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# The *Yuktiṣaṣṭikākārikā* of Nāgārjuna

by *Fernando Tola and Carmen Dragonetti*

## *I. Yuktiṣaṣṭikā's authorship*

In general terms, tradition considers that the *Yuktiṣaṣṭikā* was written by Nāgārjuna (II<sup>nd</sup> century A.D.), the founder of the Madhyamaka philosophical school of Mahāyāna Buddhism.

Candrakīrti, *Prasannapadā*, p. 3, 1.15, ed. P.L. Vaidya (= p. 9, 1.4, ed. L. de la Vallée Poussin), expressly attributes to Nāgārjuna a *pāda* that corresponds to a part of *kārikā* 19 of the *Yuktiṣaṣṭikā*, and in the same commentary, p. 3, 1.22, ed. P.L. Vaidya (= p. 10, 1.4, ed. L. de la Vallée Poussin) he quotes again the same *pāda*, attributing it to the *ācārya*, by which word we must understand Nāgārjuna.

In the *Subhāṣitasamgraha* 28, *kārikā* 19 of the *Yuktiṣaṣṭikā* is quoted and expressly attributed to Nāgārjuna.

The *Madhyamakaśāstrastuti* of Candrakīrti, whose original Sanskrit text was discovered by G. Tucci and published by J. W. de Jong in *Oriens Extremus* IX, pp. 47–56, includes the *Yuktiṣaṣṭikā* among the eight works which it attributes to Nāgārjuna. The Tibetan translation of the *Madhyamakaśāstrastute* was known before Tucci's discovery. It is included at the end of the Tibetan translation of Candrakīrti's *Prasannapadā*, but it is not found in any of the Sanskrit manuscripts of this commentary.

Bu-ston, *History of Buddhism* I. Part, pp. 50–51, considers the *Yuktiṣaṣṭikā* as one of the six principal treatises of Nāgārjuna.

The colophons of the Tibetan translation of the *Yuktiṣaṣṭikā*, in the *Sde-dge* and *Peking* editions, and the colophon of the Chinese translation of this work, attribute it to Nāgārjuna.

Modern authors generally attribute the *Yuktiṣaṣṭikā* to Nāgārjuna: cf. A. Bareau, *Die Religionen Indiens III*, p. 136; T.R.V. Murti, *The Central Philosophy of Buddhism*, pp. 88–89 (who follows Bu-ston's opinion); Phil. Schäffer, *Yuktiṣaṣṭikā*, pp. 2–3;

P.L. Vaidya, *Études sur Āryadeva*, pp. 48–49; K.V. Ramanan, *Nāgārjuna's Philosophy*, p. 35; A. K. Warder, *Indian Buddhism*, p. 375; M. Winternitz, *A History of Indian Literature*, Vol. II, p. 346; D. Seyfort Ruegg, *The Literature of the Madhyamaka School*, pp. 19–20.

## II. Editions and translations of the *Yuktiṣaṣṭikā*: *kārikās* and commentary

The *Yuktiṣaṣṭikā* has, as its name indicates, 60 *kārikās*. It was commented upon by Nāgārjuna himself and by Candrakīrti, Nāgārjuna's great commentator.

*The kārikās' text.* The Sanskrit text has not been preserved. Some Sanskrit *kārikās* from it have come to us, quoted in Sanskrit works like Candrakīrti's *Prasannapadā*, Prajñākaramati's *Pañjikā*, and the *Subhāṣitasamgraha*.

We know this work thanks to its Tibetan and Chinese translations.

*Tibetan translation of the kārikās.* Tōhoku 3825 = Catalogue 5225. It was done by Mutitaśrī and Pa-tshab Ōi-ma grags.

*Chinese translation of the kārikās.* Taisho 1575. Nanjio 1307. It was done by Dānapāla (?).

*The commentaries' text.* Nāgārjuna's commentary on the *Yuktiṣaṣṭikākārikās* has been preserved neither in its Sanskrit original text nor in any translation.<sup>1</sup> Candrakīrti's commentary has come to us only in its Tibetan translation: Tōhoku 3864 = Catalogue 5265. This translation was made by Jinamitra, Dānaśīla; Silendrabodhi and Ye-śes sde.

Now we indicate some modern editions and translations:

*German translation of the Chinese translation of the kārikās.* Phil. Schäffer, *Yukti-ṣaṣṭikā, Die 60 Sätze des Negativismus, nach der chinesischen Version übersetzt*, Heidelberg, 1923 (Materialien zur Kunde des Buddhismus, 3. Heft), pp. 7–21. At the end of his translation, Schäffer adds the text of the Tibetan (ed. *Peking*) and of the Chinese (ed. *Tokyo*) translations.

*Japanese translations of the Tibetan translation of the kārikās and of Candrakīrti's commentary.* Susumu Yamaguchi, in *Otani Gakuhō* (Otani Bulletin), Vol. 7, No. 3, Kyōto, 1925, pp. 66–119 and in *Chūgan Bukkyō Ronkō* (Studies on Madhyamaka Buddhism) Tōkyō-Kyōto, 1944, reprint. Tōkyō, 1965, pp. 29–109. In both

publications, Yamaguchi includes the text of the Tibetan translation of the *kārikās*, the text of the Chinese translation, and the Japanese translation of the Tibetan version.

Uriütsu Ryūshin, in *Daijō Butten* (Literature of Mahāyāna Buddhism) 14, Tōkyō, 1974, pp. 5–88. He presents the Japanese translation of the *kārikās* and commentary from the Tibetan version.

The same U. Ryūshin, in an article, “Nāgārjuna Kenkyū (1)” (“Studies on Nāgārjuna, I”), published in *Meijō Daigaku Jimbun Kiyō* (Bulletin of Humanities of Meijo College), No. 14, 1973, pp. 23–40, translates into Japanese the invocation and *kārikās* 1–3 and gives also a reconstruction into Sanskrit of these four stanzas. His translation and reconstruction is from the Tibetan version.

Finally, U. Ryūshin, in his article “Nāgārjuna Kenkyū (2),” published in *Kyōto Joshi Daigaku Jimbun Ronsō* (Collection of Treatises on Humanities of the Women’s University of Kyōto), No. 23, 1974, pp. 134–160, presents a Japanese translation and a Sanskrit reconstruction of *kārikās* 4–12 from the Tibetan text.

### III. *Kārikās* quoted in other Sanskrit texts.

*Kārikās* 19, 33, 34 and 39 of the *Yuktiṣaṣṭikā* have been preserved in other Buddhist Sanskrit texts.

