

ON THE FOURTH CHAPTER OF THE *DBU MA THEG MCHOG* BY TĀRANĀTHA

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Introduction

In a previous paper¹ I analysed the contents of the first chapter of the *Theg mchog shin tu rgyas pa'i dbu ma chen po mam par nges pa* (= *dbu ma theg mchog*)² by Tāranātha Kun dga' snying po (1575-1635) with its commentary by his disciple, Ye shes rgya mtsho (16th / 17th cent.) and edited its Tibetan text. This paper follows this previous work and treats the fourth chapter of the same text with the title, “the definition of accomplishment of eight consciousnesses (*mam shes tshogs bryad sgrub pa gtan la dbab pa*).”

Tāranātha is one of the great masters of the Jo nang pa school in Tibetan Buddhism and is said to be a follower of Dol po pa Shes rab rgyal mtshan (1292-1361), who established the teaching of the great Madhyamaka (*dbu ma chen po*) in Tibet. This teaching seems to be confused with those of Yogācāra-vijñaptimātra and Tathāgatagarbha. It is also obvious from this text of which the third chapter is named “Buddha nature and the realm of dharmas”, the fourth chapter named “eight consciousnesses”, and the fifth chapter named “the definition of the five dharmas, the three natures and dependent origination”. Therefore he must have wanted to include the basic teaching of the Vijñaptimātravāda in this text with the name of the Madhyamaka.

Contents of the Fourth Chapter

The fourth chapter is also written in a verse style with 304 lines³. Most of them have nine

1 Mochizuki 2010.

2 I use here following editions of this texts:

1. *Rje-btsun Tā-ra-nā-tha'i gsum 'bum*. 23 vols. 2000, 'Dzam than Dgon, Sichuan, W. 22276 (=D)
2. *The Collected works of Jo-nan rje-btsun Tarānātha, Reproduced from a set of prints from the Rtag brtan Phun-tshogs-glin blocks preserved in the library of the Stog Palace in Ladakh*, 17 vols., Leh, 1987, Delhi: Printed at Jayyed Press. W. 22277 (=L).
3. *Jo nang rje btsun Tā ra nā tha 'i gsum 'bum dpe bsdur ma pod so drug pa bzhugs*. 2008, Pe cin: Mi rigs dpe skrun khang. 45 vols. (=M)
4. *Jo nang dpe tshogs*. 2007, Pe cin: Mi rigs dpe skrun khang. (=B)

The last two editions are modern publications in book style.

3 I do not count introductory words of citations, for example, “it is said by Vasubandhu”, etc. because they do not belong to verses. There are eight extra lines like this.

syllables without citations.

According to Ye shes rgya mtsho, its contents are classified like this⁴:

1. Brief statement [1-6⁵] = *Triṃśikā* (= *Tr*) 1-2ab
2. Extensive explanation
 - 2.1. Definable identities of three kinds of consciousnesses [7-26]
 - 2.2. Writing down scriptures on them
 - 2.2.1. Explanation of the ālayavijñāna [27-36] = *Tr* 2cd-5a
 - 2.2.2. Explanation of the kliṣṭāmanas [37-48] = *Tr* 5b-7
 - 2.2.3. Explanation of the six consciousness [49-63] = *Tr* 8b-9, 15-16
 - 2.2.4. Explanation of cause and fruition in particular
 - 2.2.4.1. The way successions of cause and fruition arise in this life [64-67] = *Tr* 18
 - 2.2.4.2. The way they arise after transference of life [68-71] = *Tr* 19
 - 2.3. Proof of the ālayavijñāna and the kliṣṭāmanas with scriptures and reasoning
 - 2.3.1. Proof of ālayavijñāna
 - 2.3.1.1. Proof with scriptures [72-115], the *Abhidharmasūtra* and the *Saṃdhinirmocanasūtra* cited in the *Mahāyānasamgraha* (= *MS*), the *Laṅkāvatārasūtra* (= *LAS*), the *Ghanavyūhasūtra*, the *Bodhicittavivaraṇa* (= *BV*) attributed to Nāgārjuna
 - 2.3.1.2. Proof with reasoning
 - 2.3.1.2.1. Brief statement [116-119]
 - 2.3.1.2.2. Extensive explanation
 - 2.3.1.2.2.1. Vow [120-121]
 - 2.3.1.2.2.2. Actual presentation [122-223], *Pramāṇavarttika* (= *PV*) 3.522-520
 - 2.3.2. Proof of kliṣṭāmanas
 - 2.3.2.1. Proof with reasoning [224-227]
 - 2.3.2.2. Proof with scriptures [228-237], *Mahāyānasamgraha* 1.7B
 - 2.4. Explanation of various meanings spread further [238-295], *Madhyāntavibhāga* (= *MAV*) 1.8-9, *Mahāyānasūtrālamkāra* (= *MSA*) 11.32-35.
3. Summarized meaning [296-304]

⁴ In Mochizuki 2010 I give numbers on the basis of the structure of whole, but I count the synopsis of this chapter here. Ye shes rgya mtsho gives no number in the first line of this chapter.

⁵ Though I count this text by verse with four lines (*pāda*) in Mochizuki 2010, I count it by line in this paper. There are many citations in this chapter and it is not easy to count a verse with four lines. For example, the *Triṃśikā* 2ab comes in the 5-6 lines, but 2cd comes in the 27-28.

These citations come from not only the mind-only literature like the *Triṃśikā* of Vasubandhu, the *Mahāyānasamgraha* of Asaṅga, the *Madhyāntavibhāga* and the *Mahāyānasūtrālaṅkāra* attributed to Maitreya, but also the text of Nāgārjuna and that of Dharmakīrti. While he uses these various texts, his works is referred to as Madhyamaka. This means that he needs the citations from the texts of Nāgārjuna and Dharmakīrti in order to prove the existence of the teaching of the eight consciousnesses in the great Madhyamaka. In regard to the citations from scriptures he refers to the *Abhidharmasūtra*, the *Samādhinirmocanasūtra*, the *Laṅkāvatārasūtra*, and the *Ghanavyūhasūtra* in order to prove the existence of ālayavijñāna in the scriptures.

The English Translation of the dBu ma theg mchog: chapter 4

It is explained [in the *Triṃśikā*] by Vasubandhu:

The metaphorical attributions of “self (*ātman*)” and “things (*dharma*)” which arise in different ways take place in the transformation of consciousness and this transformation is of three kinds.

