NAGARJUNA'S EXPOSITION OF TWELVE CAUSAL LINKS

—N. AIYASWAMI SASTRI

Introductory

The Pratyu-Samapada-Hridaya-Karika, a work attributed to Nagarjuna, is one of the several treatises composed by Acarya Nagarjuna, the founder of the Madhyamaka school of Buddhism. His authorship of this short tract has been attested to more than once by Chandrakirti (v. 25, p. 451) and Prajnakaramita (v. 25, p. 355, 350). Its composition in a catechetical form further confirms its antiquity. The text consists of originally 5 verses in Arya metre and two Anustubh verses in its Chinese and Tibetan versions. Of his several metrical compositions we have only two texts in Arya metre, viz. the present text and the Vijnanavada-sastra.

The explanatory portion of this text is also fathered upon Nagarjuna by the Chinese and Tibetan translators. This fact does not appear improbable when we consider the statement made by Chandrakirti: "Acarya (Nagarjuna) while composing a short comment on the Vijnanavada-sastra does not employ any prayoga, a sentence embodying any logical proposition" (Jnaptanitpa 251.6). This confirms the fact the author could be credited also with some prose compositions. Of such compositions the Vijnana-prasangita-Sutra, a Mahayana-buddhism text preserved in its Chinese translation ranks the foremost (v. Prof. E. Lamotte's 'Buddhist Sutra and the translation with copious annotations; the first two volumes published so far). We may next notice a small tract both in verse and prose (v. 25, p. 355.5) also preserved in Chinese translation (v. the present writer's rendering it into Sanskrit in the Vijnana-bhakti Amala, Vol.XI) claiming him as its author; a claim which has fairly been justified by Chi-tang (v. my Introductory Note, op. cit). The same Chinese authority attributes to Chong-mu the prose portion of the Madhyamaka Sutra. Thus the authorship of the commentary known as Abhidhaya as attributed to Nga by the Tibetan authorities becomes uncertain.

Of his metrical compositions the most important is 1) the Madhyamaka Sutra; it has been reditorially edited by Prof. Lois de Vallee Pousin. 2) The Vijnana-viveka-sutra with its comment has been discovered and published by Rahul Sankrityayana (Bihar Research Society, 1950). 3) The Ratnasamgili and 4) the Cañadava have been edited in part by Dr. G. Tucci. 5) The Yuktisamiksha, 6) Surya-Saptati and 7) Sabrinaka.
are not available to us in their original Sanskrit. Nos. 5 and 7 are translated by Schaeffer and H. Wendel respectively. (c. my Bibliography in the Sal, xxi). No. 6 is known only in quotation, V. Dhvandhanaka, p. 24, a verse pleading for a fundamental text of the author, viz. अनातितात्त्व नृ—origination—theory. Two verses are cited from the text in Bothacarpian.

1. The ideas of ""I"" and ""mine"" are expressed by the Buddha for some purpose. Likewise skandhas, ajatadas and dhatus are all stated (p. 796).

2. What comes into being due to causes does not exist p. 500; the same in Madh. orth. p. 413.

7. One more line from Yukti is found in Math. orth. p. 9: What is produced on account of such and such causes originates not in its nature. This cited in full in the Madh. avat. p. 188.

To draw parallels to the Ideas of Madh-Sastra Candrakirti cites more frequently verses from the Patañjali (R. hereafter). Since they bear out these marks of Nagarjuna's way of thinking we may acquaint ourselves with their gist on this occasion:

1. To the Idea of the Sutra: Those who view things as existent and those who do so as non-existent, both of them do not perceive the quietude तुषार of things—(M. Sastra V. 8) R. has: the heterodox reaches the hell and the orthodox the heaven; but the man situated in Non-dualism अनूठ reaches Release. Makar, because of his realising the truth मथुरावस्था v. M. V. r. p. 135.

2. The action and its agent are ridiculed in M. Sastra VIII, 2; R. does the same in 3 verses: The world resembles a mirage; it is an illusion to consider it existent or non-existent and a man of illusion gets not released. Something is posted as a result of ignorance; later, at a close scrutiny one cannot secure its existence; then how can there be its non-existence? (p. 188).

