

Chapter Titles and Divisions of the *Mūlamadhyamakakārikā* in Early Tibetan Commentaries

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ABSTRACT Nāgārjuna's *Mūlamadhyamakakārikā* was interpreted in accordance with its Candrakīrti's commentary, the *Prasannapadā*, by early Tibetan *dbu ma* thinkers, i.e., Pa tshab Nyi ma grags (1055?-1145?) and his disciples Zhang Thang sag pa 'Byung gnas ye shes, *alias* Ye shes 'byung gnas, and Rma bya Byang chub brtson 'grus (?-1185). In their commentaries on the *Mūlamadhyamakakārikā* accompanied by the *Prasannapadā*, which comprises of twenty-seven chapters, they recorded the variety of the chapter titles and divided them into groups according to their respective subjects. By examining what title they adopted for each chapter and how they divided the chapters, the present paper traces the process of the adoption of the *Mūlamadhyamakakārikā* in the early Tibetan *dbu ma* circle.

The eleventh volume of the recently published *Bka 'gdams gsung 'bum* includes three commentarial works on the *Mūlamadhyamakakārikā* that are attributed to Pa tshab Nyi ma grags (1055?-1145?), a well-known translator (*lo tsā ba*) who introduced Candrakīrti's (seventh century) Madhyamaka treatises into Tibet from Kashmir. These are: 1) A commentary on Nāgārjuna's *Mūlamadhyamakakārikā* entitled the *Lamp that Reveals the Treatise* (*Dbu ma rtsa ba'i shes rab kyi ti ka / bstan bcos sgron ma gsal bar byed pa* 1a-52b); 2) Pa tshab's *Instruction on the Relationship between the Chapters* [of the *Mūlamadhyamakakārikā*] (*Le 'brel pa tshab kyi man ngag* 53a-54b); and 3) *An*

*Explanation of Difficult Points from Candrakīrti's Prasannapadā (Tshig gsal ba'i dka' ba bshad pa 55a-88a).*¹ In addition to these three exegetical texts, a complete commentary on Candrakīrti's *Prasannapadā* called *Dbu ma tshig gsal gyi ti ka* is now available, which was composed by Pa tshab's disciple, Zhang Thang sag pa 'Byung gnas ye shes *alias*, Ye shes 'byung gnas.² Another student of Pa tshab, Rma bya Byang chub brtson 'grus (?-1185), also left an extensive commentary on the *Mūlamadhyamakakārikā*, viz., *Dbu ma rtsa ba shes rab kyi 'grel pa 'thad pa'i rgyan*. Because these scholars in Pa tshab's lineage interpreted the *Mūlamadhyamakakārikā* (hereafter MMK) in accordance with Candrakīrti's commentary, the *Prasannapadā* (hereafter Pr), they agreed upon Candrakīrti's definition that the subject of Nāgārjuna's root text is "dependent origination" (*pratīyasamutpāda*, *rten cing 'brel bar 'byung ba*),³ as qualified by eight adjectives taught in its *maṅgala* or auspicious verses, as will be seen below. These early Madhyamaka commentators recorded the variety of the chapter titles and divided them into groups according to their respective subjects. Later commentators give a more elaborate explanation of each group, in which one can see a certain development of interpretation. Focusing on the chapter titles and divisions in the writings of Pa tshab and his students, the present paper aims to trace the adoption process of the MMK in an early Tibetan Madhyamaka circle that was headed by Pa tshab Nyi ma grags.⁴

1. Pa tshab Nyi ma grags's Translation of the MMK and Composition of Commentaries

At the command of a Tibetan ruler, Nāgārjuna's masterpiece, the MMK, had been rendered into Tibetan by the translator (*lo tsā ba*) Cog ro Klu'i rgyal mtshan and the Indian *paṇḍita* Jñānagarbha by the first quarter of the ninth century. Towards the end of the eleventh century, this translation was revised in Kashmir by Pa tshab Nyi ma grags and his Indian collaborator Mahāsumati. It was then further revised by Pa tshab and Kanakavarman in

1 Dreyfus and Tsering (2010) have introduced the outlines of these three texts.

2 The first part of the manuscript of this *Dbu ma tshig gsal gyi ti ka* from 1a to 26a3 has been edited and published by Yoshimizu and Nemoto 2013. For details of the manuscript, the authorship, dates of Zhang Thang sag pa's lifespan, and his thought, see Yoshimizu 2005, 2006, 2008, 2010 and 2013.