*Kārikā 19*: Candrakīrti, *Prasannapadā ad I*, 1, p. 3, 1.16, ed. P.L. Vaidya = p. 9, 1.5, ed. L. de la Vallée Poussin:

*tat tat prāpya yad utpannam notpannam tatsvabhāvataḥ /*

*Subhāṣitasamgraha* 28, p. 395, 11.19–20, ed. C. Bendall:

*tat tat prāpya yad utpannam notpannam tat-svābhavataḥ /  
svābhāvena yad utpannam anutpannanāma tat katham //*

*Kārikā 33*: Prajñākaramati, *Pañjikā ad IX*, 7, p. 181, 11.25–26, ed. P. L. Vaidya = p. 376, ed. L. de la Vallée Poussin:

*mamety aham iti proktaṃ yathā kāryavaśāj jīnair /  
tathā kāryavaśāt proktāḥ skandhāyatanadhātavaḥ //*

*Kārikā 34*<sup>2</sup>: Jñānaśrīmitra, *Sākārasaᅒgrahasūtra* 3.27, p. 545, ed. Anantalal Thakkur:

*mahābhūtādi vijñāne proktaᅒ samavarudhyate /  
tājñāne vigamaᅒ yāti nanu mithyā vikalpitam //*

*Kārikā 39*<sup>3</sup>: Prajñākaramati, *Pañjikā ad IX*, 85, p. 234, 11.20–21, ed. P. L. Vaidya = p. 500, ed. L. de la Vallée Poussin:

*hetutaᅒ saᅒbhavo yasya sthitiᅒ na pratayair vinā /  
vigamaᅒ pratayābhāvāt so 'stity avagataᅒ katham //*

#### IV. Sanskrit reconstruction of some Yuktiᅒaᅒtikā kārikās

As we have said, Uriūtsu Ryūshin reconstructed the Sanskrit text of the Invocation and of the first twelve stanzas. It has seemed interesting to us to reproduce in this article his Sanskrit reconstruction, considering the non-existence of the original Sanskrit text. We reproduce Uriūtsu Ryūshin's reconstruction exactly as it was published in his two last quoted articles.

#### Invocation

*yena hy utpādabhaᅒᅒgābhyām idaᅒkramaᅒᅒa varjitaᅒ /  
taᅒ pratīyasamutpādaᅒ prokto vande mahāmuniᅒ //*

1

*yeᅒāᅒ buddhi atikrāntā bhāvābhāvād na tiᅒᅒhate /  
gambhīraᅒ pratayārthaᅒ taiᅒ nirārambhaᅒ vibhāvvyate //*

2

*sarvadoᅒodayasthānā tāvad nāstir nivāritā /  
yato yuktyāstitāᅒ cāpi vārayeyaᅒ ᅒᅒᅒᅒᅒᅒᅒ me //*

3

*yadi satyaᅒ bhaved bhāvāᅒ yathā bālakalpitaᅒ /  
vimokᅒᅒaᅒ tadabhāvena kasmād hetor hi neᅒᅒyate //*

4

*astitve na bhavād asmād nāstitve na vimucyate /  
bhāvābhāvaparijñānād mahātmā tu vimucyate //*

5

*manyānāstyeva nirvāṇe loke cātattvadarśiṇaḥ /  
na manyānā tu nirvāṇe loke 'pi tattvadarśiṇaḥ //*

6

*idaṃ bhavaś ca nirvāṇaṃ ubhayaṃ naiva vidyate /  
bhava eva pariñāto nirvāṇaṃ iti kathyate //*

7

*naṣṭasyotpannabhāvasya nirodhaṃ kalpitaṃ yathā /  
tathā māyākṛtaṃ sadbhīḥ punar nirodham iṣyate //*

8

*vināśena nirodhaṃ na tu saṃskṛtapariñāyā /  
kasya pratyakṣam etat syād vināśajño 'tra kiṃ bhavet //*

9

*yadī skandho na nāśyeta kṣiṇakleśo 'py anivṛtaḥ /  
yadā hy atra nivṛttiḥ syāt tadā mukto bhaviṣyati //*

10

*avidyāpratyayotpanne samyagjñānād vilokite /  
utpādo vā nirodho vā na kaścīd upalabhyate //*

11

*dr̥ṣṭadharme hi nirvāṇaṃ kṛtaṃś ca kṛtyam eva tat /  
dharmajñānāt tataḥ paścād yady atrāsti viśeṣaṇaṃ //*

12

*atyantasūkṣmabhāve 'pi yenotpādo vikalpyate /  
tena pratyayabhūtārtham avidvatā na dr̥śyate //*

Let us indicate also that *kārikā* 6 of the *Pratītyasamutpādaḥ-dayakārikā* (in Tibetan *Rten-ciñ-ḥbrel-bar-ḥbyuñ-baḥi sñiñ-poḥi tshig-lehur-byas-pa*, in Chinese *Yin yuan sin louen song*) is identical with *kārikā* 12 of the *Yuktiṣaṣṭikākārikā*, the only difference being that in the second *pāda* the *Pratītyasamutpādaḥ-dayakārikā* speaks

of cessation (*chad-pa* in Tibetan) while the *Yuktiśaṣṭikākārikā* refers to birth (*skye-ba* in Tibetan).

V. V. Gokhale, in his article “*Encore: The Pratītyasamutpā-dahṛdayakārikā* of Nāgārjuna,” p. 67, gives the reconstruction of *kārikā* 6 of the *Pratītyasamutpādahṛdayakārikā* into Sanskrit (from Tibetan), which reads as follows:

*bhāvasyā 'py atisūkṣmasya yenocchedo vikalpitaḥ /  
tenā 'vipāścita 'dṛṣṭā pratyayotpattir arhataḥ //*

#### *V. Importance and contents of the Yuktiśaṣṭikākārikā*

The *Yuktiśaṣṭikā* is a small treatise of 60 *kārikās*. In its beautiful stanzas of succinct, clear and logical expression, being and non-being, liberation, saṃsāra, nirvāṇa, etc., are examined in order to establish that sūnyatā, voidness, is their essence—a central theme of Mādhyamika thinkers, developed in so many of their treatises. Because of these literary qualities and the ample range of topics referred to in this small work, we are not wrong, we think, to consider it as one of the most important expositive treatises of Nāgārjuna.

#### *VI. The present article*

We offer in this article the Tibetan text of the *Yuktiśaṣṭikākārikā* and its English translation, with some simple notes. We thank Professor Robert A. F. Thurman for having read our article and having given us very valuable suggestions.