They are maturation, ego-idea and the cognitive awareness of sense-objects⁶. [1-6 = *Tr* 1-2ab]

[The store-consciousness (*ālayavijñāna*)] has luminous cognition of the assembly of all habitual tendencies (*vāsanā*) alone, [afflicted mind consciousness (*kliṣṭamānas*)] appears as self and [the six consciousnesses] have an appearance of various sense-objects. [7-8]

For example, when many small rivers come together, they are to be known as a great river, and when waves are disturbed, it is hard to distinguish a wave from a river. And the store-consciousness is like a great river which assembles habitual tendencies collected from beginningless time. [9-13]

The seeds are those newly mixed with present habitual tendencies and the maturation is a stream mixed with the past [habitual tendencies], therefore there is no division in substantial entity like a river. [14-16]

Though [the store-consciousness] makes its nature known clearly, states of the sense-objects are not made [their nature] clear. Mental object is mental object to all things. It has ability to show all environment and inhabitants and its limitless exists in every sentient beings] equally. [17-20]

The seven consciousnesses are like waves of the great river. Though those which

⁶ Anacker 1984, pp. 186-188.

express luminous cognitions are also similar to that of the store-consciousness in the manner of awareness, there is no characteristic of the mind in them. For example, though the waves and the river are similar [in their nature], there is no characteristic of the rivers in the waves. [21-26]

And it is explained [also in the *Trīṃśikā*]:

And the store-consciousness is maturation of all the seeds. [27-28 = *Tr*2cd]

It is not fully conscious of appropriations, states and perceptions and always has contacts, mental attentions, feelings, cognitions and mind. [29-32 = *Tr*3]

Its feelings are without extremes and it is neutral and not compromised (*anivṛtāvyaḅṛta*). Its contacts and so on are also like this. It is like the steady flow of a river. [33-36 = *Tr*4]

It is turned back in the arhatship. A consciousness which exists in it arises in dependence on it and is construed in one's mind is called "manas" and embodies the nature of mind. [37-40 = *Tr*5]

It is always associated with four neutral and not compromised defilements, known as view of self, illusion of self, pride of self, and love of self. [41-44 = *Tr*6]

Wherever it arises, [it is connected with] others and contact and so on. It does not exist in the arhatship, in the attainment of cessation (*nirodha*), nor in a supermundane path. [45-48 = *Tr*7]

The third [transformation] is the apprehension of six kinds of sense-objects and it is non-virtuous, virtuous or neutral. [49-51 = *Tr*8bcd]

It is associated with all-pervasiveness, diversity and virtue of mental events, and also with afflictions, secondary afflictions and three kinds of feelings. [52-55 = *Tr*9]

The other five [consciousnesses], depending on the basic consciousness, take place according to conditions, either all together or not, just like waves in water. [56-59 = *Tr*15]

A mental consciousness always takes place, except in a non-cognitional state, in the two attainments, or in a state without mind like torpor and fainting. [60-63 = *Tr*16]

Consciousness is all the seed and transformation takes places in such and such a way according to a reciprocal influence, therefore this conceptualization arises. [64-67 = *Tr*18]

The habitual tendencies of actions accompany with the habitual tendencies of a dual apprehension. They cause another maturation after exhausting the former maturation⁷. [68-71 = *Tr*19]

It is bestowed by the victorious one:

The realm from beginningless time is the support for all things. Because it exists, all

⁷ Anacker 1984, pp. 186-188.

beings [exist in transmigration and they can] also obtain transcendence (*nirvāṇa*). [72-75]

The basis upon which all things depend is the consciousness with all seeds. Therefore it is called the store-consciousness and I have explained it for superior persons.⁸ [76-79]

The appropriating consciousness (*ādanavijñāna*) is profound and subtle and all the seeds flow like a stream of a great river. It is said, “It is not right if man understands it as self;” so I do not teach it to immature people.⁹ [80-83]

Though buddha nature (*tathāgatagarbha*) is accompanied with the seven consciousnesses, it completely permeates [into samsāra] by the two graspings. It will be turned off by perfect comprehension. [84-87]

Mind is pure in its nature and what causes trouble is the afflicted mind consciousness. Mind consciousness included in the six consciousnesses always casts the habitual tendencies. [88-91 = *LAS* 10. 216]

The habitual tendencies arising from the mind consciousnesses are to be seen as stain. Though mind is like a white cotton cloth, it is not beautiful due to the habitual tendencies. [92-95 = *LAS* 10. 237]

[It is said] in the *Ghanavyūhasūtra*:

For example moon exists with stars simultaneously in the heavens, and likewise the store-consciousness also exists with [other] consciousnesses in a body.¹⁰ [96-99]

For example good qualities of yogurt and butte milk are produced through transformation of milk, and likewise the store-consciousness also exists [like an appearance of] form through transformation of consciousnesses.¹¹ [100-103]

Furthermore it is also related in the scriptures of the great vehicle in detail. In the *Aṅguttaranikāya*,¹² the scripture known to all sects, it is taught in the name of the store-consciousness. It is taught as the basic consciousness in the scripture of the *Mahāsaṃgika*.¹³ [104-107]

There are many scriptures of the great vehicle and the small vehicle, like those of the *Mahīśāsaka*¹⁴ as the aggregation as long as samsāra continues, those of the *Sammatīya* or the *Tāmraśāṭīya* as the fruition consciousness, those of the *Sthaviravāda*¹⁵ as the consciousness in the limbs of samsāra, and so on. [108-111]

⁸ **Abhidharmasūtra*. Keenan 1992, p. 15; Lamotte 1973, tome II, pp. 12-13.

⁹ *Samḍhinirmocanasūtra*. Lamotte 1935, p. 1986. Cf. Keenan 1992, p. 16; Lamotte 1973, tome II, p. 14.

¹⁰ Tib. P. No. 778, Cu 42a7-8; Chin. T. Nos. 681, p. 738a23-24, 682, p. 765b26-27.

¹¹ Tib. P. No. 778, Cu 49b1-2; Chin. T. Nos. 681, p. 741b11-12, 682, p. 769a17-18.

¹² Cf. *Aṅguttaranikāya*, Morris 1888, P. 131. See also Lamotte 1973, tome II, pp. 26-27.

¹³ See Lamotte 1973, tome II, p. 27.

¹⁴ See Lamotte 1973, tome II, pp. 27-28.

¹⁵ See also Lamotte 1973, tome II, p. 28.

