NAGARJUNA'S EXPOSITION OF TWELVE CAUSAL LINKS

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Introductory

The Pratitya-Samutpada-Hrdaya-Karika 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 Chandrakirti (v. प्रसंस्करण, pp.428,551) and Prajakaramati (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 विग्रहचत्वारिनी.

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: अद्वैतस्वदर्श्यार्थं प्राणोद्यथानिलमितान्। "Acarya (Nagarjuna) while composing a short comment on the विग्रहचत्वारिनी does not employ any prayoga, a sentence embodying any logical proposition" प्रसंस्करण p.251.6. This confirms the fact the author could be credited also with some prose compositions. Of such compositions the Maha-prajnaparamita-Sastra महाज्ञानार्थसारस्त्राः 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., नानासंस्कृतशास्त्र 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 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 Vigrahavyayartani with its comment has been discovered and published by Rahul Sankritayana (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 Schaeffer 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. अजातित्वाद 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 व्याप्तv. 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
\textit{सच्चिदानंदनः} 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 \textit{सक्त्य},
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-subs-
tantiality \textit{अत्मनेरादमभ्यं} non-substantiality of things pertaining to
the soul \textit{अत्मनेयानं रास्त्यं} is also realized. The same is confirmed
in R.-2 vv. The aggregates are born from the I-notion \textit{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 \textit{मिथ्यामयो}

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 admis-
sible 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 al-
phabet; likewise the Buddha preached his pupils (\textit{विनेहय})
dharma according to their capacities. He preached to some the
law in order to deter them from wrong deeds, to some a dualis-
tic law in order to increase merits, to some a deep non-dualis-
tic law which intimidates the timid person, and to some the Bodhi-
factor embodied in wisdom and compassion, \textit{शून्यता-कशोणा-गभर} (p.359-60)

8. The object like the blue, etc, (\textit{नीलाति}) 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, \textit{धृ} In the
absence of the great elements where is the colour, \textit{धृ?} (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 अवैध गंगा 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.1. 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 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.1, 8).

6. Things are desireless, non-substantial, dependently originated and void. (p.489 = C.II.22).

7. Things are beginningless and endless; hence आत्माः अमरतिः calm from the outset (p.528 = C.III.27).


9. तत्त्व = परामर्श = 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 सत्ववाच्य 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-दृष्टिः; 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 यथामूर्त-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 किन्नौश्र प्रक्षेपणं नापि किन्नौश्र ||
द्रष्टव्यं मूलं यादश्रयं यथा च यत् लल। ||
अनुपरिकल्पनं विषयस्य हि वधयते।
तत्मेव विषयं प्रथमं मूलं: विविधच्छते।

The ideas of these stanzas are made into one in the Ratnagotra-vibhaga thus: नापनेयमतः किन्नौश्रुपनेयं न किन्नौश्र।
द्रष्टव्यं मूलं यादश्रयं यथा च यत् लल। इत्यादि१, 154, p. 76.

It is again cited in the चर्यायोतितकोशीक्षा p.32 with this difference प्रक्षेपणं न किन्नौश्र 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 यथामूर्त 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 स्वाभाविक, lamp, seal, mirror, sound, sun-stone and seed, etc. It is argued that 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 प्रतिस्थापित; nevertheless there is no transmigration, असङ्क्षिप्त. 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 असङ्क्षिप्त is common to all schools of Buddhism (v. my. Introduction XII, ff, to महासांक्षिप्त) 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, Nihilism 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 आज्ञाजयिभव ज्ञातय प्रतीत्व याँ। सोङ्गस्तेवत्यांवाय निब्धमणुपदिश्यते॥

| एकाः ज्ञातवंस्य। मंत्रयेव निब्धमणुपदिश्यते॥
| एकाः ज्ञातवंस्य। मंत्रयेव निब्धमणुपदिश्यते॥

(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 अप्रवृत्तिमालम् 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 कार्य क 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.
प्रतीत्यसमुपादनवद्यकारिका

नागाजुन्नकता

ह्रादव चेक्षुकविशेषः मुखार्थादिः प्रतीत्यसमुत्तः।
तेन कोल्यक्षमं दुःखेशु सह्यादित्तादिपु यथात्। ॥ १ ॥

आदामनवरः स्यु: कोल्यक्षमं कर्मं द्वितीयवदमात्र च।
शेषः सत्त्व च दुःख लनधर्महा ह्रादव तु धर्मः। ॥ २ ॥