3 See Pr LVP 3, 11f.: *atrānīrodhādyastaviśeṣaṇaviśiṣṭaḥ pratīyasamutpādaḥ sāstrābhīdheyārthaḥ*.

4 Regarding the transmission process of the MMK and Pr to Tibet from Kashmir, see, for example, Lang 1990 and Seyfort Ruegg 2000. I will publish a study on this topic based on my paper, "Transmission to Tibet from Kashmir of the *Mūlamadhyamakakārikā* and *Prasannapadā*," which was presented at the University of Leipzig for the Conference "Around Abhinavagupta" on June 10, 2013 and at the Austrian Academy of Sciences on June 14, 2013.

Central Tibet in the first half of the twelfth century.⁵ Pa tshab made these revisions of Klu'i rgyal mtshan's earlier translation in accordance with the *kārikās* cited in the Pr, which he also translated with Mahāsumati in Kashmir and revised with Kanakavarman in Central Tibet.⁶

In parallel to the translations of the MMK and Pr, Pa tshab Nyi ma grags himself composed commentarial texts under the guidance of his Indian teachers. According to its colophon, Pa tshab wrote the commentary on the MMK, viz., the *Dbu ma rtsa ba'i shes rab kyi ti ka*, resorting to the explanation of *paṇḍita* Hasumati (52b22 [p.132]: *pan di ta ha su mati'i bshad lugs bris pa*).⁷ Hasumati is an alternative name for Mahāsumati, who assisted Pa tshab in Kashmir.⁸ This commentary on the MMK does seem to have been composed on the basis of the oral instructions of an Indian scholar, because the author frequently uses expressions derived from Sanskrit without translating them into Tibetan including *buta* (for the Sanskrit *Buddha*; Tibetan *sangs rgyas*), *bode* (for the Sanskrit *bodhisattva*; Tibetan

5 MMK D19a3-6, P22a7-22b: *dbang phyug dam pa'i mnga' bdag rgyal po chen po dpal lha btsan po'i bka' lung gis | rgya gar gyi mkhan po chen po dbu ma pa | dznyā na garbha dang | zhu chen gyi lo tstshā ba dge slong cog ro klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab pa | 'di la rab tu byed pa nyi shu rtsa bdun | shlauka bzhi brgya bzhi bcu rtsa dgu yod | bam po ni phyed dang gnyis su byas so || slad kyis kha che'i grong khyer dpe med kyi dbung | gtsug lag khang rin chen sbas pa'i dbus su | kha che'i mkhan po ha su ma ti dang | bod kyi sgra bsgyur gyi lo tstshā ba pa tshab nyi ma grags kyis mi'i bdag po 'phags pa lha'i sku ring la 'grel pa tshig gsal ba dang bstun nas bcos so || | *slad kyis ra sa 'phrul snang gi gtsug lag khang du | rgya gar gyi mkhan po ka na ka dang | lo tstsha ba de nyid kyis hu chen bgyis pa'o ||. * P omits the last sentence (*...*).*

6 Pa tshab and Kanakavarman revised their earlier translations of the Pr and the MMK after obtaining the second manuscript of the Pr from the eastern borderland (*nyi 'og shar phyogs*). See the colophon in Pr D200a5ff., P225b4ff. (cited and translated in Lang 1990: 134, Seyfort Ruegg 2000: 45, and Yoshimizu 2005: 132 n.19): *kha che'i grong khyer dpe med kyi dbus || rin chen sbas pa'i gtsug lag khang gi 'dabs su || rgya gar gyi mkhan po rtog ge ba chen po || ma hā su ma ti'i zhal snga nas dang | bod kyi lo tsā ba pa tshab nyi ma grags kyis kha che'i dpe dang mthun pa ltar bsgyur || phyis ra sa ra mo che'i gtsug lag khang du kha che'i mkhan po ka na ka bar ma (P: ka na ka va rba) dang | bod kyi lo tsā ba de nyid kyis nyi 'og shar phyogs kyi dpe dang gtugs shing legs par bcos te gtan la phab pa'o ||.*

7 Although in this colophon Pa tshab's name does not appear as the author of the work, one may well assume that it was Pa tshab Nyi ma grags, as Hasumati's student and collaborator, who received the explanation from Hasumati and wrote it down in the Tibetan language. His authorship is mentioned on the title page as follows:

*slob dpon zla grags pas mdzad pa'i dbu ma'i "grel pa zhes bya ba bzhugs so
'di slob dpon zla grags kyis mdzad pa min par pa tshab lo tsas mdzad yin 'dug |*

As can be seen in the manuscript, the second line mentioning his name is an annotation that must have been either added by the compiler of the manuscript or someone else who thought that this had been written by Pa tshab and not by Candrakīrti. Cf. Dreyfus and Tsering 2010: 390 *infra*.

