

THE TEXT OF THE ABHIDHARMAKOŚAKĀRIKĀ OF VASUBANDHU

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INTRODUCTION

The present work, A Treasury of Buddhist Lore, written by one of the representative philosophers of the early Gupta age, has been the subject of deep and interesting research for the last 35 years. Stcherbatzky has described in his Introduction to the edition of the First Chapter of Yaśomitra's *Sphuṭārtha Abhidharmakośavyākhyā* [Bibl. Bud., XXI, 1918] the plan, which some of the leading Buddhist scholars of Europe and Japan proposed in Dec. 1912, for carrying out the work of editing critically, translating into various languages, and taking a systematic review of the philosophy embodied in Vasubandhu's *Abhidharmakośa*, which was till then available mainly in its Chinese, Tibetan and Uighur versions, as well as that of editing the only available *Samskrta* commentary of the work by Yaśomitra. Among the complete works, published by the sponsors of that scheme, none of whom unfortunately seems to be living today, the following deserve a special mention:

- (1) O. Rosenberg: Probleme der buddhistischen Philosophie [Petrograd, 1918, translated into German by Mrs. Rosenberg, Heidelberg, 1924]—a brilliant contribution to the study of Buddhist philosophical thought, based especially on the traditional interpretations of the *Abhidharmakośa*, current in the Far East.
- (2) Louis de la Vallée Poussin (= LVP): *L'Abhidharmakośa de Vasubandhu*, Vols. I-VI [Paris, 1923-31], a testimony to the wide and accurate learning of the author, who has made an admirable attempt to reconstruct, on the basis of Chinese and Tibetan materials, almost the whole of the *Kārikā* text, of which the original is being published here.
- (3) U. Wogihara's scholarly edition of the *Sphuṭārtha Abhidharmakośavyākhyā* by Yaśomitra [= Yaś], Vols. I-II [Tokyo, 1932-36].

None of the scholars who have so far dealt with this remarkable treatise of Vasubandhu, however, had the advantage of basing their work actually on the *Samskrta* text of either the *Kārikā* or the author's own *Bhāṣya*, both of which were taken to have been irrevocably lost to the civilized world, until the discovery of their MSS. in the Tibetan monastery of Ngor was announced by Rāhula Sāṃkṛtyāyana in 1935. I have to thank Mr. Y. A. Godbole, I.C.S., Adviser to H. E. Governor, Bihar, for his generous efforts in making the photographic negatives, containing the *Kārikā* text, available to me through the good offices of the Librarian of the Bombay University, Dr. P. M. Joshi.

This material consists of eight negatives taken on quarter plate films so as to include both sides of a total of 50 folios. A study of their photographic enlargements, however, has made it clear, that only 44 out of these 50 folios belong to the present MS. of the *Abhidharmakośakārikā*, with only one missing folio [i.e., No. 35, see note on VI, 52d below]. Two folios represent the opening pages of another manuscript of our text, written quite carefully only on one side of each folio, the other side being marked by various kinds of notes. The *Kārikā* text in these two folios covers nearly the first twenty-two and a half verses of the first chapter, and it shows no variations except in orthography. One folio belongs to a

MS. of the *Abhidharmakośabhbāṣya* of Vasubandhu. It is marked No. 4 on the b side, on which the writing breaks off in the middle of the page, leaving the lower half blank. The text herein corresponds with the greater part of Vasubandhu's *Bhbāṣya* on I. 43 [= LVP., Chap. I, pp. 86-91]. The remaining three folios, numbered as 47, 49 and 50, appear to belong to some Vinaya commentary, not located so far.

Without going into the detailed epigraphy of the principal MS. of 44 folios, edited here, it may be briefly observed, that the MS. shows two easily distinguishable handwritings. As many as 36 of the folios show a proper Nepalese straight handwriting with hooked tops, while the remaining 8 folios [viz. Nos. 3, 34, 36, 37, 40, 42, 44 and 45], besides the verse written on the title page [i.e., fol. 1a], have been written in an evidently proto-Bengali curved style. Both types belong to the same eastern variety of the Nāgarī alphabet (Bühler, *Indische Palaeographie* §26) and are comparable with Bendall's Cambridge MS. Add. 1691. 2, dated 1179 A.D. and the Brit. Mus. MS., No. 1439, dated 1286 A.D. [Bühler's *Tafel VI*, Cols. XI-XII]. The figure numerals, obtained in the pagination, may also be compared with those in the Cambridge MSS. Add. 1644 and Add. 1648, both belonging to the early thirteenth century A.D., so that the period between XII-XIII centuries A.D. may be fixed as approximately determining the date of our present MS. That the MS. must have been handled for a long time for various scholarly purposes can be surmised not only from the numerous marginal corrections made from time to time in different hands and the worn out appearance particularly of the stringholes [generally one in each folio, slightly towards the left of the centre] and of some of the pages [e.g., fol. 3a, 16b, 22b, 23a, 45b] which have become very faint and illegible, but also from some Tibetan notes, made in cursive handwriting in the margins of folios 11a and 15b, giving Tibetan translations of some of the Samskrta phrases occurring on the respective folio. Unfortunately, the writing on the last page of the MS. [45b], which is expected to contain some information concerning the scribe, the date and the provenance of this interesting MS., has become, at least in the photograph, completely effaced [—see the last note on the text below]. But the special method of interpunctuation adopted by the scribe in nearly the first two-third part of the MS., viz. in putting small single or double vertical bars just above the line to mark separate words or phrases, seems to testify to his own understanding of the subject as well as his desire to facilitate the reader's understanding of the text.

This brings us to the method of Roman transcription, adopted for the present edition of the text. I have mainly followed LVP's edition of the *Fragments de la Kārikā* [Vol. VI, pp. 1-14] in simplifying and regularizing the orthographical peculiarities, consisting in the doubling of the consonant following upon a conjunct r, the non-distinction between v and b, or ś and s, variations in respect of the parasvarṇa and anusvāra, etc. But I have thought it proper to provide a further facility to the reader by separating the different uncompounded words everywhere. In doing this, however, the resultant of a svarasamdhī between two separate words has been transferred to the beginning of the second word (excepting in the case of a+a=ā, which is included in the first word, followed by an avagraha in the second), and so far as the avagraha sign is concerned, it is used only for the following a, assimilated with the preceding vowel, either within or without a compound.

This unique MS. of the *Abhidharmakośakārikā* has the outstanding merit of deciding once for all the controversy regarding the exact character of its ninth chapter, called the *Pudgalanirdeśa* [which was supposed to be all in prose], as consisting of 13 verses, and also of determining the number of verses in the main body of the work [Chaps. I-VIII] as exactly 600 [see notes on V, 32 and VI, 13 below]. In the concluding verses of Chapter VIII, Vasubandhu gives us a glimpse of the Buddhist scholasticism of his age, torn more by internal dissensions than by external

criticisms. Was he perhaps referring to the perversions of the devastating dialectic of his eminent predecessors, Nāgārjuna and Āryadeva, when he complained [verse 41], that the true meaning of the Founder's teachings was being stifled by unprincipled and unbridled sophism? Was he challenging the loose practices in the samgha, which were gradually gaining recognition among the Buddhist moral philosophers, under the name of the Tantric liberty of thought, when he described people as roaming without guidance, carrying along with them their virtue-killing, uncontrollable dirt [verse 42]? In the demoralizing atmosphere around him Vasubandhu had set before himself the task of rallying the forces of true spiritual salvation, by giving a collective interpretation of the traditions of the Kashmirian Vaibhāśikas, who had according to his knowledge preserved in an organized form the complete and authentic teachings of Śākyamuni [verse 40]. His Kośa thus claims to be a key to the knowledge of all that the oldest Buddhism represented in the field of thought and action, in ontology, psychology, cosmology, theory and practice of discipline, philosophy of action, mysticism, life of a superman.

This is not the place to discuss the legends that have grown around the composition of these concise and pregnant Kārikās, which were first published by the author without any exposition, and the storm of criticism they evoked from the camps of the Vaibhāśikas, led by Saṃghabhadra, when Vasubandhu subsequently published his own Bhāṣya on them. [For a brief reference to one point of controversy, see my article: What is Avijñaptirūpa? NIA., Vol. I, i, 1938.] But, it has to be remembered, that while Vasubandhu tried to present an authoritative system of Buddhistic thought on the basis of the well-developed doctrines of the Vaibhāśikas, he never pretended to agree with them in all the views they held, particularly where such views seemed to him to run counter to the meaning of the Sūtras, supposed to have been delivered by the Founder himself. He would rather be a true Sautrāntika. He fully deserved the tribute, paid by Haribhadra to his talent for systematic and lucid expositions, as well as to his fine grasp of subtle metaphysical distinctions, of which he was very proud. [The reference is worth quoting here: bhāvābhāvavibhāgapaksanipunajñānābhīmānonnataḥ / ācāryo Vasubandhur arthakathane prāptāspadah paddhatau //—from Abhisamayālamkārāloka Prajñā-pāramitāvākhyā, ed. by U. Wogihara, Tokyo, 1932–34, p. I, ll. 17–18.] But, he had also a gift for developing new and original formulations of his own philosophical conviction. In his Karmasiddhiprakaraṇa he develops his subject in full agreement with the Sautrāntika point of view [E. Lamotte: Le Traité de l'Acte de Vasubandhu, Introduction, Bruxelles, 1936]. In his Pañcasākandhaka he speaks of the Alayavijñāna and the Tathatā [see further description in my article: The Pañcasākandhaka by Vasubandhu and its Commentary by Sthiramati, Ann. Bh. Inst., Vol. XVIII, 1937, p. 286]. In his Trisvabhāvanirdeśa, he summarizes the new dogmatism, concerning a three-fold world of cognition [LVP: Le petit traité de Vasubandhu-Nāgārjuna sur les trois natures, MCB., Vol. II, pp. 147–161]. He is known to have written logical treatises like the Vādavidhāna; and Vimśikā and Trimśikā on the Vijñaptimātratā system of philosophy mark him as an alert and receptive thinker, capable of establishing new lines of thought. It is not at all surprising, therefore, that after completing his sāstra in the first eight chapters of his work, Vasubandhu should have proceeded to supplement it with a ninth chapter, in which he could freely discuss the central conception of Buddhism, eventually the problem of the Self, the central pivot, around which turned the philosophical speculations and controversies among the non-Buddhists as well as some Buddhists like the Vātsīputriya spiritualists. He propounds in this chapter the essence of all Buddhist teaching [verse 11: buddhānām pravaṇadharmaṭā] as consisting in the knowledge of the non-being, nirātmata, which alone can enlighten the path leading to the gates of Deliverance [verse 12]. His last sentence is remarkable for its sharp irony and tone

of self-confidence. "Here I have cared to suggest", he means to say, "just the main line of reasoning for the benefit of those, who may be intelligent enough to grasp it. Let them remember, however, that this is just like injecting a little drop of poison, which is bound to spread quickly all through the body by its own potency."

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Poona,
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Abhidharmakośakārikā

I

* namo buddhāya

yah sarvathā sarvahatā'ndhakāraḥ
 samsārapaṇkāj jagad ujjahāra
 tasmai namaskṛtya yathā'rthaśāstre
 śāstram pravakṣyāmy abhidharmakośam [1]
 prajñā 'malā sā'nucarā 'bhidharma
 tatprāptaye yā 'pi ca yac ca śāstram
 tasyā 'rthato 'smīn samanupravesēt
 sa v āśrayo 'sy ety abhidharmokośāḥ [2]
 dharmāṇām pravicayam antareṇa nā 'sti
 kleśānām yata upaśāntaye 'bhyupāyāḥ
 kleśais ca bhramati bhava'rpave 'tra lokas
 taddhetor ata uditah kil aisa śāstrā [3]
 sāsravā'naśravā dharmāḥ samskr̄tā mārgavarjitāḥ
 sāsravā' aśravāḥ teṣu yasmāt samanuśerate [4]
 anāśravā mārgasatyam trividham cā 'py asamiskṛtam
 ākāśam dvau nirodhau ca tatr ākāśam anāvṛtiḥ [5]
 pratismākhyānirodho yo visamyogaḥ pṛthak pṛthak
 utpādā'tyantavighno 'nyo nirodho 'pratisamkhayā
 te punaḥ samskr̄tā dharmā rūpādiskandhapañcakam [6]
 ta evā 'dhvā kathāvastu sanisrāḥ savastukāḥ [7]
 ye sāsravā upādānaskandhās te saraṇā api
 duḥkham samudayo loko dṛṣṭisthānam bhavaś ca te [8]
 rūpam pañcendriyāḥ arthāḥ pañcā 'vijñaptir eva ca
 tadviñānāśrayā rūpaprasādāś cakṣurādayah [9]
 rūpam dvividhā vimāsatidhā sabdas tv astavidho rasāḥ
 sodhā caturvidho gandhāḥ sprśyam ekādaśātmakam [10]
 vikṣiptā'cittakasyā 'pi yo 'nubandhāḥ śubhā'śubhāḥ
 mahābhūtāny upādāya sa hy avijñaptir ucyate [11]
 bhūtāni pṛthivīdhātūr aptejo vāyudhātavāḥ
 dhṛtyādikarmasamśiddhāḥ kharasnehoṣnaterāṇāḥ [12]
 pṛthivī varṇasamsthānam ucyate lokasamjñayā
 āpas tejas ca vāyus tu dhātūr eva tathā 'pi ca [13]

indriyā'rthas ta ev eṣṭā daśāyatana dhātavah vedanā 'nubhavaḥ samjñā nimittodgrahaṇātmikā	[14]
caturbhyo 'nye tu samskraskandha ete punas trayah dharmāyatana dhātva khyāḥ sahā 'vijñaptiyasamskrtaḥ	[15]
vijñānam prativijñaptir manaśyatanaṁ ca tat dhātavah sapta ca matāḥ sad vijñānāny atho manah	[16]
sāṃprānā anantara' titam vijñānām yad dhi tan manah saṃsthāraya prasiddhyartham dhātavo 'stādaśa smṛtāḥ	[17]
saṃvasaṃgraha ekena skandhen āyatanena ca dhātunā ca svabhāvena parabhbāvaviyogataḥ	[18]
jātīgocaravijñānasāmānyād ekadhātutā dvitve 'pi cakṣurādinām śobhā'rtham tu dvayodbhavaḥ	[19]
rāśīyadvāragotrā'rthāḥ skandhāyatana dhātavah mohendriyaruci traidhāt tisrah skandhādideśanāḥ	[20]
vivādāmūlasaṃsāra hetutvāt kramakāraṇāt caitebhyo vedanāsamjñe pṛthak skandhau niveśitau	[21]
skandheśv asaṃskṛtam n oktam arthā'yogaḥ kramah punah yathaudarikasaṃkleśabhbājanādyarthadhātutah	[22]
prāk pañca vārtamānārthyād bhautikārthyāc catuṣṭayam dūrāśutaravṛttiā 'nyad yathāsthānam kramo 'tha vā	[23]
vīśeṣanā'rtham prādhānyād bahudharmā'graśaṃgrahāt ekam āyatanam rūpam ekam dharmākhyam ucyate	[24]
dharmaśandhasaḥ sārasāṇi yāny aśītim jagau munih tāni vān nāma v ety eṣām rūpaśaṃskāra saṃgrahaḥ	[25]
śāstra pramāna ity eke skandhādinām kath aikaśāḥ carita pratipakṣas tu dharmasandho 'nuvarṇitaḥ	[26]
tathā 'nye 'pi yathāyogaḥ skandhāyatana dhātavah pratipādyā yathokteṣu saṃpradhārya svalakṣaṇam	[27]
chidram ākāśa dhātva khyam ālokata māsi kila vijñāna dhātutur vijñānam sāsra vam janmanīśrayah	[28]
sanidarśanam eko 'tra rūpam sapratighā daśā rūpiṇo 'vyākṛtā aṣṭau ta evā 'rūpaśabdakāḥ	[29]
tridhā 'nye kāmadhātva pātāḥ sarve rūpe caturdaśa vinā gandharasagrāñajihvā vijñāna dhātubhiḥ	[30]
ārūpyāptā manodharma manovijñāna dhātavah sāsra vā'nāsra vā ete trayah śeṣās tu sāsra vāḥ	[31]
savitar kavīcārā hi pañca vijñāna dhātavah antyās trayas triprakārāḥ śeṣā ubhayavārjitaḥ	[32]
nirūpanā'nuśramaṇavikalpenā 'vikalpa kāḥ tau prajñā mānasī vyagṛā smṛtiḥ sarv aiva mānasī	[33]
sapta sālambanāś citta dhātavo 'rdham ca dharmataḥ navā 'nupattā te cā 'ṣṭau śabdaś cā 'nye nava dvividhā	[34]
spraṣṭavyam dvividham śeṣā rūpiṇo nava bhautikāḥ dharmadhātve kadeśās ca saṃcītā daśā rūpiṇaḥ	[35]
chinatti cchidyate c aiva bāhyam dhātucatustayam dahyate tulayaty evam vivādo dagdhr̥tulyayoh	[36]
vipāka jaya upacayikāḥ pañcā 'dhyātmam vipākajāḥ na śabdo 'pratighā aṣṭau naiśyandikavi pākajāḥ	[37]
tridhā 'nye dravyavān ekaḥ kṣaṇikāḥ paścimās trayah cakṣur vijñāna dhātvoḥ syāt pṛthaga lābhāḥ sahā 'pi ca	[38]
dvādaś ādhyātmikā hitvā rūpādin dharmasamjñakāḥ sabha gās tatsabha gās ca śeṣā yo na svakarma kṛ	[39]

