

*Miscellaneous Articles*

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# JOURNAL

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[ PART I

## Leading Articles

### SECOND SEARCH OF SANSKRIT PALM-LEAF MSS. IN TIBET

[ WITH PLATES ]

*By Rābula Sāṅkṛityāyana*

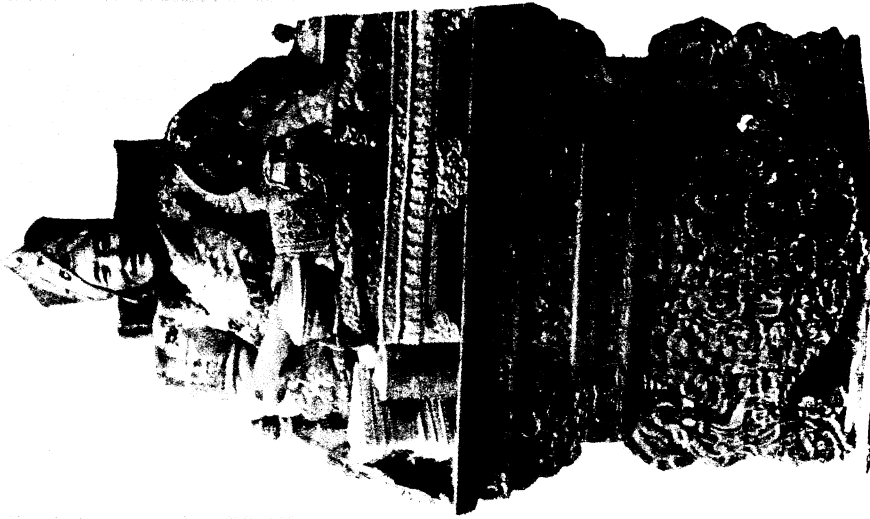
When on the 16th February, 1936, I left for Tibet, I was still very weak after having suffered from a severe attack of typhoid and my friends' advice was against undertaking such an arduous journey. But on the last occasion I was not able to copy the last chapter of the *Pramāṇa-vārttika-Bhāṣya* by *Prajñākaragupta* which had the original *Kārikās*. The *Pramāṇa-vārttika*-text was already in the press. Though the missing portions of the other three chapters I had restored from Tibetan into Sanskrit, the missing part of the fourth chapter I did not like to restore as the original was available. I reached Nepal on the 18th February. There was ample time to recoup my health since generally the Tibetan

passes are open by the end of April.

I left Katmandu on the 15th April. My pecuniary resources were very meagre consisting of a hundred rupees in all, plus 4 dozen film packs, two cameras, and some provisions. But I had resolved to copy as much as I could. I took my old traversed road to Nenam, the seat of the frontier Tibetan Magistrate, which I reached on the 23rd April. One of the two magistrates recently had been to Nepal where he saw me. There is a strict order to officials on the frontiers not to allow any Indian to pass in, but in my case the two magistrates had to make special concessions, as they knew my object and that I am known to many big officials and noblemen in Lhasa, having twice visited that sacred city.

I departed from Nenam on the 27th and after crossing Thong-la and other passes, reached Sa-skyā on the 6th May. Early in the morning, streams were still frozen when I entered that sacred seat of the famous Buddhist teachers who, in the past, did splendid work for Buddhist studies, translations of scriptures and even for the spread of Buddhism in the far-off Mongolia. Like other parts of Tibet, this locality is also devoid of vegetation. A few poplars and willows in palace-gardens have had just a few buds on their branches and there was yet no green foliage to be seen. My former host Kusho Do-ni-chhen-po greeted me with a broad smile when he saw me.

Now the first task before me was to copy the last chapter of the *Pramāṇa-Vārttika-Bhāṣya*. At that time I thought I would have to stay for a fortnight. I had least suspicion that Sa-skyā will take about three months



Jam-Yang-Kun-dub Hierarchy of Sa-skya



Inscribed Indian Bronze, 7th Cen. (Sa-skya)

to finish my work there. The same day I visited the Phun-chhog and Dol-ma palaces, the heads of which ascend the throne of Sa-skya hierarchy alternately. I was sorry to find that the Lama of Dol-ma Palace who was the last hierarch and had greatly helped me when last time I visited Sa-skya, was no more. His two sons and their kind-hearted mother welcomed me with open hearts and showed great sympathy for my work like the late Lama. The childlike simplicity of the head of Phun-chhog Palace who is to succeed to the throne, is unforgettable. Since last time whenever I visited him he tried his best to make me quite at home. He has a very inquisitive mind. He asked so many questions about my last journey to Japan, and Buddhism, and then ships, railways, aeroplanes, radios, and what not. The Sa-skya hierarchy is not only the head of one of the four most important Buddhist sects, but they have got a big state in which they enjoy the right to rule.

