

# **Karmaphalasambandha in verses 17.1-20 of Candrakīrti's Prasannapadā**

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## Abbreviations, Sigla and Editorial Signs

|                |  |         |  |
|----------------|--|---------|--|
| a              | folio recto  | Tib     | Tibetan  |
| a              | first <i>pāda</i> in verse.  | transl. | translation  |
| AK             | <i>Abhidharmakośa</i>  | v       | variant reading  |
| AKBh           | <i>Abhidharmakośabhāṣya</i>  | प       | Sanskrit Pras-ms प, Bodleian Palm-leaf ms.   |
| AN             | <i>Āṅuttanikāya</i> , PTS edition  | द       | Sanskrit Pras-ms द, NGMPP C 19/8   |
| b              | verso folio  | ब       | Sanskrit Pras-ms ब, NGMPP E 1294/3   |
| b              | second <i>pāda</i> in verse.   | ज       | Sanskrit Pras-ms ज, Tokyo University Library no. 251   |
| c              | third <i>pāda</i> in verse.  | ल       | Sanskrit Pras-ms ल, Cambridge University Library add. 1483.  |
| C              | <i>Co ne bstan 'gyur</i>   | [ ]     | Brackets indicate lacuna in ms or words inserted into the translation. When the size of a lacuna is estimated, the approximate number of missing syllables is indicated by a digit, e.g., [-7-] means lacuna having the size of seven <i>akṣaras</i> . |
| Chin.          | Chinese  | [ ]     | half-brackets indicate syllables, which are partly damaged but still reasonably legible.   |
| CŚ             | <i>Catuḥśataka</i> by Āryadeva   | { }     | braces indicate readings not either by the Sanskrit edition or the Tibetan edition.  |
| CŚV            | <i>*Catuḥśatakavṛtti</i> by Candrakīrti.   | α       | archetype α.   |
| d              | fourth <i>pāda</i> in verse.   | β       | hyp-archetype β.   |
| D              | <i>sde dge bstan 'gyur</i> ; catalogued by UI <i>et al.</i> (1934).                              | γ       | hyp-archetype γ.   |
| DN             | <i>Dīghanikāya</i> (in the critical Tibetan edition DN, however, stands for D and N separately). | δ       | sub-archetype δ.   |
| fn.            | footnote   | ε       | hyp-archetype ε.   |
| G              | dga' ldan or "Golden Manuscript" <i>bstan 'gyur</i>  | Ω       | omega represents all manuscripts.  |
| LVP            | Louis de LA VALLÉE POUSSIN   | *       | reconstruction.  |
| Mav            | <i>Madhyamakāvatāra</i>  | ·       | a dot in the middle-height of the line indicates end of folio in the text-editions.  |
| MavBh          | <i>Madhyamakāvatārabhāṣya</i>  | →       | arrow indicates transformation   |
| Mmk            | <i>Mūlamadhyamakakārikā</i>  | 】       | lemma-sign, indicates that the word preceding the sign is the reading adopted in the critical edition.   |
| MN             | <i>Majjhimanikāya</i> , PTS edition  |         |  |
| ms             | manuscript   |         |  |
| mss            | manuscripts  |         |  |
| N              | <i>snar thañ bstan 'gyur</i> ; listed by MIBU (1967).  |         |  |
| N <sup>k</sup> | <i>snar thañ Mmk</i>   |         |  |
| NGMPP          | Nepal-German Manuscript Preservation Project   |         |  |
| o              | orthographic variant   |         |  |
| Q              | Peking edition of <i>bstan 'gyur</i> ; facsimile-print by SUZUKI (1955-1961).                    |         |  |
| p              | punctuation variants   |         |  |
| Pras           | Prasannapadā Madhyamakavṛtti   |         |  |
| PTS            | The Pali Text Society  |         |  |
| s              | solecism   |         |  |
| SN             | <i>Samyuttanikāya</i> , PTS edition.   |         |  |
| stand.         | standardisation of spelling into Sanskrit form.  |         |  |
| T              | Taishō Shinshū Daizōkyō  |         |  |

## A Note on Textual References to Pras and other Works

All references to the Sanskrit text of Pras refer to the edition by LA VALLÉE POUSSIN (1903-1913). Following the system used in the Pras-indices by YAMAGUCHI (1974), references are to page- and line-numbers; e.g., Pras 302<sub>3</sub> is a reference to *Prasannapadā*, LVP-edition p. 302, line 3. For the sake of the continued usage of YAMAGUCHI's indices and references to the 17<sup>th</sup> chapter in earlier works, the pagination and line-separation of LVP's edition has been followed in the critical Sanskrit edition, given in this thesis. Therefore, Pras-references to the 17<sup>th</sup> chapter correspond to the pagination and line numbering of LVP's edition.

References to the Tibetan edition are given in according with the pagination of D; e.g. D3860.100b<sub>4</sub> is a reference to *Prasannapadā* of the *sDe dge bstan 'gyur* (listed as text no. 3860 in UI's catalogue), folio-number 100b, line-number 4. Similarly, other references to Tibetan texts are provided with text-number in D, folio- and line-number; e.g., D3862.253a<sup>6</sup> is a reference to MavBh (text no. 3862 in D), folio 253a, line 6. In case of texts covering more than one volume, the volume number is given with Roman numerals; e.g. D3859.III.18b<sup>3-4</sup> is a reference to *Prajñāpradīpaṭīkā* (text no. 3859 in D), vol. three (vol. *za pa*), folio 18b, lines three to four.

References to Chinese texts are given to the *Taishō Shinshū Daizōkyō* edition with text-, page- and line-number; e.g. T1564.21c<sup>6</sup> is a reference to *Chung lun* (text no. 1564), page 21, section c, line 6. In case of Chinese texts only rarely referred to in this thesis, the *Taishō* volume-number is also indicated; e.g. T310.11.417c<sup>12-13</sup> is a reference to *Āryapitāputrasamāgamasūtra* (text no. 310), volume 11, page 417, section c, lines 12-13.

All references to Pāli-texts are to the PTS-editions; e.g., DN 1.21 is a reference to *Dīghanikāya*, PTS-edition, vol. 1, page 21.



# I. General Introduction

## I.1 The Topic: Karmaphalasambandha

This thesis contains a study of the Buddhist theory of action and result (*karmaphala*) and of how their causality is explained according to different schools in the 17<sup>th</sup> chapter of Candrakīrti's *Prasannapadā Madhyamakavṛtti* (Pras), being a commentary on Nāgārjuna's *Mūlamadhyamakakārikā* (Mmk). In general, the Buddhist doctrine covers two main areas: explanations of the state and functioning of the world and the beings in it (*saṃsāra*), and explanations of the path of liberation from that and of its result, *nirvāṇa*. Seen logically, explanations of the latter kind are formulated on basis of those of the former kind. The explanations of *saṃsāra* include many aspects and categories, but they are all connected by the concept of causality. By postulating a causal process, in which sentient beings repeatedly are reborn in the various states of *saṃsāra* as a result (*phala*) of their actions (*karman*), the Buddhists provide a coherent explanation of the functioning of the world and its beings. The concept of action and result (*karmaphala*) and the causal process this involves is, therefore, fundamental for an understanding of Buddhism.<sup>1</sup>

The causality of *karmaphala* is characterised by that the action, which is the cause, is separated in time from its result, which is said usually to ripen first during a later rebirth. Therefore, Several Buddhist schools have considered *karmaphala*'s causality, as it functions over time, to be problematic. Hence, these schools have given different explanations to account for the connection between the action and its result (*karmaphalasambandha*): the *santāna*-theory of the *Sautrāntika*-school, the *aviprañāśa*- and *upacaya*-theories respectively of the *Sammatīya*- and *Mahāsaṅghika*-school, the *bīja*-theory of the late *Sautrāntika*- and the *Yogācāra*-school, and the *sūnyatā*-theory of the *Madhyamaka*-school. Given the importance of the concept of *karmaphala* in Buddhist thought, an understanding of these theories provides knowledge of a central facet of Buddhist philosophy and its history of ideas.

These theories are best studied as they are presented in two Buddhist texts: the 17<sup>th</sup> chapter of Nāgārjuna's Mmk (2<sup>nd</sup> to 3<sup>rd</sup> century CE) with its commentaries and *Karmasiddhiprakaraṇa* by Vasubandhu (4<sup>th</sup> to 5<sup>th</sup> century CE),<sup>2</sup> because these texts are the only primary sources that provide a comprehensive overview of the Buddhist *karmaphalasambandha*-theories. This thesis focuses on the 17<sup>th</sup> chapter of Mmk as it is presented in Candrakīrti's Mmk-commentary, Pras, the only Mmk-commentary extant in Sanskrit.<sup>3</sup>

<sup>1</sup> In this thesis, the term *karmaphala* is used to designate the concept of 'action and result'. Some scholars (e.g., DONIGER O'FLAHERTY, 1980; KRISHAN, 1997, etc.) have referred to this concept simply as 'the karma theory', but it is here felt that such a designation is imprecise, because *karman* strictly speaking only refers to an action without including its result. The compound *karmaphala* is attested several times in Pras (Pras 302<sub>3</sub>, 321<sub>1</sub>, 355<sub>1</sub>, 360<sub>4</sub> 376<sub>6</sub> and 495<sub>6</sub>). Popular statements, such as 'it was his *karma* that this happened', are plainly misleading, because they hypostasise the word *karma* into some kind of fatalistic or deterministic entity. If translated, they do not make any sense in terms of the Buddhist doctrine of *karmaphala*: 'it was his *action* that this happened.' Such a usage of the word *karman* ought to be avoided.

<sup>2</sup> Dates according to WALSER (2002) and COX (1995:53-55).

<sup>3</sup> It may here be noted that there is very little biographical information on Candrakīrti. Based on Tibetan sources, SCHERRER-SCHAUB (1991:xxxi, 97, 312-313) argues that he was born in Samataṭa, located at the mouth of the Ganges river in eastern Bengal. Tibetan sources further agree that Candrakīrti functioned as a scholar at the Buddhist University of Nālanda (SCHERRER-SCHAUB, 1991:xxxii), which was located in North

## I.2 The State of Research and the Contribution of this Thesis

In spite of the importance of the 17<sup>th</sup> chapter of Pras as a source for the Buddhist theories of *karmaphalasambandha*, there are only three modern studies that treat this chapter in detail: LA VALLÉE POUSSIN's edition of the Sanskrit text (1903-1913), DE JONG's text-critical notes (1978b) and Étienne LAMOTTE's study and translation of *Karmasiddhiprakaraṇa* and the 17<sup>th</sup> chapter of Pras (1936). Although these works have provided a valuable understanding of this source, it is possible to improve the level of knowledge by more work on the available primary sources, as will be argued below.

LA VALLÉE POUSSIN's Sanskrit edition of Pras (1903-1913) is based on three mss collected in Kathmandu by Brian Houghton HODGSON (mss म and न) and Daniel WRIGHT (ms ल).<sup>4</sup> Before publishing this edition, LA VALLÉE POUSSIN (1896) published an edition of the 24<sup>th</sup> chapter of Mmk, which he extracted from the Pras-mss म and ल. An earlier edition of Pras was published by

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India, 90 km southeast of Patna in present day Bihar. His dates are tentatively set as c. 600-650 CE (cf. RUEGG, 1981:71; 1982:513-514, who rejects the earlier dates 530-600 CE proposed by LINDTNER, 1979:91). The authorship of Candrakīrti includes eight works (cf. TILLEMANS, 1990:14, who lists only seven), namely:

- (1) *Madhyamakāvatāra* (Mav) and its *bhāṣya* (MavBh); *Madhyamaka*-works only extant in Tibetan (D3861 & D3862, MavBh-edition by LVP, 1907-1912; partial MavBh Sanskrit re-translation by ŚĀSTRĪ, 1929-1933; partial MavBh-index by KISHINE, 2002ab; partial MavBh transl. by LVP (1907-1911) and TAUSCHER, 1981; text-critical article by TAUSCHER, 1983; verse-index of Mav by TAUSCHER, 1989; transl. of Mav by RABTEN & BATCHELOR, 1983, HUNTINGTON, 1989, and FENNER, 1990).
- (2) *Prasannapadā Mūlamadhyamakavṛtti* (Pras); *Madhyamaka*-work, extant in Sanskrit and Tibetan (D3860, Sanskrit edition by LVP, 1903-1913; for transl. see below).
- (3) *Madhyamakaśāstrastuti*; *Madhyamaka*-work, extant in Sanskrit and Tibetan (edition and transl. by DE JONG, 1962).
- (4) *Śūnyatāsaptatīvṛtti* (ŚSV); *Madhyamaka*-work, only extant in Tibetan (D3867, edition and transl. of verses 1-14 by ERB, 1997).
- (5) *Yuktiṣaṣṭikāvṛtti*; *Madhyamaka*-work, only extant in Tibetan (D3864, edition and transl. by SCHERRER-SCHAUB, 1991).
- (6) *Catuḥśatakavṛtti* (CŠV); *Madhyamaka*-work, only extant in Tibetan (D3865, transl. of chapter 9 by MAY, 1980-1984; edition and transl. of chapters 12-13 by TILLEMANS, 1990; many references in LANG, 1986, and transl. of some passages in SONAM, 1994).
- (7) *Trīśaraṇasaptati*; work on the qualities of the three jewels, only extant in Tibetan (D3971; edition and translation by SORENSEN, 1986).
- (8) *Pañcaskandhaprakaraṇa*; *Abhidharma*-work, only extant in Tibetan (D3866, edition by LINDTNER, 1979).

The attribution of *Pañcaskandhaprakaraṇa* is somewhat doubtful, given that it is purely a *Sarvāstivāda-Abhidharma*-work, although LINDTNER (1979:91-92) argues for its authenticity. Two texts attributed to Candrakīrti are not accepted as authentic works written by the author of Mav and Pras (cf. TILLEMANS, 1990:13): \**Madhyamakaprajñāvatāra* and the *Guhyasamājantra*-commentary *Pradīpoddyotana*.

<sup>4</sup> HODGSON was the British resident in Nepal and stayed in Kathmandu 1820-1843. A great number of Sanskrit and Tibetan mss were bought by him or copied by his private staff of scribes (HUNTER, 1896:84), which he donated to various learned societies (HUNTER, 1896:266-268 & 337-361). Ms म was given to the Société Asiatique in Paris in 1837 (HUNTER, 1896:267) and ms न was given to the Asiatic Society of Bengal (now the Asiatic Society) in Calcutta some time in the period 1827-1845 (HUNTER, 1896:352). For information on HODGSON, cf. his biography written by HUNTER (1896). Eugène BURNOUF (1876:498ff.) used ms म to write the first Western summary of the contents of Pras. Ms ल was bought for Cambridge University Library by Daniel WRIGHT, who was the surgeon to the British Residency in Kathmandu in the period 1873-1876 (WRIGHT, 1877; Bendall, 1883:vii). An important reference-tool to LA VALLÉE POUSSIN's edition is the Sanskrit-Tibetan and Tibetan-Sanskrit indices published by YAMAGUCHI (1974). LA VALLÉE POUSSIN's edition is repeated almost verbatim in VAIDYA's edition (1960; reprinted by TRIPATHI, 1987, with a different pagination) with a few new notes (only one emendation for the 17<sup>th</sup> chapter) and completely verbatim without annotations in PANDEYA's edition (1988), which contains Sanskrit re-translations of *Akutoḥhayā*, Buddhapālita's *Madhyamakavṛtti* and *Prajñāpradīpa*.



Śaraccandra ŚĀSTRĪ (1897), perhaps only based on ms न, but apparently, his edition was full of misprints (SINGH, 1977:4).<sup>5</sup>

A new ms (द) was discovered by Giuseppe TUCCI (DE JONG, 1979a:26). Comparing this ms with LA VALLÉE POUSSIN's edition, DE JONG published a revised Sanskrit edition of Mmk (1977) and text-critical notes to Pras (1978ab). Given the stemmatic importance of ms द (cf. p. 21), DE JONG's notes improve the text in numerous instances. Yet, more new mss have since then become available. In an article from 1984, Akira SAITO introduced five new mss and proposed eight new emendations of Mmk.<sup>6</sup> In a bibliography of Buddhist Sanskrit mss, TSUKAMOTO, MATSUNAGA and ISODA (1990:237-239) listed thirteen of the fifteen available Pras-mss, including seven new mss.<sup>7</sup> As argued by Anne MACDONALD (2002), LA VALLÉE POUSSIN's edition can be considerably improved based on the new available mss, particularly the 13<sup>th</sup>-century palm-leaf ms (प), which stemmatically is the most significant ms. In fact, ms प has been available from the Bodleian Library since 1900, but has remained unnoticed until TSUKAMOTO, MATSUNAGA and ISODA's publication (1990). Among the fifteen extant mss, MACDONALD (2003)<sup>8</sup> has established that ten mss, including two of the three mss used by LA VALLÉE POUSSIN, can be rejected as apographs, whereas five mss, including ms ल used by LA VALLÉE POUSSIN and ms द used by DE JONG, are significant: mss ब, द, ज, ल and प. Using these mss, MACDONALD (2003) has produced a critical edition of the first chapter of Pras and diplomatic edition of the same chapter based on ms प. Moreover, a new edition of the 24<sup>th</sup> chapter has been published by Toshiyuki KISHINE (2001-2002) using eleven mss.<sup>9</sup>

Thus, no new edition of the 17<sup>th</sup> chapter of Pras has been produced since the edition by LA VALLÉE POUSSIN and the notes by DE JONG (cf. chart, p. xii). Considering that only two of the five significant mss were used by LA VALLÉE POUSSIN and DE JONG and that neither publication includes a critical apparatus noting the collation of the significant mss, it is possible to improve the text of the 17<sup>th</sup> chapter by making a new critical edition using all five significant mss and providing a complete critical apparatus. A critical edition of the Tibetan translation of the 17<sup>th</sup> chapter has so far not been produced. Therefore, this thesis first contributes with a critical Sanskrit edition of the 17<sup>th</sup> chapter of Pras based on an exhaustive collation of the five significant mss and a critical Tibetan edition of the same chapter based on an exhaustive collation of three Tibetan xylographs and a single ms. The readings attested by the mss and their treatment of punctuation and spelling are discussed in chapter one by means of a taxonomy of readings.

There are two translations of the 17<sup>th</sup> chapter of Pras: Étienne LAMOTTE's French translation (1936) and Unrai WOGIHARA's partial Japanese translation (1937).<sup>10</sup> Neither translation provides any annotations to the text. The introductory part of LAMOTTE's article (1936) explains the theories of *karmaphalasambandha* primarily based on the presentation found in *Karmasiddhiprakaraṇa*, which is

<sup>5</sup> ŚĀSTRĪ's edition has not been seen by me.

<sup>6</sup> These are three mss (ज, ह and इ) from Tokyo University Library and two mss (ग and क) from The Institute for Advanced Studies of World Religions (IASWR). SAITO's (1984) emendations concern Mmk-verses 1.12, 2.13, 6.6, 20.24, 21.3, 22.3, 24.3 and 24.9.

<sup>7</sup> These include five new mss (अ, ब, च, ए and फ) from NGMPP and a palm-leaf ms (प) from the Bodleian Library.

<sup>8</sup> Only some pages of MACDONALD's dissertation (2003) containing mss-descriptions have been seen by me.

<sup>9</sup> These are mss अ, ब, ए, फ, ग, ह, इ, ज, ल, म and न, but unfortunately not the two most important mss द and प. KISHINE's edition has not been available to me.

<sup>10</sup> LAMOTTE's French article has since been published in an English translation by Leo M. PRUDEN (1987). LAMOTTE's Tibetan edition of *Karmasiddhiprakaraṇa* is replaced by the critical Tibetan edition published by MUROI (1985). Based on LAMOTTE's work, the contents of the 17<sup>th</sup> chapter are summarised by SILBURN (1955:249-254) and SHARMA (1993). WOGIHARA's translation comes to a sudden halt in the middle of the 17<sup>th</sup> chapter (Pras 333) due to his demise; it was published posthumously.

also the main source for his study, but only makes scant reference to the presentation given by Pras. Other translations of the Mmk-verses without the commentary are given by STRENG (1967), INADA (1970), LINDTNER (1982, 1986), KALUPAHANA (1986), GARFIELD (1995) and OETKE (2001, containing a discussion of Mmk 17.31-32).

Given that none of these works provides a detailed analysis of the contents of the 17<sup>th</sup> chapter of Pras, it is possible to improve the knowledge of Pras' presentation of *karmaphalasambandha* by means of further philological analysis. Therefore, the third chapter of this thesis contributes with a literal English translation of the 17<sup>th</sup> chapter of Pras and an elaborate philological analysis of its contents. The translation is merely intended as documentation for the interpretation of the Sanskrit text made in this thesis, for which reason it is kept literal and Sanskrit words are added in parenthesis in the translation. The analysis is written as an interspersed commentary to the translation.

Due to the numerous text-critical and philological issues that need to be addressed in the 17<sup>th</sup> chapter, it has been necessary to limit the analysis to only 2/3 of the chapter (Mmk 17.1-20). The analysis thus includes a general presentation of *karmaphala* (Mmk 17.1-5), an introduction to the problem of *karmaphalasambandha* (Mmk 17.6), a presentation of the *santāna*-theory (Mmk 17.7-11), a critique of the *santāna*-theory (Mmk 17.12) and a presentation the *avipraṇāśa*-theory (Mmk 17.13-20). However, the analysis does not include the presentation of the *Madhyamaka*-theory (Mmk 17.21-33). This part of the text is complicated by the need of comparison to a parallel passage in *Śūnyatāsaptati* 33-42 with Candrakīrti's commentary ŚSV and the extensive discussion of *karmaphalasambandha* criticising the *ālayavijñāna*-theory in Candrakīrti's Mav (6.39-97) and MavBh. An analysis of the latter part of the text is intended for a future study. A preliminary literal translation of the last part of the 17<sup>th</sup> chapter of Pras is given here in an appendix for the sake of reference.

An important point in the analysis has been to show to which extent Candrakīrti has relied on the earlier Mmk-commentaries to write his text. In his study of the two earliest Mmk-commentaries, viz. *Akutobhayā* and *Chung lun*, HUNTINGTON (1986) has established numerous parallels between these two texts. This has given rise to the question whether the later Mmk-commentaries also contain parallels. The entire 17<sup>th</sup> chapter of Pras, therefore, has been carefully compared to the four extant, earlier Mmk-commentaries, and parallels have been found to all of them: *Akutobhayā*, *Chung lun*, Buddhapālita's *Mūlamadhyamakavṛtti* and Bhāvaviveka's<sup>11</sup> *Prajñāpradīpa*.<sup>12</sup> It is, however, uncertain whether Candrakīrti knew and used *Chung lun*, which possibly was a Central-Asian commentary that never came to be known in India, because the parallels to this text are also shared by *Akutobhayā*.

The fact that Candrakīrti adopts phrases, examples, quotations and sometimes even whole sentences from the earlier commentaries should not be seen as plagiarism but as reflecting the Indian attitude towards religious literature. The Indian religious tradition is a tradition of classicism, in which early works are considered classics, which cannot be surpassed by the later commentarial works. This

<sup>11</sup> It has long been debated whether the Sanskrit form of *legs ldan 'byed* should be \*Bhāvaviveka or \*Bhavya. It seems that MACDONALD (2003) has established in her dissertation that the correct Sanskrit form of his name should be Bhāviveka, as this is attested by Pras-mss. This part of her dissertation has, however, not been seen by me, and I am, therefore, currently unable to assess her argument. Hence, the commonly accepted form Bhāvaviveka has been retained throughout this dissertation.

<sup>12</sup> *Akutobhayā* is by an unknown author but is by a part of the Tibetan tradition attributed to Nāgārjuna himself (only extant in Tibetan, ed. by HUNTINGTON, 1986; transl. by WALLERSEY, 1911-1912). *Chung lun* (\**Madhyamakaśāstra*) is by *Ching mu* (\**Vimalākṣa*?), who possibly was the *Vinaya*-master of its Chinese translator Kumārajīva (BOCKING, 1995:395-405; only extant in Chinese; transl. by WALLERSEY, 1911-1912 and BOCKING, 1995). *Mūlamadhyamakavṛtti* is by Buddhapālita (only extant in Tibetan, edition by WALLERSEY, 1913, and SAITO, 1984.II; transl. of chapters 1-16 by SAITO, 1984.I). *Prajñāpradīpa* is by Bhāvaviveka (extant in Tibetan and Chinese, Tib. edition and transl. of six chapters, incl. the 17<sup>th</sup> chapter, by AMES, 1986, and transl. of chapter 13 by NIETUPSKI, 1996).

attitude is comparable to that of pre-renaissance Europe, where the Greek and Latin classics were considered superior to any later literature. Thus, Candrakīrti must have considered the works of Nāgārjuna as classics having scriptural authority and the Mmk-commentaries as representing a transmission of oral and written commentary, which was to be respected unless there was a good reason to introduce a new interpretation of a verse. The study of these parallels, therefore, reveals that although Candrakīrti presented a unique interpretation of Nāgārjuna's works, labelled the *\*prāsaṅgika* (*thal 'gyur pa*) by the later Tibetan tradition, he relied on the earlier commentaries, particularly Bhāvaviveka's *Prajñāpradīpa*, to a larger extent than hitherto assumed. Parallels have been marked by red text in the critical Sanskrit edition (chapter 2) and discussed in the analysis (chapter 3).

For the sake of easy reference, a chart follows on the next page showing the editions and translations of Pras.<sup>13</sup>

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<sup>13</sup> The chart does not include SPRUNG's (1979) partial translation of Pras, which is more of a paraphrase of the text intended for a wider audience.

| Chapter                    | kārikās | LVP pp. | Other Skt. ed.      | D Tib.    | Tib. edition                       | Western translations                                | Japanese translations                               |
|----------------------------|---------|---------|---------------------|-----------|------------------------------------|---|---|
| 1. pratyayaparīkṣā         | 14      | 1-91    | MACDONALD (2003)    | 1b-30b    | MACDONALD (2003), KYOSHITSU (2001) | STCHERBATSKY (1927), RUEGG (2002), MACDONALD (2003) | WOGIHARA (1938), YAMAGUCHI (1947), KYOSHITSU (2001) |
| 2. gaṭāgataparīkṣā         | 25      | 92-112  |                     | 30b-38a   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1947)                   |
| 3. caksuraṇḍiriyaparīkṣā   | 9       | 113-122 |                     | 38a-41a   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 4. skandhaparīkṣā          | 9       | 123-128 |                     | 41a-43b   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 5. dhātuparīkṣā            | 8       | 129-136 |                     | 43b-46a   |                                    | SCHAYER (1931)                                      | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 6. rāgaraktaparīkṣā        | 10      | 137-144 |                     | 46a-48b   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 7. saṃskṛtāparīkṣā         | 34      | 145-179 |                     | 48b-60b   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 8. karmakārakaparīkṣā      | 13      | 180-191 |                     | 60b-65a   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 9. pūrvaparīkṣā            | 12      | 192-201 |                     | 65a-68b   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 10. agnīndhanaparīkṣā      | 16      | 202-217 |                     | 68b-75a   |                                    | SCHAYER (1931a)                                     | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 11. pūrvāparakoṣiparīkṣā   | 8       | 218-226 |                     | 75a-78a   | MAY (1959)                         | MAY (1959)  | WOGIHARA (1938), YAMAGUCHI (1949)                   |
| 12. duḥkḥaparīkṣā          | 10      | 227-236 |                     | 78a-80b   |                                    | SCHAYER (1931)                                      | WOGIHARA (1938)                                     |
| 13. saṃskāraparīkṣā        | 8       | 237-249 |                     | 80b-84a   |                                    | SCHAYER (1931)                                      | WOGIHARA (1938)                                     |
| 14. saṃsargaparīkṣā        | 8       | 250-258 |                     | 84a-87b   |                                    | SCHAYER (1931)                                      | WOGIHARA (1938)                                     |
| 15. svabhāvaparīkṣā        | 11      | 259-279 |                     | 87b-94a   |                                    | SCHAYER (1931)                                      | WOGIHARA (1938)                                     |
| 16. bandhanamokṣaparīkṣā   | 10      | 280-301 |                     | 94a-100b  |                                    | SCHAYER (1931)                                      | WOGIHARA (1938)                                     |
| 17. karmaphalaparīkṣā      | 33      | 302-339 | KRAGH (2003)        | 100b-110b | KRAGH (2003)                       | LAMOTTE (1936), KRAGH (2003)                        | WOGIHARA (1938)                                     |
| 18. ātmaparīkṣā            | 12      | 340-381 |                     | 110b-123b | DE JONG (1949)                     | DE JONG (1949)                                      |   |
| 19. kālaparīkṣā            | 6       | 382-389 |                     | 123b-126a | DE JONG (1949)                     | DE JONG (1949)                                      |   |
| 20. sāmāgrīparīkṣā         | 24      | 390-409 |                     | 126a-133b | DE JONG (1949)                     | DE JONG (1949)                                      |   |
| 21. saṃbhavavibhāvaparīkṣā | 21      | 410-430 |                     | 133b-140b | DE JONG (1949)                     | DE JONG (1949)                                      |   |
| 22. tathāgataparīkṣā       | 16      | 431-450 |                     | 140b-147b | DE JONG (1949)                     | DE JONG (1949)                                      |   |
| 23. viparyāsaparīkṣā       | 25      | 451-474 |                     | 147b-156b | MAY (1959)                         | MAY (1959)  |   |
| 24. āryasāyaparīkṣā        | 40      | 475-518 | KISHINE (2001-2002) | 156b-173a | MAY (1959)                         | MAY (1959)  |   |
| 25. nirvāṇaparīkṣā         | 24      | 519-541 |                     | 173a-182a |                                    | STCHERBATSKY (1927)                                 |   |
| 26. dvādaśāṅgaparīkṣā      | 12      | 542-570 |                     | 182a-190a | MAY (1959)                         | MAY (1959)  |   |
| 27. dīrṣīparīkṣā           | 30      | 571-594 |                     | 190a-198b | MAY (1959)                         | MAY (1959)  |   |

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# Chapter 1: Introduction to the Critical Editions of Pras

## 1.1 Aim and Limitations for the Critical Editions

The Sanskrit text of Pras is extant in five significant mss as well as ten apographs, i.e. mss that are direct copies from the five significant mss. All fifteen mss belong to the Nepalese recension of the text or, more precisely, to the Nevārī-recension of the text. The five significant mss have here been used to produce a critical edition of the seventh chapter of Pras, and the ten apographs have been eliminated, since they as apographs do not contribute new significant readings.

As a *critical* edition, its aim is to reconstruct the best possible reading of the text reflecting a historical understanding of the text, namely an understanding of the text at the earliest possible date.<sup>14</sup> This means that a critical edition does not aim at reflecting the text as it is transmitted in any particular ms, although the readings of the individual mss are meticulously noted in a critical apparatus. The edition is rather a *reconstruction* of the text made by evaluating the individual readings of each ms in an attempt to establish the best possible reading in each case. The ultimate aim of such an endeavour is to reconstruct the autography, namely the author's originally intended text, which in this case would be the text of Pras as it existed in Northern India in the seventh century. However, this is not realistically possible in the case of Pras, because the earliest extant Sanskrit ms, viz. ms ॣ, belongs to the 13<sup>th</sup> century, and there is thus a gap of ca. six centuries between the autograph and the earliest Sanskrit witness. Undoubtedly, the text underwent certain (presumably minor) changes in its readings over the course of these 600 years. A collation and examination of the five significant Sanskrit mss thus would result in an edition of the text that reflects only the state of the text shortly before the earliest witness, thus yielding what would correspond to a 13<sup>th</sup> century edition of the text belonging to the Nevārī-recension.

The Sanskrit mss are, nevertheless, predated by yet another witness, namely the Tibetan translation of Pras by Pa tshab Lotsā ba Ņi ma Grags (ca. 1055-1140 CE) made in the late 11<sup>th</sup> century. Ņi ma Grags based his translation on two Sanskrit mss belonging to different recensions. He first translated the text on the basis of a ms from Kaśmīra (Tib. *kha che*) and later corrected his translation on the basis of an East-Indian ms (Tib. *ñi 'og śar phyogs*). His translation, therefore, reflects both these recensions. In terms of working with the original Sanskrit text, the Tibetan translation serves two purposes. First, it reflects how Ņi ma Grags in collaboration with his Indian teachers interpreted uncertain phrases in the Sanskrit text and, in this way, can help the modern reader to interpret such passages. Secondly, the reading of the Tibetan text can be used as a witness when examining the substantive readings of the Sanskrit mss, and thereby can often help to establish the correct Sanskrit reading.

Ņi ma Grags' Tibetan translation is, however, also not extant in its original form, but is only preserved within the five 18<sup>th</sup>-century *bstan 'gyur* editions. Hence, it is necessary to produce also a critical edition of the Tibetan text to obtain a reconstructed autography. It should be noted that there are fewer variant readings in the Tibetan mss when compared to the large number of variant readings in the extant Sanskrit mss, which to some degree points to a more stable transmission through the

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<sup>14</sup> For a discussion of the types and aims of scholarly editing, see TANSELLE (1995).

Tibetan translation. It may further indicate that heavy editing was exercised at the time when carving the xylographs for the first Tibetan printed *bstan-'gyur*-editions in the 18<sup>th</sup> century.

While the critical edition of the Tibetan translation is thus helpful for establishing the critical edition of the Sanskrit text, it must be cautioned that the critical edition of the Sanskrit text is also relied on when examining the substantive readings of the Tibetan mss. Thus, it is often on the basis of the Sanskrit text that the correct Tibetan reading can be adopted. This inevitably leads to a somewhat circular examination when working with an original text and its translation: the translation is used for determining uncertain readings in the original text and the original text is used for determining uncertain readings in the translation.<sup>15</sup>

Since the Tibetan translation thus predates the earliest Sanskrit ms by approximately two centuries, it may with the help of the Tibetan translation be possible to establish a reading of the Sanskrit text, which reflects the state of the Sanskrit text in the early 11<sup>th</sup> century, according to the Nevārī-recension. However, this is only true in terms of substantive readings, since the Tibetan text cannot be used to establish Sanskrit readings in terms of orthography and punctuation. For latter type of readings, the Sanskrit edition cannot reflect an earlier stage than that attested by the earliest Sanskrit witness, namely ms ॡ. Thus, the reader must be aware these limitations of the Sanskrit edition that have been described.

Although the Sanskrit mss belong to the Nevārī-recension of the text, whereas the Tibetan translation combines the Kaśmīrian and the East-Indian recensions, there are not many differences between the substantive readings of the Sanskrit edition and those of the Tibetan translation. Differences between the two have been marked by braces {} in both editions.

## 1.2 Description of the Significant Sanskrit Manuscripts

The five significant Sanskrit mss, which have been adopted for the critical Sanskrit edition, will now be described in the chronological order, in which they were made. It must be remarked that an adequate description of all the extant mss has already been produced by MACDONALD (2003), and the present description is, therefore, mostly limited to a brief summary of that work.

To avoid unnecessary confusion by introducing new sigla, the sigla used in the present edition of the Sanskrit mss are those offered by MACDONALD. The sigla used for the Tibetan mss are those given as a standard by HARRISON and EIMER (1987). To avoid any overlap between these two groups of sigla, the sigla for the Sanskrit mss have been written in Devanāgarī-script, so that MACDONALD's ms D, for example, is designated as ms ॡ and so forth in the present edition. In the following headings for each ms-description, MACDONALD's siglum written in Latin script is given in parenthesis after the Devanāgarī-siglum used in this edition.

### ॡ (P), *Sanskrit manuscript no. 1440, Bodleian Library*

The oldest extant Sanskrit ms of Pras is palm-leaf ms ॡ. This ms was brought to Europe from an unknown location in India or Nepal by Dr. A. F. Rudolf HOERNLE, who was a government official and

<sup>15</sup> Regarding this circularity, Lambert SCHMITHAUSEN (personal communication, May 2003) remarks: "For practical purposes, it should be kept in mind that this circularity to a large extent is an abstraction. In most instances, the Sanskrit text will help to settle the Tibetan text, where it poses no problems of its own and vice-versa; true circularity would obtain only in such cases, where both versions present problems (variants, corruptions, etc.) in one and the same passage."

philological secretary of the Asiatic Society of Bengal stationed in Calcutta until his retirement in 1899.<sup>16</sup> Following Dr. HOERNLE's return to Great Britain, the ms was bought by the Bodleian Library in 1900 (WINTERITZ & KEITH, 1905: entry 1440). Although this ms has thus been generally available since 1900, it was not employed in the critical edition produced by LVP (1903-1913) and the text-critical notes made by DE JONG (1978ab), as they were unaware of its existence.

Ms ण consists of 77 palm-leaf folia measuring 56 x 5 cm.<sup>17</sup> Originally, it probably consisted of 113 folia, so that 36 folia are missing (MACDONALD, 2000:168). Many of the extant folia are quite damaged. There are seven lines of Nevārī-script on each side of the folio written in three blocks of text on each page. Each block is separated by an empty space measuring 2,5 cm with a hole in the middle for the tying-cord (WINTERITZ & KEITH, 1905: entry 1440). The ms is beautifully written in an old type of Nevārī-script, which BENDALL (1883:vi, xviff.) calls *Nepalese hooked writing*, since most characters carry a small hook in the upper right corner, somewhat reminding one of the superfixed r-letter (*repha*) found in the Devanāgarī-script. Other names for the same writing-style include *vartula*, *kuṭila*, *early Śārada*, *Bhujimol* and *early hooked Nepalese* (BUESCHER, 2002.II:38, note 14). Letter-numerals are written in the left margin of verso-folia.<sup>18</sup> On the basis of the script and the letter-numerals, MACDONALD (2003) establishes that the ms must have been written in Nepal in the 13<sup>th</sup> century. The ms is generally quite reliable and is characterised by having been proofread by a competent reader, although it still contains some evident errors.<sup>19</sup> The proof-reading can occasionally be seen in the form of corrections written in the margin by another hand, which have been corrected in the text of the manuscript in the scribe's own hand.

### ज (J), *Sanskrit manuscript no. 251, Tokyo University Library*

Ms ज consists of 241 folia of Nepalese paper measuring 36 x 9 cm. There are six lines of regular Nevārī-script on each side of the folio. The word *vineya* is written in the left margin of verso-folia, under which the page-number is written with digits.<sup>20</sup> The page-number is repeated in the middle of the right margin of verso-folia. The ms is dated in the colophon as Nepalese *samvat* 851, which corresponds to 1731 CE.<sup>21</sup> It has not been possible to ascertain when and how this ms was acquired by Tokyo University Library.

### ल (L), *Sanskrit manuscript add. 1483, Cambridge University Library*

Ms ल consists of 178 folia of Nepalese paper measuring 35,5 x 11,5 cm. It has nine lines of Devanāgarī-script on each side of the folio. The word *vineya* is written in the upper left margin of verso-folia. The word *guru* is written in the lower right margin of verso-folia, under which the page-number is written

<sup>16</sup> Cf. the foreword in HOERNLE (1893-1912).

<sup>17</sup> For a general description of the production and usage of palm leaf-mss, cf. MURTHY (1996:25-31, 49-50 & plates 32-35 at the end of the book).

<sup>18</sup> For a chart of letter-numerals, cf. BENDALL (1883, last chart at the end of the book).

<sup>19</sup> Regarding the proofs written on some folia by another hand, cf. MACDONALD (2000:168-169; 2003).

<sup>20</sup> The purpose of the word *vineya* (lit. 'pupil') remains uncertain. It is attested by mss ज्ञ and partly by mss एफह. It may thus be attributed to hyp-archetype γ. According to the Nepalese scholar Diwakar ACHARYA (private communication, 27.05.2003), it seems likely that it constitutes a title-abbreviation, given that it is written in the left margins. *Vineya* is perhaps a corruption of *vinaya* (attested by the later mss इकलन and partly by mss एफह), indicating that the text wrongly was identified in γ as a *vinaya*-work. This is supported by ms ण, which has *vi.sū* in the left margins, probably an abbreviation for *vinayasūtra*, and by ms ण, which has *vinaya* in the left margins and *sūtra* in the right margins. Ms अ has *mā.śā.vyā* in the left margins, probably an abbreviation for *mādhyamikaśāstravyākhyā*.

<sup>21</sup> For a copy of the colophon and regarding the identification of the date, cf. MACDONALD (2003).



with digits.<sup>22</sup> The ms is dated in a colophon as Nepalese *samvat* 901 (reproduced by BENDALL, 1883:116), corresponding to 1781 CE (BENDALL, 1883:114). It was acquired in Nepal by Daniel WRIGHT, who was the surgeon to the British Residency in Kathmandu from February 1873 to May 1876 (BENDALL, 1883:vii). However, WRIGHT (1877:316-320) does not list the ms in the list of acquired mss given in his *History of Nepal*. It was used by LVP for his edition of Pras, who refers to it as the *Cambridge manuscript* (abbreviated in his notes to *Cambr.*).

### ब (B), reel-no. E 1294/3, NGMPP

Ms ब belongs to the private collection of Āśa Kājī Vajrācārya in Patan, Nepal, and was filmed by NGMPP in 1981. It consists of 207 folia of Nepalese paper measuring 32 x 12,5 cm. It has 9-10 lines of Devanāgarī-script on each side of the folio. The word *vineya* is written in the upper left margin of verso-folia, under which the page-number is written with digits. The word *guruḥ* is written in the lower right margin of verso-folia, under which the page-number is written again. The ms is dated in a colophon as Nepalese *samvat* 959 (1839 CE).<sup>23</sup>

### द (D), reel-no. C 19/8, NGMPP

Ms द belongs to the Keshar Library in Kathmandu (catalogue no. 9-182), and was filmed by NGMPP in 1975. The title on its front page is given as *Sakalapravacanārthasaṃgraha*, but on the recto-side of the folio (1b) it is given as *Prajñāpāramitāṭīkā*. Folia 112-113 contain Candrakīrti's *Madhyamakāśāstrastuti*.

The ms consists of 111 folia of Nepalese paper measuring 39 x 16 cm. It has 13 lines of late Nevārī-script on each side of the folio. The word *guru* is written in the middle of the right margin of verso-folia, under which the page-number is written with digits. The ms is not dated but is written in a form of Nevārī-script, which seems to be later than the script found in the 18<sup>th</sup>-19<sup>th</sup> century mss ञ (1731), च (undated) and ण (acquired by HODGSON in the 1830'ties), since it bears a strong resemblance to Devanāgarī and is in this regard closest to the Nevārī-script attested by ms ण.

Ms ण is, unfortunately, also undated but belongs to the latest level in the stemma presented by MACDONALD (2003). It still displays characteristic Nevārī-characters for the *akṣaras pha, ra* and so forth, which are not used in ms द, where these characters instead resemble the corresponding Devanāgarī-characters. If the principle is accepted that the earlier Nevārī-mss display a script that less resembles Devanāgarī than the possibly later Nevārī-mss, it may be assumed that ms द is a late ms, possibly belonging to the late 19<sup>th</sup> or the 20<sup>th</sup> century. Stematically, ms द belongs to a transmission other than that attested by mss बजल, and ms द often agrees with readings otherwise only attested by ms ष. With regard to orthography and punctuation, on the other hand, ms द agrees with the later mss and not with ms ष.

Ms द was discovered by Giuseppe TUCCI, who made a facsimile copy. DE JONG later used TUCCI's copy to produce a new edition of Mmk (1977) and extensive text-critical notes on Pras (1978ab). DE JONG refers to the ms with the siglum R.

<sup>22</sup> The word *guruḥ* is attested in the right margins of mss अबदणम; the form *guru* is attested by mss हदल. According to the Nepalese scholar Diwakar ACHARYA (private communication, 27.05.2003), *guru* is one of the auspicious words written in Nepalese mss together with the page-number at the time of counting the pages; other such words are *śrī, rāma* and *hari*. Ms ञ attests *rāmaḥ* on some of its folia.

<sup>23</sup> For a copy of the colophon and regarding the identification of the date, cf. MACDONALD (2003).

### 1.3 Rejected Sanskrit Mss

Among the fifteen extant Sanskrit mss of Pras, ten are established as being apographs by MACDONALD (2003). These can, therefore, be eliminated for the purpose of a critical edition, because they do not contribute new significant readings. None of these ten mss has been collated or examined for the present edition, since MACDONALD's analysis of these mss is considered sufficient. The ten mss are:<sup>24</sup>

- Ms अ (A), reel-no. A 916/5, NGMPP, Devanāgarī-script, undated.
- Ms च (C), reel-no. B 90/3, NGMPP, Nevārī-script, undated.
- Ms ए (E), reel-no. B 88/6, NGMPP, Devanāgarī-script, undated.
- Ms फ (F), reel-no. A 916/6-917/1, NGMPP, Devanāgarī-script, date not identified.
- Ms ग (G), reel-no. E 1478/2, NGMPP, and microfilm no. MBB-1971-62, Institute for the Advanced Study of World Religions (IASWR), Nevārī-script, undated.
- Ms ह (H), Sanskrit ms no. 250, Tokyo University Library, Devanāgarī-script, undated.
- Ms इ (I), Sanskrit ms. no. 252, Tokyo University Library, Nevārī-script, undated.
- Ms क (K), microfilm no. MBB-1973-117, IASWR, Nevārī-script, undated.
- Ms म (M), Sanskrit ms no. 8, Société Asiatique, Devanāgarī-script, undated but donated by HODGSON to the society in 1837.
- Ms न (N), Sanskrit ms no. B 2, The Asiatic Society, Calcutta, Nevārī-script, undated, but donated to the society by HODGSON probably in 1827.

### 1.4 Substantives and Accidentals in the Significant Sanskrit Mss

When examining the mss, it is necessary to distinguish between substantives and accidentals. 'Substantives' are the significant readings of a text, which affect the author's meaning or the essence of his expression (GREG, 1950:376). When copying a ms, it may reasonably be assumed that the editor or scribe has tried to copy the substantives as faithfully as possible, unless the editor detected an error, in which case he may have tried to emend the text. Undetected errors are copied into the new text and the new copy will, therefore, attest cumulative errors. By analysing how the cumulative errors are transmitted in the mss, it is possible to establish the genealogical or stemmatic relationships between the mss. These relationships can then be used to determine which mss contain the more significant readings and readings from which mss, therefore, 'weigh' more in the *examinatio* of the readings. This is called the genealogical method of textual criticism. In the present edition, the genealogical method has been applied to all substantives. To distinguish these readings, they have been marked as substantives in the critical apparatus by placing the word 'substantives' before them (abbreviated as 'subst.').

It must, however, be realised that the genealogical method is limited with regard to accidentals. 'Accidentals' are non-significant readings, such as spelling and punctuation, which mainly affect the formal presentation of the author's meaning but not the author's meaning itself (GREG, 1950:376). The genealogical method cannot be applied to accidentals, because it may be observed that

<sup>24</sup> For a description of these mss, cf. MACDONALD (2003).

the editor or scribe of a ms tends to follow his own habits or inclination as regards accidentals, though he may for various reasons and to varying degrees be influenced by his original, i.e. the source-ms (GREG, 1950:377). Successive editions thus become increasingly divergent from the earliest copy in the transmission, particularly as regards punctuation and spelling, not merely through carelessness but through the natural tendency of scribes or editors to utilize their own habitual forms (TANSELLE, 1987:14). The different features of the texts, namely the substantives and the accidentals, are thereby accorded different treatment (TANSELLE, 1987:81).

As the accidentals fall outside the grasp of the genealogical method, the modern editor must apply a different method with regard to these. For example, the editor may choose to standardise orthography and punctuation. This choice is exercised in most modern Sanskrit editions, wherein the editor has chosen to standardise all or most homorganic nasals to *anusvāra*, to remove all gemination and so forth. Such standardisation generally agrees with the treatment of accidentals found in more recent or modern Sanskrit mss, which tend to use *anusvāra* in place of homorganic nasals, etc. Yet, such a standardised text does not reflect the inconsistency in spelling and punctuation found in practically every hand-written Sanskrit ms (including modern hand-written mss). A standardised or modernised text allows for an easy and consistent reading, which, of course, has many advantages, but it does not reflect the oldest possible ms-tradition. Rather, it becomes an edition removed as far as possible from the oldest mss, wherein the usage of *anusvāra* is less frequent and so forth. A standardised critical edition, thus, becomes a hybrid-text: on the one hand, the edition attempts to re-establish the original substantive readings, but, on the other hand, it attempts to modernise all accidentals through standardisation.

Instead of standardising the accidentals, the modern editor can also choose to follow the treatment of accidentals attested by the oldest available mss. Since the editor or scribe of each ms tends to be governed by his own inclinations as regards accidentals, it is not possible to establish a principle for choosing the ‘right’ form of an accidental by comparing the readings of the mss. Instead, GREG (1950:381-382) proposes to choose one ms as a ‘copy-text’, which should govern generally in the matter of accidentals. In this manner, the critical edition will at least reflect the treatment of accidentals used by the particular editor or scribe of the copy-text without modernising the text. This necessarily leads to a somewhat inconsistent usage of accidentals in the critical edition, since the treatment of accidentals is inconsistent in practically all hand-written Sanskrit mss. Thus, there is the disadvantage that the reader, at least to some extent, is forced to deal with multiple spellings for the same word, but there is the advantage that the edition, as far as is desirable, reflects the treatment of accidentals in the ms-tradition at the stage of the copy-text.

The latter approach has been chosen for the present edition of the Sanskrit text, and ms ॡ has been chosen as the copy-text, because this ms is the oldest available Sanskrit source of Pras. It must, however, be underscored that the critical edition in its treatment of accidentals thus reflects ms ॡ, i.e. a 13<sup>th</sup>-century Nevārī-ms. Since the autograph or an early ms of Pras is not extant, it would be practically impossible or at least highly speculative to create an edition that would reflect Candrakīrti’s treatment of accidentals or, at least, its treatment in the North-Indian 7<sup>th</sup>-century-mss. The treatment of accidentals in the critical edition should not, therefore, be assumed to be that of Candrakīrti himself but only to reflect that of ms ॡ.

With ms ॡ as copy-text, all accidentals have been treated in the critical edition as found in ms ॡ to the extent that this is desirable. Some exceptions have been made to this principle. In particular, Nepalese spellings of certain words have been standardised to Sanskrit spellings to avoid an edition

with words, which cannot be found in Sanskrit dictionaries. Further, the critical edition deviates from the copy-text, whenever an accidental in ms ॣ is found to disturb the author's meaning, particularly in the case of punctuation. To distinguish accidentals from substantives in the critical apparatus, the accidental readings have been left unmarked. Thus, those readings, which are not marked 'subst.', are accidental readings.

The accidentals have been collated and noted exhaustively in the critical apparatus. Naturally, such a meticulous apparatus becomes very wieldy. To avoid this problem, it is possible, as first done by Fred BOWER, to separate the substantives and accidentals, so that the substantives are noted on the bottom of each page, while all accidentals are relegated to an appendix at the end of the edition, which allows the reader to focus exclusively on the substantive readings. While such a system has the advantage of displaying a simple apparatus on each page, it also has the disadvantage that the reader must look in two separate sets of notes to see all the readings for the text. Therefore, such a system has not been adopted for the present edition, but the substantives and accidentals have been noted within the same critical apparatus on the bottom of each page. The wieldy apparatus of this solution is here justified, because this edition only contains a small portion of Pras. Its exhaustive collation may serve future editors of the whole text of Pras to make choices regarding with types of accidental readings to include in their editions – given that an exhaustive notation of accidentals consumes both time and space, particularly for such a long text as Pras.

Moreover, a detailed taxonomy of readings has been applied to all mss-readings for the pages Pras 302<sub>3</sub>-323<sub>10</sub>, i.e. the part of the chapter commented on and discussed in this dissertation, which below will be referred to as 'the analysed passage'. The taxonomy has not been applied to the readings of LVP's earlier edition of Pras, even though these readings also have been included in the apparatus for the sake of reference to the standard edition. The taxonomy of readings is used to analyse the readings of each ms and the stemmatic relationships between the mss. Although this taxonomy has not been applied to the entire chapter, the approximately 2/3 of the chapter that it covers provides a sufficient text-passage to determine the individual character of each ms as regards its typical readings of both substantives and accidentals.

All readings in the mss can be reduced to just four kinds, which in the apparatus have been indicated by a one-letter abbreviation as indicated in the parenthesis: 1. punctuation variants (p), 2. orthographic variants (o), 3. substantive variant readings (v) and 4. solecisms (s). Punctuation variants and orthographic variants are accidentals, whereas substantive variant readings and solecisms are substantives. This taxonomy will now be explained and analysed in detail.

## 1.5 Accidentals in the Sanskrit Mss: Punctuation

For punctuation, the Sanskrit mss use the vertical stroke called *daṇḍa*, which occurs in four types in the mss:

- a single vertical stroke (*ekadaṇḍa*), which is indicated in the critical edition with the sign: |  
The *ekadaṇḍa* has just been referred to as *daṇḍa* in the apparatus for the sake of brevity.
- a double vertical stroke (*dvidaṇḍa*), which is indicated with the sign: ||
- a combination of two *dvidaṇḍas* with a circle in the middle, which is attested only by ms ॣ before the first *pāda* of a *mūla*-verse as an indicator of the root-text and twice as an indicator

of change of passage. All instances of this type of *daṇḍa* attested by the copy-text, ms Ƴ, have been adopted in the critical edition. This *daṇḍa*-combination is indicated in the critical edition with the sign: || ◦ ||

- a half-sized vertical stroke or a dot in the middle of the line (*ardhadaṇḍa*), which is not employed in the critical edition, but is referred to in the apparatus as *ardhadaṇḍa*.

The punctuation readings adopted in the critical edition are mostly those attested by the copy-text, ms Ƴ. If the readings adopted by the critical edition are taken as the basis for an analysis, six variant readings are possible:

- a ms has a *daṇḍa*, where a *dvidaṇḍa* has been adopted in the critical edition; such readings are given the code p1.
- a ms has a *dvidaṇḍa*, where a *daṇḍa* has been adopted in the critical edition; such readings are given the code p2.
- a ms has no punctuation, where a *daṇḍa* or *dvidaṇḍa* has been adopted in the critical edition; such readings are given the code p3.
- a ms inserts a *daṇḍa* or *dvidaṇḍa*, where no punctuation has been adopted in the critical edition; such readings are given the code p4.
- a ms has no punctuation, a *daṇḍa* or *dvidaṇḍa*, where a double-*dvidaṇḍa* with a circle in the middle has been adopted in the critical edition; such readings are given the code p5.
- a ms has or inserts an *ardhadaṇḍa*, where a *daṇḍa*, double-*dvidaṇḍa* with a circle in the middle or no punctuation has been adopted in the critical edition (*ardhadaṇḍa* in lieu of an adopted *dvidaṇḍa* is not attested); such readings are given the code p6.

If presented in a schematic form, the following statistic may then be given on the basis of this taxonomy. The mss are listed in their chronological order, but the individual ms-combinations are given in their alphabetical order as occurs in the critical apparatus:

| ms or ms-combination | p1 | p2  | p3 | p4 | p5 | p6 |
|----------------------|----|-----|----|----|----|----|
| प                    | -  | -   | 5  | 5  | -  | -  |
| ज                    | -  | 6   | 11 | 5  | -  | -  |
| ल                    | 3  | 22  | 3  | 6  | -  | 6  |
| ब                    | 5  | 1   | 10 | 3  | -  | -  |
| द                    | -  | 9   | 8  | 8  | -  | -  |
| जप                   | -  | -   | 1  | -  | -  | -  |
| बप                   | -  | -   | 1  | -  | -  | -  |
| दप                   | -  | -   | 1  | 3  | -  | -  |
| जल                   | -  | 30  | 4  | 4  | -  | -  |
| बज                   | 1  | -   | 3  | 1  | -  | -  |
| दज                   | -  | -   | -  | 1  | -  | -  |
| बल                   | -  | 6   | -  | 3  | -  | 2  |
| दल                   | -  | 20  | 1  | -  | -  | -  |
| बद                   | -  | -   | -  | -  | -  | -  |
| बजल                  | -  | 13  | 9  | 11 | -  | -  |
| दजल                  | -  | 51  | -  | 3  | -  | -  |
| बदज                  | -  | 1   | 1  | 1  | -  | -  |
| बदल                  | -  | 3   | 2  | 3  | -  | -  |
| दजलप                 | -  | -   | -  | 1  | -  | -  |
| बदजल                 | -  | 16  | 19 | 13 | 20 | -  |
| Ω                    | -  | 1   | 4  | 4  | -  | -  |
| Total                | 9  | 179 | 82 | 75 | 20 | 8  |

If the different usages of *daṇḍa* (p1) and *dvidaṇḍa* (p2) should be considered first, the above chart shows that the punctuation-treatment of ms प has been adopted in all cases except one, where Ω attested a *dvidaṇḍa* (p2) but a *daṇḍa* has been adopted. This case occurs at Pras 323<sub>8</sub>, where a verse from the earlier part of the chapter is quoted again with a *dvidaṇḍa* in a place, where ms प formerly attested a *daṇḍa*. Generally speaking, ms प always uses *daṇḍa* as its sign of punctuation. *Dvidaṇḍas* are only used in ms प in two cases: (1) in four instances, ms प uses a *dvidaṇḍa* to indicate the end of the commentary on a verse (Pras 313<sub>12</sub>, 313<sub>12</sub>, 314<sub>7</sub> and 322<sub>9</sub>); (2) in one case, ms प uses a *dvidaṇḍa* at the end of a *mūla*-verse (Pras 317<sub>2</sub>). Thus, *dvidaṇḍa* is only used in ms प to indicate a clear change in the text, such as the end of a passage.

Such a consistent usage of *daṇḍa* is not found in the later mss, which tend to use *dvidaṇḍa* much more frequently than ms प, as indicated by the high number of p2-variants, particularly in the case of mss दजल (ज, ल, द, जल, दल and especially दजल). This seems to indicate that the *dvidaṇḍa* gradually comes to be used as a simple punctuation-sign with no particular sense of emphasis or change of subject. Ms ब is partially an exception to this tendency, since it sometimes uses *daṇḍa*, where mss दजल attest *dvidaṇḍa*.

Moreover, as regards the placement of *daṇḍa*, ms प tends to insert *daṇḍa* only at the end of sentences, like a full stop, but tends not to use *daṇḍa* after the individual clauses of a sentence, like a

comma. This means that longer sentences having relative and correlative clauses often are not divided by a *daṇḍa* between the clauses in ms प. In the later mss, the insertion of *daṇḍa* or *dvidaṇḍa* after clauses becomes more frequent, which is indicated by the high number of inserted *daṇḍa* (p4). The usage of *daṇḍa* thus seems to change over the centuries, in that *daṇḍa* in ms प tends to be used more like a full-stop, while in the later mss it tends to be used both as a comma as well as a full-stop (with no particular distinction between *daṇḍa* and *dvidaṇḍa* for these functions). Nevertheless, the rather widespread frequency of omitted and inserted *daṇḍas* in the individual mss indicates that there is little general agreement among scribes as to where *daṇḍa* or *dvidaṇḍa* should be placed in the sentence. This is an indication of how the individual scribe must have taken liberty to insert or omit *daṇḍas* according to his liking, which again underscores the need for distinguishing accidentals from substantives. The only general tendency that can be observed in the statistic of p3- and p4-variants is that mss ब, ज and बजल often deviate from ms प, द and दप as regards their placement of *daṇḍa*. This would generally agree with the stemmatic relationships of the mss to be explained below. Moreover, mss बदजल often deviate from ms प in the placement of *daṇḍa*, which to some extent indicates the change, which the text has undergone as regards accidentals in the five to six centuries between ms प and mss बदजल.

The half-*daṇḍa* (*ardhadaṇḍa*), which LVP uses throughout his edition of Pras as a comma, is only attested by mss ल and ब. Ms ब does not attest *ardhadaṇḍa* independently of ल, which probably indicates that the *ardhadaṇḍa* was introduced by their common ancestor. The *ardhadaṇḍa* is written as a dot in the middle of the line · and seems to function somewhat like a comma by indicating a change of clause, but not a full stop. The *ardhadaṇḍa* is, however, only used very infrequently, and is merely attested in eight instances in the analysed passage (i.e. Pras 302<sub>3</sub>-323<sub>10</sub>). In three instances, ms ल alone attests an *ardhadaṇḍa*, where ms प attests a *daṇḍa* (Pras 313<sub>8</sub>, 314<sub>2</sub> and 320<sub>1</sub>). In three instances, ms ल alone inserts an *ardhadaṇḍa*, where ms प does not attest a *daṇḍa* (Pras 313<sub>3</sub>, 313<sub>5</sub> and 321<sub>7</sub>), and in two instances, mss बल jointly insert an *ardhadaṇḍa*, where ms प does not attest a *daṇḍa* (Pras 312<sub>11</sub> and 318<sub>3</sub>).

## 1.6 Accidentals in the Sanskrit Mss: Gemination

The other kind of accidental readings is orthographic variants (o), which occur in four sub-types. The first is *gemination*, which has been designated with the code o1. In the mss, gemination occurs as an optional reduplication of a consonant after the letter *r* (*repha*), when the r-letter is preceded by a vowel (*Aṣṭhādhyāyī* 8.4.47; WHITNEY, 1879:§228), e.g. karmma instead of karma.

|                         | प   | ब  | ल  | दज    | Ω  |
|-------------------------|-----|----|----|-------|----|
| instances of gemination | 47  | 13 | 4  | 1     | 16 |
| % of possible instances | 22% | 6% | 2% | 0,5 % | 7% |

All the mss attest gemination occasionally, but the mss प and ब are most frequent in their application of it. The critical edition, which on this point exclusively reflects ms प, has 47 instances of gemination out of 215 possible instances, where gemination could have been applied according to the rules. This

corresponds to an application-rate of 22% in ms प. Ms प tends to use gemination more frequently than the other mss.<sup>25</sup> This seems to indicate that gemination was generally used more frequently at the time of ms प than at the time the later mss were written. However, this cannot be firmly established merely on the basis of the present material, since it could also just indicate a particular style employed by the scribe of ms प not attested by other contemporary mss.

Words derived from the verbal-root *vr̥t* particularly tend to be geminated. Thus, Ω attests geminated forms of such words in 11 instances (Pras 307<sub>2</sub>, 308<sub>8</sub>, 312<sub>9</sub>, 312<sub>11</sub>, 313<sub>5</sub>, 313<sub>7</sub>, 313<sub>8</sub>, 313<sub>9</sub>, 313<sub>12</sub>, 314<sub>3</sub> and 316<sub>5</sub>). Other instances attested by Ω are less consistent.<sup>26</sup>

Ms ब employs gemination more often than the other late mss. It only does so jointly with ms प in a single instance at Pras 314<sub>14</sub> (*dharmma*) and in the 16 instances, where Ω attest gemination. Instead, ms ब often employs gemination in instances, where none or few of the other mss geminate.<sup>27</sup> Nevertheless, when the employment of gemination in ms ब is compared with that of ms प, it becomes apparent that gemination in ms ब is of a different nature than that of ms प. In ms प, a wide variety of words are geminated indicating that the scribe regularly exercises the option of gemination in cases, where this rule may be applied. However, almost all the cases, where ms ब attests gemination independently of the other mss and thus probably independently of the text from which it has been copied, are instances of gemination of the same two words: *karmma* and *dharmma*. Thus, it seems that the scribe of ms ब simply had the habit of often writing these two words in their geminated form rather than applying gemination to the various cases, in which it could be applied. The more numerous instances of gemination attested by ms ब, therefore, do not contradict the observation that gemination is more frequent in the older ms प than in the later mss बदजल. Ms दजल rarely employ gemination.<sup>28</sup> As may generally be noted from the cited examples, the letter-combinations *rt*, *rm*, and *rv* are particularly prone to gemination.

## 1.7 Accidentals in the Sanskrit Mss: Nasals

The second and third sub-type of orthographic variants (o) concern the usage of nasals. Nasals within words may either be written as the homorganic nasal depending on the preceding letter or as *anusvāra*; the usage of *anusvāra* within words has been designated with the code o2. Likewise, at word-endings, a nasal may be written as the homorganic nasal or *anusvāra*, and the latter is designated with the code o3. Also in this regard, the critical edition reflects its copy-text, ms प, except in passages, where there are lacunae in the ms.

<sup>25</sup> Ms प attest gemination against mss बदजल in the following instances: Pras 302<sub>5</sub> (*karmma*), 310<sub>4</sub> (*tatkartr̥ṇām*), 311<sub>8</sub> (*karmma*), 311<sub>17</sub> (*karmma*), 313<sub>2</sub> (*purvva*), 314<sub>5</sub> (*karmma*), 313<sub>8</sub> (*karmma*), 314<sub>9</sub> (*dharmmasya*), 315<sub>2</sub> (*°karmma*), 315<sub>4</sub> (*karmma*), 318<sub>8</sub> (*karmmaṇām*), 320<sub>11</sub> (*pūrvva*), 321<sub>7</sub> (*sarvva*), 321<sub>12</sub> (*sarvva*) and 323<sub>7</sub> (*purvvam*). Shared gemination by mss जप is attested at Pras 313<sub>6</sub> (*°nuvar̥ṇṇita*). Shared gemination is attested by mss बप at Pras 314<sub>4</sub> (*dharmma*). Shared gemination by mss दप is attested at Pras 312<sub>1</sub> (*var̥ṇṇayanti*). Shared gemination by mss दजप is attested at Pras 315<sub>16</sub> (*var̥ṇṇayanta*), 316<sub>13</sub> (*°var̥ṇṇa*), 317<sub>2</sub> (*cānuvar̥ṇṇitām*), 317<sub>4</sub> (*tathar̥ṇṇam*) and 323<sub>10</sub> (*upavar̥ṇṇita*).

<sup>26</sup> Pras 306<sub>4</sub> (*parikīrti*), 306<sub>9</sub> (*nirddhāraṇa*), 314<sub>5</sub> (*karmma*), 314<sub>8</sub> (*karmma*) and 318<sub>2</sub> (*karttā*).

<sup>27</sup> Ms ब alone attest gemination against दजलप in 13 instances at Pras 304<sub>7</sub> (*dharmmacārī*), 304<sub>8</sub> (*dharmma*), 305<sub>4</sub> (*dharmma*), 305<sub>11</sub> (*dharmmaṇ*), 307<sub>2</sub> (*karmmeti*), 307<sub>4</sub> (*karmma*), 307<sub>9</sub> (*karmma*), 311<sub>1</sub> (*°karmma*), 311<sub>5</sub> (*karmma*), 314<sub>4</sub> (*karmma*), 314<sub>8</sub> (*dharmmasya*), 314<sub>12</sub> (*dharmma*) and 315<sub>4</sub> (*karmma*). Mss बल attest joint gemination in three instances at Pras 307<sub>5</sub> (*karmmaṇo*), 317<sub>8</sub> (*karttuḥ*) and 318<sub>4</sub> (*karttuḥ*).

<sup>28</sup> Ms ल alone attests gemination in four instances at Pras 307<sub>9</sub> (*dharmmaḥ*), 308<sub>6</sub> (*°karmma*), 317<sub>9</sub> (*dharmma*), and 318<sub>5</sub> (*karttuṃ*). Mss दज attest joint gemination at Pras 315<sub>12</sub> (*var̥ṇṇite*).



The analysed passage (i.e. Pras 302<sub>3</sub>-323<sub>10</sub>) attests homorganic nasals in 119 instances of internal *sandhi* (o2) out of 162 possible instances, i.e. in 74% of the instances. This is distributed as follows: the nasal ṇ is attested in 57% of the possible cases (17 out of 30), the nasal ñ in 19% (4 out of 17), the nasal ṇ in 100% (1 out of 1), and the nasal n in 96% (97 out of 101). As regards external *sandhi* (o3), homorganic nasal is attested in 82 instances out of 264 possible instances, i.e. in 31% of the instances. This is distributed as follows: the nasal ṇ is attested in 15% of possible cases (4 out of 26), the nasal ñ in 67% (18 out of 27) and the nasal n in 59% (41 out of 70)(the nasal ṇ is, of course, not possible in external *sandhi*). Thus, ms प tends in most cases to use homorganic nasal in internal sandhi, particularly in cases of dental sandhi (*dantya*) involving the nasal n, and often uses homorganic nasal in external sandhi, particularly in cases of palatal (*tālavya*) and dental (*dantya*) sandhi.

The later mss do not employ homorganic nasals as often as ms प. In fact, there are no cases, where mss बद्जल jointly or independently attest a homorganic nasal, which is not attested by ms प. The following chart gives a statistic for the instances, where the mss बद्जल use *anusvāra* in lieu of a homorganic nasal adopted in the critical edition on the basis of its copy-text, ms प. Instances of *anusvāra* in internal (o2) and external *sandhi*(o3) are here distinguished.

| ms | ज | ल | ब  | द | जल | बज | बल | दल | बद | बदज | दजल | बदज | बदल | बदजल | Total |
|----|---|---|----|---|----|----|----|----|----|-----|-----|-----|-----|------|-------|
| o2 | 2 | 3 | 23 | 2 | 3  | -  | 4  | 3  | 6  | 4   | 5   | -   | 5   | 20   | 80    |
| o3 | - | - | 2  | - | -  | 2  | 2  | -  | -  | 3   | 2   | 1   | 5   | 42   | 59    |

The chart shows that mss बद्जल also often use homorganic nasals in cases of internal sandhi, however, less frequently than ms प. If considering the instances attested jointly by the mss बद्जल, the adaptation-frequency of homorganic nasals is only 61% of the total amount possible, as compared to the 74% attested by ms प. Ms ब is particularly prone to use *anusvāra* in cases of internal sandhi to the extent that it only uses homorganic nasals in 35% of the possible instances.

In terms of external *sandhi*, the individual mss only rarely deviate from the style of ms प. When combined, however, they deviate from ms प in 42 instances, which means that mss बद्जल jointly used homorganic nasals in external *sandhi* in 15% of the possible instances against the 31% of ms प. In other words, where ms प sometimes uses homorganic nasals in external *sandhi*, mss बद्जल only rarely use these. This may indicate a general development showing increased frequency in the usage of *anusvāra* in the later mss, but the basis of comparison is again too small to firmly establish such a conclusion, since it also could simply reflect a particular inclination of the scribe of ms प.

## 1.8 Accidentals in the Sanskrit Mss: Alternative Orthography

The fourth and final sub-type of orthographic variants (o) in the Sanskrit mss is cases of alternative orthography, which is designated with the code o4. Two generally accepted spelling-variants are attested by some of the mss. Thus, ms ल attests the optional form *vijñāpayantī*, where the other mss

attest *vijñāpayanti* (Pras 309<sub>1</sub>), and mss बजल differ once in their spelling of the word *pudgala* (Pras 303<sub>7</sub>), in that ms ब attests the spelling *puṅgala* and mss जल the spelling *pumṅgala*.<sup>29</sup>

Some of these variants are generally typical for Sanskrit mss. Double consonants are often written as single consonants.<sup>30</sup> *Avagraha* is often omitted.<sup>31</sup> *Avagraha* is inserted in three instances to distinguish word-separation in case of a-vowel-sandhi.<sup>32</sup> In the single case of n-l-sandhi, the mss differ slightly in their *sandhi*-application.<sup>33</sup>

Other cases of alternative orthography (o4) are typical for Nepalese Sanskrit mss. Thus, all the mss consistently use the letter v instead of b, as is typical throughout north-western India.<sup>34</sup> Since Nevārī- and Nepalese-speakers do not distinguish retroflex, palatal and dental sibilants, there is frequent replacement of s for ś.<sup>35</sup> Replacements of s for ṣ and ś for s also occur, but are more rare.<sup>36</sup>

## 1.9 Substantives in the Sanskrit Mss: Variant Readings

The expression *variant reading* is here used in the particular sense of a different reading attested by one or more mss, which is possible in the given sentence, but which has not been adopted in the critical edition. There are 202 such readings in the analysed passage, which have been marked with the code v. Among these, eleven sub-types are distinguished:

- v1: variants in verbal form (8 instances)<sup>37</sup>
- v2: variants in nominal negations (6 instances)<sup>38</sup>
- v3: variants in *upasarga* (1 instance)<sup>39</sup>
- v4: variants caused by the omission of *akṣaras* or parts of *akṣaras* (29 instances)<sup>40</sup>

<sup>29</sup> According to EDGERTON (1953.II:347, s.v. *pudgala*), the spelling *puṅgala* occurs often in Buddhist Hybrid Sanskrit and could have been influenced by the Pāli-form *puggala*.

<sup>30</sup> In the following notes, the lemma-sign ] indicates the reading of the critical edition. Colon : indicates separation of variants. Single t instead of tt: Pras 302<sub>3</sub> pravṛtyā ] pravṛtyā प. 305<sub>3</sub> sattveṣu ] satveṣu Ω. 310<sub>3</sub> sattvā ] satvā बदजल. 312<sub>1</sub> utpatty° ] utpaty° प. 312<sub>8</sub> °patrādy° ] °patrādy° बदजल: patrā° प. 313<sub>4</sub> °pravṛty° ] °pravṛty° बप: °pravṛty ज. Single dh instead of ddh: 305<sub>10</sub> boddhavyaṃ ] vodhavyaṃ ज. Single n instead of nn: 321<sub>6</sub> bhinna° ] bhina° प.

<sup>31</sup> *Avagraha* is omitted by Ω in 13 required cases of the analysed passage, twice by mss दप, once by ms प alone, twice by mss बजल and once by ms ल. An a-vowel is inserted instead of *avagraha* in the following cases: Pras 303<sub>6</sub> 'haṃmāno ] ahaṃmāno Ω. 308<sub>10</sub> tadyathā 'dya° ] tadyathā adya° ज. 310<sub>1</sub> 'nugamo ] anugamo ज.

<sup>32</sup> *Avagraha* is inserted once by mss बदल and twice by ms ब to distinguish a-vowel-sandhi.

<sup>33</sup> Pras 304<sub>7</sub>: °asmiml loke ] °smiml loke बदल: °smim loke ज.

<sup>34</sup> There are 54 such instances in the analysed passage.

<sup>35</sup> Pras 305<sub>6</sub> śāly° ] sāly° Ω. 311<sub>15</sub> °vināśitvam ] °vināśitvam जलप. 312<sub>1</sub> °vināśitvāt ] °vināśitvāt प. 313<sub>2</sub> śāśvatam ] śāśvatam ब. 313<sub>5</sub> chāśvata° ] chāśvata° जप. 314<sub>5</sub> śāśvatam ] śāśvatam प. 314<sub>6</sub> °śāśvata° ] śāśvata° प. 316<sub>5</sub> śāli° ] sāli° प. 317<sub>4</sub> yathā 'vipraṇāśas ] yathāvipraṇāśas ब: yathā 'vipraṇāśas दजलप. 317<sub>7</sub> 'vipraṇāśakhyo ] 'vipraṇāśakhyā द: 'vipraṇāśakhyo प. 317<sub>8</sub> 'vipraṇāśas ] 'vipraṇāśas Ω. 317<sub>9</sub> avipraṇāśākhyo ] avipraṇāśākhyo बदप: avipraṇāśākhyo जल. dhananāśo ] dhananāśo प. 318<sub>1</sub> avipraṇāśākhyā° ] apipraṇāśākhyā° ज: avipraṇāśākhyā° प. 318<sub>4</sub> avipraṇāśo ] avipraṇāśo प. 318<sub>6</sub> avipraṇāśo ] avipraṇāśo प. 318<sub>8</sub> °avipraṇāśaḥ ] °avipraṇāśaḥ Ω. 319<sub>2</sub> avipraṇāśaḥ ] avipraṇāśaḥ बजल. 319<sub>3</sub> avipraṇāśas ] avipraṇāśas प. 320<sub>5</sub> asyāvipraṇāśasya ] asyāvipraṇāśasya द. 321<sub>2</sub> avipraṇāśasya ] avipraṇāśasya प. 322<sub>2</sub> 'vipraṇāśa ] 'vipraṇāśa द. 322<sub>11</sub> 'vipraṇāśas ] 'vipraṇāśas ज: vipraṇāśas ल. 323<sub>6</sub> cāvipraṇāśo ] cāvipraṇāśo प. 323<sub>6</sub> 'vipraṇāśa° ] 'vipraṇāśa° प.

<sup>36</sup> The dental sibilant s replaces ṣ four instances of the same word: 307<sub>6</sub> viṣpando ] viṣpando Ω. 307<sub>10</sub> viṣpandaḥ ] viṣpandaḥ प. 308<sub>2</sub> viṣpandaḥ ] viṣpandaḥ प. 315<sub>5</sub> viṣpando ] viṣpando बदजल (प lacuna). The palatal sibilant ś replaces s in two instances: 321<sub>4</sub> viśabhāgānām ] viśabhāgānām बजल. 322<sub>1</sub> sāśravānāśrava° ] sāśravānāśrava° ल.

<sup>37</sup> Pras 304<sub>6</sub>, 311<sub>10</sub>, 311<sub>15</sub>, 313<sub>3</sub>, 314<sub>4</sub>, 314<sub>11</sub>, 315<sub>4</sub> and 320<sub>10</sub>.

<sup>38</sup> Pras 307<sub>10</sub>, 308<sub>1</sub>, 308<sub>5</sub>, 315<sub>6</sub>, 317<sub>10</sub> and 323<sub>5</sub>.

<sup>39</sup> Pras 321<sub>7</sub> karmopamardana ] karmāpamardana ल.

<sup>40</sup> Pras 302<sub>5</sub> yathopavarṇṇita ] yathāpaṇḍita ब: yathāpaṇḍitaḥ ज: yathāpaṇḍite ल. 303<sub>1</sub> karmaṇām ] karmaṇā द. 303<sub>1</sub> phalasambandho ] phalasavandho द. 304<sub>3</sub> vyavasthāpitaḥ ] vyavasthitaḥ ज. 304<sub>8</sub> nirvāṇam

- v5: variants caused by changes of *akṣaras* or parts of *akṣaras* (24 instances; cf. below)
- v6: variants caused by changes of nominal case-endings (46 instances; cf. below)
- v7: omissions of words (33 instances)<sup>41</sup>
- v8: complete variant readings (25 instances)<sup>42</sup>
- v9: interpolations or insertions (16 instances)<sup>43</sup>
- v10: variant sandhi due to differences in punctuation (14 instances)<sup>44</sup>
- v11: transpositions (1 instance)<sup>45</sup>

Regarding variants caused by changes of *akṣaras* (v5), vowels are occasionally altered due to omission or insertion of a stroke.<sup>46</sup> The conjunct *kv* is twice misread as *kṣ*, since these conjuncts may appear similar in the Nevārī-script.<sup>47</sup> The other consonant-transformations (v5) are irregular and infrequent.<sup>48</sup>

Changes of nominal case-endings (v6) occur sometimes due to minor changes of the vowel-strokes and the strokes for *anusvāra* and *visarga*.<sup>49</sup> The insertion of a *visarga* or vowel-stroke often causes a change from a compounded form to a nominal case-ending.<sup>50</sup> Conversely, the omission of a

dharma ity ucyate】 nirvāṇam ucyate Ω. 305<sub>1</sub> nirdiṣṭa】 nirdiṣṭa जल. 306<sub>3</sub> dvividha】 vividham बजल. 306<sub>9</sub> °sam-prayuktaiva】 °sam-yukta° प. 307<sub>1</sub> caivañ】 caiva द. 307<sub>4</sub> etad】 tad बल. 307<sub>4</sub> bhidyamānam】 bhidyamāna° ज. 307<sub>5</sub> evan】 eva ज. 312<sub>7</sub> svajātiya】 saajātiya° प. 312<sub>8</sub> °patrādy°】 °patrā° प. 313<sub>4</sub> °kārya°】 °kāya° द. 313<sub>11</sub> °cittāt tu】 °cittā° बदजल. 314<sub>4</sub> anupagamya】 upagamya ज. 317<sub>7</sub> tadaiva tasya】 tadaitasya बजल. 311<sub>1</sub> °lakṣaṇā】 °kṣaṇā बज. 312<sub>11</sub> eva】 eva ब. 312<sub>12</sub> eva】 eva ब. 316<sub>13</sub> °vaicitryam】 °vaicitram बजलप. 320<sub>6</sub> °bhāvena】 bhāve प. 321<sub>8</sub> sadhātūnām】 dhātūnām बदजल. 322<sub>1</sub> dviprakāra°】 viprakāra° बजल. 323<sub>2</sub> caiva】 caiva दजप. 323<sub>4</sub> °sādharm-ya°】 sadharma द. 323<sub>5</sub> vicitra】 vicitra° द. 323<sub>10</sub> nyāyeyeti】 nyāyeyeti ज.

<sup>41</sup> Pras 302<sub>6</sub> tu】 om. प. 302<sub>6</sub> ca】 om. द. 303<sub>7</sub> upacinoti】 om. बदजल. 303<sub>7</sub> ca】 (em.): om. बदजल (प has lacuna). 304<sub>4</sub> 1st vidhāraṇārthena】 vidhāraṇārthe ल. 304<sub>7</sub> hy】 om. Ω. 304<sub>9</sub> vidhāraṇā】 vidharaṇā ज. 304<sub>10</sub> nety】 ity बदजल. 304<sub>10</sub>-305<sub>1</sub> maitrañ ca yac ca ceto】 om. ज. 305<sub>3</sub> ātmānugrāhakam】 om. Ω. 305<sub>7</sub> eva tat】 etat बदजल. 306<sub>9</sub> °samprayuktaiva】 °sam-yukta° प. 307<sub>1</sub> 3rd ca】 om. बदज. 307<sub>3</sub> ca】 om. ज. 308<sub>7</sub> °pi】 om. द. 309<sub>1</sub> tā】 om. बदजल. 309<sub>1</sub> eva】 om. बदजल. 309<sub>2</sub>-310<sub>1</sub> om. ज but partly inserted by the same hand. 311<sub>2</sub> karma】 om. प. 311<sub>7</sub> °tha】 om. द. 311<sub>8</sub> tan】 om. द. 311<sub>17</sub>-312<sub>2</sub> naiva...anīyatvadoṣa】 om. ज. 312<sub>7</sub> sat】 om. प. 313<sub>11</sub> tac】 om. बदजल. 314<sub>10</sub> ka】 om. ल. 316<sub>11</sub> manuṣyacittān】 om. 316<sub>11</sub> °preta°】 om. बजल. प. 316<sub>13</sub> ca】 om. ज. 318<sub>3</sub> 1<sup>st</sup> vā】 om. प. 318<sub>4</sub> °vidyamāno vā】 om. बजल. 318<sub>5</sub> punar api vipākasambandham kartum】 om. ब. 322<sub>9</sub> tatra】 om. बजल. 323<sub>7</sub> buddhena】 om. बदजल.

<sup>42</sup> Pras 302<sub>6</sub>, 303<sub>4</sub>, 303<sub>8</sub>, 305<sub>3</sub>, 305<sub>4</sub>, 305<sub>9</sub>, 306<sub>1</sub>, 306<sub>7</sub>, 307<sub>3</sub>, 308<sub>9</sub>, 308<sub>9</sub>, 312<sub>1</sub>, 312<sub>2</sub>, 312<sub>4</sub>, 313<sub>3</sub>, 313<sub>4</sub>, 314<sub>11</sub>, 315<sub>1</sub>, 315<sub>3</sub>, 316<sub>1</sub>, 316<sub>13</sub>, 316<sub>14</sub>, 317<sub>1</sub>, 317<sub>5</sub> and 321<sub>8</sub>.

<sup>43</sup> Pras 305<sub>1</sub>, 306<sub>1</sub>, 307<sub>1</sub>, 307<sub>4</sub>, 311<sub>14</sub>, 311<sub>15</sub>, 312<sub>10</sub>, 313<sub>6</sub>, 316<sub>7</sub>, 316<sub>9</sub>, 316<sub>9</sub>, 317<sub>4</sub>, 317<sub>8</sub> and 323<sub>6</sub>.

<sup>44</sup> Pras 304<sub>10</sub>, 305<sub>5</sub>, 305<sub>7</sub>, 305<sub>7</sub>, 308<sub>10</sub>, 311<sub>11</sub>, 311<sub>13</sub>, 312<sub>3</sub>, 313<sub>1</sub>, 313<sub>6</sub>, 313<sub>12</sub>, 315<sub>4</sub>, 316<sub>1</sub> and 322<sub>11</sub>.

<sup>45</sup> Pras 308<sub>12</sub> ity ucyante】 ucyante iti ब.

<sup>46</sup> Pras 304<sub>4</sub> saṃsāragamana】 saṃsāragamana बजल (a→ā; the arrow indicates transformation). 305<sub>3</sub> mitram】 maitram बदजल (i→ai). 307<sub>9</sub> saptaite】 sapteti ब (ai→e). 308<sub>2</sub> °lakṣaṇāvijñapti°】 °lakṣaṇo vijñapti° Ω (ā→o). 308<sub>6</sub> caurañ】 cāryam ब (au→ā). 322<sub>1</sub> karmaṇa】 karmaṇa बजल (a→e).

<sup>47</sup> Pras 321<sub>11</sub> vipakve】 vipakṣe बदजल. 322<sub>2</sub> vipakve】 vipakṣe बदजल.

<sup>48</sup> Thus, ty→py 312<sub>8</sub> aty°】 apy बजल. dh→v 305<sub>1</sub> dharmah】 varṣaḥ ज: vardhaḥ ल. n→v 316<sub>6</sub> nimba°】 vimva° बदल. n→r 313<sub>10</sub> °nidhānā°】 °nidhārād जल. nd→ddh 302<sub>3</sub> sambandhā】 saṃvaddhā बल. m→s 302<sub>4</sub> paramparayā】 parasparayor बजल: parasparayā द. y→v 305<sub>2</sub> bhayaparitrāṇa°】 bhavaparitrāṇa° Ω. r→n 308<sub>12</sub> viratīlakṣaṇā】 vinatīlakṣaṇā द. r→l 306<sub>1</sub> °ākāratayā】 °ākālatayā ज. rññ→rtt 307<sub>5</sub> °nuvarṇṇitah】 °nuvarttitah बदज; 313<sub>6</sub> °nuvarṇṇita】 °nuvarttita द. rññ→nd: 302<sub>5</sub> yathopavarṇṇita】 yathāpaṇḍita ब: yathāpaṇḍitah ज: yathāpaṇḍite ल. v→n: 307<sub>10</sub> vispandah】 niṣpandah बज: anīspandah ल. ṣ→k: 308<sub>4</sub> caīṣa】 caika बल. sy→th: 303<sub>8</sub> tasyaiva】 tathaiva ब.

<sup>49</sup> a→ā: 302<sub>7</sub> sambandhābhāva】 samvandhābhāvā प. a→e: 308<sub>4</sub> bheda】 bhede बजल. am→aḥ: 305<sub>4</sub> nirdiṣṭam】 nirdiṣṭaḥ प. am→ād: 311<sub>6</sub> āvipākakālam】 āvipākakālād द: ovipākakārād बजल. am→e: 303<sub>5</sub> maitram】 maitre द; 306<sub>6</sub> smṛtam】 smṛte बजल. ām→ā: 316<sub>12</sub> kurvatām】 kurvatā बजल. ā→or: 302<sub>5</sub> paramparayā】 parasparayor बजल. āc→ā: 306<sub>1</sub> °gamanāc】 °gamanā बज. o→ā: 303<sub>1</sub> virodhito】 virodhitā बजल; 314<sub>11</sub> dharmo】 dharmā बजल. e→o: 306<sub>9</sub> nirddhāraṇe】 nirddhārano ल. e→ena: 316<sub>5</sub> °drṣṭānte】 °drṣṭāntena बदजल.

<sup>50</sup> Pras 302<sub>5</sub> yathopavarṇṇita°】 yathopavarṇṇitah दप: yathāpaṇḍitah ज: yathāpaṇḍite ल. 304<sub>4</sub> saṃsāragamana°】 saṃsāragamane द. 311<sub>14</sub> nīyatvadoṣaḥ em.】 nīyatve doṣaḥ Ω. 312<sub>10</sub> vipula°】 vipulaḥ प. 313<sub>3</sub> °virodhi°】 viradhaḥ बजल. 313<sub>10</sub> °kāraṇa°】 °kāraṇam द. 313<sub>10</sub> °saṃnidhānā°】 °saṃnidhānād ब: °sannidhārād जल. 314<sub>3</sub> °phala°】 °phalam द. 315<sub>1</sub> dharmasābda°】 dharmasābdaḥ ज. 316<sub>8</sub> °āvyākṛta°】 āvyākṛtaḥ बजल.

*visarga* or *anusvāra* often causes a word with a nominal case ending to become compounded.<sup>51</sup> Such changes often cause alterations of syntax, especially in mss बजल, which can be rejected on the basis of the stemmatically earlier ms दप and/or the Tibetan translation.

## 1.10 Substantives in the Sanskrit Mss: Solecisms

A *solecism* (s) is a reading that conflicts with rules of grammar, syntax or the general sense of the sentence. There are 342 such instances in the analysed passage. These readings have here been divided into eight sub-types:

- s1: bad nominal case-ending (25 instances)<sup>52</sup>
- s2: corruption partly or fully due to change of *akṣaras* or parts of *akṣaras* (92 instances, see below)
- s3: corruption partly or fully due to insertion of *akṣaras* or parts of *akṣaras* (71 instances)<sup>53</sup>
- s4: corruption partly or fully due to omission of *akṣaras* or parts of *akṣaras* (111 instances)<sup>54</sup>
- s5: corruption partly or fully due to transposition of *akṣaras* or parts of *akṣaras* (6 instances)<sup>55</sup>
- s6: non-application of *sandhi* (29 instances)<sup>56</sup>
- s7: bad verbal-form (3 instances)<sup>57</sup>
- s8: complete variant solecism (5 instances)<sup>58</sup>

Regarding corruptions caused by a change of *akṣaras* or parts of *akṣaras* (s2), many corruptions are caused by the insertion or omission of a vowel-stroke, as was also the case with the variant readings (v5).<sup>59</sup> Among consonants, the following transformations are most commonly observed (in alphabetical order with Nevārī-illustrations from ms ज):

<sup>51</sup> Pras 303<sub>1</sub> samsārah° ] samsāra° बजल. 303<sub>5</sub> sa dharmas° ] saddharmas बजल. 303<sub>5</sub> bījam° ] vīja° बजल. 303<sub>6</sub> prajñāpyamāna° ] prajñāpyamāna° द. 303<sub>8</sub> cetaḥ° ] ceta° बजल. 304<sub>5</sub> sāśravā anāśravās° ] sāśravānāśravās° बजल. 304<sub>8</sub> dharmam saraṇam° ] dharmmaśaraṇam ब. dharmasaraṇam दज. 305<sub>2</sub> parānugrahakam° ] parānugrahaka° जल. 305<sub>3</sub> mitre bhavam° ] mitrabhavam ज. 305<sub>3</sub> maitram cetaḥ° ] matraicetaḥ बजल. 305<sub>4</sub> trividham° ] trividha° जप. 305<sub>7</sub> trividham° ] trividha° प. 307<sub>10</sub> kuśalā° ] kuśalā° ब. 311<sub>12</sub> pūrvam° ] pūrva° दज. 312<sub>11</sub> tadbhāve° ] tadbhāvi बजल. tadbhāva दप. 313<sub>9</sub> °santānas° ] °santāna° जल. 313<sub>3</sub> bhāvinaś° ] bhāvina° बजल. 314<sub>11</sub> °vyatirikto° ] °vyatirikta° द. 315<sub>10</sub> cādṛṣṭe° ] cādṛṣṭa° द. 315<sub>12</sub> apare° ] apara° लज. 316<sub>3</sub> °santāne° ] °santāna° ल. 317<sub>10</sub> kālāntare° ] kālāntara° द.

<sup>52</sup> This type of solecism is particularly rampant in ms द, which alone accounts for 12 instances (48% of the total number). The other mss attest such solecisms less frequently: ms प (2), ms ज (4), mss जल (2), mss बजल (2), बज (1), mss बजल (2).

<sup>53</sup> Again, ms द (19) has the biggest amount of such corruptions. The amount is less in the other mss: प (9), ज (7), ल (8), ब (6), जप (1), दप (1), जल (4), बजल (9), दजल (1), बजल (5), दल (1).

<sup>54</sup> Ms द (27) has also the highest frequency of this type of corruption. The other mss have: प (6), ज (21), ल (11), ब (7), जप (1), दप (2), बजलप (2), दजलप (2), Ω (1), जल (13), बजल (11), दजल (3), बजल (3), बल (1).

<sup>55</sup> Pras 303<sub>5</sub> cetaḥ° ] vahe द. 305<sub>1</sub> nirdiṣṭo° ] nirdiṣṭo द. 307<sub>6</sub> °viratayo° ] °vitarayo ज. 311<sub>12</sub> vīnaśena° ] vīnaśenam ज. 311<sub>15</sub> karmaṇām° ] karmaṇām ब. 315<sub>9</sub> yathoditasya dharmasya° ] yathoditadha syarmasya ब.

<sup>56</sup> The distribution is as follows: प (2), ज (6), ब (4), द (1), बजल (5), दजल (1), बजलप (2), बजप (1), बजलप (1), बजल (3) and Ω (3).

<sup>57</sup> Two instances in प and one instance in द.

<sup>58</sup> The distribution is as follows: जल (1), ल (1), बजल (2) and बजल (1).

<sup>59</sup> The observed changes are: a→ā (8 cases, Pras 307<sub>8</sub>, 308<sub>10</sub>, 308<sub>11</sub>, 311<sub>15</sub>, 313<sub>3</sub>, 314<sub>12</sub>, 315<sub>6</sub>, 320<sub>4</sub>); a→ī (Pras 312<sub>1</sub>); a→u (305<sub>1</sub>); a→e (7 cases, Pras 303<sub>3</sub>, 308<sub>5</sub>, 308<sub>7</sub>, 315<sub>12</sub>, 315<sub>12</sub>, 316<sub>6</sub>, 322<sub>3</sub>); ā→a (10 cases; Pras 307<sub>4</sub>, 308<sub>1</sub>, 307<sub>2</sub>, 308<sub>6</sub>, 311<sub>14</sub>, 313<sub>3</sub>, 313<sub>8</sub>, 318<sub>6</sub>, 322<sub>6</sub>, 323<sub>2</sub>); ā→i (Pras 308<sub>10</sub>); ā→ī (Pras 314<sub>8</sub>, 317<sub>1</sub>); ā→o (8 cases, Pras 302<sub>6</sub>, 306<sub>8</sub>, 311<sub>6</sub>, 311<sub>13</sub>, 312<sub>6</sub>, 317<sub>1</sub>, 321<sub>12</sub>, 323<sub>6</sub>); i→a (Pras 308<sub>9</sub>); i→ī (Pras 317<sub>10</sub>); i→i (Pras 316<sub>8</sub>); ī→ī (Pras 310<sub>4</sub>); o→ā (11 cases, Pras 305<sub>4</sub>, 307<sub>5</sub>, 312<sub>5</sub>, 312<sub>12</sub>, 313<sub>2</sub>, 313<sub>6</sub>, 314<sub>2</sub>, 314<sub>4</sub>, 314<sub>10</sub>, 319<sub>1</sub>, 323<sub>2</sub>); o→e (Pras 316<sub>12</sub>); au→o (Pras 308<sub>6</sub>); e→a (12 cases, Pras 302<sub>6</sub>, 305<sub>9</sub>, 305<sub>9</sub>, 307<sub>2</sub>, 307<sub>2</sub>, 309<sub>2</sub>, 311<sub>6</sub>, 314<sub>9</sub>, 314<sub>9</sub>, 315<sub>7</sub>, 321<sub>5</sub>, 321<sub>9</sub>); e→ā (Pras

- c→v च→व (7 cases, Pras 303<sub>5</sub>, 304<sub>8</sub>, 313<sub>10</sub>, 317<sub>3</sub>, 322<sub>10</sub>, 322<sub>10</sub>, 323<sub>2</sub>)
- t→d ढ→द (4 cases, Pras 304<sub>2</sub>, 308<sub>10</sub>, 308<sub>10</sub>, 320<sub>1</sub>)
- t→n ढ→न (4 cases, Pras 306<sub>2</sub>, 307<sub>1</sub>, 312<sub>9</sub>, 316<sub>6</sub>)
- p→y य→य (6 cases, Pras 302<sub>6</sub>, 313<sub>10</sub>, 315<sub>12</sub>, 315<sub>12</sub>, 317<sub>8</sub>, 323<sub>3</sub>)
- bhy→ty स→स (6 cases, Pras 311<sub>14</sub>, 311<sub>15</sub>, 318<sub>2</sub>, 318<sub>3</sub>, 321<sub>2</sub>, 323<sub>5</sub>)
- r→n र→न (4 cases, Pras 302<sub>6</sub>, 308<sub>12</sub>, 315<sub>12</sub>, 316<sub>9</sub>)
- r→l र→ल (7 cases, Pras 305<sub>6</sub>, 312<sub>5</sub>, 312<sub>9</sub>, 314<sub>3</sub>, 313<sub>3</sub>, 316<sub>5</sub>, 316<sub>6</sub>), probably due to phonetic rather than graphic similarity.
- l→r ल→र (3 cases, Pras 304<sub>5</sub>, 311<sub>6</sub>, 317<sub>10</sub>), probably also due to phonetic similarity.
- ṣṭh→ṣṭ ष→ष (4 cases, Pras 306<sub>8</sub>, 307<sub>3</sub>, 310<sub>3</sub>, 311<sub>7</sub>)

Other *akṣara*-transformations are rarer, many of which probably cannot reasonably be explained as occurring due to graphic or phonetic similarity.<sup>60</sup>

### 1.11 Stemma Codicum for the Sanskrit Mss

Based on her examination of the first chapter of Pras in all fifteen extant mss, MACDONALD (2003) has presented a stemma codicum. If for the sake of simplicity, the ten rejected mss are not included here, MACDONALD's stemma is as follows:

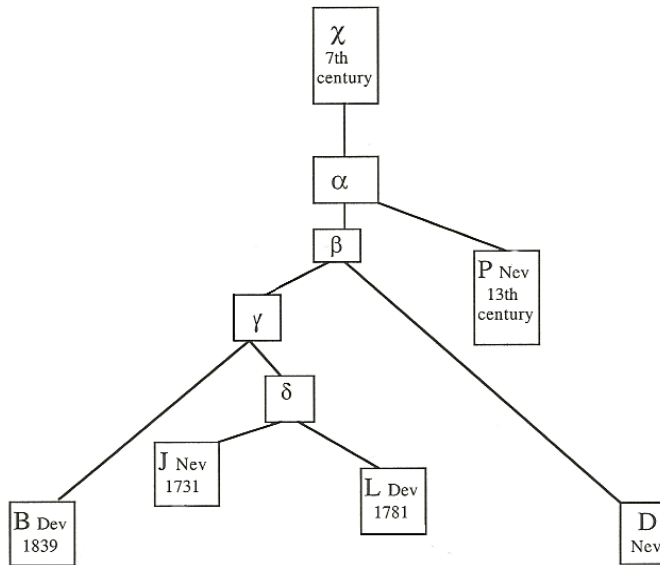


Figure from MACDONALD (2003)

307<sub>1</sub>); e→i (Pras 312<sub>3</sub>); e→o (Pras 306<sub>2</sub>); e→ai (Pras 308<sub>4</sub>, 308<sub>4</sub>); e→c (Pras 304<sub>10</sub>); ai→a (Pras 311<sub>6</sub>); ai→o (Pras 315<sub>12</sub>); ai→e (3 cases, Pras 307<sub>9</sub>, 316<sub>2</sub>, 316<sub>13</sub>). Thus, the vowel-changes a→ā, a→e, ā→a, ā→o, o→ā and e→a are particularly common.

<sup>60</sup> *Akṣara*-transformations with number of cases in parenthesis listed in alphabetical order (without reference for the sake brevity): khy→kṣ (1), khy→vy (1), g→m (1), g→vā (1), c→r (2), jy→hy (1), ṇḍ→ṇu (1), t→ṁ (1), t→g (1), t→v (2), t→s (1), tt→ty (1), tt→st (1), ty→bhy (1), tr→tu (1), th→y (1), d→h (1), dhy→ddh (1), n→t (2), n→m (2), n→r (2), n→s (1), n→pt (1), ny→nn (1), nv→tv (1), p→v (2), bh→t (1), bh→l (1), m→n (1), m→p (1), m→l (1), m→s (1), yo→dhā (1), y→c (1), y→t (1), y→d (1), y→m (1), y→v (1), r→c (1), r→d (1), r→v (1), l→n (1), lo→lya (1), v→c (2), v→n (1), v→p (2), v→y (1), v→r (1), ṣ→t (1), ṣṭh→sth (1), ś→ṇ (1), s→ṁ (1), s→t (1), s→m (1), sā→sm (1), sā→sya (1), s→ś (1), sm→sy (1), sy→sv (1), h→d (1) *avagraha*→ch (1), *daṇḍa*→visarga (1).

In this figure, archetype  $\chi$  represents Candrakīrti's autograph. Archetype  $\alpha$  represents the archetype for the Nevārī-recension.  $\beta$  is the hyp-archetype for mss बदजल.  $\gamma$  is the hyp-archetype for mss बजल.  $\delta$  is the sub-archetype for mss जल.

This stemma is verified by the present analysis of the analysed passage from the 17<sup>th</sup> chapter of the Pras-mss, although it must be observed that there are a number of problems, which need to be addressed. If listed exhaustively for the analysed passage, the following 25 clusters (abbreviated to c) of substantives can be observed. These clusters can be subdivided into the following four groups:

#### Group 1: unique substantives

- c1: 53 unique substantives in ms प
- c2: 76 unique substantives in ms ज
- c3: 70 unique substantives in ms ल
- c4: 56 unique substantives in ms ब
- c5: 139 unique substantives in ms द

#### Group 2: verified cumulative substantives

- c6: 17 shared substantives in mss Ω
- c7: 40 shared substantives in mss बदजल<sup>61</sup>
- c8: 96 shared substantives in mss बजल<sup>62</sup>
- c9: 41 shared substantives in mss जल<sup>63</sup>

#### Group 3: problematic cumulative substantives

- c10: 6 shared substantives in mss दप<sup>64</sup>
- c11: 6 shared substantives in mss बज<sup>65</sup>
- c12: 7 shared substantives in mss बल<sup>66</sup>
- c13: 4 shared substantives in mss बदल<sup>67</sup>
- c14: 3 shared substantives in mss जप<sup>68</sup>

<sup>61</sup> Pras 303<sub>5</sub>, 303<sub>7</sub>, 304<sub>4</sub>, 304<sub>10</sub>, 305<sub>3</sub>, 305<sub>7</sub>, 306<sub>1</sub>, 306<sub>8</sub>, 307<sub>4</sub>, 308<sub>4</sub>, 309<sub>1</sub>, 309<sub>1</sub>, 311<sub>11</sub>, 311<sub>14</sub>, 311<sub>15</sub>, 312<sub>9</sub>, 313<sub>3</sub>, 313<sub>4</sub>, 313<sub>6</sub>, 313<sub>11</sub>, 313<sub>11</sub>, 313<sub>12</sub>, 315<sub>5</sub>, 315<sub>7</sub>, 315<sub>7</sub>, 315<sub>9</sub>, 315<sub>12</sub>, 316<sub>1</sub>, 316<sub>5</sub>, 316<sub>13</sub>, 317<sub>10</sub>, 318<sub>3</sub>, 318<sub>6</sub>, 320<sub>11</sub>, 321<sub>8</sub>, 321<sub>11</sub>, 322<sub>1</sub>, 322<sub>2</sub>, 323<sub>7</sub>.

<sup>62</sup> Pras 302<sub>4</sub>, 302<sub>5</sub>, 302<sub>6</sub>, 302<sub>6</sub>, 303<sub>1</sub>, 303<sub>1</sub>, 303<sub>5</sub>, 303<sub>5</sub>, 303<sub>8</sub>, 304<sub>4</sub>, 304<sub>5</sub>, 305<sub>1</sub>, 305<sub>3</sub>, 305<sub>4</sub>, 305<sub>4</sub>, 305<sub>5</sub>, 305<sub>6</sub>, 305<sub>9</sub>, 305<sub>12</sub>, 305<sub>12</sub>, 306<sub>1</sub>, 306<sub>1-2</sub>, 306<sub>3</sub>, 306<sub>6</sub>, 306<sub>6</sub>, 307<sub>5</sub>, 308<sub>4</sub>, 308<sub>9</sub>, 308<sub>9</sub>, 308<sub>12</sub>, 311<sub>6</sub>, 311<sub>6</sub>, 311<sub>14</sub>, 312<sub>3</sub>, 312<sub>3</sub>, 312<sub>5</sub>, 312<sub>5</sub>, 312<sub>8</sub>, 312<sub>11</sub>, 312<sub>12</sub>, 313<sub>3</sub>, 313<sub>7</sub>, 313<sub>10</sub>, 314<sub>3</sub>, 314<sub>3</sub>, 314<sub>3</sub>, 314<sub>11</sub>, 314<sub>11</sub>, 314<sub>11</sub>, 314<sub>12</sub>, 315<sub>2</sub>, 315<sub>2</sub>, 315<sub>6</sub>, 315<sub>6</sub>, 315<sub>12</sub>, 315<sub>12</sub>, 316<sub>1</sub>, 316<sub>1</sub>, 316<sub>2</sub>, 316<sub>3</sub>, 316<sub>5</sub>, 316<sub>6</sub>, 316<sub>6</sub>, 316<sub>8</sub>, 316<sub>11</sub>, 316<sub>12</sub>, 316<sub>14</sub>, 317<sub>1</sub>, 317<sub>1</sub>, 317<sub>6</sub>, 317<sub>7</sub>, 317<sub>7</sub>, 317<sub>7</sub>, 317<sub>8</sub>, 317<sub>10</sub>, 317<sub>10</sub>, 318<sub>1</sub>, 318<sub>1</sub>, 318<sub>4</sub>, 318<sub>7</sub>, 318<sub>8</sub>, 318<sub>10</sub>, 319<sub>1</sub>, 319<sub>1</sub>, 319<sub>3</sub>, 320<sub>4</sub>, 321<sub>2</sub>, 321<sub>8</sub>, 321<sub>12</sub>, 322<sub>1</sub>, 322<sub>1</sub>, 322<sub>5</sub>, 322<sub>5</sub>, 322<sub>9</sub>, 323<sub>3</sub>, 323<sub>6</sub>.

<sup>63</sup> Pras 302<sub>6</sub>, 305<sub>2</sub>, 305<sub>4</sub>, 305<sub>5</sub>, 305<sub>5</sub>, 305<sub>9</sub>, 306<sub>2</sub>, 306<sub>3</sub>, 306<sub>4</sub>, 307<sub>1</sub>, 307<sub>1</sub>, 307<sub>2</sub>, 307<sub>6</sub>, 307<sub>9</sub>, 308<sub>8</sub>, 308<sub>10</sub>, 308<sub>12</sub>, 311<sub>7</sub>, 311<sub>15</sub>, 312<sub>5</sub>, 313<sub>9</sub>, 313<sub>9</sub>, 313<sub>10</sub>, 313<sub>11</sub>, 314<sub>8</sub>, 315<sub>2</sub>, 315<sub>10</sub>, 315<sub>12</sub>, 316<sub>1</sub>, 316<sub>7</sub>, 316<sub>13</sub>, 317<sub>1</sub>, 317<sub>8</sub>, 317<sub>8</sub>, 317<sub>9</sub>, 317<sub>9</sub>, 318<sub>2</sub>, 321<sub>6</sub>, 322<sub>2</sub>, 322<sub>3</sub>, 323<sub>7</sub>.

<sup>64</sup> Pras 302<sub>5</sub> yathopavarṇṇita°】 yathopavarṇṇitaḥ दप. 312<sub>11</sub> tadbhāve】 tadbhāva दप. 316<sub>9</sub> kuśalā°】 daśakuśalā° दप. 319<sub>11</sub> °anya°】 °anyac दप. 305<sub>7</sub> °ābhiniṣṛtaḥ】 °ābhiniṣṛtaḥ दप. 316<sub>8</sub> °cittāḥ】 °cittā दप.

<sup>65</sup> Pras 304<sub>10</sub> eva ekaṁ】 eva kaṁ बज. 304<sub>10</sub> dharmah】 dharmā बज. 307<sub>10</sub> viṣpandah】 niṣpandah बज. 306<sub>7</sub> kāyika°】 kāyikaṁ बज. 311<sub>1</sub> °lakṣaṇā°】 °kṣaṇā बज. 315<sub>4</sub> iti】 ity बज. 323<sub>5</sub> °ānavasthānābhy°】 °āvasthānābhy° बज.

<sup>66</sup> Pras 302<sub>3</sub> sambandhā】 samvaddhā बल. 307<sub>4</sub> etad】 tad बल. 308<sub>1</sub> vijñapti°】 avijñapti° बल. 308<sub>4</sub> caīṣa】 caika बल. 312<sub>10</sub> cāṅkurādi°】 cāṅkurā hi बल. 315<sub>12</sub> udbhāvyānyathā°】 udbhāvyanyayā° बल. 321<sub>2</sub> prahāṇataḥ】 pradhāṇataḥ ब: pradhāṇataḥ ल.

<sup>67</sup> Pras 308<sub>1</sub> sarvaiva ज】 tarvaiva बदल. 308<sub>10</sub> avijñaptayaḥ】 avijñāptayas बदल. 308<sub>10</sub> avijñāptayaḥ】 avijñāptayas बदल. 312<sub>1</sub> atraike】 tatraike बदल.

- c15: 5 shared substantives in mss दजल<sup>69</sup>

Group 4: coincident convergent variants

- c16: 1 shared substantives in mss बदजप<sup>70</sup>
- c17: 2 shared substantives in mss दजलप<sup>71</sup>
- c18: 3 shared substantives in mss बदलप<sup>72</sup>
- c19: 1 shared substantives in mss दजप<sup>73</sup>
- c20: 2 shared substantives in mss बजलप<sup>74</sup>
- c21: 2 shared substantives in mss दज<sup>75</sup>
- c22: 2 shared substantives in mss बदज<sup>76</sup>
- c23: 3 shared substantives in mss बदल<sup>77</sup>
- c24: 2 shared substantives in mss बद<sup>78</sup>
- c25: 3 shared substantives in mss दल<sup>79</sup>

As mentioned above, accidentals are not to be included in a stemmatic analysis, because they are influenced by the individual inclinations of the editor or scribe of each ms. According to the genealogical method (WEST, 1973:32), what is significant for the stemmatic analysis is not agreement in true readings (i.e. readings adopted in the critical edition), but it is agreement in readings of secondary origin, viz. substantive variants (v) and solecisms (s). That is to say, the stemmatic analysis is an analysis of the cumulative variants and errors of the mss – not an analysis of the transmission of the true readings.

When examining the substantives of the five adopted mss, it can, first, be established that they all seem to belong to the same recension, namely the Nevārī-recension. This is, of course, very difficult to establish given that there is no other extant Sanskrit recension, to which the mss can be compared. Nevertheless, when compared to the Tibetan translation, which as mentioned above is a translation of mss belonging to the Kaśmīrian and East-Indian recensions, mss Ω deviate from the Tibetan translation in 19 instances in the analysed passage, which as mentioned before has been indicated in the critical edition by braces. Also, mss Ω share common substantives in 17 instances (c6), which, as cumulative substantives, characterise them as belonging to a single recension.

Secondly, unlike the ten rejected mss, it can be established with certainty that none of the five adopted mss are apographs of each other. For a ms to be an apograph, i.e. a direct copy, it must attest all the substantives of its original (discounting possible emendations and miscopied substantives) and attest new substantives of its own (WEST, 1973:12, 33). As indicated by group 1 above, each of the adopted mss attests many unique substantives not shared by any of the other adopted mss. Therefore, none of these five mss are apographs. Although ms प is older than mss बदजल, the latter mss do no

<sup>68</sup> Pras 305<sub>4</sub> trividhaṃ】 trividha° जप. 307<sub>10</sub> śarīraceṣṭā】 śarīraceṣṭāḥ जप. 312<sub>9</sub> °prabhṛtir】 °prabhṛti जप.

<sup>69</sup> Pras 304<sub>10</sub> cetaḥ】 cetaḥ दजल. 311<sub>12</sub> sambandhābhāvāt】 savandhābhāvāt दजल. 313<sub>3</sub> jvālāṅgārādi°】 jvālāṅgārādi° दजल. 315<sub>3</sub> prakrānte】 prakānte दजल. 316<sub>9</sub> kāmarūpā°】 kāmarūpyā° दजल.

<sup>70</sup> Pras 309<sub>1</sub> vijñāpayantītya】 vijñāpayantīti बदजप.

<sup>71</sup> Pras 312<sub>10</sub> hetor】 heto दजलप. 316<sub>12</sub> °ādiḥ】 °ādi दजलप.

<sup>72</sup> Pras 307<sub>2</sub> pravarttiṣya】 pravarttiṣye बजलप. 317<sub>6</sub> sad】 sat बदलप. 316<sub>7</sub> °jātiyatvān】 °jātiyatvāt बदलप.

<sup>73</sup> Pras 323<sub>2</sub> caivaṃ】 caiva दजप.

<sup>74</sup> Pras 316<sub>13</sub> °vaicitryam】 °vaicitram बजलप. 305<sub>5</sub> abhinivṛttau】 abhinivṛttau बल.

<sup>75</sup> Pras 311<sub>12</sub> pūrvam】 pūrvā° दज. 303<sub>8</sub> cetaḥ】 cetaś° दज.

<sup>76</sup> Pras 304<sub>8</sub> dharmam śaraṇam】 dharmmaśaraṇam ब: dharmaśaraṇam दज. 316<sub>6</sub> nimba°】 vimba°.

<sup>77</sup> Pras 307<sub>1</sub> 3rd ca】 om. बदज. 307<sub>3</sub> niṣṭhā°】 niṣṭhā° बदज. 311<sub>2</sub> kuśalākuśalo】 kuśalākuśalā बदज.

<sup>78</sup> 314<sub>9</sub> pretya】 pratya बद.

<sup>79</sup> Pras 307<sub>2</sub> karmetya】 karmaty दल. 311<sub>7</sub> tiṣṭhati】 tiṣṭati दल. 320<sub>10</sub> °mārgēṇa】 °mārgēṇar दल.

derive directly from ms ष, because they do not attest the 53 unique substantives of ms ष. It is thus necessary to posit a common Nevārī- or Nepalese archetype for mss Ω, which MACDONALD (2003) has designated α.

Further, it can be verified that mss बदजल belong to a common hyp-archetype, which MACDONALD (2003) has designated β, because these mss attest 40 shared substantives (c7). With the insertion of hyp-archetype β, it becomes, however, a problem to account for the six shared substantives attested by ms दप (c10), which moreover were somehow not transmitted to hyp-archetype γ, since these substantives are not attested by mss बजल. To explain c10, it must be assumed either that these six substantives were not transmitted to γ, because they were emended, or that they are coincident convergent variants, a phrase introduced by KANE and DONALDSON (1988). ‘Coincident convergent variants’ are substantives, which do not have any genetic significance, but which converge coincidentally in two or more mss. In other words, coincident convergent variants are variants or solecisms that occur in two or more mss, because two or more scribes happen to make the same copying-mistake independently of each other, such as omitting the same *akṣara*, etc. Certain variants can reasonably be explained in this manner from the premise that if an error can happen once, it can also happen twice. In the case of c10, five of the substantives can reasonably be explained as coincident convergent variants, since they all consist of very minor orthographic changes. The sixth substantive belonging to c10, namely «Pras 316, kuśalā°】 daśakuśalā° दप», can be explained by the fact that the inappropriate word daśa° was correctly omitted in γ, either by emendation or by miscopying.

From group 4, the clusters c16, c17, c18, c19 and c20 would also be problematic, if they are to be explained as genetic, cumulative substantives. Yet, none of these clusters consists of substantives, which cannot be accepted as coincident convergent variants, since all these substantives have occurred due to minor orthographic changes. However, c14 poses a problem, which will be addressed separately below.

Mss बजल show close affinity to each other, as is indicated by the very high number of shared substantives in these mss (c8). Since this cluster is not attested by ms द, it is necessary to posit a common hyp-archetype for mss बजल, which MACDONALD (2003) designates as hyp-archetype γ. This hyp-archetype is contradicted by the clusters c13, c15, c21, c22, c23, c24 and c25. In each of these clusters, a substantive is attested by ms द and one or two of mss बजल but never by all of mss बदजल. If these substantives are admitted as genetic, cumulative substantives and if the proposed stemma is accepted, their non-occurrence in one of mss बजल would have to be explained as either emendation or miscopying. Otherwise, these clusters must be coincident convergent variants. Clusters c21, c22, c23, c24 and c25 are all of such minor nature that they can easily pass for coincident convergent variants. Clusters c13, and c15 are uncertain. A solution will be attempted below, which could account for c13. All the substantives of c15 could reasonably be coincident convergent variants, given their minor nature, although this is somewhat uncertain.

In accordance with the stemma proposed by MACDONALD (2003), it can also be verified that mss जल derive from a common sub-archetype, which MACDONALD (ibid.) has designated δ, because mss जल share 41 cumulative substantives (c9) not attested by the other mss, particularly ms ब. Sub-archetype δ is, however, contradicted by the 6 shared substantives in mss बज (c11) and by the 7 shared substantives in mss बल (c12). If the substantives of c11 and c12 are considered as genetic, cumulative substantives, these substantives must be ascribed to both γ and δ, given that they are attested by mss बज and बल respectively. This situation, then, poses the problem to explain why these substantives are



not attested by mss ल and ज respectively. Although it is possible to clarify the majority of these substantives as coincidental convergent variants due to minor graphic or orthographic changes, nevertheless, some of these substantives remain unexplainable.

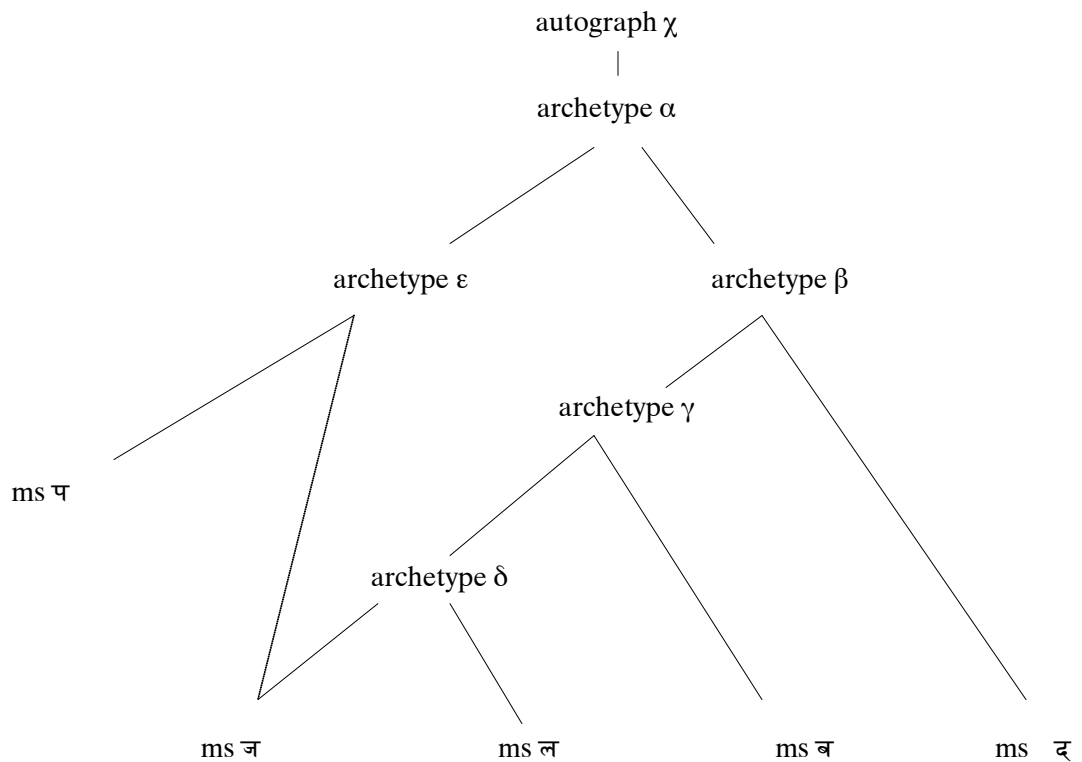
From c11, «Pras 304<sub>10</sub> eva ekaṃ】 दपः eva ca kaṃ लः eva kaṃ बज» is difficult to accept as a coincident convergent variant, because the ca-*akṣara* in ms ल clearly seems to be a corruption of the e-*akṣara* attested by mss दप. If the present stemma is accepted, the only possible explanation is that the scribe of ms ल (or the scribe of one of its ancestors, succeeding δ) interpolated the ca. But this seems strange, given that the kaṃ-syllable has not been emended. In «Pras 304<sub>10</sub> dharmah】 दलपः dharma बज», the visarga attested by ल could perhaps be explained as an emendation, given that this word occurs just before a *daṇḍa*; otherwise, the shared reading in mss बज is a coincident convergent variant, which is also possible. «Pras 307<sub>10</sub> viṣpandaḥ】 दः niṣpandaḥ बजः aniṣpandaḥ लः viṣpandaḥ प» is easily explained. Since the preceding *daṇḍa* is omitted in mss बजल, the variant in ms ल simply occurs due to the missing *virāma* of the preceding word *vāk*. «Pras 306<sub>7</sub> kāyika°】 दलपः kāyikaṃ बज» is perhaps a coincident omission of the *anusvāra* in ms ल, or else a coincident convergent variant in ms बज. «Pras 311<sub>1</sub> °karmalakṣaṇā】 दपः °karmakṣaṇā बजः °karmanakṣaṇā ल» is difficult to account for within the present stemma. The reading of ms ल can only be a corruption of the correct reading attested by ms दप, which forces one to attribute the correct reading °karmalakṣaṇā or the corrupted reading °karmanakṣaṇā to archetypes γ and δ. In either case, the shared substantive of mss बज must – given the present stemma – be a coincident attempt to emendate or a coincident convergent variant, where mss बज agree in omitting the la- or na-syllable. «Pras 315<sub>4</sub> iti】 लपः ity बजः itiḥ द» is grammatically justified by the fact that mss बज agree in omitting the succeeding *daṇḍa*, which is attested by mss दलप. Thus, it could be explained as a sandhi-variant as a coincident change of accidentals in ms बज. The final shared substantive in c11, «Pras 323<sub>5</sub> svarūpeṇānavasthānābhy°】 दपः svarūpeṇānavasthānābhy° बजः svarūpeṇānavasthānāty° ल», is perhaps a coincident convergent variant in mss बज, being an omission caused by the repeated nasal-syllables, which for a Nepalese speaker are phonetically but not graphically similar. Thus, the shared substantives in c11 can be accounted for, but only with some difficulty.

Likewise, the seven shared substantives of c12 pose certain problems. In «Pras 302<sub>3</sub> °sambandhā°】 stand.: °saṃvaddhā° बलः °samvadhā° दः °samvandhā° जप», the shared substantive of mss बल can perhaps be accepted as a coincident convergent variant, or the correct reading of ms ज is an emendation or contamination. In «Pras 307<sub>4</sub> etad】 दजपः tad बल», the shared substantive of mss बल is again a coincident convergent variant, or the correct reading of ms ज is an emendation or contamination. «Pras 308<sub>1</sub> °lakṣaṇāvijñapti°】 दजपः °lakṣaṇā avijñapti° बल» is difficult to accept as a coincident convergent variant in mss बल. The a-vowel, which is inserted in these mss, is an interpolation serving to separate the wrongly assumed word-separation. It seems not so likely that the same mistaken interpolation would have been made coincidentally in mss बल. The other possible explanation is that the correct reading in ms ज is an emendation or contamination. «Pras 308<sub>4</sub> caiṣa】 दपः caika बलः caita ज» may have been caused by a badly written k-character in δ, which is further corrupted to t in ज, in which case the shared reading by बल is genetic. In «Pras 312<sub>10</sub> sa cāṅkurādi°】 पः sa cāṅkurā hi बलः sa cāṅkurādi° दः saṃcākurād dhi ज», it seems impossible to accept the shared reading of mss बल as coincident. Hence, the reading of ज must be contaminated or further corrupted, although the latter is difficult to explain graphically or otherwise. In «Pras 315<sub>12</sub> udbhāvyānyathā°】 दपः udbhāvyanyayā° बलः udbhāvyayā° ज», the reading of ms ज is easily explained as a corruption of the reading attested by बल caused by omission. In «Pras 321<sub>2</sub> prahāṇataḥ】 दजपः pradānataḥ बः

*pradhānataḥ* ल», the shared substantive of mss बल (with a minor orthographic variant) may be a coincident convergent variant, or the reading of ms ज is an emendation (given that the word *prahāṇataḥ* stems from the earlier quoted *mūla*-verse) or contamination.

If the shared substantives of c11 and c12 are not to be accounted for in this way, it is necessary to propose a slightly different stemma. First, it is possible to posit that ms ब is contaminated with readings from both mss जल. This would, however, require that ms ब should be based on readings at least of three separate mss: archetype  $\gamma$ , ms ज and ms ब. This is not impossible, but seems unlikely.

Instead, it may be suggested that ms ज is contaminated with readings from another archetype, which shall here be called  $\epsilon$ . Such an archetype could account for the shared substantives of c12, c13 and c14, but cannot account for the shared substantives of c11. In that case, the stemma would be as follows:



This stemma agrees with the stemma proposed by MACDONALD (2003). The only difference is that archetype  $\epsilon$  is inserted to account for contamination of readings in ms ज. Ms ज generally agrees with mss बदल, particularly ms ल, as indicated by c7, c8 and c9. This shows that ms ज had archetype  $\delta$  as its primary ancestor. It is possible that ms ज is contaminated with only some readings from archetype  $\epsilon$ . Given that the number of readings from  $\epsilon$  in ms ज is not very big, this contamination is not likely to have occurred in the way that the scribe of ms ज actually used  $\epsilon$  as a second original. Rather, the small number of contaminated readings in ms ज could indicate that ms ज has preserved some readings from archetype  $\epsilon$  in the form of marginalia, which at some point in the copying-process were incorporated into the text itself of ms ज. To indicate that only some readings were transmitted from archetype  $\epsilon$  to ms ज, the line connecting these in the above figure is dotted.

If it is accepted that ms ज contains contaminated readings, this could account for the problematic clusters of shared substantives c12, c13 and c14. The substantives of c12 shared by ms बल

would then be substantives contained in archetype  $\gamma$  and  $\delta$ , but not adopted by ms  $\text{ज}$ , which in these cases would have adopted a reading from archetype  $\epsilon$  instead. The substantives of c13 shared by mss  $\text{बदल}$  would similarly be derived from archetypes  $\beta$ ,  $\gamma$  and  $\delta$ , where ms  $\text{ज}$  again would have adopted readings from archetype  $\epsilon$ . The substantives of c14 shared by mss  $\text{जप}$  could then be attributed to archetype  $\epsilon$ . Although this model would make it possible to account for three of the clusters in the group of problematic cumulative substantives (group 3), it still cannot account for the problematic clusters c10 (ms  $\text{दप}$ ), c11 (mss  $\text{बज}$ ) and c15 (mss  $\text{दजल}$ ). These shared substantives would still have to be explained away as coincident convergent variants or the like. Nevertheless, the introduction of archetype  $\epsilon$  into the stemma proposed by MACDONALD (2003) would, at least, make it possible to explain some of the problematic shared substantives.

## 1.12 Ñi ma Grags and the Tibetan Translation of Pras

A Tibetan translation of Pras was made by sPa tshab Lo tsā ba Ñi ma Grags (c. 1055-1140). Since the secondary literature provides only very sparse information on his person, a brief account of his life and activity now follows based on *Deb ther sÑon po* (ROERICH, 1949:341-344), NAUDOU (1980) and the *dkar chags* of the *sde dge bstan 'gyur* (D4569).

Ñi ma Grags was born in Tibet in 1055 CE, in the upper part (*stod*) of sPa tshab (or *pa tshab*) in the district *'phen yul*. When young, he travelled to Kaśmīra, where for 23 years he studied the Buddhist doctrine with various scholars. He focused his work on translating *Madhyamaka*-texts, but also translated a small number of tantric texts.

In Kaśmīra, Ñi ma Grags came to study and engaged in translations with some of the greatest Indian *pañḍitas* of the time. Ñi ma Grags studied with Sūkṣmajana, who belonged to the famous family of *jana-pañḍitas* (NAUDOU, 1980:168-171). With him, he translated Āryadeva's *Madhyamaka*-work CŚ (D3846, 18 folia) and Candrakīrti's commentary to it, CŚV (D3865, 210 folia). Ñi ma Grags also studied with Bhavyarāja, with whom he translated Dharmottara's *Paralokasiddhi* (D4251, 4 folia). Bhāvyarāja was a student of Parahita, who had studied with Sūkṣmajana's grandfather, Ratnavajra, and had written a *vr̥tti* to Nāgārjuna's ŚS. Another student of Parahita, Mahāsumati (NAUDOU, 1980:230; ROERICH, 1949:344), co-operated with Ñi ma Grags in the Ratnaguptavihāra. Together they translated Pras (D3860, 200 folia) on the basis of a manuscript translated from Kaśmīra.

Ñi ma Grags formed a close bond especially with two *pañḍitas* named Tilakakalaśa (*thig le bum pa*) and Kanakavarman. Together with Tilakakalaśa in the Ratnaguptavihāra, Ñi ma Grags revised an earlier translation of Candrakīrti's Mav (D3861, 19 folia) made by Kṛṣṇapaṇḍita and Lo tsā ba Tshul khriṃs rgyal ba<sup>80</sup> and translated Candrakīrti's large commentary to it, MavBh (D3862, 128 folia). Working with Tilakakalaśa, Ñi ma Grags also translated Nāgabodhi's *Guhyasamāja*-work entitled *\*Śrīguhyasamājamāṇḍalaviṃśatividhi*.<sup>81</sup>

When years later (probably in the late 1090'ties), Ñi ma Grags returned to Tibet, he was accompanied by Tilakakalaśa and Kanakavarman. First, they went to Ñi ma Grags' native area, *'phan*

<sup>80</sup> The earlier translation of Mav by Kṛṣṇapaṇḍita and Lo tsā ba Tshul khriṃs rgyal ba is still preserved in its unrevised form in the Peking bstan 'gyur (P5261).

<sup>81</sup> *Dpal gsañ ba 'dus pa'i dkyil 'khor gyi cho ga ñi su pa* (D1810, 15 folia). According to *Deb ther sÑon po* (ROERICH, 1949:342-343), Ñi ma Grags also revised Candrakīrti's large *Guhyasamāja*-commentary *Pradīpodyotanānāmāṭikā* (D1785), which had been translated earlier by Śraddhakavarman and Rin chen bZaṅ po. This is, however, not confirmed by the colophon of the text or the *dkar chags* of the *sde dge bstan 'gyur*.

*yul* in Central Tibet, where Ńi ma Grags received many students from dGe bśes Śar ba pa, to whom he taught the *Madhyamaka*-doctrines. Having been requested by the monks of *spu hrañs* monastery (ROERICH, 1949:342), Ńi ma Grags and Kanakavarman translated the large AK-commentary by Pūrṇavardhana entitled *\*Abhidharmakośaṭīkā lakṣaṇānusāriṇī* (D4093 and D4096, 172 folia).

Later Ńi ma Grags accompanied by the two *paṇḍitas* travelled to Lha sa, where they visited the Ra mo che temple, which contained a large collection of Indian Sanskrit mss. Working with these, they translated several texts. With Kanakavarman, Ńi ma Grags revised his translation of Pras using a ms from eastern India (*ñi 'og śar phyogs*).<sup>82</sup> In collaboration with the *paṇḍita* Hasumati and Kanakavarman, he also revised the earlier translation of Nāgārjuna's Mmk made by Jñānagarbha and Cog ro kLu'i rGyal mtshan (D3824, 19 folia). With Kanakavarman, he revised the earlier translation of Nāgārjuna's *Madhyamaka*-work, *Rājaparīkathā Ratnāvalī* (D4158, 20 folia), also made by Jñānagarbha and Cog ro kLu'i rGyal mtshan, and further translated Nāgārjunagarbha's *Ratnāsūkoṣa* (D3839, 2 folia). They also revised Ńi ma Grags' earlier translation of Candrakīrti's MavBh on the basis of an ms from eastern India (*ñi 'og śar phyogs*; D3862), which Ńi ma Grags had translated under Tilakakalaśa in Kaśmīra. Kanakavarman and Ńi ma Grags then revised the earlier translation of the tantric Nāgārjuna's *\*Bodhicittavivaraṇa* (D1800, 5 folia) made by Guṇākara and Rab źi bśes gñen and the earlier translation of *\*Bodhicittavivaraṇaṭīkā* (D1829, 26 folia). They also translated the tantric work *\*Pratiṣṭhāvidhisamkṣipta* (D2546, 3 folia) by Śraddhākara. In collaboration, with another Indian *paṇḍita*, named Muditaśrī, Ńi ma Grags further revised the first two *bam po* of Abhayākara's and Dharma Grags' translation of Nāgārjuna's ŚS (D3825, 3 folia) with Candrakīrti's ŚSV (D3867, 70 folia). Together with Muditaśrī, Ńi ma Grags' also translated Nāgārjuna's *Yuktiṣaṭīkākārikā* (D3825, 3 folia) and Candrakīrti's commentary *Yuktiṣaṭīkāvr̥tti* (D3864, 30 folia).

In Lha sa, Ńi ma Grags also translated eleven hymns and praises. Thus, working with Tilakakalaśa he translated Nāgārjuna's *Acintyastava* (D1128, 4 folia), *Stutyatīstava* (D1129, 1 folio), *Niruttarastava* (D1130, 2 folia), *\*Āryabhaṭṭāraḥkamañjuśrīparamārthastuti* (D1131, 1 folio), *\*Āryamañjuśrībhaṭṭāraḥkaruṇāstotra* (D1132, 2 folia), *\*Aṣṭamahāsthānacaityastotra* (D1133, 2 folia), *\*Dvādaśākāraṇāmanayastotra* (D1134, 1 folio), *\*Vandanāstotra* (D1136, 1 folio) and *\*Narakoddhāra* (D1137, 2 folia). With Kanakavarman, he translated Sarvajñānamitra's *\*Sragdhara-stotra* (D1691, 5 folia), a praise to the goddess Tārā, which later was revised by Mañikaśrījñāna and Chos rje dpal. With the *paṇḍita* Muditaśrījñāna, he translated Candra's *\*Āryajambalastotra* (D3748, 1 folio).

After his translation-activity in Lha sa, Ńi ma Grags travelled to Yar kluñs in southern Tibet, where he gave teachings on *Madhyamaka* and *Guhyasamāja*. In *Deb ther sNon po* (ROERICH, 1949:297), it is said that brTson 'grus gZon nu (born 1123) received his monk-ordination from Ńi ma Grags at the age of 18, i.e. in 1140 (considering that the Tibetans include the birth-year when calculating a person's age). If this is so, the life of Ńi ma Grags is probably from 1055 to ca. 1140 CE (NAUDOU, 1980:213).

The four main students of Ńi ma Grags, who were called 'the four sons of sPa tshab' (*spa tshab bu bzī*), were gTsañ pa sar sbos, rMa bya Byañ chub Ye śes, Dar Yon tan Grags and Žañ thañ Sag pa Ye śes 'Byuñ gnas. From these four students along with rMa bya Byañ chub bTson 'grus, a

<sup>82</sup> The Tibetan term *ñi 'og śar phyogs* should probably be interpreted as 'eastern India'. *Ñi 'og* is both a general name for India as well as a word meaning 'border' (ZHANG, 1984:950). If *ñi 'og* is interpreted as 'India', the phrase *ñi 'og śar phyogs* simply means 'eastern India', which seems to be the most straightforward interpretation. Occasionally, *ñi 'og* is used in the sense of 'border', possibly to signify the western border of India (*\*aparānta*?); in that case, the phrase *ñi 'og śar phyogs* could 'east of the western border', which does not make much sense. Hence, the interpretation of *ñi 'og śar phyogs* as 'eastern India' is preferred here. MACDONALD, (2000:166) prefers the interpretation 'eastern Aparānta'.

student of Phya pa Chos kyi Seṅge (who had also studied with Ñi ma Grags), the teachings in the writings of Candrakīrti were spread and taught widely in Tibet. Thaṅ Sag pa and his students give the transmission-line from Candrakīrti to Ñi ma Grags as follows (ROERICH, 1949:344): Candrakīrti, Mañjukīrti, Devacandra, brāhmaṇa Ratnavajra, Parahita, Hasumati and sPa tshab Ñi ma Grags. In general, Ñi ma Grags' translation of Pras is very precise and literal.<sup>83</sup>

### 1.13 Description of the Significant Tibetan Ms and Xylographs

As noted above, the autograph of Ñi ma Grags' Tibetan translation of Pras is no longer extant, and regrettably even an early ms of this translation is not to be found. The translation is only preserved in the late editions of the canonical collection of Buddhist commentarial literature, the *bstan 'gyur*.<sup>84</sup> Thus, a single ms and four xylographs are preserved from the five extant editions of the *bstan 'gyur*. Here the four adopted *bstan 'gyur* editions are listed and briefly described in chronological order.<sup>85</sup>

#### *Q, Peking Kao Tsung Tibetan xylograph bstan 'gyur*

The Kao-tsung or Ch'ien-lung Peking edition is the earliest complete printed edition of the *bstan 'gyur* (RATIA, 1993:19-20). Its wooden blocks were engraved in 1724 (ibid.) and the printing was completed in 1737 under the Chinese emperor Ch'ien-lung in Peking (HARRISON & EIMER, 1987:xiii). It was based on a ms-*bstan 'gyur* prepared by the Tibetan regent sDe srid Saṅs rgyas rGya mtsho and possibly also on an earlier, incomplete xylograph *bstan 'gyur* edition prepared in Peking under the Chinese emperor K'ang hsi after 1683 CE (RATIA, 1993:19). For the present edition, the modern facsimile-reprint by SUZUKI (1955-1961, vol. 98) was used.

#### *N, sNar thaṅ Tibetan xylograph bstan 'gyur*

The sNar thaṅ xylograph *bstan 'gyur* was engraved in 1741-1742 at sNar thaṅ monastery in gTsaṅ at the behest of the 7<sup>th</sup> Dalai Lama (RATIA, 1993:21-22). Like Q, it is also based on the ms-*bstan 'gyur* prepared by sDe srid Saṅs rgyas rGya mtsho. For the present edition, an original print kept at the Royal Library of Denmark was used.<sup>86</sup> Besides Pras, the separate *kārikā*-text of Mmk from the *sNar thaṅ bstan 'gyur* was experimentally adopted in the analysis of the Mmk-verses. This text was given the siglum N<sup>k</sup>.

#### *D, sDe dge Tibetan xylograph bstan 'gyur*

The sDe dge xylograph *bstan 'gyur* was engraved in sDe dge in Khams in 1737-1744 on the basis of a compilation of four different ms-*bstan 'gyur* prepared by Źu chen Tshul khrims Rin chen under the patronage of the king of sDe dge, bsTan pa Tshe riṅ (1678-1738).<sup>87</sup> For the present edition, the

<sup>83</sup> This is also confirmed by MAY (1959:6-7), who writes: “Le *Tanjur* nous a conservé une traduction tibétaine de la *Prasannapadā*, extrêmement remarquable pour la précision et l'exactitude qu'elle met à rendre les nuances et la terminologie de l'original sanscrit ... Elle constitue donc un précieux moyen de contrôle des manuscrits sanscrits beaucoup plus tardifs, et nous n'avons fait que suivre LA VALLÉE POUSSIN et M. Jan W. DE JONG en lui accordant à notre tour le plus grand crédit.”

<sup>84</sup> For a stemma codicum of the *bstan 'gyur* editions, cf. RATIA (1993).

<sup>85</sup> For more details, cf. RATIA (1993) and VOGEL (1965:22ff.).

<sup>86</sup> Royal Library, Tibetan catalogue no. 3251 (BUESCHER & TULKU, 2000); the *mdo 'grel 'a* volume containing Pras is shelved as “Narthang Tanjur mdo 'A vol. 111.” This volume of the *sNar thaṅ bstan 'gyur* is also available from NGMPP, microfilm reel no. A711.

<sup>87</sup> For a list of the four ms-*bstan 'gyur* editions used as its basis, cf. RATIA (1993:21).

electronic text of Pras prepared by ACIP was used,<sup>88</sup> although it contains a number of errors. This text was carefully checked against an original copy of the sDe dge *bstan 'gyur* kept at the National Library of Bhutan (vol. *dbu ma 'a pa*) and also against the facsimile reprint by TARTHANG (1981). For texts other than Pras, which are referred to from the sDe dge edition in this dissertation, sometimes a facsimile print from the *sDe dge mTshal pa bstan 'gyur* published by RIG PA'I RDO RJE (1981-1985) was used, which is a facsimile of an original print of the sDe dge *bstan 'gyur*. At other times, the electronic versions of texts from the sDe dge *bstan 'gyur* prepared by ACIP were consulted.

### G, *Pho lha nas Golden ms bstan 'gyur*

This ms *bstan 'gyur* was prepared under the patronage of the Tibetan ruler Pho lha nas bSod nams sTobs rgyas (1689-1747), some time before 1747 (RATIA, 1993:18). It was based on the 'Phyiñ ba sTag rtse ms-*bstan 'gyur*. For the present edition, vol *dbu ma 'a pa* of a modern facsimile reprint edition from the Chinese Minority Library in Beijing was used, entitled *bstan 'gyur gser bris bskyar par*. According to SCHOENING (1992), this facsimile was made from the original mss kept at the palace of 'Phyiñ ba sTag rtse.

## 1.14 Rejected Tibetan Xylograph

The Co ne xylograph *bstan 'gyur* was prepared under the patronage of the prince of Co ne, 'Jam dbyaṅs Nor bu (1703-1751), and continued by his widow Princess Rin chen dPal 'dzom in the period 1753-1773 (RATIA, 1993:22). It was based on the *sDe dge* xylograph *bstan 'gyur*. Two thirds of the 17<sup>th</sup> chapter of Pras was collated for the critical edition, using a microfilm of the print kept at the US Library of Congress.<sup>89</sup> It quickly became apparent, however, that the Co ne *bstan 'gyur* is purely an apograph of D, because it reproduces all the substantive readings of D plus adds a number of further corruptions of its own. Hence, the Co ne *bstan 'gyur* xylograph has been rejected, and the collation of its readings has not been included in the critical apparatus.

## 1.15 Accidentals in the Significant Tibetan Xylograph and Ms

The Tibetan xylographs and ms are much more consistent in their treatment of accidentals than the Sanskrit mss described above. This is probably due to a strict editorial policy applied at the time of compiling the printed editions of the *bstan 'gyur*.

Regarding punctuation, only two kinds are used in the xylographs and the ms: the single stroke called *śad*, which is represented in the critical edition by the sign |, and the double stroke called *ñis śad* represented by the sign ||. They are consistently treated in the manner that *śad* is applied within sentences to separate syntactical units and elements in lists, whereas *ñis śad* is only applied after sentence-end as indicated by a final-particle (*slar sdu*) and between *pādas* in verses. Ω occasionally deviate from this principle, although it has been applied quite consistently. These principles have been followed throughout the critical edition. The treatment of *śad* was, unfortunately,

<sup>88</sup> Cf. <http://www.asianclassics.org/>

<sup>89</sup> Vol. *dbu ma 'a*, wherein Pras is contained, is referred to as: Choni edition of the Tibetan Tandjar vol. 23-24, shelf no. Orient China 242, reel no. 12.

not collated properly with ms G, since this ms was not available during my later research. Therefore, punctuation-variants have generally not been noted for G.

D differs from NQ in its treatment of *ñis śad* after the letter g. D applies the rule that the first *śad* in a *ñis śad* must be omitted after the letter g. This rule is applied to avoid misreading a g-letter as b| (i.e.  $\text{ག||} \rightarrow \text{ཅ||}$ ). D, however, does not apply this rule, if the g-letter is affixed with a vowel-sign, in which case it is considered that such a misreading cannot take place. NQ, on the other hand, also apply this rule after g-letters affixed with vowel-signs, such as *gi* or *go*. In the present edition, the treatment by D has been followed on this point.

If the treatment of punctuation adopted in the entire critical edition is taken as the basis, the following deviations may be observed (using the same codes as for the Sanskrit edition):

|    | D | N | Q  | DN | NQ | DQ | Total |
|----|---|---|----|----|----|----|-------|
| p1 | 6 | 6 | 11 | 1  | 17 | -  | 41    |
| p2 | 4 | 3 | 2  | 3  | 1  | -  | 13    |
| p3 | 3 | 2 | 3  | 1  | 7  | -  | 16    |
| p4 | 8 | 2 | 2  | -  | 17 | -  | 29    |

As for orthographic variants (o4), there are variant readings for nine words: pha rol tu】 pha rol du D; brda’】 brda D; thun moñ】 thun moñs Q; gcig pu】 gcig bu Q; yi dwags】 yi dags DQ; ba lañ】 ba glañ GQ; sā lu】 sa lu GNQ & NQ; sogs】 gsog GNQ; and ’brel pa】 ’brel ba DGN and N separately. Further, N once attests the abbreviation *nmkha’i* for *nam mkha’i*, a feature that normally would be typical only for hand-written mss.

## 1.16 Substantives in the Significant Tibetan Xylographs and Ms

The same taxonomy, which was applied to the readings of the Sanskrit mss, has been used for the readings of the Tibetan xylographs and ms and noted exhaustively in the critical apparatus. In general, the Tibetan edition contains fewer variants as regards accidentals but more variants as regards substantives, including both variant readings and solecisms. As mentioned above, this is probably due to that the editors of the first printed *bstan ’gyur* editions eliminated most accidental variants by imposing strict editing to the texts.

Not much detail will be given here to the substantives, since the Tibetan substantives in terms of an edition of Pras are less important than those of the Sanskrit edition and also because the stemmatic relationships of the *bstan ’gyur* xylographs and ms are already known (cf. fn. 84 above). The following table merely presents the number of such readings in the adopted xylographs and ms:

|                    | v1 | v2 | v3 | v4 | v5 | v6 | v7 | v8 | v9 | s1 | s2 | s3 | s4 | s5 | s6 | s7 | s8 | Total |
|--------------------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-------|
| D                  | 12 | 2  | 6  | 6  | 1  | 1  | 5  | 5  | 4  | 3  | 5  | 2  | 2  | -  | 1  | 1  | 3  | 59    |
| G                  | -  | -  | -  | -  | -  | -  | -  | 1  | 1  | 2  | 4  | 3  | 1  | -  | -  | -  | -  | 12    |
| N                  | 2  | -  | -  | 1  | 2  | -  | -  | 1  | 2  | 1  | 6  | 2  | 2  | -  | 6  | 1  | -  | 24    |
| N <sup>k</sup>     | -  | -  | -  | -  | -  | -  | -  | 1  | -  | 1  | -  | -  | 1  | -  | -  | 1  | -  | 4     |
| Q                  | 1  | 1  | 2  | -  | -  | 1  | 3  | 2  | 1  | 1  | 2  | 2  | 1  | -  | 1  | -  | 1  | 19    |
| DN                 | 1  | -  | -  | -  | -  | -  | 1  | -  | 1  | 1  | -  | -  | -  | -  | 1  | -  | -  | 5     |
| DN <sup>k</sup>    | -  | -  | -  | 1  | -  | -  | -  | -  | -  | -  | -  | -  | -  | -  | -  | -  | -  | 1     |
| DG                 | 1  | -  | 2  | 1  | -  | -  | 2  | -  | -  | -  | -  | -  | -  | -  | 1  | -  | -  | 7     |
| GN                 | -  | -  | -  | 1  | -  | -  | -  | -  | -  | 1  | 1  | -  | -  | -  | 1  | -  | -  | 4     |
| DQ                 | 3  | -  | -  | -  | -  | -  | -  | -  | -  | -  | 1  | -  | -  | -  | -  | -  | -  | 4     |
| GQ                 | -  | -  | -  | -  | -  | -  | -  | 1  | -  | -  | -  | -  | 1  | -  | -  | -  | -  | 2     |
| NQ                 | 1  | -  | 1  | 1  | -  | -  | 2  | -  | 3  | 1  | -  | 2  | 1  | -  | -  | -  | -  | 12    |
| DGN                | 1  | -  | -  | 2  | -  | -  | -  | -  | 1  | -  | -  | -  | 1  | -  | 6  | 1  | -  | 12    |
| DNQ                | -  | -  | -  | -  | -  | -  | -  | -  | 1  | -  | -  | -  | -  | -  | -  | -  | -  | 1     |
| GNQ                | 6  | 1  | 9  | -  | 2  | 2  | 12 | 1  | -  | 2  | -  | 3  | 2  | -  | -  | -  | 1  | 41    |
| GNN <sup>k</sup> Q | -  | -  | -  | -  | -  | -  | -  | -  | -  | -  | -  | 1  | -  | -  | -  | -  | -  | 1     |
| DGNQ               | -  | -  | 1  | -  | -  | 1  | -  | 1  | -  | -  | -  | -  | -  | -  | -  | -  | -  | 3     |
| Ω                  | 1  | -  | 2  | 1  | 1  | -  | -  | -  | -  | 2  | -  | -  | -  | -  | -  | -  | -  | 7     |
| Total              | 29 | 4  | 17 | 14 | 6  | 5  | 25 | 13 | 14 | 15 | 19 | 15 | 12 | 0  | 17 | 4  | 5  | 214   |

The table indicates that substantive verbal forms (v1 and s7) are quite frequent (33 in total). Omissions (v4, v7 and s4) also account for a high rate of substantives (51 in total). Insertions (v9 & s3) are less frequent (29 in total) than omissions.

D alone deviates most frequently from the adopted readings (59 instances); however, it more often deviates with variant readings (42 instances) than with solecisms (17 instances). This is probably due to its contamination with readings from four different *ms-bstan 'gyur* or due to heavy emendation. The mss GNQ form a stemmatic family. This group jointly deviates from the adopted readings in 41 instances, and has a higher rate of variant readings (33 instances) than solecisms (8).

In its unique readings, G is more prone to solecisms (10 instances) than to variant readings (2 instances), which is typical of a hand-written ms. Surprisingly, N is also more inclined to solecisms in its unique readings (18 instances) than to variant readings (8 instances). This may indicate less precision in the copying process, which, as indicated above, is known to have gone very fast for the entire *bstan 'gyur* (merely two years); or it may indicate meagre editorial supervision during the copying-process. Q is more balanced with its eleven variant readings and eight solecisms.

When GNQ are compared to D, it seems that D either was better copied or more thoroughly revised than GNQ, although Q appears to be a better or more revised copy or than GN. Therefore, Q is the best to take as the starting-point of a critical edition based on the *bstan 'gyur* editions, because D attests a higher number of variant readings that are to be rejected (when as here compared with a Sanskrit original). If D is taken as the starting-point of an edition, as it was done here, the editor needs to beware of the several variant readings in D that are to be eliminated.



## 1.17 Explanation of the Lay-out of the Editions and their Critical Apparatus

The Sanskrit and Tibetan editions have here been made as ‘clear text editions’, i.e. an edition with a minimum of editorial markings and references inserted into the text itself. The critical apparatus thus refers to the text of the edition not by footnote-numbers but by reference to line-numbers. As argued by TANSELLE (1972, reprint 1990:123), the arrangement of the text as a ‘clear text’ not only emphasises the primacy of the text without distractions but also permits proper quotation of the text in other sources without insertion of symbols or footnote-numbers, where such markings may be inappropriate. As noted above, the pagination and to a large extent also the line-separation of the Sanskrit edition corresponds to the LVP-edition of Pras in order to allow continued easy use of references in other works, particular the Pras-indices produced by YAMAGUCHI (1974). For easy cross-reference, the pagination of the Tibetan edition follows the Sanskrit edition, but the line-separation of the Tibetan edition does not follow the Sanskrit edition, since this would be impossible given the syntactical differences of Sanskrit and Tibetan. An illustration and explanation of the text-part and the critical apparatus of the Sanskrit edition follows to facilitate a quick over-view. Each page of the critical Sanskrit edition is divided into three parts: (1) the text-edition, (2) the critical apparatus and (3) a section showing textual parallels in earlier sources. Here is the lay-out of the text-edition:

Prasannapadā, Sanskrit edition, Pras 303

4

5

*ātmasaṃyamakam cetaḥ* *parānugrāhakam ca yat*

*maitram sa dharma tad bījaṃ* *phalasya pretya ceta {ca}* (Mmk 17.1)

tatrāḥita utpādito 'haṃmāno 'sminn ity *ātmā* skandhān upādāya prajñāpyamānaḥ pudgala ātmety

ucyate | *ā-tmānaṃ saṃyamayati* viṣayeṣv asvatantrayati rāgādikleśavaśena pravṛttiṃ *nivārayatīty*

*ātmasaṃyamakam* | cinoty upacinoti śubham aśubham ca karma vipākadānasāmarthyē niyamayatīti

• page number. • page reference to LVP-edition. • line-number. • verses are marked by indention. • words in braces are not attested by the Tibetan edition (in the Tibetan edition words in braces are not attested by the Sanskrit edition). • text in red has a parallel in the earlier commentaries or in another sources as specified in the apparatus. • text in italics indicate root-text or a word from the root-text in the commentary. • small dot indicates folio-change in a ms, in this case ms ३. • reference to ms folio-change in the margin, i.e. ms ३ folio 118b (if changes of folio occurs in two or three mss in the same line, these are listed in respective order, i.e. the first dot in the line refers to the first reference in the margin, etc.). • verse-reference in parenthesis. • grey line separates the text-edition from the critical apparatus.

The critical apparatus is placed below the grey separation-line. Here is the lay-out of the apparatus:

5 **Subst.** maitram】 बजलप Tib LVP: maitre द (v6).  
*In ms ले, the ai-vowel is written in Nevārī-*  
*style. Subst. sa dharmās】 प Tib LVP: saddharmas*  
 बदल (βγδ)(v6). bījam】 **stand.** Tib LVP: vīja° बजल  
 (γδ)(v6, o4): vījam दप (α)(o4).

• apparatus-reference to line-number of the text-edition above. • **Subst.** indicates a substantive reading; accidentals are unmarked (i.e. not marked with subst.). • the lemma-sign **】** marks the word(s) that stand before it as a reference to the text-edition above; that is *maitram* here refers to the word *maitram* in line five in the above text-edition. • the sigla (बदलप) following the lemma-sign indicate which mss attest the adopted reading. • **Tib** shows that it is also supported by the Tibetan translation. • **LVP** shows that it is also the reading adopted in the LVP-edition. • colon indicates separation, i.e. that the reading, which follows the colon, is a variant to the adopted reading. • The sigla following a variant indicate which mss attest the variant. • taxonomy-codes (v6, o4, etc.) given in parenthesis show the type of reading according to the taxonomy of readings described above. • comments on the variants are written in italics; readings and sigla are not written in italics. • **stand.** indicates a standardisation of orthography, where the mss attest an alternative, non-Sanskrit orthography or *sandhi*; emendations are similarly marked *em*. • when two or three mss jointly attest a substantive reading, which may thus be attributed to their archetype, the archetype-sigla (e.g. γδ) are indicated in parenthesis following the sigla.

A separate section marked ‘parallels’, placed at the end of the critical apparatus, lists parallel sentences in the earlier Mmk-commentaries or other sources. This section follows the same principles of lay-out as those of the critical apparatus. For example:

#### Parallels:

7-8 ātmānaṃ saṃyamayati...nivārayatīty ātmasaṃyama-  
 kam】 bdag ñid legs par sdom pa ni| bdag ñid legs  
 par sdom par byed pa'o *Buddhapālita (SAITQ,*  
*1984.II:220)* : bdag ñid legs par sdom pa zes bya ni  
 bdag ñid yañ dag par sdom par byed ciñ mi dge ba  
 las ldog par byed pa ste *Prajñāpradīpa (AMES,*  
*1986:507; T1566.99a<sup>20</sup>: 所言思者。調能自調伏遠*  
*離非法).*

• line-numbers indicate reference to line-numbers in the text-edition above. • text before the lemma-sign **】** indicates a reference to the text-edition above; text following the lemma-sign indicates a parallel found in an earlier source. • the parallel text is followed by a bibliographic reference to the text written in italics. • colon separates variants from different parallel sources; in the case of *Prajñāpradīpa*, which is extant in both a Tibetan and a Chinese translation, the Chinese is quoted in parenthesis following the Tibetan text, whenever applicable. • red text indicates parallels in both Pras and the quoted sources; black text indicates words or phrases that have no parallel.

## **Chapter Two: Critical Sanskrit Edition**

## XVII.

## (karmaphalaparīkṣā nāma saptadaśamaṃ prakaraṇam)

atrāha | vidyata eva saṃsāraḥ karmaphalasambandhāśrayatvāt |

yadīha santānāvicchedakrameṇa janmamaraṇaparamparayā hetuphalabhāvapravṛtṭyā

- 5 **saṃskārāṇām** ātmano vā saṃsaraṇaṃ syāt syāt tadānīm karmaphalasambandhaḥ | yathopavarṇṇita-saṃsārābhāve tu | utpattyanantaravināśitvāc cittasya karmākṣepakāle ca vipākasyāsadbhāvāt karma-phalasambandhābhāva eva syāt | saṃsārasadbhāve tu satīha kṛtasya karmaṇo janmāntare 'pi vipākaphala-

- 2 **Subst.** karmaphalaparīkṣā...prakaraṇam】 LVP: *om.* Ω Tib. *The chapter-title in parenthesis is inserted here by the editor, since the mss do not cite the title at the beginning of a chapter but only at the end (Pras 339b<sub>17-18</sub>). The title contains an emendation in that all the Sanskrit mss omit the word phala, whereas phala is attested by the Tibetan translation (D3860.110b<sup>1</sup>: las dañ 'bras bu brtag pa). Karmaphalaparīkṣā is adopted as the more logical title for the chapter, since the chapter discusses the relation between karman and phala and not merely karman.*
- 3 1<sup>st</sup> daṇḍa】 द Tib LVP: dvidaṇḍa बजल (p2): *om.* प (p3). **Subst.** karmaphala°】 बजलप Tib LVP: karmapharla° द (s3). **Subst.** °sambandhā°】 *stand.*: °saṃvaddhā° बल (γ)(v5, o2, o4): °saṃvadhā° द (s4, o4): °saṃvandhā° जप (α)(o4): °saṃbandhā° LVP. *The standardisation is based on जप. The variant saṃvaddhā is rejected due to the occurrence of the same word in the commentary below (Pras 303<sub>1</sub>), where all the mss attest some form of saṃvandhā.* 2<sup>nd</sup> daṇḍa】 बप: dvidaṇḍa दजल LVP (p2).
- 4 santānā°】 दजप: saṃtānā° बल LVP (o2). **Subst.** °paramparayā】 प Tib: °parasparayor बजल (γδ)(v5, v6): °parasparayā द (v5): °paramparayā LVP (*em.*). pravṛtṭyā】 बदजल Tib LVP: pravṛtṭyā प (o4).
- 5 After 1<sup>st</sup> syāt】 प: daṇḍa ब Tib (p4): dvidaṇḍa दजल (p4): ardhadaṇḍa LVP. karma°】 प: karma° बदजल LVP (o1). **Subst.** °sambandhaḥ】 *em. stand.*: °saṃvaṃdho ब (v5, o2): °saṃvadhō द (v5, s4): °saṃvandho जल (v5, o2): °saṃvandho प (v5): °saṃbandhaḥ LVP. **Subst.** daṇḍa】 *em.* Tib LVP: *om.* Ω. *The daṇḍa is syntactically required.* **Subst.** yathopavarṇṇita°】 *em.* Tib: yathāpaṇḍita° ब (v4, v5): yathopavarṇṇitaḥ दप (α)(v6): yathāpaṇḍitaḥ ज (v4, v5, v6): yathāpaṇḍite ल (v4, v5): yathāvarṇṇite LVP. *As indicated by DE JONG (1978b:219-220), the Tib reading should be adopted for the best sense. The emendation is thus based on दप, but the visarga attested by these mss is to be eliminated and the word is to be compounded with the following phrase. The corrupt form yathāpaṇḍit°*

attested by mss बजल (γ) with various case-endings involves the loss of the va-akṣara and the repha-letter above the geminated ṇṇ. Subsequently, the corrupt form yathopaṇṇita° has been corrected to the more familiar yathāpaṇḍita°. **Subst.** After °yathopavarṇṇita°】 बजल (γδ) Tib LVP: daṇḍa प (p4): dvidaṇḍa द (p4). *Again, the reading of the Tib translation is to be preferred here.*

6 **Subst.** tu】 बदजल (βγδ)(Tib) LVP: *om.* प (v7). *It seems likely that the Tibetan translation (D3860.100b<sup>7</sup>: 'khor ba med na ni) attests tu, but it is uncertain. In many cases, Ni ma grags employs the isolation-particle ni as a translation or substitute for Sanskrit tu, e.g., iha tu (Pras 304<sub>9</sub>; D3860.101a<sup>7</sup>: 'dir ni), puruṣakārādayas tu (Pras 305<sub>8</sub>; D3860.101b<sup>5</sup>: skyes bu'i byed pa la sogs pa rnam ni), tat tu (Pras 306<sub>7</sub>; D3860.102a<sup>3</sup>: de ni), avipraṇāśas tu (Pras 319<sub>3</sub>; D3860.106a<sup>7</sup>: chud mi za ba ni), etc. However, the isolation-particle ni also occurs often – but not always – in Ni ma grags' translations of absolute constructions (sati saptamī) occurring both with and without tu in the Sanskrit original, e.g., gamanābhāve tu (Pras 102<sub>12</sub>; 'gro ba med na ni, MAY 1959:314), saty eva hi hetor abhyupagame (Pras 182<sub>9</sub>; rgyu khas blangs par gyur na ni, MAY 1959:373), ahetukavādābhyupagame tu (Pras 182<sub>11</sub>; rgyu med par smra ba khas blangs na ni, ibid.), saṃsārasadbhāve tu sati (Pras 302<sub>7</sub>; D3860.101a<sup>1</sup>: 'khor ba yod na ni), nanv evaṃ sati (Pras 311<sub>15</sub>; D3860.103b<sup>1</sup>: de lta yin na ni), etc. While keeping this uncertainty in mind, the reading tu is here adopted on the basis of the reconstruction of hyparchetypes βγδ and the possibility of support from the Tibetan translation. After tu】 दप LVP: daṇḍa बज Tib (p4): dvidaṇḍa ल (p4). **Subst.** °anantara°】 दप (α) Tib LVP: °anantana° बजल (γδ)(s2). **Subst.** karmākṣepakāle】 प Tib LVP (DE JONG, 1978b:220): karmākṣayakāle ब (s2): karmākṣeyakāla द (s1, s2): karmākṣayakāle जल (δ)(s2). **Subst.** ca】 बजलप Tib LVP: *om.* द (v7). **Subst.** vipākasyāsadbhāvāt】 दप (α) Tib LVP: vipākāḥ syāt sadbhāvāt बजल (γδ)(v8). *In ms ल, the visarga has been added, probably by another hand.**

The variant in बजल does not fit syntactically in the sentence.

- 7 Subst. sambandhābhāva ] stand. Tib: °samvāṃdhābhāva ब (o2, o4): °samvadhābhāva द (s4, o4): °samvandhābhāva जल (δ)(o4): °samvandhābhāvā प (o4, v6): °sambandhābhāva LVP. daṇḍa ] बप LVP: dvidāṇḍa दजल (p2). Subst. saṃsārasadbhāve ] बदजल LVP: saṃsārasadbhāve प (s3). प inserts the wrong homorganic nasal. Subst. satīha ] बजलप Tib LVP: sagīha द (s2) . janmāntare ] बदजप LVP: janmāntare ल (o2). 'pi ] stand. LVP: pi Ω (o4).

