satyalambanatvad iti. satyanam nityadito grahanat. katamas ca kleso naivam. bhavanaprahatavyo 'pi hi ragadir vitathalambanah. sucisukhanityatmakaraih satyaditattvalambanat. atmatvam abhutam adhyaropayamtiti. yathoktam. ye kecid bhiksava atmeti atmiya iti samanupasyamtah samanupasyamti. iman eva te pamcopadanaskandhan atmata atmiyatas ca samanupasyamtiti. tadadhisthananupravrttas camtagrahadaya iti. atmadhisthananupravrttah. sasvata atma. ucchediti va. nasty atma. ayam evagrah. iyam eva suddhih. kim asav asti

nastityevamadyakarapravrttas tadanyaddarsanaheya avastuka ucyamte. niradhisthana ucyamta ity arthah. na tv atmadileso 'stiti. adigrahanenatmiyagrahanam isvaradigrahanam va. [tib. 252a] pratiniyatam manaapamanaapadilaksanam iti. ragasya bhavanaheyasya manaapam kesadamtasubhadilaksanam (abhidh-k-vy 588) vastu. pratighasyamanaapam tadasubhatadilaksanam. manasyapi manaapam avidyaya api tad eva dvayam sammohaniyam kimcid iti. na tu darsanaheyanam atmadilaksanam iti. na tu darsanaheyanam atmatmiyalaksanam pratiniyatam vastu kimcid asti. anyatra tadalambanebhyo ragadibhyah. tasmad avastuka ucyamte. tasman na pratiniyatavastuka ucyamta ity arthah.

api khalv iti vistarenacaryah. aryasya saiksasyanupanidhyayato 'samtirayatah smrtisampramosat klistasmrtiyogat klesa utpadyate. ragadikah. nopanidhyayatah. rajjvam iva sarpasamjña kasyacid anupanidhyayatah smrtisampramosaj jayate. nopanidhyayatah. tadvat. atmadrstyadinam iti. amtagrahadrstyadinam grahanam. kim punah karanam. na canupanidhyayata atmadrstyadinam utpattir yujyate. samtirakatvat. kesam. atmadrstyadinam klesanam. ato 'nupanidhyanad aryasyatmadrstyadinam utpattir na yujyata iti. parihanikaranabhavan nasti darsanaheyaprahanat [tib. 252b] parihanir iti.

arhattvad api nastiti. na kevalam darsanaheyaprahanan nasti parihanir arhattvad api nasti parihanir ity apisabdena darsayati. aprathamabhyam tu sakrdagamyanagamiphalabhyam parihanih sambhavati. laukikena margena tatpraptisambhavad ity abhiprayah. esa eva ca nyaya ity acaryah samarthayati. tad dhi bhiksavah prahinam iti. tad eva prahinam. yad aryaprajñaya prahinam. tad dhi na punar utpadyate. laukikya tu yat prahinam. tat punar utpadyata ity abhiprayah. saiksasya capramada iti vistarena dvitiyam sutrapadam jñapakam arhattvan nasti parihanir iti. ayam casyarthah saiksasyapramadanimittam apramadakarma pravedayamy apramadah saiksena kartavya iti.

nanu ca saiksasyapy aryaya prajñaya prahanam asti. katham tasyapramadakaraniyam sastiti. yasmad anadhigatam anena phalamtaram adhigamtavyam. laukikamargagatam ca tasya prahanam astiti. atra vaibhasiko bruyad arhato 'py aham ananda labhasatkaram amtarayakaram vadamiti sutre vacanad asty arhato 'pi parihanir ity ata idam ucyate. arhato 'pi vistarena yavad atra sutre drstadharmasukhaviharamatrad eva parihanir ukteti. [tib. 253a] katham. yatra bhagavan ayusmamtam anandam amamtrayate sma. arhato 'py aham ananda labhasatkaram amtarayakaram vadamiti. ayusman ananda aha. tat kasmad bhagavan evam aha. arhato 'py aham ananda labhasatkaram amtarayakaram vadamiti. bhagavan aha. na haivanandapraptasya praptaye. anadhigatasyadhigamaya.

asaksatkrtasya saksatkriyayai. api tu ye 'nena catvara (abhidh-k-vy 589) adhicaitasika drstadharmasukhavihara adhigatah. tato 'ham asyanyatamasmat parihanim vadami. tac cakirnasya viharatah. ya tv anenaikakinavyapakrstenapramattenatapina prahitatmana viharata akopya cetovimuktih kayena saksatkrta. tato 'syaham na kenacit paryayena parihanim vadami. tasmat tarhy anandaivam te siksitavyam. yal labbasatkaram abhibhavisyano na catyantair labhasatkarakais cittam paryadaya sthasyati. evam te ananda siksitavyam iti. yadi vaibhasika evam bruyat. akopya iti visesanat samayikya asti parihanir iti. tata aha. samayikya astiti ced iti. vayam apy evam brumah. samayikya asti parihanir iti. sa tu vicarya sa tu samayiki vimuktir vicarya. katham ity aha. kim arhattvam samayiki vimuktir asti. [tib. 253b] ahosvid dhyanany eva laukikani samayiki vimuktir iti. kasmad evam asamkyata ity aha. maulo hi dhyanasamadhir iti. dhyanam eva samadhir dhyanasamadhih. mauladhyanagrahanam sukhapratipadam agratvat. samaye sammukhibhavat. kasmimscit kale nihsabdadike sammukhibhavat. samaye bhava samayiki vimuktir ity ucyate. punahpunar esaniyatvat kamteti. parihanau parihanau kamaniyatvat prarthaniyatvad ity arthah.

asvadaniyatvad ity apara iti bhadamtaramah. sasravatvad asvadanasamprayuktadhyanayogat kamtety abhiprayah. arhattvavimuktis tv iti vistarah. arhattvam eva vimuktir arhattvavimuktih. nityanugatatvat praptiyogena. na yujyate samayikity anena samayikya vimukter viparyayenarhattvavimuktim darsayati. apunahprarthaniyatvan na kamtety anena kamtaviparyaye 'rhattvavimuktir na kamteti. nityanugatatvenastitvad aprarthaniyatvan na kamtety arthah.

adhicaitasikebhya eveti. adhicetasi bhava [tib. 254a] adhicaitasika drstadharmasukhaviharah. tebhya eva. kim artham parihanim avaksyad iti. ye te caitasika drstadharmasukhavihara adhigatah. tato 'ham asyanyatamasmat parihanim vadamiti vacanat. yady arhattvat samayiki vimuktilaksanat parihanisambhavo 'bhavisyat. kim artham tebhya eva parihanim avaksyat. na tebhya eva parihanim avaksyad ity arthah. vasitvabhramsad iti. samadhisammukhibhavavasitvabhramsad ity arthah. so 'parihanadharmeti. aparihanadharma akopyadharmano 'nyah sutre pathitah. astadasasaiksan vistarenoktvaha. navasaiksah katame. parihanadharma. aparihanadharma. cetanadharma. anuraksanadharma. sthitakampyah. prativedhanabhavyah. akopyadharma. (abhidh-k-vy 590) prajñavimuktah. ubhayatobhagavimuktah. ima ucyamte navasaiksa iti. yah parihiyate drstadharmasukhaviharebhyah. sa parihanadharma. yo na parihiyate tata eva. so 'parihanadharma. evam [tib. 254b] cetanadharmadayo 'pi yojyah. katham. yah samadhibhramsabhayad atmanam cetayate. sa cetanadharma. yo 'nuraksati kathamcid gunavisesam. so 'nuraksanadharma. yo yasminn eva gune sthitah. tasmad ananuraksann

api na kampyate. sa sthitakampyah. yah parena prativdhyati. gunavisesam utpadayatity arthah. sa prativedhanabhavyah. yo na kupyati utpannebhyo na parihiyate. so 'kopyadharma.

ko visesa iti. aparihanadharmadinam trayanam aparihaniyogad visesam apasyan prasnayati. anuttapanagata iti. svabhavatas tiksnendriyah. nemdriyottapanam prapta ity arthah. tasman na kampyata iti. tasmat gunavisesad ity arthah. esa viseso laksyata iti. acaryah svamatam darsayati. nanu cayusman gautiko 'rhattvat parihina ity evam yadi vaibhasiko bruyad ity asya prativdhanam arabhyate. ayusman gautika iti vistarah. saiksibhuta iti na tavad arhan. sastram adharayann iti. sastram vahayan. kayajivitanirapeksatvat karanan maranakala evarhattvam praptah. sastradharad uttarakala ity arthah. [tib. 255a] parinirvrttas ca tenaiva sastrapraharena.

dasottare ceti. dasottaranamasutre. kim uktam ity aha. eko dharma utpadayitavyah. katama ity aha. samayiki kamta cetovimuktir iti. drstadharmasukhavihara ity abhiprayah. eko dharmah saksatkartavyah. katama ity aha. akopya cetovimuktir iti. arhattvam ity abhiprayah. prthagvacanad dhy akopyavimuktilaksanad arhattvad arhattvasvabhava na kamta cetovimuktir uktety abhiprayah. dviprakaratvad arhattvasya prthagvacanam iti vaibhasikavacanavakasam pasyan punar aha. yadi carhattvam iti vistarah. yady arhattvam eva samayiki kamta cetovimuktir abhavisyat. kim artham tatraiva dasake na sutramtare arhattvasya dvigrahanam akarisyat. eko dharmah saksatkartavyah. akopya cetovimuktir iti. naivakarisyad ity arthah. evam hy avaksyat. eko dharmah saksatkartavyas cetovimuktir iti. bruyas tv arhattvam dviprakaram. ato vacanavibhagenocyate. ekam utpadayitavyam dvitiyam saksatkartavyam iti. atra brumah. na ca kvacid arhattvam utpadayitavyam uktam. [tib. 255b] kim tarhi. saksatkartavyam iti. tatratatra sutre. abhyupetyapi brumah. mrdvindriyasamgrhitam cotpadayitavyam iti. kim anena jñapanena jñapitam kathitam bhavati. yadi tavad utpadayitum sakyam ity etaj jñapitam bhavati. (abhidh-k-vy 591) saki lin ceti krtyapratyayalaksanat. anyad api sakyam yat tiksnendriyasamgrhitam arhattvam. tatha ca saty evam sutre vaktavyam syat. eko dharma utpadayitavyah. cetovimuktir iti. athotpadanam arhatity etaj jñapitam bhavati. arhe krtyatrcas ceti laksanaparigrahat. anyat sutaram arhati yat tiksnendriyasamgrhitam arhattvam. tad dhy akopyatvat susthutpadayitum arhatity abhiprayah. katham tarhiti vistarah. yadi samayiki vimuktir arhattvam bhavati. evam tadyogat samaya vimukto 'rhann iti yujyata ity abhiprayah. samayapeksah samadhisammukhibhava iti. yasmad asya samadhih sasravo 'nasravo 'pi va samayam arogyadesavisesadilaksanam apeksate. abhidharme 'pi coktam iti vistarah. kamaraganusayo 'prahino bhavatity etad udaharanam. idam capy udaharanam. tatra cayonisomanaskara iti.

paripurnotpattir evam iti cet. syan mata paripurnakaranasya klesasyaivam utpattih. aparipurnakaranasya tu klesasya visayabalad eveti. [tib. 256a] tad ayuktam. kasmad ity aha. kasya vaparipurnakaranasyotpattir iti. kasyotpattih. yatah aparipurnakaranasyotpattir asti. yavati hi hetupratyayasamagri karyasyotpattaye prasiddha. sa tadekadesavikala sati tasyotpattaye na bhavati. tadyatha caksu rupalokamanaskarasamagri caksurvijñanasyotpattaye prasiddha. sa tadanyetaravikala sati tadutpattaye na bhavatiti. tasman na kimcid etat.

tadrupa iti tatprakarah. tatsvabhava iti va. atha notpanna iti pratipaksah tadbijadharmatayam iti. klesabijasvabhava ity arthah. tasyam anapoddhrtayam anunmulitayam katham ksinasravo bhavatiti. bruyas tvam na bhavatiti. ata aha. aksinasravo va katham arhan bhavatiti.

evamcarata iti. smrtimatas carata ity arthah anamtaram smrtivacanat. saiksas sa ity asya vacanasya pariharartham sa eva parihanivady aha. sa hi tatrarhann eva jñapita iti. katham krtva jñapita ity aha. dirgharatram iti vistarah. aparihanivadinah syad evam vacanavakasah. saiksasyedam vivekanimnacittam ucyate yavan nirvanapragbharam iti. asya pariharartham parihanivadi punar aha. arhato hy etad balam anyatroktam iti sutre. katham. kati bhadamtarhato bhiksoh ksinasravasya balani. [tib. 256b] astau sariputrarhato bhiksor dirgharatram vivekanimnam cittam yavan nirvanapragbharam. amgarakarsupamas canena kama drsta bhavamti. yathasya kaman janatah kaman pasyato yah kamesu kamacchandah kamasnehah vistarena yavat kamadhyavasanam. tatrasya cittam na paryadaya tisthatiti vistarah. kim ca sitibhutam (abhidh-k-vy 592) vamtibhutam iti cabhidhanat. tatraivamgarakarsupame sutre 'rhann eva jñapita iti.

asty etad evam iti. amgarakarsupame yad uktam arhann eva jñapita iti. yavat tu caro na supratividdha iti. pindapatadicarah. saiksavastham adhikrtyaivamvacanad adosa iti. yad etad uktam. kadacit smrtisampramosad utpadyamte papaka akusala vitarka iti. tac chaiksam adhikrtyoktam narhattvavastham. yat tuktam dirgharatram vivekanimnam iti. tac chaiksasyapi sambhavati. arhatas tu prakarsena bhavatiti visesah. yac capy uktam sasravasthaniyair dharmaih sitibhutam vamtibhutam iti. tad api saiksavastham adhikrtya sambhavati. kamavacarasravasthaniyadharmasitibhavabhidhanat. [tib. 257a] arhattvavastham cadhikrtya tathabhidhanad adosa iti acaryasyabhiprayah.

(vi.60cd) prayogasambhavan na darsanamarga iti. pamcadasaksano darsanamargah. tatrendriyasamcare prayogavakaso nasti. kascit prthagjanavasthayam indriyani samcaratiti. [kim anityadyakarapatitena margenendriyani samcarati.] kim

audarikadyakarena margenendriyani samcarati. utaho samtadyakareneti. avisesitatvad ubhayathapi sambhavatiti pasyamah. tatha hy enam artham acaryah sucayisyati. na hi sasravena margenaryanam indriyasamcara ity aryanam iti visesanat. api nama mamendriyani tiksnani syur iti prayogam abhisamdhaya. margam laukikam lokottaram canyasyanamtaryavimuktimargakramenendriyani samcaratiti veditavyam. kascic chraddhadhimuktavasthayam ity atrasaiksavacanam. saiksaprthagjanadhikarat. asaikso 'pi tv imdriyani samcaratiti boddhavyam.

(vi.61) katham akopyadharmano drstadharmasukhaviharebhyah parihanir iti. tiksnendriyatvad asya drstadharmasukhaviharebhyah parihanir na sambhavet. kim utakopyaya vimukter ity asambhavayan prcchati. buddhasyopabhogaparihanir eveti. vineyakaryavyaprtatvad [tib. 257b] drstadharmasukhaviharan nopabhumkte. na sammukhikarotity arthah. sa capraptaparihanis ceti. akopyadharmanah sa copabhogaparihanih kutascid vyasamgat. apraptiparihanis ca pudgalavisesadharmaprapanat. yasmad akopyadharmapi kascin mahasravakanam aryasariputramaudgalyayanadinam pramtakotikadin dharman. svayambhuvam ca kamscid dharman na prapnoti. mahasravaka api svayambhuvam kamscid visesadharman na prapnuvamtityadi. anyasyarhata iti parihanadharmader mrdvindriyasya praptaparihanir apy asti. apisabdat purvokta api (abhidh-k-vy 593) parihani sta iti. akopyadharmana upabhogaparihanivacanat sutravirodha iti. yad etad uktam. ye 'nena catvara iti vistarena. yavat tato 'ham asyanyatamasmat parihanim vadamiti. tasya sutrasyavirodhah. sannam apy arhatam akopya vimuktir ity ukte vaibhasiko bruyat. yadi sarvasyaivarhato 'nasrava vimuktir akopya. kasmad asamayavimukta evakopyadharma vyavasthapito nanya iti. ata idam ucyate. sarvasyanasrava vimuktir [tib. 258a] akopyeti. satyam asty etat. akopyadharmavyavasthanam tu yatha tathoktam iti. drstadharmasukhaviharebhyas tu kascil labhasatkaravyaksepadosat parihiyate vasitvabhramsat. yo mrdvindriyah. kascin na parihiyate. yas tiksnendriyah. sa evakopyadharma vyavasthapitah. yata eva ca drstadharmasukhaviharebhyo labhasatkaravyaksepadosat parihiyate. mrdvindriyo na tiksnendriyah. ata etad acodyam. katham. akopyadharmano drstadharmasukhaviharat parihanir ity aparihanivadi. atha va ayam anyah sambamdhah. purvam akopyadharmano drstadharmasukhaviharebhyah parihanir nastity uktam. sutre ca. yasyakopya vimuktih. tasya drstadharmasukhaviharat parihanir ukta. avisesyabhidhanad ata idam ucyate. sarvasyanasrava vimuktir akopyeti. na tayaivakopyadharma vyavasthapyata ity abhiprayah. ata evocyate akopyadharmavyavasthanam tu yatha tathoktam iti. ata etad acodyam iti. yad uktam sutram asritya katham akopyadharmano drstadharmasukhaviharebhyah parihani iti.

(vi.62) dhandha iti mandah. anyatha hy [tib. 258b] anasvasikam iti. yady arhattvat parihinah punar jayeta sucirnabrahmacarye 'smin marge capi subhavite tusta ayuhksayad bhavati rogasyapagame yathety asvasah. evamvidho na syad iti. tad akaryam abrahmacaryadilaksanam surapraskhalanapatanavad iti. yatha surasya praskhalane apatanam bhavati saktita atmadharanat. tadvad aryah phalat parihino 'pi tatphalam alabdhva na mriyate. suragrahanam avihvalatvat. balavam chura ity apare.

(vi.63, 64) katham abhyastam ity aha. saiksasaiksamargabhyam drdhikrtatvad iti prayogamargas tu sarvatraika eveti. akopyaprativedhe drstipraptatayam ca.

na hi sasraveneti. aryendriyasamcarasya vivaksitatvat. anyatha hi kascit prthagjanavasthayam indriyani samcaratity etad virudhyate.

nanyatra parihanyasambhavad iti. parihanibhayad dhindriyasamcara isyate. anyatra satsu kamavacaresu devanikayesu ruparupyadhatvos ca parihanir nastity aha. urdhavdhatupapanna aryo naivendriyani samcarati. napi kathamcit (abhidh-k-vy 594) parihiyate [tib. 259a] iti. uktam atra karanam. kalantaraparivasenendriyanam paripakvataratvat. asrayavisesalabhac ceti. atha kasmat kamavacaresu devesu parihanir nasti. ye purvam abhyudarebhyo 'pi visayebhyah samvijamto niyatam satyani pasyamti. te katham tan evalambya parihasyamte. avasyam hi te tiksnendriya bhavantity abhiprayah.

asaikso nava nisrityeti.

tatphalasya navabhumisamgrhitatvasambhavat. phalam phalavisistam ceti. phalam sakrdagamiphalam. phalavisistam prathamadhyanadi prahanaya prayoganantaryavimuktivisesamargalaksanam. phalamargam eva pratilabhata iti. kamadhatuvairagyamatrasamgrhitam. na canagamiphalam arupyasamgrhitam iti. pamcanam avarabhagiyanam prahanad anagamiti sutre vacanat. darsanamargasya ca tatrabhavat. tadabhavah kamadhatvanalambanad iti vyakhyatam etat.

(vi.65ab) akopyadharma ca dvividha iti. sutre pathitatvat akopyabheda eva

dvau buddhav

iti. akopyadharma mrdumadhyadhimatrendriyabhedat tridha bhidyate. sravako hy akopyadharmadhimatramrdvindriyah. [tib. 259b] pratyekabuddho 'dhimatramadhyendriyah. samyaksambuddho 'dhimatradhimatrendriya iti. mrdumrdvadinavaprakarendriyabhedad iti. parihanidharma mrdumrdvindriyo yavad bhagavan adhimatradhimatrendriya iti.

(vi.65cd, 66ab) sapta bhavamtiti. pratyekabuddhasamyaksambuddhav ubhayatobhagavimuktasamgrhitav eveti krtva. purvam eveti vistarah.

purvam eva prthagjanavasthayam parapratyayena paratah srutva smrtyupasthanadin dharman. pascad arthesu prayogat. cintabhavanasevanad ity arthah. tatha purvam eva prthagjanavasthayam prajñaya dvadasamgapravacanadharmanusarena svayam evam bodhipaksadin dharman anusarann arthesu prayogat. cintabhavanasevanat. ity evam prayogatah sraddhadharmanusarinau bhavatah. sraddhadhimoksaprajñadhikyata iti. sraddhadhimoksadhikyatah prajñadhikyatas ca. sraddhayadhimoksah sraddhadhimoksah. tasyadhikyan mrdvindriyatvam. prajñadhikyat tiksnendriyatvam. vimuktita iti. klesavimuktitah prajñaya klesad vimuktah prajñavimukta iti krtva. samapattivimuktita iti. samapattito vimuktitas ca.

tatrendriyata [tib. 260a] iti vistarah. yathaite sraddhanusarino ganyamte. tatha yathagrantham pradarsayisyama. indriyatas trayah. mrdumadhyadhimatrendriyatvat. (abhidh-k-vy 595) atra punar evam avagantavyam. yady api sraddhanusarinah sarva eva mrdvindriyah. tathapi taratamyenavasthanad esam punas tridhabhedah mrdumadhyadhimatrendriya iti. gotratah pamca. katham. parihanadharmagotrako yavat prativedhanabhavyagotraka iti pamca bhavamti. punar esam gotrendriyabhedat pamcadasanam ekaiko margatah pamcadasa bhavamti. katham ity ucyate. astaksantisaptajñanastha iti. darsanamargo hi pamcadasaksanah. astau ksantayah. duhkhe dharmajñanaksamtir yavan marge anvayajñanaksantih. sapta jñanani. duhkhe dharmajñanam yavan marge dharmajñanam. marge 'nvayajñanasya bhavanamargasamgrhitatvat. astau ca sapta ca pamcadasa bhavanti. ta evam tatrasthah pamcadasa bhavamti. evam esam margatah pamcadasadhabhinnanam punar ekaiko vairagyatas trisaptatih. katham. sakalabandhanas tavat kamadhatav ekah. kamavairagyan nava. ekaprakaravitarago yavan navaprakaravitaragah. evam yavad akimcanyayatanavairagyan naveti. bhavagravairagyan naveti na sambhavati. laukikasya margasya bhavagrapratipaksasyabhavat. ta ete 'stau navaka dvisaptatih. [tib. 260b] sakalabandhanena purvoktena saha trisaptatir bhavamti. punar ete vairagyatah pratyekam trisaptatibhinnah. pratyekam asrayato nava. katham ity aha. tridvipasaddevanikayaja iti. trayo dvipa uttarakuruvarjyah. uttarakurau margabhavat. sad devanikayah kamavacarah. tata urdhvam darsanamargabhavat. tesu jata iti. pratyekam ete navaguna bhavamti. indriyagotramargavairagyasrayatah pindita iti. nigamana ucyate. iyanta iti vrttau likhitah. evam anye 'pi pudgalah sambhavatah samkhyeya iti. dharmanusariprabhrtayah. yathendriyagotramargavairagyasrayatah sraddhanusarinah samkhyatah. tathaiva samkhyeyah sambhavata iti. dharmanusaridrstipraptasamayavimuktanam gotrabhedo nasti. sraddhadhimuktasamayavimuktayos tu gotrabhedo 'py astiti. sambhavata ity

ucyate. tatrendriyatas trayo dharmanusarinah. gotrata eka eveti bhedo nasti. margatah pamcadasa astaksantisaptajñanasthah. vairagyatas trisaptatih. sakalabandhanah. kamavairagyan nava. evam yavad akimcanyayatanavairagyat. [tib. 261a] asrayato nava. tridvipasaddevanikayaja iti. evam indriyamargavairagyasrayatah pinditah. sahasrany ekannatrimsat sampadyamte. satani ca pamca pamcasastis ca. evam indriyatas trayah sraddhadhimuktah. gotratah pamca pratyekam. vairagyatas trisaptatih pratyekameva purvavat. asrayato nava. tridvipasaddevanikayaja iti. evam indriyagotravairagyasrayatah pinditah. nava sahasrani sampadyante. (abhidh-k-vy 596) satani castau pamca pamcasac ca. kevalaphalastho sodasacittaprapto 'dhikrtah.

sraddhadhimuktadrstyaptau mrdutiksnendriyau tadety

anayo iha vivaksitatvat.

bhagavadvisesas tv aha. margato nava bhavamti. bhavanamargasthatvad iti. tan na budhyamahe kenabhiprayenaivam uktam iti. yady ayam abhiprayo bhavet. margato bhumaubhumau nava bhavantiti. vairagyatas trisaptatir iti sa evartho darsito bhavet. tatavyatirekad iti. yuktam syat. tad eva hi parimanam syat. atha navabhumikanasravabhavanamargasthatvan navatvam esam vyavasthapyeta. tatha sati. tatparimanam punar navagunikriyeta. etavantas ca bhaveyur astasitisahasrani. satani ca sat. pamcanavatis cety evam uttaratrapi vaktavyam. yadi tu sraddhadhimukta a vajropamat samadher grhyeta. tato 'nyatha ganayitavyam. indriyatas trayah sraddhadhimuktah. [tib. 261b] gotratah pamca pratyekam. vairagyata ekasitih trisaptattau bhavagrastaprakaravitaragan astav adhikan praksipya. asrayata ekannatrimsat. katham kamadhatau navopapattisthanani. rupadhatau sodasa sthanani. catvaras carupya iti. evam indriyagotravairagyasrayatah pinditah sahasrani pamcatrimsat. sate ca dve. pamcatrimsac ceti. drstipraptasya gotrabhedo nasti. indriyavairagyasrayatah pinditah sahasram sampadyante. satani ca nava. eka saptatis ca. yadi tv a vajropamat samadher drstiprapto grhyate. tata evam samkhyatavyah. indriyavairagyasrayatah pinditah. saptacatvarimsad adhikani sapta sahasrani sampadyante. kayasaksi sraddhadhimuktadrstipraptayor antarbhuta iti na ganyate. yadi punar ganyate indriyatas trayah. yadi sraddhadhimuktah sa kayasaksi gotratah pamca. yadi drstiprapto nasti gotrabhedah. margata ubhayor api nasti bhedah. akimcanyayatanavitaragatvat vairagyato 'pi nasti bhedah. yady api bhavagre sakalabandanah ekaprakaravitarago yavad astaprakaravitaraga iti. margato vairagyato vasti bhedah. na tu margavairagyakrtam kayasaksitvam iti. nasya tatkrtas tadbhedo vyavasthapyate. [tib. 262a] asrayato va bahudhabhedah. kamavacarasrayatvat yavad bhavagrasrayatvad iti bhagavadvisesah.

katham akasanamtyayatanadyasrayah kayasaksi bhavati. evam tu yuktam pasyamah. asrayatah pamcavimsatih. kamadhatau navopapattisthanani. rupadhatau ca sodasa sthananiti. tatra hy aryo nirodhasamapattim utpadayet. yadi tu kamarupasrayotpaditanirodhasamapattiyogat kayasaksibhutasyanagaminah. tatsamanvagamamatraprayogat. (abhidh-k-vy 597) pascad api bhavagrasrayam kayasaksitvam isyeta. bhavagram sadvimsatitama asrayah syad ity avagantavyam. evam indriyagotrasrayatah pariganya ganayitavyah. prajñavimuktasyapi bhedah. indriyatas trayah prajñavimuktah. gotratah pamca. yadi samayavimuktah. athasamayavimukta nasti bhedah. evam ubhayatobhagavimukto 'pi yojayitavyah.

(vi.66cd) prajñasamadhibalabhyam klesavimoksavaranavimuktatvad iti. prajñabalena klesavaranavimuktatvat. samadhibalena ca vimoksavaranavimuktatvat. vimoksah punar astau vaksyante rupi rupani pasyatiti vistarah. tatra klesavaranam [tib. 262b] iti. klesa evavaranam. vimoksavaranam iti. vimoksanam avaranam. tat punah kayacittayor akarmanyata. yaya vimoksan utpadayitum na saknotiti.

(vi.67) klesan prahayeha hi yas tu pamceti. pamcavarabhagiyani samyojanani satkayadrstyadiny uktani. aharyadharmety aparihanidharmety arthah. phalata eveti vistarah. sraddhadhimuktatvan nendriyatah paripurnatvam. akayasaksitvan na samapattitah. anagamitvat tu phalatah paripurnatvam asti. indriyata eveti. drstipraptatvad indriyatah paripurnatvam. avitaragatvat tu na phalato napi samapattitah. anagamiphalasamapattyor abhavat evam anyesam api sambhavato yojyam. samapattita eveti. samapattita eva paripurnatvam nendriyaphalabhyam iti nasty etat. kasmat. na hy asatyam anagamiphalapraptau nirodhasamapattir asti. samapattindriyatas ca vina phaleneti. samapattindriyata eva ca paripurnatvam na phalata ity etad api nasti. yasmad anagamiphalam apraptasya nirodhasamapattir nastiti. indriyatah samapattitas ceti. [tib. 263a] tiksnendriyataya nirodhasamapattilabhataya cety arthah. indriyata eveti vistarah. asamayavimuktasyeti vacanat. asyendriyatah paripurnatvam. prajñavimuktasyeti vacanat. na samapattito 'sya paripurnatvam. anirodhasamapattilabhi hi prajñavimukta ity uktam. samapattita eveti. samayavimuktasyeti vacanat. nendriyatah paripurnatvam asya bhavati. ubhayatobhagavimuktasyeti vacanat. samapattito 'sya paripurnatvam. nirodhasamapattilabhity ubhayatobhagavimukta ity uktam. indriyasamapattibhyam. kim. paripurnatvam. asamayavimuktatvad indriyatah ubhayatobhagavimuktatvat samapattita iti darsayati.

(vi.68) anantaryamargo yenavaranam prajahatiti. aprahanamargasambhavat. asti sa anantaryamargo yenavaranam na prajahati. indriyasamcaradisu. (abhidh-k-vy 598) yas tatpraheyavarananirmuktah prathamata iti. ya

anantaryamargapraheyenavaranena nirmuktah. prathamata iti visesanam. yasmat trtiyadisu ksanesu tajjatiyo [tib. 263b] margo visesamarga itisyate. tena eva caha. visesamargo ya ebhyo 'nyo marga iti. prayogamargadibhyo 'nya ity arthah. kim ca yadi prathamata iti na bruyat. vimuktimargo yas tatpraheyavarananirmukta ity etavad bruyat. evam sati duhkhadharmajñanat parena sarve anantaryamargadayas tatpraheyavarananirmukta utpadyanta iti. sarve vimuktimargah syuh. anistam caitat. anantaryamargadisv api vimuktimargaprasamgat. tasmad anantaryamargasya duhkhadharmajñanaksantyader yatpraheyam avaranam. duhkhadarsanaprahatavyo nikayo yavad bhavanaprahatavyah. tena praheyavaranena nirmukto yah prathamata utpadyate. sa vimuktimargah. nanyas tat praheyavarananirmuktatve 'piti. ya ebhyah prayogamargadibhyas tribhyo 'nyah. sa visesamargah. sodasan marganvayajñanaksanat parena saptadasadayas tajjatiya ye 'nasravah ksanah. te visesamargasvabhava ity avagantavyam. evam anyad api vimuktijñanam. yat prakarsikam ksayajñanadi. tad api vaktavyam. yas ca drstadharmasakhaviharaya vaisesikagunabhinirharaya va margah. so 'pi visesamarga [tib. 264a] eva prayogamargo yasmad anantaryamargotpattir ity uktam. ato laukika agradharmah prayogamarga iti gamyate. yas tu pratilomatah ksantyadimargah. sa kasminn antarbhavatiti vaktavyam. aha. prayogamarga evantarbhavati. viprakrstas tv asau prayogamarga ity ayam tasyagradharmebhyo visesah. udaharanarthatvac cacaryena samnikrsta eva prayogamarga ukta iti.

esa hi nirvanasya panthah. tena tadgamanad iti. loke yena gamyate. sa marga iti pratitah. anena ca nirvanam gamyate prapyate. tasman marga iti darsayati. margayamty anena veti. margo 'nvesana iti dhatuh pathyate. tasyaitad ghañi rupam marga iti. yena nirvanam anvisyate. sa marga iti. vimuktivisesamargayoh katham margatvam iti. na hi tabhyam nirvanam prapyate. prayoganantaryamargayor eva tatpraptau samarthyan na tayor iti abhiprayah. tajjatiyadhimatrataratvad iti. prahanamargajatiyau calambanakaranasravatvasadrsyat. adhimatratarau ca hetupacayatah. yatha hy anantaryamargas catuhsatyalambanasodasakaro 'nasravas ca. evam vimuktivisesamargav api. adhimatrataratvenaiva tu tasmad visesa iti. [tib. 264b] uttarottaraprapanat. nirupadhisesapravesad veti. yasmad vimuktimargena visesamargena ca uttarottaro (abhidh-k-vy 599) margah prapyate. tasmat anayor margatvam ity arthah. yasmad va tabhyam nirupadhisesam nirvanam pravisati. yadutpattau nirupadhisesanirvanapravesa iti.

apare punar evam vyacaksate. uttarottaraprapanan nirupadhisesapravesah. tasmad anayor margatvam iti.

(vi.69) nirvanapratipadanad iti. yasmad anena nirvanam pratipadyata

ity arthah. evam sukhapi dvividheti. asti pratipat sukha dhandhabhijña. asti sukha ksiprabhijñeti. amgaparigrahanasamathavipasyanasamatabhyam ayatnavahitvad ity amgaih parigrahah. samathavipasyanayoh samatvam. amgaparigrahas ca samathavipasyanasamatvam ca. tabhyam ayatnavahitvam. tasmat sukha pratipat. yasmad amgaparigrhitani dhyanani samathavipasyanabhyam samani ca. tasmad ayatnavahini. atas ca sukhasau pratipad iti. amgaparigrahad iti vistarah. amgaparigrahad anagamyadhyanamtararupya yatnavahinah. samathavipasyananyunatvac ca sambhavatas te [tib. 265a] yatnavahinah. samathanyunatvad anagamyadhyanamtare yathavahini. vipasyananyunatvac carupya yatnavahinah. tadbhavat. te 'nagamyadayo duhkha pratipad iti. dhandhabhijñeti. dhandhabhijñasyam iti. dhandhabhijña mandaprajñety arthah. ksiprabhijñeti tiksnaprajña. dhandhasya mandasya pudgalasyeyam abhijña dhandhabhijñeti. sasthitatpurusenapy etat sidhyatiti darsayati. evam ksiprasya tiksnasya pudgalasyabhijña ksiprabhijñeti yojyam.

(vi.70) catvari smrtyupasthanani. kayavedanacittadharmasmrtyupasthanani yathoktani. catvari samyakprahanani. utpannanam papakanam akusalanam dharmanam prahanaya chandam janayati. vyayacchate. viryam arabhate. cittam pragrhnati. pradadhati. anutpannanam papakanam akusalanam dharmanam anutpadaya chandam janayatiti purvavat. anutpannanam kusalanam dharmanam utpadaya chandam janayatiti purvavat. utpannanam kusalanam dharmanam sthitaye asammosaya bhavanaparipuraye bhuyobhavaya vrddhivipulatajñanasaksatkriyayai chandam janayatiti purvavat. catvara rddhipadah. chandasamadhiprahanasamskarasamanvagata rddhipadah. evam viryacittamimamsasamadhiprahanasamskarasamanvagata rddhipadah. rddhipada rddhihetava ity arthah. [tib. 265b] pamcendriyani. sraddhaviryasmrtisamadhiprajñendriyani. pamca balani. sraddhaviryasmrtisamadhiprajñabalani. saptabodhyamgani. smrtidharmapravicayaviryapritiprasrabdhisamadhyupeksabodhyamgani. smrtir eva sambodhyamgam smrtisambodhyamgam. evam yavad upeksaiva sambodhyamgam (abhidh-k-vy 600) upeksasambodhyamgam iti. aryastamgo margah. samyagdrstih. samyaksamkalpah. samyagvak. samyakkarmantah. samyagajivah. samyagvyayamah. samyaksmrtih. samyaksamadhir iti. asesavidyaprahanad iti. yasmad asesatraidhatukyavidyaprahanam. tasmad ubhayam bodhih. anena saiksaprthagjananam prajña na bodhir vyavasthapyata iti darsayati. kim ca yathakramam. tabhyam svarthasya yathabhutam krtapunahkartavyatavabodhac ca. ksayajñanena yathabhutam krtavabodhat tat ksayajñanam bodhih. duhkham me parijñatam iti yathabhutam prajanati. samudayo me prahina iti. nirodho me

saksatkrta iti. margo me bhavita iti yathabhutam prajanatiti. anutpadajñanena yathabhutam apunahkartavyam iti. [margo me bhavito na punar bhavayitavya] tad anutpadajñanam api bodhih. duhkham me parijñatam na punah parijñatavyam. [tib. 266a] iti yathabhutam prajanati. samudayo me prahino na punah prahatavya iti. nirodho me saksatkrto na punah saksatkartavya iti. margo me bhavito na punar bhavayitavya iti yathabhutam prajanatiti. duhkham me parijñatam ity anena ksayajñanam. na punah parijñatavyam ity anenanutpadajñanam. ity ubhayam api tiksnendriyasya pudgalasya darsayatiti sarvam neyam. tad evam ksayajñanam anutpadajñanam ca bodhir ity avayavartham prasadhya samudayartham prasadhayann aha.

tadanulomyatah

saptatrimsat tu tatpaksa

iti. tasya bodher anulomas tadanulomah. tadbhavas tadanulomyam. tasmat. tadanulomyato bodhipaksa. bodhipakse sadhavo 'nuloma iti bodhipaksah. smrtyupasthanadayah saptatrimsad ucyamte pravacane.

(vi.71) dasa dravyaniti. kesamcin matena. vaksyati hi vaibhasikanam ekadasa kayavakkarmanor asambhinnatvad iti.

prajña hi smrtyupasthitir

iti. prajña smrtyupasthanam ity arthah. smrtir upatisthate 'nayeti krtva. tatha hi sutra uktam. kaye [tib. 266b] kayanupasyi vistarah.

viryam samyakprahanakhyam

iti. yasmad uktam utpannanam papakanam akusalanam dharmanam prahanaya chandam janayati. vyayacchate. viryam arabhata iti sarvam.

rddhipadah samadhaya

iti. yasmad uktam chandasamadhiprahanasamskarasamanvagatam rddhipadam (abhidh-k-vy 601) bhavayatiti sarvam prahanasamskarah punar atrastau sutre pathyante. katham. tathabhutasya yas chandah. yo vyayamah. ya sraddha. ya prasrabdhih. ya smrtih. yat samprajanyam. ya cetana. yopeksa. ima ucyante prahanasamskara iti. indriyani tavad iti vistarah. svanamagrahanena yanindriyabalasvabhavani sraddhaviryasmrtisamadhiprajña dravyani pamca. tesam prajñaiva sa yani catvari smrtyupasthanani. yac ca bodhyamgesu dharmapravicayasambodhyamgam. ya ca margamgesu samyagdrstih. na dravyantaram. viryam eva tad yani catvari samyakprahanani. yac ca bodhyamgesu viryasambodhyamgam. yas ca margamgesu samyagvyayamah. samadhir eva ca sa ye catvara rddhipadah. yac ca bodhyamgesu samadhisambodhyamgam. [tib. 267a] yac ca margamgesu samyaksamadhih. kim avasisyate yan na

prajñendriyadisvabhavam. bodhyamgesu pritiprasrabdhyupeksasambodhyamgany avasisyante. margamgesu samyaksamkalpah. silamgani ca trini. samyagvak samyakkarmantah samyagajiva iti. dasa dravyaniti. sraddhadini pamca. pritisambodyamgadini ca pamceti. silamgani triny avijñaptisvabhavaniti krtvaikam dravyam vyavasthapyate.

vaibhasikanam ekadasa dravyani. kayavakkarmanor asambhinnatvat dve dravyam iti krtva. abhiprayavasat paksadvaye 'py adosah. yadi tu mukhyavrttya tasmin kalape yavamti dravyani samti. tavamti ganyeran. naiva tani dasa dravyani samahitavijñaptirupanam saptadravyatvat. sodasa dravyaniti vaktavyam syat.

(vi.72) pradhanagrahanenaivam uklam. prajñadisvabhavah smrtyupasthanadaya iti. sarve tu prayogikagunah sasravanasravah srutacintabhavanamaya yathayogam smrtyupasthanasamyakprahanarddhipadah. pradhanyam punas tadbalenanyesam [tib. 267b] vrtteh. na punas te na santi. prajñapradhanani hi smrtyupasthananity atah prajñagrahanam. na tu prajñaiva smrtyupasthanam. kim tarhi. prajñaviryasmrtisamadhipritiprasrabdhyupeksasamyaksamkalpadayo 'piti. prayogikagrahanam upapattilabhyasraddhadinirasartham. evam viryapradhanani samyakpradhanani. samadhipradhana rddhipada iti vistarena vaktavyam. rddhipadah samadhaya iti kuta etat. sutrat. uktam hi chandam capi bhiksavo bhiksur adhipatim krtva labhate samadhim. so 'sya bhavati chandasamadhih. (abhidh-k-vy 602) cittam viryam mimamsam capi bhiksavo bhiksur adhipatim krtva labhate samadhim. so 'sya bhavati mimamsasamadhir iti.

tena hi samyak kayavanmanamsi pradhiyamta iti. pradhiyamte dharyamte niyamyante pravartyante va kadacid aneneti pradhanam. tatpratisthitatvad iti. yasmat sarvagunasampattilaksana rddhis tasmin samadhau pratisthita. rddheh padah pratistheti rddhipada iti.

ye tv ahuh samadhir eva rddhih. padas chamdadayah. chandacittaviryamimansa iti. tesam evamvadinam vaibhasikanam trayodasa bodhipaksah prapnuvanti. chandacittayor adhikyad ekadasasu [tib. 268a] praksepe. viryaprajñe tv atra nadhike. samyakpradhanasmrtyupasthanesv antarbhavat. bahudha bhavatiti vistara iti. bahudhabhutvaiko bhavati. avirbhavam. tirobhavam jñanadarsanena pratyanubhavati. tirah kudyam tirah prakaram asajjamanah kayena gacchati. tadyathakase. prthivyam unmajjananimajjanam karoti. tadyathodake. udake 'bhidyamanena srotasa gacchati. tadyatha prthivyam. akase paryamkena kramati. tadyatha sakunih paksi. imau va punah bhuyo candramasav evam mahardhikav evam mahanubhavau panina amarsti parimarsti. yavad brahmalokam kayena vase vartayata iti. iyam ucyate rddhih. rddhipadah katame.

chandasamadhih. viryasamadhih. cittasamadhih. mimansasamadhih. ima ucyante rddhipada iti. evamlaksanah samadhih. tasman na samadhir eva rudhir iti. atracaryasamghabhadra aha. na bhavaty esa tesam dosah. samadhim hi te rddhipadam icchanti. rddhir apiti. chandadayas tucyante samadhes catustvajñapanartham. kascid dhi samadhih kusalamulaprayogavasthayam pradhani bhavati. kascit kusalamulanispannavasthayam. purvo 'tra rddhipadah. uttara rddhir iti. sutravirodho 'pi caisam na bhavati. rddhipadaphalam rddhisabdenoktam. [tib. 268b] parijñaphalasya tacchabdabhidhanavad ityadi.

mrdvadhimatrabhedad iti. mrdunindriyani adhimatrani balani. katham esam mrdvadhimatrabheda iti hetum aha. avamardaniyanavamardaniyatvad iti. tadvipaksabhutair asraddhyakausidyamusitasmrtitaviksepasamprajanyair antarasamudacarad indriyany avamrdyante na tv cvam balaniti. punas tany uktani.

