

ENCORE : THE PRATĪTYASAMUTPĀDAHRDAYA—
KĀRIKĀ OF NĀGĀRJUNA

By

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Introduction :

The Buddhist theory of causality envisages all creation (*samutpāda*) as taking place by the Cause (*hetu*) approaching (*pratītya*) what is called the Result (*phala*). There is no doubt a certain link-up (*pratisaṃdhi*) between the Cause and the Effect; and yet there is a lack of actual migration (*asaṃkrama*) from the Cause to the Effect. This, in brief, is said to be the essence of the first Enlightenment (*bodhi*), attained by the Buddha sitting under the Pipul tree at Bodhgaya about 2500 years ago. In his vision the Buddha saw the *Wheel of Life* (*bhava-cakra*) as consisting of the well-known twelve sectors (*dvādaśāṅga*), each one linked up with and conditioned by the other to form the Past (*atīta*), the Present (*pratyutpanna*) and the Future (*anāgata*). They are: (1) *Avidyā* (Ignorance), (2) *Samskāras* (Habit-formations), (3) *Vijñāna* (Consciousness), (4) *Nāma-rūpa* (Name and Form), (5) *Saḍāyatana* (Six Senses) (6) *Sparsa* (Sensation, Contact), (7) *Āvedanā* (Feeling), (8) *Trṣṇā* (Desire), (9) *Upādāna* (Grasping), (10) *Bhava* (Course of life), (11) *Jāti* (Birth), and, (12) *Jarā-maraṇa* (Maturity and Death).

This theory was variously interpreted by later philosophers, among whom the great Nāgārjuna (who lived about 500 years after the Buddha) made it the basic principle of a relativistic philosophy, expounded by him in his *Madhyamaka-sāstra*. Śāntarakṣita, another great writer, who followed him, another 500 years later and wrote the *Tattvasaṃgraha*, had still the same veneration for this theory of Causality, although he gave it a dynamic orientation by describing it as a 'moving Reality' (*calam*). Still others tried to bring out its epistemological or psychological import in the long

history of Buddhist philosophy.¹ What concerns us here, however, is the Nāgārjunian interpretation of the Buddhist chain of Causation, which he epitomised within the framework of only five Sanskrit stanzas in the Āryā-metre, which he called the “Heart of the Causality-theory” (*Pratītyasamutpāda-hrdaya*).

In my doctoral-dissertation, submitted in Bonn², two Chinese versions of a post-Nāgārjunian Sanskrit text, called the *Pratītyasamutpāda-śāstra*, consisting of 30 stanzas and attributed to one Ullaṅgha (whose name appears to be suspect under its Chinese garb) were translated into German and critically investigated on the basis of some Sanskrit, Pāli and Sino-Tibetan sources. It was found therein, that all the five stanzas of the above-mentioned text of Nāgārjuna were incorporated in it and commented upon, although the Sanskrit original of only one and a half-stanza (out of five) was actually discovered to have been quoted in the existing Sanskrit works. The remaining three and half Stanzas were taken to have been, lost for good.

By a lucky coincidence, however, about twenty years later, the full Sanskrit text of these five stanzas together with a fragment of its commentary (attributed to an unknown Śuddhamati in Chinese and to Nāgārjuna himself in Tibetan) on the first two stanzas only, was located in one of the Sanskrit mss. carefully preserved at the Kundeling monastery in Lhasa (Tibet), which I was kindly allowed to copy out by the Lama of the monastery: Hu-tuk-tu Taktsa—Rimpoche Lobsang Jigme Gyaltzen. The Sanskrit stanzas followed by the commentary-fragment was published by me in the Kirfel Jubilee volume in 1955³.

(1) See: L. de la Vallée Poussin: *Théorie des douze Causes* (Gand, 1913)—also includes the Tibetan version of the present ^o*Kārikā* by Nāgārjuna.

(2) “Das Pratītyasamutpādaśāstra des Ullaṅgha, kritisch behandelt und aus dem chinesischen ins Deutsche übersetzt.” (Bonn 1930).

