

NĀGĀRJUNA'S CATUSTAVA¹

Nāgārjuna's hymns

In the Tibetan Buddhist Canon a series of *hymns*² attributed to Nāgārjuna, the founder of the *Madhyamaka* school of the *Mahāyāna* Buddhism, has been preserved.

In the *Madhyamakaśāstrastuti* of Candrakīrti³ (VII Century A.D.) stanza 10, in the list of the eight treatises ascribed to Nāgārjuna, we find one entitled *saṃstuti* (*bstod pa* in the Tibetan translation), which is a generic term to designate the *hymns* (*stava*, *stotra*) and which J. W. de Jong translates by "les Louanges".⁴

G. Tucci, *Minor Buddhist Texts I* (1956), pp. 235–246, published a text which presents itself under the title of *Catuḥstavasamāsārtha*, included in a Sanskrit manuscript which he found in Tibet. As its name indicates, this text is a commentary of a work entitled *Catuḥstava* ("Four Hymns"). This commentary was composed by Amṛtākara, an author about whom nothing is known. The text contains only a part of the commentary of the *Nirāupamyastava* and the complete commentaries of the *Acintyastava* and *Paramārthastava*. According to Tucci, p. 237, the hymn commented in the part that is lacking was the *Lokātīstava*, although there is nothing in the text of the commentary that has been preserved that gives support to this affirmation. Amṛtākara does not indicate who is the author of the *Catuḥstava* that he comments. As we shall see later on the three *stavas*, *Nirāupamya*, *Acintya*, and *Paramārtha*, and also the *Lokātīta*, were attributed to Nāgārjuna by the Tibetan Buddhist Canon, and it is possible to think that Candrakīrti attributes to Nāgārjuna the *Lokātīta* and that Prajñākaramati does the same with the *Lokātīta* and the *Acintya*. We can therefore conclude that the *Catuḥstavasamāsārtha* is a commentary of hymns that circulated under the name of Nāgārjuna, united in a whole under the title of *Catuḥstava*. Amṛtākara's commentary contains some quotations of parts of stanzas, of isolated words, taken from the hymns that he comments. A list of Amṛtākara's quotations is given later on.

There are also found in Buddhist authors quotations in Sanskrit of stanzas of the hymns ascribed to Nāgārjuna. A list of quotations from the four hymns: *Lokātīta*, *Niraupamyā*, *Acintya* and *Paramārtha* is given below.

Finally, the Sanskrit text of these four hymns is available. In 1932⁵ G. Tucci published the complete Sanskrit text of *Niraupamyā* and *Paramārtha*, preserved in a not very old manuscript which he found in Nepal. In 1982 Chr. Lindtner published⁶ the complete Sanskrit text of *Lokātīta* and *Acintya*, preserved in four manuscripts⁷ which contain also the two other hymns already published by Tucci.

We must mention that there is a very faithful reconstruction from the Tibetan translation of four hymns: *Niraupamyā*, *Lokātīta*, *Acintya*, and *Stutyatīta*, done by P. Patel before the discovery of the Sanskrit original text by Tucci, although it was published some time after that discovery.⁸

Let us indicate that no translation of the hymns ascribed to Nāgārjuna is preserved in the Chinese Buddhist Canon, with the exception of *Dharmadhātustava*.⁹

The Catustava

Prajñākaramati (IX Century A.D.), *Pañjikā*, p. 200, l.1, p. 229, l.10 and p. 249, l.1 ed. P. L. Vaidya (= p. 420, l.1, p. 488, last line and p. 533, l.9 ed. L. de la Vallée Poussin), quotes some isolated stanzas, attributing them expressly (*catuḥstave'pyuktam*; *catuḥstave'pi*; *catuḥstave'pyuktam*) to a work denominated Catuḥstava, "Four hymns of eulogy", but without indicating the author's name.¹⁰ The stanzas quoted by Prajñākaramati correspond to two hymns ascribed to Nāgārjuna, *Niraupamyā* (7, 9) and *Lokātīta* (18–20).

Besides that, as already said, the manuscript found by Tucci in Tibet contains a commentary, *Catuḥstavasamāsārtha*, which comments the *Niraupamyā*, the *Acintya* and the *Paramārtha* and which, according to Tucci, commented in its lost part the *Lokātīta*.

Lindtner indicates that the titles and order of the hymns in the four manuscripts he utilizes are without exception *Lokātīta*, *Niraupamyā*, *Acintya* and *Paramārtha*; and he has had the kindness to inform us, in a personal letter of May 5, 1984, that "none of the Mss speak of Catuḥstava as a whole".

These facts can be explained in several ways:

(1) There existed really an independent work composed eventually by

Nāgārjuna, denominated *Catustava*, whose four hymns were translated separately into Tibetan, since in the Tibetan Buddhist Canon there is not a single work with that name.

(2) There was not a work *Catustava* composed eventually by Nāgārjuna; there were only independent hymns composed by that author. By reasons we ignore, four of these hymns were united by some person under the name of *Catustava*, after they were composed by Nāgārjuna and before Prajñākaramati's and Amṛtākara's time. These authors considered as something certain that there existed a work named *Catustava* by Nāgārjuna.

We prefer the second hypothesis, because we think it is not very likely, if there really was a work *Catustava* composed eventually by Nāgārjuna, that this work should have been dismembered by their Tibetan translators and incorporated in this way into the Tibetan Buddhist Canon. The fact that these hymns circulated separately, as it is proved by the manuscript found by Tucci, in which we have only two hymns, *Nirāupamyā* and *Paramārtha*, and also the fact that in that manuscript and in Lindtner's manuscripts there is no indication that they formed part of a larger work — these facts corroborate our idea that these four hymns existed *originally* as separate works.

Catustava's Composition

Another difficulty caused by this work was its composition, i.e. which of the hymns attributed to Nāgārjuna composed the *Catustava*, in either of the two hypothesis we have referred to before: either if the *Catustava* is an independent treatise by Nāgārjuna or if it is a later recopilation done by other person.

It is out of doubt that the *Lokātīta* and the *Nirāupamyā* are parts of the *Catustava*, because the stanzas quoted by Prajñākaramati as proceeding from the *Catustava* belong to these two hymns ascribed to Nāgārjuna.¹¹

As regards the other two hymns, L. de la Vallée Poussin (1913) thought that they were the *Cittavajra* and the *Paramārtha*, and G. Tucci (1932) was of the same opinion.¹² P. Patel (1932 and 1934) considered that the two other hymns were *Stutyatīta* (*Tōhoku* 1129 = *Catalogue* 2020) and *Acintya*.

But Tucci (1956), as we have said, published a text that was composed by Amṛtākara, has *Catuḥstavasamāsārtha* as its title, and contains a part

of a commentary of the *Niraupamyā* and the commentaries of the *Acintya* and *Paramārtha*.

With this lucky discovery of Tucci it could be considered that the problem about the composition of the *Catustava* was already solved: the four hymns that composed it were: *Niraupamyā* (Prajñākaramati and Amṛtākara), *Acintya* and *Paramārtha* (Amṛtākara), and *Lokātīta* (Prajñākaramati).¹³

Now with Lindtner's publication, which confirms Tucci's opinion, there cannot be anymore doubt about the contents of *Catustava*.

Authorship of the Hymns of the Catustava

Of the four hymns that compose the *Catustava* only the *Lokātīta* is expressly attributed to Nāgārjuna by Candrakīrti, *Prasannapādā*, p. 170, 1.10 ed. P. L. Vaidya (= p. 413, 1.5 ed. L. de la Vallée Poussin). In this text Candrakīrti quotes stanza 4 of the *Lokātīta* attributing it to the *ācāryapāda*, "the venerable master", by which expression we must understand Nāgārjuna.

Advayavajra (XI C.A.D.), *Advayavajrasaṃgraha*, 3. *Tattvaratnāvalī*, p. 22, 1.1, quotes stanza 21 of *Niraupamyā* introducing it with the words: "nāgārjunapādair apy uktam".

Besides that the form in which Prajñākaramati, *Pañjikā*, p. 197, 1.26, p. 180, 1.27, and p. 275, 1.18 ed. P. L. Vaidya = p. 415, 1.1, p. 375, and p. 590 ed. L. de la Vallée Poussin, quotes the stanzas 21 of *Lokātīta* (*etaḍ evāha*), and 18 and 40 of the *Acintya* (*yad āha; ata evāha*), seems to indicate that he is referring to Nāgārjuna as the author of those stanzas.

Another evidence in favour of the authenticity of these four hymns is the circumstance that the *Madhyamakasaṃgraha* of Candrakīrti, to which we have already referred, in the enumeration of Nāgārjuna's works, includes also hymns under the name of *saṃstuti*.¹⁴

Prof. Lindtner in a personal letter of 5 May, 1984 informs us that the manuscripts of Tokyo and Gokhale (see note 7 of the Introduction) expressly ascribe the four hymns to Nāgārjuna.

On its side the Tibetan Buddhist Canon attributes the four hymns, *Niraupamyā*, *Lokātīta*, *Acintya*, and *Paramārtha* to Nāgārjuna.

Finally we must also have in mind that the ideas expressed in these hymns in their general lines belong to the central nucleus of Nāgārjuna's thought.

All these reasons induce *prima facie* to think that the author of the four

hymns is Nāgārjuna. Accordingly modern authors in general attribute these four hymns to Nāgārjuna. Cf. T. R. V. Murti, *The Central Philosophy of Buddhism*, p. 90; K. Potter, *Bibliography of Indian Philosophies*, p. 5; K. Venkata Ramanam, *Nāgārjuna's Philosophy*, p. 37; P. L. Vaidya, *Āryadeva*, p. 50; M. Winternitz, *A History of Indian Literature*, p. 376; É. Lamotte, *Le Traité de la Grande Vertu de Sagesse*, Tome III, Introduction, p. XLIII; D. S. Ruegg, *The Literature of the Madhyamaka School*, pp. 31–32, 35, 120–121, 126, 130–131; Chr. Lindtner, *Nagarjuniana*, specially pp. 121 – 122; besides P. Patel and G. Tucci in their mentioned articles.

Nevertheless L. de la Vallée Poussin, “Notes et Bibliographie Bouddhiques”, p. 396 (although the title of his article is “Les Quatre Odes de Nāgārjuna”) considers that the attribution of these hymns to Nāgārjuna is not so sure as Tucci affirms¹⁵ (in his quoted article of 1932).¹⁶

In spite of the title of our work, we are inclined to adopt the cautious position of L. de la Vallée Poussin until a more profound and careful study of the ideas expounded in this hymns allow a more precise definition on the matter.

Quotations of Stanzas of the Catustava in other Sanskrit Texts

Many stanzas of the hymns, to which the present work refers, are quoted in other Sanskrit Buddhist texts, as we have already said. Of course there are also many parallel or similar passages in other texts. Now we indicate only the number of the stanzas of each hymn that have been quoted in a complete form in other Buddhist Sanskrit texts; in the notes, that accompany the text of the hymns, we have given in the corresponding place the full references of the quotations. See also the following section that indicates the quotations from Amṛtākara's commentary.

(I) *Lokātīstastava*. The Sanskrit text of 12 stanzas, of the 28 stanzas that compose this hymn, has been preserved in quotations by other Buddhist authors: stanzas 4, 8, 9, 11, 13, 18, 19, 20, 21, 22, 23, 24.

(II) *Nirāupamyastava*. Of the 25 stanzas that compose this hymn, 7 are quoted by other Buddhist authors. They are stanzas 7, 9, 13, 18, 19, 21, 24.

(III) *Acintyastava*. Of the 59 stanzas of this hymn 7 are preserved in Sanskrit in quotations by other Buddhist authors. They are: 19, 25, 29, 36, 40, 41, 42.

Quotations of the Catustava in Amṛtākara's commentary

We indicate also in the notes that accompany the text the quotations, found in Amṛtākara's commentary, of portions of the text of the hymns. These quotations are taken from Amṛtākara's commentary as edited by Tucci, *Minor Buddhist Texts I*, pp. 238–246. It is very important to observe that many of the words found in Amṛtākara's quotations do not appear with the morphological form they have in the respective stanzas, but with the morphological form that corresponds to them in the phrases that comment them. Amṛtākara's quotations refer to stanzas 1, 2, 20, 22, 24, 25 of *Nirāupamyā*; stanza 1 of *Acintya*, and stanzas 1, 2, 3, 8, 9, 10 of *Paramārtha*.

