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A Preliminary Study on a Newly Discovered Sanskrit Manuscript of Nāgārjuna's *Sūtrasamuccaya**

Junqi WANG, Meifang ZHANG,¹
Xiaofang LÜ, Xin SONG,
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Abstract

During a recent investigation of palm-leaf manuscripts of the Tibetan Autonomous Region conducted by Professor Zhang Meifang, several new Sanskrit manuscripts were discovered, among which Nāgārjuna's *Sūtrasamuccaya* (SS) was identified. Being an anthology of mainly *Mahāyānasūtras*, the SS is important for the study of early *Mahāyāna* concepts. The Sanskrit text of the SS had long been considered lost, except for some Sanskrit fragments. The text of the SS was previously only available in Chinese and Tibetan translations. Our discovery is an incomplete bundle of the SS consisting of about 35 leaves. Unfortunately, many of the leaves became stuck together over the centuries and now, among all these leaves, only a portion, the folios 90b–97a, is currently available to scholars. This paper intends to introduce the outcome of a preliminary study and transcription of this manuscript of the SS.

1. Introduction

1.1 The Sanskrit Manuscript of the *Sūtrasamuccaya*

In 2006, the local government of the Tibetan Autonomous Region, under the instruction of contemporary Chinese President Hu Jintao, launched a huge project of surveying and photocopying the extant manuscripts kept throughout the entire Autonomous Region. In 2011, it was reported that the project had been finished with more than 60,000 pages of manuscripts having been photocopied and cataloged. This enormous amount of folios astonished both Buddhist and Sanskrit scholars alike all over the world and attracted their continuous attention. But since this official project only lasted for several years, it did not cover all the manuscripts we can imagine there to be kept in Tibet, even though it originally aimed to do so. During a recent investigation conducted by Professor Zhang Meifang (張美芳), one of the leading experts in document heritage conservation in China, several new palm-leaf Sanskrit manuscripts were discovered,

among which Nāgārjuna's *Sūtrasamuccaya* (SS) was identified. This SS manuscript has never been cataloged neither by Luo Zhao (羅炤) nor by the local government of the Tibetan Autonomous Region. Therefore, the presence of this manuscript has never been known in academia. This paper is intended to introduce the outcome of a preliminary study of the SS manuscript.

Sūtrasamuccaya, an anthology of *sūtras*, mainly *Mahāyānasūtras*, has been ascribed to the founder of the *Madhyamaka* School Nāgārjuna by later *Madhyamaka* masters, such as Candrakīrti (c.530–600),² Śāntideva (c.650–700)³ and Kamalaśīla (c.740–795)⁴ among others. Except for some short Sanskrit fragments,⁵ the SS was only available in Chinese and Tibetan translations. According to Otani's catalog, SS Tib with the title of *mdo kun las btus pa* was translated by Jinamitra, Śīlendrabodhi, and Ye-shes-sde and consists of 5 volumes. Even though no reliable biographical information could be obtained about the great translator Ye-shes-sde, it is generally accepted that he lived in the 8–9th century.⁶ Therefore, the date of SS Tib can also be ascertained to be about the 9th century. SS Ch is entitled *Dachengbao Yaoyi Lun* (大乘寶要義論) and was translated after the Fifth Lunar Month of 1012 CE in Song dynasty. It consists of ten volumes of which Vol. 1–3 and 7–10 were translated by Wei Jing (惟淨) and Vol. 4–6 by Dharmapāla (法護).⁷

Even though the Buddhist translations during the Song dynasty have always been accused of being obscure and having tampered with original Sanskrit texts, SS Ch, compared with its Tibetan counterpart, can be evaluated as authentic in many cases. This is mainly because the translators of the latter tended not to have translated directly from SS Skt but have copied their citations from the Tibetan translations of the source texts as long as the translators could identify and locate parallel passages in the source texts. For example, the citations of *Mañjuśrīvikurvitaparivarta* (MVP) and *Sāgaramatisūtra* (SMS) in SS Tib are not translated from SS Skt but had merely a copy of MVP Tib and SMS Tib. This reveals why SS Tib has always been more detailed than SS Ch. With the help of our newly discovered manuscript of SS Skt, we may conclude that the difference of their length between SS Tib and SS Ch is not primarily caused by the discrepancies of their original Sanskrit texts but rather as a result of the “copying-procedure” of Tibetan translations.

The newly discovered Sanskrit manuscript of the SS is not complete. There are approximately 35 leaves in the entire bundle. Because of fibrillation and deformation, these leaves have become stuck together

over the centuries so that Professor Zhang did not succeed in unfolding all of them at the scene not to mention accounting for the exact number of these leaves. In the end, Professor Zhang only photographed several upper leaves. As a result, I have only received the photos of folios 90b-97a. Coincidentally, this part is almost equivalent to Vol.3 out of the ten volumes of SS Ch and 160a2-165b4 (Derge no.3934) and 186b6-193b8 (Peking no.5330) of SS Tib. By a simple calculation, we can speculate that the start of the Sanskrit manuscript of the SS should be located somewhere in folio 76 which may still be extant among the 35 something palm-leaves. So at least 30% of the SS's Sanskrit text can be retrieved. With the exception of folio 76-97 among all 35 leaves, there are twenty-something leaves remaining. We are still not sure whether they belong to another unknown manuscript or the rest of the manuscript of SS Skt that have been misplaced to the front. If the latter is the case, we will eventually recover about 50% of the Sanskrit text of the SS. This will be figured out during the next survey.

As to the content of folios 90b-97a, according to Bhikkhu Pāsādika's (1978-1982; 1982) sectionalization, this belongs to the 7th and 8th themes, namely, *The Rareness of Giving up Obstructive Conditions* and *The Rareness of Really Serious Dharma-practice on the Part of Householders*. While according to Lindtner (1987, 173-175), folios 90b-97a falls into the 7th theme, namely *Those sattvas who renounce āntarāyikadharmas such as karmāvaraṇa wounding a bodhisattva, māra karman, a contemptuous attitude (avamānacitta) and saddharmaprahāṇa are even more durlabha*.

1.2 The Table of Scripts

The scripts of this manuscript are written with confidence thoroughly in *Nāgarī* style with a few eastern varieties. I would like to date it to the 10-11th century temporarily. The manuscript shows that it was proof-read once by the scribe himself. As a result, the whole text of the manuscript is readable and contains only a few scribal mistakes. But the use of *sandhi* and *daṇḍa* is quite irregular.

अ a ङ i उ u ए e व ai
 क ka ख kha ग ga घ gha ङku ङgo ङ kṣa
 च ca छ ccha ज ja ङ jā ङ jñā ङ nca ङ nja
 ट ta ठ ti ठा ṭha ढ ḍa ढ ḍha ण ṇa ण ṇḍa ण ṇṇa

त ta थ tha द da ध dha न na
 प pa ब ba न bha म ma
 य ya र ra ल la व va
 श śa ष ṣa स sa ह ha ङ ha ञ ṅा ṅa त tam रं raṃ ः ḥ

1.3 The List of the Cited *Sūtras*

In folios 90b–97a of the manuscript of SS Skt, seven different *Mahāyāna-sūtras* are quoted and their titles are all directly mentioned. Among these seven *sūtras*, the *Niyatāniyatāvatāramudrāsūtra*, the *Prajñāpāramitā-sūtra*, the *Āryamañjuśrīvikurvitaparivartta*, and the *Sāgaramatisūtra* are respectively quoted twice. The list of these *sūtras* is as follows:

- [1] *Niyatāniyatāvatāramudrāsūtra* 1
- [2] *Śraddhābalādhānāvatārasūtra*
- [3] *Niyatāniyatāvatāramudrāsūtra* 2
- [4] *Prajñāpāramitāsūtra*, *Nirayaparivarta*
- [5] *Prajñāpāramitāsūtra*, *Mārakarmaparivarta*
- [6] *Āryamañjuśrīvikurvitaparivartta* 1
- [7] *Āryamañjuśrīvikurvitaparivartta* 2
- [8] *Sāgaramatisūtra* 1
- [9] *Sāgaramatisūtra* 2
- [10] *Ugrapariprcchāsūtra*
- [11] *Pravrajyāntarāyasūtra*

References to the numerous Chinese and Tibetan translations of these *sūtras* are not made as the length limit.

1.4 Signs in the Diplomatic Edition

- * *virāma*
- empty space of one *akṣara*
- ◉ square space for binding hole
- a big round circle used as an empty space
- ./- unreadable or unidentifiable *akṣara* or part of an *akṣara*
- (nn) content omitted
- [nn] content difficult to read
- <nn> content added in the line or margin
- {nn} content deleted by small stroke(s) or erasure
- <nn> content emended
- | *daṇḍa*
- || double *daṇḍa*
- || e || specific sequence of signs that marks the start of a citation

2. Diplomatic Edition

2.1 [*Niyatāniyatāvatāramudrāsūtra* 1]

§1. _(90b1) puṇyamahattātiśayatāpadiśyate || ॐ ||

SS Ch, Vol. 2: 獲大福蘊。 (T1635.32.54b24)

SS Tib, Vol. 1: bsod nams shin tu che ba bstan to ||⁸

§2. yathoktaṃ ⊙ *niyatāniyatāvatāramudrāsūtre* | □ sacen mañjuśrīr daśasu ⊙ dikṣu sarvvalokadhātuṣu sarvvasatvā utpāṭitākṣā bhaveyuh _(90b2) parikalpam upādāya | atha kaścīd eva kulaputro vā | ⊙ kuladuhitā vā sarvvasatvānāṃ maitryacittas tāny akṣiṇi janayet* | ⊙ parikalpam upādāya | yo vānyo mañjuśrīḥ | kulaputro _(90b3) vā kuladuhitā vā | mahāyānādhimuktikaṃ bodhisatvaṃ ⊙ prasannacittaḥ | paśyed ayaṃ tato (')saṃkhyeyataraṃ | puṇyaṃ ⊙ prasavati || ॐ ||⁹

SS Ch, Vol. 3: 『入定不定印經』云、佛言、妙吉祥、假使有人、於十方一切世界一切有情、悉挑其目、至滿一劫。若有善男子善女人、於彼如上諸有情所、起慈愍心、悉使其目平復如故、至滿一劫。妙吉祥、若復有人、於信解大乘菩薩所、發清淨心、暫一觀視者、如是福蘊倍勝於前阿僧祇數。 (T1635.32.54c7–13)

SS Tib, Vol. 1: *nges pa dang ma nges pa la 'jug pa'i phyag rgya'i mdo* las 'byung ba | 'jam dpal yongs su brtag pa bzung nas gal _(D160a3) te phyogs bcu'i 'jig rten gyi kham thams cad kyi sems can thams cad kyi mig phyung bar gyur la | yongs su brtags pa bzung ste | rigs kyi bu'am rigs kyi bu mo gang la las sems can de dag thams cad la byams pa'i sems kyi de dag gi mig bskyed pa bas 'jam dpal _(D160a4) rigs kyi bu'am | rigs kyi bu mo gang gzhan zhig theg pa chen po la mos pa'i byang chub sems dpa' la | dad pa'i sems kyi ita na | 'di ni de bas bsod nams ches grangs med par skyed do ||

§3. yas kaścīn mañjuśrīḥ | kulaputro vā kula _(90b4) duhitā vā | □ daśasu dikṣu sarvvasatvān bandhanāgārān mo ⊙ cayitvā cakravarttisukhe sthāpayet* | brahmasukhe vā ⊙ śakratvasukhe vā | yo vānyo mañjuśrīḥ □ kulaputro vā _(90b5) kulad{i}uhitā vā mahāyānādhimuktasya prasannacitto ⊙ darśanābhilāṣi bhaved varṇaṇā cāsyā udāharet* | ⊙ ayaṃ tato (') saṃkhyeyataraṃ puṇyaṃ prasavati | ॐ ||¹⁰

SS Ch, Vol. 3: 假使有人、遍往十方一切有情、諸牢獄中、悉為解除牢獄繫縛、而復令得轉輪聖王或帝釋天主上妙快樂。妙吉祥、若復有人、於信解大乘菩薩所、發清淨心、瞻仰讚歎、如是福蘊倍勝於前阿僧祇數。 (T1635.32.54c13–17)

SS Tib, Vol. 1: 'jam dpal rigs kyi bu'am rigs kyi bu mo gang la las phyogs bcu'i 'jig^(D160a5) rten gyi khams kyi sems can thams cad btson rar bcug pa btson ra nas bton te | 'khor los sgyur ba'i bde ba la bkod pa bas | 'jam dpal rigs kyi bu'am rigs kyi bu mo gang gzhan zhig theg pa chen po la mos pa'i byang chub sems dpa' la dad pa'i sems kyis lta 'dod cing bsngags^(D160a6) pa brjod na 'di ni de bas bsod nams ches grangs med pa skyed do zhes gsungs so ||

2.2 [Śraddhābalādhānāvātasūtra]