On the 8th, the MS. was brought and I began to copy it. It took 11 days to finish the chapter containing more than 5000 ślokas. In five days more I compared the portion of the third chapter which was published in the JBORS. vol. XXI, Pt. II and also the new copy. On the 25th, I went to the two palaces to bid good-bye to them. The hierarch-designate told me in so many words that there must be more Sanskrit palm-leaf MSS. in Sa-skya. But the Sa-skya monastery is not a small temple. There can reside more than 4000 monks in its dormitories and chapels. There are many big cathedrals. Many of them have got several thousand volumes of Kan-jur, Tan-jur and other MSS. In such a jungle of books even for dozens of men, it is

difficult to hunt for any particular book in a few days. At the end he said 'But you must see Chhag-pe-lha khang Library-temple' which has got many precious manuscripts originally possessed by the great hierarchs of Sa-skya from the eleventh century onward. The formal accession was to take place in January and so the ruling power was still exercised by the present head of Dol-ma Palace. I went to see the mother and her elder son. For more than two hours she kept me busy in tasting many Tibetan dishes, sweetmeats, fruits from distant Kansu and Eastern Tibet and also some European sweetmeats which were presented to them by the late Mr. Williamson (British Political Agent), when he visited Sa-skya. I felt sorry when I recalled to my memory my last visit to Gantok where I met this kind English gentleman. Though our meeting was brief, he showed many pictures of Tibet he had collected in his journeys and also talked sympathetically about things Tibetan. I hoped to show some of my collections to him on my return journey but that hope was not to be fulfilled as he died last winter in Lhasa.

When I said that the 'Library-temple' might have some Sanskrit MSS. not only the mother and her two sons but even their old chamberlain said, 'Ah, no, we never heard that it contains any Indian MSS. But still if you want, we will open it.' A search was to be made for the key. The next day (the 25th May) we went to the Lh-khang-chhen-mo built by the hierarch Phags-pa (1251-80 A. C.) the preceptor of the Chinese Emperor Kublai Khan. Before entering the 2nd courtyard, on the left side of the gate there is a big staircase of more than 50 steps, leading to the first floor.

It is so steep that often the descent is terrifying. After reaching the first floor when you turn towards the right you come across firstly an unassuming room, the front side of which is made of coarse wooden planks. From its outward shape no one can suspect that it is a store-house of such precious volumes of Indian and Tibetan MSS. The red seal was broken and the archaic lock was opened. And the single panelled door was opened with a slight push and a cloud of dust arose. Our throats were choked with the thick dust and for a moment we could not see what was in the interior. The whole floor was covered with a thick layer of dust about one-third of an inch. We halted for a moment to let the dust subside. Then we saw in the three sides of the room (about 20'×25') encircling rows of open racks, where volumes on volumes of MSS. were kept. Most of these MSS. were wrapped in cloth. It did not take much time to find the place where palm-leaf MSS. were kept, thanks to their quaint size. Moreover the present Tibetan custodians think it superfluous to spend a single penny to wrap them with cloth. In the middle of the left row I saw one palm-leaf MS. and then after more search I discovered 25 bundles of palm-leaf Sanskrit MSS. There was also one paper MS. of the Kālacakraṭikā. I saw two or three other Sanskrit paper MSS. in Ngor and Shalu monasteries. They were not imported from India but were written by Indian refugees who went to Tibet after the Muhammadan conquest of Bihar. But that shows the possibility of finding some valuable texts on paper. In that room there were many thousand volumes of Tibetan paper MSS. Most of them were wrapped in cloth. I had a cursory glance at them but to

scrutinise the whole lot was beyond my power. If a thorough search had been made I would have got a few more Sanskrit MSS.

On that day I had just a look at those palm-leaf bundles and it is beyond my power to describe my joy when I saw among those 25 volumes the MS. of the complete *Pramāṇa-Vārttika-Bhāṣya*, a portion of *Dharma-kīrti*'s own commentary on the first chapter of the P.V. and a complete sub-commentary on the same by *Karṇakagomin*, and also the *Yogācārabhūmi*, a very important work of *Asaṅga* which gave another name to his Buddhist philosophical school. Now there was no question of leaving *Sa-skyā* soon. I took two bundles with me containing works relating to the *Pramāṇa-Vārttika*.

As I had not sufficient photographic materials with me—specially I had no washing chemicals—so I resolved to copy all these works. From next day I began my work. My companion *Mr. Abhaya Singh Perera* also took a portion of it to copy but the high altitude (14,715 feet) of *Sa-skyā* and the Tibetan cold was an unfamiliar thing with him and so he could not write much and his health deteriorated so much that I was forced to send him to *Ta-shī-lhun-po*. For some days I also had headache and once I got some pain in my throat and I was afraid lest my old trouble of tonsils might recur. But in the end all was well. I wrote 500 śloka (16000 letters) daily. The copying work was finished on the 9th July, 1936. It took twelve days more to compare the MS. and make a descriptive catalogue of all the palm-leaf MSS. in the 'Library-temple.'

I took a photograph of the *Yogācārabhūmi* and also copied 153 verses of the *Adhyardhaśataka* (अध्यर्द्धशतक) by

*Mātrceta*.

Now I was free to leave for *Ngor* (established 1429 A. C.). Of all the monasteries, I found *Ngor* with its large collection of Indian MSS. most difficult to inspect, on account of its *Khan-po-in-charge's* unruly Steward. In reality he was the master and not the *Khan-po* (Dean). At times I was thinking that it might not be possible for me to get a chance of seeing the important MSS. of that monastery. The Steward was present in *Sa-skyā* and the heads of the two palaces also requested him to help me. But he was in no mood to move. He promised that he was coming soon to *Ngor*, but I had very little faith in his word.

