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The VIGRAHAVYĀVARTANĪ of NĀGĀRJUNA
with the Author's Commentary
Edited by
E. H. JOHNSTON
and
ARNOLD KUNST

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PREFACE

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 सुन्येषु sarvabhāveṣu tvad-vacanamaśunyam, yenāsūnyatvāt 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 predicables) 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 pratiśedha is valid, then the words expressing this pratiśedah are void, and so any statement uttered by means of void words is consequently not valid.

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

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

In कृष्णā 35 (note 8) the reading samparidhaksyatapi instead of paridhaksyatapi 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 कृष्णā 51 b: parasparato na caṇyaiḥ 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 pratiśāhī hiyate / na hidāṇiṃ tad asad idāniṃ sad / athāsad: asadbhūtasya nāma na bhavati / tasmād...

Arnold Kunst
INTRODUCTION

Among the minor works of Nāgārjuna the Vigrāhavyāvartanī 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 Sāṅkṛtyāyana 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-Dīnāgā 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 correctly; 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 Taishō Isayayō edition of the Chinese Tripiṭaka, Vol. XXXII. It is the work of Gaūṭama Prajñāruci and is dated 542 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 development 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 Amunānaparipāka of the Tattvaśāngraha, 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 kusāla dharmaś 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 avidyamānagṛha in the commentary on verse 64 in the sense of "not being present in the house", and the phrase tulyam ayam aprāptah, "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 adhīlaya "libel", in verse 63, and pratīṣṭhāyato "(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 30-52 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 bhasya 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, Tātparya-tikā on II, i, 19, to have been held by an ācāryadesiya. 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 34, pramāṇato itthānāṃ prasiddhiḥ, is in exact accord with the Sūtras; for the opening words of the bhasya on Nyāyasūtras, I, i, 1, appear to have been chosen with great care precisely with the object of evading Nāgārjuna's criticisms.
THE VIGRAHAVYĀVARTANĪ

sarvesāṁ bhāvānāṁ sarvatra na vidyate svabhāvaścet/
tvadvacanamasvabhāvam na nivartayitum svabhāvamalam

1 // 1 //

yadi sarvesāṁ bhāvānāṁ hetau pratayeṣu ca hetupratyayāsā
margryāṁ ca prthak ca sarvatra svabhāvo na vidyata iti kṛtvā śūnyāḥ sarvabhāvā iti 3 / na hi bije hetubhūte 'ukuro 'sti, na prthivyaptejovāyvdināmekaiṣmin pratayeṣāṁjñite, na pratayeṣu samagreṣu 5, na hetupratyayāsāmargryāṁ, na hetupratyayāvainiruktakaṁ prthageva ca 6 / yasmādatra sarvatra 7 svabhāvo nāsti tasmāniḥsvabhāvā 'ukuraḥ / yasmāniḥsvabhāvastasmāc
chūnyāḥ 8 / yathā cāyamaṅkuro 9 niḥsvabhāvo niḥsvabhāvatvācčā śūnyastathā sarvabhāvā api 10 niḥsvabhāvatvācčūnāḥ iti / atra vayaṁ brūmāḥ 11 / yadyevam, tavāpi 12 vacanāṁ yadetac
chūnyāḥ sarvabhāvā iti tadapi śūnyam / kim kāraṇam / tadapi hetau nāsti mahābhūteṣu sampryukteṣu vipryukteṣu vā, pratayeṣu nāstyuraḥkaṇthaśūṣṭhajihvādantamulatālaṃkāmūrdaṇahpraḥrīṣu yatnēṣu 13, ubhayāsāmargryāṁ nāsti 14, hetupratyayāvainiruktakaṁ prthageva ca 15 nāsti / yasmādatra sarvatra nāsti tasmāniḥsvabhāvāvam / yasmāniḥsvabhāvāṁ tasmācchūnāṁ 1 / tasmādanena sarvab
bhāvavṛttmaṇvāyartanaṁśākyam 2 kartum 9 / na hyasatāṅgīṇā 4 śākyam dagdhum / na hyasatā śastreṇa śākyam chettum / na hyasatībhīrdbhī 6 śākyam kledayitum / evamāsadā vacanena 6 na śākyāḥ sarvabhāvavṛttmaṇvāyartigacchāh kartum 7 / tatra yaduktaṁ
sarvabhāvavṛttmaṇvāḥ pratiṣiddhā 8 iti tanna /

athaṁ manyase mā bhūdeṣa doṣa iti svabhāvavṛttmaṇvāyam
svabhāvavṛttmaṇvācčūnāṁ 10 tasmādanena sarvabhāvavṛttmaṇvāḥ pratiṣiddhā 11 iti, atra brūmāḥ / yadyevam, yā te pūrva 12 pratiṣiddhā śūnyāḥ sarvabhāvā iti hata sā /

kim cēnyat / sarvabhāvāntaragtaṁ ca tvadvacanam / kasmāc
chūnyā🔗 sarvabhāvēṣu tvadvacanamaśūṇāṃ, yenaśūṇyātvātsar
vabhāvavṛttmaṇvāḥ pratiṣiddhā 13 / evaṁ śaṅkotiko vādaḥ prasaṁ
taḥ / sa punaḥ kathamiti / hanta cetpunaḥ śūnyāḥ sarvabhāvāstena

1. niḥsvabhāvatoācčūnāṁ, T.
2. T' om. svabhāvo.
3. R adds kim kāraṇam, not in C.
4. asadagninā, R.
5. R om. ki.
6. T adds api.
7. R adds the gloss na śākyam sarvabhāvavṛttmaṇvāḥ nirvartayītum.
8. R adds sarvatra bhāvavṛttmaṇvāḥ vinivartate.
9. śrutā, R; C as in text. Y’s explanation of vaśamikatva by viṣamasyāḍī is anachronistic; here it means “discordance”.
10. T has tasmāc for sarvabhāvavṛttmaṇvā.
11. R adds sarvabhāvavṛttmaṇvāvinivartate.
12. T om. evam yā and pūrva; C has the latter.
13. The three authorities differ hopelessly in this sentence. The text follows R, adding chānyaḥ, which appears in both T and C, and substituting pratiṣiddhā for its svabhāvapratigacchā. T has approximately kasmāt sarvabhāvēṣu śānyat sarvaksetraḥ sarvabhāvavṛttmaṇvāḥ pratiṣiddhā iti tvadvacanam aśūṇāṃ bhavet. C literally would give yasmāc chānyaḥ sarvabhāvāṁ tasmātvadvacanam śūṇyam, tena śūnyatvāt sarvabhāvapratigacchā bhavet.
tadvacanam śūnyam sarvabhāvāntargatvat 1 / tena śūnyena pratiṣedhānapattīḥ / tatra yaḥ pratiṣedhāḥ śūnyāḥ sarvabhāvāṁ 2 iti so 'nupapannāḥ / upapannāscetpunaḥ śūnyāḥ sarvabhāvāṁ iti pratiṣedhastena tvadvacanamapyaśūnyam / asūnyatvādānena pratiṣedho 'nupapannāḥ 3 / atha śūnyāḥ sarvabhāvāsttvadvacanaṁ cāśūnyam yena pratiṣedhaḥ, tena tvadvacanam sarvatvārṣamgrhītaṁ 4 / tatra deśaṁtvirodhaḥ / sarvatra cetpunaḥ samgrhītaṁ 5 tvadvacanaṁ sarvabhāvaśca śūnyāstena tadapi śūnyam / śūnya-tvādānena nāsti pratiṣedhāḥ / atha śūnyamastī cānena pratiṣedhāḥ śūnyāḥ sarvabhāvāḥ iti tena śūnyā api sarvabhāvāḥ kāryakriyāsamarthā bhaveyūḥ / na caitadiṣṭām / atha śūnyāḥ sarvabhāvaḥ na ca kāryakriyāsamartathā bhavanti mā bhūd deśaṁtvirodha iti kṛtvā, śūnyena tvadvacanena sarvabhāvasvabhāvapratīṣedho no-papannaṁ iti 6 /

kiṁ cāṇyata / evaṁ tadastitvād'vaisamikatvaprasaṅgaḥ kīm-cicchāntyām kīm-cicchāntyām iti / tasmiṁca 8 vaisamikatve viśe-ṣaḥetuvrtavatayo yena 9 kīm-cicchāntyām kīm-cicchāntyām syāt / sa ca nopadiṣṭo hetuḥ / tatra yaduktaṁ śūnyāḥ sarvabhāvāḥ iti tannā / kiṁ cāṇyata /

mā sābdavaṇḍityetatsyātte buddhirna caitaduṣpapannam/

1 R adds tvadvacanasya.
2 śūnyāḥ sarvabhāvaḥ, R, which omits so.
3 The three authorities differ for these two sentences. The text follows C, the argument being that, if the pratiṣedha 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 amupapannas, śūnayaṁ and śūnyatāti, which does not give as good sense. R as in text, but omitting 'm apy atilinayaṁ qū.
4 T seems to have had sarvāntarasaṃgrhītam, which is perhaps better.
5 R om. sans.
6 T om. iti.
7 T has de shad 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 tasmiṁca.
9 R adds hi viśeṣaḥetunā.

