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## Tantric Exposition of the Dependent Origination according to the *Caṇḍamahāroṣaṇatantra*, Chapter XVI: *praṭītyasamutpāda-paṭala*

### Abstract

The *Caṇḍamahāroṣaṇatantra*, or “Tantra of Fierce and Greatly Wrathful One”, belongs to the class of Highest Tantras (*anuttarayoga*, *rnal ’byor chen po bla med*). The text which has been preserved in the Sanskrit original and in Tibetan translation consists of twenty five chapters (*paṭala*). The 16<sup>th</sup> chapter entitled *praṭītyasamutpāda-paṭala* is an exposition of the doctrine of dependent origination. The present author is preparing a critical edition of this chapter from Sanskrit and Tibetan, provided with an annotated translation. In this paper is offered a working translation alone with occasional references the readings of the oldest Sanskrit palm leaf manuscripts, compared with the Tibetan translation (Wanli edition).

**Keywords:** Buddhism, Tantra, doctrine of causality, Sanskrit manuscripts, Tibetan Kanjur

1. The *Caṇḍamahāroṣaṇatantra* (henceforth abbreviated CMT), or “Tantra of Fierce and Greatly Wrathful One”, belongs to the class of Highest Tantras (*anuttarayoga*, *rnal ’byor chen po bla med*).<sup>1</sup> According to the fourfold classification in Bu ston’s Catalogue of Tantras (*Rgyud ’bum gyi dkar chag*), CMT is farther classified as belonging to the Vairocana cycle (Vairocana-kula).<sup>2</sup> CMT has been preserved in the Sanskrit original<sup>3</sup> and

<sup>1</sup> George 1974: xxxvi: “According to formal Tibetan classification, this work is a Vyākhyātantra, or ‘Explanatory’ Tantra, belonging to the school of the Guhyasamāja Tantra, which in turn is one of the five Mūlatantras, or ‘Basic’ Tantras in the class of Anuttarayogatantras”. See also Skorupski 1996.

<sup>2</sup> Eimer 1989: 32: “2.3. mnam snang gi rigs gto bor ston pa’i rgyud”.

<sup>3</sup> George 1974 described his source materials in his Introduction: pp. xlviii–lvii – 17 Sanskrit Mss; p. lxivff. – Tibetan blockprints; p. lxiii – Table 3: Chronology of primary and secondary affinity groups.

in Tibetan translation.<sup>4</sup> It consists of twenty five chapters (*paṭala*).<sup>5</sup> First eight chapters were edited and translated into English by George in 1974.<sup>6</sup> The Sanskrit text of the chapter sixteen entitled *prāṭītyasamutpāda-paṭala* was edited for the first time by La Vallée Poussin (LVP 1897) from the three manuscripts: 1. Cambridge Ms. Add. 1319, 42b-46a (Bendall Cat., p. 45) [= George: K]; 2. London Ms. 115, 39b-43a (fol. 41 missing) (Asiatic Society, Hodgson 46) [= George: A]; and 3. Paris (Soc. Asiatique), fol. 61a1-66a4 (Filliozat No. 13) [= George: M]. The basis of LVP's edition was the palm leaf London Ms. (= George A), undated but placed at ca. 1380 A.D. (George 1974: 6 & n. 31). Re-edition of the text (with some omissions and corrections) is found in LVP 1913, pp. 125–127. The Tibetan version from the Wanli Kanjur was published in Mejer 2010: 151–153 (on pp. 154–155 chapter division of CMT). The Sanskrit text is at places obscure and LVP's edition requires a thorough revision in comparison with the Sanskrit manuscripts and the Tibetan translation which differs here and there.<sup>7</sup> The text is very interesting since it contains a Tantric explanation of the so-called 'dependent origination' which is the fundamental doctrine of the Buddhists.

