XXXIII.

NOTES FROM THE TANJUR.

BY F. W. THOMAS, M.R.A.S.

6. *The Jātakamālā of Haribhaṭṭa.*

A HITHERTO, I believe, unknown collection of Jātakas, bearing the above title, is to be found in the Tanjur (*Mdo*, xcii, foll. 1-229). It is, as may be seen, a work of considerable extent, though the number of the stories is no more than thirty-five, in three decades *plus* five. The detailed examination of this probably not uninteresting work may be left to those who devote special attention to this class of writings. But I may here collect the facts recorded concerning the author, and append the commencement of the book, the titles of the stories, and the colophons, together with as adequate a translation of these as I can provisionally present. The folio numbers given in the margin refer to the India Office edition and (when in brackets) the 'red' edition of St. Petersburg.

Of Haribhaṭṭa nothing seems to be known from other sources. It is true that the *Subhāṣitāvalī* includes some verses by a poet of this name. But none of these verses have been traced elsewhere, and there is at present no evidence connecting the writer either with Bhartṛhari or with our author. The latter is described in the colophon as an *ācārya* and a king's son, as learned in grammar and in the Word of Buddha (points of contact with Bhartṛhari), and as the moon of later poets; and we are told that he left Kashmir owing to troubles, and threw away his life in the Himālaya mountains. He himself, using a tone of modesty, though confessing apparently to the name of poet, tells us at the commencement of the work that, without pretension to compete with the *Jātakamālā* of Śūra, he might find a yet unoccupied sphere for himself in the glory of

knowing tradition. He also speaks of his work as a fit companion to his commentary on the Sūtra-piṭaka (*Mdo. sde*), which, however, appears to be unknown.

The comparison of the stories with those found elsewhere¹ will be no doubt a work of some labour, as the titles are in these cases not always an adequate guide.

What is told us concerning the translators may be seen in their colophon.

| Rgya . gar . skad . du | Ha . ri . baṭṭa . nā . ma .
 dzā . ta . ka . mā . lā | bod . skad . du | señ . ge .
 žabs . hbrin . paḥi . skyes . pa . rabs . kyi . phren .
 ba . žes . bya . ba |

| hjam . dpal . gžon . nur . gyur . pa² . la . phyag .
 htshal . lo |

1. | gañ . žig . ma . lus . pha . rol . phyin . paḥi . stobs .
 kyis . thob . gyur . baḥi |

(2a) | ži . baḥi . go . hphañ . gis . ni . me . tog . tog . can .
 sdug . bsñal . mdzad |

| rnam . par . dag . paḥi . yon . tan . hod . zer . dkyil .
 hkhor . can . rmoñs . la |

| mun . pa . sel . bar . mdzad . paḥi . thub . pa . de . la .
 phyag . htshal . śog |

2a. 2. | slob . dpon . dpaḥ . bos . mdzad . paḥi . skyes . paḥi .
 rabs . kyi . rgyud . rnams . dañ |

| gžan . dag . mñam . pa . ñid . du . rjes . su . hgro .
 phyir . byed . nus . min |

| bsil . baḥi . hod . kyis . ku . mu . da . ni . so . sor .
 byed . nus . kyi |

| skar . maḥi . tshogs . gžan . geig . tu . bsdus . kyañ .
 ma . nus . pa . ñid . de |

3. | sñan . dñags . mkhas . chen . rnams . kyi . sñan .
 dñags . ñid . ni . hdi . śes . pas |

| śin . tu . luñ . la . mkhas . par . grags . pa . ñid . du .
 dag³ . hgro . ste |

¹ For a bibliography see Akademiker d'Oldenburg's well-known article, J.R.A.S., 1893, pp. 301-356 (English version).

² *Sie*, I.O. and Pet.

³ Pet. *ñag*.

