Proceedings and Transactions
of the
Fourth Oriental Conference
ALLAHABAD UNIVERSITY
November 5, 6 and 7, 1926
VOLUME II
(SELECT PAPERS)

ALLAHABAD
THE INDIAN PRESS, LTD.
1928
five-limbed syllogism of Akṣhapāda and Vātsyāyana as the accepted method of approach. Though there is perhaps later on an indication that these five may be reducible to three, he teaches the five-limbed syllogism as the current method of approach. It is well known that Diṅnāga it was that reduced the five-limbed syllogism of Akṣhapāda and Vātsyāyana to the three-limbed syllogism of Aristotle. The other distinctive features of Diṅnāga’s logic seem also to find their root here, but will receive fuller treatment elsewhere. What has been said above gives a clear enough indication that the school of Buddhism, at the head of which stood Aravana Aḍīgal, was anterior to that of Diṅnāga whose date is now generally accepted as in the fourth century A.D., say, roughly about A.D. 400.

(6)

THE CATUHŚATAKA OF ĀRYADEVA

WITH EXTRACTS FROM THE COMMENTARY OF CANDRAKIRTI

RECONSTRUCTED FROM THE TIBETAN VERSION

WITH AN ENGLISH TRANSLATION

CHAPTER VII

BY

VIDHUSHEKHARA BHATTACHARYA

Principal, Vidya Bhavana, Visvabharati, Santiniketan.

INTRODUCTORY.

Āryadeva is one of the greatest teachers of Buddhism and how deeply the people venerated him is clearly shown by the epithet acārya (Tib. slob dpon) used by such an author as Candrakirti, a great master of the Prāsaṅgika school and the celebrated writer of the commentary, Prasannapada, on the Mūlamadhyamakakārikā of Nāgārjuna. The most important work by Āryaveda is the Catuḥśatakastra or Catuḥśatakā as it is generally known. It is a treatise of the Madhyamika school. As the name itself implies, it is composed of four hundred kārikās or verses divided into sixteen prakaraṇas or chapters, each of them consisting of twenty five kārikās. Unfortunately the original Sanskrit text is not yet found in its entirety, the only remains being some fragments discovered and edited by Mahāmahopādhyāya Pandit Haraprasad Shastri in the Memoirs of the Asiatic Society of Bengal, Vol. III, No. 8, pp. 449-514, to whom every lover of philosophy is grateful. Candrakirti wrote a commentary on this work, but this too, in its original Sanskrit version is
perhaps lost for ever excepting the portion published with the text in the fragments referred to above.

Out of a total of 400 kārikās of the Catuḥṣatāka we have now only 131½ in the fragments and 10½ traced as quotations in the Prasannapadā of Candrákirtti, i.e., 141½ in all. Thus 258½ kārikās are lost to us. And we should try to reconstruct them, if possible.

Now, the last eight chapters (IX-XVI) of the book were translated by Huen-tsang into Chinese and there is a commentary on these chapters by Dharmapāla. Prof. Dr. G. Tucci of the University of Rome (now in the Visvabharati at Santiniketan) has brought out an Italian translation of this Chinese version together with the Chinese text.

The entire work together with the commentary by Candrákirtti is, however, to be found only in the Tibetan, the text and the commentary being translated into it by an Indian scholar, Paṇḍita Sūksmaṇā and a Tibetan scholar, Bhikṣu Sūryakirtti (Dge sloṅ ni ma gregs).

In a volume published in 1923 Prof. P. L. Vaidya of Wellingdon College, Sangli (Bombay), has reconstructed in Sanskrit the lost kārikās in the Chapters VIII-XVI, and translated them into French together with those found in the fragments and the Prasannapadā. His work is, however, marred by many inaccuracies. The present writer has discussed it fully and has reconstructed again almost all the kārikās of the Chapters VIII-XVI. He thinks that it is only by such discussion that one may hope to get back some day the actual readings of the lost kārikās. The work is in the press.

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1 Rivista Degli Studi Orientali, Vol. X.
2 *Etudes sur Pṛṣādeva et son Catuḥṣatāka*, Chapitres, VIII-XVI.

