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THE FIFTH CHAPTER OF NĀGĀRJUNA'S RATNĀVALĪ

SIGLINDE DIETZ

1. INTRODUCTION

Among the manuscripts which were microfilmed by the Nepal-German Manuscript Preservation Project (NGMPP) and copies of which are kept both in the National Archives, Kathmandu, and in the Staatsbibliothek Preussischer Kulturbesitz, Berlin, there is one copy of the *Ratnāvalī* (henceforth *RĀ*) written by the Madhyamaka philosopher Nāgārjuna. The manuscript was filmed under the reel number B 90/13.

That the *RĀ* has always been a very popular didactic text is shown by the numerous quotations from it to be found in Buddhist works as well as by the fact that there are translations of the work into Tibetan (TT No. 5658) and into Chinese (Taishō No. 1656). Moreover, there exists a Tibetan translation (TT No. 5659) of the commentary *Ratnāvalī-ṭīkā* written by Ajitamitra. Among the later commentaries on *RĀ* that of Rgyal-tshab, a disciple of Tshong-kha-pa, is noteworthy. In 1975, *RĀ* was made accessible to western readers thanks to the publication of the translation by Jeffrey HOPKINS, who rendered the whole of its Tibetan version into English.

Up to now, the Sanskrit original is known to us only fragmentarily from Giuseppe TUCCI's edition which was published under the title *The Ratnāvalī of Nāgārjuna* in the *Journal of the Royal Asiatic Society* 1934, pp. 307-325, and 1936, pp. 237-252 and 423-435. It was reprinted in P. L. VAIDYA's re-edition of Nāgārjuna's *Madhyamakāśāstra*, Darbhanga 1960 (Buddhist Sanskrit Texts. 10.), pp. 296-310. TUCCI used for his edition both a photostat copy and a modern transcript of a fragmentary palm-leaf-manuscript. The leaves of the palm-leaf-manuscript which were still available at TUCCI's time are : 1-4, 6-7, 15-21 and 23. Leaving out the fifth chapter, TUCCI edited all the available portions of the first, second and fourth chapters, the third chapter being completely lost.

Thus, his text covers the following parts of the work : *RĀ* 1.1-77, 2.1-46 and 4.1-100.

The ms. microfilmed by the NGMPP is also a fragmentary one. The portions of the text it covers are almost identical to that of TUCCI's edition. At first sight, one might therefore assume that B 90/13 is just another copy of the palmleaf-ms. on which TUCCI's edition is ultimately based. However, after checking the readings of the first chapter of *RĀ* in our ms. against TUCCI's text, I came to the following conclusions : although it is quite obvious that both the palmleaf-ms. and B 90/13 belong closely together because of their common gaps (the verses omitted in both the mss. are : 1.78-100, 2.47-100, 3.1-100), they are not copied from each other. The palmleaf-ms. can hardly go back to B 90/13 because B 90/13 is a very recent copy. On the other hand, that B 90/13 was not copied from the palmleaf-ms. described by TUCCI can be shown in the following way : first, the page-numbers of the palmleaf-ms. are not indicated in B 90/13, neither directly nor indirectly, e.g. by a statement that so and so many pages are missing. Second, there are minor discrepancies as to the missing portions, and errors which are found only in one of both mss. The text variants of the first chapter show the following proportions : out of 78 variants in 21 cases (27%), our ms. has the correct or at least a better reading than TUCCI; in 37 cases our ms. is wrong, but 19 of them can be overlooked as minor scribal errors (which might have been tacitly corrected by TUCCI). Thus, only 18 inferior readings (23%) remain. In 20 cases (26%), both readings are possible and are to be discussed more thoroughly. For the time being, we cannot give any final statement about the quality of the two mss. This has to be reserved for a comprehensive study of *RĀ*, based on all the available source materials.

As stated above, TUCCI edited only parts of his ms.-copy, viz., the preserved parts of the first, second and fourth chapters. As far as I know, he never published the extant portions of the fifth chapter, though he obviously had the intention (cf. TUCCI, 1936, p. 237) of doing so. The purpose of our present paper is to present to the public the remaining 76 1/2 stanzas of the fifth chapter, that is the stanzas 1-55b and 79-99b. Thus, the whole of the original Sanskrit text of *RĀ*, as far as it is preserved, will be accessible to any interested scholar.

The fifth chapter of the *RĀ* has been written with a view to monks (cf. st. 1), or at least to persons who are fairly well advanced in their spiritual career, that is to say, who are Bodhisattvas still living in a household (cf. st. 34). In the st. 3-33 Nāgārjuna defines 57 (59) faults which are to be given up by a monk. It is worth mentioning that

all of these faults are mental, as, for instance, pride, haughtiness, greed, hatred, envy, etc.

In the st. 35-40 the specific virtues of a Bodhisattva, the seven (1) perfections (*pāramitā*), are explained. The seventh perfection which is added here to the common list of six is compassion (*kṛpā*).

In st. 41-61 the ten stages (*bhūmi*) of a Bodhisattva and in 62-64 the limitlessness of the Buddhas and their virtues are discussed.

After this part, which mainly consists of definitions and descriptions, a solemn 'declaration of wishes' (*praṇidhāna*) follows which is meant to effect the bliss of all living beings (st. 65-86).

In the closing stanzas 87-100 Nāgārjuna gives final advice as to how to realize his useful teachings and gives last exhortations to his addressee. These stanzas again are addressed to the main addressee of *RĀ*, the Sātavāhana king befriended to Nāgārjuna.

Lack of time and space did not allow me to add a translation of the Sanskrit verses. I hope to do this on another occasion. For the time being, the interested reader is advised to consult the translation by HOPKINS. For further details of the translation, I would like to refer to HOPKINS' translation. The points on which I do not agree with HOPKINS are discussed in the philological commentary.

The Sanskrit text of the fifth chapter of *RĀ* as presented here is based on the ms. No. 5-253, Reel No. B 90/13, fol. 7a1-9a, of the National Archives, Kathmandu. This is a quite recent paper ms. written in Devanagari. The edition of the Tibetan translation of the fifth chapter of *RĀ* is based on the Chone (C) and Peking (P) edition of the Tibetan Tanjur which represent the two different branches of the transmission of the Tanjur. For C, I used the microfilm-copy of the block-print kept in the Library of Congress, Washington, D.C. For P, I used the Japanese reprint of the Tibetan Tripitaka, edited by D.T. SUZUKI. The text of the fifth chapter is to be found in the following places :

C : Vol. *Ge* (93), fol. 131a1-135a1

P : TT No. 5658, Vol. 129, *Ñe* (94), fol. 147b7-152b3

The portions of the *RĀṬ* which comment on the fifth chapter are to be found in the following places :

C : Vol. *Ge* (93), fol. 170b7-174a1

P : TT No. 5659, Vol. 129, *Ñe* (94), fol. 195a4-198b5

As to the establishment of the text presented here it is primarily based on the Sanskrit text of our ms., as long as it did not completely

contradict the context or did not make any sense. My emendations and - in case of lacunae - my reconstructions are mainly based on T, but I also refer to RĀT for further evidence. Furthermore, an exact metrical analysis of all stanzas of the fifth chapter was indispensable for the correct reconstruction of the Sanskrit text. Stanzas 1-99 are written in Anuṣṭubh metre; of the 75 1/2 stanzas in Anuṣṭubh metre which are preserved in Sanskrit,

81% follow the standard type

6% are *na-Vīpulā*

6% are *ma-Vīpulā*

3% are *bha-Vīpulā*

3% are *ra-Vīpulā*

1% is *sa-Vīpulā*

Thus, only the *ta-Vīpulā* was not used by Nāgārjuna. It is worthwhile to note that the *ma-Vīpulā* seems to be known only to the later metricians, cf. Ratnākaraśānti's *Chandoratnākara*.

In respect to the critical apparatus, I have overlooked the following systematic errors or peculiarities of our scribe :

- missing *avagraha*
- avagraha* indicating the contraction $\bar{a}-\bar{a}$
- class nasal instead of *anusvāra*
- ba* is always written as *va*.

The Tibetan translation is given in all those cases where an emendation or reconstruction is based on it.