- | byañ . chub . sems . dpañ . spyod . par . grags . pa .
la . ni . de . ltar . yañ |
- (2b) | rañ . don . ḥdod . la . mkhas . pa . bdag . gis . ḥdi .
dag . ñes . par . sbyar |
- 2b. 4. | gal . te . ḥjig . rten . bya . ba . la . rgod . bdag . la .
ḥdir . skyon . gañ |
- | hon . kyañ . ño . tsha . med . pas . smra . na . bden .
par . brjod . med . kyi |
- | rañ . don . bsgrub¹ . par . ḥdod . pa . yon . tan . dag .
la . srid . pa . gañ |
- | thams . cad . bzod . pañi . skyes . bus . ḥbyuñ . bañi .
phyir . na . rig . pa . ste |
5. | zas . gtsañ . sras . kyi . rig . pa . dañ . po . bdag . ni .
smra . ba . na |
- | ñes . par . yon . tan . grags . pa . la . mkhas . bdag .
gyur . cig |
- | goms . pa . bsags . pañi . mkhas . pa . ñid . kyis .
rnam . par . dag . pañi . blos |
- | ri . mo . mkhan . gyi . gzugs . ltar . ḥjam . po . ci .
zig . mi . ḥdri . ḥam |
6. | lus . dañ . ñag . dañ . yid . dag . gis . kyañ . dge .
ba . yi . ni . las |
- | skyes . bu . le . lo . can . gyi . yid . kyis . thob . par .
nus . ma . yin |
- | me . tog . du . ma . don . gñer . ḥbad . med . gal . te .
ḥgyur . ba . na |
- | me . tog . las . byuñ . sbrañ . rtsi . buñ . bas . ḥthuñ .
bar . mi . ḥgyur . ram |
7. | kye . ma² . rgyal . bañi . yon . tan . brjod . pa . chuñ .
yañ . dge . bañi . phyir . mi . nus |
- | de . slad . sñan . dñags . mkhan . ni . su . zig . gus .
pa . lhod . par . byed |
- | rñed . pa . chen . po . rnam . par . mthoñ . nas . gtoñ .
ba . chuñ . bas . ni |
- | blo . ni . rgyu . chen . ldan . pas . tshoñ . phyir .
thogs . par . mi . rigs . so |

¹ Pet. *bsgrubs*.² These two words are apparently extra-metrical.

8. | de . phyir . rnam . pa . gañ . gis . mi . lus . thob . pa .
 rtogs . byas . nas |
 | bstan . pa . hdi . yañ . dran . sron . gi . ni . rab . rib .
 gsal¹ . mdzad . de |
 | yun . riñ . pos . kyañ . mi . hdrahi . bstod . pa . rdul² .
 gyi . khyab . pa . yi |
 | tshig . ni . sañs . rgyas . rtogs . pa . brjod . pañi . chu .
 rnams . kyis . ni . bkru . bar . bya |
 | gañ . gi . phyir . chos . kyi . gtam . la . mkhas . pa .
 hdi . ni . mdo . sdehi . rjes . su . brjod . pas . phyis .
 byañ . chub . sems . dpañi . skyes . rabs . rjes . su .
 brjod . de . ri . mo . bris . pañi . khañ . ba . la .
 mar . mehi . hod . dañ . hdra . bas . bde . blag . tu .
 gsal . bar . ñan . pa . poñi . skye . bohi . yid . la .
 (3a) dgañ . ba . lhag . par . skyed . par . byed . la | kham .
 gsum . du . skyes . pañi . sems . can . rnams . kyi .
 sdug . bsñal . gyi . rgud . pa . bsal . bar . bya . bañi .
 2b. phyir . smon . lam . chen . po . yañ . dag . par .
 bskyed . pañi . bcom . ldan . hdañ . kyi . spyod . pa .
 rjes . su . brjod . par . gyur . b³añi . gñid . rmugs . pañi .
 skyon . bsal . nas . yid . mñam . par . bzag . pañi .
 ñan . pa . po . rnams . kyi . bdud . rtsi . bñin . du .
 hthun . bar . hdod . rnams . kyis . hkhon . bañi .
 sdug . bsñal . du . ma . hdzad . pañi . phyir . du .
 yañ . dag . par . myañ . byaño |
 9. | rnam . pa . sna . tshogs . ñon . mon . sprul⁴ . lta .
 buñi |
 | srid . tshogs . sa . hog . nas . ni . hgro . don . phyir |
 | sañs . rgyas . ñid . phyir . smon . lam . rgya . chen . po |
 | bdag . ñid . che . min . rnams . la . hbyun . ba . min |

| hdi . ltar . rjes . su . thos . te | etc.

¹ Pet. *bsal*.

² Pet. *bstod* . *brdul*.

³ p, I.O. and Pet.

⁴ Text (I.O. and Pet.) *sbrul*, 'snake.'

