

NAGARJUNA'S EXPOSITION OF TWELVE CAUSAL LINKS

—N. AIYASWAMI SASTRI

Introductory

The *Pratitya-Samutpada-Hrdaya-Karika* प्रतीत्यसमुत्पादहृदयकारिका along with its comment is one of the several treatises composed by Acarya Nagarjuna, the founder of the Madhyamaka school of Buddhism. His authorship of this short tract has been attested more than once by Candrakirti (v. प्रसन्नपदा, pp.428,551) and Prajnakaramati (v. Panjika, pp. 355, 350). Its composition in a catechetical form further confirms its antiquity. The text consists of originally 5 verses in Arya metre and two Anustubh verses in its Chinese and Tibetan versions. Of his several metrical compositions we have only two texts in Arya metre, viz. the present text and the विग्रहव्यावर्तनी. The explanatory portion of this text is also fathered upon Nagarjuna by the Chinese and Tibetan translators. This fact does not appear improbable when we consider the statement made by Chandrakirti : विग्रहव्यावर्तन्या वृत्तिं कुर्वताऽप्याचार्येण प्रयोगवाक्यानभिधानात् । “Acarya (Nagarjuna) while composing a short comment on the विग्रहव्यावर्तनी does not employ any *prayoga*, a sentence embodying any logical proposition” प्रसन्नपदा p.25 l.6.). This confirms the fact the author could be credited also with some prose compositions. Of such compositions the *Maha-prajnaparamita-Sastra* महाप्रज्ञापारमिताशास्त्र preserved in its Chinese translation ranks the foremost (v. Prof. Et. Lamotte's French Translation with copious annotations; the first two volumes published so far). We may next notice a small tract both in verse and prose viz., द्वादशमुखशास्त्र also preserved in Chinese translation (v. the present writer's rendering it into Sanskrit in the *Visvabharati Annals*, Vol.VI) claiming him as its author; a claim which has fairly been justified by Chi-tsang (v. my Introductory Note, op. cit). The same Chinese authority attributes to Cheng-mu पिङ्गलाक्ष the prose portion of the Madhyamaka Sastra. Thus the authorship of the commentary known as *Akutobhaya* as attributed to Naga by the Tibetan authorities becomes uncertain.

Of his metrical compositions the most important is 1) the *Madhyamaka Sastra*; it has been meritoriously edited by Prof. Luis de Vallee Poussin. 2) The *Vigrahavyayrtani* with its comment has been discovered and published by Rahul Sankrityayana (Bihar Research Society, 1950). 3) The *Ratnavali* and 4) the *Catustava* have been edited in part by Dr. G. Tucci. 5) The *Yuktisastikarika*, 6) *Sunyata-Saptati* and 7) *Suhrlleka*

are not available to us in their original Sanskrit. Nos. 5 and 7 are translated by Schacffer and H. Wenzal respectively. (v. my Bibliography in the Sal. sutra). No. 6 is known only in quotations, V. *Dvadasamukha*, p.24. a verse pleading for a fundamental tenet of the author, viz. अजातिवाद non—origination— theory. Two verses are cited from the text in Bodhicarpan:-

1. The ideas of “I” and “mine” are expressed by the Buddha for some purpose. Likewise *skandhas*, *ayatanas* and *dhatus* are all stated (p.376).
2. What comes into being due to causes does not exist p.500; the same in *Madh. vrtti*. p.413.
3. One more line from Yukti is found in *Madh.vrtti*. p.9 : What is produced on account of such and such causes originates not in its nature. This cited in full in the *Madh.avat*.p.288.

To draw parallels to the ideas of Madh-Sastra Candrakirti cites more frequently verses from the Ratnavali (R. hereafter). Since they bear out true marks of Nagarjuna’s way of thinking we may acquaint ourselves with their gist on this occasion :

1. To the idea of the Sutra: Those who view things as existent and those who do so as non-existent, both of them do not perceive the quietude शिव of things-(M. Sastra V,8) R. has: the heterodox reaches the hell and the orthodox the heaven; but the man situated in Non-dualism अद्वय reaches Release, *Moksa*, because of his realising the truth यथाभूत v. M. Vr. p. 135.
2. The action and its agent are ridiculed in M. Sastra VIII, II; R. does the same in 3 verses: The world resembles a mirage; it is an illusion to consider it existent or non-existent and a man of illusion gets not released. Something is postulated as a result of ignorance; later, at a close scrutiny one cannot secure its existence; then how can there be its non-existence? (p.188).
3. Non-dualism अद्वय is possible only in Madhyamaka System (XV. II); R. confirms the same in 2 verses; Approach anyone of the Sankhya, Vaisesika, Nirgrantha, or the advocate of Pudgala or Skandhas, and see whether they say anything beyond the existence or non-existence; therefore understand that the Buddha’s dispensation alone is too deep and goes beyond the existence or non-existence (p. 275).