We have adopted the text of the *Sde-dge* edition of the Tibetan Buddhist Canon: *Bstan-hgyur*, Dbu-ma, Tsa. 20 b<sup>1</sup>–22 b<sup>6</sup> (*Tōhoku* 3825), comparing it with the text as given in the *Peking* edition: *Bstan-hgyur* Vol. 95, *Mdo-hgrel* (Dbu-ma) XVII, 11–2–2 (22 b<sup>2</sup>–25 a<sup>7</sup>) (*Catalogue* 5225), and with the text of the *Yuktiśaṣṭikākārikās* included in Candrakīrti's commentary, in its *Sde-dge* edition: *Bstan-hgur*, Dbu-ma, Ya. 1 b<sup>1</sup>–30 b<sup>6</sup> (*Tōhoku* 3864). In some places, which we indicate in the notes, we have left aside the reading of *Sde-dge* edition to adopt the reading of the *Peking* edition of the *kārikās* and/or the reading of the *Sde-dge* edition of the *kārikās* included in the commentary of Candrakīrti.

From *kārikā* 48, we have followed the verse distribution of the *Peking* edition and of Candrakīrti's commentary, because in the *Sde-dge* edition there is an extra verse, which appears at the beginning of *kārikā* 48 and renders difficult the following distribution of the *kārikās*.<sup>4</sup>

The Tibetan title of the work is *Rigs-pa drug-cu-paḥi tshig-leḥur-byas-pa-shes-bya-ba*, which corresponds to the Sanskrit *Yuktiṣaṣṭikākārikānāma*.

*Tibetan text*

*Rigs-pa-drug-cu-paḥi tshig-leḥur-byas-pa*

(*Yuktiṣaṣṭikākārikā*)

*Invocation*

gañ gis<sup>5</sup> skye dañ ḥjig pa dag /  
tshul ḥdi yis ni spañs gyur pa /  
rten ciñ ḥbyuñ ba gsuñs pa yi /  
thub dbañ de la phyag ḥtshal lo //

1

gañ dag gi blo<sup>6</sup> yod med las /  
rnam par ḥdas (iṣ)mi gnas pa /  
de dag gis ni rkyen gyi don /  
zab mo dmigs med rnam par rtogs //

2

re źig ñes kun ḥbyuñ baḥi gnas /  
med ñid rnam par bzlog zin gyis /  
rigs pa<sup>7</sup> gañ gis yod ñid yañ<sup>8</sup> /  
bzlog par ḥgyur ba mñan par gyis //

3

ji ltar byis pas rnam brtags bźin /  
dños po gal te bden ḥgyur na /  
de dños med pas rnam thar du /  
gañ gis mi ḥdod rgyu ci źig //

4

yod pas rnam par mi grol te /  
 med pas srid pa ḥdi las min /  
 dños dañ dños med yoñs śes pas /  
 bdag ñid chen po rnam par grol //

5

de ñid ma mthoñ ḥjig rten dañ /  
 mya ñan ḥdas par rlom sems te /  
 de ñid gzigs rnams ḥjig rten dañ /  
 mya ñan ḥdas par rlom sems med //

6

srid pa dañ ni mya ñan ḥdas /  
 gñis po ḥdi ni yod ma yin /  
 srid pa yoñś su śes pa ñid /  
 mya ñan ḥdas śes bya bar brjod //

7

dños po byuñ ba žig pa la /  
 ji ltar ḥgog par brtags pa bžin /  
 de bžin dam pa rnams kyis kyañ /  
 sgu ma byas paḥi<sup>9</sup> ḥgog pa bžed //

8

rnam par ḥjig pas ḥgog ḥgyur gyi /  
 ḥdus byas yoñs su śes pas min /  
 de ni su la mñon sum ḥgyur /  
 žig śes pa der ji ltar ḥgyur //

9

gal te phuñ po ma ḥgags na /  
 ñon moñs zad kyañ ḥdas mi ḥgyur /  
 gañ tshe ḥdir ni ḥgags gyur pa /  
 de yi tshe na grol bar ḥgyur //

10

ma rig rkyen gyis byuñ ba la /  
 yañ dag ye śes kyis gzigs nas /  
 sbye ba dañ ni ḥgags paḥañ ruñ /  
 ḥgaḥ yañ dmigs par mi ḥgyur ro //

## 11

de ñid mthoñ chos mya ñan las<sup>10</sup> /  
 ɥdas śin bya ba byas pañan yin /  
 gal te chos śes mjug thogs su /  
 ɥdi la bye brag yod na ni //

## 12

dños po śin tu phra ba la ɥañ /  
 gañ gis skye bar rnam brtags pa /  
 rnam par mi mkhas de yis<sup>11</sup> ni /  
 rkyen las byuñ baɥi don ma mthoñ //

## 13

ñon moñs zad paɥi dge sloñ gi /  
 gal te ɥkhor ba rnam ldog na /  
 ci phyir rdsogs sañs rgyas rnam kyis /  
 de yi rtsom pa rnam mi bśad //

## 14

rtsom pa yod na ñes par yañ /  
 lta bar ɥgyur ba yoñs su ɥdzin /  
 rten ciñ ɥbrel par ɥbyuñ ba gañ /  
 de la sñon das tha ma ci //

## 15

sñon skyes pa ni ji ltar na /  
 phyi nas slar yañ bzlog par ɥgyur /  
 sñon dañ phyi maɥi mthaɥ bral ba /  
 ɥgro ba sgyu ma bźin du snañ //

## 16

gañ tshe sgyu ma ɥbyuñ ze ɥam /  
 gañ tshe ɥjig par ɥgyur sñam du /  
 sgyu ma śes pa der mi rmoñs /  
 sgyu ma mi śes yoñs su sred //

## 17

srid pa smig rgyu sgyu ɥdra bar /  
 blo yis mthoñ bar gyur na ni<sup>12</sup> /  
 sñon gyi mthaɥ ɥam phyi maɥi mthaɥ /  
 lta bas yoñs su slad mi ɥgyur //

18

gañ dag gis ni ḥdus byas la /  
 skye dañ ḥjig pa rnam brtags pa /  
 de dag rten ḥbyuñ ḥkhor lo yis /  
 ḥgro ba rnam par mi śes so<sup>13</sup> //

19

de dañ de brten gañ ḥbyuñ de /  
 rañ gi dños por skyes ma yin /  
 rañ gi dños por gañ ma skyes /  
 de ni skye źes ji ltar bya //

20

rgyu zad ñid las źi ba ni /  
 zad ces bya bar mñon pa<sup>15</sup> ste /  
 rañ bźin gyis ni gañ ma zad /  
 de la zad ces ji ltar brjod //

21

de ltar ci yañ skye ba med /  
 ci yañ ḥgag par mi ḥgyur ro /  
 skye ba dañ ni ḥjig paḥi las /  
 dgos paḥi don du bstan paḥo //

