

## Corrigenda

Page			
1 <sup>10</sup>	Srāvakayāna	<i>Read</i>	Śrāvakayāna
6 <sup>37</sup>	Vīñāna-	"	Vijñāna-
30 <sup>12</sup>	has	"	have
31 <sup>18</sup>	Hiuan-tsang	"	Hsüan-tsang
31 <sup>th</sup> ③	ame	"	āme
	perit	"	périt
40 <sup>8</sup>	view producing	"	view of bringing forth
40 <sup>24-25</sup>	the opinion	"	the hypocritical view
41 <sup>35-36</sup>		"	
	med pa'l mtshan mar lta ba can de ñid 'di ltar "gañ žig de bžin gšegs pas gsuñs pa'l lta ba 'di la brten	te / de lta bas na tshar bcađ pa'l lta ba žes bya'o //	
42 <sup>11</sup>	does	<i>Read</i>	do
43 <sup>2-7</sup>		"	
	pa ni ston pa la bkur stl byed pa yin / bla mar byed pa yin/ ri mor byed pa yin / mchod par byed pa yin no žes bya bar lta ba 'byuñ ste / bkur stl byed pa ni te / de lta bas na tshar bcađ pa'l lta ba žes bya'o //	23) de la bkur stl'l lta ba ni byañ chub sems dpa' med pa'l mtshan mar lta ba can de ñid 'di ltar "gañ žig de bžin gšegs pas gsuñs pa'l lta ba 'di la brten pa ni ston pa la bkur stl byed pa yin/ bla mar byed pa yin / ri mor byed pa yin/ mchod par byed pa yin no" žes bya bar lta ba 'byuñ ste / bkur stl byed pa ni ma yin no// de lta bas na bkur stl'l lta ba žes bya'o //	
44 <sup>18</sup>	omniscience	<i>Read</i>	omniscience;
51 <sup>3</sup>	According	"	According to

# Vasubandhu's Examination of the Buddha's Teaching (1)

— A translation of the fourth chapter in *Interpretative Method of Scriptures* (*Vyākhyāyukti*) with the equivalents of Sanskrit, Pāli, Tibetan and Chinese —

Teruo Kawaguchi

## Introduction

Buddhists have been haunted by the crucial problem through the history of Buddhism: what is the Buddha's teaching? Specifically, in the time when one of the small vehicles, Srāvakayāna, came to criticize the great vehicle (Mahāyāna), asserting that it is not the Buddha's teaching, the thinkers who had belief in the great vehicle refuted their criticism. Vasubandhu, a philosopher of the Mind-Only (Yogācāra-Vijñānavādin's) school, discusses in detail this problem in the fourth chapter of his *Interpretative Method of Scriptures* (*Vyākhyāyukti*). This discussion is also briefly treated in his *Mahāyānasūtrālaṅkārabhāṣya*; the same is shown in Bhāviveka's *Tarkajvālā* as well. We can thus infer the importance of this problem in the great vehicle. In preceding this discussion, we can find a similar debate both in *Abhidharmamahāvibhāṣā-sāstra* (阿毘達磨大毘婆沙論)<sup>1</sup> and in *Abhidharmanyāyānusāra-sāstra* (阿毘達磨順正理論)<sup>2</sup>; they pose a question whether abhidharma, one of 'three baskets of traditional texts' (*tripiṭaka*), is the Buddha's teaching or not. This debate seems to originate from the 'three conditions of the Buddha's teaching' in *Mahāparinirvāṇasūtra* of Vaibhāṣika-Sarvāstivādin's school: "only what is adopted in *sūtra* and is indicated in *vinaya* and is not contradictory to *dharmatā* is the Buddha's teaching"<sup>3</sup>. As

stated above, the argument centered upon what is the Buddha's teaching is divided into two cases: the argument of the great vehicle and that of the small vehicle (abhidharma). As Honjo suggests, it is probable enough for the argument of abhidharma to pave the way for that of the great vehicle<sup>3</sup>; however, before determining if reverberations of the latter are discernible in the former, we ought to decipher the above mentioned treaties accurately, gathering the original as much as possible.

In addition to this historically important background, much concern seems to be devoted to the elucidation of the development of the early Mind-Only school's philosophy, that of Vasubandhu in particular. That which fascinates us most lies in the way how Vasubandhu converts his thought from Vaibhāṣika-Sarvāstivādin to Yogācāra-Vijñānavādin. Is there any necessary reasons in his conversion or inner motifs which his thought brings about? When we posit such a question, it occurs to us that one of his treaties overlooked before, *Vyākhyāyukti(VyY)*, as a bridging a gap between the intermediate state of the passage of his conversion might provide us with a hint to solve such a riddle<sup>4</sup>. What we tackle in present essay is nothing but preparing to resolve that riddle in near future. Although all the contents of the fourth chapter should be summarized and considered, we will just make a few remarks about them; then, we would examine the whole chapter in next essay after we translate it all.

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In the sense that both the great vehicle and Śrāvakayāna are Buddhism, we cannot find any difference between them. Yet both of them clearly shows different attitudes toward what is the Buddha's

teaching. We can detect from a following passage a criterion that Śrāvakayāna admit what is the Buddha's teaching or the reason why they assert that the great vehicle is not the Buddha's teaching.

The great vehicle is not the Buddha's teaching; for [it] is inconsistent with the Buddha's teaching that has been transmitted [to us]<sup>5</sup>.

In their assertion it is observed the idea that only the canon of their school is orthodox Buddhism, i.e., the idea regarding other than their canon as heresy. It is well known that each school called 'eighteen schools' or 'twenty schools' held their own canon after the schism originated from the controversy concerning 'the Buddha's teaching' which a few conferences of compiling scriptures had accepted. It seems that the notion of distinguishing the Buddha's teaching in accordance with orthodoxy or heresy had already lurked in this schism; and that the criticism of Śrāvakayāna is based upon the notion. However, Vasubandhu interprets scriptures, the Buddha's teaching, not agreeing to this notion. To the Śrāvakayāna's criticism he refutes as follows:

Even the scripture that has been transmitted to you would not be as the Buddha's teaching, either; because [they] are also inconsistent [one another]<sup>6</sup>.

Here Vasubandhu does not claim that the scripture held by Śrāvakayāna is not the Buddha's teaching since it is mutually inconsistent. His refutation suggests that, if Śrāvakayāna discriminate the Buddha's teaching according to orthodoxy or heresy, their canon would be also inconsistent one another by the

criterion they themselves established. This means his understanding that the Buddha's teaching should not be discriminated. For, once this discrimination is accepted, all the Buddha's teachings including the great vehicle and Śrāvakayāna are not Buddhism. Therefore Vasubandhu lists the scriptures inconsistent one another, and highlightens that there are no consistent teachings.

Yet, if one does not have consistent teachings, is there not a criterion determining the Buddha's teaching? Rather, are all the inconsistent scriptures the Buddha's teaching? The phrases of scriptures cited by Vasubandhu are, to be sure, inconsistent one another and, if this inconsistency is not cancelled, an authentic teaching of Buddha would not be able to be determined; but even though the inconsistency among scriptures are vanished, we cannot identify the true teaching of Buddha. In other words, the inconsistency does not assure the authenticity. Instead of the discrimination, Vasubandhu classifies types of teaching as 1) a literal meaning and 2) an intended meaning, in order to demonstrate that the great vehicle is the Buddha's teaching. Buddha preached the teaching in a different manner in accordance with the person instructed or the talent for his understanding. In this respect we might say that Vasubandhu's classification is made under Buddha's manner of doctrines. At any event Vasubandhu judges that the cancellation of inconsistency among scriptures is only possible through this classification, that is, this manner of doctrines.

Śrāvakayāna assert that the great vehicle is not the Buddha's teaching, relying upon inconsistency between their own canon and the great vehicle. On the other hand Vasubandhu never establishes the distinction of all the teachings in accordance with orthodoxy or heresy; he accepts that all the teachings are Buddha's, classifying

them between a literal meaning and an intended meaning; he comprehends that what looks like inconsistent teachings is sermoned differently in accordance with the person instructed.

### About our translation

Not a few research has been made about VyY; the critically edited text of this work is recently published; henceforth referred to as TEXT<sup>7</sup>. The synopsis was made in this edition and our translation is based upon this TEXT (pp. 200-224). VyY was written in Sanskrit, but is now extant only in a Tibetan version. We cannot find any records of a Chinese version. However it is evident from two facts that this text belongs to Vasubandhu who made AKBh. For Bu ston calculates VyY as Vasubandhu's<sup>8</sup> and Vasubandhu himself cites this text in his KSP<sup>9</sup>.

In the present essay we tried to collect the original texts or other versions. On the right page the equivalent Sanskrit, Pāli, Tibetan or Chinese are quoted as much as possible, although we cannot identify some of them.

### Abbreviations

AKBh	<i>Abhidharmakoṣabhāṣya</i> . ed., P. Pradhan. TSWS 8: Patna, 1967.
AN	<i>Aṅguttaranikāya</i> . PTS.
APP	<i>Aṣṭasāharasrikā Prajñāpāramitā</i> . ed., P. L. Vaidya. BST 4: Darbhanga, 1960.
AS	<i>Abhidharmasamuccaya</i> . ed., P. Pradhan. VBS12 : Santiniketan, 1950.
ASBh	<i>Abhidharmasamuccaya-bhāṣya</i> . ed., N. Taita. TSWS 17 : Patna, 1976.
DP	<i>Dhammapada</i> . PTS.
KSP	<i>Karmasiddhiprakaraṇa</i> . P. 5563; D. 4062.
LAS	<i>Laṅkāvatārasūtra</i> . ed., B. Nanjo. Kyoto, 1923.
MN	<i>Majjhimanikāya</i> . PTS.
MSA	<i>Mahāvānasūtrālamkāra</i> . ed., S. Lévi. Rinsen Book Co : (Paris) Kyoto, (1907) 1983.

PPP (Dutt)	<i>Pañcaviṃśatisāhasrikā Prajñāpāramitā</i> . ed., N, Dutt. COS28. Calucutta, 1934.
PPP (Kimura)	<i>Pañcaviṃśatisāhasrikā Prajñāpāramitā</i> . II, III, IV, V. ed., T, Kimura. Sankibo Busshorin Publishing Co., Ltd: Tokyo, 1986, 1990, 1992.
SN	<i>Samyuttanikāya</i> . PTS.
TEXT	See, Lee2001.
TJ	<i>Madhyamakahrdayavṛtti-Tarkajvālā</i> . P.5256 ; D.3856.
UV	<i>Udānavarga</i> . ed., F. Bernhard. Göttingen, 1965.
VyY	<i>Vyākhyāyukti</i> . P. 5562; D. 4061.
VyYT	<i>Vyākhyāyuktiṭīkā</i> . P. 5570; D. 4069.
BST	Buddhist Sanskrit Text
COS	Calcutta Oriental Series
D	Derge Edition
IBK	Indogaku-bukkyogaku-kenkyu
JIABS	Journal of the International Association of Buddhist Studies
k	kārikā
P	Peking Editon
PTS	Pāli Text Society
T	Taisho
TSWS	Tibetan Sanskrit Works Series

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1 T1545. There is another version of this text. Cf. DBSBL1990, p. 66.

2 T1652. See, DBSBL1990, p. 96.

3 Honjo1990, p. 57.

4 In that sense we can enumerate a commentary: *Pratītyasamutpādayākhyā* of Vasubandhu. About this edition and translation, see, Muroji1993. The present author has once treated the transition of Vasubandhu's thought, relying upon the very VyY. See, Kawaguchi 2001, 2002.

5 Present essay, p. 7.

6 Ibid.

7 Lee2001.

8 Cf. Hakamaya1982, p. 68.

9 KSP, P. 166a1-2. *rNam par bsad pa'i rigs pa (Vyākhyāyukti)* las kyañ, "deñ sañ mdo sde thams cad ni mi snañ ño" zes bsgrub te /



**1. Is the great vehicle the Buddha's teaching?** (P. 113a8; D. 97b7; TEXT, p. 200)

[Vasubandhu]

[They (Śrāvakayāna)] assert [as follows]:

[Śrāvakayāna]

- 5 The great vehicle is not the Buddha's teaching; for [it] is inconsistent with the Buddha's teaching that has been transmitted [to us]. Therefore 'the [huge scripture' in your statement that] "the huge scripture (*Vaipulya-sūtra*) is the great vehicle", is inconsistent with [our] canonical text (*āgama*).

[Vasubandhu]

- 10 Even so, if [you assert that] the great vehicle is not the Buddha's teaching because of being inconsistent with [the scripture of] such a nature<sup>1</sup>, [then] even the scripture that has been transmitted to you would be not as the Buddha's teaching like [the great vehicle].

[Śrāvakayāna]

- 15 Why [is it]?

[Vasubandhu]

[We answer] because [even the scriptures that have been transmitted to you] are inconsistent [one another].

**2. The mutually inconsistent scriptures in Śrāvakayāna** (P. 113b3; D. 97b7)

[Vasubandhu]

1) In regard with the [teaching you know well], [it is related] in one place that

- 25 a feeling is three [types]: pleasant, miserable and neither pleasant nor miserable<sup>2</sup>.

Likewise it is related that

when [one] feels a pleasant feeling, [he] knows [it] as it is; that is, '[I] feel pleasant'<sup>3</sup>.

Likewise [it is related] that

- 30 whatever feeling it may be, it is miserable in this [world]<sup>4</sup>.

Likewise [it is related] that

a pleasant feeling should be looked upon as a miserable [feeling]<sup>5</sup>.

Likewise [it] is related that

to imagine pleasure in misery is perversion<sup>6</sup>.

- 35 2) [Again as to the teaching you know well], [it is related] in one place that all the things do not have any self [-substance]<sup>7</sup>.

[Sanskrit Equivalents]

p. 8: 7-8. TEXT, p. 200: 13.  
śin tu rgyas pa'i sde ni theg pa chen po yin no [//] ①

- p. 8: 24-25. AKBh, p. 331: 8-9.  
tisra [imā] vedanā [uktā bhagavatā] sukhā duḥkhā 'duḥkhāsukhā ca
- p. 8: 27-28. TEXT, p. 200: 24-25.  
bde ba'i tshor ba tshor ba na bde ba'i tshor ba tshor ro sñam du  
yañ dag pa ji lta ba bzin du rab tu śes so [//]
- p. 8: 30. AKBh, p. 330: 10-11.  
yat kiṃcid veditam idam atra duḥkhasya
- p. 8: 32. AKBh, p. 331: 13-14.  
sukhā vedanā duḥkhato<sup>②</sup> draṣṭavyā
- p. 8: 34. AKBh, p. 331: 20.  
duḥkhe sukham iti samjñāparyāsa
- p. 8: 36. AKBh, p. 466: 23.  
sarvadharmā anātmāna[-ḥ]

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① See, TEXT, p. 176.