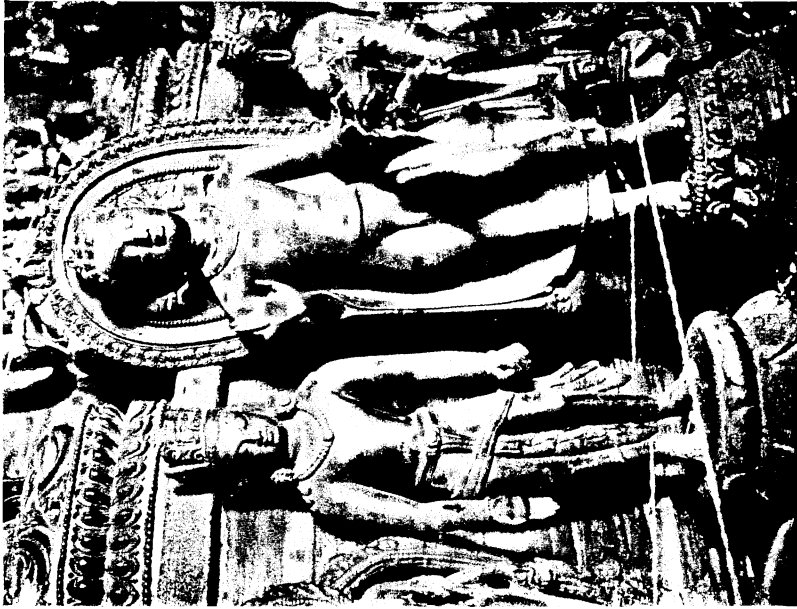
Travelling in Tibet is a very dangerous affair if one has not got sufficient companions and some firearms. The *Ku-chhung-rin-po-chhe* (younger brother of the head of *Dol-ma Palace*) was often advising me—'Do not travel alone, the Tibetan passes are infested with robbers, they will kill you.' Both the palaces offered their mules and men to take me to the *Ngor*, *Shalu* and *Ta-shi-lhun-po* monasteries. I accepted the offer of *Phun-chhog Palace*. The kind hierarch and his much more kind-hearted *Dā-mo* (lady) made all arrangements for my journey. He gave his own head cook, a very stalwart, young monk, whose sight was enough to frighten any passer-by with bad intentions. He also gave three of his best mules, two for our riding and one for the luggage. For the help and kindness which I received from the present hierarch I cannot be sufficiently grateful. In fact of all the people with whom I came in contact in Tibet, I found him the noblest Tibetan gentleman. I can never forget his ever-smiling face

and his simple courtesy. I reproduce his photograph in gratitude.

We left Sa-skya at noon on the 23rd July. When we reached the foot of the hill my companion's mule began to jump, and twice he was thrown on the ground. It was impossible to ride on it any longer. We transferred our loads on to it, but the second animal which was a pung-de (cross between horse and she-ass) had also the same propensity. Fortunately some Sa-skya muleteers were returning to their home and we changed our pung-de with theirs. Before we crossed the next pass Sho-nga-la there was a heavy down-pour of rain. Next day we were travelling close to the bank of a stream which had assumed the proportion of a mountain torrent owing to the fresh rain. In one place our mules fell down into the stream and it was a nerve-wrecking experience to witness the box which contained the precious copy of the MSS., my three months' labour, thrown into the water. We hurried to bring it out and my mental agony was not over, till I examined and found nothing damaged.

On the 25th we were to cross the Tsha-rong-Chhu which is a considerable river and in the rainy season, often for days, becomes difficult to cross. There are no hide-canoes, so one has to search for some fordable place. It took more than two hours to find some suitable place to cross over. The water was thigh-deep. While crossing it one corner of a box was under water, but here too no damage was done to the valuable contents.

We reached Ngor on the 26th. The steward still did not arrive. I saw the other monk-officials of the



Indian Bronze Images (Sa-skya)



Indian Bronze Images (Sa-skya)

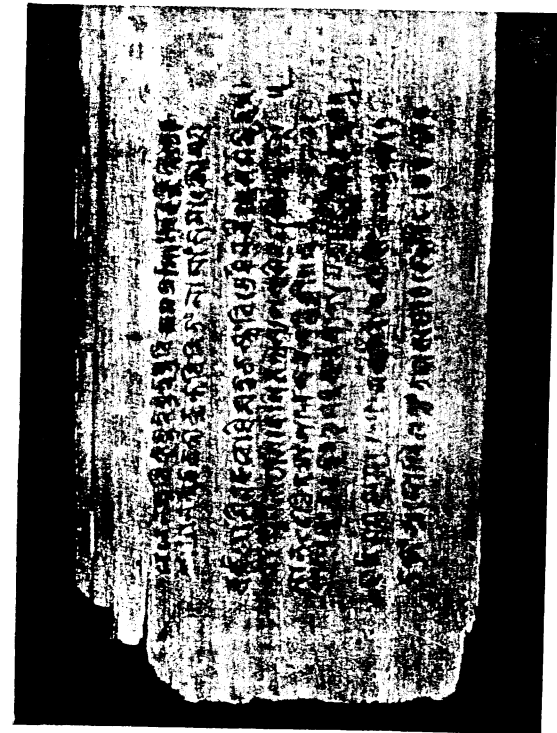
great monastery. The two old Khan-pos of Khang-sar College were very pleased to see me again. They had been always eager to help since my last visit to this great monastery, but the steward who was in charge of the precious treasures was absent, so they could not help me.