I would like to thank Mr. Balaram Dangol, Chief Research Officer of the National Archives, Kathmandu, for his kind permission to consult the microfilm B 90/13 for the present edition. Without the work of the NGMPP this edition would not have been possible. I would also like to thank Prof. Dr. Michael Hahn who made possible my stay in Kathmandu, suggested this paper and provided the ms. and the Tibetan prints for me. I am very much obliged to him for his thorough discussion and checking of the present paper.

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as its dancing platform (*dabu*), which characterizes a main square, a few of the 146 former monasteries of the town are visible :

1. Nhāykaṃbāhā (one of the 32 main bahīs, No. 45 on the map)
2. Ikhābāhā (No. 44 on the map)
3. Bhekkūbāhā (No. 47 on the map).

2. SANSKRIT TEXT

tataḥ pravrajitenādau kāryaḥ śikṣādarāḥ paraḥ /
prati[mokṣe sa]vinaye bāhuśrutye 'rthanirṇaye // 1 //

tato doṣāḥ prahātavyāḥ kṣudravastukasamjñitāḥ /
yatnena saptapañcāśat kīrtyamānān nibodhatām // 2 //

krodhaś cittaprakopo 'sminn upanāho 'nu[bandhakaḥ /]
pāpapraccādanam mraḥṣaḥ pradāśaḥ pāpasaṅgitā // 3 //

māyeti vañcanā śāṅhyaṃ cittasaṃtānajihmatā /
īrṣyā paraguṇais tāpo mātsaryam tyāgabhirutā // 4 //

ahrīkatānapatrāpye svapareṣām alajjane /
asamnatikṛtaḥ stambhaḥ samrambhaḥ kopivibhramāḥ // 5 //

mado darpaḥ pramādas tu kuśaleṣu aprayogitā /
mānaḥ punaḥ saptavidhas taṃ vakṣyāmi prabhedataḥ // 6 //

tatrābhimanyamānasya hīnād dhīnaṃ samāt samam /
hīnād vādhikam ātmānaṃ samam vā māna ucyate // 7 //

yo 'dhamas tulyam ātmānaṃ viśiṣṭād abhimanyate /
so 'timāno viśiṣṭebhyo viśiṣṭam yo 'bhimanyate // 8 //

mānātīmāno yo 'tyartham samucchrāye samucchrayaḥ /
piṭako vātisamrabdhō gaṇḍopari samutthitaḥ // 9 //

yad upādānasamjñeṣu skandheṣu eteṣu pañcasu /
mohād aham iti grāhaḥ so 'smimāna udāhṛtaḥ // 10 //

abhimāno yad aprāpte phale prāptābhimānitā /
pāpakarmakriyā ślāghyā mithyamānaṃ vidur budhāḥ // 11 //

niṣprayojana evāham iti yā[tv ātmanin]danā /
so 'dhamo māna ity ete saptāpy uktāḥ samāsataḥ // 12 //

1 (7a1) 1c T : / so sor thar pa 'dul beas dah / 2d nibodhatān; T :
hes par brtags par bya 3a krodheś 3b upanāho du - - -; T : / de dah
rjes 'brel khon du 'dzin / 4a sādhyān; T : sgyu 7b hīnād 8b ati-
manyate; T : rlom pa 8d timanyate; T : rlom pa 9d gaṇḍa- 10b ate-
gu 11b phala 12b T : / bdag nīd smod pa gañ yin des /

kuhanā lābhasatkārahetoṣ indriyaśaṃvaraḥ /
lapanā lābhasatkārahetoṣ cāṭupuraskriyā // 13 //

naimittikatvaṃ tatprāptyai paraḍravyapraśaṃsanam /
naiśpeṣikatvaṃ lābhārtham samakṣaṃ parapāṃsanam // 14 //

lābhena lipsā lābhānam pūvalabdhapraśaṃsanam /
śiṅjah prakopitasanyais tat tad yad anuśiṅjanam // 15 //

staimityaṃ viklavābhāvo 'pratisaṃkhyānarogajaḥ /
ātmopakarāṇe hīne nidrāsaṅgo 'lasasya vā // 16 //

nānātvasaṃjñā saṃjñā yā rāgadveśatamovṛtā /
amanaskāram āhus taṃ yac cittasyānavekṣaṇam // 17 //

pratirūpakriyāsv ālasyād yā gauravaḥīnatā /
guruṣv abhagavadvṛttir eṣā durjanasaṃmatā // 18 //

garvo 'lpaparyavasthānam kāmarāgasamudbhavam /
parigarvo 'rthakāmārtham paryu[tthā]nam mahattaram // 19 //

lobhaḥ svadravyasaṃgrddhirāgavyavasitaṃ manaḥ /
paraḍravyeṣv abhiṣvaṅgo viṣamo lobha ucyate // 20 //

adharmarāgo varjyāsu strīṣv abhiṣvaṅgasādhutā /
pāpeccatā nirguṇasya guṇavatprakriyāvidhiḥ // 21 //

maheccatātipra(7b)ṇayaḥ saṃtoṣaśrīvīlaṅghanam /
iccheṣutā katham vidyuh sadbhūtair mām guṇair iti // 22 //

akṣāntir aparādhānām [duḥ]khānām cāsahiṣṇutā /
anācāro ya ācāryagurukāryeṣv anādarah // 23 //

daurvacasyaṃ yad uktaṃ saddharmaṃ nādrīyate vacaḥ /
vitarko jñātiśaṃbandho jñātiṣu snehasaṅgitā // 24 //

13d -puraṣ- 14a -prāptyaiḥ 14d parapāsanam; T : gzan la smod byed pa
15c śiṅguḥ or śiṅjuḥ (?) 18b vā; T : gaḥ 19d T : / kun nas dkris pa
che rab yin / 21a varjyāstu 22b vīlaṅghanam 23b T : / sdug bshal
dag kyaḥ mī bzod pa'o /

tathā jānapadā t[rḍ ya]d atyartham tadguṇoktikā /
tathāmaravitarko yan na mṛtyubhayaśaṅkitā // 25 //

anuvijñaptisaṃyukto vitarkaḥ katham eva mām /
sataiva guṇajātena guruṃ kuryuh parā iti // 26 //

parānudayatāyuto vitarko yat parān prati /
snehavyāpādasamsparsād dhitāhitavicitānam // 27 //

aratir luṭtadhairiyasya samutkaṅṭhāvilam manaḥ /
tandrī gātrāvāsādottham ālasyam atarasvinaḥ // 28 //

viḥṛmbhikā kleśavaśāt kāyavaktravijṛmbhaṇam /
bhaktāsaṃmadam atyāśād āhuḥ kāyasya mūrechanam // 29 //

cetoḥīnatvam uddiṣṭam cittasyātyarthadīnatā /
kāmacchando vibhāvo yaḥ kāmānam guṇapañcake // 30 //

vyāpādo navahetūtthā parasyānarthacetanā /
ātmamitrā[ri]pakṣeṣu traikālyānarthāśaṅkinaḥ // 31 //

styānam yat kāyamanasor gurutvād apakarmatā /
middham nidrārdhyam auddhatyaṃ kāyacittāpraśāntatā // 32 //

kaukrtyaṃ kukṛte śokaḥ paścātāpasamudbhavaḥ /
vicikitsā matidvaidham satyaratnatrayādiṣu // 33 //

etāni bodhisattvena tyājyāni yatinādhikam /
doṣair etair vimukto hi guṇānam sevate sukham // 34 //

āsevyā bodhisattvena guṇās tatra samāsataḥ /
dānaśīlakṣamāvīryādhyānaprajñākṛpādayaḥ // 35 //

dānam svārthaparitāyāgaḥ śīlam parahitakriyā /
kṣāntiḥ krodhavinirmuktir vīryaṃ śubhaparigrahaḥ // 36 //

25a -padast - - d; T : / de bzin yul sred de don du / 26d para 27a
read -āyukto ? 27b yaṃ 28b kaṅṭho 'vilam 28c -sādauttham 29c
bhaktasam-; T : *za ma* mi 'dod 31c T : / gnod sems bdag daḥ grogs
daḥ dgra'i / 36d kāryaṃ; T : / brtson 'grus dge la spro ba ṅid /

