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MAHĀYĀNAVIMSĀKA

OF
NĀGĀRJUNA

RECONSTRUCTED SANSKRIT TEXT, THE
TIBETAN AND THE CHINESE VERSIONS,
WITH
AN ENGLISH TRANSLATION

Edited
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MAHAYANAVIMŚAKA OF NAGARJUNA

PREFACE

The Tibetan and the Chinese translations of the present treatise with an English translation made by him was published in a paper in 1927 by Mr. Susumu Yamaguchi in *The Eastern Buddhist*, Vol. IV, No. 1-2, pp. 56-72, 167-176. Having gone through the edition it occurred to me that further studies in it were required and I made an attempt to reconstruct the lost Sanskrit text from the Tibetan and the Chinese versions collating them as far as was possible for me. And the result is now placed before the public.

There are two Tibetan versions, T¹ and T², and Mr. Yamaguchi used the "Red" or the Peking edition (=P) of them. I have compared it as printed in the paper with the "Black" or the Narthang edition (=N) in our library. He does not give any particulars regarding the edition of the Chinese version (=C) he has used. I have compared it with the Shanghai edition and found only one variation in the end of the third line of the káriká, No. 5 as noted in the Notes.

For the sake of convenience of comparison I have followed the number of the order of the kárikás as given by Mr. Yamaguchi, but the right order, in my humble opinion, is indicated by numbers above the kárikás.

The kárikás, only four in number, which, I think, are added afterwards, are printed in smaller types.

For easy reference both the Tibetan texts and a facsimile of the Chinese version of the Shanghai (1909-1913) edition are given here.

In the Comparative Notes I have translated into Sanskrit each line of every káriká in its three versions, two Tibetan and one Chinese, where all of them are found. I have also tried to find out their mutual agreement and disagreement, though in some cases very slight, and to show from which line or lines of

them each line of a *káriká* is reconstructed. An attempt has also been made to explain the difficult words or passages in the text.

As regards the Chinese portion of the work I am much indebted to my dear friend Prof. Dr. G. Tucci for the indispensable help he has given me.

There has been added an English translation.

V. BHATTACHARYA.

VIDYABHAVANA,
November, 1929.

INTRODUCTION.

§1. THE MAHĀYĀNAVIMŚAKA.

The small treatise of which the original Sanskrit is lost and a Reconstruction from the Tibetan and Chinese versions is now presented here for the first time is called *Mahāyānavimśaka*, as evident from the Tibetan and Chinese sources. In Tibetan the very name is transliterated together with its translation, *Theg. pa. chen. po. ni. ñi. su*. In Chinese version it is named *Ta shang erh shi sung lung* literally meaning *Mahāyānagāthā-* (or *kārikā-*)*vimśaka-śāstra*.

There are other two works of the same or similar name, *Mahāyānavimśati* (Tib. *Theg. pa. chen. po. ñi. su*) and *Tattvamahāyānavimśati* (Tib. *De. kho. na. ñid. theg. pa. chen. po. ñi. su*).¹ But as an examination of the contents of them shows these two books are quite different from our *Mahāyānavimśaka*. They are edited² in the original Sanskrit by Pandit Haraprasad Shastri under somewhat different names, *Mahāyānavimśikā* and *Tattvavimśikā* respectively, in a volume called *Advayavajrasamgraha*, GOS, 1927, pp. 54, 52. They are attributed to Advayavajra.

§2. THE AUTHOR.

The authorship of the work is assigned to Nāgārjuna in the colophons of the Tibetan and Chinese translations. While T² has prefixed to his name the epithet *ācārya* (*slob. dpon*), and T¹ *ācārya āryā* (*slob. dpon. hphags*), C has *Mahā-* (*ta*). Now in Buddhist literature there are more than one Nāgārjuna; one Nāgārjuna who systematized the Mādhyamika philosophy is well-known; there is another Nāgārjuna who is said to have been one of the eighty four *Siddhas* and to whom the authorship of most of the books found against his name in the *Rgyud.hgrel* or *Tantravṛtti* section of Cordier's Catalogue of Tanjur, Vol. III, may rightly be attributed. The second Nāgārjuna is also called *ārya*, *ācārya-ārya*, and besides them *mahācārya*, *mahācārya-ārya*, *bhikṣu*, and *bhaṭṭāraka*. Which of these two Nāgārjunas is the real author of the *Mahāyānavimśaka* is a natural question, but it should now remain unsettled owing to want of sufficient materials. It may, however, be observed that there is no evidence to show that it is the first Nāgārjuna to whom we may assign the authorship of the

¹ Cordier, Vol. II, p. 217.

² This edition is not critical and full of mistakes, and as such should be used very carefully.

work. It may be noted here that the date of the first Nāgārjuna is *circa* 200 A.D., while the second Nāgārjuna is believed to have flourished in about the first half of the seventh century A.D.

§3. 'TRANSLATIONS.

Tibetan and Chinese.

There are two Tibetan translations of the *Mahāyānaviṃśaka*, and both are preserved in the 'Tanjur, Mdo ; one in Gi (fols. 211^b.8—213^a.2) and the other in 'Tsa (fols. 156^a.4—157^a.5) (Cordier, Vol. III, pp. 357, 293). For the sake of reference we mark them by T¹ and T² respectively. There is nothing to show that these two translators knew of each other's translation.

T¹ was made by one Paṇḍita Ānanda (Jayānanda) of Kashmir and the Tibetan Translator Bhikṣu Kīrttibhutiprajña (*Dge. loṅ. grags. ḥbyor. śes. rab*) and T² by an Indian Paṇḍita Candrakumāra and Bhikṣu Śākyaprabha (*Dge. loṅ. śā. kya. ḥod*). Śākyaprabha is also the translator of the *Tattva-mahāyānaviṃśati* already referred to. He was contemporary of Gopāla,¹ the founder of the Pal dynasty in Bengal (800 A.D.).

There is a Chinese translation made by Dānapāla (*Shi-hu*) in 980—1000 A.D. in the later Sung dynasty, 960—1127 (B. Nanjio, No. 1308).

§4. THE DATE OF THE ORIGINAL TEXT.

No definite date can be assigned to our work until more materials are forthcoming. That the work was existent in 1000 A. D. is quite clear from the Chinese translation as shown above. Its existence in 800 A. D. is proved by the fact that it was translated into Tibetan by Śākyaprabha, contemporary of Gopāla. The very name Nāgārjuna itself as its author, as found from both the sources, Tibetan and Chinese, clearly shows that it cannot be later than the last part of the seventh century A. D. It is further supported by the following fact. Indrabhūti who is believed to have flourished in 700 A. D. or just a few years after has the following śloka in his *Jñānasiddhi*¹, XI. 8 :

kalpanājalapūrṇasya saṃsārasya mahodadheḥ |
vajrayānam anāruhya² ko vā pāraṃ gamiṣyati ||

¹ Poussin : *Pañcakrama*, 1896, p. ix.

² *Two Vajryāna Works*, ed. Dr. Benoytosh Bhattacharyya, GOS, Baroda, 1929, p. 68.

³ The actual reading in the text is *samāruhya* which is evidently wrong. The Tib. version reads *anāruḍhaḥ* (*ma. žon. par*).

This is in fact the kārīkā, No. 22, of our *Mahāyānavimśaka* with the single variation that while the former which deals with the *Vajrayāna* uses the word *vajra-*, the latter treating of the truth of *Mahāyāna* has there rightly *mahā-*. That this identity is not accidental but is a deliberate quotation by Indrabhūti from the *Mahāyānavimśaka* may be clear if one considers the fact that Indrabhūti expressly quotes from different works and writes at least a portion of his book with the materials taken from others.¹ In reality it is partly a compilation just like the *Subhāṣitasamgraha*, ed. Bendall. It can therefore be said that it is Indrabhūti who has borrowed the kārīkā from the *Mahāyānavimśaka*.

§5. ITS AUTHENTICITY.

That the present work is an authentic one can be known from the quotation referred to above. Moreover, the following kārīkā (No. 10) is quoted from it as an *āgama*² in the Sanskrit commentary on the *Āścaryacaryācaya*³ edited by Pandit Haraprasad Sastri, p. 6, in his *Buddha Gana o Doha* :⁴

yathā citrakaro rūpaṃ yakṣasyāstibhaṃkaram |
samālikhya svayaṃ bhītaḥ saṃsāre'py abudhas tathā ||

But the term *āgama* as used in the commentary alluded to may not necessarily imply so much authenticity as the old canonical works have. For, while the word is once used (p. 56) with regard to a quotation⁵ from the *Samādhirvāja-sūtra* (BTS, p. 28), or to that⁶ from the *Gaṇḍavyūha*,⁷ it is employed with reference to an *Aḥabhrāṃśa* passage⁸ or to a stanza⁹ in the *Mahāyānavimśati* (or *Mahāyānavimśikā*)¹⁰ of Advayavajra, the time of which is believed to be about 978-1030 A. D.

¹ Op. Cit. p. 75 : sarvatantre sthitaṃ tattvaṃ, tebhyaḥ (?) kiñcin nigadyate; *Tattvasamgraha-tantrāda* sthitaṃ; p. 69 : yuktir apy ucyate 'dhuṇā *Yogatantrokta-dṛṣṭāntaiḥ*; p. 65 : uktam ca—*Kalpāntād*°. See also the whole of Chapter XV.

² Candrakīrti's *Madhyamakavṛtti*, p. 75 : "sākṣād atīndriyārthavidāṃ āptānaṃ yad vacanaṃ sa āgamaḥ." 'The speech of those authoritative persons who directly perceive things beyond the cognizance of the senses is called *āgama*.'

³ Not *Caryācaryāvimścaya* as writes the editor. See IHQ, Vol. V., No. 4; *Pravāṣī* (a Bengali Monthly), 1936 B.S., Kārttika, p. 141.

⁴ *Vaṅgīya Sāhityā-Parīṣat-Granthāvalī*, No. 55, Cal. 1923 B.S.

⁵ "Yathā kumārī": Here are many wrong readings; for better ones see *Madhyamakavṛtti* by Candrakīrti, p. 178.

⁶ P. 58 : "dhūmena jñāyate vahnir°."

⁷ See *Subhāṣitasamgraha*, p. 13.

⁸ P. 70 : "jima jala°."

⁹ P. 77 : "na kleśā bodhito bhinnā°."

¹⁰ *Advayavajrasamgraha*, GOS, p. 56.

§6. THE KĀRIKĀS OF THE WORK.

As regards the number of the kārīkās in the present treatise there is much discrepancy among the different versions ; T¹ has twenty kārīkās, T² twenty-three, and C twenty-four. The word *vimsaka* itself in the title of the work, *Mahāyānavimsaka*, clearly shows that it is composed of twenty kārīkās. But this fact alone cannot safely lead us to the final conclusion regarding the actual number of the kārīkās in the work. For, it is often seen that books which bear titles indicating the number of stanzas in them do not necessarily contain the same number of them. For instance, the *Vimsikā* of Vasubandhu (ed. Lévi) has *twenty-two* kārīkās with the commentary instead of *twenty* as signified by the name. In the present case, where there are different versions of the same work and each of them gives a different number of kārīkās, this difference cannot be ignored, and attempt should be made to explain it as far as possible.