*Doctrinary Contents of the Four Hymns*¹⁷

In the hymns we find expressed the fundamental doctrines of the *Madhyamaka* school, in a very brief form of course as is required by the special nature of this literary gender. These fundamental theories are: (1) The conditionedness, the dependence on another, the composedness, the impermanency, in a word the *contingency* is the true nature, the true form of being of the empirical reality. The words *svabhāvasūnyatā* (absence of an own being) and *pratītyasamutpāda* (origination in dependence) indicate this true nature of the empirical reality. (2) The form under which this empirical reality appears to us (as substantial, compact, continuous and unitary, permanent) is only a false creation of our minds. So the empirical reality as it appears to us is an illusion. (3) There are only two realities, the form under which the empirical reality appears to us (illusion, concealment reality) and the true nature of the empirical reality (contingency, true reality). Besides these two realities there is nothing else. (4) All the manifestations, elements, categories etc. of the empirical reality, when they are analyzed, must be denied as really existing: the rope does not exist as such, it is only a conglomerate of threads; the threads do not exist as such, they are only a conglomerate of filaments and so on. (5) We have the impression that this abolishing analysis leaves before us a great *voidness*, a great *emptiness*. These words “voidness” and “emptiness” are used to designate the true reality, concealed by the false appearance of the empirical reality. (6) This voidness exists previously to the abolishing analysis that discovers it. (7) The empirical reality, all the beings and things that compose

it (*saṃsāra*), and the *nirvāṇa*, the *summum bonum*, are the same, since the true nature of both is to be found by the negation of every manifestation, element, category that the empirical reality presents to us, and the final result of this negation is the absolute and total voidness. (8) We have said that the empirical reality as it appears to us is only a false creation of our minds. This great function of the mind must not induce us to be mistaken about the true nature of the mind: it belongs also to the empirical reality and as such it is contingent as everything else, and the abolishing analysis, when applied to it, leaves also the voidness that is at the bottom of all. (9) Liberation can be obtained only through the complete and lasting cessation of all mental activity, which is to be obtained through great personal effort. Of course, death does not signify the cessation of the mental activity, since death is followed by a new birth for the man who has not liberated himself. (10) Since the empirical reality and all its components are illusory, there has never been a true and real forthcoming of anything and therefore no real transmigration, no real destruction, nothing real. And this state of things, that means the complete negation of all, is the universal voidness or, what is the same, the *nirvāṇa*, and it has never been abandoned. So we can say that things are nirvanized *ab aeterno*.

Importance of the Four Hymns

In relation to the importance of these four hymns it is enough to say that they can be considered among the best samples of the hymn's literature,¹⁸ not only because they contain the basic theories of the great master of the *Madhyamaka* but also because of their concise and effective exposition of these theories. The great number of times that stanzas from these hymns have been quoted by several authors is a prove of the great appraisal in which these hymns were held.

Editions and Translations of the Catustava Sanskrit Text

ed. G. Tucci, in "Two Hymns of the Catuḥstava", in *JRAS*, 1932, pp. 312—320 (*Nirauḥpamyā*) and pp. 322—324 (*Paramārtha*);

ed. S. Sakei, in "Ryūju ni kiserareru Sanka" ("Hymns attributed to Nāgārjuna"), in *NBGN* 24, 1959, pp. 10—16 (*Nirauḥpamyā*), pp. 39—41 (*Paramārtha*);

ed. C. Dragonetti, in “*Niraupamyastava y Paramārthastava*”, in *Oriente-Occidente*, 1982, pp. 258–266 (*Niraupamya*), pp. 268–270 (*Paramārtha*);
 ed. Chr. Lindtner, in *Nagarjuniana*, 1982, pp. 128–138 (*Lokātīta*), and
 pp. 140–160 (*Acintya*).

Sanskrit Reconstruction from the Tibetan Translation

P. Patel, in “*Catustava*” in *IHQ* 8, 1932, pp. 317–319 (*Niraupamya*),
 pp. 324–326 (*Lokātīta*), pp. 689–693 (*Acintya*); (pp. 701–703:
Stutyatīta).

Tibetan Translation in the Bstan-hgyur

Niraupamya: *Tōhoku* 1119 = *Catalogue* 2011. In both editions under the
 title: *Dpe-med-par bstod-pa* (= Sanskrit *Niraupamyastava*); attributed to
 Klu-sgrub (= Nāgārjuna) and translated by Kṛṣṇa paṇḍit and Tshul-khrims
 rgyal-ba.

Lokātīta: *Tōhoku* 1120 = *Catalogue* 2011. In both editions under
 the title: *Hjig-rten-las ḥdas-par bstod-pa* (= Sanskrit *Lokātīastava*);
 attributed to Klu-sgrub and translated by Kṛṣṇa paṇḍit and Tshul-khrims
 rgyal-ba.

Paramārtha: *Tōhoku* 1122 = *Catalogue* 2014. In both editions under the
 title: *Don-dam-par bstod-pa* (Sanskrit *Paramārthastava*); attributed to
 Klu-sgrub and translated by Kṛṣṇa paṇḍit and Tshul-khrims rgyal-pa.

Acintya: *Tōhoku* 1128 = *Catalogue* 2019. In both editions under the
 title: *Bsam-gyis-mi-khyab-par bstod-pa* (= Sanskrit *Acintyastava*); attributed
 to Klu-sgrub and translated, according to *Tōhoku*, by Tilaka, Pa Tshab
 Ņi-ma grags; *Catalogue* does not mention the name of the translator.

We give also the data regarding the Tibetan translation of the *Cittavajrastava*,
 which, as we have said, was considered by L. de la Vallée Poussin as the
 third hymn of the *Catustava* and which has been incorporated in this article
 in an *Appendix*.

Cittavajra: *Tōhoku* 1121 = *Catalogue* 2013. In both editions under the
 title: *Sems-kyi rdo-rjeḥi bstod-pa* (= Sanskrit *Cittavajrastava*); attributed
 to Klu-sgrub and translated, according to *Tōhoku*, by Kṛṣṇa paṇḍit and
 Tshul-khrims rgyal-ba; *Catalogue* does not mention the name of the
 translator.

Tibetan Translation in Modern Editions

ed. L. de la Vallée Poussin, in “Quatre Odes de Nāgārjuna”, in *LM* n.s., 14, 1913, pp. 1–3 (*Nirāupamyā*), pp. 7–10 (*Lokātīta*), pp. 16–17 (*Paramārtha*), pp. 14–15 (*Cittavajra*);

ed. G. Tucci, in “Two Hymns of the Catuḥ-stava”, in *JRAS*, 1932, pp. 312–320 (*Nirāupamyā*) and pp. 322–324 (*Paramārtha*);

ed. P. Patel, in “Catustava”, in *IHQ* 8, 1932, pp. 319–323 (*Nirāupamyā*) and pp. 326–331 (*Lokātīta*); pp. 694–701 (*Acintya*) y pp. 703–705 (*Stutyatīta*);

ed. Chr. Lindtner, in *Nāgārjuniana*, 1982, pp. 128–138 (*Lokātīta*) and pp. 140–160 (*Acintya*).

English Translation of the Sanskrit Text

G. Tucci, in “Two Hymns of the Catuḥ-stava”, 1932, pp. 313–321 (*Nirāupamyā*) and pp. 323–325 (*Paramārtha*);

Chr. Lindtner, in *Nāgārjuniana*, 1982, pp. 129–139 (*Lokātīta*) and pp. 141–161 (*Acintya*).

French Translation of the Sanskrit Text and of the Tibetan Translation

L. Silburn, in *Le Bouddhisme*, 1977, pp. 201–209 (*Nirāupamyā* and *Paramārtha*), from Sanskrit.

L. de la Vallée Poussin, in “Quatre Odes”, in *LM* n.s., 14, 1913, pp. 4–7 (*Nirāupamyā*), pp. 10–14 (*Lokātīta*), pp. 17–18 (*Paramārtha*), (and pp. 15–16: *Cittavajra*), from Tibetan.

Italian Translation of the Sanskrit Text and of the Tibetan Translation

R. Gnoli, in *Nāgārjuna: Madhyamaka Kārikā*, 1961, pp. 157–179 (*Nirāupamyā* and *Paramārtha*, from Sanskrit; *Lokātīta* and *Acintya*, from Tibetan).

Japanese Translation of the Sanskrit Text and of the Tibetan Translation (and Besides that of the Sanskrit Text of Amṛtākara's Commentary).

S. Sakei, in “Ryūju ni kiserareru Sanka”, in *NBGN* 24, 1959, pp. 10–16 (*Nirāupamyā*, from Sanskrit), pp. 38–41 (*Paramārtha*, from Sanskrit), pp. 6–9 (*Lokātīta*, from Tibetan), pp. 29–33 (*Acintya*, from Tibetan).

*Spanish Translation from the Sanskrit Text***

C. Dragonetti, “*Nirāupamyastava y Paramārthastava*”, in *Oriente-Occidente*, 1982, pp. 259–267 (*Nirāupamya*), pp. 269–271 (*Paramārtha*).

The Present Work

We give the Sanskrit text of the four hymns that compose the *Catustava*, reproducing Tucci’s edition for *Nirāupamyastava* and *Paramārthastava*, and Lindtner’s edition for *Lokātītastava* and *Acintyastava*. We thank Professor Lindtner for his kind permission to reproduce the text of his *editio princeps* of the above mentioned two hymns in *Nāgārjuniana*.

We present also an English translation of the four hymns from the Sanskrit with some simple notes.

In *Appendix* we include the text of the Tibetan translation of *Cittavajrastava* and its English translation, because L. de la Vallée Poussin and Tucci (1932) considered it to be the forth hymn of the *Catustava*.

SANSKRIT TEXT

LOKĀTĪTASTAVAḤ

lokātīta namas tubhyaṃ viviktajñānavedine /
yas tvam jagaddhitāyaiva khinnaḥ karuṇayā ciram //1//

skandhamātravinirmukto na sattvo ‘stīti te matam /
sattvārtham ca paraṃ khedaṃ agamas tvam mahāmune //2//

te ‘pi skandhās tvayā dhīman dhīmadbhyaḥ saṃprakāśitāḥ /
māyāmarīcigandharvanagarasvapnasamñibhāḥ //3//

hetutaḥ saṃbhavo yeṣāṃ tadabhāvān na santi ye /
katham nāma na te spaṣṭam pratibimbamā matāḥ ¹⁹ //4//

bhūtāny acakṣurgṛāhyāṇi tanmayam cākṣuṣam katham /
rūpaṃ tvayaivam bruvatā rūpagrāho nivāritāḥ //5//

vedanīyam vinā nāsti vedanāto nirātmikā /
tac ca vedyam svabhāvena nāstīty abhimatam tava //6//

saṃjñārthayor ananyatve mukhaṃ dahyeta vahninā /
anyatve 'dhigamābhāvas tvayoktaṃ bhūtavādinā //7//

kartā svatantraḥ karmāpi tvayoktaṃ vyavahārataḥ /
parasparāpekṣikī tu siddhis te 'bhimatānayoḥ²⁰ //8//

na kartāsti na bhoktāsti puṇyāpuṇyaṃ pratītyajam /
yat pratītya na taj jātaṃ proktaṃ vācspate tvayā²¹ //9//

ajñāyamānaṃ na jñeyaṃ vijñānaṃ tad vinā na ca /
tasmāt svabhāvato na sto jñānajñeye tvam ūcivān //10//

lakṣyāl lakṣaṇam anyac cet syāt tal lakṣyam alakṣaṇam /
taylor abhāvo 'nanyatve vispaṣṭaṃ kathitaṃ tvayā²² //11//

lakṣyalakṣaṇanirmuktaṃ vāgudāhāravarjitam /
śāntaṃ jagad idaṃ drṣṭaṃ bhavatā jñānacakṣuṣā //12//

na sann utpadyate bhāvo nāpy asan sadasan na ca /
na svato nāpi parato na dvābhyāṃ jāyate katham²³ //13//

na sataḥ sthitiyuktasya vināśa upapadyate /
nāsato 'śvaviśāṇena samasya śamatā katham //14//

bhāvān nārthāntaraṃ nāśo nāpy anarthāntaraṃ matam /
arthāntare bhaven nityo nāpy anarthāntare bhavet //15//

ekatve na hi bhāvasya vināśa upapadyate /
prthaktve na hi bhāvasya vināśa upapadyate²⁴ //16//

vinaṣṭāt kāraṇāt tāvat kāryotpattir na yujyate /
na cāvinaṣṭāt swapnena tulyotpattir matā tava //17//

na niruddhān nāniruddhād bījād āṅkurasambhavaḥ /
māyotpādavad utpādaḥ sarva eva tvayocyate²⁵ //18//

atas tvayā jagad idaṃ parikalpasamudbhavam /
parijñātaṃ asadbhūtaṃ anutpannam na naśyati²⁶ //19//

nityasya saṃsṛtir nāsti naivānityasya saṃsṛtiḥ /
svapnavat saṃsṛtiḥ proktā tvayā tattvavidāṃ vara²⁷ //20//

svayamkṛtaṃ parakṛtaṃ dvābhyāṃ kṛtaṃ ahetukam /
tārkikair iṣyate duḥkhaṃ tvayā tūktaṃ pratītyajam²⁸ //21//

yaḥ pratītyasamutpādaḥ śūnyatā saiva te matā /
bhavaḥ svatanthro nāstīti śiṃhanādas tavātulaḥ²⁹ //22//

sarvasaṃkalpanāśāya śūnyatāmṛtadeśanā /
yasya tasyām api grāhas tvayāsāv avasāditāḥ³⁰ //23//

nirīhā vaśīkāḥ śūnyā māyāvat pratyayodbhavāḥ /
sarvadharmās tvayā nātha niḥsvabhāvāḥ prakāśitāḥ³¹ //24//

na tvayotpāditam kiṃ cin na ca kiṃ cin nirodhitam /
yathā pūrvam tathā paścāt tathatam buddhavān asi //25//

aryair nisevitām enām anāgamyā hi bhāvanām /
nānimittam hi vijñānam bhavatīha katham cana //26//

animittam anāgamyā mokṣo nāsti tvam uktavān /
atas tvayā mahāyāne tat sākalyena deśitam //27//

yad avāptaṃ mayā puṇyam stutvā tvam stutibhājanam /
nimittabandhanāpetam bhūyāt tenākhilam jagat //28//