3. Non-dualism अनूठ is possible only in Madhyamaka Sutram (XXV, 2); R. confirms the same in 3 verses; Approach anyone of the Sakkhya, Vaisesika, Nirgranthas, or the advocate of Purula or Skandhas, and see whether they say anything beyond the existence or non-existence; therefore understand that the Buddha's dispensation alone is too deep and goes beyond the existence or non-existence (p. 175).
4. The negation of soul intended even in the empirical plane in XVIII, 4, is echoed in R. 4 vv. One's own image is reflected in the mirror, but the image cannot be stated to be either the same with or different from the face; likewise the notion of "I" arises on the basis of aggregates but it is not identical with the self. The reflection of one's image does not arise in the absence of mirror; likewise the 'I' notion is not in the absence of the aggregate. Listening to this characteristic Dharma venerable Ananda obtained Dharma. Eyed, this fact he himself declared to his fellow monks now and then (p. 144).

5. Candakirti says. In the wake of realizing the Soul non-substantiality is also realized. The same is confirmed in R. 2 vv. The aggregates are born from the I-notion which is false in truth; one who thinks the self as false, how could its sproot be true for him? In the wake of the aggregate being viewed as false the I-notion is extinguished; at the extinction of I-notion the aggregate arises no longer (p. 146). They are cited again on page 438 to confirm the idea of auspicious or inauspicious as it is based on the false background.

6. The fact that Buddha preached neither Soul nor non-Soul (XVIII, 4) is corroborated in R. 2 vv.: Neither soul nor non-soul is asserted in truth. The great thing shunned from us the two views caused by the soul and non-soul. He declared what is seen and what is heard are neither true nor false. If there is a thesis, then there will be an antithesis; so both are not admissible in fact (p. 155).

7. Again 1 vv. from R. to show that the Buddha preached differently to different pupils. A grammarian would teach even the alphabet; likewise the Buddha preached his pupils (विद्याय) dharma according to their capacities. He preached to some the law in order to deter them from wrong deeds, to some a dualistic law in order to increase merits, to some a deep non-dualistic law which instigates the timid person, and to some the Bodhi-factor embodied in steadiness and compassion (p. 159–60).

8. The object like the blue, etc. (नवाणी) are non-existent even in the empirical plane. The same is in R.: Either is only a nominal because of its being devoid of colour, रोग In the absence of the great elements. Where is the colour, रोग? (p. 413).
9. **Vedness, शृण्वला,** being grasped as either an entity or a non-entity destroys the aspirer. So also says R.-When the preacher ill-conceives the voidness, as a result of this, the listener, the ignorant, becomes spoilt and falls downword in the अवैत वहि (p.496).

10. As to Nagajuna's conception of Nirvana R. says - When Nirvana is not a non-entity, how can it be an entity? What is Nirvana is an end of both entity and non-entity (p.574).

Candrakirti has made only 4 citations from the Catustasa:-

1. The world resembles an echo, and is neither identifies with nor different from its cause. You (Buddha) have comprehended what is beyond continuity and discontinuity. (p.115, Catustasa: 13).

2. Heretics consider the misery created either by self, or by both or causation; but you have preached it as dependently originated (p.15, Catustasa: 19).

3. You have stated: In case a definition is different from the defined, the latter would be devoid of the former; in case they are identical, they would become non-entity (p.64-C.II, 13).

4. Things that are produced from the causes are non-existent as the latter itself is a non-entity. Is it not plain then that they are similar to reflections? (p.61-C.II, 4 Bodh. p.128).

The Catustasa is more favorite with Prajnakaramaṇa who refers to it more frequently on the following subjects:

1. Teaching of voidness: sector is for removal of all wrong conceptions प्रवृत्तिः pp.159-415=C.II 30).

2. Sarvame truth fully not within the cognition of senses (p.365=C.III, 18).

3. Voidness is nothing but dependent origination (p.617=C.II, 20).

4. The action and its agent are (admissible) in the worldly talk; there is neither agent nor enjoyer in truth. Merit and demerits are dependently produced, and hence unborn (p.476=C.II, 4-9).
5. Buddha has no Satya-idea (in himself) but has it towards the down-trodden due to compassion (p.488 = C.1, 8).

6. Things are desireless, non-substantial, dependently originated and void. (p.489 = C.1I, 12).

7. Things are beginningless and endless; hence अविहित from the outset (p.528 = C.III, 7).

8. Dependent origination वृत्तिपुत्र = वृत्तिवृत्तिनम् = तत्त्वज्ञान (p.528 = C.II, 24, 26).

9. तत् = परामर्श = विचार = वृत्ति; Buddha is because of realizing this (p.518 = C.I, 39).

