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dès que la première phrase, donnant le nom du destinataire est entendue, ce dernier s'avance et fait neuf prostrations sur le coussin devant l'autel à encens, puis il reprend sa place. Et ainsi de suite.

La photo 6 montre la fin de la séance; le médium, le scribe et le héraut relisent soigneusement le registre, pour corriger les erreurs de transcription. Après quoi, tous quittent la salle pour boire le thé. C'est alors que chacun des assistants peut demander au scribe de recopier son message personnel sur un bout de papier.

Le court message qui me fut adressé ce jour-là se contentait de me souhaiter la bienvenue en ajoutant que c'est en acceptant les principes droits et la vraie religion que j'avais mérité d'être mis au courant du dessein mystérieux de la sainte religion.

Il arrive que durant ces séances le message soit particulièrement long et important; il peut exposer un point central de doctrine ou apporter une recommandation spéciale. Maint fidèle se fera alors un devoir de le faire imprimer à ses frais et de le distribuer aux coreligionnaires. La grande majorité des écrits qui se passent dans ces sociétés secrètes est constituée par ces messages spirites.

The
VIGRAHAVYĀVARTANĪ of NĀGĀRJUNA

with the Author's Commentary

Edited by

E. H. JOHNSTON

AND

ARNOLD KUNST

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P R E F A C E

The present work, which is the result of a joint effort of Professor E. H. Johnston and myself, was just completed before the former's sudden and premature death at Oxford, England, in 1942. Almost immediately after Professor Johnston's death the paper was submitted to the Royal Asiatic Society, which accepted it for publication, but owing to technical and financial difficulties that arose in connection with the war and its aftermath, the manuscript lay for a number of years in the safe of the Society, which was not in a position to effect the publication. Owing to these circumstances the RAS agreed to the withdrawal of the paper; it has now found a hospitable reception by the "Mélanges Chinois et Bouddhiques", to which the writer

feels greatly indebted on behalf of the deceased and on his own behalf. It is hoped that in spite of the inevitable delay this modest contribution will still serve its purpose as an addition to the treasury of important texts.

When Professor Johnston suggested to me some years ago the joint restoration of Nāgārjuna's treatise I grasped the opportunity of rendering useful and palatable an important Buddhist text whose defects in the only available Sanskrit version edited by R. Sāṅkṛtyāyana had worried me since I first came to read it. In the course of our collaboration we used to meet two or three times a week for discussion, and after nearly two years' work the common task took shape in what is presented to the Sanskrit student as the possibly nearest approximation, as we both believed it, of Nāgārjuna's original text.

Professor Johnston's tragic death rendered impossible the joint utilization of a number of remaining sheets with his and my scribbled comments. The arrangement of the text, the introduction and the critical apparatus are the result of joint work. A few dubious points, however, had been tentatively left unsolved in the otherwise final draft with the intention to discuss and possibly insert or substitute them at some later stage. This never materialized and there was never an opportunity of discussing them together. With the purpose of presenting the text as it was left off at Johnston's death it has remained unaltered except for some minor modifications and corrections of errors. It has been also found more practical to publish the text in Roman characters rather than in Devanāgarī, in which it was originally written.

The following list, which has been prepared later, suggests therefore in addition a few supplementary adjustments and alterations which, in my opinion, render the text final, and may serve as variants to the notes originally attached to the text. The reader will make his own choice as to the preferable version.

Text p. 109, 16-17, note 13: It may be better to maintain partly the text as conveyed in R and to read śūnyeṣu sarvabhāveṣu tvad-vacanamaśūnyam, yenāśūnyatvāt sarvabhāvasvabhāvaḥ prasiddhaḥ.

This reading seems to be the simplest and it fulfills the test of fitting into the actual discussion: "If you maintain that, whereas all bhāvas are void, your words are not void, then by means of non-void words you prove the svabhāva of all bhāvas." The proof arises from the exclusion of words (of which the sarvabhāvas are predicable) from the sarvabhāvas which thus stop being sarvabhāvas. I also suggest a slightly different interpretation of the meaning in the phrase on p. 110, 5, note 3: If the pratiṣedha is valid, then the words expressing this pratiṣedha are void, and so any statement uttered by means of void words is consequently not valid.

As for kārikā 21 the cæsura between the first and second quarter falls in the middle of the word, i.e. before the locative ending of sāmagrī. A similar phenomenon occurs in kārikā 25 where the cæsura between the third and fourth quarter falls before the genitive ending of śabda.

On p. 125, 3, note 1 for preference read with R śūnyena vacanena in spite of T and Y.

In kārikā 35 (note 8) the reading samparidhaksyatyapi instead of paridhaksyatyapi seems to give a satisfactory solution to the difficulty in metre.

P. 134, 11, note 8: Kasyacid is meant to be ambiguous. It probably alludes to the old controversy as to whether para in the parārthānumāna refers to the object being proved or to the "other" person for whom it is being proved. Therefore C must have meant it rather "for" than "of" a certain man.

Read kārikā 51 b: parasparato na cānyaiḥ pramāṇair vā. This reading seems to be accounted for also by the commentary; anya fits better in the context than para.

Although the wording as given on p. 143, 10-13, notes 6-9, renders the text more lucid than it is in R, R's version could be maintained with some slight modifications, namely: tatra yadi tāvat sad, asad iti pratijñā hīyate / na hīdāniṃ tad asad idāniṃ sad / athāsad: asadbhūtasya nāma na bhavati / tasmād...

INTRODUCTION

Among the minor works of Nāgārjuna the Vīgrahavyāvartanī takes a special place as an admirable illustration of his dialectical methods, as the only extant example of his prose style, and as a lucid exposition of his views on the conceptions of śūnyatā and svabhāva. While sufficient material for the study of the work has been published in recent years, it has not appeared in a form which made understanding of his arguments easy or even certain.

Tibetan translations have proved more than once invaluable help in restoring corrupt Sanskrit texts and thus it is hoped that workers in the field of Buddhist studies and Indian philosophy will find it convenient to have an edition of the Sanskrit text, which is readable and as close to the original as the materials permit; hence this volume, providing what might perhaps be called better a restoration rather than an edition of the treatise.

Of the three available authorities the first is the Sanskrit MS., discovered by Rev. Rāhula Sāṅkrītyāyana in the Tibetan monastery of Žalu and edited by him in an appendix to Vol. XXIII, Part III, of the Journal of the Bihar and Orissa Research Society, referred to henceforward by the letter R. The MS. was written, probably in India, by a Tibetan in the Tibetan character and dates probably to the beginning of the XIIth century. Assuming that it has been correctly transcribed, it is incredibly corrupt, with innumerable mistakes, omissions and interpolations, and the majority of the kārikās offend, often unnecessarily, against the rules of prosody. R corrects some of the minor mistakes (additions in round brackets), and has made additions from the Tibetan version (square brackets in text) or has given alternative readings from the same source in the footnotes; but unfortunately these additions and alternatives often fail to reproduce correctly the information the Tibetan gives us about the state of the text it used, and in general the edition should be regarded as a copy of the MS. with little change. Next there is the Tibetan

translation, for which has been used the version published by Tucci in the Pre-Diinnāga Buddhist Texts on Logic from Chinese Sources, hereafter called T; though it is far from being a critical edition and has a number of passages which are corrupt or from which an essential word has dropped out, it has not been possible to go behind it, as it makes use of all the Tibetan editions available in the course of this work. Help has been however derived in doubtful passages from an excellent French translation of it, published by S. Yamaguchi in the Journal Asiatique, tome CCXV, pp. 1-86, hereafter called Y. As usual, the Tibetan text appears to be verbatim, but it has one unusual feature in that there exist two separate translations of the kārikās, one of which often fails to give either the text or the sense of the Sanskrit correctly¹; in the majority of cases where the differences occur the version put by Tucci in the footnotes is the more correct. Finally there is the Chinese translation, here denoted by C, for which has been used the text printed as No. 1631 in the Taisho Issaikyo edition of the Chinese Tripiṭaka, Vol. XXXII. It is the work of Gaṅtama Prajñāruci and is dated 541 A.D. Much of it follows the Sanskrit closely, far more so than might appear from the translation which Tucci gave of it in the volume quoted above, but occasionally its version is so far removed from the Sanskrit and Tibetan as well as from the logical developement of the argument, that it can only be supposed either that the translator had failed to understand the original or that he was unable to express it in Chinese. The translation of the kārikās is in general more defective than that of the commentary.

The textual problems to be solved by this edition are of unusual complexity and no uniform rule can be rigidly applied for their solution. Inevitably R provides the basis for the Sanskrit, and owing to the large amount of repetition there is seldom any difficulty in settling the particular terms used or the equivalents of T's and

¹ For more details cf. ARNOLD KUNST, *Kamalaśīla's Commentary on Śāntarakṣita's Anumānapariṅśā of the Tattvasaṅgraha*, Mélanges Chinois et Bouddhiques, vol. VIII, pp. 154-155, offprint pp. 48-49.

C's versions. Thus except for minor details the text which T had before him can almost invariably be restored with certainty, but necessarily this is not the case with C, which accordingly is mainly of use for its corroboration of one of the other authorities when they differ. Where possible then, in such instances, the text confirmed by C has been accepted. In a very few cases preference was given to C over the other two, in view of its age; the most important instance is the final clause of kārikā 20, where the opponent states his conclusion. When C is ambiguous or when all three authorities differ among themselves, the judgement on the nature of the argument and of Nāgārjuna's highly individual style had to decide on the reading. In the result it appears that nearly all the kārikās now are presented in the form which the author gave to them, and that too with a minimum of conjecture. The number of kārikās has been reduced to 70, the traditional number for such works because the opponent's verse preceding 34, which has hitherto been treated as a kārikā, is shown by the Sanskrit wording to be a quotation, while the final verse, numbered 72 in R, belongs to the commentary, not to the main work. For the commentary a similar degree of certainty is unattainable; the best has been done so that Nāgārjuna's arguments seem to have been rendered correctly except for a few doubtful passages and two or three minor details, in particular the use of particles such as api and iti and variations between the sources in the longer or shorter statement of argument cannot be decided for good and all. Nevertheless these uncertainties, however trying such minutiae are to the editor, are not such as to impair the value of the text as a statement of Nāgārjuna's views. The apparatus criticus, unavoidably lengthy, has been kept within bounds as much as possible; no mention is made of cases where R has made acceptable minor emendations of the MS. or where the division of the sentences has been altered. Where the text rests on T as against R, the Tibetan text is not quoted as it is easily accessible; and when T differs from the text adopted, generally its reading is quoted only in what is taken to be the form of the Sanskrit text used by the translator. No suggestions of

amendments have been made which would be necessary to put C's text in order. C has not been quoted in full when it corroborates R or T against the other, but new translation has been occasionally given of troublesome passages. For the corrupt list of kuśala dharmas in the commentary on verse 7 it was deemed sufficient to give a general reference to the paper in the Indian Historical Quarterly, XIV, pp. 314 ff., where the complicated evidence was fully set out and discussed. Except for these cases, omissions from the apparatus, which unfortunately could not be entirely avoided, are due to oversight. In the text use is made occasionally of commas to facilitate its comprehension.

The scope of this work does not include discussion of the more general problems raised by the text, but on one or two points a few words are desirable. In the first place it is a perfect specimen of contemporary dialectics, illustrating such old descriptions as we have of philosophical disputations. Every point has to be stated in the full and every objection has to be taken in its proper order and refuted. The style accordingly is decidedly archaic in character, devoid of the allusive references and elliptic statements which often make the dialectics of a later period hard to read. The Sanskrit, in general, is good, and the few usages, to which exception might be taken, are probably due to uncorrected corruptions, for instance the curious compound avidyamānagr̥ha in the commentary on verse 64 in the sense of "not being present in the house", and the phrase tulyam ayam aprāptaḥ, "like this (fire which dispels darkness) without coming in contact with it", in the commentary on verse 39. Specifically Buddhist words and usages are rare, the two most obvious cases being adhilaya "libel", in verse 63, and pratiṣedhyato " (taking a thing) as capable of being refuted", in verse 13. The rules governing the āryā metre are found to be strictly observed when the verses are restored to their correct form, thus proving that this type of verse must have been well established for some time before the second century A.D.

While the text is divided in two parts, 20 verses setting out the

opponents' criticisms of Nāgārjuna's views and 50 verses giving his reply, the objections are not in fact all made by the same critic. The dharmāvasthāvid theorists of verse 7 are clearly Buddhist; though it is difficult to determine their school, the details in the commentary exclude the possibility of their being Sarvāstivādins, to whose theory of the dharmas much of the argument elsewhere would apply. The polemic against the validity of the Naiyāyika pramāṇas in verses 30-51 is more important, because it raises by its parallelism with Nyāyasūtras, II, i, 8-19, the question whether Adhyāya ii of that composite work was in existence when Nāgārjuna wrote. The parallelism has already been dealt with by Y in his notes, by Tucci on pp. 34 ff. of the notes on his translation, and by R in his Introduction. Without going into details it may be remarked that Vātsyāyana's bhāṣya clearly has Nāgārjuna's position in mind, but it is not obvious that either Nāgārjuna knew the sūtras or vice versa; till the matter is more fully examined all that can safely be said is that the two works reflect the dispute between the two schools at much the same stage, but not necessarily with reference by one to the other. But one point is certain and that is that Nāgārjuna took some of the Naiyāyika arguments from a different work of that school. For he quotes a verse from it just before kārikā 34, and the Naiyāyikas evidently admitted the validity of his criticisms, since the views put forward in that verse are mentioned by Vātsyāyana only to be rejected as incorrect and are stated by Vācaspati Miśra, Tātparyatīkā on II, i, 19, to have been held by an ācāryadeśiya. It appears therefore that the verse in question is quoted from some treatise by this discredited teacher, whose name we are never likely to learn. It also seems doubtful if the Naiyāyika principle quoted in the commentary on verse 31, pramāṇato 'rthānām prasiddhiḥ, is in exact accord with the Sūtras; for the opening words of the bhāṣya on Nyāyasūtras, I, i, 1, appear to have been chosen with great care precisely with the object of evading Nāgārjuna's criticisms.

ABBREVIATIONS

- C *Vigrahavyāvartanī*, Chinese translation, *Chinese Tripiṭaka*, Taisho Issaikyo, XXXII, No. 1631.
- MMK *Mūlamadhyamikakārikās*, ed. LA VALLÉE POUSSIN, *Bibl. Buddh.* IV.
- R *Vigrahavyāvartanī*, Sanskrit text, ed. Rāhula SĀṆKṚTYĀYANA, *JBORS*, XXIV, III.
- T *Vigrahavyāvartanī*, Tibetan translation in G. TUCCI, *Pre-Dinnāga Buddhist Texts on Logic from Chinese Sources*, Gaekwad's Or. Ser., XLIX.
- Y *Vigrahavyāvartanī*, French translation of the Tibetan translation, by S. YAMAGUCHI, *Journal Asiatique*, CCXV, pp. 1-86.
- e.c. ex conjectura.
- om. omits.

THE VIGRAHAVYĀVARTANĪ

sarveṣāṃ bhāvānāṃ sarvatra na vidyate
svabhāvaścet/
tvadvacanamasvabhāvaṃ na nivartayitum
svabhāvamalam¹// 1 //

yadi sarveṣāṃ bhāvānāṃ hetau pratyayeṣu ca hetupratyayasāmagryāṃ ca pṛthak ca² sarvatra svabhāvo na vidyate iti kṛtvā śūnyāḥ sarvabhāvā itī³ / na hi bīje hetubhūte 'nkuro 'sti, na pṛthivyaptejovāyādīnāmekaikasmin pratyayasamjñite⁴, na pratyayeṣu samagreṣu⁵, na hetupratyayasāmagryāṃ, na hetupratyayavinirmuktaḥ pṛthageva ca⁶ / yasmādatra sarvatra⁷ svabhāvo nāsti tasmānniḥsvabhāvo 'nkuraḥ / yasmānniḥsvabhāvastasmācchūnyaḥ⁸ / yathā cāyamaṅkuro⁹ niḥsvabhāvo niḥsvabhāvatvācca śūnyastathā sarvabhāvā itī¹⁰ niḥsvabhāvatvācchūnyā itī /

atra vyaṃ brūmaḥ¹¹ / yadyevam, tavāpi¹² vacanaṃ yadetacchūnyāḥ sarvabhāvā itī tadapi śūnyam / kiṃ kāraṇam / tadapi hetau nāsti mahābhūteṣu samprayukteṣu viprayukteṣu vā, pratyayeṣu nāstyuraḥkaṅṭhauṣṭhajihvādantamūlatālunāsikāmūrdhprabhṛtiṣu yatneṣu¹³, ubhayasāmagryāṃ nāsti¹⁴, hetupratyayavinirmuktaṃ pṛthageva ca¹⁵ nāsti / yasmādatra sarvatra nāsti tasmānniḥsvabhā-

¹ *asvabhāvam*, R.

