

A critical edition and its translation of
Abhisamayālaṅkāralokā by Haribhadra (I)

— Up to *Abhisamayālaṅkārikā* verses
1 and 2 with an appendix of corresponding
passages of *Abhisamayālaṅkāravivṛti**

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국문요약

본 논문은 인도의 대표적 반야경 주석가인 하리바드라가 팔천송반야경을 주석한 *Abhisamayālaṅkāralokā*의 시작부분에 대한 비판적 편집과 이 편집에 대한 영어번역이다. 이 부분은 반야경의 내용을 계송으로써 요약한 『현관장엄론』 제 1과 2계송까지의 주석으로서 다음과 같이 세 부분으로 나눌 수 있다. 첫째는 논서의 시작을 알리는 5계송으로서 각각 붓다의 어머니(=반야바라밀)-마이뜨레야아상가·바수반두 두 명의 비록띠세나-하리바드라 자신을 언급하고 있다. 둘째는 반야바라밀 경전을 비롯한 일반적인 경전의 시작에 관한 법칙

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을 논의하고 있는 부분이다. 그렇지만 이 대부분은 *Tattvasaṅgrahapañjikā*에 나타난 까말라설라의 설명을 차용한 것이며, 바수반두가 체계화한 “경전을 주석하는 다섯 가지 방법론” 중 첫 번째 ‘목적’에 해당한다. 마지막 세 번째는 『현관장엄론』의 관계, 주제항목, 목적, 궁극적인 목적을 다루는 ‘논서의 시작’에 관한 부분이다. 이 논문의 가치는 이전 편집자들이 사용하지 않은 그리고 현재 세계 학계에서 아직 보고가 되지 않은 사본을 참조하여 두 번째 부분의 2/3까지 해당하는 부분을 새로이 편집했다는 데 둘 수 있다. 또한 부록으로서 동일한 하리바드라가 『현관장엄론』만을 주석한 *Abhisamayālaṅkāravivṛti* 중 앞서의 세 번째 ‘논서의 시작’에 상응하는 부분에 대한 비판적 편집과 이에 대한 영어번역을 실었다. 이 부분의 사본 상태가 그다지 좋지 않기 때문에 많은 부분을 복원해야만 했는데, 이로 인해 이전의 편집자인 아마노가 간과하거나 잘못 복원한 부분에 관해 많은 개선된 읽기를 제공할 수 있게 되었다.

주제어: 하리바드라, 비판적 편집, *Abhisamayālaṅkāralokā*, *Abhisamayālaṅkāravivṛti*, 논서의 시작, 경전의 시작

This paper aims at presenting a critical edition and its English translation of a section of *Abhisamayālaṅkāralokā* by the famous Prajñāpāramitā commentator, Haribhadra in the 8th century. The section I am dealing with is his comment on *Abhisamayālaṅkārikā* 1 and 2, which can be classified into three parts: five opening verses, general explanations of the beginning of Sūtras (*sūtrārambha*), and comments on the beginning of the treatise, i.e., *Abhisamayālaṅkārikā* (*śāstrārambha*). Among the five opening verses, the first verse

refers to homage to the mother of Buddha, i.e., *Prajñāpāramitā*. The following three verses consist of making mention of Maitreya who is believed to be the author of the *kārikās*, of the two brothers Asaṅga and Vasubandhu who are thought to have made commentaries on the *kārikās*, and of two Vimuktiṣeṇas different people with the same name who made two commentaries, *Vṛtti* and *Vārttika*. Of these two, *Vṛtti* is the oldest commentary on the *kārikās* in existence, the main purpose of which is systematization of 25,000 *Prajñāpāramitāsūtra* based on the *kārikās*. The last fifth verse is a reference to Haribhadra's resolution to make his own commentary, *Ālokā*. The second part consists of comments on the beginning of the [Prajñāpāramitā]sūtra, in which Haribhadra explains general rules of connection (*sambandha*), subject matter (*abhidheya*), purpose (*prayojana*), and ultimate purpose (*prayojanaprayojana*) fit for the *sūtra*. As for the explanations of the connection and so on, Haribhadra appears to have adopted or rather incorporated Kamalaśīla's explanations in the *Tattvasaṅgrahapañjikā* into his work with a few modifications.¹⁾ Considering what Kamalaśīla explained in his work are connection *etc.*, of the treatises, not of sūtras,²⁾ Haribhadra seems

1) For example, Haribhadra mentions the purpose defined as the result of activity (*kriyāphalam*) and the ultimate purpose described as the result of the result of activity (*kriyāphalasya phalam*) separately, while Kamalaśīla puts these two results and activity itself (*kriyārūpa*) into one category, i.e., purpose. And Kamalaśīla does not give a detailed explanation of the result of the result of activity of the *Tattvasaṅgrahapañjikā* because it is too obvious. See n. 129. And as for other modifications, see LEE(2011).

2) The style that clarifies the connection, *etc.*, of a treatise at the beginning of the treatise is firmly established among the commentators on the works of Dharmakīrti : Funayama (1995:181)

to have borrowed Kamalaśīla's explanations of the *śāstrārambha* and applied them to the *Prajñāpāramitāsūtra*. In the *Ālokā*, Haribhadra has adopted not only the beginning of the treatise but also the methodology of five aspects of glossing Sūtras, i.e., purpose (*prayojana*), overall contents (*piṇḍārtha*), sense of words (*padārtha*), sequence (*anusandhi*), and objections and responses (*codyaparihāra*), systematized by Vasubandhu in *Vyākhyāyukti*. To be precise, Haribhadra replaced the purpose that is the first of five aspects, with the beginning of *śāstra*, connection and so on.³⁾ The third part consists of connection, *etc.*, of the *Abhisamayālaṅkārikā* which is the very beginning of the treatise. Here, Haribhadra glosses on the *kārikā* 1 and 2 which refer to two kinds of purpose of commencing the *kārikā* respectively. But his interpretation seems to differ from *kārikās* themselves.

For editing these parts, I have consulted two manuscripts: One manuscript (*Ā*₁) written in Newari script that is evaluated as extremely correct by Tucci, with which I agree, is preserved at National Archives Kathmandu (NAK NAK 3/738 = NGMPP A 37/7). The other manuscript (*Ā*₂) written in *Devanāgarī* script is also preserved at National Archives Kathmandu (NAK 5/214 = NGMPP A106/4), which is a copy of *Ā*₁ and which the two former editors, Tucci and Wogihara,⁴⁾ did not consult.⁵⁾ In *Ā*₂, the scribe wrote bigger and clearer characters until

3) LEE(2012: 167-175).

4) Vaidya did not consult any manuscript. His edition is based on the works of Tucci and Wogihara. So I will not mention his readings specifically, except that his own emendation and conjecture are different from the readings of the editors.

5) Tucci consulted three manuscripts—A, B and N in his convention— and Wogihara

...arha in 2r4, then after a breaking mark he wrote smaller characters starting with *ti | tasyāṃ*. In \bar{A}_1 , the folio 1v is missing and 2r begins with *ti | tasyāṃ*. It means that the scribe of \bar{A}_2 copied \bar{A}_1 , consulting at least one more manuscript other than \bar{A}_1 , and that in his time the folio of \bar{A}_1 had already been lost.⁶⁾

In appendix, I added an edition and its English translation of some parts of the *Abhisamayālaṅkāravivṛti* also by Haribhadra, which corresponds to the third part of *Ālokā*, i.e., the *śāstrārambha* of *Abhisamayālaṅkāra*. There we can see discrepancies between *kārikās* and Haribhadra's interpretation in *Ālokā* more clearly.⁷⁾ For this edition, I referred to one manuscript (V_1) also preserved at National Archives Kathmandu (NAK 5/237 = NGMPP A 35/12), which the former editor Amano consulted.⁸⁾ Because the condition of this manuscript is not so good, I needed to reconstruct, sometimes conjecture missing and illegible

consulted two manuscripts, P and C. (Later, he referred to Tucci's edition and corrected many readings based on it) It seems that these two editors used the same two manuscripts that are B=P and A=C. According to Tucci, the B=P owned (?) by Sylvain Levi is a modern copy of N, a palm leaf manuscript which is extremely correct, and A=C in Calcutta Library is generally incorrect. Tucci alone could consult N preserved in Dubar Library. Fortunately, I could get color photos of this manuscript (\bar{A}_1 in my abbreviation) from the NAK (National Archives Kathmandu) with kind help of Professor. Harunaga Isaacson, University of Hamburg. The manuscript \bar{A}_2 seems to be different from B=P that Tucci and Wogihara referred to but have in common with B=P as far as it is a modern copy of \bar{A}_1 =N.

6) This manuscript \bar{A}_2 yet to be reported is one of the reasons why I decided to make a new edition of these parts. And I already published some part of them, mainly focusing on the second part, with its Korean translation. See LEE(2011:173-183).

7) LEE(2012: 156-167)

8) There is one more manuscript of the *Vivṛti*, NAK 3/738 = NGMPP A 35/10. But unfortunately, the corresponding parts of this manuscript are missing.

characters specially at the beginning and end of lines, in which I believe I showed some improvements. These are abbreviations which I used for both editions,

]	Adopted reading
<i>Italic characters</i>	Unadopted reading
<i>ac.</i>	<i>Ante correctionem</i> (before correction)
<i>pc.</i>	<i>Post correctionem</i> (after correction)
,	used to separate different readings
<i>conj.</i>	Conjecture in case I am not sure.
<i>em.</i>	Emendation
<i>recons.</i>	Reconstructed characters
⟨⟩	missing characters
()	character that are not missing but damaged or illegible
.	a part of <i>akṣara</i> (syllable) which is missing or illegible
+	one <i>akṣara</i> which is missing or illegible

[Sources]

Abhisamayālaṅkāralokā (Ā)

· Manuscripts

Ā₁ NAK 3/738 = NGMPP A 37/7. 162 folios. Newari script. 2r1-2v7

Ā₂ NAK 5/214 = NGMPP A106/4. 196 folios. Devanagari script.

1v1-3r7

· Tibetan translation (Tib)

*'phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad
pa mngon par rtogs pa'i rgyan gyi snang ba zhes bya ba*

C Cone edition (TBRC version). No. 4242. sher phyin, cha,
1a1-5a7

D Derge edition (TBRC version). No. 3791. sher phyin, cha
1a1-4b4

G Kinsha in Golden Manuscript (TBRC version). No. 3188, mdo
'grel cha 1a1-6b4

N Nartang edition (TBRC version). No. 5189. mdo 'grel cha
1a1-6a7.

Q Peking edition (Otani reprinted version). No. 5189, sher phyin,
cha 1a1-5b5.

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Abhisamayālaṅkāra of Haribhadra*, eds. Tucci, Giuseppe.
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W *Abhisamayālaṅkāra Prajñāpāramitāvyaḥyā, The work of
Haribhadra*, eds. Wogihara, U. Tokyo: Sankibo Buddhist Book
store, 1973 (2nd: 1st 1932-35), pp.1-5.

V *Aṣṭasāhasrikā Prajñāpāramitā with Haribhadra's commentary
called Āloka*, eds. Vaidya, P. L, Darbhanga: The mithila

Institute., 1960. pp.267-270.

· Abhisamayālaṅkāravivṛti (by Haribhadra)

· Manuscript

V₁ NAK 5/237 = NGMPP A 35/12. 28 folios. Hooked Newari script, 2r2-2v6

Ved *Abhisamayālaṅkārikāśāstravivṛti*, eds. Amano, Kōei. H. Kyoto : 2000, pp.5-7

· Abhisamayālaṅkāravṛtti (by Ārya Vimuktiṣeṇa)

· Manuscript

V₁ NAK 5/55 = NGMPP 37/9. 107 folios. Newari script. Incomplete.