② Instead of duḥkheti, we read duḥkhato.

Likewise [it is related] that

here is neither self nor living beings. This thing arises with causes<sup>8</sup>.

[Likewise] it is related that,

if [you] examine all these [things]: the twelve parts of existence, the  
5 [five] aggregates [which constitute body and mind], the field and the  
element, personality is not perceived<sup>9</sup>.

But [on the other hand, it is related] that

only self is the master of self. What sort of [thing] is the master except [for  
self]? Through only self well trained, the wise would get the heaven<sup>10</sup>.

10 Likewise [it is related] that

Āṅglimāra! I rest after throwing sticks(=violence) away in every place  
to every living beings.

Likewise it is related that

one personality arises in the world, when arising<sup>11</sup>.

15 3) It is related in one place that

one [living being] will arise in hell, doing and accumulating the five  
actions that bring an immediate sin<sup>12</sup>.

And it is related that

20 killing father and mother, destroying king, [two] Brahmans and the  
kingdom with the surrounding people, a Brahman will be stainless<sup>13</sup>.

Thus, since [even scriptures known to Śrāvakayāna] are mutually  
inconsistent and are inconsistent with that which the above controversy has  
mentioned, a certain [scripture] in them would be not as the Buddha's  
teaching.

25 [Śrāvakayāna]

There is no inconsistency in their [scriptures]. In short, their [scriptures  
cited above] are the [teaching of] a definitive meaning(*nītārtha*).

1)' [For example] it is related that

30 Ānanda! intending that the compositional things are impermanent  
and are transformed, I told, "whatever feeling it may be, it is  
miserable in this [world]"<sup>14</sup>.

2)' Likewise it is related that

35 thus these four non-material aggregates and a material of the  
eye-faculty, so much is called man. It is named in this [world] as  
living beings, man, mankind, human being, a nourishing man, a  
male, personality, life and the borne<sup>15</sup>.

[Sanskrit, Pāli and Chinese Equivalents]

- p.10: 2. AKBh, p. 466: 9.  
nāstiha sattva ātmā vā dharmās tu ete sahetukāḥ
- p.10: 4-6. AKBh, p. 466: 10-11.  
dvādaśaiva bhavāṅgāni skandhāyatanadhātavaḥ /  
vicintya sarvāpy etāni pudgalo nopalabhyate //
- p.10: 9. AKBh, p. 27: 7.  
ātmanā hi sudāntena svargaṃ prāpnoti paṇḍita[h]
- p.10: 11-12. Theragāthā, k. 867. T. vol. 2, p. 281a4-5.  
ṭhito ahaṃ Aṅgulimāla sabbadā 央瞿利摩羅 我說常住者  
sabbesu bhūtesu nidhāya daṇḍaṃ 於一切衆生 謂息於刀杖
- p.10: 14. AKBh, p. 468: 14.  
ekaḥ pudgalo loka udpadyamāna utpadyate /
- p.10: 16-17. AKBh, p. 123: 6-7.  
pañcānantaryāṇi karmāṇi yāni kṛtvopacitya samanantaram  
narakeṣu upapadyate /
- p.10: 19-20. AS, p. 107: 1-2<sup>③</sup>.  
mātaram pitaram hatvā rājānaṃ dvau bahuśrutau /  
rāṣṭram sānucaram hatvā naro<sup>④</sup> viśuddha ucyate //
- p.10: 29-31. AKBh, p. 331: 5-6.  
saṃskārānityatām Ānanda mayā saṃdhāya bhāṣitaṃ saṃskāra-  
vipariṇāmatām ca yat kiṃcid veditam idam atra duḥkham<sup>⑤</sup> iti /
- p.10: 33-36. AKBh, p. 465: 11-13.  
iti ime catvāro rūpiṇaḥ skandhās cakṣur indriyaṃ ca rūpaṃ etāvaṃ  
manuṣyatvam ucyate / atreyaṃ saṃjñā sattvo naro manuṣyo māna-  
vas ca poṣaḥ puruṣaḥ pudgalo jīvo jantur iti /

③ Cf UV, chapter29, no. 24; DP, chapter21, no. 294.

④ AS does not completely accord with VyY. Unfortunately UV cannot be referred at present. At any event this philological problem need to be considered still more.

⑤ AKBh(D. 5a) translates "...dir sdug bśnal lo źes bya ba ni..."; and VyY supports this reading. Hence we read "duḥkham" instead of "duḥkhasya".

3)' Likewise it is related that

when these [four non-materials aggregates and a material of the eye-faculty] exist, [these] are conceptualized as living beings(*sattva*), man (*nara*), mankind(*manuja*), human being(*mānava*); so that [these] could be known [to us]. Furthermore, in the same way as those [names], many men are what arises from the support of [miserable] aggregates(*[duḥkha]/skandha-āśraya*) and the cause (*hetu*)<sup>16</sup>.

Even what was preached in the stanza ["killing father and mother..." ] is related [by Buddha, who intended] that

10 craving(*trṣṇā*) is mother, the existence of action (*karma-bhava*) is father"<sup>17</sup>.

For [craving and the existence of action] are what makes [living beings] arise.

Others say,

15 the self-consciousness(*ahaṃkāra*) that '[this is] me' is [father]<sup>18</sup>.

Otherwise the scriptures [mentioned] above would be meaningless. Therefore, since these scriptures and other [scriptures] are [the scriptures] having an intended meaning, there is no inconsistency [among the teachings known to us, Śrāvakayāna].

20

**3. The Lost Scriptures** (P. 114b1; D. 97b7; TEXT, p. 203)

[Śrāvakayāna]

There is, in the great vehicle, no [scripture of] a definitive meaning (*nītārtha*), by which [one can] determine(*avadhāraṇa*) that there are no inconsistent scriptures.

25

[Vasubandhu]

If [you] say so, do, the happy men of gods!, [you mean that you] know all the [scriptures of the] great vehicle?

[Śrāvakayāna]

30 [We] answer no.

[Vasubandhu]

If [you] say so, how do [you] know that there is not [any scriptures of] a definitive meaning [in the great vehicle] although [you] don't know all [the scriptures of the great vehicle]? It is not legitimate that [you] abandon [all the great vehicle's scriptures] since [they] are not seen at present. [For] all the Buddha's teachings are not seen at present even in the Śrāvakayāna like

[Chinese Equivalents]

p. 12: 2-7.

T. vol. 2, p. 88b6-8.

於斯等作想  
那羅摩窺闍  
亦餘衆多想

施設於衆生  
及與摩那婆  
皆因苦陰生

TEXT, p. 203: 2-5.

'di dag yod na sems can mi 'am séd las skyes //  
séed bu sées par de skad dag tu kun tu 'dogs //  
de dag dañ ni de bžin gžan yañ mi mañ po //  
phuñ po'i gži dañ rgyu las 'byuñ bar 'gyur ba yin //

p. 12: 10-11.

TEXT, p. 203: 8.

sred pa ni ma / las kyi srid pa ni pha [/]

p. 12: 15.

TEXT, p. 203: 10.

ña'o sñam pa'i ña rgyal yin no [//]

[in the great vehicle].

[Śrāvakayāna]

How is it known that all the Buddha's teaching is not [seen at present]?

[Vasubandhu]

5 [We can] understand that all the Buddha's teachings are not [seen at present], because the originals of the compiled [texts which were made at the meeting of compiling scriptures] have been lost<sup>19</sup>, such as: 1) *The Chief*, 2) *Ānanda*, 3) *Bhaddāri*, 4) *The Explanation of the Aggregate of Suffering*, 5) *The Explanation of Stages*, 6) *Udāyin*, 7) *The Voidness*, 8) *Udayana*, 9) 10 *Pūrṇa*, 10) *Ghopaka*, 11) *Rampaka*, 12) *Nirvāna*, 13) *Protecting Kingdom*, 14) *the Scripture of a Destination* and 15) the other [scriptures] were also lost. [For example those of such scriptures as cited below were lost at present].

1) It is related in *the Scripture of the Chief* that

15 Indra, the ruler of Gods, said, "The venerable chief ! Though [I] examine after estimating whoever lives in Jambu states [such as] Buddha's disciplines from [all] my heart, any monks do not hold this manner of doctrine (*dharmaparyāya*) except for the venerable chief. The venerable chief ! Hold this manner of doctrine. This manner of doctrine is what Buddha taught"

20 If [you] infer from [the content of] this [scripture's fragment], it is clear that no other [manner of doctrine] did not exist at that time.

2) Furthermore, all the teachings of Buddha were not seen even when a saint, Ānanda, lived soon after Buddha, *bhagavat*, being extinguished [that is, entering into *nirvāna*]; hence it is now needless to say [that all the Buddha's 25 teaching is not seen at present]. [It is related] in *the Ānanda Scripture*<sup>20</sup> that

When Buddha had come to an old age, he ordered Ānanda to be an attendant, thinking that "my teaching will [continue to] be held from now".

30 The very [scripture] related,

I make an attendant for the reverend over twenty years old.

It is related in the same scripture that,

I held from Buddha more than eighty-thousand aggregates of doctrine [and] two [aggregates of doctrine] from monks.

35 On account of that, it ought to be known that what the Lord had expounded before was not held by him. [To think] that [what the Lord had expounded]

[Pāli Equivalents]

p. 14: 5-12.

VyY, TEXT, pp. 203-204<sup>21</sup>.

1) *bla ma* 2) *kun dga'* 3) *'od sel* dañ // 4) *sdug bsñal phuñ ston* 5) *sa ston* dañ // 6) *'char ka* 7) *ston ñid* 8) *chu las skyes* // 9) *gañ po* 10) *sa 'tsho* 11) *chu śiñ* dañ // 12) *mya ñan 'das* dañ 13) *yul 'khor skyoñ* // 14) *'gro ba'i mdo* dañ de bñin gñan // yañ dag bsdus pa'i gñi ñams phyir // mtha' dag min par rtogs pa yin //<sup>®</sup>

TJ, P. 180a5-7.

1) *bla ma* 2) *kun dga'* 3) *ba da li* // 4) *sdug bsñal phuñ po* 5) *sa ba* dañ // 6) *'char byed* 7) *ston pa* 8) *'char ba* dañ // 9) *gañ po* 10) *sbas pa* <sup>®</sup> 11) *ram pa* dañ // 12) *mya ñan 'das* dañ 13) *yul 'khor skyoñ* // źes bya gñan yañ 14) *'gro ba'i mdo* // rtsa ba'i sdud par ma tshañs bas // rgyas pa min par rtogs par bya //<sup>22</sup>

p. 14: 14-19.

1) *Uttara-sūtra*. AN IV, p. 166: 7-10.

yāvatā bhante Uttara manussesu [catasso parisā: bhikkhū bhikkhuniyo upāsakā upāsikāyo], na ayaṃ dhammapariyāyo kismiñci patiṭṭhito / uggañhātu bhante āyasmā Uttaro imaṃ dhammapariyāyaṃ.

p. 14: 27-29.

2) Unidentified. TEXT, p. 204: 20-21; 23; 25-26.

bcom ldan 'das bgres pa'i gnas skabs na ña'i bstan pa yañ 'dzin par 'gyur ro sñam nas 'phags pa kun dga' bo rim gro bar bskos [/]

p. 14: 31.

[P. 115a] bdag gis lo ñi śu lhad cig btsun pa la rim gro bgyid do [//]

p. 14: 33-34.

bdag gis chos kyi phuñ po bryad khri lhad ni bcom ldan 'das las gzuñ gñis ni dge sloñ dag las so [//]

⑥ Comparing those two Tibetan translations, we find a few differences; but except for the differences of those equivalents in being translated, it seems to be assumed that their original is the same one. See, Skilling2000, p. 330.

⑦ See, Ejima1970, p. 100, footnotes 8).



was only the [two doctrines] held from monks, is not logical; because it is not legitimate that less doctrines than 1/40 [of all the doctrines] were taught during the term. If a saint, Ānanda, had known all [the teachings], the divine ruler, Indra, would not have said in *the Scripture of the Chief* as follows;

5 even a monk does not hold this manner of doctrine.

Thus he(Ānanda) had not held all [the Buddha's teaching]; the compilers [of scriptures] compiled [only] what had been told by him. Therefore all the teachings of Buddha are not seen at present.

3) It is related in *the Scripture of Bhaddāri* that

10 The Lord(Buddha) related, "Bhaddāri! At that time when I explained to the assemblage of monks the manner of doctrine [which is] a metaphor of a boy and a wise horse, you were a few".

The scripture is not seen.

4) It is in detail related in *the Scripture of an Explanation of Aggregates*  
15 *of Suffering* that

The Lord related the Mahānāma of Śākya family. "At one time when I stayed at the castle of king in Ḡḍhrakūṭa mountain, going to wide side mountain(*vīpulanāśva*), [I] saw the naked men raising [their] hands up". [omission] "[I] told them this".

20 The scripture is not seen.

5) It is in detail related in *the Scripture Explaining Stages*<sup>23</sup> that

The Lord related. "At one time I stayed in the castle of king at Ḡḍhrakūṭa mountain. Then I approached the [place] where many other heretics(*tīrthika*), Parivrājaka, were. After [my] approaching,  
25 [they said] to me this..."

The scripture is not seen.

6) [It is related] in *the Scripture of Udāyin*<sup>24</sup> that

there is the manner [of explanation which was] declared [to be] four feelings by me.

30 The scripture is not seen.

7) [It is related] in *the Scripture of Voidness* that

the holy man, Ānanda, recited: at one time Buddha, *Bhagavat*, of the Śākya family had stayed in the city called the Town of Śākya family; at that time I had apprehended what Buddha had told me as follows:

35 "Ānanda! I often stay at voidness".

The scripture is not seen.