§4. vihi^(90b6) tam api śraddhābalā dhānāvātasūtre | □ yas kaścīn mañjuśrīḥ | □ ku ○ laputro vā kuladuhitā vā sarvvalokadhātuparamāṇu^(91a1) rajah □ □ samānāmsatvānām □ diva { śe } sedivasedivyaṃ ○ śata { śa } rasam āhāraṃ dadyāt* | divyāni ca vastrāṇi | evaṃ gaṃgāna ○ dīvālukāsamān kalpān dadyāt* □ | □ yaś cānya ekaś copā●sa^(91a2) kasyānanyaśāstradaśak uśalakarmapathasamanvāgatasyaika diva ○ sam ekam āhāraṃ dadyāt* | □ buddhasyāyaṃ bhagavataḥ | śikṣāyāṃ śikṣatī ○ ti samāropaṃ kṛtvāyaṃ tato (') samkhyeyataraṃ puṇyaṃ prasavet* □¹¹

SS Ch, Vol. 3: 『信力入印法門經』云、佛言、妙吉祥、若有善男子善女人、於一切世界極微塵等諸有情所、日日常以天百味飲食、及天妙衣、於殊伽沙數等劫中、普行布施。若復有人、於一優婆塞、無異師尊、具修十善業者、當起是念、此是學佛戒行人、於一日中、以一食施、如是福蘊倍勝於前阿僧祇數。(T1635.32.54c17-23)

SS Tib, Vol. 2: bam po gnyis pa | *dad pa'i stobs bskyed pa la 'jug pa'i phyag rgya'i mdo* las kyang | 'jam dpal rigs kyi bu'am rigs kyi bu mo gang la la zhig gis 'jig rten gyi khams thams cad kyi rdul phra rab kyi rdul snyed^(D160a7) kyi sems can rnam la | bskal pa gang gA'i klung gi bye ma snyed du nyin re zhing lha'i zas ro sna brgya dang ldan pa byin pa dang | lha'i gos sbyin pa byin pa bas | gang gzhan zhig gis ston pa gzhan la mi bsten pa'i dge bsnyen dge ba bcu'i las kyi lam dang ldan pa cig la | 'di ni sangs^(D160b1) rgyas bcom ldan 'das kyi bslab pa la slob pa yin no snyam du bsams nas nyin gcig zan gcig byin la | 'di ni de bas bsod nams ches grangs med pa skyed do ||

§5. evaṃ^(91a3) bhikṣu<ḥ> śraddhānusārī yāvat pratyekabuddhaḥ | □ yaś cānya ku ○ laputro vā kuladuhitā vā citrakarmalikhitaṃ vā pusta(ka)ka ○ rmakṛtam vā tathāgatavigrahaṃ paśyed ayaṃ tato (') samkhyeyataraṃ puṇyaṃ^(91a4) prasavet* | □ kas punarvvādo yo (') űjalipragrahaṃ vā ku ○ ryāt* □ puṣpam vā dadyād dhūpam vā gandhaṃ vā dīpam vā dadyā ○ t* | □ ayam eva tato nidānam asaṃkhyeyataraṃ puṇyaṃ prasavet*¹²

SS Ch, Vol. 3: 如是次第、若一苾芻、若隨信行人、若隨法行人、乃至若緣覺、倍倍供施。若復有人、但見一畫佛形像、或經夾中畫如來像者、如是福蘊倍勝於前阿僧祇數。何況合掌尊重、或以華香、塗香、燈明淨心供養。如是福蘊倍勝於前阿僧祇數。(T1635.32.54c23–29)

SS Tib, Vol. 2: de bzhin du dge slong dad pas rjes su 'brang ba dang | chos kyi rjes su 'brang ba dang | brgyad pa dang | rgyun du zhugs pa dang |
(D160b2) lan cig phyir 'ong ba dang | phyir mi 'ong ba dang | dgra bcom pa dang | rang sangs rgyas dag ste | rigs kyi bu'am rigs kyi bu mo gang la la zhis gis 'jig rten gyi khams thams cad kyi rdul phra rab kyi rdul snyed kyi rang sangs rgyas rnam la | bskal pa gang gA'i klung gi bye ma snyed du nyin gcig (D160b3) bzhin du zas ro sna brgya pa byin pa dang | de bzhin du lha'i gos sbyin pa byin pa bas | rigs kyi bu'am rigs kyi bu mo gang la la zhis gis de bzhin gshegs pa'i sku gzugs ri mor bris pa dang | 'jim pa las byas pa mthong ba 'di yang de bas bsod nams ches grangs med par bskyed na | (D160b4) thal mo sbyar ba dang | me tog dang | bdug pa dang | spos dang | mar me 'bul na | bsod nams de bas ches grangs med pa bskyed pa lta ci smos |

§6. (91a5) yas kaścid gaṃgānadīvalukasamānām buddhānā(ṃ) □ bhaga ⊙ vatām saśrāvakaśaṃghānām □ divase divase divyaṃ | ⊙ śātarasam āhāraṃ dadyāt* □ divyāni ca vastrāṇi | □ evaṃ (91a6) dadan* □ gaṃgā□nadīvalukasamām¹³ □ kalpān dadyāt* | ⊙ yaś cānya ekadivasam ekasyāntāśaḥ | □ paśura ⊙ thagatikasyāpi bodhisatvāśayasampannasya yena tena (91b1) buddhāvaropitena kuśalamūlena saṃgrahaṃ kuryāt* | ⊙ antāśaḥ | āhāreṇāpi | ekenāyaṃ tato (')saṃkhyeyataraṃ puṇyaṃ ⊙ prasavet* || e ||

SS Ch, Vol. 3: 復次、若有於殞伽沙數等諸佛世尊及聲聞眾、日日常以天百味飲食、及天妙衣、於殞伽沙數等劫中、布施供養。若復有人、於一羊車行菩薩人所、隨於何佛、種植善根、淨心具足者、攝取是人、於一日中、以一食施。如是福蘊倍勝於前阿僧祇數。(T1635.32.54c29–55a5)

SS Tib, Vol. 2: gang la la zhis gis gang gA'i klung gi bye ma snyed kyi sangs rgyas bcom ldan 'das nyan thos kyi dge 'dun dang bcas pa la bskal pa gang (D160b5) gA'i klung gi bye ma snyed du nyin gcig bzhin du lha'i zas ro sna brgya pa phul ba dang | de bzhin du lha'i na bza' phul ba bas | gang gzhan zhis gis phyugs kyi shing rta lta bus 'gro ba'i byang chub sems dpa' bsam pa phun sum tshogs pa gcig la sangs rgyas la dge ba'i rtsa ba bskyed pa (D160b6) gang yang rung bas bsdu bar bya ste | tha na nyin gcig zan gcig byin na de ni de bas bsod nams ches grangs med pa skyed do ||

§7. yaś ca sarvvalokadhātuparamāṇu□raja□ḥ |^(91b2) samānām paśurath{ī}-
agatikānām bodhisatvānām tāvat tam eva sa ⊙ tkāraṃ kuryāt* | □ yaś
caika{ka}sya hastirathagatikasya eva diva ⊙ sam āhāran dadyād ayaṃ
tato (')saṃkhyeyataraṃ puṇyaṃ prasavet* □ |

SS Ch, Vol. 3: 若有人於一切世界極微塵等諸羊車行菩薩人所、日日常以天百味飲食、及天妙衣、於殞伽沙數等劫中、布施供養。若復有人、於一象車行菩薩人所、一日之中、以一食施。如是福蘊倍勝於前阿僧祇數。(T1635.32.55a5–10)

SS Tib, Vol. 2: gang la la zhiḡ gis 'jig rten gyi khams thams cad kyi rdul
phra rab kyi rdul snyed kyi phyugs kyi shing rta lta bus 'gro ba'i byang
chub sems dpa' rnam la de tsam^(D160b7) du bsti stang du byas pa bas |
gang gzhan zhiḡ gis glang po che'i shing rta lta bus 'gro ba gcig la nyin
gcig zan gcig byin na de ni de bas bsod nams ches grangs med pa skyed
do ||

§8. ^(91b3) yaś ca ttāvat¹⁴ tam eva hastirathagatikānām bodhisatvānām ⊙
tāvat tam eva satkāraṃ kuryāt* | yaś caikasya śrāvakarddhiga ⊙ tasyāyaṃ
tato (')saṃkhyeyataraṃ puṇyaṃ prasavet* | □ yaś ca tāvatām eva ^(91b4)
śrāva(ka)rdhigatānām yaś caikasya tathāgatārdhigatasyāyaṃ¹⁵ ta ⊙ to
(')saṃkhyeyataraṃ puṇyaṃ prasavet* |

SS Ch, Vol. 3: 若有人於一切世界極微塵等諸象車行菩薩人所、日日常以天百味飲食、及天妙衣、於殞伽沙數等劫中、布施供養。若復有人、於一日月神通行菩薩人所、一日之中、以一食施。如是福蘊倍勝於前阿僧祇數。若有人於一切世界極微塵等諸日月神通行菩薩人所、日日常以天百味飲食、及天妙衣、於殞伽沙數等劫中、布施供養。若復有人、於一聲聞神通行菩薩人所、一日之中以一食施。如是福蘊倍勝於前阿僧祇數。若有人於一切世界極微塵等諸聲聞神通行菩薩人所、日日常以天百味飲食、及天妙衣、於殞伽沙數等劫中、布施供養。若復有人、於一如來神通行菩薩人所、一日之中、以一食施。如是福蘊倍勝於前阿僧祇數。(T1635.32.55a10–24)

SS Tib, Vol. 2: gang la la zhiḡ gis glang po che'i shing rta lta bus 'gro
ba'i byang chub sems dpa' rnam la de tsam du^(D161a1) bsti stang byas pa
bas | gang gzhan zhiḡ gis zla ba dang nyi ma lta bus 'gro ba'i byang chub
sems dpa' gcig la nyin gcig zan gcig byin na de ni de bas bsod nams ches
grangs med par skyed do || gang la la zhiḡ gis zla ba dang nyi ma lta bus
'gro ba de^(D161a2) rnam la de tsam du bsti stang byas pa bas | gang gzhan
zhiḡ nyan thos kyi rdzu 'phrul lta bus 'gro ba'i byang chub sems dpa'
gcig la nyin gcig zan gcig byin na | de ni de bas bsod nams ches grangs

med pa skyed do || gang gis de tsaṃ du nyan thos kyi rdzu 'phrul lta bus
(D161a3) 'gro ba'i byang chub sems dpa' rnam la bsti stang byas pa bas |
de bzhin gshegs pa'i rdzu 'phrul lta bus 'gro ba'i byang chub sems dpa'
gcig la nyin gcig zan gcig byin na | de ni de bas bsod nams ches grangs
med pa skyed do zhes gsungs so ||

2.3 [Nīyatānīyatāvatāramudrāsūtra 2]

§9. □ tatra katamas paśu ⊙ rathagatiko bodhisatvo yāvat tathāga(ta)-
rddhigatikah || ॐ ||

SS Ch, Vol. 3: 此中應問、何名羊車行菩薩人、乃至如來神通行菩薩人
邪。(T1635.32.55a25–26)

SS Tib, Vol. 2: de la phyugs kyi shing rta lta bus (D161a4) 'gro ba'i byang
chub sems dpa' nas | de bzhin gshegs pa'i rdzu 'phrul lta bus 'gro ba'i
bar du gang zhe na |

§10. *ni*_(91b5) *yatānīyatāvatāramudrāsūtre* (')py ākhyātaṃ || □ pañceme¹⁶
⊙ mañjuśrīḥ | bodhisatvāḥ | □ katame pañca yad idaṃ ⊙ paśurathagatikah
□ (hastirathagatikah) candrasū(rya)gatikah □ śrāva(ka)rddhigatikah |
tathā tathāgatārddhagatikāś¹⁷ ca | □ tatra paśurathagatikah | ha ⊙ stira-
thagatikāś ca bodhisatvā vivarttante | □ bodheś candrasū ⊙ ryagatikāḥ □
śrāva(ka)rddhigatikāḥ □ tathāgatārddhigatikāś¹⁸ ca (91b7) bodhisatvā na
viva□rttante | bodheḥ |

SS Ch, Vol. 3: 答、如『入定不定印經』云、佛言、妙吉祥、菩薩有
五種行。所謂羊車行、象車行、日月神通行、聲聞神通行、如來神通
行。此中、羊車行、象車行二菩薩人、於阿耨多羅三藐三菩提、有所
退轉。其日月神通行、聲聞神通行、如來神通行三菩薩人、於阿耨多
羅三藐三菩提、不復退轉。(T1635.32.55a26–b3)

SS Tib, Vol. 2: *nges pa dang ma nges pa la 'jug pa'i phyag rgya'i mdo*
las 'byung ba | 'jam dpal byang chub sems dpa' 'di lnga ste | lnga gang
zhe na | 'di lta ste | phyugs kyi shing rta lta bus (D161a5) 'gro ba dang | glang
po che'i shing rta lta bus 'gro ba dang | zla ba dang nyi ma lta bus 'gro
ba dang | nyan thos kyi rdzu 'phrul lta bus 'gro ba dang | de bzhin gshegs
pa'i rdzu 'phrul lta bus 'gro ba'o || phyugs kyi shing rta lta bus 'gro ba
dang glang po che'i shing rta lta bus 'gro ba'i byang chub sems (D161a6)
dpa' rnam ni byang chub las phyir ldog go || zla ba dang nyi ma lta bus
'gro ba dang | nyan thos kyi rdzu 'phrul lta bus 'gro ba dang | de bzhin
gshegs pa'i rdzu 'phrul lta bus 'gro ba'i byang chub sems dpa' rnam ni
byang chub las phyir mi ldog go ||