The only possible way for carrying on the work is to translate the book into Sanskrit mainly from the Tibetan version. Of course, the Chinese version will help much. Scholars know how literal and in most cases faithful a Tibetan translation of a Sanskrit work is. Indeed, it is wonderful and the Tibetan translators have made the impossible possible in rendering Sanskrit books so faithfully and literally into a language which belongs to an entirely different family. Chinese translations are, however, not so accurate, for generally they are very figurative or explanatory, and as such cannot be relied upon so much as the Tibetan with regard to their power of suggesting the actual Sanskrit readings.

In the present paper I propose to reconstruct in Sanskrit the lost kārikās of the seventh chapter of the *Catuḥṣatākāśāstra* from its Tibetan version and to edit the full Tibetan text of that chapter together with all existing original kārikās giving copious extracts in Tibetan from Candrákirtti’s commentary followed by its Sanskrit translation by me. There will also be given at the end an English translation of the text.

In preparing this edition I have used two Xylographs (*Tanjur*, Mdo, Tsha and Ya) of the Narthang edition belonging to the Visvabharati Library, one of the *Catuḥṣatāka* itself and the other of the *Catuḥṣatāka-vṛtti* in which all the kārikās of the former are quoted in toto.

The following abbreviations are used in the paper:
- $\text{CS} =$ *Catuḥṣatāka*.
- $\text{CSV} =$ *Catuḥṣatākāvṛtti*.
X = Xylograph.
Xx = Xylographs.

* An asterisk put before a kārikā indicates that it is an original kārikā, not reconstructed.

* — * Words put between two asterisks in a kārikā imply that the kārikā is a reconstructed one excepting only those words.

TEXT.

[विषयमोहोगिनिविषयमधामोपायसंबंधम्]

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OŚV: दुःखस्वरूपम्। कविता विवरणम्। तत्रामि। निमित्तिष्ठिति कविता।

चन्द्रेण दुःखस्वरूपः स्वेताश्चलयं न विपरीते।

निमित्तिष्ठ वाच्यम् मौलिकः किं न आच्ये।

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OŚV: निमित्तिष्ठिति। न भवति। अविवर्त्तितां दुःखस्वरूपम्।

दुःखस्वरूपस्वभावम्। न भवति।

1 In b X of OŚV adds तो after तो omitting तो at the end. In c it has तो for तो supported by the commentary itself.

2 X wrongly मेहा.
As regards the *sthiti* of *yasvana*, etc., it vies with old age and death as to which of them would come first. So says the CSV:

---

1 In c X of CSV an for ni and *bdren* for *byaran* in d.
केष्या विचारिते नेन गतिर्या भवे तयः।

परत्योपि निन्ति को भवे। कः बुद्धिमान्। || १ ||

CSV: नै महं तु दुष्टि शुभ्रं पुम मद्यं पिन्याम् तेषां तत्त्वायाम्।

प्राणायामविधिः। तत्त्वायामिः। बुद्धिमानी। नै विविधं निन्तित्वायामिः।

सावित्री निवासं तत्त्व भवेन। केष्या देवमनुष्ठानि गतिः। समन्ता

kारपि न भवति। अधिष्ठा तयः। केष्या तदास्त्री न भवति। अधिष्ठा तदास्त्री न

भवति। यदि (तदास्त्री) बुद्धिमान्याय निन्ति को मनुष्ये तदास्त्री सूत्तरं बुद्धिमान्

परत्योपि न निन्ति को भवति। || १ ||

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CSV: दृष्टिर्वकायं।

हृदिः। कालिकृतिः।

हृदिः। कालिकृतिः।

हृदिः। कालिकृतिः।

हृदिः। कालिकृतिः।

हृदिः। कालिकृतिः।

हृदिः। कालिकृतिः।

हृदिः। कालिकृतिः।

=सर्वाते नामवच्चे यथागते परम्पराय:।

=सर्वाते कालिकृति कमः। अलोकादिकमः। तदास्त्री तथा। तस्मातः कालिकृति

सर्वाते कालिकृति कमः। अलोकादिकमः। तदास्त्री तथा। तस्मातः कालिकृति

सर्वाते कालिकृति कमः। अलोकादिकमः। तदास्त्री तथा। तस्मातः कालिकृति

सर्वाते कालिकृति कमः। अलोकादिकमः। तदास्त्री तथा। तस्मातः कालिकृति

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सर्वाते कालिकृति कमः। अलोकादिकमः। तदास्त्री तथा। तस्मातः कालिकृति

1 In a X of Ch tha ma for thamas cao.

2 Constitute b, a, and d as follows: sūte (kāłe) tvād yathā sárvaśāpi prthag janaḥ (śāliḥ) tathā atra (anāgata) api (kāłe) na (bhavīṣyati) iti tathā kuru.