[Pāli and Chinese Equivalents]

- p. 16: 10-12. 3) *Bhaddāli-sūtra*. MN I, p. 445: 26-27<sup>®</sup>.  
 appakā kho tumhe Bhaddāli tena samayena ahuvattha yadā vo  
 ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ /  
 T. vol. I, 749a23-24. 跋陀和利。我於昔時。爲諸比丘說清淨馬喻法。
- p. 16: 16-19. 4) *Cūladukkhakandha-sutta*. MN I, pp. 92-95: 26-28.  
 (cf. T. vol. I, p. 586b-587b).  
 [mahānāmo sakko bhagavā etadavocat]  
 ekam ida ahaṃ Mahānāma samayaṃ rājagahe viharāmi Gijjhakūṭe  
 pabbate / tena kho pana samayena sambahulā nigaṇṭhā ...  
 ubbhaṭṭhakā honti...  
 ....te [nigaṇṭhe] etad avocaṃ
- p. 16: 22-25. 5) Unidentified. TEXT, p. 205:27-p. 206: 3.  
 bcom ldan 'das kyis bka' stsal ba / dus de gcig gi tshe rgyal po'i  
 khab ri bgrod bya la 'dug go // [P. 115b] de nas g'zan mu stegs can  
 kun tu rgyu ba rab tu mañ po dag na ga la ba der lhags so // lhags  
 nas na la don 'di [//]
- p. 16: 28-29. 6) *Udāyi-sūtra*. SN IV, p. 224: 29-30<sup>®</sup>.  
 [tisso]<sup>®</sup> pi mayā vedanā vuttā pariyāyena //
- p. 16: 32-35. 7) *Sūnyatā-sūtra*. MN III, p. 104: 6-10.  
 ekam idaṃ bhante samayaṃ bhagavā sakesu viharati/ nagarakam  
 nāma sakyānaṃ nigamo / tattha me bhante bhagavato sammukhā  
 suttaṃ sammukhā paṭiggahitaṃ, "suññatāvihārenāhaṃ Ānanda  
 etarahi bahulaṃ viharāmi"-iti /  
 T. vol. 1, p. 737a: 1-4.  
 尊者阿難則於晡時。從燕坐起往詣佛所。稽首佛足卻住一面。白  
 曰。世尊一時遊行釋中。城名釋都邑。我於爾時從世尊聞說如是  
 義。阿難。我多行空。

⑧ VyY reads 'the assemblage of monks' (*bhikkhusaṃgha*), but Pāli just reads 'you' (vo). Furthermore in Chinese the phrase, 'a boy and a wise' is translated as 'purity (清淨)'; did the translator discern the connotation?

⑨ Cf. T. vol. 2, 124a: 5-6.

⑩ As Vasubandhu argues, there does not remain the phrase that explains "four feelings". Except for this phrase SN just relates "two feelings (dve vedanā)" or "five feelings (pañca vedanā)" etc. Cf. SN IV, p. 224: 28, 30. But "four feelings" are related in Chinese version: 佛告優陀夷。我有時說一受。或時說二受。或說三·四·五·六·十八·三十六。乃至百八受 (Emphasis Added).

8) It is related in *the Scripture of Udanaya*<sup>25</sup> that

Great king! I remember such a saying that "a monk or a Brahman, whoever [he] is, no one knows or understands [all the teachings] at once in the past, at the present and in the future. That place does not exist".

The scripture is not seen.

9) It is in detail related in *the Scripture of Pūrṇa* that

An elder Ānanda said, "the venerable men! a monk! an elder [one]! There is a son of Mantāni named Pūrṇa. He, when I'd been a novice before, [some lines omitted], expounded here such a speech of extremely deep doctrines "

The scripture is not seen.

10) It is in detail related in *the Scripture of Gopaka*<sup>26</sup> from one [sentence] to the other [sentence] that

Varsākāra said; in the time when a monk, Gautama, uttered words, [he] stayed in Gunjikāvasatha.

and [in the other],

At that time Buddha, the Lord, appraised me for all [my] meditation (*dhyāna*).

20 The scripture which [tell] such a thing [as the Buddha's teaching in Gunjikāvasatha] and so forth is not seen.

11) It is in detail related in *the Scripture of Rampaka*<sup>27</sup> that

Buddha told,

At that time I told five monks<sup>28</sup>; "five monks! when I had not entered the priesthood, I had learned such [a thing]: a rich layman(*grhapati*) is a danger".

[However] the scripture is not seen.

12) [It is related] in *the Scripture of Mahāparinirvāṇa* that

Oh, comrade, Aniruddha! I heard from Buddha that Buddha with intellect entered into the fourth meditation and became liberated through non-movable serenity.

The scripture is not seen.

13) It is related in *the Scripture of Rāṣṭrapāla* that

Oh, king! This is the solid way that Buddha, Tathāgata, Arhat, the Eveiled told with a keen eye. Or, king! This world is not yours, [you should] not be satisfied. [You] transfer with the cause of desire.

[Pāli Equivalents]

- p. 18: 2-5. 8) Unidentified. TEXT, p. 206: 16-19.  
rgyal po chen po bdag gis ni dge sloñ ñam bram ze gañ la las lan  
cig śes par 'gyur ba'am / mthoñ bar 'gyur ba gañ ma byuñ žiñ mi  
'byuñ la / da ltar yañ med [D. 99a] de / gnas de yod pa ma yin pa  
de lta bu smras pa dran no [//]
- p. 18: 8-11. 9) *Pūrṇa-sūtra*. SN III, p. 105: 10-13.  
Puṇṇo nāma āvuso āyasmā Mantāniputto amhākaṃ navakānaṃ  
sataṃ bahu-upakāro hoti// so amhe iminā ovādena ovadati upādāya  
āvuso Ānanda asmīti hoti no anupādāya // //
- p. 18: 15-16. 10) *Gopaka-[moggallāna]-sutta*. MN III, p. 13: 26-27 / 31-32<sup>Ⓞ</sup>.  
ekamida ahaṃ bho Ānanda, samayaṃ so bhavaṃ Gotamo Vesāliyaṃ  
vihārati mahāvane Kūṭāgārasālāyaṃ /
- p. 18: 18-19.  
sabbañ ca pana so bhavaṃ Gotamo jhānaṃ vaṇṇesīti /
- p. 18: 23-26. 11) Unidentified. TEXT, p. 207: 12-15.  
de na ñas dge sloñ rten lña rñams la bka' tsal pa / rten lña dag  
ña sñon rab tu [P. 116a] 'byuñ bar rab tu ma byuñ ba na 'di ltar  
slob ste / khyim pa ni ñam ña'o [//]
- p. 18:29-31. 12) *Mahāparinibbāna-sutta*<sup>Ⓞ</sup> DN II, p. 156: 4-19.  
...Ānando ayasantaṃ Anuruddhaṃ.....catutthajjhānaṃ samāpajji...  
...parinibbuto bhante Anuruddha Bhagavā' ti...
- p. 18: 34-36. 13) *Rāṣṭrapālasūtra*. MN II, p. 68: 15.  
atthi kho mahārāja tena bhagavatā jānatā passatā arhatā sammā-  
am buddhena cattāro dhammauddesā uddiṭṭhā /

Ⓞ Cf. AKBh, 433: 12-14

Ⓞ T. vol. 1, pp. 11-30: 260-207; MPS, 396: 42.

The scripture is not seen.

14) It is in detail related in *the Scripture of a Destination* that

Anāthapiṇḍada said [to us]: "I [heard] that there is a living being that will be born in a good destination<sup>29</sup> or a heavenly world(*svargaloka*) or a gods' [world] after death, owing to the cause of having given a grove(*ārāma*) [to Buddha]; [lines omitted], owing to the cause of [Buddha's] having blessed [me in return for] the gift...

The scripture is not seen.

15) In the same way it is evident even by other scriptures that [all the Buddha's teachings are now not seen]. For instance [it is related] in *the Scripture of Silence* that

Maudgalyāna explained the Buddha's teaching that had been taught before: "Maudgalyāna! since this [teaching] is the silence of holy men, do not take inattentiveness about that [silence]".

15) And [it is related] in *the Scripture of Support* that, as this contemplation(*samādhi*) is the residence of holy men, do not take inattentiveness about this [contemplation].

These scriptures are not seen.

A group of scriptures(*sūtrānta*) related in other scriptures such as *Mahā-parinirvāṇa[-sūtra]* and so on, is seen with different recitation. Therefore it is evident with these [fifteen scriptures] and many other proofs of scriptures, that "all the Buddha's teachings are now not seen even in Śrāvakayāna".

Even the originals of the compiled [scriptures] which arhats [such as] Mahākāśyapa and so on made, are now damaged and lost; [1] for [each] arrangement of the canonical texts(*āgama*) and the chapters(*parivarta*) and the scriptures(*sūtra*) is different among other schools; and [2] for the scriptures compiled [together with] other canonical texts and chapters, are also compiled [together with another canonical texts and chapters] even in the very same school; and [3] for the scriptures such as *Entering into Womb* (*Garbhāvākṛānti*), *Producing Enjoyment* (*dGa' Byed*) and *The End of Time* (*tShe'i mTha'*) and so forth, are seen without being inconsistent with the fragments of scriptures.

How can [you] know that, when the compiled [scriptures] are damaged and lost as [stated] above, "all the Buddha's teachings remain at present"? We have heard from the tradition that "even the *Ekottarika[-āgama]*, [which is a section of the canon], was the *Śatottarika[-āgama]*". But now we cannot

[No Equivalents]

p. 20: 3-7. 14) *Gatisūtra*. TEXT, p. 208: 4-9. [AN VII, p. 52]<sup>Ⓞ</sup>.

mgon med zas sbyin gis smras pa / bdag gis bcom ldan 'das la kun  
dga' ra ba phul ba'i rgyus lus žig nas bde 'gro mtho ris kyi 'jig rten  
lha rnams su skye bar [D. 99b] 'gyur ba'i sems can yod [//]  
žes bya ba nas /  
yon sño ba byas pa'i rgyus... [/]

p. 20: 12-14. 15) Unidentified. TEXT, p. 208: 13-14; 15-16.

mod gal gyi bus sañs rgyas kyi gsuñ sñon gsuñs pa bstan pa la  
mod gal gyi bu 'di ni 'phags pa'i cañ mi smra ba yin pas de la bag  
med par ma byed cig [/]

p. 20: 16-17.

tiñ ñe 'dzin 'di ni 'phags pa'i gnas pa yin pas 'di la bdag med par  
ma byed cig [/]

---

Ⓞ Cf. Honjo, chap3[19]; 6[43].

see the latter, since it was damaged and lost. Therefore it ought not be determined that, since the scriptures of a definitive meaning(*nītārtha*) are not now seen even among [the scriptures of] the great vehicle, there is no [scripture of] a definitive meaning.

5

#### 4. The great vehicle as the teaching of an intended meaning

(P. 116b6; D. 99b7; TEXT, p. 209)

[Vasubandhu]

It ought to be examined whether this [great vehicle] is [the teaching] including an intended meaning<sup>30</sup> or [the teaching having] a literal meaning. Even if [the scriptures] explaining [the teaching of] a definitive meaning (*nītārtha*) are not seen [at present], [we] cannot know that this [great vehicle] is not [the teaching of] a literal meaning(*yathārutārtha*).

[Śrāvakayāna]

15 Then how [is the great vehicle]?<sup>31</sup>

[Vasubandhu]

[We answer that this great vehicle] has a specific intention.

[Śrāvakayāna]

Why [can you know that it has a specific intention]?

20 [Vasubandhu]

Because [this great vehicle] is inconsistent [with other scriptures which are conceived as the teaching of a literal meaning]. Such [teachings] as the [cited below] and so forth were repeatedly taught in [*the Scripture of*] *the Perfection of Wisdom*.

25 All the things do not have any nature.

Again it is explained in the very [scripture] that,

30 a Bodhisattva, who wants to enter into the lack of defect of Bodhisattva<sup>32</sup>, wants to surpass the stages of a disciple and a Buddha for himself alone(*Hīnayāna*), wants to stand at the stage incapable of turning back, wants to acquire six supernatural knowledges, wants to know the [mind's] acting and the twitching of all living beings, wants to overcome the knowledge of all of a disciple and a Buddha for himself alone, wants to acquire the entrance to incantation and to contemplation, and with only gratified mind wants to overcome the offerings given to all of a disciple and a Buddha for himself alone,  
35 must learn the perfection of wisdom.

p. 22: 27-36. *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. PPP(Dutt), p. 21: 11-19.  
bodhisattvanyāmam avakramitukāmena, śrāvaka-pratyekabuddha-  
bhūmim atikramitukāmena, avinivartaniyabhūmau sthātukāmena,  
[kumārabhūmiṃ sam-atikramitukāmena], ṣaḍabhiññāḥ prāptu-  
kāmena, sarvasattva[-citta]-caritavispaṇḍitāni<sup>⑭</sup> vijñātukāmena,  
sarvasrāvaka-pratyekabuddhānāṃ jñānam abhibhavitukāmena,  
dhāraṇīsamādhimukhaṃ<sup>⑮</sup> pratilabdhu-kāmena //  
[iti prayoga-sahagato jvalanopamaḥ // matsariṇaḥ sattvān dāne  
pratiṣṭhāpayitukāmena] sarvasrāvaka-pratyekabuddhebhyo dānāni  
diyamānāni ekena anumodanāsahagatena cittena<sup>⑯</sup> abhibhavitu-  
kāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣi-  
tavyam //

⑭ We correct '*vispaṇḍitāni*' instead of '*vispaṇḍitāni*' in accordance with mss of C1. See, Dutt, p. 21, footnote 4.

⑮ Read mukham instead of sukhām.

⑯ Read cittena instead of cittopādēna.



Likewise it is related that,

[a Bodhisattva] who wants to accomplish the body of a Buddha must learn the perfection of wisdom; [a Bodhisattva] who wants to accomplish the eighty characteristics and the thirty-two marks of a great man must learn the perfection of wisdom.

Likewise it is related that,

when a Bodhisattva, a great being, practices the perfection of wisdom, a result of great fortune arises, if [he] given the offerings like this; in the same way if given the offerings, [he] will be born at Kṣatriya family or the family of big Śāla; in the same way [he] will be born in gods' who control [enjoyments] magically created by others.

Likewise it is related that,

[a Bodhisattva] who wants to suppress an envious mind must learn the perfection of wisdom; [a Bodhisattva] who wants to make a badly habituated mind not arise, who wants to make a malicious mind not arise, who wants to dismiss a slothful mind, who wants to settle a distraught mind and who wants to make an unwise mind not arise, must learn the perfection of wisdom<sup>33</sup>.

Likewise it is related that,

[a Bodhisattva] who wants to make five eyes arise must learn the perfection of wisdom. What are [those] five [eyes]? That is to say, [they are] [1] the naked eye, [2] the divine eye, [3] the eye of a saint's wisdom, [4] the eye of *dharma* and [5] the eye of Buddha<sup>34</sup>...