§11. □ [ta]tra katama□ḥ | ⊙ paśurathagatiko bodhisatvaḥ | □ tad [y]-
 athā kaścit puruṣaḥ ⊙ pañcabuddhakṣetra^(92a1) paramānuraḥ | □ samāḥ
 lokadhātūn abhikramitukāmaḥ | syāt pa ⊙ śuratham abhiruḥya mā[r]gam
 pratipadyate | □ sa cireṇa dīrḡhe ⊙ ṇādhvanā yojanaśataḥ gacchet* |
^(92a2) sa ta<tra> vātamaṇḍalyā paścānmukhaḥ | □ punar aśītir yojanāni
 pratyā ⊙ kṛṣya pratyudāvarteta | □ tat kiṃ śaknuyāt* | sa puruṣaḥ |
 ⊙ tān* lokadhātūn* □ paśurathenābhikramitūḥ kalpenāpi yāvad
 ana^(92a3) bhila{pyā}pyānābhilāpyair api kalpair ekam api lokadhātum
 ati ⊙ krāntūḥ |¹⁹

SS Ch, Vol. 3: 彼羊車行菩薩人、其復云何。譬如有人、欲過五佛剎微
 塵數世界、乃自思念、我當乘其羊車。念已即乘、隨路而去。時極長
 久、歷受勤苦、行百由旬。忽為大風所吹、退八十由旬。妙吉祥、於
 汝意云何、是人乘彼羊車、若經一劫、乃至不可說不可說劫、能過爾
 所世界、或一世界不。(T1635.32.55b3–9)

SS Tib, Vol. 2: de la phyugs kyi shing rta lta bus 'gro^(D161a7) pa'i byang
 chub sems dpa' gang zhe na | dper na skyes bu la la zhiḡ sangs rgyas kyi
 zhiḡ lnga'i rdul phra rab kyi rdul snyed kyi 'jig rten gyi khams 'da' bar
 'dod nas de phyugs kyi shing rta la zhon te lam du zhugs nas de yun ring
 zhiḡ lon nas dpag tshad brgyar phyin pa las | de lung gi dkyil^(D161b1) 'khor
 chen pos bzlog nas dpag tshad brgyad cur ded de phyir phul na | skyes
 bu de phyugs kyi shing rtas 'jig rten gyi khams de dag 'da' ba'am | bskal
 pa nas brjod du med pa'i yang brjod du med pa'i bskal par yang 'jig rten
 gyi khams gcig kyang 'da' bar nus sam |

§12. āha | no hīdaḥ bhagavan na sthānam e<ta>d anavakaśo ⊙ bhagavān
 āha | evam eva ya<ḥ> kaścid bodhicittam utpādyā mahāyānaḥ^(92a4) na
 dhārayati | □ na paṭhati śrāvākayānīyāḥ sevate | tai ⊙ ś ca sārddhaḥ
 sa(m)stavaḥ karoti | śrāvākayānaḥ ca paṭhati | ⊙ svādhyāyati | mīmāsate |
 □ paribuddhyate | anyāś ca pāṭhaya^(92a5)ti | yāvad bodhayati | sa tena
 dhandhaprajñō bhavati | □ so (')nutta ⊙ rajñānamārgāt pratyākṛṣyate | □
 yad api tasya bodhisatvasya ⊙ bodhicittabhāvanātaḥ | prajñendriyaḥ □
 prajñācakṣus tad api tasya^(92a6) dhandhīkriyate | □ upahanyate | ayam
 (paśu)rathagatiko bodhi ⊙ satvaḥ |²⁰

SS Ch, Vol. 3: 妙吉祥言、不也、世尊。若能過者、無有是處。佛言、
 妙吉祥、如是如是、或有菩薩、先發大菩提心已、後於大乘法中、
 不持、不誦、返於聲聞法中、愛樂修習、同其稱讚、受持、讀誦、解
 釋其義。復令他人持習、解了。由是緣故、智慧鈍劣、於無上智道、
 有所退轉。是菩薩雖先修習大菩提心、慧根、慧眼、以其智慧成鈍劣
 故、有所壞失。此名羊車行菩薩人。(T1635.32.55b9–17)

SS Tib, Vol. 2: gsol pa ^(D161b2) bcom ldan 'das de ni gnas ma lags te | go skabs ma mchis so || bcom ldan 'das kyi s bka' stsal pa | de bzhin du gang la la zhiḡ gis byang chub tu sems bskyed la theḡ pa chen po mi 'dzin mi klog kha ton du mi byed | tshul bzhin du yid la mi byed par nyan thos kyi theḡ pa ^(D161b3) pa rnams la bsnyen cing de dag dang lhan cig tu bsten par byed | nyan thos kyi theḡ pa klog cing kha ton du byed la | dpyod cing kun chub par byed la | gzhan yang klog tu 'jug pa nas | khong du chud pa'i bar du byed na | de ni des shes rab rtul por 'gyur te | de ni bla na med pa ye shes ^(D161b4) kyi lam las slar drangs nas phyir bzlog go || byang chub sems dpa' de'i byang chub kyi sems bsgoms pa las byung ba'i shes rab kyi dbang po dang | shes rab kyi mig gang yin pa de yang rtul por 'gyur zhiḡ nyams par byed de | 'di ni phyugs kyi shing rta lta bus 'gro ba'i byang chub ^(D161b5) sems dpa'o ||

§13. (tatra katamo hastirathagatiko bodhisatvaḥ |)²¹ tad yathā kaścit tāvad eva lokadhātūn* □ atikrami ⊙ tukāmo bhavet* | so (')ṣṭāṅgopetaḡ □ hastiratham āruhya □ mā ^(92a7) rgaḡ pratipadyate | □ varṣasahasre dve yojanasahasre ⊙ gacchet sa tasmān mārgān mahatyā vātamaṅḡalyā pratyākṛ ⊙ ṣyeta □ pratyudāvartteta | yāvad asthā(nam e)tad anavakāśaḡ [eva] ^(92b1) m enaḡ yo □ bodhicittam utpādyā mahāyānaḡ na dhārayati | na paṭha ⊙ ti | □ yāvaka {śca} yānīyāḡs²² ca sevate | □ yāvaca chrāvaka ⊙ yānaḡ paṭhati | □ yāvad bodhayati | □ ayaḡ hastirathagatiko ^(92b2) bodhisatvaḡ |

SS Ch, Vol. 3: 何名象車行菩薩人。譬如有人欲過如前佛刹微塵數世界、乃自思念、我當乘其八支具足妙好象車。念已即乘、隨路而去。經于百年、行二千由旬。忽為大風所吹、退千由旬。妙吉祥、於汝意云何、乃至是人能過一世界不。妙吉祥言、不也、世尊。若能過者、無有是處。佛言、妙吉祥、如是如是、或有菩薩先發大菩提心已、後於大乘法中、不持、不誦、返於聲聞法中、愛樂、修習、乃至持讀、解了。此名象車行菩薩人。(T1635.32.55b18–27)

SS Tib, Vol. 2: de la glang po che'i shing rta lta bus 'gro ba'i byang chub sems dpa' gang zhe na | dper na gang la la zhiḡ 'jig rten gyi khams de snyed 'da' bar 'dod de | yan lag brgyad dang ldan pa'i glang po che'i shing rta la zhon nas lam du zhugs te | des lo brgyas dpag tshad nyis stong du ^(D161b6) son pa las | rlung gi dkyil 'khor chen pos lam de nas phyir bdas te bzlog pa nas go skabs ma mchis pa'i bar du ste | de bzhin du gang byang chub tu sems bskyed nas | theḡ pa chen po yang 'chang zhiḡ klog la kha ton byed cing tshul bzhin du yid la byed la nyan thos kyi theḡ pa pa ^(D161b7) rnams la yang brten pa nas nyan thos kyi theḡ pa klog cing shes par byed pa'i bar 'di ni glang po che'i shing rta lta bus 'gro ba'i byang chub sems dpa'o ||

§14. □ ka(ta)maś candrasūryagatiko bodhisatvaḥ | ⊙ tad yathā kaścīd
tāvata eva lokadhātūn atikrāmitukā ⊙ mo bhavet* | □ so candrasūryagatyā
mārgaṃ pratipadyeta | ^(92b3) tat kiṃ śaknuyāt* | □ sa tena lokadhātūn
atikramitum | ⊙ āha | śaknuyād bhagavan* | □ sucireṇa dīrghenādhvanā |
⊙ bhagavān āha | □ evam eva yas kaścīd bodhicittam utpādyā śrāva^(92b4)
vayānīyān²³ na sevate | □ yāvan na bodhayati | a ⊙ ntaśas tathāgatam api
śrāvakayānaṃ na paṭhati | ⊙ mahāyānam eva paṭhati | □ yāvan mahāyānam
eva {yā} ^(92b5) bodhayati | ayañ ca candrasū(rya)gatiko bodhisatvaḥ |

SS Ch, Vol. 3: 何名日月神通行菩薩人。譬如有人欲過如前佛剎微塵
數世界、乃至其人作日月神通行、隨路而去。妙吉祥、於汝意云何、
是人能過爾所世界不。妙吉祥白佛言、世尊、是人能過、時極長久、
歷受勤苦。佛言、妙吉祥、如是如是、或有菩薩先發大菩提心已、不
於聲聞法中愛樂、修習、乃至一四句偈亦不持讀、唯於大乘法中、愛
樂、讀誦、解釋、解了。此名日月神通行菩薩人。(T1635.32.55b27-
c6)

SS Tib, Vol. 2: zla ba dang nyi ma lta bus 'gro ba'i byang chub sems dpa'
gang zhe na | dper na la la zhig de snyed kyī 'jig rten gyi khams 'da' bar
'dod ^(D162a1) de | de zla ba dang nyi ma lta bus 'gro bas lam du zhugs na des
'jig rten gyi khams de thams cad las 'das par nus sam | gsol pa | bcom ldan
'das dus yun ring mo zhig na 'da' bar rngo thogs so || bcom ldan 'das kyis
bka' tsal pa | de bzhin ^(D162a2) du gang la la zhig gis byang chub tu sems
bskyed de | nyan thos kyī theg pa pa rnams la mi bsten pa nas | khong du
chud par byed pa ma yin pa'i bar du ste | tha na nyan thos kyī theg pa pa'i
tshigs bcad gcig tsam yang mi klog par theg pa chen po nyid klog pa nas
theg pa chen po nyid khong du chud ^(D162a3) par byed pa'i bar 'di ni zla ba
dang nyi ma lta bus 'gro ba'i byang chub sems dpa'o ||

§15. ka ⊙ tamaḥ śrāvakarddhigatiko bodhisatvas tad yathā kaścīd* |
⊙ tāvata eva lokadhātūn atikramitukāmo bhavet* | sa śrāvaka^(92b6)
rddhya²⁴ tān lokdhātūn atikramet* | □ tat kiṃ śaknuyāt* | ⊙ so (*)
tikrāntum āha | □ śaknuyād bhagavan na tu śīghraṃ | ⊙ bhagavā(n
ā)ha | evam eva yas kaścīd bodhicittam utpādyā □ yāvan ma^(92b7)
hāyānikānāṃ □ mahāyānādhi□muktānāṃ ⊙ mahāyānapāṭhakānāṃ
mahāyānaparigrahakānāṃ ^(93a1) bodhisatvānāṃ antike sagauravaḥ sapra-
tīśaḥ | □ tanni ⊙ mnas tatpravaṇas ca bhavati | tāṃś ca sevate | mahāyānañ
ca pa ⊙ ryeṣate | saṃgr̥hṇāti dhārayati | jīvitahetor api mahāyā^(93a2)
naṃ na tyajati | □ pareṇa ca gauraveṇa puṣpair yāvat patā ⊙ kābhiḥ |
pūjayati | aśikṣitāṃś ca bodhisatvān na pa ⊙ ribhavati | ayaṃ śrāva{ga}-
karddhigatiko bodhi□satvaḥ |

SS Ch, Vol. 3: 何名聲聞神通行菩薩人。譬如有人欲過如前佛剎微塵數世界、乃至其人作聲聞神通行、隨路而去。妙吉祥、於汝意云何、是人能過爾所世界不。妙吉祥白佛言、世尊、是人能過。佛言、妙吉祥、如是如是、或有菩薩發大菩提心已、於大乘法中、愛樂、修習。而復於他修大乘者、信解大乘者、持誦大乘者、攝受大乘者諸菩薩所、信奉歸向親近於彼、希求大乘、受持讀誦、乃至值遇失命因緣、亦不暫時捨離大乘。而復於他修大乘者、以香華等尊重供養、於未學菩薩、亦不起慢心。此名聲聞神通行菩薩人。(T1635.32.55c6–17)