NIRAUPAMYASTAVAḤ

niraupamyā³² namas tubhyaṃ niḥsvabhāvārthavedine³³ /
yas tvam dṛṣṭivipannasya lokasyāsa hitodyataḥ³⁴ //1//

na ca nāma tvayā³⁵ kiṃcid dṛṣṭam³⁶ bauddhena caksuṣā³⁷ /
anuttarā³⁸ ca te nātha dṛṣṭis tattvārthadarśinī³⁹ //2//

na boddhā na ca boddhavyam⁴⁰ astīha paramārthataḥ /
aho paramadurbodhām dharmatām buddhavān asi //3//

na tvayotpāditaḥ kaścīd dharmo nāpi nirodhitāḥ /
samatādarśanenaiva prāptaṃ padam⁴¹ anuttaram //4//

na saṃsārāpakarṣeṇa tvayā nirvāṇam īpsitam /
śāntis te 'dhigatā nātha saṃsārānupalabdhitāḥ //5//

tvam vivedaikarasatām⁴² saṃkleśavyavadānayoḥ /
dharmadhātvavinirbhedād viśuddhaś cāsi sarvataḥ //6//

nodāhṛtaṃ tvayā kiñcid ekam apy akṣaram vibho /
kṛtsnaś ca vaineyajano dharmavarṣeṇa tarpitaḥ⁴³ //7//

na te 'sti saktiḥ skandheṣu⁴⁴ dhātuṣv āyataneṣu ca /
ākāśasamacittas tvam sarvadharmeṣv anīśritaḥ //8//

sattvasaṃjñā ca te nātha sarvathā na pravartate /
duḥkhārteṣu ca sattveṣu tvam atīva kṛpātmakaḥ⁴⁵ //9//

sukhaduḥkhātmanairātmyānityānityādiṣu prabho /
iti nānāvikalpeṣu buddhis tava na sajjate //10//

na gatiḥ nāgatiḥ kācid dharmāṇām iti te matiḥ /
na kvacid rāśibhavo 'to 'si paramārthavit //11//

sarvatrānugataś cāsi na ca jato⁴⁶ 'si kutracit /
janmadharmaśarīrābhyām acintyas tvam mahāmune //12//

ekāṇekatvarahitaṃ pratiśrutkopamaṃ jagat /
saṃkrāntināśāpagataṃ buddhavāṃs tvam aninditaḥ⁴⁷ //13//

śāśvatocchedarahitaṃ lakṣyalakṣaṇavarjitaṃ /
saṃsāram avabuddhas⁴⁸ tvam svapnamāyādivat prabho //14//

vāsanāmūlaparyantāḥ kleśā te 'nagha nirjitāḥ /
kleśaprakṛtitaś caiva tvayāmṛtaṃ upārjitaṃ //15//

alakṣaṇaṃ tvayā dhīra dṛṣṭaṃ rūpam arūpavat /
lakṣaṇojjvalagātraś⁴⁹ ca dṛśyase rūpagocare //16//

na ca rūpeṇa dṛṣṭena dṛṣṭa ity abhidhīyase /
dharma dṛṣṭe sudṛṣṭo 'si dharmatā na ca dṛśyate //17//

śauśiryam nāsti te kāye māmśāsthirudhiram na ca /
indrāyudham ivākāṣe kāyam darśitavān asi⁵⁰ //18//

nāmāyo nāśuciḥ kāye kṣuttrṣṇāsambhavo na ca /
tvayā lokānuvṛttyartham darśitā laukikī kriyā⁵¹ //19//

karmāvaranadoṣaś ca sarvathānagha nāsti te /
tvayā lokānukampārtham karmaplutiḥ⁵² pradarśitā //20//

dharmadhātor asaṃbhedād yānabhedo 'sti na prabho /
yānatritayam ākhyātam tvayā sattvāvatārataḥ⁵³ //21//

nityo⁵⁴ dhruvaḥ⁵⁵ śivaḥ kāyas tava dharmamāyo jinaḥ /
vineyajanahetoś ca darśitā nirvṛtis tvayā //22//

lokadhātuṣv ameyeṣu tvadbhaktaiḥ punar ikṣase⁵⁶ /
cyutijanmābhisambhodhicakranirvṛtilālasaiḥ //23//

na te 'sti manyanā⁵⁷ nātha na vikalpo⁵⁸ na ceñjanā⁵⁹ /
anābhogena te loka buddhakṛtyam pravartate⁶⁰ //24//

iti sugatam⁶¹ acintyam⁶² aprameyam
guṇakusumair avakīrya yan mayāptam /
kuśalam iha bhavantu tena sattvāḥ
paramagabhīramunīndradharmabhājāḥ //25//

ACINTYASTAVA

pratītyajānām bhāvānām naiḥsvābhāvyam jagāda yaḥ⁶³ /
tam namāmy asamaññanam⁶⁴ acintyam⁶⁵ anidarśanam //1//

yathā tvayā mahāyāne dharmanairātmyam ātmanā /
viditam deśitam tadvad dhīmadbhyaḥ karuṇāvaśāt //2//

pratyayebhyaḥ samutpannam anutpannam tvayoditam /
svabhāvena na taj jātam iti śūnyam prakāśitam //3//

yadvac chabdam pratītyeha pratiśabdasamudbhavaḥ /
māyāmarīcivac cāpi tathā bhavasamudbhavaḥ //4//

māyāmarīcigandharvanagarapratibimbakāḥ /
yady ajātāḥ saha svapnair na syāt taddarśanādikam //5//

hetupratyayasambhūtā yathaite kṛtakāḥ smṛtāḥ /
tadvat pratyayajam viśvam tvayoktam nātha saṃvṛtam //6//

asty etat kṛtakam sarvam yat kiṃcid bālalāpanam /
riktamuṣṭipratikāśam ayathārthaprakāśitam //7//

kṛtakam vastu no jātam tadā kiṃ vārtamānikam /
kasya nāsād atītam syād utpitsuh kim apekṣate //8//

svasmān na jāyate bhāvaḥ parasmān nobhayād api /
na san nāsan na sadasan kutaḥ kasyodayas tadā //9//

ajāte na svabhāvo 'sti kutaḥ svasmāt samudbhavaḥ /
svabhāvābhāvasiddhyaiva parasmād apy asaṃbhavaḥ //10//

svatve sati paratvam syāt paratve svatvam iṣyate /
āpekṣikī tayoh siddhiḥ pārāvāram ivoditā //11//

yadā nāpekṣate kiṃ cit kutaḥ kiṃ cit tadā bhavet /
yadā nāpekṣate dīrgham kuto hrasvādikam tadā //12//

astitve sati nāstitvam dīrge hrasvam tathā sati /
nāstitve sati cāstitvam yat tasmād ubhayam na sat //13//

ekatvam ca tathānekam atītānāgatādi ca /
saṃkleśo vyavadānam ca samyanmithyā svataḥ kutaḥ //14//

svata eva hi yo nāsti bhāvaḥ sarvo 'sti kas tadā /
para ity ucyate yo 'yam na vinā svasvabhāvataḥ //15//

na svabhāvo 'sti bhāvanām parabhāvo 'sti no yadā /
bhāvagrahagrahāveśaḥ⁶⁶ paratanthro 'sti kas tadā //16//

ādāv eva samaṃ jātāḥ svabhāvena ca nirvṛtāḥ /
anutpannāś ca tattvena tasmād dharmās tvayoditāḥ //17//

niḥsvabhāvās tvayā dhīman rūpādyāḥ samprakāśitāḥ /
phenabudbudamāyābhramarīcikalīsamāḥ //18//

indriyair upalabdham yat tat tattvena bhaved yadi /
jātās tattvavido bālās tattvajñānena kiṃ tadā⁶⁷ //19//

jaḍatvam apramāṇatvam athāvyākṛtatām api /
viparītaparijñānam indriyāṇām tvam ūcivān //20//

ajñānenāvṛto yena yathāvan na prapadyate /
loka tena yathābhūtam iti matvā tvayoditam //21//

astīti śāsvatī dṛṣṭir nāstīty ucchedadarśanam /
tenāntadvayanirmukto dharmo 'yaṃ deśitas tvayā //22//

catuṣkoṭivinirmuktās tena dharmās tvayoditāḥ /
vijñānasyāpy avijñeyā vācām kim uta gocharāḥ //23//

svapnendrajālikodbhūtam dvicandrodvikṣaṇam yathā /
bhūtam tadvastu no bhūtam⁶⁸ tathā dṛṣṭam jagat tvayā //24//

utpannāś ca sthito naṣṭaḥ swapne yadvat sutas tathā /
na cotpannaḥ sthito naṣṭa ukto loko 'rthatas tvayā //25//

kāraṇāt sambhavo dṛṣṭo yathā swapne tathetarāḥ /
sambhavaḥ sarvabhāvanām vibhavo 'pi matas tathā //26//

rāgādijam yathā duḥkham saṃkleśasaṃsṛtī tathā /
saṃbhārapūraṇān muktiḥ svapnavad bhāṣitā tvayā //27//

jātaṃ tathaiva no jātaṃ āgataṃ gatam ity api /
baddho muktas tathā jñānī dvayam icchen na tattvavit //28//

utpattir yasya naivāsti tasya kā nirvṛtir bhavet /
māyāgajaprakāśatvād ādiśāntatvam arthataḥ⁶⁹ //29//

utpanno 'pi na cotpanno yadvan māyāgajo mataḥ /
utpannam ca tathā viśvam anutpannam ca tattvataḥ //30//

ameyair aprameyānām pratyekaṁ nirvṛtiḥ kṛtā /
lokanāthair hi sattvānām na kaś cin mocitaś ca taiḥ //31//

te ca sattvāś ca no jātā ye nirvānti na te sphuṭam /
na kaś cin mocitaḥ kaiś cid iti proktaṁ mahāmune //32//

māyākārakṛtaṁ yadvad vastuśūnyaṁ tathetarat /
vastuśūnyaṁ jagat sarvaṁ tvayoktaṁ kārakas tathā //33//

kārako 'pi kṛto 'nyena kṛtatvaṁ nātivartate /
atha vā tatkiyākartṛ kārakasya prasajyate //34//

nāmamātraṁ jagat sarvaṁ ity uccair bhāṣitaṁ tvayā /
abhidhānāt pṛthagbhūtam abhidheyaṁ na vidyate //35//

kalpanāmātraṁ ity asmāt sarvadharmāḥ prakāśitāḥ /
kalpanāpy asatī proktā yayā śūyaṁ vikalpyate⁷⁰ //36//

bhāvābhāvadvayātītam anatītaṁ ca kutra cit /
na ca jñānaṁ na ca jñeyaṁ na cāsti na ca nāsti yat //37//

yan na caikaṁ na cānekaṁ nobhayaṁ na ca nobhayam /
anālayam athāvyaktam acintyam anidarśanam //38//

yan nodeti na ca vyeti nocchedi na ca śāśvatam /
tad ākāśapratīkāśaṁ nākṣarajñānagocaram //39//

yaḥ pratītyasamutpādaḥ śūnyatā saiva te matā /
tathāvidhaś ca saddharmas tatsamaś ca tathāgataḥ⁷¹ //40//

tat tattvaṁ paramārtho 'pi tathatā dravyam iṣyate /
bhūtaṁ tad avisaṁvadi tadbodhād buddha ucyate⁷² //41//

buddhānāṃ sattvadhātoś ca tenābhinnatvam arthataḥ /
ātmanaś ca pareṣāṃ ca samatā tena te matā ⁷³ //42//

bhāvebhyaḥ śūnyatā nānyā na ca bhāvo 'sti tāṃ vinā /
tasmāt pratītyajā bhāvās tvayā śūnyaḥ prakāśitāḥ //43//

hetupratyayasambhūtā paratantrā ca saṃvṛtiḥ /
paratantra iti proktaḥ paramārthas tv akṛtrimah //44//

svabhāvaḥ prakṛtis tattvaṃ dravyaṃ vastu sad ity api /
nāsti vai kalpito bhāvo paratantras na vidyate ⁷⁴ //45//

astīti kalpīte bhāve samāropas tvayoditāḥ /
nāstīti kṛtakocchedād ucchedaś ca prakāśitāḥ //46//

tattvajñānena nocchedo na ca śāśvatatā matā /
vastuśūnyaṃ jagat sarvaṃ marīcipratimaṃ matam //47//

mrgatṛṣṇājalam yadvan nocchedi na ca śāśvatam /
tadvat sarvaṃ jagat proktaṃ nocchedi na ca śāśvatam //48//

dravyam utpadyate yasya tasyocchedādikam bhavet /
antavān nāntavāṃś cāpi lokas tasya prasajyate //49//

jñāne sati yathā jñeyam jñeye jñānam tathā sati /
yatrobhayam anutpannam iti buddham tadāsti kim //50//

iti māyādirṣṭāntaiḥ sphuṭam uktvā bhiṣagvaraḥ /
deśayām āsa saddharmaṃ sarvadṛṣṭicikitsakam //51//

etat tat paramaṃ tattvaṃ niḥsvabhāvārthadeśanā /
bhāvagrahagrhitānāṃ cikitseyam anuttarā //52//

dharmayājñika tenaiva dharmayājño niruttaraḥ /
abhīkṣṇam iṣṭas trailokye niṣkapāṭo nirargalaḥ //53//

vastugrāhabhayocchedī kutīrthyamṛgabhīkaraḥ /
nairātmyasimhanādo 'yam adbhuto naditas tvayā //54//