4. The negation of soul intended even in the empirical plane **सम्बृत्त्या** in XVIII, 1. is echoed in R. 4 vv. One's own image is reflected in the mirror, but the image cannot be stated to be either the same with or different from the face; likewise the notion of "I" arises on the basis of aggregates **स्कन्ध**, but it is not identical with the later. The reflection of one's image does not arise in the absence of mirror; likewise the 'I' notion is not in the absence of the aggregates. Listening to this characteristic Dharma venerable Ananda obtained Dharma-Eye; this fact he himself declared to his fellow monks now and then (p.345).
5. Candrakirti says: In the wake of realizing the Soul-non-substantiality **आत्मनैरात्म्य** non-substantiality of things pertaining to the soul **आत्मीयनैरात्म्य** is also realized. The same is confirmed in R.-2 vv. The aggregates are born from the I-notion **अहंकार** which is false in truth; one who thinks the seed as false, how could its sprout be true for him? In the wake of the aggregate being viewed as false the I-notion is extinguished; at the extinction of I-notion the aggregate arise no longer (p.346). They are cited again on page 458 to confirm the idea of auspicious or inauspicious is false as it is based on the false background **मिथ्याश्रय**
6. The fact that Buddha preached neither Soul nor non-Soul (XVIII-6) is corroborated in R. 2 vv:- Neither soul nor non-soul is asserted in truth. The great sage shunned from us the two views caused by the soul and non-soul. He declared what is seen and what is heard are neither true nor false. If there is a thesis, then there will be an antithesis; so both are not admissible in fact (p.359).
7. Again 3 vv. from R. to show that the Buddha preached differently to different pupils. A grammarian would teach even the alphabet; likewise the Buddha preached his pupils (**विनेय**) *dharma* according to their capacities. He preached to some the law in order to deter them from wrong deeds, to some a dualistic law in order to increase merits, to some a deep non-dualistic law which intimidates the timid person, and to some the Bodhi-factor embodied in wisdom and compassion, **शून्यता-करुणा-गर्भ** (p.359-60)
8. The object like the blue, etc, (**नीलादि**) are non-existent even in the empirical plane. The same is in R.: Ether is only a nominal because of its being devoid of colour, **रूप** In the absence of the great elements where is the colour, **रूप**? (p.413).

9. Voidness, शून्यता, being grasped as either an entity or a non-entity destroys the aspirer. So also says R.-When the preacher ill-conceives the voidness, as a result of this, the listener, the ignorant, becomes spoilt and falls downward in the अवीचि hell (p.496).
10. As to Nagarjuna's conception of Nirvana R. says - When Nirvana is not a non-entity, how can it be an entity? What is Nirvana is an end of both entity and non-entity (p.524).

Candrakirti has made only 4 citations from the Catustava:-

1. The world resembles an echo, and is neither identified with nor different from its cause. You (Buddha) have comprehended what is beyond continuity and discontinuity. (p.215, Catus.I. 13).
2. Heretics consider the misery created either by self, other or both or causeless; but you have preached it as dependently originated (p.55- Catus.II,19).
3. You have stated: In case a definition is different from the defined, the latter would be devoid of the former; in case they are identical, they would become non-entity (p.64-C.II, 11)
4. Things that are produced from the causes are non-existent as the latter itself is a non-entity. Is it not plain then that they are similar to reflections? (p.413=C.II, 4 Bodh.p.583).

The Catustava is more favourite with Prajnakaramati who refers to it more frequently on the following subjects :-

1. Teaching of voidness-nector is for removal of all wrong conceptions सङ्कल्प pp.359-415=C.II.21).
2. Supreme truth falls not within the cognizance of senses (p.365 = C.III.18).
3. Voidness is nothing but dependent origination (p.417 = C.II.20).
4. The action and its agent are (admissible) in the worldly talk; there is neither agent nor enjoyer in truth. Merit and demerits are dependently produced, and hence unborn (p.476 = C.II.8-9)

5. Buddha has no *Sattva*-idea (in himself) but has it towards the down-trodden due to compassion (p.489 = C.I,8)
6. Things are desireless, non-substantial, dependently originated and void. (p.489 = C.II.22).
7. Things are beginningless and endless; hence आदिशान्त calm from the outset (p.528 = C.III.27).
8. Dependent origination = शून्यता = सद्वर्म = तथागत (p.528 = C.II,20, III.28).
9. तत्त्व = परमार्थ = तथता = भूत; Buddha is because of realizing this (p.528 = C.III.39).
10. Origination is similar to magic. The world is caused by a constructive thought परिकल्प; hence no beginning and no end. Neither permanent thing transmigrates nor impermanent thing. So transmigration resembles a dream (p.533 = C.II, 16-18).
11. The world is born, stays and perishes: all these are mere imaginations (p.573 = C.III, 34).
12. The same as No.4 of M.Vrtti above stated (p.583 = C.II.4).
13. Things come into being neither as existent nor non-existent, and neither by themselves nor by others (p.587 = C.III.9).
14. Buddha is सत्त्वधातु hence no difference between Him and others (p.590 = C.III, 40).