In dealing with such questions preference is sometimes given to the shortest text ; but this is not always safe, for somehow or other a portion of the original may have been left out. Nor is it always safe to discard the longest text simply on account of the fact that it is the longest. One should therefore proceed to discuss the matter very cautiously depending more on the internal evidences, if any, than on the external.

If a kārīkā is found in all the versions, even with variants, we may safely take it as a genuine one. But if it is not so, there is room for doubt of its genuineness.

Now, we see that out of the twenty-three kārīkās in T² nineteen are to be found in all the three versions, and the numbers are 1-7, 10-17, and 19-22. And as such they can be regarded as genuine. The doubt is, however, in regard to the remaining four, *viz.*, Nos. 8, 9, 18 and 23. They are entirely wanting in T¹, and are found only in T² and C.

In the longest text, C, the number of the kārīkās is, as said before, twenty-four. Here the additional number is due to the fact that where T² has one kārīkā, C and T¹ have two (see No. 21).

As the consequence of *kalpanā* is well described in Nos. 11 and 12, which are found in each of the versions, it appears that No. 8 which is only in T² and C is not necessary. Similarly when the nature of *sattvas* is already shown in No. 2 in all the texts, and *pratītyasamutpāda* already mentioned in No. 3 and in No. 15 is spoken of again, it seems that No. 9 which occurs only in T² and C is not required. One may, therefore, think

that these two kārīkās, Nos. 8 and 9, were added afterwards. It should, however, be noted that the reason advanced here is not conclusive.

As regards No. 18 it may be observed that when *saṃskṛta* is already described as *sūnya* in No. 3, to say of it again in No. 18, though with some addition, after what has been said in Nos. 16 and 17, seems to be quite unnecessary. Nor can it be put just before the concluding kārīkā, No. 22 (=T¹20, T²22, C 24), in accordance with the Chinese version.

No. 22 (=T¹20, T²22, C 24) is to be found in all the versions. Its subject matter and the number of order in T¹ and C (*viz.*, 20 and 24 respectively) taken together with what is said in the preceding kārīkā, No. 21, clearly point out that it is the concluding kārīkā of the treatise. Therefore No. 23 cannot be placed at the end as it is done in T². This is perfectly clear also from the number of order (22) in C. No. 20 is C 21 ; after it let one read No. 23 and it will be apparent that even here it cannot rightly be placed.

Thus one may think that the above four kārīkās, Nos. 8, 9, 18 and 23, did not originally form a part of our *Mahāyānavimśaka*.

The four kārīkās mentioned above being excluded we have twenty kārīkās in all in T¹. According to it the kārīkā No. 18^a which in fact is 17 in T¹ is to be put before No. 19 in the place of No. 18. C, too, has thus twenty kārīkās. But in T² there are only nineteen and it is due to the fact that No. 18^a or T¹17 corresponding partly to Nos. 18 and 19 of C is here completely omitted.

§7. THE ORDER OF THE KĀRIKĀS.

The following table shows the actual order of the kārīkās as arranged in the Tibetan and Chinese versions :

| T ² | T ¹ | C |
|----------------|----------------|-----|
| 1—5 | 1—5 | 1—5 |
| 6 | 6 | 7 |
| 7 | 7 | 6 |
| 8 | 0 | 8 |
| 9 | 0 | 9 |
| 10 | 8 | 10 |
| 11 | 9 | 11 |
| 12 | 10 | 12 |
| 13 | 11 | 13 |
| 14 | 12 | 14 |

| | | |
|----|----|----|
| 15 | 13 | 15 |
| 16 | 14 | 16 |
| 17 | 15 | 17 |
| 18 | 0 | 23 |
| 19 | 18 | 20 |
| 20 | 19 | 21 |
| * | * | * |
| 22 | 20 | 24 |
| 23 | 0 | 22 |

§8. INTER-RELATION OF THE VERSIONS.

The comparative notes will show that in most cases T¹ has agreement more with C than with T². Only in four kārīkās, Nos. 4, 14, 15, 22, T¹ agrees more with T² than with C.

§9. THE SUBJECT AND ITS TREATMENT.

After expressing his obeisance to the Buddha the author tells us some of the general conceptions of the Mādhyamikas which can be regarded as common to Yogācāra system. Next, he advises one to realise Buddhahood, so that one may help the people suffering from the false notions of things. Then he says that through the knowledge of *prāṭītyasamutpāda* one can see the transcendental truth (*bhūtārtha*) and by it can understand that the world is *śūnya*. To the wise, he continues, there is no *samsāra*, just as the object of dream has no existence to one in the waking state. Next he teaches us that there is nothing but mind (*cittamātra*) and such notions as the bad and evil *karman*, their consequences, etc., are only owing to that mind, and when the mind is completely suppressed there is none of them. The things have no independent existence, yet one imagines them variously and then falls into the ocean of *samsāra*, and cannot come out of it without resort to the *Mahāyāna*.

These are mere statements without any arguments or discussion, and thus the subject is not treated here thoroughly.

The only thing that may be specially noted here is the advocacy by the author of the idealistic views in the treatise. Mr. Yamaguchi has noticed this in his *Prefatory Notes (The Eastern Buddhist, 1926, Vol. IV, No. 1, pp. 57-58)* and found out even from *Nāgārjuna's* own work, *Yuktiṣaṣṭikā*, 34, 36, that the main idealistic thought is adopted there by

*For T² 21, T¹ 16-17, and C 18-19 see note on No. 21.

the author himself. Idealistic views are expounded in various canonical works and the Mādhyamikas explain the fact saying that they are meant only to lead the disciples who are not keenly intelligent to the highest truth. See *Madhyamakavṛtti*, p. 276. Nāgārjuna himself says :

cittamatram jagat sarvaṃ iti yā deśanā munehḥ |
uttrāsaparihārārthaṃ bālānāṃ sā na tattvataḥ ||¹

Subhāṣitasamgraha, p. 20.

One may, therefore, say that the *Mahāyānviṃśaka* represents the views of both the Vijñāna- and Śūnya-vādas, and as such it does not belong to a particular school of the Mahāyāna. It is simply a book of the Mahāyāna, as shows its title.

§10. THE SUMMARY OF THE TEXT.

Having indicated in the first kārikā in which he has paid his homage to the Buddha that the truth he is going to propound can hardly be expressed by words the author says that in the transcendental truth (*paramārtha*) there is neither *utpāda* 'appearance' nor *nirodha* 'disappearance.' The Buddha and the beings are of the same nature and they are just like the sky which has no real existence. There is no origination (*jāti*) on either side of the world. A compound thing (*samskṛta*) comes into existence through its cause and conditions, and therefore in its essence it is nothing but *śūnya*. This is what comes into the range of an omniscient one. In regard to their own nature all things are just like a shadow. Worldlings imagine an *ātman* when in fact there is no *ātman*. They also imagine pain and pleasure, and such other things, but in reality they are non-existent. It is on account of this false imagination that people suffer from *kleśas* 'evil passions,' as a forest is burnt by fire. (As a painter is frightened having seen a picture of a Yakṣa drawn by himself, so it is owing to his false notions that a man is frightened in the *samsāra*. As a stupid person moving himself is drowned in mud, so are drowned the beings in the mire of false discrimination and cannot come out of it. Seeing that these men are help!ess one should try to become

¹ asti khaly iti nilādi jagad iti jaḍīyase |
bhāvagrāhagrahāveśa-(veśād) gambhīranayabhīrave ||
vijñānamātram evedaṃ citraṃ jagad udāhṛtam |
grāhyagrāhakabhedena rahitam mandamedhuse ||
gandharvanagarākāram satyadvitayalāñchitam |
ameyānantakalpaughabhāvanāśuddhabuddhaye ||

a Buddha, so that one can help them. The world is *śūnya* to him who realizes the transcendental truth having known *pratītyasamutpāda*. The *samsāra* and *nirvāṇa* are mere appearance ; in fact, they have no existence ; the truth is that the things are quiescent from the very beginning (*ādiśānta*), clean, changeless and pure. All this is nothing but mind (*citta*), and just like *māyā*. When the wheel of this mind (*citta-cakra*) is destroyed all things disappear ; therefore they are *anātman* (i.e., without any definite nature). The things have no nature whatsoever, yet, the people take them to be eternal, think them to be *ātman*, and consider that happiness may be derived from them. And thus they are covered with the darkness of ignorance and attachment and fall into the ocean of *samsāra*. And without the 'great conveyance' (*Mahāyāna*) no body can reach the other side of that ocean.

ABBREVIATIONS.

The letters *a*, *b*, *c* and *d* imply the four lines of a stanza respectively.

C stands for Chinese version (B. Nanjio, No. 1308).

T¹ stands for Tibetan version, Tanjur, Mdo, Gi, fols, 211^b.8—213^a.2 (Cordier, Vol. III, 357).

T² stands for Tibetan version, Tanjur, Mdo, Tsa, fols, 156^a.4—157^a.5 (Cordier, Vol. III, p. 293).

N.B.—In the Tibetan in Roman transcription, *ṅ* has been used for the guttural nasal (=ng as in English *sing*). This letter, *ṅ*, is used for the Sanskrit and other Indian cerebral *n*, but as the press did not have the proper letter for the guttural nasal we have used *ṅ* as a makeshift. In Sanskrit words, simple *n* before gutturals stands for the guttural nasal.

RESTORED SANSKRIT TEXT

MAHĀYĀNAVIMŚAKAM

Namas Triratnāya.