10. Origination is similar to magic. The world is caused by a constructive thought धिक्षण; hence no beginning and no end. Neither permanent thing transmigrates nor impermanent thing. So transmigration resembles a dream (p.513 = C.II, 16-18).

11. The world is born, stays and perishes; all these are mere imaginations (p.573 = C.III, 34).

12. The same as No.4 of M.Vrtti above stated (p.585 = C.II, 4).

13. Things come into being neither as existent nor non-existent, and neither by themselves nor by others (p.590 = C.III, 9).

14. Buddha is श्रवणविद्या hence no difference between Him and others (p.590 = C.III, 40).

There are some citations of unspecified source made under the heads of Acaryapada अविभाज्य resembling Nagarjuna’s ideas:

1. Something being present some other thing is (conceived) to exist (as its relative) e.g. the idea of short and long. (M.Vrtti, p.10).

2. Mirage appears like water; but it is not so in fact. Likewise five aggregates appear as the Soul; but they are not so in truth (M.Vop. 347, 1 verses).

3. Release is secured because of voidness-vision शून्यमाणि-परिवृत्ति for this purpose the contemplation of everything as void (Both, p.4, 9).
4. The whole theory of causation (operates) in the empirical plane (Bodh.p.475).

THE PRESENT TEXT

The ideas that are expounded in the above citations are all unique characteristics of Nagarjuna’s philosophy of thinking and they are quite in agreement with the ideas expressed in the short tract. Hence Nagarjuna’s authorship of this text cannot be doubted as it has been further attested by Candracirti and Prajakaramati. However, the two anuṣṭhāna verses at the end of the text as well as the comment do not appear to be of Nagarjuna’s origin, and are quite divergent in their contents. The first verse affirms that to negate an absolute stable entity (i.e. a nihilistic view) is to misapprehend the import of Dependent Origin—probably a yogacara’s affirmation. I could not trace its original Sanskrit anywhere. The second instructs that the vision of things as they are विद्यां—leads to Release. It is Vasaghosa who propounded this idea as a part of his exposition of the Buddha’s teachings in his Saundarananda, XIII, 44, 51:

मात्रेयसाह: किम्बद्ध प्रश्नोऽय नाति व नक्षत्र ।
श्रवणं युक्तं त्वं यावदृश्य यथा भवत् ॥।
अभ्यासितकृपेन विज्ञानः प्रमोद आरोप्येति ॥

दमसे निलयं व्यक्तं गुरुः परिवृक्ते ॥

The idea of these stanzas are made into one in the Ratnagotra-sūbhaga thus: नायेसाह: किम्बद्ध सम्बन्ध मे न किम्ब्द ।

श्रवणं युक्तं त्वं यावदृश्य यथा भवत् ॥।

The idea of these stanzas are made into one in the Ratnagotra-sūbhaga thus: नायेसाह: किम्ब्द सम्बन्ध मे न किम्ब्द ।

It is again cited in the अधिकतत्त्वमस्त्री p.32 with this difference बन्धत्तम सम्बन्ध मे न किम्ब्र। as though it is from the Math, Sutra. It is not, therefore, unlikely that the last two verses of the text were added by a later writer who was perhaps inclined towards the yogacara standpoint. The vision of विद्यां as a factor of Release is also acceptable to Nagarjuna (v.R. cited above No.1) though its import may be different for him.

The purpose of this composition is, according to the introductory remark made at the outset of the commentary, to expand in brief the twelve causal links preached by the Master to an intelligent disciple who approached Nagarjuna with a request to that effect. He asks:

How are the twelve links grouped? The author replies: They are grouped into three categories: 1) Defilement, 2) Action and 3) Suffering.
The first category consists of the causal links Nos. 1, 8 and 9 = ignorance, thirst and clinging respectively. The second is formed of Nos. 2 and 10 = formation and becoming; the other links are included in the third category. From the first category arises second and from the latter the third arises. The disciple asks: Who is the over lord above all and what is His function towards them? The author replies: The Universe is an interplay of series of causes and effects and there is no overlord of any kind. Question: Who is then that travels from this world to the next one? Reply: There does not exist even a subtle particle that travels from this world to the next one. Nevertheless the void things are produced from the void things. From the five causes, i.e. deliter and action which are void, i.e. devoid of the soul and anything pertaining to the soul are produced seven results, i.e. suffering that are void, etc. The following examples are cited to make the point clear: Mouth-to-Mouth preaching साधारण, lamp, seal, mirror, sound, sun-stone and seed, etc. It is argued that the if what is uttered by the teacher reaches the pupil, then the passage uttered by the teacher would be devoid of the latter. The passage uttered by the pupil does not come from any other source because the other source cannot be its cause. It could hardly be possible to determine whether the passage uttered by the pupil and the passage uttered by the teacher are identical or different. Likewise the rebirth-mind of the future life is produced on the basis of the death-moment mind and the former cannot be said to be either identical with or different from the latter.