### Parallels:

- 3 atrāha ] 'dir smras pa | Akutobhayā (HUNTINGTON, 1986:403), Buddhapālita (SAITO, 1984.II:220): 問曰 Chung lun (T1564.21b<sup>21</sup>): smras pa Prajñāpradīpa (AMES, 1986:506, T1566.99a<sup>9</sup>阿毘曇人言). karma-phalasambandhāśrayatvāt ] las dañ 'bras bur 'brel pa'i phyir ro || Buddhapālita (SAITO, 1984.II:220), Prajñāpradīpa (AMES, 196:506; omits the terminative particle after 'bras bu; T1566.99a<sup>15</sup>: 與業果合故).
- 5 saṃskārāṇām ] nañ gi 'du byed Prajñāpradīpa (AMES, 1986:506; T1566.99a<sup>15</sup>: 內諸入諸行).

sambandhāt karmaṇām phalasambandho na virodhito bhavati | tasmād vidyata eva saṃsārah  
karmaphalasambandhāśrayatvād {iti} |

kāni punas tāni karmāṇi kim vā tatphalam iti · tatprabhedavivakṣayedam ucyate | | ° | |

ब99b

ātmasaṃyamakam cetaḥ

parānugrāhakaṃ ca yat |

5

maitraṃ sa dharmas tad bījaṃ

phalasya pretya · ceta {ca} | (Mmk 17.1)

ज118a

tatrāhita utpādito 'haṃmāno 'sminn ity ātmā | skandhān upādāya prajñāpyamānaḥ pudgala ātmety

ucyate | ātmānaṃ saṃyamayati viṣayeṣv asvatantrayati rāgādikleśavaśena pravṛttiṃ nivārayatīti

द52a

ātmasaṃyamakam | cinoty upacinoti śubham aśubham ca karma vipākadānaśamarthyē niyamayatīti

- 1 *Subst.* °sambandhāt ] *stand.*: °samvandhāt बप (o4): °saṃvadhāt द (o2, o4, s4): °samvaṃdhāt ज (o2, o4): °saṃvandhāt ल (o2, o4): °saṃbandhāt LVP. *After* °sambandhāt ] बजलप Tib LVP: dvidaṇḍa द (p4). karmaṇām ] बजलप Tib: karmaṇā द (v4). *Subst.* phalasambandho ] *stand.*: phalasamvandho बल (o2, o4): phalasavandho द (o4, v4): phalasamvandho जप (o4): phalasambandho LVP. virodhito ] दप (α) LVP: virodhitā बजल (γδ)(v6). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). *Subst.* tasmād ] बदजप LVP: tasmā ल (s4). *Subst.* saṃsārah ] दप (α) Tib LVP: saṃsāra° बजल (γδ)(v6). *In ms* द, the visarga is only written as a single dot instead of two dots, but a clear space is left for it.
- 2 karmaphala° ] Ω LVP: in ब the la-akṣara is added in the margin. °sambandhā° ] *stand.*: °saṃvandhā° बद (o2, o4): °saṃvaṃdhā° जल (o2, o4): °samvandhā° प (o4): °saṃbandhā° LVP. daṇḍa ] बप: dvidaṇḍa दजल LVP (p2).
- 3 kim ] प: kiṃ बदजल LVP (o3). *After* iti ] बप: dvidaṇḍa दजल (p4): daṇḍa Tib LVP. *Subst.* °vivakṣayedam ] बदजल LVP: °vivakṣeyedam प (s2). *double dvidaṇḍa with circle* ] प: daṇḍa ब Tib LVP (p5): dvidaṇḍa दजल (p5). *In ms* प, pāda a from any mūla-verse is marked in this particular manner. The circle between the two dvidaṇḍas may possibly be of another colour, which, however, cannot be ascertained with certainty from the available black-and-white microfilm.
- 4 *after* cetaḥ ] बदलप LVP: daṇḍa ज (p4). *Subst.* ca yat ] बदजल (βγδ) Tib LVP: yataḥ प (v8). *The reading ca yat is adopted, since it is supported by the Tibetan translation and all the other extant commentaries, although either variant makes sense both grammatically and metrically. The variant yataḥ would, however, require an implied asti or santi in pādas ab. daṇḍa* ] ब LVP: dvidaṇḍa दजल (p2): *om.* प (p3).
- 5 *Subst.* maitraṃ ] बजलप Tib LVP: maitre द (v6). *In ms* ल, the ai-vowel is written in Nevārī-style. *Subst.* sa dharmas ] प Tib LVP: saddharmas बदजल (βγδ)(v6). *The reading of ms* प is also supported by the commentary below (Pras 305<sub>4</sub>), where all mss clearly attest the reading sa dharmas. With both readings,

- the heavy syllable 'mas' in dharmas results in an m-vipulā. *Subst.* bījaṃ ] *stand.* Tib LVP: vīja° बजल (γδ)(v6, o4): vījaṃ दप (α)(o4). *The reading of दप is supported by all Ω in the commentary below (Pras 305<sub>5</sub>). Subst.* pretya ] बदलप Tib LVP: pratya ज (s4). *Subst.* cetaḥ ] बजलप Tib LVP: vahe द (s2, s5). ca ] दप (α) LVP: ra बजल (γδ)(s2). *The Tibetan translation does not attest ca, which is, however, probably due to the Tibetan prosody. daṇḍa* ] बप: dvidaṇḍa दजल LVP (p2).
- 6 'haṃmāno ] *stand.* LVP: ahaṃmāno Ω (o4). 'sminn ] *stand.* LVP: sminn Ω (o4). *Subst.* ity ] *stand.* LVP: iti Ω (s6). daṇḍa ] प Tib: *om.* बदजल LVP (p3). *In ms* प, the daṇḍa is quite blurred, but a clear space is left between the akṣaras. *Subst.* skandhān ] जलप LVP: skamdhān ब (o2): skamdhān द (s3). *Subst.* prajñāpyamānaḥ ] बजलप LVP: prajñāpya-māna° द (v6). pudgala ] दप LVP: puṅgala ब (o4): puṅgala जल (o4).
  - 7 daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). ātmānaṃ...etc. ] in all the extant Sanskrit mss, the sentences cinoty upacinoti...paryāyāḥ (Pras 304<sub>1-2</sub>) are placed at this point before ātmānaṃ saṃyamayati...etc. The Tibetan translation, however, reflects the sentence arrangement adopted in this edition, which allows for a more natural flow of the commentary on the verse. Thus, the sentence-order of the Sanskrit mss has been emended. saṃyamayati ] Ω Tib VAIDYA (1960:132): saṃyamati LVP. *After* saṃyamayati ] बजलप Tib LVP: dvidaṇḍa द (p4). asvatantrayati ] दजलप LVP: asvatamtrayati ब (o2). rāgādikleśavaśena pravṛttiṃ ] बदजल Tib LVP: rāgādikle[-7-] प (lacuna). nivārayatīti ] *stand.* LVP: nivārayatīti Ω (s6, in the case of जप). *After* nivārayatīti ] जप Tib LVP: daṇḍa ब (p4): dvidaṇḍa दल (p4).
  - 8 ātmasaṃyamakam ] *stand.* LVP: ātmasaṃyamakam Ω (o3). daṇḍa ] दप Tib LVP: *om.* बजल (p4). *Subst.* cinoty ] *stand.* LVP: cinoti Ω (s6, only in the case of ms प). *LVP places the ty-syllable in brackets. In ms* प, this reading conflicts with sandhi-rules, because the word is followed by upacinoti. *In the other mss, the sandhi is correct, because the word is followed directly by śubham. Subst.* upacinoti ] प Tib LVP:

om. बद्जल (βγδ)(v7). *LVP* places upacino in brackets. śubham aśubham ca karma】 [-7-] प (lacuna). *Subst.* ca】 em. Tib: om. बद्जल (v7). The size of the lacuna in ms प does not suggest that this ms would attest the emendation. The Tibetan translation (D3860.101a<sup>4</sup>) attests ca (dañ), and although one would expect either the compound śubhāśubham or a reading involving ca, such as śubham aśubham ca, none of the Sanskrit mss attest ca. Hence, ca is inserted as an emendation. *Subst.* °sāmarthyē】 बजलप Tib LVP: °sāmarthyā द (s1). *Subst.* niyamayatīti】 बद्ज Tib LVP: niyamātīti ल (s4): niyamaya[-1-]i[t]i प (lacuna).

### Parallels:

- 3 kāni punas tāni karmāṇi kim vā tatphalam iti】 las gañ ze na Akutobhayā (HUNTINGTON, 1986:403), *Buddhapālita* (SAITO, 1984.II:220): 所謂業者 *Chung lun* (T1564.21b<sup>24</sup>).
- 4-5 ātmasaṃyamakam cetah....etc.】 bdag ñid legs par sdom pa dañ|| gzan la phan 'dogs byams sems gañ||

de chos de ni 'di gzan du|| 'bras bu dag gi sa bon yin|| Akutobhayā (HUNTINGTON, 1986:403; bzin du instead of gzan du), *Buddhapālita* (SAITO, 1984.II:220), *Prajñāpradīpa* (AMES, 1986:507; T1566.99a<sup>18-19</sup>: 自護身口思。及彼攝他者。慈法為種子。能得現未果): 人能降伏心。利益於眾生。是名為慈善。二世果報種 *Chung lun* (T1564.21b<sup>25-26</sup>). As noted above, pāda c in *Chung lun* attests the variant reading “wholesome action” (\*kuśalam, shan善), which in the commentary that follows in *Chung lun* is glossed with “merit” (\*puṇya, 福德, T1564.21c<sup>d</sup>). Thus, this pāda in *Chung lun* may be reconstructed as \*maitraṃ tad kuśalam bījam.

- 7-8 ātmānam saṃyamayati...nivārayatīty ātmasaṃyamakam】 bdag ñid legs par sdom pa ni| bdag ñid legs par sdom par byed pa'o *Buddhapālita* (SAITO, 1984.II:220): bdag ñid legs par sdom pa zes bya ni bdag ñid yañ dag par sdom par byed ciñ mi dge ba las ldog par byed pa ste *Prajñāpradīpa* (AMES, 1986:507; T1566.99a<sup>20</sup>: 所言思者。謂能自調伏遠離非法).



**cetaḥ** | cittam mano vijñānam iti tasyaiva paryāyāḥ | tad etad ātmasaṃyamakam kuśalam

cetaḥ prāṇātipātādiṣu pravṛttividhāraṇakam durgatigamanād dhārayatīti **dharma** ity ucyate |

dharmāśabdo 'yaṃ pravacane tridhā vyavasthāpitaḥ svalakṣaṇadhāraṇārthena kugatigamana-

vidhāraṇārthena pāṇcagatikasaṃsāragamanavidhāraṇārthena | | tatra · sva-la-kṣaṇadhāraṇārthena |

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5 sarve sāśravā anāśravāś ca dharmā ity ucyante | kugatigamanavidhāraṇārthena daśakuśalādayo

dharmā ity ucyante |

dharmacārī sukhaṃ śete

hy asmiṃ loka paratra ca | |

pāṇcagatikasaṃsāragamanavidhāraṇārthena nirvāṇam dharma ity ucyate | dharmam śaraṇam gacchatīty

atra | | iha tu kugatigamanavidhāraṇārthenaiva dharmāśabdo 'bhipretaḥ |

10 kiṃ punar ātmasaṃyamakam eva ekaṃ ceto dharmāḥ | nety āha | kin tarhi parānugrahakaṇ ca maitrañ

- 1 **Subst. cetaḥ** **em.** LVP: ceta° बजल (γδ) (v6): cetaś d (v8): ce|t|jaś प (lacuna)(v8). *The variant cetaś in दप is correct sandhi given that Ω omit the following daṇḍa. Since the daṇḍa has been adopted in this edition, the emendation of cetaś to cetaḥ is adopted. Subst. 1<sup>st</sup> daṇḍa* **Tib LVP: om. Ω. The daṇḍa is adopted as syntactically preferable. cittam** **बदजल Tib LVP: [-1-ji[-1-]m प (lacuna). After iti** **दप Tib LVP: daṇḍa ब (p4): dvidaṇḍa जल (p4). Subst. tasyaiva** **दजलप Tib LVP: tathaiva ब (v5). paryāyāḥ** **Ω Tib LVP: in ms प the word has been corrected to paryāyāḥ by another hand. daṇḍa** **प Tib LVP: om. बदजल (p3).**
- 2 **After cetaḥ** **दजलप Tib LVP: daṇḍa ब (p4). Subst. prāṇātipātādiṣu** **बदलप Tib LVP: prāṇātipātādiṣu ज (s2). prāṇātipātādiṣu...svalakṣaṇa° (line 4)** **[prāṇātipātādi][[-3-][i][[-1-][i][[-3-]m[-1-r[-1-][i][[-15-]r[-18-][nadhāraṇārthena| kugati][[-2-][i][[-1-]ra[nār][[-1-][ena][[-17-] प (lacunae). The lacunae correspond in size to the paradosis of the other mss. Subst. dhārayatīti** **बजल (γδ) Tib LVP: dhārayatīti द (s2). daṇḍa** **द: dvidaṇḍa बजल LVP (p2).**
- 3 **°śabdo** **stand. Tib LVP: °śavdo Ω (o4). 'yaṃ** **stand. LVP: yaṃ बदजल (o4). After 'yaṃ** **बदज Tib LVP: dvidaṇḍa ल (p4). Subst. vyavasthāpitaḥ** **बदल LVP: vyavasthāpitaḥ ज (v4). After vyavasthāpitaḥ** **दज LVP: daṇḍa ब (p4): dvidaṇḍa ल (p4). After °ārthena** **बदजल LVP: daṇḍa प Tib (p4).**
- 4 **After 1<sup>st</sup> °ārthena** **बदजल: daṇḍa Tib LVP. Subst. pāṇcagatika°** **em. LVP: pāṇcagatika° बदजल (s4, o2). The grammatically correct form pāṇcagatika° is emended on the basis of the occurrence of the same word in its correct form pāṇcagatika° at Pras 304<sub>s</sub> attested by mss बजल (γδ). Subst. °saṃsāragamana°** **em. LVP: saṃsāragamana° बजल (γδ)(v5): °saṃsāragamana द Tib (v6). The emendation is based partially on ms द and on the occurrence of the same compound with the form °saṃsāragamana° at Pras 304<sub>s</sub> attested by Ω. Subst. 2<sup>nd</sup> °vidhāraṇārthena** **बदज Tib**

- LVP: °vidhāraṇārthe ल (v7). dvidaṇḍa **दल Tib LVP: daṇḍa बज (p1). Subst. svalakṣaṇadhāraṇārthena** **बजलप Tib LVP: svalakṣaṇadhāraṇārthenaḥ द (s1). daṇḍa** **बदलप: dvidaṇḍa ज (p2): om. Tib LVP.**
- 5 **sāśravā anāśravāś** **दप (α): sāśravānāśravāś बजल (γδ)(v6): sāśravā [a]nāśravāś LVP. Sāśravā is a common orthographical variant of sāśravā (EDGERTON, 1953.II:110-111). Subst. ucyante** **दजलप VAIDYA (1960:132): ucyante ब (o2): ucyate LVP. Ucyante is also adopted by DE JONG (1978.II:220). daṇḍa** **बदप: dvidaṇḍa जल LVP (p2). Subst. kugatigamanavidhāraṇārthena** **बदज: kugati-gamanavidhāraṇārthena ल (s4): [kugatigamanavidhāraṇārthena] प (lacuna). In प, the word is partly damaged on top, but all akṣaras can be read with reasonable certainty. daśakuśalādayo... °gama-na° (line 8)** **[[-43-] प (lacuna). The size of the lacuna corresponds almost to the 39 akṣaras attested by the other mss. Subst. °kuśalādayo** **बदज Tib LVP: °kuśarādayo ल (s2).**
- 6 **Subst. ucyante** **बदल VAIDYA (1960:132): ucyate ज LVP (v1). Ucyante is also adopted by DE JONG (1978b:220). daṇḍa** **ब LVP: dvidaṇḍa दजल (p2).**
- 7 **dharmacārī** **दजल LVP: dharmacārī ब (o1). Subst. hy** **em.: om. Ω Tib LVP (v7). The emendation is based on Udānavarga, the source of this quotation (cf. 'parallels' below). Subst. asmiṃ** **em.: 'smiṃ बदल (o4): 'smiṃ ज (o4): 'smiṃ l LVP. The emendation is based on Udānavarga. Subst. ca** **बजल Tib LVP: caḥ द (s3). dvidaṇḍa** **em. Tib LVP: om. बदजल (p3).**
- 8 **Subst. pāṃca°** **बजल: pāva° द (s2, s4): pāṃca° LVP. Subst. nirvāṇam dharma ity ucyate** **em. Tib: nirvāṇam ucyate Ω (v4): nirvāṇe [dharma i]ty ucyate LVP. Ω omits the words dharma ity, although the context calls for these words, which are attested by the Tibetan translation (D101a<sup>7</sup>: mya ñan las 'daś pa la chos źes brjod do). The locative case nirvāṇe in LVP's emendation is taken from the Tibetan syntax,**



where the verb *brjod* requires a locative-II particle, but this is not required in Sanskrit syntax as is clear from the similar structures in Pras 304<sub>5</sub>. DE JONG (1978.II:220) also adopts the reading *nirvāṇaṃ dharma ity ucyate. daṇḍa*】 दपः dvidaṇḍa बजल (p2): ardhadaṇḍa LVP. dharmam śaraṇam...°ārthenaiva (line 9)】 : [-24-]va प (lacuna). The size of the lacuna corresponds well to the 25 akṣaras attested by the other mss. Subst. dharmam śaraṇam】 ल VAIDYA (1960:132): dharmmaśaraṇam ब (o1, v6): dharmaśaraṇam दज LVP (v6). The non-compounded form is, e.g., also attested in *Abhidharmakośabhāṣya* (PRADHAN, 1967:216<sup>22</sup>; ŚĀSTRĪ, 1970-1973:629<sup>3</sup>).

- 9 Subst. kugatigamana°】 बजल Tib LVP: kugatigamanam द (s3). Subst. °vidhāraṇā°】 बदल Tib LVP: °vidharaṇā° ज (v7). °śabdo】 stand. Tib LVP: °śavdo Ω (o4). daṇḍa】 बजपः dvidaṇḍa दल LVP (p2).

- 10 Subst. eva ekaṃ】 दपः eva kaṃ बज (γ)(s4): eva ca

kaṃ ल (s2): evaikaṃ LVP. द inserts dvidaṇḍa between eva and ekaṃ. After eva ekaṃ】 दप Tib LVP: daṇḍa ब (p4): dvidaṇḍa जल (p4). Subst. ceto】 बप : cetaḥ दजल LVP (s6). Subst. dharmam】 दलपः dharma बज LVP (v10). 1<sup>st</sup> daṇḍa】 दपः om. बजल LVP (p3). Subst. nety】 प Tib: ity बदजल (βγδ) LVP (v7). 2<sup>nd</sup> daṇḍa】 प Tib LVP: om. बदल (p3): dvidaṇḍa ज (p2). kin】 पः kiṃ बदजल LVP (o3). Subst. parānugrāhakaṃ】 दपः parānugrāhakaṃ बज LVP (o3): parānugrāha||kaṃ ल (s3). Subst. maitraṇ ca yac ca ceto (line 1)】 : om. ज (v7). maitraṇ】 दपः maitram बल LVP (o3).

### Parallels:

- 7 dharmacārī sukhaṃ śete hy asmiṃ loka paratra ca】 dharmacārī sukhaṃ śete hy asmiṃ loka paratra ca *Udānavarga* 4.35cd, 30.5cd (BERNHARD, 1965:137, 303).

ca yac ceto 'sāv api dharmah | maitram ity atra caśabdo luptanirdiṣṭo veditavyah | tatra param anugrṇā-tīti ॥118b

parānugrāhakaṃ cetaḥ | catuḥsaṃgraha-vastupravṛttam bhayaparitrāṇapravṛttam ca yac ceto 'sāv api dharmah | ॥100a

mitre bhavam aviruddham sattveṣu yac cetā tan maitram cetaḥ | mitram eva vā maitram | ātmānugrāhakaṃ yac

cetā tan maitraṇ cetaḥ | yac {caitat} trividham ceto nirdiṣṭam sa dharma ity ucyate | viparyayād adharmo yojyah |

5 yac caitan nirdiṣṭaprabhedam cetā tad bījam phalasya | asādhāraṇam phalābhinirvṛttau yat kāraṇam

tad {eva} bījam ity ucyate | tadyathā śālyāṅkurasya śālibījam | yat tu sādharmaṇam

kṣityādi na tad bījam kāraṇam eva tat | yathaitad evam ihāpīṣṭasya vipākasyābhinirvṛttau trividham

ceto bhavati bījam puruṣakārādayas tu kāraṇam eva |

kasmin punaḥ kālē bījasya phalaṇiṣpattir ity āha | pretya ceta ca | pretyety adṛṣṭe

10 janmani | iḥeti dṛṣṭe janmanīty arthaḥ | etac cāgamād vistareṇa boddhavyam |

evan tāvac cittātmakam evaikaṃ dharmam vyavasthāpya punar api {dvidham} bhagavatā | | ° |

cetanā cetayitvā ca

karmoktam paramarṣiṇā | (Mmk 17.2ab)

- 1 *Subst. After yac*】 *em. Tib: ca* Ω (v9). *In ॡ, the cca-akṣara in 'yac ca' is damaged, but appear to be cca. The ca attested by Ω is syntactically unintelligible. After ceto*】 बदप Tib LVP: dvidanḍa ल (p4). 'sāv】 दप LVP: sāv बजल (o4). *Subst. dharmah*】 बदप (αβ) Tib LVP: varṣah ज (v5): vardhaḥ ल (v5). 1<sup>st</sup> danḍa】 बदप LVP: dvidanḍa जल (p2). maitram...etc.】 : [maitram i] [-7-][nirdiṣṭo veditavyah] | ॡ प (lacunae). *The size of the lacuna corresponds to the paradosis of the other mss. Subst. atra*】 बदज (βγδ) Tib LVP: utra ल (s2). *Subst. nirdiṣṭo*】 बप (αγ) Tib LVP: °nirdiṣṭo द (s5): °nidiṣṭo जल (δ)(v4). 2<sup>nd</sup> danḍa】 बजप LVP: om. द (p3): dvidanḍa ल (p2). *Subst. anugrṇātīti*】 द Tib LVP: anugrṇātīti बजल (γδ)(s6): anug[-1-]nā[ti] ॡ प (lacunae).
- 2 *Subst. parānugrāhakaṃ*】 बद (αβγ) LVP: parānugrāhaka° जल (δ)(v6): [pa][[-1-][nu]grāhakaṃ प (lacuna). 1<sup>st</sup> danḍa】 बप: dvidanḍa द (p2): om. जल (p3): ardhadanḍa LVP. *Subst. catuḥsaṃgraha°*】 बदलप (αβγ) Tib: catusaṃgraha° ज (s4): catuḥ saṃgraha° LVP. *Subst. bhayaparitrāṇa°*】 *em. Tib LVP: bhavaparitrāṇa°* Ω (v5). *The paradosis of Ω is not impossible, but Tib renders the sense better. The reading of Tib is supported by Prajñāpradīpa, which reads 'jigs pa las yon su skyob pa la sogs pa (\*bhayaparitrāṇādi; AMES, 1986:507; T1566.99a<sup>21-22</sup> chiu-hu pu-wei 救護怖畏).* *Subst. dharmah*】 बदजप (αβγ) Tib LVP: dharmartha ल (v8). 2<sup>nd</sup> danḍa】 बदप: dvidanḍa ज LVP (p2): om. ल (p3).
- 3 mitre bhavam...etc.】 mi[-7-]tveṣu प (lacuna). *Subst. mitre*】 बदल LVP (βγ): mitra° ज (v6). *Tib is uncertain. sattveṣu*】 stand. LVP: satveṣu Ω (o4). tan दप LVP: taṃ बजल (o3). *Subst. maitram cetaḥ*】 दप (α) LVP: maitracetaḥ बजल (γδ)(v6). *Maitram cetaḥ is parallel to the phrases parānugrāhakaṃ cetaḥ in line 2 and maitraṇ cetaḥ in line 4. danḍa*】 बदजप LVP: dvidanḍa ल (p2). *Subst. mitram eva vā*】 प Tib: maitram eva vā बदजल (βγδ)(v5): maitram eva vā LVP. *In LVP's edition, this phrase has been transposed to after maitraṇ cetaḥ in line 4, perhaps as an emendation. VAIDYA (1960:132, note 4) reconstructs the Tibetan as api ca | mitrataiva maitram. 2<sup>nd</sup> danḍa*】 द Tib: om. बजलप (p3). *Subst. ātmānugrāhakaṃ*】 *em. Tib: om. Ω (v7). The word attested by Tib is required by the sense and is also supported by the explanations given in Buddhapālita's Vṛtti and Prajñāpradīpa. VAIDYA (1960:132, note 4) reconstructs the Tibetan likewise. DE JONG (1978b:220) disagrees with the Tibetan reading.*
- 4 *Subst. cetā*】 बजलप (αγδ) Tib LVP: ca द (v8). *Subst. tan*】 दप LVP: taṃ ब (o3): ta जल (δ)(s4). maitraṇ cetaḥ】 प: maitram cetaḥ बदजल (o3): maitraceto LVP. 1<sup>st</sup> danḍa】 बदप Tib LVP: om. ज (p3): dvidanḍa ल (p2). *Subst. caitat*】 दप (αβ) Tib LVP: caitam बजल (γδ) (s2). *Subst. trividham*】 बदल (βγδ) LVP: trividha° जप (v6). *Subst. ceto*】 द Tib LVP: cetā बजल (γδ)(s2): caito प (s3). *Subst. nirdiṣṭam*】 बदजल (βγδ) Tib LVP: nirdiṣṭah प (v6). dharma】 दजलप LVP: dharmma ब (o1). 2<sup>nd</sup> danḍa】 प Tib: om. बदजल (βγδ) LVP (p3). *Subst. yojyah*】 दजलप Tib LVP: yohyah ब (s2). 3<sup>rd</sup> danḍa】 बजप: dvidanḍa दल LVP (p2).
- 5 *Subst. caitan*】 दप (α) Tib LVP: caita बजल (γδ)(s4). *Subst. nirdiṣṭa°*】 बदलप Tib LVP: nidiṣṭa° ज (s4). *Subst. cetā*】 दप (α) LVP: cetam ब (s2): ceta° जल (δ)(s4). bījam】 stand. LVP: vijam Ω (o4). *Subst. phalasya | asādhāraṇam*】 प Tib LVP: phalasyah asādhāraṇa° द (s2, p3)(the visarga must have been misread as a danḍa): phalasyāsādhāraṇa° ब (v10, p3): phalasyā asādhāraṇa° जल (δ)(s1, p3). *Subst. °nirvṛttau*】 द Tib LVP: °nirvṛttau बजलप (αγδ)(s4). *Subst. kāraṇam*】 बदजल Tib LVP: kāraṇa° प (s4).

- 6 **Subst. bijam**】 *stand.* LVP: vījam बदलप (o4): vīhjam ज (s3). 1<sup>st</sup> daṇḍa】 प LVP: dvidaṇḍa बदजल (p2). *After tadyathā*】 प Tib LVP: dvidaṇḍa बदजल (p4). **Subst. śālyañkurasya**】 *em.* LVP: sālyamkulasya बजल (o4, s2): sālyañkurasya प (o4): sālyamkulasya द (o2, o4). *The preferred spelling śāly° is also attested by the mss below.* śālibijam】 *stand.* LVP: śālivījam Ω (o4). 2<sup>nd</sup> daṇḍa】 बजप LVP: *om.* द (p3): dvidaṇḍa ल (p2). **Subst. sādharāṇam**】 बदजल Tib LVP: sādharāṇam प (s3).
- 7 **Subst. na**】 दजलप Tib LVP: nā ब (s3). bijam】 *stand.* LVP: vījam Ω (o4). **Subst. eva tat**】 प Tib: etat बदजल (βγδ) LVP (v7). *The reading eva tat is also supported by the parallel sentence in line 8.* 1<sup>st</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p2). **Subst. yathaitad**】 बदलप LVP: yathaivad ज (s2). **Subst. ihāpi°**】 *em.* LVP Tib: ihāpi बजलप (αγδ)(v10): ihāyapi द (s3, v10). *After ihāpi°*】 Tib LVP: daṇḍa बप (p4): dvidaṇḍa दजल (p4). *The daṇḍa has been rejected as unnecessary.* **Subst. °iṣṭasya**】 *em.* Tib LVP: iṣṭasya Ω (v10). **Subst. °ābhiniṣṭtau**】 बजल (γδ) Tib LVP: °ābhiniṣṭtau दप (α)(s4). **Subst. trividham**】 बदजल LVP: trividha° प (v6); *cf. line 4.*
- 8 **Subst. ceto**】 बदजल Tib LVP: caito प (s3); *cf. line 4. bijam*】 *stand.* LVP: vījam Ω (o4). **Subst. puruṣakārādayas**】 बदलप Tib LVP: puruṣakārādayas ज (s4). daṇḍa】 बदप: *om.* ज (p3): dvidaṇḍa ल LVP (p2).
- 9 kasmin】 बप LVP: kasmin दजल (o3). **Subst. kāle**】 बजलप Tib LVP: kāla° द (s1). bijasya】 *stand.* LVP: vījasya Ω (o4). **Subst. āha**】 बदजल Tib LVP: °ādi प (v8). 1<sup>st</sup> daṇḍa】 प LVP: dvidaṇḍa बदजल (p2). **Subst. pretya**】 प Tib LVP: pretye द (s1): pratyā बजल (γδ)(s2). 2<sup>nd</sup> daṇḍa】 प LVP: *om.* बज (p3): dvidaṇḍa दल (p2). **Subst. pretyetya**】 प Tib LVP: pretyebhy बल (γδ)(s2): pratyaty द (s2): pratyety ज (s2).
- 10 1<sup>st</sup> daṇḍa】 बदप Tib LVP: *om.* ज (p3): dvidaṇḍa ल (p2). 2<sup>nd</sup> daṇḍa】 दप: dvidaṇḍa बजल LVP (p2). **Subst. cāgamād**】 बदलप LVP: cāgamāt ज (s6). bodhavyam】 *stand.* LVP: voddhavyam बदलप (o4): voddhavyam ज (o4). 3<sup>rd</sup> daṇḍa】 बप: dvidaṇḍa दजल LVP (p2).
- 11 **Subst. evan**】 प: eva द (s4): evam बजल LVP (o3). dharmam】 दजलप LVP: dharmam ब (o1). dvididham】 प: dvididham बदजल LVP (o3). *After dvididham*】 दप LVP: dvidaṇḍa बल (p4): daṇḍa ज (p4). *Double dvidaṇḍa with circle*】 प: *om.* बदजल (p5): daṇḍa LVP.
- 12 **Subst. cetayitvā**】 दप (α) Tib LVP: cetamitvā बजल (γδ)(s2). **Subst. paramarṣiṇā**】 दप (α) Tib LVP: paramārṣiṇā बजल (γδ)(s3). daṇḍa】 प LVP: *om.* बज (p3): dvidaṇḍa दल (p2).

### Parallels:

- 1-2 **param anuṣṭhānīti parānugrāhakam**】 **gzan la phan 'dogs pa ni gzan dag la 'dogs par byed pa** zes bya ba'i tha tshig go *Akutobhayā* (HUNTINGTON, 1986:403), *Buddhapālita* (SAITO, 1984.II:220; *om.* zes bya ba'i tha tshig go): 以如是等能攝他故。名為攝他 *Prajñāpradīpa* (T1566.99a<sup>22</sup>, *om.* Tib).
- 2 **catuṣṣaṃgrahavastupravṛttam bhayaparitrāṇapravṛt-tam**】 **gzan la phan 'dogs par zes bya ba ni sbyin pa dañ sñan** par smra ba dañ | 'jigs pa las yonś su skyob pa la sogs pa gzan dag la phan 'dogs par byed pa'o *Prajñāpradīpa* (AMES, 1986:507; T1566:99a<sup>21-22</sup> 攝他者。調布施愛語救護怖畏者)。
- 3 **mitre bhavam aviruddham sattveṣu yac cetā tan maitram cetah | mitram eva vā maitram |** byams pa ni mdza' bśes la 'byuñ ba ste gcugs pa las byuñ ba zes bya ba'i tha tshig go | | **yañ na byams pa ni byams pa nīd de sems snun pa zes** bya ba'i tha tshig ste | de ni bdag gi don gyi rkyen yin no | | *Buddhapālita* (SAITO, 1984.II:220): **byams pa zes bya ba ni mdza' bśes las 'byuñ bas byams pa'o | | yañ na byams pa nīd byams pa ste |** bdag gi don la de dañ mthun pa'i rkyen brjod pa'i phyir ro | | *Prajñāpradīpa* (AMES, 1986:507; *only partly translated in Pang* je teng lun shih, T1566:99a<sup>22-23</sup> 慈者調心)。
- 4 **yac caitat trividham ceto nirdiṣṭam sa dharma ity ucyate**】 **de dag gi sems gañ yin pa de ni chos yin** par ñes par bzuñ bar bstan to *Akutobhayā* (HUNTINGTON, 1986:403): bdag nīd legs par sdom par byed pa dañ | **gzan la phan 'dogs par byed pa dañ |** byams pa'i sems gañ yin pa de ni chos yin no | | *Buddhapālita* (SAITO, 1984.II:220): de lta bu'i **sems pa gañ yin pa de chos yin no | |** *Prajñāpradīpa* (AMES, 1986:507; *only partly translated in Pang* je teng lun shih, T1566:99a<sup>23</sup>: 心即名法)。**viparyayād adharmo yojyah**】 **chos las bzlog pas chos ma yin pa ste** *Prajñāpradīpa* (AMES, 1986:507; T1566:99a<sup>26</sup> 云何名非法。違法故名爲非法)。
- 5 **tad bījam phalasya**】 **'bras bu dag gi sa bon yin** par bstan to | *Akutobhayā* (HUNTINGTON, 1986:403): de nīd **'bras bu dag gi sa bon te** *Buddhapālita* (SAITO, 1984.II:220): **de ni sa bon yin te |** *Prajñāpradīpa* (AMES, 1986:507; T1566:99a<sup>23</sup> 亦是種子)。**kāraṇam**】 **'bras bu dag gi rgyu yin no | |** *Buddhapālita* (SAITO, 1984.II:220): **rgyu** dañ rkyen ces bya ba'i tha tshig go | *Prajñāpradīpa* (AMES, 1986: 507; T1566:99a<sup>23</sup> 種子者亦名因)。
- 7-8 **°iṣṭasya vipākasyābhiniṣṭtau trividham ceto bhavati bijam**】 亦名今世後世樂果種子 *Chung lun* (T1564. 21c<sup>1-2</sup>)。
- 9 **kasmin punaḥ kāle**】 **gañ du ze na |** *Prajñāpradīpa* (AMES, 1986:507; *om.* Pang je teng lun shih). **pretya ceha ca**】 de ni 'jig rten 'di dañ **gzan dag tu** *Akutobhayā* (HUNTINGTON, 1986:403): 亦名今世後世樂果種子 *Chung lun* (T1564.21c<sup>1-2</sup>): 'di dañ **gzan dag tu** *Buddhapālita* (SAITO, 1984.II:220): 'di dañ **gzan du ste |** *Prajñāpradīpa* (AMES, 1986:507; T1566:99a<sup>24-25</sup> 謂是現在未來之果)。
- 9-10 **adrṣṭe janmanī | iheti drṣṭe janmanī arthah**】 **tshe 'di dañ tshe gzan dag tu** myoñ bar 'gyur ba'i dbaṇ gis so | | *Prajñāpradīpa* (AMES, 1986:507; T1566:99a<sup>24-25</sup> 謂是現在未來之果)。
- 11 **punar api dvididham bhagavatā**】 **drañ sroñ mchog sañs rgyas bcom ldan 'das kyis** las rnams ni 'di ltar mdor bsdu ba las **rnam pa gñis** gsuñs te | *Buddhapālita* (SAITO, 1984.II:221): de ltar chos la sogs pa'i dbye bas tha dad pa de dag kyañ **rnam pa gñis te |** *Prajñāpradīpa* (AMES, 1986:508; T1566. 99b<sup>2-3</sup> 亦有二種。其義云何。故論偈曰)。
- 12 **cetanā cetayitvā ca karmoktam paramarṣiṇā**】 **drañ sroñ mchog gis las rnams ni |** **|sems pa dañ ni bsam par** gsuñs *Akutobhayā* (HUNTINGTON, 1986:403), *Buddhapālita* (SAITO, 1984.II:221), *Prajñāpradīpa* (AMES, 1986:508; 1566.99b<sup>4</sup> 大仙所說業 思及思所起): 大聖說二業 思與從思生 *Chung lun* (T1564. 21c<sup>3</sup>)。

paramārthagamanād ṛṣiḥ | paramaś cāsāv ṛṣiś ceti **paramarṣiḥ** | sarvvākāratayā paramārthagamanāc  
 chrāvakaṇḍīyabuddhebhyo 'py utkrṣṭatvāt paramarṣiḥ sambuddho bhagavān | tena · paramarṣiṇā ल88a  
**cetanā** karma **cetayitvā ca karmety uktam** sūtre | ya·c caitad dvividhaṇ karmoktaṃ ज119a

**tasyānekavidho bhedaḥ** **karmanāḥ parikīrtitaḥ** | (Mmk 17.2cd)

5 katham kṛtvā || ◦ ||

**tatra yac cetanety uktam** **karmma tan mānasaṃ smṛtam** |  
**cetayitvā ca yat tūktan** **tat tu kāyikavācikaṃ** | (Mmk 17.3)

manasi bhavaṃ **mānasaṃ** | · manodvāreṇ{aiva} tasya niṣṭhāgamanāt kāya·vākpravṛttinirapekṣatvāc ब100b, द52b  
 ca manovijñānaṃ prayuktaiva **cetanā** mānasaṃ karmety ucyate | **tatraśabdo nirddhāraṇe** | yat tu

- 1 **Subst.** °gamanād ] प Tib: °darśanād बदजल (βγδ) LVP (v8). **Subst.** ṛṣiḥ ] दप (α) Tib LVP: ṛṣiḥ बजल (γδ)(v9). 1<sup>st</sup> daṇḍa ] बदप LVP: dvidaṇḍa जल (p2). 2<sup>nd</sup> daṇḍa ] दप: dvidaṇḍa बजल (p2): ardhadaṇḍa LVP. **Subst.** sarvvākāratayā ] प Tib: sarvvākāratayā बदल LVP (o1): sarvvākālatayā ज (v5).
- 1-2 **Subst.** °gamanāc chrāvaka° ] दप (α): °gamanā chrāvaka° बजल (γδ)(v6): °gamanāt | śrāvaka° LVP Tib.
- 2 **Subst.** buddhebhyo ] stand. LVP: vuddhebhyo बदजल (βγδ)(o4): vuddho-bhyo प (o4, s2). **Subst.** 'py ] em. LVP: pi Ω (s6). **Subst.** utkrṣṭatvāt ] बदप (αβ) Tib LVP: utkrṣṭatvān जल (δ)(s2). After paramarṣiḥ ] दप Tib LVP: daṇḍa ब (p4): dvidaṇḍa जल (p4). sambuddho ] stand.: samvuddho बदजल (o2, o4): samvuddho प (o2): sambuddho LVP. **Subst.** bhagavān ] बदजल Tib LVP: bhagavavāna प (s3)). The stroke for the long-ā in ms प might have been added by another hand. daṇḍa ] बदजप LVP: dvidaṇḍa ल (p2). **Subst.** paramarṣiṇā ] बदजप Tib LVP: paraparṣitā ल (s2).
- 3 **Subst.** karmety ] बदप (αβγ) Tib LVP: kamety जल (δ)(s4). daṇḍa ] प: dvidaṇḍa बदजल LVP (p2). **Subst.** dvividhaṇ ] प Tib: vividhaṃ बजल (γδ) LVP (v4, o3): dvividhaṃ द (o3). WOGIHARA (1938:559) and DE JONG (1978b:220) both support the reading dvividhaṃ.
- 4 **Subst.** tasyānekavidho ] बदप (αβ) Tib LVP: tasyār-ekavidho जल (δ)(s2). parikīrtitaḥ ] Ω: parikīrtitaḥ LVP. daṇḍa ] प: dvidaṇḍa बदजल LVP (p2).
- 5 double dvidaṇḍa with circle in the middle ] प: daṇḍa बद Tib LVP (p5): dvidaṇḍa जल (p5).
- 6 **Subst.** cetanety ] प Tib LVP: caitam nety ब (s3): caitena ty दज (s3): caitana ty ल (s3). karmma ] बलप: karma दज LVP (o1). **Subst.** tan ] बदलप LVP: tat ज (s6). **Subst.** mānasaṃ smṛtam ] प Tib LVP: mānasa smṛte बजल (γδ)(s4, v6): mānasaṃ smṛta द (s4). In प, the anusvāra above °saṃ has mistakenly been joined with an akṣara in the line above. daṇḍa ] बदजप LVP: dvidaṇḍa ल (p2).
- 7 **Subst.** ca ] LVP: tu Ω (v8). LVP's emendation is supported by Pras 307<sub>1</sub>. tūktan ] प: tūktaṃ बदजल

LVP (o3). **Subst.** kāyika° ] दलप (αβ) LVP: kāyikaṃ बज (γ)(v9). daṇḍa ] दप Tib: om. बजल (p3): dvidaṇḍa LVP.

- 8 1<sup>st</sup> daṇḍa ] बदप Tib: dvidaṇḍa जल (p2): om. LVP. **Subst.** manodvāreṇaiva ] बदजप Tib LVP: manodvo-reṇaiva ल (s2). **Subst.** tasya ] Ω Tib: om. LVP. DE JONG (1978b:220) also adopts tasya. **Subst.** niṣṭhāgamanāt ] प Tib LVP: niṣṭhāgamanāt बदजल (βγδ)(s2). After niṣṭhāgamanāt ] LVP: daṇḍa बदप Tib (p4): dvidaṇḍa जल (p4). The daṇḍa is rejected as disturbing the syntax.
- 9 **Subst.** manovijñāna° ] दप (α) Tib LVP: manovijñānaṃ बजल (γδ)(s3). **Subst.** °saṃprayuktaiva ] बदजल (βγδ) Tib LVP: °saṃyukta° प (v4, v7). daṇḍa ] दप LVP: dvidaṇḍa बजल (p2). **Subst.** nirddhāraṇe ] बदजप: nirddhāraṇo ल (v6): nirddhāraṇe LVP. The locative case is expected as a typical lexicographical reference. A daṇḍa was possibly joined with the ne-akṣara in ल to form ṇo. **Subst.** daṇḍa ] em. Tib: om. Ω (p3): dvidaṇḍa LVP. A daṇḍa at this point is syntactically required as is clearly attested by the Tibetan translation.

## Parallels:

- 1 paramaś cāsāv ṛṣiś ceti paramarṣiḥ ] de ni draṇ sroṇ yaṇ yin la mchog kyaṇ yin te Prajñāpradīpa (AMES, 1986:508; om. T1566).
- 2 chrāvakaṇḍīyabuddhebhyo 'py utkrṣṭatvāt ] ṇan thos daṇ | raṇ saṇs rgyas daṇ | byaṇ chub sems dpa' zhes bya ba'i draṇ sroṇ rnam las mchog tu 'gyur ba'i phyir ro | Prajñāpradīpa (AMES, 1986:508; T1566.99b<sup>6-7</sup> 聲聞辟支佛諸菩薩等亦名為仙。佛於其中最尊上故。名為大仙)。paramarṣiḥ sambuddho bhagavān ] draṇ sroṇ mchog saṇs rgyas bcom ldan 'das Buddhapālita (SAITO, 1984.II:221): draṇ sroṇ mchog ni bcom ldan 'das te Prajñāpradīpa (AMES, 1986:508; om. T1566).
- 2-3 tena paramarṣiṇā cetanā karma cetayitvā ca karmety uktam sūtre ] 大聖略說業有二種。一者思。二者從思生 Chung lun (T1564.21c<sup>5</sup>): sems pa daṇ | bsaṃ pa'o zhes gsuṇs so | Prajñāpradīpa (AMES, 1986:508; om. T1566).

- 3 yac caitad dvividhañ karmoktaṃ ] las rnam pa gñis su gsuñs te *Buddhapālita* (SAITO, 1984.II:221): tha dad pa rnam pa gñis te | *Prajñāpradīpa* (AMES, 1986:508; *om.* T1566): de ltar re zig las rnam pa gñis bstan to || *Prajñāpradīpa* (AMES, 1986:509).
- 4 tasyānekavidho bhedaḥ karmaṇaḥ parikīrtitaḥ ] las de dag gi bye brag ni || rnam pa du mar yoñs su bsgrags || *Akutobhayā* (HUNTINGTON, 1986:404), *Buddhapālita* (SAITO, 1984.II:221), *Prajñāpradīpa* (AMES, 1986:508; T1566.99b<sup>5</sup>於是二業中 無量差別說): 是業別相中 種種分別說 *Chung lun* (1564.21c<sup>4</sup>).
- 6-7 tatra yac cetanety uktaṃ karma tan mānasam smṛtam | cetayitvā ca yat tūktan tat tu kāyika-vācikaṃ ] de la las gañ sems pa zes || gsuñs pa de ni yid kyir 'dod || bsam pa zes ni gañ gsuñs pa || de ni lus dañ ñag gi yin || *Akutobhayā* (HUNTINGTON, 1986:404; HUNTINGTON *has zis in the first line instead of zes, which obviously must be a typing-*

*mistake*), *Buddhapālita* (SAITO, 1984.II:221), *Prajñāpradīpa* (AMES, 1986:509; T1566.99b<sup>11-12</sup>如前所說思但名為意業 從思所起者 即是身口業): 佛所說思者 所謂意業是 所從思生者 即是身口業 *Chung lun* (1564.21c<sup>7-8</sup>).

- 8 manasi bhavaṃ mānasam ] yid kyi zes bya ba ni yid las byuñ ba ste | *Prajñāpradīpa* (AMES, 1986:509; *om.* T1566). manodvāreṇaiva tasya niṣṭhāgamanāt ] yid kyi sgo kho na nas de mthar thug par 'gyur ba'i phyir ro || *Prajñāpradīpa* (AMES, 1986:509; 1566.99b<sup>14</sup> 復次此思於意門中得究竟故).
- 9 manovijñānasamprayuktaiva cetanā mānasam karmety ucyate ] 謂思與意相應名為意業 *Prajñāpradīpa* (T1566.99b<sup>13-14</sup>; *om.* *Tibetan*). tatraśabdo nirddhāraṇe ] de la zes bya ba'i sgra ni dmigs kyis bsal ba'i don to || *Prajñāpradīpa* (AMES, 1986:509; *om.* T1566).



dvitīyaṅ cetayitvā ca karmety uktaṁ tat punaḥ kāyikaṁ vācikaṁ ca veditavyaṁ | evaṁ caivaṅ ca kāya-

vāgbhyāṁ pravarttiṣya ity evaṅ cetasā sañcintya yat kriyate tac cetayitvā karmety ucyate | tat punar

dvididhaṁ kāyikaṁ vācikaṁ ca | kāyavācor bhavattvāt taddvāreṇa · ca niṣṭhāgamanāt | evaṁ ca trividhaṁ

प56a

kāyikaṁ vācikaṁ mānasaṅ ca | etad api trividhaṁ karma punar bhidyamānaṁ saptavidhaṁ

5 saṁjāyate | ity evaṁ tasya karmaṇo bhagavatā bahuprakāro bhedo 'nuvarṇṇitaḥ | katham kṛtvā || ° ||

*vāg viṣpando 'viratayo*

*yās cāvijñaptisaṁjñitāḥ*

*avijñaptaya evānyāḥ*

*smṛtā viratayas tathā* || ° || (Mmk 17.4)

*paribhogānvayaṁ puṇyam*

*apunyaṅ ca tathāvidhaṁ*

*cetanā ceti saptate*

*dharmāḥ karmāñjanāḥ smṛtāḥ* (Mmk 17.5)

10 tatra vyaktavarṇṇoccāraṇam vāk | viṣpandaḥ śarīraceṣṭā | tatra kuśalā 'kuśalā vā

- 1 dvitīyaṅ ] प: dvitīyaṁ बदजल LVP (o3). *Subst.* karmety ] बदप (αβγ) Tib LVP: karmāty जल (δ)(s2). *Subst.* tat ] बदप (αβγ) Tib LVP: tan जल (δ)(s2). *After punaḥ* ] प Tib LVP: daṇḍa बदज (p4): dvidaṇḍa ल (p4). vācikaṁ ] प: vācikaṁ बदजल LVP (o3). daṇḍa ] बदप LVP: dvidaṇḍa जल (p2). *Subst.* caivaṅ ] प Tib: caivaṁ बजल LVP (o3): caiva द (v4). *Subst.* 3<sup>rd</sup> ca ] लप (αγ) LVP: om. बदज (βγδ)(v7). *Subst.* kāya° ] बजलप (αγδ) Tib LVP: kārya° द (v9).
- 2 *Subst.* pravarttiṣya ] द Tib: pravarttiṣye बजलप (s6): pravarttiṣya LVP. evaṅ ] प: evaṁ बदजल LVP (o3). *After evaṅ* ] बदप Tib LVP: daṇḍa ज (p4): dvidaṇḍa ल (p4). *Subst.* cetasā ] बदप (αβ) Tib LVP: catasā जल (δ)(s2). sañcintya ] प: sañcintya बदजल LVP (o2). *After kriyate* ] प Tib LVP: daṇḍa बद (p4): dvidaṇḍa जल (p4). *Subst.* karmety ] जप Tib LVP: karmmety ब (o1): karmaty दल (s2). daṇḍa ] बप: dvidaṇḍa दजल LVP (p2). *Subst.* punar ] बजलप Tib LVP: puna द (s4).
- 3 vācikaṁ ] प: vācikaṁ बदजल LVP (o3). *Subst.* 1<sup>st</sup> ca ] बदलप Tib LVP: om. ज (v7). 1<sup>st</sup> daṇḍa ] बदप Tib: om. ज (p3): dvidaṇḍa ल (p2): ardhaḍaṇḍa LVP. *Subst.* kāyavācor ] बदजप Tib LVP: kāyavāco ल (s4). *Subst.* taddvāreṇa ] em. Tib LVP: tadvāreṇa Ω (s4). *Subst.* niṣṭhāgamanāt लप Tib LVP: niṣṭhāgamanāt बदज (βγ) (s2). 2<sup>nd</sup> daṇḍa ] दप LVP: dvidaṇḍa बजल (p2). *Subst.* evaṁ ] em. Tib LVP: etac Ω (v8). *The emendation is adopted to rend a better sense.*
- 4 kāyikaṁ ] प: kāyikaṁ बदजल LVP (o3). *Subst.* mānasaṅ ] stand. Tib: mānasaṁ बदजल LVP (o3): manasaṅ प (s2). *In प, a long ā-vowel stroke has been added above the line by another hand.* *Subst.* ca ] दप (α) Tib LVP: cātra बज (γ)(v9): cā 'tra ल (v9). daṇḍa ] प Tib LVP: om. बजल (p3): dvidaṇḍa द (blurred)(p2). *Subst.* etad ] दजप (αβ) Tib LVP: tad बल (γ)(v4). karma ] दजलप LVP: karmma ब (o1). *Subst.* punar ] प Tib: punaḥ punar बदजल (βγδ) LVP (v9). *Subst.* bhidyamānaṁ ] बदलप Tib LVP:

- bhidyamāna° ज (v4). *Subst.* saptavidhaṁ ] बजलप Tib LVP: saptavidha° द (s1).
- 5 *Subst.* saṁjāyate ] बदलप: saṁjāyate ज (s4): saṁjāyata LVP. 1<sup>st</sup> daṇḍa ] बजप Tib: dvidaṇḍa दल (p2): om. LVP. *Subst.* evaṁ ] प Tib: evaṁ बदल LVP (o3): eva ज (v4). karmaṇo ] दजप LVP: karmmaṇo बल (o1). *Subst.* bahuprakāro ] stand. LVP: vahuprakāro बजलप (o4): vahuprakārā द (s2). *Subst.* 'nuvarṇṇitaḥ ] प Tib: 'nuvarttiṭaḥ बदज (βγδ)(v5): 'nuvarttiṭaḥ ल (s2): 'nuvarṇṇitaḥ LVP. *Although both anuvarṇṇitaḥ and anuvarttiṭaḥ are possible, the former is adopted with the support of the Tibetan translation.* 2<sup>nd</sup> daṇḍa ] दप LVP: om. ब (p3): dvidaṇḍa जल (p2). *double dvidaṇḍa with circle in the middle* ] प: dvidaṇḍa बल (p5): daṇḍa द LVP (p5): om. ज (p5).
- 6 viṣpando ] stand. LVP: viṣpando Ω (o4). *Below (307<sub>10</sub>, 308<sub>2</sub>) the mss other than प attest the retroflex sibilant.* *Subst.* 'viratayo ] बदलप Tib LVP: 'vitarayo ज (s5). *Subst.* yās ] बदप (αβγ) Tib LVP: vās जल (δ)(s2). *Subst.* 'saṁjñitāḥ ] बजलप Tib LVP: 'saṁjñitā द (s1). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2).
- 7 *Subst.* viratayas ] बदलप Tib LVP: virataḥ yas ज (s3). *double dvidaṇḍa with a circle in the middle* ] प: daṇḍa बद (p5): dvidaṇḍa जल Tib LVP (p5).
- 8 *Subst.* puṇyam ] बदजप Tib LVP: puṇyamm ल (s3). *Subst.* apunyaṅ ] प: apunyaṁ बदज LVP (o3): apunya ल (s4). *Subst.* tathāvidhaṁ ] बदजप LVP: tathāvidhām ल (s2). daṇḍa ] दजलप LVP: dvidaṇḍa ब (p2).
- 9 *Subst.* saptate ] दप (α) Tib LVP: sapteti ब (v5): saptete जल (δ)(s2). dharmāḥ ] बदजप LVP: dharm-māḥ ल (o1). karmāñjanāḥ ] दप LVP: karmmañjanāḥ ब (o1): karmāñjanāḥ जल (o2). *Subst.* smṛtāḥ ] बजलप Tib LVP: smṛtā द (s1). daṇḍa ] बजप: dvidaṇḍa दल LVP (p2).
- 10 'varṇṇoccāraṇam ] प: 'varṇoccāraṇam बल LVP (o1, o3): 'varṇoccāraṇam दज (o3). daṇḍa ] दप Tib LVP:

om. बजल (p3). *Subst.* viṣpandaḥ】 द LVP: niṣpandaḥ बज (v3): aniṣpandaḥ ल (v2, v3): viṣpandaḥ प (o4). *Subst.* śārīraceṣṭā】 बदल (βγ) Tib LVP: śārīraceṣṭāḥ जप (s3). daṇḍa】 बद Tib: dvidaṇḍa ल (p2): om. जप (p3). *Subst.* kuśalā 'kuśalā】 जलप: kuśalākuśalā ब LVP (v6): kuśalo 'kuśalo द (s1).

### Parallels:

- 1 cetayitvā ca karmety uktaṃ】 las gañ bsams pa zēs gsuñs pa *Buddhapālita* (SAITO, 1984.II:221).
- 2-3 evañ cetasā sañcintya yat kriyate tac cetayitvā karmety ucyate||tat punar dvididhaṃ kāyikaṃ vācikaṃ ca||】 las gañ bsams pa zēs gsuñs pa blos 'di bya'o sñam du gsuñs nas lus sam ñag gis byed pa de ni lus dañ ñag gi yin te gañ ma bsams par byas pa ni ma yin no|| *Buddhapālita* (SAITO, 1984.II:221): blos bsams nas byed pa gañ yin pa ste| de ltar las gañ bsam pa zēs bya ba gsuñs pa de ni lus dañ ñag gi yin te| *Prajñāpradīpa* (AMES, 1986:509; om. T1566).
- 3 kāyavācor bhavatvāt taddvāreṇa ca niṣṭhāgama-nāt||】 lus dañ| ñag gi sgo nas yoñs su rdzogs pa'i phyir ro|| *Prajñāpradīpa* (AMES, 1986:509): lus dañ ñag las byuñ ba'i phyir dañ| de dag gi sgo ñid nas mthar thug par 'gyur ba'i phyir ro|| (ibid.; T1566.99b<sup>17</sup> 若於身門究竟。口門究竟者。名身業口業)。
- 5 bahuprakāro bhedo 'nuvarṇṇitaḥ| kathaṃ kṛtvā||】 ji ltar rnam pa du ma zē na| *Prajñāpradīpa* (AMES, 1986:510; T1566.99b<sup>18-19</sup> 云何名無量種差別耶)。
- 6-7 vāg vispando 'viratayo yās cāvijñaptisaṃjñitāḥ| avijñaptaya evānyāḥ smṛtā viratayas tathā||。||】 ñag dañ bskyod dañ mi spoñ ba'i|| rnam rig byed min zēs bya gañ|| spoñ ba'i rnam rig byed min pa|| gzan

dag kyañ ni de bzin 'dod|| *Akutobhayā* (HUNTINGTON, 1986:404), *Buddhapālita* (SAITO, 1984.II:221), *Prajñāpradīpa* (AMES, 1986:510; T1566.99b<sup>20-21</sup> 身業及口業 作與無作四 語起遠離等 皆有善不善): 身業及口業 作與無作業 如是四事 中 亦善亦不善 *Chung lun* (T1564.21c<sup>13-14</sup>). *Could Kumārajīva when translating Chung lun possibly have read "yās ca vijñapti" in pāda b thus causing him to translate "vijñapti (tso 作) and avijñapti (wu-tso 無作)"?*

- 8-9 paribhogānvayaṃ puṇyam apuṇyaṃ ca tathāvidhaṃ| cetanā ceti saptaita dharmāḥ karmāñjanāḥ smṛtāḥ||】 loñs spyod las byuñ bsod nams dañ|| bsod nams ma yin tshul de bzin|| sems pa dañ ni chos de bdun|| las su mñon par 'dod pa yin|| *Akutobhayā* (HUNTINGTON, 1986:405), *Buddhapālita* (SAITO, 1984.II:221-222), *Prajñāpradīpa* (AMES, 1986:510; T1566.99c<sup>3-4</sup> 受用自體福 罪生亦如是 及思為七業 能了諸業相): 從用生福德 罪生亦如是 及思為七 法 能了諸業相 *Chung lun* (T1564.21c<sup>15-16</sup>).
- 10 tatra vyaktavarṇṇoccāraṇaṃ vāk|| de la ñag ces bya ba ni yi ge gsal bar brjod pa'o|| *Buddhapālita* (SAITO, 1984.II:222): de la ñag ni yi ge gsal bar brjod pa'o|| *Prajñāpradīpa* (AMES, 1986:510; T1566.99b<sup>22</sup> 語起者。調以文字了了出言。名為語起). vispandaḥ śārīraceṣṭāḥ||】 bskyod pa zēs bya ba ni lus kyi g-yo ba rnam pa gsum mo|| *Akutobhayā* (HUNTINGTON, 1986:405): bskyod pa ni lus g-yo ba ste| *Buddhapālita* (SAITO, 1984.II:222): bskyod pa ni lus g-yo ba'o|| *Prajñāpradīpa* (AMES, 1986:510; T1566.99b<sup>23</sup> 云何名遠離。調運動身手等)。

vāk sarvaiva vi-ratyaviratīlakṣaṇāvijñāptīsamutthāpikā sāmānyena vāg iti grhyate | evaṃ

ज119b

kuśalo 'kuśalo vā viratyaviratīlakṣaṇāvijñāptīsamutthāpako viṣpandaḥ sāmānyena

grhyate |

yathā caīṣa vijñāpter dvidhā bheda evaṃ avijñāpter api | aviratīlakṣaṇā avijñāptayo

5 viratīlakṣaṇās ceti kṛtvā | tatrāviratīlakṣaṇā **avijñāptayas** tadyathā 'dyaprabhṛti mayā

prāṇinaṃ hatvā cauryaṃ kṛtvā jīvi-kā parikalpayi-tavyeti pāpakarmābhyupagamakṣaṇāt prabhṛti

ल88b, ब101a

tadakāriṇo 'py akuśalakarmābhyupagamahetukāḥ satatasamitam **avijñāptayaḥ** samupajāyante |

kaivarttādīnāṃ ca jālādīparīkarmakālāt prabhṛti tadakāriṇāṃ api **yā** avijñāptaya upajāyante

tā etā **aviratī**lakṣaṇā {**avijñāptaya**} ity ucyante | yathā caitās **tathā 'nyā viratī**lakṣaṇāḥ

10 kuśalasvabhāvā **avijñāptayaḥ** | tadyathā 'dyaprabhṛti prāṇatīpātādibhyaḥ prativiramāmīti

kāyavāgvijñāptiparisamāptikālākṣaṇāt prabhṛti taduttarakālaṃ pramattādyavasthasyāpi yāḥ

kuśalopacayasvabhāvā avijñāptaya upajāyante | tā etā viratīlakṣaṇā avijñāptaya ity ucyante |

1 **Subst.** sarvaiva ] ज Tib LVP: tarvaiva बदल (βγ)(s2): savaiva प (s4). **Subst.** 'lakṣaṇā° ] बदलप Tib: 'lakṣaṇāḥ ज (s1): 'lakṣaṇā LVP. **After** 'lakṣaṇā ] बजल Tib LVP: daṇḍa दप (p4). *A daṇḍa would be syntactically disturbing. The daṇḍa and the visarga in ms after 'lakṣaṇā° could possibly indicate an earlier avagraha thus yielding 'vijñāpti°.* Cf. also note on 'lakṣaṇāvijñāpti° in the following line. **Subst.** 'avijñāpti° ] दपज (αβ) Tib: avijñāpti° बल (γ)(v2): vijñāpti° LVP. *LVP's interpretation yielding vijñāpti° without a negation does not seem to be correct.* **Subst.** 'samutthāpikā ] बदलप Tib LVP: 'samutthāpikā ज (s2) . daṇḍa ] प Tib LVP: dvidāṇḍa बदजल (p2).

2 **Subst.** 'lakṣaṇāvijñāpti° ] *em.* Tib: lakṣaṇo vijñāpti° Ω LVP (v5). *The Tibetan translation clearly attests a compound. Eventually the mss can also be emended as 'lakṣaṇo 'vijñāpti° (o4). This, however, would make 'lakṣaṇo an attribute of viṣpandaḥ, which is not entirely impossible. 'Lakṣaṇa as an attribute of 'avijñāpti° is, moreover, supported by the root-verse (Mmk 17.4). Subst. 'samutthāpako ] बदलप Tib LVP: 'samutthāpako ज (s2). viṣpandaḥ ] बदजल LVP: viṣpandaḥ प (o4). **After** viṣpandaḥ ] दजलप Tib LVP: daṇḍa ब (p4).*

3 daṇḍa ] बदप LVP: dvidāṇḍa जल (p2).

4 **Subst.** caīṣa ] दप (α): caika° बल (γ)(v5): caita° ज (s2): caita° Tib LVP. *DE JONG (1978.II:220) also adopts the reading of द.* **Subst.** vijñāpter ] प Tib LVP: vijñāpte बदजल (βγδ)(s1). **Subst.** bheda ] दप (α) Tib LVP: bhede बजल (γδ)(v6). **Subst.** avijñāpter ] दजलप Tib LVP: avijñāptair ब (s2). daṇḍa ] बदप Tib: dvidāṇḍa जल (p2): ardhaṇḍa LVP.

5 **Subst.** lakṣaṇās ] बदलप Tib LVP: lakṣaṇā ज

(s1). **Subst.** ceti ] बदलप Tib LVP: caiti ज (s2). **After** ceti ] बदप Tib LVP: dvidāṇḍa जल (p4). 1<sup>st</sup> daṇḍa ] प Tib LVP: *om.* बदजल (p3). **Subst.** tatrāviratī° ] बदलप Tib LVP: tatra viratī° ज (v2). **Subst.** avijñāptayas ] बदजप: avijñāptayes ल (s2): avijñāptayaḥ LVP. **After** avijñāptayas ] Ω Tib: daṇḍa LVP. *The daṇḍa is, however, supported by the parallel sentence in line 9-10 ("yathā caitās..."), where mss जप attest a daṇḍa after avijñāptayaḥ. After tadyathā ] बदलप: dvidāṇḍa ज (p4): ardhaṇḍa LVP. 'dyaprabhṛti ] दजलप: adyaprabhṛti ब LVP (o4).*

6 **Subst.** cauryaṃ ] प Tib: cāryaṃ ब (v5): corya द (s2, s4): coryaṃ जल (δ)(s): cauryaṃ LVP. **After** 'tavyeti ] *em.* Tib LVP: daṇḍa बजप (p4): dvidāṇḍa दजल (p4). *The daṇḍa is eliminated on the basis of the similar sentence at Pras 308<sub>10-11</sub>.* **Subst.** pāpa° ] बजलप Tib LVP: papa° द (s2). 'karmā° ] बजदप LVP: 'karmā° ल (o1). **Subst.** 'upagama° ] बदजल Tib LVP: 'upama° प (s4).

7 **Subst.** 'py ] *stand.* Tib LVP: pi बजलप (o4): *om.* द (v7). **Subst.** akuśalakarmā° ] बदजप Tib LVP: akuśalagakarmā° ल (s3). **After** 'hetukāḥ ] बदजल Tib LVP: daṇḍa प (p4). **Subst.** avijñāptayaḥ ] बदजप Tib LVP: avijñāptayaḥ ल (s2). daṇḍa ] बदप LVP: dvidāṇḍa जल (p2).

8 kaivarttādīnāṃ ] प Tib: kaivarttādīnāṃ बदजल (o3): kaivarttādīnāṃ LVP. **Subst.** avijñāptaya ] बदप (αβ) Tib LVP: avijñāya जल (δ)(s4). upajāyante ] दजलप LVP: upajāyante ब (o2). **After** upajāyante ] Ω: ardhaṇḍa LVP.

9 **Subst.** etā बदजल LVP: eva प (v8). *Tib is inconclusive. The parallel sentence at Pras 308<sub>12</sub> indicates tā etā to be correct.* **Subst.** aviratī° ] बदजल Tib LVP: avirata° प (s2). **Subst.** {avijñāptaya} ] दप (α) LVP: avijñeya



- बजल (γδ)(v8). Subst. ucyante ] बद LVP: ucyamte जल (o2): ucyate प (s7). daṇḍa ] प: dvidaṇḍa बदजल LVP (p2). Subst. tathā 'nyā ] प Tib: tathānyā द LVP (o4): tathānyo बजल (γδ)(s1). Subst. viratīlakṣaṇāḥ ] बजलप Tib LVP: viratīlakṣaṇātha द (s3). After viratīlakṣaṇāḥ ] दप Tib LVP: dvidaṇḍa बजल (p4).
- 10 Subst. kuśālasvabhāvā ] बदजल LVP: kuśālasvabhāvāḥ प (s6). Subst. avijñaptayaḥ ] जप (α) Tib LVP: avijñāptayas बदल (s2, v10). daṇḍa ] जप Tib LVP: om. बदल (p3). After tadyathā ] बदलप: dvidaṇḍa ज (p4): ardhadaṇḍa Tib LVP (cf. also line 5). 'dya° ] बदलप: adya° ज LVP (o4). Subst. prāṇātipātādibhyaḥ ] बदल (βγ) Tib LVP: prāṇātipātādibhyaḥ ज (s2): prāṇitipātādibhyaḥ प (s2). Subst. prativiramāmīti ] द Tib LVP: prativiramāmīti ब (s2): pativiramāmīti जल (δ)(s2, s4): pradiviramāmīti प (s2). After prativiramāmīti ] प Tib LVP: daṇḍa ब (p4): dvidaṇḍa दजल (p4).
- 11 Subst. kāyā° ] बजलप Tib LVP: kāyā° द (s2). After °lakṣaṇāt ] लप Tib LVP: daṇḍa ब (p4):

dvidaṇḍa दज (p4). Subst. °uttarakālaṃ ] दजलप Tib LVP: °urakālaṃ ब (s4). The anusvāra in ms द may have been added by another hand.

- 12 After °svabhāvā ] बजलप Tib LVP: dvidaṇḍa द (p4). 1<sup>st</sup> daṇḍa ] प: dvidaṇḍa बदजल (p2): ardhadaṇḍa LVP. Subst. viratīlakṣaṇā ] प Tib LVP: vinetīlakṣaṇā ब (s2): vinatīlakṣaṇā द (corrected to vilatīlakṣaṇā by another hand)(v5): vinetīlakṣaṇo जल (δ)(s1, s2). Subst. avijñaptaya ] बदलप Tib LVP: avijñāye ज (s1, s4). Subst. ity ucyante ] दजलप Tib LVP: ucyamte iti ब (o2, v11). 2<sup>nd</sup> daṇḍa ] प Tib: dvidaṇḍa दजल LVP (p2): om. ब (p3).

### Parallels:

*Prajñāpradīpa* shows definite similarity with the formulations in *Akutoḥbhayā* and *Buddhapālita*. The formulations of *Pras* differ from these, although *Pras* does exhibit general parallels to the earlier texts in terms of phraseology. The overall sense of the all commentaries is the same.

tā etā evaṃ rūpakriyāsvabhāvā api satyo vijñaptivat parān na vijñāpayantīty · avijñaptayaḥ |

ज120a

tathā *paribhogānvayaṃ puṇyaṃ kuśalam ity* arthaḥ | paribhogenānvayo 'syeti paribhogānvayaṃ |

- 1 *Subst.* tā ] प: *om.* बदजल Tib LVP (v7). *Subst.* evaṃ ] प: *om.* बदजल Tib LVP (v7). *Subst.* vijñāpayantīty ] *em.*: vijñāpayantīti बदजप (s6): vijñāpayantīty ल LVP (o4). *The emendation consists of the reading बदजप with a correction of the external sandhi. After vijñāpayantīty ] बदलप Tib LVP: dvidaṇḍa ज (p4). daṇḍa ] दप: dvidaṇḍa बजल LVP (p2).*
- 2 *Subst.* tathā ...'syeti paribhogānvayaṃ ] बदल (βγ) Tib LVP: *om.* ज (v7): ta[th][[-10-]lam i[ty][[-3-]ribhogenā [-2-]lo 'syet[[-1-]i[-1-]ribhogānvayaṃ ] प. *The sizes of the lacunae in प correspond to the paradosis of the other mss. In ms ज, the omitted reading from paribhogenānvayo onwards is inserted from the next line of the folio with appropriate markings by the same hand. 1<sup>st</sup> daṇḍa ] ब Tib: om. दल (p3): ardhaḍaṇḍa LVP. *Subst.* paribhogenānvayo ] बजल (βγ) Tib LVP: paribhogenānvayo द (s2).*

2<sup>nd</sup> daṇḍa ] दप Tib: *om.* बजल (p3): ardhaḍaṇḍa LVP.

### Parallels:

- 1 tā etā evaṃ rūpakriyāsvabhāvā api satyo vijñaptivat parān na vijñāpayantīty avijñaptayaḥ ] rnam par rig byed ma yin pa zes bya ba ni | gzugs dañ bya ba'i ño bo ñid yin du zin kyañ rnam par rig byed bzin du gzan la rnam par rig par mi byed pa'i phyir ro || *Prajñāpradīpa* (AMES, 1986:511; T1566.99b<sup>29</sup>-99c<sup>1</sup>, *only partially corresponding to the Tibetan translation*, 云何名作無作色。以身口色令他解者名為作色。不以身口色令他解者名無作色).
- 2 *puṇyaṃ kuśalam ity* arthaḥ ] bsod nams zes bya ba ni dag par byed pas bsod nams te | dge ba zes bya ba dag gi rnam grañs so || *Prajñāpradīpa* (AMES, 1986:511; *om.* T1566).

paribhogaḥ parityaktasya vastunaḥ saṅghādibhir upabhogaḥ | anvayo 'nugamo dāyakasantānajaḥ

kuśalopacaya ity arthaḥ | *apunyañ ca tathāvidhaṃ* paribhogānvayam ity arthaḥ |

tadyathā devakulādipratiṣṭhāpanaṃ yatra · sattvā hanyante | yathā yathā hi tatkiṛttau prāṇino

द53a

hanyante tathā tathā taddevakulādyupabhogāt tatkarttṛṇāṃ santāne paribhogānvayam apunyaṃ

5 upajāyate | ity evaṃ *apuṇyañ ca tathāvidhaṃ* bhavati |

प56b

- 1 paribhogaḥ...dāyakasantānajaḥ】 *om.* ज and then inserted from the next line of the folio with appropriate markings by the same hand. *Subst.* vastunaḥ】 बदजप Tib LVP: vaṣṭunaḥ ल (s2). saṅghādibhir】 प: saṃghādibhir बदजल LVP (o2). daṇḍa】 बदजप LVP: dvidaṇḍa ल (p2). 'nugamo】 बदलप LVP: anugamo ज (o4). dāyaka°】 बदजल Tib LVP: [-1-]ka प (lacuna). °santānajaḥ】 प: °saṃtānajaḥ बदजल LVP (o2).
- 2 1<sup>st</sup> daṇḍa】 बदप: dvidaṇḍa जल LVP (p2). apunyañ】 प: apunyaṃ बदजल LVP (o3). 2<sup>nd</sup> daṇḍa】 प LVP: dvidaṇḍa बदजल (p2).
- 3 tadyathā...°bhogāt (line 4)】 [-41-]devakulādyupabhogāt प. The size of the lacuna corresponds nearly to the 39 akṣaras attested by the other mss. After tadyathā】 बद Tib LVP: dvidaṇḍa जल (p4). *Subst.* pratiṣṭhāpanaṃ】 बजल (γδ) Tib LVP: pratiṣṭhāpanaṃ द (s2). After pratiṣṭhāpanaṃ】 ब Tib LVP: daṇḍa द (p4): dvidaṇḍa जल (p4). sattvā】 stand.. LVP: satvā बदजल (o4). hanyante】 बदल LVP: hanyante ज (o2). daṇḍa】 ब Tib LVP: dvidaṇḍa दजल (p2). tatkiṛttau】 बदजल: tatkiṛttau LVP.
- 4 *Subst.* tatkarttṛṇāṃ】 *em.* Tib LVP: tatkarttṛṇāṃ बदजल (o1, s2): tatkarttṛṇāṃ प (s2). The genitive plural form of kartṛ requires a long ī-vowel and not a short ṛ as attested by all the mss, and hence the reading has been emended. Further, the geminated form attested by ms प has been adopted. santāne】 जलप: saṃtāne बद LVP (o2).
- 5 upajāyate...apunyañ】 upa[-7-] nyañ प (lacuna). The size of the lacuna corresponds approximately to the 8 akṣaras attested by the other ms. *Subst.* upajāyate】 द

Tib: api jāyate बजल (γδ): upa[-] प: api jāyata LVP. DE JONG (1978:220) also adopts the reading of द. 1<sup>st</sup> daṇḍa】 बद Tib: dvidaṇḍa जल (p2): *om.* LVP. *Subst.* apunyañ】 *em.*: apunyaṃ बदजल LVP: [-]nyañ प. The emendation combines the readings of बदजल and प. 2<sup>nd</sup> daṇḍa】 बप: dvidaṇḍa दजल LVP (p2).

### Parallels:

- 1 paribhogaḥ parityaktasya vastunaḥ saṅghādibhir upabhogaḥ】 : yoñs su loñs spyod pa zes bya ba ni dkon mchog gsum gyi yul la dños po yoñs su btañ ba ñe bar spyod pa'o || *Prajñāpradīpa* (AMES, 1986:511; T1566.99c<sup>5-6</sup>云何名受用自體。調檀越所捨房舍園林衣服飲食臥具湯藥資身具等; slightly differently in T1566 with an added list of articles to be donated). anvayo 'nugamo】 : rgyu las byuñ ba zes bya ba ni | rjes su 'gro ba *Buddhapālita* (SAITO, 1984.II:222): de'i rgyu las byuñ ba zes bya ba ni de'i rjes las byuñ ba ste | *Prajñāpradīpa* (AMES, 1986:511; *om.* T1566).
- 2 apunyañ ca tathāvidhaṃ paribhogānvayam ity arthaḥ】 : bsod nams ma yin tshul de bzhin zes bya ba ni yoñs su loñs spyod pa'i rgyu las byuñ ba zes bya ba'i tha tshig go | *Akutobhayā* (HUNTINGTON, 1986:405): loñs spyod pa las byuñ ba'i bsod nams ma yin pa yañ tshul de bzin no || *Buddhapālita* (SAITO, 1984.II:222): loñs spyod pa las byuñ ba'i bsod nams ma yin pa yañ tshul de bzin te | yoñs su loñs spyod pa'i rgyu las byuñ zes bya ba'i tha tshig go | *Prajñāpradīpa* (AMES, 1986:511; *om.* T1566).

cittābhisamṣkāraṇaskarmalakṣaṇā · *cetanā ceti* |

ब101b

saṃkṣepeṇaitat saptavidhaṃ karma bhavati | kuśalākuśalā vāk | {kuśalākuśalo} vispandaḥ |

kuśalam avijñaptilakṣaṇam | akuśalam avijñaptilakṣaṇam | paribhogānvayam puṇyam | paribhogānvayam  
apūṇyam | cetanā ceti | |

5 *ete ca sapta dharmāḥ karmā-ñjanāḥ* karmatvenābhividyaktāḥ karmalakṣaṇāḥ *smṛtāḥ* |  
*atraike* paricodayanti | yad *etat karma* bahuvidham uktaṃ | *tat kim āvipākakālam avatiṣṭhate*  
*'tha* na tiṣṭhati | utpattyanantaravināśitvāt | yadi *tāvat* | | ° | |

ल89a

*tiṣṭhaty ā pākakālāc cet*

*karmma tan nityatām iyāt* |

*niruddhaṃ cen niruddhaṃ sat*

*kim phalaṃ janayisyati* | (Mmk 17.6)

10 *yady* utpannaṃ sat *ka-rmāvipākakālam* svarūpeṇ *āvatiṣṭhata* iti parikalpyate *tad iyaṇtaṃ*  
*kālam* asya *nityatā* padyate vināśarahitavāt | paścād vināśasadbhāvān na nityatvam iti cet | naitad  
evaṃ | pūrvam vināśarahitasākāśādivat paścād api vināśena sambandhābhavāt |  
vināśarahitasya cāsaṃskṛtatvaprasaṅgāt | asaṃskṛtānāṃ ca vipākādarśanāt | avipākatvena  
sadaivāvasthānān nityatābhyupagama eva karmaṇām āpadyate | ity evaṃ tāvan nityatvadoṣaḥ |  
15 athotpādānantaravināśitvam eva karmaṇām abhyupeyate | nanv evaṃ sati

ज120b

*niruddhañ cen niruddhaṃ sat*

*kim phalañ janayisyati* | (Mmk 17.6cd)

abhāvībhūtaṃ sat karmmāvidyamānasvabhāvavān naiva *phalaṃ janayisyati*ṭy abhiprāyaḥ |

1 *Subst.* °saṃskāra° ] बदजल LVP: °saṃskārā प (s1).  
*Tib* could possibly  
*attest* °saṃskāro. *Subst.* °karma° ] दलप Tib  
LVP: °karmmaḥ ब (o1): °karmaḥ ज (s3).  
*After* °karma° ] दलप Tib LVP: daṇḍa ब (p4):  
dvidaṇḍa ज (p4). *Subst.* °lakṣaṇā ] दप (α) Tib  
LVP: °kṣaṇā बज (γ)(v4): °nakṣaṇā ल (s2). daṇḍa ]  
बदजप: dvidaṇḍa ल LVP (p2).  
2 *Subst.* karma ] बदजल Tib LVP: *om.* प (v7).  
kuśalākuśalā...smṛtāḥ (line 5) ] [-40-]ptilakṣaṇam |  
paribhogānvayam puṇyam | [paribhogā] [-22-]ktāḥ  
karmalakṣaṇāḥ smṛtāḥ ] प (*lacunae*). 1<sup>st</sup> daṇḍa ] बद  
LVP: dvidaṇḍa जल (p2). 2<sup>nd</sup> daṇḍa ] बद: *om.* ज (p3):  
dvidaṇḍa ल (p2): ardhaḍaṇḍa LVP. *Subst.*  
kuśalākuśalo ] *em.* Tib LVP: kuśalākuśalā बदज  
(βγ)(s1): kuśalākuśalya ल (s2). vispandaḥ ] बदजल:  
vispandaḥ LVP. 3<sup>rd</sup> daṇḍa ] ब: dvidaṇḍa दजल (p2):  
ardhaḍaṇḍa LVP.  
3 1<sup>st</sup> °lakṣaṇam ] *em.*: lakṣaṇam बदजल (βγδ) LVP (o3).  
*The emendation follows the reading of the*  
*2<sup>nd</sup> °lakṣaṇam in ms* प. 1<sup>st</sup> daṇḍa ] ज: dvidaṇḍa बल

(p2): *om.* द (p3): ardhaḍaṇḍa LVP. 2<sup>nd</sup> °lakṣaṇam ]  
प: °lakṣaṇam बदजल LVP (o3). 2<sup>nd</sup> daṇḍa ] दप: *om.*  
बजल (p3): ardhaḍaṇḍa LVP. 1<sup>st</sup> paribhogānvayam ]  
प: paribhogānvayam बदजल LVP (o3). 3<sup>rd</sup> daṇḍa ]  
दजप: *om.* ब (p3): dvidaṇḍa ल (p2): ardhaḍaṇḍa LVP.  
4 daṇḍa ] दज: dvidaṇḍa बल (p2): ardhaḍaṇḍa LVP.  
dvidaṇḍa ] द LVP: *om.* बजल (p3).  
5 karmāñjanāḥ ] बदज LVP: karmāñjanāḥ ज (o2):  
karmāñjanāḥ ल (o1). *After* karmāñjanāḥ ] बद Tib  
LVP: daṇḍa ज (p4): dvidaṇḍa ल (p4). *Subst.*  
smṛtāḥ ] बजलप Tib LVP: smṛtāḥ द (s3). daṇḍa ] दप:  
dvidaṇḍa बजल LVP (p2).  
6 *Subst.* atraike ] बजप (αγ) Tib LVP: atraike द (s2):  
atraika ल (s2). 1<sup>st</sup> daṇḍa ] बदजप: dvidaṇḍa ल LVP  
(p2). bahuvidham ] *stand.* LVP: vahuvidham Ω (o4).  
2<sup>nd</sup> daṇḍa ] बद: dvidaṇḍa जल (p2): *om.* Tib  
LVP. *Subst.* āvipākakālam ] प: ā vipākakālād द LVP  
(v6): ovipākakārād बजल (γδ)(s2, v6). *Subst.*  
avatiṣṭhate ] दप (α) LVP: avatiṣṭhate बजल (γδ)(s2).  
*After* avatiṣṭhate ] बदजल LVP: daṇḍa प Tib (p4).  
7 *Subst.* 'tha ] बजलप Tib LVP: *om.* द (v7). *Subst.*

- tiṣṭhati】 बज (य॒δ): tiṣṭati दल (s2): [tiṣṭhati] प: tiṣṭaty LVP. 1<sup>st</sup> daṇḍa】 बद Tib: dvidaṇḍa जल (p2): *om.* LVP. utpattya°...ā pākakālāc (line 8) : [utpattya][1-] [taravi]nāśitvāt[-8-][tiṣṭaty ā]pākakālāc प (lacunae). Subst. vināśitvāt】 बदप (αβ) Tib LVP: vināśitvāta जल (δ)(s4). 2<sup>nd</sup> daṇḍa】 *em.* Tib LVP: *om.* बदजल (p3). Double dvidaṇḍa with circle *em.*: *om.* बदजल (p5): ardhadaṇḍa LVP: daṇḍa Tib. *The emendation is based on the standard daṇḍa-usage in प.*
- 8 karmma】 प: karma बदजल LVP (o1). Subst. tan】 बजलप Tib LVP: *om* द (v7). Subst. nityatām】 बजलप Tib LVP: ityatām द (s4). daṇḍa】 बप LVP: dvidaṇḍa दजल (p2).
- 9 Subst. cen】 बजलप Tib LVP: ce द (s4). kim】 प: kim बदजल LVP (o3). daṇḍa】 बजप: *om.* द (p3): dvidaṇḍa ल LVP (p2).
- 10 yady utpannam sat karmāvipākakālaṃ : yady utpa [-5-]pākakālaṃ प (lacuna). *The lacuna corresponds to the paradoxes of the other mss.* Subst. °kālaṃ】 बदजप Tib LVP: °kāla° ल (s4). *After iti*】 बदजल Tib LVP: daṇḍa प (p4). Subst. parikalpyate】 बजलप LVP: parikalpate द (v1).
- 11 1<sup>st</sup> daṇḍa】 बदप LVP: dvidaṇḍa जल (p2). Subst. cet】 प Tib: cen बदजल LVP (v10). 2<sup>nd</sup> daṇḍa】 प Tib: *om.* बदजल LVP (p3).
- 12 1<sup>st</sup> daṇḍa】 बद Tib: dvidaṇḍa जल (p2): *om.* प (p3): ardhadaṇḍa LVP. Subst. pūrvam】 प: pūrvam बल LVP (o3): pūrvā° दज (v6). *After °ākāśādivat*】 प Tib LVP: daṇḍa ब (p4): dvidaṇḍa दजल (p4). Subst. vināśena】 बदलप Tib LVP: vināśenam ज (s5). *In j, the anusvāra has been transported from the following syllable.* Subst. sambandhābhāvāt】 *stand.*: samvamdābhāvāt ब (o2, o4): savandhābhāvāt दजल (s4, o4), samvandhābhāvāt प (o4): sambandhābhāvāt LVP. 2<sup>nd</sup> daṇḍa】 ब Tib LVP: *om.* दप (p3): dvidaṇḍa जल (p2).
- 13 Subst. °prasaṅgāt】 बप Tib: °prasaṅgāt दल (o2): °prasaṅgād ज (o2, v10): °prasaṅgād LVP. 1<sup>st</sup> daṇḍa】 बदप Tib: *om.* ज LVP (p3): dvidaṇḍa ल (p2). asaṃskṛtānāṃ】 प: asaṃskṛtānām बदजल LVP (o3). Subst. vipākādarśanāt】 दजलप: vipāko darśanāt ब (s2): vipākādarśanād LVP. 2<sup>nd</sup> daṇḍa】 बदप Tib: dvidaṇḍa ज (p2): *om.* ल LVP (p3).
- 14 sadaivāvasthānān】 प Tib LVP (*LVP has the va-akṣara in brackets*): sadaivāsthānāt बदल (βγδ)(s6): sadaivāsthanāt ज (s2, s6). Subst. nityatābhyupagama】 बजप (αγ) Tib LVP: nityatābhyupagama द (s2): nityatātyupagama ल (s2). Subst. karmaṇām āpadyate】 दप (α) Tib: karmaṇā nopapadyate बजल (γδ)(v9): karmaṇām upapadyate LVP. *DE JONG (1978b:220) also adopts the reading of द.* 1<sup>st</sup> daṇḍa】 बदप LVP: dvidaṇḍa जल (p2). evaṃ】 बदलप LVP: evan ज (o3). Subst. nityatvadoṣaḥ】 *em.* Tib: nityatve doṣaḥ Ω LVP (v6). *The emendation is suggested by DE JONG (1978b:221) on the basis of the Tibetan translation and the parallel sentence at Pras 312<sub>2</sub>.* 2<sup>nd</sup> daṇḍa】 जप: dvidaṇḍa बदल LVP (p2).
- 15 Subst. athotpādā°】 बदलप Tib LVP: athopādā° ज (s4). °vināśitvam】 बद LVP: °vināśitvam जलप (o4). Subst. karmaṇām】 दजल (βγδ) Tib LVP: karmaṇām ब (s5): karmāṇām प (s2). Subst. *After karmaṇām*】 प Tib: evam बदजल (βγδ) LVP (v9). Subst. abhyupeyate】 *em.* Tib: abhyupetaṃ बद (β) LVP (v1): atyupetaṃ जल (δ)(s2): abhyupeyati प (s7). *The emendation is based on the reading of ms प.*

daṇḍa】 *em.* Tib LVP: *om.* Ω (p3). Subst. sati】 बदजल Tib LVP: śati प (s2). *After sati*】 Ω: daṇḍa Tib LVP.

- 16 niruddhañ】 प: niruddham बदजल LVP (o3). palañ】 प: phalaṃ बदजल LVP (o3). daṇḍa】 दजप LVP: dvidaṇḍa दल (p2).
- 17 Subst. abhāvībhūtaṃ】 दजलप LVP: abhāvībhūta° ब (s4). °karmma°】 प: °karmā° बदजल LVP (o1). Subst. °svabhāvatvān】 बदलप LVP: °svabhāvatvām ज (s6): *om.* Tib. Subst. naiva...nityatvadoṣas (*Pras 312<sub>2</sub>*)】 *om.* ज (v7). daṇḍa】 प: dvidaṇḍa बल LVP (p2): *om.* द (p3).

## Parallels:

- 1 cittābhisamskāramanaskarmalakṣaṇā cetanā ceti】 : sams pa zes bya ba ni mñon par 'du byed pa zes bya ba'i tha tshig go| *Akutobhayā* (HUNTINGTON, 1986:405-406): sams pa zes bya ba ni sams mñon par 'du byed pa'o|| *Buddhapālita* (SAITO, 1984.II: 222): sams pa zes bya bas ni yid kyi las bstan te| 'o na sams pa zes bya ba de gañ yin ze na| yon tan dañ skyon las sams mñon par 'du byed pa ste yid kyi las so|| *Prajñāpradīpa* (AMES, 1986:511; T1566.99c<sup>11-13</sup> 次解思義。以何法故。名之為思。謂功德與過惡。及非功德與過惡。起心所作意業者名思)。The underlined ablative particle in *Prajñāpradīpa* may appear difficult, but it is supported by the Chinese translation, which takes \*guṇa and \*doṣa as those factors that arouse (ch'i 起) the mind; thus, it here indicates cause (cf. HAHN, 1996:111).
- 5 ete ca sapta dharmāḥ karmāñjanāḥ karmatvenābhivyaktāḥ karmalakṣaṇāḥ smṛtāḥ】 chos de bdun ni las su mñon par 'dod pa yin no|| *Akutobhayā* (HUNTINGTON, 1986:406): 是七種即是分別業相 *Chung lun* (T1564.22a<sup>3</sup>): chos bdun po de dag ni las su mñon pa dañ las kyi miñ can dañ| las kyi mtshan ñid dag tu 'dod pa yin no|| *Buddhapālita* (SAITO, 1984.II:223): las su mñon par 'dod pa yin zes bya ba ni las kyi mtshan ñid dag tu 'dod pa yin no|| *Prajñāpradīpa* (AMES, 1986:511; T1566.99c<sup>13</sup> 彼論如是以七種業說為業相)。
- 6-7 atraike paricodayanti| yad etat karma bahuvidham uktaṃ| tat kim āvipākakālaṃ avatiṣṭhate| 'tha na tiṣṭhati| utpattyanantaravināśitvāt| yadi tāvat】 'dir bśad pa| 'di la las de skyes nas smin pa'i dus kyi bar du gnas pa'am| skyes nas 'jig par 'gyur ba žig grañ na| de la re žig| *Prajñāpradīpa* (AMES, 1986:512; T1566.99c<sup>18-21</sup> 論者言。今此業者。為一起已乃至受果已來恒住耶。為一剎那起已即滅耶。是皆不然。其過如論偈說)。
- 8-9 tiṣṭhaty ā pākakālāc cet karmma tan nityatām iyāt| niruddham cen niruddham sat kim phalaṃ janayiṣyati】 gal te smin pa'i dus bar du| |gnas na las de rtag par 'gyur|| gal te 'gags na 'gags gyur pa| |ji ltar 'bras bu bskyed par 'gyur|| *Akutobhayā* (HUNTINGTON, 1986:406, adopts the reading 'gag na 'gag gyur pas of D against 'gags na and gyur pa attested by PN), *Buddhapālita* (SAITO, 1984.II:223), *Prajñāpradīpa* (AMES, 1986:512-513; T1566.99c<sup>22-23</sup> 若住至受果此業即為常業若滅去者滅已誰生果): 業住至受報是業即為常若滅即無業云何生果報 *Chung lun* (T1564.22a<sup>6-7</sup>).
- 10-11 yady utpannam sat karmāvipākakālaṃ svarūpenāvatiṣṭhata iti parikalpyate tad iyantaṃ kalam asya nityatāpadyate vināśarahitatvāt】 re žig gal te las smin pa'i dus kyi bar du gnas na| de lta na rtag

par 'gyur bas de ni mi 'dod do|| *Akutobhayā*  
(HUNTINGTON, 1986:406): 業若住至受果報。即為  
是常。是事不然 *Chung lun* (T1564.22a<sup>8</sup>): re zig gal  
te las smin pa'i dus kyi bar du gnas pa de bzin du dus  
g'zan du yañ gnas par 'gyur bas rtag par 'gyur te|  
*Buddhapālita* (SAITO, 1984.II:223).

16 niruddhañ cen niruddhaṃ sat kiṃ phalañ

janayisyati|】 *Buddhapālita* (SAITO, 1984.II:223) also  
quotes *pāda cd* of the *mūla-text* at this point,  
although he did not quote *pāda cd* above together  
with *pāda ab* as in *Pras*.



atraike nikāyā-ntarīyāḥ parihāraṃ varṇayanti | utpattyanantaravināśitvāt saṃskārāṇaṃ

ब102a

nityatvadoṣas tāvad asmākaṃ nāpadyate | yac cāpy uktaṃ

*niruddhañ cen niruddhaṃ sat*

*kiṃ phalañ janayisyatīty* (Mmk 17.6cd)

atrāpi parihāraṃ brūmaḥ | | ° | |

5

*yo 'āṅkuraprabhṛtir bijāt*

*saṃtāno 'bhipravarttate*

*tataḥ phalam ṛte bijāt*

*sa ca nābhipravarttate* (Mmk 17.7)

iha bijāṃ kṣaṇikam api sat svajātiyabhāviphala viśeṣaṇiṣpattisāmarthya {viśeṣa} yuktasyaiva

santānasyāṅkurakāṇḍanālapattrādyabhidhānasya hetubhāvam abhyupagamyā · nirudhyate | *yaś*

ल89b

cāyam *āṅkuraprabhṛtir bijāt santānaḥ pravarttate* tasmāt krameṇa sahakārikā-ṛaṇāvaikalye sati

ज121a

10

svalpād api hetor vipula *phala* pracaya upajāyate | *ṛte bijād* vinā bijāt *sa cāṅkurādisantāno*

*nābhipravarttate* | tad evaṃ tadbhāve bhāvitvena tadabhāve cābhāvitvena

bijahetukatvam āṅkurādisantānasya phalasyopadarśitaṃ bhavati | | tad evaṃ | | ° | |

- 1 *Subst.* atraike ] प Tib: tatraike बदल LVP (v8). varṇayanti ] दप: varṇayanti बल LVP (o2). daṇḍa ] बद Tib LVP: dvidaṇḍa ल (p2): *om.* प (p3). *Subst.* utpatty ] बद Tib LVP: utpasty° ल (s2): utpatty° प (o4). *Subst.* 'anantara ] बप Tib LVP: 'anantari° द (s2): 'amnantara° ल (s3). 'vināśitvāt ] बदल Tib LVP: 'vināśitvāt प (o4). saṃskārāṇaṃ ] बदलप: saṃskārā-ṇām LVP.
- 2 nityatvadoṣas ] बदलप Tib: anityatvadoṣas LVP. *DE JONG (1978b:221) also adopts the reading of द. Subst.* nāpadyate ] *em.* Tib: nopapadyate Ω (v8). *The emendation is suggested by DE JONG (ibid.). daṇḍa ]* बदप LVP: dvidaṇḍa जल (p2). *After uktaṃ ]* Ω: ardhadaṇḍa LVP.
- 3 niruddhañ ] प: niruddhaṃ बदजल LVP (o3). *Subst.* cen ] प Tib LVP: cin बजल (γδ)(s2): ce द (s3). phalañ ] प: phalaṃ बदजल LVP (o3). *Subst.* 'ity ] दप (α): 'iti बजल (γδ) LVP (v10). *After 'ity ]* दप: daṇḍa बल LVP (p4): dvidaṇḍa ज (p4).
- 4 parihāraṃ ] प: parihāraṃ बदजल LVP (o3). *Subst.* brūmaḥ ] *stand.* Tib LVP: vrūmaḥ बदजप (o4): kramaḥ ल (v8). *double dvidaṇḍa with a circle in the middle ]* प: daṇḍa ब LVP (p5): dvidaṇḍa दजल (p5).
- 5 *Subst.* yo ] बजलप Tib LVP: yā द (s2). *Subst.* 'āṅkura° ] दप (α) Tib LVP: 'kula° बजल (γδ)(s2, s4). *Subst.* 'prabhṛtir ] द Tib LVP: 'prabhṛtīvijā na prabhṛti बल (γδ)(s3, s4): 'prabhṛtījanaprabhṛti ज (s3, s4): 'prabhṛti° प (s4). bijāt ] *stand.* LVP: vijāt Ω (o4). *Subst.* saṃtāno 'bhipravarttate ] *stand.* Tib: saṃtānātipravarttate ब (s2): saṃtāno bhipravarttate दप (o4): satānātipravarttate जल (δ)(s2, s4): saṃtāno 'bhipravartate LVP. daṇḍa ] बदजप LVP: dvidaṇḍa ल (p2).

- 6 bijāt ] *stand.* LVP: vijāt Ω (o4). *Subst.* nābhipravarttate ] बजलप Tib: nobhipravarttate द (s2): nābhipravartate LVP. daṇḍa ] बप: dvidaṇḍa दजल LVP (p2).
- 7 bijāṃ ] *stand.* LVP: vijāṃ Ω (o4). *Subst.* sat ] बदजल Tib LVP: *om.* प (v7). *Subst.* svajātiya° ] बदजल Tib LVP: sajātiya° प (v4). *Subst.* 'bhāvi° ] बदलप Tib LVP: 'vi° ज (s4).
- 8 santānasyāṅkura° ] प: saṃtānasyāṅkura° बदल (o2): santānasyāṅkura° ज (o2): saṃtānasyāṅkura° LVP. *Subst.* 'kāṇḍa° ] बदलप Tib LVP: 'kāṇu° ज (s2). *Subst.* 'pattrādy° ] *stand.* LVP: 'pattrādy° बदजल Tib (o4): 'patrā° प (o4, v4). *Subst.* hetubhāvam ] बदजल Tib LVP: hetubhāvim प (s3). *Subst.* abhy° ] दप (α) Tib: apy बजल (γδ) LVP (v5). *DE JONG (1978b:221) adopts the reading of द. Mss दप could possibly also be read as aty°, although this would make little sense. daṇḍa ]* बप Tib LVP: dvidaṇḍa द (p2): *om.* जल (p3).
- 9 *Subst.* āṅkura° ] प Tib LVP: āṅkura° बदज (o2): āṅkura° ल (o2, s2). *Subst.* 'prabhṛtir ] बदल (βγδ) Tib LVP: 'prabhṛti° जप (s4). *Subst.* bijāt ] *stand.* Tib LVP: vijāt बदजल (o4, s2): vijāt प (o4). santānaḥ ] प: saṃtānaḥ बदजल LVP (o2). pravarttate ] Ω: pravartate LVP. *After pravarttate ]* प Tib: daṇḍa बद (p4): dvidaṇḍa जल (p4): ardhadaṇḍa LVP. *After tasmāt ]* बदजप Tib LVP: daṇḍa ल (p4).
- 10 *Subst.* hetor ] ब Tib LVP: heto दजलप (s4). *Subst.* vipula° ] बदजल Tib LVP: vipulaḥ प (v6). daṇḍa ] प: dvidaṇḍa बदजल LVP (p2). *Subst.* ṛte ] दजप Tib LVP: mṛte ब (v9). bijād ] *stand.* LVP: vijād Ω (o4). bijāt ] *stand.* LVP: vijāt Ω (o4). *After bijāt ]* प Tib LVP: daṇḍa बद (p4): dvidaṇḍa जल (p4). *Subst.* sa cāṅkurādisantāno ] प Tib: sa cāṅkurā hi santāno ब

(o2, s2): sa cāṃkurādisaṃtāno द (o2): saṃcākurād  
dhi saṃtāno ज (02, s3): sa cāṃkurā hi saṃtāro ल (o2,  
s2): sa cāṃkurādisaṃtāno LVP.

- 11 °pravarttate】 Ω: °pravartate LVP. Subst. evaṃ】  
दजलप Tib LVP: eva ब (v4). Subst. tadbhāve】 *em.*  
Tib LVP: tadbhāvi° बजल (γδ)(v6): tadbhāva° दप (α)  
(v6). *The emendation is based on the Tibetan  
translation and on the following parallel phrase  
“tadbhāve” attested by most mss. Subst.*  
tadbhāve】 बदलप Tib LVP: dabhāve ज (s4). *After  
cābhāvitvena】 दजप LVP: ardhadaṇḍa बल (p4).*
- 12 bija°】 *stand.* LVP: vīja° Ω (o4). aṅkurādi°】 प LVP:  
aṃkurādi° बदजल (o2). °saṃtānasya】 दजलप: °saṃ-  
tānasya ब LVP (o2). Subst. phalasyopadarśitam】 प  
Tib LVP: phalasyodarśitaṃ बजल (γδ)(s4): phala-  
syāpadarśitaṃ द (s2). *LVP has the pa-akṣara in  
brackets. dvidaṇḍa】 दजलप: daṇḍa ब LVP  
(p1). Subst. evaṃ】 दजलप Tib LVP: eva ब (v4).  
double dvidaṇḍa with circle in the middle】 प: om.  
बदजल (p5): daṇḍa LVP.*

### Parallels:

- 5-6 yo 'ṅkuraprabhṛtir bījāt saṃtāno 'bhipravartate|  
tataḥ phalam ṛte bījāt sa ca nābhipravartate】 myu  
gu la sogs rgyun gañ ni||sa bon las ni mñon  
par 'byuñ||de las 'bras bu sa bon ni||med na de  
yañ 'byung mi 'gyur|| *Akutobhayā (HUNTINGTON,  
1986:407), Buddhapālita (SAITO, 1984.II:224),  
Prajñāpradīpa (AMES, 1986:514; T1564.110a<sup>16-17</sup> 如芽  
等相續 而從種子生 由是而生果 離種無相續): 如  
芽等相續 皆從種子生 從是而生果 離種無相續  
Chung lun (1564.21a<sup>11-12</sup>).*
- 7-8 iha bījaṃ... saṃtānasyāṅkurakāṇḍanālapattrādyabhi-  
dhānasya hetubhāvam abhyupagamyā nirudhyate|  
yaś cāyam aṅkuraprabhṛtir bījāt saṃtānaḥ pravarttate  
tasmāt krameṇa saḥkārīkāraṇāvaikālye sati svalpād  
api hetor vipulaphalaprācaya upajāyate】 'dī la sa  
bon ni myu gu'i rgyun bskyed nas 'gag go| myu gu la  
sogs pa'i rgyun gañ yin pa de ni sa bon las mñon  
par 'byuñ zīñ rgyun de las 'bras bu mñon par 'byuñ  
ño| *Akutobhayā (HUNTINGTON, 1986:407),  
Buddhapālita (SAITO, 1984.II:224): 如從穀有芽。  
從芽有莖葉等相續。從是相續而有果生 Chung lun  
(T1564.22a<sup>19-20</sup>): myu gu dañ| 'dab ma dañ| sdoñ bu  
dañ| sbu gu dañ| sñe ma dañ| sbun pa dañ| gra ma  
dañ| srus dañ| 'bras thug po che la sogs pa'i mtshan  
ñid kyi rgyun gañ yin pa de ni sa bon 'gags pa las  
mñon par 'byuñ zīñ rgyun de las 'bras bu mñon  
par 'byuñ ño|| *Prajñāpradīpa (AMES, 1986:514-515;  
T1566.100a<sup>18-19</sup> 此謂從芽生莖。乃至枝葉花果等各  
有其相。種子雖滅由起相續展轉至果).**
- 10-11 ṛte bījād vinā bījāt sa cāṅkurādisaṃtāno nābhipra-  
varttate】 sa bon med na myu gu la sogs pa'i rgyun de  
yañ mñon par 'byuñ bar mi 'gyur ro| *Akutobhayā  
(HUNTINGTON, 1986:407), Buddhapālita (SAITO,  
1984.II:224): 離種無相續生 Chung lun (1564.21<sup>21</sup>):  
sa bon med na myu gu sñon du btañ ba'i rgyun de las  
mñon par 'byuñ bar mi 'gyur ro| *Prajñāpradīpa  
(AMES, 1986:515; T1566.100a<sup>19-20</sup> 若離種子芽等相續  
則無流轉).**



*bijāc ca yasmāt santānaḥ**santānā-c ca phalodbhavaḥ*

द53b

*bijapūrvvaṃ phalan tasmān**nocchinnaṃ nāpi śāśvataṃ* (Mmk 17.8)

yad{īha} bijam aprasūyāṅkurādisantānaṃ jvālāṅgārādivirodhipratyayasānnidhyān nirudhyeta

tadā tatkāryasantānapravṛtṭyadarśanāt syād ucchedadarśanaṃ | yadi ca bijam na nirudhyetāṅkurādi-

5 santānaś ca pravarttate tadā bijasyānīrodhābhyupagamāc chāśvatadarśanaṃ syāt | na caitad evam ity ato

nāsti bijasya śāśvatoccheda{darśana}prasaṅgaḥ | yathā bīje 'yaṃ kramo 'nuvarṇṇita evaṃ || ° ||

ब102b

*yas tasmāc cittasantānaś**cetaso 'bhipravarttate**tataḥ phalam ṛte cittāt**sa ca nābhipravarttate* (Mmk 17.9)*tasmāt* kuśal{ākuśal}acetanāviśeṣasaṃprayuktāc cittād *yaś cittasantānaś* taddhetukaḥ *pravarttate*10 *tasmāt* kuśal{ākuśal}acetanāparibhāvitāc cittasantānāt sahaikārikāraṇasaṃnidhānāvaikalyesatīṣṭam {aniṣṭam} *phalam* upajāyate {sugatidurgatiṣu} | *ṛte tasmāc cittāt* tac cittam antareṇa *sa ca**nābhiprava-rttate* | tad evam || ° ||

ज121b

- 1 bijāc】 *stand.* Tib LVP: vijāc Ω (o4). santānaḥ】 दजलपः samtānaḥ ब LVP (o2). santānāc】 दजलपः samtānāc ब LVP (o2). *Subst.* phalodbhavaḥ】 दजलप Tib LVP: phalodbhavo ब (v10). daṇḍa】 दप LVP: om. ब (p3): dvidaṇḍa जल (p2).
- 2 bija°】 *stand.* Tib LVP: vija° Ω (o4). °pūrvvaṃ】 पः °pūrvvaṃ बदजल LVP (o1). *Subst.* phalan】 प Tib: phalam बदल LVP (o3): phala° ज (s4). *Subst.* nocchinnaṃ】 बजलप Tib LVP: nācchinnaṃ द (s2). *Subst.* śāśvataṃ】 दजल Tib LVP: śāśvataṃ ब (o4): śāśvata प (s4). daṇḍa】 बपः dvidaṇḍa दजल LVP (p2).
- 3 bijam】 *stand.* Tib LVP: vijam Ω (o4). aprasūyā°】 *the Tibetan translation* (D103b<sup>7</sup>: rkyen du ma gyur par) is probably somewhat free but might attest a Sanskrit reading involving \*pratyaya. °āṅkurādi°】 प LVP: °āṅkurādi° बदजल (o2). °santānaṃ】 जपः °samtānaṃ बदल LVP (o2). After °santānaṃ】 बदजप LVP: ardhadāṇḍa ल (p4). *Subst.* jvālāṅgārādi°】 प LVP: jvālāṅgārādi° ब (o2): jvālāṅgārādi° दजल (o2, s2). *Subst.* °virodhi°】 प Tib LVP: °virodhaḥ बजल (γδ)(v6): °virodha° द (v8). *The adjectival form virodhin is preferable to the noun virodha. DE JONG (1978b:221) also prefers to read as LVP. Subst. °pratyaya°】 बदलप Tib LVP: °pratyaya° ज (s2). Subst. °sānnidhyān】 em. Tib: °sānnidhyān बदजल (s4): sānni-rudhyān प (s3): °sānnidhyān LVP. The emendation is based on the Tibetan translation and LVP's emendation, but follows the spelling with homor-ganic nasal attested by Ω. Subst. nirudhyeta】 बजलप Tib LVP: nirudhyeta द (v1). After nirudhyeta】 Ω: daṇḍa Tib: ardhadāṇḍa LVP.*
- 4 *Subst.* tat°】 प Tib: tatra बदजल (βγδ) LVP (v8). *Subst.* kārya°】 बजलप LVP. kāya° द (v4). *Subst.* °santāna°】 जलपः °satāna° ब

- (s4): °samtāna° द LVP (o2). *Subst.* °pravṛtṭy°】 दल Tib LVP: °pravṛty° बप (o4): °pravṛty° ज (o4, s3). *Subst.* syād】 बदलप Tib LVP: svād ज (s2). daṇḍa】 बदप LVP: dvidaṇḍa जल (p2). bijam】 *stand.* Tib LVP: vijam Ω (o4). *Subst.* nirudh-yetā°】 प Tib LVP: niruddhetā° बदजल (βγδ)(s2). °āṅkurādi°】 प LVP: °āṅkurādi° बदजल (o2).
- 5 *Subst.* santānaś】 जलप Tib: samtānaś ब LVP (o2): samtānaś द (s3). pravarttate】 Ω: pravarteta LVP. After pravarttate】 दजप LVP: daṇḍa ब Tib (p4): ardhadāṇḍa ल (p4). bijasyā°】 *stand.* Tib LVP: vijasyā° Ω (o4). chāśvata°】 बदल Tib LVP: chāśvata° जप (o4). daṇḍa】 बदजप LVP: dvidaṇḍa ल (p2).
- 6 bijasya】 *stand.* Tib LVP: vijasya Ω (o4). *Subst.* śāśvatoccheda° बदजल Tib LVP: śāśvatāccheda° प (s2). °{darśana}°】 Ω: om. Tib LVP. *Subst.* °prasaṅgaḥ】 प LVP: °prasamgo ब (o2, v10): °prasamgaḥ दजल (o2). 1<sup>st</sup> daṇḍa】 प: om. ब (p3): dvidaṇḍa दजल Tib LVP (p2). *Subst.* after yathā】 प Tib: ca बदजल (βγδ) LVP (v9). bīje】 *stand.* Tib LVP: vīje Ω (o4). *Subst.* °nuvarṇṇita】 जपः °nuvarṇṇita बल LVP (o1): °nuvarttita द (v5). Double dvidaṇḍa with circle in the middle】 प: daṇḍa ब Tib (p5): dvidaṇḍa दजल (p5): om. LVP.
- 7 *Subst.* yas tasmāc】 दप Tib LVP: mattasyā बजल (γδ)(s8). All the earlier Tibetan translations of the verse omit tasmāc, probably metri causa. In the Pras-translation by Ņi ma grags, tasmāc seems to have been connected with cittāt in pāda c and translated with lta zig, perhaps also metri causa (cf. also note on tasmāc at Pras 313<sub>11</sub>). °santānaś】 जपः °samtānaś बदल LVP (o2). °bhi°】 बदजल LVP: bhi° प (o4). °pravartt-ate】 Ω: °pravartate LVP. daṇḍa】 बदप LVP: dvi-daṇḍa जल (p2).

- 8 **Subst.** tataḥ】 बटज Tib LVP: tata ल (s4). **Subst.** nābhi°】 बटजल Tib LVP: nabhi° प (s2; *with a long vowel stroke added by another hand making nābhi°*). °pravarttate】 Ω: °pravartate LVP. daṇḍa】 प: dvidaṇḍa बटज LVP (p2): ardhadaṇḍa ल (p1).
- 9 **Subst.** kuśal{ākuśal}a°】 Ω LVP: kuśala° Tib. *Throughout the given example, the Tibetan translation only attests kuśala° and omits ākuśala°. It is very possibly that the Tibetan translation reflects an earlier reading, since this corresponds to the example of kuśaladharma given in verse 17.1, where a negative example of ākuśaladharma was not provided.* **Subst.** yaś】 दप (α) Tib LVP: yac ब (s6): ya जल (δ)(s4). **Subst.** cittasantānas】 प Tib: cittasamtānas बट LVP (o2): cittasantāna जल (v6). pravarttate】 Ω: pravart-ate LVP. daṇḍa】 प Tib: om. बटजल (p3): ardhadaṇḍa LVP. *The daṇḍa is adopted as syntactically preferable.*
- 10 **Subst.** °paribhāvitāc】 प Tib LVP: °yavibhāvitā बजल (γδ)(s2)(ल adds ardhadaṇḍa after ya): °yacittāvitō द (s2). **Subst.** citta°】 बटजप Tib LVP: vitta° ल (s2). °santānāt】 जप: °samtānāt बटल LVP (o2). **Subst.** °kāraṇa】 बजलप Tib LVP: °kāraṇam द (v6). **Subst.** °saṃnidhānā°】 दप (α) Tib LVP: °saṃnidhānād ब (v6): °sānnidhārād जल (δ)(v5, v6).
- 11 **Subst.** {aniṣṭam}】 Ω LVP: om. Tib. *In accordance with its omission of °akuśala° above, the Tibetan translation also omits aniṣṭam here.* **Subst.** {sugati-durgatiṣu}】 दजप (αβ) LVP: sumatidurgatiṣu जल (δ)(s2): om. Tib. daṇḍa】 बप LVP: dvidaṇḍa दजल (p2). **Subst.** tasmāc】 em. (Tib): tu tac Ω LVP. *The reading of the mss makes no sense. The Tibetan translation (D104a<sup>3</sup>: lta žig) seems to indicate tasmāc, because the same translation for tasmāc seems to have been used in Nī ma grags' translation of the mūla-verse (cf. Pras 313<sub>7</sub>). **Subst.** °cittāt】 प Tib: cittā° बटजल (βγδ)(v4): cittāc LVP. **Subst.** tac】 em.: om. बटजल Tib LVP (v7): ta प (s4). *Although omitted in the majority of the mss and the Tibetan translation, the emendation is proposed to account for the reading of ms प. **Subst.** sa ca】 Ω LVP: \*sa ca santāno Tib. The Tibetan translation attests santāno, which is similar to the parallel sentence at Pras 312<sub>10-11</sub>.**
- 12 °pravarttate】 Ω: °pravartate LVP. dvidaṇḍa】 दजलप: daṇḍa ब LVP (p1). **Subst.** evam】 प: evam बटजल LVP (v10). *double dvidaṇḍa with circle in the middle】 प: om. बटजल (p5): daṇḍa Tib LVP.*

### Parallels:

- 1-2 bijāc ca yasmāt santānaḥ santānāc ca phalodbhavaḥ|

bijapūrvvaṃ phalan tasmān nocchinnaṃ nāpi śāśva-taṃ|】 gañ phyir sa bon las rgyun dañ||rgyun las 'bras bu 'byuñ 'gyur žiñ||sa bon 'bras bu'i sñon 'gro ba||de phyir chad min rtag ma yin|| *Akutobhayā* (HUNTINGTON, 1986:407), *Buddhapālita* (SAITO, 1984.II:224), *Prajñāpradīpa* (AMES, 1986:514; T1566.100a<sup>22-23</sup>種子有相續 從相續有果 先種而後果 不斷亦不常): 從種有相續 從相續有果 先種後有果 不斷亦不常 *Chung lun* (1564. 21a<sup>13-14</sup>). *Akutobhayā* attests the reading rtag pa min in lieu of rtag ma yin. Further, HUNTINGTON adopts the reading 'bras bu sñon 'gro ba attested by DCQ, although N attests 'bras bu'i sñon 'gro ba.

- 7-8 yas tasmāc cittasantānaś cetaso 'bhipravarttate| tataḥ phalam ṛte cittāt sa ca nābhipravarttate|】 sams kyi rgyun ni gañ yin pa||sams pa las ni mñon par 'byuñ||de las 'bras bu sams pa ni||med na de yañ 'byuñ mi 'gyur|| *Akutobhayā* (HUNTINGTON, 1986:408), *Buddhapālita* (SAITO, 1984.II:225), *Prajñāpradīpa* (AMES, 1986:515; T1566.100a<sup>27-28</sup>如是 從初心 心法相續起 從是而起果 離心無相續): 如是 從初心 心法相續生 從是而有果 離心無相續 *Chung lun* (1564.21a<sup>15-16</sup>).
- 9 tasmāt kuśal{ākuśal}acetanāviśeṣasamprayuktāc cittād yaś cittasantānas taddhetukaḥ pravarttate| tasmāt kuśal{ākuśal}acetanāparibhāvitāc cittasantānāt saḥakārikāraṇasaṃnidhānāvaikalye satīṣṭam {aniṣṭam} phalam upajāyate {sugatidurgatiṣu}|】 sams kyi rgyun gañ yin pa ni sams pa las su brjod pa gañ yin pa 'gag bžin pa de las mñon par 'byuñ žiñ rgyun de las 'bras bu mñon par 'byuñ ŋo|| *Akutobhayā* (HUNTINGTON, 1986:408): sams kyi rgyun gañ yin pa de ni sams pa las su brjod pa gañ yin pa 'gag bžin pa de las mñon par 'byuñ žiñ rgyun de las 'bras bu mñon par 'byuñ ŋo|| *Buddhapālita* (SAITO, 1984.II:225): sams kyi rgyun 'brel par 'jug pa'i mtshan ŋid gañ yin pa de ni byams pa dañ| byams pa ma yin pa'i sams pa las su brjod pa gañ yin pa'i sams pa 'gags pa de las mñon par 'byuñ žiñ rgyun de las 'bras bu 'dod pa dañ mi 'dod pa ŋams su myoñ ba'i mtshan ŋid mñon par 'byuñ ŋo|| *Prajñāpradīpa* (AMES, 1986:515-516; P om. "dañ mi 'dod pa"; T1566.100a<sup>29</sup>-110b<sup>2</sup>此謂慈心不慈心名為業。此心雖滅而相續起。相續起。此相續果起者。謂愛非愛有受想故)。
- 11-12 ṛte tasmāc cittāt tac cittam antareṇa sa ca nābhipravarttate||】 sams pa med na sams kyi rgyun de yañ mñon par 'byuñ bar mi 'gyur ro|| *Buddhapālita* (SAITO, 1984.II:225), *Prajñāpradīpa* (AMES, 1986:516; with mi 'gyur te instead of mi 'gyur ro; T1566.100b<sup>2</sup>若離心者果則不起)。

*cittāc ca yasmāt santānaḥ**santānāc ca phalodbhavaḥ**karmapūrvam phalan tasmān**nocchinnam nāpi śāśvatam* (Mmk 17.10)

yady arhaccaramacittam iva tad dhetuphalapāraṃparyāvicchinna-kramavartino bhāvinaś citta-

saṃtānasya hetubhāvam anupagamyā kuśalān cittaṃ nirudhyeta tadocchinnan tat karma syāt | athāpy anāgata-

5 saṃtānasya hetubhāvam upagamyā svarūpād apracyutaṃ syāt syāt tadānīm karmma śāśvatam | na caitad

evam iti | tasmāt kṣaṇīkākarmābhyupagame 'pi nāsty ucchedaśāśvatadarśana{dvaya}prasaṅga {iti} |

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tad atra yathoditakarmaprabhedavyākhyāne daśa kuśalāḥ karmapathā vyākhyātāḥ | | te ca | | ° | |

*dharmasya sādhanopāyāḥ**śuklāḥ karmmapathā daśa**phalaṃ kāmagaṇāḥ pañca**dharmasya pretya ceḥ ca* (Mmk 17.11)10 ta ete *daśa* kuśalāḥ *karmapathā dharmasya sādhanopāyā* niṣpattihetubhūtā ity arthaḥ | kaḥ

punar asau kuśalakarmapathavyatirikto dharmo nāma yasyaite sādhanopāya-tvena vyavasthāpyante |

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ucyate | cittaviśeṣa eva kaś cid dharmasābdenoktaḥ |

*ātmasaṃyamakañ cetāḥ**parānugrahakañ ca yat* |*maitram sa dharmma* (Mmk 17.1ac)

- 1 *Subst.* cittāc ] बजलप Tib LVP: ccittāc द (s3). santānaḥ ] बप: saṃtānaḥ दजल LVP (o2). santānāc ] जलप: saṃtānāc ब द LVP (o2). daṇḍa ] प LVP: om. ब (p3): dvidaṇḍa बजल (p2).
- 2 °pūrvam ] प: °pūrvam बजल LVP (o3). *Subst.* phalan ] प: phalaṃ बदल LVP (o3): pha ज (s4). *Subst.* nocchinnam ] बजलप Tib LVP: nācchinnam द (s2). daṇḍa ] जप: om. ब (p3): dvidaṇḍa द LVP (p2): ardhadaṇḍa ल (p1).
- 3 *Subst.* arha° ] दप Tib LVP: arha° बजल (s4). *Subst.* °phala° ] बजलप Tib LVP: °phalaṃ द (v6). *Subst.* °pāraṃparyā° ] दप Tib LVP: °pālāmparyā° बजल (s2). °vartino ] Ω: °vartino LVP. *Subst.* bhāvinaś ] दप (α) Tib LVP: bhāvina° बजल (γδ)(v6). citta° ] बदजल Tib LVP: [citta°] प.
- 4 °saṃtānasya ] दजलप: °saṃtānasya ब LVP (o2). *Subst.* anupagamyā ] बदलप Tib LVP: upagamyā ज (v4). *The missing negation in ms ज is probably due to reminiscence with upagamyā in the following sentence.* kuśalān ] प: kuśalaṃ बदजल LVP (o3). *Subst.* nirudhyeta ] बजलप Tib LVP: nirudhyata द (v1). *After nirudhyeta* ] Ω: daṇḍa Tib: ardhadaṇḍa LVP. *Subst.* tadocchinnan ] प: tadocchinnam बजल LVP (o3): tadācchinnam द (s2, o3). karma ] दजलप LVP: karmma ब (o1). daṇḍa ] दप LVP: dvidaṇḍa बजल (p2).
- 5 °saṃtānasya ] दजलप: °saṃtānasya ब LVP (o2). *After 1<sup>st</sup> syāt* ] दप: daṇḍa ब Tib (p4): dvidaṇḍa जल (p4): ardhadaṇḍa LVP. *The phrase syāt tadānīm karmma*

- is written propria manu in smaller script in प indicating a correction.* *Subst.* tadānīm ] दजलप Tib LVP: tad edānīm ब (s3). karmma ] प: karma बदजल LVP (o1). śāśvatam ] बदजल LVP: śāśvatam प (o4). daṇḍa ] ज Tib LVP: om. बप (p3): dvidaṇḍa दल (p2). *Although not attested by प, the daṇḍa is adopted as syntactically preferable.*
- 6 daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). *Subst.* tasmāt ] बदजप Tib LVP: tasmā ल (s4). *Subst.* °karmā° ] बदल Tib LVP: °kamā° ज (s4): [ka|rmā°] प (wormhole). 'pi ] stand. Tib LVP: pi Ω (o4). *Subst.* nāsty uccheda° ] बजलप Tib LVP: nāsticcheda° द (s4). °śāśvata° ] बदजल Tib LVP: °śāśvata° प (o4). *Subst.* °prasaṅga ] ब Tib LVP: °prasamga दजल (o2): °prasaga प (s4). daṇḍa ] बप: dvidaṇḍa दजल LVP (p2).
- 7 °prabhedavyākhyāne ] बदजल Tib LVP: [°prabhe][[-2-] khyāne प (lacuna). *Subst.* vyākhyātāḥ ] बदजप Tib LVP: vyāvvyātāḥ ल (s2). dvidaṇḍa ] दजलप: daṇḍa ब LVP (p1). *double dvidaṇḍa with circle in the middle* ] प: om. बदजल LVP (p5).
- 8 dharmasya ] दजलप LVP: dharmasya ब (o1). *Subst.* sādhanopāyāḥ ] बप (α) Tib LVP: sādhanopāyāḥ द (s2): sādhanō sādhanopāyāḥ जल (δ)(s3). *Subst.* śuklāḥ ] दजलप Tib LVP: śukāḥ ब (s4). *In ms ब, the word gaṇā is written above śukāḥ.* karmmapathā ] प: karmapathā बदजल LVP (o1). daṇḍa ] प LVP: om. बदजल (p3).
- 9 *After phalaṃ* ] बदलप Tib LVP: dvidaṇḍa ज (p4).

- After kāmagaṇāḥ】 प Tib LVP: daṇḍa ब (p4): dvidaṇḍa दजल (p4). pañca】 द: paṃca बजल LVP (o2): pa[ñca] प (*lacuna*). dharmmasya】 प: dharmasya बदजल LVP (o1). Subst. pretya】 जलप Tib LVP: pratya बद (s2). Subst. ceha】 बदजप Tib LVP: caha ल (s2). daṇḍa】 बदप: dvidaṇḍa जल LVP (p2).
- 10 Subst. ta】 दजलप Tib LVP: te ब (s6). Subst. sādhanopāyā】 बजलप Tib LVP: śādhanaṇpāyā द (s2). Subst. ity】 बजलप Tib LVP: i द (s4). daṇḍa】 बप: dvidaṇḍa दजल LVP (p2). Subst. kaḥ】 बदजप Tib LVP: om. ल (v7).
- 11 Subst. °vyatirikto】 बजलप Tib LVP: °vyatirikta° द (v6). Subst. dharmo】 दप (α) Tib LVP: dharmā बजल (γδ)(v6). *Judging also from the variants for the words yasyaite and vyavasthāpyante below, there is confusion as to the logical subject in mss बजल. Subst. yasyaite】 दप (α) Tib LVP: yasyaiha बजल (γδ)(v8). sādhanopāyatvena】 बदजल Tib LVP: sādha[-5-] प (*lacuna*). Subst. vyavasthāpyante】 द Tib LVP: vyavasthāpyate बजल (γδ)(v1): [-2-]sthāpyante प (*lacuna*). daṇḍa】 बदप LVP: dvidaṇḍa जल (p2).*
- 12 daṇḍa】 बदलप LVP: dvidaṇḍa ज (p2). Subst. eva】 बजलप Tib LVP: evā द (s2). Subst. cid】 बजलप Tib LVP: ci द (s4). dharmā°】 दजलप LVP: dharmma° ब (o1). Subst. °oktāḥ】 दप (α) Tib LVP: °oktāḥ बजल (γδ)(s1). daṇḍa】 ब Tib LVP: dvidaṇḍa दजल: om. प. *Although not attested by प, the daṇḍa is adopted as syntactically preferable.*
- 13 °saṃyamakaṇ】 प: °saṃyamakam बदजल LVP (o3). °grāhakaṇ】 प: °grāhakaṇ बदजल LVP (o3). *A space between °grāhaka and ṇ in ms प indicates a scribal deletion. daṇḍa】 प LVP: dvidaṇḍa बदजल (p2).*
- 14 dharmma】 बप: dharmā दजल LVP (o1).

### Parallels:

- 1-2 cittāc ca yasmāt santānaḥ santānāc ca phalodbhavaḥ |  
karmapūrvam phalan tasmān nocchinnaṃ nāpi

śāsvataṃ |】 gaṇ phyir sems pa las rgyun daṅ | rgyun las 'bras bu 'byuṅ 'gyur zhiḥ | las ni 'bras bu sñon 'gro ba | de phyir chad min rtag ma yin | *Akutobhayā* (HUNTINGTON, 1986:408), *Buddhapālita* (SAITO, 1984.II:225), *Prajñāpradīpa* (AMES, 1986:515; T1566.100b<sup>4-5</sup> 從心有相續 從相續有果 故業在果先不斷亦不常), 從心有相續 從相續有果 先業後有果不斷亦不常 *Chung lun* (1564.21a<sup>17-18</sup>).

- 8-9 dharmasya sādhanopāyāḥ śuklāḥ karmmapathā daśa | phalaṃ kāmagaṇāḥ pañca dharmmasya pretya ceha ca |】 chos bsgrub pa yi thabs rnam ni | dkar po'i las kyi lam bcu ste | chos kyi 'bras bu 'di gzan du | 'dod pa'i yon tan rnam lha'o | *Akutobhayā* (HUNTINGTON, 1986:409), *Buddhapālita* (SAITO, 1984.II:225-226), *Prajñāpradīpa* (AMES, 1986:517; T1566.100b<sup>12-13</sup> 求法方便者 調十白業道 勝欲樂五種 現未二世得): 能成福德者 是十白業道 二世五欲樂 即是白業報 *Chung lun* (T1564.22a<sup>27-28</sup>).
- 13-14 ātmasaṃyamakaṇ cetah parānugrāhakaṇ ca yat | maitram sa dharmma】 人能降伏心 利益於眾生是名為慈善 得二世果報 *Prajñāpradīpa* (T1566.100b<sup>22-23</sup>). *The Chinese translation of Prajñāpradīpa varies substantially in this passage from the Tibetan translation. The latter does not include the quotation of Mmk 17.1, whereas the Chinese translation does. It should be noted that the quotation in Pang jo teng lun shih corresponds to the translation of Mmk 17.1 found in Chung lun and not to Pang jo teng lun shih's own translation of Mmk 17.1. Only pāda c has been slightly altered in Pang jo teng lun shih when compared to the translation found in Chung lun. Since the verse does not seem to be an interpolation in Pang jo teng lun shih, it indicates that Prabhākaramita must have relied to some extent on the translation of the mūla-text found in Chung lun when making his translation of Prajñāpradīpa.*



ity anena | atha vā pariniṣṭhitarūpā ete daśa kuśalāḥ karmapathā dharmāśabdavācyā bhavanti |

kriyamāṇarūpās tu kuśalakarmmapathaśabdavācyā bhavanti | {tad} asyoktalakṣaṇasya ete daśa

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kuśalāḥ karmapathā niṣpattau hetutvena vyavasthāpyante | katham punar atra prakrānte karmavibhāge

daśa kuśalāḥ karmapathā iti | ucyate |

5

*vāg viṣpando 'viratayo*

*yās cāvijñaptisaṃjñitā* (Mmk 17.4ab)

ity ādinā kāyikās trayāḥ {karmapathā} vācikaś catvāro vyākhyātāḥ | *cetanā cety* anenānabhidhyā-

vyāpādāsaṃyagdrṣṭyākhyās trayo mānasā vyākhyātāḥ | ity evaṃ · daśāpi kuśalāḥ karmapathā atra

द54a, प57b

vyākhyātāḥ |

te ca yathoditasya dharmasya niṣpattihetavo bhavanti | asya ca *dharmasya* rūpaśabdagandha-

10

rasaspraṣṭavyalakṣaṇāḥ *paṃca kāmagaṇāḥ pretya cā*drṣṭe paraloka ity artha *iha* cetīhaloka ity arthaḥ

*phalam* upabhujiyata iti |

evaṃ tāvad ekīyair ākṣepaparihāre varṇṇite sati tāt praty *apare doṣam* udbhāvyānyathākṣepa-

*parihāraṃ* varṇṇayanta *āhuḥ* || ◦ ||

- 1 ity anena | atha vā ] i[-6-] प (lacuna). In ms प, the folio is badly damaged on the lower edge causing several lacunae in the following piece. 1<sup>st</sup> daṇḍa ] em. LVP: dvidaṇḍa बदजल (p2). *Subst.* pariniṣṭhita° बजल(प) (γδ) Tib LVP: pariniṣṭhate द (v8): pariniṣṭhita° प (lacuna). *Subst.* rūpā ] बदजल Tib LVP: evā ल (s8). kuśalāḥ karmapathā ] बदजल Tib LVP: ku[-6-] प (lacuna). *Subst.* dharmāśabda° ] बदल(प) Tib LVP: dharmāśabdaḥ ज (v6): dharmāśab[da°] प. *Subst.* bhavanti ] बदजल Tib LVP: bhṛvanti ल (s3). 2<sup>nd</sup> daṇḍa ] बप: dvidaṇḍa दजल (p2): ardhadāṇḍa LVP.
- 2 *Subst.* kriya° ] दप (α) Tib LVP: kiya° बजल (γδ)(s4). kuśalakarmmapatha° ] प: kuśalakarmapatha° बदजल LVP (o1). This phrase is written in smaller script in प indicating a correction *propia manu*. *Subst.* śābdavācyā ] द(प) Tib LVP: śābde vācyā बजल (γδ) (s4): śab[-1-]a[vācyā] प. bhavanti ] बदजल LVP: [bhavanti] प (lacuna). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). {tad}...karmapathā (line 3) ] [-15-]thā प. The end of the line in प is completely damaged and the new line begins with 'thā niṣpattau. *Subst.* asyoktalakṣaṇasya ] बद (β) Tib LVP: asyoktalakṣaṇa tad asyolākṣaṇasya जल (δ)(s3). *Subst.* daśa ] बजल (γδ) Tib LVP: śadaśa द (s3).
- 3 vyavasthāpyante ] दजल LVP: vyavasthāpyante बल (o2). daṇḍa ] बप: dvidaṇḍa दजल LVP (p2). *Subst.* punar atra ] दप (α) Tib LVP: punaś catuḥ ब (γ)(v8): punaś catu ज (s8): puna catu ल (s8). prakrānte ] बप (α) Tib LVP: prakānte दजल (βδ)(s4). karmavibhāge ] प: karmavibhāge बदजल LVP (o1).

- 4 karmapathā ] दजलप LVP: karmmapathā ब (o1). *Subst.* iti ] लप Tib LVP: ity बज (v10): itiḥ द (s3). *Subst.* 1<sup>st</sup> daṇḍa ] प Tib LVP: om. बज Tib (p3): dvidaṇḍa दल (p2). Ucyate indicates the answer to the question and is thus translated in Tib with bśad pa. It should not be read together with iti as the phrase "ity ucyate" like it is done in mss बज. Therefore, the daṇḍa is adopted. *Subst.* ucyate ] दजलप Tib LVP: ucyante ब (v1). 2<sup>nd</sup> daṇḍa ] प LVP: dvidaṇḍa बदजल (p2).
- 5 vāg...vyākhyātāḥ (line 6) ] [-37-] vyā[khyātāḥ] प (lacuna). The size of the lacuna corresponds approximately to the 35 akṣaras attested by the other mss. viṣpando ] stand. LVP: viṣpando बदजल (o4). Cf. Pras 307<sub>6</sub>. *Subst.* 'viratayo ] em. Tib LVP: viratayor बदजल (βγδ)(s3). The reading 'viratayo is attested at Pras 307<sub>6</sub>. *Subst.* cāvijñapti° ] दजल LVP: cā 'vijñapti° ब (s3).
- 6 *Subst.* kāyikās ] बजल Tib LVP: kāyakās द (s4). *Subst.* trayāḥ ] em. Tib LVP: tuyāḥ बजल (s2): triyāḥ द (s3). After trayāḥ ] बजल Tib LVP: dvidaṇḍa द (p4). *Subst.* vācikaś ] द Tib LVP: cārikāś ब (s2): cārikā ज (s2): vārikāś ल (s2). *Subst.* vyākhyātāḥ ] बदल(प) Tib LVP: vyākhyātā ज (s4): vyā[khyātāḥ] प (lacuna). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). cetanā ] बदजल LVP: [cetanā] प (lacuna). *Subst.* cety anenānabhidhyā° ] em. Tib: cetanenā 'bhidhyā° ब (s4, o4): cety anenā 'bhidhyā° द (s3, o4): cetanenābhidhyā° ज (s4): cety ānenā 'bhidhyā° ल (s2, o4): [cety ane]nābhidhyā° प (v2): cety anenābhidhyā° LVP. The emendation is based on the Tibetan translation, which attests the

form \*anabhidya° (brnab sems med pa) that is also clearly supported by the context, since this is a list of the standard three wholesome mental states (trayo mānasāḥ).

- 7 °vyāpādā...ity evaṃ】 vyā[-20-][ty evaṃ] प (lacuna). The lacuna in ms प, which covers the rest of the last line of the folio, corresponds approximately to the 16 akṣaras attested by the other mss. Subst. °vyāpādā°】 बजल LVP: °vyāvyāpādā° द (s3; dittography caused by change of folio). Subst. °saṃyagdrṣṭy°】 stand. Tib LVP: °saṃyakdrṣṭy° बदजल (s6). Subst. °ākhyās】 LVP: °āvyākhyās बदल (s3): °āvyākhyām ज (s2, s3). daṇḍa】 द LVP: dvidaṇḍa बजल (p2). Subst. evaṃ】 ब(प) Tib LVP: avaṃ द (s2): āvan ज (s2): āvaṃ ल (s2): [evaṃ] प. daśāpi】 दजल Tib LVP: daśā api ब (s3).
- 8 daṇḍa】 बजप LVP: dvidaṇḍa दल (p2).
- 9 Subst. yathoditasya dharmasya】 दजल Tib LVP: yathodita-dha syarmmasya ब (s5). A correction of the transposition in ब is indicated by the digits 2 and 1 above the line. Subst. °hetavo】 प Tib LVP: °hetavā बदजल (s1). bhavanti】 दजल LVP: bhavaṃti ब (o2). daṇḍa】 बजप: dvidaṇḍa दल LVP (p2). asya ca dharmasya...cetiḥaloka ity (line 10)】 asya [ca] dha[r]ma[-40-]ty प (lacuna). The lacuna corresponds to the 41 akṣaras attested by the other mss. Subst. °gandha°】 दज Tib LVP: °gaṃdha° ब (o2): °vāṇdha° ल (s2).
- 10 Subst. °spraṣṭa°】 बद (β) Tib LVP: °spaṣṭa° जल (δ)(s4). paṃca】 बदजल: pañca LVP. Subst. cādrṣṭe】 बजल (γδ) Tib LVP: cādrṣṭa° द (v6). After 1<sup>st</sup> artha】 बल: daṇḍa द (p4): dvidaṇḍa ज (p4): ardhaṇḍa LVP. After 2<sup>nd</sup> artha】 em.: daṇḍa बजल (p4): dvidaṇḍa दजल (p4): ardhaṇḍa LVP. The daṇḍas are not adopted, since they tend to disturb the syntax.
- 11 Subst. upabhujiyata】 बदल Tib LVP: uprabhujiyata ज (s3). daṇḍa】 बजप: dvidaṇḍa द LVP (p2): om. ल (p3).
- 12 evaṃ tāvad...praty】 evaṃ tāvad e[-18-]ty प (lacuna). The lacuna is two akṣaras shorter than the 20 akṣaras attested by the other mss. Subst. ekīyair】 em. Tib: ekīnikāyair ब (s3): ekīnikāyain द (s2, s3): ekīnikāyor जल (s2, s3): e[-] प (lacuna): aikanikāyikair LVP (erratum ekanikāyikair). The Tibetan translation (kha cig gis) attests \*ekīyair, which is supported by the size of the lacuna in ms प, since it is two akṣaras shorter than the paradosis of the other mss. The readings of the extant mss are all corrupt. DE JONG (1978b:221) has suggested the emendation ekanāikāyikair. To justify this emendation by accounting for the corruptions in the extant mss, no less than four changes of letters and loss of one syllable would have to be explained. Thus, in change involved starting from DE JONG's ekanāikāyikair to

ms ब's ekīnikāyair, the following five changes would have occurred: (1) first vowel ai→e (very likely, merely the loss of one vowel-stroke); (2) second vowel a→ī (less likely, insertion of the separate ī-character sign); (3) third vowel ai→i (not very likely, loss of ai-vowel-strokes and insertion of i-character sign); (4) fourth vowel i→ai, which in जल is further corrupted to o (not very likely, loss of i-character sign and insertion of ai/o-vowel-strokes); (5) loss of the kair-akṣara (very likely). Since these changes are too massive to be explained as simple akṣara-corruptions, the change from DE JONG's ekanāikāyikair to ms ब's ekīnikāyair would then have to be explained as an emendation made from a correct form into an incorrect form, which is, of course, not impossible. If, on the other hand, the reading of the Tibetan translation \*ekīyair is adopted, as suggested here, the readings of the extant mss must be explained as an interpolation of the two syllables °nikā°, perhaps indicating a failed attempt in the later Nepalese ms-tradition to improve the reading of the text from \*ekīyair to \*ekīyanikāyair or DE JONG's \*ekanaikāyikair. Subst. ākṣepaparihāre】 em. Tib LVP: ākṣepapayavihāre बल (γ)(s2, s3): ākṣepaparihāre द (s2): ākṣepapayavihāre ज (s2, s3). The emendation is a combination of the readings of द and ज. The emendation is also proposed by DE JONG (1978b:221), who, however, attributes it to द. varṇṇite】 दज: varṇite बल LVP (o1). Subst. tān】 बजल Tib LVP: tān द (s2). Subst. praty】 द Tib LVP: prety बजल (s2): [-]ty प (lacuna). Subst. apare】 बदल Tib LVP: apara ज (v6). Subst. doṣam】 बदजप Tib LVP: doṣem ल (s2). Subst. udbhāvyānyathā°】 दप Tib: udbhāvyanyayā° बल (γδ)(s2): udbhāvyayā° ज (s4): udbhāvyānyā° LVP. Subst. ākṣepa°】 बजल Tib LVP: ākṣeya° द (s2).

- 13 varṇṇayanta】 दजप: varṇayanta बल LVP (o1). double dvidaṇḍa with circle in the middle】 प: daṇḍa ब LVP (p5): dvidaṇḍa दजल (p5).

### Parallels:

- 12-13 tān praty apare doṣam udbhāvyānyathākṣepa-parihāraṃ varṇṇayanta āhuḥ】 gṛān dag gis smras pa| Akutobhayā (HUNTINGTON, 1986:410), Buddha-pālita (SAITO, 1984.II:226), Prajñāpradīpa (AMES, 1986:517; translated quite differently in T1566.100b<sup>25-26</sup> 論者言。汝說業果有相續故。而以種子為喻者。則有大過): 答曰 Chung lun (1564.21b<sup>5</sup>).

*bahavaś ca mahāntaś ca**doṣāḥ syur yadi kalpanā**syād eṣā tena naivaiṣā**ka-lpanātropapadyate* | (Mmk 17.12)

ल90b

*yadī* bījāṅkurasādharmyeṇa cittasantāne śāśvatoccheda{doṣadvaya}doṣaprasaṅga-rihāraḥ *syāt*

ब103b

tadā *bahavaś ca doṣāḥ* saṃkhyābahutvena *mahāntaś ca* dṛṣṭādrṣṭavirodhena parapakṣe prāpnuvanti |

5 ka-thaṃ kṛtvā | yadi hi bijasamtānadṛṣṭānte śālibijāc chālyāṅkurādisantāna eva pravarttate na

ज122b

*vijātiyaḥ* śālyāṅkurādisantānāc ca śāliphalam evopajāyate na *nimbaphalaṃ* bhinnajātiyatvādevam ihāpi *kuśalacittāt* kuśalasantāna eva syāt samānajātiyatvān*nākuśalāvyākṛtasantāno* vijātiyatvāt | evam *akuśalāvyākṛtacittād*akuśalāvyākṛtacittasantāna eva syān nānyo bhinnajātiyatvāt | *kāmarūpārūpyāvacarānāśravacittebhyaḥ*

10 sadṛśānām eva cittānām kāmarūpārūpyāvacarānāśravāṇām utpādaḥ syān na bhinnajātiyānām |

*manuṣyacittān manuṣyacittam* eva syān na *devanārakapretatiryagādy*anyacittam | tataś ca yo devaḥ

sa deva eva syād yo manuṣyaḥ sa manuṣya eva syād ityādih | tataś cākuśalam api kurvataṃ

devamanuṣyāṇām *gatiyonivarṇṇabuddhīndriyabalarūpabhogādivaicitryaṃ* na syād apāyapatanaṃ ca |*neṣyate* caitat sarvam iti | evam *bahavaś ca mahāntaś ca doṣā* yasmād bījasantānasādharmyakalpanāyām15 *prasajyante* tasmān *naiṣā kalpanātropapadyate* | | |

- 1 *bahavaś*】 *stand.* Tib LVP: vahavaś Ω (o4). *Subst.* syur】 बदप LVP: syud जल (δ)(s2). *Subst.* yadi】 दप (α) Tib (DE JONG, 1978b:221): api बजल (γδ) LVP (v8). *Subst.* kalpanā】 दप (α) LVP: kalpano बजल (γδ)(v10). daṇḍa】 प LVP: om. बदजल (p3).
- 2 *Subst.* syād eṣā】 प Tib: °otpādeṣā बजल (s8): °ātpādeṣā द (s8): yady eṣā LVP. *प confirms the emendation of DE JONG (1978b:221).* tena】 बदजल Tib LVP: te[na] प (*lacuna*). *Subst.* naivaiṣā】 *em.* Tib LVP: naiveṣā बजल (γδ)(s2): naivamṣā द (s2): n[-2]-jā प (*lacuna*). *kalpanātropapadyate*】 बदजल Tib LVP: k[ā]lp[-1]-jātr[o]p[apadya]t[e] प (*lacunae*). daṇḍa】 बप: dvidaṇḍa दजल LVP (p2).
- 3 yadi】 बदजल Tib LVP: y[a]di प (*lacuna*). *Subst.* bījāṅkura°】 *stand.* Tib LVP: vījāṃkula° बजल (γδ)(o2, o4, s2): vījāṃkura° द (o2, o4): °vījāṅkura° प (o4). *Subst.* °sādharmyeṇa】 द Tib LVP: °sādharmēṇa बजल (γδ)(s4): sā[-3]- प (*lacuna*). citta°】 बदजल Tib LVP: c[i]jt[a]° प (*lacuna*). *Subst.* °santāne】 बज Tib: °saṃtāne द LVP (o2): °saṃtāna° ल (o2, v6): °san-tān[-1]- प. (*lacuna*) °{doṣadvaya}°】 Ω: *om.* Tib: °darśanadvaya° LVP. °prasaṅga°】 प LVP: °prasam-ga° बदजल (o2). *After* °parihāraḥ】 जप Tib LVP: daṇḍa ब (p4): dvidaṇḍa दल (p4). *After* syāt】 Ω Tib: ardhaḍaṇḍa LVP.
- 4 *Subst.* tadā】 बजलप Tib LVP: tadāc द (s3). *Subst.*

- bahavaś*】 *stand.* Tib LVP: vahavaś बजलप (o4): cahavaś द (s2). *Subst.* °bahutvena】 *stand.* Tib LVP: °vahunutvena बजलप (o4): °vahunutvana द (o4, s2). *mahāntaś*】 बदजल Tib LVP: mahān[-1]- प (*lacuna*). *ca dṛṣṭādrṣṭavirodhena*】 बदजल Tib LVP: [-6]-rodh-ena प (*lacuna*). prāpnuvanti】 बदजप LVP: prāpnu-vaṃti ल (o2). daṇḍa】 बप LVP: *om.* द (p3): dvidaṇḍa जल (p2).
- 5 *Subst.* kathaṃ】 बदजप Tib LVP: katha ल (s4). daṇḍa】 बप LVP: dvidaṇḍa दजल (p2). bīja°】 *stand.* Tib LVP: vīja° Ω (o4). *Subst.* dṛṣṭānte】 प: dṛṣṭāntena बदजल Tib LVP (v6). *The reading of प renders better sense.* śāli°】 बदजल LVP: sāli° प (o4). °bījāc】 *stand.* Tib LVP: °vījāc Ω (o4). *Subst.* °āṅkurādi°】 दप Tib LVP: °āṅkulādi° ब (s2): °amkulādi° जल (o2, s2). 2<sup>nd</sup> °santāna】 दजलप: °saṃtā-na ब LVP (o2). pravartta-te】 Ω: pravarttate LVP.
- 6 *Subst.* vijātiyaḥ】 दप Tib LVP: vījāniyaḥ बजल (γδ) (s2). *Subst.* °āṅkurādi°】 प Tib LVP: °āṅkulādi° ब (s2): °amkurādi° द (o2): °amkulādi° जल (o2, s2). °santā-nāc】 प: °saṃtānāc बदजल LVP (o2). *Subst.* śāli-phalam】 बजलप Tib LVP: śāliphalem द (s2). *After* evopajāyate】 प: daṇḍa ब Tib (p4): dvidaṇḍa दजल (p4): ardhaḍaṇḍa LVP. *Subst.* nimbaphalaṃ】 *stand.* Tib: vimvaphalaṃ बद (o4, v5): vilvaphalaṃ ज (o4, s2): vimvanphalaṃ ल (v5, s3):

nimvaphalaṃ प (o4): bilvaphalaṃ LVP. *DE JONG (1978b:221) also adopts the reading of the Tib, which is here confirmed by ms प. Nimba, being a bitter fruit from the tree Azadirachta Indica, is more suitable as a comparison to the fruit of akuśala than is bilva, which is a refreshing citrus-fruit from the tree Aegle Marmelos.* **Subst.** bhinna° ] बदलप Tib LVP: bhinnam ज (s1). °jātiyavād ] Ω: °jātiyavāt LVP. *After °jātiyavād ] Ω Tib: daṇḍa LVP.*

- 7 °santāna ] जलप: °saṃtāna बदल LVP (o2). **Subst.** eva ] बदप (αβ) LVP: evaṃ जल (δ)(v9). *Aftersyāt ] प LVP: daṇḍa ब (p4): dvidaṇḍa दजल (p4). Subst.* °jātiyavān ] ज LVP: °jātiyavāt बदलप (s6).
- 8 1<sup>st</sup> °avyākṛta° ] दप Tib LVP: °avyākṛtaṃ बजल (γδ) (v6). °santāno ] जप: °saṃtāno बदल LVP (o2). **Subst.** vijātiyavāt ] बदलप Tib LVP: vijātiyavāt ज (s2). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). **Subst.** 2<sup>nd</sup> akuśalā° ] बजलप Tib LVP: akuśaśalā° द (s3; *dittography due to change of line*). **Subst.** °cittā° ] बजल Tib LVP: °cittā दप (s4).
- 9 **Subst.** akuśalā° ] बजल Tib LVP: daśakuśalā° दप (v9). °santāna ] प: °saṃtāna बदल LVP (o2). **Subst.** eva ] दजलप Tib LVP: evaṃ ब (v9). **Subst.** bhinna° ] बदलप Tib LVP: bhi° ज (s4). *Ms प originally has bhinnā° but the long vowel stroke has been partly erased.* daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). **Subst.** kāmarūpā° ] बप Tib LVP: kāmarūpyā° दजल (s3). **Subst.** °āvacarā° ] बदजप Tib LVP: °āvacanā° ल (s2). °ānāśrava° ] Ω: °ānāśrava° LVP.
- 10 **Subst.** °ārūpyāvacarā° ] बदजप Tib: °ārūpyāvararā° ल (s2): °ārūvy[āva]carā LVP. °ānāśravāṇām ] Ω: °ānāśravāṇām LVP. °jātiyānām ] प: °jātiyānām बदल LVP (o3). daṇḍa ] बप LVP: dvidaṇḍa दल (p2): om. ज (p3).
- 11 **Subst.** manuṣyacittān ] बदजल Tib LVP: om. प (v7). **Subst.** °nāraka° ] em. LVP: °nāraka° Ω. *LVP's emen-dation nāraka, signifying a hell-[dwelling] being, rather than the paradosis naraka, signifying the hell-realm, is adopted.* **Subst.** °preta° ] दप (α) Tib: om. बजल (γδ) LVP (v7). **Subst.** °anya° ] जल (δ) Tib LVP: °anna° ब (s2): °anyac दप (α)(s3). °cittam ] प: °cittam बदल LVP (o3). daṇḍa ] बजप LVP: dvidaṇḍa दल (p2).
- 12 **Subst.** yo ] बदजल Tib LVP: ye प (s2). **Subst.** manuṣyaḥ ] बदलप Tib LVP: manuṣyas ज (s6). **Subst.** ityādiḥ ] ब Tib: ityādi दजलप LVP (s4). **Subst.** kurvatām ] प Tib LVP: kurvatā बजल (γδ)(v6): kurvaṃtām द (s3).
- 13 **Subst.** gatiyoni ] प Tib LVP: rāgavidhāni° ब (s2, s3): rāgaviyoni° द (s2, v8): rāgavi° जल (δ)(s2, s3, s4). *The ti-akṣara in gati has been corrupted to a vi in β yielding viyoni and further corrupted in ब. The rā-akṣara has been interpolated to yield rāga. In both ज and ल, a blank space occurs after the vi-akṣara indicating the loss of this akṣara in δ.* °varṇṇa° ] दजप: °varṇa° बल (o1). °buddhi° ] stand. Tib LVP: °vuddhi° Ω (o4). °bala° ] stand. Tib LVP: °vala° Ω (o4). **Subst.** °vaicitryam ] em. Tib LVP: °vaicitram बजलप (v4): °vecitram द (s2). apāyapātanaṃ ] प: apāyapātanaṃ बदल LVP (o3). **Subst.** ca ] बदलप Tib LVP: om. ज (v7). daṇḍa ] प Tib LVP: om. बजल (p3): dvidaṇḍa द (p2).
- 14 **Subst.** neṣyate ] em. Tib: iṣyate Ω LVP. *The emendation is a conjecture based on the Tibetan translation. A negation is also attested in प after*

*iṣyate.* **Subst.** caitat ] बदजल LVP Tib: naitat प (v8). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). evam ] प: evaṃ बदजल LVP (o3). bahavaś ] stand. Tib LVP: vahavaś Ω (o4). bīja° ] stand. Tib LVP: vīja° Ω (o4). °santāna° ] जलप: °saṃtāna° बद LVP (o2). **Subst.** °sādharmya° ] दप Tib LVP: °sādharmā° बजल (s4).

- 15 kalpanātro° ] दजलप LVP: kalpanā 'tro° ब (o4). *double dvidaṇḍa with circle in the middle ] प: dvidaṇḍa बदजल LVP (p2).*

## Parallels:

- 1-2 bahavaś ca mahāntaś ca doṣāḥ syur yadi kalpanā | syād eṣa tena naivaiśa kalpanātropapadyate | ] gal te brtag pa der gyur na | |ñes pa chen po mañ por 'gyur | |de lta bas na brtag pa de | |'dir ni 'thad pa ma yin no | | *Akutobhayā (HUNTINGTON, 1986:410), Buddhapālita (SAITO, 1984.II:226), Prajñāpradīpa (AMES, 1986:517; T1566.100c<sup>27-28</sup>)* 作此分別者 得大及多過 是如汝所說 於義則不然: 若如汝分別 其過則甚多 是故汝所說 於義則不然 *Chung lun (T1564.22b<sup>6-7</sup>).*
- 5 yadi hi bijasaṃtānadr̥ṣṭānte śālibijāc chālyan̄kurādi-santāna eva pravarttate ] 'di la sa bon las sa bon dañ rigs mthun pa'i myu gu rgyun 'byuñ bar 'gyur bas | *Buddhapālita (SAITO, 1984.II:226-227).*
- 5-6 na vijātiyaḥ śālyan̄kurādi-santānāc ca śāliphalam evopajāyate na nimbaphalaṃ bhinnajātiyavād ] amra'i 'bras bu ñid skye žiñ śiñ nim pa'i 'bras bu mi skye la | śiñ nim pa las kyañ nim pa'i 'bras bu ñid skye žiñ | žiñ amra'i 'bras bu mi skye bas de lta na sa bon dañ 'dra ba'i rgyun 'byuñ gi mi 'dra ba mi 'byuñ ño | | *Buddhapālita (SAITO, 1984.II:226-227).*
- 7-9 evam ihāpi kuśalacittāt kuśalasantāna eva syāt samānajātiyavān nākuśalāvyākṛtasantāno vijātiyavāt | evam akuśalāvyākṛtacittād akuśalāvyākṛta-cittasantāna eva syān nānyo bhinnajātiyavāt | ] de bzin du dge ba'i sems las mi dge ba dañ | luñ du ma bstan pa'i sems dañ | mi dge ba'i sems las dge ba dañ | luñ du ma bstan pa'i sems las dge ba dañ | mi dge ba'i sems dañ | *Prajñāpradīpa (AMES, 1986:517-518; T1566.100c<sup>11-14</sup>)* 若善心次第能起善不善無記心。無記心次第能起善不善心。不善心次第能起善無記心者。義皆不然。
- 9-10 kāmarūpārūpyāvacarānāśravacittebhyah sadṛśānām eva cittānām kāmarūpārūpyāvacarānāśravāṇām utpādaḥ syān na bhinnajātiyānām | ] 'dod pa na spyod pa'i sems las gzugs dañ | gzugs med pa na spyod pa dañ | 'jig rten las 'das pa'i sems dañ | *gzugs na spyod pa'i sems las 'dod pa dañ | gzugs med pa na spyod pa dañ | 'jig rten las 'das pa'i sems dañ | gzugs med pa na spyod pa'i sems las 'dod pa dañ | gzugs na spyod pa dañ | 'jig rten las 'das pa'i sems skye bar mi 'gyur te | Prajñāpradīpa (AMES, 1986:518; T1566-100c<sup>14-16</sup>)* 乃至欲界繫心次第能起色界無色界繫心。及起無漏心。無漏心復展轉起欲界色界無色界繫心。亦如上說芽起者。今悉不然。
- 11 manuṣyacittān manuṣyacittam eva syān na devanārakapretatiryagādyanyacittam | ] mi'i sems las kyañ mi'i rgyun kho na 'byuñ la | lha'i sems las kyañ lha'i rgyun kho na 'byuñ | *dud 'gro'i sems las kyañ dud 'gro'i rgyun kho na 'byuñ bar 'gyur ro | | Buddhapālita (SAITO, 1984.II:227): mi'i rgyud las lha la sogs pa'i rgyud du skye bar mi 'gyur te | Prajñāpradīpa (AMES, 1986:517; T1566.100c<sup>9-10</sup>)* 有人相續能起天等相續業者。是義不然。



- 13 gatiyonivarṇṇabuddhīndriyabalarūpabhogādivaici-  
tryaṃ】 'gro ba dañ rigs dañ rus dañ yul dañ lus dañ  
dbañ po dañ kha dog dañ dbyibs dañ stobs dañ blo la  
sogs pa tha dad par *Buddhapālita* (SAITO, 1984.II:  
227).
- 14 neṣyate caitat sarvam iti】 de ni mi 'dod do| *Buddha-  
pālita* (SAITO, 1984.II:227).

- 14-15 evaṃ bahavaś ca mahāntaś ca doṣā yasmād  
bijasantānasādharmyakalpanāyāṃ prasjyante tasmān  
naiṣā kalpanātropapadyate||】 de'i phyir skyon chen  
po mañ po du mar thal bar 'gyur bas brtag pa de  
ni 'dir 'thad pa ma yin no|| *Buddhapālita* (SAITO,  
1984.II:227): de'i phyir brtag pa de ni 'dir 'thad pa ma  
yin no|| *Prajñāpradīpa* (AMES, 1986:518; om. T1566).

*imām punaḥ pravakṣyāmi**kalpanām yātra yojyate**buddhaiḥ pratyekabuddhaiś ca**śrāvakaiś cānuvarṇitām* | (Mmk 17.13)

kā cāsau kalpanety āha | | ° | |

*patraṃ yathā vipraṇāśas**tatharṇam iva karma ca*

5

*catu-rvidho dhātutaḥ sa**prakṛtyā vyākṛtaś ca saḥ* | (Mmk 17.14)

ज122b

iha kuśalaṃ karma kṛtaṃ sad utpādānantaram eva nirudhyate na ca tasmin niruddhe phalābhāva-

prasaṅgaḥ | yasmād yadaiva tat karmotpadyate tadaiva tasya karmaṇo vipraṇāśākhyo viprayukto ब104a, ल91a

dharmah kartuḥ santāne samupajāyate ṛṇapatrasthānīyaḥ | tad evaṃ patraṃ yathā vipraṇāśas tathā

veditavyaḥ | yasya cāsāv avipraṇāśākhyo dharma utpadyate ṛṇam iva tat karma veditavyaṃ | yathā ca द54b

10 ṛṇapatrāvasthānād upayukte pi dhane dhanino na dhananāśo bhavati sambadhyata eva sa kālāntare प58a

- 1 *Subst.* imām】 दप (α) Tib LVP: idānīm ब (v8): imi जल (δ)(s2). *The variant in ब conflicts with the metre.* *Subst.* pravakṣyāmi】 दप (α) Tib LVP: pravakṣāmi बजल (γδ)(s4). *Subst.* kalpanām】 बजलप Tib LVP: kalpanā द (s1). *Subst.* yātra】 दप (α) Tib LVP: yotra बजल (γδ)(s2). daṇḍa】 बप LVP: dvidaṇḍa दजल (p2).
- 2 *Subst.* buddhaiḥ】 *stand.* Tib LVP: vuddhaiḥ बदजप: vuddhai ल (s4). °buddhaiś】 *stand.* LVP: °vuddhaiś Ω. cānuvarṇitām】 दजप: cānuvarṇitām बल LVP (o1). dvidaṇḍa】 दजलप LVP: daṇḍa ब (p1).
- 3 *Subst.* cāsau】 बदजप Tib LVP: vāsau ल (s2).. *double dvidaṇḍa with circle in the middle*】 प: dvidaṇḍa बदजल (p5): daṇḍa LVP.
- 4 patraṃ】 Ω: pattraṃ LVP. *The mss consistently use the spelling patra, which is also attested by APTE (1890:957).* yathā vipraṇāśas】 *stand.*: yathāvipraṇāśas ब (o4): yathā vipraṇāśas दजलप (o4): yathāvipraṇāśas LVP. *Subst.* tatharṇam】 दजप: tathāvarṇam ब (v9): tatharṇam ल LVP (o1). daṇḍa】 बजप LVP: dvidaṇḍa दल (p2).
- 5 *Subst.* dhātutaḥ sa】 *em.* Tib LVP: dhātutaś ca Ω (v8). *Pras 318<sub>6</sub> supports LVP's emendation.* daṇḍa】 बप: dvidaṇḍa दल LVP (p2): om. ज (p3).
- 6 *Subst.* sad】 ज LVP: sat बदलप (s6). *Subst.* utpādānantaram】 दप (α) Tib LVP: pādānantaram ब (s4): upādānantaram जल (δ)(s4).
- 7 °prasaṅgaḥ】 प LVP: °prasaṅgaḥ बदजल (o2). daṇḍa】 बप LVP: dvidaṇḍa द (p2): om. जल (p3). *Subst.* karmotpadyate】 दप (α) Tib LVP: karmepi vidyate ब (s8): kametpidyate जल (δ)(s8). *Subst.* tadaiva tasya】 दप (α) Tib: tadaitasya बजल (γδ) LVP (v4). *Subst.* vipraṇāśākhyo】 *stand.* Tib: vipraṇāśā-kṣo बजल (γδ)(s2): vipraṇāśākhyā द (o4, s1): vi-praṇāśākhyo प (o4): vipraṇāśo LVP. *Subst.* after °ākhyo】 *em.* (DE JONG, 1978b:221): nāma Ω.
- 8 kartuḥ】 दजप LVP: karttuḥ बल (o1). *Subst.* santāne】 प Tib: saṃtānaiḥ ब (o2, v9): santāna द (s4):

- santānai जल (δ)(s3): saṃtāne LVP. *After samupajāyate*】 दप Tib LVP: daṇḍa ब (p4): dvidaṇḍa जल (δ)(p4). *Subst.* ṛṇapatra】 बदप (αβ) Tib: ṛṇaya-tra° जल (δ)(s2): ṛṇapattra° LVP. *Subst.* °sthānīyaḥ】 बजलप Tib LVP: °sthānīya द (s4). daṇḍa】 बप LVP: dvidaṇḍa दल (p2): om. ज (p3). *Subst.* evaṃ】 बजलप Tib LVP: eyaṃ द (s2). patraṃ】 Ω: pattraṃ LVP. vipraṇāśas】 *stand.* Tib LVP: vipraṇāśas Ω (o4).
- 9 *Subst.* veditavyaḥ】 बदप (αβ) Tib LVP: veditavya जल (δ)(s4). 1<sup>st</sup> daṇḍa】 जप LVP: om. ब (p3): dvidaṇḍa दल (p2). *Subst.* yasya】 बजलप Tib LVP: yasyai द (s3). *Subst.* avipraṇāśākhyo】 *stand.* Tib LVP: avipraṇāśākhyo बदप (o4): avipraṇāśākhyo जल (δ)(o4,s3). dharma】 बदजप LVP: dharmma ल (o1). *After utpadyate*】 बदलप Tib: dvidaṇḍa ज (p2): ardha-daṇḍa LVP. 2<sup>nd</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p2).
- 10 ṛṇapatrā】 Ω: ṛṇapattra° LVP. °āvasthānād】 Ω Tib: °āvasthānāt LVP. *Subst.* upayukte】 प Tib: aprayukte बदजल (βγδ)(v2): prayukte LVP. pi】 *stand.* LVP: pi Ω (o4). *Subst.* dhanino】 बजलप Tib LVP: dhanino द (s2). dhananāśo】 बदजल Tib LVP: dhananāśo प (o4). *Subst.* sambadhyata】 *stand.* Tib: saṃvadhata बजल (γδ)(o2,o4,s3): savadhyata द (o4,s4): saṃvadhata प (o4): saṃbadhyata LVP. eva】 बदजल Tib LVP: evaṃ प (v9). *Subst.* kālāntare】 प Tib: kārāntare ब (s2, o2: kālāntara° द (v6): kārāntare जल (δ)(s2): kālāntareṇa LVP. *DE JONG (1978b:221) adopts the reading of द.*

### Parallels:

- 1-2 imām punaḥ pravakṣyāmi kalpanām yātra yojyate | buddhaiḥ pratyekabuddhaiś ca śrāvakaiś cānuvarṇitām |】 saṅs rgyas nams daṅ raṅ rgyal daṅ | |ñan thos nams kyi gsuṅs pa yi | |brtag pa gaṅ žig 'dir 'thad pa | |de ni rab tu brjod par bya | | Akutobhayā (HUNTINGTON, 1986:410), Buddhapālita (SAITO, 1984.II:227), Prajñāpradīpa (AMES, 1986:518; T1566.100c<sup>20-21</sup>) 諸佛及緣覺。聲

聞等所說。一切諸聖眾。所共分別者): 今當復更說 順業果報義 諸佛辟支佛 賢聖所稱歎 *Chung lung* (T1564.22b<sup>19-20</sup>)

- 3 *kā cāsau kalpanety āha ||* **】** *de yañ gañ ze na | smras pa | Akutobhayā* (HUNTINGTON, 1986:411): *de yañ gañ ze na | Buddhapālita* (SAITO, 1984.II:227), *Prajñāpradīpa* (AMES, 1986:518; T1566.100c<sup>21-22</sup>) 分別何等。故論偈言): 所謂 *Chung lun* (T1564.22b<sup>21</sup>)
- 4-5 *patraṃ yathā viprañāśas tatharṇaṃ iva karma ca | catu-rvidho dhātutaś sa prakṛtyā vyākṛtaś ca saḥ ||* **】** *ji ltar bu lon dpañ rgya ltar || de ltar las dañ chud mi za || de ni kham las rnam pa bži || de yañ rañ bzin luñ ma bstan || Akutobhayā* (HUNTINGTON, 1986:411-412), *Buddhapālita* (SAITO, 1984.II:228), *Prajñāpradīpa* (AMES, 1986:518-519; T1566.100c<sup>23-24</sup>) 不失法如券 業如負財物 而是無記性 約界有四種, not marked as a verse in T): 不失法如券 業如負財物 此性則無記 分別有四種 *Chung lun* (T1564.22b<sup>22-23</sup>). It should be noted that the first two lines of the Tibetan translation of Pras differs from the translation found in the other commentaries: *dpañ rgya ji lta de bzin chud || mi za las ni bu lon bzin ||*. This translation maintains the Sanskrit wording.
- 6-8 *iha kuśalaṃ karma kṛtaṃ sad utpādānantaram eva nirudhyate na ca tasmin niruddhe phalābhāva-prasaṅgaḥ | yasmād yadaiva tat karmotpadyate tadaiva tasya karmaṇo viprañāśākhyo viprayukto dharmah kartuḥ santāne samupajāyate rṇapatrasthā-*

*nīyaḥ ||* **】** *'di la las ni skad cig ma ste | las skad cig ma de'i chud mi za ba zes bya ba skad cig ma ma yin pa'i chos skye ste | Buddhapālita* (SAITO, 1984.II:228).