śūnyatādharmaḡambhīrā dharmabherī parāhatā /
naiḥsvābhāvyamahānādo dharmasāṅkhaḥ prapūritaḥ //55//

dharmaḡautukam ākhyātam buddhānām śāsanāmṛtam /
nītārtham iti nirdiṣṭam dharmānām śūnyataiva hi //56//

yā tūtpādanirodhādisattvajīvādidēśanā /
neyārtha ca tvayā nātha bhāṣitā samṃvṛtiś ca sā //57//

prajñāpāramitāmbhodher yo 'tyantam pāram āgataḥ /
sa puṇyaguṇaratnādhyas tvadguṇārṇavapāragah //58//

iti stutvā jagannātham acintyam anidarśanam /
yad avāptam mayā puṇyam tenāstu tvatsamam jagat //59//

PARAMĀRTHASTAVA

katham stoṣyāmi te ⁷⁵ nātham ⁷⁶ anutpannam anālayam ⁷⁷ /
lokopamām atikrāntam vākpathātītagocaram //1//

tathāpi ⁷⁸ yādrśo vāsi tathatārtheṣu gocarah /
lokaprajñaptim āgamyā stoṣye 'ham bhaktito gurum //2//

anutpannasvabhāvena ⁷⁹ utpādas te na vidyate /
na gatiṃ nāgatir nāthāsvabhāvāya namo 'stu te //3//

na bhāvo nāpy abhāvo 'si nocchedo nāpi śāśvataḥ /
na nityo nāpy anityas tvam advayāya namo 'stu te //4//

na rakto haritamāmjiṣṭho ⁸⁰ varṇas te nopalabhyate ⁸¹ /
na pītākṛṣṇaśuklo ⁸² vā 'varṇāya namo 'stu te //5//

na mahān nāpi hrasvo ⁸³ 'si na dīrghaparimaṇḍalāḥ /
apramāṇagatiṃ prāpto 'pramāṇāya namo 'stu te //6//

na dūre nāpi cāsanne nākāśe nāpi vā kṣitau /
na saṃsāre na nirvāṇe 'sthitāya namo 'stu te //7//

asthitaḥ sarvadharmeṣu dharmadhātugatiṃ gataḥ /
parāṃ gaṃbhīratāṃ prāpto gaṃbhīrāya namo 'stu te⁸⁴ //8//

evaṃ stutaḥ⁸⁵ stuto bhūyās⁸⁶ athavā kim uta stutaḥ⁸⁷ /
śūnyeṣu sarvadharmeṣu kaḥ stutaḥ kena vā stutaḥ //9//

kas tvāṃ śaknoti saṃstotum⁸⁸ utpādayayavarjitam /
yasya nānto na madhyaṃ vā grāho grāhyaṃ na vidyate //10//

na gataṃ nāgataṃ stutvā sugataṃ gativarjitam /
tena puṇyena loko 'yaṃ vrajatāṃ saugatīṃ gatim //11//

TRANSLATION

HYMN TO HIM WHO HAS GONE BEYOND THE WORLD

1

O you who have gone beyond the world, homage to you versed in pure knowledge,⁸⁹ who have suffered pain, out of compassion, during long time, only for the benefit of all living beings.

2

Your opinion is that a living being does not exist, liberated just from the *skandhas*;⁹⁰ nevertheless you have suffered extreme pain, o great *muni*, for the sake of living beings.⁹¹

3

The *skandhas* also have been shown by you to the intelligent ones to be similar to a magical illusion, a mirage, a *gandharvas*' city, a dream.

4

Why indeed are not considered openly similar to a reflected image those (*skandhas*), whose birth is out of causes and which do not exist in (the case of) the inexistence of these (causes)?⁹²

5

"Elements are not perceived through the eye; how what consists of them (could be) perceptible by the eye?" by you who speak thus about *rūpa*, the perception of *rūpa* has been rejected.⁹³

6

Your opinion is that sensation does not exist without the sensible (object); therefore it is unsubstantial and the sensible (object) does not exist either with an own being.⁹⁴

7

If there were identity between the word and its object, the mouth would be burnt by the (word) "fire";⁹⁵ if there were difference, there would be inexistence of knowledge (of the object)⁹⁶ – (thus) has been said by you who speak the truth.

8

It has been said by you, (speaking) from the point of view of the empirical truth, (that) the agent is independent and also the action; but the establishment⁹⁷ of both has been considered by you to be (only) mutually dependent.⁹⁸

9

There is no agent, there is no experiencer;⁹⁹ merit and demerit are born in dependence; what is in dependence, that is not born – (thus) has been proclaimed by you, o Lord of words.

10

The knowable (object) does not exist when it is not known and without it knowledge does not exist either; therefore the knowable (object) and knowledge do not exist *per se* – (thus) you have said.

11

If the essential characteristic were different from the object which it characterizes, that characterised object would be without an essential characteristic;¹⁰⁰ if there were identity (of both), (there would be also) inexistence of both¹⁰¹ – (thus) it has been clearly expressed by you.

12

This world, deprived of essential characteristics and characterized object, devoid of utterances through words, has been seen as calm by you with your eye of knowledge.¹⁰²

13

A thing does not comes forth, either if it is (already) existent, nor if it is non-existent, nor if it is existent and non-existent, neither from itself nor from other (thing) nor from both. How is it born? ¹⁰³

14

Destruction is not possible for an existent being (essentially) united to permanence; how could cessation be for a non-existent being (which is) similar to the horns of the horse. ¹⁰⁴

15

The being destructed cannot be considered as something different from the being existent, nor as something non-different (from it). If it (= the being destructed) were different (from the being existent), it (= the being existent) would be permanent. If it (= the being destructed) were non-different (from the being existent), it (= the being destructed) would not exist. ¹⁰⁵

16

For in (the case of) identity (of both), the being destructed is not possible for the being existent; for in (the case of) separateness, the being destructed is not possible for the being existent.

17

The forthcoming of an effect from an (already) destroyed cause is indeed not logical, neither it is from a not destroyed (cause). ¹⁰⁶ The forthcoming has been considered by you (to be) similar to a dream.

18

The birth of a sprout is either from a seed not (yet) destroyed or (from a seed) (already) destroyed; ¹⁰⁷ (therefore) all birth is said by you (to be) similar to the birth of a magical illusion.

19

Therefore, this world, born from imagination, has been fully understood by you to be inexistent: not (really) arisen, does not perish. ¹⁰⁸

20

There is neither transmigration of what is permanent, nor transmigration of what is non-permanent; transmigration has been proclaimed by you (to be) like a dream,¹⁰⁹ o you the best of the knowers of truth.

21

Suffering has been considered by logicians to be produced by itself, to be produced by others, to be produced by both or without cause, but it has been said by you to be born in dependence.

22

Dependent Origination has been considered by you to be just voidness.¹¹⁰ "There is not an independent being": (this is) your incomparable lion's roar.

23

The teaching about the ambrosia of voidness is for the destruction of all mental creations, but also who holds to it has been blamed by you.¹¹¹

24

All *dharma*s — inert, dependent,¹¹² void, like a magical illusion, arisen out of conditions — have been declared by you, o Master, to lack an own being.¹¹³

25

Nothing has been produced by you and nothing has been suppressed;¹¹⁴ you have understood that reality, as it is before, so it is afterwards.¹¹⁵

26

Without entering into that meditation practised by the noble ones, consciousness devoid of characteristics is not produced in this world in any way.¹¹⁶

27

You have said (that) without entering in what is devoid of characteristics, there is no liberation,¹¹⁷ therefore that¹¹⁸ has been taught (by you) in its integrity in the Mahāyāna.

28

Let all living beings be liberated from the bonds of what has characteristics,¹¹⁹ through the merit I have obtained by praising you, receptacle of praises!

HYMN TO THE INCOMPARABLE ONE¹²⁰

1

Homage to you, o incomparable one, who know the inexistence of an own being,¹²¹ to you who exert yourself for the benefit of this world, gone astray by the false doctrines.

2

Nothing really has been seen by you with your *buddha's* eye, but your supreme vision, o Lord, perceives the truth.

3

According to the supreme truth there are not in this world either a knower or a knowable (object). Ah!, you have known the *dharma's*' nature¹²² extremely difficult to be known.

4

No *dharma* has been produced or suppressed by you; only with the perception of the (universal) sameness¹²³ the supreme state¹²⁴ has been attained (by you).

5

Nirvāṇa has not been aimed at by you through the elimination of the *saṃsāra*;¹²⁵ peace has been obtained by you, o Lord, through the non-perception of *saṃsāra*.¹²⁶

6

You have known the identity of essence of purity and impurity;¹²⁷ because of the non-difference in the fundament of the *dharma's*,¹²⁸ you are completely pure.

7

Not a single syllable has been uttered by you, o Lord, but any man who has to be converted, has been gladdened by the rain of your Doctrine.

8

There is no attachment in you for the *skandhas*, *dhātus* and *āyatanas*;¹²⁹ with your mind equal to the space, you are not dependent on any *dharma*.

9

Perception of living beings by you does not take place, o Lord; but, in a highest degree, you are pervaded by compassion for living beings tortured by suffering.

10

Your mind is not attached, o Lord, to the various mental creations: happiness, suffering; *ātman*, inexistence of *ātman*; eternal, non eternal; etc.¹³⁰

11

“For the *dharma*s there is no going, no coming at all” — such is your idea. Nowhere there is existence of conglomerates,¹³¹ therefore you are the knower of supreme truth.

12

Everywhere you are followed, but nowhere you have been born;¹³² you are unthinkable, o great *muni*, in terms of birth, attributes (*dharma*), body.

13

You, the irreproachable one, has known the world to be deprived of unity and multiplicity, similar to an echo, devoid of transmigration¹³³ and destruction.

14

You have known, o Lord, the *saṃsāra* to be deprived of eternity and annihilation, lacking characterized objects and characteristics — as a dream, as a magical illusion.

15

The *kleśas*,¹³⁴ up to their root, the *vāsanās*,¹³⁵ have been subdued by you, o immaculate; but the ambrosia (extracted) out of the matter constituted by the *kleśas*, has been procured (to us) by you.

16

The form has been seen by you, o sage, as (something) without characteristics — as no-form; but you are seen, in the realm of form, possessing a body resplendent by its characteristics.

17

It is not by seeing a form (of yours), that you are said to be seen; when the Doctrine is seen, you are well seen, but the nature of the *dharma*s is not seen.¹³⁶

18

In your body there are not either any hollow, or flesh or bones or blood; you have shown a body similar to Indra's arch in the sky.¹³⁷

19

In your body there are not either illness or impurity or appearance of hunger and thirst; (but) to adequate yourself to the world a human behaviour has been shown by you.

20

For you, o immaculate, there is not absolutely the evil constituted by the obstacles that are the actions;¹³⁸ (but) out of compassion for the world, submersion (of yourself) into action has been shown by you.

21

Because of the non-difference in the fundament of the *dharma*s, there is no difference between the Vehicles,¹³⁹ o Lord, (but) the Three Vehicles have been preached by you, according to the (form of) appearance of beings.

22

Your body is eternal, inalterable, fortunate, made out of Doctrine,¹⁴⁰ victorious; but because of men who are to be converted, extinction¹⁴¹ (of yourself) has been shown by you.

23

(But) in the numberless worlds you are seen anew by your devotees¹⁴² who desire the perfect comprehension of death and birth and (thanks to it) the extinction of the (existence's) wheel.

24

There are in you neither thought, o Lord, nor mental creation nor movement; (nevertheless) in this world, without any effort from you,¹⁴³ your *buddha's* function is realized.

25

Let the beings (of this world) participate of the supreme and profound Doctrine of the Indra of *munis*, thanks to the merit that has been obtained by me, by covering, with the flowers of his qualities, the well gone, the unthinkable, the unmeasurable one!¹⁴⁴

HYMN TO THE UNTHINKABLE ONE

1

I pay homage to him who taught the inexistence of an own being for things born in dependence, (to him) of unequalled knowledge, unthinkable,¹⁴⁵ who cannot be pointed out.¹⁴⁶

2

As, in the Mahāyāna, the unsubstantiality of the *dharma*s was known by you by yourself (to be), thus was it taught (by you), by compassion, to the intelligent ones.¹⁴⁷

3

What has arisen from conditions has been said by you to be un-arisen;¹⁴⁸ that is not born with an own being, therefore it has been proclaimed to be void.¹⁴⁹

4

As in this world the forthcoming of an echo (is produced) depending on a sound, and also as (are produced) a magical illusion, a mirage, so¹⁵⁰ is the forthcoming of existence.

5

If the magical illusion, the mirage, the *gandharvas'* city, the reflected image, together with dreams, were not born (in some way), there would not be vision etc. of them.¹⁵¹

6

In the same way as those¹⁵² (things), arisen out of causes and conditions, are declared (to be) effected,¹⁵³ so all things born out of conditions have been said by you, o Lord, (to be) existent (only) by convention.

7

“All the things effected, whatever they are, exist” – (this) is a foolish talk, similar to an empty fist, declared to be false.

8

An effected thing is not (really) born, how then (could it be a) present (thing)? Through the destruction of what could it be (a) past (thing)? What does the future¹⁵⁴ (time) relate to?