V₁-ed *L'Abhisamayālaṅkāravṛtti Di Ārya-Vimuktisena: Primo Abhisamaya*, eds. Pensa, Corado. Roma: Instituto Italiano Per il Medio ed Estremo Oriente, 1967

· Tattvasaṅgrahapañjika(TSP)

TSP[K] *Tattvasaṅgraha of Śāntarakṣita with the commentary of Kamalaśīla*. eds. Embar Krishnamacharya, Baroda : Central Library, 1926

TSP[Sh] *Tattvasaṅgraha of Ācārya Shāntarakṣita with the commentary of Kamalashīla*, eds. Swami Dwarikadas Shastri, Bauddha Bharati, 1981. D: No. 4267, tshad ma, ze 133b1-'e 331a7.

· Ratnaguṇasañcayagāthāvyākhyā (by Haribhadra)

Rvy Ratnaguṇasañcayagāthāvyākhyā by Haribhadra, Dhīh: Journal

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48(2009b: pp.157-172), 49(2010: pp. 147-157), Sarnath Varanasi:
Central institute of Higher Tibetan Studies.

· Sāratamā (by Ratnākaraśānti)

RSt Sāratamā. A Pañjikā on the Aṣṭasāhasrikā Prajñāpāramitā
Sūtra by Ratnākaraśānti. eds. Jaini, Padmanabha S., Patna :
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[Edition]

I Five opening verses

[Ā₂ 1v1][T1][W1][V 267] oṃ namaḥ sarvajñāya ||

yā sarvajñatayā nayaty upaśamaṃ śāntyeṣiṇaḥ⁹⁾ śrāvakān |
yā mārgajñatayā jagaddhitakṛtāṃ lokārthasampādikā ||
sarvākā_[Ā₂ 1v2]ram idaṃ vadanti munayo viśvaṃ yayā¹⁰⁾ saṅgatāḥ |
tasyai¹¹⁾ śrāvakabodhisattvagaṇino¹²⁾ buddhasya māt্রে namaḥ || I ||¹⁾

māyārūpasamānabhāvaviduṣāṃ muktiṃ parāṃ¹³⁾ yoginām |
saṃsārodaravartido_[Ā₂ 1v3]ṣṇanicaye saṃmūrchitān dehinaḥ ||
maitreyaṇa¹⁴⁾ dayāvatā bhagavatā netuṃ svayaṃ sarvathā |
prajñāpāramitānaye sphuṭatarā tīkā kṛtā kārikā || II ||

bhāṣyaṃ tattvaviniścaye_[Ā₂ 1v4] racitavān prajñāvatām¹⁵⁾ agrāṇīḥ¹⁶⁾ |
āryasaṅga iti prabhāsvarayaśās tatkartṛsamarthyataḥ ||
bhāvābhāvavibhāgapakṣanipuṇajñānābhīmānonnataḥ |
ācāryo vasubandhur artha_[Ā₂ 1v5]kathane prāptāspadaḥ paddhatau¹⁷⁾ || III ||

9) śāntyeṣiṇaḥ] V₁, śāntaiṣiṇaḥ Ā₂TWRvy; zhi ba tshol rnam Tib

10) yayā] Ā₂WTV₁-edRvy, jayā V₁, gang dang Tib

11) tasyai] V₁WV₁-edRvy, tasmai Ā₂T, (yum) de la Tib (supports tasyai)

12) bodhisattva] V₁WTRvy, °bādhisattva °Ā₂, byang chub sems dpa' Tib

13) muktiṃ parāṃ] WT, muktīparāṃ Ā₂ (unmetric), thar mchog tu Tib

14) maitreyaṇa] WT, maitrayeṇa Ā₂ (typo and unmetric as well), Tib

15) prajñāvatām] Ā₂^{pc}TW, prajñā(?i) + m Ā₂^{sc}, rab ldan pa'i Tib

16) agrāṇīḥ] Ā₂(agraṇī) W, agrāṇī T, mchog gyur pas Tib

yogābhyāsapadārthatattvamathanāl lokottarajñāninaḥ |
 jātas¹⁸⁾ tv āryavimuktiṣeṇasudhiyo¹⁹⁾ yatno mahān vṛttitaḥ²⁰⁾ ||
 ekāntottha_[Ā2 1v6]vīpakṣadr̥ṣṭīśamane²¹⁾ śāstrāmbudhau²²⁾ buddhavān²³⁾ |
 yo loke sa vimuktiṣeṇavacasā khyāto 'paro vārttike²⁴⁾ ||IV||

vaktuṃ tatra na madvidhāḥ kṣatadhiyo 'pūrvaṃ kathamcit kṣamāḥ |
 saṃkṣuṇṇo_[Ā2 1v7] hi budhottamair²⁵⁾ aharaḥ ko 'sau²⁶⁾ na vastu-
 kramaḥ²⁷⁾ || |
 jñānāvāhakadharmatattvaṣaye jātābhilāṣā vayam |
 vyākhyāṃ tena parāṃ sadarthaviṣayāṃ kartuṃ samabhyudyatāḥ || V ||

II Sūtrāmbha

evam ityādi | sarvatraiva hy arthasaṃ_[Ā2 1v8]śayena sarveṣāṃ sambandha-
 abhidheya-prayojana-prayojanaprayojanāvasāyapūrvikā²⁸⁾ pravṛttir iti

17) cf. *gzhung gi 'grel bar* Tib (*gzhung* normally refers to *grantha*)

18) cf. *'jig rten 'das pa'i shes ldan par skyes gyur* Tib {shes ldan par} GNO, *shes rab ldan* CD}

19) vimuktiṣeṇa] V₁(1v2, 29r2)W, *vimuktisena* Ā₂T, *rnam grol sde* Tib

20) cf. *'grel ba la* Tib {'grel ba} GNO, *'brel ba* CD} suggests *vṛttau*. Because of metrical reason, it must be –U–, the *vṛttau* might have been written as *vṛttitaḥ*.

21) ekāntotthavīpakṣadr̥ṣṭīśamane] Ā₂T, *ekāntasthavīpakṣadr̥ṣṭīśamanaṃ* W, *ekāntotthavīpakṣadr̥ṣṭīśamanaṃ* V, *mtha' gcig skyes bur mi mthun phyogs lta zhi byed* (*bstan bcos*) la Tib (attests *ekāntotthavīpakṣadr̥ṣṭīśamane*)

22) śāstrāmbudhau] Ā₂T, *śāstram dadhau* WV, *bstan bcos la mkhas* Tib [seems to understand it to be *śāstrāmbu + dhī* (*mkhas*)]

23) buddhavān] Ā₂T, *budhimān* W (unmetric), *buddhimān* V, *rtogs ldan* Tib

24) vārttike] Ā₂T, *vārttikaḥ* W, *rnam 'grel* (*mdzad*) Tib (inconsistent with Sanskrit)

25) budhottamair] W, *buddhauttamair* Ā₂T, *mkhas mchog rnam kyis* Tib

26) ko 'sau] Ā₂T, *kośo* W V, (*ma dpyad*)...*de gang zhig* (*yod*) Tib

27) vastukramaḥ] Ā₂T, *vastukṣamaḥ* WV, *dnogs po'i tshul* Tib

sambandhādīni prajñāpāramitāyāṃ vācyāni | tathā hi yadi samband-
hābhidheyam²⁹⁾ asyā³⁰⁾ na kathyeta³¹⁾ [Ā2 1v9] tadonmattādivākyavad
asambandham anarthakaṅ cety āśāṅkayā³²⁾ na kaścīt pravartetāpi³³⁾
śrotum iti sambandhābhidheyam³⁴⁾ asyāṃ avāśyaṃ³⁵⁾ vacanīyam ||ⁱⁱ⁾

tathā saty api sambandhābhidheye³⁶⁾ niṣpādi[Ā2 1v10]takriye karmaṇy
aviśeṣābhidhāyi³⁷⁾ sādhanam ity api³⁸⁾ sādhananyāyam atipatatītiⁱⁱⁱ⁾ nyāyāt
[Ā2 1v11] sūtrāntarāsaṅgrhītaviśiṣṭapravṛttāṅgaprayojanarahitaṃ prajñ-
āpāramitāsūtraratnaṃ śraddhānusāriṇo 'pi śrotum api nādriyanta ity
ādāv asādhāraṇaṃ kriyāphalaṃ sūtre pravṛttikāmānāṃ pravṛttaye
tadgatam eva prayojanaṃ vācyam nānyagatam, anyathā hy asaṅgat-
ābhidhānaṃ syā[Ā2 2r1]t | sūtre hi paraṃ pravartayitum sūtrādaḥ prayojanam
abhidhīyate na vyasanitayā ||^{iv)}

kathaṅ ca paraḥ³⁹⁾ pryojanavākyopadeśāt sūtre pravartito bhavati?

28) pryojanaprayojanaprayojanā°] W, *pryojanaprayojanā*° Ā2T, *pryojanā*° V, *dgos pa dang dgos pa'i dgos pa* Tib (supports W) : cf. *abhidheyaprayojanāvasāyapūrvikā*° TSP (The dots that makes this long compound separated are mine)

29) cf. *abhidheyam* TSP

30) asyā] Ā2WT, *asyāḥ* V

31) kathyeta] WTTSP, *kathyate* Ā2, *smras na* Tib {smras na] CDGN, *yin na* Q}

32) cety āśāṅkayā] Ā2TV, *ca saṃbhāvayet* W, ('brel pa med pa dang don med pa) r dogs pas Tib (supports *cety āśāṅkayā*) : cf. *tadonmattādivākyavad ānarthakyaṃ saṃbhāvayan* TSP

33) pravartetāpi] Ā2TVTSP, *pravartate* 'pi W, 'jug par mi' gyur ro Tib

34) cf. *abhidheyam* TSP

35) avāśyaṃ] Ā2TW, *avāśya(-vacanīyam)* WTSP, *gdon mi za bar* Tib

36) cf. *abhidheye kākadantādīpariḥṣāśāstravad abhimataprayojanarahitaṃ śāstraṃ prekṣāvantaḥ śrotum api nādriyanta ...* TSP

37) aviśeṣābhidhāyi] Ā2TV, *aviśeṣāvāpi* W, *khyad par du sgrub par byed pa ma yin pa* Tib: cf. *tato niṣpāditakriye karmaṇy aviśeṣādhāyi vikalpajñānaṃ kathaṃ pramāṇaṃ syāt?* Hetubinduṭikā (ed. Pandit S. Sanghavi and Muni Shri Jinavijayaji) p.32

38) ity api] WV, *ityādi* Ā2T, *zhes bya ba yang* Tib (supports *ity api*)

yadi tadgatam eva pra_[Ā2 2r2]yojanam abhidhīyate nānyagatam | na hy
 anyadiyaprayojanābhidhānād⁴⁰⁾ anyatra kasyacit pravṛttir bhavet |
 sūtram ca viśiṣṭārthapratipādanaparam⁴¹⁾ vacanam ucyā_[Ā2 2r3]te, nāb-
 hidheyamātram nāpi śabdāmātram arthapratipādanasāmarthyaśūnyam
 | ato nābhidheyādigatam abhidhānīyam⁴²⁾ | ^{v)}

na tu⁴³⁾ kriyārūpaṃ prayojanam | tathā _[Ā2 2r4] hi sarvavākyānām
 svārthābhidheyapratipādanalakṣaṇā kriyā⁴⁴⁾ sādharmaṇā⁴⁵⁾ | sā cātiprat-
 itatayā⁴⁶⁾ prayojanatvena nopādānam⁴⁷⁾ arha_{[Ā1 2r1][Ā2 2r5]}ti, tasyāṃ
 śāstrasya vyabhicārābhāvāt | anabhidheyatvāśāṅkāvyudāsārtham upadar-
 śānīyeti cet, na | abhidheyakathanād eva tadāśāṅkāyā vyudastatvāt |
 nāpy abhidheyaviśeṣapratipi_[Ā2 2r6]pādayiṣayā⁴⁸⁾ tadupādānam⁴⁹⁾ abhidhey-
 aviśeṣapratipādanād eva tasyāḥ⁵⁰⁾ pratipāditatvāt | | ^{vi)}

tasya ca kriyāphalasya phalam⁵¹⁾ prayojanam upadarśanīyaṃ, tena

39) paraḥ] WTSP, *punaḥ* Ā₂TV, *gzhan dag* Tib (supports *paraḥ*)