VIGRAHAYĀVARTANI OF NĀGĀJUNA

śaśaṇaḥ hyatra 1 satā bhaviśyato vāraṇaṁ tasya// 3 //

syātte buddhiḥ, 8 yathā nāma kaścid brūyānma śabdam kārṣirītī 3 svayameva śabdam kuryāttena ca śabdena tasya śabdasya 4 vyāvartanam kriyeta 5, evameva śūnyāḥ sarvabhāvaḥ iti śūnyena 6 vacanena sarvabhāvasvabhāvasya vyāvartanam kriyata iti / atha vayaṁ brūmāḥ / etadapyanupapannam / kim kāraṇam 7 / satā hyatra śabdena bhaviṣyataḥ śabdasya pratiṣedhāḥ kriyate / na punariha 8 bhavataḥ satā vacanena sarvabhāvasvabhāvapratiṣedhāḥ kriyate / tava hi matena vacanamapyaśat, sarvabhāvasvabhāvo 'pyasan / tasmādayaṁ mā śabdavaditi viśamopanyāsaṁah 9 /

pratiṣedhāpratiṣedho 'py 10 evam iti mātām bhavettadasadeva/
evaṁ tava pratiṣṭhā lakṣaṇato dūṣyate na mama// 4 //

syātte buddhiḥ, pratiṣedhāpratiṣedho 'py 11 anenaiva kalpenānu-papannah, tatra yadbhavān sarvabhāvasvabhāvapratiṣedhavacanam pratiṣedhayati 12 tad 13 anupapannamiti / atha vayaṁ brūmāḥ / etadapyasadeva 14 / kasmāt / tava hi pratiṣṭhālakṣaṇaprāptaṁ 16 na

1 T and R omit hy, which is required by the metre and is given by R when the verse is repeated before kārki 25.
2 T omits the phrase, but C has it.
3 R repeats mā śabdam kārṣirītī and omits svayam eva śabdam kuryāt; T and C as in text.
4 R om. tasya śabdasya.
5 kriyate, R.
6 svabhāvasvabhāva, T.
7 T om. kim kāraṇam, certified by C.
8 T om. punar.
9 'naya śaśaṇa iti, R, which then adds kim ca, not in T or C.
10 pratiṣedhye 'py, R.
11 pratiṣedhāḥ pratiṣedhyo 'py, R.
12 T, which is not clear, apparently read bhavataḥ... vacanapratiṣedhayavacanam, omitting pratiṣedhayati.
13 T adds apy.
14 etadādahena sad eva, R.
15 'prāpte matām, R, C, as well as T, omits mutam.
mama / bhāvān braviti śūnyāḥ sarvabhāvā iti nāham / pūrvakaḥ pakṣo na mama / tatra yaduktam pratiśedhapratīṣedho 'pyevaṃ satyanupapanna iti / kim cāniyat / pratyakṣena hi tāvadyadyupalabhyā vinivartayasi bhāvān / tannāsti pratyakṣaṃ bhāvā yenopalabhyante // 5 //

yadi pratyakṣataḥ sarvabhāvānupalabhyā bhavānivartayati śūnyāḥ sarvabhāvā iti tad anupapannam / ksmāt / pratyakṣamapi hi pramāṇam sarvabhāvāntargatavācchūnyam / yo bhāvān upalabhate so 'pi śūnyāḥ / tasmāt pratyakṣena 6 pramāṇena nopalām-bhābhāvo 'nupalabdhasya ca pratiśedhānupapattih / tatra yaduktam 7 śūnyāḥ sarvabhāvā iti tadanupapannam / syātte buddhī, anumāṇaṃganiṣṭeṣaṃ na sarvabhāvānupalabhyā 8 sarvabhāvyāvartanam kriyata iti, atra brūmāḥ / anumānaṃ pratyuktam pratyakṣena gacanopamāne ca / anumāṇaṃgamaśādhyā ye 'rthā dṛṣṭāntaśādhyāsca // 6 //

anumāṇopamāṇāgamāsa pratyakṣena pramāṇena pratyuktih / yathā 9 hi pratyakṣaṃ pramāṇam śūnyam sarvabhāvānāṃ śūnaya tvādevamanumāṇopamāṇāgamā 10 api śūnyāḥ sarvabhāvānāṃ śūnaya

nyatvāt / ye 1 'numānasādhyā arthā āgamasādhyā upamānasādhyāsca te 'pi śūnyāḥ sarvabhāvānāṃ śūnyatvāt / anumānopamāṇāgamaśca yo 5 bhāvānupalabhate so 'pi śūnyāḥ / tasmād bhāvānāṃ upalabdhābhāvo 'nupalabdhanāṃ ca svabhāvapratīṣedhanupapattih / tatra yaduktam śūnyāḥ sarvabhāvā iti tanna / kim cāniyat /

kusālaṃ dharmāṇām dharmāvasthāvīdaśca manyante / kusālam janāḥ svabhāvam 4 sēṣevapyeṣa viniyogāh // 7 //

ihā janā 5 dharmāvasthāvido manyante kusālaṃ dharmānāmekonaviṃśatam / tadyathārakāse vijñānasya vedanāyāh samjñāyaścetanāyāḥ sparśasya manasikāraśasya cchandasyādhimokṣasya vīryasya śmrteḥ samādeḥ prajñāyā upekṣāyāḥ pravogasya samprayogasya prāptadhyāyasyāṇaprātyahāsa rateryavasyāsya syautsukyasyonmudhṛeruṣāhāvyāhātsyasya vaśītāyāḥ prātiḥātaśyāvirājesvāraisrasya parigrasahyāparigrasahasya ... dhṛteradhyavasyāsya

1 R adds tasmāt tvastratījñāṇām nanayāmī.
2 T omits these two sentences, which C has.
3 pratiśedhaḥ pratiśedhaya 'py evam matam iti upapannam iti, R.
4 T adds api.
5 yo 'pi sarvabhāvān, R.
6 T om. pratyakṣena. This and the previous sentence appear very differently in C, which brings in anumāna, apparently confusing it with upalabdhi.
7 R om. tathā yad uktam.
8 T om. sarvabhāvān, and adds etat before sarvabhāvā.
9 tathā, T.
10 anumāṇopamāṇāgamā, R.
VIGRAHAYAVARTANĪ OF NĀGĀJUNA

naiṛyaṇikasvabhāvo dharmān
taiṣatasca ye teṣām/
dharmāvasthoṭaṁśevamanaiṛyaṇikādi-nāṁ 8/8

iha ca dharmāvasthoṭanāṁ naiṛyaṇikāṁ dharmānāṁ naiṛyaṇikāṁ svabhāvāṁ, anaiṛyaṇikāṁanaïṛyaṇikāṁ, bodhyagīkānāṁ bodhyagīkaṁ, abodhyagīkānāṁabodhyagīkaṁ, abodhipāksikānāṁ bodhipāksikāṁ / evamyapi 9 śeṣānām / tadyasāntā evamanekapakāro dharmānāṁ svabhāvo dhṛṣṭastasmād yadyuktaṁ niḥsvabhāvāṁ sarvabhāvā niḥsvabhāvatvācchūnyā iti tanna /

tauñ ca na bhavetsvabhāvo dharmānāṁ niḥsvabhāvo ityeva 9/ nāmāpi bhavennaiṇaṁ nāma hi 10 nirvastukaṁ nāsti 9 /

yadi sarvadharmaṇāṁ svabhāvo na bhavettatāpi niḥsvabhāvo bhavet / tatra niḥsvabhāvo ityevaṁ nāmāpi na bhavet / kasmāt / nāma hi nirvastukāṁ kipcidapi nāsti / tasmānāṁ niḥsvabhāvāsadbhāvastavbhāvo bhāvānāmasti svabhāvāsadbhāvavaccāśūnyāḥ 11 sarvabhāvaḥ /

tasmādāduktaṁ niḥsvabhāva sarvabhāva niḥsvabhāvatvācchūnyā iti tanna /

1 dharmo, R.
2 eca ca nair, R; C also shows evam.
3 dharmo 'castho', R; C omits the entire compound.
4 T adds svabhāvaḥ, which C omits.
5 aśeṣātvarṇyāśektaḥ svabhāvaḥ, T; but C supports R, suggesting however prahṛṣṭo or prakṛṣṭa. The category cannot be recognized.
6 R gives these four separately, dhūṣṭoktāṁ dhūṣṭoktaḥ etc., against C and T.
7 C om. aprahātavyānām aprahātavyaḥ, and R adds aprahātavyānām aprahātavyaḥ.
8 R adds īha after tasmād.

1 R om. dharmānāṁ; caitasya would be better.
2 R om. dharmānāṁ.
3 R om. naiṛtyāyakṛtāṁ.
4 T adds svabhāvaḥ, which C omits.
5 aśeṣātvarṇyāśektaḥ svabhāvaḥ, T; but C supports R, suggesting however prahṛṣṭo or prakṛṣṭa. The category cannot be recognized.
6 R gives these four separately, dhūṣṭoktāṁ dhūṣṭoktaḥ etc., against C and T.
7 C om. aprahātavyānām aprahātavyaḥ, and R adds aprahātavyānām aprahātavyaḥ.
Kim cānyat/
atha vidyate svabhāvaḥ sa ca dhar-
māṁ cā na vidyate tasmāt/
dharmairvinā svabhāvaḥ sa yasya1 tad-
yuktumupadeśtum//10//

atha manyase mā bhūdavastukaṁ nāmeti kṛtvāsti svabhāvaḥ,
sa punardharmāṁ 2 na sāṁbhavati, evāṁ dharmaśaṁyayā
tīrṇavabhāvatvāddharmāṁ siddhāṁ bhāviṣyati, na ca nirvastukaṁ
nāmeti, atra vayaṁ brūmaḥ / evāṁ yasyedāniṁ 4 sa svabhāvo
dharmavinirṛuktasyārthasya sa 5 yuktumupadeśtumarthah / sa ca
nopadesṭāḥ / tasmādyā kalpanāti svabhāvo na sa 6 punardharm-
āṁāmiiti sa hina /

kim cānyat /
sata eva pratiṣedho nāsti ghaṭo geha
ityayaṁ yasmat/
dṛṣṭāḥ pratiṣedho 'yaṁ sataḥ svabhā-
vasya te tasmāt//11//