The ends and titles of the several jātakas occur as follows:

- A.—i. 9*b* (9*b*). Rab . śīan (Pradyota).
 ii. 14*a* (14*a*). Rgya . śug . gi . gliñ . du . hgro
 (Badarīdvīpagamana?).
 iii. 20*a* (19*b*). Chos . h̄dod (Dharmārthi?).
 iv. 25*a* (25*a*). Ri . bon (Śāśa).
 v. 30*a* (29*b*). Zla . h̄od (Candraprabha?).
 vi. 35*a* (34*b*). Gzugs . l̄dan . ma (Rūpiṇī?).
 vii. 41*a* (40*b*). Tshoñ . dpon (Baṇij).
 viii. 46*b* (46*a*). Padma . can (Padmavat?).
 ix. 51*b* (50*b*). Tshañs . pas . byin (Brahmadatta).
 x. 55*b* (55*a*). Phan . h̄dod (Hitārthi?).
- B.—i. 61*a* (61*a*). Ri . dwags (Mṛga?).
 ii. 72*a* (72*b*). Rma . bya (Śikhāṇḍi).
 iii. 76*b* (77*b*). Drañ . sroñ (Muni or Ṛṣi).
 iv. 82*b* (84*b*). Sño . bsañs (Śyāma).
 v. 86*a* (88*a*). Drañ . sroñ . l̄ña (Muni- or Ṛṣipañcaka).
 vi. 90*b* (93*b*). Ka . śi . mdzes (Kāśibhadra?).
 vii. 94*a* (97*a*). Dkañ . thub (Tāpasa or Yati).
 viii. 103*b* (107*a*). Dgañ . bañi . sdom . chañs . can.
 ix. 108*a* (112*a*). Glan . ba . che (Mahādanti?).
 x. 114*b* (118*b*). Zla . ba (Candra).
- C.—i. 117*b* (121*b*). Dar . da . ra (Dardara).
 ii. 123*b* (128*a*). Ri . dwags (Mṛga).
 iii. 135*a* (139*b*). Gser . gyi . go . cha (Kanakavarma).
 iv. 137*b* (142*a*). Br̄tse . ba . can (Maitrībala?).
 v. 166*a* (170*b*). Mi . ham . ci . mo . dan . nor . bzañs
 (*sic*) (Kinnarī and Vasubhadra?).
 vi. 169*a* (173*a*). Drañ . sroñ . h̄bar . ba . can (Ṛṣi
 Uj̄jvala?).
 vii. 179*a* (183*a*). Sred . med (Virāga? *Pet.* Srid . med
 = Abhāva).
 viii. 184*b* (188*b*). Rkañ . rjes . śes . pa (Pādānujñāta?).
 ix. 189*a* (193*b*). Dpe . med . ma (Anupamā?).
 x. 194*b* (198*b*). Me . loñ . gi . gdon . can (Darpaṇa-
 mukha?).
- D.—i. 197*b* (201*b*). Ded . dpon . rab . h̄gro (the Sārthavāha
 Yāyu?).

- ii. 206*b* (210*a*). *Señ . ge* (Lion).
- iii. 213*b* (217*a*). *Brgya . byin* (Śatakratu).
- iv. 220*a* (224*a*). *Khra . can* (? , minister of the king of Benares).
- v. 228*a* (233*b*). *Don . kun . grub . ldan* (Sarvārtha-siddhimat = Siddhārtha).

Fol. 228b.

1. | *yañ . dag . rdzogs . pañi . byañ . chub . hdod* |
 (233*b*) | *byañ . chub . sems . dpañi . spyod . pa . ni* |
 | *señ . ge . žabs . hbrin . pas . byas . hdi* |
 | *chos . hdod . rnams . kyi . phreñ . ba . byas . pa .*
*hdi*¹ |
2. | *skyes . pañi . rabs . kyi . phreñ . ba . byas . pa . yi*¹ |
 | *dge . ba . cuñ . zad . gañ . žig . bdag . gi . bsams* |²
 | *de . yis . hgro . ba . hdi . ni . bde . gśegs . kyi* |
 | *hdod . pa . la . dmigs . thar . pañi . phyir . gyur . cig* |
3. | *rab . hgro . gñah . ral . can . brgya . byin* |
 | *khra . can . don . kun . grub . ldan . pa* |
 | *lña . yis . lhag . pañi . sum . cu . hdir* |
 | *thub . pa . chen . poñi . skyes*³ . *rabs . rnams* |
4. | *rig . pa . sgrahi . bstan . bcos . cha . ni . rnam . pa .*
*mañ . po . śes . nas . sañs . rgyas . kyi . yañ . gsuñ*⁴ |
 | *phyi . mañi . sñan . dñags . mkhan . gyi . zla . bas . sa .*
ni . sñan . ñag . hod . rnams . kyi . ni . rab . gsal .
byas |
 | *kha . cher . ñe . bar . htshe . bañi . skyon . gyis .*
rnam . par . gdun . pa . śes . nas . phyi . rol . hgro .
hdod . pas |
 | *ri . dbañ . kha . ba . can . la . señ . ge . žabs . hbrin*⁵ .
las . ni . srog . rnams . dor . nas . mtho . ris . bsoñ |

¹ In these two lines the text (I.O. and Pet.) is corrupt. In the second place Pet. has again *hdi*.