40) cf. anyagataprayojanā° TSP[Sh], *anya(d api) (gata?) prayojanā°* TSP[K]

41) cf. *viśiṣṭārthapratipādanasamartham ca vacanaṃ śāstram ucyate* TSP

42) cf. *prayojanam upadarśanīyam* TSP

43) tu] Ā₂TV, *ca* W, *yang* Tib

44) °lakṣaṇā kriyā] WV TSP, °*lakṣaṇakriyā* Ā₂T, *mtshan nyid kyi bya ba* Tib

45) sādharmaṇā] Ā₂T TSP, *sādharmaṇī* WV (Both of them are possible), *thun mong* Tib

46) cātipratītatayā] Ā₂TV, *nātipratītatayā* W, *yang shin tu grags pas* Tib

47) prayojanatvena nopādānam] TV(*na upādānam*), *prayojanatvena sopādānam* Ā₂, *pra-
 yojanatvenopādānam* W, *dgos pa nyid du gzung bar 'os pa ma yin te* Tib ; cf. *na
 prayojanatvenopadarśanīyā* TSP

48) °pratipīpādayiṣayā] Ā₁₂TV, °*pratipīpādayiṣayā* W, *bstan par 'dod pas* Tib (supports
 °*pratipīpādayiṣayā*)

49) cf. *tadupadarśanaṃ* TSP

50) tasyāḥ] Ālokā (=kriyā), *tasya* TSP, *de* Tib

51) cf. *'bras bur gyur pa'i (dgos pa)* Tib

vinā⁵²⁾ kriyāphalamātreṇa sūtre [_{Ā2 2r7}] pra[_{Ā1 2r2}]vṛttiyasambhavāt | tathā hy abhimatapradhānaphalārthī prekṣāvāms tadupāye pravarteta, kāraṇam antareṇa kāryasyāyogāt | avikalārogyasādhanānuṣṭhānenārogyaprāptivad upāyo [_{Ā2 2r8}] jñāto 'bhyasyamānaḥ svopeyaphaladāyaka ity upāyāvagamāya⁵³⁾ sūtre pravṛttiḥ^{vii)} | tasmāt pravṛtṭyaṅgaprādhānyena prayojana-prayojanam evāvaśyaṃ⁵⁴⁾ darśanīyam | tac copāyabhūtsambandhādīśūnyena gra[_{Ā1 2r3}][_{Ā2 2r9}]nthenāśakyam⁵⁵⁾ darśayitum, iti sūtrasya prayojanaprayojanopāyatāsaṃdarśanārthaṃ sambandhādīkathanam⁵⁶⁾ | tac ca prayojanaprayojanam

sambaddhānuguṇopāyam⁵⁷⁾ puruṣārthābhīdhāyakam |
parīkṣā[_{Ā2 2r10}]dhikṛtaṃ vākyaṃ ato 'nadhikṛtaṃ param ||

iti nyāyāt sambaddhānuguṇopāyam⁵⁸⁾ upadarśanīyam | na punar aśakyatatsādhanānuṣṭhānam⁵⁹⁾ | anyathā jvaraharataksakacūḍā[_{Ā1 2r4}]ratn-ālamkārartham iva na prava[_{Ā2 2r11}]rteta kaścit | anavasthāpi naiva⁶⁰⁾ | tathā hy⁶¹⁾ abhimatārthaparīsamāptyā puruṣasyākāṅkṣāvīchedāt | ato

52) vinā] \tilde{A}_{12} TV, omit W, (*de med par* Tib

53) upāyāvagamāya] \tilde{A}_{12} TV, *upāyāvagamāt* W, *thabs rtogs par bya ba'i phyir* Tib

54) evāvaśyaṃ] TV, *evāvaśya(darśanīyam)* \tilde{A}_{12} W (typo: *evāvāśya°*, *kho na nges par* Tib

55) cf. (*'brel ba la sogs pa med par bstan par*) *mi nus pas* Tib (omits *granthena*)

56) 'kathanam] \tilde{A}_{12} TV, (*sambandhādī*) *kathitaṃ* W, (*'brel ba la sogs pa*) *brjod do* Tib

57) sambaddhā°] PV, *sambandhā°* \tilde{A}_{12} TVW, *'brel pa (dang ni rjes mthun thabs)* Tib

58) sambaddhā°] \tilde{A}_1 , *sambandhā°* \tilde{A}_2 TVW, *'brel pa (dang rjes su mthun pa'i thabs dang ldan par)* Tib

59) aśakyam tatsādhanānuṣṭhānam] TV, *aśakyatatsādhanānuṣṭhānam* \tilde{A}_{12} TSP, *aśkyam tadupāyānuṣṭhānam* W, *de'i thabs rjes su bsgrub par mi nus pa* Tib

60) naiva] W, *naivam* \tilde{A}_{12} (both *naivam*)VT, *thug pa med pa yang*) *ma yin te* Tib

61) insert *abhyudayaniḥśreyasāvāptau ca satyām* TSP

nāparam ūrdhvaṃ prayojanam⁶²⁾ mṛgyam iti⁶³⁾ ||^{viii)}

III Śāstrāmbha

ko 'sya sambandhādih? tatrocyate — sambandhas tāvan na pra_[Ā2 2v1]-
yojanāt⁶⁴⁾ pṛthag upadarśanīyaḥ, niṣphalatvāt | sa hi nāma pṛthagupādānam
arhati yo yasminn abhihite 'pi na gamya_[Ā1 2r5]te, yathābhidheyādyany-
atarābhidhāne⁶⁵⁾ netarāvagatir bhavati | na ca sambhavo 'sti pra<sub>[Ā2-
2v2]</sub>yojane 'bhihite sambandho nābhihita iti⁶⁶⁾ | tathā hi sa pradarśyamānaḥ⁶⁷⁾
śāstraprayojanayoḥ sādhyasādhanabhāvalakṣaṇa upadarśanīyaḥ⁶⁸⁾ | nānyo
guruparvakriyādilakṣaṇas tasyārthi_[Ā2 2v3]pravṛtter anaṅgatvāt⁶⁹⁾ | sa ca
sādhyasādhanabhāvaḥ prayojanābhidhānād eva _[Ā1 2r6] darśitaḥ | tathā
hīdam asya prayojanam iti darśayatā darśitaṃ bhavatīdam asya
sādhanam iti | na hi yo⁷⁰⁾ yan na sādhayati tat tasya _[Ā2 2v4] prayojanam

62) ūrdhvaṃ prayojanam] Ā₁₂TV, ūrdhvaprayojanam W, gong du dgos pa Tib

63) insert *prayojananiṣṭhā* TSP

64) cf. *abhidheyaprayojanābhyām* TSP

65) cf. *yathā 'bhidheyaprayojanayor anyatarābhidhāne 'pi* TSP

66) cf. *yat prayojanābhidhāne 'pi yathoktaḥ sambandho nābhihitaḥ syāt | iti dve evābhid-
heyaprayojane vācye* | TSP

67) sa pradarśyamānaḥ] Ā₁^{ac}, *prajñāpāramitāpradarśyamānaḥ* Ā₁^{pc}W, *saṃpradarśyamānaḥ*
TVTSP, *de rab tu ston pas* Tib ; In the margin of Ā₁ 2r, there is an insertion,
'*prajñāpāramitā* 3'. And between *sa* and *pradarśyamānaḥ* in 6th line, there's an insertion
mark. But I'm not quite sure that '*prajñāpāramitā*' should be inserted between *sa* and
pradarśyamānaḥ as Ā₂ shows, because the line number of the insertion is not fit to the 6th
line of *sa pradarśyamānaḥ*.

68) 'lakṣaṇa upadarśanīyaḥ] TV, °*lakṣaṇopadarśanīyaḥ* Ā₁^{pc}2, °*lakṣaṇo darśanīyaḥ* Ā₁^{ac}WTSP,
(*bsgrub par bya ba dang sgrub par byed pa'i ngo bo'i phyir*) *mtshan nyid bstan par bya'o* Tib

69) cf. *anantatvāt* TSP (does not supported by *yan lag ma yin pa'i phyir ro* Tib of TSP)

70) yo] Ā₁₂TVTSP, yad W, *gang zhig* Tib

sambhavaty atiprasaṅgāt | iti⁷¹⁾ sāmartyalabhyatvena nāsau prayo-
 ābhidhānāt⁷²⁾ pṛthag abhidhānīyaḥ ||^{ix)}

(x) dharmapracayārthaṃ sarvavastusaṃgraho 'bhidheya iti ekaḥ |
 vipakṣaprahāṇāya samasta_[Ā2 2v5]pratipakṣo nirdeśya ity aparahaḥ |
 niravaśeṣa_[Ā1 2r7]jñeyaparijñānāyāśeṣākāraḥ kathaniya ity anyaḥ || tad
 etat trayam asat | tathā hi prathame pakṣe samastavastusaṃgrāhe na⁷³⁾
 hi tad astīha prajñāpāramitāyā_[Ā2 2v6]m apūrvam vastujātam⁷⁴⁾ yan na
 skandhadhātvyatananirdeśenābhidharmapiṭakādau saṃgrhītam iti
 punaruktatādoṣaḥ || dvitīye sarvapratipakṣasaṃgrāhe⁷⁵⁾ kasyacid vipa-
 kṣavastuno 'saṃgrahāt pratipakṣatayā śrā_[Ā2 2v7]vakamārgāda_[Ā1 2v1]yo⁷⁶⁾
 bhāvayitavyā ity abhidhāne 'pi na jñāyate kasya pratipakṣeṇeti prati-
 niyatavipakṣapratipakṣapratipatter abhāvād apratipattidoṣaḥ ||

ṛtīye 'py aśeṣākārasaṃgrāhe vikalpadvayam—_[Ā2 2v8] kiṃ vastuno
 'vyatirikta ākāra uta vyatirikta iti | yady ādyo vikalpas tadā vastv
 evākāravajāna saṃgrhītam iti vastusaṃgrahabhāvī doṣaḥ samāpatati |
 atha dvitīya_[Ā1 2v2]s tadā vikalpanirmi_[Ā2 2v9]tanirvastukākāramātrasya
 saṃgrahāt pāraparyeṇāpi kvacid vastuny apravṛtter, bhāvya māno 'py
 asāv⁷⁷⁾ ākāro na puruṣārthe yujyata iti puruṣārthopayujyamānārthā-

71) cf. *tasmāt* TSP

72) cf. *prayojanābhidheyābhyāṃ* TSP

73) saṃgrāhe na] Ā₁WVT (saṅgrāhe T), *saṃgrāheṇa* Ā₂, (*gzhi ma lus par*) *bsdus pa la...* (*yod pa*) *ma yin te* Tib

74) vastujātam] Ā₁₂TV, *vastu jātam* W, *dngos po'i rigs* Tib

75) 'saṃgrāhe] Ā₁₂, 'saṃgrāha eva WTV, ... *bsdus pa la* Tib

76) pratipakṣatayā śrāvaka] Ā₁TV, *pratipakṣatayāśrāvaka*° W, *nyan thos kyi lam la sogs pa gnyen po'i nyid du* Tib