Iha ca sato 'ṛthasya pratiṣedhaḥ kriyate nāsataḥ / tadyathā nāsti
ghaṭo geha iti sato ghatasya pratiṣedhaḥ kriyate nāsataḥ / evameva
nāsti svabhāvo 7 dharmāṇāmi sataḥ svabhāvasya pratiṣedhaḥ
paṁnoti nāsataḥ / tatra yaduktaṁ niḥsvabhāvaḥ sarvabhāva 8 iti
tanna / pratiṣedhasaṁbhāvāveva sarvabhāvasvabhāvo 'pratiṣed-
dhaḥ 9 /

kim cānyat /

1 yasyāsti, R, against the metre; cf. the repetition of the verse before kārikā 60.
2 sarvadharmanāṁ, T.
3 niḥsvabhāvetavam and siddham, R.
4 yasyedāniṁ, R.
5 tatra, R, for sa.
6 R om. sa.
7 R addā niḥsvabhāvetavāc čānyaḥ, not in C or T.
8 "svabhāvaḥ pratisiddhaḥ, T; C's equivalent is not clear, but it certainly did not
have pratisiddhaḥ.
9 R om. sa.
yadyevaṣṭān, asti tāvatsattvānaṁ grāhāḥ, asti grāhyam, santi ca tadgrahitāraḥ, asti pratīṣṭedhastasyaṁ mithyāgrāhasya, asti pratīṣṭedhyām yadādham mithyāgraḥo nāma, santi ca pratīṣṭed-dhāro yuṣmadādayo 'syā grāhasyetaṁ siddham śaṭkam / tasya śaṭkasya prasiddhatvādṛyauduktaṁ śūnyaḥ sarvabhāvā viti tanna /

atha naivāsti grāho naiva grāhyam na ca grahitāraḥ /
pratīṣṭedhāḥ pratīṣṭedhyām pratīṣṭeddhāro na nānur 10 na santi / 15 /

atha mā bhūdeṣa doṣa iti kṛtvā naiva grāho 'sti naiva grāhyam na ca grahitāra ityevaṁ sati grāhasya yaḥ 11 pratīṣṭedho niḥsvabhāvāḥ sarvabhāvā viti so 'pi nāsti, pratīṣṭedhyamapi nāsti, pratīṣṭeddhāro 'pi na santi /

pratīṣṭedhāḥ pratīṣṭedhyām pratīṣṭeddhāraśca yadyuta na santi /
siddhā hi sarvabhāvāsteṣaṁ eva 12 sva-bhāvāsca / 16 /

yadi ca na pratīṣṭedho na pratīṣṭedhyām na pratīṣṭeddhāraḥ santyapratiṣṭaddhiḥ sarvabhāvā asti ca sarvabhāvānāṁ 13 svabhāvāḥ /
kīṃ cānayaḥ /

1 R adds nam eva saty.
2 mithyāgrāhā, R; grāho 'pi, T.
3 santi sato grahitāraḥ, R.
4 T om. yad and adds api.
5 'grāhyam, R.
6 R om. ca.
7 mithyāgrāhasyetaṁ, R.
8 śaṭkasyāpy aprasiddhatvāt, R, omitting tasya; aprasiddhatvāt, T; C shows oṣiddha.
9 na ca, R, against the metre; cf. the commentary.
10 e.c.: syā tu, R, which C and T omit.
11 R om. yaḥ.
12 yeṣam evam, R.
13 T om. sarva, which C has.

VIGRAHAYĀVARTANI OF NĀGARJUNA

heṭoṣca te 1 na siddhirnaiḥ svabhāvyāt 2 kuto hi te hetuḥ /
nirhetukasya siddhirna copapannāsyā te 'rthasya / 17 //

niḥsvabhāvāḥ sarvabhāvā ityetasminnartho te hetorasiddhiḥ /
kīṃ kāraṇam / niḥsvabhāvatvādhi sarvabhāvānāṁ śūnyaṁ tattato 3 hetuḥ kutaḥ / asati hetau nirhetukasyārthasya śūnyah sarvabhāvā viti kuta eva prasiddhiḥ / tatra yaduktaṁ śūnyaḥ sarvabhāvā viti tanna /

kīṃ cānayaḥ /

yadi cāhetoḥ siddhiḥ svabhāvavinīvar-tanaśya te bhavati /
svabhāvyasyaṣṭitvam mamāpi nirhetukaṁ siddham / 18 //

atha manyase nirhetukī 4 siddhirnirsvabhāvatvasya bhāvānām iti yathā tava svabhāvavinīvarthanām 5 nirhetukām siddham tathā mamāpi svabhāvasadbhāvo 6 nirhetukaḥ siddhā 7 /

atha hetorastitvam bhāvāsvabhāvyam 8 -
ityanupapannam /
lokeṣu niḥsvabhāvo 9 na hi kaścana vidyate bhāvah / 19 //

1 heṭa tato, R; cf. the repetition of the verse before kārīka 68.
2 naiḥsvabhāvyāsa is an odd form; the length of the second syllable is guaranteed by the metre. In the four occurrences in MMK, the text has naiḥsvabhāvyāsa twice, and naiḥsvabhāvyāsa twice, but none of them occur in a verse.
3 śūnyaṁtān na tato, R, which omits kutaḥ, but C as well as T has kutaḥ.
4 nirhetukī, R, T adds tatra.
5 R om. vi, but cf. the kārīka.
6 R adds 'pi.
7 T adds a gloss, mamāpi tamaśti.
8 bhāvāsvabhāvyāsa, R, against the metre.
9 loke niḥsvabhāvyā, R, but T and the commentary show niḥsvabhāvo; lokeṣu is uncertain, as T does not show the plural, and perhaps therefore loke 'pi.
yadi hetorastitvaṃ manyase niḥsvabhāvāḥ sarvabhāvāḥ iti, tadananupannam / kiṃ kāraṇam / na hi loke niḥsvabhāvāḥ kaścidbhāvo 'sti /
kiṃ cānyāt /
pūrvam cetpratīṣedhah paścātpratīṣedhyam ity anupannam 2/ 
paścācānupannam 3 yugacca yataḥ svabhāvah san 4 // 20 //

Iha pūrvam cetpratīṣedhah paścācāca pratiṣedhyamiti 5 nopannam / asati hi pratiṣedhye kasya pratiṣedhah / atha paścāt-
pratīṣedhah pūrvam pratiṣedhyamiti ca 6 nopannam / Siddhe hi pratiṣedhye kiṃ pratīṣedhah karoti / atha yugapratīṣedhah-
pratiṣedhyāna iti 7 tathāpi na pratiṣedhah pratiṣedhyasyārthasya kāraṇam 8, pratiṣedhīyo na pratiṣedhasya ca, yathā yugapadut-
pannayoḥ śaśāvīṣayāyornaiva 9 dākṣiṇāṃ savasasya kāraṇam savyāṃ vā dākṣiṇāṣa kāraṇam bhavati 10 / tatra yaduktaṃ niḥsvabhāvāḥ
sarvabhāvāḥ 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 niḥsvabhāvasya before hetor. T is ambiguous, but probably had bhāvānaṃ niḥsvabhāvānaṃ eva (or possibly in the locative) before hetor and also evo after astītvaṃ. 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 nopannam, R, against the metre and the reading in the repetition before kāraṇa 6.
3 R om. ca, 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 niḥsvabhāvyam and T niḥsvabhācayam before iti, an obvious interpolation which C omits.
6 T om. ca.
7 T om. iti.
8 R adds pratī ca.
9 C omits tāsa, possibly rightly, as the argument applies equally well to real horns.
10 T om. iti.
śūnyātṛtham ca bhavān 1 bhāvānāmanavaśya pravrṣta upālambbham vaktum tvadvacanasya niṣṇavahāvatvābhāvānaṁ 2 svabhāvapaṭṛṣēdho nopapadyata iti / iha hi yaḥ pratiyabhāvo bhāvānāṁ 3 sā śūnyātā / kasmāt / niṣṇavahāvatvāt / ye hi pratiyasyamuttapnaṁ bhāvās te na sasvabhāvā bhavanti svabhāvābhāvatvāt / kasmāt 4 / hetupratyayāsāpekaśatvāt 5 / yadi hi svabhāvato bhāvā bhaveyuḥ, \( \text{pratyākhyāyāpi} \) hetupratyaṇayā ca 6 bhaveyuḥ / na caivaṁ bhavanti / tasmāniḥsvabhāvāḥ niṣṇavahāvatvācchūṇyāḥ ityabhidhīyante / evam madhyamapi vacanāṁ pratītyasamuttapattvāniḥsvabhāvām 7 niṣṇavahāvatvācchūṇyāṁyupapannāṁ / yathā ca pratyītyaśamuttapattvāt svabhāvaśūnyā api 8 rathapataḥgātha-dāhyāḥ svesu svesu kāryeṣu kāṣṭhaṁ tva-mārttikāharaṇe madhūdakapayāsāṁ dhāraṇe śīta-vātātapairtrānāntraprābhṛtiṣu vartante 9 evamadmayu 10 madhyavacanayam pratyītyasamuttapattvānāṁ 11 niṣṇavahāvamaṁ 12 niṣṇavahāvatvāprāśdhanā bhavānāṁ 13 vartate / tatra yaḥdutkāṁ niṣṇavahāvatvāt tvadvacanasyaśūnyatvaṁ, śūnyatvāttaśya ca tena 14 sarvabhāsvabhāvapraṭiṣedho 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 śūnyatvaṁ tvadvacanasya niṣṇavahāvatvātōd evam tvadvacanayaḥ niṣṇavahāvaṁ bhāvānāṁ. C suggests an original tvadvacanam śūnyam niṣṇavahāvam, which finds some confirmation in the last sentence of the commentary on this verse.
3 kasmāt, R; C om. kasmāt.
4 pratyākhyāyāpi, R.
5 Should ca be omitted?
6 samuttapannāṁ tasmān niṣṇavahāvam, T.
7 R om. api.
8 For the restoration of this sentence it is advisable to follow C, which gives the text, except that it appears to read *prabṛṭiparīṭraṇaṁ. T om. ratha, kāṣṭha- śūnyatākāḥ and prabṛṭiyuḥ. R has ṣaṭpānaṁ tva-mārttikāharaṇaṁ ... dhāraṇaṁ. Better perhaps rathapataḥgātha-dāhyāḥ, as suggested by T and the order of the following locatives.
9 T om. idam, substituting probably api.
10 pratyayasyamatvā, R.
11 R om. api.
12 sūkhānam pratyayabhāvānāṁ, R.
13 T om. śūnyatvaṁ śūnyatvaṁ tasya ca tena, but C apparently had the text also.