² R adds *yatra*.

³ T om. *itī*.

⁴ *saṃjñite*, R.

⁵ R adds *na hetupratyayeṣu samagreṣu*.

⁶ *vā*, R.

⁷ R om. *sarvatra*, but cf. similar sentence below. T adds *ayam*.

⁸ T om. *yasmān niḥsvabhāvas*, which C has.

⁹ T om. *ayam*.

¹⁰ R om. *api*.

¹¹ T om. this sentence.

¹² T om. *api*.

¹³ *yan naiva*, R.

¹⁴ R om. *na*.

¹⁵ *vā*, R.

vam / yasmānniḥsvabhāvaṃ tasmācchūnyam¹ / tasmādanena sarvabhāvasvabhāvavyāvartanamaśakyam² kartum³ / na hyasatāgninā⁴ śakyam dagdhum / na hyasatā śastreṇa śakyam chettum / na hyasatībhiradbhiḥ⁵ śakyam kledayitum / evamasatā vacanena⁶ na śakyāḥ sarvabhāvasvabhāvapratiṣedhaḥ kartum⁷ / tatra yaduktam sarvabhāvasvabhāvaḥ pratiṣiddha⁸ itī tanna /

atha sasvabhāvametadvākyaṃ pūrvā⁹
hatā pratijñā te/
vaiśamikatvaṃ tasmīn viśeṣa hetuśca
vaktavyaḥ // 2 //

athāpi manyase mā bhūdeṣa doṣa itī sasvabhāvametadvākyaṃ sasvabhāvatvācchūnyam¹⁰ tasmādanena sarvabhāvasvabhāvaḥ pratiṣiddha¹¹ itī, atra brūmaḥ / yadyevam, yā te pūrvā¹² pratijñā śūnyāḥ sarvabhāvā itī hatā sā /

kiṃ cānyat / sarvabhāvāntargataṃ ca tvadvacanam / kasmācchūnyeṣu sarvabhāveṣu tvadvacanamaśūnyam, yenāśūnyatvātsarvabhāvasvabhāvaḥ pratiṣiddhaḥ¹³ / evaṃ śaṅkoṭiko vādaḥ prasaktaḥ / sa punaḥ kathamitī / hanta cetpunaḥ śūnyāḥ sarvabhāvāstena

¹ *niḥsvabhāvatvācchūnyam*, T.

² T om. *svabhāva*.

³ R adds *kiṃ kāraṇam*, not in C.

⁴ *asadagninā*, R.

⁵ R om. *hi*.

⁶ T adds *api*.

⁷ R adds the gloss *na śakyāḥ sarvabhāvasvabhāvo nivartayitum*.

⁸ R adds *sarvatra bhāvasvabhāvo vinivartate*.

⁹ *śrutvā*, R; C as in text. Y's explanation of *vaiśamikatva* by *viśamavyāpti* is anachronistic; here it means "discordance".

¹⁰ T has *tasmāc* for *sasvabhāvatvāc*.

¹¹ R adds *sarvabhāvasvabhāvo vinivartate*.

¹² R om. *evam yā* and *pūrvā*; C has the latter.

¹³ The three authorities differ hopelessly in this sentence. The text follows R, adding *chūnyeṣu*, which appears in both T and C, and substituting *pratiṣiddhaḥ* for its *svabhāvoprasiddhaḥ*. T has approximately *kasmāt? sarvabhāveṣu śūnyeṣu satsv evam aśūnyatvāt tena sarvabhāvasvabhāvaḥ pratiṣiddha itī tvadvacanam aśūnyam bhavet*. C literally would give *yasmāc chūnyāḥ sarvabhāvās tasmāt tvadvacanam śūnyam, tena śūnyatvāt sarvabhāvapratiṣedho na bhavet*.

tvadvacanam śūnyam sarvabhāvāntargatavāt¹ / tena śūnyena
 pratiśedhānupapattiḥ / tatra yaḥ pratiśedhaḥ śūnyāḥ sarvabhāvā²
 iti so 'nupapannaḥ / upapannaścetpunaḥ śūnyāḥ sarvabhāvā iti
 pratiśedhastena tvadvacanamapyasūnyam / aśūnyatvādanena pra-
 tiśedho 'nupapannaḥ³ / atha śūnyāḥ sarvabhāvāstvadvacanam
 cāsūnyam yena pratiśedhaḥ, tena tvadvacanam sarvatrāsamgrhī-
 tam⁴ / tatra dṛṣṭāntavirodhaḥ / sarvatra cetpunaḥ samgrhītam⁵
 tvadvacanam sarvabhāvāśca śūnyāstena tadapi śūnyam. / śūnya-
 tvādanena nāsti pratiśedhaḥ / atha śūnyamasti cānena pratiśedhaḥ
 śūnyāḥ sarvabhāvā iti tena śūnyā api sarvabhāvāḥ kāryakriyāsam-
 arthā bhavyeḥ / na caitadiṣṭam / atha śūnyāḥ sarvabhāvā na
 ca kāryakriyāsamarthā bhavanti mā bhūd dṛṣṭāntavirodha iti
 kṛtvā, śūnyena tvadvacanena sarvabhāvasvabhāvapratiśedho. no-
 papanna iti⁶ /

kiṃ cānyat / evaṃ tadastitvād⁷vaiśamikatvaprasaṅgaḥ kiṃ-
 cicchūnyam kiṃcīdaśūnyamiti / tasmimśca⁸ vaiśamikatve viśe-
 śaheturvaktavyo yena⁹ kiṃcicchūnyam kiṃcīdaśūnyam syāt / sa
 ca nopadiṣṭo hetuḥ / tatra yaduktam śūnyāḥ sarvabhāvā iti tanna /
 kiṃ cānyat /

mā śabdavadityetatsyātte buddhirna
 caitadupapannam /

¹ R adds *tvadvacanasya*.

² *śūnyāḥ sarvabhāvā*, R, which omits *so*.

³ The three authorities differ for these two sentences. The text follows C, the argument being that, if the *pratiśedha* is valid, the words expressing it must be non-void, and since they are non-void and are included in all things, the statement that all things are void is not valid. T reads *anupapannas, śūnyam* and *śūnyatvāt*, which does not give as good sense. R as in text, but omitting *om apy aśūnyam a*⁹.

⁴ T seems to have had *sarvāntarasamgrhītam*, which is perhaps better.

⁵ R om. *saṃ*.

⁶ T om. *iti*.

⁷ T has *de śkad zer na* for *tadastitvād*, the equivalent of which is not clear; C is no help, and it seems necessary to have something to show that the case contemplated is that in which the statement is non-void.

⁸ T apparently had *sati ca* for *tasmimśca*.

⁹ R adds *hi viśeṣahetunā*.

śabdena hyatra¹ satā bhaviṣyato vāra-
 ṇam tasya // 3 //

syātte buddhiḥ², yathā nāma kaścid brūyānmā śabdaṃ kārṣīriti³
 svayameva śabdaṃ kuryāttena ca śabdena tasya śabdasya⁴ vyāvartana-
 nam kriyeta⁵, evameva śūnyāḥ sarvabhāvā iti śūnyena⁶ vacanena
 sarvabhāvasvabhāvasya vyāvartanam kriyeta iti / atra vyaṃ
 brūmaḥ / etadapyanupapannam / kiṃ kāraṇam⁷ / satā hyatra
 śabdena bhaviṣyataḥ śabdasya pratiśedhaḥ kriyate / na punariha⁸
 bhavataḥ satā vacanena sarvabhāvasvabhāvapratiśedhaḥ kriyate /
 tava hi matena vacanamapyasat, sarvabhāvasvabhāvō 'pyasan /
 tasmādayam mā śabdavaditi viśamopanyāsaḥ⁹ /

pratiśedhapratiśedho 'py¹⁰ evamiti ma-
 tam bhavettadasadeva /
 evaṃ tava pratijñā lakṣaṇato dūṣyate
 na mama // 4 //

syātte buddhiḥ, pratiśedhapratiśedho 'py¹¹ anenaiva kalpenānu-
 papannaḥ, tatra yadbhāvān sarvabhāvasvabhāvapratiśedhavadanena
 pratiśedhayati¹² tad¹³ anupapannamiti / atra vyaṃ brūmaḥ /
 etadapyasadeva¹⁴ / kasmāt / tava hi pratijñālakṣaṇaprāptam¹⁵ na

¹ T and R omit *hy*, which is required by the metre and is given by R when the verse is repeated before *kārikā* 25.

² T omits the phrase, but C has it.

³ R repeats *mā śabdaṃ kārṣīr* and omits *svayam eva śabdaṃ kuryāt*; T and C as in text.

⁴ R om. *tasya śabdasya*.

⁵ kriyate, R.

⁶ *svabhāvasūnyena*, T.

⁷ T om. *kiṃ kāraṇam*, certified by C.

⁸ T om. *punar*.

⁹ *nyāso 'sann iti*, R, which then adds *kiṃ ca*, not in T or C.

¹⁰ *pratiśedhaye 'py*, R.

¹¹ *pratiśedhaḥ pratiśedhyo 'py*, R.

¹² T, which is not clear, apparently read *bhavataḥ... vacanapratiśedhavadanena*, omitting *pratiśedhayati*.

¹³ T adds *apy*.

¹⁴ *etadaśabdena sad eva*, R.

¹⁵ *prāpte matam*, R. C, as well as T, omits *matam*.

mama / bhavān bravīti śūnyāḥ sarvabhāvā iti nāham¹ / pūrvakah
pakṣo na mama² / tatra yaduktam pratiṣedhapratiṣedho 'pyevam
satyanupapanna iti³ tanna /
kim cānyat /

pratyakṣeṇa hi tāvadyadyupalabhya vi-
nivartayasi bhāvān/
tannāsti pratyakṣam bhāvā yenopala-
bhyan te // 5 //

yadi pratyakṣataḥ sarvabhāvānupalabhya bhavānnivartayati
śūnyāḥ sarvabhāvā iti tad⁴anupapannam / kasmāt / pratyakṣamapi
hi pramāṇam sarvabhāvāntargatatvācchūnyam / yo bhāvān⁵upala-
bhate so 'pi śūnyāḥ / tasmāt pratyakṣeṇa⁶ pramāṇena nopalam-
bhābhāvo 'nupalabdhasya ca pratiṣedhānupapattiḥ / tatra yad-
uktam⁷ śūnyāḥ sarvabhāvā iti tadanupapannam /

syātte buddhiḥ, anumānenāgamenopamānena vā sarvabhā-
vānupalabhya⁸ sarvabhāvavyāvartanam kriyata iti, atra brūmah /

anumānam pratyuktam pratyakṣeṇāga-
mopamāne ca/
anumānāgamasādhyā ye 'rthā dṛṣṭānta-
sādhyāśca // 6 //

anumānopamānāgamāśca pratyakṣeṇa pramāṇena pratyuktāḥ /
yathā⁹ hi pratyakṣam pramāṇam śūnyam sarvabhāvānām śūnya-
tvādevamaṇumānopamānāgamā¹⁰ api śūnyāḥ sarvabhāvānām śū-

¹ R adds *tasmāt tvatpratiṣṭhānānapayāmi*.

² T omits these two sentences, which C has.

³ *pratiṣedhaḥ pratiṣedhyo 'py evam matam iti upapannam iti*, R.

⁴ T adds *api*.

⁵ *yo 'pi sarvabhāvān*, R.

⁶ T om. *pratyakṣeṇa*. This and the previous sentence appear very differently in C, which brings in *anumāna*, apparently confusing it with *upalabdhī*.

⁷ R om. *tatra yad uktam*.

⁸ T om. *sarvabhāvān*, and adds *etat* before *sarvabhāvā*.

⁹ *tathā*, T.

¹⁰ *anumānamopamāgamā*, R.

nyatvāt / ye¹ 'numānasādhyā arthā āgamasādhyā upamānasādhyāśca
te 'pi śūnyāḥ sarvabhāvānām śūnyatvāt / anumānopamānāga-
māśca yo² bhāvānupalabhate so 'pi śūnyāḥ³ / tasmādbhāvānām-
upalambhābhāvo 'nupalabdhanām ca svabhāvapratiṣedhānupa-
pattiḥ / tatra yaduktam śūnyāḥ sarvabhāvā iti tanna /
kim cānyat /

kuśalānām dharmāṇām dharmāvasthāvi-
daśca manyante /
kuśalam janāḥ svabhāvam⁴ śeṣeṣv-
apyeṣa viniyogaḥ // 7 //

iha janā⁵ dharmāvasthāvīdo manyante kuśalānām dharmā-
nāmekonavimśasatam⁶ / tadyathaikadeśo vijñānasya vedanāyāḥ
saṃjñāyāścetanāyāḥ sparśasya manasikāraṣya cchandasyādhimok-
ṣasya vīryasya smṛteḥ samādheḥ prajñāyā upekṣāyāḥ prayogasya
saṃprayogasya prāpteradhyāsayāpratighasya ratervyavasāya-
syautsukyasyonmugdherutsāhasyāvighātasya vaśitāyāḥ pratighāta-
syāvipratisārasya parigrahasyāparigrahasya ... dhṛteradhyavasāya-

¹ R adds *api*.

² R adds *api*.

³ *śūnyāḥ syāt*, R; *syāt* is probably a corruption from *tasmāt*, missing at the beginning of the next sentence.

⁴ *janasvabhā*, R, omitting *vam*.

⁵ R om. *janā*.