It is also explained by the noble Nāgārjuna:

Though the store-consciousness is also untruthful, it appears as truth, moves through going and coming and always takes three states of conditioned existence.¹⁶ [112-115 = *BV* 34]

The store-consciousness exists [in the correct conventional truth] because there is a place for habitual tendencies. There is no store-consciousness other than arrangement of habitual tendencies. If the [habitual tendencies are exist, the [store-consciousness] is available. What do the learned ones in its name make by debating? [116-119]

In any case, another place [than the store-consciousness] is not acceptable by reasoning. Because there is harm in the non-existence [of the store-consciousness], correct proof is to be related. [120-121]

It is not right that defilements and so on arise without a place for seeds. If they have arisen, defilements would be possible even for the arhatship because afflicted mind consciousness does not exist without the store-consciousness and the six consciousnesses are not steady and repeatedly interrupted. Sense faculties with material form are not agreeable in the state of formless realms. If man arranges the seeds of consciousness in inanimate matters, it makes a logical absurdity. [122-128]

A consciousness of an embryo is not mind consciousness. It can not grasp noncomposite phenomena (*asaṃskṛta*) and so on in the threefold time. Because mind does not exist in the consciousness, the conditions are not complete there. [129-132]

If consciousness exists even in the faint states, two kinds of meditative absorption and deep sleep, its existence is proved. If consciousness does not exist in deep sleep or faint, it is in contradiction with direct perception. If a body is interrupted without consciousness, there will be no evil deeds. [The consciousness] exists in [the two meditative absorptions] other than [sleep or faint] because man awakes [from them]. [133-137]

Life-force also encounters a combination of mind and body and sense consciousness does not exist other than as temporary part because mind consciousness is not dependent on material form. [137-139]

The mind awakened from mindless states has no original cause if there is no store-consciousness. The [consciousness] which enters into [the meditative absorption] at first is not this because it has already ceased and is interrupted during other times. [140-143]

[The nature of the later consciousness] is not the same [as that of the former] because it is in the former moment. Likewise, [firewood] could be burned by fire without breaking and

¹⁶ *Bodhicittavivaraṇa* 34. Lindtner 1982, p. 197.

man could not forget what he heard without break. [144-146]

If faintness and so on caused the mind to cease working by the force of elements, it would be produced by other elements and the substance of mind would have actions to produce elements. Therefore mindless states are expressions of mind. [147-150]

Because the six consciousnesses do not exist, they are not different from the store-consciousness. If this [store-consciousness] does not exist, actions can not come to fruition. Because actions cease immediately after being done, how do they experience their fruition without the place of the seeds? [151-154]

Because the meditative concentration does not arise from the mind of desire and the place of seed does not exist without this [store-consciousness], how does [the concentration] arise? The path of the world and beyond the world is the same. [155-157]

Someone says, “the store-consciousness is similar to Brahma or the principal (*prākṛti*)”. Because it is related [in the *Laṅkāvatārasūtra*] that the principal, Īśvara and the agent are fastened through this mind, it is also a variant form of supposition.¹⁷ [158-161]

[The store-consciousness] is not always similar in every case. [The Sāṃkhya relates that] the principal as inanimate matter is eternal, [and those who assert] the agent [relates] that a sentient being combining both body and mind is eternal. The mind’s impermanent luminous cognition has habitual tendencies and is not [transformed] by one’s own desire, therefore there is a great difference [from the store-consciousness]. [162-165]

If [the store-consciousness] had all the seeds, all appearances as fruition would always arise.¹⁸ All [the seeds] would necessarily be related as families and each [beings] would separately have each and every [seed]. [166-169]

There is no need for the habitual tendencies and seeds to exist separately in special qualities like unity and separation and so on. Though there is a habitual tendency, [appearance] arises gradually by their condition. [170-172]

Someone says, “The condition has to always exist because they have every habitual tendency”. Though there is also another second condition there, [the appearance of its fruition] is not clear because the seeds [as cause] exist exclusively and it is made clear by natural occurrence of intention. [173-177]

Though causes like conditions and so on arise from their selves, conditions do not always stay in their selves. Though all things (*dharma*) appear by the force of this mind, they are not equivalent to this [mind]. Therefore there is no fault related by you. [178-182]

¹⁷ See the *Laṅkāvatārasūtra* 10. 133 (= 2. 139).

¹⁸ The commentator cites here the verse of the *Madhyamakāvatāra* 6. 46cd as the opposition. Cf. Poussen 1910, pp. 326-327; Huntington 1989, p. 163; Fenner 1990, p. 236. See also Ichijo 1988, Vol. 1, pp. 59-60.

We also negate it by reasoning to analyze the ultimate truth, but you say further about the manners of reason and condition. Though all the seeds exist at the first time of dawn, material form is made to arise in visual consciousness by occurrence of intention. [183-186]

Other [appearance] can not be made to arise because it has already arisen. When man fixes his mind to a sound after it, the former efficacy is damaged and the latter is raised. [For example], when there are many dissimilar things inside a vessel, to draw a single thing means to draw everything and a single word means every word and so on and the expression of your reasoning depends on this. [187-193]

The store-consciousness exists because other causes of consciousness than sense faculties, sense objects and consciousnesses exist in these [afflictions like] a lust and so on, it is seen that these assemblies also do not arise, it is occasionally seen that [afflictions] arise from them, and it is seen that mental engagement every day at every time becomes moreover pure by simultaneously hearing a teaching many times and so on. [194-200]

Habitual tendencies make maturation accomplished, and likewise when a certain consciousness once arises, it is seen that it becomes more steady because it passes for a long time if it is not [obstructed by] an unsuitable [condition], though without other conditions. If there are both an old habitual tendency and a new one, these habitual tendencies adhere to one simultaneously. [201-206]

The efficacy [of the store-consciousness exists] until the second moment. Though the mind also raises its image when hatred rises, it does not fix afterwards. It is marvelous that [habitual tendency] does not settle when each part is clear and that seeds settle when [the part of hatred] sinks. [207-211]

Cause and effect which raise essence [of thing] come before and after. There is no decision [of before and after] in a casual relationship raised specially and that between the support [and the supported] because there are many borderline aspects to settle causes. A scripture of the great beings of reasoning is not in contradiction with this [212-215]:

Though discordant types [of six consciousnesses] arise [from the store-consciousness] simultaneously, they do not arise from other than the store-consciousness because its efficacy is damaged by the extremely sharp single mind.¹⁹ [216-219]

Because the previous nonexistence has no efficacy and the later existence also has no harmony, all the causes exist previously.²⁰ [220-222]

The essence [of the store-consciousness] is also made to arise. [223]

If there would be no consciousness with afflictions, it would be similar to the view of the

¹⁹ *Pramāṇavārttika* 2. 520. See also Tosaki 1985, p. 201.