(vi.73) adikarmikanirvedhabhagiyesv

(abhidh-k-vy 603) iti. pamcavastha ime uktah.

bhavane darsana ceti.

dve avasthe iti. saptasv avasthasu

sapta varga yathakramam

prabhavyamte vyavasthapyante pradhanikriyante va. adikarmikavasthayam smrtyupasthanani. usmagatavasthayam samyakpradhanani. murdhavasthayam rddhipadah. ksantyavasthayam indriyani. laukikagradharmavasthayam balani. bhavanamargavasthayam bodhyamgani. darsanamargavasthayam aryastamgo marga iti. visesadhigamahetur viryasamvardhanam. tasmad usmagatesu samyakpradhanani. [tib. 269a] aparihaniyakusalamulapravesatvat. murdhesv iti. aparihanyanukulanam kusalamulanam praveso murdhatah.

murdhalabhi na mulacchid

iti vacanat. pravisaty ebhir iti krtva pravesah. aparihanir hi ksantisu bhavati. tadavasthah. samadhayah samrddher asrayibhavamtiti. murdhasv rddhipada vyavasthapyamte. apunahparihanita iti vistarah. yasmat ksantisu punahparihanir nasti. adyayor eva hi parihanisambhavah. tasmad adhipatyapraptani sraddhadini bhavamti. tadbhavat ksantisv indriyani vyavasthapyamte. klesanavamardaniyatvad iti. yasmat klesair navamrdyante. tasyam avasthayam klesasamudacarat. laukikanyadharmanavamardaniyatvad va. atha va laukikair anyair dharmair anavamardaniyatvad agradharmavasthayam sraddhadini balaniti prabhavyante. bodhyasannatvad iti. ksayanutpadajñanasannatvad ity

arthah. bhavanamargo hi ksayanutpadajñanasannah. darsanamargas tu duro tadantaralabhavanamargavyavahitatvat. gamanaprabhavitatvad iti. margo hi loke gamanaprabhavitah. gacchamty aneneti margah. gacchatiti va margah. pataliputram ayam pantha gacchatiti loke vacanat. darsanamargas catisayena gamanaprabhavito na bhavanamargah. katham ity aha. tasyasugamitvad [tib. 269b] iti. tadvan api tenasu gacchati. bhavanamargena tu bhumibhedena prakarsakatvat bahuna kalena gacchati.

apare punar ahur ity acaryah. asmadadaya ity abhiprayat. yatha vaibhasikair bhinnah kramah. tatha tam abhittva bodhipaksanam anupurvim varnayamti. darsanamarge bodhyamganiti krtva. bahuvidheti vistarah. bahuprakaro visayo rupadibhedat. niladibhedac ca. tasmin vyaseko viksepah. bahuvidhavisayavyasekena visartum silam asam iti. bahuvidhavisayavyasekavisarinyo (abhidh-k-vy 604) buddhayah. tasam nigrahartham smrtyupasthanani. gardhasritanam trsnasritanam ity arthah. smarasamkalpanam ity anubhutavisayasmrtisamkalpanam ity arthah. kamasamkalpanam iti va. tadbaleneti. catuhsmrtyupasthanabalenety arthah. caturvidhakaryasampadanayeti. caturvidham karyam utpannanam papakanam akusalanam dharmanam prahanam. anutpannanam anutpadah. tathanutpannanam kusalanam utpadah. utpannanam sthityadini. tatah samadhivisodhanad iti. tatah samyakpradhanebhyo 'nataram samadher visodhanad rddhipadah [tib. 270a] prabhavyamte. lokottaradharmadhipatibhutaniti. tadavahakatvad adhipatibhutani veditavyani. tany evendriyani. yada nirjitavipaksasamudacarani. nirjitasraddhyadisamudacarani bhavamti. tada balani. indriyavasthayam hi klesasamudacarah sambhavati. ksantyavasthayah prakarsakatvat. darsanamarge bodhyamganiti. anasrava prajña bodhir iti krtva. ubhayor margamganiti. darsanabhavanamargayoh. katham ity aha. tatha hy uktam iti vistarah. bhavanaya paripurir bhavanaparipurih tam gacchaty aryastamgo margah. tasmin gacchati catvari smrtyupasthanani bhavanaparipurim yacchamti. yacat sapta bodhyamganiti. bhavanaparipurim gacchamtiti vacanat bhavanamarge 'pi aryastamgo margo bhavatiti gamyate. na hi darsanamarge bhavana paripurim gacchati. kim tarhi bhavanamarga iti. punas coktam ubhayor margamgani vyavasthapyamta iti. caturnam aryasatyanam etad adhivacanam iti darsanamargam darsayati. yathagatena margena prakramanam iti vistarena yavan margasyaitad [tib. 270b] adhivacanam iti bhavanamargam darsayati. yathagatena yathapraptena margena prakramanam yavad bodhir iti. tad evam darsanamarge bhavanamarge ca margamgani vyavasthapyanta iti. ata ubhayor aryastamgo marga estavya iti.

(vi.74) siddho 'nukramah. purvam bodhyamgani pascad aryastamgo marga iti.

anasrarani bodhyamgamargamganiti.

anasravany evety avadharanam.

dvidhetara

iti. smrtyupasthanadayo balaparyantah.

(vi.75) balavahaniyatvad iti. balena viryena sammukhikaraniyatvat. anagamye prityabhavah. sukhadhigamyam cittam prinati. netarad iti. kim cadharabhumisasamkatvac ca. parihanim prati sasamka iti. atas ca tatra prityabhavah. sasamkatayam hi cittam na priyate. samkalpavarjya iti. samkalpo (abhidh-k-vy 605) vitarkah.

kamadhatau bhavagre ca bodhimargamgavarjita

iti. katham bhavagre kayasmrtyupasthanam bhavati. na hi tatra kayo vidyate. kayalambana hi prajña kayasmrtyupasthanam. na ca bhavagram kamadhatum rupadhatum calambate. [tib. 271a]

na maulah kusalarupyah sasravadharagocara

iti siddhantat. naitat kenacid vyakhyakarena likhitam. tad idam atra vyavasthapayamah. kayasya kah svabhavah. bhautikatvam ity uktam. bhutam bhautikam ca kaya ity arthah. tatra yadi kevalabhutalambana kevalabhautikalambana tadubhayalambana va prajña bhavet. kayasmrtyupasthanam eva tad bhavet. bhavagre ca kusalasasrava prajña margata iti nyayata iti vanasravasamvaramargalambanata iti. sasravadharalambana hi maulah kusalarupya nesyamte. na tv anasravadharalambana iti. atas tad atra kayasmrtyupasthanam veditavyam.

(vi.77, 78) catvaro 'vetyaprasadah buddhe 'vetyaprasado dharme samghe caryakantani ca silaniti. tatra duhkhasatyadinam dharmatvad abuddhasamghasvabhavatvac ca. yathakramam satyatrayam abhisamayan pasyan dharme cavetyaprasadam aryakantani casilani anasravani pratilabhate. na buddhe na samghe va avetyaprasadam. [duhkhasatyadinam dharmatvad. abuddhasamghasvabhavatvac ca. yatha] margasatyam abhisamayato buddhe tasya ca sravakasamghe 'vetyaprasadam pratilabhate. margasatyasya buddhasamghasvabhavatvat. ko 'yam iha dharmo 'bhipreta [tib. 271b] iti. bahavo dharmah kusala dharma ity evamadayah. tat ko 'yam iha dharmo 'bhipretah. yad uktam dharme cavetyaprasadam pratilabhata iti. atha va buddharatnam samgharatnam cedam ucyate. tasmad idam api dharmaratnam ihabhipretam bhavet. ratnatrayasya hy ayam svabhava uktah.

buddhasamghakaram dharman asaiksan ubhayams ca sah
nirvanam ceti saranam yo yati saranatrayam

iti. tat kim ayam nirvanadharmo 'bhipreta ity atah prcchati. ko 'yam iha dharmo 'bhipreta iti.

dharmah satyatrayam

iti vistarah. duhkhasamudayanirodhasatyani. bodhisattvasya ca saiksavasthayam (abhidh-k-vy 606) anasravo margah. pratyekabuddhasya ca saiksasaiksalaksano margo dharma ihabhipreta iti. atas catvary apiti vistarah. margasatyam apy abhisamayan dharmam api bodhisattvapratyekabuddhamargalaksanam abhisamayati. tasmac catvary api satyany abhisamayato dharme 'vetyaprasadalabha ity uktam iti. buddhasamghayor margo dharma iti nocyate. yasmat tadabhisamayato buddhe samghe cavetyaprasadalabha iti. katham punar margasatyabhisamayatah sraddhalaksananam trayanam buddhadharmasamghavetyaprasadanam yugapat sammukhibhavah. saiva sraddhadhisthanabhedapeksaya [tib. 272a] namatrayam labhata ity adosah. atha va dharme 'vetyaprasado vartamanah. anagatas tu trayo bhavyamte. tenocyate

labho margabhisamaye buddhatatsamghayor apiti.

yady adhisthanapeksayavetyaprasadavyavasthanam dharmavetyaprasadah purvam pathitavyah syad ity ata aha. yatha tu vyutthitah sammukhikaroti. tathaisam anupurvam iti. vaidyabhaisajyopasthayakabhutatvad iti. vaidyabhuto bhagavan anuttaro visak salyaharteti sutrat. dharmabhaisajyadaisikatvac ca. bhaisajyabhuto dharmah klesavyadhibhaisajyatvat. nirvanarogyasamprapakatvac copasthayakabhutah samgho nirvanarogyapraptaye parasparopasthanat. cittaprasadakrtah silaprasada iti. trividhas cittaprasadah. samyaksambuddho bata bhagavan. svakhyato 'sya dharmavinayah. supratipanno 'sya sravakasamgha iti. tena krtah silaprasadah. silam eva prasadah. silasya va prasado 'nasravatvam silaprasadah. ante trayanam prasadanam caturtha uktah silaprasadah. kasmad ity aha. evam prasannasya samyaksambuddho bata bhagavan iti vistarenaisa pratipattih. [tib. 272b] aryakantasilapratipattir ity arthah. arogyabhutatvad va. kim ante silaprasada uktah. vaiyabhaisajyopasthayakarogyanukramatah. daisikamargasarthikayanavad va. kim. ante caturtha ukta ity adhikrtam. daisikabhuto bhagavan. margabhuto dharmah. sarthikabhutah samghah. yanabhutany aryakantani silaniti. aryanam kantani prayanity aryakantaniti.

(vi.79, 80) astabhir iti. astabhir amgaih samanvagatah saiksah. katamair astabhih. saiksya samyagdrstya yavac chaiksena samyaksamadhineti. dasabhir amgaih samanvagato 'saiksah. katamair dasabhih. asaiksya samyagdrstya yavad asaiksena samyaksamadhina asaiksya samyagvimuktya asaiksena ca samyagjñaneneti. vimuktitatpratyatmajñanabhyam prabhavita iti. tasyam (abhidh-k-vy 607) vimuktau pratyatmajñanam tatpratyatmajñanam vimuktis ca tatpratyatmajñanam ca. vimuktitatpratyatmajñanam. tabhyam prabhavitah. klesavimuktya klesavimuktipratyatmajñanena ca. klesebhyo vimukto 'smiti prabhavitah.

prakarsita ity arthah. tasyaivasaiksasya tadvacanam vimuktivacanam vimuktijñanavacanam ca. nyayyam na saiksasyeti. adhimoksah samskrta vimuktir [tib. 273a] iti. dhatvarthaikatvat amganam samskrtatvad iti. yatha samyagdrstyadini samskrtani. tatha vimuktir api samskrtaiva grhyate nasamskrta. visabhagatvad visadrsatvat. dve vimukti sutra ukte iti. ragaviragac cetovimuktih. avidyaviragat prajñavimuktir iti. cetovimuktih prajñavimuktis cety arthah. vimuktiskamdho 'pi sa eveti. silaskandhah. samadhiskandhah prajñaskandhah. vimuktiskandhah. vimuktijñanadarsanas cety atra drastavyah.

yat tarhi sutra uktam iti. catvarimani vyaghrabodhyayanah parisuddhipradhanani. katamani catvari. silaparisuddhipradhanam. samadhiparisuddhipradhanam. drstiparisuddhipradhanam. vimuktiparisuddhipradhanam ceti vistarenoktvaha. katamac ca vyaghrabodhyayana vimuktiparisuddhipradhanam. yavad yas chando viryam iti vistarah. vyaghrabodhyayana iti bahuvacanam. tesam bahutvat. vimuktiparisuddhipradhanam iti. vimukteh parisuddhih vimuktiparisuddhih. tasyai pradhanam viryavimuktiparisuddhipradhanam. [tib. 273b] tad evam atra vimuktiparisuddhipradhana iti prasnatrayam. tatra iha bhikso ragac cittam viraktam bhavati vimuktam. dvesat. mohad viraktam bhavati vimuktam. vimuktir ukta. ity aparipurnasya va vimuktiskandhasya paripuraye. paripurnasya vanugrahayayeti. vimuktiparisuddhih paripuryanugrahalaksanokta. yas chando viryam iti vistarena pradhanam uktam. yata evam ragadibhyo vimuktih prahanam ity evamlaksana vimuktir ukta sutre nadhimuktih. tasman nadhimoksa eva vimuktih. kim tarhi. tattvajñanapanitesu ragadisu cetaso vaimalyam anasravatvam anarthantarabhutam ghrtamandasvacchatavad iti apara ity acaryah.

(vi.81ab) tadutpattivibandhatvad iti. tasyasaiksasya cittasyotpattau vibandhatvat. klesapraptir hi vibandhah. yat tarhi notpadyamanam iti. yad anagatam vajropamat samadher anantaram na bhavaty asaiksam eva. laukikam vety asaiksasamtana eva yal laukikam. yat tu niyatam utpattau. tad evoktam iti. yad utpadabhimukham anagatam. tad evoktam sastre vimucyata iti. tadvimucyamanataya [tib. 274a] supalaksyatvad ity abhiprayah.

tata evotpattyavaranad iti. tata eva klesapraptitah. tadutpattivibamdhad (abhidh-k-vy 608) iti tad evatra karanam vaktavyam. yady asaiksasamtanalaukikam api vimucyata ity abhyupagamyate. saiksasyapi laukikam utpadyate. kasman na vimucyata ity abhyupagamyate. ata aha. na tat tadrsam ityadi. klesapraptisahitam tacchaiksasya laukikam. na tv asaiksasya laukikam evam bhavatity asamyam.

(vi.81cd) nirudhyamana

iti. nirodhabhimukhah.

tadavrtim

ity asaiksacittavaranam.

(vi.82) ya casamskrta vimuktir ukta sastre ihaiva va

asamskrta klesahanam

iti. ye ca trayo dhatava ucyamte. kvocyamte. sutre sastre 'pi va.

virago ragasamksaya

iti. bhedavivaksayam evam ucyate. abhedavivaksayam tu yo viragah. tat prahanam apy ucyate. nirodho 'pityadi.

(vi.83) vastuna iti. sasravasya rupadeh. catuskotika iti. syan nirvidyate na virajyate. syad virajyate na nirvidyate. syad ubhayam. syan nobhayam [tib. 274b] iti.

nirvidyate duhkhahetuksantijñanair

iti. anena vastuhetukam nirvedam darsayati.

virajyate sarvair jahati yair

iti prahanakriyahetukam viragam darsayati. evam catuskotikam sidhyatiti. evam nirvedaviragakaranam paricchidya yojyam. anena catuskotikam sidhyatity abhiprayah. katham ity aha. nirvidyata eveti vistarah. nirvidyata eva duhkhasamudayaksamtibhir duhkhasamudayajñanais ca nirvedavastvalambanatvat. duhkhasamudayau hi nirvedasya vastuni alambanam iti. na virajyate. klesan aprajahad iti vacanena prahanakriyaya asambhavat. virajyata eva nirodhamargaksantibhir darsanamarge. nirodhamargajñanair bhavanamarge. klesan prajahad iti prahanakriyasambhavat. na nirvidyate. pramodyavastvalambanatvat. nirvanamargau hi pramodyavastuni alambanam iti. ubhayapurvaih klesan prajahad iti nirvidyate ca virajyate ca purvair duhkhasamudayaksantijñanaih. katham. nirvidyate. nirvedavastvalambanatvat. virajyate. klesan prajahad [tib. 275a] iti vacanena prahanakriyasadbhavat. nobhayam (abhidh-k-vy 609) uttaraih klesan aprajahad iti. na ca nirvidyate. na ca virajyate. uttarair nirodhamargaksantijñanaih pramodyavastvalambanatvat na nirvidyate. klesan aprajahad iti vacanena prahanakriyaya abhavat na virajyate.

aha. apadistam prathamayam kotyam caturthyam ca klesam aprajahad iti. kah kan klesan na prajahati. tatra vitaraga iti vistarah. tatrarthopakseparthan. vitaragah kamadhator yavad akimcanyayatanad api. satyani pasyann abhisamayan. dharmajñanaksamtibhir dharmajñanair dharmajñanaksantibhis ca klesan na prajahati. laukikena bhavanamargena purvam prahinatvat. anasrava tu kevalam visamyogapraptir utpadyate.

anvayajñanaksantibhis tv avasyam klesan prajahati. na hi laukikena margena bhavagravairagyam asti. jñanais tu bhavanamarga. prayogavimuktivisesamargair anantaryamargair ap iva kaiscid indriyasamcaradyavasthasu na klesan prajahati. [tib. 275b] ke 'vasisyamte. tadanya anantaryamargas taih klesan prajahatiti siddham.

acaryayasomitrakrtayam sphutarthayam abhidharmakosavyakhyayam sastham kosasthanam samaptam.

(abhidh-k-vy 610) blank

vii jñananirdeso nama saptamam kosasthanam

(vii.1) sasthat kosasthanad anantaram saptamasyopanyase sambamdham darsayann aha. ksantayas cocyante. jñanani ceti vistarah.

laukikebhyo 'gradharmebhyo dharmaksantir anasravety

atrastau ksantaya uktah.

kamaduhkhe tato 'traiva dharmajñanam. tatha punar

ity atra jñanani.

cet ksayajñanam asaiksi va drstir

ity atra samyagdrstih.

saiva vimukti dve jñanam bodhir yathoditety

atra samyagjñanam. ihaiva va sasthakosasthanavasana etat sarvam uktam.

nirvidyate duhkhahetuksantijñanair virajyate

sarvair jahati yair

iti. sastrasambandhena vayam upanyasyate. sastre hi ksantayas cocyante. jñanani ca samyagdrstih samyagjñanam ca. tatpratyayanaya cayam arabhyata ity atah prcchati. kim punah ksantayo na jñanam iti vistarah.

namalah ksantayo jñanam

iti. amala eva ksantayo na jñanam ity [tib. 276a] avadharanat sasravah ksantayo jñanam ity uktam bhavati. samvrtijñanam hi tad isyate. tatpraheyasyety. ksantipraheyasya vicikitsanusayasyaprahinatvat. prahiyate hi tasv avasthasv anusayah. na prahino viprakrtavasthatvat. niscitam ca jñanam isyate. naniscitam. iti na ksantayo jñanam. ksamanarupena ca ksantaya utpadyante. na niscayarupeneti na jñanam iti varnayanti. vicikitsanusayasyaprahinatvad (abhidh-k-vy 612) ity etavati vaktavye tatpraheyasyeti visesanam kim artham. dvitiye hi ksane

prathamaksantipraheyo vicikitsanusayah prahino bhavatiti prathamaiva ksantir na jñanam iti gamyeta. na tv anyah ksantayah. ity atas tatpraheyasyeti visesanam. [yad va duhkhadharmajñanadinam jñanatvapratipadanartham. yadi vicikitsanusayaprahinatvad ity etavad ucyate. evam] samtiranatmakatvad iti. upanidhyanasvabhavatvad ity arthah. asamtiranaparimarganasayatvad iti. nasti samtiranam asyety asamtiranam. parimargane asayo 'bhiprayah parimarganasayah. nasya parimarganasaya ity aparimarganasayam. asamtiranam ca tad aparimarganasayam ca asamtiranaparimarganasayam. tadbhavah. tasmat. ksayajñanam anutpadajñanam ca na drstir ity [tib. 276b] arthah. yavad ayam akrtakrtyah. tavad duhkhadini satyany upanidhyayati parimargayati casayato yathoktair anityadibhir akaraih. krtakrtyasya punar yatha drstisv eva duhkhadisv aryasatyesu pratyaveksanamatram tabhyam bhavatiti duhkham maya parijñatam na punah parijñeyam ityadi. tasman na te drstisvabhave.

tadanyobhayatharya dhir

iti. duhkhe dharmajñanam yavan marge 'nvayajñanam. sa prajñopanidhyanapravrtta prahinatadvisayavicikitsa ca.

anyeti

laukiki. sa sarvaiva jñanam ity avadharanam. na sa prajñasti. yan na jñanam ity arthah. ka punar asau prajña. pamcavijñanakayika kusalakusalavyakrta manasi ya drstisvabhavaklesasamprayukta anivrtavyakrta ca. ya punar drstisvabhava ya ca manasi kusala. sa kim bhavatity aha.

drsas ca sad

iti. esa sadvidha laukiki prajña drstih. anya na drstih. sad evety avadharanat. ka punar anya. ya purvam ukta laukiki. jñanam tv esa canya ceti. esa ca sadvidha drstisvabhava prajña. tato 'nya ca purvokta jñanam ity ucyate. ata eva ca

drsas ca sad

iti cakarah pathyate. yasmad etah sat jñanani cocyante drstayas ceti.

(vii.2, 3) dasabhir jñanaih. katamaih. [tib. 277a] dharmÄ•nvayasaá¹ƒvá¹›tiparacittaduá¸¥khasamudayanirodhamÄ•rgaká¹£ayÄ•nutpÄ•dajÃ anair avadharanartho 'yam arambho dasaiva jñanani. cyutyupapadapudgalajñanadinam esam evantarbhavat. (abhidh-k-vy 613) samasena tu dve eva sasravam anasravam ceti. prayeneti visesanam. ghatapatadikam samvrtisadvastu samvrtijñanam alambate. svasamanyalaksanam api tu kadacid grhnati.

samvrtam iti. samvrtau bhavam samvrtam.

anasravam

api samksipyamanam

dvidha dharmajñanam anvayajñana ceti.

duhkhajñanadinam anayor evantarbhavat. alambanam sambhavata iti. yasya yad alambanam. tasya tad bhavati. na hi caksurvijñanasya sabdalambanam. tadalambanatvad iti. duhkhadyalambanatvad ity arthah.

(vii.4) ete caturvidhe

iti. ete eva dharmanvayajñane dve duhkhadyalambanabhedac caturvidhe. adrstisvabhave sati ksayajñanam anutpadajñanam cocyate.

te punah prathamodite.

te punah ksayanutpadajñane prathamotpanne sati

duhkhahetvanvayajñane bhavatah.

duhkhasamudayalambane avasyam bhavata ity arthah. kasmad ity aha. duhkhasamudayakarair bhavagrikaskamdhalambanatvad iti. [tasya hi sarvapascad bhavagram eva prahiyate. tasmad yena ca pidyate yena ca baddham tata eva moksam bahu manyamano 'nantaram ksinam bhavagram alambate. tac ca duhkham ya samudaya cityato duhkhasamudayakarair bhavagram alambate.] yasmad avasyam te prathamotpannaksayanutpadajñane [tib. 277b] duhkhakarair anityadibhih samudayakarair va hetvadibhir bhavagrikan skamdhan alambate. aprathamotpanne tv anyasatyalambane api te bhavata ity arthad uktam bhavati. vajropamanantaram ksayajñanam bhavati. tadanantaram canutpadajñanam ity atah prcchati. kim vajropamo 'pi tabhyam ekalambano bhavatiti. tabhyam iti prathamotpannabhyam ity arthah. yatha ksayanutpadajñane ekalambane kim vajropamo 'pi tabhyam ekalambana ity apisabdasyarthah. yadi duhkhasamudayalambano bhavati. kim. tabhyam ekalambano bbhavatiti sambhavah. atha nirodhamargalambano bhavati naikalambanah. tayor niyamena bhavagrikaskamdhalambanatvat. yatha hi visakandaviddhasya mrtasya visam sarvam amgam abhivyapya vranadesa eva maranakale 'vatisthate nanyatra. tadvad asya yoginah praheya eva bhavagrikaskamdhalaksane jñanam avatisthate.

(vii.5, 6) caturbhyah paracittavid

iti. caturbhya eva dharmajñanadibhyas tatsamgrhitatvat. na duhkhajñanadibhyah. anyakaratvat. anasravam hi paracittajñanam margakaram eva margajñanatvat. yat tu sasravam. tal laukikakaram saragam [tib. 278a] vigataragam ityadi. sraddhadhimuktasamayavimuktamargeneti. yathasamkhyam sraddhadhimuktamargena drstipraptamargam na janati.

samayavimuktamargenasamayavimuktamargam na janati. adharenottaram iti. anagamimargenarhanmargam na janati. arhanmargena pratyekabuddhamargam ityadi. kamadhaturdhvadhatupratipaksalambanatvat tayor iti. tayor dharmajñanapaksanvayajñanapaksayoh. dharmajñanapaksasya kamadhatupratipaksa alambanam. anvayajñanapaksasya urdhvadhatupratipaksa alambanam iti niyamah. darsanamarge paracittajñanam nastity avyaparatvat darsanamargasya. duhkhe dharmajñanaksantim dharmajñanam ceti sambhavam praty evam ucyate. kadacid dhi prayogavasad duhkhe 'nvayajñanaksantim duhkhe 'nvayajñanam ca jñatum sambhavati. astamam ca samudayanvayajñanam iti. dharmajñanapaksau dvau ksanau jñatvanvayajñanapaksam parena cittam jñasyamiti prayogam krtva samudayanvayajñanam astamam sambhavayati. mrduprayogatvad iti alpaprayogatvad ity arthah. sravakasya hi mahaprayogasadhyam tad anvayajñanapaksalambanam [tib. 278b] paracittam. ato yavat sa tatra prayogam arabhate. tavad ayam sodasam cittam anuprapto bhavatiti. amtara na janati. prathamadvitiyapamcadasan iti etan eva trin janati. katham. duhkhe dharmajñanaksantim dharmajñanam ca jñatva prayogantaram ca krtva pamcadasaksanam marganvayajñanaksantim janatiti.

(vii.7) katham anasravena jñanenaivam janatiti. anasravanam duhkhadyakaratvat. idam ca samvrtyakaram duhkham me parijñatam ity evamadyakaratvad atah prcchati. tadvisesena tayor visesa iti. tasya samvrtijñanadvayasya tatprsthalabdhasya visesena duhkham me parijñatam yavan me margo bhavita iti janati. duhkham me parijñatam na punah parijñeyam. yavan margo me bhavito na punar bhavayitavyah iti ca janatity evamrupena tayor anasravayoh ksayanutpadajñanayor visesah sastre jñapito darsitah. ata eva tad upadayety uktam. tad upadayeti purvikrtya tat puraskrtyety arthah. nisyamdane tayor nirvikalpayor viseso 'numiyata ity abhiprayah.

anasravenapy evam janatiti. sodasakaravyatirikto 'sty anasrava akarah. (abhidh-k-vy 615) tenaivam janatity apare. yadi tad upadaya yaj jñanam darsanam iti sastravacanena duhkhaparijñanadisamvrtijñanaphalam [tib. 279a] amasravam ksayanutpadajñanam ucyate. yad idam ucyate.

ksayanutpadadhir na drk

iti na drstir iti. tad virudhyate. tenaha. darsanavacanam tu bhasyaksepad iti. yad etac chastre vacanam yaj jñanam darsanam iti. bhasyaksepad bhavati. duhkhajñanadisu hi jñanam darsanam vidya buddhir bodhir iti pathyate. tatpathaksepenayam upatisthate tatpathinam pathah. na tu te ksayanutpadajñane darsanasvabhave. na drstisvabhave ity arthah. pratyaksavrttitvad veti. pratyaksa vrttir asya jñanadvayasya. tad

iyam pratyaksavrttih. tadbhavat. anayor darsanavacanam. na hy etajjñanadvaye anumanikavad agamikavad va paroksavrttih. pratyaksavrttis ca darsanam isyate. tadyatha caksurvijñanam. tadsadharmyad etad api jñanadvayam darsanam ity uktam. ata evoktam iti. ata eva pratyaksavrttitvad uktam sastre yat tavaj jñanam. darsanam api tat. syat tu darsanam na jñanam astav abhisamayantikah ksantayah. tad idam uktam bhavati darsanatvam anayor isyate. na drstitvam iti.

tatreti tesu dasasu jñanesu samvrtijñanam samvrtijñanam eva svabhavasamgrahatah. ekasya ca paracittajñanasya bhaga ekadesah. tasya hi sasravanasravasya [tib. 279b] sasrava eva bhagah samvrtijñanam. nanasravo bhaga iti. dharmajñanam dasasu jñanesv ekam jñanam dharmajñanam eva. saptanam ca bhago duhkhasamudayanirodhamargaparacittaksayanutpadajñananam. katham. duhkhajñanam hi dharmanvayajñanasvabhavam. tasya yo dharmajñanabhagah. tad dharmajñanam. evam samudayajñasya yavad anutpadajñanasya dharmanvayajñanasvabhavasya yo dharmajñanabhagah. tad dharmajñanam. na tv anvayajñanabhaga iti. paracittajñanasya tu dharmanvayamargasamvrtijñanasvabhavasya dharmajñanabhago dharmajñanam iti. evam anvayajñanam ekam anvayajñanam eva. saptanam ca bhagah. tesam eva duhkhajñanadinam yo 'nvayajñanabhagah. tad anvayajñanam iti yojyam. duhkhajñanam dasasu jñanesv ekam jñanam. tad eva duhkhajñanam. caturnam ca bhago dharmanvayaksayanutpadajñananam. etani hi dharmajñanadini catvari catuhsatyalambanani bhavanti. ya esam duhkhasatyalambano bhagah. tad duhkhajñanam. nanyo bhagah. ity evam samudayanirodhajñane (abhidh-k-vy 616) yojye pratyekam. ekam jñanam samudayajñanam nirodhajñanam va. caturnam ca bhago dharmanvayaksayanutpadajñananam yah samudayalambanabhago nirodhalambanabhago va. tat samudayajñanam nirodhajñanam ca. margajñanam dasasu jñanesv [tib. 280a] ekam jñanam tad eva margajñanam. pamcanam ca bhagah. dharmanvayaksayanutpadaparacittajñananam. etani pamca margajñanani margajñanasvabhavani bhavanti. ya esam margajñanabhagah. tan margajñanam netara iti. paravittajñanam dasasu jñanesv ekam jñanam. caturnam ca bhago dharmanvayamargasamvrtijñananam. etani hi catvari jñanani paracittaparacittajñanam svabhavani bhavamti. ya esam paracittajñanabhagah. tat paracittajñanam. netara iti. ksayajñanam dasasu jñanesv ekam jñanam tad eva ksayajñanam svabhavasamgrahatah. sannam ca bhago dharmanvayaduhkhasamudayanirodhamargajñananam. ksayajñanam duhkham me parijñatam ity evamadyakarajñananisyandam. tatra yat kamavacaraduhkhadyalambanam. tad dharmajñane 'ntarbhavati. yad ruparupyavacaraduhkhadyalambanam. tad anvayajñane 'ntarbhavati. yat pratyekam duhkhadyalambanam. tad duhkhajñanam yavan

margajñanam va bhavati. tatra ya esam evamlaksano bhagah. tat ksayajñanam netara iti. sannam bhaga ity ucyate. [tib. 280b] evam anutpadajñanam dasasu jñanesv ekam jñanam tad evanutpadajñanam. sannam ca bhago dharmanvayaduhkhasamudayanirodhamargajñananam yo bhagah. duhkham me parijñatam na punah parijñeyam ity evamadyakaranisyandam. tad anutpadajñanam. ruparupyavacraduhkhadyalambanam. tad anvayajñanam. netaro bhaga iti. sannam bhaga ity ucyate.

(vii.8) akarakaragocarad

iti. akaras ca gocaras cakaragocaram. akaras cakaragocaram. akarakaragocaram. tasmat. svabhavatah samvrtijñanam iti. svabhavena svabhavatah. samvrtijñanam. kasmad ity aha. apramarthajñanatvad iti. kamadhatupratipakso dharmajñanam. urdhvadhatupratipakso 'nvayajñanam. tatha hi sastra uktam. dharmajñanam katamat. kamapratisamyuktesu samskaresu yad anasravam jñanam. kamapratisamyuktanam (abhidh-k-vy 617) samskaranam hetau yad anasravam jñanam. kamapratisamyuktanam samskaranam nirodhe yad anasravam jñanam kamapratisamyuktanam samskaranam prahanaya marge yad anasravam jñanam. idam ucyate dharmajñanam. api khalu dharmajñane dharmajñanabhumau ca yad anasravam. idam ucyate dharmajñanam. anvayajñanam katamat. ruparupyapratisamyuktesu samskaresu yad anasravam jñanam. ruparupyapratisamyuktanam samskaranam [tib. 281a] hetau yad anasravam jñanam. ruparupyapratisamyuktanam samskaranam nirodhe yad anasravam jñanam. ruparupyapratisamyuktanam samskaranam prahanaya marge yad anasravam jñanam. idam ucyate anvayajñanam. api khalv anvayajñane anvayajñanabhumau ca yad anasravam jñanam. idam ucyate 'nvayajñanam iti. akarato duhkhasamudayajñane iti. akarata eva nalambanatah pamcopadanaskamdhalaksanatvena tayor abhedat. tatha hi sastra uktam. duhkhajñanam katamat. pamcopadanaskamdhan anityato duhkhatah sunyato 'natmatas ca manasikurvato yad anasravam jñanam. idam ucyate duhkhajñanam. samudayajñanam katamat. sasravam hetukam hetutah samudayatah prabhavatah pratyayatas ca manasikurvato yad anasravam jñanam. idam ucyate samudayajñanam. akaralambanato nirodhamargajñane iti. akaratas calambanatas ca nirodhamargajñane vyavasthapyete. tatha hi sastra uktam. nirodhajñanam katamat. nirodham nirodhatah santatah. pranitato nihsaranatas ca manasikurvato yad anasravam jñanam. idam ucyate nirodhajñanam iti. margajñanam katamat. margam margato nyayatah pratipattito nairyanikatas ca manasikurvato yad anasravam jñanam. idam ucyate margajñanam iti. prathamata [tib. 281b] iti grahanam anutpadajñanavisesanartham. tad api hi krtakrtyasamtana utpadyate. sarvanasravahetukatvad iti. prathamotpannani dasa jñanany

adhikrtya sabhagahetuna sarvanasravahetukam anutpadajñanam. ksayajñanam tu na sarvanasravahetukam. na hy anutpadajñanam asya hetur bhavati visistatvat.

(vii.9) sakalasya sakalapratipaksatvad iti. sakalasya kamadhator darsanabhavanaprahatavyasamgrhitasya pamcaprakarasya sakalam dharmajñanam darsanabhavanamargasamgrhitam caturaryasatyalambanam pratipaksa iti krtva kamadhator eva pratipakso dharmajñanam ity uktam. api tv asti sambhavo yad ruparupyadhator api dharmajñanam pratipaksah. katamat tad dharmajñanam. yan nirodhe marge ca dharmajñanam. nirodhamargau hy adhatupatitau. tav adharav api na hinau vyavasthapyete. duhkhasamudayasatve tv (abhidh-k-vy 618) adharabhumike nihine. na tad alambanam dharmajñanam ruparupyadhatupratipaksa ity avagamtavyam.

bhavanapatha-

grahanam tu ruparupyavacaranam darsanaheyanam anvayajñanaksantivadhyatvat. anvayajñanam tarhi nirodhamargalambanabhavanamargasamgrhitam kasmat tridhatupratipakso na bhavati. kamadhator jitatvat. dharmajñanenaiva kamadhatuh [tib. 282a] purvatarajito bhavati. tatah pascad anvayam utpadyate. tatah kamadhator jitatvan na tat kamadhatupratipaksa iti. dharmajñanam tu ruparupyadhator ajitatvat pratipakso yujyate. [karman nirodhamargadharmajñanabhyam eva traidhatukabhavanaprahatavyaklesaprahanam na purvabhyam. santanairyanikatasabhagat. na hi kamavacarasamskaranam. nirodhat pratipaksad va ruparupyavacarasamskaranam nirodhasya pratipaksasya vasti kascid visesah. sarvo hi nirodhah kusalo 'samskrto margas ca nairyanikah.] anvayam ity anvetity anvayam jñanam.

(vii.10-12ab) sarvatheti. bhavanamargasamgrhitam api. tan purastad iti. tan anityadin akaran urdhvam vyakhyasyamah. sodasakaram usmagatadisu. svasamanyalaksanadigrahanad iti. svalaksanagrahanat samanyalaksanagrahanac ca. adisabdena bhumksva tistha gacchety evam akaram ca. na hy ete svalaksanakarah. kim tarhi. evamakara eveti.

ubhayam api tv iti. sasravanasravam. yat tarhiti vistarah. ragasya ca cittasya ca yugapadgrahanam ity abhiprayah. sutram punar evam pathyate. saragam cittam saragam cittam iti yathabhutam prajanati. vigataragam cittam vigataragam cittam iti yathabhutam prajanati. yatha saragam vigataragam. evam sadvesam vigatadvesam samoham vigatamoham samksiptam viksiptam linam pragrhitam uddhatam [tib. 282b] anuddhatam avyupasantam bhavitam avimuktam vimuktam iti yathabhutam prajanatiti. vastramalayugapadgrahanavad iti. yatha vastramalayor na

yugapadgrahanam. tadvat. katham. yatha yada vastram iti paricchinnakaram vijñanam utpadyate na tada malam grhnati. yada ca malam iti paricchinnakaram vijñanam utpadyate. na tada vastram grhnati.

samsrstasaragata samyuktasaragata ceti. samsrstasaragata samprayogat. samyuktasaragata ragapraptyanubamdhad ity eke. anusayanaragalambanatvad ity apare. dvabhyam iti. samsrstasaragataya samyuktasaragataya ceti. tato (abhidh-k-vy 619) 'nyat sasravam iti. yat klistam avyakrtam kusalam ca laukikam. tat samyogasaragataya saragam.

tad evam ubhayam apy etat saragam evoktam. aha. kim punah karanam ekiyamatena ragapratipakso vigataragam ity ucyate. yatas ta ahuh. yadi hi ragenasamprayuktam vigataragam syad anyaklesasamprayuktam api. dvesadisamprayuktam api. syat vigataragam. [tib. 283a] tad api hi ragenasamprayuktam samprayuktam api. na ca sutre dvesadisamprayuktam vigataragam ity uktam. sadvesam samoham ityadivacanat. yesam puna ragapratipakso vigataragam iti. tesam ayam adosah. na hi ragapratipakso dvesadibhih samprayujyata iti.

evam tarhiti vistarah. yadi ragasamprayuktam cittam saragam ragapratipakso vigataragam. tadapratipaksah saragacittasyapratipaksah. cittam aklistam anivrtavyakrtam. naiva saragam ragenasamprayogat. na viyataragam ragasyapratipakesatvat. evamaditi. adisabdena sadvesam samoham iti tulyaprasamgo yojyah. katham. atra tu sutre dvesasamprayuktam cittam sadvesam dvesapratipakso vigatadvesam iti. yadi hi dvesenasamprayuktam vigatadvesam syat. anyaklesasamprayuktam iti syad ity eke. evam tarhi tad [tib. 283b] apratipaksas cittam aklistam naiva sadvesam syat na vigatadvesam. ity evam samoham cittam vigatamoham iti vaktavyam. tasmad ragasamyuktatayapi saragam cittam atrestavyam. apisabdad ragasamprayuktatayapity apare. abhidharmikah. evam yavat samoham vigatamoham ceti. tasmad dvesasamyuktatayapi sadvesam mohasamyuktatayapi samoham atra sutre estavyam iti.

alambanabhisamksepad iti. kusalam cittam viksepena na samprayujyate. tasmat tadalambane tasyabhisamksepa iti.

samksiptam viksiptam ca syat. klistamiddhasamprayogad iti. dvividham middham. klistam aklistam ca. tad eva hi cittam klistam middhasamprayuktam iti samksiptam syad iti. klistam iti ca viksiptam syad iti samkaryadosah. sastravirodhas ceti. katham. samksiptam cittam yathabhutam samprajanati vistarena yatha vrttau. tesam anvayajñanam tavat samksiptacittalambanam na sambhavati. kamadhator urdhvam middhabhavad anvayajñanasya [tib. 284a] (abhidh-k-vy 620) ca kamadhatvanalambanatvat. margajñanam api

samksiptacittalambanam na sambhavati. margajñanam hi margalambanam. na ca margasamgrhitam cittam middhasamprayogiti. tenaivam vaktavyam abhavisyat tajjñanam dve [jñane]. dharmajñanam samvrtijñanam ceti. ye tu varnayanti samksiptam cittam kusam alambanabhisamksepad iti. tesam etad dosadvayam na bhavati. tad aklistena middhena na samprayujyata iti samksiptam viksiptam ca na prapnoti. napi sastravirodhah. kusalam traidhatukasamgrhitam asamgrhitam ca samksiptam cittam tajjñanam catvari jñananiti siddham. ruparupyakusalacittalambanam anasravam jñanam anvayajñanam bhavati. margasamgrhitakusalalambanam margajñanam apiti.

vyavadanaparittair nisevitatvad iti. alpakusalamulair nisevitatvad ity arthah. tadviparyayad iti. vyavadanamahadbhir nisevitatvad ity arthah. muladinam balantanam alpabahutvam ekaikasya mulasyalpabahutvad yathakramam parittam ca veditavyam. katham ity aha. klistam hi [tib. 284b] dvabhyam akusalamulabhyam samulam mohena lobhadvesayos canyatarena. ekasmin kalape 'nayor asamavadhanat. kusalam tribhir alobhadvesamohair esam avinabhavat. tajjatiyanagatabhavanabhavad iti. klistajatiyasyanagatasya bhavanayah pratilambhasyabhavat kusalasamskrta dharma bhavayitavya iti nyayat. tribhis ca skamdhaih sanuparivartam vedanasamjñasamskaraskamdhaih. na vijñanaskandhena. ekasmin kalape dvitiyavijñanabhavat. na ca svatmana svatmani vrttivirodhat. kusalam tu mahaparivaram tajjatiyanagatabhavanasadbhavat. caturbhis ca skamdhaih sanuparivartam. tais ca vedanadibhis tribhih. rupaskamdhena ca dhyananasravasamvarasamgrhitena cittanuparivartanasambhavayogatah. alpabalam khalv api klistam iti. nanu ca kusalam api durbalam ekena mithyadrstiksanena kusalapamcaskamdhasamudghatat. na tad atyamtam ucchidyate punah pratisamdhanat. duhkhadharmajñanaksamtya tu dasanam anusayanam atyamtasamuccheda iti tasad apity apisabdena purvoktad apiti. tatpratipaksatvad iti. auddhatyapratipaksatvad ity arthah. evam avyupasantam vyupasantam ceti. avyupasamtam [tib. 285a] klistam auddhatyasamprayogat. vyupasantam kusalam tatpratipaksatvad iti klesasamprayogasamprayogato va tad avyupasantam vyupasantam ca bhavati. samahitam kusalam tatpratipaksatvad iti. viksepapratipaksatvat. pratilambhanisevanabhavanabhyam iti. alabdhapurvasya praptih pratilambhah. sammukhibhavo (abhidh-k-vy 621) nisevanam. te eva bhavane. tabhyam abhavitatvat abhavitam. na hi klistam kusalavad anagatam bhavyate. na ca nisevanarham bhavati nihinatvat.

pratilambhanisevakhye subhasamsartabhavane

iti. tabhyam iti pratilambhanisevanabhyam ity arthah. svabhavasamtanavimuktibhyam avimuktatvad iti. klesaih samprayogan

na svabhavavimuktya vimuktam. ksinaklesasamtananutpattes ca na samtanavimuktya ca vimuktam. kusalam tu klesasamprayogat. ksinaklesasamtanotpattes ca vimuktam.

styanamiddhasahagatam iti. styanamiddhasamprayuktam adhyatmam samnirodhasahagatam iti. etad eva nigamayati na tu vipasyanaya samanvagatam iti. anuviksiptam ity asya nirdesam karoty anuvisrtam iti.