3 X kṣy <b>4 X byś</b> <b>5 X kṣy</b>
CATUHŚATAKA

In the image, there is a page from a traditional Sanskrit text, possibly a religious or literary work. The text appears to be in a script commonly used for Sanskrit, and it includes classical Sanskrit verses, which are likely to be part of a larger composition or collection. The page contains annotations and marginalia, typical of manuscripts intended for scholarly study or recitation.

The text is written in a vertical format, which is standard for Sanskrit manuscripts, and it is divided into stanzas or verses. The content includes traditional Sanskrit phrases and possibly interpretations or commentaries, which are common in such manuscripts.

The script and the layout of the text suggest it is a scholarly or religious text, possibly used in recitations or studies. The annotations might provide commentary or context to the verses, which is typical in such manuscripts to aid in understanding and recitation.

The page includes several markings and symbols, which are often used to indicate different parts of the text or for reference purposes. These could be notes on the content, references to other texts, or other scholarly annotations.

In the context of this type of text, such a page would be valuable for understanding the deeper meanings and contexts of the verses, as well as for recitation and study purposes.

---

1 The actual reading in X is las for mthab, but as it does not seem to me to give here any suitable sense, and is demanded by the context the latter is suggested by me.
2 X begrin.
3 X le.

---

1 X nid.
2 In 6 X of CSV de nas for dos na.
CATURŚATAKA

prāśaṇa vadasyaḥ paśupatiḥ mañava:

nāṭakāśvarana: prabhō bhūma gacchati durantiḥ II " II


1 For the suffix mo in the phrase phal mo cher cf. chen mo ‘great,’ legs mo ‘fine,’ ‘good.’

1 There are five kinds of śāntārya karmas, ‘acts that bring with them immediate retribution,’ viz. matricide, patricide, killing an Arhat, causing schism, and wounding a Buddha.
= अशो शान —

"यद्यपूँ गच्छति गलित गलित गच्छति वा द्यूषः।

गलित द्यूष जनायति तेनोऽभोजन प्रयज्जनः।"

= अशो शान —

यद्यपूँ द्रुमिन्तिपालां विविधोऽभिवाचारस्मिन न
भवेव तथापि प्रयज्जन सुगच्छमनमिहिः स्वर्गः।

= अशो शान —

यद्यपूँ द्रुमिन्तिपालां विविधोऽभिवाचारस्मिन न
भवेव तथापि प्रयज्जन सुगच्छमनमिहिः स्वर्गः।

= अशो शान —

विविधात्मकविशा विविधात्मकर्त्तव्य करिष्याय
कार्यते प्रयज्जन भविष्यादीपकर्त्तव्य करिष्याय।

= अशो शान —

विविधात्मकविशा विविधात्मकर्त्तव्य करिष्याय
कार्यते प्रयज्जन भविष्यादीपकर्त्तव्य करिष्याय।

= अशो शान —

विविधात्मकविशा विविधात्मकर्त्तव्य करिष्याय
कार्यते प्रयज्जन भविष्यादीपकर्त्तव्य करिष्याय।

= अशो शान —

विविधात्मकविशा विविधात्मकर्त्तव्य करिष्याय
कार्यते प्रयज्जन भविष्यादीपकर्त्तव्य करिष्याय।

1 For eight kinds of akeṣaṇa (mi khom po) see Mahāvijñapti, §120; Bodhi caryāveśavāravaprajñā, p. 10:

= अशो शान —

विविधात्मकविशा विविधात्मकर्त्तव्य करिष्याय।
कार्यते प्रयज्जन भविष्यादीपकर्त्तव्य करिष्याय।