22

skye ba śes pas ḥjig pa śes /  
 ḥjig pa śes pas mi rtag śes /  
 mi rtag ñid la ḥjug śes pas /  
 dam paḥi chos kyañ rtogs par<sup>16</sup> ḥgyur //

23

gañ dag rten ciñ ḥbrel ḥbyuñ ba /  
 skye dañ ḥjig pa rnam spañs par /  
 śes par gyur pa de dag ni /  
 lta gyur<sup>17</sup> srid paḥi rgya mtsho brgal //

24

so soḥi skye bo dños bdag can /  
 yod dañ med par phyin ci log /  
 ñes pas ñon moñs dbaḥ gyur rnams /  
 rañ gi sems kyis bslus par ḥgyur //

25

dños la mkhas pa rnam kyis ni /  
 dños po mi rtag bslu bañi chos /  
 gsog dañ stoñ pa bdag med pa /  
 rnam par dben zes bya bar mthoñ //

26

gnas med dmigs pa yod ma yin /  
 rtsa ba med ciñ gnas pa med /  
 ma rig rgyu las śin tu byuñ /  
 thog ma dbus mthañ rnam par spañs //

27

chu śin bzin du sñiñ po med /  
 dri zañi groñ khyer ħdra ba ste /  
 rmoñs pañi groñ khyer mi bzad pañi /  
 ħgro ba sgyu ma bzin du snañ //

28

tshañs sogs ħjig rten ħdi la ni /  
 bden par rab tu gañ snañ ba /  
 de ni ħphags la brdsun zes gsuñs /  
 ħdi las gzan lta ci žig lus //

29

ħjig rten ma rig ldoñs gyur pa /  
 sred pa rgyun gyi<sup>18</sup> rjes ħbrañ dañ /  
 mkhas pa sred pa dañ bral ba /  
 dge ba rnam lta ga la mñam //

30

de ñid tshol la thog mar ni /  
 thams cad yod ces brjod par bya /  
 don rnam rtogs śiñ chags med la /  
 phyis ni rnam par dben paño<sup>19</sup> //

31

rnam par dben don mi śes la /  
 thos pa tsam la ħjug byed ciñ /  
 gañ dag bsod nams mi byed pa /  
 skeyes bu tha śal de dag brlag //

32

las rnams ḡbras bu bcas ñid dañ /  
 ḡgro ba dag kyañ yañ dag bśad /  
 de yi rañ bźin yonis śes dañ /  
 skye ba med pa dag kyañ bstan //

33

dgos paḡi dbaḡ gis rgyal ba rnams /  
 ña dañ ña yi źes gsuñs ltar /  
 phuñ po khams dañ skye mched rnams /  
 de bźin dgos paḡi dbaḡ gis gsuñs //

34

ḡbyuñ ba che la sogs bśad pa /  
 rnam par śes su yañ dag ḡdu /  
 de śes pas ni ḡbral ḡgyur na /  
 log par rnam brtags ma yin nam //

35

mya ñan ḡdas pa bden gcig pur /  
 rgyal ba rnams kyis gañ gsuñs pa /  
 de tshe lhag ma log min źes /  
 mkhas pa su źig rtog par byed //

36

ji srid yid kyi rnam g-yo ba /  
 de srid bdud kyi spyod yul de /  
 de lta yin na ḡdi la ni /  
 ñes pa med par cis mi ḡthad //

37

ḡjig rten ma rig rkyen can du /  
 gañ phyir sañs rgyas rnams gsuñs pa /  
 ḡdi yi phyir na ḡjig rten ḡdi /  
 rnam rtog yin źes cis mi ḡthad //

38

ma rig ḡgags par gyur pa na /  
 gañ źig ḡgag par ḡgyur ba de /  
 mi śes pa las kun brtags par /  
 ji lta bur na gsal mi ḡgyur //

## 39

rgyu yod pa las gañ byuñ zin<sup>20</sup> /  
 rkyen med par ni gnas pa med /  
 rkyen med phyir yañ h̄jig h̄gyur ba /  
 de ni yod ces ji ltar rtogs //

## 40

gal te yod par smra ba rnams /  
 dños la zen par<sup>21</sup> gnas pa ni /  
 lam de ñid la gnas pa ste /  
 de la ño mtshar cuñ zad med //

## 41

sañs rgyas lam la brten nas ni /  
 kun la mi rtag smra ba rnams /  
 rtsod pa yis ni dños po la<sup>22</sup> /  
 chags gnas<sup>23</sup> gañ yin de smad do //

## 42

h̄di h̄am deho zes gañ du /  
 rnam par dpyad nas mi dmigs na /  
 rtsod pa h̄di h̄am de bden zes /  
 mkhas pa su zig smra bar h̄gyur //

## 43

gañ dag gis<sup>24</sup> ni ma brten par /  
 bdag gam h̄jig rten mñon zen pa /  
 de dag kye ma rtag mi rtag /  
 la sogs lta bas h̄phrogs pa yin //

## 44

gañ dag brten nas dños po rnams /  
 de ñid du ni grub h̄dod pa /  
 de dag la yañ rtag<sup>25</sup> stsogs skyon /  
 de dag ji ltar h̄byuñ mi h̄gyur //

## 45

gañ dag brten nas dños po rnams /  
 chu yi zla ba lta bur ni /  
 yañ dag ma yin log min par /  
 h̄dod pa de dag ltas mi h̄phrogs //

46

dños por khas len yod na ni /  
 ḥdod chags že sdañ ḥbyuñ ba yin<sup>26</sup> /  
 lta ba mi bзад ma ruñs ḥbyuñ /  
 de las byuñ baḥi spyod par ḥgyur //

47

de ni lta ba kun gyi rgyu /  
 de med ñon moñs mi skye ste /  
 de phyir de ni yoñs śes na /  
 lta dañ ñon moñs yoñs su ḥbyañ //

48<sup>27</sup>

gañ gis de śes ḥgyur že na<sup>28</sup> /  
 brten nas ḥbyuñ ba mthoñ ba ste<sup>29</sup> /  
 brten nas skye ba ma skyes śes<sup>30</sup> /  
 de ñid mkhyen pa mchog gis gsuñs //

49

log paḥi śes pas<sup>31</sup> zil gnon pa /  
 bden pa min la bden ḥdsin paḥi<sup>32</sup> /  
 yoñs su ḥdsin dañ rtsod sogs kyi /  
 rim pa chags las ḥbyuñ bar ḥgyur //

