

SOCIÉTÉ BELGE D'ÉTUDES ORIENTALES

DAŚABHŪMIKASŪTRA

ET

BODHISATTVABHŪMI

Chapitres Vihāra et Bhūmi

PUBLIÉS

avec une Introduction et des Notes

PAR

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DAŚABHŪMIKA-SŪTRAM

PRÉFACE.

I. DOCUMENTS UTILISÉS.

J'ai collationné les manuscrits suivants du Daśabhūmikasūtra ou Daśabhūmiśvara (cité comme « Daśabhūmaka » dans la Bodhisattva-bhūmi d'Asaṅga) : Paris, Bibl. Nat., fonds sanscrit n. 51 et 52 ; Cambridge, Univ. Libr., Add. 867.2 et Add. 1618 ; London, Royal As. Soc., Hodgson Coll. n. 3 ; Calcutta, As. Soc. of Bengal, B 45 ; Katmandu, Royal Library, MS. de 215 feuilles, 38 cm. × 10 cm., daté N. S. 967 (A. D. 1847). Les leçons du groupe le plus ancien (Cambridge 867.2 et le MS. de Londres) sont préférables à celles de la classe plus récente représentée par les MSS. de Paris, Cambridge 1618 et Katmandu. Le MS. de Calcutta, rédigé par un copiste médiocre, ne donne que très rarement des renseignements utilisables pour une édition critique du texte. Les gāthās du dernier chapitre (Parīdanā : « Transmission ») qui manquent dans le groupe le plus ancien, se trouvent dans la famille des MSS. modernes, tandis qu'elles sont omises dans tous les chapitres du MS. fragmentaire datant du 6^{me} s. que j'ai pu consulter grâce à l'obligeance du Professeur L. de la Vallée Poussin. Ces gāthās sont également omises de l'édition présente, mais je compte les publier ultérieurement.

J'ai collationné les MSS. sanscrits avec la traduction tibétaine (1. : édition de Narthang du Bkaḥ. ḥgyur, section Phal. chen, vol. 3, fol. 71-242 ; 2. : édition de Pékin, vol. 3, fol. 49a-168a ; 3. : édition de Pékin du Bstan. ḥgyur, Bibl. Nat. Paris, fonds tib. n. 229, fol.

130b-335a : texte et commentaire de Vasubandhu), la traduction mongole (édition de Pékin du Bkaḥ. ḥgyur, section ulaṅgi, vol. 3, fol. 50b-182a : Bibl. Nat. Paris, fonds mongol n. 56), les traductions chinoises (**1.** : traducteur Dharmarakṣa, A. D. 297, Nanjō 110 ; **2.** : Kumārajīva-Buddhayaśas, A. D. 384-417, Nanjō 105 ; **3.** : Buddhābhaddra, ch. 22 de l'Avataṃsakasūtra, A. D. 418-420, Nanjō 87 ; **4.** : Bodhiruci, A. D. 508-511, Nanjō 1194 ; **5.** : Śikṣānanda, ch. 26 de l'Avataṃsakasūtra, A. D. 695-699, Nanjō 88 ; **6.** : Śīladharma de Khotan, dynastie T'ang, Supplément du Canon de Kyōto 1, 2, 4) et les traductions japonaises (**1.** : Kokuyakudaizōkyō¹, section des sūtras, vol. 6. p. 179-325 ; **2.** : section des śāstras, vol. 13).

Les détails de l'original sont mieux rendus par Śīladharma, traduisant mot par mot, mécaniquement, travaillant avec minutie, sans tenir compte des exigences de la grammaire chinoise, que par les autres traducteurs chinois qui ont tâché de rendre le sens en chinois courant et élégant sans distinguer les nuances subtiles des MSS. sanscrits. Les expressions de sa version se rapprochent de la terminologie de Śikṣānanda, tandis que Nanjō 105 et 87 sont encore plus étroitement apparentés. En général, on peut constater une certaine correspondance entre la version tibéto-mongole et les MSS. sanscrits anciens (Cambridge 867.2 et Londres), et une conformité moins évidente du groupe moderne (Paris, Cambridge 1618, Katmandu) d'une part, et des traductions de Śikṣānanda et Śīladharma d'autre part. Je compte publier en 1927 un glossaire du Daśabhūmaka, contenant les équivalences en tibétain, chinois et mongol des termes et des passages sanscrits, et en outre les variantes (supprimées ici en considération de l'ordonnance claire et simple du texte), pour qu'on puisse juger des rapports précis entre les vingt versions que j'ai examinées. Les traductions japonaises établies sur Nanjō 87 et 1194 peuvent servir comme interprétations explicites du style chinois, succinct, concis et lapidaire, tandis que la version mongole (établie sur une traduction tibétaine), également récente et polysyllabique, peut rendre le même service pour le tibétain monosyllabique.

1. abrégé : Koku.

II. DONNÉES HISTORIQUES.

Un catalogue du Tripiṭaka sous les T'ang, le Nei tien lu (A. D. 664 selon Nanjō, Cat. Chin. Trip., App. 2), conforme à un autre catalogue, T'u chi (même date), nous apprend qu'un śramaṇa Fa Lan de l'Inde centrale traduisit à Lo Yang entre A. D. 68 et 70 cinq livres bouddhiques dont trois portent des titres relatifs à notre sujet des bodhisattvabhūmis, à savoir : 1) Fo pên hsing ching (biographie de Śākyamuni) ; 2) Shih ti tuan chieh ching (Jūjīdanketsukyō : Daśabhūmikleśacchedikāsūtra) ; 3) Fo pên shêng ching (recueil de Jātakas).

1.) Deux célèbres biographies du Bouddha contiennent des passages traitant des bhūmis : le *Mahāvastu* qui commence « Il y a quatre bodhisattvacaryās, carrières ou degrés du futur Bouddha : a) prakṛticaryā (gotravahāra dans la « Bodhisattvabhūmi » MS. de Cambridge) ; b) prajīdhānacaryā, où se produit la résolution d'atteindre à la Bodhi (suddhādhyāśayabhūmi ibidem) ; c) anulomacaryā (caryāpratipattibhūmi ibidem ; vimalā jusqu'à la dūraṃgamā inclusivement ; caryābhūmi dans « Laṅkāvatāra » ed. Nanjō p. 15 ; ānulomikadharmakṣāntidharmālokaṃ mukhaṃ sarvabuddhadharmānulomanatāyāi saṃvartate, citation du « Lalitavistara » ed. Lefmann, p. 35 ; cf. bhūmi 6 section R) ; d) anivartanacaryā (niyatabhūmi « Bodhisattvabhūmi » ; avāivartikabhūmidharmālokaṃ mukhaṃ sarvabuddhadharmapratipūrtiyāi saṃvartate, « Lalita » p. 35 ; cf. bhūmi 8 section Q) » et le *Lalitavistara* l. c. qui donne une liste de 108 dharmālokaṃ mukhas qu'un bodhisattva désireux de sa dernière incarnation doit montrer dans l'assemblée des dieux du ciel Tuṣita. On y reconnaît aisément les qualités d'un bodhisattva distribuées surtout dans les sept premières bhūmis du « Daśabhūmaka ». Les trois derniers dharmālokaṃ mukhas correspondent aux trois dernières bhūmis : **8.** avāivartika : acaḷā ; **9.** bhūmerbhūmisamkrāntijñānaṃ dharmālokaṃ mukhaṃ sarvajñājñānbhīṣekatāyāi saṃvartate : « sādhumatī » section V ; **10.** abhiṣeka : dharmameghā. Les ressemblances ne sautent pas aux yeux dans le Mahāvastuparisara (p. 1-193, vol. 1, éd. Senart). J'en signale quelques-unes. Les saṃgrahavastus prédominant successivement dans leur ordre traditionnel pendant les quatre premières étapes (bhūmi 1

section VV ; 2 EE ; 3 O ; 4 K) sont mentionnés parmi les conséquences d'une prédiction faite à Śākyamuni par le Bouddha Dīpaṃkara de son futur état de Bouddha (p. 3). En outre, on y trouve le mahātyāga de la première bhūmi section TT " cakṣūṇi ca mānsāni ca putradāraṃ dhanam ca dhānyāṇ ca ātmā ca jīvitaṃ ca bhūyo bhūyo parityaktā ". Dans la mise en scène de Śākyamuni en tête d'un récit qui se rapporte à Maudgalyāyana (p. 34) on rencontre un passage " anavarā-grajātijarāmarasasārakāntāranarakādīdurgasasārakāntāragahā-nadāruṇāto mahāprapātāto uddharitvā kṣeme sthale śame śive abhaye nirvāṇe pratiṣṭhāpayanto " qui rappelle " Daśabhūmaka " 2 Z-AA. Dans le " Daśabhūmikaṃ nāma upadeśamukhaṃ " (p. 63-193) les rapprochements suivants sont manifestes : *Première bhūmi* : (p. 78) Huit saṃudācāras caractérisent les " tyāgena tyāgasampannā bodhisattvā mahāyaśāḥ " : **1.** tyāga (" Daśabhūmaka " 1 TT) ; **2.** karuṇā (1 SS) ; **3.** aparikheda (1 UU) ; **4.** amāna (maitrī ; 1 SS) ; **5.** sarvaśāstrādhyayitā (śāstrajñātā ; 1 UU) ; **6.** vikrama (correspond à " vicārya " dans les gāthās ; hṛyapatrāpya 1 UU) ; **7.** lokānujñā (loka-jñātā 1 UU) ; **8.** dhṛti (dhṛtibalādhāna 1 UU) ; ils rappellent les dix " bhūmipariśodhakā dharmāḥ " des sections 1 OO-1 UU, 1 Z-CC, et du bhūmipaṭala de la Bodhisattvabhūmi, et les sept " ariyadhanas " (saddhā, sīla, hiri, ottappa, suta, cāga, paññā). P. 83-84 encore quelques détails sur l'abandon semblables à l'énumération de la section 1 TT. *2^{me} bhūmi* : (p. 85) Les vingt dispositions d'esprit des bodhisattvas qui passent dans le second stage sont en rapport avec les séries de 2 A, J ; 3 A ; 6 Q du " Daśabhūmaka ". P. 90 " nānākuśalakośānām lokārthasukhacāriṇām (bodhisattvānām) " fait penser aux dix bons chemins de l'acte (2 B-K). *3^{me} bhūmi* : La section J semble être un résumé des pages 91-95 du Mahāvastu : " bahūni evamādīni duṣkarāṇi jinaśabdhāḥ / subhāṣitānām arthāya pratipadyante mahāyaśā // ". *4^{me} bhūmi* : Au point de vue des huit membres du Noble Chemin on peut comparer les passages p. 101-102 : " daśa karmapa-thām kuśalāṃ sevanti puruṣottamā " ; " karmasamṇisritāḥ santaḥ kautūhalaviniḥśritāḥ " ; " kāyakarma vacīkarma manokarma tathai-va ca / adhyāśayāś ca pariśuddhāḥ dānapāramitā ca yā // " avec les sections 4 C, F, J. La stance " Ils ne s'attachent jamais à des doc-

trines inspirées par l'hérésie (dṛṣṭi), mais seulement à des doctrines pures inspirées par la sagesse " se rapproche des sections 4 B, E, K (fin). Le nom du 4^{me} vihāra dans l'Avataṃsaka, " Noblesse de naissance ", qu'on y explique comme la naissance dans les bha-drāryadharmas, affranchie des trois mondes, se rapporte à l'énumération des positions élevées des bodhisattvas dans la bhūmi " rucirā " du Mahāvastu. *5^{me} bhūmi* : Les mots " ādiptāṃ sarvabhāvāṃ paśyanti rāga-dveṣamohebhyaḥ / aśaraṇyaṃ nirānandaṃ sandhicit-taṃ catuḥpaṃcamānantaraṃ bhavati " (Mahāv. p. 110) ne sont qu'un sommaire des sections D-G. Le fait que le nom " durjayā " est attribué par le Mahāv. à la 7^{me} bhūmi paraît explicable par la présence de la section caractéristique et prédominante sur les moyens techniques (upāyas) (" Daśabhūmaka " 5 L) dans la 7^{me} bhūmi (Mahāv. p. 134-135). *6^{me} bhūmi* : La mention de " ceux qui ont atteint à la suppression de la conscience et de la sensation " (Mahāv. p. 127) fait penser à l'acquisition de la nirodhasamāpatti dans la 6^{me} bhūmi du Madhyamakāvatāra (cf. Avataṃsaka, 6^{me} vihāra : les bodhisattvas désirent faire obtenir l'anutpattikadharmakṣānti.). La préoccupation des champs de Bouddha, du nombre des Bouddhas, lokadhātus, pṛthi-vidhātus, sattvas et pṛthagjanas, qui remplit les pages 121-126 du Mahāv. est en rapport avec une série de dix alternatives de l'Avataṃsaka, l. c., envers lesquelles un bodhisattva reste absolument indifférent, " in utrumque paratus ". Qu'il apprenne que le nombre des sattvas soit fini, ou bien infini ; que les sattvas soient souillés, ou bien purs ; que les sattvas soient difficilement sauvables, ou bien facilement ; que le nombre des dharmadhātus soit fini, ou bien infini ; que le lokadhātu soit samvṛtta, ou bien vivṛtta ; que le dharma-dhātu existe, ou bien reste disparu, son esprit reste imperturbable. *7^{me} bhūmi* : La section 7 F est conforme aux stances du Mahāv. (p. 102, l. 6-10 ; vyāmiśraṃ karma, cf. Mahāyānasūtrālaṃkāra d'Asaṅga, ch. 20-21, vers 14 et tableau) ; la section 7 G au passage du Mahāv. p. 135. *8^{me} bhūmi* : Le nom du Mahāv. " janmanideśa " rappelle celui de la section 8 Q " janmabhūmi ". Le bodhisattva devient " kumāra ", prince royal, irréprochable (anavadya 8 P, Q ; anupavadya Mahāv. p. 136, l. 14), né dans la famille des rois de la

Loi (buddhagotrānugata 8 R), digne d'être adoré comme un Bouddha : " samyaksambuddhā iti draṣṭavyā ataḥ prabhṛty anivartiyāḥ " (Mahāv. p. 105, l. 16 ; 8 R). Mahāv. p. 104-107, l. 7 n'est qu'un précis de la 8^{me} terre. Je note quelques concordances : " yaṃ śuddhaṃ tad rūpam anubhavanti te " (8 K-O) ; " yaṃ liṅgam icchanti bhavanti tathā, etc. " (8 M) ; " ataḥ prabhṛti vinayanti arhatve subahuṃ janam / ataḥ prabhṛti vinayanti śaikṣabhūmau bahuṃ janam // " (8 M, N) ; " anubaddhā devā yakṣā saguhyakāḥ " (8 R) ; " anutpādāc ca buddhānām pañcābhijñā bhavanti te " (8 K, P, R) ; " vaśībhūtāna bodhisattvāna " (8 O). On pourrait comparer Mahāv. p. 34, l. 10-14 avec 8 O, C, M. 9^{me} *bhūmi* : Le nom du Mahāv. " yauvarājyabhūmi " se retrouve 10 J " yauvarājyapṛāptair (princes associés au pouvoir royal) api bodhisattvaiḥ sādhumatibodhisattvabhūmau pratiṣṭhitair " et est attesté par Madhyamakāvatāra, Avataṃsaka (9^{me} vihāra), Śūraṅgamasūtra, Nanjō 1551, Bodhisattvakusumamālāpūrvakarmasūtra (Nanjō 1092). La fonction du " dharmabhāṇakatva " (9 M) exposée (p. 170, l. 11-p. 173) et louée par le deva Tuṣita, nommé Śikharadhara (p. 174) dans le Mahāv., est expliquée en détail dans les sections L-Z. La description de la série d'antithèses, commençant " O Bhikṣus, les choses périssables, je ne les représente pas comme impérissables " (p. 173) se trouve dans les sections 9 B-K. Parmi les noms des Bouddhas (sous lesquels Śākyamuni, tandis qu'il était dans les sept premières bhūmis, a acquis des mérites), énumérés dans le chapitre de la 9^{me} bhūmi (Mahāv. p. 139-141), on en rencontre quelques-uns relatifs à la vertu caractéristique de la 9^{me} terre, l'éloquence (prati-bhāna) : samikṣitavadana, madhuravadana, mahākośa, satyaṃvacas, samikṣitārtha, anantakośa, asaṃbhrāntavacana. 10^{me} *bhūmi* : Le bodhisattva connaît la série garbhāvākṛānti, garbhasthiti, janetṛi, abhi- niṣkramaṇa, etc. (Mahāv. p. 142) dans les sections 10 F et H (fin) ; il prévoit qu'il ne reviendra plus à une nouvelle existence après celle où il va entrer (apunāvarta, Mahāv. p. 142) ; c'est pourquoi un bodhisattva dans la 10^{me} bhūmi est appelé " ekajātipratibaddha " ; la suite de Bhagavān, à l'occasion de la prédication du " Daśabhūmaka " (1 A), consiste en " avaivartikā ekajātipratibaddhā bodhisattvāḥ ". La " Bodhisattvabhūmi " nous informe du 10^{me} ou 12^{me} vihāra : yatra

sthitō bodhisattvo bodhisattvamārgaṇiṣṭhāgato 'nuttarāyāṃ samyak-sambodhau mahādharmaḥbhīṣekapṛāpta ekajātipratibaddho vā bhavati caramabhaviko (Mahāv. p. 143 : antimam upetya vāsam)vā. La 10^{me} bhūmi est désignée comme celle des " ekajātipratibaddhabodhisattvas " dans le Caryāmārgabhūmisūtra (Nanjō 1325) et Daśabhūmiklēśacchedikāsūtra (Nanjō 376). Les 18 " āveṇikā buddhadharmāḥ " (Abhidharmakośa, ch. 7, 28) et les dix forces forment un autre trait d'union entre le " Daśabhūmaka " (10 E-F) et le Mahāv. (p. 158-160). Mahāv. p. 147, " tuṣitabhavanam ādau kṛtvā sarveṣāṃ bodhisattvānām pañca nīvaraṇāni viṣkambhitāni bhavanti aprāpte dharmarājye " est en rapport avec l'anāvaraṇavimokṣa de la section 10 G (cf. 3 H). Parmi les strophes consacrées au " lokottaravāda " (Mahāv. p. 167-170) le vers " īryāpathāṃ darśayanti catvāraḥ puruṣottamāḥ " paraît presque identique à " sthānacaṅkramaṇaṇiṣadyāśayyāsana-saṃdarśana " (10 F) et il y a plusieurs analogies dans les passages indiqués.

Après avoir mis en lumière l'étroite parenté entre le " Daśabhūmaka ", sūtra indépendant et chapitre de l'Avataṃsakasūtra, et le " Daśabhūmika " qui montre la préparation à la dernière incarnation dans le Mahāvastu, je signalerai les données pseudo-historiques du Mahāvastu relatives à l'origine du " Daśabhūmikasūtra ". " Kāśyapa demande si cette description des dix bhūmis appartient à Bhagavat, ou d'une façon générale à tous les Bouddhas parfaitement accomplis. Kātyāyana répond : Un jour, Bhagavat résidait à Vārāṇasī, au ṛṣipatāna, dans le bois des gazelles, entouré de vingt-huit centaines de " vaśībhūtas " (arhats ou bodhisattvas dans les bhūmis 8-10) ; là, Bhagavat, analysant les dix-huit buddhadharmas, pour montrer comme la vue intellectuelle (jñānadarśana) des samyaksambuddhas ne connaît pas d'obstacles dans le passé, proclama les dix bhūmis. Les dix bhūmis sont décrites en prenant pour commencement le Bouddha Śākyamuni. " (p. 161) Ce qui est confirmé par les vers de l'épilogue (p. 192) : " Vārāṇasīm vanam gatvā buddhadharmapuras-kṛto / vistareṇa prakāśayati nāyako bhūmayo daśa // ". (p. 193) " L'enseignement qui a pour titre le " Daśabhūmika " a été prononcé sur le Grdhrakūṭa dans l'assemblée des 500 vaśībhūtas ". Ce qui est

confirmé par la strophe concernant la tenue du concile à Rājagṛha (p. 75) « Pralambabāhuṃ vaśībhūtaṃ Kāśyapo idam abravīt : Sur le pic du Gṛdhrakūṭa crée vite un plateau. Mets en œuvre tes pouvoirs magiques pour scruter tous ces 18000 êtres réunis dans l'assemblée. » La mise en scène du Daśabhūmaka est apparemment plus récente ; lieu : le palais du roi des dieux paranirmitavaśavartins ; temps : deuxième semaine après l'acquisition de la bodhi ; prêcheur : Vajragarbha, inspiré par Śākyamuni ; interlocuteur : Vimukticandra ; recueillement du prêcheur : mahāyānaprabhāśasamādhi ; Bouddhas exerçant leur « adhiṣṭhāna » : daśaśu dikṣu daśabuddhakṣetrakoṭīparamāpurajhaśsamānām lokadhātūnām tathāgatāḥ (Vajragarbhasamānāmakāḥ) ; témoins : daśaśu dikṣu daśabuddhakṣetrakoṭīparamānurajhaśsamā bodhisattvāḥ sarve vajragarbhasamanāmakāḥ ; auditeurs : innombrables bodhisattvas, devas, nāgas, etc. On retrouve une introduction analogue dans plusieurs chapitres de l'Avatamsaka, notamment ceux sur les dix stations, dix caryās, dix pariṇāmanās.

2.) Le « Shih ti tuan chieh ching », sūtra mentionné dans le « Nei tien lu », était déjà perdu à l'époque des Yüan comme les autres traductions de Fa lan. Néanmoins, l'identité entre ce titre et celui du Daśabhūmikleśacchedikāsūtra (« Shih chu tuan chieh ching » ; chu, vihāra = ti, bhūmi ¹), traduit par Fo Nien (A. D. 384-417 ; Nanjō 376), justifie une comparaison scrupuleuse entre ce dernier texte et le Daśabhūmaka au point de vue des doctrines primitives sur les bhūmis au premier siècle de notre ère. D'abord les noms des 10 vihāras (le terme « vihāra » alterne avec « vihārabhūmi » et « bhūmi ») : 1. cittotpāda (nom du premier vihāra dans l'Avatamsaka ²) ; 2. (adhi)śīla (identique au nom correspondant de la « Bodhisattvabhūmi » ³) ; 3. adhicitā (shingaku ; identique au nom correspondant de Bo.) ; 4. noblesse de naissance (nom du 4^{me} vihāra dans Av.) ; 5. achèvement de la bhāvanā (correspond à l'état d'arhat selon le grand commentaire de l'Av. « Daishoshō », composé par le patriarche chinois Shōryō Daishi ou

1. Déjà dans la littérature palie l'équivalence bhūmi = vihāra existe ; les 4 dhyānas sont considérés comme « bhūmis » et comme « anupubbavihāras ».

2. abrégé : Av.

3. abrégé : Bo.

Chō Kwan) ; 6. adhimātrāvasthā, position supérieure (shang wei ; la plus élevée parmi les trois adhiprajñās de Bo.) ; 7. avaiivartika (nom du 7^{me} vihāra dans Av.) ; 8. kumāra (Daśabhūmaka 8 Q ; nom du 8^{me} vihāra de l'Av.) ; 9. où manque encore un seul vihāra (i chu fei chiu chu) ; « constamment pur » ; 10. abhiṣikta (nom du 10^{me} vihāra de l'Av.). Nanjō 376 commence : « Evaṃ mayā śrutam / Un jour, Bhagavat résidait à Vaiśālī, dans l'Āmrāpālyārāma entouré de 84000 bhikkhus, 104000 bodhisattvas (parmi lesquels le Ratnagarbha du Daśabhūmaka 1 A), innombrables devas, nāgas, yakṣas, gandharvas, hommes etc., et avait l'intention de prêcher la loi ». Bhagavat explique les bhūmis à son interlocuteur Pravara (Ujjayana ; Mahāvī. ed. Sakaki 194-25) -bodhisattva. Le texte se rapproche souvent du bhūmisambhāra de la Prajñāpāramitā (Śatasāhasrikā ¹), texte sanscrit, ed. Prāṭhapaṇḍita Ghōṣa, Bibl. Ind., Part 1, fasc. 16, 10^{me} parivarta ; texte tibétain, même éditeur, Bibl. Ind., vol. 3, fasc. 3 ; Pañcaviṃśati, Paris, Bibl. Nat., fonds sanscrit n. 71, fol. 122-128) et des doctrines Mādhyamika. *Première bhūmi* : Le bodhisattva y loue l'abandon large (kuang shih ; munificence, altruisme pratique ; 7 espèces énumérées dans « Daizō hōssū » de Jakushō, p. 955, qui s'accordent avec 1 TT) sans abandonner l'extinction (tuan mieh ; danmeṣu ; « Daizō hōssū » l. c. 7 espèces : l'épuisement des desirs, des sentiments de bonheur, malheur, etc.). Son cœur rempli de karuṇā et maitrī (cf. 1 QQ-SS) pénètre les quatre régions ; quoiqu'il ait l'esprit miséricordieux, il n'a pas de « saṃjñā ». Sa charité n'est pas motivée par un égoïsme prévoyant des récompenses. Envers les créatures il ne connaît pas d'avarice (cf. 1 TT : sarvavastuṣu sāpekṣacittam parivarjya). Suit une phrase qu'on rencontre dans la Prajñāpāramitā, non pas dans le Daśabhūmaka : en donnant il sait que le donateur n'existe pas, que celui qui reçoit n'existe pas, que la chose donnée n'existe non plus (Śa. p. 1454 : tyāgaparikarma dānadāyakaaparigrāhakānupalabdhitām upādāya). En effet, nous retrouvons la série des dix préparations (parikarmas) qui constituent la première bhūmi dans la Prajñāp. De plus, « kalyāṇamitrāsevanāparikarma nairmaṇyanatām (cf. 8 C) upādāya », rappelle 1 BB ; « dharmaparyeṣṭiparikarma sarvadharmānu-

1. abrégé : Śa.

palabdhitām upādāya » ressemble 1 BB, 1 CC, 3 I, 3 J ; « abhikṣṇa-naiṣkramyaparikarma grhānupalabdhitām upādāya » 1 UU, 1 XX ; « dharmavivaraṇaparikarma bhedānupalabdhitām up. » 1 P ; « satya-vacanaparikarma vacanānupalabdhitām up. » 1 CC. Dans le premier chapitre de Nanjō 376 on parle de la « première parikarmabhūmi », comme dans la Prajñāp., Daśabhūmaka (2 A, 1 G, GG, 1 WW ; 5 B, 7 H, 8 S, 9 A), Dharmasaṅgraha 65, Lañka ed. Nanjō, p. 65 : parikarmabhūmir iyaṃ mahāmate gotravyavasthā nirābhāsabhūmyavakramaṇatayā (en vue de l'entrée dans la terre d'un Bouddha) vya-vasthā kriyate. Il y a une étroite parenté entre les dix « bhūmipariśodhakā dharmāḥ » et les dix parikarmas. Le nom du 2^{me} vihāra de l'Av. est « bhūmiparikarma », et en effet nous y retrouvons « atṛptabāhuśrutya-paryeṣaṇatā » (1 BB), « kalyāṇamitrāṇiṣeṇatā » (1 BB), « kālavelāmātracārī » (1 UU, 2 E, H). Nous lisons partout dans Nanjō 376 les phrases de l'introduction du bhūmisambhāra (Śa. p. 1454) : C'est en pratiquant les six pāramitās (de même les chapitres relatifs aux bhūmis dans Nanjō 376 ne connaissent que les six pāramitās, non pas la série de dix) qu'un bodhisattva passe d'une bhūmi à l'autre. C'est-à-dire, par cette transition aucun dharma n'arrive, ni ne s'en va, ni ne progresse, ni ne recule. Il ne conçoit pas la base (bhūmi) de tous les dharmas, il ne s'en forme aucune idée ou perception, il ne la prépare (nettoie) pas (la trad. chin. de Kumārajīva omet la dernière négation) ». 2^{me} bhūmi : consacrée à la śilaviśuddhi (cf. 2 EE). Le bodhisattva y est reconnaissant et manifeste ce sentiment par des actions : « kṛtājñātā kṛtakāritā » (Śa. p. 1460). Il est patient sans malice : « sarvasatvānām antike 'vyāpādāvihiṃsācittatā » (Śa. l. c. ; cf. 2 J) ; joyeux dans toutes les circonstances, il sourit avant de parler : « prītyanubhavanatā » (Śa. l. c. ; cf. 2 G, EE : le priyavadyatāsaṅgrahavastu prédomine à la 2^{me} terre) ; il réalise la grande compassion : « bodhisatvasya bodhisatvacārikāṃ carata evaṃ bhavati / ekaikasyāhaṃ satvasyārthāya gaṅgānadīvalūkopamān kalpān nirayeṣu vasan tatra cchedanabhedanakunḍanakhedana (tib. : btse ba) pacanāny anubhaveyam yāvan na sa satvo bud-dhajñāne pratiṣṭhāpito bhavet / » (Śa. p. 1461 ; texte corrigé d'après le MS. du Pañcaviṃśati ; cf. 2 L-DD) ; il a pour le guru obéissance,

foi, respect : « guruśūśrūṣāśraddhāguravatā » (Śa. l. c. ; 2 T, 5 J ; la liste des dix dispositions de 2 T est reproduite dans le 2^{me} vihāra de l'Av.) ; il établit fermement les 4 śraddhās¹ (il croit au triratna et à la moralité). On y trouve les dix bhūmis communes aux trois véhicules, énumérées dans Śa. p. 1473, Mahāvī. par. 50, Śuklavidaśanā (commentaire du Daśabhūmaka, MS. népalais) : « Les bodhisattvas de la 2^{me} bhūmi doivent toujours pratiquer fictivement les dix bhūmis, śukla (śuṣka correspond au terme pāli sukka, Comp. of Philosophy, p. 55, 75, au terme chinois kan « sec », pas encore humecté par l'eau du pararamārtha)-vidarśanā-(var. : vipaśyanā) bhūmi (le prthagjana y possède les 5 dispositions d'arrêt : aśubhabhāvanā, karuṇāmaitrī-bhāvanā, ānāpānasmṛti, pratīyasamutpādabhāvanā, buddhānasmṛti), adhimuktibhūmi (correspond à la gotrabhūmi de Śa.), darśanabhūmi² (srotaāpanna), tanūbhūmi (sākṛdāgāmin), vitarāgabdhūmi (omise dans Nanjō 376 ; anāgāmin), kṛtāvibhūmi (arhat), pratyekabuddhabhūmi, bodhisatvabhūmi, buddhabhūmi (les deux dernières omises dans Nanjō 376)³. Quoiqu'ils guérissent les maladies (défauts) de ces bhūmis, ils ne se rendent pas présentes ces bhūmis (na sākṣātkurvanti ; cf. 7 K) ». 3^{me} bhūmi : Comme le Śa., Nanjō 376 commence par la « bāhuśrutyaṭṛptatā » (3 H-J). Au détriment du don de la loi, le bodhisattva n'aspire même pas à la bodhi (« akṣarānabhiniveśenā nirāmiṣadharmadānavivaraṇatā » Śa. p. 1462 ; 3 J) ; il nettoie les kṣetras sans en avoir une idée (« yaīḥ kuśalamūlāir buddhakṣetraṃ pariśodhayan / ātmaparacittakṣetraṃ pariśodhayati / teṣāṃ kuśalamūlānāṃ yā pariṇāmanā / iyaṃ ucyate bodhisatvasya buddhakṣetra-pariśodhanakuśalamūlāvaropāṇapariṇāmanā », Śa. l. c. ; 3 F, 1 JJ, strophes initiales de la 7^{me} bhūmi) ; il ne se lasse pas de mûrir les êtres souffrants jusqu'au moment de leur entrée dans le nirvāṇa (« aparimitasamśārāparikhedanatā » Śa. l. c. ; 3 B-G) ; il pousse sa générosité jusqu'au point de s'offrir comme nourriture à une

1. Abhidharmakośa ch. VI 73-75.

2. Nettipakaraṇa 8, 14, 50 ; voir les articles bhūma(ka) et bhūmi dans le dictionnaire de Rhys Davids-Stede.

3. Selon la Śuklavidaśanā la darśanabhūmi correspond à la pramuditābhūmi ; la tanūbhūmi aux bodhisatvabhūmis 2-7 ; la vitarāgabdhūmi à l'acalā ; la kṛtāvibhūmi à la sūdhumati ; la pratyekabuddhabhūmi correspond à la dharmameghā.

tigresse affamée (3 J) ; « il voit que tous les dharmas sont exempts de transmigration et d'annihilation, en raison de leur production par des causes conditionnées ; par conséquence, tous les liens de la concupiscence, de la forme, de l'existence et de l'ignorance deviennent faibles (tanubhūmi) (3 N-O) » (Madhyamakāvatāra, trad. Poussin). Dans une énumération des 7 membres de l'illumination se trouve la corrélation « le prītisambodhyaṅga correspond à la 3^{me} dhyānabhūmi » (3 K, 4 C) ; d'autre part l'explication des 4 dhyānas se trouve au milieu de la 4^{me} bhūmi. 4^{me} bhūmi : Comme Śa., le texte que nous examinons maintenant (Nanjō 376) commence par l'aranyavāsāparityāgitā (cf. 3 K), expliquée comme l'abandon des terres des śrāvakas et des pratyekabuddhas par Nāgārjuna¹ dans son grand commentaire de la Prajñāpāramitā Ta chih tu lun (Koku, śāstra vol. 3, fasc. 49-50). Le bodhisattva s'isole bien loin de ces stages inférieurs ; il s'approche de (est grandi dans) la famille des tathāgatas (4 B : samvṛtto bhavati tathāgatakule) par la possession des dix qualités qui anéantissent le jñeyāvaraṇa, purifient et mûrissent la connaissance, constituent le corps et la résidence des tathāgatas (4 B), et sont acquises en même temps que les dix dharmālokapraveśas (4 A) (commentaire de Vasubandhu, Koku, śāstra, vol. 13). « udārāśayādhimuktidhātu » représente la foi égoïste des deux véhicules inférieurs (śrāvakas et pratyekabuddhas), capable de briser le kleśāvaraṇa, incapable de détruire le jñeyāvaraṇa (comme les trois premières bhūmis d'un bodhisattva, qui forment la base indispensable d'adhimukti et de bāhuśrūtya des réalisations de la 4^{me} bhūmi) ou de sauver les êtres ; « māhātmyāśayādhimuktidhātu » représente la foi altruiste du véhicule des futurs Bouddhas (4 A). Les besoins d'un bodhisattva sont réduits au minimum ; il est content, parce que rien ne peut être obtenu, même pas la bodhi (Śa. l. c.) ; il ne cesse de pratiquer le « dhutaguṇasamlekha » (cf. Daśabhūmika, Parīdanā D), cause de l'anutpattikadharmakṣānti, qu'il contemple, tout en étant dans la « tikṣṇā cānulomikī tṛtīyā kṣāntiḥ » (6 R) : gambhīreṣu dharmeṣu (8 B-C) nidhyap-tikṣāntir (sic Pañcaviṃśati ; tib. : chos zab mo rnam la mi rtog par

1. l'auteur du Daśabhūmivibhāṣāśāstra, traduit par Kumārajīva (Nanjō 1180).

gshog paḥi bzod pa ; Śa. : niryāṇakṣāntir ; chinois : kuan) iyaṃ bodhisattvasya dhutaguṇasamlekhanutsārjanatā (cf. : « apratyudāvartyāśayatā », « svabhāvanutpattivibhāvanatā », « abhāvakṣayavibhāvanatā » 4 B). Il n'abandonne jamais les disciplines (śikṣās), mais il ne les manifeste pas (apracāra, cf. 3 H, 5 J, 7 K) ; il produit la pensée d'absence de fonction (nivṛtti), puisqu'il comprend que toutes les choses n'ont pas d'abhisamkāra (Śa. p. 1463 ; 4 B) ; il doit étudier¹ et pratiquer² les trois racines (kēn) : 1) depuis les pṛthagjanas, qui obéissent aux 5 défenses, jusqu'aux srotaāpannas (on ne connaît pas encore : wei chih) ; 2) depuis les sakṛdāgāmins jusqu'aux anāgāmins (on est en possession de la connaissance : i chih) ; 3) depuis les arhats jusqu'aux Bouddhas (on ne connaît plus : wu chih) ; il cultive les trente-sept principes d'illumination (4 C) ; il repousse les 5 samyojanas (wu chieh ; Abhidharmakośa, ch. 5, 41-45 : rāga, pratigha, māna, irṣyā, mātṛsarya ; cet endroit pourrait suggérer la correction suivante du titre : « Daśabhūmisamyojanacchedikā », au lieu de la restitution donnée par Nanjō n. 376). 5^{me} bhūmi : Selon Vasubandhu les viśuddhyāśayasamatās de la section 5 A constituent le contre-carran (pratipakṣa) de l'adhimāna (Abhidharmakośa ch. 5, 10), une espèce d'arrogance, qui s'exprime par la pensée : « je suis supérieur », « je suis égal », relativement à l'égal, au supérieur. C'est pourquoi Nanjō 376 et Śa. (p. 1465) contiennent le passage : samam samanupaśyati kutaḥ punar adhikam yenādhimanyeta / evam adhimānaḥ parivarjayitavyaḥ. D'ailleurs, le bodhisattva y doit éviter d'autres espèces d'orgueil : utkarṣaṇa (parce qu'on ne peut pas observer les choses intérieures) ; parapamśanā, mépris des autres (parce que les choses extérieures ne sont point observables) ; stambha, présomption. Il doit fuir les doctrines mondaines et les discussions vaines : yatra bodhisattvasya samgaṇikāsthānasthitasya śrāvakapratyekabuddhapratīsamuktā kathā syāt tatpratīsamuktam vādacittotpādam utpādayen na tatra bodhisattvena sthātavyam / iyaṃ bodhisattvasya samgaṇikāsthānaparivarjanatā (Pañcaviṃśati ; 5 A, F : dṛṣṭi ; 5 M : sarvatīrthyāyatanavinivartanāya, etc.) ; il comprend les vérités saintes (5 C, M).

1. les deux dernières racines, i chih et wu chih.

2. la première racine, wei chih.

6^{me} bhūmi : consacrée au développement du pratītyasamutpāda, comme dans le Daśabhūmaka et le Visuddhimagga (paññābhūmi). Quoique le bodhisattva, pourvu des six pāramitās, ait reconnu le vide universel (6 P), il peut encore retomber aux terres des śrāvakas et des pratyekabuddhas, parce qu'il ne possède pas encore l'upāyabala (la 7^{me} bhūmi est appelée upāyaprajñāsodhanā) (6 Q-R) ; c'est pourquoi Bhagavān le met en garde contre ces bhūmis inférieures (Śā. p. 1465) et l'espèce d'orgueil, appelée « abhīmāna », est détruite (6 S ; Kośa, ch. 5, 10 a : penser qu'on possède les distinctions, c.-à-d. des dharmas, purs ou impurs, qui s'appuient sur le recueillement, alors qu'on ne les possède pas). En outre, on rencontre dans Nanjō 376 les dix samatās de 6 A, et les trois portes de la délivrance de 6 N. *7^{me} bhūmi* : la bodhisattva-bhūmi par excellence (selon le Daishoshō), dont la description dans Śā. contient plus de détails qu'on n'en trouve dans les descriptions des autres terres. C'est la śamathavipaśyanābhūmi (Śā. p. 1469 ; 7 D, I ; Kośa, ch. 8, p. 131), où le calme et l'intellection sont équilibrés ; dans les trois premières bhūmis le calme est petit (manque de concentration), l'intellection grande ; le contraire dans les trois terres suivantes ; ce n'est qu'à la 7^{me} terre qu'on entre dans la détermination-absolue-de-l'acquisition-de-la-qualité-d'avaivartikabodhisattva (bodhisattvaniyāmāvakrānta, cf. 7 N « kuśalaḥ satvān niyāmam avakrāmayitum » ; Kośa, ch. 6, 26 a) grâce à cet équilibre. La série des paradoxes, où les thèses mondaines se réconcilient avec les antithèses supramondaines dans la synthèse mahayaniste d'un bodhisattva (7 A, M ; Suzuki, Mahayana Buddhism, p. 319-321 ; Vimalakīrtinirdeśa, chap. « upāya » et « Mañjuśrī », Eastern Buddhist, vol. 3, p. 138, 240), se trouve reproduite dans Nanjō 376 et Śā. p. 1466-1469. *8^{me} bhūmi* : Pratique de la Terre Pure (jōdogyō ; ching t'u hsing ; nom donné par Fa Ts'ang (Hōzō) dans son commentaire de l'Av. « Kegonyōtangenki »), où le bodhisattva jouit des fruits mûrs de ses mérites accumulés au cours des sept premières bhūmis ; sans jamais sortir du recueillement, sans aucune espèce d'activité mentale, il accomplit toutes les actions d'un sauveur du monde par ses jeux magiques : yatra

1. comparer śamathasukha, Lañka, ed. Nanjō p. 15.

samādhau sthitvā sarvāḥ kriyāḥ karoti na cāsyā cittam kvacid dharme pravartate (Pañcaviṃśati : na cāsyā cittapracāro bhavati) / ayam bodhisattvasya māyopamaḥ samādhiḥ / yo bodhisattvasya vipākajaḥ samādhir iyaṃ bodhisattvasyābhikṣaṇasamāpattiḥ / (Śā. p. 1470 ; 7 F comm. Vasubandhu, 7 G, 8 C, Q). Jusqu'ici les passages de Nanjō 376, qui lui sont communs avec le bhūmisambhāra de la Prajñāpāramitā, n'en forment que la façade, derrière laquelle on peut trouver successivement les matériaux des bhūmis du Daśabhūmaka. Dans les deux dernières bhūmis, même cette façade empruntée manque. *9^{me} bhūmi* : Une certaine confusion des deux dernières bhūmis dans Nanjō 376 (contenant un passage où la 10^{me} bhūmi est appelée tathāgatabhūmi) et Śā. (énumérant les sampads ou perfections des Bouddhas : garbhāvakrānti, kula, jāti, gotra, parivāra, janma, abhiṇṣkramaṇa, bodhivṛkṣavyūha, sarvaṇaparipūrī, comme qualités d'un samnikṛṣṭa bodhisattva avant la conquête de la bodhi, à la 9^{me} terre, tout en appelant la 10^{me} terre le stade des Bouddhas ; cf. Kośa, ch. 7, 34-35) rappelle la confusion analogue du Mahāvastu. Le bodhisattva y prêche la loi au moyen des 4 connaissances distinctes (pratisamvids ; cf. Kośa, ch. 7, 37-40 ; 9 L-Z) en s'adaptant aux besoins, dispositions, talents, naissances, etc. des êtres vivants (9 L ; Śā. : devanāgayaḥśagandharvāsuraḥgaruḍakinnaramahoragarutajñānam pratividhyati). L'encyclopédie des termes qu'un bon prêcheur doit connaître (9 B-K) est plus élaborée dans Nanjō 376 que dans le Daśabhūmaka : énumération des 7 mānas, 8 espèces de turpitude, dix mauvais chemins de l'acte, etc. Il y a une gradation ascendante : **1.** celui qui croit au triratna (śraddhānusārin ; Kośa, ch. 6, 29 et 63) ; **2.** dharmaṇusārin ; **3.** résident dans le chemin saint ; **4.** pratyekabuddha ; **5.** cittotpādika bodhisattva ; **6.** avaivartika bodhisattva ; **7.** ekajāti-pratibaddha bodhisattva ; **8.** tathāgata. Une quantité infinie de science et de mérite d'un degré inférieur ne vaut pas le puṇyajñānasambhāra d'un seul pudgala du degré supérieur. Une division chronologique suit : **1.** un asaṃkhyeya (Kośa ch. 4, p. 224 ; ch. 3, p. 188) jusqu'à l'obtention de l'état d'arhat (ārya ?) ; **2.** un asaṃkhyeya depuis srotaāpanna jusqu'à l'état d'anāgāmin ; **3.** un asaṃkhyeya depuis bodhisattvacittotpāda jusqu'à l'état « avaivartika bodhisattva » ; **4.** rési-

dence dans le ciel Tuṣita. 10^{me} *bhūmi* : nommée la terre parfaite (ch'êng ti), satyabhūmi, terre sans déconcertement (k'ung chü ti), mārghabhūmi, samāpatibhūmi, vaiśāradyabhūmi, dhyānabhūmi (kuan ti), prajñābhūmi, svayambhūbhūmi (tzü jan hsing ti). Nous y retrouvons les bodhisattvavimokṣas (10 G), les perfections (sāmpads) des Bouddhas (10 J : nirmāṇakarma vādhīṣṭhānakarma vā prabhāvakarma vā ; cf. Kośa, ch. 7, p. 83, 114-122 : actes de création, de conservation et de puissance magique), les dix forces, les quatre assurances, les trois équanimités, la grande pitié, la sextuple abhijñā (Kośa, ch. 7, 42-46 : réalisation du savoir de pouvoir magique, d'oreille, de la pensée d'autrui, des anciennes existences, de la mort et de la renaissance, de la destruction des vices), les prātihāryas (Kośa, ch. 7, 47 ; ṛddhi, ādeśanā, anuśāsanī ; 10 D, J).