middhasahagatasya klistasya viksiptatvapratijñanad [tib. 285b] iti. kim iti krtva viksiptatvam atra na pratijñayate. kim middhasahagate kliste citte viksiptatvam nastiti na pratijñayate. ahosvid vidyamanam apy atra viksiptatvam. samksiptatvenaiva sthapitatvan na pratijñayate. ubhayathapi vyacaksate. kecid vyacaksate. middhasahagatad dhi klistad yad anyat klistam. tad viksiptam pratijñayate. middhasahagatam tu klistam aklistam cavisesena samksiptam eveti. apare punar vyacaksate. yan middhasamprayuktam. tat samksiptam eva na viksiptam. yat tu visayesu visrtam. tad eva viksiptam ity ato 'tra middhasamprayukte citte. na pratijñayata iti. varam sastravirodha iti. abuddhoktam abhidharmasastram ity abhiprayah. abhinnalaksanavacanad iti. sarvani tani klistany uktaniti. klistatvalaksanam esam viksiptadinam avimuktantanam. klistatvam punah klesamahabhumikaih samprayogah. samksiptapragrhitadinam cabhinnalaksanavacanan narthavisesa ukto bhavatiti sambandhah. adisabdena mahadgatanuddhatavyupasantasamahitabhavitavimuktanam [tib. 286a] grahanam. kusalam esam abhinnam. kim punah kusalatvam. kusalam mahabhumikaih samprayogah. na vai nokta iti vistarah. vai iti nipatah. na nokta iti dvau pratisedhau ukta evety arthah. ka uktah. padanam arthavisesah. ity aha. klistasamanye 'pi viksiptadinam tulye klistatve tesam dosavisesasamdarsanad ity apy etat klistam cittam viksepayogad viksiptam klistam. kausidyayogal linam auddhatyayogad uddhatam ity evamadidose visesasamdarsanad ukta evarthaviseso bhavati. evam kusalasyapi samksiptader (abhidh-k-vy 622) gunavisesasamdarsanad ity apy etat kusalam cittam samksiptam pragrhitam iti vistarenokta evarthaviseso bhavati. sutravirodhasyapariharad iti. sutre hi styanamiddhasahagatam samksiptam uktam. styanayogena yat klistam middhasamprayuktam. tat samksiptam na kusalam. styanasya klesamahabhumikatvat. yadi ca sutre iti vistarah. yadi [tib. 286b] yusmannitya sutre linam evoddhatam bhagavatabhipretam syat. linoddhatayoh prthagvacanam noktam syat. katham ity aha. yasmin samaye cittam linam kausidyasamprayuktam. linabhisamki linam etad bhavisyatity abhisamkato linabhiasamki. akalas tasmin samaye prasrabdhisamadhyupeksasambodhyamganam bhavanaya ity esa niyamo na syat. evam ca vaktavyam syat. akalas tasmin samaye dharmavicayaviryapritisambodhyamganam bhavanaya apiti. kim karanam. tad eva linam cittam uddhatam iti krtva. tatha yasmin

samaye uddhatam cittam bhavaty auddhatyabhisamki. akalas tasmin samaye dharmavicayaviryapritisambodhyamganam bhavanaya ity esa niyamo na syat. evam ca vaktavyam syat. akalas tasmin samaye prasrabdhisamadhyupeksasambodhyamganam bhavanaya apiti. kim karanam. tad evoddhatam cittam linam iti krtva. avibhagena va vaktavyam syat. yasmin samaye cittam linam bhavati linabhisamki uddhatam va bhavaty auddhatyabhisamki. akalas tasmin samaye prasrabdhisamadhyupeksadharmavicayaviryapritisambodhyamganam bhavanaya iti. smrtisambodhyamgasyagrahanam sarvatragatvat smrteh. ubhaye 'pi citte 'nukta siddhitah. [tib. 287a] smrtim khalv aham sarvatragatam vadamiti sutre vacanat. katham punar vaibhasikena yad eva linam. tad evoddhatam ity abhistam gamyate. linam cittam klistam kausidyasamprayogat. uddhatam cittam klistam auddhatyasamprayogad iti vacanat. kim punar atra bodhyamganam vyagra bhavaneti. kim kadacit prasrabdhyadibhavanaiva na dharmapravicayadibhavana. kadacid dharmavicayadibhavanaiva na prasrabdhyadibhavaneti vyagra bhavana. manasikaranam tesam bhavanesta. na sammukhibhava iti. manasikaranam alambanikaranam. line citte akalah prasrabdhyadinam alambanikaranasyabhogakaranasyety arthah. uddhate ca citte akalo dharmavicayadinam iti. na tu sammukhibhavo bhavanesta. tasmin kale na prasrabhdyadayah sammukhikartavyah. dharmavicayadayas tu sammukhikartavyah. dharmavicayadayo va na sammukhikartavah. prasrabdhyadayas tu kartavya (abhidh-k-vy 623) iti. kausidyadhikam atreti vistarah. yatra kausidyam [tib. 287b] adhikam auddhatyam tu nyagbhavena vartate. tal linam. yatra cauddhatyam adhikam kausidyam tu nyagbhavena. tad uddhatam. ity anayor visesad avirodhah sutrasya prthagvacane. tayos tu sahabhavad ekasmin kalape yugapad bhavat tad eva linam tad evoddhatam iti bruma iti. linam klistam kausidyasamyogat. uddhatam klistam auddhatyasamyogad iti. acarya aha. abhiprayikam yavat sutre tu nayam abhipraya iti. kausidyadhikam linam auddhatyadhikam uddhatam iti. yasmad aha. yasmin samaye linam cittam bhavati vistarena na tv evam visinasti kausidyadhikam anddhatyadhikam iti va.

yat tuktam sarvam eva ragasamyuktam cittam saragam iti. katham uktam. tatra ragasamprayuktam cittam dvabhyam saragam. tato 'nyat sasravam samyogasaragam iti vacanat. tatra ragasamyuktatayapi saragam cittam atrestavyam iti vacanat. anasravam api saragam prapnoti saiksam iti. saiksasamtane ragasya savasesatvat. [tib. 288a] ragalambanam cet. atha matam ragasya yad alambanam. tad ragasamyuktam saragam ca bhavati. arhato 'pi sasravam cittam parakiyasya ragasyalambanatvat ragasamyuktam iti krtva saragam iti grhniyat paracittavit paracittajñanam va. atha matam na tad ragenalambyata iti. tata ucyate. katham va tat sasravam iti. samanyaklesalambanatvad iti cet. atha matam samanyaklesanam drstivicikitsavidyanam alambanam tad atah sasravam iti. evam

api samoham grhniyat. arhatah sasravam cittam
mohalambanatvat. moho 'pi samanyaklesah. parakiyasya ca
mohasyarhaccittam alambanibhavatiti. na ca paracittajñanam
praptyalambanam iti. yasmat paracittajñanam cittacaittalambanam
isyate. tasman na ragapraptisahitatvena ragasamyuktatvat saragam iti.
napi taccitalambanaragalambanam iti. tad iti yat tat parakiyam
cittam paracittajñanena [tib. 288b] grhyate. tat tacchabdenocyate.
[tasyalambanah]. taccittalambanas taccittalambano ragah.
alamabanam asya paracittajñanasyeti tad bhavati
taccittalambanaragalambanam. yasmad evamvidham ragam
nalambate paracittajñanam viprakrstatvat. ekaikadravyagocaram
hi paracittajñanam. na ca parakiyacittajñanam tasya
cittasyalambanam grhnati. akaralambananirapeksam hi tad iti
vacanat. raktam idam eittam janatiti vacanac ca. tasmad api na
ragasamyogat saragam cittam iti. asamprayuktam vigataragam iti.
satyam api ragapraptav ity abhiprayah. tatra tat samdhayoktam iti
ragadipraptivigamam. samdhayoktam (abhidh-k-vy 624) na samprayogam
iti darsayaty anavartikadharmi kamabhave rupabhave arupyabhave iti.
traidhatukavairagyasamdarsanad ity abhiprayah. nanu coktam iti
vistarah. kvoktam. atra tu sutra iti vistarena yavad yadi hi
ragenasamprayuktam cittam vigataragam syad
anyaklesasamprayuktam [tib. 289a] api vigataragam syad ity atra.
etenabhisamdhina rayaviprayuktatvad vigataragam anyaklesasamprayuktam
apity anena. yady evam sadvesam samoham ity evamadi. na vaktavyam
syad ity ata aha. na tu tad vigataragam ityadi. na tu tad
dvesadisamprayuktam cittam vigataragam api sad vigataragam iti
krtva grhyate. kim tarhi. sadvesam samoham ity evamadi
dvesadisamprayogitaya visistatvat. adisabdena catra
samksiptam viksiptam ity evamadisutroktani padani grhyante.

anyatha hiti vistarah. yady asmin vastuni rupadike raktam iti
vijaniyat tad rupalambanam api syat. tatha ca sati na tat
paracittajñanam syad rupalambanatvat. tadalambanam ca
paracittam grhnatah svabhavagrahanam prapnuyad iti.
salambanaparacittagrahane hisyamane svatma paracittajñanena
grhyeta. asti hi sambhavo yat paracittavid yasya cittam grhnati.
asav api tasya paracittavidas cittam alambeta. tatas ca
paracittajñanasya svalambanaparijñanat [tib. 289b] svam evasau
paracittavic cittam alambeta. na caitat prapyam. yat tenaiva cittena tad
eva grhyate. sarvam ceti vistarah. dravyasya svalaksanam ca
cittacaittas ca pratyutpannas ca parasamtatis ca
kamarupapratisamyuktas capratisamyuktas ca visayo 'syeti
samasavigrahah. dravyagrahanam samvrtisannirasartham.
svalaksanagrahanam samanyalaksananivrttyartham.
cittacaittagrahanam rupadivisesanartham. pratyutpannagrahanam
atitanagatavivecanartham. parasamtatigrahanam
svasamtativyudasartham.

kamarupapratisamyuktapratisamyuktagrahanam
arupyapratisamyuktapratisedhartham. darsanamargapratisiddham iti.
darsanamarge vartamanah paracittajñanam na sammukhikarotity ato
darsananargasamgrhitam nasti. na hi darsanamargo
vyavacchinnacittacaittalambano bhavati. bhavanamarga upalabhyate.
bhavanamargasamgrhitam bhavatity arthah.
sunyatanimittaviprayuktam iit. sunyatasamadhina animittasamadhina ca
viprayuktam. sunyatasamadhir duhkhajñanasamyuktah.
animittasamadhir nirodhajñanasamprayuktah. na ca paracittajñanam.
[tib. 290a] duhkhajñanam duhkhanirodhajñanam va bhavaty
akaralambanabhedat. atas tabhyam viprayuktam ucyate. arthad uktam
bhavaty apranihitasamadhisamprayuktam (abhidh-k-vy 625) sambhavatiti.
ksayanutpadajñanasamgrhitam iti. ksayajñanenanutpadajñanena
na samgrhitam. na ksayanutpadajñanasvabhavam ity arthah. kim
karanam. dravyasvalaksanasamtiranaparimarganasayam
paracittajñanam. na caiva ksayajñanam anutpadajñanam ceti
tabhyam asamgrhitam. anantaryamargam pratisiddham ceti. sa hi
prahanamargo bhavati. paracittajñanam ca vimuktivisesamarga iti.
paramarthikayor api samvrtibhajanad iti. paramarthanimitte
paramarthena va divyatah paramarthike. tayoh samvrtibhajanat.
yasmad ete samvrtim bhajete. atah sunyanatmakarau na stah.
katham punar ete samvrtim bhajete. ksina me jatih. naparam
asmad bhavam prajanatiti yathakramam. katham ete anasrave sati
evamakare. tadbalenanvvyavaharatah. anyena jñaneneti vakyasesah.
yasmat tatprsthanirjate samvrtijñane evamakare pravartete. atas
tannisyandena tayoh samvrtibhajanam ity ucyate. na tu mukhyavrttya
tayoh samvrtibhajanam [tib. 290b] ity abhiprayah. yatas caiva
nisyandenatmadrstim bhajamane iva te pravartete. atra tasmac
chunyanatmakaravivarjitais caturdasabhir evakaraih samprayukte
iti.

(vii.12) apratisamyuktenety anasravena. anityam ity anityatah. ayam hi
tasipratyayah svarthe prayuktah. evam sarvatrayam pratyayo
jñatavyah. atha vantarenapi bhavapratyayam bhavapradhano nirdeso
bhavati. anityena rupena bhavo 'nityata iti. evam anyatrapi yojyam. asty
etat sthanam asty etad vastv iti. etav api dvav akarav anasravau. asty
etat sthanam ity asty etal laksanam ity arthah. asty etad vastv ity
ayam hetur ity arthah. yogavihitato vijaniyad iti. aviparitato
vijaniyad ity arthah. nasyayam artha iti vistarah. asyeti vakyasya
padadvayasya va. asty etat sthanam asty etad vastv ity asty ayam sambhavo
'sty ayam yogo yad anityadito vijaniyad iti matam cet. na. naitad asti.
anyatravacanat. anyatra vakye padadvayasyavacanat.
darsanaprahatavyeneti. darsanaprakarena. atmata atmiyatas ceti.
satkayadrstya samprayuktena cittena. ucchedatah sasvata iti.
antagrahadrstya. ahetuto 'kriyato 'pavadata iti mithyadrstya.
agratah sresthato visistatah paramata iti
drstiparamarsena. suddhito muktito nairyanikata iti

silavrataparamarsena. [tib. 291a] kamksato vimatito vicikitsata iti vicikitsata. rajyeteti ragena. dvisyad iti dvesena. manyeteti manena. muhyed iti mohena. ayogavihitata vijaniyad iti. evam atmadibhir viparitata vijaniyad iti nigamayati. atrapi vakye esa (abhidh-k-vy 626) patho 'bhavisyad iti. na caivam. ato gamyate nayam asyartha iti.

(vii.13) sapta dravata iti. duhkhakaras catvaro dravyato bhavanti. samudayadyakaras tv ekaika iti sapta. ya eva hetvakarah. sa eva samudayah prabhavah pratyayas ca paryayamatram narthabhedah. sakra indrah puramdara iti yatha. evam nirodha eva santah pranito nihsaranam ity eka akarah. marga eva ca nyayah pratipan nairyanika ity eka akara iti. tad idam uktam bhavati. duhkhakarams caturah prthag yoginah sammukhikuryuh. hetvadyakaranam tv ekaikam ity ekiyamatam.

dravyatah sodaseti

vaibhasika varnayanti duhkhakaravat samudayadyakaranam sarvesam api prthakprthak sammukhikartavyatvat. prajñasvabhava hy akara iti bruvate. pratyayadhinatvad iti vistarah. na niyatabhavam anityam pratyayadhinatvat pratyayapratibaddhajanmatvad ity arthah. pidanatmakatvad [tib. 291b] iti. badhanatmakatvad ity arthah. vipakseneti. pratipaksenety arthah. viruddhah pakso vipaksa iti krtva. hetur bijadharmayogeneti. prakrstavasthatam hetor darsayaty adibijavat. yogasabdo 'tra nyayarthah. samudayah pradurbhavayogeneti. samnikrstavasthatam hetor darsayati. yatah ksanad anantaram utpadyate samudety asmad iti krtva. prabhavah prabamdhayogeneti. samtatiyogenanucchedam darsayati. bijamkurakandanaladivat. abhinispadanarthena pratyaya iti. hetvadibhyo bahubhya utpadyata iti darsayati. tadyatha mrtpindadandadibhyo bahubhyo nispadyate ghatah. tadvat. agninirvapanad iti. ragadvesamohagninirvapanad ity arthah. nirupadravatvad iti. nirduhkhatvad ity arthah. sarvapaksalaviyuktatvad iti. sarvaduhkhakaranavimuktatvat. gamanarthena nirvanasya. yogayuktatvad upapattiyuktatvad upayayuktatvad va. samyakpratipadanarthena pratipad iti. pratipadyate nirvanam anayeti pratipat. nairyanika iti. atyamtam niryanaya prabhavatiti nairyanikah.

anatyantikatvad [tib. 292a] anityam iti. purvam pragutpattyabhavenanityam uktam. idanim pradhvamsabhaveneti darsayati. abhinyasabhutatvad iti. bharabhutatvad ity arthah. duhkhena bharabhutena hi sa pudgalo bhidyate. akramyata ity arthah. akamakaritvad iti. kamatah kartum silam asyeti kamakari. na kamakary akamakari. tadbhavat anatma. sutre 'py ayam artha uktah. rupam ced bhiksava atmabhavisyat. na rupam atmavyabadhaya samvarteta. labhyeta ca rupe evam bhavatv evam ma bhud iti kamakary atmeti (abhidh-k-vy 627) niruktiparigrahat. hetur agamanayogeneti. hi gatau hinoty asmad iti hetuh. asmad utpadyata ity arthah. unmajjanayogeneti.

anagatadhvana unmajjativety arthah. prasaranayogeneti. prabandhayogena. pratisaranarthena pratyaya iti. janikriyapratipradhanabhuta ity abhiprayah. asambandhah sambamdhoparamad iti. purvasya duhkhasyoparamat. uttarasya sambamdhoparamo nirodha ity arthah. trisamskrtalaksanavimuktatvat. utpadavyayasthity [tib. 292b] anyathatvavimuktatvat. paramasvasatvad iti sarvaduhkhocchittya paramaksematvat. nirvanapuravirodhanarthena pratipad iti. yasmad anena nirvanapuram na virodhyate na visamvadyate. kim tarhi pratipadyata evety atah pratipat. pratipadyate anayeti krtva.

chandamulaka iti. chandahetuka ity arthah. trsnaparyaya iha chamdah. chandasamudaya iti. chandasamudgama ity arthah. chandajatiya iti. chandapratyaya ity arthah. prabhavasabdah kevalam pascat pathitavyah. abhidharmikair iti vakyadhyaharah. sutranusaranam hi kartavyam ity abhiprayah. hetutah samudayatah. pratyayatah prabhavatas ceti.

kah punar esam [padanam] chandanam [iva va] visesah. asmity abhedenatmabhavacchanda iti. anavadharyaikam dravyam samastesu pamcasupadanaskamdhesu asmity abhedena prakarantaravisistasya pratyutpannasyatmabhavavastuno 'nalambanatah traiyadhvikatmabhavanalambanato va atmabhavaprarthana atmabhavacchanda iti prathamah. syam ity abhedeneti punarbhavamatraprarthana na visesarupaprarthaneti dvitiyah. ittham syam iti. idamprakarah [tib. 293a] syam iti bhedena punarbhavaccandas trtiyah. pratisamdhibandhacchandas caturtha iti. pratisamdhir eva bamdhah. pratisamdher va bamdhah pratisamdhibamdhah. tatra chandah prarthaneti caturthah. karmabhisamskaracchando va caturtha ity adhikrtam. karmano vabhisamskarah. tatra chandah. evam caivam ca danam dasyamiti. katham punas te chanda muladisabdavacya iti pratipadayann aha. tatra prathama iti vistarah. adih karanam adau va karanam adikaranam. tadbhavat chandamulakah. hetvartho hi mulasabdah. phalasyeva bijam iti. yatha phalasya bijam adikaranam viprakrstakaranam. tadvad ayam adicchando duhkhasya. tena tatsamudagamad iti. tena dvitiyena chadena punarbhavasya samudagamat ksanaparamparaya phalasyevamkuradiprasavah. yatha paramparayamkuradiprasavah phalasya samudayah. tadvat. trtiyacchanda ittham syam iti. tajjatiyaduhkhapratyaya iti. yatprakarah punarbhavacchandah. tatprakarasya duhkhasya (abhidh-k-vy 628) pratyayah sambhavati tasya visesarupatvad visesaphalarupam eva phalam utpadyata ity abhiprayah. phalasyeva ksetrodakapasyadikam iti. pasih susko gomayah. adisabdena [tib. 293b] vatatapadir grhyate. tato 'pi hi phalasampad iti. viryam sitaviryata usnaviryateti. vipakah usnaparinamata madhuraparinamateti. prabhavah samarthyavisesah. tadyathamlatve tulye bijapurakarasah pittam janayaty amalakarasam tu samayatiti. tata eva tatsambhavad iti. tata eva pratisamdhibamdhacchandat tasya punarbhavalaksanasya

sambhavad utpadat. phalasyeva puspavasanam. yatha puspavasanam phalasya prabhavah. tadvat. atra caturthaccandah saksaddhetuh punarbhavasya. purvakas trayah paramparyena hetavah. atha ceti vistarah. trsnavicaritanam dvav pamcakau ganau dvav catuskau catvaras chanda yathakramam bhavanti. prathamacchandah pamcakarah. dvitiyo 'pi pamcakarah. trtiyas catuhprakarah. caturtho 'pi catuhprakarah. katham. asmiti bhiksavah satyatmadrstau satyam ittham asmiti bhavatidam prakaro 'smiti bhavati. tadyogat trsnam utpadayatity arthah. evam asmiti yatha purvam eva nanyathety arthah. anyathasmity anyena prakarena varnapratibhanadidarsanat. sad asmiti bhavati. viparyayad asad asmity ayam abhedena pamcadhatmabhavaccandah prathamah. bhavisyamity asya bhavatiti sasvatarupena. na bhavisyamity ucchedarupena. ittham bhavisyamiti vistarena purvavad vyakhyanam. [tib. 294a] ity ayam abhedena pamcadhapunarbhavacchando dvitiyah. syam ity asya bhavati. ittham syam evam syam anyatha syam ity asya bhavatity ayam bhedena caturdhapunarbhavacchamdas trtiyah. api tu syam ity asya bhavaty apittham syam apy evam syam apy anyatha syam ity asya caturdhapratisamdhibamdhacchandas caturthah. tatra prathamo duhkhasyadikaranatvan mulahetur iti vistarena purvavad yojyam. pratiniyatatvat pratipad iti. niyatapratipadanam pratipat. katham punah pratiniyata. anayaiva tadgamanat.

yathoktam iti vistarah. nityasukhatmiyatmadrsticaritanam iti. nityam sukham atmiyam atmeti ca drsticaritam esam. ta ime nityasukhatmiyatmadrsticaritah pudgalah. tesam pratipaksena yathakramam anityadyakarah. nasti hetur ity ahetudrsticaritanam pratipaksena hetvakarah. eko hetur isvarah pradhanam cety ekahetudrsticaritanam samudayakarah. samudayo hetur naikahetur iti. parinamate bhava iti parinamadrsticaritanam prabhavakarah. (abhidh-k-vy 629) adibhavo 'yam. na tu purvam avasthitah parinamata iti. buddhipurvakrto 'yam loka iti buddhipurvakrtadrsticaritanam [tib. 294b] pratyayakarah. nedam isvarabuddhikrtam jagat. kim tarhi. tamtam pratitya tattad bhavatiti. vipsartho hi pratisabdah. tasmad anekapratyayajanitam jagad iti jñapitam bhavati.

evam tu yuktam syad iti. sautrantikamatam. alambanagrahanaprakara akara iti. nairukta vidhir iti darsayaty alambanasabdad akaram grhitva prakarasabdac ca karasabdam. sesavarnalope ca krte akara iti rupam bhavati. tad evam sati prajñapi sakara bhavatiti siddham. salamba iti. alambety akarantam etac chabdarupam. ghañantam va alamba iti. sahalambena sahalambaya va vartante salambah. salambana ity arthah.

(vii.14, 15) kusaladibhedam iti. adisabdenakusalavyakrtabhumyasrayagrahanam. slokadau bhavatvad adyam iti ihadyam. na sastram iti vyacaste. sastre hi

dharmajñanam adyam pathitam iti.

dharmakhyam satsv

iti.

kamavacaraduhkhadyalambanatvat. arupyatraye casti bhavanamargasamgrhitam evanvayajñanam.

tathaiva sad

iti. duhkhajñanadinam anvayajñanasvabhavatvasambhavat. na ruparupyadhatvoh sammukhikriyata iti. yuktam tavad arupyadhatau dharmajñanam na sammukhikriyata iti. arupyanam kamavacaraduhkhadyanalambanatvat. rupadhatau tu kasman na sammukhikriyate. kecid ahuh. kamadhatuvidusanaparam dharmajñanam. rupadhatupapannasya ca dharmajñanam na kamadhatum vidusayitum [tib. 295a] upajayate. tasya vairagyabhumisamcaraparityaktatvat. kamadhatupapannas tu tad vitarago 'pi tat sammukhikaroti. kamadhatupapatteh savasesatvad ity ato na rupadhatau dharmajñanam sammukhikriyate. acaryasamghabhadras tv aha. dharmajñanam kamedhatav eva sammukhikriyate. na ruparupya dhatvoh. tatsamapattivyutthanacittanam kamadhatav eva sadbhavat. anuparivartakasrayabhavad va. dharmajñananuparivartakasya hi silasya kamavacarany eva bhutany asrayah. dauhsilyasamutthapakaklesapraptivibamdhakatvat. pratipaksikatvat. tani ca tatra na samtiti dharmajñanam kamadhatv asrayam eveti.

(vii.16) nirodhajñanam ekam dharmasmrtyupasthanam dharmasmrtyupasthananirdesa (abhidh-k-vy 630) uktam. dharmah kayavedanacittebhyo 'nya iti. anyani jñanani catvari smrtyupasthananiti. dharmanvayasamvrtiduhkhasamudayamargaksayanutpadajñanani catuhsmrtyupasthanasvabhavani santi. duhkhajñanam api hi kadacit kayalambanam. kadacid yavad dharmalambanam. evam samudayajñanam. margajñanam api yad anasravasamvaralambanam kayasmrtyupasthanam tad bhavati. sesam sugamam.

(vii.17) anyatranvayajñanad iti. dharmajñanam yady anasravam jñanam alambeta [tib. 295b] dharmajñanapaksam evalambeta. evam anvayajñanam anvayajñanapaksam evalambeteti niyamah. tatra dharmajñanasya margajñanabhutasya dharmajñanantaram duhkhajñanadini canutpadajñanantany alambanam sambhavanti. duhkhasamudayajñanabhutasya tu samvrtijñanam alambanam sambhavati. paracittajñanabhutasya ca paracittajñanam alambanam sambhavatiti. nava jñanani tasyalambanam iti. evam anvayajñanam api yojyam. margajñanasyapi navaivanyatra samvrtijñanat. na hi margajñanam samvrtijñanam alambate. anasravamargalambananiyamat. dve samvrtiparacittajñane iti.

duhkhasamudayasatyamtarbhute. paracittajñanam yad anasravam. tasya navanasravani jñanany alambanam. yat sasravam tasya samvrtijñanam prarcittajñanam calambanam sambhavati. ksayanutpadajñane duhkhajñanadisvabhava iti dasapi jñanani tayor alambanani bhuvanti.

(vii.18, 19) samprayuktaviprayuktabhedad iti.

samprayuktas cittacaitta

iti. viprayuktah praptyadayah. kusalavyakrtabhedad iti. kusalam pratisamkhyanirodhah paramaksematvat. avyakrtav [tib. 296a] akasapratisamkhyanirodhav iti. kamavacaranasravas catvara iti. samprayuktaviprayuktabhedat. ruparupyavacaranasravah sad iti. pratyekam samprayuktaviprayuktabhedat. kamaruparupyavacara api tata eva bhedat sat. dvav anasravav iti. tata eva kamarupavacaranasravah samprayukta iti. arupyavacaramam cittacaittanam viprayuktasamskrtanam ca sarvesam paracittajñanavisayatvat. avyakrtam asamskrtam muktveti. ksayanutpadajñanayos catuhsatyalambanatvad avyakrtasya casamskrtasya tadvyatiriktatvat.

(vii.20) syad ekena jñanena sarvadharman janiyat. na syad iti. katham gamyate. sutrat. ihasmakam bho gautama upasthanasalayam samnisannanam samnipatitanam evamrupantarakathasamudaharo 'bhut. sramano gautamah (abhidh-k-vy 631) kilaivam aha. nasti sa kascic chramano va brahmano va. yah sakrt sarvam janiyat sarvam pasyed iti. tathyam idam bho gautama smarami bhavato 'ham evam vaktum. api tu nasti sa kascic chramano va brahmano va. yah sakrt sarvam jñasyati va draksyati veti.

visayivisayabhedad iti vistarah. [tib. 296b] visayino visayasya ca bhedat. yasmad yo visayi. na sa eva tasya visayo bhavati. svatamani vrttivirodhat. na hi saivasidhara tayaiva chidyate. tasmat tena samvrtijñanena svabhavo na grhyate. napi tena caittah sahabhuvo grhyante. ekalambanatvat. yad eva hi tasya samvrtijñanasyalambanam. tad eva samprayuktanam. yadi ca te samprayukta grhyeran svabhavalambanah syuh. samvrtijñanenaikalambanat. na caitad yuktam. tasman na te tena grhyante. atisamnikrstatvac ca. na tena viprayuktah sahabhuvo 'pi grhyante. caksuso 'ñjanañjanasalakadarsanavat. tac ceti samvrtijñanam. tasya vyavacchinnabhumyalambanatvad iti. yasmad bhavanamayam rupavacaram samvrtijñanam vyavacchinnam eva bhumim alambate. kamadhatum va prathamam va dhyanam yavad bhavagram va. kim karanam. anantaryavimuktimarganam adharottarabhumyalambanatvat yathakramam.

santadyudaradyakara uttaradharagocara

iti vacanat. yadi ca tat sarvabhumyalambanam syat. sarvato yugapad

vairagyam syat. prayogavisesamargayor api yathasambhavam kacid eva bhumir alambanam. katham. nirvedhabhagiyaprayogamargasamgrhitasya hi yasya kamadhatur alambanam. [tib. 297a] na tasyetarau dhatu. yasyetarau dhatu. na tasya kamadhatur alambanam. asubhapramanabhibhvayatanadividusane visesamargasamgrhitasya kamadhatur evalambanam. netarau dhatu.

(vii.21, 22) ekajñananvito ragi prathame 'nasravaksana

iti. yasmat ksantijñanam na bhavati anyenapi anasravena jñanena samanvagato na bhavati ragiti grahanam. yasmad vitaragah paracittajñanenapi samanvagato bhavati.

dvitiye tribhir

iti. tad eva duhkhe dharmajñanam cocyate duhkhajñanam ceti. namabhedat dvitvopacare. dharmajñanena duhkhajñanena samvrtijñanena ceti tribhih samanvagatah.

catursv

iti duhkhe 'nvayajñanaksane samudayamarganirodhadharmajñanaksanesu ca. ksantisu purvavad evasamanvagamat duhkhe 'nvayajñanaksane hy anvayam eva vardhate. na dharmajñanam. tena samanvagatapurvatvat. samudayadharmajñanaksane samudayajñanam eva vardhate. [tib. 297b] na dharmanvayajñane. purvam eva tabhyam samanvagatatvat. evam nirodhamargadharmajñanaksanayor nirodhamargajñane eva vardhete iti vaktavyam. vitaragas tu sarvatradhikena paracittajñaneneti. duhkhe dharmajñanaksantau yavan marge dharmajñanaksane paracittajñanenapi samanvagatah. tais ca yathoktair jñanair iti veditavyam. marge 'nvayajñane tu tair eva saptabhir avitaragah samanvagatah. vitaragas tv astabhih. tais ca paracittajñanena ceti. ksayanutpadajñanabhyam tv arhann eva samanvagata iti subodhan na tadartham sutritam ity avagantavyam.

(vii.23, 24) yathotpannani bhavyamta

iti. iha dvividha bhavanadhikrta. pratilambhabhavana nisevanabhavana. pratilambhabhavana praptitah nisevanabhavana sammukhhibhavatah.

yathotpannani bhavyamta

iti yaniyany utpannani tanitani bhavyamta iti. tadyatha duhkhadharmajñanaksantav utpannayam tajjatiya ksantir evanagata bhavyate. tadakaras catvara iti. ksamtyakara anityadyas catvarah sabhagatvat. nanye. evam duhkhe dharmajñana utpanne tad evanagatam bhavyate. tadakaras catvara eva bhavanam gacchanti. evam duhkhanvayajñanaksamtyadisu yojyam. sabhagajñanakarabhavanaiveti. kasmat [tib. 298a] sabhagajñanabhavana sabhagakarabhavana ca darsanamarga eva bhavati. na bhavanamarga iti. ksamtinam apariprasnah. bhavanamarge

tasam abhavat. tasam api va prasnah kartavyah. tasam api sabhagabhavanat. na hi duhkhaksantav utpannayam samudayadiduhkhaksantyakara bhavyante. udaharanamatrarthatvat tu jñanapariprasno na ksantipariprasna iti. gotranam apratilabdhatvad iti. sabhagahetunam apratilabdhatvad ity arthah. katham krtva. duhkhe dharmajñanaksantav utpannayam tadgotram tadakaranam ca caturnam gotrani labdhani bhavanti. na duhkhadharmajñanadinam. kim punah karanam anityadinam akaranam ekaikasminn akare sammukhibhute parisistanam akaranam gotrani pratilabhyamte. yatas te bhavanam gacchanti. tulyalambanataya sabhagatvat. sarvesam gotrani pratilabdhani bhavanti. evam duhkhe dharmajñana utpanne yavan marge 'nvayajñanaksantav utpannayam tadgotrani tadakarani ca caturnam (abhidh-k-vy 633) gotrani labdhani bhavantiti tad eva bhavanam gacchati nanyat. bhavanamarge tu punah sarvesam jñananam sabhagavisabhaganam tadakaranam ca sammukhibhavat sarvesam hetavo labdha bhavantiti. tadvisista jñanakara bhavanam gacchamty anagatah.

samvrtam canvayatraya

ity alabdhapurvam. na dharmajñanesv akrtsnasatyabhisamayad iti. [tib. 298b] na hi tadanim ruparupyavacaram duhkam parijñatam samudayah prahinas tannirodhah saksatkrta iti. margasya purvam laukikena margenanabhisamitatvad iti. laukikamargena purvam anadigatisamsare duhkhasamudayanirodha abhisamitah. na tu samvrtijñanena kadacin margo margadibhir akarair abhisamitah. tasmat trayanam ekaikasya satyasyabhisamayante bhavanam. gacchati. na marganvayajñane. na tu margah sakyate krtsno bhavayitum iti. sammukhikartum ity arthah. samudayo 'pi tada na sarvah prahina iti. nirodhamargadarsanabhavanaprahatavyah. duhkham punah sarvam traidhatukam parijñatam tasya parijñeyatvad ity atah samudayam eva praticodyate. tatsatyadarsanaheya iti. samudayasatyadarsanaheya ity arthah. bahugotratvad iti. atmabhavasamtatisamanyaviseso gotram. tani bahuni gotrany asyeti bahugotro margah. sravakagotrat pratyekabuddhagotram anyat. tatha buddhagotram. sravakagotram apy anyonyam bhinnam. mrdvadhimatradibhedat. tesam kascid eva darsanaheyapratipakso bhavyate sammukhikriyata ity arthah.

na margah. sakyate krtsno bhavayitum. darsanamargaparivaratvad iti. darsanamargasya [tib. 299a] parivarah samvrtijñanam. atah satyatrayamte eva darsanamargo bhavyate. na margasatyamte tasya bhavanamargatvat.

sadhyatvad ajñapakam iti. sadhyam idam darsanamargaparivara eva. na bhavanamargaparivaro 'piti. vayam hi bhavanamargaparivaro 'pi tad iti brumah.

satyalambanam visistataram iti. darsanavasthayam yal laukikam

purvam asita. tato visistam eva ca laukikam ity abhiprayah. yas tatsammukhibhavasamarthasrayalabha iti. tasya samvrtijñanasya sammukhibhave samarthasrayasya yo labhah. esa eva tasya labhah. narthantarabhuta iti. gotre 'bhilabdhe labdham gautrikam iti. gotram tadutpadanasamartho hetuh. tatra bhavam gautrikam samvrtijñanam. etad uktam bhavati tatsammukhibhavasamarthasrayalabhe tad api tenasrayenotpadyamanam labdham bhavatiti. atha kasmad (abhidh-k-vy 634) evam necchamti vaibhasikah. darsanamargalabhyam tat. tasya katham bhavanamarge sammukhibhavo bhavisyatiti. darsanamarge cotpattyanavakaso 'syasti tad anutpattidharmakam iti varnayamte.

evam yavac caturthadhyanabhumika iti vistarah. prathamadhyanabhumikas ced bhavati tribhumikam bhavyate. prathamadhyanabhumikam anagamyabhumikam [tib. 299b] kamavacaram ca. dhyanamtarabhumikas cec caturbhumikam bhavyate. dhyanantarabhumikam prathamadhyanabhumikadini ca purvoktani evam dvitiyadhyanabhumikas cet pamcabhumikam. dvitiyadhyanabhumikam yavat kamavacaram. trtiyadhyanabhumikas cet satbhumikam. trtiyadhyanabhumikam yavat kamavacaram. caturthadhyanabhumikas ced bhavati saptabhumikam bhavyate. caturthadhyanabhumikam. yavat kamavacaram ceti. ekasya parisamkhyanat siddham bhavati sesam catvariti. nirodhe 'ntyam evantyam eva ca nirodha ity ubhayavadharanac chesam catuhsmrtyupasthanam iti siddham bhavati. duhkhe 'bhisamite yat samvrtijñanam bhavyate. tac catvari smrtyupasthanani duhkhasya kayadisvabhavatvat. evam samudaye 'pi vaktavyam. tat satyakaram eveti. duhkhe 'bhisamite yat samvrtijñanam bhavyate. tat pratyekam anityaduhkhasuyanatmakaram. evam samudaye nirodhe ca vaktavyam. alambanam asya tad eveti. tasyakarasya tadalambanatvat. prayogikam iti. nopapattilabhyah. catuhpamcaskamdhasvabhavaniti. kamavacaram [tib. 300a] anuparivartakarupabhavac catuhskamdhasvabhavam. vedanasamjñasamskaravijñanaskamdhasvabhavam ity arthah. urdhvabhumikani tu pamcasvabhavani dhyanasamvaralaksanarupaskandhasvabhavat.

(vii.25, 26) dve jñane pratyutpanne iti. anvayajñanam margajñanam ca. marganvayajñanasya tadubhayasvabhavatvat. anagatani sad iti. dharmajñanadini. na samvrtijñanam bhavyate. labdhapurvatvat vaksyati hi

labdhapurvam na bhavyata

iti. na paracittajñanam avitaragatvat.

tadurdhvam saptabhavaneti.

ekaprakaraprahane yavad astaprakaraprahane. yavan na vitarago bhavatiti. yavan na prahinanavaprakako bhavati. atrantare prayoganantaryavimuktivisesamargesu bhavyamanesu sapta jñanani bhavyante. dharmajñanadini paracittajñanavarjitani bhavyante. laukikas cet. yadi samtadyudaradyakaro bhavanamargah

samvrtijñanam pratyutpannam. caturnam dharnajñananam (abhidh-k-vy 635) iti. duhkhasasmudayanirodhamargadharmajñananam anyatamat. anvayajñananam kamadhatvapratipaksatvan nanvayajñananam anyatamat. pamcasu cabhijñasv iti. asravaksayabhijñanam apasya. [tib. 300b] caturnam anvayajñananam iti. duhkhasamudayanirodhamarganvayajñanam. dvayos ca dharmajñanayor iti. nirodhamargalambanayos tridhatupratipaksatvayogat. samvrtijñanam na bhavyate bhavagrapratipaksatvad iti. saptabhumivairagye lokottare 'pi bhavyamane samvrtijñanam bhavyate. samvrtijñanam api hi tasya klesaprakarasya pratipakso bhavati. na kevalam lokottaram iti. samvrtijñanam api tatra bhavyate tajjatiyam. akopyaprativedhe tu na tatha pratipaksarupam bhutam samvrtijñanam asti. ato 'tra na bhavyate. tatra ksayajñanam saptamam iti. anantaryamargasthitatvat ksayajñanam tatra bhavyate. nanutpadajñanam na hy anantaryamargasthito 'kopyadharma bhavati. akopyadharmanas canutpadajñanam bhavyata iti. bhavagravairagye vimuktimargesv astasu saptaiva jñanani bhavyanta iti. paracittajñanam katham bhavyate. anantaryamarge pratisiddham paracittajñanam na vimuktimarge. atah ekaprakare prahine yavad astaprakare prahine purvaparacittajñanavisistam paracittajñanam bhavyate. yat sa evamvidha aryapudgalas tato margad vyutthitah sammukhikuryat. samtanavisesad dhi paracittajñanavisesa isyate.

ubhayor api saragavitaragayor [tib. 301a] vimuktimarge bhavaneti. prayogamarge tu tayor iti. tayor eva saragavitaragayoh samvrtijñanasyapi bhavana. vimuktimarge kim artham vivadah. darsanamargasadrsyat tatra tad abhisamayantikavad bhavyeta ity eke. na cabhisamayo 'sti darsanamargasadrsyam cety apara ity evam vivadah.

(vii.28-30) sannam bhavana purvavad iti. dharmanvayaduhkhasamudayanirodhamargajñananam. na samvrtijñanasya darsanamargasadrsyad iti. kim atra darsanamargena sadrsyam. phalapraptih. yatha darsanamargena srotaapattiphalam va sakrdagamyanagamiphalam va prapyate. evam anenapy anantaryamargena saiksasya saiksendriyottapanayam tiksnendriyasamgrhitani samskrtani srotaapattiphaladini prapyamte. darsanamarge canantaryamargavasthayam na samvrtijñanabhavanasti evam ihapi. ity evam darsanamargasadrsyad anantaryamarge na samvrtijñanasya bhavana. tathaiveti. dharmanvayaduhkhasamudayanirodhamargajñananam. atrapi samvrtijñanam na bhavyate bhavagrapratipaksatvat. na paracittajñanam sarvanantaryamarge pratisedhatvat. (abhidh-k-vy 636) [tib. 301b] kim punah sesam iti vistarah. katham kamavairagye navamo vimuktimargah sesah.

saragabhavanamarge tadurdhvasaptabhavaneti.

vacanat. saptabhumivairagyabhijñavyavakirnabhavitesu
vimuktimargah sesah.

saptabhumijayabhijñakopyaptyakirnabhavite

anantaryapathesv

iti vacanat. tatha yo 'kopyatam samcarati. tasyapy ante vimuktimarge
dasanam bhavaneti vacanat. astau vimuktimargah sesa
bhavanti. sarve ca vitaragasyanagaminah prayogavisesamargah
sesas tesam bhavanayam avacanat. saiksasyaivam iti yad
apadistam

proktasese 'stabhavaneti.

katham punah evam avisesite visesapratipattir labhyate.
asaiksasyavasyam navadasajñanabhavanayogat. ata
evahasaiksasya punar abhijñaditi. adisabdena
vyavakirnabhavanadhyanadigrahanam. abhijñabhinirhare
vyavakirnabhavanayam ca ye prayogavimuktivisesamargah. tesu
yadi samayavimukto navajñanani bhavyante. anutpadajñanam hitva. yady
akopyadharma [tib. 302a] dasa tad eva praksipya. astau nava ceti.
samayavimuktasyastau akopyadharmano nava paracittajñanam hitva.
tasyanantaryamargesu pratisedhat. dvayos tv abhijñavimuktimargayor
iti. divyasrotracaksurabhijñavimuktimargayoh.

avyakrte srotracaksurabhijñe

iti vacanat tadvimuktimargav avyakrtau. na cavyakrtasya
dharmasyanagatabhavanasti. prthagjanasya tu kamatridhyanavairagya iti.
caturthadhyanagrahanam. yasmac caturthadhyanavairagye yo 'ntyo
vimuktimargah. tatra maulakasanantyayatanapratilambhah. na
carupyadhatusamgrhitam paracittajñanam asti.
rupatitarthabhinispadyatvat. prayogabhijñatrayo
vimuktimargapramanadigunabhinirharesv iti. prayogamargas
cabhijñatrayavimuktimargas capramanadigunabhinirharas ceti
vigrahah. adisabdena vimoksabhibhvayatanadigunagrahanam.
apramanadinam gunanam abhinirhara iti. dhyanabhumikagrahanam
samantakanirasartham. [tib. 302b] tatra hi paracittajñanam nasti.
abhijñatrayam rddhivisayabhijña purvenivasanusmrtyabhijña
cetahparyayabhijña ca. tesu ca
kamatridhyanavairagyantyavimuktimargesu (abhidh-k-vy 637)
dhyanabhumikesu cabhijñatrayavimuktimargesu.
apramanavimoksabhibhvayatanakrtsnayatanadigunabhinirharesu ca.
dhyanabhumikesv eva prayogavimuktivisesamargesu samvrtijñanam
anagatam bhavyate. yat tatsamgrhitam paracittajñanam ca
visistam eva bhavyate. yat tadgunavisesalabhi sammukhikuryat.
anyatra nirvedhabhagiyebhya usmagatadibhyah. tesu hi
nirvebhabhagiyesu paracittajñanam na bhavyate. kim karanam ity
aha. darsanamargaparivaratvad iti. yatha darsanamarge

paracittajnanam na bhavyate. tatha tatparivare 'pi na bhavyata ity abhiprayah. anyatreti vistarah.
prthagjanasyaivanyatrapurvamargalabhe kamatridhyanavairagye 'ntyavimuktimargan hitva yah prayoganantaryavimuktimargalabhah. tasminn anyatrapurvamargalabhe samvrtijñanam evanagatam bhavyate. na paracittajñanam [tib. 303a]
tathabhijñatrayapramanadigunabhinirharesu ya anantaryamargalabhah. tasmims canyatrapurvamargalabhe samvrtijñanam evanagatam bhavyate. prayogamargesu na paracittajñanam tadapratipaksatvat.