2 In X of CS ḍādī for ḍādī. In X of CS āddī for ṣuddī.

3 X pa.  

4 X da.

1 X barog.
CŚV: ཡ་གཉིས་སེམས་ོག་པའི་བོད་དང་ལྷ་སྤྱིོས་པའི་བོད་
པོ་ཤེས་པ་ལེགས་པར།

=བོད་བོད་ཕྲོག་བོད་པོ་ཤེས་པ་ལེགས་པར། རྣམ་པ་

CŚV: དཔལ་བོད་དང་ལྷ་སྤྱིོས་པའི་བོད་

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CŚV: གཅིག་གི་སྣ་ཚགས་

1. Here vijñāna =ciita.
2. It refers to bhaava.
3. For sūnd - Tib. byrog for which read sōn. In this compound word -sama-
   is omitted in Tib.
4. Tib. lit. -nirodhadeśa (bka' po pha'i sgo nas) for -nirodhena.
5. Tib. omits parā.
6. & This sentence is omitted in Tib.
7. In a for day X of CŚ reads las, and in b it has pa for par. In d X of CŚ
   paBi for pa.
FOURTH ORIENTAL CONFERENCE

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CSV: अधि च। यद्यम्बन्धसुसायाः परिषयद्वेत, तत्क चवि

नियमतं ५ विचि: वां युक्तां सम्बन्धितम्। तत्क ।

श्लोकः

देव्यस्य कार्यस्य विषयान न आयते।

विषयान कार्यानां सिं तदेक्त विषयते।

CSV: इह भवेंत्र कार्यस्य प्रारम्भस्य निर्देशस्य न वा। निर्देशा

tथवैवेद्यीकार्यस्य नियमादिष्ठेयान्त विनायको भवति। ततः यथा तत्तत॥

शिष्यानां विद्यामेव विनायको विनायको भवति। ततः यथा तत्तत॥

1 HPS after bhautikasa reads vāsikasa pārāśikasa vā which does not suit here, nor is supported by Tib. according to which we have only cāraśikasa (vāṃśa la gye yin).

2 For jāgata-pravṛtiḥ Tib. has ćakṣaśānu-pārāśikādhiḥ (skyey ba geig nas geig na bregyed po).

3 As it is in Tib. (śin tu rgyas par-ma-čivitarasmi, or cārāśikā-rasmi); HPS savitarasmi.

4 In Tib. purunasa is omitted.

5 Tib. sès par; HPS nīyogatāḥ.

6 In c for la X of CSV pa.

7 Tib. omits sarvasaṅgata.

8 Tib. acirād (gum mi rīm bar) for which HPS sucirād.

9 Tib. loka (hjig rten) for bālā.
CATUHŚATAKA

सत्त्। अविन्द्रशङ्क विश्रामः३ कर्मशङ्करानांतः४ श्रवः। तिन्तु तान्त्रां अबः। कर्मोऽविन्द्र रिव रिव रिव वाच्येव।५

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ceans: अपि नै। वषा खुदू प्रिवाता संबाद्धिकार्ये विनाकर्ये।

ुः कर्मशङ्करानांतः श्रवः।

कर्मोऽविन्द्र रिव रिव रिव वाच्येव।

"संबाद्धिकार्ये जानीयादृ बाधिकार्ये विषयेः।

स्वेदकान्तानि यान्य यथ चिन्तन तत्त्वमः।१५।"

ceans: यथावनि भवति याणां। संबाद्धिकार्ये तथविषय एवेनः।

श्रवः। अक्षरसन्त्वनि वधा। अविन्द्रशङ्क तत्त्वम्।

स्वेदकान्तानि यान्य यथ चिन्तन तत्त्वमः।१५।"

1. Tib. "kramaprayogaḥ adding prayoga (shgar) after "krama".
2. In the X read thog for thugs.
3. Tib. has, however, used api properly reading mtho ris kyi in the text.
4. Tib. bema pa na according to which the reading can be suggested here is bka'gye. HPS bka'gye.
5. Tib. adds here dekha saka (lus dtn ihan cig).
6. Tib. omits it.
7. Tib. adds riktena sdbhena pratichannasatrukšrayat (grogs po 'byob kyi 'byogs po'i dgra la bya ba litar.

1 In c for da X of CS de which is wrong; and in d for sal it reads las (karman).
2 In b X of CS skye for bekyped.
3 Tib. skye ba (jäti, janman =) udaya; HPS "kdelüa duüra".
4 There is nothing for -tara- in Tib.
In a for Tib. सन्न (sams can) HPS झाक.