²⁰ *Pramāṇavārttika* 2. 246abc. See also Tosaki 1979, p. 344.

transitory collection, would be no virtue, there would be no particular in the two meditative absorptions and it would also be unacceptable of ego clinging [to enter] into steady continuance. [224-227]

It is related in a scripture²¹:

The consciousness with defilements simultaneously arises and ceases and it was not, is not, or will be not free from subsidiary defilements. [228-231]

It is explained by the noble [Asaṅga]:

What always causes the obstacle to the mind entering the true meaning and occurs every time and everywhere is accepted as solitary ignorance.²² [232-235]

Therefore the existences of the eight consciousnesses are agreeable. What is called “habitual tendency,” “efficacy,” or “negative tendencies” is the synonymous [to the store-consciousness] and the roughness similar to it is explained as “seed of inside”, “the seed of indistinct things”, or “what produces cause and seed”. [236-240]

The habitual tendency of expression or conceptual elaboration is a seed which spreads the conceptual mind to sense objects. The habitual tendency of view of a transitory collection or view of self is put on by grasping at a self and also produced by grasping a self. [241-244]

The habitual tendency of a branch of action or existence is a seed of a birth and a death, prosperity and decline, and pleasure and pain. We can know the various seeds of defilements by it. If man assembles [all the seeds], they are included into [the seeds] of affliction and pure [path]. What is called “habitual tendency of two graspings” is also the grasped object and the grasping subject. [245-250]

Further [all the habitual tendencies are assembled into] two kinds of habitual tendency of casual resemblance and of maturation. The habitual tendencies of casual resemblance [have the ability] to cause virtue from virtue and so on and the habitual tendency of maturation [have the ability to cause with] neutral [fruition] arising from virtue. And unconditioned virtue which is associated in neutral value and the afflicted consciousness are agreeable only to the casual resemblance because dominations [of Bodhisattvas] are not included in the later [unconditioned virtue]. [250-255]

Consciousness which enters as long as samsāra continues and is the basis of samsāra and the path is the store-consciousness. Its essence is a clear awareness of inside, which pervades things [into place, object and body]. The cause [of the store-consciousness] assembles the old and new habitual tendencies, its fruition has appearances as place, object and body and

²¹ I could not have identified this citation.

²² Keenan 1992, p. 18. Lamotte 1973, tome II, p. 22.

its action grasps all the old and new seeds. [256-261]

It possesses all dharmas like the seven kinds of consciousnesses of expression and so on and, its object is [the store-consciousness] itself and objects as all fruitions and its expression is a place of manners of all efficacies. If man distinguishes it, it is known as both maturation and seeds. [262-265]

The store-consciousness is the master of the seven consciousnesses. The conscious of awareness by organs of sense is sense consciousness and the afflicted consciousness is known as a master of the mind consciousness. Its objects are also dharmas of five sense objects and the store-consciousness. What is similar to the immediate class directed toward [the store-consciousness] is also known as the immediate [condition], but it is still cause. [266-271]

It is also said by the saint [Maitreya]:

The untrue thought is the minds and the mental states in the three realms. And consciousness is to observe an object and its special qualities are the mental states. [272-275 = MAV 1.8]

The first is consciousness as conditions, the second has experience. Experience, realization and its function are the mental states.²³ [276-279 = MAV 1.9]

Discriminative constructions evolve from their own realm with the appearance of duality, functioning with ignorance and defilements, and any dualistic substance is to be renounced. [280-283 = MSA 11.32]

Because to attain the special object²⁴ has a place in their own realm, they enter where duality does not appear. It is like the skin and the arrow. [284-287 = MSA 11.33]

Mind is known as the appearance of duality and likewise the appearance of lust and so on and the appearance of faith and so on. There is no defilement or virtuous thing. [288-291 = MSA 11.34]

The mind functions with various appearances and having various aspects. There is no [such] things because such appearance exists [as the assembly of casual conditions in the conventional truth] and does not exist [as an intrinsically truly-existing thing].²⁵ [292-295 = MSA 11.35]

Actions and sufferings arise from discriminative constructions. The habitual tendencies are produced by actions and sufferings. Nonconceptualness arises from conceptualness of virtuous things. It conquers the seeds of dualistic appearance and takes away also ignorance,

²³ Anacker 1984, pp. 214-215; Dharmachakra 2006, p. 32.

²⁴ The commentator cites here the *Mahāvānasūtrāṅkāra* 11. 5ab.

²⁵ Thurman 2004, pp. 128-130.

conceptualness, action and suffering. [296-300]

Further, the ignorance is also taken away through restraint of dualistic appearance and what makes actions and sufferings is separated through its renunciation. Man should recognize the manner to enter samsāra and to turn away from it and this ultimate renunciation is the door to twofold selflessness. [301-304]

Thus the fourth chapter named the definition of accomplishment of eight consciousnesses [is ended].

The Tibetan Text of the *dBu ma theg mchog*: Chapter 4

slob dpon gyis bshad pa /²⁶

bdag dang chos su nyer 'dogs pa //

sna thogs dag ni gang byung ba //

de ni mam par shes par 'gyur²⁷ //

gyur pa de yang mam gsum ste // [Tr 1]

mam par smin dang ngar sems dang // 5

yul la mam par rig pa'o //²⁸ [Tr 2ab]

bag chags kun 'dus gsal rig tsam zhig dang //

bdag tu snang²⁹ dang sna tshogs yul snang can //

ji ltar³⁰ chu bran³¹ du ma 'dus pa la //

chu chen zhes³² grags de la rlabs 'khrugs na³³ // 10

rlabs dang chu bo'i khyad par dbye bar³⁴ dka' //

(L. 13a) kun gzhi mam shes chu bo chen po 'dra //

thog med nas bsags bag chags chu kun 'dus //

da lta'i bag chags gsar (B. 14) 'dres sa bon dang //

²⁶ DL: //.

²⁷ BTr: 'gyur.

²⁸ *Triṃśīkākārikā* 1-2ab (Buesher 2007, p. 147):

ātmadharmopacāro hi vividho yaḥ pravartate /

vijñāna-pariñāme 'sau pariñāmaḥ sa ca tridhā // 1 //

vipāko mananākhyas ca vijñaptir viṣayasya ca /

²⁹ L: *snad*.

³⁰ L: *ji ltar ji ltar*.

³¹ LM: *phran*.

³² L: *ces*.

³³ L: *nas*.

³⁴ L: *ba*.

sngon dus 'dres pa'i rgyun ni mam smin yin // 15
 rdzas kyi mam³⁵ dbye med de chu dang (M. 28) mtshungs //
 rang bzhin gsal ba yin mod³⁶ yul rnams kyi //
 nam pa mi gsal dmigs pa kun la dmigs //
 snod bcud ma lus ston pa'i mthu can te //
 mtha' yas de ni kun la mtshungs par yod // 20
 nam shes bdun ni chu bo'i rlabs dang 'dra //
 gsal zhing rig pa'i nam 'gyur de dag kyang //
 rig pa'i tshul du kun gzhi dang mtshungs kyang //
 sems kyi mtshan nyid de dag rnams³⁷ la med //
 chu rlabs chu bo ru mtshungs mod³⁸ kyang // 25
 de la de yi (D. 9b) mtshan nyid med pa bzhin //³⁹
 yang bshad pa /⁴⁰

de la kun gzhi nam shes ni //
 nam smin sa bon thams cad pa // [Tr 2cd]
 de ni len pa dag dang gnas //
 nam par rig pa mi rig pa // 30
 rtag tu reg dang yid byed pa⁴¹ //
 rig⁴² dang 'du shes sems par ldan // [Tr 3]
 de la tshor ba btang snyoms te //
 de ni ma bsgribs⁴³ lung ma bstan //
 reg la sogs pa'ang de bzhin no // 35
 de ni rgyun 'bab chu bo bzhin // [Tr 4]
 (L. 13b) dgra bcom nyid na⁴⁴ de bzlog go /
 de la gnas te rab byung zhing //
 de la dmigs pas yid ces⁴⁵ bya //
 nam shes ngar sems bdag nyid can // 40 [Tr 5]

³⁵ L: *rnams*.