daśa bhāvanayā heyāḥ pañca cā 'ntyās trayas tridhā
na dṛṣṭiheyam akliṣṭam na rūpam nā 'py aṣṭhajam [40]
cakṣus ca dharmadhātōs ca pradeśo dṛṣṭir aṣṭadhā
pañcavijñānasahajā dhīr na dṛṣṭir atīraṇāt [41]
cakṣuh paśyati rūpāṇi sabhāgam na tadaāritam
vijñānam dṛṣyate rūpam na kilā 'ntaritam yataḥ [42]
ubhābhyaṁ api cakṣurbhyām paśyati vyaktadarśanāt
cakṣuśrotramano 'prāptaviśayam trayam anyathā [43]
tribhir ghrāṇādibhis tulyavīśayagrahaṇam matam
caramasy āśrayo 'titāḥ pañcānām sahajaś ca taiḥ [44]
tadvikāravikārītvād āśrayāś cakṣurādayaḥ
ato 'sādhāraṇatvāc ca vijñānam tair nirucyate [45]
na kāyasyā 'dharām cakṣur ūrdhvam rūpam na cakṣusah [46]
vijñānam cā 'syā rūpam tu kāyasy obhe ca sarvataḥ
tathā śrotram trayānām tu sarvam eva svabhūmikam
kāyavijñānam adharasvabhūmy aniyatam manah [47]
pañca bāhyā dvivijñeyā nityā dharmā asamskr̥tāḥ
dharmā'rdham indriyam ye ca dvādaś ādhyātmikāḥ smṛtāḥ [48]

dhātunirdeśo nāma prathamam kośasthānam

II

caturṣv artheśu pañcānām ādhipatyam dvayoh kila [1]
caturpām pañcakāṣṭānām samkleśavyavādānayoḥ
svārthopalabdhyaādhipatyāt sarvasya ca saḍindriyam [2]
strītvapumstvādhipatyāt tu kāyat strīpuruṣendriye
nikāyasthitisamkleśavyavādānādhipatyataḥ
jīvitam vedanāḥ pañca śraddhādyāś c endriyam matāḥ [3]
ajñāsyāmyākhyam ajñākhyam ajñātāvindriyam tathā
uttarottarasamprāptinirvāṇādyādhipatyataḥ [4]
cittāśrayas tadvikalpaḥ sthitih samkleśa eva ca [5]
sambhāro vyavādānam ca yāvatā tāvad indriyam
pravṛtter āśrayotpattisthitipratyupabhogataḥ [6]
caturdaśa tathā 'nyāni nivṛtter indriyāṇi vā
duḥkhendriyam asātā yā kāyikī vedanā sukhām [7]
sātā dhyāne tṛtye tu caitasi sā sukhendriyam
anyatra sā saumanasyam asātā caitasi punaḥ [8]
daurmanasyam upekṣā tu madhy obhayy avikalpanāt
dr̥ghāvanāśaikṣapathe nava triṇy amalam trayam [9]
rūpiṇi jīvitam duḥkhe sāsravāṇi dvidhā nava
vipāko jīvitam dvedhā dvādaśā 'ntyāṣṭakād ṣte [10]
daurmanasyāc ca tat tv ekam savipākam daśa dvidhā
mano'nyavittiśraddhādīny aṣṭakam kuśalam dvidhā [11]
daurmanasyam mano 'nyā ca vittis tredhā 'nyad ekadhā
kāmāptam amalam hitvā rūpāptam stripumindriye [12]
duḥkhe ca hitv ārūpyāptam sukhe cā 'pohya rūpi ca
mano vittitrayam tredhā dviheyā durmanaskatā [13]
navā bhāvanayā pañca tv aheyanī api na trayam
kāmeśv ādau vipākau dve labhyete n opapādukaiḥ [14]
taiḥ sad vā sapta vā 'ṣṭau vā ṣad rūpeśv ekam uttare
nirodhayaty uparamann ārūpye jīvitam manah
upekṣām c aiva rūpe 'ṣṭau kāme daśa navā 'ṣṭa vā [15]

kramamṛtyau tu catvāri śubhe sarvatra pañca ca	[16]
navāptir antyaphalayoḥ saptā'śtanavabhir dvayoḥ	
ekādaśabhir arhattvam uktam tv ekasya sambhavat	
upekṣājivitamanoyukto 'vaśyam trayā'nvitah	[17]
caturbhiḥ sukhakāyābhyaṁ pañcabhiḥ cakṣurādimān	
saumanasyaḥ ca duḥkhi tu saptabhiḥ strīndriyādimān	[18]
aṣṭābhīr ekādaśabhis tv ājñāñātendriyānvitah	
ājñāsyāmīndriyopetas trayodaśabhir anvitah	[19]
sarvā'pair niḥśubho 'stābhīr vinmanahkāyajivitaiḥ	
yukto bālas tathā ārūpya upekṣā'yurmanahśubhaiḥ	[20]
bahubhir yukta ekāna na vimśatyā 'malavarjitaḥ	
dviśīṅga āryarāgy ekalingadvyamalavarjitaḥ	[21]
kāme 'stadravyako 'śabdah paramāṇur anindriyah	
kāyendriyī navadravyo daśadravyo 'parendriyah	[22]
cittacaittāḥ sahā 'vaśyam sarvam samskr̥talakṣaṇaiḥ	
prāptyā vā pañcadhā caittā mahābhūmyādibhedataḥ	[23]
vedanā cetanā samjñā chandaḥ sparśo matih smṛtiḥ	
manaskāro 'dhimokṣaś ca samādhibhīr sarvacetasi	[24]
śraddhā 'pramādah praśrabdhīr upekṣā hrīr apantrapā	
mūladvayam ahimsā ca vīryam ca kuśale sadā	[25]
mohaḥ pramādah kausidyaṁ āśradhīyaṁ styānam uddhavaḥ	
kliṣṭe sad aivā 'kuśale tv āhrikyam anapatrāpā	[26]
kroḍhopanāhaśāthyeryāpradāśamrakṣamatsarāḥ	
māyāmādavihimsāś ca parittakleśabhūmikāḥ	[27]
svatarkavicāratvāt kuśale kāmacetasi	
dvāvīmśatiḥ caitasikāḥ kaukṛtyam adhikam kva cit	[28]
āvenike tv akuśale dṛṣṭiyukte ca vimśatiḥ	
kleśaiś caturbhiḥ kroḍhādyaiḥ kaukṛtyen aikavimśatiḥ	[29]
nivṛte 'stādaśā 'nyatra dvādaśā 'vyākṛte matāḥ	
midḍham sarvā 'virodhitvād yatra syād adhikam hi tat	[30]
kaukṛtyamiddhā'kuśalāny ādye dhyāne na santy atāḥ	
dhyānāntare vitarkaś ca vicāraś cā 'py atāḥ param	[31]
ahrī agurutā 'vadye bhaya 'darśitvam atra pā	
prema śraddhā gurutvam hrīs te punaḥ kāmarūpayoḥ	[32]
vitarkacārāv audāryasūkṣmate māna unnatiḥ	
madaḥ svadharme raktasya paryādānam tu cetasaḥ	[33]
cittam mano 'tha vijñānam ekārtham cittacaitasāḥ	
sāśrayālambanākārāḥ samprayuktāś ca pañcadhā	[34]
viprayuktāś tu samskārāḥ prāptyaprāptī sabhāgatā	
āsamjñikam samāpatti jivitam lakṣaṇāni cā	[35]
nāmakāyādayaś o eti prāptir lābhāḥ samanvayah	
prāptyaprāptī svasamitānapatitānām nirodhayoh	[36]
traiyadhyvikānām trividhā śubhādinām śubhādikā	
svadhātukā tadāptānām anāptānām caturvidhā	[37]
tridhā naśaikṣāśaikṣānām aheyānām dvividhā matā	
avyākṛtāptih sahajā 'bhijñānair māṇikād ṛte	[38]
nivṛtasya ca rūpasya kāme rūpasya nā 'grajā	
akliṣṭā 'vyākṛtā 'prāptih sā 'titājātayos tridhā	[39]
kāmādyāptā malānām ca mārgasyā 'prāptir iṣyate	
pr̥thagjanatvam tatprāptibhūsamcārād vihiyate	[40]
sabhāgatā sattvasāmyam āsamjñikam āsamjñiṣu	
nirodhāś cittacaittānām vipākas te bīhatphalāḥ	[41]

tathā 'samjñisamāpattir dhyāne 'ntyē nihsṛticchayā [42]
 śubh opapadyavedy aiva n āryasy aikādhwikā 'pyate
 nirodhākhyā tath aiv eyam vihārārtham bhavā'grajā
 śubhā dvivedyā 'niyatā c āryasy āpyā prayogataḥ [43]
 bodhilabhyā muner na prāk catustrimśatkṣaṇāptitah
 kāmarūpāśraye t ūbhe nirodhākhyādito n̄su
 āyur jīvitam ādhāra uṣmavijñānayor hi yaḥ [44]
 lakṣaṇāni punar jātir jarā sthitir anityatā
 jātijātyādayas teṣām te 'stadharmailkavṛttayah [45]
 janyasya janikā jātir na hetupratyayair vinā [46]
 nāmakāyādayah samjñāvākyā'kṣarasamuktayah
 kāmarūpāptasattvākhyā niṣyandā 'vyākṛtās tathā [47]
 sabhāgatā vipāko 'pi traidhātuky āptayo dvidhā
 lakṣaṇāni ca niṣyandāḥ samāpattyasamanvayāḥ [48]
 kāraṇam sahabhūś c aiva sabhāgah samprayuktakah
 sarvatrago vipākākhyah sādvidhō hetur iṣyate [49]
 svato 'nye kāraṇam hetuh sahabhūr ye mithahphalāḥ
 bhūtavac cittacittā'nuvartilakṣaṇalakṣyavat [50]
 caittā dvau samvarau teṣām samvarau lakṣaṇāni ca [51]
 cittā'nuvartinah kālaphalādiśubhatādibhiḥ
 sabhāgahetuḥ sadṛśāḥ svanikāyabhuvo 'grajāḥ [52]
 anyonyam navabhūmis tu mārgaḥ samaviśiṣṭayoh
 prayogaजās taylor eva śrutacintāmayādikāḥ [53]
 samprayuktakahetus tu cittacaittāḥ samāśrayāḥ
 sarvatragākhyah kliṣṭānām svabhūmau pūrvasarvagāḥ [54]
 vipākahetur aśubhāḥ kuśalāś c aiva sāsravāḥ
 sarvatragaḥ sabhāgaś ca dvyadhwagau tryadhwagāś trayāḥ [55]
 saṃskṛtam savisamyogam phalam nā 'saṃskṛtasya te
 vipākaphalam antyasya pūrvasyā 'dhipatam phalam [56]
 sabhāgasarvatragayor niṣyandāḥ pauruṣam dvayoh
 vipāko 'vyākṛto dharmah sattvākhyo vyākṛtodbhavaḥ [57]
 niṣyando hetusadṛśo visamyogaḥ kṣayo dhiyā
 yadbalāj jāyate yat tat phalam puruṣakārajam [58]
 apūrvah saṃskṛtasy aiva saṃskṛto 'dhipateḥ phalam
 vartamānāḥ phalam pañca gr̄hnanti dvau prayacchataḥ [59]
 vartamānā'bhyatitau dvāv eko 'titāḥ prayacchati
 kliṣṭā vipākajāḥ śeṣāḥ prathamāryā yathākramam [60]
 vipākam sarvagam hitvā tau sabhāgam ca śeṣajāḥ
 cittacaittās tathā 'nye 'pi samprayuktakavarjitāḥ [61]
 catvārah pratyayā uktā hetvākhyah pañca hetavah
 cittacaittā acaramā utpannāḥ samanantaraḥ
 ālambanam sarvadharmaḥ kāraṇākhyo 'dhipah smṛtaḥ [62]
 nirudhyamāne kārītrām dvau hetū kurutas trayāḥ
 jāyamāne tato 'nyau tu pratyayau tadviparyayāt [63]
 caturbhīś cittacaittā hi samāpattidvayam tribhīḥ
 dvābhīyām anye tu jāyante n eśvarādeḥ kramādibhiḥ [64]
 dvidhā bhūtāni taddhetur bhautikasya tu pañcadhā
 tridhā bhautikam anyonyam bhūtānām ekadh aiva tat [65]
 kuśalā'kuśalam kāme nivṛtā'�vṛtam manah
 rūpārūpyeṣ akuśalād anyatrā 'nāśravam dvidhā [66]
 kāme nava śubhāc cittāc cittāny aṣṭābhya eva tat
 daśabhyo 'kuśalam tasmāc catvāri nivṛtam tathā [67]

pañcabhyo nivṛtam tasmāt sapta cittāny anantaram
 rūpe daś aikam ca śubhān navabhyas tad anantaram [68]
 aṣṭābhyo nivṛtam tasmāt ṣaṭ tribhyo 'nivṛtam punah
 tasmāt ṣad evam ārūpye tasya nīlh śubhāt punah
 nava cittāni tat ṣatkān nivṛtāt sapta tat tathā
 caturbhyah śaikṣam asmāt tu pañcā 'śaikṣam tu pañcakāt [70]
 tasmāc catvāri cittāni dvādaś aitāni vimśatih
 prāyogikopapattyāptam śubham bhittvā triṣu dvidhā [71]
 vipākajairyāpathikaśailpasthānikanairmitam
 caturdhā 'vyākṛtam kāme rūpe śilpavivarjitam
 kliṣte traidhātuke lābhaḥ saṃpām saṃpām dvayoh śubhe [72]
 trayāṇām rūpaje śaikṣe caturṇām tasya śeṣite
[73]