(3) *Studia Indologica: Festschrift für Willibald Kirfel* (herausg. von Otto Spies, Selbstverlag des Orientalischen Seminars der Universität Bonn, 1955) Pp. 101–106.

Last month my friend and colleague : Dr. M. G. Dhadphale of the Fergusson College brought to my notice 19 photographs of Sanskrit-mss. written, not very elegantly, in the ' Gilgit ' script (of about 600 A. D.), which he had obtained from the National Archives of the Govt. of India, (New Delhi), where, as reported by Dr. P. V. Bapat, they were removed for safe custody from the Śrinagara Museum of Kashmir in 1947. In these photographs he expected to find the Sanskrit text of the *Prasenajit-gāthā*, of which Chinese and Tibetan versions are available, and which formed a part of his research studies ; but on a close examination of them, based on the marginal numbering of the folios , it was found, that these 19 photographs contained not less than four different fragments of Sanskrit texts, among which the *Prasenajit-gāthā* sought for, occupied barely one folio (i. e. 2 photos), showing the ending colophon of the text as : *Prasenajit-gāthāḥ samāptāḥ* ॥ On the other hand, on three of the remaining folios (i. e. 6 photos), we met quite unexpectedly with our *Pratītyasamutpāda-hṛdaya* text, followed by a longer fragment of the same commentary as the above (with a few unimportant variants) which, however, still remains incomplete ! (An attempt has been made below to reconstruct the missing part.) The photographs have been reproduced herewith, showing the lines (1 to 5) and folio numbers (1a to 3b). For the decipherment of the script, the specimens provided by Dr. P. V. Bapat in his article on the subject were, among others, helpful.

(4) See : P. V. Bapat : Gilgit manuscripts and numerical symbols (Journal of the Oriental Institute, Baroda, Vol. XI, no. 2 December 1961) Pp. 127-131.

(5) " Another valuable collection of Buddhist Sanskrit Manuscripts " (Annals of the B. O. R. I., Vol. XXX, Parts III-IV, Poona 1950) Pp. 241-253 (with Plates).

Poona, 30-1-78.



Text of *Pratītyasamutpāḍakārikā* by Nāgārjuna and its
Commentary :—

1. Round brackets : () show our additions to the ms. (as seen in the photograph) or uncertain readings, partly based on the Lhasa-fragment (see note 3 to Introd.)
2. Modern orthography has been adopted for readings like : *dharmma*, *karmma*, for *anusvāras* and for interpunctuation in general.

(fol. 1a).¹ ○ द्वादश ये (s), ङ्गविशेषा मुनिनोद्दिष्टाः प्रतीत्यसंभूताः ।

ते क्लेशकर्मदुःखेषु संगृहीतास्तृ¹षु यथावत् ॥ (१)

आद्याष्टमनवमाः स्युः (:) क्लेशाः कर्म द्वितीय (दशमौ च), ।

(शे),² षाः सप्त च दुःखं², तृ¹संग्रहा द्वादश तु धर्माः ॥ (२)

तृ¹भ्यो भवति द्वन्द्वान्द्वान्द्वान्भवन्ति सप्त,³ सप्तभ्यः ।

त्रय उद्भवन्ति भूयो भ्रमतु तदेवं तु भवचक्रम् ॥ (३)

(हेतुः) फलं च स (वं जग),³ दन्यो नास्ति कश्चिदिह सत्त्वः ।

शून्येभ्य एव शून्या धर्माः प्रभवन्ति धर्मेभ्यः ॥ (४)

स्वाध्यायदीपमुद्रादर्पणघोषार्ककान्तबीजा (ब्दैः ? (sic) for म्लैः) ।

स्कन्धप्रतिसन्धिरसंक्रम (श्व)⁴ विद्वद्भिरुपधायौ ॥ (५)