³⁶ L: *med*.

³⁷ D: *nam*.

³⁸ L: *med*.

³⁹ D: /.

⁴⁰ D: //.

⁴¹ LM: *dang*.

⁴² B: *rig*.

⁴³ B: *sgrib*, DM *bsgrib*.

⁴⁴ D: *ni*.

⁴⁵ Z: *zhes*.

bsgribs⁴⁶ la lung du ma bstan pa'i //
 nyon mongs bzhi dang rtag tu 'grogs //
 bdag tu lta dang bdag tu rmongs //
 bdag rgyal bdag tu 'du shes pa // [Tr 6]
 gang du skyes pa de 'o gzhan // 45
 reg sogs kyang de dgra bcom med //
 'gog pa'i snyoms par 'jug na med //
 'jig rten 'das pa'i lam na'ang med // [Tr 7]
 gsum pa yul nam drug po la //
 dmigs pa gang yin de dag ste // 50
 mi dge dge dang gnyis min pa'o // [Tr 8bcd]
 kun tu 'gro dang bye brag nges //
 sems las byung ba dge ba dang //
 de bzhin nyon mongs nye nyon mongs //
 tshor ba gsum dang de mtshungs ldan //⁴⁷ 55 [Tr 9]
 lnga⁴⁸ mams rtsa⁴⁹ ba'i nam shes la //
 ji⁵⁰ lta'i (M. 29) rkyen las byung ba ni //
 nam shes lhan⁵¹ cig gam ma yin //
 chu la rlabs mams ji bzhin no // [Tr 15]
 yid kyi nam shes 'byung ba ni // 60
 rtag tu'o 'du shes med pa dang //
 snyoms par 'jug pa nam gnyis dang //
 sems med gnyid dang brgyal ma gtogs //⁵² [Tr 16]
 (L. 14a) nam shes sa bon thams cad pa //

⁴⁶ B: *sgrib*; M: *bsgrib*.

⁴⁷ *Triṃśikākārikā* 8b-9 (Buesher 2007, p. 147):
 ṭṭīyaḥ ṣaḍvidhasya yā /
 viṣayasyopalabdhiḥ sā kuśalākuśalādvayā //
 sarvatragair viniyataiḥ kuśalāis caitasair asau /
 saṃprayuktā tathā kleśair upakleśais trivedanā //

⁴⁸ D: *lda*.

⁴⁹ L: *rtse*.

⁵⁰ D: *ci*.

⁵¹ L: *ldan*.

⁵² *Triṃśikākārikā* 15-16 (Buesher 2007, p. 148):
 pañcānāṃ mūlavijñāne yathāpratayam udbhavaḥ /
 vijñānānāṃ saha na vā taraṅgānāṃ yathā jale /
 manovijñānasambhūtiḥ sarvadāsaṃjñikād ṛte /
 samāpattidvayān middhān mūrchanād apy acittakāt //

phan tshun dag gi dbang gis na // 65
 de lta⁵³ de ltar 'gyur bar 'gro //
 des na nmam rtog de de skye // [Tr 18]
 las kyi bag chags 'dzin gnyis kyi⁵⁴ //
 bag chags bcas pa snga ma yi //
 nmam par smin pa zad nas⁵⁵ gzhan // 70
 nmam smin bskyed pa de yin no //⁵⁶ [Tr 19]
 rgyal bas⁵⁷ bka' stsal⁵⁸ pa /⁵⁹
 thog ma med pa'i dus kyi dbyings //
 chos (Z. 10a) mams kun gyi gnas yin te //
 de yod pas na 'gro kun dang //
 mya ngan 'das pa'ang thob par 'gyur // 75
 chos kun sa bon thams⁶⁰ cad pa'i //
 nmam par shes pa kun gzhi ste //
 de bas kun gzhi nmam shes de //
 dam pa dag la ngas bshad do //⁶¹
 len pa'i nmam par shes pa zab cing phra // 80
 sa bon thams cad chu bo'i rgyun bzhin 'bab //
 bdag tu rtog⁶² par gyur na mi rung zhes //
 'di ni byis pa mams la ngas ma bstan //⁶³
 de bzhin gshegs pa'i snying po ni //
 nmam shes bdun dang ldan par yang // 85
 'dzin pa gnyis kyi rab 'jug ste //
 yongs su shes pas bzlog par 'gyur //

⁵³ L: *ltar*.

⁵⁴ M: *kyis*.

⁵⁵ M: *na*.

⁵⁶ *Trimśikākārikā* 18-19 (Buesher 2007, p. 148):
 sarvabijaṃ hi vijñānaṃ pariṇāmas tathā tathā /
 yāty anyonyavaśād yena vikalpaḥ sa sa jāyate //
 karmaṇo vāsanā grāhadvayavāsanayā saha /
 kṣiṇe pūrvavipāke 'nyam vipākaṃ janayanti tat //

⁵⁷ M: *ba'i*.

⁵⁸ M: *btsal*.

⁵⁹ Z: //.

⁶⁰ L: *thabs*.

⁶¹ **Abhidharmasūtra*. These two verses are cited in the *Mahāyānasamgraha*. See Lamotte 1973, tome I, p. 4.

⁶² L: *rmongs*.

⁶³ *Samdhinirmocanasūtra* V. 7. Lamotte 1935, p. 58. This verse is cited also in the *Mahāyānasamgraha*. See Lamotte 1973, tome I, p. 4.

sems ni rang bzhin dang ba⁶⁴ ste //
 rnyog par byed pa yid yin no //
 rnam par shes dang bcas pa'i yid // 90
 rtag (L. 14b) tu bag chags 'debs par byed //⁶⁵
 yid kyi shes las byung ba yi //
 bag chags dri ma bzhin du ltos //
 sems ni ras yug dkar po 'dra //
 bag chags mams kyis mi mdzes so //⁶⁶ 95
 rgyan stug⁶⁷ las /⁶⁸
 ji ltar zla ba skar tshogs dang //
 lhan cig mkha' la gnas pa ltar //
 rnam⁶⁹ shes rnam dang kun (M. 30) gzhi yang //
 de dang lhan cig lus la gnas //⁷⁰
 ji ltar 'o ma gyur pa na // 100
 yon tan zho dang dar bar⁷¹ gnas //
 de bzhin kun gzhi⁷² rnam shes kyang //
 rnam par gyur na gzugs ltar gnas //⁷³
 theg chen mdo las rgyas par gzhan yang bstan //
 sde pa⁷⁴ kun la grags pa'i mdo sde ni // 105
 gcig las 'phros par kun gzhi'i ming gis bstan //
 rtsa ba'i rnam shes phal chen sde lung las //
 'khor ba ji srid phung po sa ston sde'i //
 rnam smin rnam shes mang bkur gos dmar ba'i⁷⁵ //
 srid pa'i yan lag rnam shes gnas brtan sde'i // 110

⁶⁴ B: *dwangs pa*.