VIGRAHAYÄVARTANÖ OF NÄGÄRJUNÄ 123

kim cānyat /

nirmitako nirmitakaṁ māyāpurṣaḥ svamāmyā saṣṭam/
pratīṣedhayeta yadvat pratīṣedho yaṁ tathāiva sāyāt//23//

yathā nirmitakah puruṣo ‘nyāṁ nirmitakah puruṣaṁ kasminścādcharthe vartamanāṁ 2 pratiṣedhayet, māyākāreṇa vā saṣṭo māyāpuruṣo ‘nyāṁ māyāpuruṣaṁ svamāmyā saṣṭam 3 kasminścādarthe vartamanāṁ pratiṣedhayet, tatra yo nirmitakah puruṣaḥ pratiṣedhīyate so ‘pi 4 śūnyah / yaḥ pratiṣedhayati so ‘pi śūnyah 5 / yo māyāpuruṣaḥ pratiṣedhīyate so ‘pi śūnyah / yaḥ pratiṣedhayati so ‘pi śūnyah / evaneva madvacanaṁ śūnyenāpi 7 sarvabhāvaṁ pārśvāvapratīṣedo upapannাঃ / tatra yaḥbhavatoktām 8 śūnyatvātvaṁvadacanaya sarvabhāsvabhāvapratīṣedo nopapanna iti tanna / tatra yo bhavataḥ śaṭkotikā vāda uktaḥ so ‘pi tenaiya 10 pratiṣṭiddhaḥ / naiva hyevaṁ sati na saravabhāvantargaṁ madvacanāṁ, nāṣṭyaṁśūnyāṁ 11, nāpi sarvabhāvaṁ aśūnyāḥ 12 /

yatpurathavatoktāṁ

atra sarvabhāvametadvākyāṁ pūrvā haṭha pratiṣṭēna te / vaiṣamakatvaṁ tasmiṃ viṣeṣaḥetuṣca vaktaya iti //

1 pratiṣedhayate, 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 nirmitakah puruṣaṁ abhyāśatam tu kacich arthena vartamanāṁ.
3 T omits svamāmyā saṣṭam, 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. śūnyah / yo.
6 R om. pratiṣṭidadyaṁ so ‘pi śūnyah / yaḥ pratiṣedhayati so ‘pi.
7 R om. api.
8 T om. bhavataḥ.
9 R om. tatra yo bhavataḥ.
10 so evam, R.
11 nāpi śūnyāṁ, R.
12 śūnyāḥ, R.
nāpyayamasmākam dṛśṭāntaḥ / yathā kaścinmā śabdam kārṣirīti
bruvan śabdameva karotī śabdam ca pratiśedhayati, tadvat tachchūnayam vocanaṃ na 1 śunyatam pratiśedhayati / kim kāraṇam / atra hi dṛśṭante śabdena śabdasya vyāvartaman kriyate / na caitadevam / vacanāṃ brūmo niḥsvabhāvāḥ sarvabхāvā niḥsvabhāvātvacchunyā
itā / kim kāraṇam /

na iḥ svābhāvyānām cennaiḥ svābhāvyena 3
vāraṇaṃ yadi hi /
na iḥ svābhāvyaniṁrttau svābhāvyam hi
prasiddham syāt // 26 ///

yathā mā śabdam kārṣirīti 4 śabdena śabdasya vyāvartanām
kriyate, evaṃ yadi naiḥsvābhāvyena vacanaṃ naiḥsvābhāvyānāṃ bhāvānām 5 vyāvartanām kriyate tato ‘yam dṛśṭānta upapannah
syāt / iha tu naiḥsvābhāvyena vacanaṃ bhāvānāṃ sarvabhāvapratīṣedhāh kriyate / yadi 6 naiḥsvābhāvyena vacanaṃ bhāvānām 7
naiḥsvābhāvyapratīṣedhāh kriyate naiḥsvābhāvyapratīṣedhāh kriyate naiḥsvābhāvyapratīṣedhāh kriyate

athvā nirmitakāyām yathā striyām
striyāmityasadgrāham // 25 //

1 So T, supplying de before ltar in Tucci’s text, as Y’s translation shows he had it; yadvat śunyena vocana, R.
2 teṣāt tad aśunyam iti, R.
3 Here and several times more in this passages R has naiḥsvābhāvyasi.
4 R om. kāṣir.
5 R om. bhūvāntam.
6 R inserts evaṃ before yadi.
7 niḥsvābhāvānām, R.
8 So T clearly; ‘pratiśedhā eva, R.
9 R om. bhūvānta.
10 T om. bhūvānta.
11 T om. bhūvānta.
12 R adds hi against the metre; alternatively read sabdena hi tachabhasya.
13 naturally me vacaḥ, R.
api ca na vâyam vyavahârasatyamanabhyupagamyâ vyavahârasatyamâ pratyâkhyâya kathâyâma, sûnyâh sarvabhâvâ iti / na hi vyavahârasatyamanâgamyâ sâkyâ dharmadesanâ kartum/yathoktan vyavahârmanâsiritya paramârtho na desyate / paramârthamanâgamyâ nirvânam nãdhigamyata iti a  // tasmânamadvacanavacchûyâh sarvabhâvânaã ca nihsâvahâvatvamubhayapadyamanâmiti / yatpunarbhavatoktan 
pratîṣedhâpratîṣedho 3 'pyevamiti matam bhavet tadasadeva evam tava pratiññâ lakṣânato dûyate na mamet // atra brûmah /
yadi kâcana pratiññâ syânme tata esa 4 me bhaveddôsah / nãstí ca mama pratiññâ tasmânaivãsti me dôsah // 29 //
yadi ca kâcinmam pratiññâ syât tato mama pratiññâlakṣâna-prâptatvâptiâvâko 5 doṣo yathâ tvayoktasthâ 6 mama syât / na mama kâcidasti pratiññâ / tasmât sarvabhâvâse suñûyavatantopasaññê prakrâtviktešu kutaḥ pratiññâ 7 / kutaḥ pratiññâlakṣânaprâptiḥ 8 / kutaḥ pratiññâlakṣânaprâptiñkto 9 doṣah / tatra yadbhavatoktan 10 tava 11 pratiññâlakṣânaprâptatvâttavaiç doṣa iti tanna /

1 C omits nîrmityakaḥ pratihiyāt in translating the verse.
2 R om. yathâ.
3 striyaṁ.
4 T om. evam.
5 R om. sa.
6 R inserts tad yathâ.
7 tâcchârâvaka, but R supports T.
8 T om. adhisthâna, but C has it.
9 R om. so.
10 R om. mad.
11 sâdhryeṣu, R, which omits sarvabhâveṣu.
12 T om. ayam and so. R adds the gloss, sa pratiṣidhyate.
13 upâdârayâno is odd, but occurs again at the end of the commentary on the next verse.
14 naiśvâbhâvenâ, R.
15 T om. tasyâḥ and has evam or tathâ instead.

1 T om. vyavahârasatyam, which C has as well as R. R transposes anabhuya-pagamyâ and pratyâkhyâya.
2 This verse is MMK, xxiv, 10.
3 pratîṣedhâ pratîṣedhya, R.
4 tatra syât esa, R; the verse is quoted MMK, p. 16, where the editor reads eva against the MSS.
5 R om. dhâvâbhoktaḥ; T may have read dhâvamgaño.
6 tvayoktaḥ bhâvât tathâ, R. T om. mama.
7 R om. kutaḥ pratiññâ.
8 T om. prāptiḥ, which is shown by C, and it adds api.
9 T seems to have had lâkaññasambhavai ca. Would a kṛte be better?
10 T om. bhavatā.
11 T om. tvâ.
yatpunarbhatoktam
pratyakseha hi tavadyadyupalabhyha vinivartayasi bhavan /
tannasti pratyakseha bhavah yenopalabhyante //
anumana pratyukta pratyaksenaagamopamane ca /
anumagnamsadhyyah ye 'rath drstantasadhyasceti //
atra vayama brumah /
yadi kimcidupalabheya pravartayeyah
nivartaye yam vah /
pratyaksehidhirarthaistadabhavamne 'nu
parambha vah // 30 //

yadyaham kaamcidarthamupalabheya pratyakseha
amopamanaagamaiscaturbhih pramanaiasacaturmams
vah pramanananamanyatamena, at eva pravartayeyam
nivartaye yam vah / yadhartham-
evaham kaamcinoppalabhe tasmanna
pravartayami na nivartayami /
tatraiva sati yo bhavatopalambhah ukto yadi
pratyaksehadhyam pramanananamanyatamopalabhyah
bhavavvinivartayasi nanu tani pramanani na santi
taisca pramanairapi gamyaa artha na santii
sa me bhavatyevunupalambhah /
kim canyah /
yadi ca pramanastate

tesah tesah prasiddhirarthah

1. R om. wv. 
2. upalabheya would be better here and in the commentary; the verse is quoted MMK, p. 16. 
3. kimcid, R. 
4. R om. manganai ca. 
5. anyatananyatamena, R. 
6. evam, R. 
7. R's MS. omits nivartaye yam vah / yathah, and then has artham evaham kimcin nopalabhathe. 
8. R adds iti. 
9. bhavatoktami, R. 
10. T om. pramanair api. 
11. R om. na santi. 
12. R om. te; T omits one tesah and adds eva, as if reading pramanata eva bhavatas tesah. 