नापनेयमतर्किक² चि (त्) प्रक्षेप्तव्यं न किं चन ।

द्रष्टव्यं भूततो भूतं भूतदर्शी विमुच्यते ॥ ○ ॥ (६)

इह कश्चिच्छ्रवणग्रहणधारणो (हापो)⁴ हावधारणशक्तिसंपन्नः शिष्यः
कंचित्थागतशासनोपलब्धभावप्रभावमाचार्यं विनयेनोपगम्येदमुक्तवान्— “ भगवं⁴
द्वादश ये (s), ङ्गवि (शेषा), (fol. 1b).¹ मुनिनोद्दिष्टाः प्रतीत्यसंभूताः,
क्व तेषां संग्रहो वेदितव्यः इत्युपदेष्टु¹⁶मिच्छामि ” । तस्या (s) चार्यो धर्मतत्त्व-
बुभुत्सामवे (त्योवाच)— “ वत्स, ते क्लेशकर्मदुःखे (षु संगृही),² तास्तृ¹षु
यथावत्—तत्र द्वौ च दश च द्वाद (शाः), अङ्गस्यैव विशेषा अङ्गविशेषाः, रथाङ्ग-
बदङ्गभावं विशेषयन्ति, मौनान्मुनिनाद्वा मुनि (:), तेन मु (निनो)³—

द्विष्टाष्क^२थिताः प्रकाशिता इति पर्यायाः । ते च न पुरुषप्रकृतीश्वरकालस्वभावा-
णुप्रसूताः, किं तर्हि प्रतीत्यसंभूताः, (ते^५) द्वाद(शाङ्ग) ^४विशेषाः क्लेशेषु कर्मसु
दुष्खेषु^२ चान्योन्यं प्रतीत्य तृ^१दण्डन्यायेन यथावत् तृ^१षु संग्रहं गच्छन्ति । यथावदिति
कात्स्न्येनेत्यर्थः । आह, (के पुनः)^५ (ते क्लेशाः), कानि कर्माणि, किं दुःखं येषु
यथावदिमे विशेषाः प्रत्ययास्तृ^१षु संग्रहं गच्छन्ति ॥ उच्यते—आद्याष्टमनवमास्स्युः
क्लेशा (येषां द्वादशाना-), (fol. 2a), ^१मङ्गविशेषाणामाद्या अविद्या, अष्टमी
तृष्णा, नवममुपादानमिमे त्रयः क्लेशाः प्रत्यनुगन्तव्याः । किं च, कर्म द्वितीयदशमौ
च, संस्कारा द्वितीय(ः), भवः द(शमः), इ(मौ), ^२विशेषौ कर्मसंगृहीतौ
वेदितव्यौ । शेषाः सप्त च दुःखं, एषां क्लेशकर्मसंगृहीतानां ये शेषाः त्रिशेषाः सप्त^६
ते दुःखसंगृहीताः प्रत्येतव्याः, तद्यथा—^३ विज्ञानं, नामरूपं, षडायतनं, स्पर्शो वेदना,
जाति, जरामरणमिति । च-शब्दस्समुच्चये द्रष्टव्य(ः) । पृ^७यविप्रयोगा(S);
पृ^७यसंप्रयोगेच्छाविघातादीनि दुः(खा)^४(नि स),मुच्चिनोति । एवमेते क्लेशकर्मदुः
(खेषु), विज्ञेयाः तृ^१संग्रहा द्वादश तु धर्माः ।(नाS),धिकभाज्ज्ञापकस्तु-शब्दः,
एताव(न्त); इमे सूत्रनिर्दिष्टा, नातःपर(मस्ति^५। आह—),परिण(त)
मेतदिदं (तूच्यता),मेषां क्लेशकर्मदुःखाख्यानां कुतः किं संक्रमतीति । उच्यते—
तृभ्यो भवति द्वन्द्व(म्) क्लेशाख्येभ्यस्तृ^१भ्यः कर्माख्यं द्वन्द्वमुद्भव (ति । इ
(fol. 2b^१) न्दात्प्रभ)वन्ति सप्त, त एव दुःखाख्याः पूर्वनिर्दिष्टाः, सप्तभ्य-
स्त्रय उद्भवन्ति भूयः क्लेशाख्याः, तेभ्यः कर्माख्याविति। भूयो भ्रमत्तु तदेवं तु
भवचक्रं, तत्र भवाः (का),मरूपारूप्याख्या(स्ते चानव),^२स्थानाश्चक्रभूतास्ते
ष्वयं पृथग्जनलोकः परिभ्रमति, तु-शब्दो(S),नियमज्ञापनार्थः, यथा चक्रमानु-
पूर्व्या भ्रमति न तथा भवेषु भ्रम्येत्,^४ किं तर्हि नियमो ना(स्तीति),^३ ज्ञापयति
तु-शब्दः । (आह— क); इदानीं सर्वदेहेश्वरः, सत्त्वः कर्तृमः, किं वा(S),स्य कारित्र-
मिति, उच्यते—हेतुः कलं च सर्वं जगदन्यो नास्ति कश्चिदिह सत्त्वः अव्यक्तो
(व्यक्तो^४वा, तत्त्वं); चेदं परीक्ष्यते, नोपचारमातृ^१कमतो(S),स्य द्रव्यसत्त्वं न युज्यत
इति । आह— क इदानीमस्माल्लोकात्परं लोकं गच्छतीति, उच्यते—ने(तः)पर-
लोकमणु(मात्रोS),^५पि ध(र्मो), गच्छत्यपि तु शून्येभ्य एव शून्या धर्माः प्रभवन्ति
धर्मभ्यः आत्मात्मीयशून्येभ्यः क्लेशकर्मसंज्ञकेभ्यः पञ्चभ्यो धर्मभ्यः आत्मात्मीयशून्या^{१०}
एव फलसंज्ञक(ः शून्या ध (fol. 3a) ^१र्माः प्रभ)वन्ति प्रादुर्भवन्तीत्यर्थः । एतदुक्तं
भवति— नैवेहात्मा, नात्मीयं, नाप्येदेवात्मेति । ते (पु),नः स्वभावात्मरहितेभ्यो
धर्मभ्यः स्वभावात्मरहिता एव धर्माः प्रभवन्ति, (पर्यायग्रह^२णात् ।
आह— स्वभावात्मरहितेभ्यो धर्मभ्यः स्वभावात्मरहिता एव धर्माः प्र(भ),वन्तीति
निदर्शनमुपदे^{१०}ष्टुमिच्छामि । उच्यते—स्वाध्याय—दीप—मु(द्रा)—दर्पण—घो^३षा(S)