लिङ्गो भवति ह्रादवं ह्रादवत्रमवरति सत्त्व सत्त्वः।
लय उद्वर्त्तित भूयतेव [तु] भवति भवचक्रः। ॥ ३ ॥

हेतुमल्यः [हि] सर्वं जगद्यो नासिष कवित्वदिः सत्त्वः।
शृण्येन एव शून्यः धर्मः प्रभवर्तित धर्मोऽथः। ॥ ४ ॥

स्वाध्यायदीपमाद्याश्रीगणोपाकालकृतमालः।
स्कन्धप्रतिष्ठानमिश्यं दक्ष्मयं बिल्लुष्या धारणः। ॥ ५ ॥

य उन्हेंद्रं प्रमक्षेरकधिक्षोष्मेक्ष वस्तुपति।
प्रतीत्यसम्बन्धवधार्मिकः स न पृथवितः। ॥ ६ ॥

नापनेरमतः किर्ण्यु: प्रक्षेत्य नापि किर्ण्यु।
द्रष्ट्य भूतति भूतं भूतं भूतं भूतं भूतं रस्मेव विभुच्छ:। ॥ ७ ॥

प्रतीत्यसमुपादनवद्यकारिका
आचार्य:नागाजुन्नकता
समाख्यः।

13
श्रीतयसमुपाद्द्रैधयच्यायानम्
ञाचार्यनारायणनाथम्

इह कविता श्रूपप्रमाणः भवनः भवनं दारणोऽब्रह्माकारसमापनः शिष्यं आचार्यं पदः [ मूलं ] मात्रायं तथागतायासमारम्य एवं पृष्टवान्—मगवन् अल

ढारा भोजनशिवाय सुनिमोहिदः श्रीतयसमूहः।
क तेघां साहसं हितं श्रोतमःक्षागितः हितं।
तस्य तेघां धर्माणं तत्वं 4मुरसामवेत्य आचार्यं तदमुक्तवान्

te कथाकम्रुखेकु चढ़हरीतासिपु [ यथावत् ] ॥ १ ॥

तत् दशा च दृष्टा च ढाराः। अहज्ज्येव विशेषा अहज्ज्येश्वरः।
रथाद्वस्तुऽञ्चावः उक्तः। कायवाक्यम् नामविशेषः।
तेन मुनिनोहिदः कविता श्रीकाशिता इतिप्रसन्नः।

ते ने ६श्रीकृष्णविनयेश्वरं स्वप्नजन्योऽवर्तमानं
कि तद्यथा श्रीतयसमूहः। ते ढाराः ज्ञ्ञातीश्वरः कथाकम्रुखेकु
अन्योऽथ श्रीतयस्वरः नन्दकलापविशेषः तिपु यथावत् संज्ञानः।

8यथाविद्विदित
अन्यप्रेणेत्येऽः ॥ २ ॥

पुल्लिता। के पुनर्वते कथाः। किं कर्मं किं दुःखम् येषु इमेः प्रत्ययविशेषः
सदः गच्छिन्।

आहं—

आचार्यमनवम: स्यं वनेश्वा ॥

ढाराः ह्यं भेष्यायानं [ मध्य ] आयं अविचयं, अद्भुती तृणाः, नवमसुपादायनम्
इति लयं: कथासङ्गहरीता: प्रत्यवगत्या:। किं कर्मं।

कर्मं द्वितीयदशमोऽः।

सब्मारो ह्यं भेष्यायानं। [ इमा ] दृष्टा कर्मकर्मसङ्गहरीता वेदितविशेषः।

शेषाः सत्स दुःखम्

कर्मकर्मकर्मसङ्गहरीताः [ मध्य ] विशेषायानं ये शेषा [ अज्जः ] विशेषः: सत्स च
ते दुःख [ सङ्गहरीता ] वेदितविशेषः। तद्यथा विज्ञानं नामस्य पदायतनं श्रवां ॥ १४
वेदना जातिजःरामरणम्। च सर्वः प्रियवियोगाविविश्वं योगेश्वि नवालुः-वानि सख्यानिति।

