

Madhyamakahrdayakārikā III. 215–223

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Introduction

The present article offers a translation of verses 215–223 of Chapter Three, *Tattvajñānaiṣaṇā*, of the *Madhyayamaka-hṛdaya-kārikā* (hereinafter MHK), which was composed by the Indian Madhyamaka philosopher Bhāviveka (Bhavya, ca. 490–570 CE).¹ In these verses, Bhāviveka criticizes the notion that the world of living beings is created by God (*iśvara*) and insists that nothing has such a single creator.

Critique on the notion of the arising of entities from God (*iśvara*) should be incorporated within the discussions on entities' non-arising from self, other, or both self and other; however, Bhāviveka encompasses it in the discussion on entities' non-arising from "no cause" (*ahetu*). In his *Prajñā-pradīpa*, a commentary on Nāgārjuna's *Mūla-madhyamaka-kārikā*, Bhāviveka states that "no cause" (**ahetu*) may also be referred to as "a bad cause" (**kuhetu*) and a bad cause is "unreal" (**abhūta*).²

As in my previous translations of MHK, I have translated the verses from my own Sanskrit edition, which is based upon the Sanskrit manuscript,³ a photocopy of Gokhale's handwritten copy of the Sanskrit

manuscript⁴ and three Sanskrit editions.⁵ The Tibetan translations of the MHK and the *Tarkajvālā* (hereinafter TJ) which is considered as Bhāviveka's auto-commentary (*svavṛtti*) on MHK are referred to in the translation; however since the authorship of the TJ is a moot issue, its translation is not included in the present article.

The following list of abbreviations has been employed in the endnotes of the translation section:

AKBh	<i>Abhidharma-kośa-bhāṣya</i>
AKBh-H	Hsüan-tsang's Chinese translation of the <i>Abhidharma-kośa-bhāṣya</i>
AKBh-P	Paramārtha's Chinese translation of the <i>Abhidharmakośa-bhāṣya</i>
D	The <i>sDe dge</i> edition of the Tibetan translation of the <i>Madhyamaka-hṛdaya-kārikā</i>
E	Ejima's Sanskrit edition of the <i>Madhyamaka-hṛdaya-kārikā</i>
H	Heitmann's Sanskrit edition of the <i>Madhyamaka-hṛdaya-kārikā</i>
KT	The <i>Kārikā</i> of Tibetan translation the <i>Madhyamaka-hṛdaya-kārikā</i>
L	Lindtner's Sanskrit edition of the <i>Madhyamaka-hṛdaya-kārikā</i>
MHK	<i>Madhyamaka-hṛdaya-kārikā</i>
Ms	Photocopy of the Sanskrit manuscript of the <i>Madhyamaka-hṛdaya-kārikā</i>
NP	<i>Nyāya-praveśa</i>
P	The Peking edition of the Tibetan translation of the <i>Madhyamaka-hṛdaya-kārikā</i>
PP	<i>Prajñā-pradīpa</i>
Pras	<i>Prasanna-padā</i>
SG	Photocopy of the handwritten copy of the Sanskrit manuscript produced by Gokhale

T Taisho Daizokyo (大正大藏經)
TJ *Madhyamaka-hṛdaya-vṛtti-Tarkajvālā*

Translation

kasyacit pṛiti-hetuvāl loko neśvara-karṭṛkaḥ /
vidadhāno yathā pṛitiṃ neśa īśvara-karṭṛkaḥ //215//⁶

[Thesis:] God (*īśvara*) is not the creator of the world,

[Reason:] because he is the cause of pleasure for [only] some people,

[Example:] just as the worldly lord who gives pleasure does not have God as his creator. //215//⁷

ahetuvād ajāter vā neśo viśvasya kāraṇam /
yathākāśasya kusumaṃ neṣṭaṃ viśvasya kāraṇam //216//⁸

[Thesis:] God is not the cause of the universe,

[Reason 1:] because [he] does not have a cause or

[Reason 2:] because [he] does not arise,

[Example:] just as it is not desired that a sky-flower be the cause of the universe. //216//

aśeṣasyāsya jagato neśvaraḥ kāraṇam ṣaram /
cittavattvād yathā goṣo na jagat-kāraṇam ṣaram //217//⁹