77) asāv] Ā₁WT, *asav* Ā₂, (*rnam pa*) 'di' Tib

nabhidhānād akathanadoṣaḥ | tasmād [_{Ā2 2v10}] yathoktārthatritayasam-
 graheṇa pratyekapakṣabhāvīdoṣānupapattiyā śrāvakapratyekabudhab-
 odhisattvatathāgatādhiḡamasamgrhīto 'viparītaḥ sarv[_{Ā1 2v3}]ākārajñātā-
 dyaṣṭābhisamayakramo 'bhyudaya[_{Ā2 2v11}]niḥśreyasadharmāvāhakaḥ ⁷⁸⁾
 samasto mārgo vividhaiḥ prātihāryaiḥ sakalajanānuśāsakena bhagavatā
 mahākāruṇāmayena ⁷⁹⁾ prajñāpāramitāyāṃ deśita ity abhidheyah ⁸⁰⁾ || ^{..x)}
^(xii.)yathoktam abhidheyam ārya[_{Ā2 3r1}]śatasahasrīprajñāpāramitādi-
 sūtrārtham ⁸¹⁾ bodhicittāvavādādipratipattirūpam aṣṭāvasthā[_{Ā1 2v4}]bhe-
 dabhinnaṃ sarve samkṣiptarucayaḥ sattvāḥ sukkena samkṣepataḥ
 pratipadyantām ity aṣṭasāhasrikām ⁸²⁾ bhagavatīm[_{Ā2 3r2}] bhagavān deśitavān
 | ataḥ pratipādyasantānagataḥ ⁸³⁾ samkṣepataḥ samastārthasukhāvabodho
 'sādhāraṇam iti kriyāphalaṃ prayojanam ||

yathoktam abhidheyam sarvākārajñātādīmārgam anādibhava[_{Ā2 3r3}]-
 bhāvibhāvābhiniveśaviśadū[_{Ā1 2v5}]śitāsayair ⁸⁴⁾ anabhyastasamastavastun-
 airātmyabhāvanair ⁸⁵⁾ hariharahiranyagarbhādibhir anadhigataṃ pra-
 jñāpāramitāśravaṇāt sukkena śrauteṇa ⁸⁶⁾ jñānenāvadhārya, paṭutarā[<sub>Ā2-
 3r4</sub>]nubhavāhitavāsanāprabhavasmarāṇapratyaye samāropya, cintāmayena ⁸⁷⁾

78) °niḥśreyasa°] Ā₁₂ °naiḥśreyasa° WT, ... nges par legs pa i (chos) Tib

79) mahākāruṇā°] Ā₁^{pc}WT, mahākāruṇā Ā₁^{ac}, thugs rje chen pō i (rang bzhin gyis) Tib

80) abhidheyah] Ā₁₂T, abhidheyam WV, brjod par bya ba Tib

81) °śatasahasrī°] Ā₁₂W, °śatasāhasrikā° TV, stong phrag brgya pa Tib

82) aṣṭasāhasrikām] TW, aṣṭasāhasrikām Ā₁₂W, brgyad stong pa Tib

83) pratipādyasantānagataḥ] Ā₁₂VW (°saṃtāna° VW), pratipādyā santānagataḥ T, bstan par
 bya ba i rgyud du gtogs pa Tib

84) °āśayair] Ā₁₂TV, °āśrayair W, (... dngos po la mngon par zhen pa'i dug gis) bsam pa'i rgyud
 (ma rungs par byas pa) Tib

85) °vastu°] Ā₁₂W, °bhāva° TV, dngos po Tib

86) śrauteṇa] Ā₁₂, śrautreṇa W, śrotreṇa VT, thos pa'i (shes pas) Tib

niścīya, bhāvanāmayena bhāvayaṃs

tasmād bhūtam abhūtaṃ vā yad yad⁸⁸⁾ evābhibhāvīyate⁸⁹⁾ |

bhāvanāpariṇiṣpattau⁹⁰⁾ [Ā1 2v6] tat sphuṭākālpadhīpha[Ā2 3r5]lam ||^{xi)}

iti nyāyāt saṃvṛtiparamārthasatyāśrayeṇa dānādīsubhasaṅcayavān
svaparārthasampatsampādanāhitamatir⁹¹⁾ nirvedhabhāgīyādyadhigamakrameṇa
sarvaprakāraṃ sākṣātkuryād⁹²⁾ ity anuṅṇo[Ā2 3r6]pāyaṃ kriyāphalasya
phalaṃ prayojanaṃ ||^{...xii)}

tathā cōktaṃ abhisamayālaṅkāre :

sarvākārajñatāmārgaḥ śāsitrā⁹³⁾ yo 'tra deśītaḥ |

dhīmanto vīkṣiṣīraṃs tam anā[Ā1 2v7]līdhaṃ parair iti || 1 ||

smṛtau cādhyā sūtrārthaṃ dharma[Ā2 3r7]caryāṃ daśātmikāṃ |

sukhena pratīpatsīrann ity ārambhaprayojanaṃ || 2 || iti |

87) cf. *bsam pa'i rang bzhin gyi shes rab kyis* Tib

88) yad yad] Ā₁₂VW, *yad-yad* W, *gang gang* Tib { gang gang] GNQ, *gang dag* CD }

89) °ābhibhāvīyate] Ā₁₂^{pc}WT PV, °ātībhāvīyate Ā₂^{ac}, *shin tu goms gyur ba* Tib

90) °pariṇiṣpattau] TV PV, *balaniṣpattau* Ā₁₂W, ... *yongs su rdzogs pa na* Tib

91) °āhitamatir] Ā₁₂W, °āhitam itī TV, ... *bsgrub pa'i blo bskyed pa rnam* Tib

92) sākṣātkuryād] VT, *sākṣāt kuryād* W, *sākṣāt akuryād* Ā₁, *sākṣāt tat kuryād* Ā₂, *mngon sum du byed pa* Tib

93) śāsitrā] Ā₁₂V₁V, *śāsi(t).ā* V₁, *śāsinā* W Ved, *śāsītā* T, *ston pas* Tib

[English translation]

I. Five opening verses

Om, homage to the omniscient.⁹⁴⁾

[I] pay homage to the Mother of Buddha⁹⁵⁾ with an assembly of disciples and Bodhisattvas,

Who, insofar as she is the omniscient⁹⁶⁾, leads the disciples who seek the calmness into tranquility [of defilements],

Who, insofar as she is one who knows paths, makes the [bodhisattvas] who act for the benefit of living beings accomplish the goal of the world, United with whom, sages [are able to] teach all of this in all aspects⁹⁷⁾ || I ||⁹⁸⁾

The blessed Maitreya who is compassionate, in order to lead in every possible way those living creatures who are fainted in the mass of faults of wandering around in *saṃsāra*⁹⁹⁾ into the highest liberation

94) In Tibetan translation : Pay homage to the mother of Buddha(s) *i.e.*, *Prajñāpāramitā*, who shows friendliness (favor) to ones with firm conviction and who possesses immeasurable qualities. Pay homage to the noble *Mañjuśrīkumarabhūta* who is blessed one and bodhisattva mahāsattva [as well]. Pay homage to *Maitreya*, the invincible guardian (*Ajitanātha*).

95) I read *tasyai* ... *mātre* that Tibetan translations confirms (*yum de la*) instead of *tasmāi* ... *buddhasya* as Ā2 and T read.

96) *sarvajñatayā* and *mārgajñatayā* as well could be translated into 'by the omniscience'

97) It seems more natural to see *sarvākāram* as an adverb instead of taking it as *bahuvrīhi samāsa i.e.*, (all of this) with all aspects, as Tib suggests (*rnam pa kun ldan*).

98) All Five verses consist of the nineteen-syllabled *Śārdūlavikrīḍita* metre.

(--- U U - U - U U U - | -- U - - U -)

of those yogis who know that things are the same as illusion¹⁰⁰⁾, have made a perfectly clear verse commentary on the principle of the Prajñāpāramitā[sūtra] by himself. || II ||

The leader of the wise, the noble Asaṅga whose fame is shining has composed the commentary for the ascertainment of truth¹⁰¹⁾ through the power of the author of that [verse commentary].¹⁰²⁾

The teacher Vasubandhu puffed up by the self-conceit [which came] from skillful knowledge of views about the distinction between existence and non-existence has obtained a chance to explain the contents [of *Abhisamayālaṅkārikāśāstra*] in his commentary¹⁰³⁾ || III ||

99) In Tibetan translation, among *samsāra* ('*khor ba'i khongs nas*)

100) Or, it could be translated as 'forms of illusion' by Sparham and 'nature of illusion' as Tib, '*sgyu ma'i rang bzhin*, suggests. (See. *māyārūpasadṛśatvāt* in AKVy [ed. Wogihara: 25]). But I prefer to understand it according to '*māyopama*' extremely frequent in Prajñāpāramitāsūtras.

101) Sparham thinks that it may mean " in [his book] " *Arthanīśaya*.

102) *i.e.*, by the power of Maitreya ; Sparham wrongly understands it to mean " because of his competence as author of the commentary "

103) This translation in which *paddhatau* is interpreted as 'in his commentary' follows the Tibetan translation, *gzhung gi 'grel bar*. There would be another possible rendering 'according to his way (or system)', in which *paddhati* is taken as a separate locative functioned as ablative from *arthakathane*. The bases for translating *paddhati* into 'way' or 'system' are as follow: [the word] '*dharmapaddhati*' refers to 'a heap of dharmas'. (*dharmapaddhatiḥ dharmarāśiḥ* | RSt 80) ; Therefore, one who wishes for Buddhahood must make an effort in the middle path first. (*tasmād buddhatvādhigamārthinā madhyamapaddhatau tāvad abhiyogaḥ karaṇīya iti*: Bhāvanākramah[Gyaktsen Namdol: 243] See Vivṛti opening verse about Vasubandhu: Vasubandhu, a friend of benefits of the world (= transmigrating beings), explained [the treatise] chiefly based on his own belief that the objects of knowledge are internal. (*gro don rtsa lag dbyig gi gnyen* || *rang gi mos*

Very intelligent Ārya Vimuktiṣeṇa who has supramundane knowledge [coming] from churning the truth of contents¹⁰⁴⁾ by repeated yoga practice has made a great effort for [composing] Vṛtti¹⁰⁵⁾,

Another one who gained realization in the ocean of śāstras¹⁰⁶⁾ that extinguishes opposite views arising from the extreme positions became famous for [his] Vārttika¹⁰⁷⁾ by the name of Vimuktiṣeṇa in the world ||IV||¹⁰⁸⁾

People like me whose mind is impaired could not tell new things at all with regard to [the true meaning of Prajñāpāramitāsūtra], for what path regarding the truth has not been explored by excellent wise ones day by day?¹⁰⁹⁾

[Nonetheless,] I¹¹⁰⁾ have become desirous with regard to the sphere

pa gtsor byed pas || shes bya nang gi yin pa la || yang dag rten nas rnam par bkrol || iii ||

- 104) It is a translation of *padārtha* that refers to subjects or contents of *Abhisamayālaṅkāra*. Tib just translates it into *don*.
- 105) i.e., *Abhisamayālaṅkāra(kārikāśāstra)vṛtti*.
- 106) Tib has a different rendering: one who gained realization is skilful at śāstra (*bstan bcos la mkhas rtogs ldan*) : About that śāstra compared to water, see *śāstrāmbuja* AKVy [Wogihara: 723]
- 107) i.e. *Abhisamayālaṅkāra(kārikāśāstra)vārttika*, the sub-commentary on Vṛtti
- 108) Sparham seems to translate this sentence mostly based on W: Another intelligent man commonly called Vimuktisena made, in his Sub-commentary to [Ārya's] Commentary, a treatise that quenched rival opinions, standing in extremes.
- 109) It is a translation of *ko'sau ...vastukramah*. Tib interprets *vastukrama* as *dnegos po'i tshul* —which reminds me of *vastunaya* rather than *vastukrama*— which could mean 'the right method about things'. cf. The reading of W and V *kośo ...vastukṣamaḥ* does not make sense to me.
- 110) Literally we. But *vayam* (we) is an expression of modesty.

of true nature of dharma[s] that brings knowledge, therefore I am ready to make another commentary¹¹¹⁾ that has true meaning as its sphere || V ||

II Beginning of [Prajñāpāramitā]sūtra

Thus [have I heard], etc. : As is well known, action¹¹²⁾ of everyone is [necessarily] preceded by certainty¹¹³⁾ about the connection, subject matter, purpose, and ultimate purpose¹¹⁴⁾ in every case without exception because of doubt about its aim. Therefore, the connection, etc., with regard to Prajñāpāramitā [Sūtra] are to be told. That is to say — If the connection and subject matter of this [Prajñāpāramitā Sūtra] were not explained, then nobody would even start to hear [it] under the suspicion of its being without connection and uselessness just like the words of madmen and so on. Therefore, the connection and subject matter with regard to this [Prajñāpāramitā Sūtra] must be explained definitely.