Likewise it is related that,

if [a Bodhisattva wants] that blind men, who are in the eastern area, will [be able to] see materials through [their] eyes by my supernatural power, [he] must earn the perfection of wisdom; [if he wants] that deaf people hear sounds by ears, that the mad man gets back his memory, that the naked wears clothes, that the hungry man is satisfied, that the thirsty man is healed, that a man boring in evil worlds gets out of there and makes him acquire human body, that one who is poor at being habituated bases on the aggregate of habit, that one who does not [enter into] meditation is based on the aggregate of concentration and that of liberation and that of knowledge-thought, that one who does not see truth is based on the fruit of one entered the stream and on that of once-returning and on that of one destined

[Sanskrit Equivalents]

- p. 24: 2-5. PPP (Dutt), p. 24: 3-5.<sup>35</sup>  
 buddhakāyaṃ niṣpādayitukāmena [bodhisattvena mahāsattvena]  
 prajñāpāramitāyāṃ śikṣitavyam / aśīty anuvyañjanāni dvātriṃśat-  
 mahāpuruṣalakṣaṇāni ca niṣpādayitukāmena [bodhisattvena mahā-  
 sattvena] prajñāpāramitāyāṃ śikṣitavyam //®
- p. 24: 7-11. Ibid., p. 25: 4-9.  
 bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carañjānāti evaṃ  
 dānaṃ dattaṃ mahāphalaṃ® bhavati / evaṃ dānaṃ dattaṃ  
 kṣatriyamahāśālakuleṣu upapādayati / evaṃ [dānaṃ dattaṃ] para-  
 nirmitavaśavartīṣu deveṣu upapādayati /<sup>36</sup>
- p. 24: 13-18. Ibid., p. 29: 14-18.  
 mātsaryacittaṃ nigrāhitukāmena prajñāpāramitāyāṃ śikṣitavyam /  
 dauḥśilyacittam anutpādayitukāmena, vyāpādacittam anutpādayitu-  
 kāmena, kauśīdyacittam utsraṣṭakāmena, vikṣiptacittaṃ niścitu-  
 kāmena, dauṣprajñacittam aprapañcitukāmena prajñāpāramitāyāṃ  
 śikṣitavyam /
- p. 24: 20-23. Ibid., p. 30: 3-5.  
 pañca cakṣuṣṃ utpādayitukāmena prajñāpāramitāyāṃ śikṣitavyam /  
 katamāni pañca, yad uta [1] māṃsa-cakṣur [2] divyacakṣuḥ [3] ārya-  
 prajñācakṣur [4] dharmacakṣur [5] buddhacakṣur ..
- p. 24: 25-36 ~ p. 25: 1-3. Ibid., p. 32: 4-15.  
 ye pūrvasyāṃ diśi sattvā andhās te mama anubhāvena cakṣuṣā  
 rūpāni drakṣyanti iti, prajñāpāramitāyāṃ śikṣitavyam / vadhirāḥ  
 śrotreṇa śabdān śroṣyanti iti, unmattāḥ smṛtiṃ pratilapsānte iti,  
 nagnās celāni pratilapsānta iti, jighatsitāḥ sattvāḥ pūrṇapātrā  
 bhaviṣyanti iti, apāyopapanās ca apāyebhyo vimokṣyante iti, duḥ-  
 śīlān śīlaskandhe pratiṣṭhāpayiṣyāmi iti / asamāhitān samādhi-  
 skandhe vimukti-jñānadarśanaskandhe pratiṣṭhāpayiṣyāmi iti,  
 adṛṣṭasatyān srotāpattiphale pratiṣṭhāpayiṣyāmi iti, sakṛdāgāmi-  
 phale anāgāmiphale arhatve pratyekabuddhau anuttarāyāṃ samyak  
 sambodhau pratiṣṭhāpayiṣyāmi iti bodhisattvena mahāsattvena  
 prajñāpāramitāyāṃ śikṣitavyam /

① The PPP's edition is inverted in this line.

② In VyY it reads "loṅs spyod chen po nid kyī 'bras bu", that is, "mahāsambhogā-  
 phala".

more to return [to this world] and on Arhat and on one enlightened for himself alone and on supremely perfect enlightenment, [he] must learn the perfection of wisdom<sup>37</sup>.

These stated and so forth, and an atonement for all sins are taught.

- 5 If the phrases, "[all the things] do not have any nature" and so forth, are [the teaching of] only a literal meaning, [they] would be inconsistent with all these [teachings related in the above scripture]. Since there is not in the least what is to be grasped, it is not legitimate even to grasp like that: "[a Bodhisattva] would become like this from this cause"; or [can we] think how  
10 what is to be grasped like that is to be grasped?

Therefore those phrases should not be conceived to be [the teachings of] a literal meaning; for [they] are inconsistent with other scriptures.

[Śrāvakayāna]

Then how [do we conceive those phrases]?

- 15 [Vasubandhu]

[You should conceive them to be] having a specific intention. For example, [there are] one stanza [which says],

    killing father and mother,

and the other stanza [which says],

- 20 not believing [in anything] and knowing a non-compositional thing<sup>38</sup>.

Even though there is no teaching of a definitive meaning in [these two] stanzas, [you] should not conceive [them] to be [the teaching of] a literal meaning; for [they] are inconsistent with other scriptures.

[Śrāvakayāna]

- 25 Then how [do we conceive those two stanzas]?

[Vasubandhu]

[You should conceive them to be the teaching] of a specific intention.

##### 5. The great vehicle and nihilism (P. 118a3; D. 101a2; TEXT, p.212)

- 30 [Śrāvakayāna]

Then, even if these [scriptures] are held to be inconsistent [with others], why do not [you] admit like this: [these scriptures] were made as texts to let the weak mind fall into nihilism, [Buddha] thinking that "a certain people will rely on nihilism when they are deceived in that way"? Because, even

- 35 though these [scriptures] are taught as mutually inconsistent, those who adhere to the [view] that "none of the [things] exist" will necessarily appear.

[Sanskrit Equivalents]

p. 26: 18. AS, p.107: 1.

mātaraṃ pitaraṃ hatvā

p. 26: 20. TEXT, p. 212: 13.

ma dad byas pa mi śes dañ /

[Vasubandhu]

It is their fault of knowledge(*jñāna*); or their actions and so on destitute of the previous nature(*dharmā*), let them degenerate like that, but this [great  
5 vehicle] does not let [them] degenerate.

[Śrāvakayāna]

How is it known?

[Vasubandhu]

[This] is connected with the very mentioned above: "[these scriptures are  
10 mutually] inconsistent". [This is connected with] also the related in other  
scripture.

It ought to be known that these virtues(*guṇa*) and more than them  
arise in those who comprehend and understand deep meanings and  
words and letters of the [teaching] preached by Tathāgata, and who  
15 let one comprehend, conform, not resist(*apratikūla*), connect, not  
harm [his] specific intention, and who let one comprehend and  
understand [all the] meanings but do not let one conform letters  
[literally].

This [scripture] is inconsistent with that [which you have mentioned above]:  
20 "to hold [the great vehicle] to be [the teaching of] a literal meaning is to let  
living beings fall into nihilism".

[Śrāvakayāna]

How was it taught [by Buddha] that [his teaching] is held to be [the  
teaching of] a literal meaning and is comprehended to be [the teaching of] a  
25 specific intention ; and that the former and the latter should be connected?

[Vasubandhu]

It is related in the very [scripture] that

Brahman! Moreover Tathāgata accepts that [he] has taught  
'permanence(*nitya*)' with synonyms(*pariyāya*) of a specific intention. He  
30 accepts that he taught impurity(*saṃkleśa*), destruction(*uccheda*) and  
what should not to be done(*akṛtya*); that he has a wrong view  
(*mithyādr̥ṣṭi*), does not believe [in anything], is ingratitude  
(*akṛtajñā*), hollows out a house, eats a vomit(*vāntāśa*) and spoils a  
occasion(*hatāvakāśa*); even so, Tathāgata does not either exist or  
35 appear in those teachings; Tathāgata taught them with specific  
intentions(*abhiprāya*). Tathāgata taught those intentions by which a

[No Equivalent]

p. 28: 12-17. Unidentified. TEXT, p. 213: 5-10.

gañ dag de b'zin g'se'gs pas gsuñs pa'i don dañ / tshig dañ yi ge zab  
mo dag rtogs par khoñ du chud par byed/ dgoñs pa brtogs par byed /  
rjes su mthun par byed / ma mthun par mi byed / sbyor bar byed /  
gnod par mi byed / don rtogs par khoñ du chud par byed kyi / tshig  
'bru'i rjes su rgyug par mi byed pa de dag la yon tan 'di dag dañ de  
bas lhag pa dag 'byuñ bar rig par bya'o [//]

p. 28: 28-36 ~ p. 30:1-4. Unidentified. TEXT, p. 213: 18-26 ~ p. 214: 1-3.

tshañs pa g'zan yañ de b'zin g'se'gs pa ni dgoñs pa'i rnam grañs kyis  
rtag pa gsuñs pa yin par ñid [D. 101b] žal gyis 'ches par mdzad /  
kun nas ñon moñs pa gsuñs pa dañ / chad pa gsuñ pa dañ / mi bya  
ba gsuñ pa dañ / log par lta ba can dañ / ma dad pa dañ / bya ba  
mi ses pa dañ / khyim 'bugs pa dañ / skyugs pa za ba dañ / go  
skabs bcom pa yin par ñid zil gyis 'che ba mdzad kyañ de b'zin  
g'se'gs pa ni bstan pa de dag la med ciñ min snañ ste / de ni de  
b'zin g'se'gs pas dgoñs nas gsuñs pa yin no // de b'zin g'se'gs pa ni  
dgoñs pa gañ gis sems can mñon pa'i ña rgyal gtoñ ba'i dgoñs pa  
de dag ston par mdzad pa yin no // tshañs pa de ltar na de b'zin  
g'se'gs pa ni dgoñs nas chos ston par mdzad pa yin pas de la byañ  
chub sems dpas sgra thams cad la skrag par mi bya'o [//]

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living being) [could] dismiss [the view of] self-conceit(*abhimāna*).  
Brahman! Since Tathāgata taught doctrines(*dharma*) with specific  
intentions like that, a Bodhisattva should not be afraid of all his  
words.

- 5 If this [teaching] is not admitted not to be the [teaching of] a literal meaning,  
[it] would be inconsistent [in itself]; or [it] is admitted [not to be], how [can  
you say] that "the great vehicle was made as a text in order to let [living  
beings] fall into nihilism"?

Furthermore it is related that

- 10 Bodhisattvas with four natures(*dharma*) exclusively teach and teach  
that there is no affliction. What is the four [natures]? 1) Bodhisattvas  
exclusively teach that all the things has no personality[-substance]  
(*pudgala*); 2) Bodhisattvas exclusively teach that they are not pleased  
with places(*āyatana*) of all living beings' births; 3) Bodhisattvas  
15 exclusively teach an incantation(*dhāraṇī*) of the great vehicle; 4)  
Bodhisattvas exclusively teach that good actions and evil [ones] won't  
all perish.

That teaching is also inconsistent with [your assertion that the great vehicle  
was made for] 'grasping nihilism'.

- 20 [It is related] in *the [Scripture] Explained by a Saint, Vimālakīrti*, that  
all the things, which are neither being nor nothingness, arise,  
depending upon causes. There is no self(*ātman*), no agent, no enjoyer  
in the [things]. A good action and an evil [one] do not perish".

- [Your assertion] would be inconsistent even with this [teaching]: a  
25 Bodhisattva, Ratnākara, praised Buddha. It is related even in *the Scripture  
of Appearing* with the word as it is(*svavacanena*) that

- If [the great vehicle] is held to be [the teaching of] a literal meaning,  
there would be five faults(*doṣa*). What is the five [faults]? [They are]  
1) the fault that [one] would be in a state of [having] no belief, 2) the  
30 fault that what one has sought would be lost, 3) the fault of deceiving  
others, 4) the fault of underestimating a teacher and 5) the fault of  
dismissing doctrines.

It is said by the Bodhisattva with an exceedingly purified intellect that

- If [the great vehicle] is imagined to be [the teaching of] a literal  
35 meaning, those who draw own [view] would spoil intellect<sup>39</sup>(*buddhi*);  
[they would] abuse and blame the well explained [teaching]. [Such an

[Tibetan and Chinese Equivalents]

p. 30: 10-17.

Unidentified. TEXT, p. 214: 8-18.

byañ chub sems dpa' chos bži dañ ldan pa rnams ni mgo  
gcig tu smra ba yin žiñ gduñ ba med par smra ba yin no //  
bži po gañ dag gañ že na / 1) byañ chub sems dpa' rnams ni mgo  
gcig tu chos thams cad gañ zag med par smra ba yin/ 2) byañ chub  
sems dpa' rnams ni mgo gcig tu skye ba thams cad kyi skye mched  
rnams la mñon par dga' ba med par smra ba yin / 3) byañ chub  
sems dpa' rnams ni mgo gcig tu theg pa chen po'i bśnags pa smra  
ba [P. 119a] yin / 4) byañ chub sems dpa' rnams ni mgo gcig tu dge  
ba dañ / mi dge ba'i las rnams chud mi za bar smra ba yin no [//]

p. 30: 21-23. *Āryavimālakīrtinirdeśa*<sup>⑩</sup>. P. 183a1-2; D.274b7-275a1.

ma chis pa ma lags pa dañ ma ma chis ma lags dañ //  
chos 'di thams cad rgyu las brten<sup>⑪</sup> nas 'byuñ ba dañ //  
'di la bdag med tshor ba po dañ byed med ciñ //  
dge sdig las ci'añ chud mi za žes gsuñ gis ston //

T475, p. 537c15-16.

T476, p. 558c3-4. (Cf. T474, p. 519c18-19)

Tr by., Kumārajīva (鳩摩羅什)

Hiuan-tsang (玄奘)

說法不有亦不無 以因緣故諸法生  
無我無造無受者 善惡之業亦不亡

說法不有亦不無 一切皆得因緣立  
無我無造無受者 善惡之業亦不亡

p. 30: 27-32.

Unidentified. TEXT, p. 215: 4-8.

sgra ji bžin gyi don tu 'dzin na ñes pa lña yod do// lña gañ že na /  
1) mi mos pa'i gnas su 'gyur ba'i ñes pa dañ / 2) btsal ba ñams pa'i  
ñes pa dañ / 3) gžan la slu bar byed pa'i ñes pa dañ / 4) ston pa la  
skur ba 'debs pa'i ñes pa dañ 5) chos spoñ bar byed pa'i ñes pa'o[//]

p. 30: 34-36 ~ p. 31: 1.MSA, chapter I, k. 20<sup>40</sup>.

yathārute 'rthe parikalpyamāne svapratyayo hānim upaiti buddheḥ /  
svākhyātātāṃ ca kṣipati kṣatīṃ ca prāpnoti dharme pratighāṃvṛtīva//

<sup>⑩</sup> This stanza is translated into French by Lamotte1987(p. 106). The introduction of it with abundantly philological information must be referred.