Next day (27th July), I went to Şha-lu (established 1040 A. C.) which is only six hours' journey by short cut, but in one place the path is very dangerous. There are four passes but they are not so difficult. Our friend Ri-sur-rin-po-chhe was present when I reached the old monastery. I had no intention to stay longer in that monastery for the present, as I had not the necessary photographic materials with me. When I was coming from Ne-nam the Nepalese photographer of Shi-gar-tse was also travelling in the same company. I talked to him if he could accompany me to take photographs of the MSS. in some of these monasteries. He promised and after reaching Sa-skya, I wrote to my friends in Calcutta to send photographic materials. The money which I had with me was not enough even for travelling expenses. But there were Sahu Dharmaman's firms in Tibet. This devoted Buddhist and his enthusiastic sons have been always ready to help me since my first journey to Tibet. I always dislike to borrow money from others, but in Tibet I was forced to abandon this personal predilection. Not to borrow meant to throw back the fruit of my search into these forbidden treasures of the Tibetan monasteries. I had already received information that some parcels had come to Shi-gar-tse. The purpose of this preliminary visit to Şha-lu was that I should see the other MSS. which last time I was not able to see, and ascertain the number of plates which will be required.

The monastery of Şha-lu contains many things of antiquity. In its ancient chapels there are many bronze images originally taken from India and Nepal. On the walls of one of the chapels there are fresco paintings. The names of some of the artists are also inscribed on their works. But Indian manuscripts are not kept in this monastery. About a mile from the main monastery hidden by the mountain creeks, there is a small monastic establishment called Şhu-lu-ri-phug which is a branch monastery of Şha-lu. The founder of this new establishment was the great scholar Bu-ston (1290-1364 A. C.). After his retirement from Sa-skyā, the sylvan solitude of this place attracted him so much that he made it his residence. The main chapel and some other buildings were built by Bu-ston himself. During the rainy season all the monks of Şha-lu came to reside here for their retreat. Indian MSS. are kept in a very dark small room inside the main temple. On the 28th I went to the Ri-phug with the five custodians. The seals were broken and the door was opened. As in Chhag-pe-lha-khang, here too, they have got many hundred Tibetan MSS. The shape of some of them is quite like palm-leaf MSS. We made a search first in the racks and we got a few. Next we opened some of the wooden boxes which are there and we found altogether thirty-nine bundles of Indian MSS. including those which I saw in my last journey. There was another small room inside it, the door of which was locked and sealed. It was sealed with the seal of the Tibetan Government, so unless you have their permission, it cannot be opened. I was told that it contains many sacred things belonging to Indian and Tibetan Buddhist



Palm-leaf MSS. being examined by Rahula  
Śāṅkṛityāna at Sa-skyā



Autograph of Vibhūti-chandra



saints. It might contain some Indian MSS., but there is not much possibility of it as these MSS. are not held in the same esteem as some pieces of garments, begging bowls, or other things originally belonging to some sacred personality.

I gave a cursory glance at the MSS. and I was very much delighted to see Manorathanandin's glossary on the *Pramāṇa-Vārttika*. It is a paper MS. written in Vibhūticandra's own hand. Vibhūticandra was a young scholar from Vikramaśilā University, who followed his teacher Śākyaśribhadra, the last hierarch of Vikramaśilā, in his exile after the destruction of the famous institution by the Muhammadans. First they went to Jagattalā in Eastern Bengal and perhaps after the destruction of it, they went to Nepal, wherefrom they were invited by the head of the Sa-skyā monastery. Thus they went to Tibet in 1203 A. C. Apart from Vibhūticandra there were Dānaśīla and other scholars who accompanied Śākyaśribhadra. The complete palm-leaf MS. of the *Pramāṇa-Vārttika-Bhāṣya* (*Vārttikālaṅkāra*) which was discovered in the Sa-skyā monastery originally belonged to Dānaśīla, and the fragmentary MS. of the same book at Sa-skyā was in Vibhūticandra's handwriting. I was quite familiar with his writing. At the end of the MS. of Manorathanandin's gloss Vibhūticandra wrote these verses :—

At the end of the MS. of the प्रमाणवार्तिकवृत्ति—

(1) To his teacher (शाक्यश्रीभद्र):—

परमाराध्यतमेषु विश्वजनाराध्यतमेषु सकल . . . गुरुषु सकलजनालोके (?)  
स्थितगुरुषु जगदर्थसक्तिचित्तेषु सर्वसङ्गरहितेषु धर्मराज्याभिषिक्तेषु सर्व-  
श्वर्यविमुखेषु [अनर्घरत्नत्रयगुरुषु त्रिरत्नगुरुषु सर्वपारमितान्वयगुरुषु सुचिरारा-  
धितगुरुषु सम्भारद्वयसम्भरणपरेषु विश्वनैःस्वाभाव्यदर्शिषु करुणामहादेवी-

परिरम्भमुदितेषु] तृष्णात्यन्तविरतेषु प्रज्ञायत्तावृत्तिषु त्रिजगदनायत्तेषु । काश्मीर-  
पैण्डपातिकसत्पण्डितचक्रपुण्डरीकेषु श्रीमद्गुरुचरणेषु हि वी(?)वि भूतिचन्द्रस्य  
सप्रेण (?) सप्रेम) . .