There are some citations of unspecified source made under the heads of Acaryapada आचार्यपाद resembling Nagarjuna's ideas:-

1. Something being present some other thing is (conceived) to exist (as its relative) e.g. the idea of short and long. (M.Vrtti.p.10).
2. Mirage appears like water; but it is not so in fact. Likewise five aggregates appear as the Soul; but they are not so in truth (M.V.op.347, 3 verses).
3. Release is (secured) because of voidness-vision शून्यता-दृष्टि; for this purpose the contemplation of everything as void (Bodh.p.438).

4. The whole theory of causation (operates) in the empirical plane (Bodh.p.475).

THE PRESENT TEXT

The ideas that are expounded in the above citations are all unique characteristics of Nagarjuna's philosophy of thinking and they are quite in agreement with the ideas expressed in the short tract. Hence Nagarjuna's authorship of this text cannot be doubted as it has been further attested by Candrakirti and Prajnakaramati. However, the two *anustubh* verses at the end of the text as well as the comment do not appear to be of Nagarjuna's origin, and are quite affirmative in their contents. The first verse affirms that to negate an absolute subtle entity (i.e a nihilistic view) is to misapprehend the import of Dependent Origination—probably a Yogacara's affirmation. I could not trace its original Sanskrit anywhere. The second instructs that the vision of things as they are यथाभूत-दर्शन leads to Release. It is Asvaghosa who propounded this idea as a part of his exposition of the Buddha's teachings in his *Saundarananda*, XIII, 44, 51 :

नापनेयमतः किञ्चित् प्रक्षेप्यं नापि किञ्चन ।
द्रष्टव्यं भूततो भूतं यादृशञ्च यथा च यत् ॥
अभूतपरिकल्पेन विषयस्य हि वद्यते ।
तमेव विषयं पश्यन् भूततः परिमुच्यते ।

The ideas of these stanzas are made into one in the *Ratnagotravibhaga* thus: नापनेयमतः किञ्चिदुपनेयं न किञ्चन ।

द्रष्टव्यं भूततो भूतं भूतदर्शी विमुच्यते ॥ I, 154, p. 76.

It is again cited in the चर्यागीतिकोशटीका p.32 with this difference प्रक्षेप्तव्यं न किञ्चन । as though it is from the Madh. Sastra. It is not, therefore, unlikely that the last two verses of the text were added by a later writer who was perhaps inclined towards the yogacara standpoint. The vision of यथाभूत as a factor of Release is also acceptable to Nagarjuna (v.R. cited above No.1) though its import may be different for him.

The purpose of this composition is, according to the introductory remark made at the outset of the comment, to expound in brief the twelve causal links preached by the Master to an intelligent disciple who approaches Nagarjuna with a request to that effect. He asks : How are the twelve links grouped? The author replies: They are grouped into three categories: 1) Defilement, 2) Action and 3) Suffering.

The first-category consists of the causal links Nos. 1, 8 and 9 = ignorance, thirst and clinging respectively. The second is formed of Nos. 2 and 10 = formation and becoming; the other links are included in the third category. From the first category arises second and from the latter the third arises. The disciple asks: Who is the over lord above all and what is His function towards them? The author replies: The Universe is an interplay of series of causes and effects and there is no overlord of any kind. Question: Who is then that travels from this world to the next one. Reply: There does not exist even a subtle particle that travels from this world to the next one. Nevertheless the void things are produced from the void things. From the five causes, i.e. defilement and action which are void, i.e. devoid of the soul and anything pertaining to the soul are produced seven results, i.e. Suffering that are void, etc. The following examples are cited to make the point clear: Mouth-to-Mouth preaching स्वाध्याय, lamp, seal, mirror, sound, sun-stone and seed, etc. It is argued that the if what is uttered by the teacher reaches the pupil, then the passage uttered by the teacher would be devoid of the latter. The passage uttered by the pupil does not come from any other source because the other source cannot be its cause. It could hardly be possible to determine whether the passage uttered by the pupil and the passage uttered by the teacher are identical or different. Likewise the rebirth-mind of the future life is produced on the basis of the death-moment-mind and the former cannot be said to be either identical with or different from the latter.

Other examples: light is produced from the other light; reflection appears on the mirror from the face, an impression of the seal is brought out from the seal; the fire is kindled from the sun-stone; from the seed are produced sprout, fruit etc.; the sour fruit produces saliva in the mouth, and the sound produces an echo. All these effects are neither identical with nor different from their causes.

Likewise the wise should understand that there is continuity of five aggregates प्रतिसन्धि; nevertheless there is no transmigration, असङ्गम. Though the five aggregates appear in continuity as a result of their mutual relationship, there does not exist even a subtle particle moving from this world to the next. This theory of असङ्गम is common to all schools of Buddhism (v. my. Introduction XII, ff, to भावसङ्क्रान्तिसूत्र) with the exception, perhaps of Sammitiyas.

The author finally explains how one realises the ultimate release. He should not view pervertedly an impermanent thing as permanent, an unpleasant thing as pleasant and a soulless thing as soul-endowed one.