*Ni existants(sat) ni non-existants(asat), tous les dharmas naissent en dependance des causes(hetūn pratītya samutpādāḥ); il n'y a en eux ni ame (ātman), ni sujet pensant (vedaka), ni agent(karaka); mais, bon(kuśala) ou mauvais(akuśala), aucun actes (karman) ne perit.*

<sup>⑪</sup> P. rten.



imagination] would become resistance and obstruction to doctrines.  
[Your assertion] would be inconsistent even with that [stanza cited above].

It was related by the Lord even in *[the Scripture]* that *the Great Belief in the Scripture of the Great Vehicle*<sup>41</sup> Arises that

- 5 A son of good family! if [a Bodhisattva] examines doctrines with error, [that is to say], literally, the arising of belief in the great vehicle is not possible. [But] if [he] concentrates on [the teaching of] an intended meaning without error, [that is to say], not literally, the arising of belief in the great vehicle is possible.
- 10 A son of good family! Likewise if [a Bodhisattva] examines doctrines with error, literally, twenty-eight wrong views would arise [in him]:
- 1) the view of mark (*nimitta-dṛṣṭi*)
  - 2) the view that a view is not [taken for] a view (*dṛṣṭāv-adṛṣṭi*)
  - 3) the view negating the designation (*vyāhāra-apavāda-dṛṣṭi*)
  - 15 4) the view negating defilement (*saṃkleṣāpavāda-dṛṣṭi*)
  - 5) the view negating truth (*tattva-apavāda-dṛṣṭi*)
  - 6) the view dismissing the application (*prayoganirākaraṇa-dṛṣṭi*)
  - 7) the view of adherence (*parigraha-dṛṣṭi*)
  - 8) the view changed (*pariṇati-dṛṣṭi*)
  - 20 9) the view of non- deliverance (*anairyāṇika-dṛṣṭi*)
  - 10) the view not to be reproached (*anavadya-dṛṣṭi*)
  - 11) the view of escape (*niḥsaraṇa-dṛṣṭi*)
  - 12) the view of obstruction and so forth (*āvāraṇopacaya-dṛṣṭi*)
  - 13) the view of contempt (*avajñā-dṛṣṭi*)
  - 25 14) the view of indignation (*prakopa-dṛṣṭi*)
  - 15) the view not producing any advantage (*apūṇyaprasava-dṛṣṭi*)
  - 16) the inversed view (*viparīta-dṛṣṭi*)
  - 17) the view of fatigue without any fruits (*vaiphalya-dṛṣṭi*)
  - 18) the view of bringing forth (*prasava-dṛṣṭi*)
  - 30 19) the deceiving view
  - 20) the view not to be acknowledged (*anabhyupagama-dṛṣṭi*)
  - 21) the hypocritical view (*kusṛti-dṛṣṭi*)
  - 22) the view to be suppressed (*nigrāhya-dṛṣṭi*)
  - 23) the view of reverence (*satkāra-dṛṣṭi*)
  - 35 24) the view of underestimation (*abhyākhyāna-dṛṣṭi*)
  - 25) the intensely perplexed view (*dṛdhamūḍhatā-dṛṣṭi*)

[Tibetan Equivalents]

*Mahāprasādaprabhāvanā-mahāyāna-sūtra*

p. 32: 5-p. 42: 34.

VyY, TEXT, pp. 215-222.

rigs kyi bu bzin du tshul bzin ma yin pas chos rnam la rab tu rnam par 'byed na theg pa chen po la dad pa'i 'byuñ gnas su mi 'gyur ro // dgoñs pa can gyi don ni sgra ji bzin du ma yin par tshul bzin yid la byed na theg pa chen po la dad pa'i 'byuñ gnas su 'gyur ro // rigs kyi [P.119b] bu 'di ltar byañ chub sems dpa' sgra ji bzin du tshul bzin ma yin pas chos rnam la rab tu rnam par 'byed na / lta ba bzañ po ma yin pa ñi su rtsa brgyad skye ste / 'di lta ste /

1) mtshan mar lta ba dañ / 2) lta ba la lta ba ma yin par lta ba dañ / 3) tha sñad la skur pa 'debs pa'i lta ba dañ / 4) kun nas ñon moñs pa la skur pa 'debs pa'i lta ba dañ / 5) de kho na ñid la skur pa 'debs pa'i lta ba dañ / 6) sbyor ba gtoñ ba'i lta ba dañ / 7) yoñs su 'dzin pa'i lta ba dañ / 8) bsgyur ba'i lta ba dañ / 9) ñes par 'byin pa ma yin pa'i lta ba dañ / 10) kha na ma tho ba med pa ñid du lta ba dañ / 11) ñes par 'byuñ bar lta ba dañ / 12) sgrib pa la sogs pa'i lta ba dañ / 13) brñas pa'i lta ba dañ / 14) 'khrugs pa'i lta ba dañ / 15) bsod nams ma yin pa skyed pa'i lta ba dañ / 16) phyin ci log gi lta ba dañ / 17) ñal [D. 102b] ba 'bras bu med pa'i lta ba dañ / 18) skyed pa'i lta ba dañ / 19) slu ba'i lta ba dañ/ 20) khas mi len pa'i lta ba dañ / 21)ñan gYo ba'i lta ba dañ/ 22)tshar gcod pa'i lta ba dañ / 23) bkur sti'i lta ba dañ / 24) skur ba'i lta ba dañ / 25) rmoñs pa ñid tshabs che ba'i lta ba dañ / 26) kha na ma tho ba ñid kyi lta ba dañ / 27) lta ba chen po dañ/ 28) mñon pa'i ña rgyal gyi lta ba'o//

P.812, Nu18b8-21b3.

rigs kyi bu byañ chub sems dpa' sgra ji bzin du tshul bzin ma yin par chos rab tu rnam par 'byed ni theg pa chen po la dad pa skye ba'i gnas ma yin no // [P. 19a] sgra ji bzin du ma yin gyi dgoñs pa las byuñ ba'i don tshul bzin yid la byed pa ni theg pa chen po la dad pa skye ba'i gnas yin no // rigs kyi bu 'di ltar byañ chub sems dpa' sgra ji bzin du tshul bzin ma yin par chos rab tu rnam par 'byed pa la / yañ dag pa ma yin pa'i ta ba ñi su rtsa brgyad 'byuñ ño // 'di lta ste /

1) mtshan mar lta ba dañ / 2) lta ba la lta ba ma yin par lta ba dañ / 3) tha sñad la skur pa 'debs pa'i lta ba dañ / 4) kun nas ñon moñs pa la skur pa 'debs pa'i lta ba dañ / 5) de kho na la skur pa 'debs pa'i lta ba dañ / 6) sbyor ba sel ba'i lta ba dañ / 7) yoñs su 'dzin pa'i lta ba dañ / 8) sgyur ba'i lta ba dañ / 9) ñes par 'byuñ ba ma yin pa'i lta ba dañ/ 10) kha na ma tho ba med par lta ba dañ / 11) 'byuñ bar lta ba dañ / 12) sgrib pa sogs pa'i lta ba dañ / 13) brñas pa'i lta ba dañ/ 14) rab tu 'khrugs pa'i lta ba dañ / 15) bsod nams ma yin pa 'phel ba'i lta ba dañ / 16) log par lta ba dañ / 17) ñal ba 'bras bu med pa'i lta ba dañ/ 18) 'byuñ bar lta ba dañ / 19) slu ba'i lta ba dañ/ 20) khas mi len par lta ba dañ/ 21) gYo ba'i lta ba dañ / 22) chad pas gcad pa'i lta ba dañ / 23) bkur sti byed par lta ba dañ/ 24) skur ba'i lta ba dañ / 25) rmoñs pa brtan pa'i lta ba dañ / 26) ma smri ba'i lta ba dañ/ 27) lta ba chen po dañ/ 28) mñon pa'i ña rgyal gyi lta ba'o //

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- 26) the reproached view (*avadya-dṛṣṭi*)  
 27) the view of greatness (*mahā-dṛṣṭi*)  
 28) the view of self-conceit (*abhimāna*)

5           1) A son of good family! In them what is the view of mark (*nimitta*  
*-dṛṣṭi*)? I taught the non-existence of things (*dharmā*), intending  
 [that of] nature (*svabhāva*) which had arisen from [causes]; if one,  
 adhering to that [teaching] as [that of] a literal meaning  
 (*yathārutārtha*), adheres to also defiled and purified things as  
 10 non-existence, the nihilism would arise [in him], who holds a mark to  
 be non-existence. Therefore it is called the view of mark.

2) In them [what is] the view that a view is not [taken for] a view  
 (*dṛṣṭāv-adṛṣṭi*)? When a Bodhisattva adheres to that nihilism, an  
 15 idea that [this is] not a view occurs [to him]. That nihilism is his view  
 of greatness. Therefore it is called the view that a view is not [taken  
 for] a view.

In them [what is] 3) the view negating the designation (*vyāhāra*  
 20 *-apavāda-dṛṣṭi*)? and [what is] 4) the view negating defilement (*saṃ-*  
*kleṣāpavāda-dṛṣṭi*)? and [what is] 5) the view negating truth (*tattva-*  
*apavāda-dṛṣṭi*)? When [a Bodhisattva] negates all [the things]  
 through the view of mark (*nimitta-dṛṣṭi*), [he] adheres to the view  
 negating the designation, to the view negating defilement and even  
 25 the view negating truth. Therefore [they are] called the view negating  
 the designation and the view negating defilement and the view  
 negating truth.

6) In them [what is] the view dismissing the application (*prayoga*  
 30 *nirākaraṇa-dṛṣṭi*)? The above [mentioned Bodhisattva] with the view  
 negating (*apavādadṛṣṭi*) dismisses the application which investigates  
 (*pravicaya*) the retreat (*parihāṇa*) from the superiority (*viśeṣa-*  
*gāmitā*). [Therefore it is called the view dismissing the application].

7) In them [what is] the view of adherence (*parigraha-dṛṣṭi*)? The  
 35 [Bodhisattva] who has the view that a view is not [taken for] a view

## [Tibetan Equivalents]

1) rigs kyi bu de la mtshan mar lta bagañ ze na/ ñas kun tu sbyor ba las byuñ ba'i ño bo ñid la dgoñs nas chos rñams kyi med pa ñid bstan pa gañ yin pa de la sgra ji bzin gyi don du mñon par zen ciñ kun nas ñon moñs pa'i chos rñams dañ / rnam par byañ ba'i chos rñams la yañ med pa ñid du mñon par zen pa na med pa ñid du mtshan mar bzuñ nas med par lta ba 'byuñ ba ste / de lta bas na mtshan mar lta ba zes bya'o//

2) de la lta ba la lta ba ma yin par lta ba ni byañ chub sems dpa' med par lta ba de la mñon par zen pa ni lta ba ma yin pa'i [P. 120a] 'du ses 'byuñ ba yin no // med par lta ba gañ yin pa de ni de'i lta ba chen po yin te/ de lta bas na lta ba la lta ba ma yin par lta ba zes bya'o //

3) de la tha sñad la skur pa 'debs pa'i lta ba dañ/

4) kun nas ñon moñs pa la skur pa 'debs pa'i lta ba dañ/ 5) de kho na ñid la skur pa 'debs pa'i lta ba ni mtshan mar lta ba des thams cad la skur pa 'debs pa na tha sñad la skur pa 'debs pa'i lta ba la yañ mñon par zen par byed / kun nas ñon moñs pa la skur pa 'debs pa'i lta ba la yañ mñon par zen par byed / de kho na ñid la skur pa 'debs pa'i lta ba la mñon par zen par byed do // de lta bas na tha sñad la skur pa 'debs pa'i lta ba zes kyañ bya'o // kun nas ñon moñs pa la skur pa 'debs pa'i lta ba zes kyañ bya'o // de kho na ñid la skur pa 'debs pa'i lta ba zes kyañ bya'o //

6) de la sbyor ba gtoñ ba'i lta ba ni skur pa 'debs pa'i lta ba can de ñid physis gañ gis khyad par du 'gro ba las yoñs su ñams par 'gyur ba rab tu rnam par'byed pa'i sbyor ba gtoñ ba'o //

7) de la yoñs su 'dzin pa'i lta ba ni lta ba la lta ba ma yin par lta [D. 103a] ba dañ / skur pa 'debs pa'i lta ba dañ / sbyor ba gtoñ ba'i lta ba

1) rigs kyi bu mtshan mar lta ba gañ ze na / gañ ñas 'dus pa las byuñ ba'i ño bo ñid las dgoñs te chos rñams med do zes bstan pa de la sgra ji bzin du mñon par zen nas kun nas ñon moñs pa las 'byuñ ba'i chos rñams dañ/ rnam par byañ ba las 'byuñ ba'i chos rñams la yañ mñon par zen ciñ med pa ñid du mtshan mar bzuñ bas med par lta bar 'gyur te/ de'i phyir mtshan mar lta ba zes bya'o //

2) de la lta ba la lta ba ma yin par lta ba ni med par lta ba de la byañ chub sems dpa' de sgra bzin du mñon par zen pas [P. 19b] lta ba ma yin par 'du ses par 'gyur ro // gañ med par lta ba de ni de'i lta ba chen po ste / de'i phyir lta bala lta ba ma yin par lta ba zes bya'o //

3) de la tha sñad la skur pa 'debs pa'i lta ba dañ/

4) kun nas ñon moñs pa la skur pa 'debs pa'i lta ba dañ / 5) de kho na la skur pa 'debs pa'i lta ba ni mtshan mtshan mar lta ba des thams cad la skur ba btab pas tha sñad la skur ba 'debs pa'i lta ba la yañ mñon par zen par ze na / kun nas ñon moñs pa la skur ba 'debs pa'i lta ba la yañ mñon par zen te / de kho na la skur ba 'debs pa'i lta ba la yañ mñon par zen te / de'i phyir tha sñad la skur ba 'debs pa'i lta ba zes kyañ bya / kun nas ñon moñs pa la skur ba 'debs pa'i lta ba zes kyañ bya / de kho na la skur ba 'debs pa'i lta ba zes kyañ bya'o //

6) de la sbyor ba sel ba'i lta ba ni skur ba 'debs pa'i lta ba can de ñid goñ du rab tu rnam par 'byed pa la sbyor ba sel bar byed pa ste / des na khyad par du 'gro ba las yoñs su ñams so //

7) de la yoñs su 'dzin pa'i lta ba ni lta ba la lta ba ma yin par lta ba dañ / skur pa 'debs pa'i lta ba dañ / sbyor ba sel ba'i lta ba can de ñid gzan

(*dr̥ṣṭāvadr̥ṣṭa*), the view negating(*apavāda-dr̥ṣṭi*) and the view dismissing the application(*prayoganirākaraṇa-dr̥ṣṭi*) adheres to only the part of nothingness when he decides the character of things (*dharmalakṣaṇa*) together with other people. Therefore it is called the adhering view.