indriyanirdeśo nāma dvitīyam kośasthānam

III

narakapretatiryāṇco manusyāḥ ṣad divaukasah
 kāmadhātuḥ sa narakadvipabhedena vimśatih [1]
 ūrdhvam saptadaśasthāno rūpadhātuḥ pṛthak pṛthak
 dhyānam trībhūmikam tatra caturtham tv aṣṭabhūmikam [2]
 ārūpyadhātuḥ asthāna upapattyā caturvidhāḥ
 nikāyam jīvitam cā 'tra niśritā cittasamtaḥ [3]
 narakādisvanāmoktā gatayah pañca teṣu tāḥ
 akiṣṭā 'vyākṛtā eva sattvākhyā nā 'ntarābhavah [4]
 nānātvakāyasamjñāś ca nānākāyaikasamjñinah
 viपaryāyāc caikakāyasamjñāś cā 'rūpiṇas trayah [5]
 vijñānasthitayah sapta śeṣam tatparibhedavat
 bhavā 'grāsamjñisattvāś ca sattvāvāśā nava smṛtāḥ [6]
 anicchāvasanān nā 'nye catasrah sthitayah punah
 catvārah sāsravāḥ skandhāḥ svabhūmāv eva kevalam [7]
 vijñānām na sthitiproktam catuṣkoṭi tu samgrahaḥ
 catasro yonayas tatra sattvānām aṇḍajādayah [8]
 caturdhā naratiryāṇco nārakā upapādukāḥ
 antarābhavadevāś ca pretā api jarāyujāḥ [9]
 mṛtyūpapattibhavayor antarābhavat iha yaḥ
 gamyadesā 'nupetatvān n opapanno 'ntarābhavah [10]
 vrihisamtaśadharmaśād avicchinna bhavodbhavaḥ
 pratibimbam asiddhatvād asāmyāc cā 'nidarśanam [11]
 sah aikatra dvayā 'bhāvād asamtaśad dvayodayāt
 kanthoktes cā 'sti gandharvāt pañcokter gatisūtrataḥ [12]
 ekākṣepād asāv aisyatpūrvakālabhavākṛtih
 sa punar marañāt pūrva upapattikṣṇāt paraḥ [13]
 sajātiśuddhadivyā 'kṣidrśyah karmarddhivegavān
 sakalā 'kṣo 'pratighavān anivartyah sa gandhabhuk [14]
 viपaryastamatir yāti gatideśam riraṁsayā
 gandhasthānābhikāmo 'nya ūrdhvapādas tu nārakah [15]
 samprajānanā viśaty ekas tiṣṭhaty apy aparo 'paraḥ
 niśkrāmaty api sarvāṇi mūḍho 'nya nityam aṇḍajah [16]
 garbhā 'vakraṇtayas tisraś cakravartisvayambhuvām
 karmajñānobhayesām vā viśadatvād yathākramam [17]
 n ātmā 'sti skandhamātram tu kleśakarmā 'bhisamskṛtam
 antarābhavasamtaḥyā kuksim eti pradipavat [18]

yathākṣepam kramād vṛddhaḥ saṃtānah kleśakarmabhiḥ	[19]
paralokaṁ punar yāt ity anādibhavacakraṇam	[20]
sa pratityasamutpādo dvādaśāṅgas trikāṇḍakah	[21]
pūrvā'parāntayor dve dve madhye 'stau paripūriṇah	[22]
pūrvakleśadaśā 'vidyā saṃskārah pūrvakarmaṇah	[23]
saṃdhiskandhā tu vijñānam nāmarūpam atah param	[24]
prāk ṣaḍāyatanaṭpādāt tat pūrvam trikaśaṅgamāt	[25]
sparsāḥ prāk sukhadhikāraṇajñānaśaktitah	[26]
vittih prāṇi maithunāt tṛṣṇā bhoga-maithunārāgiṇah	[27]
upādānam tu bhogānām prāptaye paridhāvataḥ	[28]
sa bhaviṣyad-bhavaphalam kurute karma tad bhavaḥ	[29]
pratisamdhīḥ punar jātir jarāmaranam āvidah	[30]
āvasthikah kīl eṣṭo 'yam prādhānyāt tv aṅgakīrtanam	[31]
pūrvā'parāntamadhyeṣu saṃmohavinivṛttaye	[32]
kleśāḥ trīṇi dvayam karma sapta vastu phalam tathā	[33]
phala-hetvabhisamkṣepo dvayor madhyā'numānataḥ	[34]
kleśat kleśāḥ kriyā caiva tato vastu tataḥ punah	[35]
vastu kleśāś ca jāyante bhavaḥ ngānām ayam nayaḥ	[36]
hetur atra samutpādāḥ samutpannam phalam matam	[37]
vidyāvīpakṣo dharmo 'nyo 'vidyā' mitrā'nṛtādivat	[38]
saṃyojanādīvacanāt kuprajñā cen na darśanāt	[39]
dṛṣṭes tatsaṃprayuktatvāt pra�nopakleśadeśanāt	[40]
nāma tv arūpiṇah skandhāḥ sparsāḥ sat saṃnipātajāḥ	[41]
pañca pratighasamsparsāḥ saṣṭho 'dhīvacanāhvayaḥ	[42]
vidyā'vidyeta rasparśā amalakliṣṭāseśitah	[43]
vyāpādā'nunayasparśau sukhavedyādayas trayah	[44]
tajjāḥ ṣaḍ vedanāḥ pañca kāyiki caitasi parā	
punaś cā 'stādaśavidhā sā manopavicārataḥ	
kāme svālambanāḥ sarve rūpi dvādaśākāmagāḥ	
trayānām uttaro dhyānadvaye dvādaśākāmagāḥ	
svo 'stālambanam ārūpyo dvayor dhyānadvaye tu sat	
kāmāḥ saññām caturñām sva ekasya ślambanām paraḥ	
catvāro 'rūpisāmante rūpagā eka īrdhvagāḥ	
eko maule svavisayah sarve 'stādaśā sāsraवāḥ	
uktam ca vaksyate cā 'nyad atra tu kleśa iṣyate	
bijavan nāgavan mūlavṛkṣavat tuṣavat tathā	
tuṣitaṇḍulavat karma tathā aiv auṣadhipuṣpavat	
siddhā'nnapānavad vastu tasmin bhavacatuṣṭaye	
upapattibhavaḥ kliṣṭalī sarvakleśaiḥ svabhūmikaiḥ	
tridhā 'nye traya ārūpyeṣ āhārasthitikam jagat	
kavadikāra āhāraḥ kāme tryāyatanātmakaḥ	
na rūpāyatanam tena svā'kṣamukta'nanugrahāt	
sparsāsaṃcetanāvijñā āhāraḥ sāsraवāḥ triṣu	
manomayaḥ sambhavaisi gandharvaś cā 'ntarābhavaḥ	
nirvṛtti c eha puṣṭyar�am āśrayāśritayor dvayam	
dvayam anyabhaवākṣepanirvṛttyar�am yathākramam	
chedasamdhānavairāgyahānicityuyapattayaḥ	
manovijñāna ev eṣṭa upekṣayām cyutodbhavaū	
n aikā'grā'cittayor etau nirvāty avyākṛtadvaye	
kramacyutau pādanābhīḥṛdayeṣu manaścyutih	
adhonrsuragā'jānām marmacchedas tv abādibhiḥ	
saṃyañmīthyātvaniyatā āryānantaryakāriṇah	

tatra bhājanalokasya saṃniveśam uśanty adhaḥ	[45]
lakṣaśodaśakodvedham asaṃkhyam vāyumanḍalam	
apām ekādaśodvedham sahasrāpi ca viṃśatih	[46]
aṣṭalakṣocchrayam paścāc cheśam bhavati kāñcanam	
tiryak triṇī sahasrāpi sā'rdham śatacatuṣṭayam	[47]
lakṣadvādaśakam caiva jalakāñcanamaṇḍalam	
saṃmantatas tu triguṇam tatra merur yugandharah	[48]
īśādhāraḥ khadirakah sudarśanagiris tathā	
aśvakarṇo vinatako nimindharagiris tataḥ	[49]
dviḍa bahiś cakravāḍaḥ sapta haimāḥ sa āyasaḥ	
catūratnamayo merur jale 'śītisahasrake	[50]
magna ūrdhvam jalān merur bhūyo 'śītisahasrakah	
ardhā'rdhahānir aṣṭāsu samocchrayaghanāś ca te	[51]
śītāḥ saptā 'ntarāny esām ādyā 'śītisahasrīkā	
ābhyaṇtaraḥ samudro 'sau triguṇaḥ sa tu pārśvataḥ	[52]
ardhā'rdhenā'parāḥ sitāḥ śeṣam bāhyo mahodadhiḥ	
lakṣatrayam sahasrāpi viṃśatir dve ca tatra tu	[53]
jambūdvipo dvīśasrasa tripārśvah śakaṭākṛtiḥ	
sā'rdhatriyojanam tv ekam prāgvideho 'rdhacandravat	[54]
pārśvatrayam tathā 'sy aikam sā'rdhatriśatayojanam	
goḍāniyāḥ sahasrāpi sapta sā'rdhāni maṇḍalaḥ	[55]
sā'rdhe dve madhyamasyā 'stau caturasrah kuruḥ samāḥ	
dehā videhāḥ kuravaḥ kauravāś cāmarā'varāḥ	[56]
aṣṭau tadantaradvīpāḥ śītāḥ uttaramantriṇaḥ	
ihottareṇa kīṭā'drinavakād dhimavāṁs tataḥ	[57]
pañcāśadvistṛtāyāmām saro 'rvāg gandhamādanāt	
adhaḥ sahasrair viṃśatyā tanmātro 'vīcīr asya hi	[58]
tadūrdhvam sapta narakāḥ sarve 'stau sodoṣatsadāḥ	
kukūlam kūṇapam cā 'tha kṣuramārgādikam nadī	[59]
teṣām caturdiśām śītā anye 'stāv arbudādayaḥ	
ardhena meroś candrā'rkau pañcāśatsaikayojanau	[60]
ardharātro 'stagamanam madhyā'hna udayaḥ sakṛt	
prāvṛṇmāse dvitīye 'ntyanavamyaṁ vardhate niśā	[61]
hemantānām caturthe tu hiyate 'har viparyayāt	
lavaśo rātryaharvṛddhi daksinottarage ravau	[62]
svacchāyayā 'rkasāmipyād vikalendusamikṣaṇam	
pariṣaṇḍās catasro 'syā daśasāhasrīkā'ntarāḥ	[63]
śoḍāś 'stau sahasrāpi catvāri dve ca nirgatāḥ	
karotapāṇayas tāsu mālādhāraḥ sadāmadāḥ	[64]
māhārājikadevāś ca parvateṣv api saptasu	
merumūrdhni trayastrīmāḥ sa cā 'śītisahasradik	[65]
vidikṣu kūṭāś catvāra usītā vajrapāṇibhiḥ	
madhye sā'rdhadvisāhasrapārśvam adhyardhayojanam	[66]
purām sudarśanam nāma haimāṇi citratālaṁ mrdu	
sā'rdhadvisatapārśvo 'tra vajjayanto bahiḥ punaḥ	[67]
tae caitrarathapāruṣyamiśranandanabhūṣitam	
viṃśatyanitaritāny esām subhūmini caturdiśām	[68]
pūrvottare pārijātāḥ sudharmā daksinā'vare	
tata ūrdhvam viṃśaneṣu devāḥ kāmabhujaḥ tu sat	[69]
dvandvā'liṅganapāṇyāptihasitekṣitamaithunāḥ	
pañcavarsopamo yāvad daśavarṣopamaḥ śiśuḥ	[70]
sambhavaty eṣu sampūrṇāḥ savastrāś c aiva rūpiṇaḥ	

kāmopapattayas tisraḥ kāmadevāḥ samānuṣāḥ	[71]
sukhopapattayas tisro navatridhyānabhūmayāḥ	
sthānāt sthānād adho yāvat tāvad ūrdhvam tatas tataḥ	[72]
n ordhvam̄ darśanam asty eṣām anyatra rddhiparāérayāt	
caturdvīpakacandrā́rkamerukāmadivaukasām	
brahmałokasahasram ca sāhasraś cūḍiko mataḥ	[73]
tatsahasram dvisāhasro lokadhātus tu madhyamaḥ	
tatsahasram trisāhasraḥ samasamvartasambhavaḥ	[74]
jāmbūdvīpāḥ pramāṇena catuhśā́rdhatrihastakāḥ	
dviguṇottaravṛddhyā tu purvagodottarā́hvayāḥ	[75]
pādavṛddhyā tanur yāvat sā́rdhakrośo divaukasām	
kāminām rūpiṇām tv ādau yojanā́rdham tataḥ param	[76]
ardhā́rdhavṛddhir ūrdhvam tu parittābhēbhyā áśrayāḥ	
dviguṇadviguṇo hitvā 'nabhrakebhya triyojanam	[77]
sahasram āyuḥ kuruṣu dvayor ardhárdhavarjitam	
iḥā 'niyatam antye tu daśābdān ādito 'mitam	[78]
nṛnām varṣāṇi pañcāśad ahorātro divaukasām	
kāme 'dharānām ten āyuḥ pañca varṣāśatāni tu	[79]
dviguṇottaram ūrdhvānām ubhayam rūpiṇām punah	
nā 'sty ahorātram āyus tu kalpaiḥ svāśrayasammitaiḥ	[80]
ārūpye vimśatiḥ kalpasahasrāny adhikā́dhikam	
mahākalpaḥ parittābhāt prabhṛty ardham adhas tataḥ	[81]
kāmadevāyusāḥ tulyā ahorātrā yathākramam	
samjīvādiṣu ṣaṭṣv āyus tais teṣām kāmadevavat	[82]
ardham pratāpane 'vicāv antaḥkalpam param punah	
kalpam tiraścām pretānām māsā́hnā ṣatapañcakam	[83]
vāhād varṣāśaten aikatiloddhārakṣayāyuṣaḥ	
arbudā vimśatigunaprativṛddhāyuṣaḥ pare	[84]
kuruvarjyo 'ntarāmṛtyuḥ paramāṇvakṣarakṣaṇāḥ	
rūpanāmā́dhvaparyantāḥ paramāṇur aṇus tathā	[85]
lohā́pchaśāvigochidrarajoliksātadudbhavāḥ	
yavas tathā 'nguliparva jñeyam̄ saptaguṇottaram	[86]
caturviṁśatir aṅgulyo hasto hastacatuṣṭayam	
dhanuḥ pañca śatāny eṣām krośo 'ranyam̄ ca tan matam	[87]
te 'ṣṭau yojanam ity āhur vimśam kṣaṇaśatam punah	
tatkṣaṇas te punah ṣaṭṭir lavas trimśadguṇottarāḥ	[88]
trayo muhūrtā́horātrāmāsā dvādaśamāsakaḥ	
samvatsaraḥ sonarātrāḥ kalpo bahuvidhaḥ smṛtaḥ	[89]
samvartakalpo narakā́sambhavād bhājanakṣayaḥ	
vivartakalpaḥ prāgvāyor yāvan nārakasambhavaḥ	[90]
antaḥkalpo 'mitād yāvad daśavarsāyuṣas tataḥ	
utkarṣā apakarṣāś ca kalpā aṣṭādaśā 'pare	[91]
utkarṣa ekas te 'śitisaḥasrād yāvad āyuṣaḥ	
iti loko vivṛtto 'yam kalpāns tiṣṭhati vimśatim	[92]
vivartate 'tha samvṛttā āste samvartate samam	
te hy aśitir mahākalpas tadasamkhyatrayodbhavam	[93]
buddhatvam apakarṣe tu śatād yāvat tadudbhavaḥ	
dvayoh pratyekabuddhānām khadgah kalpaśatānvayaḥ	[94]
cakravartisamutpattir nā 'dho 'śitisaḥasrakāt	
suvarṇarūpyatāmrā́yaścakriṇas te 'dharakramāt	[95]
ekadvitricaturdvīpā na ca dvau saha buddhavat	
pratyudyānasvayamyānakalahāstrajito 'vadhāḥ	[96]

