

The *Triratnastotra* Ascribed to Mātṛceṭa*

JENS-UWE HARTMANN (GÖTTINGEN)

Mātṛceṭa ranks among the most famous Buddhist poets of India, and this renown he mainly won as an author of hymns, Stotras. His two main works are the *Varṇārhavarṇastotra*, “The Praise of the Praiseworthy”, and the *Śatapañcāśatka*, the “(Praise in) 150 Verses”.¹ The Chinese Indian-pilgrim Yi-jing, for instance, writes about these two hymns in his travel record: “... in India all who compose hymns imitate his style, considering him the father of literature. Even men like the Bodhisattvas Asaṅga and Vasubandhu admired him greatly. Throughout India every one who becomes a monk is taught Mātṛceṭa’s two hymns as soon as he can recite the five and ten precepts (Śīla). This course is adopted by both the Mahāyāna and Hīnayāna schools.”²

Little is known about Mātṛceṭa’s date. The fact that the *Mahārājakanīṣkalekha*, “The Letter to the King Kaniṣka”, is ascribed to him, has led various scholars to differing attempts at dating him.³ These attempts have in common they are all built up on several hypotheses. The problem is a difficult one, and I cannot offer a convincing date either, but at least a new terminus ante quem. While preparing a new edition of the *Varṇārhavarṇastotra* I came across two lengthy quotations from this stotra in the **Mahāprajñāpāramitā-upadeśa*.⁴ This work was translated into Chinese by Kumārajīva between 402 and 406, and as Kumārajīva came to China in 384, this would give the first half of the fourth century as the latest possible date for the composition of the hymn.

Mātṛceṭa’s fame has also spread into Tibet. Both Bu ston and Tāranātha deal with him, Bu ston briefly fearing the stories to be too many, but Tāranātha at length.⁵ Apart from their Tibetan translations, both these Stotras are also not unknown to the living Tibetan tradition, at least that of the dGe lugs pa school, as Coṅ kha pa several times quotes from them in his *Lam rim chen mo* and his *sNags rim chen mo*.⁶

* Shortly after reading my paper, Professor Katsumi Mimaki, at present in Hamburg, kindly drew my attention to an article by Noriaki Hakamaya (cf. bibliography) about Ye šes sde’s commentary. While Hakamaya had started from Ye šes sde and ended up with the *Triratnastotra*, I had gone the other way round, starting with Mātṛceṭa and by chance coming across Ye šes sde’s work. Later Dr. Hisashi Matsumura, now in Göttingen, referred me to two papers of Masayoshi Takasaki about the *Triratnastotravṛtti*; thanks are due to him, especially for making the contents of the three Japanese articles accessible to me. Accordingly my paper has been shortened by reference to these works wherever possible. Finally, thanks are due to Dr. Chris Callanan for correcting the English of this paper.

¹ D.R. Shackleton Bailey, The *Varṇārhavarṇastotra* of Mātṛceṭa, in: *BSOAS* 13 (1970), pp. 671–701, 810, 947–1003; idem, *The Śatapañcāśatka of Mātṛceṭa*. Sanskrit Text, Tibetan Text, Commentary and Chinese Translation, Cambridge 1951.

² *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago (A.D. 671–695)* by I-tsing. Transl. by J. Takakusu, London 1896, p. 157.

³ Cf. Shackleton Bailey, *Śatapañcāśatka* (cf. note 1), pp. 1f. and 9; Étienne Lamotte, *Histoire du bouddhisme indien*, Louvain 1958 (*Bibliothèque du Muséon* 43), p. 656.

⁴ Taishō No. 1509; the first (p. 66b10ff.) corresponds to *Varṇārhavarṇastotra* VII.17–22, the second (pp. 222c22ff.) to V.3–VI.7; cf. Étienne Lamotte, *Le traité de la grand vertu de sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*, Vol. I, Louvain 1949, pp. 83f., and Vol. III, Louvain 1970, pp. 1378ff.

⁵ *The Collected Works of Bu-ston*, Pt. 24 (ya). Ed. by Lokesh Chandra, New Delhi 1971 (*ŚPS* 64), fol. 101v2–5 and 103r6–7; cf. E. Obermiller, *History of Buddhism (Chos-ḥbyun)* by Bu-ston, Heidelberg 1932, Vol. II, p. 130 and 136; *Tāranāthae de Doctrinae Buddhicae in India Propagatione*. Ed. by A. Schiefner, St. Petersburg 1868, pp. 67f. and 70ff.; cf. Lama Chimpa and A. Chattopadhyaya, *Tāranātha’s History of Buddhism in India*, Simla 1970, pp. 125f. and 130ff.