9

A thing is not born from itself, (nor) from other (thing) neither from both, whether it be existent or non-existent or existent and non-existent. Then from where, of what (could it be) a forthcoming?¹⁵⁵

10

There is not an own being for an unborn (thing). How (could it be for it) a forthcoming from itself?¹⁵⁶ Because of the admission of the inexistence of an own being, there is non-production from another either.¹⁵⁷

11

If there were “the one”, there would be “the other”; if there were “the other”, “the one” could be accepted; the admission of these two has been said (by you) to be mutually relative, like the obverse and reverse (of the same thing).¹⁵⁸

12

When it is not related to something (else), how then could something exist?¹⁵⁹ When it is not related to (something) long, how then could (something) short etc. (exist)?

13

If there is existence, there is non-existence; if there is something long, similarly, (there is) something short; and if there is non-existence, (there is) existence; therefore both are not existent.

14

Unity and so multiplicity, and past, future etc., defilement and purification, correct and false (opinion) – how can they exist *per se*?

15

Since a thing that is *per se* does not exist, then which (thing) – whatever it be – exists? That (thing) which is called “other”, does not exist without an own being of itself.¹⁶⁰

16

Since, for things, there is not an own being neither there is the being “other”, then which devotedness to the holding to the belief in things, being dependent (on non-existent things), could exist (with ground)?¹⁶¹

17

Dharmas have been said by you to be, from the beginning, born alike and extinguished by their own nature, and therefore, in truth non-arisen.¹⁶²

18

Form etc. have been fully proclaimed by you, o intelligent one, to be without an own being, similar to foam, bubbles, magical illusion, mirages in the clouds, *kadalī*.¹⁶³

19

If what is grasped by the senses existed in truth, the ignorant ones would happen to be knowers of truth. Then which would be the use of knowledge of truth?¹⁶⁴

20

You have mentioned the inertness, the not being a means of knowledge, and the indistinctness¹⁶⁵ also, the wrong knowledge,¹⁶⁶ (as proper) of the senses.

21

It has been said by you, (after) having meditated, that the world does not properly attain the truth, because of the ignorance by which it is covered.¹⁶⁷

22

“It exists” – the doctrine of eternality; “It does not exist” – the doctrine of annihilation. Therefore the doctrine free from the two extremes has been taught by you.¹⁶⁸

23

Therefore the *dharma*s have been said by you to be free from the four alternative positions,¹⁶⁹ unknowable even for the consciousness, how much less objects of words?

24

Like what arises in dreams and magic, (like) the vision of two moons, so the world has been seen by you: it is an existing and non-existing thing.

25

And like a son born, existing, perishing in a dream, so also the world has been said by you not to be born, existing, perishing in reality.

26

As the forthcoming out of a cause, seen in a dream, and also the contrary (process are considered to be), so is considered to be the forthcoming of all beings – and (so) also (their) destruction.¹⁷⁰

27

As well as suffering born from passion etc., and also impurities and transmigration, (so) liberation through the fulfilling of (the two) requisites¹⁷¹ has been said by you to be like a dream.

28

One who cognizes (something as) “born” and “unborn”, “come” and “gone”, and also (somebody as) “enchained” and “liberated”, accepts duality;¹⁷² is not a knower of reality.

29

For what there is not arising, for that which cessation could be? Because of (its) being (like) the appearance of the elephant of the magical illusion, there is in reality (as characteristic of everything) the being extinguished *ab origine*.¹⁷³

30

As the elephant of the magical illusion is considered to be arisen, although (it is) not (really) arisen, so all is arisen and not arisen in reality.¹⁷⁴

31

The cessation of numberless beings has been realized individually by numberless protectors of the world, but (in reality) nobody has been liberated by them.¹⁷⁵

32

O great *muni*, it has been proclaimed (by you) that they (the protectors of the world) and beings have not been born; that those who are extinguished (do) not (exist) certainly; (thus) no body is liberated by any body.¹⁷⁶

33

As what is done – (and) also the contrary (= what is destroyed) – by an illusion-maker is devoid of reality, so the whole world has been said by you to be devoid of reality; so (also) the maker.

34

The maker also (if he is) made by another does not pass beyond the state of being (a thing) made;¹⁷⁷ or else his (own) action would result being the (thing) maker of the maker.¹⁷⁸

35

It has been loudly declared by you that the whole world is only name;¹⁷⁹ separated from the word (that expresses it), that which is expressed does not exist.

36

Therefore all *dharma*s have been shown (by you) to be only mental creation; the mental creation itself, by which voidness is conceived, has been proclaimed (by you) to be non-existent.¹⁸⁰

37

(That) which is beyond both, existence and non-existence, but (which is) not passed over to any place,¹⁸¹ and (which is) neither knowledge nor a knowable (object) and (which) neither is nor is not.¹⁸²

38

Which is neither one nor not one, neither both nor not both, (which is) without base and not manifest, unthinkable, which cannot be pointed out.

39

Which neither arises nor disappears, (which is) neither liable to destruction nor eternal — that, similar to the space, is not within the range of words and knowledge.¹⁸³

40

What is Origination in Dependence, that indeed has been considered by you to be voidness; and of the same sort¹⁸⁴ is the Good Doctrine, and identical to it is the *tathāgata*.

41

That¹⁸⁵ is regarded as the truth, the supreme reality, the suchness,¹⁸⁶ the substance;¹⁸⁷ that is the not deceiving element; through its knowledge (*bodha*) one is called *buddha*.

42

Therefore there is truly non difference between the *buddhas* and the essence of being; therefore the sameness between oneself and the others has been approved by you.¹⁸⁸

43

Voidness is not different from things and a thing does not exist without it,¹⁸⁹ therefore things born in dependence have been shown by you to be void.

44

The concealing (reality) is produced from causes and conditions, and is dependent on something else; it has been called (by you) "the dependent (reality)"; but the supreme reality is non effected.

45

Also (it could be) called: an own being, the primary matter, the truth, the substance, existing entity;¹⁹⁰ an imagined thing does not exist, a dependent (thing) does not exist.¹⁹¹

46

(The affirmation:) "It exists" in relation to an imagined thing has been said to be a superimposition;¹⁹² and (the affirmation) "It does not exist", as a consequence of the destruction of a made thing, has been shown to be annihilation.

47

Through the knowledge of truth, neither annihilation nor eternity have been thought (by you to exist); the whole world has been thought (by you) to be void of reality, similar to a mirage.

48

As the water of a mirage is not liable to destruction nor eternal, so the whole world has been proclaimed (by you to be) neither liable to destruction nor eternal.

49

For whom a substance comes forth, for him there would be destruction and so on; for him the world would result being limited or not limited.¹⁹³

50

As, when knowledge exists, the knowable (object exists), so, when the knowable (object) exists, knowledge (exists); when it is realized that both do not arise, then what does exist?

51

Thus the best of physicians, having spoken clearly, by means of the analogies of the magical illusion and so on, taught the Good Doctrine healer of all wrong opinions.

52

This is the supreme truth: the teaching of the unsubstantiality; this one is the insuperable medicine for those captured by the monster of (the false belief in) being.

53

O sacrificer of the Doctrine,¹⁹⁴ for this reason indeed the sacrifice of the Doctrine, the supreme one, has been constantly offered (by you) in the three worlds without obstacles, without impediments.

54

This wonderful lion's roar which is the unsubstantiality, destructor of the fear (provoked) by the monster of (the false belief in) reality, and causing dread to the deers which are the heretic teachers, has been uttered by you.

55

The drum of the Doctrine, (drum) profound because of the doctrine of voidness, has been beaten (by you); the trumpet of the Doctrine, loud-sounding because of (the doctrine of) unsubstantiality has been blown (by you).

56

It has been declared that the ambrosia of the teaching of the *buddhas*, called "the gift of the Doctrine", is of well-established meaning: (it is) only the voidness of the *dharma*s.

57

But the instruction about coming forth, cessation etc., being, soul etc. has been declared by you, o Lord, to be of a meaning which has to be determined, and it is (referring only to) the concealing (reality).

58

That (man) who has gone to the extreme limit of the ocean of *Prajñāpāramitā*, (that man) richly endowed with the jewels of merits and good qualities, has crossed over the ocean of your good qualities.

59

May the world be similar to you through that merit, that has been obtained by me (while) thus praising (you) the Lord of the world, unthinkable, who cannot be pointed out.

HYMN ACCORDING TO THE SUPREME TRUTH¹⁹⁵

1

How shall I praise you, the Lord who has not been born, who remains nowhere, who is beyond all comparison proper of the world, something beyond the path of words.¹⁹⁶

2

Any how — be you whatever you may be in the sense of the true reality — I, abiding by the world's conventions,¹⁹⁷ shall praise the Master out of devotion.¹⁹⁸

3

Since there is not a forthcoming with an own being,¹⁹⁹ there is not forthcoming for you, neither going nor coming, o Lord. I pay homage to you devoid of an own being.

4

You are neither an existing being nor a non existing being, nor (liable to) destruction nor eternal, nor permanent nor impermanent. I pay homage to you devoid of duality.

5

No colour is perceived in you, neither red nor green nor garnet nor yellow nor black nor white. I pay homage to you devoid of colour.

6

You are neither big nor small, neither long nor round; you have reached a measureless state. I pay homage to you devoid of measure.

7

(You are not) either far or near, either in the space or on earth, either in the *samsāra* or in the *nirvāṇa*.²⁰⁰ I pay homage to you who are in no place.

8

You are not in the *dharmas*;²⁰¹ you have reached the state of the fundament of the *dharmas*; you have reached the extreme profundity. I pay homage to you profound.

9

Praised in this way, so may you be praised — but have you been praised in truth? Since all the *dharmas* are void, who is praised? by whom is he praised?

10

Who can praise you devoid of birth and destruction, for whom there is neither end nor middle, nor perception nor perceptible object?

11

Having praised him who has neither gone nor come, the well-gone, devoid of going — thanks to this merit, let the world follow the path of the well gone.

APPENDIX

TIBETAN TEXT

SEMS-KYI RDO-RJEHI BSTOD-PA
(CITTAVAJRASTAVA)

1

gañ gis sems byuñ dra ba ni /
sems ŋid kyis ni bsal mdzad de /
sems kyi rmoñs pa sel ba yi /
rañ sems de la phyag ḥtshal lo //

2

sems can mos pa sna tshogs rnam /
 tha dad lha yi dmigs pa la /
 rin chen sems ni rnam grol las /
 lha gžan bsgrub tu yod ma yin //

3

sems thob pa ni byañ chub ste /
 sems ni ḥgro ba lña po yin /
 bde dañ sdug bsñal mtshan ñid dag /
 sems las ma gtogs cuñ zad med //

4

ḥgro ba kun gyis²⁰² mthoñ ba rnam /
 cuñ zad bsgom pañi rnam pa yañ /
 de kun sems kyi dra ba ru /
 de ñid gsuñ bas bstan pa yin //

5

rnam par rtog pa spañs pañi sems /
 rnam par rtog pas bsños byas pañi /
 ḥkhor ba rnam rtog tsam ñid de /
 rnam rtog med pa thar pa yin //

6

de bas kun gyis ḥbad pa yis /
 byañ chub sems la phyag byaḥo /
 sems kyi rdo rje bsgom pañi phyir /
 de ni byañ chub mchog ces bya //

7

khams bskyed sems ni lus kyis bciñs /
 sems med khams ni bde bar ḥjug /
 de phyir sems ni kun tu bsruñ /
 bde legs sems las sañs rgyas ḥbyuñ //

TRANSLATION
HYMN TO THE JEWEL OF THE MIND

1

Homage to one's own mind, which suppresses mind's confusion and through which, in its mind's condition, the (error's) web, produced by just the mind, is eliminated.²⁰³

2

Beings imagine, according to their different tendencies, different gods, but for the jewel of the mind no god can be proved (to be) besides the liberation.²⁰⁴

3

Attainment of the mind is illumination; only mind are the five destinies;²⁰⁵ the essence of happiness and suffering do not exist at all outside the mind.

4

Things seen by all beings (and) even some forms of meditation,²⁰⁶ they are all in the (illusory) web of the mind — so it was taught by him who preached truth.

5

For the mind which is deprived of imagination,²⁰⁷ the *saṃsāra*, produced by imagination, is only imagination; when there is no imagination, it is liberation.

6

Therefore all men, with endeavour, must render homage to the illumination's mind;²⁰⁸ since it produces the mind's jewel, it is called "Supreme Illumination".²⁰⁹

7

Mind, produced by the elements, is enchained to the body; when the mind does not exist, elements get into (a state) of calm; therefore guard well your mind; Buddhas arise from a calm and pure mind.

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NOTES FOR THE INTRODUCTION

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¹ The name of the present work can be written 1. *Catusstava*, 2. *Catuḥstava*, and 3. *Catustava*, according to Pāṇini 8, 3, 36 (*ṣ* or *h*); Kātyāyana, *Vārttika ad Vyākaraṇa-mahā-bhāṣya* 8, 3, 36 (optional elision of *h*); *Rigveda-prātiśākhya* 4, 36, p. 272 ed. Virendra Kumāra Varmā, and *Taittirīya-prātiśākhya* 9, 1 (the two last texts consider that the elision of *h* is obligatory). For more references see J. Wackernagel, *Altindische Grammatik* I, p. 342 (ed. of 1957). We have adopted *Catustava* following P. Patel.