² *Sic* (I.O. and Pet.) for *bsags*.

³ Pet. here inserts *puhi*.

⁴ A syllable wanting. I.O. has *rnams* for *rnam . pa*.

⁵ *hbrins*, Pet.

| rgyal . po^{hi} . sras . slob . dpon . señ . ge . žabs . hbrin .
pas . mdzad . pa^{hi} . skyes . pa^{hi} . rabs . kyi . phren .
ba . rdzogs . so ||

5. | dge . sloñ . dpal . ldan . blo . gros . hbyuñ . gnas .
žes . bya . mkhas . pa . ni |

| sems . can . rnam . la . chos . dañ . zañ . zin . kun .
nas . hgod . mdzad . ciñ |

{234a}| tshad . ma . dañ . ni . luñ . dañ . rgyud . rnam . du .
ma . la . hdris . pas |

| hgro . ba^{hi} . mñah . bdag . gi . ni . spyod . pa . hdi .
la . gñis . po . dag |

6. | gžal . du . med . ciñ . dri . ma . med . pa . kun . nas .
bsags . te . de . las . hdi¹ |

| ñon . rmoñs . žes . bya^{hi} . sgrib . pa^{hi} . dri . ma . cho .
ga . bžin . du . myur . spañs . sñon . du . hgro .
ba . ni |

| de . dañ . de^{hi} . skyes . rabs . yoñs . bzuñ . hgro . ba .
sdug . bsñal . rgya . mtsho . las . ni . ga . don .
byas . te² |

| mthar . yañ . thub . dbañ . rnam . bžin . mtha^h .
dag . bya . byas . sañs . rgyas . kham . gsum . du .
ni . khyed . hbyuñ . sog |

7. | leañ . lo . can . gyi . bum . pa . žes . bya . mkhas .
dañ . lhan . cig . hdi . ñid . du |

| gañ . žig . tshul . khrims . hbyuñ . gnas . skad . gñis .
pas . ni . hdi . ltar . cho . ga . bžin |

| bdud . las . rnam . par . rgyal . ba^{hi} . spyod . pa . sín .
tu . rnam . dag . yañs . pa . ni |

| skye . bo . ma . lus . pa . la . phan . pa^{hi} . don . du .
de . yis . yañ . dag . bsgyur |

| rgya . gar . gyi . mkhan . po . pañdi . tā . lam³ . ka .
de . ba^{hi} . žabs . dañ | bod . kyi . lo . tsā . ba .

¹ Four syllables wanting.

² One syllable wanting. Pet. has *gdon* for *ga . don*.

³ *lam*, Pet.

śākyaḥi . dge . sloṇ . tshul . khrims . ḥbyuṇ . gnas .
 sbaś . paś . dpal . gyi . sgyeḥu . riḥi . rtsa . chos .
 skor . dben . saḥi . gtsug . khañ . du . bsgyur ||

TRANSLATION.

In the Indian tongue: *Haribhṭtanāmajātakamālā*.

In the Tibetan tongue: *Señ . ge . zabs . hbrin . paḥi . skyes .
 rabs . kyī . phren . ba*.

Hail to Mañjuśrī as Kumāra !

1. To him, who makes suffering flower-crowned with the eminence of acquiescence won by the strength of all the pāramitās,

Who, having a halo of light in virtues utterly pure, dispels the darkness in the deluded—to that sage hail!

2. With the string of Jātakas composed by the ācārya Śūra others are without power to follow on an equality.

Though the cool-rayed [moon] may rival (expand?) the lotus, not surely may the other constellations, even united.

3. Since—for we know this the poetry of great poets—only the fame of learning in tradition remains open,¹

It is, clearly, as being skilled in the fame of the lives of the Bodhisattva, and, moreover, in desiring my own advantage, that I shall compose these things.

4. If the world laughs at the attempt, what fault is there here in me? Or though through shamelessness I speak not truly in my narrative,

What place there is among virtues for a desire to accomplish one's own advantage, an all-patient person knows by reason of his origin ('from birth' ?
 . 'from the beginning' ?).

¹ I translate *dag . hgro* (*śuddhagati*), not *ñag . hgro* (*vāggati*). Perhaps 'since our author (*hdi*) knows the poetry of great poets' is better than what we have given.

5. In celebrating the supreme knowledge of the son of Śuddhodana may I, at any rate, become skilled in extolling virtue!

Does not a mind purified by skill acquired through practice, like the painter's drawing, trace out something winning?

6. With body, voice, and mind alike no meritorious work can persons of indolent character achieve.

By the bee, if he exerts not himself in the seeking of various flowers, the honey coming from the flowers is not quaffed, is it?