Other examples: light is produced from the other light; reflection appears on the mirror from the face, an impression of the seal is brought out from the seal; the fire is kindled from the sun-stone; from the seed are produced sprout, fruit etc.; the sour fruit produces saliva in the mouth, and the sound produces an echo. All these effects are neither identical with nor different from their causes.

Likewise the wise should understand that there is continuity of five aggregates तत्त्वज्ञान; nevertheless there is no transmigration, अनिष्ठास्य. Though the five aggregates appear in continuity as a result of their mutual relationship, there does not exist even a subtle particle moving from this world to the next. This theory of अनिष्ठास्य is common to all schools of Buddhism (v. my Introduction XII, if, to भवसमुदायप्रमुख) with the exception, perhaps of Sammityas.

The author finally explains how one realises the ultimate release. He should not view perversely an impermanent thing as permanent, an unpleasant thing as pleasant and a soulless thing as soul-embodied one.
When he gets rid of such perverted views, he will have no more a desire for them. In the absence of desire no hate arises; in the absence of hate no action is undertaken; in the absence of action he does not cling to anything; in the absence of clinging he manifests no becoming and in the absence of becoming he does not suffer a rebirth. Thus a new fruit in the form of body and mind is stopped by ever; that is to be understood as the ultimate release. The wise should, therefore, shun all the wrong views: Eternism, nihilism and others.

Thus, though the treatise is very short, the author has well elucidated it in the creed of the Buddhist doctrine under two heads: 1) The universe is nothing but an interplay of causes and effects; a scientifically tenable approach; and there is no super-human presiding over the destiny of mankind which is, on the other hand, governed by its own law of action. 2) Release, निःसार, is a freedom from ever-rotating wheel of life and death and it is perhaps something like merging of individuality into an impersonal and undivided whole. We should not misa here to take note of the author's eloquent exposition of Nirvana in its Sāvitya:

XXV, 9.

(attributed to Tathagata by Candrakirti) The Substance of the utterance may be this: Life and death of elements are conditioned or activated that is the world, samsara. The same elements become unconditioned or inactivated, i.e., brought to a dead stop अवभूतिष्ठम, that is preached as Nirvana. It may be clear now that this conception of Nirvana does not in the least touch the fringe of Nihilism.

The Arya verses of this text and its commentary upto 37th verse are adopted from Dr. V. V. Gokhale's paper published in Studia Indolatpica, 1955, pp. 10-106. Luis de Valèe Poussin first translated into French the text उपनिषत in his Théories des Douze causes. p. 123-24. An English translation of the whole text from its Chinese version has also been published by me in 1940.

The Tibetan texts that are published here are copied from Tanjur, Mdo, gl. 206, 4 ff, and collated with the same texts in Mdo, thus, f. 166, ff, noting their important differences in a separate page.
श्रीरामभक्तिपीतादिपद्याकारिका

गणानाधिकार

हरिजीनदासप्रभृतिरूपमा सीतारामपुरा।
के जलस्वरूप रेवतशेषः सार्वजनिकतिलक व्याप्त। ॥ १ ॥

वायुदायनात्मा स्व: कपिल: कर्म दृश्यवादानी त।
षेषा सव भु पुरुष लिङ्गपहु छाया तु मणि। ॥ २ ॥

शिशुनो भवति हरिजीनदृष्टे इति ज्ञेयद्वेषानि वा साधनः ॥
सक ज्ञेयद्वेष ज्ञेयसंगीता युक्तः ॥ ३ ॥

हेमेन्द्रश्च | हि | सव ज्ञेयनो नाशित वाचिनिवहन सवः ॥
धूपीन्द्र एव शूरत भवः | प्रभावलिङ्गेण्येव ॥ ४ ॥