- 8-9 *tad evaṃ patraṃ yathā viprañāśas tathā veditavyaḥ | yasya cāsāv aviprañāśākhyo dharma utpadyate rṇam iva tat karma veditavyaḥ ||* **】** *bu lon ji lta ba de ltar ni las blta bar bya la | dpañ rgya ji lta ba de ltar ni chud mi za ba blta bar bya ste | Akutobhayā* (HUNTINGTON, 1986:411), *Buddhapālita* (SAITO, 1984.II:228; however, reading *blta bar bya'o instead of blta bar bya ste at the end*): 不失法者。當知如券。業者如取物。 *Chung lun* (T1564.22c<sup>5</sup>)
- 9-10 *yathā ca rṇapatrāvasthānād upayukte 'pi dhane dhanino na dhananāśo bhavati ||* **】** *dper na bu lon gyi nor de spyad kyañ dpañ rgya yod pas nor bdag gi nor chud mi za žiñ Akutobhayā* (HUNTINGTON, 1986:411), *Buddhapālita* (SAITO, 1984.II:228; however, beginning the sentence with *de la and reading nor bdag de'i instead of nor bdag gi*), *Prajñāpradīpa* (AMES, 1986:519; T1566.100c<sup>26-27</sup>) 雖與財而不散失).

*Pras 317<sub>6</sub>-318<sub>5</sub> is quoted by Jayānanda in \*Madhyamakāvatāraṭīkā (D3870.I.163a<sup>5</sup>-163b<sup>2</sup>) with only minor variants.*

sopacayena dhanaskandhena tathā vinaṣṭe 'pi karmaṇy avipraṇāśākhyadharmāntarāvasthānāt

tannimittakena phalenābhisambadhyata eva karttā | yathā ca ṛṇapatraṃ dātur ddhanābhyāgame kṛtvā

nirbhuktaṃ sat punar api vidyamānaṃ vā 'vidyamānaṃ vā na dhanābhyāgame samartham evam

avipraṇāśo 'pi dattavipākaḥ san vidyamāno vā 'vidyamāno vā na śaknoti nirbhuktapatratvat kartuḥ

5 punar api vipākasambandhaṃ kartuṃ |

yaś cāyam avipraṇāśo 'smābhir uktaḥ sūtrāntaroktaś caturvidho dhātutaḥ sa kāmārūpārūpyā-

vacarānāśravabhedāt | | prakṛtyā 'vyākṛtaś ca saḥ | kuśalākuśalatvenāvyākaraṇād avyākṛta

evāvipraṇāśaḥ | yady asāv akuśalā-nān karmmaṇām akuśalaḥ syāt tadā kāmavītarāgāṇām na

ज123b

syāt | yadi ca kuśalānām kuśalaḥ syāt samucchinnakuśalamūlānām sa na syāt | tasmāt

10 prakṛtyā 'vyākṛta evāsau | kiñ ca | | o | |

- 1 **Subst.** sopacayena】 दप (α) Tib: sopamcayena बज (γ)(s3): sopamcamena ल (s3): pamcamena LVP. °skandhena】 जलप LVP: °skamdhena बद् (o2). After skandhena】 Ω Tib: ardhadaṇḍa LVP. **Subst.** vinaṣṭe】 बद्जल Tib LVP: vinaṣṭa प (s1). **Subst.** 'pi】 stand. LVP: vi बजल (γδ)(s2): pi दप (α)(o4). **Subst.** karmaṇy】 बद्जल Tib LVP: karma na vinaṣṭa प (s3). **Subst.** avipraṇāśākhyā°】 द Tib LVP: apipraṇāś-ākhyā° ब (s2): apipraṇāśākhyā° ज (s2,o4): apipraṇāś-ādhavya° ल (s2,s3): avipraṇāśākhyā° प (o4). °dharmāntarā°】 दजलप LVP: °dharmāntarā° ब (o2).
- 2 **Subst.** tannimittakena】 दप (α) Tib LVP: tam-nimittakena ब (o2): tanimittakena जल (δ)(s4). **Subst.** °ābhisambadhyata】 stand.: °ābhisamvadhyaता बल (γ)(o4): °ābhisavadhyaता द (om. anusvāra)(o4,s4): °ābhisamvadhyaता जप (o4): °ābhisambadhyata LVP. karttā】 Ω: kartā LVP. daṇḍa】 बजप LVP: dvidaṇḍa दल (p2). ṛṇapatraṃ】 Ω: ṛṇapattraṃ LVP. **Subst.** ddhanābhyāgame】 बजप: ābhyāgame द (s4): ddhanābhyāgame ल (s2): dhanābhyāgame LVP.
- 3 After nirbhuktaṃ】 दजप LVP: ardhadaṇḍa बल (γ)(p4). **Subst.** vidyamānaṃ vā 'vidyamānaṃ vā】 बद्जल (βγδ) LVP: vidyamānaṃ avidyamānaṃ vā प (v7). This phrase is written in smaller script in प indicating a correction propria manu. In the margin above is written "vāvidyamānaṃ 1" in another hand. This probably indicates a correction made by an editor after the scribe wrote a first draft of the text (cf. MACDONALD, 2003). In this case, the scribe forgot to erase the editorial note after he had inserted his correction in the smaller script. The scribe seems, however, not to have made the correction correctly, since the correction stipulates a vā-akṣara after vidyamānaṃ as also attested by the other mss, but this vā has been omitted the scribe. **Subst.** dhanābhyāgame】 बद्जप LVP: dhanābhyāgame ल

- (s2). **Subst.** evam】 प Tib LVP: evas बद्जल (s2).
- 4 avipraṇāśo】 बद्जल LVP: avipraṇāśo प (o4). 'pi】 stand. Tib LVP: pi Ω (o4). **Subst.** 'vidyamāno vā】 दप (α) Tib LVP: om. बजल (γδ)(v7). LVP emends this phrase. °patratvat】 Ω: °patratvat LVP. kartuḥ】 दजप LVP: karttuḥ बल (o1). After kartuḥ】 बजलप LVP: daṇḍa द (p4).
- 5 **Subst.** punar api vipāka°】 दजलप Tib LVP: om. ब (v7). **Subst.** °sambandhaṃ】 stand.: om. ब (v7): °samvandhaṃ दल (o2,o4): °samvandhaṃ जप (o4): °sam-bandhaṃ LVP. **Subst.** kartuṃ】 दजप (αβ) Tib LVP: om. ब (v7): karttuṃ ल (o1). daṇḍa】 बप: dvidaṇḍa दजल LVP (p2).
- 6 avipraṇāśo】 बद्जल LVP: avipraṇāśo प (o4). sūtrāntaro°】 दजलप LVP: sūtrāntaro° ब (o2). **Subst.** kāmārūpārūpyā°】 प Tib LVP: kāmārūpārūpyā° बद्जल (s2).
- 7 **Subst.** °āvacarānāśrava°】 दप (α) Tib: °āvacarānāśrava° बजल (γδ)(s6): °āvacarānāśrava° LVP. **Subst.** dvidaṇḍa】 em. Tib LVP: om. Ω (p3). daṇḍa】 em. Tib LVP: om. Ω (p3). The emended daṇḍa have been adopted for the sake of comprehension.
- 8 °āvipraṇāśaḥ】 stand. LVP: °āvipraṇāśaḥ Ω (o4). daṇḍa】 जप Tib LVP: dvidaṇḍa बल (p2): om. द (p3). akuśalānān】 प: akuśalānānām बद्जल LVP (o3). karmmaṇām】 प: karmaṇām बद्जल LVP (o1). After syāt】 Ω: ardhadaṇḍa LVP. **Subst.** kāmavītarāgāṇām】 दप (α) Tib: kāmavītarāgāṇām बजल (γδ)(s6): kāmāṃ vītarāgāṇām LVP. DE JONG (1978b:221) adopts the reading of द.
- 9 1<sup>st</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p2). **Subst.** kuśalaḥ】 बजलप LVP: kuśala द (s4). After 2<sup>nd</sup> syāt】 बजलप Tib: dvidaṇḍa द (p4): ardhadaṇḍa LVP. 2<sup>nd</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p2).
- 10 **Subst.** prakṛtyā 'vyākṛta】 प Tib: prakṛtyāṃ vyākṛta बजल (γδ)(s3): prakṛtyāvyākṛta द (o4): prakṛtyavyākṛta LVP. DE JONG (1978b:221) adopts the reading of द. 1<sup>st</sup> daṇḍa】 प Tib: om. बद्जल (p3): dvidaṇḍa LVP. **Subst.** kiñ】 प: kiṃ बद्जल LVP (o3): ki

ज (s4). *double dvidanḍa with circle in the middle*】 षः  
daṇḍa बद् LVP (p5): dvidanḍa जल (p5).

### Parallels:

- 1-2 *sopacayena dhanaskandhena tathā vinaṣṭe 'pi karmanṇy avipraṇāśākhya dharmāntarāvasthānāt tan-nimittakena phalenābhisambadhyata eva karttā*】  
nor gyi phuṇ po bskyed dañ bcas par 'oñ ba de bzin du las skad cig ma 'gags su zin kyañ de'i rgyu las byuñ ba chud mi za ba 'zes bya ba'i chos yod pas byed pa po'i las kyi 'bras bu chud mi za zin 'bras bu khyad par dañ bcas pa 'oñ bar 'gyur ro|| *Akutobhayā* (HUNTINGTON, 1986:411), *Prajñāpradīpa* (AMES, 1986:519; *Prajñāpradīpa* reads skyed dañ bcas pa 'oñ bar 'gyur ba and inserts śad after zin kyañ and yod pas; T1566.100c<sup>27-28</sup> 至於後時子本俱得。業亦如是。能得後果。業雖已壞由有不失法在): nor skyed dañ bcas te 'oñ bar 'gyur ba de bzin du| las skad cig ma 'gags su zin kyañ| de'i rgyu las byuñ ba chud mi za'i chos skye ba de yod pas byed pa po'i las kyi 'bras bu chud mi za zin 'oñ bar 'gyur ro|| *Buddhapālita* (SAITO, 1984.II:228).
- 2-5 *yathā ca ṇapatraṃ dātur ddhanābhyāgameṃ kṛtvā nirbhuktaṃ sat punar api vidyamānaṃ vā 'vidya-mānaṃ vā na dhanābhyāgame samartham evam avipraṇāśo 'pi dattavipākāḥ san vidyamāno vā 'vidya-māno vā na śaknoti nirbhuktapatratvat kartuḥ punar api vipākasaṃbandhaṃ kartuṃ*】 ji ltar nor bdag gi nor phyir žugs na bu lon gyi dpañ rgya ror 'gyur ba de ltar| byed pa pos 'bras bu myoñ na chud mi za ba yañ de bzin du 'gyur ro| *Akutobhayā* (HUNTINGTON, 1986:411; *nor bdag gi has been emended from nor bdag gi; ror has been emended from rod*): ji ltar nor bdag gi nor phyir bkug ste| 'bras bu spyad zin na dpañ rgya yod kyañ yañ dañ yañ du nor 'daḥ bar mi nus pa de ltar| byed pa pos 'bras bu myoñ zin na chud mi za bas kyañ yañ dañ yañ 'bras bu bskyed par mi nus te| *Buddhapālita* (SAITO, 1984.II:228): ji ltar nor

bdag gi nor phyir khugs na bu lon gyi dpañ rgya ror 'gyur ba de ltar byed pa pos 'bras bu myoñ na chud mi za ba yañ de bzin du 'gyur ro|| *Prajñāpradīpa* (AMES, 1986:519; *nor bdag gi has been emended from nor bdag gi*; T1566.100c<sup>28</sup>-101a<sup>2</sup> 能令行人得勝果報。亦如債主既得財已。於負債人前毀其本券。如是如是。不失法能與造業者果已。其體亦壞).

- 6-7 *yaś cāyam avipraṇāśo 'smābhir uktaḥ sūtrāntaroktaś caturvidho dhātutaḥ sa kāmārūpārūpyāvacarānāśra-vabhedāt*】 chud mi za ba de ni 'dod pa dañ gzugs dañ gzugs med par gtogs pa dañ| zag pa med pa'i khamś kyi bye brag las rnam pa bžir 'gyur ro|| *Akutobhayā* (HUNTINGTON, 1986:411-412), *Prajñāpradīpa* (AMES, 1986:519; T1566.101a<sup>2-3</sup> 約界有四。云何為四。調欲界色界無色界及無漏界): 欲界繫色界繫無色界繫亦不繫 *Chung lun* (T1564.22c<sup>6</sup>): chud mi za ba'i chos de ni khamś las rnam pa bžir 'gyur te| 'dod par gtogs pa dañ| gzugs su gtogs pa dañ| gzugs med par gtogs par dañ| zag pa med pa'o|| *Buddhapālita* (SAITO, 1984.II:228).
- 7-8 *prakṛtyā 'vyākṛtaś ca saḥ| kuśalākuśalatvenāvyākaraṇād avyākṛta evāvipraṇāśaḥ*】 de yañ rañ bzin luñ ma bstan| chud mi za ba de yañ rañ bzin gyis dge ba dañ mi dge ba ñid du brda' mi sproḍ pa'i phyir luñ du ma bstan pa yin te| *Akutobhayā* (HUNTINGTON, 1986:412; *however, with brta' instead of brda', although the reading brda' is attested in the critical apparatus for DC*): de yañ rañ bzin luñ ma bstan| de yañ rañ bzin gyis dge ba dañ mi dge bar luñ du ma bstan pa yin no|| *Buddhapālita* (SAITO, 1984.II:228): de yañ rañ bzin luñ ma bstan| dge ba dañ mi dge ba ñid du brda mi sproḍ pa'i phyir ro|| *Prajñāpradīpa* (AMES, 1986:519; *passage heavily paraphrased in the Chinese translation, T1566.101a<sup>3-6</sup>*).

*prahāṇato na praheyo**bhāvanāheya eva vā* | (Mmk 17.15ab)sa cāyam avipraṇāśaḥ *prahāṇato na praheyaḥ* | pārthagjanikāni karmāṇi

darśanamārgenaiva prahīyante mā bhūḍ āryaḥ prthagjanakarmasamanvāgata iti | avipraṇāśas tu

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- 1 *Subst.* prahāṇato】 दप (α) LVP: prahānato बजल (γδ)(s6). *Subst.* praheyo】 दप (α) LVP: praheyā बजल (γδ)(s2). daṇḍa】 बदप LVP: dvidaṇḍa जल (p2).
- 2 avipraṇāśaḥ】 दप (α) LVP: avipraṇāśaḥ बजल (γδ)(o4). daṇḍa】 प Tib: om. बदजल LVP (p3). *Subst.* pārthagjanikāni】 बजलप Tib LVP: prāthagjanikāni द (s3).
- 3 *Subst.* °mārgenaiva】 दप (α): °mārgenaiva बजल (γδ) LVP (s6). prahīyante】 दजलप LVP: prahīyamte ब (o2). After prahīyante】 प Tib LVP: daṇḍa ब (p4): dvidaṇḍa दजल (p4). *Subst.* prthagjana°】 बजलप LVP: prthagjana° द (s4), corrected to prthagjana° with a tha-akṣara written above the line. *Subst.* °samanvāgata】 बदज (βγ) Tib LVP: °samatvāgata ल (s2): °samvanvāgata प (s3). daṇḍa】 बप LVP: dvidaṇḍa दजल (p2). *Subst.* avipraṇāśas】 बजल (γδ) Tib LVP: avipraṇāśas द (s1): avipraṇāśas प (o4).

## Parallels

- 1 prahāṇato na praheyo bhāvanāheya eva vā】 spoṇ bas spaṇ ba ma yin te | | bsgom pas spaṇ ba nīd kyaṇ yin | | Akutobhayā (HUNTINGTON, 1986:412), Buddhapālita (SAITO, 1984.II:228), Prajñāpradīpa (AMES, 1986:519-520; T1566.101a<sup>7</sup>不為見道斷 而是

修道斷): 見諦所不斷 但思惟所斷 *Chung lun* (T1564.22b<sup>24</sup>).

- 2 sa cāyam avipraṇāśaḥ prahāṇato na praheyaḥ】 chud mi za ba de ni sdug bsñal la sogs pa mthoṇ bas spaṇ bar bya ba spoṇ bas spaṇ ba ma yin te | Akutobhayā (HUNTINGTON, 1986:412; writes na instead of ni and omits bas spaṇ): 見諦所不斷 *Chung lun* (T1564.22c<sup>8</sup>): de ni sdug bsñal daṇ kun 'byuṇ daṇ 'gog pa daṇ lam mthoṇ bas spaṇ bar bya ba spoṇ bas spaṇ ba ma yin te | Buddhapālita (SAITO, 1984.II:228), Prajñāpradīpa (AMES, 1986:520; reading ma yin pa'i phyir ro instead of ma yin te; T1566.101a<sup>9</sup>此謂見苦集滅道所不斷).

- 3 mā bhūḍ āryaḥ prthagjanakarmasamanvāgata iti】 'phags pa yaṇ so so'i skye bo'i las daṇ ldan par gyur na ni mi ruṇ ba'i phyir ro | | Prajñāpradīpa (AMES, 1986:521; however, placed in the commentary to Mmk 17.16; T1566.101a<sup>22</sup>聖人應具足有凡夫業).



tatkarmaprahāṇe 'pi darśanamārgena na prahīyate | kin tu **bhāvanāmārgena vā** tasya **prahāṇam bhavati** |  
 dhātusamatikramaṇa**praheya eva veti vāśabdo vikalpārthaḥ** | yataś caivam avipraṇāśaḥ · karmavināśe  
 'pi na naśyati karmaprahāṇe 'pi na prahīyate |

ल91b

**tasmād avipraṇāśena****jāyate karmaṇām phalam** | (Mmk 17.15cd)

5 **yadi** punar asyāvipraṇāśasya karmaṇaḥ prahāṇena prahāṇāt **prahāṇataḥ** prahāṇam **syāt** |  
**karmaṇaś** ca **saṃkrameṇa** karmaṇo vināśena karmāntarasamukhībhāvena vināśaḥ syāt ko **doṣaḥ**  
 syād iti | ucyate | | ° | |

**prahāṇataḥ praheyaḥ syāt****karmaṇaḥ saṃkrameṇa vā** |**yadi doṣaḥ prasajyeramś****tatra karmavadhādayaḥ** | (Mmk 17.16)

10 **yadi** darśanamārgena pāthagjanikakarmavad avipraṇāśaḥ prahīyeta tadā karmaṇo nāśa

eva syāt | karmavināśāc cāryāṇā-m iṣṭāniṣṭakarmaphalavipākāḥ pūrvvakarmahetuko na syāt |

ज124a

- 1 **Subst.** tat karma° ] बजलप Tib LVP: dat karma° द (s2). 'pi ] **stand.** LVP: pi Ω (o4). **Subst.** darśanamārgena ] बजलप LVP: darśanamārgena द (s6). *In d, the n-akṣara is corrected to ṇ with ṇ written above the line.* 1<sup>st</sup> daṇḍa ] प Tib: om. बजल (p3): ardhadaṇḍa LVP. kin ] प: kiṃ बजल LVP (o3). **Subst.** prahāṇam ] प: prahāṇam बदल LVP (o3): prahāṇa ज (s4). 2<sup>nd</sup> daṇḍa ] प Tib LVP: om. बज (p3): ardhadaṇḍa ल (p1).
- 2 **Subst.** eva veti ] **em.** Tib: eveti Ω LVP. vāśabdo ] **stand.** Tib LVP: vāśavdo Ω (o4). daṇḍa ] बप: dvidaṇḍa दजल LVP (p2).
- 3 1<sup>st</sup> 'pi ] **stand.** LVP: pi Ω (o4). *After naśyati* ] दजलप: daṇḍa Tib ब (p4): ardhadaṇḍa LVP. 2<sup>nd</sup> 'pi ] **stand.** LVP: pi Ω (o4). daṇḍa ] प Tib LVP: om. बजल (p3).
- 4 **Subst.** avipraṇāśena ] दप (α) Tib LVP: api praṇāśena बज (γ)(s2): api praṇāṇena ल (s2). **Subst.** karmaṇām ] बदलप Tib LVP: karmāṇa ज (s2, s4). phalam ] प: phalaṃ बदल LVP (o3). daṇḍa ] बजप: dvidaṇḍa दल LVP (p2).
- 5 *After punar* ] Ω Tib (DE JONG, 1978b:221): apy LVP. °āvipraṇāśasya ] बजलप LVP: °āvipraṇāśasya द (o4). daṇḍa ] बप: dvidaṇḍa दजल (p2): ardhadaṇḍa LVP.
- 6 **Subst.** saṃkrameṇa ] बजलप Tib LVP: sakrameṇa द (s4). **Subst.** °bhāvena ] बदल Tib LVP: °bhāve प (v4).
- 7 1<sup>st</sup> daṇḍa ] दप Tib LVP: dvidaṇḍa बल (p2): om. ज (p3). *double dvidaṇḍa with circle in the middle* ] प: dvidaṇḍa बजल (p5): daṇḍa द LVP (p5).
- 8 **Subst.** praheyaḥ ] बदलप Tib LVP: prahetaḥ ज (s2). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2).
- 9 *yadi doṣaḥ* ] बदल Tib LVP: [-2-][doṣaḥ] प (lacuna). daṇḍa ] बप: dvidaṇḍa द LVP (p2): om. जल (p3).
- 10 **Subst.** °mārgena ] बजप (αγ) Tib LVP: °mārgenaṇ दल (β)(s3). **Subst.** °karmavad ] बजलप Tib LVP: °karnavad द (s2). **Subst.** avipraṇāśaḥ ] बदलप Tib LVP: aviṇāśaḥ ज (s4). **Subst.** prahīyeta ] बजलप

Tib LVP: prahīyate द (v1). *After prahīyeta* ] Ω: ardha-daṇḍa LVP. nāśa ] Ω: [vi]nāśa LVP.

- 11 syāt ] बदल Tib LVP: [-2-] प (lacuna). 1<sup>st</sup> daṇḍa ] ब Tib LVP: dvidaṇḍa दजल (p2). karmavināśāc... °vipākāḥ ] बदल Tib LVP: [kar][[-2-]i[-4-]][nām] i[ṣṭāni]ṣṭakarmaphalavi[-1-][kaḥ] प lacuna. **Subst.** pūrvvakarma° ] प Tib: pūrvvakarmaphala° बदल LVP (o1, s3). 2<sup>nd</sup> daṇḍa ] दप LVP: dvidaṇḍa बजल (p2).

## Parallels

- 1 kin tu **bhāvanāmārgena vā** tasya **prahāṇam bhavati** | ] 'bras bu 'pho ba na bsgom pa'i lam gyis spañ ba dañ | 'bras bu bskyed pas kyañ spañ ba ñid yin no || *Akutobhayā* (HUNTINGTON, 1986:412): 從一果至一果。於中思惟所斷 *Chung lun* (T1564.22c<sup>8-9</sup>): de ni 'bras bu gzan du 'pho ba na bsgom pas spañ bar bya ba yin no || *Buddhapālita* (SAITO, 1984.II:229): 'bras bu 'pho ba na bsgom pa'i lam gyis spañ ba yin pa'i phyir ro || *Prajñāpradīpa* (AMES, 1986:520; T1566.101a<sup>9-10</sup>) 謂修道進向後果時斷).
- 2 dhātusamatikramaṇa**praheya eveti vāśabdo vikalpārthaḥ** | ] kyañ zes bya ba'i sgra ni 'bras bu bskyed pas kyañ spañ ba ñid yin no zes rnam par brtag pa'i don to || *Prajñāpradīpa* (AMES, 1986:520; om. T1566).
- 4 tasmād avipraṇāśena **jāyate karmaṇām phalam** | ] de phyir chud mi za ba yis || las kyi 'bras bu bskyed par 'gyur || *Akutobhayā* (HUNTINGTON, 1986:412), *Buddhapālita* (SAITO, 1984.II:229), *Prajñāpradīpa* (AMES, 1986:520; T1566.101a<sup>8</sup>) 以是不失法 諸業有果報): 以是不失法 諸業有果報 *Chung lun* (T1564.22b<sup>25</sup>).
- 8-9 **prahāṇataḥ praheyaḥ syāt karmaṇaḥ saṃkrameṇa vā** | **yadi doṣaḥ prasajyeramś tatra karmavadhādayaḥ** | ] gal te spoñ bas spañ ba dañ || las 'pho ba dañ mthun gyur na || de la las 'jig la sogs pa'i || skyon rnam su ni thal bar 'gyur || *Akutobhayā* (HUNTING-

TON, 1986:413), *Buddhapālita* (SAITO, 1984.II:229), *Prajñāpradīpa* (AMES, 1986:520-521; which, however, reads *mthoñ bas* instead of *spoñ bas*; T1566.101a<sup>16-17</sup> 若見道所斷 彼業至相似 則得壞業等 如是之過 答): 若見諦所斷 而業至相似 則得破業等 如是之

過答 *Chung lun* (T1564.22b<sup>26-27</sup>). It remains unclear what the Sanskrit reading might have been for the variants in *pāda b* attested by all the other commentaries apart from *Pras*.



akṛtasyaiva karmaṇaḥ phalodayaḥ syāt | **karmaphalābhā**vadarśanāc ca mithyādarśanaṁ syād {iti} | evaṁ  
**karmavadhādayo doṣāḥ prasajyante** prahāṇataḥ praheyatvābhyupagame saty avipraṇāśasya | evaṁ  
 karmaṇaḥ saṁkrame 'pi yojyaṁ || ◦ ||

**sarveṣāṁ visabhāgānām**

**sabhāgānām ca karmaṇām**

5

**pratisandhau sadhātūnām**

**eka utpadyate tu saḥ** (Mmk 17.17)

bhinna-jātīyāni karmāṇi visabhāgāni | sadṛśāni sabhāgāni | teṣāṁ **sarveṣāṁ** eva

**sabhā-gānām visabhā-gānāṁ ca karmaṇām** kāmarūpārūpyadhātu **pratisandhiṣu**

द55a, प58b

sarvva-karmopamardana **eka** evāvipraṇāśa **utpa-dyate** | sa cāpi **sadhātūnām** samānadhātukānām

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evotpadyate na visabhāga{dhātukā}nām || ◦ ||

10

**karmaṇaḥ karmaṇo dṛṣṭe**

**dharma utpadyate tu saḥ**

**dviprakāśasya sarvasya**

**vipakve 'pi ca tiṣṭhati** (Mmk 17.18)

**sa** cāyam avipraṇāśākhyo dharmāḥ **sarvvasyaiva** karmaṇaś cetanācetaiyitvāsvabhāvasya

- 1<sup>st</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p2). karmaphalābhāvadārśanāc】 बदजल Tib LVP: karmaphalā-bhāvadārśa]nāc प (lacuna). **Subst.** mithyādarśanaṁ】 बदल (βγ) Tib LVP: mithyādarśana ज (s4): [-1-]i[-4-] प (lacunae). syād iti】 बदजल Tib LVP: [-3-] प (lacuna). 2<sup>nd</sup> daṇḍa】 ब LVP: dvidaṇḍa दजल (p2): [-1-] प. evaṁ karma°】 बदजल Tib LVP: [-3-]rma° प (lacuna).
- 2 prasajyante】 दजलप LVP: prasajyamte ब (o2). **Subst.** prahāṇataḥ】 दजप Tib LVP: pradānataḥ ब (s2, s6): pradānataḥ ल (s2). **Subst.** °ābhyupagame】 बदजप Tib LVP: °ātyupagame ल (s2). **Subst.** avipraṇāśasya】 द Tib LVP: aripraṇāśasya बजल (γδ)(s2): avipraṇāśasya प (o4). daṇḍa】 बप LVP: dvidaṇḍa दजल (p2).
- 3 'pi】 stand. LVP: pi Ω (o4). yojyaṁ ... tu saḥ (line 5)】 [-32-] saḥ प (lacuna). double dvidaṇḍa with circle】 em.: om. बदज: ardhadaṇḍa ल: dvidaṇḍa LVP. The emendation is based on the standard daṇḍa-usage before mūla-verse in प.
- 4 visabhāgānām】 द: viṣabhāgānām बजल (o4): viṣabhāgānām LVP. As indicated by DE JONG (1978b:221-222), the upasarga vi~ does not cause the sibilant in the sa-prefix to become retroflex; hence such a change is not included by the rules for retroflex-sibilant change by Pāṇini (cf. Aṣṭādhyāyī 8.3.55ff). daṇḍa】 बद LVP: om. ज (p3): dvidaṇḍa ल (p2).
- 5 **Subst.** pratisandhau】 ज: pratisaṁdhau बल LVP (o2): pratisandhau द (s4). **Subst.** utpadyate】 बदल Tib LVP: utpadyata ज (s2). After saḥ】 बजलप: dvidaṇḍa द Tib LVP (p4).
- 6 **Subst.** bhinnā°】 बद Tib LVP: linna° जल (s2): bhina° प (o4). visabhāgāni】 Ω: viṣabhāgāni LVP. 1<sup>st</sup> daṇḍa】 प Tib: om. बदजल (p3): ardhadaṇḍa LVP. sadṛśāni...visabhāgānāṁ (line 7)】 [-23-]gānāṁ प

- (lacuna). The size of the lacuna corresponds to the 23 akṣaras attested by the other mss. 2<sup>nd</sup> daṇḍa】 em. Tib: om. बदजल (p3): ardhadaṇḍa LVP. The daṇḍa is added as required by the sense.
- 7 After sabhāgānām】 बदज (βγδ): ardhadaṇḍa ल (p4): ca LVP. visabhāgānāṁ】 em.: visabhāgānām बदजल: [-]gānāṁ प (lacuna): viṣabhāgānām LVP. The emendation adopts the homorganic nasal of प. **Subst.** ca】 दजलप Tib LVP: om. ब (s4). **Subst.** karmaṇām】 बजलप Tib LVP: karmaṇā द (s4). °pratisandhiṣu】 बदजप: °pratisaṁdhiṣu ल LVP (o2).
- 8 sarvva°】 प: sarva° बदजल LVP (o1). °karmopamardana】 बजप (αγ) Tib: °karmopadana द (s4): °karmāpamardana ल LVP (v3; attested by EDGERTON, 1953.II:43). DE JONG (1978b:222), referring to two occurrences of upamardana at Pras 99<sub>13</sub> and 103<sub>11</sub>, suggests an emendation of LVP's reading to karmopamarda. The reading °karmopamardana is, however, equally possible and has been adopted without need of emendation. After evāvipraṇāśa】 बप LVP Tib: dvidaṇḍa दल (p4): daṇḍa ज (p4). **Subst.** utpadyate】 em. LVP: upapadyate बजल (γδ)(v8): utpadyante द (s7): [ut][[-3-] प (lacuna). daṇḍa】 ब LVP: dvidaṇḍa दजल (p2). sa cāpi...°dhātukānām (line 9)】 [-37-] प (lacuna). The lacuna seems longer than the 26 akṣaras attested by the other mss. **Subst.** sadhātū-nām】 em. Tib LVP: dhātūnām बदजल (v4). LVP also emends the sa-akṣara. Given that this word is quoted from the root-verse, where the form is sadhātūnām, it seems reasonable to emend it accordingly, which is also supported by the Tibetan translation.
- 9 **Subst.** evotpadyate】 बजल (γδ) Tib LVP: avotpadyate द (s2). visabhāga°】 बदजल: viṣabhāga° LVP. double

*dvi-daṇḍa with a circle in the middle*】 पः daṇḍa बद् (p1): om. ज (p3): dvidaṇḍa ल LVP (p2).

- 10 karmaṇaḥ karmaṇo dṛṣṭe dharma utpadyate tu saḥ】 बद्जल (βγδ) Tib LVP: [karmaṇaḥ karmaṇo dṛṣṭe dharma utpadyate tu saḥ] प (lacuna). *Only the lower part of the line is legible in प due to damage of the upper edge of folio. daṇḍa*】 बज LVP: om. द (p3): dvidaṇḍa ल (p2): [-] प (lacuna).
- 11 dviprakāśasya...avipraṇāśākhyo (line 12)】 [-22-]pra-  
ṇāśākhyo प (lacuna). *The size of the lacuna corresponds to the 22 akṣaras attested by the other mss. Subst. vipakve*】 em. Tib LVP: vipakṣe बद्जल (βγδ)(v5). *The emendation is supported by the commentary below (Pras 322), where ms प attests the form vipakve. 'pi*】 stand. LVP: pi बद्जल (o4). daṇḍa】 बः dvidaṇḍa दजल LVP (p2).
- 12 *Subst. avipraṇāśākhyo*】 बद्दलप Tib LVP: avipraṇā-  
śokhyo ज (s2). *After dharmah*】 दप LVP: daṇḍa ब (p4): dvidaṇḍa जल (p4). sarvvasyaiva】 पः sarvasaiva बद्जल LVP (o1). *Subst. karmaṇaś*】 बद्दलपः karmaṇaḥ LVP: karmaṇaś ज (s3). *Subst. cetanācetaiyitvā°*】 दप (α) Tib LVP: cetanācetaiyitvāt बजल (γδ)(s3).

## Parallels

- 1-2 karmaphalābhāvadārśanāc ca mithyādarśanam syād iti| evaṃ karmavadhādayo doṣāḥ prasajyante】 de la las kyi 'bras bu med pas las 'jig pa la sogs pa'i skyon rnams su thal bar 'gyur bas de ni mi 'dod do| *Akutobhayā* (HUNTINGTON, 1986:413), *Prajñāpradīpa* (AMES, 1986:521; inserts śad after med pas: T1566.101a<sup>20</sup>即壞業果): de la las 'jig pa la sogs pa'i skyon rnams su thal bar 'gyur ro|| *Buddhapālita* (SAITO, 1984.II:229).
- 4-5 sarveṣāṃ visabhāgānāṃ sabhāgānāṃ ca karmaṇāṃ| pratisandhau sadhātūnāṃ eka utpadyate tu saḥ】 khams mtshuṅs las ni cha mtshuṅs dañ||cha mi mtshuṅs pa thams cad kyi||de ni ṇiṇ mtshams sbyor ba'i tshe||gcig pu kho na skye bar 'gyur|| *Akutobhayā* (HUNTINGTON, 1986:413-414), *Buddhapālita* (SAITO, 1984.II:230), *Prajñāpradīpa* (AMES, 1986:521; T1566.101a<sup>27-28</sup>一切諸行業 相似不相似

現在未終時 一業一法起): 一切諸行業 相似不相似 一界初受身 爾時報獨生 *Chung lun* (T1564.22b<sup>28-29</sup>).

- 6 bhinnajātīyāni karmāṇi visabhāgāni| sadṛśāni sabhāgāni】 las cha mtshuṅs pa ni rig mthun pa'o||cha mi mtshuṅs pa ni rigs mi mthun pa'o|| *Prajñāpradīpa* (AMES, 1986:521; T1566.101a<sup>29</sup>-101b<sup>4</sup>相似者。調同類業。...不相似者。調業種差別).
- 6-8 teṣāṃ sarveṣāṃ eva sabhāgānāṃ visabhāgānāṃ ca karmaṇāṃ kāmārūpārūpyadhātupratisandhiṣu sarvvakarmopamardana eka evāvipraṇāśa utpadyate】 khams mtshuṅs pa'i las cha mtshuṅs pa dañ cha mi mtshuṅs pa thams cad kyi chud mi za ba de'i tshe 'di la re re las skyes pa dag ni ṇiṇ mtshams sbyor ba'i tshe de dag thams cad 'gag pa na yañ gcig pu kho na skye bar 'gyur ro|| *Buddhapālita* (SAITO, 1984.II:230): de dag thams cad kyi chud mi za ba de tshe 'di la re re las bskyed pa dag ni ṇiṇ mtshams sbyor ba'i dus kyi tshe de dag thams cad 'gag pa na yañ gcig pu kho na skye bar 'gyur ro|| *Prajñāpradīpa* (AMES, 1986:521-522; om. T1566).
- 10-11 karmaṇaḥ karmaṇo dṛṣṭe dharma utpadyate tu saḥ| dviprakāśasya sarvasya vipakve 'pi ca tiṣṭhati】 tshe 'di la ni las dañ las||rnam pa gñis po thams cad kyi||de ni tha dad skye 'gyur žiñ||rnam par smin kyañ gnas pa yin|| *Akutobhayā* (HUNTINGTON, 1986:414), *Buddhapālita* (SAITO, 1984.II:230), *Prajñāpradīpa* (AMES, 1986:522; T1566.101b<sup>4-5</sup>如是二種業 現在受果報 或言受報已 此業猶故在): 如是二種業 現世受果報 或言受報已 而業猶故在 *Chung lun* (T1564.22c<sup>1-2</sup>).
- 12 sa cāyam avipraṇāśākhyo dharmah sarvvasyaiva karmaṇaś cetanācetaiyitvāsvabhāvasya】 tshe 'di la ni las dañ las so so ba sems pa dañ bsaṃ pa'i bye brag gam dge ba dañ mi dge ba'i bye brag gi rnam pa gñis po thams cad kyi chud mi za ba gañ yin pa de ni tha dad par skye bar 'gyur ro|| *Akutobhayā* (HUNTINGTON, 1986:414), *Buddhapālita* (SAITO, 1984.II:230; om. bye brag gam and bye brag gi), *Prajñāpradīpa* (AMES, 1986:522; only partially attested in T1566.101b<sup>6</sup>二業者。調思及從思生).

sāśravānāśravabhedenā vā **dviprakārabhinnasya dṛṣṭe dharma** ihaiva janmani **karmaṇaḥ karmaṇa ekaiko**

'vipraṇāśa **utpadyate** | sa cāyam avipraṇāśo **vipakve 'pi** vipāke nāvaśyaṃ nirudhyate | nirbhuktapatravac

ca vidyamāno 'pi san na śaknoti punar api vipaktuṃ · || ○ ||

ज124b

**phalavyatikra·mād vā sa**

**marañād vā nirudhyate** |

ल92a

5

**anāśravaṃ sāśravaṇ ca**

**vibhāgaṃ tatra lakṣayet** | (Mmk 17.19)

tatra **phalavyatikramān nirudhyate** yathoktaṃ bhāvanāheya eveti (Mmk 17.15b) | **marañān**

**nirudhyate** yathoktaṃ

**pratisandhau sadhātūnām**

**eka utpadyate tu sa iti** | (Mmk 17.17cd)

sa cāyam sāśravānām **sāśravo** 'nāśravāṇām **anāśrava** ity evaṃ **vibhāgaṃ tatra lakṣayet** | tad evaṃ | | ○ ||

10

**śūnyatā ca na cocchedaḥ**

**samsāraś ca na śāśvataḥ** |

**karmaṇo 'vipraṇāśaś ca**

**dharmo buddhena deśitāḥ** | (Mmk 17.20)

- 1 sāśravānāśrava° ] बदजपः sāśravānāśrava° ल (o4): sāśravānāśrava° LVP. **Subst.** dviprakāra° ] दप Tib (α) LVP: viprakāra° बजल (γδ)(v4). dṛṣṭe ] बदजल (βγδ) Tib LVP: dṛ[ṣṭ][ ] प (lacuna). **Subst.** dharma ] em. Tib LVP: dharme बदजल (βγδ)(s6): [-2-] प. ihaiva janmani ] बदजल Tib LVP: [ih][ ]mani ] प (lacuna). karmaṇaḥ ] बदजल (βγδ) Tib LVP: [karmmaṇaḥ] प (lacuna). After 1<sup>st</sup> karmaṇaḥ ] बजलप Tib LVP: daṇḍa द (p4). **Subst.** 2<sup>nd</sup> karmaṇa ] द Tib LVP: karmaṇa बजल (γδ)(v5): [ka][ ]maṇ][ ] प (lacuna). ekaiko ] बदजल (βγδ) Tib LVP: [eka][ ]ko ] प (lacuna).
- 2 'vipraṇāśa ] stand. Tib LVP: vipraṇāśa बजल (o4): 'vipraṇāśa द (o4): '[vipra]ṇāśa प (lacuna). 1<sup>st</sup> daṇḍa ] बदप LVP: dvidaṇḍa जल (p2). **Subst.** cāyam ] बदप (αβ) Tib LVP: cādyam जल (δ)(s2). **Subst.** vipakve ] प Tib LVP: vipakṣe बदजल (βγδ)(v5). 'pi ] stand. LVP: pi Ω (o4). nirudhyate ] बदजल Tib LVP: [nirudhyate] प (lacuna). 2<sup>nd</sup> daṇḍa ] प Tib: om. बदजल LVP (p3). The daṇḍa in प is partly damaged by lacuna. nirbhuktapatravac ] बदजल (βγδ) Tib: [ni][ ]bhuk-tapa][ ]-2- ] प (lacuna): nirbhukta-pattravac LVP.
- 3 ca...śaknoti ] [-8-] śaknoti प (lacuna). The size of the lacuna corresponds to the paradosis of the other mss. 'pi ] stand. LVP: pi बदजल (o4). **Subst.** vipaktuṃ ] दजप (αβ) Tib LVP: vipektuṃ बल (γ)(s2). double dvidaṇḍa with circle in the middle ] प: daṇḍa बद LVP (p5): om. ज (p5): dvidaṇḍa ल (p5).
- 4 **Subst.** nirudhyate ] बदजप Tib LVP: nirudhyate ल (s2). daṇḍa ] बदप LVP: dvidaṇḍa जल (p2).
- 5 **Subst.** anāśravaṃ sāśravaṇ ] प Tib: anāśravaṃ smaśravaṃ बजल (γδ)(s2,o3): anāśravasyaśravaṃ द (s2,o3): anāśravaṃ sāśravaṃ LVP. After vibhāgaṃ ] दप Tib LVP: mss बजल contain a longer dittography (s3) repeating Pras 322<sub>1-5</sub>, namely [tatraikai]-ko 'vipraṇāśa utpa(dya)te | (|)sa cādyam avipraṇāśo vipakṣe pi vipāke nāvaśyaṃ nirudhyate nirbhukta-

patravac ca vidyamāno pi san na śaknoti punar api vipektuṃ phalavyatikramā[d](t) vā sa marañād vā nirudhyate | |. The syllables marked with brackets in this variant are omitted in ms जल. The syllables marked with parentheses are omitted in ms ब. Ms ज inserts dvidaṇḍa after nāvaśyaṃ nirudhyate and after 'vyatikramāt. Ms ल reads avipraṇāśa for 'vipraṇāśa and nirudhya for the 2<sup>nd</sup> nirudhyate. After vipektuṃ, ms ब inserts a daṇḍa and ms ल a dvidaṇḍa. In mss बज, the dittography has been marked, probably by another hand; thus, in ms ब it is marked with double caption before and after the repeated lines, whereas in ms ज it is marked with a single caption. In ms ल, the dittography is left unmarked. daṇḍa ] प: dvidaṇḍa दजल LVP (p2): om. ब (p3).

- 6 **Subst.** °kramān ] बदलप LVP: °kramāt ज (s6). After nirudhyate ] ब Tib LVP: dvidaṇḍa दजल (p4): daṇḍa प (p4). daṇḍa ] प Tib LVP: om. बदजल (βγδ)(p3). **Subst.** marañān ] बदजल Tib LVP: marañan प (s2).
- 7 After nirudhyate ] बजल Tib LVP: dvidaṇḍa द (p4): daṇḍa प (p4). After yathoktaṃ ] लप: daṇḍa बद Tib (p4): dvidaṇḍa ज (p4): ardhadaṇḍa LVP. In ms ल, a dvidaṇḍa is added above the line.
- 8 pratisandhau ] जप: pratisandhau बदल LVP (o2). sadhātūnām ] बप LVP: sadhātūnām दजल (o3). sa ] Ω: saḥ LVP. After sa ] Ω: ardhadaṇḍa LVP. daṇḍa ] प LVP: dvidaṇḍa बदजल (p2).
- 9 cāyam ] बदजल Tib LVP: cāya[-] प (lacuna). **Subst.** sāśravānām ] बजल (γδ): sāśravāsām द (s2): sā[śravānā][ ] प (lacuna): sāśravānām LVP. sāśra-vo 'nāśravāṇām anāśrava ] Ω: sāśravo 'nāśravāṇām anāśrava LVP. 1<sup>st</sup> evaṃ ] प: evaṃ बदजल LVP (o3). vibhāgaṃ ] प: vibhāgaṃ बदजल LVP (o3). **Subst.** tatra ] दप (α) Tib: om. बजल (γδ) LVP (v7). DE JONG (1978b:222) also adopts this reading. dvidaṇḍa ]

दजलप LVP: daṇḍa ब (p1). 2<sup>nd</sup> evam】 प: evaṃ बजल  
LVP (o3). *double dvidanda with circle in the middle*】 प: om. बजल (γδ)(p5): daṇḍa द LVP (p5).

- 10 *Subst.* 1<sup>st</sup> ca】 बजप Tib LVP: va ज (s2). *Subst.* cocchedaḥ】 बजप Tib LVP: vācchedaḥ द (s2): vocchedaḥ ल (s2). *Subst.* 2<sup>nd</sup> na】 दजलप Tib LVP: om. ब (s4). *Subst.* śāśvataḥ】 Ω: śāśvataṃ LVP. daṇḍa】 दप LVP: om. ब (p3): dvidanda जल (p2).
- 11 'vipraṇāśaś'】 बजप LVP: 'vipraṇāśaś ज (o4): vipraṇāśaś ल (o4). buddhena】 *stand.* Tib LVP: vuddhena Ω (o4). *Subst.* deśitaḥ】 जलप (αδ) Tib LVP: deśito ब (v10): deśita द (s4). daṇḍa】 प: om. बजल (p3): dvidanda द LVP (p2).

### Parallels:

- 1-2 sāśravānāśravabhedena vā dviprakārabhinnasya dṛṣṭe dharma ihaiva janmani karmaṇaḥ karmaṇa ekai-ko 'vipraṇāśa utpadyate】 tshe 'di la ni las daṅ las so so ba sems pa daṅ bsaṃ pa'i bye brag gam dge ba daṅ mi dge ba'i bye brag gi rnam pa gñis po thams cad kyi chud mi za ba gaṅ yin pa de ni tha dad par skye bar 'gyur ro|| *Akutobhayā* (HUNTINGTON, 1986:414), *Buddhapālita* (SAITO, 1984.II:230; om. bye brag gam and bye brag gi), *Prajñāpradīpa* (AMES, 1986:522; only partially attested in T1566.101b<sup>6</sup>二業者。調思及從思生).
- 2-3 sa cāyam avipraṇāśo vipakve 'pi vipāke nāvaśyaṃ nirudhyate| nirbhuktapatravac ca vidyamāno 'pi san na śaknoti punar api vipaktum】 rnam par smin na yaṅ gnas pa yin te| de ni las rnam par smin pa'i rgyus 'gag pa ltaṅ nes pa ñid ma yin no|| de gnas su zin kyaṅ 'bras bu bskyed par ni mi nus te| 'bras bu bskyed zin pa'i phyir nes par spyad zin pa'i dpaṅ rgya bzin no|| *Akutobhayā* (HUNTINGTON, 1986:414-415), *Buddhapālita* (SAITO, 1984.II:230-231; om. 'bras bu bskyed zin pa'i phyir and inserts las rnam par smin kyaṅ brgya la ji srid du 'khrugs par ma gyur pa de srid kyi bar du gnas te| 'khrugs par gyur na ni 'gag go| after the phrase nes pa ñid ma yin no||.), *Prajñāpradīpa* (AMES, 1986:522; the Chinese translation has a slightly expanded explanation, of which only the phrase如已了之券 (T1566.101b<sup>10</sup>) is parallel to Pras).
- 4-5 phalavyatikramād vā sa maraṇād vā nirudhyate| anāśravaṃ sāśravaṃ ca vibhāgaṃ tatra lakṣayet】 de ni 'bras bu 'phos pa daṅ|| śi bar gyur na 'gag par 'gyur|| de yi rnam dbye zag med daṅ|| zag daṅ bcas par śes par bya|| *Akutobhayā* (HUNTINGTON,

1986:415), *Buddhapālita* (SAITO, 1984.II:231), *Prajñāpradīpa* (AMES, 1986:522; T1566.101b<sup>14-15</sup>度果及命終 至此時而滅 有漏無漏等 差別者應知: 若度果已滅 若死已而滅 於是中分別 有漏及無漏 *Chung lun* (T1564.22c<sup>3-4</sup>).

- 6-8 tatra phalavyatikramān nirudhyate yathoktaṃ bhāvanāheya eveti| maraṇān nirudhyate yathoktaṃ pratisandhau sadhātūnām eka utpadyate tu sa iti】 chud mi za ba de ni 'bras bu 'phos par gyur daṅ|| śi bar gyur na 'gag par 'gyur te| de la 'bras bu 'phos par gyur pa ni bsgom pas spaṅ ba ñid daṅ|| 'bras bu bskyed pas spaṅ ba ñid yin no|| śi bar gyur pa ni ñiṅ msthams sbyor ba'i tshe| gcig pu skye bar 'gyur ba kho na yin no|| *Akutobhayā* (HUNTINGTON, 1986:415): 'bras bu 'phos par gyur daṅ|| śi bar gyur pa'o| de la 'bras bu 'phos par gyur pa ni bsgom pas spaṅ ba zes bstan pa yin no|| śi bar gyur pa ni 'gag pa dag na ñiṅ msthams sbyor ba'i tshe gcig pu kho na skye bar 'gyur ro|| zes bstan pa yin no|| *Buddhapālita* (SAITO, 1984.II:231), *Prajñāpradīpa* (AMES, 1986:523; adds bya ñid kyaṅ yin after bsgom pas spaṅ ba, and replaces 'gag pa dag na with khams mtshuṅ las ni cha mtshuṅ daṅ|| cha mi mtshuṅ pa thams cad kyi|| de ni; only partially attested by the Chinese translation, T1566.101b<sup>16-17</sup>此謂修道時斷者。如前命終時。相似不相似業。共有一不失法持者是也).
- 9 sa cāyam sāśravānām sāśravo 'nāśravāṇām anāśrava ity evaṃ vibhāgaṃ tatra lakṣayet】 chud mi za ba'i rnam par dbye ba ni rnam pa gñis su śes par bya ste| zag pa med pa daṅ zag daṅ bcas pa'i las kyi bye brag gis so|| *Akutobhayā* (HUNTINGTON, 1986:415): de'i de yaṅ rnam par dbye na rnam pa gñis su śes par bya ste| zag pa med pa daṅ zag pa daṅ bcas pa'i las kyi bye brag gis so|| *Buddhapālita* (SAITO, 1984.II:231), *Prajñāpradīpa* (AMES, 1986:523; T1566.101b<sup>18-20</sup>此不失法復有差別。云何差別。由漏無漏業別故。不失法亦有漏無漏).
- 10-11 śūnyatā ca na cocchedaḥ saṃsāraś ca na śāśvataḥ| karmaṇo 'vipraṇāśaś ca dharmo buddhena deśitaḥ】 stoṅ pa ñid daṅ chad min daṅ|| 'khor ba daṅ ni rtag pa min|| las rnam chud mi za ba'i chos|| saṅs rgyas kyis ni bstan pa yin|| *Akutobhayā* (HUNTINGTON, 1986:416), *Buddhapālita* (SAITO, 1984.II:231), *Prajñāpradīpa* (AMES, 1986:523; T1566.101b<sup>24-25</sup>雖空而不斷 雖有而不常 諸業不失法 此法佛所說: 雖空亦不斷 雖有亦不常 業果報不失 是名佛所說 *Chung lun* (T1564.22c<sup>21-22</sup>).



yasmāt karma kṛtaṃ san nirudhyate na svabhāvenāvatiṣṭhate tasmāt karmaṇaḥ svabhāven-  
 ānavasthānāc **chūnyatā** copapadyate | **na** caivaṃ karmaṇo 'navasthānād **uccheda** darśanaprasaṃgo ८105b  
 'vipraṇāśaparigraheṇa karmavipākasadbhāvāt | vipākābhāve hi karmaṇa ucchedadarśanaṃ syāt | avipraṇāśa-  
 dharmaśadbhāvād bijasantānasādharmyaparikalpanābhāvāc ca nānāgatijātiyonidhātubhedabhinnaś ca pāṃca-  
 5 gatikaḥ **samsāro** vicitraḥ siddho bhavati | **na ca śāśvata**vādaprasaṅgaḥ karmaṇaḥ svarūpeṇānavasthānābhy-  
 upagamāt | **karmaṇāñ cāvipraṇāśo** 'vipraṇāśasadbhāvād iti | evaṃ niravaśeṣa-vidyānidrāpagamād ८125a  
 vibuddhena **buddhena** bhagavatā yasmād ayan **dharmo deśitas** tasmād yat pūrvam uktaṃ pareṇa |

**tiṣṭhaty ā pākakālāc cet**

**karma tan nityatām iyāt**

**niruddhaṃ cen niruddhaṃ sat**

**kim phalañ janayiṣyatīti** (Mmk 17.6)

10 tad asmatpakṣe nopapadyata iti | tasmād asmābhir upavarṇitā kalpanaiva nyāyyeti |

atrocyate | **kim** iha bhavanto **gandharvanagaraprākārapatanāśa**ṅkitayātīvodvignās

tatpari-rakṣāpariśramāyāsam āpannāḥ | ye nāma svayaṃ **karmaṇy anupapadyamāne** tatphalanimittam ८92b

**vipravada**dhve | yadi hi karmaṇaḥ svarūpeṇaivotpādaḥ · syāt tasyāvīpākam avasthānān nityatvaṃ ८59a

syāt | vināśād ucchedaḥ syāt | yadā tu karma naivotpadyeta svabhāvaśūnyatvāt tadā tasya kuto

15 'vasthānaṃ vināśo vā yata eṣā · cintā syāt | | atrāha | | ८55b

**karma notpadyate kasmāt** (Mmk 17.21a)

ācārya āha |

**niḥsvabhāvaṃ yatas tataḥ** (Mmk 17.21b)

**yasmān niḥsvabhāvaṃ** karmma **tasmān** notpadyate | · yadi {khalv} evaṃ niḥsvabhāvatvāt ८106a

20 karma notpadyate | tat katham evam uktaṃ **bhagavatā** |

1 After °āvatiṣṭhate ] बदल: daṇḍa प Tib (p4): ardha-daṇḍa LVP.

2 **Subst.** °ānavasthānāc ] दजप Tib LVP: the 1<sup>st</sup> n is added supra lineam in ब: ātavasthānā ल (s2,s4). **Subst.** copapadyate ] बदजप Tib LVP: vopapadyate ल (s2). daṇḍa ] बप LVP: dvidaṇḍa दजल (p2). **Subst.** cai-vaṃ ] बल (γ) Tib LVP: caiva दजप (αβ)(v4). Ms प is blurred due to a lacuna above the line and it is difficult to determine whether it attests the anusvāra or not. In LVP's edition of Pras, the phrase na caiva is only attested in quotations from other sources, whereas the phrase na caivaṃ or na caivam is attested 23 times in Candrakīrti's own prose (incl. the present occurrence). **Subst.** 'navasthānād ]

बदलप Tib LVP: 'navasthānād ज (s2). **Subst.** °prasaṃgo ] बदलप: °prasaṃgā ज (s2): °prasaṃgaḥ LVP. After °prasaṃgo ] Ω: ardhadāṇḍa LVP.

3 1<sup>st</sup> 'vipraṇāśa° ] Ω: avipraṇāśa° LVP. °parigraheṇa...°parikalpa-nā° (line 4) ] om. ज (telehaplography due to saut du même au même). 1<sup>st</sup> daṇḍa ] दप Tib: dvidaṇḍa बल (p2): ardhadāṇḍa LVP. 2<sup>nd</sup> daṇḍa ] बप LVP: dvidaṇḍa दल (p2).

4 **Subst.** °sadbhāvād ] बदप Tib LVP: °sadbhāvātaḥ ल (s3). bija° ] stand. LVP: vija° बदलप (o4). °santāna° ] बप: °saṃtāna° दल LVP (o2). **Subst.** °sādharmya° ] प LVP: °sādharmā° बल (γ)(s4): °sādharmma° द (v4). **Subst.** °yoni° ] बजलप Tib LVP: °yopti° द

- (s2). Subst. pāṃca°】 दप (α) Tib LVP: yāṃca° बजल (γδ)(s2). *In ms प, the akṣaras śca pāṃca° are written in smaller writing indicating a correction propria manu. The ga-akṣara in 'gatikaḥ is not legible.*
- 5 Subst. vicitraḥ】 बजलप Tib LVP: vicitra° द (v4). daṇḍa】 प Tib: om. बदजल (p3): ardhadāṇḍa LVP. °prasaṅgaḥ】 दप: °prasaṅgaḥ बजल LVP (o2). Subst. °ānavasthānābhy°】 दप (α) Tib: °ānavasthānābhy° बज (γ) LVP (v2): °ānavasthānāty° ल (s2). *The negated form is also adopted by DE JONG (1978b:222).*
- 6 1<sup>st</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p2). karma-ṇān】 दप: karmaṇām बजल LVP (o3). cāvipraṇāśo】 बदजल Tib LVP: cāvipraṇāśo प (o4). Subst. After cāvipraṇāśo】 दप (α) Tib LVP: °vipraṇāśo बजल (γδ) (v9; dittography). Subst. °vipraṇāśa°】 बजल (γδ) Tib LVP: chavipraṇāśa° द (s2): °vipraṇāśa° प (o4). 2<sup>nd</sup> daṇḍa】 प: dvidaṇḍa बदजल LVP (p2). Subst. niravaśeṣā°】 बदजप Tib LVP: niravaśeṣo° ल (s2). Subst. °avidyā°】 बदजल Tib LVP: °ānidyā° प (s2). Subst. °nidrāpagamād】 बदलप LVP: °nidrāpagamāt ज (s6).
- 7 vibuddhena】 stand. Tib LVP: vivuddhena Ω (o4). Subst. buddhena】 stand. Tib: om. बदजल LVP (v7): vuddhena प (o4). *This word attested by प and Tib is the word from the root-text, which is being commented upon, and is, therefore, not a dittography.* ayan】 प: ayaṃ बदजल LVP (o3). Subst. Deśitas】 बदप (αβ) Tib LVP: deśita जल (δ)(s4). Subst. tasmād】 बदजप Tib LVP: tasyāc ल (s2). Subst. yat】 बदप (αβ) Tib LVP: ya ज (s4): cat ल (s2). pūrvam】 प: pūrvam बदजल LVP (o1). daṇḍa】 द Tib LVP: dvidaṇḍa बजल (p2): om. प (p3).
- 8 Subst. tan】 दजलप Tib LVP: taṃn ब (s3). daṇḍa】 em. LVP: dvidaṇḍa Ω (p2). *The emendation is based on the occurrence of this verse at Pras 311<sub>g</sub>.*
- 9 kim】 प: kiṃ बदजल LVP (o3). phalaṇ】 प: phalaṃ बदजल LVP (o3). Subst. janayīṣyati°】 दजलप: janayīṣyati ब Tib LVP (s6). *After janayīṣyati°* Ω: daṇḍa Tib LVP. Subst. °iti】 दजलप: iti ब Tib LVP (s6). *After °iti* प Tib: daṇḍa ब LVP (p4): dvidaṇḍa दजल (p4).
- 10 Subst. nopapadyata】 बदजप Tib LVP: nopavadyata ल (s2). 1<sup>st</sup> daṇḍa】 ब LVP: dvidaṇḍa दजल Tib (p2): om. प (p3). Subst. upavarṇṇitā】 em.: upavarṇṇitā° दजप: upavarṇṇitā° बल LVP (o1). Subst. nyāyēti】 बदलप (αβγ) Tib: nyāyēti ज LVP (v4). daṇḍa】 बदप: dvidaṇḍa जल LVP (p2).
- 11 daṇḍa】 दप LVP: dvidaṇḍa बजल. bhavanto】 दजलप LVP: bhavaṃto ब. gandharva°】 दजल LVP: gaṃ-dharva° ब: gandharva प. °āsaṅkitayā】 em. Tib: °āsaṅkitayā ब: °āsaṅkitayā दजल: °āsaṅkitayā प: °āsaṅkitayā LVP. *The reading of ms प is emended with the correct sibilant as indicated by LVP.*
- 11-12 °ātīvodvignās tatparirakṣā°】 बलप (αγ) Tib: °ātīvodvignās tatparirakṣā° द: °ātīvodvignāt parirakṣā° ज: °ātīvodvignā[s ta]tparirakṣā° LVP.
- 12 daṇḍa】 बदजप: dvidaṇḍa ल: ardhadāṇḍa LVP. Subst. svayaṃ】 प Tib: yūyaṃ बदजल LVP. *Svayaṃ is attested in the Tibetan translation (D107a<sup>3</sup>) with the particle ṇid kyaṇ after las. °phalanimittam】 बदजल Tib LVP: °phalan nimittam प. *The non-compounded form is not syntactically possible.**
- 13 Subst. vipravādadhve】 em.: vipravādadhvaṃ बदजल (βγδ) LVP (s): vipravādāḥ प (v?). *The reading of ms प is very problematic, since such a word is unattested.*

*The emendation is tentatively suggested, although it cannot account for the reading of ms प. daṇḍa】 दप: om. ब: dvidaṇḍa जल LVP. avasthānān nityatvaṃ】 दप (α) Tib LVP: avasthānānityatvaṃ ब: avasthānānityatvaṃ जल (δ).*

- 14 1<sup>st</sup> daṇḍa】 बप: dvidaṇḍa दजल: ardhadāṇḍa LVP. 2<sup>nd</sup> daṇḍa】 बदप LVP: dvidaṇḍa जल. *Before yadā】 बदप Tib LVP: vināśād ucchedaḥ syād जल (δ) (dittography). Ms ल adds dvidaṇḍa after the dittography. Subst. naivotpadyeta】 दप (α): naivotpadyata बजल (γδ): naivotpadyate LVP Tib.*
- 15 *A long vowel-sign has been partly erased after the na-akṣara in 'vasthānaṃ in ms प. vināśo】 दप (α) Tib LVP: vināśā बजल (γδ). cintā】 दजलप Tib LVP: ciṃtā ब. syāt】 बदलप LVP: syād ज. 1<sup>st</sup> dvidaṇḍa】 बदल Tib LVP: om. जप. *The phrase cinta syāt atrāha|| is written propia manu with smaller script in प indicating a correction. 2<sup>nd</sup> dvidaṇḍa】 बदजल: double dvidaṇḍa with circle in the middle प: daṇḍa LVP.**
- 16 karma notpadyate】 बजलप Tib LVP: karmaṇotpad-yate द. kasmāt】 बदजप Tib LVP: kasmāt ल. daṇḍa】 दप LVP: dvidaṇḍa बजल.
- 17 daṇḍa】 दप LVP: dvidaṇḍa बजल.
- 18 *A long vowel-sign has been party erased after the sva-akṣara in niḥsvabhāvaṃ in ms प. daṇḍa】 दप Tib LVP: om. बजल.*
- 19 Subst. niḥsvabhāvaṃ】 बदल (βγ) Tib LVP: niḥsvabhāvaḥ ज: nisvabhāvaḥ प. karma】 प: karma बदजल LVP. Subst. notpadyate】 दप (α) Tib LVP: nopapadyate बजल (γδ). daṇḍa】 बदप: dvidaṇḍa जल LVP. evaṃ】 प: evaṃ बदजल LVP.
- 20 Subst. karma notpadyate】 दप (α) Tib LVP: karmaṇopapadyate ब: karma nopapadyate जल (δ). 1<sup>st</sup> daṇḍa】 बजप: dvidaṇḍa दल: om. LVP. 2<sup>nd</sup> daṇḍa】 प: om. बदजल: dvidaṇḍa LVP.

## Parallels

- 11 atrocyate| kim iha bhavanto gandharvanagara-prākārapatanāśaṅkitayātīvodvignās tatparirakṣāpari-śramāyāsam āpannāḥ| ye nāma svayaṃ karmaṇy anupapadyamāne tatphalanimittam vipravādāḥ| bśad pa| ci khyod dri za'i groñ khyer gyi ra ba 'chos pas g-yen spyo 'am| khyod las mi 'thad bñin du las kyi 'bras bu'i phyir rtsod ko|| *Buddhapālita (SAITO, 1984.II:232).*
- 16 karma notpadyate kasmāt| gaṇ phyir las ni skye med pa|| *Akutobhayā (HUNTINGTON, 1986:417), Buddhapālita (SAITO, 1984.II:232), Prajñāpradīpa (AMES, 1986:524; T1566.101c<sup>5</sup>業從本不生): 諸業本不生 Chung lun (T1564.22c<sup>29</sup>).*
- 18 niḥsvabhāvaṃ yatas tataḥ| 'di ltar dños ṇid med de'i phyir|| *Akutobhayā (HUNTINGTON, 1986:417): gaṇ phyir dños ṇid med de'i phyir|| Buddhapālita (SAITO, 1984.II:233), Prajñāpradīpa (AMES, 1986:524; T1566.101c<sup>5</sup>以無自性故): 以無定性故 Chung lun (T1564.22c<sup>29</sup>).*
- 19 yasmān niḥsvabhāvaṃ karma tasmān notpadyate| gaṇ gi phyir las no bo ṇid med pa de'i phyir skye ba med de| *Buddhapālita (SAITO, 1984.II:233), Prajñāpradīpa (AMES, 1986:525, reading med do in lieu of med de; T1566.101c<sup>7</sup>我宗中業無有生).*
- 20 bhagavatā】 bcom ldan 'das kyis *Akutobhayā (HUNTINGTON, 1986:417), Buddhapālita (SAITO, 1984.II:233): 此是佛所說 Chung lun (T1564.22c<sup>27-28</sup>).*



na praṇaśyanti karmāṇi kalpakotiśatair api |

sāmagrīm prāpya kālañ ca phalanti khalu dehinām iti |

ucyate |

*yasmāc ca tad anuṭpannan*

*na tasmāc vipraṇaśyati* || (Mmk 17.21cd)

5 ity evaṃ bhagavato · 'bhiprāya iti | ato nāyam asmākam bādhako vidhir {iti} | *avaśyaṃ*

ज125b

caitad eva vijñeyaṃ niḥsvabhāvaṃ karmeti || anyathā hi || ◦ ||

*karma svabhāvataś cet syāc*

*chāśvataṃ syād asaṃśayaṃ* |

*akṛtañ ca bhavet karma*

*kriyate na hi śāśvataṃ* | (Mmk 17.22)

yadi hi *karma svabhāvataḥ syāt* | muktasaṃśayaṃ tac *chāśvataṃ syāt* svabhāvasyānya-

10 thābhāvābhāvāt | tataś *cākṛtam* eva *karma bhavet* | kiṃ kāraṇaṃ |

yasmāt *kriyate na hi śāśvataṃ* | śāśvataṃ hi nāma yad vidyamānasattākam

yac ca vidyamānaṃ tasya karaṇānupapattes tan naiva kāraṇam apekṣata iti śubhāśubham

karmākṛtam eva {sakalasya} lokasya vipākāya syāt | tataś ca || ◦ ||

- 1 praṇaśyanti ] जप Tib LVP: praṇaśyamti बदः pranaśyamti ल. *Subst.* karmāṇi ] बदजल (βγδ) Tib LVP: karmaṇi प. °satair ] बजलप Tib LVP: °satair द. daṇḍa ] बप LVP: dvidaṇḍa दजल.
- 2 sāmagrīm ] प: sāmagrīm दज LVP: samaśrīm ब: samagrīm ल. kālañ ] प: kālaṃ बदजल LVP. phalanti ] दप LVP: phalaṃtib बदजल. Dehinām ] Ω: dehinām LVP. After dehinām ] Ω: dvidaṇḍa LVP. iti ] बदलप LVP: ity ज. daṇḍa ] बदप: om. ज: dvidaṇḍa ल LVP.
- 3 *Subst.* ucyate ] बदजल (βγδ) Tib LVP: ucyante प. daṇḍa ] बदप LVP: dvidaṇḍa जल.
- 4 anuṭpannan ] प: anuṭpannam बदजल LVP. *Subst.* vipraṇaśyati ] दप (α) Tib LVP: vipraṇaśyamti बजल (γδ). dvidaṇḍa ] बदजल Tib LVP: om. प.
- 5 'bhiprāya ] दप (α) LVP: 'bhiprāyam ब: bhiprāyam जल (δ). 1<sup>st</sup> daṇḍa ] बप LVP: dvidaṇḍa जल. ato ] दप (α) Tib LVP: atī बजल. asmākam ] प: asmākam बदजल LVP. bādhako ] stand. LVP: vādhako Ω. 2<sup>nd</sup> daṇḍa ] बदप: dvidaṇḍa जल LVP.
- 6 *Subst.* eva दप (α): evaṃ बजल (γδ) Tib LVP. The Tibetan translation (D3860.107a': de litar) supports the reading evaṃ, but eva is clearly attested by दप (α) and also provides the better sense. dvidaṇḍa ] दजलप: daṇḍa ब LVP. double-dvidaṇḍa with circle in the middle ] प: om. ब: daṇḍa दल LVP: dvidaṇḍa ज.
- 7 syāc ] em. LVP: syāt Ω. Correction of sandhi. After syāc ] प Tib LVP: dvidaṇḍa बजल: daṇḍa द. chāśvataṃ ] em. LVP: śāśvataṃ Ω. Correction of sandhi. asaṃśayaṃ ] ब: asaśayaṃ द: asaṃśayaṃ जल LVP: aśaṃsayah प. daṇḍa ] दप LVP: om. ब:

- dvidaṇḍa जल.
- 8 akṛtañ ] प: akṛtam बदजल LVP. *Subst.* bhavet ] बदलप Tib LVP: bhavet ज. daṇḍa ] बदलप: dvidaṇḍa ज LVP.
- 9 yadi ] बदजल Tib LVP: yahi प. daṇḍa ] बप: dvidaṇḍa दजल: ardhadāṇḍa LVP: om. Tib. *Subst.* muktasaṃśayaṃ ] दज (β) Tib LVP: yuktaṃ saṃśayaṃ ब: yuktaśaṃśayaṃ ल: muktaśaṃśayaṃ प. After 2<sup>nd</sup> syāt ] प LVP: daṇḍa ब Tib: dvidaṇḍa दजल.
- 10 *Subst.* °thābhāvābhāvāt ] द Tib LVP: °thābhāvobhāvāt बजल (γδ): °thābhāvāt प. The readings of द and प are equally good; the reading of द is adopted with the possible support of the Tibetan translation (D3860.107b': gzan du 'gyur ba med pa'i phyir ro). 1<sup>st</sup> daṇḍa ] बप LVP: dvidaṇḍa दल: om. ज. After eva ] बजप Tib LVP: daṇḍa दल. After bhavet ] Ω: ardhadāṇḍa LVP. *Subst.* after bhavet ] Tib: karttuḥ svatantrasya kriyayā yad īpsitatamaṃ tat karma etac ca na yukyamte ब: karttuḥ svatantrasya kriyayā yad īpsitatamaṃ || tat karma | etac ca na yujyate द: karttuḥ svatantrasya kriyayā yad īpsitatamaṃ || tat karma etac ca na yujyante ज: karttuḥ svatantrasya kriyayā yad īpsitatamaṃ || tat karma etac ca na yukyante ल: karttuḥ | svatantrasya kriyayā yad īpsitatamaṃ tat karma | etac ca na yujyate प. The words kriyayā yad īpsitatamaṃ tat karmma | etac ca na yujyate | are written in smaller script in प indicating a correction propia manu. The entire sentence is a comment based on Aṣṭādhyāyī 1.4.49 & 1.4.54. Although attested by all the extant



*Sanskrit mss and thus by α, it is not supported by the Tibetan translation and from the context it clearly appears to be a marginalia that has slipped into the text. Hence, it is rejected. 2<sup>nd</sup> daṇḍa】 द LVP: om. बजलप. 3<sup>rd</sup> daṇḍa】 द LVP: om. बप: dvidaṇḍa जल.*

- 11 daṇḍa】 ब LVP: dvidaṇḍa दल Tib: om. जप. Before 2<sup>nd</sup> śāśvatam】 दजलप LVP: yadi hi karma ब (dittography from line 9). yad】 बदलप Tib LVP: ya ज. °sattākam】 दजलप Tib LVP: °sattatkaṃ ब. After °sattākam】 Ω: ardhaḍaṇḍa LVP.
- 12 yac】 बदजल Tib LVP: mac प. Subst. karaṇā°】 दप (α) Tib LVP: karuṇā° बजल (γδ). After °ānupapattes】 बदजल Tib LVP: daṇḍa प. tan】 प LVP: taṃ बजल: ta द. After iti】 Ω: dvidaṇḍa Tib LVP. Subst. śubhā-śubham】 Ω Tib: śubhāśubhe LVP.
- 13 Subst. karmākṛtam】 दप Tib: karma kṛtam बजल (γδ): karman] akṛta LVP. Subst. vipākāya】 दप (α) Tib: vipākoya बजल (γδ) LVP. Subst. syāt】 प Tib: smāt बदजल (βγδ). Ms प confirms the emendation vipākāya syāt earlier suggested by DE JONG (1978b:222) on the basis of ms द. 1<sup>st</sup> daṇḍa】 em.: om. Ω. Double dvidaṇḍa with a circle in the middle】 प: om. ब: daṇḍaद: dvidaṇḍa जल: ardhaḍaṇḍa LVP.

## Parallels

- 1-2 na praṇaśyanti karmāṇi kalpakotiśatair api| sāmagrīm prāpya kālaṃ ca phalanti khalu dehinām iti】 las rnam chud mi za'o źes Akutobhayā (HUNTINGTON, 1986:417): 言業不失 Chung lun (T1564.22c<sup>27</sup>): las rnam chud mi za ba med do|| źes Buddhapālita (SAITO, 1984.II:233).
- 3 ucyate】 'dir bśad pa Akutobhayā (HUNTINGTON, 1986:417), Prajñāpradīpa (AMES, 1986:526): bśad pa Buddhapālita (SAITO, 1984.II:233).
- 4 yasmāc ca tad anutpannan na tasmād vipraṇaśyati||】 gaṇ phyir de ni ma skyes pa||de phyir chud zar mi 'gyur ro|| Akutobhayā (HUNTINGTON, 1986:418), Buddhapālita (SAITO, 1984.II:233), Prajñāpradīpa (AMES, 1986:526; T1566.101c<sup>6</sup>業從本不滅 以其不生故): 諸業亦不滅 以其不生故 Chung lun (T1564.23a<sup>1</sup>).

- 5-6 avaśyaṃ caitad eva vijñeyaṃ niḥsvabhāvaṃ karmeti||】 las la ŋo bo ŋid med do źes nes par khoṅ du chud par bya dgos so|| Prajñāpradīpa (AMES, 1986:526; T1566.102a<sup>4</sup>決定應受。業無自體).
- 6 anyathā hi||】 gzan du na| Buddhapālita (SAITO, 1984.II:235): gzan du dam bcas na| Prajñāpradīpa (AMES, 1986:526; om. in the Chinese translation).
- 7-8 karma svabhāvataś cet syāc chāśvatam syād asaṃśayam| akṛtam ca bhavet karma kriyate na hi śāśvatam||】 gal te las la dños ŋid yod|| rtag par 'gyur ba the tshom med|| las ni byas pa ma yin 'gyur|| rtag la bya ba med phyir ro|| Akutobhayā (HUNTINGTON, 1986:418-419), Buddhapālita (SAITO, 1984.II:235), Prajñāpradīpa (AMES, 1986:527; T1566.102a<sup>6-7</sup>業若有自體 是即名為常 而業是無作 常法無作故): 若業有性者 是則名為常 不作亦名業 常則不可作 Chung lun (T1564.23a<sup>2-3</sup>).
- 9-10 yadi hi karma svabhāvataḥ syāt| muktasaṃśayaṃ tac chāśvatam syāt svabhāvasyānyathā-bhāvābhāvāt||】 gal te las la ŋo bo ŋid yod par gyur na| rtag par 'gyur bar the tshom med de| rañ bzin ni mi 'gyur ba'i phyir ro|| Akutobhayā (HUNTINGTON, 1986:418, reading mi 'byur ba'i in lieu of mi 'gyur ba'i): 若業決定有性。則為是常 Chung lun (T1564.23a<sup>14-15</sup>): gal te las la ŋo bo ŋid yod par 'gyur na| rtag par 'gyur bar the tshom med de| 'di ltar rañ bzin ni mi 'gyur ba'i phyir gzan du 'gyur bar mi thad do|| Buddhapālita (SAITO, 1984.II:235): 此謂有自體者。即為是常 ... 亦無變壞相 Prajñāpradīpa (T1566.102a<sup>8-9</sup>; om. in the Tibetan translation).
- 10-11 tataś cākṛtam eva karma bhavet| kiṃ kāraṇam| yasmāt kriyate na hi śāśvatam||】 若常則是不作業。何以故。常法不可作故 Chung lun (T1564.23a<sup>15-16</sup>), Prajñāpradīpa (T1566.102a<sup>8-9</sup>; om. in the Tibetan translation): las rtag pa ŋid yin na ma byas pa ŋid du thal bar 'gyur ro|| ci'i phyir ze na| rtag pa la bya ba med pa'i phyir te| Buddhapālita (SAITO, 1984.II:235).

**akṛtābhyāgamabhayaṃ****syāt karmākṛtakam yadi****abrahmacaryavāsaś ca****doṣas tatra prasajyate** | (Mmk 17.23)**yadi** hy **akṛtaṃ karma** bhavet tadā **ṛktakābhyāgamabhayaṃ syāt** | yenāpi hi prāṇatipātādīkaṃ

ल93a

na kṛtaṃ tasyāpy akṛtam api sat tat karmāsty eveti tenāpy asya sambandhād akṛtābhyāgamabhayaṃ

5 syāt | **abrahmacaryavāsaś ca tatra** pakṣe prāpnoti | kiṃ · kāraṇaṃ | pariśuddhabrahmacaryavāsānām api ब106bsatām akṛtam evābrahmacaryam astīti sarveṣām evābrahmacaryavāsān na ka-sya cin **nirvāṇena**

च126a

bhavitavyaṃ syāt | | kiñ cātaḥ

**vyavahārā virudhyante****sarva eva na saṃśayaḥ****puṇyapāpakṛtān naiva****pravibhāgaś ca yujyate** | (Mmk 17.24)10 ye hy ete **kṛṣivāṇijyagorakṣyādayaḥ** kriyāprārambhāḥ **phalārtham** ārabhyante **teṣāṃ sarveṣām** akṛtānām

1 °ābhyāgama° ] बजलप Tib LVP: °ābhyāmama° द. syāt ] दप (α) Tib LVP: svāt बजल (γδ). *Subst.* karmā° ] दप (α) Tib LVP: karmāt बजल (γδ). daṇḍa ] ददप LVP: dvidaṇḍa ल.

2 abrahma° ] *stand.* LVP: avrahma° Ω.

3 *Subst.* 'kṛtakā° ] ददजल: [°kṛtakā°] प: 'kṛtā° LVP. daṇḍa ] दप LVP: dvidaṇḍa दजल. °pātādikam ] Ω Tib LVP: the akṣaras pātā are written in smaller script in प, indicating a correction propria manu.

4 eveti ] बजलप Tib LVP: evati द. After eveti ] ददजल Tib LVP: daṇḍa प. sambandhād ] *stand.*: saṃvaṃdhād ब: saṃvaddhād दजल: saṃvandhād प: saṃbandhād LVP. °ābhyāgama° ] ददजप Tib LVP: °ātyāgama° ल.

5 1<sup>st</sup> daṇḍa दप: dvidaṇḍa दजल LVP. abrahma° ] *stand.* LVP: avrahma° Ω. °caryavāsaś ददजल (βγδ) LVP: °caryāvāsaś प. Since प does not attest this variant at Pras 325<sub>2</sub> and 325<sub>5</sub>, it is not adopted. 2<sup>nd</sup> daṇḍa ] द Tib LVP: om. बजलप. 3<sup>rd</sup> daṇḍa ] द Tib LVP: om. बजप: dvidaṇḍa ल. pariśuddhabrahma° ] *stand.* LVP: pariśuddhavrahma° Ω. °vāsānām ] ददजल Tib LVP: °vāsānām प.

6 satām ] ददलप Tib LVP: satām ज. The akṣaras api satām are written in smaller script in प indicating a correction propria manu. *Subst.* evābrahma° ] *stand.* Tib: evāvrahma° बजलप (αγδ): evovrahma° द: eva brahma° LVP. DE JONG (1978b:222) also adopts the same reading. °caryam ] दजलप Tib LVP: °caryeyam ब. sarveṣām प: sarveṣām ददजल LVP. evābrahma° ] *stand.* LVP: evāvrahma° Ω. °caryavāsān ] द Tib LVP: °caryavāson बजल (γδ): °caryavāsā[-] प. cin ] बजल (γδ) Tib LVP: vin द: [-] प. nirvāṇena bhavitavyaṃ (line 7) ] ददजल Tib LVP: [-6-]vitavyaṃ प.

7 dvidaṇḍa ] दजल LVP: daṇḍa दप. kiñ प: kiṃ ददजल LVP. cātaḥ ] प Tib LVP: vātaḥ बजल: catiḥ द. After cātaḥ ] बजल Tib (γδ): dvidaṇḍa द: double dvidaṇḍa with circle in the middle प: daṇḍa LVP.

8 virudhyante ] दजलप LVP: virudhyaṃte ब. daṇḍa ]

ददप LVP: om. ज: dvidaṇḍa ल.

9 *Subst.* °kṛtān प: °kṛtā ददजल (βγδ): °kṛtor LVP. °kṛtān (i.e. °kṛtām), being the plural genitive form of °kṛt, as attested below by the commentary (Pras 326<sub>2</sub>) is adopted. *Subst.* pravibhāgaś ] प LVP: pratibhāgaś बजल (γδ)(var.): pratibhogaś द (s). The reading pravibhāgaś is also supported by ms प at Pras 326<sub>3</sub>. The reading pratibhāgaś is a possible variant. daṇḍa ] दप: dvidaṇḍa दजल LVP.

10 *Subst.* ye hy ete ] प Tib LVP: yujyate ब: yajyate दजल (βγδ). The reading of ms ब must be explained as an unsuccessful emendation of the corruption yajyate attested by βγ. °vāṇijya° ] ददजल LVP: °vāṇi[jya°]प. *Subst.* °gorakṣyā° ] प: °gaurakṣyā°ददजल (βγδ): °gorakṣā° LVP. The reading of ms प is slightly uncertain, since, if the go-akṣara had a prefixed prṣṭhamātra vowel-stroke resulting in gau, it would not be visible due to the preceding lacuna. *Subst.* kriyāprāram-bhāḥ ] द (α) Tib: kriyāyārambhā बल (γ): kriyāyāram-bhā ज: kriyāprārambhā प: kriyārambhāḥ LVP. *Subst.* ārabhyante ] दप (α) Tib LVP: ārabhyate बजल (γδ). After ārabhyante ] प Tib: daṇḍa दद: dvidaṇḍa ज: ardhadāṇḍa ल: ardhadāṇḍa LVP.

## Parallels

1-2 akṛtābhyāgamabhayaṃ syāt karmākṛtakam yadi | abrahmacaryavāsaś ca doṣas tatra prasajyate || ] ci ste las ni ma byas na || ma byas pa dañ phrad 'jigs 'gyur || tshangs spyod gnas pa ma yin pa'añ || de la skyon du thal bar 'gyur || Akutobhayā (HUNTINGTON, 1986:419), Buddhapālita (SAITO, 1984.II:235-236), Prajñāpadīpa (AMES, 1986:527; T1566.102a<sup>11-12</sup> 若業是無作 無作應自來 住非梵行 罪今應得涅槃): 若有不作業 不作而有罪 不斷於梵行 而有淨過 Chung lun (T1564.23a<sup>4-5</sup>).

3 yadi hy akṛtaṃ karma bhavet tadā 'kṛtakābhyāgamabhayaṃ syāt | ] ci ste las ma byas pa yin yañ 'bras bu bskyed par 'gyur na de lta na ma byas pa dañ phrad

pa'i 'jigs pa 'byuñ bar 'gyur ro|| *Akutobhayā* (HUNTINGTON, 1986:419), *Buddhapālita* (SAITO, 1984.II:236; inserts *śad* after 'gyur na and omits 'byuñ ba).

6-7 na kasya cin *nirvāṇena* bhavitavyaṃ syāt|| *kiñ cātaḥ*|| mya ñan las 'das pa thob par byed pa'i las ma byas pa ñid la yañ de yod par 'gyur ba'i phyir ro|| *yañ gzan yañ*|| *Akutobhayā* (HUNTINGTON, 1986:419-420), *Prajñāpradīpa* (AMES, 1986:528; inserts *zes* bya bar dgoñs so after phyir ro and omits yañ gzan yañ||).

8-9 *vyavahārā virudhyante sarva eva na saṃśayaḥ*|| *punṣyapāpakṛtān naiva pravibhāgaś ca yujyate*|| tha sñad thams cad ñid dan yañ|| 'gal bar 'gyur bar the tshom med|| bsod nams dan ni sdig byed pa'i|| rnam par dbye ba'an 'thad mi 'gyur|| *Akutobhayā* (HUNTINGTON, 1986:420), *Buddhapālita* (SAITO, 1984.II:236-237), *Prajñāpradīpa* (AMES, 1986:528; T1566.102a<sup>21-22</sup> 破一切世俗 所有言語法 作善及作惡 亦無有差別): 是則破一切 世間語言法 作罪及作福 亦無有差別 *Chung lun* (T1564.23a<sup>6-7</sup>).

10-1 ye hy ete *kṛṣivāṇijyagorakṣyādayaḥ* kriyāprāram-

bhāḥ *phalārtham* ārabhyante *teṣāṃ sarveṣāṃ* akṛtā-nām eva vidyamānatvāt prārambhavaiyarthyaṃ syāt|| las ma byas pa yin yañ 'bras bu bskyed par 'gyur na|| 'jig rten 'bras bu'i don du tha sñad rtsom par byed pa *ziñ* las dan ño tshoñ dan phyugs btsal ba dan rgyal po la bsten pa dan|| rigs pa dan bzo dan sgyu rtsal goms par byed pa dan|| ... *Akutobhayā* (HUNTINGTON, 1986:420): de ltar las byas pa ma yin na 'jig rten pa 'bras bu'i don du tha sñad rtsom par byed pa *ziñ* las dan ño tshoñ dan phyugs btsal ba dan|| rgyal po la brten pa *la sogs* pa dan|| de bzin du rigs pa dan|| bzo dan|| sgyu rtsal goms par byed pa dan|| de dag gi luñ 'bogs pa gañ dag yin pa *de dag* thams cad ñid dan yañ 'gal bar 'gyur ro|| *Buddhapālita* (SAITO, 1984.II:236).

eva vidyamānatvāt prārambhavaiyarthyaṃ syāt | ghaṭaṃ kuru paṭaṃ kurv ity evamādayaś ca sarva eva  
laukikavyavahārā virudhyante | ghaṭādīnāṃ sarveṣāṃ eva vidyamānatvāt | **puṇyakṛd ayam pāpakṛd**  
**ayam iti ca pravibhāgo na prāpnoti** | ubhayor api puṇyapāpakṛtor **akṛtaylor api puṇyapāpayoh**  
pratyekam **vidyamānatvāt** | kiñ ca |

- 5 **tad vipakvavipākāṇ ca** **punar eva vipakṣyati**  
**karma vyavasthitam yasmāt** **tasmāt svābhāvikam · yadi** (Mmk 17.25) प59b
- vipakvavipākasyāpi karmaṇaḥ punar** vipākādānam āpadyate svarūpād apracyutatvād avipakva-  
vipākāvasthāyām iva | | tad evaṃ · **yadi karma svābhāvikam** iti manyase yasmāt tat **karma vyavasthitam** द56a  
**asti tasmān niḥsaṃśayaṃ yathopavarṇitā doṣāḥ prāpnuvanti** sasvabhāvatve | tasmān niḥsvabhāvaṃ  
10 karma | | yataś ca niḥsvabhāvaṃ karmma tasmāc chāśvatocchedadarśanaprasaṅgadoṣā naivāsmākam evaṃ  
vyācakṣāṇānām āpadyanta iti | | ज126b  
**atrāha** | **vidyata eva** svabhāvataḥ **karma tatkāraṇasadbhāvāt** | **iha · yan nāsti** ब107a  
**na tasya kāraṇam asti kūrmaromaprāvāryeva** | **asti ca karmaṇaḥ kāraṇam kleśāḥ**  
avidyāpratrayāḥ saṃskārāḥ upādānapratrayo bhava iti vacanāt | **tasmā·d vidyata eva karma** ल93b  
15 {svabhāvata} **iti** | **ucyate** | ayuktam etat | kiṃ kāraṇam | yasmāt |  
**karma kleśātmakaṃ cedam** **te ca kleśā na tattvataḥ**  
**na cet te tattvataḥ kleśāḥ** **karma syāt tattvataḥ kutaḥ** (Mmk 17.26)

1 vidyamānatvāt】 बदजप Tib LVP: vidyamanatvāt ल (s). prārambha°】 दप (α) LVP: prārambha° बजल (γδ)(o). daṇḍa】 प Tib LVP (p): om. बजल (γδ): dvidaṇḍa द. ghaṭaṃ】 दजलप Tib LVP: ghaṭa ब (s). kuru paṭaṃ kurv ity】 बदजल Tib LVP: k[-]ru paṭaṃ kurv i[-] प (lacunae). evam ādayaś ca sarva eva laukika°】 बदजल (post correctionem) Tib LVP: [-12-]kikā प (lacuna). Subst. sarva】 द Tib LVP: sarvaṃ बजल (γδ)(v). The variant sarvaṃ is syntactically inappropriate.

2 virudhyante】 द (α) Tib LVP: vivudhyante बजल (γδ)(s): virudhyamte प (o). 1<sup>st</sup> daṇḍa】 बजप Tib (p): dvidaṇḍa दल: ardhadaṇḍa LVP. Subst. ghaṭādīnāṃ】 बदजल (βγδ) Tib LVP: ghaṭādīnāṃ ca प (v). The usage of ca in ms प is here syntactically unsuitable. vidyamānatvāt】 बदजप Tib LVP: vidyamānatvāt ल (s). 2<sup>nd</sup> daṇḍa】 बप (p): dvidaṇḍa दजल LVP.

3 Subst. pravibhāgo】 प LVP: pratibhāgo बदजल (βγδ)(v). In ms प, the vowel of the go-akṣara is difficult to discern due to lacuna. The reading pravibhāgo is supported by ms प at Pras 325<sub>9</sub>. The

reading pratibhāgo is a possible variant. prāpno- ti...vidyamānatvāt (line 4)】 बदजल Tib LVP: [-24-]vidya]mānatvāt प (lacuna). The size of the lacuna seems a little shorter than the 29 akṣaras of the paradosis. daṇḍa】 बदज LVP (p): dvidaṇḍa ल. Subst. 1<sup>st</sup> puṇyapāpa°】 द LVP: puṇyapāpaṃ बज (γ)(v): puṇyapākaṃ ल (s). The Tibetan translation (D3860.107b<sup>6</sup>:bsod nams dañ sdig pa byed pa) is inconclusive. Ms द's reading of a compound seems syntactically preferable to the non-compounded variant of mss बज. api】 बदज Tib LVP: avi ल (s).

4 1<sup>st</sup> daṇḍa】 द (p): om. बजलप: dvidaṇḍa Tib LVP. kiñ】 प (o): kiṃ बदजल LVP. 2<sup>nd</sup> daṇḍa】 दज Tib LVP (p): om. ब: dvidaṇḍa ल: double dvidaṇḍa with circle in the middle प.

5 Subst. vipakva°】 प Tib LVP: vipakṣa° बदजल (βγδ)(unsuitable v). °vipākāṇ】 प (o): °vipākam बदजल LVP. eva...yadi (line 6)】 बदजल Tib LVP: [-17-]yadi प (lacuna). The lacuna corresponds approximately to the 19 akṣaras of the paradosis. vipakṣyati】 द Tib LVP: vivakṣyati बजल (γδ)(unsuitable v).



- daṇḍa】 ब LVP (p): dvidāṇḍa दजल.
- 6 daṇḍa】 प (p): dvidāṇḍa दजल LVP: om. ब.
- 7 Subst. vipakva°】 प Tib LVP: vipakṣa° बदजल (βγδ)(*unsuitable* v). After karmaṇaḥ】 बजल (γδ) Tib LVP (p): dvidāṇḍa द: daṇḍa प. The daṇḍa and dvidāṇḍa attested by mss दप are syntactically inappropriate. Subst. svarūpād apracyutatvād】 द (α) Tib LVP: svarūpādeḥ pracyutatvāt ब (s): svarūpāde pracyutatvāt जल (δ)(*unsuitable* v): svarūpā[d]aprac-  
cyutatvād प (lacuna). Mss जल inserts a d-akṣara after the following daṇḍa. After apracyutatvād】 दप Tib LVP (p): daṇḍa ब: dvidāṇḍa जल. avipakva°】 प Tib LVP: avivakṣa° बद (β)(*unsuitable* v): davivakṣa° जल (δ)(s).
- 8 °vipākāvasthāyām...niḥsaṃśayaṃ (line 9)】 बदजल Tib LVP: °vipākāva[-19]-se ya[-12-][t][l]-[1-][tas]mān niḥsaṃśayaṃ प (lacunae). dvidāṇḍa】 दजल Tib (प): om. ब: daṇḍa LVP. svābhāvikam】 बदल Tib LVP: svābhāvikam ज (s). After manyase】 प Tib LVP (p): daṇḍa ब: dvidāṇḍa दजल.
- 9 niḥsaṃśayaṃ】 बजल (γδ) Tib LVP: niḥsaṃśayaṃ द (s): niḥsaṃśayaṃ प (s). Subst. yathopavarṇitā】 दज: yathopavarṇitā बल (γ)(v, o) LVP: yathopavarṇitā° प (v?). prāpnuvanti】 दजल LVP: prāpnuvanti ब (o): prāpnu[-] प (lacuna). sasvabhāvatve...yataś ca niḥ-  
svabhāvaṃ (line 10)】 बदजल Tib LVP: [-21-] bhāvaṃ प (lacuna). The size of the lacuna corresponds well to the 20 akṣaras of the paradosis. daṇḍa】 द Tib LVP (p): om. बजल (γδ).
- 10 Subst. dvidāṇḍa】 द Tib (p): om. बजल (γδ): ardhadaṇḍa LVP. 2<sup>nd</sup> karma】 दलप: karma बज LVP (o). °prasaṅga°】 प LVP: °prasamga° बदजल (o). Subst. °doṣā】 Ω: °doṣo LVP (v). The Tibetan translation is here inconclusive. The plural form is supported by āpadyante attested below by ms प, but not by the other mss. naivāsmākam evaṃ】 दप (α) Tib LVP: naivāsyakam evaṃ बज (γ)(s): naivāsyā||karmerve ल (s).
- 11 vyācakṣāṇānām】 em. LVP: vyācakṣāṇānām बदल: vyācakṣamānānām ज: vyācakṣyāṇānām प. The emendation is based on the reading of बदल with correction of the vowel. Subst. āpadyanta】 प: opadyata बल (γ)(s or *unsuitable* v): āpadyata दज (β) LVP. The plural form attested by प agrees with the plural form of °doṣāḥ attested by Ω. dvidāṇḍa】 बदलप LVP (p): daṇḍa ज.
- 12 1<sup>st</sup> daṇḍa】 दप LVP (p): dvidāṇḍa बजल. Subst. svabhāvataḥ】 द Tib LVP: svabhāvaḥ बजल (*unsuitable* v): svabhā[-2-]ḥ प (lacuna). karma tat°】 बदजल Tib LVP: ka[-]jma [-1-]t प (lacuna). °kāraṇa°】 बदजल Tib LVP: °[k]āraṇa° प (lacuna). 2<sup>nd</sup> daṇḍa】 बप LVP (p): dvidāṇḍa दजल.
- 13 na tasya kāraṇam asti kūrmaroma°】 बदजल Tib LVP: [na tasya kāraṇam asti kūrma]roma° प (lacuna). Subst. °prāvārasyeva】 प Tib LVP: °prāvārasya ca बदज (βγ)(*unsuitable* v): °prāvārasya ca ल (*unsuitable* v). 1<sup>st</sup> daṇḍa】 दप LVP (p): om. ब: dvidāṇḍa जल. 2<sup>nd</sup> daṇḍa दप Tib (p): om. बजल (γδ): ardhadaṇḍa LVP.
- 14 avidyā°...vacanāt】 बदजल Tib LVP: avi[-5-]skā[-10-] vacanāt प (lacuna). After saṃskārāḥ】 बदजल (p): ardhadaṇḍa LVP: daṇḍa Tib. upādāna°】 बजल Tib LVP: udyādāna° द (s). daṇḍa】 प LVP (p): dvidāṇḍa बदजल.
- 15 Subst. {svabhāvata}】 दजलप (αβδ) LVP: svabhāva ब (*unsuitable* v). This word is not attested in the

Tibetan translation but the sentence is parallel to Pras 326<sub>12</sub>, where the word occurs. iti】 दलप (αβ) LVP: ity बज (o). 1<sup>st</sup> daṇḍa】 प (p): om. बज (γ): dvidāṇḍa दल Tib LVP. 2<sup>nd</sup> daṇḍa】 बप LVP (p): dvidāṇḍa दजल. Subst. etat】 दप (α) Tib: eva बजल (γδ) LVP (v). The variant eva is possible but not as likely as etat. DE JONG (1978b:222) adopts etat. 3<sup>rd</sup> daṇḍa】 प Tib LVP (p): om. बदजल (βγδ). 4<sup>th</sup> daṇḍa】 प (p): om. बदजल Tib: ardhadaṇḍa LVP. 5<sup>th</sup> daṇḍa】 ब LVP (p): dvidāṇḍa दल: om. ज: double dvidāṇḍa with a circle in the middle प.

- 16 After te ca】 दप (α) Tib LVP: kleśātmakam cedam te ca बजल (γδ)(*dittography*)(v). tattvataḥ】 em. LVP: tatvataḥ Ω (*lipogram*)(o). This emendation has been adopted throughout the following passage. daṇḍa】 बदप LVP (p): dvidāṇḍa जल.
- 17 1<sup>st</sup> tattvataḥ】 em. LVP: tatvataḥ दप (o): natvataḥ बजल (γδ)(s). kleśāḥ】 बदप (αβ) Tib LVP: kleśā जल (δ)(s). After kleśāḥ】 बदजल Tib LVP (p): daṇḍa प. The punctuation of प between the padas ab of the verse is unsuitable. 2<sup>nd</sup> tattvataḥ】 em. LVP: tatvataḥ Ω (o). Subst. kutaḥ】 प: katham बदजल (βγδ) LVP (v). The Tibetan translation is inconclusive. The reading kutaḥ is supported by the commentary below (Pras 327<sub>3</sub>), where all the mss attest kutas. daṇḍa】 बप (p): dvidāṇḍa दल LVP: om. ज.

## Parallels

- 2-3 puṇyakṛd ayam pāpakṛd ayam iti ca pravibhāgo na prāpnoti】 'di ni bsod nams byed pa'o 'di ni sdig pa byed do źes bya ba'i rnam par dbye ba dag ŋid kyañ 'thad pa ŋid du mi 'gyur te| *Akutobhayā* (HUNTINGTON, 1986:421): 'di ni bsod nams byed pa'o||'di ni sdig pa byed pa'o||'des bya ba'i rnam par dbye ba de dag kyañ 'thad pa ŋid du mi 'gyur ro| *Buddhapālita* (SAITO, 1984.II:237): 'di ni bsod nams byed pa'o||'di ni sdig pa byed do źes bya ba'i rnam par dbye ba dag kyañ 'thad pa ŋid du mi 'gyur ro|| *Prajñāpradīpa* (AMES, 1986:528; T1566.102a<sup>23-24</sup>) 彼是造罪眾生。彼是造福眾生者不然: 復次作福及作罪者。則無有別異 *Chung lun* (T1564.23a<sup>19-20</sup>).
- 3-4 ubhayor api puṇyapāpakṛtor akṛtaylor api puṇyapāpa-yoḥ pratyekam vidyamānatvāt| kiñ ca|】 dge ba dañ mi dge ba'i las ma byas pa thams cad kyañ yod par thal bar 'gyur ba dañ| de dag gi 'bras bu yañ thob par thal bar 'gyur ba'i phyir ro||yañ gzan yañ| *Akutobhayā* (HUNTINGTON, 1986:421), *Buddhapālita* (SAITO, 1984.II:237).
- 5-6 tad vipakvavipākāḥ ca punar eva vipakṣyati| karma vyavasthitam yasmāt tasmāt svābhāvikam yadi|】 de yi rnam smin smin gyur pa||yañ dañ yañ du rnam smin 'gyur||gal te gañ phyir las gnas pa||de phyir ŋo bo ŋid yod phyir|| *Akutobhayā* (HUNTINGTON, 1986:421), *Buddhapālita* (SAITO, 1984.II:237; smin par 'gyur in lieu of smin gyur pa): *Prajñāpradīpa* (AMES, 1986:529; T1566.102a<sup>26-27</sup>) 以有業住故 而名不失者 亦應與果已 今復更與果: 若言業決定 而自有性者 受於果報已 而應更復受 *Chung lun* (T1564.23a<sup>8-9</sup>).
- 7-8 vipakvavipākasyāpi karmaṇaḥ punar vipākadānam āpadyate svarūpād apracyutatvād avipakvavipākāva-sthāyām iva||】 las de'i 'bras bu rnam par smin zin par gyur pa la yañ| yañ dañ yañ du rnam par smin pa'i 'bras bu gzan dag smin par 'gyur te| *Akutobhayā* (HUNTINGTON, 1986:421): 復次是業若決定有性。則一時受果報已。復應更受 *Chung lun*

(T1564.23a<sup>22-23</sup>): de lta na de'i rnam par smin pa smin zin par gyur kyañ yañ dañ yañ du rnam par smin par 'gyur ro|| *Buddhapālita* (SAITO, 1984.II:237): gal te ci'i phyir las kyi rnam par smin par smin zin kyañ| yañ dañ yañ du rnam par smin par 'gyur bar bśad ce na| *Prajñāpradīpa* (AMES, 1986:529).

8-9 tad evaṃ yadi karma svābhāvikam iti manyase yasmāt tat karma vyavasthitam asti tasmān niḥsaṃśayaṃ yathopavarṇitadoṣaḥ prāpnuvanti sasvabhāvatve|】 gal te gañ gi phyir las ño bo ñid kyiñ nes par gnas pa de'i phyir ño bo ñid yod pa'i phyir ro|| *Akutobhayā* (HUNTINGTON, 1986:421), *Prajñāpradīpa* (AMES, 1986:529; T1566.102a<sup>28</sup>住者云何。調自體在故): 是故汝說以不失法故有業報。則有如是等過 *Chung lun* (T1564.23a<sup>23-24</sup>): gañ gi phyir las nes par gnas pa yin na de'i phyir ño bo ñid yod pas| *Buddhapālita* (SAITO, 1984.II:237).

12 atrāha| vidyata eva svabhāvataḥ karma tatkāraṇasadbhāvāt|】'dir smras pa| las ni yod pa kho na yin te| las kyi rgyu ñon moñs pa dag yod pa'i phyir ro|| *Akutobhayā* (HUNTINGTON, 1986:421): smras pa| *Buddhapālita* (SAITO, 1984.II:237): phyir rgol ba dag na re| don dam par las ni yod pa kho na yin te| de'i rgyu yod par phyir ro|| *Prajñāpradīpa* (AMES, 1986:529; T1566.102b<sup>1-2</sup>阿毘曇人復言。第一義中有如是諸業。彼因有故).

12-13 iha yan nāsti na tasya kāraṇam asti

kūrmāromaprāṇāśyaeva| asti ca karmaṇaḥ kāraṇam kleśāḥ| avidyāpratyaḥ saṃskārāḥ upādānapratyaḥ bhava iti vacanāt| tasmād vidyata eva karma {svabhāvata} iti|】'di na gañ med pa de la ni rgyu mi 'thad de| dper na rus sbaḥ gyi spu'i gos bzin no|| las la ni rgyu ñon moñs pa dag yod pas de'i phyir gtan tshigs ji skad smos pa'i mthus don dam par las ni yod pa kho na yin no ze na| *Prajñāpradīpa* (AMES, 1986:529; partly different in the Chinese translation, T1566.102b<sup>1-3</sup>此業若無而有因者不然。譬如龜毛衣).

15 ucyate|】'dir bśad pa| *Akutobhayā* (HUNTINGTON, 1986:421): bśad pa *Buddhapālita* (SAITO, 1984.II:238).

16-17 karma kleśātmakam cedam te ca kleśā na tattvataḥ| na cet te tattvataḥ kleśāḥ karma syāt tattvataḥ kutaḥ|】las 'di ñon moñs bdag ñid na|| ñon moñs de dag yañ dag min| gal te ñon moñs yañ dag min|| las ni de yis ji ltaṅ byas|| *Akutobhayā* (HUNTINGTON, 1986:422), *Buddhapālita* (SAITO, 1984.II:238), *Prajñāpradīpa* (AMES, 1986:530; T1566.102b<sup>6-7</sup>煩惱若業性 彼即無自體 若煩惱非實 何有業是實): 若諸世間業 從於煩惱生 是煩惱非實 業當何有實 *Chung lun* (T1564.23a<sup>10-11</sup>).

ihedaṃ karma kleśātmakam kleśahetukam te ca kleśās tattvato na santi | vakṣyati hi |

*śubhāśubhaviparyāsān*

*sambhavanti pratītya ye*

*te svabhāvān na vidyante*

*tasmāt kleśā na tattvata itī* (Mmk 23.2)

tad evaṃ *te cen na tattvataḥ kleśā* yat taddhetukam *karma* tadānīm *kutas* tat *tattvato* bhaviṣyati |

5 tasmān nāsti karma svabhāvataḥ |

atrāha | vidyanta eva kleśāḥ karmāṇi ca tatkāryasadbhāvāt | iha hi kleśakarmanām

dehākhyam kāryam upalabhyate | yasya ca kāryam upalabhyate tad asti | avidyamānasya khapuṣpādeḥ

kāryādarśanād iti | *ucyate* | syuḥ kleśāḥ karmāṇi ca yadi tatkāryam dehā vidyeraṇ | na

tu vidyanta iti pratipādayann āha |

10 *karma kleśās ca dehānām*

*pratyayāḥ samudāhṛtāḥ*

*karma kleśāś ca te śūnyā*

*yadi deheṣu kā kathā* (Mmk 17.27)

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yathā karma kleśās ca śūnyās tathā pratipāditaḥ | tataś ca yadā karmakleśā eva

na santi tadā tatkāryāṇān dehānām asattve kā kathā bhaviṣyati | nāstitvaṃ teṣām pūrvam eva

siddham yasmāt tasmān nātra kaś cid vaktavyaśeṣo 'stīty a-bhiprāyaḥ |

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15 atrāha | vidyanta eva svabhāvataḥ karma tatphalabhoktṛsadbhāvāt | yan nāsti na tasya

phalopabhoktāḥ | tadyathā gaganacūtaphalasyeti | asti ca karmanāḥ phalopabhoktā |

- 1 kleśās】 दप Tib LVP: kleśā बजल (γδ)(s). tattvato】 *stand.* LVP: tatvatā बजल (*corrupt* v): tatvato दप (o, *lipogram*). 1<sup>st</sup> daṇḍa】 दप (p): *om.* ब: dvidaṇḍa जल LVP. vakṣyati hi】 प Tib LVP: vakṣya hi बदजल(βγδ)(s). *LVP places the ti-akṣara in brackets to indicate his emendation, which is here attested as correct.* 2<sup>nd</sup> daṇḍa】 बदप LVP (p): dvidaṇḍa जल.
- 2 *Subst.* °viparyāsān】 द Tib LVP: °viparyāsāt बजल (γδ)(v): viparyās[-] प. *The reading of ms द as the plural accusative form has been interpreted as a singular ablative in γ, whereafter the sandhi has been corrected accordingly. For the correctness of the plural accusative ending, cf. Pras 352<sub>4</sub>. sambhavanti】 दज(β) LVP: sambhavanti बल (o): [-] प (*lacuna*). *Subst.* ye】 दज (β) Tib LVP: yos ब (s): मे ल (*corrupted* v): [-] प. daṇḍa】 *em.* LVP (p): *om.* बज: dvidaṇḍa दल: [-] प. *The size of the lacuna in प is 7 akṣaras, which corresponds nearly to the 9 akṣaras of the paradosis.**
- 3 *Subst.* te】 दप (α) Tib LVP: tad बजल (γδ)(v). *Subst.* svabhāvān】 दप (α) Tib LVP: asvabhāvān बजल (*corrupted* v). *The variant of बजल conflicts with the metre and sense.* *Subst.* vidyante】 दप (α) Tib LVP: vidyate बजल (γδ)(v). tasmāt】 बदप (αβ) Tib LVP:

- tasmā जल (δ)(s). kleśā】 बदप (αβ) Tib LVP: 'kleśā जल (δ)(s). tattvata】 *stand.*: tattvata Ω (o): tattvataḥ LVP. *After tattvata】 Ω: dvidaṇḍa LVP. daṇḍa】 बप LVP (p): dvidaṇḍa दजल.*
- 4 *Subst.* te cen】 प Tib: tāvat tāvan ब (v): ta cen द (s): tāva tāvat जल (δ)(s/v): tāvan LVP. *The reading of प is supported by the Tibetan translation, partly by ms द, the mūla verse (Mmk 17.26) and the usage of tadānīm later in the sentence. Subst. tat】 *em.* Tib: *om.* Ω. *The emendation is required by the sense.* tattvataḥ】 *stand.* LVP: tatvataḥ Ω (o). *Subst.* kleśā yat taddhetukam】 *em.* Tib: kleśā yad atatvahetukam बदजल (βγδ)(v): kleśāḥ yadā taddhetukam प (v): kleśās taddhetakam LVP. *Ms प and the Tibetan translation (D3860.108a<sup>o</sup>: de dag gi rgyu can) support the reading taddhetukam. Mss बदजल (βγδ) and the Tibetan translation (ibid.: las gañ yin pa de) support the reading yad. The variant yadā in ms प is possible but conflicts with the ced (cen) attested by mss दप (α) and possibly the Tibetan translation (ibid.: ma yin na) earlier in the sentence. Hence, the above emendation is adopted.* tattvato】 *stand.* LVP: tatvato बजलप (αγδ)(o): tatvatā द (s). daṇḍa】 बप LVP (p): dvidaṇḍa दजल.*

- 5 nāsti】 बदजल Tib LVP: nasti प (s). svabhāvataḥ】 बदप (αβ) Tib LVP: svabhāvata जल (δ)(s). daṇḍa】 प (p): dvidanḍa बदजल LVP.
- 6 1<sup>st</sup> daṇḍa】 प LVP (p): dvidanḍa बदजल. vidyanta】 दजलप LVP: vidyanta ब (o). Subst. eva】 बदप (αβ) Tib LVP: evaṃ जल (δ)(v). tatkārya°】 प Tib LVP: tatkārya° बदजल (βγδ)(bad v). 2<sup>nd</sup> daṇḍa】 बप LVP (p): dvidanḍa दजल. °karmanām】 द Tib LVP: °karmanā बजलप (γδ)(bad v). *The corruption shared by प and बजल must be explained as a coincidental convergent variant.*
- 7 1<sup>st</sup> daṇḍa】 बज (γ) Tib LVP (p): dvidanḍa दल: om. प. Ms प's omission is caused by the following saut du même au même and must, therefore, be ignored. yasya ca kāryam upalabhyate】 बदजल (βγδ) Tib LVP: om. प (saut du même au même). 2<sup>nd</sup> daṇḍa】 बप (p): dvidanḍa दजल: ardhadanḍa LVP. khapuṣpādeḥ】 बदजल (βγδ) Tib LVP: khapuṣpādeḥ】 प (lacuna).
- 8 kāryādarśanād】 बदजल (βγδ) Tib LVP: [-2-]darśanād प (lacuna). iti】 बदलप (αβγ) LVP: ity ज (bad v). 1<sup>st</sup> daṇḍa】 बप (p): dvidanḍa दल LVP: om. ज. 2<sup>nd</sup> daṇḍa】 बप LVP (p): dvidanḍa दल: om. ज. Subst. tatkāryam】 बदप (αβ) Tib LVP: tatkārya° जल (δ)(v). *The variant tatkārya° agrees well with the plural verb vidyeraṇ, but not with the singular form tatkāryam in the preceding sentences. vidyeraṇ】 बजलप Tib LVP: vidyeraṇ द (s). 3<sup>rd</sup> daṇḍa】 बप LVP (p): dvidanḍa दजल.*
- 9 After iti】 बदजल Tib LVP: daṇḍa प. *The daṇḍa in ms प is syntactically inferior. daṇḍa】 em. LVP (p): dvidanḍa बदजल: double dvidanḍa with circle in the middle प.*
- 10 Subst. pratyayāḥ】 दप (α) Tib LVP: pratyayāḥ बल (bad v): pratyaya ज (s). samudāhṛtāḥ】 बलप (αγ) LVP: samudāhṛtā दज (β)(s). daṇḍa】 प LVP: om. ब: dvidanḍa दजल.
- 11 kleśāś】 बदलप (αβγ) Tib LVP: kleśāḥ karmāṇi ca yadi taś ज (dittography from Pras 327<sub>s</sub>). Subst. kā】 बदजल (βγδ) Tib LVP: om. प (lipography). *The lipography conflicts with the meter. daṇḍa】 प (p): om. ब: dvidanḍa दजल LVP.*
- 12 Subst. pratipāditam】 बदजप (αβγ) Tib LVP: pratipādikam ल (bad v). daṇḍa】 बप LVP (p): dvidanḍa दजल. Subst. yadā karmakleśā eva】 बदप: karmakleśā yadā eva ज (corrected v): ka yadā rma kle ल (wrongly corrected v): karmakleśā yadā LVP. *In ज, the digits 1 and 2 written above yadā and karma respectively indicates that the order of these words should be reversed. In ल, the correction has been attempted with unsuccessful results, since only the first syllable of each word has been transposed. Hence, the error and its correction may be ascribed to δ. LVP retains the wrong word order and omits eva. DE JONG (1978b:222) adopts the reading of ms द.*
- 13 santi】 दजलप LVP: samti ब (o). After santi】 बदजप Tib (p): ardhadanḍa ल: daṇḍa LVP. tatkāryāṇām】 प: tatkāryāṇām बदजल LVP (o). Dehānām】 बदजल LVP: dehānām प (bad v). asatve】 stand. LVP: asatve बदजल (βγδ) Tib: satve प (bad v). daṇḍa】 प LVP (p): om. ब: dvidanḍa दजल. nāstitvaṃ】 बदजप Tib LVP: nāstitva ल (s). teṣām】 प: teṣām बदजल LVP (o). pūrvam】 बदजल Tib LVP: pūvam प (s).
- 13-14 eva siddham】 बदजल (βγδ) Tib LVP: evāsiddham प (bad v).
- 14 vaktavyaśeṣo】 em. Tib: vaktavyaviśeṣo Ω (v). *The emendation is proposed by DE JONG (1978b:222) on*

*the basis of the Tibetan translation (D3860.108b<sup>3</sup>: brjod par bya ba lhag ma). It provides a better sense than the paradosis of the mss. °stity】 stand. LVP: stity Ω (o). daṇḍa】 बप (p): dvidanḍa दजल LVP.*

- 15 1<sup>st</sup> daṇḍa】 बजप LVP (p): dvidanḍa दल. 2<sup>nd</sup> daṇḍa】 बप LVP (p): dvidanḍa दजल.

- 16 1<sup>st</sup> daṇḍa】 बप (p): dvidanḍa दजल: ardhadanḍa LVP. gagana°】 बदप (αβ) Tib LVP: gagana° जल (δ)(s). °phalasyeti】 बजलप (αγδ) Tib LVP: °phalasyati द (s). 2<sup>nd</sup> daṇḍa】 प LVP (p): om. बल: dvidanḍa दज. 3<sup>rd</sup> daṇḍa】 ब LVP (p): dvidanḍa दल: om. ज: double dvidanḍa with a circle in the middle प.

### Parallels

- 1 kleśahetukam】 ñon moṅs pa'i rgyu las byuñ ba Akutobhayā (HUNTINGTON, 1986:239), Buddhapālita (SAITO, 1984.II:238), Prajñāpradīpa (AMES, 1986:530; T1566.102b<sup>8</sup>此說煩惱是業因).
- 2-3 śubhāsubhaviṣyāṣāṇ sambhavanti pratītya ye| te svabhāvaṇ na vidyante tasmāt kleśa na tattvata iti】 gañ dag sdug dañ mi sdug pa'i||phyin ci log la rten 'byuñ ba||de dag ño bo ñid las med||de phyir ñon moṅs yañ dag med||ces Buddhapālita (SAITO, 1984.II:238), Prajñāpradīpa (AMES, 1986:530; T1566.102b<sup>14-15</sup>愛非愛顛倒。而為所起緣。彼既無自體。故煩惱非實).
- 4 tad evaṃ te cen na tattvataḥ kleśa yat taddhetukam karma tadānīm kutas tattvato bhaviṣyati】若諸煩惱無實。業云何有實 Chung lun (T1564.23a<sup>26</sup>): de'i phyir de ltar gal te ñon moṅs pa de dag yañ dag par ño bo ñid med pa las de| de dag gis byas par ji ltar 'gyur te| Prajñāpradīpa (AMES, 1986:530; om. T1566).
- 6 atrāha| vidyanta eva kleśāḥ karmāṇi ca tatkārya-sadbhāvat】'dir smras pa| las dañ ñon moṅs pa dag ni ño bo ñid yod pa kho na yin te| Akutobhayā (HUNTINGTON, 1986:422), Buddhapālita (SAITO, 1984.II:239): 'dir smras pa| don dam par ñon moṅs pa rnams ni yod pa kho na yin te| de dag gi 'bras bu yod pa'i phyir ro|| Prajñāpradīpa (AMES, 1986:530-531; T1566.102b<sup>16-17</sup>阿毘曇人言。第一義中有如是煩惱。以有果故).
- 7-8 avidyamānasya khapuṣpādeḥ kāryādarśanād iti】'di na gañ med pa de la ni 'bras bu med de| dper na nam mkha'i me tog gi 'bras bu bzin no|| Prajñāpradīpa (AMES, 1986:531; T1566.102b<sup>20-21</sup>以有果故非無。如虛空花).
- 8 ucyate】'dir bśad pa| Akutobhayā (untington 1986:422), Prajñāpradīpa (AMES, 1986:531; T1566.102b<sup>22</sup>論者言): bśad pa| Buddhapālita (SAITO, 1984.II:239).
- 10-11 karma kleśāś ca dehānām pratyayāḥ samudāhṛtāḥ| karma kleśāś ca te śūnyā yadi deheṣu kā kathā】las dañ ñon moṅs pa dag ni||lus rnams kyi ni rkyen du bstan||gal te las dañ ñon moṅs pa||de stoñ lus la ji ltar brjod|| Akutobhayā (HUNTINGTON, 1986:422), Buddhapālita (SAITO, 1984.II:239), Prajñāpradīpa (AMES, 1986:531; T1566.102b<sup>25-26</sup>說業及煩惱而為諸身因業煩惱自空身從何所有): 諸煩惱及業是說身因緣煩惱諸業空何況於諸身 Chung lun.
- 14 ity abhiprāyaḥ】žes bya bar dgoñs so|| Prajñāpradīpa (AMES, 1986:532; om. T1566).
- 15 atrāha| vidyanta eva svabhāvataḥ karma tatphalabhokṭṣadbhāvat】'dir smras pa| las ni yod pa kho na yin te| de'i 'bras bu la loñs spyod pa'i za ba po yod pa'i phyir ro|| Akutobhayā (HUNTINGTON,



1986:423): smras pa| las ni yod pa kho na yin te| ci'i  
 phyir ze na| las gyi 'bras bu la loṅs spyod pa'i za ba po  
 yod pa'i phyir ro|| *Buddhapālita* (SAITO, 1984.II:  
 240): smras pa| don dam par las ni yod pa kho na yin  
 te| de'i 'bras bu la loṅs spyod pa'i za ba po yod pa'i  
 phyir ro|| *Prajñāpradīpa* (AMES, 1986:532; T1566.  
 102c<sup>4-5</sup>復次阿毘曇人言。第一義中有如是業有受  
 果者故).

15-16 yan nāsti na tasya phalopabhoktāsti| tadyathā  
gaganacūtaphalasyeti| asti ca karmaṇaḥ phalopa-  
bhoktā|】'di na gaṇ med pa de la ni de'i 'bras bu la  
loṅs spyod pa'i za ba po med de| dper na nam mkha'i

me tog gi phreṅ ba bzin no| las la ni 'bras bu la loṅs  
spyod pa'i za ba po| *Prajñāpradīpa* (AMES, 1986:532;  
T1566.102c<sup>5-6</sup> 此若無則無彼受者。譬如虛空花  
鬘。今有業故有受果者).

*avidyānivrto jantus**trṣṇāsaṃyojanaś ca yaḥ|**sa bhoktā sa ca na kartur**anyo na ca sa eva saḥ|* (Mmk 17.28)tatrāvidyā 'jñānan tamaḥ sammoha iti paryāyāḥ| avidyayā *nivrtaḥ chāditaḥ|* pāñcagatikesaṃsāre *punaḥ punar jāyata iti jantuḥ* sattvaḥ pudgalaḥ *prāṇīti* tasyaiva paryāyāḥ| trṣṇā rāgaḥ5 sakti-r vvisaktiś ceti paryāyāḥ| saṃyo-janam bandhanam| trṣṇā *saṃyojanam asyeti trṣṇāsaṃyojanah|* ल94a, प60a*trṣṇābandhana ity arthaḥ| yathoktam sūtre| avidyānivrtaḥ* sattvās trṣṇāsaṃyojanā iti|

atha ca punar idaṃ pāpakaṇ karma svayam eva kṛtam asya svayam eva vipākaḥ pratyānubhavitavya

iti vacanāt| *sa ca bhoktā karmaphalasya| sa · ca na kartur anyo na · ca sa eva saḥ|*

द56b, ज127b

tattvānyatvāvācyatvāt| tasmāt phalopabhoktṛsadbhāvād asty eva karmeti|

10 *atrocyate|* syāt karmaṇaḥ karttā karmmaphalasya copabhoktā yadi

karmaiva syāt| na tv asti| katham kṛtvā|

*na pratyayasamutpannam**nāpratyayasamutthitam|**asti yasmād idaṃ karma**tasmāt karttāpi nāsty ataḥ|* | (Mmk 17.29)

- 1 *Subst.* °nivrto】 ब्रदप (αβ) Tib LVP: °nivrto जल (δ)(badv). jantus】 दजलप LVP: jaṃtus ब (o). °saṃyojanaś】 दप (α) Tib LVP: °sayojanaś बजल (γδ)(s). *Subst.* yaḥ】 *em.* Tib: saḥ Ω. *The emendation is syntactically preferable.* daṇḍa】 बप LVP: dvidaṇḍa दजल.
- 2 *Subst.* 1<sup>st</sup> na】 Tib LVP: no ब्रदजल (βγδ)(badv): naḥ प (badv). kartur】 लप LVP: karttur ब्रद (o): katur ज (s). saḥ】 दप (α) Tib LVP: śaḥ ब (s): śa जल (δ)(s). daṇḍa】 जप (p): dvidaṇḍa ब्रदल LVP.
- 3 *Subst.* 'jñānan】 प (αβ) Tib: 'jñānam ब्रद LVP (o): 'jñāna° जल (δ)(v). tamaḥ】 बजलप Tib LVP: tama द (o). sammoha】 प: sammoha ब्रदजल LVP (o). 1<sup>st</sup> daṇḍa】 बजप LVP: dvidaṇḍa दल. *Subst.* nivrtaḥ chāditaḥ】 *em.* Tib LVP: nivrtaś cāditaḥ ब्रदप (badv): nivrtaś cāditaḥ ज (s): nivrtaś cāditaḥ ल (s). 2<sup>nd</sup> daṇḍa】 ब्रदप LVP (p): *om.* जल (δ). °pañca°】 प LVP: °pañca° ब्रदजल (o). *Subst.* °gatike】 प: °gatika° ब्रदजल (βγδ) LVP (v).
- 4 *Subst.* °saṃsāre】 बजलप Tib LVP: °saṃsāra द (s). *Subst.* punar jāyata】 बलप (αγ) Tib LVP: puna jāyanta द (s): puna jāyata ज (s)(*transposed rephas*). jantuḥ】 जलप LVP: jaṃtuḥ ब्रद (o). sattvaḥ】 *stand.* Tib LVP: satvaḥ Ω (o). pudgalaḥ】 दप (α) LVP: pumgalaḥ बजल (γδ)(o). daṇḍa】 बजप LVP (p): dvidaṇḍa दल.
- 5 *Subst.* saktir vvisaktiś】 प Tib: saktivisaktim ब (s): saktivisaktiś द (v): saktivisakti जल (δ)(s): saktir visaktiś LVP. 1<sup>st</sup> daṇḍa】 प Tib LVP (p): *om.* ब्रदजल (βγδ). bandhanam】 *stand.* Tib LVP: vandhanam Ω (o). 2<sup>nd</sup> daṇḍa】 बजप LVP (p): dvidaṇḍa दल. trṣṇā saṃyojanam】 *As indicated by DE JONG (1978b:222), the Tibetan translation (D3860.108b<sup>6</sup>: sred pa'i 'chiñ ba) consider this to be a compound trṣṇāsaṃyojanam, which is also possible but not likely.* asyeti】 ब्रदजप LVP: asyati ल (s). *After asyeti】 ब्रदजल LVP (प): daṇḍa प. The daṇḍa in प is syntactically inferior.* 3<sup>rd</sup> daṇḍa】 बप Tib (प): dvidaṇḍa दल: *om.* ज: ardhadaṇḍa LVP.
- 6 °bandhana】 *stand.* Tib LVP: °vandhana Ω (o). 1<sup>st</sup> daṇḍa】 बजप LVP (p): dvidaṇḍa दल. sūtre】 ब्रदजल (βγδ) Tib LVP: sūtre प (s). 2<sup>nd</sup> daṇḍa】 बप LVP (p): dvidaṇḍa दजल. *Subst.* °nivrtaḥ】 ब्रदप (αβ) Tib LVP: °nivrtaḥ जल (δ)(badv). sattvās】 *stands.* Tib LVP: satvās ब्रदलप (o): satvā ज (s). 3<sup>rd</sup> daṇḍa】 प (p): dvidaṇḍa ब्रदजल LVP.
- 7 *Subst.* pāpakaṇ प: pāpam ब्रदजल (βγδ) LVP (v). *The Tibetan translation is inconclusive.* *Subst.* asya svayam eva】 ब्रदजल (βδ) Tib LVP: eva svayam eva ब (badv): asaiva प (badv). *The variant asaiva of प would render the sentence with an unclear sense and is thus inferior to the reading of दजल.*
- 8 1<sup>st</sup> daṇḍa】 बप LVP (p): dvidaṇḍa दजल. *After °phalasya】 Ω: daṇḍa Tib LVP. 1<sup>st</sup> na】 *em.* Tib LVP: *om.* Ω. *LVP has marked this emendation with brackets. The na is attested by the mūla-verse, which is referred to by this sentence, and is clearly required by the sense.* kartur】 दप LVP: karttur बल (o): katur ज (s). anyo】 प Tib LVP: anyā ब्रदजल (s). 3<sup>rd</sup> daṇḍa】 बजप LVP (p): dvidaṇḍa दल.*
- 9 *Subst.* tattvānyatvāvācyatvāt】 द LVP: tattvānya-tvānyatvāvācyatvāt ब (*dittography*): tattvānyatvānya-tvāvācyatvāt जल (δ)(*dittography*): tattvānyatvāvācyatvāt प (o). 1<sup>st</sup> daṇḍa】 बप LVP (p): dvidaṇḍa दजल. eva】 बजलप Tib LVP: ava द (s). 2<sup>nd</sup> daṇḍa】 प (p): dvidaṇḍa ब्रदजल LVP.

- 10 daṇḍa】 प LVP (p): dvidaṇḍa बदजल. karttā】 Ω: kartā LVP (o). karmma°】 प: karma° बदजल LVP (o). °phalasya】 बदलप Tib LVP: °phalaḥsyā ज (s). copabhoktā】 बलप (αγ) Tib LVP: cāpabhoktā दज (s).
- 11 karmaiva syāt is written in smaller script in प indicating a correction propria manu. 1<sup>st</sup> daṇḍa बजप (p): dvidaṇḍa दल: ardhadāṇḍa LVP. 2<sup>nd</sup> daṇḍa】 प (p): om. बदजल: ardhadāṇḍa LVP. 3<sup>rd</sup> daṇḍa】 ज LVP (p): om. ब: dvidaṇḍa दल: double dvidaṇḍa with a circle in the middle प.
- 12 °samutpannam】 बदलप Tib LVP: musatpannam ज (s). The transposition in ज is corrected, probably propria manu, with the digits 2 and 1 respective above the mu- and sa-akṣaras to indicate their transposition. daṇḍa】 बप LVP: dvidaṇḍa दजल.
- 13 karttāpi】 Ω: kartāpi LVP (o). atah】 बदजप Tib LVP: ata ल (s). dvidaṇḍa】 जल LVP (p): om. बद: double dvidaṇḍa with a circle in the middle प.

## Parallels

- 1-2 avidyānivr̥to jantus tṛṣṇāsaṃyojanaś ca saḥ | sa bhoktā sa ca na kartur anyo na ca sa eva saḥ |】 ma rig bsgr̥ibs pa'i skye bo gaṇ | |sred ldan de ni za ba po | |de yaṅ byed las gzan min zin | |de nid de yaṅ ma yin no | | Akutobhayā (HUNTINGTON, 1986:423), Buddhapālita (SAITO, 1986.II:240), Prajñāpradīpa (AMES, 1986:532; T1566.102c<sup>7-8</sup>為無明所覆 為愛結所繫 而於本作者 不一亦不異; like Chung lun, Pang jo teng lun omits the phrase sa bhoktā in the verse and as syntactical solution to this problem Prabhā-karamitra has twice inserted the adverbial wei為): 無明之所蔽 愛結之所縛 而於本作者 不即亦不異 Chung lun (T1564.23b<sup>8-9</sup>); the phrase sa bhoktā is omitted in the verse but not in the commentary). Cf. also SN 2.178 and Suttanipāta 1033a.
- 3 avidyayā nivr̥tāḥ chāditaḥ |】 des bsgr̥ibs pa ni g-yogs pa'o | | Prajñāpradīpa (AMES, 1986:532; T1566. 102c<sup>10-11</sup> 覆者謂瞽障慧眼).
- 4 saṃsāre punaḥ punar jāyata iti jantuḥ sattvaḥ pudgalaḥ prāṇīti tasyaiva paryāyāḥ |】 skye bo gaṇ zes bya ba ni skye ba po gaṇ yin pa ste srogs chags so | | Prajñāpradīpa (AMES, 1986:532; T1566.102c<sup>11-12</sup>名謂眾生。何故名眾生。謂有情者數數生故). tṛṣṇā rāgaḥ】 sred ldan zes bya ba la sred pa ni 'dod pa'o | | Prajñāpradīpa (AMES, 1986:532; T1566.102c<sup>12</sup>云何名愛。愛謂貪著).
- 5-6 tṛṣṇā saṃyojanam asyeti tṛṣṇāsaṃyojanāḥ | tṛṣṇāban-dhana ity arthaḥ |】 de la kun tu sbyor ba de nid yod pas sred ldan te | sred pa'i kun tu sbyor ba daṅ ldan pa zes bya ba'i tha tshig go | Prajñāpradīpa (AMES, 1986:532-533; T1566.102c<sup>12-14</sup> - having a somewhat different phrasing - 著即是結。與誰為結。謂繫眾生。云何名繫。謂與貪等相應故).
- 6 yathoktaṃ sūtre | avidyānivr̥tāḥ sattvās tṛṣṇāsaṃ-yojanā iti |】 bcom ldan 'das kyis thog ma daṅ tha ma med pa'i mdo dag las | ma rig bsgr̥ibs pa'i sems can dag | sred pa'i kun tu sbyor ba daṅ ldan | zes bya ba daṅ | Akutobhayā (HUNTINGTON, 1986:423): 無始經中說。眾生為無明所覆。愛結所縛。於無始生死中。往來受種種苦樂 Chung lun (1564.23b<sup>10-11</sup>), Pang jo teng lun (T1566.102c<sup>14-15</sup>), the quotation is longer in Chung lun and Pang jo teng lun than in Pras and the various Tibetan translations: 'di la bcom ldan 'das kyis de daṅ de dag tu | ma rig bsgr̥ibs pa'i sems can dag | |sred pa'i kun tu sbyor daṅ ldan | |zes kyaṅ gsuṅ la | Buddhapālita (SAITO, 1984.II:240): ji skad du mdo sde las | ma rig bsgr̥ibs pa'i sems can dag | |sred pa'i kun tu sbyor daṅ ldan | |zes bya ba daṅ | Prajñāpradīpa (AMES, 1986:533).
- 7-8 atha ca punar idaṃ pāpakaṅ karma svayam eva kṛtam asya svayam eva vipākāḥ pratyanubhavitavya iti vacanāt |】 de bzin du ci ste khyod raṅ nid kyis sdig pa'i las 'di byas na khyod raṅ nid kyis de'i rnam par smin pa niams su myoṅ bar bya dgos so zes kyaṅ gsuṅ la | Akutobhayā (HUNTINGTON, 1986:423-424), Buddhapālita (SAITO, 1984.II:240; reads gzan yaṅ in lieu of de bzin du and inserts a śad after byas na), Prajñāpradīpa (AMES, 1986:533; reads zes gsuṅ pa'i phyir ro in lieu of zes kyaṅ gsuṅ la; T1566.102c<sup>15-17</sup>如是諸眾生等。自作惡不善業。還自受不善果報).
- 8-9 sa ca bhoktā karmaphalasya | sa ca na kartur anyo na ca sa eva saḥ | tattvānyatvāvācyatvāt | tasmāt phalopabhoktṛsadbhāvad asty eva karmeti |】 de yaṅ byed pa po las gzan ma yin zin de nid de yaṅ ma yin te | de nid daṅ gzan nid du brjod par bya ba ma yin pas | de'i phyir las kyaṅ yod pa kho na yin no | | Akutobhayā (HUNTINGTON, 1986:424): 今受者於先作者。不即是亦不異 Chung lun (T1564.23b<sup>11-12</sup>): de yaṅ byed pa po las gzan ma yin zin | de nid de yaṅ ma yin te | de nid daṅ gzan nid du brjod par bya ba ma yin pa'i phyir ro | de'i phyir gtan tshigs ji skad smos pa'i mthus las kyi 'bras bu la loṅs spyod pa'i za ba po yod pas | don dam par las ni yod pa kho na yin no | | Prajñāpradīpa (AMES, 1986:533; T1566.102c<sup>17-19</sup>此受業果者。即是我所欲得作者。然此作者。不可說一異故。是有受果者。由第一義中有彼業故).
- 10 atrocyate |】 'dir bśad pa | Akutobhayā (HUNTINGTON, 1986:424), Prajñāpradīpa (AMES, 1986:533; om. T1566): 答曰 Chung lun (T1564. 23b<sup>15</sup>): bśad pa | Buddhapālita (SAITO, 1984.II:241).
- 12-13 na pratyayasamutpannam nāpratyayasamutthitaṃ | asti yasmād idaṃ karma tasmāt karttāpi nāsty atah |】 gaṅ gi phyir na las 'di ni | |rkyen las byuṅ ba ma yin zin | |rkyen min las byuṅ yod min pa | |de'i phyir byed pa po yaṅ med | | Akutobhayā (HUNTINGTON, 1986:424; adopts yaṅ min pa in lieu of yod min pa, although yod min pa is attested by CDN), Buddhapālita (SAITO, 1984.II:241), Prajñā-pradīpa (AMES, 1986:533; de phyir in lieu of de'i phyir; T1566.102c<sup>22-23</sup>業不從緣生 不從非緣生 以業無自體 亦無起業者): 業不從緣生 不從非緣生 是故則無有 能起於業者 Chung lun (T1564.23b<sup>16-17</sup>).

*karma cen nāsti karttā ca**kutaḥ syāt karmajaṃ phalaṃ**asaty atha phale bhoktā**kuta eva bhaviṣyati* (Mmk 17.30)yadi *karma* nāma kiñ cit syāt tat *pratyayasamutpannam* vā bhavet | *apratyayasamutpannam* vā |yadi *tāvat* *pratyayasamutpannam* iṣyate | tan na yuktam pratyayaparīkṣāyām uktatvāt | *athāpratyaya-*

ब108a

5 *janitaṃ nirhetukan* tad api hetāv asati kāryaṃ ca kāraṇaṃ cety ādinā karmakāraparīkṣāyām vistareṇa

pratipāditam | yataś caivaṃ pratyayasamutpannam vā apratyayasamutpannam vā karmedaṃ na sambhavati

tasmād asya karmaṇaḥ karttāpi na sambhavati | *yadā* caivaṃ *karma ca karttā ca nāsti tadā* nirhetukaṃ*karmajaṃ phalaṃ kuto bhaviṣyati* | *asati* ca *phale* *kuta eva phalabhoktā bhaviṣyati* |

sarvvaṃ etat svabhāvato 'samvidyamānam eveti vijñeyaṃ | |

10 *atrāha* | yady evaṃ naiḥsvābhāvyam bhāvānām vyavasthā-pitam bhavatā yat tarhy etad uktam

ज128a

bhagavatā svayaṃ kṛtasya karmaṇaḥ svayaṃ eva vipākaḥ pratyānubhavitavya iti tad etat sarvvaṃ amunā

nyāyenāpākṛtam bha-vati | karmaphalāpavādāc ca pradhāno nāstiko bhavān iti |

ल94b

*ucyate* | na vayaṃ nāstikāḥ | nāstyastitvadvyavādanirāseṇa tu vayaṃ nirvāṇapuragāminam

advayapatham abhidyotayāmaḥ | na ca vayan karmakartṛphalādikaṃ nāstīti brūmaḥ |

15 kin tarhi niḥsvabhāvam etad iti vyavasthāpayāmaḥ | atha manyase | niḥsvabhāvanām bhāvānām

vyāpārakaraṇānupapattes tadavastha eva doṣa iti | etad api nāsti sasvabhāvanām eva

vyāpārādarśanān niḥsvabhāvanām eva ca vyāpārādarśanāt | tathā hi niḥsvabhāvā eva santo ghaṭādayo

loke svakāryakṛta upalabhyante |

1 karttā ] Ω: kartā LVP (o). daṇḍa ] जप LVP: dvidaṇḍa बदल (p).

2 *Subst. phale* ] दप (α) Tib LVP: phala° बजल (γδ)(bad v). daṇḍa ] बजप: dvidaṇḍa दल LVP (p).3 kiñ ] प: kiṃ बद (β) LVP (o): ki जल (δ)(s). *After syāt* ] Ω: ardhadaṇḍa LVP (p). *pratyaya°* ] बदप (αβ) Tib LVP: patyaya° जल (δ)(s). *°utpannam* ] प: °utpannam बदजल LVP (o). *bhavet* | *apratyaya-samutpannam vā* ] बदजल (βγδ) Tib LVP: om. प (saut du même au même). 1<sup>st</sup> daṇḍa ] ब Tib: dvidaṇḍa दजल (p): ardhadaṇḍa LVP (p). *apratyaya°* ] em. Tib LVP: pratyaya° बदजल (βγδ). *Given that this word is quoted from the mūla-verse, the sense requires the nominal negation as attested by Tib.* 2<sup>nd</sup> daṇḍa ] दप LVP: om. ब (p): dvidaṇḍa जल (p).4 °samutpannam Ω: °sasutpannam LVP (typographical error). 1<sup>st</sup> daṇḍa ] प Tib: om. बजल (γδ) LVP (p): dvidaṇḍa द (p). *yuktam* ] प: yuktam बदजल LVP (o). *Subst. uktatvāt* ] प Tib: ukta{doṣa}tvāt बदजल(βγδ) LVP. *The reading °doṣa° seems to be an interpolation belonging to the later Nevārī recension.* 2<sup>nd</sup> daṇḍa ] प LVP: dvidaṇḍa बदजल (p).5 nirhetukan प: nirhetukaṃ बदजल LVP (o). *kāryaṃ* ] जप: kāryaṃ ब LVP (o): kārya दल (s). *kāraṇaṃ* ] प: kāraṇaṃ बदजल LVP (o). *Subst. °kāraka°* ] दप (α) LVP: °kārake बजल (γδ)(bad v). *°parīkṣāyām* ] दजलप LVP: °parīkṣāyā ब (s). *vistareṇa* ] बदजप LVP: vistareṇa ल (s).6 daṇḍa ] बजप LVP: dvidaṇḍa बल (p). *Subst. caivaṃ* ] दप (α) Tib LVP: caiva बजल (γδ)(v). 1<sup>st</sup> °samutpannam ] प: °samutpannam बदजल LVP (o). *apratyaya°* प: °pratyaya° बदजल LVP (o). 2<sup>nd</sup> °samutpannam ] प: °samutpannam बदजल LVP (o). *sambhavati* ] प: sambhavati बदजल LVP (o). *After sambhavati* ] प: daṇḍa ब Tib (p): dvidaṇḍa दजल (p): ardhadaṇḍa LVP (p).7 tasmād ] बदजप Tib LVP: tasyād ल (s). *karttāpi* ] Ω: karttāpi LVP. *sambhavati* ] प: sambhavati बदजल LVP

- (o). daṇḍa】 प LVP: *om.* ब (p): dvidaṇḍa दजल Tib (p). Subst. caivam】 दप (α) Tib LVP: caiva बजल (γδ)(v). karttā ca】 Ω: karttā ca LVP. *After nāsti】* Ω Tib: ardhadaṇḍa LVP. nirhetukaṁ】 बजलप Tib LVP: nihertukaṁ द (s)(*transposition of repha*).
- 8 karmajaṁ】 बदजप Tib LVP: kamajaṁ ज (s) (*lipography*). 1<sup>st</sup> daṇḍa】 बदप LVP: dvidaṇḍa जल (p). 2<sup>nd</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p).
- 9 sarvvaṁ】 प: sarvvaṁ बदजल LVP (o). 'samvidya-mānam प: 'samvidyamānam बदजल LVP (o). eveti】 बजलप Tib LVP: evati द (s). dvidaṇḍa】 बजलप LVP: daṇḍa द (p).
- 10 daṇḍa】 बप LVP: dvidaṇḍa दजल (p). yady evaṁ naiḥsvābhāvyam】 बजल (γδ) Tib LVP: yady avaṁ naiḥsvābhāvyam द (s): yady [-4-]bhāvyam प (*lacuna*). vyavasthāpitam】 प: vyavasthāpitam बदजल LVP (o). *After vyavasthāpitam】* बदजप Tib LVP: dvidaṇḍa ल (p). Subst. bhavatā】 दप (α) Tib: bhavati ब LVP (v): bhavata जल (δ)(v). *After bhavatā】* प: daṇḍa ब: dvidaṇḍa दजल (p): ardhadaṇḍa LVP (p). tarhy】 बद (β) Tib LVP: tahy जल (δ)(s): tarh प (s). uktam】 प: uktam बदजल LVP.
- 11 1<sup>st</sup> svayaṁ】 दजलप Tib LVP: svaya ब (s). *After iti】* जप LVP: daṇḍa ब (p): dvidaṇḍa दल (p). sarvvaṁ】 प: sarvvaṁ बदजल LVP (o). amunā】 *em.* Tib LVP: anunā बदजल (βγδ)(s): a|mu|nā प.
- 12 °āpākṛtam】 प: °āpākṛtam बदजल LVP (o). bhavati】 बदजप Tib LVP: bhabhavati ल (s)(*ditto*graphy due to change of folio). 1<sup>st</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p). Subst. °phalāpavādāc】 बजलप Tib LVP: °phalopavādāc द (v). Subst. pradhāno】 प: pradhāno° बदजल (βγδ)(s): pradhāno° LVP (v). iti】 बदलप LVP: ity ज (v). 2<sup>nd</sup> daṇḍa】 बप: dvidaṇḍa दल LVP (p): *om.* ज (p).
- 13 1<sup>st</sup> daṇḍa】 बप LVP: dvidaṇḍa दजल (p). 2<sup>nd</sup> daṇḍa】 प Tib LVP: *om.* बदजल (p). Subst. nāstyastitva°】 दप Tib (α): nāstitva° ब (v): nāstyitva° जल (δ)(s): [astitva]nāstitva° LVP. *LVP's emendation follows the meaning of the Tibetan translation, but is not the correct form, which is provided by mss दप, as indicated by DE JONG (1978b:222), who adopts the reading of ms द. Subst. °dvayavāda°】* दप (α) Tib LVP: °dvayavāde बजल (γδ)(*bad* v). °nirāseṇa】 दलप (αβ) Tib LVP: °nivāseṇa बज (γ)(*bad* v). nirvānapuragāminam advaya° (*line 14*)】 बदजल (βγδ) Tib LVP: [-9-]dvaya° प (*lacuna*).
- 14 °patham】 Ω: °patham LVP. Subst. abhidyotayāmaḥ】 दप (α) Tib: avidyotayāmaḥ बजल (γδ)(s): vidyotayāmaḥ LVP. *As indicated by DE JONG (1978b:222), the form abhidyotayati is listed as a hybrid Buddhist Sanskrit word by EDGERTON (1953.II:51). vayaṁ】* प: vayaṁ बदजल (o): *om.* LVP. °kartṭ°】 बदलप Tib LVP: °katṭ° ज (s). brūmaḥ】 *stand.* Tib LVP: vrūvaḥ ब (s): vrūmaḥ दजलप (o). 2<sup>nd</sup> daṇḍa】 बप Tib: dvidaṇḍa दल (p): *om.* ज LVP (p).
- 15 kin दप: kiṁ बजल LVP (o). etad】 बदलप Tib LVP: evad ज (s). vyavasthāpayāmaḥ】 बदजल Tib LVP: vyavasthāpayāmaḥ|h] प (*lacuna*). 1<sup>st</sup> daṇḍa】 प: dvidaṇḍa बदजल LVP (p). atha manyase】 बजल (γδ) Tib LVP: atha manyasa द (s): a[-3-]se प (*lacuna*). *After manyase】* Ω Tib: daṇḍa LVP. niḥsvabhā-vānām】 बदजल (βγδ) Tib LVP: [niḥs][[-1-]]bhā-vānā[-1-] प (*lacunae*). bhāvanām】 बदजल (βγδ) Tib LVP: [-1-]āvānām प (*lacuna*).
- 16 vyāpārakaraṇānupapattis】 बदज (βγ) Tib LVP:

vyāpārakaraṇānupapattis ल (s): vyāpāraka[ra|nān[-] [papa][[-2-]] प (*lacunae*). tadavastha】 बदजल (βγδ) Tib LVP: [-1-][d]avastha प (*lacuna*). doṣa】 बदजल (βγδ) Tib LVP: [d]oṣa प (*lacuna*). daṇḍa】 बदप: dvidaṇḍa जल LVP (p). *After nāsti】* बप: daṇḍa दज Tib: dvidaṇḍa ल: ardhadaṇḍa LVP.

- 17 vyāpārādarśanān】 द LVP: vyāpārādarśanā बल (δ)(s): vyāpārādarśanā ज (s): vyāpārā[-1-]rśa[-1-] प (*lacunae*). niḥsvabhāvanām eva...tathā hi】 बदजल LVP: [-20-] प (*lacuna*). *The lacuna almost corresponds to the 19 akṣaras attested by द. After 1<sup>st</sup> eva】* द LVP: vyāpārādarśanān niḥsvabhāvanām eva बजल (γδ)(*ditto*graphy). ca】 बदजल (βγδ) Tib: *om.* LVP. daṇḍa】 ब LVP: dvidaṇḍa दजल (p). Subst. 2<sup>nd</sup> eva】 बजलप (αγδ) Tib LVP: evaṁ द (v). Subst. santo】 प Tib LVP: sato बजल (γδ)(*bad*v): samto द (o).
- 18 Subst. loke】 बदजल (βγδ) Tib LVP: loka° प (*bad* v). Subst. svakāryakṛta】 प LVP: svakāryakṛtā बदजल (βγδ)(s). upalabhyante】 जप (α) LVP: upalabhyante बल (o): upalabhyate द (v). daṇḍa प: dvidaṇḍa बदजल LVP (p).

## Parallels

- 1-2 karma cen nāsti karttā ca kutaḥ syāt karmajaṁ phalaṁ| asaty atha phale bhoktā kuta eva bhaviṣyati】 gal te las dañ byed med na||las skyes 'bras bu ga la yod||ci ste 'bras bu yod min na||za ba po lta ga la yod|| *Akutobhayā (HUNTINGTON, 1986:424), Buddhapālita (SAITO, 1984.II:241), Prajñāpradīpa (AMES, 1986:534; ji ste in lieu of ci ste; T1566.102c<sup>29</sup>-103a<sup>3</sup> 無業無作者 何有業生果 既無有此果 何有受果者): 無業無作者 何有業生果 若其無有果 何有受果者 Chung lun (T1564.23b<sup>18-19</sup>).*
- 3-6 yadi karma nāma kiñ cit syāt tat pratyaya-samutpannam vā bhavet| apratyayasamutpannam vā| yadi tāvat pratyayasamutpannam iṣyate| tan na yuktam pratyayapariṣyāyām uktatvāt| athāpratyaya-janitam nirhetukan tad api hetāv asati kāryaṇ ca kāraṇaṇ cetyādinā karmakāraṇapariṣyāyām vistareṇa pratipātitaṁ】 gañ gi phyir rten ciñ 'brel bar 'byuñ ba smra ba rnams la las 'dis 'zes bya ba de rkyen las byuñ ño 'zes bya ba mi srid la| rgyu med pa las byuñ bar smra ba rnams la yañ las 'di 'zes bya ba de rgyu med pa las byuñ ño|| 'zes bya ba mi srid pa de'i phyir las ni re 'zig rkyen las byuñ ba yañ yod pa ma yin 'ñiñ| rkyen ma yin pa las byuñ ba yañ yod pa ma yin no|| *Buddhapālita (SAITO, 1984.II:241).*
- 7-8 yadā caivaṁ karma ca karttā ca nāsti tadā nirhetukaṁ karmajaṁ phalaṁ kuto bhaviṣyati】 asati ca phale kuta eva phalabhoktā bhaviṣyati】 gal te brtags na las kyañ med la byed pa po yañ med na las las skyes pa'i 'bras bu ga la yod| ci ste 'bras bu yod pa ma yin na| za ba po lta ga la yod de| *Akutobhayā (HUNTINGTON, 1986:424-425): 若無業無作者 何有從業生果報 若無果報 云何有受果報者 Chung lun (T1564.23b<sup>20-21</sup>): gal te brtags na las kyañ med la byed pa po yañ med de| de dag med na las las skyes pa'i 'bras bu lta ga la 'gyur| ci ste 'gyur na ni las las skyes pa'i 'bras bu ma yin pa dañ| rgyu med pa las byuñ ba'i 'bras bur 'gyur bas de ni mi 'dod de skyon du mar thal bar 'gyur ba'i phyir|| da ci ste 'bras bu med na za ba po yod par ga la yod 'gyur te| *Buddhapālita (SAITO, 1984.II:242).**
- 10 atrāha】 'dir smras pa| *Akutobhayā (HUNTINGTON, 1986:425): 問曰 Chung lun (T1564.23b<sup>24</sup>): smras pa| Buddhapālita (SAITO, 1984.II:242): 'dir kha cig gis*



smras pa| *Prajñāpradīpa* (AMES, 1986:534; T1566.  
103a<sup>4</sup>阿毘曇人言).

13 ucyate| 1' dir bśad pa| *Akutobhayā* (HUNTINGTON,  
1986:425), *Prajñāpradīpa* (AMES, 1986:534; T1566.

103a<sup>6</sup>論者言): 答曰 *Chung lun* (T1564.23b<sup>26</sup>): bśad  
pa| *Buddhapālita* (SAITO, 1984.II:242).

api · cāmuṣmād dṛṣṭāntāt spaṣṭatarād ayam artho 'vasīyatām |

ब108b

*yathā nirmītakam śāstā*

*nirmimītarddhisampadā*

*nirmīto nirmimītānyam*

*sa ca nirmītakam punaḥ* | (Mmk 17.31)

tad *yathā* kam *nirmītakam śāstā* buddho bhagavān *rdhhisampadā* rddhiprabhāvena *nirmimīta sa*

5 *cāpi nirmī-takam* punar yo 'yam buddhena bhagavatā *nirmītaḥ* sa *punar* bhūyo 'nyam aparaṃ

प60b

*nirmītakam nirmimīta* | tatra ya eṣa *nī-rmitako* 'parasya nirmītakasya nirmātā sa śūnyo *niḥsvabhāvas*

ज128b

tathāgatasvabhāvarahita ity arthaḥ | yaś cāyam aparo nirmītakō yo nirmāṇena nirmīto 'sāv api

śūnyo niḥsvabhāvas tathāgatasvabhāvarahita i-ty arthaḥ | yathātra niḥsvabhāvānām

द57a

niḥsvabhāvakāryakṛttvaṃ karmakartṛvyapadeśaś ca bhavati |

10

*tathā nirmītakākāraḥ*

*kartā yat karma tat kṛtam*

*tad yathā nirmītenānyo*

*nirmīto nirmītas tathā* | (Mmk 17.32)

- 1 *Subst.* cāmuṣmād ] प Tib LVP: cāyuṣmān बज (γ)(v): cāyuṣmād द (s): vāyuṣmān ल (v). dṛṣṭāntāt ] दप (α) Tib LVP: dṛṣṭāntot बजल (γδ)(s). spaṣṭatarād ayam ] बजल LVP: spaṣṭatarāyam प. artho ] द Tib LVP: arthā बजल (γδ): ar[-1-]o प. 'vasīyatām...nirmimī-tānyam (line 3) ] [-13-]nirmī[-12-]tānyam ] प (*lacu-nae*). daṇḍa ] बज LVP: dvidaṇḍa दल (p).
- 2 nirmimītarddhisampadā ] द LVP: nirmimītarddhi-sampadā बजल (γδ)(s). daṇḍa ] *em.* LVP: *om.* बज: dvidaṇḍa दल.
- 3 nirmīto ] द LVP: nirmīta बजल. punaḥ ] दजलप LVP: punas ब. daṇḍa ] प: *om.* बज: dvidaṇḍa दल LVP.
- 4 nirmītakam ] बजलप Tib LVP: nirmītakā द (s) (*repha in lieu of anusvāra*). śāstā...nirmītakam punar (line 5) ] śā[-22-]takam punar प (*lacuna*). buddho ] *stand.* LVP: vuddho बजल (o). *After* nirmimīta ] बजल: ardhaṇḍa LVP (p).
- 5 *Subst.* *After* nirmītakam ] दजप (αβ) Tib LVP: daṇḍa बल (γ)(p). 1<sup>st</sup> punar ] बजलप Tib LVP: puna द (s). 'yam ] *stand.* Tib LVP: yaṃ Ω (o). buddhena ] *stand.* Tib LVP: vuddhena Ω (o). *After* nirmītaḥ ] बजल (βγδ) Tib LVP: daṇḍa प. *The daṇḍa attested by प is syntactically inferior.* *Subst.* 'nyam aparaṃ ] दप (α) Tib: 'nyaparaṃ बजल (γδ) (*bad v*): 'nyā[m a]paraṃ LVP. *LVP's emendation is confirmed by mss दप.*
- 6 daṇḍa ] जप LVP: *om.* ब (p): dvidaṇḍa दल (p). eṣa nirmītakō...yaś cāyam aparo (line 7) ] eṣa [ni][--][niḥsva][--]tmīyam aparo प (*lacuna*). 'para-sya ] बजल (βγ) Tib LVP: 'parasā ज (s). niḥsva-bhāvas ] ब LVP: niḥsvabhāvaḥ दजल (βδ)(s).
- 7 daṇḍa ] ब: dvidaṇḍa दजल (p): ardhaṇḍa LVP (p). *Subst.* nirmāṇena ] बजल (βγδ): nī[-]mā[ṇe][--] प (*lacuna*): nirmītakena LVP. 1<sup>st</sup> nirmītakō...rahita (line 8) ] [-22-]rahita प (*lacuna*). *Subst.* nirmīto ] *em.* Tib LVP: nirmītakā बजल (γδ)(s): nirmītakō द (*bad v*). 'sāv api ] द Tib LVP: 'bhāv ayi बल (γ)(s): 'bhāv

- api ज (s).
- 8 śūnyo ] बजल (γδ) Tib LVP: śūnyā द (s). niḥsvabhāvas ] बजल (βγ): niḥsvabhāvaḥ ज LVP (s). arthaḥ ] बजल Tib LVP: artha ल (s). daṇḍa ] बप LVP: dvidaṇḍa दजल (p). *After* daṇḍa ] बजलप Tib LVP: yaś cāyam aparo nirmītakō yo nirmāṇena nirmītakō 'sāv api śūnyā niḥsvabhāvas tathāgata-svabhāvarahita ity arthaḥ || द (*saut du même au même in connection with change of folio*). yathātra ] दप (α) Tib LVP: yatotra बजल (γδ)(s).
- 9 'kṛttvaṃ ] द Tib LVP: 'kṛttvaṃ बजलप (o). karmakartṛ° ] दजप LVP: karmmakartṛ° ब (o): karmakartṛ° ल (o). daṇḍa ] ब LVP: dvidaṇḍa दजल (p): *double dvidaṇḍa* प (p).
- 10 nirmītakākāraḥ ] बजल Tib LVP: [n]nirmītakā-k[ā]raḥ प प (*lacuna*). kartā ] बजल: [k][--] प (*lacuna*): kartā LVP (o). yat karma ] बजल Tib LVP: [-1-]t [ka][--]ma प (*lacuna*). tat ] बजल Tib LVP: [tat] प (*lacuna*). daṇḍa ] ब LVP: dvidaṇḍa दजल (p): *om.* प (p).
- 11 tadyathā ] बजल LVP: ta[-1-]thā प (*lacuna*). nirmītenānyo ] दप LVP: nirmītenyonya ब (s): nirmītenyanyo जल (δ)(s). nirmīto nirmītas tathā ] बजल Tib LVP: nī[-]mī[t]o nī[-]mī[t]t[--] [ta]thā प (*lacuna*). daṇḍa ] प: *om.* बजल (p): dvidaṇḍa LVP (p).

## Parallels

- 2-3 *yathā nirmītakam śāstā nirmimītarddhisampadā | nirmīto nirmimītānyam sa ca nirmītakam punaḥ* | ] ji ltar sprul pa ston byed pa | | rdzu 'phrul phun sum tshogs pa yis | | sprul zīn sprul pa'añ gzan sprul byed | | sprul pa des kyañ gzan dag ltar | | *Akutobhayā* (HUNTINGTON, 1986:425), *Buddhapālita* (SAITO, 1984.II:242), *Prajñāpradīpa* (AMES, 1986:535; T1566.103a<sup>7-8</sup> 如佛神通力 現作化佛身 於是須與間化身復起化: 如世尊神通 所作變化人 如是變化人



復變作化人 *Chung lun* (T1564.23b<sup>27-28</sup>).

- 4-7 tadyathaikaṃ nirmitakaṃ śāstā buddho bhagavān  
 ṛddhisamṣadā ṛddhiprabhāvena nirmimīta sa cāpi  
 nirmitakaḥ punar yo 'yaṃ buddhena bhagavatā  
 nirmitaḥ sa punar bhūyo 'nyam aparaṃ nirmitakaṃ  
 nirmimīta| tatra ya eṣa nirmitako 'parasya  
 nirmitakasya nirmātā sa śūnyo niḥsvabhāvas  
 tathāgatasvabhāvarahita ity arthaḥ|】如佛神通力所  
 作化人。是化人復化作化人。如化人無有實事但  
 可眼見 *Chung lun* (T1564.23c<sup>4-5</sup>).
- 10-11 tathā nirmitakākāraḥ karttā yat karma tat kṛtaṃ|  
 tadyathā nirmitenānyo nirmito nirmitas tathā|】de  
 bzin byed pos las gaṇ byas|| de yaṅ sprul pa'i rnam pa

bzin||dper na sprul pas sprul gzan zig||sprul pa  
 mdzad pa de bzin no|| *Akutobhayā* (HUNTINGTON,  
 1986:425), *Buddhapālita* (SAITO, 1984.II:242-243),  
*Prajñāpradīpa* (AMES, 1986:535; T1566.103a<sup>9-10</sup>此初  
 化身佛而名為作者 化佛之所作 是即名為業): 如初  
 變化人 是名為作者 變化人所作 是則名為業 *Chung  
 lung* (T1564.23b<sup>29</sup>-23c<sup>1</sup>).

yo hy atra karmaṇaḥ karttā sa nirmitakākāraḥ svabhāvaśūnyaḥ | tena ca svabhāvaśūnyena

{svatantra}kartrā yat kiṃ cit karma kriyate tad api svabhāvaśūnyaṃ | · tadyathā nirmitakenānyo

ल95a

nirmitako nirmitas tathā veditavyaḥ |

{yathoktam āgame |

5

ekasya bhāṣamāṇasya sarve bhāṣanti nirmmiṭāḥ |

ekasya tūṣṇīmbhūtasya sarve tūṣṇīm bhavanti hīti | }

tasmād advayavādināṃ mādhyamikānāṃ kuto mithyādarśanaṃ | uktaṃ {cāryasmādhirāje} |

yada sugata kathāṃ katheti nātho vīthigato manuḥjan kṛpāyamānaḥ |

nirmitu jinu tatra nirmiṇitvā vicarati teṣu praṇīta buddhadharmān |

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- 1 yo hy atra】 ब॒द॒ज LVP: yo hy etra ल (s): [yo hy][ ]tra प. karttā】 Ω: kartā LVP (o). *After nirmitakākāraḥ】 ब॒ज॒ल॒प LVP: dvidanḍa द (p). The Tibetan translation also attest a śad at this point. danḍa】 प LVP: om. ब॒द॒ज॒ल (p). tena】 ब॒द॒ज॒ल LVP: te[na] प (lacuna). ca svabhāva°...kriyate (line 2)】 [-21-] प (lacuna). The size of the lacuna corresponds to the paradosis of the other mss attesting 20 akṣaras. °śūnyena】 ब॒द॒ल Tib LVP: °śūnyana द (s).*
- 2 Subst. {svatantra}kartrā】 *em.* Tib LVP: svatantra-karttā ब॒द॒ल (o): svatantrakarttā ज Tib. *The passive construction requires kartrā to be in the instrumental case as it also appear in the Tibetan translation, although the mss attest the nominal form. Subst. karma】 ब॒द (β) Tib LVP: ka ज (s)(lipography): om. ल (lipography). After kriyate】 ब॒ज॒ल Tib LVP: dvidanḍa द (p). Subst. °śūnyaṃ】 ब॒द॒ज॒ल Tib LVP: °śūnyaḥ प (badv). danḍa】 द॒प Tib: om. ब (p): dvidanḍa ज॒ल (p): ardhadanḍa LVP. Subst. tadyathā】 ब॒द॒ज॒ल (βγδ) Tib LVP: tadyathāpi प (v).*
- 3 Subst. nirmitako】 ब॒द॒ज॒प Tib LVP: nirmitako nirmitako ल (dittography). Subst. veditavyaḥ】 Ω: veditavyaṃ LVP (v). danḍa】 ब॒द॒ज॒प: dvidanḍa ल LVP (p).
- 4 danḍa】 ब॒द॒प: dvidanḍa ज॒ल LVP (p).
- 5 nirmmiṭāḥ】 प: nirmitāḥ ब॒ज॒ल LVP (o): nirmitā द (s). danḍa】 ब॒प LVP: dvidanḍa द॒ज॒ल.
- 6 tūṣṇīmbhūtasya】 प LVP: tūṣṇībhūtasya ब॒द॒ज॒ल (βγδ)(v). sarve】 ब॒ज॒ल॒प LVP: sarva द (s). tūṣṇīm】 प: tūṣṇī ब॒द॒ज॒ल (s): tūṣṇīm LVP. bhavanti】 द॒ज॒ल॒प LVP: bhavanti ब (o). hīti Ω: hī LVP. danḍa】 ब॒प: dvidanḍa द॒ज॒ल LVP (p).
- 7 advayavādināṃ】 ब॒द॒ज॒ल Tib LVP: advayavādin[ ] प (lacuna). mādhyamikānāṃ】 द॒ज॒प (αβ) Tib LVP: mādhyemikānāṃ ब॒ल (γ)(s). In प, the phrase tasmād advayavādin[ ] mādhyamikānāṃ is written in smaller script indicating a correction propia manu. 1<sup>st</sup> danḍa】 द॒ज॒प: dvidanḍa ब॒ल LVP (p). uktaṃ】 प: uktaṃ ब॒द॒ज LVP (o): ukta ल (s): \*yathoktam Tib. {cāryasamādhirāje}】 *em.* LVP: cārye samādhirāje ब (v): tv āryasamādhirāje द (v): cāye samādhirāje ज॒ल (δ)(s): cāryasamādhil[rāj][ ] प (lacuna). The

emendation is based on प. The name of the sūtra is not attested by the Tibetan translation (D3860.109b<sup>7</sup>: ji skad du). danḍa】 द॒प LVP: dvidanḍa ब॒ज॒ल (p).