Even if there are the connection and subject matter, if the excellent Prajñāpāramitā Sūtra were devoid of peculiar purpose, *i.e.*, a necessary factor of action [toward studying the Sūtra]¹¹⁵⁾ that is not covered by¹¹⁶⁾

111) Tib, *dam pa'i don gyi yul mchog bshad pa*, seems to see *parāṃ* (*mchog*) as supreme and connect it with *sadarthaviṣayāṃ*.

112) Here, it seems to refer to 'acting toward studying Sūtra(or Śāstra)'

113) It is a translation of *avasāya* of which Tibetan translation is *rtogs pa*, understanding or realization.

114) I followed Wogihara's reading, *prayojanaprayojanaprayojanā*. Tucci reads it as *prayojanaprayojanā* and Vaidya simply reads it as *prayojanā*

115) It is a translation of *pravṛttāṅga* which Sparham renders as 'a [special] factor making

other Sūtras, [then] even faith-followers [of Prajñāpāramitā Sūtra] would not even care for listening to it based on the general principle:

It could be [called] means that something which does not contribute something special¹¹⁷⁾ with regard to the object of which activity has already been performed. Nonetheless, it goes beyond the rule for means.¹¹⁸⁾

Therefore, for the sake of action of those who wish to act toward [studying] the [Prajñāpāramitā] Sūtra, unshared result of activity should be stated as the purpose that is only in this [Sūtra], not in other [Sūtras], at the beginning, because otherwise, this would be [a Sūtra] of which words¹¹⁹⁾ are unrelated. For, at the beginning of the Sūtra the purpose is explained in order to cause others to act toward the [Prajñāpāramitā] Sūtra, not because of your habit to it¹²⁰⁾.

Then, how does somebody else¹²¹⁾ become instigated to act toward

others want to use it'

116) It is a translation of *asaṅgrhīta* of which Tibetan translation is ma 'brel ba, disconnected or uninvolved.

117) In this translation, I followed *aviśeṣābhīdhāyī* in Ā₂, T, and V based on Hetubinduṭīkā (ed. Pandit S. Sanghavi and Muni Shri Jinavijayaji) p. 32: In this respect, how would *vikalpajñāna* would be the valid cognition if it were something that doesn't contribute something special with regard to the object of which action has already accomplished (*tato niṣpādītakriyē karmaṇy aviśeṣādhāyī vikalpajñānaṃ katham pramāṇaṃ syāt*)

118) About this general rule, see Pramāṇavārttika 3.241: Sparham freely translates it as “a means [i.e., book] that gives no special result even after you have finished the work [of reading of it] is not a good means”

119) Sparham : Otherwise, it would not hang together as a text.

120) It is a translation of *na vyasanītayā* (*phongs pas ni ma yin*) which sparham renders it as ‘not because it is a custom’.

121) I followed Wogihara's reading paraḥ attested in Tibetan translation and TSP, and

the Sūtra through instructing statement of the purpose? It does, if you explain the purpose that is only in this [Sūtra], not in other [Sūtras]. For nobody, from being told the purpose belonging to one thing, would act toward something else.¹²²⁾ And a Sūtra is said to be a text¹²³⁾ which aims at communicating a peculiar aim¹²⁴⁾. It is neither mere subject matter, nor mere sound devoid of ability to communicate an aim. Therefore, you should not state [that the purpose is] in the subject matter and so on. But¹²⁵⁾, the purpose is not activity itself. That is to say — The activity characterized by communicating the subject matter [functioned as] its own aim¹²⁶⁾ is shared with all statements. And, inasmuch as it is too obvious, it does not deserve to mention as the purpose because treatises do not have deviation with regard to the [activity]. If [you asserted that the activity] should be shown in order to avoid a suspicion of its being without subject matter, [my reply would be] no. This is because this suspicion can be avoided merely through telling the subject matter. Nor should you mention it¹²⁷⁾ with a desire to

understands it to be ‘intended audience (*adhikāraḥ*)’

122) Sparham: ‘...because if it says that it is for purpose X nobody will use it for purpose Y.

Here, *anyatra* should refer to ‘other Sūtras’

123) = *vacana* (in the sense of verbal or sentence entity). Sparham translates it to ‘a book’

124) It is a translation of *viśiṣṭārtha* that might be identified with *viśiṣṭapravṛttāṅgaprayojana* in a previous sentence, which I translated it to ‘peculiar purpose, i.e., a necessary factor of action [toward studying texts]’; Sparham renders it as ‘a specific topic, not just any subject matter’

125) I followed the reading of \tilde{A}_2 TV, *tu* in the sense that differently from *kriyāphala*, *kriyā* itself is not *prayojana*.

126) I consulted the Tibetan translation, *rang gi don du gyur pa'i brjod par bya ba*.

127) This is a translation of *tadupādānam* in \tilde{A} lokā, which is supported by *de nye bar bzung ba*

communicate special [feature of] subject matter, since this [activity] can be communicated merely through communicating the special [feature of] subject matter.

And, you should explain the result of this result of activity as the purpose¹²⁸⁾, because actions can not be arisen toward the Sūtra without this [the result of this result of activity], with the mere result of activity.¹²⁹⁾ That is to say, the intelligent seeking to obtain the chief result that has been longed for would act toward its means, because effect without a cause is not reasonable. [The intelligent will] act toward to the Sūtra in order to understand the means, thinking ‘Just as health can be obtained by acting in conformity with an indefective implement for health, similarly, the means that is being studied is known to be something that gives the result of its own aim.’ Therefore, one should definitely see no other than the ultimate purpose as the chief of necessary factors of action [toward studying the Sūtra]. And, it is impossible to show this [ultimate purpose] with a text¹³⁰⁾ devoid of the connection,

in Tibetan translation. But TSP has a different reading, *tadupadarśanaṃ* that could be interpreted as ‘showing it (= *kriyā*)’

128) i.e. ultimate purpose (*prayojanaprayojana*)

129) Therefore, the result of the activity of listing realities comprehensively is no more than understanding realities easily. And for this [result of activity, i.e.,] understanding [realities] easily too, purpose is attainment of high status [within saṃsāra] and ultimate good not for long. And this [purpose] was not mentioned because it is too obvious. It is well known to those who assert everything exists that one can attain high status [within saṃsāra] and ultimate good from knowing realities. (*tasmāt tattvasukhāvabodha eva tattvasaṅgrahakriyāvāḥ phalam | tasyāpi ca sukhāvabodhasyācireṇābhyudayaniḥśreyasāvāptiḥ prayojanaṃ | tac cātipratītam eveti noktam ; tattvajñānād abhyudayaniḥśreyasāvāptir bhavātī sarvāstikānāṃ prasiddhatvāt ||* TSP[K] 9.05-08, TSP[Sh] 11.11-15)

etc., functioned as the means. Therefore, you [should] tell the connection, etc., in order to show that the Sūtra is a means to accomplish the ultimate purpose. You should explain that the means of this ultimate purpose is connected and suitable, based on the general rule [by *Dharmakīrti*]:

A book, a means that is connected and suitable¹³¹⁾, expressing the aim of people is authorized by examination. That which is different from this is unauthorized.

But, the [ultimate purpose] shouldn't be something of which practice that accomplishes itself is impossible. Otherwise, like something of which aims at attaining the crest jewel ornament that removes fever,¹³²⁾ nobody would begin [to attain the ultimate purpose]. Also, there is no infinite regress. That is to say — For [the continuum of] of a person's desire will be cut, if he once fulfills his aim¹³³⁾ that has been longed for.

130) Tibetan translations omit 'with a text (*granthena*)'

131) It is a translation of *sambaddhānugūṇopāyam* supported by *Pramāṇavārttika* 3.215, which all manuscripts and editions of *Ālokā* disagree with and read as *sambandhānugūṇopāyam*. There's another possibility to interpret this compound as Karaṇagomin's gloss on this verse shows (*Pramāṇavārttikasvavṛttiṅikā* (PVSVT)) [ed. Sāṃkṛtyāyana, p.391]: It is 'connected' because it connects meanings of sentence mutually. [The word] 'suitable' refers to being able to accomplish. The 'suitable means' refers to that in which a means can accomplish the result. [The word '*sambaddhānugūṇopāyam*'] is a [*karmadhāraya*] compound with an adjective [as first member] that is analyzed as such: It is both connected and suitable means.

(*padārthānām parasparasambandhāt sambaddham | anugūṇaḥ sādhayitum śakyaḥ, phalasādhānopāyo yasmīns tad anugūṇopāyam | sambaddham ca tad anugūṇopāyam ceti viśeṣaṇasamāsaḥ |*)

132) Like *takṣakacūḍāratnālanīkāropadeśāsāstra* which removes poison, even though there is the purpose, TSP

And from this time, he will not seek another higher purpose.

III Beginning of [Abhisamayālaṅkāra]śāstra

What is the connection, *etc.*, of this [Abhisamayālaṅkāraśāstra]? We reply to this question: First, [the author of the Kārikā] should not explain the connection separated from the purpose, because it would be fruitless. For, when something (X) is not understood, even though something else (Y) is told, it (X) truly deserves to mention separately. For example, when you tell any one of subject matter, *etc.*,¹³⁴⁾ you can't understand the rest. And, it is not possible that when purpose is told, the connection is not told. That is to say, when this [connection]¹³⁵⁾ appears, it must be explained as a relation of goal and means of the purpose and the treatise. [It must not be explained as] other thing such as the activity of lineage of guru,¹³⁶⁾ because it is not a necessary factor of action for those who are desirous of [studying treaties]. And

133) Tibetan translations omit the aim (*artha*): *skyes bu'i mngon par 'dod pa yongs su rdzogs pa na*... (When a person fulfils that which has been longed for, ...)

134) Subject matter (*abhidheya*) and purpose (*prayojana*) in TSP.

135) In TSP, this sentence is preceded by *sambandhas tv abhidheyaprayojanābhyāṃ na pṛthag upadarśanīyo nisphalatvāt* | (You should not explain the connection separated from the subject matter and the purpose, because it would be fruitless.) So, it (*saḥ*) seems to refer to the connection (*sambandhaḥ*).

136) It is a translation of '*guruparvakriyā*' based on Tibetan translation *bla ma brgyud pa'i bya ba*. According to Yogaratnamālā (p. 128), *guruparvan* refers to instruction that a *guru* should give. : *guruparva* is a *parva* which should be attained from guru. This refers to the instruction which guru gives for yogī and students according to rule. (*gurulabhyam parvaṃ guruparvaṃ yad yogyāya śiṣyāya gurupā vidhivad dīyate upadeśa ity arthaḥ*). Sparham translated it to be 'a guru and festival activity'

this relation of goal and means has been shown just by telling the purpose. That is to say— By someone showing that this (A) is the purpose of that (B), it has been shown that (B) becomes the means of this (A). It is not possible that if something (X) does not accomplish other (Y), this (Y) becomes the purpose of that (X), because it would be very absurd. Therefore, this [connection] must not be told separately from telling the purpose because of its being comprehended by implication¹³⁷⁾.