8 The appellation "Hasumati" appears in the colophon to the MMK cited above in n.5. Cf. also *Deb ther sngon po (cha 8b4, BA 344)* and some *Gsan yig* literatures, where Hasumati is included in the lineage of the Madhyamaka tradition (e.g., *Gsan yigs* of Tsong kha pa Blo bzang grags pa and Mkhas grub Dge legs dpal bzang po [see van der Kuijp 1985: appendix]). Cf. further Seyfort Ruegg 2000: 9 n.10.

byang chub sems dpa'), and *ede* (for the Sanskrit *ādi*; Tibetan *la sogs pa*).

Pa tshab also composed an exegetical work on the Pr, the *Tshig gsal ba'i dka' ba bshad pa*, presumably after his return to Central Tibet.⁹ The colophon says, "it is an explanation of difficult points from master Candrakīrti's *Prasannapadā* composed [by Pa tshab], depending on the instruction of the teacher, *tshong dpon paṇḍita*." (88a9f.: *slob dpon zla ba grags pa'i zhal snga nas kyis sbyar pa / tshig gsal ba'i dka' ba bshad pa / bla ma tshong dpon pan ḍi ta'i gnam ngag la brten [pa tsab kyis] sbyar ba'o / ḷ*).¹⁰ Who is this enigmatic figure, *bla ma tshong dpon pan ḍi ta*? The Tibetan word *tshong dpon* means "trader" or "merchant," the Sanskrit equivalent of which is *śreṣṭhin* or *vaṇij*. This term can also be understood to mean "distinguished man". Although we are unable to judge from this name whether he is Indian or Tibetan, it seems natural to guess that this *paṇḍita*—from whom Pa tshab received oral instructions—was one of the Indian scholars who resided in Tibet while Pa tshab was working on the retranslation of the MMK and Pr. It could have been Pa tshab's collaborator, Kanakavarman.

Another work by Pa tshab entitled "Pa tshab's Instruction on the Relationship between the Chapters [of the MMK]" (*Le 'brel pa tshab kyī man ngag*) seems to have been composed in order to help students memorize chapter titles and contents of the MMK. In this work, Pa tshab subsumes twenty-seven chapters of the MMK under three broad divisions, as will be seen below. Because the same divisions appear in his *Tshig gsal ba'i dka' ba bshad pa*, but not in his commentary on the MMK, it seems reasonable to argue that Pa tshab gave this to his students in Tibet.

⁹ Because in this work the author referred to two Sanskrit manuscripts of the Pr, the second one of which, according to the colophon to the Pr, the translators looked at in Lha sa (cf. n.6 above and n.10 below).

¹⁰ In the same way as the title page of the first text cited above in n.7, this colophon can also be read as saying that this work was composed by Candrakīrti. The name "Pa tshab" is inserted in small letters. Most presumably, this work too had been wrongly attributed to Candrakīrti, and the compiler or someone else who examined the manuscript added the name of Pa tshab here. I believe that this work was written by Pa tshab himself, because it provides almost exactly the same understanding of the MMK chapter divisions as "Pa tshab's instruction on the relationship between the chapters" (*Le 'brel pa tshab kyī man ngag*), and because, as mentioned above in n.9, the author used two Sanskrit manuscripts of the Pr from Kashmir and India, i.e., *kha che'i dpe* and *rgya dpe* (56b6f.). Although a minor difference between them is mentioned only once, this confirms the account in the colophon to the Pr that Pa tshab referred to both a Kashmiri manuscript and a manuscript from the eastern borderland (*nyi 'og shar phyogs*) (see n.6 above). This "manuscript from the eastern borderland" can be identified with the manuscript from India, as direction "east" (*shar phyogs*) often indicates East India or Bengal. Who else but Pa tshab Nyi ma grags, as the text's translator, could have seen both the manuscripts from Kashmir and East India, and be able to point out a minor difference between them? It is also evident that Pa tshab composed this work in Tibet after he had obtained the second manuscript from India.