(2) As a farewell to some king (perhaps Grags-pa-  
gyal-tshan of Sa-skya):—

यत्र महाश्रीर्द्वोरपि तत्र तदयं राजा वेत्ति मनुक्तं ॥

कल्याणमित्रं त्वमसि मादृशां दशदिग्दृशां ॥

एवमेव सदा रक्ष समयं गुणाधीन (sic) ॥

अपारपीनसेनाद्यप्रजारक्षणदक्षिणः ।

लक्ष्मीं परंपरीणां त्वं पुत्रपौत्रीयतां नय ॥

अलमतिविषमत्वाद् द्वेषतृष्णोपसत्वात् परिणतिकटकुत्वात् सङ्गमैस्त्वत्प्रजानां (I)  
इति यदि शतकृत्वस्तत्तदालोचयावस्तदपि तमुपकारं विस्मरेन्नान्तरात्मा (II)

सिद्धं चिन्तादिकं सर्व्वं सम्वासोपि तदावयोः (I)

[ शिष्यते परिवर्त्तनं । ]

स्वदेशमेव यास्यामि सन्तु सन्तः सुखं सदा (II)

संयुज्यन्ते वियुज्यन्ते जन्तवः कर्म-वायुना ।

न स्याद् यद्द्वेषलेशोपि स्थास्याम्यस्मिन् वशी भृशं (I)

(3) He resolves to come back home:—

यद्यस्यत्र समीहा वः किम्विलम्बावलम्बनैः

स्थविरादिषु चे (?) मे विलम्भि (?) नीथामादाय गच्छत त्वरितं ।

वेशं किमिह स्थित्वा प्रमादबहुला हि परदेशाः ॥

पापादृते धनं कष्टं पापं कष्टतरं धनात् (I)

तेन मे न धं धन्यधान (?) स्थितस्य च (I)

(4) As a farewell to his teacher:—

स्फीतं सम्बद्धं सुचिरं चीवराहारपुस्तकैः ।

धर्मपालीकृतो यायान्मादृशस्त्वां विहाय यत् ।

[ गहं त्वां त्यक्त्वापि यत् । ]

उपकृतोऽपि हि यद् यायान्मादृशश्चरणात् तव (I)

त्वत्पाद्वर्षपरिवर्त्तिन्याः पर्षदोऽरुचिसम्भवः (II)

वैस (?) म्यं स ममक्षोभोर (?) धृतिश्चात्र कारणं (I)

सर्व्वस्वं गुरुबुद्धतत्सुतगणः कर्म स्वकं मामकं ।

किं धान्येन धनेन सज्जनजनेनासक्त्यपुण्यान्वयः ।

×

(5) Medical prescription on the first cover:—

४८ अस्ति आदि आदर्श पत्रं ७५ दत्तं (म?) ४ कस्तूरी गुगुडञ्चात्रं  
पटस्य हस्ता १० ॥ लोरोपाके

Quotations from some texts:—

यः संक्लेशगणं जिगाय सकला यं लक्षणश्रीः श्रिता (I)

दत्तं येन शिरःकरादि विबुधा यस्मै नमः कुर्वन्ते ।

यस्मान्मारबलं विभेति निखिला यस्य प्रशस्या गुणाः (I)

दोषा यत्र न सर्वजन्मिकरुणावश्याय तस्मै नमः ॥

(6) प्रमाणभूताय जगद्धितैषिणे प्रणम्य शास्त्रे सुगताय तायिने ।

प्रमाणसिद्धये स्वमतात् समुच्चयः करिष्यते विप्रसृतादिहेकतः ।

—the first verse of the प्रमाणसमुच्चय by Dīnāga.

(7) Pages of each chapter of प्रमाणवार्तिकवृत्ति MS.:—

सर्व्वज्ञसिद्धि	प्रथम प २०	वातपित्तश्लेष्मणां
	प्रत्यक्ष प ५५	मरुत्तेजःअ(?) जोऽ) म्भोरूपत्वात्
	स्वार्थ प ८०	
	परार्थ प १०५	

From a palm-leaf now in the library of B. & O. R. Society:—

भोटङ्गत्वा ततः स्थित्वा श्रुत्वा सर्व्वम . . . नं (I)

पश्चात्नेपालतः स्थित्वा पत्नीयं प्रहिता मया (II)

तदीयं वर्णनं काव्यं पण्डितेन विभूतिना ।

आत्मशास्तारमावास्थे (?) संघं बोधयितुं कृ(त)म् (I)

नो मद्यपोहं न विकालभोजी मांसन्न मां संभजते कदाचित् ।

तीव्रव्रतेनै(व) श्रुतं कथ(ञ्) चित्तल्लोकपाला मुनयः प्रमाणं (II)

These verses show that Vibhūticandra was not happy in his exile. At one time he bade adieu to the land of snow and on his way to India he came down to Nepal

from where he wrote a letter to some one, the introductory verse of which is preserved in the palm-leaf. In the beginning of the thirteenth century, palm-leaf was the only writing material used in India. But the Indian scholars who went to Tibet at that time have freely used paper. It was natural, for palm-leaf is not available in Tibet unless it is imported from India and close relations with China had made the use of paper more prevalent in Tibet. I also noted the small palm-leaf MS. of the *Pramāṇa-Vārttika* text in which unfortunately the first chapter is missing.

On the 29th I reached Shi-gar-tse. The parcels of photographic materials had not yet arrived from Gyan-tse, so I had to wait for them. During my last visit I had heard about some palm-leaf MSS. in the monastery of Ne-ri-ri-ṭhog (wrongly written Nga-ri-ri-phug in my last note). On the 2nd August I visited that place which is about six miles from Shi-gar-tse in the valley of the Brahmaputra. I was under the impression that the monastery is a branch of Ṣha-lu and so I thought that it might contain some ancient MSS. But the monastery belongs to the yellow-cap sect and it was established about 30 years ago by Yong-zin-lama, a tutor of the present Ṭa-shi-lama. The MSS. is a copy of the *Pārājika* Pālī in Sinhalese characters which was acquired by the late Lama from some Sinhalese pilgrim in India, when he visited Buddhist sacred places with His Holiness the Ṭa-shi-lama in 1905 A. C.