⁶ The following list of 119 qualities has been fully discussed in E. H. Johnston's, *Nāgārjuna's List of Kuśala-dharmas*, IHQ, XIV, 314-323, and therefore the full apparatus criticus which was given there is here omitted. The text of R has many corruptions and some omissions, and C gives 107 qualities only, so that the list cannot be restored in its entirety. Probable suggestions cannot be made for the following numbers, 30 (*dran pa*, T, possibly a formation from *smṛ* signifying remorse), 51 (R and T between them suggest something like *ananukūlābhyava-hārātā*), 70 (*vyavakārātā?*), 76 (possibly *middha*, not considered loc. cit., but see on 75 below) and 107 (*rādhi* or an equivalent word). The following restorations are uncertain in varying degrees, 22 (*unmugdhī*) a word not otherwise known, 26 (*pratighāta*), 28 and 29 (*parigraha* and *aparigraha*), 34 (*anunmugdhī*, cf. on 22), 71 (*dākṣya*), 75 (possibly *upayāsa* only, the rest of the word going to 76, for which see above), 80 (*adhyātmasaṃprasāda*), 102 (*manana*) and 106 (*araṇā*). The first 81 qualities are in the genitive after *ekadeśa*, because they are *kuśala* in certain aspects only, not in all.

syānautsukyasyānunmugdheranutsāhasya prārthanāyāḥ prañidhermadasya viṣayānām viprayogasyānairyāṇikatāyā utpādasya sthiteranītyatāyāḥ samanvāgamasya jarāyāḥ paritāpasyāratervitarkasya prīteḥ prasādasya ... premṇaḥ pratikūlasya pradakṣiṇagrāhasya vaiśāradasya gauravasya citrikārasya bhakterabhakteḥ śusrūṣyā ādarasyānādarasya praśrabdherhāsasya vāco vispandanāyāḥ siddhasyāprasādasyāpraśrabdheḥ ... dākṣyasya sauratyasya vipratīśārasya śokasyopāyāsāyāsasya ... apradakṣiṇagrāhasya saṃśayasya saṃvarānām pariśuddheradyātmasaṃprasādasya bhīrutāyāḥ, śradhā hrīrārjavamañcanamupaśamo 'cāpalamapramādo mārda-vaṃ pratisaṃkhyānaṃ nirvairaparidāhāvamado 'lobho 'doṣo 'mohāḥ sarvajñatāpratiniḥsargo vibhavo 'patrāpyamaparicchadanaṃ mananaṃ kāruṇyaṃ maitryadinātāraṇā ... anupanāho 'nīrṣyā cetaso 'paryādānaṃ kṣāntirvyavasargo 'sauratyāṃ paribhogānvayaḥ puṇyamasaṃjñisamāpattirnairyāṇikatāsarvajñatāsasṃskṛtā dharmā ityekonaviṃśasātaṃ kuśalānām dharmānām¹ kuśalaḥ svabhāvaḥ.

tathākuśalānām dharmānāmakuśalaḥ² svabhāvaḥ, nivṛtāvyaḥkṛtānām³ nivṛtāvyaḥkṛtaḥ⁴, prakṛtāvyaḥkṛtānām prakṛtāvyaḥkṛtaḥ⁵, kāmuktānām kāmoktaḥ, rūpuktānām rūpoktaḥ, ārūpyuktānām ārūpyoktaḥ, anāsravāṇāmanāsravaḥ, duḥkhasamudayanīrodhamārgoktānām duḥkhasamudayanīrodhamārgoktaḥ⁶, bhāvanāprahātavyānām bhāvanāprahātavyaḥ, aprahātavyānāmaprahātavyaḥ⁷ / yasmādevamanekaprakāro dharmasvabhāvo dṛṣṭastasmādyaduktaṃ⁸ niḥsvabhāvāḥ sarvabhāvā niḥsvabhāvatvācchūnyā iti tanna / kiṃ cānyat /

¹ R om. *dharmānām*; °śatasya would be better.

² R om. *dharmānām*.

³ R om. *nivṛtāvyaḥkṛtānām*.

⁴ T adds *svabhāvaḥ*, which C omits.

⁵ *anivṛtāvyaḥkṛtānām anivṛtāvyaḥkṛtaḥ svabhāvaḥ*, T; but C supports R, suggesting however *prakṛtyo* or *prākṛtā*. The category cannot be recognized.

⁶ R gives these four separately, *duḥkhoktānām duḥkhoktaḥ* etc., against C and T.

⁷ C om. *aprahātavyānām aprahātavyaḥ*, and R adds *prahātavyānām prahātavyaḥ*.

⁸ R adds *iha* after *tasmād*.

nairyāṇikasvabhāvo dharmā¹ nairyāṇikāśca ye teṣām /
dharmāvasthoktānāmevamanairyāṇikādinām² // 8 //

iha ca dharmāvasthoktānām³ nairyāṇikānām dharmānām nairyāṇikaḥ svabhāvaḥ, anairyāṇikānāmanairyāṇikaḥ⁴, bodhyaṅgikānām bodhyaṅgikaḥ, abodhyaṅgikānāmbodhyaṅgikaḥ, bodhipakṣikānām⁵ bodhipakṣikaḥ, abodhipakṣikānāmbodhipakṣikaḥ / evamapi⁶ śeṣānām / tadyasmād⁷evamanekaprakāro dharmānām svabhāvo dṛṣṭastasmād⁸yadyuktaṃ niḥsvabhāvāḥ sarvabhāvā niḥsvabhāvatvācchūnyā iti tanna / kiṃ cānyat /

yadi ca na bhavetsvabhāvo dharmānām niḥsvabhāva ityeva⁹ /
nāmāpi bhavennaivaṃ nāma hi¹⁰ nirvastukaṃ nāsti // 9 //

yadi sarvadharmānām svabhāvo na bhavettatrāpi niḥsvabhāvo bhavet / tatra niḥsvabhāva ityevaṃ nāmāpi na bhavet / kasmāt / nāma hi nirvastukaṃ kiṃcidapi nāsti / tasmānnāmasadbhāvātsvabhāvo bhāvānāmasti svabhāvasadbhāvāccāsūnyāḥ¹¹ sarvabhāvāḥ / tasmādyaduktaṃ¹² niḥsvabhāvāḥ sarvabhāvā niḥsvabhāvatvācchūnyā iti tanna /

¹ *dharmo*, R.

² *eva ca nair*, R; C also shows *evam*.

³ *dharmo* 'vastho', R; C omits the entire compound.

⁴ T adds *svabhāvaḥ*, and C adds the same word after each item.

⁵ R's *bodhipakṣika* is contrary to Buddhist usage.

⁶ R om. *api*.

⁷ *tasmād*, T, for *tad yasmād*.

⁸ *yasmād*, R.

⁹ *ity evam*, R.

¹⁰ *nāmāpi*, R, against the metre; cf. the repetition of the verse before *kārikā* 57.

¹¹ R omits most of this passage from the beginning of the commentary up to here, probably passing from the first *svabhāvo* to the second; it runs: *yadi dharmānām svabhāvo bhāvānām svabhāvānām sadbhāvāc cāsūnyāḥ*. This is restored from T, and C agrees in sense.

¹² *tatra yad uktam*, R.

kiṃ cānyat /

atha vidyate svabhāvaḥ sa ca dhar-
māṇām na vidyate tasmāt/
dharmairvinā svabhāvaḥ sa yasya¹ tad-
yuktamupadeṣṭum // 10 //

atha manyase mā bhūdavastukaṃ nāmeti kṛtvāsti svabhāvaḥ,
sa punardharmāṇām² na saṃbhavati, evaṃ dharmasūnyatā
niḥsvabhāvatvāddharmāṇām siddhā³ bhaviṣyati, na ca nirvastukaṃ
nāmeti, atra vyaṃ brūmaḥ / evaṃ yasyedānīm⁴ sa svabhāvo
dharmavinirmuktasyārthasya sa⁵ yuktamupadeṣṭumarthaḥ / sa ca
nopadiṣṭaḥ / tasmādyā kalpanāsti svabhāvo na sa⁶ punardhar-
māṇāmiti sā hinā /

kiṃ cānyat /

sata eva pratiṣedho nāsti ghaṭo geḥa
ityayam yasmāt/
dṛṣṭaḥ pratiṣedho yaṃ sataḥ svabhā-
vasya te tasmāt // 11 //

iha ca sato 'rthasya pratiṣedhaḥ kriyate nāsataḥ / tadyathā nāsti
ghaṭo geḥa iti sato ghaṭasya pratiṣedhaḥ kriyate nāsataḥ / evameva
nāsti svabhāvo⁷ dharmāṇāmiti sataḥ svabhāvasya pratiṣedhaḥ
prāpnoti nāsataḥ / tatra yaduktaṃ niḥsvabhāvāḥ sarvabhāvā⁸ iti
tanna / pratiṣedhasaṃbhavādeva sarvabhāvasvabhāvo 'pratiṣid-
dhaḥ⁹ /

kiṃ cānyat /

¹ yasyāsti, R, against the metre; cf. the repetition of the verse before kārikā 60.

² sarvadharmāṇām, T.

³ niḥsvabhāvatvam and siddham, R.

⁴ kasyedānīm, R.

⁵ tatra, R, for sa.

⁶ R om. sa.

⁷ R om. sva.

⁸ R adds niḥsvabhāvatvāc chūnyā, not in C or T.

⁹ svabhāvāḥ prasiddhaḥ, T; C's equivalent is not clear, but it certainly did not have prasiddhaḥ.

atha nāsti sa svabhāvaḥ kiṃ nu prati-
ṣidhyate tvayānena/
vacanenarte vacanātpratiṣedhaḥ sidhy-
ate hyasataḥ // 12 //

atha nāstyeva sa svabhāvo¹ 'nena vacanena niḥsvabhāvāḥ²
sarvabhāvā³ iti kiṃ bhavatā pratiṣidhyate / asato hi⁴ vacanādvina⁵
siddhaḥ pratiṣedhaḥ, tadyathāgneḥ śaityasya, apāmauṣṇyasya /
kiṃ cānyat /

bālānāmiva mithyā mṛgatṛṣṇāyām yathā-
jalagrāhaḥ⁶ /
evaṃ mithyāgrāhaḥ syātte pratiṣedhy-
ato⁷ hyasataḥ // 13 //

syātte buddhiḥ, yathā bālānām mṛgatṛṣṇāyām mithyā jalamiti
grāho bhavati, nanu⁸ nirjalā sā mṛgatṛṣṇeti tatra paṇḍitajātiyena
puruṣeṇocyate tasya grāhasya⁹ vinivartanārtham, evaṃ niḥsva-
bhāveṣu yaḥ svabhāve grāhaḥ¹⁰ sattvānām tasya vyāvartanārtham
niḥsvabhāvāḥ sarvabhāvā ityucyate iti¹¹, atra brūmaḥ /

nanvevaṃ satyasti grāho grāhyam ca
tadgrahitā¹² ca /
pratiṣedhaḥ pratiṣedhyam pratiṣeddhā
ceti ṣaṭkaṃ tat // 14 //

¹ R om. atha and sa and adds iti after svabhāvo.

² T om. svabhāvāḥ, possibly owing to a misprint.

³ R om. sarva.

⁴ T has evam for hi.

⁵ vināpi, T.

⁶ In view of the commentary on verse 66, yathājulagrāhaḥ must be a compound here.

⁷ pratiṣidhyato, R. Translate according to the common use of -tas, "Thus would be your misconception of the non-existing as something that can be refuted."

⁸ T om. nanu.

⁹ mithyāgrāhasya, R.

¹⁰ Should the reading be svabhāvagrāhaḥ?

¹¹ T om. ucyate iti, which is given also by C.

¹² tadgrahitaṃ, R.

yadyevaṃ¹, asti tāvatsattvānām grāhaḥ², asti grāhyam, santi ca tadgrahītāraḥ³, asti pratiṣedhastasyāpi mithyāgrāhasya, asti pratiṣedhyam yadidaṃ⁴ mithyāgrāho⁵ nāma, santi ca⁶ pratiṣeddhāro yuṣmadādayo 'sya grāhasyeti⁷ siddham ṣaṭkam / tasya ṣaṭkasya prasiddhatvād⁸yaduktam sūnyāḥ sarvabhāvā iti tanna /

atha naivāsti grāho naiva⁹ grāhyam na ca grahītāraḥ /
pratiṣedhaḥ pratiṣedhyam pratiṣeddhāro nanu¹⁰ na santi // 15 //

atha mā bhūdeṣa doṣa iti kṛtvā naiva grāho 'sti naiva grāhyam na ca grahītāra ityevaṃ sati grāhasya yaḥ¹¹ pratiṣedho niḥsvabhāvāḥ sarvabhāvā iti so 'pi nāsti, pratiṣedhyamapi nāsti, pratiṣeddhāro 'pi na santi /

pratiṣedhaḥ pratiṣedhyam pratiṣeddhāraśca yadyuta na santi /
siddhā hi sarvabhāvāsteṣāmeva¹² svabhāvāśca // 16 //

yadi ca na pratiṣedho na pratiṣedhyam na pratiṣeddhāraḥ santyapratīśiddhāḥ sarvabhāvā asti ca sarvabhāvānām¹³ svabhāvāḥ /
kim cānyat /

¹ R adds *nanv eva saty*.

² *mithyāgrāhaḥ*, R; *grāho 'pi*, T.

³ *santi satvā grahītāraḥ*, R.

⁴ T om. *yad* and adds *api*.

⁵ *grāhyam*, R.

⁶ R om. *ca*.

⁷ *mithyāgrāhasyeti*, R.

⁸ *ṣaṭkasyāpy aprasiddhatvāt*, R, omitting *tasya*; *aprasiddhatvāt*, T; C shows *siddha*.

⁹ *na ca*, R, against the metre; cf. the commentary.

¹⁰ e.c.: *sya tu*, R, which C and T omit.

¹¹ R om. *yaḥ*.

¹² *yeṣāṃ evam*, R.

¹³ T om. *sarva*, which C has.

hetośca te¹ na siddhirnaiḥsvābhāvāyāt²
kuto hi te hetuḥ /
nirhetukasya siddhirna copapannāsyate
'rthasya // 17 //

niḥsvabhāvāḥ sarvabhāvā ityetasminnarthe te hetorasiddhiḥ /
kim kāraṇam / niḥsvabhāvātvāddhi sarvabhāvānām sūnyatvāttato³
hetuḥ kutaḥ / asati hetau nirhetukasyārthasya sūnyāḥ sarvabhāvā
iti kuta eva prasiddhiḥ / tatra yaduktam sūnyāḥ sarvabhāvā iti
tanna /

kim cānyat /

yadi cāhetuḥ siddhiḥ svabhāvavinivartanasya te bhavati /
svābhāvāsyāstitvam mamāpi nirhetukam siddham // 18 //

atha manyase nirhetukī⁴ siddhirniḥsvabhāvātvasya bhāvānāmīti
yathā tava svabhāvavinivartanam⁵ nirhetukam siddham tathā
mamāpi svabhāvāsvabhāvō⁶ nirhetukaḥ siddhaḥ⁷ /

atha heterastitvam bhāvāsvābhāvāyam⁸-
ityanupapannam /
lokeṣu niḥsvabhāvō⁹ na hi kaścana
vidyate bhāvāḥ // 19 //

¹ *hetos tato*, R; cf. the repetition of the verse before kārikā 68.

² *naiḥsvābhāvāya* is an odd form; the length of the second syllable is guaranteed by the metre. In the four occurrences in MMK, the text has *naiḥsvābhāvāya* twice, and *naiḥsvabhāvāya* twice, but none of them occur in a verse.

³ *sūnyatvān na tato*, R, which omits *kutaḥ*, but C as well as T has *kutaḥ*.

⁴ *nairhetukī*, R; T adds *tatra*.

⁵ R om. *vi*, but cf. the kārikā.

⁶ R adds 'pi.

⁷ T adds a gloss, *mamāpiti mamāsti*.

⁸ *bhāvanaiḥsvabhāvāyam*, R, against the metre.

⁹ *loke naiḥsvabhāvāyāt*, R, but T and the commentary show *niḥsvabhāvō*; *lokeṣu* is uncertain, as T does not show the plural, and perhaps therefore *loke 'pi*.

yadi hetorastitvam manyase¹ niḥsvabhāvāḥ sarvabhāvā iti, tadanupapannam / kiṃ kāraṇam / na hi loke niḥsvabhāvāḥ kaścīd-bhāvo 'sti /

kiṃ cānyat /

pūrvam cetpratiśedhaḥ paścātpratiśe-
dhyamityanupapannam² /
paścāccānupapanno³ yugapacca yataḥ
svabhāvāḥ san⁴ // 20 //

iha pūrvam cetpratiśedhaḥ paścācca pratiśedhyamiti⁵ nopapannam / asati hi pratiśedhye kasya pratiśedhaḥ / atha paścātpratiśedhaḥ pūrvam pratiśedhyamiti ca⁶ nopapannam / siddhe hi pratiśedhye kiṃ pratiśedhaḥ karoti / atha yugapatpratiśedha-
pratiśedhya iti⁷ tathāpi na pratiśedhaḥ pratiśedhyasyārthasya kāraṇam⁸, pratiśedhyo na pratiśedhasya ca, yathā yugapadutpannayoḥ śaśaviṣāṇayornaiva⁹ dakṣiṇam savyasya kāraṇam savyam vā dakṣiṇasya kāraṇam bhavatīti¹⁰ / tatra yaduktam niḥsvabhāvāḥ sarvabhāvā iti tanna /

¹ This sentence may not be in order; it would improve it to put *manyase* before *hetor* and add *ca* after *niḥsvabhāvāḥ*. R inserts *iha* at the beginning, and C seems to have had *niḥsvabhāvāsya* before *hetor*. T is ambiguous, but probably had *bhāvānām niḥsvabhāvānām eva* (or possibly in the locative) before *hetor* and also *eva* after *astitvam*. The argument is that "if you suppose that the cause exists in reality and that all things (which include the cause) are without essence (so that the cause is at the same time really existent and without essence), that argument is not valid."