The word yotirjotikyparāyaṇa is not explained in the Vṛtti. As the Tib. version, snañ ba nas snañ bar

1 In e X of CŚ omits ba after snañ, and adds ni after bar.
2 Tib. omits kriyāya purusākāraṇa.
3 For anumāna (Tib. ma thob par) HPS upāta.
4 Tib. adds to sa dañ ñā in which in Skt. literally means daññhamśanvajñ.
5 Tib. literally durgat (saṅ hyō).
6 Here four letters are wanting in HPS and now supplied from Tib. go la yod (=kutra saññi).
CATUHŚATAKA

বামেনে এই কাব্য কাব্যাংশ কদাচিতে সহজাত প্রতিপত্তি লাভ করবেন।

csv: বর্তমানে প্রতিপত্তি লাভ করবেন।

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<th>OSV:</th>
<th>গ্রহণে বামেনে কাব্যাংশ সহজাত প্রতিপত্তি লাভ করবেন।</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>মাধবের সংরক্ষণে প্রতিপত্তি লাভ করবেন।</td>
</tr>
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<td>সংরক্ষণে প্রতিপত্তি লাভ করবেন।</td>
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<td>মাধবের সংরক্ষণে প্রতিপত্তি লাভ করবেন।</td>
</tr>
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<td></td>
<td>সংরক্ষণে প্রতিপত্তি লাভ করবেন।</td>
</tr>
</tbody>
</table>

1. HPS brahmaṇaṁbhūtah, Tib. ho na (=atha or tu) and then riom pa con ma yin pa dag (=amānīnāḥ).
2. Tib. omits talāḥ in HPS after tataś ca.
3. As the sense requires we should read it here though not found either in Skt. or Tib.
4. In a X of OSV nas for na; and that of OS logs for log.
5. In a for niyirtaś (log) HPS wrongly niyirtaś. In d for sa sṃṛṭaḥ Tib. sashaktarthaḥ (on dag bhad).
6. Tib. omits it.
7. HPS adds after it vijnān.
8. HPS tādu for itāḥ; Tib. literally tatalā (da nas).
9. It is according to Tib. phyug poṭi ṛgga sum mtho ria su skyes pa la (=śvarakula śvarga vṛttāṇākaśa); HPS śvāraś śvāraś vṛttāṇaḥ.
10. The bracketed portion is left out in HPS and reconstructed from Tib.
11. Literally Pali and Buddhist Skt. maṇḍapa (yid du boḥ bo). See 170a (yid yon).
FOURTH ORIENTAL CONFERENCE

CŚV: पुर्वकाल प्रकाशः प्रवन्दितम्। तत्तात्त्वलिङ्गविलिङ्गः। तत्तिव नन्दन राजाीण्यः। प्रवर्ति।।

तदर्थोऽवश्यः सत्तार्थोऽवश्यः सत्तार्थोऽवश्यः। तदर्थ राजार्थविवर्तिनिक्षेत। परस्मिनेव कदा नाम निविषयरसभाषातेत। तत्तात् कमलमयसः दत्तात्रयेऽपि।।

169

CŚV: अनन्तसाधारण जोििश्क यभमयं तत्तात्त्व न ज्ञायसो।
तथा प्रि—

१९४६
५४४७
५४४७
५४४७

"या या लोकानितिता तथाः सुभमयवते।
धर्मादिकि ततो सोको वच्चावित दृष्ठेऽ॥१८॥

1 Tib. bhaad name ; HPS karaṇaḥ. The former is undoubtedly better.
2 Tib. beruh bar bya ba, supported by the context ; HPS saṁrakṣaya-.
3 Tib. bday gi ba, and supported by the context ; HPS damaṇanāh.
4 Tib. adds here: anādānita- (१) -saṣṭigānadeśāśādhiḥ (mi bday brojna can dan rkuo po dan chu dan me rkuo la sge po).
5 Tib. teku bya bday pa which gives the reading in Skt. svačheya- for ā dhīyaḥ-
6 It is not supported by Tib. reading mchog tu hchams śi which may be translated by paramāntiya. Is the reading hday sa for hchams śi? In that case the meaning here would be: paramānta hchamsaṇgha.