*dhyānam aikāgryam akliṣṭam prajñā satyārthanīścayaḥ /
kṛpā sarveṣu sattveṣu karuṇaikarasā matiḥ // 37 //*

*dānād bhogaḥ sukhaṁ śīlāt kṣāntiyāḥ kāntiḥ śramād dyutiḥ /
dhyānāc chāntir mater muktiḥ kṛpā sarvārthasādhanī // 38 //*

*saptabhiḥ sakalais tv ebhir yugapat pāram āgataiḥ /
acintyājñānaviṣayaṁ lokanāthatvam āpyate // 39 //*

*yathā śrāvakayāne 'ṣṭāv uktāḥ śrāvakabhūmayāḥ /
mahāyāne daśa tathā bodhisattvasya bhūmayāḥ // 40 //*

*tāsāṁ pūrvaṁ pramuditā bodhisattvapramodanāt /
samyogjanatrayahānes tathāgatakulodbhavāt // 41 //*

*jāyate 'syā vipākena dānapāramitāparaḥ /
lokadhātuśatākampī jambūdvīpamaheśvaraḥ // 42 //*

*dvitīyā vimalā nāma kāyavākeittakarmanām /
daśānām api vaimalyāt prakṛtyā teṣv avasthiteḥ // 43 //*

*jāyate 'syā vipāke (8a) na śīlapāramitāparaḥ /
saptaratnaprabhuḥ śrīmāṁś cakravartī jagaddhitaḥ // 44 //*

*<caturdvīpeśvaro rājā jāyate 'syā vipākataḥ /
kuśalaḥ sarvasattvānām dauḥśīlyavinivartane // 44A //>*

*prabhakarī trītiyā tu śāntajñānaprabhodbhavāt /
dhyānābhijñāsamutpādād rāgadveṣaparikṣayāt // 45 //*

*jāyate 'syā vipākena kṣāntivīryādhikakriyāḥ /
kṛtī mahendro devānām kāmāraganivartakaḥ // 46 //*

*caturthy arcīṣmatī nāma samyagjñānārcīrudbhavāt /
bhāvanād bodhipakṣānām sakalanām viśeṣataḥ // 47 //*

38b śramā 38c chānti 42c -satīkampi; T : brgya g.yo žiñ 43d ava-
sthitaḥ; T : gnas phyir 44c śrīmāñ 44A Only the second half of this
stanza is available in T. 44Ad -śīlya- 46c mahendrau

*jāyate 'syā vipākena <vīryapāramitāmahān /
jñānapradīpo lokānām> suyāmālayadevarāḥ //
satkāyadrṣṭisamparkasamudghātakaraḥ kṛtī // 48 //*

*sudurjayā pañcamī tu sarvamāraih sudurjayāt /
āryasatyādisūksmārthajñānakauśalasambhavāt // 49 //*

*jāyate 'syā vipākena tuṣitālayadevarāḥ /
sarvatīrthakarakleśadrṣṭīsthānanivartakaḥ // 50 //*

*ṣaṣṭhī tv abhimukhī nāma buddhadharmābhimukhyataḥ /
vipāśyanāśamābhyāsān nirodhāvaptipuṣkalā // 51 //*

*jāyate 'syā vipākena devarājah sunirmitaḥ /
śrāvakāñām asaṁhārya ādhimānikaśaṁkaraḥ // 52 //*

*dūraṅgamā saptamī tu saṁkhyādūraṅgamānvayāt /
āpadyate nirodhaṁ ca yasmād asyāṁ kṣaṇe kṣaṇe // 53 //*

*jāyate 'syā vipākena vaśavarty amarādhīpaḥ /
āryasatyābhisamayajñānācāryamahānṛpaḥ // 54 //*

*kumārabhūmir acalā niścalatvāt tathāṣṭamī /
(8a7) // 55 //*

(8b) sarvadehinām // 78 //

*ye ca ke cid bhayodvignāḥ sarvalokeṣu jantavaḥ /
atyantanirbhayās te syur mannāmaśravaṇād api // 79 //*

*kupitāḥ prasannāḥ svasthā darśanāt sparśanāc ca me /
nāmaśra[vaṇamātreṇa sambodhi]niyatā janāḥ // 80 //*

48d sūryāmālaya-; T : rab 'thab bral gnas 48e -kārya-; T : / 'jig
tshogs lta ba rab byuñ ba / The lines 48bc are not available in T.
51d -puskalā 52c asaṁhārya 53b dūraṅgamāndhayat; T : / grañs ni riñ
du soñ ldan phyir / 53d asyā; T : der 80b dambhanāt 80cd nāga-
mā[]nimatā janāḥ; T : (80bd) / miñ tsam thos pas skye bo rnams /
/ rdzogs pa'i byañ chub hes pa dañ /

3. TIBETAN TRANSLATION

/ de nas rab tu byuñ ba yis /
 / dañ por bslab la rab gus bya /
 / so sor thar pa 'dul beas dañ /
 / mañ thos don gtan dbab la bsgrim / 1 /

/ de nas ñes pa phran tshogs šes /
 / ñes pa'i gži rnams spañ bar bya /
 / lña beu rtsa bdun bsgrags pa rnams /
 / 'bad de ñes par brtags par bya / 2 /

/ khro ba sems kyi 'khrug pa ste /
 / [[148a]] de dañ rjes 'brel khon du 'dzin /
 / 'chab pa sdig pa 'chab pa ste /
 / 'tshig pa sdig la žen pa'o / 3 /

/ g.yo ni šin tu bslu ba ste /
 / sgyu ni sems rgyud gya gyu la /
 / phrag dog gžan gyi yon tan gduñ /
 / ser sna gtoñ bas 'jigs pa ñid / 4 /

/ ŋo tsha med dañ khrel med pa /
 / rañ dañ gžan pa mi 'dzem pa'o /
 / kheñs pa 'dud par mi byed pa /
 / ñes rtsom khros pas slad pa'o / 5 /

/ rgyags pa dregs pa bag med pa /
 / dge ba rnams la mi sbyor ba'o /
 / ña rgyal rnam pa bdun yin te /
 / de ni rab tu phye ste bšad / 6 /

/ de la mñon par rlom byed pa /
 / dman pa dman žiñ mñam dañ mñam /
 / mñam pas lhag pa mñam sñam pa /
 / bdag ñid ña rgyal žes pa'o / 7 /

/ chos gañ bdag ñid khyad 'phags dañ /
 / mñam par rlom pa gañ yin te /
 / lhag pa'i ña rgyal khyad 'phags pas /
 / khyad par 'phags par rlom pa gañ / 8 /

1 (131a1) [[147b7]] 1d bstan P 2a 'khrugs C 5d bšad C 6d de P
 8c bas C

/ šin tu mtho bas mtho sñam pa /
 / ña rgyal las kyañ ña rgyal te /
 / 'bras kyi steñ du phol mig dag /
 / byuñ ba bžin du thu ba yin / 9 /

/ ñe bar len pa žes bya ba /
 / lña po stoñ pa de dag la /
 / rmoñs pas ña sñam 'dzin pa gañ /
 / de ni ña'o sñam par bšad / 10 /

/ 'bras ma thob par thob sñam pa /
 / gañ yin mñon pa'i ña rgyal te /
 / sdig las byed la bstod pa ni /
 / mkhas pas log pa'i ña rgyal rtogs / 11 /

/ bdag dgos med pa ñid do žes /
 / bdag ñid smod pa gañ yin des /
 / dman pa'i ña rgyal žes bya ste /
 / de dag mdor bdun bšad pa'o / 12 /

/ tshul 'chos rñed dañ bkur sti'i phyir /
 / dbañ po sdom par byed pa ste /
 / kha gsag rñed dañ bkur sti'i phyir /
 / tshig (131b) 'jam šar ni smra ba'o / 13

/ gžogs sloñ de ni thob bya'i phyir /
 / gžan gyi rdzas la bšags byed pa /
 / thob kyis 'jal ba rñed pa'i phyir /
 / mñon sum gžan la smod byed [[148b]] pa / 14

/ rñed pas rñed pa rnams 'dod pa /
 / šar thob pa la bšags byed pa'o /
 / skyon zlos gžan *gyis* 'khrul gyur pa /
 / de dañ de ni gañ zlos pa'o / 15 /