त्यज्यातीस्मृतियोगहर्षानुमोदितोऽवलोकितसः ।
अपनानिन्दितशतः शिवपृष्ठपाय। ॥ ५ ॥

संभवं विद्वा विमोहित श्वेतांविमोहनं ।
प्रक्षालमयभक्तिवाचारिक। सार्वजनिकतिलक। ॥ ६ ॥

मात्रसेवस्त: निहिष्ठे द्व्योनं नापिक निपुनः।
द्वांशं कुशीतो मूलं मूर्तिका विपुलंपरं ॥ ७ ॥

श्रीरामभक्तिपीतादिपद्याकारिका
अंगपूर्वपालिते निःसृपिते

गणानाधिकार
প্রতিপ্তরস্তুতাক্ষরদ্বয়প্রয়াণম্

আদায়ানগরাভ্যাসকম্

হঃ কলিত শুভ্রায়মান । ভগম্ শক্তি পারাশুরমলভাঙ্গকফলক্ষানি সিদ্ধম্ আদায়ানগর পাদ ।[গলা] প্রতিপ্তেন তদরস্তানায়মহাইত্য এব তৃণাদাত । ইতি অত

চাদঃ বেদবিনোদয়া শুভ্রায়মানঃ আদায়ানগরাভ্যাসকম্

এ তেন সহযজ্ঞ ইতি শুভ্রায়মানঃ ইতি ।

তথায় লোকে বিজড়ানি তথমু মেহরামনে আধ্যাত্ম ইশ্বরাজ্ঞানং

তে কৌশলক্ষেপে সমুরাধা ভগবানািগি রুপতঃ।[গলা] ||11||

সত্য জগৎ পূর্বে যুদ্ধঃ। অনুষ্ঠাতে জগৎ পূর্বে লঘু। স্থানঃ প্রথমপ্রথমঃ সত্য । কৌশলক্ষেপে মানুষঃ তথা মীরাশুরায়মানঃ ইতি প্রথমপ্রথম ইতি প্রথমপ্রথম ।

যে জগৎ পূর্বে লঘু তথায় হইতে শুভ্রায়মান । নূপুর নূপুর মেহরামনে প্রথমপ্রথম ইতি।

প্রথমপ্রথম ইতি তন্নৈতে কেশায়ঃ। ইতি কর্ম ।

আদায়ানগরাভ্যাসকম্।

দেবসর্গাক্ষরদ্বয়প্রয়াণম্[গলা] আদায়ানগরাভ্যাসকম্। কর্ম ইতি কর্ম ।

কর্ম ভীষ্মরাজ্যে জগৎ জগৎ ইতি ।

কর্ম ইতি। বহু বহু ইতি ।

দেবসর্গাক্ষরদ্বয়প্রয়াণম্।

তে কর্ম ইতি।

শতসহস্র ইতি।

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কর্ম ইতি। বহু বহু ইতি ।

দেবসর্গাক্ষরদ্বয়প্রয়াণম্।

তে কর্ম ইতি।

শতসহস্র ইতি।
बेदमा आतिरतं धार्मिकम्। त गंगा : विद्यामाहोतिसंप्रदायिक वहातुकालम् रामोदति।

अत तथे गंगा जग्नीतः जरेष्ठस् नावमः। अन्युक्तः जीतको प्रश्नः अतिरतं धार्मिकम्। तार्रुपः रामोदति।

पूजारित वहातुकालम् हनुमं विद्यामाहोत जग्नीतः जरेष्ठस् नावमः।

सहाय्योगः भक्तिमेव इति।

कौशल्यमेव हनुमं विद्यामाहोत। जरेष्ठस् नावमः।

बुद्धि: विद्यामाहोतः।

श्रीरमायम्।

ततुषुकेम्।

कौशल्यम्। वेरुधिनम्। कौशल्यम् हनुमं विद्यामाहोत।

पूजारितः ततुषुकेम्।

श्रीरमायम्।

गंगामाहोतिकालस्वाभावः। तार्रुपः रामोदति।

श्रीरमायम्।

वहातुकालस्वाभावः।

पूजारितः तार्रुपः रामोदति।

श्रीरमायम्।
स्वरूपम्  एव  गुणम्  अर्थम्:  भवतिसः  प्रभुः । ॥ ॥

आत्मन्निहृत्यो भवर्मव्यपमो  प्रभुः ।  कस्यात्मनम्  स्वरूपेऽस्मि:  भवति:  अश्वर्त्ततः । ॥ ॥