(vii.31, 32) atha kasmin marga iti laukike lokottare va. yadbhumiko marga iti. anagamyadikah sasravo 'nasravo va. yam ca bhumim prathamato labhata iti. vairagyatah prathamam dhyanam yavad bhavagram tadbhumikam ity arthah. katham krtva. yady anagamyabhumisamnisrayena hi laukikena margena kamadhatuvairagyat prathamam dhyanam labhate anagmyabhumikam samantakasvabhavam prathamadhyanabhumikam ca maulasvabhavam. navame vimuktimarge samvrtijñanam bhavyate. evam dvitiyadhyanasamantakasamnisrayena prathamadhyanavairagyat dvitiyam dhyanam labhate. tathaiva dvitiyadhyanasamantakasamgrhitam mauladvitiyadhyanasamgrhitam ca bhavyate. evam yavad yadi naivasamjñasamjñayatanasamantakasamnisrayenakimcanyayatanavai ragyad bhavagram labhata iti vistarena yojyam. yadapy anasravanagamyabhumisamnisrayena kamadhatuvairagyat [tib. 303b] prathamadhyanam labhate. tadapi tathaiva tatsamvrtijñanam bhavyate. yadapi maulaprathamadhyanabhumikasamnisrayena prathamadhyanavairayanasravsam prathamam dhyanam labhate. tadapi prathamadhyanaprathamaprakarapratipaksabhutam yavan navamapratipaksabhutam dvitiyadhyanasamantakasamgrhitam samvrtijñanam labhate. sa hi prathamato bhumis tada labhyate. navame tu vimuktimarge mauladvitiyasamgrhitam api samvrtijñanam anagatam bhavyate. evam anasravadhyanantarabhumisamnisrayena yavad anasravakimcanyayatanabhumisamnisrayena samvrtijñanabhavana yojya.

yadvairagyayeti.

yasya bhumer vairagraya.

yallabhah

yasya bhumer labho yallabhah.

tatro-

bhayatra-

dhas

ca tato

bhavyate

'nasravajñanam. katham iti vrttya vyacaste.
yadbhumivairagyayapi hi na kevalam yadbhumika ity apisabdah. dvividho
'pi margo bhavatiti. laukiko lokottaras ca. prayogamargadi
adisabdenanantaryavimuktivisesamargagrahanam. yam ca bhumim
labhate vairagyata iti. uparibhumikam. tadbhumikany adhobhumikani
vanasravani bhavanam gacchanti. tadyatha dvitiyam anasravam
dhyanam nisritya trtiyadhyanavairagyam [tib. 304a] karoti.
yadbhumiko margo dvitiyadhyanabhumikas tadbhumikam anasravam
jñanam bhavanam gacchati. yasyas ca bhumervairagyam karoti
trtiyaya bhumes tadbhumikam trtiyadhyanabhumikam navame
vimuktimarge 'nasravam jñanam bhavanam gacchati. adhobhumikam ca
prathamadhyanabhumikam anagamyabhumikam vanasravam jñanam
bhavanam gacchati. adhobhumikam api hi tatprayogamargadikam
sambhavami tajjatiyam iti bhavanam gacchati. atha tu
trtiyadhyanasamantakam nisritya dvitiyadhyanavairagyam karoti.
tatrastasv anantaryamargesu vimuktimarge ca tasya samantakasya
sasravatvat tadbhumikam anasravam jñanam na bhavanam gacchati.
abhavat. adhobhumikam tu tajjatiyam dvitiyadhyanabhumikam
dhyanantarabhumikam prathamadhyanabhumikam anagamyabhumikam ca
tajjatiyam anasravam jñanam bhavanam gacchati. evam anyatrapi
yojyam esa dig iti. sasravas ca ksayajñana iti. anasravas ceti
casabdah. yan gunan arhadbhutva sammukhikuryat te sasravas
tasyam avasthayam. bhavanam gacchamti. apramanavimoksadaya
iti. adisabdenabhibhvayatanakrtsnayatanadayo grhyante.
ucchvasamtiva pedasadharmyeneti. [tib. 304b] ya peda rajjva
nipidya baddha. sa rajjucchedad ucchvasativa pedocyate. ucchvastiva
pratirupakasabdabhidhanat. tasya rajjucchedad ucchvasantiva
pedayah sadharmyena. yathasau rajjva nipidya baddha (abhidh-k-vy
639) peda rajjucchedad ucchvasativa. evam yathokta asubhadayo
guna vajropamena samadhina klesapraptirajjucchedad
asailsasamtane vartsyanta ucchvasantiva. ucchvasasya
pranidharmatvad aupamikam. kasmad ity aha.
svacittadhirajyapraptasyeti sarvam. sarvesam rajñam adhiko
rajadhirajah. tadbhava adhirajyam. svacitte 'dhirajyam
klesaparadhinatavigamat. svacittaisvaryam ity arthah.
tatpraptasyarhatah praptibhih prabhrtasthaniyabhih sarvesam
kusalanam dharmanam pratyudgamanante guna bhavanam
gacchanti. adhirajye praptau kasyacid rajadhirajasya prabhrtena
vastradina visayanam janapadanam. yatha pratyudgamanam. tadvat
tad eva klesapraptirajjucchede sati svapraptilabhat ucchvasantiva
guna uttaptataranam tesam praptir utpadyata ity arthah.
kamadhatav arhattvapraptav evasubhadayo yathasambhavam
srutacintabhavanamayas traidhatuka bhavanam gacchanti.
ruparupyadhatvos tv arhattvapraptau yathakramam

dvidhatukaikadhatukah. [tib. 305a] evam bhumito 'pi boddhavyam naivasamjñanasamjñayatanopapannasyarhattvapraptau tadbhumika eva ity avagamtavyam. yat kimcil labhyata iti vistarah. yad vihinam punar labhyate sammukhikriyate samsarocitam. na tad anagatam bhavyate. bhavitotsrstatvat samsare. yad evatra dhyanapramanadyanucitam samsare visistam anasravanugunam. tat sammukhibhave tajjatiyam evanagatam visistam bhavyata iyt acaryo darsayati. acaryasamghabhadro 'py etam evartham vyacaste. labdhapurvam na bhavyate. yat pratilabdhavihinam punar labhyate na tad bhavyam. arthad gamyate yad alabdhapurvam labhyate tad bhavyate. yatnabhimukhikaranat. apratiprasrabdho hi margo yatnenabhimukhikriyata iti. tadavedhasya balavattvad anagato bhavanam gacchati. pratiprasrabdhapurvas tv ayatnena sammukhibhavati. bhavitapratiprasrabdhatvat krtakrtyadattaphalatvac ca vegahina iti tatsammukhibhavad anagato na bhavyata iti. yo 'nagato yatnena janyate. sa bhavyata ity abhiprayah. tad evam sati yad uktam samvrtijñanam tavad iti vistarena. tad aryasamtanapatitam eva grhyate samsaranucitatvad iti acaryavasumitrenatra likhitam. atra kila vaibhasika ahuh. naitad evam. [tib. 305b] kutah. yasmad alabdham eva tad bhavati tyaktatvat. tasmad bhavitotsrstasyapi punarlabhe bhavaty eva bhavaneti. katham tad apurvam bhavati yavata labdhapurvam iti. na hy evamvidham loke purvam prasiddham iti. apare punar vyacaksate. ekam janmedam adhikryoktam na janmantaram. yad vihinam asminn eva janmani punar labhyate. na tad bhavyate. bhavitotsrstatvat. janmantare tu yal labhyate. tad bhavyate. na labhyate (abhidh-k-vy 640) vismrtabhavanatvad iti.

(vii.33) caturvidha hi bhavaneti. pratilambha eva bhavana pratilambhabhavana. anagatapraptir eva bhavanety arthah. evam nisevanam eva pratipaksa eva vinirdhavanam eva bhavaneti vaktavyam. kim nisevanam. kim ca yavad vinirdhavanam iti. nisevanam punahpunahsammukhikaranam pratipakso margo yathoktam sutre. bhavitakayo bhavitacitta iti. bhavitapratipaksakayacitta ity arthah. kayapratipaksah punas caturdhyanaviragyaya yo margah. tatha hy uktam bhavitakayo bhiksur ity ucyate bhavitacitto bhavitasilah. katham bhavitakayo bhavati. kayad vigatarago vigatasprho vigatapipaso vigataprema vigataniyamtih. atha va yo 'sau ruparagaksayanantaryamargah. so 'nena vigatarago bhavatity [tib. 306a] agamah. vinirdhavanam klesaprapticchedah. anagatanam eketi. pratilambhabhavana. pratyutpannanam ubhe iti. pratilambhanisevanabhavane. tad evam iti vistarah. yasmat pratilambhanisevanabhavane kusalasamskrtanam ity avisesenoktam sasravanam anasravanam ca. pratipaksavinirdhavanabhavane ca sasravanam dharmanam ity avisesenoktam klistanam aklistanam ca. tasmad evam ittham kusalasasravanam catasro bhavana bhavanti. yesam bhavana kusalatvat pratilambhanisevanabhavane bhavatah.

sasravatvac ca pratipaksavinirdhavanabhavane bhavata iti. ye tarhi na kusalasasravah ye samskrta ye 'nasrava ye ca klistavyakrtah. tesam kati bhavana ity ahanasravanam dve iti. pratilambhanisevanabhavane. klistavyakrtanam ca. kim dve bhavane bhavatah. pratipaksavinirdhavanabhavane iti.

indriyanam purveti. caksuradinam samvarabhavanety arthah. kayasyottareti. vibhavanabhavana. tat punar bhavanadvayam agamena yathakramam darsayati. sad imanindriyaniti vistarah. sa punar indriyasamvarah smrti [tib. 306b] samprajñanasvabhava uktah. vibhavanapi kayalambanasya klesasya nirdhavanam. te tv iti vistarah. te tu samvaravibhavanabhavane pratipaksanirdhavanabhavanantarbhute yathakramam ubhayam ubhayatrantarbhutam ity api na virudhyate.

(vii.34ab) samanyena sarvesam iti. sravakapratyekabuddhasamyaksambuddhanam ksayajñanaksane gunabhavanokta

sasravas ca ksayajñana

iti vacanat. dasa balaniti vistarah. ete baladya mahakarunanta astadasavenika vaibhasikair vyavasthapyamte. baladivyatiriktan kecid anyan astadasavenikan (abhidh-k-vy 641) buddhadharman varnayanti. tadyatha. nasti tathagatasya skhalitam. nasti ravitam. nasti dravata. nasti nanatvasamjña. nasty avyakrtam manah. nasty apratisamkhyayopeksa. nasty atitesu pratihatam jñanadarsanam. nasty anagatesu pratihatam jñanadarsanam. nasti pratyutpannesu pratihatam jñanadarsanam. sarvam kayakarma jñananuparivarti. sarvam vakkarma jñananuparivarti. sarvam manaskarma jñananuparivarti. nasti chamdahanih. nasti viryahanih. nasti smrtihanih. nasti samadhihanih. [tib. 307a] nasti prajñahanih. nasti vimuktijñanadarsanahanir iti. tatra ravitam nama sahasa kriya. dravata kridabhiprayata. nanatvasamjña sukhaduhkhaduhkhasukhesu visayesu ragadvesamohato nanatvasamjña. sesam sugamam. dasa balani. sthanasthanajñanabalam. karmavipakajñanabalam. dhyanavimoksasamadhisamapattijñanabalam. indriyaparaparajñanabalam. nanadhimuktijñanabalam. nanadhatujñanabalam. sarvatragaminipratipajjñanabalam. purvanivasanusmrtijñanabalam. cyutyupapattijñanabalam. asravaksayajñanabalam ca. sutram tu dasayusmantas tathagatabalani. katamani dasa. ihayusmantas tathagatah sthanam ca sthanato yathabhutam prajanati. asthanam casthanatah. idam prathamam tathagatabalam. yena balena samanvagatas tathagato 'rhan samyaksambuddha udaram arsabhasthanam pratijanati brahmam cakram pravartayati. parsadi samyaksimhanadam nadati. punar aparam ayusmantas tathagato 'titanagatapratyutpannani karmadharmasamadanani [tib. 307b] sthanato hetuto vastuto vipakatas ca yathabhutam prajanati. yad ayusmantas tathagatah purvavat. yavad vipakatas ca

yathabhutam prajanati. idam dvitiyam tathagatabalam. yena baleneti purvavat. punar aparam ayusmantas tathagato dhyanavimoksasamadhisamapattinam samklesavyavadanavyavasthanavisuddhim yathabhutam prajanati. yad ayusmantas tathagatah purvavat. punar aparam ayusmantas tathagatah parasattvanam parapudgalanam indriyaparaparatam yathabhutam prajanati. yad ayusmantas tathagatah purvavat. idam caturtham tathagatabalam. yena baleneti purvavat. punar aparam ayusmantas tathagato nanavimuktikam lokam anekavimuktikam iti yathabhutam prajanati. yad ayusmamtas tathagatah purvavat. idam pamcamam tathagatabalam. yena baleneti purvavat. punar aparam ayusmamtas tathagto nanadhatukam anekadhatukam iti yathabhutam prajanati. yad ayusmantas tathagatah [tib. 308a] purvavat. idam sastham tathagatabalam. yena baleneti purvavat. punar aparam ayusmantas tathagatah sarvatragaminim pratipadam yathabhutam prajanati. yad ayusmantas tathagatah (abhidh-k-vy 642) purvavat. idam saptamam tathagatabalam. yena baleneti purvavat. punar aparam ayusmantas tathagato 'nekavidham purvanivasam anusmarati. tadyathaikam api jatim dve tisras catasrah pamca sat saptastau nava dasa vimsatim yavad anekan api samvartavivartakalpan anusmarati. ami nama te bhavantah sattvah. yatraham asa evamnama evamjatya evamgotra evamahara evamsukhaduhkhapratisamvedi evam dirghayur evamcirasthitikah evamayusparyantah so 'ham tasmat sthanac cyuto 'mutropapannah tasmad api cyuta ihopapannah. iti sakaram sanidanam soddesam anekavidham purvanivasam anusmarati. yad ayusmantas tathagatah purvavat. idam astamam tathagatabalam. yena baleneti purvavat. punar aparam ayusmantas tathagato divyena caksusa visuddhenatikramtamanusyakena sattvan pasyati cyavanan apy upapadyamanan api suvarnan durvarnan durbalan hinan pranitan sugatim api gacchato durgatim api yathakarmopagan sattvan [tib. 308b] yathabhutam prajanaty ami bhavantah kayaduscaritena smanvagata vanmanoduscaritena samanvagatah. aryanam apavadakah mithyadrstayo mithyadrstikarmadharmasamadanahetos taddhetum tatpratyayam kayasya bhedat param maranad apayadurgativinipate narakesupapadyamte. ami punar bhavantah sattvah kayasucaritena samanvagatah vanmanahsucaritena samanvagatah aryanam anapavadakah samyagdrstayah samyagdrstikarmadharmasamadanahetos taddhetum tatpratyayam kayasya bhedat sugatan svargaloke devesupapadyante. yad ayusmantas tathagatah purvavat. idam navamam tathagatabalam . yena baleneti purvavat. punar aparam ayusmantas tathagatah asravanam ksayad anasravam cetovimuktim prajñavimuktim drsta eva dharme svayam abhijñaya saksatkrtvopasampadya prativedayate ksina me jatir usitam brahmacaryam krtam karaniyam naparam asmad bhavam prajanamiti. yad ayusmantas tathagatah purvavat. idam dasamam tathagatabalam. yena baleneti purvavat.

(vii.34cd-36) sthanasthane dasa jñananiti. sthanam casthanam sthanasthanam. tatra jñanam eva balam jñanabalam. tad dasajñanani. [tib. 309a] dasajñanasvabhavam ity arthah. katham krtva. sthanasthanam samasena samskrtam casamskrtam ca tad api samskrtam astadha bhettavyam. kamaruparupyavacaranasravanam samprayuktaviprayuktabhedat. tatha samskrtam dvidha bhettavyam. kusalavyakrtabhedat. tatra samvrtijñanabalasya dasapi dharma visayah. (abhidh-k-vy 643) dasasv api dharmesu tasya vrttir ity arthah. dharmajñanasya pamca. kamavacaranasravas catvarah kusalam casamkrtam. anvayajñanasya sapta. ruparupyavacaranasravah sat kusalam casamskrtam. duhkhasamudayajñanayoh sat kamaruparupyavacarah. nirodhajñanasyaikah kusalam evasamskrtam. margajñanasya dvav anasravau. paracittajñanasya trayah. kamarupavacaranasravah samprayuktah. ksayanutpadajñanayor nava dharma visayah. avyakrtam asamskrtam muktva. evam krtva sthanasthanajñanabalam dasa jñanani. katham punar dasa dharmah sthanasthanam ity uccyamte. sambhavah sthanam asambhavo 'sthanam iti. atha va asthanam anavakaso yah stri buddhatvam karayisyati. sthanam etad yat purusa iti. asthanam anavakaso yah stri brahmatvam [tib. 309b] karayisyati. sthanam etat purusa iti. tatha sthanam etad yad duhkhasya nirodha iti. evamadyakarapravrttam sthanasthanajñanabalam avagamtavyam. astau karmaphala iti. karmanah sasravasya tadvipakasya ca duhkhasamudayasatyasamgrhitatvat. nirodhamargajnane na bhavata iti. ato 'nyani tadalambanani astau jñanani sambhavanti.

dhyanadyaksadhimoksesv

iti vistarah. dhyanam adir asam iti dhyanadayo dhyanavimoksasamadhisamapattayah. dhyanani catvari. vimoksa astau. samadhayas trayah sunyatadyah. samapatti dve. asamjñinirodhasamapatti. navanupurvaviharasamapattayah. aksanindriyani. adhimoksas caitasikah. dhyanadayas caksani cadhimoksas ceti dvandvah. tesu nava jñanani nirodhajñanam hitva. katham krtva. dhyanadinam sasravanasravasamprayuktaviprayuktabhedat tadalambanani nava jñanani sambhavanti. nirodhajñanam tu na bhavati. [tesam san nirodhajñanam tu na bhavati.] tesam samskrtatvat. indriyesv api sraddhadisu. [tib. 310a] yat pradhanapradhanajñanam mrdumadhyadhimatrendriyabhedena. tat paraparajñanabalam. tesv api sasravanasravabhedabhinnesu nava jñanani sambhavanti nirodhajñanam hitva. pradhanadisu rucayo nanadhimuktayah. tah punah sasravanasravas traidhatukas ca tadalambanatvat nirodhajñanam hitva. evam nanadhatujñanabalam. tatra hi dhatuh purvabhyasavasanasamudagata asayo dhatur ity acaryasamghabhadrah. sa punas tu eva te cittacaitta visistah. tesam tathaiva sasravanasravabhedabhinnanam nirodhajñanam hitva

nava jñanani bhavantiti purvavad yojyam. pratipatsv iti vistarah. bahvyo 'tra pratipado narakadigaminyah. narakagamini pratipat (abhidh-k-vy 644) yavad devagamini. nirodhagamini ca. tatra ya narakadigaminyah pratipadah. ta hetuh. pratipadyante tabhir iti krtva. margo hi pratipady ucate. tena hi visamyogah pratipadyate. nirodhas tu katham. sa capi pratipat. pratipadyate tam iti krtva. pratipatphalam va pratipad ity ucyate. ata evaha. yadi saphala pratipad grhyata iti. hetur hi sarvatragamini pratipad ihesyate. [tib. 310b] tatha hi vyacaksate. sarvatragaminipratipajjñanabalam iti. satkayasamudayagaminity artha iti. tatra satkayah pamcopadanaskamdhah. samudaya utpada ihabhipretah. evam asya kevalasya mahato duhkhaskamdhasya samudayo bhavatiti vacanat. satkayanirodho visamyogah. tatra sarvatra gamtum silam asya iti sarvatragamini casau pratipac ca sarvatragaminipratipat. tat jñanam tad eva ca balam iti. sarvatragaminipratipajjñanabalam. tad dasa jñanani yojyani. yadi nirodhajñanam evasravaksayajñanam iti. asravanam ksaye nirodhe jñanam. asravanirodhalambanam jñanam ity arthah. evam sati sad jñanani bhavanti. nirodhajñanajatir eva dharmajñanadibhedabhedinikrtva. atha ksinasravasamtana iti. asravaksaye sati yaj jñanam. tad asavaksayajñanam ity arthah. ksinasravasamtane sarvani jñanani samudacarantiti dasa jñanani bhavamti.

anyatra buddhanutpadad iti. jambudvipad anyatra buddhanutpadad iti jambudvipapurusasrayani dasa balani buddhasrayotpatter ity abhiprayah.

tad eva dasavidhajñanam anyasya balam nocyata iti. anyasyapy etad asti na tu balam vyahatatvat. [tib. 311a] yat tv avyahatam. tad balam avenika ity abhiprayah. pravrajanapreksapurusapratyakhyanam iti vistarah. pravrajanam pravrajya preksyate pravrajanapreksah. tasya pravrajanapreksasya purusasya pratyakhyanam pravrajanapreksapurusapratyakhyanam. tad udaharanam yatha anyasya vyahanyate jñanam iti. aryasariputrena kila kasyacit pravrajyapreksasya purusasya moksabhagiyam kusalamulam vyavalokayata na drstam iti pratyakhyato na pravrajita ity arthah. bhagavata tu drstam pravrajitas ca. tam cadhikrtya bhiksubhih prstena bhagavatoktam. anenaivedam karma krtam. yad arhattvam prapta. na hi karmani prthividhatau vipacyante. nabdhatau na tejodhatau na vayudhatau. api tupattesv eva skamdhadhatvayatanesv iti vistarah. idam coktam.

moksabijam aham hy asya svasuksmam upalaksaye.
dhatupasanavivare nilinam iva kañcanam

iti. upapattyadiparyantajñanam ceti. adisabdena cyutiparyantajñanam.

(vii.37) narayanam balam

iti. balasyeyam samjña narayanam iti. yasya ca tad balam. asav api narayana ity ucyate. canuramahanagnavat.

bhadanta iti [tib. 311b] darstamtikah sthavirah. anyatha hiti. yadi manasavat kayikabalam nesyate. anamtasya jñanabalasya sahisnur na syat. sahanasilo bhagavan na bhaved ity arthah.

samdhisv anya ity uktam asthisamdhivisesopanyasah. nagagramthir iti vistarah. nagagranthisamdhayo buddhah. nagapaso nagagramthih. samkalasamdhayah pratyekabuddhah. samkusamdhayas cakravartinah.

dasadhikam

hastyadisaptakabalam

iti. hastyadinam hastigandhahastimahanagnapraskamdivaramgacanuranarayananam saptakam tasya balam dasabhir adhikam dasabhyo vadhikam. katham ity aha. yad dasanam prakrtahastinam sananyahastinam balam. tad ekasya gandhahastino balam. evam yad dasanam gandhahastinam balam. tad ekasya mahanagnasya balam. yavad yad dasanam canuranam balam. tad ekasya narayanasya balam iti.

dasottaravrddhinagah. dasottaravrddhyardhanarayanabalam iti. aditas tathaiva prakramya yad dasanam praskandinam balam. tad ardhanarayanam. taddvigunam narayanam iti.

yatha tu bahutaram. tatha yujyata ity acaryah. purvakam eva paksam samarthayati. anyatha hy anantajñanabalasahisnur na syad iti tad eva karanam. devadattahatahastipadamgusthasaptaprakaraparikhaksepas [tib. 312a] canyatha na syad iti.

mahabhutavisesa eveti. mahabhutavisesasvabhavam evedam balam na bhautikam iti darsayati.

upadayarupasaptabhyo 'rthantaram iti. slaksnatvadibhyah purvoktebhyo 'nyad eva balam namopadayarupam ity apare.

(vii.38ab) yathasutram eveti. catvarimani sariputra tathagatasya vaisaradyni. yair vaisaradyaih samanvagatas tathagato 'rhan samyaksambuddha udaram arsabham sthanam pratijanati brahmyam cakram pravartayati parsadi samyak simhanadam nadati. katamani catvari. samyaksambuddhasya bata me sato ime dharma (abhidh-k-vy 646) anabhisambuddha ity atra mam kascic chramano va brahmano va saha dharmena codayet. smarayet. tatraham nimittam api na samanupasyami. evam caham nimittam asamanupasyan ksemapraptas ca viharamy abhayapraptas ca vaisaradyapraptas ca udaram arsabham sthanam pratijanami brahmyam cakram pravartayami. parsadi samyak simhanadam nadami. idam prathamam vaisaradyam. ksinasravasya bata me sata ime asrava aprahina ity atra mam

kascid iti purvavat. yavat parsadi samyak simhanadam [tib. 312b] nadami. idam dvitiyam vaisaradyam. ye va punar maya sravakanam antarayika dharma akhyatah. tan pratisevamanasya nalam antarayayety atra mam kascid iti purvavat. idam trtiyam vaisaradyam. yo va punar maya sravakanam marga akhyatah aryo nairyaniko nairvedhiko niryati. tatkarasya samyagduhkhaksayaya duhkhasyantakriyayai sa na niryasyatity atra mam kascid iti purvavat. idam caturtham vaisaradyam iti. yatha sthanasthanajñanabalam iti vistarah. yatha sthanasthanajñanabalam dasa jñanani sarvabhumisamgrhitam ca. evam samyaksambuddhasya bata me sata ity etad vaisaradyam. tathaiva dasadha dharmanam bhedam krtva yojyam. yathasravaksayajñanabalam sat dasa va jñanani dasabhumisamgrhitam ca. evam ksinasravasyeti dvitiyam vaisaradyam atrapi tathaiva dharmanam bhedam krtva sat dasa va jñananiti yojyam. yatha karmasvakajñanabalam astau jñanani nirodhamargajñane hitva sarvabhumisamgrhitam ca. evam ya va punar maya sravakanam antarayika iti vistarena trtiyam vaisaradyam. atrapi tathaiva dharmanam bhedam krtva duhkhasamudayasatyasamgrhita evantarayikah. na nirodhamargasatyasamgrhita [tib. 313a] ity astau jñananiti yojyam. yatha sarvatragaminipratipajjñanabalam dasa jñanani nava va sarvabhumisamgrhitam ca. evam yo va maya sravakanam niryanaya marga akhyata ity etad vaisaradyam. atrapi saphalasasravanasravamargagrahanato dasa jñanani. aphalatadgrahanato va naveti yojyam. nirbhayata hi vaisaradyam. ebhis ca jñanair nirbhayo bhavatiti jñanani vaisaradyaniti vaibhasikah.

acarya aha. jñanakrtam tu vaisaradyam. na jñanam eveti. atha va acaryavacanam evaitat sarvam. nirbhayata hi vaisaradyam. tatha hi tadbhayapratipakso dharmas caitasikah. bhayam api caitasiko dharma iti. ebhis ca jñanair hetubhutair nirbhayo bhavatiti. tat katham jñanam eva vaisaradyam. jñanakrtam tu vaisaradyam yujyate na jñanam eveti.

(vii.38cd) yathasutram iti trinimani bhiksavah smrtyupasthanani. yany aryah. (abhidh-k-vy 647) sevate. yany aryah sevamano 'rhati ganam anusasayitum. katamani trini. iha bhiksavah sasta sravakanam dharmam desayati anukampakah karuniko 'rthakamo hitaisi karunayamanah. idam vo hitaya idam vo sukhaya idam vo hitasukhaya. [tib. 313b] tasya me sravakah susrusante. srotram avadadhati. ajñacittam upasthapayanti. pratipadyante dharmasyanudharman prati. na vyatikramya vartante sastuh sasane. tena tathagatasya na nandi bhavati na saumanasyam na cetasa utplavitatvam. upeksakas tatra tathagato viharati smrtah samprajanan. idam prathamam smrtyupasthanam. yad aryah sevate. yad aryah sevamano 'rhati ganam anusasayitum. punar aparam sasta dharmam desayati purvavat. tasya te sravaka na susrusante. na srotram avadadhati. najñacittam

upasthapayanti. na pratipadyante dharmasyanudharmam. vyatikramya vartante sastuh sasane. tena tathagatasya naghato bhavati naksantir napratyayo na cetaso 'nabhiraddhih. upeksakas tatra tathagato viharati smrtah samprajanan. idam dvitiyam smrtyupasthanam. yad aryah sevate. yad aryah sevamano 'rhati ganam anusasayitum. punar aparam bhiksavah yavac chasane tatra tathagatasya na nandi bhavati na saumanasyam na cetasa utplavitatvam. naghato naksantir napratyayo [tib. 314a] na cetaso 'nabhiraddhih. upeksakas tatra tathagato viharati smrtah samprajanan. idam trtiyam smrtyupasthanam. yad aryah sevate. yad aryah sevamano 'rhati ganam anusasayitum iti.

smrtisamprajñanam

iti. ubhayasvabhavam iti darsayati. smrtah samprajanann iti vacanat. yada sravakasyapiti vistarah. yada sravakasyapi hinaklesasya susrusamanesu ca sisyesv asusrusamanesu ca ubhayesu ca susrusamanasusrusamanesu ca. nandi anunayo ma bhavati. aghato va dveso va.

kasmad ete avenika asadharana buddhadharma ucyamte. savasanaprahanad iti. savasananam anamdyadinam prahanat. ka punar iyam vasana nama sravakanam. yo hi yatklesacaritah purvam. tasya tatkrtah kayavagacestavikarahetusamarthyavisesas citte vasanety ucyate. avyakrtas cittaviseso vasaneti bhadantanantavarma. atha veti vistarenacaryah. yasya sravaka buddhasya bhagavatah sravaka bhavanti nanyasya. kim karanam. susrusamane casusrusamane cobhayasmims ca susrusamanasusrusamanesu [tib. 314b] ubhayesu tasyaiva sravakavatas tatanutpadah. anandyaghatanutpadah. ascaryam adbhutam (abhidh-k-vy 648) vyavasthapyate. nanyasya sravakasyety arthah.

(vii.39) anyatha hiti vistarah. yadi samvrtijñanasvabhava na syad advesasvabhava syat karunavat. na sarvasattvalambana sidhyet. na traidhatukasattvalambana sidhyed ity arthah. yatha karuna na traidhatukasattvalambana. kim tarhi. kamavacarasattvalambana. duhkhitasattvalambanatvad evam siddham syad ity abhiprayah. na ca triduhkhatakara sidhyed iti vartate karunavat. yatha karuna duhkhatakaraiva na triduhkhatakara duhkhaduhkhatasamskaraduhkhataviparinamaduhkhatakara. tatha na syat. isyate ca triduhkhatakareti. atah samvrtijñanasvabhaveti. mahacchabdavacyatakaranam darsayann aha.

kasmad iyam ityadi. sambharena mahapunyajñanasambharasamudagamad iti. mahapunyasambharasamudagamat. mahajñanasambharasamudagamac cety arthah. tatra mahapunyasambharas tisrah paramitah. [tib. 315a]

danasilaksantiparamitah. mahajñanasambharah prajñaparamita. viryadhyanaparamite tu dvidha ubhayatravyaparat. na hi vina viryena danam diyate silam samadiyate ksantir bhavyata iti mahapunyasambharabhagiyam viryam bhavati. tatha nantarena viryam prajña bhavatiti mahajñanasambharabhagiyam bhavati. tatha maitryadicaturvidhapramanabhavanapaksam dhyanam mahapunyasambharabhagiyam. smrtyupasthanadisaptatrimsadbodhipaksadharmabhavanapaksam dhyanam mahajñanasambharabhagiyam. tad evam mahapunyajñanasambharabhyam samudagaman nirvrtter mahatiyam karuneti mahakaruna. akarena triduhkatakaranat. yasmat tisrbhir api duhkhatabhir akarayati na duhkhaduhkatayaiva karunavat. alambanena traidhatukasattvalambanatvat. yasmat traidhatukopapannan sattvan alambate na ca kamadhatupapannan eva karunavat. kamasattvas tu gocara

[tib. 315b] iti vacanat. samatvena sarvasattvesu samavrttitvat. yasmat sarvasattvesu traidhatukaparyapannesu samam vartate samskaraduhkhatakarena. ato 'pi mahakarunety ucyate. tato 'dhimatratarabhavad iti. prajñasvabhavataya tiksnataratvat. yatha hi taya karunayate. na tatha karunayeti. nanakaranam visesah.

advesamohasvabhavatvad iti. yathakramam karunaya advesasvabhavatvat. mahakarunayas camohasvabhavatvad ity arthah. ekatriduhkhatakaratvad iti. ekaduhkhatakaratvat karunayah. triduhkhakaratvac ca mahakarunayah. ity (abhidh-k-vy 649) ubhayatrapi sarvatra yathasamkhyena yojayitavgyam. caturdhyanacaturthadhyanabhumikatvad iti. karuna caturdhyanabhumika. anagamyadhyanantarayoh prathamadhyanagrahanena grahanan na sadbhumikety uktam. mahakaruna tu caturthadhyanabhumikaiva sarvasamadhikarmanyatvena tasyaiva tadutpadanasamarthatvat. sravakadibuddhasamtanajatvad iti. adisabdena pratyekabuddhaprthagjanam grahanam. kamabhavagravairagyalabhyatvad iti. kamavairagyalabhya karuna. [tib. 316a] bhavagravairagyalabhya mahakaruna. aparitranaparitranata iti. karunaya sravakadayah karunayanta eva kevalam anuglayamty evety arthah. na samsarabhayat paritrayante. mahakarunaya tu karunayamano bhagavan mahatah samsarabhayat paritrayte. atulyatulyakarunayanat. karunayatulyam karunayate. duhkhitanam eva karunayanat. mahakarunaya tu tulyam sarvasattvasamakrunayanat.

(vii.40) purvapunyajñanasambharasamudagamata iti. purvesu janmasu punyasambharena purvoktena jñanasambharena ca samudagamatah. dharmakayaparinispattita iti. anasravadharmasambharasamtano dharmakayah. asrayaparivrttir va. arthacaryaya ceti. svargapavargakaranam artho lokasya. tasya sampadanam arthacarya. tulya hi sarvesam buddhanam mahakaruna pararthahetuh. yathakalam

iti. sarvatrabhisambadhyate. katham. ciralpajivanad yathakalam
dirghayusi prajayam dirgayuso buddha bhavanti. alpayusy
alpayusah. yathasambhavam ksatriyaguruke loke ksatriya bhavanti.
brahmanaguruke brahmanah. yathakalam eva ca kasyapadigotrah.
[tib. 316b] gautamadigotras ca. tathalpapramane loke 'lpapramanah.
analpapramane 'nalpapramana iti. hetusampadam
punyajñanasambharalaksanam. phalasampadam
dharmakayalaksanam. upakarasampadam
jagadarthacaryalaksanam. sarvagunajñanasambharabhyasa iti.
gunah pamcaparamitasvabhavah. jñananani ca
prajñaparamitasvabhavani. tesam gunajñananam sambharah.
tasyabhyasah punahpumahprayogah. dirghakalabhyasas tribhir
asamkhyeyair mahakalpaih. nirantarabhyaso 'santarataya.
satkrtyabhyasas tivradarataya. caturvidha phalasampad iti.
dharmakayaparinispattya jñanadisampadas catasro bhavantiti ta api
phalasampada iti vyavasthapyante. jñanasampac caturvidheti vaksyati.
tatha prahanasampat prabhavasampat rupakayasampac ca caturvidheti
vaksyati. tad evasam vyakhyanam bhavisyati.
caturvidhopakarasampat. ktham ity aha.
apayatrayasamsaraduhkhatyantanirmoksasampad iti. apayatrayam ca
narakadi samsaras ca. tayor duhkham. (abhidh-k-vy 650) tato
'tyantanirmoksah. saiva sampad iti.
yanatrayasugatipratisthapanasampad [tib. 317a] veti. yanatraye ca
sravakayanadau. sugatau ca pratisthapanam. saiva sampad iti.
iyam va caturvidhopakarasampat. anupadistajñanam iti svayam
abhisambodhanarthena. sarvatrajñanamn iti
niravasesasvalaksanavabodhanarthena. sarvathajñanam iti.
sarvaprakaravabodhanarthena. ayatnajñanam iticchamatravabodhanarthena
sarvaklesaprahanam iti traidhatukadarsanabhavanaheyaklesocchitteh
atyantaprahanam ity aparihanitah. savasanaprahanam iti.
anubamdhabhavatah. sarvasamapattyavaranaprahanam ity
ubhayatobhagavimukteh.
bahyavisayanirmanaparinamadhisthanavasitvasampad iti.
tatrapurvabahyavisayotpadanam nirmanam. asmadinam
suvarnadibhavapadanam parinamah. dirghakalavasthanam
adhisthanam iti. ayusa utsarge 'dhisthane ca vasitvasampad
ayurutsargadhisthanavasitvasampad iti. avrteti vistarah.
avrtagamanam cakasagamanam ca suduraksipragamanam ca.
brahmanad ity anavad ekasesah. alpe bahunam pravesah.
paramanau bahunam hastyadinam [tib. 317b] pravesah. sa cety
avrtakasasuduraksipragamanalpabahupahupravesah. tayor
vasitvasampad iti yojyam. vividha nanaprakara nijah
svabhavikah. ke. ascaryadharmah. tesam sampad iti yojyam.
dharmataisa buddhanam bhagavatam yat tesam gacchatam
nimnasthalam ca samibhavati. yad uccam. tan nicibhavati. yan nicam.
tad uccibhavati. amdhas caksumsi pratilabhamte. badhirah
srotram. unmattah smrtim iti yathasutram sarvam anusartavyam.

laksanasampad iti. dvatrimsatam mahapurusalaksananam urnosnisadinam sampat. anuvyamjanasampad iti. vrttamgulitamratumganakhatvadinam asiter anuvyamjananam sampat. balasampan narayanam balam. vajrasarany asthiny asyeti vajrasarasthi. vajrasarasthisariram asyeti vajrasarasthisarirah. tadbhavah. tasya sampad iti. vajrasarasthisariratasampad iti.

etat samasikam samksepikam. ye kecit prasadajatah satpurusa buddham bhagavantam astavisuh stuvanti stosyamti va. sarve te etayaiva trividhaya sampadeti. yady aneka asamkhyeyah kalpa asyety anekasamkhyeyakalpam jivitam. tad yady adhitistheyur buddha bhagavantah. [tib. 318a] evam te sakalam tanmahatmyam jñatum vaktum vaktum ca samarthah. tasyanantaprabhedatvenatibahutvad ity abjiprayah. evam ca tavad iti vistarah. gunas ca jñanani ca prabhavas (abhidh-k-vy 651) copakaras ceti dvamdvah. anantas ca te 'dbhutas ceti punah karmadharayah. eta eva maharatnani. tesam akaras tathagatah. atha ca punar balah prthagjanah svagunadaridryenanumanabhutena hatadhimoksa hatarucayah yavad buddham nadriyamte buddhe nadaram kurvantity arthah. sraddhamatrakenapiti. niradhigamenety arthah. aniyatavipakanam iti. niyatavipakanam alamghaniyatvad ity abhiprayah. devesu bhasva daivi. avamdhyestaprakrstasusvamtaphalatvad iti. avamdhyaphalam phaladananaiyamyenavasthanat. istaphalam divyavisayaphalatvat. prakrstaphalam prabhutaphalatvat. asuphalam drstadharmadivedaniyaphalatvat. svantaphalam nirvanaphalatvat. tadbhavat. anuttaram punyaksetram ucyamte tathagata iti. karan ity upakaran pujadikan.

(vii.41) yathayogam iti. yathasambhavam. [tib. 318b] kecid gunah sravakasadharana buddhanam bhagavatam aranapranidhijñanadayah. kecit prthagjanasadharanah abhijñadhyanarapyadayah. adisabdena sunyatanimittapranihitadayo grhyante.

(vii.42) na kasyacit tadalambano raga utpadyate dveso mano veti. tenatmano darsanadipariharat. yathayatha ca tenabhisamitam bhavaty aranasamadher abhyutthitenasya mam drstva raga utpatsyate asya dvesah asya mana asyaprasada utpatsyate iti. tathatatha vyutthito 'pi tasmat samadher anuvestate. paracittaraksanopayavisese tu tasyaranasamadher utpattimatrasamarthyad eva paresam kleso notpadyata ity artho grhyate. ranayatiti klesayatity arthah. sukhapratipadam agratvac caturthadhyanasya tadbhumikaivarana. nanyadhyanabhumika. parihartum na saknotiti parihani sambhavat.

savastukah klesah.

ke. ragadayo bhavanaprahatavyah. avastukah klesa darsanaprahatavyah. sarvatragah sakalasvabhumyalambanatvat parasamtatyalambana api bhavantiti. parihartum asakyah

sarvatragah. [tib. 319a]

(vii.43) sarvalambanam tu tad

iti. sarvam alambata iti sarvalambanam. sarvo vasyalambana iti sarvalambanam. naranavat klesamatralambanam. kim tarhi. rupadyalambanam apity arthah. arupyas tu na saksat pranidhijñanena jñayante. kim karanam. yasmat pranidhijñanam caturthadhyanabhumikam. vaksyati ca

svadhobhumivisayabhijña

iti. pranidhijñanam cabhijñavat bhavatiti. nisyandacaritavisesad iti. tatra nisyamdo mandamandata. caritam arupyasamapattiviharah. tad evam karyenasyanumanam. karanena ca karyasyeti paridipitam. tatah pracyutanam tatsamapattilabhinam ca tad ubhayam pratyaksam. karsakanidarsanam catreti. yatha karsakah phalena bijam pratipadyate. bijena va phalam iti. yatha va karsako janite idrse ksetre idrsaphalam dhanyam bhavisyatiti. dhanyam va drstva ksetram anuminoti. idrsam asya ksetram iti. evam santamurtim sattvam drstva anuminoti arupyac cyuto 'yam. arupyesu copapatsyata iti. vaibhasika iti vacanam. paresam asty anenarupyajñanam iti sucayati. na hi buddanam asty avisaya ity abhiprayah. [tib. 319b] pranidhipurvakam ity abhogapurvakam. pranidhayabhujyety arthah. yavams tatsamadhivisaya iti. yavam cchravakasya visayah. tavaj janati. pratyekabuddhasya ca yavatsvavisaya ityadi.

(vii.43-45) dharmapratisamvid iti. iha desanadharmah. anekartho hi dharmasabdah. tadyatha dharmam vo bhiksavo desayisyami. adau kalyanam madhye kalyanam paryavasane kalyanam svartham suvyañjanam kevalam paripurnam parisuddham paryavadatam brahmacaryam samprakasayisyamiti, atra desanadharmah. dharmah katamah. aryastamgamarga ity atra pratipattidharmah. tatha dharmam saranam gacchetety atra phaladharmo nirvanam ityadi. avivartyam iti. asakyam vivartayitum. akopyadharmamanusyasrayatvam iti tathasabdenedam evarthadvayam sambadhyate. alambanadinam prthagvacanat. yuktamuktabhilapitayam iti. yuktam arthasambamdham. muktam asaktam. yuktamuktam abhilapatiti yuktamuktabhilapi. tadbhavah. tasyam. yuktamuktabhilapitayam. samadhau vasi samadhivasi. samadhivasinah samprakhyanam asammosah. samadhivasisamprakhyanam. [tib. 320a] tatra cavivartyam jñanam pratibhanapratisamvid iti visesah. katham. navajñanasvabhava pratibhanapratisamvit. ya vagalambana. sa duhkhasamudayadharmanvayaksayanutpadasamvrtijñanasvabhava. ya margalambana. sa margadharmanvayaksayanutpadaparacittasamvrtijñanasvabhavety abhisamasya navajñanasvabhava anyatra nirodhajñanat. sarvadharmas ced

artho dasa jñananiti. na hi so 'sti dharmah. yo dasanam
jñananam yathasambhavam nalambanibhavati. nirvanam ced
arthah sat jñananiti. nirodhajñanasya
dharmajñanadipamcasvabhavatvat. (abhidh-k-vy 653)
namakayadivagalambanatvad iti. na hi duhkhadijñanam anasravam
duhkhaikadesam samudayaikadesam va svalaksanakarenalambate.
kim tarhi. pamcopadanaskamdhan samanyalaksanakaraih. atas te
samvrtijñanasvabhave iti. urdhvam namakayabhavad iti.
arupyadhatau dharmapratisamvin nastiti. yatra ca namakayah.
tatraiva padavyañjanakaya iti [tib. 320b] tulyavartta.
namakayabhavavacanena padavyañjanakayabhavasiddhih. urdhvam
vitarkabhavad iti. dvitiyadhyanadisu. vitarkya vicarya vacam
bhasata iti sutram namadyalambanatvam punar asam
pratisamvidam samapannasyapi. vyutthitasyapi tatprsthalabdhair
avivartyair jñanair namadyalambanatvam. bhasanam punas
tatprsthenaiva. stripurusadyadhivacana iti. adisabdena
kalakarakadisamgrahah. adhivacanam punah paryayah. tad
adhikrtya va vacanam tadadhivacanam. tasyasaktatayam iti.
tasyadhivacanasya tasya padavyañjanasya va. ata evasam kramasiddhir iti.
yatah padavyañjananusarenarthapratipattih.
tasyaikadvibahustripurusadyadhivacanam tasyasaktatety atah
kramasiddhir iti.

tasmad rupam ity evamaditi. adisabdena vijanatiti vijñanam.
cinotiti cittam ity evamadi samgrahatah. uttarottarapratibha
pratibhanam iti vadanyayena. yathakramam iti. dharmapratisamvido
ganitam purvaprayogah. arthapratisamvido buddhavacanam.
niruktipratisamvidah sabdavidya. pratibhanapratisamvido hetuvidyeti.
buddhavacanam eveti vaibhasikah.