[Thesis:] God is not the ultimate cause of the universe,

[Reason:] because he has a mind,

[Example:] just as a cowherd (*goṣa*) is not the ultimate cause of the universe. //217//

sāmagryā bhāva-nirvṛtteḥ kaścīd¹⁰ eko 'sti neśvaraḥ /
na caika-kartṛkaḥ kaścīn nānaikāntikatāpy ataḥ //218//¹¹

As entities are produced by the totality (*sāmagri*) [of causes], any single God does not exist. Moreover, nothing has a single creator. Therefore, [the reason “because he has a mind”] is not inconclusive (*nānaikāntikatā*). //218//

śeśvaraṃ caḥsur-ādiṣṭaṃ bahutvād yadi dāsavat /
ajātaikeśvarāsiddher īśaḥ¹² syāt tad-viṣaryayaḥ //219//¹³

If [you were to say that] “it is accepted that the eye and so forth have God [as their creator] because they are many, just like servants,” [we reply:] because an unborn and single God has not been proved/established, Īśvara would be the opposite of that [i.e., of what you normally take God to be one and uncreated]. //219//¹⁴

sakartṛkam athābhīṣṭaṃ racitatvād ghaṭādivat /
anirdiṣṭa-viśeṣeṇa kartā cet siddha-sādhanam //220//¹⁵

Now if [one were to say that] “it is desired by us that [the eye and so forth] have a creator because they have been produced, just like a pot and so forth, [and] the creator (*kartā*) does not have definite particularity (*anirdiṣṭa-viśeṣa*),” you would be proving something already proved [by us] (*siddha-sādhana*). //220//

atha nityaika-sūkṣmādi-viśeṣeṇa na te 'nvayaḥ /
anitya-mūrta-jātatva-doṣāpattiś ca tasya vaḥ //221//¹⁶

Then, [if one were to refer to a creator] with particular [features]

such as eternal, single, minute and so forth, there would be no logical connection (*anvaya*) in your statement. Further, [if you give an example “just like a potter for a pot,”] there would be an occurrence of a deficiency (*doṣa*) in your statement, [that is to say,] that [*iśvara*] is not eternal, the material and arisen. //221//¹⁷

sattva-bhājana-saṃkhyāta-loka-vaicitrya-kāraṇam /
karmēśvaraś cet saṃvṛtyā siddham eva prasādhyaṭe //222//¹⁸

If [you were to say that] God is the action that causes the manifoldness of the world called being and the receptacle (*sattva-bhājana*), then the proved is being proved [i.e., you will prove what we have already proved] as the conventional truth. //222//¹⁹

etena kāla-puruṣa-pradhāna-paramāṇavaḥ /
kāraṇam nāsya jagato viṣṇur veti niśedhayet //223//²⁰

Thus, with this [reasoning] one should reject [saying] that the cause of the world is *kāla* (time), *puruṣa*, *pradhāna*, *paramāṇu* (atoms) or Viṣṇu. //223//²¹

Endnotes

- 1 For my English translations of other sections of MHK III, See Watanabe (1998, 1999, 2002, 2012, 2014 and 2021).
- 2 See endnote 21 below.
- 3 Jian (1991), pp. 511–522.
- 4 Bahulkar (1994).
- 5 Ejima (1980), pp. 259–361; Lindtner (2001); Heitmann (2009).
- 6 KT: *dbang phyug 'jig rten byed po min // la la'i dga' ba'i rgyu yin phyir // dper na dbang phyug dga' byed pa'i // byed po dbang phyug ma yin bzhin //215//* (Ejima 1980, p. 323). TJ: D110a3–6, P118a7–b2
TJ has a verse, which are also quoted in PP I, from *Mahābhārata* 3-31-27.
TJ III: *skye ba po 'di shes pa yod min te //*

bdag gi bde sdug bdag la rang dbang med //
dbang phyug gis btang yang na gyang sa 'm //
mtho ris dga tu 'gro ba kho nar 'gyur //
zhes bya ba'i lung gis 'gro ba thams cad skye ba'i rgyu ni dbang phyug yin par khas len
pas de dag gyi phyir bshad pa / (TJ: D 110a3-4; P 118a7-8)

PP I: *skye ba po 'di shes pa yod min te //*
bdag gi bde sdug bdag la rang dbang med //
dbang phyug gis btang yang na gyang sa 'm //
mtho ris dga tu 'gro ba kho nar 'gyur //
zhes zer ro // (Walleser 1914, p. 18)

Tr: Man (*anaṃ jantuḥ*) is unknowing, without mastery over his own happiness and suffering.