² *iti ca nopapannam*, R, against the metre and the reading in the repetition before *kārikā* 69.

³ R om. *ccā*, but see the repetition.

⁴ *svabhāvo 'san*, R and T; but C's reading followed above is unquestionably correct as giving the opponent's final conclusion. *Yataḥ* here means "and therefore", a common use at the close of a verse.

⁵ R adds *niḥsvabhāvvyam* and T *niḥsvabhāvam* before *iti*, an obvious interpolation which C omits.

⁶ T om. *ca*.

⁷ T om. *iti*.

⁸ R adds *prati na*.

⁹ C omits *śaśa*, possibly rightly, as the argument applies equally well to real horns.

¹⁰ T om. *iti*.

atrocyate / yattāvadbhavatoktam

sarveṣāṃ bhāvānām sarvatra na vidyate svabhāvaścet /

tvadvacanamasvabhāvam na nivartayitum svabhāvamalamiti //
atra brūmaḥ /

hetupratyayasāmagryām ca pṛthak cāpi¹

madvaco na yadi /

nanu śūnyatvam siddham bhāvānām-
asvabhāvavātvāt // 21 //

yadi madvaco hetau nāsti mahābhūteṣu² samprayukteṣu vipra-
yukteṣu vā³, pratyayeṣu nāstyurakṣaṇṭhaṣṭhajihvādantamūlatālu⁴-
nāsikāmūrdhaprabhṛtiṣu yatneṣu, nobhayasāmagryāmasti⁵, hetu-
pratyayasāmagrīvinirmuktaṃ pṛthageva ca nāsti⁶, tasmānniḥsva-
bhāvam⁷, niḥsvabhāvavātvacchūnyam / nanu⁸ śūnyatvam siddham
niḥsvabhāvavādāsya madyavacasaḥ / yathā caitānadvacanam
niḥsvabhāvavātvacchūnyam tathā sarvabhāvā api⁹ niḥsvabhāva-
tvacchūnyā¹⁰ iti / tatra¹¹ yadbhavatoktam tvadīyavacasaḥ śūnya-
tvacchūnyatā sarvabhāvānām nopapadyata iti tanna /

kiṃ cānyat /

yaśca pratītyabhāvo bhāvānām śūnyateti
sā proktā¹² /

yaśca¹³ pratītyabhāvo bhavati hi tasya-
āsvabhāvavātvam // 22 //

¹ R omits the first *ca*, then reads *pṛthagbhāve 'pi* against the metre.

² *he nāsti mātōhābhūteṣu*, R.

³ *vāpi*, T.

⁴ *kaṣṭhojihvādantatālu*, R.

⁵ R om. *yatneṣu nobhayasā*.

⁶ *pṛthag vāsti*, R.

⁷ *bhāvā*, R.

⁸ R adds *evam* before *nanu*.

⁹ R om. *api*.

¹⁰ *chūnyam*, R.

¹¹ R om. *tatra*.

¹² R om. *bhāvo* and *sā proktā*; the restoration of the last word (*brjod*, T) is not certain.

¹³ R om. *yaśca*.

śūnyatārthaṃ ca bhavān¹ bhāvānāmanavasāya pravṛtta upālam-
bhaṃ vaktum tvadvacanasya niḥsvabhāvatvādbhāvānām² svabhā-
vapratiśedho nopapadyata iti / iha hi yaḥ pratītyabhāvo bhāvānām³
sā śūnyatā / kasmāt / niḥsvabhāvatvāt / ye hi pratītyasamutpannā
bhāvās te na sasvabhāvā bhavanti svabhāvābhāvāt / kasmāt⁴ /
hetupratyayasāpekṣatvāt⁵ / yadi hi svabhāvato bhāvā bhaveyuh,
pratyākhyāyāpi hetupratyayaṃ ca⁶ bhaveyuh / na caivaṃ bhavanti /
tasmān niḥsvabhāvā niḥsvabhāvatvācchūnyā ityabhidhiyante / evaṃ
madīyamapi vacanaṃ pratītyasamutpannatvān niḥsvabhāvam⁷
niḥsvabhāvatvācchūnyamityupapannam / yathā ca pratītyasamut-
pannatvāt svabhāvāsūnyā api⁸ rathapaṭaghaṭādayaḥ sveṣu sveṣu
kāryeṣu kāṣṭhatṛṇamṛttikāharaṇe madhūdakapayasām dhāraṇe śīta-
vātātapaparitrāṇaprabhṛtiṣu vartante⁹, evamidam¹⁰ madīyavacanam
pratītyasamutpannatvān¹¹ niḥsvabhāvamapi¹² niḥsvabhāvatvāprasā-
dhane bhāvānām¹³ vartate / tatra yaduktam niḥsvabhāvatvāt
tvadīyavacanasya śūnyatvaṃ, śūnyatvāttasya ca tena¹⁴ sarvabhā-
vasvabhāvatvapratiśedho nopapanna iti tanna /

¹ bhāvān, R.

² The text is uncertain; it seems correct to follow T as reproducing the wording of kārikā 1. R reads *tvadvacanasya śūnyatvāt tvadvacanasya niḥsvabhāvatvād evaṃ tvadvacanena niḥsvabhāvena bhāvānām*. C suggests an original *tvadvacanam śūnyam niḥsvabhāvatvāt, tena niḥsvabhāvena bhāvānām*, which finds some confirmation in the last sentence of the commentary on this verse.

³ R reads *pratītya bhāvānām bhāvāḥ*.

⁴ *tasmāt*, R; C om. *kasmāt*.

⁵ *pratyayāpekṣa*^o, R.

⁶ Should *ca* be omitted?

⁷ *samutpannam tasmān niḥsvabhāvam*, T.

⁸ R om. *api*.

⁹ For the restoration of this sentence it is advisable to follow C, which gives the text, except that it appears to read *prabhṛtiparitrāṇe*. T om. *ratha, kāṣṭha-
trṇamṛttikā* and *prabhṛtiṣu*. R has *kāṣṭhāṇamṛttikāharaṇam ... dhāraṇam*. Better perhaps *rathaghaṭapaṭādayaḥ*, as suggested by T and the order of the following locatives.

¹⁰ T om. *idam*, substituting probably *api*.

¹¹ *pratyayasamut*^o, R.

¹² R om. *api*.

¹³ *sādhanaṃ pratyayabhāvānām*, R.

¹⁴ T om. *śūnyatvaṃ śūnyatvāt tasya ca tena*, but C apparently had the text also.

kiṃ cānyat /

nirmitako nirmitakam māyāpuruṣaḥ sva-
māyayā sṛṣṭam /
pratiśedhayeta¹ yadvat pratiśedho 'yaṃ
tathaiva syāt // 23 //

yathā nirmitakaḥ puruṣo 'nyam nirmitakam puruṣam kas-
miṃścidarthe vartamānam² pratiśedhayet, māyākāreṇa vā sṛṣṭo
māyāpuruṣo 'nyam māyāpuruṣam svamāyayā sṛṣṭam³ kasmiṃścid-
arthe vartamānam pratiśedhayet, tatra yo nirmitakaḥ puruṣaḥ
pratiśidhyate so 'pi⁴ śūnyaḥ / yaḥ pratiśedhayati so 'pi śūnyaḥ⁵ /
yo māyāpuruṣaḥ pratiśidhyate so 'pi śūnyaḥ / yaḥ pratiśedhayati
so 'pi⁶ śūnyaḥ / evameva madvacanena śūnyenāpi⁷ sarvabhāvā-
nām svabhāvapratiśedha upapannaḥ / tatra yadbhavatoktam⁸
śūnyatvāttadvacanasya sarvabhāvasvabhāvapratiśedho nopapanna
iti tanna / tatra yo bhavatā⁹ ṣaṭkoṭiko vāda uktaḥ so 'pi tenaiva¹⁰
pratiśiddhaḥ / naiva hyevaṃ sati na sarvabhāvāntargataṃ madva-
canaṃ, nāstyaśūnyam¹¹, nāpi sarvabhāvā asūnyāḥ¹² /
yatpunarbhavatoktam

atha sasvabhāvametadvākyaṃ pūrvā hatā pratijñā te /
vaiśamikatvaṃ tasmin viśeṣahetuśca vaktavya iti //

¹ *pratiśedhayate*, R; but grammar and the commentary require the optative. For the verse cf. MMK, xvii, 31, 32.

² So T, adding the necessary *anyam* from C. R has *yathā nirmitakaḥ puruṣam abhyāsataṃ tu kaścid arthena vartamānam*.

³ T omits *svamāyayā sṛṣṭam*, which should be quoted here from the verse; it is probably the phrase underlying R's reading, *māyāpuruṣa samanyāva tan na*. C omits the phrase both in the verse and here.

⁴ R om. *api*.

⁵ R om. *śūnyaḥ / yo*.

⁶ R om. *pratiśidhyate so 'pi śūnyaḥ / yaḥ pratiśedhayati so 'pi*.

⁷ R om. *api*.

⁸ T om. *bhavatā*.

⁹ R om. *tatra yo bhavatā*.

¹⁰ *sa evaṃ*, R.

¹¹ *nāsti śūnyaṃ*, R.

¹² *śūnyaḥ*, R.

atrāpi brūmaḥ /

na svābhāvika metadvākyaṃ tasmānna
vādahānirme /
nāsti ca vaiśamikatvaṃ viśeṣa hetuśca
na nigadyaḥ // 24 //

na tāvanmamaitadvacanāṃ¹ pratītyasamutpannatvāt svabhāvo-
papannam / yathā pūrvamuktaṃ svabhāvānupapannatvācchūnyam-
iti² / yasmāccedamapi madvacanaṃ śūnyam śeṣā api sarva-
bhāvāḥ³ śūnyāḥ, tasmānnāsti vaiśamikatvaṃ / yadi hi vayaṃ
brūma idam vacanamaśūnyam śeṣāḥ sarvabhāvāḥ śūnyā iti tato
vaiśamikatvaṃ syāt⁴ / na caitadevam / tasmānna vaiśamikatvaṃ /
yasmācca vaiśamikatvaṃ na sambhavatīdam vacanamaśūnyam
śeṣāḥ punaḥ⁵ sarvabhāvāḥ śūnyā iti, tasmādasmābhirviśeṣahe-
turna⁶ vaktavyo 'nena hetunedam⁷ vacanamaśūnyam sarva-
bhāvāḥ punaḥ⁸ śūnyā iti / tatra yadbhavatoktaṃ⁹ vādahāniste
vaiśamikatvaṃ ca viśeṣa hetuśca tvayā vaktavya iti tanna /

yatpunarbhavatoktaṃ¹⁰

mā śabdavadityetatsyātte buddhirna caitadupapannam /
śabdena hyatra satā bhaviṣyato vāraṇam tasyeti //
atra brūmaḥ /

mā śabdavaditi nāyam drṣṭānto yastvayā
samārabdhaḥ /
śabdena¹¹ tacca śabdasya vāraṇam nai-
vamevaitat¹² // 25 //

¹ R om. *etad*; possibly *na tāvad etan madvacanam*.

² R om. *iti*.

³ T om. *sarva*, but has it in the next sentence.

⁴ T adds *api*.

⁵ T om. *punaḥ*.

⁶ T om. *viśeṣa*.

⁷ R om. *hetunā*.

⁸ T om. *punaḥ*.

⁹ T om. *bhavatā*.

¹⁰ T om. *bhavatā*.

¹¹ R adds *hi* against the metre; alternatively read *śabdena hi tac chabdasya*.

¹² *naiva me vacaḥ*, R.

nāpyayamasmākaṃ drṣṭāntaḥ / yathā kaścinnmā śabdaṃ kārṣṛiti
bruvan śabdameva karoti śabdaṃ ca pratiśedhayati, tadvat tacchū-
nyam vacanaṃ na¹ śūnyatām pratiśedhayati / kiṃ kāraṇam / atra
hi drṣṭānte śabdena śabdasya vyāvartanaṃ kriyate / na caitadevam /
vayaṃ brūmo niḥsvabhāvāḥ sarvabhāvā niḥsvabhāvatvācchūnyā
iti² / kiṃ kāraṇam /

naiḥsvābhāvyanām cennaiḥsvābhāvyaena³
vāraṇam yadi hi /
naiḥsvābhāvyanivṛttau svābhāvyaṃ hi
prasiddham syāt // 26 //

yathā mā śabdaṃ kārṣṛiti⁴ śabdena śabdasya vyāvartanaṃ
kriyate, evaṃ yadi naiḥsvābhāvyaena vacanena naiḥsvābhāvyanām
bhāvānām⁵ vyāvartanaṃ kriyate tato 'yaṃ drṣṭānta upapannaḥ
syāt / iha tu naiḥsvābhāvyaena vacanena bhāvānām svabhāva-
pratiśedhaḥ kriyate / yadi⁶ naiḥsvābhāvyaena vacanena bhāvānām⁷
naiḥsvābhāvyaṃpratiśedhaḥ kriyate naiḥsvābhāvyaṃpratiśiddhatvād-
eva⁸ bhāvāḥ⁹ sasvabhāvā bhaveyuḥ / sasvabhāvatvādaśūnyāḥ
syuḥ / śūnyatām ca vayaṃ bhāvānāmācakṣmahe nāśūnyatāmity-
adrṣṭānta evāyami¹⁰ /

athavā nirmitakāyāṃ yathā striyāṃ
striyamityasadgrāham¹¹ /

¹ So T, supplying *de* before *ltar* in Tucci's text, as Y's translation shows he had
it; *yadvat śūnyena vacanena*, R.

² *tvāt tad aśūnyam iti*, R.

³ Here and several times more in this passages R has *naiḥsvabhāvya*.

⁴ R om. *kārṣṛ*.

⁵ R om. *bhāvānām*.

⁶ R inserts *evaṃ* before *yadi*.

⁷ *niḥsvabhāvānām*, R.

⁸ So T clearly; *pratiśedhād eva*, R.

⁹ R om. *bhāvāḥ*.

¹⁰ T omits *iti* in both occurrences here.

¹¹ e.c.: *striyam*, R; T om. *iyam*. R misprints *asaṅgrāham*; similarly in the
commentary.

nirmitakaḥ pratihanyāt¹ kasyacidevaṃ
bhavedetat // 27 //

athavā yathā² kasyacitpuruṣasya nirmitakāyāṃ striyāṃ svabhā-
vaśūnyāyāṃ paramārthataḥ striyamityasadgrāhaḥ³ syāt, evaṃ⁴
tasyāṃ tenāsadgrāheṇa sa⁵ rāgamutpādayet /⁶ tathāgatena vā
tathāgataśrāvakeṇa⁷ vā nirmitako nirmitaḥ syāt / tathāgatā-
dhiṣṭhānena vā tathāgataśrāvakādhiṣṭhānena vā⁸ sa⁹ tasya tama-
sadgrāhaṃ vinivartayet / evameva nirmitakopamena śūnyena
madvacanena¹⁰ nirmitakāstrīsadr̥śeṣu¹¹ sarvabhāveṣu niḥsvabhāveṣu
yo 'yaṃ svabhāvagrāhaḥ sa¹² nivartyate / tasmādayamatra dr̥ṣṭāntaḥ
śūnyatāprasādhanam pratyupapadyamāno¹³ netaraḥ /

athavā sādhyasamo 'yaṃ heturna hi
vidyate dhvaneḥ sattā /
samvyavahāraṃ ca vyaṃ nānabhyupa-
gamyā kathayāmaḥ // 28 //

mā śabdavadīti sādhyasama evāyaṃ hetuḥ / kasmāt / sarva-
bhāvānāṃ naiḥsvabhāvayenāviśiṣṭatvāt¹⁴ / na hi tasya dhvaneḥ
pratītyasamutpannatvāt svabhāvasattā vidyate / tasyāḥ¹⁵ svabhā-
vasattāyā avidyamānatvādyaduktam

śabdena hyatra satā bhaviṣyato vāraṇam tasyeti tadvyāhanyate /

¹ C omits *nirmitakaḥ pratihanyāt* in translating the verse.