When he gets rid of such perverted views, he will have no more a desire for them. In the absence of desire no hate arises; in the absence of hate no action is undertaken; in the absence of action he does not cling to anything; in the absence of clinging he manifests no becoming and in the absence of becoming he does not suffer a rebirth. Thus a new fruit in the form of body and mind is stopped for ever; that is to be understood as the ultimate release. The wise should, therefore, shun all the wrong views: Eternalism, Nilhilism and others.

Thus, though the treatise is very short, the author has well elucidated in it the creed of the Buddhist doctrine under two heads: 1) The universe is nothing but an interplay of causes and effects - a scientifically tenable approach; and there is no Super-human presiding over the destiny of mankind which is, on the other hand, governed by its own law of action. 2) Release, मोक्ष, is a freedom from ever-rotating wheel of life and death and it is perhaps something like merging of individuality into an impersonal and undivided whole. We should not miss here to take note of the author's eloquent exposition of Nirvana in his Sastra:

य आजवंजवीभाव उपादाय प्रतीत्य वा । सोऽप्रतीत्यानुपादाय निर्वाणमुपदिश्यते ॥

འོང་བ་དང་ནི་འགྲོ་བའི་དངོས། བརྟེན་ནས་རྒྱུར་བྱས་གང་ཡིན་པ།
 དེ་ནི་བརྟེན་མིན་རྒྱུར་བྱས་མིན། ཁྱེད་ཀྱི་འདས་པ་ཡིན་པར་བརྟེན། །

XXV, 9.

(attributed to Tathagatas by Candrakirti) The Substance of the utterance may be this: Life and death of elements are conditioned or activated that is the world, *samsara*. The same elements become unconditioned or inactivated, i.e. brought to a dead stop अववृत्तिमालम् that is preached as Nirvana. It may be clear now that this conception of Nirvana does not in the least touch the fringe of Nihilism.

The Arya verses of this text and its commentary upto 3rd verse are adopted from Dr. V.V. Gokhale's paper published in *Studia Indologica*, 1955, pp.10-106. Luis de Vallee Poussin first translated into French the text कारिका in his *Theories des Douze causes*. p. 122-24. An English translation of the whole text from its Chinese version has also been published by me in 1940.

The Tibetan texts that are published here are copied from Tanjur, Mdo, gi.f.206, 4 ff, and collated with the same texts in Mdo. thsa, f. 166, ff. noting their important differences in a separate page.

प्रतीत्यसमुत्पादहृदयकारिका

नागार्जुनकृता

द्वादश येऽङ्गविशेषा मुनिनोद्दिष्टाः प्रतीत्यसम्भूताः ।
ते क्लेशकर्मदुःखेषु सङ्गृहीतास्त्रिषु यथावत् ॥ १ ॥

आद्याष्टमनवमाः स्युः क्लेशाः कर्म द्वितीयदशमौ च ।
शेषाः सप्त च दुःखं लिसङ्ग्रहा द्वादश तु धर्माः ॥ २ ॥

लिभ्यो भवति द्वन्द्वं द्वन्द्वात्प्रभवन्ति सप्त सप्तभ्यः ।
लय उद्भवन्ति भूयस्तदेव [तु] भ्रमति भवचक्रम् ॥ ३ ॥

हेतुफलञ्च [हि] सर्वं जगदन्यो नास्ति कश्चिदिह सत्त्वः ।
शून्येभ्य एव शून्या धर्माः प्रभवन्ति धर्मेभ्यः ॥ ४ ॥

स्वाध्यायदीपमुद्रादर्पणघोषार्ककान्तबीजाम्लैः ।
स्कन्धप्रतिसन्धिरसङ्क्रमश्च विद्वद्भिरवधार्यौ ॥ ५ ॥

य उच्छेदं प्रकल्पयत्यतिसूक्ष्मेऽपि वस्तुनि ।
प्रतीत्यसम्भवस्यार्थमविज्ञः स न पश्यति ॥ ६ ॥

नापनेयमतः किञ्चित् प्रक्षेप्यं नापि किञ्चन ।
द्रष्टव्यं भूततो भूतं भूतदर्शी विमुच्यते ॥ ७ ॥

प्रतीत्यसमुत्पादहृदयकारिका
आचार्यनागार्जुनकृता
समाप्ता ।

प्रतीत्यसमुत्पादहृदयव्याख्यानम्

आचार्यनागार्जुनकृतम्

इह कश्चित् शुश्रूषमाणः श्रमणः श्रवण'धारणोहापोहशक्तिसम्पन्नः शिष्य आचार्यस्य पाद [मूल] मागम्य तथागतशासनमारभ्य एवं पृष्ठवान्—भगवन् अल