⁶ E.g. *Lam rim chen mo* (Peking edition, no. 6001, vol. ka), fol. 50v8, 238v1, 241v1, 245v1, 303v5; *sNags rim chen mo* (Peking edition, no. 6210, vol. ja), fol. 3r6.

Besides these two famous hymns there are about 18 works connected with Mātṛceṭa's name in one way or another. The bulk of them are preserved only in Tibetan translation, and most of them are Stotras.⁷ Obviously Mātṛceṭa was famous as the writer of Stotras par excellence, and therefore all those ascriptions should be accepted with caution, until they can be confirmed by independent sources and by means of internal criteria.

One of these works ascribed to Mātṛceṭa is the *Triratnastotra* (*dKon mchog gsum la bstod pa*), a very short text consisting of four verses only. It is presumably lost in Sanskrit, but preserved in a Tibetan translation. Despite its brevity it must already in India have been of some importance as it was considered worthy of commentary. In the Tanjur the text of the Stotra itself is immediately followed by a comparatively extensive commentary, a *Vṛtti*, of about six leaves in the Peking edition. At the end of the Stotra there is only an author's colophon, but as the quoted lines in the commentary agree verbatim with the Stotra itself, the translators' colophon of the commentary most probably holds true for both works. Accordingly the translation was carried out by Jñānaśānti and dPal gyi lhun po'i sde, hence in the beginning of the 9th century as dPal gyi lhun po was a contemporary of the great translator dPal brcegs rakṣita.⁸ The translation is, however, not listed in the old catalogue of Lhan dkar.

According to its colophon the commentary was written by rGyal ba'i sras, a name to which would correspond a Sanskrit Jinaputra. Little is known about this author; the works connected with his name all belong to the Yogācāra tradition.⁹ As the Stotra commentary is written from the viewpoint of the same school,¹⁰ the ascription of the colophon may be correct or is at least a possibility to be reckoned with.

To return to the Stotra itself, mention must be made of a second indication of its importance at an earlier time, namely the existence of three Tibetan manuscripts from Dunhuang which preserve its text. Two of them belong to the Pelliot collection in Paris; they are numbered 135 and 136 in the inventory of Lalou.¹¹ Both comprise only a single leaf; No. 135, a rather well written folio of about 7 by 52 cm, is complete, but without a colophon. The other, No. 136, is a smaller folio of about 7 by 21 cm and written less carefully. The text continued on a second leaf, which, however, appears to be lost. The third manuscript, also consisting of one leaf, belongs to the Stein collection in the India Office Library; it is numbered 281 in L. de La Vallée Poussin's catalogue,¹² measures about 8 by 44 cm and contains an interlinear gloss written in very small *dBu-med* characters. Apart from a certain number of variants the text of all three manuscripts agrees with the canonical translation.

There is even a third indication of the importance of this short Stotra and especially of its early popularity among the Tibetans, namely a second commentary preserved in the Tibetan Tripiṭaka. As it was written by a Tibetan himself, it did not come to be included in the Stotra section but was incorporated among the few works of Tibetan authors in quite another part of the Tanjur. This second commentary was composed by the famous Ye šes sde, one of the most important translators at the beginning of the 9th century. Its title runs *Saṅs rgyas gco bo'i rgya cher 'grel pa*, which instead of the original title *Triratnastotra* takes up the first line of the hymn, i.e. *saṅs rgyas gco la phyag 'chal lo*.¹³

⁷ Cf. Shackleton Bailey, *Śatapañcāśatka* (note 1), p. 1.

⁸ Cf. J. W. de Jong, Notes à propos des colophons du Kanjur, in: *ZAS* 6 (1972), p. 530 (no. 223); Hakamaya, p. 8.

⁹ Peking edition nos. 5547, 5554, 5555; Taishō nos. 1580 and 1606 (for the latter cf. Schmithausen, *Nirvāṇa-Abschnitt*, p. 101, note y); cf. Takasaki 1972, p. 36. For a partial translation of the *Vṛtti* into Japanese see Takasaki 1972, p. 40f., and Takasaki 1978, pp. 630ff.

¹⁰ Cf. Takasaki 1978, p. 633.

¹¹ Marcelle Lalou, *Inventaire des manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale*, Vol. I, Paris 1939, p. 46f. Thanks are due to the Bibliothèque Nationale for excellent photocopies of both.

¹² Louis de La Vallée Poussin, *Catalogue of the Tibetan Manuscripts in the India Office Library*, Oxford 1962, p. 94f. Dr. Helmut Eimer, Bonn, kindly provided me with a copy. — The manuscript was independently identified by Hakamaya, cf. p. 21 of his article.

¹³ Cf. Hakamaya, p. 3; for an analysis of the structure of this commentary see *ibidem*, pp. 9–11, for a Japanese translation pp. 11–21.