(vii.46) tat sadvidham

iti. [tib. 321a] kimcic caturtham dhyanam aranatmakam. kimcit
pranidhijñanatmakam. kimcit tripratisamvidatmakam. kimcit
tadvyatiriktam kevalam prantakotikam iti. tisrah pratisamvida iti.
niruktipratisamvidam muktva tatra vitarkabhavat. savitarkavicarena
tadutthapanam. katham tarhy avisesenaitad uktam.

sad ete prantakotika

iti. ete ucyante. niruktipratisamvidah tadbalena labho na tu sa
caurthadhyanabhumika. kim tarhi. kamadhatuprathamadhyanabhumikety
arthah.

sarvabhumyanulomitam

iti. sarvabhumyanukulitam ity arthah. pragata anta kotir asyeti.
pragata antam pranta. pranta kotir asyeti prantakotika.
catuskotikavad iti. yatha catuskotikas catuhprakaraprasnah.
tadvat.

(vii.47-50) rddhivisayeti vistarah. sad abhijñah. rddhivisayajñanasaksatkriyadivyasrotracetahparyagapurvenivasac yutyupapadasravaksayajñanasaksatkriyabhijña iti. sutram catra. iha bhiksur anekavidham rddhivisayam pratyanubhavati. eko bhutva bahudha bhavati bahudhabhutva eko bhavatiti vistaragramtha rddhipada ity atra likhito drastavyah. yavad iyam ucyate rddhivisayajñanasaksatkriyabhijñeti. iha bhiksur divyena srotrena visuddhenatikrantamanusyakena ubhayam cchabdan srnoti manusan amanusan api ye va dure [tib. 321b] ye vantika iti. iyam ucyate divyasrotrajñanasaksatkriyabhijña. ikha bhiksur divyena caksusa visuddhenatikramtamanusyakena sattvan pasyatiti bahuh sutravad granthah. yavad iyam ucyate divyacaksurjñanasaksatkriyabhijña. iha bhiksur anekavidham purvanivasam anusmaratiti bahuh sutravad granthah. yavad iyam ucyate purvenivasanusmrtijñanasaksatkriyabhijña. iha bhiksuh parasattvanam parapudgalanam vitarkitam vicaritam manasa manasam yathabhutam prajanati. saragacittam saragam cittam iti yathabhutam prajanati. vigataragam vigataragam iti yathabhutam prajanati. sadvesam vigatadvesam samoham vigatamoham viksiptam samksiptam linam pragrhitam uddhatam anuddhatam avyupasantam vyupasantam samahitam asamahitam abhavitam bhavitam avimuktam cittam avimuktam cittam iti yathabhutam prajanati. vimuktam cittam vimuktam cittam iti yathabhutam prajanati. iyam ucyate cetahparyayajñanasaksatkriyabhijña. iha bhiksur idam duhkham aryasatyam iti yathabhutam prajanati. ayam duhkhasamudayah. ayam duhkhanirodhah. iyam duhkhanirodhagamini pratipad aryasatyam [tib. 322a] iti yathabhutam prajanati. tasyaivam janata evam pasyatah kamasravac cittam vimucyate. bhavasravad avidasravac cittam vimucyate. vimuktasya vimukto 'smiti jñanadarsanam bhavati. ksina me jatir yavan naparam asmad bhavam prajanamiti. iyam ucyate asravaksayajñanasaksatkriyabhijña. rddhih samadhih. rddhivisayo nirmanam gamanam ca. rddhivisaye jñanam. tasya saksatkriya sammukhibhavah. rddhivisayajñanasaksatkriyabhijña. divyam srotram. tatra jñanam. tasya saksatkriya divyasrotrajñanasaksatkriya. cetahparyayo visesah. raktam dvistam mudham iti va kramo va paryayah. kadacid raktam kadacid dvistam mudham ceti. tatra jñanam. tasya saksatkriya. purvenivasah skamdhega ivaluk. tasyanusmrtih tatra jñanam. tasya saksatkriyeti. (abhidh-k-vy 655) cyutis copapadas ca cyutyupapadau. tayor jñanam. tasya saksatkriya. asravanam ksayah. tatra jñanam. tasya saksatkriyabhijñeti pratyekam abhisambamdhah. sramanyaphalavad iti. yatha samskrtam sramanyaphalam vimuktimargasvabhavam. tadvat.

cetasi jñanapamcakam

iti. cetasi cetahparyayair yabhijña. [tib. 322b] sa

jñanapamcakasvabhavety arthah. anasravasya paracittajñanasya dharmanvayamargaparacittajñanatvasambhavat. sasravasya ca samvrtiparacittajñanasambhavat.

balam yadvad

iti. yathasravaksayajñanabalam. asravaksayajñanam asravaksayalambanam iti cet. sat jñanani. nirodhajñanasya dharmanvayaksayanutpadajñanasamjñitatvat. samvrtijñanasya ca nirodhalambanatvasambhavat. asravaksaye sati yaj jñanam. ksinasravasamtane taj jñanam iti cet. dasa jñanani. ksinasravasamtane dasajñanasadbhavat. evam asravaksaya alambanabhute yabhijña. sa ced asravaksayajñanasaksatkriyabhijña. sat jñanani. tadvat. asravaksaye sati yabhijña. sa ced dasa jñanani. tadvad iti. sarvabhumikapy eseti.

balam yadvad

ity anenaiva vacanenayam artho labhyate. yasmac ca

pamcaiva dhyanacatustaya

ity avadharyate. tasmad apiyam sasthy abhijña sarvabhumiketi gamyate.

tisras tavan na santiti. rddhidivyasrotradivyacaksurabhijña. kasmat. rupalambanatvat. na hy arupyanam rupam alambanam. vibhutarupasamjñatvat. rupatirthabhinispadyatvad [tib. 323a] iti. rupatvadvaranispadyatvat rupalambanamarganispadyatvad ity arthah. idrse rupe idrsam cittam bhavatiti na carupyanam rupam alambanam. purvenivasanusmrtir api nasty anupurvavasthantarasmaranabhinispatteh. yasmad anupurvam atmano 'vasthantarani smaranto nispadayanti. na carupyanam kamavacara dharma alambanam. vaksyati hi

na maulah kusalarupyah sasravadharagocara

iti. tani cavasthantarany atmanah kamavacarany abhinispadanakale tasyalambanam ity etasmat tadbhumika nastiti. sthanagotradyalambanatvac ca. tasmad api cyuto 'mutropapannah. tatha hi sutra uktam. ami nama (abhidh-k-vy 656) te sattvah. yatraham abhuvam evamnama evamgotra evamjatir evamahara evamsukhaduhkhapratisamvedi evamdirghayur evamcirasthitika evamayusparyantah. yo 'ham tasmac cyuto 'mutropapannah. tasmad api cyuto ['mutropapannah tasmac cyuta] ihopapanna iti sakaram soddesam anekavidham purvanivasam anusmaratiti. na carupyah sthanagotradyalambanah [tib. 323b] adhobhumyalambanas cety etasmad api karanan narupyabhumikah. katham paracittajñanam rupatirthabhinispadyam ity ata aha. paracittam hi jñatukama iti vistarah. abhujata iti. abhogam kurvatah. nimittam udgrhyeti.

cittaprakaram paricchidyety arthah. tatpratilomyeneti. tasyaiva cittasya pratipam samanantaraniruddhany avasthantarani manasikaroti. vilamghyapi smaranam iti. ekam janma dve va vilamghyapi vyatikramyapi smaranam. suddhavasanam katham smaranam iti. yady anubhutapurvasyaiva smaranam. na hi suddhavasanam ihagamanam asty anagamitvat. tena naisam ihanubhutih. napi tatra. prthagjananam tatranupapatteh. sravanevanubhutatvad iti. srutam hi tena bhavati. suddhavasa nama deva evambhuta iti. dvividho hy anubhavo darsananubhavah sravananubhavas ca. parasamtatyadhisthanenotpadanam iti. dhyanasamgrhitam purvenivasanusmrtijñanam. tena carupyavacaram cittam na grhnati. katham ca punah parasamtatyadhisthanenotpadanam. samanamtaraniruddhan manovijñanat parakiyan nimittam udgrhyeti vistarah. anyesam iti. ya arupyebhyo na pracyutah. tesam svasamtatyadhisthanenaivotpadanam purvenivasanusmrtijñanasya sukaratvat.

rddhyadinam iti. rddhidivyasrotradivyacaksurabhijñanam [tib. 324a] tisrnam yathakramam laghutvamanasikaranam rddheh prayogah. sabdamanasikaranam divyasrotrasya. alokamanasikaranam divyacaksusah.

katham eta labhyamta iti praptim adhikrtya prasnah. sammukhibhavas tu citanam anucitanam ca prayogata eva. anucitah prayogata iti. vaisesikyo ya anutpaditapurvah. sarvasam tu prayogenotpadanam iti. yas ca vairagyal labhyante. yas ca prayogatah. tasam sarvasam.

anyatra sabdad iti uccheditvac chabdo na nirmiyate. vaksyati hi.

kamaptam nirmitam bahyam caturayatanam

iti.

katham tarhiti vistarah. yadi caksurabhijña rupayatanalambana katham tarhi cyutyupapadajñanenami bata bhavantah sattvah kayaduscaritena samanvagata ity evamadi. na vanmanaskarmasamanvagamas caksurvijñanena grhyante. adisabdena mithyadrstigrahanam. na tad iti. tad vanmanaskarmasamanvagamadi tena caksurjñanena na janati. kena tarhity aha. abhijñaparivarajñanam tu tad iti. manasam tad ity arthah. sese iti. purvenivasanusmrtyasravaksayabhijñe te catuhsmrtyupasthanasvabhave. [tib. 324b] katham. asravaksayabhijña catuhsmrtyupasthanasvabhava dasajñanasvabhavatvat. satjñanasvabhavatve 'pi kayavedanacittasmrtyupasthanany apy anagatani bhavyante.

katham tarhi te caturdhyanabhumike sidhyatah. na hi dvitiyadidhyanabhumikam caksurjñanam srotrajñanam vasti. caksuhsrotravijñanasamprayuktatvat. tayos ca dvitiyadisu

dhyanesv abhavat. vaksyati hi

kayaksisrotravijñanam vijñaptyutthapakam ca yat dvitiyadau tad adyaptam

iti. asrayavaseneti vistarah. caksuhsrotrasrayavasena tajjñanayor api caturdhyanabhumikatvam. caksuhsrotre caturdhyanabhumike vyavasthapyete. pradhanika esa nirdeso bahuliko veti. pradhane bhavah pradhanikah. evam bahulikah. kusala abhijñah pradhanabhutah. atas tadapeksaya nirdesah kriyate. kusala prajñabhijñeti. atha va bahulyenabhijñah kusalah. ata evam nirdesa iti. mudgadibhave 'pi masarasivyapadesavat.

(vii.51) purvantadau nivartanat

yavad yathakramam iit. bhagavadvisesadayas tavad ahuh. purvantasammoham purvenivasanusmrtya nivartayati. cyutyupapadabhijñaya [tib. 325a] madhyasammoham. asravaksayabhijñayaparantasammoham. naparam asmad bhavam prajanamiti. tesam vyakhyanakaranam abhiprayah. atitah pratyutpanno 'nagato 'dhvety adhvanukramah. tasmad evam arthagatir iti.

acaryasamghabhadras tu vyacaste. purvantadau nivartanat. purvenivasabhijña hi purvantasammoham vyavartayati. aparantasammoham cyutyupapadabhijña. madhyasammoham asravaksayabhijña. ity atas ca tisrnam eva vidyatvam purvayatmaparavipaddarsanat samvegotpatteh. paraya paresam eva. tatha samvignasya bhutarthavagamat trtiyayeti. kim atra pratipattavyam. (abhidh-k-vy 658) acaryasamghabhadravyakhyanam eva yuktarupam pasyamah. acaryasyapi tathaivabhiprayo laksyate. tatha hi purvenivasacyutyupapadasravaksayajñanasaksatkriyas tisra ity uktvaha. eta hi purvantaparantamadhyasammoham vyavartayanti yathakramam iti. katham punar gamyateti tisra evabhijñas tisro vidya iti. yasmad evam aha. asaiksi [tib. 325b] purvenivasanusmrtijñanasaksatkriya vidya. asaiksi cyutyupapadajñanasaksatkriya vidya. asaiksy asravaksayajñanasaksatkriya vidyeti vidyatrayavyavasthapananusutrad eva. evam hy aha. tripito bhavati trividya iti. asaiksi vidyeti. anasravatvad ity abhiprayah. naiva rttate purvenivasacyutyupapadabhijñe na saiksyau nasaiksyau sasravatvat.

(vii.52) trini pratiharyani yathakramam iti. rddhivisayabhijña rddhipratiharyam. cetahparyayabhijña adesanapratiharyam. idrsam te cittam iti. asravaksayabhijña anusasanapratiharyam. yathabhutopadesa ity arthah. pratisabdayor adikarmabhrsarthatvad iti. prasabda adikarmarthah. idam anena karma prarabdham iti. atisabdas ca bhrsarthah atigata iti. tad idam uktam bhavati. vineyamanasam adita adau atibhrsam haramty ebhir iti pratiharyani. pratihatamadhyasthanam iti. nairuktam vidhim asrityoktam. varnagamo

varnaviparyayas ceti yojyam.

avyabhicaritvad

iti. klesaksayanantariyatvad iti.

(vii.53, 54) rdhyatiti. sampadyata ity arthah. durasyasannadhimokseneti. adhimoksena nirvrtta adhimoksiki. yad duram. tad asannam adhimucya tenasv agamanad adhimoksikity ucyate.

bahyam caturayatanam

iti. nadhyatmikam nirmiyate. tannirmane saty apurvasattvapradurbhavaprasamgat. svaparasarirasambaddham iti. yat svatma simhayate nagayate va. tat svasarirasambaddham. [tib. 326a] yast svatmano bahir nirmiyate simho nago va. tat parasarirasambaddham. dvividham tathaiveti. svaparasarirasambadham. evam rupadhatav iti. yatha kamadhatupapanno dvividham nirmanam nirminoti. kamavacaram rupavacaram ca. tad api dvividham svaparasarirasambaddham iti caturvidham. evam rupadhatupapanno 'pi caturvidham nirminotiti. astavidham samasato nirmanam. vastrabharanavan na (abhidh-k-vy 659) samanvagama iti. yatha ca vastrabharanaih svasarirasambaddhair apy asattvasamkhyatatvat indriyadhisthanasambandhatvad va na samanvagamah. tadvat.

dvyayatanam iti. rupasprastavyayatanam. na gandharasayatanam. samanvagamabhavad ity abhiprayah. na sabdayatanam uccheditvat. abhighatajatvad ity apare. agantukatvad ity abhiprayah.

(vii.55-58) dvitiyadhyanaphalam triniti. adharabhumike ca dve svabhumikam ceti. catvari pamca ca yojyaniti. trtiyadhyanabhumikani catvari. adharabhumikani trini svabhumikam ceti. caturthadhyanabhumikani pamcadarabhumikani catvari svabhumikam ceti. dvitiyadidhyanaphalam iti vistarah. [tib. 326b] dvitiyadhyanaphalam nirmanam yan nirmatra nirmitam. prathamadhyanabhumikan nirmanaphalat prathamadhyanaphalad gatito visisyate. tad dvitiyadhyanaphalam nirmanam dvitiyam dhyanabhumim gacchati. prathamadhyanaphalam tu tam na gacchati. kim tarhi. prathamadhyanabhumim eveti gamanavisesad visisyate. evam trtiyadidhyanaphalam yojyam.

dhyanavan labha

iti mauladhyananam iva vairagyato nirmanacittanam labhah. suddhakad dhyanad anamtaram nirmanacittam iti. nirmanacittasammukhibhave yad adim. tac chuddhakad utpadyate. nirmanacittad veti dvitiyadipravahe. nirmanacittad api suddhakam iti. nirmanacittad vyutthane nirmanacittam ca pravahe. samadhiphalasthitasyeti. samadhinirmanacittasthitasya, urdhvabhumikas tv

iti. dvitiyadidhyanabhumikah. prathamadhyanabhumikena bhasyate. urdhvam dvitiyadisu vijñaptisamutthapakasya savitarkasya savicarasya cittasyabhavat. tatha hy uktam. vitarkya vicarya vacam bhasata iti.

nirmanacittabhavan nirmitabhava iti. nimittabhave naimittikasyapy abhava ity asantam [tib. 327a] katham enam nirmitam bhasayantiti abhiprayah.

adhisthayanyavartanad

iti. nirmanacittena nirmitam nirmaya tatas cadhisthayavasthanakamataya tisthatv etad iti. tata uttarakalam anyena vijñaptisamutthapakena savitarkasavicarakena cittena vacam pravartayanti nirmatarah. purvabhiprayam hi samtatir anuvartate. purvam hi tena cetasi vyavasthapitam nirmanam nirmasyami tad adhisthasyami tad vacayisyamiti. avasthadvaye 'dhisthanasambhavat prcchati. (abhidh-k-vy 660) kim jivita evadhisthanam ityadi. aryamahakasyapadhisthaneneti. aryamahakasyapadhimoksenety arthah.

trividham tupapattijam

iti. kadacid dhi devadayah paranugrahartham paran nirminvanti. kadacid vihethanartham ityadi. tatkrtam ceti vistarah. devadikrtam ca svaparasambaddham nirmanam navayatanikam. kutah. asabdarupyayatanatvat. yasmad asabdani caksurayatanarupayatanadini tatra santiti. sabdah samtanabhavan na nirmayate. acittakatvac ca na manodharmayatane. acittako nirmita iti katham gamyate. sastrat. evam hy aha. tannirmitas caturmahabhautiko vaktavyo [tib. 327b] na caturmahabhautiko vaktavyah. aha. caturmahabhautiko vaktavyah. upadayarupiko nopadayarupiko vaktavyah. aha. upadayarupiko vaktavyah. acittiko vaktavyah. kasya cittavasena vartata iti vaktavyam. aha. nirmatus cittavasena vartata iti. yadi tarhi navayatanikam nirmiyate. indriyanirmanat katham napurvasattvapradurbhavo bhavati. sattvasamkhyatani hindriyaniti. ata aha. indriyavinirbhutatvad iti. yasmac caksuradibhir indriyaih pamcabhih svaparasarirasambaddham nirmanam ruparasasprastavyasvabhavam avinirbhagenavasthitam bhavan navayatanikam ity ucyate. na tv indriyam nirmiyata iti esa siddhantah. yat punas tad eva svaparasarirasambaddham nirminoti tac caturayatanikam eva bhavati.

(vii.60ab) yatha mamdhatur antarabhavikanam ceti. karmajaya rddher etad udaharanam ucyate.

(vii.59) kim ete divye eveti. kim ayam divyasabdo mukhyavrttih. ahosvid aupacarika ity abhiprayah. yadi hy ete divi bhave divye ity artho grhyate. mukhyavrttir ayam sabdo bhavati. atha tu divye iveti divye ity aupacarikah. yatha bodhisattvacakravartigrhapatiratnanam iti.

aupacarikatve drstantam darsayati. vijñanasahitatvad iti. [tib. 328a] rupadarsanamukhenabhinirhrtatvan nityam vijñanasahitam iti. sabhagam eva. kanavibhrantabhavad iti. kanam abhyantaravikalam. vibhrantam kekaram sarvatas ca na pasyatiti. arthad uktam bhavati. divyam caksuh prsthato 'pi pasyati. parsvato 'pi pasyati na tv evam adivyam caksur iti.

(vii.60, 61) divyasrotradikam api catustayam iti. adisabdena divyam caksuh purvenivasanusmrtih paracittajñanam ca. etad api divyasrotradikam catustayam. (abhidh-k-vy 661) upapattipratilabdham asti. divyam caksuh kesam upapattipratilambhikam. kamavacaranam devanam anagaminam ca rupavacaranam. narupyavacaranam. tatra rupabhavat drstir gamanam nirmanam ca nasti. napi divyam srotram caksus casti. paracittajñanam api nasti. svaparasamtanaparicchedabhavat. purvenivasanusmrtir api nasti. kamarupavacarasattvavat tadrsasyatmabhavasyasamudagamat. atha va sarva apy abhijña na santi. kamarupavacarasattvavat tadrsasyatmabhavasyasamudagamat. na yatha bhavanaphalam kusalam eveti. viparitadrstantah. anyagatistha nityam janata iti. tabhyam paracittapurvenivasanusmrtibhyam devadigatistha nityam janate. [tib. 328b] duhkhavedananabhyahatatvat.

nrnam notpattilabhikam

iti. manusyanam etad yathoktam rddhyadikam vairagyalabhikam tarkavidyauiadhakarmakrtam casti. na tupapattikalabhikam asti. yat tarhi prakrtijatismara iti. prakrtijatismaratvam purvenivasanusmrtya sa copapattau bhavatiti. katham. asav utpattilabhika na bhavatity abhiprayah. aha. karmavisesajasau tesam iti. tesam bodhisattvanam karmavisesanirvrtta. upapattilabhikam hi nama yad upapattikala eva sarvesam nisargato labhyate. na tu yat kasyacid evopapattikalad urdhvam. yatha paksinam akasagamanam. tasmat karmavisesajasau tesam. katham ity aha. trividha hiti vistarah. bhavanaphalam yathoktam. upapattipratilabdha devadinam. karmaja yatha tesam bodhisattvanam iti.

acaryayasomitrakrtayam abhidharmakosavyakhyayam saptamam kosasthanam.

(abhidh-k-vy 662) blank

viii (samapattinirdeso namastamam kosasthanam)

(viii.1, 2) saptamad anantaram astamasya kosasthanasyopanyase sambamdham darsayann aha. jñanadhikareneti vistarah. jñanadhikarena dasanam jñananam adhikarena jñanamayanam jñanasvabhavanam pranidhijñanabhijñanadinam krto nirdesah anyasvabhavanam tu [tib. 329a] samadhyadinam kartavyah. sarvagunasrayatvad iti kamam arupya api gunasraya

bhavanti. na sarvagunasrayah. dhyanani tu sarvagunasraya iti.

dvidha dhyananiti

karyadhyanani karanadhyanani cety arthah.

subhaikagryam

iti. subhanam cittanam aikagryam. abhedeneti. sarvesam api laksananam. etal laksanam ata aha. samadhisvabhavatvad iti. dhyananam iti vakyasesah. atha va abhedeneti samadhimatragrahanam. bhedena

pamca skamdhas tu sanugam

iti. avijñaptirupaskamdhah.

ekalambanata ekalambanatvam cittanam. kim punah karanam caittanam apy ekalambanatve ekalambanatvam cittanam ity ucyate. na punar ekalambanata cittacaittanam ity ucyate. pradhanyat cittany evaikalambanani samadhir iti. avasthavisesatvac citragurvavat. vaibhasika aha. na cittany eva samadhih. yena tu tany ekagrani vartante samahitani. sa dharmah samadhih. yatha vaisesikanaye suklagunayogac chuklah patah. sa eva guno 'sya [tib. 329b] sauklam ity ucyate. tadvat. nanu ca ksanikatvat sarvam cittam ekagram. kim idam ucyate yena tu tany ekagrani vartante. sa dharmah samadhir iti. dvitiyasya tasmad aviksepa iti cet. yady etat syad dvitiyasya cittasya tasmat samadheh (abhidh-k-vy 664) [aviksepah. kasminn alambane] na viksepo 'sminn alambana iti. samprayukte samadhivaiyarthyam. yat prathamam cittam samadhisamprayuktam. tasmin samprayukte samadhivaiyarthyam. tatra karitram samadhir na karoti dvitiye karotiti krtva. kim ca yata eva ca karanat samadhir ekagratalaksano 'bhipretah. tata eva ca karanat cittanam ekalambanatvam kim nesyate. kim samadhina arthantarabhutenety abhiprayah.

na. durbalatvat samadheh. na mahabhumikatvat samadheh sadbhavat sarvasya cittasyaikagryataprasamgah. yac cittam durbalena samadhina samprayujyate. na tad ekagram bhavati. yat punar balavata. tac cittam ekagram iti. saty api mahabhumikatve samadher na sarvacittanam ekagrataprasamgah.

cittany eveti vistarah. cittany evaikagrani samadhir narthamtarabhuta iti. tatha hy adhicittam sikseti. adhicittam siksa katama. catvari dhyananiti sarvam. tatha cittaparisuddhipradhanam catvary eva dhyanani. ity uktani. [tib. 330a] likhitam idam sutram

rddhipadah samadhayah

ity atra. yatha hy adhisilam siksa silam eva. na tasmad anya. adhiprajñam ca siksa prajñaiva. na tasya anya. evam adhicittam siksa cittam eva. na tasmad anya. na cittavyatiriktasamadhir astity

arthah. adhicittam hi siksa samadhir isyate. yatha casminn eva sutre silaparisuddhipradhanam vimuktiparisuddhipradhanam ity ukte. na silaparisuddhih silad anya. evam drstiparisuddhih vimuktiparisuddhis ca. tathaiva cittaparisuddhir api na cittad anya. cittaparisuddhir hi caturdhyanalaksanasamadhir iti.

evam tarhiti. yadi samadhisvabhavani dhyanani sarvasamadhidhyanaprasamgah. kusalaklistavyakrtanam api samadhinam dhyanaprasamgah. samadher mahabhumikatvat. na. prakarsayukta iti vistarah. naitad evam prakarsayukte samadhau dhyananamavidhanat. bhaskaravat. tadyatha ya eva prakarsena bhasam karoti. sa eva bhaskarah. [tib. 330b] na khadyotakadih. tadvat. sa hiti vistarah. sa hy amgasamayuktah samadhih samathavipasyanabhyam yuganaddhabhyam ivasvabhyam ratho vahatiti yuganaddhavahi. tadbhavat drstadharmasukhavihara uktah sutre. sukha ca pratipad iti. amgasamayukta eva samadhih. sukha ca pratipad ity ukta iti vartate. sutaram tena dhyayanti sukhatvat. klistaya katham dhyanatvam iti. yadi kusalamgasamayuktah samadhir dhyanam. klistasyasvadanasamprayuktasya katham dhyanatvayuktam (abhidh-k-vy 665) iti vakyasesah. trividham dhyanam

asvadanasamprayuktam suddhakam anasravam

iti vacanat. mithyopanidhyanad iti. mithyanitiranad ity arthah. atiprasamga iti. kamaragaparyavasthitenapi cetasa mithyopanidhyanat tatprasamgah. na. tatpratirupa eveti vistarah. naitad evam atiprasamga iti. tat pratirupa eva hi natibahuvilaksane kliste dhyanam iti samjñasamnivesah. putibijavat. yatha kimcid abijam pasanady atyantatajjativilaksanam na putibijam ity ucyate. kim tarhi. bijajatiyam evopahatam yad bhavati. tasminn eva samjñasamnivesah putibijam iti. uktani cakusalany api dhyananiti. sa kamaragaparyavasthitah [tib. 331a] kamaragaparyavasthanam antarikrtva dhyayati pradhyayatiti vistarah. anena kamaragadiparyavasthanasyapi dhyanatve sati na dosa iti darsayati. dhumagnivad iti. yatha dhumo 'treti dhumavacanenagnir apy ukto bhavati sahacaryat. na vinagnina dhumo bhavatiti. anenaiva cavinabhavitvena dhumasyabhyarhitatvam. yatra hi dhumah. tatragnih. na tu yatragnih. tatra dhumah. tatha hy ayogudamgaradisv agnir eva grhyate. na dhumah. asmac cabhyarhitatvad dhumasya purvanipato vasudevarjunavat. anyatha hi dvamdve 'pity agnisabdasya purvanipatah syat. katham punah sahacaryena hi pritisukhavan vicaro vina vitarkena nasti. yatha dhyanantaravicarah. na pritisukhavan ity avitarkah. naivam ayam vicarah. visesito hy ayam vicarah. pritisukhasahapathitah.

vicarapritisukhavad

iti. pritisukhavata vicarena pritisukhena ca samprayuktam prathamam dhyanam ity arthah. yadi punar vitarkapritisukhavad iti sutram kriyeta

ko dosah syat. na sakyam evam kartum.

purvapurvamgavarjitam

iti vaksyati. vitarkavarjitam dvitiyam dhyanam [tib. 331b] iti dhyanantaram api dvitiyam dhyanam prapnoti. kim ca catvary amgani prathamadhyananirdesavasane 'nenanukramenoktani. savitarkam savicaram vivekajam pritisukham prathamam dhyanam upasampadya viharatiti. tatra vicarapritisukhasamadhayah prathame dhyane bhavamti. ebhis caturbhir amgair vitarkena ca sarvaprathamoktena pamcamgam ucyate. dvitiyam punar ucyate. avitarkam avicaram samadhijam pritisukham dvitiyam dhyanam upasampadya viharatiti. (abhidh-k-vy 666) caturnam esam purvamgena vicaralaksanena varjitam iti. trtiyam apy evam ucyate. sa priter viragad upeksako viharati vistarena yavat sukhaviharitti. trtiyam dhyanam upasampadya viharatiti. pritilaksanenaparenamgena varjitam iti. caturtham punar evam ucyate. sa sukhasya ca prahanad vistarena yavad aduhkhasukham upeksasmrtiparisuddam caturtham dhyanam upasampadya viharatiti. sukhenapy amgena varjitam samadhir evatra kevalam avasisyata ity ata eva sutram krtam

vicarapritisukhavad

iti.

(viii.2-4) esam api copapattaya ukta iti.

arupyadhatur asthana upapattya caturvidha

iti vacanat. anuparivartakarupabhavad iti. dhyananasravasamvarabhavad [tib. 332a] ity arthah.

viveka

iti. vivicyate aneneti vivekah. yena margeneti. anamtaryamargena vimuktimargenapi va tad ekakaryatvat. vairagyagamanad iti. tadvaimukhyagamanad ity arthah.

vibhutarupasamjñakhya

iti. vibhuta rupasamjñasyeti vibhutarupasamjñah. vibhutarupasamjña ity akhya esam iti vibhutarupasamjñakhyah.

sadhyam tavad etad iti. nikayantariyah. yadi hi syad hi syad iti vaibhasikah. apimgalavad iti. yatha isat pimgala apimgalah. evam isad rupa arupya iti. katham tadabhave tatsanvarau kayavaksamvarau bhavisyatah. na casati bhute arupyavacare samvarabhautikam arupyavacaram yujyate. anasravasamvaravac cet. tatraitat syat. yatha na samty anasravani bhutani. asti canasravasamvaro bhautikam rupam. evam ihapi narupyavacarani bhutani syuh. atha varupyavacarasamvarah syat bhautikam rupam iti. tac ca na. sasravabhutasadbhavat sasravani [tib. 332b] bhutani

samti. tany arupyesu bhaveyuh. anasravani tu bhutani na samti.
ato 'nasravasamvaro yatra jatah. tatratyani sasravany upadaya
bhavatity akalpaneyam asamyat. samapattav api tatpratisedha ukta iti.
anenaivopapattirupapratisedhena samapattav api rupapratisedha ukto
bhavati. natra yatnamtaram anustheyam. katham. yadi
kayavaksamvaramatram. (abhidh-k-vy 667) katham tadabhave tatsamvaro
bhavisyati. na casati bhute bhautikam yujyate. anasravasamvaravac cet.
na. sasravabhutasadbhavad iti. sarvaso rupasamjñanam samatikramad
iti vacanat. samapattav api tatpratisedha ukta ity apare. tad evam
narupyasamapattisu narupyopapattisu rupam astiti darsitam
bhavati. parimanalpatvac cet. atha matam. paramanumatram rupam
asti. atas ta isadrupa isyanta iti. udakajamtukesv apy anutvad
adrsyarupesu prasamgah arupyaprasamga ity arthah. acchatac
cet. tatraitad syad rupasyacchatvad arupya iti.
antarabhavarupavacaresv apu prasamgah. antarabhavarupavacara hi
vajramayesv api parvatesv acchatvad asajjamana [tib. 333a] gacchamti.
tesv arupyaprasamgah. samapattivat tadupapattivisesad iti.
yathaiva hy akasanantyadisamapattayo visistatamah. evam
upapattiviseso 'pi tasam abhyupagantavyo 'cchacchataratama iti. atah
samapattivad upapattiviseso 'py acchataratama iti. tad evarupyam syat.
yadi carupyopapattirupasyadharabhumikenendriyenacchataratvad
agrahanam ity arupya ucyamte. dhyanopapattirupasyapi ceti vistarah.
esa sambhavo dhyanopapattirupasyapi
cadharabhumikenendriyenagrahanam. katham.
prathamadhyanabhumikenendriyena dvitiyabhumikasyagrahanam. evam
yavat trtiyadhyanabhumikenendriyena caturthadhyanabhumikasya
rupasyagrahanam. urdhvabhumikasyacchataratamatvat. tad evam
dhyanopapattirupasya cadharabhumikenendriyenagrahanat kas tatra
visesah. arupyadhatau yad acchataratamabhyam samanye 'pi ta
evarupya isyamgte na rupavacarah. tasman na tatra rupam. atha
matam dvayor dhatvor anvartha samjña. kamagunaprabhavitah
kamadhatuh. rupaprabhavito rupadhatur iti. narupyadhator [tib. 333b]
anvartha samjña. kim tarhi yadrcchiki ti. katra yuktih. dvayor
dhatvor anvartha samjña. narupyadhator iti. yuktya pratisidhya
narupyadhatau rupam astiti agamam parigrhyasamkitam varyate.
tatra rupaprasiddhyartham ayurusmanor iti vistarah. arupyesu
rupastitvasiddhir iti ced ity etat padam pratyekam yojyam. katham.
ayurusmanoh samsrstavacanad rupastitvasiddhir iti cet.
tatraitat syat sutra uktam. yac cayusman kausthila ayur yac
cosmakam samsrstav imau dharmau. na visamsrstav iti
vistarah. atas tatrayusi saty usmana bhavitavyam. usma ca
rupam iti sidhyati. nadakalapidvayavan namarupayor (abhidh-k-vy 668)
anyonyanisritavacanat. arupyesu rupastitvasiddhir iti cet. sutra
uktam. tadyathayusman sariputra dve nadakalapyav akase ucchrite
syatam. te anyonyanisrite anyonyam nisritya tistheyatam. tatra
kascid ekam apanayet. dvitiya nipatet. dvitiyam apanayet. eka nipatet.
evam ayusman sariputra namam ca rupam canyonyanisritam.

anyonyam nisritya tisthatiti vistarah. vijñanapratyayam
namarupam iti vacanat. tasmad arupyesu rupastitvasiddhir iti cet.
[tib. 334a] pratityasamutpadasutra uktam. arupyaprasiddhiksane
vijñanapratyayam namarupam iti vacanat tasmad arupyesu rupam
astiti sidhyati. anyatra rupad iti vistarah. sutra uktam. rupopagam
bhiksavo vijñanam tisthati. iti rupalambanarupapratistham.
yah kascid bhiksava evam vadet. aham anyatra rupad vedanayah
samjñayah samskarebhyo vijñanasyagatim va gatim va
vadamiti. tasya tad vagvastv eva syad iti. asmad api cagamad
arupyesu rupam astiti sidhyaty evam cet. tan na. sampradharyatvat.

ahosvit sarvam iti. kamaruparupyavacaram. ayam atrabhiprayarthah.
kamavacaram evayuh samdhayaivam uktam iti. tatha hy uktam.

ayur usmatha vijñanam yada kayam jahaty ami. apaviddhas tada
sete yatha kastham acetana

iti. na carupyadhatau kayo 'sti. kuta eva kayanidhanam. rupadhatau tu
yady api kayo 'sti. na tu kayanidhanam prajñayata iti. yac ca
namarupayor anyonyasritatvam uktam. tad api kamarupavacaram eva
samdhayoktam iti laksyate. dvayasambhave hy anyonyasritatvam
sambhavati. [tib. 334b] yac ca vijñanapratyayam namarupam iti.
vijñanam pratyayo 'syeti vijñanapratyayam namarupam ity evam
sasthibahuvrihisamase. kim atra sarvavijñanam
kamavacarasamskarapratyayam yavad arupyavacarasamskarapratyayam
namarupasya pratyayah. ahosvit sarvam namarupam vijñanapratyayam
iti. vayam brumo vijñanapratyayam mamarupam ity evam sarvasya
namarupasya vijñanam pratyaya ity avadharyate. na tu sarvam
vijñanam namarupasya pratyaya ity avadharyate. kimcid vijñanam
namna eva pratyayo yad arupyavacarasamskarapratyayam. kimcin
namarupasya yat kamarupavacarasamskarapratyayam. tad idam uktam
bhavati. pratyaya eva vijñanam asya namarupasya. na tv asyaiva samuditasya
namarupasya pratyaya iti. sambhavam praty evam ucyate. tatha hy
upapadukanam vijñanapratyayam sadayatanam eva bhavati. na
namarupam anispannasadayatanavastha hi pamca skamdha
namarupam (abhidh-k-vy 669) ity akhyayante. sutram caitam evartham
dyotayati. vijñanam ced ananda matuh kuksim navakramed api tu tan
namarupam kalalatvaya sammurchet. na bhadanta. vijñanam ced
anandavakramya ksipram evapakramed api tu tan namarupam itthavtaya
prajñayeta. [tib. 335a] no bhadanta. vijñanam ced ananda daharasya
kumarasya kumarikaya va ucchidyeta vinasyen na bhaved api tu tan
namarupam vrddhim vipulatam apadyeta. no bhadanta. tad anenapi
paryayena veditavyam. yad vijñanasya pratyayam namarupam.
namarupapratyayam ca vijñanam iti vistarah. kim atra sarvair etai
rupadibhir vina tatpratisedha agatigatipratisedhah. tatra purvasmal
lokad amtarabhavasamtatya ihopapattir agatih.
amtarabhavasamtatya punar asmal lokat paraloka upapattir gatih.
ahosvid ekenapi rupadinam anyatamam eva. vayam brumah. sarvair vina

tatpratisedha iti. avisesavacanan na sampradharyam iti cet. syad
esa buddhir avisesenedam sutravacanam. yac cayusman
mahakausthila ayur iti vistarena yavad rupopagam vijñanam
tisthatity anena sutravacanena visesitam kamavacaram
rupavacaram vayuh samdhayoktam yavat sarvair eva tair vina
rupadibhis tatpratisedha iti. atrocyate. astiprasamgah. bahyasyapi hy
usmana ayusa vinabhavo na prapnotity avisesavacanat. na hy
evam visesitam yac cayusman kausthila ayur yac cosma
adhyatmika ityadi. [tib. 335b] bahyasyapi ca rupasya
kasthakudyader asattvasamkhyatasya vijñanasritatvam prapnoty
avisesavacanat. caturvijñanasthitivac ceti vistarah. yatha
catasrnam vijñanasthitinam avisesavacanad arupyadhatau tava
rupastitvam. evam tavaharacatuskavacanad ruparupyadhatau
kavadikaraharaprasamgah. evam hi sutram pathyate. catvara
ahara bhutanam sattvanam sthitaye sambhavaisinam
canugrahaye. katame catvarah. kavadikaraharah audarikah
suksmah. sparso dvitiyah. manahsamcetana trtiyah. vijñanam
aharas caturtha iti. evam aharacatuskavacanat sattvanam
sthityartham avisesena. kamavacaranam ity avisesitatvat tava
ruparupyadhatvor api kavadikaraharaprasamgah. atikramyeti
vistarah. tatra nikayantariyasyaitat syat. asty
asyotsargasyapavadhah. atikramya devan kavadikaraharabhaksan iti
vacanat. udayisutradisu bhedac ca kayasyatikramya devan
kavadikaraharabhaksan anyatamasmin divye manomayakaya upapadyata iti.
prityaharavacanac ceti. bhavati bhiksavah sa samayo yad ayam lokah
samvartate. samvartamane loke yadbhuyasa sattva [tib. 336a] abhasvare
(abhidh-k-vy 670) devanikaye utpadyante. tatra bhavanti rupino manomaya
avikala ahinendriyah sarvamgapratyamgopetah subha
varnasthayinah svayamprabha vihayasamgamah pritibhaksah
prityahara dirghayuso dirgham adhvanam tisthantity evamadisu
sutresu vacanad aprasamgah kavadikaraharasya. yady evam
arupyesv api rupasyaprasamgah. kim karanam apavadat. katham.
rupanam nihsaranam arupya ity ekam sutram apavadah. ye te
santa vimoksa atikramya rupany arupya iti dvitiyam. arupinah
santi sattva iti trtiyam. sarvaso rupasamjñanam samatikramad
iti caturtham. sati hi rupa iti. yady arupyasamapattyupapattisu rupam
syat. sati hi rupe svam rupam avasyam samjanirann iti sarvaso
rupasamjñanam samatikramad iti vacanam noktam syat. uktam tu.
ato 'pi na tatra rupam asti. audarikam iti vistarah. tatraitat syat.
[tib. 336b] audarikam adhobhumikam rupam abhisamdhayoktam. ye te
santa vimoksa iti vistarena. atra brumah. kavadikarahare 'pi
tulyam. katham. atikramya devan kavadikaraharabhaksan ity
audarikam adhobhumikam kavadikaraharam abhisamdhayoktam na
rupavacaram kavadikaraharam suksmam iti. yadi
cadhobhumyaudarikarupanihsaranad arupya ity ucyante. dhyananam
api cadhobhuminihsaranatvad arupyatvaprasamgah. katham.
kamavacaraudarikarupanihsaranam prathamam dhyanam. evam

uttarottaraudarikarupanihsaranam. yavac caturthadhyanam ity arupyatvaprasamgah. vedanadinihsaranam ca kim noktam. yady adhobhumikaudarikanihsaranat saty api svabhumikarupe arupya ity ucyante. vedanadinihsaranad arupya avedana iti kim nocyante. satyam api svabhumivedanayam. adisabdena yavad avijñana iti kim nocyante. saty api svabhumivijñana iti. kim karanam. adhobhumikavedanadinihsaranat. adhobhumyaudarikavedanadinihsaranat ity arthah. rupajatim tu krtsnam atikranta. [tib. 337a] ya kacid rupajatih audariki va suksma va adhyatmiki va bahya va. tam sarvam atikranta arupyah samapattyupapattau. na vedanadijatim na vedanam sarvam atikranta arupyah samapattyupapattau. aduhkhasukhavedanastitvat. adisabdena yavad vijñanam vaktavyam. ato rupanam nihsaranam uktam. na vedanadinihsaranam. tasmad evamvadinam asmakam na bhavaty ayam prasamgah. adhobhumikavedanadinihsaranat. vedanadinihsaranam ca kim noktam iti.

aha. yadi rupanam nihsaranam arupyah. yat tarhy uktam sutre naham bhavena bhavasya nihsaranam vadamiti. tat katham rupabhavasyarupyabhavena (abhidh-k-vy 671) nihsaranam. bhavenabhavasyanihsaranavacanam tu tenaiva tasyanihsaranat. tenaiva bhavena tasyaiva bhavasyanihsaranat evam uktam. asarvanatyantanihsaranac ca. asarvanihsaranam. na hi rupabhavena kamabhavasya nihsaranam iti. arupyabhavasyapi tena nihsaranam bhavati. na catyantanihsaranam kamabhavat tena bhavati. punar agamanat. tatharupyabhavena [tib. 337b] rupabhavasya nihsaranam. na kamabhavasya. na catyantanihsaranam rupabhavanam arupyabhavena.

uktam yatha vartata iti.

nikayam jivitam catra nisrita cittasamtatir

ityadi. traya iti pullimganirdesah. arupya ity abhisambamdhanat. tathaprayogad iti. prayogakale akasadiny alambanani bhavanti anyada tv anye 'pi dharma yathasambhavam alambananiti darsayati.

mamdyat tu na samjñanapyasamjñaka

iti. caturtha arupyah kasman na samjñity ucyate. napy asamjña iti. mamdyat. tusabdena tasyakaro 'ntarnitarupo veditavyah. yena hi karanena sa caturtha arupyo naivasamjñanasamjñayatanam ity ucyate. tad eva karanam ity ucyate. mandyad iti. prayogas tv asyaivam sucito bhavati. anvarthasamjñakaranat. ata evaha. yady api tatrapy evam prayujyata ity adi. samjña gandah gandavad gandah. evam yavac chalyah. asamjñakah sammoham iti. samjñaya abhavo hi sammohakaranam. ity arthah. siyateti samjñasamucchedad ity abhiprayah. etac chantam etat pranitam. kim. tad ity aha. yad uta naivasamjñanasamjñayatanam iti. samjñamandyam abhipriyate. atra prasnayitavyam. kasmat tu tais tad evam grhyata iti. tair iti tatsamapattibhih. tad iti naivasamjñanasamjñayatanam. [tib. 338a]

evam grhyata iti naivasamjñanasamjñeti grhyata ity arthah. tad evam pariprasne vigrhitasyavasyam idam vaktavyam jayate. mrdatvat samjñanam. naivasamjnanasamjñayatanam ucyate ity etad evoktam.