deśasthottaptapūrṇatvair lakṣaṇātiśayo muneh
prāg āsan rūpivat sattvā rasarāgāt tataḥ śanaiḥ [97]
ālasyāt samnidhim kṛtvā sāgrahaiḥ kṣetrapo bhṛtaḥ
tataḥ karma-pathādhikyād apahrāse daśyusah [98]
kalpasya śastrarogābhyaṁ durbhikṣeṇa ca nиргамаḥ
divasān sapta māsānē ca varṣāni ca yathākramam [99]
samvartanyāḥ punas tisro bhavanty agnyambuvāyubhiḥ
dhyānatrayam dvitīyādi śīrṣam tāsām yathākramam [100]
tadapakṣālasādharmaṇā na caturthe 'sty anījanāt
na nityam saha sattvena tadvimānodayavyayāt [101]
sapta'gninā 'dbhir ek aivam gate 'dbhiḥ saptake punah
tejasā saptakah paścad vāyusamvartani tataḥ [102]

lokanirdeśo nāma tṛṭīyam kośasthānam

IV

karmajam lokavaicitryam cetanā tatkr̄tam ca tat
cetanā mānasam karma tajje vākkāyakarmaṇi [1]
te tu vijñaptiyavijñapti kāyavijñaptir iṣyate
samsthānam na gatir yasmāt samskṛtam kṣaṇikam vyayāt [2]
na kasyacid ahetoḥ syād dhetuḥ syāc ca vināśakah
dvigrāhyam syān na cā 'nau tad vāgvijñaptis tu vāgdhvaniḥ [3]
trividhāmalarūpóktivṛddhyakurvapatpathādhibhiḥ
kṣaṇād ūrdhvam avijñaptih kāmāptā titabhbhūtajā [4]
svāni bhūtāya upādāya kāyavākkarma sāsravam
anāsravam yatra jāto 'vijñaptir anupāttikā [5]
naiṣyandiki ca sattvākhyā niṣyandopāttabhūtajā
samādhij aupacayikā 'nupāttā bhinnabhūtajā [6]
nā 'vyākṛtā 'sty avijñaptis tridhā 'nyad aśubham punah
kāme rūpe 'py avijñaptir vijñaptih savicārayoh [7]
kāme 'pi nivṛtā nā 'sti samutthānam asad yataḥ
paramārthaśubho mokṣah svato mūlahryapatrapā [8]
samprayogeṇa tadyuktāḥ samutthānat kriyādayaḥ
viparyayenā 'kuśalam paramā 'vyākṛte dhruve [9]
samutthānam dvidhā hetutatkṣaṇotthānasamjñitam
pravartakam taylor ādyam dvitīyam anuvartakam [10]
pravartakam dr̄ṣṭiheyam vijñānam ubhayam punah
mānasam bhāvanāheyam pañcakam tv anuvartakam [11]
pravartake śubhādau hi syāt tridhā 'py anuvartakam
tulyam muneh śubham vā 'rtham n obhayam tu vipākajam [12]
avijñaptis tridhā jñeyā samvaraśamvaretarā
samvaraḥ prātimoksākhyo dhyānajo 'nāsravas tathā [13]
aṣṭadhā prātimoksākhyo dravyatas tu caturvidhāḥ
liṅgato nāmasaṁcārāt pṛthak te cā 'virodhināḥ [14]
pañcāśtadaśasarvebhyo varjyebhyo viratigrahāt
upāsakopavāsasthaśramaṇoddeśabhiṣṭutā [15]
śīlam sucaritam karma samvaraś c ocyate punah
ādye vijñaptiyavijñapti prātimoksāḥ kriyāpathah
prātimoksā 'nvitā cā 'ṣṭau dhyānajena tadanvitāḥ [16]
anāsraven āryasattvā antyau cittā 'nuvartinau
anāgamyē prahāṇākhyau tāvānāntaryamārgajau [17]
samprajñānasmr̄ti dve tu manaindriyasaṁvarau [18]

prātimoksasthito nityam ātyāgāt vartamānayā avijñaptiyā 'nvitah pūrvāt kṣaṇād ūrdhvam atitayā tath aivā 'samvarastho 'pi dhyānasamvaravān sadā atitā'jātay āryas tu prathame nā 'bhyatitayā samāhitāryamārgasthau tau yuktā vartamānayā	[19]
madhyasthasyā 'sti ced ādaumadhyayor dvandvikālayā asamvarasthah ūbhayā ūbhayā samvare sthitah avijñaptiyā 'nvito yāvat prasādakleśavegavān	[20]
vijñaptiyā tu yutāḥ sarve kurvantām avyayā 'nvitāḥ atitayā kṣaṇād ūrdhvam ātyāgān nā 'sty ajātayā nivṛtā 'nivṛtābhyām ca nā 'titābhyām samanvitah	[21]
asamvaro duścaritām dauhśilyām karma tatpathah vijñapti aivā 'nvitah kurvan madhyastho mṛduceṭanah	[22]
tyaktā 'nutpannavijñaptir avijñapti āryapudgalah dhyānajo dhyānabhūmy aiva labhyate 'nāsravas tayā	[23]
āryayā prātimoksākhyāḥ paravijñāpanādibhiḥ	[24]
yāvajjīvam samādānam ahorātram ca samvṛteḥ nā 'samvaro 'sty ahorātram na kil aivam sa grāhyate	[25]
kālyam grāhyo 'nyato nīcaīḥ sthitēn oktā 'nuvādinā upavāsaḥ samagrā 'nīgo nirbhūṣen āniśāksayāt	[26]
śīlā 'ngāny apramādā 'ngām vratā 'ngāni yathākramam catvāry ekām tathā trīṇi smṛtināśo madaś ca taīḥ	[27]
anyasyā 'py upavāso 'sti śaranām tv agatasya na upāsakatvopagamāt samvṛd uktis tu bhiksuvat	[28]
sarve cet samvṛtā ekadeśākāryādayāḥ katham tatpālanāt kila proktā mṛdvāditvām yathā manah	[29]
buddhasamghakarān dharmān aśaikṣān ubhayānā ca sah nirvāṇam c aiti śaranām yo yāti śaranatrayam	[30]
mīthycārā 'tigṛhyatvāt saukaryād akriyāptitah yathā 'bhyupagamām lābhāḥ samvarasya na samtateḥ	[31]
mīśāvādaprāsaṁgāc ca sarvaśikṣā 'bhyatikrame pratikṣepanāsā 'vadyān mādyād evā 'nyaguptaye	[32]
sarvobhayebhyāḥ kāmāpto vartamānebhyā ūpyate maulebhyāḥ sarvakālebhyo dhyānā 'nāsravasamvarau	[33]
samvarāḥ sarvasattvebhyo vibhāṣā tv aṅgakāraṇaiḥ asamvaras tu sarvebhyāḥ sarvā 'ngebhyo na kāraṇaiḥ	[34]
asamvarasyā 'kriyayā lābho 'bhyupagamena vā śeṣā 'vijñaptilābas tu kṣetrādānādarehanāt	[35]
pratimokṣadamatyāgāḥ śikṣānikṣepaṇāc cyuteḥ ubhayavyañjanotpatter mūlacchedān niśā 'tyayāt	[36]
pataniyena c ety eke saddharmā 'ntardhito 'pare dhanarṇavat tu kāśmirair ūpannasy esyate dvayam	[37]
bhūmisamcārahānibhyām dhyānāptam tyajyate ūbhām tath ārūpyāptam āryam tu phalāptyuttaptihānibhiḥ	[38]
asamvarāḥ samvarāptimṛtyudvivyañjanodayaiḥ vegādānākriyā 'rthāyurmūlacchedais tu madhyamā	[39]
kāmāptam kuśalā 'rūpam mūlacchedordhvajanmataḥ pratipakṣodayāt kliṣṭam arūpam tu vihlyate	[40]
nṛṇām asamvaro hitvā ṣaṇḍhapañadadvidhākṛtīn kurūnā ca samvaro 'py evam devānām ca nṛṇām trayāḥ	[41]
kāmarūpajadevānām dhyānajo 'nāsravāḥ punāḥ dhyānā 'ntarā 'samjñisattvavarjayānām apy arūpiṇām	[42]

kṣemā'kṣemetarat karma kuśalā'kuśaletarat puṇyā'puṇyam anījyam ca sukhavedyādi ca trayam kāmadhātau śubham karma puṇyam āniñjyam ūrdhvajam tadbhūmiṣu yataḥ karma vipākam prati n eñjati	[45]
sukhavedyam śubham dhyānād ātṛṭiyād atāḥ param aduhkhā'sukhavedyam tu duḥkhavedyam iha 'śubham	[46]
adho 'pi madhyam asty eke dhyānā'ntaravipākataḥ apūrvā'caramaḥ pākas trayānām o eṣyate yataḥ	[47]
svabhāvasamprayogābhyaṁ ālambanavipākataḥ sammukhibhāvataś c eti pañcadhā vedaniyatā	[48]
niyatā'niyatam tac ca niyatām trividham punaḥ dr̥ṣṭadharmādivedyavat̥ pañcadhā karma ke cana	[49]
catuṣkoṭikam ity anye nikāyākṣepanam tribhīḥ sarvatra caturākṣepaḥ śubhasya narake tridhā	[50]
yadviraktaḥ sthiro bālas tatra n otpadyavedyakṛt nā 'nyavedyakṛd apy āryaḥ kāmā'gre vā 'sthiro 'pi na	[51]
dvāvimsatividham kāmeṣv āksipaty antarābhavaḥ dr̥ṣṭadharmaphalam tac ca nikāyo hy eka eva saḥ	[52]
tivraklesprasādena mātṛghnena ca yat kṛtam gunakṣetre ca niyatām tat pitror ghātakam ca yat	[53]
dr̥ṣṭadharmaphalam karma kṣetrāśayavīśeṣataḥ tadbhūmyatyavairāgyād vipāke niyatām hi yat	[54]
ye nirodhā'raṇāmaṭītrīdarśanā'rhatphalothitīḥ teṣu kārā'pakārasya phalam sadyo 'nubhūtye	[55]
kuśalasyā 'vitarkasya karmaṇo vedanā matā vipākaś caitasiky eva kāyiky evā 'śubhasya tu	[56]
cittakṣepo manaścitte sa ca karmavipākajāḥ bhayopaghātavaiśamaśokaiś cā 'kurukāminām	[57]
vāṇikadoṣakasāyoktiḥ sāthyadveṣajarāgaje kr̥ṣṇaśuklādibhedenā punaḥ karma caturvidham	[58]
aśubham rūpakāmāptam śubham c aiva yathākramam kr̥ṣṇaśuklobhāyam karma tatkṣayāya nirāśravam	[59]
dharmaṅkṣantiṣu vairāgye o ānantaryapathā'ṣṭake yā cetanā dvādaśadhā karma kr̥ṣṇakṣayāya tat	[60]
navame cetanā yā sā kr̥ṣṇaśuklakṣayāya ca	[61]
śuklasya dhyānavairāgyeṣ antyānantaryamārgajā anye narakavedyā'nyakāmavedyam dvayam viduḥ	[62]
dr̥ggheyaḥ kr̥ṣṇam anye 'nyat kr̥ṣṇaśuklaṁ tu kāmajam	[63]
aśaikṣam kāyavākkarma manaś o aiva yathākramam maunatrayam tridhā śaucam sarvam sucaritatrayam	[64]
aśubham kāyakarmādi matam duścaritam trayam akarmā 'pi tv abhidhyādi manoduścaritam tridhā	[65]
viparyayāt sucaritam tadaudārīkasamgrahāt daśā karmaṇpathā uktā yathāyogam śubhā'śubhāḥ	[66]
aśubhāḥ sañc avijñaptir dvidh aikas te 'pi kurvataḥ dvividhāḥ sapta kuśalā avijñaptih samādhijāḥ	[67]
sāmantakāḥ tu vijñaptir avijñaptir bhaven na vā viparyayena pr̥ṣṭhāni prayogas tu trimūlajāḥ	[68]
tadanantarasaṁbhūter abhidhyādyās trimūlajāḥ kuśalāḥ saprayoga'ntā alobhadveṣamohajāḥ	[69]
vadhavyāpādapārusyanisthā dveṣenā lobhataḥ parastrīgamanā'bhidhyā'dattādānasamāpanam	[70]

mithyādr̥stes tu mohena śeśānām tribhir iṣyate [71]
 sattvabhogāv adhiṣṭhānam nāmarūpam ca nāma ca
 samām prāk ca mṛtasyā 'sti na maulo 'nyāśrayodayāt [72]
 senādeś c aikakāryatvāt sarvakartrvad asti sah
 prānātipātaḥ samcintya parasyā 'bhrāntimārapam
 adattādānam anyasvasvīkriyā balacauryataḥ [73]
 agamyāgamanam kāmamithyācāraś caturvidhaḥ
 anyasamjñoditam vākyam arthābhijñe mṛṣāvacāḥ [74]
 cakṣuśrotramānovijñānā'nuhūtam tribhiś ca yat
 tad dṛṣṭaśruti vijñātamataṁ c oktaṁ yathākramam [75]
 paśūnuyam kliṣṭacittasya vacanam parabhedane
 pāruṣyam apriyam sarvam kliṣṭasambhinnalāpītā [76]
 ato 'nyat kliṣṭam ity anye lapanāgitanātyavat
 kuśāstravac cā 'bhidhyā tu parasvaviṣamasprīhā [77]
 vyāpādaḥ sattvavidveṣo nā'stidr̥ṣṭih śubhā'śubhe
 mithyādr̥stis trayo hy atra panthānah sapta karma ca [78]
 mūlacchedaś chedadṛṣṭyā kāmāptotpattilābhikāḥ
 phalahetūpavādinyā sarvayā kramaśo nr̥su [79]
 chinatti strī pumān dṛṣṭicaritaḥ so 'samavayaḥ
 samdhīh kāṅkṣā'stidr̥ṣṭeh syān n eḥ ānantaryakārīṇah [80]
 yugapad yāvad aṣṭābhīr aśubhaiḥ saha vartate
 cetanā daśābhīr yāvac chubhair n aikā'śṭapañcabhiḥ [81]
 sambhinnalāpapāruṣyavyāpādā narake dvividhā
 samanvāgamato 'bhidhyāmīthyādr̥ṣṭi kurau trayāḥ [82]
 saptamah svayam apy atra kāme 'nyatra daśā'śubhāḥ
 śubhāś trayas tu sarvatra sammukhibhūtalābhataḥ [83]
 ārūpyāsamjñisattveṣu lābhataḥ sapta śeṣite
 sammukhibhāvataś cā 'pi hitvā sanarakān kurūn [84]
 sarve 'dhipatinisyandavipākaphaladā matāḥ
 duḥkhanān māraṇād ojonāśanāt trividham phalam [85]
 lobhajam kāyavākkarma mithyājivāḥ prthakkṛtāḥ
 duḥśodhatvāt pariṣkāralābhottam cen na sūtrataḥ [86]
 prahāṇamārge samale saphalam karma pañcabhiḥ
 caturbhir amale 'nyac ca sāsravam yac chubhā'śubham [87]
 anāsravam punaḥ śeṣam tribhir avyākṛtam ca yat
 catvāri dve tathā triṇī kuśalasya śubhā'dayāḥ [88]
 aśubhasya śubhādyā dve triṇī catvāry anukramam
 avyākṛtasya dve triṇī triṇī c aite śubhādayāḥ [89]
 sarve 'tasya catvāri madhyamasyā 'py anāgataḥ
 madhyamā dve ajātasya phalāni triṇy anāgataḥ [90]
 svabhūmikasya catvāri triṇī dve cā 'nyabhūmikāḥ
 śaikṣasya triṇī śaikṣādyā aśaikṣasya tu karmāṇah [91]
 dharmāḥ śaikṣādikā ekam phalam triṇy api ca dvayam [92]
 tābhyaṁ anyasya śaikṣādyā dve dve pañca phalāni ca
 triṇī catvāri c aikam ca drggheyasya tadādayāḥ [93]
 te dve catvāry atha triṇī bhāvanāheyakarmaṇah
 aprahēyasya te tv ekam dve catvāri yathākramam
 ayogavīhitam kliṣṭam vidhibhraṣṭam ca ke cana [94]
 ekam janm ākṣipaty ekam anekam paripūrakam
 n ākṣepike samāpatti acitte prāptayo na ca
 ānantaryāṇi karmāṇi tivrakleśo 'tha durgatiḥ [95]
 kauravāsamjñisattvāś ca matam āvaraṇatrayam [96]