2. Chapter Titles of the *Mūlamadhyamakakārikā*

In his new edition of the MMK (2011), Ye Shaoyong (叶少勇) has extracted the chapter titles from the earlier translations of the MMK, the *Akutobhayā*, Buddhapālita's (fifth-sixth century) commentary, Bhāviveka's (sixth century) commentary (i.e., *Prajñāpradīpa*), and Avalokitevrata's (ca. 650-750) sub-commentary of the *Prajñāpradīpa*: all of these translations were undertaken by Klu'i rgyal mtshan with the assistance of Jñānagarbha.¹¹ The chapter titles employed in these earlier translations are partially different from those in de La Vallée Poussin's (hereafter LVP) Sanskrit edition of the Pr and Pa tshab Nyi ma gras's Tibetan translation of the MMK that is available in the current Bstan 'gyur.

In Chart 1 below, I compare the chapter titles of the MMK recorded in LVP's Sanskrit edition, Pa tshab Nyi ma grags's translation, Klu'i rgyal mtshan's translation, and the Tibetan commentarial works of Pa tshab, Zhang Thang sag pa and Rma bya Byang brtson. In the left column, I provide the Sanskrit title from LVP's edition on the first line and the Tibetan title from the Bstan 'gyur on the second line. Chapter titles that differ from LVP's edition are given in parenthesis in their Sanskrit reconstruction. Underlining indicates the titles that have been preserved from Klu'i rgyal mtshan's earlier translations. It is remarkable that Pa tshab's commentary on the MMK based on Hasumati's lectures contains the old chapter titles, whereas the same author's *Le 'brel man ngag* and *Tshig gsal ba'i dka' ba bshad pa* adopts a larger number of new titles corresponding to his own translation. The titles of the ninth and twelfth chapters in Pa tshab's *man ngag*, marked by wavy underlining, are identical with the titles that are only recorded in his own translation. Presumably these unique chapter titles were found in a manuscript of the Pr that Pa tshab referred to, which must have differed from the manuscripts that LVP's edition relied on. It seems that, having checked all the manuscripts and earlier translations available to him, Pa tshab decided the chapter titles he should adopt for his translation.

Pa tshab's disciple, Zhang Thang sag pa, also mainly adopted new titles, although he did retain some old titles, whereas Rma bya Byang brtson chiefly used new titles. For the twentieth chapter, only Rma bya adopted the new title *tshogs pa/sāmagrī*. The translator Pa tshab may have changed the title in accordance with his reading of the Indian manuscript from *hetuphala* to *sāmagrī* at the final stage of his revision works. Supposedly, Rma bya composed his commentary on the MMK relying on the latest versions of the MMK and Pr,

¹¹ According to Saito's studies (1987, 1995), Klu'i rgyal mtshan and Jñānagarbha translated Nāgārjuna's *kārikās* referring to Avalokitavrata's (ca. 650-750) sub-commentary on Bhāviveka's *Prajñāpradīpa*. They first translated Avalokitavrata's text, in which Nāgārjuna's *kārikās* and Bhāviveka's interpretations are embedded, and then translated Nāgārjuna's and Bhāviveka's texts. Finally, this translation team translated other two commentaries, the *Akutobhayā* and Buddhapālita's commentary.

which are identical with or close to the current Bstan 'gyur versions.

3. Divisions of Twenty-Seven Chapters under the Subject "Dependent Origination"

In his *Le 'brel man ngag*, Pa tshab explains the three broad divisions of the MMK as follows:

Of the [27 chapters], the first twenty-five [teach] qualifications (*khyad par*) [of dependent origination]; the [twenty-]sixth [teaches] dependent origination to be qualified (*khyad par can*); no occurrence of [wrong] views [taught] in the [twenty-] seventh is the benefit of perceiving [dependent origination].¹²

Here the "qualifications" refer to eight qualifications of dependent origination that appear in the *maṅgala* or auspicious verses of the MMK: *anīrodha* (*dgag pa med pa*), *anutpāda* (*skye med pa*), *anuccheda* (*chad pa med pa*), *aśāśvata* (*rtag med pa*), *anekārtha* (*tha dad don min*), *anānārtha* (*don gcig min*), *anāgama* (*'ong ba med pa*), and *anirgama* (*'gro med pa*).¹³ Pa tshab clearly states in both *Le 'brel man ngag* and *Tshig gsal ba'i dka' ba bshad pa* that, of these eight, *anutpāda*, or the negation of origination, is taught in the first chapter, and that *anāgama*, or non-coming, and *anirgama*, or non-going, are taught in the second chapter. He specifies these three as being "main" (*gtso bo*) qualifications. However, he does not assign the other five qualifications—he calls them "subsidiary" (*phal pa*) qualifications—to specific chapters. They are thought to be scattered in the twenty chapters between chapters three to twenty-three. Instead, he divides these twenty chapters into six groups, according to what they negate (cf. Chart 2 below):