3. L'étroite parenté entre les Jātakas et le Daśabhūmaka est mise en lumière par l'équivalence de « jāti » et « bhūmi » dans le passage suivant du Mahāvastu (vol. I, p. 104, 458) : « Les démérites que les bodhisattvas ont accumulés antérieurement à leur résolution de devenir Bouddha sont tous, une fois leur esprit fixé, entièrement couverts, comme un troupeau de gazelles par une grande montagne, et si le bodhisattva (quoique ayant pris pied dans la carrière à titre d'inébranlable) n'a pas encore atteint l'esprit de prañidhi, ces démérites mûrissent en lui dans les six naissances qui suivent (changer jātiṣu en bhūmiṣu), par des fruits désagréables dont la forme la plus réduite est le mal de tête ». Bhagavān (p. 161) proclame la doctrine des dix bhūmis, car : « atīte aṃśe apratihatam jñānadarśanam eva samyak-sambuddhānām bhavati » ; le passé (atītāṃśa) vise nécessairement les naissances antérieures d'un Bouddha, sujet des récits appelés Jātakas. L'enseignement des bhūmis est intimement lié avec l'exposition des Jātakas dans l'épilogue du chapitre sur les bhūmis (p. 192) : « Il est impossible que les tathāgatas acquièrent l'omniscience avant d'avoir passé par les bodhisattvabhūmis ; mais, une fois les bhūmis parcourues, ils l'obtiennent sans retard. Voilà ce qu'enseignent les héros de la parole, les mahāpuruṣas. Bhagavān, en possession des buddhadharmas, prêche les dix bhūmis en détail dans le bois de Vārāṇasī. Les Bouddhas, distinguant le bien et le

mal, et connaissant la pensée d'autrui, examinent les Jātakas de tous les êtres vivants selon leur disposition ». Les noms « Daśabhūmi(a)ka » et « Dīpaṃkarajātaka » apparaissent dans le même titre (p. 63, commencement du chapitre des dix bhūmis) : « atra daśabhūmiko kartavyo dīpaṃkaravastu ca ». A l'époque du Bouddha Dīpaṃkara fut complété le second asaṃkhyeya de la bodhisattvacaryā du futur Śākyamuni (Kośa, ch. 4, 108-112 ; ch. 3, 93-94) ; pendant cette période incalculable les bhūmis 1-7 sont parcourues (Abhisamayālaṃkāraśloka 8 ; commentateur japonais du Prajñāpāramitāśāstra, bhūmisambhāra, Koku, vol. 3). Les récits racontés par le Bouddha sur ses existences antérieures de bodhisattva ne s'appliquent qu'à la partie de sa carrière de bodhisattva qui est comprise dans les trois dernières bhūmis, parcourues pendant le 3^{me} asaṃkhyeya, l'avivartacaryā. (Nidānakathā : l'ascète Sumedha ne commence sa série de naissances décrites dans les Jātakas qu'après le prañidhāna et le vyākaraṇa en présence du Bouddha Dīpaṃkara ; Sumedha correspond à Megha du Mahāv. p. 193-248, à Sumati du Divyāvadāna ; Mahāv. p. 105.) D'après Mahāv. p. 170, le futur Śākyamuni est dégagé du désir (vītarāga) depuis Dīpaṃkara, il est semblable à l'anāgāmin et réside dans l'acalābhūmi (Śuklavidarśanā)¹. D'autre part, si l'on fait commencer la carrière des bodhisattvas par la prophétie qui porte sur un gotrapudgala, dans le stade de production de pensée (Asaṅga, Sūtrālaṃkāra, ch. 19, vers 37), par le premier vœu de bodhi (sous Śākyamuni l'ancien : Kośa, ch. 4, 110 d ; Mahāv. p. 1, 48), ou par le premier (Asaṅga, l. c. vers 38) niyāma (niyati) de 1 U², les Jātakas s'appliquent aux dix bodhisattvabhūmis,

1. aślamyām eva bhūmāv atyantaniḥkleśā bodhisattvā arhattulyās teṣām sūkṣmo 'pi nāsti kleśasamudācārah / satvapariṣkāya ca pañcakāmaguṇān utpādayati vipākāpāramitopasthitopasthitau hi yāḥ kalpāsaṃkhyeyadvayapariṣūritāḥ pāramitās tā ābhogaśamanantaram svayam eva janmāntarāṇi grāhayanti / tatra tatragatau jātāu yonau २ drśyante amīti ca prayojane svayam eva na drśyante / saiva cyutir upapattiś cācintyā pariṣūmikā nairmāṇikā (cf. 8 Q : janmabhūmi ; 8 K, L, M). Quant à la 9^{me} bodhisattvabhūmi ou arhadbhūmi : atrānantamukho jātakāntaradarśitī kṛtāvibhūmiḥ (Śuklavidarśanā).

2. Bo., Bhūmipaṭala : la 8^{me} bhūmi représente le 3^{me} niyatipāta. Trois avasthās : 1) cīttotpāda ; 2) niyati ; 3) vyākaraṇa, sont énumérées comme doctrine Mahāśāṅghika dans le traité sur les sectes, traduction L. d. I. V. Poussin.

où les dix pāramitās sont actualisées successivement. C'est le point de vue des recueils de Jātakas, qui utilisent des récits populaires pour illustrer les vertus suprêmes (cf. les formules relatives aux pāramitās dans 1 VV, 2 EE, 3 O, 4 K, 5 M, 6 S, etc.), comme le Cariyā-piṭaka du Canon pāli (10 pāramiyo), Nidānakathā (10 pāramiyo), Śaṭpāramitāsaṃnipātasūtra (Nanjō 143, traduit par le cambodgien Sēng Hui, A. D. 251-280), Jātakamālā d'Āryaśūra, Karuṇāpuṇḍarīka.

Les doctrines relatives aux asaṃkhyeyas (d'après les pūrvācāryas le bodhisattva obtient la qualité de ne pas reculer (1 U, UU) après avoir achevé le premier asaṃkhyeya qui comprend la saṃskāra-(gotra)bhūmi et l'adhimuktīcāryābhūmi : Kośa, ch. 4, 109) ne sont pas les seules doctrines communes aux deux véhicules en matière des bodhisattvabhūmis ; les doctrines sur la " caryā " sont également communes aux deux véhicules. " Bhūmi ", " caryā " et " carita " sont synonymes dans le passage suivant du Mahāvastu (vol. 1, p. 76) : " Le sthāvira Kāśyapa s'adresse à Kātyāyana : Proclame la carrière (carita) des magnanimes rois de la loi. Kātyāyana prêche les carrières des Bouddhas (caryā¹ buddhānām) en réponse à la question de Kāśyapa : O Fils du Vainqueur, apprenez graduellement et selon la vérité la carrière des Bouddhas à la carrière (caraṇa) pure². Quelles sont les dix bodhisattvabhūmis ? La première bhūmi est désignée " durā-rohā ", etc. ". Le chapitre sur les bhūmis est terminé (p. 193) par une observation qui a pour but d'expliquer comment un Bouddha peut déterminer la voie que suivent tous les autres, et les degrés par où ils sont obligés de passer : " gambhīracaritaṃ dhīrā prajānanti

1. variante caryān (la carrière).

2. « Buddha » et « bodhisattva » sont presque synonymes dans cette littérature ; p. 63-64 : « Incomparable est l'enseignement de la loi que distribuent ces êtres qui, dans le cercle de la transmigration, ont accumulé des existences pendant beaucoup de centaines de kalpas ; il y a dix bhūmis des Vainqueurs bienheureux par lesquelles se transforment (vikurviṣu) toujours les bodhisattvas (paṇḍita ; cf. 1 Q) ». Le Sārasaṃgaha, ouvrage tardif en pāli, nous signale 4 buddhabhūmis : énergie, sagesse, fermeté, bonté, qui ne sont que des qualités éminentes d'un bodhisattva ; cf. Kośa, ch. 4, p. 224. Les dix buddhabhūmis, les dix pratyekabuddhabhūmis et les dix śrāvakabhūmis, expliquées dans le Mahāyānābhīṣamayāstra (Nanjō 195, trad. Jñānayaśas, A. D. 570 ; Nanjō 196, trad. Divākara, A. D. 680), représentent un développement ultérieur indépendant, bien qu'il soit possible d'établir une certaine corrélation entre ces séries et les dix bodhisattvabhūmis.

parasparam / anantapratibhānam ca sarve sarvāṅgaśobhanā iti // ». Le Daśabhūmika est d'accord (1 P) : vivṛṇuṣva caryāvarām udārām prabhedaśo jñānabhūmiṃ ca, où jñānabhūmi représente surtout les niyatabhūmis par excellence (bhūmis 8-10) (cf. 1 D, J, N, X, MM, OO, WW, 6 R, 7 : gāthās finales, 8 R), tandis que caryā signifie caryābhūmi (bhūmis 1(2)-7 selon Laṅka et Bo. ; Śikṣāsamuccaya, p. 313 : caratām api bodhisattvacaryāṃ bodhisattvānām, citation de la Prajñāpāramitā), ou bien la pratique de toutes les bodhisattvabhūmis selon la traduction de Bodhiruci. Dans un passage des strophes finales de la 7^{me} bhūmi tous les traducteurs ont rendu " bodhisattvacaraṇa " par " la 7^{me} étape du bodhisattva " ; Buddhabhadra et Kumārajīva : bhūmi ; Śīladharma : mārgabhūmi (tao ti)¹ ; Śikṣānanda : mārgavihāra (chu tao) ; Dharmarakṣa : 7^{me} action (karma : yeh) ; mongol : mārgacaryā (mūr yabodal) ; tib. : caraṇa, carita ou caryā (spyod). Dans 1 OO " samāsataḥ sarvabodhisattvacaryā yāvat tathāgatabhūmi " on peut remplacer caryā par bhūmī sans changer le sens (cf. 1 K, Q, L, N, R, GG, KK, MM, LL, 2 O, 5 K, 8 R, P, 9 V, 10 F). Le Caryāmārgabhūmisūtra de Saṅgharakṣa (Nanjō 1325, trad. Dharmarakṣa, A. D. 284 ; Nanjō 1326, trad. An Shih Kao, A. D. 148-170 ; Nanjō 1338, trad. Chih Yao, environ A. D. 185 ; cette dernière traduction, le Hīnamārgabhūmisūtra, est appelée hīnayānasūtra dans le Kao sēng ch'uan, comme une autre traduction de la main de Chih Yao, le Hsiao pēn ti ching), dont le titre prouve déjà la connexion de " bhūmi " et " caryā " (bhūmi alterne avec mārgabhūmi (tao ti) dans la version du Daśabhūmika de Dharmarakṣa), démontre l'identité des termes " carita (so hsing) " et " bhūmi " : " La pratique de celui qui pratique, c'est la bhūmi de celui qui pratique " (traduction partielle d'An Shih Kao, éd. Taishō, vol. 15, p. 231). Cette caryāmārgabhūmi consiste en śamathavipaśyanā (bhūmis 1-7 ; voir ci-dessus Nanjō 376, 7^{me} bhūmi). " Caryā " est spécifiée comme la pratique des pudgalas suivants : 1. prthagjana ; 2. śaikṣa ; 3. āśaikṣa (ch. 25 de la version de Dharmarakṣa est consacré à la śaikṣabhūmi ; ch. 26 à l'āśaikṣabhūmi, ce qui rappelle le Lotus, ed. Kern, p. 70-71, et Dīghanikāya, vol. 1, p. 54, où l'on trouve les huit étapes de l'homme² : mandabhūmi,

1. Comparer solāpatti-magga, sakadāgāmi°, anāgāmi°, arahatta° (Cullaniddesa, Vibhaṅga).

2. aṭṭha purisabhūmiyo ; Rhys Davids, Dialogues I. p. 72 ; Sumaṅgalavilāsini I. p. 163.

khiddā-, vīmaṃsana-, ujugata-, sekha-, samaṇa-, jina-, pannabhūmi¹); ou bien : 1. prthagjana et śaikṣa ; 2. arhat ; 3. bodhisattva. Cette dernière division mahayaniste se trouve dans le 28^{me} chapitre intitulé « triple caryā des disciples », un des trois derniers chapitres (29. pratyekabuddha ; 30. bodhisattva), qui manquent dans la version abrégée d'An Shih Kao, et qui dépendent du Lotus, également traduit par Dharmarakṣa (A. D. 286). Nous lisons dans l'interprétation d'un apologue (ch. 28) que le terme chih shêng (gagner sa vie ; travail quotidien) est identique au terme caryā (hsiu hsing). Les 35 Jātakas du Cariyāpiṭaka ayant pour but de montrer l'acquisition successive des dix pāramitās illustrent d'une façon concrète la matière philosophique et abstraite des divers Daśabhūmakas ; en effet, nous retrouvons dans une section (2 O) contenant la définition concise du véhicule des bodhisattvas la trinité qui caractérise la préhistoire des Bouddhas : bhūmi-caryā-pāramitā² : daśa kuśalāḥ karmapathā bodhisatvabhūmi-pariśuddhyai pāramitāpariśuddhyai caryāvīpulatvāya samvartante (cf. Winternitz, Buddhistische Litteratur, p. 124, 131-133).

Le terme « yāna », désignant (l'octuple) chemin des āryas³ dans le Canon pāli (brahmayāna dhammayāna : Saṃyuttanikāya, vol. 5, p. 5 ; maggaṭṭhangikayānāyāyini : Therīgāthā 389 ; devayāna : Suttanipāta 139), paraît identique au terme « bhūmi » dans le Prajñāpāramitāśāstra (bhūmisambhāra ; Koku, vol. 3, p. 151 seq.) : « Pourquoi Bhagavān ne répond-t-il pas à la question de Subhūti (katham bodhisatvo mahāsatvo mahāyānasamprasthito bhavati) sinon par l'explication du bhūmisamprasthāna (iha subhūte bodhisatvo mahāsatvaḥ ṣaṭsu pāramitāsu caran bhūmer bhūmiṃ saṃkrāmati) ? Réponse : Le mahāyāna, c'est la décuple bhūmi. Passer de la première bhūmi à la seconde, etc., c'est ce qu'on appelle samprasthāna ; comme un homme, qui monté sur un cheval, s'approche d'un éléphant, et quittant le cheval monte l'éléphant ; monté sur l'éléphant il s'approche d'un nāga, et quittant l'éléphant il monte le nāga, et ainsi de suite ».

1. cf. nirvāṇabhūmi du Lotus, et I SS, où « atyantasukhanirvāṇa » paraît être traduit par yung p'ing ku an tao ti : atyantasukhamārgabhūmi dans la version de Dharmarakṣa.

2. comparer le 7^{me} chapitre du Saundhīnirmocanasūtra (trad. Hsüan Chuang), intitulé « Bhūmipāramitā ».

3. ariyapatha, ariyamagga ou ariyabhūmi (Dhammapada 236).

Aussi nous trouvons dans une citation de la Prajñāpāramitā (Śikṣāsamuccaya, p. 313) « prathamayānasamprasthitāṇāṃ bodhisatvāṇāṃ » où « yāna » s'approche de « bhūmi ».

Poursuivant nos recherches historiques jusqu'au deuxième siècle de notre ère nous y rencontrons le Tathāgataviśeṣaṇasūtra (Nanjō 102), traduit par Chih Lou Chia Ch'an (Lokarakṣa, Shirukasen) à Lo Yang entre A. D. 147 et A. D. 168, une version abrégée du 3^{me} chap. (sur les noms des tathāgatas) et du 5^{me} chap. de l'Av. (Nanjō 87), dont le Daśabhūmika constitue une partie intégrante et indispensable. Mise en scène du 3^{me} chap. : Bhagavān se trouve dans la Samantaprabhādharmaśābha¹, entouré par des bodhisattvas nombreux comme les atomes de dix terres de Bouddha. Ils pensent : « Nous vous prions de nous révéler les buddhakṣetras, les buddhadharmaṣ, les buddhagūṇas, la suprême bhūmi de Bouddha, la samyak sambodhi, les viśayas, caryās, balas, vaiśāradyas, rddhipādas, indriyas d'un Bouddha ; les 10 vihāras, 10 caryās, 10 pariṇāmanās, 10 dhanas (les 7 ariyadhanas de la littérature pālie augmentés de 3 akṣayadhanas : 8. samyaksmṛti ; 9. śrutadhara ; 10. pratibhāna), 10 bhūmis², 10 prañidhānas, 10 samādhis (expliqués dans le 27^{me} chap. de Nanjō 88 ; manquent dans Nanjō 87), 10 vaśitās (8 O), 10 mūrdhānas (têtes ou sommets) d'un bodhisattva que tous les Bouddhas doivent discerner ». Bhagavān devinant leur pensée explique ces catégories dans les chapitres suivants. Deux épithètes des tathāgatas rappellent les bhūmis : paramavītakāyabhūmi et vītamaraṇabhūmi. Lokarakṣa a traduit une autre partie de l'Av. sous le titre « Question de Mañjuśrī relative à la fonction de bodhisattva » (Nanjō 112).

Le chapitre « Bodhisattva » du Caryāmārgabhūmisūtra (traduit A. D. 284) trace l'évolution spirituelle des bodhisattvas : « Un bodhisattva, en pratiquant le Chemin, progresse graduellement, peu à peu, jusqu'au moment où il arrive à la sagesse suprême. Au moyen des six pāramitās il discerne la pratique du vide ; après avoir accumulé des mérites pendant d'innombrables kalpas il acquiert le chemin du Bouddha. Comme un jeune soldat qui avance ; au commencement il est pauvre, mais progressivement il obtient de grandes richesses. En faisant des efforts il est promu au grade de lieutenant ; finalement il

1. située à une distance de 3 lieues au sud-est de l'arbre de l'illumination, près d'une sinuosité du fleuve Nairāṇjanā.

2. Lokarakṣa traduit par : shih tao ti = 10 mārgabhūmis.

devient général. Par degrés il est élevé à la dignité d'un gouverneur d'une province recevant 360000 litres de riz comme revenu. Successivement il devient ministre du second rang, ministre du premier rang, empereur, cakravartirāja, roi des dieux. Ainsi, celui qui pratique (hsüeh ; gaku) les degrés du chemin des bodhisattvas, produit la pensée de bodhi, remplit le don, la moralité, la patience, l'énergie, le recueillement, la sagesse successivement ; il dompte les six mouvements de l'âme (contentement, colère, tristesse, joie, amour, haine), il rejette les trois poisons (rāga, dveṣa, moha) et le couvercle des skandhas ; il se tourne vers les trois vimokṣamukhas (6 N), arrive à l'avinivartanīyadharmatā, s'approche de l'état « ekajātīpratibaddha ». Comme on polit un miroir, lave, nettoie et aplanit le fer (du miroir), qui s'amincit graduellement et à la fin reflète les images ; ainsi le bodhisattva pratique les six pāramitās, accumule des mérites jusqu'au moment où il devient Bouddha et sauve le monde.... Il soigne tous les êtres comme s'ils étaient ses enfants ; sa caryāpratipatti graduelle est comparable à la croissance de la lune, au développement végétatif (semence, pousse, tronc, branches, feuilles, fleurs, fruits), à la construction d'une maison suivie d'une fête d'inauguration ».

Le reste du chapitre « Bodhisattva » est consacré à l'analyse de la vyutkrāntaka (vyatikrāntaka)-caryā d'un bodhisattva qui saute ou omet un certain nombre de bhūmis intermédiaires, comme les arhats de la catégorie asamayavimukta, possédant la maîtrise en recueillement, franchissent divers dhyānabhūmis à leur gré, sans être empêchés par la règle de la production successive des recueils qui ne s'applique qu'aux débutants (Kośa, ch. 2, p. 210 ; ch. 8, 15 a-c, 18 c-19 b. Cf. Fujishima, Bouddhisme japonais, p. 136 : sauter en longueur, c.-à-d. devenir Bouddha dans l'existence présente ; sauter en travers, c.-à-d. la doctrine de la véritable secte de la Sukhāvātī, la secte la plus populaire du Japon : naître dans la Terre Pure d'Ami-tābha d'après son 18^{me} vœu originel. Bukkyōdaijii, p. 3332 s. v. chōotsu-zanmai, chōotsu-shō ; Bukkyōdaijiten, p. 1242). « Quelle est la vyutkrāntakacaryā qui suit le mārgacittotpāda ? Réponse : Arriver à l'état avivartyanūtpāda (8^{me} bhūmi) ; possédant la perfection,

1. Av. chap. 12 (brahmacaryā) : « Au moment de la première production de pensée du Chemin, on achève la samyaksambodhi, on connaît la véritable nature des dharma, on est pourvu du prajñākāya, on est illuminé sans l'assistance des autres » : Bukkyōdaijiten p. 854, Fujishima p. 67, 80.

arriver à l'abhiṣeka (bhūmi) ; comprendre que les trois mondes sont vides, que les 5 skandhas ne peuvent pas être localisés, que la pensée des 4 vérités surgit sans cause, que les 12 nidānas commencent par l'avidyā, que l'avidyā ne peut pas être localisée, que les 5 gatis, les 6 āyatanas, le citta ne sont que rêve, hallucination, apparition magique, que les mārgadharma ne sont pas proches ou lointains, ne peuvent pas être localisés dans le temps ou l'espace, que rien n'existe, ne peut être obtenu (prāpyate) ou perdu ; c'est ce qu'on appelle « atteindre la sagesse suprême en sautant (à savoir les bhūmis 1-7), sans s'appuyer sur l'ordre graduel ». Pourquoi appelle-t-on cette pratique vyutkrāntakacaryā ? Réponse : En raison de l'unité fondamentale des individus (jñāna ; pudgala). Parce qu'on ne comprend pas cette solidarité, l'idée du moi surgit ; on tend vers l'attachement, on se lie, et aussitôt qu'on est lié il y a désir de la délivrance. Sans attachement et sans lien, comment l'aspiration à la délivrance serait-elle possible ? Les cinq substances qui demeurent dans l'espace vide (nuages, brouillard, poussière, fumée, cendres) ne peuvent pas souiller l'ākāśa. La racine de l'esprit (cittamūla, la pensée dans sa nature originelle) est comparable à l'espace vide ; les 5 skandhas sont comparables aux 5 substances ; ils ne couvrent (pi) pas la racine de l'esprit qui pénètre la non-phénoménalité (wu hsing) et dont l'asaṅgajñāna (5 G, 6 O, 8 R, 9 Y) entre dans la gambhīradharmakṣānti (8 C) sans suivre les degrés. Comme le mendiant qui devint roi par conversion soudaine, celui qui entend la doctrine du Bouddha relative au néant fondamental, celui qui étant dans la misère du saṃsāra veut sauver les hommes sans croire à l'existence ou la personnalité de ceux qu'il sauve, sans affirmer l'existence d'un lien ou des êtres liés, entre en sautant (ch'ao ju) dans le prajñāvivartyadharma et l'anūtpādābhiṣeka, et est appelé « ayant des mérites » sans les avoir obtenus. Comme la merusvayambhvanabhisamkāratā (Kośa, ch. 3, 48-50 ; chin shan tzü jan wu tso) ; partout où le chercheur d'or va, il trouve l'or sans aucune espèce d'effort. Ainsi le pudgalamūla est parfaitement pur sans taches. Celui qui comprend cette sagesse entre dans l'asaṅgamārgamukha ; comme la pureté spontanée de la śūnyatā ; personne ne la purifie. Le citta est pur comme la splendeur d'un joyau. Tous les méchants sont des semences de Bouddha (buddhabījas). Comme le lotus bleu agreste avec sa tige et ses fleurs naît spontanément sans semence dans la boue sale d'un marais sauvage, ainsi le bodhisattva,

au milieu des affections, comprend soudainement les maux et difficultés des trois mondes, ne voit pas le règne de la naissance et de la mort, ne réside pas dans le nirvāṇa (apratīṣṭhitanirvāṇa ; cf. *Acta Orientalia*, vol. 4, p. 245, l. 14) et conduit tous les êtres au nirvāṇa en sautant héroïquement les degrés intermédiaires. Le bodhisattva s'applique au Chemin, comme l'oiseau vole dans l'ākāśa sans rencontrer d'obstacles (1 Q ; *Madhyamakāvat.* p. 12), en considérant l'espace vide comme la terre, sans crainte du vide. Au moment du cittotpāda il entre dans la mārgaprajñā, abondamment muni des upāyas, son esprit rempli d'égalité comme le vide, sans résidence fixée ; il n'est pas séparé du saṃsāra, ni ne se réjouit du nirvāṇa ; il n'éprouve ni augmentation ni diminution. Comme les 5 couleurs (bleu, jaune, rouge, blanc, noir) (de tissu de soie : ts'ai sê) dépendent des arbres et des plantes, les arbres et les plantes naissent de la terre, la terre est établie sur l'eau (Kośa, ch. 3, 45-50), l'eau repose sur le vent, le vent repose (pratīṣṭhita) sur l'espace ; ainsi la racine de l'univers n'existe pas. Comme un nuage flottant vient subitement par un léger coup de vent et n'a pas un lieu de destination, ainsi le bodhisattva compare le vide des trois mondes au vent qui n'a pas d'habitation fixe. Il comprend que l'illumination et l'ignorance, la pureté et l'impureté, la sortie et l'entrée n'existent pas. Apologue : un petit insecte¹ pourvu d'un vajracitta s'installe sur le grand arbre (hauteur : 4000 yojanas) du Jambūdvīpa au bord de la mer ; l'arbre se met à trembler par angoisse excessive, tandis qu'il reste tranquille et immobile lors d'une visite du grand Garuḍa. Ce petit insecte représente un cittotpādika bodhisattva. Le grand arbre, c'est le triple monde. Le tremblement désespéré de l'arbre désigne les six tremblements d'un grand univers Trisāhasra, quand le cittotpādika bodhisattva atteint en sautant la sagesse profonde et l'abhiṣeka lointain. Quoique les 4 chemins (prayoga-mārga, ānantarya-, vimukti-, viśeṣa- : Kośa, ch. 6, 65) des disciples (ti tzü, désignés par l'oiseau Garuḍa) soient achevés, le triple monde reste immobile. Le bodhisattva qui entre dans la perfection merveilleuse et devient Bouddha sans suivre l'ordre graduel, est comparable à l'homme qui devient soudainement empereur, ou au prthagjana qui conçoit subitement le véritable néant fondamental. Apologue de l'arbre d'une vertu curative merveilleuse

1. ou oiseau : ch'ung.

qui naît tout à coup de l'ākāśa et crée un paradis terrestre sans bêtes féroces, famines, poisons, maladies, voleurs, etc. » Quoiqu'on ne trouve aucune référence aux bodhisattvas dans la version d'An Shih Kao (Nanjō 1326), l'identité entre cette traduction et les parties correspondantes de la version complète de Dharmarakṣa (Nanjō 1325) confirme l'hypothèse que l'original sanscrit du *Carvāmārgabhūmisūtra* contenant le chapitre « Bodhisattva », existait déjà à l'époque d'An Shih Kao (prince parthe, A. D. 148-170).

Continuant nos recherches historiques jusqu'au 3^{me} siècle nous y rencontrons deux textes, traduits par Chih Ch'ien entre A. D. 223 et 253, à savoir le *Bodhisattvajātabhūmisūtra* (p'u sa shêng ti ching ; Nanjō 378) et le *Bodhisattvapūrvakarmasūtra* (Nanjō 100 ; correspond au 7^{me} chapitre sur la pratique pure de l'Av. Nanjō 87), qui traitent des bhūmis.

Nanjō 378 : Bhagavān se trouve à Kapilavastu dans le Śākyavihāra, assis sous un nyagrodha, entouré de 500 bhikṣus. Son interlocuteur s'appelle Kṣāmākāra, fils d'un chef des Śākyas, qui demande des renseignements sur la bodhisattvacaryā. La kṣānti en forme la base, spécifiée comme : 1) ākruṣṭena na pratyākroṣṭavyam ; 2) roṣitena na pratiroṣitavyam ; 3) bhaṇḍitena na pratibhaṇḍitavyam ; 4) tāḍitena na pratitāḍitavyam (les quatre śramaṇakāradharmas, Mahāvī. ed. Sakaki, 268). « Les hommes et les femmes qui comprennent que toutes les choses ne sont qu'une apparition magique sans conscience (shih), et qui réalisent cette intuition dans leur conduite, sont des enfants de Bouddha, obtiennent l'avinivartanīyadharmatā, l'anutpāda et le vyākaraṇa. A ce moment Kṣāmākāra acquiert l'anutpattikadharmakṣānti ; 500 bhikṣus, 500 hommes d'une foi pure, 25 femmes d'une foi pure, tous obtiennent la résidence dans l'avivartyabhūmi. Après leur mort ils renaîtront dans le paradis occidental du Bouddha Amitāyus, et après d'innombrables kalpas ils deviendront des Boddhas dans ce monde ».

Nanjō 100 : prêcheur : Mañjuśrī ; interlocuteur : Jñānaśiṣa bodhisattva ; matière : les 140 bodhisattvapraṇidhānas, classés comme suit : 1) vœux (11) faits dans l'état de gṛhapati, par ex. « Dans ses relations avec sa femme et ses enfants, le futur Bouddha doit faire le vœu « Les êtres vivants puissent-ils s'échapper de la prison de l'amour et de l'affection » » ; 2) 11 vœux de la pravrajyā ; 3) 5 vœux quand il reçoit les 10 śikṣāpadas et les 250 préceptes d'un bhikṣu ; 4) 6 vœux

quand il pratique la méditation et la sagesse ; 5) 6 vœux quand il marche (kramotkṣepanikṣepakarma : 10 J) et s'habille ; 6) 12 vœux quand il se prépare pour mendier sa nourriture : prendre la brosse à dents (dantakāṣṭha), se brosser les dents, se laver les mains, prendre un bain, tenir le pātra dans la main, etc. ; 7) 52 vœux quand il rencontre un chemin montant, un sentier ardu, une dharmasabhā, un grand arbre, une source, un puits, un étang, etc. ou bien un homme heureux, malade, fort, laid, reconnaissant, un śramaṇa, un brāhmaṇa, un empereur, un ministre, etc. ; 8) 20 vœux en mendiant sa nourriture dans un village ; 9) 15 vœux après le repas quand il récite les sūtras, voit un Bouddha, rend ses hommages à un sthūpa, se lave les pieds (« Les êtres vivants puissent-ils obtenir les 4 rddhipādas et la délivrance complète ») ; 10) un vœu en s'endormant, et un vœu en s'éveillant. Signalons deux vœux relatifs aux bhūmis : « Quand il se trouve dans la maison il doit faire le vœu « Les êtres vivants puissent-ils abandonner les désirs en entrant dans les bhūmis mondaines et supramondaines (hsien shêng ti ; hsien représente les 10 śraddhās, 10 viḥāras, 10 caryās, 10 pariṇāmanās, correspondant aux 5 dispositions d'arrêt, aux smṛtyupasthānas, au quadruple nirvedhabhāgiya du Kośa ; shêng représente les dix bhūmis et la bodhi de l'Av., correspondant aux 7 āryapudgalas du Kośa) » » ; « Quand il est assis, les jambes croisées (nyas dat paryaṅkam ābhujya), en méditant, il doit faire le vœu « Les êtres vivants puissent-ils atteindre l'acalā bhūmi, possédant des racines de bien inébranlables » ».

Le 4^{me} chapitre (assemblée des dieux Śuddhāvāsas ; sous-titre : p'u sa shuo mêng ching ; 2 fasc.) du Ratnakūṭa (Nanjō 23), traduit par Dharmarakṣa fin 3^{me} siècle, est consacré à une description allégorique des dix bodhisattvabhūmis en rapport avec les pāramitās. Bhagavān l'expose sur le Grdhra-kūṭa près de Rājagṛha à son interlocuteur Vajravikīrṇa (appelé alternativement devaputra et bodhisattva), qui voit en rêve les qualités des bhūmis. Ces terres y sont caractérisées successivement comme : 1) tyāga ; 2) 10 kuśaladharmas ; 3) dharmasra-vaṇa (3 H-J) ; 4) dhutaṅgas (voir Śa. ci-dessus) ; 5) vide (5 D rikta ; 1 RR) ; 6) avasādhābhāva (Mahāvī. par. nindanā, n. 9) ; 7) asaṅga (7 F ; Acta Or. vol. 4, p. 238) ; 8) vyūhasamādhi ; 9) vyūhabuddha ; 10) temps merveilleux (miao shih). Dans la première terre le bodhisattva reçoit le mārgavyākaraṇa ; dans la 2^{me} bhūmi le bodhisattva caryāvyākaraṇa ; 3^{me} bhūmi : kṣānti- ; 4^{me} bhūmi : prañidhāna- (4 C) ;

5) samādhi- (5 M : dhyānapāramitā) ; 6) prajñā- ; 7) upāya- ; 8) śrāvaka-pratyekabuddhabhūmyatikrāntasārvajāta- ; 9) ekajātīpratibaddha- ; 10) buddhabhīṣeka-vyākaraṇa.

III. LE DAŚABHŪMAKA COMME CHAPITRE DE L'ĀVATAṢAKASŪTRA ¹.

Le fait que les témoins du Daśabhūmaka (appelés Vajragarbha) sont partis du ciel Tuṣita où des Bouddhas nommés Vajradhvaja ont exercé leur adhiṣṭhāna pendant la prédication des dix pariṇāmanās (ch. 21 qui précède ch. 22 sur les dix bhūmis) (Parindanā E : ihāgatā vajradhvajanāmakānām tathāgatānām antikebhyah), démontre l'étroite parenté et la succession immédiate des chapitres 21 et 22, qui constituent un tiers de l'Av. proprement dit, c.-à-d. sans compter le Gaṇḍavyūha (ch. 34 : dharmadhātuvavatāra, trad. Prajña, Nanjō 89, 40 fasc.) qui traite des bhūmis en détail (Koku, vol. 7, p. 316-480). En outre, presque tous les chapitres contiennent des références aux bhūmis. Les doctrines de l'Av. sont prêchées dans 8 assemblées localisées comme suit : 1) nirvāṇabodhimāṇḍa (Magadha ; ch. 1-2) ; 2) samantaprabhādharmasabhā (ch. 3-8 ; 10 śraddhās) ; 3) le ciel de Śakra (Indra ; ch. 9-14 : 10 viḥāras) ; 4) résidence des dieux Yāmas (ch. 15-18 : 10 caryās) ; 5) le ciel des Tuṣitas (ch. 19-21 : 10 pariṇāmanās) ; 6) le ciel des Paranirmitavaśavartins (ch. 22-32 : 10 bhūmis, viśeṣaphala, samatūhetuphala) ; 7) samantaprabhādharmasabhā (ch. 33 : l'achèvement de la pratique ; énumération des 2000 caryādharmas distribués comme suit : première avasthā (10 śraddhās) en rapport avec 200 aspects de la pratique ; 2^{me} avasthā (10 viḥāras) : 200 caryādharmas ; 3^{me} avasthā (10 caryās) : 300 caryādharmas ; 4^{me} avasthā (10 pariṇāmanās) : 300 caryādharmas ; 5^{me} avasthā (10 bhūmis) : 500 caryādharmas ; 6^{me} pariniṣpannāvasthā : 500 caryādharmas ; interpénétration et multiplication mutuelle des caryādharmas et avasthās ; prêcheur : Samantabhadra ; interlocuteur : Samantaprajña ; recueillement du prêcheur : Buddhāvataṣakasamādhi) ; 8) Jetavanavihāra à Śrāvastī (ch. 34 : 55 (53) personnes, e. a. Samantabhadra, Mañjuśrī, Maitreya, enseignent les doctrines de l'Av. au pèlerin Sudhana ; le nombre des kalyāṇamitras correspond au nombre des avasthās). La version de Śikṣānanda réunit les chapitres 27 (10 samā-

1. On ne trouve ici que des références à la version de Buddhābhaddra.

dhis) jusques et y compris ch. 37 (samatāphala) dans la 7^{me} assemblée (samantaprabhādharmasabhā), tandis que toute la 6^{me} assemblée est consacrée aux dix bhūmis.

NOTICE BIBLIOGRAPHIQUE.

Paramārtha nous apprend dans son commentaire sur le Samayabhedha (citation Bukkyōdaijii p. 2619) que les mahāyānasūtras suivants appartiennent à la secte Mahāsaṅgha : Avalambaka, Nirvāṇa, Śrīmālādevīsīghanāda (Nanjō 59), Vimalakīrtinirdeśa, Suvarṇaprabhāsa, Prajñāpāramitā. A l'exception du Vimalakīrtinirdeśa tous ces sūtras contiennent des références aux bhūmis, comme le texte principal du Mahāsaṅgha, le Mahāvastu. Nirvāṇasūtra, Koku vol. 9, p. 18 : « Les bodhisattvas de la 4^{me} bhūmi (vihāra) sont appelés nés-non-nés, parce qu'ils possèdent l'upapattivasiṭā » ; p. 171-172, 178, 326 ; vol. 8, texte chinois, p. 2, 84, 108, 175. Śrīmālādevīsīghanāda (48^{me} assemblée du Ratnakūṭa), ed. Taishō, vol. 12, p. 220 : les jñeyabhūmis (bhūmis 1-7), sarvadharmavaśīlābhūmi (8^{me} bhūmi), apuṇākāryānupalabdhitābhūmi (8 Q, G), abhayabhūmi, āśvastasthānanirvāṇabhūmi, sopadhiṣṣa-bhūmi (cf. -nirvāṇa), 4 kleśabhūmis, avidyābhūmi. Suvarṇaprabhāsa, ed. Buddhist Text Soc., p. 13 : sthāpayaṣṣe daśabhūmiyāṃ sarvasatvān acintiyān / daśabhūmanau sthīhitvā ca sarve bhontu tathāgatāḥ // ; dans les traductions chinoises Nanjō 126 et 130, le nom du 6^{me} chapitre est pariśuddhabhūmidhāraṇī, comme en uigur (Bibl. Buddhica, vol. 17).

J'ajoute quelques références : Mahāyānaśālistakacittabhūmipariṣkāśāsūtra, trad. Prajña 785-810, Nanjō 955, ed. Taishō, vol. 3, p. 299 : le premier buddhakāya explique cent dharmālokanukhas aux bodhisattvas de la première bhūmi ; le 2^{me} buddhakāya explique mille dharmālokanukhas aux bodhisattvas de la 2^{me} bhūmi, et ainsi de suite. Mahāyānaśālistadhotpādaśāstra, trad. Paramārtha : śradhā-samprayuktabhūmi (adhimuktīcaryābhūmi de Bo.), śuddhādhyāśayabhūmi (pramuditā), śīlabhūmi (vimalā), ānimittopāyabhūmi (dūraṅgamā), rūpavaśitabhūmi (acalā), cetovaśitabhūmi (sādhumatī), bodhisattvakṣayabhūmi (dharmaameghā), tathāgatabhūmi (trad. Suzuki, p. 80). Vijñaptimātratāśāstra, Koku vol. 10, p. 488-547 ; Mahāyānaśālistapariśāśāstra, Koku vol. 10, p. 3, 47, 104-110. Brahmajāla-sūtra, trad. Kumārajīva, au commencement les avasthās de l'Av. Le Mahāvairo-canasūtra traite de la 8^{me} et de la 10^{me} bhūmi.

En dehors du bouddhisme je dois signaler les yogabhūmis (Woods, Yogasystem) et les « stations » des soufis (Carra de Vaux, *Penseurs de l'Islam*, vol. 4, p. 201-207).