- triṣu dvīpeṣv anantaryam ṣaṇḍhādinām tu n eṣyate
alpopakārā' lajjitvāc cheṣe gatiṣu pañcasu [97]
- samghabhedas tv asāmagrisvabhāvo viprayuktakah
akliṣṭā' vyākṛto dharmāḥ samghas tena samanvitah
tadavadyam mr̄ṣāvādas tena bhettā samanvitah
avicau pacyate kalpam adhikair adhikā rujaḥ
bhiksūr dṛkcarito vṛtti bhinatty anyatra bāliśān
śāstrmārgā'ntarakśānto bhinno na vivasaty asau
cakrabhedah sa ca mato jambūdvipe navādibhīh [98]
- karmabhedas triṣu dvīpeṣv aṣṭābhīr adhikaiś ca saḥ
ādāv ante 'rbudāt pūrvam yugāc c oparate munau
simāyām cā 'py abaddhāyām cakrabhedo na jāyate [99]
- upakāriguṇakṣetranirākṛtivipādanāt [100]
- vyañjanā'ntarite 'pi syān mātā yacchonitodbhavaḥ
buddhe na tāḍanecchasya prahārān n ordhvam arhati
n ānantaryaprayuktasya vairāgyaphalasambhavaḥ [101]
- samghabhedamr̄ṣāvādo mahā'vadyatamo mataḥ
bhavaḥ'gracetanā loke mahāphalatamā śubhe [102]
- dūṣanam mātūr arhantyā niyatisthasya mārapam
bodhisattvasya śaikṣasya samghāyadvārahārīkā [103]
- ānantaryasabhāgāni pañcamam stūpabhedanam
ksāntyanāgāmitā' rhatvaprāptau karmā' tivighnakṛt [104]
- bodhisattvah kuto yāvad yato lakṣaṇakarmakṛt
sugatih kulajo 'dhyakṣaḥ pumān jātismaro 'nivṛt [105]
- jambūdvipe pumān eva sammukham buddhacetanāḥ
cintāmayam kalpasāte śesa ākṣipate hi tat [106]
- ekaikam punyaśatajam asaṁkhyeyatrayā'ntajāḥ
vipaśyi dipakṛd ratnaśikhī sākyamunih purā [107]
- saṁvatra sarvam dadataḥ kāruṇyād dānapūraṇam
aṅgacchede 'py akopāt tu rāgiṇāḥ ksāntiśilayoḥ [108]
- tisyaṣṭotreṇa vīryasya dhiṣamādhyyor anantaram
puṇyam kriyā 'tha tadvastu trayam karmapathā yathā [109]
- diyate yena tad dānam pūjā'nugraḥakāmyayā
kāyavākkarma sotthānam mahābhogyaphalam ca tat [110]
- svapara'rthobhayā'rthāya nobhayā'rthāya diyate
tadviśeṣah punar dātṛvastukṣetraviśeṣataḥ [111]
- dātā viśiṣṭah śradhdhādyaiḥ satkṛtyādi dadāty atah
satkārodāraruocitākālā'nācchidyalābhītā [112]
- varṇādisampadā vastu surūpatvam yaśasvitā
priyatā sukuṁārartusukhasparśā'ngatā tataḥ [113]
- gatiḍuhkhopakāritvaguṇaiḥ kṣetram viśisyate
agryam muktasya muktāya bodhisattvasya cā 'stamam [114]
- mātāpitṛglāṇadhāmakathikēbhyo 'ntyajanmane
bodhisattvāya cā 'meyā anāryebhyo 'pi dakṣināḥ [115]
- prsthām kṣetram adhiṣṭhānam prayogaś cetanāśāyaḥ
eṣām mṛḍvadhimātratvāt karmamṛḍvadhimātratā [116]
- saṁcetanasamāptibhyām niḥkaukṛtyavipakṣataḥ
parivāravipākāc ca karmopacitam ucyate [117]
- caitye tyāgā'nvayam punyam maityrādīvad agrhnati
kuksetre 'p iṣṭaphalatā phalabijaviparyayāt [118]
- dauhśilyam aśubham rūpaṁ śilam tadviratir dvidhā
pratikṣiptāc ca buddhena viśuddham tu catuṛguṇam [119]
- parivāravipākāc ca karmopacitam ucyate
caitye tyāgā'nvayam punyam maityrādīvad agrhnati
kuksetre 'p iṣṭaphalatā phalabijaviparyayāt [120]
- dauhśilyam aśubham rūpaṁ śilam tadviratir dvidhā
pratikṣiptāc ca buddhena viśuddham tu catuṛguṇam [121]
- parivāravipākāc ca karmopacitam ucyate
caitye tyāgā'nvayam punyam maityrādīvad agrhnati
kuksetre 'p iṣṭaphalatā phalabijaviparyayāt [122]

dauḥśīlyataddhetvahatam tadvipakṣasamāśritam
 samāhitam tu kuśalam bhāvanā cittavāsanāt [123]
 svargāya śilam prādhanyād visamyogāya bhāvanā
 caturnām brāhmaṇyavatvam kalpaṁ svargesu modanāt [124]
 dharmadānam yathābhūtam sūtrādyakliṣṭadesanā
 puṇyanirvāṇanirvedhabhāgilyam kuśalam tridhā [125]
 yogapravartitam karma sasamutthāpakaṁ tridhā
 lipimudre saganānam kāvyam samkhyā yathākramam [126]
 sāvadyā nivṛtā hināḥ kliṣṭā dharmāḥ śubhāmalāḥ
 prāṇitāḥ saṃskṛtaśubhāḥ sevyā mokṣas tv anuttaraḥ [127]

karmanirdeśo nāma caturtham kośasthānam

V

mūlam bhavasyā 'nuśayāḥ saḥ rāgaḥ pratighas tathā
 māno 'vidyā ca dr̄ṣṭis ca vicikitsā ca teṣu nah [1]
 saḥ rāgabhedāḥ sapt̄ oktā bhavarāgo dvihātujaḥ
 antarmukhatvāt tanmokṣasamjñāvyāvṛttaye kṛtaḥ [2]
 dr̄ṣṭayāḥ pañca satkāyamithyā'ntagrāhadṛṣṭayah
 dr̄ṣṭisilavrataparāmarśāv iti punar daśa [3]
 daś aite sapta sapta 'ṣṭau tridvidṛṣṭivivarjitāḥ
 yathākramam prahiyante kāme duḥkhādidaṛṣṭanaiḥ [4]
 catvāro bhāvanāheyās ta evā 'pratighāḥ punaḥ
 rūpadhātau tathā ārūpya ity stānavatir matāḥ [5]
 bhavā'grajāḥ kṣāntivadhyā dr̄ggheya eva śeṣajāḥ
 dr̄gbhāvanābhyām akṣāntivadhyā bhāvanay aiva tu [6]
 ātmātmiyadhruvocchedanā' stihiṇā'gradṛṣṭayah
 ahetvamārgē taddṛṣṭir etās tāḥ pañca dr̄ṣṭayāḥ [7]
 līvaraḍiṣu nityātmaviparyāsāt pravartate
 kāraṇā'bhiniveśo 'to duḥkhadṛggheya eva saḥ [8]
 dr̄ṣṭitrayād viparyāsacatuṣkam viparitataḥ
 niṭraṇāt samāropāt samjñācitte tu tadvaśāt [9]
 sapta mānā nava vīdhās tribhyo dr̄gbhāvanākṣayāḥ
 vadhbhādiparyavaasthānam heyam bhāvanayā tathā [10]
 vibhaveccchā na o aryasya sambhavanti vīdhādayāḥ
 nā 'smitādr̄ṣṭipuṣṭatvāt kaukṛtyam nā 'pi cā 'śubham [11]
 sarvatragā duḥkhahetudṛggheya dr̄ṣṭayas tathā
 dvimatih saha tābhīś ca yā 'vidyā āveṇīki ca yā [12]
 nav ordhvālambanā eṣām dr̄ṣṭidvayavivarjitāḥ
 prāptivarjyāḥ sahabhuvo ye 'py ebiṣ te 'pi sarvagāḥ [13]
 mithyādṛgvimati tābhīyām yuktā 'vidyā 'tha kevalā
 nirodhāmārgadṛggheyaḥ saḥ anāsravagocarāḥ [14]
 svabhūmyuparamo mārgaḥ saḍbhūminavabhūmikāḥ
 tadgocarālām viṣayo mārgo hy anyonyahetukāḥ [15]
 na rāgas tasya varjyavatvāt na dveṣo 'napakārataḥ
 na māno na parāmarśau śāntasuddhyagrabhāvataḥ [16]
 sarvatragā anuśayāḥ sakalām anuśerate
 svabhūmim ālambanataḥ svanikāyam asarvagāḥ [17]
 nā 'nāsravordhvaviṣayā asvikārād vipakṣataḥ
 yena yaḥ samprayuktas tu sa tasmin samprayogataḥ [18]
 ūrdhvam avyākṛtāḥ sarve kāme satkāyadarśanam
 antagrāhāḥ saḥ ābhīyāḥ ca mohaḥ śeṣās tv iha 'śubhāḥ [19]

kāme 'kuśalamūlāni rāgapratighamūḍhayaḥ	[20]
trīṇy avyākṛtamūlāni tṛṣṇā 'vidyā matiś ca sā	
dvaividhordhvavṛttter nā 'to 'nyau catvāry ev eti bāhyakāḥ	[21]
tṛṣṇādṛgmānamohāḥ te dhyāyitritvād avidyayā	
ekāṁśato vyākaraṇam vibhajya paripṛcchya ca	[22]
sthāpyam ca maraṇotpattiviśiṣṭātmā 'nyatādīvat	
rāgapratighamānaiḥ syād atitapratyupasthitaiḥ	[23]
yatr otpannā 'prahināḥ te tasmin vastuni samyutah	
sarvartā 'nāgatair ebbir mānasaiḥ sā 'dhvike paraīḥ	[24]
ajaiḥ sarvatra śeṣais tu sarvaiḥ sarvatra samyutah	
sarvakālā 'sti uktitvād dvayāt sadviṣayāt phalāt	[25]
tādastivādāt sarvā 'stivādā istāś caturvidhāḥ	
te bhāvalakṣaṇā 'vasthā 'nyathā 'nyathikasamjñitāḥ	[26]
tṛtyīyah śobhano 'dhvānaḥ kāritreṇa vyavasthitāḥ	
kim vighnakṛt katham nā 'nyad adhvā 'yogaś tathā mataḥ	[27]
ajātanaṣṭatā kena gambhirā jātu dharmatā	
prahinē duḥkhadṛggheye samyuktāḥ śeṣasarvagaiḥ	[28]
prākprahinē prakārais ca śeṣais tadviṣayair malaiḥ	
duḥkhahetudṛgabhyāsapraheyāḥ kāmadhātujāḥ	[29]
svakatrayaikarūpātā 'malavijñānagocarāḥ	
svakā 'dharatrayordhvālkā 'malānām rūpadhātujāḥ	[30]
ārūpyajās tridhātvāptatrayā 'nāsravagocarāḥ	
nirodhamārgadṛggheyeḥ sarve svā 'dhikagocarāḥ	[31]
anāsravāḥ tridhātvantyatrayā 'nāsravagocarāḥ	
duḥkhahetudṛgabhyāsaheyā dhātutraye 'malaiḥ	[32]
pañcā 'stadaśavijñānadaśavijñānagocarāḥ	
dvidhā sa 'nuśayaṁ kliṣṭam akliṣṭam anuśāyakaiḥ	[33]
mohāt kāṅkṣā tato mithyādrṣṭih satkāyadr̥k tataḥ	
tato 'ntagrahaṇam tasmāc chilā 'marśas tato dṛṣṭāḥ	[34]
rāgah svadṛṣṭau mānaś ca dveṣo 'nyatr ety anukramaḥ	
aprahiṇād anuśayād viṣayāt pratypasthitāt	[35]
ayoniśomanaskārāt kleśāḥ sampūrṇakāraṇāḥ	
kāme saparyavaasthānāḥ kleśāḥ kāmaśravā vinā	[36]
mohenā 'nuśayā eva rūpārūpye bhavāsravaḥ	
avyākṛtā 'ntarmukhā hi te samāhitabhūmikāḥ	[37]
ata ekikṛtā mūlam avidy ety āsravaḥ pṛthak	
tath aughayogād dṛṣṭinām pṛthagbhāvas tu pāṭavāt	[38]
n āsravesv asahāyānām na kilā 'syā 'nukūlatā	
yathoktā eva sā 'vidyā dvidhā dṛṣṭivivecanāt	[39]
upādānāy avidyā tu grāhikā n eti miśritā	
aṇavo 'nugatāś c aite dvidhā cā 'py anuśeratē	[40]
anubadhnanti yasmāc ca tasmād anuśayā matāḥ	
āsayanty āsravanty ete haranti śleṣayanty atha	[41]
upagṛhṇanti c ety eṣām āsravādi niruktayah	
samyojanādibhedena punas te pañcadh odiṭāḥ	[42]
dravyāmarśanasāmānyād dṛṣṭi samyojanā 'ntaram	
ekāntā 'kuśalam yasmāt svatantram c obhayām yataḥ	[43]
īrṣyāmātsaryam eṣ ūktam pṛthak samyojanadvayam	
pañcadhā 'varabhāgiyam dvābhyaṁ kāmā 'natikramaḥ	[44]
tribhis tu punarāvṛttir mukhamūlagrahāt trayam	
agantukā matā mārgavibhramo mārgasamśayah	
ity antarāyā mokṣasya gamane 'tas trideśanā	[45]