2. The content of the 16<sup>th</sup> chapter *prāṭītyasamutpāda-paṭala* is an exposition of the doctrine of dependent origination given by Bhagavan, i.e. Caṇḍamahāroṣaṇa ("Fierce and Greatly Wrathful"), at the request of his spouse, Bhagavatī ("Queen of the Vajra-Sphere").<sup>8</sup> The exposition resembles in its form that of the *Prāṭītyasamutpādasūtra*, i.e. it is following the so-called *ādi-vibhaṅga* pattern, to which is added a general explanation of the meaning.<sup>9</sup> Thus the first part (= *ādi*, 'beginning') presents the standard formula of the twelve-membered chain of dependent origination in its *anuloma* and *pratiloma* sequence; the second part (= *vibhaṅga*, 'explanation') gives definitions of the following members of the chain; and the third part offers an overall explanation of the meaning of the exposition (*artha*), in which to the Abhidharmic presentation of the twelve members is applied the theory of *gandharva*.<sup>10</sup> This presentation of the *prāṭītyasamutpāda* has

<sup>4</sup> Translated by Indian paṇḍita Ratnaśrī and Tibetan lotsava Grags pa rgyal mtshan (1147–1216); the latter also compiled a catalogue of Tantras (Harrison 1996: 77). See the biography of Grags pa rgyal mtshan at: <http://www.treasuryoflives.org/biographies/view/Drakpa-Gyeltsen/2915>; cf. also [http://tbr.org/link/?RID=P1614#library\\_person\\_Object-P1614](http://tbr.org/link/?RID=P1614#library_person_Object-P1614). For the colophon cf. George 1974: lxivf.; cf. also Eimer 1989: 71; the complete text of the colophon following Wanli Kanjur in Mejer 2010: 154f.

<sup>5</sup> Listed in George 1974: xxxviii; Mejer 2010: 154.

<sup>6</sup> George 1974 is the most comprehensive study of CMT to date; cf. some references in Dasgupta 1974 and Snellgrove 2002.

<sup>7</sup> Critical edition of the Sanskrit text of the 16<sup>th</sup> chapter, based mainly on the oldest palm leaf manuscripts from London (Asiatic Society, Hodgson 46 = George A, no date, ?ca. 1380 A.D.) and Kathmandu (National Archives A 994/4 = George B, date: 1427 A.D.), together with the Tibetan translation based on the several versions of the Kanjur, is under preparation by the present author. The *Padmavati-nāma Caṇḍamahāroṣaṇapañjikā* dated from 1297 A.D. (Kathmandu, National Archives B 31/7 = George Comm; cf. also Isaacson 2008: 2 & n. 4.) does not comment on the 16<sup>th</sup> chapter.

<sup>8</sup> The name Caṇḍamahāroṣaṇa is associated with Śiva, Snellgrove 2002: 153, 287.

<sup>9</sup> Cf. Mejer 1994b.

<sup>10</sup> Translated in part in Stablein 1980: 212f. and Filliozat 1971: 146f. (Filliozat wrongly refers to chapter XVII instead of XVI).

much in common with the Sarvāstivādin-Vaiḥāṣika exposition found in Vasubandhu's *Abhidharmakośa*, since it combines the Abhidharmic in their form definitions and the theory of gandharva.<sup>11</sup>

3. The peculiar fusion of the theory of *antarābhava* and *gandharva* and the theory of the twelvefold dependent origination is described in Vasubandhu's *Abhidharmakośa*<sup>12</sup> (AKBh ad III.15a-b; III.19), and later it is found also in the 16<sup>th</sup> chapter of the *Caṇḍamahāroṣaṇatantra*.<sup>13</sup> Its earliest application, however, is found in the Pāli canon.