- 8 The following quotation from the Āryasamādhirāja-sūtra is written in Buddhist hybrid Sanskrit. Its meter is the Puṣpitāgrā. The text adopted here has, however, not been emended to concord fully with the meter, but has only been adopted as attested by the Pras-mss. sugata】 प: sugatu ब॒द॒ज॒ल (o): sagatu LVP. kathāṃ... vīthigato (line 9)】 [-11-]to प (lacuna). Subst. nātho】 द॒ज॒ल LVP: nāthe ब (s). vīthigato】 ब॒द॒ज॒ल: [- ]to प: vīthigatān LVP. Subst. manuḥjan】 ब LVP: manuḥjana द॒ज॒ल॒प (s). kṛpāyamānaḥ】 द॒ज॒ल॒प LVP: kṛpāyamāno ब (o). danḍa】 प LVP: om. ब॒द॒ज॒ल (p).
- 9 nirmitu Ω: nirmita LVP. Subst. jinu】 ब॒ज॒ल॒प LVP: tu द (s). Subst. tatra】 द॒प: om. ब॒ज॒ल (γδ)(v): [tatra] LVP. Subst. nirmiṇitvā】 द: nirminītvā ब॒ज॒ल (o): nirmiṇitvā प (v): nirminītvā LVP. Subst. teṣu】 ब॒ज॒ल LVP: teṣa द॒प (s). °buddha°】 stand. LVP: °vuddha° Ω. danḍa】 प: om. ब॒द॒ज॒ल (p): dvidanḍa LVP.

## Parallels

- 5-6 ekasya bhāṣamāṇasya sarve bhāṣanti nirmmiṭāḥ | ekasya tūṣṇīmbhūtasya sarve tūṣṇīm bhavanti hīti | ekasya bhāṣamāṇasya sarve bhāṣanti nirmitāḥ | ekasya tūṣṇībhūtasya sarve tūṣṇībhavanti te Divyāvadāna (COWELL & NEIL, 1886:166; LVP, 1903-1913:331; Pāsādika, 1989:119): ekasya bhāṣamāṇasya bhāṣante saha nirmitāḥ | ekasya tūṣṇībhūtasya sarve tūṣṇīm bhavanti te || AKBh (ŚĀSTRĪ, 1973:1119; PĀSĀDIKA, 1989:119): 化人語弟子亦語。佛語化人默然 \*Arthavargīyasūtra (T198.4. 181b<sup>14</sup>; PĀSĀDIKA, 1989: 119, who remarks that the verse must stem from a version of Dīrghāgama. Pāsādika (ibid.) refers to a parallel in Dīrghāgama T1.1.36a<sup>22-23</sup>: 而彼梵童一化身語。餘化亦語。一化身默。餘化亦默): ekasmiṃ bhāṣamāṇasmiṃ sabbe bhāṣanti nimmiṭā, ekasmiṃ tuṇhimāsīne sabbe tuṇhi bhavanti te DN 2.212 (LVP, 1903-1913:331; Pāsādika, 1989:119). Cf. also Mahāvibhāṣāśāstra (T1545.27.697b<sup>19-20</sup>).
- 8-9 yada sugata kathāṃ katheti nātho vīthigato manuḥjan kṛpāyamānaḥ | nirmitu jinu tatra nirmiṇitvā vicarati

teṣu praṇīta buddhadharmān| ॥ yada sugatu kathāṃ  
katheti nātho vīthigato manuṣṣyaṃ kṛpāyamānaḥ|  
nirmitu jinu tatra nirmiṇitvā vicarati teṣu praṇīta

buddhadharmān|| *Samādhirājasūtra* verse 10.39  
(DUTT, 1941:134-135). Verses 10.39-10.42 are not  
extant in the Gilgit ms, but only in the Nepalese mss.

prāṇīśatasahasra taṃ śruṇitvā praṇidādhi cittu varāgrabuddhajñāne |

kada vaya labhi jñānam evarūpam āśayu jñātva jino 'sya vyāka-roti |

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{raśmi śatasahasra aprameyān avasiri pādatalehi dharmarājā |

sarvi niraya śītalā bhavanti duḥkha apanīta sukhañ ca vedayanti |

5 dharma daśabala prabhāṣi tatro marumanujāna viśuddha bhoti cakṣur  
ityādi | }

- 1 śruṇitvā】 बदपः śrunitvā जल (δ) LVP (o). *Subst.* praṇidādhi】 पबजलः pratidādhi दः praṇidādha° LVP. cittu】 Ω: °yimsu LVP. *The Tibetan translation has no equivalent for cittu.* °buddha°】 *stand.* LVP: °vuddha° Ω. daṇḍa】 दजप LVP: dvidaṇḍa बल (p).
- 2 *Subst.* vaya】 बदजप LVP: vapra ल (s). jñānam Ω: nānam LVP. °rūpam】 बदजः °rūpaṃ लप LVP (o). *Subst.* āśayu】 बदजः āśaya ल (o): āśayuh प (s): āśaya LVP. jñātva Ω: nātva LVP. daṇḍa】 बपः dvidaṇḍa दजल LVP (p).
- 3 Here mss Ω and LVP interrupt the quotation by inserting Samādhirājasūtra verses 10.87-88ab. As this interpolation is not attested by the Tibetan translation, it has been marked with brackets. Samādhirājasūtra verse 10.42 follows on Pras 333. raśmi】 ज LVP: rasmi बदलप (o). śata°】 बदजल LVP: sata° प (o). °sahasra】 बजलप LVP: °sahaśra द (o). *Subst.* avasiri】 दप LVP: arasivi ब (s): araśivi जल (s). *Subst.* pādatalehi】 दप LVP: pādatarehi बजल (s). daṇḍa】 ब LVP: dvidaṇḍa दल (p): om. जप (p).
- 4 niraya...bhavanti】 बदजल LVP: [ni][5-]nti प (lacuna). *Subst.* duḥkha apanīta】 em.: duḥkha aparīta Ω: dukhamapanīya LVP. sukhañ】 पः sukhaṃ बदजल LVP (o). ca】 प LVP: bha बदजल. vedayanti】 Ω: vedayanti LVP. daṇḍa पः om. बदजल (p): dvidaṇḍa LVP.
- 5 °bala°】 *stand.* LVP: °vala° Ω (o). °prabhāṣi】 Ω: °prabhāṣite LVP. *Subst.* tatro】 दपः tatrā बजल (s): °tra LVP. *Subst.* marumanujāna】 दप LVP: manujāna ब (v): manumanujāna जल (v). cakṣur】 Ω: cakṣuh LVP. *After* cakṣur】 Ω: daṇḍa LVP.

- 6 °ādi】 दजलप LVP: °ādiḥ ब. daṇḍa】 बदप LVP: om. जः dvidaṇḍa ल.

### Parallels

- 1-2 prāṇīśatasahasra taṃ śruṇitvā praṇidādhi cittu varāgrabuddhajñāne | kada vaya labhi jñānam eva rūpam āśayu jñātva jino 'sya vyākaroti |】 *prāṇīśatasahasra taṃ śruṇitvā praṇidādhi cittu varāgra buddhajñāne | kada vaya labhi jñānam eva rūpaṃ āśayu jñātva jino 'sya vyākaroti | | Samādhirājasūtra verse 10.41 (DUTT, 1941, reprint 1984:135).*
- 3-4 raśmi śatasahasra aprameyān avasiri pādatalehi dharmarājā | sarvi niraya śītalā bhavanti duḥkha apanīta sukhañ ca vedayanti |】 *raśmi śata sahasra aprameyā ava[kiri pādatalehi dharmarājā | sarvi] niraya śītalā bhavanti duḥkha apanīta sukhañ ca vedayanti | | Samādhirājasūtra verse 10.87 (DUTT, 1941, reprint 1984:148). Verses 10.87-88ab are extant in the Gilgit ms FE 2539.4-5. Tibetan translation: D127.39a: 'od zer brgya stoñ dpag tu med pa dag |chos kyi rgyal po'i žabs kyi mthil nas byuñ | |sems can dmyal ba thams cad bsil bar gyur | |sdug bsñal med par byas nas bde ba myoñ | |.*
- 5 dharma daśabala prabhāṣi tatro marumanujāna viśuddha bhoti cakṣur】 *dharma daśabala prabhāṣi tatro marumanujāna viśuddha bhoti cakṣuh | Samādhirājasūtra verse 10.88ab (DUTT, 1941, reprint 1984:148). Tibetan translation, D127.39a: der ni stobs bcu ldan pas chos bśad pas | |lha dañ mi yi mig kyañ rnam par dag |.*

ke ci spr̥ha janayanti tatra kāle parama acintiya tehi labdhalābhah |

yehi jina nimantrito narendro na ca pariyanto teṣu dakṣiṇāyā | |

ityādivistarah |

{tathāryavimalakīrttinirdeśe | tan nirmītabodhisattvena gandhasugandhāyā lokadhātos

5 tatratyatathāgatopabhuktaśeṣaṃ bhojanam ānītaṃ nānāvyañjanakhādyādisaṃyuktaṃ

pr̥thakpr̥thagvividharasam ekabhājanena sarvaṃ tac chrāvaka bodhisattvasaṃgharājārājāmātyapurohitān-

taḥpuradavārikasārthavāhādijanapadaṃ santarpya prītyākāraṃ nāma mahāsamādhiṃ lambhayām āseti | }

- 1 *Subst.* ke ci...vistarah | | (line 5) *om.* प (v). *Subst.* tasyaham | बदजल: spr̥ha LVP. *Subst.* janayanti | *em.*: janeyamti ब (s): jāneyanti द (s): janeyanti जल (s): janenti LVP. *The form janayanti is used metri causa for janenti.* *Subst.* kāle | *em.* LVP: kāla बदजल. *Subst.* parama | *em.* LVP: paramam बदजल. *Subst.* acintiya tehi | दज: acimtiye tihi ब (s): acimtiye tahi ल (s): acintya tehi LVP. *Subst.* labdhalābhah | *stand.*: lavdhalābhah बजल (o): lavdhalābhah द (v): labdhalābhā LVP. daṇḍa | ब LVP: dvidaṇḍa दजल.
- 2 jina | बदजल: jinu LVP. nimantrito | दजल LVP: nimantrito ब (o). *Subst.* narendro | *em.* LVP: narendrā बदजल (v). *Subst.* ca | बज LVP: va द (v). *Subst.* pariyanto teṣu dakṣiṇāyā | *em.* LVP: rmata tasya lakṣaṇāyā ब: dharmantatva svalakṣaṇāyā द: dharmanta tasya lakṣaṇāyā ज: dharmata tasya lakṣaṇāyā ल. dvidaṇḍa | LVP: *om.* बदजल.
- 3 °vistarah | द LVP: °viṣtare ब (s): °viṣtara जल (δ)(s). daṇḍa | बद: dvidaṇḍa ल LVP (p): *om.* ज (p).
- 4 tathārya° | प: tathā ārya° | बदजल LVP (o). °vimalakīrtti° | बजलप: °vimalakīrti° द LVP (o). daṇḍa | दप LVP: *om.* बजल (p). tan | प LVP: tam बदजल (o). *Subst.* nirmīta° | दज LVP: nirmīta° बलप (bad v). *Subst.* °bodhisattvena | *em.* LVP: °vodhisane बजल (γδ)(s): °vodhisatvena दप (α)(o, s). *LVP places the tte-akṣara in brackets.* gandha° | दजलप LVP: gaṃdha° ब (o). *Subst.* °sugandhāyā | बदजल: °sugandhāyām प LVP (v). *Subst.* °dhātos | द: °dhātus ब

(bad v): °dhās जल (δ)(s): °dhātau प LVP (v). *LVP places the tau-akṣara in brackets.*

- 5 *Subst.* tatratya | बदजप: tatra pratya ल (s): [samanta] bhadra° LVP. *The reading of ms द is also adopted by DE JONG (1978b:223).* °vyañjana° | प LVP: °vyamjana° बदजल (o). *Subst.* °saṃyuktaṃ प: °saṃpra-yuktaṃ बदजल LVP (v).
- 6 *Subst.* pr̥thakpr̥thag° | बजल (γδ) LVP: pr̥thakpr̥thak° द (s): pr̥thagpr̥thag° प (s). *Subst.* °bhājanena | बदल (βγ): °bhojanena ज LVP (v): [bhājanena] प (lacuna). sarvaṃ | बदजल LVP: [sarv][2-] प (lacuna). *Subst.* °bodhisattva° | *em.* LVP: °vodhisattva° Ω (o, s). *Subst.* °saṃgha° | बदजल (βγδ) LVP: °saṃgham प. *The reading of प does not agree with the tat preceding the compound.*
- 7 *Subst.* °padaṃ | बदजल (βγδ) LVP: °pada° प. santarpya | दजलप: samtarpya ब LVP (o). *Subst.* lambhayām | बजल (γδ) LVP labhayām दप (α)(v). daṇḍa | दप: dvidaṇḍa बजल LVP (p).

## Parallels

- 1-2 ke ci spr̥ha janayanti tatra kāle parama °cintiya tehi labdhalābhah | yehi jina nimantrito narendro na ca pariyanta sa teṣu dakṣiṇāyā | | **keci spr̥ha janenti tatra kāle parama acintiya labdha tehi lābhah | yehi jinu nimantrito narendro na ca pariyanta sa teṣu dakṣiṇāyā | | Samādhirājasūtra verse 10.42 (DUTT, 1941, reprint 1984:135).**

vinaye ca padyate | pāpabhikṣur apratirūpako bhagavatā bhikṣur abhinirmittas tadvacanena

śīlavato 'pi viśuddhipratijñāsamvāsaḥ prajñapta iti |

na ca kevalam nirmāṇadrṣtāntena naiḥsvabhāvyadarśanam upapadyamānarūpam api cāmibhyo

'pi drṣtāntebhyaḥ sphuṭam naiḥsvabhāvyam bhāvānām pratiyatām iti pratipādayann āha |

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5 **kleśāḥ karmāṇi dehāś ca karttāraś ca phalāni ca** **gandharvvanagarākārā marīcisvapnasam nibhāḥ** (Mmk 17.33)

tatra kleśā rāgādayaḥ | kliśnanti sattvacittasamtānānīti kṛtvā | karmāṇi kuśalākuśalāneñjāni |

dehāḥ śārīrāṇi | karttāra ātmānaḥ | phalāni vipākādhipatyanisyaṇdādīnīti |

ज129b

- 1 vinaye...iti | (line 2) om. प. Subst. vinaye em. Tib LVP: vināya बदजल (βγδ)(s). padyate...na ca (line 3) om. ज (saut du même au même). Subst. padyate बद (β) Tib LVP: paśyate ल (bad v). daṇḍa em. Tib LVP: om. बदल (p). A daṇḍa at this point is required by the sense. Subst. abhinirmittas ब Tib LVP: api nirmittas द (v): ebhinirmittas ल (s).
- 2 'pi stand. LVP: pi बदल (o). °samvāsaḥ बदल: °samvāsaḥ LVP (o). After °samvāsaḥ LVP: daṇḍa ब: dvidaṇḍa दल. dvidaṇḍa ल LVP: daṇḍa बद.
- 3 Subst. nirmāṇa° बदलप Tib LVP: nirmāṇam ज (bad v). °drṣtāntena प Tib LVP: °drṣtāntena बजल (γδ)(s): °drṣtāntene द (s). cāmibhyo बदजप Tib LVP: cyāmibhyo ल (s).
- 4 'pi stand. Tib: om. बदजल LVP: pi प. drṣtāntebhyaḥ बदजप Tib LVP: drṣtāntebhyaḥ ल (s). sphuṭam प Tib LVP: sphuṭam बदजल (βγδ)(s). Subst. naiḥsvabhāvyam दप Tib LVP: naiva bhāvyam बजल (γδ)(bad v). daṇḍa em. LVP: dvidaṇḍa बदजल (p): [double dvidaṇḍa with a circle in the middle] प (p).
- 5 Subst. karttāraś ca दप (α) Tib: om. बजल (γδ): [karttāraś ca] LVP (o). Subst. 2<sup>nd</sup> ca बजलप Tib LVP: vaḥ द (bad v). daṇḍa बजप LVP: dvidaṇḍa दल (p).
- 6 gandharvva° प: gandharva° बजल LVP (o): gadharva° द (s). °kāra° बदजप Tib LVP: °kāra° ल (ditto-graphy). °marīci° बजलप Tib LVP: °marīci° द (s). sam nibhāḥ प: sam nibhāḥ ल LVP (o): sannibhāḥ बदज (o). daṇḍa बप: dvidaṇḍa दजल LVP (p).
- 7 Subst. tatra बदजल Tib LVP: om. प (v)(lipography). 1<sup>st</sup> daṇḍa प Tib: om. बदजल LVP. The phrases

gandharvvanagarākārā marīcisvapnasam nibhāḥ | kleśā rāgādayaḥ are written in प in a smaller script indicating a correction propria manu. kliśnanti जलप LVP: kliśnaṃti ब (o): kliśanti द (s). sattva° stand. LVP: satva° Ω (o). The word °citta° is written in smaller script in प. °samtānānīti दजप: °samtānānīti बल LVP (o). 2<sup>nd</sup> daṇḍa ज Tib: dvidaṇḍa बदल (p): om. प (p): ardhadaṇḍa LVP. kuśalākuśalāneñjāni दप (α) Tib LVP: kuśalākuśaloneñjāni बल (γ)(s): kuśalākuśaloneñjāni ज (s). 3<sup>rd</sup> daṇḍa em. Tib: om. Ω: ardhadaṇḍa LVP.

- 8 dehāḥ śārīrāṇi प Tib: dehā śārīrāṇi बदजल (s): dehāḥ śārīrāṇiḥ LVP (s). 1<sup>st</sup> daṇḍa em. Tib: om. Ω LVP (p). karttāra Ω: karttāra LVP (o). 2<sup>nd</sup> daṇḍa बप: dvidaṇḍa दल (p): om. ज (p): ardhadaṇḍa LVP (p). Subst. °niṣyaṇdādīnīti प: °niṣyaṇdādīnīti बल (o): °niṣyaṇdādīnīti दज: °niṣyaṇdādīni LVP (v). 3<sup>rd</sup> daṇḍa बप LVP: dvidaṇḍa दजल (p).

## Parallels

- 5-6 kleśāḥ karmāṇi dehāś ca karttāraś ca phalāni ca | gandharvvanagarākārā marīcisvapnasam nibhāḥ | non moṃs las dañ lus rñams dañ | byed pa po dañ 'bras bu dag | dri za'i groñ khyer lta bu dañ | smig rgyu rmi lam 'dra ba yin | Akutobhayā (HUNTINGTON, 1986:425-426), Buddhapālita (SAITO, 1984.II:243), Prajñāpradīpa (AMES, 1986:535-536; T1566.103a<sup>20-21</sup> 業煩惱亦爾 作者及果報 如乾闥婆城 如幻亦如焰): 諸煩惱及業 作者及果報 皆如幻與夢 如炎亦如嚮 Chung lung (T1564.23c<sup>3-4</sup>).

ta ete kleśādayo 'rthā gandharvanagarākārādivan niḥsvabhāvā veditavyāḥ | · tasmān

प61a

mādhyami-kānām eva bhāvānām svabhāvānabhyupagamāc chāśvatocchedadarśanadvayaprasaṅgo nāstīti

द57b

vijñeyam |

- 1 ta】 दजलप Tib LVP: te ब (s). gandharva° बजप Tib LVP: gadharva° द (s): gandharve ल (bad v). Subst. °nagarākārādivan दजलप Tib: °nagarādivan LVP (lipography): °nagarākārādiva ब (s). daṇḍa】 बजप LVP: om. द (p): dvidaṇḍa ल (p). tasmān】 दजलप LVP: tasmāt ब (s).
- 2 °ānabhyupagamāc】 दजप Tib LVP: °ānetyupagamāc बल (γ)(s). °prasaṅgo】 प LVP: °prasaṅgo बदजल (o).

- nāstīti】 बदलप Tib LVP: nāstīti ज (s).
- 3 vijñeyam】 बजलप Tib LVP: vijñāyam द (s). daṇḍa】 ब Tib: dvidaṇḍa दजल LVP (p): om. प (p). Ms प omits this daṇḍa and places a daṇḍa after the following atra ca. This is, however, not suitable syntactically and has been rejected.

{atra ca} karmaphalasambandhavicāre kucodyaśeṣākṣepaparihāro madhyamakāvatārād

vistareṇāvaseyaḥ || ° ||

{yathoktam} āryaratnakūṭasūtre | {pañca bhikṣuśatāni dhyānalābhīny utthāyāsanebhyaḥ prakrāntāni

- 1 *After ca}* बद्जल Tib LVP: daṇḍa प (bad p). °sambandha°】 *stand.* Tib: °saṃvaṃdha° बज (o): °samvandha° दप (o): °saṃvandha° ल (o): °saṃbandha° LVP (o). °vicāre】 बजलप Tib LVP: °vipātre द (s). °śe-ṣākṣepa°】 बद्जल Tib LVP: °śeṣāyakṣepa° प (s). °āvatārād】 Ω Tib: °āvatārād LVP (s).
- 2 *Subst.* °āvaseyaḥ】 *em.* Tib LVP: °āvaśeṣau ब (s): °āvasayau द (s): °āvaseyau जलप (s). || ° || प: *om.* बजल (p): daṇḍa द (p): dvidaṇḍa LVP (p).
- 3 ārya°】 बद्जप Tib LVP: ārga° ल (s). °kūṭa°】 प Tib LVP: °cūṭa° बजल (γδ)(s): °cuṭa° द (s). daṇḍa】 बप LVP: dvidaṇḍa दजल (p). *The long quotation which follows in the Sanskrit mss is not attested by the Tibetan translation (D3860.110a<sup>7</sup>-11ab<sup>1</sup>), which only gives a one-line summary of the passage. pañca】 प LVP: paṃca बद्जल (o). *Subst. after pañca】 प: ca बद्जल (βγδ) LVP (s). °bhyāḥ】 दजलप LVP: °bhyāḥ ब (s). prakrāntāni】 दप LVP: prakrāntāni ब (o): prakāntāni जल (δ)(s).**

## Parallels

- 3 āryaratnakūṭasūtre...】 *The following long quotation is not attested by the Tibetan translation, which only contains a brief reference instead: 'dir sprul pa'i dge sloṅ gñis kyis dge sloṅ dmigs pa ba lña brgya btul ba 'phags pa dkon mchog brtsegs pa'i mdo las gsuṅs pa ma tshañ ba med par dper brjod par bya'o. Since the quotation or reference in both texts is intended to illustrate the example of a conjuration (nirmita) given in Mmk 17.32 and the commentary has already finished discussing this topic, the quotation or reference seems to be a later interpolation. The quotation stems from the Kāśyapaparivarta-chapter (D87) of the Ratnakūṭasūtra. The Tibetan translation of this sūtra now follows as a reference; D87.146b<sup>6</sup>: dge sloṅ bsaṃ gtan thob pa lña brgya ni chos bstan pa zab mo 'di la mi 'jug ste|.*



imāṃ gambhīrān dharmadeśanām anavabudhyamānāny anavataranty anavagāhamānāny

anadhimucyamānāni |

bhagavān āha | tathā hy ete kāśyapa bhikṣava ābhimānikā imām anāśravāṃ śīlaviśuddhiṃ

nāvataranti nāvagāhante nādhimucyante | uttrasyanti samtrasyanti samtrāsam āpadyante | gambhīraḥ

5 kāśyapa gāthābhīnirhāro gambhīrā ca buddhānām bhagavatām bodhiḥ | sā na śakyā 'navaropita-

kuśalamūlaiḥ sattvaiḥ pāpamitrapariḡhīṭair anadhimuktibahulair adhimoktum |

api caitāni kāśyapa pañca bhikṣuśatāni kāśyapasya tathāgatasya pravacane

'nyatīrthikaśrāvakā a-bhūvan | tair eva tasya kāśyapasya tathāga-tasyāntikād upālbhābhiprāyair eṣā ॥110a, ॥130a

dharmadeśanā śrūtā śrutvā caikacittaprasādo labdhaḥ | evaṃ tair vāgbhāṣitā āścaryam yāvan madhura-

10 pri-yabhāṇī kāśyapas tathāgato 'rhan samyaksambuddha iti | ta ete tenaikacittaprasādena pratilabdhenā ॥110a

kālagatās trāyastriṅśeṣu deveṣūpapannās te tataś cyutāḥ samānā ihopapannās tenaiva ca hetuneha mama

śāsane pravrajitās tāny etāni kāśyapa pañca bhikṣuśatāni dṛṣṭipraskandhānīmām gambhīrān dharmadeśanām

- 1 gambhīrāṃ】 पः gambhīrām द LVP (o): gambhīrām बजल (o). dharmadeśanām】 बदजल LVP: dharmadeśanām ल (o). Subst. °deśanām】 बदलप LVP: °deśanām ल (s). Subst. anavabudhyamānāny】 stand. LVP: anavabudhyamānāny बज (s): anavabudhyamānāny दप (o): anavabudhyamānāny ल (s). LVP places the vowel in brackets. Subst. anavataranty】 दजल LVP: anava-taranty ब (o): avataranty प (v). Subst. anavagāhamānāny】 द LVP: anavagāhaya-mānāny बज (s): anavagāhaya-mānāny ल (s): anavagāhaya-mānāny प (s).
- 2 Subst. anadhimucyamānāni】 दपः amadhimucyamānāni बज (s): a||madhimucyamānāni ल (s). daṇḍa】 पः dvidanda बदजल LVP (p).
- 3 daṇḍa】 प LVP: dvidanda बदजल (p). Subst. kāśyapa】 बदजल LVP: kānyava ल (s). Subst. anāśravāṃ】 बदजल: anāśravāṃ प (s): anāśravāṃ LVP. Subst. śīla°】 बदजल LVP: śīla° ल (s): śīlaṃ प (o). Subst. °viśuddhiḥ】 बजल LVP: °viśuddhi द (s): °viśuddhi° ल (s).
- 4 nāvataranti】 दजलप LVP: nāvataranti ब (o). After nāvataranti】 बदजल LVP: daṇḍa प (p). nāvagāhante】 दजलप LVP: nāvagāhante ब (o). After nāvagāhante】 बदजल LVP: daṇḍa प (p). Subst. nādhimucyante】 दजलप LVP: nādhimucyante ल (s). daṇḍa】 पः om. बदजल LVP: uttrasyanti】 दजलप LVP: uttrasyanti ब (o). After uttrasyanti】 बदजल LVP: daṇḍa प. samtrasyanti】 दजलप: samtrasyanti ब (o): samtrasyanti LVP. After samtrasyanti】 बदजल LVP: daṇḍa प. samtrāsam】 बजल LVP: samtrāsam दजल (o). āpadyante】 दजलप: āpadyante ब (o). daṇḍa】 दप LVP: dvidanda बजल. gambhīraḥ】 दजल LVP: gambhīra बजल (o).
- 5 Subst. gāthābhīnirhāro】 बजल LVP: gāthābhīnirhārā द (v): gāthābhīnirhāro ल (s). gambhīrā】 दप LVP:

- gambhīrā बजल (o). buddhānām】 stand: vuddhānām बदजल: vuddhānām पः buddhānām LVP. bodhiḥ】 stand. LVP: vodhiḥ ल (o). daṇḍa】 दप LVP: om. ज (p): dvidanda ल (p). Subst. 'navaropita°】 बदजल LVP: 'navaropita° ल (s).
- 6 sattvaiḥ】 stand. LVP: satvaiḥ ल (o). Subst. pariḡhīṭair】 दप LVP: parigrahīṭair बजल (s). Subst. after °pariḡhīṭair】 दजलप LVP: anadhimuktiḥ | vahulair ब (dittography): anadhimuktivahulair ज (dittography): anadhimuktiḥ | vahulair ल (dittography). anadhimuktibahulair】 stand. LVP: anadhimuktiḥ vahulair ब (s): anadhimuktivahulair दप (o): anadhimuktivahulair ज (s): anadhimuktivahulair ल (s). daṇḍa पः dvidanda बदजल LVP (p).
- 7 pañca】 प LVP: pañca बदजल (o). Subst. tathāgatasya】 बदलप LVP: tasya gatasya ज (badv).
- 8 Subst. 'nyatīrthika】 दजल LVP: anyatīrthika ब (s): nyatīrthika ल (o). daṇḍa】 बजल LVP: dvidanda दजल (p). Subst. eva】 बजलप LVP: ecad द (s). Subst. tasya】 बजलप LVP: gasya द (s). °āntikād】 दजलप LVP: °āntikād ब (o). upālbhāḥ】 दप: upālbhāḥ° बजल (o): upālbhāḥ° LVP. Subst. °ābhiprāyair】 दप LVP: °ābhiprāyaiḥ बजल (v). After °ābhiprāyair】 दजल LVP: daṇḍa ब: dvidanda ल.
- 9 After śrūtā】 बदजल LVP: daṇḍa प (p). Subst. labdhaḥ】 ल LVP: labdhaḥ बजल (o): labdha द (s). daṇḍa】 बजल LVP: dvidanda दजल (p). Subst. evaṃ】 बदजल LVP: eva ल (s). After vāgbhāṣitā】 बदजल LVP: daṇḍa प. Subst. āścaryam】 बजलप LVP: āścarya° द (s). Subst. yāvan】 दजल LVP: yāvat बजल (s).
- 10 Subst. 'priyabhāṇī】 प LVP: °priyamāni बजल (s): °priyavāni द (s). Subst. 'rhan】 बजल LVP: rha द (s): rhan प (o). samyaksambuddha】 LVP: samyaksambuddha बदजल (o): samyaksambuddha प (o). daṇḍa】 प LVP:

dvidaṇḍa बदजल (p). *Subst.* tenaikacitta° दपः naika-citta° बजल LVP (*badv*). pratilabdheṇa】 *stand.* LVP: pratilavdhena बदजलप (o).

- 11 *Subst.* kālagatās बलप LVP: kālagatām दज (s). *Subst.* trāyas° बदलप LVP: triāyas° ज (s). °triṇśeṣu पः °triṇśeṣu बदजल LVP (o). *Subst.* *Deveṣū*° बदजप LVP: deveṣu ल (s). *After* cyutāḥ बजप LVP: dvidaṇḍa दल (p). *After* ihopapannās बजलप LVP: te tataś cyutāḥ samānā ihopapannās द (*saut de même au même*). *Subst.* hetuneha】 *em.* LVP: hetunā||iha बदजल: hetunā||iha प.
- 12 pañca प LVP: pañca बदजल (o). *Subst.* °praskandhānimām जप LVP: °praskandhānimām बल (o): °praskandhānimām द (s). gambhīrān पः gambhīrām बदल LVP (o): gambhīrām ज (o).

## Parallels

D87.146b<sup>7</sup>: ma rtogs ma mos pas stan las lañs te doñ  
 ño||de nas bcom ldan 'das la tshe dañ ldan pa 'od  
 sruñ chen pos 'di skad ces gsol to||bcom ldan 'das  
 dge sloñ bsam gtan thob pa lña brgya po 'di dag chos  
 [147a] bstan pa zab mo 'di la mi 'jug ste| ma rtogs ma  
 mos pas stan las lañs te mchis so||bcom ldan 'das  
 kyis bka' stsal pa| 'od sruñ 'di ltar dge sloñ mñon pa'i  
 ña rgyal can 'di dag ni tshul khriṃs rnam par dag pa  
 zag pa med pa 'di la mi 'jug ste| mi rtogs mi mos śiñ  
 sgrag ste kun tu dñāñs| kun tu rab tu dñāñs so||'od  
 sruñ tshigs su bcaḍ pa mñon par sgrub pa zab pas sañs  
 rgyas bcom ldan 'das rnam kyī byañ chub ste| de la  
 dge ba'i rtsa ba ma bskyed pa| sdig pa'i sgrogs pos  
 yoñs su zin pa dañ| mos pa mi mañ ba dag gis mos  
 par mi nus so||'od sruñ dge sloñ lña brgya po 'di dag  
 ni de bzin gśegs pa 'od sruñ gi gsuñ rab la mu stegs  
 can gyi ñan thos su gyur te de dag de bzin gśegs  
 pa 'od sruñ las rgal ba'i bsam pas chos bstan gcig thos  
 so||thos nas dad pa'i sems gcig rñed de| ji tsam du  
 de bzin gśegs pa dgra bcom pa yañ dag par rdzogs  
 pa'i sañs rgyas 'od sruñ 'jam zin sñan par gsuñ ba ño  
 mtshar to sñam mo||de dag 'chi ba'i dus byas nas  
 dad pa'i sems gcig rñed pa des sum cu rtsa gsum pa'i  
 lha rnam kyī nañ du skyes so||de dag de nas śi 'phos  
 nas 'dir skyes te||rgyu de ñid kyis ña'i bstan pa 'di la  
 rab tu byuñ ste| 'od sruñ dge sloñ lña brgya po lta bar  
 byañ ba<sup>1</sup> 'di dag ni chos bstan pa zab mo 'di la mi 'jug  
 ste|.

<sup>1</sup> The word *byañ ba* must probably be emended to *byiñ ba* (cf. EDGERTON, 1953:389, s.v. *praskandha*).

nāvataranti nāvagāhante nādhimucyanta uttrasyanti santrasyanti samtrāsam āpadyante | kṛtaṃ

punar eṣām anayā dharmadeśanayā parikarma na bhūyo durggativinipātaṃ gamiṣyanti | ebhir eva ca

skandhaiḥ parinirvāsyanti |

atha khalu bhagavān āyusmantam subhūtim āmantrayate sma | gaccha subhūte etān bhikṣūn samjñāpaya |

5 subhūtir āha | bhagavataiva tāvad ete bhāṣitaṃ vilomayanti kaḥ punar vādo mama | atha bhagavāṃs

tasyām velāyāṃ yena mārgeṇa te bhikṣavo gacchanti sma tasmin mārge dvau bhikṣū nirmimite sma |

atha tāni pañca bhikṣuśatāni yena mārgeṇa tau dvau bhikṣū nirmitakau tenopasaṃkrāmanti sma |

upasaṃkramyaitad avocaṃ | kutrāyusmantau gamiṣyathaḥ | tāv avocatāṃ | gamiṣyāva āvām aranyāyataneṣu ॥30b

tatra dhyānasukhasparśavihārair vihariṣyāvaḥ |

ब110b

10 tāny api pañca bhikṣuśatāny etad avocaṃ | vayam apy āyusmantau bhagavato

dharmadeśanāṃ nāvatarāmo nāvagāhāmahe · nādhimucyāmahe uttrasyāmaḥ samtrasyāmaḥ ·

प61b, द58a

samtrāsam āpadyāmahe | tena vayam aranyāyataneṣu dhyānasukhasparśavihārair vihariṣyāma iti | |

nirmitakāv avocatāṃ | tena hy āyusmantaḥ saṃgāsyāmo na vivadiṣyāmaḥ | avivādaparamo hi

śravaṇadharmāḥ | yad idam āyusmantaḥ ucyante nirvāṇam iti katamaḥ sa · dharmo yaḥ

ल110b

15 parinirvāsyati | kaś cit punar atra kāya ātmā vā sattvo vā jīvo vā jantur vā poṣo vā puruṣo

vā pudgalo vā manujo vā mānava vā yaḥ parinirvāsyati | kasya vā kṣayāt parinirvāṇam |

te `vocaṃ | rāgadveṣamohakṣayāt parinirvāṇam | nirmitakāv avocatāṃ | kim punar

- 1 **After nāvataranti** ] दप LVP: ardhaḍaṇḍa ब (p): ḍaṇḍa ज (p): dviḍaṇḍa ल (p). **After nāvagāhānte** ] दपजल LVP: ardhaḍaṇḍa ब (p). **Subst.** °mucyanta ] **em.** LVP: °mucyaṃte ब (v): °mucyate द (s): °mucyante जलप (s). **After °mucyante** ] जलप LVP: ardhaḍaṇḍa ब (p): dviḍaṇḍa द (p). **uttrasyanti** ] दजलप LVP: uttrasyaṃti ब (o). **After uttrasyanti** ] दजलप LVP: ardhaḍaṇḍa ब (p). **Subst.** santrasyanti ] जप: samtrasyaṃti ब (o): satrasyanti द (s): samtrasyanti ल LVP (o). **After samtrasyanti** ] दजलप LVP: ardhaḍaṇḍa ब (p). samtrāsam ] बद LVP: santrāsam जल (o): [saṃ]trāsam प (lacuna). āpadyante ] दजलप LVP: āpadyaṃte ब (o). ḍaṇḍa ] जप LVP: dviḍaṇḍa बद (p): ardhaḍaṇḍa ल (p).
- 2 **Subst.** eṣām ] बदजप LVP: eṣān ल (s). anayā ] Ω: anyā LVP. durggati° ] प: durgati° बदजल LVP (o). °vinitātaṃ ] प: °vinipātaṃ बदजल LVP (o). **Subst.** gamiṣyanti ] बदजप LVP: gamiṣyaṃ ल (s). ḍaṇḍa ] बप: dviḍaṇḍa दज (p): om. ल (p): ardhaḍaṇḍa LVP.
- 3 **Subst.** skandhaiḥ ] दप LVP: skaṃdhaiḥ ब (o): skandhai जल (ḍ)(s). **Subst.** parinirvāsyanti ] दप:

- parivāsyanti ब (s): parivāsyanti जल (ḍ)(s): pari[nir]-vāsyanti LVP. ḍaṇḍa ] प: double dviḍaṇḍa बजल: dviḍaṇḍa द LVP.
- 4 khalu ] बदजल LVP: kha[-1-] प (lacuna). **Subst.** bhagavān ] बदज: bhagavāṃn ल (s): [-3-] प (lacuna). āyusmantam ] दजल LVP: āyusmaṃtam ब (o): [-1-]yusmantam प (lacuna). **Subst.** āmantrayate ] दप LVP: āmaṃtrayate बल (o): āmatrayate ज (s). ḍaṇḍa ] प LVP: dviḍaṇḍa बदजल. **Subst.** bhikṣūn ] बप vikṣun दज (s): bhikṣun ल LVP (s). ḍaṇḍa ] प: dviḍaṇḍa बदजल LVP (p).
- 5 ḍaṇḍa ] प LVP: dviḍaṇḍa बदजल (p). **Subst.** bhagavataiva ] **em.**: bhagavata eva Ω LVP. tāvad ] बदजल LVP: tā[v]ad प (lacuna). **After ete** ] बदजल LVP: ḍaṇḍa प (p). bhāṣitaṃ ] बदजल LVP: bhā[ṣi]-tam प (lacuna). **Subst.** vilomayanti ] **em.** LVP: vilāsayanti ब (s): vilosayanti दजल (s): vi[l][[-2-]]ya]nti प (lacuna). **After vilomayanti** ] Ω: ardhaḍaṇḍa LVP. kaḥ ] बदजल LVP: [-1-] प (lacuna). punar vādo ] बदजल LVP: pu[na][[-2-] प (lacuna). **Subst.** mama ] बजलप LVP: sama द (s). ḍaṇḍa दप: dviḍaṇḍa बजल

LVP (p).

- 6 **Subst. tasyām** प: tasyām बजल (o): tasyā द (s). velāyām बजल: [-1-][lāyām] प (lacuna). mārgeṇa te बजल: mār[g]eṇa te प (lacuna): mārgeṇaite LVP. bhikṣavo बजल LVP: bhi[-2-] प (lacuna). **Subst. gacchanti** जलप LVP: gacchamti ब (o): gacchati द (s). **After 1<sup>st</sup> sma** प LVP: daṇḍa बद (p): dvidaṇḍa जल (p). **Subst. tasmin** बदलप: tasmi ज (s). daṇḍa प: dvidaṇḍa बदजल LVP (p).
- 7 atha tāni बजल LVP: a[-3-]i प (lacuna). pañca द LVP: pañca बजल (o): [pañca] प (lacuna). bhikṣu-śatāni yena mārgeṇa tau dvau बजल LVP: [bhikṣu][-11-] प (lacuna). **Subst. bhikṣū** दप LVP: bhikṣu बजल (s). °saṃkrāmanti दजलप LVP: °saṃkrāmamti ब (o). daṇḍa प LVP: dvidaṇḍa बदजल.
- 8 upasaṃkramyaitad प: upasaṃkramyaitad बद LVP (o): upasaṃkramyetaḍ जल (s). **Subst. avocan** बप LVP: avocat दजल (s). daṇḍa बप: dvidaṇḍa दल (p): om. ज (p): ardhaḍaṇḍa LVP. kutrāyusmantau दजलप LVP: kutrāyusmantau ब (o). daṇḍa बजप: dvidaṇḍa दल LVP (p). tāv avocatām बजल LVP: tā[v avo]catām प (lacuna). daṇḍa ब LVP: dvidaṇḍa दजल: om. प. gamiṣyāva...tāny api (line 10) [-36-]ny api प (lacuna). **After āyataneṣu** दजल: ardhaḍaṇḍa ब LVP (p).
- 9 **Subst. °vihārai** बदलप LVP: °vihārai ज (s). **Subst. vihariṣyāvaḥ** बजल LVP: vihariṣyā ca द (s). daṇḍa ब: dvidaṇḍa दजल LVP (p).
- 10 **Subst. tāny** द LVP: tān बजल (bad v): [-]ny प (lacuna). pañca प LVP: pañca बदजल (o). bhikṣu-śatāny बजल LVP: bhikṣuśa[tāny] प (lacuna). **Subst. etad** बजल LVP: atad द (s): [etad] प (lacuna). **Subst. avocan** em. LVP: avocat बदजल (s): [avoca][-] प (lacuna). daṇḍa दप LVP: dvidaṇḍa बजल (p). vayam...nādhī° (line 11) [-24-] nādhī° प (lacuna). **Subst. āyusmantau** दजल LVP: āyusmantau ब (s). **Subst. bhagavato** बदलप LVP: bhagavanto ज (bad v).
- 11 saṃtrasyāmaḥ बदलप LVP: santrasyāmaḥ ज (o). **After saṃtrasyāmaḥ** बदलप LVP: dvidaṇḍa ज (p).
- 12 daṇḍa प LVP: dvidaṇḍa बदजल (p). °sukha° बदजल LVP: [-2-] प (lacuna). °vihārai...avivādaparamo (line 13) LVP: °vi[hār][-2-][hār][-33-] vivādaparamo प (lacuna). **Subst. °vihārai** बदज LVP: °vihārai ल (s).
- 13 1<sup>st</sup> daṇḍa ज LVP: dvidaṇḍa बदल (p). **Subst. na** बजल LVP: nā° द (bad v). 2<sup>nd</sup> daṇḍa बज: dvidaṇḍa दल (p): om. LVP. **Subst. avivādaparamo** बजलप LVP: avivāde paramo द (v).
- 14 śraṇaḍadharmāḥ बजल: śra[vaṇaḍadharmāḥ] प (lacuna): śraṇaḍadharmāḥ द LVP (v). daṇḍa बप LVP: dvidaṇḍa दल (p): om. ज (p). yad idam...parinirvāsyati (line 15) ya[-23-]nirvāsyati प (lacuna). **Subst. āyusmantāḥ** em. LVP: āyusmantā ब (s): āyusmanta दजल (s). **After āyusmantāḥ** दज LVP: dvidaṇḍa बल (p). **Subst. ucyante** बजल: ucyate द LVP (v). **After ucyante** ब LVP: dvidaṇḍa दल (p): daṇḍa ज (p). nirvāṇam बदजल: [pari]nirvāṇam LVP. **After iti** बदजल: daṇḍa LVP. **After katamaḥ** बजल LVP: dvidaṇḍa द (p). **Subst. sa dharmo yaḥ** बजल LVP: om. द (v).
- 15 1<sup>st</sup> daṇḍa बदलप LVP: dvidaṇḍa ज (p). **Subst. kāya** em. LVP: kāye Ω (s). **After kāya** बदजप LVP: ardhaḍaṇḍa ल (p). sattvo stand. LVP: satvo Ω (o). **Subst. jantur** दजप LVP: jantur ब (o): jantu ल (s). **After 4<sup>th</sup> vā** बदजप LVP: ardhaḍaṇḍa ल

(p). **Subst. poṣo** बदलप LVP: poṣā ज (v).

- 16 **After 1<sup>st</sup> vā** बदजप LVP: ardhaḍaṇḍa ल (p). **Subst. pudgalo** दप LVP: puṅgalau ब (s): pumgalau जल (s). **After 2<sup>nd</sup> vā** बदजप LVP: ardhaḍaṇḍa ल (s). **Subst. manujo** दप LVP: manujau बजल (s). 3<sup>rd</sup> vā बदजल LVP: [-1-] प (lacuna). parinirvāsyati बदजल LVP: pa[r]nirvā[syati] प (lacuna). 1<sup>st</sup> daṇḍa बप LVP: dvidaṇḍa दजल (p). **Subst. kasya** em. LVP: tasya बदजल (s): ka[sya] प (lacuna). 5<sup>th</sup> vā बदजल LVP: [vā] प (lacuna). **Subst. kṣayāt** बदजल LVP: [-1-][lāyāt] प (s; lacuna). parinirvāṇam te °vocaṇ pa[-10-] प (lacuna). 2<sup>nd</sup> daṇḍa द: om. बजल: dvidaṇḍa LVP.
- 17 °vocaṇ ब LVP: vocat दज (s): vocan ल (o). 1<sup>st</sup> daṇḍa बप LVP: dvidaṇḍa दजल (p). rāga° बदजल LVP: [rāga°] प (lacuna). **Subst. parinirvāṇam** बदज LVP: parinirvāṇam ल (s): [pari][-1-]rvāṇam प (lacuna). 2<sup>nd</sup> daṇḍa बदजप: dvidaṇḍa ल LVP (p). **Subst. nirmitakāv** बदलप LVP: nirmitakāṃv ज (s). **Subst. 3<sup>rd</sup> daṇḍa** em. LVP: om. Ω. kim प: kim बदजल LVP (o).

## Parallels

D87.147a<sup>5</sup>: mi rtogs mi mos śiñ skrag ste| kun tu dñañs| kun tu rab tu dñañs so|| yañ 'di dag ni chos bstan pa 'dis yoñs su sbyaṅ ba byas te phyis ṅan 'gro log par ltuñ bar mi 'gyur žiñ phuñ po 'di dag ṅid kyis yoñs su mya ṅan las 'da'o|| de nas bcom ldan 'das kyis tshe dañ ldan pa rab 'byor la bka' stsal pa| rab 'byor khyod soñ la dge sloñ de dag kun śes par byos śig |rab 'byor gyis gsol pa| bcom ldan 'das ṅid kyis 'di dag la bśad na yañ 'thun par mi bgyid na bdag la lta smos kyañ ci 'tshal| de nas bcom ldan 'das kyis dge sloñ de dag lam gañ nas 'doñ ba'i lam der dge sloñ gñis śig sprul pa sprul to|| de nas dge sloñ lña [147b] brgya po de dag sprul pa'i dge sloñ de gñis lam gañ nas 'doñ ba'i lam der doñ ste phyin pa dañ 'di skad ces smras so|| tshe dañ ldan pa dag gar 'doñ| de gñis kyis smras pa| kho bo cag ni dgon pa'i gnas rnams su bsam gtan gyi bde ba la reg par gnas par bya bar 'doñ ṅo|| de ci'i phyir ze na| kho bo cag ni bcom ldan 'das kyis chos bstan pa gañ yin pa'i chos bstan pa de la mi 'jug ste| ma rtogs ma mos śiñ skrag ste kun dñañs| kun tu rab tu dñañs par gyur nas kho bo cag dgon pa'i gnas rnams su bsam gtan gyi bde ba la reg par gnas pa rnams kyis gnas par bya'o|| dge sloñ lña brgya po de dag gis 'di skad ces smras so|| tshe dañ ldan pa dag kho bo cag kyañ bcom ldan 'das kyis chos bśad pa la mi 'jug ste| ma rtogs ma mos śiñ skrag ste kun tu dñañs| kun tu rab tu dñags bar gyur to|| de'i phyir kho bo cag kyañ dgon pa'i gnas rnams su bsam gtan gyi bde ba la reg par gnas pa rnams kyis gnas par bya'o|| sprul pa dag gis smras pa tshe dañ ldan pa dag de'i phyir bdag cag yañ dag par bgro bar bya'o|| rtsod par mi bya'o|| rtsod pa meḍ pa lhur len pa ni dge sbyoñ gi chos so|| tshe dañ ldan pa dag gañ 'di yoñs su mya ṅan las 'das pa žes bya ba gañ yoñs su mya ṅan las 'da' bar 'gyur ba'i chos de gañ| lus 'di la bdag gam| sems can nam| srog gam| skye ba po'am| skyes bu'am| gañ zag gam| śed las skyes sam| śed bu'am| gañ yoñs su mya ṅan las 'da' bar 'gyur| gañ zad pas yoñs su mya ṅan las 'da'| de dag gis smras pa| 'dod chags zad že sdañ zad| gti mug zad pas yoñs su mya ṅan las 'da'o|| sprul pa gñis kyis smras pa|



āyusmatām saṃvidyante rāgadveṣamohā yān kṣayiṣyatha | te 'vocaṇ | na te 'dhyātman na bahirdhā

nobhayam antareṇopalabhyante | nāpi te 'parikalpitā utpadyante |

nirmitakāv avocatām tena hy āyusmanto mā kalpayata mā vikalpayata | ya·dā cāyusmanto na

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kalpayiṣyatha na vikalpayiṣyatha tadā na raṃkṣyatha na viraṃkṣyatha | yaś cāraṃkto 'viraktaḥ sa śānta ity

5 ucyate | śīlam āyusmanto na saṃsarati na parinirvāti | samādhiprajñāvimuktivimuktijñānadarśanam

āyusmanto na saṃsarati na parinirvāti | ebhiś cāyusmanto dharmair nirvāṇam sūcya·te | ete ca dharmāḥ

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śūnyā viviktā agrāhyā niśceṣṭāḥ | prajahitaitām āyusmantaḥ saṃjñāṃ yad uta parinirvāṇam iti | mā ca

saṃjñāyām saṃjñāṃ kārṣṭa | mā ca saṃjñāyā saṃjñāṃ parijñāśiṣṭa | yo hi saṃjñāyā saṃjñāṃ parijñānāti

saṃjñābandhanam evāsyā tad bhavati | saṃjñāvedayitanirodhasamāpattim āyusmantaḥ samāpadya-

10 dhvam | saṃjñāvedayitanirodhasamāpattisamāpannasya bhikṣor nāsty uttarikaraṇīyam iti vadāvaḥ |

asmin khalv api dharmaparyāye nirmitakabhikṣubhyām bhāṣyamāṇe teṣāṃ pañcānām bhikṣuśatānām

anupādāyāśravebhyāś cittāni vimuktāni | te vimuktacittā yena bhagavāṃs tenopasaṃkrāntā upasaṃkramya

bhagavataḥ pādau śīrobhir abhivandyaikānte nyasīdan |

- 1 **Subst.** āyusmatām】 बजल LVP: āyusmantaḥ द (v): āyusmatā[-] प (lacuna). **After** āyusmatām】 बदजल: daṇḍa प (p). saṃvidyante】 बदजल LVP: [sa] [-]vi[dyaṇt[-] प (lacuna). rāgadveṣamohā yān kṣayiṣyatha】 [-13-] प (lacuna). **Subst.** kṣayiṣyatha】 द LVP: kṣayiṣyathaḥ बजल (bad v). 1<sup>st</sup> daṇḍa】 बज: dvidaṇḍa दल LVP (p). **Subst.** 'vocaṇ】 प LVP: vocaṇ बल (o): vocat दज (s). 2<sup>nd</sup> daṇḍa】 बदज: dvidaṇḍa ल (p). 'dhyātman】 प: 'dhyātmaṃ बद LVP (o): dhyātmaṃ जल (o). bahirdhā】 **stand.**: vahirdhā बदजल (o): vahirdhā प (o): bahirdhā LVP.
- 2 antareṇo°】 दजलप LVP: aṃtareṇo° ब (o). 'labhyante】 दजलप LVP: 'labhyaṃte ब (o). 1<sup>st</sup> daṇḍa】 बप: dvidaṇḍa दजल (p): ardhadaṇḍa LVP. **Subst.** nāpi】 दजलप LVP: nopi ब (s). 'parikalpitā】 दप LVP: parikalpitā बजल (o). **After** 'parikalpitā】 बदजल LVP: daṇḍa प (p). daṇḍa】 प LVP: *om.* बदज (p): ardhadaṇḍa ल (p). *LVP's edition omits the rest of the quotation.*
- 3 **After** avocatām】 जलप: daṇḍa ब (p): dvidaṇḍa द (p). **Subst.** kalpayata】 प: kalpayatām बदजल (bad v). **Subst.** mā vikalpayata】 प: avikalpayata बदजल (s). daṇḍa】 बदजप: dvidaṇḍa ल (p).
- 4 **After** vikalpayiṣyatha】 बदजल: daṇḍa प (p). **Subst.** raṃkṣyatha】 बदप: vakṣyatha ज (s): caṃkṣyatha ल (s). 3<sup>rd</sup> na】 बदजल: *om.* प (v). **Subst.** viraṃkṣyatha】 बदलप LVP: virakṣyathaḥ ज (s). *The words 'syatha tadā na raṃkṣyatha viraṃkṣyatha are written in smaller script in प indicating a correction propria manu.* daṇḍa】 बदप: *om.* जल (p). **Subst.** 'viraktaḥ】 दप: 'pi raktaḥ बजल (v). śānta】 दजलप: śānta ब (o).

- 5 1<sup>st</sup> daṇḍa】 बप: *om.* द (p): dvidaṇḍa जल (p). saṃsarati na parinirvāti】 बदजल: saṃ[-5-]nirvāti प (lacuna). daṇḍa】 बप: dvidaṇḍa दल (p): *om.* ज (p). **Subst.** samādhī°】 *em.*: samādhīḥ Ω. *The em. is proposed by DE JONG (1978b:223).* 2<sup>nd</sup> vimukti°】 बदजल: *om.* ज (v).
- 6 āyusmanto】 दजलप: āyusmaṃto ब (o). **Subst.** parinirvāti】 बदलप: parinivāti ज (s). daṇḍa】 बजप: dvidaṇḍa दल (p). cāyusmanto】 दजलप: cāyusmaṃto ब (o). **Subst.** dharmair】 बजलप LVP: dhamai द (s). 2<sup>nd</sup> daṇḍa】 बप: dvidaṇḍa दजल (p). **Subst.** dharmāḥ】 बदजल: dharmā प (s).
- 7 **Subst.** niśceṣṭāḥ】 प: niśceṣṭā बदजल (s). 1<sup>st</sup> daṇḍa】 प: *om.* बजल (p): dvidaṇḍa द (p). **Subst.** prajahitaitām】 बप: prajahitain द (s): prajahitaitām ज (s): prajahitaitām ल (s). āyusmantaḥ】 दजलप: āyusmaṃtaḥ ब (o). **Subst.** saṃjñāṃ】 बजप: saṃjñā दल (s). **Subst.** after saṃjñāṃ】 प: ye बजल (s): ya द (s). **Subst.** nirvāṇam】 प: parinirvāṇam बदजल (v). 2<sup>nd</sup> daṇḍa】 बप: dvidaṇḍa दजल (p). **Subst.** mā】 दप: yā बजल (s).
- 8 **Subst.** saṃjñāṃ】 बल: saṃjñā दजप (s). **Subst.** kārṣṭa】 लप: kārṣṭha ब (s): kārṣṭa द (s): kārṣṭha ज (s). 1<sup>st</sup> daṇḍa】 प: *om.* बदजल (p). **Subst.** mā】 बजलप: māṃ द (s). **Subst.** 1<sup>st</sup> saṃjñāyā】 *em.*: saṃjñāyām ब (v): saṃjñāyā दजलप (s). *The emendation is based on the Tibetan translation of Kāśyapapartivarta.* **Subst.** 2<sup>nd</sup> saṃjñāṃ】 बजलप: saṃjñā द (s). **Subst.** parijñāśiṣṭa】 लप: parijñāśiṣṭha बदज (s). 2<sup>nd</sup> daṇḍa】 बप: dvidaṇḍa दजल (p). **Subst.** yo】 बजल: yā दप (s). **Subst.** 2<sup>nd</sup> saṃjñāyā】 दप: saṃjñāyā बजल (s). **Subst.** 3<sup>rd</sup> saṃjñāṃ】 बदलप: saṃjñā ज (s). **After** parijñānāti】 दप: daṇḍa ब (p): dvidaṇḍa जल (p). **Subst.** after

- parijānāti】 बदजलः sa प (s).
- 9 °bandhanam】 *stand.*: °vaṃdhanam ब (o): °vandha-  
nam दजलप (o). *Subst.* evāśya】 दपः avāśya ब (s):  
evāśya जल (s). daṇḍa】 पः dvidaṇḍa बजल (p): *om.* द  
(p). *Subst.* 2<sup>nd</sup> saṃjñā°】 बलपः saṃjñāṃ दज (s).
- 10 °dhvam】 पः °dhvaṃ बदजल (o). daṇḍa】 बदजपः  
dvidaṇḍa ल (p). *Subst.* saṃjñā°】 दजलपः saṃjñāṃ ब  
(s). *Subst.* °samāpatti°】 दजलपः °samāpattiṃ ब  
(v). *Subst.* bhikṣor】 बपः bhikṣon द (s): bhikṣo जल  
(s). *Subst.* uttari°】 बदलप LVP: uttari° ज (s). *After*  
*iti*】 दपः daṇḍa ब (p): dvidaṇḍa जल (p). *Subst.*  
vadāvaḥ】 बजलपः vadāva द (s). daṇḍa】 पः dvidaṇḍa  
बदजल (p).
- 11 *Subst.* asmin】 बः asmiṃ द (s): asmiṃ जल (s):  
asmina प (s). *Subst.* khalv api】 पः khalu punar बजल  
(v): khalu puna द (s). dharmā°】 दलपः ddharma° बज  
(o). bhikṣubhyām】 पः bhikṣubhyāṃ बदजल (o). *Subst.*  
bhāṣyamāṇe】 बदजः bhāṣyamāṇe ल (s): bhāṣya-  
māṇaṃ प (*bad v*). pañcānām】 दलपः pañcānām बज  
(o). *Subst.* bhikṣuśatānām】 बजलपः bhikṣuśatā-  
nām द (s).
- 12 *Subst.* vimuktāni】 बदजलः muktāni प (v). daṇḍa】  
बदजपः dvidaṇḍa ल (p). *Subst.* bhagavāms】 दजलपः  
bhagavāns ब (s). °saṃkrāntā】 दजलपः °saṃkrāntā ब  
(o).
- 13 abhivandyaikānte】 दजलपः abhivaṃdyaikānte ब  
(o). *Subst.* nyaśīdan】 दलः nyaśīdan बज (s): nyaśīdan  
प (s). daṇḍa】 पः dvidaṇḍa बदजल (p).

## Parallels

D87.147b<sup>6</sup>: tshe dañ ldan pa dag 'dod chags dañ ze  
sdañ dañ gti mug yod pa yin nam de zad par bya| de

dag gis smras pa| de dag ni nañ na yañ med| phyi rol  
na yañ med| gñi ga med pa la yañ mi dmigs te| de  
dag ni yoñs su ma brtags pa las kyañ mi skye'o|| sprul  
pa gñis kyis [148a] smras pa| tshe dañ ldan pa dag de  
lta bas na ma rtog rnam par ma rtog śig| tshe dañ  
ldan pa dag nam mi rtog rnam par mi rtog pa de ni  
chags par yañ mi 'gyur chags dañ bral bar yañ mi 'gyur  
ro|| chags pa med ciñ chags pa dañ bral ba yañ med  
pa gañ yin pa de ni zi ba zes bya'o|| tshe dañ ldan pa  
dag tshul khriṃs ni mi 'khor zin yoñs su mya ñan las  
mi 'da'o|| tshe dañ ldan pa dag tiñ ñe 'dzin dañ| śes  
rab dañ rnam par grol ba dañ rnam par grol ba'i ye  
śes mthoñ ba yañ mi 'khor zin yoñs su mya ñan las  
mi 'da'o|| tshe dañ ldan pa dag chos de dag gis yoñs  
su mya ñan las 'da' bar ston na chos de dag kyañ stoñ  
pa dben pa gzuñ du med pa'o|| tshe dañ ldan pa  
dag 'di lta ste mya ñan las 'das pa'i 'du śes spoñs śig  
'du śes la yañ 'du śes su ma byed cig| 'du śes la 'du  
śes kyis yoñs su śes par ma byed cig| gañ 'du śes la 'du  
śes kyis yoñs su śes pa de ni de'i 'du śes kyis bciñs pa  
yin no|| tshe dañ ldan pa dag 'du śes dañ tshor  
ba 'gog pa'i sñoms par 'jug pa la sñoms par žugs śig  
| tshe dañ ldan pa dag 'du śes dañ tshor ba 'gog pa'i  
sñom par 'jug pa la sñoms par žugs pa las gañ na bya  
ba med do zes smra'o|| chos kyi rnam grañs 'di bśad  
pa'i tshe dge sloñ lña brgya po de dag len pa med par  
zag pa rnams las sems rnam par grol lo|| de dag sems  
rnam par grol nas bcom ldan 'das ga la ba der doñ ste  
lhags pa dañ bcom ldan 'das kyi žabs la mgo bos  
phyag 'tshal te phyogs gcig tu 'khod do||



- athāyusmān subhūtiś tān bhikṣūn etad avocat | kutrāyusmanto gatāḥ kuto · vā āgatāḥ | te 'vocaṇ | ल111a
- na kva cid gamanāya · na kutaś cid āgamanāya bhadanta subhūte bhagavatā dharmo deśitaḥ | āha | ko ज131b
- nāmāyusmatām śāstā | āhuḥ | yo notpanno na parinirvāsyati | āha | katham yuṣmābhir ddharmaḥ śrutaḥ |
- āhuḥ | na bandhanāya na mokṣāya | āha | kena yūyaṃ vinītāḥ | āhuḥ | yasya na kāyo na cittam | āha | katham
- 5 yūyaṃ prayuktāḥ | āhuḥ | nāvidyāprahāṇāya na vidyotpādanāya | āha | kasya yūyaṃ śrāvakāḥ | āhuḥ | yena
- na prāptan nā·bhisambuddham | āha | ke yuṣmākaṃ sabrahma·cāriṇaḥ | āhuḥ | ye trai·dhātuke प62a, द58b, ब111b
- nopavicaranti | āha | kiyac cireṇāyusmantāḥ parinirvāsyanti | āhuḥ | yadā tathāgatanirmitāḥ parinirvāsyanti |
- āha | kṛtaṃ yuṣmābhiḥ karaṇīyaṃ | āhuḥ | ahaṃkāramamakāraparijñānataḥ | āha | kṣiṇā yuṣmākaṃ
- kleśāḥ | āhuḥ | atyantakṣayāt sarvadharmāṇām | āha | dharṣito yuṣmābhir mārāḥ | āhuḥ | skandha-
- 10 mārānupalabdhitāḥ | āha | paricarito yuṣmābhiḥ śāstā | āhuḥ | na kāyena na vācā na manasā | āha |
- viśodhitā yuṣmābhir dakṣiṇīyā bhūmiḥ | āhuḥ | agrāhato 'pra·tigrāhataḥ | āha | tīrṇṇo yuṣmābhiḥ saṃsāraḥ | J132a
- āhuḥ | anucchedato 'śaśvatataḥ | āha | pratipannā yuṣmābhir ddakṣiṇīyā bhūmiḥ | āhuḥ | sarvagrāha-
- vimuktitaḥ | āha | kiṅgāmina āyusmantāḥ | āhuḥ | yaṅgāminas tathāgatanirmitāḥ | iti hy āyusmataḥ
- subhūteḥ paripṛcchataś teṣāṃ bhikṣūṇāṃ visarjayatām tasyām parṣady aṣṭānām bhikṣuśatānām
- 15 anupādāyāśravebhyāś cittāni vimuktāni dvātriṃśataś ca prāṇisahasrāṇām virajo vigatamalaṃ |
- dharmeṣu dharmacakṣur viśuddham | iti } | | ○ | |

ācāryacandrakīrttipādaparacitāyām · prasannapadāyām madhyamakavṛttau karmaphalaparikṣā ल111b

nāma saptadaśamaṃ prakaraṇam | | |

- 1 **Subst.** bhikṣūn】 बजपः bhikṣūr द (s): bhikṣun ल (s). daṇḍa】 बपः dvidaṇḍa दजल (p). **Subst.** kutrāyusmanto】 दजपः kutrāyusmato बल (s). āgatāḥ】 लपः āgatāṃs ब (s): āgatā दज (s). 2<sup>nd</sup> daṇḍa】 दपः om. बजल (p). 'vocaṇ】 पः vocan बदजल (o). 3<sup>rd</sup> daṇḍa】 बदपः dvidaṇḍa जल (p).
- 2 **Subst.** gamanāya】 बदपः dhamanāya जल (s). **After** gamanāya】 बदजपः dvidaṇḍa ल (p). **Subst.** na】 दजलः nu बप (v). **Subst.** āgamanāya】 बजलपः āgamanāyad द (s). **After** āgamanāya】 दजलपः daṇḍa ब (p). **Subst.** subhūte】 बदजपः subhūta ल (s). **After** dharmo】 बजलपः daṇḍa द (p). 1<sup>st</sup> daṇḍa】 पः dvidaṇḍa बदजल (p). **Subst.** āha】 बदजलः om. प (v). 2<sup>nd</sup> daṇḍa】 दः dvidaṇḍa बजलः om. प.
- 3 1<sup>st</sup> daṇḍa】 पः dvidaṇḍa बल (p): om. दज (p). 2<sup>nd</sup> daṇḍa】 पः dvidaṇḍa बदल (p): om. ज (p). **Subst.** yo】 बजलपः mā द (s). 3<sup>rd</sup> daṇḍa】 पः dvidaṇḍa बदजल (p). 4<sup>th</sup> daṇḍa】 दपः dvidaṇḍa बजल (p). **Subst.** yuṣmābhir】 बलपः yuṣmābhi द (s): yuṣmābhiḥ ज (s).

- ddharmaḥ】 पः dharmāḥ बदजल (o). 5<sup>th</sup> daṇḍa】 बपः dvidaṇḍa दजल (p).
- 4 **Subst.** 1<sup>st</sup> āhuḥ】 दपः āha बजल (bad v). 1<sup>st</sup> daṇḍa】 बपः dvidaṇḍa दजल (p). **Subst.** after 1<sup>st</sup> daṇḍa】 बदलपः ko nāmāyusmatām śāstā | āhuḥ yo notpanno na parinirvāsyati | āha | katham yuṣmābhiḥ | ज (ditto-graphy – saut du même au même). The dittography has been marked with brackets, possibly propria manu given that the dittography is interrupted at yuṣmābhiḥ. **Subst.** bandhanāya】 stand.: vamdhanāya ब (o, v): vandhanāya दजल (o): vandhāya प (o, v). **Subst.** mokṣāya】 बजलपः mokṣāyaḥ द (s). 2<sup>nd</sup> daṇḍa】 बपः dvidaṇḍa दजल (s). **Subst.** after 2<sup>nd</sup> daṇḍa】 बपः āhuḥ | | द (bad v). āha】 बजलपः The āha is marked in द with five smal lines above the akṣaras indicating that has been cancelled due the inserted āhuḥ just before. 3<sup>rd</sup> daṇḍa】 बपः om. द (p): dvidaṇḍa जल (p). **Subst.** yūyaṃ】 बदजपः yoyam ल (s). **Subst.** vinītāḥ】 बजलपः vinītā द (s). 4<sup>th</sup> daṇḍa】 बजपः dvi-

- daṇḍa दल (p). 5<sup>th</sup> daṇḍa】 बजपः dvidāṇḍa दल (p). Subst. cittam】 बजलपः cittamḥ द (s). 6<sup>th</sup> daṇḍa】 बजपः dvidāṇḍa दल (p). 7<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p).
- 5 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दल (p): *om.* ज (p). 1<sup>st</sup> āhuḥ】 *in ms* प *the visarga is written below the line.* 2<sup>nd</sup> daṇḍa】 बदपः LVP: *om.* ज (p): dvidāṇḍa ल (p). Subst. °prahāṇāya】 दजलपः °prahāṇāya ब (s). Subst. vidyotpādanāya】 बपः vidyātpādanāya द (s): viyonyā-danāya जल (s). 3<sup>rd</sup> daṇḍa】 बपः *om.* द (p): dvidāṇḍa जल (p). Subst. āha】 बजलपः ā द (s). 4<sup>th</sup> daṇḍa】 बदपः dvidāṇḍa जल (p). Subst. śrāvākāḥ】 बजलपः śrāvākā द (s). 5<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. 2<sup>nd</sup> āhuḥ】 बपः āhur दजल (v). 6<sup>th</sup> daṇḍa】 बपः *om.* दजल (p).
- 6 prāptan】 पः prāptam बदजल (o). *After prāptan】* दजलपः daṇḍa ब (p). °sambuddham】 *stand.:* °samvuddham Ω. 1<sup>st</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. ke】 दजलपः kenā° ज (s). sabrahmacāriṇaḥ】 *stand.:* savrahmacāriṇaḥ Ω (o). 3<sup>rd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. āhuḥ】 बलपः āhaḥ दज (s). 4<sup>th</sup> daṇḍa】 पः dvi-daṇḍa बदजल (p). Subst. ye】 बदजपः yai ल (s).
- 7 °vicaranti】 दजलपः °vicaraṃti ब (o). 1<sup>st</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. kiyac】 बजलपः kiṃ yac द (s). Subst. °āyusmantah】 दपः °āyusmantah ब (o): °āyus-mataḥ जल (s). Subst. 1<sup>st</sup> parinirvāsyanti】 पः parinirvāsyanti बल (o): parinirvāsyati दज (s). 3<sup>rd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 4<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 2<sup>nd</sup> parinirvāsyanti】 दजलपः parinirvāsyanti ब (o). 4<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p).
- 8 1<sup>st</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). *After yuṣmābhiḥ】* बदजलः daṇḍa प (p). 3<sup>rd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. āhuḥ】 बजलपः āhaḥ द (s). 4<sup>th</sup> daṇḍa】 बदपः dvidāṇḍa जल (p). Subst. °mama-kāra°】 दजलपः °mama-kārau ब (v). Subst. °parijñānataḥ】 बजलपः parijñānate द (s). 5<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 6<sup>th</sup> daṇḍa】 बजपः dvidāṇḍa दल (p).
- 9 Subst. kleśāḥ】 बजलपः kleśā द (s). 1<sup>st</sup> daṇḍa】 बजपः dvidāṇḍa दल (p). 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. atyantakṣayāt】 दजपः atyantakṣayāt ब (o): abhyantakṣayāt ल (s). *After atyantakṣayāt】* बदजलः daṇḍa प (p). 3<sup>rd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 4<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 5<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 6<sup>th</sup> daṇḍa】 बजपः dvidāṇḍa दल (p). skandha°】 जलपः skandha° बद (o).
- 10 Subst. °lavdhitah】 *stand.:* °lavdhitah बजलप (o): °lavdhita द (s). 1<sup>st</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. paricarito】 दजपः parivanito बल (s). 3<sup>rd</sup> daṇḍa】 बपः dvidāṇḍa द (p): *om.* जल (p). Subst. āhuḥ】 बजलपः āhu द (s). 4<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 5<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 6<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p).
- 11 Subst. yuṣmābhir】 बपः yuṣmābhi दजल (s). Subst. bhūmiḥ】 बदलपः bhūmir ज (v). 1<sup>st</sup> daṇḍa】 बपः dvidāṇḍa दल (p): *om.* ज (p). 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 3<sup>rd</sup> daṇḍa】 बपः *om.* द (p): dvidāṇḍa जल (p). 4<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). Subst. tirṇṇo】 दजपः tirṇo बल (o). 5<sup>th</sup> daṇḍa】 बजपः *om.* द (p): dvidāṇḍa ल (p).
- 12 1<sup>st</sup> daṇḍa】 बजपः dvidāṇḍa दल (p). 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 3<sup>rd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). ddakṣiṇīyā】 पः dakṣiṇīyā बदजल (o). Subst. bhūmiḥ】 बजलपः bhūmi द (s). 4<sup>th</sup> daṇḍa】 बलपः dvidāṇḍa दज (p). 6<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दज (p): *om.* ल (p).

- 13 1<sup>st</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 2<sup>nd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). kiṇ°】 पः kiṃ° बदजल (o). Subst. āyusmantah】 दजलपः āyusmataḥ ब (s). 3<sup>rd</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). 4<sup>th</sup> daṇḍa】 बपः dvidāṇḍa दजल (p). yaṇ°】 पः yaṃ° बदजल (o). 5<sup>th</sup> daṇḍa】 पः dvidāṇḍa बदजल (p). Subst. āyusmataḥ】 बजलपः āyusmantah द (s).
- 14 Subst. subhūteḥ】 दः subhūte बजलप (s). teṣām】 पः teṣām बदजल (o). Subst. bhikṣūṇām】 बदजलः bhikṣū-nām प (s). Subst. tasyām】 पः tasyām बजल (o): tasyā द (s). Subst. parṣady】 बजलपः paryady द (s). aṣṭā-nām】 पः aṣṭānām बदजल (o).
- 15 *After vimuktāni】* बदजलः daṇḍa प. °sahasrāṇām】 बदलपः °sahasrāṇām ज. daṇḍa】 पः *om.* बदजल.
- 16 °cakṣur】 बदपः °cakṣu जल. daṇḍa】 : *om.* बदजलप. double dvidāṇḍa dvidāṇḍa with a circle in the middle】 पः double dvidāṇḍa बदजल (p).
- 17 Subst. before ācārya°】 बदलपः ity ज LVP (v). Subst. ācāryacandrakīrti°】 बदजलः *om.* पः ācāryacandra-kīrti° LVP. °pāḍoparacitāyām prasannapadāyām madhyamakavṛttau】 बदजलः *om.* प. karmaphala-parikṣā】 *em.* Tib: karmaparikṣā Ω.

## Parallels

D87.148a<sup>6</sup>: de nas tshe daṇḍan pa rab 'byor gyis dge sloṇ de dag la 'di skad ces smras so || tshe daṇḍan pa dag gar doṇ doṇ | gaṇ nas lhags de dag gis smras pa | btsun pa rab 'byor gaṇ du yaṇ 'gro ba med pa daṇ | gaṇ nas kyaṇ 'oṇ pa med pa'i phyir bcom ldan 'das kyis chos bstan to || smras pa | tshe daṇḍan pa dag khyod kyī ston pa gaṇ yin | smras pa | gaṇ ma skyes śiṇ yoṇs su mya ṇan las mi 'da' ba'o || [148b] smras pa | khyed kyis ji ltar chos thos | smras pa | bcīns pa'i phyir yaṇ ma yin thar pa'i phyir yaṇ ma yin no || smras pa | khyod sus btul | smras pa | su la lus med ciṇ sams med pas so || smras pa | khyed ji ltar brtson | smras pa | ma rig pa spaṇ ba'i phyir yaṇ ma yin rig pa bskyed pa'i phyir yaṇ ma yin no || smras pa | khyed ji ltar rnam par grol | smras pa | sbyor ba'i phyir yaṇ ma yin spaṇ ba'i phyir yaṇ ma yin no || smras pa | khyed su'i ṇan thos | smras pa | gaṇ gis thob pa med ciṇ mñon par rdzogs par saṇs rgyas pa med pa'i 'o || smras pa | khyed kyī tshaṇs pa mtshuṇs par spyod pa gaṇ | smras pa | gaṇ dag khamṣ gsum ni mi rgyu ba rnamṣ so || smras pa | tshe daṇḍan pa dag | khyed ji srid cig na yoṇs su mya ṇan las 'da' | smras pa | de bzin gśegs pa'i sprul pa nam yoṇs su mya ṇan las 'da' ba na'o || smras pa | khyed kyis bya ba bas sam | smras pa | ṇar 'dzin pa daṇ | ṇa yir 'dzin pa yoṇs su śes pas so || smras pa | khyed kyī ṇon moṇs pa zad dam | smras pa | chos thams cad gtan du zad pa'i phyir ro || smras pa | khyed kyis bdud btul lam | smras pa | phuṇ po'i bdud mi dmigs pa'i phyir ro || smras pa | khyed kyis ston pa la bśṇen bkur byas sam | smras pa | lus kyis kyaṇ ma byas ṇag gis kyaṇ ma byas | sams kyis kyaṇ ma byas so || smras pa | khyed kyis sbyin pa'i gnas kyī sa sbyaṇs sam | smras pa | 'dzin pa med ciṇ sdud pa med pas so || smras pa | khyed 'khor ba las rgal tam | smras pa | chad pa med ciṇ rtag pa med pa'i phyir ro || smras pa | khyed sbyin pa'i gnas kyī sar žugs sam | smras pa | 'dzin pa thams cad las rnam par grol ba'i phyir ro || smras pa | tshe daṇḍan pa dag gar 'gro | smras pa | de bzin gśegs pa'i sprul pa gaṇ du bžud par ro || de ltar tshe daṇḍan pa rab 'byor gyis yoṇs su dris te dge sloṇ de dag gis lan btab nas [149a] 'khor de'i dge sloṇ brgyad brgya ni len pa med

par zag pa rnams las sems rnam par grol lo || srog  
chags sum khri ñis stoñ ni chos rnams la chos kyi mig  
rdul med ciñ dri ma dañ bral ba rnam par dag go |.

## Chapter Two: Critical Tibetan Edition

D110b<sup>6</sup>, G142b, N112a<sup>3</sup>, Q48-2-7

## XVII.

(las dañ 'bras bu brtag pa zēs bya ba rab tu byed pa bcu bdun pa'i 'grel pa'o)

(D100b<sup>6</sup>) 'dir smras pa | 'khor ba ni yod pa ñid de | las dañ (Q48-2-8) 'bras bu 'brel pa'i rten yin

pa'i phyir ro | | 'di ltar gal te rgyun rnam par chad pa med pa'i rim pas skye ba dañ 'chi ba gcig nas gcig

tu brgyud pa ñid · kyis rgyu dañ 'bras bu'i (D100b<sup>7</sup>) dños po 'jug pas 'du byed (Q48-3-1) rnam sam G143a, Q48-3

5 bdag 'khor bar gyur na ni | de'i tshe las dañ 'bras bu 'brel par 'gyur na | ji skad smras pa'i 'khor ba med na

ni | sems ni skyes ma thag tu 'jig pa'i phyir dañ | las 'phen pa'i dus na rnam (Q48-3-2) par smin pa med pa'i

phyir las dañ 'bras bu'i (D101a<sup>1</sup>) 'brel pa med pa kho nar 'gyur ro | | 'khor ba yod na ni 'dir byas pa'i las D101a

tshe rabs gzan du yañ rnam par smin pa'i 'bras bu · dañ 'brel pa'i phyir

Pras 303

1 The title has been inserted by the editor on the basis on how it appears at the end of the chapter (D3860.110b).

3 *Subst.* 'di ltar】 DGN Pras: 'dir ltar Q (s1). *The double semifinal particle in Q is grammatically unlikely.*

5 *Subst.* gyur】 DGN: 'gyur Q (v1). *As indicated by HAHN (1996:165-166), the perfect stem (gyur) seems to be the most commonly used stem in such hypothetical constructions, which here represents the first optative verb in a Sanskrit hypothetical sentence using a double optative construction (yadi...syāt, syāt tadānim...). The Tibetan perfect stem would thus*

*indicate that “if the condition has taken place, then ...”. 'brel par】 Q: 'brel bar DGN (o4). In chapter 17 of Pras, DG attest both the forms 'brel ba and 'brel pa, whereas Q only attests the form 'brel pa. The Dunhuang ms Pelliot Tibétain 551 attests the form 'breld pa (cf. text in SCHOENING, 1995:408, 422), which in classical orthography gives the form 'brel pa adopted here. KHARTO (p. 190), however, gives 'breld as the perfect stem and 'brel as the present stem to be expected here. *Subst.* smras pa'i】 DGQ: smras pha'i N (s2).*

7 'brel pa】 Q: 'brel ba DGN (o4).

las rnams 'bras (Q48-3-3) bu dañ 'brel pa mi 'gal bar 'gyur ro | | de'i phyir las dañ 'bras bu 'brel pa'i rten  
yin pa'i phyir 'khor (D101a<sup>2</sup>) ba yod pa ñid do | |

las de dag kyañ gañ {yin} źiñ | de'i 'bras bu yañ gañ źig {yin} že na | de dag gi rab tu (Q48-3-4)  
dbye ba brjod par 'dod pas 'di skad du brjod de |

5 *bdag ñid legs par · sdom pa dañ* | *| gźan la phan 'dogs byams sems gañ |* | N112b  
*de chos de ni 'di gźan du* | *| 'bras bu (D101a<sup>3</sup>) dag gi sa bon yin |* |

de la bdag tu ña (Q48-3-5) rgyal ba 'di la bźag ciñ bskyed pas *bdag ñid de* | phuñ po la brten nas  
gdags pa'i gañ zag la bdag ces bya'o | | bdag ñid yañ dag par sdom źiñ | | yul dag la rañ dbaṅ med par

- 1 'brel pa】 Q: 'brel ba DGN (o4). *Subst.* 'gyur ro】 D  
Pras: mi 'gyur ro GNQ (bad v2). *A double negation*  
“mi 'gal bar mi 'gyur ro” as attested by GNQ would  
contradict the meaning of the sentence and is to be  
rejected.
- 3 *Subst.* yañ】 DGN: yad Q (s2). *The ñ-letter has been*  
*carved too long in Q.*
- 7 *Subst.* bźag】 GQ Pras: gźag DN (v1). *As the*  
*translation of the past participle āhiṭaḥ (Pras 303<sub>6</sub>),*  
*the perfect stem bźag (cf. KHARTO, p. 220) is to be*  
*adopted. Subst. ñid de】 GNQ: ñid do D (v3). Since*  
*the following sentence elaborates the meaning of the*  
*present sentence, the semifinal particle de is adopted*  
*as the better reading.*
- 8 1<sup>st</sup> ñis śad】 DGQ: śad N (p1).

### Parallels

- 5-6 *bdag ñid legs par sdom pa dañ | | gźan la phan 'dogs*  
*byams sems gañ | | de chos de ni 'di gźan du | | 'bras bu*  
*dag gi sa bon yin | |】 bdag ñid legs par sdom pa*  
*dañ | | gźan la phan 'dogs byams sems gañ | | de chos*  
*de ni 'di gźan du | | 'bras bu dag gi sa bon yin | |*  
*Akutoḥayā (HUNTINGTON, 1986:403; bźin du*  
*instead of gźan du), Buddhapālita (SAITO,*  
*1984.II:220), Prajñāpradīpa (AMES, 1986:507).*

- byed · ciñ 'dod chags la (Q48-3-6) sogs pa'i dbaṅ gis 'jug pa (D101a<sup>4</sup>) zlog par byed pas na **bdag ñid** Pras 304
- legs par sdom pa'o** | sog ciñ ñe bar sogs la dge ba dañ mi dge ba'i las rnam par smin pa 'byin par nus pa
- la ñes par byed pas na **sems** te | (Q48-3-7) sems {dañ} yid {dañ} rnam par śes pa źes bya ba ni de ñid kyi
- rnam · grañs dag go | | de'i phyir bdag ñid legs (D101a<sup>5</sup>) par sdom pa srog gcod pa la sogs pa la 'jug pa G143b
- 5 las bzlog pa dge ba'i sems de ni ñan 'gror 'gro ba las (Q48-3-8) 'dzin par byed pas **chos** źes bya'o | |
- chos kyi sgra 'di ni gsuñ rab las gsum du rnam par b'zag ste | rañ gi mtshan ñid 'dzin pa'i don
- {dañ} | 'gro ba ñan par 'gro ba las (D101a<sup>6</sup>) 'dzin pa'i don {dañ} | 'gro ba lña'i (Q48-4-1) 'khor bar Q48-4
- 'gro ba las 'dzin pa'i don gyis so | | de la zag pa dañ bcas pa dañ zag pa med pa thams cad ni rañ gi mtshan
- ñid 'dzin pa'i don gyis na chos źes bya'o | | dge ba bcu la sogs (Q48-4-2) pa'i chos rnams ni |
- 10 'jig rten 'di dañ pha rol tu | | chos spyod pa ni bde bar (D101a<sup>7</sup>) ñal | |
- {źes bya ba der} 'gro ba ñan par 'gro ba las 'dzin pa'i don gyis na chos źes bsñad do | | chos la skyabs su
- mchi'o źes bya ba der (Q48-4-3) ni 'gro ba lña'i 'khor bar 'gro ba las 'dzin pa'i don gyis na mya ñan las 'das
- pa la {chos źes} brjod do | | 'dir ni 'gro ba ñan par 'gro ba las 'dzin pa'i don (D101b<sup>1</sup>) ñid kyis chos kyi sgrar D101b
- b'zed do | | yañ ci bdag ñid (Q48-4-4) legs par sdom pa'i sems žig · gcig pu chos yin nam že na | N113a
- 15 smras pa ma yin te | 'o na ci {že na} | **g'zan la phan 'dogs** pa dañ **byams** pa'i · **sems gañ** yin pa de yañ Pras 305

1 **Subst.** 'jug pa】 DNO: 'jug pha G (s2). **Subst.** zlog】 D Pras: bzlog GNQ (v1). *The futurum stem bzlog is rejected.*

2 **Subst.** sog】 D: gsog GNQ (o4). *The verbal stem gsog must be a secondary derivation from present stem sog or sogs. The root of this verb must be \*tshogs or \*tshog "to gather", as it also occurs in the noun tshogs "assemblage, gathering". The intransitive stems are 'tshogs, P tshogs, F 'tshog, I tshogs (JÄSCHKE, 1881:460; KHARTO, p. 210). The transitive stems of stog "to gather, collect" are stsog, P bstags, F bstag, I stsogs (KHARTO, p. 206). The stem sog or sogs (see below) is thus a simplification of the transitive present stem stsog (or \*stsogs when compared with the intransitive present stem 'tshogs); its forms would be sog(s), P bsags, F bsag, I sogs. This stem is also known from the verbal-noun sogs, e.g. in the idiom la sogs pa (archaic form la stsogs pa). The stem gsog seems to be an orthographical variant derived from the original stem sog(s) by adding the neutral verbal prefix g for the present and imperative stems. It forms are gsog, P bsags, F bsag, I gsogs (KHARTO, p. 256). Hence, the reading sog of ms D is adopted as the more basic form of the verb, with gsog marked as an orthographical variant. **Subst.** sogs】 D:*

gsog GNQ (o4). *Sogs is a orthographical variant of sog (see above). Since both forms are possible, it has not been emended to sog in spite of the slight inconsistency in the sentence.*

3 **Subst.** la】 DG Pras: las Q (v3).

4 ñis śad】 D: ñis śad with first śad omitted NQ (p3). *It is customary to place admit a śad after the letter ga affixed with a vowel-sign, as is the case here, but not after ga without a vowel-sign.*

5 **Subst.** After 'dzin par byed pas】 GNQ Pras: na D (v9). *Being a translation of iti, the locative-I-particle is not commonly added after the instrumental particle (e.g. D3860.101a<sup>3</sup>: bskyed pas). The particle was probably interpolated in D due the reminiscence with the three gyis-na-constructions at D3860.101a<sup>6</sup> and D3860.101a<sup>7</sup>.*

6 **Subst.** b'zag】 GNQ Pras: g'zag D (v1). śad】 NQ: ñis śad D (p2).

8 **Subst.** med pa】 DGN: meñ pa Q (s2).

10 pha rol tu】 GNQ: pha rol du D (o4). *The spelling pha rol tu, which presupposes the archaic form rold, is well-known, e.g. from the term pha rol tu phyin pa. The spelling pha rol du, which presupposes the archaic form rol, is, however, also attested in early sources, e.g. in the Dunhuang ms no. IOL Tib J 784,*



*British Library.* 1<sup>st</sup> ñis śad】 D: *om.* GNQ (p3). *Subst.*  
chos spyod】 DGQ Pras: chos spyad N (v1). 2<sup>nd</sup> ñis  
śad】 D Pras: *om.* in NQ (p3).

15 *After*smras pa】 NQ Pras: śad D (p4).

chos yin no || {gžan la phan <Q48-4-5> 'dogs} byams sems zes bya ba (D101b<sup>2</sup>) 'dir dañ gi sgra žig mi  
 mñon par byas śiñ bstan par rig par bya'o || de la gžan rjes su 'dzin par byed pas na *gžan la phan 'dogs*  
 pa'i sems te | bsdu ba'i dños po (48-4-6) bži la žugs pa · dañ | 'jigs pa las skyob pa {la sogs pa} la žugs pa'i G24a  
 sems gañ yin pa de yañ chos yin no || (D101b<sup>3</sup>) mdza' bśes la 'byuñ {žin} sems can rnam dañ 'gal ba med  
 5 pa'i sems gañ yin pa (48-4-7) de ni *byams* pa'i *sems* so || yañ na byams pa ni gñen bśes ñid yin te | {bdag la  
 phan 'dogs pa'i} sems gañ yin pa de {ñid} byams pa'i sems yin no || gañ žig sems rnam pa gsum (D101b<sup>4</sup>)  
 bstan pa de ni chos (Q48-4-8) zes bya ste | bzlog pa ni chos ma yin par sbyar bar bya'o ||

de ltar rab tu dbye ba bstan pa'i sems gañ yin pa *de ni 'bras bu {dag} gi sa bon yin* no || rgyu  
 gañ žig 'bras bu 'grub pa la thun moñ ma yin pa de la (Q48-5-1) sa bon zes bya ste | dper na sā lu'i sa bon Q48-5  
 10 ni sā lu'i myu gu'i (D101b<sup>5</sup>) {rgyu} yin pa lta bu'o || sa la sogs pa thun moñ pa gañ yin pa de ni sa bon ma  
 yin gyi | de ni rgyu ñid {yin par zad do} || de ji ltar yin pa de bžin du (Q48-5-2) 'dir yañ rnam par smin pa  
 yid du 'oñ ba mñon par 'grub pa la sems rnam pa gsum sa bon yin te | skyes bu'i byed pa la sogs pa rnam  
 ni (D101b<sup>6</sup>) rgyu tsam du {zad do} ||

yañ dus gañ gi tshe sa bon 'bras bu'i sgrub (Q48-5-3) par byed pa yin ze na | *'di gžan du { 'bras bu*  
 15 *dag gi* zes bya ba gsuñs te} | *'di* zes bya ba ni mthoñ ba'i skye ba la yin la | *gžan du* zes bya ba ni ma mthoñ  
 ba'i skye ba la'o zes bya ba'i tha tshig go | 'di yañ luñ las rgyas (Q48-5-4) par khoñ du (D101b<sup>7</sup>) chud par  
 bya'o ||

de ltar re žig sems kyī · bdag ñid can gyi chos gcig · ñid rnam par bžag nas slar yañ bcom N113b, G144b  
 ldan 'das |

20 *drañ sroñ mchog gis las {rnam ni}* | *sems pa dañ ni bsams par* (Mmk 17.2ab)  
 (Q48-5-5) te rnam pa gñis su *gsuñs* · so ||

Pras306

1 ñis śad】 DQ: śad N (p1). *Subst.* dañ gi sgra】 *em.*  
 Pras: rañ gi sgra Ω (v5).  
 4 ñis śad】 NQ: śad D (p1). *Subst.* mdza' bśes  
 la 'byuñ】 *em.* mdza' bśes las 'byuñ Ω. The  
 emendation is based on Aṣṭādhyāyī 4.3.53.  
 8 *Subst.* sa bon】 DGQ Pras: sa phon N (s2).  
 9 thun moñ】 DGN: thun moñs Q (o4). *Q consistently*  
*writes thun moñs, which seems to be a secondary*  
*form. The Dunhuang ms India Office Library 189 at*  
*least twice attests the form thun moñ (cf. text in*  
*SCHOENING, 1995:489), which has been adopted here.*

*Thun moñ seems to be a compound consisting of*  
*thun 'period, shift' and moñ perhaps originally*  
*meaning 'inside' (?); cf. the archaic words moñ du*  
*chud pa or moñ du chub glossed with khoñ du chud*  
*pa 'to put inside, to understand' (ZHANG, 1984:2122;*  
*BTSAN LHA, 1996:648-649) and moñ rtul or moñ brtul*  
*(lit. 'inside-dull') glossed with blun po 'fool' (ZHANG,*  
*1984:2122; BTSAN LHA, 1996:649). The verbal stem*  
*rmoñ 'to be dull, obscured' may be related but seems*  
*to carry a meaning not agreeing with the expression*  
*moñ du chud pa. Likewise, the stem moñs 'to obscure,*

*defile' in the well-known compound ñon moṅs (transl. for Sanskrit kleśa) may be related but again has a sense not agreeing with moṅ du chud pa or thun moṅ. Subst. After de la】 GQ: ni DN (v9). The particle ni is eliminated as an interpolated refinement. sā lu'i】 DN Pras: sa lu'i NQ (o4).*

10 sā lu'i】 DN Pras: sa lu'i NQ (o4). *Subst. {rgyu}】 DNQ: rgyu'i G (s1). thun moṅ pa】 DGN: thun moṅs pa Q (o4)(cf. line 9).*

14 śad】 DQ: ñis śad N (p2).

15-16 *Subst. 'di źes bya ba ... tha tshig go】 the sentence-order of 'di źes bya ba and gźan du źes bya ba is reversed when compared to Pras, which is probably due to the different word-order between the Sanskrit kārīkā (Mmk 17.1) and its Tibetan translation.*

16 *Subst. skye ba la】 DGN: skye ba Q (v7). śad】 D: om. NQ (p3).*

18 *Subst. rnam par bźag】 GNQ Pras: rnam par gźag D (v1).*

20 *Subst. gis】 GNQN<sup>k</sup> Pras: gi D (v4).*

21 *Afterte】 D: śad NQ (p4). Subst.*

## Parallels

20-21 *draṅ sroṅ mchog gis las {rnams ni} | |sems pa daṅ ni bsams par gsuṅs】 draṅ sroṅ mchog gis las rnams ni | |sems pa daṅ ni bsam par gsuṅs Akutobhayā (HUNTINGTON, 1986:404), Buddhapālita (SAITO, 1984.II:221), Prajñāpradīpa (AMES, 1986:508).*

don dam pa thugs su chud pas na *drañ sroñ* ño | | drañ (D102a<sup>1</sup>) sroñ yañ yin la mchog kyañ yin D102a  
 pas na *drañ sroñ mchog* go | | don dam pa rnam pa thams cad du thugs su chud pa'i phyir la | (Q48-5-6)  
 ñan thos dañ rañ sañs rgyas dag las kyañ mchog tu byuñ ba yin pa'i phyir na drañ sroñ mchog ste sañs  
 rgyas bcom ldan 'das so | | drañ sroñ (D102a<sup>2</sup>) mchog des mdo las | *sems pa*'i las *dañ bsams pa*'i las so  
 5 zés *gsuñs* so | | (Q48-5-7) gañ žig las rnam pa gñis gsuñs pa'i | |

*las de dag gi bye brag ni*

| *rnam pa du mar yoñs su bsgrags* | | (Mmk 17.2cd)

ji ltar zé na |

*de la las gañ sems pa zés*

| *gsuñs pa de ni yid kyir* (Q48-5-8) 'dod | |

*bsams* (D102a<sup>3</sup>) *pa zés ni gañ gsuñs pa* | | *de ni lus dañ ñag gir 'dod* | | (Mmk17.3)

10 yid la yod pa ni *yid kyir* ste | yid kyir sgo nas de mthar thug par 'gro ba'i phyir dañ | lus dañ ñag 'jug pa la ltos  
 pa med pa'i (Q49-1-1) phyir yid kyir rnam par šes pa dañ tshuñs par ldan pa'i *sems pa* kho na la yid kyir las Q49-1  
 zés brjod do | | (D102a<sup>4</sup>) *de la* zés bya ba'i sgra ni dmigs kyis dgar ba'o | | · las gñis pa *bsams pa zés gañ* Pras 307

1 *Subst.* chud pas】 D Pras: chud pa GN (v4). ñis śad】  
 DQ: śad N (p3).

2 ñis śad】 D: 1<sup>st</sup> śad of ñis śad om. after go in NQ.

5 *Subst.* rnam pa gñis】 NQ: rnam gñis DG (v7).

6 1<sup>st</sup> ñis śad】 DQ: śad N (p3). *Subst.* bsgrags】 NN<sup>k</sup>Q  
 Pras: sgrags DG (v4).

7 śad】 Q: ñis śad DN (p2).

9 *Subst.* ñag gir】 DGNQ: ñag gi N<sup>k</sup> (s1).

10 *Subst.* ltos pa】 D Pras: bltos pa GNQ (v1).

12 dgar ba'o】 GN Pras: bkar ba'o DQ (v1).

## Parallels

6 *las de dag gi bye brag ni* | | *rnam pa du mar yoñs su*  
*bsgrags* | | *las de dag gi bye brag ni* | | *rnam pa du*

*mar yoñs su bsgrags* | | *Akutobhayā* (Huntington, 1986:404), *Buddhapālita* (Saito, 1984.II:221), *Prajñāpradīpa* (Ames, 1986:508).

8-9 *de la las gañ sems pa zés* | | *gsuñs pa de ni yid*  
*kyir 'dod* | | *bsams pa zés ni gañ gsuñs pa* | | *de ni lus*  
*dañ ñag gir 'dod* | | *de la las gañ sems pa zés* | | *gsuñs*  
*pa de ni yid kyir 'dod* | | *bsam pa zés ni gañ gsuñs*  
*pa* | | *de ni lus dañ ñag gi yin* | | *Akutobhayā*  
 (Huntington, 1986:404; Huntington *has written zis in*  
*the first line instead of zés, which obviously must be a*  
*typing-mistake*), *Buddhapālita* (Saito, 1984.II:221), *Prajñāpradīpa* (Ames, 1986:509).

*gsuñs* (Q49-1-2) *pa de ni lus dañ ñag gi* yin par rig par bya ste | lus dañ ñag dag gis de lta de ltar 'jug par  
bya'o źes de ltar sems kyis bsams nas gañ žig byed pa de ni bsams pa'i las źes bya'o | | yañ (D102a<sup>5</sup>) de  
ni · rnam pa gñis (Q49-1-3) te | lus dañ ñag la yod pa'i phyir dañ | de dag gi mthar sgo nas thug par  
'gro ba'i phyir na lus kyī dañ ñag gi'o | | de ltar na lus kyī dañ ñag gi dañ yid kyī ste | rnam pa gsum du  
5 'gyur ro | | las rnam pa gsum (Q49-1-4) po 'di dag kyañ slar phye na rnam pa bdun du 'gyur ro | | de  
(D102a<sup>6</sup>) ltar bcom ldan 'das kyis las de'i bye brag rnam pa mañ por · gsuñs te | ci ltar že na |

G145a

N114a

*ñag dañ bskyod dañ mi spoñ ba'i* | *rnam rig byed min źes bya* (Q49-1-5) *gañ* |

*spoñ pa'i rnam rig byed min pa* | *gžan dag kyañ ni de bžin 'dod* |

*loñs spyod las byuñ bsod nams dañ* | *bsod nams* (D102a<sup>7</sup>) *ma yin tshul de bžin* |

*sems pa dañ ni chos de bdun* | *las su mñon* (Q49-1-6) *par 'dod pa yin* |

de la *ñag* ni yi ge gsal por brjod pa'o | | *bskyod pa* ni lus kyī g-yo ba'o | | de la ñag ces bya bas ni

5 *Subst.* phye na】 D: phyi nas GNQ (v5).

6 gsuñs te】 GNQ: gsuñs so D (v3). 1<sup>st</sup> śad】 NQ: ñis śad D (p2).

11 *Subst.* yi ge】 DQ: yi ger GN (s1). *Subst.* ces bya bas】 DNQ: ces bya ba G (s1).

### Parallels

7-8 ñag dañ bskyod dañ mi spoñ ba'i | | rnam rig byed min źes bya gañ | | spoñ pa'i rnam rig byed min pa | | gžan dag kyañ ni de bžin 'dod | | ñag dañ bskyod dañ mi spoñ ba'i | | rnam rig byed min źes bya gañ | | spoñ ba'i rnam rig byed min pa | | gžan dag kyañ ni de bžin 'dod | | *Akutobhayā* (HUNTINGTON, 1986:404),

*Buddhapālita* (SAITO, 1984.II:221), *Prajñāpradīpa* (AMES, 1986:510).

9-10 loñs spyod las byuñ bsod nams dañ | | bsod nams ma yin tshul de bžin | | sems pa dañ ni chos de bdun | | las su mñon par 'dod pa yin | | loñs spyod las byuñ bsod nams dañ | | bsod nams ma yin tshul de bžin | | sems pa dañ ni chos de bdun | | las su mñon par 'dod pa yin | | *Akutobhayā* (HUNTINGTON, 1986:405), *Buddhapālita* (SAITO, 1984.II:221-222), *Prajñāpradīpa* (AMES, 1986:510).

dge ba dañ mi dge ba'i · ñag rnam par rig byed ma yin pa spoñ ba dañ | mi spoñ ba'i (Q49-1-7) mtshan Pras 308  
ñid (D102b<sup>1</sup>) can kun nas sloñ bar byed pa thams cad spyir gzuñ ste | de bzin du dge ba dañ mi dge ba'i D102b  
bskyod pa rnam par rig byed ma yin pa spoñ ba dañ mi spoñ ba'i mtshan ñid can kun nas sloñ bar byed pa  
yañ (Q49-1-8) spyir gzuñ ño ||

- 5 ji ltar rnam par rig byed 'di'i dbye ba rnam pa gñis su 'gyur ba de bzin du | rnam par (D102b<sup>2</sup>)  
rig byed ma yin pa'i yañ yin te | mi spoñ ba'i mtshan · ñid can gyi rnam par rig byed ma yin pa dag dañ | G145b  
spoñ ba'i (Q49-2-1) mtshan ñid can gyi rnam par rig byed ma yin pa dag ces bya bar byas pa'i phyir ro || Q49-2  
de la *mi spoñ ba'i* mtshan ñid can gyi *rnam par rig byed ma yin pa dag* ni 'di lta ste | deñ nas (D102b<sup>3</sup>)  
bzuñ nas bdag gis sems can (Q49-2-2) bsad ciñ chom rkun byas la 'tsho bar bya'o zes sdig pa'i las khas  
10 blañs pa'i dus nas bzuñ ste | de mi byed pa dag la yañ rtag par rgyun mi 'chad par mi dge ba'i las khas  
blañs pa'i rgyu can gyi *rnam par rig (Q49-2-3) byed ma yin pa dag* ñe bar skye bar 'gyur ba dañ | rgya'i  
(D102b<sup>4</sup>) las byed pa nas bzuñ ste ña pa la sogs pa rnams de mi byed pa la yañ rnam par rig byed ma yin  
pa dag ñe bar skye ba *gañ yin pa* ste | 'di dag ni *mi spoñ ba'i* mtshan (Q49-2-4) ñid can zes bya'o || 'di dag  
ji ltar yin pa *de bzin du spoñ ba'i* mtshan ñid can gyi *rnam par rig byed ma yin pa* dge ba'i rañ (D102b<sup>5</sup>)  
15 bzin can · *gzan dag* kyañ yin no || 'di lta ste | deñ nas bzuñ ste srog gcod pa la sogs (Q49-2-5) pa dag N114b  
spoñ ño zes lus dañ ñag gi rnam par rig byed yoñs su rdzogs pa'i dus nas bzuñ ste | dus physis myos pa la  
sogs pa'i gnas skabs su yañ dge ba bsags pa'i rañ bzin gyi rnam (D102b<sup>6</sup>) par rig byed (Q49-2-6) ma yin pa  
dag ñe bar skye ba gañ yin pa 'di dag ni spoñ ba'i mtshan ñid can gyi rnam par rig byed ma yin pa zes

1 **Subst.** dge ba'i ñag】 GN Pras: dge ba'i dag DQ (s2).  
**Subst.** rnam par rig byed ma yin pa】 *em.* Pras: rnam  
par rig byed ma yin pa'i Ω (s1). *The genitive particle*  
*is eliminated based on the syntax and the parallel*  
*sentence “de bzin du...” beginning in line two. śad】*  
DN: *om.* Q (p3).  
2 **Subst.** gzuñ】 GN: bzuñ DQ (v1). *Pras attests the*  
*indicative present passive verb ghyate and thus*  
*Tib 'dzin par 'gyur would be expected. The futur-*  
*stem gzuñ has been adopted instead in the sense of*  
*prescription, i.e. ‘should be included’; the variant*

*perfectum-stem bzuñ is also possible in the perfect*  
*sense ‘have been included’.*

4 **Subst.** gzuñ ño】 GN Pras: bzuñ ño DQ (v1).  
6 mi spoñ ba'i】 Q: mi spoñ pa'i DGN (s6).  
7 spoñ ba'i】 Q: spoñ pa'i DGN (s6).  
10 **Subst.** bzuñ ste DGQ Pras: gzuñ ste N (s7).  
14 *After* ma yin pa】 DG: śad NQ (p4).

bya'o | · |gzugs dañ bya ba'i rañ bzin yin du zin kyañ | rnam par rig byed bzin du gzan la (Q49-2-7)

Pras 309

rnam par rig par mi byed pas na rnam par rig byed ma yin pa (D102b<sup>7</sup>) dag go | |

de bzin du *loñs spyod las byuñ ba bsod nams* te | dge ba zes bya ba'i don to | | loñs spyod

las byuñ ba 'di la yod pas na loñs (Q49-2-8) spyod las byuñ ba'o | · | loñs spyod ni yoñs su btañ ba'i G146a, Pras 310

2 ñis śad】 D: śad NQ (p3).

3 *Subst.* byuñ ba】 Q: byuñ DGN (s4). *Subst.* loñs spyod】 D: loñs spyad pa GNQ (v1).

4 *Subst.* 1<sup>st</sup> las】 GQ: bas D (s2): ras N (s2).



dños po dge 'dun la sogs pa rnams kyis ñe bar loñs spyod pa'o | | byuñ ba ni rjes su (D103a<sup>1</sup>) byuñ ba ste | D103a

sbyin pa po'i rgyud la skyes pa'i dge ba 'phel bar 'gyur (Q49-3-1) ro zes bya ba'i don to | | **bsod nams ma** Q49-3

**yin tshul de bžin** te | loñs spyod las byuñ zes bya ba'i don to | | ji ltar gañ du srog chags dag gsod pa'i lha

khañ la sogs pa rtsig pa lta bu ste | (Q49-3-2) ji lta (D103a<sup>2</sup>) ji ltar lha khañ der srog chags dag gsod pa

5 de lta de ltar lha khañ la sogs pa der loñs spyod pa las byed pa po rnams kyī rgyud la loñs spyod pa las

byuñ ba'i bsod nams ma yin pa skye bar 'gyur ro | | (Q49-3-3) de ltar na **bsod nams ma yin pa yañ tshul**

**de bžin** du 'gyur ro | · |

Pras 311

4 **Subst.** rtsig pa】 GNQ Pras: brtsigs pa D (v1). *The present-stem rtsig pa is syntactically preferrably than the perfectum-stem brtsigs pa. The Sanskrit text attests the nominalised form pratisthāpanam.*

5 **Subst.** 1<sup>st</sup> loñs spyod pa】 Q Pras: loñs spyad pa DGN (v1). **Subst.** 2<sup>nd</sup> loñs spyod pa】 *em.*: loñs spyad pa Ω (v1).

yid kyi las kyi mtshan ñid can (D103a<sup>3</sup>) sems mñon par 'du byed pa *sems pa zes bya ba dañ* ste |

mdor bsdu na las rnam pa bdun po 'di dag tu 'gyur ro | | (Q49-3-4) dge ba dañ mi dge ba'i ñag dañ

bskyod pa gñis dañ | dge ba rnam par rig byed ma yin pa'i mtshan ñid can dañ | mi dge ba rnam par rig

byed ma yin pa'i mtshan · ñid can dañ | (D103a<sup>4</sup>) loñs spyod las byuñ ba'i bsod nams (Q49-3-5) dañ | loñs N115a

5 spyod las byuñ ba'i bsod nams ma yin pa dañ | sems pa zes bya ba ste |

*chos de bdun las su mñon par* te las ñid du gsal žiñ *las kyi mtshan ñid can du 'dod pa* yin no | |

'di la kha cig (Q49-3-6) rgol bar byed de | las rnam pa mañ po žig (D103a<sup>5</sup>) bśad pa gañ yin pa de

ci rnam par smin pa'i dus kyi bar du gnas pa žig gam | 'on te skyes ma thag tu · 'jig pa'i phyir | mi gnas pa G146b

žig yin grañ | re žig |

10 *gal te* (Q49-3-7) *smin pa'i dus bar du* | | *gnas na las de rtag par 'gyur* | |

*gal te 'gags na 'gags gyur pa* | | *ji ltar 'bras bu* (D103a<sup>6</sup>) *bskyed par 'gyur* | | (Mmk 17.6)

gal te *las* 'di skyes nas *rnam par smin pa'i dus kyi bar du* rañ gi ño bos (Q49-3-8) *gnas so* zes bya bar rtog

na ni | de'i phyir de ltar na *de* dus 'di tsam gyi bar du *rtag pa ñid du* 'gyur te | 'jig pa dañ bral ba'i

phyir ro | | phyis 'jig par 'gyur ba'i phyir rtag pa ma yin no že na | de ni (D103a<sup>7</sup>) de ltar ma yin te |

15 (Q49-4-1) sñar 'jig pa dañ bral ba ni nam mkha' la sogs pa ltar phyis kyañ 'jig pa dañ 'brel ba med pa'i Q49-4

phyir dañ | 'jig pa dañ bral ba yañ 'dus ma byas ñid du thal bar 'gyur ba'i phyir dañ | 'dus ma (Q49-4-2)

byas rnams la ni rnam par smin pa ma mthoñ ba'i phyir dañ | rnam par smin (D103b<sup>1</sup>) pa med pa ñid kyis D103b

rtag tu gnas par 'gyur ba'i phyir | las rnams rtag pa ñid du khas blañs pa kho nar 'gyur ro | | de ltar na re žig

(Q49-4-3) rtag pa ñid kyi skyon du 'gyur ro | | ci ste las rnams skyes ma thag tu 'jig pa ñid du khas len no

20 {že na} | de lta yin na ni |

*gal te 'gags na 'gags gyur pa* | | *ji* (D103b<sup>2</sup>) *ltar 'bras bu bskyed par 'gyur* | |

las med (Q49-4-4) par gyur pa ni yod pa ma yin pa'i rañ bžin yin pa'i phyir *'bras bu bskyed par* mi *'gyur* ro

zes bya bar bsams pa'o | |

Pras 312

3 *Subst.* ma yin pa'i ] GNQ Pras: ma yin pa D (s1).  
 5 *Subst.* ste ] GNQ: te D (s6). 2<sup>nd</sup> śad ] NQ: om. D (p3).  
 9 2<sup>nd</sup> śad ] DN: om. Q (p3).  
 10 1<sup>st</sup> ñis śad ] DN: śad Q (p1).  
 11 2<sup>nd</sup> ñis śad ] DQ: śad N (p1).

15 *Subst.* 1<sup>st</sup> 'jig pa ] DGN Pras: 'jigs pa Q (v9). *Subst.* 2<sup>nd</sup> 'jig pa ] DGQ: 'jigs pa N (v9).  
 16 *Subst.* 'jig pa ] DG: 'jigs pa NQ (v9).  
 18 *Subst.* After phyir ] DGQ Pras: dañ N (v9). *Subst.* rtag pa ] DG Pras: rtag pa pa NQ (v9).  
 21 *Subst.* bskyed par ] NQ Pras: skyed par DG (v1).

### Parallels

10-11 gal te smin pa'i dus bar du | gnas na las de rtag  
 par 'gyur | gal te 'gags na 'gags gyur pa | ji ltar 'bras  
 bu bskyed par 'gyur || gal te smin pa'i dus bar  
 du | gnas na las de rtag par 'gyur | gal te 'gags  
 na 'gags gyur pa | ji ltar 'bras bu bskyed par 'gyur ||

*Akutobhayā* (HUNTINGTON, 1986:406, *adopts the reading 'gag na 'gag gyur pas of D against the reading 'gags na and gyur pa attested by PN; the reading of D is not impossible, but would not correspond to the Sanskrit absolute construction with sat*), *Buddhapālita* (SAITO, 1984.II:223), *Prajñāpradīpa* (AMES, 1986:512-513).

'di la sde pa g'zan dag kha cig · lan 'debs par byed pa ni | re 'zig kho bo cag la 'du (Q49-4-5) byed N115b

rnams rtag pa ñid kyi ñes par ni (D103b<sup>3</sup>) mi 'gyur te | skyes ma thag tu 'jig pa'i phyir ro | | gañ yañ

*gal te · 'gags na 'gags gyur pa* |

| *ji ltar 'bras bu bskyed par 'gyur* | | (Mmk 17cd) G147a

zés smras pa de la yañ lan (Q49-4-6) brjod par bya ste |

5

*myu gu la sogs rgyun gañ ni* |

| *sa bon las ni mñon par 'byuñ* | |

*de las 'bras bu sa bon ni* |

| (D103b<sup>4</sup>) *med na de yañ 'byuñ mi 'gyur* | |

'dir sa bon ni skad cig ma yin du zin kyañ | rgyun myu gu dañ (Q49-4-7) sdoñ bu dañ sbubs 'chas pa

dañ | lo ma la sogs pa'i miñ can 'byuñ bar 'gyur ba'i 'bras bu'i khyad par rañ dañ rigs mthun pa bskyed pa'i

nus pa dañ ldan pa kho na'i rgyu'i dños por gyur (D103b<sup>5</sup>) nas 'gag pa yin (Q49-4-8) la | *gañ* yañ *myu gu la*

10

*sogs pa'i rgyun sa bon las byuñ ba* de las ni rgyu chuñ ñu yin du zin kyañ rim gyis lhan cig byed pa'i rgyu

ma tshañ ba med pas *'bras bu'i* tshogs rgya chen po skye bar 'gyur ro | | *sa bon ni med na* ste | (Q49-5-1) Q49-5

sa bon mi bdog par 'gyur na ni myu gu la sogs (D103b<sup>6</sup>) pa'i rgyun *de yañ 'byuñ* bar *mi 'gyur* ro | | de'i phyir

de ltar de yod na yod pa ñid dañ | de med na med pa ñid kyi na myu gu la sogs pa'i rgyun gyi

(Q49-5-2) 'bras bu ni sa bon gyi rgyu can ñid yin par bstan par 'gyur ro | | de'i phyir de ltar | ·

Pras 313

1 *śad*】 NQ: ñis śad D (p2).

2 *Subst.* ñes par】 NQ: ñes bar DG (s6). *After* gañ yañ】 NQ Pras: śad D (p4).

4 *Subst.* de la】 GNQ Pras: de D (s4).

6 *Subst.* mi 'gyur】 DG: min 'gyur NQ (s3).

7 *Subst.* *after* skad cig ma】 G Pras: ñid DNQ (v9). *The ñid must have been added as a refinement to avoid taking the nominative particle ma as a negation for the following verb yin.*

9 *Subst.* 'gag pa】 GNQ Pras: 'gags pa D (v1).

10 *Subst.* chuñ ñu】 GNQ Pras: chuñ du D (v5).

12 *Subst.* 'gyur na】 DG: gyur na NQ (v1).

13 *Subst.* de yod na】 DGN Pras: yod na Q (v7).

## Parallels

5-6 myu gu la sogs rgyun gañ ni | | sa bon las ni mñon par 'byuñ | | de las 'bras bu sa bon ni | | med na de yañ 'byuñ mi 'gyur | |】 myu gu la sogs rgyun gañ ni | | sa bon las ni mñon par 'byuñ | | de las 'bras bu sa bon ni | | med na de yañ 'byung mi 'gyur | | *Akutobhayā* (HUNTINGTON, 1986:407), *Buddha-pālita* (SAITO, 1984.II:224), *Prajñāpradīpa* (AMES, 1986:514).

*gañ phyir sa bon las rgyun dañ* | *rgyun las 'bras bu 'byuñ* (D103b<sup>7</sup>) *'gyur {zīñ}* |

*sa bon 'bras bu'i sñon 'gro ba* | *de phyir chad* (Q49-5-3) *min rtag ma yin* | | (Mmk 17.8)

gal te sa bon myu gu la sogs pa'i rgyun gyi rkyen du ma gyur par me lce dañ me mdag la sogs pa

'gal ba'i rkyen ñe bas 'gags par gyur na ni | de'i tshe de'i 'bras bu'i rgyun 'byuñ bar (Q49-5-4) ma mthon

5 bas chad par lta (D104a<sup>1</sup>) bar 'gyur la | yañ gal te sa bon mi 'gag ciñ myu gu la sogs pa'i · rgyun 'byuñ D104a

bar 'gyur na ni | de'i tshe sa bon mi 'gag par khas blañs pas rtag par · lta bar 'gyur na | 'di ni de ltar G147b

(Q49-5-5) yañ ma yin no | | de'i phyir sa bon chad pa dañ rtag par thal bar 'gyur ba yod pa (D104a<sup>2</sup>) N116a

ma yin no | | ji ltar sa bon la tshul 'di smras pa de bzin du |

*sems kyi rgyun ni gañ yin pa* | *sems las mñon par* (Q49-5-6) *'byuñ bar 'gyur* | |

10 *de las 'bras bu sems lta žig* | *med na de yañ 'byuñ mi 'gyur* | | (Mmk 17.9)

sems sems pa dge ba'i khyad par dañ mtshuñs par ldan pa de las ni de'i rgyu can sems kyi rgyun

(D104a<sup>3</sup>) gañ yin pa 'byuñ (Q49-5-7) la | sems pa dge bas yoñs su bsgos pa'i sems kyi rgyun de las ni lhan

cig byed pa'i rgyu ñe ba ma tshañ ba med pa na 'bras bu yid du 'oñ ba skye bar 'gyur ro | | sems lta žig med

na ste | sems mi bdog (Q49-5-8) na {rgyun} de yañ 'byuñ bar mi 'gyur ro | | de'i phyir de ltar na | · Pras 314

- 2 *Subst.* chad min】 Q Pras: chad mi DGN (v4).  
 3 *Subst.* rgyun gyi】 D Pras: rgyun gyis GNQ (v3).  
 4 šad】 NQ: ñis šad D (p2). *Subst.* rgyun】 GNQ Pras: rgyu ni D (v9).  
 6 1<sup>st</sup> šad】 DN: ñis šad Q (p2). *Subst.* lta bar】 D Pras: om. GNQ (v7).  
 7 *Subst.* 'gyur ba】 DGQ Pras: 'gyur pa N (s6).  
 9 1<sup>st</sup> ñis šad】 DQ: šad N (p1).  
 13 *Subst.* ma tshañ ba】 DGQ Pras: ma chod pa N (v8).

## Parallels

- 1-2 *gañ phyir sa bon las rgyun dañ* | *rgyun las 'bras bu 'byuñ 'gyur {zīñ}* | *sa bon 'bras bu'i sñon 'gro ba* | *de phyir chad min rtag ma yin* | | *gañ phyir sa bon las rgyun dañ* | *rgyun las 'bras bu 'byuñ 'gyur zīñ* | *sa bon 'bras bu'i sñon 'gro ba* | *de phyir chad min rtag ma yin* | | *Akutobhayā* (HUNTINGTON, 1986:407), *Buddhapālita* (SAITO, 1984.II:224), *Prajñāpradīpa* (AMES, 1986:514). *Akutobhayā* attests the reading *rtag pa min* in lieu of *rtag ma yin*. Further, HUNTINGTON adopts the reading *'bras bu sñon 'gro ba* attested by DCQ, although N attests *'bras bu'i sñon 'gro ba*.  
 9-10 *sems kyi rgyun ni gañ yin pa* | *sems las mñon par 'byuñ bar 'gyur* | | *de las 'bras bu sems lta žig* | *med*

*na de yañ 'byuñ mi 'gyur* | | *sems kyi rgyun ni gañ yin pa* | *sems pa las ni mñon par 'byuñ* | *de las 'bras bu sems pa ni* | *med na de yañ 'byuñ mi 'gyur* | | *Akutobhayā* (HUNTINGTON, 1986:408), *Buddhapālita* (SAITO, 1984.II:225), *Prajñāpradīpa* (AMES, 1986:515). The earlier translations omit *tasmāc* in *pāda a*. In the Pras-translation by *Ñi ma grags*, *lta žig* is inserted in *pāda c* possibly as a translation of *tasmāc* from *pāda a* of the Sanskrit verse. Perhaps *Ñi ma grags* found reason for such a construction in Candrakīrti's commentary (Pras 313<sub>11</sub> *ṛte tasmāc cittāt*, although *tasmāc* is an emendation from *tu tac*; D104a<sup>3</sup> *sems lta žig med na ste*), where *\*tasmāc* possibly was joined with *cittāt* in the original Sanskrit text. In this way, *Ñi ma grags* could preserve the translation of *pāda a* attested by the earlier commentaries and insert a translation for the omitted *tasmāc* by removing the insignificant words "pa ni" in *pāda c* of the earlier translation of the verse. This would then also be reflected in his translation of *\*tasmāc* with the same phrase *lta žig* in the mentioned sentence from the commentary (Pras 313<sub>11</sub>).

*gañ* (D104a<sup>4</sup>) *phyir sems las rgyun dañ ni* | *rgyun las 'bras bu 'byuñ 'gyur źiñ* |

*las ni 'bras bu 'i sñon 'gro ba* | *de phyir chad min rtag ma yin* | (Mmk 17.10)

gal (Q50-1-1) te sems dge ba de dgra bcom pa'i sems tha ma ltar | sems kyi rgyun rgyu

Q50-1

dañ 'bras bu gcig nas gcig tu brgyud pa'i rim pa rgyun ma chad (D104a<sup>5</sup>) pa 'byuñ bar 'gyur ba'i rgyu'i

5 dños por ma gyur par 'gag na ni | de'i (Q50-1-2) phyir las de rgyun chad par 'gyur la | ci ste yañ ma 'oñs

pa'i rgyun gyi rgyu'i dños por gyur nas rañ gi ño bo las mi ñams par 'gyur na ni | de'i tshe las rtag par

'gyur ba źig na | de ni de ltar yañ ma yin no | (D104a<sup>6</sup>) de'i (Q50-1-3) phyir las skad cig mar khas blañs su

zin kyañ chad pa dañ rtag par lta bar thal ba · yod pa ma yin no |

G148a

de'i phyir ji skad bstan pa'i las kyi rab tu dbye ba rnam par bśad pa 'dir dge ba bcu'i las kyi lam

10 {yañ} (Q50-1-4) bśad pa yin la |

*dkar po'i las kyi lam bcu po* | de dag kyañ | (D104a<sup>7</sup>) *chos sgrub pa yi thabs yin te* |

*chos kyi 'bras bu 'di gźan du* | *'dod pa'i yon tan rnam lña'o* | (Mmk 17.11)

dge · ba'i *las kyi lam bcu po* de dag ni (Q50-1-5) *chos sgrub pa'i thabs yin te* 'grub pa'i rgyur

N116b

gyur pa yin no źes bya ba'i tha tshig go | 'di dag gañ gi sgrub pa'i thabs ñid du 'jog par 'gyur ba'i chos

15 (D104b<sup>1</sup>) źes bya ba dge ba'i las kyi lam las tha dad pa 'di gañ (Q50-1-6) źig yin źe na | brjod par bya ste | D104b

chos kyi sgras ni sems kyi khyad par 'ga' źig kho na brjod pa yin te |

*bdag ñid legs par sdom pa dañ* | *gźan la phan 'dogs byams sems gañ* |

*de chos* · źes (Q50-1-7) {brjod pa'i phyir ro} | (Mmk 17.1ac)

Pras 315

1 *Subst.* 2<sup>nd</sup> rgyun】 GNQ Pras: rgyu DN<sup>k</sup> (v4).

2 *Subst.* de phyir】 N<sup>k</sup>: de'i phyir DGNQ (v6).

3 *Subst.* dge ba de】 D: dge ba ste GNQ (v5). *Subst.* dgra bcom pa'i】 DGQ Pras: dgra bcom pali N (s3).

4 *Subst.* pa 'byuñ bar】 DGN Pras: dañ 'byuñ bar Q (v8).

5 *Subst.* 'gag na】 GNQ Pras: 'gags na D (v1).

6 *Subst.* 'gyur na】 GNQ Pras: gyur na D (v1).

11 *Subst.* dkar po'i】 N<sup>k</sup>: dkar po DGNQ (v3). *The genitive particle seems syntactically superior for Skt. śuklāḥ karmapathā daśa. Subst.* bcu po】 GNQ N<sup>k</sup>: bcu po'o D (s3). sgrub pa yi】 N<sup>k</sup>: sgrub pa'i DGNQ (o4). *The separate genitive particle yi is metrically superior.* 2<sup>nd</sup> ñis śad】 NQ: śad D (p1).

12 1<sup>st</sup> ñis śad】 Q: om. DN (p3). 2<sup>nd</sup> ñis śad】 NQ: śad D (p1).

14 *After yin no】* DG: ñis śad NQ (p4). *Subst.* gañ gi】 em. Pras: gañ giś Ω (v3).

17 *Subst.* legs par】 DGQ Pras: logs par N (v5). 1<sup>st</sup> ñis

śad】 DN: śad Q (p1).

## Parallels

1-2 *gañ phyir sems las rgyun dañ ni* | *rgyun las 'bras bu 'byuñ 'gyur źiñ* | *las ni 'bras bu 'i sñon 'gro ba* | *de phyir chad min rtag ma yin* | *gañ phyir sems pa las rgyun dañ* | *rgyun las 'bras bu 'byuñ 'gyur źiñ* | *las ni 'bras bu sñon 'gro ba* | *de phyir chad min rtag ma yin* | *Akutobhayā* (HUNTINGTON, 1986:408), *Buddhapālita* (SAITO, 1984.II:225), *Prajñāpradīpa* (AMES, 1986:515).

11-12 *dkar po'i las kyi lam bcu po* | *chos sgrub pa yi thabs yin te* | *chos kyi 'bras bu 'di gźan du* | *'dod pa'i yon tan rnam lña'o* | *chos bsgrub pa yi thabs rnam ni* | *dkar po'i las kyi lam bcu ste* | *chos kyi 'bras bu 'di gźan du* | *'dod pa'i yon tan rnam lña'o* | *Akutobhayā* (HUNTINGTON, 1986:409), *Buddhapālita* (SAITO, 1984.II:225-226), *Prajñāpradīpa* (AMES, 1986:517). *In comparison with the translation*

*of the verse found in the earlier commentaries, Ñi ma  
grags' has revesed pāda ab in his translation of Pras,  
whereby the proper Sanskrit syntax is obtained,  
namely that dkar po'i las kyi lam bcu po is the subject*

*and chos sgrub pa yi thabs yin is the predicate.*



rnam (D104b<sup>2</sup>) pa gcig tu na dge ba bcu'i las kyi lam 'di dag yoñs su mthar gtugs pa'i ño bo ni chos kyi  
sgra'i brjod bya yin la | byed bzin pa'i ño bo ni dge ba'i las kyi lam gyi sgra'i brjod byar 'gyur ro | | (Q50-1-8)  
dge ba bcu'i las kyi lam 'di dag ni bsad zin pa'i mtshan ñid can de 'grub par bya ba (D104b<sup>3</sup>) la rgyu ñid du  
rnam par b'zag go | | yañ las kyi rnam par dbye ba'i skabs thal zin pa der dge ba bcu'i las kyi lam du ji ltar

5 'gyur (Q50-2-1) ze na | brjod par bya ste | lus kyi gsum dañ | ñag gi bzi ni | Q50-2

*ñag dañ bskyod dañ mi spoñ pa'i* | *rnām rig byed min zes bya gañ* | (Mmk 17.4ab)

zes bya ba la (D104b<sup>4</sup>) sogs pas bsad pa yin la | yid kyi gsum po brnab sems (Q50-2-2) med pa dañ | · gnod G148b

soms med pa dañ | yañ dag par lta ba zes bya ba ni | soms pa dañ ni zes bya ba des rnam par bsad pa yin

no | | de ltar na der dge ba'i las kyi lam {de dag} bcu car yañ rnam par bsad pa yin la | (D104b<sup>5</sup>)

10 de (Q50-2-3) dag kyañ ji skad bsad pa'i chos 'grub pa'i rgyur 'gyur ro | | chos de'i 'bras bu ni gzugs

dañ sgra dañ dri dañ ro dañ reg bya'i mtshan ñid can 'dod pa'i yon tan lña ñe bar loñs spyod pa'o | | 'di zes

bya ba ni 'jig rten (Q50-2-4) 'di zes bya ba'i don to | | gzan du zes bya ba ni ma mthoñ bar te 'jig (D104b<sup>6</sup>)

rten pha rol tu zes bya ba'i tha tshig go | |

de ltar re zig kha cig gis brtsad pa'i lan btab pa yin dañ | gzan dag gis de la skyon · brjod nas | N117a

15 brtsad (Q50-2-5) pa'i lan gzan gdab pa'i phyir smras pa |

2 *Subst.* byed bzin pa'i】 DGN Pras: de bzin pa'i Q (v8).

4 *Subst.* b'zag go】 GNQ: g'zag go D (v1). *Pras attests a present stem verb.* ñis sad】 D: *om. first sad of ñis sad* NQ (p1).

6 2<sup>nd</sup> ñis sad】 DN: sad Q (p1).

9 *Subst.* der】 DN Pras: dañ GQ (v8). *Subst.* yañ rnam

par bsad pa】 DNQ Pras: yañ dag par bsad pa G (v8).

12 *Subst.* gzan du zes bya ba】 D Pras: gzan du GNQ (v7).

13 pha rol tu】 GNQ: pha rol du D (o4). ñis sad】 D: *om. first sad of ñis sad* NQ (p1).

*gal te brtag pa de 'gyur na**| ñes pa chen po · mañ por 'gyur |*N<sup>k</sup>11a*de lta bas na brtag pa de**| (D104b<sup>7</sup>) 'dir ni 'thad pa ma yin no | | (Mmk 17.12)**gal te* sa bon dañ myu gu dañ chos mthun (Q50-2-6) pa'i sgo nas sems kyi rgyun la chad pa dañrtag pa'i skyon du thal ba spoñ par *'gyur na* ni de'i tshe gžan gyi phyogs la *ñes pa chen po* ste mthoñ ba5 dañ ma mthoñ ba dañ 'gal ba dañ | grañs mañ ba ñid kyis *mañ por* 'gyur (Q50-2-7) ro | | (D105a<sup>1</sup>) ji ltar že D105a

na | gal te sa bon gyi rgyun gyi dpes yin na ni sã lu'i sa bon las ni sã lu'i myu gu la sogs pa'i rgyun kho

na 'byuñ bar 'gyur gyi | rigs mi mthun pa ma yin la sã lu'i myu gu la sogs pa'i rgyun las kyañ (Q50-2-8)

sã lu'i 'bras bu kho na skye'i | rigs tha dad pa'i (D105a<sup>2</sup>) phyir nim pa'i 'bras bu ma yin pa de bžin du |

'dir yañ · rigs mtshuñs pa'i phyir dge ba'i sems las dge ba'i sems kyi rgyun kho nar 'gyur gyi | rigs mi

G149a

10 (Q50-3-1) mthun pa'i phyir mi dge ba dañ luñ du ma bstan pa'i rgyun ni ma yin no | | de bžin du Q50-3

mi dge ba dañ luñ du ma bstan pa'i sems (D105a<sup>3</sup>) las {kyañ} mi dge ba dañ luñ du ma bstan pa'i sems kyi

rgyun kho nar 'gyur te | rigs (Q50-3-2) tha dad pa'i phyir gžan ma yin no | | 'dod pa dañ gzugs dañ gzugs

med pa na spyod pa dañ | zag pa med pa'i sems rnam las {kyañ} 'dra ba'i sems 'dod pa dañ | gzugs dañ |

gzugs med pa (D105a<sup>4</sup>) pa na spyod pa dañ | (Q50-3-3) zag pa med pa'i sems rnam kho na 'byuñ

15 bar 'gyur gyi | rigs mi mthun pa rnam ni ma yin no | | mi'i sems las {kyañ} mi'i sems kho nar 'gyur gyi |

gžan lha dañ dmyal ba dañ yi dwags dañ dud 'gro la sogs (Q50-3-4) pa'i sems ni ma yin no | | de'i phyir

gañ žig (D105a<sup>5</sup>) lha yin pa de ni lha kho nar 'gyur la | gañ žig mi yin pa de ni mi kho nar 'gyur ro žes bya

ba la sogs · pa { 'gyur ro } | | de'i phyir lha dañ mi mi dge ba byed pa rnam kyi (Q50-3-5) 'gro ba dañ skye

N117b

gnas dañ rigs dañ blo dañ dbañ po dañ stobs dañ gzugs dañ loñs spyod la sogs pa tha dad pa dañ | ñan

20 (D105a<sup>6</sup>) 'gror ltuñ ba yañ yod par mi 'gyur ba žig na | 'di dag thams cad ni 'dod pa yañ (Q50-3-6) ma yin

no | | gañ gi phyir de ltar sa bon gyi rgyun dañ chos mthun par rtog na ñes pa chen po dañ mañ por thal

bar 'gyur ba de'i phyir *brtag pa de 'dir 'thad pa ma yin no* | | ·

G149b &amp; Pras 317

1 *Subst.* de】 *em.* Pras: der Ω (s1). *Subst.* 'gyur na】  
DGNQ Pras: gyur na N<sup>k</sup> (s7).

2 *Subst.* 2<sup>nd</sup> de】 N<sup>k</sup> Pras: ste DGNQ (v8).

3 *Subst.* chad pa】 DGQ Pras: 'chad pa N (s3).

5 ñis śad】 NQ: śad D (p1).

6 1<sup>st</sup> sã lu'i】 D Pras: sa lu'i GNQ (o4). 2<sup>nd</sup> sã lu'i】 D  
Pras: sa lu'i GNQ (o4).

7 śad】 D Pras: *om.* NQ (p3). sã lu'i】 D Pras: sa lu'i

GNQ (o4).

8 sã lu'i】 D Pras: sa lu'i GNQ (o4). 1<sup>st</sup> śad】 Q: ñis śad  
DN (p2).

9 *Subst.* rigs】 GNQ Pras: rigs pa D (v9). śad】 DQ: ñis  
śad N (p2).

12 *Subst.* gžan】 DG: gžan ni NQ (v9).

13 *Subst.* spyod pa dañ】 D Pras: spyod pa na GNQ (v3).

16 yi dwags】 GN: yi dags DQ (o4). *After* 3<sup>rd</sup> dañ】 DG

Pras: śad NQ (p4).

- 18 Subst. la sogs pa】 D: la sogs par GNQ (s3). Subst. {’gyur ro}】 GNQ: {gsuñs so} D (v8). *Pras implies ’gyur ro rather than gsuñs so.*
- 19 *After* gnas dañ】 DG Pras: śad NQ (p4). *After* stobs dañ】 DG Pras: śad NQ (p4).
- 22 Subst. *After*’dir】 GNQ Pras: yañ D (v9).

Parallels

- 1-2 gal te brtag pa de ’gyur na||ñes pa chen po mañ  
por ’gyur||de lta bas na brtag pa de||’dir ni ’thad pa  
ma yin no||】 gal te brtag pa der gyur na||ñes pa  
chen po mañ por ’gyur||de lta bas na brtag pa  
de||’dir ni ’thad pa ma yin no|| *Akutobhayā*  
(HUNTINGTON, 1986:410), *Buddhapālita* (SAITO,  
1984.II:226), *Prajñāpradīpa* (AMES, 1986:517).

*sañs rgyas rnams dañ* (D105a<sup>7</sup>) *rañ rgyal dañ* | | *ñan thos* (Q50-3-7) *rnams kyis gañ gsuñs pa'i* | |

*brtag pa gañ žig 'dir 'thad pa* | | *de ni rab tu brjod par bya* | | (Mmk 17.13)

brtag pa de yañ gañ žig yin že na | | smras pa | |

*dpañ rgya ji lta de bžin chud* | | *mi za las ni bu lon bžin* | |

5 *de ni khams* (Q50-3-8) *las rnam pa bži* | | *de yañ* (D105b<sup>1</sup>) *rañ bžin luñ ma bstan* | | (Mmk 17.14) D105b

'dir dge ba'i las byas par gyur pa ni skyes ma thag tu 'gag pa yin la | de 'gags pas 'bras bu med par

thal ba yañ ma yin te | gañ gi phyir las de gañ gi (Q50-4-1) tshe skye ba de ñid kyis tshe byed pa po'i Q50-4

rgyud la las de'i chud mi za ba žes bya ba ldan pa ma (D105b<sup>2</sup>) yin pa'i chos bu lon gyi dpañ rgya 'dra ba

žig skye bar 'gyur ro | | de'i phyir de ltar na dpañ rgya ji lta ba de bžin du chud (Q50-4-2) mi za bar rig par

10 bya la | gañ gi chud mi za ba žes bya ba'i chos de skye ba'i las de ni bu lon bžin rig par bya'o | | ji ltar bu lon

gyi dpañ rgya bžag nas nor spyad kyañ nor (D105b<sup>3</sup>) bdag gi nor chud za bar mi 'gyur bar dus gžan gyi tshe

skyed dañ (Q50-4-3) bcas pa'i nor gyi phuñ po dañ 'brel pa ñid du 'gyur ba · de bžin du las žig tu zin kyañ Pras 318

2 *Subst.* brjod par bya | GNQ Pras: brjod par byed D (v1).

3 1<sup>st</sup> ñis śad | DN: śad Q (p1). 2<sup>nd</sup> ñis śad | DN: śad Q (p1).

4 *Subst.* chud | D: chu GNQ (s4).

6 *Subst.* 'gag pa | GNQ Pras: 'gags pa D (v1).

7 *Subst.* thal ba | Q Pras: thal bar 'gyur ba D (v9): thal ba 'gyur ba GN (v9).

10 *Subst.* gañ gi | *em.* Pras: gañ la Ω (v3). *Subst.* skye ba'i | GNQ Pras: bskyed ba'i D (v1). *Subst.* rig par bya'o | DGN Pras: rigs par bya'o Q (s3).

11 *Subst.* nor bdag gi | D Pras: *om.* GNQ (v7).

12 *Subst.* skyed | D Pras: bskyed GNQ (s3).

pa | | de ni rab tu brjod par bya | | ] *sañs rgyas rnams dañ rañ rgyal dañ* | | *ñan thos rnams kyis gsuñs pa yi* | | *brtag pa gañ žig 'dir 'thad pa* | | *de ni rab tu brjod par bya* | | *Akutobhayā* (HUNTINGTON, 1986:410), *Buddhapālita* (SAITO, 1984.II:227), *Prajñāpradīpa* (AMES, 1986:518).

4-5 dpañ rgya ji lta de bžin chud | | mi za las ni bu lon bžin | | *de ni khams las rnam pa bži* | | *de yañ rañ bžin luñ ma bstan* | | ] ji ltar bu lon dpañ rgya ltar | | de ltar las dañ chud mi za | | *de ni khams las rnam pa bži* | | *de yañ rañ bžin luñ ma bstan* | | *Akutobhayā* (HUNTINGTON, 1986:411-412), *Buddhapālita* (SAITO, 1984.II:228), *Prajñāpradīpa* (AMES, 1986:518-519).

## Parallels

1-2 *sañs rgyas rnams dañ rañ rgyal dañ* | | *ñan thos rnams kyis gañ gsuñs pa'i* | | *brtag pa gañ žig 'dir 'thad*

chud mi za ba źes bya ba'i chos gźan gnas pas byed pa po de'i rgyu can gyi 'bras bu dañ mñon par 'brel ba  
 ñid du 'gyur ro | | yañ ji ltar (D105b<sup>4</sup>) bu (Q50-4-4) lon gyi dpañ rgyas gtoñ ba po la nor bkug nas ror gyur  
 pa ni yod dam med kyañ ruñ ste yañ nor 'gugs · par mi nus pa de bźin du chud mi za ba yañ rnam par smin N118a  
 pa phyuñ nas yod dam med kyañ ruñ ste dpañ rgya ror (Q50-4-5) gyur pa ltar yañ byed pa po rnam par  
 5 smin pa dañ · 'brel par byed mi nus so | | (D105b<sup>5</sup>) G150a

yañ mdo gźan las gsuñs {śiñ} kho bo cag gis smras pa'i chud mi za ba gañ yin pa | **de ni khams las**  
**rnam pa bźi** ste | 'dod pa (Q50-4-6) dañ gzugs dañ gzugs med pa na spyod pa dañ | zag pa med pa'i  
 dbye ba las so | | **de yañ rañ bźin luñ ma bstan** | | chud mi za ba ni dge ba dañ mi (D105b<sup>6</sup>) dge ba ñid du  
 brda'mi sprod pa'i phyir luñ du ma bstan pa kho na yin no | | (Q50-4-7) gal te mi dge ba'i las rnams kyi de  
 10 mi dge ba źig yin na ni de'i tshe 'dod pa'i 'dod chags dañ bral ba rnams la med par 'gyur ro | | gal te dge ba  
 rnams kyi dge ba źig yin na ni dge ba'i rtsa ba chad pa rnams la de med (Q50-4-8) par (D105b<sup>7</sup>) 'gyur  
 ro | | de'i phyir de ni rañ bźin gyis luñ du ma bstan pa ñid yin no | | gźan yañ | · Pras 319

1 **Subst. gźan**】 D Pras: om. GNQ (v7).

2 **Subst. gtoñ ba po**】 DGQ: gtoñ pa po N (s6).

5 'brel par】 DGQ: 'brel bar N (o4).

8 **Subst. dbye ba**】 DNQ Pras: dbye ba'i G (s3). **Subst. rañ bźin**】 DGN Pras: rañ bźin du Q (v6). **Subst. ñid du**】 GNQ Pras: ñid tu D (s2).

9 brda'】 GNQ: brda D (o4).

10 **After tshe**】 DG Pras: śad NQ (p4).

11 **Subst. la**】 DN Pras: om. GQ (s4).

*spoñ bas spañ ba ma yin te* | *sgom pas spañ ba ñid kyañ yin* | (Mmk 17.15ab)

chud mi za ba de spoñ bas spañ ba ni ma yin no | | 'phags pa yañ (Q50-5-1) so so skye bo'i las dañ Q50-5

ldan par 'gyur du 'oñ bas mthoñ ba'i (D106a<sup>1</sup>) lam gyis so so skye bo'i las dag kho na spoñ gi | chud mi za D106a

- 1 *Subst.* spoñ bas】 GNQ Pras: spoñ ba D (s1). 1<sup>st</sup> ñis śad】 DGN: śad Q (p1). *Subst.* sgom pas】 GNQ Pras: bsgoms pas D (v1): bgom pas N<sup>k</sup> (s4). *Subst.* yin】 GNQN<sup>k</sup> Pras: min D (v2). *The reading yin is confirmed below in the commentary to the verse; cf. D106a<sup>1</sup>.*
- 2 *Subst.* skye bo'i】 GNQ Pras: skye ba'i D (s8).
- 3 *The Tibetan translation 'gyur du 'oñ bas for Sanskrit mā bhūt is not literal; cf. fn. in the English translation.*

*Subst.* skye bo'i】 GNQ: skye ba'i D (s8).

## Parallels

- 1 *spoñ bas spañ ba ma yin te* | *sgom pas spañ ba ñid kyañ yin* | | *spoñ bas spañ ba ma yin te* | *bsgom pas spañ ba ñid kyañ yin* | | *Akutobhayā* (HUNTINGTON, 1986:412), *Buddhapālita* (SAITO, 1984.II:228), *Prajñāpradīpa* (AMES, 1986:519-520).

ba ni · de'i las spañs kyañ mthoñ ba'i lam gyis spoñ ba ma yin te | 'on kyañ de ni sgom pa'i lam (Q50-5-2) Pras 320

gyis kyañ spoñ bar 'gyur ro | | kyañ gi sgra ni khams las yañ dag par 'das pas kyañ spañ bar bya ba yin

(D106a<sup>2</sup>) no žes rnam par rtog pa'i don to | | gañ gi phyir de ltar las 'jig kyañ chud mi za ba mi 'jig la | las

spañs (Q50-5-3) kyañ spañ bar bya ba ma yin pa |

5 *de phyir chud mi za ba yis* | *las kyi 'bras bu bskyed par 'gyur* | · | (Mmk 17.15cd) G150b

yañ gal te chud mi za ba 'di las spoñ bas te 'dor bas spoñ bar 'gyur (D106a<sup>3</sup>) la | las 'pho ba ste

las 'jig ciñ las (Q50-5-4) gžan mñon du phyogs pa'i · ño bos 'jig par 'gyur na ñes pa ci yod ce na | brjod pa | N118b

*gal te spoñ bas spañ ba dañ* | *las 'pho ba yis {'jig 'gyur na}* | |

*de la las 'jig la sogs pa'i* | *skyon rnams su ni thal bar 'gyur* | | (Mmk 17.16) (Q50-5-5)

10 gal (D106a<sup>4</sup>) te so so skye bo'i las bžin du mthoñ pa'i lam gyis chud mi za ba spoñ na ni | de'i tshe

las 'jig pa kho nar 'gyur la | las 'jig pa'i phyir 'phags pa rnams kyi las kyi 'bras bu rnam par smin pa yid

du 'oñ ba dañ mi 'oñ ba sñon gyi (Q50-5-6) las kyi rgyu can du yañ mi 'gyur ro | · | ma byas pa'i las las Pras 321

- 1 *Subst.* sgom pa'i lam】 GNQ Pras: bsgom pa'i lam D (s7).
- 2 *Subst.* sgra GNQ Pras: gras D (v6).
- 5 *Subst.* de phyir】 DN<sup>k</sup>: de'i phyir GNQ (v6). *Subst.* bskyed par】 GNQ Pras: bskyod par D (s2).
- 7 *Subst.* ce na】 D Pras: na GNQ (v7).
- 8 *Subst.* spang ba】 Q: spang pa DGN (s6).
- 9 *Subst.* las 'jig】 D Pras: las 'jigs GNN<sup>k</sup>Q (s3).
- 10 *Subst.* so so】 DN: so so'i Q (v3). *Subst.* mthoñ ba'i】 Q: mthoñ pa'i DGN (s6).
- 11 *Subst.* las kyi】 D Pras: *om.* GNQ (v7). *N leaves a small space containing two tsha.* *Subst.* rnam par】 DG Pras: *om.* NQ (v7).
- 12 ñis śad】 DGN: śad Q (p1).

## Parallels

- 5 *de phyir chud mi za ba yis* | *las kyi 'bras bu bskyed par 'gyur* | | *de phyir chud mi za ba yis* | *las kyi 'bras bu bskyed par 'gyur* | | *Akutobhayā* (HUNTINGTON, 1986:412), *Buddhapālita* (SAITO, 1984.II:229), *Prajñāpradīpa* (AMES, 1986:520).
- 8-9 *gal te spoñ bas spañ ba dañ* | *las 'pho ba yis {'jig 'gyur na}* | | *de la las 'jig la sogs pa'i* | *skyon rnams su ni thal bar 'gyur* | | *gal te spoñ bas spañ ba dañ* | *las 'pho ba dañ mthun gyur na* | | *de la las 'jig la sogs pa'i* | *skyon rnams su ni thal bar 'gyur* | | *Akutobhayā* (HUNTINGTON, 1986:413), *Buddhapālita* (SAITO, 1984.II:229), *Prajñāpradīpa* (AMES, 1986:520-521; which, however, reads *mthoñ bas* instead of *spoñ bas*).

(D106a<sup>5</sup>) 'bras bu 'byuñ bar yañ 'gyur ro | | las dañ 'bras bu med par lta ba'i phyir log par lta bar yañ

'gyur ro | | de lta chud mi za bas spoñ bas spañ bar bya ba (Q50-5-7) ñid du khas len na las 'jig pa la sog

pa'i skyon rnams su thal bar 'gyur ro | | de bzin du las 'pho ba la yañ sbyar (D106a<sup>6</sup>) bar bya'o | |

*kham mtshuñs las ni cha mtshuñs dañ | | cha mi mtshuñs pa thams cad kyi | |*

5 *de ni (Q50-5-8) ñiñ mtshams sbyor ba'i tshe | | gcig pu kho na skye bar 'gyur | |* (Mmk 17.17)

cha mtshuñs pa ni las rigs 'dra ba rnams so | | cha mi mtshuñs pa ni las rigs tha dad pa rnams

(D106a<sup>7</sup>) so | | *las cha mtshuñs pa dañ | | cha mi mtshuñs pa de rnams thams cad kyi chud (Q51-1-1) mi za* Q51-1

*ba* ni 'dod pa dañ gzugs dañ gzugs med pa'i kham dag tu ñiñ *mtshams · sbyor ba'i tshe* las thams cad G151a

bśig nas *gcig kho na skye bar 'gyur ro | | (D106b<sup>1</sup>)* de yañ *kham mtshuñs* te kham (Q51-1-2) mñam pa D106b

10 rnams kyi de kho na skye bar 'gyur gyi | | mi mtshuñs pa rnams kyi ni mi 'gyur ro | |

*mthoñ ba'i chos la rnam gñis po | | thams cad las dañ las kyi de | |*

*tha dad par ni skye 'gyur žiñ | | rnam par smin kyañ (Q51-1-3) gnas pa yin | |* (Mmk 17.18)

(D106b<sup>2</sup>) *chud mi za ba* zes bya ba'i chos *de ni mthoñ ba'i chos la* ste tshe 'di la zag pa dañ bcas pa dañ zag

2 *Subst.* 'jig pa】 DGN Pras: 'jigs pa Q (s3).

3 *Subst.* 'pho ba la】 D Pras: 'pho G (s4): 'pho ba NQ (v4).

5 *Subst.* ñiñ】 DNQ Pras: nyid G (s2). gcig pu】 DGN: gcig bu Q (o4).

6 *Subst.* 1<sup>st</sup> las rigs】 D Pras: om. GNQ (v7). *Subst.* 2<sup>nd</sup> cha】 D Pras: om. GNQ (v7).

7 śad】 DGN: om. Q (p3). *Subst.* cha mi mtshuñs pa】 DGN Pras: mi mtshuñs pa Q (v7).

8 *After* 1<sup>st</sup> dañ】 NQ: śad DG (p4). *After* 2<sup>nd</sup> dañ】 NQ: śad DG (p4). *Subst.* ñiñ】 DN: nyid G (s2).

9 *After* te】 NQ: śad DG (p4).

mtshuñs las ni cha mtshuñs dañ | | cha mi mtshuñs pa thams cad kyi | | de ni ñiñ mtshams sbyor ba'i tshe | | gcig pu kho na skye bar 'gyur | | *Akutobhayā* (HUNTINGTON, 1986:413-414), *Buddhapālita* (SAITO, 1984.II.230), *Prajñāpradīpa* (AMES, 1986:521).

11-12 mthoñ ba'i chos la rnam gñis po | | thams cad las dañ las kyi de | | *tha dad par ni skye 'gyur žiñ | | rnam par smin kyañ gnas pa yin | |* tshe 'di la ni las dañ las | | rnam pa gñis po thams cad kyi | | de ni *tha dad skye 'gyur žiñ | | rnam par smin kyañ gnas pa yin | |* *Akutobhayā* (HUNTINGTON, 1986:414), *Buddhapālita* (SAITO, 1984.II.230), *Prajñāpradīpa* (AMES, 1986:522).

## Parallels

4-5 *kham mtshuñs las ni cha mtshuñs dañ | | cha mi mtshuñs pa thams cad kyi | | de ni ñiñ mtshams sbyor ba'i tshe | | gcig pu kho na skye bar 'gyur | |*】 kham



pa med pa'i dbye bas *rnām pa gñis* te | tshul gñis po *thams cad kyi* ste sems pa dañ bsams (Q51-1-4)

pa'i las · kyi rañ bzin can gyi las dañ las kyi · chud mi za ba re re *skye bar 'gyur ro* | | chud mi za N119a, Pras 322

(D106b<sup>3</sup>) ba de ni *rnām par smin kyañ* ste rnam par smin pa na gdon mi za bar 'gag pa ma yin la | yod du

zin kyañ dpañ rgya ror gyur pa ltar yañ 'bras (Q51-1-5) bu 'byin par ni byed mi nus so | |

- 5 *de ni 'bras bu 'pho ba dañ* | *| śi bar gyur na 'gag par 'gyur |* |  
*de yi rnam dbye zag med dañ* | *| zag dañ bcas par (D106b<sup>4</sup>) śes par bya |* | (Mmk 17.19)

de la *'bras bu 'pho ba na 'gag pa* ni ji skad du | sgoms pas (Q51-1-6) spañ ba ñid kyañ yin (Mmk 17.15b) | | žes bśad pa lta bu'o | | *śi bar gyur pa na 'gag pa* ni ji skad du |

de ni ñiñ mtshams sbyor ba'i tshe | | gcig pu kho na skye bar 'gyur | | (Mmk 17.17cd)

- 10 žes bsñad pa lta bu'o | |

*de* yañ zag (D106b<sup>5</sup>) pa dañ bcas pa rnams kyi (Q51-1-7) ni *zag pa dañ bcas pa* yin la | zag pa med pa rnams kyi ni *zag pa med pa* yin te | de ltar de'i *rnām par dbye ba śes par bya'o* | | de'i · phyir de ltar na | G151b

*stoñ pa ñid dañ chad med dañ* | *| 'khor ba dañ ni rtag pa min |* |

*las rnams chud mi* (Q51-1-8) *za ba'i chos* | *| sañs (D106b<sup>6</sup>) rgyas kyis ni bstan pa yin |* | (Mmk 17.20)

- 1 *Subst.* tshul gñis po】 D Pras: tshul gñis po kun gyi GNQ. *Subst.* thams cad kyi ste】 D Pras: thams cad te GN (v7, s6): thams cad de Q (v7).  
 2 *Subst.* rañ bzin can gyi】 D: rañ bzin can GNQ (v3).  
 4 *Subst.* gyur pa】 GQ: gyur ba DN (s6).  
 5 *Subst.* gyur na】 DNQ: gyur pa na G (s3).  
 7 *After* 'pho ba na】 DGQ: śad N (p4). *Subst.* sgom pas】 GNQ: bsgoms pas D (v1).  
 8 1<sup>st</sup> ñis śad】 DG: śad NQ (p1). *After* gyur pa na】 NQ: śad DG (p4).  
 9 *Subst.* ñiñ】 DNQ: ñid G (s2). 1<sup>st</sup> ñis śad】 DGQ: śad N (p1). 2<sup>nd</sup> ñis śad】 DG: śad NQ (p1).  
 12 *Subst.* rnam par dbye ba】 D Pras: dbye ba GNQ (v7). *Subst.* de ltar na】 GNQ: da ltar na D (s2).  
 13 *Subst.* chad med】 DGQ Pras: tshad med N (v5).  
 14 *Subst.* rgyas kyis】 DGQ: rgyas gyis N (s6).

*zag med dañ* | *| zag dañ bcas par śes par bya |* |  
*Akutobhayā* (HUNTINGTON, 1986:415),  
*Buddhapālita* (SAITO, 1984.II:231), *Prajñāpradīpa* (AMES, 1986:522).

13-14 *stoñ pa ñid dañ chad med dañ* | *| 'khor ba dañ ni rtag pa min |* | *las rnams chud mi za ba'i chos* | *| sañs rgyas kyis ni bstan pa yin |* |  
*min dañ* | *| 'khor ba dañ ni rtag pa min |* | *las rnams chud mi za ba'i chos* | *| sañs rgyas kyis ni bstan pa yin |* |  
*Akutobhayā* (HUNTINGTON, 1986:416),  
*Buddhapālita* (SAITO, 1984.II:231), *Prajñāpradīpa* (AMES, 1986:523).

## Parallels

- 5-6 *de ni 'bras bu 'pho ba dañ* | *| śi bar gyur na 'gag par 'gyur |* | *de yi rnam dbye zag med dañ* | *| zag dañ bcas par śes par bya |* | *de ni 'bras bu 'phos pa dañ* | *| śi bar gyur na 'gag par 'gyur |* | *de yi rnam dbye*

gañ gi phyir las ni byas nas 'gag gi rañ bzin gyis gnas pa ma yin la | las rañ bzin gyis gnas pa ma yin  
 pa de'i phyir | **ston pa ñid** du 'thad pa yin no | | de (Q51-2-1) ltar las mi gnas pas **chad par** lta bar thal bar Q51-2  
 'gyur ba yañ **ma yin** te | chud mi za ba yoñs (D106b<sup>7</sup>) su bzuñ bas las kyi 'bras bu yod pa'i phyir te | rnam  
 par smin pa med na ni las chad par lta bar 'gyur ba žig go | | chud mi za ba'i (Q51-2-2) chos yod pa'i phyir  
 5 dañ | sa bon gyi rgyun dañ chos mthun pa'i brtag pa med pa'i phyir 'gro ba dañ rigs dañ skye gnas dañ |  
 khams sna tshogs pa'i dbye bas (D107a<sup>1</sup>) phye ba | 'gro ba lña'i **'khor ba** bkra ba yañ grub pa yin no | | gañ D107a  
 gi phyir (Q51-2-3) las rañ gi ño bos mi gnas · par khas blañs pas **rtag par** smra bar thal ba **yañ ma yin** la | N119b  
 chud mi za ba yod pa'i phyir **las rnams kyañ chud mi za ba** žes bya ba de lta bu'i **chos 'di** ma rig pa'i gñid  
 ma lus (D107a<sup>2</sup>) pa dañ (Q51-2-4) bral bas sad par gyur pa | **sañs rgyas** bcom ldan 'das kyi **bstan pa** de'i  
 10 phyir sñar gžan gyis |

**gal te smin pa'i dus bar du** | **| gnas na las de rtag par 'gyur** | |

**gal te 'gags na 'gags gyur pa** | **| ji (Q51-2-5) ltar 'bras bu bskyed par 'gyur** | | (Mmk 17.6)

žes gañ smras pa de kho bo cag gi (D107a<sup>3</sup>) phyogs la mi 'thad do | | de'i phyir kho bo cag gis brjod pa'i  
 brtag pa kho na rigs so že 'o | |

'di la bśad par bya ste | · gañ dag las ñid kyañ mi 'thad (Q51-2-6) pa de'i phyir 'bras bu'i rgyu can G152a  
 gyi rtsod pa byed pa khyed cag ci'i phyir dri za'i groñ khyer gyi ra ba 'gyel gyis dogs pas ches yid byuñ bar  
 (D107a<sup>4</sup>) gyur žiñ de sruñ ba'i ñal bas tshogs su 'gyur | 'di ltar gal te las rañ gi (Q51-2-7) ño bos skye bar  
 'gyur na ni | de rnam par ma smin gyi bar du gnas pas rtag pa ñid du 'gyur la | 'jig pas chad par 'gyur ba žig  
 na | gañ gi tshe rañ bzin gyis ston pas las skye ba med pa de'i tshe na gañ (D107a<sup>5</sup>) las dpyad pa (Q51-2-8)  
 20 'dir 'gyur ba de la gnas pa dañ 'jig pa yod par ga la 'gyur | | 'dir |

**gañ phyir las ni skye ba med** | | (Mmk 17.21a)

ces smras pa | slob dpon gyis |

**'di ltar rañ bzin med de'i phyir** | | (Mmk 17.21b) žes gsuñs te |

**gang gi phyir las rañ bzin med pa** (Q51-3-1) **de'i phyir skye ba med do** | | gal te de ltar (D107a<sup>6</sup>) Q51-3

las rañ bzin med pas mi skye na | ji ltar bcom ldan 'das kyi | ·

Pras 324

- 5 Subst. brtag pa】 *em.* Pras: rtag pa Ω (v4)  
 6 Subst. 'gro ba lnga'i】 GNQ: 'gro lnga'i D (v4).  
 7 Subst. thal ba】 DGQ Pras: thal bar N (s1). Subst.  
 yañ ma yin】 DG Pras: yañ bam yin N (s3): yañ ba ma  
 yin Q (s3).  
 8 Subst. ma rig pa'i gñid】 GNQ Pras: ma rig pa ñid D  
 (v8).  
 12 2<sup>nd</sup> ñis śad】 DGN: śad Q (p1).  
 16 *After* byed pa】 DG: śad NQ (p4). Subst. ra ba 'gyel  
 gyis】 GNQ Pras: rab 'gyel gyis D (s8).  
 18 Subst. 'gyur na ni】 DGN Pras: 'byuñ na ni Q (s8).  
 19 Subst. gañ las dpyad pa】 DNQ: gañ las skye ba med  
 pa de'i tshe na gang las dpyad G (v9, *dittography*).  
 20 ñis śad】 DG: śad NQ (p1). śad】 DG: *om.* NQ (p3).  
 21 ñis śad】 DG: śad NQ (p1).  
 23 ñis śad】 DG: śad NQ (p1). Subst. gsuñs te】 DGN:  
 gsuñs ste Q (s6).  
 24 Subst. las rañ bzin】 DGN Pras: rañ bzin Q (v7).

## Parallels

21-23 gañ phyir las ni skye ba med || 'di ltar rañ bzin med  
 de'i phyir || 𑀧 gañ phyir las ni skye med pa || 'di ltar  
 dños ñid med de'i phyir || Akutobhayā

(HUNTINGTON, 1986:417), *Buddhapālita* (SAITO, 1984.II:232), *Prajñāpradīpa* (AMES, 1986:524).

lus can rnam kyī las rnam ni | | bskal pa brgyar yañ chud mi za | |

tshogs śiñ (Q51-3-2) dus la bab pa na | | 'bras bu ñid du smin par 'gyur | |

žes de skad du gsuñś śe na | brjod pa | bcom ldan 'das kyī dgoñś pa ni | (D107a<sup>7</sup>)

*gañ phyir de ni ma skyes pa* | | *de phyir chud zar mi 'gyur ro* | | (Mmk 17.21cd)

5 žes bya ba de ltar (Q51-3-3) yin te | de'i phyir tshul 'dis · ni kho bo cag la gnod par byed pa ma yin no | |

las rañ bžin med do žes bya ba de ni de ltar yin par gdon mi za bar śes par bya ste | gžan du na | N120a

*gal te las la rañ bžin yod* | | *rtag* (D107b<sup>1</sup>) *par* (Q51-3-4) *'gyur bar the tshom med* | | D107b

*las ni byas pa ma yin 'gyur* | | *rtag la bya · ba med phyir ro* | | (Mmk 17.22) G152b

gal te rañ bžin gyis las yod par gyur na ni the tshom med par de rtag par 'gyur te | rañ bžin la

10 gžan du 'gyur ba med pa'i (Q51-3-5) phyir ro | | de'i phyir las ni byas pa ma yin pa ñid du 'gyur ro | |

ci'i phyir (D107b<sup>2</sup>) že na | gañ gi phyir rtag la bya ba med phyir ro | | rtag pa žes bya ba ni gañ žig yod pa

yin la | gañ yod pa de ni bya ba mi 'thad pas rgyu la mi ltos (Q51-3-6) so | | de'i phyir dge ba dañ mi dge ba'i

las ma byas par 'jig rten la rnam par smin par 'gyur ro | | de'i phyir |

1 *Subst.* bskal pa brgyar | DG Pras: bskal pa brgya NQ (s1).

2 2<sup>nd</sup> ñis śad | DGQ: śad N (p1).

3 *Subst.* de skad du | DQ Pras: de skad tu GN (s2). *Subst.* kyī | GQ: kyis DN (s1). 3<sup>rd</sup> śad | DG: ñis śad NQ (p2).

9 *After* gyur na ni | DG: śad NQ (p4).

12 *Subst.* yin la | DGN Pras: ma yin la Q (v2). *Subst.* bya ba | DG: bya bar NQ (v3). *Subst.* mi ltos so | D Pras: mi bltos so GNQ (v1).

## Parallels

4 *gañ phyir de ni ma skyes pa* | | *de phyir chud zar*

*mi 'gyur ro* | | *gañ phyir de ni ma skyes pa* | | *de phyir chud zar mi 'gyur ro* | | *Akutobhayā* (HUNTINGTON, 1986:418), *Buddhapālita* (SAITO, 1984.II:233), *Prajñāpradīpa* (AMES, 1986:526).

7-8 *gal te las la rañ bžin yod* | | *rtag par 'gyur bar the tshom med* | | *las ni byas pa ma yin 'gyur* | | *rtag la bya ba med phyir ro* | | *gal te las la dños ñid yod* | | *rtag par 'gyur ba the tshom med* | | *las ni byas pa ma yin 'gyur* | | *rtag la bya ba med phyir ro* | | *Akutobhayā* (HUNTINGTON, 1986:418-419), *Buddhapālita* (SAITO, 1984.II:235), *Prajñāpradīpa* (AMES, 1986:527).