² See, for example: *Tōhoku* 1118, 1119, 1120, 1121, 1122, 1125, 1126, 1127, 1128, 1129, 1130 etc. = *Catalogue* 2010, 2011, 2012, 2013, 2014, 2017, —, 2018, 2019, 2020, 2021 etc. respectively. On the Buddhist hymns in general see Dieter Schlingloff, *Buddhistische Stotras*, pp. 8–15. On Nāgārjuna's hymns see D. S. Ruegg, *The Literature of the Madhyamaka School*, pp. 31–32 and pp. 120–121.

³ With this name J. W. de Jong designated a poem in 14 stanzas contained in a Sanskrit manuscript relatively modern, in Nepali alphabet, which G. Tucci discovered and photographs of which he gave to de Jong for its edition. De Jong edited the Sanskrit text, the Tibetan translation and his French translation of the poem in *Oriens Extremus* IX, 1 (1962), pp. 47–56. In p. 48 of this article de Jong indicates that in the manuscript, after the stanzas, there are some lines which he supposes were written by the copyst. From these lines he takes the expression '*Madhyamakaśāstrastuti*' to designate this poem of Candrakīrti. These stanzas were known, previously to Tucci's discovery, in their Tibetan translation, which is included at the end of the Tibetan translation of Candrakīrti's *Prasannapadā* (*Tōhoku* 3860 = *Catalogue* 5260). The manuscripts of the Sanskrit original text of the *Prasannapadā* do not contain these stanzas. See the editions of L. de la Vallée Poussin and P. L. Vaidya.

⁴ J. W. de Jong, "La *Madhyamakaśāstrastuti* de Candrakīrti", p. 48.

⁵ G. Tucci, "Two Hymns of the Catuḥ-stava", in *JRAS*, 1932, pp. 309–325.

⁶ Ch. Lindtner, *Nagarjuniana*, *Studies in the writings and philosophy of Nāgārjuna* (1982).

⁷ About these manuscripts see Lindtner, *Nagarjuniana*, pp. 123–124 (*Sigla*). These manuscripts are: (1) a manuscript kept in Tokyo University; (2) a manuscript from Mongolia copied by Professor M. Tubiansky; (3) a manuscript of the Kundeling monastery copied by Professor V. V. Gokhale, and (4) a manuscript in possession of Manavajra Vajracharya, Kathmandu.

⁸ P. Patel, "Catustava", in *IHQ*, 1932, pp. 316–331 and pp. 689–705.

⁹ See *Taisho* 1675, Nanjio 1070, and D. S. Ruegg, "Le Dharmadhātustava".

¹⁰ Ch. Lindtner, *Nagarjuniana*, p. 121, note 144, indicates that there is a reference to *Catustava* as a whole in Vairocanarakṣita's *Bodhisattvacaryāvatārapañjikā*, No. 5277, Sa fol. 169a 2 and 174b 8 (*Peking Edition*). He considers this to be "the earliest reference to *Catuḥstava*". However D. S. Ruegg, *The Literature*, p. 84 and p. 116, gives for Prajñākaramati the date c. 950–1000, and for Vairocanarakṣita the eleventh century. Vairocanarakṣita quotes stanzas 6 and 7 of the *Nirāupama*, which he introduces with the words: *bstod pa bži pa las kyañ* and *de skad du bstod pa bži pa las kyañ*.

¹¹ L. de la Vallée Poussin, "Les Quatres Odes de Nāgārjuna", in *Le Muséon*, n.s., 14, 1913, pp. 1–18, G. Tucci and P. Patel in their articles quoted in the notes 5 and 8, p. 309 and pp. 83–84 respectively, are of the same opinion.

¹² Also E. Lamotte, *Le Traité de la Grande Vertu de Sagesse* III, p. XLIII, considered even in 1970 that the four mentioned hymns (*Nirāupamyā*, *Lokātīta*, *Paramārtha* and *Cittavajra*) composed the *Catustava*. We think that in favour of the *Cittavajra* as one of the four hymns, could be the fact that it is found in the Tibetan Buddhist Canon after the other three hymns, and also the fact that the four have been translated into Tibetan by the same translator. But after Lindtner's publication this hypothesis has to be rejected.

¹³ D. S. Ruegg, *The Literature of the Madhyamaka School*, (1981), p. 31, although he takes into account Amṛtākara's commentary, thinks that the question about the *Catustava*'s composition is not definitively solved. But we think that with Lindtner's publication there is no more place for this doubt.

¹⁴ E. Lamotte, *La Traité de la Grande Vertu de Sagesse*, III, *Introduction*, p. XLIII, thinks that the word *saṃstuti* of the *Madhyamakasastra* designates the *Catustava*. Unfortunately this opinion is a mere supposition. If it could be confirmed, we should have another solid argument in favour of the *Catustava*'s authenticity.

¹⁵ In general terms, the authenticity of many works attributed to Nāgārjuna in the Tibetan Buddhist Canon is doubtful. Cf. Lindtner, *Nagarjuniana*, pp. 9–18, and also Ruegg, *The Literature*, pp. 31–36, on the authenticity's question.

¹⁶ D. S. Ruegg, *The Literature of the Madhyamaka School*, p. 31 (and also p. 35) indicates some ideas which appear in the hymns and which may not be of Nāgārjuna, such as the cataphatic conception of the absolute reality, which is contrary to the apophatism characteristic of Nāgārjuna's philosophical treatises; the devotional (*bhakti*) element; some proximity to the theory of the absolute which is proper of the *tathāgatagarbha* doctrine. Let us add the presence in the *Nirāupamyastava* of a reference to the Buddha's bodies which goes beyond Nāgārjuna's own conception. See note 140. Cf. also Lindtner, *Nagarjuniana*, p. 122 note 149.

¹⁷ Cf. F. Tola and C. Dragonetti, "Nāgārjuna's conception of 'voidness' (*śūnyatā*)" and "The *Hastavālanāmaprakaraṇavṛtti*" (= *Budismo Mahāyāna*, pp. 75–101).

¹⁸ G. Tucci, "Two Hymns of the *Catustava* of Nāgārjuna", p. 310.

NOTES FOR THE TEXT OF LOKĀTĪTASTAVA

¹⁹ This stanza is quoted by Candrakīrti, *Prasannapadā* ad XXI, 4, p. 179, 1.11–12 ed. Vaidya (= p. 413, 1.6–7 ed. de la Vallée Poussin) and Prajñākaramati, *Pañjikā* ad IX, 145, p. 272, 1.13–14 ed. Vaidya (= p. 583, 1.18–19 ed. de la Vallée Poussin). It would be, according to Vaidya and de la Vallée Poussin, in their editions of the *Pañjikā*, a quotation of the *Yuktiṣaṣṭikā* (a Nāgārjuna's work not preserved in Sanskrit). It is a mistaken, because the Sanskrit text of this stanza, that is quoted as referred above by Candrakīrti and Prajñākaramati, corresponds *exactly* to the original Sanskrit text and also to the Tibetan translation of the stanza 4 of *Lokātītastava*, but not to the stanza 39 of the *Yuktiṣaṣṭikā*, although it expresses a similar idea. The *Yuktiṣaṣṭikā* has been preserved in its Tibetan translation (*Tōhoku* 3825 = *Catalogue* 5225) and in its Chinese translation (*Taisho* 1575, Nanjio 1307, *Hōbōgirin*, *Fascicule Annexe*, p. 93). See F. Tola and C. Dragonetti, "The *Yuktiṣaṣṭikā* of Nāgārjuna".

²⁰ This stanza is quoted by Prajñākaramati, *Pañjikā* ad IX, 73, p. 224, 1.13–14 ed. Vaidya (= p. 476, 1.14–15 ed. de la Vallée Poussin).

- ²¹ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 73, p. 224, 1.15–16 ed. Vaidya (= p. 476, 1.16–17 ed. de la Vallée Poussin).
- ²² This stanza is quoted by Candrakīrti, *Prasannapadā ad I*, 3, p. 22, 1.3–4 ed. Vaidya (= p. 64, 1.5–6 ed. de la Vallée Poussin).
- ²³ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 150, p. 274, 1.1–2 ed. Vaidya (= p. 587, 1.7–8 ed. de la Vallée Poussin).
- ²⁴ The stanzas 15 and 16 do not appear in the Tibetan translation (*Sde dge*, *Peking*, *Narthang* editions). This is why the Tibetan translation has only 26 stanzas.
- ²⁵ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 108, p. 249, 1.2–3 ed. Vaidya (= p. 533, 1.9–10 ed. de la Vallée Poussin), who has in *pāda a*: *niruddhād vāniruddhād vā*.
- ²⁶ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 108, p. 249, 1.4–5 ed. Vaidya (= p. 533, 1.11–12 ed. de la Vallée Poussin).
- ²⁷ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 108, p. 249, 1.6–7 ed. Vaidya (= p. 533, 1.13–14 ed. de la Vallée Poussin).
- ²⁸ This stanza is quoted by Candrakīrti, *Prasannapadā ad I*, 3, p. 18, 1.28–29 ed. Vaidya (= p. 55, 1.3–4 ed. de la Vallée Poussin) and XII, 8, p. 103, 1.3–4 ed. Vaidya (= p. 234, 1.8–9 ed. de la Vallée Poussin).
- ²⁹ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 34, p. 198, 1.24–25 (= p. 417, 1.6–7 ed. de la Vallée Poussin). Cf. *Acintyastava* 40.
- ³⁰ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 2, p. 174, 1.8–9 ed. Vaidya (= p. 359, 1.8–9 ed. de la Vallée Poussin) and *ad IX*, 33, p. 197, 1.27–28 (= p. 415, 1.3–4 ed. de la Vallée Poussin). Vaidya has in *pāda c*, in p. 174; *yasya* (*yaś ca*) *tasyām*, and in p. 197: *yaś ca* (*yasya*) *tasyām*. Vaidya attributes the first of these two quotations of Prajñākaramati to the *Nirupamyastava*, what is without any doubt a mistaken; he attributes rightly the second one to the *Lokāṭīṭastava*. Besides that Prajñākaramati has in *pāda a* °*hānāya* instead of °*nāśāya*.
- ³¹ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 77, p. 229, 1.25–26 ed. Vaidya (= p. 489 ed. de la Vallée Poussin).

NOTES FOR THE TEXT OF NIRUPAMYASTAVA

- ³² Amṛtākara: *nirupamyō*. . . .
- ³³ Tucci's manuscript has *niḥsvabhāvavāḍine* which Tucci (1932, p. 312 note 1) corrects into °*vedine*, following the *Ṭikā* contained in his manuscript and the Tibetan translation. Tucci's correction was confirmed afterwards (1956) by Amṛtākara's commentary and now by Lindtner's manuscripts (*Nagarjuniana*, p. 121 note 147). Our reading: *niḥsvabhāvārthavedine* is supported by Amṛtākara's commentary (*niḥsvabhāvārthavedī*) and by Lindtner's manuscripts, *Nagarjuniana*, p. 121, note 147 (*niḥsvabhāvārthavedine*).
- ³⁴ Amṛtākara: *yas tvam dṛṣṭivipannasya lokasyāśya hitodyata (iti)*.
- ³⁵ Tucci's manuscript has *na ca nāsatvayā* which Tucci (1932, p. 312 note 2) corrects into *na ca nāma tvayā*.
- ³⁶ Amṛtākara: *tvayā na kiṃ cid dṛṣṭam*. . . .
- ³⁷ Amṛtākara: *bauddham cakṣur*. . . .
- ³⁸ Amṛtākara: *anuttarā*.
- ³⁹ Tucci has: *tattvadarśinī*. We correct into *tattvārthadarśinī* according to Lindtner's manuscripts (*Nagarjuniana*, p. 121 note 147).

⁴⁰ *Boddhavyam*: our correction (confirmed by Lindtner's manuscripts (*Nagarjuniana*, p. 121 note 147); Tucci has: *bodhavyam*).

⁴¹ *Padam*: according to Lindtner's manuscripts (*Nagarjuniana*, p. 121 note 147); Tucci has: *pādam*.

⁴² *Viveda*: third singular person used irregularly as second. Cf. Edgerton, *Buddhist Hybrid Sanskrit, Grammar*, p. 129, paragraph 25.4.

⁴³ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 36, p. 200, 1.1–2 ed. Vaidya (= p. 420, 1.1–2 ed. de la Vallée Poussin) and by Advayavajra, *Advayavajrasaṃgraha*, 3. *Tattvaratnāvalī*, p. 22, 1.8–9 ed. Shastri, who has as second line: *krtsnaś ca vai māyajano dharmavarṣanatarṣitaḥ*.

⁴⁴ *Skandheṣu*: our correction; Tucci has: *skandeṣu*.

⁴⁵ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 76, p. 229, 1.11–12 ed. Vaidya (= p. 489, 1.1–2 ed. de la Vallée Poussin).

⁴⁶ Tucci's manuscript has *yāto*, which he corrects into *jāto*.

⁴⁷ *Buddhavāms*: our correction; Tucci has: *buddhāvāms*.

This stanza is quoted by Candrakīrti, *Prasannapadā ad X*, 16, p. 93, 1.1–2 ed. Vaidya (= p. 215, 1.5–6 ed. de la Vallée Poussin) with some variants. Candrakīrti has:

*ekatvānyatvarahitaṃ pratiśrutkopamaṃ jagat,
saṃkrāntim āśādy gataṃ buddhavāms tvam aninditaḥ.*

De la Vallée Poussin, Vaidya, in their editions, and Tucci, in "Two Hymns", p. 36, note 2, Patel, in "Catustava", 1932, p. 318 note 3, indicate that Candrakīrti's *pāda c* is corrupted. Tucci's manuscript gives a correct reading for this *pāda*.