² R om. *yathā*.

³ *striyam*, R.

⁴ T om. *evaṃ*.

⁵ R om. *sa*.

⁶ R inserts *tad yathā*.

⁷ *tacchrāvakeṇa*, R, but C supports T.

⁸ T omits the reference to *adhiṣṭhāna*, but C has it.

⁹ R om. *sa*.

¹⁰ R om. *mad*.

¹¹ *śadr̥śeṣu*, R, which omits *sarvabhāveṣu*.

¹² T om. *ayam* and *sa*. R adds the gloss, *sa pratīdhyate*.

¹³ *upapadyamāno* is odd, but occurs again at the end of the commentary on the next verse.

¹⁴ *naiḥsvabhāvayenā*^o, R.

¹⁵ T om. *tasyāḥ* and has *evam* or *tathā* instead.

api ca na vyaṃ vyavahārasatyamanabhyupagamyā vyavahāra-
satyaṃ¹ pratyākhyāya kathayāmaḥ śūnyāḥ sarvabhāvā itī / na hi
vyavahārasatyamanāgamyā śakyā dharmadeśanā kartum / yathoktam
vyavahāramanāśritya paramārtho na deśyate /
paramārthamanāgamyā nirvāṇam nādhigamyata itī² //
tasmānmadvacanavacchūnyāḥ sarvabhāvāḥ sarvabhāvānāṃ ca
niḥsvabhāvavmubhayathopapadyamānamiti /
yatpunarbhavatoktam
pratīśedhapratīśedho³ 'pyevamiti matam bhavet tadasadeva
evaṃ tava pratijñā lakṣaṇato dūṣyate na mameti //
atra brūmaḥ /

yadi kācana pratijñā syānme tata eṣa⁴
me bhaveddoṣaḥ /
nāsti ca mama pratijñā tasmānnaivāsti
me doṣaḥ // 29 //

yadi ca kācinmama pratijñā syāt tato mama pratijñālakṣaṇa-
prāptatvātpūrvako⁵ doṣo yathā tvayoktastathā⁶ mama syāt / na
mama kācidasti pratijñā / tasmāt sarvabhāveṣu śūnyeṣvatyantopa-
śānteṣu prakṛtivivikteṣu kutaḥ pratijñā⁷ / kutaḥ pratijñāla-
kṣaṇaprāptiḥ⁸ / kutaḥ pratijñālakṣaṇaprāptikṛto⁹ doṣaḥ / tatra
yadbhavatoktam¹⁰ tava¹¹ pratijñālakṣaṇaprāptatvāttavaiva doṣa
itī tanna /

¹ T om. *vyavahārasatyam*, which C has as well as R. R transposes *anabhyu-
pagamyā* and *pratyākhyāya*.

² This verse is *MMK*, xxiv, 10.

³ *pratīśedhaḥ pratīśedhyo*, R.

⁴ *tatra syāt eṣa*, R; the verse is quoted *MMK*, p. 16, where the editor reads *eva* against the MSS.

⁵ R inserts *sa* before *pūrvako*; T may have read *pūrvamgamō*.

⁶ *tvayoktam bhāvāḥ tathā*, R. T om. *mama*.

⁷ R om. *kutaḥ pratijñā*.

⁸ T om. *prāptiḥ*, which is shown by C, and it adds *api*.

⁹ T seems to have had *lakṣaṇasambhavaś ca*. Would *oḥkte* be better?

¹⁰ T om. *bhavatā*.

¹¹ R om. *tava*.

yatpunarbhavatoktaṃ
 pratyakṣeṇa hi tāvadyadyupalabhya vinivartayasi¹ bhāvān /
 tannāsti pratyakṣaṃ bhāvā yenopalabhyante //
 anumānaṃ pratyuktaṃ pratyakṣeṇāgamopamāne ca /
 anumānāgamasādhyā ye 'rthā dṛṣṭāntasādhyāśceti //
 atra vyaṃ brūmaḥ /

yadi kiṃcidupalabheyam² pravartayeyam
 nivartayeyam vā /
 pratyakṣādibhirarthaistadabhbhāvānme 'nu-
 pālabhaḥ // 30 //

yadyahaṃ kaṃcidarthamupalabheyam³ pratyakṣānumānopamā-
 nāgamaiscaturbhiḥ⁴ pramāṇaiscaturṇām vā pramāṇānāmanyata-
 mena⁵, ata eva⁶ pravartayeyam vā nivartayeyam vā / yathārtham-
 evāhaṃ kaṃcinnopalabhe⁷ tasmāna pravartayāmi na nivartayāmi /
 tatraivaṃ sati yo bhavatopālabha ukto yadi pratyakṣādīnām
 pramāṇānāmanyatamenopalabhya bhāvānvinivartayasi⁸ nanu tāni⁹
 pramāṇāni na santi taiśca pramāṇairapi¹⁰ gamyā arthā na santīti¹¹
 sa me bhavatyevānupālabhaḥ /
 kiṃ cānyat /

yadi ca pramāṇataste¹² teṣāṃ teṣāṃ
 prasiddhirarthānām /

¹ R om. *vi*.

² *upalabheya* would be better here and in the commentary; the verse is quoted MMK, p. 16.

³ *kiṃcid*, R.

⁴ R om. *mānāgamais ca*.

⁵ *anyatamānyatamena*, R.

⁶ *evaṃ*, R.

⁷ R's MS. omits *nivartayeyam vā / yathā*, and then has *artham evāhaṃ kiṃcin nopalabhate*.

⁸ R adds *iti*.

⁹ *bhavatoktāni*, R.

¹⁰ T om. *pramāṇair api*.

¹¹ R om. *na santi*.

¹² R om. *te*; T omits one *teṣāṃ* and adds *eva*, as if reading *pramāṇata eva bhavatas teṣāṃ*.

teṣāṃ punaḥ prasiddhiṃ brūhi kathaṃ
 te¹ pramāṇānām // 31 //

yadi ca pramāṇatasteṣāṃ² teṣāmarthānām prameyānām prasid-
 dhiṃ³ manyase yathā mānairmeyānām⁴, teṣāmidānīm praty-
 kṣānumānopamānāgamānām caturṇām pramāṇānām kutaḥ prasid-
 dhiḥ / yadi tāvanniṣpramāṇānām pramāṇānām syātprasiddhiḥ⁵,
 pramāṇato 'rthānām prasiddhiriti hiyate pratijñā / tathāpi⁶ /

anyairyadi pramāṇaiḥ pramāṇasiddhir-
 bhavettadanavasthā⁷ /

yadi punarmanyase pramāṇaiḥ prameyānām prasiddhisteṣāṃ
 pramāṇānāmanyaiḥ pramāṇaiḥ prasiddhirevamanavasthāprasaṅ-
 gaḥ⁸ / anavasthāprasaṅge ko doṣaḥ⁹ /

nādeḥ siddhistatrāsti naiva madhyasya
 nāntasya // 32 //

¹⁰ anavasthāprasaṅga ādeḥ siddhirnāsti / kiṃ kāraṇam / teṣāmapi

¹ *teṣāṃ*, R.

² T omits one *teṣāṃ* and has *eva* instead.

³ R om. *pra*.

⁴ R inserts *tathā*.

⁵ So R, after substituting *pramāṇānām* for *pramāṇair* and cutting out an interpolation which consists of 32 *cd* and the first words of the commentary on it. C is word for word the same as the text, but T, which is corrupt at the end, reads *yadi tāvat teṣāṃ pramāṇānām anyaiḥ pramāṇaiḥ prasiddhiḥ syāt*, or *prasiddhir na syāt*, according as one reads *yod par ḥgrub la* or *med par ḥgrub la*. The argument is that according to the Naiyāyika system the principle is that *arthas* can only be proved by *pramāṇas*; but the *pramāṇas* are themselves *arthas*, and therefore if they are not proved by other *pramāṇas*, the principle does not hold. But this is repeated under kārikā 33, and the text seems to have already been out of order by C's time, as it has the argument of 32 *ab* in the commentary under 30 and does not treat 32 as a kārikā. It might therefore be better to omit the entire sentence. Note that Vātsyāyana in the opening of his *bhāṣya* on the *Nyāyasūtras* puts the function of the *pramāṇas* in different language, so that his statements could not be twisted in the way Nāgārjuna twists his opponent's views here.

⁶ *athāpi*, T.

⁷ e.c.: *bhavaty anavasthā*, R, one mora short. The optative is required, but T gives no help for the missing syllable.

⁸ R om. *evaṃ*; *ity evam* would be better.

⁹ T adds *tatraivaṃ brūmaḥ*.

¹⁰ R adds *asya* at the beginning.

hi pramāṇānāmanyaiḥ pramāṇaiḥ prasiddhisteṣāmanyairiti¹ nāsty-
ādiḥ / āderasadbhāvāt kuto madhyam kuto 'ntaḥ / tasmātteṣām
pramāṇānāmanyaiḥ pramāṇaiḥ prasiddhiriti yaduktam tannopa-
padyata² iti /

teṣāmatha pramāṇairvinā prasiddhirvi-
hīyate vādaḥ /
vaiṣamikatvam tasmīnviśeṣahetuśca vakt-
tavyaḥ // 33 //

atha manyase teṣām pramāṇānām vinā pramāṇaiḥ³ prasiddhiḥ,
prameyānām punarthhānām pramāṇaiḥ prasiddhiriti, evam sati
yaste vādaḥ pramāṇaiḥ prasiddhirarthhānām iti sa⁴ hīyate / vaiṣa-
mikatvam ca bhavati keṣāṃcidarthhānām pramāṇaiḥ prasiddhiḥ
keṣāṃcinneti / viśeṣahetuśca vaktavyo yena hetunā keṣāṃcidarthhā-
nām pramāṇaiḥ prasiddhiḥ keṣāṃcinneti / sa ca nopadiṣṭaḥ⁵ /
tasmādiyamapi kalpanā nopapanneti⁶ /

atrāha / pramāṇānyeva⁷ svātmānaṃ parātmānaṃ ca prasā-
dhayanti / yathoktam

dyotayati svātmānaṃ yathā hutāśastathā parātmānaṃ /
svaparātmānāvevaṃ prasādhayanti pramāṇāniti //
yathāgniḥ svātmānaṃ parātmānaṃ ca prakāśayati tathaiva pra-
māṇāni prasādhayanti⁸ svātmānaṃ parātmānaṃ ceti /
atrocyate /

viśamopanyāso 'yam na hyātmānaṃ pra-
kāśayatyagniḥ /
na hi tasyānupalabdhirdṛṣṭā tamasi-
vā kumbhasya // 34 //

¹ T has *atra* for *iti*.

² R om. *iti yad uktam tan*, but C supports T.

³ T adds *apī*.

⁴ R om. *sa*.

⁵ *sā ca nopadiṣṭā*, R.

⁶ T om. *īyam* and *iti*.

⁷ R adds *mama*.

⁸ R omits from *iti* at the end of the verse to *prasādhayanti* inclusive, having simply *param iva*.

viśama evopanyāso 'gnivat pramāṇāni svātmānaṃ ca prasādh-
ayanti parātmānaṃ ca prasādhayantīti¹ / na hyagnirātmānaṃ
prakāśayati² / yathā prāgevāgninā prakāśitastamasi kumbho nopala-
bhyate 'thottarakālamupalabhyate³ 'gninā prakāśitaḥ san, evameva
yadyaprakāśitaḥ prāgagnistamasi syād⁴ uttarakālamagneḥ prakā-
śanaṃ syāt, ataḥ svātmānaṃ prakāśayet / na caitadevam⁵ / tas-
mādiyamapi kalpanā nopapadyata iti⁶ /

kiṃ cānyat /

yadi ca⁷ svātmānaṃ mayam tvadvacanena
prakāśayatyagniḥ /
paramiva nanvātmānaṃ paridhakṣyatyapi
hutāśaḥ⁸ // 35 //

yadi ca tvadvacanena yathā parātmānaṃ prakāśayatyagnir-
evameva svātmānaṃ api prakāśayati⁹, nanu yathā parātmānaṃ
dahatyevameva svātmānaṃ api dhakṣyati¹⁰ / na caitadevam / tatra
yaduktam parātmānaṃ iva svātmānaṃ api¹¹ prakāśayatyagnirit
tanna /

kiṃ cānyat /

yadi ca svaparātmānau tvadvacanena
prakāśayatyagniḥ /
pracchādayiṣyati tamaḥ svaparātmānau
hutāśa iva¹² // 36 //

yadi ca bhavato matena svaparātmānau prakāśayatyagniḥ,

¹ T has merely *svaparātmānau prasādhayantīti*.

² R adds *yadi hi* at the beginning.

³ T om. *atha*.

⁴ *yady agninā na prakāśitaḥ prāg agnir naḥ syād*, R.

⁵ R om. *ca*.

⁶ T om. *tasmād* and *iti*, R *nopapadyanta*.

⁷ R omits *ca* required by the metre; cf. the commentary.

⁸ So R, leaving the line two morae short; T does not give any extra word. See p. 3 supra.

⁹ R adds *agnir iti*.

¹⁰ R adds *iti*.

¹¹ R om. *apī*.

¹² Cf. MMK, VII, 12.

nanvidānīm tatpratipakṣabhūtaṃ tamo¹ 'pi svaparātmānau chādayet / na caitad dr̥ṣṭam² / tatra yaduktaṃ svaparātmānau prakāśayatyagniriti tanna /

kiṃ cānyat /

nāsti tamaśca jvalane yatra ca tiṣṭhati parātmani³ jvalanaḥ /
kurute katham prakāśam sa hi prakāśo 'ndhakāravadhāḥ // 37 //

iha cāgnau nāsti tamo nāpi ca yatrāgnistatrāsti tamaḥ / prakāśaśca nāma tamaḥ pratighātaḥ / yasmāccāgnau⁴ nāsti tamo nāpi ca yatrāgnistatrāsti tamaḥ, tatra kasya⁵ tamaḥ pratighātamagniḥ karoti yasya pratighātādagniḥ⁶ svaparātmānau prakāśayatiti⁷ / atrāha⁸ / nanu⁹ yasmādevaṃ¹⁰ nāgnau tamo 'sti nāpi yatrāgnistatra tamo 'sti, tasmādeva¹¹ svaparātmānau na prakāśayatyagniḥ kutaḥ¹² / tena hyutpadyamānenaivāgninā tamaḥ pratighātaḥ¹³ / tasmānāgnau tamo 'sti nāpi yatrāgnistatra tamo 'sti, yasmādutpadyamāna evobhayaṃ prakāśayatyagniḥ svātmānaṃ parātmānaṃ ceti / atrocyate /

utpadyamāna eva prakāśayatyagnirity-
asadvādaḥ /

¹ *navo idānīm pratipakṣabhūtataṃ*, R; T omits *idānīm* and *tamo*; C has *tamo*.

² So C; *naitad iṣṭam*, R; *na caitad evam*, T.

³ *sadātmani*, R; *gān na* (= *paratra*), T; "and in the place where (fire) itself and another are present", C. For the verse cf. MMK, VII, 9.

⁴ e.c.; *tasmāc*, T; "if", C. R omits from *yasmāc* to *tatrāsti tamaḥ* inclusive.

⁵ *katham asya*, R.

⁶ R om. *agniḥ*.

⁷ T om. *iti*.

⁸ R om. *atra*.

⁹ R substitutes *yat* for *nanu*.

¹⁰ T omits *evam*, which C has.

¹¹ *yasmād evam*, R; T has dropped a word and may have had *yasmād eva* or *tasmād eva*, but the latter alone is possible.

¹² R puts *kutaḥ* at the end of next sentence, but T shows a question and C has no negative, so that the text reading alone meets the case.