Despite its classification as rGya ṅher 'grel pa it is shorter than Jinaputra's work, comprising about four leaves in the Peking edition, which however can partly be explained by the fact that it does not comment on the first verse of the Stotra, which it merely quotes.

Compared to Jinaputra's work Ye šes sde's commentary is more clearly structured, stating for each verse a number of *phun sum chogs pa* – between four and five – which are to be expressed by the verse and on the basis of which the verse is explained.¹⁴ While Jinaputra's commentary contains at least seven quotations – from the *Samḍhinirmocanasūtra* (No. 2036, fol. 124v2; all references are to the Peking edition), the *Prajñāpāramitā* (128r5), from Vasubandhu a long and rather poetical verse (126v6) which, however, I was not able to identify, and from unnamed sources (fols. 126r3, r5, 127r4, 128r3) –, Ye šes sde does not quote a single time from the scriptures. There is no indication that he has used or even known Jinaputra's work, but as his commentary is also based on the canonical translation of the Stotra this seems to be rather likely;¹⁵ moreover, it is also written from the Yogācāra point of view.¹⁶ Apart from an allusion to a comparison in the *Varṇābhavarnastotra* there is no reference at all to Mātṛceṭa.¹⁷ Finally, the commentary does not conclude with the usual transferring of merit which, incidentally, also holds true for the two other works of Ye šes sde which came to be included in the Tanjur.

The interlinear gloss in the Stein manuscript No. 281¹⁸ seems to be mainly based on Ye šes sde's commentary. First it mentions the occasions when to recite the Stotra; then it presents the same number and follows with one exception the same order of *phun sum chogs pa* as does Ye šes sde. On the other hand, the wording is not exclusively derived from Ye šes sde's commentary; it contains, for instance, a short quotation from the *Buddhabhūmiṭikā* which is neither referred to by Jinaputra nor by Ye šes sde. However, in the *lTa ba'i khyad par*, another of his works, Ye šes sde uses the same quotation in the same context,¹⁹ and therefore this interlinear gloss is at least directly connected with his exegetical tradition.

Before turning to a critical edition of the Stotra – which abounds with an amazing number of variants, as will be seen – a word should be said regarding the authorship of this small work.²⁰ It can hardly be called into doubt that the Tibetan transcription *ma ti ci ta/tra* in the colophon is meant to stand for Mātṛceṭa, as it is well in accordance with the transcriptions found in the colophons of the other works transmitted under his name. The colophon itself is most probably based on a statement in Jinaputra's commentary, where Mātṛceṭa is named as the author of the last three verses (cf. p. 181). Jinaputra seems to be mentioned by Xuan Zang, which would place him not later than the 6th century.²¹ As long as Jinaputra can be regarded as the author of the Vṛtti, his reference would serve as one of the earliest mentions of Mātṛceṭa's name, the still earlier quotations in T 1509 being anonymous, and therefore carries some weight regarding the authorship of the Stotra. On the other hand the contents of all the remaining works ascribed to Mātṛceṭa offer no connexion whatsoever with a Yogācāra background except for the fact that Dignāga composed an enlargement of the *Śatapāñcāśatka*.²² Therefore further corroboration would seem to be called for, before the ascription can be accepted wholeheartedly; nevertheless it is a possibility to be kept in mind.

¹⁴ Cf. Hakamaya, p. 9.

¹⁵ Cf. Hakamaya, p. 8.

¹⁶ Cf. Hakamaya, p. 8f.

¹⁷ Peking edition no. 5848, fol. 270v7, ad *Varṇābhavarnā* III.10cd.

¹⁸ For an edition see the appendix; Hakamaya was unable to utilize this gloss as he could not obtain a sufficiently enlarged photograph (cf. p. 21 of his article).

¹⁹ For this work see David Seyfort Ruegg, *Autour du lTa ba'i khyad par de Ye šes sde* (version de Touen-houang, Pelliot tibétain 814), in: *JA* 269 (1981), pp. 207–229, especially p. 221; cf. also Hakamaya, p. 9, note 33.

²⁰ Cf. Takasaki 1972, p. 38, and Hakamaya, p. 22; both refrain from a discussion of this problem, but Hakamaya points to the possible consequences for the chronology of the development of Yogācāra terminology.

²¹ Cf. Thomas Watters, *On Yuan Chwang's Travels in India*, Vol. II, London 1905, p. 255f.

²² Cf. Shackleton Bailey, *Śatapāñcāśatka* (note 1), p. 16 and pp. 182–198 for an edition of Dignāga's work.