pañcadh aiv ordhvabhāgiyam dvau rāgau rūpyarūpijau auddhatyamānamohāś ca vidvaśād bandhanatrayam ye 'py anye caitasāh kliṣṭāḥ saṃskāraskandhasamjñitāḥ kleśebhyas te 'py upaklesās te tu na kleśasamjñitāḥ āhrikyam anapatrāpyam īṛṣyā mātsaryam uddhavaḥ	[46]
kaukṛtyam styānamiddham ca paryavasthānam aṣṭadhā krodhamrakṣau ca rāgothā āhrikyauddhatyamatsarāḥ mrakṣe vivādo 'vidyātāḥ styānamiddhā'napatrapāḥ	[47]
kaukṛtyam vicikitsātāḥ krodhersye pratighā'nvaye anye ca sat kleśamalā māyā sāthyam madas tathā	[48]
pradāśa upanāhaś ca vihimsā c eti rāgajau māyāmadau pratighaje upanāhavihimsane	[49]
dṛṣṭyāmarśāt pradāśas tu sāthyam dṛṣṭisamutthitam tatr āhrikyā'napatrāpyastyānamiddhoddhavā dvidhā	[50]
tadanye bhāvanāheyāḥ svatantrāś ca tathā malāḥ kāme 'subhās trayo dve vā parenā 'vyākṛtās tataḥ	[51]
māyā sāthyam ca kāmādyadyānayor brahmavañicanāt styānauddhatyamadā dhātutraye 'nye kāmadhātujāḥ	[52]
saṃnamiddhā drggheyā manovijñānabhūmikāḥ upaklesāḥ svatantrāś ca ṣadvijñānāśrayāḥ pare	[53]
sukhābhyaṁ samprayukto hi rāgo dveṣo viparyayāt mohaḥ sarvair asaddṛṣṭir manoduḥkhasukhena tu	[54]
daurmanasyena kāṅksā 'nye saumanasyena kāmajāḥ sarve 'py upekṣayā svaiḥ svair yathābhūmy ūrdhvabhūmikāḥ	[55]
daurmanasyena kaukṛtyam īṛṣyā krodro vihimsanam upanāhaḥ pradāśaś ca mātsaryam tu viparyayāt	[56]
māyā sāthyam atho mrakṣo middham c obhayathā madah sukhābhyaṁ sarvag opeksā catvāry anyāni pañcabhiḥ	[57]
kāme nivaraṇāny ekavipaksāhārakṛtyataḥ dvye katāpañcatāskandhavighātavicikitsanāt	[58]
ālambanaparijñānāt tadālambanasamksayāt ālambanaprahānāc ca pratipakṣodayāt kṣayāḥ	[59]
prahānādhāradūratvadūṣaṇākhyāś caturvidhāḥ pratipakṣaḥ prahātavyaḥ kleśa ālambanān mataḥ	[60]
vailaksanyād vipakṣatvād deśavicchedakālataḥ bhūtaśilapradesā'lhadvayānām iva dūratā	[61]
sakṛt kṣayo visamyogalābhas tv eṣām punaḥ punaḥ pratipakṣodayaphalapráptindriyavivṛddhiṣu	[62]
parijñā navā kāmādyaprakāradvayayasamksayah ekā dvayoh kṣayo dve te tath ordhvam tisra eva tāḥ	[63]
anyā avarabhbāgiyārupasarvāsvavakṣayāḥ tisraḥ parijñāḥ sat kṣāntiphalam jñānasya śeṣitāḥ	[64]
anāgamyaphalam sarvā dhyānānām pañca vā 'tha vā aṣṭau sāmantakasya aikā maulārūpyatrayasya ca	[65]
āryamārgasya sarvā dve laukikasyā 'nvayasya ca dharmajñānasya tisras tu sat tatpakṣasya pañca ca	[66]
anāśravaviyogāptera bhavā'gravikalikṛteḥ hetudvayatasamudghātāt parijñā dhātvatikramāt	[67]
n aikayā pañcabhir yāvad darśanasthāḥ samanvitāḥ bhāvanāsthāḥ punaḥ ṣadbhir ekayā vā dvayena vā	[68]
tāsām saṃkalanām dhātuvaīrāgyaphalalābhataḥ ekām dve pañca sat kaś cij jahāty āpnoti pañca na	[69]
anuśayanirdeśo nāma pañcamam kośasthānam	[70]
	[71]

VI

kleśaprahāṇam ākhyātām satyadarśanabhāvanāt [1]
 dvividho bhāvanāmārgo darśanākhyas tv anāsravah
 satyāny uktāni catvāri duḥkham samudayas tathā [2]
 nirodho mārga ity esām yathābhīsamayam kramah
 duḥkham triduḥkhatāyogād yathāyogam aśeṣataḥ [3]
 manāpā amanāpās ca tadanye c aiva sāsravah
 yatra bhinne na tadbuddhir anyāpohe dhiyā ca tat [4]
 ghaṭāmbuvat samvṛtisat paramārthasad anyathā
 vṛttasthāḥ śrutiśintāvān bhāvanāyām prayujyate [5]
 nāmohayārthaśayāḥ śrutamayyādikā dhiyah
 vyapakarsadvayavato nā 'samtuṣṭamahecchayoh [6]
 labdhe bhūyah sprhā 'tuṣṭir alabdheccā mahecchatā
 viparyayāt tadvipakṣau tridhātvāptāmalau ca tau [7]
 alobha āryavamśās ca teṣām tuṣṭyātmakās trayah
 karmāntyena tribhir vṛttis tṛṣṇotpādavipakṣataḥ [8]
 mamaḥāṅkāravastvicchātatkālātyantaśāntaye
 tatrā 'vatāro 'subhayā c ānāpānasmiṇtena ca [9]
 adhirāgavitarkānām śāṅkalā sarvarāginām
 āsamudrāsthivistārasamkṣepād ādikarmikāḥ
 pādāsthna ākapālārdhatyāgāt kṛtajayah smṛtaḥ [10]
 atikrāntamanaskāro bhrūmadhye cittadhāraṇāt
 alobho daśabhbūt kāmadr̥ṣyālambā nrjā 'subhā [11]
 ānāpānasmiṇtih prajñā pañcabhbūt vāyugocarā
 kāmāśrayā na bāhyānām saḍvidhā gaṇanādibhiḥ [12]
 gaṇanā 'nugamah sthānam lakṣaṇā 'tha vivartanā
 pariśuddhiḥ ca sodh eyam ānāpānasmiṇtir matā [13]
 ānāpānau yatah kāyaḥ sattvākhyāv anupāttakau
 naisyandikau nā 'vareṇa laksyete manasā ca tau [14]
 niśpannaśāmathah kuryāt smṛtyupasthānabhāvanām
 kāyaviccitadharmaṇām dvilakṣaṇaparikṣaṇāt [15]
 prajñā śrūtādimay anye samsargālambanāt kramah
 yathotpatti catuskam tu viparyāsavipakṣataḥ [16]
 sa dharmasmiṇtyupasthāne samastālambane sthitah
 anityaduḥkhatāḥ śūnyā'nātmataḥ tān vipaśyati [17]
 tata uṣmagatotpatis tac catuhsatyagocaram
 śodasākāram uṣmabhyo mūrdhānas te 'pi tādṛśāḥ [18]
 ubhayākaraṇam dharmeṇā 'nyair api tu vardhanam
 tebhyaḥ kṣāntir dvividhā tadvat kṣāntyā dharmeṇā vardhanam [19]
 kāmāptaduḥkhaviśayā tv adhimātrā kṣaṇam ca sā
 tathā gradharmāḥ sarve tu pañcasākandhā vin āptibhiḥ [20]
 iti nirvedhabhāgīyam caturdhā bhāvanāmayam
 anāgamyāntaradhyānabbhūmikām dve tv adho 'pi vā [21]
 kāmāśrayāṇy agradharmān dvyaśrayān labhate 'nganā
 bhūmityāgāt tyaṭajaty āryas tāny anāryas tu mṛtyunā
 ādye dve parihāṇyā ca maulais tatr aiva satyadrik [22]
 apūrvāptir vihīneśu hāni dve asamanvitih
 mūrdhalabhbī na mūlachit kṣāntilābhī anapāyagah [23]
 śisyatvā dve buddhah syāt triṇy ap itaraḥ
 ābodheḥ sarvam ekatra dhyāne 'nyte sāstṛkhadgayoh
 prāk tebhyo mokṣabhāgīyam kṣipram mokṣas tribhir bhavaīḥ [24]
 [25]

śrutacintāmayam trīṇi karmāṇy ākṣipyate triśu
 laukikebhyo 'gradharmebyo dharmakṣāntir anāśravā [26]
 kāmaduhkhe tato 'tr aiva dharmajñānam tathā punah
 śeṣe duḥkhe 'nvayaksāntijñāne satyatraye tathā [27]
 iti sodaśacitto 'yam satyā'bhisamayas tridhā
 darśanālambakāryākhyah so 'gradharmaikabhūmikaḥ [28]
 kṣāntijñānāny anantaryamuktimārgā yathākramam
 adṛśṭadṛśter dr̄mārgas tatra pañcadaśa kṣaṇāḥ [29]
 mṛdutikṣṇendriyau ṭesu śraddhādharmā'nusāriṇau
 ahinabhāvanāheyau phalādyapratiपannakau [30]
 yāvat pañcaprakāraghnau dvitiye 'rvāg navakṣayāt
 kāmād viraktād ūrdhvam vā tṛtiyapratiपannakau [31]
 śoḍāśe tu phalasthau tau yatra yaḥ pratipannakah
 śraddhā'dhimuktadṛṣṭyāptau mṛdutikṣṇendriyau tadaḥ [32]
 phale phalaviśiṣṭasya lābho mārgasya nā 'sty ataḥ
 nā 'prayukto viśeṣaya phalasthāḥ pratipannakah [33]
 navapratikārā doṣaḥ hi bhūmau bhūmau tathā gunāḥ
 mṛdumadhyā'dhimātrāṇām punar mṛdvādibhedataḥ [34]
 aksīṇabhāvanāheyah phalasthāḥ saptakṛtparah
 tričaturvidhamuktas tu dvitrijanmā kulamukulaḥ [35]
 āpañcamaprakāraghno dvitīyapratiपannakah
 kṣiṇasāṣṭhaprakāras tu sakrādāgāmy asau punah [36]
 kṣiṇasaptā'ṣṭadoṣā'mśa ekajanm aikavīcikāḥ
 tṛtiyapratiपannaś ca so 'nāgāmi navakṣayāt [37]
 so 'ntarotpannasamāskārā 'samāskārapariniर्वतिḥ
 ūrdhvamsrotāś ca sa dhyāne vyavakīrṇe 'kaniṣṭhagah [38]
 sa pluto 'rdhaplutaḥ sarvachyutas cā 'nyo bhāvā'graजah
 ārūpyagaś caturdhā 'nya iha nirvāpako'parah [39]
 punas trīṇ trividhān kṛtvā navarūpopagāḥ smṛtāḥ
 tadviśeṣah punah karmakleśendriyavviśeṣataḥ [40]
 ūrdhvamsrotur abhedenā sapta sadgatayo mataḥ
 sadasadvṛttiवṛttibhyām gataḥ 'pratyāgateś ca tāḥ [41]
 na parāvṛttajanm āryaḥ kāme dhātvantaropagah
 sa c ordhvajaś ca n aivā 'kṣasamcāraparihāṇibhāk [42]
 ākīryate caturtham prāk sidhyati kṣaṇamīraṇat
 upapattivihārā'rtham kleśabhirutayā 'pi ca [43]
 tat pāñcavidhyāt pañc aiva śuddhāvāsopapattayah
 nirodhalābhya anāgāmi kāyasākṣi punar mataḥ [44]
 ābhāvā'grā'ṣṭabhaṅgakṣid arhattvapratiपannakah
 navamasyā 'py anantaryapathe vajropamaś ca saḥ [45]
 tatkṣayāptiḥ kṣayajñānam aśaikṣo 'rhann asau tadaḥ
 lokottareṇa vairāgyam bhavā'grād anyato dvidhā [46]
 laukiken āryavairāgye visamyogāptayo dvidhā
 lokottareṇa c ety eke tyakte kleśā'samanvayat [47]
 bhavā'grā'rđhvimuktordhvajātavat tv asamanvayah
 anāśravēṇa vairāgyam anāgamyena sarvataḥ [48]
 dhyānāt sāmantakād vā 'ntyō muktimārgas tribhūjaye [49]
 n ordhvam sāmantakād āryair aṣṭābhīḥ svordhvabhbūjayah
 vimuktyanantaryapathe laukikās tu yathākramam
 sāntādyudārādyākāra uttarā'dharagocarāḥ [50]
 yady akopyaḥ kṣayajñānād anutpādamatir na cet
 kṣayajñānam aśaikṣi vā dṛṣṭih sarvasya sā 'rhataḥ [51]

śrāmanyam amalo mārgaḥ samskr̄tā'samskr̄tam phalam ekā na navatis tāni muktimārgaḥ saha kṣa[yaiḥ catuhphalavyavasthā tu pañcakāraṇasambhavat pūrvatyāgo 'nyamārgaptih kṣayasaṃkalanam phale jñānāśṭakasya lābho 'tha sodośākārabhāvanā	[52]
pūrvatyāgo 'nyamārgaptih kṣayasaṃkalanam phale jñānāśṭakasya lābho 'tha sodośākārabhāvanā	[53]
laukičāptam phalam miśrā'nāśravaprāptidhāraṇat brāhmaṇyam eva tad brahmacakram tu brahmavartanāt	[54]
dharmacakram tu dr̄ñmārga āśugatvādyarādibhiḥ kāme trayāptir antyasya triṣu n ordhvam hi dr̄kpāthah	[55]
asamvegād iha vidhā tatra niṣṭh eti c āgamāt arhantah ṣaṇ matās teṣām pañca śraddhā'dhimuktajāḥ	[56]
vimuktih sāmayiky eṣām akopyā 'kopyadharmaṇah ato 'samayamuktah so dṛṣṭiprāptā'nvayaś ca saḥ	[57]
tadgotrā āditah ke cit ke ciā uttāpanāgatāḥ	[58]
gotrāc caturṇām pañcānām phalād dhānir na pūrvakāt śaikṣā'nāryāś ca ṣadgotrā dr̄ñmārgeṇa na sampcaret	[59]
prāptiḥ prāptopabhogebhyah pariḥāṇis tridhā matā antyā sāstur akopyasya madhyā 'py anyasya tu tridhā	[60]
mriyate na phalabhraṣṭo na cā 'kāryam karoti saḥ vimuktyānantaryamārgā navā 'kopye 'tisevanāt	[61]
ekaikāśo dṛṣṭlabdhe 'nāśravā nr̄ṣu vardhanam aśaikṣo nava niṣritya bhūmīḥ śaikṣas tu ṣaḍ yataḥ	[62]
saviśeṣam phalam tyaktvā phalam āpnoti vardhayan dvau buddhau śrāvakāḥ sapta c aite navavidhendriyāḥ	[63]
prayogā'kṣasamāpattivimuktivubhayataḥ kṛtāḥ puḍgalāḥ sapta ṣaḍ v aita evaṁ mārgatraye dviśāḥ	[64]
nirodhalābhya ubhayato vimuktah prajñay etaraḥ samāpattiindriyaphalaiḥ śaikṣasya paripūrṇatā	[65]
dvābhyaṁ aśaikṣasya caturvidho mārgaḥ samāsataḥ prayogā'nantaryavimuktiviśeṣapatḥāhvayaḥ	[66]
dhyāneṣu mārgaḥ pratipat sukhā duḥkhā 'nyabhūmiṣu dhandhā bhījñā mandabuddheḥ kṣiprā'bhījñ etarasya tu	[67]
kṣayā'nutpādayor jñānam bodhis tadanulomyataḥ saptatriṁśat tu tatpaksā] nāmato dravyato daśa	[68]
śraddhā viryam smṛtiḥ prajñā samādhiḥ prītyupekṣaṇe prasrabdiśilasamkalpāḥ prajñā hi smṛtyupasthitih	[69]
viryam samyakprahāṇākhyam rddhipādāḥ samādhayah pradhānagrahaṇam sarve gunāḥ prāyogikās tu te	[70]
ādikarmikanirvedhabhāgiyeṣu prabhāvitāḥ bhāvane darśane c aiva saptavargā yathākramam	[71]
anāśravāṇi bodhyaṅgamārgā'ṅgāni dvīdh etare sakalāḥ prathame dhyāne 'nāgamya prītivarjitāḥ	[72]
dvitiye 'nyatra samkalpād dvayos taddvayavarjitāḥ dhyānā'ntare ca śīlā'ṅgais tābhyaṁ ca triṣv arūpiṣu	[73]
kāmadhātau bhāvā'gre ca bodhimārgā'ṅgavarjitāḥ trisatyadarśane śīladharmaḥ vetyaprasādayoḥ	[74]
lābho mārga'bhisamaye buddhatatsamghayor api dharmaḥ satyatrayam bodhisattvapratyekabuddhayoḥ	[75]
mārgaś ca dravyatas tu dvau śraddhā śīlam ca nirmalāḥ n oktā vimuktih śaikṣā'ṅgam baddhatvāt sā punar dvīdhā	[76]
asamskṛtā kleśahānam adhimuktis tu samskṛtā sā'ṅgam s aiva vimuktī dve jñānam bodhir yathoditā	[77]

vimucyate jāyamānam sāsaikṣam cittam āvṛteḥ
nirudhyamāno mārgas tu prajahāti tadāvṛtim
asamskr̄t aiva dhātvākhyā virāgo rāgasamāṅksayāḥ
prahāṇadhātur anyeṣāṁ nirodha iī vastunāḥ
nirvidyate duḥkhahetukṣāntijñānair virajyate
sarvair jahāti yair evam catuṣkoṭikasambhavaḥ