द्वादश येऽङ्गविशेषा मुनिनोद्दिष्टाः प्रतीत्यसम्भूताः ।

क्व तेषां सङ्ग्रहः^२ इति श्रोतुमि^३च्छामि । इति ।

तस्य तेषां धर्माणां तत्त्ववु^४भुत्सामवेत्य आचार्य इदमुक्तवान्

ते क्लेशकर्मदुःखेषु सङ्गृहीतास्त्रिषु [यथावन्] ॥ १ ॥

तल दश च द्वौ च द्वादश । अङ्गान्येव विशेषा अङ्गविशेषाः । रथाङ्गवदङ्गभाव उक्तः । कायवाङ्मनोमौ^५नान्मुनिः । तेन मुनिनोद्दिष्टाः कथिताः प्रकाशिता इति पर्यायाः । ते च न ^६प्रकृति-नियति-पुरुष-पराधीन-कर्म-ईश्वर-काल-स्वभाव-यथेच्छा-प्रजापति-यदृच्छादिकारणप्रसूताः । किं तर्हि प्रतीत्यसम्भूताः । ते द्वादशाङ्गविशेषाः क्लेशकर्मदुःखा अन्योन्यं प्रतीत्य ^७नडकलापयोगेन त्रिषु यथावत् संक्षिप्ताः । ^८यथावदिति अशेषेणेत्यर्थः ॥ १ ॥

पृच्छति । के पुनस्ते क्लेशाः । किं कर्म । किं दुःखम् येषु इमे प्रत्ययविशेषाः सङ्ग्रहं गच्छन्ति ।

आह—

आद्याष्टमनवमाः स्युः क्लेशाः ।

द्वादशाङ्गविशेषाणां [मध्य] आद्या अविद्या, अष्टमी तृष्णा, नवममुपादानम् इमे त्रयः क्लेशसङ्गृहीताः प्रत्यवगन्तव्याः । किं कर्म ।

कर्म द्वितीयदशमौ च ।

संस्कारो द्वितीयः भवो दशमः । [इमा] द्वौ धर्मौ कर्मसङ्गृहातौ वेदितव्यौ ।

शेषाः सप्त च दुःखम्

कर्मक्लेशसङ्गृहीताना [मङ्ग] विशेषाणां ये शेषा [अङ्ग] विशेषाः सप्त च ते दुःख [सङ्गृहीता] वेदितव्याः । तद्यथा विज्ञानं नामरूपं षडायतनं स्पर्शो

वेदना जातिजरामरणम् । च शब्दः प्रियवियोगाप्रियसंयोगेष्टवि^१धातदुःखानि
सञ्चिनोति ।

लिसङ्ग्रहा द्वादश तु धर्माः ॥ २ ॥

अत एते द्वादश धर्माः कर्मक्लेशदुःखा[ख्या] वेदितव्याः । [अन्यूना] धिक-
ज्ञापना^{१०}र्थस्तु शब्दः । एतावन्त एवेमे सूत्रान्तनिर्दिष्टा नातःपरमस्तीति
परिगणितम् ॥ २ ॥

पृच्छति । क्लेशकर्मदुःखाना [मेषां] कुतः किमुत्पद्यत इति व्याख्यातुं प्रार्थये ।
आह ।

लिभ्या भवति द्वन्द्वम्,

क्लेशाख्येभ्यस्लिभ्यः कर्माख्यं द्वन्द्वमुत्पद्यते ।

द्वन्द्वात्प्रभवन्ति सप्त

दुःखाख्याः पूर्वनिर्दिष्टाः ।

सप्तभ्यः ।

लय उद्भवन्ति

क्लेशाख्याः । तेभ्यस्लिभ्यः क्लेशेभ्यश्च द्वन्द्वमुत्पद्यते ।

भूयस्तदेव तु भ्रमति भवचक्रम् ॥ ३ ॥

भवाः कामरूपारूप्य[संशब्दिताः] । [ते च] अन^{११}वस्थानाच्चक्रभूताः । तेषु पृथग्जनो
लोक एव परिभ्रमति । तुशब्दश्च अनियतज्ञापनार्थः । यथा चक्रमनुपूर्या परिभ्रमति ।
न तथा लिपु भवेत्पत्तिः । [किं तर्हि] नियमो नास्तीति ज्ञापयति ॥ ३ ॥

पृच्छति । अथ सर्वदेहेश्वरः^{१२} सत्त्वाख्यः^{१३}कर्ता । तेषु तस्य क्रिया कीदृशी ।
आह ।

हेतुफलश्च हि जगत्

प्रज्ञप्तिं विहाय

अन्यो नास्ति कश्चिदिह सत्त्वः ।

परमार्थतः कल्पितः । कल्पितश्च नास्ति । कल्पितमालविषये (काम)
इष्टद्रव्यं सत् न युज्यते ।

पृच्छति । यद्येवम्, तर्हि अस्माल्लोकात् कः परलोकं सङ्क्रामति । आह ।
अस्माल्लोकात्परलोकं सूक्ष्मोऽणुरपि न सङ्क्रामति । अथ च

शून्येभ्य एव शून्या धर्माः प्रभवन्ति धर्मैभ्यः ॥ ४ ॥

आत्मात्मीयरहितेभ्यो धर्मैभ्यः क्लेशकर्माख्येभ्यः पञ्चहेतुभ्यः शून्येभ्य आत्मा-
त्मीयरहिता दुःखतया कथिताः फलकल्पिताः शून्याः सप्त धर्माः प्रभवन्तीत्यर्थः ।
तद्यथा आत्मात्मीयरहितास्ते नान्योन्यं पुनरात्मीयाः । अथ च स्वभावतोऽनात्म-
धर्मैभ्यः स्वभावतोऽनात्मधर्माः प्रभवन्ति । एवमवगन्तव्यमिति ज्ञापितम् ॥ ४ ॥

