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B = Stephen Batchelor? (according to internet site)

S = Frederick J. Streng, EMPTINESS: A STUDY IN RELIGIOUS MEANING ( New York: Abingdon Press, 1967), Appendix A & B; pp. 183-227

G = Jay L. Garfield, THE FUNDAMENTAL WISDOM OF THE MIDDLE WAY: NAGARAJUNA'S MULAMDHYAMAKAKARIKA (New York: Oxford University Press, 1995)

SG = rJe Tsong khapa, Translated by Geshe Ngawang Samten and Jay L. Garfield, OCEAN OF REASONING: A Great Commentary on Nagarjuna's Mulamadhyamakarikā (New York: Oxford University Press, 2006)

I = Kenneth K. Inada, NAGARJUNA: A TRANSLATION OF HIS MULAMADHYAMAKAKARIKA WITH AN INTRODUCTORY ESSAY (Tokyo: The Hokuseido Press, 1970)

K= David J. Kalupahana, MULAMADHYAMAKAKARIKA OF NAGARJUNA: THE PHILOSOPHY OF THE MIDDLE WAY (Albany, NY: SUNY Press, 1986)

## मूलमध्यमककारिका

### आर्यसत्यपरीक्षा नाम चतुर्विंशतितमं प्रकरणं

B: Analysis of the Twelve Links of Becoming (Contingency)

S: An Analysis of the Twelve Components (dvadasanga) (the twelve spokes)

G: Examination of the Twelve Links

SG: Examination of the Twelve Links of Dependent Origination

I: Examination of the Twelfefold Causal Analysis of Being

K: Examination of the Twelve Causal Factors

पुनर्भावाय संस्कारानविद्यानिवृत्तस्त्रिधा।



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अभिसंस्क्रुते यांस्तैर्गतिं गच्छति कर्मभिः ॥ १

B: In order to become again, those obscured by ignorance are moved into destinies by actions which are impelled [by] the three kinds of formative impulses.

S: "What is hidden by ignorance (1)" (avidyanivṛta) has caused the three kinds of conditioned things (2) (saṃskāra) to be made for rebirth  
By those actions it [i.e., " what is hidden by ignorance"] goes forward.

G: Wrapped in the darkness of ignorance,  
One performs the three kinds of actions  
Which as dispositions impel one  
To continue to future existences.

SG: The three kinds of actions that lead to rebirth,  
Performed by one obscured by ignorance,  
Are the karma that impel one  
To further transmigration.

I: Those who are deluded by ignorance create their own threefold mental conformations in order to cause rebirth and by their deeds go through the various forms of life

NOTE: The threefold mental conformations refer to those related to the body, speech and mind.

K: A person enveloped by ignorance forms such dispositions in the threefold ways leading to re-becoming, and through such actions he moves on to his destiny.

विज्ञानं संनिविशते संस्कारप्रत्ययं गतौ।

संनिविष्टे ऽथ विज्ञाने नामरूपं निषिच्यते ॥ २

B: Consciousness conditioned by formative impulses enters into destinies. When consciousness has entered, name and form develop.

S: Consciousness (3), presupposing that which is conditioned (saṃskāra), enters on its course.

When consciousness is begun, the "name-and-form"- (nāmarūpa) (4) is instilled.



G: Having dispositions as its conditions,  
Consciousness enters transmigration.  
Once consciousness has entered transmigration,  
Name and form come to be.

SG: Having action as its conditions,  
Consciousness enters transmigration.  
Once consciousness has entered transmigration,  
Name and form come to be.

I: The consciousness (*vijnana*), conditioned by the mental conformations,  
establishes itself with respect to the various forms of life. When consciousness is  
established, name (*nama*) and form (*rupa*) are infused or become apparent.

K: Consciousness, with disposition as its condition, enters [the new] life. When  
consciousness has entered, the psychophysical personality is infused.

निषिक्ते नामरूपे तु षडायतनसंभवः ।

षडायतनमागम्य संस्पर्शः संप्रवर्तते ॥ ३

B: When name and form develop, the six senses emerge. In dependence upon  
the six senses, impact actually occurs.

S: When the "name-and-form" is instilled, the six domains of sense perceptions  
(5) (*ayatana*) are produced.

Having arrived at the six domains of sense perceptions, the process of  
perception begins to function.

G: Once name and form come to be,  
The six sense spheres come into being.  
Depending on the six sense spheres,  
Contact comes into being.

SG: Once name and form come to be,  
The six senses come into being.  
Depending on the six senses,  
Contact comes into being.

I: When name and form are infused or become apparent the six *ayatanas* (i.e.,  
seats of perception) arise. With the rise of the six *ayatanas*, touch evolves.