1

namo vācā'vācyam api dayayā yen deśitam |
dhimate vītarāgāya buddhāyācintyaśaktaye || 1 ||

2

paramārthena notpādo nirodho'pi na tattvataḥ |
buddha ākāsavat tadvat sattvā apy ekalakṣaṇāḥ || 2 ||

3

nāsmiṁs tasmiṁs taṭe jātiḥ saṁskṛtaṁ pratyayodbhavam |
śūnyam eva svarūpeṇa sarvajñajñānagocaraḥ || 3 ||

4

sarve bhāvāḥ svabhāvena pratibimbasamā matāḥ |
śuddhāḥ śāntasvabhāvāś ca advayās tathatā samāḥ || 4 ||

5

tattvenāmātmani pṛthag-janenātmā vikalpitaḥ |
sukham duḥkham upekṣā ca kleśo mokṣas tathaiva ca || 5 ||

6

gatayaḥ saḍ hi saṁsāre sugatau sukham uttamam |
narake ca māḥad duḥkham sarvaṁ na tattvagocaraḥ || 6 ||

7

aśubhād duḥkham atyantam jarā vyādhis tathā mṛtiḥ |
karmabhis tu śubhair eva śubham eva hi niścitam || 7 ||

mithyākalpanayā sattvā dāvāgnineva kānanam |
kleśānalena dahyante narakādau patanti ca || 8 ||
yathā yathā bhaven māyā sattvāḥ syur gocarās tathā |
jagan māyāsvarūpaṁ hi pratīyasambhavaṁ tatā || 9 ||

8

* yathā citrakaro rūpaṁ yakṣasyātibhayanakaram |
samālikhya svayaṁ bhītaḥ saṁsāre'py abudhas tathā || 10 ||

9

svayaṁ calan yathā paṅke bālaḥ kaścin nimajjati |
nimagnāḥ kalpanāpaṅke sattvās tathodgamākṣamāḥ || 11 ||

10

bhāvarāsanato'bhāve vedyate duḥkhavedanā |
tayoṛ jñānaviṣayayoṛ bādhyante kalpanāviṣaiḥ || 12 ||

11

ālokyā tān aśaraṇān karuṇāvaśamānasaḥ |
sattvānām upakārāya bodhicaryām samācāret || 13 ||

12

tayā sañcītya sambhārān prāpto bodhim anuttarām |
kalpanābandhanān muktaḥ syād buddho lokabāndhavaḥ || 14 ||

13

yaḥ pratīyasamutpādād bhūtārtham avalokate |
sa jānāti jagac chūnyam ādimadhyāntavarjitam || 15 ||

14

darśanenaiva saṁsāro nirvāṇam ca na tattvataḥ |
nirañjanam nirvikāram ādiśāntam prabhāsivaram || 16 ||

15

viśayaḥ svapnabodhasya prabuddhena na dṛśyate |
mohāndhakārodbuddhena saṁsāro naiva dṛśyate || 17 ||
māyaiva dṛśyate māyānirmitam saṁskṛtam yadā |
naiva kiñcit tadā bhāvo dharmāṇām saiva dharmitā || 18 ||

16

jātimān na svayaṁ jāto jātir lokair vikalpitā |
vikalpāś caiva sattvāś ca dvayam etan na yujyate || 18' ||

17

cittamātram idaṁ sarvaṁ māyāvād avatiṣṭhate |
tataḥ śubhāśubham karma tato jātiḥ śubhāśubhā || 19 ||

18

sarve dharmā nirudhyante cittacakranirodhataḥ |
anātmānas tato dharmā viśuddhās tata eva te || 20 ||

19

bhāveṣu niḥsvabhāveṣu nityātmasukhasamjñayā |
rāgamohatamaśchannasyodbhūto'yaṁ bhavāmbudhiḥ || 21 ||

20

* kalpanājalapūrṇasya saṁsārasya mahodadheḥ |
mahāyānam anārūḍhaḥ ko vā pāram gamiṣyati || 22 ||

avidyāpratyayotpannasyāśya lokasya saṁvidāḥ |
kutaḥ khalu bhaved eṣāṁ vitarkānām samudbhavaḥ || 23 ||

|| Ācāryārya-Nāgārjuna-kṛtam Mahāyānavimśakam sampūrṇam ||

TRANSLATION.

ADORATION TO THE THREE TREASURES.

1

I make my obeisance to the Buddha who is wise, free from all attachment, and whose powers are beyond conception, and who has kindly taught the truth which cannot be expressed by words. 1.

2

In the transcendental truth there is no origination (*utpāda*), and in fact, there is no destruction (*nirodha*). The Buddha is like the sky (which has neither origination nor cessation), and the beings are like him, and therefore they¹ are of the same nature. 2.

3

There is no birth either on this or the other side (of the world). A compound thing (*samskṛta*) originates from its conditions. Therefore it is *śūnya* by its nature. This fact comes into the range of knowledge of an omniscient one. 3.

4

All things by nature are regarded as reflections. They are pure and naturally quiescent, devoid of any duality, equal, and remain always and in all circumstances in the same way (*tathatā*). 4.

5

In fact, worldings attribute *ātman* to what is not *ātman*, and in the same way they imagine happiness, misery, indifference, passions and liberation. 5.

6—7

Birth in the six realms of existence in the world, highest happiness in the heaven, great pain in the hell,—these do not come within the per-view of truth (*i.e.* cannot be accepted as true); nor do the notions that unmeritorious actions lead to the extreme misery, old age, disease, and death, and meritorious actions surely bring about good results. 6-7.

It is owing to false notions that beings are consumed by fire of passions even as a forest is burnt by forest conflagration and fall into the hells, etc. 8.

As illusion prevails so do beings make their appearance. The world is illusory and it exists only on account of its cause and conditions. 9.

¹ The Buddha and the beings.

8

As a painter is frightened by the terrible figure of a Yakṣa which he himself has drawn, so is a fool frightened in the world (by his own false notions). 10.

9

Even as a fool going himself to a quagmire is drowned therein, so are beings drowned in the quagmire of false notions and are unable to come out thereof. 11.

10

The feeling of misery is experienced by imagining a thing where in fact it has no existence. Beings are tortured by the poison of false notions regarding the object and its knowledge. 12.

11

Seeing these helpless beings with a compassionate heart one should perform the practices of the highest knowledge (*bodhicaryā*) for the benefit of them. 13.

12

Having acquired requisites thereby and getting unsurpassable *bodhi* one should become a Buddha, the friend of the world, being freed from the bondage of false notions. 14.

13

He who realizes the transcendental truth knowing the *pralītyasamutpāda* (or the manifestation of entities depending on their causes and conditions), knows the world to be *śūnya* and devoid of beginning, middle or end. 15.

14

The *saṃsāra* and *nirvāṇa* are mere appearances ; the truth is stainless, changeless, and quiescent from the beginning and illumined. 16.

15

The object of knowledge in dream is not seen when one awakes. Similarly the world disappears to him who is awakened from the darkness of ignorance. 17.

The creation of illusion is nothing but illusion. When everything is compound there is nothing which can be regarded as a real thing. Such is the nature of all things. 18.

16

One having origination (*jāti*) does not originate himself. Origination is a false conception of the people. Such conceptions and (conceived) beings, these two are not reasonable. 18a.

17

All this is nothing but mind (*citta*) and exists just like an illusion. Hence originate good and evil actions and from them good and evil birth. 19.

18

When the wheel of the mind is suppressed, all things are suppressed. Therefore all things are devoid of *ātman* (independent nature), and consequently they are pure. 20.

19

It is due to thinking the things which have no independent nature as eternal, *ātman*, and pleasant that this ocean of existence (*bhava*) appears to one who is enveloped by the darkness of attachment and ignorance. 21.

20

Who can reach the other side of the great ocean of *samsāra* which is full of water of false notions without getting into the great vehicle (*i.e.*, *Mahāyāna*)? 22.

How can these false notions arise in a man who thoroughly knows this world which has originated from ignorance? 23.

Here ends the *Mahāyānaviṃśaka* of Ācārya Nāgarjuna.

CHINESE TEXT.

大乘二十頌論

龍樹菩薩造

西天譯經三藏朝奉大夫試光祿卿傳法大師賜紫臣施護奉

詔譯

1 歸命不可思議性 諸佛無著真實智 諸法非言非無言 佛悲愍故善宣說

2 第一義無生 隨轉而無性 佛衆生一相 如虛空平等 此彼岸無生 自性緣所生 彼諸行皆空

一切智智行 無染眞如性 無二等寂靜 諸法性自性 如影像無異 凡夫分別心 無實我計我

故起諸煩性 及苦樂捨等 世間老病死 爲苦不可愛 隨諸業墜墮 此實無有樂 天趣勝妙樂

地獄極大苦 皆不實境界 六趣常輪轉 衆生妄分別 煩惱火燒燃 墮地獄等趣 如野火燒林

4 衆生本如幻 復取幻境界 履幻所成道 不了從緣生 如世間畫師 畫作夜叉相 自畫已自怖

此名無智者 衆生自起染 造彼輪廻因 造已怖墜墮 無智不解脫 衆生虛妄心 起疑惑垢染

無性計有性 受苦中極苦 佛見彼無救 乃起悲愍意 故發善提心 廣修善提行 得無上智果

即觀察世間 分別所纏縛 故爲作利益 從生及生已 悉示正眞義 後觀世間空 離初中後際

16 觀生死涅槃 是二俱無我 無染亦無壞 本清淨常寂 夢中諸境界 覺已悉無見 智者寤寤睡

亦不見生死 愚癡闇蔽者 墜墮生死海 無生計有生 起世間分別 若分別有生 衆生不如理

於生死法中 起常樂我想 此一切唯心 安立幻化相 作善不善業 感善不善生 若滅於心輪

即滅一切法 是諸法無我 諸法悉清淨

22 佛廣宣說世間法 當知即是無明緣 若能不起分別心 一切衆生何所生 於彼諸法法性中

實求少法不可得 如世幻師作幻事 智者應當如是知 生死輪廻大海中 衆生煩惱水充滿

若不運載以大乘 畢竟何能到彼岸

大乘二十頌論

TIBETAN TEXT.

I (T¹).

rga.gar.skad.du l ma.hā.yā.na.vim.śa.ka l
bod.skad.du l theg.pa.chen.po.ni.ñi.su.pa ll
dkon.mchog.gsum.la.phyag.ñtshal.lo ll

1

gañ.gis. brjod.pañi.chos.kyis. ni l
brjod.du.med. kyañ brtse.bas. bstan l
chags.med. blo.can. blo¹.med.pañi l
mthu.can. sañs.rgyas.la. phyag. ñtshal ll

2

skye.ba. don.du. yod. ma. yin l
ñgag.pañan de.ñid.du. med. de l
sañs.rgyas. nam.mkhha. ji.bñin.la l
sems.can.rnams. kyañ. mtshan.ñid.gcig ll

3

pha.rol. tshu.rol. skye med.pas² l
ñdus.bys. rten.skyes. de.dag.kyañ l
rañ.gi.ño.bo. stoñ.pa.ñid l
kun.mkhen.ye.śes.spyod.yul.can ll

4

dños.po. thams.cad. rañ.bñin.gyis l
gzugs.brñan.dañ. ni. mtshuñs.par. ñdod l
dag. dañ. zi.bañi.rañ.bñin. te l
gñis.med. de.bñin.ñid. dañ. mtshuñs ll

5

so.soñi.skye.bo. de.ñid. du l
brag.med.na. yañ. ñdag.ñid. du l
bde. dañ. sdug.bsñal. btañ.sñioms. dañ l
ñon.moñs. kun.tu. rnam.par.brtag ll

¹ P *blon*. Read *bla*. Here *bla.med* = *bla.na.med*.

² After *pha.rol* P reads *tshul.bñin. skyes.pa.yi*.