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mārgaprahāṇanirdeśo nāma saṣṭham kośasthānam

VII

nā 'malāḥ kṣāntayo jñānam kṣayā'nutpādadhir na dṛk
tadany obhayath ḥryā dhir anyā jñānam dṛśaś ca ṣat
sāsraवā'nāsravam jñānam ḥdyam samvrtisamjñakam
anāsravam dvidhā dharmajñānam anvayam eva ca
sāmvr̄tam sarvavisayaṁ kāmaduḥkhā'digocaram
dharmākhyam anvayajñānam t ūrdhvaduḥkhādigocaram
te eva satyabhedenā catvāry ete caturvidhe
anutpādakṣayajñāne te punaḥ prathamodite
duḥkhahetvanvayajñāne caturbhyaḥ paracittavit
bhūmyakṣapudgalotkrāntam naṣṭā'jātam na vetti tat
na dharmā'nvayadhipakṣam anyonyam darśanakṣaṇau
śrāvako vetti khaḍgas trin sarvān buddho 'prayogataḥ
kṣayajñānam hi satyesu pariṣṭātādiniścayāḥ
na pariṣṭeyam ityādir anutpādamatir matā
svabhāvapratipaksābhyaṁ ākārākāragocarāt
prayogakṛtakṛtyatvahetūpacayato daśa
dharmajñānam nirodhe yan mārge vā bhāvanāpathē
tridhātupratipakṣas tat kāmadhātos tu nā 'nvayam
dharmajñānā'nvayajñānam sōdaśākāram anyathā
tathā ca sāmvr̄tam svaiḥ svaiḥ satyākāraś catuṣṭayam
tathā paramanojñānam nirmalam samalam punaḥ
jñeyasvalakṣaṇākāram ekaikadravyagocaram
šeṣe caturdaśākāre śūnyā'nātmavivartite
nā 'malāḥ sōdaśabhyo 'nyaś c ākāro 'nye 'sti śāstrataḥ
dravyataḥ sōdaśākāraḥ prajñānākāras tayā saha
ākārayanti sālambāḥ sarvam ākāryate tu sat
tridhādyam kuśalāny anyānyā dyam sarvāsu bhūmiṣu
dharmākhyam ṣatsu navasu tv anvayākhyam tathā aiva ṣat
dhyāneṣ anyamanojñānam kāmarūpāśrayam ca tat
kāmāśrayam tu dharmākhyam anyat traidhātukāśrayam
smṛtyupasthānam ekam dhīr nirodhe paracittadhiḥ
triṇi catvāri šeṣāni dharmadhigocaro nava
nava mārgā'nvayadhiyor duḥkhahetudhiyor dvayam
caturñām daśa n aikasya yojyā dharmāḥ punar daśa
traidhātukā'malā dharmā akṛtaś ca dvidhā dvidhā
sāmvr̄tam svakalāpā'nyad ekam vidyād anātmataḥ
ekajñānā'nvito rāgi prathame 'nāsravakṣaṇe
dvitiye tribhir ūrdhvam tu catusv ekaikavṛddhimān
yathotpannāni bhāvyante kṣāntijñānāni darśane
anāgatāni tatr aiva sāmvr̄tam cā 'nvayatraye
ato 'bhīsamayā'ntyākhyam tadanutpattidharmakam
svā'dhobhūmi nirodhe 'ntyam svasatyākārayātnikam

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śodaśe ṣaṭ sarāgasya vitarāgasya sapta tu [22]
 sarāgabhbāvanāmārge tadūrdhvam saptabhāvanā
 saptabhūmijayā'bhijñā'kopyāptakīrnabhbāvite
 ānantaryapathes ūrdhvamuktimārgā'ṣṭake 'pi ca [23]
 śaikṣottāpanamukte vā ṣaṭsaptajñānaḥbhāvanā
 ānantaryapathes ṣaṇnām bhavā'gravijaye tathā [24]
 navānām tu kṣayajñāne 'kopyasya daśalbhāvanā
 tatsampcāre 'ntyamuktau ca proktā śeṣe 'ṣṭabhāvanā [25]
 yadvairāgyāya yallālhas tatra vā 'dhaś ca bhāvyate
 sāsravāś ca kṣayajñāne labdhapūrvam na bhāvyate [26]
 pratilambhāniśevākhye śubhasaṃskṛtaḥbhāvane
 pratipakṣaviniṛdhāvalbhāvane sāsravasya tu [27]
 aṣṭādaś āveṇikās tu buddhadharmā balādayah
 sthānāsthāne daśa jñānāny aṣṭau karmaphale nava [28]
 dhyānādyakṣā'dhimokṣeṣu dhātau ca pratipatsu tu
 daśa vā samvṛtijñānam dvayoh ṣaṭ daśa vā kṣaye [29]
 prāṇinivāsacyutotpādabaladhyāneśu śeṣitam
 sarvalhūmiṣu kenā 'syā balam avyāhatam yataḥ [30]
 nārāyaṇam balam kāye samdhīṣv anye daśā'dhikam
 hastyādisaptakabalam spraṣṭavyāyatanaṁ ca tat [31]
 vaisāradhyam caturdhā tu yathādyadaśame bale
 dvitiye saptame c aiva smṛtiprajñātmakam trayam [32]
 mahākrpā samvṛtidhīḥ samṛlhārakāragocaraiḥ
 samatvād ādhimatryāc ca nānākaranam aṣṭadhā [33]
 samṛlhāradharmakāyālhyām jagataś cā 'rthacaryayā
 samatā sarvabuddhānām nāyurjātipramāṇataḥ [34]
 śisyasādhāraṇā anye dharmāḥ ke cit pṛthagjanaiḥ
 aranāpranidhijñānapratisamvidgunādayah [35]
 samvṛtijñānam aranā dhyāne 'ntye 'kopyadharmaṇah
 nrjā'nutpannakāmāptasavastukleśagocarāḥ [36]
 tathā aiva pranidhijñānam sarvālambanam tu tat tathā
 dharmā'rthayor niruktau ca pratibhāne ca samvidah [37]
 tisro nāmā'rthavāgjñānam avivartyam yathākramam
 caturthi yuktamuktā'bhilāpamārgavaśitvayoh [38]
 vānāmārgālambanā cā 'sau nava jñānāni sarvabhūḥ
 daśa ṣaḍ vā 'rthasamvit sā sarvatrā 'nye tu samvṛtam [39]
 kāmadhyāneśu dharme vid vāci prathamakāmayoh
 vikalāthir na tallābhi ṣaḍ ete prāntakotikāḥ [40]
 tat saḍvidhām dhyānam antyam sarvalhūmyanulomitam
 vṛddhikāṣṭhāgataḥ tat tu buddhānyasya prayogajāḥ [41]
 ṛddhiśrotramanaḥpūrvajanmacyutuyadakṣaye
 jñānam sāksātkriyā'lhijñā ṣaḍvidhā muktimārgadhi [42]
 catasraḥ samvṛtijñānam cetasi jñānapañicakam
 kṣayā'lhiñā balam yadvat pañica dhyānacatuṣṭaye [43]
 svā'dhoḥbhūviṣayā lalhyā ucitās tu virāgataḥ
 tṛtiyā trīṇy upasthānāny ādyam śrotrarddhicakṣuṣi [44]
 avyākṛte śrotracakṣurabhbijñe itarāḥ śulhāḥ
 tisro vidyā avidyāyāḥ pūrvā'ntādau nivartanāt [45]
 aśaikṣy antyā tadākhye dve tatsamtānasamudbhavāt
 iṣṭe śaikṣasya n okte tu vidyē sā'vidyasaṃtateḥ
 ādyā tṛtiyā ṣaṣṭhi ca prātihāryāṇi śāsanam [46]
 agryam avyabhicāritvād dhīteṣṭaphalayojanāt [47]

ṛddhiḥ samādhir gamanam nirmāṇam ca tato gatiḥ śāstur manojavā 'nyeṣām vāhiny apy ādhimokṣikī	[48]
kāmāptam nirmitam bāhyam caturāyatanaṁ dvidhā rūpāptam dve tu nirmāṇacittais tāni caturdaśā	[49]
yathākramam dhyānaphalam dve yāvat pañca n ordhvajam tallalho dhyānavac chuddhāt tat svataś ca tato 'pi te	[50]
svaḥ hūmikena nirmāṇam lhaṣapam tv adhareṇa ca nirmātr aiva sahā 'śāstur adhiṣṭhāyā 'nyavartanāt	[51]
mṛtasyā 'py asty adhiṣṭhānam nā 'sthirasyā 'pare tu na ādāv ekam anekena jitāyām tu viparyayāt	[52]
avyākṛtam bhāvanājām trividham t ūpapattijam īddhir mantrauṣadhbhādyās ca karmajā c eti pañcadhā	[53]
divye śrotrā'ksinī rūpaprasādau dhyānal hūmikau saḥhāgā'vikale nityam dūrasūkṣmādigocare	[54]
dvitrisāhasrakā'samkhyadṛśo 'rhatkhadgadaiśikāḥ anyad apy upapattyāptam taddṛśyo nā 'ntarālhavaḥ	[55]
cetojñānam tu tat tredhā tarkavidyākṛtam ca yat jānate nārakā ādau nṛṇām n otpattilāhikam	[56]

jñānanirdeśo nāma saptamam kośasthānam

VIII

dvidhā dhyānāni catvāri proktās tadupapattayaḥ samāpattiḥ śulhaikā'gryām pañcasandhās tu sānugam	[1]
vicārapritisukhavat pūrvapūrvā'ngavarjitam tath ārūpās catuhskandhā adholhūmivivekajāḥ	[2]
vibhūtarūpasamjñākhyāḥ saha sāmantakais tribhīḥ n ārūpe rūpasadlbhāvo rūpotpattis tu cittataḥ	[3]
ākāśānantyavijñānānāntyākīñcanyasamjñakāḥ tathāprayogān māndyāt tu nasamjñānā'pyasamjñakāḥ	[4]
iti maulam samāpattidravyam aṣṭavidham tridhā sapt āsvādanavacchuddhā nāsravāṇy aṣṭamam dvidhā	[5]
āsvādanāsāmprayuktam satrṣṇam laukikam śulhaṁ suddhakam tu tadāsvādyam lokottaram anāsravam	[6]
pañc ādye tarkacārau ca pritisaukhyasamādhayaḥ prityādayaḥ prasādaś ca dvitīye 'ngacatuṣṭayam	[7]
tṛtīye pañca t ūpeksā smṛtiḥ prajñā sukhām sthitih catvāry antye sukhāduḥkhopeksāsmṛtisamādhayaḥ	[8]
dravyato daśa o aikam ca prasrabdhīḥ sukhām ādyayoh śraddhā prasādaḥ pritis tu saumanasyam dvidh āgamāt	[9]
kliṣṭe tv asat pritisukham prasādaḥ sampradhiḥ smṛtiḥ upeksā smṛtiśuddhiḥ ca ke cit prasrabdhuyupeksaṇe	[10]
aṣṭā'pakṣālāmukttatvād āneñjyam tu caturthakah vitarkacārau śvāsau ca sukhādi ca catuṣṭayah	[11]
saumanasyasukhōpekṣā upēkṣāsumanaskate sukhōpekṣe upēkṣā ca vido dhyānopapattiṣu	[12]
kāyā'ksirotravijñānam vijñaptiyutthāpakaṁ ca yat dvitīyādau tad ādyāptam akliṣṭā'vyākṛtam ca tat	[13]
atadvān labhate suddham vairāgyen opapattitah anāsravam tu vairāgyat kliṣṭam hānyupapattitah	[14]
tṛtīyād yāvad ūrdhvādho nāsravā'nantaram śubham utpadyate tathā suddhāt kliṣṭam cā 'pi svabhūmikam	[15]