तदद्भवनानवलीव्यत्तानां नाश्चन्तरस्य न आदित्येऽतिः। अः च विश्वविद्वानं । नारम्भस्य:  स्वसाधनोपत्ताऽत्तरस्य:  भवति: । एवविनिर्देशत्वम्  क्षतिक्षति । ॥ ॥

हि विश्वविद्वानाः स्वसाधनोपत्ताः । भवति:  इति । यद् ॥

सत्यमेव स्वसाधनोपत्ताः । भवति:  ॥

तदद्भवनानवलीव्यत्तानां नाश्चन्तरस्य न आदित्येऽतिः। अः च विश्वविद्वानं । नारम्भस्य:  स्वसाधनोपत्ताऽत्तरस्य:  भवति: । एवविनिर्देशत्वम्  क्षतिक्षति । ॥ ॥

स्थिरप्रभृतिस्वधर्मितापरमेवधर्मिताः। ॥ ॥

एवं द्वारा यथा:  कालिदासके विषयविद्वानस्य  प्रभृतिस्वधर्मिताः । ॥ ॥

त्यो भवति।  एवं भवति।  एवं भवति।  एवं भवति।  एवं भवति।  एवं भवति।  एवं भवति।  एवं भवति।

यया यथा:  कालिदासके विषयविद्वानस्य  प्रभृतिस्वधर्मिताः । ॥ ॥

 vtk Ṛi Ṛotiḥi svabhāva—

म” उन्मोदे प्रणमतपरिश्रुतिशोभें वासुदे

प्रतीतिनामयायाध्यायसिद्धि: ॥ त ॥ प्रपाविः ॥ ६ ॥

नामनामात् विचित्रप्रकोष्ठम् भाविपित्वः ॥

भूतं भूतो एकै भूभूतिः विनिर्वाचनोऽविनाते ॥ ७ ॥

आयुष्यनामार्जनः

प्रतीतिस्वादुपशुद्धथ—

व्यक्तिः समाधा द।
1. Tibetan has literally: त्रिभुजाणामानिः = त्रिभुजाणिः.
2. lit. गडायः द्व. (द्व.)
3. lit.—स्वामी.
4. "—लालान्दा.
6. त्रिभुजाणिः । सम्बुधिः । सुक्मिः । सम्बुधिः । परमीखार ॥ ॥
7. सि ॥ लुकेक ॥ शारा ॥ वायाम ॥ परमीखार ॥
9. रुद्रि.
11. lit. अभिप्रयोग यथाविरुचः.
12. Here breaks Gokhale's text.
13. वायाम ॥
14. स्वायाम ॥ श्रीयस्य = स्वायाम ॥ श्रीयस्य = स्वायाम ॥ श्रीयस्य = स्वायाम ॥ श्रीयस्य = स्वायाम ॥
15. वायाम ॥
17. See Introduction.
བྱུང་གེ་བོད་པར་བོད་པ་བོད་པ་ཐོན་པ་
བོད་པ་སོང་བས་གསུམ་

དྲི་འཛིན་བྲང་པོའི་སེམས་དབང་པོ་

དི་ལྡན་གྲོ་བཞིན་

དེ་བོད་དང་བོད་པ་བོད་པ་ཐོན་པ་

བོད་པ་སོང་བས་གསུམ་

1. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   ནམ་ཐ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

2. བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

3. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

4. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

5. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

6. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

7. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

8. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

9. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
   སྟབས་དེ་བོད།

10. སྦྱིན་པ་བོད་པ་བོད་པ་ཐོན་པ་
    སྟབས་དེ་བོད།
FOOT-NOTES

1. Tangar, Mdo. g No.90, fol. 216a; tsa, No.14 fol. 116a.

2. Tsa. ꞌṛṣṇaṇa.

3. Tsa. एकूण probably Supports परिमुक्ती — a reading in Asvaghosa’s verse v. Introduction.
བོད་ཀྱི་ཟབ་ལུགས་གྱིས་བོད་ཀྱི་གྱི་བོད་ཀྱི་གྱི་བོད་ཀྱི་གྱི་བོད་ཀྱི་གྱི་བོད་ཀྱི་གྱི་བོད་ཀྱི་གྱི་བོད་ཀྱི་གྱི་བོད་ཀྱི་གྱི

does not provide a clear and readable representation of the document.
བསུམ་བཙོ་མ་ཤིང་། གཟིགས་པ་དུ་བར་བྱས་བན།