Someone says what is to be expressed¹³⁸⁾ is a comprehensive list of all entities in order to investigate dharmas. The other one says what is to be explained¹³⁸⁾ is whole remedies for abandoning enemies¹³⁹⁾. Another one says what is to be told¹³⁸⁾ is entire aspects in order to know thoroughly objects of knowledge without exception.

These three are wrong. That is to say—in the first position, *i.e.*, with regard to the comprehensive list of whole dharmas, in this Prajñāpāramitā [sūtra], there isn't a new collection of things¹⁴⁰⁾ that is not listed in the *Abhidharmapiṭaka*, *etc.*, by detail teaching of *skandhas*, *dhātus*, and *āyatanas*. Therefore, there would be the fault of repetition. In the second [position], *i.e.*, with regard to the comprehensive list of all remedies, even if it is told that the path of disciples, *etc.*, are to be

137) It is a translation of *sāmarthyalabhyatvena* based on Tib *don gyi shugs kyis go bas*.

138) Respectively, these are translation of *abhidheya*, *nirdeśya*, and *kathanīya* all of which refer to the subject matter.

139) It is a translation of *vipakṣa*, literally 'what is on the opposite side', which seems to indicate *kleśa* here.

140) I read *vasujātaṃ* instead of *vastu jātaṃ* in W, which is attested by *dngos po'i rigs* in Tib.

cultivated¹⁴¹⁾ as being remedies, one does not know for what remedies they are, because it does not comprehend any entities of enemies. Therefore, there would be the fault of absence of understanding¹⁴²⁾ because there is no understanding of enemies and remedies that are fixed for each case. In the third [position] as well, *i.e.*, with regard to the comprehensive list of entire aspects, [there would be a fault. But, in this case] there are two options: The aspects are either not different from things or different from things. If it were the former option, then nothing other than things would be listed under the guise of the aspects. Therefore, the fault that takes place in the case of the comprehensive list of things¹⁴³⁾ would arise.¹⁴⁴⁾ [If] it were the latter [option], then this aspect, even if it is being cultivated, would not fit a person's aim, since nobody acts toward any thing even indirectly. This is because it lists the only aspect that is devoid of things created by conceptualization. Therefore, there would be the fault of non-telling because it does not tell [any] contents being fit for people's aim.

Therefore, the subject matter is, inasmuch as the faults that would take place in each position will not be applied by listing threefold content which has been mentioned above, entire paths in a sequence of eight abhisamayas (topics) beginning with the knowledge of all aspects¹⁴⁵⁾, which are not reversed, comprised of realizations of Disciples ·

141) or 'to be produced'

142) It is a translation of *apratipattidoṣa* which Sparham translate into the fault of non-realization

143) *i.e.*, the fault of repetition (*punaruktatādoṣa*)

144) Ārya Vimuktiṣeṇa only tells the second option without mentioning this first option.

Pratyekabuddhas, Bodhisattvas, and Tathāgata(s), which bring about dharmas for high status [within *saṃsāra*] and ultimate good¹⁴⁶⁾, which have been taught in the Prajñāpāramitā [Sūtras] by the blessed one, the teacher of whole living beings, full of great compassion through manifold miracles.

The lord has taught the exalted (*bhagavatī*) consisted of 8,000 [lines] with an idea: ‘Let all beings who prefer the abbreviated understand the previously mentioned subject matter, the contents of the Prajñāpāramitāsūtra in one hundred thousand [lines], *etc.*, composed of communicating the resolve to become a Buddha and instruction, *etc.*,¹⁴⁷⁾ divided into eight different stages, easily *i.e.*, concisely! Hence, understanding whole contents easily from abridging [the Prajñāpāramitāsūtra], being in continuum of what are taught is unshared [with other *Sāstras*] Therefore, it is the purpose [functioned as] the result of activity.

The purpose [functioned as] the result of the result of activity with

145) It is a translation of °*aṣṭābhisamayakramo* which Sparham interprets as ‘in a sequence consisting of eight stages of clear realizations’

146) *nīḥśreyayasa*, liberation from *saṃsāra*.

147) It is a translation of *bodhicittāvavādādipratipattirūpam* which can be interpreted as ‘composed of the practice of bodhicitta and instruction, etc’ supported by the Tibetan translation *byang chub kyi sems dang gdams ngag la sogs pa bsgrub pa’i rang bzhin*. Sparham also translates it into ‘[organized into topics] as the practice of the thought of enlightenment, perceptual advice, etc’ In Vivṛti, Haribhadra uses ‘characterized by communicating the resolve to become a Buddha, *etc.* (*prajñāpāramitārtham bodhicittapratipattiyādilakṣaṇam*)’, of which Tibetan translation, ‘the resolve to become a buddha and the practice, *etc.* (*byang chub kyi sems dang sgrub pa la sogs pa’i mtshan nyid*) seems to be a misunderstanding to me (?).

the suitable means [to accomplish the result] is as follows: When a [Bodhisattva]¹⁴⁸⁾ cultivates aforementioned subject matter, *i.e.*, the paths of the knowledge of all aspects, *etc.*, with the [knowledge] made of meditation, —These paths are not realized by *Hari, Hara*, and *Hiraṇyagarbha, etc.*,¹⁴⁹⁾ whose intention¹⁵⁰⁾ has been contaminated by a poison, adherence to existence which has been in them since the beginningless *saṃsāra*, who haven't repeated the cultivation of selflessness of entire things—, after having easily perceived it with the knowledge relating to ear from hearing the Prajñāpāramitā [Sūtra]¹⁵¹⁾, having placed it in the cognition of remembrance arising from the impressions imprinted by very sharp experiences, having ascertained it with the [knowledge] made of consideration, he who accumulated the white [actions]¹⁵²⁾ beginning with giving and who has placed his resolution on accomplishing the fulfillment of benefits of his own and others should actualize it¹⁵³⁾

148) I inserted 'bodhisattva' based on 'Only Bodhisattvas who have prepared themselves for accomplishing the fulfillment of their own and other's benefit (*svaparārthasampatsampādanābaddhaparīkarā eva bodhisattvāḥ*)' in Vivṛti

149) These terms refer to Viṣṇu, Śiva, and Brahma respectively, which seem to indicate the whole non-Buddhists. In Vivṛti, Haribhadra replaces these with 'by those who are desireless and so on, not only non-Buddhists but also Buddhists (*bāhyetaravītarāgādibhir*)'

150) I read °*āśayair* instead of °*āśrayair* in Wogiharas edition, which is supported by two manuscripts I have (Ā₁ and Ā₂), other editions (by Tucci and Vaidya), and Tibetan translation, *bsam pa'i rgyud*, a continuum of intentions.

151) *i.e.*, Prajñāpāramitāsūtra consisted of 8,000 lines.

152) I understood *śubha* to be *śubhakarman*.

153) According to Sparham, it refers to 'non-conceptual knowledge (*akalpadhī*)' in Pramāṇavārttika 2. 285. But to my knowledge, it should refer to aforementioned 'the paths of the knowledge of all aspects, etc.', which is the subject-matter of the Prajñā-

in all aspects in a succession of realizing the [four] aids to penetration, *etc.*, resorting to the covering¹⁵⁴⁾ and ultimate truths based on the general rule [by Dharmakīrti] :

Therefore, whatever real or unreal thing is cultivated exceedingly,

When the meditation is complete¹⁵⁵⁾, this has a clear and non-conceptual cognition as its result [Pramāṇavārttika 2. 285]

So it is taught in the *Abhisamayālaṅkāra*:

The purpose of commencing [*Abhisamayālaṅkāra*] is [twofold:]

(1) May the intelligent behold¹⁵⁶⁾ the path of knowledge of all aspects taught by the teacher here¹⁵⁷⁾ [but] not touched by others,

, and (2) having placed the contents of the Sūtra in memory, may they practice the tenfold action with reference to the teaching easily

||1-2||

pāramitāsūtra.

154) Or conventional

155) This translation is based on *bhāvanāpariṇiṣpattau* which Tucci and Vaidya's editions and Tibetan translation support. Alternatively it could be 'when the power of meditation is matured (*bhāvanābalanīṣpattau*) as the Manuscripts, \tilde{A}_1 and \tilde{A}_2 , and Wogihara's edition support.

156) These are interpretations of *vīkṣīran* and *pratipatsīran* respectively, which are Benedictive Middle. About this unknown form, see Reigle (1997)

157) i.e., Prajñāpāramitāsūtra

[Appendix]

[V₁ 2r2] nanv evaṃ namaskāra-kathanapūrvakam abhisamayālaṅkāraś-
āstraṃ¹⁵⁸⁾ vastupratipakṣākārāṇām anyatama-saṃgrahaṇa kriyamāṇaṃ,
prathame pakṣe vyartho yatnaḥ | na hi tad astīha prajñāpāramitāyām
vastu yan na lakṣaṇaśāstreṣu parisamkhyātam | dvitīye vyavadā(navas)-
tu(sa)ṃgrahāt¹⁵⁹⁾ sa(mkl)e«śavas»tu(no) 'saṃgraha[2r3]m¹⁶⁰⁾ iti kasyāyam
pratipakṣa iti na gamyate¹⁶¹⁾ | ṭṭīye 'pi nirvastukākāramātrasaṃgrahān¹⁶²⁾
na kiñcid uktam¹⁶³⁾ arthagatyabhāvād iti nirarthakaṃ¹⁶⁴⁾ paro manyeta ||
tan na | yataḥ śrāvaka-pratyekabuddhabodhisattvānuttarabuddhānām
yathākramam trisarvajñatābhiḥ¹⁶⁵⁾ sakalābhisamayasaṃgrahaṇa
tribhir api pakṣaiḥ saṃgraha(h |) «tathā»¹⁶⁶⁾ [2r4] hi madhyamāyām
jīnajanyām uktam—“sarvajñatā subhūte śrāvaka-pratyekabuddhānām¹⁶⁷⁾,
mārgajñatā bodhisattvānām, sarvākārajñatā tathāgatasyārhatāḥ samyak-
sambuddhasya | kena kāraṇena bhagavan sarvajñatā¹⁶⁸⁾ śrāvaka-praty-

158) abhisamayālaṅkāraśāstraṃ] V₁^{PC} Ved, *abhisamayālaṅkāśāstraṃ* V₁^{ac}, *bstan bcos mngon par rtogs pa'i rgyan* Tib

159) vyavadānavastusaṃgrahāt] V₁ Ved, *vyavadā(na+.)tu(+)ṃgrahāt* V₁, *rnam par byang ba'i dngos po bsdus pa'i phyir* Tib

160) saṃkleśavastuno 'saṃgraham] *recons.*, *sa(.)e«++.»tu(+) sa«.»gr«.»++»m* V₁, *saṃkleśavastu na gṛhītam* V₁, *saṃkleśavastu na saṃgraham* Ved, *kun nas nyon mongs pa'i dngos po ma bsdus pas* Tib

161) gamyate] V₁ Ved, *gamyeta* V₁, *khong du chud par (mi) 'gyur ro* Tib

162) nirvastukā] V₁^{PC} Ved, *nirvastuko* V₁^{ac}, (*rnam pa*) *gzhi med pa ..* Tib