171

CSV: བཅས་རིམ་བུ་བོད་བོས་བོད་བོ་སོགས་པའི་ཕྲིན་པོ་སོ་མེད་པའི་ཕྲིན་པོ་སོ་མེད

སྐྱེ་དབང་། རི་སྐྱེ་དབང་། རི་སྐྱེ་དབང་། རི་སྐྱེ་དབང་། རི་སྐྱེ་དབང་། རི་སྐྱེ་

*ལྟ་སྟེ།* ལྷག་ཐབས་བཅས་སེར་ཕྲིན་པོ་སོ་མེད།

ཁབ་པོར་: རྡུ་བཅས་བཀམས་པ་བོད་

1. Tib. skad. ba bde (="duhkha"): HPS omits it.
2. Tib. omits atnyötkarateu功德: but appears to read: riag tu so mi gso pobi phyir daδ which gives no sense here.
3. Tib. gul sgo pobi don du: HPS "sudhano."
4. Tib. rgyal srid: HPS rgyal."
5. Tib. bzod nams dag (X bdag) la: HPS omits "pungyesu reading simply" bdipatyayu.
6. Tib. phyagtibyzan ("bmad par byasco).
7. For X of CSV reads gzhi la chos don gser ba ñid.
8. HPS nästy anupāyaṣṭa for nästy ājñayā yasya in a.
CATUHŚATATAKA

धन्यराजेश रागे ते दृषा ज्ञानानगरम्
चलानन्द दृष्यान्व न कुरु कुरुक्षेत्रम् ॥ २ ॥

CSV: रेवति तेघी "न न्यायसम्पदायमप्पुराणकारि

= अनाय। पर्यायेण नरेन्द्र ग्रंथं पचमेवार्यविषयं स्युद्धातामागमपस्यविषये

= पदार्थ। पर्यायेण नरेन्द्र ग्रंथं पचमेवार्यविषयं स्युद्धातामागमपस्यविषये

1 Here I take the reading supplied by the X of CSV as given above in the text.
2 X ḭḥoṣa.
3 In c X of CSV na for nās and dom for de in d.
CATUHIŚATAKA

बे भवेतुत्रिति पुष्करंद्रो यथा न प्रभुर्मि ते कायं दुरविश्रावत्-पुष्करं कुर्विन्ति॥

174

प्रभुर्मिः परालाभादायत्रं प्रकटेः

कर्मसङ्ग पुष्करं तुपीताः

प्रहस्यस्मातीर्थामयेन देवादायत्रं ॥ ३५ ॥

जगबु वनलश्वामर्म मायानुष्ठबिभत्स।

चेपमश्च यत्ततां गच्छन्ति पदशुनमः॥ ३६॥

CATUHIŚATAKA

COV: भवेतुत्रिति पुष्करंद्रो यथा न प्रभुर्मि ते कायं दुरविश्रावत्-पुष्करं कुर्विन्ति॥

174

प्रभुर्मिः परालाभादायत्रं प्रकटेः

कर्मसङ्ग पुष्करं तुपीताः

प्रहस्यस्मातीर्थामयेन देवादायत्रं ॥ ३५ ॥

= यथा भवेतु व्यक्तिः अवधाय कस्य कारीति तथा सौऽधि जनः प्रभुर्मिः देवादायत्रं प्रकटेः। 

तथां भवेतु अवधाय भवेतुवाच्याविभक्तिः देवादायत्रं न प्रभुर्मिः। 

तव प्रभुर्मिः तवं कस्य प्रभुर्मिः भवेतु अवधाय अवधाय भवेतुवाच्याविभक्तिः देवादायत्रं। 

तथा कष्टति—

युः स्म न कामयानि ते तु कुर्वन्यामम कामयाम्।

कष्टति कष्टति कामयानि सात्सुक्तबुद्धिविद्या पुष्करं द्रोऽधि भावयिति सत्ति ते तदवषय संसारे पुनः कामयानि ते सामायं सात्सुक्तबुद्धिमूलमम कामं कुर्विन्ति।

1 In d COV pa for par.
2 For the second half one may read also: ye pa'is'anti vyaktataram yanti te padam uttamam.
3 X pa for bu.
4 X byad for byad.
CATUḤĀṬATAKA

175

CŚV: ৰুপ্রুপে যুড় জুড় থেটে মহাভাসাতে প্রতিনিধিত্ব

=ত্বরায় সাধারণার্থে বিশ্বাসপূর্বক বিশ্বাস নাও (ৰ)