(viii.5, 6) samapattidravyani maulaniti.

sakhas tesam nopanasyanta ity abhiprayah. katham sapta trividhanity aha.

asvadanavac chuddhanasravaniti.

anasravam nastiti samjñamandyat. yad asvadayati. tasmad vyutthita iti. suddhakat. yenasvadayati. tat samapanna iti. asvadanasamprayuktam.

(viii.7, 8) yathanta caturangasena namgebhyo 'rthamtarabhuta. evam pamcamgadhyanam (abhidh-k-vy 672) narthantaram iti svamatam darsayati.

prityadaya

iti. purvoktah pritisukhacittaikagratah.

adhyatmasamprasadas ceti.

caturamgam dvitiyam.

trtiye pamca pekseti.

samskaropeksatra grhyate. ya pritir anabhogalaksana. smrtir upeksanimittasyasampramosah. smrtyasampramose samprajñanata samprajñanam. caturthe upeksaparisuddhih. upeksayah parisuddhir upeksaparisuddhih. [tib. 338b] adhobhumikapaksalavigamat. astav apaksala apaksiyante. evam smrtiparisuddhih.

(viii.9) prathamadhyanikaniti. prathamadhyane bhavani. ata evocyata iti. yasmad dvitiyadisv adhyatmasamprasadadayo vardhante. katham. catuskotikam. syat prathame dhyane na dvitiye. syad dvitiye na prathame. syad ubhayoh. syan nobhayoh. evam sarvani dhyanamgani parasparam yojyani. katham. yany amgani prathame dhyane. trtiye 'pi tani. catuskotikam. prathama kotih vitarkavicarapritisukhani. dvitiya upeksasmrtisamprajñanasukhani. trtiya samadhih. caturthi kotir uktanirmukta dharmah. yany amgani prathame dhyane. caturthe 'pi tani. catuskotikam. prathama kotir vitarkavicarapritisukhani. dvitiya aduhkhasukha vedana upeksaparisuddhih. smrtiparisuddhis ca. trtiya samadhih. caturthi uktanirmukta dharmah [tib. 339a] yany amgani dvitiye dhyane. trtiye 'pi tani. catuskotikam. prathama kotir adhyatmasamprasadapritisukhani. dvitiya upeksasmrtisamprajñanasukhani. trtiya samadhih. caturthi uktanirmuktadharmah. yany amgani dvitiye dhyane. caturthe

'pi va tani. catuskotikam. prathama kotir
adhyatmasamprasadapritisukhani. dvitiya tadamgani samadhim
hitva. trtiya samadhih. caturthi uktanirmukta dharmah. yany
amgani trtiye dhyane caturthe 'pi tani. catuskotikam. prathama
kotih samadhivarjyani tadamgani. dvitiyapy evam. trtiya
samadhih. caturthi uktanirmukta dharmah. etac ca tad ekavacaram
nama.

kasmat trtiye dhyane sukham dravyantaram ucyata iti. katham ucyate.
tany etany astadasadhyanamgani bhavantiti vistarenoktva punar
aha. namata evam.

dravyato dasa caikam ca

dravyata etany ekadasa bhavanti. prathamadhyanikani pamca. dvitiye
'dhyatmasamprasado vardhate. trtiye
upeksasmrtisamprajñanasukhanitivacanat. sukhemdriyayogad iti.
sukhemdriyasambhavat. nasty eva caitasikam sukhemdriyam trisv api
hi dhyanesu. kim tarhi. kayikam [tib. 339b] eva sukham
amgavyavasthapitam. samahitavasthamtaralasamudacarat.
darstamtikanam kilaisa paksah. tesam hi na dvibhumikam
eva sukhendriyam. kamaprathamadhyanabhumikam iti. kim tarhi.
caturbhumikam api sukhendriyam bhavati. kamavacaram yavat
trtiyadhyanabhumikam iti. ata eva ca vibhasayam bhadantena
sautrantikenoktam. abhidharmikanam araghatteneva
caksurvijñanadikam adhastad urdhvam akrsyata iti. tad evam
asyestam bhavati. caksurvijñanadikam dvitiyadidhyanabhumikam
api bhavatiti.

adhyaropita esa patha iti. yo 'yam caitasikam iti pathah. sukham
ca kayena pratisamvedayata iti svasabdena vacanac ceti.
trtiyadhyananirdesa evam uktam. sa priter viragad upeksako viharati
smrtiman samprajanaman. sukham ca kayena pratisamvedayate. yat tad
arya acaksate upeksakah smrtiman sukhavihari trtiyam
dhyanam upasampadya viharatiti. yadi hi tac caitasikam syat katham tat
kayena pratisamvedyet. manah kayeneti. manah samudayenaivam uktva. ko
guna iti. sukham ca manasa pratisamvedayati. sukham ca kayena
pratisamvedayata ity evam va vaktavyam syad ity abhiprayah. caturthe
dhyane prasrabdhibhuyastve 'pi sukhavacanac ceti. caturthe dhyane
prasrabdhisukham bhuyo bhavati bahutaram bhavati. dhyanantarebhyas
caturthasya prasrabdhataratvat. tadbhuyastve [tib. 340a] 'pi
sukhasyavacanam. caturthe dhyane sukham nocyate. tasya sukhasyavacanat.
vedanasukham eva tat trtiye dhyane gamyate. na caturthe sukha
vedanastiti tatra nocyata ity abhiprayah. sukhavedananukula
prasrabdhih sukham iti cet. syan matam. prathamadvitiyayor dhyanayoh.
sukhavedananukula prasrabdhih. taddvayoh sukham ity uktva caturthe
dhyane prasrabdhih sukhavedananukula na bhavatiti nokta. yady evam
trtiye prasrabdhisukhavacanam kasmat. trtiyadhyanaprasrabdhir api
sukhavedananukula bhavati. tatra prasrabdhisukham kasman noktam.

vedanasukham eva hi tatra bhavadbhir vyavasthapitam. na prasrabdhih
sukham. dvihsukhapathat. upeksopahatatvad iti cet. syan matam.
trtiye dhyana upeksa karmanyatalaksana bhavati. tayopahata
prasrabdhir iti nocyate iti. na. upeksayaiva (abhidh-k-vy 674)
tadvrddheh. naitad evam. upeksayaiva tu tatra trtiye dhyane
prasrabdhisukhavrddheh. na hy upaghatahetunaiva vrddhir yujyata iti.
katham upeksayaiva tadvrddhir ity ato braviti. purvikabhyam
tadvisesad iti. purvikabhyam hi
prathamadvitiyadhyanaprasrabdhibhyam. [tib. 340b]
trtiyadhyanaprasrabdhir visista. purvikabhyam dhyanabhyam
trtiyasya visistatvat. yasmin samaya iti vistarah. yasmin samaye
aryasravakah pravivekajam pritim kayena
saksatkrtvopasampadya viharati. pamcasya dharmas tasmin samaye
prahiyante. pamca dharma bhavanaparipurim gacchanti.
adhyatmasamprasadah pritih prasrabdhih sukham [prajña]
samadhis ceti. prasrabdhisukhayor ananyatve katham esam pamcatvam
syat. arthantaratve ca sati kayikam eva sukham trisv api dhyanesv iti
siddham bhavati. samapannasya katham kayavijñanam iti. atrocyate.
samadhivisesajena prasrabdhinamna sukhavedaniyena sukhavedananukulena
vayuna kayaspharanat kayadhmapanat. kim. kayavijñanam bhavaty
eveti. bahirviksepat samadhibhramsa iti cet. yadi manyeta
kayvijñanotpattya bahirviksepad bahyavisayaviksepat
samadhibhramsa iti. na. samadhijasyeti vistarah. naitad evam
bhavisyatiti. kasmat.
samadhijasyamtahkayasambhutasyabahirjabhutasyety arthah.
kayasukhasya kayavijñanasamprayuktasya veditasukhasya
samadhyanukulatvan nasmat samadhibhramsa ity arthah. na. [tib. 341a]
ata eveti. na kayavijñanakale vyutthitah syat. ata eva karanat
samadhyanukulatvad ity arthah. tatsammukhibhavantaram hi punar
upatisthate samadhir ity abhiprayah. kamavacarena kayavijñanena
rupavacarasya sprastavyasyagrahanad rupavacaram etat
kayavijñanam na kamavacaram. ata eva tatsamprayogi sukham
dhyanamgam na sidhyati. prasrabdhijñanasyotpatter iti.
rupavacarasyah kamavacarena [kayavijñanena] kayendriyena
samadhibaladhanatah. tad dhi kayendriyam samahitasya tam avastham
gatam. yad urdhvabhumikasya kayavijñanasyasrayo bhavatiti. anasrave
apiti. sprastavyam ca prasrabdhilaksanam tadalambanam ca
kayavijñanam sprastavyakayavijñane 'nasrave api syatam. kim
karanam ity aha. ma bhut kimcid amgam sasravam kimcid
anasravam iti cet. yady evam manyeta.
kayikaprasrabdhisambodhyamgavacanad iste. yapi kayaprasrabdhih.
tad api prasrabdhisambodhyamgam abhijñayai sambodhaye nirvanaya
samvartate. yapi (abhidh-k-vy 675) cittaprasrabdhir yavad eva
sprastavyani sambodhyamgam abhijñayai sambodhaye nirvanaya
samvartata iti vacanat. bodhyamgavacanad iste [tib. 341b]
sprastavyakayavijñane anasrave iti. bodhyamganukulatvad iti cet.
athaivam parihriyeta. yasmat kayiki prasrabdhir bodhyamganukula.

tasmad bodhyamgam ity upacaryate na tu bodhyamgam iti. anasravatvam apy evam. anasravatvanukulatvat te sprastavyakayavijñane anasrave ity upacaryete. na tv anasrave eveti. evam anayor anasravatvam. sasrava dharma iti vistarah. sasrava dharmah katame. yavad eva caksur yavanti eva rupani yavad eva caksurvijñanam. yavad yavan eva kayo yavanty eva sprastavyani yavad eva kayavijñanam iti. asya sutrasya virodha iti evam cen manyeta. tan na. anyasprastavyakayavijñanabhisamdhivacanat. tat prasrabdhivyatiriktanam sprastavyanam kayavijñanavyatiriktanam ca kayavijñananam abhisamdhivacanat. na canasrava iti vistarah. nanv anasrave 'nasravavavyavasthane kimcid amgam sasravam kimcid anasravam syad iti. yady esa dosa iti manyeta. tatsprastavyakayavijñanasya sasravatvat. taditarasyanasravatvat. atrocyate. ayaugapadyat ko dosa iti. [tib. 342a] yada sasravam amgam samudacarati. na tadanasravam samudacarati. yadanasravam amgam. na tada sasravam ity adosa esah. sukhaprityasamavadhanat. sukhasya kayikasya prites ca manasyah asamavadhanad ayaugapadyat. na pamcamgam prathamam dhyanam syad iti cet. yady evam manyeta. na sa dosah. kasmat. sambhavam praty upadesad vitarkavicaravat. yatha savitarkam savicaram prathamam dhyanam iti paryayena vitarkavicarau bhavatah. evam sukhapriti api sambhavam praty upadesad adosa esa iti. sadhyam iti cet. vitarkavicarau paryayena bhavata iti sadhyam iti. aha. siddham. katham ity aha. vitarkavicarayor virodhad iti. yady audarikata cittasya. suksmata nasti. yadi suksmata. audarikata nastiti. virodhad vitarkavicarayor ayaugapadyam. dosavacanac ceti. apeksiki caudarikasuksmata bhumiprakarabhedad ity a bhavagrad vitarkavicarau syatam ity adi. kesamcit patho bhavati dosavacanac ceti. asmavadhanena ca na kascid dosa ucyata ity arthah. dvitricaturamgapakarseneti. dvyangapakarsena dvitiyadhyanavyavasthanam. tatra vitarkavicarayor abhavat. [tib. 342b] tryamgapakarsena trtiyadhyanavyavasthanam. tatra pritir api nastiti. caturamgapakarsena (abhidh-k-vy 676) caturthadhyanavyavasthanam. tatra sukham api nastiti. na tu samjñadinam amgatvam uktam iti. na hi samjñadinam dhyanantaresv apakarso 'stiti. kim artham pamcanam evamgatvam. yady ayam artho nabhipreta iti. yady upakaratvat pamcanam evamgatvam. tan na. vitarkavicarabhyam smrtiprajñayor upakaratvat. na hi. tatha vitarkavicarav upakarau yatha smrtiprajñe iste. supasthitasmrter yathabhutamprajanato layauddhatyadyabhavatah.

tasmad vicaryam etad iti. yogacarabhumidarsanena vicaryam etad iti tatra kautuhalam patayaty acaryah. ayam catrarthasamksepo drastavyah. kim punar adhikrtya vitarkadaya evamgatvena vyavasthapitah satsv anyesu dharmesu. tavadbhih. pratipaksanusamsatadubhayasrayamgaparisamapteh. arupyesv

amgavyavasthanam nasti. samathaikarasatam upadaya. tad uktam pratipaksamgam upadaya. anusamsangam upadaya. tadubhayasamnisrayamgam copadaya. prathame tavad dhyane vitarko vicaras ca pratipaksamgam. tabhyam kamavyapadavihimsavitarkaprahanat. pritih sukham canusamsamgam. [tib. 343a] vitarkavicarabhyam pratipaksite vipakse tadvivekajapritisukhalabhat. cittaikagrata tadubhayasamnisrayamgam. samnisrayabalena vitarkadipravrtter iti. tatha dvitiye dhyane 'dhyatmasamprasadah pratipaksamgam. tena vitarkavicarapratipaksanat. pritisukhe cittaikagrata ca sese amge purvavat. trtiye dhyane upeksasmrtisamprajanyam ca pratipaksamgah. taih pritipratipaksanat. sukham cittaikagrata ca sese amge yathakramam purvavat. caturthe dhyane upeksaparisuddhih smrtiparisuddhis ca pratipaksamgam. tabhyam dhyanesu sukhapratipaksanat. aduhkhasukha vedana anusamsamgam. cittaikagrata tadubhayasamnisrayamgam iti.

sraddha prasada iti. sraddhaiva prasadah sraddhaprasadah.

katham asati dravyantaratve caitasikatvam iti. vitarkadinam. avasthaviseso 'pi hi nama cetasas caitasiko bhavati. cetasi bhavatvat. paryesakamanojalpavastha vitarkah. pratyaveksakamanojalpavastha vicarah. vaksamutthapikavastha cittasya vitarkah. tadanyavastha vicara iti bhagavadvisesah. aviksiptavastha samadhih. [tib. 343b] prasantavahitavastha cittasyadhyatmasamprasada iti.

na vai sukham dhyanesu saumanasyam yujyata iti. tulyasukhavedanasvabhavye manasatve 'pi sati. kasmat saumanasyam sukham iti nocyate. asti (abhidh-k-vy 677) karanam. iyam hi pritir anupasamta. taya hi tat samahitam api cittam ksipyata ivonnamyata iva samodam sahasam viplutam iva vyavasthapyate. tad yadopasamtam bhavati. tada bhumyantaraprapta tajjatiyaiva vedana sukham ity ucyate.

(viii.10) klesaviviktatvad iti. tadbhumikaih klesair aviviktatvad ity arthah. klesavilatvad iti. klesair aprasannatvad ity arthah. klistasukhasambhramitatvad iti. klistena sukhena sambhramitatvat. smrtih samprajanyam ca na bhavatah. klesamalinatvad iti. tadbhumikaih klesair malinatvat. upeksayah smrtes ca parisuddhir nasti.

kusalamahabhumikatvad anayor iti. prasrabdhyupekse kusalamahabhumike pathite.

sraddhapramadah prasrabdhir upeksa hrir apatrapa muladvayam ahimsa ca viryam ca kusalam sadeti

vacanat. kim punar ete purvasmin pakse klistesv api dhyanesu bhavatah. na ca bhavata ity aha. kasmad etan noktam. anuktasiddhatvat. kusalamahabhumikayoh prasrabdhyupeksayor aparigrahad bhavata eva te ity apare.

(viii.11) svase iti.

[tib. 344a] asvasaprasvasau. dvitvapradarsanartham catra dvivacananirdesah. vitarkavicarapritisukhair akampaniyatvad iti. yatha purvakani trini dhyanani vitarkadibhih. kampyate prathamam dhyanam vitarkavicarabhyam kampyate. dvitiyam pritya. trtiyam sukhena. naivam ebhis caturtham kampyate.

yatha nivate dipo na kampyate vayuna. tadvad ity uktam sutra ity apara ahuh. astapaksalamuktatvat.

(viii.13) adyaptam

iti. adyadhyanasamgrhitam. nirmanacittavad iti. yathadharabhumikam nirmanacittam tadbhumikam nirmanam nirmatukama nirmatarah sammukhikurvanti. tadvat. na kusalam hinatvad iti. tad dhi prathamadhyanabhumikam kusalam dvitiyadhyanabhumikan nihinam nikrstam. ato na sammukhikurvanti. prayojanena hi te prathamadhyanabhumikam sammukhikurvanti. na bahumanena. savipakam ca tat kusalam. na ca tadvipakena te 'rthina iti kusalacittasammukhikarane yatnam na kurvanti.

(viii.14) vairagyenopapattita

iti. vairagyenopapattito veti. vasabdo luptanirdesah. adhobhumivairagyad (abhidh-k-vy 678) va asamanvagatas tena suddhakam pratilabhate dhyanam arupyam va. kamavairagyat prathamam suddhakam pratilabhate triprakaram anyatra nirvedhabhagiyat. evam yavad akimcanyayatanavairagyad [tib. 344b] bhavagram pratilabhate. adhobhumyupapattito va. uparistad adharayam bhumav upapadyamanas tal labhate. anyatra bhavagrad iti. tasyadhobhumivairagyata eva labhah. prayogato nirvedhabhagiyam iti. tasya vairagyopapattikrtah sa labho na bhavati. parihanito 'pi hanabhagiyam iti. sthitibhagiyat parihiyamano hanabhagiyam labhate. ata evocyata iti. yasmat parihino pi hanabhagiyam labhate. evam parihanya copapattyapi ceti yojyam. katham. syac chuddhakam parihanya labheta parihanya vijahyat. syac chuddhakam dhyanam upapattya labheta upapattya vijahyad iti. aha. syat. katham ity aha. hanabhagiyam prathamam dhyanam iti. brahmalokah prathamam dhyanam tribhumikam. visesena brahmaloke upapadyamana iti vacanat. brahmalokavairagyena tyajyata iti. yasmat prathamadhyanavairagyena hanabhagiyam dhyanam klesanugunyat. tadbhumikaklesam iva tyajati. ato brahmalokavairagyena tyajyata ity ucyate. evam tavat prathamasya prasnasya vivarjanam. brahmalokavairagyaparihanya labhate. yadi brahmalokavairagyaparihanya parihiyate punas tad dhanabhagiyam pratilabhate. tadbhumikaklesavat. [tib. 345a] kamadhatuvairagyaparihanya tyajyate. yada kamadhatuvairagyat parihiyate. tada suddhakam tyajyate. uparistad brahmaloka upapadyamano labhata iti. dvitiyadibhyo brahmaloka upapadyamano hanabhagiyam tadbhumikaklesavad eva labhate. tasmat kamadhatav

upapadyamano vijahatiti. tasmad brahmalokat kamadhatav upapadyamano vijahatiti. indriyasamcarato 'pi saiksasaiksam iti. sraddhavimukto drstipraptayam saiksam labhate. samayavimikto 'py akopyaprativedhe asaiksam labhate. navasyam. anupurvikenalabhad iti. yady anupurviko 'nagamyasamnisrayena niyamam avakramati na labhate.

(viii.15, 16) svabhumike suddhanasrave iti. vyutthanakale pravahe ca. dvitiyatrtiyadhyanabhumike ceti. misrakamisrakanulomasamapattau vyutkrantakasamapattau ca. sapta svabhumike suddhakanasrave iti. purvavad vijñanakasanamtyayatanabhumike ca. tathaiva pratilomasamapattau. bhavagram suddhakam evanasravabhavad iti. mamdyad anasravam nastity uktam. anulomasamapattau tu vyutthanakale tad bhavati. trtiyacaturthaprathamadhyanabhumike ceti. amisrakamisrakanulomapratilomavyutkrantasamapattikalesu. [tib. 345b] (abhidh-k-vy 679) akasanamtyayatanacaturthadhyanabhumikani catvariti. tesv eva kalesu. trinity anasravabhavat. evam anyadhyanarupyad anamtaram dasa dravyani yojyaniti. tadyatha trtiyadhyanad anantaram dasa. svabhumike dve suddhakanasrave. caturthadhyanakasanamtyayatanabhumikani catvari. tathaiva ca prathamadvitiyadhyanabhumikani catvariti. caturthadhyanad anantaram dasa. svabhumike dve suddhakanasrave. akasavijñananamtyayatanabhumikani catvari. dvitiyatrtiyadhyanabhumikani catvariti. akasanamtyayatanad anantaram dasa. svabhumike dve. vijñanakimcanyayatanabhumikani catvari. trtiyacaturthadhyanabhumikani catvary utpadyanta ity evam dasa bhavanti. anvayajñananantaram ceti vistarah. idam vyutpadyate. urdhvadharabhumyalambanatvad dhyananam asti prasamga iti krtva. tasyadharasrayalambanatvad iti. yamat tad dharmajñanam adharasrayakamadhatvasrayam adharalambanam kamaduhkhadyalambanam. tasyadharasrayalambanatvan na dharmajñananantaram arupyan samapadyante. sesam yathaivanasravad iti. svabhumike ca suddhanasrave utpadyete. urdhvad adhobhumike ca [tib. 346a] yavat trtiyad iti. pranidhayeti vistarah. yadi kascid evam buddhim utpadyardharatre candrodaye candrastamaye va maya praboddhavyam iti svapet. sa purvabhiprayanuvartanat samtatateh tasminn eva kale prabudhyate. yathasyaivam pranidhaya suptah. tasyabhiprete kale prabodho bhavati. tadvad etat. sarvatha notpadyata iti. napi svabhumikam napy adharabhumikam utpadyata ity arthah. samapattikalam praty etad uktam iti. suddhakat klistac ca samanantaram svabhumikam eva klistam utpadyate nanyabhumikam iti. katham. tatha suddhat klistam vapi svabhumikam. klistat svam suddhakam klistam ity evam.

cyutikale tu

maranabhave. upapattilabhikac chuddhakad iti vistarah. upapattidhyanesu yad upapattilabhikam kusalasamahitam. tad api

suddhakam dhyanam ity ucyate. ata idam ucyate.

cyutikale tv

iti vistarena. kim karanam. asamahitatvan maranabhavasya. na hi tadanim suddhakam samapattidhyanam astiti. atah sarvabhumikam klistam utpadyata iti. svabhumikadharordhvabhumikam pratisamdhicittam klistam asamahitam utpadyata ity arthah. nordhvabhumikam. klistasadbhave sati tatropapattyasambhavat.

(viii.17, 18) anyatra visesabhagiyad [tib. 346b] iti. ita urdhvabhumyabhavat. tasmad anasravam utpadyata iti nirvedhabhagiyat. hanasthitibhagiye iti. hanabhagiyam pravahakale. sthitibhagiyam visesagamanakale. anyatra hanabhagiyad iti. visesabhagiyad dhiyamanasya sthitibhagiyaparityage tasyaivotpattiyogat. tad evaikam iti. tad eva nirvedhabhagiyam pravahayogena.

(viii.19) akrsta ity anukrameneti. anulomanukramena pratilomanukramena ca.

(viii.20) vidhiyata iti kriyata ity arthah. sthapyata iti va. kim karanam. nihinatvat.

aryakimcanyasammukhyad

iti. aryam anasravam. anasravasyakimcanyayatanasya sammukhyat sammukhibhavat. bhavagre jatasyasravaprahanam bhavati. tusabdo 'pavadartham dyotayati. svasyabhavad iti. bhavagrikasyanasravasya margasyabhavad ity arthah. tasya cabhyasad iti. tasyakimcanyayatanasyanasravasyabhyasat samnikrstatvat.

(viii.21) trsnaparicchinnatvad bhuminam iti. ya yasyam bhumau. tasyam eva bhumav anusayanat. taya sa bhumih paricchinna bhavati. anyatha hi tasyottaratvam eva na sidhyed ekabhumisthanantaravat. ata evauttaradharye 'pi sthanantaranam trayanam trayanam astanam [tib. 347a] caikabhumita sidhyati. trsnavyatiharayogat. nanasravam kusalatvaprasamgad iti. tatprarthana hi kusalo dharmacchanda iti.

na maulah kusalarupyah sasravadharagocara

iti. maulagrahanam samantakanirasartham. arupyasamantakani hy adharam sasravam bhumim alambate. kusalagrahanam asvadanasamprayuktanirasartham. ubhayakusalagrahanartham ca. yadi hy arupya ity evocyeta asvadanasamprayukta maula arupya na sasravadharagocara iti sambhavyeran. anasrava evarupya evam iti grhyeran. arupyagrahanam dhyananirasartham. dhyanani hi maulani api sasravadharavastvalambanani bhavanti. samantalocanatvad dhyananam. sasravagrahanam anasravanivrttyartham. anasrava hy adhara dharma maulanam kusalanam arupyanam alambanani sambhavanti. adharagrahanam urdhvavisesanartham. urdhvabhumikasasravalambanasambhavat. anasravam tv alambanam ity

udgrahya darsyati sarvanvayajñanapaksa iti. sarva iti navabhumika indriyagotradibhedabhinno 'pi grhyate. anvayajñanapaksa iti paksagrahanena duhkhadyanvayajñanaksantayah tatsahabhuvas (abhidh-k-vy 681) ca grhyante. [tib. 347b] na dharmajñanapaksah. kamaduhkhadyalambanatvena viprakrstatvat. nadhobhuminirodhah. adhobhumigrahanaprasamgad iti. vyakhyatam etat purastat.

(viii.22) anasravena hiyante klesa

iti. dhyanarupyanam yo 'nasravah sambhavati. tena yathasambhavam klesah prahiyante. katamenanasravena maulena. vaksyate hi

samantakena ceti.

apavadarupena samantakena suddhakena klesah prahiyanta ity adhikrtam. kuta eva klisteneti. klistena klesaprahanam naiva sambhavatity abhiprayah. kim karanam suddhakena klesa na prahiyanta ity aha. vitaragatvan nadha iti vistarah. adharabhumivitaragatvan na suddhakenadharabhumikah prahiyante. kuta eva klistena. tasyaiva tadapratipaksatvan na svabhumau. tasyaiva prathamadhyanasya yavan naivasamjñanasamjñayatanasya. tadapratipaksatvat tasyapratipaksas tadapratipaksah. tadbhavah. tasmat. tadapratipaksatvan na svabhumau klesah prahiyante. na hi bhavena bhavasya nihsaranam asti. visistataratvan nordhvam iti. nordhvabhumikah [tib. 348a] klesah adharabhumikena suddhakena prahiyante. visistataratvat klesanam. na ca nyunam asritya visistanam prahanam yujyate. ity anena suddhakenapi klesa na prahiyante. kuta eva klisteneti siddham etat. suddhakenapity apisabdad anasravenapiti. sambhavatas tv etad uktam. ata evocyate. adhobhumipratipaksatvat iti. kamavacara hi klesah prathamadhyanasamantakena prahiyante. prathamadhyanabhumika dvitiyadhyanasamantakena. evam yavad akimcanyayatanabhumika naivasamjñanasamjñayatanasamantakeneti.

(viii.22) yena tatpravesa iti. yena samantakena tesam maulanam dhyanarupyanam pravesah. kim tany api trividhaniti. asvadanasamprayuktadibhedat. tathaiva ca tesu vedaneti. prathamayor dhyanayoh pritih. trtiye sukham. caturtha upeksety uktam. kim evam samantakesu. upeksendriyasamprayuktani ca yatnavahyatvad iti. anabhisamskaravahi margah pritisukhabhyam samprayujyate. tani ca samantakani yatnavahyani sabhisamskaravahyanity ata upeksendriyasamprayuktani. [tib. 348b] punar adhobhumyudveganapagamat pritisukhayor ayoga iti. ato 'py upeksendriyasamprayuktani. vairagyapathatvac ca. nasvadanasamprayuktaniti. yadi hy asvadanasamprayuktani syur vairagyamargo na syat. na hi trsnasamprayukto margah klesaprahanaya (abhidh-k-vy 682) bhavati. atha vayam abhisambandhah. upeksemdriyasamprayuktani ca yatnavahyatvat. adhobhumyudveganapagamad vairagyapathatvac ceti

dvabhyam karanabhyam nasvadanasamprayuktaniti. purvavad vaktavyam sesam. yady api samantakacittena samdhibandha iti. astasv api dhyanarupyesu yasya yat samantake. tasya tena samantakacittena klistenasamahitena samdhibandha ity esa siddhantah iti. ata idam ucyate. yady api samantakacitteneti vistarah. asvadanasamprayuktam apy anagamyam iti. anagamyasya patutvat. yatha hi tad anasravam api sambhavati. tathasvadanasamprayuktam apity abhiprayah. maulapratispardhitvad asvadanasamutpattisadbhavad iti acaryasamghabhadrah.

(viii.23) dhyanavisesatvad iti. tad eva maulam prathamam dhyanam vitarkapaganmad visistam [sa] dhyanantaram ity ucyate [tib. 349a] ity arthah. visesabhavad iti. yatha prathame dhyane viseso bhavati. kvacid vitarkavicarau. kvacid vicara eveti. na tatha dvitiyadisv iti. ato dhyanesu na vyavasthapyate dhyanantaram. ata eva duhkha pratipad iti. ata eva hi samskaravahitvat. vitarkamatrapratisedhad iti.

atarkam dhyanam antaram

iti vacanat.

(viii.24, 25) tadalambanah samadhir animitta iti. animitte bhava animittah. dasakara iti. anityaduhkhakarau dvau. samudayakaras catvaro margakaras catvara ity ete dasakarah. anityaduhkhataddhetubhya udvegad iti. anityad duhkhat taddhetos ca. tasya duhkhasya hetos ca samudayad udvegat. kim. apranihitah. akrtasamskara ity arthah. margasya kolopamatayavasyatyajyatvat. kola ucyate udupah. sa upamasyeti kolopamah. margah. tadbhavah. taya. kolopamataya margasyavasyatyajyatvam. tasmad apranihita ity adhikrtah. yatha hi kolam asritya nadim uttaran na kolanistho bhavati. tasyavasyatyajyatvat. evam margam asritya na marganistho bhavati. tasyavasyatyajyatvat. tadakara iti. taddasakaro [tib. 349b] yathoktah. tadatikramabhimukhatvad iti. tasya margasyatikrame 'bhimukhatvat. anenavasyatyajyatvam asya darsayati. anityaduhkhataddhetvatikramabhimukha ity anuktam apy etad gamyata eva. sunyata-anatmatabhyam tu nodvega iti. sunyanatmakarabhyam tu nodvego yogino bhavati. yady api hi duhkhasatyam sunyanatmakarabhyam akaryate. na tu tabhyam tasmad duhkhad udvegah. kasmat. nirvanasamanyat. nirvanam api sunyanatmalaksanam. sunyata-anatmate hi sarvadharmanam laksanam (abhidh-k-vy 683) iti. na ca tabhyam tasman nirvanad udvegah. tasman na tadakaro 'pranihitasamadhir iti. laukika ekadasasv iti. kamadhatav anagamye dhyanantare dhyanarupyesu ceti. yatra marga iti. kamadhatubhavagradvitiyadisamantakavarjitasu bhumisu. moksadvaratvad iti. dvarartho mukhartha iti darsayati.

(viii.25, 26) sunyatadyalambanatvat tan nameti. sunyatapranihitanimittalambanatvat. sunyatasunyateti nama.

apranihitapranihiteti. animittanimitta iti ca.

sunyatas capy anityata iti. yathasamkhyena. sunyatasunyata [tib. 350a] hi sunyatakarenasaiksam sunyatasamadhim alambate nayam atmiyam iti. nanatmakarena.

aha. kim atra karanam yac chunyatasunyatasamadhih sunyatakara eva. na punar anatmakaro 'pi sunyatavad iti. atrocyate. sunyatakarapravrttasunyataprsthotpadyatvat. aha. kim artham punah sunyatakarapravrttasunyataprsthenotpattir na punar anatmakarapravrttasunyataprstheneti. atrocyate. tadutpattyanukulyat. sa eva hi sunyatakarapravrttasunyatasamadhis tasya sunyatasunyatasamadher utpattav anukulyenavatisthate. nanatmakarah. na hy evam anatmadarsanam udvejayati yatha sunyadarsanam. drstesv api hy anatmato bhavesv abhiratir asti samsare sunyadarsanabhavat. tadyathadhvagasyasambamdhad adhvagadarsanad api pritih. ekakinas tu tacchunyatvad apritir iti. tadvat.

anityakareneti. dasanam akaranam. na duhkhata iti vistarah. na duhkhata akarayamty anasravasyatallaksanatvat. aryapratikulataya hi duhkham isyate. na hetusamudayaprabhavapratyayakarair anasravasyatallaksanatvad evanasravasyasamudayadilaksanatvad ity arthah. na margakarair [tib. 350b] dusaniyatvad iti. so 'saiksah samadhir dusayitavyo na ca margakara dusanarupa iti. ato na margakarais tam samadhim alambate. nirodhakarais tu naiva sambandha iti. na tais cintyate. parisesyad anityakarenaiva.

asamkhyeyaksayam

ity apratisamkhyanirodham ity arthah. asaiksasyanimittasya samadher apratisamkhyanirodham alambate. santatah santo 'yam iti. katham tasyapratisamkhyanirodhah. asaiksad animittat samadher vyutthitasya tadanantaram ye sasravah ksana atikramanti anye canasravah. yadi te notpannah. syuh. asaiksa (abhidh-k-vy 684) animittaksana utpannah syuh. tesam sasravanam anyanasravanam cotpattikale tesam asaiksanam animittaksananam apratisamkhyanirodho labhyate. pratyayavaikalyat. tam apratisamkhyanirodham alambate santakarena. anasravasya pratisamkhyanirodhabhavat. na pratisamkhyanirodham alambate. kasmat punar anasravasya pratisamkhyanirodho nasti. apratikulatvat. yad dhi pratikulam aryanam. tat samyogasya visamyogaya yatas te yatante. visamyogas ca pratisamkhyanirodhah. ato 'nasravasya na pratisamkhyanirodhah. kim casaiksasyanimittasya samadheh pratisamkhyanirodhabhavat. [tib. 351a] apratisamkhyanirodhasya ca tatpratyarthikabhutatvat. tatprotsahanenaiva tadvidusanam abhilasams tadapratisamkhyanirodham evalambate. satrupagrahena hi loke maryopaghatah kriyamano drsyata iti. na

nirodhapranitanihsaranakarair iti. nirodhah sadharanah. na nirodha iti. tadbhavah. tasmat. anityatanirodhasadharanatvad ayam apratisamkhyanirodho na nirodhakarenakaryate. anyatha hi santakarena tadvisistena nalambitah syat. nirodhakarena hy anityatanirodhenaiva dusita evasav apratisamkhyanirodhah syat. taddusanena nasaiksa animittasamadhidusitah syad ity abhiprayah. na pranitakarena. avyakrtatvad apratisamkhyanirodhasya. kusalam hi pranitam navyakrtam. ato na pranitakarenalambate. avisamyogac capratisamkhyanirodhasya. na nihsaranakarena tam alambate. samklesaviyogo hi samklesanihsaranam isyate. yasman napratisamkhyanirodhena samsaranihsaranam bhavati. tatha hi saty apy apratisamkhyanirodhe kesamcit kusalakusalanam dharmanam taih samprayukta eva tatpraptyavicchedat. aryamargadvesitvad [tib. 351b] iti. katham dvisati. sunyatadibhir akarais tadvaimukhyat.

akopyasyeti.

akopyadharmanah. tasya tiksnendriyatvat tadutpadane samarthyam asti. nanyasyarhatah. tebhyo drstadharmasukhaviharatvad asamgaspadabhutebhyo 'saiksebhyah sunyatadisamadhibhyo vaimukhyartham aparasamadhin samapadyante.

(viii.27, 28) vistara iti. asti samadhibhavana asevita bhavita bahulikrta drstadharmasukhaviharaya vartate. asti samadhibhavana asevita bhavita bahulikrta divyacaksurabhijñajñanadarsanaya samvartate. asti samadhibhavanasevita bhavita bahulikrta prajñaprabhedaya samvartate. asti samadhibhavana (abhidh-k-vy 685) asevita bhavita bahulikrta asravaksayaya samvartata iti sutram. tatrasevita nisevanabhavanaya. bhavita vipaksaprahanataya. bahulikrta vipaksadurikaranataya.

aha. divyacaksurabhijñajñanadarsanaya samvartata ity uktam. na ca divyacaksurabhijñasamadhibhavana. atrocyate. ayam phale hetupacarah. yasya hetoh samadhibhavanaya divyacaksurabhijñaphalam. tatra phale hetupacarah. jñanadarsanaya samadhibhavaneti. yesam punar ayam paksah.

sadvidha muktimargadhir

iti dhyanasamgrhita eva manasa vimuktimargah sad abhijña iti. tesam acodyam evaitat. tesam vimuktimarganam samahitatvat. purvaka eva tu pakso abhidharmakosacintakanam ity avagantavyam. divyacaksuhsrotravijñanayor abhijñatvenabhistatvat. tadadikatvat. anyonyo 'piti. udaharanatvarupoktatvat. navasyam samparayasukhaviharayeti. samparayo 'nagatam janma. tatra sukhaviharah. tasmai navasyam etat bhavati. kasmad ity aha. parihinanam prathamadhyanat. urdhvopapannanam dvitiyadisu. parinirvrtanam ca. samparayasukhaviharasyabhavat.

jñanadarsanayeti

jñanaya darsanaya ceti samasah. tatra [tib. 352a] jñanam manovijñanasamprayukta prajña. ami bhavantah sattvah kayaduscaritena samanvagata ity evamadivikalpad darsanam caksurvijñanasamprayukta prajña avikalpika. traidhatuka anasrava iti. traidhatuka aÅ›ubhÄ•nÄ•pÄ•nasmá¹›tyaraá¹‡Ä•praá¹‡idhijÃ±Ä•napratisaá¹ƒvidabhijÃ±Ä•vimoká¹£Ä bhibhvayatanadayah. anasravah vimoksasukhavyutkrantakasamapattyasravaksayabhijñadayah. atra tu samadhisamprayogat prayogikanam [tib. 352b] gunanam samadhibhavanety upacarah. prajñaprabhedayeti. prajñavisesakarsaya. atmopanayika kilaisa bhagavato dharmopadesaneti. atmana upanayika atmano desikety arthah bodhisattvo hi karmantapratyaveksanaya nihkranto jambumule prathamam dhyanam utpaditavan. bodhimule ca devaputramaram bhamktva prathame yame divyam caksur utpaditavan. tena divyena caksusa sattvams cyutyupapattisamkatasthan abhiviksya tatparitranaya madhyame yame dhyanavimoksasamapattih sammukhikrtavan. te 'sya prayogika gunah prajñaprabhedaya jayante. tatas trtiye yame caturtham dhyanam nisritya niyamam avakramya yavad vajropamena samadhina sarvasamyojanaprahanam krtavan iti. yasmac caivam atmopanayika dharmadesana. atas (abhidh-k-vy 686) caturtha eva.

vajropamo 'ntye yo dhyana

iti.

(viii.29-31) apramanasattvalambanad iti. apramanasamjñakarane karanam etat.

yathasamkhyam iti. vyapadabahulanam tatprahanaya maitri. vihimsabahulanam tatprahanaya karuna. aratibahulanam tatprahanaya mudita. kamaragavyapadabahulanam tatprahanayopekseti. kamaragapratipaksatve ko visesa iti. kamaragabahulat [tib. 353a] praticinta. matapitrputrajñatiragasyopekseti. yathaivasambaddhah purusah. evam evaite ity upeksety abhiprayah. tasya lobhakrstatvad iti. yasmal lobhakrsto vyapadah. tasmal lobhapratipaksarupatam bhajata ity abhiprayah. ubhayasvabhavat tv asau yujyata iti. alobhasvabhava cadvesasvabhava ca yujyata ity arthah. kim karanam. ragadvesayoh pratipaksatvat. atas tu naiko dharma ubhayasvabhava iti grahitavyam. kim tarhi. alobhadvesayor upeksasabdo vartata iti. sukhita bata sattva iti. samtv ity abhiprayah. duhkhita bata sattva iti. duhkhita duhkhad vimucyamtam ity abhiprayah. tatha hi vyakhyasyate. vyapadadayah klesopaklesa durikriyante. atas tatpratipaksatvam uktam. katham iti darsasyati. kamadhatubhumikani anagamyabhumikani ca maitryadini trini maulapramanasadrsani vidyante.

prayogalambanakarasvabhavasadrsyat maulaih sadrsyani bhavanti. tair apramanais tribhis tan klesan viskambhya prahanamargaih. maitri vihimsabahulanam tatprahanaya. madhyasthyad iti. apaksapativenapy anunito napi pratihata ity arthah. asraddhatam iti vistarah. asukhavatam. sukham astity adhimoksat katham na viparitatvam bhavati. samtv ity abhiprayad iti. sukhitah samtv ity abhiprayat. na viparitatvam ity abhiprayah. asayasyaviparitatvad veti. asayah kusala dharmah sukhita bata sattva ity ete cittacaittah saparivarah. asyasayasyaviparitatvan na viparitatvam [tib. 353b] bhavati. katham punar asayasyaviparitatvam ity aha. adhimuktisamjñanad iti. adhimukteh samjñanam adhimuktisamjñanam. tasmat. yasmat tam adhimuktim tathaiva samjanite. adhimoksiko 'yam manaskara iti paricchinatti. akusalatvam iti. viparitagrahanatah. na. kusalatvat. naitad evam. kasmat. kusalamulatvat. katham punah kusalamulam ity aha. vyapadadipratipaksatvat. advesasvabhavatvat maitri vyapadapratipaksah. duhkhapanayanakaratvac ca karuna (abhidh-k-vy 687) duhkhopasamharakaraya vihimsayah pratipakso bhavati. mudita carateh pratipaksah saumanasyarupatvat. upeksa ca madhyasthyat kamaragavyapadayoh pratipaksa iti. tadalambananam iti. kamavacarasattvalambananam ity arthah. tadbhajanena bhajanagatam darsitam iti. sthanena sthaniyasattvaloko darsita ity arthah. samahitasamahitamaulaprayogagrahanad iti. satpamcadasabhumikatvat trayanam api karanam ucyate sambhavatah. tatrasamahitah kamadhatuh. prayogah samantakaniti sambhavato yojyam. satbhumikavyavasthane 'nagamyam samantakam apisyate [tib. 354a] samantakany api prayogabhutani grhyante. kim maulaniti. mauladhyanabhumikatvad iti. maulasuddhakadhyanabhumikatvad ity arthah. na hi suddhakair mauladhyanaih klesah prahiyanta ity uktam prak. adhimuktimanaskaratvan na taih klesah prahiyante. tattvamanaskarena hi klesaprahanam. sattvalambanatvac ca na taih prahanam. dharmasamanyalaksanamanaskarena hi klesaprahanam iti siddhantah. katham tarhity aha. tatprayogena tv iti vistarah. maitryadiprayogena vyapadadiviskambhanat. tatpratipaksatvam uktam iti. vyapadadipratipaksatvam uktam. viskambhanaprahanani tanity arthah. prahinadurikaranac ceti. yasmad anantaryamargair laukikair lokottarair va margair vyapadadayah klesopaklesa durikriyante. atas tatpratipaksatvam uktam. katham iti darsayati. kamadhatubhumikany anagamyabhumikani ca maitryadini trini [tib. 354b] maulapramanasadrsani samvidyante. prayogalambanakarasvabhavasadrsyan maulaih sadrsani bhavanti. tair apramanais tribhis tan klesan viskambhya prahanamargair anantaryamargaih prajahati. balavatpratyayalabhe 'piti. vyapadadipratyayalabhe 'pi balavati sati taih klesair anadhrsyo bhavati. sammukhibhavatah. adhimatra iti. mitrapakse. paramamitre hi sukara maitri. spharatiti. vyapnoti. purvapunyaphalasamdarsanad

iti. purvapunyaphalasamdarsanat samucchinnakusalamule 'pi pudgale sakyam gunagrahinanena bhavitum punyam anena krtam asid yenasya rupadisampad iti. pratyekabuddhe ca dosagrahina nunam anenapunyam krtam asid yenasyaivam rupadivaikalyam iti. api eva duhkhad vimucyerann ity adhimucyamanah karunayam (abhidh-k-vy 688) prayujyate. apy evabhipramoderann ity adhimucyamano muditayam prayujyate. muditaya na samanvagata iti. trtiyacaturthayoh saumanasyabhavat.