3.1. In the canonical Pāli *Mahātaṅhāsankhayasutta* (Majjh. N. 38 = PTS ed., I: 256–271) there are mentioned four kinds of nourishment (*āhāra*)<sup>14</sup> which are acting for the persistence of living beings and for “taking up” those beings which are seeking (re) birth (MN I: 261). The four nourishments are, in their turn, conditioned by –, originating in –, descended from –, and produced from desire (*taṅhā-nidānā*, *taṅhā-samudayā*, *taṅhā-jātikā*, *taṅhā-pabhavā*). Then into the causal sequence are included the members following from *taṅhā* to *avijjā* (nos. 8-1 of the twelvefold chain of *prattīyasamutpāda*), and next follow the regular *anuloma* and *pratiloma* formulas of the twelvefold *prattīyasamutpāda*. However, what makes the text most interesting is juxtaposition of the theorem of dependent origination and another explication of entanglement in the painful world, viz. the theory of *gandhabba* (Skt. *gandharva*), an intermediate immaterial being, which presides over conception (MN I: 265f.).<sup>15</sup>

<sup>11</sup> See Mejor 1991: 96ff.

<sup>12</sup> Cf. Schayer 1934: 62(466): “In *Abhidharmakośa*, the celebrated treatise of Vasubandhu, we find an interesting passage describing the reincarnation process in the following way: The Gandharva seeing from a distance its father and mother united in the act of procreation, is overpowered by passion for its mother and hatred for its father, when it is a male Gandharva, or with passion for its father and hatred for its mother, if it is a female Gandharva. Under the influence of these conflicting sentiments, it loses his presence of mind and becomes affected by the illusion that it takes itself an active part in the act, mixes with the secretions, and penetrates its mother's womb as an embryo. It is clear, from this curious anticipation of Freudian theories, that the Gandharva is both a child spirit and a lover of its mother.”

<sup>13</sup> Cf. LVP, Kośa, III, p. 5 n. 4; LVP 1913: 125ff.; Filliozat 1971:.

<sup>14</sup> The theory of four nourishments was explained in the *Abhidharmakośa* III.38d &ff. It is said that the world of living beings subsists on food. There are four kinds of food: 1. material food (*kavaḍḍikāra*) [lit. ‘by mouthful’], which is further divided into gross (*audarika*) and fine, subtle (*sūkṣma*); material food is in its nature the three *āyatanas*, i.e. odors (*gandhāyatana*), tastes (*rasāyatana*), and tangible things (*spraṣṭavya*); 2. contact (*sparsā*) is what originates from the cooperation of the three: an organ, its object, and an appropriate class of consciousness; 3. mental cognition (or volition) (*cetanā*) is a mental action (*mānasa karman*); 4. consciousness (*vijñāna*) is the aggregate of consciousness (*vijñāna-skandha*).

<sup>15</sup> Cf. Schayer 1934: 61: “At the moment of death, the individual loses his psycho-physical apparatus and becomes a so-called Gandharva, a separate being in the ‘intermediary state’, which sets forth into the world to look for the womb of its future mother. As soon as it finds its proper parents – ‘proper’ meaning that they belong to the class of beings in which it is to be born in accordance with its karmic destination – it ‘keeps ready’ (*pratyupasthita*) and, on the occasion of its parents' coition enters its mother's vulva.” Schayer long ago drew attention to the fact that “the popular Buddhist theory of reincarnation (...) should be distinguished from its philosophical exposition on the ground of the dharma-theory.” (*ibid.*, p. 61 n. 2).

The *Mahātānḥāsāṅkhasutta* describes the consecutive stages of conception and development of an embryo, then birth, growing up, and sensual contact with the outer world, which result in origination of the whole mass of suffering:

“Conception (lit. ‘entering into a womb’, *gabbhassaṃkkanti*)<sup>16</sup> takes place when the three [factors] join together, viz. when [the prospective] mother and father are united, when the mother has a period, and when the gandhabba is present.”

When the child becomes fully grown up, in consequence of maturation of its senses it amuses oneself, being possessed of, endowed with the five pleasures of the senses: it amuses with the forms which come through the visual consciousness, with the sounds which come through the auditory consciousness, etc. up to – with the ideas which come through the mental consciousness. It becomes attached to the vision of pleasant forms and becomes vexed with the unpleasant forms. In consequence of such experiences it cultivates the pleasant feelings and becomes attached to them. This delight in feelings (*vedanā*) is called attachment (*upādāna*). Conditioned by attachment is becoming (*bhava*), conditioned by becoming is birth (*jāti*), conditioned by birth is old age and death (*jarāmaraṇa*), and also sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*), and despair (*upāyāsa*). Such is the origin (*samudaya*) of this whole aggregate of suffering (*dukkha-khandha*) alone (*kevala*).

