

B = Stephen Batchelor? (according to internet site)

SB = Stephen Batchelor: VERSES FROM THE CENTER: A BUDDHIST VISION OF THE SUBLIME (New York: Riverhead Books, 2000)

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)

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)

For an English translation of the karikas (virtually identical with G above) together with Je Tsongkhapa's commentary on them, consult Ngawang Samten and Jay L. Garfield (trans.), OCEAN OF REASONING: A GREAT COMMENTARY ON NAGARJUNA'S MULAMADHYAMAKAKARIKA (NY: Oxford University Press, 2006)

मूलमध्यमकारिका आर्यनागार्जुनस्य

कर्मफलपरीक्षा नाम सप्तदशमं प्रकरणं

B: Investigation of Actions and Fruits (Acts)

SB: Acts

S: An Analysis of Action (karma) and Its Product (phala) (action and its results)

G: Examination of Actions and Their Fruits

I: Examination of Action and Its Effect

K: Examination of the Fruit of Action

आतमसंयमकं चेतः परानुग्राहकं च यत् ।

मैत्रं स धरमस्तद्वीजं फलस्य प्रेत्य चेह च ॥ १

B: Restraining oneself well and loving thoughts that benefit others are the Dharma which is the seed of fruits here and elsewhere.

SB: Restraining yourself and loving others are seeds that bear fruit in this life and beyond.

S: The state of mind which is self-disciplined, being favorably disposed toward others, And friendship: that is the dharma; that is the seed for the fruit now and after death.

G: Self-restrain and benefiting others with a compassionate mind is the Dharma. This is the seed for fruits in this and future lives.

I: Self-restraint, kindness towards others, and benevolence are the ways of the dharma (i.e. the truth of the nature of things). They are the seeds which bear fruit in this as well as the next realm of life.

K: Self-restraint as well as benefiting others – this is the friendly way and it constitutes the seed that bears fruit here as well as the next life.

चेतना चेतयित्वा च कर्मोक्तं परमर्षिणा ।

तस्यानेकविधो भेदः कर्मणः परिकीर्तितः ॥ २

B: The great sage has taught all actions to be intention and what is intended. The specifics of those actions are well known to be of many kinds.

S: The most perceptive seer [Buddha] has said that there is action (karman) as volition and as a result of having willed.

The variety of acts of that [action] has been explained in many ways.

G: The Unsurpassed Sage has said that actions are either intention or intentional. The varieties of these actions have been announced in many ways.

I: The Great Sage has said that karman is (in the nature of) thought as well as thought in action, and that there are many distinct varieties of karman.

K: The Supreme Ascetic has said that action is volition as well as volitional. Many distinct varieties of that action have also been expounded.

तत्र यच्चेतनेत्युक्तं कर्म तन्मानसं स्मृतं ।

चेतयित्वा च यत्तूक्तं तत्तु कायिकवाचिकं ॥ ३

B: In this respect action spoken of as “intention” is regarded as being that of mind. That spoken of as “what is intended” is regarded as being that of body and speech.

SB: Buddha taught that acts are motives of the mind and words and gestures you are moved to express.

S: Thus, that action which is called "volition": that is considered [by tradition] as mental;
But that action which is a result of having willed: that is considered [by tradition] as physical or verbal.

G: Of these, what is called “intention” is mental desire. What is called “intentional” comprises the physical and verbal.

I: The karman which has been described as thought (cetana) indicates the mental and volitional aspects and that which has been described as thought in action (cetayitva) refers to the bodily and verbal aspects.

K: Herein, what is called volition is reminisced as mental action. Whatever is called volitional consists of the bodily and verbal.

वाग्विष्पन्दोऽविरतयो याश्चाविज्ञप्तिसंज्ञिताः ।

अविज्ञप्तय एवान्याः स्मृता विरतयस्तथा ॥ ४

B: Whatever (1) speech and (2) movements and (3) “unconscious not-letting-go,” (4) other kinds of unconscious letting-go are also regarded like that.

S: Sound (1), gesture (2) and that which does not rest which is considered as unknown (3),

Also the other unknown which is considered to be at rest (4);

G: Speech and action and all kinds of unabandoned and abandoned actions and resolve as well as . . .

I: Words, actions, the indescribable non-abandonment as well as what is asserted to be another form of the indescribable abandonment. . .

K: Whatever words and deeds that are associated with delight and designated as non-intimation, and also those others reminiscenced as non-intimation, but are associated with non-delight. . .

परिभोगान्वयं पुण्यमपुण्यं च तथाविधं ।

चेतना चेति सप्तैते धर्माः कर्माञ्जनाः स्मृताः ॥ ५

B: (5) Goodness that arises from enjoyment/use and in the same manner (6) what is not goodness,[and] (7) intention. These seven dharmas are clearly regarded as action.

S: That which is pure as a result of enjoyment (5), that which is impure as a result of enjoyment (6),
And volition (7): these seven basic elements (dharma) are considered [by the tradition] as the modes of action.