DAŚABHŪMIKA-SŪTRAM

Bhūmi I

A

Yasmin pāramitā daṣoṭṭamaṇṇās tais tair nayaiḥ sūcitāḥ
sarvajñena jagaddhitāya daṣa ca prakhyāpitā bhūmayāḥ /
ucchedadhruvavarjitā ca vimalā proktā gatiṃ madhyamā
tat sūtram daṣabhūmikam nigaditam śṛṇvantu bodhyarthinaḥ //

Evam mayā śrutam / ekasmin samaye bhagavān paranirmitavaśa-
vartīṣu devabhuvaneṣu viharati sma / acirābhisambuddho dvitīye sap-
tāthe vaśavartino devarājasya vimāne mañiratnagarbhe prabhāsvare
prāsāde mahatā bodhisatvaganeṇa sārddham sarvair avaivartikair eka-
jātipratibaddhair yadutānuttarāyām samyaksambodhāv anyonyalo-
kadhātusamnipatitaiḥ sarvaiḥ sarvabodhisatvajñānaviṣayagocarapra-
tilabdhavihāribhiḥ sarvatathāgatajñānaviṣayapraveśāvatārāpratipra-
srabdhagocaraiḥ sarvajagatparipācanavinayayathākālakṣaṇādhiṣṭhā-
nasarvakriyāsaṃdarśanakuśalaiḥ sarvabodhisatvapranidhānābhinir-
hārāpratiprasrabdhagocaraiḥ kalpārthakṣetracaryāsaṃvāsibhiḥ sar-
vabodhisatvapūyajñānārdhisambhārasuparipūrṇākṣayasarvajagadu-
pajīvyatāpratipannaiḥ sarvabodhisatvaprajñopāyaparamapāramitā-
prāptaiḥ saṃsāranirvāṇamukhasaṃdarśanakuśalair bodhisatvacaryo-
pādānāvya vacchinnaiḥ sarvabodhisatvadhyānavimokṣasaṃdhisamā-
pattyabhiññājñānavikrīḍitābhiññāsarvakriyāsaṃdarśanakuśalaiḥ sar-
vabodhisatvarddhibalavaśītāprāptānabhisamṣkāracittakṣaṇasarvata-
thāgataparśanmaṇḍalopasaṃkramaṇapūrvamgamakathāpuruṣaiḥ sar-
vatathāgatadharmacakraṣaṃdhāraṇavipulabuddhapūjopasthānābhyut-
thitaiḥ sarvabodhisatvakarmasaṃdānasamatāprayogasarvalokadhā-

tukāyapratibhāsaprāptaiḥ sarvadharmadhātvasaṅgasvararutaghoṣā-
nuravitasarvatryadbhvāsaṅgacittajñānaviśayaspharaṇaiḥ sarvabodhi-
satvaguṇapratipattisuparipūrṇānabhilāpyakalpādhiṣṭhānasamprakā-
śanāparikṣiṇaguṇavarṇanirdeśakaiḥ / yad idam / vajragarbheṇa ca
bodhisatvena mahāsatvena / ratnagarbheṇa ca / padmagarbheṇa ca /
śrīgarbheṇa ca / padmaśrīgarbheṇa ca / ādityagarbheṇa ca / sūrya-
garbheṇa ca / kṣitigarbheṇa ca / śaśivimalagarbheṇa ca / sarvavyūhā-
lamkārapratibhāsaṃdarśanagarbheṇa ca / jñānavairocanagarbheṇa
ca / ruciraśrīgarbheṇa ca / candanaśrīgarbheṇa ca / puṣpaśrīgarbheṇa
ca / kusumaśrīgarbheṇa ca / utpalaśrīgarbheṇa ca / devaśrīgarbheṇa
ca / puṇyaśrīgarbheṇa ca / anāvaraṇajñānaviśuddhigarbheṇa ca /
guṇaśrīgarbheṇa ca / nārāyaṇaśrīgarbheṇa ca / amalagarbheṇa ca /
vimalagarbheṇa ca / vicitrapratibhāṇālamkāragarbheṇa ca / mahā-
raśmijālāvabhāsagarbheṇa ca / vimalaprabhāsaśrītejoṛājagarbheṇa
ca / sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbheṇa ca / vajrārciḥśrī-
vatsālamkāragarbheṇa ca / jyotirjvalanārciḥśrīgarbheṇa ca / nakṣa-
trarājaprabhāvabhāsagarbheṇa ca / gaganakośānāvaraṇajñānagarbhe-
ṇa ca / anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbheṇa ca / dhā-
raṇīmukhasarvajagatpranīdhisaṃdhāraṇagarbheṇa ca / sāgaravyūha-
garbheṇa ca / meruśrīgarbheṇa ca / sarvaguṇaviśuddhigarbheṇa ca /
tathāgataśrīgarbheṇa ca / buddhaśrīgarbheṇa ca / vimukticandreṇa
ca bodhisatvena mahāsatvenaivaṃ pramukhair aparimāṇāprameyā-
saṃkhyeyācintyātulyāmāpyānantāparyantāsīmāprāptānabhilāpyāna-
bhilāpyair bodhisatvair mahāsatvaiḥ sārddham nānābuddhakṣetra-
saṃnipatitair vajragarbhābodhisatvapūrvamgamaiḥ //

B

Atha khalu vajragarbho bodhisatvas tasyāṃ velāyāṃ buddhānubhā-
vena mahāyānaprabhāsaṃ nāma bodhisatvasamādhiṃ samāpadyate
sma /

C

Samanantarasaṃpannaś ca vajragarbho bodhisatva imaṃ ma-
hāyānaprabhāsaṃ nāma bodhisatvasamādhim atha tāvad eva daśasu

1. On doit suppléer les mots soulignés après chaque « ca » dans la liste sui-
vante de bodhisattvas.

dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnāṃ
apareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥsamās tathāgatā mukhā-
ny upadarśayāmāsuḥ / yad idam vajragarbhasamanāmakā eva te
cainaṃ buddhā bhagavanta evam ūcuḥ / sādhu sādhu bho jinaputra
yas tvam imaṃ mahāyānaprabhāsaṃ bodhisatvasamādhim samāpa-
dyase / api tu khalu punas tvāṃ kulaputrāmī daśasu dikṣu daśa-
buddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnāṃ apareṇa da-
śabuddhakṣetrakoṭiparamāṇurajaḥsamās tathāgatā adhiṣṭhanti sar-
ve vajragarbhasamanāmāno 'syaiva bhagavato vairocanasya pūrva-
pranīdhānādhiṣṭhānena tava ca puṇyajñānaviśeṣeṇa

D

sarvabodhisatvānāṃ cācintyabuddhadharmālokaprabhāvanājñānabhū-
myavatāraṇāya / sarvakuśalamūlasaṃgrahaṇāya / sarvabuddhadhar-
mapravicayakaṇḍalyāya / dharmajñānavaiṣṭyāya / suvyavasthitadhar-
manirdeśāya / asaṃbhinnajñānavyavadānāya / sarvalokadharmānu-
palepāya / lokottarakuśalamūlapariśodhanāya / acintyajñānaviśayā-
dhigamāya / yāvat sarvajñānaviśayādhigamāya / yad idam daśā-
nāṃ bodhisatvabhūmīnāṃ ārambhāpratilambhāya / yathāvad bodhi-
satvabhūmivyavasthānanirdeśāya / sarvabuddhadharmādhyāmbha-
nāya / anāsravadharmapravibhāgavibhāvanāya / suvicitavicayamahā-
prajñālokakaṇḍalyāya / sunistīritakaṇḍalyajñānamukhāvatāraṇāya /
yathārhassthānāntaraprabhāvanāmandapratibhāṇālokāya / mahāprati-
saṃvidbhūministīraṇāya / bodhicittasmrtyasampramoṣāya / sarvasat-
vadhātuparipācanāya / sarvatrānugataviniścayakaṇḍalyapratilam-
bhāya //

E

Api tu khalu punaḥ kulaputra pratibhātu te 'yaṃ dharmālokamu-
khaṇḍakauśalyadharmaparyāyo buddhānubhāvena tathāgata-
jñānālokaḍhiṣṭhānena svakuśalamūlapariśodhanāya dharmadhātusu-
paryavadāpanāya satvadhātvanugrahāya dharmakāyājñānaśarīrāya
sarvabuddhābhīṣeḥkaṣaṃpraticchanāya sarvalokābhyudgatātmanabhāva-
saṃdarśanāya sarvalokagatisamatikramāya lokottaradharmagatipari-
śodhanāya sarvajñānaviśeṣeṇa //

F

Atha khalu te buddhā bhagavanto vajragarbhasya bodhisatvasyānabhibhūtātāmabhāvatām copasamharanti sma / asaṅgapratibhāṇanirdeśatām ca suviśodhitajñānavibhaktipraveśatām ca smṛtyasampramoṣādhiṣṭhānatām ca suviniścitamatikauśalyatām ca sarvatrānugatabuddhyanutsargatām ca samyaksambuddhabalānavamṛdyatām ca tathāgatavaiśāradyaṇavalīnatām ca sarvajñajñānapratisamvidvibhāgadharmanayanistīraṇatām ca sarvatathāgatasuvibhaktakāyavākceitālām kārābhīrharatām copasamharanti sma //

G

Tat kasmād dhetoḥ / yathāpi nāmāyaiva samādher dharmatāpratilambhena pūrvapraṇidhānābhīrharāṇa ca supariśodhitādhyāśayatayā ca svavadātajñānamandalatayā ca susambhṛtasambhāratayā ca sukṛtaparikarmatayā cāpramāṇasmṛtibhājanatayā ca prabhāsvārādhi-muktiviśodhanatayā ca supratividdhadhāraṇīmukhāsambhedanatayā ca dharmadhātujñānamudrāsumudritatayā ca //

H

Atha khalu te buddhā bhagavantas tatrasthā evarddhyanubhāvena dakṣiṇān pāṇīn prasārya vajragarbhasya bodhisatvasya śīrṣaṃ sampramārjayanti sma //

I

Samanantarasprṣṭas ca vajragarbho bodhisatvas tair buddhair bhagavadbhiḥ / atha tāvad eva samādhes tasmād vyutthāya

J

tān bodhisatvān āmantrayate sma / suviniścitam idaṃ bhavanto jīnaputrā bodhisatvapraṇidhānam asambhinnaṃ auavalokyam dharmadhātuvipulam ākāśadhātuparyavasānam aparāntakoṭīniṣṭham sarvasatvadhātuparitrāṇam / yatra hi nāma bhavanto jīnaputrā bodhisatvā atītānām api buddhānām bhagavatām jñānabhūmim avataranti / anā-

gatānām api buddhānām bhagavatām jñānabhūmim avataranti / pratyutpannānām api buddhānām bhagavatām jñānabhūmim avataranti / tatra bhavanto jīnaputrā daśa bodhisatvabhūmayo buddhānām bhagavatām jñānabhūmim avataranti / tatra bhavanto jīnaputrās ca daśa bodhisatvabhūmayo 'tītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitās ca bhāṣiṣyante ca bhāṣyante ca yāḥ saṃdhāyāham evaṃ vadāmi / katamā daśa / yad uta pramuditā ca nāma bodhisatvabhūmiḥ / vimalā ca nāma / prabhākari ca nāma / arcīṣmatī ca nāma / sudurjayā ca nāma / abhimukhī ca nāma / dūraṅgamā ca nāma / acalā ca nāma / sādhumatī ca nāma / dharmameghā ca nāma bodhisatvabhūmiḥ / imā bhavanto jīnaputrā daśa bodhisatvānām bodhisatvabhūmayah / yā atītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitās ca bhāṣiṣyante ca bhāṣyante ca / nāham bhavanto jīnaputrās taṃ buddhakṣetraprasaraṃ samanupaśyāmi yatra tathāgatā imā daśa bodhisatvabhūmīr na prakāśayanti / tat kasya hetoḥ / sāmukarṣiko 'yaṃ bhavanto jīnaputrā bodhisatvānām mahāsatvānām bodhi(satva)-mārgapariśodhanadharmamukhāloko yad idaṃ daśabhūmiprabhedavyavasthānam acintyam idaṃ bhavanto jīnaputrāḥ sthānaṃ yad idaṃ bhūmijñānam iti //

K

Atha khalu vajragarbho bodhisatva āsāṃ daśānām bodhisatvabhūmīnām nāmadheyamātram parikīrtya tūṣṇīm babbhūva na bhūyaḥ prabhedaśo nirdiśati sma / atha khalu sā sarvavātī bodhisatvapaṛṣat paritrṣitā babbhūva / āsāṃ daśānām bodhisatvabhūmīnām nāmadheyamātraśravaṇena bhūmivibhāgānudīraṇena ca tasyā etad abhavat / ko nu khalv atra hetuḥ kaś ca pratyayaḥ / yad vajragarbho bodhisatva āsāṃ bodhisatvabhūmīnām nāmadheyamātram parikīrtya tūṣṇīm bhāvenātīnām ayati na bhūyaḥ prabhedaśo nirdiśatīti / tena khalu punaḥ samayena tasminn eva bodhisatvapaṛṣatsaṃnipāte vimukticandro nāma bodhisatvas tasyā bodhisatvapaṛṣadaś cittāśayavicāram ājñāya vajragarbham bodhisatvam gāthābhir gītena paripreçhati sma //

kim artham śuddhasaṃkalpasamṛtijñānaguṇānvita ' /

samudīryottamā bhūmīr na prakāśayase vibho //

1. mètre anuṣṭubh

vinīcitā ime sarve bodhisatvā mahāyaśāḥ /
 kasmād udīrya bhūmīs tvaṃ pravibhāgaṃ na bhāṣase //
 śrotukāmā ime sarve jinaputrā viśāradaḥ /
 vibhajyārthagatiṃ samyag bhūmīnāṃ samudāhara //
 parśad dhi viprasanneyaṃ kausīdyāpagatā śubhā /
 suddhā pratiṣṭhitā sāre guṇajñānasamanvitā //
 nirīkṣamāṇā anyonyaṃ sthitāḥ sarve sagauravāḥ /
 kṣaudraṃ hy anelakaṃ yadvat kāṅkṣanti tv amṛtopamam //

tasya śrutvā mahāprajño vajragarbho viśāradaḥ /
 parśatsaṃtoṣaṇārthaṃ hi bhāṣate sma jinātmajaḥ //
 duṣkaraṃ paramam etad adbhuṭam '
 bodhisatvacaritaḥ pradarśanam /
 bhūmikāraṇavibhāga uttamo
 buddhabhāvasamudāgamo yataḥ //
 sūkṣma durdr̥ṣa vikalpavarjitaś
 cittabhūmivigato durāsadaḥ /
 gocaro hi viduṣāṃ anāsravo
 yatra muhyati jagac chrave sati //
 vajropamahṛdayaṃ sthāpayitvā
 buddhajñānaparamaṃ cādhimucya /
 anātmānaṃ cittabhūmiṃ viditvā
 śakyaṃ śrotuṃ jñānam etat susūkṣmam ² //
 antarīkṣa iva raṅgacitraṇā
 mārutaḥ khagapathāśrito yathā /
 jñānam evam iha bhāgaśaḥ kṛtaṃ
 durdr̥ṣaṃ bhagavatām anāsravam //
 tasya me bhavati buddhir īdr̥ṣī
 durlabho jagati yo 'sya vedakaḥ /
 śraddadhīta ca ya etad uttamaṃ
 na prakāśayitum utsahe yataḥ //

1. Mètre : rathoddhatā, à l'exception de la stance « vajropama »

2. rdo rje lta bur bsaṃ pa rab gshag ste / saṅs rgyas ye śes mchog la mos byas
 śiñ / bdag med pa yi sems kyi sa śes na / ye śes dam pa ḥdi gzod ṇan par nus //

L

Evam ukte vimukticandro bodhisatvo vajragarbhaṃ bodhisatvam
 etad avocat / supariśuddho vatāyaṃ bho jinaputra parśatsaṃnipā-
 taḥ * supariśodhitādhyaśayānāṃ bodhisatvānāṃ supariśodhitasamkal-
 pānāṃ sucaritacaraṇānāṃ suparyupāsita bahubuddhakoṭīśatasahasrā-
 ṇāṃ susambhṛtasambhārāṇāṃ aparimitaguṇajñānasamanvāgatānāṃ
 apagatavimatisaṃdehānāṃ anaṅgaṇānāṃ supratīṣṭhitādhyaśayādhi-
 muktīnāṃ aparapratyayānāṃ eṣu buddhadharmesu * / tat sādhu bho
 jinaputra prabhāṣasva pratyakṣavihāriṇo hy ete bodhisatvā atrasthā-
 ne //

M

Vajragarbha āha / kiṃ cāpi bho jinaputrāyaṃ bodhisatvaparśat-
 saṃnipātaḥ supariśuddhaḥ (suit le passage placé entre deux astéris-
 ques dans la section L) / atha ca punar ye 'nya imāny evaṃrūpāny
 acintyāni sthānāni śṛṇuyuh śrutvā ca vimatisaṃdeham utpādayeyuh /
 teṣāṃ tat syād dīrgharātram anarthāyāhitāya duḥkhāya / iyaṃ me
 kāruṇyacittatā / yena tūṣṇīmabhāvam evābhirocyāmi //

N

Atha khalu vimukticandro bodhisatvaḥ punar eva vajragarbhaṃ
 bodhisatvam etam evārthaṃ adhyeṣate sma / tat sādhu bho jinaputra
 prabhāṣasva / tathāgatasyaivānubhāvenemāny evaṃrūpāny acintyāni
 sthānāni svārakṣitāni śraddheyāni bhaviṣyanti / tat kasya hetoḥ /
 tathā hi bho jinaputrāsmīn bhūminirdeśe bhāṣyamāṇe dharmatāprati-
 lambha eṣa yat sarvabuddhasamanvāhāro bhavati / sarve bodhisatvās
 cāsyā eva jñānabhūmer āraṁbhārthaṃ autsukyaṃ āpadyante / tat kasya
 hetoḥ / eṣa hy ādicaryā / eṣa samudāgamo buddhadharmāṇāṃ / tad
 yathāpi nāma bho jinaputra sarva lipyakṣarasamkhyānirdeśo mātṛkā-
 pūrvamgamam mātṛkāparyavasāno nāsti sa lipyakṣarasamkhyānirdeśo
 yo vinā mātṛkānirdeśam / evam eva bho jinaputra sarve buddhadhar-
 mā bhūmipūrvamgamam caryāpariniṣpattito bhūmiparyavasānāḥ sva-
 yambhūjñānādhigamatayā / tasmāt tarhi bho jinaputra prabhāṣasva
 tathāgatā evārhanataḥ samyaksambuddhā āraṁkṣām adhiṣṭhāsyanti //

O

Atha khalu te sarve bodhisatvā ekasvarasaṃgītena tasyāṃ velāyāṃ vajragarbhaṃ bodhisatvaṃ gāthābhigītenaiva tam artham adhyeṣante sma ¹ /

pravara vara vimalabuddhe svabhidhānānantaghaṭita pratibha /
pravyāhara madhuravarāṃ ² vācam paramārthasamyuktāṃ //
smṛtidhṛtīviśuddhabuddhe daśabalabalābham āśayaviśuddhim /
pratisaṃviddaśavicaṃ bhāṣasva daśottamā bhūmīḥ //
śamaniyaṃanibhṛtasumanāḥ prahīṇamadamānadr̥ṣṭisaṃkleśā /
niṣkāṅkṣā parśad iyaṃ prārthayate bhāṣitāni tava //
tr̥ṣṭita iva śītam udakaṃ bubhukṣito 'nnaṃ subheṣajam ivārtāḥ /
kṣaudram iva sa madhukaragaṇas tava vācam udikṣate parśat //
tat sādhu vimalabuddhe bhūmiviśeṣān vadāsya virajaskān /
daśabalayuktāsaṃgāṃ sugatagatim udīrayan nikhilāṃ //

P

Atha khalu tasyāṃ velāyāṃ bhagavataḥ śākyamuner ūṇākośād bodhisatvabalaloko nāma raśmir niścacārāsaṃkhyeyāsaṃkhyeyaraśmiparivārā sā * sarvāsu daśasu dikṣu sarvalokadhātuprasarān avabhāśya sarvāpāyaduḥkhāni pratiprasrabhya sarvamārabhavanāni dhyāmīkr̥tyāparimitāni buddhapaṇṣanmaṇḍalāny avabhāśyācintyaṃ buddhaviśayākāraprabhāvaṃ nidarśya sarvāsu daśasu dikṣu sarvalokadhātuprasareṣu sarvatathāgatapaṇṣanmaṇḍaleṣu dharmadeśanādhīṣṭhānādhīṣṭhitān bodhisatvān avabhāśyācintyaṃ buddhavikurvaṇaṃ * saṃdarśyoparyantarīkṣe mahāraśmighanābhrajālakūṭāgāraṃ kṛtvā tasthau / teṣāṃ api buddhānāṃ bhagavatāṃ ūṇākośebhya eva eva bodhisatvabalalokā nāma raśmayo niśceraḥ / niścaryāsaṃkhyeyāsaṃkhyeyaraśmiparivārās tāḥ (suit le passage placé entre deux astérisques) ādarśyedaṃ bhagavataḥ śākyamuneḥ paṇṣanmaṇḍalaṃ vajragarbhasya bodhisatvasyātmabhāvam avabhāśyoparyantarīkṣa eva eva mahāraśmighanābhrajālakūṭāgāraṃ kṛtvā tasthau / iti hy ābhīś

1. Mètre : āryā

2. tib. : yid du hoṅ baḥi gsuñ dbyaṅs kyis

ca bhagavataḥ śākyamuner ūṇākośaprasṛtābhī raśmibhis te lokadhātavas tāni ca buddhapaṇṣanmaṇḍalāni teṣāṃ ca bodhisatvānāṃ kāyā āsanāni ca sphuṭāny avabhāsitāni saṃdr̥śyante sma / teṣāṃ cāparimāṇeṣu lokadhātuṣu buddhānāṃ bhagavatāṃ ūṇākośaprasṛtābhī raśmibhir ayam trisāhasramahāsāhasralokadhātur idaṃ ca bhagavataḥ śākyamuneḥ paṇṣanmaṇḍalaṃ vajragarbhasya ca bodhisatvasya kāyā āsanam sphuṭam avabhāsitam saṃdr̥śyante sma / atha khalu tato mahāraśmighanābhrajālakūṭāgārād buddhānubhāvenāyam evaṃrūpaḥ śabdo niścaraṭi sma ¹

asamasamākāśasamair daśabalavṛṣabhair anantamukhyaguṇaiḥ /
śākyakulajasya dharmair devamānuṣyottamaiḥ kṛtam adhiṣṭhānam //

anubhāvāt sugatānāṃ koṣaṃ vivṛṇuṣva dharmarājānāṃ /
caryāvarāṃ udārāṃ prabhedaśo jñānabhūmiṃ ca /
adhiṣṭhitās te sugatair dhāritā bodhisatvaiś ca /
yeṣāṃ śrotapathāgataḥ śreṣṭho yo dharmaparyāyaḥ //
daśa bhūmīr virajasāḥ pūrayitvānupūrveṇa /
balāni daśa ca prāpya jinatāṃ arpayiṣyanti //
sāgarajale nimagnāḥ kalpoddāheṣu prakṣiptāḥ /
bhavyās te dharmaparyāyam imaṃ śrotum asaṃdigdhāḥ //
ye tu vimatisaktāḥ saṃśayaiś cābhyupetāḥ /
sarvaśo ² na hi teṣāṃ prāpsyate śrotram etat //
bhūmijñānapatham śreṣṭham praveśasthānasamkramam /
anupūrveṇa bhāṣasva caryāviśayam eva ca //

Q

Atha khalu vajragarbho bodhisatvo daśa diśo vyavalokya bhūyasyā mātrayā tasyāḥ parśadaḥ samprasādanārtham tasyāṃ velāyāṃ imā gāthā abhāṣata ³ /

1. les deux premières stances en āryā ; le reste en ślokaś.

2. MS. de Londres : sarvaśa

3. Mètre : mélange de vaṃśastha (upajāti), indravamśā, indravajrā et upendra-vajrā.

sūkṣmaṃ durājñeyapadaṃ maharṣiṇām /
 akalpakalpāpagataṃ ¹ suduḥspṛśam //
 anāvilam paṇḍitavijñaveditam /
 svabhāvaśāntaṃ hy anirodhasambhavam //
 svabhāvaśūnyaṃ praśamādvayakṣayam ² /
 gatyā vimuktaṃ samatāptinirvṛtam //
 anantamadhyam vacasānudīritam /
 triyadhvavimuktaṃ nabhasā samānakam //
 śāntaṃ praśāntaṃ sugatapraveditam /
 sarvair udāhārapadaiḥ sudurvacam //
 bhūmiś ca caryāpi ca tasya tādrśi /
 vaktum suduḥkhaḥ kuta eva śrotum //
 tac cintayā cittaṭṭhāś ca varjitam /
 jñānābhinirhāramunīndraveditam //
 na skandhadhātāvātanaprabhāvitam /
 na cittagamyam na manovicintitam //
 yathāntarikṣe śakuneḥ padaṃ budhair /
 vaktum na śakyam na ca darśanopagam //
 tathaiva sarvā jinaputrabhūmayo /
 vaktum na śakyāḥ kuta eva śrotum //
 pradeśamātraṃ tu tato 'bhidhāsyē /
 maitrīkrpābhyāṃ praṇidhānataś ca //
 yathānupūrvam na ca cittagocaram /
 jñānena tāḥ pūrayatāṃ yathāśayam //
 etādrśo gocara durdrśo 'sya
 vaktum na śakyāḥ sa hi svāśayasthaḥ //
 kiṃ tu pravakṣyāmi jinānubhāvataḥ
 śṛṇvantu sarve sahitāḥ sagauravāḥ //
 jñānapraveśaḥ sa hi tādrśo 'sya
 vaktum na kalpair api śakyate yat //
 samāsatas tac chṛṇuta bravīmy aham /
 dharmārthatatvaṃ nikhilaṃ yathā sthitam //

1. = mi rlog rlog yul ma yin = ülü onoḡat onoqu yin oron busu.

2. ño ba ñid stoñ shi shiñ sdug bsñal zad = mün činar inu qoḡoson amurliyat
 jobalañ baraydaqsan.

sagauravāḥ santa[h] sajjā bhavantaḥ /
 vakṣyāmy ahaṃ sādhu jinānubhāvataḥ //
 udīrayiṣye varadharmaghoṣam /
 drṣṭāntayuktaṃ sahitaṃ samākṣaram //
 suduḥkaram tad vacasāpi vaktum /
 yaś cāprameyaḥ sugatānubhāvāḥ //
 mayi praviṣṭaḥ sa ca raśmimūrtiḥ /
 yasyānubhāvena mamāsti śaktiḥ //

R

Tatra bhavanto jinaputrāḥ sūpacitakuśalamūlānāṃ sucaritacaranā-
 nāṃ susambhṛtasambhārāṇāṃ suparyupāsitaḥpādānāṃ supari-
 piṇḍitaśukladharmāṇāṃ supariḡṛhītakalyāṇamitrāṇāṃ suvisuddhā-
 śayānāṃ vipulādhyāśayopagatānāṃ udārādhimuktisamanvāgatānāṃ
 krpākaruṇābhīmukhānāṃ (bodhi)satvānāṃ bodhāya cittam utpadyate/

S

Buddhajñānābhilāṣāya daśabalabalādhigamāya mahāvaiśāradyādhi-
 gamāya samatābuddhadharmapratilambhāya sarvajagatparitrāṇāya
 mahākrpākaruṇāviśodhanāya daśadigaśeṣajñānādhigamāya sarvabud-
 dhakṣetrāsaṅgapariśodhanāya tryadhivaikakṣaṇavibodhāya mahādharm-
 macakrapravartanavaiśāradyāya ca tac cittam utpadyate bodhisatvā-
 nām

T

Mahākaruṇāpūrvamgamam prajñājñānādhipeyam upāyakaūśa-
 lyaparigṛhītam āśayādhyāśayopastabdham tathāgatabalāprameyam
 satvabalabuddhibalasuvicitavicayam asambhinnaññānābhīmukham
 svayambhūjñānānukūlam sarvabuddhadharmaprajñājñānāvavādasam-
 pratyeṣakam dharmadhātuparamam ākāśadhātusthitakam aparānta-
 koṭiñiṣṭham /

U

Yena cittotpādena sahotpannena bodhisatvo 'tikrānto bhavati
 prthagjanabhūmim avakrānto bhavati bodhisatvaniyāmaṃ jāto bha-

vati tathāgatakule 'navadyo bhavati sarvajātivādena vyāvṛtto bhavati sarvalokagatibhyo 'vakrānto bhavati lokottarāṃ gatiṃ sthito bhavati bodhisatvadharmatāyāṃ suvyavasthito bhavati bodhisatvāvasthānena samatānugato bhavati tryadhvatathāgatavamaṇīyato bhavati sambodhiparāyaṇaḥ / evaṃ rūpadharmavyavasthito bhavanto jinaputrā bodhisatvaḥ pramuditāyāṃ bodhisatvabhūmau vyavasthito bhavaty aca lanayogena //

V

Atra bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ prāmodyabahulo bhavati prasādhabahulaḥ prītibahula utplāvanābahula udagrībahula uśībahula utsāhabahulo 'saṃprambhabahulo 'vihimsābahulo 'krodhabahulo bhavati /

W

Iti hi bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ pramudito bhavati buddhān bhagavato 'nusmaran buddhadharmān bodhisatvān bodhisatvacaryāḥ pāramitāviśuddhiṃ bodhisatvabhūmiviśeṣān bodhisatvāsambhāryatāṃ tathāgatāvavādānuśāsanāṃ satvārthasamprāpaṇaṃ pramudito bhavati sarvatathāgatājñānapraveśaprayogam anusmaran bhūyaḥ prāmodyavān bhavati /

X

Vyāvṛtto 'smi sarvajagadvīṣayād avatīrṇo 'smi buddhabhūmisamīpaṃ dūrībhūto 'smi bālaprthagjanabhūmer āsanno 'smi jñānabhūmer vyavacchinno 'smi sarvāpāyadurgativinipātāt pratisaraṇabhūto 'smi sarvasatvānām āsannadarśano 'smi sarvatathāgatānāṃ sambhūto 'smi sarvabuddhaviṣaye sarvabodhisatvasamatāṃ upagato 'smi vigatāni me sarvabhayaatrāsacchambhitatvānīti prāmodyam utpādayati /

Y

Tat kasya hetoḥ / tathā hi bhavanto jinaputrā bodhisatvasyāsyāḥ pramuditāyā bodhisatvabhūmeḥ sahapratilambhena yānīmāni bhayāni bhavanti yad idam ājīvikābhayaṃ vāślokaḥ bhayaṃ vā maraṇabhayaṃ

vā durgatibhayaṃ vā parśacchāradyabhayaṃ vā tāni sarvāṇi vyapatāni bhavanti / tat kasya hetoḥ / yathāpīdam ātmasamjñāpagamād ātmasneho 'sya na bhavati / kutaḥ punaḥ sarvopakaraṇasnehaḥ / ato 'syājīvikābhayaṃ na bhavati / na ca kañcit satkāraṃ kasyacit sakāśāt pratikāṅkṣaty anyatra mayaiva teṣāṃ satvānāṃ sarvopakaraṇabhūlyam upanāmayitavyam ity ato 'syāślokaḥ bhayaṃ na bhavati / ātma-drṣṭivīgamāc cāsyātmasamjñā na bhavaty ato 'sya maraṇabhayaṃ na bhavati / mṛtasyaiva me niyataṃ buddhabodhisatvair na virahito bhaviṣyati ato 'sya durgatibhayaṃ na bhavati / nāsti me kaścid āśayena sarvaloke samasamaḥ / kutaḥ punar uttara ity ato 'sya parśacchāradyabhayaṃ na bhavati / evaṃ sarvabhayaatrāsacchambhitavaromaharṣo 'pagataḥ /

Z

Atha khalu punar bhavanto jinaputrā bodhisatvo mahākaruṇāpuras-kṛtatvād anupahatenāprākṛtenādhyāśayena bhūyasyā mātrayā prayujyate sarvakuśalamūlasamudāgamāya /

AA

Sa śraddhādhipateyatayā / prasādhabahulatayā / adhimuktiviśuddhyā / avakalpanābahulatayā / kṛpākaruṇābhīnirhāratayā / mahāmaityupetayatayā / aparikhinnamānasatayā / hryapatrāpyālamkāratayā / kṣāntisauratyopetayatayā / tathāgatārhatasamyaksambuddhaśāsanagauravacitrikaraṇatayā /

BB

Rātrīdivātrptakuśalamūlopacayatayā / kalyāṇamitrāṇiṣeṇatayā / dharmārāmābhīratatayā / atṛptabāhuśrutyaparyeṣatayā / yathāśrutadharmayoniśāhpratyavekṣatayā / aniketamānasatayā / anadhyavasitalābhasatkāraślokatayā / anabhinanditopakaraṇasnehatayā / ratnopamacittotpādātṛptābhīnirhāratayā /

CC

Sarvajñābhūmyabhihāṣatayā / tathāgatabalavaiśāradyāveṇika-buddhadharmādhyālambanatayā / pāramitāsaṅgaparyeṣatayā /

māyāśāṭhyaparivarjanatayā / yathāvāditathākāritayā / satatasamitam
satyavacanānurakṣaṇatayā / tathāgatakulabhūṣaṇatayā / bodhisatva-
śikṣānutsarjanatayā / mahāśūlendraṛājopamasarvajñatācittāprakam-
panatayā / sarvalokakriyānabhilakṣaṇatayā / utsargalokottarapatho-
petatayā / atṛptabodhyaṅgasambhāropacayatayā / satatasamitam ut-
tarottaraviśeṣaparimārgaṇatayā / evaṃrūpair bhavanto jinaputrā bhū-
mipariśodhakair dharmaiḥ samanvāgato bodhisatvaḥ supraṭiṣṭhito
bhavati pramuditāyāṃ bodhisatvabhūmau //

DD'

So 'syāṃ pramuditāyāṃ bodhisatvabhūmau sthitaḥ saṃn imāny
evaṃrūpāṇi mahāprapñidhānāni mahāvyaṣāyān mahābhiniṛhārān
abhiniṛharati / yadutāśeṣaṇiḥśeṣānavaśeṣasarvabuddhapūjopasthāpa-
nāya sarvākāravaropetam udārādhiṃmuktiviśuddham dharmadhātuvipulam
ākāśadhātuparyavaśānam aparāntakoṭīniṣṭham sarvakalpasam-
khyābuddhotpādasamkhyāpratiprasrabdham (mots soulignés abrégés:
&...&) mahāpūjopasthānāya prathamam mahāprapñidhānam abhini-
rharati (abrégé : M.) /

EE

Yad uta sarvatathāgatabhāṣitadharmanetrīsaṃdhāraṇāya sarva-
buddhabodhisatvasuparigrahāya sarvasamyaksambuddhaśāsanapari-
rakṣaṇāya & buddhotpāda & saddharmaparigrahāya dvitīyam M. /

FF

Yad uta sarvabuddhotpādaniravaśeṣasarvalokadhātuprasareṣu tuṣi-
tabhavanavāsam ādim kṛtvā cyavanācāṅkramaṇaḥparibhasthitijanma-
kumārakṛdāntaḥpuravāsābhiniṣkramaṇaduṣkaracaryābodhimaṇḍopa-
saṃkramaṇamāradharṣaṇābhisaṃbodhyadhyaṇamamahādharmacakra-
pravartanamahāparinirvāṇopasaṃkramaṇāya pūjādharmasaṃgraha-
prayogapūrvamaṇam kṛtvā sarvatraikakālavivartanāya & buddhot-
pāda & yāvan mahāparinirvāṇopasaṃkramaṇāya tṛtīyam M. /

1. Sections DD-MM publiées par Bendall dans Śikṣāsamuccaya, p. 291-295.

GG

Yad uta sarvabodhisatvacaryāvīpulamahadgatāpramāṇāsambhinna-
sarvapāramitāsaṃgrhītasarvabhūmipariśodhanam sāṅgopāṅganirhāra-
salakṣaṇavilakṣaṇasaṃvartavivartasarvabodhisatvacaryābhūtaya tathā-
vadbhūmipathopadeśapāramitāparikarmāvavādānuśāsanyanupradāno-
pastabdhacittotpādābhiniṛhārāya & caryā & cittotpādābhiniṛhārāya
caturtham M. /

HH

Yad uta niravaśeṣasarvasatvadhāturūpyarūpisaṃjñāsaṃjñānaiva-
saṃjñināsaṃjñīyaṇḍajajarāyujasaṃśvedajaupapādukatraidhātuka pa-
ryāpannaśaḍgatisamavasṛtasarvopapattiparyāpannāmarūpasamgrhī-
tāśeṣasarvasatvadhātuparipācanāya sarvabuddhadharmāvatāraṇāya
sarvagatisaṃkhyāvyavacchedanāya sarvajñājñānapraṭiṣṭhāpanāya &
satvadhātu & sarvasatvadhātuparipācanāya pañcamam M. /

II

Yad uta niravaśeṣasarvalokadhātuvipulasamkṣiptamahadgatāpra-
māṇasūkṣmaudārikavyatyastāvamūrdhasamatapraśeṣasamavasara-
ṇānugatendrajālavibhāgadaśadigaśeṣavimātrātāvibhāgapraśeṣajñānā-
nugamapratyakṣatāyai & lokadhātu & lokadhātuvaimātryāvatāraṇāya
ṣaṣṭham M. /

JJ

Yad uta sarvakṣetraikakṣetraikakṣetrasarvakṣetrasamavasaraṇapa-
riśodhanam apramāṇabuddhakṣetraprabhāvīyūhālāṅkārapratimaṇḍi-
tam sarvakleśāpanayanapariśuddhapathopetam apramāṇajñānākara-
satvapariṇāman udārabuddhaviśayasamavasaraṇam yathāśayasarva-
satvasaṃdarśanasamtoṣaṇāya & buddhakṣetra & sarvabuddhakṣetra-
pariśodhanāya saptamam M. /

KK

Yad uta sarvabodhisatvaikāśayaprayogatāyai / niḥsapatnakūśalamū-
lopacayāya / ekāmbanasarvabodhisatvasamatāyai / avirahitasatata-

samitabuddhabodhisatvasamavadhānāya / yatheṣṭabuddhotpādasam-
darśanāya / svacittotpādatathāgataprabhāvajñānānugamāya / acyutā-
nugāminyabhijñāpratilambhāya / sarvalokadhātvanuvicaraṇāya / sar-
vabuddhaparśanmaṇḍalapratibhāsaprāptaye / sarvopapattisvaśarīrā-
nugamāya / acintyamahāyānopetatāyai / bodhisatvacaryācaraṇāvyā-
vacchedāya & caryā & mahāyānāvātāraṇāya / aṣṭamam M. /

LL

Yad utāvivartyacakrasamārūḍhabodhisatvacaryācaraṇāya / amo-
ghakāyavāṇmanaskarmaṇe / sahadarśananiyatabuddhadharmatvāya /
sahaghoṣodāhārajñānānugamāya / sahaprasādakleśavinivartanāya /
mahābhāṣajyārājopamāśrayapratilambhāya / cintāmaṇivatkāyapra-
tilambhāya / sarvabodhisatvacaryācaraṇāya / & caryā & amoghasarva-
ceṣṭatāyai navamam M. /

MM

Yad uta sarvalokadhātusv anuttarasamyaksambodhyabhisambo-
dhāya / ekavālapathāvyativṛttasarvabālaprthagjanajanmopapattyabhi-
niṣkramaṇavikurvaṇabodhimaṇḍadharmacakrapravartanam a h ā p a r i-
nirvāṇopadarśanāya / mahābuddhaviṣayaprabhāvajñānānugamāya /
sarvasatvadhātuyathāśayabuddhotpādakṣaṇakṣaṇavibhaṅga vibodha-
praśamaprāpaṇasamdarśanāya / ekābhisambodhisarvadharmānirmā-
ṇaspharaṇāya / ekaghoṣodāhārasarvasatvacittāśayasamtoṣaṇāya / ma-
hāparinirvāṇopadarśanacaryābālavyavacchedāya / mahājñānabhūmi-
sarvadharmavyavasthāpanasamdarśanāya / dharmajñānārdhimāyā-
bhijñāsarvalokadhātuspharaṇāya / & abhisambodhi & mahājñānābhi-
jñābhinirhārāya daśamam M. /

iti hi bhavanto jinaputrā imāny evamrūpāṇi mahāprapīdhānāni mahā-
vyavasāyān mahābhinirhārān daśa prapīdhānamukhāni pramukhaṃ
kṛtvā paripūrṇāni daśaprapīdhānāsamkhyeyaśatasahasrāṇi yāni bo-
dhisatvaḥ pramuditāyāṃ bodhisatvabhūmau sthito 'bhinirharati pra-
tilabhate ca

NN

Tāni ca mahāprapīdhānāni daśabhir niṣṭhāpadair abhinirharati /
katamair daśabhir yad uta satvadhātuniṣṭhāyā ca lokadhātuniṣṭhāyā
cākāśadhātuniṣṭhāyā ca dharmadhātuniṣṭhāyā ca nirvāṇadhātuniṣṭha-
yā ca buddhotpādadhātuniṣṭhāyā ca tathāgatajñānadhātuniṣṭhāyā
ca cittālambanadhātuniṣṭhāyā ca buddhaviṣayajñānapravedhātu-
niṣṭhāyā ca lokavartanīdharmavartanījñānavartanīdhātuniṣṭhāyā ca /
iti hi yā niṣṭhā satvadhātuniṣṭhāyā sā me niṣṭhāiṣāṃ mahāprapī-
dhānānāṃ bhavatu / yā niṣṭhā yāvaj jñānavartanīdhātuniṣṭhāyā sā
me niṣṭhāiṣāṃ mahāprapīdhānānāṃ bhavatu / iti hy aniṣṭhā satva-
dhātuniṣṭhā / aniṣṭhānīmāni me kuśalamūlāni bhavantu / aniṣṭhā
yāvaj jñānavartanīdhātuniṣṭhā / aniṣṭhānīmāni me kuśalamūlāni bha-
vāntv iti /

OO

Sa evaṃ svabhinirhṛtaprapīdhānāḥ karmaṇyacitto mṛducitto 'sam-
hāryaśraddho bhavati so 'bhiśraddadhāti tathāgatānāṃ arhatāṃ sam-
yaksambuddhānāṃ pūrvāntacaryābhinirhārāpraveśaṃ pāramitāsa-
mudāgamam bhūmipariniṣpattim vaiśeṣikatāṃ balapariniṣpattim
vaiśāradyaparipūrim āveṇikabuddhadharmāsamhāryatām acintyāṃ
buddhadharmatām anantamādhyam tathāgataviṣayābhinirhāram apa-
rimāṇajñānānugatam tathāgatagocarānupraveśam phalapariniṣpattim
abhiśraddadhāti samāsataḥ sarvabodhisatvacaryā yāvat tathāgata-
bhūmijñānanirdeśādhiṣṭhānam abhiśraddadhāti /

PP

Tasyaivaṃ bhavati / evaṃ gambhīrāḥ khalu punar ime buddha-
dharmā evaṃ viviktā evaṃ śāntā evaṃ śūnyā evaṃ animittā evaṃ
apraṇihitā evaṃ nirupalepā evaṃ vipulā evaṃ aparimāṇā evaṃ udārā
evaṃ durāsadaś ceme buddhadharmāḥ /

QQ

Atha ca punar ime bālaprthagjanāḥ kudrṣṭipatitayā samtatyāvi-
dyāndhakāraparyavanaddhamānasena mānadhvajasaṃmucchritaiḥ sam-

kalpais tṛṣṇājālābhilaṣitair manasikārair māyāsāṭhyagahanānucaritaiś
cittāśayair īrṣyāmātsaryasamprayuktair gatyupapattiprayogai rāga-
dveṣamohaparicitaiḥ karmopacayaiḥ krodhopanāhasaṁdhukṣitābhiś
cittajvālābhir viparyāsasamprayuktaiḥ karmakriyābbhinirhāraiḥ kā-
mabhavāvidyāsravānubaddhaiś cittamanovijñānabijais

RR

Traidhātuke punarbhavāṅkuram abhinirvartayanti yad idaṁ nāma-
rūpasahajāvinirbhāgagatam / tenaiva ca nāmarūpeṇa vivardhitenai-
śāṁ ṣaḍāyatanagrāmaḥ sambhavati / sambhūteṣv āyataneṣv anyonya-
sparśanipātato vedanā sambhavati / tām eva vedanāṁ bhūyo bhūyo
'bhinandatām tṛṣṇopādānam vivardhate / vivṛddhe tṛṣṇopādāne bha-
vaḥ sambhavati / sambhūte ca bhava jātijarāmaraṇasokaparidevaduḥ-
khadaurmanasyopāyāsāḥ prādurbhavanti / evaṁ eteṣāṁ satvānāṁ
duḥkhaskandho 'bbhinirvartate / ātmātmīyavigato riktas tucchaḥ śūnyo
niriho niśceṣṭo jaḍas tṛṇakāṣṭhakauḍyavartmapratibhāsopamo na cai-
vam avabudhyanta iti /

SS

Tesāṁ evaṁrūpaṁ satvānāṁ duḥkhaskandhāvipramokṣaṁ dṛṣṭvā
satveṣu mahākaruṇamūñjaḥ sambhavati / cte 'smābhiḥ satvāḥ pari-
trātavyāḥ parimocayitavyā ato mahāsamamohād atyantasukhe ca nir-
vāṇe pratiṣṭhāpayitavyā ity ato 'sya mahāmaitryunmūñjaḥ sambha-
vati /

TT

Evam kṛpāmaitryanugatena khalu punar bhavanto jinaputrā bodhi-
satvo 'dhyāśayena prathamāyāṁ bodhisatvabhūmau vartamānaḥ sar-
vavastuṣu sāpekṣacittam parivarjya buddhajñāne codārasprhābhilāṣa-
buddhir mahātyāgeṣu prayujyate sa ya ime tyāgā yad uta dhanadhā-
nyakośakoṣṭhāgaraparityāgo vā / hiraṇyasavarṇamaṇimuktāvaiḍūrya-
śaṅkhaśilāpravāḍajātarūparajataparityāgo vā / ratnābharāṇavibhūṣa-
ṇaparityāgo vā / hayarathagajapativāhanaparityāgo vā / udyānatapo-
vanavibhāraparityāgo vā / dāsīdāsakarmakarapauruṣeyaparityāgo vā /

grāmanagaranigamajanapadarāṣṭrarājadhānīparityāgo vā / bhāryāpu-
traduhitṛparityāgo vā / sarvapriyamanāpavastuparityāgo vā / śiraḥ-
karṇanāsākaracaraṇanayanasvamāṁsaṇitāsthimajjāmedacchavicar-
maḥṛdayasarvātmabhāvaparityāgo vā / teṣv anapekṣo bhūtvā sarva-
vastuṣu buddhajñāne codārasprhābhilāṣabuddhiḥ parityajati / evaṁ
hy asya prathamāyāṁ bodhisatvabhūmau sthitasya mahātyāgaḥ sam-
bhavati /

UU

Sa evaṁ karuṇāmaitrītyāgāśayo bhūtvā sarvasatvaparityāgartham
bhūyo bhūyo laukikalokottarān arthān parimārgate parigaveṣate pari-
mārgamāṇaḥ parigaveṣamāṇaś cāparikhedacittam utpādayati / evaṁ
asyāparikhedāḥ sambhavati / aparikhinnaś ca sarvasāstraviśārado
bhavati / ato 'sya sāstrajñatā sambhavati / sa evaṁ śāstropetaḥ kriyā-
kriyāvicāritayā buddhyā hīnamadhyapraṇīteṣu satveṣu tatlatvāya
pratipadyate yathābalaṁ yathābhajamānam / ato 'sya lokajñatā
sambhavati / lokajñāś ca kālavelāmātracārī hryapatrāpyavibhūṣitayā
saṁtatyātmārthaparārtheṣu prayujyate / ato 'sya hryapatrāpyam
sambhavati / teṣu ca prayogeṣu naiṣkramyacyā avivartyāpratyudā-
vartyabalādhānaprāpto bhavati / evaṁ asya dhṛtibalādhānam ājātam
bhavati / dhṛtibalādhānaprāptaś ca tathāgatapūjopasthāneṣu prayu-
jyate śāsane ca pratipadyate / evaṁ hy asyeme daśa bhūmipariśodha-
kā dharmā ājātā bhavanti / tad yathā śraddhā karuṇā maitrī tyāgaḥ
kheḍasahiṣṇutā sāstrajñatā lokajñatā hryapatrāpyam dhṛtibalādhā-
nam tathāgatapūjopasthānam iti /

VV

Tasyāsyāṁ pramuditāyāṁ bodhisatvabhūmau sthitasya bodhisatva-
sya bahavo buddhā ābhāsam āgacchanty audārikadarśanena praṇīdhā-
nabalena ca bahūni buddhaśatāni bahūni buddhasahasrāṇi bahūni
buddhaśatasahasrāṇi bahūni buddhanayutaśatasahasrāṇi bahavo bud-
dhakoṭyo bahūni buddhakoṭīśatāni bahūni buddhakoṭīśahasrāṇi bahū-
ni buddhakoṭīśatasahasrāṇi bahūni buddhakoṭīnayutaśatasahasrāṇy
ābhāsam āgacchanty audārikadarśanena praṇīdhānabalena ca / sa
tāṁs tathāgatān arhataḥ samyaksambuddhān dṛṣṭvōdārādhyāśayena

satkaroti gurukaroti mānayati pūjayati cīvarapiṇḍapātraśayanāsana-
glānapratyayabhaiṣajyapariṣkāraiś ca pratipādayati / bodhisatvasu-
khopadhānam copasaṃharati / saṃghagaṇasammānanam ca karoti /
tāni ca kuśalamūlāny anuttarāyāṃ samyaksambodhau pariṇāmayati /
tān cāśya buddhān bhagavataḥ pūjayataḥ satvapariṣkāra ājāto bhavati
sa satvān ca paripācayati dānena priyavadyena cādhimuktibalena
cāsyopari dve 'rthasamgrahavastuṃ ājāyete na tu khalv aśeṣajñā-
naprativedhapratilambhena / tasya daśabhyah pāramitābhyo dāna-
pāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati ya-
thābalaṃ yathābhajamānam / sa yathā yathā * buddhān ca bhaga-
vataḥ pūjayati satvapariṣkāyā ca prayujyata imān daśa bhūmipariśo-
dhakān dharmān samādāya vartate / tathā tathāśya tāni kuśalamūlā-
ni sarvajñatāpariṇāmitāni bhūyasyā mātrayottapyante pariśuddhyanti
karmaṇyāni ca bhavanti yathā kāmatayā * / tad yathāpi nāma bhavan-
to jinaputrā jātārūpaṃ kuśalena karmāreṇa yathā yathāgnau prakṣi-
pyate tathā tathā pariśuddhyati karmaṇyaṃ ca bhavati vibhūṣaṇā-
lakṣaravidhiṣu yathā kāmatayā / evam eva bhavanto jinaputrā yathā
yathā bodhisatvo (suit le passage placé entre deux astérisques) /