7. Though unable, alas! through poverty in merit to celebrate¹ the virtues of the Jina, what poet for that reason refrains his homage?

Since, on desiring a great gain, a small one is abandoned,² the mind engaged with a great matter knows not how to suffer hindrance for gain.

8. Therefore, after consideration of every advantage in whatever way, as this teaching verily illuminates³ the darkness of sages,

Speech, long saturated with the dust of the praise of unequal persons, shall be washed with the water of the avadānas of Buddha.

Since this author, learned in stories of dharma, in expounding the Jātaka of the Bodhisattva after expounding the Sūtrapitaka, makes illumination most happily as with the light of a lamp in a room adorned with pictures, causing in the minds of his hearers the acme of delight, it is to be tasted, with a view to the waning of the divers sorrows of existence, by those who desire to drink the ambrosia, as it were, of those who listen with minds set at rest by the abolition of the sin of oblivion of the celebration of the acts of the holy one who made the great vow to abolish the

¹ Or, 'so far as merit is concerned, to celebrate even a little'?

² Or, 'since, in comparison with the great gain, what is abandoned is little.'

³ Or 'has dispelled' (*bsat*).

affliction of the sorrow of the beings born in the three worlds !

9. That all creatures may pass away from the earth below
(? hell),
Like phantoms (snakes?) tormented in divers fashions,
This great prayer for Buddhahood
Arises not in such as have not great souls.

Thus is it recorded, etc., etc.

(Fol. 228b.)

1. In desire for complete Bodhi, composed by Haribhaṭṭa, may this story of the Bodhisattva¹ of those who love righteousness.²
2. What little merit has been gathered by me, by composing a wreath of Jātakas, thereby may this world, in love for Sugata, be at the end of its illusions.
3. ' Good - goer,' ' Neck - tearer,' ' Hundred - sacrificer,' ' Citrin' (?), ' All objects effected'—thirty, with these five added, are here the Jātakas of the great sage.³
4. After studying treatises on grammar in many points, and also the word of Buddha, the moon of later poets, having illuminated the earth with the rays of poetry, experiencing in Kashmir distraction through the fault of mischief-makers,⁴ Haribhaṭṭa, through desire for the outer world, casting away his life on the king of mountains, Himālaya, went to heaven.

End of the Wreath of Jātakas composed by the Ācārya
Prince Haribhaṭṭa.

¹ Text corrupt, see above.

² Dharma.

³ Probably the Sanskrit was—

Yayuh } kaṇṭhiravaḥ śakras citri (?) sarvārthasiddhimān.* |
Arvā }
pañcāitānyatra triṃśac ca jātakāni mahāmuneḥ ||

The word *kaṇṭhirava* is certain, since the colophon of the Jātaka in question gives *sen . ge*, 'lion.'

* = Siddhārtha.

⁴ *ñe . bar . htshe* ? = *uparodhi*: perhaps we should read *ñe . bar . tshe* = *upajivi*, 'dependants.'

5. Whereas the learned Bhikṣu Śrīmat Matisambhava (Buddhyākara ? Prajñākara ?), composing from Dharma and every matter for the creatures, being acquainted with logic and tradition and tantra, for this life of the Lord of the world—has these two,
6. The unequalled and the pure, gathered from every source,¹ herefrom may you, receiving him who goes before, abandoning in the right way the dirt of the darkness called affliction, and also his Jātaka, achieve your object so far as the ocean of suffering of existence is concerned, and finally with all your work accomplished, like the lords of sages, be born in the world of Buddha!
7. Whereas, together with a learned man named Bum . pa² of Lcan . lo . can,³ this same, who is Śīlasambhava, knowing the two languages, has corrected *in extenso* this so constituted story of the Conqueror of Māra, thereby may it serve for the purpose of the good of all creatures.

By the feet of the Indian teacher Lamkādeva and Tibetan translator the Śākya Bhikṣu Śīlasambhava-gupta, translated in the Chos . skor . dben . sa monastery at the foot of Mount Sgyeḥu.

¹ The text is here imperfect. We might render 'has here gathered the life of the Lord of the world, which is both unequalled and pure.' Dr. F. H. Stecherbatskoi, who has kindly read this paper in proof, suggests that a sentence ended with the imperfect line *a* of v. 6, the sense then continuing 'may you, released (gdon . byas) from the ocean of the miseries of existence by receiving him and his jātakas, preceded by (sñon . du . hgro) abandonment and finally with all your *karma* exhausted, etc., etc.'

² Bum . pa = 'vessel.'

³ A place in Tibet, see Lexx.