/ spuñs med so sor ma brtags par /
 / nad las gyur pa'i sloñ ba 'am /
 / bdag gi yo byad ñan pa la /
 / chags ñan le'lo can gyi yin / 16 /

9d thub pa P 10c mñam P 11a mñam P 12a du P 13a chos P
 13c bkur sti'i chos P 14b gyis P; pa'o C 14c kyi P 15c gyi CP

/ tha dad 'du šes 'du šes gañ /
 / chags sdañ mun gyis bsgribs pa'o /
 / yid la mi byed gañ yin de /
 / sems la lta ba med par bśad / 17 /
 / mthun par bya ba rnams la ni /
 / le los bkur sti nams pa gañ /
 / bla mar beom ldan tshul min te /
 / skye bo nan pa yin par 'dod / 18 /
 / Źen pas kun nas dkris pa chuñ /
 / 'dod pa'i 'dod chags las 'byuñ ba'o /
 / yoñs Źen 'dod pa las byuñ ba'i /
 / kun nas dkris pa che rab yin / 19 /
 / chags pa rañ gi rdzas la ni /
 / chags pas 'dod chags ldan pa'i yid /
 / gñan gyi rdzas la Źen pa ni /
 / mi rigs chags pa Źes bya'o / 20 /
 / spañ bya bud med chags ston pa /
 / chags pa ma yin 'dod chags so /
 / sdiġ 'dod yon tan med bñin du /
 / yon tan ldan par tshul 'chos pa'o / 21 /
 / 'dod chen šin tu brkam pa ste /
 / chog Źes dpal las 'da' ba'o /
 / thob 'dod bdag nīd ci nas kyañ /
 / yon tan yañ dag ldan Źes 'dod / 22 /
 / mi bzod gnod pa byed pa dañ /
 / sdug bñal dag kyañ mi bzod pa'o /
 / tshul med slob dpon bla ma yi /
 / bya ba rnams la ma gus pa'o / 23 /
 / bka' blo bde ba ma yin gañ /
 / chos mthun tshig smras ma gus pa'o /
 / ñe du dañ 'brel rnam rtog ni /
 / ñe du la byams chags pa'o / 24 /

17b bsgrigs P 18c bcos P 18d skye ba phan par yod P 19a Źon C
 19b byuñ C 24a dka' P 24d da P

/ de bñin yul sred de don du /
 / de yi yon tan brjod pa'o /
 / de bñin mi 'chi rtogs pa dañ /
 / 'chi ba'i 'jigs pas mi dgohs pa / 25 /
 / rjes rnam rig dañ ldan rtog ni /
 / bdag nīd ci nas gñan dag *gis* /
 / yon tan bdog pa'i rnam pa yis /
 / [[149a]] bla mar byed par 'gyur sñam pa'o / 26 /
 / gñan rjes chags dañ ldan pa yi /
 / rnam (132a) rtog gañ yin gñan dag la /
 / chags dañ gnod sems reg pa yis /
 / phan dañ mi phan *rnam* sems pa'o / 27 /
 / mi dga' brtan pa med pa yi /
 / phrag dog rñogs pa'i yid yin no /
 / sñoms pa brtson pa med pa'i lus /
 / sgyid lūg don ni ñes pa yin / 28 /
 / 'gyur [!] ba ñon moñs dbañ gis ni /
 / lus dañ kha dog 'gyur ba'o [!] /
 / *za ma* mi 'dod bza' grags [!] pas /
 / lus mi bde ba yin par bśad / 29 /
 / sems ni šin tu dma' ba nīd /
 / sems Źum yin pa nīd du bstan /
 / 'dod 'dun yon tan lha dag la /
 / 'dod pa don du gñer ba nīd / 30 /
 / gnod sems bdag dañ grogs dañ dgra'i /
 / phyogs la dus gsum don min pa /
 / dogs pa'i gñan la gnod pa'i sems /
 / rgyu dgu las ni byuñ ba yin / 31 /
 / lus sems lei phyir las brañ ba /
 / gañ yin pa ni rmi ba'o /
 / gñid ni gñid nīd rgod pa ni /
 / lus sems rab tu ma Źi ba'o / 32 /

25d dogs C 26a rnams rigs P; rtag P 26b gi CP 27d mi rnams sems P;
 rnames C (cf. Skr.: vicintānam) 28b bsnogs P 28c sñom C 29a read
 sgyiñ ba ? 29b read sgyiñ ba'o ? 29c zar mi 'dod CP; read 'grahs ?
 30b brtan P 30c dag pa C 31a dag C 31bc T inserts / gnod byas
 gnod pa gnod dogs (dog P) phyogs / between b and c 31c dags C

/ 'gyod pa ñan par byas la 'gyod /
 / phyis gduñ ba las byuñ ba'o /
 / bden dañ dkon mchog gsum sogs la /
 / blo rnam gñis ni the tshom mo / 33 /

 / de dag byañ chub sems dpas spañ /
 / sdom brtson can gyis lhag par spañ /
 / ñes pa de rnams dañ bral na /
 / yon tan rnams la bde blag brten / 34 /

 / de la byañ chub sems dpa' yi /
 / yon tan mdor *bsten* bya ba ni /
 / sbyin dañ tshul khrims bzod brtson 'gruñ /
 / bsam gtan šes rab sñiñ brtse sogs / 35 /

 / sbyin pa rañ nor yoñs gtoñ ba /
 / tshul khrims gzan phan bya ba'o /
 / bzod pa khro ba spañs pa ste /
 / brtson 'grus dge la spro ba ñid / 36 /

 / bsam gtan rtse geig ñon moñs med /
 / šes rab bden don gtan la 'bebs /
 / sñiñ brtse sems [[149b]] can thams cad la /
 / sñiñ rje ro geig blo gros so / 37 /

 / sbyin pas loñs spyod khrims kyis bde /
 / bzod pas mdañs ldan brtson pas brjid /
 / bsam gtan gyis ži blo yis grol /
 / sñiñ brtse bas ni don kun 'grub / 38 /

 / bdun po 'di dag ma lus par /
 / cig car pha rol phyin pa yis /
 / ye šes bsam gyis mi (132b) khyab yul /
 / 'jig rten mgon po ñid thob 'gyur / 39 /

 / ji ltar ñan thos theg pa la /
 / ñan thos sa ni brgyad bšad pa /
 / de bžin theg pa chen po la /
 / byañ chub sems dpa'i sa bcu'o / 40 /

33c stogs C 33d rnams P 34b gyi P 34c bral ba C 34d bsten C
 35b bstan C, brtan P (cf. Skr.: āsevya) 37c brtse C 38a kyi P
 39a bdun pa P 39b cig par P

/ de dag dañ por rab dga' ba /
 / byañ chub sems dpa' dga' byed phyir /
 / kun tu sbyor ba gsum spañs šin /
 / de bžin gšegs pa'i rigs skyes phyir / 41 /

 / de yi rnam par smin pas *ni* /
 / sbyin pa'i pha rol phyin mchog 'gyur /
 / 'jig rten khams ni brgya g.yo žin /
 / 'dzam gliñ dbañ phyug chen por 'gyur / 42 /

 / gñis pa dri ma med ces bya /
 / lus dañ ñag dañ sems kyi las /
 / bcu char dri ma med pa'i phyir /
 / ñañ gis de dag la gnas phyir / 43 /

 / de yi rnam par smin pas *ni* /
 / tshul khrims pha rol phyin mchog 'gyur /
 / dpal ldan rin chen bdun gyi bdag /
 / 'gro phan 'khor los sgyur bar 'gyur / 44 /

 </ sems can rnams kyi 'chal ba'i khrims /
 / spoñ bar bued la mkhas par 'gyur / 44A />

 / sa gyum pa ni 'od byed pa /
 / ye šes ži ba'i 'od 'byuñ phyir /
 / bsam gtan mñon šes skye ba dañ /
 / 'dod chags že sdañ yoñs zad phyir / 45 /

 / de yi rnam par smin pas ni /
 / baod dañ brtson 'grus lhag par spyod /
 / lha yi dbañ chen mkhas pa ste /
 / 'dod pa'i 'dod chags zlog pa yin / 46 /