¹³ *pratigrahaḥ*, R.

utpadyamāna eva prāpnoti tamo na hi hutāśaḥ¹ // 38 //

ayamagnirutpadyamāna eva prakāśayati svātmānaṃ parātmānaṃ ceti nāyamupapadyate vādaḥ / kasmāt / na hyutpadyamāna evāgnistamaḥ prāpnoti, aprāptatvānnaivopahanti tasmaścānupaghātānnāsti prakāśaḥ /

kiṃ cānyat /

aprāpto 'pi jvalano yadi vā punarandhakāramupahanyāt / sarveṣu lokadhātuṣu tamo 'yam iha² samsthito hānyat³ // 39 //

athāpi manyase 'prāpto 'pyagnirandhakāramupahantīti nanvidānīm iha⁴ samsthito 'gniḥ sarvalokadhātusthamupahaniṣyati tamastulyamayamaprāptaḥ⁵ / na caitadevaṃ dr̥ṣṭam⁶ / tasmādaprāpyaivāgnirandhakāramupahantīti yadiṣṭam tanna /

kiṃ cānyat /

yadi svataśca⁷ pramāṇasiddhiranapekṣyā tava⁸ prameyāṇi / bhavati pramāṇasiddhirna parāpekṣā svataḥ siddhiḥ⁹ // 40 //

yadi cāgnivat svataḥ pramāṇasiddhiriti manyase, anapekṣyāpi prameyānarthān¹⁰ pramāṇānaṃ prasiddhirbhaviṣyati¹¹ / kiṃ kāra-

¹ Cf. MMK, VII, 10.

² *ya iha*, T.

³ *samsthita upahanyāt*, R, against the metre. Cf. MMK, VII, 11, for the verse.

⁴ T om. *idānīm*.

⁵ *tulyāyām aprāptaḥ*, R; this use of *tulyam* seems to have no parallel, but there is no other way of reconstructing T from R, as the palaeographically better *tulyo 'yam* is hardly possible.

⁶ T om. *dr̥ṣṭam*, which C has.

⁷ *yadi ca svataḥ*, R, against the metre.

⁸ *te*, R, against the metre.

⁹ *parāpekṣā hi siddhir iti*, R; C, which apparently misunderstood the verse, has *svataḥ* twice. Cf. with the arguments of verses 40-50, MMK, x, 8-12.

¹⁰ *prameyāṇi*, R.

¹¹ R om. *pra* and adds *iti* at the end.

naṃ / na hi svataḥ siddhiḥ¹ paramapekṣate / athāpekṣate na
svataḥ siddhiḥ² /

atrāha yadi nāpekṣante prameyānarthān pramāṇāni ko doṣa
bhaviṣyatīti / atrocate /

anapekṣya hi prameyānarthān yadi te
pramāṇasiddhirīti³ /

na bhavanti kasyacidēvamimāni tāni⁴
pramāṇāni // 41 //

yadi prameyānarthānanapekṣya prasiddhirbhavati⁵ pramāṇānām-
ityevaṃ tānimāni⁶ pramāṇāni na kasyacit pramāṇāni⁷ bhavanti /
evaṃ doṣaḥ / atha kasyacidbhavanti⁸ pramāṇāni naivedānīmana-
pekṣya prameyānarthān pramāṇāni bhavanti /

atha matamapekṣya siddhisteṣāmityatra
bhavati ko doṣaḥ⁹ /

siddhasya sādhanam syānnāsiddho 'pe-
kṣate hyanyat // 42 //

athāpi matamapekṣya prameyānarthān pramāṇānām siddhir-
bhavatīti, evaṃ¹⁰ siddhasya pramāṇacatuṣṭayasya sādhanam bha-
vati¹¹ / kiṃ kāraṇam¹² / na hyasiddhasyārthasyāpekṣaṇam bhavati /
na hyasiddho devadattaḥ kaṃcidarthamapekṣate / na ca siddhasya
sādhanamiṣṭam kṛtasya karaṇānupapatteriti¹³ /

¹ R om. *siddhiḥ*.

² *prasiddhiḥ*, R.

³ e.c.; *pramāṇasiddhir bhavati*, R, against the metre. 'T does not show *iti*,
but cf. the commentary.

⁴ R om. *tāni*.

⁵ *siddhir*, R.

⁶ R om. *evaṃ*; T om. *tāni* and adds *te* instead.

⁷ T adds *api*.

⁸ T adds *arthasya* after *kasyacid*, but C evidently did not have it, as it under-
stands *kasyacid* to mean "of a certain man".

⁹ *iti a bhavato ko doṣaḥ*, R.

¹⁰ R adds *hi sati* and T *te*.

¹¹ R adds *iti*.

¹² T omits *kiṃ kāraṇam*, which C has.

¹³ *kāraṇam anuṣa*, R. T om. *iti*.

kiṃ cānyat /

sidhyanti hi prameyānyapekṣya yadi sarva-
thā pramāṇāni /

bhavati prameyasiddhirnāpekṣyaiva¹ pra-
māṇāni // 43 //

yadi prameyānyapekṣya pramāṇāni sidhyanti nedānīm pra-
māṇanyapekṣya prameyāni sidhyanti / kiṃ kāraṇam / na hi
sādhyaṃ sādhanam sādhayati sādhanāni ca kila prameyānām
pramāṇāni² /

kiṃ cānyat /

yadi ca prameyasiddhirnāpekṣyaiva³
bhavati pramāṇāni /

kiṃ te pramāṇasiddhyā tani yadartham
prasiddham tat // 44 //

yadi ca manyase 'napekṣyaiva pramāṇāni prameyānām prasid-
dhirbhavatīti kimidānīm⁴ te pramāṇasiddhyā paryanviṣṭayā / kiṃ
kāraṇam / yadartham hi tāni pramāṇāni paryanviṣyeraṇ te prameyā
arthā vināpi⁵ pramāṇaiḥ siddhāḥ / tatra kiṃ⁶ pramāṇaiḥ kṛtyam /

atha tu pramāṇasiddhirbhavatyape-
kṣyaiva te prameyāni /

vyatyaya evaṃ sati te dhruvam pra-
māṇaprameyānām // 45 //

athāpi⁷ manyase 'pekṣyaiva prameyānarthān pramāṇāni bhavan-
tīti⁸ mā bhūtpūrvoktadoṣa iti kṛtvā, evaṃ te sati vyatyayah

¹ *anapekṣyaiva*, R, against the metre and commentary.

² *pramāṇānām prameyāni*, T, but C also has the text.

³ *anapekṣyaiva*, R, against the metre, but *nāpekṣya* here must be understood as
a compound equivalent to *anapekṣya*.

⁴ *or bhavatīti kim i*^o are apparently missing in R's MS. (Owing to damage at
the end of the line?)

⁵ R om. *api*.

⁶ T adds *te*, which is not in C.

⁷ R om. *api*.

⁸ R omits *iti* and adds *evaṃ hi sati*.

pramāṇaprameyāṇām bhavati / pramāṇāni te prameyāṇi bhavanti
prameyaiḥ sādhitatvāt¹ / prameyāṇi ca pramāṇāni² bhavanti
pramāṇānām sādhatvāt /

atha te pramāṇasiddhyā prameyasiddhiḥ
prameyasiddhyā ca /
bhavati pramāṇasiddhirnāstyubhayasyāpi
te siddhiḥ // 46 //

atha manyase pramāṇasiddhyā prameyasiddhirbhavati pramāṇā-
pekṣatvāt³ prameyasiddhyā ca pramāṇasiddhirbhavati prameyā-
pekṣatvāditi, evaṃ te satyubhayasyāpi siddhirna bhavati⁴ / kiṃ
kāraṇam⁵ /

sidhyanti hi pramāṇairyadi prameyāṇi
tāni taireva /
sādhyāni ca prameyaistāni katham sā-
dhayiṣyanti // 47 //

yadi hi pramāṇaiḥ prameyāṇi sidhyanti tāni ca⁶ pramāṇāni
taireva prameyaiḥ sādhayitavyāni nanvasiddheṣu prameyeṣu kāra-
ṇasyāsiddhatvādasiddhāni katham sādhayiṣyanti prameyāṇi⁷ /

sidhyanti ca prameyairyadi pramāṇāni
tāni taireva /
sādhyāni ca pramāṇaistāni⁸ katham
sādhayiṣyanti // 48 //

yadi ca⁹ prameyaiḥ pramāṇāni sidhyanti tāni ca prameyāṇi
taireva pramāṇaiḥ sādhayitavyāni¹⁰ nanvasiddheṣu pramāṇeṣu
kāraṇasyāsiddhatvādasiddhāni katham sādhayiṣyanti pramāṇāni /

¹ *prasādhitatvāt*, T.

² R interchanges *prameyāṇi* and *pramāṇāni*.

³ T may read *pramāṇāpekṣayā*, and similarly at the end of the next clause.

⁴ R om. *bhavati*.

⁵ R om. *kiṃ kāra*.

⁶ R om. *ca*.

⁷ R adds *iti*.

⁸ *prameyais tāni*, R.

⁹ R om. *ca*.

¹⁰ R adds *iti*.

pitṛā yadyutpādyah putro yadi tena
caiva putreṇa /
utpādyah sa yadi pitā vada tatrotpā-
dayati kaḥ kam // 49 //

yathāpi nāma¹ kaścid brūyātpitṛā putra utpādaniyah sa ca pitā
tenaiva² putreṇotpādaniya iti, tatedānīm³ brūhi kena ka ut-
pādayitavya iti⁴ / tathaiva khalu⁵ bhavān bravīti pramāṇaiḥ
prameyāni sādhayitavyāni tānyeva ca punaḥ⁶ pramāṇāni taireva⁷
prameyairiti⁸, tatedānīm⁹ te katamaiḥ katamāni sādhayitavyāni¹⁰ /

kaśca pitā kaḥ putrastatra tvam brūhi¹¹
tāvubhāvapi ca /
pitṛputralakṣaṇadharau yato bhavati no
tra samdehaḥ¹² // 50 //

tayośca pūrvopadiṣṭayoḥ pitṛputrayoḥ¹³ katarah putrah katarah
pitā / ubhāvapi tāvutpādatvāt pitṛlakṣaṇadharāvutpādyatvācca
putralakṣaṇadharau / atra naḥ samdeho bhavati katarastatra pitā
katarah¹⁴ putra iti / evameva yānyetāni bhavataḥ pramāṇaprimeyāṇi
tatra katarāni pramāṇāni katarāni prameyāṇi / ubhayānyapi hyetāni
sādhatvāt¹⁵ pramāṇāni¹⁶ sādhyatvāt prameyāṇi¹⁷ / atra naḥ

¹ T omits *nāma*, and R adds *yad* before *yathāpi*.

² R om. *tenaiva*.

³ T om. *idānīm*.

⁴ R om. *iti*.

⁵ T om. *khalu*.

⁶ T om. *ca* or *punaḥ*.

⁷ R om. *r eva*.

⁸ R om. *iti*, and T adds *sādhayitavyāni* before it.

⁹ T om. *idānīm*.

¹⁰ *prasādhayitavyāni*, T.

¹¹ R adds *katham*.

¹² *yato na putrasamdehaḥ*, R, against the metre and commentary; T has *tato* for *yato*.

¹³ *pitāputrayoḥ vada*, R.

¹⁴ R adds *tatra*.

¹⁵ R omits *sādhatvāt*, and T has *prasādhatvāt*.

¹⁶ R adds *tāni prameyāni*.

¹⁷ R adds *iti*.

saṃdeho bhavati katarāṇyatra¹ pramāṇāni katarāṇi prameyāṇīti² /
 naiva svataḥ prasiddhirna parasparataḥ
 parapramāṇairvā³ /
 na⁴ bhavati na ca prameyairna cāpy-
 akasmāt pramāṇānām // 51 //

na svataḥ prasiddhiḥ pratyakṣasya tenaiva pratyakṣeṇa, anumā-
 nasya tenaivānumānena, upamānasya tenaivopamānena, āgamasya
 tenaivāgamena / nāpi parasparataḥ pratyakṣasyānumānopamānā-
 gamaiḥ, anumānasya pratyakṣopamānāgamaiḥ, upamānasya pra-
 tyakṣānumānāgamaiḥ, āgamasya pratyakṣānumānopamānaiḥ / nāpi
 pratyakṣānumānopamānāgamānāmanyaiḥ⁵ pratyakṣānumānopamā-
 nāgamairyathāsvam / nāpi prameyaiḥ samastavyastaiḥ svaviṣayapa-
 raviṣayasamgrhitaiḥ⁶ / nāpyakasmāt / nāpi⁷ samuccayenaiteṣāṃ⁸
 kāraṇānām pūrvoddiṣṭānām viṃsattriṃśaccatvāriṃśatsatviṃsater-
 vā⁹ / tatra yaduktam¹⁰ pramāṇādihigamyatvāt prameyāṇām bhā-
 vānām santi ca te¹¹ prameyā bhāvāstāni ca pramāṇāni yaiste¹²
 pramāṇaiḥ prameyā bhāvāḥ¹³ samadhigatā iti tanna /

yatpunarbhavatoktam /
 kuśalānām dharmāṇām dharmāvasthāvidaśca manyante /
 kuśalaṃ janāḥ svabhāvaṃ¹⁴ śeṣcāvapyeṣa viniyoga iti //
 atra brūmaḥ /

¹ T om. *atra*.

² T om. *iti*.

³ R om. *para*.

⁴ R om. *nā*.

⁵ *ogamād anyaiḥ*, R.

⁶ *viṣa[ya]tāgrhitaiḥ*, R.

⁷ *nāsti*, R.

⁸ Both C and T take *nāpi samuccayena* as a separate clause and evidently began the next one with *nāiteṣāṃ*, but this seems bad sense.

⁹ *viṃśatir vā*, R. If C and T's division is accepted, one should read *viṃśati-
 bhīr* (palaeographically better than *viṃśatyā*).

¹⁰ T adds *bhavatā*.

¹¹ R has *tu* for *te*.

¹² R reads *tu* for *te*.

¹³ R adds *santaś ca bhāvāḥ*.

¹⁴ *janasvabhāvaṃ manyante*, R.

kuśalānām dharmāṇām dharmāvasthāvidobruvanti yadi¹ /
 kuśalam² svabhāvamevaṃ pravibhāge-
 nābhidheyaḥ syāt // 52 //

kuśalānām dharmāṇām dharmāvasthāvidaḥ kuśalaṃ svabhā-
 vaṃ³ manyante / sa ca bhavatā pravibhāgenopadeṣṭavyaḥ syāt /
 ayaṃ sa kuśalaḥ svabhāvaḥ / ime te kuśalā dharmāḥ⁴ / idaṃ
 tatkuśalaṃ vijñānam / ayaṃ sa⁵ kuśalavijñānasvabhāvaḥ / evaṃ
 sarveṣāṃ / na caitadevaṃ drṣṭam⁶ / tasmādyaduktam yathāśvam-
 upadiṣṭaḥ⁷ svabhāvo dharmāṇāmiti tanna /
 kiṃ cānyat /

yadi ca pratītya kuśalaḥ svabhāva ut-
 padyate sa kuśalānām /
 dharmāṇām parabhāvaḥ svabhāva evaṃ⁸
 katham bhavati // 53 //

yadi ca kuśalānām dharmāṇām svabhāvo hetupratyayasāmagrīṃ
 pratīyotpadyate sa⁹ parabhāvādutpannaḥ kuśalānām dharmāṇām
 katham svabhāvo bhavati / evamevakuśalaprabhṛtīnām¹⁰ / tatra
 yaduktam kuśalānām¹¹ dharmāṇām kuśalaḥ svabhāvo 'pyupa-
 diṣṭaḥ¹², evamakuśalādīnām cakuśalādīriti¹³ tanna /
 kiṃ cānyat /

¹ *bruvate yat*, R, against the metre; the text follows the indications of C, but T has *gaṇ* (*yat*) and an optative would be better. Possibly therefore *bruvīran yat*.

² *kuśala*, R.

³ *janasvabhāvaṃ*, R.

⁴ R adds *iti*.

⁵ R and T omit *sa*, required by the context.