*ci ste las ni ma byas na* | *ma byas pa dañ* (D107b<sup>3</sup>) *phrad jigs 'gyur* | |

*tshañs spyod gnas pa ma yin pa'añ* | *de la* (Q51-3-7) *skyon du thal bar 'gyur* | | (Mmk 17.23)

gal te las byas pa ma yin par gyur na ni de'i tshe ma byas pa dañ phrad pa'i jigs par 'gyur te | gañ gis

srog gcod pa la sogs pa'i las ma byas pa de la yañ las de ma byas kyañ yod (Q51-3-8) pas 'di de dañ

5 yañ 'brel pa'i phyir | (D107b<sup>4</sup>) ma byas pa dañ phrad pa'i jigs par 'gyur ro | | tshañs par spyod pa la gnas pa

ma yin pa yañ phyogs de la 'gyur ro | | ci'i phyir ze na | tshañs par spyod pa la gnas pa yoñs (Q51-4-1) su Q51-4

dag pa rnams la yañ mi tshañs par spyod pa ma byas par yod pas thams cad tshañs par spyod pa ma yin pa

la gnas (D107b<sup>5</sup>) pa'i phyir 'ga' yañ mya ñan las 'da' bar mi 'gyur ro | | gzan yañ

*tha sñad thams cad* (Q51-4-2) *ñid dañ yañ* | | *'gal bar 'gyur bar the tshom med* | |

10 *bsod nams dañ ni sdig byed pa'i* | *nam par dbye ba'añ 'thad mi 'gyur* | | (Mmk 17.24)

gañ dag žiñ rmo ba dañ tshoñ dañ ba lañ 'tsho ba la · sogs pa'i bya (D107b<sup>6</sup>) ba · 'bras bu'i don N120b, G153a

du rtsom (Q51-4-3) pa de dag thams cad kyañ ma byas bzin du · yod pa'i phyir rtsom pa don med par Pras 326

- 1 *ci ste*】 DGNQ: ji ste N<sup>k</sup> (o4). *Subst.* jigs 'gyur】 GNQ Pras: jigs 'gyur D (v4).
- 2 *Subst.* pa'añ】 DGQ: pa'd N (s2).
- 3 *After* ni】 DG: śad NQ (p4). *Subst.* jigs par】 GNQ (Pras): jigs par D (v4). *Subst.* gañ gis】 NQ Pras: gañ gi DG (v3).
- 4 *Subst.* srog gcod pa la sogs pa'i las】 GQ Pras: srog gcod pa'i las DN (v7).
- 5 *Subst.* yañ 'brel pa'i】 NQ Pras: 'brel pa'i DG (v7). *Subst.* jigs】 GNQ Pras: jigs D (v4).

- 6 *Subst.* ma yin pa】 D Pras: ma yin par GNQ (s1).
- 7 *Subst.* ma byas par】 DGQ: ma bas par N (s4).
- 8 *After* gzan yañ】 DGN: śad Q (p4).
- 9 *Subst.* 'gal bar】 DGQ: 'gal par N (s6). *Subst.* 'gyur bar】 GNQN<sup>k</sup>: 'gyur ba D (v3).
- 11 ba lañ】 DN: ba glañ GQ (o4).
- 12 *Subst.* don du】 DGQ: dan du N (s4). *Subst.* thams cad kyañ】 GNQ Pras: thams cad kyis D (s1). *Subst.* rtsom pa don med par】 GNQ Pras: don med par D (v7).

'gyur la | bum pa gyis śig snam bu thogs śig ces bya ba de lta bu la sogs pa'i 'jig rten pa'i tha sñad thams cad  
 dañ yañ gal bar (Q51-4-4) 'gyur te | bum pa la sogs pa thams cad yod pa ñid kyi phyir ro | | 'di (D107b<sup>7</sup>) ni  
 bsod nams byed pa'o | | 'di ni sdig pa byed pa'o źes bya ba'i rnam par dbye bar yañ mi 'gyur te | bsod nams  
 dañ sdig pa byed pa gñis po re re la (Q51-4-5) yañ ma byas kyañ bsod nams dañ sdig pa dag yod pa'i

5 phyir ro | | gźan yañ |

*de ni rnam smin smin gyur pa |*

*| yañ dañ yañ du rnam smin 'gyur |*

*gal te (D108a<sup>1</sup>) rañ bźin yod na ni |*

*| gañ phyir las gnas de yi phyir |* (Mmk 17.25)

D108a

las (Q51-4-6) rnam par smin pa rnam par smin zin pas kyañ yañ dañ yañ du rnam par smin pa

'byin par 'gyur te | rnam par smin pa smin par ma gyur pa'i gnas skabs ltar rañ gi ño bo las ma ñams pa'i

10 phyir ro | | de'i (D108a<sup>2</sup>) phyir de ltar (Q51-4-7) gal te las rañ bźin yod do sñam du sems na ni rañ bźin

dañ bcas pa ñid yin dañ | gañ gi phyir las rnam par gnas pa yod pa de'i phyir the tshom med par ji skad

bśad pa'i ñes pa dag tu 'gyur ro | | de'i phyir las (Q51-4-8) rañ bźin med pa yin no | | gañ gi phyir las rañ

bźin med pa de'i phyir (D108a<sup>3</sup>) kho bo cag de skad du rnam par 'chad pa dag la rtag pa dañ chad par

lta bar thal bar skyon du mi 'gyur ro | |

15 'dir smras pa | las ni rañ bźin gyis yod (Q51-5-1) pa ñid yin te de'i rgyu yod pa'i phyir ro | · | Q51-5, G153b

'dir gañ yod pa ma yin pa de la ni rgyu med de | rus sbal gyi spu'i gos bźin no | | las kyi rgyu ñon moñs

pa rnams ni yod pa yañ (D108a<sup>4</sup>) yin te | ma rig pa'i rkyen (Q51-5-2) gyis 'du byed rnams so | | len pa'i

rkyen gyis srid pa'o źes 'byuñ ba'i phyir ro | | de'i phyir las yod pa ñid yin no | | brjod par bya ste | · 'di ni

N121a

mi rigs so | | ci'i phyir źe na | gañ gi phyir |

20 *las 'di ñon moñs bdag (Q51-5-3) ñid la |* *| ñon moñs de dag yañ dag min |* (D108a<sup>5</sup>)

*gal · te ñon moñs yañ dag min |*

*| las ni yañ dag ji ltar yin |* · (Mmk 17.26) N<sup>k</sup>12a, Pras 327

1 *Subst.* ces bya ba GNQ Pras: bya ba D (v7). *Subst.* de lta bu DGN Pras: lta bu Q (s4). *Subst.* la sogs pa'i D Pras: la sogs pa GNQ (v3).

2 *Subst.* 'gyur te Q Pras: gyur te DGN (s7).

3 *Subst.* mi 'gyur te GNQ Pras: 'gyur ro D (v2). śad Q: ñis śad DGN (p2).

4 *Subst.* bsod nams dañ sdig pa dag GNQ Pras: bsod nams dag D (v7).

9 *Subst.* gyur pa'i Q: gyur ba'i DGN (s6). *After* skabs ltar DG: śad NQ (p4).

10 *After* sems na ni DG: śad NQ (p4).

12 *Subst.* med pa yin no D: med par 'gyur ro GNQ (v1).

13 *Subst.* de'i phyir GNQ: de'i tshe D (v8). *Subst.* 'chad pa dag la GNQ Pras: 'chad bdag la D (s4). *After* dañ NQ: śad DG (p4).

14 *Subst.* thal bar GNQ: thal ba'i D (v3).

15 *After* yin te DG: śad NQ (p4).

16 *Subst.* las kyi rgyu D Pras: las rgyu GNQ (s4).

19 1<sup>st</sup> śad NQ: *om.* DG (p3).





'dir las 'di ñon moñs pa'i bdag ñid de ñon moñs pa'i rgyu can yin la ñon moñs pa de dag kyañ  
(Q51-5-4) yañ dag par yod pa ma yin te |

*gañ dag sdug dañ mi sdug dañ* |

*phyin ci log la brten 'byuñ ba* | |

*de dag rañ bzin las* (D108a<sup>6</sup>) *med de* |

| *de phyir ñon moñs yañ dag med* | | (Mmk 23.2)

5 ces 'chad par 'gyur ba'i phyir ro | | de'i phyir de ltar (Q51-5-5) ñon moñs pa de dag yañ dag pa ma yin na |  
de'i tshe de dag gi rgyu can las gañ yin pa de yañ dag par ji ltar 'gyur | | de'i phyir las rañ bzin gyis yod pa  
ma yin no | |

'dir smras pa | (D108a<sup>7</sup>) las dañ ñon moñs pa dag ni yod pa (Q51-5-6) ñid de | de'i 'bras bu yod  
pa'i phyir ro | | 'dir las dañ ñon moñs pa dag gi 'bras bu lus zes bya ba dmigs pa yin la | gañ gi 'bras bu  
10 dmigs pa de ni yod pa yin te | yod pa ma yin pa nam mkha'i me tog (Q51-5-7) la sogs pa'i 'bras bu ni  
ma (D108b<sup>1</sup>) mthoñ ba'i phyir ro | | brjod par bya ste | gal te de dag gi 'bras bu lus zes bya ba yod na ni | D108b  
las dañ ñon moñs pa dag kyañ yod par 'gyur na | yod pa ni ma yin no zes bstan pa'i phyir | (Q51-5-8)

*las dañ ñon moñs pa dag ni* |

| *lus rnam kyī ni rkyen du bstan* | |

G154a

*gal te las dañ ñon moñs pa* |

| (D108b<sup>2</sup>) *de stoñ lus la ji ltar brjod* | | (Mmk 17.27)

15 zes gsuñs so | | ji ltar las dañ ñon moñs pa dag stoñ pa de ltar ni bstan zin to | | (Q52-1-1) de'i phyir Q52-1  
gañ gi tshe las dañ ñon moñs pa dag ñid yod pa ma yin pa de'i tshe de dag gi 'bras bu lus rnam yod pa  
ma yin pa la brjod pa ci žig yod par 'gyur te | gañ (D108b<sup>3</sup>) gi phyir de dag yod pa ma yin pa ñid du sñar  
(Q52-1-2) grub zin pa de'i phyir 'di la brjod par bya ba lhag ma cuñ · zad kyañ yod pa ma yin no sñam du N121b  
dgoñs pa yin no | |

20 'dir smras pa | las ni rañ bzin gyis yod pa ñid yin te | de'i 'bras bu za ba po yod pa'i phyir ro | |  
gañ yod pa (Q52-1-3) ma yin pa de'i 'bras (D108b<sup>4</sup>) bu za ba po ni yod pa ma yin te | dper na | nam mkha'i  
a mra'i śiñ thog bzin no | | las kyī 'bras bu za ba po ni yod pa yin te | ·

Pras 328

1 *Subst.* bdag ñid de】 Q: bdag ñid ste D (s6): bdag ñid te GN (s6). *After* ñid de】 DGN: śad Q (p4). *After* yin la】 DG: śad NQ (p4).  
2 2<sup>nd</sup> śad】 DGN: ñis śad Q (p2).  
3 *Subst.* brten 'byuñ ba】 GQ Pras: rten 'byuñ ba D (v1): brtan 'byuñ ba N (v4).  
4 *Subst.* de phyir】 D: de'i phyir GNQ (v3).  
6 ñis śad】 DG: śad NQ (p1).

10 nam mkha'i】 DGQ: nmkha'i N (o4; *abbreviation*).  
13 1<sup>st</sup> ñis śad】 DGN: śad Q (p1). *Subst.* lus rnam】 QN<sup>k</sup> Pras: las rnam DGN (v4).  
14 1<sup>st</sup> ñis śad】 DGN: śad Q (p1).  
15 *Subst.* zes】 GNQ: ces D (s6).  
18 *Subst.* cuñ zad kyañ】 D Pras: cuñ zad GNQ (v7).  
22 śiñ thog】 DQ: śiñ thogs G (s3): śid thog N (s2).

## Parallels

3-4 gañ dag sdug dañ mi sdug dañ | phyin ci log la  
brten 'byuñ ba || de dag rañ bzin las med de || de  
phyir ñon moñs yañ dag med || 𑖦 gañ dag sdug dañ  
mi sdug pa'i || phyin ci log la rten 'byuñ ba || de dag  
ño bo ñid las med || de phyir ñon moñs yañ dag  
med || *Buddhapālita* (SAITO, 1984.II:238), *Prajñā-*  
*pradīpa* (AMES, 1986:530).

13-14 las dañ ñon moñs pa dag ni || lus rnams kyi ni rkyen  
du bstan | gal te las dañ ñon moñs pa | de stoñ lus la  
ji ltar brjod || 𑖦 las dañ ñon moñs pa dag ni || lus  
rnams kyi ni rkyen du bstan | gal te las dañ ñon moñs  
pa | de stoñ lus la ji ltar brjod || *Akutobhayā*  
(HUNTINGTON, 1986:422), *Buddhapālita* (SAITO,  
1984.II:239), *Prajñāpradīpa* (AMES, 1986:531)

*ma rig bsgribs pa'i skye bo gañ | | sred ldan de ni za ba po | |*

*de yañ (Q52-1-4) byed las gzan min zin | | de nid de yañ ma yin no | |* (Mmk 17.28)

de la ma rig pa dañ mi ses pa (D108b<sup>5</sup>) dañ mun pa dañ rmoñs pa zes bya ba ni rnam grañs

dag go | | ma rig pas bsgribs pa ni g-yogs pa'o | | 'gro ba lña'i 'khor bar yañ (Q52-1-5) dañ yañ du skye bas

5 na skye bo ste | sems can dañ | gañ zag dañ | srog chags zes bya ba ni de nid kyi rnam grañs dag go | |

sred pa dañ 'dod chags dañ (D108b<sup>6</sup>) chags pa dañ rnam par chags pa zes bya ba'i sgra ni rnam grañs

dag go | (Q52-1-6) | ldan pa ni · 'chiñ ba'o | | srid pa'i 'chiñ ba 'di la yod pas na sred ldan te | | sred pa'i G154b

'chiñ ba can zes bya ba'i don to | | ji skad du mdo las | | ma rig bsgribs pa'i sems can dag | sred pa'i kun tu

sbyor ba (D108b<sup>7</sup>) can | | zes (Q52-1-7) gsuñs so | |

10 'on kyañ sdig pa'i las 'di ni rañ gis byas pa yin la | 'di'i rnam par smin pa ni rañ nid kyi so sor

ñams su myoñ bar bya ba yin no zes 'byuñ ba las na de ni las kyi 'bras bu'i za ba po'o | | de yañ (Q52-1-8)

byed pa po las gzan ma yin la | de nid de yañ ma yin te | de (D109a<sup>1</sup>) nid dañ gzan du brjod du med pa'i D109a

phyir ro | | de'i phyir 'bras bu za ba po yod pa'i phyir las yod pa nid do ze na |

'di la brjod par bya ste | gal te las nid yod (Q52-2-1) na las kyi byed pa po dañ | 'bras bu za ba po Q52-2

15 yañ yod par 'gyur na | yod pa ni ma yin no | | ji ltar ze na | (D109a<sup>2</sup>)

*gañ gi phyir na las 'di ni | | rkyen las byuñ ba ma yin zin | |*

*rkyen min las byuñ yod min (Q52-2-2) pa | | de phyir byed pa po yañ · med | |* (Mmk 17.29) N122a

2 1<sup>st</sup> ñis śad Q: śad DGN (p1). *Subst.* de yañ】 DGNQ  
Pras: de dañ N<sup>k</sup> (v).

3 *After* dañ】 NQ: śad DG (p4).

5 *Subst.* skye bo】 GNQ Pras: skye ba D (v4). 2<sup>nd</sup> śad】  
DG: om. NQ (p3).

7 1<sup>st</sup> ñis śad】 DG: 1<sup>st</sup> śad om. NQ (p1). *Subst.* sred  
ldan te】 D: sred ldan ni te GNQ (s3). 2<sup>nd</sup> ñis śad】  
DG: śad NQ (p1).

8 1<sup>st</sup> ñis śad】 DGN: śad Q (p1). *Subst.* kun tu】 GNQ:  
kun du D (s2).

9 1<sup>st</sup> ñis śad】 DG: śad NQ (p1).

10 *Subst.* rañ gis】 D: rañ gi GNQ (v3).

12 2<sup>nd</sup> śad】 Q: om. DGN (p3). *Subst.* brjod du】 D:  
brjod pa GNQ (v3).

16 *Subst.* phyir na】 NQ: phyir ni DG (v3).

yañ no | |】 ma rig bsgribs pa'i skye bo gañ | | sred ldan  
de ni za ba po | | de yañ byed las gzan min zin | | de nid  
de yañ ma yin no | | *Akutobhayā* (HUNTINGTON,  
1986:423), *Buddhapālita* (SAITO, 1986.II:240),  
*Prajñāpradīpa* (AMES, 1986:532).

16-17 gañ gi phyir na las 'di ni | | rkyen las byuñ ba ma yin  
zin | | rkyen min las byuñ yod min pa | | de phyir byed  
pa po yañ med | |】 gañ gi phyir na las 'di ni | | rkyen  
las byuñ ba ma yin zin | | rkyen min las byuñ yod min  
pa | | de'i phyir byed pa po yañ med | | *Akutobhayā*  
(HUNTINGTON, 1986:424; adopts yañ min pa in lieu  
of yod min pa, although yod min pa is attested by  
CDN), *Buddhapālita* (SAITO, 1984.II:241),  
*Prajñāpradīpa* (AMES, 1986:533; de phyir in lieu of  
de'i phyir).

## Parallels

1-2 ma rig bsgribs pa'i skye bo gañ | | sred ldan de ni za ba  
po | | de yañ byed las gzan min zin | | de nid de yañ ma

*gal te las dañ byed med na|**| las skyes 'bras bu ga la yod| |**ci ste 'bras bu yod min na|**| za ba po lta ga la yod| |* (Mmk 17.30)gal te las źes bya ba 'ga' źig yod na ni| de rkyen (D109a<sup>3</sup>) las byuñ ba'am| (Q52-2-3) rkyen

ma yin pa las byuñ ba źig tu 'gyur grañ| re źig gal te rkyen las byuñ bar 'dod na ni| de ni mi rigs te| rkyen

5 brtag par bśad zin pa'i phyir ro| | ci ste rkyen ma yin pa las byuñ ba ste| rgyu med pa yin na ni de yañ|

(Q52-2-4) rgyu med na ni 'bras bu dañ| rgyu dañ źes bya ba la (D109a<sup>4</sup>) sogs pas byed pa po dañ las

brtag pa las rgyas par bstan zin to| | gañ gi phyir · de ltar las 'di rkyen las byuñ ba'am| rkyen ma yin pa G155a

las byuñ ba yod pa ma (Q52-2-5) yin pa de'i phyir| las 'di'i byed pa po yañ yod pa ma yin no| | gañ gi tshe

de ltar las dañ byed pa po yod pa ma yin pa de'i (D109a<sup>5</sup>) tshe las las skyes pa'i 'bras bu rgyu med pa pa

10 yod par ga la 'gyur| 'bras bu yod pa ma yin (Q52-2-6) na 'bras bu za ba po yod par yañ lta ga la

'gyur te| 'di dag thams cad ni rañ bźin gyis yod pa ma yin pa kho na'o źes śes par bya'o| |

'dir smras pa| gal te de ltar khyod kyis dños po rnams rañ (D109a<sup>6</sup>) bźin med par (Q52-2-7)

rnam par gźag na| 'o na ni gañ bcom ldan 'das kyis rañ gis byas pa'i las kyis rnam par smin pa ni rañ ñid

kyis myoñ bar 'gyur ba yin no źes gsuñs pa de dag thams cad tshul 'dis bsal bar 'gyur la| las dañ

15 'bras (Q52-2-8) bu la skur ba btab pa'i phyir na khyod med pa pa (D109a<sup>7</sup>) gtso bor gyur pa yin no| |

brjod par bya ste| kho bo cag med pa pa ma yin te| kho bo cag ni yod pa dañ med pa gñis su

smra ba bkag nas gñis med pa'i lam mya ñan las (Q52-3-1) 'das pa'i groñ khyer du 'gro ba gsal bar Q52-3

byed pa yin no| | kho bo cag ni las dañ byed pa po dañ 'bras bu la sogs · pa (D109b<sup>1</sup>) med do źes N122b, D109b

smra ba yañ ma yin te| 'o na ci ze na| 'di dag rañ bźin med do źes rnam par 'jog (Q52-3-2) pa yin no| |

20 ci ste rañ bźin med pa rnams la bya ba byed pa mi 'thad pa'i phyir ñes pa so na 'dug pa ñid do sñam na|

de yañ yod pa ma yin te| rañ bźin dañ bcas pa rnams kho na la bya ba ma mthoñ (D109b<sup>2</sup>) ba'i phyir dañ|

rañ bźin (Q52-3-3) med pa rnams kho na la bya ba mthoñ ba'i phyir ro| · | 'di ltar bum pa la sogs pa G155b

rañ bźin med par gyur pa dag kho na 'jig rten na rañ gi bya ba byed par dmigs pa yin no| |

2 ci ste】 DGNQ: ji ste N<sup>k</sup> (o4). 1<sup>st</sup> ñis śad】 NQ: śad DG (p1). 2<sup>nd</sup> ñis śad】 NQ: śad DG (p1).

4 Subst. las byuñ】 DG Pras: la byuñ NQ (s4). Subst. de ni】 D: de GNQ (v3).

6 Subst. rgyu yañ】 GNQ Pras: rgyu dañ D (v8).

8 śad】 DG: om. NQ (p3).

9 Subst. rgyu med pa pa GNQ Pras: med pa pa D (v7).

13 Subst. gźag】 D Pras: bźag GNQ (v1).

14 Subst. tshul 'dis】 D Pras: tshul 'di GNQ (s1).

16 1<sup>st</sup> śad】 DGQ: ñis śad N (p2).

20 Subst. so na 'dug pa】 GNQ: po na 'dug pa D (s2).

The rare pronominal phrase so na is also attested at

*Pras 424<sub>2</sub> (D139a<sup>2</sup>). ZHANG (1984:2954) glosses the phrase “so na gnas pa” with “rañ jags sam shā ma’i sa na bsdad pa”.*

22 *Subst.* ’di ltar ། D Pras: ji ltar GNQ (v8).

## Parallels

1-2 gal te las dañ byed med na | | las skyes ’bras bu ga la

yod | | ci ste ’bras bu yod min na | | za ba po lta ga la  
yod | | ། gal te las dañ byed med na | | las skyes ’bras  
bu ga la yod | | ci ste ’bras bu yod min na | | za ba po lta  
ga la yod | | *Akutobhayā* (HUNTINGTON, 1986:424),  
*Buddhapālita* (SAITO, 1984.II:241), *Prajñāpradīpa*  
(AMES, 1986:534; ji ste *in lieu of* ci ste).

gžan yañ don 'di ni dpe ches gsal ba 'di las (Q52-3-4) ñes par bya'o | |

*ji ltar ston pas sprul (D109b<sup>3</sup>) pa ni | | rdzu 'phrul phun tshogs kyis sprul žiñ | |*

*sprul pa de yañ sprul pa ni | | slar yañ gžan ni sprul pa ltar | |* (Mmk 17.31)

'di lta ste | dper na | ston pa sañs rgyas bcom ldan 'das kyis rdzu 'phrul phun tshogs te | rdzu

5 (Q52-3-5) 'phrul gyi mthus sprul pa sprul la | sprul pa de yañ ste gañ sañs rgyas (D109b<sup>4</sup>) bcom ldan 'das

kyis sprul pa de slar yañ ste phyis gžan te sprul pa gžan po sprul pa yin no | | de la sprul pa gañ (Q52-3-6)

žig sprul pa gžan sprul pa po de ni stoñ žiñ rañ bžin med de | de bžin gśegs pa'i rañ bžin dañ bral ba

žes bya ba'i don to | | yañ gañ žig sprul pas sprul pa'i sprul pa gžan (D109b<sup>5</sup>) gañ yin pa de yañ stoñ žiñ

(Q52-3-7) rañ bžin med pa ste | de bžin gśegs pa'i rañ bžin dañ bral ba žes bya ba'i tha tshig go | | ji ltar

10 der rañ bžin med pa rnam la rañ bžin med pa'i bya ba byed pa ñid dañ las dañ byed pa po'i

brjod par 'gyur ba | (Q52-3-8)

*de bžin byed po des las gañ |*

*| byas (D109b<sup>6</sup>) pa'añ sprul pa'i rnam pa bžin | |*

*dper na sprul pas sprul gžan žig*

*| sprul pa mdzad pa de bžin no | |* (Mmk 17.32)

1 *Subst.* gsal ba | DGQ: gsal pa N (s6).

3 *Subst.* sprul pa ni | GNN<sup>k</sup>Q Pras: sprul pa na D (v3).

4 *After* bcom ldan 'das kyis | DG: śad NQ (p4).

5 *Subst.* gañ | DG Pras: om. NQ (v7).

6 *After* kyis | DG: śad NQ (p4).

9 ñis śad | DG: śad NQ (p1).

10 *Subst.* byed pa po'i GNQ Pras: bya ba byed pa po'i D (s3).

11 *Subst.* 'gyur ba | DGQ: 'gyur pa N (s6).

## Parallels

2-3 *ji ltar ston pas sprul pa ni | | rdzu 'phrul phun tshogs kyis sprul žiñ | | sprul pa de yañ sprul pa ni | | slar yañ gžan ni sprul pa ltar | |* *ji ltar sprul pa ston byed*

pa | | rdzu 'phrul phun sum tshogs pa yis | | sprul žiñ sprul pa'añ gžan sprul byed | | sprul pa des kyañ gžan dag ltar | | *Akutobhayā* (HUNTINGTON, 1986:425), *Buddhapālita* (SAITO, 1984.II:242), *Prajñāpradīpa* (AMES, 1986:535).

12-13 *de bžin byed po des las gañ | | byas pa'añ sprul pa'i rnam pa bžin | | dper na sprul pas sprul gžan žig | | sprul pa mdzad pa de bžin no | |* *de bžin byed pos las gañ byas | | de yañ sprul pa'i rnam pa bžin | | dper na sprul pas sprul gžan žig | | sprul pa mdzad pa de bžin no | |* *Akutobhayā* (HUNTINGTON, 1986:425), *Buddhapālita* (SAITO, 1984.II:242-243), *Prajñāpradīpa* (AMES, 1986:535).

'dir las kyi byed pa po gañ yin pa de ni sprul pa'i rnam pa bžin te | (Q52-4-1) rañ bžin · gyis stoñ pa Q52-4, N123a

yin la | rañ bžin gyis stoñ pa'i byed pa po des las gañ cuñ zad cig byed pa de yañ rañ bžin gyis (D109b<sup>7</sup>)

stoñ pa yin te | dper na | sprul pas sprul pa · gžan sprul pa de (Q52-4-2) bžin du rig par bya'o | | G156a

de'i phyir dbu ma pa gñis su med par smra ba rnams la log par lta ba ga la yod | ji skad du |

5 gañ tshe bde gśegs gtam rnams ston pa na | |

mgon po srañ bžud mi la thugs (Q52-4-3) brtse'i phyir | |

rgyal (D110a<sup>1</sup>) bas der ni sprul pa rnam sprul te | | D110a<sup>1</sup>

de dag la yañ sañs rgyas chos bzañ ston | | · Pras 332

## Parallels

5-8 gañ tshe bde gśegs gtam rnams ston pa na | | mgon po srañ bžud mi la thugs brtse'i phyir | | rgyal bas der ni sprul pa rnam sprul te | | de dag la yañ sañs rgyas chos bzañ ston | | D127.36b<sup>3</sup>: gañ tshe bde gśegs gtam rnams ston pa na | | mgon po srañ bžud mi la thugs brtse'i phyir | | rgyal bas der ni 'phrul ba rnam sprul

te | | de dag la yañ sañs rgyas chos bzañ ston | | .

srog chags brgya stoñ dag gis de thos nas ||

sañs rgyas ye śes mchog la smon lam 'debs || (Q52-4-4)

nam bdag 'di 'dra'i ye śes thob sñam ste ||

bsam pa mkhyen pas rgyal (D110a<sup>2</sup>) bas de luñ ston ||

5

gañ gis rgyal ba mi dbaṅ spyān draṅs pa ||

de yi sbyin pa mu mtha' med 'gyur te ||

rñed mchog bsam gyis mi khyab des rñed (Q52-4-5) ces ||

la la dag ni de la mos pa bskyed ||

10 ces rgyas par gsuṅs pa lta bu'o ||

- 8 Subst. mi khyab || DGQ Pras: mi byab N (s2). Subst. des rñed ces GNQ: de rñed ces D (v3).

### Parallels

- 1-9 srog chags brgya stoñ dag gis de thos nas || sañs rgyas ye śes mchog la smon lam 'debs || nam bdag 'di 'dra'i ye śes thob sñam ste || bsam pa mkhyen pas rgyal bas de luñ ston || gañ gis rgyal ba mi dbaṅ spyān draṅs pa || de yi sbyin pa mu mtha' med 'gyur te || rñed

mchog bsam gyis mi khyab des rñed ces || la la dag ni de la mos pa bskyed || || D127.36b<sup>3</sup>: srog chags brgya stoñ dag gis de thos nas || sañs rgyas ye śes mchog la smon lam 'debs || nam bdag 'di 'dra'i ye śes thob sñam ste || bsam pa mkhyen pas rgyal ba luñ yañ ston || gañ gis rgyal ba mi dbaṅ spyān draṅs pa || sbyin pa de ni mu mtha' med 'gyur pa || rñed mchog bsam gyis mi khyab des rñed ces || la la dag ni de la mos pa bskyed ||.



'dul ba las kyañ | bcom ldan 'das kyis dge slong sdig (D110a<sup>3</sup>) pa can gyi dge sloñ mi mthun pa žig  
sprul la | de'i tshig gis tshul khirms dañ (Q52-4-6) ldan pa la rnam par dag par khas 'ches pa dañ 'grogs  
par yañ bcas so žes 'don to | |

de la sprul pa'i dpes rañ bžin med par lta ba 'thad pa'i ño bo yin pa 'ba' žig tu ma zad kyī |

- 5 gžan yañ dpe (D110a<sup>4</sup>) 'di dag gis (Q52-4-7) kyañ dños po rnam rañ bžin med par gsal bar šes par bya'o  
žes bstan pa'i phyir |

*ñon moñs las dañ lus rnam s dañ |*

*| byed pa po dañ 'bras bu dag |*

*dri za'i groñ khyer lta bu dañ*

*| smig rgyu rmi lam 'dra ba yin |* (Mmk 17.33)

(Q52-4-8) žes gsuñs so | |

- 10 de la ñon moñs pa ni (D110a<sup>5</sup>) 'dod · chags la sogs pa dag ste | sems can gyi sems kyī rgyud G156b  
· ñon moñs par byed pa'i dag phyir ro | | las ni dge ba dañ mi dge ba dañ mi g-yo ba dag go | | lus ni N123b  
khog pa dag go | (Q52-5-1) | byed pa po ni bdag rnam so | | 'bras bu ni rnam par smin pa dañ bdag po Q52-5

- 1 *Subst.* dge loñ sdig pa can】 GNQ Pras: sdig pa can D (v7).  
2 *Subst.* de'i tshig gis】 D Pras: de'i tshe gañ gis GN (s8): de'i tshe gdags Q (s8).  
5 *After* šes pas bya'o】 DG: šad N (p4): ñid šad Q (p4).  
11 2<sup>nd</sup> ñis šad】 DG: šad NQ (p1).  
12 khog pa】 *ineligible in N due to ink-blur*. 1st ñis šad】 DG: šad NQ (p1).

groñ khyer lta bu dañ | smig rgyu rmi lam 'dra ba yin | | *Akutobhayā* (HUNTINGTON, 1986:425-426), *Buddhapālita* (SAITO, 1984.II:243), *Prajñāpradīpa* (AMES, 1986:535-536).

## Parallels

- 7-8 *ñon moñs las dañ lus rnam s dañ | byed pa po dañ 'bras bu dag | dri za'i groñ khyer lta bu dañ | smig rgyu rmi lam 'dra ba yin | |* ñon moñs las dañ lus rnam s dañ | byed pa po dañ 'bras bu dag | dri za'i

dañ rgyu mthun pa rnams (D110a<sup>6</sup>) te · ñon moñs pa la sogs pa'i don de dag ni dri za'i groñ khyer gyi Pras 335

rnām pa la sogs pa ltar rañ bzin med par rig (Q52-5-2) par bya'o | | de'i phyir dños po rnams kyi rañ bzin

khas ma blañs pas dbu ma pa rnams kho na la rtag pa dañ chad par lta ba gñis su thal ba med pa yin no zes

śes (D110a<sup>7</sup>) par bya'o | | · Pras 336

- 
- 3 *Subst.* chad par D: chad pa GNQ (v6). *After* med  
pa yin no】 DGQ: śad N (p4).

las dañ 'bras bu'i 'brel pa rnam par dpyod (Q52-5-3) pa der brtsad pa ñan pa lhag ma'i brgal ba  
dañ lan dag ni rgyas par dbu ma la 'jug pa las ñes par bya'o ||

'dir sprul pa'i dge sloñ gñis kyis dge sloñ dmigs pa ba lña brgya btul ba 'phags pa dkon mchog  
(Q52-5-4) brtsegs (D110b<sup>1</sup>) pa'i mdo las gsuñs pa ma tshañ ba med par dper brjod par bya'o ||

D110b

5 slob dpon zla ba grags pa'i žal sña nas kyis sbyar ba'i tshig gsal ba las | las dañ 'bras bu brtag pa zes  
bya ba rab tu byed pa bcu bdun (Q52-5-5) pa'i 'grel pa'o ||

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3 *Subst.* dmigs pa ba lña】 D: dmigs pa lña GNQ (v3).  
The meaning of the word *dmigs pa ba* or *dmigs pa* is here uncertain. Perhaps it could be a translation of a corruption in the Sanskrit original, where *nirmittaka* had been corrupted to *nimittaka*.

## Chapter 3: Translation and Commentary

This chapter offers a literal translation of the seventeenth chapter of *Prasannapadā* along with an interspersed commentary discussing points of interest. The translation is given with Sanskrit words in parenthesis after each word or phrase in order to facilitate easy comparison with the original text. Sanskrit nomina are given with their proper case endings but without the external sandhi modifications. In the case of Sanskrit phrases, the external sandhi between the words is maintained. Words implied by the Sanskrit text, which need to be supplied in the translation, have been added in braces. The translation is set in a larger font and each section begins with a page-reference to the critical edition of the Sanskrit text. The interspersed commentary is set in smaller script to distinguish it clearly from the translation. Footnotes are used throughout this chapter for further references. Sanskrit nomina supplied in the interspersed commentary are usually given in the stem form.

(Pras 302<sub>2</sub>): [The 17<sup>th</sup> (*saptadaśamam*) Chapter (*prakaraṇam*) called (*nāma*) The Analysis of Action and Result (*karmaphalaparīkṣā*)]

### 3.1 The Interlocutor's Objection<sup>90</sup>

(Pras 302<sub>3</sub>): Here (*atra*) [the interlocutor] says (*āha*): “*Samśāra (saṃsāraḥ)* really does exist (*vidyata eva*) because of its being the basis for the connection between action and result (*karmaphalasambandhāśrayatvāt*). Here in this context (*iha*), if (*yadi*) transmigration (*saṃsaraṇam*) of conditioned phenomena (*saṃskārāṇām*) or (*vā*) a Self (*ātmanaḥ*) would exist (*syāt*) by means of the uninterrupted progression of the series [of the five *skandhas*] (*santānāviccheda-krameṇa*), [which is] a succession of birth and death (*janmamaraṇaparam-parayā*) [and which is] a continuation of entities that are cause and result (*hetuphalabhāvavapravṛtṭyā*), then (*tadānīm*) a connection between action and result (*karmaphala-sambandhaḥ*) would [also] exist (*syāt*).

The chapter begins with an unnamed interlocutor raising an objection to the explanations given by Candrakīrti in the preceding chapter. This is indicated by the phrase *atrāha* (Tib. *’dir smras pa*), which is used throughout Pras for this purpose.<sup>91</sup> It is the typical beginning of a chapter in Pras, since chapters 2-12 and 14-26 all begin in the same manner, although the objections raised by the interlocutor, of course, vary. In general, Candrakīrti tends to use the verb *āha* (Tib. *smras pa*) to

<sup>90</sup> It should be noted that all headings are inserted by the translator and are not found in the Sanskrit or Tibetan texts.

<sup>91</sup> For the expression *atrāha*, cf. e.g. Pras 39<sub>8</sub> (STCHERBATSKY, 1927:129), 54<sub>9</sub> (op.cit:140), 81<sub>6</sub> (op.cit:179), 83<sub>3</sub> (op.cit:129), 87<sub>4</sub> (op.cit:186), 88<sub>5</sub> (op.cit:188), 89<sub>10</sub> (op.cit:189), 92<sub>3</sub> (MAY, 1959:51), 93<sub>16</sub> (tatrāha; op.cit:55), 97<sub>3</sub> (op.cit:59), 97<sub>10</sub> (op.cit:60), 98<sub>6</sub> (op.cit:61), 99<sub>10</sub> (op.cit:62), 99<sub>13</sub> (ibid.), 101<sub>13</sub> (op.cit:66), 102<sub>5</sub> (op.cit:67), 102<sub>11</sub> (ibid.), 103<sub>1</sub> (ibid.), 105<sub>12</sub> (op.cit:71), 113<sub>3</sub> (op.cit:78), 117<sub>1</sub> (op.cit:82), 117<sub>11</sub> (op.cit:83), 118<sub>7</sub> (op.cit:84), 119<sub>7</sub> (op.cit:85), 123<sub>3</sub> (op.cit:88), etc.

indicate questions and objections raised by the interlocutor,<sup>92</sup> whereas he tends to use the verb *ucyate* (Tib. *bśad pa*) to indicate the answer given by the *Mādhyamika*, i.e. himself, to these questions and objections.<sup>93</sup>

The interlocutor's objection links the present chapter with the topic of the preceding chapter called "The Analysis of Bondage and Liberation" (*bandhanamokṣaparīkṣā*).<sup>94</sup> At the beginning of that chapter, the interlocutor argued that entities (*bhāva*) possess an own-being (*svabhāva*), because *saṃsāra* exists. In SCHAYER's (1931b:81) translation, the passage reads: "Es gibt den *svabhāva* in den *bhāvas*, weil der *saṃsāra* wirklich ist. Hier in der Welt bedeutet das Wort *saṃsāra* das Wandern, [d.h.] das Übergehen von einer Daseinsform zu einer anderen (*gater gaty-antara-gamanam*). Gäbe es in den *bhāvas* keinen *svabhāva*, wie könnte dann der *saṃsāra* das Übergehen von einer Daseinsform zu einer anderen sein? Das Wandern der *saṃskāras*, welche unreal sind wie der Sohn einer unfruchtbaren Frau, ist doch überhaupt nicht möglich. Deshalb [behaupten wir:] weil der *saṃsāra* wirklich ist, gibt es den *svabhāva* in den *bhāvas*."<sup>95</sup> This position was already refuted by Candrakīrti in chapter sixteen.

Subsequently, the interlocutor in the present passage raises a counter-argument to this refutation by stating that *saṃsāra* exists, because it is the basis for the connection between action and result. Thus, 'being a basis for the connection between action and result' is here used as an argument (*hetu*) for the existence of *saṃsāra*. Seen from the perspective of the interlocutor, the given argument is a property of the thesis (*pakṣadharmā*), because *saṃsāra* constitutes a basis for the connection between action and result. The argument implies the premise (*anvayavyāpti*) that whatever is the basis for the connection between action and result, that exists. The argument also implies the counter-premise (*vyatirekavyāpti*) that whatever does not exist, that cannot be the basis for the connection between action and result. As will appear below, this argument is not valid for Candrakīrti.

The interlocutor then explains how he considers *saṃsāra* to exist as the basis for the connection between action and result: *saṃsāra* is the transmigration (*saṃsaraṇam*) of conditioned phenomena (*saṃskārāṇām*) or of a Self (*ātmanah*). In the quotation given above from chapter sixteen, the word *saṃsāra* was already explained as 'transmigration' or 'wandering' (*saṃsaraṇam*), in that *saṃsāra* means to pass through (*saṃsṛtiḥ*) a course of rebirth (*gateḥ*) going to another course of rebirth (*gatyantaragamanam*). Similarly, in the present context, *saṃsāra* is glossed with the word 'transmigration' (*saṃsaraṇam*). In Candrakīrti's answer to the argument given by the interlocutor in chapter sixteen, it is stated that transmigration must either involve transmigration of the conditioned phenomena (*saṃskāra*) constituting a sentient being or transmigration of the sentient being itself (*sattva*).<sup>96</sup>

As indicated by LVP (Pras 280, fn. 1), transmigration of conditioned phenomena (*saṃskāra*)

<sup>92</sup> Within chapter 17 of Pras, this is attested at Pras 304<sub>10</sub>, 305<sub>10</sub>, 315<sub>13</sub>, 317<sub>3</sub>, 323<sub>15</sub>, 326<sub>12</sub>, 327<sub>6</sub>, 327<sub>9</sub>, 327<sub>15</sub>, 327<sub>10</sub> and 329<sub>10</sub>. There are, however, also a few exceptions to this rule in Candrakīrti's own prose; cf. 323<sub>17</sub> and 334<sub>4</sub>. Of course, the rule does not apply to quotations from other texts, such as the *sūtra*-quotation given at Pras 339b.

<sup>93</sup> Thus, the verb *ucyate* is used in this sense in at least nine cases at Pras 303<sub>3</sub>, 315<sub>4</sub>, 320<sub>7</sub>, 323<sub>11</sub>, 324<sub>3</sub>, 326<sub>15</sub>, 327<sub>8</sub>, 328<sub>10</sub> and 329<sub>13</sub>. It is also sometimes used when defining terminology: Pras 303<sub>7</sub>, 304<sub>2</sub>, 304<sub>5</sub>, 304<sub>6</sub>, 304<sub>8</sub>, 307<sub>2</sub>, 308<sub>12</sub>.

<sup>94</sup> Pras 280-301, German translation by SCHAYER (1931b:81-109).

<sup>95</sup> Pras 280<sub>3,6</sub>: *atrāha | vidyata eva bhāvānām svabhāvaḥ saṃsārasadbhāvāt | iha saṃsaraṇam saṃsṛtir gater gatyantaragamanam saṃsāra ity ucyate | yadi bhāvānām svabhāvo na syāt kasya gater gatyantaragamanam saṃsāraḥ syāt, na hy avidyamānānām vandhyāsūnusamskārāṇām saṃsaraṇam dṛṣṭam, tasmāt saṃsārasadbhāvād vidyata eva bhāvānām svabhāva iti |*.

<sup>96</sup> Cf. SCHAYER (1931b:81): "Wenn nämlich der *saṃsāra* wirklich wäre, dann müßte er notwendigerweise entweder ein *saṃsāra* der *saṃskāras*, oder ein *saṃsāra* des *sattva* (= des ganzen Individuums) sein." Pras 280<sub>7</sub>: *iha yadi saṃsāraḥ syāt, sa niyataṃ saṃskārāṇām vā bhavet sattvasya vā*. The same distinction appears in the *kārikā*-verse that follows this passage, i.e. Mmk 16.1. Regarding different views on the process of rebirth, cf. GETHIN (1995) and KRITZER (1998, 2000).

must here logically refer to the passing of some or all of the five aggregates (*skandha*) constituting an individual from one birth into the next birth.<sup>97</sup> In chapter sixteen, the interlocutor admits that the conditioned phenomena cannot transmigrate in the sense of being permanent phenomena, but can only transmigrate in the sense of constituting an uninterrupted series in which each element is impermanent. Thus, the interlocutor says (SCHAYER, 1931b:84): “Die *saṃskāras* wandern [im *saṃsāra*], obwohl sie nicht beharrlich sind. Durch die *paramparā* der Relation Ursache und Wirkung bilden sie eine stetige (*avicchinna*) Reihe und haben [so als aktive Kräfte] ihren Fortbestand im *saṃtāna*.”<sup>98</sup> The interlocutor thereby accepts the general truth of the impermanence (*syād anityā eva*) of conditioned phenomena. The conditioned phenomena thus transmigrate (*saṃskārāḥ saṃsaranti*) in that they constitute an uninterrupted progression (*avicchinna-kramāḥ*) since the individual instances of a conditioned phenomenon involves a succession (*paramparayā*) of causal relationships (*hetuphala-saṃbandha*). Due to this series (*saṃtānena*) of the instances of each conditioned phenomenon, the conditioned phenomena continue (*pravartamānāḥ*) throughout time.

This explanation of the transmigration of conditioned phenomena taken from chapter sixteen of Pras is more or less repeated in the present context. Thus, in the introductory statement, which the interlocutor gives at the beginning of chapter seventeen, it is similarly said that there is transmigration of conditioned phenomena due to the uninterrupted progression of their series (*santānāviccheda-krameṇa*), i.e. the series of the five aggregates (*skandhas*). This progression (*krama*) constitutes a succession of birth and death (*janmamaraṇa-paramparā*), which in turn equals a continuation of each entity as a chain of causes and results (*hetuphalabhāvapravṛtti*).<sup>99</sup> Thus, in brief, the transmigration-theory here set forth by the interlocutor involves a *santāna*-theory, in which no stable or permanent element transmigrates but what transmigrates (*saṃsarati*) is rather a series of ever-changing instances of the conditioned phenomena that constitute an individual.

Alternatively, the word transmigration may also mean that it is not just the impermanent constituents of an individual that transmigrate, because these constituents being conditioned, impermanent phenomena perish. Instead, what transmigrates is the sentient being itself (*sattva*), that is to say a Self (*ātman*) or an individual (*pudgala*).<sup>100</sup> This possibility is also rejected by Candrakīrti in chapter sixteen of Pras.<sup>101</sup> Given the explanation of the transmigration of the conditioned phenomena in chapter sixteen quoted above, it should be noted that the arguments in the interlocutor’s opening statement of chapter seventeen that there is an interrupted progression of their series, etc., refers specifically to the transmigration of conditioned phenomena but does not refer to the transmigration of a Self.

The interlocutor thus states that if there would be transmigration of conditioned phenomena or of a Self, there would also be a connection between action and result. The theory of action and

<sup>97</sup> In a more narrow sense of *saṃskāra* as ‘creative processes’ or ‘dispositions’, *saṃskāra* also appears as an intrinsic element of transmigration in its role as the second cause (*nidāna*) in the process of dependent arising (*pratītyasamutpāda*). Regarding the various meanings of *saṃskāra* (Pāli *saṅkhāra*), see JOHANSSON (1979:41-53) and VETTER (1988:50-53).

<sup>98</sup> Pras 281<sub>3</sub>-282<sub>1</sub>: athāpi syād anityā eva santo hetuphalasaṃbandhaparamparayāvicchinna-kramāḥ saṃtānena ca pravartamānāḥ saṃskārāḥ saṃsaranti ||.

<sup>99</sup> It should be noted that Ņi ma grags’ Tibetan translation of the word *paramparayā* (Pras 302<sub>4</sub>) is *gcig nas gcig tu brgyud pa*, and the word *brgyud pa* should therefore not be understood as an interpolation or variant in the Tibetan translation. A similar translation of *parampara* is attested at Pras 218<sub>4</sub> (MAY, 1959:218, 390 (critical Tibetan edition); D3860.75a<sup>3</sup>) and Pras 314<sub>3</sub> (D3860.104a<sup>4</sup>).

<sup>100</sup> For a general discussion of rebirth, action, Self and no-Self in Buddhism, cf. LVP (1902:255-256, 287-288; 1917:57-66), SASAKI (1956), McDERMOTT (1980:165-172), VETTER (1988:41-44) and KRITZER (1998). For a summary and discussion of LVP’s writings on this issue, cf. FALK (1940:647-663).

<sup>101</sup> Pras 283<sub>7</sub>-287<sub>15</sub> (SCHAYER, 1931b: 87-95). In this discussion, the words *sattva*, *ātman* and *pudgala* seem to be used interchangeably; for the occurrence of the word *ātman* in this context, cf. Pras 284<sub>1</sub> (SCHAYER, 1931b:88) and 284<sub>9</sub>ff. (SCHAYER, 1931b:89).

result (*karmaphala*) necessitates transmigration, because – as stated in Mmk 17.1 – action is taught in the Buddhist scriptures to yield its result in the present or a future life.<sup>102</sup> Hence, without transmigration the theory of action and result becomes impossible as is explained by what the interlocutor says next:

(Pras 302<sub>6</sub>): When, however (*tu*), *saṃsāra* is nonexistent (°*saṃsārābhāve*), as has been explained at length [by you] (*yathopavarṇṇita*°), the connection between action and result (*karmaphalasambandha*°) would be (*syāt*) simply non-existent (°*abhāva eva*), because of the perishability (°*vināśitvāt*) of the mind (*cittasya*) immediately upon [its] arising (*utpattyanantara*°) and (*ca*) because of the non-existence (*asadbhāvāt*) of the ripening (*vipākasya*) [of the result] at the time when the action is executed (*karmākṣepakāle*). When, however (*tu*), there is (*sati*) real existence of *saṃsāra* (*saṃsārasadbhāve*), the connection of actions (*karmaṇām*) to [their] results (*phalasambandhaḥ*) is not contradicted (*na virodhito bhavati*), because an action done here [in this life] (*iha kṛtasya karmaṇaḥ*) has a connection to a result (°*phalasambandhāt*), which ripens even in another life (*janmāntare °pi vipāka*°). Therefore (*tasmāt*), *saṃsāra* (*saṃsāraḥ*) really does exist (*vidyata eva*) because of its being the basis for the connection between action and result (*karmaphalasambandhāśrayatvāt*) (*iti*).

The interlocutor then states the counter-premise (*vyatirekavyāpti*) of his argument, namely that if *saṃsāra* is denied existence as it has been expressed at length by Candrakīrti in chapter sixteen,<sup>103</sup> there cannot be a connection between action and result; i.e. what does not exist, that is not the basis for the connection between action and result. Why is a basis (*āśraya*) required for there to be a connection between action and result? To answer this question, the interlocutor first argues that the mind (*citta*) perishes immediately upon arising. As Candrakīrti explains below (Pras 303<sub>7-8</sub>), the mind (*citta* or its synonym *cetas*) is responsible for the accumulation (*upacinoti*) of pure and impure actions in a capacity to yield a ripening (*vipākadānasāmarthyē*). As a conditioned phenomenon (*saṃskāra*), the mind is impermanent and thus perishes immediately upon arising.<sup>104</sup> Candrakīrti has formulated this principle in chapter sixteen of Pras when saying (SCHAYER, 1931b:82): “Was nicht beharrt,

<sup>102</sup> Cf. the commentary to Mmk 17.1 below (Pras 305<sub>9-10</sub>), at which point this issue will be discussed.

<sup>103</sup> This is a basic theme in the discussion of chapter sixteen; cf. Pras 280<sub>6-8</sub>: *ucyate* | *syād bhāvānām svabhāvo yadi saṃsāra eva bhavet, na tv asti* | *iha yadi saṃsāraḥ syāt sa niyataṃ saṃskārāṇām vā bhavet sattvasya vā* |; SCHAYER (1931b:81): “[Darauf] erwidert [der Mādhyamika:] Wenn der *saṃsāra* wirklich wäre, so würde es allerdings den *svabhāva* in den *bhāvas* geben. Das ist aber nicht der Fall. Wenn nämlich der *saṃsāra* wirklich wäre, dann müßte er notwendigerweise entweder ein *saṃsāra* der *saṃskāras*, oder ein *saṃsāra* des *sattva* (= des ganzen Individuums) sein. Nun ist aber beides falsch.” And further, Pras 287<sub>14-18</sub>: *yadā ca saṃskārāṇām ātmanaś ca saṃsāro nāsti, tadā nāsty eva saṃsāra iti sthitam* | *|atrāha* | *vidyata eva saṃsāraḥ pratidvandvisadbhāvāt* | *iha yo nāsti na tasya pratidvandvī vidyate tadyathā vandhyāsūnor iti* | *asti ca saṃsārasya pratidvandvinirvāṇam, tasmād asti saṃsāra iti* | *|ucyate* | *syāt saṃsāro yadi tatpratidvandvinirvāṇam syāt* | *na tv astīty āha* |; SCHAYER (1931b:95): “[Zusammenfassend] stellen wir fest: weil weder der *saṃsāra* der *saṃskāras*, noch der *saṃsāra* des *ātman* wirklich ist, deshalb gibt es überhaupt keinen *saṃsāra*. [Der Gegner] ergreift das Wort: Es gibt den *saṃsāra*, weil sein Gegensatz (*pratidvandvin*) wirklich ist. Wenn hier, in dieser Welt etwas irreal ist, wie der Sohn einer unfruchtbaren Frau, dann ist dessen Gegensatz ebenfalls Irreales. Der Gegensatz des *saṃsāra*, d.h. das *nirvāṇa* ist aber etwas Wirkliches. Deshalb ist auch der *saṃsāra* etwas Wirkliches. [Darauf] erwidert [der Mādhyamika:] Gewiß würde der *saṃsāra* wirklich sein, wenn dessen Gegensatz, das *nirvāṇa*, wirklich wäre. So ist es aber nicht. Deshalb sagt [der Lehrer]...”

<sup>104</sup> For a debate on the duration of the mind, cf. *Kāthāvatthu* 2.7 (TAYLOR, 1897:204-208; transl. AUNG & RHYS DAVIDS, 1915:124-127).

schwindet sofort nach der Entstehung.”<sup>105</sup> The impermanence of the mind thus means that the individual instance of mind, in which the action is done and accumulated, is not capable of ensuring the continued existence of the accumulation of the action, which will later yield its result, because the individual instance of mind perishes immediately upon arising. Rather, the continued existence of the accumulation is ensured by the production of a mind-series (*cittasantāna*), i.e. a series of instances of mind in which each instant is a result of the preceding instant and a cause for the succeeding instant. However, if the existence of *saṃsāra* is denied, the existence of the mind-series is also denied, because the word *saṃsāra* refers to the transmigration of the conditioned phenomena in the sense of their uninterrupted series as was explained above. The impermanence of the mind coupled with the denial of *saṃsāra*, therefore, has the consequence that the *cittasantāna* cannot function as the basis (*āśraya*) for the connection between the action and the result.

But is there at all need for a connection between action and result? Yes, as is shown by the second argument supplied by the interlocutor, the ripening of the result does not exist at the time of the execution (*ākṣepa*) of the action by the intention.<sup>106</sup> Thus, the time of the execution of the action and of the ripening of the result is different – indeed the time span may be enormous.<sup>107</sup> Hence, there is a need for postulating a chronological connection between the action and the later ripening of its result. The interlocutor thus argues that if one admits the existence of *saṃsāra* in the sense of the *santāna* of the *saṃskāras*, there is no contradiction of the doctrine of *karmaphala*. If, however, one would deny the existence of *saṃsāra*, as Candrakīrti has stated in chapter sixteen, that would involve a denial of *karmaphala* and hence a denial of the very cornerstone of the Buddhist theory of ethics.

Candrakīrti thus introduces the topic of chapter seventeen by linking it with the topic of the preceding chapter through this objection raised by his interlocutor. The same basic pattern can be seen in all the earlier extant commentaries. Starting from *Akutobhayā* onwards, the commentaries begin the chapter with an interlocutor raising an objection, which in the commentaries (except the Tibetan translation of *Prajñāpradīpa*) is indicated by the phrase *atrāha* (Tib. *’dir smras pa*, Chin. *wen yüeh*問曰 in *Chung lun* or *a-p’i-t’an jen yen*阿毘曇人言 in *Pang jo teng lun*). In the early commentaries, the objection raised by the interlocutor is, however, very brief. Thus, in *Akutobhayā*, *Chung lun* and Buddhapālita’s *Vṛtti*, the interlocutor merely states that phenomena are not empty, because there is action and result. As the first, Buddhapālita introduces the idea of the connection between the action and the result (SAITO, 1984.II:220: *las dañ ’bras bur ’brel pa’i phyir ro*). In *Prajñāpradīpa*, on the other hand, the topic of the discussion in chapter sixteen is linked with the

<sup>105</sup> Pras 281<sub>1</sub>: ye hy anityās ta utpādasamanantaram eva vinaṣṭāḥ. For a presentation and discussion of impermanence (*anitya*), cf. LVP (Pras 281, fn. 1) and SCHAYER (1931b:82-85, fn. 58).

<sup>106</sup> In the Buddhist *śāstra*-literature, *ākṣepa* literally denotes that y ‘triggers off’ x, often translated with the verb ‘to project’ (e.g. by LAMOTTE, 1936:265 and DE DE JONG, 1949:16). A general example of this usage is attested at Pras 356<sub>8</sub> (D3860.115b<sup>1</sup>; transl. DE DE JONG, 1949:16). In the context of *karman*, *ākṣepa* is used with respect to two different processes. First, it occurs that a state of mind ‘triggers off’ an action (e.g., cf. Pras 555<sub>9</sub>, transl. MAY, 1959:263; AKBh, ŚĀSTRĪ, 1971:634 (D4090.I.186a<sup>2</sup>); AKBh, ŚĀSTRĪ 1971:658 (D4090.I.194a<sup>5</sup>); *Madhyamakahrdayavṛtti-tarkajvālā* D3856.200a<sup>6</sup>; *Madhyamakāvatāratāṭikā* D3870.I295b<sup>6</sup>). Secondly, it occurs that action ‘triggers off’ a rebirth or course of rebirth (e.g., cf. AK 4.95a, ŚĀSTRĪ, 1971:721; D4090.I.214b<sup>1</sup>). In the present compound *karmākṣepakāle*, both interpretations are possible. LVP (Pras 302, fn. 3) argues for the latter interpretation, which is adopted by LAMOTTE (1936:265): “au moment où l’acte projetée [son fruit].” This would require a *Sarvāstivāda*-interpretation of the present context, which is not impossible, i.e. that “at the time when the action projects its result [which then exists as a future phenomenon], the ripening of this result has not yet taken place.” Alternatively, the compound may be interpreted in the former sense, namely “at the time when the action is triggered off [by the person’s intention], a ripening does not exist.” It seems simpler to employ this interpretation, which has been adopted here.

<sup>107</sup> Cf. e.g. Pras 324<sub>1-2</sub>, which will be explained below: na prapaśyanti karmāṇi kalpakoṭīṣatair api | sāmagrīm prāpya kālāṇ ca phalanti khalu dehinām iti |; “Actions do not perish even after thousands of millions of aeons. Having reached completeness [of the right conditions] and the [right] time, [they] certainly yield fruit (*phalanti*) for the incarnate beings.”



present chapter by a slightly longer introduction summarising the key-points of chapter sixteen. Further, the objection raised by the interlocutor is expanded into a more detailed argument along with an explicit statement of the required elements of this argument. Bhāvaviveka also expresses the interlocutor's argument as involving the connection between action and result (AMES, 1986:506: *las dan 'bras bu 'brel pa'i phyir ro*; T1566.99a<sup>15</sup>: *yü yeh-kuo ko ku* 與業果合故). Bhāvaviveka may have adopted this form of the interlocutor's argument from Buddhapālita's *Vṛtti* but could also have adopted it from an earlier non-extant commentary. Bhāvaviveka also contributes with a clearer expression of the meaning of the word *saṃskāra*. He lets his interlocutor refer to the conditioned phenomena as 'the internal conditioned phenomena' (\**ādhyātmikaṣaṃskāra*; AMES, 1986:506: *nañ gi 'du byed rnams*, T1566.99a<sup>15</sup>: *nei chu-ju chu-hsing* 內諸入諸行). As indicated by the Chinese translation, the inner *saṃskāras* may refer to the internal āyatanas (\**ādhyātmikāyatana*, *nei chu-ju* 內諸入), that is to say the personal constituents of an individual as opposed to other non-personal conditioned phenomena.<sup>108</sup>

Candrakīrti's version of the interlocutor's objection differs from that of the earlier commentaries. He partly adopts the argument of the connection between action and result first found in Buddhapālita's *Vṛtti*, but otherwise adopts most of his material directly from his own commentary on chapter sixteen of Pras (which, however, would have to be compared with the other commentaries on chapter sixteen to investigate its originality). Compared with the earliest commentaries and Buddhapālita's *Vṛtti*, the objection raised in Pras is relatively long, but it is not as long as the more extensive version given by Bhāvaviveka. It is also noteworthy that Candrakīrti does not adopt the more elaborate and explicit statement of the argument given by Bhāvaviveka, which indicates Candrakīrti's unwillingness to adopt Bhāvaviveka's predilection for Nyāya- or Pramāṇa-style presentations.

At the end of this passage, an *iti* is attested by all the extant Sanskrit manuscripts. However, it is not attested by the Tibetan translation. The *iti* could indicate the end of the interlocutor's speech, i.e. the end of the *pūrvapakṣa*. If this *iti* is interpreted so, then Candrakīrti's structure of the root-verses would differ from that of the other commentaries. In the other commentaries, the interlocutor's speech continues up to and includes verse Mmk 17.5 with its commentary,<sup>109</sup> and the *Mādhyamika* begins his answer to the interlocutor's speech just before verse Mmk 17.6. The *Mādhyamika*'s answer is in these commentaries variously introduced by the phrases '*dir bśad pa* (*Akutobhayā*, HUNTINGTON, 1986:406; *Prajñāpradīpa*, AMES, 1986:512; T1566.99c<sup>18</sup>: 論者言), *ta-yüeh* 答曰 (*Chung lun*, T1564.22a<sup>5</sup>) and *de la bśad par bya ste* (Buddhapālita's *Vṛtti*, SAITO, 1984.II:223). Likewise, Candrakīrti introduces verse Mmk 17.6 with the phrase "here someone objects" (Pras 311<sub>6</sub>: *atraike paricodayanti*), which from the context must belong either to the *Mādhyamika* or to the *santāna*-proponent, whose position follows in the text. At Pras 304<sub>10</sub>, the phrase *nety āha* is used when giving an answer, which may indicate that this answer is given by the interlocutor, whose speech in most cases is identified by the verb *āha*. Since the passage at Pras 304<sub>10</sub> belongs to the explanation of Mmk 17.1-5, the present *iti* will here not be interpreted as the end of the interlocutor's speech, but verses Mmk 17.1-5 will be interpreted as belonging to the interlocutor's speech, which would also be in accordance with the other commentaries. Therefore, the *iti* is here merely interpreted as indicating the end of a section of the interlocutor's speech, but not as indicating the end of the entire speech.

<sup>108</sup> Cf. \**Mīśrakābhīdharmahṛdayaśāstra* (T1552.28.871b<sup>17-18</sup>): 在自身名為內。在他身及非眾生數名為外。復次內外義如入處說。 Translation (DESSEIN, 1999.I:16): "What abides in one's own person is called 'inward'; what abides in someone else's person and is not relating to beings, is called 'outward'. Furthermore the meaning of 'inward' and 'outward' is as is said with the sense(-fields)."

<sup>109</sup> Thus, *Akutobhayā* (HUNTINGTON, 1986:403-406), *Chung lun* (T1564.21b<sup>21</sup>-22a<sup>5</sup>), Buddhapālita's *Vṛtti* (SAITO, 1984.II:220-223) and *Prajñāpradīpa* (AMES, 1986:506-512, cf. also p.260, fn. 6; T1566.99a<sup>7</sup>-99c<sup>18</sup>).

### 3.2 A Brief Presentation of Karmaphala

(Pras 303<sub>3</sub>): Now (*punaḥ*), [someone asks] (*iti*) “what (*kāni*) [are] these (*tāni*) actions (*karmāṇi*) and (*vā*) what (*kim*) [is] their result (*tatphalam*)?” Wishing to express their divisions (*tatprabhedavivakṣayā*), the following (*idam*) is stated (*ucyate*):

*Which (yat) state of mind (cetas) [leads to being] self-restraining (ātmasaṃyamakam) and (ca) benefiting others (parānugrāhakam) [and] friendly (maitram), that (saḥ) [is] right action (dharmaḥ). It (tat) [is] a seed (bījam) for a result (phalasya) both (ca) after passing away (pretya) and (ca) in this world (iha). (Mmk 17.1)*

The verses Mmk 17.1-5 introduce the theory of *karmaphala* by presenting various divisions of actions. Thus, Mmk 17.1 is introduced in *Akutobhayā* (HUNTINGTON, 1986:403), Buddhapālita’s *Vṛtti* (Saito, 1984.II:220) and Pras (as well as partially in *Chung lun*, T1564.21b<sup>21</sup>) with an introductory question asking what these actions and their results are.

The first verse (Mmk 17.1) presents the state of mind or attitude (*cetas*) which can be designated as ‘right action’ (*dharma*), literally ‘that which is to be upheld or kept’ and further ‘that which holds or keeps’ (cf. the commentary below for an analysis). As Candrakīrti indicates below (Pras 305<sub>4</sub>), the verse thus implicitly also presents its opposite, ‘unrighteous action’ (*adharma*). The verse is, in fact, very compact, since it implicitly explains the whole principle of *karmaphala* in a most brief form. This is also reflected in Candrakīrti’s commentary to this verse, which is rather extensive.

Candrakīrti (Pras 305<sub>11</sub>) considers the verse to present a single rightful action, which is of a mental nature (*cittātmaka eko dharma*).<sup>110</sup> This statement points to a numeric division in verses Mmk 17.1-5, in that Mmk 17.1 present a single division of action, Mmk 17.2 a twofold division, Mmk 17.3 a threefold division, and Mmk 17.4-5 a sevenfold division. Such an arrangement into divisions with one member, two members, etc., is typical of the *Abhidharma*-genre and is attested by *Samgītiparyāya*, parts of *Prakaranapāda* and *Puggalapaññatti*. Further, the verses exhibit an arrangement, in which actions of a mental nature are presented first (Mmk 17.1) followed by divisions of action into both mental and physical types (Mmk 17.2-17.5).

The state of mind here designated as right action has three aspects: it is self-restraining (*ātmasaṃyamaka*), caring for others or benefiting others (*parānugrāhaka*), and friendly or kind (*maitra*).<sup>111</sup> It could be a useful clue for the study of the sources used by Nāgārjuna to identify the

<sup>110</sup> Avalokitavratā argues, however, in *Prajñāpradīpāṭikā* (D3859.III.18b<sup>1</sup>) that the verbal and bodily actions are also implied by this verse: ‘dir tshig le’ur byas pa sems pa zes bya bas yid kyi las ’ba’ zig bstan pa ni mtshon pa tsam du zad kyi | des kun nas bsalā ba’i lus dañ ṅag gi las dag kyañ de bzin du sbyar te |. Translation: “It appears that only mental action is taught by the word *cetas* in this verse, but the bodily and verbal actions aroused thereby should also be included in the same manner.”

<sup>111</sup> It must be remarked that Kumārajīva’s translation of these three aspects in *Chung lun* (T1564.21b<sup>25</sup>) is problematic. His translation reads: 人能降伏心。利益於眾生。是名為慈善。二世果報種 *Chung lun* (T1564.21b<sup>25-26</sup>). The problem lies in his translation of *ātmasaṃyamakam*, which he renders as *jen-neng-hsiang-fu hsin* (人能降伏心). The most obvious way to read the phrase would be to interpret it as a regular subject-verb-object construction, i.e. “[When] someone (*jen* 人) can restrain (*neng-hsiang-fu* 能降伏) the mind (*hsin* 心) [and] bring benefit (li-i 利益) to sentient beings (*yü-chung-sheng* 於眾生), this is called (*shih-ming-wei* 是名為) kindness (*tz’u* 慈) [and] wholesome action (*shan* 善).” This interpretation is confirmed by the prose-

provenance of this threefold constellation, but although these terms are common in the Buddhist scriptures, they do not seem to be found elsewhere in this combination.<sup>112</sup>

The state of mind leading to or involving these three aspects is said to be a seed (*bīja*) for a result here in this world or after passing away, i.e. in a future life. Nāgārjuna's usage of the word 'seed' is interesting, particularly given the terminological meaning, which *bīja* holds in the possibly later *Sautrāntika*-doctrine, e.g. explained in Vasubandhu's *Abhidharmakośa* and *Karmasiddhiprakaraṇa*.<sup>113</sup> Although Mmk is an earlier source than the extant *Sautrāntika*-works, it contains below (Mmk 17.7-17.11) a presentation of a *santāna*-theory partly similar to the theory known in these works. Hence, Nāgārjuna must have been aware of the terminological use of the word *bīja*. Nevertheless, it still cannot be ruled out that he merely applied it in the present verse (Mmk 17.1) in a non-terminological sense.

An equation of action (*karman*) with a seed (*bīja*) would seem to be an obvious choice, given that its result literally is called a fruit or crop (*phala*) and that the scriptures speak of the ripening, growth or maturation (*vipāka*) of this fruit. As indicated by DONIGER O'FLAHERTY (1980:xvi-xviii), the metaphor generally used in the case of *karmaphala* is most likely that of rice-cultivation.<sup>114</sup> However, such an equation of action (*karman*) with a seed (*bīja*) is only vaguely or not at all attested in the canonical scriptures. In *Samyuttanikāya*, auspicious actions (*kalyāṇa*) and unfortunate actions (*pāpa*) are compared to seeds.<sup>115</sup> Further, in *Aṅguttaranikāya* (AN III.404-409), wholesome *dharma*s

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commentary following in *Chung lun* (T1564.21b<sup>27</sup>), where *jen* (人) is treated as the subject of a sentence ("a person has three poisons. Since [they] cause distress for others", *jen yo san-tu wei-nao t'a ku* 人有三毒。為惱他故) and *hsin* (心) is not treated as the subject of the verse but rather as an object ("therefore, it is said that to tame one's mind...", *shih-ku shuo Chiang-fu ch'i-hsin* 是故說降伏其心)(for the translations, see BOCKING, 1995:257). The same interpretation holds true for the three other occurrences of the phrase *jen-neng-hsiang-fu* (人能降伏) in the Taishō (T587.15.71a<sup>16</sup>, T1509.25.579a<sup>25-26</sup>, T1532.26.352a<sup>19-20</sup>). Although the word *jen* (人) does occur as a synonym of 'I' (*wo* 我)(cf. CHÂU, 1999:101, note 411), it would require a strained interpretation to render *jen-neng-hsiang-fu* (人能降伏) as the Sanskrit compound *ātmasaṃyamaka*. If so, *jen* (人) would equal *ātma*, *neng* (能) would represent the suffix <sup>2</sup>*aka*, and *hsiang fu* (降伏) would equal *saṃyama*, but this would constitute an unusual construction. In *Pang jo teng lun* (T1566.99a<sup>18</sup>), the compound *ātmasaṃyamaka* is understood correctly as 'self-restraint' (*tzu-hu* 自護), but the word *cetas* is misconstrued as an object of *ātmasaṃyamaka* and is then in the Chinese translation enlarged to include 'body, speech and mind' (*shen-k'ou-ssu* 身口思).

<sup>112</sup> Electronic cross-searches in the Chinese *Tripitaka* with the available Chinese translations of *ātmasaṃyamaka* (T1564.21b<sup>25</sup> *jen-neng-hsiang-fu* 人能降伏; T1566.99a<sup>18</sup> *tzu-hu* 自護), *parāṇugrāhaka* (T1564.21b<sup>25</sup> *li-i yü chung-sheng* 利益於眾生; T1566.99a<sup>19</sup> *she-ta* 攝他) and *maitra* (T1564.21b<sup>26</sup> & T1566.99a<sup>19</sup> *tz'u* 慈) thus did not yield any match.

<sup>113</sup> COX (1995:103, note 44) remarks that the earliest examples of *bīja* in any technical sense are found in *\*Mahāvibhāṣa* and *\*Mīśrakābhīdharmahṛdayaśāstra* (T1552.28.907c<sup>14ff</sup>); she also (ibid.) provides further references to later occurrences. To this list may be added the occurrence in *\*Mīśrakābhīdharmahṛdayaśāstra* (T1552.28.888a<sup>18-19</sup>): 以業為種。彼有芽生業差別故生差別。如種差別故芽差別; transl. by DESSEIN (1999.I:149): "Because of action, seed is made. This [seed] has a sprout that arises. Because of difference in action, what arises is different – just as when the seed is different, the sprout is therefore different."

<sup>114</sup> DONIGER O'FLAHERTY writes (1980:xvii): "...it is easy to see why the rice imagery would be so persistent and, perhaps, even why the karma theory would arise among rice-growers rather than wheat-growers: rice is planted twice, first the seed and then the seedling that is replanted; rice is also harvested over and over in a year, rather than at a single harvest season; hence it is a natural symbol for rebirth." POTTER (1980:245-246) and KRISHAN (1997:20) illustrate that the rice-metaphor also occurs in Brāhmaṇical texts.

<sup>115</sup> SN 1.227: yādisam vapate bījam, tādisam harate phalam, kalyāṇakārī kalyāṇam pāpakārī ca pāpakam, pavuttham tāta te bījam phalam paccanubhossasīti. Translation by Mrs. RHYS DAVIDS (1917:293): "According to the seed that's sown, so is the fruit ye reap therefrom. Doer of good [will gather] good, doer of evil evil [reaps]. Sown is the seed and planted well. Thou shall enjoy the fruit thereof." The first verse is repeated with pāda ab and cd reversed in *Dhonasākhajātaka* (*Jātaka* no. 353; FAUSBØLL, 1883:158; transl. by FRANCIS & NEIL, 1957:105). It may be noted that *Mahāvibhāṣa* 13.6.6 (this *parvan* belonging to a late stratum of the text (KRISHAN, 1997:178)), echoes these verses: yādṛśam vapate bījam kṣetramāsādhya karṣakaḥ | sukrte duṣkrte vāpi tādrśam labhate phalam |. Translation by KRISHAN (1997:97): "The cultivator gets a crop in accordance with the seed sown. Likewise, one gets fruit depending on his good and bad deeds."

(*kuśalā dhammā*) and unwholesome *dharma*s (*akuśalā dhammā*) are compared to seeds.<sup>116</sup> The present verse (Mmk 17.1) is reminiscent of this juxtaposition of *dharma* and seed. Yet, the word action (*karma*) is nowhere to be found in the canon as directly equated to a seed. Rather, a passage repeated several times in *Aṅguttanikāya* compares action (*kamma*) to a field (*khetta*) and consciousness (*viññāṇa*) to the seed (*bīja*), while craving (*taṇha*) is the moisture (*sineho*) enabling the growth of seed in the soil.<sup>117</sup> Without digressing further into this analysis of the canonical sources, it is noteworthy that the present verse (Mmk 17.1) does not equate action (*karma*) with a seed, but rather equates the mental state (*cetas*) with a seed, which would agree with the statement of *Aṅguttaranikāya* I.223. As will be shown below, this also agrees with the explanation given by Mmk 17.9 and Mmk 17.11.

If Nāgārjuna did not use the word *bīja* in a non-terminological sense in the present verse (Mmk 17.1) but rather intended it in its terminological sense, the question remains why he should choose to use this term in the opening statement of his presentation of the divisions of action. If the interpretation of Pras stating that verses 17.1-5 are not spoken by the interlocutor is adopted, this would in turn mean that the present verse must be spoken by the *Mādhyamika*. Thus, it would be strange that the word *bīja* is used here, given that the *bīja*- and *santāna*-theory is strongly criticised below in verse Mmk 17.12 and its commentary. Hence, if such an interpretation of the verse-structure is adopted, the word ought not to be taken in any technical sense. Candrakīrti, however, does not clarify this point in his commentary. As mentioned above, the other commentaries, on the other hand, clearly interpret verses Mmk 17.1-5 as belonging to the interlocutor's speech. If that position is adopted, verses Mmk 17.1-5 may be linked with verses Mmk 17.7-11, wherein the *bīja*- and *santāna*-theory is presented, thus constituting a logical whole only interrupted by verse Mmk 17.6, in which the fundamental problematic of the *karmaphalasambandha* is raised. The only point that would speak against such an interpretation is the seven-fold division of action presented in verses Mmk 17.4-5, which contain certain elements that are criticised by the later *Sautrāntika*-works (see below).<sup>118</sup> In spite of such interpretative strategies, the fact remains that Mmk 17.1 uses the word *bīja* in a sense that invites a technical interpretation (and which seems to have been known to Nāgārjuna; cf. Mmk. 17.7-11). As such, the verse does not contain anything in particular to indicate that the verse does not express Nāgārjuna's own point of view but must be interpreted as expressing a speech by an interlocutor.

Lastly, it should be noted that the Chinese translation of the verse found in *Chung lung* contains what may be interpreted as a variant reading. In this translation, the word *dharma* is replaced with the word *shan* (T1564.21b<sup>6</sup>: 善), which normally and throughout this text is used as a translation for *kuśala*. Unless it is a variant arisen in the later Chinese transmission of the text, it may simply be a

<sup>116</sup> E.g. AN III.404-405: Seyyatāpi ānanda, bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhāsītāni sukhette suparikammakatā yabhūmiyānikkhittāni, jāneyyāsi tvaṃ ānanda imāni bījāni vuddhiṃ viṇṇaṃ vepullaṃ āpajjissanti, ti. evaṃ bhante. Evam eva kho ahaṃ ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: “imassa kho puggalassa vijjāmānā kuśalāpi dhammā akuśalāpi dhammā” ti. Tamenam aparena samane evaṃ cetasā ceto paricca pajānāmi. “Imassa kho puggalassa kuśalā dhammā antarahitā, akuśalā dhammā sammukhībhūtā. Atthi ca khvassa kuśalamūlaṃ asamucchinnam, tambhā tassa kuśalamūlā kuśalam pātubhavissati, evam ayaṃ puggalo āyatim aparihānadhammo bhavissati”ti. Transl. by HARE (1934:288): “If, Ānanda, seed, neither split, rotten, nor spoiled by wind and heat, but vital, well-seasoned, be thrown on well-tilled ground in a goodly field; can you say for certain: ‘It will yield its growth, increase and abundance’?” ‘Yes, surely, lord.’ ‘Even so, Ānanda, by mind compassing mind, I know of some person: ‘There is good and evil in him’ – and then: ‘The good has disappeared, the evil is uppermost; but the root of goodness is not cut off and from that good will proceed. Thus he is bound not to fall in future.’” For a discussion of this passage in terms of various interpretations and the *bīja*-theory, cf. JAINI (1959:245-246).

<sup>117</sup> For example, attested at AN I.223: Iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇha sineho. The same comparison is repeated in *Śālistambasūtra* (SCHOENING, 1995: 316, 425, 724).

<sup>118</sup> As indicated by AMES (1986:299, note 6), Avalokitavrata (D3859.III.29b<sup>1</sup>), however, identifies the speaker of verses Mmk 17.1-5 as a *śrāvaka-vibhajyavādin* (*ñan thos bye brag tu smra ba dag*).

free rendering of *dharma* in the Sanskrit original, in that *dharma* here has been interpreted by the Kumārajīva, the translator, to carry the meaning of *kuśala*. Otherwise, it may represent a genuine variant of the early Sanskrit textual transmission (*Chung lun* being the earliest available witness). In the latter case the *pāda* (*pāda c*) could then be reconstructed as *\*maitraṃ tad kuśalaṃ bījam*, thus avoiding a change of gender in the pronouns and nouns in the verse. However, even if such a variant could have existed in the Sanskrit recension, it is clearly not the reading that was available to Candrakīrti when he wrote his commentary, since Pras below comments on the reading of the *pāda* as it is known in the extant Sanskrit mss, i.e. *maitraṃ sa dharmas tad bījam*. The same holds true for the other extant commentaries (*Akutoḥbhayā*, *Buddhapālita* and *Prajñāpradīpa*).

(Pras 303<sub>6</sub>): In that [verse] (*tatra*), [it is called] ‘self’ (*ātman*), because (*iti*) egocentrism (*ahaṃmānaḥ*) is placed (*āhita*), [i.e.] generated (*utpāditaḥ*), on to it (*asmin*). The individual (*pudgalaḥ*) being conceptualised (*prajñāpyamānaḥ*), having taken the aggregates (*skandhān*) as [its] basis (*upādāya*), is called (*ucyate*) ‘the Self’ (*ātmety*).

Candrakīrti begins his commentary on the verse by explaining the first word of the Sanskrit verse, namely ‘self-restraining’ (*ātmasaṃyamakam*). First only the word Self (*ātman*) is explained. Such an explanation is not found in the other commentaries. Candrakīrti gives two different definitions. In the first definition, the Self means the object of egocentrism (*ahaṃmāna*). In fact, this definition seems to be a semantic analysis (*nirukti*), in which the definition forms an epigram of the word *ātmā*. The first syllable, *āt*, is implied as meaning *āhitaḥ* (where *ā* and *t* spell *āt*), i.e. ‘placed’. The word *āhitaḥ* is further glossed with the word ‘generated’ (*utpāditaḥ*). The second syllable, *mā* (starting from its nominative form *ātmā* and not its stem-form *ātman*), is implied as meaning *ahaṃmānaḥ*, i.e. ‘self-conceit’, ‘I-notion’, ‘self-assertion’ or ‘egocentrism’. To indicate *ātman* to be the object of such egocentrism the word ‘on to it’ (*asmin*) is added. Such an interpretation would at least explain the slightly unusual syntax of the definition, although the interpretation appears weak due to the random order in which the significant letters would have to be singled out of the *nirukti*. It would be similar to creating an English epigram of the word Self, e.g.: “that in which self-assertion is placed and fabricated.” Candrakīrti’s first definition thus underlines the common Buddhist rejection of *ātman* as a real entity, since *ātman* is merely seen as the imagined referent of ignorance. It does not seem that this *nirukti* of *ātman* appears in any other source, although it would seem likely that Candrakīrti adopted it here as a well-known *nirukti* not requiring any further explanation.

In the second definition, *ātman* is defined as a conceptualised individual (*prajñāpyamānaḥ pudgalaḥ*), i.e. a designation or concept (*prajñāpti*), which is not a real entity. The referent or substratum (*upādāna*) for this conceptualisation is the five aggregates (*skandha*).<sup>119</sup> This definition agrees with similar statements made by Candrakīrti elsewhere<sup>120</sup> and, for example, with AKBh, which

<sup>119</sup> For a brief discussion of the phrase *upādāya prajñāpyamānaḥ*, cf. MAY (1959:161, fn. 494). For another passage in Pras discussing *upādāna* and Self, cf. Pras 345<sup>2-16</sup> (D3860.112a), transl. by DE DE JONG (1949:7).

<sup>120</sup> Cf., e.g., Pras 519<sub>9-10</sub> (D3860.173b<sup>2-3</sup>): *tatropadhīyate ’sminn ātmasneha ity upadhīḥ | upadhīḥ abdenātmāprajñāptinimittāḥ pañcopādānaskandhā ucyante |*. Translation by STCHERBATSKY (1927:193-194): “A substratum is what underlies all these defiling agencies, it is the inveterate instinct of cherishing one’s own life (*ātma-sneha*). The word *residual substratum* thus refers to that foundation of our belief in personal identity (*ātma-prajñāpti*), which is represented by the ultimate elements of our mundane existence (*upādāna-skandhāḥ*), which are systematized in five different groups.” Further, see Pras 285<sub>6</sub>-286<sub>3</sub> (D3860.95b<sup>6-7</sup>): *[bhavaḥ] pañcopādānaskandhaḥ, tad gahitaḥ syāt | yaś ca vibhavo ’nupādānaḥ [sa] skandharahitavāt prajñātyupādāna-kāraṇarahitavān nirhetukaḥ syāt | yaś ca anupādāno nirañjano ’vyakto nirhetukaḥ kaḥ sa na kaś cit saḥ | nāsty*

states that the aggregates are the substrata for the designation of an individual (*pudgala-prajñaptikāraṇa*).<sup>121</sup>

(Pras 303<sub>7</sub>) To restrain oneself (*ātmānaṃ saṃyamayati*), to be controlled (*asvatantrayati*) in relation to the sense-objects (*viśayeṣu*), to avoid (*nivārayati*) behaviour (*pravṛttim*) urged by the defilements, such as passion and so forth (*rāgādikleśavaśena*), is to be (*iti*) **self-restraining** (*āmasaṃyamakam*).

Having separately defined the word ‘Self’, Candrakīrti goes on to explain the meaning of the word ‘self-restraining’ (*āmasaṃyamaka*). This is done by glossing the term with three phrases. The first phrase, “to restrain oneself” (*ātmānaṃ saṃyamayati*), is simply a grammatical analysis (*vigraha*) of the compound, where the adjectival form *saṃyamaka* is verbalised to its causative form *saṃyamayati*, and the compound-member ‘self’ (*ātman*) is given as its direct object, thus indicating that the compound should be interpreted as an accusative *tatpuruṣa*-compound. The same phrase occurs with minor variants in Buddhapālita’s *Vṛtti* (SAITO, 1984.II:220) and *Prajñāpradīpa* (AMES, 1986:507; T15566.99a<sup>20</sup>). *Akutobhayā* (HUNTINGTON, 1986:403), on the other hand, explains *āmasaṃyamaka* as meaning ‘that which holds back the Self’ (*\*nirdharati; bdag ŋid ŋes par ’dzin par bstan to*).

The second gloss, “to be controlled with regard to the sense-objects” (*viśayeṣv asvatantrayati*), clarifies the sense of self-restraint: it is that which limits indulgence in the sense-fields or sense-objects, i.e. with regard to what is seen, heard, smelled, tasted or felt.<sup>122</sup> Self-restraint is thus meant to avoid sensual addictions. This gloss is not found in the other commentaries. *Asvatantrayati* ‘to be controlled’ is a denominative verb from the noun ‘non-freedom’ or ‘non-independence’ (*asvatantra*), literally meaning “to cause non-freedom”. The word freedom (*svatantra*), which in its non-negated form only occurs as a technical term in Pras,<sup>123</sup> does not seem to have a particularly positive connotation. The negated form is attested in three other places in Pras: in the sense of something that cannot be used freely,<sup>124</sup> in the sense of binding,<sup>125</sup> and in the sense of confining.<sup>126</sup> As should be clear from the last

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eva sa ity arthaḥ] tasmīṣ cāsati [tada]bhāvād evopādānam api nirupādātṛkaṃ nāsti iti. Translation by SCHAYER (1931b:92): “Das »Sein« (*bhava*) bedeutet hier die fünf *upādāna-skandhas*. Dieser [fünf *upādāna-skandhas*] müßte [der *ātman*] in der Zwischenphase beraubt sein. Des Seins enthoben und frei von dem *upādāna* würde er zugleich ohne Ursache (*nirhetuka*) sein. Denn das *skandha-rahitva* ist identisch mit dem *prajñāpty-upādāna-kāraṇa-rahitva*, mit dem Fehlen des *upādāna*, welches den Pseudo-Begriff [des Individuums] bedingt. [Ein solcher *ātman*], welcher frei von dem *upādāna* ist, welcher sich in der Sphäre der empirischen Wirklichkeit gar nicht manifestiert (*nirañjana*), welcher als individuelle Existenz nicht in Erscheinung tritt (*avyakta*) und ohne Ursache ist, wer ist er? – Ein Niemand! Er existiert überhaupt nicht, das ist der Sinn. Weil ein solcher [*ātman*] irreal ist, deshalb ist auch das *upādāna* irreal, da es doch ohne den *upādātā* nicht existieren kann.”

<sup>121</sup> AKBh (ŚĀSTRĪ, 1987:1193; D4090.II.82b<sup>4</sup>).

<sup>122</sup> For a list of the *pañca viśayāḥ* (*yul lnga*), cf. e.g. Candrakīrti’s *Pañcaskandhaprakaraṇa* (LINDTNER, 1979:95<sup>27-28</sup>).

<sup>123</sup> All occurrences of *svatantra* are found in the rhetorical discussions within the first chapter of Pras: an independent reasoning (Pras 28<sub>8</sub>: *svatantraprayoga*; D8b<sup>2</sup>: *rañ gi rgyud kyī sbyor ba*) and an independent inference (Pras 16<sub>11</sub>, 18<sub>5</sub> & 34<sub>4</sub>: *svatantrānumāna*; D6a<sup>5</sup>, 6b<sup>2</sup> & 11a<sup>4</sup>: *rañ gi rgyud kyī rjes su dpag pa*).

<sup>124</sup> Pras 263<sub>3</sub>: *tāvatkālikāyācitakam asvatantram*; D3860.89a<sup>3</sup>: *re žig pa’i brīan por rañ dbaṅ med pa*; translation by SCHAYER (1931b:62): “...zB. ein auf bestimmte Frist geliehenes Gut, darüber man frei nicht verfügen darf.”

<sup>125</sup> Pras 290<sub>7</sub>: *iha ya ime rāgādayaḥ kleśā baddhānām asvatantrikaraṇena bandhanam iti vyapadiśyate* (cf. text-critical remark by DE DE JONG, 1978b:18); D3860.97b<sup>3</sup>: *’di na ’dod chags la sogs pa ŋon moṅs pa gaṅ dag bciṅ bar bya ba rnams rañ dbaṅ med par byed pas ’chiṅ pa’o žes bya bar bśiād ciṅ*; translation by SCHAYER (1931b:98): “Als »*bandhana*« (= Bindung) bezeichnet man die *kleśas*, wie Leidenschaft usw., und zwar mit Rücksicht darauf, daß durch sie die gebundenen [Wesen] ihrer Autonomie beraubt werden (= *asvatantrikaraṇa*).”

<sup>126</sup> Pras 24<sub>3.5</sub>: *na hi śabdā dāṇḍapāśikā iva vaktāram asvatantrayanti, kiṃ tarhi satyām śaktau vaktur vivakṣām anuvīdhīyante*; D3860.8a<sup>3-4</sup>: *sgra rnams ni dbyug pa daṅ žags pa can bžin du smra ba po rañ dbaṅ med*

example (cited in fn. 126), the verb *asvatantrayanti* is used as a transitive verb taking its direct object in the accusative case. Thus, in the passage above, the word *viṣayeṣu* is not the direct object, i.e. self-restraint does not limit the sense-objects, which would also make no sense. Rather, self-restraint limits oneself (*ātmānam* implied) or one's indulgence *in relation to* the sense-objects. LAMOTTE (1936:266) misses the negation of *asvatantrayati* in his French translation of this passage: “Le penser *disciplinant l'âme* (*ātmasaṃyamaka*) est celui qui discipline l'âme (*ātmānam saṃyamati*): qui la rend libre à l'égard des objets des sens et l'empêche d'agir sous l'action des passions, concupiscence, etc.”

While the second gloss thus emphasised the ascetic nuance of *ātmasaṃyamaka*, the third gloss emphasises its ethical aspect: ‘to avoid behaviour urged by the defilements, such as desire and so forth’. It further specifies how self-restraint controls one's behaviour in relation to the sense-fields. This gloss is partly based on a second gloss given by Bhāvaviveka in *Prajñāpradīpa* (AMES, 1986:507; T1566.99a<sup>20</sup>), where *ātmasaṃyamaka* is glossed with ‘to avoid ( *\*nivārayati*, *ldog par byed pa*, *yüan* 遠) unwholesome actions or *adharma* (*mi dge ba*, *fei-fa* 非法)’. Bhāvaviveka further clarifies *ātmasaṃyamakam cetas* as meaning ‘a state of mind associated with the intention of abandoning unwholesome action (*mi dge ba spoñ ba'i sems pa dañ mtshuñs par ldan pa'i sems zes bya ba'i tha tshig go*’, AMES, 1986:507; *yü i-hsin hsian-ying-ssu ku ming-wei ssu* 與此心相應思故名爲思, *omits the phrase mi dge ba spoñs ba'i*, T1566.99a<sup>20-21</sup>).

‘That which is to be avoided’ is according to Candrakīrti's gloss a certain behaviour (*pravṛtti*), which thus becomes a clarification for the word ‘self’ (*ātman*). The behaviour to be avoided is that urged by the defilements (*kleśa*), which usually are listed as six fold (EDGERTON, 1953.II:198): passion (*rāga*), anger (*pratigha*), pride (*māna*), ignorance (*avidyā*), wrong views (*kudṛṣṭi*) and doubt (*vicikitsā*).<sup>127</sup> The term *kleśa* carries two shades of meaning: ‘defilement’ in the sense of sullyng the mind-series of a sentient being (cf. fn. 127) and ‘affliction’ in the sense of causing suffering and frustration. The Chinese translation emphasises the latter meaning (*fan-nao* 煩惱, lit. ‘affliction-trouble’), whereas the Tibetan translation reflects both meanings (*ñon moñs*, lit. ‘affliction-defilement’). SCHMITHAUSEN (1987:246-247, note 21) points out that ‘defilement’ is the original meaning, whereas ‘affliction’ is a secondary meaning likely to have been added to the word due to standard Sanskrit usage of the verbal root *kliś*, meaning ‘to torment, trouble, molest, cause pain or afflict’ (APTE, 1890:619; MONIER-WILLIAMS, 1899:323). Candrakīrti's explanation of *kleśa* cited above (fn. 127) as well as almost the same definition, which occurs twice in Pras,<sup>128</sup> does not directly

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par byed pa ma yin no || 'o na ci žē na nus pa yod na smra ba po'i brjod par 'dod pa'i rjes su byed pa yin no; Translation: “For words do not confine (*asvatantrayanti*) the speaker, like policemen, but being potent they conform to what the speaker wishes to communicate” (for a slightly different translation, see STCHERBATSKY, 1927:109).

<sup>127</sup> Candrakīrti does not provide the full list of the defilements (*kleśa*) anywhere in his writings. In four cases, he indicates the list as beginning with desire (Pras 304<sub>1</sub>, 350<sub>6</sub>, 474<sub>3</sub>, 451<sub>5</sub>; *rāgādikkleśa*), whereas in two cases, he indicates it as beginning with ignorance and desire (Pras 519<sub>8</sub>; *avidyārāgādikasya kleśagaṇasya*; MavBh D3862.34b<sup>3</sup>: *de la ñon moñs pa dag ni ma rig pa dañ 'dod chags la sogs pa dag ste*). In Candrakīrti's *Pañcaskandhaprakaraṇa*, the dispositions (*anuśaya*, *phra rgyas*) are equalled with the defilements (*kleśa*): “Because these dispositions, which were stated as six fold, defile/afflict ( *\*kliśnantīti*, *ñon moñs par byed pas*) the series of the body, speech and mind, they are called defilements ( *\*kleśāḥ*, *ñon moñs pa*)” (Tibetan text in LINDTNER, 1979:135<sup>7-9</sup>: *de la phra rgyas drug tu brjod pa de dag ñid lus dañ ñag dañ yid kyi rgyud ñon moñs par byed pas 'di dag la ñon moñs pa zes bya'o*). EDGERTON (1953.II:35) confirms the identity of the dispositions and defilements. In *Pañcaskandhaprakaraṇa*, the dispositions are thus listed as the same six as the defilements (LINDTNER, 1979: 130<sup>21-24</sup>: *'dod chags kyi phra rgyas dañ | khoñ kho'i phra rgyas dañ | ña rgyal gyi phra rgyas dañ | ma rig pa'i phra rgyas dañ | lta ba'i phra rgyas dañ | the tshom gyi phra rgyas zes bya ba ste*).

<sup>128</sup> The first occurrence is at Pras 334<sub>7</sub>: *tatra kleśā rāgādayaḥ | kliśnanti sattvacittasantānānīti kṛtvā |* D3860.110a<sup>4-5</sup>: *de la ñon moñs pa ni 'dod chags la sogs pa dag ste | sems can gyi sems kyi rgyud dag ñon moñs par byed pa'i phyir ro*. Literally, this passage reads “In that [verse], the *klesāḥ*, such as desires and so forth, are called so, because they ‘kleśafy’ (*kliśnanti*) the mind-series of sentient beings.” In LAMOTTE's translation (1936:287), *kliśnanti* is translated with ‘souillent’, i.e. ‘defile’. The second occurrence is at Pras 455<sub>2</sub>: *kliśyantīti kleśāḥ |*

clarify Candrakīrti's interpretation of this term, since he only explains the noun *kleśa* with its verbal form *kliśnanti* (Tib. *ñon moñs par byed pa*). The word *ātmasaṃyamaka* is somewhat rare,<sup>129</sup> whereas the term 'restraint' (*saṃyama*) occurs more commonly.<sup>130</sup> Candrakīrti does not use *ātmasaṃyamaka* elsewhere in his writings.

(Pras 303<sub>8</sub>): [It is called] a state of mind (*cetas*), because (*iti*) [it] collects (*cinoti*), [i.e.] accumulates (*upacinoti*), [i.e.] causes a pure (*śubham*) or (*ca*) impure (*aśubham*) action (*karma*) to be retained (*niyamayati*) in [the form of] a capacity to yield a ripening (*vipākadānaśāmarthyē*). 'Mind' (*cittam*), 'intellect' (*manas*) [and] 'consciousness' (*viññānam iti*) [are] merely (*eva*) its (*tasya*) synonyms (*paryāyāḥ*).

To recapitulate the verse (Mmk 17.1), being self-restraining (*ātmasaṃyamaka*) is one of the three qualities attributed to the state of mind (*cetas*), which is right action (*dharma*). Candrakīrti next explains the word *cetas*, unlike the other commentaries, which omit any explanation of this word. *Cetas* may be explained as a derivative from the verbal root *cit* 'to perceive or think' (*cetati*) or from the verbal root *ci* 'to gather' (*cinoti*). Thus, Candrakīrti in agreement with the most common Buddhist semantic analysis (*nirukti*) of both *cetas* and *citta* begins his explanation with indicating that *cetas* is derived from the root *ci* 'to gather' (*cinoti*).<sup>131</sup> To gloss the meaning of *cinoti*, the word *upacinoti* 'to hoard together, heap up, accumulate', that is to say an intensified form of *cinoti* is given. Candrakīrti elsewhere uses derivatives of *upa-√ci* (Tib. *ñe bar sogs*) in the sense of 'hoarding' wealth<sup>132</sup> and of

D3860.148b<sup>5</sup>: *ñon moñs par byed pas ni ñon moñs pa rnams so||*. Literally: "*Kleśāḥ* because they '*kleśafy*' (*kliśnanti*)."<sup>129</sup> In MAY's translation (1959:184), *kliśnanti* is translated with 'tourmentent', i.e. 'torment'.

<sup>129</sup> The Critical Pāli Dictionary only cites a single occurrence in the Pāli-canon, viz. SN 1.106<sup>28</sup>: *yo suññagehāni sevati seyyā so muni attasaññato, vossajja careyya tattha so patirūpaṃ hi tathāvidhassa taṃ*. Translation by Mrs. RHYS DAVIDS (1917:133): "O well is him, the self-restrained sage, whose haunts are homes of empty loneliness! There let him fare who hath relinquished all. Men of his stamp such life in sooth beseems." For other examples possibly of *\*ātmasaṃyamaka* (but perhaps of *ātmasaṃvara*), see *Smṛtyupasthānasūtra* (*Cheng fa nien ch'u ching* 正法念處經, T721.17. 142c<sup>26-27</sup>) discussing *\*ātmasaṃyamaka*/*\*ātmasaṃvara* (*tzu-hu* 自護) and *\*parasamyaṃyamaka*/*\*parasamvara* (*hu-ta* 護他) or Vasubandhu's *Daśabhūmikasūtraśāstra* (*Shih ti ching lun* 十地經論, T1522.26.16bb<sup>27-28</sup>), where a *bodhisattva* is said to possess shame and embarrassment (*ts'an-k'uei* 慚愧), because of having self-restraint (*tzu-hu* 自護) and restraint towards others (*hu-pi* 護彼).

<sup>130</sup> In the present context of Mmk, the most important occurrence seems to be in Nāgārjuna's *Ratnāvalī* I.8-9 (HAHN, 1982:4-5): *ahiṃsā cauryaviratiḥ paradāravivarjanam | mithyāpaśūnyapāruṣyābaddhavadēṣu saṃyamah || I.8 || lobhavyāpādanāstikyadrṣṭi[nāṃ parivarjanam | ete karmapathāḥ] śuklā daśa kṛṣṇā viparyayāt || I.9 ||*. Translation: "Non-violence, abstention from theft, desisting other's wives, being restrained (*saṃyamah*) with regard to falsehood, slander, (*pāruṣya*) and talking nonsense; avoidance of covetousness, ill will and views of nihilism, these [are] the ten white actions and their paths. Otherwise, [they should be known as] the [ten] black [actions and their paths]." Regarding the translation of *karmapathāḥ*, cf. AYMORÉ (1995:33-34, especially note 42). For an example speaking of restraint (*saṃyama*) in body, speech and mind, cf. AN I.155 (MORRIS, 1885:155; transl. WOODWARD 1932:139).

<sup>131</sup> For a discussion of and scriptural references to this definition, cf. SCHMITHAUSEN (1987:536, note 1433).

<sup>132</sup> Having just explained in CŚV on CŚ 1.10 (cf. LANG, 1986:28-29) that everything is transitory and remains but for a moment, Candrakīrti says (D3865.38a<sup>7</sup>-38b<sup>1</sup>): *de'i phyir 'dus byas thams cad kyi chos ñid de ltar rnam par gnas pa na kha cig dag yun riñ du gson pa re bas śin tu yun riñ por yul loñs spyad par bya ba'i phyir sdig pa'i bya ba khas blañs nas yul ñe bar sogs pa gañ yin pa de ni mi rigs so||*. Translation: "If the nature (*chos ñid*) of all composite phenomena (*'dus byas thams cad*) is fixed (*rnam par gnas pa na*) in this way [as being transitory], the hoarding (*\*upaciti*, *ñe bar sogs pa*) of wealth (*\*viśaya*, *yul*) after having undertaken negative actions (*sdig pa'i bya ba khas blañs nas*) for the sake of enjoying [that] wealth (*yul loñs spyad par bya ba'i phyir*) for a very long time (*śin tu yun riñ por*) by those (*kha cig dag*), who hope to live long (*yun riñ du gson pa re bas*), would not be justifiable (*de ni mi rigs so*)."



‘accumulating’ the collection (*saṃbhāra*) of the roots of wholesome action (*kuśalamūla*).<sup>133</sup>

Having thus identified *cetas* as a derivative from the verbal root *ci*, Candrakīrti elucidates this derivation by saying that *cetas* is that which “causes a pure or impure action to be retained in [the form of] a capacity to yield a ripening.” A pure or impure action (*śubham aśubham ca karma*) is synonymous with a wholesome or unwholesome action (*kuśalākuśalaṃ karma*), which will be explained below. ‘To cause to retain’ (*niyamayati*) must be seen as a synonym of ‘to accumulate’ (*upacinoti*). When the mind (*citta* or *cetas*) accumulates (*upacinoti*) an action, it means that the mind causes the action to be withheld (*niyamayati*) in the form of a capacity or potential (*sāmarthya*). This capacity is responsible for giving (*dāna*) or producing the result (*phala*) or the ripening (*vipāka*)<sup>134</sup> of the action in the future.<sup>135</sup>

Finally, Candrakīrti states that he considers the words ‘mind’ (*citta*), ‘intellect’ or ‘thought’

<sup>133</sup> \**Catuhśatakavṛtti* (D3865.45b<sup>1</sup>) commenting on *Catuhśataka* 2.1 (cf. LANG, 1986:32-33) says: de ltar yin mod kyi | de lta na yañ de bsrūñ bar bya ste | dgos pa dañ bcas pa ñid kyi phyir ro | | dgos pa de yañ ci žig ce na | lus la brten nas dge ba’i rtsa ba’i tshogs thams cad ñe bar sogs pa’o | | . Translation: “Although this is so [that the body is an enemy due to its being transitory as explained before] (*de ltar yin mod kyi*), nevertheless (*de lta na yañ*), it should be protected (*de bsrūñ bar bya ste*), because it is endowed with an opportunity (*\*prajñāna, dgos pa*)(*dgos pa dañ bcas pa ñid kyi phyir ro*). What is that opportunity (*dgos pa de yañ ci žig ce na*)? Based on the body (*lus la brten nas*) every accumulation (*tshogs thams cad*) of the roots of wholesome action (*\*kuśalamūla, dge ba’i rtsa ba’i*) is gathered (*\*upacīyate, ñe bar sogs pa’o*).” In *\*Pañcaskandhaprakaraṇa* (LINDTNER, 1979:124-125; D3866.256a<sup>3-5</sup>), Candrakīrti explains the *\*kuśalamūla*: dge ba’i rtsa ba ni gsum ste | ma chags pa dañ | že sdañ med pa dañ | gti mug med pa’o | | de la ma chags pa ni sred pa’i gñen por gyur pa’i chos dños po’i don la žen med pa’i mtshan ñid do | | že sdañ med pa ni khoñ khro ba’i gñen po’i chos sems can rñams la sems rtsub pa med pa’i mtshan ñid do | | gti mug med pa ni ma rig pa’i gñen po’i chos šes rab kyi ño bo’o | | ’di dag ni rañ gi bdag ñid kyañ dge ba yin la | dge ba gžan rñams kyi yañ rtsa bar gyur par dge ba’i rtsa ba ste | ’di ltar šin rñams kyi rtsa ba ’dab ma la sogs pa skye ba dañ gnas pa dañ ’phel ba’i rgyur gyur pa ltar | de bžin du dge ba’i rtsa ba’i chos thams cad kyi rtsa bar dge ba’i gsum po ’di dag ñid šes par bya’o | | . Translation: “The roots of wholesome action (*\*kuśalamūla, dge ba’i rtsa ba*) are threefold: desirelessness, anti-malevolence and anti-bewilderment. With regard to them, desirelessness is the *dharma*, which is the remedy against craving (*sred pa’i gñen por gyur pa’i chos*), having the characteristic (*\*lakṣaṇa, mtshan ñid*) of being without longing (*\*alāśa, žen med pa*) towards sensory objects that are concrete entities (*\*bhāvārtha* or perhaps *\*padārtha* (?), *dños po’i don*). Anti-malevolence is the *dharma*, which is the remedy against anger (*\*pratigha, khoñ khro ba*), having the characteristic of being without a harsh attitude (*\*paruṣacitta, sems rtsub pa*) towards sentient beings. Anti-bewilderment is the *dharma*, which is the remedy against ignorance (*\*avidyā, ma rig pa*), having the nature of insight (*\*prajñārūpa, šes rab kyi ño bo*). Being both wholesome in terms of their own-nature (*rañ gi bdag ñid*) and being roots (*rtsa bar gyur pa*) for other wholesome actions, they are [called] roots of wholesome action (*\*kuśalamūla, dge ba’i rtsa ba*). Just like the roots of a tree are the cause for the production, remaining and increasing of the leaves, etc., similarly these three wholesome [qualities] should be known as the roots for all [other] *dharma*s, which are roots of wholesome action.”

<sup>134</sup> For an explanation of the word *vipāka*, cf. AKBh (ŚĀSTRĪ, 1970:312; transl. LVP, 1923:271-272).

<sup>135</sup> Two examples may be cited for this usage of the term ‘capacity’ (*sāmarthya*). First, the *Samśkṛtāsamskṛtaviniścaya* by Daśabalaśrīmitra says when speaking of the purification of negative actions (D3897.163a<sup>3-4</sup>): rten gyi stobs ni dkon mchog gsum la skyabs su ’gro ba’i mtshan ñid dañ | byañ chub kyi sems mi spoñ ba’i mtshan ñid ni | sdig pa dag mi ’dod pa’i ’bras bu ’byin p’ai nus pa med par byed do | | . Translation: “The power of the support has the characteristic of going for refuge in the three jewels and the characteristic of not abandoning *bodhicitta*. [It] causes negative actions to be without the ability of yielding undesired results (*mi ’dod pa’i ’bras bu ’byin pa’i nus pa med par byed do*).” Secondly, the *Madhyamakāvatāraṭīkā* by Jayānanda says when speaking about the non-perishing phenomenon (*avipraṇāśa*) (D3870.163b<sup>1-2</sup>): de bžin du chud mi za ba yañ rnam par smin pa ñams su myoñ bar byas nas yod dam med kyañ ruñ nor spyad pa’i yi ge bžin du yañ rnam par smin pa ’byin par nus pa ma yin no | | . Translation: “Likewise, the non-perishing after having caused the ripening to be experienced is not capable of yielding another ripening whether [still] existing or not, just like a title deed which has been honoured (*nor spyad pa’i yi ge*).” In both examples, the capacity is ascribed to the action (or the continuation of the action in the form of a non-perishing phenomenon, *avipraṇāśa*; cf. below) and not to the mind itself. Hence, in the present context of Mmk 17.1, the compound ‘capacity to yield a ripening’ ought *not* be related syntactically to the mind (*cetas*), e.g. “...[it] causes actions to be retained in [the mind’s] capacity to yield a ripening.” If the mind would possess the capacity to yield a ripening, there could be no liberation from the ripening of action as long as there would be a mind, because mind itself would possess the capacity to yield a ripening. For a discussion on whether the accumulation (*upacaya*) exists separately from the action, cf. *Kathāvatthu* XV.11 (TAYLOR, 1897:520-524; transl. by AUNG & RHYS DAVIDS, 1915:300-302).

(*manas*) and ‘consciousness’ (*viññāna*) to be synonyms (*paryāya*) of *cetas*. This view agrees with the regular *Sarvāstivādin* and *Sautrāntika* doctrines of mind, according to which there can only be one instance of mind in any given moment (*kṣaṇa*) and hence only one mind-series (cf. SCHMITHAUSEN, 1967:113). Hence, the words *citta*, *cetas*, *manas* and *viññāna* may, of course, emphasize different functions of the mind, but in the final analysis, they would all refer to the same mind-series and thus be synonymous.<sup>136</sup>

(Pras 304<sub>1</sub>): Thus (*tad*), since (*iti*) this (*etaṁ*) wholesome (*kuśalam*) self-restraining (*ātmasaṃyamakam*) state of mind (*cetas*), which keeps one away from engaging (*pravṛttividhāarakam*) in killing and so forth (*prāṇātipātādiṣu*), keeps one [away] (*dhārayati*) from going on a bad course [of rebirth]<sup>137</sup> (*durgatigamanāt*), [it] is called (*ucyate*) ‘right action’ (*dharma iti*).

Having explained the words ‘self-restraining’ (*ātmasaṃyamaka*) and ‘state of mind’ (*cetas*), Candrakīrti next explains that this state of mind is ‘right action’ (*dharma*).<sup>138</sup> While the other commentators do not elaborate on this word, Candrakīrti provides a longer analysis of it. The literal meaning of *dharma* (derived the verbal root *dhṛ* ‘to hold, bear, keep’) is here used to justify why a self-restraining state of mind may be called *dharma*.<sup>139</sup> As explained above, this state of mind avoids behaviour urged by the defilements. This behaviour is here specified as killing and so forth (*prāṇātipātādi*) and the self-restraining state of mind is that keeping one away from engaging in these actions (*pravṛttividhāarakam*). ‘Killing and so forth’ refers to the list of the ten unwholesome actions (*daśakuśala*) or the ten unwholesome ways of acting (*daśakuśalāḥ karmapathāḥ*) beginning with killing (*prāṇātipāta*).<sup>140</sup> These unwholesome or impure actions (*akuśala*, *aśubha*) yield results in the

<sup>136</sup> Similarly, in AK II.34ab (ŚĀSTRĪ, 1970:208): *cittaṃ mano ’tha viññānam ekārthaṃ*. Translation by LVP (1923:176): “34 a-b. Pensée (*citta*), esprit (*manas*), connaissance (*viññāna*), ces noms désignent une même chose.” Likewise, at *Viṃśatikā* 1.3 (SCHMITHAUSEN, 1967:119) and partly in *Karmasiddhiprakaraṇa* (LAMOTTE, 1936:204<sup>6</sup>, 261; MUROJI, 1985:55<sup>15</sup>). As indicated by LVP (ibid.), this statement finds scriptural authority in DN 1.21 and SN 2.94. It also appears to be the view of the later *Theravāda*-tradition (cf. AUNG & RHYS DAVIDS, 1910:234-235). SCHMITHAUSEN (1967:119-121) explicates that this view is, on the contrary, not fully adopted by the *Yogācāra*-texts, where the three terms are separated as referring to different entities (*Abhidharmasamuccaya*, PRADHAN, 1950:11<sup>25</sup> ff.): *citta* then refers to the *ālayaviññāna*, *manas* to the seventh consciousness called *kliṣṭaṃ manas*, and *viññāna* refers to the five kinds of sense-consciousness and the thought-consciousness (*manovijñāna*). Candrakīrti’s statement thus aligns his view of consciousness with that of the *Abhidharma*-genre and sets it apart from the view of the *Yogācāra*-texts, which would also be in agreement with his detailed critique of the *Yogācāra*-concept of *ālayaviññāna* in Mav (6.46ff.).

<sup>137</sup> Literally, the terms *durgatī* and *sugatī* respectively mean ‘a bad going’ or ‘a bad path’ and ‘a good going’ or ‘a good path’. As will be explained below, they refer to specific states of rebirth and, therefore, they have here been translated respectively as ‘a bad course of rebirth’ and ‘a good course of rebirth’.

<sup>138</sup> As indicated by LINDTNER (1982:100), verses I.6-24 of *Ratnāvalī* also present *dharma* in this ethical sense.

<sup>139</sup> Candrakīrti’s decision to comment on *dharma* as *dhāraṇa* and *vidhāraṇa* may in part have been inspired by *Akutobhayā* (HUNTINGTON, 1986:403), which, on the one hand, defines *ātmasaṃyamaka* as ‘that which holds back the self’ (*\*nirdharati; bdaḡ nīd nēs par ’dzin par bstan to*), and, on the other hand, explains the state of mind associated with these three aspects to be ascertained (*\*nirdharati; nēs par bzuñ bar bstan to*) as *dharma* (*de dag gi sems gañ yin pa de ni chos yin par nēs par bzuñ bar bstan to*). Thus, the play on the word *dharma* in the commentary is already found in *Akutobhayā* but not in the other commentaries.

<sup>140</sup> The standard list of the ten unwholesome actions is: killing (*prāṇātipāta*), taking what has not been given (*adattādāna*), sexual misconduct (*kāma mithyācāra*), lying or false testimony (*mṛṣāvāda*), slander (*paśūnya*), rough speech (*pāruṣya*), talking nonsense (*sambhinna pralāpa*), covetousness (*abhidhyā*), ill will (*vyāpāda*) and wrong view (*mithyā dṛṣṭi*) (cf. AYMORÉ, 1995:38, 77). For a detailed explanation of these from *Yogācārabhūmi*, cf. AYMORÉ (1995:38-72+, 79-117). For a detailed canonical description, cf. AN V.264-268 (HARDY, 1900).

form of suffering and bad courses of rebirth (*durgati*).<sup>141</sup>

As the self-restraining state of mind avoids these unwholesome actions, it may itself be designated by the adjective ‘wholesome’ (*kuśala*).<sup>142</sup> In *Sarvāstivāda Abhidharma*-sources, wholesome action (*kuśala*) is defined as leading to security (*kṣema*) in the sense of having a desirable ripening (*iṣṭavipāka*) and leading to *nirvāṇa*, because it protects from suffering.<sup>143</sup> The wholesome state of mind (*kuśalam cetas*) thus keeps one away (*dhārayati*) from going on a bad course of rebirth (*durgatigamana*) and in that sense it is literally, ‘that which keeps [one]’ (*dharma*). The ‘courses of rebirth’ (*gati*) will be discussed below.

(Pras 304<sub>3</sub>): This (*ayam*) word *dharma* (*dharmaśabdaḥ*) is distinguished (*vyavasthāpitaḥ*) in three ways (*tridhā*) in the teachings (*pravacane*): in the sense (*°arthena*) holding (*°dhāraṇa*) its own characteristics (*svalakṣaṇa*); in the sense (*°arthena*) of keeping one away (*vidhāraṇa*) from going on a wrong course [of rebirth] (*kugatigamana*); and in the sense (*°arthena*) of keeping one away (*vidhāraṇa*) from going into *samsāra* consisting of the five courses [of rebirth] (*pāñcagatikasamsāragamana*).

Candrakīrti next distinguishes three meanings of the word *dharma* in the teachings: as meaning ‘phenomenon’, ‘right action’ and ‘nirvāṇa’.<sup>144</sup> The provenance of this threefold distinction of *dharma* remains unknown. Elsewhere, Candrakīrti only distinguishes two senses of *dharma*, viz. ‘phenomenon’ and ‘nirvāṇa’,<sup>145</sup> which corresponds to the explanation given on the word *abhidharma* in AKBh.<sup>146</sup> A

<sup>141</sup> Cf. CŚV (D3865.93a<sup>6-7</sup>): *mi dge ba ni sdug bsñal dañ ñan soñ gi rnam par smin pa can yin pa ñid kyi phyir mi dge ba'o*. Translation: “Impure actions (*\*aśubha*, *mi dge ba*) are unwholesome (*\*akuśala*, *mi dge ba*), because of being just that, which ripens in the form of suffering and bad courses of rebirth.” That the first *mi dge ba* in the sentence must be a translation for *aśubha* appears in that this passage is a commentary to CŚ 5.5 containing the words *śubham* and *aśubham* (cf. LANG, 1986:54).

<sup>142</sup> For studies on the meaning of the word *kuśala*, cf. COUSINS (1996) and SCHMITHAUSEN (1998). The translation ‘wholesome’ agrees with the views of SCHMITHAUSEN (ibid.).

<sup>143</sup> Cf., for example, AK 4.45ab and AKBh (ŚĀSTRĪ, 1971:652): *kṣemākṣemetarat karma, akuśalākuśaletarat* || 4.45ab || *idaṃ kuśalādināṃ lakṣaṇam* | *kṣemaṃ karma kuśalam, yad iṣṭavipākaṃ nirvāṇāprāpakaṃ ca; duḥkha-paritrāṇāt* | *tat kalam atyantam ca akṣemam akuśalam, kṣemapratidvandvabhāvena yasyāniṣṭo vipākaḥ* | *tābhyām itarat karma naiva kṣemaṃ nākṣemam, yat tat kuśalākuśalābhyām itarad veditavyam* | *avyākṛtam ity arthaḥ* |. Translation (from the Chinese text) by LVP (1924:105-106; also quoted verbatim at LVP, 1927:144-145): “L’acte bon est salutaire, l’acte mauvais est pernicieux, l’acte différent du bon et du mauvais est différent du salutaire et du pernicieux. Telle est la définition de l’acte bon, etc. L’acte bon (*kuśala*, *śubha*) est salutaire (*kṣema*), parce qu’il est de rétribution agréable (*iṣṭavipāka*) et par conséquent protège de la souffrance pour un temps (: c’est l’acte bon impur, *kuśalasāsrava*); ou bien parce qu’il fait atteindre le Nirvāṇa et, par conséquent, protège définitivement de la souffrance (: c’est l’acte bon pur). L’acte mauvais (*akuśala*, *aśubha*) est pernicieux: c’est l’acte de rétribution désagréable. L’acte dont Bhagavat ne dit pas qu’il est bon ou mauvais, l’acte non-défini (*avyākṛta*), n’est ni salutaire, ni pernicieux.” For similar definitions, cf. SCHMITHAUSEN (1998:10-11 incl. notes 71, 72, 73). For glosses on *kuśala* in the Pāli-sources, cf. COUSINS (1996:139-143). Candrakīrti’s explanation of pure actions (*śubha*) in CŚV (D3865.93a<sup>7</sup>) agrees more or less with this definition: *dge ba yañ bde ba dañ bde ’gro’i rnam par smin pa’i ’bras bu can yin du zin kyañ skye ba dañ* | *rga ba dañ ’chi ba la sogs pa’i sdug bsñal sgrub par byed pa ñid kyi phyir na dge legs ma yin no* ||. Translation: “Moreover, a pure action (*śubha*) is endowed with a result of ripening in the form of happiness and a good course of rebirth, but is, nevertheless, not the ultimate good (*\*kuśala?*, *dge legs*; the word *kuśala* for *dge legs* is attested in AKBh), since it produces the suffering of birth, aging, death and so forth.” The word *śubha* is attested in the mūla-verse (CŚ 5.5), on which this passage is a comment (cf. LANG, 1986:54).

<sup>144</sup> This passage of Pras is summarised by Pāsādika (1996:64-67) in the context of discussing ‘universal responsibility’.

<sup>145</sup> Pras 457<sub>1-2</sub> (cf. text-critical note by DE DE JONG, 1978b:238; D3860.149b<sup>5-6</sup>; MAY, 1959:402): *svalakṣaṇā-dhāraṇān nirvāṇāgradharmādhāraṇād dharmāḥ* |. Translation (MAY, 1959:186): “Les dharma, de ce qu’ils com-portent un caractère propre, ou de ce qu’ils comprennent le dharma suprême, l’extinction.”

distinction of four meanings of *dharma* is given by Buddhaghosa as doctrine (*pariyatti*), cause (*hetu*), good quality (*guṇa*) and absence of essence (*nissatta-nijjīvata*) (RHYS DAVIDS, 1900:xl).<sup>147</sup> Now each of these three meanings will be explaining in more detail:

(Pras 304<sub>5</sub>): In that [explanation] (*tatra*), all (*sarve*) factors associated with negative influences (*sāśravāḥ*) and (*ca*) factors being without negative influence (*anāśravāḥ*) are called (*ucyante*) ‘*dharma*s’ (*dharmā iti*) in the sense of holding their own characteristics (*svalakṣaṇadhāraṇārthena*).

The word *dharma* may first refer to all entities (*bhāva*) or simply everything, here subsumed under two mutually exclusive, all-encompassing terms: *sāśrava* and *anāśrava* (as spelled in the mss used for this edition, otherwise often spelled *sāsrava* and *anāsrava*).<sup>148</sup> SCHMITHAUSEN (1987:74-75, especially note 539) explains that a factor associated with a negative influence (*sāśrava*) is anything, which is an object (*alambana*) or basis (*\*vastu*) for a negative influence (*āśrava*).<sup>149</sup> As shown by *\*Mīśrakābhīdharmahrdayaśāstra* (*Tsa a-p’i-t’an hsin lun* 雜阿毘曇心論),<sup>150</sup> the ‘negative influences’ or ‘cankers’ (*āśrava* or *āsrava*) equal the defilements (*kleśa*, *fan-nao* 煩惱).<sup>151</sup> Hence, according to AK, the term *sāśrava* refers to all conditioned phenomena (*saṃskṛta*) with the exception of the elements belonging to the Buddhist Path (*mārgasatya*), which are, of course, not associated with the defilements, whereas *anāśrava* refers to all aspects of the Path and the three unconditioned phenomena posited by the *Sarvāstivādins*.<sup>152</sup> In *Madhyamakāvatāraṭīkā*, Jayānanda describes *sāśrava* as that which is included in

<sup>146</sup> In AKBh (PRADHAN, 1967:2; ŚĀSTRĪ, 1970:12; D4090.27a<sup>3ff.</sup>; T1558.1b<sup>3ff.</sup>), the word *abhidharma* is defined as follows: *yac ca śāstram* [from the *mūla*-text] *asyāḥ prāptiyartham anāśravāyāḥ prajñāyāḥ tad api tatsambhārabhāvād abhidharmaḥ ity ucyate* | *nirvacanaṃ tu svalakṣaṇadhāraṇād dharmāḥ* | *tad ayaṃ paramārthadharmāṃ vā nirvāṇaṃ dharmalakṣaṇaṃ vā pratyabhīmuḥ kho dharma ity abhidharmaḥ* | *ukto hy abhidharmaḥ* | . Translation by LVP (1923:4): “On donne aussi le nom d’Abhidharma au Traité, car le Traité aussi fait obtenir la prajñā pure: il est donc un facteur de l’Abhidharma au sens propre. Dharma signifie: qui porte (*dhāraṇa*) un caractère propre (*svalakṣaṇa*). L’Abhidharma est nommé *abhi-dharma* parce qu’il envisage (*abhimukha*) le *dharma* qui est l’objet du suprême savoir, ou le suprême dharma, à savoir le Nirvāṇa; ou bien parce qu’il envisage les caractères des dharmas, caractères propres, caractères commun”. The passage is explained in some detail in the AK-commentaries *\*Abhidharmakośatikālakṣaṇānusāraṇī* (D4093.13a-14a) by Pūrṇavardhana and *Sputārthā Abhidharmakośavyākhyā* by Yaśomitra (ŚĀSTRĪ, 1970:12-13). The other extant AK-commentaries (D4091, D4094, D4095, D4096, D4421.17a) do not provide any further explanation of this definition. However, none of these texts provides any other etymology or definition of dharma than *svalakṣaṇadhāraṇa*.

<sup>147</sup> *Atthasālinī* (MÜLLER, 1897:38): *Dhammasaddo paṇāyam pariyattihetugūṇanissattaniijivātādīsu dissati*. Transl. by TIN & RHYS DAVIDS (1920:49): “And the word *dhamma* (state) is used in the sense of ‘scriptural text’, ‘root-condition’, ‘virtue’, ‘absence of an entity, living thing’, etc.

<sup>148</sup> Cf. AK 1.4 (ŚĀSTRĪ, 1970:16): *sāśravā ’nāśravā dharmāḥ*. Translation (LVP, 1923:6): “Les *dharmas* sont ‘impurs’, ‘en relation avec les vices’ (*sāśrava*), ou ‘purs’, ‘sans relation avec les vices’ (*anāśrava*).”

<sup>149</sup> A semantic explanation (*nirukti*) is given by AK 5.40 (ŚĀSTRĪ, 1972:835): *āsayanty āśravanty ete haranti śleṣayanty atha | upagrṇhanti cety eṣāṃ āśravādiniruktayaḥ || 5.40 ||*. Translation (LVP, 1925:79): “Ils fixent et coulent, ils attachent, ils saisissent: telle est l’étymologie des termes *āśravas*, etc.”

<sup>150</sup> Various Sanskrit reconstructions have been proposed for the title of this text: *\*Saṃyuktābhīdharmahrdaya*, *\*Kṣudrakābhīdharmahrdayaśāstra*, *\*Abhidharmasārapratikīrṇakaśāstra*, *\*Mīśrakābhīdharmahrdayaśāstra* and *\*Saṃyuktābhīdharmasāra*. A reference to this text in Candrakīrti’s *\*Pañcaskandhaprakaraṇa* (Tib. text in LINDTNER, 1979:145; D3866.266b<sup>5</sup>) suggests the reconstruction *\*mīśraka* (Tib. *bsres pa*) for the first part of the title to be correct: *rgyas par dbye ba ni chos mñon pa dañ bsres pa las śes par bya’o*.

<sup>151</sup> T1552.28.871a<sup>21</sup>: 以彼漏名故 惠者說煩惱. Translation by DESSEIN (1999:I:13): “The wise One speaks of defilement by means of this name ‘impurity.’” For an explanation of three types of *āśrava*, viz. *kāmāśrava*, *bhavāśrava* and *avidyāśrava*, cf. *\*Pañcaskandhaprakaraṇa* (D3866.263a<sup>1-4</sup>; LINDTNER, 1979:137-138).

<sup>152</sup> AK 1.4-5ac (ŚĀSTRĪ, 1970:16-19): *sāśravā ’nāśravā dharmāḥ saṃskṛtā mārgavarjitāḥ | āśravās teṣu yasmāt samanūserate || 1.4 || anāśravā mārgasatyāṃ trividhaṃ cāpy asaṃskṛtam | ākāśaṃ dvau nirodhau ca*. Translation (LVP, 1923:6-8): “Les *dharmas* sont ‘impurs’, ‘en relation avec les vices’ (*sāśrava*), ou ‘purs’, ‘sans relation avec les vices’ (*anāśrava*). ...Sont impurs les *dharmas* conditionnés (*saṃskṛta*) à l’exception du Chemin;

the relative (*kun rdzob*) and *anāśrava* as the Path and reality (*de kho na nīd*).<sup>153</sup>

A *sāśrava* or *anāśrava* may be called a *dharma*, because it holds (*dhāraṇa*) its own characteristic (*svalakṣaṇa*).<sup>154</sup> The *svalakṣaṇa* refers to the unique trait or defining character of a phenomenon as opposed to the general traits it shares with all other phenomena. For example, the *svalakṣaṇa* of matter (*rūpa*) is ‘being breakable’ (*rūpaṇa*), the *svalakṣaṇa* of feeling (*vedanā*) is ‘experience’ (*anubhava*), etc.<sup>155</sup> In AKBh, *svalakṣaṇa* is equated with own-being (*svabhāva*).<sup>156</sup> When ‘*dharma*’ is used in this sense, it is usually translated with ‘phenomenon’ or ‘factor’.<sup>157</sup>

(Pras 304<sub>5</sub>): The ten wholesome actions and so forth (*daśakuśalādayaḥ*) are called (*ucyante*) ‘*dharma*s’ (*dharmā ity*) in the sense of keeping one away from going on a wrong course [of rebirth] (*kugatigamanavidhāraṇārthena*); [e.g.] “The *dharma*-practitioner (*dharmacārī*) rests (*śete*) happily (*sukham*) [both] in this (*asmin*) world (*loke*) and (*ca*) the next (*paratra*)”.

Secondly, the word ‘*dharma*’ may be used in the sense of ‘right action’ and in that case it refers to the ten wholesome actions and the like (*daśakuśalādayaḥ*).<sup>158</sup> The ten wholesome actions (*daśa kuśala*) or

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ils sont impurs parce que les vices (*āśrava*) s’y attachent. ...Sont purs la vérité du Chemin et les trois inconditionnés: L’espace (*ākāśa*) et les deux suppressions (*nirodha*).”

<sup>153</sup> D3870.I.109b<sup>4-5</sup>: de la zag pa dan bcas pa ni kun rdzob kyi khoṅs su gtogs pa yin no || zag pa med pa ni lam dang de kho na nyid do || de la lam ni kun rdzob kyi bden par ro || de kho na nyid ni don dam pa’i bden par ro ||. Translation: “Here, *sāśrava* is that which is included in the relative (*kun rdzob*). *Anāśrava* is the Path (*lam*) and reality (*de kho na nīd*). Among these, the Path [should be understood] as the relative truth (*kun rdzob kyi bden par*), [and] reality as the ultimate truth (*don dam pa’i bden par*).” Notice his skilful distinction between *kun rdzob* and *kun rdzob kyi bden pa*.

<sup>154</sup> A slight variant of this definition is found in verse 25 of Candrakīrti’s *\*Trīśaraṇasaptatī* (D3971.251b<sup>7</sup>; SORESEN, 1986:30), since the definition is there given as ‘holding its own-nature’ (*\*svarūpadhāraṇa*), although this is probably due to metrical reasons. The verse says: sñon med pa las slar byuñ žiñ || byuñ nas kyañ ni yañ dag med || rañ gi ño bo ’dzin pas chos || don dam par ni mi brjod do ||. SORESEN (1986:31) translates: “[We] repudiate [the existence of] any norm of existence ultimately (*paramārthataḥ*) [according to its orthodox definition:] because it retains its proper nature (*svabhāvagrahaṇā*); [however, any phenomenon undergoes empirically a transformation:] from previous non-existence (*apūrvāt*) [any *dharma*] reappears (*\*punarutpad-*) and, again (*punar*), having existed (*\*bhūtvā*) [it] disappears (*\*aśambhāva*).” An attempt at a reconstruction of this verse might be: apūrvāt punar utpādo bhūtvā punar aśambhavaḥ | svarūpadhāraṇenākhyāḥ dharmo na paramārthataḥ ||. In that case, a slightly different translation could be: “A phenomenon (*dharmāḥ*) so-called (*ākhyāḥ*) because of holding its own-nature (*svārūpadhāraṇena*), whose arising (*utpādaḥ*) is first (*punar*) out of not having existed before (*apūrvāt*) and then (*punar*) after having come into existence (*bhūtvā*) [is] non-existent (*aśambhavaḥ*), does not exist (*na*) ultimately (*paramārthataḥ*).”

<sup>155</sup> Cf. Mav 6.202-215, where Candrakīrti in connection with explaining the emptiness of own characteristics (*svalakṣaṇaśūnyatā*) enumerates the *svalakṣaṇas* of a long list of phenomena: *rūpa*, *vedanā*, *saṃskāra*, *vijñāna*, *skandha*, *dhātu*, *āyatana*, *pratītyasamutpāda*, *dānapāramitā*, *śīlapāramitā*, *kṣānti*, *vīrya*, *dhyāna*, *prajñā*, *dhyāna*, *apramāṇa*, *ārūpyasamāpatti*, *bodhipākṣikadharmā*, *śūnyatā*, *ānimitta*, *apraṇihita*, *vimokṣa*, *bala*, *vaiśārya*, *pratisamvid*, *pratibhāna*, *hitopasaṃhāra*, *mahākaruṇā*, *muditā*, *upekṣa*, *āveṇikabuddhadharma*, and *sarvākārajñātājñāna*. Occasionally, MavBh provides elucidation of these categories. For a translation, see TAUSCHER (1981:79-99).

<sup>156</sup> AKBh (ŚĀSTRĪ, 1972:902): *svabhāva evaiśāṃ svalakṣaṇam* |. Translation (LVP, 1925:159): “Le caractère propre, c’est-à-dire la nature propre (*svabhāva*).”

<sup>157</sup> This would, for example, be the sense of *dharma* in the following passage from *Dhyāyitamustīsūtra* quoted at Pras 517<sub>16-17</sub> (D3860.173a<sup>1</sup>), although the words *kuśala* and *akuśala* are also mentioned: yena mañjuśrī evaṃ catvāry āryasatyāni dṛṣṭāni sa na kalpayati | ime dharmāḥ kuśalāḥ, ime dharmāḥ akuśalāḥ, ime dharmāḥ prahātavyāḥ, ime dharmāḥ sāksātkartavyāḥ, dukhaṃ parijñātavyaṃ, samudayaḥ prahātavyaḥ, nirodhaḥ sāksātkartavyaḥ, mārgo bhāvayitavya iti ||. Translation by MAY (1959:250): “Mañjuśrī, celui qui voit ainsi les quatre vérités saintes ne crée ni hypostases ni distinctions, *dharma* favorables, *dharma* défavorables, *dharma* à éliminer, *dharma* à réaliser; douleur à connaître parfaitement, origine à éliminer, arrêt à réaliser, chemin à créer psychiquement.”

<sup>158</sup> Regarding the shades of meaning of *kuśala*, cf. fn. 142 above.

the ten white courses of action (*daśa śuklāḥ karmapathāḥ*) are the opposite of the ten unwholesome actions listed above (cf. fn. 140).<sup>159</sup> In CŚV, Candrakīrti defines *dharma* as the ten wholesome ways of acting (*dge ba bcu'i las kyi lam*) in the sense of non-malice or non-violence (*ahiṃsā*, Tib. *mi 'tshes ba*).<sup>160</sup> *Dharma* in this sense may also refer to other kinds of wholesome, right action (*kuśaladharma*), such as venerating the three jewels, one's parents and others worthy of veneration (*ratnatrayamātā-piṭṭadanyapūjyapūjādī*),<sup>161</sup> or to various mental positive qualities.<sup>162</sup>

As already explained above (p. 155), wholesome actions may thus be called *dharma*s, because they keep one away (*vidhāraṇa*) from going on a wrong course of rebirth (*kugatigamaṇa*). A wrong course of rebirth (*kugati*) is synonymous with a bad course of rebirth (*durgati*). Three courses of rebirth (*gati*)<sup>163</sup> are considered bad: rebirth in hell-realms, as an animal or as a starving ghost.<sup>164</sup> The

<sup>159</sup> The standard list of ten wholesome actions (*daśakuśala*) is: abstention from killing (*prāṇātipātavirati*), abstention from taking what has not been given (*adattādānavirati*), abstention from sexual misconduct (*kāma mithyācāravirati*), abstention from lying or false testimony (*mṛṣāvādavirati*), abstention from slander (*paiśūnyavirati*), abstention from rough speech (*pāruṣyavirati*), abstention from talking nonsense (*saṃbhinnapralāpavirati*), abstention from covetousness (*abhidhyāvirati*), abstention from ill will (*vyāpādavirati*) and abstention from wrong view (*mithyādr̥ṣṭivirati*) (cf. AYMORÉ, 1995:38, 77).

<sup>160</sup> The passage is a commentary on CŚ 12.23, quoted at Pras 351<sub>13-14</sub> (LANG, 1986:166): *dharmam samāsato 'hiṃsām varṇayanti tathāgataḥ | śūnyatām eva nirvāṇam kevalam tad ihobhayam ||*. DE DE JONG (1949:13) translates the verse: “En résumé les Tathāgatas disent que le Dharma est la non-nuisance et la vacuité le Nirvāṇa. Dans leur doctrine il n'y a que ces deux concepts.” A slightly different translation is given by LANG (1986:117): “In brief, the Tathāgatas explain non-violence as virtuous behaviour and *nirvāṇa* as, in fact, emptiness. Here [in our system] there are only these two.” A third translation is given by SONAM (1994:249): “In brief Tathāgatas explain virtue as non-violence and emptiness as *nirvāṇa* – here there are only these two.” The ensuing passage of CŚV (D3865.194a<sup>4-5</sup>) says: *'tshes ba ni gzan la gnod par [g]zugs pa'i phyir sems can la gnod pa'i bsaṃ pa dañ | des kun nas blaṅs pa'i lus dañ ṅag gi las yin la | mi 'tshes ba ni de las bzlog pa'i sgo nas dge ba bcu'i las kyi lam mo | gañ yañ cuñ zad gzan la phan 'dogs pa de thams cad kyañ mi 'tshes ba'i khoṅs su 'du ba yin no | de bzin gsegs pa rnam kyi chos ni mdor bsdu na mi 'tshes ba de ṅid yin no zes bstan to ||*. Translation: “Because it will cause harm to others (*gzan la gnod par gzugs pa'i phyir*), malice (*\*hiṃsā*, *'tshes ba*) is the thought of harming sentient beings and the actions of body and speech derived there from (*des kun nas blaṅs pa*); because of being the opposite thereof, non-malice (*\*ahiṃsā*, *mi 'tshes ba*) is the ten wholesome actions along with their paths (*dge ba bcu'i las kyi lam*). Whatever (*gañ yañ cuñ zad*) is benefiting others (*\*parānugrāhaka*, *gzan la phan 'dogs pa*), all that is included in non-malice. Put briefly, the *dharma* of the Tathāgatas is this non-malice alone.”

<sup>161</sup> Cf. Pras<sub>8-9</sub> (D3860.62a<sup>3-4</sup>): *evaṃ daśasv api kuśaleṣu karmapathēṣu kuśalakriyāniṣpādyēṣu ratnatrayamātāpiṭṭadanyapūjyapūjādīlakṣaṇēṣu ca kuśaladharmaaprārambheṣu yojyam ||*. Translation by MAY (1959:147-148): “On appliquera le même [raisonnement] aux dix chemins favorables des l'acte, à réaliser par des activités favorables, et à la quête des *dharma* favorable, qui se définit par la vénération du triple joyau, des parent et autres objets du vénération, et par un certain nombre d'autres pratiques (*'ādī*).”

<sup>162</sup> Thus, in MavBh (D3862.222b<sup>2</sup>; transl. by LVP, 1907-1912:7), the three main causes for becoming a *bodhisattva* (*byañ chub sems dpa' rnam kyi gtso bo'i rgyu*), viz. compassion (*sñiñ rje*), insight into the non-dual (*gnis su med pa'i ses rab*) and the mind bent on enlightenment (*byañ chub kyi sems*), are explained as three *dharma*s (*chos gsum po*). Likewise, in MavBh (D3862.231a<sup>3</sup>; transl. by LVP, 1907-1912:33), the three mental wholesome actions, viz. non-covetousness (*ma chags pa*), non-ill-will (*ze sdañ med pa*) and right view (*yañ dag pa'i lta ba*), are designated as three *dharma*s (*chos gsum po*).

<sup>163</sup> The word *gati* ‘going, migration, path, course, destiny’ refers to the possible states of existence into which rebirth is possible (EDGERTON, 1953:208). Hence, it is here translated with ‘course of rebirth’. The *Ārya-sarvāstivādhikṣuṇīprātimokṣasūtravṛtti* (D4112.7b<sup>3</sup>) comments on the word: *de la 'gro ba zes bya ba ni kham gsum na rgyun mi 'chad pa las dañ ṅon moṅs pa'i dbaṅ gis 'khor ba na 'gro ba zes bya ste | 'gro ba lña'am drug tu bstan pa rnam so ||* (the phrase *'khor ba na* is emended from *'khor ba nas*). Translation: “In that [verse], what is called *gati* (*'gro ba*) is called *gati* in the sense of incessant wandering (*'khor ba*) in the three world-spheres forced by action and the defilements. They are taught as being five or six.” Further, the *Prātimokṣasūtrapaddhati* (D4104.I.6a<sup>5</sup>) says: *'gro ba zes bya ba ni | jig rten de rtag tu 'khor ba'i phyir ro ||*. Translation: “It is called *gati*, because this world wanders eternally.” Both these quotations are commentaries to an introductory verse of the *Mūlasarvāstivādin Prātimokṣasūtra* (D2.1a<sup>3</sup>; however, not attested in the *Sarvāstivāda-Prātimokṣasūtra*, cf. SIMSON, 2000).

<sup>164</sup> In the quotation, which follows below, the realm of starving ghosts (*preta*) is referred to with the common term ‘the world of Yama’ (*yamaloka*). These terms are, e.g., equated by Jayānanda (*Madhyamakāvatārikā*, D3870.I.85a<sup>1</sup>: *gśin rje'i 'jig rten zes bya ba ni yi dags kyi 'jig rten no ||*), as also confirmed by EDGERTON (1953.II:208, 447). In an unnamed *sūtra*-quotation in CVS (D3865.57a<sup>3-4</sup>), the two terms are, however,

unwholesome actions (*akuśala*) lead to rebirth in these three bad courses of rebirth, whereas wholesome actions lead to good courses of rebirth (*sugati*) and spiritual development on the Buddhist path, as may be illustrated with the following passage from *Daśabhūmikasūtra* quoted by Candrakīrti in MavBh (D3862.234a<sup>2</sup>-234b<sup>2</sup>; LVP, 1907-1912:42-43; transl. by LVP, 1907:289-291):

Les dix mauvais chemins de l'acte, quand on les pratique et affectionne extrêmement, sont causes d'enfer; médiocrement, cause de matrice animale; faiblement, du monde de Yama. Le meurtre, d'abord, conduit en enfer, dans la matrice animale, dans le monde de Yama; et si, par la suite, on vient à naître parmi les hommes, il produit une double fructification: vie courte, nombreuses maladies. Le vol conduit en enfer ...; jusque: peu de jouissances, jouissances communes. L'amour défendu conduit en enfer...; jusque: entourage n'inspirant pas la confiance, épouse infidèle. Le mensonge conduit en enfer...; jusque: nombreuses calomnies, contradiction d'autrui. La parole de scandale conduit en enfer...; jusque: discorde avec son entourage, mauvais entourage. La parole injurieuse conduit en enfer...; jusque: entendre des [paroles] désagréables, être querellé. La parole inconsiderée conduit en enfer...; jusque: ne pas être cru, s'exprimer mal. La pensée de convoitise conduit en enfer...; jusque: dissatisfaction, grands désirs. La pensée de malveillance conduit en enfer...; jusque: désir du nuisible, mauvais traitements d'autrui. La vue fausse conduit en enfer, dans la matrice animale, dans le monde de Yama; et si, par la suite, on vient à renaître parmi les hommes, elle produit une double fructification: mauvaises doctrines, artifice. – C'est ainsi que les dix mauvais chemins de l'acte accumulent une incalculable masse de souffrance.

Au contraire la pratique des dix bons chemins de l'acte produit la renaissance [dans les mondes supérieurs] depuis les dieux et les hommes jusqu'au sommet des existences. Mieux encore, cultivés par la pensée de l'impermanence, l'esprit de crainte à l'égard des trois sphères [de l'existence], l'absence de la grande pitié, l'espèce de science qui suit la parole et vient à la suite de l'audition d'autrui, les dix bons chemins de l'acte produisent le Véhicule des Çrāvakas. Mieux encore, parfaitement purifiés par la non-conduite par autrui, par l'illumination personnelle, par l'absence de la grande pitié, par l'absence d'habileté dans les moyens, par l'intelligence du profond système de la production par les causes, ils produisent le Véhicule des Pratyekabuddhas. Mieux encore, parfaitement purifiés par la possession d'une très étendue et incommensurable pitié et compassion, l'habileté dans les moyens, les grandes résolutions parfaitement liées, le non-abandon de toutes les créatures, la prise comme objectif du savoir très étendu du Bouddha, ils produisent la parfaite pureté de la terre du Bodhisattva, la parfaite pureté de la vertu transcendante, le grand développement de la pratique.<sup>165</sup>

In this passage, the *kugati* or *durgati* are thus enumerated as *niraya* (*sems can dmyal ba*), *tiragyoni* (*dud 'gro'i skye gnas*) and *yamaloka* (*gśin rje'i 'jig rten*). The same designations and order of the *durgati* occurs at MavBh (D3862.230a<sup>3</sup>; LVP, 1907-1912:29<sup>19-20</sup>) as well as in a quotation from the *Āryavajraṇḍanāmadhāraṇī Mahāyānasūtra* (T1344, T1345, D139) given at Pras 51<sub>4</sub> (D3860.17a<sup>1</sup>), although, in the latter case, the hell-realm is designated with a more common word, *naraka*, instead of *niraya* (cf. EDGERTON, 1953:208).<sup>166</sup>

To illustrate this usage of the word *dharma*, a quotation from *Udānavarga* is given above. The

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mentioned side by side perhaps indicating that they there refer to different states (?): 'khor ba'i rgya mtsho ... dmyal ba dañ yi dags dañ dud 'gro dañ| gśin rje'i 'jig rten du skye ba'i klong 'khor rña bo che'i sbubs 'dra ba brgya phrag gcig gis dkrugs pa. Translation: "[The *bodhisattvas* saw that] the ocean of *saṃsāra* was ... churned by hundreds of whirlpools (*kloṇ 'khor*), like the kettles (*sbubs*) of kettle-drums (*rña bo che*) of rebirth in the hell (*dmyal ba*), as a starving ghost (*yi dags*), as an animal (*dud 'gro*) and in the world of Yama (*gśin rje'i 'jig rten*)." In the *Sammatīya*-section of *\*Saṃskṛtāsaṃskṛtaviniścaya* (D3897.219b<sup>5</sup>-220a<sup>3</sup>), the *yamaloka* is enumerated as one of the three kinds of hell-realms (*dmyal ba*), whereas *yi dags kyi 'gro ba* is enumerated as a separate *gati*. Moreover, the same text (D3897.219b<sup>5-6</sup>) speaks of four bad courses of rebirth instead of three, because it counts the course of rebirth as a demi-god (*lha ma yin yi 'gro ba*) as a separate bad course of rebirth.

<sup>165</sup> Given the length of this quotation, the Sanskrit text will not be quoted here. Cf. instead LVP (1907:289-291) or RAHDER (1926:26-27).

<sup>166</sup> For yet another passage in Candrakīrti's writings showing how those, who commit unwholesome actions, fall into the bad courses of rebirth, see CŚV D3865.123a<sup>5-6</sup> (commenting on CŚ 7.6).

quoted lines occur in two verses in *Udānavārga*. The first occurrence is *Udānavārga* 4.35: “One should be diligent and not play around. One should practise the *dharma*, which is good conduct. For the *dharma*-practitioner rests happily both in this world and the next.”<sup>167</sup> The second occurrence is *Udānavārga* 30.5: “One should practise *dharma*, which is good conduct. One should not practise that, which is bad conduct. For the *dharma*-practitioner rests happily both in this world and the next.”<sup>168</sup> In both these verses, *dharma* is equated with ‘good conduct’ (*sucarita*) and is thus used in the sense of ‘right action’. However, as the first usage of the word *dharma* was not illustrated with an example and only the second and third usages are illustrated in this manner, it is not completely certain whether these illustrations are interpolations or were originally placed in the text by Candrakīrti. However, they are attested by both the Sanskrit and Tibetan recensions.

(Pras 304<sub>8</sub>) *Nirvāṇa* (*nirvāṇam*) is called (*ucyate*) ‘*dharma*’ (*dharma ity*) in the sense (°*arthena*) of keeping one away (°*vidhāraṇa*) from going into *saṃsāra* consisting of the five courses [of rebirth] (*pāṇcatikasāṃsāragamana*), [as] in this case (*ity atra*): “he goes (*gacchati*) for refuge (*śaraṇam*) to the *dharma* (*dharmaṃ*).” In the present context (*iha*), however (*tu*), the word *dharma* (*dharmaśabdaḥ*) is intended (*abhipretaḥ*) only (*eva*) in the [second] sense of keeping one away from going on a wrong course [of rebirth] (*kugatigamana-vidhāraṇārthena*).

Thirdly, the word *dharma* may be used to signify *nirvāṇa*, the Buddhist *summum bonum*. The semantic interpretation provided by Candrakīrti in this case is that *nirvāṇa* keeps one away (*vidhāraṇa*) from going into *saṃsāra* (*saṃsāragamana*) consisting of the five courses of rebirth (*pāṇcatika*), and hence *nirvāṇa* is ‘something that keeps or holds’ (*dharma*). Similar references to *dharma* as designating *nirvāṇa* were mentioned above (see footnotes 145 and 146). While the first and possibly also the second usage of *dharma* include phenomena, which are both *sāśrava* and *anāśrava*, this third usage of *dharma* strictly includes phenomena that are *anāśrava*. It, therefore, seems that Candrakīrti would include the usage of *dharma* in the common sense of the ‘teachings’ of Buddha within this third category of *dharma*. This interpretation would also agree with the definitions of *dharma* quoted in footnotes 145 and 146 above.

To illustrate this usage, the example given is: “he goes for refuge to the *dharma*” or perhaps

<sup>167</sup> *Udānavārga* 4.35 (BERNHARD, 1965:137): uttiṣṭen na pramādyeta dharmam sucaritam caret | dharmacārī sukham śete hy asmim loke paratra ca ||. Omitted in the older Tibetan translation (D326) but attested by the later Tibetan translation (D4099.6b<sup>5</sup>): brtson ’grus ldan žiñ bag yod dañ | chos spyod legs par spyod byed pa || ’jig rten ’di dañ pha rol du || chos spyad pa yis bde ba ’thob ||. The verse has a parallel in *Dhammapada* 168 (HINÜBER & NORMAN, 1995:48): uttiṣṭhe na ppamajjeyya dhammam sucaritam care, dharmacārī sukham seti asmim loke paramhi ca. Transl. by CARTER & PALIHAWADANA (1987:233): “One should stand up, not be neglectful, follow dhamma, which is good conduct. One, who lives dhamma, sleeps at ease in this world and also in the next.” As remarked by CARTER & PALIHAWADANA (ibid.), the commentary interprets *uttiṣṭhe* as ‘standing for alms’, i.e. the monk’s going on his daily alms-round. For an example of a similar usage of *sukham supati* ‘he sleeps happily’, cf. AN 4.150 (HARDY, 1899; transl. by HARE, 1935:103).

<sup>168</sup> *Udānavārga* 30.5 (BERNHARD, 1965:303): dharmam caret sucaritam nainam duścāritam caret | dharmacārī sukham śete hy asmim loke paratra ca ||. Attested by both the Tibetan translations in the same wording (D326.240b<sup>6</sup>; D4099.29b<sup>6</sup>): chos spyod legs par spyad bya žiñ | ñes par spyad pa de mi spyad || ’jig rten ’di dañ pha rol du || chos spyad pas ni bde ba ’thob ||. The verse has a parallel in *Dhammapada* 169 (HINÜBER & NORMAN, 1995:48): dhammam care sucaritam na nam ducāritam care, dharmacārī sukham seti asmim loke paramhi ca. Transl. by CARTER & PALIHAWADANA (1987:233): “One should follow dhamma, which is good conduct, not that which is poor conduct. One, who lives dhamma, sleeps at ease in this world and also in the next.”



“he goes for the refuge which is the *dharma*” (*dharmaṃ śaraṇaṃ gacchati*).<sup>169</sup> Thus, according to Candrakīrti’s interpretation (or, as mentioned above, this illustration could also be an interpolation) the word *dharma* should – when speaking of taking refuge – be interpreted as *nirvāṇa*, perhaps also including the Buddhist teachings leading to *nirvāṇa*, because the *dharma* is that, which keeps one away from going into *saṃsāra*. If the word *dharma* is restricted in meaning to the three senses given here by Candrakīrti, clearly the case of taking refuge would thus have to belong to this third category, since *dharmaśaraṇa* not merely leads away from the *durgatī* but also leads to and represents *nirvāṇa*. This would agree with the statement in *\*Triśaraṇasaptatī* that “knowledge of the *dharma* of phenomena (*dharma*) is explained precisely as liberation from aging and death.”<sup>170</sup> It would also agree with what is said in AKBh (LVP, 1924:78): “Celui qui prend refuge dans le Dharma prend refuge dans le Nirvāṇa, c’est-à-dire dans le *pratisaṃkhyānirodha*. Il prend refuge dans tout Nirvāṇa, car le Nirvāṇa a pour unique caractère la cessation des passions et de la souffrance de soi et d’autrui.”<sup>171</sup>

The equation of *dharma* with *nirvāṇa* and hence with the ultimate may also be illustrated by a passage from the *Āryasārvabuddhaviśayāvatārajñānālokālaṃkāranāmamahāyānasūtra*,<sup>172</sup> which Candrakīrti cites at Pras 449<sub>5-12</sub>: “Le Tathāgata est toujours de nature non-née. Tous les dharma sont semblables au Sugata. Les sots errent dans ce monde en saisissant des caractères dans dharma inexistant. Le Tathāgata est le reflet de la Loi, bonne et pure. Il n’y a ni vraie nature, ni Tathāgata. Ce ne sont qu’un reflet qui apparaît à tous les hommes” (DE JONG, 1949:86).<sup>173</sup> Although *dharma* in this passage does not appear to be used strictly in the sense of *nirvāṇa*, it certainly is here meant strictly in the sense of *anāśrava* and would thus fall under this third meaning of *dharma*.

Candrakīrti describes *saṃsāra* as consisting of five courses of rebirth (*pañcagatīka*). Generally speaking, there are either five or six courses of rebirth taught by the Buddhist schools.<sup>174</sup> Candrakīrti

<sup>169</sup> Moreover, the mss बद्ध attest a somewhat unusual compounded form *dharmaśaraṇaṃ gacchati*.

<sup>170</sup> D3971.252a<sup>1</sup> (SORENSEN, 1986:30): rga śi dag las grol ba ñid | |chos rnam kyī ni chos śes bsad.

<sup>171</sup> AKBh (ŚĀSTRĪ, 1971:629): yo dharmam śaraṇam gacchati, asau nirvāṇam śaraṇam gacchati pratisaṃkhyānirodham; svaparasantānakleśānām duḥkhasya ca śāntyekalakṣaṇatvāt |.

<sup>172</sup> D100.294b<sup>3-5</sup>; the provenance of this *sūtra*-passage is neither identified in LVP’s edition of Pras nor in the translation by DE JONG (1949:86).

<sup>173</sup> Pras 449<sub>5-12</sub> (D3860.146b<sup>5-6</sup>; DE JONG 1949:153-154): anupādadharmāḥ satatam tathāgataḥ sarve ca dharmāḥ sugatena sādṛśāḥ | | nimittagrāheṇa tu bālabuddhayo ’satsu dharmeṣu caranti loka | | tathāgato hi tv eti bimbabhūtaḥ | | kuśalasya dharmasya anāśravasya naivātra tathatā na tathāgato ’sti bimbam ca saṃdṛśyati sarvaloka | | (incl. text-critical note by DE JONG, 1978b:237-238). The translation of the original passage of the *sūtra* by Surendrabodhi and Ye śes sde (D100.294b<sup>3-5</sup>) displays a couple of variants to the translation of Ñi ma grags in Pras (D3860). It may be interesting to note that the first verse also is quoted in *\*Satyadvayavibhaṅgavṛtti* by Jñānagarbha (D3882.10a<sup>6</sup>), where the Tibetan translation, which is again by Śilendrabodhi and Ye śes sde, astonishingly agrees with the translation found in Pras (except for a single minor variant: D3882 reads *mtshan mar ’dzin pa yis* in lieu of *mtshan mar ’dzin pa rnam*). Likewise, the first verse is quoted in *\*Buddhānusmṛtyanuttarabhāvanā* by Mahāmātī (D3923.79a<sup>4-5</sup>), where the Tibetan translation by Vinayacandrapa and Chos kyī śes rab (a.k.a. Śe dkar Lo tsā ba) again agrees with the translation found in Pras (this time with two variants: D3923 reads *chos rnam thams cad* in lieu of D3860 *chos rnam kun kyan* and D3923 reads *jig rten dag na* in lieu of D3890 *jig rten na ni*; these variants found in D3923, however, agree with D100, the translation of the original *sūtra*-passage). There appears to be two ways in which it is possible to explain these variants. Either – and more likely – they indicate that a different Tibetan translation of the original *sūtra* was available to the Tibetan translators Ye śes sde (c.800 CE), Ñi ma grags (born 1055 CE) and Śe dkar Lo tsā ba (born 11<sup>th</sup> century) or – less likely – they indicate that a separate translation only of these stray verses circulated among the Tibetan translators, thus being a ‘migrational verse’ belonging to a common stock of often quoted verses.

<sup>174</sup> E.g. as stated in *Āryasārvāstivādibhikṣuṇiprātimokṣasūtravṛtti* (D4112.7b<sup>3</sup>; cf. fn. 163 above). The five courses of rebirth (*pañcagatī*) are enumerated by Kuśaladeva in *Bodhisattvacaryāvatārasaṃskāra* (D3874.86b<sup>7</sup>) with the remark that six courses of rebirth (*ṣaḍgatī*) may also occur: ’gro ba rnam zēs bya ba dmyal ba dañ | dud ’gro dañ | yi dwags dañ | mi dañ | lha ste ’gro ba lña ’am drug go | |. Translation: “*Gatī* is the five or six *gatīs* of hell-beings (*dmyal ba*), animals (*dud ’gro*), starving ghosts (*yi dwags*), humans (*mi*) and gods (*lha*). The same list of *pañcagatī* is found at AK 3.1 (ŚĀSTRĪ, 1971:379; LVP, 1926:1), where the Sanskrit names are given as *naraka*, *preta*, *tiryāṇic*, *manuṣya* and *ṣaḍ divaukasaḥ*. The doctrine of *pañcagatī* is attested by several early canonical sources. Thus, they are listed in the *Sanḅgītisutta* (DN 3.234): pañca gatiyo: nirayo, tiracchānayoni,

consequently speaks of *pañcagati* in all his writings (however, his commentator, Jayānanda, alternates between both forms).<sup>175</sup> Candrakīrti, finally, comments that the word *dharmā* in Mmk 17.1 is used in the second sense, i.e. that of ‘right action’, such as the ten wholesome actions, etc.

(Pras 304<sub>10</sub>): Moreover (*punaḥ*), is (*kim*) the self-restraining (*ātmasaṃyamakam*) state of mind (*cetas*) the one and only (*eva ekam*) right action (*dharmāḥ*)? [It] is not (*na*), [the interlocutor]<sup>176</sup> says (*ity āha*). What (*kim*) then (*tarhi*)? What (*yaṭ*) state of mind (*cetas*) [is] benefiting others (*parānugrāhakam*) and (*ca*) friendly (*maitraṇ ca*), that (*asau*) [is] also (*api*) right action (*dharmāḥ*). In the case of ‘*maītram*’ (*maītram ity atra*), one should understand (*veditavyaḥ*) that the word ‘and’ (*caśabdaḥ*) is elided yet indicated (*luptanirdiṣṭaḥ*).

The commentary then turns to its attention to the other two aspects of the state of mind, which is right action, viz. the state of mind, which is ‘caring for others’ or ‘benefiting others’ (*parānugrāhaka*) and ‘kind’ or ‘friendly’ (*maitra*). It is further clarified that the word ‘and’ (*caśabda*) is elided (*lupta*) after *maitra* in pāda c omitted metri causa.<sup>177</sup> That is to say, the word *maītram* should be read as a third attribute to *cetas*, i.e.: “which (*yaṭ*) state of mind (*cetas*) [leads to being] self-restraining (*ātmasaṃyamakam*) and (*ca*) benefiting others (*parānugrāhakam*) [and (*ca*)] friendly (*maītram*), that (*saḥ*) [is] right action (*dharmāḥ*).” The other commentaries do not comment on this point of the syntactical analysis of the verse. Candrakīrti probably found it necessary to add this explanation to prevent the reader from wrongly joining *maītram* into the correlative clause *saḥ dharmāḥ*, which could perhaps be provoked by the pāda-break between pādas b and c. This is exactly a misinterpretation found in both the Chinese translations of the verse: (a) “when someone can restrain the mind [and]

pettivisayo, manussā, devā. MCDERMOTT (1980:172) further mentions AN 4.459, M 1.73 and *Cūlanidessa* 2.550). The above-mentioned verse from the *Saṅgītisutta* (DN 3.324) corresponds to *Saṅgītasūtra* 5.5 and is explained in the *Sarvāstivāda*-work *Saṅgītiparyāya* (*A-p’i-ta-mo chi-i-men tsu-lun* 阿毘達磨集異門足論; cf. STACHE-ROSEN, 1968:134-135). Likewise, they are listed in the *\*Kāraṇaprajñapti*-section of *Prajñaptiśāstra* (D4087.160b<sup>3ff.</sup>) along with a more detailed explanation, which in part agrees with the shorter explanation found in *Saṅgītiparyāya*. As shown by BAREAU (1955:280), the *pañcagati*-doctrine was taught by the *Theravādins* (as attested in *Kathāvatthu* VIII.1) and the *Sarvāstivādins* (as indicated by the sources quoted above). It is also taught in the *Śāriputrābhidharmaśāstra* (T1548.28.690b<sup>15ff.</sup>, *She-li-fu a-p’i-t’an lun* 舍利弗阿毘曇論; BAREAU, 1955:196), which on this point thus agrees with the *Sarvāstivāda*-doctrine. According to the commentary on *Kathāvatthu* VIII.1 (JAYAWICKRAMA, 1979:104; cf. AUNG & RHYS DAVIDS, 1915:211), the *Andhakas* and *Uttarāpathakas*, on the other hand, taught a doctrine of six *gatis* (*cha gatiyo*) (BAREAU, 1955:280). According to the large *Sarvāstivāda*-compendia, *\*Vibhāṣa* (*A-p’i-t’an p’i-p’o-sha lun*; T1546.28.6a) and *\*Mahāvibhāṣa* (*A-p’i-ta-mo ta p’i-p’o-sha lun*; T1545.27.8b<sup>24</sup>), the *Vātsīputrīyas* also taught six *gatis* (*liu-ch’ü* 六趣) (BAREAU, 1955:120). Six *gatis* are arrived at by counting the course of rebirth of a demi-god (*asura*, *a-su-lo* 阿素洛 in T1545, *a-hsiu-lo* 阿須羅 in T1546) as a separate *gati*. This view is strongly criticised at *Kathāvatthu* VIII.1, which considers the *asuras* to belong to the starving ghosts (*pettivisaya*). As indicated by MCDERMOTT (1980:172), the *asuras* are, however, mentioned as a separate category in-between the *pettivisaya* and the *manussā* at DN 3.264. As a digression, it may further be remarked that the *Jaina*-texts speak of 4 *gati*: *deva-gati*, *manuṣya-gati*, *tiryag-gati* and *naraka-gati* (GLASENAPP, 1915:27, 63-74).

<sup>175</sup> Attested at Pras 218<sub>3</sub>, 269<sub>9</sub>, 304<sub>4</sub>, 323<sub>5</sub>, 328<sub>3</sub>, MavBh D3862.329b<sup>2</sup>, *\*Yuktiśaṣṭhikāvṛtti* D3864.6a<sup>4</sup>, D3864.21b<sup>2</sup>, CSV D3865.76a<sup>3, 7</sup>. As noted by SCHERRER-SCHAUB (1991:134, fn. 89), there is also a single occurrence of *ṣaḍgati* at MavBh (D3862.274b<sup>7</sup>; LVP, 1907-1912:175), but this occurs in a quotation from a *sūtra* (which LVP (1910:356) tentatively identifies as *Tattvanirdeśasamādhī*).

<sup>176</sup> Cf. discussion on the interlocutor’s speech on p. 146 above.

<sup>177</sup> In *Aṣṭādhyāyī* 1.1.60 (VASU, 1891:55-56), Pāṇini defines elision (*lopa*) as something in the sentence, which is not seen (*adarśanam*) but which is still operational or exerting an influence, for example, on the syntax, etc. That is to say, an elided word or part of a word is an implied word or part of a word. According to Harunaga ISAACSON (private communication, 24.03.03), the compound *luptanirdiṣṭa* is a *viśeṣaṇa-samāsa*, for example attested in *Mahāvibhāṣa* (KIELHORN, 1885:49) and *Abhidharmakośavyākhyā* (ŚĀSTRĪ, 1970:197).

bring benefit to sentient beings, it is called (*shih ming* 是名) friendliness (*tz'u* 慈) [and] wholesome action (*shan* 善)”<sup>178</sup> and (b) “self-restraint in body, speech and mind and this care for others [are] (者) friendliness (*tz'u* 慈)[and] dharma (*fa* 法).”<sup>179</sup> The misinterpretation is even attested in *Chung lun*’s prose-commentary,<sup>180</sup> which either would indicate that *Ching-mu*, its author, had committed the same error or that *Kumārajīva*, its translator, modified the prose-commentary in his translation to suit his interpretation of the verse.

(Pras 305<sub>1</sub>): Among these [two] (*tatra*), ‘to benefit (*anugrṇāti*) others (*param*)’ is (*iti*) a state of mind (*cetas*) benefiting others (*parānugrāhaka*). Which (*yat*) state of mind (*cetas*) has the four bases for gathering (*catuḥsaṃgrahavastu*) as its activity (*°pravṛttam*) and (*ca*) protection from fear (*bhayaparitrāṇa*) as its activity (*°pravṛttam*), that (*asau*) [is] also (*api*) right action (*dharmaḥ*).