50

che baḥi bdag ñid can de dag /  
 rnams la phyogs med rtsod pa med /  
 gañ rnams la ni phyogs med pa /  
 de la gzan phyogs ga la yod //

51

gañ yañ ruñ baḥi gnas rñed nas /  
 ñon moñs sbrul gdug gyo can gyis /  
 zin par ḥgyur te gañ gi sems /  
 gnas med de dag zin mi ḥgyur //

52

gnas bcas sems dañ ldan rnams la /  
 ñon moñs dug chen cis mi ḥgyur /  
 gañ tshe tha mal ḥdug pa yañ<sup>33</sup> /  
 ñon moñs sbrul gyis zin par ḥgyur //

53

byis pa bden par ḥdu śes pas /  
 gzugs brñan la ni chags pa bzin /  
 de ltar ḥjig rten rmoñs paḥi phyir /  
 yul gyi gzeb la thogs par ḥgyur //

54

bdag ñid che rnams dños po dag /  
 gzugs brñan lta bur ye śes kyi /  
 mig gis mthoñ nas yul źes ni /  
 bya baḥi ḥdam la mi thogs so //

55

byis pa rnams ni gzugs la chags /  
 bar ma dag ni chags bral ḥgyur /  
 gzugs kyi rañ bzin śes pa yi /  
 blo mchog ldan pa rnam par grol //

56

sdug sñam pa las chags par ḥgyur /  
 de las bzlog pas ḥdod chags bral /  
 sgyu maḥi skyes bu ltar dben par /  
 mthoñ nas mya ñan ḥdah bar ḥgyur //

57

log paḥi śes pas mñon gdun baḥi /  
 ñon moñs skyon rnams gañ yin de /  
 dños dañ dños med rnam rtog pa /  
 don śes ḥgyur la mi ḥbyuñ ño //

58

gnas yod na ni ḥdod chags dañ /  
 ḥdod chags bral bar ḥgyur źig na /  
 gnas med bdag ñid chen po rnams /  
 chags pa med ciñ chags bral min //

59

gañ dag rnam par dben sñam du /  
 g-yo baḥi yid kyañ mi g-yo ba /  
 ñon moñs sbrul gyis dkrugs gyur pa /  
 mi zad srid paḥi rgya mtsho brgal //

60

dge ba ḥdi yis skye bo kun /  
 bsod noms ye śes tshogs bsags te /  
 bsod noms ye śes las byuñ baḥi /  
 dam pa gñis ni thob par śog //

*Translation**The Sixty Stanzas of Reasoning**Invocation*

Homage to the Lord of *munis*, who taught Dependent Origination<sup>34</sup> and by whom, through this method,<sup>35</sup> birth and destruction have been eliminated.

1

Those (men) whose minds, having gone beyond being and non-being,<sup>36</sup> do not cling (to anything),<sup>37</sup> (those men) understand the profound and imperceptible meaning of “condition.”<sup>38</sup>

2

You, who have already completely eliminated non-being,<sup>39</sup> the source of all evils, should listen to the reasoning through which being<sup>40</sup> also will be eliminated.

3

If, as is thought by the ignorant, things are real, then what is the reason why they do not admit liberation by means of non-being?<sup>41</sup>

4

Through being there is no liberation, through non-being there is no (liberation) from this existence; only through the full knowledge of existence and non-existence are great beings (*mahātman*) liberated.<sup>42</sup>

5

Those men who do not see the truth are infatuated with the world and nirvāṇa;<sup>43</sup> those who perceive the truth are not infatuated with the world and nirvāṇa.

## 6

Saṃsāra and nirvāṇa—both do not (really) exist. It has been taught that the perfect knowledge of saṃsāra is nirvāṇa.<sup>44</sup>

## 7

In the same way as the superior men consider the cessation of a thing that has been born (to be) when it is destroyed, in the same way they consider the cessation of something created by magic.<sup>45</sup>

## 8

(If) cessation of saṃskāras occurred through destruction and not through their perfect knowledge, where would that (cessation) reveal itself? How could the notion (of) “destruction” occur there?<sup>46</sup>

## 9

(The opponent asserts:)

If the skandhas do not cease, nirvāṇa is not produced even with the destruction of the impurities.<sup>47</sup> In the moment in which they (the skandhas) cease, in that moment liberation is produced.<sup>48</sup>

## 10

(But we answer:)

When it is seen through correct knowledge that production is by cause of ignorance, (then) neither birth nor cessation are perceived at all.<sup>49</sup>

## 11

This is nirvāṇa in this world; one has done what has to be done.<sup>50</sup>—If, after knowing the Doctrine, (a person believed) there were still here diversity.<sup>51</sup>

12<sup>52</sup>

Such an extremely ignorant person, who imagines production even in the most subtle things,<sup>53</sup> that person does not perceive the meaning of Dependent Origination.<sup>54</sup>

13

If the *saṃsāra* of the monk, whose impurities have been destroyed, comes to an end, why did the perfect Buddhas deny its beginning?<sup>55</sup>

14

If there is a beginning (for *saṃsāra*), then definitely one would uphold the false view (of *ahetuvāda*).<sup>56</sup> But how can there be a beginning and an end in something that is produced depending on causes?

15

How could something, which was formerly produced, cease afterwards?<sup>57</sup> The states of existence, devoid of the extremes of beginning and end, appear as a magical illusion.

16

When a magical illusion arises or when it is destroyed, those persons who know (what is) the magical illusion, are not deceived with regard to it; those persons who do not know (what is) the magical illusion, ardently desire it.<sup>58</sup>

17

When one perceives with his mind that *saṃsāra* is similar to a mirage, to a magical illusion, one is not (any more) corrupted by the extreme views of beginning or end.<sup>59</sup>

18

Those persons who imagine that there is birth and destruction in things that are composed, those persons do not know the world as (what it really is:) the wheel of Dependent Origination.<sup>60</sup>

19<sup>61</sup>

What arises depending on this or that (cause)—that is not produced as a thing with an own being. Whatever is not produced as a thing with an own being—how can it be called “produced”?

20

It is evident that, in relation to somebody who has come to an end through the cessation of the causes,<sup>62</sup> it can be said “he ceased.”<sup>63</sup> In relation to somebody who has not ceased *in se et per se*, how can it be said “he ceased”?

21

Thus, nothing is produced, nothing ceases. (The Masters) have spoken about the processes of production and destruction (only) by reason of necessity.<sup>61</sup>

22

Knowing production, destruction is known; knowing destruction, impermanence is known; through the knowledge which penetrates into impermanence, the Supreme Truth is understood.

23

Those persons who know that Dependent Origination is deprived of production and destruction, those persons have crossed the ocean of existence, created by false views.