6

ḥkhor.bar. ḥgro.ba. rnam.drug. daṅ 1
 bde.ḥgro. bde.ba. mchog. ḥid. daṅ 1
 dmyal.bar. sdug.bsṅal. chen.po. daṅ 1
 yul.la. de.ḥid. mi.bsam.par¹ 11

7

gḥan.yaṅ. mi.dge. sdug.bsṅal. daṅ 1
 rga.daṅ. na. daṅ. mi.rtag.ḥid 1
 las.rnams.kyi. ni. rnam.smin. dan² 1
 bde.ba. daṅ. ni. sdug.bsṅal. ḥid 11

8

yaṅ.dag. ri.mo.mkhan.gyis. ni 1
 śin.tu.ḥjigs.byed. gśen.rjeḥi.gzugs 1
 bris.te. raṅ. yaṅ. ḥjigs.pa. ltar 1
 ḥkhor.bar. rmoṅs.paḥaṅ. de.bḥin. no 11

9

ji.ḥtar.raṅ.gis. ḥdam. byas.nas 1
 byis.pa. ḥgaḥ³.ba. ḥdren.pa.ltar 1
 de.bḥin. śin.tu. dgah.ba.yi 1
 rnam.rtog.ḥdam.du. sems.can. byiṅ 11

10

med.la. yod.par.mthoṅ.ba. yin 1
 sdug.bsṅal. tshor.ba. myoṅ.bar.byed 1
 ḥam.ṅa. phyin.ci.log.blo.yis 1
 rtag.paḥi dug.gis. gnod.par.byed 11

11

skyabs.med. de.dag. mthoṅ.nas. ni 1
 sñiṅ.rjeḥi.dbaṅ.gyur.yid.can.gyis 1
 saṅs.rgyas. phan.mdzad. sems.can.rnams 1
 rdzogs.paḥi. byaṅ.chub. la. spyod⁴. mdzad 11

¹ See Notes.

² For *smin.dan* P *par.smin*.

³ Both N and P *dgah*.

⁴ P *sbyor*.

12

de.dag. bsod.nams. tshogs. bsags.nas l
 rtog.paḥi.dra.ba.las. grol.te l
 ye.śes. bla.na.med.pa. ḥthob l
 saṅs.rgyas. hjig.rten.gñen.du. ḥgyur ll

13

yaṅ.dag.don.ni. mthoṅ.baḥi.phyir l
 ji.bžin.ye.śes.skyes.pa.rnams l
 de.nas. thog.mthaḥ.bar.spaṅs.paḥi l
 hgro.ba. stoṅ.pa. ñid. du. mthoṅ ll

14

de.dag. bdag.ñid. ḥkhor.ba.daṅ l
 mya.ṅan.ḥdas.pa¹ mi. mthoṅ. ṅo l
 ma.gos. ḥgyur.ba. med.pa. daṅ l
 gzoṅ.nas. ži.žin. ḥod.gsal.baḥo ll

15

rmi.lam.ṅams.su.myoṅ.baḥi. yul l
 sad.par.gyur ni.² mi. mthoṅ. ṅo l
 rmoṅs.paḥi.mun.pa.sad.pa.yis l
 ḥkhor.ba. mthoṅ.ba. ma. yin. ñid ll

16

raṅ.bžin.med.paḥi. dṅos.rnams.la l
 rtag.bdag.bde.bahi.³ hdu.śes.kyis l
 chags.rmoṅs.mun.pas. bsgribs.pa.na l
 srid.paḥi.rga.mtsho. ḥdi. ḥbyuṅ. ṅo ll

17

skye.bo.⁴ raṅ.ñid. ma.skyes.rnams l
 hjig.rten.rnams.kyis. skye.bar. brtags l
 rnam.par.rtog. daṅ. sems.⁵can.rnams l
 ḥdi. daṅ. gñis.kar. rigs⁶ ma. yin ll

¹ P *paḥi* for *pa*.

² Both N and P *na*.

³ N *med*.

⁴ Both N and P *ba* for *bo*. See Notes.

⁵ P *sems*, evidently a misprint.

⁶ N *rig*.

18

ḥdi.dag. thams.cad. sems.tsam. ste¹ l
 sgyu.mar.ḥgyur.ba.bžin. du. skye l
 de.las. dge. daṅ. mi.dge. las l
 de.las. ske.ba. bžan. daṅ. ṅan ll

19

sems.kyi. hkhor.ba. ḥgags.pa.na l
 kun.gyi. chos.ñid. ḥgag.pa. yin l
 de.ñid. chos.la. bdag. med. de l
 de.ñid. chos.kyi. rnam.dag. ste ll

20

* * * *

theg.pa.che.la. ma.brten.par l
 ḥkhor.baḥi.rga.mtsho.chen.po.yi l
 pha.rol. brgal.bar. ḥgyur.ba. med² l

theg.pa.chen.po.ñi.su.pa. slob.dpon. ḥphags.pa. klu.sgrub.kyis.
 mdzad.pa. rdzogs. so ll

kha.cheḥi. paṅ.ḍi.ta. ā.nan.da. daṅ l lo.tsa.ba. dge.sloṅ. grags.hbyor
 śes.rab.kyis. bsgyur.baḥo ll

¹ N *ste.*
² P *mīn.*

TIBETAN TEXT.

II (T²)

rgya.gar.skod.du l ma.hā.yā.na.vini.śi.kā ll

bod.skad.du l theg.pa.chen.po.ñi.su.pa ll

hjam.dpal.gžon.nur.gyur.pa.la. phyag ḥtshal.lo ll

1

chags.med. thugs.su.chud. saṅs.rgas l

rjod.byed. bjod.par.bya.ba.min l

thugs.rjes. rgyal.bar.¹ snaṅ. gyur.pa l

mthu.bsam.mi.khyab. phyag.ḥtshal.lo ll

2

dam.paḥi.don.du. skye.med.phyir l

de.ñid.du. ni. grol.baḥaṅ. med l

mkhaḥ.bžin. saṅs.rgas. de.bžin. te l

sems.can. daṅ. ni. mtshan.ñid.cig ll

3

pha.rol. tshu.rol. skye. med.pas l

raṅ.bžin. mya.ṅan.ḥdas.paḥaṅ. med l

de.bžin. ḥdus.byas. mṅon.par. stoṅ l

kun.mkhyen.ye.śes.spyod.yul. yin ll

4

dṅos.po. kun.gyi. raṅ.bžin.ni l

gzugs.brñan. daṅ. ni. mtshuṅs.par.rtogs ll

rnam.dag. ži.bahi.ṅo.bo. ñid l

gñis.med. de. bžin. ñid.du. mñam ll

5

bdag. daṅ. bdag.med. bden. min. te l

so.sohi.skye.bos. brtags.pa. yin l

bde. daṅ. sdug.bsṅal. ltoś².pa. ste l

ñon. moṅs. rnms. daṅ grol.de.bžin ll

¹ N *ba*.

² N *bltoś*.

6

ḡgro.ba. rigs. drug. ḡkhor.ba.ru 1
 mtho.ris. mchog. daṅ. bde.ba. daṅ 1
 dmyal.bar. sdug.bsṅal. chen.po. ste 1
 de.dag. yul.rnams. ṅams.su.myoṅ 11

7

mi.dges. mchog.tu. sdug.bsṅal. Ṣiṅ 1
 dgaḡ.na. mi.rtag. rgud.pa. yin 1
 dge.baḡi. las.rnams.ṅīd.kyis. kyaṅ 1
 bzaṅ.po.ṅīd.du. ṅes.pa. yin 11

8

skye.med.rtog¹.pas. bskrun.pa.yis 1
 * * * *
 dmyal.la.sogs.pa. sṅaṅ.ba.ni 1
 ṅes.pa. ngas.kyi. me.bṢin. bsreg 11

9

sgyu.ma. ji.lta. ji.lta.bar. 1
 de.bṢin. sems.can. yul.la.spyod 1
 ḡgro.ba. sgyu.maḡi.raṅ.bṢin. yin 1
 de.bṢin.du. ni. brten.nas. byuṅ 11

10

ji.ltar. ri.mo.mkhan. gyis².gzugs 1
 gnod.sbyin. ḡjigs.pa. bris.pa.yis 1
 de.yis. raṅ.ṅīd. skrag.pa.ltar 1
 mi.mkhas ḡkhor.bar. de.bṢin. no 11

11

ji.ltar. raṅ.gis. ḡdam. gyos.pas 1
 byis.pa. ḡgaḡ.Ṣig. byiṅ.ba.ltar 1
 de.bṢin. rtog.paḡi. ḡdam.byiṅ.bas 1
 sems.can.rnams.ni. hbyuṅ. mi. nus 11

¹ Read *rtog*. See Notes.

² N *gyi*.

12

dṅos.med. dṅos.por. lta.ba.yis¹ l
 sdug.bsṅal.tshor.ba. ṅams.su.myoṅ l
 yul. daṅ. ses.pa. de.dag.tu l
 rnam. par. rtog².paḥi. dug.gis. bcipis ll

13

de.dag. sñiṅ.po.med. mthoṅ.bas l
 śes.rab.sñiṅ.rjeḥi.yid.kyis. ni l
 sems.can.rnams.la. phan.paḥi.phyir l
 rdzogs. saṅs.rgyas.la. sbyor³.bar. bya ll

14

des. kyaṅ. tshogs. bsags. kun.rdzob. tu l
 bla.na.med.paḥi. byaṅ. chub. thob l
 rtog.paḥi. ḥchiṅ.ba.rnams.las. grol l
 saṅs.rgas. de. ni. ḥjig.rten.gñen ll

15

ji.ltar. rten.ciṅ.ḥbrcl.ḥbyuṅ.ba l
 gaṅ.gis.⁴ yaṅ.dag. don.du. gzigs l
 de.yis. ḥgro.ba. stoṅ.par. mkhyen l
 thog.ma. dbus. daṅ.tha.ma.⁵ spaṅs ll

16

de.ltar. mthoṅ.bas. ḥkhor.ba. daṅ l
 mya.ṅan.ḥdas.paḥaṅ de.ñid. min l
 ṅon.moṅs.pa.yi. rnam.pa.med. l
 thog.ma.dbus.mthaḥ⁶.raṅ.bžin.gsal⁷ ll

17

rmi.lam. ṅams.sa.myoṅ.ba.bžin. l
 so.sor.rtogs.pas. snaṅ.ba.min l
 rmoṅs.paḥi. mun.pa. gñid.sad.la l
 ḥkhor.ba.rnams. ni. dmigs.pa. med ll

¹ N *yin*.² N *rtogs*.³ N *sbyar*.⁴ N P *gt*.⁵ It is in P, N reads *mthaḥ.ma*.⁶ P *mthaḥi*.⁷ P *bsal*.