First, the compound *parānugrāhaka* is explained by dividing it into its components and verbalising the verbal-adjective *anugrāhaka*; thus, *parānugrāhaka* means ‘to benefit (*anugrṇāti*) others (*param*)’.<sup>181</sup> Candrakīrti has adopted this gloss from either *Akutobhayā* (Huntington, 1986:403), Buddhapālita’s *Vṛtti* (Saito, 1984.II:220) or *Prajñāpradīpa* (T1566.99a<sup>22</sup>).<sup>182</sup> The form of the gloss in Pras is closest to how it appears in Buddhapālita’s *Vṛtti*.<sup>183</sup>

Candrakīrti also provides a second gloss of *parānugrāhaka*, which explains its nature by two compounds: it is a behaviour engaging in the four bases for gathering (*catuḥsaṃgrahavastupravṛtti*) and a behaviour of protecting others from fear (*bhayaparitrāṇapravṛtta*). Both compounds have been adopted from *Prajñāpradīpa*, where, however, the four bases for gathering (*catuḥsaṃgrahavastu*) are not mentioned by name but the first two members of this list are given instead.<sup>184</sup> The four bases for

<sup>178</sup> *Chung lun*, T1564.21b<sup>25-26</sup>: 人能降伏心。利益於眾生。是名為慈善。

<sup>179</sup> *Pang jo teng lun*, T1566.99a<sup>18-19</sup>: 自護身口思。及彼攝他者。慈法為種子。

<sup>180</sup> *Chung lun*, T1564.21c<sup>1</sup>: “[They] are also called kindness, wholesome action [and] beneficial action”; 亦名慈善福德。

<sup>181</sup> Cf. e.g. CŚV D3865.68b<sup>2</sup>, where its opposite, ‘benefiting oneself’ (*bdag la phan ’dogs pa*, *\*ātmānugrāhaka* or *\*svārtha*?), is spoken of negatively. At CŚV D3865.194a<sup>6</sup> commenting on CS 12.23 (cf. LANG, 1986:116), *parānugrāhaka* is said to include all forms of non-violence (*mi ’tshē ba*, *ahimsā*): *’tshē ba ni gzan la gnod par zugs pa’i phyir sems can la gnod pa’i bsam pa dañ | des kun nas bslaṅg ba’i lus dañ ṅag gi las yin la | mi ’tshē ba ni de las bzlog pa’i sgo nas dge ba bcu’i las kyi lam mo | | gañ yañ cuñ zad gzan la phan ’dogs pa de thams cad kyañ mi ’tshē ba’i khoṅs su ’du ba yin no | |*. Translation: “Since violence (*’tshē ba*, *hiṃsā*) causes harm to others, it is the intention of harming sentient beings and the bodily and verbal action aroused thereby. Non-violence (*mi ’tshē ba*, *ahimsā*), by being the opposite thereof, is the ten wholesome courses of action and their paths. Whatever in the slightest way brings benefit to others, all that is included in non-violence.” For a similar definition of violence, cf. *\*Mīśrakābhīdharmahṛdayaśāstra* (T1552.893c; transl. by DESSEIN, 1999.I:191). *Parānugraha* also occurs in Nāgārjuna’s *Ratnāvalī* 1.11 (HAHN, 1982:6): *sārīratāpanād dharmah kevalān nāsti yat tataḥ | na paradrohavirātir na pareṣām anugrahaḥ | |*.

<sup>182</sup> In *Prajñāpradīpa*, it is attested only by the Chinese translation, but has been omitted in the Tibetan translation. Given that it does not occur in *Chung lun* and hence could not have been interpolated into *Pang jo teng lun* from that source, it seems likely that it must have occurred in the Sanskrit original used for the Chinese translation of *Prajñāpradīpa*.

<sup>183</sup> It must be cautioned that in Ņi ma grags’ Tibetan translation of Pras, *anugrṇāti* has, however, been translated with *rjes su ’dzin par byed pa*, whereas *anugrāhaka* is translated with *phan ’dogs pa*. In *Akutobhayā* and Buddhapālita’s *Vṛtti*, the verbal form is *’dogs par byed pa* (perhaps *\*grṇāti* without the *upasarga anu*), while *anugrāhaka* is *phan ’dogs pa*. Thus, Ņi ma grags’ translation of *anugrṇāti* is here more a mechanical than a transparent reproduction of the original text. Further, *Akutobhayā* adds *zes bya ba’i tha tshig go* (*\*ity arthaḥ*) to the gloss, which is not attested in Buddhapālita’s *Vṛtti* and Pras.

<sup>184</sup> Cf. *Prajñāpradīpa* (AMES, 1986:507): *gzan la phan ’dogs par zes bya ba ni sbyin pa dañ sñan par smra ba dañ | ’jigs pa las yoṅs su skyob pa la sogs pa gzan dag la phan ’dogs par byed pa’o*. T1566.99a<sup>21-22</sup>: 攝他者。謂布施愛語救護怖畏者。 Translation from the Tibetan text by AMES (1986:261): “To benefit others is to perform beneficial actions for others, such as giving and speaking kindly and protecting from danger.”

gathering' consists of four factors that promote gathering a large community or following: generosity (*dāna*), affectionate speech (*priyavākya*), helpful activity (*arthacarya*) and equality with regard to the [common] good (*samānāṛthatā*) (RHYS DAVIDS & STEDE, 1921-1925:666).<sup>185</sup> A detailed explanation is found in *Saṅgītiparyāya* (STACHE-ROSEN, 1968:109-110). Generosity (*dāna*) is to give useful things to the *śramaṇas*, *brahmins*, the poor, ascetics and beggars, such as food, medicine, clothes, flower-garlands, balms, perfumes and lodging (ibid.). Affectionate speech (*priyavākya*) is to speak words that cause happiness, are pleasant, smoothen the face, remove worries, bring forth laughter, words of comfort and the like (ibid.). Helpful activity (*arthacarya*) is to care for those, who are sick or have trouble and are without anyone to help them (ibid.). Equality with regard to the [common] good (*samānāṛthatā*) is to feel repulsion for killing, stealing, sexual misconduct, lying and the drinking of alcohol and to inspire one's companions to feel in the same way (ibid.). These four bases for gathering promote solidarity in others and thus aid in the gathering of a large following. The list may be illustrated with this example from the *Aṅguttaranikāya* (transl. by HARE, 1935:147-148):

Once, while the Exalted One was dwelling in Āḷavi, at Aggāḷava, near the shrine there, Hatthaka, surrounded by some five hundred lay-disciples, came and saluted and sat down at one side. And the Exalted One said to him, seated there: 'This following of yours, Hatthaka, is very large. How do you manage to gather it together?' 'Lord, it is by those four bases of gatherings, which have been declared by the Exalted One, that I gather this following together. Lord, when I realize that this man may be enlisted by a gift I enlist him in this way; when by a kindly word, then in that way; when by a good turn, then so; or when I know that he must be treated as an equal, if he is to be enlisted, then I enlist him by equality of treatment. Moreover, lord, there is wealth in my family, and they know that such (treatment) is not rumoured of a poor man.' 'Well done, well done, Hatthaka! This is just the way to gather together a large following.'<sup>186</sup>

At AN 4.361, it is said that the generosity is the giving of *Dhamma*, the best friendly speech is to teach the *Dhamma*, the best helpful activity is to instil faith, wholesome action, generosity and wisdom in the unbelievers, the immoral, the mean and the foolish, and the best equality is that, which exists between Stream winner and Stream winner, between Once-returner and Once-returner, between Non-returner and Non-returner, between Arahant and Arahant.<sup>187</sup>

The second compound used by Bhāvaviveka and Candrakīrti to describe *parānugrāhaka* is a behaviour of protecting others from fear (*bhayaparitrāṇapravṛtta*). The compound does not seem to refer to a canonical list of behaviour and may just be taken in its verbatim meaning. It should, however, be noted that at AN 4.363-364 a list of four powers is explained, the fourth of which is explained as the four bases for gathering mentioned above. Right after the exposition of these four bases, it is said that he, who possesses these four powers, has passed beyond five fears, which could perhaps indicate a

<sup>185</sup> The four bases for gathering are enumerated, for example, at AN 4.364 (HARDY, 1899): cattār' imāni bhikkhave saṅgahavatthūni: dānaṃ peyyavajjaṃ atthacariyā samānāṛtatā. Transl. by HARE (1935:241): "There are these four bases of sympathy: gifts, kindness, doing good and equal treatment." For further references, cf. DN 3.152, DN 3.232, AN 2.32, AN 2.248, *Jātaka* 5.330; see also RHYS DAVIDS & STEDE (1921-1925:666).

<sup>186</sup> AN 4.218-219 (HARDY, 1899): Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Aggāḷave cetiye. Atha kho Hatthako Āḷavako pañcamattehi upāsakasatehi parivuto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Hatthakaṃ Āḷavakaṃ Bhagavā etad avoca: Mahatī kho tyāyaṃ Hatthaka parisā, kathaṃ pana tvaṃ Hatthaka imaṃ mahatiṃ parisāṃ saṃgaṇhāsī ti? Yān'imāni bhante Bhagavatā desitāni cattāri saṃgahavatthūni, tehaṃ imaṃ mahatiṃ parisāṃ saṃgaṇhāmi. Ahaṃ bhante yaṃ jānāmi 'ayaṃ dānena saṃgahetabbo' ti, taṃ dānena saṃgaṇhāmi; yaṃ jānāmi 'ayaṃ peyyavajjena saṃgahetabbo' ti, taṃ peyyavajjena saṃgaṇhāmi; yaṃ jānāmi 'ayaṃ atthacariyāya saṃgahetabbo' ti, taṃ atthacariyāya saṃgaṇhāmi; yaṃ jānāmi 'ayaṃ samānāṛtatāya saṃgahetabbo' ti, taṃ samānāṛtāya saṃgaṇhāmi. Saṃvijjante kho pana me bhante kule bhogā, saṃgaṇhāmidaliddassa kho no tathā sotabbhaṃ maññantī ti. Sādhu sādhu Hatthaka, yoni kho tyāhaṃ Hatthaka mahatiṃ parisāṃ saṃgahetum.

<sup>187</sup> Cf. AN 4.364 (HARDY, 1899; transl. by HARE, 1935:241-242).

canonical link between *catuḥsaṃgrahavastu* and *bhayaparitrāṇa*.<sup>188</sup> In *Chung lun*, the explanation of *parānuḡrāhaka* is given in similar yet slightly different terms: “Benefiting others means almsgiving, holding to the precepts, patience, humility, etc. and not harming others” (BOCKING, 1995:257).<sup>189</sup> Finally, Pras states that a state of mind benefiting others in this way is also to be considered ‘right action’ (*dharma*).

(Pras 305<sub>3</sub>): Which (*yat*) state of mind (*cetas*) [is] existing (*bhavam*) in a friend (*mitre*), [i.e.] that is without hostility (*aviruddham*) towards sentient beings (*sattveṣu*), that (*tat*) [is] a friendly (*maitram*) state of mind (*cetas*). Or (*vā*), friendly (*maitram*) [means] exclusively (*eva*) a friend (*mitram*); [for] which (*yat*) state of mind (*cetas*) [is] benefiting oneself (*ātmānuḡrāhakam*), that (*tat*) is a friendly (*maitram*) state of mind (*cetas*).

Candrakīrti then explains the word ‘friendly’ (*maitra*). First, this is done by a grammatical explanation (*vyutpatti*) taken from Buddhapālita’s *Vṛtti* (SAITO, 1984.II:220), which is also repeated in *Prajñāpradīpa* (AMES, 1986:507; *om.* in T1566).<sup>190</sup> According to this *vyutpatti*, the adjective *maitra* is a derivative from the noun *mītra* ‘friend’ formed by the *taddhita*-affix ‘-a’ (causing *vṛddhi* of the first syllable), which is here used in the function of showing location: *maitra* is ‘that, which exists in a friend’ (*mitre bhavam*).<sup>191</sup> Buddhapālita’s *Vṛtti* further adds a synonymous gloss: “existing [in] a friend, i.e. existing in someone dear.”<sup>192</sup> To this *vyutpatti*, Candrakīrti adds a gloss not found in the other commentaries: “[i.e.] that is without hostility towards sentient beings (*aviruddham sattveṣu*).”<sup>193</sup>

Next, Candrakīrti gives an alternative explanation for *maitra*: “Or, ‘friendly’ [means] exclusively a ‘friend’ (*mitram eva vā maitram*).” That is to say, *maitra* ‘friendly’ can be taken as a synonym for *mītra* ‘friend’, perhaps a case of something being designated by its main characteristic,

<sup>188</sup> AN 4.364-365 (HARDY, 1899): Imehi kho bhikkhave catūhi balehi sammanāgato ariyasāvako pañca bhayāni samatikkanto hoti. Katamāni pañca? Ājīvikabhayaṃ asilokabhayaṃ parisasārajjabhayaṃ maraṇabhayaṃ duggatibhayaṃ. Transl. by HARE (1935:242): “Monks, the Ariyan disciple, who is endowed with these four powers, has passed by five fears. What five? The fear of (wrong) livelihood, of ill-fame, of embarrassment in assemblies, of death, of a miserable afterlife.” For an explanation of the gift of fearlessness (*wu-wei-shih* 無畏施), see \**Mīśrakābhīdharmahṛdayaśāstra* (T1552.933a<sup>12ff.</sup>; transl. DESSEIN, 1999.I:511-512).

<sup>189</sup> T1564.21b<sup>28-29</sup>: 利益他者。行布施持戒忍辱等不惱眾生。

<sup>190</sup> It should be noted that the Tibetan translation of Pras as well as the Tibetan translations of *Prajñāpradīpa* as well as Avalokitavṛata’s *Prajñāpradīpaṭīkā* (D3859.III.19b<sup>1-2</sup>) all contain a corruption or misinterpretation of this phrase. Given the Pāṇinian rule cited below (cf. fn. 191), the form of the phrase must clearly be *mitre bhavam*. Nevertheless, almost all the Tibetan translations attest a form involving the ablative case: *mdza’ bśes las ’byuñ ba*. Only the transmitted text of Buddhapālita’s *Vṛtti* attests the correct form *mdza’ bśes la ’byuñ ba*. The occurrence of this corruption could perhaps be explained by the fact that the verb *’byuñ ba* often is constructed with an ablative particle and thus it could be explained as a corruption in the Tibetan transmissions of the texts or simply be explained by the possibility that the Pāṇinian background for this *vyutpatti* was not recognized by any these translators and their informants. It could also be based on a corruption of *mitre bhavam* into the compound *mītrabhavam* as attested by ms ㊦.

<sup>191</sup> For this affix-function, cf. *Aṣṭādhyāyī* 4.3.53 (VASU, 1891:767): *tatra bhavaḥ* |. The word *tatra* indicates the locative-case (*saptamī vibhakti*). VASU (ibid.) explains that *bhava* here is used in the sense of ‘existence’ and not in the sense of ‘arising’. VASU cites an example from the *Kāśīkāvivaraṇapañjikā*: *srughne bhavaḥ sraughnaḥ* “A *sraughnaḥ* is one, who stays (*bhavaḥ*) in *Srughna* (*srughne*).”

<sup>192</sup> Buddhapālita’s *Vṛtti* (SAITO, 1984.II:220): *mdza’ bśes las ’byuñ ba ste gcugs pa las ’byuñ ba źes bya ba’i tha tshig go*.

<sup>193</sup> There is, however, a slight similarity to the explanation given in *Akutobhayā* (HUNTINGTON, 1986:403): *byams pa ni byams pa dañ ldan pa ste | sems can rnam la phan par ’dod pa źes bya ba’i tha tshig go* |. Translation: “*Maitra* is to be endowed with *maitra*; it has the sense of wishing to benefit sentient beings.” Regarding the translation of *aviruddha* as being ‘without hostility’, see *A Critical Pāli Dictionary* s.v. (TRENCKNER, ANDERSEN, SMITH & HENDRIKSEN, 1924-1948:476).

just like designating the moon as ‘the hare-holder’ (*śaśin*). This is a gloss derived from Buddhapālita (SAITO, 1984.II:220), which is repeated by Bhāvaviveka (AMES, 1986:507; omitted T1566). Buddhapālita and Bhāvaviveka explain that the *taddhita*-affix ‘a’ in *maitra* is here a *svārthikapratyaya* (*bdag gi don gyi rkyen*), i.e. forming a derivative carrying the same sense as the word from which it is derived. Buddhapālita further explains that *maitra* means *mitra* in the sense of ‘an affectionate mind’ (*\*snehacitta, sems snum pa*). Candrakīrti, on the other hand, considers *maitra* to mean ‘a friend’ (*mitra*), because a friendly mind (*maitrañ cetas*) is benefitting oneself (*ātmānugrāhaka*), just like a friend would benefit one. Friendliness benefits oneself in the spiritual sense of being a beneficial action (*puṇya*), as it is explained, for example, in AKBh and CŚV.<sup>194</sup> Likewise, in Mav 6.211cd, great friendliness (*mahāmaitrī, byams pa chen po*) is defined as ‘that, which brings benefit (*hitopasaṃhāra, phan pa ñer sgrub pa*) to sentient beings’.<sup>195</sup> The word ‘benefiting oneself’ (*\*ātmānugrāhaka, bdag la phan ’dogs pa*) is also used to contrast *maitra* with the word *parānugrahaka* from the root-verse.

(Pras 305<sub>4</sub>): And (*ca*), thus (*etaṭ*), what (*yaṭ*) threefold (*trividham*) state of mind (*cetas*) has been shown (*nirdiṣṭam*), that (*saḥ*) is called (*ucyate*) ‘right action’ (*dharma iti*). Unrighteous action (*adharmaḥ*) should be furnished (*yojyaḥ*) [with a corresponding definition] from the point of view of being the opposite (*viparyayāt*).

The explanation of the three aspects of a wholesome state of mind that constitute right action (*dharma*) is then completed. Finally, Candrakīrti states that one should furnish its opposite, unrighteous action (*adharma*), with a correspondingly opposite explanation. This statement derives from *Prajñāpradīpa* (AMES, 1986:507; T1566:99a<sup>26</sup>). It means that *adharma* should be defined as an

<sup>194</sup> The context in AKBh is a discussion of the beneficiality in making gifts to a caitya; AKBh (ŚĀSTRĪ, 1971:748): yathā maitrādiṣv antareṇāpi pratigrāhakaṃ parānugrahaṃ vā puṇyaṃ bhavati svacittaprabhavam, tathā hy atīte ’pi guṇavati tadbhaktikṛtaṃ svacittāt puṇyaṃ bhavati|. Translation by LVP (1924:245): “Dans la méditation de bienveillance, personne ne reçoit, personne n’est satisfait, et cependant un mérite naît, pour le bienveillant, par la force même de sa pensée de bienveillance. De même, bien que l’Être excellent ait passé (*abhyatīta*), le don au Caitya fait par dévotion à son égard (*tadbhaktikṛta*) est méritoire, en raison de la pensée même du fidèle (*svacittād eva puṇyam*).” In *\*Miśrakābhīdharmahṛdayaśāstra* (T552.932a<sup>3</sup>; transl. by DESSEIN, 1999.I:503), a similar explanation is given on making gifts to a *caitya*, where the words *\*ātmānugrāhaka* (*tzu-she* 自攝) and *\*parānugrāhaka* (*she-ta* 攝他) very probably were used in the original text. In CŚV (D3865.118b<sup>2-5</sup>) commenting on CŚ 6.23 (cf. LANG, 1986:68), it is said that cultivation of friendliness results in eight qualities: bzod pa ni phra rgyas khro ba’i gñen po ste| de khro ba’i gnas la bsgoms pa na byams pa’i tiñ ñe ’dzin sgom pa ’dren par ’gyur ro|| de la gal te ba ’jos tsam gyi dus su bsgoms pas goms par byed na de’i tshes sgom pa po la yon tan bgyad ’dren par ’gyur ro|| di lta ste| lha dañ mi rnams la sdug par ’gyur ro|| de rnams kyis bsruñ bar yañ ’gyur ro|| bde ba dañ yid bde ba mañ bar ’gyur ro|| de’i lus la dug gis mi tshugs so|| mtshon gyis mi tshugs so|| de’i nor rnams ’bad pa med par rgyas par ’gyur ro|| lus zig nas śi ba’i ’og tu bde ’gro tshañs ma’i ’jig rten du skye bar yañ ’gyur ro|| de ltar byams pa’i yon tan bgyad thob par ’gyur ro|| phra rgyas khro ba spañs pas rñed par bya ba bsaṃ gtan dañ tshad med pa dañ| gzugs med pa dag kyañ ’thob par ’gyur ro||. Translation: “Patience is the remedy against anger. If it has been cultivated with regard to the causes of anger, it will lead to the cultivation of the absorption of friendliness (*maitra*). With regard to that, if one cultivates [it] with cultivation just for the time it takes to milk a cow (*ba ’jo tsam gyi dus su*), then it will cause eight qualities for the practitioner. These are as follows: one will be pleasing to gods and men; they will also protect one; one will have many pleasures and much happiness; one’s body cannot be harmed by poison; it cannot be harmed by weapons; one’s wealth will grow effortlessly; after the body has been destroyed, one will, when dead, also be born in a good course of rebirth, [such as] the world of Brahman; thus, eight qualities of friendliness will be obtained. By abandoning the disposition of anger, one will also attain the meditation, the immeasurable states and [the absorptions belonging to] the immaterial states, which are to be acquired.” Buddhapālita (SAITO, 1984.II:220) also makes a brief reference to these eight qualities of *maitrī* in his *Vṛtti*.

<sup>195</sup> Mav 6.211cd (D3861.214b<sup>3</sup>; LVP, 1907-1912:321): ’gro la phan ñer sgrub pa|| byams pa chen po zes bya’o||. As indicated by TAUSCHER (1981:153, note 281), this definition is based on *Satasāhasrikā-prajñāpāramitā* (GHOSA, 1902:1411,1): hitopasaṃhāralakṣaṇā mahāmaitrī|.

unwholesome state of mind leading to not being self-restraining, not benefiting others and being unfriendly (according to Avalokitavratā D3859.III.18b<sup>3-4</sup>). That such states of mind do not correspond to the Buddhist path may be shown by AN 5.222-223 (transl. by WOODWARD, 1936:155): “And what are not-dhamma and not aim? Wrong view, wrong thinking, [wrong] speech, [wrong] action, [wrong] living, [wrong] effort, [wrong] mindfulness, [wrong] concentration, wrong knowledge and [wrong] release. These are called ‘not-dhamma and not-aim’.”<sup>196</sup> In Prajñāpradīpa (AMES, 1986:507-508; T1566.99a<sup>26</sup>-99b<sup>2</sup>), Bhāṇaviveka adds a small presentation of wholesome, unwholesome and indeterminate (*avyākṛta*) actions, which is not found in the other commentaries.

(Pras 305<sub>5</sub>): And thus (*caitat*): which (*yaṭ*) state of mind (*cetas*), whose divisions have been shown [above] (*nirdiṣṭaprabhedam*), **that (*tat*) [is] the seed (*bījam*) for a result (*phalasya*)**. Which (*yaṭ*) [is] the specific (*asādhāraṇam*) cause (*kāraṇam*) in the production of a result (*phalābhinirvṛttau*), that (*tat*) alone (*eva*) is called (*ucyate*) the ‘seed’ (*bījam iti*), just like (*tadyathā*) a rice-seed (*śālibījam*) for a rice-sprout (*śālyañkurasya*); but (*tu*) what (*yaṭ*) [is] common (*sādhāraṇam*), such as the earth and so forth (*kṣityādi*), that (*tat*) is not (*na*) a seed (*bījam*), that (*tat*) [is] only (*eva*) a cause (*kāraṇam*). Like this (*yathaitad*), so (*evam*) in this case as well (*ihāpi*), the threefold (*trividham*) state of mind (*cetas*) is (*bhavati*) the seed (*bījam*) in the production (*abhinirvṛttau*) of a desired (*iṣṭasya*) ripening (*vipākasya*), whereas (*tu*) the effort by the person and so forth (*puruṣakārādayaḥ*) [is] only (*eva*) a cause (*kāraṇam*).

Candrakīrti then comments on the last *pādas* of the root-verse (Mmk 17.1), which say that this state of mind is a seed (*bījam*) for a result (*phalasya*). From this statement, it is also clear that Candrakīrti takes the word *cetas* as the subject of the pronoun *tat* in the root-text and not the noun *dharma*. Buddhapālita (SAITO, 1984.II:220) and Bhāṇaviveka (AMES, 1986:507; T1566.99a<sup>25-26</sup>) both say that a state of mind is called a seed, because it arouses the bodily and verbal actions. Buddhapālita adds a *Sūtra*-reference of unknown provenance stating that the intellect (*\*manas, yid*) precedes a *dharma* (*chos kyī sñon du 'gro*). This explanation, however, is not adopted by Candrakīrti. On the other hand, Buddhapālita (ibid.) and Bhāṇaviveka (ibid.; T1566.99a<sup>23</sup>) equate the word ‘seed’ with the word ‘cause’ (*\*kāraṇa, rgyu*), which is adopted in Pras. While neither Buddhapālita nor Bhāṇaviveka elaborate on this point, Candrakīrti discusses the meaning with which the word ‘cause’ should be understood here.

Candrakīrti defines a ‘seed’ as the specific cause of something (*asādhāraṇam kāraṇam*). It should be noted that this terminology does not correspond to the standard *Sarvāstivāda*-terminology of six causes (cf. AK 2.49; LAMOTTE, 1980:2163-2164). As indicated by LVP (1923:293, fn. 3), *Abhidharmakośavākhyā* remarks that the comparison of a cause with a seed is associated with the *Sautrāntika*-school.<sup>197</sup> As an example for a specific cause (*asādhāraṇam kāraṇam*), Candrakīrti gives a

<sup>196</sup> AN 5.222-223 (HARDY, 1900): Katamo ca bhikkhave adhammo ca anatto ca? Micchādīṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhī micchāñāṇam micchāvimutti. Ayaṃ vuccati bhikkhave adhammo ca anatto ca.

<sup>197</sup> ŚĀSTRĪ (1970:339): tasya bījabhāvopagamanād iti | tasya hetubhāvopagamanād ity upamā | sautrāntikaprakriyāiṣā | kvacit pustake nāsty evam pāṭhaḥ |. Translation: “‘because of becoming the seed-entity thereof’ is a comparison meaning ‘because of becoming the cause-entity thereof’. This [comparison] is a *Sautrāntika*-usage, [and] thus it is not a reading found in any book.” Perhaps Yaśomitra intends to say that the seed-comparison of a cause is not commonly found in the *Sarvāstivāda*-*Abhidharma*-literature, but has been introduced by the *Sautrāntikas*, who are known to have relied solely on the *Sūtras*, from a *Sūtra*-source, such as

rice-seed (*śālibīja*), which is the specific cause for a rice-sprout (*śālyañkura*). As will be shown below, the rice-metaphor is expressly used in Mmk 17.7-8 in connection with the *santāna*-theory. The specific cause is distinguished from what is called a common cause (*sādhāraṇaṃ kāraṇaṃ*), viz. a cause being common for all kinds of phenomena belonging to a general kind. An example is given of earth and so forth, which is a common condition or factor for the production of any sprout and not specific to the production of a rice-sprout.<sup>198</sup> When it is said that this state of mind, which is self-restraining, benefiting others and friendly, is a seed, it means that it is the specific cause of a desired (*iṣṭa*) ripening (*vipāka*). Thus, the particular kind of mind in question is a wholesome mind, and its particular result is a desired result, not an undesired result, just as the specific result of a rice-seed is a desirable rice-shoot and not the shoot of a *nimba*-tree yielding a bitter fruit. As will be shown by Mmk 17.11, it is significant to notice that it is the state of mind, i.e. the intention (*cetanā*), that is identified with the seed or the specific cause and not the actual bodily or verbal action, i.e. actions done following intention (*cetayitvā*). When experiencing a given desirable result, such as good health or wealth, it is said that one's personal effort (*puruṣakāra*) is only a secondary factor, i.e. a common cause. That is to say, personal effort in this life is a condition, which must be present in order to produce the outcome of good health or wealth, but it is not the specific or direct cause thereof. The specific cause is rather a wholesome state of mind, which one had in a former lifetime. A more detailed explanation of the specific and common causes is given by Candrakīrti in ŚSV commenting on ŚS verse 3 (translation by ERB, 1997:68):

In diesem [Vers bedeutet] **Ursache** das, was die Wirkung hervorbringt (*\*niṣpādaka*); und insofern [nur] sie eine [ihr] ähnliche Wirkung hervorbringt, ist sie spezifisch (*\*asādhāraṇa*); z.B. der Reissame [ist ausschließlich Ursache] des Reisschößlings.

Die **Bedingung** hingegen (*ni*) ist gemeinsam, wie z.B. die Erde usw. [gemeinsame Bedingung ist für das Heranwachsen des] Reisschößlings. Denn, wie [die Erde usw.] als Faktor bei der Erzeugung des Reisschößlings fungiert, so [tut sie es] auch bei [der Erzeugung] eines Gerstenschößlings usw. Die Frucht [in Gestalt des reifen Reiskorns], die [schließlich] aus dem [Reis]schößling usw. entsteht (*skyes pa*), richtet sich nicht nach der Gestalt [der Bedingungen wie] Erde usw., sondern nach der Gestalt des Reissamens. Weil somit (*žes bya'o*) [die Erde] als bloßer Kausalitätsfaktor (*rgyu'i dños por*) [bei der Hervorbringung der Wirkung] fungiert, definiert man sie als Bedingung (*pratyaya*). Wenn, um damit zu beginnen, etwas (*gañ*) als Ursache und Bedingung von [irgend]etwas (*'di'i*) fungiert, so ist es, insofern es [die Wirkung] hervorbringt, als Ursache bestimmt. Wohingegen (*..la/ gañ du...ni*) die Bedingung [als Oberbegriff] nicht [nur] die bestimmende (*ñes pa*) [d.h. entscheidende, die Wirkung erzeugende]

the *Sūtra*-passages quoted above on p. 148. Cf. also the usage of *bīja* with reference to the 'dispositions' (*anuśaya*) in AKBh (ŚĀSTRĪ, 1970:215; LVP, 1923:185).

<sup>198</sup> These common causes are, for example, explained in the *Śālistambasūtra* (SCHOENING, 1995:704-705): *katham bāhyasya pratīyasamutpādasya pratyayopanibandho draṣṭavyaḥ? ṣaṇṇām dhātūnām samavāyāt | katameṣām ṣaṇṇām dhātūnām samavāyāt? yad idaṃ pṛthivyaptejovāyavākāśṛtusamavāyāt bāhyasya pratīyasamutpādasya pratyayopanibandho draṣṭavyaḥ | tatra pṛthivīdhātur bījasya saṃdhāraṇakṛtyaṃ karoti | abdhātur bījaṃ snehayati | tejodhātur bījaṃ paripācayati | vāyudhātur bījaṃ abhinirharati | ākāśadhātur bījasyānāvāraṇakṛtyaṃ karoti | ṛtur api bījasya pariṇāmanākṛtyaṃ karoti | asatsu eṣu pratyayeṣu bījād aṅkurasyābhiniṣṭhānaḥ bhavati | yadā bāhyaś ca pṛthivīdhātur avikalā bhavati, evaṃ aptejovāyavākāśṛtudhātavaś ca avikalā bhavanti, tadā sarveṣām samavāyāt bīje nirudhyamāne aṅkurasyābhiniṣṭhānaḥ bhavati |*. For the Tibetan translation, cf. SCHOENING (1995:400-402). Translation by SCHOENING (1995:281): "How is dependence on conditions [of] external dependent arising to be seen? Because of the assemblage [of] the six elements. Because of the assemblage [of] what six elements? That is: from the assemblage of the earth, water, fire, air, space, and season elements is to be seen the dependence on conditions [of] external dependent arising. In that [connection], the earth element performs the function of supporting the seed. The water element moistens the seed. The fire element matures the seed. The air element opens the seed. The space element performs the function of not obstructing the seed. Season performs the function of transforming the seed. Without these conditions, the sprout will not be produced from the seed. However, when the external earth element is not deficient – and likewise water, fire, air, space, and season are not deficient – when all are assembled, should the seed cease, from that the sprout would be produced."



Ursache ist, wie z.B. mit den Worten: “*Es gibt zwei Ursachen, zwei Bedingungen [für die Entstehung der korrekten Ansicht]*”, die Worte “Ursache” (*hetu*) und/oder “Bedingung” (*pratyaya*) für denselben Gegenstand (*yul*) verwendet.

Was die **Kombination** anbelangt, so entsteht sie aus dem vollständigen Bereitstehen (*ñe bar gnas pa \*sāṃnidhya*) dieser beiden Kategorien [von Faktoren] (*dños po*), nicht aber aus dem Bereitstehen, selbst unmittelbar, anderer [Faktoren als Ursache und Bedingungen]. Deshalb soll man verstehen, daß in diesem [Vers] die Kombination von Ursache u. Bedingungen [gemeint] ist.<sup>199</sup>

Besides the parallels in the simile of the rice-seed, rice-sprout and earth, which this passage of ŚSV exhibits with the present passage of Pras, it must also be noted that Candrakīrti in the ŚSV-passage uses the term ‘common condition’ (*\*sādhāraṇaḥ pratyayaḥ*) in lieu of the expression ‘common cause’ (*sādhāraṇam kāraṇam*) used in Pras.

(Pras 305<sub>9</sub>): [Someone] says (*āha*): When (*kasmin kāle*), moreover (*punaḥ*), [is] there emergence of the result (*phalanisṣattiḥ*) of the seed (*bījasya*)? **Both (ca) after passing away (pretya) and (ca) here (iha)**. ‘After passing away’ (*pretyeti*) means (*ity arthaḥ*) ‘in a future life’ (*adṛṣṭe janmani*); ‘here’ (*iheti*) [means] ‘in the present life’ (*dṛṣṭe janmani*). And (*ca*) this (*etat*) is to be understood (*boddhavyam*) in detail (*vistareṇa*) from the scriptures (*āgamāt*).

Candrakīrti finally explains the last words of verse Mmk 17.1 as meaning that the result of a wholesome state of mind emerges both in this lifetime as well as in a future life. A similar explanation is found in *Prajñāpradīpa* (AMES, 1986:507; T1566:99a<sup>24-25</sup>), whereas both *Akutoḥbhayā* (HUNTINGTON, 1986:403) and *Chung lun* (T1564.21c<sup>1-2</sup>) speak of ‘this world’ and ‘another world’. Buddhapālita (SAITO, 1984.II:220) is not specific on this point.

HINÜBER (1994:47) shows that the twofold division of the consequences of actions has a solid canonical basis, e.g. AN 1.48, AN 4.382, SM 2.68, MN 2.143.<sup>200</sup> The division appears to refer to the immediate benefits one reaps from having integrity or a wholesome attitude, such as praise and respect from others, and the future result in the form of a desirable rebirth or experience within a future rebirth (cf. AN 3.41). Oppositely, *adharma* causes reproach and fear of reproach in this life along with an undesirable rebirth or experience within a rebirth in the future (cf. AN 1.47-49). A more detailed description of this twofold principle is found at MN 1.310-317, where four undertakings of *dhamma* (*dhammasamādāna*) are distinguished on the basis thereof: (1) that *dhamma*-undertaking, which is happiness in the present but resulting in suffering in the future, (2) that, which is suffering in the present but resulting in happiness in the future, (3) that, which is happiness in the present as well as happiness in the future, and, finally, (4) that, which is suffering in the present and also suffering in the future.

HINÜBER (1994:41-42) explains that a threefold classification of action also occurs in the canon (MN 3.214, AN 1.134, AN 5.292 and AN 3.415) into (1) that, which is to be experienced in this

<sup>199</sup> For a critical edition of the Tibetan text, see ERB (1997:233-234). For detailed annotations to this passage, see ERB (1997:68, 168-169). Regarding ERB’s note 676, see also my fn. 197.

<sup>200</sup> As a digression, it may be remarked that, according to POTTER (1980:244), Patañjali’s *Yogasūtras* similarly speak of actions, whose ripening will occur (*niyatavipāka*) in the present lifetime (*dṛṣṭajanman*) and those, whose ripening is not limited in this manner and so may mature in another life (*adṛṣṭajanman*) (ibid.). HALBFASS (1980:284) mentions that in the brāhmaṇical tradition one finds a “threefold division of sacrifices into those which bear fruit after death (e.g., *jyotiṣṭoma*), those which bear fruit irregularly (e.g., *citrā*), and those which bear fruit in this life (e.g., *kārīrī*).”

life (*diṭṭhadhammavedaniya*), (2) that, which is to be experienced in the next life (*upapajjavedaniya*) and (3) that, which is to be experienced in some subsequent period (*aparāpariyavedaniya*). This threefold distinction is also taught in several post-canonical sources.<sup>201</sup> In several post-canonical *Theravāda* -sources (cf. references in HINÜBER, 1994:39-40), a fourth member called *ahosikamma* is added to this threefold list.<sup>202</sup>

(Pras 305<sub>11</sub>): Thus (*evam*), first (*tāvat*), having established (*vyvavasthāpya*) the single (*ekam*) right action (*dharmam*) [which is] only (*eva*) of a mental nature (*cittātmakam*), also (*punar api*) a twofold (*dvididham*)

*action (karma) was taught (uktam) as intention (cetanā) and (ca) [action] following intention (cetayitvā) by the highest seer (paramarṣiṇā), (Mmk 17.2ab), the Exalted one (bhagavatā).*

Because of [his] understanding (*°gamanāt*) of the highest object (*paramārtha°*), [he is] *a seer (ṛṣiḥ)*. Since (*iti*) he (*asau*) [is] both (*ca*) highest (*paramaḥ*) and (*ca*) a seer (*ṛṣiḥ*), [he is] *the highest seer (paramarṣiḥ)*. Because of surpassing (*utkrṣṭatvāt*) even (*api*) the listeners and the self-awakened ones (*śrāvakaḥ*) due to [his] understanding of the highest object (*paramārthagamanāt*) in each and every aspect (*sarvvākāratayā*), the fully Awakened one (*sambuddhaḥ*), the Exalted one (*bhagavān*), [is] the highest seer (*paramarṣiḥ*). By that (*tena*) *highest seer (paramarṣiṇā) action (karma) was taught (uktam) in a sūtra (sūtre) as intention-action (cetanākarma) and (ca) action following intention (cetayitvā karma).*

While Mmk 17.1 thus taught only a single action, viz. the right action (*dharma*), which is of a mental nature (*cittātmakam*), i.e. the state of mind (*cetas*) having three qualities, Mmk 17.2ab explains action as twofold. The obvious distinction that Mmk 17.2 teaches action as twofold is already introduced by Buddhapālita (SAITO, 1984.II:221) and Bhāvaviveka (AMES, 1986:508; T15566.99b<sup>2-3</sup>).<sup>203</sup> This twofold division is indicated to be canonical, since it is said to have been taught by the Exalted one (*Bhagavant*) in a *sūtra*. The *Bhagavant* is here called ‘the highest seer’ (*paramarṣi*), an epithet of Buddha, which Candrakīrti also uses at Pras 159<sub>6</sub> (D3860.53b<sup>7</sup>). The word *ṛṣi* (Pāli *īsi*) is occasionally used in the canon with reference to the Buddha, and so it is not surprising that it used as

<sup>201</sup> HINÜBER (1994:40-41) mentions *Nettipakaraṇa*. It is also found in the *Sarvāstivāda*-text \**Misrakābhīdharmahrdayaśāstra* (T1552.895c<sup>15ff.</sup>; transl. by DESSEIN, 1999.I.207).

<sup>202</sup> For a discussion of this fourfold division with several illustrations from the canon, see LVP (1927:177-179).

<sup>203</sup> The *Pang jo teng lun*, it is said that this twofold division was taught ‘in Abhidharmakośaśāstra’ (T1566.99b<sup>2-3</sup>: *chü-she-lun chung i yo erh chung* 俱舍論中亦有二種), a specification not attested by the Tibetan translation. Given that *Pang jo teng lun* is the earliest witness of *Prajñāpradīpa*, it is, of course, technically possible that this statement would have belonged to the original Sanskrit text from which *Pang jo teng lun* was translated. Nevertheless, the division into *cetanā* and *cetayitvā* is, as will be shown below, canonical and is thus only repeated in *Abhidharmakośa* from its canonical sources. Hence, it would seem strange if a learned scholar as Bhāvaviveka would state this division to be taught in *Abhidharmakośa*. The phrase *chü-she-lun chung* (俱舍論中) must, therefore, rather be taken as an interpolation in the Chinese transmission of the text, most likely a marginalia from a learned hand that has subsequently been copied into the text itself. Perhaps the marginalia was inspired by *Chung lun*, which states that this twofold division has been explained in the *Abhidharma* (T1564.21c<sup>5-6</sup>).

an accolade in this verse by Nāgārjuna.

Candrakīrti gives a semantic explanation (*nirukti*) for the word *ṛṣi*: ‘because of understanding the highest object’ (*paramārthagamanāt*). As also indicated by the Tibetan translation (D101b<sup>7</sup>: *thugs su chud pas na*), the word *gamana* should here be taken in the sense of ‘understanding’. In *Prajñāpradīpa* (AMES, 1986:508), the word *ṛṣi* is explained in slightly different words as “because of having understood without remainder what is to be understood” (*\*gantavyam niḥśeṣaṃ gamanāt, bgrod par bya ba ma lus par bgrod zin pa’i phyir*). Bhāvaviveka’s *nirukti* is thus basically the same explanation as that given by Candrakīrti, since they both indicate that *ṛṣi* should be taken in the sense of *gamana* and hence should be understood as a derivative of the verbal-root *ṛṣ* in its first sense of ‘to go, move, approach’ (APTE, 1890:491). Due to the word’s Vedic sense of ‘seer’, the root *ṛṣ* has been suggested (e.g. by MONIER-WILLIAMS, 1899:226) to be an archaic variant of the verbal-root *dṛś* ‘to see’. This is interesting in the present context given the variant reading attested by mss बद्जलः *paramārthadarśanād* ‘because of seeing the highest object’, which could perhaps indicate that a native reader at some early stage of the Nevārī-transmission of the text found *darśanād* to be an appropriate *nirukti* for *ṛṣi*.

That, which is understood (*gamana*) by the *ṛṣi*, is the ‘highest object’ (*paramārtha*), which is to say the ‘ultimate’ or the ‘absolute’. In MavBh (D3862.253a<sup>6</sup>), *paramārtha* is explained as the object (*\*viṣaya, yu*) for a particular knowledge in those possessing the perfect vision.<sup>204</sup> Such a definition of *paramārtha* also agrees with that given elsewhere by Bhāvaviveka.<sup>205</sup>

In the verse, the Buddha is not only called a ‘seer’ but ‘the highest seer’ (*paramārṣi*), which is explained as a *karmadhāraya*-compound (*paramaś cāsāv ṛṣiś ceti*). Candrakīrti here follows Bhāvaviveka (AMES, 1986:508) in explaining the superlative ‘highest’ to mean that the fully Awakened one (*sambuddha*), the Exalted one (*bhagavant*), surpasses the listeners (*śrāvaka*) and the self-awakened ones (*pratyekabuddha*). In *Prajñāpradīpa* (ibid.), this point is made very nicely by saying that the *śrāvakas*, *pratyekabuddhas* and *bodhisattvas* are also ‘seers’, since they all have realised what is to be realised, but among the seers the *Bhagavant* is supreme. Bhāvaviveka, however, does not give any reason for why the *Bhagavant* is the highest among these seers. Candrakīrti, on the other hand, adds the reason that the *Bhagavant* surpasses the *śrāvakas* and *pratyekabuddhas*, because he has realised the highest object in every aspect (*sarvvākārātā*).<sup>206</sup>

In the *sūtras*, the Buddha taught a twofold kind of action: intention-action (*cetanākarma*) and action following intention (*cetayitvā karma*, lit. ‘action after having intended’). Candrakīrti does not provide any particular explanation of this twofold division besides saying that it was taught ‘in a *sūtra*’ (*sūtre*). *Prajñāpradīpa* likewise provides no explanation thereon. *Akutoḥayā* (HUNTINGTON, 1986:404) and *Chung lun* (T1564.21c<sup>5-6</sup>) simply state that the subdivisions of actions already have been clearly explained in the *Abhidharma*, and they, therefore, are not going to expand further. Yet after verse Mmk 17.3, *Chung lun* gives a short explanation. It stated there that *cetanā* is a mental

<sup>204</sup> MavBh D3862.253a<sup>6-7</sup> (LVP, 1907-1912:102<sup>16ff.</sup>): de la don dam pa ni yañ dag par gzigs pa rnam kyī ye śes kyī khyad par gyi yul ñid kyis bdag gi ño bo rñed pa yin gyi | rañ gi bdag ñid kyis grub pa ni ma yin te |. Transl. by LVP (1910:300): “La véritable est constituée par le fait qu’elle est l’objet de cette sorte de savoir qui appartient à ceux qui voient just: mais elle n’existe pas en soi.” For a commentary to the Sanskrit text, see the *Ṭikā* of Jayānanda (D3870.I.141a<sup>1-3</sup>). A retranslation into Sanskrit could perhaps be: tatra paramārthaḥ saṃyagdr̥śaṃ jñānaviśeṣaviśayatvena labdhātmaabhāvaḥ | na tu svātmātvena siddhaḥ |. For another definition, cf. MavBh D3862.255a<sup>5-6</sup> and MavBh D3862.243b<sup>1</sup>.

<sup>205</sup> Cf. *Prajñāpradīpa* (D3853.240b<sup>7</sup>): don dam pa ni gñis su med pa’i ye śes kyī spyod yul yin pa’i phyir |. Transl.: “Because of *paramārtha* being the object (*\*gocara, spyod yu*) for a non-dual knowledge.”

<sup>206</sup> Regarding Candrakīrti’s special view on the realisation of *śrāvakas* and *pratyekabuddhas* and how it compares with the realisation of a *bodhisattva*, cf. Mav. 1.8 and the ensuing explanation in MavBh (D3862.226b<sup>1ff.</sup>; LVP, 1907-1912:19-23).

phenomenon, which initiates that, which is done and thus it is the basis of action.<sup>207</sup> Buddhapālita (SAITO, 1984.II:221) also gives a little clarification, since he devotes a single sentence to this division, in which he calls *cetanā* a seed (*sa bon du gyur pa*) and *cetayitvā* ‘that which subsequently is carried out’ (*dus phyi ma la rtsom par byed pa gañ yin pa*).

As will be shown below, *cetanā* refers to a mental action. It is usually translated with ‘intention’ or ‘volition’, while VETTER (2000:30) suggests the translation ‘decision’. The choice of translation is, of course, a question of nuance of meaning.<sup>208</sup> Fundamentally, *cetanā* seems to mean “mental activity” in general, simply as a derivative of *cetas* formed with the *taddhita*-affix *ana*. This must also be its sense when it occasionally is used in the canon as a synonym for *saṃskāra*, in the case of the fourth *skandha*.<sup>209</sup> In the slightly later literature, *cetanā* is certainly given a more specialised meaning and in the *Abhidharma*-literature finally it comes to be counted as one among the 49 or 51 mental factors.

In *Pañcaskandhaprakāraṇa*, Candrakīrti provides an explanation of *cetanā* in this specialised sense, where *cetanā* is defined as that which conditions or forms (*abhisaṃskāra*) a mental action (*\*manaskarman*).<sup>210</sup> This definition is also found in AKBh and, particularly, in *Abhidharma-samuccaya*.<sup>211</sup> In AKBh, a *sūtra*-quotation is given in the same form as that given above by Candrakīrti:

<sup>207</sup> Cf. T1564.21c<sup>9ff</sup>: 思是心數法。諸心數法中能發起有所作故名業。因是思故起外身口業。雖因餘心心數法有所作。但思為所作本。故說思為業。 Transl. by BOCKING (1995:258): “Conception is one of the dharmas of mental configurations. Amongst the mental configurations, it has the capacity to initiate that which is done, and this is why it is called karma. External actions of body and speech arise on the account of conception. Although there are things which are done through the other configurations of the mind, it is conception which is the basis of action, and this is why conception is said to be karma.”

<sup>208</sup> Cf. e.g. AUNG & RHYS DAVIDS (1910:235-236), LVP (1927:135-138) and McDERMOTT (1980:181-182; 1984:26-27).

<sup>209</sup> Cf. AKBh (ŚĀSTRĪ, 1970:48). For canonical references, see PĀSĀDIKA (1989:22).

<sup>210</sup> Cf. LINDTNER (1979:106): de la sems pa ni mñon par ’du byed pa yid kyi las te | ji ltar rgyal po rnam blon pos bya ba de dañ | de la ’jug par byed pa de bzin du sems kyañ sems pas bya ba dañ bcas pa’i ño bor de dañ der ston par byed do | de ni ’du byed rnam ’byuñ ba la sa bon gyi ño bor gnas te | ’gro ba sna tshogs las las skyes la de ni las kyi ño bo ñid kyi phyir ro | yañ de ni rnam pa gsum te | dge ba dañ | mi dge ba dañ | luñ du ma bstan pa’o | yañ dbye na sems pa’i tshogs drug tu ’gyur te | mig gi rnam par śes pa dañ mtshuñs par ldan pa nas yid kyi rnam par śes pa dañ mtshung par ldan pa’i bar du’o |. Translation: “*Cetanā* is ‘that, which forms’ (*\*abhisaṃskāra*), [it is] a mental action (*\*manaskarman*). Just as kings make the ministers engage in this or that action, likewise intention (*sems pas*) also causes the mind (*sems kyañ*) to be shown as this or that (*de dañ der ston par byed*) in the form of a state associated with an action (*bya ba dañ bcas pa’i ño bor*). It exists in the way of being the seed for the arising of conditioned phenomena (*saṃskāra*), since the various courses of rebirth (*\*gati*) are arisen from action and it possesses the nature of an action. Moreover, it is threefold: wholesome, unwholesome and undetermined. When divided further, there are six groups of *cetanā*: [those] concomitant with the eye-consciousness up to [those] concomitant with the mental consciousness.” The latter six-fold division of *cetanā* is attested in *Saṅgītisūtra* and *Saṅgītiparyāyā* (cf. STACHE-ROSEN, 1968:161-162). In that context, *cetanā* seems simply to mean ‘to become aware’. Cf. also AKBh (ŚĀSTRĪ, 1970:48) on how this six fold division has been related to the fourth *skandha*. Candrakīrti also refers briefly to a similar definition of *cetanā* at Pras 543, (D3860.182b<sup>3</sup>): kuśālādicetānāviśeṣāms te [punarbhavābhisaṃskārāt] saṃskārāḥ | te ca trividhāḥ kuśalā akuśalā āneñjyās ca, yadi vā kāyikā vācikā mānasās ceti | (the compound in the square bracket is emended by LVP on the basis of the Tibetan translation; cf. Pras 543, fn. 1). Transl. by MAY (1959:252): “Ces volitions sont de composants, car elles effectuent la composition (*\*abhisaṃskārāt*) de la nouvelle existence. Les composants sont également de trois espèces: favorables, défavorables, à lieu de rétribution déterminé. On peut aussi les répartir en corporels, vocaux et mentaux.” In *Prajñāpradīpāṭikā* (D3859.III.21b<sup>1</sup>), Avalokitavrata adds the comparison that the mind (*manas*) is moved by *cetanā*, just like iron is moved by a magnet. This comparison may have been adopted from Sthiramati’s *Triṃśikāvijñaptibhāṣya* (LÉVI, 1925:21<sup>4</sup>; BUESCHER, 2002.I:\*11).

<sup>211</sup> Cf. AKBh (ŚĀSTRĪ, 1970:187): *cetanā cittābhisaṃskāro manaskarma*. The transl. by LVP (1923:155) partly differs here as it is based on the Chinese translation: “La *cetanā* est ce qui conditionne, informe, modèle la pensée.” Likewise, in *Abhidharmasamuccaya* (D4049.48a-b): sems pa gañ ze na | sems mñon par ’du byed pa yid kyi las te | dge ba dañ mi dge ba dañ luñ du ma bstan pa rnam la sems ’jug par byed pa’i las can no |. Translation: “What is *cetanā*? A mental action, which conditions the mind. It has the function of engaging the mind in wholesome, unwholesome or undetermined [actions].” For the Sanskrit text, cf. *Abhidharmasamuccayabhāṣya* (TATIA, 1976:4): tatra *cetanāyāḥ cittābhisaṃskāro manaskarmeti lakṣaṇanirdeśaḥ* | kuśālakuśalāvyākṛteṣu cittapreraṇakarmaketi karmanirdeśaḥ | tathā hi yathābhisaṃskāraṃ

“intention-action and action following intention”.<sup>212</sup> PĀSĀDIKA (1989:73) identifies the quotation as stemming from *Madhyamāgama* (*Chung a han ching* 中阿含經)<sup>213</sup> and repeated in *\*Itivṛttakasūtra* (*Pen-shih-ching* 本事經).<sup>214</sup> It has a well-known parallel in AN 3.415, which VETTER (2000:30) suggests is a rather late passage.<sup>215</sup> The division between *cetanā* and *cetayitvā* recurs in all the subsequent *Abhidharma*-literature, which would be too lengthy to investigate here. It here suffices to say that Nāgārjuna introduces this division in his brief presentation of *karman*, and its meaning will become clearer by the following verse-lines.

(Pras 306<sub>3</sub>): And (*ca*) thus (*etat*), which (*yat*) action (*karma*) [is] said (*uktam*) to be twofold (*dvividham*),

*A manifold division (anekavidhaḥ) of that (tasya) action (karmanāḥ) is made known (parikīrtitāḥ).* (Mmk 17.2cd)

How (*katham kṛtvā*)?

*Among these (tatra), which (yat) action (karmma) was called (uktam) intention (cetaneti), that (tat) is learnt (smṛtam) as mental (mānasam), and (ca) which (yat), on the other hand (tu), was called (uktam) following intention (cetayitvā), that (tat) [is learnt] oppositely (tu) as bodily and verbal (kāyikavācīkam).* (Mmk 17.3)

‘*Mental*’ (*mānasam*) [means] that, which exists (*bhavam*) in the mind (*manasi*). Because of its (*tasya*) being completed (*niṣṭhāgamanāt*) only (*eva*) by means of the mind (*manodvāreṇa*) and (*ca*) because of [its] being independent (*°nirapekṣatvāt*) of the activity of body and speech (*kāyavākpravṛtti*), *intention* (*cetanā*), which is concomitant with the mental consciousness (*manovijñānasamprayuktā*) alone (*eva*), is said to be (*ity ucyate*) ‘mental (*mānasam*) action (*karma*)’. The word *tatra* (*tatraśabdaḥ*) [is used] in [the sense of] specifying (*nirddhāraṇe*).

kuśalādiṣu dharmeṣu cittasya pravṛttir bhavātīti]. Both these definitions seem ultimately to be based on an early form of this definition attested in the *\*Karmaprajñāpti*-section of *Prajñāptiśāstra* (D4088.175a<sup>2-4</sup>): ched du byas pa zēs bya ba la de la sems pa’i las dañ | bsam pa’i las dañ gñis yod de | sems pa’i las gañ ze na | smras pa | sems pa dañ | mñon par sems pa dañ | sems par gyur ba dañ | sems par gtogs pa dañ | sems mñon par ’du byed pa dañ | yid kyi las gañ yin pa ’di ni sems pa’i las zēs bya’o | | bsam pa’i las gañ ze na | smras pa | bsam pa’i lus kyi las dañ bsam pa’i ñag gi las ’di ni bsam pa’i las zēs bya’o | |. It may be doubted whether the genitive in Sanskrit *tadpuruṣa*-compound *cittābhisamkāra*, ‘conditioning of the mind’, should be interpreted as a subjective genitive, i.e. ‘impulse belonging to the mind’, or an objective genitive, i.e. ‘that which conditions the mind’. All the Tibetan translations clearly adopt the second interpretation, since they all translate *citta* as the direct object of *abhisamkāra*, i.e. *sems mñon pa ’du byed pa*, which is also the interpretation adopted here.

<sup>212</sup> Cf. ŚĀSTRĪ (1971:567): sūtra uktam “dve karmanī cetanākarma cetayitvā ca” iti].

<sup>213</sup> T26.1.600a<sup>24</sup>: 調有二業思。已思業。是調知業。

<sup>214</sup> T765.17.663b<sup>6</sup>: 調或思業。或思已業。

<sup>215</sup> AN 3.415 (Hardy, 1897): Cetanāhaṃ bhikkhave kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā. For further references, see Vetter (2000:30). For a passage speaking of *manas* preceding actions, cf. AN 1.11 (MORRIS, 1885).

*And (ca)*, which (*yaṭ*) second type (*dvitīyam*), *on the other hand (tu)*, is called (*ity ucyate*) action (*karma*) *following intention (cetayitvā)*, *that (tat)*, moreover (*punaḥ*), is to be understood (*veditavyam*) as *bodily (kāyikam)* and (*ca*) *verbal (vācīkam)*. What (*yaṭ*) is done (*kriyate*) after having thought (*sañcintya*) with the mind (*cetasā*) like this (*ity evam*): “I will act (*pravarttiṣye*) in this or that way (*evaṃ caivañ ca*) by the body and speech (*kāyavāgbhyām*)”, that (*tat*) is said to be (*ity ucyate*) action following intention (*cetayitvā karma*). That (*tat*) [is] again (*punaḥ*) twofold (*dvividham*), [namely] *bodily (kāyikam)* and (*ca*) *verbal (vācīkam)*, because of existing (*bhavatvāt*) in the body and speech (*kāyavācoḥ*) and (*ca*) because of being completed (*niṣṭhāgamanāt*) by means of them (*taddvāreṇa*). And (*ca*) thus (*evam*) [it is] threefold (*trividham*): *bodily (kāyikam)*, *verbal (vācīkam)* and (*ca*) *mental (mānasam)*.

Having presented the twofold division of action into intention and action following intention, Mmk 17.2cd states that a variety of divisions of action has been taught. This statement has a parallel in the *\*Karmaprajñapti*-section of *Prajñaptiśāstra*, where a *sūtra*-passage (*āgama*) is quoted stating that the Buddha taught various kinds of action.<sup>216</sup> Likewise, in *\*Miśrakābhīdharmahṛdayaśāstra* (which most likely is a work later than Mmk), it is said that “such actions have been divided in manifold [forms] by the world-honoured one” (transl. by DESSEIN, 1999.I:186).<sup>217</sup> Both Bhāvaviveka and Candrakīrti treat Mmk 17.2cd merely as an introductory statement to the following verse and do not comment on it. Within the structure of the verses in Mmk 17, the first verse, Mmk 17.1, seems to be concerned with outlining the doctrine of *karmaphala* by using the positive example of wholesome action rather than being concerned with presenting a particular division of action. Mmk 17.2ab, on the other hand, presents the first division of action into *cetanā* and *cetayitvā*, and Mmk 17.2cd adds that this division is just one of the many divisions of action found in the scriptures. Mmk 17.3-17.5 further present two other divisions as will appear below.

The next verse, Mmk 17.3, divides action into three types: *bodily, verbal and mental action (kāyikam, vācīkam and mānasam)*. This threefold division is correlated with the twofold division into intention and action following intention, because intention is said to correspond to mental action and action following intention is said to correspond to bodily and verbal action. Divisions relating to body, speech and mind occur often throughout the canonical scriptures, especially in AN,<sup>218</sup> and the division into bodily, verbal and mental actions is also attested a few times.<sup>219</sup> The correlation of bodily, verbal and mental actions with *cetanā* and *cetayitvā* is rarer. Thus, in the passages from *Madhyamāgama* and *Itivṛttakasūtra* quoted above (cf. notes 213 and 214), *cetanā* and *cetayitvā* are mentioned without correlating them to the bodily, verbal and mental actions, but at AN 3.415 (cf. fn. 215) these two

<sup>216</sup> *Prajñaptiśāstra* (D4088.185a<sup>2-3</sup>): ’dul mchog kha lo sgyur ba tshañs ba’i gsuñ dañ ldan || sku mdog gser ’dra kha lo sgyur ba rñams kyi mchog || rñam par ’dren par mdzad pa byuñ ba gañ yin te || ’jigs pa med par las rñams tha dad ston par mdzad ||. Transl.: “The supreme subduer, the charioteer endowed with pure speech, whose body is like gold, the best among charioteers, who has appeared as a guide, fearlessly teaches various kinds of action.”

<sup>217</sup> T1552.893a<sup>3-4</sup>: 如此業世尊種種分別。

<sup>218</sup> Cf. e.g. AN 1.49 (MORRIS, 1885), AN 1.50, AN 1.102, AN 1.104-105, AN 1.112-113, AN 1.114, AN 1.122-123 and AN 1.154. For a debate with the *Jainas* on whether bodily or mental actions are more important, see BRONKHORST (1986:29).

<sup>219</sup> E.g. MN 1.206 (TRENCKNER, 1888; transl. by HORNER, 1954:258), MN 1.373 (TRENCKNER, 1888), AN 3.415 (cf. fn. 215 above). As a digression, it may be remarked that a threefold division of action into those of mind (*manas*), speech (*vāc*) and body (*deha, kāya*) is also found in *Dharmaśāstra* (ROCHER, 1980:62-63).

divisions are correlated in the same manner as here.<sup>220</sup> Among the early *Abhidharma*-works, the correlation is found in *Prajñaptiśāstra* (cf. fn. 211).<sup>221</sup> In the later *Abhidharma*-literature, the correlation occurs in several works.<sup>222</sup> Thus, Nāgārjuna may have adopted this correlation from a canonical source or an early *Abhidharma*-work, such as *Prajñaptiśāstra*.

Regarding the commentary on this verse, *Akutobhayā* (HUNTINGTON, 1986:404) does not elaborate. *Chung lun* provides the explanation mentioned above (cf. fn. 207). Buddhapālita's explanation is quite short (see below), whereas Bhāvaviveka provides more detail, most of which is adopted by Candrakīrti. First, Candrakīrti explains the word 'mental' (*mānasam*) by means of a grammatical explanation (*vyutpatti*) similar to that given on *maitra* above (cf. p. 166 above, in particular fn. 191): "mental [means] that which exists in the mind (*manasi bhavam*)."<sup>223</sup> That is to say the taddhita-affix *-a* added to the noun *manas* has a locative-function showing that the action called 'mental' exists or resides (*bhavam*) 'in the mind' (*manasi*). In the case of the similar grammatical explanation of *maitra* given above, Candrakīrti adopted his explanation from either Buddhapālita's *Vṛtti* or *Prajñāpradīpa*, since it occurred in both these earlier sources. Here, however, this explanation is clearly adopted from *Prajñāpradīpa* (AMES, 1986:509; *om.* T1566), since it is not given by Buddhapālita.

Next, Candrakīrti says that intention (*cetanā*) is concomitant (*samprayukta*) alone with the mental consciousness (*manovijñāna*). The same thing is said in *Prajñāpradīpa* (T1566.99b<sup>13-14</sup>), although this has been omitted in the Tibetan translation. The fact that the sentence also occurs in Pras indicates that *Pang jo teng lun* here attests a genuine variant, which can be ascribed to the Sanskrit original (thus showing the occasional value of the Chinese translation in the study of *Prajñāpradīpa*). In the *Abhidharma*, intention is included within the list of mental factors that are concomitant with the mind (*cittasamprayukta*).<sup>223</sup> Concomitant with the mind (*cittasamprayukta*) means that the phenomenon in question operates together with the mind (*citta*) in that they share the same basis (i.e. faculty), object, image, time and entity.<sup>224</sup> In Pras, *cetanā* is said to be concomitant with the mental consciousness (*manovijñānasamprayukta*),<sup>225</sup> and it is therefore a more specific expression than 'concomitant with the mind' (*citta*~). Thus, *cetanā* is here said to be a mental factor

<sup>220</sup> It should be remarked that the *Theravādins* interpret this passage differently and hence posit all actions to be *cetanā*. Thus, the first sentence *cetanāhaṃ bhikkhave kammaṃ vadāmi* is taken verbatim to mean that all actions are *cetanā*. In the second sentence, *cetayitvā kammaṃ karoti kāyena vācāya manasā*, the gerund (*tvānta*) *cetayitvā* is not interpreted as a technical term (practically as a noun, as done, for example, in AK, *Abhidharmasamuccaya* and Pras) but is taken as a proper gerund: "After having intended (*cetayitvā*), [*cetanā*] creates an action by body, speech or mind." Hence, the *Theravāda*-interpretation differs considerable from that of Pras on this point. For the *Theravāda*-view, cf. *Atthasālinī* §250 (MÜLLER, 1897:88; transl. TIN & RHYS DAVIDS, 1920:117-118). Cf. also *Kathāvatthu* VIII.9 (transl. AUNG & RHYS DAVIDS, 1915:221-226), McDERMOTT (1980:182). For more on the sectarian discussions on bodily, verbal and mental actions, cf. BAREAU (1955:264).

<sup>221</sup> In another early *Sarvāstivāda* *Abhidharma*-work, namely *Saṅgītiparyāya*, *cetanā* and *cetayitvā* are not correlated with bodily, verbal and mental action, but a division of bad and good behaviour (*duṣcarita* and *sucarita*) into bodily, verbal and mental actions (corresponding to the ten unwholesome and wholesome actions) is found (cf. STACHE-ROSEN, 1968:63-64) as well as a division of *samskāra* into those of bodily, verbal and mental actions (cf. STACHE-ROSEN, 1968:73-74).

<sup>222</sup> Cf. e.g. AK 4.1cd (ŚĀSTRĪ, 1971:568), *Abhidharmasamuccaya* (D4049.85a<sup>6-7</sup>). In *\*Abhidharma-hṛdayaśāstra* and *\*Mīśrakābhīdharmahṛdayaśāstra*, action is divided into bodily, verbal and mental, but these are not correlated with *cetanā* and *cetayitvā* (cf. RYOSE, 1987:45-47).

<sup>223</sup> Cf. e.g. AK 2.24 with AKBh.

<sup>224</sup> Cf. Candrakīrti's *\*Pañcaskandhaprakaraṇa* (D3866.245a<sup>4</sup>; LINDTNER, 1979:105): de la rten dañ | dmigs pa dañ | rnam pa dañ | dus dañ rdzas mtshuṅs pas sems dañ mñam du rab tu 'jug pas sems dañ mtshuṅs par ldan pa ste |. Also found at AK 2.34 with AKBh (ŚĀSTRĪ, 1970:208-209; transl. by LVP, 1923:177-178). The same explanation of *samprayukta* is here given by Avalokitavrata in *Prajñāpradīpaṭīkā* (D3859.III.21b<sup>2ff.</sup>).

<sup>225</sup> The mental consciousness (*manovijñāna*) is defined with the standard definition in *Pañcaskandha-prakaraṇa* (D3866.266a<sup>7</sup>; LINDTNER, 1979:144) as that, which arises on the basis of the mental faculty.

functioning inseparably from the mental consciousness. In that sense, intention is said to be a mental action (*mānasam karma*). Candrakīrti gives two arguments for why intention is mental. The first argument, which is also found in *Prajñāpradīpa* (AMES, 1986:509; T1566.99b<sup>14</sup>), states that intention is completed (*niṣṭhāgamana*) or carried out by the mind alone (*manodvāreṇaiva*). The second argument merely complements the first by stating the opposite: intention does not depend on the activity of the body or speech. Thus, *cetanā* should be understood as a purely mental process, which functions independently of body and speech and only is associated with the mental consciousness.

Having explained the first two *pādas* of the verse, Candrakīrti adds that the word *tatra* ('among these') in *pāda a* is used in the sense of 'specifying' or 'particularizing' (*nirddhāraṇe*), i.e. it refers back to *cetanā* and *cetayitvā* and among these it specifies (*nirddhāra*) the first. This explanation of *tatra* is likewise found in *Prajñāpradīpa* (AMES, 1986:509; om. T1566).

*Pādas cd* identify action following intention (*cetayitvā karman*) with bodily (*kāyikam karman*) and verbal action (*vācīkam karman*). To explain this, Candrakīrti shows that intention precedes a bodily or verbal action, since one first mentally decides that one will act in such and such a manner with the body and speech. What is consequently carried out by the body and speech is then called the 'action following intention' (*cetayitvā karman*, lit. 'action after having intended'). This is an explanation introduced by Buddhapālita (SAITO, 1984.II:221) and repeated in modified form by Bhāvaviveka (AMES, 1986:509; om. T1566). Since the action following intention is completed by either the body or speech, it is further subdivided into these two types: bodily (*kāyikam*) and verbal (*vācīkam*). Candrakīrti applies the same grammatical explanation (*vyutpatti*) to these terms as he did to mental action (*manasi*): 'bodily' and 'verbal' means respectively that, which exists or resides (*bhavam*) in the body and in the speech (*kāyavācoḥ*). This argument and grammatical explanation is also found in *Prajñāpradīpa* (AMES, 1986:509; T1566.99b<sup>17</sup>).

(Pras 307<sub>4</sub>): Also (*api*), subdividing (*bhidyamānam*) this (*etat*) threefold (*trividham*) action (*karma*) again (*punaḥ*), a sevenfold [action] (*saptavidham*) is brought about (*saṃjāyate*). In this manner (*ity evam*), the division (*bhedat*) of that (*tasya*) action (*karmanat*) has been explained (*anuvartanītat*) by the Exalted One (*bhagavatā*) as being of many types (*bahuprakāraḥ*). How (*katham kṛtvā*)?

*Speech (vāc), motion (viṣpandāḥ) and (ca) those without abstinence (aviratayaḥ), which (yāḥ) [are] designated non-intimation (avijñaptisaṃjñitāḥ), those others (anyāḥ) [involving] abstinence (viratayaḥ), [which] likewise (tathā) are taught (smṛtāḥ) [to be] just (eva) non-intimation (avijñaptayaḥ); (Mmk 17.4)*

*Beneficial action (puṇyam) ensuing due to utilization (paribhogānvayam) and (ca) non-beneficial action (apuṇyam) of a similar kind (tathāvidham), and (ca) intention (cetanā) – (iti) these (ete) seven (sapta) phenomena (dharmāḥ) are taught (smṛtāḥ) as having action as their mark (karmāñjanāḥ). (Mmk 17.5)*



Having explained the threefold division of action into bodily, verbal and mental action, the text continues with presenting a sevenfold division of action. Candrakīrti remarks that the Exalted One thus has presented various divisions of action. This refers back to Mmk 17.2cd.

If put into a simple scheme, this sevenfold division of action may be said to consist of the following elements: (1) (intimation that is a) verbal action (*vāgvijñapti*), (2) (intimation that is a) bodily action (*kāyavijñapti*), (3) non-intimation not involving abstention from what is unwholesome (*aviratyavijñapti*), (4) non-intimation involving abstention from what is unwholesome (*viratyavijñapti*), (5) beneficial action (*puṇya*), (6) non-beneficial action (*apuṇya*) and (7) intention (*cetanā*). It does not seem that this division occurs elsewhere in the Buddhist scriptures. There are, however, certain clues in this division that indicate that it belongs to the *Sammatīya*-tradition, namely the usage of the words ‘motion’ (*viṣpanda*) and ‘derived from utilization’ (*paribhoganvaya*). The statement that non-intimations (*avijñapti*) can both be with abstinence and without abstinence involves, however, a problem in terms of ascribing these verses to the *Sammatīya*-tradition. To avoid repetition, these details will be discussed below when analysing Candrakīrti’s commentary.

(Pras 307<sub>10</sub>): Among these (*tatra*), **speech** (*vāc*) [is] the distinct articulation of phonemes (*vyaktavarṇṇoccāraṇam*). Movement of the body (*śarīraceṣṭā*) [is] **motion** (*viṣpandaḥ*). As to these (*tatra*), each and every (*sarvaiva*) wholesome (*kuśalā*) or (*vā*) unwholesome (*akuśalā*) speech (*vāc*) that brings about non-intimation having abstinence or non-abstinence as its trait (*viratyavirati-lakṣaṇāvijñaptisamutthāpikā*) is included (*grhyate*) generally (*sāmānyena*) [in the category] ‘speech’ (*vāg itī*). In the same way (*evam*), [each and every] wholesome (*kuśalaḥ*) or (*vā*) unwholesome (*akuśalaḥ*) motion (*viṣpandaḥ*) that brings about non-intimation having abstinence or non-abstinence as its trait (*viratyavirati-lakṣaṇāvijñaptisamutthāpakaḥ*) is included (*grhyate*) generally (*sāmānyena*) [in the category ‘motion’].

The first aspect among the sevenfold action is ‘speech’ (*vāc*). Candrakīrti explains speech as the distinct (*vyakta*) articulation (*uccāraṇa*) of phonemes (*varṇa*). This is an explanation first found in Buddhapālita’s *Vṛtti* (SAITO, 1984.II:222) and is repeated in *Prajñāpradīpa* (AMES, 1986:510; T1566.99b<sup>226</sup>). *Akutoḥbhayā* (HUNTINGTON, 1986:405) and *Chung lun* (T1564.21c<sup>17</sup>), on the other hand, explain speech as the four kinds of verbal action, i.e. either the unwholesome actions false testimony, slander, rough speech and talking nonsense (cf. fn. 140 above) or the wholesome actions of avoiding these unwholesome actions (cf. fn. 159 above). The definition of *vāc* as *vyaktavarṇṇoccāraṇa* does not seem to be found elsewhere. In AKBh, for example, *vāc* is defined variously as ‘the articulation of speech’ (*vāgdvhanī*; AK 4.3d, ŚĀSTRĪ, 1971:578) ‘sounding’ (*ghoṣa*; ŚĀSTRĪ, 1970:271), ‘purposeful sounding’ (*ghoṣaṇārtha*; op.cit:272) or ‘that, which produces a phoneme (*vyāñjanaṃ janayati*; op.cit.: 273).<sup>226</sup> Thus, the exact source for Buddhapālita’s definition remains unknown. The meaning of the definition should, however, be clear enough: speech has the function of articulating (*uccāraṇa*); that, which is articulated, consists of phonemes (*varṇa*), i.e. vowels and consonants; the way, in which these are articulated, is distinct (*vyakta*), i.e. clearly so that nonsense is avoided (*vyakta* could thus also be

<sup>226</sup> In *Karmasiddhiprakaraṇa* (LAMOTTE, 1936:203-204, 260; MUROJI, 1985:55), one also finds the definition “La voix (*vāc*) est une prononciation de sons (*ghoṣoccāraṇa*)”: ṇag ni tshig ste | dbyaṅs kyi khyad par gaṅ gis don go bar byed pa’o | |.

translated with ‘intelligible’).

The second type among the sevenfold action is ‘motion’ (*viṣpanda*). Candrakīrti explains motion to mean ‘movement of the body’ (*śarīraceṣṭā*). This explanation ultimately derives from *Akutobhayā* (HUNTINGTON, 1986:405). *Akutobhayā* (ibid.) adds to this explanation that motion refers to the three kinds of bodily action, i.e. either the unwholesome actions of killing, taking what is not given and sexual misconduct (cf. fn. 140 above) or the wholesome actions of avoiding these unwholesome actions (cf. fn. 159 above). In *Chung lun* (T1564.21c<sup>17</sup>), on the other hand, motion is merely explained as these three kinds of bodily action without mentioning ‘movements of the body’. Buddhapālita (SAITO, 1984.II:222) and Bhāvaviveka (AMES, 1986:510; T1566.99b<sup>23</sup>) both adopt the explanation of motion as ‘movements of the body’ but omit the reference to the three bodily types of action.

Bodily action is thus referred to as motion (*viṣpanda*) or movement (*ceṣṭā*).<sup>227</sup> The usage of these words probably provides one clue for establishing the sectarian affiliation of this sevenfold list, because the word motion for bodily action points to a particular doctrinal position on the nature of bodily action. The definition of bodily action is discussed in AK 4.2 and *Karmasiddhiprakaraṇa*, both works by Vasubandhu.

In AK 4.2 (ŚĀSTRĪ, 1971:568; LVP, 1924:4), the definition of bodily action as motion (*gati*) is given as the opinion of an opponent, which is rejected by the *Sarvāstivādin* on the grounds that motion involves a time span, which contradicts the momentary nature of the body as a conditioned phenomenon. Instead, the *Sarvāstivāda*-position is that bodily action should be defined as ‘configuration’ (*saṃsthāna*), which would not involve any duration in time. In AKBh, the opponents, who hold the view that bodily action is motion, are only identified as ‘others’ (*apare*).<sup>228</sup> Yet, as indicated by LVP (1924:4, fn. 2), in Yaśomitra’s *Abhidharmakośavyākhyā* the word *apare* is identified with the *Vātsīputrīyas*.<sup>229</sup>

In *Karmasiddhiprakaraṇa*, the position that bodily action is ‘configuration’ (*\*saṃsthāna*, Tib. *dbyibs*, Chin. *hsing-hsiang* 形相 or *hsing-se* 形色) is first presented and criticised.<sup>230</sup> Thereafter, the position that bodily action is ‘motion’ (*\*gati*, Tib. *gro ba*, Chin. *t’ung* 動) is then presented and criticised.<sup>231</sup> Finally, a third position that bodily action is ‘motion’ caused by the wind-element (*rluñ gi khams*, *fen-chieh* 風界) is presented and criticised.<sup>232</sup> Thus, Yaśomitra identifies the definition of

<sup>227</sup> In Prajñākaramati’s *Bodhicaryāvatārapañjikā* (LVP, 1901:120; D3872.96a<sup>5</sup>; commenting on *Bodhicaryāvatāra* 5.48), the word *calana* is also used in this sense of bodily movement: *raktaṃ dviṣṭaṃ vā svacittaṃ yadā paśyet| tadā hastapadādicalanamātrakam api na kartavyaṃ| nāpi vacanodauraṇaṃ| anyathā tadutthāpīte kāyavāgvijñaptau api saṃkliṣṭe syātām|*; transl.: “When one’s mind should be observed as attracted or repelled, then neither even a simple movement, such as of the hand or foot, should be made, nor an articulation with the speech. Otherwise, the two intimations of body and speech brought about thereby would also be defiled.”

<sup>228</sup> ŚĀSTRĪ (1971:568): *gatiṃ ity apare| prasyandamānasya hi kāyakarma, no ’prasyandamānasyeti|*; transl. by LVP (1924:4): “D’après une autre école, les Vātsīputrīyas, la *vijñapti* corporelle est déplacement (*gati*), car elle a lieu lorsqu’il y a mouvement [*(prasyandamāna)*], non pas lorsqu’il n’y a pas mouvement.”

<sup>229</sup> ŚĀSTRĪ (1971:568): *gatiṃ ity apare iti| vātsīputrīyāḥ|*

<sup>230</sup> In Vasubandhu’s text, the speaker of this position is only identified as ‘someone’, but in Sumatīśīla’s *Karmasiddhīkā* the speaker is identified as a *Vibhajyavādin* (D4071.64a<sup>1</sup>: *bye brag smra ba*). For a brief introduction to *Karmasiddhīkā*, cf. MUROJI (1984). For a discussion and description of the *Vibhajyavāda*-tradition, cf. BAREAU (1955:167-180).

<sup>231</sup> Again, in Vasubandhu’s text the opponent is only called ‘someone’, but in Sumatīśīla’s *Ṭikā* the speaker is identified as a *Sammatīya*-follower (D4071.68a<sup>2-3</sup>: *’phags pa mañ pos bkur ba’i sde pa rnam*).

<sup>232</sup> This third position is explicitly identified as associated with the *Sauryodayika*-tradition in Vasubandhu’s text (D4062.137a<sup>3</sup>: *ñi ma ’char ka ba dag*; T1608.31.778b<sup>12</sup> *jih-ch’u-ti-tzu* 日出弟子; T1609.31.782b<sup>14</sup> *jih-ch’u-lun-che* 日出論者). In the *Ṭikā*, Sumatīśīla identifies this tradition as a sub-school of the *Sautrāntika*-tradition (D4071.75a<sup>2</sup>: *’dir mdo sde pa’i khyad par rnam las| ñi ma ’char ka pa zes bya ba...*). He also explains (ibid.) that this sub-school has been so designated, because it adheres to a treatise (*śāstra*) entitled

bodily action as movement as belonging to the *Vātsīputrīya*-tradition, while Sumatīśīla identifies it as belonging to the *Sammatīya*-tradition. As indicated by LAMOTTE (1936:212-213, fn. 21), this does not necessarily have to constitute a contradiction, because these two traditions were closely related.<sup>233</sup>

There are, however, some problems connected with such an identification of the provenance of this definition, particularly as to how the term *viṣpanda* might have been intended in Mmk. First, the most obvious problem is the relatively large time span between Mmk and Yaśomitra and Sumatīśīla, which must be at least a couple of centuries. This time span is a source of uncertainty as to whether the sectarian identifications proposed by Yaśomitra and Sumatīśīla are precise. In fact, when looking more closely at the earlier *Abhidharma*-sources, it appears that what later came to be regarded as fixed sectarian positions were rather common ideas also appearing in works where they are not supposed to appear. As an example, one may quote the *\*Mīśrakābhīdharmahṛdayaśāstra*, supposedly a *Sarvāstivāda*-work, in which action is also defined as bodily movement – although the *Sarvāstivāda*-position assumed by the later tradition is that of bodily action as ‘configuration’.<sup>234</sup> Secondly, it is also not possible to know whether Nāgārjuna might also have intended the word motion in the sense of ‘motion caused by the wind-element’. Again, in spite of such a sectarian ascription of this view by Vasubandhu, one of Vasubandhu’s commentators on AK, namely Puṇṇavardhana, does not hesitate to involve the element of wind when explaining bodily action as configuration.<sup>235</sup> Thirdly, it must be underlined that the actual word used for motion by Nāgārjuna is *viṣpanda* being a term not found in any of the other treatises, which all use the word *gati*. It is reasonable to assume that *viṣpanda* and *gati* refer to the same notion in that they both can mean ‘motion’, but it is by no means an established fact. In conclusion, it may be said that the identification by Yaśomitra and Sumatīśīla that the definition of bodily action as motion can be ascribed to a *Vātsīputrīya*- or *Sammatīya*-position is possible. However, it must be cautioned that it only rests on very slippery ground and not on any solid philological proof, where reference can be given to an actual *Vātsīputrīya*- or *Sammatīya*-scripture.

After having mentioned the brief explanations of speech and motion, which Candrakīrti has adopted from the earlier Mmk-commentaries, Candrakīrti further offers two sentences clarifying the sense of speech and motion, which are not found in any of the other commentaries. The first sentence, defining speech, tells that all aspects of speech are included generally in the category ‘speech’; that is to say, ‘speech’ is a general term including any sub-type of speech. The term speech thus includes both wholesome speech (*kuśala*) and unwholesome speech (*akuśala*). Likewise, the term ‘motion’ includes any wholesome or unwholesome motion.

It is also stated that speech and motion bring about (*samutthāpika*) non-intimations (*avijñapti*). It does not seem that this is always the case, so that every instance of speech or motion would bring about non-intimation. Rather, it means that an instance of speech or motion may bring about non-intimation. The term non-intimation (*avijñapti*) refers to a durative action that remains active without being evident to others, as it will be explained below. Such a *avijñapti* must usually be

*ñi ma 'char ka* (*\*Sūryodaya*) written by the Sthavira Kumāralāta (*gnas brtan g'zön nu len*). This sub-school is not mentioned by BAREAU (1955). For this school, cf. LAMOTTE (1936:219, fn. 31).

<sup>233</sup> According to BAREAU (1955:30, 121), the *Sammatīya* is the third or fourth sub-school to have issued from the *Vātsīputrīya*-tradition.

<sup>234</sup> Cf. *\*Mīśrakābhīdharmahṛdayaśāstra* (T1552.28.888b<sup>18</sup>): 作者。身動身方便身作。Transl.: “Regarding intimation (*\*vijñapti*, 作), bodily movement (身動), [i.e.] body-effort (身方便), [is] bodily intimation (*\*kāyavijñapti*, 身作).” Likewise, in Buddhaghosa’s *Visuddhimagga*, which is, of course, a *Theravāda*-work, bodily action is also said to be caused by the wind-element (cf. DOWLING, 1976:213), a position ascribed above to the *Sauryodayika*-tradition.

<sup>235</sup> Cf. Puṇṇavardhana’s *\*Abhidharmakośaṭīkā Lakṣaṇānusāriṇā* (D4093.II.3b<sup>7</sup>): rnam par smin pa’i rluṅ gi dbaṅ gis kyaṅ lus kyi dbyibs de daṅ de ltar ’gyur bas|. Transl.: “Because such and such a bodily configuration is created precisely by the power of the wind, which is a ripening [of action]...”

preceded by an informative action (*viññapti*),<sup>236</sup> i.e. a bodily or verbal action that manifests the intention to commit a certain action. In the time following the intimation, this intention remains as a non-intimation.

Speech and motion are thus intimations (*viññapti*, also sometimes translated as ‘information’), because they make the intention, which has given rise to these actions, known (i.e. they exhibit the intention behind the action).<sup>237</sup> In the *Theravāda* commentarial literature,<sup>238</sup> however, intimation (*viññatti*) is not considered identical with the body or speech producing the action; rather, *viññatti* is the impression (*ākāra*) created in the minds of others when perceiving the bodily or verbal action, and hence the *viññatti* is included in the *dhammāyatana* and not in the *rūpāyatana* (DOWLING, 1976:210ff.). In AK and other *Sarvāstivāda*-works, on the other hand, bodily and verbal *viññaptis* are said to belong to the *rūpāyatana*, i.e. they consist of physical matter and thus must be identical to the matter of the body and speech. An early definition of intimation is found in the *\*Karmaprajñāpti*-section of the *Sarvāstivāda*-work *Prajñāptiśāstra*:

What is intimation (*\*viññapti, rnam rig byed*)? It is answered: Here someone might either order ‘kill that being’ and one answers ‘I will’ or order ‘do not kill’ and one answers ‘I will kill’. In any case, no matter whether one has killed a being in the past or is going to kill a being in the future, at the time when actually killing a being, then that, which is the bodily action, that is called intimation (*\*viññapti, rnam par rig byed*).<sup>239</sup>

Thus, the visible bodily action of killing is here identified as intimation.

Bodily and verbal intimations may also generate non-intimations (*avijñapti*). As will be shown below, non-intimations may be characterised as abstention (*virati*) from unwholesome action (*akuśala*) or non-abstention (*avirati*) from unwholesome action. When the Sanskrit mss are here interpreted according to the Tibetan translation, *viratyaviratilakṣaṇāvijñaptisamutthāpikā* should be taken as a compound, and thus the division into abstention and non-abstention concerns non-intimations (*avijñapti*). It is, however, also possible to break up this compound into two separate compounds, as has been indicated in the critical edition of the Sanskrit text. In that case, the text would read *viratyaviratilakṣaṇā vijñaptisamutthāpikā*, and thus the division into abstention and non-abstention would become an attribute of speech (*vāc*) rather than of non-intimation (*avijñapti*). Such an interpretation is not particularly supported by the verse (Mmk 17.4), where the division is attributed to non-intimation. Yet, there are two occurrences in AKBh implying that the division into abstention

<sup>236</sup> This is expressed in Candrakīrti’s explanation below (Pras 308<sub>11</sub>), in which he says that the non-informative action begins from the moment of an informative action (*kāyavāgvijñaptiparisamāptikālākṣaṇāt prabhṛti*). It is also stated in AKBh (ŚĀSTRĪ, 1970:39: *samāsatas tu vijñaptisamādhisambhūtaṃ kuśālākuśalaṃ rūpam avijñaptiḥ* | ), where it is said that *avijñapti* is a kind of matter arisen from *vijñapti* or from absorption (*samādhi*).

<sup>237</sup> Cf. *\*Pañcaskandhaprakaraṇa* (D3866.243a<sup>7</sup>-243b<sup>1</sup>; LINDTNER, 1979:102): de la dmigs pa’i sems kyis bskyed pa’i lus kyī de dañ de lta bu’i dbyibs kyī khyad par ni lus kyī rnam par rig byed do | ñag gi rnam par rig byed ni de la dmigs pa’i sems kyis bskyed pa’i brjod par bya ba brjod pa’i tshig ste | de lta bu de gñis ni kun nas sloṅ ba’i sems rnam par rig par byed pas na rnam par rig byed do | . Transl.: “This or that particular configuration of the body, which has been generated by the mind focusing thereon, is bodily intimation. Verbal intimation is a word articulating that, which is to be articulated, being generated by the mind focusing thereon. Thus, these two are intimations, because they make the mind, which brings [them] about, known.”

<sup>238</sup> For a summary of the *Theravāda*-presentation of intimations (*viññatti*), cf. AUNG & RHYS DAVIDS (1910:264-265) and DOWLING (1976:209-215).

<sup>239</sup> *Prajñāptiśāstra* (D4088.189b<sup>3-5</sup>): rnam par rig byed gaṅ že na | smras pa | ji ltar ’di na kha cig la la žig ’di skad du srog chags kyī srog chod cig ces bsgo la des kyaṅ gcad par bya’o žes smras kyaṅ ruṅ | ma bcad cig ces bsgo bžin du gcod do žes smras kyaṅ ruṅ ba las | phar soṅ ste srog chags kyī srog bcad kyaṅ ruṅ | phyir ’oṅs te srog chag kyī srog gcod kyaṅ ruṅ ste | gaṅ gi tshe srog chags kyī srog gcod pa de’i tshe | lus kyī las gaṅ yin pa de ni rnam par rig byed ces bya’o | .

and non-abstention may also be used with regard to intimations.<sup>240</sup> In that case, wholesome speech would have the characteristic (*lakṣaṇa*) that it involves abstention (*virati*) from the four unwholesome types of speech, i.e. abstention from false testimony, slander, rough speech and speaking nonsense. This is reflected in the four kinds of verbal, wholesome actions, which all are affixed with the word abstention (*virati*; cf. fn. 159 above). Oppositely, unwholesome speech would have the characteristic that it involves non-abstention (*avirati*) from the four unwholesome types of speech, i.e. it can be defined in contradistinction to wholesome speech. Likewise, the same distinctions may be applied to bodily action.<sup>241</sup>

(Pras 308<sub>3</sub>): And (*ca*), just as (*yathā*) this (*eṣaḥ*) two-fold (*dvidhā*) division (*bhedaḥ*) of intimation (*viññaptēḥ*) [has been made], in the same way (*evam*) [a twofold division] has likewise (*api*) been made (*kṛtvā*) of non-intimation (*aviññaptēḥ*), namely (*iti*) the non-intimations (*aviññaptayaḥ*) having non-abstention as their trait (*aviratilakṣaṇāḥ*) and (*ca*) [those] having abstention as their trait (*viratilakṣaṇāḥ*).

Among these (*tatra*), the non-intimations (*aviññaptayaḥ*) having non-abstention as their trait (*aviratilakṣaṇāḥ*) [are] for example (*tadyathā*): beginning (*prabhṛti*) from the moment of assenting to a unfortunate action (*pāpakarmābhyupagamakṣaṇāt*), [such as] having thought “from today on (*adyaprabhṛti*), a livelihood (*jīvikā*) shall be earned (*parikalpayitavyā*) by me (*mayā*) after killing (*hatvā*) living beings (*prāṇinam*) [and] after committing (*kṛtvā*) theft (*cauryam*)” (*iti*), non-intimations (*aviññaptayaḥ*), which have assent to [that] unwholesome action as their cause (*akuśalakarmābhyupagama-hetukāḥ*), are continuously (*satatasamītam*) generated (*samupajāyante*) even (*api*) for someone, who [eventually] does not perform that [action] (*tad-akāriṇaḥ*).

Or [for example] (*ca*) the non-intimations (*aviññaptayaḥ*), which (*yāḥ*) are generated (*upajāyante*) beginning (*prabhṛti*) from the time of the preparation, such as fishermen and so forth [making their] nets (*kaivarttādīnām jālādīparikarma-kālāt*), even (*api*) for those, who [eventually] do not perform

<sup>240</sup> First, cf. ŚĀSTRĪ (1971:673): *api khalu kāyavākkarmaṇī viratisvabhāvam, na manaskarma; cittāviññāpyabhāvāt*; transl. by LVP (1924:134): “Mais, dirons-nous, l’acte du corps, l’acte de la voix propres à l’Arhat (*aśaikṣa*) sont ‘abstention’ (*virati*) de leur nature, tandis que l’acte de l’esprit n’est pas ‘abstention’ de sa nature, parce qu’il n’y a pas d’*aviññapti* de la pensée.” Secondly, cf. ŚĀSTRĪ (1971:749): *sa punar viratiḥ - dvidhā | yayā ca viramyate viññāpyā, yac ca tadviramaṇam aviññāptiḥ*; transl. by LVP (1924:247): “Le renoncement (*virati*) est *viññāpti*, l’acte par lequel on renonce, et *aviññāpti*, le fait de s’abstenir.”

<sup>241</sup> Candrakīrti does actually not specify what the object for the abstention is. Here its object has been interpreted in a general sense as meaning ‘unwholesome action’ (*akuśala*) and would thus refer to the bodily and verbal unwholesome actions. However, as will be shown below in the discussion of non-intimations (*aviññapti*), the word abstention (*virati*) is strongly connected with the concept of a religious vow (*saṃvara*). Hence, as appears in AK 4.15 along with AKBh, abstention (*virati*) may also be taken in the sense of referring to abstention from killing, stealing, sexual misconduct, lying, alcohol, perfume, garlands, dance, music and so forth, i.e. in the sense of *saṃvara* (cf. ŚĀSTRĪ, 1971:608-609; transl. by LVP, 1924:46-47). As a digression, it may be mentioned that the term *avirati* also occurs in Jainism (cf. GLASENAPP, 1915:73); GLASENAPP translates *avirati* as ‘mangelnde Selbstzucht, d.h. Nichtbeachten der Gebote’. In the *Jaina*-scriptures, *avirati* is one of the four causes for *karman* to be bound (*bandha*) to the soul; the four causes are: wrong beliefs (*mithyātva*), non-abstention (*avirati*), passion (*kaṣāya*) and activity (*yoga*)(*ibid.*).

that [action] (*tadakāriṇām*). Such [non-intimations] (*tā etā*) are called (*ity ucyante*) ‘non-intimations (*avijñaptayaḥ*) having non-abstention as their trait (*avirati-lakṣaṇā*)’.

And (*ca*) just like (*yathā*) these [non-intimations having non-abstention as their trait] (*etāḥ*), so also (*tathā*) [are] those other (*anyāḥ*) non-intimations (*avijñāptayaḥ*), which have abstention as their trait (*viratilakṣaṇāḥ*), [i.e. those] having a wholesome nature (*kuśalasvabhāvāḥ*); for example (*tadyathā*), the non-intimations (*avijñāptayaḥ*), having an accumulation of what is wholesome as their nature (*kuśalopacayasvabhāvāḥ*), which (*yāḥ*) are generated (*upajāyante*) beginning (*prabhṛti*) from the moment of the time of the completion of an intimation of body or speech (*kāyavāgvijñāptiparisamāptikālakṣaṇāt*), [such as] saying (*iti*) “from today on (*adyaprabhṛti*) I abstain (*prativramāmi*) from killing and so forth (*prāṇātipātādibhyaḥ*),” [and are generated] in the time thereafter (*taduttarakālam*) even (*api*) when [the person] is in a state of madness and so forth (*pramattādyavasthasya*). Such [non-intimations] (*tā etāḥ*) are called (*ity ucyante*) ‘non-intimations (*avijñaptayaḥ*) having abstention as their trait (*viratilakṣaṇāḥ*)’.

(Pras 309<sub>1</sub>): Such [non-intimations] (*tā etāḥ*) [are] non-intimations (*avijñaptayaḥ*), because (*iti*) although (*api*) they have (*satyaḥ*) matter and action as their nature (*rūpakriyāsvabhāvāḥ*) just like the intimations (*vijñāptivat*), they do not (*na*) make themselves known (*vijñāptayanti*) to others (*parān*).

Similar to the possible division of bodily and verbal intimations into two kinds, those characterised by non-abstention and those characterised by abstention, the next two elements of the sevenfold list of action, viz. non-intimations (*avijñapti*), are divided into two kinds, those characterised by non-abstention (*aviratilakṣaṇa*) and those characterised by abstention (*viratilakṣaṇa*).

The explanation found thereon in *Chung lun* (T1564.21c<sup>18-20</sup>) is very rudimentary and in that way differs from the explanations given in the other commentaries. *Akutobhayā* (HUNTINGTON, 1986:405) provides a simple definition of non-intimation characterised by non-abstention: it is other instances of body and speech, which arise beginning from the time of having fabricated an unwholesome action, yet the non-intimation is without motion. The non-intimation characterised by abstention is defined oppositely.<sup>242</sup> Buddhapālita (SAITO, 1984.II:222) gives a similar definition but elucidates that the unwholesome action, which is fabricated before the non-intimation begins to arise, entails the giving rise to a *mental* unwholesome action, such as thinking that one wants to commit such and such an unwholesome action.<sup>243</sup> He also adds that the non-intimation will arise even for someone

<sup>242</sup> For another very early definition of *avijñapti*, cf. *Prajñāptiśāstra* (D4088.189b<sup>5</sup>): rnam par rig byed ma yin pa gañ yin ze na | smras pa | srog gcog pa las phyir mi log ciñ phyir ma nur la ma btañ ma spañs pas | ji ste na lus kyi kyañ rnam par rig par mi byed pa 'di ni | rnam par rig byed ma yin pa zes bya'o | | . Transl.: “What is *avijñapti*? Answer: For example, what is not made evident with the body in that killing is not turned away from and is not withdrawn from and [thus] is not abandoned, [i.e.] not abstained from, that is called non-intimation (*avijñapti*).”

<sup>243</sup> This explanation that a non-intimation can arise merely from a mental action and does not require a preceding intimation does not accord with the *Sarvāstivāda*-view, according to which an intimation always must precede the non-intimation (cf. *Prajñāpradīpāṭikā*, D3859.III22b<sup>5</sup>). Candrakīrti mentions in *\*Pañcaskandha-prakaraṇa* that there are also those, who hold that the *avijñapti* can be generated from a mental action (D3866.242b<sup>4-5</sup>; LINDTNER, 1979:101).

who eventually does not perform that action. Bhāvaviveka (AMES, 1986:510-520; T1566.99b<sup>24-29</sup>) provides the same explanation.

Candrakīrti does not directly adopt the explanations found in the earlier commentaries, but instead furnishes the two kinds of non-intimation with illustrations. For the non-intimation characterised by non-abstention (*aviratilakṣaṇā avijñapti*), the illustration is someone, who decides to lead a life of stealing and killing. First, the person needs to make a decision, such as saying or thinking that he from now on will earn his livelihood by killing and stealing (or ‘trickery’, another meaning of *caurya*). More concretely, an example is given of fishermen (*kaivartta*) tying their nets (*jāla*).<sup>244</sup> The tying of the net is a bodily intimation informing others of an intention to kill fish. From the point of making this decision, non-intimations characterised by non-abstention are continuously generated by these fishermen. This generation of unwholesome non-intimations occurs even for someone, who eventually does not go to sea to kill fish, because the initial decision to kill fish has not been abandoned but still lies latent within him.

The concept of non-intimation (*avijñapti*) is thus used to explain actions involving duration, since there is time from the point of forming the decision until actually carrying out the action. A discussion about the duration of bodily intimations defined as movement was recounted above. Since intimations are said not to have duration, the concept of *avijñapti* is needed to explain actions involving longer duration. A decision to act in a certain way involves a longer series of action. First, the decision has to be formed, either by performing a concrete intimation, such as making a statement about one’s intentions, or simply by forming that decision in the mind. The action that one has decided to do may then be carried out later once or repeatedly, but throughout this time, the decision lies latent within one. During this time, the decision is not directly evident to others. It is not expressed in any concrete act, but is still present whether one thinks of it or not. Thus, the latent decision constitutes a kind of action, which does not appear and is said to involve non-intimation or a series of non-intimations.<sup>245</sup>

The non-intimation lasts until it is replaced by an opposite decision or action or for as long as one has initially decided it should last. In Candrakīrti’s example with earning a livelihood by killing or stealing, the non-intimation would thus continue to be generated as long as one lives or, at least, until one consciously decides not to earn one’s livelihood in this manner, because earning a livelihood is not completed by performing an action once but involves a repeated pattern of actions.<sup>246</sup> Likewise, when deciding to abstain from something, such as from killing and so forth, the decision is not completed by carrying it out, since the decision is rather *not* to perform certain actions.<sup>247</sup> A religious vow (*saṃvara*), therefore, lasts for the period for which it has been taken (such as a day and a night or for the rest of one’s life), unless it is broken by an action contrary to the vow or by a conscious decision to abandon the vow.<sup>248</sup> In this context, Candrakīrti gives the illustration of someone taking the Buddhist vow (*saṃvara*) not to kill and so forth. In fact, the concept of *avijñapti* seems to be strongly related to the issue of religious vows and probably has its origin in that context.<sup>249</sup>

A vow or mental decision might be expected to constitute a latent mental action, but such a

<sup>244</sup> This is called the preparation (*parikarman*). Regarding this term, cf. AKBh on *prayoga* (ŚĀSTRĪ, 1971:680-681; transl. LVP, 1924:141-142). For a canonical passage in which the profession of fishermen is denounced as wicked, cf. AN 3.301-303 (HARDY, 1897; transl. by HARE, 1934:216-217).

<sup>245</sup> Cf. AK 1.11 (ŚĀSTRĪ, 1970:38; transl. LVP, 1923:20).

<sup>246</sup> Cf. AKBh on AK 27cd (ŚĀSTRĪ, 1971:611-612; transl. LVP, 1924:63-64).

<sup>247</sup> On *viratilakṣaṇā vijñapti* as non-action, cf. AKBh (ŚĀSTRĪ, 1971:609; transl. LVP, 1924:48).

<sup>248</sup> Regarding the duration of the *avijñapti*, cf. Candrakīrti’s *\*Pañcaskandhaprakaraṇa* (D38866.243a<sup>6-7</sup>; LINDTNER, 1979:102); also discussed in AK 4.19 and AK 4.27.

<sup>249</sup> This may be illustrated with the extensive discussion of vows as non-intimations in chapter four of AK and AKBh.

position would not explain how the vow could last without breaking it when becoming unaware of it, e.g. when fainting, becoming mad, entering a deep meditative absorption, etc.<sup>250</sup> To avoid this problem, non-intimation is explained instead as a physical action consisting of physical matter and associated with the body and speech, but not evident to others. Thus whether keeping awareness of the vow or not, the vow can be said to remain as long as the body remains. Candrakīrti, therefore, also mentions that a non-intimation has a physical nature, just like intimation, but does not appear to others.<sup>251</sup> This explanation is adopted by him from *Prajñāpradīpa* (AMES, 1986:511; T1566.99b<sup>29</sup>-99c<sup>1</sup>).<sup>252</sup>

The existence of such physical, non-intimation, however, was not accepted by all schools. It was thus rejected by the *Theravādins*, *Sautrāntikas* and *Dārstāntikas* (BAREAU, 1955:157, 163, 275).<sup>253</sup> It was admitted at least by the *Mahāsaṅghikas*, *Sāṃmatīyas* and *Sarvāstivādins* (BAREAU, 1955:70, 149, 197, 275). The explanations on *avijñapti*, which are extant today, are those belonging to the *Sarvāstivāda*-tradition. Yet from the commentary on *Kathāvatthu* X.10-11 (TAYLOR, 1897:440-443; transl. AUNG & RHYS DAVIDS, 1915:251-252), it is known that the *Mahāsaṅghikas* and *Sāṃmatīyas* understood non-intimation (*aviññatti*) as referring only to bad discipline (*dussīla*) and intimation (*viññatti*) as referring only to proper discipline (*sīla*) (BAREAU, 1955:70, 125, 226). However, elsewhere in the commentary to *Kathāvatthu* (VIII.9 and XVI.7), the opposite is stated, namely that the *Mahāsaṅghikas* and *Sāṃmatīyas* assert that intimations (*viññatti*) can be both wholesome and unwholesome (cf. AUNG & RHYS DAVIDS, 1915:221, 308). From this it may be supposed that the *Mahāsaṅghikas* and *Sāṃmatīyas* also asserted *avijñapti* (as do the *Sarvāstivādins*), but the precise nature of their assertion remains vague. It must also here be underlined that the philological basis for connecting this assertion to particular schools is again very weak, since it is only founded in the commentarial literature, which is rather late (cf. HINÜBER, 2000:73). Thus, the mention of *avijñapti* in the sevenfold list of action in Mmk 17.4-5 might be a *Mahāsaṅghika*-, *Sāṃmatīya*- or *Sarvāstivāda*-list of terms, but concrete evidence is unfortunately wanting.

(Pras 309<sub>2</sub>) So also (*tathā*), **beneficial action (*punyaṃ*) ensuing due to utilization (*paribhoganvayam*)**, i.e. (*arthah*) ‘wholesome action’ (*kuśalam iti*). **En ensuing due to utilization (*paribhogānvayam*)** means (*ity arthah*) ‘[there is] succession (*anvayaḥ*) of it (*asya*) due to utilization (*paribhogena*)’. **Utilization (*paribhogaḥ*)** [is] the usage (*upabhogaḥ*) by the monastic community and so forth (*saṅghādibhiḥ*) of a donated article (*parityaktasya vastunaḥ*). **En ensuing (*anvayaḥ*)** means (*ity arthah*) ‘succession (*anugamaḥ*), [i.e.] an accumulation of

<sup>250</sup> Cf. AKBh (ŚĀSTRĪ, 1970:39; transl. LVP, 1923:20-21).

<sup>251</sup> The definition of *avijñapti* as ‘having a nature of matter and doing (*rūpakriyāsvabhāva*) may be compared with AKBh (ŚĀSTRĪ, 1971:109; transl. LVP, 1924:48), where *kriyāsvabhāva* is given as a definition of action (*karman*).

<sup>252</sup> For other explanations on *avijñapti*, cf. LVP (1927:131-133), LAMOTTE (1936:156-158), DOWLING (1976:66-148, 206-228), MCDERMOTT (1980:182-184; 1984:133-139) and RYOSE (1987:47-58). DOWLING’s explanation suffers, however, from the basic misunderstanding that *avijñapti* is responsible for the ripening (*vipāka*) of the result of the action, a misunderstanding he might have derived from STCHERBATSKY (cf. DOWLING, 1976:69). For primary sources, cf., for example, *Abhidharmahṛdayaśāstra* with commentaries (T1550.28.812b<sup>26</sup>-812c<sup>7</sup>, T1551.28.840a<sup>3-12</sup>, T1552.28.888b<sup>13</sup>-888c<sup>2</sup>; transl. by RYOSE, 1987:123-128), AK 1.11 (AK 1.11; ŚĀSTRĪ, 1970:38-39, transl. by LVP, 1923:20-21), AKBh (ŚĀSTRĪ, 1971:578ff; transl. LVP, 1924:14ff.), and *Karmasiddhiprakaraṇa* (LAMOTTE, 1936: §14 in text and translation; MUROI, 1985:14-15).

<sup>253</sup> LAMOTTE (1936:165-166) explains that the *Sautrāntikas* rejected the existence of a physical *avijñapti* but explained it instead as a type of intention (*cetanā*). LAMOTTE (op.cit:172) also mentions that the *Vijñānavādin*-*Yogācāra*-school only accepted *avijñapti* as a nominal designation for a decision and not as a physically existing phenomenon.



wholesome action (*kuśalopacayaḥ*) generated in the series of the giver (*dāyaka-santānajaḥ*).

The fifth element in the sevenfold list of action is ‘beneficial action’ (*puṇya*).<sup>254</sup> *Akutobhayā* (HUNTINGTON, 1986:405) simply states that ‘beneficial action ensuing due to utilization’ (*paribhogānvayam puṇyam*) means ensuing (*\*anvaya, rgyu las byuñ ba*) from utilization (*\*paribhoga, yoñs su loñs spyod pa'i*). Buddhapālita (SAITO, 1984.II:222) repeats the explanation of *Akutobhayā* and adds a semantic explanation (*nirukti*): “‘ensuing’ [means] ‘following’ (*\*anugama, rjes su 'gro ba*), ‘consequence’ (*\*anubandha/\*anugata, rjes su 'brel pa*) and ‘to accumulate the series’ (*\*santānam puṇati, rgyun 'phel ba*), [and thus] precisely ‘beneficial action’ (*\*puṇya, bsod nams*).”<sup>255</sup> Buddhapālita thus indicates with the verb *puṇati* (*'phel ba*) that he derives *puṇya* from the verbal-root *puṇ* ‘to gather, accumulate’ (related to the verbal-root *pū* having the same meaning). With this root as its source, *puṇya* would be a gerundive meaning ‘that which is to be accumulated’. The word ‘ensuing’ (*anvaya*) is then taken as representing a semantic equivalent of *puṇya*, because both to ensue as well as an accumulation involve a succession or consequence (*anugama, anubandha*). The etymology provided by Buddhapālita here is very old, for it also occurs in Pāli-sources. Yet Buddhapālita most probably interprets the verb *\*puṇati* (*'phel ba*) in a somewhat twisted way and hence the expression ‘to accumulate the series’ (*santānam puṇati, rgyun 'phel ba*) makes little sense.<sup>256</sup> As indicated by RHYS DAVIDS & STEDE (1921-1925:464), Dhammapāla gives partly the same *nirukti* in the *Theravāda*-commentary *Vimānavatthu-aṭṭhakathā* as ‘that, which purifies (*puṇāti*), [i.e.] cleans (*visodheti*), the series (*santānam*)’.<sup>257</sup> Dhammapāla thus uses the verb *puṇāti* ‘to purify’ derived from the verbal-root *pū* to explain *puṇya*, whereas Buddhapālita uses the verb *\*puṇati* from the verbal-root *puṇ* ‘to gather, accumulate’.

Dhammapāla’s *nirukti* for *puṇya* as a derivative from *pū* is quite common.<sup>258</sup> According to the Tibetan translation of *Prajñāpradīpa*, it is also given by Bhāvaviveka: “it is *puṇya*, because it purifies (*\*puṇāti, dag par byed pa*).”<sup>259</sup> Before giving this *nirukti*, Bhāvaviveka (AMES, 1986:511; *om*. T1566)

<sup>254</sup> Although such a translation of *puṇya* does not agree with the semantic explanation (*nirukti*) provided here by the commentaries (to be discussed immediately below), it agrees with the canonical and pre-canonical sense of the word; cf. FILLIOZAT (1980:101-108), COUSINS (1996:153-156) and SCHMITHAUSEN (1998:12) for semantic analyses. For a presentation of threefold *puṇya* derived from giving, discipline and mental cultivation, cf. AN 4.239-241 (HARDY, 1899; transl. by HARE, 1935:164-167) and *Saṅgītiparyāya* (STACHE-ROSEN, 1968:81).

<sup>255</sup> *Buddhapālita-mūlamadhyamakavṛtti* (SAITO, 1984.II:222): rgyu las byuñ ba zes bya ba ni | rjes su 'gro ba dañ rjes su 'brel pa dañ rgyun 'phel ba ste bsod nams ñid do | |.

<sup>256</sup> The Tibetan translation, of course, interprets *\*puṇati* in the sense of ‘to increase’ (*'phel ba*), but how Buddhapālita intended the word may have been different. Yet judging from the rest of the sentence and its flow of logic, it seems plausible that Buddhapālita also took *\*puṇati* in the sense of ‘to accumulate, increase’.

<sup>257</sup> *Vimānavatthu-aṭṭhakathā* (HARDY, 1901:19): kim akāsi puññaṃ ti kiṃ dānasīlādiṭṭhābhedaṃ kiṃ kiṃ puṇṇābhāvaṃ phalaṃ nibbattaṃ, yathā sayāṃ uppannaṃ, taṃ santānaṃ puṇāti visodhetīti ca “puññaṃ” ti laddhaṇāmaṃ sucariṭaṃ kusalaṃ akāsi, upacini nibbatesīti attho. Transl. by MASEFIELD (1989:25): “What meritorious deed you did (*kim akāsi puññaṃ*): what, amongst those comprising of giving and morality and so on, what sort of skilled deed of good conduct that has acquired the name of a ‘meritorious deed’ (*puññaṃ*), since its fruit comes into being in a condition worthy of worship (*puṇya*-) and since it purifies in that it cleanses (*puṇāti*) the life-continuum wherein one is oneself arisen, you did, you heaped up, meaning you brought into being.”

<sup>258</sup> For example, also attested in *\*Āryaprajñāpāramitāsāṃgrahakārikāvivaraṇa* by Triratnadāsa (D3810.315a<sup>4</sup>). For further references, cf. FILLIOZAT (1980:101) and COUSINS (1996:153).

<sup>259</sup> Cf. *Prajñāpradīpa* (AMES, 1986:511): bsod nams zes bya ba ni dag par byed pas bsod nams te | dge ba zes bya ba dag gi rnam graṃs so; transl. by AMES (1986:265-266): “‘Merit’ (*puṇya*) [is called] ‘merit’ because it purifies (*puṇāti*); it is a synonym of “the wholesome”. The Chinese translation of *Prajñāpradīpa* (T1566.99c<sup>6-8</sup>) here varies slightly from the Tibetan translation: 云何名福。謂撈瀦義。見諸眾生沒溺煩惱河中。起大悲心。瀦出眾生。置涅槃岸故名爲福。 First, it presents the etymology differently in explaining *puṇya* as meaning ‘to fish out’ (*lao-lu* 撈瀦). For an example of the Chinese usage of this compound, cf. T441.14.208c<sup>26</sup>, where it is

first repeats the explanation of *puṇya* found in *Akutoḥbhayā*, to which he adds (ibid; T1566.99c<sup>5-6</sup>) the clarification that ‘ensuing due to utilization’ could, for example, be the utilization of a thing given to the three jewels.<sup>260</sup> Yet, Bhāvaviveka (ibid; *om.* T1566) also repeats Buddhapālita’s *nirukti* in the form of a list of synonyms ( *\*paryāya, rnam graṇis*).

Candrakīrti does not directly adopt any of the explanations given in the earlier commentaries but writes his own short commentary to the passage. He begins by stating that the general meaning of ‘beneficial action ensuing due to utilization (*paribhogānvayam puṇyam*) is ‘wholesome action’ (*kuśala*),<sup>261</sup> which agrees with a remark found in *Prajñāpradīpa*.<sup>262</sup> It is a question whether *puṇya* and *kuśala* simply can be glossed as synonyms as it is done here. As remarked by COUSINS (1996:154-155) and SCHMITHAUSEN (1998:12), there is a difference between the two terms in that *kuśala* refers to what is wholesome, including the sense of the Buddhist path,<sup>263</sup> while *puṇya* refers more narrowly to actions intended to bring about a pleasant result in the future, such as a good rebirth. That is to say, *kuśala* can have a spiritual sense, whereas *puṇya* probably is limited to a worldly sense, i.e. serving to bring about a desirable *saṃsāric* rebirth.<sup>264</sup>

Secondly, Candrakīrti explains that *paribhogānvayam* is to be read as a *bahuvrīhi*-compound based on an instrumental *tadpuruṣa*-compound by stating that it means ‘[there is] ensuing of it due to utilization’. In other words, the particular kind of beneficial action explicated here (*paribhogānvayam puṇyam*) is that, whose succession (*anvaya*) is caused by utilization. What is then meant by utilization (*paribhoga*)? Candrakīrti glosses it with *upabhoga*, meaning ‘consummation, usage or enjoyment’.<sup>265</sup> An illustration of it is the consummation or utilization (*upabhoga*) by the monastic community (*saṅgha*) of food or an article (*vastu*), which has been donated (*parityakta*) to them.<sup>266</sup> This is an example that Candrakīrti has adopted from *Prajñāpradīpa*, which refers to the three jewels instead of the *saṅgha* (cf. above).

The words *parityakta* and *paribhoga* point to the possible canonical roots of *puṇya*. In the *Vinaya*, a distinction is introduced between *puṇya* arising from the donation of an article

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used as a verb having a list of sea-animals, pearls and so forth as its direct object. This might be explained as an interpretation of *\*punāti* on part of the Chinese translator, because a secondary meaning of the verbal-root *pū* (or *pu*) is ‘to filter, strain or purify water’ as in the Sanskrit noun *pavitra* or it may be explained as a completely differing etymology taking *puṇya* as a derivative from the verbal-root *pr* ‘to bring out, rescue’, which is also attested in certain early Pāli-sources (cf. COUSINS, 1996:153). To explain this usage, an illustration is added in the Chinese translation, which seems to be a short *sūtra*-quotation of unknown provenance: “Seeing all sentient beings lost and drowning in the river of defilements, [the bodhisattva] engenders a heart of great compassion; fishing out (*lu 漚*) and freeing all beings, establishing them on the shore of *nirvāṇa*, therefore it is called *puṇya*.”

<sup>260</sup> A list of things that can be donated is added to the sentence in *Pang jo teng lun*.

<sup>261</sup> Regarding the meaning of *kuśala*, cf. above p. 156.

<sup>262</sup> See fn. 259. Likewise, in AK 4.46ab (ŚĀSTRĪ, 1971:652; transl. LVP, 1924:106), *puṇya* is simply equated with pure action (*śubham karma*) belonging to the desire-world-sphere (*kāmadhātu*).

<sup>263</sup> And in the case of the *Sarvāstivāda*-interpretation also including *nirvāṇa* as the ultimate security (*kṣema*; cf. above p. 152 and SCHMITHAUSEN, 1998:12-13).

<sup>264</sup> In that sense, the Buddhist usage of *puṇya* would agree with the *Brahmanical* sense that the Vedic sacrifice generates *puṇya*, whereby a divine world is brought about (cf. GONDA, 1966). Nevertheless, an explanation of *puṇya* as only leading to good rebirth does not satisfactorily solve the problem of how *puṇya* then came to serve a central role in the *Mahāyāna* Buddhist path leading out of *saṃsāra*, a path said to consist of two accumulations: the accumulation of beneficial action (*puṇyasambhāra*) and the accumulation of knowledge (*jñānasambhāra*). The closest answer to this problem is given by SCHMITHAUSEN (1998:12), who says that *kuśala* marks the goal (*nirvāṇa*), while *puṇya* marks the means. This point, however, remains to be explained in proper detail. Perhaps a clue to the *Mahāyāna*-interpretation can be found in the view expressed by Candrakīrti in Mav 6.7-8 along with MavBh that beneficial actions are practised by the aspirant-*bodhisattva* in order to obtain a proper rebirth and condition of life for cultivating and realising the understanding of emptiness, which is said to require many life-times of practice; cf. also Candrakīrti’s view on wholesome action cited above in fn. 143.

<sup>265</sup> On the meaning of *paribhoga*, cf. also AUNG & RHYS DAVIDS (1915:389-390).

<sup>266</sup> The word *parityakta* is here used in its Buddhist sense of ‘donated, bestowed, given out, given away’; for this sense, cf. the Pāli-forms *pariccajana* and *pariccatta* (RHYS DAVIDS & STEDE, 1921-1925:424).

(\**parityāgānvayapuṇya* or *tyāgānvayapuṇya*) and *puṇya* arising from the utilization of that article (*paribhogānvayapuṇya*).<sup>267</sup> This distinction is precisely the explanation given to *puṇya* and *apuṇya* (see below) on the line of the present verse (Mmk 17.5) in *Chung lun*, which here thus deviates from all the other extant Mmk-commentaries.<sup>268</sup> As explained by LVP (1927:133), the giver obtains *puṇya* from the mere fact of giving, such as giving rice to a monk, whether or not the monk actually eats the rice.<sup>269</sup> The act of giving constitutes intimation (*vijñapti*), which is thus wholesome (*kuśala*) or beneficial (*puṇya*). Being intimation, it may thus be included in the categories ‘motion’ or ‘speech’. However, if the monk then eats the rice, the giver obtains further *puṇya* from this consummation or utility of his gift. This aspect of *puṇya* is not intimation on behalf of the giver nor is it non-intimation (*avijñapti*), because it arises independently of his intention. Therefore, the beneficial action arising from utilization is here counted as a separate category of action. Like *avijñapti*, it also involves a kind of duration. While *avijñapti* involves duration on part of the person doing the action, *paribhogānvayapuṇya* involves duration on part of the receiver of the object of that action.<sup>270</sup>

Like Buddhapālita and Bhāvaviveka, Candrakīrti then glosses the word ‘ensuing’ (*anvaya*) with ‘succession’ (*anugama*) and elucidates its meaning by saying that an accumulation of wholesome action (*kuśalopaya*) is born in the mental series of the giver (*dāyakasantānaja*). The word ensuing thus means that the *paribhogānvayapuṇya* follows or succeeds from the utilization or consummation of the gift. It does not follow merely from giving the gift. The *puṇya* constitutes an accumulation of wholesome action (*kuśalopacaya*) on the part of the giver. The consequence of this view is that the concept of *puṇya* becomes a fluid concept in that its amount does not remain fixed. A certain amount of *puṇya* is generated by the intimation of giving, but the amount of *puṇya* (or perhaps as a separate *puṇya*) may accumulate when there is utility of the gift.<sup>271</sup> Hence, there is the distinction between *puṇya* derived from giving and *puṇya* derived from utilization.

This fluid *puṇya*-concept, however, was not accepted by all Buddhist schools (BAREAU, 1955:107, 109, 122, 124). Thus, in *Kathāvatthu* (VII.5, TAYLOR, 1897:343; transl. AUNG & RHYS DAVIDS, 1915:200-203) it is discussed whether *puṇya* related to utilization increases (*paribhogamayam puññaṃ vaḍḍhati*). The *Theravādins* rejected this view, while according to the commentary (JAYAWICKRAMA, 1979:97) the *Rājagirikas*, *Siddhattikas* and *Sammitiyas* accepted this

<sup>267</sup> Cf., e.g., *Vinayavibhaṅga* (D3.II.113a<sup>6</sup>): khyim bdag ’di ni khyod la yoṅs su btañ ba las byuñ ba’i bsod nams ni yod na yoṅs su loṅs spyad pa las byuñ ba’i bsod nams ni med de|. Transl.: “Although this householder has *puṇya* arisen from donating (*yoṅs su btañ ba las byuñ ba’i bsod nams*) to you, he does not have *puṇya* arisen from the utilization [thereof] (*yoṅs su loṅs spyad pa las byuñ ba’i bsod nams*).” The same distinction occurs several times in *Vinayavibhaṅga* (D3.I.79a<sup>4-5</sup>; D3.II.116b<sup>7</sup>, D3.II.117a<sup>1</sup>, D3.II.206a<sup>5</sup>, D3.II.207a<sup>3</sup> and D3.II.207b<sup>4-5</sup>). The distinction subsequently occurs in the *Abhidharma*- and commentarial literature; cf. AKBh (ŚĀSTRĪ, 1971:747): dvidvidhaṃ hi puṇyaṃ - 1. tyāgānvayam, tyāgād eva yad upapadyate; 2. paribhogānvayam ca, deyadharmaparibhogād yad utpadyate; transl. LVP (1924:244): “Le mérite du don est de deux sortes: 1. mérite produit par l’abandon (*tyāgānvaya*), le mérite qui résulte du seul fait d’abandonner; 2. mérite produit par la jouissance (*paribhogānvaya*), le mérite qui résulte de la jouissance, par la personne qui reçoit, de l’objet donné.” It is likewise discussed by Buddhaghosa in *Visuddhimagga* (RHYS DAVIDS, 1920-1921:43). Further, the terms are involved in a discussion in Prajñākaramati’s *Bodhicaravatarapañjikā* (D3872.215a<sup>1-5</sup>).

<sup>268</sup> Cf. *Chung lun* (T1564.21c<sup>20</sup>-22a<sup>2</sup>; transl. by BOCKING, 1995:259), where an example of giving is used for *puṇya* and an example of shooting someone with an arrow is used for *apuṇya*.

<sup>269</sup> As a further example may be mentioned the discussion on *puṇya* found in AKBh (ŚĀSTRĪ, 1971:747; transl. by LVP, 1924:244), where it is said that a gift given to a *caitya* or the meditation on friendliness entail *tyāgānvayapuṇya*, since they are given, but not *paribhogānvayapuṇya*, since no one receives them.

<sup>270</sup> This explanation does not agree with the explanation found in Avalokitavrata’s *Prajñāpradīpāṭikā* (D3859.III.24a<sup>6</sup>-24b<sup>5</sup>), where *paribhogānvayapuṇya* is explained as just another kind of *avijñapti*. Likewise, In Candrakīrti’s *\*Pañcaskandhaprakaraṇa* (D3866.242b<sup>7</sup>-243a<sup>2</sup>; LINDTNER, 1979:101<sup>13-22</sup>) *paribhogānvayam puṇya* and *apuṇya* are also explained in the section presenting *avijñapti*.

<sup>271</sup> Such a view of *puṇya* illustrates another shade of meaning in that *puṇya* sometimes is not really the action itself but perhaps a kind of ‘beneficial stuff’ generated by a wholesome action; this is related to the Vedic view of *puṇya*; cf. fn. 254 and 264 above.

view. The view is also admitted in AKBh (ŚĀSTRĪ, 1971:584-585; transl. LVP, 1924:20) with reference to earlier sources, which, however, have not been identified (PĀSĀDIKA, 1989:75). Thus, the mention of *paribhogānvayapunya* in Mmk's list of the seven-fold action may indicate a *saṃmatīya*-association of the list, but again such an identification rests on a relatively late witness, i.e. *Kathāvatthuppakaraṇa-Aṭṭhakathā* attributed to Buddhaghosa (circa 370-450 CE; cf. HINÜBER, 2000:§207, pp. 102-103).

(Pras 310<sub>2</sub>): *And non-beneficial action of a similar kind (apunyañ ca tathāvidham)* [also] means (*arthaḥ*) 'ensuing due to utilization' (*paribhogānvayam iti*). For example (*tadyathā*), the erection of a temple and the like (*devakulādipratiṣṭhāpanam*) wherein (*yatra*) sentient beings (*sattvāḥ*) are killed (*hanyante*); for (*hi*) just as living beings (*prāṇinaḥ*) repeatedly (*yathā yathā*) are killed (*hanyante*) in a memorial [temple] [built] for that [purpose] (*tatkīrttau*), [then] due to the use of their temple and so forth (*taddevakulādyupabhogāt*) non-beneficial action (*apunyaṃ*) ensuing due to utilization (*paribhogānvayam*) is thus repeatedly (*tathā tathā*) generated (*upajāyate*) in the series (*santāne*) of the makers of that [memorial] (*tatkartṛjñām*). In this manner (*ity evam*), there is (*bhavati*) [the expression] "and non-beneficial action of a similar kind (*apunyañ ca tathāvidham*)."

The sixth element in the list of seven-fold action is non-beneficial action (*apunya*), which is said to be of a similar kind, i.e. also ensuing due to utilization (*paribhogānvaya*).<sup>272</sup> *Akutobhayā* (HUNTINGTON, 1986:405), Buddhapālita's *Vṛtti* (SAITO, 1984.II:222) and *Prajñāpradīpa* (AMES, 1986:511; T1566.99c<sup>8-11</sup>) hardly explain this point. Candrakīrti, on the other hand, provides an illustration, namely the erection of a temple for animal-sacrifice.<sup>273</sup> Someone has such a temple built as a memorial (*kīrtti*) for himself or his family.<sup>274</sup> This action would constitute an intimation (and probably also involve a non-intimation from the time at which the founder decides to build the temple and then orders his workers to carry out the construction). It is not quite clear whether Candrakīrti would consider the intimations and non-intimations involved in constructing the temple to be beneficial or non-beneficial actions, but they would presumably be considered non-beneficial actions given the intention to use the temple for animal-sacrifice. Once the memorial temple is put into use and animals are sacrificed therein, non-beneficial actions are continuously produced for the persons, who originally caused this temple to be erected (as a memorial for them), to the extent to which animals are being slaughtered therein (the killing as such constitutes unwholesome intimations on behalf of the priests and their assistants). Thus,

<sup>272</sup> This explanation of *tathāvidham* is found in all the commentaries from *Akutobhayā* onwards, except *Chung lun*.

<sup>273</sup> In *\*Pañcaskandhaprakaraṇa* (D3866.243a<sup>1</sup>; LINDTNER, 1979:101<sup>20</sup>), Candrakīrti specifically mentions the construction of a temple for the goddess *Durga* as an example of this type of *apunya*. This could perhaps fit well with SCHERRER-SCHAUB's assertion that Candrakīrti was born in the Bengal (SCHERRER-SCHAUB, 1991:xxxi-xxxii), where *Durga*-worship at least now-a-days is widespread.

<sup>274</sup> As indicated by DE JONG (1978b:220), VOGEL (1906) has shown the meaning of the words *kīrti* (or *kīrtti*) and *kīrtana* in such contexts to be 'a memorial'. VOGEL (1906) refers to a private communication from BHANDAKAR, who has given the meaning of *kīrti* as 'a temple' or "any work of public utility calculated to render famous the name of the constructor of it" (op.cit.:345). According to VOGEL (op.cit.), this would correspond to the basic meaning of *kṛt* 'to mention, commemorate, praise'. *Kīrti* must thus be derived from the roots *kar* or *kṛ* 'making mention of', homonymous but not synonymous with the root *kṛ* 'to do'. From the latter root one also finds the word *kṛti* 'creation, work', which could also be related to *kīrti* as 'memorial'. For references to inscriptions attesting this usage of *kīrti*, cf. VOGEL (op.cit.).

there is a successive production of non-beneficial action for the temple-founders, even after constructing the temple, due to the unwholesome utilization of that temple and no matter whether or not the founders participate in the ceremonies (or, for that matter, are still alive). The mention of the word *memorial* (*kīrtti*) in this context probably only serves to underline the illustration that there remains some sort of relationship between the temple and its founders. It must be presumed that Candrakīrti would still consider the erection of the temple for animal-sacrifice to entail non-beneficial actions for the founders of the temple, even if the temple had not specifically been declared as a memorial for its founders.

(Pras 311<sub>1</sub>): *And (ca) intention (cetanā)* [is] characterised as a mental action, which conditions the mind (*cittābhisamskāramanaskarmalakṣaṇā*).

In brief (*saṃkṣepeṇa*), this (*etat*) action (*karma*) is (*bhavati*) sevenfold (*saptavidham*): (1) wholesome and unwholesome (*kuśalākuśalā*) speech (*vāc*), (2) {wholesome and unwholesome (*kuśalākuśalaḥ*)} motion (*viṣpandaḥ*), (3) wholesome action (*kuśalam*) characterised as non-intimation (*avijñapti-lakṣaṇam*), (4) unwholesome action (*akuśalam*) characterised as non-intimation (*avijñapti-lakṣaṇam*), (5) beneficial action (*puṇyam*) ensuing due to utilization (*paribhogānvayam*), (6) non-beneficial action (*apuṇyam*) ensuing due to utilization (*paribhogānvayam*), and (7) intention (*cetanā ceti*).

And (ca) *these (ete) seven (sapta) phenomena (dharmāḥ) are taught (smṛtāḥ) as having action as their mark (karmāñjanāḥ)*, [i.e.] distinct (*abhivyaṅgāt*) by being actions (*karmatvena*), having action as their characteristic (*karmalakṣaṇāḥ*).

The seventh aspect of the sevenfold action is intention (*cetanā*), which was already explained above (cf. commentary to Mmk 17.2 above). Candrakīrti here explains *cetanā* as ‘that which conditions the mind’ (*cittābhisamskāra*), a gloss also found in *Akutobhayā* (HUNTINGTON, 1986:405-406), Buddhapālita’s *Vṛtti* (SAITO, 1984.II:222) and *Prajñāpradīpa* (AMES, 1986:511; T1566.99c<sup>11-13</sup>).<sup>275</sup> *Cetanā* is also characterised as mental action (*°manaskarmalakṣaṇā*), a gloss which Candrakīrti probably adopts from *Prajñāpradīpa* (ibid.).<sup>276</sup>

Having summed up the sevenfold action in the form of a list, the final line of the root-verse (Mmk 17.5) is quoted saying that these seven phenomena are taught as being marked by action (*karmāñjanāḥ*). The usage of the word *añjana* in the verse is unusual, and LAMOTTE (1936:269), therefore, emends it to *vyañjana* in his translation probably based on the Tibetan translation (*las su mñion pa*), and translates it with *des modes d’acte*. It is, of course, very possible that *vyañjana* was shortened to *añjana* in the verse *metri causa*.

The normal meaning of *añjana* is ‘ointment’, ‘pigment’ or ‘collyrium’.<sup>277</sup> However, the verbal-root *añj* can also carry the meaning ‘to make clear, show, represent, characterise or manifest’ (cf.

<sup>275</sup> The gloss *cittābhisamskāra* for *cetanā* is a standard explanation also occurring, for example, in AKBh and *Abhidharmasamuccaya*; cf. fn. 211 above. In Avalokitavratā’s *Prajñāpradīpatīkā* (D3859.III25a<sup>3-6</sup>), intention is explained as *abhisamskāra* in the sense that it conditions the mind (*citta*) to assume a positive nature (*rañ bzin*) of being without covetousness, ill will and wrong views or a negative nature of having covetousness, ill will and wrong views.

<sup>276</sup> For intention explained as mental action, cf. Mmk 17.3 and commentary above.

<sup>277</sup> For a discussion of *añjana* as collyrium in *Vinaya*, cf. ZYSK (1998:88-90).

APTE, 1890:34), which is attested in Mmk 9.5-6 (Pras 194; DE JONG, 1977:13; transl. by MAY, 1959:160-161) and Mmk 25.16 (Pras 533; DE JONG, 1977:39). Thus, as a noun it would here mean ‘that, which marks, represents, characterises’ or simply ‘mark, characteristic, trait, manifestation’.<sup>278</sup> The word *liṅga* ‘mark, characteristic, sexual attributes’ is explained as meaning *vyañjana* in AKBh when discussing the various male and female forms of the words for monk, nun, etc.<sup>279</sup> Candrakīrti explains the compound *karmāñjana* as meaning ‘distinct (*abhivyakta*) by being actions (*karmetvena*)’. He thus glosses *añjana* with *abhivyakta* ‘distinct, manifest’ and indicates that the compound is an instrumental *tadpuruṣa*, which thus should be interpreted as ‘characterised by action’ or if *vyañjana* is taken as a noun then ‘having action as its mark’ rather than to interpret it as a genitive *tadpuruṣa* meaning ‘the manifestations of action’.

As a further gloss, Candrakīrti says that they are ‘having action as their characteristic’ (*karmalakṣaṇa*), a gloss he adopts from Buddhapālita’s *Vṛtti* or *Prajñāpradīpa*. Here *añjana* is equated with *lakṣaṇa*, which is also how *karmāñjana* has been translated in both the Chinese translations of Mmk (*yeh-hsiang* 業相). Although the meaning of *añjana* is clear so far, it remains unknown why Nāgārjuna chose to use the expression *karmāñjana* to characterise this sevenfold division of action.<sup>280</sup>

So ends the brief presentation of *karmaphala* in Mmk 17.1-5. As noted above, these verses could be seen as belonging to the interlocutor’s objection raised at the beginning of this chapter. Candrakīrti, however, does not mark the text at this point with an *iti* or the like to indicate the end of the *pūrvapakṣa*. In *Akutoḥbhayā* and *Chung lun*, one also does not find any explicit mention of the end of the interlocutor’s speech at this point, but Buddhapālita and Bhāvaviveka clearly indicate this to be the case. Buddhapālita (SAITO, 1984.II:223) remarks that because these seven kinds of action are connected with a result, *saṃsāra* is justifiable and the faults of eternality and cutting off are not incurred. In this manner, he refers back to the interlocutor’s position outlined at the beginning of the chapter. Bhāvaviveka (AMES, 1986:512) formulates the same idea in a slightly longer passage, which in *Prajñāpradīpaṭīkā* (D3859.III.25b<sup>4-5</sup>) explicitly is stated to constitute the concluding summary of the interlocutor’s argument.

<sup>278</sup> Cf. here also Candrakīrti’s usage of the word *nirañjana* at Pras 286<sub>1</sub>: *yaś ca anupādāno nirañjano ’vyakto nirhetukaḥ kaḥ sa na kaś cit saḥ | nāsty eva sa ity arthaḥ |*. Transl. by SCHAYER (1931b:92): “[Ein solcher *ātman*], welcher frei von dem *upādāna* ist, welcher sich in der Sphäre der empirischen Wirklichkeit gar nicht manifestiert (*nirañjana*), welcher also individuelle Existenz nicht in Erscheinung tritt (*avyakta*) und ohne Ursache ist, wer ist er? – Ein Niemand! Er existiert überhaupt nicht, das ist der Sinn.” SCHAYER (ibid., fn. 61) notes: “*nirañjana* = ohne *nimitta* = ohne *lakṣaṇa* = ohne empirische Funktion.”

<sup>279</sup> AKBh (ŚĀSTRĪ, 1971:606): *liṅgam iti vyañjanasyākhyā*. Transl.: “*Liṅga* is a name for *vyañjana*.” The normal grammatical usage of *vyañjana* as ‘consonant’ or even more broadly ‘diacritical sign’ could perhaps be related to this sense of *añj*. For *vyañjana* in the sense of ‘phoneme’, cf. AKBh (ŚĀSTRĪ, 1970:271): *vyañjanakāyas tadyathā – ka, kha, ga, gha, ṇety evam ādi |*. For *vyañjana* in the sense of ‘diacritical sign’ (including vowels), cf. VERHAGEN (2000:5ff.).

<sup>280</sup> It could perhaps be conjectured that Nāgārjuna’s usage of *karmāñjana* is somehow related to the ‘result-mark’ (*phalacihnabhūta*) said by some to exist as a non-concomitant phenomenon in the mind-series, apparently functioning as a *karmaphalasambandha*; cf. AKBh (ŚĀSTRĪ, 1970:345): *anye punar āhuḥ - phalacihnabhūtaḥ sattvānām santatau cittaviprayuktaḥ saṃskāraviśeṣo ’sti, yaṃ vyavalokya bhagavān āgataṃ jānāty asammukhī-kṛtvāpi dhyānam abhijñāṃ ceti*; transl. by LVP (1923:304): “D’après d’autres maîtres, il y a dans la série des êtres certain *dharma* qui est l’indice (*cihna=liṅga*) des fruit qui naîtront dans l’avenir, à savoir certain *saṃskāra* dissocié de la pensée. Bhagavat le contemple et il connaît les fruits futurs, sans qu’il doive pour cela pratiquer les *dhyānas* et les *abhijñās*.” For further references, cf. LVP (ibid. fn. 2) and LAMOTTE (1936:230, fn. 57). LAMOTTE (ibid.) suggests that this phenomenon might be a form of the *avipraṇāśa* postulated by the *Sāṃmatīyas*, which is to be discussed below.

### 3.3 A Critique of Karmaphalasambandha

Having completed the compact overview of *karmaphala* presented in Mmk 17.1-5, the text now turns to a debate on the connection between action and result (*karmaphalasambandha*), which is the topic of the rest of the chapter. An objection is first raised in the form of a question concerning how it can be possible for the action to be connected with its future result.

(Pras 311<sub>6</sub>): Here (*atra*) some (*eke*) object (*paricodayanti*): Now (*etat*), which (*yat*) action (*karma*) was explained (*uktam*) to be of many kinds (*bahuvīdham*), does it (*tat kim*) remain (*avatiṣṭhate*) until the time of the ripening (*āvīpākakālam*) or (*atha*) does [it] not (*na*) remain (*tiṣṭhati*) due to perishing right after arising (*utpattyanantaravināśītvāt*)?

*If (yadi...cet), in the first case (tāvat),  
the action (karma) remains (tiṣṭhati) until the time of ripening  
(ā vipākakālāt), it (tat) would continue (iyāt) eternally (nityatām).  
If (cet) [it has] ceased (niruddham), [then,] having (sat) ceased  
(niruddham), how (kim) could [it] produce (janayisyati) the  
result (phalam)? (Mmk 17.6)*

Candrakīrti introduces Mmk 17.6 as an objection raised by some unnamed scholars (*eke*). While all the commentaries introduce the verse as an objection, none of the texts identify by whom this objection is raised. In *Akutoḥbhayā*, Buddhapālita's *Vṛtti* and *Prajñāpradīpa* (AMES, 1986:512; T1566.99c<sup>18</sup>), the objection is introduced with the verb *ucyate* (*bśad pa*), thus indicating that this passage is not spoken by the interlocutor.<sup>281</sup> Conversely, this would indicate that the verse is to be interpreted as spoken by the *mādhyamika*. This is also confirmed by Avalokitavṛata (D3859.III.28b<sup>7</sup>), who explains this objection to be raised by the author of the [*Madhyamaka*]*vṛtti* (*\*vṛttikāra*, *'grel pa byed pa*), thereby either indicating Nāgārjuna or Bhāvaviveka. As suggested above (p. 149), verses Mmk 17.1-5 could be interpreted as spoken by the same *santāna*-proponent, who below is going to present his view in verses Mmk 17.7-11. If that is accepted, this proponent is here interrupted by an unnamed opponent (perhaps a *mādhyamika*), who questions the fundamental logic of the *karmaphala*-notion.

Candrakīrti presents the objection in the form of a question concerning the functioning of *karmaphala* in time. Two options are given: either the action would remain until it produces its result, or – being transitory – would cease right after having appeared.<sup>282</sup> Bhāvaviveka (AMES, 1986:267; T1566.99c<sup>18-21</sup>) presents the same option, but in the form of a statement and not in the form of a question, whereas Buddhapālita (SAITO, 1984.II:223) jumps straight to the conclusion by stating that since action entails the faults of eternality and cutting off, a connection between action and result is not justifiable.

Having thus introduced the objection, the verse (Mmk 17.6) expresses the two options in the form of a consequence (*prasaṅga*) and a rhetorical question. The first option is that the action remains

<sup>281</sup> Cf. discussion of the verbs *āha* and *ucyate* above, p 141.

<sup>282</sup> A position that the mind (though not explicitly action) perishes right after arising was admitted by the interlocutor already at the beginning of this chapter; cf. Pras 302<sub>6</sub>, transl. and commentary above on p 144.

until the time when it produces its result. This carries the consequence (*prasaṅga*) that the action would continue forever and thus would be eternal. The second option is that the action stops or ceases immediately after having been performed and thus would be impermanent. In that case, the action has ceased and no longer remains at the time when its result is supposed to be produced. Hence, the rhetorical question is asked: if the action has ceased, how could it then produce the result?

Clearly, neither of these options is viable. The relationship between action and result is a causal relationship. For two phenomena to interact in a causal relationship, they must be present at the same time in the sense that the cause must exist immediately before the result, i.e. in two moments following immediately upon each other. This principle may be illustrated with a quotation from the *Śālistambasūtra* (transl. by SCHOENING, 1995:285):

How is [external dependent arising] not eternalism? Because the sprout is one thing and the seed is another, precisely that which is the sprout is not the seed. After the seed has ceased, the sprout does not arise; when [the seed] has not ceased, [the sprout] does not arise, but at the precise time the seed ceases, the sprout arises. Thus, [external dependent arising] is not eternalism.

How is [it] not annihilation? The sprout is not born from a seed that has already ceased, nor is [the sprout] born from [a seed] that has not ceased. However, at the precise time the seed ceases, the sprout arises in the manner of the high and low [ends] of a balance beam. Therefore, [external dependent arising] is not annihilation.<sup>283</sup>

The causal relationship between a seed and a sprout is here compared to the movement of the balance beam of a scale (*tulādaṇḍa*): as there is upward movement (*unnāma*) of the beam's one end, there is downward movement (*avanāma*) of its other end; likewise, as the result comes into existence, the cause simultaneously disappears. Such a model for causality functions only when the cause exists immediately before the result and thus ceases to exist simultaneously with the coming into existence of the result. However, in the case of action and result, the action, which is the cause, is separated from its result by a long time span, possibly even an extremely long time (cf. fn. 107). Therefore, the problem is here raised how it can be possible to unite the causality of the action and the result with the duration of time involved in the process of transmigration (*saṃsāraṇa*).

(Pras 311<sub>10</sub>): If (*yadī*) it is thought (*parikalpyate*) that (*itī*) **the action (karma)** having (*sat*) arisen (*utpannam*) **remains (avatiṣṭhate) until the time of the ripening (āvīpākakālam)** by its own-nature (*svarūpeṇa*), then (*tat*) **eternality (nityatā)** thereof (*asya*) would result (*āpadyate*) over the time (*kālam*) **it continues (iyantam)**, because it is devoid of perishing (*vināśarahitatvāt*).

All the commentaries comment on the verse by expressing its idea in prose-form. The first *pāda* presents the first option, namely that the action remains until the time of its ripening. Candrakīrti gives this option in the form of a hypothetical thought: “if it is thought that the action having arisen remains until the time of the ripening due to its own-nature.” Obviously, intimation is only seen to

<sup>283</sup> *Śālistambasūtra* (SCHOENING, 1995:706): katham na śāśvatata itī? yasmād anyo 'ṅkuro 'nyad bijam, na ca yad eva bijam sa evāṅkuraḥ| atha vā punaḥ - bijam nirudhyate, aṅkuraś cotpadyate| ato na śāśvatataḥ| katham nocchedataḥ? na ca pūrvaniruddhād bijād aṅkuro niṣpadyate, nāpy aniruddhād bijāt, api ca, bijam ca nirudhyate, tasminn eva samaye 'ṅkura utpadyate, tulādaṇḍonnāmāvanāmavāt| ato nocchedataḥ|. For the Tibetan translation, cf. SCHOENING (1995:405). The passage continues with discussing three other aspects of the causal relationship: that it is not transmigration (*na saṃkrāntitaḥ*), that a great result is produced from a small cause (*parīttahetuto vipulaphalābhinirvṛttitaḥ*) and that there is a continuity in that there is similarity in kind between the cause and the result (*tatsadṛśānuprabandhataḥ*).



exist for the brief moment in which it is being performed. Nevertheless, if the theory of *karmaphala* is accepted, the action is somehow required to exist as a cause for its result at a much later time. Hence, it may be necessary to posit that the action itself continues to exist as a causal entity, although no longer perceptible, as the causal relationship requires the simultaneous presence of the cause and effect, as illustrated above.

In principle, a view of this kind was formulated early in the history of Buddhism by the *Sarvāstivādins* (later also referred to as *Vaibhāṣikas*), who segregated themselves from the *Sthavira*-tradition in ca. 244 or 243 BCE (BAREAU, 1955:131).<sup>284</sup> In order to account for causal relationships, such as the relationship found in perception and *karmaphala*, the *Sarvāstivādins* posited that all past, present and future phenomena exist. A phenomenon remains in existence throughout the three times without any change to its own-nature (*svarūpa*) or own-being (*svabhāva*).<sup>285</sup> This is also expressed by Candrakīrti, who says above that the action remains due to its own-nature (*svarūpa*). As a phenomenon passes through time, it merely changes in its mode of existence (*bhāva*).<sup>286</sup> What distinguishes whether the phenomenon is future, present or past may be explained by whether or not it performs its own particular operation (*kāritra*). Thus, when not performing its operation, a phenomenon is called ‘future’ (*anāgata*); when performing it, it is called ‘present’ (*pratyutpanna*); and when having ceased to perform it, it is called ‘past’ (*atīta*).<sup>287</sup>

When a present action is performed, it triggers off (*akṣepa*) its future result, which thus comes into existence as a future entity.<sup>288</sup> When the result ripens, the action still exists as a past entity acting as the condition for the ripening of the result.<sup>289</sup> Therefore, the action may function as the direct cause

<sup>284</sup> For a general overview of the history and theses of the *Sarvāstivādins*, cf. BAREAU (1955:131-152). For a study of the *Sarvāstivāda*-thesis that past, present and future phenomena exist as presented in *Vijñānakāya*, cf. LVP (1925). For a study of this thesis according to two later *Sarvāstivāda*-sources, viz. *Mahāvibhāṣā* (T1545.27.393a<sup>9</sup>-396b<sup>23</sup>) and *\*Nyāyānusārasāstra* (T1562.29.621c<sup>5</sup>-636b<sup>16</sup>), cf. LVP (1937) and COX (1995:134-158). LVP (1937) provides further references to primary and secondary literature. For a summary of their theses as presented in AKBh, cf. SANDERSON (1994).

<sup>285</sup> *Svabhāva* thus constitutes the enduring nature of a phenomenon. It is identified with the phenomenon’s own characteristic (*svalakṣaṇa*); cf. AKBh (ŚĀSTRĪ, 1972:602; transl. LVP, 1925:159): *svabhāva evaiṣaṃ svalakṣaṇam*. For example, the *svalakṣaṇa* of earth is support (*dhṛti*), the *svalakṣaṇa* of water is cohesion (*saṃgraha*), etc. (AKBh, ŚĀSTRĪ, 1970:42; transl. LVP, 1923:22). Other partial synonyms for *svabhāva* (*tsu-hsing* 自性) attested in *\*Mahāvibhāṣā* (T1545.27.393c<sup>5-6</sup>, transl. LVP, 1937:11) are *\*ātman* (wo 我), *\*dravya* (wu 物), *\*svarūpa* (*tsu-t’i* 自體), *\*ālambana* (*hsiang-fen* 相分); LVP (1937:130) further lists *vastu*, *artha*, *ātmabhāva*, *ātmalābha* and *mūlabhāva* as other synonyms.

<sup>286</sup> Regarding the distinction between *bhāva* and *svabhāva*, cf. LVP (1937:132).

<sup>287</sup> Cf. AKBh (ŚĀSTRĪ, 1972:808; transl. LVP, 1925:55): *yadā sa dharmah kāritram na karoti tadā anāgataḥ | yadā karoti tadā pratyutpannaḥ | yadā kṛtvā niruddhas tadā atīta iti | parigatam etat sarvam*. This explanation is attributed to Vasumitra (AKBh, ŚĀSTRĪ, 1972:806-807; transl. LVP, 1925:53-54). Cf. also *\*Mahāvibhāṣā* (T1545.27.393c<sup>15-27</sup>; transl. LVP, 1937:12). Three other models of explaining the three times proposed by Dharmatrāta, Ghoṣaka and Buddhadeva are also mentioned in the *Sarvāstivāda*-sources; cf. *\*Mahāvibhāṣā* (T1545.27.396a<sup>13</sup>-396b<sup>23</sup>; transl. LVP, 1937:22-25), AKBh (ŚĀSTRĪ, 1972:805-807; transl. LVP, 1925:53-55) and *\*Nyāyānusārasāstra* (T1562.29.631a<sup>12</sup>-631c<sup>1</sup>; transl. LVP, 1937:89-94).

<sup>288</sup> Cf. *Mahāvibhāṣā* (T1545.27.393c<sup>27</sup>-394a<sup>2</sup>): 答彼雖無有見等作用。而決定有取果作用。是未來法同類因故諸有為法在現在時皆能為因取等流果。此取果用遍現在法無雜亂故。依之建立過去未來現在差別。 Transl. by LVP (1937:12-13): “Cette activité lui manque; mais ne lui manque pas l’activité qui consiste à ‘prendre un fruit’ (ou à projeter, *ākṣepa*, *grahana*, Kośa, ii, p. 293), car il est ‘cause semblable’ de *dharma*s futurs (*sabhāgahetu*, ii, p. 255); les conditionnés, résidant le présent, sont tous ‘cause qui prend un fruit d’écoulement’ (*niṣyandaphala*, ii, p. 289). Cette activité de ‘prendre le fruit’ s’étendant à tous les ‘présents’, pour éviter la confusion des époques, c’est de ce point de vue qu’on établit la distinction des passé, présent et futur.” Cf. also fn. 106 above.

<sup>289</sup> Cf. *\*Nyāyānusārasāstra* (T1562.29.629<sup>26</sup>-629b<sup>2</sup>): 又已謝業有當果故。謂先所造善不善業。待緣招當愛非愛果。思擇業處已廣成立。非業無間異熟果生。非當果生時異熟因。現在若過去法其體已無。則應無因有果生義。或應彼果畢竟不生。由此應知過去實有; transl. by LVP (1937:77): “Le passé-futur existe, parce que l’acte passé a un fruit futur (*phalāt*). L’acte bon ou mauvais fait antérieurement, en dépendance des conditions nécessaires, produit un fruit agréable ou désagréable, ainsi que nous l’avons exposé en traitant de l’acte. – Or le fruit de rétribution naît pas immédiatement après l’acte et, lorsque naît le futur fruit, la cause

for its result and the *Sarvāstivādins* thus have no need for positing a third phenomenon to function as the connection (*saṃbandha*) between the action and its result.<sup>290</sup>

Candrakīrti thus explains the first option to be that the action remains due to its own-nature (*svarūpa*), although without making any explicit reference to the *Sarvāstivāda*-theory. This option can simply be seen as one logical alternative rather than a reference by Nāgārjuna to a concrete theory. Candrakīrti then explains the consequence (*prasaṅga*) of this view, namely that the action by remaining would become eternal (*nityatā*), because it is devoid of perishing (*vināśa*). In this *prasaṅga*, the property of the thesis (*pakṣadharmā*) is that the action is devoid of perishing. The premise (*anvayavyāpti*) is: what is eternal, that is devoid of perishing. The counter-premise (*vyatirekavyāpti*) is: what is not devoid of perishing, that is not eternal. The premise and counter-premise would be acceptable to Candrakīrti, whereas the property of the thesis is clearly only acceptable to the opponent holding the view that the action remains.<sup>291</sup> Thus, the undesirable consequence of the view that the action remains in order to act as the direct cause for its result is that the action becomes eternal, which gives rise to further negative consequences to be explained below.<sup>292</sup>

(Pras 311<sub>11</sub>): If (*ceṭ*) it is thought that (*iti*) there is no (*na*) eternality (*nityatvam*), because there is perishing (*vināśasadbhāvāt*) afterwards, [then] this is not (*naitat*) so (*evam*), because what earlier (*pūrvam*) has avoided perishing (*vināśa-rahitasya*), as [in the case of] space and so forth (*ākāśādīvat*), does not have a

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de rétribution n'est plus actuelle. Si le *dharma* passé n'existe plus en réalité, il faut que le fruit naisse sans cause ou ne naisse absolument pas. Par conséquent le passé existe réellement.”

<sup>290</sup> Concerning the *Sarvāstivāda*-entity termed ‘possession’ (*prāpti*), which ensures the relation between doer of the action (*kartr*) and its future result, cf. COX (1995:79-105, 185-228). It must be underlined that *prāpti* is not directly related to the problem of *karmaphalasambandha* but to the problem of ‘substratum’ (*āśraya*, cf. below); cf. SCHMITHAUSEN (1986:229-230, footnotes 136-137). Nevertheless, Candrakīrti (MavBh, D3862.260a<sup>3</sup>; LVP, 1907-1912:126) mentions *\*prāpti (thob pa)* in a list of various types of *karmaphalasambandha*. Concerning this *prāpti*, while it constitutes no problem for the *Sarvāstivādins* to account for the causal relationship between the action and the result, their theory does entail a problem with accounting for how the action as a present and past entity and the result as a future and present entity remain related to the person, who performs the action and later experiences its result. The relationships between action (*karman*) and doer (*kartr*) and again between result (*phala*) and consumer (*bhoktr*) do not constitute causal relationships but relationships of possession. The doer possesses the act, which he has committed, and likewise possesses the result, which he is going to experience. A possession-relation is more difficult to account for than a causal relation, and the *Sarvāstivādins* had to posit a separate entity, viz. the so-called ‘possession’ (*prāpti*), in order to explain this relation. A *prāpti* is a separate entity constitutes the relation between a thing and its owner, such as an action and its doer. The *prāpti*-entity, however, has no real importance in terms of explaining the causal relationship between action and result as posited by the *Sarvāstivādins* and therefore does not need to be considered further here.

<sup>291</sup> Cf. e.g. *\*Nyāyānusārasāstra* (T1562.29.632a<sup>7-8</sup>): 以體雖同而性類別。Transl. by LVP (1937:97): “La nature propre est constante, mais les manières d’être (*sing-lei* 性類) sont différentes.” Also, cf. *\*Nyāyānusārasāstra* (T1562.29.632c<sup>20-25</sup>): 我宗亦爾法體雖住而遇別緣。或法爾力於法體上差別用起本無今有有已還無。法體如前自相恒住。此於理教有何相違。前已辯成體相無異。諸法性類非無差別。體相性類非異非一。故有為法自相恒存。而勝功能有起有息。Transl. by LVP (1937:103-104): “De même dans ma doctrine: la nature propre du *dharma* dure (*tiṣṭhati*); cependant, soit par la rencontre de conditions différentes, soit par la force de la nature des choses, « sur » cette nature propre se produit une activité spécifique qui d’abord n’existe pas, ensuite existe, retourne enfin à la non-existence après avoir existé; cependant que la nature propre reste, comme devant, immuable en son caractère propre. – Rien, dans cette théorie, qui contredise l’Écriture ou la raison. Nous avons ci-dessus établi que le caractère de la nature propre (*t’i-siang* 體相) ne subit pas de modification; que la manière d’être (*bhāva*, *sing-lei* 性類) du *dharma* n’est pas sans différenciations; que le caractère de la nature propre et la manière d’être ne sont ni différents ni identiques (*eka*, *anya*). Le caractère propre des conditionnés est permanent, mais le pouvoir éminent [qu’on nomme activité] a commencement et fin.”

<sup>292</sup> Although the consequence of eternality may logically be implied by the *Sarvāstivāda*-view, the *Sarvāstivādin* does not accept this consequence and hence does not abandon his view. The consequence of eternality is thus rejected in *\*Mahāvibhāṣā* and *\*Nyāyānusārasāstra* with reference to the change in the mode of existence (*bhāva*) due to the phenomenon’s loss of performing its operation (cf. LVP, 1937:131-132).

connection (*sambandhābhāvāt*) with perishing (*vināśena*) even later on (*paścād api*).

Moreover (*ca*), since what is devoid of perishing (*vināśarahitasya*) entails the consequence of unconditionality (*asaṃskṛtatvaprasaṅgāt*), and (*ca*) since it would forever (*sadaiva*) remain (*avasthānāt*) without any ripening (*avipākatvena*) in that ripening (*vipāka*) of unconditioned phenomena (*asaṃskṛtānām*) is not seen (*adarśanāt*), [therefore] a full admission of the eternality (*nityatābhyupagama eva*) of actions (*karmaṇām*) follows (*āpadyate*). Thus (*ity evam*), in the first case (*tāvat*), [there is] the fault of eternality (*nityatvadoṣaḥ*).

While the earlier commentaries do not provide any further explanation to the first two lines of the verse, Bhāvaviveka (AMES, 1986:512-513; T1566.99c<sup>24</sup>-100a<sup>7</sup>) and Candrakīrti contribute with further discussion of the logic of these lines. Candrakīrti does so in the form of presenting further consequences (*prasaṅga*), whereas Bhāvaviveka provides a series of independent reasonings (*svatantrānumāna*).

First Candrakīrti mentions a variant of the opponent's position: the action is not eternal, although it remains until the time of its ripening, because it perishes after having acted as the cause for its ripening. This view could possibly be identified with the *Vibhajyavādin*-position stating only that the present and certain past phenomena exist, namely those past actions, which have not yet brought about their results. Having generated its result, the past action perishes.<sup>293</sup> Bhāvaviveka presents a similar objection by the opponent, wherein the concept that the action ceases after having carried its fruit is compared to certain aquatic plants (*\*kalada, chu śiñ*), reeds (*\*naḍa, 'dam bu*) and bamboo (*\*vaṃśa/\*phalānta, smyig ma*), which die after having blossomed.<sup>294</sup>

Candrakīrti gives three arguments for rejecting such a notion. The first argument is: what earlier has avoided perishing would also later on not have a connection with perishing. Stated more clearly: that, which earlier has avoided perishing, is permanent, because a connection with later perishing is not found; just like, space (*ākāśa*) and so forth. In this case, the property of the subject (*pakṣadharmā*) would be that what earlier has avoided perishing, that does not have a connection with later perishing. The premise (*anvayavyāpti*) is: what is eternal, that does not have a connection with later perishing. The counter-premise (*vyatirekavyāpti*) is: what has a connection with later perishing, that is not eternal. While the thesis and counter-thesis are here easy to understand, the property of the subject requires comprehension of its implicit logic. Bhāvaviveka (ibid.) devotes the rest of his commentary to these *pādas* to explain their logic. A thing may be either impermanent or permanent by nature. If it is impermanent by nature, it would naturally cease as soon as it arises, because it does not depend on any condition apart from itself for its perishing. If it is permanent by nature, it could not be destroyed even by an external cause of destruction later on, because it is permanent by

<sup>293</sup> Cf. AKBh (ŚĀSTRĪ, 1972:805): ye hi sarvaṃ astīti vadanti atītaṃ anāgataṃ pratyutpannaṃ ca, te sarvāstivādāḥ | ye tu ke cid asti yat pratyutpannaṃ adattaphalaṃ cātītaṃ karma, kiñ cin nāsti yad dattaphalaṃ atītaṃ anāgataṃ ceti vibhajya vandanti, te vibhajyavādināḥ | Transl. LVP (1925:52): “Le docteur qui affirme l’existence de tout, passé, présent, futur, est tenu pour *Sarvāstivādin*. Celui qui affirme l’existence du présent et d’une partie du passé, à savoir de l’acte qui n’a pas donné son fruit; et l’inexistence du futur et d’une partie du passé, à savoir de l’acte qui a donné son fruit, il est tenu pour *Vibhajyavādin*.” For further information on the *Vibhajyavāda*, cf. BAREAU (1955:167-180). Cf. also *Kathāvatthu* I.8 (TAYLOR, 1894:151-155; transl. AUNG & RHYS DAVIDS, 1915:101-104).

<sup>294</sup> Exact botanical identification must remain unanswered here. Avalokitavrata (D3859.III.26b<sup>1</sup>) explains that these are examples of plants that are ‘uprooted’ (*druṇs phyuñ*) after having carried their fruit.

nature.<sup>295</sup> Since conditioned phenomena are seen to perish, they must be their own cause of destruction, which means that they cease moment by moment.<sup>296</sup>

The example given for a phenomenon that perishes neither earlier nor later is space (*ākāśa*), which is one of the three unconditioned phenomena (*asaṃskṛta*), according to *Sarvāstivāda*-doctrine.<sup>297</sup> A conditioned phenomenon (*saṃskṛta*), such as an action, is something that has been created by a combination of causes.<sup>298</sup> It has three general characteristics (*sāmānyalakṣaṇa*), with which any conditioned phenomenon is endowed: arising (*utpāda*), remaining (*sthiti*) and breaking (*bhaṅga*).<sup>299</sup> An unconditioned phenomenon, such as space, does not have any of these characteristics; it neither arises at a certain time nor breaks at a later time, and therefore also does not remain. A conditioned phenomenon, on the other hand, possesses all three characteristics at the very moment it arises; it is not possible that it could first arise without remaining and breaking, then remain for some time without breaking, and finally break after some time.<sup>300</sup> Therefore, if the action would remain until the time of its ripening, it would be unconditioned (*asaṃskṛta*) and eternal by nature. This is the second consequence (*prasaṅga*) raised by Candrakīrti.

The third consequence is that if the action would be unconditioned and eternal, it would be unable to produce any result, because only conditioned phenomena can perform an operation.<sup>301</sup> An operation (*kriyā*), such as producing a result, necessarily involves change, since a distinction can be drawn between before and after the result is produced. As an unconditioned phenomenon is eternal and unchanging, it cannot perform an operation.<sup>302</sup>

<sup>295</sup> As examples for such external causes of destruction, Avalokitavrata (D3859.III.27b<sup>4</sup>) mentions snow or heat for a flower or the sun or a lamp for darkness. These cannot be causes of destruction, because they are different (*\*anya, gzan*) from that, which is to be destroyed (ibid.).

<sup>296</sup> Cf. Bhāvaviveka (AMES, 1986:267-268). A similar argument is found in AKBh (ŚĀSTRĪ, 1971:572-573; transl. LVP, 1924:4-6). For a very concise explanation of this logic (however, in a much later, Tibetan source), cf. chapter six entitled *'brel pa brtag pa'i rab tu byed pa in tshad ma rigs pa'i gter* by Sa skya Paṇḍita Kun dga' rGyal mtshan (1182-1253); in the edition from mi rigs dpe skrun khang, see pp. 146-159. For an elaborate study of the arguments of momentariness in the writings of Dharmakīrti, cf. OETKE (1993).

<sup>297</sup> Cf. AK 1.5c and AKBh (ŚĀSTRĪ, 1970:19; transl. LVP, 1923:7-8) and Candrakīrti's *Pañcaskandha-prakaraṇa* (D3866.266b<sup>3-4</sup>; LINDTNER, 1979:145).

<sup>298</sup> Cf. AKBh (ŚĀSTRĪ, 1970:26): sametya sambhūya pratyayaiḥ kṛtvā iti saṃskṛtāḥ|. Transl. LVP (1923:11): "*Saṃskṛta*, conditionné, s'explique étymologiquement: « qui a été fait (*kṛta*) par les causes en union et combinaison (*sametya, sambhūya*)."