WW

Punar aparaṃ bhavanto jinaputrā bodhisatvenāsyāṃ prathamāyāṃ
bodhisatvabhūmau sthitenāsyā eva prathamāyā bodhisatvabhūmer
ākārapratilambhaniṣyandāḥ parimārgitavyāḥ parigaveṣitavyāḥ pari-
praṣṭavyā buddhabodhisatvānāṃ kalyāṇamitrāṇāṃś ca sakāśād atp-
tena ca bhavitavyaṃ bhūmyaṅgapariniṣpādanāya / evaṃ yāvad daśa-
myā bodhisatvabhūmer aṅgapariniṣpādanāya / tena * bhūmipakṣapra-
tipakṣakuśalena ca bhavitavyaṃ bhūmisamvartavivartakuśalena ca
bhūmyākāraṇiṣyandakuśalena ca bhūmipratilambhāvibhāvanākuśale-
na ca bhūmyaṅgapariśodhanakuśalena ca bhūmer bhūmisamkrama-
ṇakuśalena ca bhūmibhūmivyavasthānakakuśalena ca bhūmibhūmiviśe-
ṣajñānakakuśalena ca bhūmibhūmipratilambhāpratyudāvartyakuśalena
ca sarvabodhisatvabhūmipariśodhanatayā tathāgatajñānabhūmyākra-
maṇakuśalena ca bhavitavyam * / evaṃ bhūmyākārābhinirhārakuśa-
lasya hi bhavanto jinaputrā bodhisatvasya prathamāyā bodhisatva-
bhūmer uccalitasya niṣṭhānam na sambhavati yāvad daśabhūmibhū-

myākramaṇam iti / mārgādhiṣṭhānāgamanena ca bhūmijñānālokena ca
buddhajñānālokaṃ prāpnoti / tad yathāpi nāma bhavanto jinaputrāḥ
kuśalaḥ sārthavāho mahāsārthaparikaṣaṇābhiprāyo mahānagaram
anuprāpayitukāma ādāv eva mārgaguṇān ca mārgavivartadoṣān ca
mārgasthānāntaraviśeṣān ca mārgasthānāntaravivartadoṣān ca mārga-
kriyāpathyodanakāryatām ' ca parimārgayati parigaveṣayate / sa yā-
van mahānagarānuprāptaye kuśalo bhavaty anuccalita eva prathamān
mārgāntarasthānāt / sa evaṃ jñānavicāritayā buddhyā mahāpathyo-
danasamṛddhyānupūrveṇa mahāsārthena sārddham yāvan mahānaga-
ram anuprāpnoti na cāṭavikāntāradoṣaiḥ sārthasya vātmano vāsyopa-
ghātaḥ sampadyate / evam eva bhavanto jinaputrā bodhisatvaḥ kuśalo
mahāsārthavāho yadā prathamāyāṃ bodhisatvabhūmau sthito bhavati
tadā (suit le passage placé entre deux astérisques ; au lieu de « kuśa-
lena ca bhavitavyam » on trouve ici « kuśalaś ca bhavati ») / tadā
bodhisatvo mahāpuṇyasambhārapathyodanasusamgrhīto jñānasambhā-
rasukṛtavicayo mahāsatvasārthaparikaṣaṇābhiprāyaḥ sarvajñatāma-
hānagaram anuprāpayitukāma ādāv eva bhūmimārgaguṇān ca bhūmi-
mārgavivartadoṣān ca bhūmimārgasthānāntaraviśeṣān ca bhūmimār-
gasthānāntaravivartadoṣān ca mahāpuṇyajñānasambhārapathyadana-
kriyākāryatām ca parimārgate parigaveṣate buddhānāṃ bhagavatām
bodhisatvānāṃ kalyāṇamitrāṇāṃ ca sakāśāt / sa yāvat sarvajñatāma-
hānagarānuprāptikuśalo bhavaty anuccalita eva prathamān mārgān-
tarasthānāt / sa evaṃ jñānavicāritayā buddhyā mahāpuṇyajñānasam-
bhārapathyodanasamṛddhyā mahāntaṃ satvasārthaṃ yathā paripāci-
taṃ saṃsārāṭavikāntāradurgād atikramya yāvat sarvajñatāmāhānaga-
ram anuprāpayati na saṃsārāṭavikāntāradoṣaiḥ satvasārthasya vāt-
mano vāsyopaghātaḥ sampadyate / tasmāt tarhi bhavanto jinaputrā
bodhisatvenāparikhinnena bhūmiparikarmaviśeṣābhiyuktena bhavita-
vyam / ayaṃ bhavanto jinaputrā bodhisatvasya prathamāyāḥ pramu-
ditāyā bodhisatvabhūmer mukhapraveśaḥ samāsato nirdiśyate /

XX

Yo 'syāṃ pratiṣṭhito bodhisatvo bhūyastvena jambūdvīpeśvaro bha-
vati mahaiśvaryādhipatyapratilabdho dharmānurakṣī kṛtī prabhuḥ

1. Mahāvīyutpatti ed. Sakaki 245-914 : pathyadanam et pathyodanam ; Divya
p. 60.

satvān mahātyāgena saṃgrahitakuśalaḥ satvānāṃ mātsaryamalavinivṛttaye 'paryanto mahātyāgārambhāḥ / yac ca kiñcit karmārabhate dānena vā priyavadyatayā vārthakriyayā vā samānārthatayā vā tat sarvam avirahitaṃ buddhamanasikāraiḥ dharmamanasikāraiḥ saṃghamanasikāraiḥ bodhisatvamanasikāraiḥ bodhisatvacaryāmanasikāraiḥ pāramitāmanasikāraiḥ bhūmimanasikāraiḥ balamanasikāraiḥ vaiśāradyamanasikāraiḥ āveṇikabuddhadharmamanasikāraiḥ yāvat sarvākāravaropetasarvajñajñānamanasikāraiḥ / kim iti sarvasatvānāṃ agryo bhavyaṃ śreṣṭho jyeṣṭho varaḥ pravara uttamo 'nuttamo nāyako vināyakaḥ pariṇāyako yāvat sarvajñajñānapratisaraṇo bhavyaṃ iti / ākāṅkṣaṃś ca tathārūpaṃ vīryaṃ ārabhate yathārūpeṇa vīryārambhena sarvagrāhakalatrabhogān utsrjya tathāgataśāsane pravrajati / pravrajitaś ca sann ekakṣaṇalavamuhūrtena samādhiśataṃ ca pratilabhate samāpadyate ca / buddhaśataṃ ca paśyati teṣāṃ cādhiṣṭhānaṃ saṃjñānte / lokadhātuśataṃ ca kampayati / kṣetraśataṃ cākramati / lokadhātuśataṃ cāvabhāṣayati / satvaśataṃ ca paripācayati / kalpaśataṃ ca tiṣṭhati / kalpaśataṃ ca pūrvāntāparāntataḥ praviśati / dharmamukhaśataṃ ca pravacinoti / kāyaśataṃ cādarśayati / kāyaṃ kāyaṃ ca bodhisatvaśataparivāram ādarśayati /

YY

Tata uttare prāṇidhānabalikā bodhisatvāḥ prāṇidhānavaiśeṣikatayā vikurvanti yeṣāṃ na sukarā saṃkhyā kartuṃ kāyasya vā prabhāyā varddher vā cakṣuṣo vā gocarasya vā svarasya vā caryāyā vā vyūhasya vādhiṣṭhānasya vādhimukter vābhisamskārāṇāṃ vā yāvad etāvad bhir api kalpakotīnityutaśatasahasrair iti /

Bhūmi II

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ prathamāyāṃ bodhisatvabhūmau suparikarmakṛto dvitīyāṃ bodhisatvabhūmim abhilaṣati tasya daśa cittāśayāḥ pravartante / katame daśa / yad utarjvāśayatā ca mṛdvāśayatā ca karmaṇyāśayatā ca

damāśayatā ca śamāśayatā ca kalyāṇāśayatā cāsaṃsrṣṭāśayatā cānapekṣāśayatā codārāśayatā ca mātātmyāśayatā ca / ime daśa cittāśayāḥ pravartante / tato dvitīyāyāṃ bodhisatvabhūmau vimalāyāṃ pratiṣṭhito bhavati /

B

Tatra bhavanto jinaputrā vimalāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ prakṛtyaiva daśabhiḥ kuśalaiḥ karmaṣṭhaiḥ samanvāgato bhavati / katamair daśabhiḥ / yad uta prāṇātipātāt prativirato bhavati / nihatadaṇḍo nihataśastro nihatavairo lajjāvān dayāpannaḥ sarvapraṇibhūteṣu hitasukhānukampī maitracittaḥ sa saṃkalpāpi prāṇivihimsāṃ na karoti / kaḥ punar vādaḥ parasatveṣu satvasaṃjñīnaḥ saṃcintyaudārikakāyaviheṭhanayā /

C

Adattādānāt prativirataḥ khalu punar bhavati / svabhogasaṃtuṣṭaḥ parabhogānabhilāṣy anukampakaḥ sa paraparigṛhītebhyo vastubhyaḥ paraparigṛhītasamjñī steyacittam upasthāpyāntaśas tṛṇaparṇam api nādattam ādātā bhavati / kaḥ punar vādo 'nyebhyo jīvitopakaraṇebhyaḥ /

D

Kāmamithyācārāt prativirataḥ khalu punar bhavati / svadārasaṃtuṣṭaḥ paradārānabhilāṣī sa paraparigṛhītaśu strīṣu parabhāryāsu gotradhvajadharmarakṣitāsv abhidhyāṃ api notpādayati / kaḥ punar vādo dvīndriyasamāpattyā vānaṅgavijñāptyā vā /

E

Anṛtavacanāt prativirataḥ khalu punar bhavati / satyavādī bhūta-vādī kālavādī yathāvādī tathākārī so 'ntaśaḥ svapnāntaragato 'pi vini-dhāya drṣṭiṃ kṣāntiṃ ruciṃ matiṃ 'prekṣāṃ viśaṃvādanābhiprāyo nānṛtāṃ vācaṃ niścārayati / kaḥ punar vādaḥ samanvāhṛtya /

1. Vibhaṅga, p. 325 : diṭṭhi, ruci, muti ; Saṃyutta II p. 115 : aññatra saddhāya aññatra ruciya aññatra diṭṭhinijjhānakantiya aham etaṃ jānāmi.

F

Piṣunavacanāt prativirataḥ khalu punar bhavati / abhedāviheṭhā-pratipannaḥ satvānām sa netāḥ śrutvāmutrākhyātā bhavaty amiṣām bhedāya / nāmutaḥ śrutvehākhyātā bhavaty eṣām bhedāya / na sam-hitān bhinatti na bhinnānām anupradānaṃ karoti / na vyagrārāmo bhavati na vyagrarato na vyagrakaraṇīm vācam bhāṣate sadbhūtām asadbhūtām vā /

G

Paruṣavacanāt prativirataḥ khalu punar bhavati / sa yeyaṃ vāg adeśā karkaśā parakaṭukā parābhisaṃjanany anvaṅśānvakṣaprag-bhārā grāmyā pārthagjanaky anelākarnasukhā krodharoṣaṇiścāritā hṛdayaparidahanī manaḥsaṃtāpakary apriyāmanaāpāmanojñā sva-santānaparasantānavināśinī tathārūpām vācam prahāya / yeyaṃ vāk snigdha mṛdvī manojñā madhurā priyakaraṇī manaāpakaraṇī hitaka-raṇī nelā karnasukhā hṛdayaṃgamā premaṇīyā paurī varṇavispāṣṭā vijñeyā śravanīyāniśritā bahujaṇeṣṭā bahujanakāntā bahujanapriyā bahujanamanaāpā vijñāpannā sarvasatvahasukhāvahā samāhitā ma-nautplāvanakarī manaḥprāhlādanakarī svasantānaparasantānaprasā-danakarī tathārūpām vācam niścārayati /

H

Sambhinnapralāpāt prativirataḥ khalu punar bhavati / suparihārya-vacanaḥ kālāvādī bhūtavādy arthavādī dharmavādī nyāyavādī vinaya-vādī sanidānavatīm vācam bhāṣate kālena sāvadānām sa cāntaśa iti-hāsapūrvakam api vacanaṃ parihāryaṃ pariharati / kaḥ punar vādo vāgvikṣepeṇa /

I

Anabhidhyāluḥ khalu punar bhavati / parasveṣu parakāmeṣu para-bhogeṣu paravittopakaraṇeṣu paraparigṛhīteṣu spṛhām api notpā-dayati / kim iti yat pareṣāṃ tan mama syād iti nābhidhyām utpā-dayati na prārthayate na prapidadhāti na lobhacittam utpādayati /

J

Avyāpannacittaḥ khalu punar bhavati / sarvasatveṣu maitracitto hitacitto dayācittaḥ suhacittaḥ snigdha-cittaḥ sarvajagadanugraha-cittaḥ sarvabhūtahitānukampācittaḥ / sa yānīmāni krodhopanābhakhi-lamalavyāpādaparidāhasaṃdhukṣitapratighādyāni tāni prahāya / yānīmāni hitopasaṃhitāni maitryupasaṃhitāni sarvasatvahasukhāya vi-tarkitavicāritāni tāny anuvitarkayitā bhavati /

K

Samyagdr̥ṣṭiḥ khalu punar bhavati / samyakpathagataḥ kautuka-maṅgalanānāprakārakuṣīladr̥ṣṭivigata r̥judr̥ṣṭir aśaṭho'māyāvi buddha-dharmasaṃghaniyatāśayaḥ / sa imān daśa kuśalān karmapathān sata-tasamitam anurakṣann

L

evaṃ cittāśayam abhinirharati / yā kācit satvānām apāyadurgati-vinipātaprajñaptiḥ sarvā saisāṃ daśānām akuśalānām karmapathā-nām samādānahetoḥ / hantāham ātmanaiva samyakpratipattisthitaḥ parān samyakpratipattau sthāpayiṣyāmi / tat kasya hetoḥ / asthānam etad anavakāśo yad ātmā vipratipattisthitaḥ parān samyakpratipattau sthāpayen naitat sthānam vidyata iti /

M

Sa evaṃ pravacinoti / eṣāṃ daśānām akuśalānām karmapathānām samādānahetor nirayatiryagyoniyamalokagatayaḥ prajñāyante / punaḥ kuśalānām karmapathānām samādānahetor manuṣyopapattim ādim kṛtvā yāvad bhavāgram ity upapattayaḥ prajñāyante / tata uttaraṃ ta eva daśa kuśalāḥ karmapathāḥ prajñākāreṇa paribhāvyamānāḥ prādeśikacittatayā traidhātukotrastamānasatayā mahākaraṇāvīkalā-tayā parataḥ śravaṇānugamena ghoṣānugamena ca śrāvakayānaṃ saṃvartayanti /

N

Tata uttarataraṃ pariśodhitā aparapraṇeyatayā svayāmbhūtvānu-
kūlatayā svayam abhisambodhanatayā parato 'parimārgaṇatayā ma-
hākaruṇopāyavikalatayā gambhīredampratyayānubodhanena pratyekabuddhayānam samvartayanti /

O

Tata uttarataram pariśodhitā vipulāpramāṇatayā mahākaraṇopeta-
tayā upāyakaṇṣaḥsaṃgrhītayā sambaddhamahāprajñāhānatayā sar-
vasatvāparityāgatayā buddhajñānavipulādhyāmbanātayā bodhisat-
vabhūmipariśuddhyai pāramitāpariśuddhyai caryāvipulātvāya saṃ-
vartante /

P

Tata uttarataram pariśodhitāḥ sarvākārapariśodhitatvād yāvad da-
śabalabalatvāya sarvabuddhadharmasamudāgamāya samvartante tas-
māt tarhy asmābhiḥ samābhiniṛhāre sarvākārapariśodhanābhiniṛhāra
eva yogah karaṇīyah ' /

Q

Sa bhūyasyā mātrayaivam pratisamsikṣate / ime khalu punar da-
śakuśalāḥ karmapathā adhimātravād āsevītā bhāvitā bahulikṛtā ni-
rayahetur madhyatvāt tiryagyonihetur mṛduttvād yamalokahetuḥ /
tatra prāṇātipāto * nirayam upanayati tiryagyonim upanayati yama-
lokaṁ upanayati / atha cet punar manuṣyeṣūpapadyate dvau vipākāv
abhinirvartayaty * alpāyuskatām ca bahuglānyatām ca / adattādā-
nam (suit le passage placé entre deux astérisques, et abrégé : & &)
parittabhogatām ca sādharāṇabhogatām ca / kāmamithyācāro & &
anājāneyaparivāratām ca sasapatnadāratām ca / mṛśāvādo & & abhyā-

1. de lta bas na bdag gis dge ba beuḥi las mñon par bsgrub du ḥdra ba la rnam pa thams cad du yonś su sbyañ shiñ mñon par bsgrub pa la brtson par byaḥo = tarā mātū bñgāsū ala bi iladda bñtñgākūi dñr adali iladda bñtñgākūi dñr kičñyāsñgāi

khyānabahulatām ca parair viśaṃvādanatām ca / paśunyaṃ & &
 bhinnaparivāratām ca hīnaparivāratām ca / pārūṣyaṃ & & amanā-
 paśravaṇatām ca kalahavacanatām ca / sambhinnapralāpo & & anā-
 deyavacanatām cāniścītapratibhānatām ca / abhidhyā & & asamtuṣṭi-
 tām ca mahēcchatām ca / vyāpādo & & ahitaiṣitām ca parotpīḍana-
 tām ca / mithyādrṣṭir & & kudrṣṭipatitas ca bhavati śaṭhaś ca mā-
 yāvi / evaṃ khalu mahato 'parimāṇasya duḥkhaskandhasyeme daśā-
 kuśalāḥ karmapathāḥ samudāgamāya samvartante /

R

Hanta vāyam imān daśākuśālān karmapathān vivarjya dharmārā-
maratiratā viharāma /

S

Sa imān daśakuśalān karmapathān prahāya daśakuśalakarmapa-
thapratisthitāh parāms teṣv eva pratisthāpayati /

T

Sa bhūyasyā mātrayā sarvasatvānām antike hitacittatām utpādayati sukhacittatām maitracittatām kṛpācittatām dayācittatām anugrahacittatām āraṅgācittatām samacittatām ācāryacittatām śāstracittatām utpādayati /

U

Tasyaivam bhavati / kudṛṣṭipatitā vate me satvā viṣamamatayo
viṣamāśayā utpathagahanacāriṇas te 'smābhir bhūtapathasamyagdrṣṭi-
mārgayāthātathye pratisthāpayitavyāh /

V

Bhinnavigr̥hitacittavivādopapannā vateme satvāḥ satatasamitaṃ
krodhopanāhasaṃdhuḥṣītās te 'smābhir anuttare mahāmaitryupa-
sambhāre pratisthāpayitavyāḥ /

W

Atṛptā vateme satvāḥ paravittābhilāṣiṇo viṣamājīvanucaritās te 'smābhiḥ pariśuddhakāyavānmanaskarmāntājīvikāyāṃ pratiṣṭhāpayitavyāḥ /

X

Rāgadveṣamohatṛiṇidānānugatā vateme satvā vividhaleśāgnijvālābhiḥ satatasamitam pradīptā na ca tato 'tyantaniḥsaraṇopāyaṃ parimārgayanti te 'smābhiḥ sarvakleśapraśame nirupadrave nirvāṇe pratiṣṭhāpayitavyāḥ /

Y

Mahāmohatamastimirapaṭalāvidyāndhakārāvṛtā vateme satvā mahāndhakāragahanānupraviṣṭāḥ prajñālokaśudūribhūtā mahāndhakārapraskannāḥ kuḍṛṣṭikāntārasamavasṛtās teṣāṃ asmābhir anāvāraṇaṃ prajñācākṣur viśodhayitavyaṃ yathā sarvadharmayāthātathyāpara-praṇayatāṃ pratilapsyante /

Z

Mahāsaṃsārāṭavikāntāramārgaprapannā vateme satvā ayogakṣeṃṇo 'nāśvāsaprāptā mahāprapāṭapatitā nirayatiryagyoniyamalokagatiprapāṭāblimukhāḥ kuḍṛṣṭiviṣamajālānuparyavanaddhā mohagahanasaṃchannā mithyāmārgavipathaprayātā jātyandhībhūtāḥ pariṇāyaka-vikalā anihśaraṇaniḥsaraṇasaṃjñino namucipāśabaddhā viṣayataskaropagṛhītāḥ kuśalapariṇāyakavirahitā mārāśayagahanānupraviṣṭā buddhāśayadūribhūtās te 'smābhir evaṃvidhāt samsārāṭavikāntāradurgād uttārayitavyā abhayapure ca sarvajñātānagare nirupadrave nirupatāpe pratiṣṭhāpayitavyāḥ /

AA

Mahaughormyāmathair nimagnā vateme satvāḥ kāmabhavāvidyādrṣṭyoghasamavasṛtāḥ saṃsāraśroto 'nuvāhinas tṛṣṇānadīprapannā mahāvegagrastā avilokanasamarthāḥ kāmavyāpādavihiṃsāvitarkapratānānucaritāḥ satkāyadrṣṭyudakarākṣasagrīhītāḥ kāmaganānavartānupraviṣṭā nandīrāgamadhyasaṃchannā asmimānasthalotsannā dauḥśi-

lyaviṣamācārāntaḥpūtibhūtāḥ śaḍāyatanagrāmabhayatīramanuccalitāḥ kuśalasamṭārakavirahitā anāthā aparāyaṇā āsaraṇās te 'smābhir mahākaruṇākuśalamūlabalenoddhṛtya nirupadrave 'rajasi kṣeme śive 'bhaye sarvabhayatrāsāpagate sarvajñātāratnadvīpe pratiṣṭhāpayitavyāḥ /

BB

Ruddhā vateme satvā bahuduḥkhadaurmanasyopāyāsabāhule 'nūnāyapratigṛhīyāpriyavinibandhane saśokaparidevānucarite tṛṣṇānigadābandhane māyāsāṭhyāvidyāgahanasaṃchanne traidhātukacārake te 'smābhiḥ sarvatraidhātukaviveke sarvaduḥkhopaśame 'nāvāraṇa-nirvāṇe pratiṣṭhāpayitavyāḥ /

CC

ātmātmīyābhiniṣṭā vateme satvāḥ skandhālayānuccalitāś caturviparyāsānuprayātāḥ śaḍāyatanāśūnyagrāmasaṃniśritāś caturmahābhūtoragābhīdrutāḥ skandhavadhakataskarābhīghātītā aparimāṇaduḥkha-pratisaṃvedinas te 'smābhiḥ paramasukhe sarvaniketavigame pratiṣṭhāpayitavyā yad uta sarvāvaraṇaprahāṇanirvāṇe /

DD

Hīnalīnadīnādhimuktā vateme satvā agryasarvajñājñānacittavikalāḥ sati niḥsaraṇe mahāyāne śrāvaka-pratyekabuddhayānāvatīrṇamatayas te 'smābhir udārabuddhadharmamativipulādhyālabhena sarvajñājñānalocanatayānuttare mahāyāne pratiṣṭhāpayitavyāḥ / iti hi bhavanto jinaputrā evaṃ śīlabalādhihānānugatasya bodhisatvasya kṛpākaruṇā-maitryābhiniḥhārakuśalasya sarvasatvānavadhiṣṭhakalyāṇamitrasya-parityaktasarvasatvasya ' kriyākriyābhiniḥhārakuśalasya

EE

vimalāyāṃ bodhisatvabhūmau pratiṣṭhitasya bahavo buddhā ābhāsam āgacchanti 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV,

1. anavadhiṣṭha-kalyāṇamitra = akṛtrima-kalyāṇamitra ; tib. : ma beos paḥi bśes gñen ; mongol : jasadaḡ busu sayin nūkūr.

1. 12) / tāmś ca tathāgatān arhataḥ samyak sambuddhān paryupāste teṣāṃ ca sakāṣebhyaḥ gauraveṇemān eva daśa kuśalān karmapathān pratigṛhṇāti yathā pratigṛhītāmś ca nāntarān prapāśayati / so * 'nekān kalpān anekāni kalpaśatāny anekāni kalpasahasrāny anekāni kalpaśatasahasrāny anekāni kalpaniyutaśatasahasrāny anekakalpakoṭīr anekāni kalpakoṭīśatāny anekāni kalpakoṭīśatasahasrāny anekāni kalpakoṭīniyutaśatasahasrāni * mātṣaryadauḥśīlyamalāpanītatayā tyāgaśīlaviśuddhau samudāgacchati / tadyathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ kāsīsaprakṣiptaṃ bhūyasyā mātrayā sarvamaḷāpagataṃ bhavati / evaṃ eva bhavanto jinaputrā bodhisatvo 'syāṃ vimalāyāṃ bodhisatvabhūmau sthito 'nekān kalpān yāvad anekāni kalpakoṭīniyutaśatasahasrāni mātṣaryadauḥśīlyamalāpanītatayā tyāgaśīlaviśuddhau samudāgacchati / tasya caturbhyaḥ saṃgrahavastubhyaḥ priyavadyatātirikatatamā bhavati / daśabhyaḥ pāramitābhyaḥ śīlapāramitātirikatatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam /

iyāṃ bhavanto jinaputrā bodhisatvasya vimalā nāma dvitīyā bodhisatvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena rājā bhavati cakravartī caturdvīpādhipatīr dharmādhipatyapratilabdhaḥ saptaratnasamanvāgataḥ kṛtī prabhuḥ satvānāṃ dauḥśīlyamalavinivartanāya kuśalaḥ satvān daśasu kuśaleṣu karmapatheṣu pratiṣṭhāpayitum / yac ca kiñcit 1 XX, l. 4 etc. jusqu'à la fin de la première bhūmi. On doit remplacer " śatam " par " sahasram " dans le passage 1 XX, l. 15-1. 21.

Bhūmi III

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvo dvitīyāyāṃ bodhisatvabhūmau supariśodhitādhyāśayas tṛtīyāṃ bodhisatvabhūmim ākramati / sa daśabhiḥ cittāśayamanaskārair ākramati / katamair daśabhiḥ / yad uta śuddhacittāśayamanaskāreṇa ca (mots soulignés abrégés : &) sthira & ca nirvid & cāvīrāga & cāvīnīvarta & ca dṛḍha & cottapta & cātīpta & codāra & ca mātīnīya & ca / ebhir daśabhiḥ cittāśayamanaskārair ākramati /

B

Sa khalu punar bhavanto jinaputrā bodhisatvas tṛtīyāyāṃ bodhisatvabhūmau sthito 'nityatām ca sarvasaṃskāragatasya yathābhūtaṃ pratyavekṣate duḥkhatām cāsubhatām cānāśvāsikatām ca vipralopatām cācirasthīkatām ca kṣaṇikotpādanīrodhatām ca pūrvāntāsam bhavatām cāparāntāsamkrāntitām ca pratyutpannāvyavasthitatām ca sarvasaṃskāragatasya pratyavekṣate /

C

Sa evaṃ bhūtaṃ sarvasaṃskāragataṃ sampaśyann anabhisaram nirākrandaṃ saśokaṃ saparidevaṃ sopāyāsaṃ priyāpriyavinibaddhaṃ duḥkhaaurmanasyopāyāśabāhulam asaṃuicayabhūtaṃ rāgaḍveṣamohāgnīsampradīptaṃ anekavyādhivivardhitaṃ cātmaabhāvaṃ sampaśyan

D

bhūyasyā mātrayā sarvasaṃskārebhyaś cittam uccālayati tathāgatajñāne ca sampreṣayati / sa tathāgatajñānasyācintyatām ca samanupaśyaty atulyatām cāprameyatām ca durāśadatām cāsaṃsprṣṭatām ca nirupadravatām ca nirupāyāsatām cābhayaapuragamānīyatām cāpunarāvṛttitām ca bahujanaparitrāṇatām ca samanupaśyati /

E

Sa evaṃ apramāṇatām ca tathāgatajñānasya samanupaśyann evaṃ bahūpadravatām ca sarvasaṃskāragatasya vyupaparīkṣamāṇo bhūyasyā mātrayā satvānām antike daśa cittāśayān upasthāpayati / katamān daśa / yad utānāthātrāṇāpratiśaraṇacittāśayatām ca (mots soulignés abrégés : &) nityadaridra & ca rāgaḍveṣamohāgnīsampradīpta & ca bhavacārakāvaruddha & ca satatasamītakleśagahanāvṛtaprasupta & cāvīlokanasamartha & ca kuśaladharmacchandarahita & ca buddhadharmapramuṣita & ca saṃsārasroto 'nāvāhi & ca mokṣopāyapraṇaṣṭa & ca / imān daśa cittāśayān upasthāpayati /

F

Sa evaṃ bahūpadravam satvadhātum samanupaśyann evaṃ vīryam ārabhate / mayaivaite satvāḥ paritrātavyāḥ parimocayitavyāḥ pariśodhayitavyāḥ uttārayitavyāḥ niveśayitavyāḥ pratiṣṭhāpayitavyāḥ paritoṣayitavyāḥ samropayitavyāḥ vinetavyāḥ pariṇirvāpayitavyāḥ iti /

G

Sa evaṃ nirvidanugataś ca sarvasaṃskāragatyā apekṣānugataś ca sarvasatveṣv anuśaṃsānugataś ca sarvajñajñāne tathāgatajñānapratiśaraṇaḥ sarvasatvaparitrāṇyābhiyuktaḥ / evaṃ vyupaparīkṣate / katamena khalūpāyamārgeṇa śakyā ime satvā evaṃ bahudulḥkhopakleśaprapatitā abhyuddhartum atyantasukhe ca nirvāṇe pratiṣṭhāpayitum sarvadharmāṇiḥsaṃśayatāṃ cānuprāpayitum iti /

H

Tasya bodhisatvasyaivaṃ bhavati / nānyatrānāvarāṇavimokṣajñānasthānāt / tac cānāvarāṇajñānavimokṣasthānaṃ nānyatra sarvadharmayathāvadavabodhāt / sa ca sarvadharmayathāvadavabodho nānyatrāpracārānutpādacāriṇyāḥ prajñāyāḥ / sa ca prajñāloko nānyatra dhyānakauśalyavinīscayabuddhipratyavekṣaṇāt / tac ca dhyānakauśalyavinīscayabuddhipratyavekṣaṇaṃ nānyatra śrutakauśalyād iti /

I

Sa evaṃ pratyavekṣitajñāno bhūyasyā mātrayā saddharmaparyeṣaṇābhiyukto viharati / rātridivam dharmāśravaṇārthiko dharmakāmātrīptāpratiprasabdho buddhadharmaparyeṣṭihetoḥ / dharmārāmo dharमारतो धर्माप्रतिशरणो धर्मानिमनो धर्माप्रवाणो धर्माप्ररग्भहो धर्मापारयाणो धर्मालायानो धर्मात्राणो धर्मानुधर्माचारि /

J

Sa evaṃ buddhadharmaparyeṣaṇābhiyukto nāsti tat kiñcid dravyavittajātaṃ vā dhanadbhānyakośakoṣṭhāgarajātaṃ vā hiraṇyasuvārṇa-

maṇimuktāvajravaidūryaśaṅkhaśilāpravāḍajātarūparajatajātaṃ vā yāvat sarvāṅgapratyaṅgaparityāgo vā yan na parityajati / tayā dharmakāmatayā na ca tasmād duṣkarasaṃjñī bhavaty anyatra tasminn eva dharmabhāṇapakapudgale duṣkarasaṃjñī bhavati yo 'syaikadharmapadam api deśayati / sa dharmahetor nāsti tat kiñcid upāttaṃ bāhyam vastu yan na parityajati / nāsti tat kiñcid ādhyātmikaṃ vastu yan na parityajati / nāsti tat kiñcid guruparicaryopasthānaṃ yan nopādatte / nāsti sā kācid mātābhīmānotsarganirmānopacāratā yāṃ nopādatte / nāsti sā kācit kāyikī pīḍā yāṃ nopādatte / sa citro bhavaty āsrutadharmapadaśravaṇena na tv eva trisāhasramahāsāhasralokadhātupratimena ratnārāṣīpratīlambhena / sa citro bhavaty ekasubhāṣitagāthāśravaṇena na tv eva cakravartirājyapratīlambhena / sa citro bhavaty āsrutadharmapadaśravaṇena bodhisatvacaryāpariśodhanena na tv eva śakratvabrahmatvapratīlambhena bahukalpaśatasahasraparyavasāne na / sa ced idaṃ kaścid evaṃ brūyāt / evam ahaṃ tulyam idaṃ dharmapadam samyaksambuddhopanītaṃ bodhisatvacaryāpariśodhanam saṃśrāvayeyam sa cet tvaṃ mahatyām agnikhadāyām samprajvalitāyām ekajvālībhūtāyām ātmānaṃ prapātayeḥ / mahāntaṃ ca duḥkhavedanopakramaṃ svaśarīreṇopādadyā iti / tasyaivaṃ bhavati / utsahe 'ham ekasyāpi dharmapadasya samyaksambuddhopanītasya bodhisatvacaryāpariśodhanasyārthāya trisāhasramahāsāhasralokadhātāv agniparipūrṇe brahmalokād ātmānam utsraṣṭum / kiṃ punaḥ prākṛtāyām agnikhadāyām / api tu khalu punaḥ sarvair nirayāpāyaduḥkhasaṃvāsair apy asmābhir buddhadharmāḥ paryeṣitavyāḥ kiṃ punar manuṣyaduḥkhasaṃvāsair iti / sa evaṃrūpeṇa vīryārambheṇa dharmān paryeṣate / yathāśruteṣu dharmeṣu ca yonīṣaḥpratyavekṣaṇajātīyo bhavati /

K

Tāṃś ca dharmān chrutvā svacittanidhyāptyaiko rahogata evaṃ mīmāṃsate / dharmānudharmāpratipattiyeme buddhadharmā anugantavyā na kevalaṃ vākkarmapariśuddhyeti / so 'syāṃ prabhākaryāṃ bodhisatvabhūmau sthito bodhisatvo dharmānudharmāpratipattihetor viviktaṃ kāmair viviktaṃ pāpakair akuśaladharmāḥ savitarkaṃ savicāraṃ vivekaṃ prītisukhaṃ prathamam dhyānam upasampadya

viharati / sa vitarkavicārāṇaṃ vyupaśamād adhyātmasamprasādāc
 cetasa ekotibhāvād avitarkam avicāraṃ samādhijam prītisukhaṃ
 dvitīyaṃ dhyānam upasampadya viharati / sa prīter virāgād upekṣako
 viharati smṛtimān samprajānan sukhaṃ ca kāyena pratisaṃvedayati
 yat tad āryā ācakṣanta upekṣakaḥ smṛtimān sukhavihārī niṣprītikaṃ
 tṛtīyaṃ dhyānam upasampadya viharati / sa sukhasya ca prabhāṇād
 duḥkhasya ca prabhāṇāt pūrvam eva ca saumanasyadaurmanasyayor
 astamgamād aduḥkhasukham upekṣāsmṛtipariśuddhaṃ caturthaṃ
 dhyānam upasampadya viharati / sa sarvaśo rūpasamjñānāṃ samati-
 kramāt pratighasamjñānām astamgamān nānātvamjñānām amanasi-
 kārad anantam ākāśam ity ākāśānantyāyatanam upasampadya viharati
 (mots soulignés abrégés : &) / sa sarvaśa ākāśānantyāyatanasamati-
 kramād anantaṃ vijñānam iti vijñānānantyāyatanam & / sa sarvaśo
 vijñānānantyāyatanasamatikramān nāsti kiñcid ity ākiñcanyāyatanam
 & / sa sarvaśa ākiñcanyāyatanasamatikramān naivasamjñānāsamjñā-
 yatanam & / tenābhiratipadasthānena nānyatra dharmānudharma-
 pratipattim upādāya /

L

Sa maitrīśahagatena * cittena vipulena mahadgatenādvayenāpra-
 mānenāvairēṇāśapatnenānāvarapēnāvyaḥādhenā sarvatrānugatena
 dharmadhātuparame loka ākāśadhātuparyavasāne sarvāvantam lokam
 spharitvopasampadya viharati * / evaṃ karuṇāśahagatena / muditā-
 śahagatena / upekṣāśahagatena (suit le passage placé entre deux
 astérisques)

M¹

So 'nekavidhām rddhividhiṃ pratyanubhavati / pṛthivīm api kam-
 payati // eko 'pi bhūtvā bahudhā bhavati / bahudhāpi bhūtvai-
 ko bhavati // āvirbhāvaṃ tirobhāvaṃ api pratyanubhavati / tiraḥ kuḍyaṃ
 tiraḥ prākāraṃ parvatam apy asajjan gacchati / tadyathāpi nāmā-
 kāśe // ākāśe 'pi paryāhena krāmati / tadyathāpi nāma pakṣiśakuniḥ //

1. Texte de la section M établi d'après L. de la Vallée Poussin, *Madhyamakā-
 vatāra*, Muséon 1907.

pṛthivyām apy unmajjananimajjanam karoti / tadyathāpi nāmodake //
 uduke 'py amajjan [var. : asajjan] gacchati / tadyathāpi pṛthivyām //
 dhūmayati / prajvalati / tadyathāpi nāma mahān agniskandhaḥ //
 svakāyād api mahāvāridhārā utsrjati [var. : udakam api kāyāt pra-
 muñcati yena vāriṇā] tadyathāpi nāma mahāmeghaḥ / yābhir
 vāridhārābhir ayam trisāhasramahāsāhasro lokadhātur ādīptaḥ pra-
 dīptaḥ samprajvalito' guṇā ekajvalibhūto nirvāpyate / imāv api
 candrasūryāv evaṃ maharddhikāv evaṃ mahānubhāvau pāṇinā parā-
 mṛṣati parimārṣṭi yāvād brahmalokam api kāyena vaśam vartayati //
 sa divyena śrotradhātunā [viśuddhenā] tikrāntamānuṣyakenobhayān
 śabdān śṛṇoti / divyān mānuṣyakān / sūkṣmān audārikāṃś ca / ye
 dūre 'ntike vā antaśo daṃśamaśakakīṭamākṣikāṇāṃ api śabdān śṛṇoti //
 [eṣā divyaśrotrābhijñā] //

sa parasatvānām parapudgalānām cetasaiva cittam yathābhūtaṃ
 prajānāti / sarāgam cittam sarāgacittam iti yathābhūtaṃ prajānāti /
 virāgam prajānāti / sadoṣam / vigatadoṣam / samoham / vigata-
 moham / sakleśam / nilkleśam / parittam / vipulam / mahadgatam /
 apramāṇam / saṃkṣiptam / [vistīrṇam] / samāhitam / asamāhitam /
 vimuktam / avimuktam / sāṅgamam / anaṅgamam / audārikam cittam
 audārikacittam iti yathābhūtaṃ prajānāti / anaudārikam prajā-
 nāti / iti parasatvānām parapudgalānām cetasaiva cittam yathābhū-
 taṃ prajānāti [ty eṣā paracittajñānābhijñā] //

so 'nekavidham pūrvanivāsam anusmarati / ekām api jātīm anu-
 smarati / dve tisraś catasraḥ pañca daśa viṃśati trimśataṃ catvāriṃ-
 śataṃ pañcaśataṃ jātiśataṃ anusmarati / anekāny api jātiśatāni /
 anekāny api jātiśatasahasrāṇi / saṃvartakalpam api vivartakalpam
 apy anekān api saṃvartavivartakalpān apy anusmarati / kalpaśataṃ
 api kalpasahasram api kalpaśatasahasram api kalpakotīm api kalpa-
 koṭīśataṃ api kalpakotīśahasram api kalpakotīśatasahasram api yāvād
 anekāny api kalpakotīniyutaśatasahasrāṇy anusmarati / amutrāham
 āsam evaṃnāmā / evaṃgotra evaṃjātir evamāhāra evamāyulpra-
 māṇa evaṃcīrasthītika evaṃsukhaduḥkhapratisaṃvedī // so' ham
 tataś cyuto 'tropapannaḥ / tataś cyuta ihopapannaḥ // iti sākāraṃ
 soddeśam sanimittam anekavidham pūrvanivāsam anusmarati // [eṣā
 pūrvanivāsānusrītyabhijñā]

sa divyena cakṣuṣā viśuddhenātikrāntamānuṣyakeṇa satvān paśyati / cyavamānān upapadyamānān suvarṇān durvarṇān sugatān durgatān prapītān hīnān yathākarmopagān satvān yathābhūtaṁ prajānāti // ime bhavantaḥ satvāḥ kāyaduṣcaritena samanvāgatā vāgduṣcaritena samanvāgatā [manoduṣcaritena samanvāgatāḥ] / āryāṇām apavādakā mithyādr̥ṣṭayaḥ / mithyādr̥ṣṭikarmasamādānahetos taddhetuṁ tatpratyayaṁ kāyasya bhedaṁ paraṁ maraṇād apāyadurgativinipātanirayeṣūpapadyante / ime punar bhavantaḥ satvāḥ kāyasucaritena samanvāgatā [vāksucaritena samanvāgatā manasucaritena samanvāgatā] āryāṇām anapavādakāḥ / samyagdr̥ṣṭikarmasamādānahetos taddhetuṁ tatpratyayaṁ kāyasya bhedaṁ paraṁ maraṇāt sugatau svarge devalokeṣūpapadyanta iti [prajānāti / evaṁ] divyena cakṣuṣā viśuddhenātikrāntamanuṣyakeṇa sākāraṁ soddeśaṁ sanimittam satvān paśyati / cyavamānān upapadyamānān yathābhūtaṁ paśyati //

Sa imāni dhyānāni vimokṣān samādhīn samāpattiś ca samāpadyate vyutiṣṭhate na ca teṣāṁ vaśenopapadyate 'nyatra yatra bodhyaṅga-paripūrṇam paśyati tatra saṁcintya prapīdhānavaśenopapadyate / tat kasya hetoḥ / tathā hi tasya bodhisatvasyopāyakaśalyābhinirhr̥tā cittasamṭatiḥ /

N

Tasyāsyāṁ prabhākaryāṁ bodhisatvabhūmau sthitasya bodhisatvasya bahavo buddhā ābhāsam āgacchanti 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV, l. 12) / tāṁś ca tathāgatān arhataḥ samyaksambuddhān paryupāste teṣāṁ ca dharmadeśanāṁ satkṛtya śṛṇoty udgr̥hṇāti dhārayati śrutvā ca yathābhajamānaṁ pratipattiyā sampādayati / sa sarvadharmaṇām asaṁkrāntitāṁ cāvināśitāṁ ca pratitya-pratyayatayā vyavalokayati /

O

Tasya bhūyasyā mātrayā sarvāṇi kāmabandhanāni tanūni bhavanti / sarvāṇi rūpabandhanāni sarvāṇi bhavabandhanāni sarvāṇy avidyā-bandhanāni tanūni bhavanti / dr̥ṣṭikṛtabandhanāni ca pūrvam eva prahīṇāni bhavanti / tasyāsyāṁ prabhākaryāṁ bodhisatvabhūmau

sthitasya bodhisatvasya (suit le passage placé entre deux astérisques dans la 2^{me} bhūmi section EE) * anupacayaṁ mithyārāgaḥ prahāṇam gacchaty anupacayaṁ mithyādoṣaḥ prahāṇam gacchaty anupacayaṁ mithyāmohaḥ prahāṇam gacchati / tāni cāsyā kuśalamūlāny uttapyante pariśuddhyanti karmaṇyāni ca bhavanti * / tad yathāpi nāma bhavanto jinaputrās tad eva jātārūpaṁ kuśalasya karmāsyā hasta-gatam tulyadharāṇam eva pramāṇenāvatiṣṭhate / evam eva bhavanto jinaputrā bodhisatvasyāsyāṁ prabhākaryāṁ bodhisatvabhūmau sthitasyānekān kalpān yāvad anekāni kalpakotiniyutaśatasahasrāṇy (suit le passage placé entre deux astérisques dans cette section) / tasya bhūyasyā mātrayā kṣāntisauratyāśayatā ca pariśuddhyati sākḥilyamādhuryāśayatā cākopyāśayatā cākṣubhitāśayatā cālubhitāśayatā cānunnāmāvanāmāśayatā ca sarvakṛtapratikṛtānām niḥkāṅkṣāśayatā ca satvakṛtapratikṛtānām kāṅkṣāśayatā cāśāṭhyamāyāvitāśayatā cāghanāśayatā ca pariśuddhyati / tasya caturbhyaḥ saṁgrahavastubhyo 'rthacaryātirikatatamā bhavati / daśabhyāḥ pāramitābhyāḥ kṣāntipāramitātirikatatamā bhavati na ca pariśeṣāsu na samudāgacchati yathā-balaṁ yathābhajamānam / iyaṁ bhavanto jinaputrā bodhisatvasya prabhākari nāma tṛtīyā bodhisatvabhūmiḥ samāsanirdeśataḥ /

P

yasyāṁ pratiṣṭhito bodhisatvo bhūyastvenendro bhavati devarājas tridaśādhipatiḥ kṛtī prabhuḥ satvānām kāmaraḡavinivartanopāyopasamhārāya kuśalaḥ satvān kāmapaṅkād abhyuddhartum / yac ca kiñcit 1 XX, l. 4 etc. jusqu'à la fin de la première bhūmi ; seulement, on doit lire ici : yathārūpeṇa vīryārambheṇaikakṣaṇalavamuhūrtena samādhīśatasahasraṁ ca pratilabhate, etc. " śatasahasram " au lieu de " śatam " (1 XX, l. 13-l. 21).