Text and Translation of the *Triratnastotra*1. *Triratnastotra*

C	Cone edition, vol. ka (209), fol. 121r2–7
D	Derge edition, no. 1144, vol. ka, fol. 104v4–105r1
P	Peking edition, no. 2035, vol. ka, fol. 122v4–123r1
135	Pelliot tibétain 135
136	Pelliot tibétain 136
281	Stein Collection no. 281

2. Commentary I: *Triratnastotravṛtti* of Jinaputra (rGyal ba'i sras)

Com. I D	Derge edition, no. 1145, vol. ka, fol. 105r1–109v7
Com. I P	Peking edition, no. 2036, vol. ka, fol. 123r1–128v8

3. Commentary II: *Saṅs rgyas gco bo'i rgya čher 'grel pa* of Ye šes sde

Com. II D	Derge edition, no. 4361, vol. jo, fol. 228v1–231v6
Com. II P	Peking edition, no. 5848, vol. čho, fol. 269v7–274r1

/ dkon mčhog gsum la bstod pa /¹

rgya gar skad du / tri ratna sto tra² / bod skad du / dkon mčhog gsum la³ bstod pa // dkon mčhog gsum la phyag 'chal lo //⁴

[1] saṅs rgyas gco la⁵ phyag 'chal lo //
skyob pa⁶ čhos la⁷ phyag 'chal lo //
dge 'dun čhe la⁸ phyag 'chal lo //
gsum la rtag tu phyag 'chal lo //⁹

[2] chogs¹⁰ čhen gñis¹¹ rjogs mkhyen bži sku gsum grub //
rnam rtog mi¹² mña' čiči¹³ yañ sa ler¹⁴ mkhyen //
čhos sku mkha'¹⁵ 'dra gzugs sku¹⁶ mjes skur¹⁷ ldan¹⁸ //¹⁹
saṅs rgyas dpag bsam²⁰ 'dra la²¹ phyag 'chal lo //

[3] čhos dbyiñs²² rgyu mthun²³ gsuñ²⁴ rab²⁵ bču gñis dañ //
čhos ñid²⁶ skye 'gag med²⁷ čin spros las²⁸ dben //
de la²⁹ dmigs³⁰ te³¹ yon tan kun grub³² pa //
legs rgyu³³ dam pa'i³⁴ čhos la³⁵ phyag 'chal lo //

1) minute scriptum in P, deest in D

3) gyi D

5) 281 inserts gus par.

7) 281 inserts gus par.

9) gsum la rtag tu bdag phyag 'chal // CDP, Com. I P : gsum la rtag tu gus par bdag phyag 'chal // 135 : gsum po de dag la rtag tu bdag phyag 'chal // Com. I D : gsum po de la rtag tu gus par phyag 'chal lo // 136 : gsum la rtag tu gus par phyag 'chal lo // 281

10) čhos 136

12) myi 135, 136, 281

14) le CPD, Com. I, Com. II P

16) gzug bsku P

18) ldand 281

20) bsams 281

22) čhos dbyiñs 281, Com. II : čhos kyi dbyiñs 136 : čhos ñid CDP, 135, Com. I

23) 'thun 281, Com. II P

25) gsuñ rab: yan lag 281

27) myed 135, 136, 281

29) las 135, 136

31) na 136, 281

33) rgyud C; gži 135, 136, 281

35) 135, 136, 281 insert gus par

2) trap D

4) The homage is missing in CP.

6) pa'i D, 135, 136, 281, Com. I D, Com. II

8) 281 inserts gus par.

11) gñis ga 135

13) čir 135

15) mkhra' 281; nam mkha' Com. II P

17) sku D; dgur 135, 136, 281

19) // deest in 136

21) 135, 281 insert gus par

24) gsuñs 136

26) čhos ñid 136, 281, Com. II : čhos la CDP, 135, Com. I

28) la CP, Com. I P

30) dmyiğs 135, 136, 281

32) sgrub Com. I P

34) dam pa'i deest in 136, 281

[4] ñon moñs sgrib³⁶ dañ³⁷ šes bya'i³⁸ sgrib pa dag /³⁹
 gñen pos rim⁴⁰ par⁴¹ bsal⁴² te⁴³ sar bžugs⁴⁴ pa⁴⁵ //
 sems čan don mjad sañs rgyas žiñ sbyoñ⁴⁶ ba⁴⁷ //
 'phags pa'i dge 'dun čhe⁴⁸ la⁴⁹ phyag 'chal lo //⁵⁰

dkon mčhog gsum la⁵¹ bstod pa⁵² slob dpon čhen po ma ti ci ʦas⁵³ mjad pa rjogs so //

36) sgribs C, 135

37) dañ / 136

39) End of 136

41) pas 135

43) nas CDP, Com. I; CP insert sañs rgyas (probably influenced by the next line)