From the 5th August to 15th August we were busy with taking photographs of the important Sanskrit MSS. in Ṣhalu-ri-phug. The plates which were sent from India were not ordinary plates. The photographic

knowledge of our photographer friend left much to be desired, so he succeeded in spoiling all the fifty process plates which I had received. Luckily I had asked him to take a few dozens of his own plates which I borrowed from him. But they were not enough to copy all the required MSS. In the meantime, I and Mr. Abhaya Singh were engaged in copying Manorathanandin's commentary. I also wanted to copy the *Tarkajvālā*, *Vigraha-vyāvartanī* and *Kṣaṇa-bhaṅgādhyāya*. I needed more photographic materials for which I sent many letters and telegrams, but I was not sure about their arrival. It was already the middle of August and after one month winter was to begin, so I could not calmly wait. I was very thankful to the custodians of Ṣha-lu and specially to my friend Ri-sur-lama, who permitted me to take all the four manuscripts with me to Gyan-tse.

Ṣha-lu monastery is a little more than one mile away from the road Shi-gar-tse-to-Gyan-tse. On the 16th August we started for Gyan-tse where we arrived by the evening of the 17th. I sent a fresh wire and a few days later I learnt that seeing the difficult journey through the Himalayan passes none of the dealers was ready to send the things by V. P. P. Being at the place where they have got Telegraph and British Post Office it was not difficult to arrange the payment through the firm of Dharmaman Sahu, but we had to wait for the arrival of the parcels. In the meantime we were busy in copying the Ṣha-lu MSS.

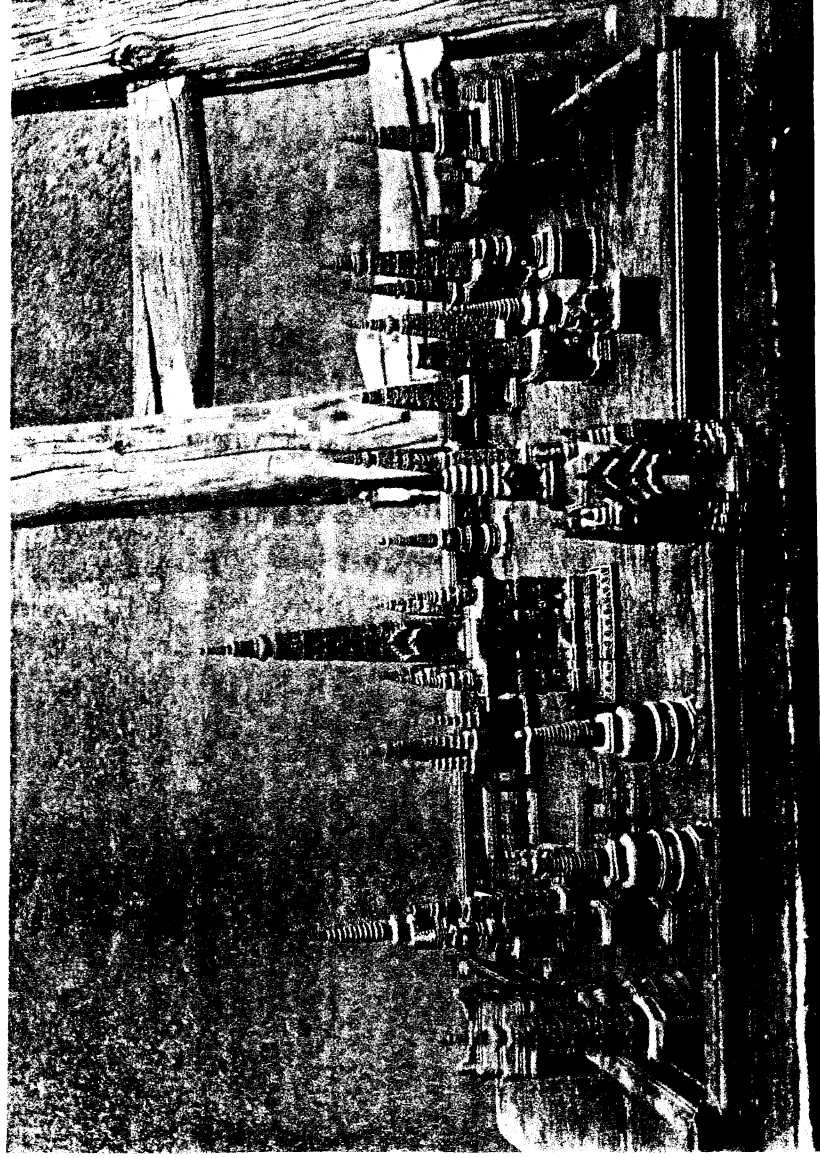
After receiving the required materials we left Gyan-tse on the 8th September on our way to Shi-gar-tse. The copying of the three MSS. was finished, so

we returned them to the custodians on our way back to Shi-gar-tse. The MS. of the Kṣaṇabhaṅgādhyāya was yet to be finished, so I kept it with me and after copying it, returned it through a Nepalese friend. At Śha-lu I heard that the Steward had come to Ngor and I must hurry up.