 / bži pa 'od 'phro can šes bya /
 / yañ dag ye šes 'od 'byuñ phyir /
 / byañ chub phyogs mthun ma lus pa /
 / khyad par du ni bsgoms pa yis / 47 /

 / de yi rnam par smin pas ni /
 / rab 'thab bral gnas lha rgyal 'gyur /
 / [[150a]] 'jig tshogs lta ba rab byuñ ba /
 / kun nas žoms byed mkhas pa yin / 48 /

42a na CF 44a na 44Aa pa'i P 44Ab spoñ par P 48b nas P
 48c 'jigs P

/ lha pa śin tu sbyaṅ dka' bdud /
 / kun gyis śin tu thub dka'i phyir /
 / 'phags pa bden sogs phra mo 'don /
 / śes la mkhas pa 'byuṅ ba'i phyir / 49 /

 / de yi rnam par smin pas ni /
 / dga' ldan gnas kyi lha rgyal 'gyur /
 / mu stegs byed pa thams cad kyi /
 / ñon moṅs lta gnas zlog byed pa'o / 50 /

 / drug pa mñon phyogs śes bya ste /
 / saṅs rgyas chos la mñon phyogs phyir /
 / źi gnas lhag mthoṅ goms pa yis /
 / 'gogs pa thob pas rgyas (133a) pa'i phyir / 51 /

 / de yi rnam par smin pas ni /
 / lha yi rgyal po rab 'phrul 'gyur /
 / ñan thos rnams kyis mi 'phrogs pa /
 / lhag pa'i ṅa rgyal can źi byed / 52 /

 / bdun pa riṅ du soṅ ba ste /
 / graṅs ni riṅ du soṅ ldan phyir /
 / gaṅ phyir skad cig skad cig la /
 / der ni 'gog la sñoms par 'jug / 53 /

 / de yi rnam par smin pas ni /
 / dbaṅ sgyur lha yi bdag por 'gyur /
 / 'phags pa'i bden mñon rtogs śes *pa'i* /
 / slob dpon khyu mahog chen por 'gyur / 54 /

 / de bźin brgyad pa gźon nu'i sa /
 / mi g.yo ba de mi rtog phyir /
 / mi g.yo de bźin lus daṅ ni /
 / ṅag sems spyod yul bsam mi khyab / 55 /

 / de yi rnam par smin pas ni /
 / stoṅ gi bdag po'i tshaṅs par 'gyur /
 / dgra beom raṅ saṅs rgyas sogs kyis /
 / don gtan 'bebs la 'phrogs pa med / 56 /

49b gyi P; dka' P 51c nas P; gom P 51d 'gog P 52c Śad om. before
 ñan P 54a Śad om. before de P 54c śes bya'i P; śes ba'i C
 56d las P

/ sa dgu pa ni legs pa yi /
 / blo gros śes bya rgyal tshab bźin /
 / gaṅ phyir so sor yaṅ dag rig /
 / thob pas 'di la blo gros bzaṅ / 57 /

 / de yi rnam par smin pas ni /
 / stoṅ gñis bdag po tshaṅs par 'gyur /
 / sems can bsam pa dris pa la /
 / dgra beom sogs kyis 'phrogs pa med / 58 /

 / bcu pa chos kyi sprin yin te /
 / [[150b]] dam pa chos kyi char 'bebs phyir /
 / byaṅ chub sems dpa' saṅs rgyas kyis /
 / 'od zer dag gis dbaṅ bskur phyir / 59 /

 / de yi rnam par smin pas *ni* /
 / gnas gtsaṅ lha yi bdag por 'gyur /
 / bsam yas ye śes yul gyi bdag /
 / dbaṅ phyug chen po mchog yin no / 60 /

 / de ltar bcu po de dag ni /
 / byaṅ chub sems dpa'i sa beur bsgrags /
 / saṅs rgyas rnams kyi sa gźan te /
 / rnam pa kun tu gźal yas par / 61 /

 / rgya che de ni stobs bcu daṅ /
 / ldan pa yin pa tsam źig brjod /
 / de yi stobs ni re re yaṅ /
 / 'gro ba kun bźin dpag tu med / 62 /

 / saṅs rgyas rnams kyi tshad med ñid /
 / phyogs rnams kun gyi nam mkha' daṅ /
 / sa chu me rluṅ ji lta ba /
 / de tsam źig tu brjod pa bas / 63 /

 / gal te rgyu ni de tsam du /
 / tshad med ñid du ma mthoṅ na /
 / saṅs rgyas rnams kyi tshad med pa /
 / de la yid ches mi 'gyur (133b) bas / 64 /

60a. na CP 62b lta ba P

/ de phyir sku gzugs mchod rten gyi /
 / spyan sha 'am yah na gzan yah ruñ /
 / tshigs su bcaḍ pa ñi šu 'di /
 / ñin gcig bzin yah dus gsum brjod / 65 /

 / sañs rgyas chos dañ dge 'dun dañ /
 / byañ chub sems dpa' rnams la yah /
 / rnam kun btud de skyabs mchis nas /
 / mchod 'os rnams la phyag 'tshal lo / 66 /

 / sdig pa las ni ldog bgyid ciñ /
 / bsod nams thams cad yoñs su bzuh /
 / lus can kun gyi bsod nams dag /
 / kun la rjes su yi rañ ho / 67 /

 / bdag ni spyi btud thal sbyar te /
 / chos kyi 'khor lo skor slad dañ /
 / 'gro gnas rab tu bzugs slad du /
 / rdzogs pa'i sañs rgyas rnams la gsol / 68 /

 / de ltar bgyis pa'i bsod nams dañ /
 / bdag gis bgyis dañ ma bgyis gañ /
 / des ni sems can thams cad kyañ /
 / [[151a]] bla med byañ chub sems ldan šog / 69 /

 / sems can thams cad dri med dbañ /
 / yoñs rdzogs mi khom kun 'das šiñ /
 / spyod pa rañ dbañ yod pa dañ /
 / 'tsho ba bzañ dañ ldan par šog / 70 /

 / lus can dag ni thams cad kyañ /
 / lag na rin chen ñid ldan šiñ /
 / yo byad thams cad mtha' yas pa /
 / 'khor ba srid du mi zad šog / 71 /

 / bud med thams cad dus kun tu /
 / skyes mchog ñid du 'gyur bar šog /
 / lus can thams cad rig pa dañ /
 / rkañ par ldan pa ñid du šog / 72 /

/ lus can kha dog ldan pa dañ /
 / gzugs bzañ gzi brjid che ba dañ /
 / blta na sdug ciñ naḍ med dañ /
 / stobs can tshe dañ ldan par šog / 73 /

 / thams cad thabs la mkhas gyur te /
 / sdug bshal kun las thar pa dañ /
 / dkon mchog gsum la gšol ba dañ /
 / sañs rgyas chos nor che ldan šog / 74 /

 / byams dañ sñiñ rje dga' ba dañ /
 / ñon moñs btañ sñoms gnas pa dañ /
 / sbyin dañ tshul khrims bzod brtson 'grus /
 / bsam gtan šes rab kyis brgyan ciñ / 75 /

 / tshogs rnams thams cad yoñs rdzogs te /
 / mtshan dañ dpe byad gsal ba dañ /
 / bsam gyis mi khyab sa bcu dag /
 / rgyun mi 'chad par bgrod par šog / 76 /

 / bdag kyañ yon tan de dag dañ /
 / gzan kun gyis kyañ brgyan ldan te /
 / (134a) ñes pa kun las grol ba dañ /
 / sems can kun mchog byams pa dañ / 77 /

 / sems can kun yid re ba yi /
 / dge ba thams cad rdzogs bgyid ciñ /
 / rtag tu lus can thams cad kyī /
 / sdug bshal sel bar bgyid par šog / 78 /

 / 'jig rten kun na skye bo gañ /
 / su dag 'jigs pas *skyo ba* rnams /
 / bdag gi miñ tsam thos pas kyañ /
 / śin tu 'jigs pa med par šog / 79 /