⁶⁵ *Lankāvatārasūtra* 10. 216. Nanjio 1923, p. 293:
 svacchaṃ cittaṃ svabhāvena manaḥ kaluṣakāraḥ //
 manaś ca saḥavijñānair vāsanā kṣipate sadā //

⁶⁶ *Lankāvatārasūtra* 10. 237. Nanjio 1923, p. 296:
 malavad vāsanā yasya manovijñānasambhavā /
 paṭasukleśopamaṃ cittaṃ vāsanai na virājate //

⁶⁷ DL: *sdug*.

⁶⁸ L omits this line.

⁶⁹ L: *rnam*.

⁷⁰ *Ghanavyūhasūtra*. Tib. P. No. 778, Cu 42a7-8; Chin. T. No. 681, p. 738a23-24; No. 682, p. 765b26-27.

⁷¹ L: *ba*.

⁷² M: *gzhi'i*.

⁷³ *Ghanavyūhasūtra*. Tib. P. No. 778, Cu 49b1-2; Chin. T. No. 681, p. 741b11-12; No. 682, p. 769a17-18.

⁷⁴ B: *ba*.

⁷⁵ M: *pa'i*.

de sogs theg pa che chung lung mang yod //
 'phags pa klu sgrub kyis kyang bshad pa //
 de bzhin kun gzhi mam shes kyang //
 brdzun⁷⁶ yang bden pa lta bur ni //
 'gro dang 'ong bas mam g-yo zhing //
 (D. 10b) rtag tu srid pa gsum po len //⁷⁷ 115
 kun gzhi yod de bag chags gnas (L. 15a) yod phyir //
 bag chags 'jog pa las gzhan kun gzhi med //
 de yod na ni de nyid 'grub pa ste //
 ming tsam la ni mkhas mams rtsod pas ci //
 'on kyang gzhan la rig pas 'thad pa med // 120
 med la gnod byed yod la sgrub byed ston //
 sa bon gnas med chags sogs 'byung mi rigs //
 'byung na dgra bcom la yang der 'gyur ro //
 nyon yid kun gzhi med na med phyir dang //
 tshogs drug mi brtan yang yang rgyun chad phyir // 125
 dbang bo gzugs bcas gzugs med khams gnas skabs //
 mi 'dod bem por shes pa'i sa bon ni //
 'debs na ha cang thal ba (B. 16) nyid du 'gyur //
 mer mer po yi shes pa yid min te //
 dus gsum 'dus ma byas sogs dmigs mi nus // 130
 sems yid med phyir de la rkyen ma tshang⁷⁸ //
 brgyal dang snyoms 'jug gnyis dang gnyid 'thug la //
 shes pa yod na 'di (M. 31) yod grub pa ste //
 gnyid dang brgyal la shes med mngon sum⁷⁹ 'gal //
 shes med lus bcad na yang sdig med 'gyur // 135
 gzhan la'ang shes pa yod de sad 'gyur phyir //
 srog kyang sems dang lus kyi sbyor 'phrod⁸⁰ de //

⁷⁶ B: *rdzun*.

⁷⁷ *Bodhicittavivarāṇa* 34 (Lindtner 1982, p. 196):

de bzhin kun gzhi mam shes ni //

bden min bden pa bzhin du ni //

gang tshe 'gro 'ong gyo bar 'gyur //

de tshe srid pa 'dzin par byed //

⁷⁸ DM: *tshangs*.

⁷⁹ L: *gsum*.

⁸⁰ L: *'phro*.

dbang shes cha shas nyi tshe las gzhan med //
 (L. 15b) yid⁸¹ shes gzugs ni rten pa min phyir ro //
 sems med skabs las sad pa'i sems de ni // 140
 kun gzhi med na nyer len med par 'gyur //
 dang por⁸² 'jug pa'i dus kyi⁸³ de min te //
 'gags shing dus gzhan bar⁸⁴ du chod phyir ro //
 de ni skad cig snga phyir mi mtshungs te //
 me⁸⁵ yis bar med bsreg⁸⁶ par byed pa dang // 145
 bar med thos sogs brjed par mi 'gyur bzhin //
 brgyal sogs 'byung ba'i stobs las sems 'gags⁸⁷ na //
 'byung gzhan dbang las skye bar thal 'gyur te //
 sems kyi dngos po 'byung ba'i byed can 'gyur //
 de phyir sems med sems kyi mam 'gyur yin // 150
 tshogs drug med phyir kun gzhi (D. 11a) las gzhan min //
 'di med na ni las 'bras mi rung ste //
 las ni byas ma⁸⁸ thag tu 'gag phyir te⁸⁹ //
 sa bon gnas med 'bras bu ji ltar myong //
 'dod pa'i sems las bsam gtan mi 'byung bas // 155
 'di med sa bon gnas med ji ltar skye //
 'jig rten 'jig rten 'das lam de dang 'dra //
 kha cig kun gzhi mam shes tshangs pa'am⁹⁰ //
 gtso bo 'dod pa rnam dang mtshungs zhes smra //
 gtso bo dbang phyug byed po sems 'di la // 160
 btags zhes gsungs phyir phyogs mtshungs 'dod pa'ang yin //⁹¹
 (L. 16a) kun tu mtshungs min gtso bo bem po rtag /
 byed po lus sems gnyis tshogs 'gro ba rtag /

⁸¹ L: *ye*.

⁸² B: *po*.

⁸³ L: *kyis*.

⁸⁴ B: *par*.

⁸⁵ L: *de*.

⁸⁶ B: *bsregs*; L: *bsteg*.

⁸⁷ BM: *'gag*.

⁸⁸ L: *na*.

⁸⁹ L: *de*.

⁹⁰ B: *pa 'am*.