SS Tib, Vol. 2: nyan thos kyi rdzu 'phrul lta bus 'gro ba'i byang chub sems dpa' gang zhe na | dper na la la zhig 'jig rten gyi khams de snyed 'da' bar 'dod na | nyan thos kyi rdzu 'phrul lta bus de 'jig rten gyi khams de dag las ^(D162a4) 'da' bar nus sam | gsol pa | bcom ldan 'das rngo thogs te myur du ni mi 'das so || bcom ldan 'das kyis bka' stsal pa | de bzhin du gang la la zhig byang chub tu sems bskyed de | theg pa chen po pa | theg pa chen po la mos pa | theg pa chen po klog pa | theg pa ^(D162a5) chen po yongs su 'dzin pa'i byang chub sems dpa' rnam la gus pa dang bcas | zhe sa dang bcas par de la gzhol zhing de la 'bad de | de dag dang bsten cing theg pa chen po yongs su tshol ba dang | kun 'dzin cing 'chang ba yin te | srog gi phyir yang theg pa chen po mi stong ^(D162a6) zhing rab tu gus pas me tog dang ba dan gyi bar gyis mchod par byed pa dang | byang chub sems dpa' ma lobs pa rnam la mi brnyas pa 'di ni nyan thos kyi rdzu 'phrul lta bus 'gro ba'i byang chub sems dpa'o ||

§16. ta_(93a3)tra katamas tathāgatarddhigatiko bodhisatva□s tad yathā ka○ścit tāvata eva lokadhātūn atikramitukāmo bhavet* | ○ yāvat sa tathāgatarddhyā tān lokadhātūn atikramet* | tat kiṃ ^(93a4) śāknuyāt* | □ so (')tikramitūṃ | □ āha | □ śāknuyāt* ○ bhāgavann ekacittakṣaṇena | āha | evam eva yaḥ ○ kaścid bodhicittam utpādyā yāvat paramagambhīrodārādhimu_(93a5)ktiko mahāyānārthakuṣalaḥ | □ satataṃ sarvvasatva○ paritrāṇāya bodhicittamaitrīkaruṇāṣaṭpārami○tāḥ | □ catuspraharaṇa-saṃgrahavastuṣūdyukto bhavati | a_(93a6)nyāṃś cātraiva pratiṣṭhāpayati | □ ayaṃ sa tathāgata○rddhi(gati)ko bodhisatva iti || ॐ ||²⁵

SS Ch, Vol. 3: 何名如來神通行菩薩人。譬如有人欲過如前佛剎微塵數世界、乃至其人求佛神通行、隨路而去。妙吉祥、於汝意云何、是人速能過爾所世界不。妙吉祥白佛言、世尊、是一剎那間、發是心時、即能速過爾所世界。佛言、妙吉祥、如是如是、或有菩薩發大菩提心已、乃至善解大乘最上甚深廣大義理、常為救度一切有情、發大菩提心、慈悲攝受、於六波羅蜜多四攝法等發動勇心已、復令他人亦如是安住。此名如來神通行菩薩人。(T1635.32.55c18–27)

SS Tib, Vol. 2: de la de bzhin gshegs pa'i rdzu 'phrul lta bus 'gro ba'i byang chub sems dpa' gang ^(D162a7) zhe na | dper na la la zhid 'jig rten gyi khams de snyed 'da' bar 'dod de | des de bzhin gshegs pa'i rdzu 'phrul gyis 'jig rten gyi khams rnam su 'gro na | de bzhin gshegs pa'i rdzu 'phrul gyis 'jig rten gyi khams de dag 'da' bar nus sam | gsol pa | bcom ldan 'das ^(D162b1) rngo thogs te | sems kyi skad cig tsam gyis 'da'o | bcom ldan 'das kyi bka' stsal pa | de bzhin du gang la la byang chub tu sems bskyed de | rab tu zab cing rgya che ba la mos pa theg pa chen po'i don la mkhas pa rtag tu sems can thams cad kyi skyabs bya ba'i phyir byang chub kyi ^(D162b2) sems dang | byams pa dang snying rje dang | pha rol tu phyin pa drug dang | rton pa bzhi dang | bsdu ba'i dngos po la brtson pa yin te | gzhan yang de la rab tu 'god pa de ni | de bzhin gshegs pa'i rdzu 'phrul lta bus 'gro ba'i byang chub sems dpa'o zhes gsungs so ||

2.4 [Prajñāpāramitāsūtra, Nirayaparivarta]

§17. □ sarddharmapra ⊙ tikṣepah²⁶ | sa mahān* □ sāvadyo (')nurāyiko²⁷ dharmo yathāha ^(93a7) *prajñāpāramitāyām* santi bodhi ⊙ satvayānikāḥ | yair bbahūni buddhakoṭīniyu ⊙ taśatasahasrāṇi □ dṛṣṭāni □ bhaviṣyanti | teṣāṃ .. i ^(93b1) dānaṃ datuṃ yāvat prajñāpāramitā bhāvitā bhavaṣyati²⁸ | ta ⊙ c copalambhayogena te cāguravatayāgambhīrāyām prajñāpārami ⊙ tāyām bhāṣyamāṇāyām teṣāṃ buddhānām bhagavatām pariśadam upa ^(93b2) saṃkramaṣyanti | □ na kāyena na cittena □ sāmāgrīṃ dāsyā ⊙ nti | te dauṣprajñāsamvarttanīyaṃ karmopaceṣyanti |²⁹

SS Ch, Vol. 3: 此中應言、若有毀謗正法者、是即於法作其障難、斯極大罪。如『般若波羅蜜多經』云、或有修菩薩乘者、雖曾得見百千俱胝那庾多諸佛如來、於諸佛所、廣行布施、乃至修習智慧、而起有所得心。雖往諸佛會中、聽受宣說般若波羅蜜多、不生尊重。若身若心、悉不清淨。起染污慧、成大罪業。(T1635.32p. 55c28–56a5)

SS Tib, Vol. 2: dam pa'i ^(D162b3) chos spong ba ni kha na ma tho ba dang bcas pa shin tu chen po ste | bar du gcod pa'i chos so || *shes rab kyi pha rol tu phyin pa* las 'byung ba | byang chub sems dpa'i theg pa pa gang dag sangs rgyas bye ba khrag khrig brgya stong mang po mthong bar gyur te | dmigs pa'i tshul gyis de dag la sbyin pa ^(D162b4) byin par gyur pa nas | shes rab kyi pha rol tu phyin pa'i bar du bsgom par yang gyur la de dag shes rab kyi pha rol tu phyin pa zab mo 'di la ri mo mi byed pas | shes rab kyi pha rol tu phyin pa 'chad pa'i sangs rgyas bcom ldan 'das de dag gi 'khor du 'ongs na yang lus dang sems kyi mthun pa ^(D162b5) mi byed na | de dag ni 'chal ba'i shes rab tu 'gyur ba'i las rnam stsogs so ||

§18. te tena ka◊rmaṇā imāṃ gambhīrāṃ {pariṣadam upasaṃ-
krimiṣyanti }^(93b3) prajñāpāramitāṃ pratyākhyāsyanti | tair iyāṃ
prajñāpāra◊mitāṃ pratyākhyāya | a{ga}tītānāgatapratyutpannānāṃ
◊ buddhānāṃ bhagavatāṃ sarvvajñatā pratyakhyātā bhaviṣyati |^(93b4)
te tena sarddharmavyasanasamvarttanīyena³⁰ karmaṇā ◻ bahū◊ni
kalpakoṭīniyutaśatasahasrāṇi | ◻ narakeṣu ◊ patyante | ◻ mahānarakān
mahānarakam krimiṣyanti |^(93b5) bahvyaḥ ◻ samvarttīnyo nivarttīnyāḥ | ◻
evaṃ tiryagyonau ◊ yamaloke ca |³¹

SS Ch, Vol. 3: 即於甚深般若波羅蜜多、而生毀謗。由謗此甚深般若
波羅蜜多故、是即毀謗過去未來現在諸佛世尊、及佛一切智。以是緣
故、是謂於法、作大障難。此業相續、墮大地獄、經俱胝那庾多百千
歲、從一地獄出、復入一地獄。如是展轉、數數成壞。地獄出已、復
墮餓鬼及畜生趣。(T1635.32.56a5–11)

SS Tib, Vol. 2: de dag ni las des shes rab kyi pha rol tu phyin pa zab mo
'di 'dor bar 'gyur ro || de dag gis shes rab kyi pha rol tu phyin pa 'di bor
bas 'das pa dang | ma 'ongs pa dang | da ltar byung ba 'i sangs rgyas^(D162b6)
bcom ldan 'das rnams kyis thams cad mkhyen pa nyid bor ba yin no ||
de dag dam pa 'i chos kyis phongs par 'gyur ba 'i las des lo bye ba khrag
khrig brgya stong du ma 'i bar du sems can dmyal bar btsos te | 'jig pa
dang chags pa 'i bskal pa mang por sems can dmyal ba chen po nas^(D162b7)
sems can dmyal ba chen por kha 'khor bar 'gyur ro || des dud 'gro 'i skye
gnas dang | gshin rje 'i 'jig rten du yang de bzhin no ||

§19. ◻ śāradvatīputra āha | ◻ pañcāpi bha◊gavann ānantaryāṇi ◻ asya
saddharmavyasanasamvarttanīyasya^(93b6) karmaṇaḥ prativarṇṇikāpi na
bhava◊nti | bhagavā(n ā)ha | prativa●rṇṇiketi | ◻ śāradvatīputra^(94a1) na
vaktavyaṃ |³²

SS Ch, Vol. 3: 舍利子白佛言、世尊、此障正法罪業相續、當墮五無間
地獄。今可說是校量罪業、為不可說邪。佛言、止、舍利子、汝不應
說。(T1635.32.56a11–14)

SS Tib, Vol. 2: sha ra dwa ti 'i bus gsol pa | bcom ldan 'das mtshams med pa
lnga dang | dam pa 'i chos kyis phongs par gyur pa las 'di 'dra bar mi 'gyur
^(D163a1) lags sam | bcom ldan 'das kyis bka' stsal pa | sha ra dwa ti 'i bu mtshams
med pa lnga dang 'dra zhes mi bya'o zhes ji skad gsungs pa lta bu'o ||

2.5 [Prajñāpāramitāsūtra, Mārakarmaparivarta]

§20. mārakarma tu bodhisatvānāṃ yathānirdiṣṭaṃ *prajñā*◊*pāramitāyām*
eva | ◻ punar aparaṃ subhūte nāmādhiṣṭhānena mārakarma vedi(ta)vyāṃ

□ tatra māro bodisatvasyaivaṃ vakṣyati^(94a2) daṃ te bodhi{satvasya} m baddhasya³³ nāmadheyam bhaviṣyati | yad eva ⊙ tena bodhisatvena anuvitarkikaṃ bhaviṣyati | yāni ⊙ cāvaivarttikanimittāni tāny asya <na> bhaviṣyanti | □ sa cātmānaṃ^(94a3) vyākṛtaṃ manyate | sa tena manyanām utpādayiṣyami³⁴ | ⊙ anyāṃś ca bodhisatvān avamaṃsyate | so (')nupāyakuṣa ⊙ laprajñāviraḥitas kalyāṇamitrāpariḡhītas pāpami^(94a4) trahasta{ha}gataḥ | □ śrāvakabhūmim vā | pratyekabuddhabhū ⊙ mim vā paṭiṣyati | catasribhyo mūlāpatibhyo guru ⊙ taro (')yaṃ manya-nāśahagatacittotpāda idam api bodhisa^(94a5) tvena māra karma veditavyaṃ || e ||³⁵

SS Ch, Vol. 3: 復次、諸修菩薩行者、有多種魔事。如『般若波羅蜜多經』云、復次、須菩提、若有建立諸名字者、菩薩當知是為魔事。若有魔來詣菩薩所、作如是說、汝此菩薩現成正覺、建立是名。菩薩爾時隨起伺察。若住不退轉相、即彼魔異不得其便。若起解心、謂我得記、即生慢意。於餘菩薩所、乃起欺慢。此是惡魔巧以方便、欲令菩薩遠離般若善友、不攝惡友隨逐。或墮聲聞地、或墮緣覺地。起欺慢相應心者、獲罪甚重、過四根本。菩薩當知、此為魔事。(T1635.32.56a15–24)