44) gnas 135, 281 : žugs Com. I, Com. II P

46) skyoñ P

48) 'phags pa'i dge 'dun čhe: dge 'dun bcun 281

50) End of 281; 135 continues with another two verses of unknown origin:

bčom ldan sku mčhog gser gi ri bo 'dra //
 spyan myig dag yañs pad ma leb rgan 'dra //
 chems dkar gtams pas dper na duñ dañ 'dra //
 bčom ldan ri rgyal sku la gus par phyag 'chal lo //
 gdan btiñ lags kyis bčom ldan bžugs so 'chal //
 srid gsum phan mjad bčom ldan geo bo mčhog //
 'kham gsum sdug sñal ma lus žir mjad pa //
 'gro bi don phyir bčom ldan čhos kyi gdan la bžugs //

End of 135; the rest of the line is empty.

51) gyi D

52) pa // CP

53) tras CP

1. Homage to the Buddha, the Guru!

Homage to the Dharma, the Protector!

Homage to the great Sañgha!

Constantly homage to the three!

Apart from the manuscripts no. 136 and no. 281 and Com. II all other versions read *bdag phyag 'chal*, "I pay homage", in the last line. As the original surely must have been a Śloka, it is difficult to imagine how an equivalent to *bdag* could have been fitted into the line. For a possible Sanskrit original cf. Sylvain Lévi, *Sanskrit Text from Bali*, Baroda 1933, p. 79:

*namo buddhāya gurave namo dharmāya tāyine /
 namaḥ sañghāya mahate tribhyo 'pi satataṃ namaḥ //;*

cf. also the first verse of the *Sugatapañcatrīmśatstotra*, also ascribed to Mātṛceṭa and preserved only in a Tibetan translation,²³ and the introduction to the Chinese transcription of the *Prajñāpāramitāhṛdaya-sūtra*.²⁴

The first verse is obviously common Buddhist property. Ye šes sde merely quotes it; Jinaputra defines it as *bstod pa mdor gsuñs pa*, "concise Stotra", and explains that the following has been written by the Ācārya Mātṛceṭa as an enlargement (fol. 124r6f.).

²³ Ed. in Pierre Python, *Vinaya-viniścaya-upāli-pariprocchā. Enquête d'Upāli pour une exégèse de la discipline*, Paris 1973, pp. 156–165.

²⁴ See Leon Hurvitz, Hsüan-tsang 玄奘 (602–664) and the Heart Scripture, in: *Prajñāpāramitā and Related Systems*. Studies in honor of Edward Conze. Ed. by L. Lancaster, Berkeley 1977, p. 110.

2. To him who has finished the two great accumulations and accomplished the four wisdoms and the three bodies,
 who is free of deceiving conceptions and knows everything clearly,
 to the sky-like Dharmakāya and the well-shaped Rūpakāya,
 homage to the Buddha who is like something wishfulfilling!

Jinaputra quotes from the *Samḍhinirmocanasūtra* saying that *dāna*, *śīla* and *keśānti* belong to *punya*, *dhyāna* and *prajñā* however to *jñāna*, while *vīrya* belongs to both. This, however, does not agree with the textus receptus of the Sūtra, where not only *vīrya* but also *dhyāna* is connected with both accumulations.²⁵

3. To the twelfefold teaching which is a natural outflow of the *dharmadhātu*,
 to the *dharmatā* which is without origination and extinction and free from pluralistic appearances,
 which taking this as an object has accomplished all qualities,
 homage to the cause of the good, the holy Dharma!

Against the mss. 136 (unmetrically: *čhos kyī dbyiñs*) and 281 and Ye šes sde's commentary, the canonical versions (Stotra and commentary) and ms. no. 135 all read *čhos ñid* (*dharmatā*) in the first line. This shows that the Dunhuang mss. do not stem from a common source; moreover it raises the question which reading has to be regarded as the original one. Jinaputra briefly explains *dharmatā* as the emptiness of the two kinds of ego. Ye šes sde's explanation, however, is much more detailed; he says: "If one takes the Indian word for *dbyiñs*, it is *dhātu*, and if *dhātu* is translated into Tibetan, then it is *dbyiñs*. The meaning of *dbyiñs* is 'cause'. What is to be understood by the meaning 'cause' for *dbyiñs*? This is the empty and egoless *dharmatā* of all *dharmas*. How does this empty *dharmatā* come to be a cause? If one takes this empty and egoless *dharmatā* as object and understands it correctly, then the *dharmadhātu* becomes the basis for the appearance of the twelfefold teaching ..." (fol. 271v5). Ye šes sde's wording does not make it definitely clear whether the Sanskrit original of the Stotra was known to him; as he uses the canonical translation, this is not necessarily the case. His explanation appears to be based, however, on other canonical sources. Thus Vasubandhu explains in his *Bhāṣya* at *Madhyāntavibhāga* I.14 (a translation, by the way, of Ye šes sde): "*dharmadhātu* is a synonym of emptiness because emptiness is the cause of the holy *dharmas*, for the holy *dharmas* emerge from it as the object."²⁶ Vasubandhu explicitly adds that here *dhātu* means 'cause', *hetu*.