G: Virtuous and nonvirtuous actions derived from pleasure, as well as intention and morality: these seven are the kinds of action.

I: . . . virtuous and non-virtuous elements associated with enjoyment of being (paribhoga), and thought itself, these are the seven dharmas which give rise to karman.

K: . . . similarly, merit as well as demerit consequent upon enjoyment, and finally, volition – these are reminiscenced as the seven things that are productive of action.

तिष्ठत्यापाककालाच्चेत्कर्म तन्नित्यतामियात् ।

निरुद्धं चेन्निरुद्धं सत्किं फलं जनयिष्यति ॥ ६

B: If the action remained until the time of ripening, it would become permanent. If it stopped, by having stopped, how could a fruit be born?

SB: If they lasted ‘til they ripened, acts would be static. If acts stopped, how would they bear fruit?

S: If an action [exists] by enduring to the time of its fulfillment, that [action] would be eternal.

If [an action] were stopped—being stopped, what will it produce?

G: If until the time of ripening action had to remain in place, it would have to be permanent. If it has ceased, then having ceased, how will a fruit arise?

I: If karman endures at any time in the maturing process, then it will be of the nature of permanent endurance. But if it cease to be, how could anything ceased (or spent) give rise to an effect?

K: If it is assumed that action remains during the time it is maturing, then it will approach permanence. If it is assumed to have ceased, then having ceased, how can it produce a fruit?

योऽङ्कुरप्रभृतिर्बीजात्संतानोऽभिप्रवर्तते ।

ततः फलमृते बीजात्स च नाभिप्रवर्तते ॥ ७

B: The continuum of sprouts and so on clearly emerges from seeds, and from that fruits. If there were no seeds, they too would not emerge.

SB: Seeds turn into plants that bear fruit. Seeds are neither severed from nor forever fused with fruits of plants.

S: There is fruit (phala) when a process, a sprout, etc., starts from a seed;
But without a seed that [process] does not proceed.

G: As for a continuum, such as the sprout, it comes from a seed. From that arises the fruit. Without a seed, it would not come into being.

I: A continuity which begins in a sprout, etc., comes forth from a seed and thereby takes on the nature of an effect, but separated from the seed the continuity could never arise.

K: Whatever series that begins with a sprout proceeds from a seed, and then produces a fruit. However, without a seed, such [a series] would not proceed.

बीजाच्च यस्मात्संतानः संतानाच्च फलोद्भवः ।

बीजपूर्वं फलं तस्मान्नोच्छिन्नं नापि शाश्वतं ॥ ८

B: Because continuums are from seeds and fruits emerge from continuums and seeds precede fruits, therefore, there is no annihilation and no permanence.

SB: Motives turn into minds that bear fruit. Motives neither severed from nor forever fused with fruits of minds.

S: Inasmuch as the process is dependent on a seed and the fruit is produced from the process,

The fruit, presupposing the seed, neither comes to an end nor is eternal.

G: Since from the seed comes the continuum, and from the continuum comes the fruit, the seed precedes the fruit. Therefore there is neither nonexistence nor permanence.

I: Since continuity comes forth from seed and effect from continuity, there is always a seed prior to the effect. Therefore, there is no interruption and also no constancy.

K: Since a series arises from a seed and a fruit arises from a series, a fruit that is preceded by a seed is, therefore, neither interrupted nor eternal.

यस्तस्माच्चित्तसंतानश्चेतसोऽभिप्रवर्तते ।

ततः फलमृते चित्तात्स च नाभिप्रवर्तते ॥ ९

B: The continuum of mind clearly emerges from mind, and from that fruits. If there were no mind, they too would not emerge.

S: There is a product (phala) when a mental process starts from a thoughts;
But without a thought that [process] does not proceed.

G: So, in a mental continuum, from a preceding intention a consequent mental state arises. Without this, it would not arise.

I: Thereupon, thought continuity comes forth from the existence of mind and in consequence the effect. Without the mind, continuity cannot arise.

K: Therefore, whatever thought-series there is, that proceeds from a thought and from that fruit. That thought series would not proceed without a thought.

चित्ताच्च यस्मात्संतानः संतानाच्च फलोद्भवः ।

कर्मपूर्वं फलं तस्मान्नोच्छिन्नं नापि शाश्वतं ॥ १०

B: Because continuums are from minds and fruits emerge from continuums and actions precede fruits, therefore, there is no annihilation and no permanence.

S: Inasmuch as the process is dependent on a thought and the product (phala) is produced from the process,

The product, presupposing the thought, neither comes to an end nor is eternal.

G: Since from the intention comes the continuum, and from the continuum the fruit arises, action precedes the fruit. Therefore there is neither nonexistence nor permanence.

I: Since continuity comes forth from the mind and the effect from continuity, there is karman (of the mind) prior to the effect. Therefore, there is no interruption and also no constancy.

K: Since a continuous series arises from thought and from the continuous series the uprising of a fruit, the fruit that is preceded by action is neither interrupted nor eternal..