कंकान्त-बीजा(ऽ), म्लैः : निदर्शनैर्ग¹¹हणः(sic णम्) । स्वभावात्मा नो च न विद्यते, व्यवहार-परलोकं च सिध्यत इति । यथा च न गुरोरध्ययनं शि(ष्ये), संक्रामति, नो तूनता^४ वा गुरोरध्ययनस्य, न शिष्यस्यान्यत एव भव(त्य) हेतुकदोष प्रसंगात् । एवं मारणान्तिकं चित्तं न परलोकं गच्छति, शाश्वतदोषप्रसंगात् । (न) परलो^५के(ऽ), न्यत एव भवत्यहेतुकदोषप्रसंगात् । यथा न गुरोरध्ययननैमित्तिकं शिष्यस्याध्ययनं भवति, न तदेव तत् नान्यदेव तदिति शक्यमभिधातुं, एवं मा (fol. 3b), ^१रणान्तिकं चित्तं प्रतीत्योपप¹²त्यंशिकं चित्तं भवति, न तदेव तन्नान्यदेव तदिति शक्यमभि(धा), तुं, यथा दीपादीप(म्), मुद्राया(ः) प्रति-मुद्रा, (स्व) बिबाद(शति) प्रतिबिबकं, श(द्वात्), ^२प्रतिशद्वकः, आदित्य-मणिगोमयप्र(सूत्या) वह्नि, बीजादंकुरः, यथा मा(ध्व)फलभक्षणनैमित्तिको(ऽ)न्यस्य मुखद्रावो भवति, न स एव स, नान्य^३ एव स इति सुकरः प्रज्ञप्तुं । एवं स्कन्धप्रतिसंधिरसंक्रमश्च विद्वद्भिरुपधायौ, (पञ्च)स्कन्धा रूपवेदनासंज्ञा-संस्कारविज्ञानसंज्ञकाः, तेषां प्रतिसंधि, रिमे^४ च निरुध्यन्त तद्धेतुकाश्चामुत्र भवन्ति, न चास्माल्लोकात्परं लोकं अणुमात्रो(ऽ)पि भावः संक्रामति, एष ताव (त्संसार)-क्रमः, च-शब्दो निवृ(त्तिग)तो वि(प)र्ययेणानुगन्त(व्यो), यस्मादनि (त्यशून्य) दुःखा(ऽ)नात्मतो भावान्प्रत्यवेक्ष्यमाणस्य वस्तुसंमोहो न भवति, असंमोहा(न्न) रज्यते-----¹³ //(अरागान्न द्वेष्टि, अद्वेषात् कर्म न करोति, अकर्मणः वस्तु नोपादत्ते, अनुपादानात् भवं नाभिसंस्करोति, भवाऽभावात् न जायते, अजातेः कायचित्तदुःखं न संभूयते । इत्थं तस्य हेतुपंचकस्य अत्र अनुपचयात् परं फलं नोत्पद्यते-अयमेव च मोक्षः । तदा हि शाश्वतोच्छेदान्तादि-कुदृष्टय निराक्रियन्ते । अत्र नाथाद्वयं भवति--