Impelled by the Lord, he indeed goes either to heaven or to hell. (Ames 1993, p. 229)

Skt: *ajñā janturaniṣo 'yamātmanah sukhaduḥkhaḥyoḥ / īśvara-prerito gacchet svargaṃ vā śvābhram eva vā //* (Kajiyama 1989, p. 437, note*), *śvābhram* → *narakam*?

7 Cf. PP I: *dbang phyug ni kun rdzob tu yang 'gro ba mtha' dag skye ba'i rgyu yin par mi rung ste / la la'i dga' ba dang / yong su gdung ba'i rgyu yin pa'i phyir dper na ba lang rdzi bzhin no // yang na 'gro ba ni rgyu byed pa po dbang phyug ces bya ba gcig pu dang ldan pa ma yin par nges te / gzhai bya yin pa'i phyir dper na dbang phyug bzhin pas kun rdzob tu yang dngos po rnams de las skye ba med do //*

dbang phyug rgyu yin na yang 'bras bu bdag gi bdag nyid dam / gzhan du gyur pa 'm / gnyi gar gyur pa zhig 'gyur grang na / gang yang rung ba gcig tu rtog na yang bgag pa sngar smras pa'i phyir dang / yod pa dang med pa skye ba yang 'gog par 'gyur ba'i phyir don dam par dngos po rnams dbang phyug las skye ba med do // (Walleser 1914, pp. 18-19)

Tr.: “[Thesis:] Even in superficial reality, the Lord cannot be the cause of the origination of the whole world [of living beings] (*jagat*),

[Reason:] because he is the cause of joy for some and sorrow [for others],

[Example:] like a cowherd.

Alternatively, [one can state the following syllogism:]

[Thesis:] It is certain that the world [of living beings] does not possess as its cause, a sole creator called “the Lord,”

[Reason:] because it is an object of correct knowledge (*prameya*),

[Example:] like the Lord [himself].

Thus, even in superficial reality, entities do not originate from that [Lord].

Even if the Lord is a cause, the result must be either [the Lord's] own self, or different [from him], or both. Whichever one it is supposed to be, the negation [of the origination of such a result] has been stated previously; and the origination of [either] an existent or a nonexistent [result] will also be negated. Therefore in ultimate reality, entities do not originate from the Lord.” (Ames 1993, p. 229)

Cf. MHK IX. 95–104: *neśādi-kāraṇaṃ viśvaṃ yuktam ity udiṭaṃ purā / saty apīśādi-kartṛtve kiṃ hi tat kṛtakaṃ bhavet //95// ātmā tāvadajanyatvān na tatkr̥taka iṣyate / dharmādharmau na tasyeṣṭau tadguṇatvād yathādhunā //96// deho 'pi tābhyāṃ nirvṛtṭeḥ sukhaduḥkhopalabdhye / deho 'pi dehināṃ tasmād yukto neśādikartṛkaḥ //97// kalpādu dehināṃ dehaḥ prakṛtādr̥ṣṭahetutaḥ / sukhādyutp̥ttihetutvāt tad yathādyatanī tanuḥ //98// īśvarasya yadaiśvaryaṃ tac cet puṇyākṛtāṃ bhavet / tatpuṇyaparatantratvād īśvaraḥ syādaniśvaraḥ //99// īśvarasya yadaiśvoryamakasmāc cet tadiṣyate / tasyānyair api sāmānyād īśvaraḥ syādaniśvaraḥ //100// īśvaro jñasvabhāvaś cet tena tatkartṛkaṃ jagat / kāranānuvidhāyivāt sarvaṃ te cetanaṃ jagat //101// īśvaro yadi hetuḥ syāj jagat syādaṇimādivat / īśvaro vā na hetuḥ syāj jagac cennāṇimādivat //102// īśvaraḥ karmakartā cet paçyate narakeṣv api / tadanyeṣāṃ hi pāke vā kṛtanāśākṛtāgamau //103// duḥkhaheṭoś ca nityatvāt tadduḥkhopāsamaḥ kutaḥ/ noṣṇavyuṣāmao dṛṣṭo jvalatyeva vibhāvasau //104// (Lindtner 2001, pp. 102–103) and MHK VIII. 19: *niṣiddham ātmano 'stivaṃ jagat-kāraṇatā tathā / atas tad-darśanān muktir abhūtaiva prakalpitā // (Lindtner 2001, p. 81; Qvarnström 1989, p. 31; Qvarnström 2015, p. 74) . Tr.: The existence of the Self has [already] been refuted [by me in the *Tattvajñānaiṣaṇā*, the *Sāṃkhyatattvanirṇayāvatāra* and the *Vaiśeṣikatattvavinīscaya* Chapters of MHK-TJ] and so has (*tathā*) its status as cause of the world (*jagatkāraṇatā*). Therefore, liberation (*mukti*) that result from seeing (*darśana*) that [Self] is entirely false (*abhūtaiva*), [since it is only] mentally fabricated (*parikalpitā*). ... //VIII. 19// (Qvarnström 2015, p. 157).**