The matter becomes still clearer if the rest of the line is taken into consideration. In his *Ṭikā* at *Madhyāntavibhāga* II.14 Sthiramati explains: "The *dharmā* which is teaching, that is to say the *sūtras* etc., this *dharmā* is an outflow of the *dharmadhātu*, because it has emerged on account of the *dharmadhātu* which is pure in every respect and known as *dharmakāya*."²⁷ In Sanskrit the first part of this explanation reads: *prabhāvito dharmadhātuniṣyandaḥ sūtrādiko deśanādharmah*. The Tibetan correspondence, also translated by Ye šes sde, reads: *čhos kyī dbyiñs kyī rgyu mthun pa mdo la sogs pa bstan pa'i čhos rab tu byun ba'i phyir ro* (Peking edition, no. 5534, vol. *chi*, fol. 78r7). This parallel appears to be so striking that it leads to two possible conclusions, which are, however, rather contradictory: either the original Sanskrit of the Stotra had *dharmadhātu* and Ye šes sde, knowing the original, corrected an inaccurate translation, or alternatively the Sanskrit had *dharmatā*, the correct translation of which was changed by Ye šes sde on account of explanations like the one from the *Madhyāntavibhāgaṭikā*.

The problem continues into the next line. As a variant reading of *čhos ñid* at the beginning of the second Pāda we find *čhos la*, again in ms. no. 135 and in the canonical versions, another indication of their relationship. Ye šes sde explains: "The *dharmatā* of all *dharmas* is from the beginning unoriginated, unborn and free from all pluralistic appearances." (fol. 272r). Jinaputra has characterized the first

²⁵ Cf. Etienne Lamotte, *Samḍhinirmocanasūtra. L'explication des mystères*, Louvain/Paris 1935, p. 131; cf. also Takasaki 1978, p. 632, and Hakamaya, p. 12, note 44.

²⁶ Cf. Schmithausen, *Nirvāṇa-Abschnitt*, S. 145; Hakamaya, p. 16, note 70.

²⁷ Cf. Schmithausen, *Nirvāṇa-Abschnitt*, p. 146; Sthiramati, *Madhyāntavibhāgaṭikā*. Ed. by S. Yamaguchi, Nagoya 1934 (*Suzuki Research Foundation, Reprint Series 7-9*), p. 101.

line as praise of the *bstan pa'i čhos* (*deśanādhārma*) and now defines the second line as praise of the *don dam pa'i čhos* (*paramārthadhārma*). He further explains that in the absolute truth there is neither origination nor extinction, neither permanence nor destruction etc., alluding to the initial stanzas of the *Mūlamadhyamakakārikās* (fol. 127r1). His commentary does not give any hint of a possible Sanskrit *dharmatā*.²⁸

The understanding of the reading *čhos la*, however, appears to be difficult, as every line should depend on the *namas*-formula at the end of the verse. Taking Ye šes sde's version as the correct one, the other two readings are difficult to explain. There is no significant gap in time which could be held responsible for manuscript corruptions, and it is not easy to believe that terms like *dharmadhātu* and *dharmatā* could have been translated in such an unusual fashion. In any case it is remarkable that Ye šes sde explains *dhātu* in such detail. *Dhātu* is the only Sanskrit word which he refers to; conceivably he knew of the other reading *čhos nīd* and thereby tried to reject it.

4. To him who gradually removes the *kleśāvaraṇa* and the *jñeyāvaraṇa* by antidotes and dwells on the *bhūmis*,
who brings about benefits for the beings and purifies the Buddha-fields,
homage to the noble and great Saṅgha!

Appendix

Text of the interlinear gloss in the Stein manuscript No. 281; the number of the corresponding line of the Stotra is given in square brackets. — Thanks are due to the India Office Library for providing a microfilm without which the reading of the very small *dbu med* would have been impossible.

