

Khyentse Center Guest Lecture Series

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“Cittamātrising” Nāgārjuna: Śāntarakṣita, Kamalaśīla and Ratnākaraśānti on *Yuktiṣaṣṭikā* 21 & 34

Previous research has shown that both Śāntarakṣita and Ratnākaraśānti quote Nāgārjuna’s *Yuktiṣaṣṭikā* 21 & 34 as a set of proof verses and interpret them according to Yogācāra theory. However, the reading of *Yuktiṣaṣṭikā* 21 as quoted by Śāntarakṣita and Ratnākaraśānti differs from the canonical Tibetan translation of the text. Kajiyama (1978) is of the opinion that Śāntarakṣita quotes *Yuktiṣaṣṭikā* 21 in the *Madhyamakālaṃkāravṛtti* and “changes the original reading so that the verses may be interpreted according to his own theory.” Mimaki (1982) maintains that Ratnākaraśānti follows Śāntarakṣita in quoting *Yuktiṣaṣṭikā* 21 with a different reading. On the other hand, Tsong kha pa (1357–1419) points out in the *Drang nges legs bshad snying po* the following: Kamalaśīla said in the *Madhyamakālaṃkārapañjikā* that the “altered verse” was from the *Laṅkāvatārasūtra*, and it was Ratnākaraśānti who attributed the “altered verse” to Nāgārjuna. The editors of Ichigō 1989 (Gómez and Silk) also maintain that the “altered verse” is from the *Laṅkāvatārasūtra*. In this paper, I will re-examine all the evidence and propose alternative possibilities.

The second part of this paper focuses on the differences in interpretations of Śāntarakṣita and Kamalaśīla vs. Ratnākaraśānti on *Yuktiṣaṣṭikā* 21 & 34. While Śāntarakṣita and Kamalaśīla’s interpretation of *Yuktiṣaṣṭikā* 21 & 34 is still within the framework of the two truths of Madhyamaka, Ratnākaraśānti interprets these two verses according to the Yogācāra theory of the three natures. In other words, Śāntarakṣita and Kamalaśīla interpret the verses in a Yogācāra-Madhyamaka way, but Ratnākaraśānti is really “cittamātrising” Nāgārjuna in order to show that Nāgārjuna also teaches the “Madhyamaka of the three natures” (*rang bzhin gsum gyi dbu ma*) he upholds. This paper focuses on passages from Śāntarakṣita’s *Madhyamakālaṃkāravṛtti*, Kamalaśīla’s *Madhyamakālaṃkārapañjikā*, Ratnākaraśānti’s **Madhyamakālaṃkāropadeśa* and Ratnākaraśānti’s hitherto understudied tantric Guhyasamāja commentary **Kusumāñjali*.