- 8 KT: *dbang phyug kun gyi rgyur ni 'dod // ma skyes phyir dang rgyu med phyir // dper na nam mkha'i me tog ni // kun gyi rgyur ni mi 'dod bzhin //216// (Ejima 1980, p. 323) . TJ: D110a6–7, P118b2–3*
- 9 KT: *'gro ba ma lus 'di dag gi // rgyu ni dbang phyug rab tu min // sems dang ldan phyir dper na ni // glang rdzi 'gro rgyu rab in bzhin //217// (Ejima 1980, p. 323) . TJ: D110a7–b2, P118b3–5.*
- 10 Ms, SG, E, L, H: kaścinn.
- 11 KT: *dbang phyug gcig pu 'ga' yang med // dngos rnam tshogs las 'grub pa'i phyir // byed po gcig pu 'ga' yang med // de phyir ma nges nyid ma yin //218// (Ejima 1980, p. 323). TJ: D110b2–5, P118b5–8.*
- 12 Ms: īse. SG, E, H: īso. L: īsaḥ.
- 13 KT: *gal te mig sogs dbang phyug bcas // mang phyir bran bzhin 'dod ce na // ma skyes dbang phyug gcig mi 'grub // dbang phyug de las bzlog par 'gyur //219// (Ejima 1980, p. 323) . TJ: D110b5–6, P118b8–119a2.*

See MHK IX. 105: *ekasya vāvicitrasya kathaṃ kārya-vicīratā / nāpi ceddhādi-vaicitryād yuktaikasya vicīratā // (Lindtner 2001, p. 103).*

- 14 In this discussion, Bhāviveka seems to point out 'a mark that proves the opposite of some attribute of the property-poseessor' (*dharmaviśeṣaviparītasādhana*). Cf. NP:

dharmiviśeṣaviṣaḥparītasādhano yathā / ayam eva hetur asminn eva pūrvapakṣe 'syaiva dharmiṇo yo viśeṣaḥ satpratyaayakartṛtvam nāma tadviparītam asatpratyaayakartṛtvam api sādhayati / ubhayatrāvvyabhicārāt // (Tachikawa 1971, p. 143).

Tr.: “An instance of a mark that proves the opposite of some attribute of the property-possessor is given in the above [Vaiśeṣika’s opinion:] That mark has a given attribute, namely, the property of causing the notion ‘[it is] existent.’ The same mark proves the opposite of the attribute, namely, the property of not causing the notion ‘[it is] existent,’ because the mark [here employed] definitely leads us to both [the conclusion].” (Tachikawa 1971, p. 126).

15 KT: *ci ste byed por bcas 'dod de // bkod phyir bum sogs bzhin zhe na // gal te khyad par ma bstan pa'i // byed po yin na grub pa sgrub //220//* (Ejima 1980, p. 323). TJ: D110b6-111a2, P119a2-5.

16 KT: *ci ste rtag gcig phra sogs kyi // khyad par gyis na khyod dpe med // khyod kyi de ni mi rtag dang // gzugs can skyes nyid skyon du 'gyur //221//* (Ejima 1980, p. 325) TJ: D111a2-4, P119a5-7.

17 Cf. MHK IX: *nityo 'navayavaḥ sūkṣmaḥ kāraṇaṃ jagataḥ kila / ekaḥ sarvagataś ceti kimāścaryaṃ tato 'param //106//* (Lindtner 2001, p. 104).

