

A SYNOPSIS OF THE PRAJÑĀPĀRAMITOPADEŚA OF RATNĀKARAŚĀNTI

Shoryu Katsura

Tibetan Texts: Peking No. 5579; Tohoku No. 4079.

Abbreviations——JNA: Jñānaśrīmitranibandhāvalī; LA: Laṅkāvatāra; MAV: Madhyāntavibhaṅga; MSA: Mahāyānasūtrālaṃkāra; PVS: Pañcaviṃśatisāhasrikā; RNA: Ratnakīrtinibandhāvalī; SN: Sandhinirmocana; YS: Yuktiṣaṣṭikā.

Peking/Derge

- | | |
|--|-------------|
| 0. Title & Salutation. | 151a5/133b7 |
| 0.1. Introductory Verses 1–8. | 151a6/133b7 |
| 0.2. Outline of Buddhist Practice: | 151b5/134a5 |
| śrutamayī prajñā→cintāmayī prajñā→bhāvanā; yāvadbhāvika-
& yathāyadbhāvika-tattva. | |
| 1. Yāvadbhāvika-śrutamayī prajñā | 152a3/134b2 |
| Āgama: “sarvaṃ sarvam iti brāhmaṇa, yāvad eva pañca skandhā
dvādaśāyatanāny aṣṭādaśa dhātavaḥ”; its Interpretation. | |
| 2. Yāvadbhāvika-cintāmayī prajñā | 152b3/134b6 |
| The Buddha=the best pramāṇa; “Everything is momentary.” | |
| 3. Yathāyadbhāvika-śrutamayī prajñā | 153a5/135a7 |
| 3.1. Four pratisaraṇas=the basis for understanding Mahāyāna:
Āgama for 4 pratisaraṇas & its Interpretation based on
MSA, XVIII. 31–33. | |
| 3.2. Neyārtha- & Nītārtha-sūtra. | 153b5/135b6 |
| Definitions & Examples (Neyārtha=the <i>Arthavinīścaya</i> , the
<i>Saddharmapuṇḍarīka</i> , etc.; Nītārtha=SN, LA, the <i>Aṣṭasāhasrika</i> ,
PVS, etc.). | |
| 3.3. Neyārtha: 4 abhiprāyas & 4 abhisamdhis. | 154b4/136b2 |

- 3.3.1. Interpretation of 4 abhiprāyas based on MSA, XII. 18. 154b7/136b6
- 3.3.2. Interpretation of 4 abhisamdhis based on MSA, 16-17; 155a4/137a2:
8 āvaraṇas & their pratipakṣas, Interpretation based on 155b3/137b1
MSA, XII. 19-23; cf. the *Gaṭhādvaṃyadharaṇī* (=Peking No. 811)
of the *Daśasāhasrikā*.
- 3.4. Nītārtha: Three svabhāvas. 156a5/138a2:
Āgama=SN, the *Phyin-ci-ma-logs-pa-la dgoṅs-pa* (sic!)
of PVS, Dharmakāya Chapter, etc.
- 3.4.1. Definitions of Three svabhāvas 156a8/138a4
(1) dvaya/vijñāna/śūnyatā; (2) prajñapti-/dravya-/paramārtha-sat.
- 3.4.2. paratantra-svabhāva=abhūtaparikalpa 157a2/138b4
Interpretations of abhūtaparikalpa (1)–(6) based on
MAV, I. 5, 8, 9-10, 3; MSA, XI. 40.
- 3.4.3. pariniṣpanna-svabhāva=śūnyatā of abhūtaparikalpa 158a1/139b2:
Interpretations of śūnyatā (1)–(4) based on MAV,
I. 13-16, 21, 22.
- 3.4.4. Saṃsāra: Eight vijñānas, Interpretation based on the 159a6/140b4
Triṃśikā.
- 3.4.5. Nirvāṇa: darśanamārga→bhāvanāmārga→arhattva= 159b5/141a3:
ālayavijñānavyāvṛtti=āśrayaparāvṛtti=anāsravadhātu=
vimuktikāya=dharmakāya=buddhadharmāśraya
- 3.4.6. “Everything is unreal, as it is a mere construction of 160b4/141b4
abhūtaparikalpa (Āgama=the *Phyin-ci-ma-log-pa-la dgod-pa*),
and as it is neither one nor many (Āgama=LA, X. 709).”
“Everything is cittamātra=vijñānamātra=prakāśamātra.” 161a/142a7
Interpretation of Three svabhāvas, again.
- 3.5. “The Yogācāras & the Mādhyamikas have the same doctrine.” 161b6/143a1
Āgama=LA, X. 592; Nāgārjuna, YS. 21, 34.
Difference between the two schools: The Yogācāras maintain
that all but svasaṃvedana are unreal, while the Mādhyamikas
regard even svasaṃvedana as unreal.
- 3.5.1. Rejection of some (=Sākārajñānavādins) 162a6/143a7