⁹¹ *Laṅkāvatārasūtra* 10. 133 (= 2. 139). See Nanjio 1923, p. 282:
 pudgalasaṃtatiskandhāḥ pratyayā aṇavastathā /
 pradhānam īśvaraḥ kartā cittamātre vikalpyate //

'di ni gsal rig mi rtag bag chags can //
 rang gi 'dod pas min⁹² phyir khyad par che // 165
 sa bon kun ldan phyir na 'bras bu ni //
 (M. 32) snang ba thams cad rtag tu 'char 'gyur lo //⁹³
 thams cad pa ni rigs la brjod⁹⁴ pa ste //
 gzhan du phan tshun so so'i de ldan 'gyur //
 'du 'bral⁹⁵ la sogs⁹⁶ khyad par mams la ni // 170
 bag chags sa bon logs su yod mi dgos //
 bag chags yod kyang rkyen⁹⁷ gyis rim pas 'char //
 kha cig rkyen⁹⁸ de'ang rtag tu gnas dgos te //
 bag chags kun dang ldan pa yin phyir lo⁹⁹ //
 de la rkyen¹⁰⁰ gzhan gnyis pa'ang gnas mod kyi // 175
 sa bon yod pa kho nas gsal min te //
 rang las (B. 17) skyes pa'i yid byed des gsal 'gyur //
 rkyen¹⁰¹ sogs rgyu ni rang las byung mod kyang //
 rkyen¹⁰² ni rtag tu rang la gnas pa min //
 chos kun sems 'di'i mthu las snang mod kyang // 180
 de dag 'di dang gcig pa min pa'i phyir //
 khyod kyis¹⁰³ smras pa'i skyon¹⁰⁴ 'di gnas pa min //
 don dam dpyod byed rig ngor nged kyang 'gog /
 rgyu rkyen tshul la khyod kyis lhag¹⁰⁵ brjod yin //
 skya rengs¹⁰⁶ (L. 16b) dang po'i dus na'ang sa bon kun // 185
 yod mod¹⁰⁷ yid byed skyes pas mig gzugs shar //

⁹² D: *men*.

⁹³ Cf. *Madhyamakāvatāra* 6. 46cd. Poussin 1907-1912, p. 137.

kun gyi sa bon kun gzhi zhes by alas //

rang gin us pas mam shes tsam zhig 'byung //

⁹⁴ L: *'dod*.

⁹⁵ L: *rgyu 'bras*.

⁹⁶ L: *sogs la*.

⁹⁷ L: *skyen*.

⁹⁸ L: *skyen*.

⁹⁹ L: *ro*.

¹⁰⁰ L: *skyen*.

¹⁰¹ L: *skyen*.

¹⁰² L: *skyen*.

¹⁰³ BD: *kyi*.

¹⁰⁴ L: *sdon*.

¹⁰⁵ L: *itag*.

¹⁰⁶ D: *ring*.

de shar bas na gzhan dag sad ma nus //
 de 'og sgra la yid ni gtad pa (D. 11b) na //
 snga ma'i nus nyams phyi ma sad par byed //
 snod nang dngos po mi 'dra du ma bcug / 190
 gcig phyung thams cad phyung bar 'gyur ba dang //
 gcig tshig na ni kun kyang tshig 'gyur sogs //
 khyod kyi rig¹⁰⁸ pa'i rnam 'gyur 'di la ltos //
 kun gzhi yod de chags sogs 'di dag la //
 dbang yul rnam shes las gzhan shes pa'i rgyu // 195
 yod de de dag tshogs kyang mi skye ba //
 mthong zhing res 'ga' de las skye mthong¹⁰⁹ phyir //
 nyin¹¹⁰ re lan re yid la byas pa ni //
 dus gcig lan mang byas pa'i thos pa bas //
 lhag par byang ba la sogs mthong ba'i phyir // 200
 bag chags rnam par smin pa grub pa yin //
 de (M. 33) bzhin nges shes lan gcig skyes pa yang //
 rkyaen¹¹¹ gzhan med kyang gal te mi mthun med //
 yun ring lon na lhag par brtan pa mthong //
 bag chags rnying pa gso dang¹¹² gsar ba¹¹³ ni // 205
 gnyis ka yod la dus mnyam bag chags bgo¹¹⁴ /
 de nus skad cig gnyis pa phan¹¹⁵ chad la'o //
 zhe sdang yod dus sems kyang de'i rnam par //
 'char gyi de yi rjes thogs de ma nges //
 de de'i rnam pa gsal dus mi 'jog par // 210
 (L. 17a) nub¹¹⁶ dus sa bon 'jog pa ngo mtshar rmad //
 ngo bo bskyed pa'i rgyu 'bras snga phyi ste //
 khyad par bskyed dang rten la nges pa med //
 rgyu yi 'jog mtshams rnam pa du ma'i phyir //

¹⁰⁷ DL: *med.*

¹⁰⁸ L: *rigs.*

¹⁰⁹ L: *mthong.*

¹¹⁰ L: *nyig.*

¹¹¹ L: *skyon.*

¹¹² D: *dad.*

¹¹³ L: *pa.*

¹¹⁴ L: *so.*

¹¹⁵ L: *man.*

¹¹⁶ L: *nus.*

rig pa'i dbang phyug gzhung dang 'di mi 'gal // 215
 gcig car rigs mi mthun skye yang¹¹⁷ //
 shin tu gsal ba'i sems gcig gis //
 nus pa nyams par byas pa'i phyir //
 kun gzhi las gzhan 'byung ba min //¹¹⁸
 med pa sngar nus med phyir dang // 220
 phyis kyang nye bar mi sbyor phyir //
 rgyu rnams thams cad sngar yod yin //¹¹⁹
 zhes¹²⁰ pa'ang ngo bo bskyed byed do //
 gal te nyon mongs can yid med gyur na'ang //
 'jig ltar mtshungs ldan dge ba mi srid 'gyur // 225
 snyoms 'jug gnyis la'ang khyad par med 'gyur ro //
 bdag 'dzin (D. 12a) rgyun brtan pa yang mi 'thad 'gyur //
 mdo las /¹²¹
 nyon (B. 18) mongs can yid rtag tu ni //
 nyon mongs lhan cig 'byung zhing 'gag /
 nye ba'i nyon mongs pa dag las // 230
 ma grol mi grol grol mi gyur¹²² //
 'phags pas bshad pa /
 yang dag don la 'jug pa yi //
 sems kyi gegs su rtag 'gyur¹²³ gang //
 dus rnams kun tu¹²⁴ 'byung ba de //
 ma 'dres pa yi ma rig 'dod //¹²⁵ 235
 de phyir rnam shes brgyad po yod par¹²⁶ 'dod //
 bag (L. 17b) chags nus pa gnas ngan len zhes¹²⁷ pa //

¹¹⁷ D: *yad*.

¹¹⁸ *Pramāṇavārttika* 2.520 (Miyasaka, pp. 108-9):
 sakṛd vijātiyajātāv apy ekena paṭiyasā /
 cittenāhitavaiguṇyād ālayān nānyasambhavaḥ //

¹¹⁹ *Pramāṇavārttika* 2.246ab (Miyasaka, pp. 108-9):
 asataḥ prāg asāmarthyāt paścāc cānupayogataḥ /
 prāgbhāvaḥ sarvāhetūnām...

¹²⁰ L: *ces*.

¹²¹ L: om. /.

¹²² M: 'gyur.

¹²³ L: gyur.

¹²⁴ D: du.