163) *cf. uktam syād* V₁

164) nirarthakaṃ] V₁^{PC} Ved, *nirerthakaṃ* V₁^{ac}, *don med pa* Tib

165) *cf. sarvajñatāmārgajñatāsarvākārajñatābhiḥ* V₁

166) tathā hi] *recons.*, «++» *hi* V₁, *hi* Ved, *'di ltar* Tib

167) *cf. sarvasrāvaka-pratyekabuddhānām* V₁

kabuddhānām? etāvat¹⁶⁹ subhūte sarvaṃ¹⁷⁰ yāvad evādhyātmikā bāhyās
 ca dharmās, te ca śr<<āvaka>>_[2r5]pratyekabuddhair¹⁷¹ jñātāḥ | na punaḥ
 sarvamārgeṇa na sarvākāreṇa | tena śrāvaka-pratyekabuddhānām sarva-
 jñatocyate |¹⁷² kena kāraṇena bhagavan mārgajñatā¹⁷³ bodhisattvānām?
 sarvamārgāḥ subhūte bodhisattvair utpādayitavyāḥ¹⁷⁴ sarvamārgā jñā-
 tavyaḥ, yaś ca śrāvakamārgo yaś ca pratyekabu<<ddhamā>>rgo¹⁷⁵ yaś ca
 <<buddhamā>>_[2r6]rgas¹⁷⁶ te ca paripūrayitavyāḥ | taiś ca¹⁷⁷ mārgakara-
 ṇīyaṃ kartavyam | na ca tair¹⁷⁸ bhūtakotiḥ sāḥśātkartavyā 'paripūrya
 praṇidhānam, aparipācyā sattvān, aparīśodhya buddhakṣetram | tena
 bodhisattvānām mārgajñatocyate |¹⁷⁹ kena kāraṇena bhagavan sarvā-
 kārajñatā tathāgatasyārhatāḥ sa<<m>>ya<<ksambuddhasya? yaiḥ>>¹⁸⁰
 [2r7] subhūte ākārair yair liṅgair yair nimittair dharmāḥ sūcyante, ta ākā-

168) cf. *thams cad 'tshal ba nyid* Tib

169) etāvat] V₁Ved, *etāvan* V₁, *etāvad eva* PSP[V]; 'di *tsam* Tib

170) sarvaṃ] V₁V₁, *sarvvaḥ* Ved, *thams cad* Tib

171) śrāvaka-pratyekabuddhair] V₁Ved, *śr<<.++>>pratyekabuddhair* V₁, *nyan thos dang rang sangs rgyas rnam kyis* Tib

172) omit V₁

173) cf. *lam gyi rnam pa 'tshal ba nyid* Tib

174) bodhisattvair utpādayitavyāḥ] V₁Ved(both *bodhisattvair*), *bodhisattvenotpādayitavyāḥ* V₁, *bodhisattvena mahāsattvena notpādayitavyāḥ* PSP[V], *byang chub sems dpa' rnam kyis ... bskyed par bya* Tib

175) pratyekabuddhamārgo] V₁Ved(both ° *mārggo*), *pratyekabu<<++>>rgo* V₁, *rang sangs rgyas kyi lam* Tib

176) buddhamārgas] V₁Ved, *bu<<++>>rgas* V₁, *rang sangs rgyas kyi lam* Tib

177) insert *mārge* PSP[V]: ...*taiś ca mārgair mārgakaraṇīyaṃ kartavyam* | AdSPG I 148

178) ca tair] V₁Ved, *cānena* V₁PSP[V], *de dag gis* Tib

179) omit V₁

180) samyaksambuddhasya | yaiḥ] V₁, *sa<<.>>ya<<++++>>* V₁, *samyaksambuddhasya* | Ved, *yang dag par rdzogs pa'i sangs rgyas kyi lags* | (*rab 'byor rnam pa*) *gang dag dang* Tib

rās tāni līngāni tāni nimittāni tathāgatenāvabuddhāni¹⁸¹⁾ | tena tathā-
gatasārhatāḥ samyaksambuddhasya sarvākārajñātocyata”^{xiii)} iti ||

tathā saṃkṣiptāyām apy uktam: “śrāvakahūmāv api śi(kṣitu)kā-
mene”^{tyādi}^{xiv)} | vistarāyām api vistareṇoktam iti |¹⁸²⁾ ta <<tra sa>>_[2r8]-
rvajñata¹⁸³⁾ dharme rūpādāv anityatādyadhiṣṭhānā "tmāsaṃmoha-
prahāṇaphalā¹⁸⁴⁾ | mārgajñatā sarvayānaniryāṇatattvāsākṣātkaṇāḍhiṣṭhānā
'saṃgrhītasattvasaṃgrahādīkāritraphalā¹⁸⁵⁾ | (sarvā)kārajñatā sarvad-
harmānutpādātādhiṣṭhānā "kāśadhātuparyavasānāpratiprasārabdhasa-
ttvārthabhūtakoṭiprativedhavāsānānusandhipra <<hāṇa>>_[2v1]phalā¹⁸⁶⁾ |
tasmād upapannam idaṃ samastavastupratipakṣākārasaṃgrahaiḥ pari-
pūrṇasyābhisamayasya paryāptanirdeśo¹⁸⁷⁾ "bhisamayālankāra iti ||

nanu vistaramadhyasaṃkṣiptarucisattvānugrahakāmena bhagavataiva
svayaṃ karuṇikena tatra tatra jinajananyām aṣṭābhisamayakramāḥ
sakalaprajñāpāramitārthaḥ kṛtālok <<a i>>_[2v2](ti)¹⁸⁸⁾ | tasya punar api

181) °āvabuddhāni] V₁Ved, °ānubuddhāni V₁, °ānubaddhāni PSP[V]: *thugs su chud de* Vtib

182) These sentences are omitted in V₁tti

183) tatra sarvajñatā] V₁Ved, : *ta << ++ >> rvajñatā* V₁, *de la thams cad shes pa nyid* Tib

184) anityatādy] *em.*, *anityādy* V₁Ved, *mi rtag pa la sogs pa'i rten can* Tib ; cf. *dharme yatnā dhiṣṭhānā* V₁

185) sarvayānaniryāṇatattvā°] V₁Ved (both *sarvva*°), *yathāyānaniryāṇatadsākṣātkaṇāḍ* V₁,
theg pa thams cad kyis nges par 'byung ba dang | de kho na nyid ... mi ... Tib
: °kāritra] V₁Ved, °*karitrā* V₁, *byed pa* Tib ; cf. *saṃgrhītasattvasaṃgrahāparipācītasat-
ttvapariṇāpanapariṇācītasattvavimocanākāritraphalā* V₁

186) °ānutpādātā] *em.*, °*ānutpādā* V₁Ved, omit V₁, *skye ba med pa'i (rten can)* Tib

: °āpratiprasārabdhā] V₁, °*āpratiprasārabdhā* V₁ °*āpratiprasārabdhā* Ved, .. *rgyun mi 'chad pa ..* Tib

: °prahāṇa] V₁Ved, °*pra << ++ >>*° V₁, ... *spangs pa* Tib

187) paryāptanirdeśo] V₁Ved, *paryāpto nirdeśo* V₁, (*mngon par rtogs pa ril rdzogs par*) *bstan pa yin no* Tib (omit *paryāpta*)

pratipādane bhagavadāryājitañjayasya ko 'rtha iti mandadhījanā «śāñ»-
kām apākurvan svasāstrasyāntarnihitasambandhābhidheyaprayojana-
prayojanaprayojanāny arthasamśayo «tpādaka» tayā¹⁸⁹⁾ pravṛtṭyaṅgāny
āha:

sarvākārajñatāmārgaḥ śāsi(tr)ā¹⁹⁰⁾ yo 'tra deśitaḥ |
(dhī)manto vīkṣiṣīraṃs (ta)m anālī(ḍha)m «pa»_[2v3]rair¹⁹¹⁾ iti || 1 ||
smṛtau cādhāya sūtrārtham dharmacaryām daśātmikām |
sukhena pratipatsīrann ity ārambhaprayojanam¹⁹²⁾ || 2 || iti |

sarvākārajñatā sarvābhisamayopalakṣaṇaparā¹⁹³⁾ mārgo buddhatvasya |
tenaiva bhagavatā trividhaiḥ prātihāryaiḥ sakala(janānu) «śā»(sakenā)-
bhidheyatve «na¹⁹⁴⁾ trividhāyām ji»_[2v4]najananyām¹⁹⁵⁾ yo nirdiṣṭas tam
abhidhānābhidheyayor upāyopeyayogena kṛtasambandham patutarā-
nubhavāhitavāsanāprabhavasmarāṇapratyaye nikhilaprajñāpāramitā-

188) kṛtāloka iti] *recons.*, *kṛtālok* «.+»(t) V₁: *kṛtālokaḥ* Ved, *gsal bar mdzad pa (ma yin)*
nam Tib

189) arthasamśayotpādakatayā] *conj.*, *arthasamśamyo* «+++» *tayā* V₁, *arthasamśayotpā*
datayā Ved, *don la the tshom bskyed pa nyid kyis* Tib

190) śāsitṛā] VṛĀ₁₂, *śāsi*(t)ā V₁, *śāsinā* Ved ĀeW Vṛ-ed, *śāsitā* ĀeT, *ston pas* Tib

191) parair] VṛĀ₁₂Ved, *crair* V₁, *gzhan gyis* Tib

192) °prayojanam] V₁^{pc}VṛĀ₁₂Ved, °*prajojanām* V₁^{ac}, *bya ba rtsom pa'i dgos pa* Tib

193) °parā] *conj.*, *paro* V₁Ved, (*rnam pa thams cad mkhyen pa nyid ni* ...) *mngon par rtogs pa*
thams cad nye bar mtshon pa lhur len pa yin no || Tib (supports my conjecture?)

194) sakalajanānuśāsakenābhidheyatvena] Ved, *sakala(janā.u)* «+»(sakena a) *bhidheyat(v)e*
«na» V₁, 'gro ba mtha' dag la rjes su ston par mdzad pa (de nyid kyis) ... *brjod par bya ba*
nyid du Tib

195) trividhāyām jinajananyām] *conj.*, «+++++» *najananyām* V₁ (After °*ābhidheyat*(.)e, at
least six syllables are missing), *tritayajinajananyām* Ved, *rgyal ba'i yum rnam pa gsum car*
las Tib

sūtrārtham aṣṭābhisamayātmakam bodhicittadānādipratipatticaryāñ
 ca samyag nidhā(ya) bāhyetaravīta(rā) <<gā>>dibhir¹⁹⁶⁾ a(kṛ) <<tadharma>>
 [2v5]nairātmyābhyāsair¹⁹⁷⁾ anāsvāditaṃ śrutamayādijñānakrameṇa svaparārth-
 asampatsampādanābaddhaparikarā eva bodhisattvāḥ¹⁹⁸⁾ sarvatragadhar-
 madhātuprativedhalakṣaṇapramuditādibhūmyadhigamānukrameṇa¹⁹⁹⁾
 sarvākāram sāksātkurvīran iti prayojanaprayojanam | pratyabhisamayam
 prajñāpāramitā <<rtham bo>>[2v6]dhicittapratipattiyādilakṣaṇam²⁰⁰⁾ sukheṇa
 vineyāḥ pratipadyantām iti śāstrārambhaprayojanam iti | |

[Objection:] Others might think that *Abhisamayālaṃkāraśāstra* preceded by telling homage²⁰¹⁾ in this way, being made by comprehensively listing one of things, remedies, and aspects, is useless because of following reasons: In the first case, the effort would be fruitless, because there are no things here in this Prajñāpāramitā [sūtra] that were not enumerated in the treatises [discerning] characteristics [such as *Abhidharmapiṭaka*, etc]²⁰²⁾. In the second [case], it

196) bāhyetaravītarāgādibhir] Ved, *bāhyetaravīta(rā) <<+>>dibhir* V₁, *phyi rol pa dang cig shos kyi 'dod chags dang bral ba la sogs pa rnam kyis* Tib

197) akṛtadharmanairātmyābhyāsair] *recons.*, *a(kṛ) <<+++>>nairātmyābhyāsair* V₁, *sarvadharmanairātmyānabhyāsair* Ved, *chos thams cad bdag med pa la goms par ma byas pa rnam kyis* Tib (seems to suggest *akṛtasarvadharmanairātmyābhyāsair*. But comparing with other lines, it seems 3 syllables are missing)

198) bodhisattvāḥ] V₁(*bodhisattvāḥ*), *bodhisattvaḥ* Ved, *byang chub sems dpa'* Tib