4. Now the *pratītyasamutpādapaṭala* of CMT continues the two trains of Buddhist thought – it combines the twelvefold chain with the theory of gandharva in the form of a sermon of the ādi-cum-vibhaṅga type, in which it imitates the *Pratītyasamutpādasūtra*. The most interesting point is the peculiar active role played by *avidyā* in the process of conditioning of the subsequent members of the chain of *pratītyasamutpāda*.<sup>17</sup>

4.1. First it said that {i} ignorance (*avidyā*) means nescience (*ajñāna*) of what is to be abandoned and what is to be accepted (*heyopadeya*), a thought (*citta*) following immediately the moment of death and having a weak form (*dhandha-rūpa*)<sup>18</sup>, which takes the figure of a body (*śārīrākāraṃ bhavati*).

4.2. Next after ignorance come {ii} karmic formations (*saṃskāra*), which are threefold; among these, (1) karmic formation of body (*kāyasaṃskāra*) is breathing in and out (*śvāsa-praśvāsa*)<sup>19</sup>, (2) karmic formation of speech (*vāc*) is reflection and judgement (*vitarka-vicāra*), and (3) karmic formation of mind (*manas*) is passion, hatred, and delusion (*rāga-dveṣa-moha*). Ignorance (*avidyā*), united with these (*ebhir yuktā*), is breathing in and breathing out; it is reflecting (*vitarkayati*) and grasping a gross object of thought (*sthūlaṃ grhṇāti*); it is making judgement (*vicārayati*) and grasping a subtle object of

<sup>16</sup> Cf. *Garbhāvakraṅtisūtra* quoted in AKBh, p. 24.10; Kritzer 2000.

<sup>17</sup> Cf. also Mejer 1994a.

<sup>18</sup> BHSD sub *dhandha* ‘slow, weak, dull’; Tib. *nub pa* ‘to decay, decline’. References to the Tibetan follow the Wanli Kanjur, see Mejer 2010.

<sup>19</sup> BHSD p. 110: m. dual or pl., ‘breath’.

thought (*sūkṣma*), respectively. Thus, it becomes attached passionately (*anurakta*), hostile (*dviṣṭa*), and bewildered (*mugdha*).

4.3. After these comes {iii} consciousness (*viññāna*), which is sixfold, viz. the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. Ignorance (*avidyā*), united with these, is seeing, hearing, smelling, tasting, touching, and thinking, respectively.

4.4. From consciousness comes {iv} name and form (*nāma-rūpa*). Name means four aggregates, viz. the aggregate of feeling (*vedanā-skandha*), and the rest; form means just material form (*rūpaṃ rūpaṃ eva*); thus, having collected and having put together (*piṇḍayitvā*<sup>20</sup>, *sdom nas*) the two, it is called name and form. It means that ignorance (*avidyā*) is maturing (*pariṇamati*)<sup>21</sup> in the form of the five aggregates of grasping (*upādānaṃ pañcaskandharūpeṇa*). Among these (1) feeling (*vedanā*) is threefold, viz. pleasant, unpleasant, neither-pleasant-nor-unpleasant<sup>22</sup>; (2) apprehension (*saṃjñā*) means desire (*abhiḷāṣa*)<sup>23</sup> which immediately follows grasping of the own form (*svarūpa*) of the objects (*vastu*)<sup>24</sup>; (3) formations (*saṃskāra*) consist of mind and mental states (*citta-caitta*) which are grasping the general and particular states (*sāmānyaviśeṣāvasthāgāhinaḥ*)<sup>25</sup>; (4) six kinds of consciousness (*viññāna*) were explained earlier; (5) matter (*rūpa*) is in its nature the four gross elements (*bhūta*); (i) the earth (*pṛthvī*) is heaviness (*kakkaṭatva*)<sup>26</sup>, (ii) the water (*āpas*) is fluidity (*dravatva*), flowing (*abhiśyanditatva*)<sup>27</sup>; (iii) the fire (*tejas*) is warmth (*uṣmatva*)<sup>28</sup>, bringing to maturity (*paripācanatva*)<sup>29</sup>; (iv) the wind (*vāyu*) is bending, stretching out, gently setting in motion (*ākūñcana-prāsarāṇa-laghusamudīraṇatva*)<sup>30</sup>.