[Verse 1a–d] // lha gañ ga (? Reading unsure) mčhod rten las scogs ste gañ du phyin kyañ / dkon mčhog gsum gyi yon tan 'di bžin rjes su dran žiñ / chig tu slas (? Reading unsure, ms. partly worn off; for zlas?) nas / lus btud de phyag 'chal bar bya'o // de la dkon mčhog gsum gyi yon tan bsam gyis myi khyab / brjod par myi nus mod kyi chigs bčad 'di 'don čin phyag 'chal ba'i che / rtag tu yid la bya žiñ phyogs cam žig mdor bsdu na / chig bčad dañ po'i rkañ pa gsum gis dkon mčhog gsum re re la phyag 'chal ba dañ / rkañ pa tha mas de gsum spyir bsdu te phyag 'chal bar bstan to // de nas chig bčad rkañ bžis / re res yon tan brjod čin phyag 'chal bar bstan pa ste /

de yañ sañs rgyas la ni rgyu phun sum chogs pa dañ / 'bras bu phun sum chogs pa dañ / rañ bžin phun sum chogs pa dañ / bdag gi don phun sum chogs pa dañ / gžan gi don phun sum chogs pa dañ / rnam pa lñas bstan to //

čhos la ni rgyu phun sum chogs pa dañ / rañ bžin phun sum chogs pa dañ / 'bras bu phun sum chogs pa dañ / gžan gi don phun sum chogs pa dañ / rnam pa bžis bstan to //

dge 'dun la ni rgyu phun sum chogs pa dañ / 'bras bu phun sum chogs pa dañ / gžan gyi don phun sum chogs pa dañ / bdag gi don phun sum chogs pa dañ / rañ bžin phun sum chogs pa dañ / rnam pa lñas bstan te / mdo cam žig so so'i mčhan tu bris pa yin no //

[2a] rgyu phun sum chogs pa yin ste bsod nams dañ ye šes kyi chogs so / 'bras bu phun sum chogs pa ste / ye šes bži dañ sku gsum nīd do / de la sku gsum yañ ye šes kyi rañ bžin du zad de sañs rgyas sa 'i ti ka las / mye loñ lta bu'i ye šes / ni čhos kyi sku'o / mñam pa nīd / so sor rtog pa'i ye šes ni / loñs spyod rjogs pa'i sku / bya ba bsgrub pa'i ye šes ni sprul pa'i sku žes 'byuñ ste / sañs rgyas kyi sñon gyi smon lam gyi mthu dañ / sems čan snod dag pa'i rgyu rkyen las de ltar snañ no //

[2b] rañ bžin phun sum chogs pa ste / gžuñ dag las mchan nīd ma 'dres pa yañ mkhyen la / rnam par yañ myi rtog go že 'byuñ ba lta bu yin bas / sañs rgyas kyi rañ bžin ni / rnam par yañ myi rtog la / dus

²⁸ The readings, however, differ: *čhos la don dam pa'i čhos so* (Peking, fol. 126v8–127r1); *čhos ni dam pa'i čhos so* (Derge, fol. 108r5); cf. Hakamaya, p. 7, note 26.

gsum gyi čhos thams čad rañ dañ spyi'i mchad (sic) ñid phyag gi mthil du skyu ru ra'i 'bras bu bžag pa bžin mkhyen pa'o //

[2c] bdag gi don phun sum chogs pa ste / sañs rgyas ñid thog ma byañ čhub du thugs bskyed pa nas bskal pa grañs myed pa gsum du dka' ba spyad pa'i don / čhos kyi sku nam ka dañ 'dra ba či la yañ ma čhags ma thogs pa (pa is cancelled) šin thams čad du khyab pa dañ / gzugs kyi sku gñis mchan dañ dpe byad chad myed pas brgyan te / dbaň phyug čhen po'i gnas / byañ čhub sems dpa'i dkyir khor 'og myin dañ / lha dañ myi las scogs te / 'khor sna chogs maň po'i dkyil khor 'jam bu gliñ na / bžugs šin čhos kyi loñs spyod čhen po grub pa la bya'o //

[2d] gžan gi don phun sum chogs pa ste / dpag bsams ni rtog pa myed kyaň sems čan phoñs pa rnams kyi re ba skoň ba ltar / rtog pa myi mña' yaň sñon chogs daň smon lam mñon bar 'dus byas pa'i rgyu daň rkyen kyi mthus / sku daň gsuň daň thugs kyi 'gro seb (se cancelled? Read 'gro ba?) maň po'i don mjad čin sgrol bar yaň snaň ño / de bas na de la phyag 'chal lo //

[3a] rgyu phun sum chogs pa ste / mdo sde lascogs pa gsuň rab thams čad čhos kyi dbyiñs rtogs pa'i rgyu las / byuň bas na rgyu čhos kyi dbyiñs daň / 'bras bu gsuň rab bču gñis don 'thun pa'i phyir rgyu daň 'thun ba'o //

[3b] rañ bžin phun sum chogs pa ste čhos thams čad ni de bžin ñid du na skye 'gag myed čin mchan ma thams čad daň bral ba'i phyir spros las dben //