Bhūmi IV

A

Vajragarbha āha / yo 'yaṁ bhavanto jinaputrā bodhisatvas tṛtīyāyāṁ bodhisatvabhūmau supariśuddhālokaś caturthīm bodhisatvabhūmim

ākramati / sa daśabhir dharmālokapraveśair ākramati / katamair daśabhiḥ / yad uta satvadhātuvicāraṇālokapraveśena (mots soulignés abrégés : &) ca loka & ca dharma & cākāśa & ca vijñāna & ca kāma & ca rūpa & cārūpya & codārāśayādhimukti & ca mātāmyāśayādhimukti & / ebhir daśabhir dharmālokapraveśair ākramati /

B

Tatra bhavanto jinaputrā arcīṣmatyā bodhisatvabhūmeḥ sahapratilambhena bodhisatvaḥ samvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya daśabhir jñānaparipācakaiḥ dharmaiḥ / katamair daśabhiḥ / yad utāpratyudāvartyāśayatayā ca triratnābhedyaprasādanīṣṭhāgamanatayā ca saṃskārodāyavyayavibhāvanatayā ca (mot souligné abrégé : &) svabhāvānutpatti & ca lokaprayṭtinivṛtti & ca karmabhavopapatti & ca saṃsāranirvāṇa & ca satvakṣetrakarma & ca pūrvāntāparānta & cābhāvakṣaya & ca / ebhir bhavanto jinaputrā daśabhir jñānaparipācakaiḥ dharmaiḥ samavāgato bodhisatvaḥ samvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya /

C

Sa khalu punar bhavanto jinaputrā bodhisatvo 'syām arcīṣmatyām bodhisatvabhūmau pratiṣṭhito 'dhyātmaṃ kāye kāyānudarśi viharaty ātāpī samprajānan smṛtimān vinīya loka 'bhidyādaurmanasye (mots soulignés abrégés : &) / bahirdhā kāye & adhyātmaṃ bahirdhā kāye & / evam evādhyātmaṃ vedanāsu bahirdhā vedanāsv adhyātmaṃ bahirdhā vedanāsu / evam adhyātmaṃ citte bahirdhā citte 'dhyātmaṃ bahirdhā citte / adhyātmaṃ dharmeṣu dharmānudarśi etc. bahirdhā dharmeṣu dharmānudarśi etc. evam adhyātmaṃ bahirdhā dharmeṣu // so 'nutpannānām pāpakānām akuśalānām dharmānām anutpādāya cchandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pragrñāti samyak prapñidadhātī (mots soulignés abrégés : &) / utpannānām pāpakānām akuśalānām dharmānām prahāṇāya & anutpannānām kuśalānām dharmānām utpādāya & utpannānām kuśalānām dharmānām sthitaye 'sampramoṣāya vaipulyāya bhūyobhāvāya bhāvanāya paripūraye & // chandasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ

bhāvayati vivekaniśritam virāganiśritam nirodhaniśritam vyavasarga-pariṇatam (mots soulignés abrégés : &) / vīrya & citta & mimāṃsā & // sa śraddhendriyaṃ bhāvayati vivekaniśritam etc. vīryendriyaṃ etc. smṛtīndriyaṃ etc. samādhīndriyaṃ etc. prajñendriyaṃ etc. // sa śraddhābalaṃ bhāvayati etc. vīryabalaṃ etc. smṛtibalaṃ etc. samādhībalaṃ etc. prajñābalaṃ etc. // smṛtisambodhyaṅgaṃ bhāvayati etc. (mot souligné abrégé : &) dharmapravīcaya & etc. vīrya & etc. prīti & etc. prasrabdhi & etc. samādhī & etc. upekṣā & etc. // samyakdrṣṭiṃ bhāvayati etc. samyaksaṃkalpam etc. samyagvācam etc. samyakkarmāntam etc. samyagājīvam etc. samyagvyāyāmam etc. samyaksmṛtim etc. samyaksamādhim //

D

Tac ca sarvasatvasāpekṣatayā ca pūrvapranidhānābhīrharopastab-dhatayā ca mahākaruṇāpūrvamgamatayā ca mahāmaitryupetatayā ca sarvajñajñānādhyālambanatayā ca buddhakṣetraviṭhapanālamkārabhīrharatayā ca tathāgatabalavaiśāradyāveṇikabuddhadharmalakṣaṇānuvyañjanasvaraghoṣasampadabhīrharatayā cottarottaravaiśeṣīkadharmaparimārgaṇatayā ca gambhīrabuddhadharmavimokṣaśravaṇānugamanatayā ca mahopāyakausālyabalavicāraṇatayā ca /

E

Tasya khalu punar bhavanto jinaputrā bodhisatvasyāsyām arcīṣmatyām bodhisatvabhūmau sthitasya yānīmāni satkāyadrṣṭipūrvamgamāny ātmasatvajīvapoṣapudgalaskandhadhātuvātanābhīniveśasamucchritāny unmiñjitāni nīmiñjitāni vicintitāni vitarkitāni kelāyitāni mamāyitāni dhanāyitāni niketasthānāni tāni sarvāṇi vigatāni bhavanti sma /

F

Sa yānīmāni karmāṇy akaraṇīyāni samyak sambuddhavaripitāni saṃkleśopasaṃhitāni tāni sarveṇa sarvaṃ prajāhāti / yāni cemāni karmāṇi karaṇīyāni samyak sambuddhaprasastāni bodhimārgasambhārānukūlāni tāni samādāya vartate /

G

Sa bhūyasyā mātrayā yathā yathopāyaprajñābhiniṣṭhāni mārga-samudāgamāyā mārgāṅgāni bhāvayati tathā tathā snigdhacittas ca bhavati (mots soulignés abrégés : &) mṛdu & karmaṇya & hitasukhā-vaha & aparikliṣṭa & uttarottaraviśeṣaparimārgaṇa & jñānaviśeṣābhilāṣa & sarvajagatparitrāṇa & gurugauravānukūla & yathāśrutadharma-pratipatti & bhavati /

H

Sa kṛtajñas ca bhavati kṛtavedī ca sūrataś ca sukhasaṃvāsaś ca-
rjuś ca mṛduś cāgahanacārī ca nirmāyanirmāṇas ca suvacas ca prada-
kṣiṇagrāhī ca bhavati / sa evaṃ kṣamopeta evaṃ damopeta evaṃ
śamopeta evaṃ kṣamadamaśamopeta uttarāṇi bhūmipariśodhakāni
mārgāṅgāni manasikurvāṇaḥ samudācarann

I

aprasrabdhavīryas ca bhavaty (mots soulignés abrégés : &) aparik-
liṣṭa & apratyudāvartya & vipula & ananta & uttapta & asama &
asaṃhārya & sarvasatvapariṇāṣaṇa & nayānayavibhakta & bhavati /

J

Tasya bhūyasyā mātrayāśayadhātuś ca viśuddhyaty adhyāśayadhā-
tuś ca na viprivasaty adhimuktidhātuś cottapyate kuśalamūlavivṛddhiś
copajāyate lokamalakaśāyatā cāpagacchati sarvasaṃśayavimatisaṃ-
dehās cāsyocchidyante niṣkāṅkṣābhimukhatā ca paripūryate prīti-
prasrabdhī ' ca samudāgacchati tathāgatādhiṣṭhānaṃ cābhimukhibha-
vaty apramāṇacittāśayatā ca samudāgacchati /

K

Tasyāsyām arciṣmatyām bodhisatvabhūmau sthitasya bodhisat-
vasya 3 N, l. 1 etc. jusque : sampādayati (3 N, l. 6) / bhū-

1. dgaḥ ba daṅ bag yaṅs = bayasqulaṅ kigāt nuta aṅuta (vaste).

yastvena ca teṣāṃ tathāgatānāṃ śāsane pravrajati / tasya bhūyasyā
mātrayāśayādhyāśayādhimuktisamatā viśuddhyati / tasyāsyām arciṣ-
matyām bodhisatvabhūmau sthitasya bodhisatvasya (suit le passage
placé entre deux astérisques dans la 2^{me} bhūmi section EE) āśayā-
dhyāśayādhimuktisamatāviśuddhis tiṣṭhati tāni cāsyā kuśalamūlāni
sūttaptāni prabhāsvaratarāṇi ca bhavanti / tadyathāpi nāma bhavanto
jinaputrās tad eva jātarūpaṃ kuśalena karmāreṇābharaṇikṛtam asaṃ-
hāryaṃ bhavati tadanyair akṛtābharaṇair jātarūpaiḥ / evam eva
bhavanto jinaputrā bodhisatvasyāsyām arciṣmatyām bodhisatvabhū-
mau sthitasya tāni kuśalamūlāny asaṃhāryāṇi bhavanti tadanyeṣāṃ
adharabhūmisthitānāṃ bodhisatvānāṃ kuśalamūlaiḥ / tadyathāpi
nāma bhavanto jinaputrā maṇiratnaṃ jātaḥprabhaṃ pariśuddharaśmi-
maṇḍalam ālokapramuktam ' asaṃhāryaṃ bhavati tadanyair api
śuddhaprabhai ratnajātair anācchedyaprabhaṃ ca bhavati sarvamā-
rutodakapravarṣaiḥ / evam eva bhavanto jinaputrā bodhisatvo 'syām
arciṣmatyām bodhisatvabhūmau sthitaḥ sann asaṃhāryo bhavati
tadanyair adharabhūmisthitair bodhisatvair anācchedyajāṇāś ca
bhavati sarvamārakleśasamudācārāḥ / tasya caturbhyaḥ saṃgraha-
vastubhyaḥ samānārthatātirikṭatamā bhavati / daśabhyaḥ pāramitā-
bhyo vīryapāramitātirikṭatamā bhavati na ca pariśeṣāsu na samudā-
gacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā
bodhisatvasyārciṣmatī nāma caturthī bhūmiḥ / samāsanirdeśataḥ /
yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena suyāmo bhavati devarājaḥ
kṛtī prabhuḥ satvānāṃ satkāyadrṣṭisamudghātāya kuśalaḥ satvān
samyakdarśane pratiṣṭhāpayitum / yac ca kiñcit 3 P, l. 4 etc.
jusqu'à la fin de la 3^{me} bhūmi. On doit remplacer " śatasahasram " par " koṭīśatam ".

Bhūmi V

A

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvas catur-
thyām bodhisatvabhūmau superipūrṇamārgaḥ pañcamīm bodhisatva-

1. nor bu rin po che ḥod daṅ ldan pa ḥod zer gyi dkyil ḥkhor yoṅs su dag pa
can snaṅ ba rab tu gtoṅ ba ni ; mong. : gūrāl ün maṇḍal un gāgān i sayitur
jaruqui anu.

bhūmim avatarati / sa daśabhiḥ cittāśayaviśuddhisamatābhir avatarati / katamābhir daśabhiḥ / yad utātītabuddhadharmaviśuddhyāśaya-samatayā ca (mots soulignés abrégés : &) anāgatabuddhadharma & pratyutpannabuddhadharma & śīla & citta & dr̥ṣṭikāṅkṣāvimativilekhāpanayana & mārgāmārgajñāna & pratipatprahāṇajñāna ' & sarva-bodhipakṣyadharmottarottaravibhāvana & sarvasatvapariṇāśana & / ābhir daśabhiḥ cittāśayaviśuddhisamatābhir avatarati /

B

Sa khalu punar bhavanto jinaputrā bodhisatvaḥ pañcamīm bodhisatvabhūmim anuprāpta eṣām eva bodhipakṣyāṇām mārgāṅgāṇām suparikarmakṛtatvāt supariśodhitādhyāśayatvāc ca bhūya uttarakāla-mārgaviśeṣam abhiprārthayamānas tathatvānupratipannaś ca praṇi-dhānabalādhānataś ca kṛpāmaitrībhyām sarvasatvāparityāgataś ca puṇyajñānasambhāropacayataś cāpratiprasrabdhitaś copāyakaśāśayā-bhinirhārataś cottarottarabhūmyavabhāsālocanataś ca tathāgatādhi-ṣṭhānasampratyēṣanataś ca smṛtimatigatibuddhibalādhānataś cāpra-tyudāvartanīyamanasikāro bhūtvā /

C

idaṃ duḥkham āryasatyam iti yathābhūtaṃ prajānāti / ayaṃ duḥkhasamudayaḥ / ayaṃ duḥkhanirodhaḥ / iyaṃ duḥkhanirodhagā-minī pratipad āryasatyam iti yathābhūtaṃ prajānāti / sa saṃvṛti-satyakuśalaś ca (mots soulignés abrégés : &) bhavati paramārtha & lakṣaṇa & vibhāga & nistīraṇa & vastu & prabhava & kṣayānutpāda & mārgajñānāvātāra & sarvabodhisatvabhūmikramānusaṃdhiṇiṣpāda-natayā yāvat tathāgatajñānasamudaya & bhavati / sa parasatvānām yathāśayasamtoṣaṇāt saṃvṛtisatyam prajānāti (mots soulignés abrégés : &) ekanayasamavasaraṇāt paramārtha & svasāmānyalakṣaṇānu-bodhāl lakṣaṇa & dharmavibhāgavyavasthānānubodhād vibhāga & skandhadhātvaṇyatanavyavasthānānubodhān nistīraṇa & cittaśarīrapra-piḍanopanipātītatvād vastu & gatisaṃdhisambandhanatvāt prabhava

1. nan tan (pratipatti) daṇ spoṇ ba = kiciyāṅgūi kigāt tābēikūi.

& sarvajvaraparidāhātiantopaśamāt kṣayānutpāda & advayābhinirhā-rān mārgajñānāvātāra & sarvākārābhisambodhāt sarvabodhisatvabhū-mikramānusaṃdhiṇiṣpādanatayā yāvat tathāgatajñānasamudaya & / adhimuktijñānabalādhānān na khalu punar niravaśeṣajñānāt /

D

Sa evaṃ satyakauśalyajñānābhinirhṛtayā buddhyā sarvasaṃskṛtaṃ rīktaṃ tucchaṃ mṛṣāmoṣadharmāvisaṃvādaṃ hālālāpanam ' iti yathābhūtaṃ prajānāti / tasya bhūyasyā mātrayā satveṣu mahākaru-ṇābhīmukhībhavati mahāmaitrīyalokaś ca prādurbhavati /

E

Sa evaṃ jñānabalādhānaprāptaḥ sarvasatvasāpekṣo buddhajñānā-bhilāṣī pūrvāntāparāntaṃ sarvasaṃskāragatasya pratyavekṣate yathā pūrvāntato 'vidyābhavatr̥ṣṇāprasṛtānāṃ satvānām saṃsārasroto 'nuvā-hinām skandhālayānuccalitānām duḥkhaskandho vivardhate nirātmā niḥsatvo nirjīvo niṣpoṣo niṣpudgala ātmātmīyavigatas taṃ yathābhūtaṃ prajānāti / yathā cānāgatasyāśyaivāsatsammohābhilāṣasya vyavacche-daḥ paryanto niḥsaraṇaṃ nāsty asti ca tac ca yathābhūtaṃ prajānāti /

F

Tasyaivaṃ bhavaty āścaryaṃ yāvad ajñānasammūḍhā vateme bāla-prthagjanāḥ / yeṣām asaṃkhyeyā ātmabhāvā niruddhā nirudhyante nirotsyante ca / evaṃ ca kṣīyamāṇāḥ kāye na nirvidam utpādayanti / bhūyasyā mātrayā duḥkhanāntrā vivardhayanti / saṃsārasrotasaś ca mahābhayāu na nivartante / skandhālayaṃ ca notsṛjanti / dhātū-ragebhyas ca na nirvidyante / nandirāgataś cārakaṃ ca nāvabu-dhyante / ṣaḍāyatanaśūnyagrāmaṃ ca na vyavalokayanti / ahaṃkāra-mamakārābhiniveśānuśayaṃ ca na prajāhanti / mānadr̥ṣṭiśālyam ca noddharanti / rāgaḍveśamohajvalanaṃ ca na praśamayanti / avidyā-mohāndhakāraṃ ca na vidhamayanti² / tṛṣṇāṇṛvaṃ ca nocchoṣayanti /

1. tib. : brdsun pa slu baḥi chos can rku byed pa / byis pa ḥdrid pa : °dharmam visamvādakam.

2. cf. Śikṣāsamuccaya p. 288, l. 4.

daśabalasārthavāhaṃ ca na paryeṣante / mārāśayagahanānugatās ca
saṃsārasāgare vividhākuśalavitarkagrāhākule pariplavante /

G

Apratiśaraṇās tathā saṃvegā āpadyante bahūni duḥkhāni praty-
anubhavanti / yad uta jātijarāvyādhimarāṇaśokaparidevaduḥkhadaur-
manasyopāyāsān / hantāham eṣāṃ satvānāṃ duḥkhāntānāṃ anāthā-
nāṃ atrāṇānāṃ aśaraṇānāṃ alayanānāṃ aparāyaṇānāṃ andhānāṃ
avidyāṇḍakośapaṭālaparyāvanaddhānāṃ tamo 'bhibhūtānāṃ arthā-
yaiko 'dvitīyo bhūtvā tathārūpaṃ puṇyajñānasambhāropacayaṃ bi-
bharmi yathārūpeṇa puṇyajñānasambhāropacayena sambhṛtena ime
sarvasatvā atyantaviśuddhim anuprāpnuyur yāvad daśabalabalatām
asaṃgajjñānaniṣṭhām anuprāpnuyur iti /

H

Sa evaṃ suvilokitajñānābhiniṣṭhāyā buddhyā yat kiñcit kuśala-
mūlam ārabhate tat sarvasatvapariṭrāṇāyārabhate / sarvasatvahiṭyā
(mots soulignés abrégés : &) & sukhāya & anukampāyai & anupaḍra-
vāya & parimocanāya & anukarṣāya & prasādanāya & vinayāya &
parinirvāṇāyārabhate /

I

Sa bhūyasyā mātrayāsyāṃ pañcamyāṃ sudurjayāyāṃ bodhisatva-
bhūmau sthito bodhisatvaḥ smṛtimāṃś ca bhavaty asaṃpramoṣadhar-
matayā matimāṃś ca bhavati suvinīścitajñānatayā gatimāṃś ca bha-
vati sūtrārthagatisaṃdhāyabhāṣitāvabodhatayā hrīmāṃś ca bhavaty
ātmaparānuraṅgaṇatayā dhṛtimāṃś ca bhavati saṃvaracāritrānuta-
rgatayā buddhimāṃś ca bhavati sthānāsthānakauśalyasuvicāritatayā
jñānānugatā ca bhavaty aparapraṇeyatayā prajñānugatā ca bhavaty
arthānarthasambhedapadakuśalatayābhijñānirhārāprāpta ca bhavati
bhāvanābhiniṣṭhākuśalatayopāyakuśalā ca bhavati lokānūvartana-
tayā /

J

atṛpta ca bhavati puṇyasambhāropacayatayā / apratiprasrabdha-
vīrya ca bhavati jñānasambhāraparyeṣanatayā / aparikhinnāśaya ca
bhavati mahāmaitrīkṛpāsambhārasambhṛtatayā / aśīthilaparyeṣa-
ṇābhīyukta ca bhavati tathāgatabalavaiśāradyāveṇīkabuddhadharma-
paryeṣanatayā / svābhiniṣṭhāmanasikārānugatā ca bhavati buddha-
kṣetraviṭhapanālaṃkārabhīnirhṛtatayā / vicitrakuśalakriyābhīyukta
ca bhavati lakṣaṇānūvyājanasamudāyananatayā / satatasamitaṃ sva-
bhīyukta ca bhavati tathāgatakāyavākēcittālaṃkāraparyeṣanatayā /
mahāgauravopasthānāśilā ca bhavati sārva bodhisatvadharmabhāṇa-
kaśuśrūṣaṇatayā / apratibhācitta ca bhavati bodhicittamahopāya-
kauśalyasaṃdhyupasaṃhitalokapracāratayā / rātriṃdivam anyacitta-
parivarjita ca bhavati sarvasatvapariṭrāṇābhīyogatayā /

K

Sa evaṃ abhīyukto dānenāpi satvān paripācayati priyavadyatayāpy
arthakriyayāpi samānārthatayāpi rūpakāyasamdarśanenāpi dharmā-
deśanayāpi bodhisatvacaryāprabhāvanayāpi tathāgata māhātmyapra-
kāśanatayāpi saṃsāradoṣasamdarśanenāpi buddhajñānānūsaṃsāpari-
kīrtanenāpi maharddhivikurvaṇābhiniṣṭhāraṇānopacārakriyāprayogair
api satvān paripācayati / sa evaṃ satvapariṭrāṇābhīyukto buddhajñā-
nānugatacittasamṫāno 'pratyudāvartanīyakuśalamūlaprayogo vaiśeṣi-
kadharmaparimārgaṇābhīyuktaḥ /

L

yānīmāni satvahiṭāni loke pracaranti tadyathā lipiśāstramudrāsam-
khyāgaṇanānikṣepādīni nānādhātutantracikitsātantrāṇi śoṣāpasmāra-
bhūtagrahapraṭiśedhakāni viśavetāḍaprayogapratighātakāni kāvyānā-
ṭakākhyānagāndharvetihāsasampraharṣaṇāni grāmanagarodyānanadi-
sarastāḍāgapuṣkarīṇīpuṣpaphalausadhivanaṣaṇḍābhiniṣṭhārāṇi suvar-
ṇarūpyamaṇimuktāvaiddīryasaṃkhaṣilāpravāḍaratnākaraṇidārśanāni
candrasūryagrahajyotirnakṣatrabhūmicālaṃgāśakunīsvapnanimittāni
pradeśapraveśāni sarvāṅgapratyāṅgalakṣaṇāni cārānucāraprayogāni

mittāni samvaracāritrasthānadhyānābhijñāpramāṇārūpyasthānāni yāni cānyāny apy aviheṭhanāvihimsāsasamprayuktāni sarvasatvāhitasukhāvahāni tāny apy abhinirharati kārūṇikatayānupūrvabuddhadharmapratīṣṭhāpanāya /

M

Tasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya bodhisatvasya 1 VV, l. 2 etc. jusque : pariāmayati (1 VV, l. 12) / tāṃś ca tathāgatān arhataḥ samyaksambuddhān paryupāste teṣāṃ ca sakāśād gauravacitrikāreṇa satkṛtya dharmadeśanāṃ śṛṇoty udgrhṇāti dhārayati śrutvā ca yathābalaṃ yathābhajamānaṃ pratipattiyā sampādayati / bhūyastvena ca teṣāṃ tathāgatānāṃ śāsane pravrajati pravrajitaś ca śrutadhārī dharmabhāṇako bhavati / sa bhūyasyā mātrayā śrutācāradhāraṇīpratīlabdho dharmabhāṇako bhavaty anekēṣāṃ ca buddhakoṭīniyutaśatasahasrāṇāṃ antike 'nekakalpakotiṇiyutaśatasahasrāṇy asampramoṣatayā tasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasyānekān kalpāṃś tāni kuśalamūlāny uttapyante parīśuddhyanti prabhāsvaratarāṇi ca bhavanty anekāni kalpaśatāni ... etc. 2 EE, l. 6-9 tasya tāni kuśalamūlāny uttapyante parīśuddhyanti prabhāsvaratarāṇi ca bhavanti / tadyathāpi nāma bhavanto jinaputrāś tad eva jātārūpaṃ musāragalvasrṣṭaṃ bhūyasyā mātrayottapyate parīśuddhyati prabhāsvaratarāṃ bhavati / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñāvicāritāni bhūyasyā mātrayottapyante parīśuddhyanti prabhāsvaratarāṇi ca bhavanti jñānaprayogaṇābhinirhārād asaṃhāryavicāritatamāni ca bhavanti / tadyathāpi nāma bhavanto jinaputrāś candrasūryagrahajyotirnakṣatrāṇāṃ vimānālokaprabhā vātamaṇḍalibhir asaṃhāryā bhavati mārutāsādhāraṇā ca / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñājñānacittavicāraṇānugatāny asaṃhāryāni bhavanti sarvasrāvaka-pratyekabuddhair laukikāsādhāraṇāni ca bhavanti / tasya daśa-bhyaḥ pāramitābhyo dhyānapāramitātiriktatamā bhavati na ca parīśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānaṃ / iyaṃ bhavanto jinaputrā bodhisatvasya sudurjayā nāma pañcamī bodhi-

satvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena samtuṣito bhavati devarājaḥ kṛtī prabhuḥ satvānāṃ sarvātīrthyāyatanavinivartanāya kuśalaḥ satvān satyeṣu pratiṣṭhāpayitum / yat kiñcit 3 P, l. 4 etc. jusqu'à la fin de la 3^{me} bhūmi. On doit remplacer ici « śatasahasram » par « koṭīśahasram ».

Bhūmi VI

A'

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ pañcamyāṃ bodhisatvabhūmau suparipūrṇamārgaḥ śaṣṭhīm bodhisatvabhūmim avatarati / sa daśabhir dharmaśamatābhir avatarati / katamābhir daśabhiḥ / yad uta sarvadharmānimittasamatayā ca sarvadharmākṣaṇasamatayā ca sarvadharmānutpādasamatayā ca sarvadharmājātasamatayā ca sarvadharmaviviktasamatayā ca sarvadharmādivīśuddhisamatayā ca sarvadharmāniṣprapañcasamatayā ca sarvadharmānāvīryūhānirvyūhasamatayā ca sarvadharmamāyāśvapnapratibhāsapratīśrutkodakacandrapratibimbānirmāṇasamatayā ca sarvadharmabhāvābhāvādvayasamatayā ca / ābhir daśabhir dharmasamatābhir avatarati //

Sa evaṃsvabhāvān sarvadharmān pratyavekṣamāṇo 'nuṣṇjann anu-lomayann avilomayan śraddadhann abhiyan pratiyann avikalpayann anusaran vyavalokayan pratipadyamānaḥ śaṣṭhīm abhimukhīm bodhisatvabhūmim anuprāpnoti tikṣṇayānulomikyā kṣāntiyā / na ca tāvad anutpattikadharmakṣāntimukham anuprāpnoti //

B

Sa evaṃsvabhāvān sarvadharmān anugacchan bhūyasyā mātrayā mahākaruṇāpūrvamgamatvena mahākaruṇādhīpateyatayā mahākaruṇāparipūraṇārthaṃ lokasya sambhavaṃ ca vibhavaṃ ca vyavalokayate //

1. Texte des sections A-O établi d'après L. de la Vallée Poussin, « Douze causes » p. 115-120.

C

Tasya lokasya sambhavaṃ ca vibhavaṃ ca vyavalokayata evaṃ bhavati / yāvatyo lokasamudācāropapattayaḥ sarvās tā ātmābhīniveśato bhavanti / ātmābhīniveśavigamato na bhavanti lokasamudācāropapattaya iti //

Tasyaivaṃ bhavati / tena khalu punar ime bālabuddhaya ātmābhīniviṣṭā ajñānatimīrāvṛtā bhāvābhāvābhilāṣiṇo 'yonīśomanasikāraprasṛtā vipathaprayātā mithyānucāriṇaḥ puṇyāpuṇyāneñjyān abhisam-skārān upacinvanti / teṣāṃ tuḥ saṃskārair avaropitaṃ cittabījāṃ sāsraṇaṃ sopādānaṃ āyatyūṃ jātijarāmaraṇapunarbhavābhīnīrvṛtti-sambhavopagataṃ bhavati / karmakṣetrālayaṃ avidyāndhakāraṃ tṛṣṇāsnehaṃ asmiṃśāpariṣyandanaṭaḥ / dṛṣṭikṛtājālapravṛddhyā ca nāmarūpāṅkuraḥ prādurbhavati / prādurbhūto vivardhate / vivṛddhe nāmarūpe pañcānāṃ indriyāṇāṃ pravṛttir bhavati / pravṛttānāṃ indriyāṇāṃ anyonya[sam]nīpātataḥ sparśaḥ / sparśasya nīpātato vedanā prādurbhavati / vedanāyās tata uttare 'bhinandanā bhavati / tṛṣṇābhinandanata upādānaṃ vivardhate / upādāne vivṛddhe bhavaḥ sambhavati / bhava sambhūte skandhapañcakam uumajjati / unmaṅgaṃ skandhapañcakam gatipañcake 'nupūrvam mlāyati / mlānaṃ vigacchati / mlānavigamāḥ jvaraparidāghaḥ / jvaraparidāghanidānāḥ sarvaśokaparidevaduhkhadaurmanasyopāyāsāḥ samudāgacchanti / teṣāṃ na kaścīt samudānetā / svabhāvānābhogābhyāṃ ca vigacchanti / na caiṣāṃ kaścīt vigamayitā //

Evaṃ bodhisatvo 'nūlomākāraṃ pratītyasamutpādaṃ pratyavekṣate /

D

Tasyaivaṃ bhavati / satyeṣv anābhījñānaṃ paramārthato 'vidyā / avidyāprakṛtasya karmaṇo vipākaḥ saṃskārāḥ / saṃskārasaṃnīśritaṃ prathamam cittam vijñānaṃ / vijñānasahajāś catvāra upādānaskandhā nāmarūpam / nāmarūpavivṛddhiḥ ṣaḍāyatanam / indriyaviṣayavijñānatrayasamavahānaṃ sāsraṇaṃ sparśaḥ / sparśasahajā vedanā / vedanādhyavasānaṃ tṛṣṇā / tṛṣṇāvivṛddhir upādānaṃ / upādānaprasṛtaṃ sāsraṇaṃ karma bhavaḥ / karmaniṣyando jātiḥ skandhonmājja-

naṃ / skandhaparipāko jarā / jīrṇasya skandhabhedo maraṇam / mriyamāṇasya vigacchataḥ sammūḍhasya sābhiṣvaṅgasya hṛdaya-saṃtāpaḥ śokaḥ / śokasamutthitā vākpralāpāḥ paridevaḥ / pañcendriyanipāto duḥkham / manodṛṣṭinipāto daurmanasyaṃ duḥkhadaurmanasyabahulatvasambhūta upāyāsāḥ // Evam ayaṃ kevalo duḥkhaskandho duḥkhavṛkṣo 'bhīnīrvartate / kārakavedakavirahita iti //

Tasyaivaṃ bhavati / kārakābhīniveśataḥ kriyāḥ prajñāyante / yatra kārako nāsti kriyāpi tatra paramārthato nopalabhyate //

E

Tasyaivaṃ bhavati / cittamātram idaṃ yad idaṃ traidhātukam /

F

yāny apīmāni dvādaśa bhavāṅgāni tathāgatena prabhedaśo vyākhyātāny api sarvāny eva cittasamāśritāni ¹ // tat kasya hetoḥ / yasmin vastuni hi rāgasamyuktaṃ cittam utpadyate tad vijñānaṃ / vastusaṃskāre 'smin (?) moho 'vidyā / avidyācittasahajaṃ nāmarūpam / nāmarūpavivṛddhiḥ ṣaḍāyatanam / ṣaḍāyatanabhāgiyaḥ sparśaḥ / sparśasahajā vedanā / vedayato 'vitṛptis tṛṣṇā / tṛṣṇārtasya saṃgraho 'parityāga upādānaṃ / eṣāṃ bhavāṅgānāṃ sambhavo bhavaḥ / bhavonmājjanam jātiḥ / jātiparipāko jarā / jarāpagamo maraṇam iti //

G

Tatrāvidyā dvividhakāryapratyupasthānā bhavati / ālambanataḥ satvān sammohayati / hetuṃ ca dadāti saṃskārābhīnīrvṛttaye // Saṃskārā api dvividhakāryapratyupasthānā bhavanti // anāgatavipākābhīnīrvṛttiṃ ca kurvanti / hetuṃ ca dadāti vijñānābhīnīrvṛttaye // Vijñānaṃ api dvividhakāryapratyupasthānaṃ bhavati / bhavapratisaṃdhiṃ ca karoti / hetuṃ ca dadāti nāmarūpābhīnīrvṛttaye // Nāmarūpam api dvividhakāryapratyupasthānaṃ bhavati / anyonopastambhanaṃ ca karoti / hetuṃ ca dadāti ṣaḍāyatanābhīnīrvṛttaye //

1. passage correspondant dans les gāthās finales : te cittamātratraidhātukam otaranti / api cābhavāṅga iti dvādaśa ekacitte /

Ṣaḍāyatanam api dvividhakāryapratyupasthānam bhavati / svaviṣaya-vibhaktitām cādarśayati / hetuṃ ca dadāti sparśābhiniṣṭhāyate // Sparśo 'pi dvividhakāryapratyupasthāno bhavati / ālambanasparśanam ca karoti / hetuṃ ca dadāti vedanābhiniṣṭhāyate // Vedanāpi dvividhakāryapratyupasthānā bhavati / iṣṭāniṣṭobhayavimuktānubhavanam ca karoti / hetuṃ ca dadāti tṛṣṇābhiniṣṭhāyate // Tṛṣṇāpi dvividhakāryapratyupasthānā bhavati / saṃprajānīyavastusaṃrāgam ca karoti / hetuṃ ca dadāti upādānābhiniṣṭhāyate // Upādānam api dvividhakāryapratyupasthānam bhavati / saṃkleśabandhanam ca karoti / hetuṃ ca dadāti bhavābhiniṣṭhāyate // Bhavo 'pi dvividhakāryapratyupasthāno bhavati / anyabhavagatipratyadhiṣṭhānam ca karoti / hetuṃ ca dadāti jātyabhiniṣṭhāyate // Jātir api dvividhakāryapratyupasthānā bhavati / skandhonmajjanam ca karoti / hetuṃ ca dadāti jarābhiniṣṭhāyate // Jarāpi dvividhakāryapratyupasthānā bhavati / indriyapariṇāmanam ca karoti / hetuṃ ca dadāti maraṇasamavādhānābhiniṣṭhāyate // Maraṇam api dvividhakāryapratyupasthānam bhavati / saṃskāravidhvamsanam ca karoti / aparijñānānucchedam ceti //

H

Tatrāvidyāpratyayāḥ saṃskārā ity avidyāpratyayatā saṃskārāṇām anuccheda upastambhaś ca / saṃskārapratyayaṃ vijñānam iti saṃskārapratyayatā vijñānānam anuccheda upastambhaś ca jātipratyayatā jarāmaraṇasyānuccheda upastambhaś ca.

Avidyānirodhāt saṃskāranirodha ity avidyāpratyayatābhāvāt saṃskārāṇām vyupaśamo 'nupastambhaś ca jātipratyayatābhāvāj jarāmaraṇasya vyupaśamo 'nupastambhaś ca //

I

Tatrāvidyā tṛṣṇopādānam ca kleśavartmano 'vyavacchedaḥ / saṃskārā bhavaś ca karmavartmano 'vyavacchedaḥ / pariśeṣaṃ duḥkḥlo vartmano 'vyavacchedaḥ / pravibhāgataḥ pūrvāntāparāntanirodho vartmano vyavacchedaḥ // Evam eva trivartma nirātma kam ātmātmīyarahitam sambhavati ca asambhavayogena / vibhavati ca avibhavayogena svabhāvato naḍakalāpasadṛśam //

J

Api tu khalu punar yad ucyate / avidyāpratyayāḥ saṃskārā ity eṣā paurvāntiky apekṣā / vijñānam yāvad vedanety eṣā pratyutpannāpekṣā / tṛṣṇā yāvad bhava ity eṣāparāntiky apekṣā / ata ūrdhvam asya pravṛttir iti / avidyānirodhāt saṃskāranirodha ity apekṣāvyavaccheda eṣaḥ //

K

Api tu khalu punas triduḥkhatā dvādaśa bhavāṅgāny upādāya / tatrāvidyā saṃskārā yāvat ṣaḍāyatanam ity eṣā saṃskāraduḥkhatā / sparśo vedanā caiṣā duḥkḥkhatā / pariśeṣāṇi bhavāṅgāny eṣā pariṇāmaduḥkhatā / avidyānirodhāt saṃskāranirodha iti triduḥkhatāvyavaccheda eṣaḥ //

L

Avidyāpratyayāḥ saṃskārā iti hetupratyayaprabhavatvaṃ saṃskārāṇām / evam pariśeṣāṇām / avidyānirodhāt saṃskāranirodha ity abhāvaḥ saṃskārāṇām / evam pariśeṣāṇām //

Avidyāpratyayāḥ saṃskārā ity utpādavinibandha eṣaḥ / evam pariśeṣāṇām / avidyānirodhāt saṃskāranirodha iti vyayavinibandha eṣaḥ / evam pariśeṣāṇām //

Avidyāpratyayāḥ saṃskārā iti bhāvānulomaparikṣā / evam pariśeṣāṇām / avidyānirodhāt saṃskāranirodha iti kṣayavyayānulomaparikṣā / evam pariśeṣāṇām //

M

Sa evam daśākāram pratītyasamutpādam pratyavekṣate 'nuloma-pratīlomam yad uta bhavāṅgānusamdhitaś ca ekacittasamavasaraṇataś ca svakarmāsambhedataś ca avinirbhāgataś ca trivartmānuvartanataś ca pūrvāntapratyutpannāparāntāvekṣaṇataś ca triduḥkhatāsamudaya-taś ca hetupratyayaprabhavataś ca utpādayavyayavinibandhanataś ca abhāvākṣayatāpratyavekṣaṇataś ca //

N

Tasyaivam daśākāram prātītyasamutpādam pratyavekṣamāṇasya nirātmato niḥsatvato nirjīvato niḥpudgalataḥ kārakavedakarahitato 'svāmikato hetupratyayādhlīnataḥ svabhāvasūnyato viviktato 'svabhāvataś ca prakṛtyā pratyavekṣamāṇasya sūnyatāvimokṣamukham ājātaṁ bhavati //

Tasyaivam bhavāṅgānām svabhāvanirodhātyantavimokṣapratyupasthānato na kiñcid dharmanimittam utpadyate / ato 'syānimittavimokṣamukham ājātaṁ bhavati //

Tasyaivam sūnyatānimittam avatīrṇasya na kaścīd abhilāṣa utpadyate / anyatra mahākaruṇāpūrvakāt satvaparipācanād evaṁ asyāprāpihitavimokṣamukham ājātaṁ bhavati //

Ya imāni trīṇi vimokṣamukhāni bhāvayann ātmaparasamjñāpagataḥ kārakavedakasamjñāpagato bhāvābhāvasamjñāpagato

O

bhūyasyā mātrayā mahākaruṇāpūrvakāḥ prayujyate 'pariniṣpannānām bodhyaṅgānām pariniṣpattaye / tasyaivam bhavati / saṁyogāt saṁskṛtaṁ pravartate / viśaṁyogān na pravartate / sāmāgryāḥ saṁskṛtaṁ pravartate / viśāmagryā na pravartate / hanta vāyam evaṁ bahudoṣaduṣṭaṁ saṁskṛtaṁ viditvāsya saṁyogasyāsyāḥ sāmāgryā vyavacchedaṁ kariṣyāmo na cātyantopaśamaṁ sarvasaṁskārāṇām avirāgayiṣyāmaḥ ' satvaparipācanatāyai //

evaṁ asya bhavanto jinaputrāḥ saṁskāragataṁ bahudoṣaduṣṭaṁ svabhāvarahitam anutpannāniruddhaṁ prakṛtyā pratyavekṣamāṇasya mahākaruṇābhīnirhārataś ca satvakā[r]jyānutsargataś cāsaṅgajñānābhīmukho nāma prajñāpāramitāvihāra āmukhībhavaty avabhāsayogena // Sa evaṁ jñānasamanvāgataḥ prajñāpāramitāvihārāvabhāsito bodhyaṅgāhārakāmś ca pratyayān upasaṁharati / na ca saṁskṛtasamvāsena saṁvasati / svabhāvopaśamaṁ ca saṁskāraṇāṁ pratyavekṣate / na ca tatrāvatīṣṭhate bodhyaṅgāparityaktatvāt [var. °paripūritvāt] //

1. MSS. de Paris : adhigamiṣyāmaḥ.

P

Tasyāsyām abhimukhyām bodhisatvabhūmau sthitasya bodhisatvasyāvatārasūnyatā ca nāma samādhir ājāyate (mots soulignés abrégés : &) / svabhāva & paramārtha & parama & mahā & samprayoga & abhinirhāra & yathāvadavikalpa & sāpekṣa & vinirbhāgāvinirbhāga & nāma samādhir ājāyate / tasyaivampramukhāni daśasūnyatāsamādhimukhaśatasahasrāṇy āmukhībhavanti / evaṁ animittasamādhimukhaśatasahasrāṇy aprāpihitasamādhimukhaśatasahasrāṇy āmukhībhavanti /

Q

Tasya bhūyasyā mātrayāsyām abhimukhyām bodhisatvabhūmau sthitasya bodhisatvasyābhedyāśayatā ca paripūryate (mots soulignés abrégés : &) / niyata & kalyāṇa & gambhīra & apratyudāvartya & apratiprasrabdha & vimala & ananta & jñānābhilāṣa & upāyaprajñāsamprayoga & paripūryate /

R

Tasyaite daśa bodhisatvāśayāḥ svanugatā bhavanti tathāgatabodhau / apratyudāvartaniyavīryaś ca bhavati sarvaparapravāḍibhiḥ / samavasṛtaś ca bhavati jñānabhūmau / vinivṛttaś ca bhavati śrāvaka-pratyekabuddhabhūmibhyaḥ / ekāntikaś ca bhavati buddhajñānābhīmukhatāyām / asaṁhāryaś ca bhavati sarvamāraḥśasamudācāraiḥ / supratīṣṭhitaś ca bhavati bodhisatvajñānālokatāyām / superibhāvitaś ca bhavati sūnyatānimittāprāpihitadharmaśasamudācāraiḥ / samprayuktaś ca bhavaty upāyaprajñāvicāraiḥ / vyavakīrṇaś ca bhavati bodhipākṣikadharmābhīnirhārāiḥ / tasyāsyām abhimukhyām bodhisatvabhūmau sthitasya prajñāpāramitāvihāro 'tiriktatara ājāto bhavati tīkṣṇā cānulomikī tṛtīyā kṣāntir eṣāṁ dharmāṇāṁ yathāvadanulomatayā na vilomatayā /

S

Tasyāsyām abhimukhyām bodhisatvabhūmau sthitasya bodhisatvasya 5 M, l. 2 etc. jusque : śrutvā ca (5 M, l. 5) yathāvat samā-

pattiprajñājñānālokatayā prayujyate pratipattitaś cādhārayati / sa bhūyasyā mātrayā tathāgatadharmakośaprāpto bhavati / tasyāsyām abhimukhyām bodhisatvabhūmau sthitasyānekān kalpāms tāni kuśalamūlāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti / anekāni kalpaśatāni etc. 2 EE, I. 6-9 tāni kuśalamūlāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti / tadyathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ vaiḍūryaparīṣṭaṃ bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavati / evam eva bhavanto jinaputrā bodhisatvasyāsyām abhimukhyām bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñājñānavicāritāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti bhūyo bhūyaś ca praśamāsamhāryatām gacchanti / tadyathāpi nāma bhavanto jinaputrās candrābhā satvāśrayāṃś ca prahlādayaty asaṃhāryā ca bhavati catasṛbhir vātamaṇḍalībhiḥ / evam eva bhavanto jinaputrā bodhisatvasyāsyām abhimukhyām bodhisatvabhūmau sthitasya tāni kuśalamūlāny anekeśāṃ satvakoṭīnayutaśatasahasrāṇāṃ kleśajvālāḥ praśamayanti prahlādayanty asaṃhāryāṇi ca bhavanti caturbhir mārāvacaraiḥ ¹ / tasya daśabhyah pāramitābhyah prajñāpāramitātīrīkātāmā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasyābhimukhī nāma śaṣṭhī bodhisatvabhūmiḥ samāsanirdeśataḥ / yasyām pratiṣṭhito bodhisatvo bhūyastvena sunirmīto bhavati devarājaḥ kṛtī prabhuḥ satvānām abhimānaprati-prasrabdhaye kuśalaḥ satvāny ābhimānikadharmebhyo vinivartayitum / asaṃhāryaś ca bhavati sarvaśrāvaka-pariprechāyām kuśalaḥ satvān pratiṭṭyasamutpāde 'vatārayitum / yac ca kiñcit 3 P, I. 4 etc. jusqu'à la fin de la 3^{me} bhūmi. On doit remplacer ici "śatasahasram" par "koṭīśatasahasram".