Chapter 3: The negation of sense organs (*dbang po, indriya*)

¹² *Le 'brel pa tshab kyi man ngag* 53a7f.: *de la dang po nyi shu lngas || khyad par drug las khyad par can || rten 'byung bdun pa'i lta ba mams || myi 'byung de mthong phan yon no || || ||*.

¹³ See Pr 3, 8ff. and Ye 2011: 12f.: *anīrodham anutpādam anucchedam aśāśvatam | anekārtham anānārtham anāgamam anirgamam || yaḥ pratīyasamutpādaṃ prapañcopaśamaṃ śivam | deśayāmāsa sambuddhas taṃ vande vadatāṃ varam || ; gang gis rten cing 'brel par 'byung || 'gag pa med pa skye med pa || chad pa med pa rtag med pa || 'ong ba med pa 'gro med pa || tha dad don min don gcig min || spros pa nyer zhi zhi bstan pa || rdzogs pa'i sangs rgyas smra mams kyi || dam pa de la phyag 'tshal lo || 不生亦不灭 不常亦不断 不一亦不异 不来亦不出 能说是因缘 善灭诸戏论 我稽首礼佛 诸说中第一。*

Chapters 4,5,6,7, and 8: The negation of aggregates and domains (*phung po* and *kham*s, *skandha* and *āyatana*)

Chapters 9,10,11, and12: The negation of self (*bdag*, *ātman*)

Chapters 13,14,15,16,17, and 18: The negation of the self-nature of entities (*dngos po mams kyi ngo bo*)

Chapters 19,20 and 21: The negation of time (*dus*, *kāla*)

Chapters 22 and 23: The negation of the stream of existence (*srid pa'i rgyun*)

The twenty-fourth and twenty-fifth chapters are characterized by their teaching on the elimination of the overextension of emptiness (*stong pa nyid kyi phyogs pa ha cang thal ba spong ba*). The twenty-sixth chapter teaches dependent origination, and the twenty-seventh and final chapter teaches the benefit of perceiving dependent origination. In short, there are ten divisions including the first two chapters as one unit (see Chart 2). In the present paper I will not discuss the detail of this assignment of various negations to chapter groups. Rather, I would like to confine myself to indicating that this idea of grouping was transmitted to and elaborated by Pa tshab's students. As seen in Chart 2, both Zhang Thang sag pa and Rma bya Byang chub brtson 'grus adopted it with slight modification and elaborate explanation. They also share the basic idea with Pa tshab that the first twenty-five chapters deal with the qualifications of dependent origination, the twenty-sixth chapter teaches dependent origination that is to be qualified, and the twenty-seventh chapter clarifies the benefit of perceiving dependent origination. Because this idea is not seen in Pa tshab's commentary on the MMK that is based on Hasumati's lectures, it is highly likely that it was a creation of Pa tshab and his circle in Tibet.

Concluding remarks

The collation of chapter titles and divisions of the MMK that appears in different Tibetan translations and commentaries led us to assume that there were several phases of the adoption process of the MMK. Although one cannot specify exactly what happened in each phase, except for certain facts, as I have indicated in this paper, it is clear that Pa tshab's revised Tibetan version of the MMK gradually penetrated through his lineage. The chapter divisions proposed by Pa tshab must have served to educate his students about this most fundamental text of Nāgārjuna.