18

sgyu.maḥi.¹ sprul.pa. sgyu.mar. mthoṅ 1
 gaṅ.tshe. ḥdus.pa. deḥi. tshe 1
 cuṅ.zad. yod.pa. ma. yin.te 1
 de. ni. chos.rnams. chos.ñid. yin 11

19

ḥdi.dag. thams.cad. sems.tsam. te² 1
 sgyu.ma.lta.bur. gnas.pa. yin 1
 dge. daṅ. mi.dge. las.rnams.kyis 1
 de.yis. bzaṅ. ṅan. skye.ba.rnams 11

20

sems.kyi. ḥkhor.lo. ḥgags.pa.yis 1
 chos.rnams. thams.cad. ḥgag.pa. ñid 1
 de.phyir. chos. ñid. bdag. med. ciṅ 1
 des.na. chos.ñid. rnam.par.dag 11

21

dṅos.po. ḥam. ni. raṅ.bzin.la 1
 rtag.tu. bde.bar. hdu.śes. śiṅ 1
 rmoṅs.paḥi. mun.pas. bsgribs.pas.na 1
 byis.pa.ḥkhor.baḥi. rga.mtshor. ḥkhyam 11

22

rtog.paḥi. chu.bos. gaṅ.ba.yi 1
 ḥkhor.baḥi.rga.mtsho.chen.po.la 1
 theg.chen.gru.la. mi.ḥon.par³ 1
 gaṅ.gis. pha.rol. phyin.par.ḥgyur 11

23

ma.rig⁴ rkyen.gis. byuṅ.ba. ḥdi 1
 yaṅ.dag. ḥjig.rten.mkhyen.paḥi. phyir 1
 rnam.par.rtog.pa. ḥdi.dag. ni 1
 ci.ḥig.las. ni. ḥbyuṅ.bar. ḥgyur 11

theg.pa.chen.po.ñi.su.pa. slob.dpon. klu.sgrub.kyi.ḥal.sṅa.nas.mdzad.pa.
 rdzogs.so 11

rgya.gar.gi. mkhan.po. tsan.dra.ku.mā.ra. daṅ. dge.sloṅ.

śā.kya.ḥod.kyis. bsgur 11

¹ P *mas.*
² P *pa.*

³ N *can.te* for *tsam te.*
⁴ N *rigs.*

NOTES

COMPARATIVE AND EXEGETIC.

For *triratnāya* T² *mañjuśrīkumārabhūṭāya*.

1

- a* C *nano' cintyabhāvarūpebhyaḥ*
T¹ *yena vāgdharmeṇa*
T² *vītarāgair avabudhair buddhaiḥ*
- b* C *buddhebhyo vītragebhyaḥ*
T¹ *avacanam (or avācyam) api dayayā deśitam*
T² *vītarāgair avācyam*
- c* C *dharmā avacanā nāvacanāḥ*
T¹ *vītarāgāya matimate 'nuttara-*
T² *dayayā suprakāśitam*
- d* C *buddhena dayayā sudeśitaḥ*
T¹ *śaktaye buddhāya namaḥ*
T² *acityaśaktaye namaḥ.*

Comparison.

C *a*, T¹ *c* (last part) and *d*, T² *d* ; C *b*, T¹ *c* and *d*, T² *a* ;
C *c*, T¹ *b*, T² *b* ; C *d*, T¹ *b*, T² *c*.

Restoration.

a C *a*, *c*, *d* ; T¹ *a*, *b* ; T² *b*. *b* C *d* ; T¹ *b* ; T² *c*. *c* C *b* ; T¹ *c* ;
T² *a*. *d* C *a*, *d* ; T¹ *c*, *d* ; T² *d*.

In *c* of T¹ after *blo.can* P has *blon.med*, while N reads *blo.med*. The last word *paḥi* shows that *blon.med* or *blo.med* is to be construed with the following word *mthu* in *d*. I think, therefore, that one should read here neither of the above two readings, but *bla.med* (= *bla.na.med.pa*) meaning *anuttara* in Sanskrit. It closely corresponds to the *mthu.bsam.mi.khyab* of T² in *d*, and is fully supported by C *a* (*pu k'o ssu i hsing*).

In *a* *vāgdharmeṇa* (or *vācā*) *avācyam* (or *anabhilāpaṇi*) (T¹ *brjod.paḥi.chos.kyis.ni.brjod.du.med*, T² *rjod.byed.brjod.par.byab.ba.min*), or *na vācyam* (or *abhilāpyam*) and *na avācyam* (*anabhilāpyam*), or *na vacanam* and *na avacanam* (C *fei yen fei wu yen*), refers to Buddha's *anakṣara*

dharma, i.e., the *dharma* which is not expressed, or cannot be expressed by words. See MV., p. 264 ; BCP, (with a slight variation), p. 365 :

anakṣarasya dharmasya śrutiḥ kā deśanā ca kā |
śrūyate deśyate cāpi samāropād anakṣraḥ ||

yasyāṁi rātrau tatāgato'bhisambuddho yasyāṁi ca parinirvṛto'trāntare tathāgatenaikam apy akṣaram nodāhrtam. See *Lankāvatāra*, ed. B. Nanjio, p. 143 ; Suduki, *Studies in the Lankāvatāra-sūtra*, p. 376. *Catustava (Nirupamastava, 7)* quoted in BCP., p. 420, and *Tattvaratnāvalī* in *Advayavajrasangraha*, GOS, p. 22 :

nodāhrtam tvayā kiñcid ekamapy akṣaram vibho |
kṛtsnaś ca vaineyajano dharmavarṣeṇa tarpitaḥ ||

Cf. also the following (MV, pp. 348-429) :

yo 'pi ca cintayi śūnyakadharmān
so 'pi kumārgapapannaku bālaḥ |
akṣarakīrttita śūnyakadharmās
te ca anakṣara akṣara uktāḥ ||

Mahāyānasūtrāṅkāra, XII. 2 :

dharmo naiva ca deśito bhagavatā pratyātmavedyo yata
ākṛṣṭā janatā ca yuktavihitair dharmaiḥ svakīṁ dharmatām |

Kenopaniṣad, 3 :

na tatra cakṣur gacchati na vāg gacchati no manaḥ |
na vidmo no vijānīmo yathaitad anuśiṣyāt ||

2

- a C paramārthena notpādaḥ
T¹ utpādo vastuto nāsti
T² paramārthena anutpādāt
- b C anuvṛttiś ca na svabhāvataḥ
T¹ nirodho 'pi na tattvataḥ
T² mokṣo 'pi nāsti tattvataḥ
- c C buddhaḥ sattva ekalakṣaṇaḥ
T¹ ākāśavad yathā buddhaḥ
T² ākāśavad tathā buddhaḥ
- d C ākāśavat sāmānyato drṣṭam
T¹ sattvā apy ekalakṣaṇāḥ
T² sattvāś ca ekalakṣaṇāḥ

Comparison.

C a, T¹a, T²a ; C b, T¹b, T²b ; C d, T¹c, T²c ; C c, T¹d, T²d.

Restoration.

a C a ; T¹a ; T²a. b C b ; T¹b ; T²b. c C d ; T¹c ; T²c.
d C c ; T d ; T² d.

In b for *nirodha* (ḥgag.ḥa) or *mokṣa* (grol.ba) in T¹ and T² respectively, C *anuvṛtti* (zui ten) which is evidently a wrong reading for *nirvṛti*. The reading *mokṣa* in T² is certainly not better than *nirodha*.

Nāgārjuna's doctrine of *anutpāda* and *anirodha* is well-known, and specially in his *Madhyamaka-kārikā*.

The following from his *Yuktiṣaṣṭkā*, 22, may be quoted here :

de.ltar.ci yaṅ skye.ba.med l
ci.yaṅ.ḥgag.par mi.ḥgyur.ro ll

We may translate it thus :

evaṃ na kaścīd utpado l
nirodho pi na kaścāna ll

Like the sky the Buddha and the beings have neither *utpāda* (origination) nor *nirodha* (cessation). Therefore, in this respect they have the same characteristics. See *Aṣṭasāhasrikā-prajñāpāramitā*, pp. 39-40 : māyopamās te devaputrāḥ sattvāḥ svapnopamās te devaputrāḥ sattvāḥ^o. samyaksambuddho'py ārya subhūte māyopahaḥ svapnopamaḥ ; BCP, IX, 151 (p. 590) : *yataś cānutpannāniruddhāḥ sarvadharmā ata āha nirvṛt-etyādi*.

nirvṛtānirvṛtānām ca viśeṣo nāsti vastutaḥ l

The following *kārikā* of which the wording is to be noted, is quoted here from Nāgārjuna's *Catuḥstava* cited in BCP, p. 590 :

buddhānam sattvadhatōś ca yenābhinnatvam arhataḥ l
ātmanaś ca pareṣām ca samatā tena te matā ll

3

- a C nāsmiṃs tasmimṃs taṭe jātiḥ
T¹ pare apare ca tīre jātir nāstīti
T² „ „
b C svabhāvena pratītyasmutpannāni
T¹ saṃskṛtāni pratyotpannāni tāni
T² na nirvāṇāni svabhāvataḥ

- c C tāni saṃskṛtāni sarvāṇi śūnyāni
 T¹ svarupeṇa śūnyāny eva
 T² vyaktaṃ tathā saṃskṛtaṃ śūnyam
- d C sarvajñajñānagocaraḥ
 T¹ „
 T² „

Comparison.

Ca, T¹a, T²a ; C b, T¹ b ; C c, T¹c, T²c ; C d, T¹d, T²d.

Restoration.

a Ca ; T¹a ; T²a. b Cb ; T¹b. c Cc ; T¹c ; T²c. d Cd ; T¹d ; T²d.

T²b differs from all.

In T¹a N has the same reading as in T²a, but P reads *pha.rol tshul. bžin. skyes.pa.yi.* This reading cannot be defended.

4

- a C akliṣṭās tathatārūpāḥ
 T¹ sarve bhāvāḥ svabhāvena
 T² „
- b C advayāḥ śāntāḥ
 T¹ pratibimbamā matāḥ
 T² „
- c C sarve dharmā lakṣaṇasvabhāvena
 T¹ śuddhāḥ śāntasvabhāvās ca
 T² viśuddhāḥ śāntasvarūpās ca
- d C pratibimbopamā abhinnāḥ (= samāḥ)
 T¹ advayās tathatā samāḥ
 T² „

Comparison.

C a, T¹ c-d, T² c-d ; C b, T¹ c-d, T² c-d ; C c, T¹ a, T² a ; C d, T¹ b-d, T² b-d.

Restoration.

a C c ; T¹ a ; T² a. b C d ; T¹ b ; T² b. c C a-b ; T¹ c ; T² c. d C a-b-d ; T¹ d ; T² d.