SS Tib, Vol. 2: byang chub sems dpa' rnam kyī bdud kyī las ni *shes rab kyī pha rol tu phyin pa* las 'byung ba |^(D163a2) rab 'byor gzhan yang ming la gnas pas bdud kyī las su rig par bya'o || de nas byang chub sems dpa' la bdud 'di skad smra ste | khyod byang chub mngon par rdzogs par sangs rgyas pa na ming 'di'o zhes bya bar 'gyur ro zhes byas pa dang | byang chub sems dpa' de de'i rjes su rtog par^(D163a3) 'gyur te | de la phyr mi ldog pa'i ltas gang yin pa de dag med par yang des bdag lung bstan pa snyam du rlom sems su byed de | de des rlom sems bskyed cing byang chub sems dpa' gzhan la yang brnyas par 'gyur ro || de thabs mi mkhas shing shes rab dang bral te | dge ba'i^(D163a4) bshes gnyen gyis ma zin cing sdiḡ pa'i grogs po'i lag tu song bas | nyan thos kyī sa'am | rang sangs rgyas kyī sar ltung bar 'gyur te | rlom sems dang ldan pa'i sems bskyed pa 'di ni ltung ba'i rtsa ba bzhi bas kyang ches lci ste | 'di yang byang chub sems dpa's bdud kyī^(D163a5) las su rig par bya'o zhes ji skad gsungs pa lta bu'o ||

2.6 [Mañjuśrīvikurvitaparivarta 1]

§21. *āryamañjuśrīrviku* ⊙ *rvitaparivartte*³⁶ (')pi mañjuśrīr āha | □ yāvad devaputra karmāṇi bhavanti | tāvaṃ māra karma | □ yāvat prārthanā yā^(94a6) vad udgraho yāvat parāmarṣaḥ ⊙ tā<va>n māra karma | □ yāvad icchā | yāvat saṃjñā | yāvaṃ ma ⊙ nyanā yāvat parikalpaḥ | tāvaṃ māra karma |

SS Ch, Vol. 3: 『妙吉祥神通游戲經』云、妙吉祥言、天子、隨有事業成、此皆是魔事。若其所求、若有所取、若有所捨、皆是魔事。若有所欲、若有所想像、若有所領納、若有所計度、皆是魔事。(T1635.32.56a24–28)

SS Tib, Vol. 2: 'jam dpal rnam par 'phrul pa'i le'u las kyang | 'jam dpal gyis smras pa | lha'i bu ji tsam du las la 'jug pa de tsam du bdud kyi las so || ji tsam du smon pa dang | ji tsam du 'dzin pa dang ji tsam du mchog tu ^(D163a6) 'dzin pa de tsam du bdud kyi las so || ji tsam du 'dod pa dang | ji tsam du 'du shes pa dang | ji tsam du rlom sems pa dang | ji tsam du yongs su rtog pa de tsam du bdud kyi las so ||

§22. punar aparaṃ ^(94b1) devaputra bodhicittābhīniveśo mārakarma | ⊙ dānācittābhīniveśo mārakarma | □ śīlakṣāntīvīryadhyaṇa ⊙ prajñānīmīttābhīniveśo mārakarma | □ dānamānyānā śīla ^(94b2) parikalpanā³⁷ kṣāntiyudgrahaḥ | vīryaprapañcaḥ | dhyānamīttam ⊙ prajñāmanasikāro mārakarma | arāṇyāmukhacittam upekṣāpatitam mārakarma | alpeccatāsamtuṣṭivratagaṇa ^(94b3) samlekhamānyānā mārakarma |

SS Ch, Vol. 3: 又復天子、若於菩提心有所取著、皆是魔事。於布施持戒忍辱精進禪定智慧諸心有所取著、皆是魔事。又施起慢心、戒住分別、忍生忿恚、精進戲論、禪定取相、智慧作意、此等皆是魔事。若起厭捨心、樂居寂靜、此是魔事。若於少欲知足、頭陀功德、起領解意、此是魔事。(T1635.32.56a28–b5)

SS Tib, Vol. 2: lha'i bu gzhan yang byang chub kyi sems la mngon par zhen pa yang bdud kyi las so || sbyin ^(D163a7) pa'i sems la mngon par zhen pa yang bdud kyi las so || de bzhin du tshul khriṃs dang | bzod pa dang | brtson 'grus dang | bsam gtan dang | shes rab kyi sems la mngon par zhen pa yang bdud kyi las so || sbyin pa rlom sems su byed pa dang | tshul khriṃs ^(D163b1) mchog tu 'dzin pa dang | bzod pa 'dzin pa dang | brtson 'grus len pa dang | bsam gtan la mtshan ma dang | shes rab rgyu ba yang bdud kyi las so || dgon pa la dga' zhing mos pa'i sems dang btang snyoms su ltung ba yang bdud kyi las so || 'dod pa nyung ba ^(D163b2) dang | chog shes pa dang | sbyangs pa'i yon tan dang | yo byad bsnungs pa rlom sems su byed pa yang bdud kyi las so ||

§23. □ śūnyatāvihāry asmi | ani ⊙ mittāvihāry asmi | aprāṇihitāvihāry asmi | aprapa ⊙ ṅcāvihāry asmi | pravibhaktāvihāry asmi | tathāgatavacana ^(94b4) pratipattisthito (')smīti manyate | □ kalpayati mārakarma | ⊙ yāva devaputra kalpanāparikalpanā | □ dṛṣṭaśru ⊙ tamathavijñātaniketāḥ³⁸ | □ tāvan mārakarma |

SS Ch, Vol. 3: 若行於空、若行無相、若行無願、若行無戲論、若行遠離、於如來言教所行、起我慢意、有所分別、皆是魔事。天子、乃至若有分別、若無分別³⁹、見聞覺知想念生時、皆是魔事。(T1635.32.56b5–9)

SS Tib, Vol. 2: bdag ni stong pa nyid la gnas pa | bdag ni mtshan ma med pa la gnas pa | bdag ni smon pa med pa la gnas pa | bdag ni spros pa med pa la (D163b3) gnas pa | bdag ni rab tu dben pa la gnas pa | bdag ni de bzhin gshegs pa'i bka' bsgrub cing gnas pa'o snyam du rlom sems su byed cing rnam par rtog pa yang bdud kyi las so || lha'i bu ji tsam du rtog pa dang | rnam par rtog pa dang | yongs su rtog pa dang | (D163b4) mthong ba dang | thos pa dang | bye brag phyed pa dang | rnam par shes pa'i gnas ji tsam pa de tsam du bdud kyi las so ||

§24. devaputr(a) āha | (94b5) ku {va} tas samutthitam | □ mañjuśrīr mārakarma | □ majñjuśrī r āha | abhiyogasamutthitam | devaputra mārakarma | ○ āha | tat kasya hetoḥ | □ abhiyuktasya hi devaputra □ māro (')va (94b6) taram⁴⁰ gaveṣate | □ abhiyuktasya kim mārās kariṣya {mi} ○ ti | svayam evāsau mārakarma |

SS Ch, Vol. 3: 天子問言、妙吉祥、是諸魔事何因所起。妙吉祥言、天子、諸魔事者、皆從增上相應所起。何以故。而諸魔事於增上相應法中伺求其便。若非相應勝法、魔何所作。(T1635.32.56b9–12)

SS Tib, Vol. 2: lha'i bus smras pa | 'jam dpal bdud kyi las ga las byung | 'jam dpal gyis smras pa | lha'i bu bdud kyi las ni brtson pa las byung ba yin no || de (D163b5) ci'i phyir zhe na | lha'i bu brtson pa las bdud glags tshol gyi | mi brtson pa la bdud kyis ci zhiḡ bya bar 'gyur te | de nyid bdud kyi las yin no ||

§25. āha | katham mañjuśrīḥ | ○ bodhisatvo (') nabhiyukto yukto bhavati | □ āha | □ yāvad devapu (94b7) tra dvayayogaḥ | □ tat kasya hetoḥ | □ dvayayogayu ○ kto hi lokasanniveśaḥ | abhiyoga iti | sa ○ myak-prayogasyaitad adhivacanam | □ samyagprayoga iti || (95a1) aprayogas(y)-aitad adhivacanam | aprayoga iti | aprapañcas(y)ai ○ tad adhivacanam | aprapañca iti | samyagprayogasyaitad a ○ dhivacanam | yatra devaputra na cakṣuyogo yāvan na dharmayogo (')yam u (95a2) cyate | bodisatvasya samyagprayogaḥ |

SS Ch, Vol. 3: 天子言、妙吉祥、何等是菩薩增上相應、何等是不相應。妙吉祥言、天子、若二法相應、是即增上相應。何以故。以二法相應、是為世間和合依止。此增上相應、即是正相應增語。此正

相應、即是不相應增語。此不相應、即是無戲論增語。此無戲論、即是正相應增語。若相應、若不相應、是中建立、是故天子、無眼相應、無色相應、乃至無意相應、無法相應、此說名為菩薩正相應。(T1635.32.56b12–21)

SS Tib, Vol. 2: smras pa | byang chub sems dpa' ji ltar na brtson pa yin | ji ltar na mi brtson pa yin | smras pa | lha'i bu ji tsam du gnyis la ^(D163b6) sbyor ba de tsam du mi brtson pa'o || de ci'i phyir zhe na | 'jig rten gnas pa ni gnyis la sbyor ba dang ldan pa'o || brtson pa zhes bya ba 'di ni sbyor ba yang dag pa'i tshig bla dgas so || sbyor ba yang dag pa zhes bya ba 'di ni sbyor ba med pa'i tshig bla dgas so || sbyor ba med pa zhes bya ^(D163b7) ba 'di ni spros pa med pa'i tshig bla dgas so || spros pa med pa zhes bya ba 'di ni sbyor ba yang dag pa'i tshig bla dgas so || lha'i bu gang la mig la mi sbyor ba dang | gzugs la mi sbyor ba nas chos kyi bar la mi sbyor ba 'di ni byang chub sems dpa'i sbyor ba yang dag pa zhes bya'o ^(D164a1) zhes gsungs so ||

2.7 [Mañjuśrīvikurvitaparivarta 2]

§26. punas tasminn eva bhāṣitam | viṃṣatir imāni devaputra bodhisatvānāṃ samutkaṣṭikarmani⁴¹ mārakarmani⁴² | tat katamāni viṃṣatih | □ yud⁴³ uta ^(95a3) vimuktikāmānāṃ saṃsārotrastānāṃ yogācārānāṃ ◊ sevanabhajanaparyupāsanaṃ mārakarmanā | sūnyatāñ ca ◊ pratyavekṣate | satvāṃś copekṣata iti | mārakarmanā | asaṃ ^(95a4) skṛtāñ ca pratyavekṣate | □ saṃskṛtakuṣalamūlais ca pari ◊ khidyata iti | mārakarmanā | dhyānāni co{ñikeṣu ◊ ca mahākaraṇān notpādayatīti } tpādayati | □ dhyānavipa ^(95a5) rivarttanāṃ ca paryayeṣate⁴⁴ | iti mārakarmanā ⁴⁵

SS Ch, Vol. 3: 復次、天子、當知諸菩薩有二十種法、隨起魔事、令魔勇悍。何等二十。一者、於修解脫事業者、於怖畏生死者、於修相應勝行者、方便親近承事供養。此等皆是菩薩魔事。二者、若但觀空、棄捨有情、是菩薩魔事。三者、但觀無為、於有為善根而生懈倦、是菩薩魔事。四者、雖起定意、而不修定行、是菩薩魔事。(T1635.32.56b22–28)

SS Tib, Vol. 2: yang de nyid las 'byung ba lha'i bu nyi shu po 'di dag ni byang chub sems dpa' rnam kyi bdud kyi las yang dag phul yin no || nyi shu gang zhe na | 'di lta ste | rnal 'byor spyod pa rnam par grol ba 'dod cing 'khor bas skrag pa rnam la ^(D164a2) brten pa dang | bsnyen pa dang bsnyen bkur byed pa ni bdud kyi las so || stong pa nyid la so sor rtog cing sems can yal bar 'dor ba yang bdud kyi las so || 'dus ma byas la so sor rtog cing 'dus byas kyi dge ba'i rtsa ba la yongs su skyo ba yang bdud kyi las so || bsam gtan ^(D164a3) bskyed cing bsam gtan las rnam par ldog par tshol ba yang bdud kyi las so ||

§27. □ dharmāñ ca ⊙ deśayati | □ dhārmaśravaṇikeṣu ca mahākaraṇān notpā⊙dayatīti | mārakarma | śīlavato guṇavataś ca dakṣiṇī^(95a6)yān paryeṣate | □ duḥśīleṣu ca ruṣyatīti □ māraka⊙rma | śrāvakaṇḍīyabuddhakathāṃ copasaṃha(ra)ti | mahāyā⊙nakathāñ ca pracchādayatīti mārakarma | gaṃbhīrakathāñ ca^(95a7) praticchādayati | vicitrakathāñ cāpasaṃharatīti mārakarma | ⊙ bodhisatvamārgaṃ ca prajānāti □ pāramitāmārgaṃ [ca]^(95b1)(na) paryeṣata iti mārakarma | a⊙bhiyogasya ca varṇṇavādī bhavati | anabhiyuktāṃś ca satvā⊙n nābhiyojayatīti | mārakarma⁴⁶

SS Ch, Vol. 3: 五者、說法者樂說聽者、不起大悲、是菩薩魔事。六者、於有戒有德人所、求行布施。於破戒人所、而生毀謗、是菩薩魔事。七者、樂說聲聞緣覺言論、隱覆大乘言論、是菩薩魔事。八者、隱覆甚深言論、樂說種類言論、是菩薩魔事。九者、雖知菩薩道、而不求修波羅蜜多道、是菩薩魔事。十者、以稱讚增上相應語言、與不相應諸有情類而為教示、是菩薩魔事。(T1635.32.56b28-c7)