24

Common people, who believe that things possess substantiality, who are mistaken about being and non-being, dominated (as they are) by evil and impurities, are deceived by their own minds.

25

Those persons who know reality perceive that things are impermanent, that their characteristic is fraud, that they are vain and void, un-substantial, lacking of an own being.

26

(The world,) which is baseless, without objectivity, which has not a root, which has no duration, which has come forth from ignorance and is deprived of beginning, middle and end,

27

which has no core, like the plantain trunk, similar to the city of the Gandhārvas—the world, intolerable domain of error, appears as a magical illusion.

28

This world, including the Brahmā realm, etc., which appears as true, is declared to the Āryas (by the Buddha) to be false. Which other thing remains there different from it?

29

Worldly people blinded by ignorance, persisting in the stream of desire, and wise men, free from desire and virtuous, in what respect are they indeed similar?

30

For the person who seeks the truth it is necessary to say, at the beginning (of his search): "all things exist"; afterwards, when he knows the (nature of) things and is liberated from desire, (for him all things) are devoid of an own being.

31

Those persons who have not grasped the meaning of voidness, who have come up to a mere hearing (of the Doctrine),<sup>65</sup> and do not accomplish meritorious deeds, those wicked persons are defeated.

32

The concomitancy of actions and their "fruits" and also the diverse states of existence have been correctly explained; the knowledge of their true nature and also the non-existence of their birth have been taught.

33<sup>66</sup>

In the same way as the Victorious, by force of necessity, have said "I" (and) "mine," in the same way also, by force of necessity, they have spoken of skandhas, *dhātus*, *āyatanas*.

34<sup>67</sup>

The so called Great Elements, etc., consist only of consciousness; since, by knowing this, they are dissolved, are they (all) not false mental creations?

35

If the Victorious Ones have said that nirvāṇa is the only true thing,<sup>68</sup> then what wise men could think that the rest is not false?

36

As long as there is agitation of the mind, (mind) is the domain of Māra; if that is so, why not admit the flawlessness (of the mind) in this (our teaching of emptiness)?<sup>69</sup>

37

Since Buddhas have said that the world has ignorance as its cause, then why not admit that this world is (only) a mental creation?

38

How could a thing, which ceases when ignorance ceases, not reveal itself as a mental creation (coming forth) from ignorance?

39<sup>70</sup>

How it is possible to understand that a thing (really) exists, which having come forth owing to a cause, does not endure when its condition does not exist, and which disappears with the non-existence of the condition?

40

If realists, (because of) dwelling in that very path (of realism), persist in their attachment to objects, there is nothing surprising in it.<sup>71</sup>

41

Those persons, who, adhering to the Buddha's path, affirm that all is impermanent and who nevertheless through their discussions persist in their attachment to objects, those persons really are blameworthy!<sup>72</sup>

42

What wise man will say, discussing, that "this" or "that" is true, since, after investigation, he does not perceive anywhere either a "this" or a "that"?

43

Those persons who intensely are attached to (the idea of) an unconditioned self or world, those persons alas! are captivated by the false theories of permanence and impermanence.

44

For those persons, who affirm that dependent things are established really to exist, for those persons how can the evils of (the belief in) permanence, etc., not be produced?

45

Those persons who affirm that dependent things, like the reflection of the moon in water, are neither real nor unreal, are not captivated by wrong theories.

46

When there is acceptance of things (as really existing), attachment and hatred are produced, intolerable and pernicious theories are produced, and (evil) actions emerging from them take place.<sup>73</sup>

47

That (acceptance) is the cause of all (false) theories; when it is absent, impurities are not produced; therefore, knowing them (i.e., things) perfectly (as they really are), one purifies both theories and impurities.

48<sup>74</sup>

If it is asked how this is known, (we answer:) by seeing Dependent Origination, the Supreme Knower of reality said: "What is produced dependently, is not produced (in reality)."<sup>75</sup>

49

(In the man) overcome by erroneous knowledge, the (following) series is produced from passion: perception of reality in what is not real, possessiveness (about that false reality), controversies, etc.

50

The great beings (*mahātman*) hold no thesis; they do not debate. For those persons who hold no thesis, how can there be a contrary thesis?

51

When one assumes any support-point, one is captured by the cunning poisonous serpent of the impurities. Those persons whose mind lacks any support-point, are not captured.

52

How will not the great poison of impurities originate in those persons who have a mind with support-point, since, living like common people, they are (easily) captured by the serpent of impurities?

53

In the same way as the ignorant man, believing that a reflected image is (something) real, becomes passionately fond of it, in the same way people, because of error, get imprisoned in the net of the objects.

54

The great beings (*mahātman*), seeing with the eye of knowledge that things are as a reflected image, are not captured in the mud that are the objects.

55

Ignorant persons are attached to forms;<sup>76</sup> mediocre persons<sup>77</sup> become detached; those who possess a lofty mind, who know the true nature of forms, become liberated.

56

Through the idea that (something is) agreeable, (the ignorant) become attached (to it); separating themselves from that (idea), (the mediocre) are free from attachment; when (the lofty-minded) see (that everything), as the man created by magic, lacks an own being, they attain nirvāṇa.

57

Those faults, the impurities, which belong to persons afflicted by erroneous knowledge, do not arise when being and non-being are examined and the (true) meaning (of things) is known.

58

If a support-point existed,<sup>78</sup> passion would exist and so would freedom from passion; but for the great beings (*mahātman*) who have no support-point there is neither passion nor freedom from passion.<sup>79</sup>

## 59

Those persons whose minds, although unstable (by nature), become stable as they consider that (everything) lacks an own being, those persons will cross the ocean of the intolerable existence, agitated by the serpent of the impurities.

## 60

Through the virtue (of this treatise), may all beings, having accumulated the stores of merit and knowledge, obtain the two excellences, which come forth from merit and knowledge.

## Notes

1. P. L. Vaidya, *Études sur Āryadeva*, p. 49, affirms that Nāgārjuna's commentary has been preserved only in a Tibetan translation and gives as a reference the *Tibetan Canon Mdo* XVII, 7, Cordier III, p. 292. Cf. Lalou, *Répertoire*, p. 122, where the title of this work is found: *Rigs pa drug cu paḥi* (*rañ ḥgrel*). It is a mistake by Vaidya, since Nāgārjuna's commentary to his own treatise has not been preserved either in Sanskrit or in Tibetan. The work mentioned by Vaidya has not been found, and its title has been reconstructed with the help of the *Index*, where it is attributed to Nāgārjuna, without any indication of its translator, according to *Catalogue of Kanjur and Tanjur*, p. 350.