For *śuddha* and *śāntasvabhāva* see the note on *kārikā* 16, and MV., p. 373.8 : etac ca śāntasvabhāvam ataimrikakeśādarsanavat svabhāvarahitam. The word *advaya* means *grāhyagrāhakarāhita*, 'without percipient and perceptible.' The word *tathatā* generally translated by "suchness" or 'thisness' means 'absolute reality.' (*tatha* 'true'). Here this absolute reality is nothing but *śūnyatā* 'voidness' or 'relativity' as Stcherbatsky has, I think, rightly translated. It is meant here by using the word that things are *śūnya*, *pratītyasamutpanna*. See MV, p. 196 : śūnyatām tathatālakṣaṇām ; *Śikṣāsamuccaya*, p. 263 : Dharmasangītyām apy uktam tathatā tathateti kulaputra śūnyatāyā etad adhivacanam. sā ca śūnyatā notpadyate na nirudhyate. āha. yady evaṁ dharmāḥ śūnyā uktā bhagavatā kasmāt sarvadharmā notpadyante na nirottyante nirārambho bodhisattvaḥ. āha. evam eva kulputra tathā yathābhīsamudhyase sarvadharmā notpadyante na nirodhyante. āha. yad etad uktam bhagavatā samskṛtā dharmā utpadyante niruddhyante cety asya tathāgatabhāṣitasya ko 'bhiprāyaḥ. āha. utpādanirodhābhīniviṣṭaḥ kulputra lokasanniveśaḥ. tatra tathāgato mahākāruṇiko lokasyottrāsapadaparihārārtham vyavahāraśād uktavān utpadyante nirudhyante ceti. no cātra kaśyacid dharmasyotpādo na nirodha iti. BPC, p. 354 : para uttamo'rthaḥ paramārthaḥ akṛtrimam vastusvarūpam sarvadharmāṇām niḥsvabhāvatā śūnyatā tathatā bhūtaḥ dharmadhātur ityādiparyāyāḥ. See *Madhyāntavibhanga* of Maitreya-nātha, I. 16. Here the following is quoted from Sthiramati's *ṭīkā* (fol. 14^a. 1. 3), the Italicised words being in the commentary by Vasubandhu on the original work (*Tanjur*, Mdo, Bi, fol. 6^a, 1. 2) : tatra *ananyathārthena tathateti avikriyārthenety* [arthaḥ. tattvākhyānān *nityam tāthātvad* ity uktam. nityam sarvasmin kāle 'samskṛtatvān na vikriyata ityarthaḥ.]¹ See also *Aṣṭasāhasrikā Prajñāpāramitā*, pp. 273, 374 ; Stcherbatsky : *The Conception of Buddhist Nirvana*, p. 35.

Things are *sama* 'equal' for all of them have no *utpāda* 'origination. Let us cite here the following passage in the *Āryasatyadvayāvatārasūtra* quoted in the MV, pp. 374, 375 : paramārthataḥ sarvadharmānutpādasamatayā paramārthataḥ sarvadharmāntājātisamatayā samā dharmāḥ. See *Gauḍapāda's Āgamaśāstra*, IV, 93.

¹ The following is in Vasubandhu's *Trīṃśikā* (Lévi., p. 41) : *tathatāpi sah sarvakālaṁ tathābhāvat*. Com : *tāthetā tathā hi pṛthagjanasaikṣyāśaikṣāvasthāsu tathāiva bhavati*.

5

- a C pṛthagjano vikalpacittena
 T¹ pṛthagjanena tattvena
 T² ātmānātmā na satyaḥ
- b C tattvata anātmānam ātmeti manyate
 T¹ anātmāny apy ātmā
 T² pṛthagjanena kalpitaḥ
- c C tasmād uttiṣṭhanti kleśāḥ
 T¹ sukhaṁ duḥkham upekṣā
 T² sukhaṁ duḥkham apekṣā
- d C punar duḥkhasukhopekṣā
 T¹ kleśāḥ sarvatra vikalpitāḥ
 T² kleśo mokṣas tathā

Comparison.

C a, T¹ a, T² b; C b, T¹ b, T² a; C c, T¹ d, T² d; C d,
 T¹ c, T² c.

Restoration.

a C b; T¹ b; T² a. b C a; T¹ a; T² b. c C c-d; T¹ c; T² c.
 d C c; T¹ d; T² d.

In c for upekṣā (T²c btaṅ.sñoms, C d she) T¹c reads apekṣā (bltos. pa)
 which is certainly not a good reading.

6

- a C devagatau (=śvarge) viśiṣṭaṁ sukhaṁ
 T¹ saṁsāre gatayaḥ ṣoḍhā
 T² saṁsāre gatayaḥ ṣat
- b C narake 'timātraṁ duḥkhaṁ
 T¹ sugatāv uttamaṁ sukhaṁ
 T² paramaḥ svargaḥ sukhaṁ ca
- c C sarvaṁ na satyagocaraḥ
 T¹ narake ca mahāduḥkhaṁ
 T² „ „
- d C ṣaḍ gatayo nityaṁ pravartante
 T¹ viṣayas tattvenācintyaḥ
 T² tāni viṣayeṣu vedyante

Comparison.

C a, T¹ b, T² b; C b, T¹ c, T² c; C c, T¹ d; C d, T¹ a, T² a

Restoration.

a C d ; T¹ a ; T² b. b C a ; T¹ b ; T² b. c C b ; T¹ c ; T² c.
d C c ; T¹ d.

T² d differs from all.

In d P of T¹ reads *yul.de.ñid.mi.bsam.paṛ* which is evidently an incomplete line. Here N adds *la* between *yul* and *de*, thus making the line complete. It is, however, not satisfactory. In order to make the line in P complete we may read *bsam* with N for *bsams*, adding *yod* at the end, and it agrees to some extent with C c.

7

a C loke jarā vyādhir maraṇaṁ
T¹ api cākuśalaṁ duḥkhaṁ ca
T² aśubhāt paramaṁ duḥkhaṁ
b C bhavati duḥkhaṁ aniṣṭaiṁ
T¹ jarā vyādhir anityatā
T² vyasanaṁ prītyanīyatā
c C karmānusāreṇa patanaṁ
T¹ karmaṇām vipākaḥ
T² śubhair eva karmabhis tu
d C tat satyam asukhaṁ
T¹ sukhaṁ duḥkham eva ca
T² śubham eva niścitam

Comparison.

C a, T¹ b, T² b ; C b, T¹ a, T² a ; C c, T¹ c, T² c ; C d, T¹ d.
T² d.

Restoration.

a C b ; T¹ a ; T² a. b C a ; T¹ b ; T² b. c C c ; T¹ c ; T² c.
d C d ; T¹ d ; T² d.

For the reading *na* in b of T¹ Mr. Yamaguchi unnecessarily suggests to read *nad*, both the words *na* (= *na.ba*) and *nad* meaning *vyādhi* 'disease.' In b of T² we have *dgah.na*, but may one not read here *dkah* for *dgah*? In that case it would mean *kṛcchraṁ vyādhiḥ* or *kṛcchravyādhiḥ. mi.rtag (.ñid) = anīyatā. rgud.pa = vyasana.*

8

a C sattvā mithyākālpānyā
T¹ o

- T² anutpādāvabodhena utpādanāt (?)
 b C kleśāgninā dahyante
 T¹ o
 T² o
 c C narakādigaṭiṣu patanti
 T¹ o
 T² drśyante narakādiṣu
 d C yathā dāvāgninā vanaiṁ dahyate
 T¹ o
 T² doṣeṇa dāvāgniṁeva dahyante

Comparison.

C b-d, T² d ; C c, T² c.

Restoration.

a C a. b C d. c C b ; T² d. d C c ; T² c.

T¹ is entirely wanting. T² has only three lines a, c, and d, b being missing. The reading in a of T² is evidently defective. It does not give here any appropriate meaning. According to C *a cheng shêng wang fên pieh* one may, as Mr. Yamaguchi suggests, read here *skye.bo.rtog.pas* for the original, meaning *janaḥ kalpanayā*. Or in the original reading let one take *skye* for *skye.bo* (*janaḥ*) or *skyes.bu* (*purusaḥ*) ; *med* which means *abhāva* may be taken in the sense of *abhūta* ; and *rtog.pas* (for the original *rtogs.pas*) means *kalpanayā* ; thus just like C we have *purusaḥ* (or *janaḥ* or *sattvaḥ*) *abhūtakalpanayā*. In accordance with C b the following may be suggested for T²b : *ñon.moṅs.paḥi.mes.sreg.pa.ni = dahyate kleśavahninā*.

9

- a C sattvo mūlato yathā māyā
 T² yathā yathā bhaven māyā
 b C punar māyāviṣayaṁ gṛahṇāti
 T² tathā sattvo gocaraḥ
 c C gacchan māyākṛtāyām gatau
 T² jagan māyāsvarūpaṁ
 d C na buddhyate pratīyasamutpannam
 T² tathā pratīyasamutpannam

Comparison.

C a-b, T² a-b ; C d, T² d.

Restoration.

a T² a. b T² b. c T² c. d T² d.

This kārīkā is not in T¹.

The restoration is entirely from T² with which C agrees substantially differing only in details. Tib. *ḥgro* in *c* may mean both *gati* and *jagat*. I prefer here the latter. For this C has *tāo* meaning *gati* (not *mārga*, though generally it is taken in that sense) as in *lu tao 'ṣaḍ gatayaḥ'*, Tib. *ḥgro.ba.rigs.drug*. This *gati* has already been referred to in kārīkā 6.

10

- a C yathā loke citrakarḥ
T¹ samīcīnaś citrakaraḥ
T² yathā citrakaro rūpaṁ
- b C yakṣasya ākr̥tim ankayati
T¹ atibhyankaram̐ yamasya rūpaṁ
T² yakṣasya bhayankarma ankayitvā (*lit.* ankanena)
- c C svayam ankayitvā svayaṁ bibheti
T¹ ankayitvā svayaṁ bibheti
T² tena svayaṁ bibheti
- d C sa ucyate ajñāḥ
T¹ saṁsāre mūḍho 'pi tathā
T² saṁsāre 'budhas tathā

Comparison.

C a, T¹ a, T² a ; C b, T¹ b, T² b ; C c, T¹ c, T² c ; C d, T¹ d, T² d.

The original kārīkā is found quoted in the Ṭikā of *Āścaryacaryācaya* wrongly named *Caryācaryaviniścaya*,¹ edited by Pandit Haraprasad Shastri with other three books in a volume named *Buddha Gāna o Dohā*, Vangīya Sāhitya-Parīṣad, 1323 B. S., p. 6.

In *d* of the original kārīkā as found in the above book is *saṁsāre hy abudhas tathā*. Here for *hi* one may read *api* agreeing with T¹ *d*: *ḥkhor.bar. rmoṅs.paḥaṅ. de bžin.no*. Mark here *ḥaṅ*.

In Yamaguchi's edition of the Tib. text read *skrag* for *srag* in *c* of T², and *rmoṅs* for *rmoṅ* in *d* of T¹.

The main difference among C, T², and T¹ is that the last one reads *yama* for *yakṣa* in the first two supported by the original Sanskrit.

¹ For details see my note in *The Indian Historical Quarterly*, Vol. VI, No. 1.

11

- a* C *sattvaḥ svayam utpādayati rāgaṃ*
 T¹ *yathā svayaṃ paṅkaṃ kṛtvā*
 T² *yathā svayaṃ paṅke calanena*
- b* C *tena saṃsārahetuṃ*
 T¹ *bālaḥ kaścīd ākrṣṭaḥ*
 T² *bālaḥ kaścīn nimagnaḥ*
- c* C *kṛtvā bibhēti patanāt*
 T¹ *tathātyānanda-*
 T² *tathā kalpanāpanke nimajjya*
- d* C *ajñānāvīmuktaḥ*
 T¹ *vikalpapaṅke sattvā nimagnāḥ*
 T² *sattvā udgamaṅkṣamāḥ*

Comparison.

C *a*, T¹ *a*, T² *a*; C *b*, *c*, *d* differ from T¹ and T²; T¹ *b*, T² *b*; T¹ *c* differs from C, T²; T² *c*, T¹ *d*; T² *d* excepting the word *sattva* (C *a*, T¹ *d*) differs from C and T¹. In *d* C *avimukta* may be compared with *udgaṅkṣama* in T².

Restoration.