(viii.32-34) astau vimoksa

iti. yathasutram. katham. astau vimoksah. katame 'stau. rupi rupani pasyatity ayam prathamo vimoksah. adhyatmam arupasamjñi bahirdha rupani [tib. 355a] pasyatity ayam dvitiyo vimoksah. subham vimoksam kayena saksatkrtvopasampadya viharatity ayam trtiyo vimoksah. sarvaso rupasamjñanam samatikramat pratighasamjñanam astamgamat nanatvasamjñanam amanasikarad anantam akasam anantam akasam ity akasanantyayatanam upasampadya viharati. tadyatha deva akasanantyayatanopagah. ayam caturtho vimoksah. punar aparam sarvasa akasanantyayatanam samatikramyanamtam vijñanam anamtam vijñanam iti vijñananantyayatanam upasampadya viharati. tadyatha deva vijñananamtyayatanopagah. ayam pamcamo vimoksah. punar aparam sarvaso vijñananamtyayatanam samatikramya nasti kimcid ity akimcanyayatanam upasampadya viharati. tadyatha deva akimcanyayatanopagah. ayam sasto vimoksah. punar aparam sarvasa akimcanyayatanam samatikramya naivasamjñanasamjñayatanam upasampadya viharati. tadyatha deva naivasamjñanasamjñayatanopagah. ayam saptamo vimoksah. punar aparam sarvaso naivasamjñanasamjñayatanam samatikramya samjñanirodham kayena saksatkrtvopasampadya [tib. 355b] viharati. ayam astamo vimoksa iti. rupi rupaniti. svatmani rupani vibhavya bahir api rupani pasyati. vinilakadyalambanatvat. asubhavan nayo veditavya iti. adhiragasya varnaragadipratipaksam arabhya sambhavato vistarena yojyam.

alobha dasabhuh kamadrsyalamba nrjasubheti.

yathasamkhyam iti. kamavacarasya varnaragasya pratipaksena prathamadhyanabhumiko vimoksah. prathamadhyanabhumikasyapi varnaragapratipaksena dvitiyadhyanabhumiko vimoksah. etau ca dvau punar duribhavapratipaksau veditavyau.

aha. dvitiyadidhyanesu varnarago nastiti katham gamyate. caksurvijñanabhavat. yo hi yasmad visayad viraktah. niyatam asau tadgrahakad api vijñanad viraktah. dvitiyadisu ca dhyanesu caksurvijñanadi nastiti. ato varnavitaragas ta iti siddham.

subharupya

iti suddhakanasravah.

anyadapy asamahitah samtiti. arupyesu vipakajams cittacaittan abhisamdhayocyate. [tib. 356a] purvasmims tu pakse maranabhavavasthayam evasamahita arupya iti darsayati. samantakavimuktamarga api vimoksakhyam labhanta iti. kim amga maula ity apisabdarthah. nanantaryamarga iti vistarah. yasmad adharabhumivaimukhyad vimoksa ity ucyante. tasmad anantaryamarga na vimoksakhyam labhante. adharalambanatvat. vimuktimargas tu labhante. urdhvalambanatvat.

nirodhas tu samapattih.

astama iti vakyasesah. samjñaveditavaimukhyad iti. samjñavaimukhyad veditavaimukhyac ca vimoksah. sarvasamskrtad va vaimukhyad vimoksah.

samapattyavaranavimoksanad vimoksa iti. samapattyavaranavimoksavaimukhyad vimoksa iti. tatra samapattyavaranam yasminn avarane cittakarmanyata traidhatukavitaraga api samtah prathamam api maulam dhyanam notpadayanti.

yathayogam iti. dvayor vinilakadyamanojñam rupam alambanam. trtiyasya manojñam alambanam iti. taddhetunirodhau ceti. tasya duhkhasya [tib. 356b] samudayanirodhau. sarvas canvayajñanapaksa iti. urdhvadhah svabhumika ity arthah. apratisamkhyanirodhas ceti. apratisamkhyanirodhas carupyavimoksanam alambanam iti vaktavyam.

ye tv arupinas te 'nvayajñanapaksordhvasvabhuduhkhadigocara

ity atravacanat.

aha. katamah punar apratisamkhyanirodhas tesam alambanam. atrocyate. asaiksasyanimittasya samadher apratisamkhyanirodham alambante. te ca sapta samantakani hitvanyasv ekadasasu bhumisu kamadhatav anagamye dhyanantaresu dhyanarupyesu castasv iti. sopasamkhyanam sastram iti sastralaksanam darsitam bhavati. akasam caikasyeti. vaktavyam akasanamtyayatanavimoksasyalambanam. dvitiyadhyanabhumikavarnaragabhavad iti. dvitiyadhyanabhumikasya varnaragapratipaksayitavyasyabhavad ity arthah. tadabhavah kayikavijñanabhavat. sukhamandeñjitatvac ca. sukhasya mandah. sarvasukhasyoparistham sukham ity arthah. teneñjitatvat kampitatvat. na trtiye dhyane vimokso vyavasthapyate.

[tib. 357a] yadi trtiyadhyanabhumiko varnarago nasti. kasmac chubham (abhidh-k-vy 690) vimoksam utpadayatiti. ata aha asubhaya linam samtatim pramodayitum jijñasanartham veti. vimoksadinam iti. adisabdenabhibhvayatanadyupagrahah. klesadurikaranartham. vimoksadinam duribhavapratipaksatvat. samapattivasitvartham ca. tac ca samapattivasitvam aranadigunabhinirharaya bhavati. aryayas ca rddheh. kim.

abhinirharayeti prakrtam. sa punar yaya vastuparinamadhisthanayurutsargadiniti. tatra vastuparinamam. yad vastu yathadhimucyate. tathaiva tad bhavati. yatha suvarnasya mrtkaranam. tathadhimoksad adhisthanam sthirasya vastunah. imam tu kalam avatisthatam iti tathayusa utsargah. adisabdena sumeroh paramanau pravesa ity evam anyac ca sutre drastavyam.

kasmat trtiyastamayor eva saksatkaranam uktam. nanyesam iti. katham trtiyasya saksatkaranam uktam. subham vimoksam kayena saksatkrtvopasampadya viharatiti. astamasyapi. samjñaveditanirodham [tib. 357b] kayena saksatkrtvopasampadya viharatiti. atra saksatkrtveti pratyaksikrtvety arthah. upasampadya viharatiti tam samapadya samapattim viharatity arthah. atrocyate. prathamadvitiyabhyam vimoksabhyam trtiyasya vimoksasya pradhanyat. rupivimoksavaranasakalyaprahanad asrayaparivrttitas trtiyasya saksatkaranam uktam. evam astamasyapi pradhanyat. arupyavimoksavaranasakalyaprahanad asrayaparivrttitah saksatkaranam uktam. dhatubhumiparyantavasthitatvac ceti. caturtham dhyanam rupadhatubhumiparyamtavasthitam. bhavagram apy arupyadhatubhumiparyantavasthitam.

(viii.35) evam adhimatraniti. adhyatmam rupasamjñi bahirdha rupani pasyaty adhimatrani suvarnadurvarnaniti vistarah yavad idam dvitiyam abhibhvayatanam. adhyatmam arupasamjñi evam eveti. katham. adhyatmam arupasamjñi bahirdha rupani pasyati parittani suvarnadurvarnaniti purvavad yavad idam trtiyam abhibhvayatanam. tatha adhyatmam arupasamjñi bahirdha rupani pasayti adhimatrani suvarnadurvarnaniti purvavad yavad idam trtiyam abhibhvayatanam. tatha adhyatmam arupasamjñi pasyaty adhimatrani suvarnadurvarnaniti purvavat yavad idam caturtham abhibhvayatanam ity etani catvariti. arupasamjñy eva punar nilapitalohitavadatani [tib. 358a] pasyatiti. katham. adhyatmam arupasamjñi bahirdha rupani pasyati nilani nilavarnani nilanidarsanani nilanirbhasani. tadyatha umakapuspam sampannam varanaseyam va vastram nilam nilavarnam nilanidarsanam nilanirbhasam (abhidh-k-vy 691) tani khalu rupany abhibhuya janaty abhibhuya pasyati. evamsamjñi ca bhavatidam pamcamam abhibhvayatanam. adhyatmam arupasamjñi bahirdha rupani pasyati pitani pitavarnani pitanidarsanani pitanirbhasani. tadyatha karnikarapuspam varanaseyam va vastram pitam iti vistarah. idam sastham abhibhvayatanam. adhyatmam arupasamjñi rupani pasyati lohitani lohitavarnani lohitanidarsanani lohitanirbhasani. tadyatha bamdhukapuspam sampannam varanaseyam va vastram lohitam iti vistarah. idam saptamam abhibhvayatanam. adhyatmam arupasamjñi bahirdha rupani pasyati avadatany avadatavarnani avadatanidarsanani avadatanirbhasani. tadyatha usanastaraka sampannam va varanaseyam vastram avadatam [tib. 358b] iti

vistarah. idam astmam abhibhvayatanam iti. murdhakani catvarimani catyarity astau bhavanti.

dvayam adyavimoksavad

iti. yatha rupi rupani pasyatiti prathamo vimoksah. atmagatam rupam pasyan bahirgatam rupam pasyati. evam adye abhibhvayatane. tayor hy ekam atmagatam rupam pasyan bahirgatam pasyati. tatha hy etat pathyate. adhyatmam rupasamjñi bahirdha rupani pasyati parittaniti vistarah. dvitiyam api tathaiva. ayam tu viseso bahirdha rupani pasyaty adhimatraniti. kim ca yatha prathamo vimoksah prathamadhyanabhumikah kamavacaravarnaragapratipaksah kamavacararupayatanalambanas ca. tatheme prathame abhibhvayatane veditavye.

dve dvitiyavad

iti. yathadhyatmam arupasamjñi bahirdha rupani pasyatity evamlaksano dvitiyo vimoksah. evamlaksane evam trtiyacaturthe abhibhvayatane. te api hy evam pathyete. adhyatmam arupasamjñibahirdha rupani pasyati parittaniti trtiyah pathyate. adhyatmam arupasamjñi bahirdha rupani pasyaty adhimatraniti caturthah pathyate. kim ca yatha dvitiyo vimoksah dvitiyadhyanabhumikah prathamadhyanabhumikavarnaragapratipaksah [tib. 359a] kamavacararupalambanas ca. tatha trtiyam caturtham cabhibhvayatanam.

anyani punah subhavimoksavad

iti. yatha subho vimoksas caturthadhyanabhumikah kamavacaramanojñarupayatanalambanas ca. tatha nilapitalohitavadatabhibhvayatanani. kevalam tv iha varnacatustayam vibhajya grhyate. subhasya ca vimoksasyalobhah svabhavah. evam esam api. yathayam subho vimoksah saparivaragrahanat pamcaskamdhasvabhavah. tathaiva tany apity avagantavyam. tair vimoksamatram (abhidh-k-vy 692) iti. nalambanabhibhavanam. katham cabhibhvayatanair alambanabhibhavanam ity ata aha. yathestam adhimoksad iti. yathestam tair nilapitadyadhimoksat. ksanena nilam ksanena pitam ityadi. amanojñasya va vinilakader manojñadhimoksat. klesanutpadac ceti. subhato 'pi ca samklesikam vastv akarayatah klesanutpattes tair abhibhvayatanair alambanabhibhavanam bhavati.

(viii.36) nirantarakrtsnaspharanad iti. nirantaram krtsnanam prthivyadinam spharanad vyapanat tasmat krtsnayatananity [tib. 359b] ucyante. kamavacaram rupayatanam iti.

prthivi varnasamsthanam ucyate lokasamjñaya apas tejas ca vayus ca dhatur eva tathapi ceti

vacanat.

vayau sprastavyayatanam ity eka iti. ye vayau rupayatanam necchanti. ta ahuh. vayau sprastavyayatnam alambanam iti. vimoksapravesikaniti. pravesa eva pravesikani. iti svarthavrddhividhanat. pravese bhavani va. uttarottaravisistatvad iti. yasmad vimoksebhya uttarany abhibhvayatanani visistani. abhibhvayatanebhya uttarani krtsnayatanani visistaniti. tad uktam bhavati. vimoksan utpadyabhibhvayatanany utpadayati. abhibhvayatanany utpadya krtsnayatanany utpadayatiti. sthapayitva nirodhavimoksam iti. tasyaikantenaryasamtanikatvat.

(viii.37) ucitanucitatvad iti. ucitani vairagyalabhikani. anucitani prayogikani.

sesam

iti vistarah. kim punah sesam. prathamas trayo vimoksah abhibhvayatanany astau. krtsnayatanany astau. etan manusyasrayam eva. kim karanam. upadesasamarthyenotpadanat. anyatra devadisupadesabhavat.

(viii.38) katham [tib. 360a] ruparupyadhatvor arupyadhyanavisesotpadanam iti. arupyadhatau rupadhatau va yasyam bhumav upapannah. tadurdhvam yad arupyam dhyanam ca. tat tato visisyate ity arupyadhyanavisesah. tasyarupyadhyanavisesaya katham upadesam antarena bhavatiti. yatah sesam manusyasrayam eva. upadesasamarthyenotpadanad ity uktam. ato 'nena sambandhena prstam. katham ruparupyadhatvor iti vistarah. hetubalac casannabhiksnabhyasad iti. asannabhyasad abhiksnabhyasac ca. katham krtva. kascid arupyasamapattim samapadya tatas ca parihayanantaram eva rupadhatav upapadyate. arupyasamapattilaksanasya sabhagahetor baliyastvat tasya rupadhatav arupyasamapattir utpatsyate. abhiksnabhyasad api. yadi kascid arupyasamapattim (abhidh-k-vy 693) abhiksnam samapadya tatas ca parihaya rupadhatav upapadyate. tasyarupyasamapattilaksanasya sabhagahetor baliyastvad rupadhatav arupyasamapattir utpadyate. evam vijñananantyayatanasamapatter [tib. 360b] api parihinasyakasanantyayatanopapannasya tathaiva tatsamapattinam utpadanam. evam tadurdhvopapannasya. karmabalac ca. rupadhatav upapannasya aparaparyayavedaniyasya karmanah pratyupasthitavipakatvat. tadvairagyanukula samtatir avatisthate. na hy adhastad avitaragenordhvam arupyadhatau sakyam upapattum iti. evam arupyesv akasanantyayatanopapannasya karmabhalat. urdhvabhumikasya vijñananantyayatanabhumikasyaparaparyayavedaniyasya karmanah pratyupasthitavipakatvat. tadvairagyanukula samtatir avatisthate. na hy adhastad avitaragenordhvam sakyam upapattum iti. etabhyam ca hetukarmabalabhyam. katham prathamadisu dhyanesu dvitiyadidhyanotpadanam. hetubalac casannabhiksnabhyasat.

karmabalac cordhvabhumikasyeti vistarena yojyam. dharmatayapi ceti. katham dharmata nama. kecit tavat sautrantika ahuh. esam eva dharmanam udbhutavrttinam purvadhyanavasanadhipatyat tadutpattav upadesam antarena dhyanotpattav anugunyam dharmata prakrtih svabhava ity arthah. vaibhasika api kecid ahuh. paurvajanmanikat sabhagahetoh nisyandaphalam dhyanotpadanam. tadupadesam antarenanyato dharmateti. [tib. 361a] kusalanam dharmanam udbhutavrttitvad iti. tatra samvartanikale kusalanam karmapathanam ity arthah. vrttis tesam eva dharmanam yat karitram. udbhuta utkrsta vrttir esam ity udbhutavrttayah. tadbhavah. tasmat. etad uktam bhavati. tesam kusalanam prakarsenatmalabhat tadutpattyanugunyenatmalabhat tadupadesam antarenanyatah purvadhyanavasanayam satyam dhyanotpattir iti.

(viii.39) ima idrsa dharmanam prakara iti. sasravanasravanam dharmanam dhatubhumyalambanakaradiprakara yathayogam ity arthah.

dhataras tasya vaktarah pratipattara eva ceti.

tasyagamadhigamatmakasya saddharmasya yathasamkhyam agamasya ye vaktarah. te 'sya dhatarah. adhigamasya ca ye pratipattarah. te 'sya dhatara iti. adhigamasyaivam iti. varsasahasram avasthanam iti. agamasya tu bhuyamsam kalam iti. varsasahasrad urdhvam apity arthah. esa eva pakso yukta iti pasyamah.

(viii.40) yo 'yam iti vistarah. yo 'yam ihabhidharmakosalaksane 'bhidharma (abhidh-k-vy 694) uktah. kim. esa eva sastro 'bhidharmo jñanaprasthanadilaksano desitah ata idam ucyate.

kasmiravaibhasikanitisiddha

iti vistarah. kasmire [tib. 361b] bhavah kasmirah. vibhasaya divyanti vaibhasika iti vyakhyatam etat. santi kasmira na vaibhasikah. ye vinayavidadayah sautrantika bhadantadayah. santi vaibhasika na kasmirah. ye bahirdesaka vaibhasika ity ubhayavisesanam. tesam nitya yah siddho 'bhidharmah. sa prayeneha maya desitah. arthad uktam bhavati. anyanitisiddho 'pi desita iti

yad durgrhitam

kasmiravaibhasikanayenanyanayena va.

tad iha

vacane

'smadago

'smadaparadhah. kim karanam ity aha.

saddharmanitau munayah pramanam

iti. saddharmasyagamadhigamalaksanasya nitau varnane munayo buddha bhagavanto buddhaputras caryasaradvatiputradayah pramanam sarvakarasarvadharmavabodhe apta ity arthah.

(viii.41-43) nimilite sastari lokacaksusiti.

parinirvrte bhagavati lokasya caksurbhute margamargasamdarsake. anenandhabhutatam lokasya darsayati.

ksayam gate saksijane ca bhuyaseti.

saksaddrastari saksi margamargajño bhagavan iti yo 'dhigatatattvo bhagavatah saksijanah sahayabhutah. tasmin parinirvane ksine. [tib. 362a] avidyandhen-

adrstatattvair niravagrahair

niramkusaih

svayam

drstikataya

kutark-

apannair bhavadhir bhagavatah

sasanam

granthatas carthatas c'

akulam krtam.

gate hi samtim paramam svayambhuvi

ityadi purvaslokoktasyarthasya heturupo 'yam dvitiyah sloka upanyasyate. buddhabuddhaputresu hi

parinirvrtesv

anathe jagati

sasanantardhanahetubhih. drstyadibhir

malair

dosair

niramkusaih svairam

yatheccham

iha

loke.

adya

samprati

caryate.

bhavasadhanam etat. tatas ca

evam kanthagatam pranam

kanthagatapranam ivety arthah. tad

viditva balakalam ca malanam

dosanam viditva

na pramadyam mumuksubhir

iti bhavasadhanam iti.

(abhidh-k-vy 696) blank

ix (pudgalaviniscayah)

kim khalv ato 'nyatra mokso nastiti.

na pramadyam mumuksubhir

iti vacanad ayam eva moksopayah. nasty ato 'nyo moksopayah. tad atra moktukamaih pramado na kartavya ity arthad uktam acaryena. codakah prcchati. kim khalv ata iti vistarah. atrocyate. nastiti. kim karanam ity aha. vitathatmadrstinivistatvad iti. vitathayam atmadrstau nivistah kutirthya vitathatma [tib. 362b] drstinivistah. tadbhavah. tasmat. nasty anyatra moksa iti. stotrakarenapy eso 'rtha uktah.

sahamkare manasi na samam yati janmaprabandho nahamkaras calati hrdayad atmadrstau ca satyam. anyah sasta jagati ca yato nasti nairatmyavadi nanyas tasmad upasamavidhes tvanmatad asti marga

iti. sadhanam catra. nasti kapilolukadinam moksah. vitathatmadrstinivistatvat. adrstatattvapurusavat. atmagrahaprabhavas ca klesah iti yathoktam. yani va punar ihaikatyanam sramanabrahmananam prthag loke drstigatani satkayadrstimulakani taniti vistarah. atmadrstau ca satyam atmasnehadayah klesah pravartante. skamdhasamtana evedam atmabhidhanam iti. atmety abhidhanam atmaprajñaptir ity arthah. nanyasminn abhidheye skamdhasamtanavyatirikte kalpita ity arthah. kasmad evam ity aha. pratyaksanumanabhavad iti. pratyaksasyanumanasya cabhavan na tasyastitvam ity abhiprayah. agamasyanumanantarbhavad aprthagvacanam. tesam pratyaksam upalabdhir iti. [tib. 363a] pratyaksam ity upalabdhivisesanam. pratyaksam tadupalabdhih pratyaksata upalabdhir ity arthah. atha va pratyaksam pramanam upalabdhir upalabhyate 'nayety upalabdhih. asaty amtaraya iti. asaty upalabdhivighne 'tisamnikarsativiprakarsadike tesam. sannam visayanam iti. rupasabdagandharasasprastavyayatananam (abhidh-k-vy 698) dharmayatanasya ca vedanadilaksanasya yogivisayasya

cagamavikalpatitasyeti. manasas ca. kim. pratyaksam upalabdhih.
samanantaraniruddham hi mano 'nantarotpannena manovijñanena vijñayate.
raktam va dvistam va sukhasamprayuktam va
duhkhasamprayuktam va ity evamadi svasamvedyatayety apare. tad etad
dvividham pratyaksam grahyagatam grahakagatam ceti. anumanam
ceti vistarah. yatra pratyaksasyapravrttih. tatranumanatas
tadupalabdhih. tadyatha pamcanam imdriyanam iti.
caksurimdriyadinam. sati karane ksetrodakadike.
karanantarasya bijalaksanasyabhave karyasyamkurakhyasyabhavo
drstah. bhave ca tasya bijasya punarbhavo 'mkurasya drstah.
tadyathamkurasyeti drstamtopanyasah. evam drstantam
upanyasya darstamtikam upadarsayann aha. saty eva vabhasaprapta
iti vistarah. vidyamana eva sammukhiprapte visaye rupadike
manaskare ca tajje karane. visayagrahanasya
caksuradivijñanasyabhavo drstah. punas ca bhavah. kesam
iti [tib. 363b] yathasamkhyam darsayati. andhabadhiradinam abhavah.
anandhabadhiradinam ca bhava iti.
adisabdenopahatanupahataghranendriyadinam grahanam. atas tatrapi
karanamtarasya kasyapi anirbhinnarupasyabhavo bhavas ca
yathasamkhyam eva nisciyate. kim punas tad ity aha. yac ca tat
karanantaram apeksyate. tad indriyam. caksuradikam ity
abhiprayah. sadhanam catra. karanantarasahitah svakaryajanakah.
pamcavijñanakayajanakasammato visayamanaskaralaksano bhavah.
kadacid eva svakaryanirvartakatvat. kadacid eva svakaryanirvartakam. tat
karanamtarasahitasvakaryajanakam. tadyathamkurajanakam
ksetrodakam. bijalaksanakaranantarasahitasvakaryantarajanakam
hi ksetrodakam kadacid eva svakaryanirvartakam.
bijasadbhavavasthayam amkuranirvartakatvat.
bijasadbhavavasthayam ca svakaryajanakatvat. tatha ca sa
visayamanaskaralaksano bhavah. sa hy
anamdhabadhiradyavasthayam tasya pamcavijñanakayalaksanasya
svakaryasya janako bhavati. andhabadhiradyavasthayam cajanakah.
tasmad asau karanantarasahitah svakaryajanaka iti. tad indriyam iti.
katham tad indriyam iti paricchidyate. karanamtaram atrastity etavad
eva hi paricchidyate. na tu tad indriyam iti. [tib. 364a] siddham evaitat.
maharsipranidhijñanaparicchinnatvad asty eva caksuradikam
indriyam caksurvijñanadikaranam iti. sarvesam avivadac ca. na
caivam atmato 'stiti nasty atmeti nigamayati. uktam hy evam arthatah
sadhanam. nasty atma. pramanenanupalabhyamanatvat.
atyantabhavavad iti. asty anumanam. ato (abhidh-k-vy 699) siddho hetur iti
cet. na. tasyabhidheyatvat. yadi hi tad asti. tad ucyatam. na
vanmatrenasiddho 'yam hetur iti pratyavasthatavyam iti.

yat tarhi vatsiputriya iti vistarah. vatsiputriya
aryasammatiyah. anena vitathatmadrstinivistalaksano hetur
anaikamtika iti darsayati. na hi vatsiputriyanam mokso
nesyate. bauddhatvat. atha va prakpaksavirodhasapaksalo 'yam

pakso nasty atmety anena darsayati. svapakso hi vatsiputriyo nikaya iti. vicaryam tavad etad iti. tannikaye prajñaptisatpudgala ity adosa esa ity abhiprayah.

kim vedam dravyata iti kim va prajñaptita iti codita acarya aha. rupadivad bhavantaram ced dravyatah. yadi yatha rupadih sabdader bhavantaram abhipriyate. dravyatah pudgala ity upagato bhavati. [tib. 364b] bhinnalaksanam rupam sabdad ityadi. ksiradivat samudayas cet prajñaptitah. yatha ksiragrhasenadikam ruparasagamdhasprastavyebhyah. trnakasthestikadibhyah hastyasvarathadibhyas ca na bhavantaram isyate. kim tarhi. tesam eva samudayamatram ity evam cet. prajñaptitah pudgala ity upagato bhavati. na hi rupadibhyas trnadibhyo hastyadibhyo va ksiragrhaseneti va kascid bhavo 'sti. kim catah kas cato dosa ity arthah.

yadi tavad dravyata iti paksah asriyate. sa pudgalo bhinnasvabhavatvat bhinnasvalaksanatvat skamdhebhyo 'nyo vaktavyah. na skandhasamudayamatrah. itaretaraskamdhavat. yatha rupadiskandhad vedanaskandho 'nyo bhinnalaksanatvat. evam skamdhebhyah pudgalah syat. arupaskandhadilaksanatvat pudgalasya. karanam casya vaktavyam. yadi samskrta ity abhiprayah. asamskrto va. atas tirthikadrstiprasamgah. ato 'samkrtatvat vatsiputriyanam tirthikadrstih prasajyate. nihprayojanatvam ceti.

varsatapabhyam kim vyomnas carmany asti tayoh [tib. 365a] phalam. carmopamas cet so 'nityah. khatulyas ced asat phalam

ity arthah.

idam andhavamcanam anunmilitartham iti. andham ivandham. kasmat. yasmad anunmilitartham avyamjitartham ity arthah. [ity atah] skamdhan alambyeti grhitvety arthah. yatha rupadin grhitvapeksya ksiraprajñaptih. na rupadivyatiriktam ksiram astiti. yadi tatha pudgala iti prajñaptir asatpudgalah prapnotity arthah. skamdhan pratityeti. yadi skamdhan pratitya prapyeti. sa eva dosah. tesv eva skamdhesu pudgalaprajñaptih prapnotity arthah atha va (abhidh-k-vy 700) pudgalaprajñapteh skamdhah pratyayo na pudgalah. pudgalas tu tathaiva prajñaptisann iti. sa eva dosah.

yathendhanam upadayagnih prajñapyata iti. dravyasan pudgalah.

nanyo nananya iti. svam upadanam upadaya prajñapyamanatvat. yo hi bhavo nanyo nananya iti svam upadaya prajñapyamanah. sa dravyasams tadyathagnir iti vatsiputriyabhiprayah. ata eva caha. yadi hy anyah syad iti vistarena. lokavirodham svasiddhantavirodham va darsayati. sasvataprasamgat ti. asamskrtavat. ucchedaprasamgad [tib. 365b] iti. skamdhavat.

apradiptam kasthadikam indhanam iti vistarah. anenasiddhatam

drstantasya darsayati. anyatvam eva hy agnindhanayor isyate. tena hi tad idhyate dahyate ceti. tenagnina. tad indhanam idhyate. dipyata ity arthah. dahyate bhasmikriyate. samtativikarapadanat. bhasmatapadanad ity arthah. idhyate dahyate ceti paryayav ity apare. tac cobhayam astadravyakam iti. indhanam cagnis caitad ubhayam apy astadravyakam. cetvari mahabhutani catvari copadayarupani rupam yavat sprastavyam iti.

kame 'stadravyako 'sabda

iti siddhantat.

bhinnakalatvad iti. purvam indhanam pascad agnih. bhinnakalayos canyatvam drstam bijamkurayoh. anityas ca prapnotiti. utpattimato rupader anityatvadarsanat. tatraiva kasthadau pradipta iti. tadubhayalaksane samudaye. tayor api siddham anyatvam laksanabhedad iti. tayor apy agnindhanayor evamlaksanayoh siddham anyatvam laksanabhedat. prthividhatvadinam laksananyatvat. bhinnalaksananam hy anyatvam drstam rupavedanadinam. upadayarthas tu vaktavya iti. ananyatvad ity abhiprayah. na hi tat tasya karanam iti. [tib. 366a] na hi tad indhanam bhutatrayalaksanam. tasyosnalaksanasyagneh karanam yujyate. sahajatvat. savyetaragovisanavat. napi tat prajñapter iti. agniprajñapteh. yady asrayartha iti. indhanam upadaya indhanam asrityety arthah. sahabhavo 'rtho veti. sahotpadarthah. indhanam sahabhutvenagrhyety arthah. asrayasahabhutah prapnuvantiti. asrayabhutah sahabhutas ca prapnuvamtity arthah. skamdhatah spastam anyatvam pratijñayate vatsiputriyaih. tadabhava iti. skamdhabhave. anyabhutasvabhavatvad iti. prthividhatvadisvabhavatvat. anyad apiti na kevalam ausnyam usnam. anyad api tatpradiptagnisambandham bhumyadikam usnam sidhyati. ato yatha tasyanyatve na dosah. tathasyapiti. tatas cavaktavya iti. tatpaksalopah (abhidh-k-vy 701) syat. kasthadikam iti. kasthatrnagomayadikam.

avaktavyam iti pudgalah. anirbhinnatvan napumsakalimgata. kim te jatam iti yatha. na vaktavyam prapnotiti. pamcavidham jñeyam iti katham tarhi vaktavyam ity aha. naiva hi tad atitadibhyah pamcamam napamcamam vaktavyam iti.

rupasyapiti vistarah. rupasyapi prajñaptir vaktavya. caksuradisu satsu tasyopalambhat tani caksuradiny upadaya rupam prajñapyata iti.

prativibhavayatity upalaksayati. [tib. 366b] tadupadanatvat. na tu vaktavyo rupani va no veti. atallaksanatvad avaktavyatvac ca. evam yavad dharmo va no veti.

ksiram prativibhavayaty udakam ceti. udaharanadvayam. tad evam vaktavyam. caksurvijñeyani ced rupani pratitya ksiram

prativibhavayati caksurvijñeyam ksiram vaktavyam. no tu vaktavyam. rupani va no veti sarvam. tathaitad api vaktavyam. caksurvijñeyani ced rupani pratityodakam prativibhavayati. caksurvijñeyam udakam vaktavyam. no tu vaktavyam. rupani va no veti sarvam. ma bhut ksirodakayos catustvaprasamga iti. rupaniti yady ucyet. yavat sprastavyaniti yady ucyeta ksirasyodakasya va catustvam prasajyet. catuhprakaram ksiram udakam va prapnotity arthah. sabda agamtukatvan natradhikrtah. ato yatha rupadiny eva samastani samuditani ksiram ity udakam iti va prajñapyate. tatha skandha eva samastah pudgala iti prajñapyanta iti siddham.

rupani pudgalopalabdheh karanam iti rupany ualabhamanah pudgalam upalabhata iti. ko 'nayoh paksayor visesah. [tib. 367a] purvasmin pakse rupanam karanatvam adhikriyate. dvitiye na tu karanatvam. kim tarhi. rupany upadaya pudgalopalabdhir iti. tatra rupanam yadi karanatvam isyate. sa ca pudgalas tebhyo rupebhyo 'nyo na vaktavya iti. idam tarhi vah prasajyate. rupam apiti vistarah. yatha rupani pudgalopalabdheh karanam bhavanti sa ca tebhyo 'nyo na vaktavyah. alokacaksurmanaskara api rupopalabdheh karanam bhavanti. tad api rupam tebhya alokadibhyo 'nyan na vaktavyam bhavadbhih. tesam tadupalabdhikaranatvat. tesam alokadinam rupopalabdhikaranatvat. rupad abhinnasvabhavah pudgalah prapnoti. tayaivaikayopalabdhyopalabhyamanatvat. rupantaravat. rupa eva va tatprajñaptih. pudgalaprajñaptih prapnotiti (abhidh-k-vy 702) vartate. kutah. tata eva hetoh. idam ca rupam iti vistarah. upalabdher ekatve rupapudgalayoh paricchedo na prapnotiti. athaivam na paricchidyate. idam rupam ayam pudgala iti. katham ubhayam pratijñayate. rupam eva hi pratijñatavyam syat. tadupalabdhisadbhavat. evam yavad dharmebhyo vaktavyam iti. katham. yac cocyate. srotravijñeyan sabdan pratitya pudgalam prativibhavayatiti ko 'sya vakyasyarthah kim tavac chabdah pudgalopalabdheh [tib. 367b] karanam bhavanti. ahosvic chabdan upalabhamanah pudgalam upalabhata iti. yadi tavac chabdah pudgalopalabdheh karanam bhavanti. sa ca tebhyo 'nyo na vaktavyah. evam tarhi sabdo 'py alokasrotramanaskarebhyo 'nyo na vaktavyah. tesam tadupalabdhikaranatvat. atha sabdan upalabhamanah pudgalam upalabhate. kim tayaivopalabdhyopalabhate. ahosvid anyaya. yadi tayaiva sabdad abhinnasvabhavah pudgalah prapnoti. sabda eva va tatprajñaptih. ayam ca sabdo 'yam pudgala iti katham idam paricchidyate. athaivam na paricchidyate. katham idam parijñayate. sabdo 'py asti pudgalo 'py astiti. upalabdhivasena hi tasyastitvam prajñayate. anaya disa yavad dharmebhyo yojayitavyam. nilad iva pitam iti. yada paricchedena nilam upalabhyate. na tada pitam upalabhyate. pascat tupalabhyata iti. anyayopalabdhyopalabhyate. tac ca nilat pitam anyad iti pratitam. tatha ca pudgalo 'nyayopalabhyopalabhyata iti. rupad anyah prapnoti. evam ksanad api ksanantaram anyad ity udaharyam. evam yavad dharmebhyo vaktavyam iti. katham. athanyaya

bhinnakalopalambhad anyah sabdah prapnoti. yatha bherisabdan mrdamgasabdah. ksanad iva ca ksanantaram. yathapurvam uktam. nilad iva pitam [tib. 368a] ksanad iva ksanantaram iti. bhinnalaksane visaye abhinnalaksane ca bhinnakalopalabdhyanyatvam darsitam eva. athanyayeti vistarena yavad dharmebhyo yojyam.

aha rupapudgalavad iti vistarah. yatha rupapudgalayor anyananyatvam avaktavyam evam tadupalabdhyor apy anyananyatvam avaktavyam ity evam yadi bruyat. tena tarhi samskrtam apy avaktavyam bhavati tadupalabdhilaksanam samskrtam apy etad avaktavyam iti. siddhantabhedah. yo 'yam siddhantah pudgala evavaktavya iti. ayam bhidyate. samskrtam apy avaktavyam iti krtva. yadi cayam iti vistarah. yady evam rupani no veti na vaktavyah kim tarhi etad bhagavatoktam rupam anatmeti. yavad vijñanam anatmeti. evam hi bruvato vaktavya eva pudgalo navaktavya iti darsitam bhavati.

sabdadivad iti. na rupavijñanenopalabhyate pudgalah. tadanalambanapratyayabhutatvat. sabdavat. adisabdenatra gandhavad rasavad ityadi yojyam. evam srotradivijñananupalabhyamanatvam asya [tib. 368b] vaktavyam. esa hi dik. anena copanyasena dharmivisesaviparyayapratijñadosa udbhavyata ity avagantavyam. dvayam pratityeti. dvayam pratitya na tu trayam pratityeti. ata idam utsutram iti.

caksur bhikso hetur iti vistarah. hetur asannah pratyayah. viprakrstas tu pratyaya eva. janako hetuh. pratyayas tv alambanamatram ity apare. paryayav etav ity apare.

rupad anyah pudgala iti paksaprasamgah. srotravijñanavijñeyatvac chabdavat. tatha sabdad anyah pudgala iti paksaprasamgah. caksurvijñanavijñeyatvad rupavat. iti evam anyebhyo yojyam iti. rupasabdabhyam anyah pudgala iti paksaprasamgah. ghranavijñeyatvat. gandhavat. ity esa dig yojanam pratiti. svakam svakam gocaravisayam pratyanubhavantiti vacanat pudgalena pratyanubhavantity uktam bhavati. manas caisam pratisaranam iti. anusamgenedam uktam. nedam udaharanam. tathapi tu manas caisam indriyanam pratisaranam iti tadapeksanindriyani vijñanotpattau [tib. 369a] karanam bhavantity arthah. na va pudgalo visaya iti. yadi sutram pramanikriyate. tatah kim ity aha. na ced visayah. yadi na kasyacid vijñanasya visaya na tarhi vijñeyah. tatas ca pamcavidham jñeyam iti svasiddhanto badhyate.

yady evam sutre vacanan nanyad anyasya gocaravisayam pratyanubhavatiti pamcanam caksuradinam pramanikriyate. svavisayavyabhicarah. svavisayavyabhicare ca na caksurvijñanadibhir vijñeyah pudgalah. tad evam sati manaindriyasyapy avyabhicarah prapnoti. sad imanindriyani nanagocaraniti vistarena sutre vacanat. kukkurapaksisrgalasisumarasarpamarkatah satpranakah

kenacid baddha madhye granthim krtvotsrstah. te svakam svakam gocaravisayam akamksante.
gramakasasmasanodakantavalmikavanakamksanat. evam eva sad imanindriyani svakam svakam gocaravisayam akamksante. ity evam upamatra kriyate. atha saty api sutravacane manaindriyasya vyabhicarah. evam caksuradinam apindriyanam vyabhicarah. vyabhicare ca caksurvijñanadibhir vijñeyah pudgalo bhavisyatiti.

atra [tib. 369b] brumah. na tatreti vistarah. tatra satpranakopame sutre nendriyam eva caksuradikam indriyam krtvoktam. kim karanam. caksuradinam (abhidh-k-vy 704) pamcanam indriyanam darsanadyakamksanasambhavat. yasmad esam darsanasravanadyakamksanam na sambhavati rupasvabhavatvat. tadvijñananam ca. caksuradivijñananam ca darsanadyakamksasambhavat. kasmad esam darsanasravanadyakamksanam na sambhavati. avikalpakatvat. tadadhipatyadhyahrtam tu manovijñanam indriyam ity uktam indriyam iveti krtva. katham jñayate tadadhipatyadhyahrtam tad iti. yadi hi caksuradidvarena caksurvijñanadi notpannam syat. katham anyatha vikalpakam manovijñanam utpannam syat. ity ato jñayate. tadadhipatyadhyahrtam iti. tan manovijñanam caksuradindriyabhutam svakam svakam gocaravisayam rupadikam akamksatiti. yac ca tat kevalam iti vistarah. naiva tadanyesam caksuradinam visayam akamksati yan mana-adhipatyadhyahrtam. kim tarhi. svavisayam eva dharmayatanam evalambata iti. ato nasty esa dosah. yady evam manaindriyasyapy [tib. 370a] avyabhicarah prapnotiti yad uktam iti.

na pudgalah. kim. abhijñeyah parijñeyas ceti. tasmad vijñeyo 'py asau pudgalo na bhavati. nanu casav arthad abhijñeyah parijñeyas ca na bhavatity uktah. na tv artho vijñeyah iti. ata aha. prajñavijñanayoh samanavisayatvad iti. vijñeyam api hi caksuradikam bhavati. na kevalam abhijñeyam parijñeyam ceti.

anatmaneti. caksusa caksurvijñanenety arthah. nitartham ca sutram pratisaranam uktam iti. catvarimani bhiksavah pratisaranani. katamani catvari. dharmah pratisaranam na pudgalah. arthah pratisaranam na vyamjanam. nitarthasutram pratisaranam na neyartham. jñanam pratisaranam na vijñanam iti.

prajñaptim anupapatita iti. yatraiva prajñaptih krta atmeti vyavahararartham tam evatmety abhinivista ity arthah.

nastiha sattva atma ceti.

idam ihodaharanam

pudgalo nopalabhyata

ity etac ca.

na vidyate so 'pi kascid

itidam vapy udaharanam.

yogy api nasti yah sunyatam abhyasyatiti.

atmadrstir bhavati yavaj jivadrstir iti prathama adinavo nirviseso bhavati. tirthikair [tib. 370b] iti dvitiyah. unmargapratipanno bhavatiti trtiyah. sunyatayam (abhidh-k-vy 705) asya cittam na praskandati yavan nadhimucyata iti caturthah. aryadharma asya na vyavadayanta iti pamcamah.

na tarhi tesam buddhah sasteti. buddhavacanam esam na pramanam ity abhiprayat.

na kilaitad buddhavacanam iti. kenapy adhyaropitany etani sutranity abhiprayah. sarvanikayantaresv iti tamraparniyanikayadisu. na ca sutram badhate na ca sutrantaram badhate. na ca sutrantaram virodhayati. na dharmatam badhata iti pratityasamutpadadharmatam.

sarvadharma anatmana iti. na caita atmasvabhavah. na caitesv atma vidyata iti anatmanah sarvadharmah. dvayam pratityeti. caksu rupani yavan mano dharman iti. [na pudgalo na dharma iti] .

natma skamdhayatanadhatava iti vacane yat kascit purvam no tu vaktavyam rupani va no vety uktam. apodham apastam tad bhavati atmano 'nyatvat.

tasmat sarva evanmatmany atmagraha iti. nato 'nyo 'stiti darsayati.

yady evam iti vistarah. yadiman eva pamcopadanaskandhan samanusmarantah samanvasmarsuh samanusmaranti samanusmarisyanti va na pudgalam. kasmad aha rupavan aham [tib. 371a] babhuvatite 'dhvaniti. aham iti vacanat pudgala ucyate iti darsayati. evam anekavidham ye samanusmaranti. ta evam anusmarantiti vakyadhyaharah. apatha eva catra saranam syad iti. aham iti pathe hi sati satkayadrstiparigrahaprasamgah syad ity arthah. vimsatikotika hi satkayadrstih pathyate. rupam atmeti samanupasyati. rupavantam atmanam. atmiyam rupam. rupe atmety evam yavad vijñanam vaktavyam. rasidharadivad iti. rasivad dharavac ca. adisabdena panakadigrahanam. ekasmin ksane samavahitanam bahunam rasih. bahusu ksanesu samavahitanam dhara. rasidrstantena bahusu dharmesu pudgalaprajñaptim darsayati dharadrstantena bahutve sati rupavedanadinam skamdhanam pravahe pudgalaprajñaptim darsayati.