Abbreviations and Bibliography

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- MMK: Nāgārjuna, *Mūlamadhyamakakārikā*. J.W. de Jong (ed.), *Mūlamadhyamakakārikāḥ*. Madras, Adyar Library and Research Center, 1977; D3824, P5224; see Ye 2011.
- Pr: Candkrakīrti, *Prasannapadā Madhyamakavṛtti*. D3860, P5260.
- Pr LVP: Ibid. L. de La Vallée Poussin (ed.), *Mūlamadhyamakakārikās de Nāgārjuna avec la Prasannapadā*. St. Pétersbourg 1903-1913.
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Pr LVP Pr Tib. (variant titles, cf. Ye 2011)	Pa tshab: <i>Le 'brel man ngag</i>	Pa tshab/ Hasumati: <i>Dbu ma rtsa ba'i shes rab kyi ti ka</i>	Pa tshab/ Tshongs dpon paṇḍita: <i>Tshig gsal dka' bshad</i>	Zhang Thang sag pa: <i>Dbu ma tshig gsal ti ka</i>	Rma bya Byang brtson: <i>Dbu ma rtsa ba shes rab kyi 'grel ba</i>
1 pratyaya Rkyen	rkyen	rkyen	rkyen	rkyen	rkyen
2 gatāgata 'gro ba dang 'ong ba	'gro 'ong	'gro 'ong	'gro 'ong	'gro 'ong	'gro 'ong
3 cakṣurādīndriya dbang po (* <u>āyatana</u>)	<u>skye mched</u> / dbang po	<u>skye mched</u>	<u>skye mched</u> / dbang po rnams	<u>skye mched</u>	<u>skye mched</u> / dbang po
4 skandha phung po	phung po	phung po	phung po	phung po	phung po
5 dhātu Khams	khams	khams	khams	khams	khams
6 rāgarakta 'dod chags dang chags pa	'dod chags dang 'chags pa	'dod chags dang 'chags pa	'dod chags dang chags pa	'dod chags	'dod chags dang chags pa

7 saṃskṛta 'dus byas (*utpādashthitibhaṅga)	'dus byas	<u>skye ba dang</u> <u>gnas pa dang</u> <u>'jig pa</u>	'dus byas	'dus byas	'dus byas / <u>skye gnas 'jig</u>
8 karmakāraka las dang byed pa po	las dang byed pa po	las dang byed pa	las dang byed pa	las dang byed pa po	las dang byed po
9 pūrva snga rol na gnas pa (*upādātrupādāna, pūrvasthiti)	<u>nye bar len pa</u> <u>dang nye bar</u> <u>blang ba / snga</u> <u>rol na gnas pa</u>	<u>nye bar len pa</u> <u>po dang nye</u> <u>bar blang pa</u>	<u>nye bar len pa</u> <u>dang nye bar</u> <u>blang pa</u>	<u>len po dang</u> <u>blang bya</u>	<u>snga rol na</u> <u>gnas pa</u>
10 agnīndhana me dang bud shing	mye dang bud shing	me dang bud shing	mye dang bud shing	me dang bud shing	me dang bud shing
11 pūrvaṅparakoṭi sngon dang phyi ma'i mtha' (*saṃsāra)	sngon dang phyi ma'i mtha'	<u>'khor ba</u>	sngon dang phyi ma'i mtha'	<u>'khor ba</u>	sngon dang phyi ma'i mtha'
12 duḥkha bdag gis byas pa dang gzhan gyis byas pa	<u>bdag gis byas</u> <u>pa dang gzhan</u> <u>gyis byas pa</u>	sdug sngal	sdug sngal	sdug sngal	sdug sngal
13 saṃskāra 'du byed (*tattva)	'du byed	'du byed	<u>de kho na nyid</u>	'du byed	'du byed
14 saṃsarga phrad pa	phrad pa	phrad pa	phrad pa	phrad pa	phrad pa
15 svabhāva rang bzhin (*bhāvābhāva)	rang bzhin	<u>dngos po dang</u> <u>dngos po med</u> <u>pa</u>	rang bzhin	rang bzhin	rang bzhin
16 bandhanamokṣa bcings pa dang thar pa	bcings dang thar pa		bcings pa dang thar pa	bcings pa dang thar pa	bcings pa dang thar pa
17 karmaphala las dang 'bras bu	las dang bras bu	las dang 'bras bu	las dang 'bras bu	las 'bras	las 'bras
18 ātma bdag (*ātmadharma)	<u>bdag / bdag</u> <u>dang chos</u>	<u>bdag dang</u> <u>chos</u>	<u>bdag / bdag</u> <u>dang chos</u>	<u>bdag dang</u> <u>chos</u>	<u>bdag dang</u> <u>chos</u>
19 kāla dus	dus	dus gsum	dus / dus gsum	dus gsum	dus
20 sāmāgrī tshogs pa (*hetuphala)	<u>rgyu dang</u> <u>'bras bu</u>	<u>rgyu dang</u> <u>'bras bu</u>	<u>rgyu dang</u> <u>'bras bu</u>	<u>rgyu 'bras</u>	tshogs pa
21 saṃbhavavibhava 'byung ba dang 'jig pa	'byung ba dang 'jig pa	'byung ba dang 'jig pa	'byung ba dang 'jig pa	'byung 'jig	'byung 'jig
22 tathāgata de bzhin gshegs pa	de bzhin gshegs pa	de bzhin gshegs pa	de bzhi gshegs pa	de bzhin gshegs pa	de bzhin gshegs pa
23 viparyāsa phyin ci log	phyin ci log pa	phyin ci log	phyin ci log		phyin ci log
24 āryasatya 'phags pa'i bden pa	'phags pa'i bden pa	bden pa	bden pa / bden pa bzhi	bden pa	'phags pa'i bden pa
25 nirvāṇa mya ngan las 'das pa	mya ngan las 'das pa	mya ngan las 'das pa	mya ngan las 'das pa	mya ngan las 'das pa	mya ngan las 'das pa