 / [[151b]] bdag ni mthoñ dañ dran pa dañ /
 / miñ tsam thos pas skye bo rnams /
 / rab dañ 'khrug med rnal ma rnams /
 / rdzogs pa'i byañ chub ñes pa dañ / 80 /

/ tshe rabs kun tu rjes 'brañ ba'i /
 / mñon šes lña po thob par šog /
 / sems can kun la rnam kun tu /
 / rtag tu phan bde bgyid par šog / 81 /

/ 'jig rten kun na skye bo gañ /
 / sdig pa byed par 'dod gyur pa /
 / de dag thams cad gnod med par /
 / rtag tu cig car zlog gyur cig / 82 /

/ sa dañ chu dañ me dañ rluñ /
 / sman dañ dgon pa'i šiñ bñin du /
 / rtag tu sems can thams cad kyis /
 / rañ dgar dgag med spyod par šog / 83 /

/ sems can rnams la srog bñin phañs /
 / bdag las de dag ches phañs šog /
 / bdag la de dag sdig smin ciñ /
 / bdag dge ma lus der smin šog / 84 /

/ ji srid sems can 'ga' žig kyañ /
 / gañ du ma grol, de srid du /
 / de phyir bla na med pa yi /
 / byañ chub thob kyañ gnas gyur cig / 85 /

/ de ltar brjod pa'i bsod nams gañ /
 / gal te de ni gaugs can gyur /
 / gañ gā'i bye ma sñed kyī ni /
 / 'jig rten khams su šoñ mi 'gyur / 86 /

/ de ni beom ldan 'das kyis gsuñs /
 / gtan tshigs kyañ ni 'di la snañ /
 / sems can khams ni tshad med la /
 / phan 'dod de ni de 'dra'o / 87 /

/ de ltar bdag gis khyod la ni /
 / mdor bsdus chos bśad gañ yin te /
 / khyod la ji ltar rtag tu sku /
 / phañs pa bñin du phañs par mdzod / 88 /

82a kun la C 84a 'phañs P 84b 'phañs P 87d 'dra'i P 88d 'phañs
 pa P; 'phañs par P

/ gañ la chos de phañs gyur pa /
 / de la don du bdag lus phañs /
 / phañs la phan pa bya dgos na /
 / de ni chos kyī byed par 'gyur / 89 /

/ de bas chos ni bdag bñin bsten /
 / chos bñin du ni bsgrub pa dañ /
 / *bsgrub* pa (134b) bñin du šes rab dañ /
 / šes rab bñin du [[152a]] mkhas pa bsten / 90 /

/ gtsañ žiñ byams la blo ldan pa /
 / phebs [!] pas phan pa smra ba la /
 / gañ žig bdag ñan dogs byed pa /
 / de ni rañ don chud kyañ son / 91 /

</ gtsañ žiñ byams la blo ldan pa /
 / spobs pa phan par smra ba la /
 / bdag ni mgon dañ beas 'gyur šes /
 / mi dbañ bdag thul thugs dam mdzod / 91A />

/ dge ba'i bśes gñen de dag gi /
 / mtshan ñid mdor bsdus mkhyen par mdzod /
 / chog šes sñiñ rje tshul khrims ldan /
 / ñon moñs sel ba'i šes rab can / 92 /

/ de dag gis ni khyod *bstan* na /
 / khyod kyis mkhyen gyi gus par mdzod /
 / lugs ni phun sum tshogs pa 'dis /
 / grub pa yi ni mchog thob 'gyur / 93 /

/ bden dañ sems can 'jam smra žiñ /
 / bde ba'i ñañ tshul bñen dka' ba /
 / tshul ldan khud du bsod mi 'dod /
 / rañ dbañ legs par smra bar mdzod / 94 /

/ legs btul bag la ñal gtoñ dañ /
 / brjid bag ldan žiñ sems ži ba /
 / rgod pa med ciñ mtha' mi riñ /
 / g.yo ba med dañ des par mdzod / 95 /

89a 'phañs P 89b 'phañs P 89c 'phañs P 90a brten P 90b bsgrubs P
 90c sgrub C, om. P 90d brten P 91b read spobs ? cf. 91Ab 91Ab
 spobs la C 91Ac dg P 93a bsten C, brtan P (cf. Skr.: upadistavyam)
 93b khyod kyī P; mkhas gyis P 93d yis P 94c gsod C

/ *sla ba ña bñin des pa dañ* /
 / *ston gyi ñi bñin gzi ldan dañ* /
 / *rgya mtsho bñin du zab pa dañ* /
 / *ri rab bñin du chos brtan mdzod* / 96 /

/ *ñes pa kun las rnam grol žiñ* /
 / *yon tan kun gyis brgyan gyur te* /
 / *sems can kun gyi ñer 'tsho dañ* /
 / *thams cad mkhyen pa ñid du mdzod* / 97 /

/ *chos 'di rgyal po 'ba' žig la* /
 / *bstan pa kho nar ma bas kyī* /
 / *sems can gñan la 'añ ci rigs par* /
 / *phan par 'dod pas bstan pa lags* / 98 /

/ *bdag dañ gñan rnam yañ dag par* /
 / *rdzogs pa'i sañs rgyas 'grub bgyi'i slad* /
 / *rgyal po gtam du bgyi ba ni* /
 / *[[152b]] gdul re žiñ yañ bsam pa'i rigs* / 99 /

/ *tshul khrims skye bo bla ma mchog bkur bzod dañ de bñin phrag dog med* /

/ *ser sna dañ bral re ba med par byas nas gñan don nor can dañ* /
 / *phoñs par gyur la phan byed mchog dañ mchog min yoñs bzuh dor ba dañ* /

/ *dam chos yoñs bzuh byañ chub don phyir gñer ba rnam kyis rtag tu bya* / 100 /

/ *rin po che'i phreñ ba las byañ (135a) chub sems dpa'i spyod pa'i le'u bstan pa ste lha pa'o* //

// *rgyal po gtam bya ba rin po che'i phreñ ba žes bya ba slob dpon chen po 'phags pa klu sgrub kyis mdzad pa rdzogs so* // // *rgya gar gyi mkhan po dñāna garbha dañ / bod kyī lo tsā ba dge sloñ klu'i rgyal mtshan gyis bsgyur ciñ žus te gtan la phab pa'o* // // *slad kyis rgya gar gyi mkhan po ka na ka varma dañ / bod kyī lo tsā ba pa tshab ñi ma grags kyis rgya dpe gsum la gtugs nas legs par bcos pa'o* // (135a2) [[152b4]]

96b ña C 97b gyi rgyan P 98b kyis P 100a mchog // bkur P; dañ om.
 P 100d don chos C Line 2 : bstan pa om. C Line 5 : lo tsa ba P
 Line 6 : slad kyī P Line 7 : lo tstsha ba P

4. PHILOLOGICAL COMMENTARY

(The figures refer to the respective verse; a, b, c and d to the four quarters of Anuṣṭubh.)

2 : Although Nāgārjuna speaks here of some 57 moral faults which are to be given up by a monk, there are 59 such faults defined in verses 3 to 33. Since no lists of exactly the same faults are known to me, one can only assume, that either Nāgārjuna himself extended a list of 57 faults, which was handed down to him (in the Vinaya ? cf. stanza 1c), to 59, or that the two additional faults crept somehow into the text, for instance by way of a marginal gloss, cf. the two inserted verses 44A and 91A. This interpolation would have to have taken place before the text was translated into Tibetan by the Indian Paṇḍita Jñānagarbha and the Tibetan Lotsāba Klu'i rgyal mtshan (8th/9th cent.), because the Tibetan version also contains the description of 59 faults.

4 : In a) the ms. has the reading *sādhyāñ* "accomplishment, perfection". In this context it does not make any sense, so that I propose to emend *sādhyāñ* to *śaṭhyam* "deceit, guile" in accordance with T *sgyu*.

8 : In a) T reads *chos gañ*, which seems to be the translation of Skr. *yo dharmas*. In the present context *dharma*, Tib. *chos* would be "quality", and accordingly the translation of the lines ab) is : "Boasting that one is equal to those who by some quality are better than oneself ... " (HOPKINS, *Garland*, 79). My emendation *abhimanyate* "he thinks, supposes, imagines" of *ati-* "to pride one's self" is based on T [*mñon par*] *rlom pa* (cf. 7a, 8bd). *atimāna* is usually rendered by *ña rgyal*, *lhag pa'i ña rgyal* (cf. 8c, 9b) in this text.