<sup>299</sup> Cf. Pras 146<sub>3-7</sub>: atrāha| vidyanta eva saṃskṛtasvabhāvāḥ skandhāyatanadhātava upādādisaṃskṛtalakṣaṇasadbhāvāt| uktaṃ hi bhagavatā trīṇīmāni bhikṣavaḥ saṃskṛtasya saṃskṛtalakṣaṇāni, saṃskṛtasya bhikṣava utpādo 'pi prajñāyate, vyayo 'pi sthityanyathātvam api, iti| na cāvidyamānasya kharaviṣāṇasyeva jātyādilaṅkaṣaṇam asti| tasmāt saṃskṛtalakṣaṇopadeśād vidyanta eva skandhāyatanadhātava iti||. Transl. by MAY (1959:106-107): "Objection: Les ensembles, les domaines de la connaissance et les éléments existent en eux-mêmes en tant que composés (*saṃskṛtasvabhāvāḥ*), parce que les caractères de composé, production, etc., existent réellement. Le Bienheureux dit en effet: « Voici, ô moines, les trois caractères du composé, [qui sont eux-mêmes des] composés: on discerne au composé une production, ô moines, une disparition, et une hétérogénéité dans la durée ». Or, un inexistant, la corne d'un âne par exemple, ne peut présenter les caractères de naissance, etc. Par conséquent, puisque les caractères de composé sont enseignés, les ensembles, les domaines de la connaissance et les éléments existent."

<sup>300</sup> Cf. Pras 146<sub>9-10</sub>: tatra vyastā lakṣaṇakarmaṇi na yujyante| |yady utpādakāle sthitibhaṅgau na syātām, tadā sthitibhaṅgarahitasyākāśasyeva saṃskṛtalakṣaṇatvenānupapadya evotpādaḥ|. Transl. by MAY (1959:108): "Séparés, ils sont impropres à la caractérisation. Si la durée et la destruction n'existaient pas au moment de la production, celle-ci, en tant que caractérisant comme composée une [entité] dépourvue de durée et de destruction, pareille à l'espace, serait irrationnelle." The same argument is found in CŚV (D3865.223a<sup>2-5</sup>).

<sup>301</sup> Cf. Pras 280<sub>12</sub>: tatra na nityāḥ saṃsaranti niṣkriyatvād anityānām ca ghaḍādinām sakriyatvopalambhāt|. Transl. by SCHAYER (1931b:82): "Als etwas Beharrliches wandern [die *saṃskāras*] nicht, weil [das Beharrliche] nicht aktionsfähig ist (*niṣkriyatvād*). Denn nur an dem nicht Beharrlichen, wie es [die empirischen Gegenstände wie] Töpfe usw. sind, wird die Aktionsfähigkeit (*kriyā*) [als Eigenschaft] postuliert (*upalambhāt*)." For further references to primary and secondary sources, see SCHAYER (ibid, fn. 57).

<sup>302</sup> For an explanation of this type of argument, cf. Śāntarakṣita's *Madhyamakālaṃkāra* verse 2 (D3884.53a<sup>2</sup>) and his *Madhyamakālaṃkāravṛtti* (D3885.57a<sup>7</sup>-57b<sup>1</sup>).

Finally, Candrakīrti sums up his list of consequences by stating that the view that the action remains until the time of its ripening in order to act as its cause necessarily leads to an admission of the action being eternal in the sense that it must remain forever without producing any ripening at all. Any version of this view thus involves the fault of eternality (*nityatvadoṣa*).

(Pras 311<sub>15</sub>): But if (*atha*) the perishing (*°vināśītvam*) of actions (*karmaṇām*) right after [their] arising (*utpādānantara*<sup>9</sup>) is admitted (*abhyupeyate*), then [this] being (*satī*) so (*evam*), it may be asked (*nanu*),

*if (cet) [it has] ceased (niruddham), [then,] having (sat) ceased (niruddham), how (kim) could [it] produce (janayiṣyati) the result (phalam)?* (Mmk 17.6cd)

The sense (*abhiprāyaḥ*) is that (*iti*) the action (*kamma*), having become (*sat*) something non-existent (*abhāvībhūtam*), can by no means (*naiva*) produce (*janayiṣyati*) a result (*phalam*), because of the non-existence of [its] own-being (*avidyamānasvabhāvatvāt*).

Having shown the consequence of eternality connected with the first logical option that the action would remain until the ripening of its result, the second option is now rejected in the form of a rhetorical question. If the action does not remain, it must cease. Since it must be impermanent by itself as explained above, it perishes by itself as soon as it arises (*utpādānantaravināśītvam*). Although this option would avoid the undesirable consequence of eternality, it entails another problem. If the action has ceased or gone out of existence right after being performed, it can no longer act as the direct cause for its future ripening. Hence, the consequence of this view would be that either the ripening never arises at all, because it has no cause, or – if it would arise – it would arise causelessly and thus be completely unrelated to whatever action the person might have done in the past. This would constitute the fault of cutting off or ‘nihilism’ (*uccheda*), viz. a denial of *karmaphala*, which will be explained in more detail below. Candrakīrti here presents this option only briefly. Bhāvaviveka (AMES, 1986:513-514; T1566.100a<sup>7-13</sup>), on the other hand, considers and rejects two variations of this view, namely that the action might be in the process of ceasing (*\*nirudhyamāna*, *\*gag b’zin pa*) or that it is not possible to say whether the action has ceased or not (*\*avaktavya*, *brjod par bya ba ma yin pa*).

### 3.4 Santāna as Karmaphalasambandha

The latter view that the action ceases upon having been performed agrees with the Buddhist doctrines of impermanence and momentariness, and is the view adopted by several Buddhist schools. Although the action ceases and therefore cannot function as the direct cause for its ripening, it is still possible to maintain that a third phenomenon can function as a connection or link (*sambandha*) between the action and its ripening.<sup>303</sup> This is what has here been called ‘the problem of *karmaphalasambandha*’: how can *karmaphala* function, when the action is impermanent and must cease immediately upon

<sup>303</sup> For a brief presentation of the term *sambandha* based on Dharmakīrti’s *Sambandhaparīkṣa* with Prabhācandra’s commentary, cf. JHA (1990).

arising?<sup>304</sup>

As shown above, it was not necessary for the *Sarvāstivādins* to posit a phenomenon that could act as the *sambandha* between the action and its result, because they considered the action to be the direct cause of its result due to their particular doctrine that all future, present and past phenomena exist. Discussions on *karmaphalasambandha*, therefore, are not found in the numerous extant *Sarvāstivāda*-sources. The problem of *karmaphalasambandha* also does not seem to have attracted any interest in the *Theravāda*-commentarial literature; at least, discussions of it do not occur in these sources. Yet for a number of Buddhist schools, which did not accept the *Sarvāstivāda*-doctrine of the existence of phenomena in the three times, the problem of *karmaphalasambandha* was an important issue.<sup>305</sup> Three theories are attested in the extant Buddhist sources that propose solutions to this problem: (1) the theory of a ‘series’ (*santāna*), (2) the theory of an indestructible phenomenon (*avipraṇāśa*), and (3) the theory of ‘seeds’ (*bīja*) or ‘impressions’ (*vāśana*).

The theories of *santāna* and *avipraṇāśa* are presented in Mmk (Mmk 17.7-12 and 17.13-20 respectively). The *santāna*-theory is in other sources ascribed to the *Sautrāntika*-school, but only seems to be attested as a developed theory by sources later than Mmk (cf. below for a brief discussion). The *avipraṇāśa*-theory is in other sources ascribed to the *Saṃmatīya*-school, of whose literature only a fragment is extant. Thus, in both cases Mmk is an early and important source for the study of these theories. Candrakīrti’s commentary, of course, post-dates the extant *Sautrāntika*-sources, such as the descriptions of this view found in *Karmasiddhiprakaraṇa* and AKBh, and is thus of less importance in the study of the *santāna*-theory. Nevertheless, it provides a welcome support for interpreting the Mmk-verses and can occasionally provide historical information when its comments are based on the explanations given in the earlier Mmk-commentaries. In the case of the *avipraṇāśa*-theory, the Mmk-commentaries, including Pras, are all of great importance given the severe difficulty in reconstructing this theory from the available bits of information found in Mmk and the few other extant sources.

The *bīja*-theory, which is here distinguished from the *santāna*-theory for reasons, which will become apparent below, is associated with the late *Sautrāntika*-school (as presented in *Karmasiddhiprakaraṇa*) and the *Yogācāra*-tradition. It seems to be a later development of the *santāna*-theory and involves an *ālayavijñāna* posited as the locus for the *karmaphalasambandha*. What is here referred to as the *bīja*-theory is not presented in Mmk and, therefore, is also not discussed in Pras. Candrakīrti, however, has discussed this theory in detail in Mav and MavBh, which will be briefly discussed below.

It is noteworthy that Mmk first presents the *santāna*-theory and thereafter presents the *avipraṇāśa*-theory. This order of presentation is the opposite of that found in *Karmasiddhiprakaraṇa*, the other important source for these theories. The order in *Karmasiddhiprakaraṇa* may be explained by the fact that this text propagates some form of the *santāna*- or *bīja*-theory, and therefore considers it superior to the *avipraṇāśa*-theory. Mmk, on the other hand, explicitly rejects the *santāna*-theory, but

<sup>304</sup> The term *karmaphalasambandha* is attested nine times in the writings of Candrakīrti: Pras 302<sub>3</sub> (D3860.100b<sup>6</sup>), Pras 302<sub>6-7</sub> (D3860.D100b<sup>7</sup>-101a<sup>1</sup>), Pras 303<sub>2</sub> (D3860.101a<sup>1</sup>), Pras 360<sub>4</sub> (D3860.116b<sup>3</sup>), MavBh D3862.260a<sup>3</sup>, MavBh D3862.260a<sup>6</sup>, MavBh D3862.261b<sup>5</sup>, MavBh D3862.298a<sup>4</sup> and \**Yuktiṣaṣṭhikāvṛtti* D3864.4a<sup>5</sup>. The problem of *karmaphalasambandha* is also briefly discussed in *Bodhicaryāvatāra* 6.71-72 along with its various commentaries, such as Prajñākaramati’s *Pañjikā* (LVP, 1901-1914:467-471; D3872.232b<sup>1ff.</sup>) and Vibhūticandra’s *Pañjikā* (D3880.269a<sup>5ff.</sup>), as well as in chapter 14 of Śāntarakṣita’s *Tattvasaṃgrahakārikā* (D4266.-19a<sup>3</sup>-21b<sup>3</sup>) along with Kamalaśīla’s *Pañjikā* (ŚĀSTRĪ, 1968:207-230; D4267.246a<sup>6</sup>-257a<sup>4</sup>; transl. by JHA, 1937:283-317).

<sup>305</sup> As a digression, it may be mentioned that the problem of *karmaphalasambandha* also was treated in the Brāhmaṇical sources. To solve this problem, the *Vaiśeṣika* and *Nyāya*-schools posited an ‘invisible force’ (*adr̥ṣṭa*; cf. HALBFASS, 1980:284-290; and KRISHAN, 1997:149-151), while the *Mīmāṃsa*- and *Vedānta*-schools postulated an ‘unprecedented efficacy’ (*apūrvā*; cf. POTTER, 1980:258; HALBFASS, 1980:274-284; and KRISHAN, 1997:163-165).

does not explicitly reject the *avipraṇāśa*-theory. The order of presentation in Mmk could thus indicate that Nāgārjuna considered the *avipraṇāśa*-theory superior to the *santāna*-theory. This point will also be raised again below. Now follows the discussion of the *santāna*-theory presented as first in Mmk.

(Pras 312<sub>1</sub>): Now (*atra*) some (*eke*) followers of another school (*nikāyāntarīyāḥ*) express (*varṇṇayanti*) a response (*parihāram*): “First (*tāvat*), since [we admit] the perishing (*°vināśītvāt*) of conditioned phenomena (*saṃskārāṇām*) immediately upon arising (*utpattyanantara*), the fault of eternality (*nityatvadoṣaḥ*) does not occur (*nāpadyate*) in our case (*asmākam*).<sup>306</sup>

Secondly (*cāpi*), also with regard to (*ity atrāpi*) [the lines], which (*yat*) said (*uktam*) “if (*cet*) [it has] ceased (*niruddham*), [then] having (*sat*) ceased (*niruddham*), what (*kim*) could produce (*janayiṣyati*) the result (*phalam*)”, we give (*brūmaḥ*) the response (*parihāram*):

*Which (yaḥ) series (saṃtānaḥ), beginning with a shoot (aṅkuraprabhṛtiḥ), evolves (abhipravarttate) from a seed (bījāt), thence (tataḥ) [evolves] the fruit (phalam), but (ca) without (rte) the seed (bījāt), it (saḥ) does not evolve (nābhipravarttate).*  
(Mmk 17.7)

In this case (*iha*), although (*api*) being (*sat*) momentary (*kṣaṇikam*), the seed (*bījam*) ceases (*nirudhyate*) after having become the cause (*hetubhāvam upagamyā*) for a series (*santānasya*) called shoot, internode, tiller, panicle and so forth (*aṅkura-kāṇḍanālapattrādyabhīdhānasya*), which alone (*eva*) is endowed with the {unique} ability of producing a particular future fruit of its own kind (*svajātiya-bhāviphalaविशेषानिपत्तिसामर्थ्या {विशेषा}युक्तस्या*).

And [as for] this (*cāyam*): *which (yaḥ) series (saṃtānaḥ), beginning with a shoot (aṅkuraprabhṛtiḥ), evolves (pravarttate) from the seed (bījāt)*, even (*api*) *from that (tasmāt)* tiny (*svalpāt*) cause (*hetoḥ*) a mass of abundant *fruits* (*vipulaphalapracaḥ*) is gradually (*krameṇa*) born (*upajāyate*), when there is (*sati*) no deficiency in the co-operative causes (*sahakārikāraṇāvaikalye*).

*But (ca) without the seed (rte bījāt)*, [i.e.] with no seed (*vinā bījāt*), *it (saḥ)*, [i.e.] the series of the shoot and so forth (*aṅkurādi-santānaḥ*), *does not evolve (nābhipravarttate)*. Therefore (*tad*), since in this way (*evam*) there is coming into existence (*bhāvitvena*) [of the shoot, etc.] when it, [i.e. the seed], exists (*tadbhāve*) and (*ca*) not coming into existence (*abhāvitvena*) when it does not exist (*tadabhāve*), the fact that the seed is the cause (*bījahetukatvam*) for the fruit (*phalasya*), [which is] the series beginning with the shoot (*aṅkurādi-santānasya*), is made clear (*upadarśitaṃ bhavati*).

<sup>306</sup> LAMOTTE (1936:271) here translates *anityatvadoṣaḥ* based on LVP's Pras edition, which has been rejected by DE JONG (1978b:221) and in the present edition. DE JONG's edition and the present edition read *nityatvadoṣaḥ*.

Candrakīrti introduces the next verse (Mmk 17.7) as a response (*parihāra*) raised by ‘some followers of another school’ (*eke nikāyāntarīyāḥ*). None of the commentaries identify to which school these proponents might belong. Avalokitavratā (D3859.III.29b<sup>1</sup>) merely echoes the expression used by Candrakīrti (*sde pa gžan dag rnam pa gžan*). The Chinese translation of *Prajñāpradīpa* refers to them as *\*ābhidharmikas* (T1566.100a<sup>14</sup>: *ā-p’i-t’an-jen* 阿毘曇人). Thus, a sectarian identification is not established in the commentaries.

LAMOTTE (1936:270) identifies this position as a *Sautrāntika*-theory, which is possible, given that the position of a *santāna* is presented as their view in the following verses. Nevertheless, it may be slightly anachronistic to use the term *sautrāntika* for this position presented in Mmk, since it was probably written in the second century CE. BAREAU (1955:155) considers *Sautrāntika* to be the designation for a late school that split off from the *Sarvāstivāda*-tradition somewhere around the 4<sup>th</sup> century AD. The *Śāriputrapariṣcchāsūtra* considers the *Sautrāntika* and *Samkrāntivādin* to be two separate schools, whereas other sources consider them to be identical (BAREAU, *ibid.*). In his introduction to AK, LVP (1971:lii-lv) argues for the identity of the *Sautrāntika* and *Dārṣṭāntika*. The positions of the *Dārṣṭāntikas* are mentioned several times in *\*Mahāvibhāṣa* and certainly resemble many of the *Sautrāntika*-views taught in AKBh.<sup>307</sup> Hence, such an identification would give the *Sautrāntikas* a longer historical tradition, since the *\*Mahāvibhāṣa* probably derives from the 2<sup>nd</sup> century CE; moreover, it may then be more correct to use the name *Dārṣṭāntika* for the early tradition than the name *Sautrāntika*. In AKBh, the *santāna*-view of *karmaphalasambandha* is presented twice,<sup>308</sup> although in neither case is it identified with a school. One must turn to the Chinese AKBh-commentaries by Fa-pao (法寶) and P’u-kuang (普光), two disciples of Hsüan-tsang (玄奘, 600-664 CE), to find them identified as *Sautrāntika*-positions. The *santāna*-view is also presented twice in *Karmasiddhiprakaraṇa*.<sup>309</sup> The first is identified in Sumatīśīla’s commentary (D4071.82b<sup>4</sup>) as belonging to the *Sautrāntikas* (*mdo sde pa dag*). This agrees with the presentation of *cittasantāna* found in Mmk. LAMOTTE (1936:163) identifies a number of names with the *Sautrāntika*: *Samkrāntivādin*, *Sūtrāntavādin*, *Sauryodayika*, *Dārṣṭāntika* and *Sūtraprāmāṇika*. Although all refer to schools sharing certain views, some of which include a *santāna*-theory, it is not established whether they form a cluster of separate traditions holding similar views or whether these names are synonymous. Clearly, more thorough research on the history of the *santāna*-theory is required in order to conclude on this point.

In the commentary of Pras introducing Mmk 17.7, the *santāna*-proponents state that the consequences raised above do not apply to their position. The consequence of eternality of the action, which was associated with the first option that the action remains until the time of its ripening, does not apply to their position, because they admit that the action does not remain, but – as a conditioned phenomenon – perishes immediately upon arising. Instead, they admit the second option, viz. that the action ceases. Nevertheless, the consequence associated with this choice, namely that the action has ceased and therefore cannot produce its result, does not apply to their position, because they assert a third phenomenon, namely a ‘series’ (*santāna*), which can act as a connection (*sambandha*) between the action and its result. Their position is first presented by means of an illustration in Mmk 17.7-17.8.

<sup>307</sup> For a discussion of the names *Dārṣṭāntika* and *Sautrāntika* in *\*Mahāvibhāṣa* and AKBh, cf. COX (1995:37ff.).

<sup>308</sup> Cf. AKBh chapter II (ŚĀSTRĪ, 1970:217-218; transl. by LVP, 1923:185) and chapter IX (ŚĀSTRĪ, 1987:1229-1231; transl. LVP, 1931:296). See also the comments thereon in *\*Nyāyānusāraśāstra* (T1562.29a<sup>26</sup>-630a<sup>11</sup>; transl. by LVP, 1937:77-82).

<sup>309</sup> LAMOTTE (1936:192-193, §§20-21; transl. 232-233; MUROI, 1985:21-23) and LAMOTTE (1936:197-202, §§30-40; transl. 244-255; MUROI, 1985:37-51).



The illustration is that of the growth of a plant. The seed (*bīja*) is the cause for the fruit (*phala*) of the plant, but it is not the direct cause thereof. There is a series (*santāna*) of stages in the growth of the plant between the seed and the fruit. The seed produces a shoot (*aṅkura*), which again leads to other steps of the series in the growth of the plant, until finally the fruit appears. The series has a unique ability (*sāmarthyā*) to produce a fruit, which is of the same kind or species (*jātīya*) as the seed, not a fruit that is of another kind.<sup>310</sup>

In spite of the series acting as the intermediary between the seed and the fruit, the seed can still be said to be the cause (*hetu*) of the series and ultimately of the fruit. The reason is that if the seed is absent, the series does not occur and so the fruit does not appear. Oppositely, when the seed is present (together with the necessary conditions), the series appears and so does the fruit. The logic that is that x may be established to be the cause of y, if y appears when x is there and y does not appear when x is not there.<sup>311</sup>

In his commentary to this verse, Candrakīrti explains that it is here admitted that the seed ceases. However, although the seed's nature is momentary, i.e. impermanent, it becomes the cause for a series before it ceases. From this series, the fruit is then born. Thus, there is continuity between the cause and the fruit in spite of the fact that the cause has ceased.

It is not specified which kind of seed or fruit the illustration uses. Candrakīrti, who here follows Bhāvaviveka (AMES, 1986:514-515; T1566.100a<sup>18-19</sup>), interprets it as a rice-plant (*śālī*, *oryza sativa*). Although this is not said explicitly, it is evident from the stages mentioned in the series of the plant. Candrakīrti mentions the stages: seed (*bīja*, *sa bon*), shoot (*aṅkura*, *myu gu*), internode (*kāṇḍa*, *sdoñ bu*), tiller (*nāla*, *sbubs 'chas pa*) and panicle (*pattra*, *lo ma*). Bhāvaviveka (ibid.) provides a slightly longer list of stages: seed ( *\*bīja*, *sa bon*), shoot ( *\*aṅkura*, *myu gu*), leaf ( *\*pattra?*, *'dab ma*), internode ( *\*kāṇḍa*, *sdoñ bu*), node ( *\*gaṇḍa*, *sbu gu*), ear ( *\*sñe ma*), chaff ( *\*tuṣa*, *sbun pa*), awn ( *\*śūka*, *gra ma*), unripe awns (*srus*) and husked grain ( *\*taṇḍula*, *'bras thug po che*).<sup>312</sup>

The stages refer to the growth of a rice-plant as follows.<sup>313</sup> The seed (*bīja*) first germinates into a shoot (*aṅkura*), also called the seedling (*stamba*), which is planted in water. The shoot grows into a usually 60-180 cm high, round stem having 13-16 internodes (*kāṇḍa*). From each node grows a tiller (*nāla*), from which secondary and tertiary tillers develop. On the tillers are nodes (*gaṇḍa*) bearing panicles (*pattra*), which each bear a single flower (*puṣpa*). The panicle consists of the chaff (*garbha*, *\*tuṣa*), inside of which are the fruits (*phala*), i.e. the awns (*śūka*). After harvesting, the awns

<sup>310</sup> The word 'unique' (*viśeṣa*) is explained in AKBh (ŚĀSTRĪ, 1987:1230; D4090. II.94b<sup>4</sup>): *sa punar yo 'ntaraṃ phalotpādanasāmarthyāḥ so 'ntyapariṇāmaviśiṣṭatvāt pariṇāmaviśeṣaḥ*. Transl.: "Moreover, this [evolution] is that, which possesses the ability to produce a result at the end; because of the evolution being distinguished [by a particular result] at the end, it is a unique evolution."

<sup>311</sup> This principle agrees with the general statement of dependent arising expressed, for example, in the *Śālistambasūtra* (SCHOENING, 1995:393): *rten ciñ 'brelḍ par 'byuñ ba gañ ze na | 'di lta ste 'di yod pa'i phyir 'di 'byuñ | 'di skyes pas 'di skye ba ste ||* (transliteration modified to the system used in this dissertation). Transl. by SCHOENING (1995:220): "In that connection, if you ask what is dependent arising, it is as follows: because this exists, this occurs; because this arose, this arises." This principle is expounded at SN 2.28: *Iti ismasmiṃ sati idaṃ hoti. Imassuppādā idaṃ uppajjati. Imasmiṃ asati idaṃ na hoti. Imassa nirodhā idaṃ nirujjhati*; transl. by RHYS DAVIDS & WOODWARD (1922:23): "So 'this' being, 'that' becomes; from the arising of this, that arises; this not being, that becomes not; from the ceasing of this, that ceases." It is repeated at SN 2.65.

<sup>312</sup> The Sanskrit list is attested in a quotation from the *Śālistambasūtra* given in *Bodhicaryāvatāra-pañjikā* (LVP, 1901:577; D3872.276a<sup>4-5</sup>; SCHOENING, 1995:703): *bījād aṅkurah | aṅkurāt pattram | pattrāt kāṇḍam | kāṇḍān nālam | nālād gaṇḍaḥ | gaṇḍād garbham | garbāc chūkaḥ | śūkāt puṣpam | puṣpāt phalam iti*. Transl.: "...from the seed (*bīja*) [grows] a shoot (*aṅkurah*), from the shoot a leaf (*pattra*), from the leaf an internode (*kāṇḍa*), from the internode a tiller (*nāla*), from the tiller a node (*gaṇḍa*), from the node a chaff (*garbha*), from the chaff a spikelet (*śūka*), from the spikelet a flower (*puṣpa*), from the flower the fruit (*phala*, i.e. the awns)." For the passage in the Tibetan translation of the *Śālistambasūtra*, cf. SCHOENING (1995:399). For the same passage in the Chinese translation of the *Śālistambasūtra*, cf. T710.16.819b<sup>12-14</sup>.

<sup>313</sup> For a botanical description with illustrations, cf. <http://www.riceweb.org/Plant.htm>

are husked and the husked grains (*taṇḍula*) are then ready for consumption. If the awns are not husked, they can be used as seeds for planting new seedlings.<sup>314</sup>

These growth-stages constitute a process or a series (*santāna*) of individually connected phenomena, which all belong to the continuum of the same plant. This model of explanation does not have the flaw that a single phenomenon, such as the action, must remain throughout time to ensure the ripening of the fruit, but each phenomenon in the series perishes immediately upon arising yet always generates a new phenomenon in the series as it perishes. It is therefore neither fraught with the error of eternity nor with the error of cutting off as will now be explained.

The word ‘series’ (*santāna*) occurs in several semi-canonical scriptures, where it is not necessarily used in the technical sense with which the *santāna*-proponents use the word.<sup>315</sup> Likewise, examples of seeds and sprouts occur often throughout the early canonical scriptures. Thus, from the mere mention of *bīja*, *aṅkura* and *santāna* in the *mūla*-verse, nothing conclusive can be said about the scriptural provenance of these words, their context or the type of plant intended. However, Nāgārjuna’s usage of ‘beginning with the shoot’ (*aṅkuraprabhṛti*) indicates that he had several stages in mind, most likely the well-known list of growth-stages of the rice-plant. Hence, Bhāvaviveka’s and Candrakīrti’s interpretation of Nāgārjuna’s reference as referring to the list of the growth-stages of a rice-plant seems likely.

The list of the growth-stages of a rice-plant does not occur in the early canon, but is apparently first found in the *Śālistambasūtra*, an early *Mahāyāna*-work.<sup>316</sup> In this sūtra, the growth-stages are used to illustrate what is termed ‘outer dependent arising’ (*bāhyaḥ pratītyasamutpādaḥ*). This is presented in contrast to ‘inner dependent arising’ (*ātmikaḥ pratītyasamutpādaḥ*) consisting of the twelve causes or links (*nidāna*) of dependent arising. The same growth-stages are attested in a couple of other canonical sources as an external illustration of dependent arising. Thus, it occurs in the large *\*Saddharmasmṛtyupasthānasūtra* (*cheng-fa nien-ch’u ching* 正法念處經), wherein they are given as the object for a meditation (*hsiu-hsing* 修行, *\*bhāvanā*) called an externally oriented *vipaśyanā* (*wai-kuan* 外觀, *\*bāhyavipaśyanā*).<sup>317</sup> In the *\*Buddhābhīdharmaśūtra* (*fo a-p’i-t’an ching* 佛

<sup>314</sup> Regarding the question whether the result of action becomes the seed for a new result, just like the fruit of a plant becomes seeds used for planting new plants yield new fruits, cf. AKBh (ŚĀSTRĪ, 1973:1230-1231; D4090.II.94b<sup>ff</sup>; transl. LVP, 1931:298-299).

<sup>315</sup> Cf. for example *Milindapañha* (TRENCKNER, 1880:72): Rājā āha “bhante nāgasena, iminā nāmarūpena kammaṃ kataṃ kusalaṃ vā akusalaṃ vā, kuhiṃ tāni kammāni tiṭṭhanti”ti? “Anubhandeyyūṃ kho, mahārāja, tāni kammāni chāyāva anapāyini”ti. “Sakhā pana, bhante, tāni kammāni dassetuṃ ‘idha vā idha vā tāni kammāni tiṭṭhanti’”ti? “Na sakhā, mahārāja, tāni kammāni dassetuṃ ‘idha vā idha vā tāni kammāni tiṭṭhanti’”ti. “Opammaṃ karohi”ti. “Taṃ kiṃ maññasi, mahārāja, yānimāni rukkhāni anibattaphalāni, sakkā tesam phalāni dassetuṃ ‘idha vā idha vā tāni phalāni tiṭṭhanti’”ti? “Na hi, bhante”ti. “Evam eva kho mahārāja, abbocchinnāya santatiyā na sakkā tāni kammāni dassetuṃ ‘idha vā idha vā tāni kammāni tiṭṭhanti’”ti. “Kallosi, bhante nāgasenā”ti. Transl. by HORNER (1964:98-99): “The King said: “Revered Nāgasena, a deed that is either skilled or unskilled has been done by this name-and-shape: where do these deeds remain?” “Those deeds would follow it, sire, ‘like a shadow that never leaves it’.” “Is it possible to point to those deeds, revered sir, and say that they remain either here or there?” “It is not possible, sire, to point to those deeds and say that they remain either here or there.” “Make a simile.” “What do you think about this, sire? Is it possible to point to the fruits of a tree that has not yet borne fruit and say that the fruits are either here or there.” “O no, revered sir.” “In the same way, sire, so long as the (life-)continuity (*santati*) is not cut off, it is not possible to point to those deeds and say that they remain either here or there.” “You are dexterous, revered Nāgasena.” For a brief study of the word *santāna* including reference to several sources earlier than Mmk, cf. LVP (1902:283-286).

<sup>316</sup> Cf. the passage quoted above in fn. 312.

<sup>317</sup> Cf. T721.17.398c<sup>12-13</sup>: 如種生芽。從芽生莖。從莖生葉。從葉生花。從花生實。是名外觀。 Transl.: “Like this, the seed (*chung* 種, *\*bīja*) produces the shoot (*ya* 芽, *aṅkura*). From the shoot arises an internode (*hsing* or *ching* 莖, *\*kāṇḍa*). From the internode arises a leaf (*sheh* 葉, *\*pattra*). From the leaf arises a flower (*hua* 花, *\*puṣpa*). From the flower arises the grain (*shih* 實, *\*taṇḍula* or *\*phala*). This is called external analytical meditation (*wai-kuan* 外觀, *\*bāhyavipaśyanā*).” Its opposite, ‘inner analytical meditation’, relates to dependent arising.

阿毘曇經), the passage from the *Śālistambasūtra* is evidently echoed.<sup>318</sup> In the *Laṅkāvatāra-sūtra*, they are mentioned in connection with dependent arising.<sup>319</sup>

In the *śāstra*-literature, the growth-stages also appear as illustrations in contexts other than dependent arising. Thus, in the *\*Daśabhūmikavibhāṣā* attributed to Nāgārjuna,<sup>320</sup> they appear as an illustration of the arising of the ten *bhūmis*.<sup>321</sup> In *\*Mahāvibhāṣā* (T1545.27.51b<sup>3</sup>), they are used as an illustration for the workings of conditions (*pratyaya*). Moreover, in *\*Mahāvibhāṣā* (T1545.27.217b<sup>15-16</sup> & 941a<sup>6-8</sup>) and *\*Buddhadhātusāstra* (T1610.31.793a<sup>25</sup>), they are used as an illustration for the process of listening to, contemplating and cultivating the teachings. In none of these cases are the growth-stages said to constitute a series (*santāna*). An exception is found in *Yogācārabhūmi* (T1579.30.501c<sup>1-2</sup>; T1581.30.903a<sup>25-26</sup>), where they are mentioned as a series (*santāna*) and are used as an external illustration when explaining the ten types of causes (*hetu*).<sup>322</sup> Although the *Yogācārabhūmi*, as one of the few early sources, speaks of the growth-stages as a series, it does not mention this series as an illustration of the mind-series (*cittasantāna*), as does Nāgārjuna below. The usage of the series of the growth-stages as an illustration for the *cittasantāna* is attested, for example, in chapter nine of AKBh (cf. ŚĀSTRĪ, 1987:1229<sup>14ff</sup>), but it does not seem to be attested in any source earlier than Mmk. Thus, it remains very problematic to explain the provenance of Nāgārjuna's presentation of the *santāna*-view.

(Pras 312<sub>12</sub>) Therefore (*tad*), in the same way (*evam*):

*Both (ca) since (yasmāt) the series (santānaḥ) [arises] from the seed (bījāt) and (ca) [since there is] arising of the fruit (phalodbhavaḥ) from the series (santānāt), [and] the fruit (phalam) [is thus] preceded by the seed (bījapūrvvam), therefore (tasmāt) [the seed] is neither (na) cut off (ucchinnaṃ) nor (nāpi) eternal (śāśvataṃ). (Mmk 17.8)*

{In this case (*iha*)}, if (*yadī*) the seed (*bījā*) due to the presence of an obstructing condition (°*virodhipratyayasānnidhyāt*), such as a flame or embers (*jvālāṅgārādī*°), should cease (*nirudhyeta*) without having brought forth (*aprasūya*) the series beginning with the shoot (*aṅkurādisantānam*), then (*tadā*)

<sup>318</sup> Cf. T1482.24.958a<sup>14ff</sup>, in particular T1482.24.958a<sup>22-24</sup>: 同說如是以從種生芽。從芽生葉。從葉生節。從節生莖。從莖生幹。從幹生枝。從枝生萼。從萼生花。從花生子。

<sup>319</sup> Cf. *Laṅkāvatārasūtra* (D107.98b<sup>1-2</sup>): laṅka'i bdag po sa bon gcig las byuñ yañ myu gu dañ | ljañ bu dañ | sog ma dañ | tshigs dañ | lo ma dañ | yal ga dañ | me tog dañ | 'bras bu dañ | gra ma'i bye brag yod pa de bzin du phyi nañ gi chos skye ba'i chos can | ma rig pa las rab tu byuñ ba |. Transl.: "Lord of Laṅka, although arisen from a single seed, there are several particular [stages] of the shoot, the seedling, the leaf, the internode, the node, the tiller, the flower, the fruit and the awns. Likewise, that, which has the nature of arising as outer and inner phenomena, is arisen from ignorance..."

<sup>320</sup> LINDTNER (1982:14) classifies this attribution as dubious, yet gives four arguments indicating that the authorship could be authentic.

<sup>321</sup> Cf. *\*Daśabhūmikavibhāṣā* (T1521.26.90c<sup>12-14</sup>): 十地道亦如是。根名深心所愛。如有根故則生芽莖枝葉等及諸果實。Transl.: "The path of the ten *bhūmis* is also like this: a root (*ken* 根) called the profound mind, which is tenderness (*\*vatsala*?, *ai* 愛). Thus, due to the presence of this root, there arises a shoot (芽), an internode (莖), a tiller (*chih* 枝), a leaf (葉) and all the fruit and grain (諸果實)." For the usage of the word *bīja* in *Daśabhūmikasūtra*, cf. KRITZER (1999:159-160, especially fn. 413; for another possible canonical source to the *Daśabhūmikasūtra*-passage not mentioned by KRITZER, cf. my fn. 115 above). Regarding the further development of the *bīja*-image away from its literal, botanical meaning, cf. KRITZER (1999:162).

<sup>322</sup> For a discussion of the ten *hetus* in *Bodhisattvabhūmi*, cf. KRITZER (1999:155-165, particularly fn. 415).

there would be (*syāt*) the viewpoint of cutting off (*ucchedadarśanam*), because there is not seen the development of a series, which results from it (*tatkārya-santānapravṛttyadarśanāt*).

If (*yadī*), on the other hand (*ca*), the seed (*bījam*) would not cease (*na nirudhyeta*) and (*ca*) the series beginning with the shoot (*aṅkurādisantānaḥ*) evolves (*pravarttate*), then (*tadā*) there would be (*syāt*) the viewpoint of eternal[ity] (*śāśvatadarśanam*), because [there would be] admission of the non-ceasing (*anīrodhābhīyupagamāt*) of the seed (*bījasya*). But (*ca*) since (*iti*) this (*etat*) is not (*na*) so (*evam*), therefore (*atas*) there is no (*nāsti*) consequence {of the viewpoints} of eternal[ity] and cutting off (*śāśvatocchedaprasaṅgaḥ*) for the seed (*bījasya*).

Having presented the illustration of the series of growth-stages of a plant in Mmk 17.7, verse 17.8 explains how this illustration does not involve either of the undesirable consequences raised in Mmk 17.6, namely that if the seed remains until the ripening of its result, it would be eternal or if the seed ceased upon arising, there would remain no cause for the arising of its result. In the verse, two counter-arguments are offered by the *santāna*-proponents: (1) the seed is not cut off, because its result arises from its series; and (2) the seed is not eternal, because its result is only preceded by the seed. In the first argument, disproving the consequence of cutting off (*ucchedaprasaṅga*), the property of the thesis (*pakṣadharmā*) is that the seed has a result, which arises from its series. The premise (*anvayavyāpti*) is: what has a result arising from its series, that is not cut off. The counter-premise (*vyatirekavyāpti*) is: what is cut off, that does not have a result arising from its series. In the second argument, disproving the consequence of being eternal (*śāśvataprasaṅga*), the property of the thesis (*pakṣadharmā*) is that the seed has a result, which is only preceded by the seed. The premise (*anvayavyāpti*) is: what only precedes its result, that is not eternal. The counter-premise (*vyatirekavyāpti*) is: what is eternal, that does not only precede its result. In the latter argument, the word ‘precede’ (*pūrvam*) should be understood in the sense that the seed precedes its fruit, but it does not succeed it; that is to say, although the seed exists prior to its result, it ceases before the result comes into existence.<sup>323</sup> In *Akutobhayā* (HUNTINGTON, 1986:407-408), these arguments are explicated by saying “since the series does not arise after the seed has completely ceased, but the series continues ( *\*anuvṛtti, rjes su ’jug pa* ) [after the seed], therefore [the seed] is not cut off; since the seed ceases and does not remain, therefore [it] is also not eternal.”<sup>324</sup>

While the earlier commentaries are similar in their comments, Candrakīrti here presents his own comments to the verse. First, Candrakīrti presents two scenarios in which the *santāna*-proponents would admit the consequences of the seed being cut off or eternal. These proponents would admit the consequence of the seed being cut off, if the seed would cease without having generated a series, just

<sup>323</sup> In AKBh, the word ‘precede’ or ‘antecedent’ (*pūrvā*) is in a similar context rather interpreted as meaning that because the fruit has the seed as its antecedent it resembles the seed in genus; cf. ŚĀSTRĪ (1973:1230; D4090.II.94b<sup>2</sup>; transl. by LVP, 1931:296).

<sup>324</sup> Repeated in Buddhapālita’s *Vṛtti* (SAITO, 1984.II:224). A similar logic is presented in *Chung lun* (T1564.22a<sup>21-22</sup>): 從相續有果。先種後有果。故不斷亦不常。 Transl. by BOCKING (1995:261): “From the succession comes the fruit. Since formerly there was the seed, and subsequently there is the fruit, there is neither severance nor permanence.” Bhāvaviveka (AMES, 1986:515), however, connects the arguments differently. He takes both *santānāt phalodbhavaḥ* as well as *bījapūrvam phalam* to be arguments proving that the seed is not cut off and then has to introduce a third argument not found in the *mūla*-verse to prove that the seed is not eternal, namely the argument that when the sprout arises the seed has ceased. The Chinese translation thereof (T1566.100a<sup>24-25</sup>) is a somewhat free rendering.

as if the seed had been damaged by fire or heat. Oppositely, the *santāna*-proponents would have to admit the consequence of eternality, if the series of the growth-stages of the plant would arise without the ceasing of the seed. However, neither of these scenarios is accepted by the *santāna*-proponents. According to their view, the series does arise from the seed, and, therefore, the seed is not cut off. Oppositely, the seed ceases simultaneously with generating its series, and, therefore, the seed is not eternal. In this way, the *santāna*-proponents show that their illustration of the series of the growth-stages of a plant is a causal model that does not involve the undesirable consequences raised in Mmk 17.6. Having thus explained their illustration, the *santāna*-proponents present their interpretation of *karmaphalasambandha*, which corresponds to their illustration of the growth-stages of a plant.

(Pras 313<sub>6</sub>): Just as (*yathā*) this (*ayam*) procedure (*kramah*) has been explained (*anuvarṇṇitah*) with regard to a seed (*bīje*), in the same manner (*evam*):

*Which (yah) mind-series (cittasantānah) evolves (abhipravarttate) from that (tasmāt) state of mind (cetasah), thence (tatah) [evolves] the result (phalam); but (ca) without (ṛte) the mind (cittāt), it (sah) does not evolve (nābhipravarttate). (Mmk 17.9)*

*Which (yah) mind-series (cittasantānah), having that [state of mind] as its cause (taddhetukah), evolves (pravarttate) from that (tasmāt) mind (cittāt), [i.e.] [one which is] concomitant with a particular wholesome {or unwholesome} intention (kuśal{ākuśal}acetanāviśeṣasaṃprayuktāt), from that (tasmāt) mind-series (cittasantānāt), [i.e. one which is] impregnated by the wholesome {or unwholesome} intention (kuśal{ākuśal}acetanāparibhāvītāt), a desired (iṣṭam) {[or] undesired (aniṣṭam)} result (phalam) is born (upajāyate) {in [the form of] good and bad courses of rebirth (sugatidurgatiṣu) when there is (satī) no deficiency with regard to the presence (°saṃnidhānāvaikalye) of [the necessary] co-operative causes (sahakārikāraṇa°). Without (ṛte) that (tasmāt) mind (cittāt), [i.e.] devoid of (antareṇa) that (tat) mind (cittam), it, [i.e. the series],<sup>325</sup> does not evolve (nābhipravarttate).*

Similar to how a series of growth-stages evolves from a seed and results in a fruit as presented in Mmk 17.7, likewise Mmk 17.9 presents how a mind-series (*cittasantāna*) evolves from the state of mind (*cetas*), by which the action is performed. The result of the action (*phala*) derives from this mind-series. It is established that the state of mind (*cetas*) is the cause of the mind-series, because the mind-series does not come into existence without it.

In *Akuto bhayā*, the state of mind (°*cetas, sems pa*)<sup>326</sup> from which the mind-series evolves is

<sup>325</sup> Attested by the Tibetan translation (D104a<sup>3</sup>: *rgyun de yañ*).

<sup>326</sup> It seems that *sems pa* in all the earlier Tibetan commentaries here is not a translation for ‘intention’ (*cetanā*) but rather stands for ‘state of mind’ (*cetas*), because *sems pa* reproduces the word *cetas* from the *mūla*-verse (Mmk 17.9).

said to be the state of mind ‘designated as action’ (*\*karmoktam, las su brjod pa*).<sup>327</sup> In *Chung lun* (T1564.22a<sup>22</sup>), this state of mind is called ‘the initial mind’ (*ch’u-hsin* 初心). Bhāvaviveka (AMES, 1986:515; T1566.100a<sup>29</sup>) adds to the explanation given by *Akutobhayā* that ‘the state of mind designated as action’ is a state of mind being friendly or not friendly (*byams pa dañ byams pa ma yin pa’i sems pa, tzu-hsin pu-tzu-hsin* 慈心不慈心). Avalokitavrate (D3859.III.30b) does not offer any comment on this expression, and so it remains a question precisely what Bhāvaviveka has in mind with this gloss. He may be referring to *cetas* in Mmk 17.1, where *cetas* was explained as having three aspects, viz. a state of mind being self-restraining (*ātmasaṃyamaka*), benefiting other (*parānugraha*) and friendly (*maitra*). If this is the case, one wonders why he only mentions ‘friendly’ and not the other two aspects. Alternatively, Bhāvaviveka may simply be elucidating the meaning of the word *cetas* in this verse (Mmk 17.9) by implying that all states of mind can be divided into two sorts: friendly and not friendly. It must, of course, be underlined here that the threefold state of mind (*cetas*) was stated in Mmk 17.1 to be a seed (*bīja*) for a result both after passing away as well as in this world (*tad bījam phalasya pretya ceḥa ca*), which agrees with the present comparison of *cetas* to a seed.

Candrakīrti does not repeat the word ‘state of mind’ (*cetas*) in his commentary to Mmk 17.9, but replaces it with the word ‘mind’ (*citta*). This agrees with his statement above (Pras 304<sub>1</sub>) that the words *citta*, *manas* and *vijñāna* are synonyms of *cetas*, and agrees with *pāda* c of the verse (Mmk 17.9), where the word *cittāt* is used metri causa in lieu of *cetasaḥ*. The mind, which would correspond to the seed, is explained by Candrakīrti to be a mind concomitant with a particular wholesome or unwholesome intention (*cetanā*).<sup>328</sup> As explained above (p. 176), the word concomitant means that two phenomena occur together. Candrakīrti does not imply that intention (*cetanā*) equals the mind (*citta*), but that the mind from which the mind-series evolves is a mind concomitant with a particular intention. Candrakīrti thus maintains the standard *Abhidharma*-separation between mind (*citta*) and conditioned phenomena concomitant with the mind (*cittasamprayukta*).<sup>329</sup>

From this explanation, it is possible to pinpoint – according to Candrakīrti’s interpretation – exactly which aspect of an action would correspond to the seed mentioned in the illustration of the growth-stages of a plant. The seed (*bīja*) is that from which the growth-stages of the plant evolves. When this illustration is transferred to the causality of *karmaphala*, the seed does not correspond to the action (*karman*) as such. That is to say, the seed does not correspond to the concrete bodily or verbal actions. Bodily and verbal actions are merely ‘actions following intention’ (*cetayitvā karman*), brought about by a mental action (*manaskarman*), which is the intention (*cetanā*). The intention is concomitant (*samprayukta*) with a moment of mind (*citta*). It is from this moment of mind that the mind-series (*cittasantāna*) evolves. The *cittasantāna* is not said to evolve from the intention itself (which would actually make it an intention-series (*\*cetanāsantāna*) rather than a *cittasantāna*).<sup>330</sup> That the seed refers to the mind and not to the action agrees with the SN-passage, which compares the consciousness to a seed and action to a field, which is repeated in the *Śālistambasūtra* (cf. fn. 117 and 438).

<sup>327</sup> *Akutobhayā* (HUNTINGTON, 1986:408): “sems kyi rgyun gañ yin pa ni sems pa las su brjod pa gañ yin pa ’gag bzin pa de las mñon par ’byuñ žiñ...” Transl.: “As the state of mind, which was designated as an action, is ceasing, that which is the mind-series evolves therefrom...” The comments of *Akutobhayā* are repeated verbatim in Buddhapālita’s *Vṛtti* (SAITO, 1984.II:225) throughout this passage.

<sup>328</sup> It should here be noticed that the Tibetan translation does not attest the references to the unwholesome intention and its undesired result throughout this passage.

<sup>329</sup> Cf., for example, Candrakīrti’s *\*Pañcaskandhaprakaraṇa* (D3866.245a<sup>3</sup>ff.; LINDTNER, 1979:105ff.).

<sup>330</sup> This explanation that the series (*santāna*) only issues from the mind agrees with the explanation thereon found in AKBh (ŚĀSTRĪ, 1987:1230;D4090.II.94b<sup>3</sup>): yaḥ karmapūrvā uttarottaracittaprasavaḥ sā santatiḥ|. Transl.: “What is preceded by action and carried on by the subsequent instances of mind, that is a series (*santatiḥ*).” More importantly, there is a strong canonical basis for comparing the mind with a seed; cf. fn. 117 above.

Since the concomitant intention and mind share the same aspect (*ākāra*, cf. fn. 224), the mind is wholesome (*kuśala*) when the intention is wholesome and vice versa. Thus, from a mind, which is concomitant with a wholesome intention, a *cittasantāna* evolves, which is impregnated or embraced by that wholesome intention (*kuśalacetanāparibhāvita*), that is to say the *cittasantāna* is itself wholesome in nature, because it stems from a wholesome state of mind.

When the right conditions are present, the wholesome *cittasantāna* generates a desired result (*iṣṭam phalam*), which constitutes the ripening of the result of the action (*karmaphalavipākā*). In this manner, the result of the action is brought about without the action remaining until the time of the ripening of its result and without the action being cut off before engendering a result.

Just like the series of the growth-stages of a plant consists of a number of different steps, such as the shoot, internode, tiller and so forth, it is implicit in the present explication that the *cittasantāna* consists of a number of separate steps, namely the individually existing moments of mind, which each perishes as soon as it arises while simultaneously giving rise to a new moment of mind belonging to the same *cittasantāna*.<sup>331</sup>

The decisive point in the theory that a *cittasantāna* constitutes the *karmaphalasambandha* is that the mind itself is the link between the action and its result. Thus, although the concrete action disappears as soon as one stops performing it, continuity may be postulated in the form of the *cittasantāna*, which ensures the ripening of the future result of the action. Since this series is of a mental nature, it does not terminate at the person's death. Rather, since the *cittasantāna* continues after death and into the next life of the person, continuity can be maintained without admitting any permanent phenomenon, such as a Self (*ātman*). The *cittasantāna* is not permanent in itself, because it consists of numerous individual moments of mind. In this way, the *santāna*-proponents present a viable *karmaphalasambandha* as will now be explained.

(Pras 313<sub>12</sub>): Therefore (*tad*), in the same way (*evam*):

*Both (ca) since (yasmāt) the series (santānaḥ) [arises] from the mind (cittāt) and (ca) [since there is] arising of the result (phalodbhavaḥ) from the series (santānāt), [and] the result (phalam) [is thus] preceded by the action (karmapūrvam), therefore (tasmāt) [the action] is neither (na) cut off (ucchinnam) nor (nāpi) eternal (śāśvatam). (Mmk 17.10)*

<sup>331</sup> An explanation of the momentary nature of mind is given by Candrakīrti in CŚV on CŚ 1.10 (LANG, 1986:28): dmigs pa las myur du 'pho ba ñid kyi phyir na sems kyi skad cig mar 'jig pa rtogs par ha cañ yañ mi dka' ste | 'di ltar yi ge ā la sogs pa'i yig 'bru rnam ches skyen par brjod pa na | yig 'bru re re žiñ dus dañ rnam pa tha dad pas de la dmigs pa'i sems dañ dus dañ rnam pa tha dad pa rtogs la | dus dañ rnam pa tha dad pa las kyañ sems skad cig ma ñid du grub po | | skad cig ces bya ba ni dus 'grib ba'i mthar thug par gyur pa la bya la | skyes bu stobs dañ ldan pas se gol gtogs pa tsam gyis skad cig ma drug cu rtsa lña 'da' ste | rnam pa de lta bu'i skad cig gis rnam par ses pa skad cig ma yin no | | . Transl.: "Destructibility in the form of the moments of the mind in that it transpires faster than perception is not extremely difficult to understand. It is like this: if one says a series of letters, such as the letter ā and so forth, very quickly, each letter would be different with regard to its time and kind. Therefore, the mind that perceives each [letter] is [also] understood to be different with regard to its time and kind. And merely from this difference in time and kind, the mind is established to be momentary. A 'moment' (\*kṣaṇa, skad cig) refers to the ultimate diminution of time. There are more than 65 moments within [the time of] a fingersnap [produced by] a strong person. By such a kind of moment, the moment of mind is [explained]."

If (yadi) that (*tat*)<sup>332</sup> wholesome (*kuśalam*) mind (*cittam*) were to cease (*nirudhyeta*), like (*iva*) the final [moment of] mind of an arhant (*arhaccarama-cittam*), without having become the cause (*hetubhāvam anupagamya*) for a future (*bhāvinaḥ*) mind-series (*cittasamtānasya*), which proceeds as an uninterrupted progression of successive causes and results (*hetuphala-pāraṃparyāvicchinna-kramavarttinaḥ*), then (*tadā*) that (*tat*) action (*karma*) would be (*syāt*) cut off (*ucchinnaṃ*).

If, however, (*athāpi*)<sup>333</sup> [the action] would be (*syāt*) undeprived (*apraciyutam*) of its own-nature (*svarūpāt*) after having become the cause (*hetubhāvam upagamya*) for the future series (*anāgatasamtānasya*), then (*tadānīm*) the action (*karma*) would indeed be (*syāt*) eternal (*śāśvatam*).

But (*ca*) since (*iti*) this (*etat*) is not (*na*) so (*evam*), therefore (*tasmāt*), even (*api*) when there is admission of the action as being momentary (*kṣaṇika-karmābhyupagame*), there is not (*nāsti*) the consequence of the {twofold} [wrong] view of cutting off and eternal[ity] (*ucchedaśāśvatadarśana{dvaya}-prasaṅga*)(*{itī}*).<sup>334</sup>

Just like in Mmk verse 17.8, where the consequences of being cut off and being eternal did not apply to the seed in the illustration of the growth-stages of plant, so also here the same reasoning is applied to the mind, which is the cause for the *cittasamtāna*. The verse presents the same two arguments, which were already discussed above: (1) the mind is not cut off, because its result arises from its series, and (2) the mind is not eternal, because its result is only preceded by the mind. The earlier commentaries discuss Mmk 17.10 in the same way as Mmk 17.8. Likewise, Candrakīrti's comments on Mmk 17.10 resemble those on Mmk 17.8.

In his commentary on Mmk 17.8, Candrakīrti compared the seed that would cease without first giving rise to a series of growth-stages to a seed that has been damaged by an obstructing

<sup>332</sup> The *tat* is problematic. It is difficult to make sense of it if it is connected as a part of the following compound. Eventually, it could then be interpreted as meaning 'of that mind' (*tasya cittasya*) and connect it with *pāraṃparyā*, i.e. '...of a succession of causes and results of that [mind]'. On the other hand, in the Tibetan translation *tat* is not attested in the compound but is attested as a definite pronoun connected with *kuśalaṃ cittam* later in the sentence. There seems to be two possible explanations for it. First, it is possible that the Tibetan translator chose to interpret a *tat* located in the same place as in the extant Sanskrit manuscript as a definite pronoun to be connected with *kuśalaṃ cittam* later in the sentence. Of course, this would be a problematic construction, given the distance in the sentence between the pronoun and the phrase to which it refers, and could thus reflect the difficulty, which the Tibetan translator had with interpreting this construction. Secondly, it is possible that the *tat* was placed elsewhere in the Sanskrit text that was used as the basis for the Tibetan translation, which would justify the Tibetan interpretation of the *tat*. In that case, it remains a problem to explain why the *tat* was then moved to its present location in the extant Sanskrit mss. It could perhaps have been omitted in the mss-tradition and then added as a marginalia, which later was re-inserted in the wrong place. In the English translation above, the Tibetan interpretation of *tat* as connected with *kuśalaṃ cittam* has been adopted.

<sup>333</sup> The word *atha* or the phrase *athāpi* is commonly used in the writings of Candrakīrti to introduce a second alternative.

<sup>334</sup> The *itī* at the end of the sentence, which is not attested by the Tibetan translation, most likely indicates the end of the explication of the two verses presenting the illustration (Mmk 17.7-8) and the two parallel verses presenting the *cittasamtāna* based thereon (Mmk 17.9-10). Or else, it might indicate the end of the *samtāna*-proponents' statement begun at Pras 312<sub>1</sub> "Now some followers of another school express a response: "First, since [we admit] the perishing of conditioned phenomena..." (*atraike nikāyāntariyāḥ parihāraṃ varṇayanti*) *utpattyanantaravināśitvāt*...). The latter possibility, however, is contradicted by the fact that the following verse (Mmk 17.11) also expresses the doctrine set forth by the *samtāna*-proponents.



condition, such as a flame or hot embers. Now when commenting on Mmk 17.10, he compares the mind that would cease without giving rise to another moment of mind to the last moment of mind of an *arhant*. The *arhant* has eradicated the required co-operative causes, the defilements (*kleśa*) and in particular craving (*tṛṣṇā*), for the mind to function as the direct cause of another moment of mind. Therefore, when the *arhant* passes into *nirvāṇa*, his mind-series ends and he is thus liberated from *saṃsāra*.<sup>335</sup>

In his comments to Mmk 17.10, Candrakīrti also clarifies what constitutes the *cittasantāna*. It is an uninterrupted progression (*avicchinnakrama*) of moments of mind, wherein each moment is the successive result of the preceding moment and becomes the cause of the next moment. The mind, by which the action is performed, is thus admitted to be momentary and, therefore, the consequence of eternality does not obtain. Nevertheless, since the mind-series evolving from that moment of mind ensures the arising of the result of the action, the consequence of cutting off also does not obtain.

(Pras 314<sub>7</sub>): Thus (*tad*), the ten wholesome courses of action (*daśa kuśalāḥ karmapathāḥ*) have {also}<sup>336</sup> been explained (*vyākhyātāḥ*) here (*atra*) in the explanation of the divisions of action as they have been described [above] (*yathoditakarmaprabhedavyākhyāne*), and (*ca*) these (*te*)

*ten white courses of action (śuklāḥ karmmapathā daśa) [are] the means for the accomplishment (sāadhanopāyāḥ) of right action (dharmasya). The fruit (phalam) of right action (dharmasya) [is] the five (pañca) kinds of sensual pleasure (kāmaguṇāḥ) both after passing away and in this world (pretya ceḥa ca).* (Mmk 17.11)

The meaning is (*ity arthaḥ*) that just these (*ta ete*) *ten* wholesome *courses of action (daśa kuśalāḥ karmapathāḥ)* [are] *the means for the accomplishment (sāadhanopāyāḥ)*, [i.e.] constitute the cause for the production (*niṣpattiḥetubhūtāḥ*), *of right action (dharmasya)*.

In Mmk 17.11, the ten wholesome courses of action (*daśa kuśalāḥ karmapathāḥ*) are said to be the means for the accomplishment (*sāadhanopāya*) of right action (*dharma*). A distinction is thus drawn between the ten wholesome courses of action and right action, which will be discussed below. It is also said that the fruit of right action is the five kinds of sensual pleasure (*pañca kāmaguṇāḥ*), which will be experienced both in the present life as well as in later lives, a statement which is partly similar to what was said in Mmk 17.1cd.

Candrakīrti provides an extensive explanation to this verse. On the other hand, apart from the Chinese translation of *Prajñāpradīpa*, the commentary given to this verse by all the earlier

<sup>335</sup> This is also stated in AKBh (ŚĀSTRĪ, 1987:1230; D4090.II.94b<sup>6-7</sup>): *akliṣṭānām cittasantānātyanta-vinivṛtter yadā parinirvāṇī*. Transl.: "...because there is a complete end of the mind-series for those, who are without defilements, at which point one passes into parinirvāṇa." It is not quite clear from the explanation given by Candrakīrti whether he by the expression 'last moment of the mind of an *arhant*' refers to the attainment of *nirvāṇa* with remainder (*sopadhiśeṣa*) or without remainder (*nirupadhiśeṣa*); that is to say, does the *saṃsāric* mind-series terminate when the *arhant* attains the state of an *arhant* but is still alive yet without any defilements or does it terminate when he dies and passes into *parinirvāṇa*? For a debate on whether an *arhant* can fall down from his state due to having earlier calumniated an *arhant*, cf. *Kathāvatthu* VIII.11 (TAYLOR, 1897:398-399; transl. by AUNG & RHYS DAVIDS, 1915:228-229).

<sup>336</sup> The word 'also' is attested only by the Tibetan translation (*yañ*).

commentaries is quite brief.<sup>337</sup> *Akutoḥbhayā* (HUNTINGTON, 1986:409) and Buddhapālita's *Vṛtti* merely state that the means for the accomplishment of right action has been taught by the Exalted One as the ten wholesome courses of action, and its result has been taught as the five kinds of sensual pleasure both after passing away and in this world.<sup>338</sup> Ching-mu adds the standard list of the ten wholesome courses of action in *Chung lun* (T1564.22a<sup>29</sup>-22b<sup>2</sup>), which is repeated in the Chinese translation of *Prajñāpradīpa* (T1566.100b<sup>17-19</sup>). He also adds (T1564.22b<sup>4-5</sup>) that there are other kinds of wholesome action, such as almsgiving and reverence, which are also implied by the ten wholesome courses of action.<sup>339</sup>

(Pras 314<sub>10</sub>): Moreover (*punaḥ*), what (*kaḥ*) [is] this (*asau*) so-called (*nāma*) right action (*dharmaḥ*), which is distinct from the wholesome courses of action (*kuśalakarmapathavyatiriktaḥ*), [and] of which (*yasya*) these [wholesome courses of action] (*ete*) are established (*vyavasthāpyante*) as the means for the accomplishment (*sādhanaopāyatvena*)?

It is answered (*ucyate*) that a particular mind alone (*cittaviśeṣa eva kaś cid*) is meant (*uktaḥ*) by the word 'right action' (*dharmaśabdena*), {because it was said}<sup>340</sup> by this [verse] (*ity anena*): "*Which (yat) state of mind (cetas) [leads to being] self-restraining (ātmasaṃyamakam) and (ca) benefiting others (parānugrāhakam) [and] friendly (maitram), that (saḥ) [is] right action (dharmaḥ)*" (Mmk 17.1ac)."

The ten wholesome courses of action are the three bodily, the four verbal and the three mental wholesome actions.<sup>341</sup> The verse (Mmk 17.11) states that these courses of action are the means for the accomplishment (*sādhanaopāya*) of 'right action' (*dharma*). In that case, the word 'right action' does not refer to the same phenomenon as 'the ten wholesome courses of action', and this naturally raises the question of what the difference between these terms might be. Candrakīrti first explains the difference by giving a reference to Mmk 17.1. In that verse, *dharma* was defined as a threefold state of mind (*cetas*), namely a state of mind leading to being self-restraining (*ātmasaṃyamaka*), benefiting others (*parānugrāhaka*) and friendly (*maitra*).

Above it was said that the seed (*bīja*) for the result of the action is not the bodily or verbal action carried out following intention (*cetayitvā*), but it is the mind (*citta*), which is concomitant with the wholesome intention (*kuśalacetanāsaṃprayukta*) of deciding to do a particular wholesome action.

<sup>337</sup> In the Chinese translation of *Prajñāpradīpa*, various elements from *Chung lun* as well as a number of later interpolations are here inserted into text. This is even done to the extent that Mmk 17.1 is here quoted in *Pang jo teng lun* (T1566.100b<sup>22-23</sup>) in the translation of the verse as given by *Chung lun* (T1564.21b<sup>25-26</sup>), only attesting a minor variant in *pāda c*) and not as the verse was earlier translated in *Pang jo teng lun* (T1566.99a<sup>18-19</sup>). Given this interpolation of the verse, it seems likely that these interpolations were not made by Prabhākaramitra, the translator of *Pang jo teng lun*, since one would expect him to use his own translation of the verse rather than to insert the translation of the verse found in *Chung lun*. It must be underlined that Prabhākaramitra's translation of the verse (T1566.99a<sup>18-19</sup>) is a refinement of the translation of the verse found in *Chung lun* (T1564.21b<sup>25-26</sup>). None of the explanations given in *Pang jo teng lun* to Mmk 17.11 correspond to the explanations found in Pras. They are thus neither attested by the later Tibetan translation of *Prajñāpradīpa* nor having parallels in Pras.

<sup>338</sup> Repeated verbatim in Buddhapālita's *Vṛtti* (SAITO, 1984.II:226).

<sup>339</sup> Cf. here also the explanation of *parānugrāhaka* in *Chung-lun* (see above, p. 165) and the various kinds of right action (*dharma*) mentioned above (p. 159).

<sup>340</sup> This phrase is inserted in the Tibetan translation (*brjod pa'i phyir ro*).

<sup>341</sup> For a list, cf. fn. 159.

Therefore, the word *dharmas* refers to this mind, which is concomitant with the wholesome intention, and in that sense “it is a seed for result both after passing away and in this world” (*tad bījam phalasya pretya ceha ca*, Mmk 17.1cd).

(Pras 315<sub>1</sub>): Or rather (*atha vā*), [when] having the nature of having been accomplished (*pariniṣṭhitarūpāḥ*) these (*ete*) ten wholesome courses of action (*daśa kuśalāḥ karmapathāḥ*) are (*bhavanti*) what is meant by the word ‘right action’ (*dharmasabdavācyāḥ*), whereas (*tu*) [when] having the nature of being in the process of being performed (*kriyamāṇarūpāḥ*) [they] are (*bhavanti*) what is meant by the words ‘wholesome courses of action’ (*kuśalakarmmapathaśabdavācyāḥ*).

{Therefore (*tad*),} these (*ete*) ten wholesome courses of action (*daśa kuśalāḥ karmapathāḥ*) are established (*vyavasthāpyante*) as the cause (*hetutvena*) in the production (*niṣpattau*) of this [dharma] (*asya*) having the mentioned characteristics (*uktalakṣaṇasya*).

Clearly, the *santāna*-proponent’s explanation of *dharma* (as interpreted by Candrakīrti) is somewhat unusual given that ‘right action’ (*dharma*) in this case would not refer to any concrete wholesome action, such as abstaining from killing and so forth, but only to a state of mind. Hence, in order to underline that this explanation does not directly exclude the ten wholesome courses of action from what is signified by the word *dharma*, the *santāna*-proponent adds a clarification to this point. Since the ten wholesome courses of action are the means for the accomplishment of *dharma*, i.e. the wholesome state of mind, they must precede the *dharma*. Thus, when the ten wholesome courses of action are in the process of being performed, they are referred to as ‘the ten wholesome courses of action’ (*daśa kuśalāḥ karmapathāḥ*), whereas when they have been accomplished, i.e. brought to completion, they are referred to as ‘right action’ (*dharma*).

The need for such an explanation illustrates a fundamental problem in the theory of *karmaphala*. A wholesome action involves a physical aspect, such as the bodily or verbal action. How can a physical action be aligned with a theory, in which a result is produced in a future life? What aspect of the physical wholesome action would be accumulated in order to produce its future result? The *santāna*-proponent answers these questions by saying that it is the mind, by which the physical action is done, which is responsible for generating the future result, not the physical action itself, which perishes immediately after having been executed. Based on such a theory, it is therefore necessary to clarify which terms refer to which aspect of the action. Since the terms *kuśalāḥ karmapathāḥ* include the physical aspects of action, it is taken as referring to the concrete performance of the action. The word *dharma*, on the other hand, then refers to the mental aspect. The interpretation of the word *dharma* as referring to the mind thus becomes an hermeneutical strategy, whereby the *santāna*-theory may be secured a canonical basis, because the word *dharma* in the sense ‘right action’ has numerous occurrences in the *sūtras*.

The explanation of *kuśalāḥ karmapathāḥ* and *dharma* thus indicates the nuance in meaning, with which each term is imbued. The phrase *kuśalāḥ karmapathāḥ* is taken as emphasizing the concrete performance of a wholesome action, whereas the term *dharma* is seen as underlining the accumulative aspect of the wholesome action in the sense that it carries a desirable result in the future, thus setting it akin to the term ‘beneficial action’ (*puṇya*).

(Pras 315<sub>3</sub>): Furthermore (*punaḥ*), how (*katham*) [do] the ten wholesome courses of action (*daśa kuśalāḥ karmapathāḥ*) [fit] into the division of action (*karmavibhāge*) laid out (*prakrānte*) here?

It is answered (*ucyate*): The three (*trayaḥ*) bodily (*kāyikāḥ*) [and] the four (*catvāraḥ*) verbal (*vācikāś*) {courses of action (*karmapathāḥ*)} have been explained (*vyākhyātāḥ*) by [the verse] beginning with (*ity ādinā*) “**Speech (*vāc*), motion (*viṣpandaḥ*) and (*ca*) those without abstinence (*aviratayaḥ*), which (*yāḥ*) [are] designated non-intimation (*avijñaptisaṃjñitāḥ*)...**” (Mmk 17.4). The three (*trayaḥ*) mental [courses of action] (*mānasāḥ*) termed non-covetousness, non-ill-will and right view (*anabhidhyāvypādāsamyagdrṣṭyākhyāḥ*) have been explained (*vyākhyātāḥ*) by this [line] (*ity anena*) “**and intention**” (*cetanā ca*) (Mmk 17.5c). Thus (*ity evam*), all the ten wholesome courses of action (*daśāpi kuśalāḥ karmapathāḥ*) have in this case been explained (*atra vyākhyātāḥ*), and (*ca*) they (*te*) are (*bhavanti*) the causes for the production (*niṣpattihetavaḥ*) of right action (*dharmaśya*), as has been described above (*yathodīśya*).

Having shown how *dharma* was explained as the threefold state of mind in Mmk 17.1, the *santāna*-proponent goes on to show how *kuśalāḥ karmapathāḥ* have likewise already been explained in Mmk 17.2-5. The tenfold *kuśalāḥ karmapathāḥ* consists of three groups of action: three bodily (*kāyika*), four verbal (*vācika*) and three mental (*mānasa*). This threefold division of action was presented in Mmk 17.3, where the mental actions were explained as equalling ‘intention-action’ (*cetanākarman*) and the bodily and verbal actions were explained as equalling ‘action following intention’ (*cetayitvā karman*). If this threefold division of the tenfold *kuśalāḥ karmapathāḥ* were further joined with the sevenfold division of action presented in Mmk 17.4-5, the divisions would interrelate as follows. The three bodily and the four verbal wholesome courses of action are included in the elements (1) speech and (2) motion, being actions that constitute intimations (*viññapti*) as well as in the element (4) abstention being a non-intimation (*viratayo viññapti*). Since (5) ‘beneficial action’ (*puṇya*) was also explained as a type of wholesome action (*kuśala*), it may be presumed that the three bodily and four verbal wholesome courses of actions would also be included therein. Of course, these wholesome courses of action would not be included in the elements (3) non-abstention being a non-intimation (*aviratayo viññapti*) and (6) ‘non-beneficial action’ (*apuṇya*), because these were explained as unwholesome actions (*akuśala*). The three mental wholesome courses of actions are included in the element (7) intention (*cetanā*).

In this manner, the *santāna*-proponent subsumes all the ten *kuśalāḥ karmapathāḥ* under the categories listed and explained in Mmk 17.2-5. According to this interpretation, Mmk 17.1 would therefore constitute a presentation of *dharma* referring to the mind by which the wholesome action is done and from which the mind-series (*cittasantāna*) evolves eventually bringing about the result. Mmk 17.2-5, on the other hand, would constitute a presentation of the concrete actions carried out by the this mind, which as such are not responsible for the generation of the action’s result but which only represent various forms in which the wholesome mind displays itself in action. These actions are not just ‘actions following intention’ (*cetayitvā*), but they are also means (*upāya*) by which a wholesome state of mind (*kuśalacetā*) is accomplished. Thus, these actions are the causes for the production of a wholesome state of mind called *dharma* and it is this *dharma*, which brings about the future desirable result via the mental series (*cittasantāna*).

(Pras 315<sub>9</sub>): And (*ca*) **the result** (*phalam*) of this (*asya*) **right action** (*dharmasya*) [is] **the five** (*pañca*) **kinds of sensual pleasure** (*kāmaguṇāḥ*), characterised as form, sound, smell, taste and physical sensation (*rūpaśabdagandharasa-spraṣṭavyalakṣaṇāḥ*), [which] is enjoyed (*upabhuḥyate*) **both after passing away** (*pretya ca*), i.e. (*ity arthaḥ*) in another, invisible world (*adr̥ṣṭe paraloke*), **and here** (*iha ca*), i.e. (*ity arthaḥ*) here in [this] world (*ihaloke*)(*iti*).”<sup>342</sup>

Finally, Candrakīrti turns to explaining what constitutes the result of the wholesome state of mind called *dharma*. If related to the presentation of *karmaphala* in Mmk 17.1-5, this would be an explanation of Mmk 17.1cd, in which it was said that the wholesome state of mind called *dharma* is a seed for a result both after passing away and in this world (*tad bījam phalasya pretya ceha ca*). This explanation thus rounds off the *santāna*-proponent’s position by completing his cross-referencing to Mmk 17.1-5.

While the result (*phala*) of *dharma* was not specified in Candrakīrti’s commentary on Mmk 17.1, it is here defined as the five kinds of sensual pleasure (*pañca kāmaguṇāḥ*). This fivefold division refers to the five sense-objects, i.e. form, sound, smell, taste and physical sensation.<sup>343</sup> In CŚV, Candrakīrti likewise defines the desirable sense-objects (*viśaya iṣṭaḥ*), which are attained by means of wholesome action (*śubha*), as referring to the afore-mentioned five sense-objects.<sup>344</sup> As already explained in the commentary to Mmk 17.1, the result of *dharma* ripens in both the present life as well as in future lives. This is more clearly defined in *Chung lun*: “[Some]one who produces such results in body, speech and mind attain name and wealth in this world, and in the next world is born into a place of honour amongst gods and men” (transl. by BOCKING, 1995:262).<sup>345</sup>

### 3.5 A Refutation of Santāna as Karmaphalasambandha

(Pras 315<sub>12</sub>): In that such (*evam*) a response to the objection (*ākṣepaparihāre*) has first (*tāvat*) been expressed (*varṇṇite sati*) by some (*ekīyair*), others (*apare*), who are going to extend (*varṇṇayantaḥ*) a response to the objection in another way (*anyathākṣepaparihāram*) after having [first] revealed (*udbhāvya*) the fault (*doṣam*) to them (*tān prati*), say (*ahuḥ*):

<sup>342</sup> The *iti* at the end of the sentence indicates the end of the answer, which began at Pras 315<sub>4</sub>ff “It is answered: “the three bodily [and] the four verbal...” (*ucyate*) *vāg viṣpando viratayo...*) and simultaneously indicates the end of the presentation by the *santāna*-proponent, which began at Pras 312<sub>1</sub>.

<sup>343</sup> For a detailed presentation of the five sense objects, cf. AK 1.10 with AKBh (ŚĀSTRĪ, 1970:32-37; transl. LVP, 1923:16-18).

<sup>344</sup> Cf. CŚV (D129a<sup>7</sup>) commenting on CŚ 7.20 (cf. LANG, 1986:76), where he, however, also underlines the need for those seeking liberation to abandon these: yul yid du ’oñ ba gzugs dañ sgra dañ dri dañ ro dañ reg bya zes bya ba ’dod pa’i yon tan lña’i bdag ñid can gañ yin pa de ni dge ba’i las kyis ’thob na | de ñid thar pa ’dod pa’i sems can rnams kyis mi gtsaṇ ba bskus pa’i khyim ltar smad par ’gyur ro ||. Transl.: “Although (*na*) the desirable objects called form, sound, smell, taste and physical sensation, which have the five kinds of sensual pleasure as their trait, will be attained by means of wholesome action, they are looked down upon by persons seeking liberation, just like a house stained with impurity.” A longer explanation of why they are rejected along with an illustrative story follows in the text. In certain other sources, the five sensual pleasures are understood as dancing (*nāṭya*), singing (*gīta*), speaking (*vāḍita*), playing instruments (*tūrya*) and [enjoying] women (*striyo*) (cf. EDGERTON, 1953.II:177 s.v.).

<sup>345</sup> *Chung lun* (T1564.22b<sup>2-4</sup>): 從身口意生是果報者。得今世名利。後世天人中貴處生。 For canonical references to similar explanations, cf. p. 170 above.

*The faults (doṣāḥ) would be (syuḥ) both (ca) many (bahavaḥ) and (ca) great (mahāntaḥ), if (yadi) this (eṣā) idea (kalpanā) would be [the case] (syāt). Therefore (tena), this (eṣā) idea (kalpanā) does not at all (naiva) obtain (upapadyate) here (atra). (Mmk 17.12)*

*If (yadi) there would be (syāt) a response to the consequences of the faults {consisting of the two faults} of eternal[ity] and cutting off (śāśvatoccheda{doṣadvaya}doṣaprasaṅgaparihāraḥ) in the form of a mind-series (cittasantāne) due to similarity with a seed and a shoot (bijāṅkura-sādharmyeṇa), then (tadā) faults (doṣāḥ) are found in the opponent's position (parapakṣe prāpnuvanti) that are both (ca) many (bahavaḥ), due to being numerous (saṃkhyābahutvena), and (ca) great (mahāntaḥ), due to contradicting what is seen and what is not seen (dṛṣṭādṛṣṭavirodhena).*

The *santāna*-theory was introduced at Pras 312<sub>1</sub> as response (*parihāra*) to the objection (*ākṣepa*) in Mmk 17.6, which shows the consequences (*prasaṅga*) that if the action remains until the time of the ripening of the result, it will go on eternally, whereas if it ceases, it is cut off and cannot produce the result. The *santāna*-theory provided a response to this objection by admitting that the action ceases immediately upon arising but, as it ceases, the mind by which the action is performed produces a mind-series, which ensures the ripening of the result. Its presentation used the growth-stages of a plant as an analogy.

This response will now be refuted by another group of opponents, who are going to give their own response to the objection. None of the commentaries specifies which opponents are intended, but they all merely refer to these opponents as ‘others’ (*apare, gṛāṇa dag*).<sup>346</sup> LAMOTTE (1936:274) identifies them as belonging to the *Saṃmatīya*-tradition given that they below assert *karmaphala-saṃbandha* in the form of a non-perishing phenomenon (*avipraṇāśa*). LAMOTTE (1936:230, fn. 57) bases this identification on LVP (1929:71), who refers to a mention in *Ch'eng wei-shih-lun shu-chi* (成唯識論述記, T1830.43) stating that that the *Sāṃmatīyas* (*cheng-liang-pu* 正量部) assert a ‘non-perishing phenomenon’ (*\*avipraṇāśa, pu-shih* 不失) or ‘accumulation’ (*\*upacaya, tseng-chang* 增長) as a non-concomitant phenomenon (*\*viprayukta, pu-hsiang-ying* 不相應).<sup>347</sup> *Avipraṇāśa* is also briefly explained in *Karmasiddhiprakaraṇa* (LAMOTTE, 1936:192, §18; transl. 230-231; MUROI, 1985:19), which Sumatīśīla in his commentary (D4071.81b<sup>4-5</sup>) identifies as a view belonging to the *\*Sāṃmatīyas* (*'phags pa mañ pos bkur ba'i sde pa dag*). Sumatīśīla (D4071.81b<sup>4</sup>), however, also says that the *\*Mahāsaṃghikas* (*dge 'dun phal chen sde pa rnam*s) held the same view, using the designation *\*upacaya* (*btsags pa*).<sup>348</sup> A stronger argument for identifying the *avipraṇāśa*-thesis particularly with

<sup>346</sup> Except the Chinese translation of *Prajñāpradīpa*, where the following refutation is attributed to the author of the [*Madhyamaka*]-*śāstra* (T1566.100b<sup>26</sup>: 論者).

<sup>347</sup> Cf. T1830.43.277a<sup>7</sup>: 正量部等所說不失增長; transl.: “...the *Sāṃmatīyas*, who assert a non-perishing phenomenon [or] accumulation.” The *Ch'eng wei-shih-lun shu-chi* (T1830) was completed in 651 CE by K'uei-chi (窺基), a disciple of Hsüan-tsang. In his description of the *Saṃmatīya*-school, BAREAU (1955:126) only provides the same reference with regard to *avipraṇāśa*.

<sup>348</sup> This is also confirmed by the *ṭīkā* (D3396.123b<sup>4</sup>; MUROI, 1985:20) to Vasubandhu's *Pratītyasamutpādayākhyā*, which states that the *avipraṇāśa* is asserted by the *\*Sāṃmatīyas* (*kun gyis bkur ba*) and *\*upacaya* is asserted by the *\*Mahāsaṃghikas* (*dge 'dun phal chen po*).

the *Sammatīya*-school is that *\*avipraṇāśa* (*pu-mieh* 不滅) is briefly mentioned in the introduction of the *\*Sammitīyanikāyaśāstra* (*\*san-mi-ti pu lun* 三彌底部論, T1649.462a<sup>6ff</sup>), which CHÂU (1999:116-117) with reasonable certainty identifies as a genuine *Sammatīya*-treatise.

In Mmk 17.12, the concept of *santāna* is explicitly rejected by stating that it is unjustifiable, because it entails many and great faults. The root-text, however, does not explain what these faults might be. This could either imply that the refutation of *santāna* was presumed to be well known to the reader or else that the explanation of the faults of the *santāna*-view belonged to an oral commentarial tradition on text. In the latter case, one would expect to find at least a hint thereto in the earliest commentaries. Yet both *Akutobhayā* (HUNTINGTON, 1986:410) and *Chung lun* (T1564.22b<sup>8-9</sup>) state that they are not going to explain these faults. Two faults, nevertheless, are explained in some detail in *Chung lun* (possibly as a later interpolation?). The two faults stated by *Chung lun* differ from the faults mentioned in the later commentarial tradition. The first fault mentioned in *Chung lun* (T1564.22b<sup>10-13</sup>) is that the example does not apply, because a seed is tangible, has shape, is visible and involves a series, but this does not apply to the mind. Secondly, a consequence (*prasaṅga*) is raised (T1564.22b<sup>13-18</sup>), stating that the problem of whether the cause remains or has ceased at the time of the arising of its result also applies to the example of a seed and shoot.<sup>349</sup>

(Pras 316<sub>5</sub>): How (*katham kṛtvā*)? For (*hi*) if (*yadī*) in the example of the seed-series (*bījasamāntānadr̥ṣṭānte*) only (*eva*) a series of the rice-shoot and so forth (*śālyañkurādisantānaḥ*) evolves (*pravarttate*) from the rice-seed (*śālibījāt*) [and] not (*na*) a [series] of a different kind (*vijātīyaḥ*), and (*ca*) only (*eva*) the rice-fruit (*śāliphalam*) is produced (*upajāyate*) from the series of the rice-shoot and so forth (*śālyañkurādisantānāt*) [and] not (*na*) a *nimba*-fruit (*nimbaphalam*), since it is of a different kind (*bhinnajātīyatvāt*), [then] in the same manner (*evam*) also in this case [of the mind-series] (*ihāpi*) there would be (*syāt*) only (*eva*) a wholesome series (*kuśālasantānaḥ*) from a wholesome mind (*kuśalacittāt*), because [they are] of the same kind (*samānajātīyatvāt*), [and] not (*na*) an unwholesome or indeterminate series (*akuśālāvyākṛtasantānaḥ*), because [they are] of a different kind (*vijātīyatvāt*). Likewise (*evam*), there would be (*syāt*) only (*eva*) an unwholesome or indeterminate series (*akuśālāvyākṛtasantānaḥ*) from an unwholesome or indeterminate mind (*akuśālāvyākṛtacittāt*), [and] not (*na*) any other (*anyaḥ*), on account of it being of a different kind (*bhinnajātīyatvāt*).

Candrakīrti then provides a longer explanation of the faults that follow from the *santāna*-view. This explanation combines the comments found in Buddhapālita's *Vṛtti* and Bhāvaviveka's *Prajñāpradīpa*. Buddhapālita (SAITO, 1984.II:226-227) criticises the *santāna*-theory by pointing to the similarity of species that is required in the illustration of the seed and the shoot. Thus, he says, if one plants a mango-seed (*āmra*), there will be a mango-tree and mango-fruits, whereas if one plants a *nimba*-seed, there will be a *nimba*-tree and *nimba*-fruits. The same explanation is adopted by Bhāvaviveka (AMES, 1986:517-518; T1566.100c<sup>9-14</sup>).<sup>350</sup> In this manner, there are two different kinds of

<sup>349</sup> The latter argument occurs in a number of *Madhyamaka*-texts, cf. LVP (1931:295).

<sup>350</sup> In *Pang jo teng lun*, the explanation attested in *Chung lun* is interpolated before the actual explanation of *Prajñāpradīpa*.

fruit: the mango, which is sweet and delicious, and the *nimba*, which is bitter coming from the *Azadirachta Indica*.<sup>351</sup> The seed thus always belongs to a particular species and will always produce its fruit accordingly.<sup>352</sup> Candrakīrti gives the same explanation, but changes the example of a mango-seed to that of a rice-seed (*śālibīja*). This is undoubtedly done to align the explanation with the illustration used by the *santāna*-proponents above, although it somewhat disturbs the clear botanical contrasts between a mango and a *nimba* found in Buddhapālita's explanation.

In Buddhapālita's *Vṛtti* this explanation of the illustration is first applied to the species of the mind-series, i.e. whether the *cittasantāna* is that of a human or another being, whereafter it is stated also to apply to whether the *cittasantāna* is wholesome, unwholesome or indeterminate. In *Prajñāpradīpa*, the order of this application is reversed, so that the explanation of the illustration is first applied to whether the *cittasantāna* is wholesome, unwholesome or indeterminate. Candrakīrti has adopted *Prajñāpradīpa*'s order of explanation.

Just as the seed is of a particular species, the mind from which the *cittasantāna* evolves must be of a particular kind, namely wholesome (*kuśala*), unwholesome (*akuśala*) or indeterminate (*avyākṛta*). This distinction is required in order to justify which states of mind would lead to desirable results and vice versa, since a wholesome mind is defined as that which yields a desirable result, etc.<sup>353</sup> As explained above (p. 207), the intention (*cetanā*) with which the mind is concomitant determines whether the mind (*citta*) is wholesome, unwholesome or indeterminate. From a rice-seed only a rice-plant and its fruit can evolve and never another plant or fruit. Similarly, from a wholesome mind only a wholesome mind-series and its desirable fruit can evolve, never an unwholesome or indeterminate mind-series.

This critique might not constitute a problem, if it were not for the fact that the early *Sautrāntikas*, as almost all other early Buddhist schools,<sup>354</sup> only accept the possibility of one instance of mind (*cittakṣaṇa*) in any given moment. Mind is here understood very concretely as referring to the five sense perceptions or the processing of perception by the *manas*, and therefore only involves the theory of six types of consciousness (*viññāna*). The consequence of this is that any given individual only can have a single mind-series.<sup>355</sup> If there would be two simultaneous mind-series, it would follow that there would be two separate individuals, each having his or her own series of perceptions. This point seems so obvious to Buddhapālita, Bhāvaviveka and Candrakīrti in the given context that it did not even need to be mentioned in their comments. Thus, if a given moment of wholesome mind (*kuśalacitta*) can only produce a wholesome mind-series (*kuśalacittasantāna*), it follows that this individual can never acquire an unwholesome or indeterminate mind or mind-series as long as the wholesome mind-series remains. In this sense, the *santāna*-theory contradicts the distinctions between wholesome, unwholesome, indeterminate and unobscured states of mind and the variety of states in which these result.<sup>356</sup>

<sup>351</sup> For the *nimba*-plant used as a bitter illustration of *akuśala*, cf. AN 5.211-212 (HARDY, 1900; transl. WOODWARD, 1936:150), echoed at AKBh (ŚĀSTRĪ, 1971:749; transl. LVP, 1924:246). For a botanical description of this tree with illustrations, cf. <http://www.hear.org/pier/azind.htm>

<sup>352</sup> Cf. also the statement of the identity in species of the seed and the sprout in *\*Mīśrakābhīdharmahṛdayaśāstra* (fn. 113 above).

<sup>353</sup> Cf. the explanation of *kuśala* given above on p. 156, particularly fn. 143.

<sup>354</sup> The *Mahāsaṅghikas* may perhaps constitute an exception; cf. SCHMITHAUSEN (1967:113, fn. 19); cf. also SCHMITHAUSEN (1969a:817).

<sup>355</sup> SCHMITHAUSEN (1967:113) has referred to this as the view of a single-layered mind-stream (*ein 'einschichtigen' Erkenntnisstrom*). SCHMITHAUSEN (ibid.) argues that this is also implicit in the *Sautrāntika*-explanation found on *santāna* in *Karmasiddhiprakaraṇa* (for textual references, cf. the former passage mentioned above, fn. 309).

<sup>356</sup> JAINI (1959:238-239) also raises this problem in general terms, but then – without taking the *santāna*-problem into account – explains what he calls the *Sautrāntika*-theory of seeds (*bīja*) as their solution to this problem.



(Pras 316<sub>9</sub>): From the minds of [beings in] the desire-, material or immaterial world-spheres or those that are without negative influence (*kāmarūpā-rūpyāvacarānāśravacittebhyaḥ*) there would be (*syāt*) arising (*utpādaḥ*) only (*eva*) of similar (*sadṛśānām*) minds (*cittānām*) of the desire-, material or immaterial world-spheres or that are without negative influence (*kāmarūpā-rūpyāvacarānāśravāṇām*), not (*na*) [arising] of those of a different kind (*bhinna-jātiyānām*).

Having explained, as the first consequence, that the *santāna*-theory would contradict the distinction of *kuśala*, *akuśala* and *avyākṛta*, Candrakīrti mentions, as a second consequence, that it would also contradict the change between states of mind associated with each of the three spheres (*dhātu*) of *samsāra* as well as states of mind not associated with *samsāra*, i.e. states without negative influence (*anāśrava*).<sup>357</sup> In other words, the *santāna*-view would contradict transmigration and liberation. Candrakīrti adopts this consequence from Bhāvaviveka (AMES, 1986:518; T1566.100c<sup>14-16</sup>), who added it to the explanation given by Buddhapālita.

The logic applied to this consequence is the same as that applied to the first consequence of *santāna*. Since the cause and result must be of a similar kind, a *cittasantāna* evolving from a mind belonging to the desire-world-sphere (*kāmadhātu*) can only belong to the desire-world-sphere; a *cittasantāna* evolving from a mind belonging to the material world-sphere (*rūpadhātu*) can only belong to the material world-sphere, and so forth. This consequence again implies the premise that an individual can only have a single mind-series at any given moment.

(Pras 316<sub>11</sub>): From a human mind (*manuṣyacittāt*) there would be (*syāt*) only (*eva*) a human mind (*manuṣyacittam*) [and] not (*na*) the mind of another [kind of being], such as a god, hell-being, starving ghost or an animal (*devanārakapretatiryagādyanyacittam*).

A third consequence applying the same logic is that a *cittasantāna* evolving from the mind of a human can only be human, etc. That is to say, the *santāna*-view would also contradict transmigration within the five or six courses of rebirth (*gati*) within the desire-world-sphere (*kāmadhātu*).

Candrakīrti adopts this consequence from *Prajñāpradīpa*, where it is mentioned in the same order as found in Pras. In Buddhapālita's *Vṛtti* (SAITO, 1984.II:227), which is the first among the extant commentaries to mention this consequence, explains it as its first consequence.

(Pras 316<sub>11</sub>): And (*ca*), therefore (*tataḥ*), who (*yaḥ*) [is] a god (*devaḥ*), he (*saḥ*) would be (*syāt*) only (*eva*) a god; who (*yaḥ*) [is] a human (*manuṣyaḥ*), he (*saḥ*) would be (*syāt*) only (*eva*) a human (*manuṣyaḥ*) and so forth (*ityādiḥ*). And (*ca*), therefore (*tataḥ*), even (*api*) for gods and men (*devamanuṣyāṇām*), who are doing (*kurvatām*) what is unwholesome (*akuśalam*), there would be (*syāt*) neither (*na*) diversity in terms of [their] course of rebirth, type of birth, class,

<sup>357</sup> For a list of the three world-spheres of *samsāra* along with their subdivisions, cf. Candrakīrti's *\*Pañcaskandhaprakaraṇa* (D259a<sup>6</sup>-259b<sup>6</sup>; LINDTNER, 1979:131<sup>1-29</sup>).

intelligence, faculties, strength, beauty, wealth and so forth (*gatiyoni-varṇṇabuddhīndriyabalarūpabhogādivaicitryam*) nor (*ca*) downfall into a state of misery (*apāyapatanam*).

Summing up the undesired consequences, Candrakīrti then states that each kind of sentient being would always have to remain the same, life after life, because his or her *cittasantāna* would always be of that particular kind. This would contradict the entire doctrine of *karmaphala*, because even someone committing unwholesome actions would neither experience any change in his next lives with regard to his course of rebirth (*gati*), type of birth (*yoni*), class (*varṇṇa*), intelligence (*buddhi*), sense- and other faculties (*indriya*), physical strength (*bala*), beauty (*rūpa*), wealth (*bhoga*) and so forth nor would he experience downfall into a state of misery (*apāyapātana*), i.e. a bad course of rebirth (*durgati*).<sup>358</sup> This list of diversity (*vaicitrya*) is based on a similar list found in Buddhapālita's *Vṛtti* (SAITO, 1984.II:227). It is not given by Bhāvaviveka, but is interestingly mentioned by Avalokitavrata (D3859.III.33b<sup>5-6</sup>) in the same form as found in Buddhapālita's *Vṛtti*.

(Pras 316<sub>14</sub>): However (*ca*), all this (*etat sarvam*) is not (*na*) accepted (*iṣyate*). Hence (*iti*), since (*yasmāt*) in this manner (*evam*) both (*ca*) many (*bahavaḥ*) and (*ca*) great (*mahāntaḥ*) faults (*doṣaḥ*) follow (*prasajyante*) when one conceives [of a mind-series] as analogous to the series [coming from] a seed (*bijasantāna-sādharmyakalpanāyām*), therefore (*tasmāt*) **this (*eṣa*) idea (*kalpanā*) is not (*na*) tenable (*upapadyate*) in this case (*atra*).**

Such consequences, which contradict fundamental tenets of *karmaphala*, transmigration and the various states of *saṃsāra*, are obviously unacceptable to Buddhists. Hence, since the *santāna*-theory would entail such consequences, the root-verse states that it is untenable.

As stated above, the root-text and the earliest commentaries do not specify the faults incurred by the *santāna*-theory. It is, therefore, not possible to know for sure, whether the consequences described by Buddhapālita and elaborated by Bhāvaviveka and Candrakīrti are the faults intended by Nāgārjuna.<sup>359</sup> Buddhapālita (c. 470-540 CE)<sup>360</sup> could perhaps have adopted his *santāna*-critique from Saṅghabhadra (4<sup>th</sup>-5<sup>th</sup> century CE)<sup>361</sup>, who provides an extensive and partly similar *santāna*-critique in *\*Nyāyānusāraśāstra*.<sup>362</sup> The context of the *santāna*-critique in *\*Nyāyānusāraśāstra* is a defense of the

<sup>358</sup> For an explanation of *gati*, cf. above fn. 163. There are four types of birth (*yoni*, *skye gnas*). These are listed in the *Saṅgītisuttanta* (DN 3.230; transl. RHYS DAVIDS, 1921:222): egg-born (*aṇḍaja*), womb-born (*jalābujā*), moisture-born (*saṃsedaja*) and spontaneous [birth] (*opapātika*). For some further references to the Pāli-literature, cf. RHYS DAVIDS & STEDE (1921-1925:559). For an explanation of these four types of birth, cf. *Saṅgītīpariyāya* 4.29 (STACHE-ROSEN, 1968:110). As indicated by DIETZ (1994:303-304), the explanation found in *Saṅgītīpariyāya* is repeated in *Kāraṇaprajñaptiśāstra* (D4087.159b<sup>2</sup>-160b<sup>2</sup>) and AK 3.8cd with AKbH (ŚĀSTRĪ, 1971:401-402; transl. LVP, 1926:26-28). 'Class' (*varṇa*, lit. 'colour') may both signifies race or species within a given kind of rebirth, such as various kinds of animals, or social group (caste) within the human realm (cf. RHYS DAVIDS & STEDE, 1921-1925:596-597, s.v. *varṇa*).

<sup>359</sup> SCHAYER (1931b:85, fn.) suggests another logically possible critique of the *santāna*, which partly seems to agree with the critique raised in *Chung lun* (cf. p. 215 above), namely that it is not possible to establish unity between the individual moments of the series.

<sup>360</sup> Date according to SAITO (1984.I:ix).

<sup>361</sup> Date according to COX (1995:53).

<sup>362</sup> T1562.29.397c<sup>6ff</sup>; transl. by COX (1995:191-193). As also indicated by JAINI (1959:243), this passage is partly extant as a Sanskrit-quotation in *Sputārthā Abhidharmakośavyākhyā* (ŚĀSTRĪ, 1970:218<sup>16-23</sup>; WOGIHARA, 1932:147<sup>8f</sup>).

*Sarvāstivāda*-entity called ‘possession’ (*prāpti*),<sup>363</sup> which is a conditioned phenomenon not concomitant with the mind (*cittaviprayuktasamskāra*). It may be noted that the non-perishing phenomenon (*aviprañāśa*), which the *Sāṃmatīyas* are going to assert below (Mmk 17.14) is also considered to be non-concomitant with the mind (*viprayukto dharmah*, Pras 317<sub>7-8</sub>).<sup>364</sup>

This particular form of argument in defence of the non-concomitant phenomena (*viprayukta*) can also be found in a much older source, namely *Kathāvatthu* (DOWLING, 1976:62). In *Kathāvatthu* XI.1 and XIV.4, the *Sāṃmatīyas* and *Mahāsaṅghikas* argue that *kuśala* and *akuśala* could not follow one upon the other, unless it is admitted that they are independent from or non-concomitant with the mind (*cittavippayuttā*).<sup>365</sup>

As argued above, the *santāna*-critique found in Buddhapālita’s *Vṛtti*, *Prajñāpradīpa* and Pras is directed against the ‘single-layered’ *santāna*-model associated with the early *Sautrāntika*-school, for it entails the premise that an individual can only possess a single mind-series. The mind with which an action is performed functions as the seed (*bīja*) for a mind-series (*cittasantāna*), and only the mind-series constitutes the connection between the action and the result (*karmaphalasambandha*). Another way for the *Sautrāntikas* to explain the same process is to say that the intention (*cetanā*) functions as an influence (*vāsana* or *bhāvanā*) on the mind-series, whereby the impregnated mind-series functions as the connection between the action and the result.<sup>366</sup> Since this theory suggests that it is the mind-series, which functions as the *karmaphalasambandha*, it was referred to above (p. 199) as ‘the *santāna*-theory’.

Instead of positing that the mind itself in the form of the ‘single-layered’ *cittasantāna* functions as the *karmaphalasambandha*, it is also possible to assert that each action generates a separate phenomenon, which can serve as the *karmaphalasambandha*. In that case, this phenomenon (*dharmā*) may be either non-concomitant with the mind (*cittaviprayukta*) or concomitant with the mind (*cittasamprayukta*). One such theory positing a phenomenon that is non-concomitant with the mind, namely a non-perishing phenomenon (*aviprañāśa*), will be discussed below.<sup>367</sup> This theory was referred to above (p. 199) as the *aviprañāśa*-theory. Given that the *santāna*- and *aviprañāśa*-theories are mentioned side by side in Mmk (being an early extant source for the *karmaphalasambandha*-problem), and that both these theories receive occasional mention in various early sources, it seems plausible that these two theories developed simultaneously within different Buddhist doctrinal traditions.

<sup>363</sup> Regarding *prāpti*, cf. fn. 290 above.

<sup>364</sup> Yet, *Saṅghabhadra* (T1562.29.398b<sup>28-29</sup>; transl. COX, 1995:197) considers his refutation of *santāna* equally to refute other types of *karmaphalasambandha*, including *\*aviprañāśa* (*pu-shih* 不失) and *\*upacaya* (*tseng-chang* 增長).

<sup>365</sup> Cf. *Kathāvatthu* XI.1 (TAYLOR, 1897:445ff.; transl. AUNG & RHYS DAVIDS, 1915:253-255) and *Kathāvatthu* XIV.4 (op.cit:491-493; transl. AUNG & RHYS DAVIDS, 1915:282-283). The former passage is in the commentary (JAYAWICKRAMA, 1979:129) attributed to the *Mahāsaṅghikas* and *Sammitīyas*, while the latter passage (op.cit:147) is attributed to the *Mahāsaṅghikas*.

<sup>366</sup> Cf. for example *Karmasiddhiprakaraṇa* (LAMOTTE, 1936:192, §20; transl. 232; MUROJI, 1985:21).

<sup>367</sup> At least three other names for such phenomena that function as *karmaphalasambandha* are attested in the extant sources. The first is a ‘subsidiary element’ (*\*anudhātu*, *sui-chieh* 隨界). *\*Anudhātu* is, for example, mentioned in a list of phenomena functioning as *karmaphalasambandha* in *Saṅghabhadra*’s *\*Nyāyānusāraśāstra* (T1562.29.398b<sup>28</sup>; transl. COX, 1995:197; cf. fn. 364 above). The second is ‘accumulation’ (*upacaya*, *tseng-chang* 增長, *brtseg* or *btsag*). It is also mentioned in the list found in *\*Nyāyānusāraśāstra* (cf. fn. 364). It is stated in *Karmasiddhiprakaraṇa* that some call this phenomenon *\*upacaya*, while others call it *\*aviprañāśa*, and Sumatīśīla states to this in his commentary that the *Mahāsaṅghikas* posited such a non-perishing phenomenon (*aviprañāśa*, *chud mi za ba*) using the designation *upacaya* (cf. p. 215 above). *Upacaya* is discussed in *Kathāvatthu* XV.11, where the *Andhakas* and *Sammatīyas* (JAYAWICKRAMA, 1979:158) are said to distinguish *kamma* from *kammūpacaya* (cf. fn. 135 above). The third is called ‘the mark of the result’ (*phalacihṇabhūta*, *kuo-yin hsien-hsiang* 果因先相, T1562.29.333b<sup>24</sup>, or *kuo-yin hsien-chao* 果因先兆, T1558.2936c<sup>28</sup>). It is attested in *\*Nyāyānusāraśāstra* (T1562) and AKBh (cf. fn. 280 above). It is uncertain exactly what these terms signify and whether they refer to different theories or are wholly or partly synonymous.

There were also Buddhist scholars, who asserted that a separate phenomenon generated by each action is associated with the mind (*cittasamprayukta*). Thus, certain late *Sautrāntikas* and the *Yogācāras* claimed that each action generates a seed (*bīja*) or ‘impression’ (*vāśana*), which functions as the link between the action and its result (*karmaphalasambandha*). Above (p. 199), this view was referred to as the *bīja*-theory. The *bīja*-theory differs from the *santāna*-theory in that it is not the *santāna*, which functions as *karmaphalasambandha*, but it is a separate phenomenon called *bīja* that functions as such.

The *bīja*-theory raises what may perhaps be referred to as the *āśraya*-problem, i.e. the problem of the basis (*āśraya*) for the action and the result (*karmaphala*) or *\*karmaphalāśraya*. The *sambandha*-problem concerns the connection between the action and the result. The *āśraya*-problem, on the one hand, concerns the unity between the doer of the action (*kartṛ*) and the enjoyer of its result (*bhokṛ*) and, on the other hand, in some theories, also concerns the locus for the *karmaphalasambandha*. In the brāhmiṇic *Vaiśeṣika*- and *Nyāya*-traditions, the *karmaphalasambandha* is explained as an ‘invisible force’ (*adr̥ṣṭa*), and the *āśraya*, which provides the unity of the doer (*kartṛ*) and enjoyer (*bhokṛ*), is the Self (*ātman*). In the brāhmiṇic *Mīmāṃsa*- and *Vedānta*-schools, the *karmaphalasambandha* is the ‘unprecedented efficacy’ (*apūrvā*), and the *āśraya* is again the Self (*ātman*).<sup>368</sup> Thus, here it may be indicated that the *sambandha*-problem was actual for the Brahman, whereas the *āśraya*-problem was of little relevance given their basic tenet of a Self. In Buddhism, on the other hand, both problems required explanation, since a Self was rejected by most Buddhist schools.<sup>369</sup>

In the *santāna*-theory, the problems of *sambandha* and *āśraya* are not clearly distinguished. The *cittasantāna* constitutes both the *karmaphalasambandha* as well as the *karmaphalāśraya*. That is to say, the *cittasantāna* serves both as the connection between the action and the result and simultaneously ensures the unity or continuity between the doer and the enjoyer. In the *Sammatīya avipraṇāśa*-theory, the non-perishing phenomenon (*avipraṇāśa*), which is non-concomitant with the mind (*cittaviprayukta*), serves as the *karmaphalasambandha*, whereas either the mind-series or the ‘individual’ (*pudgala*), which is the entity constituting the person, who is neither the same as nor different from the five aggregates (*skandha*), serves as the basis (*āśraya*) for *karmaphala*.<sup>370</sup> That is to say, it is the mind-series or the *pudgala*, which ensures the unity between the doer and the enjoyer. As will be shown below, the series of the aggregates or the mind-series serves as the locus for the *avipraṇāśa*.

In the *bīja*-theory, the *bīja* serves as the *karmaphalasambandha*, whereas the mind-series (*cittasantāna*) serves as the basis (*āśraya*) for *karmaphala*. Thus, according to the late *Sautrāntika* and the *Yogācāra*-view, the mind-series ensures the individual’s unity or continuity between the doer and the enjoyer. Simultaneously, the mind-series serves as the ontological basis for the *bījas*, because the mind-series offers a locus for the *bījas*, i.e. the mind-series is the container for the *bījas*. Since the five types of sense-consciousness and the mental consciousness cannot ensure this unity in that they are not constantly present, a separate aspect of mind is asserted by these schools to explain the function of *āśraya*, namely the base-consciousness (*ālayavijñāna*).<sup>371</sup> The *ālayavijñāna* is that, which possesses the *bījas* (*sarvabījaka*), i.e. it is the receptacle for the *bījas*. In this context, it must be underlined that *ālayavijñāna* is not a type of *karmaphalasambandha*, but *ālayavijñāna* serves as the basis or container

<sup>368</sup> Regarding these Hindu-theories, cf. fn. 305 above.

<sup>369</sup> Regarding *karmaphala* and no-self (*anātman*) in Buddhism, cf. fn. 100 above.

<sup>370</sup> Regarding the *pudgala*, cf. chapter nine of AKBh (ŚĀSTRĪ, 1987:1189-1233; transl. LVP, 1931:227-302).

<sup>371</sup> Cf. SCHMITHAUSEN (1987:111) and KRITZER (1999:206).

for *karmaphalasambandha*.<sup>372</sup> Given the terminological similarity, it seems plausible that the *bīja*-theory developed diachronically from the *santāna*-theory, although this is very difficult to establish with certainty. In early *Yogācāra*-works, such as *Yogācārabhūmi* and *Viṃśatikā*,<sup>373</sup> and in late *Sautrāntika*-works, such as *Karmasiddhiprakaraṇa*,<sup>374</sup> both theories occur.

The *bīja*-theory is not discussed in Mmk and, therefore, Candrakīrti does not mention or discuss it in chapter 17 of Pras, for which reason it is also not treated in detail here. At the end of chapter 17 of Pras, Candrakīrti states that Mav may be consulted for further refutations regarding *karmaphalasambandha*. This seems to be a reference to Candrakīrti's *karmaphala-sambandha*-critique in Mav 6.39-97 (MavBh, D3862.260a<sup>2</sup>-283a<sup>4</sup>; LVP, 1907-1912:125<sup>19</sup>-202<sup>5</sup>). The major part of the critique found in Mav concerns the *bīja*-theory and a refutation of the *ālayavijñāna*.

### 3.6 Avipraṇāśa as Karmaphalasambandha

(Pras 317<sub>1</sub>): *I will instead (punaḥ) explain (pravakṣyāmi) the following (imām) idea (kalpanām), which (yā) [can be] applied (yojyate) in this case (atra) [and which is] taught (anuvartitām) by the awakened ones (buddhaiḥ), the self-awakened ones (pratyekabuddhaiḥ) and (ca) the listeners (śrāvakaiḥ).* (Mmk 17.13)

Having refuted the *santāna*-theory, it is stated in Mmk 17.13 that the proper explanation will now be given. This is the explanation, which was taught by the *buddhas*, *pratyekabuddhas* and *śrāvakas*. None of the commentaries comments on this verse. However, it seems that it may be interpreted in at least two ways. First, it could be presumed that this verse is spoken by the opponent, i.e. the *avipraṇāśa*-proponent, who is probably a *Sāṃmatīya* as stated above. This is how the verse is interpreted by all the commentaries, because all the commentaries introduce Mmk 17.21 as a refutation of the preceding verses presenting the *avipraṇāśa*-view. In that case, it may be asked why the opponent needs to refer to the *buddhas*, *pratyekabuddhas* and *śrāvakas* when introducing his view. A reasonable explanation would be that he makes this reference to lend authority to his view, since he could not allow himself simply to take it for granted that the reader knew this view to be taught in the *sūtras*. In other words, the opponent's reference to scriptural authority (*āgama*) could indicate that his view was not commonly accepted. This would also be supported by the extreme lack of sources describing this view, which will be discussed below.

Secondly, it could be presumed that this verse is not spoken by an opponent but by Nāgārjuna himself.<sup>375</sup> Such an interpretation could be supported by the usage of the first person in this verse, but this is not supported by the commentaries. The verse-structure in the remaining part of the chapter does not necessarily imply a refutation of the *avipraṇāśa*-view as it is interpreted by the commentaries. Verses Mmk 17.13-20 merely present the *avipraṇāśa*-concept in general terms. Mmk 17.21 onwards show that actions can be non-perishing only if they are unarisen. It is thus possible to read the latter part of the chapter in such a way that the *avipraṇāśa*-view is not rejected but merely (re)interpreted in

<sup>372</sup> Cf. SCHMITHAUSEN, (1967:133; 1987:110-111).

<sup>373</sup> Cf. SCHMITHAUSEN (1967:129), SCHMITHAUSEN (1969a:817-818), SCHMITHAUSEN (1987:178) and KRITZER (1999:99).

<sup>374</sup> Cf. LAMOTTE (1936:198-202, §§33-40; transl. 247-255; MUROI, 1985:39-51).

<sup>375</sup> This is, for example, how the verse is interpreted by KALUPAHANA (1986:249).

a way, which agrees with the *Madhyamaka*-view. In that case, the reference to the *buddhas*, *pratyekabuddhas* and *śrāvakas* in the present verse (Mmk 17.13) would merely serve to alert the reader that the author now is going to present his own view. However, such an interpretation is quite conjectural. It is very difficult to interpret the verses of Mmk as to who says what and perhaps it is also of little consequence. It may be established as a fact that all the commentaries imply verses Mmk 17.13-20 to be spoken by an opponent and this was the interpretation, which became important for the ensuing textual tradition.

(Pras 317<sub>3</sub>) [The interlocutor] says (*ity āha*): “And (*ca*) what (*kā*) [is] this (*asau*) idea (*kalpanā*)?”

*As (yathā) a title deed (patram),<sup>376</sup> so (tathā) [is] the non-perishing (avipraṇāśaḥ), and (ca) the action (karma) [is] like (iva) a debt (ṛnam). It (saḥ) [is] fourfold (caturvidhaḥ) in terms of world-sphere (dhātutaḥ) and (ca) it (saḥ) [is] indeterminate (avyākṛtaḥ) by nature (prakṛtyā). (Mmk 17.14)*

All the commentaries introduce verse Mmk 17.14 with a phrase similar to that found in Pras, namely that the verse is an answer to the question of what this idea (*kalpanā*) could be. The verse introduces the term ‘the non-perishing’ (*avipraṇāśa*),<sup>377</sup> which as shown above (p. 215) is a concept associated with the *Saṃmatīya*-school.

It is often stated in the canonical scriptures that actions are non-perishing.<sup>378</sup> The most often-quoted scriptural authority (*āgama*) in this context is this verse from *Vinayavastu*: “Actions do not perish (*na praṇāśyanti*) even after hundreds of aeons. Having reached completeness [of the right conditions] and the [right] time, [they] certainly yield fruit for the incarnate beings.”<sup>379</sup> Likewise, it is stated in *Vinayavastu* that the result of action will be experienced, because actions are non-perishing.<sup>380</sup> Further, it is repeatedly stated in various *Mahāyāna-sūtras* and *śāstras* that wholesome

<sup>376</sup> On its own, *patra* or *pattra* only means ‘document’ but it is explained in the commentary below to have the specified meaning of ‘title deed’ (*ṛnapatra*).

<sup>377</sup> *Avipraṇāśa* is translated in at least three ways into Chinese: *pu-shih* (不失), *pu-mieh* (不滅) and *pu-shih-huai* (不失壞). In Tibetan, it is translated as *chud mi za ba* or *rnam par ma zig pa*.

<sup>378</sup> For a number of references to the Pāli-canon, cf. MCDERMOTT (1984:17).

<sup>379</sup> The verse occurs at least twice in the Sanskrit text of the *Vinayavastu* of the *Mūlasarvāstivādin* (BAGCHI, 1967:67, 241): *na praṇāśyanti karmāṇi api kalpaśatair api | sāmagrīm prāpya kālaṃ ca phalanti khalu dehinām |*. In the Tibetan version of *Vinayavastu*, it occurs 19 times (D1.I.41a<sup>2</sup>, 44b<sup>7</sup>-45a<sup>1</sup>, 90a<sup>7</sup>-90b<sup>1</sup>, 114b<sup>4-5</sup>, 116a<sup>5</sup>; D1.II.7a<sup>6</sup>, 44b<sup>5-6</sup>, 192b<sup>6</sup>; D1.III.110b<sup>2-3</sup>, 208b<sup>3-4</sup>, 228b<sup>7</sup>-229a<sup>1</sup>; D1.IV.50a<sup>4</sup>, 75b<sup>1-2</sup>, 110b<sup>2</sup>, 140b<sup>2</sup>, 141a<sup>5</sup>, 210a<sup>2</sup>, 217a<sup>1</sup>, 217a<sup>7</sup>-217b<sup>1</sup>; critical edition by EIMER, 1983.II:107, 112, 117, 235, 295, 299): *las rnam bskal pa brgyar yañ ni | chud mi za ba’añ tshogs dañ dus | rñed na lus can rnam la ni | ’bras bu dag tu ’gyur ba ñid |*. The *Divyāvadāna*, which generally incorporates certain materials from *Vinayavastu*, attests the Sanskrit-verse nine times, wherein the reading *kalpakotiśatair* is attested (COWELL & NEIL, 1886:54, 131, 141, 191, 282, 311, 504, 582, 584; VAIDYA, 1959:33, 82, 88, 118, 175, 192, 439, 490, 491). The verse is often quoted in the later *śāstra*-literature, e.g. *Vinayavastuṭīkā* (D4113.232b<sup>6</sup>), *Āgamaśūdrakavyākhyāna* (D4115.73b<sup>5</sup>), *Sūtrasamuccayabhāṣya-ratnālokaṣaṅkārā* (3935.228b<sup>4-5</sup>), *Madhyamakahrdayavṛttitarkajvālā* (D3856.188b<sup>5</sup>), Parahita’s *\*Sūnyatāsaptatī-vṛtti* (D3868.355a<sup>7</sup>), ŚSV (D3867.314a<sup>5-6</sup>), Pras 324<sub>1-2</sub>, CŚV (D3865.150b<sup>1-2</sup>), *Bodhicaryāvatārapañjikā* (LVP, 1901-1914:468), *Munimatālaṃkarā* (D3903.110a<sup>7</sup>-110b<sup>1</sup>) and *Karmavibhaṅga* (D3959.312b<sup>1-2</sup>).

<sup>380</sup> This is stated in five verses, wherein *pādas* ab differ but *pādas* cd remain the same. The first occurrence is at *Vinayavastu* D1.II.290a<sup>2</sup>: *btsun pa bdag gis sdig pa ni | gañ bgyis dran pa ’di lags te | las rnam chud mi za bas na | de yi ’bras bu ñams su myoñ |*. Transl.: “Venerable sir, which unfortunate action has been done by me, that is recollected. Since actions are non-perishing, their result will be experienced.” The same verse occurs at D1.II.295a<sup>4</sup> reading *mi dge ba* in lieu of *sdig pa ni* in *pāda* a. The other versions of this verse, wherein *pādas* ab differ, occur at D1.II.302b<sup>6</sup>, 305b<sup>4-5</sup> and 307a<sup>4</sup>.

or unwholesome actions (*kuśalākuśala*) are non-perishing.<sup>381</sup> There is thus an abundance of canonical references for the view that actions are non-perishing (*avipraṇāśa*), although the word ‘non-perishing’ never seems to have been used in the technical sense, in which it is here employed by the *Sāṃmatīyas*. As will be explained below, non-perishing (*avipraṇāśa*) for the *Sāṃmatīyas* is a separate phenomenon created by the action, which functions as the link between the action and its result (*karmaphala-saṃbandha*).

In the verse (Mmk 17.14), the non-perishing is compared to a title deed (*ṛṇapatra*), i.e. the document (*patra*) that is signed when taking a loan (*ṛṇa*). The action (*karman*), on the other hand, is compared to a debt or loan (*ṛṇa*). This comparison also has a canonical basis. In the Chinese translation of the *\*Siṃhacandrajātaka* (T176, *shih-tzu-yüeh fu-pen-sheng-ching* 師子月佛本生經), an *arhant* compares action to a shadow that always follows one’s body,<sup>382</sup> where after he says the following verse: “Action can adorn the body; it follows one from here or there into any course of rebirth. The non-perishing phenomenon is like a title deed; action is like a creditor.”<sup>383</sup> In this verse, the non-perishing phenomenon (*pu-shih fa* 不失法) is compared to a title deed (*hsüan* 券), while action (*yeh* 業) is compared to a creditor (*fu-ts’ai-jen* 負財人), which is very close to Mmk 17.14’s comparison of *avipraṇāśa* to a title deed and action to a debt.<sup>384</sup> Mmk 17.14 finally states that the

<sup>381</sup> Some examples now follow, but the list is not exhaustive. *Āryapitāputrasamāgamasūtra* (D60.140b<sup>3-4</sup>): las rñams chud mi za žiñ rñam par smin pa myoñ bar mñon pa yañ yod de |; T310.11.417c<sup>12-13</sup>: 見所作業及受果報皆不失壞; transl.: “Actions are non-perishing and the experiencing of their ripening is also evident.” The sentence is repeated with minor variants several times in the *sūtra*. *Āryalalitavistarasūtra* verse 26.33d (VAIDYA, 1958:304; D95.201a<sup>7</sup>, in the ACIP-edition folio 327a<sup>6</sup>): na ca karma naśyati kṛtaṃ hy aśubhaṃ śubhaṃ vā |; transl.: “And a performed white or non-white action does not perish.” *Daśabhūmikasūtra* (RAHDER, 1926:74): sa karmanām ... svarasakṣaṇakṣiṇabhaṅgopacayāvipraṇāśaphalānusandhitām ...[prajānāti]; transl.: “He [knows] the actions’ connections with non-perishing results, accumulations [ensuing] from moments that are ceasing and destroyed by their own inclination.” *Vimalakīrtinirdeśasūtra* (D176.275a<sup>2</sup>): dge sdig las ci’añ chud mi za žes gsuñ gis ston |; transl. by LAMOTTE (1962:106): “...mais, bon (*kuśala*) ou mauvais (*akuśala*), aucun acte (*karman*) ne périt: tel est ton enseignement.” *Samdhinirmocanasūtra* (D106.81a<sup>3-4</sup>; LAMOTTE, 1935:156): ...las dge ba dañ | mi dge ba chud mi za ba de la...; transl. (LAMOTTE, 1935:263): “[Le *tadāśrītya pratyakṣopalabdhi*lakṣaṇa (inference) consiste à saisir]...la persistence des actes purs et impurs...”. As indicated by CABEZÓN (1992:504, note 984), *Mahāyānasūtrālaṃkāra* verse 20-21.10b (LÉVI, 1907:177; BAGCHI, 1970:169; the Sanskrit text is corrected here according the Otani-mss): śūnyatām paramām etya karmanāse vyavasthitiḥ |; transl.: “After he has understood the highest emptiness [on the first *bhūmi*], he establishes himself in [the idea of] the non-perishing of action [on the second *bhūmi*]” (for a transl. based on the Sanskrit-text of LÉVI, cf. LÉVI, 1911:289). The prose-commentary to the verse explains *pāda* b (LÉVI, *ibid*; BAGCHI, 1970:170): dvitīyāyām [bhūmau] karmanām avipraṇāśavyavasthānaṃ kuśalākuśalakarmapathatathalavaicitryajñānāt |; transl. LÉVI (1911:290): “Dans la seconde [Terre], on classe les Actes au point de vue de la non-perdition; on connaît toutes les nuances des Sentiers d’Actes bons ou mauvais et des fruit afférents.” *Sūtrasamuccaya* (D3934.151a<sup>4-5</sup>) quoting from *Tathāgataguhyasūtra* (PĀSĀDIKA, 1997): de dkar po dañ | nag po’i las rñams kyi rñam par smin pa chud mi za bar rig nas srog gi phyir yañ mi bya ba mi byed do žes gsuñ so |; transl.: “Knowing that the ripening of white and black actions does not perish, [they] do not do what should not be done even for the sake of [their own] lives” (for a different transl., cf. PĀSĀDIKA, *ibid*.). *Śālistambakārikā* (SCHOENING, 1995:538): rgyu dañ de bžin rkyen rñams ni | |ñar ’dzin la sogs bral ba ste | |rgyu dañ rkyen ni tshogs pa las | |las kyi ’bras bu chud za med |; transl. by SCHOENING (1995:345-346): “Causes and likewise conditions are devoid of grasping at “I” and so forth; from a complex of causes and conditions the result of karma is not barren.”

<sup>382</sup> The comparison of *karman* to a shadow is also known from *Milindapañha*; cf. fn. 315 above.

<sup>383</sup> T176.3.444c<sup>11-12</sup>: 業能莊嚴身 處處隨趣趣 不失法如券 業如負財人. The *jātaka* was translated into Chinese in the same period as *Chung lun* (early 5<sup>th</sup> century). The *jātaka* does not elsewhere speak of the non-perishing phenomenon (*pu-shih fa* 不失法), which either indicates that the author presumes the reader to be familiar with this term or that the passage is an interpolation. If it is an interpolation, it could have been incorporated into the Sanskrit original of the text, possibly adapted from the same source as Nāgārjuna in Mmk or even from Mmk itself, or it could have been interpolated into the Chinese recension of the text. Without further evidence, the source or eventual provenance of the verse cannot be established.

<sup>384</sup> A verse is quoted in *\*Mahāprajñāpāramitāsāstra* (T1509.25.100a<sup>26-27</sup>), which also compares action to a creditor (*tse-wu -hu* 責物主): 諸業久和集 造者自逐去 譬如責物主 追逐人不置; transl. by LAMOTTE (1944:347): “Les actes longtemps accumulés (*upacita*) poursuivent leur auteur a la façon d’un créancier poursuivant son débiteur sans le lâcher.” The verse could be based on the verse from *\*Siṃhacandrajātaka*, but

*avipraṇāśa* is fourfold in terms of the world-sphere (*dhātu*) with which it is associated and that it is indeterminate or morally neutral (*avyākṛta*) by nature.

While there thus is a relatively strong canonical basis for *avipraṇāśa* in its non-technical usage, there is only very meagre scriptural basis for explanations of *avipraṇāśa* as a technical term in the extant sources.<sup>385</sup> In fact, it seems that there are only three passages in the extant scriptures, wherein the *avipraṇāśa*-phenomenon, as postulated by the *Sāṃmatīyas*, is described, i.e. *avipraṇāśa* as a non-concomitant phenomenon.<sup>386</sup> The earliest passage is the description found in Mmk 17.14-20 along with the explanations thereon given in the various extant Mmk-commentaries. This passage also provides the most detailed explanation of *avipraṇāśa*. The second description is a brief passage found Vasubandhu's *Karmasiddhiprakaraṇa*,<sup>387</sup> along with its *ṭīkā* by Sumatīśīla (D4071.81b<sup>2-7</sup>). The third passage is a brief mention in Vasubandhu's *Pratītyasamutpādvākyā* (D3995.20b<sup>7</sup>-21a<sup>1</sup>) along with its *ṭīkā* (D3996.123b<sup>3-7</sup>).<sup>388</sup> A very tentative presentation of the *avipraṇāśa*-explanation, found in Mmk

could also be freely based on Mmk 17.14, since *\*Mahāprajñāpāramitāśāstra* generally incorporates material from Mmk.

<sup>385</sup> Generally, *avipraṇāśa* is merely action-noun (as indicated by its male gender) meaning 'not getting lost' or 'non-perishing'. However, in certain sources *avipraṇāśa* has been hypostasized into an entity, which is posited as a *karmaphalasambandha*.

<sup>386</sup> Thus, the descriptions of the *Sāṃmatīya*-view found in the doxographical works, such as Bhāva-viveka's *Madhyamakahrdayavṛttitarkajvālā* (D3856), do not mention the *avipraṇāśa*. The somewhat later work *\*Saṃskṛtāsāṃskṛtaviniścaya* (D3897), wherein chapters 16-21 (D3897.205a-241a) contain a presentation of *Sāṃmatīya*-doctrines, likewise does not at all mention the *avipraṇāśa* (for two studies on this text, cf. SKILLING, 1987, 1994). Among the four known *pudgalavādin*-works in the Chinese canon (cf. CHÂU, 1999:33), only the *Sāṃmatīya*-compendium entitled *\*Sāṃmitīyanikāyaśāstra* (*san-mi-ti pu lun* 三彌底部論, T1649.32), having the alternative title *\*Āsrayaprajñāptiśāstra* (*i-shuo lun* 依說論), contains a brief reference to *avipraṇāśa*, which, however, does not provide any further information. The sentence in *\*Sāṃmitīyanikāyaśāstra* says (T1649.32.462a<sup>15-16</sup>): 是不滅。何以故。受故。此顯現故。此世作業不滅故。 A very tentative reconstruction, given that this is a very early and difficult Chinese translation, could perhaps be: na praṇāsyati tat| kutah| paribhogāt| tadabhinirvṛttatvāt| ihe kṛtānām karmaṇām avipraṇāśatvāc [ca]|. Transl.: "It (i.e. *karman*) does not perish. Why? Because of experiencing [the result], because [action] brings about this [result] [and] because of actions done in this life being non-perishing (*avipraṇāśa*).” For a description of the text, cf. CHÂU (1999:101, 189); CHÂU's interpretation of *sheng* (生) in the preceding passage of the text as meaning 'accumulation' (*upacaya*) does, however, not seem very likely.

<sup>387</sup> Cf. LAMOTTE (1936: 192, §18; MUROI, 1985:19): 'o na ni dge ba dan| mi dge ba'i lus dan| ñag gi las kyi[s] phuñ po'i rgyud la sems dan mi ldan pa'i chos gzan žig skyed de| kha cig na re bstags pa žes zer ba dan| gzan dag na re chud mi za ba žes zer ba gañ las tshe phyi ma la 'bras bu yid du 'oñ ba'am mi 'oñ ba mñon par 'grub pa gañ yin pa de yin no| gal te sems kyi rgyud la chos gzan žig mi skyed na sems gzan du skyes na log pa'i yid kyi las kyañ ji ltar tshe phyi ma la 'bras bu mñon par 'grub par 'gyur te| gdon mi za bar de 'dod par bya'o že na|. T1609.783b<sup>20-26</sup>: 若爾應許由善不善身語二業。蘊相續中引別法起。其體實有心不相應行蘊所攝。有說此法名為增長。有說此法名不滅。由此法故能得當來愛非愛果。意業亦應許有此法。若不爾者餘心起時此便斷滅。心相續中若不引起如是別法。云何能得當來世界。是故定應許有此法。 For the earlier Chinese transl. by Vimokṣaprajñā, cf. T1608.778c<sup>18-29</sup>. Transl. by LAMOTTE (1936:230-231): "En ce cas, il faut admettre que les deux actes corporel et vocal bons ou mauvais, déposent (*ādadhati*) dans la séries psychophysique (*skandhasaṃtāna*) un Dharma à part, existant en soi (*dravyasat*) et classé parmi les dissociés de la pensée (*cittaviprayuktasaṃskāra*). Par certains, ce Dharma est nommé accroissement (*upacaya*); par d'autres « sans destruction » (*avipraṇāśa*). En raison de ce Dharma, on réalise (*abhinivṛt*-) le futur fruit agréable ou désagréable. Pour ce qui est de l'acte mental (*manahkarman*) également, il faut admettre l'existence de ce Dharma. Sinon (*anyatra*), quand une autre pensée naît et que l'acte mental a disparu (*nivṛtta*), si n'était pas déposé dans la séries mentale (*cittasaṃtāna*) ce Dharma particulier, comment pourrait-on réaliser le fruit futur? Donc il faut nécessairement (*niyatam*) admettre l'existence d'un tel Dharma.”

<sup>388</sup> Cf. *Pratītyasamutpādvākyā* (D3995; MUROI, 1985:20): yañ gzan dag na re 'du byed kyi rkyen gyis ñiñ mtshams sbyor ba'i rnam par śes pa yin par brjod kyañ 'das pa'i las las de byuñ ba ma yin te| 'on kyañ kha cig na re de'i rgyu can rnam par ma žig pa las yin no že'o| kha cig na re bstags pa las yin no že'o| rnam par ma žig pa žes bya ba 'di ci yin| bstags pa yañ ci yin že na| sems dan mi ldan pa'i chos gzan nam 'bras bu byin pa'i bar du rjes su 'jug pa de yin žes grags so| de las skyes pa'i ñiñ mstshams sbyor ba'i rnam par śes pa ni 'du byed kyi rkyen gyis žes ston te|; transl.: "Moreover, others say that although the consciousness (*\*vijñāna*) [undergoing] transition [to a new rebirth] is said to have dispositions (*\*saṃskāra*) as its condition [in the context of dependent arising], it has not arisen from a past action. Rather, some say that it is [arisen] from 'the non-perishing [phenomenon]' (*\*avipraṇāśa*, *rnam par ma žig pa*), [which] has that [action] as its cause; others say that it is



and Pras, will now be given, but it must be borne in mind that it suffers greatly from the lack of extant sources. The discussion of this passage, therefore, must rest almost solely on the informations provided by the extant Mmk-commentaries.

(Pras 317<sub>6</sub>): In this case (*iha*), a wholesome (*kuśalam*) action (*karma*) being (*sad*) done (*kṛtaṃ*), ceases (*nirudhyate*) just (*eva*) immediately upon arising (*utpādānantaram*), and (*ca*) there is not (*na*) the consequence that there will be no result (*phalābhāvaprasaṅgaḥ*) when it (*tasmin*) has ceased (*niruddhe*), since (*yasmāt*) just when (*yadaiva*) that (*tat*) action (*karma*) arises (*utpadyate*), right then (*tadaiva*) a non-concomitant (*viprayuktaḥ*) phenomenon (*dharmah*) called ‘the non-perishing’ (*avipraṇāśākhyah*), comparable to a title deed (*ṛṇapatra-sthānīyah*), is born (*samupajāyate*) of that (*tasya*) action (*karmaṇah*) in the series (*santāne*) of the doer (*kartuh*).

In Pras, the *avipraṇāśa*-proponent begins by addressing the objection raised in Mmk 17.6. First, this proponent admits that the action ceases immediately upon arising, i.e. that the action is impermanent. The *avipraṇāśa*-proponent, therefore, does not hold the view that the action remains until the time of the ripening of its result, which would entail the consequence of eternality of the action, as explained above.

Although the action is admitted to cease, there is not the consequence that it is cut off without giving rise to its result due to the action having ceased, because the action generates a separate phenomenon (*dharmā*) called ‘the non-perishing’ (*avipraṇāśa*), which can function as the connection between the action and its result (*karmaphalasambandha*). Pras does not explicitly state that this phenomenon is separate from the action, although this is clearly implied. This is stated, however, in *Karmasiddhiprakaraṇa*, which says that it is a different phenomenon (*chos gzan zig, pieh-fa* 別法), which arises.<sup>389</sup>

*Akutobhayā* (HUNTINGTON, 1986:411) states here that although the momentary action ceases, the result of the doer’s action is non-perishing, because a separate phenomenon called *avipraṇāśa* arises due to the action. Buddhapālita (SAITO, 1984.II:228) adds the information that while the action is momentary (*\*kṣaṇika, skad cig ma*), the *avipraṇāśa*, which arises due to the action, is a non-

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[arisen] from ‘accumulation’ (*\*upacaya, bstags pa*). What is this, which is called ‘the non-perishing’? What is this, which is called ‘accumulation’? It is known to be a separate phenomenon not concomitant with the mind or that, which ensues (*\*anuvaya, rjes su ’jug pa*) until the yielding of the result. Thus, the consciousness [undergoing] transition [to a new rebirth] is taught as having dispositions as its condition.” This is commented upon in the *ṭīkā* (D3996; MUROJI, 1985:20): ‘on kyañ kha cig na re de’i rgyu can rnam par ma zig pa las yin no zes bya ba ni bsod nams la sogs pa’i ’du byed kyi rgyu can yin pa’i phyir ro zes bya ba’i don to | kha cig na re rnam par ma zig pa las yin no ze’o zes bya ba ni ’phags pa kun gyis bkur ba yin no | kha cig na re bsags pa la yin no ze’o zes bya ba ni dge ’dun phal chen po’o | sems dañ mi ldan pa’i chos gzan zes bya ba ni gzugs dañ sems dañ sems las byuñ bas ma bsod pa’i ’du byas ni sems dañ mtshuñs par ldan pa ma yin pa’i phyir sems dañ mi ldan pa yin par gzag ste | ñogs par rnam par bzlog pa’i phyir ro | nam ’bras bu ’byin pa’i bar du rjes su ’jug pa de yin zes bya ba ni sems dañ mi ldan pa’i chos gzan no |; transl.: “«Rather, some say that it is [arisen] from ‘the non-perishing [phenomenon]’, [which] has that [action] as its cause» means “because it is having dispositions as its cause, such as beneficial [dispositions] and so forth.” «Some say that it is [arisen] from ‘the non-perishing [phenomenon]’», they are the *Sāmmatīyas*. «Others say that it is [arisen] from ‘accumulation’», they are the *Mahāsaṅghikas*. «A separate phenomenon not associated with the mind» means that it is established as being non-concomitant with the mind, because it is a conditioned phenomenon not consisting of matter, mind or mental factors, which is not concomitant with the mind, because it is its opposite. «Or that, which ensues until the yielding of the result» means a separate phenomenon non-concomitant with the mind.”

<sup>389</sup> Cf. fn. 387 above.

momentary phenomenon (*\*akṣaṇika*, *skad cig ma ma yin pa*). Logically, this would be a possible explanation for how the *aviprañāśa* can remain until the ripening of the result, but it would involve the view on part of the *Sāṃmatīyas* that some conditioned phenomena are momentary, while others are not momentary and remain for some time. Otherwise, it would involve the view that the *aviprañāśa* is an unconditioned phenomenon, although this is highly unlikely, since it is said that *aviprañāśa* arises due to the action.<sup>390</sup>

That the *Sāṃmatīyas* asserted some conditioned phenomena to be non-momentary, is perhaps supported by the doxographical treatise *\*Samayabhedoparacanacakra*, which states that the *Vātsīputrīyas*, of which the *Sāṃmatīyas* constitute a sub-school, asserted some conditioned phenomena to endure for while, whereas other disappear instantaneously (CHÂU, 1999:188, fn. 713).<sup>391</sup> It is also confirmed by *Abhidharmakośavyākhyā*, which states that a material phenomenon (*rūpa*), such as a pot, is not momentary but remains for a while until it meets with its cause of destruction, such as a hammer, whereas mental phenomena are momentary.<sup>392</sup> Although Buddhapaṇita's claim that *aviprañāśa* is asserted as a non-momentary phenomenon is possible, it is not supported by any of the other Mmk-commentaries.

Candrakīrti qualifies the *aviprañāśa* as a non-concomitant phenomenon (*viprayukta*), i.e. a phenomenon that is neither matter nor mind (cf. COX, 1995:69-70).<sup>393</sup> This information is not provided by the other Mmk-commentaries, but it is supported by *Karmasiddhiprakaraṇa* (cf. fn. 387 above), which states that the *aviprañāśa* is not concomitant with the mind (*\*cittaviprayukta*, *sems dan mi ldan pa*, *hsin-pu-hsiang-ying-hsing* 心不相應行).<sup>394</sup> It is also supported by K'uei-chi's mention of *aviprañāśa* being asserted by the *Sāṃmatīyas* as a non-concomitant phenomenon.<sup>395</sup> That *aviprañāśa* is non-concomitant means that it does not share the nature and qualities of the mind (*citta*). Thereby, the *aviprañāśa*-proponent avoids the consequence raised for the *santāna*-proponent that a wholesome *santāna* could only be wholesome and only produce desirable results thus contradicting the possibility of co-existence of wholesome and unwholesome actions for the same individual. If the *aviprañāśa* would be concomitant with the mind, the mind would be wholesome if the *aviprañāśa* was wholesome and so forth, because they would share the same aspect. If the *aviprañāśa*, on the other hand, is non-concomitant with the mind, such problems do not arise, because the *aviprañāśa* exists independently of the mind.

Candrakīrti then states that the *aviprañāśa* arises just when the action is born. This statement

<sup>390</sup> In Hsüan-tsang's Chinese translation of *Karmasiddhiprakaraṇa* (T1609.31.783b<sup>21</sup>), the *aviprañāśa* is explicitly stated to be a conditioned phenomenon (*\*saṃskṛta*, *hsing* 行).

<sup>391</sup> Cf. Hsüan-tsang's translation of the *\*Samayabhedoparacanacakra* (T2031.49.16c<sup>15-16</sup>): 諸行有暫住。亦有剎那滅; transl.: "Among all conditioned phenomena, there are such that remain for a while (*chan-chu* 暫住) and there are also such that cease after a moment (*ch'a-na-mieh* 剎那滅)." Paramārtha's two Chinese translations of the same text do not seem to confirm this, but rather says that all conditioned dharmas cease from moment to moment (T2032.19b<sup>4</sup>: 一切陰剎那不住; transl.: "all aggregates [last only for a] moment [and] do not remain"; T2033.21c23: 一切有為法剎那剎那滅; transl.: "all conditioned phenomena cease from moment to moment"). The Tibetan translation (D4138.145b<sup>4</sup>) is rather problematic at this point if not corrupt: 'du byed thams cad ni dus gzan la skad cig dag go||. An uncertain attempt to translate this sentence might be: "All conditioned phenomena [are] different in time and [a] momentary." Also, LVP LVP (1937:136-137) indicates that the *Sāṃmatīyas* and *Vātsīputrīyas* possibly held the view that certain physical phenomena are enduring and non-momentary.

<sup>392</sup> Cf. *Akṛhidharmakośavyākhyā* ad. AK 2.46ab (ŚĀSTRĪ, 1970:266; WOGIHARA, 1933:179): yo 'pi āha nikāyāntarīya iti| āryasammatīyaḥ| sa ghaṭāder mudgarādīkṛto vināśa iti manyate| kālāntarāvasthāyī hi tasya rūpam| cittacaittānām ca kṣaṇikatvam|; transl.: "A follower of another school says means the *āryasammatīya*. He thinks that the perishing of a pot and so forth is created by a mallet or the like, for its matter remains for some time, whereas there is momentariness of the mind and mental factors."

<sup>393</sup> For a general presentation of 'non-concomitant conditioned phenomena' or 'non-associated conditioned phenomena' (*cittaviprayuktasaṃskāra*), cf. chapter four by COX (1995:67-78).

<sup>394</sup> Regarding the meaning of the term 'concomitant', cf. p. 176 above.

<sup>395</sup> Cf. p. 214 above.

is not directly supported by any of the other sources, but, of course, would be in line with the momentary nature of the action. It is also said in Pras that the *avipraṇāśa* arises in series (*santāna*) of the doer (*kartr*). That is to say, it remains connected with the doer of the action, which echoes the *Sarvāstivāda*-doctrine of *prāpti* that ensures that the action and its result remain connected with the particular individual, who performed that action. It also indicates that this series is the locus for the *avipraṇāśa*.

Candrakīrti does not specify which type of series (*santāna*) is intended. It could refer specifically to the mind-series (*cittasantāna*), but could also be taken more broadly to refer to the series of the five aggregates (*skandhasantāna*) or the series of name and matter (*nāmarūpasantāna*). *Karmasiddhiprakaraṇa* (cf. fn. 387 above) supports an interpretation as *skandhasantāna* (*phuñ po'i rgyud*, *yün hsiang-hsü* 蘊相續) as well as *cittasantāna* (*sems kyi rgyud*, *hsin hsiang-hsü* 心相續). It is noteworthy that neither text in this context mentions the *pudgala*, which is also asserted by the *Sāṃmatīyas*, but each speaks of a series (*santāna*).<sup>396</sup> To sum up, the *avipraṇāśa*-proponent thus asserts a separate, non-concomitant phenomenon called *avipraṇāśa*, which caused to arise in the series of doer through his actions, ensuring the arising of the action's result. In this way, it functions as a *karmaphalasambandha*.

(Pras 317<sub>8</sub>): Therefore (*tad*), in this manner (*evam*), *as (yathā) a title deed (patram) so also (tathā) the non-perishing (avipraṇāśaḥ)* should be understood (*veditavyaḥ*), *and (ca)* that (*tat*) *action (karma)*, of which (*yasya*) this (*asau*) phenomenon (*dharmah*) called 'the non-perishing' (*avipraṇāśākhyo*) arises (*utpadyate*), should be understood (*veditavyam*) [to be] *like (iva) a debt (ṛṇam)*. Further (*ca*), just as (*yathā*), due to the remaining of the title deed (*ṛṇapatrāvasthānāt*), a creditor (*dhaninaḥ*) does not (*na*) have (*bhavati*) a loss of [his] money (*dhananāśaḥ*) even (*api*) when the money (*dhane*) has been spent (*upayukte*), [but] he (*saḥ*) surely (*eva*) [stays] connected (*sambadhyate*) with the amount of money (*dhanaskandhena*) together with the interest (*sopacayena*) until some other time (*kālāntare*), so also (*tathā*), due to the remaining of the separate phenomenon called 'the non-perishing' (*avipraṇāśākhyadharmāntarāvasthānāt*), the doer (*karttā*) surely (*eva*) [stays] connected (*abhisambadhyate*) with a result (*phalena*) having that [non-perishing] as its cause (*tannimittakena*), even (*eva*) when the action (*karmaṇi*) has ceased (*vinaṣṭe*).

Candrakīrti then explains the comparison given in Mmk 17.14. The non-perishing phenomenon (*avipraṇāśa*) is like a title deed (*ṛṇapatra*), i.e. an instrument of debt. The action, which creates the *avipraṇāśa*, is like a debt (*ṛṇa*).<sup>397</sup> Candrakīrti explains this comparison in terms of a creditor. This

<sup>396</sup> As a digression, it may be mentioned here that Kuśaladeva in *\*Bodhisattvacaryāvatārasaṃskāra* (D3874.77a<sup>5</sup>) comments on Śāntideva's *Bodhisattvacaryāvatāra* 6.72cd by saying that actions were taught as non-perishing (before producing their results) to explain the connection between the earlier and later moments of the mind-series: *da ni sems skad cig ma'i rgyun du gnas pa sha phyi'i 'brel pa la dgoṅs nas las chud mi za bar ston par mdzad pa yin no* ||. However, since this passage does not deal with *avipraṇāśa* in any technical sense as that intended by the *Sāṃmatīyas*, it is not particularly relevant for the explanation of Mmk 17.14.

<sup>397</sup> As a digression, it may be mentioned that in AK 4.39cd, a monk's transgression of his vows is also compared to a debt (*ṛṇa*); ŚĀSTRĪ (1971:644): *dhanarṇavat tu kāśmīrair āpannasyeṣyate dvayam* ||; transl. by LVP (1924:95): "Le Kāśmīrien croit que le pécheur possède moralité et immoralité, comme un homme peut

raises a question about the intent of the illustration. If action is a debt, does it mean that the doer is like a debtor or a creditor? It would seem that Candrakīrti considers the doer to be like a creditor (in opposition to the verse from *\*Sīṃhacandrajātaka*, where the doer is clearly viewed as a debtor; cf. fn. 383 above), because he only mentions the creditor in the following explanation. Perhaps both interpretations are possible: if the action is wholesome, the doer could be viewed as a creditor, because he receives a desirable result, whereas if the action is unwholesome, the doer could be viewed as a debtor, because he receives an undesirable result. If that is the case, Candrakīrti's explanation, which only mentions the creditor, would be in line with his explanations throughout chapter 17, where he always uses positive examples of wholesome action (of course, apart from his explanations of *aviratyavijñapti* and *apuṇya* in Mmk 17.4-5, where negative examples were called for by the *mūla*-verse).

The explanation of the illustration given in Pras stems from *Akutobhayā* (HUNTINGTON, 1986:411), and is repeated by Buddhapālita (SAITO, 1984.II:228) and Bhāvaviveka (AMES, 1986:519; T1566100c<sup>26-28</sup>). In Avalokitavrata's citation of *Prajñāpradīpa* (D3859.III.34a<sup>6</sup>), the word action (*las*) appears as 'the seal, which is action' (*\*karmamudrā, las kyi phyag rgya*). However, this seems either to be an interpolation using tantric terminology or *phyag rgya* is a corruption for *dpañ rgya* (*pattra*). If taken as it stands, the interpolation would seem to mean that the action is like the stamp (*\*mudrā, phyag rgya*) that seals the title deed (*ṛṇapatra*), which is the non-perishing phenomenon (*avipraṇāśa*).

Just as a title deed ensures the return of the loan even the borrowed money is spent and gone, the *avipraṇāśa* ensures the ripening of the result after the action has perished. The title deed constitutes the creditor's connection with his money until the money is returned along with an interest (*upacaya*, literally 'increase' or 'accumulation'). Likewise, the *avipraṇāśa* constitutes the *karmaphalasambandha* until the abundant result of the action is yielded.<sup>398</sup> A wholesome action is thus like lending money and its doer is like a creditor. The wholesome action generates a non-perishing phenomenon stored in the series of the doer, which is like a title deed stored in a safe. As the title deed ensures the creditor the return of his money along with interest, the *avipraṇāśa* ensures the ripening of the abundant desirable result of the wholesome action. Oppositely, an unwholesome action is like borrowing money and its doer is like a debtor. In this manner, the commercial illustration of a title deed is used with regard to the *avipraṇāśa*.

(Pras 318<sub>2</sub>): Moreover (*ca*), just as (*yathā*) the title deed (*ṛṇapatram*) having been honoured (*nirbhuktaṃ sat*)<sup>399</sup> after having caused the return of the creditor's (*dātuḥ*) money (*dhanābhyāgamam kṛtvā*) is not (*na*) capable (*samartham*) of returning the money (*dhanābhyāgame*) once again (*punar api*) whether [still] existing or not existing (*vidyamānaṃ vā 'vidyamānaṃ vā*), thus (*evam*) also the non-perishing (*avipraṇāśaḥ*) having yielded a ripening (*dattavipākaḥ san*) is not (*na*) able (*śaknoti*) once again (*punar api*) to create (*kartum*) a connection with a ripening (*vipākasambandham*) for the doer

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avoir des richesses et des dettes." Although this verse contains a comparison between an action and a debt, it hardly is relevant for the *Sāṃmatīya*'s usage of this comparison.

<sup>398</sup> The accrued interest in the comparison may perhaps reflect the statement that a great result may ripen from a small action given the right circumstances. When describing five points of external dependent arising, the *Śālistambasūtra* also says that a great result can be obtained from a small cause, namely that abundant fruit is obtained from a small seed (cf. SCHOENING, 1995:285, 287, 406, 495).

<sup>399</sup> Literally, 'being used up' (*nirbhuktaṃ sat*).

(*kartuḥ*) whether [still] existing or not existing (*vidyamāno vā 'vidyamāno vā*), just like an honoured title deed (*nirbhuktapatratvat*).

Next, Candrakīrti raises the question whether the *avipraṇāśa* would not repeatedly yield the result of the action, because it is non-perishing. This discussion stems from *Akutoḥbhayā* (HUNTINGTON, 1986:411) and is repeated by Buddhapālita (SAITO, 1984.II:228) and Bhāvaviveka (AMES, 1986:519; T1566.100c<sup>26f</sup>).

The answer to the question is that it only has the power to yield a ripening once and it is, therefore, irrelevant whether or not it continues to exist after having yielded its ripening. This is explained by means of the title deed-comparison. A title deed only has the legal force to ensure the return of the debt once. Even if the annulled title deed would still exist after the return of the debt, it can no longer be used to reclaim the money. Similarly, the *avipraṇāśa* can only yield its ripening once. Yet, the details as to what constitutes the power of the *avipraṇāśa* to yield its result and how this power is annulled when its result is yielded are not explained here.

(Pras 318<sub>6</sub>): Further (*ca*), this (*ayam*) non-perishing (*avipraṇāśaḥ*), which (*yaḥ*) was spoken of by us (*asmābhir uktaḥ*), *that* (*saḥ*) was mentioned in another *sūtra* (*sūtrāntaroktaḥ*)<sup>400</sup> *as fourfold (caturvidhaḥ) in terms of world-sphere (dhātutaḥ)*, because of being divided into those associated with the desire-, material or immaterial [world-spheres] and those without negative influence (*kāmarūpārūpyāvacarānāśravabhedāt*).

*Pāda c* of the verse (Mmk 17.14), wherein it was said that *avipraṇāśa* is fourfold in terms of world-sphere (*dhātu*), is then explained. All the commentaries starting from *Akutoḥbhayā* (HUNTINGTON, 1986:411-412) and *Chung lun* (T1564.21c<sup>6</sup>) enumerate this fourfold division in the same way, namely that *avipraṇāśa* is associated with the three world-spheres of *saṃsāra* (*dhātu*) called the desire-world-sphere (*kāmadhātu*), the material world-sphere (*rūpadhātu*) and the immaterial world-sphere (*ārūpyadhātu*),<sup>401</sup> or *avipraṇāśa* is without negative influence (*anāśrava* or *anāśrava*). Candrakīrti mentions that this fourfold division is mentioned in another *sūtra*, although it is not clear which *sūtra* he may have had in mind (cf. fn. 400).

As the *mūla*-text (Mmk 17.14c) states that *avipraṇāśa* is fourfold in terms of world-sphere (*dhātutaḥ*), it may be considered whether the *Sāṃmatīyas* would possibly assert a fourth world-sphere without negative influence (*\*anāśravadhātu* or *anāśravo dhātuḥ*). LAMOTTE (1936:162-163) indicates that this division would indeed entail four world-spheres: “Elle [viz. *avipraṇāśa*] est quadruple, car elle peut exiger le fruit de l’acte dans un des quatre mondes: monde du désir, de la forme, de la non-forme, ou monde pur.”

<sup>400</sup> It is a question how to interpret the phrase ‘spoken of in another sūtra’ (*sūtrāntaroktaḥ*). First, one question is whether *antara* should be understood as ‘another’ or as a ‘certain’ and whether *sūtra* should be taken as singular or plural: ‘in another *sūtra*’, ‘in other *sūtras*’, ‘in a certain *sūtra*’ or ‘in certain *sūtras*’. If interpreted as ‘another *sūtra*’, it remains unclear which *sūtra* is intended. If interpreted as ‘a certain *sūtra*’ or ‘certain *sūtras*’, it could refer back to the canonical reference made in Mmk 17.13. Secondly, another question is whether *sūtrāntaroktaḥ* should be linked with *asmābhir uktaḥ* in the relative clause or inserted into the correlative clause as done above. The Tibetan translation links it with the relative clause and inserts ‘and’ (*śiñ*), which would have to be translated: “Further, this *avipraṇāśa*, which was spoken of by us and in another *sūtra*...” If linked with the relative clause, the Sanskrit text could also be interpreted: “...mentioned by us [as] taught in certain *sūtras*...”

<sup>401</sup> For an explanation of these three world-spheres or ‘realms’ of *saṃsāra*, cf. AKBh (ŚĀSTRĪ, 1971:379-386; transl. LVP, 1926:1-5).

SCHMITHAUSEN (1969b:82-83, fn. 7) explains that the word *dhātu* in such a case does not indicate a realm in any physical sense, but rather indicates a state, including the spiritual states associated with the Buddhist path. As mentioned elsewhere by SCHMITHAUSEN (1969b:117-118, fn. 58), Sthiramati thus explains *anāśravo dhātu* to mean ‘that, which is the cause of the qualities of the noble ones’.<sup>402</sup> In Daśabalaśrimitra’s *\*Saṃskṛtāsaṃskṛtaviniścaya*, a world-sphere free of negative influence (*zag pa med pa’i kham*) is mentioned. Conditioned phenomena (*saṃskṛta*) are there distinguished in terms of the three world-spheres of *kāmadhātu*, *rūpadhātu* and *ārūpyadhātu*, whereas unconditioned phenomena (*asaṃskṛta*) are associated only with the *anāśravo dhātu*.<sup>403</sup> Unconditioned phenomena should here be understood in a general sense as referring to *nirvāṇa*,<sup>404</sup> and thus *aviprañāśa* associated with *anāśravo dhātu* must be seen as referring to the elements of the path that leads to *nirvāṇa*.

Instead of interpreting *anāśrava* as here referring to a separate *dhātu*, it is also possible to interpret the fourfold division of *aviprañāśa* as meaning that there is one kind of *aviprañāśa* for each of the three world-spheres and a fourth kind, which is *anāśrava*, that is not connected with any world-sphere. Such an interpretation would agree with AKBh, where it is said that action free of negative influence destroys black, white and black-white action, does not involve any ripening and does not belong to any world-sphere.<sup>405</sup>

It is very difficult to explain why Nāgārjuna mentions such a fourfold division of *aviprañāśa* and what its significance really is. It may perhaps be noticed that the *prāpti* asserted by the *Sarvāstivādins* is also stated in AK to be fourfold in terms of the three *dhātus* and phenomena without negative influence.<sup>406</sup> Yet, AK does not provide any reason for this division of *prāpti*. Regarding *aviprañāśa*, at least two possibilities for the fourfold division may be suggested here. First, as indicated in the quotation from LAMOTTE above (1936:162-163), the fourfold division of *aviprañāśa* could relate to the kinds of result they yield. It may be conjectured that such a division could have been formulated by the *Sāmmatiyas* in response to a critique of *aviprañāśa*, similar to the critique raised against *santāna* by Candrakīrti above (cf. commentary to Mmk 17.12). This interpretation is supported by *Akutobhayā*, which states that *aviprañāśa* is taught as indeterminate (*avyākṛta*) in order to avoid ‘these faults’.<sup>407</sup>

<sup>402</sup> Cf. *Triṃśikāvijñaptibhāṣya* (LÉVI, 1925:44; BUESCHER, 2002:\*53) explaining *anāśravo dhātuḥ* from *Triṃśikā*, verse 30a: āryadharmahetutvād dhātuḥ | hetvartho hy atra dhātuśabdaḥ |; transl.: “Because of being the cause for the qualities of the noble ones, [it is] *dhātu*, for the word *dhātu* has here the meaning of cause (*hetu*).”

<sup>403</sup> *\*Saṃskṛtāsaṃskṛtaviniścaya* (D3897.109a<sup>7</sup>-109b<sup>1</sup>): yañ ’dus byas ni ’dod pa’i kham ki nram grañs su gtogs pa dañ gzugs ki kham ki nram grañs su gtogs pa dañ gzugs med pa’i kham ki nram grañs su gtogs pa’o || ’dus ma byas ni zag pa med pa’i kham ki nram grañs su gtogs pa kho na’o ||; transl.: “Moreover, conditioned phenomena [are] those included in category of the desire-world-sphere (*\*kāmadhātu-pariyāyāvacarāḥ*), those included in the category of the material world-sphere and those included in the immaterial world-sphere. Unconditioned phenomena are only those included in the category of the world-sphere without negative influence (*\*anāśravadhātupariyāyāvacarāḥ*).”

<sup>404</sup> When divided, unconditioned phenomena are taught as threefold or sometimes even fourfold; a fourfold division is, for example, found in *\*Saṃskṛtāsaṃskṛtaviniścaya*: space (*ākāśa*), *nirvāṇa* (*pratisaṃkhyānirodha*), absence (*apratisaṃkhyānirodha*) and the nature of phenomena (*dharmatā*). Cf. D.3897.150a<sup>5-6</sup>: chos gzugs can ma yin pa ’dus ma byas ni nram pa bzi ste | ’di lta ste | nam mkha’ dañ | so sor brtags pa’i ’gog pa dañ | so sor brtags pa ma yin pa’i ’gog pa dañ | chos rnam ki chos ñid do |; transl.: “The immaterial phenomena that are unconditioned phenomena are fourfold. They are: space, analytical cessation, non-analytical cessation and the nature of phenomena.”

<sup>405</sup> AKBh (ad. 4.60, ŚĀSTRĪ, 1971:670): anāśravam karmaśāṃ trayāṇāṃ karmaṇāṃ kṣayāya prahāṇāya samvartate ... avipākam dhātva patitvāt, pravṛttivirodhāc ca ||; transl. LVP (1924:130): “L’acte pur détruit les trois autres sortes d’acte ... L’acte pur n’a pas de rétribution, car il n’est pas du domaine des sphères d’existence, en effet, il arrête le processus de l’existence.”

<sup>406</sup> Cf. AK 2.37cd (ŚĀSTRĪ, 1970:220-221; transl. LVP, 1923:187).

<sup>407</sup> Cf. HUNTINGTON (1986:412): skyon de dag yonś su spoñ ba’i phyir rañ bzin luñ du ma bstan par nram par gźag go ||.

Since no particular faults have been mentioned in the text after explaining the faults of the *santāna*-view mentioned in Mmk 17.12, it seems that *Akutoḥayā* here justifies the point that *avipraṇāśa* is indeterminate in relation to that critique. It could thus also be supposed that the division into four kinds of *avipraṇāśa* likewise is related to that critique.

If that is so, an undesirable consequence (*prasaṅga*) could be levelled against the *avipraṇāśa*-theory that an individual belonging to the *kāmadhātu* would necessarily continue to be reborn in this world-sphere forever, because the *avipraṇāśas* generated by his actions would only be associated with this world-sphere. The premise of such an argument would have to be that the *avipraṇāśa* generated by the actions of an individual would be determined in terms of world-sphere by the present existence of the actor, i.e. that an actor belonging to the desire-world-sphere could only produce *avipraṇāśas* belonging to that world-sphere. Why such a premise should be accepted is, however, not clear. In response to such a *prasaṅga*, it would then be necessary for the *avipraṇāśa*-proponent to assert that the actions performed by an individual in a given world-sphere as well as the *avipraṇāśas* created thereby may be associated with other world-spheres. In that case, the *avipraṇāśas* would be fourfold: (1) a wholesome or unwholesome action yielding a result that ripens in relation to the desire-world-sphere (*kāmadhātu*) would generate an *avipraṇāśa* associated with this world-sphere (*\*kāmadhātvavacarāvipraṇāśa*); (2-3) an immovable action (*aniṇṇjakarman*) yielding a result that ripens in relation to the material or immaterial world-spheres (*rūpārūpyadhātū*) would generate an *avipraṇāśa* associated with either of these world-spheres (*\*rūpārūpyadhātvavacarāvipraṇāśa*); (4) a wholesome action associated with the Buddhist path leading to *nirvāṇa* would generate an *avipraṇāśa* free of negative influence (*\*anāśravāvipraṇāśa*).

Otherwise, the fourfold of *avipraṇāśa* in terms of *dhātu* could be explained as related to the stages of the Buddhist path. As will be explained below in Mmk 17.15ab, *avipraṇāśa* can be eradicated by means of the path of cultivation (*bhāvanāmārga*) or by transcending a world-sphere (*dhātusamatikramaṇa*). On the path of cultivation, the practitioner attains the level of a non-returner (*anāgāmin*), whereby the practitioner will no longer be born in *kāmadhātu*. Hence, the *avipraṇāśa* yielding rebirth in this world-sphere must be completely eradicated at this stage. This would presuppose a distinction between *avipraṇāśa* associated with *kāmadhātu*, *rūpadhātu* and *ārūpyadhātu*, which could perhaps explain the fourfold division mentioned here.

However, it must be underlined that any such explanation for this fourfold division at the present stage can neither be confirmed nor rejected; both explanations are offered here as logical possibilities without any philological basis.

(Pras 318<sub>7</sub>): *And (ca) it (saḥ) [is] indeterminate (avyākṛtaḥ) by nature (prakṛtyā)*, [i.e.] the non-perishing (*avipraṇāśaḥ*) is only (*eva*) indeterminate (*avyākṛtaḥ*), because it is not determined (*avyākaraṇāt*) as wholesome or unwholesome (*kuśalākuśalatvena*).

If (*yadī*) it (*asau*) would be (*syāt*) unwholesome (*akuśalaḥ*) [when arising] of unwholesome (*akuśalānām*) actions (*karmaṇām*), then (*tadā*) [it] would not exist (*syāt*) for those detached from the desire-[world-sphere] (*kāma-vīta-rāgānām*). And (*ca*) if (*yadī*) [it] would be (*syāt*) wholesome (*kuśalaḥ*) [when arising] of wholesome [actions] (*kuśalānām*), [then] it (*saḥ*) would not exist (*na syāt*) for those in whom the roots for the wholesome have been cut (*samucchinna-kuśalamūlānām*). Therefore (*tasmāt*), it (*asau*) [is] just (*eva*) indeterminate (*avyākṛtaḥ*) by nature (*prakṛtyā*).

Finally, *pāda* d of Mmk 17.14, which stated that *avipraṇāśa* is indeterminate (*avyākṛta*) by nature (*prakṛtyā*), is explained. All the commentaries explain that ‘indeterminate’ here means that *avipraṇāśa* is not distinguished in terms of being wholesome or unwholesome. *Akutobhayā* (HUNTINGTON, 1986:412) and *Chung lun* (T1564.22c<sup>7-8</sup>) remark that the meaning of ‘indeterminate’ has been taught in the *Abhidharma*-treatises.<sup>408</sup> As mentioned above, *Akutobhayā* also adds that *avipraṇāśa* is taught as indeterminate to avoid ‘these faults’, which presumably refer to the objections raised against the *santāna*-theory in Mmk 17.12. Otherwise, the extant Mmk-commentaries other than Pras do not provide any further explanation.

An indeterminate *avipraṇāśa* is a radically different concept from the *santāna* posited by the *Sautrāntikas* or the *prāpti* posited by *Sarvāstivādins*, both of which are considered to be wholesome, unwholesome or indeterminate depending on the action.<sup>409</sup> An indeterminate *avipraṇāśa* means that the *avipraṇāśa* would be indeterminate, whether it is produced by a wholesome, unwholesome or indeterminate action and whether it is going to yield a desirable, undesirable or neutral result. The moral quality is thus only related to the action, which above was compared to a debt. The *avipraṇāśa* is independent of the moral quality of the action, just like the paper (*patra*) on which the title deed is to be written is as such blank and may be filled out in any way one intends. The texts, however, provides no details regarding the explanation of the indeterminate nature of the *avipraṇāśa*.

It would seem that the most obvious reason for stating that the *avipraṇāśa* is indeterminate would be to ensure the position that the *avipraṇāśa* cannot repeatedly yield results once it has yielded its destined result. Candrakīrti, however, offers two other types of consequences to explain why the *avipraṇāśa* must be posited as indeterminate. These consequences show that the indeterminate nature of the *avipraṇāśa* is required in order to ensure that the *avipraṇāśa* can be posited as existing and functioning for all beings of *saṃsāra* without exception.

The first consequence is that if an *avipraṇāśa* that is generated by an unwholesome action would be unwholesome, it could not exist for those detached from *kāmadhātu* (*kāmaṇītarāga*). This would mean that the results of unwholesome action could not ripen for the *kāmaṇītarāga*. In this case, the property of the thesis is that an *avipraṇāśa* generated by an unwholesome action would be unwholesome. The premise (*anvayavyāpti*) is: what is unwholesome, that does not exist for a *kāmaṇītarāga*. The counter-premise (*vyatirekavyāpti*) is: what exists for a *kāmaṇītarāga*, that is not unwholesome. Now, a *kāmaṇītarāga* is someone, who has become completely detached from *kāmadhātu* by abandoning all the defilements associated with *kāmadhātu* by means of the mundane path (*laukiko mārga*).<sup>410</sup> Consequently, the *kāmaṇītarāga* is temporarily only reborn in the material and immaterial world-spheres (*rūpārūpyadhātu*).<sup>411</sup> Unwholesomeness (*akuśala* or *aśubha*) is only associated with *kāmadhātu*,<sup>412</sup> and being detached from *kāmadhātu* thus means that the *kāmaṇītarāga*

<sup>408</sup> For an explanation of *avyākṛta* in AKBh, cf. fn. 143 above.

<sup>409</sup> Regarding *santāna*, cf. the critique raised above in connection with Mmk 17.12. Regarding *prāpti*, cf. AK 2.37 and AKBh (ŚĀSTRĪ, 1970:220-221; transl. LVP, 1923:186-187).

<sup>410</sup> The mundane path (*laukiko mārga*) is a series of meditation practices by which the practitioner can attain rebirth in the higher states of *rūpadhātu* and *ārūpyadhātu*, which, however, does not necessarily lead to liberation from *saṃsāra*. This is done by practising calm abiding (*śamatha*) with an attitude that one’s present state, such as the *kāmadhātu*, is disturbed and the higher state one aims to attain, such as a level within the *rūpadhātu*, is peaceful. For a brief description, cf. *Samskṛtāsamskṛtaviniścaya* (D3897.239a<sup>6</sup>-239b<sup>1</sup>).

<sup>411</sup> Cf. *Sphuṭārthā Abhidharmakośavyākhyā* (ŚĀSTRĪ, 1970:270): *atha vītarāga iti | kāmadhātumātra-vītarāgo laukikena mārgaṇa navame prakāre prahīṇe |*; transl.: “Then the detached one: one, who is detached only from *kāmadhātu* [is used] in the sense of ninefold abandonment by means of the mundane path. Regarding the mundane path and its abandonment of defilements associated with *kāmadhātu*, cf. LVP (1925:vi-xi) FRAUWALLNER (1971:81).

<sup>412</sup> In this regard, cf. the explanation of the division into black actions, white actions, black-white actions and actions not associated with negative influence in AK 4.60 (ŚĀSTRĪ, 1971:669; transl. LVP, 1924:129-130).



has abandoned all *akuśala*. Nevertheless, the *kāmaṅītarāga* can still experience the results of unwholesome actions performed earlier, because he is only temporarily freed from *kāmadhātu*. He has not yet attained liberation from *saṃsāra*, but is still just an ordinary being (*prthagjana*). Unless he practises the liberation-path and attains the path of seeing (*darśanamārga*), he will eventually fall down from the *rūpa*- or *ārūpyadhātu* and return to *kāmadhātu*. If all the *aviprañāśas* associated with unwholesome actions would have been destroyed for him, because they would be unwholesome, he could no longer experience any undesirable results associated with *kāmadhātu*, when he falls from the higher *dhātus*. This would contradict the doctrine of *karmaphala*.