199) sarvatraga] V₁^{pc}Ved, *sarvatraya*° V₁^{ac}, *kun tu 'gro ba* Tib

200) prajñāpāramitārtham bodhicitta] Ved, *prajñāpāramitā <<+>>dhicitta*°V₁, *shes rab kyi pha rol tu phyin pa'i don byang chub kyi sems ...* Tib

201) It is a translation of *namaskāra kathanapūrvakam*, about which Tibetan translation suggests 'praise (*bstod pa*: *stotra* or *stuti*) instead of 'telling (*kathana*)'

does not list defilement-things comprehensively, because of listing purification-things [only]. Therefore, you can not understand for what remedies they are. In the third [case] as well, from listing mere aspects that are devoid of things, nothing [would] be said. This is because there is no understanding of contents [being fit for a person's aim]²⁰³⁾

[Response:] It is not the case since there is a list with all three cases by including entire clear realizations with three kinds of omniscience that belong to disciples · Pratyekabuddhas, Bodhisattvas, and unsurpassable Buddha[s] respectively. That is to say, [the Bhagavat] says in the intermediate of mother of Victors²⁰⁴⁾ as follows:

“Subhūti! The omniscience is of disciples and Pratyekabuddhas, the knowledge of paths is of Bodhisattvas, the knowledge of all aspects is of the Tathāgata, who is arhat and truly and completely enlightened

202) I inserted this word based on '[which is not listed] in the *Abhidharmapiṭaka*, etc., by detail teaching of skandhas, dhātus, and āyatanas (*skandhadhātāvāyatananirdeśenābhidharmapiṭakādau*) in Ālokā

203) It is a translation of *arthagatyabhāvād* that I resort to Ālokā's explanation, 'Therefore, there would be the fault of non-telling because it does not tell [any] contents being fit for a person's aim (...*iti puruṣārthopayujyamānārthānabhidhānād akathanadoṣaḥ* |)'. Three former translators, Alexander T. Naughton, Hyodo, Kazuo (兵藤一夫), and Taniguchi, Fujio (谷口 富士夫), whose translations I consulted, translates differently from mine: Naughton and Kazuo translate it into 'the meaning (意味) is not realized (understood),' and Fujio 'There's no understanding of objects (對象)'

204) *i.e.*, 25,000 Prajñāpāramitāsūtra : About the exact pararell, see 摩訶般若波羅蜜經(鳩摩羅什譯 ; T. 223, Vol 8) 375b25-c25 and Pañcaviṃśatisāhasrikā Prajñāpāramitā V [ed. Kimura] pp. 124-125.

one.

Bhagavat! For what reason does the omniscience belong to the disciples and Pratyekabuddhas?

Subhūti! Just inasmuch as everything implies inner and outer phenomena, these [phenomena] are cognized by the disciples and pratyekabuddhas. But, [everything can be cognized] neither as all paths nor as all aspects [by them].²⁰⁵⁾ Therefore, the omniscience is taught to be of the disciples and Pratyekabuddhas.

Bhagavat! For what reason does the knowledge of paths belong to bodhisattvas?

Subhūti! Bodhisattvas must produce and cognize all paths. And [Bodhisattvas] must fulfil the paths comprised of the path of disciples, the path of Pratyekabuddhas, and the path of Buddhas. Furthermore, [they] must do what should be done on the path with these [paths].²⁰⁶⁾ Nevertheless, without having fulfilled the resolve, without having matured living beings, without having purified the Buddha-field, they must not actualize the final limit of reality. Therefore, the knowledge of all paths is taught to be of the Bodhisattvas.

Bhagavat! For what reason does the knowledge of all aspects belong to Tathāgata, who is arhat and truly and completely enlightened one.

205) While two Japanese translations, especially Kazuo's, agree with mine, Naughton translates it bit differently: Besides those (= outer and inner phenomena), śravakas and pratyekabuddhas also know [their sixteen aspects]. However, they do not [attain liberation] by all [three] paths, nor are all aspects [directly realized].

206) These translation is based on AdSPG I 148 ... *taś ca mārgair mārgakaraṇīyaṃ kartavyaṃ*. In Vṛtti and PSP[V], there's an attempt to avoid this *taīḥ* means 'by bodhisattvas (*bodhisattvaiḥ*)' by changing *bodhisattvaiḥ* to *bodhisattvena*.

Subhūti! The aspects, marks, and signs by which dharmas are indicated, have been realized by the Tathāgata. Therefore, the knowledge of all aspects is taught to be of the Tathāgata who is arhat and truly and completely enlightened one.”

In the same way, [Bhagavat] also says in the abbreviated [Prajñāpāramitāsūtra]²⁰⁷: “ [A Bodhisattva] who also wishes to train in the stage of disciples ... ”. [And, Bhagavat] also says in the extensive [Prajñāpāramitāsūtra]²⁰⁸ in detail. Among these [three kinds of knowledge], ‘the omniscience’ is based on [understanding of] dharma beginning with matter as impermanent, *etc.*, and results in giving up the delusion of the self. ‘The knowledge of paths’ resorts to emancipation on all [three] vehicles²⁰⁹ and non-realization of the reality, and results in the effectivity of including beings those who have not been included [in the Buddha’s teaching] and so on²¹⁰. The knowledge of all aspects resorts to non-arising of all dharmas, and results in the uninterrupted benefit of living beings as long as space-element exists, penetrating the final limit of reality, and giving up the continuity of latent traces. Therefore, it is proper that *Abhisamayālaṅkāra* is a complete explanation of the entire topics with a comprehensive list of all things, remedies, and aspects.

207) *i.e.*, Prajñāpāramitāsūtra in egiht thousand lines(=*ed.* Vaidya pp.3, 31- 4, 12 or *ed.* Wogihara in Ālokā pp.41,19-42,02)

208) Prajñāpāramitāsūtra in one hundred thousand lines,

209) In Vṛtti, ‘according to [all three] yānas (*yathāyānā*)’

210) ‘Maturing beings not matured, and liberating matured beings’ succeed in Ālokā

[Maitreya] dispelling the following qualms of people with little knowledge: “Hasn’t the compassionate lord wishing to favor the living beings who are fond of prolixity, of the middling, or of the condensed, already illuminated entire contents of the Prajñāpāramitāsūtra in a sequence of eight *Abhisamayās*(topics) in various [versions] of mother of Victors²¹¹⁾?” And, “So what is the purpose of the Conqueror of unconquered²¹²⁾ who is blessed and noble to communicate this again?”, states the connection being implicit [in the purpose]²¹³⁾, the subject matter, the purpose, and the ultimate purpose of his own commentary, inasmuch as they produce doubt about the benefit, as the necessary factors for acting [toward studying the Śāstra].

The purpose of commencing [*Abhisamayālamkāra*] is [twofold:]

(1) May the intelligent behold the path of knowledge of all aspects taught by the teacher here [but] not touched by others and (2) having placed the contents of the Sūtra in memory, may they practice the tenfold action with reference to the teaching easily || 1-2 ||

211) i.e., prajñāpāramitāsūtras

212) = Maitreya-nātha

213) It is a translation of ‘*antarhitasambandhābhidheya*’. My interpretation in which I relates *antarnihita*, literally being concealed within, only to connection (*sambandha*), not to others beginning with the subject matter (*abhidheya*) and I insert ‘in the purpose’, is based on Ālokā’s explanation, ‘Therefore, this [connection] must not be told separately from telling the purpose because of its being comprehended by implication (*iti sāmāthyabhyatvena nāsau prayojanābhidhānāt pṛthag abhidhāniyaḥ* |)’ Tibetan translation also seems to connect *antarnihita* to *sambandha* only with one difference that *sambandha* is preceded by *abhidheya*, etc. (... *brjod par bya ba dang dgos pa dang dgos pa’i yang dgos pa dang ’brel pa khong na yod pa rnam gsungs te*)

[The path of knowledge of all aspects (*sarvākārajñātamārga*) in the kārikā is a *Karmadhāraya* compound, it is] **the path (*mārga*)** of Buddhahood consists of **the knowledge of all aspects (*sarvākārajñatā*)** aiming at illustrating whole topics²¹⁴. This [path of knowledge of all aspects] that **has been explained** as subject matter by none other than the blessed, **the teacher of all living beings** in the three kinds of Mother of Victors²¹⁵ through threefold miraculous power²¹⁶, of which the connection has been made by relating words to means and subject matter to goal.

The ultimate purpose is that **Bodhisattvas**, only who are ready for accomplishing the fulfillment of their own and other's benefit with successive knowledges made of hearing and so on, **should actualize** this [path of knowledge of all aspects] in all aspects, —**which has not been tasted by the non-Buddhist and Buddhist without desire** who have not cultivated the repeated practice of selflessness of dharmas — through gradual realization of the Very Joyful Stage, characterized by

214) This interpretation in which I relates 'aiming at illustrating whole topics' to 'the knowledge of all aspects' is based on my emedation of '*sarvākārajñatā sarvābhisamayopalakṣaṇaparo mārgo*' to '*.. parā...*' with an idea that *sarvākārajñatā* here also represent not only the knowledge itself but also the first topic (*abhisamaya*) of eight topics. Given that *upalakṣaṇa* means 'implying something that has not been actually expressed', *sarvākārajñatā* appears to be the representative of 8 abhisamayas or all three kinds of omniscience.

215) It refers to the condensed, middling, and prolix versions of Prajñāpāramitāsūtra, i.e., the Sūtra in 8,000 lines, 25,000 lines, and 100,000 lines.

216) According to Haribhadra's explanation in Ālokā[ed. Wogihara p. 8], three kinds of miraculous power refers to that of magic performance, mind reading and instruction (*ṛddhiprātihārya*, *ādeśanāprātihārya*, and *anuşāsaniprātihārya*)

the penetration of all-pervading *Dharmadhātu*, and so on, **after having** correctly placed the entire contents of Prajñāpāramitāsūtra consisting of eight topics and **the conduct of practice of giving, etc.**, based on **the resolve to become Buddhas in the cognition of remembrance** arising from latent traces placed by very sharp experiences.

The purpose of commencing on the Śāstra is that **let** trainees **easily understand the contents of Prajñāpāramita[sūtras]** in each topic characterized by understanding **the mind for Buddhas' enlightenment** and so on.²¹⁷⁾

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217) According to Tibetan translation, it is 'the resolve to become a buddha and practice (*byang chub kyi sems dang sgrub pa la sogs pa'i mtshan nyid*)'

- i) *cf.* Vṛ 1v1, Ved 11, RVy [2009a: 118]
- ii) TSP[K] 2.01-06, TSP[Sh] 2.05-10
- iii) niṣpāditakriye kañcid viśeṣam asamādadhāt | karmaṇy aindriyam anyad vā sādhanam
kim itīṣyate || : Pramāṇavārttika 3.241
- iv) TSP[K] 2.06-08, 8, 02-04 ; TSP[Sh] 2.10-12, 10.01-04
- v) TSP[K] 8, 04-08, TSP[Sh] 10.04-09
- vi) TSP[K] 8.17-22, TSP[Sh] 10, 20-11.02
- vii) No parallel in TSP
- viii) TSP[K] 2.08-15, 9.20-21 ; TSP[Sh] 2.12-20, 12.06-08.
- ix) TSP[K] 9.22-10.03, TSP[Sh] 12.09-18
- x) *cf.* Vṛtti {Vṛ 1v3-5, Vṛ-ed 11-12}, Vivṛti {V₁ 2r3, Ved 5-6}
- xi) Pramāṇavārttika 2. 285
- xii) *cf.* Vivṛti {V₁ 2v1-6, Ved 7}
- xiii) Pañcaviṃśatisāhasikā Prajñāpāramitā V [ed. Takayasu Kimura] pp.124.23-125.16]
- xiv) ĀeW [41,19-42,02]