9 : T '*bras* "rice" for Skr. *ganḍa* "bubble, boil, pimple" is somewhat strange, but most likely this is a mechanical translation, since in Buddhist Hybrid Sanskrit we find '*bras* as a translation of *ganḍa* "stalk of a plant", cf. LC 1733.

10 : The original reading in b) *skandheṣu ateṣu pancasu* "in the five aggregates, which are not that" would be too far-fetched, though not absolutely impossible, especially in the light of *RĀ* 1.30a *skandhān asatyān dṛṣṭvā* "having considered the aggregates as unreal". However, the reading *ateṣu* produces the metrical structure - - - - - which is proscribed by Sūtra 5.11 of Piṅgala's *Chandaḥśāstra* : [na *prathamāt*] *dvitīyacaturthayo raś ca*.

15 : The second half of this verse presents several problems, in the Sanskrit original as well as in T. **śiñja** (our conjectural reading for *śiñguḥ/śiñjuḥ* of the ms.) "tinkle, jingle" and the hitherto unknown *anuśiñjana* are translated by *zlos pa* "to say, tell, express; to murmur, mutter over, repeat" (cf. SCD s.v.) in T. The commentary *RĀT* [[195b1]]

explains *zlos pa* in the following way : *zlos pa ni ñes pa yañ dañ yañ du brjod bya'o* "as to *zlos pa* [*śiñja*], this means to talk of faults again and again". Therefore, bearing in mind the original meaning "tinkle, jingle" *śiñja* here seems to express something like "ringing on, shrilling", and *anusīñjana* (with *anu-* "repeatedly") "repeated ringing on, shrilling". A tentative translation of *cd*) would read : "Shrilling of someone who has been excited by others is that which is the repeated shrilling about this and that." T, if taken as such without relying on the Sanskrit original, suggests a completely different rendering, such as that of HOPKINS : "Reciting faults is to repeat the mistakes made by others." HOPKINS omitted Tib. *de dañ de ni* "this and that", Skr. *tat tad*. Indeed, one could assume *prakopitasānyais* as being dependent on *anusīñjanam*, but because of the parallel construction in *ab*) the translation given above seems to be preferable.

16 : In this verse, where the notion *staimitya* "rigidity, numbness" is explained by two alternative definitions, HOPKINS, disregarding Tib. 'am "or", Skr. *vā*, arrives at two definitions. Apart from this, the translation is correct and illustrates an alternative possibility for rendering T. As to *staimitya*, T has the quite strange translation *spuñs med* "non-collectedness" (derived from *spuñ ba* "to heap, accumulate, fill up"), which is most probably based on a misunderstanding.

18 : Taking the Sanskrit text into consideration, the translation of HOPKINS has to be revised : "Among the religious teachers, lack of reverence for proper religious actions, caused by laziness [is regarded as] the conduct of those which are not to be venerated, considered to be that of a bad man."

19 : The notions defined here differ in the ms. and T. In the ms. we find *garva* "pride, arrogance" and *parigarva* "extreme arrogance", in T *žen pa* "desire" and *yoñs* [*su*] *žen* [*pa*] "extreme desire". The definitions given for these two concepts - for *garva* : "a small possession, arising from desire" and for *parigarva* : "a greater possession, whose object is the desire for wealth" - correspond better to the *definienda* of T. Cf. also BHS s.v. *pariyavasthāna* and *pariyutthāna*. Considering the possible confusion of *-dh-* and *-v-* in our ms. (cf. for instance RĀ 1.14b *ābāvo* for *ābādho*, RĀ 1.76d *amevasaḥ* for *amedhasaḥ*), one could assume that our ms. at this point is corrupt and that the original readings were *gārdha*, which is attested as equivalent of Tib. *žen pa* "desire" (cf. BHS s.v. and LC 2028) and **parigārdha**, Tib. *yoñs su žen pa* "extreme desire". (**parigārdha** seems not to be attested in the literature, but cf. *gredha* and *parigredha*, BHS s.v. and LC 2185.)

21 : In the second half of this verse HOPKINS mixes up the *definiendum* (*pāpecchatā*) and the *definiens* (*guṇavatprakriyāvidhiḥ*). The correct

translation would be : "Desire for sin is the method of accomplishing something which is lacking in virtues as if it were something virtuous."

25 : HOPKINS' translation of *ab*) is a good example of misinterpretation, caused by ambiguity of T; *yul sred*, here rendering *jānapadā tṛṣ* "rustic, unrefined greed", could as well go back to **viṣayatṛṣ* (*ṇā*) "attachment to sensual objects" as assumed by HOPKINS. The proper translation of the original text is : "Furthermore, rustic greed is calling a virtue that which [is] excessive."

26 : Line *d* of this verse is the only even quarter verse (*pāda*) of the fifth chapter of RĀ which shows an irregularity of metre, that is - - - - - . The correct metre could easily be restored by emending *parā iti*, *parāḥ* being equivalent to *pare*.

27 : With the reading *parānudayatāyuto* here we have a *ja-Vīpulā*, which could be avoided by emending *-āyukto* which does not change the meaning. In *b*) as well as in line 25c the ms. has *yam*, which could also stand for *'yaṃ = ayaṃ*. I decided against this interpretation, because in this list of definitions these would be the only two instances where we would have the demonstrative pronoun without a corresponding relative pronoun. This verse was also misunderstood by HOPKINS who gives two definitions, whereas the only word defined is *parānudayatāyuto vitarko* "reasoning which is connected with compassion for others".

28 : HOPKINS' translation of *ab*) is incorrect, because T corresponds here exactly with the ms. : "Discontent is the thought, confused by longing, of a [man] deprived of his calmness." In *c*) T most probably renders Skr. *gātrāvasādārtham*, cf. T *sgyid lug don*.

29 : T *'gyur ba* "growth, increase, change", which renders Skr. *viṣṛmbhikā*, *viṣṛmbhaṇa* "yawning" seems to be a textual corruption. Usually *viṣṛmbhikā*, *viṣṛmbhaṇa* is translated by *sgyiñ ba*. Does *'gyur ba* (CP) go back to an original reading *'gyiñ ba* or *sgyiñ ba* ? With the reading *zar* in *c*) the metre is deficient by one syllable. This can easily be corrected to *za ma* "food". *grags pa* "glory, fame" seems to be a corruption of *'grahs* "fully fed, eaten to the full extent".

31 : Here T has one surplus line which seems to have been originally a gloss to *pakṣa* "party, class of beings", since it reads : / *gnod byas gnod pa gnod dogs phyogs* / "the party, which has harmed, is harming [and] fears harm". HOPKINS does not translate this line; perhaps his text did not contain it.

34 : RĀT [[19668]] comments *bodhisattvena* : *byañ chub sams dpa' žes bya ba ni khyim pas so* "As to the expression *bodhisattvena*, it means a layman ("living in the house")."

39 : Noteworthy is the etymology of *pāramitā* "perfection, supremacy", which is given by Nāgārjuna in ab) : "Through those seven 'moral perfections', if all of them have reached the extreme degree ("opposite side") simultaneously ... " This coincides with the explanation as given in *Abhidharmakośa* IV 231 :

"Les *pāramitās* reçoivent le nom *pāramitā* parce qu'elles sont parvenues à l'autre bord de l'ensemble des perfections (*sāmpad*) propres à chacune d'elles."

43 : The correction *avasthiteḥ* (from *avasthitāḥ*) is based on T as well as on the commentary. *RĀṬ* [[196a3]] has here : *hañ gis rañ bñin gyis dge ba bcu'i las kyī lam de dag la gnas pa'i phyir* "because of [his] practising these ten ways of meritorious action by nature (*prakṛtyā*), because of [his] specific character".

44A : In T only the second half of this verse is available, which is another argument for our assumption that this verse has been inserted. Other reasons for this assumption are : there are always only two stanzas which explain one stage (*bhūmi*). The verse which announces the effect of each stage always begins with *jāyate 'syā vipākena* "through the effect of this stage, he is born as ... " Most likely, stanza 44A was originally a gloss, exemplifying the lines 44abd. It is remarkable that HOPKINS quietly omitted this verse in his translation. Was it already missing in his text ?