अत्र स्वभावतोऽनात्मधर्मैभ्य एव स्वभावतोऽनात्मधर्माः प्रभवन्ति इत्यत्र को
दृष्टान्तः । अन्नोच्यते -

स्वा¹⁴ध्यायदीपमुद्रादर्पणघोषार्ककान्तबीजाम्लः ।

एभ्यो दृष्टान्तेभ्यः कल्पितेभ्योऽपि स्वभावतोऽनात्मनश्च परलोकसिद्धिवदितव्या ।
तद्यथा—गुरुमुखादुच्चरिता यदि शिष्यं सङ्क्रामन्ति । गुरुणोच्चरितास्तद्विरहिता
अपि स्युरिति न सङ्क्रामन्ति । शिष्येण प्रोक्तमपि नान्यतोऽस्ति । अहेतुभूतत्वात् ।
यथा गुरुमुखादुच्चरिताः तथा मरणांशिकचित्तमपि । शाश्वत [ख्य] दोषः स्यात्
परलोके न सङ्क्रमः । परलोकोऽपि नान्यतो भवति । अहेतुदोषसत्त्वात् । यथा
गुरुणोच्चरितहेतोः शिष्येणो [च्चरितः] स एव अन्यो वा इति न निर्णेतुं शक्यते ।
तथा मरणचित्तं प्रतीत्य ¹⁵औपपत्त्यंशिकं चित्तमपि तदेव तातोऽन्यद्वा इति न
वक्तुं शक्यते । तथा । यथा प्रदीपात्प्रदीपः, मुखात् दर्पणे प्रतिबिम्बमुत्पद्यते ।
मुद्रातः प्रतिमुद्रोत्पद्यते । अर्ककान्तादग्निः बीजादङ्कुरफलानि¹⁶अम्लरसात् रसवत्पुनः,
शब्दात्प्रतिश्रुत्कश्चोत्पद्यते । ते च त एव वा ततोऽन्ये वा इति न ज्ञातुं
शक्यते । तथा

स्कन्धप्रति¹⁷सन्धिरसङ्क्रमश्च विद्वद्भिरवधार्यौ ॥ ५ ॥

तत्र पञ्चस्कन्धा रूपवेदनासंज्ञासंस्कारविज्ञानाख्याः स्कन्धाः । तेषां प्रतिसन्धि-
निषिद्धः । हेतोर्हि फलमन्यदुत्पद्यते ।

अस्मात् लोकात्परलोकं न कोऽपि भावः सूक्ष्मोऽपि सङ्क्रामति । एव चक्रभ्रमणं
भ्रान्तिविकल्पवासनया समुत्पद्यते । अन्त इति तु विपर्ययः । ततो निवर्तयितव्यम् ।
अनित्यदुःखशून्यानात्मभावान् न नित्यभावान् व्यामुह्यात् । असति व्यामोहे
न रागः । असति रागे न द्वेषः । असति द्वेषे न कर्म करोति । असति कर्मणि
नोपादीयते भावः । असत्युपादाने न भवमभिसंस्करोति । असति भवे न जातिः ।
असत्यां जातौ न कायचित्तयोदुःखं भवेत् । एवमचिन्त्यात् तद्वेतुपञ्चकान्नान्यत्फल-
मुत्पद्यते । अयं मोक्षो वेदितव्यः । एवं शाश्वतोच्छेदादिदुष्टं दृष्टोऽपनीता भवन्ति ॥ ५ ॥

अल द्वौ श्लोकौ भवतः—

य^{१०} उच्छेदं प्रकल्पयत्यतिसूक्ष्मेऽपि वस्तुनि ।
प्रतीत्यसम्भवस्यार्थमविज्ञः स न पश्यति ॥ ६ ॥

नापनेयमतः किञ्चित्प्रक्षेप्यं नापि किञ्चन ।
भूतञ्च भूततो दृष्ट्वा भूतदर्शी विमुच्यते ॥ ७ ॥

आचार्यनागार्जुनकृतं
प्रतीत्यसमुत्पादहृदय —
व्याख्यानं समाप्तम् ।

SKT. TEXT NOTES

1. Tibetan has literally: श्रवणधारणावगति = ऊहापोह—.
2. lit. सङ्ग्रहो दृष्ट (इति)
3. lit.—प्रयये.
4. ,, —तत्त्वप्रश्न.
5. cp. Bodhic. av. IX, 346-7.
6. प्रकृति = रस-वर्णन; नियति = रस-य, पुरुष = श्रेयसु, पराधीनकर्म = वक्तव्य-
रस-व्यस-य, ईश्वर = रस-पुत्र, काल = रस, स्वभाव = रस-रस,
यथेच्छा = रस-श्रेय, प्रजापति = वक्तव्य-श्रेय-वक्तव्य, यदृच्छा = श्रेय ?
Chinese omits = पराधीनकर्म.
7. अमुद श्रुति-कुतः
8. अमुद
9. रस-यस-रस-य = cp. Sarat Chandra, Das Dic. p. 829:
रस-यस-रस-य = devoid of religion and intellect.
10. lit. अधिकार्य व्यवच्छेदार्थः
11. = रस-यस-रस-य
12. Here breaks Gokhale's text.
13. = रस-य
14. स्वाध्याय = रस, दीप = रस, मुद्रा = श्रेय, दर्पण = रस, घोष = श्रेय,
अर्कान्त = रस, बीज = रस, अम्ल = रस
15. = रस-यस-रस-य
16. रस-यस-रस-य = रस-यस-रस-य Popular expression: जिह्वा.
17. = रस-यस-रस-य
18. See Introduction.