1. a) pañcaskandha ; b) kleśa ; c) maraṇa ; d) devaputta (Kokuyakudaizōkyō I n° 2, p. 20).

Bhūmi VII ¹

A

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ śaṣṭhy-āṃ bodhisatvabhūmau suparipūrṇabodhisatvamārgaḥ saptamīm bodhisatvabhūmim ākramati // sa daśabhir upāyaprajñājñānābhinirhṛtair mārgāntarārambhaviśeṣair ākramati / katamair daśabhiḥ / yad uta (1) śūnyatānimittaprajñāhitasamādhisuparibhāvitamānasaś ca bhavati / mahāpuṇyājñānasambhāropacayaṃ ca sambibharti // (2) nairātmya-niḥsatvanirjīvaniṣpudgalatām ca sarvadharmāṇām avatarati / catura-pramāṇābhinirhāraṃ ca notsṛjati // (3) puṇyadharmocchrayapāramitābhisamskāraṃ cābhisamskaroti / na ca kiñcid dharmam abhiniviśate // (4) sarvatraidhātukavivekaprāptaś ca bhavati / traidhātuka-viṭhapanālāmākārābhinirhāraṃ cābhinirharati // (5) atyantaśāntopāśāntaś ca sarvakleśajvālāpagamād bhavati / sarvasatvarāgadveṣakleśajvālāpraśamābhinirhāraṃ cābhinirharati // (6) māmāmaricisvapna-pratibhāsapraṭiśrutkodakacandrapratibimbānirmāṇābhāvābhāvasva-bhāvādvayānugataś ca bhavati / karmakriyāvibhaktiāpramāṇāśaya-tām cābhinirharati // (7) ākāśasamakṣetrapathasubhāvitamānaś ca bhavati / buddhakṣettraviṭhapanālāmākārābhinirhāraṃ cābhinirharati // (8) prakṛtidharmakāyātām ca sarvabuddhānām avatarati / rūpakāya-lakṣaṇānuvyañjanaviṭhapanālāmākārābhinirhāraṃ cābhinirharati // (9) anabhilāpyarutaghoṣāpagatām ca prakṛtiśāntām tathāgataghoṣam adhimucyate / sarvasvarāṅgavibhaktiśuddhyalāmākārābhinirhāraṃ cābhinirharati // (10) ekakṣaṇatryadhvānubodhaṃ ca buddhānām bhagavatām avatarati / nānālakṣaṇakalpasamkhyāvibhāvanām cānu-praviśati satvāśayavibhāvanayā // ebhir bhavanto jinaputrā daśabhir upāyaprajñājñānābhinirhṛtair mārgāntarārambhaviśeṣair bodhisatvaḥ śaṣṭhyā bodhisatvabhūmeḥ saptamīm bodhisatvabhūmim ākrānta ity ucyate //

1. Texte de la septième bhūmi établi d'après J. Rahder, Daśabhūmika-sūtram, Seventh Stage, Acta Orientalia IV. 3. (1926)

B

Sa saptamyām bodhisatvabhūmau sthito bodhisatvo 'pramāṇasatva-dhātum avatarati / apramāṇam ca buddhānām bhagavatām satvapari-pācanavinayakarmāvatarati // (2) a. (= apramāṇam) lokadhātum av. (= avatarati) / a. ca bm. (= buddhānām bhagavatām) kṣetrapari-suddhim av. // (3) a. ca dharmanānātvam av. / a. ca bm. jñānābhi-sambodhim av. // (4) a. kṛpasamkhyāpraveśam av. / a. bm. trya-dhvanubodham av. // (5) a. satvānām adhimuktinānātvaviśeṣam av. / a. bm. rūpakāyanānātvadarśanam av. // (6) a. satvānām āśayendriya-nānātvam av. / a. bm. ghoṣodāhārasatvasantoṣaṇam av. // (7) a. sat-vānām cittacaritanānātvam av. / a. bm. jñānaprasarānugamam av. // (8) a. śrāvakayānaniryāṇādhimuktinānātvam av. / a. bm. mārgade-śanāvatāram av. // (9) a. pratyekabuddhayānasamudāgamaniṣpattim av. / a. bm. gambhīrajñānamukhapraveśanirdeśam av. // (10) bodhi-satvānām bodhisatvacaryāprayogam av. / a. bm. mahāyānasamudayā-vatāranirdeśanām av. //

C

Tasyaivam bhavaty evam apramāṇaḥ khalu punas tathāgatānām arhatām samyaksambuddhānām viśayo yasya na sukarā samkhyā kartum kalpakotiśatasahasrair yāvad etāvadbhīr api kalpakotiṇiyuta-śatasahasraiḥ // sarvabm. viśayo 'smābhiḥ samupasthāpayitavyo 'nā-bhogato 'kalpāvikalpataś ca paripūrayitavya iti // sa evam supratya-vekṣitajñānābhijñāḥ satatasamitam abhiyukta upāyaprajūāparibhāvi-teṣu mārgāntarārambhaviśeṣeṣu supratīṣṭhito bhavaty avicālyayo-gena //

D

Sa ekakṣaṇam api mārgābhīnirhārān na vyuttiṣṭhate sa gacchann eva jñānābhīnirhārayukto bhavati tiṣṭhann api niṣaṇṇo 'pi śayāno 'pi svapnāntaragato 'py apagatanīvaraṇaḥ sarveryāpathe sthito 'virahito bhavaty ebhir evamrūpaiḥ samjñāmanasikāraiḥ // tasya sarvacittot-pāde daśānām bodhisatvapāramitānām samudāgamapari-pūriḥ samu-dāgacchati // tat kasmād dhetoḥ // tathā hi sa bodhisatvaḥ sarvāmś

cittotpādān utpannotpannān mahākāruṇāpūrvakān buddhadharmasa-mudāgamāya tathāgatajñānāya pariṇāmayati // tatra yaḥ kuśalamū-lasya satvebhya utsargo buddhajñānaparyeṣamāṇasyeyam asya dāna-pāramitā (1) // yaḥ praśamaḥ sarvakleśaparidāhānām iyaṁ asya śīlap. (p. = pāramitā) (2) // yā kṛpāmaitrīpūrva(m)gamā sarvasatveṣu kṣāntir iyaṁ asya kṣāntip. (3) // ya uttarottarakuśaladharmātrīpta-tayārambhaḥ parākrama iyaṁ asya vīryap. (4) // yāvīpratisāryavisṛ-tamārgatā sarvajñajñānābhīmukhatheyam asya dhyānap. (5) // yā sarvadharmānām prakṛtyanutpādābhīmukhī kṣāntir iyaṁ asya pra-jñāp. (6) // yāpramāṇajñānābhīnirhāra iyaṁ asyopāyakauśalyap. (7) // ya uttarottarapraṇīdhānajñānaspharaṇābhīnirhāra iyaṁ asya praṇī-dhānap. (8) // sarvāparapravādimārasamghair mārgānācchedyateyam asya balap. (9) // yad yathāvat sarvadharmajñānanitīraṇam iyaṁ asya jñānap. (10) // evam asya bhavanto jinaputrā bodhisatvasya dūraṅgamāyām bodhisatvabhūmau sthitasyemā daśa pāramitāḥ kṣaṇe kṣaṇe paripūryante / evam catvāri samgrahavastūni paripūryante catvāri cādhiṣṭhānāni saptatrimśad bodhipakṣyāś ca dharmās trīṇi ca vimokṣamukhāni samāsataḥ sarvabodhyaṅgikā dharmāḥ kṣaṇe kṣaṇe paripūryante //

E

Evam ukte Vimukticandro bodhisatvo Vajragarbham bodhisatvam etad avocat // kiṁ punar bho jinaputrā asyām eva saptamyām bodhi-satvabhūmau sthitasya bodhisatvasya sarvabodhyaṅgikā dharmāḥ ' kṣaṇe kṣaṇe paripūryante / āhosvit sarvāsu daśasu bodhisatvabhūmi-ṣu // Vajragarbha āha // sarvāsu bho jinaputrā daśasu bodhisatvabhū-miṣu bodhisatvasya sarvabodhyaṅgāni kṣaṇe kṣaṇe paripūryante / tada-tirekeṇa punar asyām eva saptamyām bodhisatvabhūmau // tat kasya hetoḥ // iyaṁ bho. (= bho jinaputrā) bodhisatvabhūmiḥ prāyogika-caryāparipūrāṇi ca jñānābhījñācaryākramaṇi ca / api tu khalu punar bho. prathamāyām bodhisatvabhūmau sarvapraṇīdhānādhyaḥlamba-nena bodhisatvasya sarvabodhyaṅgāni kṣaṇe kṣaṇe paripūryante / dvitīyāyām cittamalāpanayanena / tritīyāyām praṇīdhānavivardhana-

tayā dharmāvabhāsapratilambhena ca / caturthyāṃ mārgāvatāreṇa /
pañcamyāṃ lokatrayānuvṛtṭyā / ṣaṣṭhyāṃ gambhīradharmamukha-
praveśena / asyāṃ tu saptamyāṃ bodhisatvabhūmau sarvabuddha-
dharmaśamutthāpanatayā kṣaṇe kṣaṇe sarvabodhyaṅgāni paripū-
ryante //

F

Tat kasya hetoḥ // yāni bodhisatvena prathamāṃ bodhisatvabhū-
mim upādāya yāvat saptamī bodhisatvabhūmir ity abhinirhṛtāni jñā-
nābhinirhāraprayogāṅgānimāny aṣṭamīṃ bodhisatvabhūmim ārabhya
yāvad atyantaparyavasānam ity anābhogena pariniṣpadyante // tadya-
thāpi nāma bho. dvayor lokadhātvoḥ saṃkṣiptaviśuddhāyāś ca loka-
dhātor ekāntapariśuddhāyāś ca lokadhātor lokāntarikā duratikramā
na śakyā yathātathātikramitum anyatra mahābhijñābalādhānāt //
evam eva bho. vyāmiśrapariśuddhā¹ bodhisatvacaryāntarikā durati-
kramā na śakyā yathātathātikramitum anyatra mahāprajñādhānopāya-
prajñābhijñābalādhānāt // Vimukticandra āha // kiṃ punar bho. sap-
tasu bodhisatvabhūmiṣu kleśacaryāsaṃkṣiptā bodhisatvacaryā praty-
etavyā // Vajragarbha āha // prathamāṃ eva bho. bodhisatvabhūmim
upādāya sarvā bodhisatvacaryāpagatakleśakalmāṣā bodhipariṇāma-
nādhipatyena pratyetavyā / yathābhāgimārgasamatayā (na ca) tāvat
saptasu bodhisatvabhūmiṣu samatīkrāntā kleśacaryety (a)vācanīyā //
tadyathāpi nāma bho. rājā cakravartī divyaṃ hastiratnam abhirūḍhaś
caturro dvīpān ākramati / manuṣyaduḥkhadāridryasaṃkleśadoṣāṃś
ca prajānāti na ca tair doṣair lipyate / na ca tāvat samatīkrānto ma-
nuṣyabhāvaṃ bhavati / yadā punar manuṣyāśrayaṃ hitvā brahmaloka
upapanno bhavati brāhmyavimānam abhirūḍhaḥ sahasralokadhātum
alpākṛcchreṇa paśyaty anuvicarati brahmapratibhāsaṃ cādarśayati
na ca manuṣya iti prabhāvyate // evam eva bho. prathamāṃ bhūmim
upādāya bodhisatvaḥ pāramitāyānābhīrūḍhaḥ sarvajagad anuvicaran
saṃkleśadoṣān prajānāti na ca tair doṣair lipyate samyagmārgābhīrū-
ḍhatvāt / na ca tāvat samatīkrāntaḥ sarvajagatsaṃkleśadoṣān vaktā-
vyaḥ / saptasu bhūmiṣu sarvaprāyogikacaryāṃ viḥāya saptamyā bhū-
mer aṣṭamīṃ bodhisatvabhūmim avakrānto bhavati / tadā pariśud-

1. MSS. de Londres et de Cambridge (Add. 867.2): vyāmiśrā°.

dham bodhisatvayānam abhirūḍhaḥ sarvajagad anuvicaran sarvajagat-
saṃkleśadoṣān prajānāti na ca tair doṣair lipyate samatīkrāntatvād
lokakriyābhyah // asyāṃ punar bho. saptamyāṃ bodhisatvabhūmau
sthito bodhisatvo bhūyastvena rāgādīpramukhaṃ sarvakleśagaṇaṃ
samatīkrānto bhavati / so 'syāṃ dūraṅgamāyāṃ bodhisatvabhūmau
caran bodhisatvo 'saṃkleśāniṣkleśa iti vaktavyaḥ // tat kasmāt //
asamudācārāt sarvakleśānāṃ na saṃkleśa iti vaktavyaḥ / tathāgata-
jñānābhilāṣād aparipūrṇābhiprāyatvāc ca na niṣkleśa iti vaktavyaḥ //

G

So 'syāṃ saptamyāṃ bodhisatvabhūmau sthito bodhisatvo 'dhyā-
śayapariśuddhena kāyakarmaṇā samanvāgato bhavati / adhyāśayapa-
riśuddhena vākkarmaṇādhyaśayapariśuddhena manaskarmaṇā saman-
vāgato bhavati // sa ceme daśakuśalāḥ karmapathāś tathāgatavivartitāś
tān sarveṇa samatīkrānto bhavati / ye ceme daśa kuśalāḥ karmapathāḥ
samyaksambuddhānubhāvitāś tān satatasamitam anuvartate / yāni
laukikāni śīlpasthānakarmasthānāni yāny abhinirhṛtāni pañcamyāṃ
bodhisatvabhūmau tāny asya sarvāny anābhogata evaṃ pravartante /
sa ācāryaḥ sammato bhavati trisāhasramahāsāhasralokadhātau // sthā-
payitvā tathāgatān arhataḥ samyaksambuddhān aṣṭamīṃ bhūmim
upādāya ca bodhisatvān nāśya kaścit samo bhavaty āśayena vā prayo-
geṇa vā / yāni cemāni dhyānāni samādhayaḥ samāpattayo 'bhijñā vi-
mokṣāś ca tāny asya sarveṇa sarvam āmukhībhavanti bhāvanābhi-
nirhārākāreṇa / na ca tāvad vipākataḥ pariniṣpannāni bhavanti tadya-
thāpi nāmāṣṭamyāṃ bodhisatvabhūmau sthitasya bodhisatvasya //
asyāṃ saptamyāṃ bodhisatvabhūmau sthitasya bodhisatvasya sarva-
cittotpādeṣu prajñopāyabhāvanābalaṃ paripūryate / bhūyasyā mātrayā
sarvabodhyaṅgaparipūriṃ pratilabhate //

H

So 'syāṃ saptamyāṃ bodhisatvabhūmau sthitaḥ san suvicitavicayaṃ
ca nāma bodhisatvasamādhim samāpadyate (1) / suvicintitārthaṃ ca
nāma (2) / viśeṣamatiṃ ca nāma (= n.) (3) / prabhedārthakoṣaṃ
ca n. (4) / sarvārthavicayaṃ ca n. (5) / supraṭiṣṭhitadṛḍhamūlaṃ ca

n. (6) / jñānābhijñānamukhaṃ ca n. (7) / dharmadhātu(pari)karmaṃ ca n. (8) / tathāgatānuśaṃsaṃ ca n. (9) / vicitrārthakośasaṃsāranirvāṇamukhaṃ ca n. bodhisatvasamādhim samāpadyate // sa evampramukhāni mahābhijñājñānamukhāni paripūrṇāni daśasamādhisatasaḥsaṃbhūmipariśodhikāni samāpadyate //

I

Sa eṣāṃ samādhinām upāyaprajñāsupariśodhitānām pratilambhān mahākaruṇābalena cātikrānto bhavati śrāvakapratyekabuddhabhūmim abhimukhaś ca bhavati prajñājñānavicāraṇābhūmeḥ //

J

Tasyāsyāṃ saptamyāṃ bodhisatvabhūmau sthitasya bodhisatvasyāpramāṇaṃ kāyakarma nimittāpagataṃ pravartate / apramāṇaṃ vāk-karma a. manaskarma nimittāpagataṃ pravartate / suviśodhitam anutpattikadharmakṣāntyaavabhāsitam // Vimukticandra āha // nanu bho. prathamāyāṃ eva bodhisatvabhūmau sthitasya bodhisatvasyāpramāṇaṃ kāyavāṇmanaskarma sarvaśrāvakapratyekabuddhacaryāṃ¹ samatīkrāntaṃ bhavati // Vajragarbha āha // bhavati bho. tat punar buddhadharmādhyālambanamāhātmyena na punaḥ svabuddhivicāreṇa / asyāṃ tu punaḥ saptamyāṃ bodhisatvabhūmau svabuddhigocara-vicārapratilambhād asaṃhāryaṃ (sc. śrāvakapratyekabuddhair) bhavati // tadyathāpi nāma bhavanto jinaputrā rājakulaprasūto rājaputro rājalakṣaṇasamanvāgato jātāmātra eva sarvāmātyagaṇaṃ abhibhavati rājādhipatyena na punaḥ svabuddhivicāreṇa / yadā punaḥ sa saṃvṛddho bhavati tadā svabuddhibalādhānataḥ sarvāmātyakriyāsamatīkrānto bhavati / evam eva bho jinaputrā bodhisatvaḥ saha cittotpādena sarvaśrāvakapratyekabuddhān abhibhavaty adhyāśayamāhātmyena na punaḥ svabuddhivicāreṇa / asyāṃ tu saptamyāṃ bodhisatvabhūmau sthito bodhisatvaḥ svaśīḥsayaññānaviśeṣamāhātmyāvasthitatvāt sarvaśrāvakapratyekabuddhakriyāṃ atīkrānto bhavati //

1. MSS. : caryā.

K

Sa khalu punar bho. bodhisatvo 'syāṃ saptamyāṃ bodhisatvabhūmau sthito gambhīrasya viviktasyāpracārasya kāyavāṇmanaskarmaṇo lābhī bhavati / na cottaraṃ viśeṣaparimārgaṇābhīyogam avasṛjati / [yena parimārgaṇābhīyogena nirodhaprāptaś ca bhavati na ca nirodhaṃ sāksātīkaroti //]¹

L

Vimukticandra āha // katamāṃ bhūmim upādāya bodhisatvo nirodhaṃ samāpadyate // Vajragarbha āha // śaṣṭhīm bho. bodhisatvabhūmim upādāya bodhisatvo nirodhaṃ samāpadyate / asyāṃ punaḥ saptamyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatvaś cittakṣaṇe cittakṣaṇe nirodhaṃ samāpadyate ca vyutīṣṭhate ca / na ca nirodhaḥ sāksātīkṛta iti vaktavyaḥ (Mahāvī. 64—15) // tena so 'cintyena kāyavāṇmanaskarmaṇā samanvāgata ity ucyate² // āścaryaṃ bho. yatra hi nāma bodhisatvo bhūtakotīvihāreṇa ca viharati / na ca nirodhaṃ sāksātīkaroti // tadyathāpi nāma bho. puruṣaḥ kuśalo mahāsāgare vārilakṣaṇābhījñāḥ paṇḍito vyakto medhāvi tatropagatayā mīmāṃsayā samanvāgato mahāsāgare mahāyānapātrābhirūḍho vahanakuśalaś ca bhavati vārikūśalaś ca bhavati na ca mahāsamudre vāridoṣair lipyate // evam eva bho. asyāṃ saptamyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatvaḥ sarvajñājñānamahāsāgarāvatīrṇaḥ pāramitāmāhāyānapātrābhirūḍho bhūtakotīvihāreṇa ca viharati na ca nirodhaṃ sāksātīkaroti (na ca saṃskṛtātyantavyupaśamavitarkadoṣair lipyate) //

M

Sa evaṃ jñānabalādhānaprāptaḥ samādhijñānabalabbhāvanābhīnirhṛtayā buddhyā mahatopāyaprajñābalādhānena saṃsāramukhaṃ cādarśayati / nirvāṇasatataśayaś ca bhavati / mahāparivāraparivṛtaś ca bhavati / satatasamitaṃ ca cittavivekapratilabdho bhavati // traidhātuko-

1. Le passage entre parenthèses se trouve (MSS. de Londres et Cambridge 867.2) dans la section L, ligne 9, entre « sāksātīkaroti » et « tadyathāpi ».

2. MSS. de Paris : Vimukticandro bodhisatva āha / āścaryaṃ, etc.

papattim ca prapīdhānavaśenābhiniharati satvapariṣācanārtham na ca lokadoṣair¹ lipyate // śāntaprasāntopaśāntaś ca bhavati / upāyena ca jvalati / jvalamś ca na dahate // samvartate ca buddhajñānena / vivartate ca śrāvakaṇḍavyakabuddhabhūmibhyām / buddhajñānaviṣayakoṣapṛāptaś ca bhavati // māraṇiṣayagataś ca dṛṣyate / caturmārapathasamatikrāntaś ca bhavati / māraṇiṣayagocaram cādarśayati // sarvatīrthyāyatanopagataś ca dṛṣyate / buddhatīrthyāyatanānūtsṛṣṭāś ca bhavati / sarvalokakriyānugataś ca dṛṣyate / lokottaradharmaḡatisamavasaraṇaś ca bhavati / sarvadevanāḡayakṣagandharvāsuragaruḡakinnaramahoragamanuṣyāmanuṣyaśakrabrahmalokapālātirekavyūhālāṇkāraviṭṭhapanāpṛāptaś ca bhavati / sarvabuddhadharmaratimanasikāram ca na vijahāti //

N

Abréviation : asyām sapṭamyām dūraṅgamāyām bodhisatvabhūmau sthitasya bodhisatvasya = X.

Tasyaivaṇ jñānasamanvāḡatasya X bahavo buddhā ābhūsam āḡacchanti etc. jusque : pariṇāmayati / tāṇś ca tathāḡatān arhataḡ samyaksambuddhān paryupāste teṣām ca sakāśād gauravacitrikāreṇa satkṛtya dharmadeśanām śṛoty udḡrḡhṇāti dhārayati / śrutvā ca yathāvat samāpattiprajñājñānālokena prayujyate / pratipattitaś cādhārayati śāsanasaṇḡdhārakaś ca bhavati teṣām bm. / asaṇḡhāryaś ca sarvaśrāvakaṇḡavyakabuddhābhisamayaparipṛechāsu / tasya bhūyasyā mātrayā satvānugrahāya gambhīradharmakṣāntir viśuddhyati / tasya X anekān kalpāṇś tāni kuśalamūlāny uttapyante pariśuddhyanti karmaṇyāni ca bhavanti paryavadānam cāḡacchanty anekāni kalpaśātāni, &c. anekāni kalpakotīniyutaśatasahasrāṇi tāni kuśalamūlāny uttapyante pariśuddhyanti karmaṇyāni ca bhavanti paryavadānam cāḡacchanti // tadyathāpi nāma bho. tad eva jātarūpaṇ sarvaratnapratyupṭaṇ bhūyasyā mātrayottaptataram bhavaty prabhāsvarataram bhavaty asaṇḡhāryataram ca bhavaty anyābhyo bhūṣaṇavikṛtibhyaḡ // evam eva bho. X tāni kuśalamūlāny upāyaprajñājñānābhinihṛtāni bhūyasyā mātrayottaptatarāṇi bhavanti prabhāsva-

1. variantes : sarva°, satva°.

ratarāṇi paryavadātatarāny asaṇḡhāryatarāṇi ca bhavanti sarvaśrāvakaṇḡavyakabuddhaiḡ // tadyathāpi nāma bho. sūryābhā asaṇḡhāryā bhavanti sarvajyotirḡaḡacandrābhābhīś caturṣu mahādvīpeṣu sarvasnehagatāni bhūyastvena pariśoḡayanti // sarvaśasyāni pariṣācayanti // evam eva bho. X tāni kuśalamūlāny asaṇḡhāryāṇi bhavanti sarvaśrāvakaṇḡavyakabuddhaiś caturviparyāśagatāni ca sarvakleśasnehagatāni bhūyastvena pariśoḡayanti / kleśāvilāni ca sarvasantānāni pariṣācayanti / tasya daśabhyaḡ pāramitābhyā upāyakaṇḡsalyapāramitātīriktatamā bhavati na ca pariśeṣāsu na samudāḡacchati yathābalaṇ yathābhajamānam // iyaṇ bho. bodhisatvasya dūraṅgamā nāma sapṭamī bodhisatvabhūmiḡ samāsanirdeḡataḡ // yasyām pratiṣṭhito bodhisatvo bhūyastvena vaśavartī bhavati devarāḡaḡ kṛtī prabhuḡ satvānām abhisamayajñānopasaṇḡhāreṣv¹ aparyantaḡ sarvaśrāvakaṇḡavyakabuddhapariṣechāsu kuśalaḡ satvān niyāmam (cf. Wogihara, Asaṅga's Bodhisattvabhūmi, p. 30-33) avakṛāmayitum // yac ca kiṇcit etc. jusqu'à la fin de la 3^{me} bhūmi. On doit remplacer ici " śatasahasram " par " koṭīniyutaśatasahasram ".

Bhūmi VIII

A

Vajragarbho bodhisatva āha / yo 'yaṇ bhavanto jinaputrā bodhisatvaḡ sapṭasu bodhisatvabhūmiṣu sukṛtavicayaḡ / prajñopāyābhyām supariśodhitamāḡaḡ / susambhṛtasambhāraḡ / superibaddhamahāprapīdhānaḡ / adhiṣṭhitatathāḡatādhiṣṭhānaḡ / svakuśalamūlabalādhānapṛāptaḡ / tathāḡatabalavaiśāradyāveṇikabuddhadharmānugatasamjñāmanasikāraḡ / supariśodhitādhyāśayasamkalpaḡ / puṇyājñānalābhyudgataḡ / mahākaraṇākṛpābhyām sarvasatvānūtsṛṣṭaprayogaḡ / apramāṇajñānapathānugataḡ /

B

sa sarvadharmāṇām ādyanutpannatām ca yathābhūtam avatarati / ajātatām ca / alaḡṣaṇatām ca / asaṇḡbhūtātām ca / avināśitām ca /

1. seems can rñams la mñon par rtogs paḡi ye śes yaṇ dag par bstan pa la mkhas śiṇ mthu yod pa ste /

aniṣṭhitatām ca / apravṛttitām ca / anabhinivṛttitām ca / abhāvasva-
bhāvatām ca / ādimadhyaparyavasānasamatām ca / tathatāvikalpa-
sarvajñajñānapraveśatām ca sarvadharmāṇāṃ yathābhūtam avatarati /
sa sarvasaś cittamanovijñānavikalpasamjñāpagato 'navagr̥hita ākāśa-
samo 'bhyavakāśaprakṛtito 'vatīrṇo 'nutpattikadharmakṣāntiprāpta
ity ucyate /

C

Tatra bhavanto jinaputrā evaṃ kṣāntisamanvāgato bodhisatvaḥ
sahapratilambhād acalāyā bodhisatvabhūmer gambhīraṃ bodhisatva-
vihāraṃ anuprāpto bhavati durājñānaṃ asambhinnaṃ sarvanimittā-
pagataṃ sarvasamjñāgrahavyāvṛttam apramāṇaṃ asamhāryaṃ sar-
vaśrāvaka-pratyekabuddhaiḥ sarvavivekābhimukhībhūtam / tadyathāpi
nāma bhavanto jinaputrā bhikṣur̥ pṛddhimāṃś cetovaśipāramitāprāpto
'nupūrveṇa navamaṃ nirodhaṃ² samāpannaḥ sarveṇjītaṃ(y)anā-
syanditavikalpāpagato bhavati / evaṃ eva bhavanto jinaputrā bodhi-
satvo 'syā aṣṭamya acalāyā bodhisatvabhūmeḥ sahapratilambhāt sar-
vābhogavigato 'nābhogadharma-tāprāptaḥ kayavākecittautsukyāpagataḥ
sarveṇjītaṃ(y)anāsyanditavikalpāpagato vipākadharma-tāvasthito
bhavati / tadyathāpi nāma bho jinaputrāḥ puruṣaḥ suptaḥ svapnānta-
ragato mahaughapṛāptam ātmānaṃ samjñānte sa tatra mahad vyāyā-
mautsukyaṃ ārabhetottaraṇāya sa tenaiva mahatā vyāyāmautsukyena
vibudhyeta samanantaravibuddhaś ca vyāyāmautsukyabhayāpagato
bhavet / evaṃ eva bho jinaputrā bodhisatvaś caturmahaughapṛāptam
satvakāyaṃ samjñānāna uttaraṇābhiprāyaḥ sarvajñajñānābhisambo-
dhāya mahad vyāyāmautsukyam ārabhate sa mahāvīryārambhapṛāp-
taḥ samanantaram anuprāpta imāṃ acalāṃ bodhisatvabhūmiṃ sarvā-
bhogavigato bhavati / tasya sarveṇa sarvaṃ dvayasamudācāro vā ni-
mittasamudācāro vā nābhāsibhavati / tadyathāpi nāma bho jinaputra
brahmalokopattisthitaḥ kāmāvacarān kleśān na samudācarati /
evaṃ eva bho jinaputra bodhisatvo 'calāyāṃ bodhisatvabhūmau sthi-
taḥ sarvacittamanovijñānasamudācārān na samudācarati / sarvabud-

1. nam mkhañi rañ bshin du khoñ du chud pas = oqtaṛçoi yin mün činar iyār
dotoraban oroçuluqsan iyār.

2. samjñāveditanirodha ; Abhidharmakośa VIII p. 193 n. 1.

dhasamudācāram api (mots soulignés abrégés : &) bodhi & bodhisatva
& pratyekabuddha & śrāvaka & nirvāṇa & (arhat & anāgāmi & sakṛd-
āgāmi & srotaṣpanna &) na samudācarati / kaḥ punar vādo laukikān
samudācārān samudācariṣyatīti /

D

Tasya khalu bho jinaputra bodhisatvasyaivam imāṃ acalāṃ bodhi-
satvabhūmim anugatasya pūrvapranidhānabalādhānasthitasya buddhā
bhagavantas tasmīn dharmamukhasrotasi tathāgatajñānopasaṃhāraṃ
kurvanti / evaṃ cainaṃ bruvanti / sādhu sādhu kulaputra / eṣā para-
mārthakṣāntir buddhadharmānugamāya / api tu khalu punaḥ kulapu-
tra yāsmākaṃ daśabalacaturvaiśāradyabuddhadharmasamṛddhiḥ sā
tava nāsti / tasyā buddhadharmasamṛddheḥ paryeṣaṇāyābhiyogaṃ
kuru vīryam ārabhasva / etad eva kṣāntimukhaṃ monmokṣiḥ /

E

Api tu khalu punaḥ kulaputra kiṃ cāpi tvayaivam śāntavimokṣa-
vihāro' nuprāpta imān punar aśāntān apraśāntān bālaprthagjanān nā-
nākleśasamudācārāprāptān vividhavitarkopahatamānasān samanvāha-
rāpekṣasva /

F

Api tu khalu punaḥ kulaputra pūrvapranidhānam anusmara satvār-
thasamprāpaṇaṃ jñānamukhācintyatām ca /

G

Api tu khalu punaḥ kulaputraisā sarvadharmāṇāṃ dharmatā / ut-
pādād vā tathāgatānām anutpādād vā sthitaivaishā dharmatā dharmā-
dhātusthitiḥ / (yad idaṃ sarvadharmaśūnyatā sarvadharmānupalab-
dhiḥ /) naitayā tathāgatā eva kevalaṃ prabhāvyaṇte² / sarvaśrāvaka-
pratyekabuddhā api hy etām avikalpadharmatām anuprāpnuvanti /

1. Kośa VIII p. 140, 193 n. 1.

2. Madhyamakavṛtti p. 40 n. 1. p. 597 ; Kośa III p. 77.

LE MUSÉON, t. XXXIX.

H

Api tu khalu punaḥ kulaputra prekṣasva tāvat tvam asmākaṃ kāyā-pramāṇatām ca (mots soulignés abrégés : &) jñānāpramāṇatām ca buddhakṣetra & jñānābhinirhāra & prabhāmaṇḍala & svarāṅgavi-suddhi & / tathaiva tvam apy abhinirhāram utpādaya /

I

Api tu khalu punaḥ kulaputraikas tavaiṣa āloko yo 'yaṃ sarvadharmanirvikalpapūlokaḥ / idrśās tu kulaputra dharmālokās tathāgatāuām aparyantagatā aparyantakṛtā aparyantabaddhā yeṣāṃ saṃkhyā nāsti gaṇanā pramāṇam upaṇiṣad aupamyam nāsti / teṣāṃ adhigamāyābhinirhāram utpādaya /

J

Api tu khalu punaḥ kulaputra prekṣasva tāvad daśasu dikṣv apramāṇakṣetratām cāpramāṇasatvatām cāpramāṇadharmavibhaktitām ca / tat sarvam anugaṇaya yathāvattayābhinirhāram utpādaya / iti hi bho jinaputra te buddhā bhagavanta evaṃbhūmyanugatasya bodhisatvasyaivampramukhāṇy aprameyāṇy asaṃkhyeyāni jñānābhinirhāramukhāṇy upasaṃharanti / yair jñānābhinirhāramukhair bodhisatvo 'pramāṇajñānavibhaktito 'bhinirhārakarmābhiniṣpādayati /

K

ārocayāmi te bho jinaputra prativedayāmi te ced buddhā bhagavantas taṃ bodhisatvam evaṃ sarvajñajñānābhinirhāramukheṣu nāvātārayeyus tad evāsyā parinirvāṇaṃ bhavet sarvasatvakāryapratiprasabdhis ca / tena khalu punar buddhā bhagavantas tasya bodhisatvasya tāvad apramāṇaṃ jñānābhinirhārakarmopasaṃharanti yasyaika-kṣaṇābhinirhṛtasya jñānābhinirhārakarmaṇaḥ sa pūrvakaḥ prathamacittotpādam upādāya yāvat saptamīm bhūmipratisthām upagatā ārambhaḥ * śatatamīm api kalām nopeti sahasratamīm api śatasahasratamīm api etc. jusque : koṭīniyutaśatasahasratamīm api kalām nopeti saṃkhyām api gaṇanām apy upamām apy upaṇiṣām api yāvad

aupamyam api na kṣamate * / tat kasya hetoḥ / tathā hi bho jinaputra pūrvam ekakāyābhinirhāratayā caryābhinirhāro 'bhūt / imāṃ punar bhūmīm samārūḍhasya bodhisatvasyāpramāṇakāyavibhaktito bodhisatvacaryābalaṃ samudāgacchati / apramāṇaghoṣābhinirhārataḥ (mot souligné abrégé : &) / & jñānābhinirhārataḥ / & upapattyābhinirhārataḥ / & kṣetrapariśodhanataḥ / & satvapariṣānataḥ / & buddhapūjopasthānataḥ / & dharmakāyānubodhataḥ / & abhijñābalādhānābhinirhārataḥ / & parśanmaṇḍalavibhaktiābhinirhārataś cāpramāṇanugatenā kāyavāñmanaskarmābhinirhāreṇa sarvabodhisatvacaryābalaṃ samudāgacchaty avicālyayogena / tadyathāpi nāma bho jinaputra mahāsamudragāmī poto 'prāpto mahāsamudraṃ sābhogavāhano bhavati / sa eva samanantaram anuprāpto mahāsamudraṃ anābhogavāhano vātamaṇḍalipraṇīto yad ekadivasena mahāsamudre kramate tat sarvasābhogavāhanatayā na śakyam varṣaśatenāpi tāvad aprameyam anuprāptum / evam eva bho jinaputra bodhisatvaḥ susambhṛtamahākuśalamūlasambhāro mahāyānasamudāgamābhirūḍho mahābodhisatvacaryāsāgaram anuprāpto yad ekamuhūrtena jñānābhogotayā sarvajñajñāneuākramati tan na śakyam pūrvakeṇa sābhogakarmanā kalpaśatasahasreṇāpi tāvad aprameyam anuprāptum /

L

Tatra bho jinaputra bodhisatvo 'ṣṭamīm bodhisatvabhūmīm anuprāpto mahatyopāyakaśalyajñānābhinirhārāṇābhogaprasṛtayā bodhisatvabuddhyā sarvajñajñānaṃ vicārayan lokadhātusambhavaṃ ca vicārayati lokadhātuvibhavaṃ ca vicārayati / sa yathā ca lokaḥ saṃvartate taṃ ca prajānāti (mots soulignés abrégés : &) / yathā ca loko vivartate & / yena ca karmopacayena lokaḥ saṃvartate & / yena ca karmakṣayeṇa loko vivartate & / yāvatkālaṃ ca lokaḥ saṃvartate & / yāvatkālaṃ ca loko vivartate & / yāvatkālaṃ ca lokaḥ saṃvṛttas tiṣṭhati & / yāvatkālaṃ ca loko vivṛttas tiṣṭhati & / sarvatra cānavaśeṣataḥ / sa pṛthivīdhātuparittatām ca prajānāti mahadgatatām cāpramāṇatām ca vibhaktitām ca prajānāti (mots soulignés abrégés : &) / ab & / tejo & / vāyu & / sa paramāṇurajaḥsūkṣmatām ca prajānāti mahadgatatām cāpramāṇatām ca vibhaktitām ca prajānāti / apramā-

naparamāṇurajovibhaktikaṣaḥ ca prajānāti / asyāṃ ca lokadhātau yāvanti prthivīdhātōḥ paramāṇurajāṃsi tāni prajānāti (mots soulignés abrégés : &) / abdhātōḥ & / tejodhātōḥ & / vāyudhātōḥ & / yāvanyo ratnavibhaktayo yāvanti ca ratnaparamāṇurajāṃsi tāni prajānāti / satvakāya & / kṣetrakāya & / sa satvānām kāyandārikatām ca kāyasūkṣmatām ca kāyavibhaktitām ca prajānāti / yāvanti paramāṇurajāṃsi sambhūtāni nairayikakāyāśrayatas tāni prajānāti (mots soulignés abrégés : &) / tiryagyonī & / yamaloka & / asuraloka & / devaloka & / manuṣyaloka & / sa evaṃ paramāṇurajalprabhedajñānavatīrṇaḥ kāmādhātusamvartam ca prajānāti (mots soulignés abrégés : &) / rūpa & / ārūpya & / kāmādhātuvivartam ca prajānāti / rūpa & / ārūpya & / kāmādhātuparīttatām ca mahadgatatām cāpramāṇatām ca vibhaktitām ca prajānāti / rūpadhātvarūpyadhātu & / traidhātukavicārajñānānugame svābhīnīrḥṭajñānālokaḥ satvakāyaprabhedajñānakūśalaḥ kṣetrakāyavibhāgajñānakūśalaś ca satvopapattyāyatanābhīnīrḥāre buddhiṃ cārayati / sa yādṛśī satvānām upapattiś ca kāyasamudāgamaś ca tādṛśam eva svakāyam adhiṭiṣṭhati satvapari-pācanāya / sa ekām api trisāhasramahāsāhasrām lokadhātum spharītvā * satvānām svakāyam vibhaktiyadhimuktyeṣu tathatvāyopapattaye 'bhīnīrharati pratibhāsajñānānugamanatayā * (yathā satvāḥ paripākamāṃ gacchanty anuttarasamyaksambodhivimuktaye) / evaṃ dve vā tisro vā catasro vā pañca vā daśa vā viṃśati vā triṃśad vā catvāriṃśad vā pañcāśad vā śatam vā yāvad anābhilāpyā api trisāhasramahāsāhasrā lokadhātūḥ spharītvā (suit le passage placé entre deux astérisques) / sa evaṃjñānasamanvāgato 'syām bhūmau supratīṣṭhita ekabuddhakṣetrāc ca na calaty anābhilāpyeṣu buddhakṣetreṣu tathāgata-parṣanmaṇḍaleṣu ca pratibhāsaprapto bhavati /

M

yādṛśī satvānām kāyavibhaktiś ca (varṇaliṅgasamsthānārohaparīpāha) adhimuktyadhyāśayaś ca teṣu buddhakṣetreṣu teṣu ca parṣanmaṇḍaleṣu tatra tatra tathā tathā svakāyam ādarśayati / sa śramaṇa-parṣanmaṇḍaleṣu śramaṇavarṇarūpam ādarśayati / brāhmaṇa-parṣanmaṇḍaleṣu brāhmaṇavarṇarūpam ādarśayati / kṣatriya etc. / vaiśya

etc. / śūdra etc. / gṛhapati etc. / cāturmahārājika etc. / trāyastrīṃśa etc. / evaṃ yāma etc. / tuṣita etc. / nirmāṇarati etc. / paranirmitavaśavartī etc. / māra etc. / brahma etc. / yāvad akaniṣṭha etc. / śrāvaka-vaineikānām satvānām śrāvaka-kāyavarṇarūpam ādarśayati / pratyekabuddha-vaineikānām satvānām pratyekabuddha-kāyavarṇarūpam ādarśayati / bodhisatva etc. / tathāgata etc. / iti hi bho jina-putra yāvanto 'nābhilāpyeṣu buddhakṣetreṣu satvānām upapattyāyatanādhimuktiprasarāś teṣu tathatvāya svakāyavibhaktim ādarśayati /

N

Sa sarvakāyavikalpāpagataḥ kāyasamatāprāptaḥ (tac cāsyā kāya-saṃdarśanam akṣūṇam avandhyaṃ ca satvapari-pākavinayāya) sa satvakāyam ca prajānāti (mots soulignés abrégés : &) / kṣetra & / karmavipāka & / śrāvaka & / pratyekabuddha & / bodhisatva & / tathāgata & / jñāna & / dharma & / ākāśa & prajānāti / sa satvānām cittāśayābhīnīrḥāram ājñāya yathākālāparipākavinayānatikramād ākāṅkṣan satvakāyam svakāyam adhiṭiṣṭhati / evaṃ kṣetrakāyam karmavipākakāyam etc. (suit la série des lignes 4-5 de cette section) ātmakāyam adhiṭiṣṭhati / sa satvānām cittāśayābhīnīrḥāram ājñāya yam yam eva kāyam yasmin yasmin kāye ākāṅkṣati tam tam eva kāyam tasmin tasmin kāye (svakāyam) adhiṭiṣṭhati / sa satvakāyānām karmakāyātām ca prajānāti (mots soulignés abrégés : &) / vipāka & / kleśa & / rūpa & / ārūpya & prajānāti / kṣetrakāyānām parīttatām ca prajānāti mahadgatatām cāpramāṇatām ca saṃkliṣṭatām ca viśuddhatām ca vyatyastatām cādhomūrdhatām ca samatalatām ca samavasaraṇatām ca digjālavibhāgatām ca prajānāti / karmavipākakāyānām vibhakti-saṃketam prajānāti / evaṃ śrāvaka-kāyānām pratyekabuddha-kāyānām bodhisatvakāyānām vibhakti-saṃketam prajānāti / tathāgata-kāyānām abhisambodhikāyatām ca prajānāti / prapīdhānakāyatām ca / nirmāṇa & / adhiṣṭhāna & / rūpalakṣaṇānuvyañjanavicitrālamkāra & / prabhā & / manomaya & / puṇya & / jñāna & / dharma & prajānāti / jñānakāyānām suvicāritatām ca prajānāti / yathāvannistīraṇatām ca phalapravayasamgrahītātām ca laukikalokottaravibhāgatām ca triyāṇavyavasthānatām ca sādharmaṇāsādharaṇatām ca nairyaṇikā-

nairyāṇikatām ca śaikṣāśaikṣatām ca prajānāti / dharmakāyānām samatām ca prajānāti / avikopanatām cāvassthānasamketasamvṛtti-vyavasthānatām ca satvāsadvadharṇavyavasthānatām ca buddhadharmāryasamghavyavasthānatām ca prajānāti / ākāśakāyānām apramāṇatām ca sarvatṛānugatātām cāsarīratām cāvitathānantatām ca rūpākāyābhivyaktitām ca prajānāti /

O

Sa evaṃ kāyajñānābhinirhāraprāpto vaśavartī bhavati sarvasatveṣu / āyurvaśitām ca pratilabhate 'nabhiḥlāpyānabhiḥlāpyakalpāyuhpramāṇādhiṣṭhānatayā / cetovaśitām ca pratilabhate 'pramāṇāsamkhyeyasamādhinidhyaptijñānapraveśatayā (mots soulignés abrégés : &) / pariṣkāra & sarvalokadhātvanekavyūhālāṃkārapratimaṇḍitādhiṣṭhānasamdarśanatayā / karma & yathākālāṃ karmavipākādhiṣṭhānasamdarśanatayā / upapatti & sarvalokadhātupapattisamdarśanatayā (mot souligné abrégé : S.) / adhimukti & sarvalokadhātubuddhapratipūrṇaṣ. / praṇidhāna & yathesṭabuddhakṣetrakālābhisambodhiṣ. / rddhi & sarvabuddhakṣetrarddhivikurvaṇaṣ. / dharma & anantamadhya-dharmamukhālokaṣ. / jñāna & tathāgatabalavaiśāradyāveṇīkabuddha-dharmalakṣaṇānuvyañjanābhisambodhiṣ. /