kliṣṭat svam śuddhakam kliṣṭam ekam cā 'dharaśuddhakam	[16]
cyutau tu śuddhakāt kliṣṭam sarvam kliṣṭat tu n ottaram	
caturdhā śuddhakam hānaṭhāgīyādi yathākramam	
kleśotpattiśvalbhūmyūrdhvā'�āśravā'nugunam hi tat	[17]
dve triṇi triṇi c aikam ca hānaṭhāgādyanantaram	
gatvā āgamyā dvidhā bhūmir aṣṭau śiṣṭaikalāṅghitāḥ	[18]
vyutkrāntakasamāpattir visalhāgatṛtiyagā	
svā'dhobhūmyāśrayā eva dhyānārūpyā vṛthā 'varam	[19]
āryākimcanyasāṁmukhyād bhavā'gre tvāśravakṣayaḥ	
satṛṣṇāḥ svabhāvālambā dhyānam sadviṣayam śubham	[20]
na maulāḥ kuśalārūpyāḥ sāśravā'ḍharagocarāḥ	
añāśravene hiyante kleśāḥ sāmantakena ca	[21]
aṣṭau sāmantakāny esām śuddhā'duḥkhā'sukhāni hi	
āryam c ādyam tridhā ke cid atarkam dhyānam antaram	[22]
tridhā 'duḥkhā'sukham tac ca mahābrahmāphalam ca tat	
savitarkavicāro 'dhaḥ samādhiḥ parato 'dvayah	[23]
animittāḥ samākāraḥ śūnyatā 'nātmāśūnyataḥ	
pravartate 'praṇihitaḥ satyākārair atah paraīḥ	[24]
śuddhā'malā nirmalās tu te vimokṣamukhātrayam	
śūnyatāśūnyatādāyākhyās trayo 'parasamādhyayaḥ	[25]
ālambete aśaikṣam dvau śūnyataś cā 'py anityataḥ	
ānimittā'nimittas tu sāntato 'samkhyayā kṣayam	[26]
sāśravā nṛṣv akopyasya saptasāmantavarjitāḥ	
samādhibhāvanā dhyānam śūlham ādyam sukhāya hi	[27]
darśanāyā 'ksyabhijñ eṣṭā dhīthedāya prayogajāḥ	
vajropamo 'ntyē yo dhyāne sāśravakṣayaḥ hāvanā	[28]
apramāṇāni catvāri vyāpādādivipakṣataḥ	
maitry adveṣo 'pi karuṇā muditā sumanaskatā	[29]
upekṣā 'lobha ākāraḥ sukhitā duḥkhitā bata	
modantām iti sattvāś ca kāmasattvās tu gocaraḥ	[30]
dhyānayor muditā 'nyāni ṣaṭsu ke cit tu pañcasu	
na taiḥ prahāṇam nṛṣv eva janyante tryanvito dhruvam	[31]
aṣṭau vimokṣāḥ prathamāv aśubhā dhyānayor dvayoh	
tṛtyo 'ntyē sa cā 'lobhaḥ śubhārūpyāḥ samāhitāḥ	[32]
nirodhā tu samāpattiḥ sūkṣmasūkṣmād anantaram	
svaśuddhakā'ḍharāryena vyutthānam cetāś tataḥ	[33]
kāmāpūdrisyavīṣayāḥ prathamā ye tv arūpiṇāḥ	
te 'nvayajñānapakṣordhvāsvalhūduḥkhādigocarāḥ	[34]
abhibhāvāyatanāny aṣṭau dvayam ādyavimokṣavat	
dve dvitiyavad anyāni punaḥ śūlhamokṣatāt	[35]
daśā kṛtsnāny aloho 'ṣṭau dhyāne 'ntyē gocaraḥ punaḥ	
kāmā dve śuddhakārūpye svacatuḥskandhāgocare	[36]
nirodhā ukto vairāgyaprayogāpyam tu śeṣitam	
tridhātvāśrayam arūpyasamjñām śeṣam manusyajam	[37]
hetukarmaphalād dhātvar arūpyotpādanam dvayoh	
dhyānānām rūpadhātau tu tābhāyām dharmatāyā 'pi ca	[38]
saddharmo dvividhaḥ sāstur āgamaḥ dhigamātmakaḥ	
dhātāras tasya vaktāraḥ pratipattāra eva ca	[39]
kāśmīravaibhāṣikanitisiddhāḥ	
prāyo mayā 'yam kathito 'bhidharmaḥ	
yad durghītām tad iha 'smadāgaḥ	
saddharmanītā munayah pramāṇam	[40]

nimfilete śāstari lokacakṣuśi
 kṣayam gate sāksijane ca bhūyasā
 adṛṣṭatattvair niravagrahaiḥ kṛtam
 kutarkikaiḥ śāsanam etad ākulam [41]
 gate hi śāntim paramām svayaṁbhuvi
 svayaṁbhuvah śāsanadhr̄gvareṣu ca
 jagaty anāthe guṇaghātibhir malair
 nirānkuśaiḥ svairam ihā 'tra caryate
 iti kanthagataprāṇam viditvā śāsanam muneḥ [42]
 balakālam malānām ca na pramādyam mumukṣubhiḥ [43]

saṁpattinirdeśo nāma *aṣṭamaṁ kośasthānam*

IX

saṁtānena samarthatvād yathā 'gnih sarvabhuṅ mataḥ
 tathā sarvavid eṣṭavyo na sakṛtsarvavedanāt [1]
 dṛṣṭidamṣṭrā 'vabhedaṁ ca bhramśam cā 'pekṣya karmaṇām
 deśayanti buddhā dharmam vyāghrīpotā 'pahārvat [2]
 ātmā'stitvam hy upagato bhinnah syād dṛṣṭidamṣṭrayā
 bhramśam kuśalapotasya kuryād aprāpya saṁvṛtim [3]
 asattvād bhagavān jīvam tattvā 'nyatvena nā 'vadat
 nā 'st ity api ca nā 'vocan mā bhūt prājñaptiko 'py asan [4]
 yatra hi skandhasaṁtāne śulhā 'śulhaphalā 'stītā
 jīvākhyā tatra sā na syāj jīvanāstitvadeśanāt [5]
 prajñaptimātram skandheṣu jīva ity api nā 'vadat
 abhavyah śūnyatām bodhūm tādānīm tādṛśo janah [6]
 tathā hy ātmā 'sti nā 'st iti prsto vātsyena nā 'vadat
 āśrayā 'pekṣayā 'siddhāḥ sati tv ast iti n āha kim [7]
 sarvākāram kāraṇam ekasya mayūracandrakasyā 'pi
 nā 'sarvajñair jñeyam sarvajñabalaḥ hi taj jñānam [8]
 yad guru yac c āsannam yac cā 'bhyastam kṛtam ca yat pūrvam
 pūrvam pūrvam pūrvam vipacyate karma samsāre [9]
 karma tadbhāvanā tasyā vṛttilābhāḥ tataḥ phalam
 niyamena prajānāti buddhād anyo na sarvathā [10]
 ity etāṁ suvihitahetuṁārgaśuddhām
 buddhānām pravacaṇadharmaṭām niśamya
 andhānām vividhakudr̄ṣiceṣṭitānām
 tīrthyānām matam apavidhya yānty anadhāḥ [11]
 imān hi nirvāṇapuraikavartinim
 tathāgataḍityavaco 'mśubhāsvatīm
 nīrātmatām āryasahaśrāvāhitām
 na mandacakṣur vivṛtām ap iksate
 iti diṇmātrām ev edam upadiṣṭām sumedhasām [12]
 vrāṇadeśo viśasy eva svasāmarīhyavisarpiṇah [13]

puḍgalanirdeśo nāma navamam kośasthānam
 abhidharmaśakārikā samāptā
 kṛtir vasubandhupādānām †

foot in alphabets: a-b-c-d. In recording the variants, only the necessary part of the text is quoted, with the varying letters put in italics. Each reference is separated from the next one by a slanting bar. Abbreviations used are as follows:

ms. = manuscript discovered by Rāhula Sāṃkṛtyāyaṇa in the Ngor monastery in Tibet, complete except for one missing folio [no. 35], including verses 53–68 of chapter VI.

L'A. = Fragments covering nearly 211 verses from the first four chapters of the work, published by Louis de la Vallée Poussin in L'Abhidharmakośa de Vasubandhu, Vol. VI [Paris, 1931].

LVP. = Louis de la Vallée Poussin in L'Abhidharmakośa de Vasubandhu, Vols. I–VI [Paris, 1923–31], his Sāṃskṛta reconstructions of the text being shown in square brackets and other minor restorations also as italicised.

Yaś. = Sphuṭārtha Abhidharmakośavyākhyā by Yaśomitra, ed. by Unrai Wogihara, Vols. I–II [Tokyo, 1932–36], pp. 1–723.

* Folio 1b of the MS. begins here with the text proper. On the a-side of this first folio, which is ordinarily reserved as a title-page, appears the following verse:

ayam tāvac chāstā jagati vidiṭah kṣīṇavimatir
yatis tattve vittah[sic!] trīthavajanasaṃjātakarunah:
guṇā'ranye 'ganye carati thavathīthāṅgavigataḥ
sa sambuddhau bodhau bhavaśamasukhe sāmyam agamat ||

In the blank space towards the right end of the page, a Tibetan note is written in the U-me script: mñon pa mdzod kyi rgya dpe, to indicate that the book is an 'Indian MS. of the Athidharmakośa'.

I.39c-d L'A. tatsalhāgo 'pi śeṣo / I.48 After the last word: kośasthānam in this chapter, ms. reads '49' in figure numerals, indicating the granti. asamkīl yā [?]. /

II.16a ms. kāmamṛtyau, cf. Yaś. I, p. 111, l. 31. / II.22c L'A. kāyendriyo / II.25c L'A. avīhimsā / II.27b L'A. pramāda [for pradāśa] / II.30a ms. nirvṛtte, -d L'A. bhavet [for hi tat] / II.32d L'A. ubhayam [for te punah] / II.33a L'A. auddhatya, although LVP. [audārya] / II.38d L'A. nairmāṇikāv / II.48c L'A. nisyandah / II.56a L'A. vipākah phalam, Yaś. I, p. 221, l. 28 agrees with ms. / II.67b L'A. aṣṭathya /

III.1a L'A. nāraka, cf. Yaś. I, p. 253, ll. 19ff. for its etymology / III.5c L'A. viparyaya / III.8a L'A. sthitih proktam, Yaś. I, p. 264, l. 21 agrees with L'A / III.12c L'A. gandharvah / III.17b L'A. svayamthuvau / III.18b L'A. karmaklesā'lhi-samskr̥tam / III.30c ms. samsparsah / III.31d ms. sukhe vedyādayas / III.32b ms. parāh / III.34a L'A. ārūpyam / III.41a ms. nieṛpti / III.48c L'A. iśādharaḥ, cf. variant in III.64b / III.53c-d L'A. jambudvipo dviśāhasratrīparśvah / I. I.54a L'A. sārdhaṇ triyojanam / III.59a L'A. cāiva[sic!] / II.64b L'A. mālādharaḥ, cf. variant in III.48c / II.69d L'A. hasitekṣaṇa / III.75a L'A. jāmbudvīpāḥ, see III.53c, ms. writes jambū-, jāmbū- with a long ū everywhere as in IV.109a, etc. / III.78c L'A. ante / III.83b L'A. antahkalpah punah punah, -c L'A. kalpas tiryāscām, -d L'A. māsāhaḥsatapañcakam / III.84d L'A. vrddhyāyuṣah / III.88b L'A. vimśatkṣaṇaśatam / III.90a L'A. nāraka, see note on III.1a / III.98a-b L'A. samgrahaḥ kṛtvā bhāgāda[i]h, ms. agrees with Tibetan, quoted by LVP: bsogs h̄jog byas nas ni. h̄dzin bcas rnams kyis / III.102 L'A. adds iti at the end. /

IV.1d ms. tajjam / IV.9a L'A. stops after samprayayogena. / IV.48c ms. āpūrvā / IV.52d ms. nah / IV.97a For anantaryam see note on VI.29a below / IV.102d ms. cakrabhede / IV.112a LVP. [puṣya] for tiṣya / IV.120c LVP. [parivāravipākā], lost in ms. / IV.122a rūpam [after Yaś., p. 436, l. 33 and LVP.] lost in ms. / IV.123a ms. dauhśilyam /

V.1c ms. mānā / V.4d-5a LVP. [rśanaiḥ // catvāro], lost in ms. / V.21b LVP. [aparāntakāḥ] for bāhyakāḥ / V.32 represents a summary of

the previous contents. After this verse our ms. repeats the first half of the foregoing verse 31, viz. *nirodhamārgadṛggheyāḥ sarve svādhikagocarāḥ*, which I have omitted in this edition. LVP. does not include this one and a half verse of summary in the body of the kārikā-text. His numbering of the following verses till the end of the present chapter will therefore be found to be less by one. / VI.62c ms. *pratihātavyah* /

VI.13 This summarizing verse is not numbered by LVP., whose edition thus gives a total of 79 verses only in this chapter, instead of our 80. / VI.24c ms. *gotrānvivartye* [sic!] / VI.26b LVP. [nr̄ṣu] for triṣu, because Tibetan reads: mi yi nañ las, but Yaś. II, p. 541, l. 7: manusyeṣv eva triṣu dvipeṣu / VI.29a For the grammatical form: *anantarya* [also in VI.45c and 50a], see Yaś. II, p. 545, ll. 9-10 / VI.31c Yaś. II, p. 550, ll. 28-31: kāmād viraktād ūrdhvam ceti vacanāt kāmād viraktāv iti vacanāt / VI.38c-41a For a grammatical note on the form: ūrdhvam srotāḥ see Yaś. II, p. 560, ll. 5-11 / VI.43b ms. *risyatih* [sic!] for sidhyati, after Tibetan and Chinese / VI.52d *after saha up to end of 68c*, one folio, viz. No. 35, is missing in ms. LVP.'s restoration of this lost portion has been revised here mainly to improve its metrical defects and printed in italics. / VI.55c LVP. [brahmacakram], an obvious misprint for dharmacakram / VI.57c LVP. sāmayikī [tadvimuktih] / VI.58a LVP. [asamayavimukto 'tah] (?) / VI.58d LVP. [ke cid uttāpanāt punah], cf. Yaś. II, p. 583, l. 30: uttāpanāgato . . . / VI.59a LVP. [caturnām gotrāt pañcānām] / VI.59c-d LVP. [sadgotrā anāryasaikṣāḥ] [darśanamārge nendriyasaṁcāraḥ] / VI.61c LVP. [vimuktyānantaryapathā] / VI.62a LVP. [ekaikas tu dṛṣṭiprāpte] / VI.63d LVP. [te sanavavidhendriyāḥ] / VI.64b LVP. [vimuktyubhayabhāvitāḥ ?], cf. Tibetan: gñis kas byas paḥo / VI.64d [dvikam] for 'dviśāḥ' / VI.66c-d LVP. [saviśesavimuktyānantaryaprayogasāhvayah] / VI.68b LVP. [bodhis tādanulomyataḥ], cf. Yaś. II, p. 600, ll. 19-22 for: tādanulomyataḥ / VI.74b ms. bodhimandāṅgavarjitāḥ, cf. Yaś. II, p. 605, l. 2 / VI.79b ms. *virodho*, cf. Yaś. II, p. 608, l. 13 / VI.79c-80a [dhātur . . . nirvidyate], rendered invisible in the photograph of the ms. on account of an overlapping folio. /

VII.25d Yaś. II, p. 636, l. 11, however, agreeing with Tibetan: bśad paḥi lhag la, reads: proktaseṣe / VII.53c ms. ṛddhimantrausadhdāyāñ ca / VII.55b ms. dṛśorarhan /

VIII.33d-34a [tataḥ // kāmāpta], lost in ms. / VIII.35d-36a [vat // daśa kṛ], lost in ms. / VIII.42b-c dhṛgvare, badly legible, [jagaty anāthe] lost in ms. / VIII.43ff. In the concluding title: [aśtamam kośasthā], lost in ms. /

IX.1 cf. LVP. p. 255 / IX.2-7 cf. LVP., pp. 265-266 / IX.2c-d [buddhā (= budhā ?) dharmāṇ vyā], lost in ms. / IX.7c [yā 'siddhā], lost in ms. / IX.8d ms. *sarvabalam hi taj jñānam*, cf. Yaś. I., p. 5, l. 17 and II, p. 714, l. 33, also comp. LVP., p. 284 [chap. IX], p. 2 [chap. I] / IX.9 LVP., p. 297 / IX.10 LVP., p. 300 / IX.11-13 LVP., p. 301, -11b buddhāṇām pravacanadharma, lost in ms., -11d ms. apadhyā for apavidhya / IX.12b-c [svatīm // ni], lost in ms. / IX.13d [marthyavi], lost in ms. /

† Hereafter till the end of this side of the folio 45a, only the following portion in verse is legible: balāś tirthyāḥ so 'py anīdiṣṭalakṣaṇāḥ / -prayoga-viruddhaś ca na c eṣṭā'nyaprasādhakah // sudūranāṣṭād dhi munindraśāsanāt nayanti ye tarkapathena dharmatām / tathā nirūyatām yady upayātavikriyām // ātmabhāvasya bhogānām . . vītēḥ śubhasya ca / utsargāḥ sarvasattvebhayas tatra . . śuddhivardhanam // śiksāsamuccayo-vivaranām-. The reverse side of the folio, which might contain some information regarding the scribes and the date of the ms., is totally illegible in the photograph.