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8) In them [what is] the view changed(*pariṇati-dr̥ṣṭi*)? If [a Bodhisattva] praises the meaning of great vehicle's scripture, [he] would change their [meanings of the great vehicle] into the very view [of nothingness=nihilism], [thinking] that "all of this indicates nihilism". Therefore it is called the view changed.

10

9) A son of good family! In them [what is] the view of non-deliverance(*anairyāṇika-dr̥ṣṭi*)? What are the view of adherence (*parigraha-dr̥ṣṭi*) and the view changed(*pariṇati-dr̥ṣṭi*) does not render [one] deliver [from this world] to the perfect enlightenment (*saṃbodhi*) by the inferior vehicle(*Hinayāna*) for the sake of self and other; in that case why [can you] call [this view] as [the view of] deliverance to supremely perfect enlightenment (*anuttaryam samyak saṃbodhi*)? Therefore it is called the view of non-deliverance.

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10) In them [what is] the view not to be reproached(*anavadya-dr̥ṣṭi*)? After [he] viewing the non-mark(*animitta*), that is, even if any Bodhisattva having this view [of non-mark] performs an erroneously wrong conduct, the view not to be reproached at all occurs to him. Therefore it is called the view not to be reproached.

25

11) In them [what is] the view of escape(*niḥsarāṇa-dr̥ṣṭi*)? [It] is what a Bodhisattva having the very view of non-mark thinks [as follows]: 'that this view of non-mark is escaped from all the wrong conduct to be reproached'. [However] it is not escaped. Therefore it is called the view of escape.

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12) The view of obstruction and so forth(*āvaraṇopacaya-dr̥ṣṭi*) is the view not to be reproached(*anavadya-dr̥ṣṭi*) and the view of

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## [Tibetan Equivalents]

can de ñid gzan dag dañ lhan cig tu chos kyi mtshan ñid rnam par gtan la dbab par byed pa na med pa'i phyogs kho nar yoñs su 'dzin pas na de lta bas na yoñs su 'dzin pa'i lta ba zes bya'o//

8) de la sgyur ba'i lta ba ni gal te theg pa chen po'i mdo sde'i don gyi bsnags pa brjod pa na 'di dag thams cad ni med pa'i don ston pa yin no zes don de dag lta ba de kho nar sgyur bar byed pa yin te / de lta bas na sgyur ba'i lta ba zes bya'o //

9) rigs kyi bu de la ñes par 'byin pa ma yin pa'i lta ba ni yoñs su 'dzin pa'i lta ba gañ yin [P. 120 b] pa dañ / sgyur ba'i lta ba gañ yin pa de ni bdag bam gzan gyi phyir re zig theg pa dman pas rdzogs pa'i byañ chub tu ñes par 'byin pa ma yin na bla na med pa yañ dag par rdzogs pa'i byañ chub tu lta ci smos pa ste / de lta bas na ñes par 'byin pa ma yin pa'i lta ba zes bya'o //

10) de la kha na ma tho ba med pa ñid du lta ba ni de med pa'i mtshan ma ñid du lta bar gyur na s 'di lta ste / byañ chub sems dpa' gañ zig lta ba 'di dañ ldan na 'khrul ba'i ñes byas cuñ zad spyad kyañ de la thams cad du kha na ma tho bar mi 'gyur bar lta ba 'byuñ ba ste / de bas na kha na ma tho ba med pa ñid du lta ba zes bya ba'o //

11) de la ñes par 'byuñ bar lta ba nibyañ chub sems dpa' med pa'i mtshan mar lta ba can de ñid 'di sñam du med pa'i mtshan mar lta ba 'di ni ñes byas kyi kha na ma tho ba thams cad las ñes par 'byuñ ba yin no sñam du sems pa gañ yin pa ste / de ñes par 'byuñ ba ni ma yin no// de lta bas na ñes par 'byuñ bar lta ba zes bya'o//

12) kha na ma tho ba ñid pa ñid dañ / ñes par 'byuñ bar lta ba bdag ñid sgrib pa la sogs pa'i

dag dañ / chos kyi mtshan ñid rnam par gdon mi za bar byed pa na med pa'i phyogs ñid yoñs su 'dzin te / de'i phyir yoñs su 'dzin pa'i lta ba zes bya'o //

8) de la sgyur ba'i lta ba ni gal te theg pa chen po'i mdo sde'i don [b]rjod ciñ 'di dag thams cad ni med pa'i don du mñon par smra'o zes don de dag med par lta ba de ñid la sgyur ba ste / de'i phyir sgyur ba'i lta ba zes bya'o //

9) de la ñes par 'byuñ ba ma yin pa'i lta ba ni rigs kyi bu bdag dañ gzan yoñs su 'dzin pa'i lta ba gañ yin pa dañ / sgyur ba'i lta ba gañ yin pa de la rten pas de theg pa dman pas kyañ rdzogs pa'i byañ chub tu ñes par mi 'byuñ na / bla na med pa yañ dag par rdzogs pa'i byañ chub tu lta ci smos / de'i phyir ñes [P. 20a] par 'byuñ ba ma yin pa'i lta ba zes bya'o //

10) de la kha na ma tho ba med par lta ba ni de med pa'i mtshan ma la lta bar gyur nas 'di lta gañ lta ba 'di dañ ldan na de gañ cuñ zad 'khrul pa'i ñes byas la spyod kyañ byañ chub sems dpa' de thams cad du kha na ma tho ba med par 'gyur ro sñam du lta bar 'gyur te / de'i phyir kha na ma tho ba med par lta ba zes bya ba'o //

11) de la 'byuñ bar lta ba ni gañ med pa'i mtshan mar lta ba'i byañ chub sems dpa' de 'di sñam du sems te / med pa'i mtshan mar lta ba 'di ni ñes byas kyi kha na ma tho ba thams cad kyi 'byuñ ba'o sñam du sems la de ni 'byuñ ba ma yin te// de'i phyir 'byuñ bar lta ba zes bya'o//

12) de la sgrib pa la sogs pa'i lta ba ni kha na ma tho ba med par lta ba dañ / 'byuñ bar lta ba ñid

escape(*niḥsaraṇa*). [It] brings about an idea that [one regards] the cause of obstruction(*āvaraṇa*) as the obstacle (*pratipakṣa*).

5 13) In them [what is] the view of contempt (*avajñā-dṛṣṭi*)? It is for a Bodhisattva having the view of non-mark to bring about the mind of contempt, [saying] to Śrāvakayāna that 'these doctrines ought not to be meditated by a Bodhisattva; that, since these doctrines are inferior one, a Bodhisattva should not be familiar [with them]; that these doctrines are forever to be dismissed'. Therefore it is called the  
10 view of contempt.

14) In them [what is] the view of indignation(*prakopa-dṛṣṭi*)? It is for a Bodhisattva having the view of non-mark to show his indignation in the heart, [saying] to those people, Śrāvakayāna, that  
15 'we ought not live with these [people], not speak [to them], not converse [with them], not talk [to them], not wear a garment and so forth and not enjoy [with them]'. Therefore it is called the view of indignation.

20 15) In them [what is] the view not producing any advantage (*apūṇyaprasava-dṛṣṭi*)? When [a Bodhisattva] comes to have the view of contempt(*avajñā-dṛṣṭi*) and the view of indignation (*prakopa-dṛṣṭi*), then many advantages will arise. Therefore it is called the view not producing any advantages.

25 16) In them [what is] the inversed view (*viparīta-dṛṣṭi*)? It is for a Bodhisattva having the view of non-mark not to meditate three concentrations(*samādhi*) by that view, not to understand voidness (*śūnyatā*) as voidness, not to understand non-mark (*ānimitta*) as non-mark and not understand free from desire (*apraṇihita*) as free from desire. Therefore it is called the inversed view.  
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35 17) In them [what is] the view of fatigue without any fruits (*vaiphalya-dṛṣṭi*)? The fatigue mediated by contemplation (*samādhi*) of the Bodhisattva having the inversed view (*viparīta-dṛṣṭi*) does not [produce] any fruits. Therefore it is called the view of

[Tibetan Equivalents]

lta ba yin te / sgrib pa'i rgyu de la de'i gñen po  
yin par blo 'byuñ ba'i phyir ro //

13) de la brñas pa'i lta ba ni byañ chub sems  
dpa' med pa'i mtshan mar lta ba can de ñid ñan  
thos kyi theg pa la "chos 'di dag ni byañ chub  
sems dpas goms par mi bya'o // chos 'di dag ni  
dman pa yin pas 'di dag la byañ [D. 103b] chub  
sems dpas mkhas pa ñid du mi bya'o // chos 'di  
dag ni byañ chub sems dpas thag riñ du spañ  
bar bya'o" zes brñas pa'i sems skye ba gañ yin  
pa ste/ de lta bas na brñas pa'i lta ba zes bya'o//

14) de la 'khrug pa'i lta ba ni byañ chub sems  
dpa' med pa'i mtshan mar lta ba can de ñid gañ  
zag ñan thos kyi theg pa pa de dag la " 'di dag  
dañ lhan cig gnas par mi bya // [P. 121a] gleñ ba  
dañ kun tu greñ ba dañ / smra ba dañ / gos la  
sogs pa kun tu spyad pa dañ/ loñs spyod par mi  
bya'o" zes khoñ khro ba'i sems ston pa gañ yin  
pa de / de bas na 'khrug pa'i lta ba zes bya'o //

15) de la bsod nams ma yin pa skyed pa'i lta ba  
ni de ñid brñas pa'i lta ba dañ/ 'khrug pa'i lta ba  
can du gyur na bsod nams ma yin pa mañ du  
bsked pa yin te/ de lta bas na bsod nams ma yin  
pa skyed pa'i lta ba zes bya'o //

16) de la phyin ci log gi lta ba ni byañ chub sems  
dpa' med pa'i mtshan mar lta ba can de ñid gañ  
gis na de'i tiñ ñe 'dzin rnam pa gsum pa bsgom  
pa de mi 'grub pa stoñ pa ñid la stoñ pa ñid du  
mi rtog pa dañ / mtshan ma med pa la mtshan  
ma med pa ñid du mi rtog pa dañ/ smon pa med  
pa la smon pa med pa ñid du mi rtog pa gañ yin  
pa ste / de lta bas na phyin ci log gi lta ba zes  
bya'o //

17) de la ñal ba 'bras bu med pa'i lta ba ni byañ  
chub sems dpa' phyin ci log gi lta ba can de'i tiñ

de / sgrib pa'i rgyu de la de'i gñen po yin pa'i blo  
'byuñ ba'i phyir ro //

13) de la brñas pa'i lta ba ni gañ med pa'i mtshan  
ma la lta ba'i byañ chub sems dpa' de ñan thos  
kyi theg pa la brñas pa'i sems skyed de/ chos 'di  
dag ni chuñ pa'i phyir byañ chub sems dpas chos  
de dag goms par mi bya'o// byañ chub sems dpas  
chos de dag la mkhas par mi bya'o// byañ chub  
sems dpas chos de dag riñ du yoñs su spañ bar  
bya'o sñam ste / de'i phyir brñas pa'i lta ba zes  
bya'o //

14) de la rab tu 'khrug pa'i lta ba ni gañ med pa'i  
mtshan ma la lta ba'i byañ chub sems dpa' de  
ñan thos kyi theg pa'i gañ zag de dag la khoñ  
khro ba'i sems skyed de / " 'di dag dañ lhan cig  
gnas par mi bya / smra ba dañ / kun tu smra ba  
dañ / kun brjod pa dañ / chos goms la sogs pa  
yoñs su spyad pa kun spyad par mi bya'o" sñam  
ste / de'i phyir rab tu 'khrug pa'i lta ba zes bya'o //

15) de la bsod nams ma yin pa 'phel ba'i lta ba ni  
brñas pa'i lta ba dañ rab tu 'khrug pa'i lta ba  
can gyi byañ chub sems dpa' de ñid bsod nams  
ma yin pa mañ du bsked de / [P. 20b] de'i phyir  
bsod nams ma yin pa 'phel pa'i lta ba zes bya'o //

16) de la log par lta ba ni gañ med pa'i mtshan  
ma la lta'i byañ chub sems dpa' de stoñ pa ñid la  
stoñ pa ñid du mi rtog // mtshan ma med pa la  
mtshan ma med par mi rtog // smon pa med pa  
la smon pa med par mi rtog ste/ des na bsgom  
pa'i tiñ ñe 'dzin rnam pa gsum po 'di mi sgrub  
ste / de'i phyir log par lta ba zes bya'o //

17) de la ñal ba 'bras bu med pa'i lta ba ni gañ  
log par lta ba'i byañ chub sems dpa' de tiñ ñe



fatigue without any fruits.

18) In them [what is] the view of bringing forth(*prasava-dṛṣṭi*)? It is for a Bodhisattva having the same view of non-mark to have the view that: "if a Bodhisattva instigates a mass group of people [to have] the view and makes a mass group of people believe in the view, [it] would bring forth many virtues(*puṇya*)". Therefore it is called the view producing.

19) In them [what is] the deceiving view? The deceiving view arises from a Bodhisattva himself or others having the view of bringing forth(*prasava-dṛṣṭi*) and having the thought of virtues (*puṇya*). Therefore it is called the deceiving view.

20) In them [what is] the view not to be acknowledged(*anabhyupagama-dṛṣṭi*)? It is for Bodhisattva having the view of non-mark to think that "I should not acknowledge whatever stances even when I discuss others about this [teaching that] 'all the things do not have any nature'; that I should not confute any". Therefore it is called the view not to be acknowledged.

21) In them [what is] the hypocritical view(*kusṛti-dṛṣṭi*)? A Bodhisattva having the view of non-mark strives to talk that it is impossible to negate literally the non-nature. Therefore it is called the opinion.

22) In them [what is] the view to be suppressed(*nigrāhya-dṛṣṭi*)? The utterance of a Bodhisattva having the view not to be agreed (*anabhyupagama-dṛṣṭi*) and the hypocritical view(*kusṛti-dṛṣṭi*) is completely suppressed by wise men since [his utterance] is devoid of the subject matter. Therefore it is called the view to be suppressed.