भावस्याऽप्यतिसूक्ष्मस्य येनोच्छेदो विकल्पितः ।

तेनाऽविपश्चिताऽदृष्टा प्रत्ययोत्पत्तिरर्थः ॥ (६)

नापनेयमतः किञ्चित् नि¹⁴क्षेप्तव्यं न किंचन ।

द्रष्टव्यं भूततो भूतं भूतदर्शी विमुच्यते ॥ (७)

इति प्रतीत्यसमुत्पादहृदय-व्याख्यानम् । आचार्यं (आर्यं)¹⁵ नागार्जुनस्य कृतिः समाप्ता ॥)

Notes on Sanskrit Text

1. Ms. तू° for त्रि° or त्र° (as in fol. 2 b, 1.4. below)
2. Ms. ष् for visarga (:) frequently.

3. Ms. सप्तम् for सप्त.
4. Ms. भगवं for भगवन्.
5. Ms. स्ते.
6. Ms. सप्त.
7. Ms. पृ° for प्रि.
8. Ms. भ्रम्येते.
9. The Lhasa-fragment of this commentary breaks off here. The following part is based purely on our present photographs of the text, which remains still incomplete (see note 13 below).
10. Ms. शुन्ये°
11. Ms. गृहा° for ग्रह°.
12. Ms. त्वं.
13. The last nearly seven letters are illegible. Including these, the remaining portion of the Commentary is tentatively restored on the basis mainly of its Tibetan versions, which attribute it to Nāgārjuna himself instead of Śuddhamati of the Chinese version. This portion is shown with a wavy line and in round brackets.
14. This verse appears as no. 6 in the kārīkā-text, with which the present ms. begins. The reading : प्रक्षेप्तव्यं however, appears as : *bshag-par-bya-ba*, in Tib., which seems to stand for : निक्षेप्तव्यं. It is both preferable and found in the ms. of शुक्लविदर्शन according to LVP's work cited above in note 1 of the Introduction.
15. The addition of this word : (आर्य=phags-pa) is found only in the Tanjur version (Berlin), catalogued by H. Beckh (1914).
16. उपदेष्टु° sic, उपदिष्ट° ?—also below in fol. 3a, l. 2.