लिङ्गविशेष द्रवदय तु ध्रुव्। ॥ २॥

अत एते द्रवदय ध्रुवः। कर्मेन्तेशुरुः [व्र्ह्स] बदीयः। [अन्युन्त] भिक्षु

शापनः क्रमेतः श्रवः। एताकः एवेने सुतांततिविद्या नावपरम्परा तिति

पररग्नितम्। ॥ २॥

पूर्व्यदिकति। कलुकशःदुःखानां [मेंषा]क्रूपमः किमुदयत इति व्याख्यातः प्रावते।

आह।

लिङ्गा भवति क्रमः।

कलेशाध्वेयस्यस्तिकः। कर्मेन्त इत्तुथुः पठयते।

इत्तुथुःक्रमवतः समः

दुःखानाः। पूर्वसतिकः।

सास्यः।

लयः उदयवति

कलेशानाः। तस्मातित्थमः कर्मेत्यधूः इत्तुथुः पठयते।

भूमस्तेव तु अमति त्वभक्तम्। ॥ ३॥

भवः। कामश्वाय्वः[कंशालिता। [ते] च। आनी वस्त्रानाब्रजमः। तेषु पूर्वमुनो

लोकः अव परिामति। तुवन्द्रश्व अनिवासमानायः। यथा चकमुनुव्यः परिामति।

न तथा नियुं मथेयस्यप्तिः। [ कि तहि ] नियमो नारस्तित जायमति। ॥ ३॥

पूर्व्यदिकति। अथ सर्वेंत्तेवः। ॥ १२॥ सत्त्वायः। ॥ १३॥ तेषु तत्स्य नियुं कीष्ठ्य।

आह।

हेतुकुलः हि जग्नात्

प्रजासि विहाय

अन्यो नारस्ति कब्जश्वः सतः।

परमार्थं कल्यत। कल्यकः नास्ति। कल्यकार्वावियः [काम] इत्तुथुः सतः न युज्यते।

पूर्व्यदिकति। यथोऽमोऽ तहि अस्माहोकात् कः परलोकः सझ्मामति। आह।

अस्माहोकालपरलोकः सुमोऽणुन्ति न सझ्मामति। अथ च

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शून्येयम् एव शुन्याय धमः: प्रभवति धर्मेऽयः \n
आत्मात्मीयरहितेऽयः धर्मेऽयः: कलेशीकर्ण्येयम्: पञ्चेमुः: शून्येयम् आत्मा-
त्मीयरहिता दुःखत्या कविता: फलकल्पिता: शुन्याय: सस धमः: प्रभवतीत्वायः। 
तथा आत्मात्मीयरहितात्स्नायुयं नुनरामियाः। अथ च सत्वावतोज्ञातम-
धर्मेऽयः: सत्वावतोज्ञातमधमः: प्रभवति। एवमंगलत्वविनिर्जापितम् \n
अल सत्वावतोज्ञातमधमः एव सत्वावतोज्ञातमधमः: प्रभवति हत्यको 
हत्यको अभ्ययेते।

स्वा। 0४ व्यायामपुनर्दर्पणसंस्कारकारणानायः।

एभः तद्यत्वेऽयः: कर्पेताम्यः मधम सत्वावतोज्ञातस्य धर्मस्य परलोकमिर्धिवर्त्त्या। 
तथा—गुणोझादुस्तृतिता यदि शिष्यं सक्षकामिति। गुणोझादुस्तृतितास्तहिता 
अिर्भूतित सक्षकामिति। शिष्येण श्रीकृष्णिपि नायायोः। अहंकारमत्वात्। 
यथा गुणोझादुस्तृतिता तथा मन्नाणिकाचितमाप्पि। शाश्वत [र्वय] दौष्ट्य: स्थात् 
परलोकोऽपि सक्षकामसायिति। अध्युतोपस्तवात्। यथा 
गुणोझादुस्तृतिते शिष्येण [शारितः] स एव अन्यो वा हितं न निर्जनं शक्यं। 
तथा मन्नाणिकाचितमाप्पि। शाश्वत ३५वेष्य: चित्रमाप्पि तदेव नास्तियाहं हितं न 
बक्षस्ति शक्यं। तथा। यथा गुणोझादुस्तृतैर्षायः सुभातु वर्णं शिष्यविभच्चमुः। 
मुद्रात्: प्रतिपुषः प्रदानमिति। अश्वेकुतादमिति। द्रिष्टिकुलस्वरूपानि। अमरसन्तु रसस्कपनः, 
शब्दाचित्तृकामेव प्रदानमिति। ते च त एव वा शोभाय वा हितं न बक्षस्ति 
शक्यं। तथा।

स्कंधप्रति६सन्धिसंक्रमण विद्विविवर्त्याः। ४।

तत्स प्रेमस्य रूपेभवनां ज्ञातसंस्कारविस्तारायः। कलथा। तेय तस्मिन्तिमष्ट्य 
निपितः। हेतुत्ति विद्विविवर्त्याः।