P

Sa āsām daśānām bodhisatvavaśitānām sahapratilambhenācintyājñānī ca (mots soulignés abrégés : &) bhavaty atulya & aprameya & vipula & asaṃhārya & bhavati / tasyaivaṃbhūmyanugatasyaivaṃjñānasamanvāgatasyātyantānavadyaḥ kāyakarmasamudācāraḥ pravartate (mots soulignés abrégés : &) / vāk & / manas & / jñānapūrvamgamo jñānānuparivartī prajñāpāramitādhipateyo mahākaruṇāpūrvaka upāyakaṇṭhasyavibhaktaḥ praṇidhānasvabhinirhṛtaḥ tathāgatādhiṣṭhānasvādhiṣṭhito 'pratiprasrabhasatvārthaprayogo 'paryantalokadhātuvibhaktigataḥ samāsato bho jinaputra bodhisatvasyemām acalām bodhisatvabhūmim anuprāptasya sarvabuddhadharmasamudānayanāya kāyavānmanaskarmasamudācāraḥ pravartate / sa evaṃ imām acalām bodhisatvabhūmim anuprāptaḥ supratīṣṭhitāśayabalaś ca bhavati

sarvakleśasamudācārāpagatatvāt / supratīṣṭhitādhyāśayabalaś ca bhavati mārgāvipravāśitatvāt / mahākaruṇābalasupratīṣṭhitaś ca bhavati satvārthānutsargatvāt (mots soulignés abrégés : &) / mahāmaitrī & sarvajagatparitrānatvāt / dhāraṇī & asaṃpramoṣadharmatvāt / prati-bhāna & sarvabuddhadharmapravicayavibhāgakuśalatvāt / abhijñā & aparyantalokadhātucaryāvibhāgakuśalatvāt / praṇidhāna & sarvabodhisatvakriyānutsargatvāt / pāramitā & sarvabuddhadharmasamudānayanatvāt / tathāgatādhiṣṭhāna & sarvākārasarvajñānābhimukhatvāt / sa evaṃ balādhanapṛaptaḥ sarvakriyāś ca saṃdarśayati sarvakriyāsu cānavadyo bhavaty anupalīptaś ca /

Q

iyam bho jinaputra bodhisatvasyāṣṭamī jñānabhūmir acalety ucyate 'saṃhāryatvāt / avivartyabhūmir ity ucyate jñānāvivartyatvāt (mots soulignés abrégés : &) / durāsada & sarvajagaddurjñānatvāt / kumāra & anavadyatvāt / janma & yathābhiprāyavaśavartitvāt / pariniṣpanna & apunaḥkāryatvāt / pariniṣṭhita & sukrājñānavicayatvāt / nirmāṇa ' & svabhinirhṛtapraṇidhānatvāt / adhiṣṭhāna & parāvīkopenatvāt / anābhoga & pūrvāntābhinirhṛtatvāt /

R

evaṃjñānasvabhinirhṛtaḥ khalu punar bho jinaputra bodhisatvo buddhagotrānugato buddhaguṇaprabhāvabhāsitas tathāgateryāpathacaryācārītrānugato buddhaviśayābhimukhaḥ satatasamitam svādhiṣṭhitatathāgatādhiṣṭhānaś ca bhavati śakrabrahmalokaḥpālāpratyudgataś ca vajrapāṇisatātānubaddhaś ca samādhībalānutsṛṣṭaś cāpramāṇakāyavibhaktyabhinirhṛtaś ca sarvakāyacaryābalopagataś ca mahābhijñāvipākapariniṣpannaś cānantasamādhivaśavartī cāpramāṇavyākaraṇapratyeṣakaś ca yathāparipakvajagadabhisambodhinidarśakaś ca bhavati / sa evaṃ jñānabhūmyanugato mahāyānamāṇḍālānupraviṣṭaḥ suvicāritamahājñānābhijñāḥ satatasamitam pramuktaprajñālokaśmīr asaṃgadharmadhātupathāvatīrṇo lokadhātupathavibhaktikovidāḥ sarvākāraguṇasamdarśakaḥ svacittotpādavaśavartī pūrvāntāparāntasuvi-

citajñānaḥ sarvamārapathāvartanavivartanajñānānugataḥ sarvatathā-gataviśayagocarāṇupraviṣṭo 'paryantalokadhātuprasareṣu bodhisatva-caryāṃ caraty apratyudāvartyayogena / tata ucyate bodhisatvo 'calāṃ bodhisatvabhūmim anuprāpta iti /

S

Tatra bho jinaputrācalāṃ bodhisatvabhūmim anuprāpto bodhisatvaḥ satatasamitam aparyantatathāgatadarśanāvirahito bhavati samādhi-balasvabhinirhṛtatvāt / audārikam buddhadarśanapūjopasthānam notsrjati / sa ekaikasmin kalpa ekaikasmin lokadhātuprasare 'nekān buddhān anekāni buddhaśatāni etc. jusque : anekāni buddhakoṭi-nayutaśatasahasrāṇi satkaroti gurukaroti mānayati pūjayati sarvākā-rapūjābhinirhāram copasaṃharati / tāṃś ca tathāgatān paryupāste lokadhātuvibhaktipūrvakam ca dharmālokopasaṃhāram pratīcchati / sa bhūyasyā mātrayā tathāgatadharmakośaprāpto 'saṃhāryo bhavati lokadhātupariṣṭhānirdeśeṣu / tāni cāsya kuśalamūlāny anekān kalpān uttapyante etc. 5 M, l. 11-14. Tadyathāpi nāma bho jinaputra tad eva jātārūpaṃ superiniṣṭhitam kuśalena karmāreṇa superikarmakṛtam jambūdvīpasvāmīnaḥ kaṇṭhe śīrasi vābaddham asaṃhāryam bhavati sarvajambūdvīpakānāṃ satvānāṃ ābharaṇavi-kṛtāḥ / evam eva bho jinaputrāsyāṃ acalāyāṃ bodhisatvabhūmau sthitasya bodhisatvasya tāni kuśalamūlāny asaṃhāryāṇi bhavanti sarvaśrāvaka-pratyekabuddhair yāvat saptamībhūmisthitaiś ca bodhi-satvair / imāṃ ca bhūmim anugatasya bodhisatvasya mahatī prajñā-jñānaprabhā satvānāṃ kleśatamāṃśi praśamayati / suvibhaktajñāna-mukhābhinirhāratayā / tadyathāpi nāma bho jinaputra sāhasriko mahābrahmā sāhasralokadhātum maitryā spharitvā prabhayāvabhā-sayati / evam eva bho jinaputra bodhisatvo 'syāṃ acalāyāṃ bodhi-satvabhūmau sthito yāvad daśabuddhakṣetraśatasahasraparamāṇura-jaḥsamān lokadhātūn mahatā maitryāvabhāseṇa spharitvā satvānāṃ kleśaparidāhān anupūrveṇa praśamayaty āśrayāṃś ca prahlādayati / tasya daśabhyāḥ pāramitābhyāḥ prajñāpāramitātiriktatamā bha-vati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamā-nam / iyaṃ bhavanto jinaputrā bodhisatvasyācalā nāmāṣṭamī bodhi-satvabhūmīḥ samāsanirdeśato vistaraśaḥ punar aparyantakalpanirde-

śaniṣṭhāto 'nugantavyā / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena mahābrahmā bhavati sāhasrādhipatiḥ / abhibhūr anabhibhūto 'nvar-thadarśi vaṣīprāptaḥ kṛtī prabhuḥ satvānāṃ sarvaśrāvaka-pratyeka-buddhabodhisatvapāramitopadeśopasaṃhāreṣv asaṃhāryo lokadhātu-vibhaktipariṣṭhānirdeśeṣu / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3^{me} bhūmi. On doit remplacer ici " śatasahasram " par " daśatrisāhasramahāsāhasraparamāṇurajaḥsama " !.

Bhūmi IX

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhi-satva evam apramāṇajñeyavicāritayā buddhyā bhūyaś cottarāṇ chān-tān vimokṣān adhyavasyann adhyālabhamānaḥ / bhūyaś cottaram tathāgatajñānam susamāptam vicārayan / tathāgataguhyānupraveśam cāvataran / acintyajñānamābhātmyam ca pravacinvan / dhāraṇīsamā-dhipravacayam ca pariśodhayan / abhijñāvaipulyam cābhinirharan / lokadhātuvibhaktim cānugacchan / tathāgatabalavaiśāradyāveṇika-buddhadharmāsaṃhāryatām ca parikarmayan / tathāgatadharmakrapravartanavṛṣabhatām cānukramamāṇaḥ / mahākaruṇādhiṣṭhāna-pratilambhaṃ cānutrjan / navamīm bodhisatvabhūmim ākramati /

B

So 'syāṃ sādhumatyāṃ bodhisatvabhūmau sthitaḥ kuśalākuśalā-vyākṛtadharmābhisamskāram ca yathābhūtam prajānāti / sāsravānā-srava & / laukikalokottara & / cintyācintya & / niyatāniyata & / śrāvaka-pratyekabuddha & / bodhisatvacaryā & / tathāgatabhūmi & / saṃskṛta & / asaṃskṛta & yathābhūtam prajānāti /

C

Sa evamjñānānugatayā buddhyā satvacittagahanopacāram ca yathā-bhūtam prajānāti / kleśa & / karma & / indriya & / adhimukti & / dhātu & āśayānuśaya & / upapatti & / vāsanānusandhi & / trirāśivya-vasthāna & yathābhūtam prajānāti /

1. stoṇ gsum brgya stoṇ phrag bcuḥi rdul śin tu phra ba sñed.

D

Sa satvānām cittavaimātratām ca yathābhūtaṃ prajānāti / & vicitratām ca & kṣaṇalaghuparivartabhaṅgābhāṅgatām ca & āsarīratām ca & ānantyasarvataḥprabhūtatām ca & prabhāsvaratām ca & saṃkleśa-niḥkleśatām ca & bandhavimokṣatām ca & māyāviṭṭhapanatām ca & yathāgatipratyupasthānatām ca yāvad anekāni cittanānātvasahasrāṇi yathābhūtaṃ prajānāti /

E

Sa kleśānām dūrānugatātām ca yathābhūtaṃ prajānāti (mots soulignés abrégés : P.) / prayogānantatām ca / sahajāvinirbhāgatām ca / anuśayaparyutthānaikārthatām ca / cittasamprayogāsamprayogatām ca / upapattisandhiyathāgatipratyupasthānatām ca / traidhātukavibhaktitām ca / tṛṣṇāvidyādrṣṭiśalyamānamahāsāvadyatām ca / trividhakarmaṇidānānupacchedatām ca / samāsato yāvac caturāśītikleśa-caritanānātvasahasrānupraveśatām ca P. /

F

Sa karmaṇām kuśalākuśalāvyākṛtatām ca P. / vijñāptyavijñaptitām ca / cittasahajāvinirbhāgatām ca / svarasakṣaṇakṣiṇabhaṅgopacayāvipraṇāśaphalānusandhitām ca / vipākāvipākatām ca / kṛṣṇaśuklā-kṛṣṇaśuklānekadeśakarmasamādānavaimātratām ca / karmakṣetrā-pramāṇatām ca / āryalaukikapravibhaktitām ca / lokottaradharma-vyavasthānatām ca / (sopādānānupādānatām ca / saṃskṛtāsaṃskṛtatām ca /) drṣṭadharmopapadyāparaparyāyavedanīyatām ca / yānāyānaniyatāniyatatām ca / samāsato yāvac caturāśītikarmanānātvasahasrapravibhaktivicayaśauśalyaṃ ca P. /

G

Sa indriyānām mṛdumadhyādhimātratām ca P. / pūrvāntāparānta-sambhedāsambhedatām ca / udāramadhyānikṛṣṭatām ca / kleśasahajāvinirbhāgatām ca / yānāyānaniyatāniyatatām ca / yathāparipakvā-

paripakvavaineyikatām ca / indriyājālānuparivartanalaghubhaṅgani-mittagrahaṇatām ca / indriyādhipatyānavamardanīyatām ca / vivartyāvivartyendriyaprabhāgatām ca / dūrānugatasahajāvinirbhāganānātvasaimātratām ca / samāsato yāvad anekānindriyanānātvasahasrāṇi P. / so 'dhimuktinām mṛdumadhyādhimātratām ca P. / yāvad anekānyadhimuktinānātvasahasrāṇi P. / sa dhātūnām etc. / sa āśayānām etc. /

H

So 'nuśayānām āśayasahajacittasahajatām ca P. / cittasamprayogatām ca viprayogavibhāgadūrānugatātām ca / anādikālānudghāṭitatām ca / sarvadyānavimokṣasamādhisamāpattyabhijñāprasahyatām ca / traidhātukasandhisunibaddhatām ca / anādikālacittanibandhasamudācūratām ca / āyatanadvārasamudayavijñaptitām ca / pratipakṣālābhādravyabhūtatām¹ ca / bhūmyāyatanasamavadhānāsamavadhānatām ca / ananyāryamārgasamudghaṭanātām ca P. /

I

Sa upapattinānātvatām ca P. / yathākarmopapattitām ca / nirayatiryagyonipretāsuramanuṣyadevavyavasthānatām ca / rūpārūpyopapattitām ca / saṃjñāsaṃjñopapattitām ca / karmakṣetratrṣṇāsnehāvidyāndhakāravijñānabijapunarbhavapararohanatām ca / nāmarūpasahajāvinirbhāgatām ca / bhavasammohatrṣṇābhilāśasandhitām ca / bhoktukāmabhavitukāmasatvaratyanavarāgratām ca² / traidhātukāvagrahaṇasaṃjñāniṣkarṣaṇatām ca P. /

J

Sa vāsanānām upacārānupacāratām ca P. / yathāgatisambandhāvāsanāvāsitatām ca (mots soulignés abrégés : &) / yathāsatvacaryācaraṇa & / yathākarmakleśābhyāsa & / kuśalākuśalāvyākṛtadharmābhyāsa & / punarbhavagamanādhivāsitatām ca / anupūrvādhivāsitatām ca / dūrānugatānupacchedakleśopakarṣaṇavikārānuddharaṇa & / dravyabhūtādravyabhūta & / śrāvakaḥpratyekabuddhabodhisatvatathāgatadarśanaśravaṇasaṃvāsa & P. /

1. var. : °pakṣalābha°; tib. : gñen po thob pas dāos por mi hgyur ba.

2. spyod par ḥdod pa dan ḥbyun bar ḥdod pa dan sems can la mos pa (mong. biśirākūi) dan thog ma dan tha ma med pa dan /

K

Sa satvarāśīnām samyaktvaniyatatām ca / mithyātvaniyatatām ca / ubhayatvaniyatatām ca P. / samyagdr̥ṣṭisamyagniyatatām ca (mots soulignés abrégés : &) / mithyādr̥ṣṭimithyā & / tadubhayavigamād aniyatatām ca (phrase soulignée abrégée : T.) / pañcānantaryānyatamamithyā & / pañcendriyasamyag & / T. / aṣṭamithyātvamithyā ' & / samyaktvasamyag & apunaḥkāritatām ca / T. / māt̥saryeṣyāghṛṇopacārāvinivṛtṭyā mithyā & / āryānuttaramārgabhāvanopasaṃhārasamyaktva & / tadubhayavigamād aniyatarāśyupadeśatām ca P. / iti hi bho jinaputraivaṃjñānānugato bodhisatvaḥ sādhumatyām bodhisatvabhūmau pratiṣṭhita ity ucyate /

L

So 'syām sādhumatyām bodhisatvabhūmau sthita evaṃ caryāvimātratām satvānām ājñāya tathaiva mokṣopasaṃhāram upasaṃharati / sa satvaparipākam P. / satvavinayaṃ ca / śrāvakayānadeśanām ca / pratyekabuddhayāna & / bodhisatvayāna & / tathāgatabhūmi & P. / sa evaṃ jñātvā tathatvāya satvebhyo dharmam deśayati / yathāśaya-vibhaktito yathānuśaya & yathendriya & yathādhimukti & yathāgocaravibhāgajñānopasaṃhārataḥ sarvagocarajñānānugamanato yathādhātugahanopacārānugamanato yathāgatyupapattikleśakarmavāsanānūvartanato yathārāśivavasthānānugamanato yathāyānādhimokṣavimukti-prāptito 'nantavarṇarūpakāyasaṃdarsanataḥ sarvalokadhātumanojñāsaravijñāpanataḥ sarvarutaravitaparijñānataḥ sarvapratīsaṃvidviniścayaśauśalyataś ca dharmam deśayati /

M

So 'syām sādhumatyām bodhisatvabhūmau sthitaḥ san bodhisatvo dharmabhāṇakatvaṃ kārayati tathāgatadharmakośam ca rakṣati /

1. selon Kokuyakudaizōkyō (Śāstra) XIII n° 5 p. 358 : mithyādr̥ṣṭi, mithyāsaṃkalpa, etc. la liste de Mahāvī. § 44 (ed. Sakaki) ; même liste dans le Daśabhūmi-kleśacchedikāsūtra, 9^{me} bhūmi.

N

Sa dharmabhāṇakagatim upagato 'pramāṇajñānānugatena kauśalyena catuḥpratisaṃvidabhinirhṛtayā bodhisatvavācā dharmam deśayati / tasya satatasamitam asambhinnāś catasro bodhisatvapratīsaṃvido 'nupravartante / katamāś catasro yad uta dharmapratīsaṃvid artha & nirukti & pratibhāna & /

O

Sa dharmapratīsaṃvidā (abrégé : D.) svalakṣaṇam dharmāṇam prajānāti (mots soulignés abrégés : &) / arthapratīsaṃvidā (abrégé : A.) vibhaktim & / nirukti-pratīsaṃvidā (abrégé : N.) asambhedadeśanām & / pratibhānapratīsaṃvidā (abrégé : PR.) anuprabandhānupacchedatām & /

P

Punar aparaṃ D. abhāvaśarīraṃ dharmāṇam prajānāti / A. udayastagamanam & / N. sarvadharmaprajñāptyavyavacchedena dharmam deśayati / PR. yathāprajñāptyavikopanatayāparyantatayā dharmam deśayati /

Q

Punar aparaṃ D. pratyutpannavibhaktim dharmāṇam prajānāti / A. atītānāgatavibhaktim & / N. atītānāgatapratyutpannāsambhedato dharmam deśayati / PR. ekaikam adhvānam ārabhyāparyantadharma-mālokatayā & /

R

Punar aparaṃ D. dharmaprabhedam prajānāti / A. arthaprabhedam prajānāti / N. yathārutadeśanatayā dharmam deśayati / PR. yathānuśayajñānam & /

S

Punar aparaṃ D. dharmajñānavibhaktiyasambhedakauśalyam prajānāti / A. anvayajñānatathātvavyavasthānam prajānāti / N. saṃvṛti-

jñānasamdarśanāsambhedaṭayā nirdiśati / PR. paramārthajñānakauśalyena dharmam deśayati /

T

Punar aparaṃ D. ekanayāvikopaṃ dharmāṇāṃ prajānāti / A. skandadhātāvāyatanasatyapratītyasamutpādakauśalyānugamam avatarati / N. sarvajagadabhiḡamanīyasumadhuragiri nirghoṣākṣarair nirdiśati / PR. bhūyo bhūyo 'paryantadharmāvabhāsatayā nirdiśati /

U

Punar aparaṃ D. ekayānasamavasaraṇanānātvaṃ prajānāti / A. pravibhaktayānavimātratāṃ prajānāti / N. sarvayānūy abhedena nirdiśati / PR. ekaikaṃ yānam aparyantadharmāvabhāsenā deśayati /

V

Punar aparaṃ D. sarvabodhisatvacarijñānacariḡdharmacarijñānānugamam avatarati / A. daśabhūmivyavasthānanirdeśaprabhaktim avatarati / N. yathābhūmimārgopasaṃhārāsambhedena nirdiśati / PR. ekaikāṃ bhūmim aparyantākāreṇa nirdiśati /

W

Punar aparaṃ D. sarvatathāgataikalakṣaṇānubodham avatarati / A. nānākālavastulakṣaṇavibhāṅgānugamam prajānāti / N. yathābhisambodhiṃ vibhaktinirdeśena nirdiśati / PR. ekaikaṃ dharmapadam aparyantakalpāvyavacchedena nirdiśati /

X

Punar aparaṃ D. sarvatathāgatavāgbalavaiśūradyaḡbuddhadharmamāhākaruṇāpratīsaṃvitprayogadharmacakrānupravartanasarvajñajñānānugamam prajānāti / A. caturaśītīsatvacaritasahasrāṇāṃ 'yathāśayaṃ yatheudriyaṃ yathādhimuktivibhaktitas tathāgataghoṣam pra-

1. cf. Abhidharmakośa I 26.

jānāti / N. sarvasatvacaryāsambhedaṭas tathāgataghoṣānuraveṇa nirdiśati / PR. tathāgatajñānaprabhācaryāmaṇḡalādhimuktyā dharmam deśayati /

Y

Sa evaṃ pratisaṃvidāṃ jñānābhīnirhāraḡśalo bho jinaputra bodhisatvo navamīm bodhisatvabhūmim anuprāptas tathāgatadharmakośa-prāpto mahādharmabhāṇakatvaṃ ca kurvāṇaḡ / arthavatīdhāraṇīpratīlabdhaḡ ca bhavati (mots sonlignés abrégés : &) / dharmā & / jñānābhīnirhāra & / avabhāsa & / vasumatīdhāraṇī / sumatīdhāraṇī / tejo & / asaṅgamukhadhāraṇī / ananta & / viḡitrārthakośa & / sa evamādināṃ dhāraṇīpadānāṃ parīpūrṇāni daśadhāraṇīmukhāsamkhyeyaśatasahasrāṇī pratīlabhate / tathāsamkhyeyaśatasahasrānugatenāiva svarāṅgakaḡśalyena tāvadapramāṇānugatenāiva pratībhānavibhaktimukhena dharmam deśayati / sa evaṃ apramāṇair dhāraṇīmukhāsamkhyeyaśatasahasrair daśasu dikṣv aprameyāṇāṃ buddhānāṃ bhagavatāṃ sakāśād dharmam śṛṇoti śrutvā ca na vismārayati / yathāśrutam cāpramāṇavibhaktita evaṃ nirdiśati /

Z

Sa ekasya tathāgatasya sakāśād daśabhir dhāraṇīmukhāsamkhyeyaśatasahasrair dharmān paryavāṇoti / yathā caikasyaivam aparyantānāṃ tathāgatānāṃ / sa praṇīdhānamātreṇa bahutaraṃ samyak-sambuddhasakāśād dharmamukhālokaṃ sampratīcchati / na tv eva mahābāhuśrutyaḡprāptaḡ śrāvakaḡ śrutodgrahaṇadhāraṇīpratīlabdhaḡ kalpaśatasahasrodgrahaṇādhiṣṡhānena / sa evaṃ dhāraṇīprāptaḡ ca bhavati pratībhānaprāptaḡ ca dharmasāṃkathyaṃ saṃniṣaṇṇaḡ sarvavātīm trīsāhasramahāsāhasralokadhātum spharītvā yathāśayavibhaktitaḡ satvebhyo dharmam deśayati dharmāsane niṣaṇṇaḡ / dharmāsanaṃ cāsyā tathāgatān abhiṣekabhūmīprāptān bodhisatvān sthāpayītvā sarvato viṣiṣṡam apramāṇāvabhāsaprāptaṃ bhavati / sa dharmāsane niṣaṇṇa ākāṅkṣaṇ ekaghoṣodāhāreṇa sarvapaṛśadaṃ nānāghoṣarutavimātratayā saṃjñāpayati / ākāṅkṣaṇ (abrégé : &) nānāghoṣanānāsvarāṅgavibhaktibhir ājñāpayati / & raśmimukhopasaṃhāir dharmā-

mukhāni niścārayati / & sarvaromakūpebhyo ghoṣān niścārayati / & yāvat trisāhasramahāsāhasrāyāṃ lokadhātau rūpābhāsāś tebhyaḥ sarvarūpābhāsēbhyo dharmarutāni niścārayati / & ekasvararutena sarvadharmadhātum vijñāpayati / & sarvarutanirghoṣeṣu dharmarutam adhiṭiṣṭhati / & sarvalokadhātuparyāpannebhya gītāvādyatūryaśabdebhyo dharmarutam niścārayati / & ekākṣararutāt sarvadharmapadaprabhedarutam niścārayati / & anabhilāpyānabhilāpyalokadhātuparyāpannā vā satvā upasaṃkramyaikakṣaṇalavamuhūrtena praśnān pariprechehur ekaikaś ca teṣāṃ apramāṇarutavimātratayā paripreched yaṃ caikaḥ satvaḥ pariprechen na taṃ dvitīyaḥ / taṃ bodhisatvaḥ sarvasatvarutapadavyaṇjanam udgrhīyād udgrhya caikarutābhivyāhāreṇa teṣāṃ sarvasatvānāṃ cittāśayān paritoṣayet / yāvad anabhilāpyalokadhātuparyāpannā vā satvā upasaṃkramyaikakṣaṇalavamuhūrtena praśnān pariprechehur ekaikaś ca teṣāṃ apramāṇarutavimātratayā paripreched yaṃ caikaḥ satvaḥ pariprechen na taṃ dvitīyaḥ / taṃ bodhisatva ekakṣaṇalavamuhūrtenaiva sarvam udgrhyaikodāhāreṇaiva sarvān ājñāpayet / yāvad anabhilāpyān api lokadhātūn spharitvā yathāśayendriyādhimuktitaḥ satvebhyo dharmam deśayati / dharmasāṃkathyaṃ niṣaṇṇaś ca tathāgatādhiṣṭhānasampratyēśakaḥ sakalena buddhakāryeṇa sarvasatvānāṃ pratyupasthito bhavati / sa bhūyasyā mātrayaiva jñānāvabhāsapragrahaṇam ārabhate // sa ced ekasmin vālāgraprasare yāvanti anabhilāpyeṣu lokadhātuṣu paramāṇurajāṃsi tāvantaś tathāgatāś tāvadapramāṇaprapṭeṣv eva parśanmaṇḍaleṣu dharmam deśayeyuḥ / ekaikaś ca tathāgatas tāvadapramāṇaprapṭebhyaḥ sarvasatvebhyo nānātvato dharmam deśayed ekaikasmimś ca satvāśayasantāne tāvadapramāṇam eva dharmopasaṃhāram upasaṃharet / yathā caikas tathāgataḥ parśanmaṇḍale tathā te sarve tathāgatāḥ / yathā caikasmin vālāgraprasare tathā sarvasmin dharmadhātau / tatrāsmābhis tādrīṣaṃ smṛtīvaipulyam abhinirhartavyaṃ yathai-kakṣaṇena sarvatathāgatānāṃ sakāśād dharmāvabhāsaṃ pratyēse-mahy ekarutāvyatirekāt / yāvanti ca tāni yathāparikīrtitāni parśanmaṇḍalāni nānānikāyadharmapravaṇaikaaparipūrṇāni tatrāsmābhis

tādrīṣaṃ prajñāvabhāsavinīścayapratibhānaṃ parīśodhyaṃ yad eka-kṣaṇena sarvasatvān paritoṣayet / kiṃ punar iyatsu lokadhātuṣu satvāni //

sa imāṃ sādhumatīm bodhisatvabhūmim anuprāpto bodhisatvo bhūyasyā mātrayā rātriṃ divam ananyamanasikāraprayukto bhūtvā buddhagocārānupraviṣṭas tathāgatasamavadhānaprāpto gambhīrabodhisatvavimokṣānuprāpto bhavati / sa evaṃjñānānugato bodhisatvaḥ samāhitas tathāgatadarśanaṃ na vijahāti / ekaikasmimś ca kalpe 'nekān buddhān anekāni buddhaśatāni etc. jusque : anekāni buddhakoṭīnayutaśatasahasrāṇi drṣṭvā ca satkaroti gurukaroti mānayaṭi pūjayaty audārikeṇa buddhadarśanena pūjopasthānaṃ notsrjati / tāṃś ca tathāgatān praśnān pariprecheṭi / sa dharmadhāraṇinirdeśābhinirjāto bhavati / tasya bhūyasyā mātrayā tāni kuśalamūlāny uttaptatamāny asaṃhāryāṇi bhavanti / tadyathāpi nāma bho jinaputrāś tad eva jātārūpam ābharāṇikṛtaṃ suparinīṣṭhitaṃ kuśalena karmāreṇa rājñaś cakravartina uttamāṅge kaṇṭhe vābaddham asaṃhāryaṃ bhavati sarvakotṭarājānāṃ cāturdvīpakānāṃ ca satvānāṃ ābharāṇavikṛtāḥ / evaṃ eva bho jinaputrā bodhisatvasyāśyāṃ sādhumatyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāni mahājñānālokasuvibhaktāny uttapyante 'saṃhāryāṇi bhavanti sarvasārvakapratyekabuddhair adharabhūmisthitaiś ca bodhisatvaiḥ / tasya * sā kuśalamūlābhā satvānāṃ kleśacittagāhanāny avabhāśya tata eva vyāvartate * / tadyathāpi nāma bho jinaputrā dvisāhasriko mahābrahmā sarvasmin dvisāhasrike lokadhātau gāhananīmnopacārān avabhāśayati / evaṃ eva bho jinaputrā bodhisatvasyāśyāṃ sādhumatyāṃ bodhisatvabhūmau sthitasya (suit le passage placé entre deux astérisques) / tasya daśabhyaḥ pāramitābhyo balapāramitātīrīkītatamā bhavati na ca parīśeṣāsu na samudācarati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasya sādhumatī nāma navamī bodhisatvabhūmiḥ etc. 8 S, l. 29-31 mahābrahmā bhavati mahābalasthāmaprāpto dvisāhasrādhipatir abhibhūr ... etc. 8 S, l. 31-33 ... pāramitopadeśeṣv asaṃhāryaḥ satvāśayapariprechānirdeśaiḥ / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3^{me} bhūmi. On doit remplacer ici " śatasahasram " par " daśabuddhakṣetrāsaṃkhyeyaśatasahasraparamāṇurajaḥsama ".

Bhūmi X**A**

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatva evaṃ apramāṇajñeyavicāritayā buddhyā yāvan navamī bodhisatvabhūmir iti / suvicitavicayaḥ / suparipūrṇasukladharmāḥ / aparyantasambhāropacayopacitaḥ / superiḡṛhitamahāpuṇyajñānasambhāraḥ / mahākaruṇāvaipulyādhiḡgataḥ / lokadhātuvibhaktivaimātryako-vidaḥ / satvadhātupraviṣṭaḡahanopacāraḥ / tathāḡatagocarapraveśā-nugatasamjñāmanasikāraḥ / balavaiśāradyabuddhadharmādhyālam-bānūgataḥ / sarvākārasarvajñajñānābhiṣekabhūmiprāpta ity ucyate /

B

Tasya khalu punar bhavanto jinaputrā evaṃjñānūgatasya bodhisatvasyābhiṣekabhūmisamāpannasya vimalo nāma samādhir āmukhībhavati / dharmadhātuvibhaktipraveśaś ca nāma (abrége : &) / bodhimāṇḡdālamkāravayūhaḥ & / sarvākāraraśmikusumaḥ & / sāgaragarbhaḥ & / sāgarasamṛddhiḥ & / ākāśadhātuvipulaḥ & / sarvadharmasvabhāvavicayaḥ & / sarvasatvacittacaritānugataḥ & / pratyutpannasarvabuddhasammukhāvasthitaḥ & bodhisatvasamādhir āmukhībhavati / tasyaivaṃpramukhāni daśasamādhyasamkhyeyaśatasahasrāṇy āmukhībhavanti / sa tān sarvān samādhiṃ samāpadyate ca vyuttiṣṭhate ca samādhikausalyānugataś ca yāvat samādhikāryaṃ tat sarvaṃ pratyānubhavati / tasya yāvad daśasamādhyasamkhyeyaśatasahasrāṇāṃ paryante sarvajñajñānaviṣeṣābhiṣekavān nāma bodhisatvasamā-dhir āmukhībhavati /

C

Yasmin samanantarābhimukhībhūte daśatrisāhasraśatasahasrāpa-ryantapramāṇaṃ mahāratnarājapadmaṃ prādurbhavati sarvākāra-ratnapratyarpitaṃ sarvalokaviṣayasamatikrāntaṃ lokottarakūśala-mūlasambhūtaṃ māyāsvabhāvagocarapariniṣpannaṃ dharmadhātu-suvyavasthitāvabhāsaṃ divyaviṣayasamatikrāntaṃ mahāvaidūryama-niratnadaṇḡdam atulyacandanarājakarṇikaṃ mahāśmagarbhakeśaraṃ

jāmbūnadasuvarṇāvabhāsapatram aparimitaraśmisaṃkusumitaśarīraṃ sarvapravararatnapratyuptagarbham aparyantamahāratnajālasaṃ-channaṃ paripūrṇadaśatrisāhasraśatasahasraparamāṇurajāḡsamama-hāratnapadmaparivāraṃ / tadanugatas tadanurūpaś ca tasya bodhi-satvasya kāyaḥ saṃtiṣṭhate / sa tasya sarvajñajñānaviṣeṣābhiṣeka-vataḥ samādheḡ sahapratilambhāt tasmin mahāratnarājapadme niṣaṇṇaḥ saṃdrīṣyate / samanantaraniṣaṇṇaś ca sa bodhisatvas tasmin mahāratnarājapadme 'tha yāvanti tasya mahāratnarājapadmasya mahāpadmāni parivāraḥ prādurbhūtaḥ / tāvanto bodhisatvā daśadig-lokadhātusamnipatitāś taṃ bodhisatvam anuparivārya teṣu mahārat-napadmeṣu niṣīdanti / ekaikaś ca teṣāṃ daśasamādhiśatasahasrāṇi samāpadyate tam eva bodhisatvaṃ nirīkṣamāṇāḥ /

D

Samanantaram samāpanne ca tasmin bodhisatve teṣu ca bodhi-satveṣu niravaśeṣaṃ atha sarvalokadhātusamprakampanaṃ bhavati / sarvāpāyapratiprasrambhāṇaṃ ca / sarvadharmadhātuvabhāsaspha-raṇaṃ ca / sarvalokadhātupariśodhanaṃ ca / sarvabuddhakṣetranā-madheyarutānuravaṇaṃ ca / sarvasabhāḡacaritabodhisatvasaṃnipā-tanaṃ ca / sarvalokadhātudevamanuṣyatūryasaṃḡītisaṃpravādanaṃ ca / sarvasatvasukhasaṃjananaṃ ca / sarvasamyaksambuddhācintya-pūjopasthānapravartanaṃ ca / sarvatathāḡataparīṣanmaṇḡdalavijñāpa-naṃ ca bhavati / tat kasya hetoḡ / tathā hi bho jinaputrāś tasya bodhisatvasya samanantaraniṣaṇṇasya tasmin mahāratnarājapadme 'dhastāc caraṇatalābhyāṃ daśaraśmyasamkhyeyaśatasahasrāṇi niśca-ranti niścarya daśadīśaṃ (mots soulignés abrégés : D.) avīciparyan-tān mahānirayān avabhāsayanti nairayikānāṃ satvānāṃ sarvaduḡ-khāni pratiprasrambhayanti / jānumaṇḡdalābhyāṃ D. sarvatiryagyo-nibhavanāny avabhāsayanti sarvatiryagyoniḡduḡkhāni ca praśamayanti (mots soulignés abrégés : &....&) / nābhimaṇḡdalād D. sarvayamaloka-bhavanāni & sarvayamalaḡkikānāṃ satvānāṃ & / vāmadakṣiṇābhyāṃ pārśvābhyāṃ D. manuṣyāśrayān & manuṣya & / ubhābhyāṃ pāṇi-bhyāṃ D. devāsuraḡbhavanāni & devāsura & / aṃśābhyāṃ D. śrāva-kayāniyāśrayān avabhāsayanti dharmālokamukhaṃ copasaṃharanti /

prṣṭhato grīvāyās ca D. pratyekabuddhāśrayān avabhāsayanti śānti-
samādhimukhanayaṃ copasaṃharanti / mukhadvārād D. prathamā-
cittotpādam upādāya yāvan navamīm bhūmim anuprāptān bodhisat-
vān avabhāsayanti prajñopāyakaśalyanayaṃ copasaṃharanti / ūrṇā-
kośād daśaraśmyasaṃkhyeyaśatasahasrāṇi niścaraṇti niścarya daśasu
dikṣu sarvamārabhavanāny avabhāsyā dhyāmīkṛtyābhiṣekabhūmi-
prāptān bodhisatvān avabhāsyā tatkāyeṣv evāstaṃgacchanti / uparyut-
tamāṅgāt paripūrṇadaśatrisāhasrāsaṃkhyeyaśatasahasraparamāṇura-
jaḥsamā raśmayo niścaraṇti niścarya daśasu dikṣu dharmadhātupra-
māṇāny ākāśadhātuparyavasānāni sarvatathāgataparīkṣamāṇḍalāny
avabhāsyā daśākāraṃ lokam pradakṣiṇīkṛtyopariḥagapathe sthītvā
mahāraśmijālamaṇḍalāni kṛtvā / uttaptaprabhāsam nāma mahat ta-
thāgatapūjopasthānam sarvatathāgatānām anupravartayanti / tasya
pūjopasthānasya prathamacittotpādam upādāya yāvan navamībhū-
myanupravartitam tathāgatapūjopasthānam (suit le passage placé
entre deux astérisques dans la section K, bhūmi 8) / tathā khalv api
mahāraśmijālamaṇḍalād yāvati daśasu dikṣu niravaśeṣasarvadharmā-
dhātvantargatā puṣpaprajñaptir vā gandhadhūpamālyavilepanacūr-
ṇacivaracchatradhvajapatākāvāstrābharaṇamaṇiratnaprajñaptir vā
tato 'tirikṭatarāḥ sarvalokaṇiṣayasamatikrāntā lokottarakuśalamūla-
sambhārādhipatyābhiniṣṭhātā sarvākāraguṇasampannā acintyanir-
vāpādhiṣṭhānādhiṣṭhitā nānavyūhamahāratnavarṣā ivaikaikatathāga-
taparīkṣamāṇḍale mahāmeghā ivābhipravarṣanti sma / tāṃ ca ye sat-
vāḥ pūjāṃ saṃjānante te sarve niyatā bhavanti anuttarāyāṃ samyak-
sambodhau / evaṃrūpaṃ pūjopasthānam pravartya tā raśmayāḥ pu-
nar eva sarvāvanti tathāgataparīkṣamāṇḍalāny avabhāsyā daśākāraṃ
lokam pradakṣiṇīkṛtya teṣāṃ tathāgatānām arhatāṃ samyaksam-
buddhānām adhistāt kramataleṣv astaṃgacchanti / tatas teṣāṃ tathā-
gatānām teṣāṃ ca bodhisatvānām viditam bhavati / amuṣmin loka-
dhātuprasara evaṃcaryānugato bodhisatvo 'bhiṣekakālāprāpta iti /
tatra bho jinaputrā daśabhyo digbhyo 'paryantebhyo lokadhātuprasa-
rebhyo 'prameyāsaṃkhyeyāparyantā bodhisatvā yāvan navamībodhi-
satvabhūmipratīṣṭhitā āgatya taṃ bodhisatvam anuparivārya mahatīm
pūjāṃ kṛtvā tam eva bodhisatvam nirīkṣamāṇā daśasamādhīsatasa-
hasrāṇi samāpadyante / abhiṣekabhūmiprāptānām ca bodhisatvānām

kāyebhyaḥ śrīvatsālaṃkāṛād vajrasvastikāt sarvamāraśatruvijayo nā-
maikaikā mahāraśmir daśaraśmyasaṃkhyeyaśatasahasraparivārā niś-
carati niścarya daśa diśo 'vabhāsyāparyantāni prātihāryāni saṃdarśya
tasya bodhisatvasya śrīvatsālaṃkāre vajrasvastika evāstaṃgacchati /
samanantarād astamitāyās ca tasyā raśmyāḥ śatasahasraguṇottarā
tasya bodhisatvasya balasthāmābhivṛddhiḥ prajūyate /

E

Atha khalu bho jinaputrāḥ sarvajñatābhijñāvatyo nāma raśmayas
teṣāṃ tathāgatānām arhatāṃ samyaksambuddhānām ūrṇākeśebhyo
niścaraṇty asaṃkhyeyaparivārās tāḥ sarvāsu daśasu dikṣv aśeṣataḥ
sarvalokadhātūn avabhāsyā daśākāraṃ lokam pradakṣiṇīkṛtya ma-
hānti tathāgatavikurvitāni saṃdarśya bahūni bodhisatvakoṭīniyutaśa-
tasahasrāṇi saṃcodya sarvabuddhakṣetraprasarān śadvikāraṃ sam-
prakampya sarvāpāyacyutigatyupapattīḥ praśamya sarvamārabhava-
nāni dhyāmīkṛtya sarvatathāgatābhisambodhivibuddhabuddhāsanāny
upasaṃdarśya sarvabuddhaparīkṣamāṇḍalavyūhaprabhāvam nidarśya
dharmadhātuparamān ākāśadhātuparyavasānān sarvalokadhātūn ava-
bhāsyā punar evāgatya taṃ sarvāvantam bodhisatvaparīkṣasamnipātam
upary upari pradakṣiṇīkṛtya mahāvvyūhān nidarśya tā raśmayas tasya
bodhisatvasyottamāṅge 'staṃgacchanti / tatparivāraraśmayas ca tathā
saṃnipatitānām teṣāṃ bodhisatvānām śirassv antardhīyante sma /
samanantarasaṃnipatitābhiḥ ca tābhiḥ raśmibhis te bodhisatvā aprati-
labdhapūrvāni daśasamādhīsatatasahasrāṇi pratilabhante / tāś ca raś-
mayas tulyakālaṃ tasya bodhisatvasyottamāṅge nipatitā bhavanti /
sa ca bodhisatvo 'bhiṣikta ity ucyate samyaksambuddhaviśaye / daśa-
balaparipūryā tu samyaksambuddha itī saṃkhyāṃ gacchati / tadya-
thāpi nāma bho jinaputrā yo rājñas cakravartinah putro jyeṣṭhaḥ ku-
māro 'gryamahīṣīprasūtas cakravartirājalakṣaṇasamanvāgato bhavati
taṃ rājā cakravartī divye hastisauvarṇe bhadrapīṭhe niṣādyā / catur-
bhyo mahāsamudrebhyo vāry ānīya / upariratnavimānena dhāryamā-
ṇena mahatā puṣpadhūpagandhadhīpamālyavilepanacūrṇacivaraccha-
tradhvajapatākātūryatādāvacarasaṃgītivyūhena sauvarṇam bhṛṅgā-
raṃ grhītvā tena vāriṇā taṃ kumāraṃ mūrdhany abhiṣiṅcati / sama-

nantarābhiṣiktaś ca rājā kṣatriyo mūrdhābhiṣikta iti saṃkhyāṃ ga-
cchati / daśakuśalakarmapathaparipūryā tu cakravartīti saṃjñāṃ
pratilabhate / evam eva bho jinaputrāḥ samanantarābhiṣikto bodhi-
satvas tair buddhair bhagavadbhir mahājñānābhiṣekābhiṣikta ity ucyate
/ samyaksambuddhābhiṣekena daśabalaparipūryā tu samyaksam-
buddha iti saṃkhyāṃ gacchati / ayaṃ bho jinaputrā bodhisatvasya
mahājñānābhiṣeko yasyārthe bodhisatvo 'nekāni duṣkaraśatasahas-
rāṇy ārabhate / sa evam abhiṣikto 'prameyagunajñānavivardhito
dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhita ity ucyate /