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K: When the psychophysical personality has been infused, the occurrence of the six spheres (of sense) takes place. Depending upon the six spheres proceeds contact.

चक्षुः प्रतीत्य रूपं च समन्वाहारमेव च।

नामरूपं प्रतीत्यैवं विज्ञानं संप्रवर्तते ॥ ४

B: Just as [it] only arises in dependence on the eye, [visual] form and attention, so consciousness arises in dependence on name and form.

S: Consciousness begins to function presupposing the eye, the visual forms, and ability of mental association  
Presupposing "name-and-form."

G: That is only dependent  
On eye and form and apprehension.  
Thus, depending on name and form,  
And which produces consciousness –

SG: That is only dependent  
On eye and form and retention.  
Thus, depending on name and form,  
Consciousness arises.

I: As in the composite relational nature of the eye and its material form, consciousness arises in a similar relational nature of name and form.

K: (No translation – see below)

संनिपातस्त्रयाणां यो रूपविज्ञानचक्षुषां।

स्पर्शः स तस्मात्स्पर्शाच्च वेदना संप्रवर्तते ॥ ५

B: The gathering of the three: eye and [visual] form and consciousness, that is 'impact.' From impact feeling totally arises.

S: That which is the coincidence (6) (samnipata) of visual form, consciousness, and the eye:  
That is sensual perception; and from perception, sensation (7) begins to function.

G: That which is assembled from the three –



Eye and form and consciousness,  
Is contact. From contact  
Feeling comes to be.

SG: That which is assembled from the three –  
Eye and form and consciousness –  
Is contact. From contact  
Feeling comes to be.

I: The harmonious triadic nature of form, consciousness and eye issues for the touch. And from touch arises feeling.

K: Thus, depending upon the eye and material form, and attention too, and depending upon the psychophysical personality proceeds consciousness. Whatever is the harmonious concurrence of the three factors: material form, consciousness, and eye, is contact. Feeling proceeds from such contact.

वेदनाप्रत्यया तृष्णा वेदनार्थं हि तृष्यते।

तृष्यमाण उपादानमुपादत्ते चतुर्विधं ॥ ६

B: Due to the condition of feeling, there is craving; one craves for what is felt. When one craves, one clings to the four aspects of clinging [sense objects, views, morals and rules, and views of self].

S: "Craving (8)" (trsna) [for existing things] is conditioned by sensation. Certainly [a person] craves for the sake of sensation. The one who craves acquires the four-fold acquisition (9) (upadana) [namely sexual pleasure, false views, ascetic morality and vows, and the doctrine of self-existence].

G: Conditioned by feeling is craving.  
Craving arises because of feeling.  
When it appears, there is grasping,  
The four spheres of grasping.

SG: Conditioned by feeling is craving.  
Craving arises for feeling.  
When one craves,  
The four objects of appropriation will be appropriated.

I: Relationally conditioned by feeling, craving arises because it "thirsts after" the object of feeling. In the process of craving, the fourfold clingings are seized.



NOTE: Reference to clingings of passions, dogmatic views, rigid rules of conduct. And selfhood (kama, drsti, sila, atman)

K: Conditioned by feeling is craving. Indeed, craving is feeling-directed. The one who craves, grasps on to the fourfold spheres of grasping.

उपादाने सति भव उपादातुः प्रवर्तते।

स्याद्धि यद्यनुपादानो मुच्येत न भवेद्भवः ॥ ७

B: When there is clinging, the becoming of the clinger fully arises. When there is no clinging, one is freed; there is no [more] becoming.

S: When the acquisition exists, the acquirer begins to function (10) (i.e. existence, becoming).

If he were someone without acquisition, that being would be released, and would not exist.

G: When there is grasping, the grasper  
Comes into existence.

If he did not grasp,

Then being freed, he would not come into existence.

SG: When there appropriation,

The existence of the appropriator arises.

If he did not appropriate,

Then being freed, he would not come into existence.

I: When there is clinging perception, the perceiver generates being (bhava).  
When there is no clinging perception, he will be freed and there will be no clinging.

K: When grasping exists, becoming on the part of the grasper proceeds. If he were to be a non-grasper, he would be released, and there would be no further becoming.

पञ्च स्कन्धाः स च भवो भवाज्जातिः प्रवर्तते।

जरामरणदुःखादि शोकाः सपरिदेवनाः ॥ ८



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B: Becoming is the five aggregates; from becoming one is born. Aging, death, torment, lamentation, pain,

S: That being is the five "groups of universal elements" (skandha). Because of a being, birth (11) begins to function.