4.5. Then come {v} six bases of cognition (*ṣaḍāyatana*)<sup>31</sup>, viz. of the eye, ear, nose, tongue, body, and mind. Ignorance (*avidyā*), which is united with them, like previously, is seeing, etc.

<sup>20</sup> So read the oldest palm leaf Mss consulted by me (London = George A, Kathmandu = George B); LVP *viśundhitvā* (sic).

<sup>21</sup> BHSD p. 323: *pariṇamana*, ‘change; ripening, maturing’; Tib. *yongs su ’gyur ba*, ‘completely change [mature]’.

<sup>22</sup> Skt. Mss A, B: *sukhā-duḥkhā’duḥkhāsukhā*; LVP 1897, p. 468, l. 16f.: *sukhā duḥkhāsukhā*; LVP 1913, p. 126, l. 9: *duḥkhā sukhāduḥkhāsukhā*. Tib. *bde ba dang/ sdug bsngal dang / sdug bsngal yang ma yin bde ba yang ma yin pa*.

<sup>23</sup> BHSD p. 56: n. (Skt. m.); Tib. reads *mngon par brjod pa = abhiḷāpa* ‘speech; announcement’.

<sup>24</sup> Skt. Mss *vastunā* (LVP), read: *vastunām*; Tib. *dngos po rnam kyī rang bzhin gzung ba’i mthar mngon par brjod pa*.

<sup>25</sup> Tib. *spyi’i khyad par gyi gnas skabs la ’dzin pa can gyi sems dang sems las byung ba rnam*.

<sup>26</sup> Skt. Mss A, B: *kakkaṭatvaṃ*; LVP *gurutvaṃ* (sic); cf. BHSD sub *kakkaṭatva*. Tib. *lci ba nyid* ‘heavy, weighty’.

<sup>27</sup> Mss A, B; LVP *abhiśyanditvam* (after Cambridge Ms [= George K], against Paris and London Mss); Tib. *mngon par ’dzag pa nyid* ‘dripping, trickling’.

<sup>28</sup> Tib. *dro ba nyid*.

<sup>29</sup> BHSD p. 326: *-na*, ‘ripening, bringing to maturity’; Tib. om. equivalent.

<sup>30</sup> Tib. *bskum brgyad ba dang / yang ba dang gyo ba nyid*.

<sup>31</sup> BHSD p. 101: ‘sense, organ of sense’.

4.6. From them comes {vi} contact (*sparśa*), i.e. attainment (*samāpatti*)<sup>32</sup> of the forms, sounds, smells, tastes, tangibles, and the constituent elements (*dharmadhātu*).

4.7. The text – both Sanskrit and Tibetan – omits the definition of {vii} feeling (*vedanā*) and proceeds to the next item.

4.8. Then comes {viii} desire (*trṣṇā*), i.e. craving for pleasure (*sukhābhiḷāṣa*).

4.9. Next comes {ix} attachment (*upādāna*), i.e. an action leading to obtain that (*tatprāpakam karma*).<sup>33</sup>

4.10. Next comes {x} existence (*bhava*), i.e. entrance into mother's womb (*garbhapraveśa*).<sup>34</sup>

4.11. Next follows {xi} birth (*jāti*), i.e. a visible appearance (*prakaṭikaraṇābhiniṣpatti*)<sup>35</sup>, attachment, i.e. obtaining five aggregates.<sup>36</sup>

4.12. Then comes {xii} old age (*jarā*), i.e. becoming old (*purātanībhāva*)<sup>37</sup>, and {xiii} death (*maraṇa*), i.e. annihilation of the mind and mental elements (*citta-caitta-nirodha*).