༄༅། །རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བའི་སྒྲིང་པོ་འི་ཚོག་
ལེའུར་བྱས་པ་བཞུགས་སོ། །

ཀྱུ་གར་¹སྐད་དུ། བུ་ཁྱི་རྩ་ས་སྤྱད་ཅི་དུ་ཡ་ཀུ་རི་ཀུ།
བོད་སྐད་དུ།

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བའི་སྒྲིང་པོ་འི་ཚོག་ལེའུར་བྱས་པ།

༄༅། །འཇམ་དབལ་གཞོན་ནུར་གྱིར་པ་ལ་ཕྱག་འཚལ་ལོ། །

1. ཡན་ལག་བྱེ་བྲག་བཅུ་གཉིས་གང་། ཐུབ་ངས་རྟེན་འབྱུང་གསུངས་དེ་དག།
རྟེན་མེངས་ལས་དང་རྩལ་བསྐྱེད་དང་། གསུམ་པོ་དག་དུ་ཟེར་བར་འདུས། །
2. དང་པོ་བརྒྱད་པ་དག་རྟེན་མེངས། གཉིས་དང་བཅུ་པ་ལས་ཡིན་ཏེ།
རྟེན་མ་བདུན་ཡང་རྩལ་བསྐྱེད་ཡིན། བཅུ་གཉིས་ཚོས་ནི་གསུམ་དུ་འདུས། །
3. གསུམ་པོ་དག་ལས་གཉིས་འབྱུང་སྟེ། གཉིས་ལས་བདུན་འབྱུང་བདུན་ལས་ཀྱང་།
གསུམ་འབྱུང་སྟེང་བའི་འཁོར་ལོ་དེ། རྟེན་ནི་ཡང་དང་ཡང་དུ་འཁོར། །
4. འགྲོ་ཀུན་ཀྱུ་དང་འབྲས་བུ་སྟེ། འདི་ལ་སེམས་ཅན་ཅི་ཡང་མེད།
སྟོང་པ་ཁོ་ནའི་ཚོས་ནས་ལས། སྟོང་པའི་ཚོས་ནས་འབྱུང་བ་ཟེར། །
5. ཁ་དོན་མར་མེ་མེ་ལོང་ཀྱ། མེ་ཤེལ་ས་བོན་སྐྱེར་དང་སྐྱེས།
ཐུང་པོ་རྟིང་མཚམས་སྟོར་བ་ཡང་། མི་འཕྲོ་བར་ཡང་མཁས་དོགས་བྱ། །

6. ཤེན་ཏུ་ཕྱ་བའི་དངོས་ལ་² ཡང་། གང་གིས་ཆད་པར་ནམ་བདགས་པ།
 རྣམ་པར་མི་མཁས་དེ་ཡིས་མི། རྟོན་ལས་བྱུང་བའི་དོན་མི་མཐོང་། །

7. འདི་ལ་བསལ་བྱ་གང་ཡང་མེད། བཞག་པར་བྱ་བ་ཅི་ཡང་མེད།
 ཡང་དག་ཉིད་ལ་ཡང་དག་བརྟ། ཡང་དག་མཐོང་ན་³ རྣམ་པར་གྲོལ། །

རྟོན་ཅིང་འབྲེལ་པར་འབྱུང་བའི་སྟོང་པོ་འི་ཆོག་ལུང་བྱས་པ། སྟོབ་དཔོན་
 འཕགས་པ་ཁྱུ་སྟུབ་ཀྱིས་མཛད་པ་རྫོགས་སོ།། ॥

FOOT-NOTES

1. Tangur, Mdo. gi No.90, fol. 216a; tsa, No.14 fol. 116a.
2. Tsa: དངོས་ལ་ལ་ཡང་
3. Tsa. ཡང་དག་ probably Supports परिमुच्यते — a reading in Asvaghosa's verse v. Introduction.