VIGRAHAVYAVARTANAH OF NAGARJUNA

tesah punah prasiddhim bruh katham
tel pramanarnm // 31 //

yadi ca pramanastaste tesahmarthanam prameyanam

prasiddhih manyase yathaa manairnmayanam, 
tesamidhanam pratyakseha
amopamanaagamanam caturnam pramananam kuta prasiddhih /
yadi tavannismaramanam pramananam svatprasadhih, 
pramanato 'rtham prasiddhiriti hiyate pratijaa / thathapi  
anyairyadi pramaani pramanashiddhir
bhavettadanavastha. 

yadi punarmanyase pramanai prameyana
prasiddhiste 'tesah pramananmanyasah pramanai
prasiddhivamanavasthaprasana-


gah // 32 //

10. anavasthaprasanaa aadeh saddhrnasti / kim karaam / tesamapi

1. tesah, R. 
2. T omits one tesah and has eva instead. 
3. R om. pra. 
4. R inserts thath. 
5. So R, after substituting pramanaam for pramanair and cutting out an intercalation 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 tatov tesah pramanam anyah pramanai prasiddhi svat, or prasiddhir na svat, according as one reads yad par lhrub la or med ped lhrub la. The argument is that according to the Naiyayika system the principle is that arthas can only be proved by pramanas; but the pramanas are themselves arthas, and therefore if they are not proved by other pramanas, the principle does not hold. But this is repeated under karika 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 karika. It might therefore be better to omit the entire sentence. Note that Vatsyayana in the opening of his Bhava on the Nyayasutras puts the function of the pramanas in different language, so that his statements could not be twisted in the way Nagarjuna twists his opponent's views here. 
6. athap, T. 
7. e.c.: bhavata anavastha, R, one mora short. The optative is required, but T gives no help for the missing syllable. 
8. R om. evam; ity evam would be better. 
9. T adds tatraiva brahman. 
10. R adds anya at the beginning.
Viṣama evopanyāsa 'gnivat pramāṇī svātmānaṃ ca prasadhayanti pariṭṭhamanaṃ ca prasadhayanti 1 / na hyaṅgiratmanāṃ prakāṣayati 2 / yathā prāgēvāgniṇapraṅkāśitasamasi kumbho nopalabhyate 'tottarakālamupalabhya te 3 'gninā prakāśitaḥ san, evaṃeva yadupraṅkāśitaḥ prāgāṅgirasthami syāduttarakālāmgnaṃ prakāṣaniṃ syāt, aṭaḥ svātmānaṃ prakāśayet / na caitadevaṃ 5 / tasmaṇiyamapi kalpanā nopapadyata iti 6 / kiṃ cānaṭyaṃ /

Yadi ca 7 svātmānaṃ jayaṃ tvadvacanena prakāṣayatyaṃghī / paramiva nanvātmānaṃ pariḍhakṣayatyaṃ api hūtāṣaḥ 8 // 35 //

Yadi ca tvadvacanena yathā pariṭṭhamanaṃ prakāṣayatyaṃghirevaṃeva svātmānapam prakāṣayati 9, navu yathā pariṭṭhamanaṃ dhaṅgevaṃeva svātmānapamapi dhākṣayaṃ 10 / na caitadevaṃ / tatra Yaduktaṃ pariṭṭhamamiva svātmānapamapi prakāṣayatyaṃghine cānaṭyaṃ /

Kiṃ cānaṭyaṃ /

Yadi ca svaparāṭmānaṃ tvadvacanena prakāṣayatyaṃghī / praccādaṇiyaṃyata tamaḥ svaparāṭmānaṃ api hūtāṣa iva 12 // 36 //

Yadi ca bhavato manta svaparāṭmānaṃ prakāṣayatyaṃghir,
VIGRAHAYAŚVARTANI OF NAGARJUNA

upadyāmāna eva prāṇoti tamo na hi hutāṣaḥ
tatpratipakṣabhūtam tamass/tatra yaduktaṁ svaparātmānaṁ prakāśayatagniriti tanna/
kiṁ cāṇyaṁ
nāsti tamaśca jvalane yatra ca tīṣṭhati parātmānī jvalanah/
kurute kathāṁ prakāśanī sa hi prakāśo
‘ndhakāravahdhah// 37//

ihā cāṇau nāsti tamo nāpi ca yatrāṅginiṣṭrāsti tamaḥ/prakāśaśca nāma tamaśaḥ pratīghātāḥ/yasmāścāṇau nāsti tamo nāpi ca yatrāṅginiṣṭrāsti tamaḥ/tatra kasya tamaśaḥ pratīghāṭamagniḥ karoti yasya pratīghāṭadagniḥ svaparātmānaḥ prakāśayatīti

atraha/nanu/yasmādevamā nāguṇa tamo ‘sti nāpi yatrāṅginiṣṭrātī tamo ‘sti, tasmādeva svaparātmānaḥ na prakāśayatagniḥ kūtah vena hyutpadyā降低成本/ tamaśaḥ pratīghāṭaḥ/tasminnāguṇa tamo ‘sti nāpi yatrāṅginiṣṭra tamo ‘sti, yasmādutpadayāna evobhayāṅ prakāśayatagniḥ svātmānaḥ parātmānaḥ ceti/atrocyeat/

upadyāmāna eva prakāśayatagnirity-asadvadhah/

1 nanv idānim pratīghāṭatatamo/R T omits idānim and tamo; C has tamo.
2 So C; naitat iṣṭom, R; na caitra evam, T.
3 saddhānaṁ, R; gāṇa na (= parampātra), T; ‘ and in the place where (fire) itself and another are present ’, C. For the verse cf. MMK, vii. 9.
4 C.c.; tasmāc, T; ‘ if ’, C. R omits from yasmāc to tatraṁ tamaḥ inclusive.
5 katham aṣaya, 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 yasmādeva evam, R; T has dropped a word and may have had yasmādeva evam or tasmādeva evam, but the latter alone is possible.
12 R puts kūtaḥ 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 pratigrābaḥ, R.

ayamagnirupadysayāna eva prakāśayati svātmānaḥ parātmānaḥ ceti nāyamupapadyate vādaḥ/kasmāt na hyutpadostam evaṅgīṣtam prāṇoti, aprāptaṁvāṇavapahanti tamasāscānupaghatātanā prakāṣāḥ/

kiṁ cāṇyaṁ/apraṇpto ‘pi jvalanom yadi vā punarandhakāram upahanyāt/sarvesu lokadhātusu tamo ‘yamiha

samsthito hānyat// 39//

athāpi manyaṁ ‘prāṇo ‘pyagnirandhaṅkāram upapahantiti nanvidānīmiḥ samsthito ‘gniṁsarvalokadhātusthamupapahaniṣyati tamastulyamayamaṇprāptaḥ na caitra evam drṣṭam/tasmād aprāpyaṅgiranandhaṅkāramupahantiti yadiṣṭaṁ tanna/
kiṁ cāṇyaṁ/
yadi svatāṣaṁ pramanāsiddhiranapēṣya tava prameyāṇi/bhavati pramanāsiddhirna parāpekṣa svatāḥ siddhiṁ

yadi cāṇivat svatāḥ pramanasiddhiriti manyaṁ, anapekṣyāpi prameyāṇarthāṁ pramanāṇāṁ prasiddhirhaviṣyati

1 Cf. MMK, vii. 10.
2 yā iha, T.
3 samsthito upahanyāt, R, against the metre. Cf. MMK, vii. 11, for the verse.
4 T om. idānim.
5 tulyāyam 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 tulvo ‘yam is hardly possible.
6 T om. drṣṭam, which C has.
7 yadi ca svatāḥ, R, against the metre.
8 te, R, against the metre.
9 parāpekṣa hi siddhir iti, R; C, which apparently misunderstood the verse, has svatāḥ twice. Cf. with the arguments of verses 40-50, MMK, x, 8-12.
10 prameyāṇi, R.
11 R om. prā and adds iti at the end.
kim cāyāt /

sidhyanti hi prameyānyapekṣyā yadi sa vai thā pramaṇāni/
bhavati prameyasiddhīnāpekṣyayai 1 pramaṇāni// 43 //
yadi prameyānyapekṣyā pramaṇāni sidhyanti nedānīṁ pramaṇānyapekṣyā prameyāṇi sidhyanti / kim kāraṇam / na hi sādhyāṃ sādhanāṃ sādhyati sādhanāni ca kila prameyāṇāṃ pramaṇāni 2 /

kim cāyāt /

yadi ca prameyasiddhīnāpekṣyai 3 bhavati pramaṇāni/
kīm te pramaṇasiddhyā tani yadartham prasiddham tat// 44 //
yadi ca manyase 'napekṣyai pramaṇāni prameyāṇāṃ prasiddhībhavatītī kimidāniṇām 4 te pramaṇasiddhyā paryaniśtyāya / kim kāraṇam / yadartham hi tāni pramaṇāni paryaniṣyeraṇa te prameyā arthā vināpi 5 pramaṇāniḥ siddhāḥ / tatra kim 6 pramaṇāniḥ kṛtyam /

atha tu pramaṇasiddhībhavatyapekṣyaiwa te prameyāṇi/
vatyayā evam sati te dhruvaṃ pramaṇaprameyāṇām// 45 //

athāpi 7 manyase 'pekṣyai prameyānarthāṃ pramaṇāni bhavantītī mā bhūtpūrṇvoktoḍaṇa iti kṛtvā, evam te sati vyatyayaḥ

1 R om. siddhiḥ.

2 prasiddhiḥ, R.

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

4 R om. tāni. 

5 siddhir, R.

6 R om. evam; T om. tāni and adds te instead.

7 T adds api.

8 T adds arthaṃ after kasyadic, but C evidently did not have it, as it understands kasyadic to mean "of a certain man ".

9 iti a bhavato ko doṣāḥ, R.