Growing old, dying, sorrow (dukkha) (12), etc., grief and regrets,

G: This existence is also the five aggregates.

From existence comes birth,  
Old age and death and misery and  
Suffering and grief and...

SG: This existence is also the five aggregates.

From existence comes birth,  
Old age, and death and misery and  
Suffering and lamentation and...

I: Being is (always in reference to) the five *skandhas* and from being birth arises.  
Old age-death, suffering, etc., misery, grief... (continues on to the next verse)

K: (No translation – see below)

दौर्मनस्यमुपायासा जातेरेतत्प्रवर्तते।

केवलस्यैवमेतस्य दुःखस्कन्धस्य संभवः ॥ ९

B: mental unhappiness, anxiety: these vividly emerge from birth. Likewise, the entire mass of anguish emerges.

S: Despair and agitation: all this results from birth;  
That "produced being" is a single mass of sorrows (dukkha).

G: Confusion and agitation.  
All these arise as a consequence of birth.  
Thus this entire mass of suffering  
Comes into being.

SG: Unhappiness and agitation.  
All these arise as a consequence of birth.  
Thus what comes into being  
Is only a mass of suffering.

I: ... despair and mental disturbance arise from birth. In this manner he simple suffering attached to the *skandhas* comes into being.



K: the five aggregates constitute this becoming. From becoming proceeds birth. Suffering relating to decay and death etc., grief, lamentation, dejection, and despair – all these proceed from birth. Such is the occurrence of this entire mass of suffering.

संसारमूलान् संस्कारानविद्वान् संस्करोत्ययतः ।

अविद्वान् कारकस्तस्मान्न विद्वांस्तत्त्वदर्शनात् ॥ १०

B: The root of life is formative impulses. Therefore, the wise do not form impulses. Therefore, the unwise are formers, but not the wise since they see reality.

S: Thus the ignorant people construct the conditioned things (samskara); [that is] the source for existence-in-flux.

The one who constructs is ignorant; the wise person is not [one who constructs] because he perceives true reality.

G: The root of cyclic existence is action.  
Therefore, the wise one does not act.  
Therefore, the unwise is the agent.  
The wise one is not because of his insight.

SG: The root of cyclic existence is action.  
Therefore, the wise one does not act.  
Therefore the unwise is the agent.  
The wise one is not, because he sees reality.

I: Consequently, the ignorant creates the mental conformations which form the basis of *samsaric* life. Thus the ignorant is the doer while the wise, seeing the truth (tattva), does not create.

K: Thus, the ignorant forms dispositions that constitute the source of the life process. Therefore, it is the ignorant who is the agent, not the wise one, because of his [the latter's] perception of truth.

अविद्यायां निरुद्धायां संस्काराणामसंभवः ।

अविद्याया निरोधस्तु ज्ञानेनास्यैव भावनात् ॥ ११



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B: When ignorance stops, formative impulses too do not occur. The stopping of ignorance [comes] through practising that with understanding.

S: When ignorance ceases, the constructed phenomena do not come into existence.

A person's cessation of ignorance proceeds on the basis of "becoming" [enlightened] through knowledge.

G: With the cessation of ignorance  
Action will not arise.

The cessation of ignorance occurs through  
Meditation and wisdom.

SG: With the cessation of ignorance  
Action will not arise.

The cessation of ignorance occurs through  
Exercising wisdom in meditating on this.

I: When ignorance is banished mental conformations do not arise. But the extinction of ignorance is dependent upon the wisdom of practicing (the cessation of the twelvefold causal analysis of being)

K: When ignorance has ceased, there is no occurrence of dispositions. However, the cessation of that ignorance takes place as a result of the practice of that [non-occurrence of dispositions] through wisdom.

तस्य तस्य निरोधेन तत्तन्नाभिप्रवर्तते।

दुःखस्कन्धः केवलो ऽयमेवं सम्यग्निरुध्यते ॥ १२

B: By the stopping of the former, the latter will clearly not occur. The entire mass of anguish will likewise completely stop.

S: Through cessation of every [component] none functions;  
That single mass of sorrow (dukkha) is thus completely destroyed.

G: Through the cessation of this and that  
This and that will not be manifest.  
The entire mass of suffering  
Indeed thereby completely ceases.

SG: Through the cessation of this, and that,  
This and that will not be manifest.



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That which is only a mass of suffering  
Will thus completely cease.

I: By the cessation of the various links of the causal analysis, each and every subsequent link will not arise (i.e., become a hindrance). And thus this simple suffering attached to the *skandhas* is rightfully extinguished.

K: With the cessation of these, these other factors [of the twelvefold formula] would not proceed. In this way, this entire mass of suffering ceases completely.