¹²⁵ *Mahāyānaśaṅgraha*, Lamotte 1973, tome I, p. 6.

¹²⁶ L: *yongs su*.

mam grangs nyid (M. 34) yin de 'dra rags¹²⁸ pa ni //
 nang dang mi gsal ba yi sa bon dang //
 rgyu dang sa bon skyed byed ces¹²⁹ brjod de // 240
 mngon par brjod pa'am spros pa'i bag chags ni //
 yid rtog¹³⁰ yul la 'phro ba'i sa bon yin //
 'jig lta'am bdag tu lta ba'i bag chags ni //
 bdag 'dzin gyis bgos¹³¹ bdag 'dzin nyid skyed byed //
 las sam srid pa'i yan lag bag chags ni // 245
 skye 'chi 'byor rgud bde sdug sa bon no //
 nyon mongs sa bon¹³² sna tshogs des shes nus //
 bsdu na kun byang sa bon gnyis su 'dus //
 'dzin gnyis bag chags zhes¹³³ pa'ang gzung 'dzin no //
 yang na rgyu mthun mam smin bag chags gnyis // 250
 dge las dge ba skye sogs rgyu mthun te //
 dge las lung ma bstan sogs rnam smin no //
 lung ma bstan dang nyon yid mtshungs¹³⁴ ldan dang //
 zag med dge rnam rgyu mthun kho nar 'dod //
 phyi ma la ni dbang sgyur¹³⁵ ma gtogs so // 255
 'khor ba ji srid 'jug pa'i shes pa dang //
 'khor dang lam gyi gzhir 'gyur kun gzhi ste //
 ngo bo nang gi gsal rig khyab pa'i dngos //
 rgyu ni bag chags¹³⁶ gsar rmying kun 'dus pa //
 'bras bu gnas don lus su snang ba can // 260
 las ni sa (L. 18a) bon gsar rmying thams cad 'dzin //
 rnam 'gyur rnam shes bdun sogs chos kun ldan //
 dmigs pa rang dang 'bras bu kun la dmigs //
 rnam pa thams cad nus pa'i tshul du (D. 12b) gnas //
 dbye ba rnam smin sa bon gnyis su 'dod // 265

127 L: *ces*.

128 D: *rag*.

129 DLM: *zhes*.

130 L: *zhes*.

131 B: *bsgos*.

132 LM: *la sogs*.

133 L: *ces*.

134 Z: *mtshud*.

135 B: *bsgyur*.

136 D: *chag*.

kun gzhi mam shes bdun gyi bdag po ru¹³⁷ //
 dbang pos¹³⁸ mam rig dbang shes mams¹³⁹ kyi ste¹⁴⁰ //
 yid shes la ni nyon yid bdag por 'dod //
 dmigs pa'ang yul lnga chos dang kun gzhi'o //
 gtod byed de ma thag yin rigs 'dra mams // 270
 'das ma thag (M. 35) pa'ang der 'dod 'on kyang rgyu //
 rje btsun gyis kyang /¹⁴¹
 yang dag ma yin kun rtog ni //
 sems dang sems byung khams gsum pa //
 de la don mthong mam par shes //
 de yi¹⁴² khyad par sems las byung // 275
 gcig ni rkyen gyi nmam par shes //
 gnyis pa nye bar spyod pa can //
 nye bar spyod dang yongs spyod (B. 19) dang //
 de yi 'jug¹⁴³ byed sems las byung //¹⁴⁴ [MV 1.9]
 rang gi khams la gnyis snang zhing // 280
 ma rig nyon mongs lhan cig tu //
 'jug pa'i nmam rtog rab 'byung ste //
 rdzas gnyis nmam par spangs pa yin // [MSA 11.32]
 dmigs pa'i khyad par thob pa ni //
 rang gi dbyings la gnas ldan phyir // 285
 de (L. 18b) nyid gnyis su snang med pa //
 'jug ste pags dang mda' bzhin no // [MSA 11.33]
 sems ni gnyis su snang ba ste //
 de bzhin chags la sogs pa dang //
 dad la sogs par¹⁴⁵ snang bar 'dod // 290

¹³⁷ L: *rgyu*.

¹³⁸ L: *po'i*.

¹³⁹ D: *nmam*.

¹⁴⁰ L: *sde*.

¹⁴¹ L: //.

¹⁴² M: *gis*.

¹⁴³ D: *'dug*.

¹⁴⁴ *Madhyāntavibhāgākārikā* 1.8-9 (Nagao 1964, pp. 20-21):

abh'taparikalpaś ca citta-caittās tridhātukāḥ /
 tatrārtha-dṛṣṭīr vijñānaṃ tad-viśeṣe tu caitasāḥ //
 ekaṃ pratyaya-vijñānaṃ dvitīyam anupabhogikaṃ /
 upabhoga-pariccheda-prerakās tatra caitasāḥ //

¹⁴⁵ L: *pa*.

nyon mongs dge chos yod ma yin // [MSA 11.34]
 sems ni sna tshogs snang ba dang //
 rnam pa sna tshogs can tu 'jug /
 de la snang de yod dang med //
 de phyr chos kyi ma yin no //¹⁴⁶ 295 [MSA 11.35]
 rnam par rtog las las dang sdug bsngal 'byung //
 las dang sdug bsngal gyis kyang bag chags bskyed //
 dge chos rnam par rtog las mi rtog 'byung //
 des ni gnyis su snang ba 'i sa bon 'joms //
 ma rig rnam rtog las dang sdug bsngal zlog¹⁴⁷ / 300
 yang na gnyis snang bsrabs pas ma rig zlog¹⁴⁸ /
 de spangs las dang sdug bsngal bya byed bral //
 'khor ba 'jug ldog tshul ni de ltar shes //
 nges 'byung mthar thug bdag med gnyis kyi sgo //
 zhes pa rnam shes tshogs brgyad sgrub pa gtan la dbab pa 'i rab tu byed pa ste bzhi pa 'o //

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¹⁴⁶ *Mahāyānasūtrālamkārikā* 11.32-35:
 svadhātuto dvayābhāsāḥ sāvidyākleśavṛttayāḥ /
 vikalpāḥ saṃpravartante dvayad vyavivarjitāḥ // 32 //
 ālambana-viśeṣāptiḥ svadhātu-sthāna-yogataḥ /
 ta eva hy advayābhāsā vartante carmakāṇ*avat // 33 //
 cittam dvaya-prabhāsam rāgādyābhāsam iṣyate tad vat /
 śrddhādyābhāsam na tadanyo dharmāḥ kliṣṭa-kuśalo 'sti // 34 //
 yathā dvaya-pratibhāsād anyo na dvaya-lakṣaṇa /
 iti cittam cittābhāsam cittākāram pravarte // 35 //

¹⁴⁷ M: bzlog.

¹⁴⁸ M: bzlog.

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