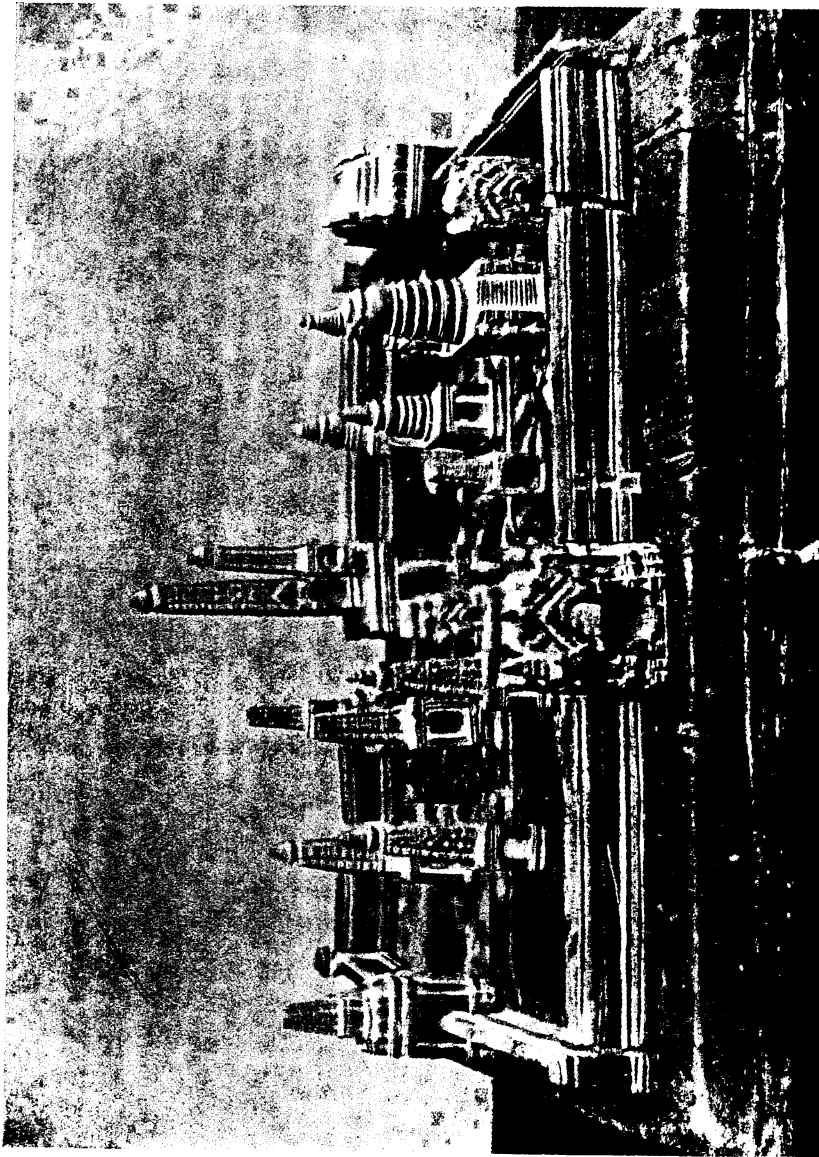
To hire the riding or pack animals is not an easy job in Tibet. Often many days are wasted. So we had to wait two days to get the required mules and horses. The time also at our disposal was very short. Already the leaves of poplars, and willow trees were changing their green to yellow. Ngor, Nar-thang, Pos-khang, and Ta-nag monasteries were to be visited. Thinking that it would not be possible to visit personally all the four, I sent Mr. Abhaya Singh to Ta-nag. The information about the MSS. belonging to that monastery as recorded in the present catalogue was brought by Nyāyācārya Abhaya Singh.

On the 12th September we went to Ngor which is only half a day's journey from Shi-gar-tse. To my utter disappointment I found that the Steward had left Ngor five days earlier. His brother Lama Gen-dun was present. After enquiry I found that the key of the MS.-room was with him. I begged him to open the room as the other four custodians had given their consent. The two influential Lamas of Khañ-sar who were themselves among the five custodians also requested and pleaded on my behalf, but he did not comply. The matter went so far that my friends became angry with him and threatened to break the seal and open the room. "We have given our word to the Gya-gar Lama who has taken so much trouble to come to our

Wooden Model of Mahābodhi



(Nāthang)



(Nar-thang)

monastery. We must help his sacred mission of placing the Buddhist scriptures before the Indian people." I persuaded them not to break open the door and instead send a letter to the Steward who was living about a day's journey to come back, and I requested them to send me information about his return.