23) In them [what is] the view of reverence(*satkāra-dṛṣṭi*)? A Bodhisattva, who has the view of non-mark, brings forth the view like this: "one relying upon this view said by Tathāgata would reveres the teacher, adores [him], honors [him] and respects [him]".

## [Tibetan Equivalents]

ñe 'dzin bsgom pa ñal ba 'bras bu med pa gañ yin pa ste/ de lta bas na ñal ba 'bras bu med pa'i lta ba zes bya'o //

18) de la skyed pa'i lta ba ni byañ chub sems dpa' med pa'i mtshan mar lta ba can de ñid 'di ltar " byañ chub sems dpa' gañ lta ba de la skye bo'i tshogs chen po yañ dag par len du 'jug ciñ skye bo' tshogs chen po dad par byed pa de ni bsod nams mañ po skyed pa yin no" zes lta ba 'byuñ ba gañ yin pa ste/ de lta bas na skyed pa'i lta ba zes bya'o

19) de la slu ba'i lta ba ni byañ chub sems dpa' skyed pa'i lta ba can bsod nams kyi bsam pa can de bdag gam gžan las slu ba 'byuñ ba gañ yin pa ste / de lta bas [D.104a] na slu ba'i lta ba zes bya'o

20) de la khas mi len pa'i lta ba ni byañ chub sems dpa' med pa'i mtshan mar lta ba can [P121b] de ñid 'di sñam du "bdag gis chos thams cad med pa ñid 'di la gžan dag dañ rtsod par byed pa na yañ phyog s 'ga' yañ khas blañ bar mi bya ziñ / bdag gis sun ci phyin pa 'ba' žig bya'o" sñam du sems pa gañ yin pa ste/ de lta bas na khas mi len pa'i lta ba zes bya'o //

21) de la ñan gYo'i lta ba ni byañ chub sems dpa' med pa'i mtshan mar lta ba can phyogs khas mi len ciñ sgra ji bžin gyi med pa ñid de rnam par jog pa de ñid tshig dor ba dañ/ ltag chod smra ba'i sbyor ba byed do// tshig dor ba dañ ltag chod smra ba'i sbyor ba ni ñan gYo smra ba zes bya'o// de lta bas na ñan gyo'i lta ba zes bya'o//

22) de la tshar bcaed pa'i lta ba ni byañ chub sems dpa' khas mi len pa'i lta ba dañ / ñan gYo'i lta ba can de ñid smra ba sñiñ po med pa'i phyir mkhas pa rnams kiyis dus thams cad du tshar bcaed pa yin med pa'i mtshan mar lta ba can de ñid 'di ltar "gañ žig de bžin gšegs pas gsuñs pa'i lta ba 'di la brten

'dzin sgom pa'i ñal ba 'bras bu med par 'gyur te / de'i phyir ñal ba 'bras bu med pa'i lta ba zes bya'o //

18) de la 'phel bar lta ba ni gañ med pa'i mtshan ma la lta ba'i byañ chub sems dpa' de 'di ltar byañ chub sems dpa' gañ skye bo'i tshogs chen po lta ba di la 'jug ciñ skye bo'i tshogs chen po dad par byed pa de bsod nams mañ du skyed do//sñam du lta bar 'gyur te / de'i phyir 'phel ba'i lta ba zes bya'o //

19) de la slu ba'i lta ba ni gañ 'phel bar lta ba'i byañ chub sems dpa' de bdag dañ gžan la bsod nams kyi bsam pas can bsod nams pa bsul par 'gyur te / de'i phyir slu ba'i lta ba zes bya'o //

20) de la khas mi len par lta ba ni gañ med pa'i msthan ma la lta ba'i byañ chub sems dpa' de 'di sñam du sems te "chos thams cad med pa ñid 'di la gžan dañ rtsod par gyur na / bdag gi phyogs gañ yañ khas mi blañ ste/ bdag gis mi gzugs pa 'ba' šig tu bya'o" sñam mo // de'i phyir khas mi len par lta ba zes bya'o //

21) de la gYo'i lta ba ni gañ med pa'i mtshan ma la lta ba'i byañ chub sems dpa' de ñid phyogs khas mi len te / sgra ji bžin du med pa de rnam par 'jog pa na bag gzuñs dañ ltag chod kyi sbyor bar byed do// bag gzuñs dañ ltag chod kyi sbyorba ni gYo smra ba zes bya ste // de'i phyir gYo'i lta ba zes bya ba ste /

22) de la chad pas bcaed pa'i lta ba [P.21a] ni byañ chub sems dpa' gañ khas mi len par lta ba dañ / gYo'i lta ba smra ba de ñid smra ba sñiñ po med pa'i phyir mkhas pa rnams kiyis dus thams cad du chad pas bcaed par 'gyur te / de'i phyir chad pas bcaed pa'i lta ba zes bya'o //

[But he] does not revere [him]. Therefore it is called the view of reverence.

24) In them [what is] the view of underestimation(*abhyākhyāna-drṣṭi*)? A Bodhisattva, who has the view of reverence(*satkāra-drṣṭi*), is to underestimate Tathāgata. [He] does not solely underestimate. Therefore it is called the view of underestimation.

25) In them [what is] the intensely perplexed view(*drdhamūḍhatā-drṣṭi*)? A Bodhisattva, who has the view of non-mark, is not to be able to deny the view while other Bodhisattvas, who does not literally adhere to an non-inversed view, rightly explain family (*gotra*) and deny [it] in the various ways. Therefore it is called the intensely perplexed view.

26) In them [what is] the reproached view(*avadya-drṣṭi*)? It is the reproached view for a Bodhisattva to have the intensely perplexed view(*drdhamūḍhatā-drṣṭi*).

27) In them [what is] the view of greatness(*mahā-drṣṭi*)? All these twenty-six views are called the view of greatness. Why is it [so] called? Even the sixty-two views based upon the view of existence of an individuality(*satkāya-drṣṭi*) is not with the big error as same as the real situation; therefore it is called the view of greatness. If a Bodhisattva instructs the nihilism as having such views, imagining non-dharma and non-meaning meaning, he would accept varying troubles as an indefinite actions to the man without dharma; however to that extent [he] bring about varying opinions based upon the view of existence of an individuality(*satkāya-drṣṭi*) and actions to be the man without dharma, never link the world(*loka*) to the action.

28) In them [what is] the view of self-conceit(*abhimāna*)? The very view of greatness is called the view of self-conceit. Because, when [the view of] self-conceit derives from [taking] the great vehicle's doctrines(*dharma*) for the [teaching of a] literal meaning, this inverted view will arise. Therefore it is called the view of self-conceit.

## [Tibetan Equivalents]

pa ni ston pa la bkur sti byed pa yin/ bla mar byed pa yin / ri mor byed pa yin/ mchod par byed pa yin no' zés bya bar lta ba 'byuñ ste/bkur sti byed pa ni te / de lta bas na tshar bcaed pa'i lta ba zés bya'o//

23) de la bkur sti'i lta ba ni byañ chub sems dpa' ma yin no// de lta bas na bkur sti'i lta ba zés bya'o

24) de la skur pa'i lta ba ni byañ chub sems dpa' bkur sti'i lta ba can de ñid de bžin gšegs pa la skur ba 'debs par byed pa gañ yin pa ste / bkur sti mi byed pa 'ba' žig ni ma yin no // de lta bas na skur pa'i lta ba zés bya'o //

25) de la rmoñs pa'i ñid tshabs che ba'i lta ba ni byañ chub sems dpa' med pa'i mtshan mar lta ba can de ñid byañ chub sems dpa' sgra ji bžin du mñon par ma žen pa lta ba phyin ci ma log pa gžan rnam kyi rigs pa yañ dag par bstan [P.122a] pa yañ byas / rnam pa du mar bzlog pa yañ byas bžin du [D. 104b] lta ba de las bzlog par mi nus pa gañ yin pa ste / de lta bas na rmoñs pa ñid tshabs che ba' lta ba zés bya'o //

26) de la kha na ma tho ba ñid kyi lta ba ni byañ chub sems dpa' rmoñs pa ñid tshabs che ba'i lta ba de ñid kha na matho ba ñid kyi lta ba zés bya'o//

27)de la lta ba chen po ni lta ba ñi šu rtsa drug pa 'di thams cad lta ba chen po zés bya'o // de'i phyir že na / lta ba 'di ji lta bu yin pa ltar 'jig tshogs kyi lta ba'i gži can lta ba'i rnam pa drug cu rtsa gñis po dag ni de ltar kha na ma tho ba chen po dañ bcas pa ma yin no // de lta bas na lta ba chen po zés bya'o // ji ltar byañ chub sems dpa' chos ma yin pa la chos su 'du šes pa don ma yin pa la don du 'du šes nas 'di ltar lta ba can med par lta ba ston par byed pa na / chos kyiis phoñs par 'gyur ba'i las dus tshad med par sgrib pa yoñs su 'dzin par byed pa dañ / 'jig rten kun tu

23) de la bkur sti byed par lta ba ni gañ med pa'i mtshan mar lta ba'i byañ chub sems dpa' de ñid ltar gañ de bžin gšegs pas gsuñs pa'i lta ba de lta bu 'di dag la ston pa de ni ston pa la sti stad byed/ bla mar byed / ri mor byed pa yin par ltaba de ni rim gre byed pa ma yin te/ de'i phyir bkur sti byed par lta ba zés bya'o //

24) de la skur pa'i lta ba ni gañ bkur sti byed par lta ba'i byañ chub sems dpa' de ñid de bžin gšegs pa la skur par 'byed de / sti stad mi byed pa 'ba' šig ni ma yin no // dei phyir skur pa'i lta ba zés bya'o //

25) de la rmoñs pa brtan pa'i lta ba ni gañ med pa'i mtshan ma la lta ba'i byañ chub sems dpa' de sgra ji bžin du mñon par ma žen pa phyin ci ma log par lta ba'i byañ chub sems dpa' gžan dag gis rigs par bstan ciñ rnam pa du mar bzlog pa byas kyañ lta ba de las skyod par mi nus te / de'i phyir rmoñs pa brtan pa'i lta ba zés bya'o //

26) de la mi smra ba'i lta ba ni ñon moñs pa brtan pa'i lta ba can gyi byañ chub sems dpa' de ñid mi smra ba'i lta ba'i lta ba zés bya'o //

27)de la lta ba chen po ni lta ba ñi šu rtsa drug pa de dag thams cad la lta ba chen po zés bya'o// de'i phyir že na/ lta ba 'di ji lta ba bžin du 'jig tshogs la lta ba'i rtsab las byuñ ba lta bar gyur pa drug cu rtsa gñis ni ji lta ji ltar kha na ma tho ba che ba ma yin te/ de'i phyir lta ba chen po zés bya'o//ji ltar byañ chub sems dpa'i chos ma yin pa la chos su 'du šes šin don ma yin pa la don du 'du šes nas 'de ltar lta ba med par lta ba yoñs su [b]rjod pas dus tshad med par las kyi [P.21b] sgrib pa yoñs su 'dzin pa chos kyiis phoñs par 'gyur ba'i las kyiis 'jig rten kun tu sbyor ba ltar

Therefore the great vehicle was not made as a text to let [living beings] degenerate, since [it] has an intended meaning.

**6. The specific intention in the great vehicle** (P. 122a7; D. 104b6; TEXT. p. 222)

5 [Śrāvakayāna]

Then why [does the great vehicle have an intended meaning]?

[Vasubandhu]

For [it] denies non-good views (*Ita ba mi bzañ ba*).

[Śrāvakayāna]

10 How does [it] denies [them]?

[Vasubandhu]

It is related in [*the Scripture of*] *the Perfection of Wisdom in Eight-Thousands Verses* that

Subhūti! if the demon, who disguises a monk, approaching  
15 toward a Bodhisattva, lets such [teachings] annihilate by saying that:  
"this doctrine is same as space, that is, omniscience; this doctrine  
doesn't exist, that is, omniscience; this doctrine is not being, that is,  
omniscience who knows this [omniscience]? ; who becomes  
enlightened on this [omniscience]? ; nobody would go out of [this  
20 world] with the help of that [omniscience]; whoever might become  
enlightened [on it] and whatever doctrine should enlighten [one], all  
of which is same as space; you would be disappointed at the  
meaningless [doctrine]; or that this supremely perfect enlightenment  
is not the Buddha's sayings, but the demon's saying", then a son of  
25 good family or a daughter of good family should know and understand  
as follows: this is the demon's action.

If the great vehicle was made as a text for letting one grasp nihilism, [it] would not deny the nihilism that 'this is the demon's action'.

[Śrāvakayāna]

30 Why was it taught [by Buddha] that what is called 'the ultimate truth (*paramārtha*)' in one place was 'the demon's action (*māra karma*)' in the other place?

[Vasubandhu]

[For Buddha] said 'the ultimate truth', intending an intended meaning;  
35 and [said] 'the demon's action', intending a literal meaning.

### [Tibetan and Sanskrit Equivalents]

sbyor bar byed pa de ltar 'jig tshogs la lta ba'i rtsa ba can gyi lta ba'i rnam pa dag ni chos kyis phoñs par 'gyur ba'i las dañ 'jig rten kun tu sbyor bar mi byed do //	'jig tshogs la lta ba'i rtsa ba las byuñ ba'i lta bar gyur pa rnam ni de ltar chos kyi phoñs par 'gyur ba'i las kyi 'jig rten kun tu sbyor ba ma yin no //
28) de la mñon pa'i ña rgyal gyi lta ba ni lta ba chen po de ñid la mñon pa'i ña rgyal gyi lta ba zes bya ba ste / theg pa chen po'i chos rnam la sgra ji bñin gyi don du mñon pa'i ña rgyal byed pa na log pa'i lta ba 'di 'byuñ bas so // de lta bas na mñon pa'i ña rgyal zes bya'o [//]	28) de la mñon pa'i ña rgyal gyi lta ba ni lta ba chen po de ñid la mñon pa'i ña rgyal gyi lta ba zes bya ba ste / theg pa chen po'i chos rnam la sgra ji bñin gyi don du mñon pa'i ña rgyal byed pa na log pa'i lta ba 'di 'byuñ bas so // de lta bas na mñon pa'i ña rgyal zes bya'o [//]

p. 44: 14-26. *Aṣṭasāhasrikā Prajñāpāramitā*. APP, p. 165: 14-20.

punar aparāṃ subhūte, mārāḥ pāpiyān bhikṣu-veṣeṇa upasaṃkramya, bodhisattvaṃ mahāsattvaṃ evaṃ vicchindaṣyati, "ākāśa-sama eṣā yaduta sarvajñatā / asat na eṣa dharmo yaduta sarvajñatā / asaṃvidyamāna eṣa dharmo yaduta sarvajñatā / ko 'tra ajñāsyati, ko 'tra abhisambhotsyate / na etena kaścit niryāsyati, yaś ca abhisambudhyate yat ca abhisambodhatavyam [yaś ca ājāniyāt yat ca ajñātavyam / sarvatra] te dharmā ākāśa-samāḥ / nirarthakaṃ tvaṃ vihanase / māra-karmair vā etat paridīpitaṃ yaduta anuttarā samyak-sambodhir abhisambodha na etad buddha-bhāṣitam" iti, tena kuśala-putreṇa vā kuśala-duhitrā vā evaṃ jñātavyam [evaṃ samanvāhartavyam] evaṃ veditavyam "māra-karma eva etat" /

Besides, even when the way of an evil action is denied, such a wrong view as "an offering does not exist" is repeatedly denied; thus, how could one, that grasps [the non-good view] that "all [the things] never exist", deny such a [non-good view] as "an offering does not exist" and so on?

