

**NAGARJUNA'S  
MORAL PHILOSOPHY  
AND SINHALA  
BUDDHISM**

(Sahṛdlekhā and Lōvāḍasaṅgarāva)

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Edited by David J. Kalupahana

## PREFACE

This work was originally intended as an inquiry into Nagarjuna's moral philosophy based upon the material available in the *Sahrdlekha*. In order to do so it was necessary to provide a new translation and annotation of the Tibetan text because the existing translations and annotations depended heavily on ideas expressed in the Buddhist tradition long after Nagarjuna. After I completed the translation and annotation, Dr. Ananda Guruge, presently Sri Lanka's Ambassador to the United States, informed me that a mutual friend, Dr. Tissa Rajapathirana of the Australian National University, was working on a project involving the comparison of Nagarjuna's work with a popular Sinhala poem, the *Lovadasangarava*, which is believed to have been influenced by the former. To avoid any duplication of effort, I immediately called Dr. Rajapathirana to inquire about the status of his work. He informed me that he had been working on it for some time but that he found it necessary to compare Nagarjuna's work with the early discourses before proceeding to compare the two texts. Since I had already completed this task, he encouraged me to proceed with my project and include the comparison he himself was planning to do. I felt that after the annotation of Nagarjuna's work showing that it was based primarily on the early discourses, there was no need to annotate the *Lovadasangarava*. However, it was thought that an English translation of the latter would be of use to the students of Buddhism who are interested in understanding the common core of the Buddhist tradition without being tied to any sectarianism.

Many of my friends have helped me in this project. My colleague, Professor Anatole Lyovin of the Department of Linguistics, carefully read the translation from the Tibetan and made many useful suggestions. Venerable Tapovanaye Sutadhara, a Ph. D. student in Linguistics at the University of Hawaii was always ready to provide me with information about the Sinhala literary tradition of which he possesses extensive knowledge. My friend, Professor W. S. Karunatileke, a well known linguist, has painstakingly read through the text and translation of the *Lovadasangarava* and made improvements to the text. Whatever errors that remain are purely due to my own arrogance. Last but not the least, I

owe a great debt of gratitude to my friend from undergraduate-days, Professor Y. Karunadasa, Director of the Postgraduate Institute of Pali and Buddhist Studies at the University of Kelaniya, for his boundless interest in this work and to the members of the Board of Publications of the University of Kelaniya for undertaking to publish it in their monograph series.

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