F

So 'syāṃ dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhi-
satvo dharmadhātusamudāgamam ca (mots soulignés abrégés : &)
yathābhūtam prajānāti (abrégé : P.) / kāma & / rūpa & / ārūpya & /
loka & / sarvasatva & / vijñāna & / saṃskṛtāsaṃskṛta & / ākāśa & /
bhūtābhūtadeśanā & / nirvāṇa & / dṛṣṭikṛtakleśasamudāgamam ca
(abrégé : &) P. / lokadhātupravṛttinivṛtti & / śrāvaka-caryā & / pra-
tyekabuddha-caryā & / bodhisatva-caryā & / tathāgatabalavaiśāradya-
veṇikabuddhadharmarūpakāyadharmakāya & / sarvākārasarvajña-
jñāna & / abhisambodhidharmacakra-pravṛttisamdarśana & / samāsa-
taḥ sarvadharmapraveśavibhaktinistīraṇa & P. / sa evaṃjñānānuga-
tayā buddhyottari satvakāyanirmāṇam ca P. (mots soulignés abrégés : &) /
kleśa & / dṛṣṭikṛta & / lokadhātu & / dharmadhātu & / śrā-
vaka & / pratyekabuddha & / bodhisatva & / tathāgata & / sarvanir-
māṇakalpākalpatām ca P. / sarvabuddhādhiṣṭhānam ca (abrégé : &)
P. / dharma & / saṃgha & / karma & / kleśa & / kāla & / praṇidhā-
na & / pūjā & / caryā & / kalpa & / jñāna & P. / sa yānimāni tathā-
gatānām arhatāṃ samyaksambuddhānām sūkṣmapraveśajñānāni yad
uta caryāsūkṣmapraveśajñānam vā (abrégé : &) / cyutyupapatti & /
janma & / abhinīṣkramaṇa & / abhisambodhi & / vikurvaṇa & / dhar-
macakra-pravartana & / dharmadeśanā & / dharmavistara & / āyuh-pra-
māṇādhiṣṭhāna & / varṇarūpakāyasamdarśana & / sarvasatvavinayāna-
tikramaṇa & / sarvalokadhātuspharaṇa & / sarvasatvacittacaritavya-
valokana & / ekakṣaṇe tryadhvavyavalokana & / pūrvāntāparāntanir-

avaśeṣa & / sarvasatvacittacaritanānātvasamanta & / tathāgatabala-
vaiśāradyabuddhadharmācintya & / tathāgataparinirvāṇa & / śāsanā-
dhiṣṭhānasaddharmasthiti & / evaṃpramukhāny aprameyāsaṃkhye-
yāni tathāgatānām sūkṣmapraveśajñānāni tāni sarvāṇi P. / sa yānimāni
tathāgatānām arhatāṃ samyaksambuddhānām guhyasthānāni yad uta
kāyaguhyam vā (abrégé : &) vāg & citta & kālākālavicāraṇa & bodhi-
satvavyākaraṇa & satvasaṃgrahanigraha & vineyotsādanāvasāna &
yathākālāvavādānuśāsanādhyupekṣaṇa & yānanānātavyavasthāpana
& satvacaryendriyavibhakti & satvakarmakriyāvatāra & bodhisatva-
caryendriyavibhakti & caryābhisambodhisvabhāvaprabhāvānubodha
& svabhāvābhisambodhyadhiṣṭhāna & avatārottāraṇa & ākarṣaṇasam-
preṣaṇa & sthānacaṅkramaṇaṇiṣadyāśāyāsanasamdarśana & āhāra-
paribhogakāyopakaraṇapratiṣevana & bhāṣitatūṣṇīmabhāvadhyānavi-
mokṣasamādhīsamāpattisamdarśana & / evaṃpramukhāny aprameyā-
saṃkhyeyāni tathāgatānām guhyasthānāni tāni sarvāṇi P. / sa yāni-
māni tathāgatānām kalpapraveśasamavasaraṇajñānāni yad uta /
ekakalpāsaṃkhyeyakalpasamavasaraṇatā (abrégé : &) / asaṃkhyeya-
kalpaikalpa & / saṃkhyeyakalpāsaṃkhyeyakalpa & asaṃkhyeya-
kalpasamkhyeyakalpa & / cittakṣaṇakalpa & kalpacittakṣaṇa & /
kalpākalpa & akalpākalpa & / sabuddhakakalpābuddhakakalpa &
abuddhakakalpasabuddhakakalpa & / atītānāgatakalpapratyutpanna-
kalpa & pratyutpannakalpātītānāgatakalpa & atītakalpānāgatakalpa
& anāgatakalpātītakalpa & / dīrghakalpabhrasvakalpa & hrasvakalpa-
dīrghakalpa & / sarvakalpeṣu saṃjñākṛta & sarvasaṃjñākṛteṣu kalpa
& / evaṃpramukhāny aprameyāny asaṃkhyeyāni kalpapraveśasama-
vasaraṇāni tāni sarvāṇi P. / sa yānimāni tathāgatānām arhatāṃ
samyaksambuddhānām avatārajñānāni yad uta vālapathāvatārajñā-
nam vā (abrégé : &) paramāṇurajo & buddhakṣetrakāyābhisambodhi
& satvakāyacittābhisambodhi & sarvatrānugatābhisambodhi & vya-
tyastacarīsamdarśanāvatārajñānam vā (abrégé : &) anuloma & prati-
loma & cintyācintyalokavijñeyāvijñeya & śrāvakavijñeyapratyeka-
buddhavijñeyabodhisatvavijñeyatathāgatavijñeya & / tāni sarvāṇi P. /
iti hi bho jinaputrā aprameyam buddhānām bhagavatāṃ jñānavai-
pulyam apramāṇam evāsyāṃ bhūmau sthitasya bodhisatvasyāvatāra-
jñānam /

G

Sa khalu punar bho jinaputrā bodhisatva evam imām bodhisatva-bhūmim anugato 'cintyaṃ ca nāma (abrégé : &) bodhisatvavimokṣaṃ pratilabhate / anāvaraṇaṃ & viśuddhivicayaṃ & samantamukhāva-bhāsaṃ & tathāgatakoṣaṃ & apratihatacakrānugataṃ & tryadhvānugataṃ & dharmadhātugarbhaṃ & vimuktimaṇḍalaprabhāsaṃ & aśeṣa-viśayagamam & bodhisatvavimokṣaṃ pratilabhate / iti hi bho jina-putrā imān daśa bodhisatvavimokṣān pramukhān kṛtvāprameyāsaṃkhyeyāni bodhisatvavimokṣamukhaśatasahasrāṇi (abrégé : &) bodhi-satvo 'syām daśamyām bodhisatvabhūmau pratiṣṭhitaḥ pratilabhate / evaṃ yāvat samādhi & dhāraṇī & abhijñābhīrā & pratilabhate / jñānāloka & vikurvaṇa & pratisaṃvinnirhāra & upāyaprajñāvikrīḍita & gambhīradharmanayapraveśa & mahākaruṇāvega & bodhisatvavaśi-tāpraveśa & pratilabhate /

H

Sa evaṃjñānānugataḥ buddhyāpramāṇānugatena smṛtikauśalyena samānvāgato bhavati / sa daśabhyo digbhyo 'prameyāṇām buddhānām bhagavatām sakāśād ekakṣaṇalavamuhūrtenāpramāṇān mahādharmā-vabhāsān mahādharmālokaṃ mahādharmameghān sahate sampratī-
cchati svikaroti saṃdhārayati / (passage souligné abrégé : &) tadyathāpi nāma bho jinaputrāḥ sāgaraṇāgarājameghavīrṣṭo mahān apskandho na sukaro 'nyena pṛthivīpradeśena soḍhuṃ vā sampratyeṣitum vā
svikartum vā saṃdhārayitum vā (mots soulignés abrégés : S.) anyatra mahāsamudrāt / evam eva bho jinaputrā ye te tathāgatānām bhaga-vatām guhyānupraveśā yad uta mahādharmāvabhāsā mahādharmāloka mahādharmameghās te na sukarāḥ sarvasatvair sarvaśrāvakapratye-kabuddhaiḥ S. prathamām bhūmim upādāya yāvan navamibhūmipra-tiṣṭhitair api bodhisatvais tān bodhisatvo 'syām dharmameghāyām bodhisatvabhūmau sthitaḥ sarvān sahate sampratīcchati svikaroti
saṃdhārayati (abrégé : SS.) / tadyathāpi nāma bho jinaputrā mahā-samudra ekasyāpi mahābhujamgendrasya mahāmeghān SS. dvayor api trayāṇām api yāvad aparimāṇānām api bhujamgendrāṇām eka-kṣaṇalavamuhūrtenāprameyān mahāmeghān SS. / tat kasya hetoh /

apramāṇavipulavistīrṇatvān mahāsamudrasya / evam eva bho jina-putrā asyām dharmameghāyām bodhisatvabhūmau pratiṣṭhito bodhi-satva ekasyāpi tathāgatasya sakāśād & dvayor api trayāṇām api yāvad aparimāṇānām api tathāgatānām sakāśād & / tata ucyata iyaṃ bhūmir dharmamegheti / vimukticandro bodhisatva āha / śakyam punar bho jinaputra saṃkhyāṃ kartum kiyatām tathāgatānām anti-kebhyo bodhisatva & / vajragarbho bodhisatva āha / na sukarā bho jinaputra saṃkhyā kartum gaṇanānirdeśena / iyatām tathāgatānām antikebhyo bodhisatva & / api tu khalv aupamyam kariṣyāmi / tadyathāpi nāma bho jinaputra daśasu dikṣu daśabuddhakṣetrāna-bhīlāpyakoṭīniyutaśatasahasraparamāṇurajāsamāsu lokadhātuṣu yā-vat satvadhātuniravaśeṣayogena saṃvidyate / tata ekaḥ satvaḥ śrūta-grahaṇadhāraṇīpratīlabdho bhavet tathāgatānām upasthāyako mahā-śrāvako 'gryaḥ śrūtaadharāṇām / tadyathāpi nāma bhagavato vajra-padmottarasya tathāgatasyārhatāḥ samyaksambuddhasya mahāvijayo nāma bhikṣur evamrūpeṇa śrutakauśalyabalādhānena sa ekaḥ satvaḥ samānvāgato bhavet / yathā ca sa ekaḥ satvas tathā niravaśeṣāsu sarvāsu lokadhātuṣu te sarve satvāḥ samānvāgatā bhaveyur yac caikenodgrhītaṃ syān na dvitīyena / tat kiṃ manyase bho jinaputra bahutaram teṣām aprameyāpramāṇam vā śrutakauśalyam bhavet / vimukticandro bodhisatva āha / bahu bho jinaputrāpramāṇam tat teṣām sarvasatvānām śrutakauśalyam bhavet / vajragarbho bodhisatva āha / ārocayāmi te bho jinaputra prativedayāmi / yaṃ dharmameghāyām bodhisatvabhūmau pratiṣṭhito bodhisatva ekakṣaṇalavamuhūrtenaikasyaiva tāvat tathāgatasya sakāśād dharmadhātutryadhva-koṣaṃ nāma mahādharmāvabhāsālokaamegham SS. / yasya mahā-dharmāvabhāsālokaameghasaṃdhāraṇakauśalyasya tat pūrvakam śru-takauśalyam (suit le passage placé entre deux astérisques dans la section K, bhūmi 8) / yathā caikasya tathāgatasya sakāśāt tathā daśasu dikṣu yāvanti tāsu pūrvikāsu lokadhātuṣu paramāṇurajāṃsi saṃvidyante / tāvatām samyaksambuddhānām tato 'pi bhūya uttary a-prameyāṇām tathāgatānām sakāśād ekakṣaṇalavamuhūrtena dharmadhātutryadhāvakoṣaṃ nāma mahādharmāvabhāsālokaamegham SS. / tata ucyata iyaṃ bhūmir dharmamegheti / punar aparaṃ bho jinaputra dharmameghāyām bodhisatvabhūmau pratiṣṭhito bodhisatvaḥ svapra-

pidhānabalādhānato mahākṛpākaraṇāmeghaṃ samutthāpya mahādharmāvabhāsagarjanam abhijñāvidyāvaiśāradyavidyudvidyotitaṃ mahāraśmimārutasamiritaṃ mahāpuṇyājñānaghanābhrajālasamechanam vividhakāyaghanāvartasamdarśanam mahādharmānirnādanam namuciparśadvidrāvaṇam ekakṣaṇalavamuhūrtena daśasu dikṣu yāvanti tāsu lokadhātuṣu tāni paramāṇurajāmsi samvidyante tāvanti lokadhātukoṭīnayutaśatasahasrāṇi spharitvā tebhyo 'pi bhūyo 'prameyāṇi lokadhātukoṭīnayutaśatasahasrāṇi spharitvā mahāmṛtakūśaladhārābhīpravarṣaṇena yathāśayataḥ satvānām ajñānasamutthitāḥ sarvakleśarajovālāḥ praśamayati / tata ucyata iyaṃ bhūmir dharmamegheti / punar aparaṃ bho jinaputra dharmameghāyāṃ bodhisatva ekasyāṃ api lokadhātu * tuṣṭavarabhavanavāsam upādāya cyavanācaṅkramaṇagarbhasṭhitijanmābhiniṣkramaṇābhīsambodhyadhyeṣaṇamahādharmacakrapravartanamahāparinirvāṇabhūmir iti sarvatathāgatakāryam adhiṭṭhāti yathāśayeṣu satveṣu yathāvaineयikeṣu * / evaṃ dvayor api yāvad yāvanti tāsu lokadhātuṣu paramāṇurajāmsi samvidyante tato 'pi bhūyo 'prameyeṣu lokadhātukoṭīnayutaśatasahasreṣu (suit le passage placé entre deux astérisques) /

I

Sa evaṃjñānavaśitāprāptaḥ suviniścitamahājñānābhijñā ākāṅkṣan (abrége : A.) saṃkṣiptāyā lokadhātōḥ pariśuddhatām adhiṭṭhāti / pariśuddhāyā lokadhātōḥ saṃkṣiptatām adhiṭṭhāti / A. saṃkṣiptāyā lokadhātōḥ vistīrṇatām adhiṭṭhāti (abrége : AD.) / vistīrṇāyāḥ saṃkṣiptatām AD. / evaṃ vipulamahadgatāpramāṇasūkṣmaudārika-vyatyastāvāmūrdhasamatalādīnām sarvalokadhātūnām vṛṣabhatayānantam abhinirhāram AD. / A. ekasmin paramāṇurajasy ekām api lokadhātum sarvavātīm sacakravādāparikhām AD. / tac ca paramāṇurajo na vardhayati tām ca kriyām ādarśayati (abrége : &) / dve 'pi tisro 'pi catasro 'pi pañcāpi yāvad anabhilāpyā api lokadhātū ekasmin paramāṇurajasi sarvāḥ sacakravādāparikhā AD. & / A. ekasyāṃ lokadhātu dvilokadhātuvyūham ādarśayati / A. yāvad anabhilāpyalokadhātuvyūham ādarśayati / A. ekalokadhātuvyūham dvayor lokadhātvor ādarśayati / yāvad anabhilāpyāsu lokadhātuṣv ādarśayati / A. yāvad anabhilāpyāsu lokadhātuṣu yaḥ satvadhātus tam ekasyāṃ lokadhātu

samdadhāti na ca satvān viheṭhayati (abrége : &) / A. ekasyāṃ lokadhātu yāvān satvadhātus tam anabhilāpyāsu lokadhātuṣu & / A. anabhilāpyalokadhātugatān satvān ekavālapathe & / A. ekavālapatha ekam sarvabuddhaviśayavyūham ādarśayati / A. yāvad anabhilāpyān sarvākārabuddhaviśayavyūhān ādarśayati / A. yāvanti anabhilāpyāsu lokadhātuṣu paramāṇurajāmsi tāvata ātmabhāvān ekakṣaṇalavamuhūrtena nirmimīte / ekaikasmimś cātmabhāve tāvata eva pāṇin samdarśayati / taiś ca pāṇibhir daśasu dikṣu buddhapūjāyāṃ prayujyate / ekaikena ca pāṇinā gaṇḍānadivālikāsamān puṣpapuṭāṃ teṣāṃ buddhānāṃ bhagavatāṃ kṣipati / yathā puṣpāṇāṃ evaṃ gandhānāṃ mālāyānāṃ vilepanānāṃ cūrṇānāṃ cīvarāṇāṃ chatrāṇāṃ dhvajānāṃ patākānāṃ evaṃ sarvavyūhānāṃ / ekaikasmimś ca kāye tāvanti eva śīrāṃsy AD. / ekaikasmimś ca śīrasi tāvatir eva jihvā AD. / tābhis teṣāṃ buddhānāṃ bhagavatāṃ varṇaṃ bhāṣate / cittotpāde ca daśadikṣapharaṇaṃ gacchati / cittakṣaṇe cāpramāṇā abhisambodhīr yāvan mahāparinirvāṇavyūhān AD. / apramāṇakāyātām ca tryadhvatāyāṃ AD. / svakāye cāpramāṇānāṃ buddhānāṃ bhagavatāṃ aprameyān buddhakṣetraguṇavyūhān AD. / sarvalokadhātusamvartavivartavyūhāṃś ca svakāye AD. / sarvā vātamaṇḍalīś caikaromakūpād utsrjati / na ca satvān viheṭhayati / A. caikām apskandhaparyantām lokadhātum AD. / tasyāṃ ca mahāpadmam AD. / tasya ca mahāpadmasya prabhāvabhāsavyūhenānantā lokadhātūḥ spharati / tatra ca mahābodhivṛkṣam ādarśayati / yāvat sarvākāravaroṇam sarvajñatvaṃ samdarśayati / svakāye daśadīnmaṇividyuccandrasūryaprabhā yāvat sarvāvabhāsaprabhā AD. / ekamukhavātena caikaikasyā diśaḥ prati-diśam anantā lokadhātūḥ kampayati / na ca satvān uttrāsayati / daśadīśaṃ ca vātasamvartanīm tejaḥsamvartanīm apsamvartanīm AD. / sarvasatvāṃś ca A. yathābhīprāyaṃ rūpāśrayālamkṛtān AD. / svakāye ca tathāgatakāyam AD. tathāgatakāye ca svakāyam AD. / tathāgatakāye svabuddhakṣetram AD. svabuddhakṣetre ca tathāgatakāyam AD. / iti hi bho jinaputra dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatva imāni cānyāni cāprameyāsamkhyeyāni rddhivikurvaṇa-koṭīnayutaśatasahasrāṇy ādarśayati / '

1. Comparer le texte pareil du Vimalakīrtinirdeśa, ch. VI, Eastern Buddhist III, 4 : « a bodhisattva can manifest in a single pore of his skin all the lands in all the ten quarters, even the sun, moon and stars », etc.

J

Atha khalu tasyāḥ paṣadaḥ keśāṃcid bodhisatvānām keśāṃcid devanāgayakṣagandharvāsuraḥarudakimnaramahoragaśakrabrahmaloka-pālamaheśvaraśuddhāvāsānām etad abhavad yadi tāvad bodhisatvasyaivaṃ apramāṇa pṛddhyabhisamskāragocaras tathāgatānām punaḥ kimrūpo bhaviṣyatīti / atha khalu vimukticanthro bodhisatvas tasyāḥ paṣadaś cittāśayavicāram ājñāya vajragarbhaṃ bodhisatvam etad avocat / samśayitā vateyaṃ bho jinaputra paṣat sādhy asyāḥ samśayacchityartham kimcinmātram bodhisatvavyūhaprātihāryam samdarśaya / atha khalu vajragarbho bodhisatvas tasyām velāyām sarva-buddhakṣetrakāyasvabhāvasamdarśanam nāma bodhisatvasamādhim samāpadyate / samanantarasamāpanne vajragarbhe bodhisatve sarva-buddhakṣetrakāyasvabhāvasamdarśanam bodhisatvasamādhim atha tāvad eva sā sarvāvatī bodhisatvapaṣat sā ca devanāgayakṣa ... etc. jusque : śuddhāvāsaparṣad vajragarbhasya bodhisatvasya kāyāntarībhūtam ātmānam samjñānte sma tatra ca buddhakṣetram abhinirvṛttam samjñānte sma / tasmimś ca buddhakṣetre ya ākāravyūhās te na sukarāḥ paripūrṇayāpi kalpakotya prabhāvayitum / tatra ca bodhivṛkṣam daśatrisāhasraśatasahasraviṣkambhaskandham paripūrṇatrisāhasrakotiṇipulāpramāṇaviṣapodviddhaśikharam tadanurūpam ca tasmim bodhimande śiṃhāsanavaipulyam tatra sarvābhijñāmatirājam nāma tathāgatam bodhimandavaragatam samapaśyat / iti hi yāvantas tatra vyūhāḥ samdrśyante te na sukarāḥ paripūrṇayāpi kalpakotya prabhāvayitum / sa idaṃ mahāprātihāryam samdrśya tām sarvāvatīm bodhisatvaparṣadam tām ca devanāga ... etc. jusque : śuddhāvāsaparṣadam punar eva yathāsthāne sthāpayāmāsa / atha khalu sā sarvāvatī paṣad āścaryapṛāptā tūṣṇimbhūtā tam eva vajragarbhaṃ bodhisatvam nidhyāyanti sthītābhūt / atha khalu vimukticanthro bodhisatvo vajragarbhaṃ bodhisatvam etad avocat / āścaryam idaṃ bho jinaputrādbhutam yāvad acintyopamasya samādher nimeṣavyūhaprabhāvaḥ / tat ko nāmāyam bho jinaputra samādhīḥ / vajragarbho bodhisatva āha / sarva-buddhakṣetrakāyasvabhāvasamdarśano nāmāyam bho jinaputra samādhīḥ / vimukticanthro bodhisatva āha / kaḥ punar bho jinaputrāsya samādher gocaraviṣayavyūhaḥ / vajragarbho bodhisatva āha / ākā-

ṅkṣan bho jinaputra bodhisatvo 'sya samādheḥ suparibhāvitatvād gaṇ-gānadivālikāsamalokadhātuparamāṇurajaḥsamāni daśabuddhakṣetrāṇi svakāya ādarśayed ato vā bhūya uttari / idṛśānām bho jinaputra bodhisatvasamādhīnām dharmameghāyām bodhisatvabhūmau sthito bodhisatvo bahūni śatasahasrāṇi pratilabhate / tena tasya bodhisatvasya yāvad yauvarājyapṛāptair api bodhisatvaiḥ sādhumatibodhisatvabhūmau pratiṣṭhitair (abrégé : Y.) na sukarāḥ kāyaḥ kāyakarma vā jñātum (abrégé : &) / na sukarā vāg vākkarma vā & na sukarā mano manaskarma vā & na sukararddhir & na sukarā tryadhvavilokitam & na sukarā samādhigocarānupraveśo & na sukarā jñānaviṣayo & na sukarā vimokṣavikṛditam & na sukarā nirmāṇakarma vādhiṣṭhānakarma vā prabhāvakarma vā & na sukarā yāvat samāsataḥ kramotkṣepanikṣepakarmāpi & Y. / evam apramāṇa bho jinaputreyam dharmameghā bodhisatvabhūmiḥ samāsanirdeśato vistaraśaḥ punar asaṃkhyeyakalpaśatasahasranirdeśāparyantākārato draṣṭavyā / vimukticanthro bodhisatva āha / kiṛṣo bho jinaputra tathāgatagocaraviṣayapraveśo yatredam bodhisatvānām caryāviṣayādhiṣṭhānam evam apramāṇam / vajragarbho bodhisatva āha / tadyathāpi nāma syād bho jinaputra kaścid eva puruṣaś cāturdvīpikāyā lokadhātor dvau trīn vā kolāsthimātrān pāṣāṇān gṛhītvaivaṃ vadet / kiyatī nu khalu sā pṛthivīdhātur aparyantāsu lokadhātuṣv itaḥ pāṣāṇebhyo mahadgatatayā vāpramāṇatveneti / idṛśam idaṃ mama tvadvacanam pratibhāti / yas tvam apramāṇajñāninām tathāgatānām arhatām samyaksambuddhānām dharmatām bodhisatvadharmatayā tulayasi / api tu khalu punar bho jinaputra yathā cāturdvīpikāyā lokadhātoḥ paritā pṛthivīdhātur yodgṛhītāpramāṇāvaśiṣṭā / evam eva bho jinaputrāsya eva tāvad dharmameghāyā bodhisatvabhūmer aprameyān kalpān nirdīśyamānāyāḥ pradeśamātram nirdīṣṭam syāt / kaḥ punar vādas tathāgatabhūmeḥ / ārocayāmi te bho jinaputra prativedayāmi / ayam me tathāgataḥ purataḥ sthitaḥ sāḁṣibhūtaḥ / sa ced bho jinaputra daśasu dikṣv ekaikasyām diśy aparyantalokadhātuparamāṇurajaḥsamāni buddhakṣetrāṇy evambhūmipṛāptair bodhisatvaiḥ pūrṇāni bhavedyur yathekṣuvanām vā naḁavanām vā veṇuvanām vā tilavanām vā śālivanam vā teṣām aparyantakalpābhinirhrto bodhisatvacaryābhinirhāras tathāgatasyaikaḁṣaṇajñānaprasṛtasya tathāgataviṣayasya

(suit le passage placé entre deux astérisques dans la section K, 8^{me} bhūmi) / iti hi bho jinaputraivaṇṇajñānānugato bodhisatvas tathāgatādvayakāyavākcitto bodhisatvasamādhibalaṃ ca notsrjati buddhadarśanapūjopasthānaṃ ca karoti / sa ekaikasmin kalpe 'paryantāṃs tathāgatān sarvākārābhīnirhārapūjābhīḥ pūjayati / audārikānugatayā pūjayā teṣāṃ ca buddhānāṃ bhagavatāṃ adhiṣṭhānāvabhāsaṃ sampraticchati / sa bhūyasyā mātrayāsamhāryo bhavati dharmadhātuvibhaktiparipreccānirdeśaiḥ / anekān kalpān anekāni kalpaśatāni ... etc. jusque : anekāni kalpakotīnayutaśatasahasraṇi / tadyathāpi nāma bho jinaputra divyakarmārakṛtaṃ mahābharaṇopacāraṃ mahāmaṇiratnapratyupptaṃ vaśavartino devarājasyottamāṅge kaṇṭhe vābaddham asaṃhāryaṃ bhavati tadanyair divyamānuṣyakair ābharaṇavibhūṣaṇopacārāiḥ / evam eva bho jinaputra bodhisatvasyemāṃ daśamīm dharmameghāṃ bodhisatvabhūmim anuprāptasya te bodhisatvajñānopacārā asaṃhāryā bhavanti sarvasatvāiḥ sarvaśrāvaka-pratyekabuddhāiḥ prathamāṃ bodhisatvabhūmim upādāya yāvan navamīm bodhisatvabhūmim anuprāptair bodhisatvāiḥ / asyāṃ ca bodhisatvabhūmau sthitasya bodhisatvasya jñānāvabhāsaḥ satvānāṃ yāvat sarvajñajñānavatārāya samvartate 'saṃhāryas tadanyair jñānāvabhāsaiḥ / tadyathāpi nāma bho jinaputra maheśvarasya devarājasyābhātikrāntā bhavati sarvopapattiyātanāni satvānāṃ ca kāyāśrayān prahlādayati / evam eva bho jinaputra bodhisatvasyāsyāṃ daśamīyāṃ dharmameghāyāṃ bodhisatvabhūmau sthitasya jñānāvabhāsaṃhāryā bhavati sarvaśrāvaka-pratyekabuddhāiḥ prathamāṃ bodhisatvabhūmim upādāya yāvan navamībodhisatvabhūmipratīṣṭhitair bodhisatvair yāvat sarvajñajñānadharmatāyāṃ ca satvān pratiṣṭhāpayati / sa khalu punar bho jinaputra bodhisatva evaṇṇajñānānugato buddhair bhagavadbhis tryadhvajñānaṃ ca saṃśrāvyate / dharmadhātuprabhedajñānaṃ ca sarvalokadhātuspharaṇaṃ ca sarvalokadhātuvabhāsādhiṣṭhānaṃ ca sarvasatvakṣetradharmaparijñānaṃ ca sarvasatvacittacaritānupraveśajñānaṃ ca sarvasatvayathākālāparipākajñānaṃ ca vinayānatikramaṇaṃ ca sarvadharmapravicayavibhaktijñānakauśalyaṃ ca samāsato yāvat sarvajñajñānāpramāṇatā ca saṃśrāvyate // tasya daśabhyaḥ pāramitābhyo jñānapāramitātīrīkātāmā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānaṃ / iyaṃ bho jinaputra

bodhisatvasya dharmameghā nāma daśamī bodhisatvabhūmiḥ samāsānirdeśato vistaraśaḥ punar asaṃkhyeyāparyantakalpanirdeśaniṣṭhāto 'nugantavyā / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena maheśvaro bhavati devarājāḥ kṛtī prabhuḥ satvānāṃ sarvaśrāvaka-pratyekabuddhabodhisatvapāramitopadeśeṣv asaṃhāryo dharmadhātuvibhaktiparipreccānirdeśaiḥ / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3^{me} bhūmi. On doit remplacer ici " śatasahasram " par " daśa-buddhakṣetrānābhilāpyakoṭīnayutaśatasahasraparamāṇurajaḥsama ". Dharmameghā nāma bodhisatvabhūmir daśamī //

PARINDANĀPARIVARTA

A

Imās tāḥ khalu punar bho jinaputrā daśa bodhisatvabhūmayāḥ samāsānirdeśato nirdiṣṭā vistaraśaḥ punar aparyantakalpanirdeśaniṣṭhāto 'nugantavyāḥ / yā atītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitāś ca bhāṣiyante ca bhāṣyante ca // tāḥ khalu punar bho jinaputraitā daśa bodhisatvabhūmayāḥ sarvākārasarvajñajñānānugatā draṣṭavyā anupūrvābhīmukhatvāt / tadyathāpi nāma bho jinaputrānavataptahradaprabhavaṃ pravahad vāri caturbhir mahāna-disrotomukhair jambūdvīpaṃ saṃtarpyākṣayaṃ bhūyo vivṛddham aprameyāṇāṃ satvānāṃ upakāribhūtaṃ yāvan mahāsamudram arpayati tac ca vāry ādita eva mahāsāgarābhīmukham / evam eva bho jinaputra bodhicittamahāhradaprabhavaṃ pravahat kuśalamūlavāri mahāprapīdhānanadisrotomukhaiś caturbhiḥ saṃgrahavastubhiḥ sarvasatvadhātuṃ saṃtarpyākṣayaṃ bhūya uttari vivṛddham 'aprimeyāṇāṃ satvānāṃ upakāribhūtaṃ yāvat sarvākārasarvajñajñānamahāsamudram arpayati tac ca kuśalamūlavāry ādita eva sarvajñātāmahāsāgarābhīmukham /

B

Tāḥ khalu bho jinaputraitā daśa bhūmayo buddhajñānaṃ pratītya prajñāyante / tadyathāpi nāma bho jinaputra mahāprthivīm pratītya

1. MS. de Cambridge (867.2) : uttare vivṛddhe.

daśa mahāratnaparvatarājāḥ prajñāyante / tadyathā himavān parvatarājo gandhamādano vaidalya (var. : vaipulya ; le traducteur japonais suivant Kumārajīva et Buddhahhadra rend par : khadiraka) ṛṣigirir yugamdharo 'śvakarṇagirir nimindharaś cakravādāḥ ketumān sumeruś ca mahāparvatarājāḥ / tatra bho jinaputra tadyathāpi nāma himavān parvatarāja ākarāḥ sarvabhaiṣajyājātīnām aparyantaḥ sarvabhaiṣajyājātigrāhaṇatayā / evam eva bho jinaputra (abrégé : E.) pramuditāyām bodhisatvabhūmau sthito bodhisatva ākaro bhavati sarvalaukikakāvyaśāstramantravidyāsthānānām aparyantaḥ sarvalaukikakāvyaśāstramantravidyopāyena // tadyathāpi nāma bho jinaputra (abrégé : T.) gandhamādano mahāparvatarāja ākarāḥ sarvagandhajātīnām aparyantaḥ sarvagandhajātigrāhaṇena / E. vimalāyām bodhisatvabhūmau sthito bodhisatva ākaro bhavati (abrégé : B.) sarvabodhisatvaśīlasaṃvaracāritragandhānām aparyantaḥ sarvabodhisatvaśīlasaṃvaracāritragandhasaṃgrahaṇena // T. vaidalyo mahāparvatarājāḥ śuddho ratnamaya ākarāḥ (abrégé : M.) sarvaratnajātīnām aparyantaḥ sarvalaukikaratnajātigrāhaṇena / E. prabhākaryām B. sarvalaukikadhyānābhijñāvimokṣasaṃmādhisaṃmāpattīnām aparyantaḥ sarvalaukikadhyānābhijñāvimokṣasaṃmādhisaṃmāpattipariṣṭhānirdeśaiḥ (abrégé : P.) // T. ṛṣigirir M. pañcābhijñānām ṛṣiṇām aparyantaḥ pañcābhijñarṣigaṇanayā / E. arciṣmatyām B. sarvamārgamārgāntarāvātāranirdeśaviśeṣajñānānām aparyantaḥ sarvamārgamārgāntaraviśeṣajñānapariṣṭhānirdeśaiḥ // T. yugamdharo M. sarvayakṣamaharddhikānām aparyantaḥ sarvayakṣamaharddhikagaṇanayā / E. sudurjayāyām B. sarvābhijñarddhivikurvaṇaprātibhāryāyām aparyantaḥ sarvābhijñarddhivikurvaṇaprātibhārya P. // T. śvakarṇagirir M. sarvaphalajātīnām aparyantaḥ sarvaphalajātigrāhaṇena / E. abhimukhyām B. pratītyasamutpādāvatāranirdeśānām aparyantaḥ śrāvaka-phalābhisamaya P. // T. nimindharo M. sarvanāgamaharddhikānām aparyantaḥ sarvanāgamaharddhikagaṇanayā / E. dūraṅgamāyām B. upāyaprajñānirdeśānām aparyantaḥ pratyekabuddhaphalābhisamaya P. // T. cakravāḍo M. vaśībhūtānām aparyanto vaśībhūtagaṇanayā / E. acalāyām B. sarvabodhisatvavaśītābhinirhārāṇām aparyanto lokadhātuvibhakti P. // T. ketumān M. asuramaharddhikānām aparyanto 'suramaharddhikagaṇanayā / E. sādhumatyām B. sarvasatvapravṛtti-

nivṛttijñānopacārāṇām aparyantaḥ sarvajagatsambhavavibhava P. // T. sumerur M. sarvadevamaharddhikānām aparyantaḥ sarvadevamaharddhikagaṇanayā / E. dharmameghāyām B. tathāgatabalavaiśāradyaṇīkabuddhadharmānām aparyanto buddhakāryasaṃdarśana P. // yathā khalu punar ime bho jinaputra daśa mahāratnaparvatā mahāsamudrasambhūtā mahāsamudraprabhāvitāḥ / E. imā api daśa bhūmayāḥ sarvajñātāsambhūtāḥ sarvajñātāprabhāvitāḥ /

C

T. mahāsamudro daśabhir ākāraiḥ saṃkhyāṃ gacchaty asaṃhāryatayā / katamair daśabhir yad utānupūrvanimnataś ca mṛtakupaśaṃvāsataś cānyavārisaṃkhyātyajanataś caikarasataś ca bahuratnataś ca gambhīraduravagāhataś ca vipulāpramāṇataś ca mahābhūtāvāsataś ca sthitavelānatikramaṇataś ca sarvameghavārisaṃpratyeṣaṇātrptitaś ca / E. bodhisatvacaryā daśabhir ākāraiḥ saṃkhyāṃ gacchaty asaṃhāryatayā / katamair daśabhir yad uta pramuditāyām bodhisatvabhūmau (abrégé : &) anupūrvamahāprajñādhānābhinirhāranimnataḥ / vimalāyām & dauḥśilyamṛtakupaśaṃvāsataḥ / prabhākaryām & laukikaprajñāptisaṃkhyātyāgataḥ / arciṣmatyām & buddhābhedyaprasādaikarasataḥ / sudurjayāyām & apramāṇopāyābhijñālokakriyābhinirhārabahuratnataḥ / abhimukhyām & pratītyasamutpādapratyavekṣaṇaduravagāhagāmbhīryataḥ / dūraṅgamāyām & buddhipravicayakaṣālyavipulāpramāṇataḥ / acalāyām & mahāvīryābhinirhārasaṃdarśanamahābhūtāvāsataḥ / sādhumatyām & gambhīravimokṣajagaccaritatayathāvatprativedhasthitavelānatikramaṇataḥ / dharmameghāyām & sarvatathāgatadharmābhāsamahāmeghavārisaṃpratyeṣaṇātrptitaḥ /

D

T. mahāmaṇiratnaṃ yadā daśa ratnagotrāṇy atikramyābhyutkṣiptaṃ ca bhavati kuśalakarmārasuparipatitaṃ ca supariṣodhitaṃ ca suparyavadāpitaṃ ca sunirviddhaṃ ca ratnasūtrasvāviddhaṃ coccavaiḍūryamaṇiratnadaṇḍadhvajāgrāvaropitaṃ ca sarvābhāsapramuktaṃ ca rājānujñātaṃ ca bhavati / tadā sarvasatvānām sarvaratnasamgrahāya pratyupasthitaṃ bhavati / E. yadā

bodhisatvānām sarvajñatāratnacittotpādo daśāryaratnagotrāṇy atikramyotpanno bhavati dhutaṅṇasamlekhaśilavratatapaḥsuparitāpitaś ca dhyānasamādhisamāpattisuparipīḍitaś ca mārgāṅgākārasupariśodhitaś copāyābhijñāsuparyavadāpitaś ca pratītyasamutpādasunirviddhaś copāyaprajñāvicitraratnasūtrasvāviddhaś ca vaśitāmahāvaidūryamañiratnadaṇḍadhvajāgrāvaropitaś ca satvacaritapratyavekṣaṇaśrutajñānāvabhāsasamprayuktaś ca tathāgatadharmaśāstresamāyaksambuddhajñānābhīṣekānugataś ca bhavati / tadā sarvasatvānām sarvabuddhakāryaratnasamgrahāya pratyupasthito bhavati tadā ca sarvajña ity ākhyāyate /

E

Ayaṃ khalu punar bho jinaputra bodhisatvacaryāsamudānayanāḥ sarvākārasarvajñajñānagūṇasamcayo dharmamukhaparivarto (abrége : &) nānavaropitakuśalamūlānām satvānām śravaṇāvabhāsam āgamiṣyati / vimukticandro bodhisatva āha / yeṣāṃ punar bho jinaputrāyaṃ & śravaṇāvabhāsam āgamiṣyati te kiyatā puṇyopacayena samanvāgatā bhāviṣyanti / vajragarbho bodhisatva āha / yāvān bho jinaputra sarvajñajñānasya prabhāvas tāvān sarvajñatācittotpādasamgrahāmbanāt puṇyopacayaḥ syād yāvān sarvajñatācittotpādasamgrahāmbanāt puṇyopacayas tāvān evāsyā dharmamukhaparivartasyābhimukhaḥ puṇyopacayo 'nugantavyaḥ / tat kasya hetoḥ / na hi bho jinaputra śakyam anyatra bodhisatvenāyam & śrotuṃ vādhimoktuṃ vā pratyetur vodgrahitūṃ vā dhārayitūṃ vā samdhārayitūṃ vā / kaḥ punar vādo bhāvanākāraprayogodyoganiṣpādaneṣu / tasmāt tarhi bho jinaputra sarvajñajñānamukhānugatāś te samdhārayitavyā ya imaṃ sarvajñajñānagūṇasamcayadharmamukhaparivartam śroṣyanti śrutvā cādhimokṣyante 'dhimucya cādhārayiṣyanti bhāvanākāreṇa prayokṣyante / atha khalu tasyāṃ velāyāṃ buddhānubhāvena dharmatāpratilambhena ca (abrége : &) daśadiglokadaśabuddhakṣetrakoṭiparamāpurajāḥsamā lokadhātavaḥ ṣaḍvikāram aṣṭādaśamahānimittam akampanta prākampanta samprākampanta / acalan prācalan samprācalan / avedhanta prāvedhanta samprāvedhanta / arājan prārājan samprārājan / akṣubhyan prākṣubhyan samprākṣubhyan / agarjan prāgarjan samprāgarjan / & divyāś ca puṣpagandhamālyameghā

abhiprāvarṣan / divyāś ca vastrameghā divyāś cūrṇameghā divyā ratnameghā (abrége : D.M.) D. ābharāṇa M.D. chatra M.D. dhvaja M.D. patākā M. abhiprāvarṣan / divyaṃ ca sūryacakrātmabhāva-maṇḍalamañirājasumerumeghavarṣam abhiprāvarṣan / divyaṃ ca sarvarutaravitavādyamañirājasumerumeghavarṣam abhiprāvarṣan (abrége : MA.) / divyaṃ ca jāmbūnadakanakavarṇaprabhāmaṇḍala MA. / divyāś ca tūryatādāvacarasaṃgītimeghā nadanti sma / divya-samatikrāntāḥ sarvajñatābhūmyabhiṣṭavasamgītimeghā nadanti sma / yathā cāsyāṃ lokadhātau cāturdvīpikāyāṃ paranirmitavaśavartino devarājasya vimāne mañiratnagarbhaprāsāde tathā sarvalokadhātuṣu daśa diśaḥ spharitveyam eva dharmadeśanā sarvatraiva pravartate sma / & daśabhyo digbhyo daśabuddhakṣetrakoṭiparamāpurajāḥsamānām lokadhātūnām pareṇa daśabuddhakṣetrakoṭiparamāpurajāḥsamā bodhisatvā āgacchanti daśadīśaṃ spharantas te cāgatyaivam ābhuḥ / sādhu sādhu bho jinaputra yas tvam imāṃ bodhisatvabhūmi-dharmatāṃ sūcayasi / vyaṃ api bho jinaputra sarve vajragarbhā-samanāmakā eva vajraśrīnāmikābhyo nānālokadhātubhya ihāgatā vajradhvajanāmakānām tathāgatānām antikebhyaḥ / sarvasu ca tāsu lokadhātuṣv iyaṃ eva dharmadeśanā pravartate buddhānubhāvenai-vamrūpāsv eva parṣatsu / ebhir eva padair ebhir eva vyaṃjanair ebhir eva niruktair etam evārtham abhilaṣadbhir anūnam anadhikam anātrikam / te vyaṃ bho jinaputra sākṣībhūtā buddhānubhāvenamāṃ parṣadaṃ samprāptāḥ / yathā ca bho jinaputra vyaṃ imāṃ lokadhātūṃ samprāptāś tathā ca daśasu diśṣu sarvalokadhātuṣv ekaikasyāṃ lokadhātau cāturdvīpikāyāṃ paranirmitavaśavartibhā-vane vaśavartino devarājasya vimāne mañiratnagarbhaprāsāde samprāptā iti / (Suivent les gāthās)

Idam avocad vajragarbho bodhisatvo mahāsatvo 'bhyanuñjātas tathāgatena / āttamanāḥ sā ca sarvavartī bodhisatvaparṣat sā ca devanāga ... etc. jusque : śuddhāvāsaparṣad bhagavāṃś ca paranirmitavaśavartīṣu deveṣu viharann acirābhisambuddho dvitīye saptāhe vaśavartino devarājasya vimāne mañiratnagarbhe vajragarbhāsyā bodhisatvasya bhāṣitam abhyānandann iti // iti parīdanā parivarto nāmaikādaśaḥ // iti śrībodhisatvacaryāprasthāno daśabhūmiśvaro nāma mahāyānasūtraratnarājaḥ samāptaḥ //

ERRATA

- P. XI, l. 10 : paramārtha au lieu de pararamārtha.
P. XXVI, l. 11 : stūpa " " " sthūpa.
P. XXVIII, l. 15 : °anupalabdhitā° " " " °anupalabdhita°.

APPENDICE

BODHISATTVABHŪMI

(MS. unique de Cambridge ; Add. 1702)

VIHĀRAPĀṬALA (fol. 119 a-133 a)¹

Uddānam / gotraṃ tathādhimuktiś ca pramudito 'dhiśīlam adhi-
cittam trayah prajñā dve ānimitte sābhogaś cānābhogaś ca pratisam-
vidaś ca paramaś ca syāt tathāgatottamo vihāraḥ // evaṃ gotrasam-
padam upādāya yathoktāyāṃ bodhisattvaśikṣāyāṃ śikṣamāṇānāṃ
yathokteṣu ca bodhisattvaliṅgeṣu saṃdṛśyamānānāṃ bodhisattva-
pakṣyaprayogeṣu ca samyakprayuktānāṃ bodhisattvādhyāśayāṃś ca
yathoktān viśodhayatāṃ bodhisattvānāṃ samāsato dvādaśa bodhi-
sattvavihārā bhavanti yair bodhisattvavihāraiḥ sarvā bodhisattvacā-
ryāḥ saṃgrhītā veditavyāḥ / trayodaśaś ca tathāgatavihāro yo 'sya
bhavaty abhisambodher niruttaro vihāraḥ / tatra dvādaśa bodhisattva-
vihārāḥ katame / gotravihāraḥ (abrégé : V.) / adhimukticaryā-V. /
pramudita-V. / adhiśīla-V. / adhicitā-V. / adhiprajñāvihārās trayah /
bodhipakṣyapratīsamuktāḥ satyapratīsamuktāḥ pratītyasamutpāda-
pravṛttinivṛttipratīsamuktāś ca / iti yena sa bodhisattvas tattvaṃ pa-
śyati yac ca tattvaṃ paśyati tasya ca tattvasyājñānād yathā pravṛttir
duḥkhasya jñānāc ca punar apravṛttir duḥkhasya bhavati sattvānāṃ /
tad etad bodhisattvasya tribhir mukhaiḥ prajñayā vyavacārayatas
trayo 'dhiprajñāvihārā bhavanti / sābhisamkāraḥ sābhogo niśchidra-

1. Bodhibhūmyutpattipaṭala d'après Guṇavarman (Wogihara, Asaṅga's Bodhi-
sattvabhūmi p. 12).

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