26 dvādaśāṅga srid pa'i yan lag bcu gnyis	yan lag bcu gnyis	srid pa'i yan lag	srid pa'i yan lag	yan lag bcu gnyis	srid pa'i yan lag bcu gnyis
27 dṛṣṭi lta ba	lta ba	lta ba	lta ba	lta ba	lta ba

Chart 1

Underlining indicates a different title from the titles given in Pr LVP, Pr Tib.

Wavy underlining indicates a different Tibetan title from the Sanskrit title given in Pr LVP

*The Sanskrit is reconstructed from Tibetan.

Chapters	Pa tshab: <i>Le 'brel man ngag</i>	Pa tshab/ Tshongs dpon paṇḍita: <i>Tshig gsal dka' bshad</i>	Zhang Thang sag pa: <i>Dbu ma tshig gsal ti ka</i>	Rma bya Byang brtson: <i>Dbu ma rtsa ba shes rab kyi 'grel ba</i>
1, 2	skye 'gro 'ong 'gog pa	skye 'gro 'ong dgag pa	skye dgag 'gro 'ong dgag pa?	skye 'gro 'ong dgag pa
3	dbang po 'gog pa	skye mched dgag pa	rten 'brel skye mched kyis stong pa	rten 'brel chos kyi bdag phung po khams dang skye mched kyi rang bzhin gyis stong pa
4, 5, 6, 7, 8	phung po khams 'gog pa	phung po khams skye mched dgag pa	rten 'brel phung po dang khams dang skye mched kyis stong pa	(3,4,5,6,7,8)
9, 10, 11, 12	bdag 'gog pa	bdag dgag pa	bsten nas 'byung ba gang zag gi bdag gis stong pa	rten 'brel phung po nye bar len pa po'i gang zag gi bdag gis stong pa
13, 14, 15, 16, 17, 18	dngos po mams kyi ngo bo 'gog pa	ngo bo / de kho na nyid dgag pa	rang bzhin gyis dben pa	gang zag dang chos su ma phye bar rten 'brel dngos po tsam gyi rang bzhin gyis stong pa
19, 20, 21	dus 'gog pa	dus dgag pa	rten 'brel dus kyis stong pa	rten 'brel dus kyi rang bzhin gyis stong pa
22,23	srid pa'i rgyun 'gog pa	22 rang bzhin dgag pa	22 rang bzhin med par bsgrub pa	rten 'brel srid pa'i rgyun gyi rang bzhin gyis stong pa
		23 srid pa'i rgyun dgag pa	23 (srid rgyun dgag pa)	

24,25	stong pa nyid kyi phyogs pa ha cang thal ba spong ba	ha cang thal ba spang pa	rten 'brel la ha cang thal ba spang pa	rten 'grel gyi khyad par chos rang bzhin stong pa nyid du bstan pa la ha cang thal ba spang ba
26	rten 'brel ston pa	rten 'brel 'chad pa	rten 'brel	rten 'brel
27	rten 'brel mthong ba'i phan yon	(rten 'brel mthong ba'i phan yon)	(rten 'brel mthong ba'i phan yon)	'bras bu

Chart 2

Underlining indicates that the division title is different from that in Pa tshab's *Le 'brel man ngag*.

Parenthesis indicates that the title is not explicitly stated.

Broad divisions and subjects

1-25 *khyad par*

26 *khyad gzhi (khyad par can) = rten 'brel*

27 *rten 'brel mthong ba'i phan yon*

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