10 R adds hi sati and T te.

11 R adds iti.

12 T omits kim karaṇam, which C has.

13 kararaṇam anupaḥ, R. T om. iti.
pitrā yadyutpādyah putro yadi tena cāiva putreṇa/
upādyah sa yadi pitā vada tatrotpādayati kaḥ kam // 49 //

yathāpi nāma 1 kaścid brūyatpitṛa putra utpādanīyah sa ca pitā tenaiva 2 putreṇotpādanīya iti, tatredānīm 3 brūhi kena ka ut-pādayitavya iti 4 / tathaiva khalu 5 bhavān bravīti pramāṇaḥ prameyāṇi sādhayitavyāni tānaye ca punah 6 pramāṇāni taireva 7 prameyairiti 8, tatredānīm 9 te katamāḥ katamāni sādhayitavyāni 10 / kaśca pitā kaḥ putrastatra tvam brūhi 11 tāvubhāvapi ca /
pitrputralakṣaṇadharau yato bhavati nōtra saṁdehaḥ 12 // 50 //

tayośca pūrvopadistayoh pitṛputrayoh 13 katarah putrāḥ katarah pitā / ubhāvapi tāvutpādadakvāt pitṛlakṣaṇadhārāvutpādaytvācca putra lačkaṇadharau / atra naḥ saṁdeho bhavati katarastatra pitā katarah 14 putra iti / evameva yānayanī bhavatā pramāṇaprameyāni tatra katarāni pramāṇāni katarāṇi prameyāni / ubhāvānyapi hyetāni sādhakvatāt 15 pramāṇāni 16 sādhayatvāt prameyāni 17 / atra naḥ

1 T omits nāma, and R adds yad before yathāpi.
2 R om. tenaiya.
3 T om. idānīm.
4 R om. itī.
5 T om. khalu.
6 T om. ca or punah.
7 R om. r eva.
8 R om. itī, and T adds sādhayitavyāni before it.
9 T om. idānīm.
10 prāsadhayitavyāni, T.
11 R adds katham.
12 yato na putrasaṁdehaḥ, R, against the metre and commentary; T has tato for yato.
13 pitṛputrayaḥ vada, R.
14 R adds tatra.
15 R omits sādhakatvaḥ, and T has prāsadhayatvāt.
16 R adds tāni prameyāni.
17 R adds iti.
kusālānāṁ dharmāṇāṁ dharmāvasthāvido
bruvanti yadi 1/
kusalaṁ 2 svabhāvamevaṁ pravibhāge
nābhidheyah syāt// 52 //

kusālānāṁ dharmāṇāṁ dharmāvasthāvidaṁ kusalaṁ svabhāvaṁ 3 manyante / sa ca bhavataḥ pravibhāgenopadeśavayah syāt / ayaṁ sa kusalaḥ svabhāvaḥ / ime te kuśalaḥ dharmāḥ 4 / idaṁ tatkusalaṁ viṣṇuṁ / ayaṁ sa 5 kuśalaviṣṇuṁ svabhāvaḥ / evam sarveṣām / na Caitadevaṁ dṛṣṭam 6 / tasmādyaduktaṁ yathāsvam-upadītaṁ 7 svabhāvo dharmāṇāmiti tanna / kim cānyataḥ /

yadi ca pratiṣṭya kuṣalaḥ svabhāva ut-
padyate sa kuṣalānāṁ /
dharmāṇāṁ parabhāvaḥ svabhāva evam 8 katham bhavati// 53 //

yadi ca kuṣalānāṁ dharmāṇāṁ svabhāvo hetupratyayasāmagraṁ pratiṣṭyotpadate sa 9 parabhāvādutpannaṁ kuṣalānāṁ dharmāṇāṁ katham svabhāvo bhavati / evameva kuṣalaprabhistānāṁ 10 / tatra yaduktan kusalaṁ 11 dharmāṇāṁ kusalaḥ svabhāvo 'pyupadītaṁ 12, evamavakusalaṁ cākusalaṁdyirītī 13 tanna / kim cānyataḥ /

1 bruvate yat, R, against the metre; the text follows the indications of C, but T has gaḥ (yat) and an optative would be better. Possibly therefore bruvirat yat.
2 kuśala, R.
3 janasvabhāvaṁ, R.
4 R adds iti.
5 R and T omit sa, required by the context.
6 na Caitadevaṁ, T; but C as in text and R.
7 C and R omit yathāsvaṁ, which seems required.
8 eva, R.
9 R om. sa.
10 T adds something like yuktam.
11 kuśalāvyakṛṣṭanāṁ na, R.
12 R om. 'py u.
13 R omits ca, and T adds svabhāva evopadītaṁ.

samdeho bhavati katarāṇyatra 1 pramāṇāni katarāṇi prameyāni ni 2 /
naiva svataḥ prasiddhirna parasparataḥ
paraḥ pramāṇairvā

na 4 bhavati na ca prameyairna cāpy-

akasmat pramāṇān ām// 51 //

na svataḥ prasiddhiḥ pratyakṣasya tenaiva pratyakṣena, anumā-

ṇasya tenaivānumānena, upamāṇasya tenaivopamānena, āgamasya
tenaiṅgamenā / nāpi parasparataḥ pratyakṣasyānumānopamānā-
gamiḥ, anumāṇasya pratyakṣopamānāgamiḥ, upamāṇasya praty-

akṣānumānāgamiḥ, āgamasya pratyakṣānumānopamānāiḥ / nāpi

pratyakṣānumānopamānāmānāmānāiḥ 5 pratyakṣānumānopamā-

nāgamaṁyathāsvam / nāpi prameyaiḥ samastavyaṁstaiḥ svaviṣayapa-

raṇiṣayasyaṁgṛhitaiḥ 6 / nāpyakasmāt / nāpi 7 samuccayenaiteṣām 8
karaṇāṁ pūrvodistānāṁ viṁśatirnāṁ vṛttvārṇāṁ vṛttvārṇaṁ-
tiṣṭer-vā 9 / tatra yaduktaṁ 10 pramāṇādhiṁyaśvat prameyāṇāṁ bhā-

vānāṁ santi ca te 11 prameyā bhāvātāni ca pramāṇāni yaiste 12

pramāṇaiḥ prameyā bhāvāḥ 13 samadhigata iti tanna /

yatpunarbhavotktaṁ /

kuśalānāṁ dharmāṇāṁ dharmāvasthāvīdaśca manyante /

kusalaṁ janāḥ svabhāvaṁ 14 śesṣeṣvapyeṣa viniyoga iti //

atra brūmaḥ /
atha na pratytya kimcitsvabhava utpadaye sa kuśalaṁ/ dharmānenaṁ syadvāso na brahma-caryasya^1 // 54 //

atha manyase na kimcitspratitya kuśalaṁ dharmānena kuśalāh^2 svabhāva utpadyate, evamakuśalānāṁ dharmānāmakuśalāḥ, avyākṛtānāmavāyākṛtā^3 iti, evam satyabrahmacaryavāso bhavati / kim kāraṇam / pratyitasamutpādasya hyevaṁ sati pratyākhyānāṁ bhavati / pratyitasamutpādasya pratyākhyānāṁ pratyitasamutpādārāna^4pratyākhyānāṁ bhavati / na hyavidyāmānasya pratyitasamutpādasya darśanamupapadyāmānāṁ bhavati / asati pratyitasamutpādārānaṁ dharmaṁ darśaṁ na bhaveti / uktam hi bhagavatayo yo hi bhikṣavaḥ pratyitasamutpādāṁ paśyati sa dharmaṁ paśyati ti^5 / dharmaṁ darśanabhāvād brahma-caryavāśabhaveh /

athavā pratyitasamutpādapratyākhyānād duḥkhasamudrayaprātyākhyānāṁ bhavati / pratyitasamutpāde hi duḥkhasya samudrayaḥ / duḥkhasamudrayasya pratyākhyānādūduḥkhasamudrayaprātyākhyānāṁ bhavati / asati hi samudaye tatkuto^6 duḥkham samudesyatī / duḥkha-pratyākhyānāt 7 samudrayaprātyākhyānācca duḥkhanirodhasya pratyākhyānāṁ bhavati^8 / asati hi duḥkhasamudraya^9 nasya prahānānirrodho bhavisyati / [duḥkhanirodhapratyākhyānānāmāngasya pratyākhyānāṁ bhavati]^10 / asati hi duḥkhanirdhī kasya prāptaye mārga bhavisyati duḥkhanirodhagāmi / evam caturṇāmāryasatyānāmabhāvah / teṣāmabhāvāc^11chṛmanyaphalābhāvah /

vīgraḥavyāvarthāṇi of nāgārjuna 141

satyadarśanācchṛmanya^1phalāni hi samadhigamyante^2 / śrāmānyaphalānāmabhāvādabrahmacaryavāsa iti^3 / kim cānyaṭ /

'naḥ dharmaḥ dharmaḥ vā saṃvavahārāśca laukikā na syuḥ/ nityāśca saṃvabhāvāḥ^4 syunītvaitvādahetumataḥ^5 // 55 //

evaṁ sati pratyitasamutpādmā pratyācaksānasya bhavataḥ ko doṣāḥ prasajyate / dharma na bhavati / adharma na bhavati / saṃvavahārāśca laukikā na bhavanti^6 / kim kāraṇam / pratyitasamutpannam hyetatsarvamasati^6 pratyitasamutpāde kuto bhavisyatī^7 / api ca saṃvabhāvō^8 pratyitasamutpanno nirhutko nityāḥ syat / kim kāraṇam^9 / nirhutkā hi bhāvā^10 nityāḥ /^11 sa eva cābrahmacyavāśāḥ prasajyeta^12 / svasiddhaṁtavirdhāsca^13 / kim kāraṇam / anītvā hi bhagavatā sarve samśkārā nirdiśṭāḥ / te saṃvabhāvanitvatvānityāḥ^14 hi bhavanti /

evaṁ kuśa^15 leśvavāyākṛteṣu nairvyāni kādiṣu^16 ca doṣaḥ / tasmaṁ sarvaṁ samaskṛtam asamaskṛtam te bhavatyeva^17 // 56 //