বিশ্বাসঃ

মনানিলেন্দ্র মন্ত্র

হুমায়নের হুমায়নের হুমায়নের

হুমায়নের হুমায়নের হুমায়নের [স্বরূ সাঙ্গকার একটি]

বেক্ষণ অভর্তি মাংসৰে ন রাতিবিচায়িপ।

এনিয়ন্ম একটা তেং রাতিনশীতপর্যন্ত।
151

1. There is in no way the end of this ocean of miseries; you are submerged in it, yet why have you, a fool, no fear?

152

2. Having followed behind, youth again comes forth in front; life, too, in this world appears like a competition in a race.

153

3. In the world you cannot move away from your position according to your own desire. What intelligent person, being dependent, is yet fearless?

154

4. All cannot be left to the future. Act so that you may not be even now an ordinary man as you have been in the past.

155

5. The appearance of one who listens, of that which is to be listened to, and of one who speaks, is difficult to be secured. It is, therefore, said in the Sūtra that the world is not one that has an end, nor one that has no end.

156

6. As most people adopt the wrong side (view), it is certain that most ordinary men will fall into misfortune.
7. The representation of the effects of sin is seen on the earth. Therefore the world appears like a slaughter-house to the good.

8. If one is regarded as insane on account of the unsettled state of one’s mind, then what wise man would not call him insane who is attached to the world?

9. Having seen the disappearance of pain arising from movements at the cessation of the movements, a wise man makes up his mind to destroy all action.

10. Who is there that would not be frightened by the fact that the extent of a single effect is not known just as the first cause of an effect is not known?

11. All work begun does not necessarily lead to success; but there is a necessary end of all undertakings; why then should one be disturbed for it?

12. An action is done with effort, but the deed is destroyed without effort. Inspite of the fact you have no aversion towards action!

13. There is no happiness of one that has gone by, nor of one that has not yet come, the present, too, is passing; for what, then, is this effort of yours?

14. Heaven itself is terrible like hell to the wise; to them a terror-less world is altogether difficult to obtain.

15. If even a fool thoroughly realized the miseries of the world, he would along with his mind come to a total end (i.e., attain mokṣa).

16. A man who is not haughty is difficult to be found, and there is none who is haughty yet kind; therefore it is said that ‘one who goes from light to light’ is very difficult to be found.

17. Verily here an object of enjoyment is obtained by him who has turned back from it. Therefore though acting in a contrary manner, duty is traditionally enjoined on an uncertain ground.

18. The consequence of meritorious act is wealth and it is to be always protected from others; how can that then be regarded as one’s own which is to be always protected from others?

19. Duty (dharma) follows the established custom of the world, whatever it may be; therefore it appears that the world is, as it were, stronger than duty.
20. A desired object (of enjoyment is obtained) by good action; but that object (in fact) is condemnable; what is the necessity of that, even it is effected, the abandonment of which is better?

21. To him who does not want to command, dharma (religious duty) is useless, and he to whom it is (desirable) for the sake of the command (it gives over men) is stupid in this life.

22. If having seen the consequence of that which has not yet come you have attachment for it, owing to attachment for dharma, what makes you, who has seen the end of that which has not yet come, fearless?

23. Merit is in every way just like the wages of a hired labourer. How can those who do not want even good commit evil?

24. The world is just like machines as well as an illusory man; those who have realized it apparently attain to the highest position.

25. Those who are not pleased in this world even with (agreeable) objects cannot at all get pleasure here.

CORRIGENDA

THE CATUHŚATAKA OF ĀRYADEVA

P. 837, l. 2, read sdo for sīo; l. 5 dāvakaṭat for gamanavat; asthīṭh for sthīṭh. P. 840, l. 11, read bṛgyar for bṛgyad. P. 841, l. 8, add uktam after sātre'pi. P. 842, l. 2, read ḫḥad for ḫḥod. P. 844, l. 7, add upadararhatvāt before tasmā. P. 845, l. 12, read asmīloke sarvasya for asya sarvasya lokasya. P. 854, l. 23, read sam for sum. P. 862, l. 16, read dānādikarmaṇi for dānabhikṣayāṁ; tasmān nivartanāṁ for tut karma pratiṣomabhūtam iti.
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