- a* T¹ *a*; T² *a*. *b* T¹ *b*; T² *b*. *c* T¹ *d*; T² *c*. *d* T² *d*.

The restoration is mainly from T². In the end of *a* of C *jan* 'to dye' implies *rañjana*, here *rāga* 'attachment'.

In *b* of T¹ both P as in Yamaguchi's edition and N read *dgah* which must be changed to *ḥgaḥ*.

12

- a* C *sattvā mithyācittena*
 T¹ *abhāve bhāvadarśanena*
 T² „
- b* C *utpādayanti mohamalarāgam*
 T¹ *vedyate duḥkhavedanā*
 T² „
- c* C *niḥsvabhāvaṃ kalpayanti sasvabhāvaṃ*
 T¹ *ātankaviparītabuddhyā*
 T² *jñānaviṣayayos tayoḥ*
- d* C *vedyante duḥkhe'tiduḥkhaṃ*
 T¹ *kalpanāviṣeṇa bādhyante*
 T² *vitarkaviṣeṇa bādhyante*

Comparison.

C a-b, T¹ c ; C c, T¹ a, T² a ; C d, T¹ b, T² b ;
T² c differs from all ; T¹ d, T² d.

Restoration.

a T¹ a ; T² a. b C d ; T¹ b ; T² b. c T² c. d T¹ d ; T² d.

In the end of a in T¹ both P and N read *min* which cannot be accepted. T² of N reads there *yin*. According to it one may read in T¹ a, too, *yin* for *min*. Yamaguchi suggests here *gis* agreeing with T²a of P which has *gis*. Undoubtedly this reading is better. At the beginning of a of T¹, P has, as Yamaguchi says, *dogs*, while N reads *rtogs*. Both the readings are wrong, the true reading being *rtog*. Read *rtog* also for *rtogs* in d of T² of N.

13

- a C buddhaḥ paśyati tān atrāṇān
T¹ tān aśaraṇān dṛṣṭvā
T² teṣām asāratādarśanena
- b C tata utpādayati karuṇācittam
T¹ karuṇāvaśamānaṣḥ
T² prajñākāruṇyena manasā
- c C tata utpādayati bodhicittam
T¹ hitakaro buddhaḥ sattvebhyaḥ
T² sattvānām upakārāya
- d C vipulam abhyasyati¹ bodhicaryām
T¹ sambodhicaryām karoti² (N)

Or

- sambodhau yogaṁ karoti² (P)
T² sambuddhasya yogaṁ kuryāt

Comparison.

C a, T¹ a-c, T² a ; C b, T¹ b, T² b ; C c differs from both T¹ and T² ; T¹ c, T² c ; C d, T¹ d, T² d.

Restoration.

a C a ; T¹ a ; T² a. b C b ; T¹ b ; T² b. c T¹ c ; T² c.
d C d ; T¹ d ; T² d.

In T¹ for *sphyod* in d of N we have *sbyor* in P. In T² for *sbyar* in d of N there is *sbyor* in P.

¹ Or *abhyasyet*.

² Or *kuryāt*.

14

- a C prapto'nuttarajñānaphalaṃ
 T¹ tayā puṇyasambhāraṃ sañcītya
 T² tena ca sambhāraḥ sañcītaḥ saṃvṛtau
- b C tadā parīkṣate lokam
 T¹ kalpanājālān muktaḥ
 T² anuttarāṃ bodhiṃ prāptaḥ
- c C vikalpān bandhaḥ
 T¹ anuttarān jñānam prāptaḥ
 T² kalpanābandhānān muktaḥ
- d C tasmād bhavati hitakaraḥ
 T¹ buddho lokabāndhavaḥ syāt
 T² buddhaḥ sa lokabāndhavaḥ

Comparison.

C a, T¹ c, T² b ; T¹ a, T² a ; C b, T¹ d, T² d ; C c, T¹ b, T² c ; C d, T¹ d, T² d.

T¹ a with regard to *saṃvṛtau* entirely differs from C and T². T¹ a, and T² a have also no agreement with C.

Restoration.

a T¹ a ; T² a. b C a ; T¹ c ; T² b. c C a ; T¹ b ; T² c. d C b-d ; T¹ d ; T² d.

15

- a C pratītyasamutpādāt
 T¹ bhūtārthadarśanāya
 T² yathā[vat-]pratītyasamutpādāt
- b C jānāti bhūtārtham
 T¹ jātayarthajñānaḥ
 T² bhūtārtham avalokate
- c C atha paśyati lokam śūnyam
 T¹ tata ādyantavarjitam
 T² jagac chūnyam jānāti
- d C ādimadhyāntakoṭivarjitam
 T¹ jagac chūnyam eva paśyati
 T² ādimadhyāntavarjitam

Comparison.

C a, T¹ b, T² a ; C b, T¹ a, T² b ; C c, T¹ d, T² c ; C d, T¹ c, T² d.

Restoration.

a C a ; T¹ b ; T² a. b C b ; T¹ a ; T² b. c C c ; T¹ d ; T² c ;
d C d ; T¹ c ; T² d.

16

- a C paśyati saṃsāraṃ nirvāṇaṃ
T¹ ta ātmataḥ saṃsāraṃ
T² evaṃ darśanena saṃsāraḥ
b C etad ubhayam anātmataḥ
T¹ nirvāṇaṃ ca na paśyanti
T² nirvāṇaṃ ca na tattvataḥ
c C nirvāṇaṃ avipariṇataṃ
T¹ nirañjanaṃ nirvikāraṃ
T² akliṣṭākāraṃ
d C ādiśuddhaṃ nityaśāntam
T¹ ādiśāntaṃ prabhāsvaraṃ
T² ādimadhyāntaprakṛtibhāsvaraṃ

Comparison.

C a-b, T¹ a-b ; C c, T¹ c ; C d, T¹ d, T² d.

Restoration.

a-b C a-b ; T¹ a-b ; T² a-b. c C c ; T¹ c. d C d ; T¹ d ;
T² c-d.

For the first half of the restored kārīkā cf. *Yuktiṣaṣṭikā* 7 :

srid.pa. daṇ. ni. mya.ṇan.ḥdas l
gñis. po. ḥdi. ni. yod. ma. yin ll

It may be translated thus :

nirvāṇaṃ ca bhavaś caiva
dvayam etan na vidyate l

There is an almost entire agreement between C and T¹. The expression *ātmato* and *na* (*bdag.ñiḍ* and *mi*) in *a* and *b* respectively of T¹ is in fact *anātmataḥ* (*wu wo*) in *b* of C. Here *ātman* means 'essence' *svarūpa*, which is the same as *tattva* (*tattvataḥ*, *de.ñid*) of T² *b*.

In *c* of C *wu jan* means *anupaliṭta* (Rosenburg: *Introduction*, Tokyo, 1916, p. 309) and this can be taken as a synonym for *nirañjana*,

ma. gos in T¹ c. Tib. *gos.pa* means *lipta* in Sanskrit (Sarat Chandra Das, *Tib.-Eng.Dict.*, p. 233). Therefore *ma.gos.pa* is *alīpta* and this is in fact *nirañjana*. The word *nirañjana* in the *Tattvaratnāvalī* published in the volume called *Advayavajrasaṅgraha*, GOS, p. 18, l. 24, is translated in its Tibetan version actually by *ma.gos.pa*. For the significance of the word see *Madhyamakavṛtti*, pp. 285-6: *yaś ca vibhavo 'nupādānāḥ [sa] skandharahitatvāt prajñāptyupādānakāraṇarahitatvān nirhetukaḥ syāt. yaś cānupādāno nirañjano'vyakto nirhetukaḥ kaḥ sa na kaścit saḥ.* Cf. *Bramabindūpaṇiṣat*, 4: *nirvikalpaṃ nirañjanam.*

T¹c *nirvikāra* (*hgyur.ba.med*) and Cc *aviṣariṇata* (*wu huai*) are the same. Rosenberg, *Op. cit.*, p. 102. In such cases there is no difference between *vikāra* and *viṣariṇāma*. In fact *nirvikāra* is *asaṃskṛta*. See *Mahāyānasūtrāṅkāra*, XI 37: *avikāritā asaṃskṛtam ākāśādikam.*

T¹ d *gzod 'ādi'* and C d *pên 'mūla'* may be taken here in the same sense.

T²c *akliṣṭākāra* (*ñon.monṣ.pa.yi.rnam.pa.med*) is in reality *śuddha* of C d *ch'ing ching*.

For T¹d *prabhāsvara* (*hod.gsal.ba*) and T²d *prakṛti-bhāsvara* (*raṅ.bžin.gsal* [as in N, P *bsal*] see *Madhyamakavṛtti*, p. 444; and *Mahāyānasūtrāṅkāra*, XI. 13:

tattvaṃ yat satataṃ dvayena rahitaṃ bhrānteś ca saṃniśrayaḥ
śakyam naiva ca sarvathābhilapitum yac cāprapañcātmaḥ
jñeyaṃ heyam atho viśodhyam amalāṃ yac ca prakṛtyā mataṃ
yasyākāśasavarṇavārisadrśī kleśād viśuddhir matā l l

tṛtīyaṃ viśodhyaṃ cāgantukamalād viśuddhaṃ ca prakṛtyā. yasya prakṛtyā
viśuddhyasyākāśasavarṇavārisadrśī kleśād viśuddhiḥ. na hy ākāśādini
prakṛtyā aśuddhāni. na cāgantukamalāpagamāad eśāṃ viśuddhir
neṣyata iti.

In T²d *ādimadhyānta* (*thog.ma.dbus.mthaḥ*) means 'beginning, middle and end.' These are the different stages of a thing; they are merely supposed by ordinary people, but in reality there are no such things.

T¹d *ādiśānta* (*gzod.nas.ži*) 'originally quiescent' and Cd *nityaśānta* (*ch'ang chi*) 'eternally quiescent' are the same. This is well-known in the Madhyamaka system; for instance, see Nāgārjuna's *Madhyamakakārikā* VII, 16:

pratītya yad yad bhavati tat tac chāntaṃ svabhāvatatḥ l
tasmād utpyadamānaṃ ca śāntam utpattir eva ca l l

See *Madhyamakāvātāra* (Tib. text), p. 225 ; Gauḍapāda's *Āgamaśāstra* with the present writers commentary (to be published soon), IV. 93, and *Mahāyānasūtrāṅkāra*, XI. 51 : yo hi niḥsvabhāvaḥ so'nutpanno yo 'nutpannaḥ so 'niruddho yo 'niruddhaḥ sa ādiśānto ya ādiśāntaḥ sa prakṛtiparinirvṛta iti ; MV, p. 225 :

ādiśāntā hyanutpannāḥ prakṛtyaiva ca nirvṛtāḥ.

Gauḍpāda's *Āgamaśāstra*, IV. 93.

ādiśāntā hy anutpunnāḥ prakṛtyaiva sunirvṛtāḥ |

sarve dharmāḥ samābhinnā ajaṁ sāmyaṁ viśāradāṁ !!