18 KT: *gal te sems can snod bgrang ba'i // 'jig rten sna tshogs rgyu yi las // dbang phyug yin na kun rdzob tu'ang // grub pa nyid la rab tu sgrub //222//* (Ejima 1980, p. 325). TJ: D111a4-7, P119a5-b3.

19 Cf. PP I: *ji sde sems can dang snod du bgrang ba'i 'jig rten sna tshogs kyi rgyu'i las dbang phyug ces bya ste / gnas pa dang / 'byung ba dang / 'jig pa dang / bde ba dang / sdug bsngal ba dang / yang skye ba dang / mar 'bri ba skyed par byed pa'i phyir ro // zhes na yang tha snyad kyi phyogs la ni grub pa la sgrub pa yin no // don dam par ni ma yin te / don dam par las kyi skye ba yang khas ma blangs pa'i phyir ro //* (Walleiser 1914, p. 19)

Tr.: “Objection: Action (*karman*) which is the cause of the variegated world that is counted as [the world of] beings (*sattva*) and the physical [world] (*bhājana*), is called “the Lord.” [This is so] because it produces continuation, origination, and cessation, happiness and suffering, and increase and decrease.

Answer: On the side of convention, that establishes what is [already] established [for us]; [but] not in ultimate reality, because in ultimate reality, [we] do not accept even the origination of action.” (Ames 1993, p. 229)

20 KT: *des ni dus dang skyes bu dang // gtso bo rdul phran khyab 'jug dang // 'gro ba 'di yi rgyu min par // dgag pa khong du chud par bya //223//* (Ejima 1980, p. 325). TJ: D111a7-b1, P119b3-120a4.

21 In PP I, Bhāviveka regards *svabhāva*, *īśvara*, *puṛuṣa*, *pradhāna*, *kāla*, *nārāyaṇa* and so forth as bad causes of entities’ arising. PP: *yang na rgyu med bya ba ni rgyu ngan pa ste / chung ma med pa zhes bya ba la sogs pa bzhin no // rgyu ngan pa gang zhe na /*

ngo bo nyid dang / dbang phyug dang / skyes bu dang / gtso bo dang / dus dang / sred med kyi bu la sogs pa ste / yang dag pa ma yin pa'i phyir ro // dngos po rnam s rgyu med pa de las skye ba med de / ... (Walleser 1914, p. 16)

Tr.: “Alternatively, “no cause” (*ahetu*) [may also means] “a bad cause” (*kuhetu*), as [when one says,] “no wife” (*abhāryā*) [to mean “a bad wife” (*kubhāryā*) and so on. What is a bad cause? [Bad causes are such things as] intrinsic nature (*svabbāva*), the Lord (*īśvara*), spirit (*puṛuṣa*), primary matter (*pradhāna*), time (*kāla*), [the god *Narāyaṇa*, etc. [They are bad causes] because they are unreal (*abhūta*). [Nāgārjuna’s] idea is that entities do not originate from those noncauses, ... (Ames, 1993, p. 227) . Cf. AKBh: *yathā tarhi kubhāryā abhāryety ucyate kuṇḍraś cāputraḥ* / (Pradhan 1967, p. 141). See Kajiyama (1989, p. 435, n.16) and Ames (1993, p. 247, n. 145).

AKBh-H: 如惡妻子名無妻子 (T 29, p. 51c). AKBh-P: 惡婦說無婦 惡子說無子 (T 29, p. 208c) Tr: Cependant le préfixe *nañ* — l’a privative — a un sens péjoratif. On appelle «non-épouse» (*akalatra*), «non-fils» (*aputra*), la mauvaise épouse, le mauvais fils. (Poussin 1980, p. 89)

In his Pras., Candrakīrti criticizes Bhāviveka. Pras.: *yac cāpy uktam īśvarādīnām upasaṅgrahārtham tad api yuktam īśvarādīnām svaparobhayaṣeṣu yathābhyuṣagamam antarbhāvād iti* // (MacDonald 2015a, pp. 197–198). Tr.: And What has also been asserted [by Bhāviveka, namely, that *ahetutaḥ* an additionally be understood in the meaning of “bad cause”] for the sake of taking into account [opponents’ positions which assume the cause of things to be] the Lord (*īśvara*), etc., is also not reasonable, because the Lord and so forth — depending on [the specific cause] maintained — are included in the positions of self, other, and both [self and other]. (MacDonald 2015b, pp. 151–152)

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