1 dāraṇāddīrāma^4, R.
2 R om. hi sama.
3 T om. iti.
4 So C, rightly as the commentary shows; sarvabhāvō, R; sarodharmō, T.
5 For the first line cf. MMK, xxiv, 33-36.
6 sambhavasānti, R.
7 R adds tasmin.
8 sambhavisyati, T possibly.
9 C, T and R agree on the reading; sc. bhāvāḥ?
10 T omits kim kāraṇam, but C shows it.
11 T omits bhātā, which C has.
12 R adds tatra.
13 T omits prasajyeta, and R puts a dōḍa before it.
14 T om. sa, and R om. ca.
15 R omits su, which C and T have.
16 epi cāhude, R, against the metre.
17 epi nairvyānādiṣu, R.
yascaisa kuṣaleṣu dharmeṣu 1 nirdiṣṭaḥ kalpaḥ sa eva kuṣaleṣu, sa evāvyaṁkṛteṣu, sa eva nairyaṁkaprabhṛtiṣu 2 / tasmātte 3 sarvanidaṁ samśkritmasaṁskṛtaṁ sampadyate / kiṁ kāraṇaṁ / hetau hyasatyutpādasthitibhāṅga na bhavanti / utpādasthitibhāṅgeśv-asatsu 4 samśkritalakṣaṇābhāvāt sarvaṁ samśkritamasasamkṛtaṁ sampadyate / tatra yaduktaṁ kuśalādinaṁ bhāvānāṁ svabhāvasadbhāvāvādāsūnāyaḥ sarvabhāva iti tanna /

yatunrabhatoktam
yadi ca na bhavetvabhabāvo dharmānāṁ niḥsvabhāva ityeva 5 / nāma pi bhavennaiṇaṁ 6 nāma hi nirvastuṁaṁ nāstiti //
atra brūmaḥ 7 /

yaḥ sadbhūtam nāmaṁ brūyätsasaṁvabhāva ityevam/

bhavataḥ prativaktavyo nāma brūmaśca na vayaṁ tat //57//

yo nāmaṁ 9 sadbhūtama brūyātisasvabhāva iti sa bhavataḥ prativaktavyah syät / yasya sadbhūtama 10 nāma svabhāvasya tasmāttenāpi svabhāvena sadbhūtena bhavitavyam 11 / na hyasadbhūtasya svabhāvasya 12 sadbhūtama nāma bhavati 13 / na punar- vayaṁ nāma sadbhūtama brūmaḥ / tadapi hi bhāvasvabhāvasyā-

bhāvānāma niḥsvabhāva 1, tasmācchūnyam 2, śūnyaṭvādadbhūtam / tatra yadbhabhatoktaṁ nāmasadbhāvāvadbhūtaḥ svabhāva iti tanna /

kiṁ cānayaḥ /

nāmāsaditi ca yadicam tatkīṁ nu sato
bhavatyutāpyasataḥ 9 /
yadi hi sato yadyasato dvidhāpi te
hiyate vādaḥ //58//

yaccaitannāmāsaditi tatkīṁ sato ‘sato vā 4 / yadi hi satas tannāma 8 yadyasata ubhyathāpi pratijñā hiyate / tatra yadi tāvatsato nāmāsaditi 6 pratijñā hiyate / na hīdāṇīṁ tadasadāṇīṁ sat / athāsasat ‘sadītī 7 nāma 8, asadbhūtasya nāma na bhavati 9 / tasmādyā pratijñā nāmaḥ 10 sadbhūtaḥ svabhāva iti sā hiinā /

kiṁ cānayaḥ /

sarvēṣaṁ bhāvānāṁ śūnyaṭvam copa-
pāditam pūrvaṁ /

sa upālambhastasmādbhavatyayam cā-

pratijñāyāḥ //59//

iha cāsāmbhiḥ pūrvarve mava sarvēṣaṁ bhāvānāṁ vistarataḥ śūnyaṭvamupapāditam / tatra prāṇi nāmnā ‘pi śūnyaṭvamuktam / sa bhavānasūnyaṭvam 11 parigṛhya parivṛtvato vaktum yadi bhāvanāṁ

1 R omits dharmesu, which C also has.
2 R adds dosah, not in C or T; T adds api or ca.
3 R om. te.
4 teṣaḥ asatsu, T.
5 bhākonām 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 asadbhūta nāmavaṭaḥ svabhāvas tasmāt tenāpi nāmāsadbhūtasvabhāvāvāna bhavitavyam.
12 T om. svabhāvasya.
13 T om. svabhāvasya.
14 R om. dosah.
15 R om. tan.
16 tāvatsat / asad iti, R.
17 athāsasat / asad iti, R.
18 R inserts yā pratijñā wrongly here instead of in the next sentence.
19 R adds atitvāsvabhāva iti.
20 R om. yā pratijñā nāmnāḥ.
21 sambhavam uśnyaṭvam, R; C as in text; T omits the entire sentence.
svabhāvo na syādasvabhāva iti nāmāpidaṁ na syāditi 1 tasmād-
apratijñānopalambho 2 'yaṁ bhavataḥ sampadayate / na hi vayam
nāma sadbhūtāmiti brūmāḥ /
4yatunarbhatvotakam
atha vidyate svabhāvaḥ sa ca dharmānāṁ na vidyate tasmāt /
dharmairvinā svabhāvaḥ sa yasya tadyuktamupadeśṭumiti //
atra brūmāḥ 5 /
atha vidyate svabhāvaḥ sa ca dharmā-
nāṁ na vidyata itīdam /
āśaṅkitāṁ yaduktaṁ bhavatyanāśaṅkitāṁ
tacca // 60 //
na hi vayam dharmānāṁ svabhāvaṁ pratīṣedhayaṁ dharmā-
inirmuktasya vā kasyacidarthaṁvy avabhāvamabhypagacchāmaḥ /
nanvevaṁ sati ya 6 upālambho bhavato yadi dharmā niḥsvabhāvaṁ
casya khalvidāṁnaṁyārthasya dharmānirmuktasya svabhāvo
bhavati sa yuktamupadeśṭumiti 7 dūrapārāṣṭamevaṁ tadvadavat,
upālambho na bhavati 8 /
9yatunarbhatvotakam
sata eva pratīṣedho nāsti ghaṭo geha itiyāyaṁ yasmāt /
dṛṣṭāṁ pratīṣedho 'yaṁ sataḥ svabhāvasya te tasmāditi //
atra brūmāḥ /
sata eva pratīṣedho yadi śūnyatvam
nanu prasiddham 10 idam /

1 C seems to have misunderstood and translates as if reading arsvabhāvaṁ nāma
syāt.  
2 tasmād pratī, R.  
3 'I adds apī.  
4 T inserts anyac ca.  
5 R om. iti / atra brūmāḥ.  
6 T om. ya.  
7 dīṣṭam iti, R.  
8 R om. upālambho na bhavati.  
9 T inserts anyac ca.  
10 nanu opratisiddham, R, against the metre.

VIGRAHAVĀRTANĪ OF NĀΓĀRJUNA

pratīṣedhayate hi bhavān bhāvānāṁ
niḥsvabhāvantam // 61 //
yadi sata eva pratīṣedho bhavati nāsato bhavāṁśca sarvabhāva-
nāṁ 1 niḥsvabhāvantam pratīṣedhayati, nanu prasiddham 2 sarva-
bhāvānāṁ niḥsvabhāvantam / tvadvacanena pratīṣedhasadbhavān 3
niḥsvabhāvantasya ca sarvabhāvānāṁ pratīṣedhavatvā prasiddhā
śūnyatā 4 /

pratīṣedhayase 'tha 5 tvāṁ śūnyatvam
tacca nāsti śūnyatvam /
pratīṣedhaḥ sata iti te nanveṣa 6 vi-
hīyate vādāḥ // 62 //

atha 7 pratīṣedhayaṁ tvāṁ sarvabhāvānāṁ niḥsvabhāvantam
śūnyatvam nāsti tacca śūnyatvam, yā tarhi te pratijñā sataḥ
pratīṣedho bhavati nāsata iti sā hīna /
κιµ cān̄ya t/.

pratīṣedhayāṁi nāham kimcit pratīṣe-
dhyamastī na ca kimcit /
tasmātpratīṣedhayasyādhitaya eṣa 8 tvaṁ
kriyate // 63 //

yadyaṁ ha kimcitpratīṣedhayāṁi tatadadapi tvaṁ 10 yuktaṁ
vaktum syāt / na caivaṁ ha kimcitratīṣedhayāṁi, yasmāna 11

1 R om. bhavāṁ ca sarva.  
2 pratisiddham, R.  
3 R adds yasi tvam after pratīṣedha.  
4 pratīṣedhā śūnyeti, R.  
5 'I adds apī.  
6 T adds apī tu ṭiva.  
7 R om. sa.  
8 T adds śūnyatvam.  
9 'I inserts evam apī tvaṁ.  
10 R om. tadvat; pratīṣedhayāṁyam would be better grammar than pratīṣe-
dhayāṁyam.  
11 sāmān na, R.  The text follows T in dividing the sentences, but it would be
possible to take yasmān with the following tasmā.
kiṃcitratiṣṭēdhavyamasti 1 / tasmācchūnyesu sarvabhāvēśvavidiyamāne pratiṣṭēdhye pratiṣṭēde ca 2 pratiṣṭēhayasyēṣa tvayāprastuto 3 dhilayaḥ kriyata iti 4 /

yatpunāhbhavotkam
atha nāsti sa svabhāvāḥ kim nu pratiṣṭēdhaye tvayānena / vacanemante vacanātpratiṣṭēdhaḥ sidhyate hyasata iti 8 // atra brūmāḥ

yaccāharte 7 vacanādasmataḥ pratiṣṭēdha / vacanāsidhiriti / atra jñāpayate vāgasaditi tanna prati-nihanti// 64 //

yaccā bhavān bravīti, rte ’pi 8 vacanādasmataḥ pratiṣṭēdhaḥ prasiddhaḥ, tatra kim nīṣvabhāvāḥ sarvabhāva ityētattvadvacanaṃ 9 karotii, atra brūmāḥ / nīṣvabhāvāḥ sarvabhāvā 10 ityētatkhalu vacanama na nīṣvabhāvāneva 11 sarvabhāvān karoti / kintvāsati svabhāva bhāva nīṣvabhāvā iti 12 jñāpayati / tadyathā 13 kaścidbrūyādavidyamānagṛhe devadatte ’sti 14 grhe devadatta iti / tatraṇaṃ kaścitpratibrūyān nāstīti / na tadvacanaṃ devadatta-