2. Cf. D. S. Ruegg, *The Literature of the Madhyamaka School of Philosophy in India*, p. 20 note 44. Ruegg changes *yāti* into *yadi*.

3. The Sanskrit text of this *kārikā* quoted by Candrakīrti and Prajñākaramati corresponds *exactly* to the Tibetan translation of *kārikā* 4 of *Lokātilastava*, not to the Tibetan translation of *kārikā* 39 of the *Yuktiśāstikā*, although it expresses a similar idea. Nevertheless, Vaidya and L. de la Vallée Poussin, in their editions of the *Pañjikā*, consider that it is a quotation of the *Yuktiśāstikā*.

4. See note 74.

5. *gañ gis*: *Peking. Sde-dge*: *gañ gi*.

6. *gañ dag gi blo*: *Peking. Sde-dge*: *gañ gis blo gros*.

7. *rigs pa*: *Peking* and *Vṛtti. Sde-dge*: *rigs paḥi*.

8. *yañ*: *Vṛtti. Sde-dge*: *dañ*.

9. *byas paḥi*: *Peking. Sde-dge*: *byas ltaḥi*.

10. *mya ñan las*: *Peking. Sde-dge*: *mya ñan ḥdas*.

11. *de yis*: *Peking* and *Vṛtti. Sde-dge*: *de yi*.

12. *gyur na ni*: *Vṛtti. Sde-dge*: *gyur pa ni*.

13. *ḥgro ba rnam par mi śes so*: *Peking. Sde-dge*: *ḥkhor loḥi ḥgro ba rnam mi rtog*.

14. *dṅos por*: *Peking. Sde-dge*: *dṅos po*.

15. *mṅon pa*: *Vṛtti. Sde-dge*: *rtog pa*.

16. *rtogs par*: *Peking* and *Vṛtti. Sde-dge*: *rtog par*.

17. Ita gyur: *Vṛtti*. *Sde-dge*: Itar gyur.
18. rgyun gyi: *Peking* and *Vṛtti*. *Sde-dge*: rgyun gyis.
19. dben paḥo: *Peking*. *Sde-dge*: dban paḥo.
20. rgyu yod pa las gañ byuñ zin: *Vṛtti*. *Sde-dge*: gañ žig rgyu dañ bcas ḥbyuñ žiñ.
21. dños la žen par: *Vṛtti*. *Sde-dge*: dños mchog žen nas.
22. rtsod pa yis ni dños po la: *Vṛtti*. *Sde-dge*: rtsod pas dños rnams mchog bzuñ bas.
23. chags gnas: *Vṛtti*. *Sde-dge*: gnas pa.
24. gañ dag gis: *Vṛtti*. *Sde-dge*: de dag gis.
25. rtag: *Vṛtti*. *Sde-dge*: rtags.
26. yin: *Peking*. *Sde-dge*: yi.
27. We suppress the line *dños por khas len yod na ni*, which appears in the *Sde-dge* edition of the *kārikās* and does not appear either in the *Peking* edition of the *kārikās* or in the *Sde-dge* edition of the *Vṛtti* of Candrakīrti, and which is identical to the first line of *kārikā* 46.
28. že na: *Vṛtti*. *Sde-dge*: sñam na.
29. ste: *Vṛtti*. *Sde-dge*: de.
30. šes: *Vṛtti*. *Sde-dge*: pas.
31. šes pas: *Vṛtti*. *Sde-dge*: šes pa.
32. ḥdsin paḥi: *Peking* and *Vṛtti*. *Sde-dge*: rdsun paḥi.
33. This line is not found in the *Sde-dge* edition. We take it from the *Sde-dge* edition of Candrakīrti's commentary.
34. In the Madhyamaka school, the word *pratityasamutpāda* (Tibetan: rten ciñ ḥbyuñ ba) principally designates universal relativity and, as a consequence, the non-substantiality of every thing. Cf. C. Dragonetti, *Dhammapada*, pp. 76–79, *Udāna*, pp. 19–20 and 37–44; F. Tola and C. Dragonetti, "Nāgārjuna's conception of 'voidness' (*śūnyatā*)," and "Anāditva or beginninglessness in Indian philosophy," pp. 8–9.
35. The method developed in this treatise, which is the analytical-abolitive method of the Madhyamaka school. Cf. F. Tola and C. Dragonetti, "Nāgārjuna's conception of 'voidness' (*śūnyatā*)."
  36. That is to say: established in the Middle Way, which denies equally existence and non-existence and affirms only "voidness," which is neither something nor nothing.
  37. Neither emotionally nor intellectually.
  38. We could translate the last two *pādas* as follows: "(those men) understand, through profound non-perception, the meaning of 'condition.'" The profound non-perception is non-perception of empirical reality. Through the abolitive method of the Madhyamaka school, empirical reality disappears and, consequently, cannot be an object of sensorial or intellectual perception.
  39. To affirm *not-being*, that is to say: to deny reincarnation and the retribution of acts and, consequently, the moral order founded in them, induces man to adopt an amoralist position, (as that of materialists), which causes also the performance of actions that chain one to reincarnation. See C. Dragonetti, "Los seis maestros del error," in *Yoga y Mística de la India*.
  40. To affirm *being* means to believe in an eternal, inalterable soul, which constitutes a heresy according to Buddhism, and which is the origin of actions

which chain us to reincarnation. Cf. F. Tola and C. Dragonetti, "La doctrina de los *dharmas* en el Budismo."

41. If *saṃsāra* had real existence, the only way to become free from it would be to annihilate it. But since *saṃsāra* has only illusory existence, produced by an erroneous act of our mind, the only way to end it is correct knowledge of true reality, which eliminates erroneous conceptions.

42. Only knowledge of the true nature of things allows man to adopt a behaviour that does not provoke actions which enchain one to *saṃsāra* and that permits liberation.

43. The world and *nirvāṇa* are unreal: the wise man, who has reached to the knowledge that all is void, unreal, has no more erroneous ideas regarding the nature of the world and of *nirvāṇa*.

44. Knowledge of universal unreality constitutes true liberation, *nirvāṇa*. *Nirvāṇa* is the annihilation of empirical reality, the end of the reincarnation series. About *nirvāṇa*, see F. Tola and C. Dragonetti, "Saṃsāra, anāditva y *nirvāṇa*."

45. The destruction of the things that came forth in some moment (things unreal moreover) is not different from the destruction of something created by magic, and, consequently, it is inexistent. In one case as in the other, birth and destruction are illusory.

