

## Summary

**On *Pratītyasamutpāda*-reason of Kamalaśīla**

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In his *Madhyamakāloka*, Kamalaśīla (ca. 740-795) presents five-reasons (*hetu*) for verifying the voidness of all dharmas. In this paper, I discuss one of these, *\*pratītyasamutpāda-hetu*. The verification of the voidness of all dharmas based on *\*pratītyasamutpāda-hetu*, which demonstrates the voidness of all dharmas by the dependent origination of all dharmas, can be traced back to *Mūlamadhyamakakārikā* chapter 24, verse 18 by Nāgārjuna. From the above fact, it can be considered that verification based on *\*pratītyasamutpāda-hetu*, that is, proving the emptiness of all dharmas by the dependantly arising nature of all dharmas, had a special significance in the later Mādhyamika tradition.

Kamalaśīla wrote works on the course for practitioners (esp. Bodhisattvas) to realize enlightenment. In those works, he emphasizes the importance of proving the voidness of all dharmas for practitioners to realize enlightenment. But, he does not mention verification based on *\*pratītyasamutpāda-hetu* in those works. Thus, this verification is considered to be meaningless for practitioners to realize enlightenment. In this paper, I aim to analyze the logical structure of this verification based on *\*pratītyasamutpāda-hetu* in order to elucidate the reason why Kamalasila did not discuss this verification in his works on practice.