5 From this [point] alone, [it is evident that] this [great vehicle] was not made as a text to let [living beings] degenerate in order that he might grasp non-good views.

[Śrāvakayāna]

Why [is it]?

10 [Vasubandhu]

For [the great vehicle] teaches the means of benefiting [living beings]. It is related in *the Scripture of Accumulating All the Advantages* that

Furthermore a son of good family! A Bodhisattva would acquire the intellectual receptivity to the truth that things have no origination (15) (*anutpattikadharmakṣānti*), as soon as [he gets] four natures.

What is four [natures]?; [they are] 1) to renounce every properties by abandoning a view, 2) to purify regular duties(*śīla*) by tranquilizing every impurity, 3) to have the force of the intellectual receptivity(*kṣānti*) by entering into [that is, adopting] doctrines (20) (*dharma*) and 4) to acquire the heroic energy(*vīryārabdhī*) by confiding(*adhimukti*) the doctrine separated [from sins].

[There are] also other four natures; [they are] 1)' great affection(*mahāmaitrī*) of saving all the living beings, 2)' great compassion(*mahākaruṇā*) of not getting weary of transmigration (25) (*samsāra*), 3)' great rejoicing by enjoying and by rejoicing doctrines, and 4)' great apathy(*upekṣā*) [of mind] by dismissing adherence and indignation.

Why does the scripture, that lets living beings fall into nihilism, teach the means of benefiting them so as to let [them] acquire the view of nothingness?

30 Even though the [letting them acquire its view] is not accomplished, does not [the weak mind] acquire the view of nothingness? Therefore it is not legitimate that "the great vehicle was made as a text(*grantha*) to let [living beings] degenerate, so that living beings might grasp the view of nothingness".

35 **7. The Abridged Stanza**(*saṃgraha-śloka*)(P. 113a8; D. 97b7; TEXT, p. 224)  
[Vasubandhu]

[Tibetan and Chinese Equivalents]

p. 46: 13-27.

*Sarvapuṇyasamuccaya-sūtra*

VyY,TEXT, p. 223.

SPS, P. 102a2-4; 102b1-2.

rigs kyi bu gzan yañ byañ chub sems dpa' chos  
bži dañ ldan na myur du mi skye ba'i chos la  
bzod pa 'thob bo //

rigs kyi bu gzan yañ byañ chub sems dpa'  
sems dpa' chen po chos bži dañ ldan na mi  
skye ba'i chos rnam la bzod pa myur du 'thob  
par 'gyur te /

bži po gañ dag ce na/ 1) lta ba spañs pas bdog  
pa thams cad yoñs [D. 105b] su gtoñ ba ñid  
dañ / 2) ñon moñs pa thams cad rab tu źi bas  
tshul khirms yoñs su dag pa ñid dañ / 3) chos  
la 'jug pas bzod pa'i stobs dañ ldan pa ñid dañ/  
4) dben pa'i chos la mos pas brtson 'grus  
brtsams pa ñid dañ ño //

bži gañ že na / 'di lta ste / 1) lta ba spañs pa'i  
phyir bdog pa thams cad yoñs su gtoñ ba dañ /  
2) ñon moñs pa thams cad rab tu źi ba'i phyir  
tshul khirms yoñs su dag pa dañ / 3) chos kyis  
lhag pa'i phyir bzod pa'i stobs dañ ldan pa dañ  
4) dben pa'i chos kyis rnam par grol ba'i phyir  
brtson 'grus brtsams pa ste / (102a2-4)

bži po gzan dag gis kyañ yin te / 1) sems can  
thams cad yoñs su skyob pa ñid kyis byams pa  
chen po dañ/ 2) 'khor ba la yoñs su mi skyo ba  
ñid kyis sñiñ rje chen po dañ / 3) chos la dga'  
ba dañ / rab tu dga' ba ñid kyis dga' ba chen  
po dañ / 4) rjes su chags pa dañ khoñ khro ba  
spañs pas btañ sñoms ñid dañ ño [//]

bži gzan že na / 'di lta ste / 1) byams pa chen  
pos sems can thams cad yoñs su skyob pa dañ/  
2) sñiñ rje chen pos 'khor ba las yoñs su mi  
skyo ba dañ / 3) dga' ba chen pos chos la dga'  
ziñ mchog tu dga' ba dañ / 4) btañ sñoms chen  
pos rjes su chags pa dañ khoñ khro ba spoñ ba  
ste / (102b1-2)

T382, p. 997b8-12; 997b21-23<sup>④</sup>. [Tr by., Kumārajīva] (鳩摩羅什)

復次善男子。菩薩成就四法。疾能獲得無生法忍。何等四。1) 所謂不捨一切衆生、2) 捨離  
諸見。3) 護持淨戒、4) 寂一切結。

[復次善男子。菩薩成就四法。疾能獲得無生法忍]。何等四。1) 謂以大慈救諸衆生。  
2) 謂以大悲不厭生死。3) 謂以大喜欣樂於法。4) 謂以大捨斷一切愛。

④ Cf. T381.



Accordingly, [your assertion] that "the great vehicle is not the Buddha's teaching" is not proved. The abridged stanzas [are as follows]:—

[Vasubandhu]

Why is not [the great vehicle] the Buddha's teaching?

5 [Śrāvakayāna]

Because [it is] inconsistent [with the Buddha's teaching transmitted to us].

[Vasubandhu]

[If you say so], the other [vehicle different from the great vehicle, that is, 10 Śrāvakayāna] is not [the Buddha's teaching] as well.

[Śrāvakayāna]

[We can] by no means understand that the [great vehicle] is [the teaching of] a definitive meaning(*nītārtha*).

[Vasubandhu]

[Then,] how do [you] know that the [great vehicle] is not [the teaching 15 of] a definitive meaning? The [great vehicle] is not [the teaching of] a literal meaning(*yathārutārtha*); for [the teachings of the great vehicle] are inconsistent [one another]. [The great vehicle] is not what lets [living beings] degenerate ; because [it] not only denies non-good views, but 20 also teaches the means of benefiting [living beings].

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1 "[the scriptures of] such a nature"(*rañ bñin*) means the Buddha's teaching handed down only to Śrāvakayāna.

2 Honjo, chapter6 [11].

3 Ibid., chapter2 [18].

4 Ibid., chapter6 [7].

5 Ibid., chapter6 [12].

6 Ibid., chapter6 [14].

7 Ibid., chapter9 [17].

8 Ibid., chapter9 [14].

9 Ibid., chapter9 [15].

10 Ibid., chapter1 [45].

11 Honjo1984, chapter 9 [26].

12 Although TEXT assumes the words, "*de na kha cig*", as phrases of scriptures, but it seems to be wrong according to Sanskrit original of AKBh. Cf. Honjo, chapter5[18].

13 Among AS and DP and UV there is differences.

- 14 Ibid., chapter6 [17].
- 15 Ibid., chapter9 [9].
- 16 Corresponding Sanskrit cannot be found. Cf. Honjo, chapter9 [9].
- 17 Unidentified.
- 18 Unidentified.
- 19 'ñams pa' usually means 'damage' or 'hurt'; however, we translate this word into 'lose' because Vasubandhu repeatedly mentions that these scriptures 'are not seen at present'. Hence this word seems to indicate that a certain scripture is partly damaged or lost.
- 20 Unidentified.
- 21 Although there is by no means concordances about this page, it should be noted that Bhāviveka, one of the most influential thinkers in Madhyamaka philosophy, possibly cited Vasubandhu's text in his Tarkajivālār.
- 22 Ejima argues that Bhāviveka refutes Śrāvakayāna; but since preceding him Vasubandhu has already enumerated these scriptures, it seems to be difficult to support Ejima's argument. What is at stake here is whether Vasubandhu himself quoted these scriptures for the first time or both Vasubandhu and Bhāviveka are based upon the same documents; which said these were imperfect in the sense that there were deficiencies in these texts themselves.
- 23 Unidentified.
- 24 Honjo, chap2[38]. AKBh, p. 71: 24.
- 25 Unidentified. Mvy, no. 6142. Cf. Skilling2002, p.344.
- 26 Honjo, chap8[3].
- 27 Unidentified.
- 28 *'dge sloṅ rteṅ līa dag'*.
- 29 'Good destinations' are two of the six worlds around which living beings wander as long as they are not liberated.
- 30 In Tibetan, '*bkri ba*' is almost same word as indicating in Sanskrit, *neyārtha*.
- 31 TEXT does not distinguish the former part between the latter one.
- 32 See, BHSD, p. 314.
- 33 In Sūtra it says in full as follows:  
 [punaraparaṃ śāriputra bodhisattvena mahāsattvena] mātsaryacittam nigrahantukāme  
 na prajñāpāramitāyāṃ śikṣitavyam / [punaraparaṃ śāriputra bodhisattvena mahā-  
 sattvena] dauṣṣāulyacittam anutpādayitukāmena [prajñāpāramitāyāṃ śikṣitavyam /  
 punaraparaṃ śāriputra bodhisattvena mahāsattvena]vyāpādayitukāmena  
 [prajñāpāramitāyāṃ śikṣitavyam / punaraparaṃ śāriputra bodhisattvena mahā-  
 sattvena] kauśaudyacittam utsraṣṭakāmena [prajñāpāramitāyāṃ śikṣitavyam / punar-  
 aparaṃ śāriputra bodhisattvena mahāsattvena] vikṣiptacittam niścitukāmena  
 [prajñāpāramitāyāṃ śikṣitavyam / punaraparaṃ śāriputra bodhisattvena mahāsattvena]

dausprajñacittam aprapañcitukāmena prajñāpāramitāyāṃ śikṣitavyam /

34 [1] With the naked eye one cannot see objects if they are obstructed by something; [2] With the divine eye one sees only the appearance (*prajñapti*) which arises depending on conditions, and does not see the reality (*tattva*). [3] With the eye of a saint's wisdom one sees the voidness (*sūnyatā*), but is not beneficial to others. [4] With the eye of things (*dharma*) one can bring others to the Enlightenment (*bodhi*), but does not know the way of means (*upāyamārga*) to it. [5] With the eye of Buddha one can see and know everything.

35 The whole edition of PPP has been published. See, PPP(Kimura). But note that as the editor remarks, there are many differences among several versions.

36 In Sūtra it says in full as follows:

bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carañjānāti evaṃ dānaṃ dattaṃ mahāphalaṃ bhavati / evaṃ dānaṃ dattaṃ kṣatriyamahāsālakuleṣu upapādayati / [brāhmaṇamahāsālakuleṣu upapādayati / grhapatimahāsālakuleṣu upapādayati/ evaṃ dānaṃ dattaṃ cātur mahārājakāthikeṣu deveṣu upapādayati / evaṃ dānaṃ dattaṃ trayastriṃśeṣu deveṣu upapādayati/ evaṃ dānaṃ dattaṃ yāmeṣu upapādayati/ evaṃ dānaṃ dattaṃ tuṣiṭeṣu upapādayati/ evaṃ dānaṃ dattaṃ] nirmāparatiṣu upapādayati/ evaṃ[dānaṃ dattaṃ] paranirmitavaśavartīṣu deveṣu upapādayati /

37 In Sūtra it says in full as follows:

ye pūrvasyāṃ dīśi [gaṅganādibālukopameṣu lokadhātuṣu sarvabuddhakṣetreṣu] sattvā andhās te "mama anubhāvena cakṣuṣā rūpāṇi draṅkṣyanti" iti, prajñāpāramitāyāṃ śikṣitavyam / [evaṃ] vadhīrāḥ śrotreṇa śabdān śroṣyanti iti unmattāḥ smṛtiṃ pratilapsānte iti nagnās celāni pratilapsānta iti jighatsitāḥ sattvāḥ pūrṇapātrā bhaviṣyanti iti apāyopapanās ca [sattvāḥ sarva]-apāyebhyo vimokṣyante [mānuṣyāātma-bhāvaṇ ca pratilapsānte] iti duḥśīlān śīlaskandhe pratiṣṭhāpayiṣyāmi iti / asamāhitān samādhi-skandhe [pratiṣṭhāpayiṣyāmi iti, duṣprajñān prajñāskandhe pratiṣṭhāpayiṣyāmi iti, avimuktān vimuktiskandhe pratiṣṭhāpayiṣyāmi iti, avimuktijñānadarśanān] vimuktijñānadarśanaskandhe pratiṣṭhāpayiṣyāmi iti adṛṣṭa-satyān srotāpattiphale pratiṣṭhāpayiṣyāmi iti, sakṛdāgāṃiphale anāgāṃiphale arhatve [pratiṣṭhāpayiṣyāmi iti] pratyekabuddhau [pratiṣṭhāpayiṣyāmi iti] anuttarāyāṃ samyak sambodhau pratiṣṭhāpayiṣyāmi iti, bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam /

38 UV, chapter 29, k. 23.

39 Unidentified.

40 This equivalence is the stanza included in MSA Chapter I. Thus it comes to be that we can find a line connecting VyY with MSA; and this is very important. Because, if so, the author of both treaties would be probable to be the same person. Moreover a tradition says that the verse was written by Vasubandhu and the stanza was done by Maitreya-Asaṅga. In that case we are confused why Vasubandhu calls the author of this stanza 'Suyavadātasamayabodhisattva', not Maitreya or Asaṅga. Is this name

another name of Maitreya or Asaṅga?

41 Matsuda compares this scripture quoted in VyY with *the Scripture of Mahādharmā darśa* cited in ASBh. According to his comparison, one of the phrases in the latter is cited by Ratnākaraśānti; on the other hand the former is quoted by Kamalaśīla's *Madhyamakā loka*. It is very interesting why Vasubandhu and Asaṅga cited their different scriptures though they have almost the same content. Cf. Matsuda1986.