4.13. Then when there is old age and death he is overcome by the thought<sup>38</sup> of sorrow (*śokākula*)<sup>39</sup>: “I have not been seeking<sup>40</sup> liberation (*mukti*)”, so he is lamenting.<sup>41</sup> And due to oppression by disease and other calamities (*vyādhyādyupadravatas*) he becomes miserable (*duḥkhin*). Thus, because of attaching (*niyojanād*)<sup>42</sup> it again and again to the mind [he] becomes dejected. And being dispirited (*durmanas*), he becomes irritated (*upāyāsī bhavati*)<sup>43</sup> by any kind of misfortune (*upadrava*).

5. In the following third part of the chapter 16<sup>th</sup> the true “meaning” of the above is explained (*ayam arthaḥ*).<sup>44</sup> Here we find the application of the theory of gandharva to the twelvefold chain of dependent origination (see above).

<sup>32</sup> Mss. A, B: -*samāpattiḥ*, LVP: -*samāvarttaye* (sic); Tib. *yang dag par thob pa* ‘to acquire or gain or obtain completely’.

<sup>33</sup> Ms. B; LVP: *tataḥ prāpakam karma*; Tib. *de las thob pa'i las*.

<sup>34</sup> Cf. Kritzer 2000.

<sup>35</sup> Tib. *rab tu gsal bar byed pa mngon par rgyu 'thun* (D: *nthun*) *par byed pa*.

<sup>36</sup> This is supported by Tib. D; P has: *mngal gyi phung po lnga 'thob po*, \**garbhaḥ pañcaskandhābhaḥ*. Tib. PD adds: *de nas mngal nas sbye bar 'gyur ro*, “Then [it] originates from the womb”.

<sup>37</sup> The whole sentence up to here is missing from the Tibetan.

<sup>38</sup> LVP: *jarāmarāṇacittam yena*; Mss. A, B: *jarāmarāṇe citta yana* (LVP 1897: 469 n. 1 reads: °*marāṇam cittam yana*).

<sup>39</sup> Tib. *'chi ba'i sems dang sems las byung ba 'gog pas / de nas rga shi'i sems mya ngan dang 'khrug pa med par 'gyur ro* / (“When [his] thought of death and the mental factors are destroyed, then [his] thought of old age and death does **not** become afflicted by suffering”).

<sup>40</sup> *praveśiteti paridevati* (LVP 469, n. 2: “sic Camb.”); Ms. B: *paryeṣiteti paridevate*; Ms. Tokyo No. 69 (= George D, date: 1677 A.D.) *paryeṣit-*. Cf. BHSD sub *paryeṣati* ‘(1) seeks, searches for, strives after’.

<sup>41</sup> Tib. *grol na bdag gis smre sngags 'don pa tshol bar mi 'gyur ro*.

<sup>42</sup> Ms. A: *tad evam punaḥ daurmanasi niyojanād daurmanasī bhavati*; Ms. B: *...punaḥ punar daurmanasi yojayana* (sic)...; LVP 1897: 469, 1. 4f.: *tad eva punar manasi niyojanād* (n. 3: „Paris, *niyojayet*; Camb. *niyojana*”); LVP 1913: 126, 1.22f.: *tad eva punaḥ punar manasi niyojanād daurmanasī bhavati*.

<sup>43</sup> Tib. *yid mi bde ba can gyis kyang bar du gcod pas 'khrug pa can yin no*. Cf. BHSD sub *upāyāsa* ‘irritation, mental disturbance or perturbation’.

<sup>44</sup> The text is obscure and at the present stage of my research only a tentative translation is offered here; also the critical apparatus is limited to a few notes. Some misreadings found in LVP 1897 have been corrected in LVP



5.1. An intermediate being (*antarābhavasattva*), having as its beginning ignorance and the six bases of cognition as its end, abiding in one place only, is watching three worlds. It sees a man and a woman being attached (*anurakta*) to each other. Then, impelled by its actions committed in its former life (lives) it will be reborn in this life. Having seen a man and a woman of its proper caste (*tajjāti*)<sup>45</sup> there originates in him a great sensation (*sparśa*).