वस्मातो लोकार्कोलक्षं न कोर्वक्षं भावः: सूक्ष्मोपि सक्षकामिति। एव इत्यमर्याम 
अवतितविद्वित्वासनयं समुत्पत्तिः। अहं इति हृ विवयं। ततो निहते तद्यथः। 
अविनयु:क्षणानात्माभावान न नित्यभावानु: व्याधेहाः। अस्ति व्याधोः 
न रामः। अस्ति रागेन न दृष्टः। अस्ति दृष्टेन न करं करोति। अस्ति कर्मोऽ 
नोपवियते भावः। अस्तित्वानुसारे न भवामिंसभंस्करीति। अस्ति भवे 
न ज्ञातः। अस्त्वां जातै न भावितविद्वृत्तं सक्येत। एवमात्त्यात् तद्यथेऽपकाणयतर- 
मुन्तपत्तिः। अथमोक्षो वैदित्त्यः। एव शाखालोकं ध्रुवघुव्यत्तु: छ्योपनीताम भवति। ६।
अल द्वी श्लोकों भवतः

यः उच्छेदं प्रक्रियमयत्तिमूलस्मापि कस्तुनि।
प्रतीत्यसमस्मत्वाध्यंदेवविषा: स न पश्यति॥ ६॥

नापनेयमतः किञ्चित्क्रिययं नापि किञ्चि
मूनध्यं मूततो द्वारा भूतवर्जियं विविध्यते॥ ७॥

आचार्यनागार्जुनकारः
प्रतीत्यसमुत्पाद्यद्रवः
व्यासेन समासम्।
SKT. TEXT NOTES

1. Tibetan has literally: अवन्दनार्थावगति = अहापोह—.
2. lit. सद्योहे दश (हित)
3. lit.—अथवे.
4. ~—सत्त्वप्राश.
6. प्रकृति = अस्रव; नियति = भूम, पुरुष = श्रेष्ठ, परातीनकम् = श्रृंगः
   कह यथार्थाः, ईसवर = लिंगेप, काल = तुर्क, स्वभाव = दीक्ष,
   यथेष्ठा = बुधकुष, प्रभापति = बुधकुष विभृत्या, यदम्भा = हृदृ? 
   Chinese omits = परातीनकम्.
7. अमुद्रेक्षियुक्तम्
8. 
9. अमुद्रेक्षियुक्तम् = cp. Sarat Chandra, Das Dic. p. 829: 
   अपूर्वेक्षियुक्तम् = devoid of religion and intellect.
10. lit. अधिकारम् व्यवहारपाने: 
11. = अधिकार्य यथार्थावगति
12. Here breaks Gokhale’s text.
13. = वस्तुधितवा
14. स्वाभाव = दीपक, दीप = स्पर्श, मृदा = हु, दर्शन = शोभ, घोष = हु,
   अर्ककालन = श्रेष्ठ, दीप = असे, अम्ल = श्रृंगः
15. = अस्रवकालन
16. शूरयुक्तम् शूरयुक्तम् — Popular expression: सीतादा.
17. = अमुद्रेक्षियुक्तवा
18. See Introduction.
衡水沃登科

扫码关注

1. 阿斯瓦园

2. 札嘎

3. 瑞斯

4. 萨哈邦

5. 易卜拉欣

6. 哈里发
FOOT-NOTES

1. Tangur, Mdo. gi No.90, fol. 216a; tsa, No.14 fol. 116a.

2. Tsa: ་མཐེ་ལེགས་མཐོང་

3. Tsa. ཅུར་བཞིན། probably Supports སྣ་པོ་བཞིན་— a reading in Asvaghosa's verse v. Introduction.
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1. Tangur, Mdo. gi, No. 91 fol. 216b—219a; Mdo, tsa, No. 15, fol. 166a—168b.

2. Tsa: ལུང་པོའི་སེམས

3. ཞིབ་ལུམ

4. Tsa.

5. " adds: འེལ་སྤྱོན

6. " ཀླུ

7. There is nothing in Sanskrit corresponding to this phrase.

8. Tsa. སེ་སྐྱེས་བུགས་པའི་མཚན་

9. " གནོད་རིན་

10. " སྐྱེན་

11. " སུམ་པོ་

11a. " རྟོག" may be a better reading.

12. Xyll. appears to read སྲིང་