SS Tib, Vol. 2: chos ston kyang chos nyan pa rnam la snying rje chen po mi skyed pa yang bdud kyi las so || yon tan dang ldan pa dang | yon tan gyi gnas tshol zhing tshul khirms ngan pa can rnam la khro ba yang bdud kyi^(D164a4) las so || nyan thos dang | rang sangs rgyas kyi gtam brjod cing theg pa chen po'i gtam 'chab pa 'ang bdud kyi las so || zab mo'i gtam 'chab cing gtam sna tshogs ston pa yang bdud kyi las so || byang chub sems dpa'i lam shes kyang | pha rol tu phyin pa'i lam yongs su^(D164a5) mi tshol ba yang bdud kyi las so || rab tu brtson pa'i bsngags pa brjod kyang sems can mi brtson pa rnam mngon par mi sbyor ba yang bdud kyi las so ||

§28. kuṣalamūlāṃ copacinoti |^(95b2) bodhicittaṃ cābhimukhīkarot{i} iti mārakarma | vipaśy{ā}anāyo⊙gam abhiyukta{sya}ś ca viharati | satvāmś ca vipaśyanā yā⊙van na samādāpayatīti mārakarma | □ niravaśeṣakleśa^(95b3)kṣayaṃ ca mārgayati | □ saṃsārapravakāṃś⁴⁷ ca kleśāṃ jugupsata iti mārakarma | prajñāñ ca pravīcārayati | ma⊙hākaraṇārambaṇāñ ca pariḡrḥṇātīti mārakarma | saṃkṣepa^(95b4)to devaputra anupāyayuktasya bodhisatvasya sarvvakuṣa⊙ladharm{ā}-a<caryā> mārakarma⁴⁸

SS Ch, Vol. 3 : 十一者、雖種植善根、而背菩提心、是菩薩魔事。十二者、雖於相應觀行相續所行、而不為諸有情如應教示、是菩薩魔事。十三者、雖求盡彼無餘煩惱、於生死相續煩惱厭棄、是菩薩魔事。十四者、雖復伺察勝慧、而不取大悲所緣之境、是菩薩魔事。十五者、於一切善行、若不具方便、是菩薩魔事。(T1635.32.56c7-14)

SS Tib, Vol. 2: dge ba'i rtsa ba sogs kyang byang chub kyi sems mngon du mi byed pa yang bdud kyi las so || lhag mthong gi rnal 'byor dang ldan par ^(D164a6)gnas kyang sems can rnam lhag mthong yang dag par 'dzin du mi 'jug pa yang bdud kyi las so || nyon mongs pa ma lus pa zad par tshol zhing 'khor ba'i rgyun gyi nyon mongs pa la smod pa yang bdud kyi las so || shes rab kyis rnam par spyod cing snying rje chen po la dmigs pa ^(D164a7)'dzin pa yang bdud kyi las so || thabs dang mi ldan par dge ba spyod pa thams cad kyang bdud kyi las so ||

§29. bodhisatvaviṭakāparyeṣṭi□h | ⊙ lokāyatamantradhā{tta}raṇatā ca mārakarma | bahuśrutasya ^(95b5)dharmācāryasya muṣṭiḥ | □ mā paro jñāsyatīti | māraka⊙rma | lo□□□kikavaiyāpṛtyakriyā bāhuśrutya-nartha⊙katā ca mārakarma | bodhi{sva}satvadharmabhāṇakāmś ca mahāyā ^(95b6)naṣṁprasthitān avasevate | na bhajate | na paryupāste | śrāvakaṇḍīyabuddhayānaṣṁprasthitaiś ca visabhāgaiḥ ⊙ sārddham ramata iti māraka{ka}rma | □ yadā ca bhogadhanadhānya ^(96a1)ratnaiśvāryamāhātmyavān bhavati | śakro vā brahmā vā lokapā⊙lo vā rājā vā śreṣṭhī vā gṛhapatir vva tadā dharmyamāhātmyavato na ⊙ sevate | □ na bhajate | □ na paryupāsta⁴⁹ iti | □ mārakarma | imā ^(96a2)ni devaputra bodhisatvānāṃ viṁśati{kā}sāmutkarṣakāṇi | ⊙ mārakarmāṇi || ॐ ||

SS Ch, Vol. 3: 十六者、雖復希求菩薩藏法、而樂受持路伽邪陀外道典籍、是菩薩魔事。十七者、雖復多聞、於所聞法、而常祕惜、不令他知、是菩薩魔事。十八者、雖復多聞、以世間緣為他說授貿取其財、為無義利、是菩薩魔事。十九者、於住大乘諸法師所、而不親近尊重承事、返於住彼聲聞緣覺乘人非同分者、同其稱讚、是菩薩魔事。二十者、若時菩薩持有財寶威德富盛、若天帝釋、若梵王、若護世、若王及長者、皆不親近尊重承事、以威德富盛故、是菩薩魔事。此等是為菩薩二十種法、隨起魔事、令魔勇悍。(T1635.32.56c14-25)

SS Tib, Vol. 2: byang chub sems dpa'i sde snod mi tshol gyi 'jig rten rgyang phan pa'i gsang tshig 'dzin pa yang bdud kyi las so || mang du thos kyang gzhan gyis shes kyis dogs te | slob ^(D164b1)dpon chos 'chab pa'ang bdud kyi las so || 'jig rten gyi dogs pa'i zhal ta byed cing mang du thos pa mi tshol ba yang bdud kyi las so || byang chub sems dpa' chos smra ba theg pa chen po la yang dag par zhugs pa skal ba mnyam pa rnam la mi brten mi bsnyen bsnyen bkur mi byed kyi nyan ^(D164b2)thos dang rang sangs rgyas kyi theg pa la yang dag par zhugs pa skal pa mi mnyam pa la dga' ba yang bdud kyi las so || gang gi tshe brgya byin nam | tshangs pa'am | 'jig rten skyong ba'am | rgyal po'am | tshong dpon nam | khyim bdag gi longs spyod dang | nor dang rin po che dang | dbang phyug ^(D164b3)gi che ba nyid

du gyur pa de'i tshe chos kyi che ba nyid dang ldan pa rnam la mi brten mi bsnyen bsnyen bkur mi byed pa 'di dag ni lha'i bu byang chub sems dpa' rnam kyi bdud kyi las yang dag phul nyi shu'o zhes gsungs so ||

2.8 [Sāgaramatisūtra 1]

§30. □ *sāgaramatisūtre* ca deśitam | i ⊙ ha bodhisatvo (') bhijñāto bhavati | ādhyo rūpabhogakulago ^(96a3) traparivārapunyasambhāropastabdhaś ca na jñānaparyeṣṭya ⊙ bhīyuktāḥ mater madapramodam āpadyate | □ ye ca te bo ⊙ dhisatvāḥ pravrajitaparyāpannā jñā □ nasambhāraparyeṣṭabhi ^(96a4) yuktā⁵⁰ vātātapapariśuṣkamāmsaṣṇitāḥ | □ kṛṣā ⊙ durbbalās tān avahodīma iti viditvāvamanyate | ⊙ na ca teṣāḥ subhāṣitam suśrūṣate | □ subhūyasyā mātrayā ^(96a5) mando momuhataro bha(va)ti | ayam bodisatvasya □ mārāṅkuśaḥ |

SS Ch, Vol. 3: 『海意經』云、若有菩薩具大名稱、富盛自在、種族高勝、眷屬廣多、具有福行、由如是故、而生懈怠、不以智求相應勝行、驕倨放逸、或見菩薩出家圓滿、常以智行求相應法、悍勞忍苦大風大熱、悉能甘受、血肉銷瘦、容貌醜惡、而前菩薩如是見彼勝功能已、生欺慢意、彼有善說、而不聽受、而復增起驕倨癡慢。此為菩薩魔力鉤制。(T1635.32p. 56c25–57a3)

SS Tib, Vol. 2: *blo gros rgya mtshos zhug pa'i mdo* las kyang | byang chub sems dpa' gzugs bzang ^(D164b4) zhing mdzes la phyug cing nor che ba dang | longs spyod che zhing nor mang la mdzod dang bang ba mang po phun sum tshogs par gyur te | gzugs dang longs spyod dang | rus dang | rigs dang | g-yog 'khor dang | bsod nams kyi tshogs kyis ston par gyur pa | ye shes kyi tshogs yongs ^(D164b5) su btsal ba la mngon par brtson zhing de gzugs dang | longs spyod dang | g-yog 'khor dang | dbang phyug gi stobs kyis rgyags shing bag ma mchis par gyur te byang chub sems dpa' gang dag rab tu byung bar gtogs pa | khyim gyi gnas nas mngon par byung ba | ye shes kyi ^(D164b6) tshogs kyis yongs su tshol ba la brtson pa gdugs dang bser mas sha dang khrag skams pa | rke ba | nyam chung ba | lus rtsas g-yogs pa | mgo dang gos la zhugs 'bar ba bzhin du gdugs mtshan du brtson 'grus brtsams pa | dge ba'i chos yongs su btsal ba la rtang tu brtson ^(D164b7) pa dang ldan pa de dag la rke zhing nyam chung ba | mdog ngan zhing mi sdug par rig nas | brnyas par bya'o snyam du sems shing de dag las legs par bshad pa nyan mi 'tshal gyi de de bas shas cher dman zhing ches rmugs par 'gyur ba 'di ni | bcom ldan 'das byang chub sems dpa'i rgyags pa ^(D165a1) dang bag ma mchis pa dang rab tu ldan pa'i bdud kyi lcags kyu zhes gsungs so ||

2.9 [Sāgaramatisūtra 2]

§31. ◉ bhūyas tatraivodāhṛtaṃ | ◻ catvāro dharmā mahāyāna ◉
 syāntarayāya samvarttante | ◻ ka{ma}tame catvāraḥ | ātmagu^(96a6)
 ṇodbhāvanatā | ◻ paraguṇavivarttanatā | ◉ asminmānojvalanatā⁵¹ | ◻
 dṛḍharoṣatā ca |

SS Ch, Vol. 3: 又云、有四種法、能於大乘、而為障難。一者顯露
 己德。二者隱覆他德。三者我慢熾盛。四者忿恚堅固。
 (T1635.32.57a4–6)

SS Tib, Vol. 2: yang de nyid las 'byung ba | theg pa chen po'i bar du gcod
 par 'gyur ba'i chos bzhi ste | bzhi gang zhe na | bdag gi yon tan brjod pa
 dang | gzhan gyi yon tan log par brjod pa^(D165a2) dang | nga'o snyam pa'i
 nga rgyal 'bar ba dang | khro ba bsten pa'o zhes gsungs so ||

2.10 [Ugraparipṛcchāsūtra]

§32. ◻ na ◉ bodhicittotpādamātrakeṇa tuṣṭir utpādayitavyā |^(96b1) api
 tu pratipattāv abhiyogaḥ | karaṇīyaḥ | tatra gr◉hiṇām bodhisatvānām
 pratipattis kīdṛṣṭi || e ||

SS Ch, Vol. 3: 又諸菩薩、勿應以發菩提心、便為喜足。然當廣修相應
 勝行。此中應問、在家菩薩云何所行。(T1635.32.57a6–8)

SS Tib, Vol. 2: 'di dag pas kyang gang dag khyim par gyur kyang chos
 rnams la nan tan gyis sgrub pa'i sems can rnams ni chos rnyed par dka'o ||
 de la byang chub sems dpa' khyim pa rnams kyi sgrub pa ci 'dra zhe na |

§33. *ugrapa* ◉ *ripṛcchāsūtre* coktaṃ | iha gr̥hapate gr̥hī bodhisa{r}tvo
 (')gāra^(96b2) madhyāva⁵² sa{ra}tpuruṣakarmāṇi karoti | ◻ na kāpuru-
 ṣaka ◉ rmāṇi | dharmeṇa bhogān paryeṣate | nādharmeṇa | samena |
 ◉ na viṣameṇa | ◻ samyāgājīvo bhavati | ◻ na mithyājīvaḥ⁵³ ^(96b3) parān
 aviheṭhayan* | ◻ sa tebhyo dharmapratilabdhebhyo bhā ◉ gebhyaḥ⁵⁴ |
 anityasaṃ(jñā)bhāvanākuṣalaḥ | ◻ sāram āda ◉ dāti | ◻ yad uta
 tyāgayan* vṛñhāyan* | ◻ mātrāpitṛñām⁵⁵ u^(96b4) pasthānena putrabhāryā-
 dāsīdāsakarmakarapauruṣeyā ◉ ṇām | ◻ samyagparipālanena | ◻ mitrā-
 mātyajñātisālo ◉ hitānā(m) satkāreṇa uttari ca dharmani yojanāya | ◻⁵⁶

SS Ch, Vol. 3: 答、如『勇授長者問經』云、佛言、長者、在家菩
 薩、雖處其家、常修正士所行諸業、非正士所行而實不作。依法受
 用、不以非法。艱苦希求、正命自資、不以邪命而活。不惱他人、

