

博士論文の要約(公表用)

論文題目

"Pa tshab Nyi ma grags's Commentary on the *Mūlamadhyamakakārikā*: A Transition of
*Prāsaṅgika Madhyamaka from India to Tibet."

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Abstract

The *Mūlamadhyamakakārikā* (MMK) was written by Nāgārjuna (ca. 150-250) and was interpreted by different Indian commentators such as the author of *Akutoḥbhayā* (Nāgārjuna?), *Piṅgala, Buddhapālita, Bhāviveka, Candrakīrti and others. The present manuscript ascribed to Pa tshab Nyi ma grags is a commentary on Nāgārjuna's *magnum opus*, *Mūlamadhyamakakārikā* (MMK). Various works in the bKa' gdams gsung 'bum that were recently discovered and published by the Peltsek Institute for Ancient Tibetan Manuscripts in Lhasa cast indeed a new light on the research of the historical development of translation work in Tibet. Pa tshab Nyi ma grags (1055-ca. 1145) was one of the famous translators (lo tsa ba) in the Tibetan tradition, who was a very influential personality with his contribution to the translation work from Sanskrit to Tibetan. He translated Nāgārjuna's *Mūlamadhyamakakārikā* and Candrakīrti's commentary *Prasannapadā*, *Madhyamakāvatara*, and *Catuḥśatakaṭikā*, on some texts of which Pa tshab Nyi ma grags himself commented as found in the recently discovered manuscripts. For about twenty-three years Pa tshab Nyi ma grags studied in Kaśmīr where he worked with scholars like Mahāsumati (/Hāsumati), Sūkṣmajana, Kanakavarman and Tilakakalaśa. The text of the present research is included in the eleventh volume of the series a facsimile edition written in *dbu med* script. The manuscript is entitled as དབུ་མ་རྩ་བའི་ཤེས་རབ་ཀྱི་ཀློང་མ་གསལ་བར་བྱེད་པ་ཞེས་བྱ་བ། *dBu'ma rtsa ba'i shes rab kyi ti ka bstan bcos sGron ma gsal bar byed pa zhes bya ba*, which can be translated as "The Commentarial Treatise on the *Prajñā[-nāma-]Mūlamadhyamaka[-kārikā]*, 'The Illuminating Lamp'". Composed of 52 folios in total, the manuscript might also bring a clear light to the discussion about the *Svātantrika* and *Prāsaṅgika* distinction.

Further, this manuscript within the First Chapter itself gives an overview of Pa tshab Nyi ma grags's topics of study during his stay in Kaśmīr in late 11th century where he mainly studied Buddhist Philosophy and Sanskrit Language under different Indian *paṇḍitas*. It enables us to

retrace Pa tshab Nyi ma grags's translation work that was most influential for the transmission of Madhyamka Philosophy into Tibet. Pa tshab Nyi ma grags may have been the first scholar who both commented and translated the MMK during the later diffusion of Buddhism in Tibet, playing a significant role for the transmission of the Madhyamka thought in line with Candrakīrti from Kaśmīr to Tibet.

This PhD thesis presents the annotated translation of the First Chapter (5aR10-17a) and the introductory remarks (1a-5aR10) of Pa tshab Nyi ma grags's commentary on the MMK along with the edition. Various analyses are presented within Part A in five chapters with the following topics addressed: In Chapter One entitled "Introductory Remarks on Pa tshab Nyi ma grags's Commentary of the *Mūlamadhyamakakārikā*", historical insights on the transmission of the Madhyamaka thought are presented, introducing the work of Nāgārjuna and other Indian authors with their commentaries. An historical overview of the periodical division of the transmission of Buddhism to Tibet is presented, giving further historical remarks on the Madhyamaka thought in Tibet. Pa tshab Nyi ma grags's translation work and the recent research by contemporary scholars regarding the present manuscript is introduced. This is followed by introductory remarks about the manuscript with different features such as the observation on the authorship, orthographical and paleographical characteristics of the manuscript etc.

Chapter Two emphasizes Pa tshab Nyi ma grags's study period in Kaśmīr, introducing the various topics of studies and further references within the First Chapter of the manuscript. Here further analyses of the structure and the content of the First Chapter of the manuscript are made. Followed by the explanation on references mentioned by Pa tshab Nyi ma grags, where Nāgārjuna is mentioned and further, the references made by Pa tshab Nyi ma grags regarding Madhyamaka texts are, analyzed in detail followed by the explanation on the Dharmakīrti's logic.

Chapter Three is about the detailed analysis of the citation of the MMK verses within the First Chapter. Here Pa tshab Nyi ma grags's way of citing the MMK verses is explained while comparing previous translation by Klu'i rgyal mtshan in his translation of Buddhapālita's commentary (BP) and Prajñāpradīpa (PP). All verses within the First Chapters are analyzed.

Chapter Four is about the distinction between *Svātantrika and *Prāsaṅgika. The terms are explained respectively along with Pa tshab Nyi ma grags's explanations. Several parts of translation from the First Chapter are presented explaining Pa tshab Nyi ma grags's understanding and the usage of these terms. A short excursion on the role of language and its implementation in the debate of Madhyamaka is taken.

The Fifth Chapter is about the analysis of a four-step discussion on the four negations of arising that can be observed in Pa tshab Nyi ma grags's explanation. Each Chapters are followed by

a short conclusion of the subject being discussed respectively.

Part B presents the translation of the Introduction and the First Chapter of Pa tshab Nyi ma grags's commentary. Here the introductory remarks by the author Pa tshab Nyi ma grags, explain the manner of worship in four parts with: the greatness of the author, presenting the relation with [Nāgārjuna's] own treatise, the establishment of the Madhyamaka view through the meaning of the title, and the Mangalam verses/ dedicatory verses with the homage/paying respect to Nāgārjuna. The dedicatory verses of the MMK and the structure of the text are explained in detail. This part is followed by the translation of the First Chapter covering folio 5bL1 to 17aR10.

Part C presents the edition of the Tibetan Text of the Introduction (folio 1a-5aR10) and Chapter One (folio 5aR10-17aR10) of Pa tshab Nyi ma grags's manuscript, entitled as དབུ་མ་རྩ་བའི་ཤེས་རབ་ཀྱི་ཏི་ཀ་། བསྟན་བཅོས་སྒྲོན་མ་གསལ་བར་བྱེད་པ་ཞེས་བྱ་བ་། *dBu'ma rtsa ba'i shes rab kyi ti ka bstan bcos sGron ma gsal bar byed pa zhes bya ba*, included in the 11th volume of the bKa' gdams gsung 'bum – collection that was published along with various other works by the Peltsek Institute for Ancient Tibetan Manuscripts in Lhasa.

Within Part D includes the Tibetan synopsis (sa bcad) with translation, the glossary, the index and other research related references. This part contributes to understanding of the structure of the text translated and emphasizes important terminologies.