⁶ *na caitad upadiṣṭam*, T; but C as in text and R.

⁷ C and R omit *yathāśvam*, which seems required.

⁸ *eva*, R.

⁹ R om. *sa*.

¹⁰ T adds something like *yuktam*.

¹¹ *kuśalāvayākṛtānām na*, R.

¹² R om. 'py u.

¹³ R omits *ca*, and T adds *svabhāva evopadiṣṭaḥ*.

atha na pratītya kiṃcitsvabhāva utpa-
dyate sa kuśalānām/
dharmāṇāmevaṃ syādvāso na brahmaca-
ryasya¹ // 54 //

atha manyase na kiṃcitpratītya kuśalānām dharmāṇām kuśalaḥ²
svabhāva utpadyate, evamakuśalānām dharmāṇāmakuśalaḥ, avyāk-
ṛtānāmavyākṛta³ iti, evam satyabrahmacaryavāso bhavati / kiṃ
kāraṇam / pratītyasamutpādasya hyevaṃ sati pratyākhyānaṃ
bhavati / pratītyasamutpādasya pratyākhyānāt pratītyasamut-
pādadarśana⁴pratyākhyānaṃ bhavati / na hyavidyamānasya pra-
tītyasamutpādasya darśanamupapadyamānaṃ bhavati / asati pra-
tītyasamutpādadarśane dharmadarśanaṃ na bhavati / uktaṃ hi
bhagavatā yo hi bhikṣavaḥ pratītyasamutpādaṃ paśyati sa dharmam
paśyati⁵ / dharmadarśanābhāvād brahmacyavāsābhāvaḥ /

athavā pratītyasamutpādapratyākhyānādduḥkhasamudayapratyāk-
hyānaṃ bhavati / pratītyasamutpādo hi duḥkhasya samudayaḥ /
duḥkhasamudayasya pratyākhyānādduḥkhapratyākhyānaṃ bha-
vati / asati hi samudaye tat kuto⁶ duḥkhaṃ samudeśyati / duḥkha-
pratyākhyānāt⁷ samudayapratyākhyānācca duḥkhanirodhasya pra-
tyākhyānaṃ bhavati⁸ / asati hi duḥkhasamudaye⁹ kasya prahā-
ṇānīrodho bhaviṣyati / [duḥkhanīrodhapratyākhyānānmārgasya
pratyākhyānaṃ bhavati]¹⁰ / asati hi duḥkhanīrodhe kasya
prāptaye mārgē bhaviṣyati duḥkhanīrodhagāmī / evaṃ caturṇām-
āryasatyānāmbhāvaḥ / teṣāmbhāvāc¹¹chrāmaṇyaphalābhāvaḥ /

¹ Cf. MMK, xxiv, 18-30, for this passage.

² *kuśala*, R.

³ T abridges the two last clauses to *evaṃ cakuśalādīnām*.

⁴ *darśanaṃ*, R; should it be *darśanasya*?

⁵ R om. *iti*. Quotation from the *Sālistambasūtra*.

⁶ T om. *tat*.

⁷ R om. *pratyākhyānāt*.

⁸ R om. *bhavati*.

⁹ T takes this compound as a dvandva.

¹⁰ Neither C, T, nor R have this sentence, which is essential to the context.

¹¹ R omits *ḥ teṣāmbhāvā*, and has *va* only instead.

satyadarśanācchrāmaṇya¹phalāni hi samadhigamyante² / śrāma-
nyaphalānāmbhāvādabrahmacaryavāsa iti³ /
kiṃ cānyat /

nādharmo dharmo vā samvyavahārāśca
laukikā na syuḥ/
nityāśca sasvabhāvāḥ⁴ syurnityatvāda-
hetumataḥ // 55 //

evaṃ sati pratītyasamutpādaṃ pratyācakṣāṇasya bhavataḥ ko
doṣaḥ prasajyate / dharmo na bhavati / adharmo na bhavati /
samvyavahārāśca laukikā na bhavanti⁵ / kiṃ kāraṇam / pratītyasam-
utpannaṃ hyetatsarvasati⁶ pratītyasamutpāde kuto bha-
viṣyati⁷ / api ca sasvabhāvo⁸ pratītyasamutpanno nirhetuko
nityaḥ syāt / kiṃ kāraṇam⁹ / nirhetukā hi bhāvā¹⁰ nityāḥ / ¹¹sa eva
cābrahmacyavāsaḥ prasajyeta¹² / svasiddhāntavirodhaśca¹³ /
kiṃ kāraṇam / anityā hi bhagavatā sarve saṃskārā nirdiṣṭāḥ / te
sasvabhāvanityatvānnityā¹⁴ hi bhavanti /

evamakuśa¹⁵leśvavyākṛteṣu nairyāṇikā-
diṣu¹⁶ ca doṣaḥ /
tasmātsarvaṃ saṃskṛtamasaṃskṛtaṃ te
bhavatyeva¹⁷ // 56 //

¹ *darśanādīrāma*, R.

² R om. *hi sama*.

³ T om. *iti*.

⁴ So C, rightly as the commentary shows; *sarvabhāvāḥ*, R; *sarvadharmāḥ*, T. For the first line cf. MMK, xxiv, 33-36.

⁵ *sambhavanti*, R.

⁶ T adds *tasmīn*.

⁷ *sambhaviṣyati*, T possibly.

⁸ C, T and R agree on the reading; sc. *bhāvāḥ*?

⁹ T omits *kiṃ kāraṇam*, but C shows it.

¹⁰ T omits *bhāvā*, which C has.

¹¹ R adds *tatra*.

¹² T omits *prasajyeta*, and R puts a *daṇḍa* before it.

¹³ T om. *sva*, and R om. *ca*.

¹⁴ R omits *sa*, which C and T have.

¹⁵ *eṣu cakuśa*, R, against the metre.

¹⁶ *nairyāṇadiṣu*, R.

¹⁷ *evam*, R.

yaścaīṣa kuśaleṣu dharmeṣu ¹ nirdiṣṭaḥ kalpaḥ sa evākuśaleṣu, sa evāvyaḅkṛteṣu, sa eva nairyāṅikaprabhṛtiṣu ² / tasmātte ³ sarvam-idaṃ saṃskṛtamasaṃskṛtaṃ saṃpadyate / kiṃ kāraṇam / hetau hyasatyutpādasthitibhaṅgā na bhavanti / utpādasthitibhaṅgeṣv-asatsu ⁴ saṃskṛtalakṣaṇābhāvāt sarvaṃ saṃskṛtamasaṃskṛtaṃ saṃpadyate / tatra yaduktam kuśalādīnām bhāvānām svabhāvasadbhāvā-vādaśūnyāḥ sarvabhāvā iti tanna /

yatpunarbhavatoktam

yadi ca na bhavetsvabhāvo dharmānām niḥsvabhāva ityeva ⁵ / nāmāpi bhavennaivam ⁶ nāma hi nirvastukam nāstīti // atra brūmaḥ ⁷ /

ya ḥ sadhbhūtam nāmātra ⁸ brūyātsa-
svabhāva ityevam /
bhavatā prativaktavyo nāma brūmaśca
na vayaṃ tat // 57 //

yo nāmātra ⁹ sadbhūtam brūyātsasvabhāva iti sa bhavatā prativaktavyaḥ syāt / yasya sadbhūtam ¹⁰ nāma svabhāvasya tasmātenāpi svabhāvena sadbhūtena bhavitavyam ¹¹ / na hyasadbhūtasya svabhāvasya ¹² sadbhūtam nāma bhavatīti ¹³ / na punarvayaṃ nāma sadbhūtam brūmaḥ / tadapi hi bhāvasvabhāvasyā-

¹ R omits *dharmeṣu*, which C also has.

² R adds *doṣaḥ*, not in C or T; T adds *api* or *ca*.

³ R om. *te*.

⁴ *teṣv asatsu*, T.

⁵ *bhāvānām na svabhāva ity evam*, R.

⁶ *bhaved evam*, R.

⁷ R om. *iti* / *atra brūmaḥ*.

⁸ e.c.; R and T om. *atra*.

⁹ R om. *atra*.

¹⁰ *sadbhūta*, R.

¹¹ This is R's version of the sentence, but *tasmāt* is clumsy; C simplifies and gives no help; T had something like *yady asadbhūto nāmavataḥ svabhāvas tasmāt tenāpi nāmāsadbhūtasvabhāvena bhavitavyam*.

¹² T om. *svabhāvasya*.

¹³ T om. *iti*.

bhāvānāma niḥsvabhāvam ¹, tasmācchūnyam ², śūnyatvādasadbhūtam / tatra yadbhavatoktam nāmasadbhāvātsadbhūtaḥ svabhāva iti tanna /

kiṃ cānyat /

nāmāsaditi ca yadidaṃ tatkiṃ nu sato
bhavatyutāpyasataḥ ³ /
yadi hi sato yadyasato dvidhāpi te
hīyate vādaḥ // 58 //

yaccaitannāmāsaditi tatkiṃ sato 'sato vā ⁴ / yadi hi satas tan-nāma ⁵ yadyasata ubhayathāpi pratijñā hīyate / tatra yadi tāvatsato nāmāsaditi ⁶ pratijñā hīyate / na hīdānīm tadasadidānīm sat / athāsato 'saditi ⁷ nāma ⁸, asadbhūtasya nāma na bhavati ⁹ / tasmādyā pratijñā nāmnaḥ ¹⁰ sadbhūtaḥ svabhāva iti sā hinā / kiṃ cānyat /

sarveṣāṃ bhāvānām śūnyatvam copapāditam pūrvam /
sa upālabhastasmādbhāvatyayam cā-pratijñāyāḥ // 59 //

iha cāsmābhiḥ pūrvameva sarveṣāṃ bhāvānām vistarataḥ śūnyatvamupapāditam / tatra prāñi nāmno 'pi śūnyatvamuktam / sa bhāvānaśūnyatvam ¹¹ parigrhya parivṛtto vaktum yadi bhāvānām

¹ R omits *bhāva* before *svabhāva* and reads *niḥsvabhāvatvāt*.

² R om. *tasmāc*, but should the reading be *niḥsvabhāvatvāc*, as suggested by the readings in the previous note?

³ e.c.; *utāsataḥ*, R, against the metre; the alternative *uta vāsataḥ* would also be unmetrical.

⁴ *sataḥ asataḥ*, R.

⁵ R om. *tan*.

⁶ *tāvat sat* / *asad iti*, R.

⁷ *athāsāt* / *asad iti*, R.

⁸ R inserts *yā pratijñā* wrongly here instead of in the next sentence.

⁹ R adds *astitvasvabhāva iti*.

¹⁰ R om. *yā pratijñā nāmnaḥ*.

¹¹ *sambhavaṃ aśūnyatvam*, R; C as in text; T omits the entire sentence.

svabhāvo na syādasvabhāva iti nāmāpīdam na syāditi¹ tasmād-
apratijñō²pālambho³ 'yaṃ bhavataḥ sampadyate / na hi vyaṃ
nāma sadbhūtamiti brūmaḥ /

⁴yatpunarbhavatoktam
atha vidyate svabhāvaḥ sa ca dharmānām na vidyate tasmāt /
dharmairvinā svabhāvaḥ sa yasya tadyuktamupadeṣṭumiti //
atra brūmaḥ⁵ /

atha vidyate svabhāvaḥ sa ca dharmā-
nām na vidyate itīdam /
āśaṅkitam yaduktam bhavatyānāśaṅkitam
tacca // 60 //

na hi vyaṃ dharmānām svabhāvaṃ pratiśedhayāmo dharmā-
vinirmuktasya vā kasyacidarthasya svabhāvamabhyupagacchāmaḥ /
nanvevaṃ sati ya⁶ upālambho bhavato yadi dharmā niḥsvabhāvāḥ
kasya khalvidānīmanyasyārthasya dharmavinirmuktasya svabhāvo
bhavati sa yuktamupadeṣṭumiti⁷ dūrāpakṛṣṭamevaitadbhavati, upā-
lambho na bhavati⁸ /

⁹yatpunarbhavatoktam
sata eva pratiśedho nāsti ghaṭo geha ityayaṃ yasmāt /
dṛṣṭaḥ pratiśedho 'yaṃ sataḥ svabhāvasya te tasmāditi //
atra brūmaḥ /

sata eva pratiśedho yadi śūnyatvam
nanu prasiddham¹⁰ idam /

¹ C seems to have misunderstood and translates as if reading *asvabhāvaṃ nāma syāt*.

² *tasmād prati*, R.

³ T adds *api*.

⁴ T inserts *anyac ca*.

⁵ R om. *iti* / *atra brūmaḥ*.

⁶ T om. *ya*.

⁷ *diṣṭam iti*, R.

⁸ R om. *upālambho na bhavati*.

⁹ T inserts *anyac ca*.

¹⁰ *nanv apratisiddham*, R, against the metre.

pratiśedhayate hi bhavān bhāvānām
niḥsvabhāvatvam // 61 //

yadi sata eva pratiśedho bhavati nāsato bhavāmsca sarvabhāvā-
nām¹ niḥsvabhāvatvam pratiśedhayati, nanu prasiddham² sarva-
bhāvānām niḥsvabhāvatvam / tvadvacanena pratiśedhasadbhāvān³
niḥsvabhāvatvasya ca sarvabhāvānām pratiśiddhatvāt prasiddhā
śūnyatā⁴ /

pratiśedhayase 'tha⁵ tvam śūnyatvam
tacca nāsti śūnyatvam /
pratiśedhaḥ sata iti te nanveṣa⁶ vi-
hīyate vādaḥ // 62 //

atha⁷ pratiśedhayasi tvam sarvabhāvānām niḥsvabhāvatvam
śūnyatvam nāsti tacca śūnyatvam, yā tarhi te pratijñā sataḥ
pratiśedho bhavati nāsata iti sā hīnā /
kiṃ cānyat /

pratiśedhayāmi nāham kiṃcit⁸ pratiśe-
dhyamasti na ca kiṃcit /
tasmātpratiśedhayasītyadhilaya eṣa⁸ tvayā
kriyate // 63 //

⁹yadyahaṃ kiṃcitpratiśedhayāmi tatastadapi tvayā¹⁰ yuktameva
vaktum syāt / na caivāham kiṃcitpratiśedhayāmi, yasmāna¹¹

¹ R om. *bhavāms ca sarva*.

² *pratisiddham*, R.

³ R adds *yasi tvam* after *pratiśedha*.

⁴ *pratiśiddhā śūnyeti*, R.

⁵ *śedhayase atha*, R; alternatively read *śedhayasy atha*.

⁶ R om. *ṣa*.

⁷ R adds *śūnyatvam*.

⁸ *eva*, R. *Adhilaya* (preferably read *skur pa* for *bkur pa* in T), "calumny", seems to be known only from Mādhyamika works; cf. *MMK*, Index s.v.

⁹ R inserts *evam api tu kṛtvā*.

¹⁰ R om. *tad api tvayā*; *pratiśedhayeyam* would be better grammar than *pratiśe-
dhayāmi*.

¹¹ *tasmān na*, R. The text follows T in dividing the sentences, but it would be possible to take *yasmān* with the following *tasmāc*.

kiṃcitpratiṣeddhavyamasti¹ / tasmācchūnyeṣu sarvabhāveṣvavi-
dyamāne pratiṣedhye pratiṣedhe ca² pratiṣedhayasītyeṣa tvayā-
prastuto³ 'dhilayaḥ kriyata iti⁴ /

⁵yatpunarbhavatoktam

atha nāsti sa svabhāvaḥ kiṃ nu pratiṣidhyate tvayānena /

vacanenarte vacanātpriṣedhaḥ sidhyate hyasata iti⁶ //

atra brūmaḥ /

yaccāharte⁷ vacanādasataḥ pratiṣedha-
vacanasiddhiriti!

atra jñāpayate vāgasaditi tanna prati-
nihanti // 64 //

yacca bhavān bravīti, ṛte 'pi⁸ vacanādasataḥ pratiṣedhaḥ
prasiddhaḥ, tatra kiṃ niḥsvabhāvāḥ sarvabhāvā ityettadvaca-
naṃ⁹ karotīti, atra brūmaḥ / niḥsvabhāvāḥ sarvabhāvā¹⁰ ityeta-
khalu vacanaṃ na niḥsvabhāvāneva¹¹ sarvabhāvān karoti / kiṃtv-
asati svabhāve bhāvā niḥsvabhāvā iti¹² jñāpayati / tadyathā¹³
kaścibrūyādavidyamānagrhe devadatte 'sti¹⁴ grhe devadatta iti /
tatrainaṃ kaścitpratibrūyān nāstīti / na tadvacanaṃ devadatta-

¹ T adds *ca* or *api* after *kiṃcit*.