On the other hand, if an *aviprañāśa* generated by a wholesome action would be wholesome (*kuśala*), it would entail a second consequence that it would not exist for those, in whom the roots of the wholesome (*kuśalamūla*) have been cut (*samucchinna kuśalamūlāḥ*).<sup>413</sup> In this consequence, the property of the subject (*pakṣadharmā*) is that an *aviprañāśa* generated by a wholesome action would be wholesome. The premise (*anvayavyāpti*) is: what is wholesome does not exist for the *samucchinna kuśalamūlāḥ*. The counter-premise (*vyatirekavyāpti*) is: what exists for the *samucchinna kuśalamūlāḥ*, that is not wholesome. The roots of the wholesome (*kuśalamūla*) are cut, if one develops the view of cutting off (*ucchedadṛṣṭi*) in its strongest degree.<sup>414</sup> This means that one would very strongly have a belief, which denies actions and their results (*karmaphala*).<sup>415</sup> If the *aviprañāśa* generated by a wholesome action would be wholesome, the ripening of desirable results could never again arise for the *samucchinna kuśalamūlāḥ*, because what is wholesome has been destroyed in them. To avoid such consequences, the *aviprañāśa* is asserted to be indeterminate (*avyākṛta*), i.e. morally neutral and it can, therefore, exist equally for all beings.

(Pras 318<sub>10</sub>): Moreover (*kiñ ca*),

*[It] is not (na) something to be abandoned (praheyaḥ) through abandonment (prahānataḥ); [it is] just (eva) something to be abandoned by cultivation (bhāvanāheyaḥ) or [otherwise] (vā).*

(Mmk 17.15ab)

(Pras 319<sub>2</sub>): Also, such (*sa cāyam*) a non-perishing [phenomenon] (*aviprañāśaḥ*) *is not (na) something to be abandoned (praheyaḥ) through abandonment (prahānataḥ)*. The actions (*karmāṇi*) belonging to an ordinary being (*pārthagjanikāni*) are abandoned (*prahīyante*) precisely (*eva*) by means of the path of seeing (*darśanamargeṇa*), lest (*mā bhūt*)<sup>416</sup> a noble being (*āryaḥ*)

<sup>413</sup> Regarding the roots of the wholesome (*kuśalamūla*), cf. fn. 133 above.

<sup>414</sup> Cf. AK 4.79a and AKBh (ŚĀSTRĪ, 1971:697): *kuśalamūlacchedas tu mithyādṛṣṭyā bhavaty adhimātra-paripūrṇayā*; transl. by LVP (1924:170): “La rupture des racines de bien (*kuśalamūlasamuccheda*) a lieu par la vue fautive du neuvième degré, forte-forte (*adhimātraparipūrṇā=adhimātrādhimātrā*).” As noted by LVP, the roots of the wholesome, however, are not completely negated in the *samucchinna kuśalamūlāḥ*, because their seeds still exist (cf. AKBh, ŚĀSTRĪ, 1970:216; transl. LVP, 1923:184).

<sup>415</sup> Cf. AK 4.79c and AKBh (ŚĀSTRĪ, 1971:698; transl. LVP, 1924:171).

<sup>416</sup> In the Tibetan translation (D3860.105b<sup>7</sup>), the *mā bhūt* construction is not translated literally, but is replaced with a *gyur du ’on bas* construction. Such a way of translating *mā bhūt* constructions into Tibetan is amply attested, e.g. in the Tibetan translation of AKBh (cf. HIRAKAWA, 1978.III:34 s.v.). In the Tibetan translation of Pras, it is also attested in one other instance, viz. at Pras 154<sub>4</sub> (D3860.52b<sup>1</sup>, critical edition by MAY, 1959:352<sup>7</sup>): *tathā ’pi tattvavicāre ’vatāryā mā bhūt paramārthato ’pi nirupapattikapakṣābhyupagama ity = de lta na yañ don dam par yañ ’thad pa dañ bral ba’i phyogs khas blañs par ’gyur du ’on bas de kho na nīd rnam par dpyod pa na gzug par bya ba yin no*; transl. by MAY (1959:117): “gardons-nous néanmoins d’introduire la dite question dans la discussion de la réalité vraie (*tattva*): ce serait admettre, sur le plan même de la réalité absolue,

should be (*iti*) someone endowed with the actions of an ordinary being (*prthag-janakarmasamanvāgataḥ*).

The non-perishing (*avipraṇāśaḥ*), on the other hand (*tu*), is not (*na*) abandoned (*prahīyate*) by means of the path of seeing (*darśanamārgaṇa*) even though (*api*) there is abandonment of its action (*tatkarmaprahāṇe*), but (*kin tu*) its (*tasya*) abandonment (*prahāṇam*) is effected (*bhavati*) by means of the path of **cultivation** (*bhāvanāmārgaṇa*) or **[otherwise]** (*vā*). The word ‘or’ (*vāśabdah*) denotes an alternative (*vikalpārthaḥ*): “or (*vā*) [it is] just (*eva*) something to be abandoned by means of transcending a world-sphere (*dhātusamatikramaṇa-praheyaḥ*)” (*iti*).

And, thus (*caivam*), since (*yataḥ*) the non-perishing (*avipraṇāśaḥ*) neither perishes (*api na naśyati*) when the action perishes (*karmavināśe*) nor is abandoned (*api na prahīyate*) when the action is abandoned (*karmaprahāṇe*),

therefore (*tasmāt*), the result (*phalam*) of actions (*karmaṇām*) is produced (*jāyate*) through to the non-perishing (*avipraṇāśena*).  
(Mmk 17.15cd)

Since the *avipraṇāśa* does not perish before yielding the result of the action, the question may be raised when it disappears. In answer to this, Mmk 17.15 first states that the *avipraṇāśa* is not something that can be abandoned or eradicated (*praheya*) by means of abandonment (*prahāṇa*). *Akutoḥbhayā* (HUNTINGTON, 1986:412), Buddhapālita’s *Vṛtti* (SAITO, 1984.II:228-229) and *Prajñāpradīpa* (AMES, 1986:520) clarify that abandonment refers to the process that takes place when realising the four truths of the noble ones (*āryasatyā*), i.e. on the path of seeing (*darśanamārga*). Yet these commentaries do not clarify why such a statement is made, whereas Candrakīrti adds the brief explanation that the actions (*karman*) of an ordinary being (*prthagjana*) are abandoned by means of the *darśanamārga*, since otherwise a noble being (*ārya*), i.e. someone who has attained the *darśanamārga*, would be endowed with the actions of an ordinary being. Avalokitavratā provides a brief explanation of this point:

The non-perishing (*\*avipraṇāśa*), which is fourfold and indeterminate by nature, is not abandoned by the abandonment (*\*prahāṇa*) of the eighty-eight dispositions (*\*anuśaya*) of the three world-spheres (*\*dhātu*), which are what is to be abandoned (*\*praheya*) by [the path of] seeing the four truths.<sup>417</sup> The reason is that in this manner actions and defilements (*\*kleśa*) associated with unwholesome factors (*\*akuśala*) and negative influence (*\*sāsrava*) are

une thèse irrationnelle.” LVP (Pras 154 fn. 2) notices the difference between the Sanskrit text and the Tibetan translation and conjectures a Sanskrit reconstruction based on the Tibetan, which, however, is slightly misconstrued. A Tibetan *gyur du ’oñ ba* construction is a periphrastic futurum construction, which here has an optative character of potentialis (cf. HAHN, 1996:171) in the sense of a consequence that would have to happen, but which obviously must be wrong. This sense is amplified in the Tibetan translation by the insertion of *yañ* after *phags pa*. Thus, the Tibetan translation should be translated: “Since [otherwise] even (*yañ*) a noble being (*phags pa*) would [falsely] turn out to be (*gyur du ’oñ bas*) someone endowed with the actions of an ordinary being, only (*kho na*) actions (*las dag*) belonging to an ordinary being (*so so skye bo’i*) are abandoned (*spoñ*) by means of the path of seeing (*mthoñ ba’i lam gyis*).” Notice also the transference in the Tibetan translation of *kho na* (*eva*) to the word *las dag* rather than *mthoñ ba’i lam gyis* as in the Sanskrit original.

<sup>417</sup> By mentioning 88 dispositions to be abandoned by the path of seeing, Avalokitavratā reveals that he here follows the *Sarvāstivāda*-explanation as exemplified in AKBh 5.3ff (ŚĀSTRĪ, 1972:765ff; transl. LVP, 1925:9ff.). According to the tradition of *Abhidharmasamuccaya*, there are 112 defilements to be abandoned by the path of seeing (for a chart, cf. RAHULA, 1971:81).

abandoned by the path of seeing, but [those that are] wholesome (*\*kuśala*), without negative influence (*\*anāsrava*) or indeterminate (*\*avyākṛta*) are not abandoned; and since the non-perishing is indeterminate by nature (*\*prakṛtyā 'vyākṛta*), it is not abandoned by the path of seeing.<sup>418</sup>

Thus, according to Avalokitavrata, among actions only unwholesome actions (*akuśala*) are abandoned by the path of seeing. This is also confirmed by AKBh, which states that black action (which is unwholesome action) is abandoned either by the path of seeing or by the first eight steps of the mundane path (*laukikamārga*).<sup>419</sup> Oppositely, Avalokitavrata states that [actions that are] wholesome, without negative influence and indeterminate are, therefore, not abandoned by the path of seeing, and since *aviprañāśa* is indeterminate, it is not abandoned by the path of seeing.

If this explanation is aligned with Candrakīrti's statement that the actions belonging to an ordinary being (*prthagjanakarma*) are abandoned by the path of seeing, it would mean that the *prthagjanakarma* only refers to unwholesome action without including wholesome action associated with negative influence, since the latter is only abandoned by the path of cultivation. This is also confirmed by *Prajñāpradīpa*, wherein it is stated that unwholesome actions are abandoned by the path of seeing, because a noble being cannot possess the actions belonging to an ordinary being.<sup>420</sup>

Candrakīrti thus concludes that the non-perishing – unlike the actions of an ordinary being – is not abandoned by the path of seeing when the unwholesome actions that generate *aviprañāśa* are abandoned, but it is abandoned by means of the path of cultivation (*bhāvanāmārga*) or [in a certain other manner] (*vā*).

Why are the non-perishing phenomena abandoned or eradicated by the *bhāvanāmārga*? Because at this stage liberation from *saṃsāra* is gradually attained. As the practitioner attains the results (*phala*) of the path called one, who has entered the stream (*srotāpanna*), once-returner (*sakṛdāgāmin*) and non-returner (*anāgāmin*), he gradually becomes liberated from rebirth in *kāmadhātu*. As he attains the state of an *arhant*, he is also liberated from rebirth in the *rūpadhātu* and *ārūpyadhātu*. Hence, the *aviprañāśas* resulting in rebirth in these world-spheres must be abandoned during this path. *Chung lun* (T1564.22c<sup>8-9</sup>), Buddhapālita's *Vṛtti* (SAITO, 1984.II:229) and *Prajñāpradīpa* (AMES, 1986:520; T1566.101a<sup>9-10</sup>) specify that the *aviprañāśa* is abandoned by

<sup>418</sup> *Prajñāpradīpaṭīkā* (D3859.III.34b<sup>7</sup>-35a<sup>2</sup>): chud mi za ba rnam pa bži po rañ bžin gyis luñ du ma bstan pa de ni bden pa bži mthoñ bas spañ bar bya ba khams gsum gyi phra rgyas brgya cu rtsa brgyad spoñ bas spañ ba ma yin te | de ltar mthoñ ba'i lam gyis ni mi dge ba dañ zag pa dañ bcas pa'i las dañ ñon moñs pa rnams spoñ ba yin gyi | dge ba dañ zag pa med pa dañ luñ du ma bstan pa spoñ ba ma yin la | chud mi za ba de ni rañ bžin gyis luñ du ma bstan pa yin pas mthoñ ba'i lam gyis spañ ba ma yin pa'i phyir ro | |.

<sup>419</sup> Cf. AKBh ad. AK 4.60 (ŚĀSTRĪ, 1971:669ff.; transl. LVP, 1924:129ff.).

<sup>420</sup> *Prajñāpradīpa* (AMES, 1986:521): las mi dge ba ni mthoñ ba'i lam gyis spañ ba yin par blta bar bya ste | 'phags pa yañ so so'i skye bo'i las dañ ldan par gyur na mi ruñ ba'i phyir ro | |; T1566.101a<sup>21-22</sup>: 調壞見道所斷不善業果。是義應知。修道若不斷者。聖人應具足有凡夫業。 Transl. of the Tibetan text by AMES (1986:278): "One should understand that unwholesome action is abandoned by means of the path of seeing [the four noble truths], because a Noble One (*ārya*) cannot also possess the actions of an ordinary person (*prthagjana*).” Avalokitavrata comments on these lines (D3859.III.36a<sup>4-6</sup>): las mi dge ba ni mthoñ ba'i lam gyis spoñ ba yin te | de lta ma yin du zin kyañ mthoñ ba thob pa'i 'phags pa yañ so so'i skye bo'i las mi dge ba dañ ldan par 'gyur bas de ni mi 'dod do | | de'i phyir mthoñ ba'i lam gyis ni las mi dge ba 'ba' žig spoñ bar zad kyi dge ba dañ luñ du ma bstan pa dag mi spoñ la | chud mi za ba de ni luñ du ma bstan pa yin pas mthoñ bas spañ bar bya ba dañ ris mthun pa ma yin pa'i phyir mthoñ bas spañ bar bya ba ma yin no | |; transl.: "Unwholesome actions are abandoned by the path of seeing. If that was not so, a noble being, who has obtained seeing [of the *āryasatyāni*] would also be endowed with the unwholesome actions of an ordinary being, [and], therefore, this is not posited. Hence, only unwholesome action is abandoned by the path of seeing, whereas what is wholesome and indeterminate is not abandoned. Since the non-perishing is indeterminate, it is not belonging to the group (*\*nikāyasabhāga*, *ris mthun pa*) of that to be abandoned by seeing."

cultivation (*bhāvanā*) when transcending into another result [of the path] (*\*phalavyatikrame*).<sup>421</sup> This is also confirmed by Mmk 17.19, which states that the *avipraṇāśa* ceases due to transcending into the result [of the path] (*phalavyatikramāt*). Avalokitavrata explains this in detail:

The *avipraṇāśas* are not abandoned during the fifteen moments of the path of seeing. [But] when transcending to the result of one, who has entered the stream (*srotāpanna*), in the sixteenth moment, the indeterminate *avipraṇāśas*, which hold the ripenings of the unwholesome actions of an ordinary being, of [actions] associated with defilement, and of the action of [a person] about to enter into the stream, are abandoned by the path of cultivation. Likewise, when transcending from the result of one, who has entered the stream, into the result of a once-returner (*sakṛdāgāmin*), the indeterminate *avipraṇāśas*, which hold the ripenings of the actions that are wholesome and without negative influence belonging to [a person] having entered the stream and about to enter [the level] of a once-returner, are abandoned by the path of cultivation.<sup>422</sup> Further, when transcending from the result of a once-returner to the result of a non-returner (*anāgāmin*), the *avipraṇāśas* belonging to a once-returner about to enter [the level of] a non-returner are abandoned. Then when transcending from the result of a non-returner to the result of an *arhant*, the *avipraṇāśas* belonging to a non-returner about to enter [the level] of an *arhant* are abandoned. [Finally,] the *avipraṇāśas* of an *arhant* are abandoned in the sphere of extinction (*\*nirvānadhātau*), which is without remainder of the aggregates (*\*nirupadhiśeṣe*). Therefore, the *avipraṇāśas* are just abandoned by cultivation.<sup>423</sup>

Bhāvaviveka (AMES, 1986:520) raises the question of how to understand the particle ‘or’ (*vā*) in *pāda b* of the *mūla*-verse (Mmk 17.15b).<sup>424</sup> He states that it has the sense of an alternative (*vikalpārtha*), a statement that is also repeated by Candrakīrti.<sup>425</sup> However, Bhāvaviveka and Candrakīrti do not agree on what this alternative might be. Bhāvaviveka considers that an *avipraṇāśa* may also be abandoned by the production of [its] result (*\*phalotpatti*, *’bras bu bskyed pas*).<sup>426</sup> This is an alternative adopted from *Akutobhayā*, which states that the *avipraṇāśa* is abandoned by the path of cultivation when transcending to the result and it is also abandoned by the production of the result

<sup>421</sup> The Sanskrit word is attested in Mmk 17.19. In Tibetan, the translations *’bras bu gzan du ’pho ba na* (Buddhapālita’s *Vṛtti*) and *’bras bu ’pho ba na* (*Prajñāpradīpa*) are used. In Chinese, the translations *tsung i-kuo chih i-kuo* 從一果至一果 (*Chung lun*) and *chin-hsiang-huo kuo shih* 進向後果時 (*Prajñāpradīpa*) are used.

<sup>422</sup> That is to say, by transcending to a higher level, the *avipraṇāśa* ‘holding the ripening’ of the lower level as well as those of the stage of preparation for the higher level are abandoned.

<sup>423</sup> *Prajñāpradīpatikā* (D3859.III.35a<sup>2-6</sup>): chud mi za ba de mthoñ ba’i lam gyi skad cig ma bco lña’i bar du ni mi spoñ ño | skad cig ma bco lña pa nas skad cig ma bcu drug par rgyun du žugs pa’i ’bras bur ’pho ba na bsgom pa’i lam gyis so so’i sbye bo’i las mi dge ba dañ | zag pa dañ bcas pa dañ | rgyun du ’jug pa’i las kyi rnam par smin pa ’dzin pa’i chud mi za ba luñ du ma bstan pa de spañ ba yin la | de bzin du rgyun du žugs pa’i ’bras bu nas | lan cig phyir oñ ba’i ’bras bur ’pho ba na bsgom pa’i lam gyis rgyun du žugs pa dañ | lan cig phyir ’oñ bar ’jug pa’i las dge ba dañ | zag pa med pa’i rnam par smin pa ’dzin pa’i chud mi za ba luñ du ma bstan pa de spañ ba dañ | lan cig phyir ’oñ ba’i ’bras bu nas phyir mi ’oñ ba’i ’bras bur ’pho ba na | bsgom pa’i lam gyis lan cig phyir ’oñ ba dañ | phyir mi ’oñ bar ’jug pa’i chud mi za ba de spañ ba dañ | phyir mi ’oñ ba’i ’bras bu nas dgra bcom pa ñid kyi ’bras bur ’pho ba na bsgom pa’i lam gyis phyir mi ’oñ ba dañ dgra bcom par ’jug pa’i chud mi za ba de spañ ba dañ dgra bcom pa’i chud mi za ba ni phuñ po’i lhag ma med pa’i mya ñan las ’das pa’i dbyiñs su spañ ba yin pa’i phyir | chud mi za ba de ni bsgom pas spañ ba ñid yin no | . For a general explanation of these levels of the path, cf. LVP (1925:iv-xi).

<sup>424</sup> This passage is omitted in the Chinese translation, which instead (T1566.101a<sup>12-14</sup>) contains a reference to a story about Maudgalyāyana (*mo-chien-lien* 目犍連) and Revata (*li-p’o-tuo* 離波多).

<sup>425</sup> The conjunction *vā* is defined as ‘alternative’ (*vikalpa*) in the *Kāśikāvivaraṇapāñjikā* on *Aṣṭādhyāyī* 1.1.44 (VASU, 1891:34): *neti pratiśedho veti vikalpas...*; transl.: “*na* [is] a negation (*pratiśedha*), *vā* is an alternative (*vikalpa*).” That is to say *vā* is used in a disjunctive sense. In grammatical treatises, *vā* may also denote that a rule is only applied optionally (ABHYANKAR & SHUKLA, 1977:344 s.v.), but this does not seem to be the sense implied here. CHATTERJI (1964:313) mentions that there are two types of *vā*, *samuccayārthaka* (i.e. conjunctive) and *vikalpārthaka* (i.e. disjunctive).

<sup>426</sup> *Prajñāpradīpa* (AMES, 1986:520): *kyañ zes bya ba’i sgra ni ’bras bu bskyed pas kyañ spañ ba ñid yin no zes rnam par brtag pa’i don to ||*; transl. by AMES (1986:277): “The word ‘or’ has the sense of option (*vikalpa*): [The nondisappearance (*avipraṇāśa*)] is also abandoned when it has produced [its] result.”

(*'bras bu bskyed pas*).<sup>427</sup> As noted by AMES (1986:309, fn. 55), such an alternative seems to contradict the statement made in Mmk 17.18d that the *avipraṇāśa* remains even after having ripened (*vīpakve 'pi ca tiṣṭhati*). Therefore, Avalokitavrata explains this apparent contradiction:

The word *vā* also has also a conjunctive function (*\*samuccayārtha, bsdu ba'i don*)<sup>428</sup>, namely: just like a title deed is annulled when the creditor's money have been taken back, similarly the *non-perishing also* (*vā*) becomes [annulled] likewise when the result is experienced by the doer. Below it is said that “[the non-perishing] remains even after having ripened” (Mmk 17.18d). Therefore, the result of an action is yielded by the non-perishing for the doer in this or the following life or after another number of lives, and although the result is [thus] experienced by the doer, the non-perishing does not cease definitively when it in this way ceases after having ripened the action. It remains for as long as one has not transcended to the result [of the path] or has died,<sup>429</sup> but it is not capable of producing the result again even though it remains, because it has already produced the result in the same way that a title deed has been honoured. Thus, the word *vā* displays here the function of an alternative (*vikalpārtha*) in the sense: “or else (*vā*) [the *avipraṇāśa*] is abandoned by the production of the result.”<sup>430</sup>

Avalokitavrata thus explains Bhāvaviveka's statement that the *avipraṇāśa* is abandoned by the production of its result by saying that the *avipraṇāśa* is annulled after the production of its result, although it still remains until death or until transcending to one of the results of the path (as will be explained below).

Candrakīrti, on the other hand, considers the alternative indicated by the particle *vā* to be that the *avipraṇāśa* is also something to be abandoned (*praheya*) by the transcendence of a world-sphere (*dhātusamatikramaṇa*). As stated above, the *avipraṇāśas* are of four kinds, because there is a kind associated with each of the three world-spheres and a kind, which is without negative influence. As one transcends from *kāmadhātu* to *rūpadhātu* either by means of the mundane path (*laukiko mārga*), i.e. by deep meditation leading to rebirth in *rūpadhātu*, or by means of the path of cultivation, the *avipraṇāśas* associated with the *kāmadhātu* are abandoned. This is confirmed, for example, in the *Sammatīya*-section of *\*Saṃskṛtāsaṃskṛtaviniścaya*, where it is said:

If one asks: is what is to be abandoned by seeing (*darśanapraheya*) also abandoned by the outer path (*\*bāhyamārga, phyi rol gyi lam*)? It is answered: Noble beings abandon [by means of] both paths the *bhāvanāheya* associated with *kāmadhātu* and associated with *rūpadhātu*. Those, who are not noble beings, abandon [by means of] the outer path the *bhāvanāheya* associated with *kāmadhātu* and the *bhāvanāheya* associated with *rūpadhātu*, but they do not abandon those associated with the *ārūpyadhātu*, because these are only to be abandoned by means of the noble path.<sup>431</sup>

<sup>427</sup> *Akutobhayā* (HUNTINGTON, 1986:412): 'bras bu 'pho ba na bsgom pa'i lam gyis spañ ba dañ 'bras bu bskyed pas kyañ spañ ba ñid yin no | |.

<sup>428</sup> The Sanskrit word *samuccayārtha* is attested for the Tibetan compound *bsdu ba'i don* at Pras 426<sub>10</sub> (D3860.139b<sup>7</sup>).

<sup>429</sup> The transcendence to the result (*phalavyatikrama*) was explained above. The point that the *avipraṇāśa* ceases when transcending to the result or at death (*maraṇa*) will be explained below in Mmk 17.19.

<sup>430</sup> *Prajñāpradīpatikā* (D3859.III.35a<sup>7</sup>-35b<sup>3</sup>): kyañ gi sgras ni ji ltar nor bdag gi nor phyir khugs na bu lon gyi dpañ rgya ror 'byuñ ba de ltar byed pa pos 'bras bu myoñ ba na chud mi za ba yañ de bzin du 'gyur ro zes bya ba yañ bsdu ba'i don te | de'i 'og nas rnam par smin kyañ gnas pa yin zes 'byuñ bas chud mi za des | tshe 'di'am phyi ma dañ lan grañs gzan la byed pa po la las kyi 'bras bu phul te byed pa pos 'bras bu myoñ yañ chud mi za ba de ni | las rnam par smin nas 'gag pa de ltar ñes par 'gag pa ñid ma yin te | ji srid du 'bras bu 'phos pa dañ śi bar ma gyur gyi bar du gnas pa yin mod kyi | de gnas su zin kyañ yañ 'bras bu bskyed par ni mi nus te | 'bras bu bskyed zin pa'i phyir | ñes par spyad zin pa'i dpañ rgya bzin du 'gyur ba la dgoñs nas | 'dir kyañ gi sgras 'bras bu bskyed pas kyañ spañ ba ñid yin no zes rnam par brtag pa'i don bstan no | |. The phrase *nor bdag gi* in the first line of the quotation above has been emended from the reading *nor bdag gis* attested by D.

<sup>431</sup> Thus, the outer or mundane path cannot transcend the *saṃjñānāsaṃjñāyatana*, which is the ultimate result of the mundane path; *\*Saṃskṛtāsaṃskṛtaviniścaya* (D3897.239a<sup>5-7</sup>): 'o na mthoñ bas spañ bar bya ba yañ

Moreover, in Mmk 17.17 and Mmk 17.19, it is also said that *aviprañāsas* cease at death (*maraṇa*) during transition (*pratisandhi*) to a new rebirth, possibly only when transcending to another *dhātu*. Thus, Candrakīrti's interpretation of *vā* could here be an implicit reference to these verses.

Bhāvaviveka (AMES, 1986:521) and Avalokitavratā also use the term 'transcendence of a world-sphere' (*\*dhātusamatikramaṇa*, *kham las yañ dag par 'das pa*), but they do so only in connection with explaining the transcendence to the result (*\*phalavyatikrama*, *las 'phos na*), which takes place on the supramundane path of cultivation (*bhāvanāmārga*). Thus, Avalokitavratā explains:

[*Prajñāpradīpa*] said: "[the *aviprañāsa*] is abandoned when transcending to the result. This will be shown below in the passage, which says, "it ceases when transcending to the result and at death" (Mmk 17.19). How will this *aviprañāsa* be abandoned by transcendence of a world-sphere? In order [to answer] this, [*Prajñāpradīpa*] says, "Those [*aviprañāsas*] associated with desire are abandoned by transcendence of the desire-world-sphere (*\*kāmadhātusamatikramaṇa*). Further, those associated with material and immaterial [world-spheres] are abandoned by transcendence of the material and immaterial world-spheres (*\*rūpārūpyadhātusamatikramaṇa*)." When dying in one world-sphere and being born into another world-sphere, the *aviprañāsas* of the former world-sphere, which are all associated with this world-sphere and which arise as just one at the time of transition [into another birth] (*\*pratisandhau*), all those are abandoned, and other *aviprañāsas* belonging to the other world-sphere arise.<sup>432</sup>

Avalokitavratā's comment is thus a clear explanation of the transcendence of a world-sphere (*dhātusamatikramaṇa*) and may be applied to Candrakīrti's usage of this term. Nevertheless, it is spurious that Avalokitavratā uses this explanation with regard to transcendence to the result (*phalavyatikrama*), because one should expect the *aviprañāsas* associated with a world-sphere to be abandoned forever when attaining the results of the liberation-path, since one thereby is permanently liberated from this world-sphere. One would not expect the *aviprañāsas* to arise again within the new world-sphere as explained here by Avalokitavratā. This would only be expected if the transcendence of the world-sphere takes place via the mundane path, whereby a return to the lower world-sphere is still possible. In this manner, Avalokitavratā's explanation seems to differ slightly from Candrakīrti's explanation. Candrakīrti distinguishes two alternatives for the abandoning of *aviprañāsas*: the first is the definite abandoning of *aviprañāsas* by means of the path of cultivation, i.e. when transcending to the result; the second is the temporary abandoning of *aviprañāsas* by means of the mundane path, i.e. when transcending a world-sphere. In Avalokitavratā's explanation, these two aspects are not distinguished.

Having thus discussed when the non-perishing phenomenon may perish, Mmk 17.15cd concludes that the result of an action is ensured due to the presence of an *aviprañāsa*. Candrakīrti explains these lines to mean that the *aviprañāsa* can function as the *karmaphalasambandha*, because it neither perishes when the concrete action perishes, i.e. immediately upon having been performed, nor

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phyi rol gyi lam gyis spoñ nam že na brjod de | 'phags pa ni lam gnīs ka dañ 'dod pas bsdus pa dañ gzugs kyis bsdus pa bsgom pas spañ bar bya ba spoñ ba'o | | 'phags pa ma yin pa yañ phyi rol gyi lam gyi[s] 'dod pas bsdus pa bsgom pas spañ bar bya ba dañ gzugs kyis bsdus pa bsgom pas spañ bar bya ba spoñ ba'o | | gzugs med pas bsdus pa ni ma yin te | de ni 'phags pa'i lam nīd kyis spañ ba yin pa'i phyir ro | |.

<sup>432</sup> *Prajñāpradīpatīkā* (D3859.III.36a'-36b<sup>2</sup>): 'bras bu 'phos na ni spoñ bar 'gyur ro zes bya ba smras te | de'i 'og nas | de ni 'bras bu 'phos pa dañ | śi bar gyur na 'gag par 'gyur | zes 'byuñ ba'i skabs kyis ston par 'gyur ro | | chud mi za ba de kham s 'pho bas ji ltar spoñ bar 'gyur ze na | de'i phyir 'dod par gtogs pa ni 'dod pa'i kham las yañ dag par 'das pas spoñ la | gzugs dañ gzugs med par gtogs pa dag kyañ gzugs dañ gzugs med pa'i kham dag las yañ dag par 'das pas spoñ no zes bya ba smras te | kham gzan nas śi 'phos te kham gzan du skye ba'i tshe kham sña ma'i chud mi za ba kham mtshuñs par nīd mtshams sbyor ba'i tshe gcig pu kho nar skye ba de yañ spoñ žiñ | kham gzan gyi chud mi za ba gzan skye'o | |.

does it perish when all the actions of an ordinary being are abandoned during the path of seeing. Since the *avipraṇāśa* remains until liberation from a world-sphere of *saṃsāra* is attained, it ensures the ripening of the action's result within that world-sphere.

(Pras 320<sub>5</sub>): Again (*punaḥ*), [the interlocutor asks]: “*If (yadi) there would be (syāt) abandonment (prahāṇam) of this (asya) non-perishing (avipraṇāśasya) through abandonment (prahāṇataḥ) in that it were abandoned (prahāṇāt) due to abandonment (prahāṇena) of the action (karmaṇaḥ), [i.e.], and (ca) [if] there would be (syāt) perishing (vināśaḥ) [of it] by transition (saṃkrameṇa) of the action (karmaṇaḥ), [i.e.] by the perishing (vināśena) of the action (karmaṇaḥ), [i.e.] by another action becoming actualised (karmāntarasamṃmukhībhāvena), [then] what (kaḥ) would be (syāt) the fault (doṣaḥ)(iti)?*” It is answered (*ucyate*):

*If (yadi) [it] would be (syāt) something to be abandoned (praheyāḥ) through abandonment (prahāṇataḥ) or (vā) by transition (saṃkrameṇa) of the action (karmaṇaḥ), in that case (tatra) faults (doṣāḥ), beginning with the annihilation of action (karmavadhādayaḥ), would ensue (prasajyeraṇ).* (Mmk 17.16)

If (*yadi*) the non-perishing (*avipraṇāśaḥ*), just like the actions belonging to an ordinary being (*pārthagjanīkakarmavat*), would be abandoned (*praḥīyeta*) by means of the path of seeing (*darśanamārgeṇa*), then (*tadā*) there would be (*syāt*) precisely (*eva*) the perishing (*nāśaḥ*) of the action (*karmaṇaḥ*), and (*ca*) due to this perishing of the actions (*karmavināśāt*) there would for noble beings (*āryāṇām*) not be (*na syāt*) [any] desired or undesired ripening of the result of an action (*iṣṭāniṣṭakarmaphalavipākāḥ*), having the former action as its cause (*pūrvvakarmahetukaḥ*), [or] there would be (*syāt*) occurrence of a result (*phalodayaḥ*) of an action (*karmaṇaḥ*) that had never been performed (*akṛtasyaiva*). And (*ca*) since result of action [would thus] be seen as non-existent (*karmaphalābhāvadarśanāt*), there would be (*syāt*) a wrong view (*mithyādarśanam*).

In this manner (*ity evam*), *faults (doṣāḥ), such as the annihilation of action and so forth (karmavadhādayaḥ), ensue (prasajyante)*, when there is (*sati*) admission (*°abhyupagame*) of that the non-perishing (*avipraṇāśasya*) is something to be abandoned (*praheyatva*) through abandonment (*prahāṇataḥ*). [The argument] should also (*api*) be applied (*yojyam*) in the same manner (*evam*) in the case of transition (*saṃkrame*) of the action (*karmaṇaḥ*).

Having defined when the *avipraṇāśa* is eradicated in Mmk 17.15, the next verse shows the undesirable consequence that would occur, if the *avipraṇāśa* would disappear before the path of cultivation. Candrakīrti introduces this verse by letting an interlocutor raise a question: if the non-perishing would cease either by the abandonment associated with the path of seeing or would cease when the action

that generates the *avipraṇāśa* ceases, what would be the faults? To this question the *mūla*-verse answers that there would be faults, such as the annihilation of *karmaphala*.

*Akutobhaya* (HUNTINGTON, 1986:413) and *Chung lun* (T1566.22c<sup>11-12</sup>) here state that if the *avipraṇāśa* would cease in either of these cases, there would be no result of the action, and therefore there would be the fault of the annihilation of the action. It also states that this has already been explained in the *Abhidharma*. Buddhapālita (SAITO, 1984.II:229) further explains that when an ordinary being attains the path of seeing, the dispositions (*anuśaya*) that are to be abandoned by this path are abandoned and along with the actions of an ordinary being.<sup>433</sup> If the actions of an ordinary being were not to be abandoned on the path of seeing, there would be the unacceptable consequence that a noble being would be endowed with the actions of an ordinary being. Although these actions are thus abandoned on the path of seeing, the *avipraṇāśas* that hold the ripening of the results of these actions are not abandoned thereby, and thus there is continued ripening of the results of actions for the person, who has attained the path of seeing. When are the *avipraṇāśas* then abandoned? Buddhapālita (ibid:230) here explains that the *avipraṇāśas* are abandoned by transcendence to the result of the path (*\*phalavyatikrama*). Thus, the *avipraṇāśas* associated with *kāmadhātu* are abandoned when completely transcending this world-sphere (i.e. when attaining the levels of one, who has entered the stream (*srotāpanna*), once-returner (*sakṛdāgāmin*) and non-returner (*anāgāmin*)). The *avipraṇāśas* associated with the *rūpārūpyadhātus* are abandoned when completely transcending these world-spheres (i.e. when attaining the level of an *arhant*). The commentary by Buddhapālita on this verse is adopted almost verbatim by Bhāvaviveka.<sup>434</sup>

Candrakīrti does not directly follow Buddhapālita's commentary, but instead presents two undesirable consequences (*prasaṅga*) that would follow, if it would be asserted that the *avipraṇāśa* would be abandoned by the abandonment of the path of seeing. The first consequence is: a noble being, who has attained the path of seeing, would be without the ripening of desirable and undesirable results of action, because his *avipraṇāśas* are abandoned by the path of seeing. The property of the subject (*pakṣadharmā*) is that the *avipraṇāśas* of a noble being, who has attained the path of seeing, are abandoned by the path of seeing. The premise (*anvayavyāpti*) is that whose *avipraṇāśas* are abandoned by the path of seeing, he is without the ripening of desirable and undesirable results of action. The counter-premise (*vyatirekavyāpti*) is that who has the ripening of desirable and undesirable results of action, his *avipraṇāśas* are not abandoned by the path of seeing. This consequence would thus contradict the general doctrine of liberation that the ripening of the results associated with *kāmadhātu* is first completely abandoned at the stage of a non-returner (*anāgāmin*) and the ripening of results associated with *rūpārūpyadhātus* is first abandoned at the stage of an *arhant*. In other words, it would contradict the doctrine of gradual liberation from *saṃsāra*, which starts at the path of seeing and is first completed when attaining the level of an *arhant*; that is, it would contradict the doctrine of the four levels of fruition, viz. *srotāpanna*, *āgāmin*, *anāgāmin* and *arhant*.

If this consequence is not accepted, because it is admitted that the noble being, who has attained the path of seeing, still experiences the ripening of the results of action until he attains the level of an *arhant*, then a second consequence may be given: the result experienced by a noble being would not have an earlier action as its cause, because its *avipraṇāśa* is abandoned by path of seeing. The property of the subject (*pakṣadharmā*) is that the *avipraṇāśa* for the result experienced by a noble being is abandoned by the path of seeing. The premise (*anvayavyāpti*) is: whose *avipraṇāśa* is

<sup>433</sup> As explained above, this particularly refers to unwholesome actions, since wholesome actions are first abandoned on the path of cultivation. This is also confirmed by *Prajñāpradīpa*, which here specifies the actions of an ordinary being as unwholesome actions (*\*akuśala*).

<sup>434</sup> The latter part of *Prajñāpradīpa*'s commentary on this verse is omitted in the Chinese translation, but is attested in *Prajñāpradīpaṭīkā*. For a translation of *Prajñāpradīpaṭīkā* on this latter part, cf. p. 238 above.



abandoned by the path of seeing, that does not have an earlier action as its cause. The counter-premise (*vyatirekavyāpti*) is: what has an earlier action as its cause, its *avipraṇāśa* is not abandoned by the path of seeing. In other words, a result experienced by a noble being would be without a cause, which would contradict the doctrine of *karmaphala* and constitute a denial or annihilation (*vadha*) of action as yielding a result. This would be a wrong view (*mithyādr̥ṣṭi*), namely the view of the non-existence of a result of action (*karmaphalābhāvadarśana*).

Candrakīrti then states that one can use the same arguments in the case of transition of the action (*karmanāḥ saṃkrama*). ‘Transition of the action’ is explained to mean the perishing of action immediately upon arising (*karmavināśa*), i.e. that one turns to another action when an action has been performed. This phrase thus refers to the general admission of the impermanence of actions. Buddhapālita and Bhāvaviveka do not clarify the meaning of the phrase ‘transition of the action’. In their commentaries, they say that the *avipraṇāśa* is ‘of the same type as the transition of the action’ (*\*karmasamānajatīya, las ’pho ba dañ ris mthun pa*), which Avalokitavṛata (D3859.III. 36a<sup>2</sup>) explains by using the interpretation given by Candrakīrti.

If the above arguments would be used in this case, the first would be: an ordinary being would be without the ripening of desirable and undesirable results of action, because his *avipraṇāśas* are abandoned by transition of the action. The property of the subject (*pakṣadharmā*) is that the *avipraṇāśas* of an ordinary being are abandoned by transition of the action. The premise (*anvayavyāpti*) is: whose *avipraṇāśas* are abandoned by transition of the action, he is without the ripening of desirable and undesirable results of action. The counter-premise (*vyatirekavyāpti*) is: who has the ripening of desirable and undesirable results of actions, his *avipraṇāśas* are not abandoned by transition of the action. In other words, if it would be admitted that the *avipraṇāśa* would perish immediately together with the action, which is being performed, there would be no *karmaphala-sambandha* to ensure the ripening of the result of action, and this would constitute a denial of *karmaphala*. In that case, the fundamental consequences raised in Mmk 17.6 would be incurred.

(Pras 321<sub>4</sub>): *Now (tu), at transition (pratisandhau) it (saḥ) arises (utpadyate) as [just] a single one (ekāḥ) for all (sarveṣāṃ) the dissimilar (viśabhāgānām) and (ca) similar (sabhāgānām) actions (karmanām) belonging to the same world-sphere (sadhātūnām).*  
(Mmk 17.17)

Dissimilar (*viśabhāgāni*) actions (*karmāṇi*) [are] those that are of different kinds (*bhinnajātīyāni*); similar (*sabhāgāni*) [actions are] those that are alike (*sadṛśāni*). *Of all (sarveṣāṃ eva) these (teṣāṃ) similar (sabhāgānām) and (ca) dissimilar (viśabhāgānām) actions (karmanām) only (eva) a single (ekāḥ) non-perishing [phenomenon] (avipraṇāśaḥ) arises (utpadyate) during transition to [a new birth in] the desire-, material or immaterial world-spheres (kāmarūpārūpyadhātupratisandhiṣu) when there is destruction of all actions (sarvva-karmopamardane). And also (cāpi), it (saḥ) arises (utpadyate) only (eva) of those belonging to the same world-sphere (sadhātūnām), [i.e.] of those associated with the same world-sphere (samānadhātukānām), not (na) of those related to dissimilar world-spheres (viśabhāgadhātukānām).*

Having explained when the *avipraṇāśas* are abandoned and the undesirable consequences that are

incurred if the *aviprañāśas* would be abandoned before the path of cultivation, the present verse (Mmk 17.17) explains how the *aviprañāśas* operate at the time of transition to a new rebirth (*pratisandhi*).

Actions may be of a similar kind (*sabhāga*) or a dissimilar kind (*visabhāga*). Candrakīrti does not explain what these kinds might be, but *Akutobhayā* (HUNTINGTON, 1986:414) suggests that the kinds of action are wholesome (*\*kuśala*), unwholesome (*\*akuśala*), indeterminate (*\*avyākṛta*) and those without negative influence (*\*anāśrava*). This division of action is also mentioned by Avalokitavratā (D3859.III.36b<sup>4-5</sup>). Thus, all wholesome actions would be of a similar kind, whereas unwholesome action would be of a kind dissimilar from wholesome actions. *Akutobhayā* (op.cit.), Buddhapālita's *Vṛtti* (SAITO, 1984.II:230) and *Prajñāpradīpa* (AMES, 1986:522; om. T1566) here refer to the statement made in the following verse (Mmk 17.18) that in the present life an *aviprañāśa* arises (*utpadyate*) from every action. Thus, in the present life a variety of actions are performed, some being wholesome, others being unwholesome, etc. A separate *aviprañāśa* is generated by each of these actions, thus resulting in a large number of *aviprañāśas* of similar and dissimilar kinds. Perhaps this might be compared with a businessman making many money-transactions. With the numerous business-relationships to his suppliers and customers, he establishes many credits and debits. The credits, which may be compared to wholesome actions, are all of a similar kind in terms of their nature of being credits. The debits, which may be compared to unwholesome actions, are all of a different kind than the credits.

One day the businessman dissolves his company and retires from his trade. At that point, his accounts with his suppliers and costumers are added up to establish the balance. At this point, a new document is issued to state the final credit or debit of his company and when this is due to be paid. Thus, the earlier accounts are closed and a new title deed is issued in favour or disfavour of the businessman. The commentaries do not use this example of a businessman that I have given here. They merely state that at the time of transition to a new rebirth (*pratisandhi*) a single *aviprañāśa* arises of all the similar and dissimilar actions. Yet, given that the action above was compared to a debt (*ṛṇa*) and the *aviprañāśa* to a title deed (*pattra*), it seems justifiable to include the metaphor again.

In this metaphor, the dissolution of the businessman's company may be compared to the death of a person. It is stated below in Mmk 17.19 that an *aviprañāśa* ceases (*nirudhyate*) in two instances: when transcending to the result [of the path] (*phalavyatikrama*), which was discussed above, and at death (*maraṇa*). When explaining the point that the *aviprañāśa* ceases at death, Candrakīrti refers back to the present verse (Mmk 17.17). Thus, the word death (*maraṇa*) in Mmk 17.19 and transition to a new birth (*pratisandhi*) in Mmk 17.17 must broadly speaking refer to the same process in terms of the *aviprañāśa*. In MavBh, Candrakīrti explains that death is the perishing of the aggregates, while birth is the transition (or 're-linking') of the aggregates.<sup>435</sup> At the time of death, the five aggregates (*skandha*) of this life end and all the actions associated with these aggregates cease. Candrakīrti expresses this in the present context (Pras 321<sub>8</sub>) by stating that there is destruction of all actions (*sarvvakarmopamardana*) at the time of transition (*pratisandhi*).

The *Sāṃmatīyas* assert an intermediate state (*antarābhava*) between death and the new rebirth.<sup>436</sup> The *Sarvāstivādins*, who also assert an intermediate state, consider the transmigrating being

<sup>435</sup> MavBh (D3862.341b<sup>5-6</sup>; LVP, 1907-1912:390): 'chi 'pho ba ni phuṇ po 'jig pa'o | | skye ba ni phuṇ po'i ṇiṇ mtshams sbyor ba'o | |. The LVP-edition has *phuṇ po ṇiṇ mtshams* in lieu of *phuṇ po'i ṇiṇ mtshams* attested by D. The first line 'chi 'pho ba ni phuṇ po 'jig pa'o is possibly echoing the *Śālistambasūtra* (SCHOENING, 1995:715): skandhavināso maraṇam |.

<sup>436</sup> This assertion is discussed in *Kathāvatthu* VIII.2 (TAYLOR, 1897:361ff.; transl. AUNG & RHYS DAVIDS, 1915:212-213), and it is attributed in the commentary (JAYAWICKRAMA, 1979:105) to the *Pubbaseliyas* and *Sammitīyas*. The assertion is also described in the *Sammitīya*-work *\*Sammitīyanikāyaśāstra* (T1649.32.462a<sup>16ff.</sup>; cf. also KRITZER, 2000:238).

to exist as a kind of being called a *gandharva*, which possesses an attenuated form of the five aggregates associated with the intermediate state (KRITZER, 1998:505; 2000:235). Likewise, the *\*Saṃmitīyanikāyaśāstra* states that the *pudgala* abandons the five aggregates of this life and receives from the last moment of mind the five aggregates of the intermediate existence (cf. CHÂU, 1999:207-208).

Having stayed in the intermediate state for some time, the consciousness of the intermediate state undergoes transition to a new birth in *saṃsāra*. ‘Transition’ (*pratisandhi*) refers to the ‘linking up’ of the consciousness with its new birth. In the case of humans and higher animals, *pratisandhi* refers to conception (SCHMITHAUSEN, 1987:36), in the sense that the consciousness of the sentient being becomes attached to the fertilized egg at the moment of conception. In the case of birth from moisture and heat (*saṃsedaja*) or the spontaneous type of birth (*opapātika*), *pratisandhi* merely refers to the consciousness’ becoming attached to a new physical existence.<sup>437</sup> This process is explained in the *Śālistambasūtra*, where the consciousness is compared to a seed: “However, when the consciousness that is a seed, which is supported on the field of karma, watered by the moisture of craving, planted with the fertilizer of ignorance, germinates, [then] the sprout of name-and-form is produced in this and that mother’s womb, the place of birth, reconnection.”<sup>438</sup> Candrakīrti defines *pratisandhi* to be of three kinds, namely ‘transitions to [new births in] the desire-, material or immaterial world-spheres (*kāmarūpārūpyadhātupratisandhiṣu*)’.

At the time of transition, the various *avipraṇāśas* that have arisen during one’s life cease, and a single *avipraṇāśa* arises in their stead. KALUPAHANA (1986:252) suggests that the word ‘arise’ (*utpadyate*) here has the sense of ‘becoming activated’, so that among all the many *avipraṇāśas* a single *avipraṇāśa* determines the approaching rebirth. Such an interpretation may not be completely impossible. It would require the genitive clause in the verse (Mmk 17.17) to be taken as a partitive genitive and the verb *utpadyate* to be interpreted in the sense of ‘activated’. Nevertheless, this interpretation is contradicted by the usage of *utpadyate* in the following verse (Mmk 17.18), where it is stated that an *avipraṇāśa* arises (*utpadyate*) of every action in the present life. Rather, the verb *utpadyate* appears to carry sense of ‘coming into existence’ (*saṃjāyate*), which is to say that a new *avipraṇāśa* is produced out of all the various *avipraṇāśas*, which have arisen during the lifetime of the individual.

The *avipraṇāśa*, which arises instead of the numerous *avipraṇāśas* generated during the present lifetime, arises only from those actions that are associated with the same world-sphere. Thus, it seems that a different *avipraṇāśa* would have to arise for each of the four groups of actions, viz. actions associated with *kāmadhātu*, *rūpadhātu*, *ārūpyadhātu* and those that are *anāśrava*. Such a distinction would be required to maintain that *avipraṇāśa* is fourfold in terms of the world-spheres (*caturvidho dhātutaḥ*), as it was stated in Mmk 17.14. As shown above, this fourfold division is needed to account for the gradual abandonment of *avipraṇāśa* on the path of cultivation.

What is then the purpose of positing such a process, in which a single *avipraṇāśa* replaces the many *avipraṇāśas* at death? None of the commentaries provides an explanation, and so – in view of the lack of other extant sources – we are left with nothing but conjecture. It seems that a possible explanation could be the problem of explaining how the *avipraṇāśa* remains related to the doer of the action. For the *santāna*-proponent, the continued relationship between the action and the doer did not constitute a problem, because the *santāna* itself was posited as the *karmaphalasambandha*. For the *Sarvāstivādin*, no *karmaphalasambandha* was required, because the action itself would remain in

<sup>437</sup> Re. the four kinds of birth (*yonī*), cf. fn. 358 above.

<sup>438</sup> Transl. by SCHOENING (1995:318); *api tu vijñānabījē karmakṣetrapratīṣṭhite tṛṣṇāsnehābhiṣyan-dite ’vidyāvākīrṇe tatra tatropapattiyātanasaṃdhau mātuḥ kuṅṣau virohati, nāmarūpāṅkurasyābhinirvṛttir bhavati* | (SCHOENING, 1995:725). Regarding the canonical basis for this comparison, cf. fn. 117 above.

existence as a past phenomenon, which could still trigger off the coming into existence of its result. Yet, it remained a problem for the *Sarvāstivādin* to account for the connection between the doer and the action, since these somehow would have to stay connected to ensure that the result of the action would ripen for the doer of the action and not for someone else. This problem was solved by the *Sarvāstivādins* by positing the existence of a separate phenomenon called ‘possession’ (*prāpti*), which could forge the link between the action and the doer.<sup>439</sup>

The *avipraṇāśa*-proponents, on the other hand, do not seem to have postulated any such phenomenon that could constitute this link between their *avipraṇāśa* and the doer. Thus, they had to account for the relationship between the *avipraṇāśas* and the doer in another way. This was done by positing that the *avipraṇāśas* were deposited within the series of the aggregates (*skandhasantāna*) or the mind-series (*cittasantāna*) of the doer. As shown above (p. 227), this point is mentioned at Pras 317<sub>8</sub> as well as in *Karmasiddhiprakaraṇa*. Since the *avipraṇāśa* is a non-concomitant phenomenon (*viprayukta*), it cannot merge with any of the aggregates but maintains a separate existence. Still, its existence is linked to that of the aggregates, because it is deposited in them.

At the point of death, the series of the aggregates of this life are interrupted and from the last moment of mind, the new aggregates of the intermediate state arise. Later, the consciousness of the intermediate state is linked up (*pratisandhi*) with birth in a new existence. Thus, the seeds or potentials for the aggregates are gathered into the single aggregate of consciousness, which allows the continuity of the aggregates into the new birth. The mind-series, which thus undergoes the transition of rebirth, is, however, singular in nature according to the early Buddhist schools. Therefore, it could constitute a problem to explain how numerous *avipraṇāśas* could be deposited within this single stream of consciousness. It could thus be conjectured that the idea that the numerous *avipraṇāśa* are replaced by a single *avipraṇāśa* at the time of death is presented to account for how the *avipraṇāśa* may follow the singular mind-series that undergoes transition to the new birth.

The question may then be raised of how the numerous *avipraṇāśas* are replaced by the single *avipraṇāśa*. It logically seems that there would be at least two possibilities. If – again – the *avipraṇāśas* are compared to title deeds ensuring debits and credits, it may be conceived that all these debits and credits are added up to yield a total, whereby a new title deed only stating the total debit or credit can be issued. In the same manner, the *avipraṇāśas* may combine to yield a new *avipraṇāśa*, which constitutes the totality of the former *avipraṇāśas*. If that were the case, then the wholesome and unwholesome actions would come to be seen as a balance, whereby the result that ripens is determined by the totality of wholesome and unwholesome actions rather than by any singular action. This would not agree with how *karmaphala* is posited in the other Buddhist traditions, whose theories of *karmaphala* are known. Rather, Buddhist schools tend to posit that each action carries its own result.

Therefore, there is also a second possibility for explaining how the numerous *avipraṇāśas* are replaced by the single *avipraṇāśa*. Perhaps the single *avipraṇāśa* does not constitute the totality or balance of the earlier *avipraṇāśas*, but it could somehow be posited that this single *avipraṇāśa* ensures the ripening of the distinct results of each action without mixing these up, just like a title deed may state several separate credits or debits written on the same document (*pattra*). If that is the case, a single *avipraṇāśa* as a non-concomitant phenomenon would at death be deposited in the mind-series undergoing the transition to the new birth. This *avipraṇāśa* would ensure the ripening of the distinct results of the numerous similar and dissimilar actions without mixing these up. In this regard, the single *avipraṇāśa* would be somewhat similar to the *ālayavijñāna* posited by the early *Yogācāras*, the main difference being that the *avipraṇāśa* is seen as a non-concomitant phenomenon, whereas the

<sup>439</sup> This phenomenon was briefly described above in fn. 290.

*ālayavijñāna* is posited as a consciousness. In this manner, it could perhaps be explained why it is said that a single *avipraṇāśa* replaces the numerous *avipraṇāśas* at the time of death. Of course, it must be firmly underlined here that this explanation is just a logical suggestion without any philological support in the available sources.

(Pras 321<sub>10</sub>): *But (tu) in the present life (dṛṣṭe dharme) it (saḥ) produced (utpadyate) of every (sarvasya) single action (karmaṇaḥ karmaṇaḥ), which are of two kinds (dviprakārasya), and (ca) remains (tiṣṭhati) even (api) when having ripened (vipakve).* (Mmk 17.18)

Moreover (*ca*), in the present life (*dṛṣṭe dharme*), [i.e.] right here (*ihaiva*) in [this] birth (*janmaṇi*), such (*sa ayam*) a phenomenon (*dharmah*) called the non-perishing (*avipraṇāśākhyah*) is produced (*utpadyate*) as a separate (*ekaikaḥ*) non-perishing [phenomenon] (*avipraṇāśaḥ*) of each and every (*sarvasyaiva*) single action (*karmaṇaḥ karmaṇaḥ*), [namely] action (*karmaṇaḥ*) being divided into two kinds (*dviprakārabhinnasya*) [by] being [either] of the nature of intention and [action] following intention (*cetanācetaṇītvāsvabhāvasya*) or (*vā*) due to the division into those with and without negative influence (*sāśravān-āśravabhedenā*).

And such (*sa cāyam*) a non-perishing (*avipraṇāśaḥ*) does not (*na*) necessarily (*avaśyam*) cease (*nirudhyate*) even (*api*) when having ripened (*vipakve*), [i.e.] in the case of ripening (*vipāke*), but (*ca*) just like an honoured title deed (*nirbhuktapatrat*), it is not able (*na śaknoti*) to ripen (*vipaktum*) yet again (*punar api*), even though it still exists (*vidyamāno 'pi san*).

While Mmk 17.17 explained how the various *avipraṇāśas* are replaced by a single *avipraṇāśa* at the time of transition to a new rebirth, Mmk 17.18 underlines that in the present life (*dṛṣṭe dharme*), a separate *avipraṇāśa* arises from each and every action. Thus, a great number of *avipraṇāśas* are generated in the course of a lifetime.

Actions are here said to be twofold (*dviprakāra*), and the commentaries have different suggestions for what this twofold division might be. *Akutobhayā* (HUNTINGTON, 1986:414), Buddhapālita's *Vṛtti* (SAITO, 1984.II:230) and *Prajñāpradīpa* (AMES, 1986:522; T1566.101b<sup>6</sup>) suggest the division into intention (*cetanā*) and action following intention (*cetaṇītvā*), which was mentioned in Mmk 17.2, or the division into wholesome (*kuśala*) and unwholesome (*akuśala*) action implied by Mmk 17.1. Candrakīrti also suggests the divisions into intention and action following intention, but further suggests the division of actions with and without negative influence (*sāśravānāśrava*), which is mentioned in the following verse (Mmk 17.19). It remains unclear why such a twofold division is referred to here, but INADA's suggestion making it a reference to the immediately preceding verse seems very possible.<sup>440</sup>

The verse (Mmk 17.18) finally states that an *avipraṇāśa* remains even when having ripened, i.e.

<sup>440</sup> INADA (1970:109) suggests in his translation of the *mūla*-verse that the twofold division could also refer to the similar (*sabhāga*) and dissimilar (*visabhāga*) actions mentioned in the previous verse (Mmk 17.17).

after having produced the result of the action. *Akutobhayā* (ibid.), Buddhapālita's *Vṛtti* (ibid.) and the Tibetan translation of *Prajñāpradīpa* (AMES, 1986:522) state that it does not necessarily cease after having ripened. *Chung lun* elaborates by stating, "There are some people, who say the action still exists after its ripening has been experienced, because it does not cease moment by moment."<sup>441</sup> This statement has been interpolated in *Pang jo teng lun*.<sup>442</sup> With the exception of *Chung lun*, all the commentaries explain that although the *avipraṇāśa* may remain, it cannot reproduce its result, because it has already produced this, just like a title deed that has been honoured. This point was already explained in the commentary to Mmk 17.14. Avalokitavratā (D3859.III.37a<sup>3-4</sup>) here underlines that this refers to the second alternative for the cessation of the *avipraṇāśa*, which according to Bhāvaviveka was indicated by the particle *vā* in Mmk 17.16 (cf. discussion above p. 237).

(Pras 322<sub>4</sub>): It (*saḥ*) ceases (*nirudhyate*) either (*vā*) because of transcending to the result (*phalavyatikramāt*) or (*vā*) because of death (*maraṇāt*). In that case (*tatra*), [one] should characterise (*lakṣayet*) [its] division (*vibhāgam*) as with and without negative influence (*anāśravaṃ sāsraṇ ca*). (Mmk 17.19)

In this case (*tatra*), [that it] ceases (*nirudhyate*) because of transcending to the result (*phalavyatikramāt*) [is] as has been said (*yathoktam*): "*[it is] just (eva) something to be abandoned by cultivation (bhāvanāheyaḥ)*" (*iti*; Mmk 17.15b). [That it] ceases (*nirudhyate*) because of death (*maraṇāt*) [is] as has been said (*yathoktam*): "*Now (tu), at transition (pratisandhau) it (saḥ) arises (utpadyate) as [just] a single one (ekaḥ) for those belonging to the same world-sphere (sadhātūnām)*" (*iti*; Mmk 17.17cd).

Moreover, [in the case] of those [actions] associated with negative influence (*sāśravānām*), such a [non-perishing] (*sa cāyam*) [is] associated with negative influence (*sāśravaḥ*), [and in the case] of those [actions] without negative influence (*anāśravāṇām*), [it is] without negative influence (*anāśravaḥ*). In this way (*ity evam*), should [one] in that case (*tatra*) characterise (*lakṣayet*) [its] division (*vibhāgam*).

While Mmk 17.17-18 explained how the *avipraṇāśa* arises during transition (*pratisandhau*) and during the present life (*dīṣṭe dharme*), Mmk 17.19 explains how it ceases. An *avipraṇāśa* ceases (*nirudhyate*) in two ways. First, it ceases by transcendence to the result of the path (*phalavyatikrama*), viz. by obtaining the result of one, who has entered the stream (*srotāpanna*), once-returner (*sakṛdāgāmin*), non-returner (*anāgāmin*) or *arhant*.<sup>443</sup> This was explained in Mmk 17.15, when it was said that the *avipraṇāśa* is something to be abandoned by the path of cultivation (*bhāvanāheya*). Secondly, it ceases at death (*maraṇa*) together with the stopping of the aggregates of this life. This was explained in Mmk

<sup>441</sup> T1564.22c<sup>14-15</sup>: 或有言。是業受報已業猶在。以不念念滅故。

<sup>442</sup> T1566.101b<sup>6-7</sup>: 或有人言。業受報已而業猶在者。以不念念滅故。

<sup>443</sup> It remains a question whether abandonment of *avipraṇāśas* by transcendence to the result includes the *srotāpanna*-stage or only by transcendence to the higher stages of *bhāvanāmārga*. The doubt lies in whether a *srotāpanna* has already abandoned what is to be abandoned by the path of cultivation (*bhāvanāheya*) or whether the *bhāvanāheya* are first abandoned as one progresses to the higher levels of that path. The *srotāpanna*-level is automatically obtained in the sixteenth and final moment of the path of seeing.

17.17, when it was said that a single *avipraṇāśa* arises during transition to a new rebirth (*pratisandhi*). This is an explanation repeated by all the commentaries, except *Chung lun*.

According to *Chung lun*, ceasing due to transcending to the result (*phalavyatikrama*) occurs for those, who have entered the stream (*srotāpanna*, *hsü-t'o-huan* 須陀洹) and so forth, i.e. an individual, who has obtained the path of cultivation; ceasing due to death (*maraṇa*) occurs for all ordinary beings (*prthagjana*, *fan-fu* 凡夫) and *arhants* (*a-lo-han* 阿羅漢).<sup>444</sup> *Chung lun* thus correlates the cessation of *avipraṇāśa* due to *phalavyatikrama* to the noble beings (*ārya*) on the path of cultivation, who have attained the result of the path (*phalasthāḥ*). Further, the cessation of *avipraṇāśa* due to death is correlated to all ordinary beings and to *arhants*. The reason that *arhants* are included in this last category must be that an *arhant* attains *nirvāṇa* upon death without a remainder of the aggregates (*nirupadhiśeṣanirvāṇa*), whereby all *avipraṇāśas* including those without negative influence must cease, since the series of the aggregates, in which the *avipraṇāśas* are deposited, have finally stopped.

Moreover, the verse (Mmk 17.19) states that this involves a twofold division of *avipraṇāśa* into those with negative influence (*sāśrava*) and those without negative influence (*anāśrava*). Only *Chung lun* suggests an explanation for mentioning such a division here: *arhants* (*hsien-sheng* 賢聖) are distinguished from a *srotāpanna* and so forth by being completely free of negative influence, whereas a *srotāpanna* and so forth still possesses some factors associated with negative influence.<sup>445</sup> Thus, for the *srotāpanna*, *sakṛdāgamin* or *anāgamin*, there is gradual cessation of *avipraṇāśas* associated with negative influence (*sāśrava*). For the *arhant*, when entering the *nirvāṇa* without a remainder of the aggregates, there is cessation of the *avipraṇāśas* free of negative influence.

*Akuto bhayā* (HUNTINGTON, 1986:415-416), Buddhapālita's *Vṛtti* (SAITO, 1984.II:231) and *Prajñāpradīpa* (AMES, 1986:523; T1566.101b<sup>20-23</sup>) end their comments on this verse by stating that due to the existence of such *avipraṇāśas*, the results of actions ripen in various forms in relation to a person's course of rebirth, social status, family, body, faculties, etc. This statement is not adopted by Candrakīrti.

(Pras 322<sub>9</sub>) Therefore (*tad*), in this way (*evam*),

*[That there is], on the one hand (ca), emptiness (śūnyatā) but no cutting off (na cocchedaḥ); [that there is], on the other hand (ca), the succession of births (saṃsāra) but no eternality (ca na śāśvataḥ); [that there is] also (ca) non-perishing (avipraṇāśaḥ) of action (karmanāḥ), [this is] the Dharma (dharmaḥ) taught (deśitaḥ) by the Awakened One (buddhena).* (Mmk 17.20)

<sup>444</sup> T1564.22c<sup>15-16</sup>: 若度果已滅。若死已而滅者。須陀洹等度果已而滅。諸凡夫及阿羅漢死已而滅。This sentence is partially interpolated in *Pang jo teng lun* (T1566.101b<sup>17-18</sup>): 如須陀洹等度果已滅阿羅漢及凡夫人死已而滅。

<sup>445</sup> T1564.22c<sup>17-18</sup>: 於此中分別有漏及無漏者。從須陀洹等諸賢聖。有漏無漏等應分別。Alternatively, the sentence could be interpreted that "...as for the noble persons beginning with *srotāpanna*, *sāśrava* and *anāśrava* should be distinguished." This would then mean that all noble persons have both *sāśrava* and *anāśrava* (including the *arhant*, who while still alive experiences the results of *sāśrava* actions performed earlier). BOCKING (1995:446f, fn. 269), however, seems to misconstrue the correlation of the text, when he states that *arhants* and ordinary beings here are said to be associated with negative influence, whereas the *srotāpanna* is without negative influence, which he notes as a possible corruption of the text.

Since (*yasmāt*) the action (*karma*) that has been performed (*kṛtaṃ sat*) ceases (*nirudhyate*) [and] does not (*na*) remain (*avatiṣṭhate*) with an own-being (*svabhāvena*), therefore (*tasmāt*) **also (ca) emptiness (śūnyatā)** is appropriate (*upapadyate*), because of the action's (*karmaṇaḥ*) non-remaining (*anavasthānāt*) with an own-being (*svabhāvena*).

Even so (*caivam*), **there is not (na)** the consequence of the [wrong] view of **cutting off (ucchedadarśanaṃ)** due to the non-remaining (*anavasthānāt*) of the action (*karmaṇaḥ*), because the ripening of the [result] of action exists (*karmavipākasadbhāvāt*) due to the acquisition of the non-perishing [phenomenon] (*avipraṇāśaparigraheṇa*). For (*hi*) [only] in the case of the non-existence of a ripening (*vipākābhāve*) of an action (*karmaṇaḥ*) would there be (*syāt*) the [wrong] view of cutting off (*ucchedadarśanam*).

Since the non-perishing phenomenon exists (*avipraṇāśadharmaṣadbhāvāt*) and (*ca*) there is not the idea of similarity to the series of a seed (*bījasantāna-sādharmyaparikalpanābhāvāt*), **also (ca) the manifold (vicitraḥ) saṃsāra (saṃsāraḥ)** consisting of the five courses of rebirth (*pāṃcagatikaḥ*), which is divided into various divisions in terms of distinct courses [of rebirth], species, birth-places and natural dispositions (*nānāgatijātiyonidhātubhedabhinnāḥ*), is established (*siddho bhavati*).

**And (ca) there is not (na)** the consequence of propagating **eternal[ity] (śāśvataṃ)** due to the admission (*°abhyupagamāt*) of the action's (*karmaṇaḥ*) non-remaining (*anavasthāna*) by an own-nature (*svarūpeṇa*).

**Also (ca)**, [there is] **the non-perishing (avipraṇāśaḥ) of actions (karmaṇām)**, because of the existence of the non-perishing [phenomenon] (*avipraṇāśasadbhāvāt*). Thus (*ity evam*), since (*yasmāt*) such a (*ayam*) **Dharma (dharmaḥ) was taught (deśitaḥ)** by the Exalted One (*bhagavatā*), **the Awakened One (buddhena)**, [i.e. the one] who has awakened (*vibuddhena*) due to completely leaving the sleep of ignorance (*niravaśeṣāvidyānidrāpagamāt*), therefore (*tasmāt*) that (*tat*), which (*yaṭ*) was expressed earlier (*pūrvam uktam*) by the opponent (*pareṇa*), is not applicable (*nopapadyate*) in the case of our position (*asmatpakṣe*), namely (*iti*):

*If (cet) the action (karma) remains (tiṣṭhati) until the time of ripening (ā pākakālāt), it (tat) would continue (iyāt) eternally (nityatām). If (cet) [it has] ceased (niruddham), [then,] having (sat) ceased (niruddham), how (kim) could [it] produce (janayiṣyati) the result (phalam)? (Mmk 17.6)*



Thus (*iti*), therefore (*tasmāt*) precisely (*eva*) the idea (*kalpanā*) explained by us (*asmābhir upavarṇitā*) [is] appropriate (*nyāyyā*)(*iti*).”<sup>446</sup>

According to the division of the chapter presented by the commentaries,<sup>447</sup> this verse of the root-text (Mmk 17.20) constitutes the final verse in the presentation of the *avipraṇāśa*-position. It concludes their view by showing that it is due to the *avipraṇāśa* that the extremes of cutting off and eternality are avoided.

The verse presents three essential points in the teaching (*dharma*) of the Buddha. First, there is emptiness (*śūnyatā*) without involving the view of cutting off (*uccheda*). Secondly, there is *saṃsāra* without the view of eternality. Thirdly, these two points are possible, because the Buddha taught the imperishability (*avipraṇāśa*) of actions.

There are two verses in *\*Mahāprajñāpāramitāsāstra*, which bear resemblance to this verse. This text, being a *Madhyamaka*-work, is based in part on Mmk, and so the resemblance may very likely have been adopted from Mmk 17.20. The first verse says (transl. by LAMOTTE, 1944:72): “Il y a vide (*śūnya*), mais non pas anéantissement (*uccheda*), continuité (*prabandha*), et non pas éternité (*śāśvata*), péché (*āpatti*) et mérite (*puṇya*), et non pas destruction (*vipraṇāśa*). Telle est la loi que prêche le Buddha.”<sup>448</sup> There are just two differences between this verse and Mmk 17.20: *\*santāna* (*hsiang-hsü* 相續) instead of *saṃsāraḥ* in *pāda b* and *\*puṇyāpuṇya* (*tsui-fu* 罪福) instead of *karmanāḥ* in *pāda c*. It may, in fact, be the same verse as Mmk 17.20 with minor variants in the Chinese phrasing, i.e. a Chinese interpretation of the same Sanskrit original. Secondly, another verse is found in *\*Mahāprajñāpāramitāsāstra* (transl. by LAMOTTE, 1944:482): “Bien que les Dharma du Buddha soient vides (*śūnya*), ils ne sont pourtant pas anéantis (*ucchinna*). Existants, mais non-éternels, les actes ne sont pas perdus.”<sup>449</sup> In this verse, the order of the phrasing differs from that of Mmk 17.20, but otherwise it is also very similar to Mmk 17.20. Its only variant from Mmk 17.20 is that instead of the word *saṃsāra* the word ‘arising’ (*sheng* 生) is used. Thus, these two verses from *\*Mahāprajñāpāramitāsāstra* seem to constitute direct quotations of Mmk 17.20 with some minor variants.

First, Mmk 17.20 states that there is emptiness (*śūnyatā*). *Akutobhayā* (HUNTINGTON, 1986:416) argues (somewhat elliptically) that there is a *karmaphalasambandha*, and so emptiness is justifiable, because [action yields its result even though] conditioned phenomena are empty of the idea of a Self (*\*ātman, bdag*) asserted by non-Buddhists (*mu stegs byed*); nevertheless, there is no cutting off (*uccheda*), because there is remaining due to the *avipraṇāśa*. This explanation is repeated verbatim by Bhāvaviveka (AMES, 1986:523; T1566.101b<sup>26-29</sup>). The same statement is made in a slightly expanded form by Buddhapālita (SAITO, 1984.II:232), who, however, omits the reference to the Self, asserted by the non-Buddhists. Instead, Buddhapālita justifies emptiness by saying that there is no remaining with an own-being (*ño bo ñid ñes par mi gnas pa*). Thus, while *Akutobhayā* and Bhāvaviveka here explain emptiness as meaning the emptiness of a Self (*\*ātmaśūnyatā*), Buddhapālita explains emptiness as the non-remaining with an own-being (*\*svabhāvena anavasthāna*). Candrakīrti adopts the explanation given by Buddhapālita with minor rephrasing. Thus, Candrakīrti states that an action that has been performed ceases and does not remain (*na avatiṣṭhate*) with an own-being (*svabhāvena*), and therefore emptiness (*śūnyatā*) is justifiable. Among the two alternatives raised by Mmk 17.6, the first

<sup>446</sup> The *iti* after *nyāyyā* indicates the end of the pūrvapakṣa expounding the *avipraṇāśa*-theory, which began at Pras 315<sub>12-13</sub>.

<sup>447</sup> Apart from *Chung lun*, cf. p. 250.

<sup>448</sup> *\*Mahāprajñāpāramitāsāstra* (T1509.25.64c<sup>9-10</sup>): 雖空亦不斷 相續亦不常 罪福亦不失 如是法佛說.

<sup>449</sup> *\*Mahāprajñāpāramitāsāstra* (T1509.25.117c<sup>29</sup>-118a<sup>1</sup>): 佛法相雖空 亦復不斷滅 雖生亦非常 諸行業不失.

alternative that the action remains until the time of its ripening is, therefore, rejected and this has emptiness of an own-being as its consequence. If a phenomenon would remain throughout time, it would have to do so with an enduring own-being. Since it does not remain, it is empty of an own-being.

Candrakīrti further states that although emptiness is thus admitted, this does not lead to the wrong view of cutting off, because, nevertheless, there is ripening of action due to the non-perishing phenomenon (*avipraṇāśa*). Cutting off (*uccheda*) would imply that causes could not yield their results due to being empty in the sense of non-existent. This, however, is not how emptiness is to be understood. Rather, emptiness here means that the action does not remain with an own-being until the time of its ripening. In this manner, it is shown that the second consequence raised by Mmk 17.6, viz. that there is no cause to bring about the result because the action has ceased, does not apply to the present theory.

Unlike the other commentaries, *Chung lun* does not present Mmk 17.20 as the final verse offering the position of an *avipraṇāśa*-proponent. In fact, *Chung lun* seems to interpret the verse as an answer to the *avipraṇāśa*-proponents stating that their view is wrong. It introduces Mmk 17.20 as a verse intended to show that the doctrine taught in this *śāstra* is not fraught with the errors of cutting off and eternity; and that it does not amount to a denial of *karmaphala*. *Chung lun* (T1564.22c<sup>23ff.</sup>) thus explains action as being empty, which it says is the characteristic of *nirvāṇa*. Since the nature of action is without existence, there is no phenomenon that can be cut off or eternal. In other words, if the emptiness of the action is admitted, the consequences raised in Mmk 17.6 that the action must either remain or cease do not apply. In this way, the explanation of *Chung lun* here differs considerably from those given by the other commentaries.

Having thus explained the first *pāda* of the verse by stating that there is emptiness without cutting off, the commentaries then explain the second *pāda* stating that there is *saṃsāra* without eternity (*śāśvata*). *Akutobhayā* (loc. cit.) here explains that *saṃsāra* is justifiable, since it has the characteristic that conditioned phenomena appear as the various courses of rebirth. Nevertheless, this does not involve any view of eternity, because action ceases when it has been performed. The same explanation is repeated verbatim by Bhāvaviveka (loc. cit.) and in a slightly shortened form by Buddhapālita (loc. cit.). Candrakīrti adopts some elements from this explanation but rewrites it into his own style. He argues that since *karmaphala* is explained by means of the *avipraṇāśa* and not by means of the *santāna*-concept, *saṃsāra* is established. Due to the *avipraṇāśa*, action may ripen with its manifold results and so *saṃsāra* appears with its various courses of rebirth, species, birthplaces and world-spheres.<sup>450</sup> This probably justifies the *avipraṇāśa*-concept against the *prasaṅga* that there cannot be any diversity in terms of the course of rebirth, type of birth, class, intelligence, faculties, strength, beauty, wealth and so forth when *karmaphalasambandha* is posited as a *cittasantāna* (cf. Pras 316<sub>13</sub>). Although the *avipraṇāśa* thus justifies the appearance of *saṃsāra*, there is no wrong view of eternity, because it is admitted that the action does not remain by an own-nature.

Also on this point, *Chung lun* (T1564.22c<sup>24ff.</sup>) differs from the other commentaries. It states that wrong views are the cause for wandering in *saṃsāra*, yet wrong views are empty and impermanent. It is due to such wrong views that the *avipraṇāśa*-proponents have said that action is non-perishing and that this was taught by the Buddha. *Chung lun*'s explanation, however, seems to be in contradiction to the many attestations that action is non-perishing found in canonical scriptures (cf. p. 223f. above).

The last two *pādas* of the verse (Mmk 17.20) explain that there is also non-perishing (*avipraṇāśa*) of action and that this phenomenon (*dharma*) was taught by the Buddha, or perhaps that this is the teaching (*dharma*) taught by the Buddha. *Akutobhayā*, Buddhapālita's *Vṛtti* and *Prajñāpradīpa* again have more or less the same explanation. They say that actions are also non-

<sup>450</sup> For an explanation of *gati* and *yonī*, cf. fn. 358

perishing, because the non-perishing phenomenon was taught by the Buddha, and therefore this concept is justifiable. To this explanation, Candrakīrti adds a little gloss on the epithet ‘the Awakened One’ (*buddha*). The Awakened One refers to the Exalted One (*bhagavant*). He is called awakened, because he has completely left the sleep of ignorance. Candrakīrti then lets his *aviprañāśa*-proponents state that in this case, the problems raised by Mmk 17.6 are not applicable to their position: it is admitted that the action does not remain until the ripening of its result with an own-being, and so there is not the consequence of the eternality of the action. Nevertheless, the action is not cut off without yielding its result, because it generates an *aviprañāśa* before it perishes. Thus, the *aviprañāśa*-concept is justifiable.

This constitutes the end of the presentation of the *aviprañāśa*-theory. In this manner, two theories of *karmaphalasambandha* have been presented in this chapter of Pras in response to the problem of *karmaphalasambandha* raised by Mmk 17.6. In both cases, it was admitted that the action does not remain until the time of its ripening but ceases immediately upon arising due to its being an impermanent phenomenon. Nevertheless, the action does not cease without yielding its result, because it is said to generate a separate phenomenon, which can serve as the connection between the action and its result. In the case of the *santāna*-theory presented in Mmk 17.7-11, the *sambandha* is the mind-series (*cittasantāna*) generated by the mind (*cetas*) by which the action is done. As shown in Mmk 17.12, this theory can, however, be criticised due to the singular nature of the mind-series. In the case of the *aviprañāśa*-theory presented in Mmk 17.13-20, the *sambandha* is a non-perishing phenomenon (*aviprañāśa*), a non-concomitant phenomenon created by the action and deposited in the aggregate- or mind-series. In this chapter, it has thus been attempted to present and discuss the significance of these theories.

The latter part of the 17<sup>th</sup> chapter of Pras (Mmk 17.21-33) presents the *Madhyamaka*-view of *karmaphala*. The two theories of *karmaphalasambandha* are rejected by showing that the dilemma raised in Mmk 17.6 only applies if it is presupposed that the action comes into existence as an independent phenomenon. This would further imply that the action would have to exist with an own-being, which again leads to undesirable consequences. Therefore, *karmaphala* cannot be justified when based on an ontological model that presupposes the independent existence of the action and its result.

This, however, does not mean that the *Mādhyamikas* deny the theory of *karmaphala*. As shown above (p. 234), a denial of *karmaphala* would amount to a wrong view leading to the cutting off of the roots of what is wholesome along with all the negative consequences that this entails. Instead, Candrakīrti shows that *karmaphala* is only justifiable when it is explained without resorting to the assertion of existence from an own-being. When phenomena are understood to be dependently arisen (*pratītyasamutpāda*) without separate, independent existence, *karmaphala* can be established as a functioning causal relationship in the same manner that other causal relationships are found in the world. Such an explanation does not require the postulation of any *karmaphalasambandha*, because a *sambandha* always presupposes the separate, independent existence of two phenomena to be connected (*sambandhin*). In this way, Candrakīrti argues that the theories of *karmaphala-sambandha* presented here are based on a mistaken mode of thought and shows that it is only by admitting the dependent arising of phenomena, which are empty of any own-being, that causality may be established. The *Madhyamaka*-presentation of *karmaphala* in chapter 17 of Pras is thus a rejection of the metaphysical theories of *karmaphala* presented in the *Abhidharma*-literature of the early schools of Buddhism and argues for an acceptance of *karmaphala* in terms of dependent arising.

A preliminary translation of the remainder of the 17<sup>th</sup> chapter is presented in an appendix, as

it awaits further analysis in the future.<sup>451</sup>

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<sup>451</sup> It is intended that such an analysis is to be included in an eventual publication of the revised form of this dissertation.

### III. Concluding Summary

This dissertation has offered critical Sanskrit and Tibetan editions of the 17<sup>th</sup> chapter of Candrakīrti's *Madhyamakavṛtti Prasannapadā* (Pras) based on Nāgārjuna's *Mūlamadhyamakakārikā* (Mmk). Among the fifteen extant Sanskrit manuscripts (ms), five significant mss have been collated and examined. Among these, the most significant ms was found to be ms ५, a 13<sup>th</sup> century palm-leaf ms from Nepal. The four other adopted mss are Nepalese mss from the 18<sup>th</sup>-20<sup>th</sup> century.

A difference in the treatment of accidentals, i.e. orthography and punctuation, is established between ५ and the later mss. The later mss use double-punctuation (*dvidanḍa*) more frequently than ५. Further, they use gemination less frequently, but *anusvāra* instead of homorganic nasals more frequently. Substantives were found mostly to occur due to omissions or corruptions of *akṣaras*, several of which are typical of Nevārī-mss. Based on an analysis of substantives, the stemma codicum given by MACDONALD (2003) is verified, although a slight change is proposed in order to account for possible contamination in ms ३. The Tibetan translation by Ņi ma Grags predates the extant Sanskrit mss. Its critical edition contains fewer variants than the Sanskrit edition, which is probably due to thorough editing at the time of compiling the printed *bstan 'gyur* editions in the 18<sup>th</sup> century. By comparing Pras with the earlier Mmk-commentaries, it was established that Candrakīrti often has relied on these for his writing. He mostly relies on Bhāvaviveka's *Prajñāpradīpa* and Buddhapālita's *Vṛtti*. It is doubtful whether he knew the Mmk-commentary *Chung lun* by *Ching mu*.

The first part of the 17<sup>th</sup> chapter of Pras (Mmk 17.1-5) contains a brief overview of the Buddhist doctrine of action and result (*karmaphala*). This includes four divisions of action: (1) a division of right action (*dharma*) into three states of mind, viz. being self-restraining, benefiting others and friendly; (2) a division into intention and action following intention; (3) a division of bodily, verbal and mental actions; (4) a division into speech, motion, non-intimation without abstinence, non-intimation with abstinence, beneficial action, non-beneficial action and intention. Some of these divisions occur in canonical sources, although the provenance of the first and fourth divisions could not be established. There are indications that these divisions may be associated with the *Saṃmatīya*-school, although this cannot be proven with certainty.

In Mmk 17.6, the problem of the connection between the action and the result (*karmaphala-saṃbandha*) is presented. Since the action is the cause of its result and these are separated in time, there is a problem in explaining their causality: the action must either continue to exist until the ripening of its result, which would contradict the transitory nature of the action, or the action must cease, in which case it cannot later bring about its result. To solve this problem, various Buddhist schools found it necessary to posit a phenomenon functioning as the connection (*saṃbandha*) between the action and its result.

Two such theories are accounted for here. Mmk 17.7-11 present the mind-series (*cittasantāna*) as the *saṃbandha*, a theory that may be attributed to the *Sautrāntika*-school. This view necessitates that only mental actions, i.e. intentions, can cause results, whereas bodily and verbal actions only are means for accomplishing the mental actions. Candrakīrti's critique of this view, based on Mmk 17.12, illustrates that it involves a concept of a single mind-series in each individual and does not involve the later *Yogācāra*-theory of seeds (*bīja*) as the *karmaphalasambandha*.

Mmk 17.13-20 present the non-perishing of actions (*avipraṇāśa*) as the *saṃbandha*. Based on several passages in the Buddhist canon, where actions are said to be non-perishing (*avipraṇāśa*) until they have yielded their result, the concept of *avipraṇāśa* is hypostasised into a separate phenomenon by the *Saṃmatīyas*, whereby they create an ontological model to account for the problem of

*karmaphalasambandha*. Due to the lack of extant *Sammatīya*-sources, it was in several instances not fully possible to explain their theory as presented in Mmk.

The analysis thus presented in this dissertation provides a foundation for further studies on the remainder of the 17<sup>th</sup> chapter of Mmk and Pras, *Śūnyatāsaptati* 33-42 with its commentaries and *Madhyamakāvatāra* 6.39-97 with its *bhāṣya*, where the *Madhyamaka*-view of *karmaphala* is presented and the *ālayavijñāna*-theory of *Yogācāra* is criticised. The *Mādhyamikas* rejected the problem of *karmaphalasambandha* as arising only due to imputing action and result as existing independently, each possessing an own-being, and instead explain *karmaphala* as functioning by the principle of dependent arising (*pratītyasamutpāda*). A tentative translation of the remainder of the 17<sup>th</sup> chapter of Pras, presenting the *Madhyamaka*-view, is given in the appendix.

## Appendix: Literal Translation of Pras 323<sub>11</sub>-339b

### The Madhyamaka View

(Pras 323<sub>11</sub>): Here (*atra*), it is answered (*ucyate*):<sup>452</sup> Being very anxious (*atīvodvignāḥ*) due to fearing that the ramparts of your fatamorgana-city might collapse (*gandharvanagara-prākārapatanāśaṅkitayā*), why (*kim*) have you (*bhavantaḥ*) here (*iha*) taken (*āpannāḥ*) the trouble (*āyasam*) for its protection (*tatparirakṣāparīśramāya*), [you] who (*ye*), although (*nāma*) the action (*karmaṇi*) itself (*svayam*) is not justifiable (*anupapadyamāne*), argue (*vīpravādadhve*) for the sake of its result (*tatphalanimittam*)?

For (*hi*) if (*yadī*) there would be (*syāt*) arising (*utpādaḥ*) of the action (*karmaṇaḥ*) precisely (*eva*) due to a self-nature (*svarūpeṇa*),<sup>453</sup> there would [either] be (*syāt*) eternality (*nityatvam*) because of its (*tasya*) remaining (*avasthānāt*) until [its] ripening (*āvīpākam*),<sup>454</sup> [or] there would be (*syāt*) cutting off (*ucchedaḥ*) because of [its] ceasing (*vināśāt*).<sup>455</sup> However (*tu*), when (*yadā*) the action (*karma*) would not at all (*naiva*) arise (*utpadyeta*) because it is empty of a own-being (*svabhāvasūnyatvāt*), then (*tadā*) how (*kutas*) [could] it have (*tasya*) remaining (*avasthānam*) or (*vā*) perishing (*vināśaḥ*), due to which (*yatas*) there could be (*syāt*) this consideration (*eṣā cintā*)?

(Pras 323<sub>15</sub>): Here (*atra*), [the interlocutor] says (*āha*):

***Why (kasmāt) does action (karma) not arise (notpadyate)?*** (Mmk 17.21a)

The master (*ācāryaḥ*) says (*āha*):

***Since (yataḥ) [it is] without own-being (niḥsvabhāvam), therefore (tataḥ) [it does not arise].*** (Mmk 17.21b)

***Since (yasmāt) action (karma) [is] without own-being (niḥsvabhāvam), therefore (tasmāt) [it] does not arise (notpadyate).***

[The interlocutor says again]: If (*yadī*), indeed (*khalu*), the action (*karma*) in this way (*evam*) does not arise (*notpadyate*) due to being without an own-being (*niḥsvabhāvatvāt*), then (*tat*) why (*katham*) was it said so (*evam uktam*) by the Exalted One (*bhagavatā*): “Actions (*karmāṇi*) do not

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<sup>452</sup> The usage of the verb *ucyate* here indicates a response given by the *Mādhyamika*.

<sup>453</sup> The instrumental construction *svarūpeṇa* with ‘arising’ may imply ‘due to...’ but might also imply ‘in terms of...’ Likewise, the more frequent ablative construction *svabhāvatāḥ* with arising or existing implies ‘from an own-being’ in the sense of ‘due to an own-being’ or ‘in terms of an own-being’.

<sup>454</sup> The Tibetan translation (D3860.107a<sup>4</sup>) here interprets *āvīpākam* as a negated form (*rnam par ma smin gyi bar du*), which may be an *ad sensum* translation: ‘as long as it has not yet ripened’. For an explanation of the consequence of eternality, cf. the commentary to Mmk 17.6 (Pras 311<sub>10ff</sub>).

<sup>455</sup> For an explanation on the consequence of cutting off, cf. the commentary to Mmk 17.6 (Pras 311<sub>15ff</sub>).

perish (*na praṇśyanti*) even (*api*) after thousands of millions of aeons (*kalpa koṭīśataiḥ*). Having reached (*prāpya*) completeness (*sāmagrīm*) [of the right conditions] and (*ca*) the [right] time (*kālam*), [they] certainly (*khalu*) yield fruit (*phalanti*) for the embodied beings (*dehinām*)”?(*iti*)<sup>456</sup>

(Pras 324<sub>3</sub>): It is answered (*ucyate*):

And (*ca*) since (*yaśmāt*) it (*taṭ*) [is] non-arisen (*anutpannam*), therefore (*tasmāt*) [it] does not perish (*vipraṇśyati*). (Mmk 17.21cd)

So (*ity evam*) [is] the purport (*abhiprāyaḥ*) of the Exalted One (*bhagavataḥ*). For this reason (*ity atas*), this (*ayam*) statement (*vidhiḥ*)<sup>457</sup> is not (*na*) a counter-argument (*bādhakaḥ*) for us (*asmākam*){*iti*}.<sup>458</sup>

And (*ca*), this (*etaṭ*) [is] certainly (*avaśyam*) precisely (*eva*) what is to be understood (*vijñeyam*): “action (*karma*) [is] without own-being (*niḥsvabhāvam*)” (*iti*).<sup>459</sup> For (*hi*) otherwise (*anyathā*):

If (*cet*) action (*karma*) would exist (*syāt*) from an own-being (*svabhāvataḥ*), [it] would doubtlessly (*asaṃśayam*) be (*syāt*) eternal (*śāśvatam*), and (*ca*) action (*karma*) would turn out to be (*bhavet*) unmade (*akṛtam*), for (*hi*) the eternal (*śāśvatam*) is not made (*kriyate na*). (Mmk 17.22)

For (*hi*) if (*yadi*) action (*karma*) would exist (*syāt*) from an own-being (*svabhāvataḥ*), it (*taṭ*) would without a doubt (*muktasaṃśayam*) be (*syāt*) eternal (*śāśvatam*), because there is no change (*anyathābhāvābhāvāt*) in the case of an own-being (*svabhāvasya*). And (*ca*), therefore (*tataḥ*), action (*karma*) would simply (*eva*) turn out to be (*bhavet*) unmade (*akṛtam*).<sup>460</sup>

<sup>456</sup> The *iti* indicates both the end of the speech by the interlocutor as well as the end of the quotation of the canonical verse.

<sup>457</sup> *Vidhiḥ* ought to refer to the *sūtra*-verse quoted by the interlocutor, i.e. in the sense of ‘statement, commandment, precept’, although this is an unusual usage in a Buddhist text. The Tibetan translation (D3860.107a<sup>7</sup>: *tshul ’dī*) interprets the word more loosely in the sense of ‘way, manner’.

<sup>458</sup> The *iti* indicates the end of the reply by the Mādhyamika. To recapitulate, the interlocutor asked why the Buddha stated that actions do not perish as shown in the quoted *sūtra*-verse, to which the Mādhyamika replied that the purport of this verse is that actions do not perish, because they are non-arisen and not because they produce an imperishable phenomenon. Therefore, this verse cannot be used as a scriptural authority (*āgama*) to prove the existence of an imperishable phenomenon.

<sup>459</sup> The *iti* underlines that the phrase *niḥsvabhāvam karma* is an extract from Mmk 17.21ab (cf. Pras 323<sub>16-18</sub>).

<sup>460</sup> All the extant Sanskrit mss here insert a comment, which is not attested by the Tibetan translation: *kartuḥ svatantrasya kriyayā yad īpsitatamaṃ tat karma| etac ca na yujyate*; transl: “What (*yaṭ*) is intended to be most affected (*īpsitatamaṃ*) by the act (*kriyayā*) of the independent (*svatantrasya*) agent (*kartuḥ*), that (*taṭ*) is the direct object (*karma*), and (*ca*) this (*etaṭ*) does not apply [here] (*na yujyate*).” The comment fits very poorly in the flow of the commentary, and must clearly be a marginalia that has slipped into the Sanskrit text. The first part of the comment is an extract from Pāṇini’s *Aṣṭādhyāyī* 1.4.49, which defines the direct object or verbal complement (*karman*): *kartur īpsitatamaṃ karma|*. The *Kāśikā-vivaraṇapapañjikā* expands the *sūtra*: *kartuḥ kriyayā yad āptum īṣṭatamaṃ tat kārakaṃ karmasaṃjñā bhavati*. VASU (1891:186) translates the *sūtra*: “That which it is intended should be most affected by the act of the agent is called the object or karma.” RENOUE (1966:I:71) translates the same *sūtra*: “(La rection verbale consistant en la chose que) l’agent souhaite atteindre par dessus toute autre (porte le nom de) karman (“objet-direct”) (et s’exprime en principe par l’Acc. II.3.2).” This definition of the direct object (*karman*) corresponds to the first part of the comment found in Pras, except for the word *svatantrasya*. This word has been extracted from *Aṣṭādhyāyī* 1.4.54: *svatantraḥ kartā|*. The



What (*kim*) [is] the reason (*kāraṇam*)? Since (*yaśmāt*) [it is said]: “**for (*hi*) the eternal (*śāśvatam*) is not made (*kriyate na*)**” (Mmk 17.22d), [i.e.] **for (*hi*)** [what] is called (*nāma*) **eternal (*śāśvatam*)**, [i.e.] what (*ya*) [is] that whose being is found to exist (*vidyamānasattākam*) and (*ca*) what (*ya*) is existing (*vidyamānam*), that (*tat*) does not at all (*naiva*) depend (*apekṣate*) upon a cause (*kāraṇam*), because it is (*tasya*) unsuitable to be produced (*karaṇānupapatteḥ*). Thus (*iti*), for the ripening [of results of action] (*vipākāya*) of everyone (*sakalasya*) in the world (*lokasya*)<sup>461</sup>, a favourable or unfavourable (*śubhāśubham*) action (*karma*) would be (*syāt*) just (*eva*) unmade (*akṛtam*). And (*ca*), therefore (*tataḥ*), [it is said]:

(Pras 325<sub>1</sub>): **There would be (*syāt*) danger of encountering something unmade (*akṛtābhyāgamabhayam*), if (*yadi*) action (*karma*) [would be] unmade (*akṛtakam*), and (*ca*), in that case (*tatra*), the fault (*doṣaḥ*) of not remaining in ascetic purity<sup>462</sup> (*abrahmacaryavāsaḥ*) is incurred (*prasajyate*). (Mmk 17.23)**

If (*yadi*), obviously (*hi*), **action (*karma*)** would turn out to be (*bhaveṭ*) **unmade (*akṛtam*)**, then (*tadā*) there would be (*syāt*) **the danger of encountering something unmade (*akṛtābhyāgamabhayam*)**. For (*hi*) even (*api*) for someone (*tasya*), by whom (*yenāpi*) an action such as killing (*prāṇātīpātādikam*) has not been made (*na kṛtam*), that action (*tat karma*) actually (*eva*) exists (*asti*) even though (*api*) it is (*sat*) unmade (*akṛtam*); thus (*iti*), because of his (*asya*) connection (*sambandhāt*) even (*api*) with that [action] (*tena*), there would be (*syāt*) the danger of encountering something unmade (*akṛtābhyāgamabhayam*).

(Pras 325<sub>5</sub>): **And (*ca*), in that (*tatra*) case (*pakṣe*), one incurs (*prāpnoti*) **non-remaining in ascetic purity (*abrahmacaryavāsaḥ*)**. What (*kim*) [is] the reason (*kāraṇam*)? Even if persons live in complete ascetic purity (*pariśuddhabrahmacaryavāsānām api satām*), the loss of ascetic purity (*abrahmacaryam*) accrues (*asti*) for them, just (*eva*) without having been committed (*akṛtam*) [by them]. Thus (*iti*), since everyone without exception live in a loss of ascetic purity (*sarveṣām evābrahmacaryavāsāt*), nobody (*na kasya*) will attain (*bhavitavyam syāt*) *nirvāṇa* (*nirvāṇena*).**

And (*ca*) what (*kim*) [follows] from this (*ataḥ*)?

**There is no doubt (*na saṁśayaḥ*) that indeed (*eva*) all (*sarve*) daily affairs (*vyavahārāḥ*) are contradicted (*virudhyante*), and (*ca*) the division (*pravibhāgaḥ*) of those, who do beneficial and misfortunate actions (*puṇyapāpakṛtām*) is not at all (*naiva*) possible (*yujyate*). (Mmk 17.24)**

*Kāśīkāvivaraṇapāñjikā* expands the sūtra: *kriyā prasiddhau svātantryeṇa vivakṣyate tat kārakam karttasamjñā bhavati* |. VASU (1891:191) translates the sūtra: “Whatever the speaker chooses as the independent, principal and absolute source of action is called *kartā* or agent.” RENO (1966.I:73) translates the same sūtra: “(La rection verbale consistant en la personne) autonome (en ce qui concerne la réalisation du procès porte le nom de) *kartṛ* (“agent”) (et s’exprime en principe par le Nom., cf. indirectement II. 3, 1 III. 1, 68).” Thus, the word *svatantrasya* in the comment in Pras is used to further define the word *kartuḥ*. The second part of the comment in Pras states that this definition of *karman* does not apply here, since the action would be unmade, if it would exist from an own-being.

<sup>461</sup> More literally ‘for the whole world’.

<sup>462</sup> ‘Ascetic purity’ (*brahmacarya*) includes celibacy.

(Pras 323<sub>10</sub>): Obviously (*hi*) it would be (*syāt*) useless to undertake (*prārambhavaiyartham*) such (*ete*) undertakings of activities (*kriyāprārambhāḥ*), such as (°*ādayaḥ*) farming (*kṛṣi*), trading (°*vāṇijya*) and cow-herding (°*gorakṣya*), which (*ye*) are undertaken (*ārabhyante*) for the purpose of a result (*phalārtham*), because all of these (*teṣāṃ sarveṣāṃ*) would exist (*vidyamānatvāt*) already (*eva*) without being done (*akṛtānām*). “Make (*kuru*) a jar (*ghaṭam*)!” “Make (*kuru*) a cloth (*paṭam*)!” - (*ity*) **indeed (*eva*), all (*sarve*) daily affairs** of the world (*laukikavyavahārāḥ*), such as these (*evamādayaḥ*), **are contradicted (*virudhyante*)**, because actually (*eva*) everything (*sarveṣāṃ*), such as jars and so forth (*ghaṭādīnām*), [would already] exist (*vidyamānatvāt*).

Moreover (*ca*), the distinction (*pravibhāgaḥ*) “this (*ayam*) [is] a doer of beneficial actions (*puṇyakṛt*) [and] this (*ayam*) [is] a doer of misfortunate actions (*pāpakṛt*)” is not applicable (*na prāpnoti*), because beneficial and misfortunate actions (*puṇyapāpayoḥ*), even though (*api*) not done (*akṛtayoḥ*), each (*pratyekam*) exist (*vidyamānatvāt*) for both (*ubhayaḥ api*) doers of beneficial and misfortunate actions (*puṇyapāpakṛtoḥ*).

(Pras 326<sub>4</sub>): Moreover (*kiñ ca*):

*And (ca) that (tat), whose ripening has fully ripened (vipakvavipākam), will ripen (vipakṣyati) once again (punar eva). Since (yasmāt) the action (karma) remains (vyavasthitam) if (yadi) it possesses an own-being (svābhāvikam), therefore (tasmāt) [faults are incurred].* (Mmk 17.25)

Another (*punaḥ*) yielding of a ripening (*vipākādānam*) presents itself (*āpadyate*) even (*api*) [in the case] of an action (*karmaṇaḥ*), whose ripening has fully ripened (*vipakvavipākasya*), because it does not deviate (*apracutyatvāt*) from its own-nature (*svarūpāt*) just as (*iva*) in the state, where its ripening has not yet ripened (*avipakvavipākāvasthāyām*).

Hence (*tat*), in this way (*evam*), if (*yadi*) you think (*manyase*) that (*iti*) action (*karma*) possesses an own-being (*svābhāvikam*), since (*yasmāt*) [then] that (*tat*) action (*karma*) continues to remain (*vyavasthitam asti*), therefore (*tasmāt*) in the case of [its] being endowed with an own-being (*sasvabhāvatve*), the faults (*doṣāḥ*), as they have been described (*yathopavarṇitā*), are incurred (*prāpnuvanti*) without a doubt (*niḥsaṃśayam*).<sup>463</sup> Therefore (*tasmāt*), action (*karma*) [is] without own-being (*niḥsvabhāvam*).

Further (*ca*), since (*yataḥ*) action (*karmma*) [is] without own-being (*niḥsvabhāvam*), therefore (*tasmāt*) the faults consisting in the consequences of the [erroneous] views of eternality and cutting off (*śāsvatocchedadarśanaprasaṅgadoṣāḥ*) do not at all (*naiva*) present themselves (*āpadyante*) for us (*asmākam*), who are explaining (*vyācakṣāṇānām*) [action] in this way (*evam*) (*iti*).<sup>464</sup>

<sup>463</sup> The Tibetan translation (D3860.108a<sup>2</sup>: rañ bzin dañ bcas pa ñid yin dañ|) inserts the phrase *sasvabhāvatve* before *yasmāt* and construes it with ‘and’ (*dañ*). The Sanskrit word might have been placed differently in the sentence (perhaps before *yasmāt*) in the Sanskrit original used for the Tibetan translation leading to this interpretation, or the Tibetan translator may have misconstrued the text and added the word ‘and’ trying to make sense of it. The Tibetan phrase is further unusual in that a nominal-particle would be expected before the nominal conjunction *dañ*: “...yin pa ñid yin dañ|”.

<sup>464</sup> The *iti* indicates the end of the speech by the *Mādhyamika*, which began at Pras 324<sub>3</sub>.

(Pras 326<sub>12</sub>): Here (*atra*) [the interlocutor] says (*āha*): “Action (*karma*) does actually (*eva*) exist (*vidyate*) from an own-being (*svabhāvataḥ*), because of the real existence of its cause (*tatkāraṇasadbhāvāt*). In this case (*iha*), what (*yaṭ*) does not exist (*nāsti*), that does not have a cause (*na tasya kāraṇam asti*), just like (*iva*) a cloak made of tortoise-hair (*kūmaromaprāvārasya*). But (*ca*) the cause (*kāraṇam*) of action (*karma*) does exist (*asti*), [namely] the defilements (*kleśāḥ*), because of what was said (*vacanāt*): “Conditioned phenomena (*saṃskārāḥ*) [have] ignorance as their condition (*avidyāpratīyayaḥ*), existence (*bhavaḥ*) [has] grasping as its condition (*upādānapratīyayaḥ*)” (*iti*).<sup>465</sup> Therefore (*tasmāt*), action (*karma*) indeed does exist (*vidyata eva*) {from an own-being (*svabhāvataḥ*)}.

(Pras 326<sub>15</sub>) It is answered (*ucyate*): This (*etat*) is not logical (*ayukta*). What (*kim*) is the reason (*kāraṇam*)? Since (*yasmāt*), ...

*on the one hand (ca), this (idam) action (karma) has defilements as its nature (kleśātmakam), and on the other hand (ca), these (te) defilements (kleśāḥ) do not (na) really [exist] (tattvataḥ). If (cet) these (te) defilements (kleśāḥ) do not (na) really [exist] (tattvataḥ), how (kutaḥ) could action (karma) really (tattvataḥ) exist (syāt)?* (Mmk 17.26)

In this [doctrine] (*iha*), *this (idam) action (karma) has defilements as its nature (kleśātmakam)*, [i.e.] has the defilements as its cause (*kleśahetukam*), *but (ca) these (te) defilements (kleśāḥ) do not (na) really (tattvataḥ) exist (santi)*, for (*hi*) [the root-text] is going to say (*vakṣyati*):

*Which [factors] (ye) come into existence (saṃbhavanti) in dependence (pratītya) on what is pleasant, unpleasant or mistaken (śubhāśubhaviṇyāsaṃ),<sup>466</sup> they (te) do not exist (na vidyante) from an own-being (svabhāvāt). Therefore (tasmāt), the defilements (kleśāḥ) do not (na) really (tattvataḥ) [exist] (iti).* (Mmk 23.2)

Thus (*tad*), if (*cet*), in this way (*evam*), these (*te*) defilements (*kleśāḥ*) do not (*na*) really (*tattvataḥ*) [exist], how (*kutaḥ*) will that (*tat*) action (*karma*), which (*yaṭ*) has these as its cause

<sup>465</sup> The *iti* indicates the end of the quotation. The quotation is an extract of two links of the well-known twelve links of dependent arising (*pratītyasamutpāda*).

<sup>466</sup> As explained by MAY (1959:182), the compound *śubhāśubhaviṇyāsaṃ* should be interpreted as a dvandva-compound, i.e., having the *vigraha*: *śubham aśubham viṇyāsam ca*. Eventually, the word *viṇyāsam* could be interpreted in the plural as done at Pras 452<sub>4</sub> (*viṇyāsaṃ*, where the Tibetan translation (MAY, 1959:398), however, attests a singular form). MAY (1959:182) does not identify the quotation at Pras 452<sub>3</sub>, but it is possible that it simply refers to Mmk 23.2: *śubhāśubhaviṇyāsaṃ saṃbhavanti pratītya hi*. In the commentary (Pras 452<sub>4-5</sub>), these lines are explained thus: *tatra hi śubham ākāraṃ pratītya rāga utpadyate | aśubham pratītya dveṣaḥ | viṇyāsaṃ pratītya moha utpadyate | saṃkalpas teṣāṃ trayāṇāṃ api sādharmaṇakāraṇam utpattau* | MAY (1959:180) translates: “En raison de l’aspect du bon se produit la concupiscence; en raison du mauvais, l’aversion; en raison des méprises se produit l’erreur; ces trois [causes] à leur tour ont l’imagination pour cause commune de leur production.” *Akutoḥayā* (HUNTINGTON, 1986:503), Buddhapaṇita’s *Vṛtti* (SAITO, 1984.II:325) and *Prajñāpradīpa* (AMES, 1986:551), on the other hand, all interpret the compound *śubhāśubhaviṇyāsaṃ* as *śubhasya aśubhasya ca viṇyāsaṃ* (*sdug pa dañ mi sdug pa’i phyin ci log la*), which may be a more straightforward way to break up the compound. Candrakīrti’s interpretation is probably based on the threefold division of *kleśa* into *rāga*, *dveṣa* and *moha*, as it appears in his comments quoted above.

(*taddhetukam*), then (*tadānīm*) really (*tattvataḥ*) could come into existence (*bhaviṣyati*)? Therefore (*tasmāt*), action (*karma*) does not exist (*nāsti*) from an own-being (*svabhāvataḥ*).

(Pras 327<sub>6</sub>): Here (*atra*), [the interlocutor] says (*āha*): “The defilements (*kleśāḥ*) and (*ca*) actions (*karmāṇi*) do actually exist (*vidyanta eva*), because their outcome really exists (*tatkārya-sadbhāvāt*). For (*hi*) the body (*dehākhyam*) [that is] of the defilements and action (*kleśākarmaṇām*) is observed (*upalabhyate*) in this world (*iha*); and (*ca*) that (*tat*), of which (*yasya*) an outcome (*kāryam*) is observed (*upalabhyate*), exists (*asti*), because one does not see the outcome (*kāryādarśanāt*) of what does not exist (*avidyamānasya*), [such as] of a sky-flower and so forth (*khapuṣpādeḥ*)(*iti*).”<sup>467</sup>

(Pras 327<sub>8</sub>): It is answered (*ucyate*): The defilements (*kleśāḥ*) and (*ca*) actions (*karmāṇi*) would exist (*syuḥ*), if (*yadi*) their outcome (*tatkāryam*), [i.e.] the bodies (*dehā*), would exist (*vidyeraṇ*). However (*tu*), these [bodies] do not (*na*) exist (*vidyante*). Explaining (*pratipādayan*) this (*iti*), [the root-text] says (*āha*):

*Action (karma) and (ca) defilements (kleśāḥ) [are] taught (samudāhṛtāḥ) as the bodies' (dehānām) conditions (pratyayāḥ). If (yadi) these (te) action[s] and (ca) defilements (kleśāḥ) [are] empty (śūnyāḥ), how much more can be said (kā kathā) about the bodies (deheṣu)? (Mmk 17.27)*

[It has already] been explained (*pratipāditam*) how (*yathā...tathā*) the action (*karma*) and (*ca*) the defilements (*kleśāḥ*) [are] empty (*śūnyāḥ*). And (*ca*), because of that (*tataḥ*), when (*yadā*) the actions and defilements (*karmakleśāḥ*) themselves (*eva*) do not exist (*na santi*), then (*tadā*) what (*kā*) is going to be (*bhaviṣyati*) said (*kathā*) with regard to the non-existence (*asattve*) of their outcomes (*tatkāryāṇām*), [i.e.] the bodies (*dehānām*)? Since (*yasmāt*) their (*teṣām*) non-existence (*nāstitvam*) [has been] proven (*siddham*) already previously (*pūrvam eva*), therefore (*tasmāt*) there is (*asti*) nothing further (*na...kaś cīt*) that remains to be said (*vaktavyaśeṣaḥ*) in this case (*atra*). Such is the purport (*ity abhiprāyaḥ*).

(Pras 327<sub>15</sub>): Here (*atra*), [the interlocutor] says (*āha*): “Action (*karma*) does actually exist (*vidyata eva*) from an own-being (*svabhāvataḥ*), because the consumer of its result really exists (*tatphalabhoktṛsadbhāvāt*). That (*tasya*), which (*yaṭ*) does not exist (*nāsti*), does not have (*na...asti*) a consumer of [its] result (*phalopabhoktā*), just like (*tadyathā*) [there is no consumer] of the fruit of a Mango-tree [growing] in the sky (*gaganacūtaphalasya*)(*iti*).”<sup>468</sup> But (*ca*) there is (*asti*) a consumer of the result (*phalopabhoktā*) of action (*karmaṇaḥ*):

<sup>467</sup> The *iti* indicates the end of the speech of the interlocutor.

<sup>468</sup> It is uncertain what this *iti* indicates. Perhaps it indicates that this reasoning and example stems from some well-known source or perhaps it merely indicates the quotation of the example. It does *not* indicate the end of the speech of the interlocutor, since this speech continues until Pras 328<sub>9</sub>.

*The creature (jantuḥ), who (yaḥ) [is] enveloped by ignorance (avidyānivṛtaḥ) and (ca) whose fetter is craving (tṛṣṇāsaṃyojanaḥ), he (saḥ) [is] the consumer (bhoktā). And (ca) he (saḥ) is neither (na) different (anyaḥ) from the doer (kartuḥ) nor (na ca) is he (saḥ) the same (sa eva). (Mmk 17.28)*

With regard to that (*tatra*), ‘ignorance (*avidyā*), incomprehension (*ajñānam*), mental darkness (*tamas*) [and] bewilderment (*sammohaḥ*)’ (*iti*) [are] synonyms (*paryāyāḥ*). **Enveloped (*nivṛtaḥ*) by ignorance (*avidyayā*)** [means] obscured (*chāditaḥ*). **A creature (*jantuḥ*)** means (*iti*) that he is born (*jāyate*) again and again (*punaḥ punaḥ*) in *saṃsāra* (*saṃsāre*) consisting of the five courses of rebirth (*pañcagatike*); ‘sentient being (*sattvaḥ*), individual (*pudgalaḥ*) [and] living being (*prāṇī*)’ (*iti*) [are] synonyms (*paryāyāḥ*) precisely thereof (*tasyaiva*). ‘Craving (*tṛṣṇā*), passion (*rāgaḥ*), attachment (*saktiḥ*) and (ca) obsession (*visaktiḥ*)’ (*iti*) [are] synonyms (*paryāyāḥ*). A fetter (*saṃyojanam*) [is] a bond (*bandhanam*). **Whose fetter is craving (*tṛṣṇāsaṃyojanaḥ*)** [means] that “he has (*asya*) craving (*tṛṣṇā*) as a fetter (*saṃyojanam*)” (*iti*).<sup>469</sup> The meaning (*arthaḥ*) [is] “whose bond is craving” (*tṛṣṇābandhanaḥ*) (*iti*). As it is said (*yathoktam*) in a *sūtra* (*sūtre*): “Sentient beings (*sattvāḥ*), enveloped by ignorance (*avidyānivṛtāḥ*), whose fetter is craving (*tṛṣṇāsaṃyojanāḥ*)...”<sup>470</sup>

Since [there is] the statement (*vacanāt*) that “moreover (*atha ca punaḥ*),<sup>471</sup> this (*idam*) misfortunate (*pāpakam*) action (*karma*) [is] performed (*kṛtam*) by oneself alone (*svayam eva*) [and] its (*asya*) ripening (*vipākaḥ*) is to be experienced in return (*pratyanubhavitavyaḥ*) by oneself alone (*svayam eva*)” (*iti*); [therefore], **he (saḥ) [is] also (ca) the consumer (bhoktā)** of the result of the action (*karmaphalasya*). **And (ca) he (saḥ) is neither (na) different (anyaḥ) from the doer (kartuḥ) nor is (na ca) he (saḥ) the same (sa eva)**, because they cannot be described as [being] identical or different (*tattvānyatvāvācyaṭvāt*). Therefore (*tasmāt*), because the consumer of the result [of action] really exists (*phalopabhokṛtsadbhāvāt*), action (*karma*) indeed (*eva*) exists (*asti*) (*iti*).<sup>472</sup>

(Pras 328<sub>10</sub>): In this case (*atra*), it is answered (*ucyate*): “The doer (*karttā*) of the action (*karmaṇaḥ*) and (ca) the consumer (*upabhoktā*) of the result of the action (*karmaphalasya*) would indeed exist (*syāt*), if (*yadī*) the action itself (*karmaiva*) would exist, but (*tu*) [it] does not (*na*) exist (*asti*). Why (*katham kṛtvā*)?”

*Since (yasmāt) this (idam) action (karma) is (asti) neither (na) arisen due to conditions (pratyayasamutpannam) nor (na) arisen without conditions*

<sup>469</sup> An alternative translation would be to interpret *tṛṣṇāsaṃyojanam* as a compound, i.e. *tṛṣṇāsaṃyojanam asyeti tṛṣṇāsaṃyojanaḥ*, “whose fetter is craving (*tṛṣṇāsaṃyojanaḥ*) [means] that he has (*asya*) a fetter that is craving (*tṛṣṇāsaṃyojanam*)” (*iti*). As indicated by DE JONG (1978b:222), that interpretation would agree with the Tibetan translation (D3860.108b<sup>6</sup>: *sred pa’i chīn ba’di la yod pas na sred ldan te*).

<sup>470</sup> The rest of the sentence is attested in *Chung lun* (T1564.23b<sup>10-11</sup>).

<sup>471</sup> The Tibetan translation of Pras interprets *atha ca punaḥ* as “however” (*’on kyañ*), while the Tibetan translations of *Akutoḥbhayā* (HUNTINGTON, 1986:423), *Buddhapālita’s Vṛtti* (SAITO, 1984.II:240) and *Prajñāpradīpa* (AMES, 1986:533) interpret it as “if (however)” (*ci ste*). Both interpretations are equally normal for this phrase.

<sup>472</sup> The *iti* indicates the end of the speech of the interlocutor, which began at Pras 326<sub>12</sub>.

*(apratyayasamutthitam), therefore (tasmāt) it follows that (ataḥ) also (api) the doer (karttā) does not exist (nāsti).* (Mmk 17.29)

*If (cet) action (karma) and (ca) the doer (karttā) do not exist (nāsti), how (kutaḥ) could the result (phalam) born of action (karmajam) exist (syāt)? Further (atha), when the result (phale) does not exist (asati), how (kutaḥ) indeed (eva) could the consumer (bhoktā) come to exist (bhaviṣyati)?* (Mmk 17.30)

If (*yadī*) something (*kiñ cit*) called (*nāma*) **an action (karma)** would exist (*syāt*), it (*tat*) would either (*vā*) have to be (*bhavet*) **arisen due to conditions (pratyayasamutpannam)** or (*vā*) **arisen without conditions (apratyayasamutpannam)**. First (*tāvat*), if (*yadī*) it is admitted to be (*iṣyate*) arisen due to conditions (*pratyayasamutpannam*), that (*tat*) is not (*na*) logical (*yuktam*) because of what was said (*uktatvāt*) in the Analysis of Conditions (*pratyayaparīkṣāyām*).<sup>473</sup>

If, however, (*atha*) it were to be generated without conditions (*apratyayajanitam*), [i.e.] without a cause (*nirhetukam*), that (*tat*) has also (*api*) [already] been explained (*pratipādītam*) at length (*vistareṇa*) in the Analysis of Action and Agent (*karmakāraparīkṣāyām*)<sup>474</sup> with [the words]: “When the cause (*hetau*) does not exist (*asati*), neither (*ca*) an outcome (*kāryam*) nor (*ca*) a [secondary] cause (*kāraṇam*) [exist]” and so forth (*ity ādinā*) (Mmk. 8.4abff).<sup>475</sup>

(Pras 329<sub>6</sub>): Also (*ca*), since (*yataḥ*) the action (*karmedam*) in this case (*evam*) is not possible either (*vā*) as arisen because of conditions (*pratyayasamutpannam*) or (*vā*) as arisen without conditions (*apratyayasamutpannam*), therefore (*tasmāt*) the doer (*karttā*) of the action (*asya karmaṇaḥ*) also (*api*) is not possible (*na sambhavati*). And (*ca*) when (*yadā*) an action (*karma*) and (*ca*) a doer (*karttā*) do not exist (*nāsti*), then (*tadā*) how (*kutaḥ*) could the result (*phalam*) born of an action (*karmajam*) come to exist (*bhaviṣyati*) without a cause (*nirhetukam*)? And (*ca*) thus (*iti*), when a result (*phale*) does not exist (*asati*), how (*kutaḥ*) indeed (*eva*) could the consumer of a result (*phalabhoktā*) come to exist (*bhaviṣyati*)? Thus (*iti*), it should be understood (*viññeyam*) that (*iti*) all (*sarvvaṃ*) this (*etat*) does not at all exist (*asamvidyamānam eva*) from an own-being (*svabhāvataḥ*).

(Pras 329<sub>10</sub>): Here (*atra*) [the interlocutor] says (*āha*): “If (*yadī*) thus (*evam*) the lack of an own being (*naiḥsvabhāvyam*) in entities (*bhāvānām*) has been established (*vyavasthāpitam*) by you (*bhavatā*), in that case (*tarhi*) [there is] this (*etat*), which (*yat*) has been spoken (*uktam*) by the Exalted One (*bhagavatā*) “The ripening (*vipākāḥ*) of an action (*karmaṇaḥ*) done (*kṛtasya*) by oneself (*svayam*) must in return be experienced (*pratyanubhavitavyaḥ*) by oneself alone (*svayam eva*)” – all this (*tad etat sarvvaṃ*) has been rejected (*apākṛtam bhavati*) by such (*amunā*) an axiom (*nyāyena*), and (*ca*) because of denying the results of actions (*karmaphalāpavādāt*) you (*bhavān*) [become] the foremost (*pradhānaḥ*) nihilist (*nāstikaḥ*)” (*iti*).<sup>476</sup>

<sup>473</sup> I.e. the first chapter of Mmk.

<sup>474</sup> I.e. the eighth chapter of Mmk.

<sup>475</sup> On the difficulty of translating these *pādas*, see MAY (1959:146, fn. 422).

<sup>476</sup> The *iti* indicates the end of the speech of the interlocutor.

(Pras 329<sub>13</sub>): It is answered (*ucyate*): We (*vayam*) are not (*na*) nihilists (*nāstikāḥ*), but (*tu*) we (*vayam*) illuminate (*abhidhyotayāmaḥ*) the non-dual road (*advayapatham*) leading to the city of *nirvāṇa* (*nirvāṇapuragāminam*). Yet (*ca*), we (*vayam*) do not (*na*) say (*brūmaḥ*) that (*iti*) the action, the result, the doer and so forth (*karmakartṛphalādikam*) do not exist (*nāsti*). Rather (*kin tarhi*), we establish (*vyavasthāpayāmaḥ*) that (*iti*) it (*etat*) is without own-being (*niḥsvabhāvam*).

If, however, (*atha*) you think (*manyase*) that (*iti*) the fault (*doṣaḥ*) [of denying the results of actions] remains as before (*tadavasthaḥ*), because it is impossible for entities lacking an own-being to perform functions (*niḥsvabhāvānām bhāvānām vyāpārakaraṇānupapatteḥ*), [then] this is also not so (*etad api nāsti*), because functions are not seen (*vyāpārādarśanāt*) only (*eva*) in what possesses an own-being (*sasvabhāvānām eva*); rather (*ca*), functions are seen (*vyāpārādarśanāt*) only in what is without own-being (*niḥsvabhāvānām eva*). For (*hi*) jars and so forth (*ghaṭādayaḥ*), which indeed (*eva*) are (*santaḥ*) without own-being (*niḥsvabhāvāḥ*), are observed (*upalabhyante*) in the world (*loke*) as things performing their own functions (*svakāryakṛtaḥ*). Moreover (*api ca*), let this (*ayam*) meaning (*arthaḥ*) be ascertained (*avasīyatām*) from this (*amuṣmāt*) very clear (*spaṣṭatarāt*) example (*drṣṭāntāt*):

*Just like (yathā) the teacher (śāstā) by [his] perfection of magical powers (ṛddhisampadā) could conjure up (nirmimīta) a conjuration (nirmitakam), and (ca) that (saḥ) conjuration (nirmikah), after having been conjured up (nirmitaḥ), would in turn (punaḥ) conjure up (nirmimīta) another (anyam) [conjuration], ... (Mmk 17.31)*

For example (*tadyathā*), *the teacher (śāstā)*, [i.e.] the Awakened One (*buddhaḥ*), the Exalted One (*bhagavān*), *could by [his] attainment of magical powers (ṛddhisampadā)*, [i.e.] by [his] ability of magical powers (*ṛddhiprabhāvena*), *conjure up (nirmimīta) one (ekam) conjuration (nirmitakam)*, and then (*cāpi*) again (*punaḥ*) that (*saḥ*) conjuration (*nirmitakaḥ*), [i.e.] the one (*ayam*) which (*yaḥ*) was *conjured up (nirmitaḥ)* by the Awakened One, the Exalted One (*buddhena bhagavatā*), that (*saḥ*) *would in turn (punaḥ)*, [i.e.] once again (*bhūyas*), *conjure up (nirmimīta) another (anyam)*, [i.e.] a different (*aparam*) conjuration (*nirmitakam*). In that case (*tatra*), this (*eṣaḥ*) *conjuration (nirmitakaḥ)*, which (*yaḥ*) [is] the conjuror (*nirmātā*) of the other (*aparasya*) conjuration (*nirmitakasya*), *that (saḥ)* [is] empty (*śūnyaḥ*), without own-being (*niḥsvabhāvaḥ*), free from the own-being of a *Tathāgata* (*tathāgatasvabhāvarahitaḥ*) – that is the meaning [of the verse] (*ity arthaḥ*).

(Pras 330<sub>7</sub>): Also (*ca*), the meaning is that (*ity arthaḥ*) that (*asau*), which (*yaḥ*) [is] this (*ayam*) other (*aparaḥ*) conjuration (*nirmitakaḥ*), which (*yaḥ*) has been conjured up (*nirmitaḥ*) by the [first] conjuration (*nirmāṇena*), is also (*api*) empty (*śūnyaḥ*), without own-being (*niḥsvabhāvaḥ*) [and] free from the own-being of a *Tathāgata* (*tathāgatasvabhāvarahitaḥ*). *Just like (yathā)* these [entities] without own-being (*niḥsvabhāvānām*) in this case (*atra*) have (*bhavati*) the status of effect and agent without any own-being (*niḥsvabhāvākāryakṛttvam*) and (*ca*) are designated as object and subject [of the action] (*karmakarṭṛvyapadeśaḥ*), ...

*in the same way (tathā), the agent (karttā) has the likeness of a conjuration (nirmitakākāraḥ) [and] which (yat) action (karma) has been done by him*

(*tatkṛtam*), that (*tat*) is similar (*tathā*) to how (*yathā*) the other (*anyaḥ*) conjuration (*nirmitaḥ*) was conjured up (*nirmitaḥ*) by the [first] conjuration (*nirmiteṇa*). (Mmk 17.32)<sup>477</sup>

For (*hi*), in this case (*atra*), who (*yaḥ*) [is] the agent (*karttā*) of the action (*karmanāḥ*), he (*saḥ*) [has] the likeness of a conjuration (*nirmitaḥ*) empty of an own-being (*svabhāvasūnyaḥ*). And (*ca*) whatever (*yaḥ kiṃ cit*) action (*karma*) is performed (*kriyate*) by that (*tena*) {independent} agent (*{svatantra}kartrā*),<sup>478</sup> who is empty of an own-being (*svabhāvasūnyena*), that (*tat*) [is] also (*api*) empty of an own-being (*svabhāvasūnyam*); as (*tadyathā*) [when] another (*anyaḥ*) conjuration (*nirmitakaḥ*) [is] conjured up (*nirmitaḥ*) by a conjuration (*nirmitakena*) – so (*tathā*) [it] should be understood (*veditavyaḥ*).

(Pras 331<sub>4</sub>): {Just like it was said (*yathoktam*) in the scripture (*āgame*): “When a one (*ekasya*) [conjuration] is speaking (*bhāṣamāṇasya*), all (*sarve*) the conjurations (*nirmitaḥ*) speak (*bhāṣanti*). When one (*ekasya*) [conjuration] falls silent (*tūṣṇīmbhūtasya*), obviously (*hi*) all (*sarve*) fall silent (*tūṣṇīm bhavanti*).”}<sup>479</sup>

Therefore (*tasmāt*), how (*kutaḥ*) [could there be] a wrong view (*mithyādarśanam*) [on the part] of the *Mādhyamikas* (*mādhyamikānām*), the proponents of non-duality (*advayaavādinām*)?

(Pras 331<sub>7</sub>) And (*ca*), it is said (*uktam*) in the *Āryasamādhirāja[sūtra]* (*āryasamādhirāje*):

When (*yada*) the *Sugata* (*sugata*) delivers (*katheti*) a speech (*kathām*), the protector (*nātho*), the road-farer (*vīthigato*) has compassion (*kṛpāyamānaḥ*) for people (*manujān*). Having created (*nirmīṇitvā*) there (*tatra*) a conjured (*nirmitu*) Victorious One (*jīnu*), [this conjuration] wanders about (*vicarati*) [and] promotes (*praṇīta*)<sup>480</sup> their (*teṣu*) *buddha*-qualities (*buddhadhamān*). [*Samādhirājasūtra* 10.39]

Having listened (*śrunitvā*) to him (*tam*), a hundred thousand beings (*prāṇīśatasahasra*) fixed (*praṇidadhī*) [their] minds (*cittu*) upon the supreme *buddha*-wisdom (*varāgrabuddhajñāne*): “when (*kada*) will we (*vaya*) attain (*labhi*) such a state (*evārūpam*), [which is] wisdom (*jñānam*)?” Having understood (*jñātvā*) [their] intention

<sup>477</sup> This translation generally agrees with the translation by LINDTNER (1982:104): “På samme vis har agens natur som fantom og den karma han måtte have udført er det andet fantom der er skabt af det første.” [Transl.: In the same way, the agent has a nature like the phantom and the karma he may have performed is the other phantom that has been created by the first.” This translation does, however, not agree with the Tibetan translation inserts an implicit ‘and’ (*ca*) into the verse.

<sup>478</sup> The word ‘independent’ (*svatantra*) which is attested by the Sanskrit mss belonging to the Nevārī recension but not by the Tibetan translation refers to Pāṇini’s Aṣṭādhyāyī 1.4.54 (cf. fn. 460 above).

<sup>479</sup> This verse is probably an interpolation only in the Nevārī-recension. It could have been taken from AKBh (ŚĀSTRĪ, 1973:1119), where it is also quoted: *ekasya bhāṣamāṇasya bhāṣante saha nirmitaḥ | ekasya tūṣṇībhūtasya sarve tūṣṇīm bhavanti te ||*. LVP (1931:118, fn. 3) also refers to the parallel passages in *Dīvyāvadāna*, DN and MN.

<sup>480</sup> *Praṇīta* seems to be a form of *praṇīte*.



(*āsayu*), the [conjured] Victorious One (*jīnu*) makes a prediction (*vyākaroti*) about this (*asya*). [*Samādhirājasūtra* 10.41]<sup>481</sup>

{The King of *Dharma* (*dharmarājā*) emitted (*avasirī*) by the soles of [his] feet (*pādatalehi*) a hundred-thousand (*śatasahasra*) immeasurable (*aprameyān*) rays of light (*raśmī*). All (*sarvī*) hell-beings (*niraya*) became (*bhavanti*) cooled off (*śītalā*) and (*ca*), [with their] suffering (*duḥkha*) removed (*apanīta*), [they] were made to experience (*vedayanti*) happiness (*sukham*). [*Samādhirājasūtra* 10.87]

He possessing the ten powers (*daśabala*) taught (*prabhāṣi*) the *Dharma* (*dharma*) there (*tatro*), [and] the eye (*caṣṣuḥ*) of gods and men (*marumanujāna*) became (*bhoti*) purified (*viśuddha*). [*Samādhirājasūtra* 10.88ab] ...and so forth (*ityādi*).}

At that (*tatra*) time (*kāle*) [when] some (*ke ci*) engender (*janayanti*) [such] longing (*sprha*), [there is] an inconceivable (*acintīya*) acquisition of attainment (*labdhalābhaḥ*) by them (*tehi*). By whom (*yehi*) the Victorious One (*jīna*), the lord of men (*narendro*) [has been] invited (*nimantrito*), their (*teṣu*) gifts (*dakṣiṇāyā*) are not (*na*) restricted (*pariyanta*). [*Samādhirājasūtra* 10.42] ...and so on at length (*ityādivistaraḥ*).

{(Pras 333<sub>6</sub>): Likewise (*tathā*), [it is said] in the *Āryavimalakīrttinirdeśa* (*āryavimalakīrttinirdeśe*): “Then (*tat*), a meal (*bhojanam*) [was] brought (*ānītam*) by the conjured *bodhisattva* (*nirmītabodhisattvena*) from the [*Sarva*]*gandhasugandha* (*gandhasugandhāyāḥ*) universe (*loka-dhātoḥ*), which consisted of the remainder of what had been eaten by the *Tathāgata* of that place (*tatratyatathāgatopabhumtaśeṣam*) mixed with various edibles, condiments and so forth (*nānāvyañjanakhādyādisaṃyuktam*), the taste of which was distinct and manifold (*prthakprthag-vividharasam*). As that (*tat*) entire (*sarvam*) community of listeners and bodhisattvas (*śrāvaka-bodhisattvasaṃgha*) [and] the gathering [consisting] of the king, the king’s ministers, priests, queens, wards, merchants and so forth (*rājarājāmātyapurohitāntaḥpuradāuvārikasārthavāhādījanapadam*) had been satisfied (*santarpya*) by a single pot (*ekabhājanena*) [of that food, they all] were made to obtain (*lambhayām āsa*) the great absorption (*mahāsamādhim*) called (*nāma*) ‘Joyful Image’ (*prītyākāram*)(*iti*).”}<sup>482</sup>

(Pras 334<sub>1</sub>): Also (*ca*), in *Vinaya* (*vinaye*) it is found (*padyate*) that a monk (*bhikṣuḥ*), who had a disagreeable appearance (*apratirūpakaḥ*) [as] a bad monk (*pāpabhikṣuḥ*), was conjured up (*abhinirmītaḥ*) by the Exalted One (*bhagavatā*), [and] by his speech (*tadvacanena*) even (*api*) someone, possessing a good discipline (*śīlavataḥ*), was called (*prajñaptaḥ*) ‘one dwelling together with someone [else only] claiming to be pure (*viśuddhipratijñāsaṃvāsaḥ*)’.

<sup>481</sup> *Samādhirājasūtra* verse 10.40 attested by the Gilgit and Nepalese mss (DUTT, 1941:135) is omitted by the Tibetan translation of the *sūtra* (D127.36b), the Pras-mss and the Tibetan translation of Pras.

<sup>482</sup> As noted by LAMOTTE (1962:320, fn. 3), this is not a direct quotation of the *sūtra*, and, therefore, it has no direct parallel in neither the Sanskrit nor the Tibetan *sūtra*-text. It is a summarising paraphrase of chapter nine of the *Samādhirājasūtra* (cf. LAMOTTE, 1962:319-334). This paraphrase is probably an interpolation only occurring in the Nevārī-recension of the text. It is not attested by the Tibetan translation of Pras.

(Pras 334<sub>3</sub>): Moreover (*ca*), the view of being without own-being (*naiḥsvabhāvyadarśanam*) is not (*na*) only (*kevalam*) admissible in character (*upapadyamānarūpam*) by the example of a conjuration (*nirmāṇadṛṣṭāntena*), but (*api ca*) let these (*amībhyaḥ*) [following] examples (*dṛṣṭāntebhyaḥ*) also (*api*) distinctly (*sphuṭam*) clarify (*pratīyatām*) [the way in which] entities (*bhāvānām*) are without own-being (*naiḥsvabhāvyam*):

*The defilements (kleśāḥ), actions (karmāṇi) and (ca) bodies (dehāḥ), (ca) the doers (karttārah) and (ca) the results (phalāni) [have] the likeness of a fatamorgana-city (gandharvanagarākārāḥ) [and] the resemblance of mirages and dreams*<sup>483</sup> (*marīcīsvapnasamībhāḥ*). (Mmk 17.33)

With regard to that (*tatra*), *the defilements (kleśāḥ)* [are] passion and so forth (*rāgādayaḥ*), [since] it has been stated (*kṛtvā*) that (*iti*) [they] defile (*kliśṇanti*) the mind-series of sentient beings (*sattvacittasantānāni*). *Actions (karmāṇi)* [are] wholesome, unwholesome and without vacillation (*kuśalākuśalāneñjāni*).<sup>484</sup> *Bodies (dehāḥ)* [are] bodies (*śarīrāṇi*). *Doers (karttārah)* [are] the Selves (*ātmānaḥ*). *The results (phalāni)* [are] those beginning with the ripening, the dominant and the corresponding [result] (*vīpākādhipatyanīsyandādīni*)(*iti*).

(Pras 335<sub>1</sub>): These (*ta ete*) objects (*arthāḥ*), beginning with the defilements (*kleśādayaḥ*), are to be understood (*vedītvā*) [as being] without own-being (*naiḥsvabhāvyāḥ*), just like the image of a fatamorgana-city and so forth (*gandharvanagarākārādivat*). Therefore, it should be understood (*viññeyam*) that (*iti*) there is not (*nāsti*) the consequence of the two [wrong] views of eternal[ity] and cutting off (*śāśvatocchedadarśanadvayaprasaṅgaḥ*) precisely (*eva*) for the *Mādhyamikas* (*mādhyamikānām*), because they do not admit an own-being (*svabhāvānabhyupagamāt*) of entities (*bhāvānām*). {Further (*ca*)}, [any] remaining unsuitable objection and [its] response (*kucodyaśeṣākṣepaparihārah*) in this (*atra*) analysis of the connection between the action and the result (*karmaphalasambandhavicāre atra*) should be ascertained (*avaseyaḥ*) in detail (*vistareṇa*) from *Madhyamakāvatāra* (*madhyamakāvatārāt*).

(Pras 336<sub>3</sub>): {As it has been said (*yathoktam*)} in the *Āryaratnakūṭasūtra* (*āryaratnakūṭasūtre*):<sup>485</sup> {[“Once there were] five hundred monks (*pañca bhikṣuśatāni*), endowed with the attainment of stable meditation (*dhyānalābhīni*). [They] departed (*prakrāntāni*), after having arisen (*utthāya*) from [their] seats (*āsanebhyaḥ*), without comprehending (*anavabudhyamānāni*), without having entered into (*anavataranti*), without having fathomed (*anavagāhamānāni*), without having

<sup>483</sup> The example of dream for *karmaphalasambandha* also occurs in Kampala’s *\*Ālokamālā*. Cf. *Ālokamālāṭīkā Hṛdānandajanani* by Asvabhāva (D3896.95b<sup>1-2</sup>).

<sup>484</sup> The word *āneñja* is a Hybrid Buddhist Sanskrit form of *anīñja*; cf. EDGERTON (1953:36 & 24).

<sup>485</sup> For another translation of the same quotation as it occurs in the first chapter of Pras, cf. RUEGG (2002:84-89). The Tibetan translation does not include this quotation, but merely has a short reference to it, which may be translated: “This should be understood as, for example, fully expressed in the *Āryaratnakūṭasūtra*, wherein five hundred monks are trained by two conjured monks.”

confidence in (*anadhimucyamānāni*) this (*imām*) profound (*gambhīrām*) teaching, which is *Dharma* (*dharmadeśanām*).

(Pras 337<sub>3</sub>): The Exalted One (*bhagavān*) said (*āha*): “So (*tathā*), indeed (*hi*) Kāśyapa (*kāśyapa*), these (*ete*) self-conceited (*ābhimānikāḥ*) monks (*bhikṣavaḥ*) have not (*na*) entered (*avataranti*), have not (*na*) fathomed (*avagāhante*), do not (*na*) have confidence in (*adhimucyante*) this (*imām*) pure discipline (*śīlaviśuddhim*), [which is] without negative influence (*anāśravām*), [and so they] are frightened (*uttrasyanti*), terrified (*saṃtrasyanti*) [and] fall (*āpadyante*) into intense fear (*saṃtrāsam*). The realisation of a [single] verse (*gāthābhīnirhāraḥ*) [is] profound (*gambhīraḥ*), Kāśyapa (*kāśyapa*), and (*ca*) the enlightenment (*bodhiḥ*) of the Awakened Ones (*buddhānām*), of the Exalted Ones (*bhagavatām*), is profound (*gambhīrā*). It (*sā*) cannot (*na śakyā*) be held in faith (*adhimoktum*) by those beings (*sattvaiḥ*), whose roots of what is wholesome have not been caused to grow (*anavaropitakuśalamūlaiḥ*), who are surrounded by bad companions (*pāpamitrāparigṛhītaiḥ*), [and] whose confidence is not ample (*anadhimuktibahulaiḥ*).

(Pras 337<sub>7</sub>): Moreover (*api ca*), Kāśyapa (*kāśyapa*), at [the time of] the teaching (*pravacane*) of the *Tathāgata* (*tathāgatasya*) Kāśyapa (*kāśyapasya*), these (*etāni*) five hundred monks (*pañca bhikṣuśatāni*) were (*abhūvan*) the students of a different religious master (*anyatīrthikaśrāvakāḥ*). Due to a wish made (*upārambhābhīprāyaiḥ*) in the presence (*antikāt*) of that (*tasya*) *Tathāgata* (*tathāgatasya*) Kāśyapa (*kāśyapasya*), this (*eṣā*) *Dharma-teaching* (*dharmadeśanā*) [was] heard (*śrutā*) by them alone (*tair eva*), and (*ca*) having heard [it] (*śrutvā*), a single thought of faith (*ekacittaprasādaḥ*) was obtained (*labdhaḥ*) [by them]; so (*evam*), [it was thought] (*itū*) by them (*taiḥ*): “[It is] astounding (*āścaryam*) what (*yāvat*) an eloquent speaker (*vāgbhāṣitā*) [and] delightful, pleasant lecturer (*madhurapriyabhāṇī*) the *Tathāgata* (*tathāgataḥ*) Kāśyapa (*kāśyapaḥ*), the Worthy One (*arhan*), the fully Awakened One (*samyaksambuddhaḥ*), is!” By means of that (*tena*) single thought of faith (*ekacittaprasādena*) [that they] obtained (*pratilabdhenā*), [after they] had died (*kālagatāḥ*), they (*ta ete*) [were] born (*upapannāḥ*) among the gods (*devēṣu*) of the thirty-three [levels] (*trayastrīṅṣeṣu*). [As] they (*te*) fell (*cyutāḥ*) from there (*tataḥ*), all of them (*samānāḥ*) [were] born (*upapannāḥ*) in this world (*iha*). And (*ca*) precisely (*eva*) by means of that (*tena*) cause (*hetunā*), [they became] ordained (*pravrajitāḥ*) in my (*mama*) doctrine (*śāsane*). [However], oh Kāśyapa (*kāśyapa*), these (*tāny etāni*) five hundred monks (*pañca bhikṣuśatāni*) gathered before our eyes (*dṛṣṭipraskandhāni*) have not (*na*) entered (*avataranti*), have not (*na*) fathomed (*avagāhante*), do not (*na*) have confidence in (*adhimucyante*) this (*imām*) profound (*gambhīrām*) *Dharma-teaching* (*dharmadeśanām*), [and so they] are frightened (*uttrasyanti*), terrified (*saṃtrasyanti*), falling (*āpadyante*) into intense fear (*saṃtrāsam*). Still (*punaḥ*), for them (*eṣām*) a purification (*parikarma*) [has] been done (*kṛtam*) by means of this (*anayā*) *Dharma-teaching* (*dharmadeśanayā*), [and thus they] are not (*na*) going (*gamiṣyanti*) to fall into a bad course of rebirth (*durggativinipātam*), and (*ca*) they will attain *nirvāṇa* (*parinirvāsyanti*) just (*eva*) with these (*ebhiḥ*) aggregates (*skandhaiḥ*).

(Pras 338<sub>4</sub>): Then (*atha khalu*) the Exalted One (*bhagavān*) spoke (*āmantrayate sma*) to the venerable (*āyusmantam*) Subhūti (*subhūtim*): “Go, Subhūti, [and] teach (*saṃjñāpaya*) these (*etān*) monks (*bhikṣūn*).”

Subhūti (*subhūtiḥ*) answered (*āha*): “As already (*tāvat*) said (*bhāṣitam*) just (*eva*) by the Exalted One (*bhagavatā*), they (*ete*) are going astray (*vilomayanti*), [so] what (*kaḥ*) (*punaḥ*) [can be] said (*vādaḥ*) about me (*mama*)?”

(Pras 338<sub>5</sub>): Then (*atha*), at that (*tasyām*) moment (*velāyām*), the Exalted One (*bhagavān*) conjured up (*nirmimīte sma*) two (*dvau*) monks (*bhikṣū*) on that (*tasmin*) road (*mārge*), by means of which (*yena mārgeṇa*) these (*te*) monks (*bhikṣavaḥ*) were going (*gacchanti sma*). Then (*atha*), by that (*tena*) road (*mārgeṇa*), by which (*yena*) [they were going], these (*tāni*) five hundred monks (*pañca bhikṣuśatāni*) approached (*upasaṃkrāmanti sma*) those (*tau*) two (*dvau*) conjured (*nirmītakau*) monks (*bhikṣū*). Having approached [them] (*upasaṃkramya*), [they] said (*avocan*) this (*etaḥ*): “Where (*kutra*) will the two venerable sirs (*āyusmantau*) be going (*gamiṣyathaḥ*)?” The two (*tau*) answered (*avocatām*): “We (*āvām*) will be going (*gamiṣyāvaḥ*) into deserted places (*araṇyāyataneṣu*). There (*tatra*) we shall dwell (*vihariṣyāvaḥ*) by repeatedly dwelling in contact with the bliss of stable meditation (*dhyānasukhasparśavihāraiḥ*)...”<sup>486</sup>

(Pras 338<sub>10</sub>): Also (*api*), those (*tāni*) five hundred monks (*pañca bhikṣuśatāni*) said (*avocan*) this (*etaḥ*): “We (*vayam*) too (*api*), oh venerable sirs (*āyusmantau*), have not (*na*) entered (*avatarāmaḥ*), have not (*na*) fathomed (*avagāhāmahe*), do not (*na*) have confidence in (*adhimucyāmahe*) the *Dharma*-teaching (*dharmadeśanām*) of the Exalted One (*bhaga-vataḥ*), [and so we] are frightened (*uttrasyāmaḥ*), terrified (*saṃtrasyāmaḥ*) [and] fall into (*āpadyāmahe*) intense fear (*saṃtrāsam*). Therefore (*tena*), we [too] (*vayam*) shall dwell (*vihariṣyāmaḥ*) in deserted places (*araṇyāyataneṣu*) by repeatedly dwelling in contact with the bliss of stable meditation (*dhyānasukhasparśavihāraiḥ*)(*itī*).”

(Pras 388<sub>13</sub>): The two conjurations (*nirmītakau*) said (*avocatām*): “Thereby (*tena*), indeed (*hi*), oh venerable sirs (*āyusmantaḥ*), [we] shall unite (*saṃgāsyāmaḥ*), [we] shall not (*na*) quarrel (*vivadiṣyāmaḥ*), for (*hi*) to consider non-quarrelling as the highest (*avivādaparamaḥ*) [is] the duty of religious trainees (*śravaṇadharmāḥ*).<sup>487</sup> With regard to this (*idam*), which (*yaḥ*) the venerable sirs (*āyusmantaḥ*) call (*ucyante*) ‘*nirvāṇa*’ (*nirvāṇam itī*), what (*katamaḥ*) [is] that (*saḥ*) phenomenon (*dharmāḥ*), which (*yaḥ*) attains *nirvāṇa* (*parinirvāsyati*)? Again (*punaḥ*), [is there] in this (*atra*) body (*kāye*) any (*kaś cit*) Self (*ātmā vā*) or sentient being (*sattvo vā*) or someone alive (*jīvo vā*) or someone born (*jantur vā*) or someone nourished (*poṣo vā*) or a person (*puruṣo vā*) or an individual (*pudgalo vā*) or an offspring of the first man (*manuḥo vā*) or a descendant of the first man (*mānavo vā*), who (*yaḥ*) attains *nirvāṇa* (*parinirvāsyati*)? Or (*vā*), from the termination (*kṣayāt*) of what (*kasya*) [is there] the final *nirvāṇa* (*parinirvāṇam*)?”

<sup>486</sup> The Tibetan translation of the *sūtra* here attests a passage not attested by the Sanskrit Pras-mss; perhaps it has been omitted in the Pras-mss due to «saut du même au même»: D87.147b<sup>2-3</sup>: de ci'i phyir ze na | kho bo cag ni bcom ldan 'das kyi chos bstan pa gañ yin pa'i chos bstan pa de la mi 'jug ste | ma rtogs ma mos śiñ skrag ste kun dñāṅs | kun tu rab tu dñāṅs par gyur nas kho bo cag dgon pa'i gnas rnams su bsam gtan gyi bde ba la reg par gnas pa rnams kyi gnas par bya'o | |; transl.: “Why? Because we have not entered, have not fathomed, do not have confidence in this *Dharma*-teaching, which is a *Dharma*-teaching [taught] by the Exalted One, [and so we] are frightened, terrified [and] fall into intense fear. [Therefore], we shall dwell by repeatedly dwelling in contact with the bliss of stable meditation.”

<sup>487</sup> The earlier quotation of the same passage at Pras 47<sub>1ff</sub>. deviates slightly in the following passage at this point from the present quotation. However, the present quotation agrees with the Tibetan translation of *Kāśyapaparivarta*.

(Pras 338<sub>17</sub>): They (*te*) answered (*avocan*): “[There is] final *nirvāṇa* (*parinirvāṇam*) on account of the termination of passion, hatred and bewilderment (*rāga dveṣa mohakṣayāt*).”<sup>488</sup>

The two conjurations (*nirmitakau*) said (*avocatām*): “Further (*punar*), do (*kim*) the venerable sirs (*āyusmatām*) have (*saṃvidyante*) [any] passion, hatred and bewilderment (*rāga dveṣa mohāḥ*), which (*yān*) you are going to terminate (*kṣayisyatha*)?”

(Pras 339a<sub>1</sub>): They (*te*) answered (*avocan*): “These (*te*) are neither (*na*) found (*upalabhyante*) inside (*adhyātmam*) nor (*na*) outside (*bahirdhā*) nor (*na*) without (*antareṇa*) these two (*ubhayam*). [When these are] not conceptualised (*aparikalpitāḥ*), they (*te*) even (*api*) do not (*na*) arise (*utpadyante*).”

The two conjurations (*nirmitakau*) said (*avocatām*): “Therefore (*tena*), indeed (*hi*), oh venerable sirs (*āyusmantāḥ*), do not (*mā*) cause [these] to be conceptualised (*kalpayata*)! Do not (*mā*) cause [these] to be conceptualised separately (*vikalpayata*)! And (*ca*) when (*yadā*), oh venerable sirs (*āyusmantāḥ*), you will not (*na*) cause [these] to be conceptualised (*kalpayisyatha*), and will not (*na*) cause [these] to be conceptualised separately (*vikalpayisyatha*), then (*tadā*) you will be neither (*na*) passionate (*raṃkṣyatha*) nor (*na*) not passionate (*viramkṣyatha*). It said that (*ity ucyate*) who (*yaḥ*) [is] not passionate (*araktāḥ*) and (*ca*) not without passion (*aviraktāḥ*), he (*saḥ*) [is] peaceful (*śāntāḥ*). Discipline (*śīlam*), venerable sirs (*āyusmantāḥ*), belongs to neither (*na*) *saṃsāra* (*saṃsarati*) nor (*na*) final *nirvāṇa* (*parinirvāṇam*). Absorption (*samādhiḥ*), insight (*prajñā*), liberation (*vimuktiḥ*) [and] the seeing of the wisdom of liberation (*vimuktijñānadarśanam*), venerable sirs (*āyusmantāḥ*), belong to neither (*na*) *saṃsāra* (*saṃsarati*) nor (*na*) final *nirvāṇa* (*parinirvāṇam*). And (*ca*) *nirvāṇa* (*nirvāṇam*) is revealed (*sūcyate*) by these (*ebhiḥ*) phenomena (*dharmāḥ*), venerable sirs (*āyusmantāḥ*), for (*ca*) these (*ete*) phenomena (*dharmāḥ*) [are] empty (*sūnyāḥ*), isolated (*viviktāḥ*), ungraspable (*agrāhyāḥ*), motionless (*niśceṣṭāḥ*). Abandon (*prajahīta*), venerable sirs (*āyusmantāḥ*), this (*etām*) notion (*saṃjñām*), which is (*yad uta*) ‘*nirvāṇa*’ (*nirvāṇam iti*), (*ca*) do not (*mā*) create (*kārṣṭa*) a notion (*saṃjñām*) within a notion (*saṃjñāyām*) and (*ca*) do not (*mā*) think up (*parijñāsiṣṭa*) a notion (*saṃjñām*) by means of a notion (*saṃjñayā*). For (*hi*) who (*yaḥ*) thinks up (*parijñānāti*) a notion (*saṃjñām*) by means of a notion (*saṃjñayā*), that (*tat*) is (*bhavati*) for him (*asya*) just (*eva*) a bondage by means of notions (*saṃjñābandhanam*). Attain (*samāpadyadhvam*), venerable sirs (*āyusmantāḥ*), the absorption of the cessation of notions and feelings (*saṃjñāvedayitanirodhasamāpattim*). [For] of the monk (*bhikṣoḥ*), who has attained the absorption of the cessation of notions and feelings (*saṃjñāvediyitanirodhasamāpattisamāpannasya*), there is not (*nāsti*) anything that could be made higher (*uttarikaraṇīyam*).” Thus (*iti*) spoke the two [conjurations] (*vadāvaḥ*).

(Pras 339a<sub>11</sub>): Then (*khalv api*) when [this] *Dharma*-presentation (*dharmaparyāye*) was being explained (*bhāṣyamāṇe*) by the two conjured monks (*nirmitakabhikṣubhyām*), the minds (*cittāni*) of these (*teṣām*) five hundred monks (*pañcānāṃ bhikṣuśatānām*), after having become free of grasping (*anupādāya*), [became] liberated (*vimuktāni*) from the negative influences (*āśravebhyaḥ*). Since (*yena*) they (*te*) [had become] some, whose minds were liberated (*vimuktacittāḥ*), [they] accordingly (*tena*) approached (*upasaṃkrāntāḥ*) the Exalted One (*bhagavān*). Having approached [him] (*upasaṃkramya*)

<sup>488</sup> From here on, the earlier quotation of the same *sūtra*-passage (Pras 48<sub>1</sub>) again agrees with the present quotation and the Tibetan translation of the *sūtra*.

[and] having bowed down (*abhivandya*) with [their] heads (*śīrobhiḥ*) to the Exalted One's (*bhagavataḥ*) feet (*pādaḥ*), [they] sat down (*nyasīdan*) to one side (*ekānte*).

(Pras 339b<sub>1</sub>): Then (*atha*) the venerable (*āyusmān*) Subhūti (*subhūtiḥ*) said (*avocaṭ*) this (*etat*) to those (*tān*) monks (*bhikṣūn*): “Whither (*kutra*) [have] the venerable sirs (*āyusmantaḥ*) gone (*gatāḥ*) or (*vā*) whence (*kutas*) [have you] come (*āgatāḥ*)?”

They (*te*) answered (*avocan*): “The *Dharma* (*dharmaḥ*), reverent (*bhadanta*) Subhūti (*subhūte*), was taught (*deśitaḥ*) by the Exalted One (*bhagavatā*) for the purpose of not going anywhere (*na kva cid gamanāya*) or coming (*āgamanāya*) from anywhere (*na kutaś cid*).”

[He] said (*āha*): “What (*kaḥ*) was the the teacher (*śāstā*) of the venerable sirs (*āyusmatām*) called (*nāma*)?” [They] answered (*āhuḥ*): “[He], who (*yaḥ*) [has] neither (*na*) been born (*utpannaḥ*) nor (*na*) will pass into final *nirvāṇa* (*parinirvāsyati*).”

(Pras 339b<sub>3</sub>): [He] said (*āha*): “How [was] the *Dharma* (*dharmaḥ*) heard (*śrutaḥ*) by you (*yuṣmābhiḥ*)?” [They] answered: “Neither (*na*) for the sake of bondage (*bandhanāya*) nor (*na*) for the sake of liberation (*mokṣāya*).”

[He] said (*āha*): “By whom (*kena*) [had] you (*yūyam*) [been] trained (*vinītāḥ*)?” [They] answered (*āhuḥ*): “Who (*yasya*) has neither (*na*) body (*kāyaḥ*) nor (*na*) mind (*cittam*).”

[He] said (*āha*): “How (*katham*) [had] you (*yūyam*) exerted (*prayuktāḥ*) [yourselves]?” [They] answered (*āhuḥ*): “Neither (*na*) for the sake of the abandonment of ignorance (*avidyāprahāṇāya*) nor (*na*) for the sake of the generation of knowledge (*vidyotpādanāya*).”

(Pras 339b<sub>5</sub>): [He] said (*āha*): “Who (*kasya*) [had] you (*yūyam*) as students (*śrāvakāḥ*)?” [They] answered (*āhuḥ*): “By whom (*yena*) [there is] neither (*na*) attainment (*prāptam*) nor (*na*) full awakening (*abhisambuddham*).”

[He] said (*āha*): “Who (*ke*) [were] your (*yuṣmākam*) fellow practitioners of ascetic purity (*sabrahmacāriṇaḥ*)?” [They] answered (*āhuḥ*): “[Those], who (*ye*) do not (*na*) wander (*upavicaranti*) in the state that consists of the three world-spheres (*traiḍhātuke*).”

[He] said (*āha*): “After how long a time (*kiyac cireṇa*) will the venerable sirs (*āyusmantaḥ*) enter final *nirvāṇa* (*parinirvāsyanti*)?” [They] answered (*āhuḥ*): “When (*yadā*) the conjurations of the *Tathāgata* (*tathāgatanirmitāḥ*) will enter final *nirvāṇa* (*parinirvāsyanti*).”

[He] said (*āha*): “[Whence] what that to be done (*karaṇīyam*) by you (*yuṣmābhiḥ*) done (*kṛtam*)?” [They] answered (*āhuḥ*): “From the thorough knowledge of what makes ‘I’ and what makes ‘my’ (*ahaṃkāramamakāraparijñānataḥ*).”

[He] said (*āha*): “[Whence] were your (*yuṣmākam*) defilements (*kleśāḥ*) exhausted (*kṣīṇāḥ*)?” [They] answered (*āhuḥ*): “From the total exhaustion (*atyantakṣayāt*) of all phenomena (*sarvadharmāṇām*).”

(Pras 339b<sub>9</sub>): [He] said (*āha*): “[Whence] was Māra (*māraḥ*) overpowered (*dharsitaḥ*) by you (*yuṣmābhiḥ*)?” [They] answered (*āhuḥ*): “From the non-observation of the aggregate-Māra (*skandhamārānupalabdhitāḥ*).”

[He] said (*āha*): “[How] was the teacher (*śāstā*) attended upon (*paricaritaḥ*) by your (*yuṣmābhiḥ*)?” [They] answered (*āhuḥ*): “Neither (*na*) by body (*kāyena*) nor (*na*) by speech (*vācā*) nor (*na*) by mind (*manasā*).”

[He] said (*āha*): “[Whence] was the ground (*bhūmiḥ*), which is to be revered (*dakṣiṇīyā*), purified (*viśodhitā*) by you (*yuṣmābhiḥ*)?” [They] answered (*āhuḥ*): “From neither grasping (*agrāhataḥ*) nor amassing<sup>489</sup> (*apratigrāhataḥ*).”

[He] said (*āha*): “[Whence] was *saṃsāra* (*saṃsāraḥ*) transcended (*tīrṇṇaḥ*) by you (*yuṣmābhiḥ*)?” [They] answered (*āhuḥ*): “From neither cutting off (*anucchedataḥ*) nor being eternal (*aśaśvatataḥ*).”

[He] said (*āha*): “[Whence] was the ground (*bhūmiḥ*), which is to be revered (*dakṣiṇīyā*), attained (*pratipannā*) by you (*yuṣmābhiḥ*)?” [They] answered (*āhuḥ*): “From the liberation from all grasping (*sarvagrāhavimuktitaḥ*).”

[He] said (*āha*): “To where are the venerable sirs (*āyusmataḥ*) headed (*kiṅgāminaḥ*)?” [They] answered (*āhuḥ*): “To where the conjurations of the *Tathāgata* (*tathāgatanirmitaḥ*) are headed (*yaṅgāminaḥ*).”

(Pras 339b<sub>13</sub>): Thus (*iti*), indeed (*hi*) due the venerable (*āyusmataḥ*) Subhūti’s (*subhūteḥ*) questioning (*paripṛcchataḥ*) of those (*teṣāṃ*) monks (*bhikṣūṇāṃ*), [who were] answering (*viśarjayatām*), the minds (*cittāni*) of eight hundred monks (*aṣṭānām bhikṣuśatānām*) in that (*tasyām*) assembly (*parṣadī*), having become free of grasping (*anupādāya*), [became] liberated (*vimuktāni*) from negative influences (*āśravebhyāḥ*), and of 32.000 beings (*dvātriṃśataś ca prāṇisahasrāṇām*) the eye of the *Dharma* (*dharmacakṣuḥ*), free from dust (*virajas*), without stains (*vigatamalam*), [became] purified (*viśuddhim*) in regards to phenomena (*dharmeṣu*)(*iti*).”}

(Pras 339b<sub>17</sub>): [Thus ends] the 17<sup>th</sup> (*saptadaśamam*) chapter (*prakaraṇam*) called (*nāma*) The Analysis of Action and Result (*karmaphalaparīkṣā*) in the Madhyamaka-Commentary (*madhyamakavṛttau*) Clear-Worded (*prasannapadāyām*) composed by the master Candrakīrti (*ācāryacandrakīrtti-pāḍoparacitāyām*).

<sup>489</sup> The translation ‘amassing’ for *pratigrāha* follows the Tibetan interpretation (*sdud pa*); it could perhaps also be translated with ‘receiving’ as done by RUEGG (2002:88).

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## Dansk Resumé

(For an English abstract, see the concluding summary, pp. 253-254)

Denne afhandling giver en kritisk tibetansk og sanskrit tekstudgave af det syttende kapitel af Candrakīrtis *Madhyamakavṛtti Prasannapadā* (Pras) baseret på Nāgārjunas *Mūlamadhyamakakārikā* (Mmk). Blandt de femten bevarede sanskrit manuskripter (ms), fem betydelige mss er her blevet kollationeret og eksamineret. Blandt disse fremstår ms ൬ som det betydeligste ms, et nepalesisk palmebladsmanuskript fra det 13ende århundrede. De fire andre antagne mss er nepalesiske mss fra 18ende-20ende århundrede.

En forskel i behandlingen af accidentaler, dvs. ortografi og tegnsætning, kan påvises mellem ൬ og de senere mss. De senere mss anvender dobbelt tegnsætning (*dvidāṇḍa*) hyppigere end ൬. De anvender desuden gemination mindre hyppigt men *anusvāra* frem for homorgane nasaler mere hyppigt. Det er påvist, at substantiver (altså meningsforændrende skrivevarianter) typisk er opstået pga. udeladelser eller forvanskning af *akṣara*-er, hvoraf mange er typiske for Nevārī-mss. På grundlag af en analyse af substantiverne kan den stemma codicum, der er givet af MACDONALD (2003), bekræftes, selv om en mindre ændring foreslås for at tage hensyn til mulig kontamination i ms ൬. Den tibetanske oversættelse af Ńi ma Grags er tidligere end de bevarede sanskrit mss. Den kritiske udgave deraf indeholder færre varianter end sanskrit-udgaven, hvilket givetvis skyldes en grundig redigering, som fandt sted ved redaktionen af de tibetanske *bstan 'gyur*-xylograf-udgaver i det 18ende århundrede. Ved at sammenligne Pras med de tidligere Mmk-kommentarer kan det fastslås, at Candrakīrti ofte har baseret sig på disse, da han skrev Pras. Han baserer sig mest på Bhāvavivekas *Prajñāpradīpa* og Buddhapālitas *Vṛtti*. Det er tvivlsomt, hvorvidt han kendte til Mmk-kommentaren *Chung lun* skrevet af *Ching mu*.

Den først del af det 17ende kapitel af Pras (Mmk 17.1-5) indeholder en kort oversigt over den buddhistiske doktrin om handling og resultat (*karmaphala*). Dette indebærer fire opdelinger af handling: (1) en opdeling af ret handling (*dharma*) i tre sindstilstande, nemlig at være selvbehersket, til gavn for andre og venlig; (2) en opdeling i intention og handling efterfølgende intention; (3) en opdeling i kropslige, talte og mentale handlinger; (4) en opdeling i tale, bevægelse, ikke-tilkendegivelse uden afholdenhed, ikke-tilkendegivelse med afholdenhed, gavnlig handling, ikke-gavnlig handling og intention. Nogle af disse opdelinger stammer fra kanoniske kilder, men oprindelsen af den første og den fjerde opdeling kunne ikke fastslås. Der er tegn på, at disse opdelinger kan være associeret med *Sammatīya*-skolen, selv om dette ikke kan bekræftes med sikkerhed.

I Mmk 17.6 fremstilles problemet med en forbindelse mellem handlingen og resultatet (*karmaphalasambandha*). Da handlingen er årsagen til dens resultat og disse er adskilt i tid, opstår der et problem med at forklare deres kausalitet: handlingen må enten fortsætte med at eksistere indtil modningen af dens resultat, hvilket ville modsige dens flygtige natur, eller handlingen må ophøre, hvorved den ikke senere kan frembringe sit resultat. For at løse dette problem har forskellige buddhistiske skoler fundet det nødvendigt at postulere et fænomen, der kan fungere som forbindelsen (*sambandha*) mellem handlingen og resultatet.

Der er her redegjort for to sådanne teorier. Mmk 17.7-11 fremstiller sindsserien (*cittasantāna*) som denne *sambandha*, en teori, der kan tilskrives *Sautrāntika*-skolen. Denne anskuelse nødvendiggør at udelukkende mentale handling, dvs. intentioner, kan forårsage resultater, hvorimod kropslige og talte handlinger kun er midler til at udføre de mentale handlinger. Candrakīrtis kritik af denne anskuelse,

baseret på Mmk 17.12, illustrerer, at den indebærer en forestilling om en enkelt sindsserie i hvert individ og ikke indebærer den senere *Yogācāra*-teori om frø (*bīja*) som *karmaphalasambandha*.

Mmk 17.13-20 fremstiller handlingers tabløshed (*avipraṇāśa*) som *sambandha*. Ud fra flere passager i den buddhistiske kanon, hvor handlinger siges ikke at gå tabt (*avipraṇāśa*) før de har frembragt deres resultater, bliver *avipraṇāśa*-begrebet hypotaseret af *Sāṃmatīya*-erne til at være et separat fænomen, hvorved de skaber en ontologisk model for at gøre rede for *karmaphalasambandha*-problemet. På grund af manglen på bevarede *Sāṃmatīya*-kilder har det i flere tilfælde ikke været fuldt muligt at forklare deres teori, som den fremstilles i Mmk.

Analysen, som fremstilles i denne afhandling, giver et fundament for yderligere studier af den resterende del af det syttende kapitel af Mmk og Pras, *Śūnyatāsaptati* 33-42 med dens kommentarer og *Madhyamakāvatāra* 6.39-97 med dens *bhāṣya*, hvor *Madhyamaka*-anskuelsen af *karmaphala* er præsenteret og *Yogācāra*-ernes *ālayavijñāna*-teori kritiseres. *Mādhyamika*-erne afviser *karmaphala-sambandha*-problemet som noget, der kun opstår pga. at handling og resultat tilskrives med separat eksistens, således at hver besidder en egen-væren, og forklarer i stedet *karmaphala* som fungerende ud fra princippet om betinget opståen (*pratītyasamutpāda*). En forsøgsvis oversættelse af den resterende del af det syttende kapitel af Pras, som fremstiller *Madhyamaka*-anskuelsen, er givet i appendikset.