自所得利、雖常受用、起無常觀、廣以實法而行布施。大捨無悋、尊事父母、於妻子奴婢、及作事人、乃至朋友知識、常以正法而相教示。(T1635.32.57a8–15)

SS Tib, Vol. 2: *drag* ^(D165a3) *shul can gyis zhus pa'i mdo* las 'byung ba | khyim bdag gzhan yang byang chub sems dpa' khyim pa khyim na gnas pa ni skyes bu dam pa'i las rnams byed kyi skyes bu ngan pa'i las rnams mi byed do || chos kyis longs spyod tshol gyi chos ma yin pas mi tshol lo || mthun pas tshol gyi mi mthun ^(D165a4) pas ma yin no || yang dag pas 'tsho ba yin gyi log pas 'tsho ba ma yin no || de chos kyis longs spyod thob pa dang de dag gis gzhan la 'tsho bar mi byed do | mi rtag pa'i 'du shes bsgom pa mang zhing snying po len to || 'di lta ste | pha ma la bsnyen bkur byed pa dang | bu dang chung ma dang | bran ^(D165a5) pho dang | bran mo dang | las byed pa'i mi dang | zho shas 'tsho ba rnams yang dag pa'i longs spyod dang | mdza' bo dang | bron po dang | nye du dang | snag gi gnyen mtshams rnams la bkur sti dang | gong du yang chos la 'dzud pas gtong ba 'phel bar byed do zhes gsungs so ||

2.11 [Pravrajyāntarāyasūtra]

§34. katamā ca ^(96b5) gr̥hinām vipra{tti}<ti>{pa}pattiḥ || e ||

SS Ch, Vol. 3: 又復、何等是在家菩薩不正所行。(T1635.32.57a15–16)

SS Tib, Vol. 2: khyim pa rnams ^(D165a6) kyi log par bsgrub pa gang zhe na |

§35. *pravrajyāntarāya* ⊙ *sūtre* cābhihitam | caturbhiś ca mahānāma dharmaiḥ | □ samanvā ⊙ gato gr̥hī | □ akṣaṇaprāpto bhavati | jātyandhaś ca jaḍaś ca ajihva ^(96b6) kaś ca caḍālaś⁵⁷ ca □ na jātu sukhito bhavati | abhyākhyāna ⊙ bahulaś ca ṣaṇḍhakaś ca paṇḍakaś ca nityadāsaś ca □ strī ca bha ⊙ vati | śvā ca sūkaraś ca | ^(97a1) gardabhaś ca | uṣṭraś ca | āśīviṣaś ca | na ca buddhaśāsana ⊙ m ārāgayati | tatra tatra jātau |⁵⁸

SS Ch, Vol. 3: 如『出家障難經』云、佛告尊者大名言、汝今當知、諸生盲者、聾者、瘂者、及旋陀羅、不知樂者、多毀謗者、詔曲者、不男者、常為僕使者、轉女人身者、駝驢、豬狗、乃至毒蛇、如是等類、世生生、於佛教中不生愛樂。(T1635.32.57a16–20)

SS Tib, Vol. 2: *rab tu 'byung ba'i bar du gcod pa'i mdo* las 'byung ba | ming chen chos bzhi dang ldan na khyim pa mi khom par gyur pa yin te | skye ba de dang der dmus long dang | blun pa dang | lkugs pa dang | gdol pa dang | nam du yang bde ba mi myong bar 'gyur | skur pa ^(D165a7) 'debs

pa mang ba dang | ma ning dang | za ma dang | rtag tu bran dang | bud
med du 'gyur | khyi dang phag dang | bong bu dang | rnga mo dang | sbrul
gdug par 'gyur te | sangs rgyas kyi bstan pa la nan tan du mi byed do ||

§36. katamaiś caturbhir iha mahā⊙nāman ḡrḥī pūrvvakajinakṛtā-
dhikārānām satvānām naiṣkramyacitta_(97a2) pravrajyācittasya āryamārga-
cittasyāntarāyaṃ karoti | ⊙ anena prathamena | punar aparaṃ
dhanalolyena⁵⁹ karmavipākam aśra⊙ddadhat putrasya vā duhitur
vā kāryāyā⁶⁰ vā jñātisaṃghasya □ aiśvarya_(97a3) sthāne varttamāṇaḥ |
pravrajyāntarāyaṃ karoti | ane⊙na dvitīyena |⁶¹

SS Ch, Vol. 3: 又復、大名、在家菩薩、若有四種法者、是為難事。
一者、於先佛所、曾種善根、諸有情類及求出離心者、樂聖道心者、
於彼若作障難、此為在家菩薩第一難事。二者、貪著財寶子息眷屬、
不信業報。若男、若女、若妻子等諸親眷屬、於富貴中捨欲出家者、
若於彼等、作障難者、此為在家菩薩第二難事。(T1635.32.57a20–27)

SS Tib, Vol. 2: bzhi gang zhe na | ming chen 'di la khyim pas sngon gyi rgyal
ba la lhag par _(165b1) bya ba byas pa'i sems can rnam ki mngon par byung
ba'i sems dang rab tu byung ba'i sems dang | 'phags pa'i lam gyi sems
kyi bar chad byed pa 'di ni dang po'o || gzhan yang khyim pa dbang phyug
gi gnas na 'dug cing nor la chags pa dang bu la chags pas las kyi rnam par
smin pa la yid ni _(165b2) ches shing | bu pho dang | bu mo'am | chung ma'am |
gnyen gyi tshogs rab tu byung ba'i bar chad byed pa 'di ni gnyis pa'o ||

§37. □ punar aparaṃ ḡrḥī saddharmapratikṣepako ⊙ bhavati | sau⁶² (')
śrūtān dharmān chrutvā aprasādaṃ karoti | prati_(97a4) kṣipaty anena tṛ(tī)-
yena | punar aparaṃ ḡrḥī śīlavatām ⊙ śravaṇabrāhmaṇānām antike |
□ āghātacittabahulo⁶³ ⊙ bhavati | anena caturthena | □ eṣāñ catu{tha}-
rṇṇām anyataronya_(97a5) tareṇa dharmeṇa samanvāgato ḡrḥī akṣaṇaprāpto
bha⊙vati | □ yāvat t{r}atra tatra jātau □□ tathā kaścit paruṣo⁶⁴
⊙ mīḍhakū{la}pe prapatitaḥ | □ anyam puruṣam evaṃ va_(97a6) ded
āścaryaṃ | □ yāvad acchaṃ bate{i}dam udakasaraḥ | ⊙ anudake (')py
udakasam□jñām utpādayet* | uccā⊙red vā | acchodasaṃjñām utpādayet*⁶⁵

SS Ch, Vol. 3: 三者、在家菩薩毀謗正法、未聞之法、雖復聽受、聞
已不信、返生毀謗。此為在家菩薩第三難事。四者、於具戒德沙門婆
羅門所、起損害心、及多種過失心。此為在家菩薩第四難事。如是四
種、及別別起諸障難法、皆是在家菩薩乃至世所生而為難事。如有一
人、墮穢污井、乃謂餘人言、快哉、此井有清潔水。餘人聞已、於
穢水中起清水想。(T1635.32.57a27–b5)

SS Tib, Vol. 2: gzhan yang khyim pa dam pa'i chos spong ba yin te | des
 ma thos pa'i chos rnam thos na | ma dad cing spong bar byed pa 'di ni
 gsum pa'o || gzhan yang khyim pa tshul ^(D165b3) khrim dang ldan pa'i dge
 sbyong dang bram ze la kun nas mnar sems dang | tha ba'i sems mang ba
 yin te | 'di ni bzhi pa'o || bzhi po 'di dag las chos gang yang rung ba zhig
 dang ldan na | khyim pa mi khom par gyur pa yin te | skye ba de dang der
 zhes bya ba nas sangs rgyas kyi bstan pa la ^(D165b4) nan tan mi byed do zhes
 bya ba'i bar du 'gyur ro || dper na mi la la zhig mi gtsang ba'i dong du
 lhung nas mi gzhan la yang 'di skad du a la la | 'di ltar chu 'di shin tu dang
 ba ngo mtshar to zhes zer ba ni | chu ma yin pa la chur 'du shes skyed de |
 dang ba'i chur 'du shes pa de bzhin du |

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Notes

- * Supported by the Key Projects of Philosophy and Social Sciences Research, Ministry of Education, the People's Republic of China in 2019, "Research on Rescue Protection of Ancient Books of Potala Palace (Palm Leaf Manuscript)" (No. 19JZD040).
- 1 Corresponding author. Email: rdmeifang@126.com.
- 2 *Madhyamakāśāstrastuti* v.10. See de Jong (1962, 51).
- 3 *Bodhicaryāvatāra* 5.106. See La Vallée Poussin (1914, 164).
- 4 *Bhāvanākrama* (BK) III, §7. See Tucci (1971, 27).
- 5 See Karashima (2009).
- 6 See Rhaldi (2002).
- 7 『天聖釋教總錄』卷下：「又自大中祥符五年五月後續譯出經論等。自『白衣金幢二婆羅門緣起經』至『海意菩薩所問淨印法門經』、總一十七部、一百七卷· · · 『大乘寶要義論』一部、一十卷。一至三共三卷、三藏惟淨譯。『大乘寶要義論』四至六共三卷、三藏法護譯。『大乘寶要義論』七至十共四卷、三藏惟淨譯。上一論一部一十卷同帙、「用」字号。」中華大藏經（金藏廣勝寺本）No.1670, Vol.72, p.946.
- 8 Bhikkhu Pāsādika (1989) has critically edited SS Tib. This paper lists SS Tib here only for the convenience of comparison of SS Skt, SS Tib and SS Ch. I used the digital data of SS Tib's Derge edition of ACIP. But all the texts of SS Tib have been proof-read with the printed Derge Tanjur.
- 9 cf. ŚS: *niyatāniyatāvatāramudrāsūtre* 'py āha | sacen mañjuśrīr daśasu dikṣu sarvalokadhātuṣu sarvasatvā utpāṭitākṣā bhaveyuḥ parikalpam upādāya, atha kaścīd eva kulaputro vā kuladuhitā vā teṣāṃ sarvasatvānāṃ maitracittas tāny akṣīni janayet parikalpam upādāya | yo vānyo mañjuśrīḥ kulaputro vā kuladuhitā vā mahāyānādhimuktaṃ bodhisatvaṃ prasannacittāḥ paśyed | ayaṃ tato 'śaṃkhyeyataraṃ punyaṃ prasavati || Bendall (1970, 87)
- cf. BCP: uktaṃ ca *niyatāniyatāvatāramudrāsūtre* | sacen mañjuśrīr daśasu dikṣu sarvalokadhātuṣu sarvasattvā utpāṭitākṣā bhaveyuḥ parikalpam upādāya | atha kaścīd eva kulaputro vā kuladuhitā vā teṣāṃ sarvasattvānāṃ maitracittas tāny akṣīni janayet parikalpam upādāya | yo 'nyo vā mañjuśrīḥ kulaputro vā kuladuhitā vā mahāyānādhimuktaṃ bodhisattvaṃ prasannacittāḥ paśyet | ayaṃ tato 'śaṃkhyeyataraṃ punyaṃ prasavatī || La Vallée Poussin (1914, 41)
- 10 cf. ŚS: yaḥ kaścīn mañjuśrīḥ kulaputro vā kuladuhitā vā daśasu dikṣu sarvasatvān bandhanāgarapravivīṣṭān bandhanāgarān mocayitvā cakravartisukhe sthāpayed brahmatvasukhe vā, yo vānyo mañjuśrīḥ kulaputro vā kuladuhitā vā mahāyānādhimuktasya prasannacitto darśanābhilāṣi bhaved varṇaṃ caśyodāhared ayaṃ tato 'śaṃkhyeyataraṃ punyaṃ prasavatī || Bendall (1970, 87)
- 11 cf. ŚS: yathoktaṃ *śraddhābalādhānāvātāramudrāsūtre* | yaḥ kaścīn mañjuśrīḥ kulaputraḥ kuladuhitā vā sarvalokadhāturaḥ jopamānāṃ satvānāṃ divase divase divyaṃ śātarasam āhāraṃ dadyād divyāni ca vastrāṇi evaṃ dadaṅ gaṅgānadivālikāsamān kalpasamudrān dānaṃ dadyāt, yaś cānyaḥ kulaputro vā kuladuhitā vā ekasyopāsakasyānanyaśāstur daśakuśalakarmapathasamanvāgatasyāikadivāsam ekam āhāraṃ dadyād buddhasyāyaṃ bhagavataḥ śikṣāyāṃ śikṣita iti samāropam kṛtvā, ayaṃ tato 'śaṃkhyeyataraṃ punyaṃ prasavati || Bendall (1970, 87)
- 12 cf. ŚS: uktaṃ hy *āryaśraddhābalādhānāvātāramudrāsūtre* | yaḥ kaścīn mañjuśrīḥ kulaputraḥ kuladuhitā vā sarvalokadhāturaḥ jopamānāṃ pratyekabuddhānāṃ dine dine śātarasam āhāraṃ dadyāt divyāni ca vastrāṇi, evaṃ dadad gaṅgānadivālukopamān kalpān dadyāt | yaś cānyo mañjuśrīḥ kulaputraḥ kuladuhitā vā citrakarmalikhitaṃ vā pustakakarmakṛtaṃ vā buddhaṃ paśyed, ayaṃ tato 'śaṃkhyeyataraṃ punyaṃ prasavati, kaḥ punarvādo yo 'ñjalipragrahaṃ vā kuryāt puṣpaṃ vā dadyāt dhūpaṃ vā gandhaṃ vā dīpaṃ vā dadyād, ayaṃ eva tato 'śaṃkhyeyataraṃ punyaṃ prasavatī || Bendall (1970, 311)
- 13 -vālukosamāṃ] ms.; -vālukasamāṃ em.
- 14 ttāvat] ms.; tāvat em.
- 15 tathāgatārdhī-] ms.; tathāgatārdhī- em.
- 16 pañceme] ms.; pañcame em.
- 17 tathāgatārdhāgatikaś] ms.; tathāgatārdhāgatikaś em.