1 T adds ca or api after kiṃcīt.
2 R om. pratiṣṭēde ca, but C has it too.
3 e.c.; tvayātra sabdhanūtī, 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 paleographically possible.
4 T om. iti.
5 T adds anyac ca.
6 R. om. iti.
7 yac cāham te, R; yac cāha is represented by ē na in T.
8 sato pi, R. T adds usati ca vacane before ēte.
9 R om. tvad.
10 R om. h sarvabhāvā.
11 R om. eva.
12 kiṃte asatvardhavo bhāvānām asatvardhavoḥānām iti, R.
13 tatrā, R.
14 Devadattas tam asti, R. avidyamānagṛha is a curious compound but occurs in other texts.

syāsadbhāvāṃ 1 karoti kiṃtu jñāpayati kevalamasambhāvāṃ 2 grhe devadattasya 3 / tadvannāsti svabhāvo bhāvānāmityetadvacanaṃ na bhāvānām 4 niśvabhāvātvaṃ karoti kiṃtu sarvabhāvā 5 svabhāvāśyābhāvāṃ jñāpayati / tatra yadbhavotkamaṃ kimasati svabhāve nāsti svabhāva ityētadvacanaṃ karoti, rte ’pi vacanāt prasiddhaḥ 6 svabhāvāśyābhāva iti tanna 7 yuktam / anyacca 8 /

bālānmiṃvā mithyā 9 mrgatṛṇāyāṃ 10 yathājagārāḥah / evam mithyāgrāhaḥ syāte pratiṣṭēdhaḥ 11 hyasataḥ // ityēdayo yā punāscatāsro gāthā bhavotkāt 12 atra brūmāḥ

mrgatṛṇādṛṣṭānte yāḥ punaruktaḥ 13 - / tva yā mahāmścarcāḥ / tatrāpi nirnayam śṛṇu yathā sa drśṭānta upaṇaḥ 1 // 65 //

ya eta tvayā 14 mrgatṛṇādṛṣṭānte mahāmścarca uktastatrāpi yo nirnayaḥ sa śṛyātāṃ yathopapanna esa 15 drśṭānto bhavati / sa yadi svabhāvataḥ syād grāho 16 na syātpratītya sambhūtāḥ 17 //

1 na ta Devadattasya sambhāvāṃ, R; T shows that R has interchanged sambhava and asadbhava in this sentence.
2 asadbhāvam, R.
3 R adds iti.
4 svabhāvānān, R.
5 R om. kiṃtu sarvā. T interpolates a parallel with a māyāpurāṇa, which is not found in C or R.
6 prasiddhāt, R.
7 tat te na, R.
8 yah uktam, R.
9 R om. mithyā.
10 R adds sa.
11 pratiṣṭēhyate, R.
12 yat punār bhavato mrgatṛṇāyāṃ ity, R.
13 uktam, R.
14 T adds tammin.
15 R omits yathā and reads eva for esa.
16 bhāvo, R.
17 sambhūtāḥ, R, against the metre.
yaśca praṇītya bhavatī grāhoh nanu śūnyatā saiva\ // 66 //

yadi mrగaṭṛṣna-yāṁ sa yathājagrāhah svabhāvataḥ syānna svyātprātiṣṭhānataṃ sa phyāṣamaḥ ca praṇītya viparitam ca darsanam praṇītyaṇyōṇiśo mānasaṁkāraṁ ca praṇītya śāyādubhūto taḥ praṇītyaśamaprameśaḥ / yataśca, praṇītyaśamaprameśaḥ taḥ svabhāvataḥ śūnya eva / yathā pūrvavamuktaṁ tathā / kim cañyatā /

yadi ca svabhāvataḥ syād grāhah kastam nivartayed grāham / 

śesvēṣvapyeṣa vidhistasmādeṣo 4 'nūpā-laṁbhaḥ // 67 //

yadi ca mṛgatṛṣṇāyāṁ jalaṅgrāhaḥ svabhāvataḥ syāt ka eva taṁ vinivartyet / na hi svabhāvaḥ śaṁyo vinivartyaṁ 5 yathāgneruṣṇatvatamaḥ dravatvamākāṣāsa nirāvaraṇatvaṁ / dṛṣṭam cāṣya vinivartanaṁ / tasmācchūṇyasvabhāva grāhaḥ 7 / yathā 8 caittadevaṁ śesvēṣvapi dharmesveṣa kramaḥ pratyavagantaṣya grāhy-aprabhṛṣṭaṁ 9 pañcasu / tatra yadhavatokeṁ šatkabhāvaḍasūnyāḥ 10 sarvbhāva iti tanna /

yatpunarbhavotakaṁ 11 hetosca te na siddhirnāvahsvabhāva-yāt kuto hi te hetuḥ / nihetukasāya siddhirna copapannāṣya te 'rthasetyet /

atra brūmaḥ /

etena hetvabhāvaḥ pratyuktah pūrvameva sa samatvāt / 

mṛgatṛṣṇādṛṣṭantavyāvṛuttividhau ya uktaḥ prāk // 68 //

etena cedāṁ carycena pūrvoktena hetvabhāvo 'pi pratyukto 1 'vagantavyah / ya eva hi carcaḥ pūrvasmin hetāvuktah saṭṭhakapratiseḍhasya sa evehāpi 2 carcayitavyah /

yatpunarbhavotakam pūrvaṁ cetprātiṣṭedhaḥ paścāprasīṭedhyamityanupapannam / paścāccānupapannam yugapacca yataḥ svabhāvaḥ sanniti 3 // atra brūmaḥ /

yāstraikālye hetuḥ pratyuktah pūrvameva sa samatvāt / 

traikālyapratihetuṣa śūnyatāvādināṁ prāptaḥ // 69 //

ya eva 4 hetustraikālye prātiṣṭedhavāci sa uktotaraḥ pratyavagantavyah 5 / kasmāt / sādhyaśamatvāt / tathā hi tvadvacanena prātiṣṭedhastraikālye 'nupapannaprasīṭedhavatsa prātiṣṭedhoy 'pi 6 / tasmāt prātiṣṭedhaprātiṣṭedhoy 'sati yadhavān 7 manyate pratiṣṭedhaḥ prātiṣṭedhaḥ 8 iti tanna / yastrikālaprasīṭedhavāci 9 heturesa eva śūnyatāvādināṁ prāptaḥ sarvbhāvasvabhāvapratiseḍhavatvān 10 na bhavataḥ /

1 R adds ca.
2 T om. praṇītya.
3 vinivartayed, R, against the metre.
4 tasmād oṣo, R.
5 nivartayitum, R.
6 tathā, R.
7 grāhah, R.
8 yodā, R.
9 oṣapraṣṭīṣu, R.
10 R omits toktaṁ satkabhā, and T omits bhavatā.
11 T has anyac ca instead.
athavā kathavetadukottarām /
pratisedhayāmi nāhaṃ kiṃcitpratisedhayamastī na ca kiṃcit /
tasmāt pratisedhayasyadhilaya eṣa tvayā kriyate //
itī pratyuktaṃ 1 / atha manyeśa triśvapi kaleṣu pratiseddhah siddhah 2,
dṛṣṭaḥ pūrvvakālinī 'pi hetuḥ, uttakalīno 'pi, yugapatkālinī 'pi hetuḥ,
tatra3 pūrvvakālinī heturyathā4 pitā putrasya5,
apaścātākālinī yathā sīṣya acāryasya, yugapatkālinī yathā pradīpāḥ
prakāśasyatyatra brūmaḥ / na caitadevaṃ / uktā8 hyetasmīn krame
trayaḥ 7 pūrvadosāḥ / api ca yadeyaṃ8, pratisedhadbhāvastvayābhypagamyate9 pratiṣṭhāhānīśca te bhavati / etena kramaṇa svabhāvapratisedho 'pi siddhah 10 //

prabhavati ca śūnyateyam yasya prabhavanti tasya sarvārthāh /
prabhavati na tasya kiṃcinna prabhavati11 śūnyatā yasya12 // 70 //

yasya śūnyaṃyeyam prabhavati tasya sarvārthaḥ laukikalokottarāḥ
prabhavanti / kiṃ kāraṇam / yasya hi śūnyaḥ prabhavati tasya
pratityasamutpādaḥ prabhavati / yasya pratityasamutpādaḥ prabhavati
tasya catvāryārasyatāṃ prabhavanti / yasya catvāryārasyatāṃ
prabhavanti tasya13 śrāmaprāphalāṃ prabhavanti14, sarva-

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1 R om. prathyuktam.
2 R omits pratisedhah siddhah, which C has too.
3 R om. hetur.
4 R inserts tvadocanena.
5 na caitadeva eva uktā, R.
6 R omits kramaṇa, and T omits trayaḥ which C has.
7 R adds kramaṇa.
8 obhāvavate yā, R. T adds tasmīn asiddhē.
9 R omits etena kramaṇa and 'pi siddhah; C has the latter.
10 R adds iti.
11 hiṃna bhavati, R (two syllables short). For the verse cf. MMK, XXIV, 14;
Candrakīrtī'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.
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SUR LES JADES ASTRONOMIQUES CHINOIS

PAR

HENRI MICHEL


Tous les sinologues ont rencontré, dans divers ouvrages, la mention d’un objet appelé siuèn-kî yü-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 astrologes et des sphères armillaires, il n’a pas su les interpréter :

« Le siuèn-kî yü-hêng est un instrument pour observer les constellations célestes; on peut le faire tourner ² ».

« On suspend le kî 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 mansions ³ ».

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

³ Ts’ai Yong, T’ien-wen tche, ap. Maspero, loc. cit.