46. The conglomerates are illusory, inexistent, because the only things (relatively) real are the parts (cf. F. Tola and C. Dragonetti, *Ālambanaparīkṣā*, p. 103, note 20). The conglomerate ceases when, through a correct act of knowledge, one can perceive its true nature as a mere mental creation, a mere illusion. We cannot affirm that the conglomerate ceases with its destruction, because there cannot be destruction of something illusory, because it is impossible that something inexistent be destroyed; consequently the notion of "destruction" is out of place, because there is nothing corresponding to it.

47. The *klesas*, impurities, depravities, afflictions, are simple adherences to that psycho-physic unity, constituted by the *skandhas*, that is man; they are adventitious and secondary; their destruction does not produce the *skandhas'* destruction.

48. The opinion expressed in this *kārikā* is that of a person who believes in the real existence of the *skandhas*. The true doctrine is expounded in *kārikā* 10.

49. When it is said that the *skandhas*, the impurities, or *saṃsāra* (*kārikā* 13) are produced, cease or are destroyed, we must understand that there is not a true production, cessation or destruction, that there is only the appearance or disappearance of the illusory creations that constitute the *skandhas*, the impurities, and *saṃsāra*. The knowledge of their true nature, i.e., that they are only illusions, produced by the abolitive analysis that is a characteristic feature of the Madhyamaka school, eliminates the illusions, the illusory mental creation of "birth" and "destruction."

50. After realizing that there is neither production nor destruction, one obtains *nirvāṇa*, and nothing else remains for him to be done in this world.

51. From the point of view of "relative truth" (i.e., before one knows the Doctrine) it is possible to speak about "obtaining *nirvāṇa*" in this world, etc., but it is not so from the point of view of the "absolute truth" (i.e., after one

knows the Doctrine and realizes its profound meaning: that there is neither birth nor destruction). Then, one cannot speak any more about "entering nirvāṇa," about "having done what has to be done," since with the true wisdom, diversity disappears and there is no difference between saṃsāra and nirvāṇa (doctrine of *śamatā*, see *kārikā* 6): both are equally "void," lacking an own-being, unreal. To say that one "goes out" from saṃsāra to "enter into" nirvāṇa is an approximate, metaphorical, conventional way of expression, imposed by the empirical reality to which we and our language belong.

52. Cf. *Pratītyasamutpādahṛdayakārikā*, attributed to Nāgārjuna, *kārikā* 6, whose reconstruction into Sanskrit by Gokhale has been given in the Introduction of the present article. The fact that this *kārikā* 12 appears in the *Pratītyasamutpādahṛdayakārikā* 6, complete and independent, leads us to believe that this *kārikā* 12 has in itself its own complete meaning and that there is no need to unite to it the two last *pādas* of *kārikā* 11, as is usually done.

53. We think that the expression "the most subtle things" designates the atoms.

54. The principle of relativity and conditionality, expressed by the term "Dependent Origination," has a universal application, and does not admit an exception.

55. Saṃsāra does not really exist; it is a mere mental creation, produced by ignorance. Therefore it cannot have either a real beginning or a real end. When the Buddhas said that saṃsāra has no beginning, implicitly they were denying that it has an end, since how can a thing cease that did not begin? Saṃsāra, as something illusory, ceases only through knowledge of its true nature.

56. The meaning is that, if a beginning is accepted for saṃsāra, then nothing can be admitted before that beginning and, consequently, such a beginning has to be causeless. This is a wrong view, the *ahetu-vāda*, opposed to the Buddhist conception of causality.

57. If something did come forth with an own being, it could not lose it and, therefore, it could not end. See Candrakīrti, *Prasannapadā ad XXI*, 17; Nāgārjuna, *Madhyamakāśāstra* XXIII, 24 and commentary of Candrakīrti.

58. Persons who do not know what magic is desire the woman magically created, enjoy seeing her, and suffer when the magical creation comes to an end. In the same way, those who do not know the true nature of empirical reality can love the beings and things that belong to it and can suffer with their destruction. It does not happen thus with persons who know that everything is unreal, illusory.

59. One does not fall any more into either the affirmation of being (eternalism) or the affirmation of not-being (destructionism). See *kārikā* 2.

60. They do not perceive that the world is only a process, an eternal chain of causes and effects.

61. See III. *Kārikās quoted in other Sanskrit texts*. The last two *pādas* of the Sanskrit quotation of the *Subhāṣita-saṃgraha* express an idea different from that of the Tibetan version.

62. The causes, whose cessation produces nirvāṇa, liberation, are ignorance of the true nature of oneself and of the world, the affection for beings and things, and actions inspired by that ignorance.

63. He obtained nirvāṇa, was liberated.
64. To be able to communicate with other beings.
65. The idea is that they have not gone beyond the "letter" of the Doctrine, they have only "heard" the words, but they did not grasp its meaning or act according to its precepts.
66. See III. *Kārikās quoted in other Sanskrit texts.*
67. See III. *Kārikās quoted in other Sanskrit texts.* The second line could be translated: "they are entirely contained in consciousness." Ruegg, *The Literature of the Madhyamaka School of Philosophy in India*, p. 20 note 44, adopts the meaning of "to contain" for *ḥdu*.
68. Everything is unreal and, consequently, deceptive and illusory. Nirvāṇa is the supreme reality (voidness) and, as such, the only thing that in our language can be called true. Cf. Candrakīrti, *Prasannapadā ad XIII*, 1.
69. If, according to the Madhyamaka central teaching of emptiness, mind is not really produced, it cannot be the domain of Māra, and cannot be afflicted by faults.
70. See III. *Kārikās quoted in other Sanskrit texts.*
71. One must not be surprised when one sees that realists feel affection for themselves and for the other beings and things, because for them everything has real existence. They act logically.
72. Because there is a contradiction between what they sustain (the unreality of all) and their behaviour and their discussions, which keep them attached to things as if they did really exist.
73. When one attributes reality to beings and things, then feelings of attachment and aversion arise, the theories of eternalism and destructionism are developed and one acts according to those feelings and theories.
74. As we have said in note 27, we suppress the first line of this *kārikā*, which appears in the *Sde-dge* edition. We add as a fourth line of this *kārikā* the fourth line that appears in *Peking* edition (*de űid mkhyen pa mchog gis gsuñs*).
75. One knows that things do not really exist by seeing that they are produced in dependence, as the Buddhas have taught. When there is the acceptance of things as really existing, all evils, indicated in previous *kārikās*, arise.
76. "Form" (Tibetan *gzugs*, Sanskrit *rūpa*) indicates visible form, the object of sight, but the other sense objects in general are also understood.
77. Those that have gone half the way of spiritual progress.
78. In the present case, the "support point" is the person or thing that is the object of our passion.
79. They cannot be liberated from something that does not exist.

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