- (40) A SYNOPSIS OF THE PRAJÑĀPĀRAMITOPADEŚA (S. Katsura)
- 3.5.2. Rejection of some Mādhyamikas 162a7/143b1
Yogācāra definitions & classifications of Two satyas; 162b4/143b4
cf. MAV, III. 10-11.
- 3.5.3. Comments upon sūtra passages (=LA, II. 173, 196, III. 48, 162b8/143b7
53, etc.) appearing anti-Yogācāra.
- 3.5.4. Mahāyāna-samāsārtha=LA, VI. 5 (viz. 5 dharmas, 3 sva- 163b2/144b1
bhāvas, 8 vijñānas, & 2 nairātmyas); its Interpretation.
4. Yathāvadbhāvika-cintāmayī prajñā 163b4/144b4
- 4.1. sarvadharma-niḥsvabhāvatā=vijñaptimātratā=jñānasvabhāvatā
Āgama=LA, III. 82; the *Triṃśika* 20; LA, III. 33ab; the
Daśabhūmika.
- 4.2. Criticism of Bāhyārthavādas 164b4/145b1
- 4.2.1. The Mīmāṃsakas }
4.2.2. The Naiyāyikas } Nirākārajñānavādins 164b8/145b4
4.2.3. Others (=the Vaibhāṣikas?) } 165a6/146a2
- 4.2.4. The Sautrāntikas (Sākārajñānavādins) 165b4/146a6
Āgama=LA, X. 154cd-155ab.
Conclusion: vijñaptimātratā. 166a7/147a1
- 4.3. Criticism of the Vaibhāṣika Abhidharma (18 dhātus) 166a8/147a1
- 4.3.1. "Although there is no Abhidharmic dharma, vijñāna arises 167b3/148a1
as rūpa, etc., under the influence of vāsanā; such an image of
vijñāna is not real."=Alikākārajñānavāda, the position of Rat-
nākaraśānti. Cf. JNA, pp.373 & 368. Āgama=LA, X. 709.
- 4.3.2. Criticism of Sākārajñānavāda held by some Yogācāras 168a4/148b1
and Mādhyamikas. Cf. JNA, p. 387; RNA, p. 129.
- 4.4. "Everything is vijñānamātra." 169a3/149a5
Interpretation of Three svabhāvas.
- 4.5. "The Yogācāras and the Mādhyamikas agree with regard 169b4/149b5
to the final stage of 4 Yogabhūmis." Āgama=YS, 34.
- 4.5.1. Criticism opposing the Mādhyamikas who hold Nirākāra- 170a4/150a4
jñānavāda as well as Cittamātravāda (=Śāntirakṣita and his
followers?). Āgama=the *Śālistamba*, LA, III. 96, etc., YS. 21.

4. 5. 2. Criticism opposing some Mādhyamikas who reject Nirā- 173a1/152a2
kāraprajñāpāramitā (=Bhāvaviveka and his followers?).
Āgama=LA, X. 568; SN.
4. 5. 3. Summary Verses 1-6. 174b8/154a5
5. Prajñāpāramitā-bhāvanā 175a5/154b2
5. 1. śamatha, vipaśyanā, & yuganaddha
Definitions & Interpretations based on MSA, XIV. 11-14, &
the *Abhidharmasamuccaya*.
5. 2. Four Yogabhūmis 177a8/156a4
Cf. Ratnākaraśānti's own *Prajñāpāramitābhāvanopadeśa*
(Peking Nos. 5459, 5577, 5580).
5. 2. 1. Yāvadbhāvikāmbana-yogabhūmi 177b1/156a5
5. 2. 2. Yathāvadbhāvikacittamātrāmbana-yogabhūmi 177b7/157a2
5. 2. 3. Yathāvadbhāvikasarvadharmatathātāmbana-yogabhūmi 178a7/157b3
5. 2. 4. Anāmbana-yogabhūmi 181a2/159a6
Āgama=the *Avikalpapraveśadhāraṇī* (Peking No. 810); its
Interpretation.
5. 3. Abhisamaya-śloka: LA, X. 256-258 & Guhyasamājantra, 183a7/161a5
XV. 135; their Interpretations.
5. 4. Closing Verse 184b4/162a6

P. S. The *Prajñāpāramitopadeśa* is a well-organised manual of the Yogācāra doctrine. Ratnākaraśānti wrote it from the viewpoint of the Yogācāra school of Nirākārajñānavāda as opposed to that of Sākārajñānavāda represented by his contemporaries, Jñānaśrīmitra & Ratnakīrti. Ratnākaraśānti faithfully follows such orthodox Yogācāra treatises as MSA, MAV & the *Timśika* when he expounds the Yogācāra philosophy. He should not be regarded as a Mādhyamika-Yogācāra, though his emphasis of homogeny between the Yogācāra & the Mādhyamika, frequent quotations of LA, and the system of Four *yogabhūmis* may suggest his close link with Śāntirakṣita & Kamalaśīla.