² R om. *pratiṣedhe ca*, but C has it too.

³ e.c.; *tvayātra sadbhūto*, R. T does not show *atra*, and its *thog tu mi babs pa* means something like "missing the mark", "not meeting the case", and C translates "contrary to reason and perverse". In view of R's extraordinary distortions the conjectural restoration is palaeographically possible.

⁴ T om. *iti*.

⁵ T adds *anyac ca*.

⁶ R. om. *iti*.

⁷ *yac cāham te*, R; *yac cāha* is represented by *ze na* in T.

⁸ *sato pi*, R. T adds *asati ca vacane* before *ṛte*.

⁹ R om. *tvad*.

¹⁰ R om. *oḥ sarvabhāvā*.

¹¹ R om. *eva*.

¹² *kiṃtv asatsvabhāvo bhāvānām asatsvabhāvānām iti*, R.

¹³ *tatra*, R.

¹⁴ *Devadattas tam asti*, R. *avidyamānagrha* is a curious compound but occurs in other texts.

ṣyāsadbhāvaṃ¹ karoti kiṃtu jñāpayati kevalamasambhavaṃ²
grhe devadattasya³ / tadvannāsti svabhāvo bhāvānāmityetad-
vacanaṃ na bhāvānām⁴ niḥsvabhāvataṃ karoti kiṃtu sarva-
bhāveṣu⁵ svabhāvasyābhāvaṃ jñāpayati / tatra yadbhavatoktam
kimasati svabhāve nāsti svabhāva ityettadvacanaṃ karoti, ṛte 'pi
vacanāt prasiddhaḥ⁶ svabhāvasyābhāva iti tanna⁷ yuktam /
anyacca⁸ /

bālānāmiva mithyā⁹ mṛgatṛṣṇāyām¹⁰ yathājalagrāhaḥ /

evaṃ mithyāgrāhaḥ syātte pratiṣedhyato¹¹ hyasataḥ //

ityādayo yā punaścatasro gāthā bhavatoktā¹² atra brūmaḥ

mṛgatṛṣṇādrṣtānte yaḥ punaruktas¹³-

tvayā mahāṃscarcaḥ /

tatrāpi nirṇayaṃ śṛṇu yathā sa drṣtānta

upapannaḥ // 65 //

ya eta tvayā¹⁴ mṛgatṛṣṇādrṣtānte mahāṃscarca uktastatrāpi
yo nirṇayaḥ sa śrūyatām yathopapanna eṣa¹⁵ drṣtānto bhavati /

sa yadi svabhāvataḥ syād grāho¹⁶ na
syātpratītya sambhūtaḥ¹⁷ /

¹ *na ta Devadattasya sambhavaṃ*, R; T shows that R has interchanged *sambhava* and *asadbhāva* in this sentence.

² *asadbhāvaṃ*, R.

³ R adds *iti*.

⁴ *svabhāvānām*, R.

⁵ R om. *kiṃtu sarva*. T interpolates a parallel with a *māyāpuruṣa*, which is not found in C or R.

⁶ *prasiddhiḥ*, R.

⁷ *tat te na*, R.

⁸ *yad uktam*, R.

⁹ R om. *mithyā*.

¹⁰ R adds *sa*.

¹¹ *prasiḍhyate*, R.

¹² *yat punar bhavato mṛgatṛṣṇāyām ity*, R.

¹³ *uktam*, R.

¹⁴ T adds *tasmin*.

¹⁵ R omits *yathā* and reads *eva* for *eṣa*.

¹⁶ *bhāvo*, R.

¹⁷ *samudbhūtaḥ*, R, against the metre.

yaśca pratītya bhavati grāho nanu
śūnyatā saiva // 66 //

yadi¹ mṛgatrṣṇāyām sa yathājalagrāhaḥ svabhāvataḥ syāna
syātpratītyasamutpannaḥ / yato mṛgatrṣṇām ca pratītya viparītaṃ
ca darśanaṃ pratītyāyonīśomanaskāraṃ² ca pratītya syādudbhūto
'taḥ pratītyasamutpannaḥ / yataśca pratītyasamutpanno 'taḥ
svabhāvataḥ śūnya eva / yathā pūrvamuktaṃ tathā /
kiṃ cānyat /

yadi ca svabhāvataḥ syād grāhaḥ kastaṃ
nivartayed³ grāham/
śeṣeṣvapyeṣa vidhistasmādeṣo⁴ 'nupā-
lambhaḥ // 67 //

yadi ca mṛgatrṣṇāyām jalagrāhaḥ svabhāvataḥ syāt ka eva taṃ
vinivartayet / na hi svabhāvaḥ śakyo vinivartayitum⁵ yathā⁶ gner-
uṣṇatvamapāṃ dravatvamākāśasya nirāvaraṇatvam / drṣṭaṃ cāsya
vinivartanam / tasmācchūnyasvabhāvo grāhaḥ⁷ / yathā⁸ caitad-
evam śeṣeṣvapi dharmeṣveṣa kramaḥ pratyavagantavyo grāhya-
prabhṛtiṣu⁹ pañcasu / tatra yadbhavatoktaṃ ṣaṭkabhāvādaśūnyāḥ¹⁰
sarvabhāvā iti tanna /

yatpunarbhavatoktaṃ¹¹

hetośca te na siddhirnaiḥsvābhāvvyātkuto hi te hetuḥ /
nirhetukasya siddhirna copapannāsya te 'rthasyeti //
atra brūmaḥ /

¹ R adds *ca*.

² T om. *pratītya*.

³ *vinivartayed*, R, against the metre.

⁴ *tasmād oṣo*, R.

⁵ *nivartayitum*, R.

⁶ *tathā*^o, R.

⁷ *grāhyaḥ*, R.

⁸ *yadā*, R.

⁹ *pravrṛtiṣu*, R.

¹⁰ R omits *toktaṃ ṣaṭkabhā*, and T omits *bhavatā*.

¹¹ T has *anyac ca* instead.

etena hetvabhāvaḥ pratyuktaḥ pūrvam-
eva sa samatvāt/
mṛgatrṣṇādrṣṭāntavyāvṛttividhau ya uk-
taḥ prāk // 68 //

etena cedāniṃ carcena pūrvoktena hetvabhāvo 'pi pratyukto¹
'vagantavyaḥ / ya eva hi carcaḥ pūrvasmin hetāvuktaḥ ṣaṭkapratiṣe-
dhasya sa evehāpi² carcayitavyaḥ /
yatpunarbhavatoktaṃ
pūrvam cetpratiṣedhaḥ paścātpatiṣedhyamityanupapannam /
paścāccānupapanno yugapacca yataḥ svabhāvaḥ sanniti³ //
atra brūmaḥ /

yastraikālye hetuḥ pratyuktaḥ pūrvam-
eva sa samatvāt/
traikālyapratihetuśca śūnyatāvādinām
prāptaḥ // 69 //

ya eva⁴ hetustraikālye pratiṣedhavācī sa uktotaraḥ pratyava-
gantavyaḥ⁵ / kasmāt / sādhyasamatvāt / tathā hi tvadvacanena
pratiṣedhastraikālye 'nupapannapratīṣedhavatsa pratiṣedhyo 'pi⁶ /
tasmāt pratiṣedhapratiṣedhye 'sati yadbhavān⁷ manyate pratiṣe-
dhaḥ pratiṣiddha⁸ iti tanna / yastrikālapratiṣedhavācī⁹ hetureṣa
eva śūnyatāvādinām prāptaḥ sarvabhāvasvabhāvapratīṣedhaka-
tvān¹⁰ na bhavataḥ /

¹ R om. *ukto*.

² R om. *dhasya sa eve*.

³ *svabhāvo 'san*, R and T (cf. note on verse 20). R om. *iti*.

⁴ e.c.; *eṣa*, R; T omits the word.

⁵ *pratyavamantaḥ*, R; T omits the word, but C has it.

⁶ R mutilates this sentence, reading *yathā hi pratiṣedhas traikālye nopapa
pratiṣedhapratiṣedhe 'pi*. C supports T, having "Just as the *pratiṣedha* of the
traikālye is *anupapanna*, (your) words too are included among the *pratiṣedhapra-
tiṣedhya* things".

⁷ R om. *yad*.

⁸ *pratiṣi*, R; C seems to have had *prāptaḥ*.

⁹ *yataś caṣa trikāla*^o, R; *yaś ca trikāla*^o might be better.

¹⁰ T om. *svabhāva*.

athavā kathametaduktottaram /
 pratiṣedhayāmi nāhaṃ kiṃcitpratiṣedhyamasti na ca kiṃcit /
 tasmāt pratiṣedhayasītyadhilaya eṣa tvayā kriyate //

iti pratyuktam¹ / atha manyase triṣvapi kāleṣu pratiṣedhaḥ
 siddhaḥ², dṛṣṭaḥ pūrvakālīno 'pi hetuḥ, uttarakālīno 'pi, yuga-
 patkālīno 'pi hetuḥ, tatra³ pūrvakālīno heturyathā⁴ pitā putrasya⁵,
 paścātkālīno yathā śiṣya ācāryasya, yugapatkālīno yathā pradīpaḥ
 prakāśasyetyatra brūmaḥ / na caitadevam / uktā⁶ hyetasmin krame
 trayāḥ⁷ pūrvadoṣāḥ / api ca yadyevam⁸, pratiṣedhasadbhā-
 vastvayābhypagamyate⁹ pratijñāhāniśca te bhavati / etena krameṇa
 svabhāvapratiṣedho 'pi siddhaḥ¹⁰ /

prabhavati ca śūnyateyaṃ yasya pra-
 bhavanti tasya sarvārthāḥ /
 prabhavati na tasya kiṃcinna prabha-
 vati¹¹ śūnyatā yasya¹² // 70 //

yasya śūnyateyaṃ prabhavati tasya sarvārthā laukikalokottarāḥ
 prabhavanti / kiṃ kāraṇam / yasya hi śūnyatā prabhavati tasya
 pratītyasamutpādaḥ prabhavati / yasya pratītyasamutpādaḥ pra-
 bhavati tasya catvāryāryasatyāni prabhavanti / yasya catvāryāryasa-
 tyāni prabhavanti tasya¹³ śrāmaṇyaphalāni prabhavanti¹⁴, sarva-

¹ R om. *pratyuktam*.

² R omits *pratiṣedhaḥ siddhaḥ*, which C has too.

³ *katham*, R.

⁴ R om. *hetur*.

⁵ R inserts *tvadvacanena*.

⁶ *na caitad eva yuktā*, R.

⁷ R omits *krame*, and T omits *trayāḥ* which C has.

⁸ R adds *kramaḥ*.

⁹ *bhāvaive yā*, R. T adds *tasmim asiddhe*.

¹⁰ R omits *etena krameṇa* and *'pi siddhaḥ*; C has the latter.

¹¹ *kinna bhavati*, R (two syllables short). For the verse cf. *MMK*, xxiv, 14; Candrakīrti's commentary there follows closely Nāgārjuna's commentary here.

¹² R adds *iti*.

¹³ R omits *prabhavanti tasya*, which is found in C and in T.

¹⁴ R om. *pra*.

viśeṣādhigamāḥ prabhavanti¹ / yasya sarvaviśeṣādhigamāḥ pra-
 bhavanti tasya trīṇi ratnāni buddhadharmasamghāḥ prabhavanti /
 yasya pratītyasamutpādaḥ prabhavati tasya dharmo dharmahetur-
 dharmaphalaṃ ca prabhavanti², tasyādharmo 'dharmaheturadhar-
 maphalaṃ ca prabhavanti / yasya dharmādharmau dharmādhar-
 mahetū dharmādharmaphale ca prabhavanti³ / tasya kleśāḥ
 kleśasamudayaḥ kleśavastūni⁴ ca prabhavanti / yasyaitatsarvaṃ
 prabhavati⁵ pūrvoktaṃ tasya sugatidurgativyavasthā sugatidur-
 gatigamaṇaṃ sugatidurgatigāmī mārgaḥ⁶ sugatidurgativyatikra-
 maṇaṃ⁷ sugatidurgativyatikramopāyaḥ sarvasamvyavahārāśca
 laukikā vyavasthāpitāḥ⁸ / svayamadhigantavyā anayā diśā kiṃ-
 cicchakyaṃ vacanenopadeṣṭumiti⁹ /

bhavati cātra

yaḥ śūnyatāṃ pratītyasamutpādaṃ madhyamāṃ pratipadaṃ ca¹⁰ /
 ekārthāṃ nijagāda praṇamāmi tamapratimabuddham¹¹ //
 iti¹² kṛtiriyamācāryānāgārjunapādānām //

¹ R om. *pra*. T abridges these three sentences, reading *yasya hi śūnyatā pra-
 bhavati tasya pratītyasamutpādaḥ catvāry āryasatyāni śrāmaṇyaphalāni sarvaviśe-
 ṣādhigamāḥ prabhavanti*; but C corroborates R, except that it omits the reference
 to the *śrāmaṇyaphalāni*.

² *prabhavati*, R, and again in the next clause. C inserts *yasya dharmo dharmahetur-
 hetuś ca dharmaphalaṃ ca prabhavanti*.

³ R omits this clause, which both C and T have, but the exact wording is un-
 certain.

⁴ *ovastūno*, R.

⁵ R om. *pra*.

⁶ *sattvaḥ*, T; C perhaps read *dharmāḥ*. The reading is therefore uncertain.

⁷ R adds *gamana* after *durgati*.

⁸ R om. *vyavasthāpitāḥ*.

⁹ R omits *na*, and T omits *iti*.

¹⁰ *pratipadam anekārthāṃ*, R, against the metre and leaving the next line defective.

¹¹ *apratimasambuddham*, R, against the metre.

¹² T om. *iti*.

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SUR LES JADES ASTRONOMIQUES
CHINOIS

PAR

HENRI MICHEL

La présente note a pour objet d'exposer succinctement, et sans entrer dans de trop arides considérations astronomiques, l'hypothèse que j'ai développée en 1949 devant l'Académie de Marine et au Comité Belge d'Histoire des Sciences. Depuis lors, de nouveaux éléments sont venus confirmer la probabilité de son exactitude.

Tous les sinologues ont rencontré, dans divers ouvrages, la mention d'un objet appelé *siuên-kī yŭ-hêng*, dont les commentateurs chinois n'ont donné jusqu'ici aucune explication plausible. Tous sont d'accord sur le fait qu'il s'agit d'un instrument très ancien, servant à définir le cours des astres. H. Maspero¹ cite les textes suivants, mais, harcelé par le souvenir obsédant des astrolabes et des sphères armillaires, il n'a pas su les interpréter :

« Le *siuên-kī yŭ-hêng* est un instrument pour observer les constellations célestes; on peut le faire tourner² ».

« On suspend le *kī* pour figurer le ciel et on observe au moyen de la traverse *hêng*; on fait tourner l'appareil et on observe par la traverse pour connaître les planètes et les mansions³ ».

« La partie de l'instrument qui se meut en tournant était l'Appareil, *kī*; la partie qu'on tient à la main pour observer était la

¹ H. MASPERO, *Les Instruments Astronomiques des Chinois au temps des Han*, Mélanges Chinois et Bouddhiques. Vol. VI, 1939, p. 329.

² Commentaire du *Chou king*, ap. Maspero, *loc. cit.*

³ TS'AI YONG, *T'ien-wen tche*, ap. Maspero, *loc. cit.*