- 18 tathāgatarddhigatikāś] ms.; tathāgatarddhigatikāś em.
- 19 cf. ŚS: *nīyatānīyatāvātāramudrāsūtre* 'py ākhyātaṃ || katamaḥ paśurathagatiko bodhisatvaḥ | tad yathā | kaścit puruṣaḥ pañcabuddhakṣetraparamānūrajāḥsamān lokadhātūn abhikramitukamāḥ syāt | sa paśuratham abhiruhyā mārgaṃ pratīpadyate sa cireṇa dīrghenādhvanā yojanaśataṃ gaçchet | sa tatra mahatyā vātamaṇḍalyā paścāt khalu punar aśītiṃ yojanaśaḥsrāṇī pratyākṣya pratyudāvartyeta | tat kiṃ śaknyuāt sa puruṣas tān lokadhātūn paśurathenātikramitum, yāvad anabhilāpyānabhilāpyair api kalpair ekam api lokadhātum atikramitum | Bendall (1970, 7)
- 20 cf. ŚS: āha | no hīdaṃ bhagavan | bhagavān āha | evam eva mañjuśrīḥ yāḥ kaścid bodhicittam utpādyā mahāyānaṃ, na dhārayati, na paṭhati | śrāvakayānīyān sevate, taiś ca sarddham samstavaṃ karoti | śrāvakayānaṃ ca paṭhati svādhyāyati mīmāṃsate paribudhyate 'rthāṃś ca pāṭhayati yāvad bodhayati | sa tena dhanvaprajñō bhavati so 'nuttarajñānamārgāt pratyākṣyate pratyudāvartyate | yad api tasya bodhisatvasya bodhibhāvanātaḥ prajñendriyaṃ prajñācaksuḥ tad api tasya dhanvikriyate pratihanyate | śrayaṃ paśurathagatiko bodhisatva iti || Bendall (1970, 7)
- 21 This sentence is omitted in ms. due to an eye-jump.
- 22 yāvaka-] ms.; śrāvaka- em.
- 23 śrāvava-] ms.; śrāvaka- em.
- 24 -rddhya] ms.; -rddhyā em.
- 25 cf. BK III: *sūtrasamuccaye* ca śaṭpāramitādīpratīpattimān bodhisattvas tathāgatarddhigatika iti varṇitam | Tucci (1971, 25)
- 26 sarddharmaṃpratikṣepaḥ] ms.; saddharmaṃpratikṣepaḥ em.
- 27 nurāyiko] ms.; 'ntarāyiko em.
- 28 bhavaśyati] ms.; bhaviśyati em.
- 29 cf. ASPP: bodhisattvā bahūni buddha-śatāni bahūni buddha-sahasrāṇī bahūni buddha-śatasahasrāṇī dṛṣtvā deśam antike brahma-caryāṃ caritvā imāṃ prajñāpāramitāṃ na śraddadhūy nādhimuñceyuh | tat kasya hetoḥ | pūrvam api teṣāṃ buddhānāṃ bhagavatāṃ antikād asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāśyamāṇāyāṃ deśyamāṇāyāṃ upadīśya-mānāyāṃ agauravatā 'bhūt | agauravatayā 'śuśrūṣaṇatā 'śuśrūṣaṇatayā 'paryupāsanatā aparyupāsanatayā 'pariprcchanatā apariprcchanatayā 'śraddadhānatā aśraddadhānatayā tataḥ paṣāddhyo 'pakrāntās te tato nidānaṃ dharma-vyasana-saṃvartanīyena karmaṇā kṛtena saṃciten' ācitenopacitena etarhy api gambhīrāyāṃ prajñāpāramitāyāṃ bhāśyamāṇāyāṃ deśyamāṇāyāṃ upadīśyamānāyāṃ apakrānti | agauravatayā 'śraddadhānā nādhimuñcanto na kāyena na cittaṇa sāmāgrīṃ dadati | ... abudhyamānā dharma-vyasana-saṃvartanīyaṃ karma kurvanti saṃcinvanti ācinvanti upacinvanti | Wogihara (1932, 394–395)
- 30 sarddharma-] ms.; saddharma- em.
- 31 cf. ASPP: tena te duṣprajñā-saṃvartanīyena karmaṇā 'bhisamkṛtena saṃciten' ācitenopacitena imāṃ prajñāpāramitāṃ bhāśyamāṇāṃ deśyamāṇāṃ upadīśyamāṇāṃ pratyākhyāsyanti pratīkṣeṣyanti pratīkroṣyanti pratīkṣīpya cāpakramīsyanti | asyāḥ khalu punaḥ Subhūte prajñāpāramitāyāḥ pratyākhyānena pratīkṣeṣeṇa pratīkroṣeṇātītānāgataprajñāpannānāṃ buddhānāṃ bhagavatāṃ sarvajñatā pratyākhyatā bhavati ... te teṣu mahā-nireyaśūpapatsyante | ... mahā-nirayān mahā-nirayaṃ saṃkramīsyanti | ... tejaḥ-saṃvartanī prādurbhaviśyati | Wogihara (1932, 395–396)
- 32 cf. ASPP: atha khalv āyusmān Śāriputro bhagavan tam etad avocāt | pañca Bhagavan ānantaryāṇī karmāṇī kṛtāny upacitāny asya mano-duṣcaritasya vāg-duṣcaritasya ca na pratīvarṇikāny api nānūrūpāny api na pratīrūpāny api bhavanti || Bhagavān āha | evam etac Chāriputraivaṃ etat | Wogihara (1932, 397–398)
- 33 baddhasya] ms.; buddhasya em.
- 34 utpādayīsyami] ms.; utpādayīsyati em.
- 35 cf. ASPP: punar aparaṃ Subhūte bodhisattvasya mahāsattvasya nāmāpedeśenāpi Māra-karma bhaviśyati || kathaṃ ca Subhūte bodhisattvasya mahāsattvasya nāmāpedeśenāpi Māra-karma bhaviśyati | iha Subhūte bodhisattvaṃ mahāsattvaṃ nāmāpedeśenāpi nāmā-dhiṣṭhānenāpi Māraḥ pāpīyān upasaṃkramīsyati | anyatarānyatāreṇa veṣeṇopasaṃkramyaivaṃ vaksyati | tair vyākṛtas tvam paurvakais tathāgatair arhadbhīḥ samyak-sambuddhair anuttarāyāṃ samyaksaṃbodhau || tat kasya hetoḥ | tava hīdaṃ nāmādheyam |

- ... evaṃ sa tena paurvakeṇa nāmāpadeṣena nāmādhiṣṭhānena pratyutpannadhutagaṇa-
samlekhenaca manyanām utpā-dayiṣyati | tasyaivaṃ bhaviṣyati vyākṛto 'haṃ taiḥ paurvakais
tathāgatair arhadbhīḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau ... sa khalu
punaḥ Subhūte bodhisattvo mahāsattvo 'nena nāmādhiṣṭhānena bhīmānam utpādayiṣyati |
abhīmānam utpādyā mānā-bhībhūtaḥ stambhābhībhūto Mārādhiṣṭhānena bhībhūtas tad-
anyān bodhisattvān mahāsattvān avamaṃsyate ucagghayiṣyaty ullāpayiṣyati kutsayiṣyati
paṃsayiṣyati || idam api Subhūte bodhisattvena mahāsattvena nāmādhiṣṭhānena Māra-
karma veditavyam | Wogihara (1935, 773–776)
- 36 -mañjuśrīrvikurvita-] ms.; -mañjuśrīvikurvita- em.
- 37 The compound *śīlaparikalpanā* is witnessed in SS Ch (“戒住分別”) and the Chinese
translation of *Mañjuśrīvikurvitaparivarta* (“妄想持戒”), but unwitnessed in the Tibetan
translations of SS and *Mañjuśrīvikurvitaparivarta* both of which read “*chul khims mchog*
tu 'dzin pa” (**śīlaparāmarśā*).
- 38 -matha-] ms.; -mata- em.
- 39 SS Ch reads the compound *kalpanāparikalpanā* as *kalpanā-aparikalpanā*.
- 40 vataraṃ] ms.; (*)vatāraṃ em.
- 41 samutkarṣikarmaṇi] ms.; samutkarṣikāṇi em.
- 42 -karmaṇi] ms.; -karmāṇi em.
- 43 yud] ms.; yad em.
- 44 paryayeṣate] ms.; paryeṣate om.
- 45 cf. BK III: *sūtrasamuccaye* ca asaṃskṛtaṃ ca pratyavekṣate | saṃskṛtaiś ca kuśalaiḥ pari-
khiḍyata iti mārakarma iti | Tucci (1971, 22)
- 46 cf. BK III: bodhimārgaṃ prajānāti pāramitāmārgaṃ ca na paryeṣata iti mārakarmeti |
Tucci (1971, 22)
- 47 -pravākāṃś] ms.; -pravāhakāṃś em.
- 48 cf. BK III: *sūtrasamuccaye* coktam | ātmanā vipaśyanāyogam anuyukto viharati | parāṃś
ca vipaśyanāyāṃ nābhiyojayatīti mārakarmeti | Tucci (1971, 18)
- 49 paryapāsta] ms.; paryupāsta em.
- 50 paryeṣtabhiyuktā] ms.; paryeṣṭyabhiyuktā em.
- 51 asminmāno-] ms.; asmimāno- em.
- 52 -madhyāva] ms.; -madhyāvāsaḥ em.
- 53 cf. ŚS: yathoktam *āryograpariprcchāyām* | iha gr̥hapate gr̥hī bodhisattvo dharmeṇa bhogaṇ
paryeṣate nādharmeṇa | samena na viṣameṇa | samyagājīvo bhavati na viṣamājīva iti ||
Bendall (1970, 267)
- 54 bhāgebhyaḥ] ms.; bhogebhyaḥ em.
- 55 mātrāpitṛṇām] ms.; mātāpitṛṇām em.
- 56 cf. ŚS: ata *evograpariprcchāyām* uktaṃ | putrabhāryādāsīdāsakarmakarapauruṣeyāṇām
sam-yakparibhogēneti | Bendall (1970, 144)
- 57 caḍālaś] ms.; caṇḍālaś em.
- 58 cf. ŚS: *pravrajyāntarāyasūtre* 'py annartha uktaḥ | caturbhir mahānāman dharmaiḥ
samanvāgato gr̥hī akṣaṇaprāpto bhavati | jātyandhaś ca jaḍaś cājihvakaś ca caṇḍālaś ca
jātu sukhiṇo bhavaty abhyākhyānabahuḷaś ca ṣaṇḍakaś ca paṇḍakaś ca nityadāsaś ca |
strī ca bhavati śvā ca sūkaraś ca gardabhaś coṣṭraś caśīviṣaś ca bhavati tatra tatra jātau ||
Bendall (1970, 69)
- 59 -lolyena] ms.; -lulyena em.
- 60 kāryāyā] ms.; bhāryāyā em.
- 61 cf. ŚS: katamaiś caturbhiḥ | iha mahānāman gr̥hī pūrvajainkr̥tādhikārāṇām satvānām
naiśkramyacittasya pravrajyācittasyāryamārgacittasyāntarāyāṃ karotī, anena prathamena ||
punar aparāṃ gr̥hī dhanalulyena putralulyena karmavipākam aśraddadhat putrasya vā
duhitur vā bhāryāyā vā jñāti samghasyaiśvaryaṣṭhāne vartamāne pravrajyāntarāyāṃ karotī,
anena dvitīyēneti || Bendall (1970, 69)
- 62 sau] ms.; so em.
- 63 According to SS Ch and SS Tib, the word **khilacitta* is expected either before or after
āghātacittabahuḷo.
- 64 paruṣo] ms.; puruṣo em.
- 65 cf. ŚS: anyadvayaṃ, saddharmapratikṣepaḥ śramaṇabrāhmaṇeṣu ca pratighaḥ || Bendall
(1970, 69)