17

- a C svapnaviṣayān
T¹ svapnānubhavaviṣayaṁ
T² svapne 'nubhūyamānaṁ
- b C prabuddho na paśyati
T¹ „
T² pratyavekṣako na paśyati
- c C jñānī mohanidrāprabuddhaḥ
T¹ mohāndhakāraprabuddhaḥ
T² mohāndhakārodbuddhasya
- d C na paśyati saṁsāram
T¹ saṁsāraṁ naiva paśyati
T² saṁsārā nopalabhyante

Comparison.

C a, T¹ a ; C b, T¹ b, T² b ; C c, T¹ c, T² c ; C d, T¹ d, T² d.

Restoration.

a C a ; T¹ a ; T² a. b C b ; T¹ b ; T² b. c C c ; T¹ c ; T² c.
d C d ; T¹ d ; T² d.

There is complete agreement of all the versions. Yamaguchi is quite right in suggesting that in T²b one should read *rtogs* for *rtog*, and *min* for *yin* found in both the editions, P and N.

18

- a C teṣu dharmeṣu dharmatāyāṁ
T² māyānirmitaṁ māyā dṛśyate
- b C tattvānveṣiṇā kiñcid api dharmo nopalabhyate
T² yadā saṁskṛtaṁ tadā
- c C yathā loke māyācāryo māyāvastu karoti

- T² kiñcid api bhavo nāsti
 d C jñāninā tathā jñātavyam
 T² dharmāṇām saiva dharmatā

Comparison.

C a, T² d ; C b, T² c ; C c, T² a ; C d and T² b differ from each other.

Restoration.

a T²a ; Cc. b Cb (last part) ; T²b. c Cb ; T²c. d T²d ; Ca.

In T²a *māyā-* in *māyānirmīta* (*rgyu.mas.sprul.pa*) may be explained as *māyākāra* agreeing with C *māyācārya* (*huan shih*). On *nirmīta* see Nāgārjuna's *Madhyamakakārikā*, XVII. 31, 32.

dharmāṇām dharmatā is 'the real state or nature of a thing' or 'element of the elements' as translates Stcherbatsky. *Madhyamakavṛtti*, p. 364 : *dharmatā dharmasvabhāvo dharmaprakṛtiḥ*. It is variously described ; see Stcherbatsky : *The Conception of Buddhist Nirvāṇ*, 1927, p. 47.

In T²b-c, *yadā° nāsti* briefly means that whatever is *saṃskṛta* 'compound' is *pratīyasamuṭpanna* and therefore *śūnya*. See *Madhyamakakārikā*, VII, specially 33 :

utpādasthitibhāṅganām asiddher nāsti saṃskṛtam 1

18a

For this kārikā see kārikā 21.

19

- a C idam sarvaṃ cīttamātram
 T¹
 T²
 b C sthāpyate māyānirmāṇalakṣaṇam
 T¹ māyāvad jāyate
 T² māyāvad avatiṣṭhate
 c C kriyate kuśalam akusalam karma
 T¹ tataḥ kuśalam akusalam ca karma
 T² kuśalair akusalaiś ca karmabhiḥ
 d C bhujyate kuśalākusalā jātiḥ
 T¹ tato jātir uttamādhamā ca
 T² tata uttamā adhamāś ca jātayaḥ

v
Comparison.

Ca, T¹a, T²a ; Cb, T¹b, T²b ; Cc, T¹c, T²c_H Cd, T¹d, T²d.

Restoration.

a Ca ; T¹a ; Ta. b Cb ; T¹b ; T²b. c Cc ; T¹c ; T²c.
d Cd ; T¹d ; T²d.

In Cb I take *an* and *li* meaning 'to lay down' and 'to stand' respectively in the sense of Skt. *sthāpanā* 'causing to stand.' In Cd *kan* 'to be effected,' 'to be moved' may be taken to mean Skt. √ *bhuj* 'to suffer,' 'to experience,' 'to undergo.'

In T²d I should like to read *de.las* for *de.yis* found in P as well as in N.

On the point that the world is nothing but *citta* as held by Yogācāras the reader may be referred, among many others, to the following : Vasubandhu's *Viṃśatikārikā* 1 ; cittamātram bho jinaputra yad uta traidhātukam, quoted in its *vṛtti* (Lévi, p. 3) ; *Daśabhumikasūtra*, Rahder, p. 49 ; *Subsāṣitasamgraha*, Bendall, p. 19 ; *Laṅkāvatāra*, Nanjio, III. 51-53, p. 164 ; X. 153-154, p. 285 ; p. 169 ; III. 66, 78, pp. 180, 186. Cf. *Gauḍapādakārikā*, III, 31 ; IV 47, 61, 72.

20

- a C cittacakre niruddhe
T¹ „
T² cittacakranirodhena
- b C tadā sarve dharmā niruddhāḥ
T¹ sarva eva dharmā niruddhāḥ
T² sarve dharmā nirudhyante
- c C ete dharmā anātmānaḥ
T¹ tata eva dharmā anātmānaḥ
T² tasmād dharmā anātmānaḥ
- d C sarve dharmā viśuddhāḥ
T¹ tata eva dharmā viśuddhāḥ
T² tena dharmā viśuddhāḥ

Comparison.

C a, T¹ a, T² a ; C b, T¹ b, T² b ; C c, T¹ c, T² c ; C d,
T¹ d, T² d.

Restoration.

a C a ; T¹ a ; T²a. b C b ; T¹ b ; T² b. c C c ; T¹ c ; T² c.
d Cd ; T¹d ; T d.

In T¹c and d, *de.ñid* literally means *tattva* or *tad eva*, but it is to be taken here for *de.ñid.phyir*, *tata eva*, or *tenaiva* (*phyir* being understood in the Tib. text), and it is evident from *de.phyir* and *des.na* in T²c and d respectively.

21

Here while T² has only one kārīkā No. 21, T¹ and C have two kārīkās each, Nos. 16-17 and 18-19 respectively. Their difference is as below :

- a C 18 mohāndhakārāvṛtāḥ
C 19 yadi vikalpyate jātimān
T¹ 16 bhāveṣu niḥsvabhāveṣu
T¹ 17 jātiḥ svayaṁ na jātā
T² bhāve svabhāve vā
- b C 18 patanti saṁsārasāgare
C 19 satto na yathāyuktaḥ
T¹ 16 nityātmasukhasamjñayā
T¹ 17 jātir lokair vikalpitā
T² nityaṁ sukhasamjñī
- c C 18 ajātaṁ manyate jātaṁ
C 19 saṁsāradharṁ
T¹ 16 rāgamohatamaśchannasya
T¹ 17 vikalpāḥ sattāś ca
T² mohāndhakarāvaraṇena
- d C 18 utpādayanti loka vikalpam
C 19 utpādayate nityātmasukhasamjñā
T¹ 16 bhavābdhir ayam udbhūtaḥ
T¹ 17 ubhayam etan na yujyate
T² bālaḥ saṁsārasāgare bhramati

Comparison.

C 18 a, T¹ 16 c, T² c ; C 18 b, T¹ 16 d, T² d ; C 18 c, T¹ 17 a
(cf. C 19 a) ; C 18 d, T¹ 17 b ; C 19 b, T¹ 17 c-d ; C 19 c, T¹ 16 a, T² a ;
C 19 d, T¹ 16 b, T² b.

C 18 a-b, T¹ 16 c-d, T² c-d ; C 19 c-d, T¹ 16 a-b, T² a-b ;
C 18 c-d, T¹ 17 a-b.

Restoration.

a-b C19 *c-d* ; T¹16 *a-b* ; T² *a-b*. *c-d* C18 *a-b* ; T¹16 *c-d* ; T² *c-d*.

Strictly speaking the restoration is entirely from T¹16. T¹17 may be translated as *jātimān na svayam jātaḥ*¹ given as No. 18a in the body.

In C19a, *yu shég* 'one having birth (*jātir*),' '*jātimān*' is the same as 'jīva.' See Rosenberg, *Op. Cit.*, p. 244. Accordingly in T¹17a, I think, one should read *skye.bo 'jana,*' or *skyes.bu 'puruṣa'* for *skye ba* in both N and P. In the same line read *skyes* with N for *skye* before *rnams* in P as printed in Yamaguchi's edition. In *b*, *sesm* is evidently a misprint for which read *sems* as in N.

22

- a* C saṁsāracakraparivartanamahāsāgare
T¹ o
T² kalpanānadīpūrṇasya
- b* C sattvaḥ kleśasalilasampūrṇe
T¹ mahāyānam anāśritaḥ
T² saṁsāramahāsāgarasya
- c* C yadi nohyate mahāyānena
T¹ saṁsāramahāsāgarasya
T² mahāyānanāvam anārūḍhaḥ
- d* C niścayena katham prāpnuyāt tatpāram
T¹ pāram uttīrṇo na bhaviṣyati
T² kaḥ pāram gamiṣyati

Comparison.

C *a*, T¹ *c*, T² *b* ; C *b*, T² *a* ; C *c*, T¹ *b*, T² *c* ; C *d*, T¹ *d*, T² *d*

Restoration.

a C*b* ; T²*a*. *b* C*a* ; T¹*c* ; T²*b*. *c* C*c* ; T¹*b* ; T²*c*. *d* C*d* ; T¹*d* ; T²*d*.

T¹*a* is missing in both P and N. In T² one may read *chu.yis* for *chu.bos* agreeing with C *b*. It has already been said in the Introduction §5 that this *kārikā* is, in fact identical with the *Jñāsiddhi*, XI. 8, dealing with the Vajrayāna system.

¹ See below. Cf. *sattvaḥ* in *c*. In accordance with the actual reading as found in the xylograph this line should be translated as
jātir natva svayam jātā.

23

- a C buddhena vistaraśo lokadharmo deśitaḥ
T² avidyāpratyutpannam idam
- b C jñeyam idam avidyāpratyayotpannam
T² samyag lokavidaḥ paścāt
- c C yadī vikalpacittam anutpādayituṃ śakyate
T² eṣāṃ vikalpānām
- d C sarve sattvāḥ katham jātāḥ
T² kuta udbhavo bhavet

Comparison.

- a T²a. b T²b. c T²c. d T²d.

Restoration.

- a T²a. b. T²b. c. T²c. d. T²d.

There is no T¹.

In T^b *phyir* (*paścāt*) 'after' means 'after the truth of the world is perfectly known.' This is omitted in the restoration.

The Colophon.

C Mahāyānakārikāvīṃśakaśāstraṃ mahā-Nāgārjuna-kṛtaṃ Saṅ-
kālikena Bhārtiyena traipiṭakena Dānapālena parivartitam.

T¹ Mahāyānaviṃśakam ācāryārya-Nāgārjuna-kṛtaṃ sampūrṇam
Kāśmīrakena paṇḍitena Ānandena parivartakena bhikṣuṇā Kīrttibhūti-
prajñena ca parivartitam.

T² Mahāyānaviṃśakam ācārya-Nāgārjunapāda-kṛtaṃ sampūrṇam.
Bhārtiyena paṇḍitena Candrakumāreṇa bhikṣuṇā Sākyaprabheṇa ca
parivartitam.