ཡོནཏོས་མས་ཁྲ་བོ་བཅོས་ལ་གཟིགས་པ་དུ་བར་བྱས་བན།

གཟིགས་པ་དུ་བར་བྱས་བན།

ལོག་པ་དུ་བར་བྱས་བན།

ལོག་པ་དུ་བར་བྱས་བན།

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དེས་རབ་ཡང་རྒྱུན་ལེན་སིང་གོ་ཐོབ་ནི་དེ་ཐུན་པ་ཐུས་བར་བཞི་སུ་བ་ཅིག་ཐེན་ཐི་བཞི་ེས་དུ་བཤད་不得ུ་ིང་།

ཐོན་ཅིག་བིང་ནས་ཡུང་བསྡུན་ཐབས་ཐ་ད་པར་བེན་པའི་ཐབས་ལ་གནང་དུ་ཆེན་པོ་ཟེར་ལས་བེར་དུ་སྤྱི་བཟང་

དེས་རབ་ཡང་རྒྱུན་ལེན་སིང་གོ་ཐོབ་ནི་དེ་ཐུན་པ་ཐུས་བར་བཞི་སུ་བ་ཅིག་ཐེན་ཐི་བཞི་ེས་དུ་བཤད་不得ུ་ིང་།

དེས་རབ་ཡང་རྒྱུན་ལེན་སིང་གོ་ཐོབ་ནི་དེ་ཐུན་པ་ཐུས་བར་བཞི་སུ་བ་ཅིག་ཐེན་ཐི་བཞི་ེས་དུ་བཤད་不得ུ་ིང་།

དེས་རབ་ཡང་རྒྱུན་ལེན་སིང་གོ་ཐོབ་ནི་དེ་ཐུན་པ་ཐུས་བར་བཞི་སུ་བ་ཅིག་ཐེན་ཐི་བཞི་ེས་དུ་བཤད་不得ུ་ིང་།

དེས་རབ་ཡང་རྒྱུན་ལེན་སིང་གོ་ཐོབ་ནི་དེ་ཐུན་པ་ཐུས་བར་བཞི་སུ་བ་ཅིག་ཐེན་ཐི་བཞི་ེས་དུ་བཤད་不得ུ་ིང་།

དེས་རབ་ཡང་རྒྱུན་ལེན་སིང་གོ་ཐོབ་ནི་དེ་ཐུན་པ་ཐུས་བར་བཞི་སུ་བ་ཅིག་ཐེན་ཐི་བཞི་ེས་དུ་བཤད་不得ུ་ིང་།

དེས་རབ་ཡང་རྒྱུན་ལེན་སིང་གོ་ཐོབ་ནི་དེ་ཐུན་པ་ཐུས་བར་བཞི་སུ་བ་ཅིག་ཐེན་ཐི་བཞི་ེས་དུ་བཤད་不得ུ་ིང་།
བོད་ཡིག་བྱེད་དག་ལ་མཐུ་ཕྱིར་གྱི་བོད་ཡིག་བྱེད་དག་ལ་མཐུ་ཕྱིར་
གྱི་བོད་ཡིག་བྱེད་དག་ལ་མཐུ་ཕྱིར་

ཡོན་ཏན་ཡེ་ཤེས་དུ་བྱེད་དག་ལ་མཐུ་ཕྱིར་
དེ་རྒྱུ་བོད་ཡིག་བྱེད་དག་ལ་མཐུ་ཕྱིར་

དོན་དུ་ཡེ་ཤེས་དུ་བྱེད་དག་ལ་མཐུ་ཕྱིར་

དོན་དུ་ཡེ་ཤེས་དུ་བྱེད་དག་ལ་མཐུ་ཕྱིར་
1. Tangur, Mdo gi, No.91 fol. 216b–219a; Mdo, tsa, No. 15, fol. 166a–168b.

2. Tsa: शिवांका-वि

3. =-पदा-मोहा

4. Tsa. वि

5. " adris: घु घु

6. " घाते

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

8. Tsa. शिवांका-वि पक्ष; राजकु

9. " घु घु

10. " घाते

11. " घाते

11a. " घाते " may be a better reading.

12. Xyll. appears to read घाते