5.2. Now, if [the gandharva] is to become a man, he perceives himself in a male form; he falls deeply in love with his mother-to-be, and becomes very much hostile towards his father-to-be. Love and hatred (*rāgadveṣau*) are the feelings of pleasure and pain (*sukhaduḥkhavedane*). Then, [the gandharva] is thinking: “In which form shall I make love with her?” But due to the feelings of neither-pleasure-nor-pain he becomes completely bewildered (*vyāmuḡdha*). Then, impelled by the wind of his former actions (*pūrvakarmavātaprerita*), because of great desire, [the gandharva] resolves: “I shall enjoy carnally her” (*etām ramāmi*). “Some other man would love my woman” (*kāmayati*), having thus reflected, like a passage of a star (*tārāsaṃkramaṇa*)<sup>46</sup>, having entered through the head of his father-to-be, dwelling in his mind which is settled in semen virile, [the gandharva] sees himself as loving his mother-to-be. He “applies the cause of joy” (*sukhakāraṇam upādadāti*), and then having become of equal “taste” with semen virile (*śukreṇa samarasībhūya*)<sup>47</sup>, because of affection caused by great desire, he comes forth from the “thunder” (*vajra*) of his father through the avadhuti-vein (*avadhūti nāḡi*). And through the vajra-dhatu-ishvari-vein (*vajradhātviśvarī nāḡi*), which is placed in the hollow of the “lotus” (*padmasuṣirastha*), he stays in mother’s womb, in the rebirth-vein (*janmanāḡi*). Then, departing drop by drop/by dripping (?) (*kṣaraṇāntarīvat*)<sup>48</sup> there comes [new] existence (*bhava*). Gradually provided with the embryo stages of kalala, arbuda, ghana, peśī, and limbs, after nine or ten months he exits through the same way by which he entered [the womb]; and thus he is born.

5.3. Or, in case [the intermediate being] would become a woman then it becomes affected to its father-to-be, and hostile to its mother-to-be. Here, it perceives itself in a form of a woman. Having entered through the head of its mother-to-be, and having fallen down in the “lotus” (*padme pativā*), and having mixed [itself] with the semen virile, it stays in her rebirth-vein. Then, as [described] before, it comes forth and is born.

5.4. Thus, due to ignorance and other [factors] the inhabitants of the world are born. And the people are nothing but five aggregates (*skandha*). And these five aggregates are painful, transmigratory. Those who are seeking liberation (*mokṣārthin*) have no business with suffering (*na ca duḥkhena kāryam asti*). Because of annihilation of ignorance there

1913. Cf. translation (from the Tibetan) in Stablein 1980: 212f.; (in part) Filliozat 1971: 164f.

<sup>45</sup> Ms. B: *tajjñāti*<sup>o</sup>; Tib. *de’i skye ba (ni)*.

<sup>46</sup> Tib. *sems skar mda’ bzhin du*, “like a thought-meteor”. Cf. BHSD sub *saṃkrama(ṇa)*.

<sup>47</sup> Tib. *khu ba dang / ro cig tu gyur pas*.

<sup>48</sup> The passage is obscure to me; Tib. *’dzag pa’i sems bzhin du* “like trickling/dripping of the mind (?)”. (Mejor 2010: 153 l. 3: read *’dzag*).

is [also] a non-existence (*abhāva*) of the five aggregates, emptiness (*śūnyatā*)<sup>49</sup>, vanity (*tucchatā*)<sup>50</sup>. One who is seeking liberation has no business with vain things. Therefore liberation (*mokṣa*) is neither being (*bhāva*) nor non-being (*abhāva*).<sup>51</sup>

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<sup>49</sup> Tib. *stong pa nyid*. Cf. BHSD s.v.

<sup>50</sup> Tib. *snying po med pa nyid*. Cf. BHSD sub *tucchaka*.

<sup>51</sup> The last part of the text is left here untranslated, the Tibetan differs from the Sanskrit.



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