⁴⁸ Observe the employ of *avabuddhas* with active meaning and governing an accusative. Cf. F. Edgerton, *Buddhist Hybrid Sanskrit, Grammar*, p. 169, paragraph 34.15.

⁴⁹ *Lakṣaṇojjalagātraś*: our correction; Tucci has: *lakṣaṇojjalagātraś*.

⁵⁰ This stanza is quoted by (Nāgārjuna's) *Pañcakrama* IV, 2, p. 36 ed. de la Vallée Poussin.

⁵¹ This stanza is quoted also by (Nāgārjuna's) *Pañcakrama* IV, 3, p. 36, ed. de la Vallée Poussin, who has *nāmayā nāśuci* and *lokānucyutyartham* instead of *nāmayo nāśuciḥ* and *lokānucyutyartham*.

⁵² *Amṛtākara*: *karmaplutiḥ*.

⁵³ This stanza is quoted by *Subhāṣitasamgraha*, p. 388, 1.20–21 ed. Bendall and by Advayavajra, *Advayavajrasamgraha*, 3. *Tattvaratnāvalī*, p. 22, 1.2–3 ed. Shastri, who has *dhyānabhedo* instead of *yānabhedo*.

⁵⁴ *Amṛtākara*: *nityo*. . .

⁵⁵ *Amṛtākara*: *dhruvah*.

⁵⁶ *Īkṣase*: medial form with passive value. Cf. Edgerton, *Buddhist Hybrid Sanskrit, Grammar*, p. 182, paragraph 37.16. Lindtner's manuscripts have: *Īkṣyase* (*Nagarjuniana*, p. 121 note 147), the correct passive form.

⁵⁷ *Amṛtākara*: *manyānā°*.

⁵⁸ *Amṛtākara*: *vikalpa°*.

⁵⁹ *Amṛtākara*: *iñjanā°*.

⁶⁰ This stanza is quoted by Advayavajra, *Advayavajrasamgraha*, 1. *Kudṛṣṭīnirghātanam*, p. 1, 1.12–13 ed. Shastri, who has *pravarttate* instead of *pravartate*.

⁶¹ *Amṛtākara*: *sugataḥ*.

⁶² *Amṛtākara*: *acintyāḥ*.

NOTES FOR THE TEXT OF ACINTYASTAVA

- ⁶³ Amṛtākara: *pratītyajānām bhāvānām naiḥsvābhāvyam jagāda ya (iti)*.
⁶⁴ Amṛtākara: *asamajñānam*.
⁶⁵ Amṛtākara: *acintyam*.
⁶⁶ We adopt the reading *bhāvagraha*^o indicated by Lindtner in note, instead of *bhāvagraha*^o.
⁶⁷ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 5, p. 180, 1.28–29 ed. Vaidya (= p. 375 ed. de la Vallée Poussin).
⁶⁸ Prof. Lindtner communicates to us in a personal letter of 11.4. 1984 that Prof. de Jong suggests the following interesting emendation for *pāda c* of stanza 24: *tad vastuto 'bhūtam*. Anyhow we have preferred to follow Lindtner's text that reproduces the manuscripts' reading.
⁶⁹ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 106, p. 246, 1.22–23 ed. Vaidya (= p. 528 ed. de la Vallée Poussin). Prajñākaramati has in *pāda d*: *ādiśāntam tv ayatnataḥ*.
⁷⁰ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 141, p. 267, 1.25–28 ed. Vaidya (= p. 573 ed. de la Vallée Poussin).
⁷¹ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 106, p. 246, 1.24–25 ed. Vaidya (= p. 528 ed. de la Vallée Poussin). Cf. *Lokātīstava* 22.
⁷² This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 106, p. 246, 1.26–27 ed. Vaidya (= p. 528 ed. de la Vallée Poussin).
⁷³ This stanza is quoted by Prajñākaramati, *Pañjikā ad IX*, 154, p. 275, 1.19–20 ed. Vaidya (= p. 590 ed. de la Vallée Poussin). Prajñākaramati has in *pāda b*: *yena* instead of *tena*.
⁷⁴ We adopt the reading *na vidyate* indicated by Lindtner in note, instead of *tu vidyate*. See the note for the translation.

NOTES FOR THE TEXT OF PARAMĀRTHASTAVA

- ⁷⁵ *Te*, Accusativ form of the Buddhist hybrid Sanskrit. See Edgerton, *Buddhist Hybrid Sanskrit, Grammar*, p. 109, paragraph 20.16.
⁷⁶ Amṛtākara: *katham stoṣyāmi te nātha (iti)*.
⁷⁷ Amṛtākara: *anuttannam anālayam*.
⁷⁸ Amṛtākara: *tathāpi (iti)*.
⁷⁹ Amṛtākara: *anuttannasvabhāvena (iti)*.
⁸⁰ Lindtner's manuscripts have: *harin māñjiṣṭho (Nagarjuniana, p. 121 note 147)*.
⁸¹ *Nopalabhyate*: our correction, confirmed by Lindtner's manuscripts (*Nagarjuniana*, p. 121 note 147); Tucci has: *notalabhyate*.
⁸² Lindtner's manuscripts have: *pīṭaḥ kṛṣṇaḥ śuklo (Nagarjuniana, p. 121 note 147)*.
⁸³ *Hrasvo*: our correction; Tucci has: *hraso*.
⁸⁴ Amṛtākara: *gambhīrāya namo' stu ta (iti)*.
⁸⁵ Lindtner's manuscripts have: *stute (Nagarjuniana, p. 121, note 147)*.
⁸⁶ Tucci, in his edition of the hymns, "Two Hymns", p. 324, has: *bhūyād*, but in his edition of Amṛtākara's commentary in *Minor Buddhist Texts I*, p. 245, expresses that it is an error for *bhūyās*, which is the form that appears in Amṛtākara's work, whose text reads: *evam stute stuto bhūyās*. . .

87 Amṛtākara: *athavā kiṃ bata stutaḥ*.

88 Amṛtākara: *kaś tvāṃ śaknoti samśtotum*.

NOTES FOR THE TRANSLATION OF THE LOKĀTĪTASTAVA

89 The pure knowledge is the knowledge of voidness.

90 Living beings are only conglomerates of *skandhas* (species of *dharma*s, elements of existence). they do not exist as something independent or different from them; when the *skandhas* come to an end, living beings are liberated.

91 Although beings have only an illusory existence, Buddha feels compassion for them.

92 This stanza expresses clearly the idea of Nāgārjuna that conditionedness is the basis of the unreality of everything. Cf. *Acintyastava* 3.

93 If the primordial elements, which constitute the things, cannot be the object of our perception, then things, constituted by them cannot be perceived either.

94 If the sensible object does not exist, then, according to what has been said in previous stanza, sensation also, which is produced depending on the object, cannot exist.

95 If there is identity between the word and its object, the word would produce the effects of the object. Perhaps we have in this affirmation a criticism of the Hinduist doctrine of the identity of the symbol and what is symbolized by it.

96 If the word and its object are different, then the object could not be known through the word, as any thing cannot be known through any other thing.

97 The existence.

98 From the point of view of the empirical reality it seems that the agent and the action are independent entities, but in reality they do not exist independently one from the other. The agent does not exist while the action is not done, and the action does not exist while there is not somebody doing the action.

99 Similarly to what has been said in previous stanza, the experiencer does not exist *in se*, but only depending on the existence of experience. This type of existence is for Nāgārjuna deprived of an own being, void, unreal. Merit and demerit, mentioned in this stanza, are relative concepts. In next stanza we shall meet another pair of these mutually dependent entities: knowledge and the knowable object.

100 If the characteristic or essential attribute of anything (e.g. heat) is different, something apart from the object (fire), then the object has not in itself, as something proper to it, that characteristic, that essential attribute, without which it cannot exist. We should have a fire without heat, and as something outside, apart from it, the heat.

101 If heat (attribute) and fire (object) were the same thing, fire would be heat and heat would be fire. Neither of them would keep its own existence and identity.

102 The world, beings and things, are nirvanized *ab aeterno*.

103 We cannot say that a thing comes to existence if it already existed before being produced. We cannot say about an inexistent thing that *it* comes to existence. And it is contradictory in itself that a thing exists and does not exist at the same time. A thing cannot be born from itself, since this correspond to the first hypothesis. A thing cannot be born from another thing, since this correspond to the second hypothesis. And it cannot be born from itself and another, since this affirmation is contradictory in itself.

104 Nothing can be separated from its essential characteristic: being cannot cease to be, non-being cannot cease to be not.

105 Destruction and existence cannot be either different or identical. If they were different, existence would be one thing and destruction would be another, and one could never become the other, as a cow cannot become a horse. If they were identical, destruction would be existence and no change could ensue in the state or condition of the latter.

106 Next stanza exemplifies this idea through the relation seed-sprout.

107 The uprise of an effect can be from a cause either already destroyed or not destroyed. In the first case, nothing can come forth from something inexistent; in the second case the cause (the seed) and the effect (the sprout) would exist at the same time.

108 This world is only a mental product; consequently it has no real birth or real end.

109 A permanent soul must maintain always its own being, it cannot undergo the modifications and changes which transmigration produces; a non permanent soul will perish when life ends and cannot incarnate in another body.

110 Dependent Origination fully realized is nothing else than voidness in its integrity.

111 Voidness, manifested by the analysis of the empirical reality, cannot be conceived as "something", as a substance, as a positive and sacred Absolute to which one holds intellectually and emotionally.

112 F. Edgerton, *Buddhist Hybrid Sanskrit II, Dictionary*, indicates for the word *vaśika* of the original two meanings: 1. "submitted to" and 2. "empty, void". We have translated this word by "dependent" following the interpretation of the Tibetan translation (*gzan dbaṅ*).

113 The real existence of the soul was denied by Primitive and *Hīnayāna* Buddhism; *Mahāyāna* denied also the real existence of *dharmas*.

114 Cf. *Nirāupamyastava* 4.

115 True reality, voidness, is inalterable, it has been always the same.

116 Only by following the method taught by *Mahāyāna*, voidness can be realized.

117 "What is devoid of characteristics": voidness, the true way of being of empirical reality. Without a complete knowledge of reality, there is no liberation.

118 The true nature of reality.

119 "What has characteristics": the empirical reality.

NOTES FOR THE TRANSLATION OF NIRĀUPAMYASTAVA

120 Buddha, who is also the destinatory of the other three hymns of the *Catustava*.

121 Substantiality, existence *in se et per se*.

122 *Dharmatā*: the true nature of the *dharmas* is the *śūnyatā*, emptiness, the inexistence of an own being, the conditionedness, the relativity. About *dharmas* as factors or elements of existence see F. Tola and C. Dragonetti, "La doctrina de los *dharmas* en el Budismo".

123 All things and beings are identical among themselves, because they are all void (*samatā's* doctrine).

124 *Nirvāṇa*.

125 The *samsāra*, the empirical reality cannot be destroyed or eliminated, because according to the *Mādhyamika* school it does not exist truly and is only a mere illusion.

126 When the knowledge of the true nature of the *samsāra* is obtained, then it cannot be perceived, since it is a mere illusion which disappears with true knowledge.

¹²⁷ The same idea appears in Vasubandhu, *Trisvabhāvakārikā* 10. Cf. F. Tola and C. Dragonetti, "The Trisvabhāvakārikā of Vasubandhu". Impurity is the empirical reality, purity is voidness.

¹²⁸ The fundament of the *dharma*s, *dharmadhātu*, is voidness.

¹²⁹ The *skandhas*, the *āyatanas* and the *dhātus* are the names of different classifications of the *dharma*s that constitute man. Buddha has no attachment neither for the *dharma*s that constitute his own being nor for the *dharma*s that constitute other beings.

¹³⁰ Everything without exception is a mere mental creation, an illusion without a true existence.

¹³¹ Beings and things of the empirical reality are only mere conglomerates of *dharma*s. These conglomerates do not exist truly; they can be analyzed into the parts that constitute them and, at their own turn, these parts into their respective parts in an abolishing analytical process which does not find an ultimate substance as their last fundament. Cf. F. Tola and C. Dragonetti, "The *Hastavālanāmaprakaraṇavṛtti*".

¹³² See note 137.

¹³³ *Samkrānti*, in the original, literally "passage". Cf. (Nāgārjuna), *Pratītyasamutpādhṛdayakārikā* 5, *Shālistambasūtra*, pp. 6 and 17 ed. N. A. Sastri (= pp. 50 and 60 of our translation in *Budismo Mahāyāna*).

¹³⁴ *Impurities*: ignorance (*avidyā*), consciousness of one's own existence (*asmitā*), passion (*rāga*), hate (*dveṣa*), and attachment to existence (*abhiniveśa*).

¹³⁵ The subliminal impressions left in the sub-consciousness by any experience man has.

¹³⁶ *Dharma*s' nature, voidness, cannot be grasped neither by the senses nor by the mind.

¹³⁷ We have in this stanza perhaps a reference to the docetic doctrine that Buddha's body was only a mere appearance, like the rain-bow in the sky. Cf. Anesaki, "Docetism (Buddhist)", in Hastings, *ERE* IV, pp. 835–840.

¹³⁸ Actions leave *karmical* residues, which require new reincarnations and therefore they are an obstacle to obtain liberation.