བཅུ་གཾེས་ཚོས་ནི་གསུམ་དུ་འདུས། ༩ །

དེའི་ཕྱིར་ཚོས་བཅུ་གཾེས་པོ་འདི་དག་ནི་ལས་དང་ཉོན་མོངས་དང་སྒྲུག་བསྐྱེལ་
ཆེས་སུ་གསུམ་པར་བྱའོ། །ནི་ཞེས་བྱ་བའི་སྒྲུས་ནི་རྟག་མའི་ཚིག་བཅད་པའི་དོན་དོ། །
མདོ་ལས་བསྟན་པའི་ཚོས་ནི་འདི་དག་དུ་ཟད་གྱི། འདི་ལས་གཞན་ཅི་ཡང་མེད་དེ་
ཞེས་བསད་པའོ། ༩ །

རྟོམ་པ། དེ་7 དག་འཚལ་ན་ཉོན་མོངས་པ་དང་ལས་དང་སྒྲུག་བསྐྱེལ་དག་
གང་ལས་གང་འབྱུང་བའི་དག་བསྟན་དུ་གསོལ།

སྒྲུས་པ། གསུམ་པོ་དག་ལས་གཾེས་འབྱུང་སྟེ།

ཉོན་མོངས་པ་ཞེས་བྱ་བ་གསུམ་པོ་དག་ལས། ལས་ཞེས་བྱ་བ་གཾེས་འབྱུང་ངོ། །

གཾེས་ལས་བདུན་འབྱུང་

སྒྲུག་བསྐྱེལ་ཞེས་བྱ་བ་གང་དུ་བ་སྟན་པ་ཆེས་སེ། །

བདུན་ལས་ཀྱང་།

གསུམ་འབྱུང་

ཉོན་མོངས་པ་ཞེས་བྱ་བ་ཆེས་སེ། །ཡང་ཉོན་མོངས་པ་གསུམ་པོ་དེ་དག་ལས་

གཾེས་འབྱུང་སྟེ།

སྟོང་པའི་འཁོར་ལོ་དོ། ཉིང་ནི་ཡང་དང་ཡང་དུ་འཁོར། ༩ །

སྟོང་པ་ནི་གསུམ་སྟེ། འདོད་པ་དང་། གཞུགས་དང་། གཞུགས་མེད་པ་
དག་དུ་མི་སྟོང་པར་འཁོར་ལོ་འདོད་པ་གྲུར་ག། སུ་སུའི་སྒྱེ་བོའི་འཛིག་ནི་ན་
དག་ནི་དུ་ཀླན་དུ་འབྱུན་དོ། །ནི་ཞེས་བྱ་བའི་སྒྲུག་ནི་ངས་པ་མིང་པར་བསྟན་པའི་
དོན་དོ། །ཁྱེད་འཁོར་ལོ་མེད་10 པ་ཆེ་འཁོར་ག། དེ་ཁྱེད་སྟོང་པ་གསུམ་11

۱۰
 ۱۱
 ۱۲
 ۱۳
 ۱۴
 ۱۵
 ۱۶
 ۱۷
 ۱۸
 ۱۹
 ۲۰
 ۲۱
 ۲۲
 ۲۳
 ۲۴
 ۲۵
 ۲۶
 ۲۷
 ۲۸
 ۲۹
 ۳۰
 ۳۱
 ۳۲
 ۳۳
 ۳۴
 ۳۵
 ۳۶
 ۳۷
 ۳۸
 ۳۹
 ۴۰
 ۴۱
 ۴۲
 ۴۳
 ۴۴
 ۴۵
 ۴۶
 ۴۷
 ۴۸
 ۴۹
 ۵۰
 ۵۱
 ۵۲
 ۵۳
 ۵۴
 ۵۵
 ۵۶
 ۵۷
 ۵۸
 ۵۹
 ۶۰
 ۶۱
 ۶۲
 ۶۳
 ۶۴
 ۶۵
 ۶۶
 ۶۷
 ۶۸
 ۶۹
 ۷۰
 ۷۱
 ۷۲
 ۷۳
 ۷۴
 ۷۵
 ۷۶
 ۷۷
 ۷۸
 ۷۹
 ۸۰
 ۸۱
 ۸۲
 ۸۳
 ۸۴
 ۸۵
 ۸۶
 ۸۷
 ۸۸
 ۸۹
 ۹۰
 ۹۱
 ۹۲
 ۹۳
 ۹۴
 ۹۵
 ۹۶
 ۹۷
 ۹۸
 ۹۹
 ۱۰۰

[illegible][illegible]

五五五五五

ॐ नमो भगवते वासुदेवाय ॥

[illegible]

॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥

[illegible]

م
ف
ر

三
二

[The page contains several columns of handwritten text in Tamil script.]

—
二
三
四
五
六
七
八
九
十

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

26

FOOT-NOTES

1. Tangur, Mdo. gi, No.91 *fol.* 216*b*—219*a*; Mdo, tsa, No. 15, *fol.* 166*a*—168*b*.
2. Tsa: རྟོག་པ་དང་ཞེས་
3. =pada-mula
4. Tsa. ལ་
5. ” adds: བཟུ་བར་
6. ” བུ་ཐེ་
7. There is nothing in Sanskrit corresponding to this phrase.
8. Tsa. མེད་པ་ཞེས་བུ་བ་ཐེ། རི་དག་ཏུ་
9. ” བདག་ཉིད་
10. ” རིན་གྱིས་
11. ” རྣམས་ལུ་
- 11*a*. “ མོད་ ” may be a better reading.
12. Xyll. appears to read ལྷ་བ་