katham idam gamyata iti. buddhakhyayah samtater idam samarthyam. yad abhogamatrenaviparitam jñanam utpadyate yatrestam. na punah pudgalasyeti.

ucyate. atitadivacanat.

ye cabhyatita

iti vistarenokta upasamharah. tasmat skamdhasamtana eva buddhakhya. na pudgala iti.

bharam ca vo bhiksavo desayisyamiti vistarah. [tib. 371b] bharam ca vo bhiksavo desayisyami bharadanam ca bharaniksepanam ca bharaharam ca. tac chrnuta sadhu ca susthu ca manasikuruta bhasisye. bharah katamah. pamcopadanaskamdhah. bharadanam katamat. trsna paunarbhaviki nandiragasahagata tatratatrabhinandini. bharaniksepanam katamat. yad asya eva trsnayah paunarbhavikya nandiragasahagatayah tatratatrabhinandinyah asesaprahanam pratinihsargo vyantibhavah ksayo virago nirodho vyupasamo 'stamgamah bharaharah katamah. pudgala iti syad vacaniyam. yo 'sav ayusman evamnama evamjanya evamgotrah evamaharah evamsukhaduhkhapratisamvedi evamdirghayur evamcirasthitika evamayusmanta iti. bharam haratiti bharaharah. pudgala ity abhiprayah. chedam udaharanam. ata evaha. na hi bhara eva bharahara iti.

bharadanasyapi yathoktalaksanasya skamdhasamgrahaprasamgac ca. pudgalavad askamdhasamgrahaprasamgah. na caivam isyate. tasmad bharadanavan na skamdhebhyo 'rthantarabhutah pudgalah. ity artham eva ceti vistarena sarvam uktva vaktavyam manyatheti. yadi dravyasan syat pudgalah bharaharah katamah pudgala iti syad vacaniyam ity etavad evoktam syat tatra sutre. parena sa na vibhaktvyah syat. yo 'sav ayusman iti vistarena yavad ayuhparyanta iti. [tib. 372a] prajñaptisatpudgalapratipattyartham hy etat parena visesanam ity abhiprayah. sa eva tu prajñaptisan kuto vijñayate. manyatha vijñayi nityo vavaktavyo va dravyasatpudgala iti. skamdhanam iti vistarah. tatra ye upaghataya samvartante duhkhahetavah skamdhah. te bhava iti krtvoktah. uttare ye pidyante. te bharahara iti krtvokta iti. upapadukatvad iti. upapadane sadhukaritvad ity arthah. pudgalasya satyesv anantarbhavad iti. yasmad yathaparikalpitasya pudgalasya satyesu duhkhadisu nanantarbhavah. na hi pudgalo duhkham yavan marga iti. ato na satyadarsanaprahatavyaisa pudgalapavadika mithyadrstih. ya hi drstir yasmin satye vipratipanna. tatsatyadarsanat tasyah prahanam bhavet. tatha duhkhasamudayasatyayoh pudgalasyanantarbhavan napi bhavanaprahatavya. bhavanaprahatavyo hi kleso bhavanaprahatavyam (abhidh-k-vy 707) eva vastu duhkam samudayam valambata ity evam tasya bhavanaprahatavyatvam yujyate. na ca pudgalas tayor amtarbhuta ity ato bhavanaprahatavya sa na bhavati. atha va na kadacid api drstir bhavanaprahatavyeti nasau bhavanaprahatavya.

ekatilaikatandulavad ekarasyekavacanavac ceti. yatha [tib. 372b] 'stadravyakatve 'py ekatila ekatandula iti cocyate. tatha eko rasir ekavacanam iti. tadvad ekah pudgala iti. utpattimattvabhyupagamad iti.

utpadyata iti vacanad utpattimattvam asyabhyupagatam bhavati. tatas ca samskrta iti vaktavyo bhavadbhih.

skandhantaropadanad iti. nasya samskrtatvam apdyata iti abhiprayah. yatha hi yajñiko jata iti vidyopadanad ucyate. na casau bhutarthena jatah. tadvad iti sarvam yojyam.

karakas tu nopalabhyata iti vistarah. karmanah karako nopalabhyate. kidrso 'sav iti. aha. ya imams caihikam skandhan niksipati tyajaty anyams ca paratrikan skamdhan pratisamdadhati upasamgrhnati. dravyasann avasthita iti. anyatra dharmasamketad iti pratityasamutpadalaksanantenaha yad utasmin satiti.

upadatta iti phalguna na vadamiti. aham ced evam vadeyam upadatta iti. atra te kalpah syad vacanaya ko nu bhadanta upadanam upadatta iti. tasman nasti skandhanam kascid upadata napi niksipteti.

tasyapi tatheti. pratiksanam apurvotpattir evety arthah. yadi pudgalah. so 'siddha ity evamadinopanyasenasiddhatam drstantasya darsayati.

sariravidyalimgavac ceti. vidya ca limgam ca vidyalimgam. sariram ca vidyalimgam ca sariravidyalimgam. [tib. 373a] tayor iva sariravidyalimgavat.

skandhapudgalayor anyatvam apadyate. yathopadeyaya vidyaya limgac ca sarirasya anyatvam. evam upadeyat skandhat pudgalasyanyatvam upadatrtvad ity abhiprayah. jirnam tam sarirantaram eva vyadhitam ceti pratiksanam anyatvam avasthanad ity abhiprayat. tatra yad uktam jirno jato vyadhito jata ity asiddho drstanta iti darsayati. athapi syad avasthitasya sarirasyavasthantaranirvrttav avasthantarapradurbhava iti. tac ca napratisiddho hi samkhyeyah parinamavadah purvasmin kosasthane. katham. sa eva hi dharmi na samvidyate. yasyavasthitasya dharmantaravikalpah parikalpeta. tad eva cedam tathety apurvika vacoyuktir iti.

bhutani catvari rupam caikam iti. rupam katamat. catvari mahabhutanity (abhidh-k-vy 708) adi.

paksika eva dosa iti ekasmin pakse ayam dosavada ity arthah.

bhutamatrikapaksa iti sthavirabuddhadevapakse nasmatpaksa ity arthah. tathapi tv iti. bhutamatrikapakse 'pi bhutebhyo rupam nanyat. bhutamatrikapakse 'pi bhutebhyo rupavat skandhebhyo nanyah pudgala ity upagatam bhavatiti svasiddhantah parityagah syad ity abhiprayah. kasmad [tib. 373b] bhagavata sa jivah. tac chariram anyo veti na vyakrtam iti. ayam esam abhiprayah. yadi skandhesu pudgalopacarah kasmac chariram eva jiva iti noktam iti. purvakair eveti sthaviranagasenadibhih. bahuvollaka iti. bahupralapa iti.

itaraha. yadi pudgalo navaktavyah kasman nokto nasty eveti.

sa ca taddesanaya aksama iti. nairatmyadesanaya ayogya ity arthah. purvam evam sammudha iti. satkayadrstisahagatena mohena. bhuyasya matraya sammoham apadyeteti ucchedadrstisahagatam drstyantaram utpadayed ity abhiprayah. ata evaha. abhun me atma sa me etarhi nastiti. aha catreti. bhadantakumaralatah

drstidamstravabhedam ceti

vistarah. drstir eva damstra. tayavabhedam

apeksya

desayanti buddha

bhagavanto

dharmam

nairatmyam tatpratipaksena.

bhramsam ca karmanam apeksya

krtavipranasam apeksya. pudgalastitvam iva darsayanto 'nyatha desayanti.

vyaghri potapaharavad

iti. yatha vyaghri natinisthurena dantagrahanena svapotam apaharati nayati. masya damstraya sariram ksatam bhud iti. napy atisithilena dantagrahanena tam apaharati masya bhramsapato 'smin visaye bhud iti. yuktenaiva grahanenapaharatity artah. apaharatity apare [tib. 374a] pathanti sthanantarad apaharaty apanayatity arthah. tatharthadarsane karanam darsayann aha.

atmastitvam

iti vistarah.

atmastitvam pratipannas

cet kascid

drstidamstraya

satkayadrstilaksanaya

bhinnah sa

vineyajanah syat.

aprapya samvrtigatim

dharmasamketam ajananah.

kusalapotasya

kusalakarmano vyaghripotabhutasya

bhramsam

kuryat. nasti karmanah phalam iti.

prajñaptika

iti prajñaptau bhavah prajñaptikah. samvrtisann api pudgalo
nastiti kascid grhniyad ity ato

nastiti navocat.

sati tv astiti naha kim

iti. yadi bhutarthena pudgalo 'sti kim iti krtva bhagavan asti pudgala
iti na braviti. na hi rupam astiti vacane doso bhavati tasyastitvat.

nirgranthasravakacatakavad iti. nirgranthasravakena catakam
jivantam grhitva bhagavan prstah. kim ayam catako jivati
na veti. tasyayam abhiprayah yadi sramano gautama adisej jivatiti.
sa tan nipidanena marayitva darsayet. yadi punar bhagavan evam adisen
mrta iti. sa tam jivantam eva darsayet. katham namayam ajña iti loko
janiyad iti tasyabhinvesah. bhagavata tu tasyasayam viditva na
vyakrtam. tvaccittapratibaddham evaitaj jivati va na veti cety
evabhihitam. tadvad [tib. 374b] etan na vyakrtam iti.

tulyartho hy esa catuska iti. sasvato loko 'sasvato loka ity anena
catuskena antavan loko 'namtavan ity ayam catuskas tulyarthah.
yady evam katham caturdasavyakrtavastuni bhavamti. sasvato loka
ity ekacatuskah. antavan iti dvitiyas catuskah. bhavati tathagata
iti trtiyas catuskah. sa jivas tac chariram anyo jivo 'nyac
chariram iti dvikah. trayas catuskah ekas ca dvika iti
caturdasavyakrtavastuniti. paryayarupatvavyavasthane 'pi
caturdasatvam bhavatity adosah. tvam evaitat prcchasiti. antavan
iti yam prstavan. katham. kim nu sarvo loko 'nena margena
niryasyatiti anena antavan iti asasvata iti ca prstam bhavati.
ahosvid ekadeso lokasyety anenantavams canantavams ceti
(abhidh-k-vy 710) sasvatas casasvatas ceti ca prstam bhavati.

jivantam pudgalam astiti vyakarotiti. tattvanyatvenavaktavyam santam
eva pudgalam vyakarotity abhiprayah.

sasvatadosaprasamgad iti vatsiputriyavacanam. idam tarhi kasmad
vyakarotiti vistarenacaryavacanam. sarvajñam ity an bhavapratyayo
yauvanam iti yatha. na vaktavyam pasyati va na veti. pasyati na pasyati
na vaktavyam ity arthah. sanaihsanair avaktavyam kriyatam [tib. 375a]
iti. sarvajño va bhagavan na veti na vaktavyam iti.
sanaihsanairgrahanam samanasakyaputriyaprakopapariharartham.
satyatah sthitita iti. sthitirupenety arthah. drstisthanam uktam
iti. mithyadrstisthanam uktam ity abhiprayah.

acarya aha. astity api drstisthanam uktam iti.
satkayadrstisthanam uktam ity arthah.

uktottara esa paksa iti. katham ca na. pratiksepat. sutra eva hi

pratiksiptam bhagavateti vistarena yavad apadrstanta eta iti. kim idam upadayety arabhyaitad aparesam vyakhyanam. svamatena tu yatha samsarati. tatha darsayann aha. yatha tu ksaniko 'gnir iti vistarah. ksaniko 'gnih prasiddhah. sa ca desamtarotpattisamtatya samcaratity ucyate. tatha sattvakhyaskandhasamudayas trsnopadanah. trsna upadanam asyeti trsnopadanah. ksaniko 'pi samtatya samsaratiti.

sunetro nama sasteti. saptasuryodayasutre 'yam eva bhagavan rsih sunetro nama babhuveti.

anyatvat skamdhanam iti. ksanikatve saty anyatvad ity abhiprayah. ekasamtanatam darsayatiti. yasmat sunetro buddhasamtana evasit. atah sa evaham ity abhedopacarah. [tib. 375b] yatha sa evagnir yah purvam drsto dahann agata iti. samtanavrttya sa evety ucyate. tadvat. saisam syat satkayadrstir iti. saisam tathagatanam atmatmiyakara satkayadrstih syat. drdhataratmatmiyasnehaparigahitabamdhananam iti. atmadrstav atmiyadrstau ca satyam atmasneha atmiyasnehas ca bhavati. ity ato rago bandhanam iti krtva drdhikrtabandhananam satam mokso duribhavet. naiva bhaved ity abhiprayah.

ya ekesam pudgalagraha iti vatsiputriyanam. ekesam sarvanastigraha iti. madhyamakacittanam ity abhiprayah. smrtivisayasamjñanvayac cittavisesad (abhidh-k-vy 711) iti. smrter visayo 'nubhuto 'rthah. tatra samjña sanvayo hetur asyeti smrtivisayasamjñanvayas cittavisesah. kimcid eva cittam. na sarvam ity arthah. tasmat smaranam bhavati pratyabhijñanam va.

evam ubhayavisesane krte prcchati kidrsac cittavisesad iti.

aha. tadabhoga iti vistarah. tasmin smartavya abhogas tadabhogah. yatra tena sadrsah sambamdhinas ca samjñadayo ye te vidyante 'syeti tadabhogasadrsasambamdhisamjñadimams cittavisesah. adigrahanena pranidhananibandhabhyasadigrahanam. [tib. 376a] asrayavisesas ca sokatas ca vyaksepatas cadir esam iti asrayavisesasokavyaksepadini. tair anupahataprabhavas cittavisesah. sa evam anena darsito bhavati. tasmad idrsac cittavisesat smrtir bhavati. tad idam uktam bhavati. tadabhogavatah yadi tatrabhogah kriyate. sadrsasamjñadimatah yatra sadrsyat smrtir bhavati. sambandhisamjñadimatah yatrantarenapi sadrsyam dhumadidarsanat smrtir bhavati. pranidhananibamdhabhyasadimatas ca yatra pranidhanam atra kale smartavyam abhyaso vasya tatsmartavyadi. asrayavisesadibhir anupahataprabhavatvad iti. vyadhilaksanenasrayavisesena sokena vyaksepenanyatra karye. adisabdagrhitais ca karmavidyadibhih. tadrso 'piti vistarah. tadabhogayavatsamjñadiman anupahataprabhavo 'pity arthah. atadanvaya iti. asmrtivisayasamjñanvaya ity arthah. bhavayitum utpadayitum.

anyadrsa iti. atadabhogayavatsamjñadiman anupahataprabhavo va. anyasya cittavisesad anyasya.

na. asambamdhad iti. devadattayajñadattacetasor akaryakaranabhavenasambamdhad [tib. 376b] ity arthah. yathaikasamtanikayos cetasoh karyakaranabhavat sambamdho. naivam devadattayajñadattacetasoh sambandhah. ity anena drstantadarstantikayor asamyam darsayati. tatra yadi parenaivam sadhanam abhidhiyate. na devadattanubhavacittanubhutam artham tatsmaranacittam smarati. anyatvat. yajñadattacittavad iti. tad asadhanam. hetoh svayamaniscitatvat pratyaksavirodhena ca purvapaksasapaksalatvat. atha devadattanubhavacittanusmaranacittayor anyatvapratijñayam idam dusanam udgrahyet. tad adusanam drstabadhayam dusananupapatteh. bhavatsiddhante 'pi hi devadattanubhavacittanubhutam artham tatsmaranacittam smaratiti. na ca brumo 'nyena cetasa drstam anyat anyat smaratiti. na yatkimcid anyat (abhidh-k-vy 712) smaratity abhiprayah. darsanacittat smrticittam anyad evotpadyata iti. vidyamanakaranatvad vidyamanabijamkuravad ity arthah. smaranad eva ca pratyabhijñanam iti. smarane sati pratyabhijñanam. tad evedam yan maya drstam iti smaranat.

yat tarhiti. yadi cittavisesa eva smarati. yat tarhi caitrah smaratiti tat katham iti vakyadhyaharah. sa capi tasyeti vistarah. sa capi caitrabhidhanah. samskarasamuhasamtanas tasya gavakhyasya desamtaravikarotpattau [tib. 377a] desantarotpattau vikarotpattau ca karanabhavam cetasikrtva. kim. svamity ucyate. na tu pudgalam. karyakaranabhavapekso 'yam vyavaharah. na pudgalapeksa ity abhiprayah. ata evaha. na tu kascid iti vistarah.

evam ko vijanatiti vistarah. asaty atmani ka evam vijanati. vijanatiti ko 'rthah. vijñanena visayam grhnati. kim tad grahanam anyad vijñanat. vijñanam tarhi karoti. uktah sah. yas tat karoti. vijñanahetur indriyarthamanaskarah. cittavisesa iti tan na vaktavyam. indriyadihetvantarayogat. ata eva cocyate yathayogam ity esa visesa iti. yat tarhi caitro vijanatity ucyate. tato hi caitrakhyat samtanad bhavadrstocyate. asaty atmani kasyedam vijñanam. kim arthaisa sasthi. svamyartha. yatha kasya kah svamiti vistarena yavat kva ca punar vijñanam viniyoktavyam yata etasya svami mrgyate. vijñatavye 'rthe. kim artham viniyoktavyam. vijñanartham. aho suktani sukhaidhitanam. tad eva hi nama tadartham viniyoktavyam iti. katham ca viniyoktavyam. utpadanata ahosvit sampresanatah. vijñanagatyayogad utpadanatah. [tib. 377b] hetur eva tarhi svamiti vistarena yavad yo hy eva heturvijñanasya tasyaivasau. yas capi sa caitrabhidhana iti vistarena yavan na tatrapi hetubhavam vyatityasti svamibhava iti. adisabdena ko vedayate kasya vedana. kah samjanite kasya samjñety evamadi. esa dig iti.

yo 'py aha. bhavasya bhavitrapeksad iti vaiyakaranah. tena

bhavitavyam iti. vijñatra bhavitavyam pudgalenety abhiprayah.

gacchatigamanabhidhanavad iti. yatha jvala gacchati sabdo gacchatiti gacchatisabdabhidhanam. yatha jvalayah sabdasya va gamanam. evam devadatto gacchati devadattasya gamanam. anena drstantena vijanati devadatta iti sidhyati.

sadrsyenatmalabhad iti. karanasadrsyena karyatmalabhat.
akurvad api kimcid iti. parispandam akurvad apity arthah.

tadakarateti. niladivisayakaratety arthah. vijñane karanabhavad iti. (abhidh-k-vy 713) vijñanam vijñanantarsya karanam. ato vijñanantaram utpadad vijanatity ucyate. karane kartrsabdanivesad iti. karanam kartrbhutam iti krtva. tadyatha nadasya karanam ghanteti ghanta rautity ucyate. tadvat.

[tib. 378a] pradipa iti. arcisam samtane pradipa iti upacaryate. eka iveti krtva. sa desantaresutpadyamanah samtanarupah pradipadesantaresutpadyamanah. tamtam desam gacchatity ucyate. evam cittanam samtane vijñanam ity upacaryate. ekam iveti krtva. tat samtanarupam vijñanam visayantaresutpadyamanam tamtam visayam vijanatity ucyate. samtanena vijñanotpattya vijanatity abhiprayah. yatha va rupam bhavatiti vistarah. yatha bhavitu rupasya bhavaj janitur jateh sthatuh sthiter anarthantaratvam. evam vijñane 'pi syat. vijñatur vijñanasya bhavad anarthantaratvam. vyatiriktasya bhavasyanupalabdheh. vaisesikasutranusarad va.

natmana iti. yadi natmano vijñanam utpadyate vijñanalaksanasyavisesat tadrsam eva vijñanam utpadyeta. yadi tv atmanah tasyabhiprayavisesad visistam jñanam utpadyetety abhiprayah. na ca kramaniyameneti. kasmac ca na kramaniyamenotpadyate. aniyamenapi hy utpadyate gobuddher anantaram stribhuddhih. stribuddher mahisabhuddhih. kasmad gobuddhir evanantaram notpadyate. amkurakandapattradivad iti. amkurat kanda evotpadyate [tib. 378b] na pattradi. kandat pattram evotpadyate na puspady amkuradi va. tadvat.

nikamadhyanasamahitanam iti. nikamena paryaptena samaptena dhyanena samahitanam. sadrsakayacittotpattau sadrsasya kayasya cittasya cotpattau. svayamvyutthanam iti. na paropakramenety abhiprayah. evam anena kasman na nityam sadrsam evotpadyata ity yat prstam. tad visarjanam. yat tu prstam na ca kramaniyameneti. tad darsayann aha. kramo 'pi hi cittanam niyatam eveti. abhistam evaitat. gotravisesad iti bhavanavisesat. stricittad iti vistarah. stricittat stryalambanac cittad anantaram tasyah striyah kayas tatkayah. tatkayasya vidusanayai yadi parivrajakasyanyasya va sadhos cittam utpannam bhavati. tatpatiputradicittam va. tasyah patiputradayah. adisabdena duhitradayo grhyante. tadalambanam cittam tatpatiputradicittam. tad vanyatarad yad idam tasmat stricittad

anantam utpannam bhavati. punas ca kalantarena samtatiparinamena stricittam utpadyate. tat pascad utpannam stricittam (abhidh-k-vy 714) samartham bhavati tatkayavidusanacittotpadane tatstrikayavidusanacittotpadane tatpatiputradicittotpadane va samartham. kasmad ity [tib. 379a] aha. tadgotratvad iti. tadkayavidusanacittam tatpatiputradicittam va gotram bijam asyeti tadgotram. cittam tasya bhavah. tasmat. tajjatiyatvad ity abhiprayah. anyathety atadgotram. atha punah paryayeneti vistarah. paryayenayugapat. stricittat tatkayavidusanacittam tatas tatpaticittam tatas tatputracittam tata eva ca tadduhitrcittam tata eva ca tadupakaranadicittam utpannam bhavati. tatah stricittad anamtarotpannebhyas cittebhyo yad bahutaram pravahatah patutaram saktitah asannataram vasyotpadyasya cittasya. tad eva cittam utpadyate. tadbhavanaya baliyastvat tasya bahutarasya patutarasyasannatarasya va bhavanaya balavattaratvat. anyatreti vistarah. tatkalapratyupasthitas tatkalikah kayapratyayaviseso bahyapratyayavisesas ca. tasmad anyatra tasmad rta ity arthah. tad eva hy upapadyate yasya kayo bahyo va pratyayavisaya uptisthate.

saiva baliyasiti. ya bahutarasya patutarasya asannatarasya vabhihita saiva baliyasi bhavana. kasman nityam na phalati na hi tac cittam nivartate.

vartata ititarena codita aha. sthityanyathatvalaksanatvat. [tib. 379b] sthiter anyathatvam laksanam asyeti sthityanyathatvalaksanam. tadbhavat. tasya canyathatvasya samskrtalaksanasya. anyabhavanaphalotpattau anyabhavanaphalasya cittantarasyotpattav anugunyan nityam na phalati tad evety arthasambandhah.

evam hy ahur iti sthavirarahulah.

sarvakaram

iti sarvaprakaram. yavanto

mayuracandrakasya

varnasamnivesadiprakarah. tesam

karanam idam asya karanam yenaivam varnah evam samnivesah evam snigdhateti. evamadibhir akarair

na jñeyam

na jñatum sakyam. kaih.

asarvajñaih

sravakapratyekabuddhadibhih.

sarvajñabalam hi tat jñanam

sarvavidbalam hi taj jñanam. yena tat karanam jñayata ity

abhiprayah. prag (abhidh-k-vy 715) evarupinam cittabhedanam iti. rupakaranam api sarvatha jñatum asakyam kim arupinam ity arthah.

ekiyas tirthika iti vaisesikah. manahsamyogavisesapeksatvad iti cet. syan matam tulye 'py atmaprabhavatve cittotpatter atma kadacit karhicin manahsamyogavisesam apeksate. ity ato na nityam tadrsam eva cittam utpadyate na ca kramaniyamenamkurakandapattradivad iti. na. anyasamyogasiddheh. [tib. 380a] naitad evam. kasmat. tabhyam atmamanobhyam anyasya samyogasyasiddheh. na hi samyogo nama bhavah kascid asmakam siddho 'sti. samyoginos ceti vistarah. abhyupagate 'pi samyoge samyoginos ceti vistarah. lokaprasiddhayoh kasthayor anyayor va kayoscit. paricchinnatvat paricchinnadesadrstatvad ity arthah. laksanavyakhyande ceti. vaisesikatamtre samyogalaksananirdesat. tatah kim atmanah paricchedaprasamgah. paricchinnadesatvaprasamgah. yatratma. na tatra manah. yatra manah. na tatratmeti. anenanumanagamapattito dharmivisesaviparyayo 'sya paksasya samdarsito bhavati. manasa samyoga atmana iti. atma dharmi. tasya visesah sarvagatvam. tadviparyayo 'sarvagatatvam iti. tato manahsamcarad atmanah samcaraprasamgad iti. tato laksanad apraptipurvika praptih samyoga iti manahsamcarad yamyam sarirapradesam manah samcarati. tatastata atma samcaraty apaititi prasajyate. tadyatha yamyam prthivipradesam purusah samcarati. tatastata atapo 'pasarpati. tatha ca sati nihkriyatvam asya badhitam bhavatiti. sa eva pratijñadosah. vinasasya va. prasamga iti vartate. atmana iti ca. yatrayatra manah samcarati. tatratatratma vinasyatiti. sa eva catra pratijñadosah. atmano nityatvanivrtteh. pradesasamyoga [tib. 380b] iti cet. syan matam atmana pradesena samyogo manasah. atmano va pradesena manasa saha samyogah. yasmim charirapradese mano 'vasthitam bhavati. tadgatenatmapradesena mano na samyujyate. pradesantarenanyaparsvatah samyujyate. tasmad apraptipurvakatve 'pi samyogasyapraptenaivatmapradesena manah samyujyata iti. tan na. tasyaiva tatpradesatvayogat. na hy atmano 'nyapradesa vidyamte. na caivatmaivatmanah pradeso yujyate. astu va samyoga iti vistarah. abhyupetyapi samyogam tathapi nirvikaratvad avisiste manasi katham samyogavisesah. katham visistah samyogo bhavati. yate evam uktam manahsamyogavisesapeksatvad iti. buddhivisesapeksatvad iti cet. sa evopari codyate katham buddhivisesa iti. kasman na nityam idrsam evotpadyate cittam avisiste atmaniti. karanavisesad dhi karyavisesa (abhidh-k-vy 716) isyate samkhapatahadisabdavat. samskaravisesapeksad atmamanahsamyogad iti cet. syan matam nityam avisiste 'py atmani manasi ca samskaravisesapeksad atmamanasoh samyogad buddhivisesa iti. tad uktam bhavati. samskaravisesad bhavanavisesalaksanad atmamanahsamyogavisesah. tadvisesad buddhivisesa iti. atra brumah. cittad evastv iti

vistarah. ayam ihacaryasyabhiprayah. [santarbhavas cittam astity avivadah] mama tava ca cittam astity avivadah. [tib. 381a] samskaraviseso 'py asti bhavanavisesalaksano yo 'sau vasana bijam iti vasmabhir vyavasthapyate. bhavantaram na veti tuvisesah. tasmac cittad eva samskaravisesapeksad buddhiviseso 'stu. kim atmana tatsamyogena va kalpiteneti. na hi kimcid iti vistarah. kuhakenaikatarena vaidyena kasmaicit glanayausadham dadanena cintitam. idam ausadham sulabham. viditam casya saparijanasya glanasya. etena causadhenasya glanasya glanopasamo bhavet. tad evam mam avadhuyanye 'pi karisyanti. tatas ca mamarthalabho na bhavisyati. iti cintayitva tad abhimamtrya phuh svaha phuh svaheti janasya darsitam. anena mantrenedam ausadham sidhyatiti. tatra yatha kuhakavaidyaphuhsvahanam ausadhakaryasiddhau samarthyam nasti. ausadhasyaiva tu samarthyam. evam atmano buddhivisesopattau nasti samarthyam. cittasyaiva samarthyam iti. saty atmani tayoh sambhava iti cet. syan matam. saty atmani tayoh samskaracittayoh sambhavah. ity ato 'sty atmeti. atra brumo vanmatram. natra kacid yuktir astiti. asrayah sa iti cet. syan matam. atmasrayas tayor iti. yatha kah kasyasraya iti. asrayarupenodaharanam mrgyate. tam asyasrayartham ayuktam darsayann aha. na hi te [tib. 381b] iti vistarah. te samskaracitte. citrabadaradivat. yatha kudye citram adharyam badaram ca kunde. adisabdena bhajane bhojanam ityadi. naiva te samskaracitte tatratmany adheye. dharye. napi sa kudyakundadivad adharo yuktah. napi sa atma kudyavat kundavac cadharo yuktah. adisabdena bhajanadigrahanam. kim karanam ity aha. pratighatiyutatvadosad iti pratighatitvadosad yutatvadosac ca. sapratighatvaprasamgat prthagdasatvaprasamgac cety arthah. yatha citrabadarayoh kudyakundayos cadharyadharabhave pratighatitvam yutatvam ca drste. evam etesam api syat. anistam caitat. ato 'natmasrayah.

yatha na gandhadhibhyo 'nya prthivi. tatha buddhyadibhyo 'nya atmeti. (abhidh-k-vy 717) ko hi satpuruso gamdhadibhyo 'nyam prthivim nidharayati. na hi prthivi katamety ukte rupagandharasasparsebhyo 'nya darsayitum sakyate yatha rupam gandhadibhyo 'nyad iti.

yadi na gamdhadibhyo 'nya prthivi. katham ayam vyapadesah prthivyam gandhadaya iti. anyena hy anyasya vyapadeso drstah. caitrasya kambala iti. ata ucyate. vyapadesas tu iti vistarah.

[tib. 382a] visesanartham ity abadibhyo visesanartham ity arthah. katham iti pratipadyati. te hy eveti vistarah. te hy evety evakaras tadvytiriktaprthividravyanivrttyarthah. te eva gandhadayah. tadakhyah prthivyakhyah. yatha vijñayeran. tatha visesanartham vyapadesa ity abhisambandhah. nanya iti. nabadyakhyah. prthivyakhyebhyo 'nye vijñayerann ity arthah. kasthapratimayah sariravyapadesavad iti. yatha kasthapratimayah sariram iti vyapadisyate. anyabhyo

mrnmayadivisesanartham. na ca kasthapratimayah sariram
anyat. evam ihapi vyapadesah syat. na ca gandhadibhyo 'nya prthiviti.

samskaravisesapeksatva ity atmamanahsamyogasya.

yo hi balistha iti. samskaravisesah. tenanyesam
samskaravisesanam pratibandhah.

sa eva balisthah kasman nityam na phalatity acaryavacanam.

sa eva punar aha. yo 'sya nyayo yah samskarasya nyayo vinasah
pratibandho va.

so 'stu bhavanaya bijatmikayah. atma tu nirarthako nihprayojanah
kalpyate. samskarartha hi tatkalpana syat. tasya ca samskarasya yat
karyam. tad bhavanayaiva kriyata iti.

smrtyadinam iti vistarah. syan matam.
smrtisamskarecchadvesadinam [tib. 382b] gunapadarthatvat tasya
ca gunapadarthasyavasyadravyasritatvad dravyasrayas ca gunavan
ity evam laksanopadesat. na caisam anya asrayah prthvyadiko
yujyate 'parapratyaksatvadhibhih. karanaih. ato ya esam
asrayah. sa atma. tasmad asty atmeti.

na. asiddheh. naitad evam. kasmat. smrtyadinam
gunapadarthatvasiddheh. vidyamanam dravyam iti. yat svalaksanato
vidyamanam. tad dravyam. sat dravyani sramanyaphalaniti.
rupaskandhadini pamca skandhani sramanyaphalany asamskrtam ca
sastham iti sat dravyani bhavanti. napy esam iti.
smrtyadinam. pariksito hy asrayartha iti. yatha kah
kasyasrayah. na hi te citrabadaradivad adharya iti vistarena.

ete prakara iti. gauradiprakarah. skamdhesv ayam ity ahamkarah.
na tv ahamkara iti. na tv aham ity evam akarah pratyaya ity arthah.

idam punas tad evayatam iti. kimarthaisa sasthi. svamyartha.
yatha kah kasyo svami. yatha gos caitrah katham asau tasyah
svami. tadadhino hi tasyavahadhohadisu [tib. 383a] viniyogah. kva ca
punar ahamkaro viniyoktavyo yata etasya svami mrgyate. ahamkartavye
'rthe. kimartham viniyoktayah. ahamkarartham. aho suktani
sukhaidhitanam. sa eva hi nama tadartham viniyoktavya iti. katham ca
viniyoktvyah. utpadanatah ahosvit sampresanatah.
ahamkaragatyayogad utpadanatah. hetur eva tarhi svami prapnoti. phalam
eva ca svam. yasmad dhetor adhipatyam phale. phalena ca tadvan hetur
iti.

ya evasya hetur ahamkarasya. tasyaivayam iti. puspito vrksa iti
drstanto yatra siddhante vrksavayavi nesyate.
vijatiyacaturmahabhutakayarambhanabhiste. yatra tu vrksavayavy
asti. tatra dvitiyo drstantah. phalitam vanam iti. na hi vanam
nama kimcid asti. yatha yasmin vane phalam utpannam tat phalitam iti
ucyate. yatha yasminn asraye sadayatanalaksane sukham utpannam

duhkham va. sa sukhito duhkhito va. tathoktam iti. yatha asrayah sadayatanam tathoktam.

tadvikaravikaritvad asrayas caksuradaya

iti. atha pamcaskandhakam bhavan udaharatity adhikrtam. sa eva karteti. sa eva pamcaskandhalaksanah karta. [tib. 383b] natma. iti siddho nah paksah. tatrapi svatamtryam nastiti darsayann aha. trividham cedam karmeti vistarah. kayasya cittaparatamtra vrttih cittapravartitvat kayakarmanah. cittasyapi kaye vrttih svakaranaprartamtra. [manodharma]manaskaradiparatamtratvat. tasyapy evam tasya cittakaranasya svakaranaparatamtra vrttir iti. nasti kasyacid api svatamtryam kayasya cittasya cittakaranasyanyasya va. pratyayaparatamtra hi sarve bhavah.

caturbhis cittacaitta hi samapattidvayam tribhih. dvabhyam anye tu jayanta

iti vacanat. atmano 'pi ca nirapeksasya buddhivisesadyutpattav akaranatvabhyupagaman na svatamtryam sidhyati. tasman naivam laksana iti. svatamtrah karteti. evam tarhi kartety aha. yat tu yasya pradhanakaranam. tat (abhidh-k-vy 719) tasya kartety ucyate. pradhanye tatpratityotpatteh. sa evam api karta na yujyate. pradhanakaranabhavenapi na yujyata ity arthah.

tasyakaranatvam upadarsayann aha. smrtito hi chanda iti vistarah. purvasmartavye 'rthe smrtir utpadyate. smrtes chandah kartukamata. chandad vitarkas cetanaviseso 'bhisamskaralaksanah. prajñaviseso va yogacaranayena. vaibhasikanayena tv abhirupanavikalpalaksanah. [tib. 384a] vitarkat pratyatno viryam. prayatnad vayuh. tato vayoh karma desantarotpattilaksanam iti. kim atratma kurute.

vijñane pratisedhad iti. yaivopalabdhih. tad eva vijñanam. vijñane catmanah samarthyam pratisiddham. cittad evastu samskaravisesapeksat. na hi kimcid atmana upalabhyate samarthyam. ausadhakaryasiddhav iva kuhakavaidyaphuhsvahanam iti.

yatha tathoktam iti

tadvikaravikaritvad asrayas caksuradaya

iti.

tadasritad ity atmasritat. uktottaraisa vacoyuktir iti. yatha kah kasyasrayah. na hi te citrabadaradivad adharye. napi sa kudyakundadivad adharo yuktah. pratighatitvayuktatvadidosan na vai sa evam asrayah. katham tarhiti vistarah. tadahitam hi tad iti. tena bijenahitam tat samarthyam ity arthah.

yathoktam iti sthavirarahulena. yad guru yac casannam

iti vistarah. ekasmin samtane catvari karmani. guru asannam

abhyastam purvakrtam ca. esam caturnam gurukarma purvakam iti tribhyas tat purvam vipacyate. asannabhyastapurvakrtanam [tib. 384b] apy asannam purvam iti tat purvam dvabhyam vipacyate. abhyastapurvakrtayos cabhyastam purvam iti ekasmat purvam vipacyate. asatsv etesu purvajanmakrtam vipacyate aparaparyayavedaniyam. aklistanam iti. kusalanam anivrtavyakrtanam ca. viklittivisesajad iti. bhumyudakasambandhat phalasya suksmo vikaro viklittih. tasya visesah. sa evatiprakrstah. tasmaj jato vikaravisesah. tasmat. phalantaram utpadyate. kidrsad vikaravisesad iti darsayann aha. yo hi tatra bhutaprakarankuram nivartayati. sa tasya bijam iti. tasyamkurasya bijam. nanyo bhutaprakarah. na purvabijavastho bhutaprakara ity arthah. bhavinya tu samjñayeti. odanam pacati saktum pinastiti yatha bhavinya samjñaya vyapadesah. evam purvako 'pi (abhidh-k-vy 720) samtanah aviklinnabijavasthah bijam ity akhyayate bhavinyanaya samjñayeti. sadrsyad veti. viklinnavisesajena bhutavikaravisesena sadrsah. sa purvakah samtana iti krtva bijam ity akhyayate. evam ihapiti vistarah. yadi saddharmasravanayonisomanaskarapratyayavisesaj jatah kusalasasravas cittavikara utpadyate. asaddharmasravanayonisomanaskarapratyayavisesaj jatah akusalo va cittavikara [tib. 385a] utpadyate. tasmad tadvipakantaram utpadyate. nanyatheti samanam etat. yatha na phalad eva phalantaram utpadyate. kim tarhi. vikaravisesat. evam na vipakad eva vipakantaram utpadyate. kim tarhi. cittavikaravisesad utpadyate iti. tulyam etat.

phale raktah kesara iti. phalabhyantare kesarah. yatra bijapurakarasa amlo 'vatisthate. na ca sa tasmat punar anya iti. na rasaraktah kesaras tasmad uktat kesarat punar upajayate. kim tarhi. prakrta evaraktah kesaras upajayata ity arthah. idam atrodaharanam. yatha laksarasaraktamatulumgapuspaphalad raktakesaran na raktam kesarantaram punar bhavati. evam karmajad vipakan na punar vipakantaram iti. aha catra.

cittam hy etad anantabijasahitam samtanato vartate. tattad bijam upaiti pustim udite sve pratyaye cetasi. | tat pustam drumalabdhavrtti phaladam kalena sampadyate. ramgasyeva hi matulumgakusume 'nyas tasya tatkesare. ||

punar aha.

karpasabije puspe ca matulumgasya ramjite. |
laksaya jayate raktam yatha karpasakesaram. ||

tasminn astamite ramge samtanad bhavitakramat. | karmany astamite caiva bhavanatah phalodaya. ||

iti.

karmeti sarvam.

tadbhavanam

karmabhavanam.

tasya

bhavanaya

vrttilabham

tvadvrttam labham.

tatas

tadvrttilabhat.

phalam

ity etac catustayam

niyamena [tib. 385b] yadrcchaya.

buddhad anyah

sravakadih

sarvatha sarvakaram

na prajanati.

arthad uktam bhavati. buddha eva tat sarvam sarvatha prajanatiti.

ity etam iti vistarah. itikaranah samaptyarthah. pradarsanartho va. etam buddhanam pravacanadharmatam suvihitena hetor margena hetumargena suddham niravadyam nisamya drstva. amdhas tirthyah. yathabhutadarsanavaikalyat. kutsita drstih kudrstih. tasyas cestitani kudrsticestitani. vividhani kudrsticestitan esam iti vividhakudrsticestitah svargapavargahetav apratipanna mithyapratipannas cety arthah. tesam evamvidhanam tirthyanam kapilolukadinam matam darsanam apavidhya tyaktva yamti samsaran nirvanam iti vakyadhyaharah. ke te sattvah prajñacaksusmanta aryasravakah. atha va tam eva pravacanadharmatam yanti pratipadyanta ity arthah. pravacanadharmata punar atra nairatmyam buddhanusasani va. anya ahuh. pravacanam sutradidvadasamgavacogatam. tasya dharmata svakhyatata yuktyupetatvat. nirvanapravanata ca nirvanadyotanat. yathoktam sarva ime dharma nirvanapravanah nirvanapragbharah nirvanam evabhivadanto [tib. 386a] 'bhivadantiti. anatmasamjñinas ca nirvane santasamjñah samtisthante. atmocchedasamkapagamad iti. tad evam anandha eva yanti. nandhah. andhas tu bhramanty eva samsararnave nairatmyam apasyantah. tad darsayann aha imam hiti vistarah. iyam niratmata. nirvanam eva puram nirvanapuram. tasyaika vartiniti nirvanapuraikamargo nanyo marga ity arthah. tathagata evadityo gambhiradharmabhiprakasakatvad adityabhutas

tathagatah. tasya vacamsi tany evamsavah. tair bhasvati alokavati tathagatadityavaco'msubhasvati. aryanam sahasrair vahitety aryasahasravahita. vivrtam apiti. tam imam nirvanapuraikavartinim tathagatadityavaco'msubhasvatim vivrtam api niratmatam. prajñacaksuso visadasyabhavad avidyakosapatalaparyavanaddhanetratvad va mandacaksuh tirthiko vatsiputriyo 'pi va neksate. trayas ceha margaguna varnyante. (abhidh-k-vy 722) tadyathaikayanatabhipretadesaprayanat. salokata yato nihsamko gacchati. yatanuyatata ca parimarditasthanukantakaditvat. [tib. 386b] yena sukham gacchati. tatsadharmyeneyam niratmatavartini drastavya. caturbhis ca karanair margo na vidyate. satvanutamaskataya. prakasito 'py adityena avahitataya. bahupurusavahito 'py avrtataya. vivrto 'pi drastur mandacaksuskatayeti. tesam ihaikam eva karanam asya margasyadarsana uktam. yato drastur dosenaivayam margo na drsyate. na margadoseneti. yata esa mandacaksur etam na pasyatity avagantavyam.

iti dinmatram evedam

iti. sarvam iti yathoktam. dig eva dinmatram evakarartho matrasabdah. dik pramanam asyeti dinmatram iti va. mahato 'bhidharmasastrad alpam idam

upadistam

mayeti vakyasesah. kesam.

sumedhasam.

matimatam ity arthah. tadarthye sasthi. kimvad ity aha.

vranadeso visasyeva svasamarthyavisarpina

iti. yatha visam svasamarthyad vranadesam prapya sarvesv angapratyangesv atyantam visarpatiti matva kenacit tasya vranadesah krtah. katham namedam visarpatiti. evam sumedhasah svasamarthyavisarpitvad visasthaniyah. ity atas tesam sumedhasam udghatitajñanam prajñanam idam upadistam maya. katham. alpena granthena mahad abhidharmasastram.

kasmiravaibhasikanitisiddham

arthatah pratipadyerann iti. apare punar vyacaksate. iti dinmatram evedam iti idam eva nairatmyaprativedham adhikrtyoktam iti.

kasmiravaibhasikanitisiddhah

prayo mayayam [tib. 387a] kathito 'bhidharma

ity anenaivarthasyabhihitatvad iti.

samaptas castamakosasthanasambaddha eva pudgalaviniscayah.

nanabhidharmarthakaramdabhutam etad vivr .....
..... rah
prasutatrsnay amrtam adbhrtayonibhutam |
vyakhyapadarkakiranaih sphutitam madiyaih
sastrambujam budhajanabhramara bhajantam ||

yo 'dhitya sarvasastrani vidvadyasa yasomitrah. |
sa imam krtavan vyakhyam vyakhyasv anyasv asamtustah. ||

tena sribharatibhartah paramarthagama vyakhya |
iyam devarupasya devakalpasya kalpita ||

acaryayasomitrakrtayam sphutarthayam abhidharmakosavyakhyayam
astamam kosasthanam samaptam iti.

gramthakarasamkhya 25000.

subham

— Yasomitra: Sphutartha abhidharmakosavyakhya (Academic edition — see source file header)