¹³⁹ These Vehicles are: (1) The *Śravakayāna*, (2) the *Pratyekabuddhayāna* (these two Vehicles constitute the *Hīnayāna*), and (3) the *Bodhisattvayāna* (or *Mahāyāna*). Buddha has taught his disciples one or another of these 'Vehicles' according to the degree of spiritual development with which they have appeared in this world.

¹⁴⁰ (a) The reference is to the idea that the true body of the Buddha is his Doctrine as opposed to his physical body which ends with death. *Hīnayāna* Buddhism and Nāgārjuna accept the existence of these two bodies, the physical body and the body made out of Doctrine. Cf. "Busshin" in *Hōbōgirin*, p. 174 b: "*La question du corps, ou des Corps du B., se pose, en logique comme dans la tradition, à l'occasion du Parinirvāna. Le B. une fois éteint, la communauté a-t-elle perdu tout, et jusqu'à sa raison d'être, ou si elle subsiste, comment s'établit la continuité? Le néant métaphysique peut constituer une philosophie, il ne crée pas une Église. La première réponse, la plus simple et la plus pratique, c'est de substituer à la personne du fondateur la Loi qu'il a léguée; on pose en regard du B. de chair (Formel) le Corps de Loi, dharmakāya. On a ainsi, dès le début, un groupe de deux Corps; le P. V. (Petit Véhicule) ne va jamais plus loin, et dans les écoles du G. V. (Grand Véhicule) Nāgārjuna, p. ex., ne dépasse pas ce stade.*" See also Anesaki, "Docetism (Buddhist)", in Hastings, *ERE* IV, specially p. 838 a–b: 4. Nāgārjuna. Afterwards this conception of the two bodies will be replaced by the doctrine of the three bodies, which characterizes *Mahāyāna* Buddhism after Nāgārjuna and specially the *Yogācāra* school.

(b) It is true that in some stanzas of this hymn we find the tendency to sublimate

Buddha's body, attributing to it supernatural qualities and powers, for example stanza 16: *resplendent body*; stanza 18: *lack of all the characteristics common to any body*; stanza 19: *non-existence in it of illness etc.*; stanza 23: *ubiquity*.

We must indicate also that some stanzas express the idea (which will have great importance in later Buddhology) of the adequation of Buddha to the spiritual needs of his devotees, for example stanzas 19, 20, and 22.

We must mention also the docetic position which is found in some stanzas as 18, 19, 20, and 22: Buddha's body and his activity are a mere appearance.

Finally, in some stanzas of these hymns there is an absolutist presentation of Buddha, as in *Nirāupamya* 8, 12, 25, and *Paramārtha* 1, 4, 5, 6, 7, 8. This fact can be understood as a mere application to Buddha of the principle of voidness — the Absolute of Nāgārjuna's school which is neither sacred nor divine, but only heterogenous in relation to the empirical reality. Cf. F. Tola and C. Dragonetti, "Nāgārjuna's conception of voidness (*śūnyatā*)". But from a religious point of view it is possible to think that these stanzas present Buddha as a divinized and sacralized Buddha.

(c) Although taking into account all these elements, it is possible to affirm that in these hymns we have the initial form of the *Mahāyāna*'s doctrine of the three bodies of Buddha, in which these elements are integrated, however it seems not possible to affirm that in these hymns that doctrine is already neatly formulated. About the three bodies see the article of *Hōbōgirin* already quoted, pp. 174–185; L. de la Vallée Poussin, "Note sur les Corps du Buddha"; Chizen Akanuma, "The Triple Body of the Buddha"; D. T. Suzuki, "Outlines of Mahāyāna Buddhism", pp. 242–276; M. P. Masson-Oursel, "Les trois corps du Bouddha"; N. N. Dutt, *Mahāyāna Buddhism*, p. 141; D. T. Suzuki, *Studies in the Lankavatara Sutra*, pp. 308–338; E. Conze, *Buddhist Thought*, pp. 232–234.

¹⁴¹ *Nirvṛti*, in the original, can be understood as the *nirvāṇa*. The Tibetan translation has *mya ṇan ḥdas pa*. According to Nāgārjuna not only birth (see stanza 12) but also *nirvāṇa* is void.

¹⁴² Devotion (*bhakti*) for Buddhas and Bobhisattvas is one of the elements that characterize *Mahāyāna* Buddhism in regard to *Hīnayāna*. It manifests itself in these hymns, although it does not appear in the great treatises of Nāgārjuna, in which *śūnyatā*'s notion lacks completely all sacralizing and deifying aspects. On *bhakti* in Buddhism in general and in these hymns specially, see E. Lamotte, *Histoire*, pp. 476–477; Ch. Eliot, *Hinduism and Buddhism*, pp. 3–35; M. Monier-Williams, *Buddhism*, pp. 195–222; L. de la Vallée Poussin, *Bouddhisme*, pp. 205–224; L. de la Vallée Poussin, "Mahāyāna", in Hastings, *ERE* VIII, pp. 330–336; Ruegg, *The Literature of the Madhyamaka School*, pp. 31–32 and 120–121. It is interesting to observe the similar situation we find in Śaṅkara: devotion appears only in his hymns (*stotras*) but not in his philosophical treatises and it is aimed not at *Brahman*, as the Absolute, but at some of the personal or theistic manifestations of *Brahman*.

¹⁴³ *Anābhogena*, in the original. We have translated it by "without effort"; it could be translated also by "without any intervention or participation".

¹⁴⁴ In this stanza we find a reference to the *Mahāyāna* doctrine of merit's transfer.

NOTES FOR THE TRANSLATION OF ACINTYASTAVA

¹⁴⁵ The true nature of Buddha, voidness, lies beyond mind.

¹⁴⁶ *Anidaršana* in the original. Buddha cannot be indicated either by words, signs, symbols or comparisons.

- 147 Buddha taught voidness exactly as he discovered it to be.
- 148 Fundamental Principle of *Mahāyāna*: conditioned beings and things are neither really born nor really destroyed. Cf. *Lokāitastava* 4.
- 149 Whatever has not an own being is unreal like the rope which does not exist truly since it is only a conglomerate of threads in a certain position; "rope" therefore is only a conventional way of indicating those threads as seemingly forming another entity.
- 150 I.e. depending on conditions and therefore it is only a mere illusion.
- 151 The magical illusion etc. have a certain mode of existence — an illusory one. This form of being corresponds to the form of being of the empirical reality and so it can be used as a comparison for this latter.
- 152 The magical illusion etc. mentioned in the foregoing stanza.
- 153 *Kṛtaka*, in the original means (1) made, fabricated, effected, artificial, and (2) false. Things made by the cooperation of causes and conditions are effected and therefore lack an own being and are unreal, like the rope which is only a conglomerate of threads but not something *in se et per se*.
- 154 *Utpitsuh*, as a masculine cannot go with *vastu*; we understand it as signifying the future (time).
- 155 See *Lokāitastava* 13.
- 156 What does not exist has not an own being; nothing can be produced from something that has not an own being.
- 157 Things that seem to exist have not an own being, therefore there is not the possibility that something be produced from them. This stanza denies the possibility of the forthcoming of anything from a cause that has not an own being.
- 158 Everything is relative: a thing is called "other" in relation to another, that is called this "one".
- 159 Things in our empirical reality exist only in mutual relation.
- 160 See stanza 11 of this hymn.
- 161 The holding to the belief in things is groundless, since it is directed to a non existing object.
- 162 All *dharma*s are identical among themselves, since voidness is the only, the true essence of them all; since they have never been produced really, it is logical to say that they have been always extinguished or nirvanized.
- 163 This plant is used as a symbol for inconsistency.
- 164 True knowledge of reality produces necessarily liberation. If the ignorant, without an intellectual and moral progress and a personal effort, could know reality as it truly is, then he would obtain immediately liberation, and true knowledge would be unnecessary.
- 165 The senses are indistinct as knowledge produced by them is neither complete nor fully determinate.
- 166 Sense are unable to make us know the true nature of things.
- 167 Reason is also unable to grasp the true reality of things, emptiness.
- 168 The Middle Doctrine (*madhyamā pratipād*) avoids equally the affirmation of being and of non-being. If things existed really, they would have a being that would be their own, and they would be eternal. If things do not exist, it would be impossible to explain the empirical reality that is the object of our experience. The Middle Doctrine does not accept either the existence with an own being nor the inexistence of everything. It affirms the illusory existence of the empirical reality, its existence only as a mental creation.

- 169 To be, not to be, to be and not to be, not to be and not not to be.
 170 They are conditioned and unreal.
 171 Knowledge and moral discipline.
 172 To believe in the true existence of the pairs of opposites that we perceive in the empirical reality is not true knowledge, since no one of the elements that constitute those pairs is real.
 173 See stanza 17.
 174 I.e. they are illusory.
 175 From the point of view of relative truth (*saṃvṛtisatya*) the numberless Buddhas have helped beings to obtain *nirvāṇa*, to be liberated, but from the point of view of supreme truth there is not in truth either *nirvāṇa* nor liberation. Next stanza explains why it is so.
 176 Beings are extinguished, nirvanized *ab origine*, since they have never been really born; therefore they cannot be liberated.
 177 If the maker is also made, he is an effected being and consequently he is unreal.
 178 One cannot be a maker without doing the action; therefore the consequence is that it is the action which makes the maker.
 179 Only conventional denominations. "Car" is only a name to designate in a conventional way the totality of pieces that constitute the car. The car does not exist as such, *in se et per se*; only the pieces exist, and the pieces also are a conventional name to designate the elements that constitute them.
 180 Mind belongs also to the empirical reality and as such is also unreal.
 181 Since existence and non existence in reality "do not exist".
 182 This stanza and the two following ones constitute a whole.
 183 It is only an object of the intuitive knowledge, which is produced during deep concentration.
 184 Origination in Dependence and voidness are the same and Buddhist Doctrine is nothing else than the teaching of both.
 185 I.e. voidness, that has been described in stanzas 37–39 and referred to in stanza 40.
 186 The inalterable essence of something, its inalterable being so and not of another manner.
 187 The universal substratum.
 188 Since voidness is only the true nature of the empirical reality, all the beings and things are identical among themselves.
 189 Voidness is not something different from the things; it constitutes their own nature; and things do not exist as something different from voidness.
 190 The positive description of the supreme reality contained in the first sentence of this stanza is a surprising one in the context of the *Mādhyaṃika* philosophy. Perhaps it is necessary to understand that the supreme reality is called "an own being" etc. by those persons who do not grasp the true essence of voidness, the only supreme reality.
 191 The last *pāda* of this stanza reads in Lindtner's text as follows: *paratantras tu vidyate* according to the Tokyo's and Gokhale's manuscripts. It seems strange that Nāgārjuna or any *Mādhyaṃika* philosopher can affirm that *dependent things*, produced out of causes and conditions, *exist*, what is against his most firm principles. So we have preferred to adopt the reading *na vidyate*, which is, as Lindtner says, p. 124, "a *varia lectio* in the Sanskrit Ms(s) now presumably lost, but inferable from a recension of the Tibetan trans."
 192 The attribution of some nature or some attributes to something which does not possess them.

¹⁹³ The person who considers the existence of beings and things with an own being can think about the possibility of the world being limited or non limited in time; this possibility does not exist for the person who knows that the world is void and, as such, unreal.

¹⁹⁴ See *Dīgha Nikāya* I, 5, where it is found the idea that the best “sacrifice” is the teaching of Buddha’s doctrine.

NOTES FOR THE TRANSLATION OF PARAMĀRTHASTAVA

¹⁹⁵ The title of this hymn, *Paramārthastava*, is translated by Tucci as: “The Hymn to the Supreme Reality”, and by de la Vallée Poussin as: “Louange véritable” (from the Tibetan: *don dam par bstod*). We prefer to translate it as “Hymn according to the Supreme truth”, because it is an eulogy of Buddha from the point of view of the absolute truth.

¹⁹⁶ Buddha is void, and consequently we cannot apply to him any of the characteristics of empirical reality that cannot be either applied to voidness. This is the central idea of the whole hymn.

¹⁹⁷ I.e. submitting myself to the uses and conventions which are a part of empirical reality.

¹⁹⁸ See note 142.

¹⁹⁹ *Anutpannasvabhāvena*: literally “owing to the non produced own being”.

²⁰⁰ There is no difference between *saṃsāra* and *nirvāṇa* from the point of view of supreme truth.

²⁰¹ Buddha does not belong to the realm of empirical reality constituted by the totality of the *dharma*s.

NOTES FOR THE APPENDIX

NOTE FOR THE TEXT OF SEMS-KYI RDO-RJEḤI BSTOD-PA

²⁰² Gyis: *Peking*; *Sde-dge*: *kyi*.

NOTES FOR THE TRANSLATION OF SEMS-KYI RDO-RJEḤI BSTOD-PA

²⁰³ Although the mind belongs to the empirical reality, it is the only means to produce liberation from empirical reality.

²⁰⁴ Liberation of course is not a deity and only metaphorically can it be called a god.

²⁰⁵ The five realms in which man can be reincarnated.

²⁰⁶ In some forms of meditation there is still some activity of the mind, like the perception of some natural or supernatural reality, or they require some material or imaginative support.

²⁰⁷ Imagining activity of the mind.

²⁰⁸ The mind which seeks illumination (*bodhicitta*).

²⁰⁹ The consciousness, thanks to which or in which illumination (“the jewel of the mind”) is produced, is called “Supreme Illumination”.

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