48 : bc) are found only in our Sanskrit ms. - which means that those lines were inserted only after T had been translated. Moreover, the mentioning of the perfection of energy (*vīryapāramitā*) is redundant, since it was already quoted as an effect of the third stage.

52 : In d) the word *ādhimānika* is remarkable, since up to now there has been no other reliable evidence for it, cf. *BHSD* s.v. T *lhag pa'i ha rgyal can* "extremely proud" is the mechanical rendering of the word, but here it is in contradiction with the context, since *ādhimānika* must have a positive connotation, as, for instance, "highly esteemed, highly honoured". Cf. *MW adhi-man* "to esteem highly" and as a comparable formation *mānika* = *mānin*, which among others also has the meaning "highly honoured or esteemed".

56 : 56a, 58a, 60a are identical with 42a, 44a, 46a, 48a, 50a, 52a, 54a : T : / *de yi rnam par smin pas ni* / This is a translation of Skr. : *jāyate 'syā vipākena*.

60 : According to the commentary *RĀṬ*, *dbañ phyug chen po* here is a name, i.e., Maheśvara.

64 : I would prefer the following translation for this verse : "If, with regard to limitlessness, one has not perceived that the cause [for

it] must be of the same degree (limitless), one will not believe in the limitlessness of the Buddhas, therefore."

65 : This prayer of 20 verses is also available as a separate text in the Tibetan Tanjur. It is TT Vol. 150, No. 5928, Mo, 299b6-300b8 : *Rgyal po la gtam bya ba rin po che'i phreñ ba ñes bya ba 'byuñ ba'i smon lam tshigs su bcañ pa ñi šu pa*, Skr. *Rājaparīkathāratnāvalīnāmod-bhavaprañīdhānagathāvīṃśaka* "Vow of 20 stanzas, gathered from the *Rājaparīkathāratnāvalī*".

70 : *RĀṬ* [[197a8]] explains *spyod pa rañ dbañ yod pa* in the following way : / *spyod pa rañ dbañ yod pa ni bcom ldan 'das rnam dañ / de dag gi ñañ thos zag pa zad pa rnam te / ñon moñs pa dag gis ni gñan dbañ du 'gyur ro /* "In [their] conduct following [their] own will (independent), these are the Bodhisattvas and their Śrāvakas, for whom evil influences (*āsrava*) are exhausted, for through depravities one becomes dependent on others."

71 : In a literal translation, ab) would run : "May all women always reach the highest manhood." *skyes mchog ñid* "the highest manhood" is in *RĀṬ* [[197b1]] explained as "the rank of a Buddha", Tib. *sans rgyas ñid*. T *rīg pa dañ rkañ par ldan pa* "having wisdom and feet" is a well-known rendering for Skr. *vidyācaraṇasāmpanna* "perfected in wisdom and good conduct". Cf. *Mv* 6 and HAHN, *Vṛttamālāstuti*, stanza 28 with note.

75 : These are the four "immeasurables" (*apramāṇa*) and six perfections (*pāramitā*). The lines cd might render Skr. *dānāśīlakṣamāvīryadhyāna-prajñāvibhūṣitāḥ*. Cf. 35cd.

80 : The translation of the Sanskrit original of this stanza is : "May the enraged [beings] become tranquil and contented by seeing and touching me, and may the beings be concentrated upon the perfect enlightenment by only hearing my name." The ms. contains some minor corruptions which could easily be restored with the help of T. However, even after these corrections, there are some differences between Skr. and Tib. in the lines ab which can only be explained by the assumption of a different Sanskrit text. Tib. *'khrug med* "unexcited, undisturbed" would render Skr. *akopa, vikopa, akupita* in contrast with *kupitāḥ* of the Skr. ms. and Tib. *dran pa* "remembering" Skr. *smaraṇa* in contrast to *sparśanād* of the Skr. ms. *RĀṬ* [[197b5]] comments on *'khrug med*, therefore it is likely that T renders the unspoiled text, at least in this case. Since in T as well as in *RĀṬ* *'khrug med* follows *rab dañ* (= Skr. *prasanna*) the original reading might have been *prasannākupitāḥ*.

81 : According to T and to the context one would expect here Skr. *prāpnuyuh* "may they attain" and *kuryāṃ* "may I accomplish".

82 : As to my reconstruction *nirābādham* for Tib. *gnod pa med par* "harmless, not disturbing", compare *RĀ* 1.14b.

91 : Line b could also be read *nigṛhyavādinam* "giving good counsel to those deserving reproof". T renders *nigṛhya* "having held back" with *phebs pas* "having arrived, gone". However, in 91Ab *nigṛhya-* is rendered with *spobs pa* "daring, venturing". It is not quite clear whether T is corrupt or is based on a different Skr. reading. The reading *rañ don* "his own interest, profit" in d) most probably originates from misreading *svakārtham* instead of *svakāyam* "his own body".

91A : It is likely that stanza 91A originally was a gloss on 91, illustrating it by a description of its opposite.

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6. INDEX OF SYMBOLS AND ABBREVIATIONS

a) Symbols used for textual readings

C	Chone Tanjur
P	Peking Tanjur
T	Tibetan translation
[]	means : to be added (though not attested in the ms.)
< >	means : to be deleted (though attested in the ms.)
()	C
[[]]	P
* *	emendation

b) Abbreviations

BHSD	EDGERTON, <i>Buddhist Hybrid Sanskrit Dictionary</i>
LC	LOKESH CHANDRA, <i>Tibetan-Sanskrit Dictionary</i>
Mv	<i>Mahāvvyutpatti</i>
MW	MONIER-WILLIAMS, <i>Sanskrit-English Dictionary</i>
RĀ	Nāgārjuna, <i>Ratnāvalī</i>
RĀṬ	Ajitamitra, <i>Ratnāvalīṭīkā</i> (see introduction, pp. 189, 191)
SCD	SARAT CHANDRA DAS, <i>Tibetan-English Dictionary</i>
TT	SUZUKI, <i>Tibetan Tripitaka</i>

ON THE IDENTIFICATION OF GOPADATTA'S JĀTAKAS

MICHAEL HAHN

In Sarvānanda's *Ṭīkāsarvasva* on Amarasimha's *Nāmalīngānūsāsana* we find the quotation of half a verse which is attributed to Gopadatta. Commenting upon *Amarakoṣa* 2.6.66 (Pt. II p. 328 in the edition of Ganapati Sastri, *The Nāmalīngānūsāsana of Amarasimha*, Pt. II, Trivandrum 1915, Trivandrum Sanskrit Series XLIII), Sarvānanda writes :

*dūṣikā / ke cid īkanpratyayāntaṃ manyate / tathā ca
dūṣikāpaṭalaniruddhalocanāntā
durgandhā bahalamalopaliptagātrā
iti Gopadattaḥ /*

This is the first half of a stanza the full text of which can be found as verse 8 of the still unpublished *Svajātaka* - and also as verse 16 of the *Somajātaka* of the *Mahajjātakamālā* (chapter 8), which is nothing but a metrical adaptation of the *Svajātaka*, the reason for the somewhat misleading title not being clear to me. The full text of the stanza runs as follows :

*dūṣikāpaṭalaniruddhalocanāntā
durgandhā bahalamalopaliptagātrāḥ /
anye tu klamaṣīthilāśrayā rujānām
ājagmur nilayatāṃ [sic !] prabandhinīnām // 8 //*

The verse is part of a lengthy description of the deplorable condition in which the people of Jambūdvīpa were living at the time when the Bodhisattva was Indra, the Lord of the Gods. Seeing this, Indra decides to reincarnate in the body of a dog in order to relieve the people of Jambūdvīpa of their sorrow.

The importance of Sarvānanda's quotation lies in the fact that it represents an early and independent bit of evidence for my attribution of this legend - among others - to Gopadatta, see my *Haribhaṭṭa and Gopadatta*, Tokyo 1977, pp. 14-27, esp. p. 16. Now, if my "argument of vi-