[3c] 'bras bu phun sum chogs pa ste // rgyu goň ma lta bu'i gsuň rab bču gñis la spyod čin dbyiñs skye 'gag myed pa rtogs na / čhe ba'i yon tan thams čad 'thob pa'o //

[3d] gžan gyi don phun sum chogs pa ste / legs pa thams čad kyi gži yin bas na / thams čad la legs par byed pa'i phyir de la phyag 'chal bar bya'o

[4a–4b bsal te] rgyu phun sum chogs pa ste khams (about four syllables worn off) ba'i rgyu ñon moñs pa daň / čhos thams čad myi šes par byed pa'i rgyu šes bya'i sgrib pa gñis 'phags pa'i lam daň / yaň dag pa'i šes rab lascogs te / gñen po'i čhos gaň yin ba rnams kyi spañs pas na / spañs pa de ñid rgyu yin no //

[4b end] 'bras bu phun sum chogs pa ste / rgyu mthoň bas spaň bar bya spañs pas sa daň po la gnas / de nas bsgom bas spaň bar bya ba rims kyi spañs pas / sa bču goň goň (the second goň is cancelled) nas goň du gnas te de bžin gšegs pa'i sa yaň 'thob bo /

[4c] gžan gyi don phun sum chogs pa ste / byañ čhub sems dpas ji bya'o čhog kyaň sems čan gyi don bya bar zad do /

[4c end] bdag gi don phun sum chogs pa ste / phyi rol gyi snod rin po bye du rya lascogs par bsgyur ba yaň žiň sbyoň ba yin mod kyi gco čher rañ gi sems yoñsu dag pa'i žiň las sañs rgyas skye bas na sems yoñsu byañ ba la bya'o //

[4d] rañ bžin phun sum chogs pa ste / dge 'dun žes bya ba'i rañ bžin ni ñes pa thams čad spañs šin legs pa thams čad la 'jag ste / skyon myed pas na dge la / lta ba 'thun žiň sdig pa'i grogs pos myi 'phyed pas 'thun ba la bya'o //

BIBLIOGRAPHY

- HAkamaya = Hakamaya Noriaki, Sañs rgyas gtso bohi rgya cher hğrel pa. Kaisetsu oyobi wayaku [Introduction and translation], in: *Komazawa-daigaku bukkyōgakubu kenkyū-kiyō* No. 35 (1977), pp. 1–22.
- SCHMITHAUSEN, Nirvāṇa-Abschnitt = Lambert Schmithausen, *Der Nirvāṇa-Abschnitt in der Viniścayasamgrahaṇī der Yogācārabhūmiḥ*, Wien 1969 (*Sitzungsberichte der Österreichischen Akademie der Wissenschaften* 264, 2).
- TAKASAKI 1972 = Takasaki Masayoshi, Kihanshi Saishōshi no chosaku ni tsuite [A Study on Ācārya Jinaputra's Triratnastotravṛtti], in: *Indogaku bukkyōgaku kenkyū (Journal of Indian and Buddhist Studies)*, Vol. XXI.1 (1972), pp. 36–43.
- 1978 = do., Saishōshi no Sanpōsan-chū ni tsuite [On the Triratnastotravṛtti], in: *ibidem*, Vol. XXVI.2 (1978), pp. 629–634.

Offprint from

STUDIA TIBETICA

Quellen und Studien zur tibetischen Lexikographie

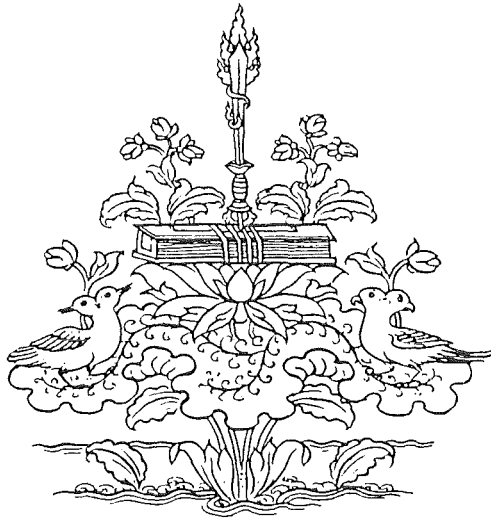
Band II

TIBETAN STUDIES

Proceedings of the 4th Seminar of the
International Association for Tibetan Studies
Schloss Hohenkammer – Munich 1985

edited by

Helga Uebach and Jampa L. Panglung



KOMMISSION FÜR ZENTRALASIATISCHE STUDIEN
BAYERISCHE AKADEMIE DER WISSENSCHAFTEN

München 1988