We stayed for the night, and the next day (13th September) we went to Nar-thang monastery (established 1153 A. C.), famous for its big block prints of Kanjur and Tanjur. I did not hear about the existence of any Indian MSS. in that monastery, but they have many things of antiquity among which are a dozen old paintings on canvas originally imported either from India or Nepal. In technique they resemble the paintings of Ajantā. There is also a twelfth century stone model of the Mahābodhi temple at Bodh-Gaya. It is in the black stone of Gaya. Apart from the main temple it has many other chapels and stūpas, the portion of Śuṅga railings, the surrounding walls and the three main gates. Unfortunately, the plank on which the whole edifice was fixed is missing, so except the positions of the main temple and three gates (bearing inscriptions in Tibetan letters), we cannot know the position of other monuments. Owing to its antiquity the model is not well-preserved. There is another wooden model which is a copy of the above and is in good preservation. Here too the original plank is missing. The model shows that the Mahabodhi temple had three gates, the main-gate was on the east and there were two gates to the north and the south. The main temple had three doors on its eastern side, two of which were only blind and only the middle one was for entrance. There was also a door on the western side

but this was also blind through which there was no access to the interior. In my last journey I had discovered a "travel-diary" by a Lo-tsa-va (? Gro-bdud-rtse, born 1153 A. C.) from this very Narthang monastery, who was present at Bodh-Gaya when the Muhammadan soldiers came to desecrate and destroy the temple and images of Mahābodhi. He was an eye-witness to this act of destruction. In his notes he describes the position of many sites inside and outside the walls of Mahābodhi. I think this stone model was taken by the same Lo-tsa-va who wrote this note. I took photographs of the models and a few of the paintings but the later did not come out well as we had not the colour sensitive process plates with us.

The next day (14th September) we went to Shi-gar-tse. I tried my best to visit Pos-khang but it was harvest season so even after promising high rates, I was not able to get conveyance. On the 17th September I received a message from Ngor that the Steward had come and I must go at once. With great difficulty I found two ponies and one donkey for our luggage and next day we went to Ngor. The Steward told me that he would stay only three or four days, so I must finish my work within that time. The same MS.-room was opened. Like Sa-skyā, here too the Indian MSS. are mixed up with Tibetan MSS. numbering about 1,000 volumes. The Sanskrit MSS. which I had separated in my last visit were put in one place. I made a little search for new MSS. in the heaps of the other MSS. and my trouble was well-rewarded when I found a complete copy of Abhidharmakośa-bhāṣya by Vasubandhu and a copy of Sarahapa's Dohākośa. For the

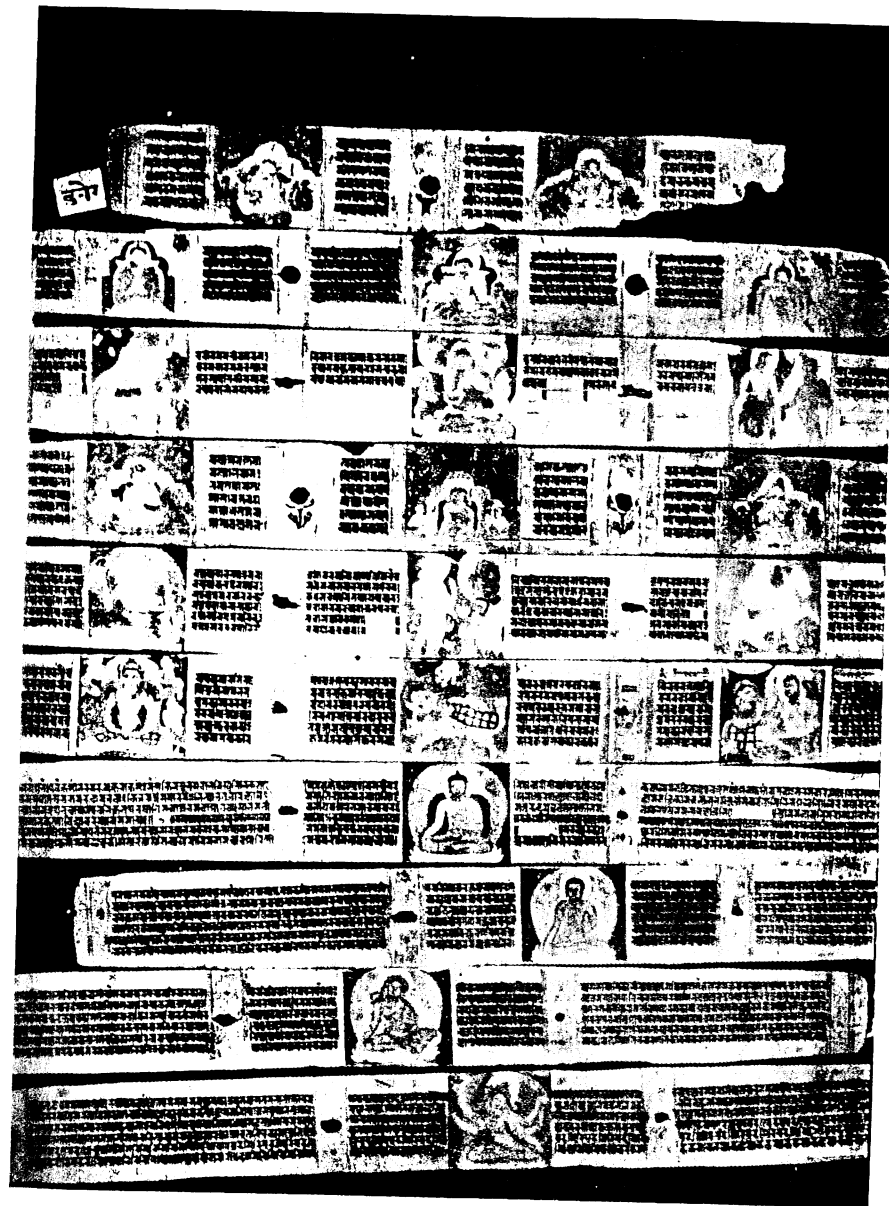
next three days we devoted all our time in taking photographs of some of the important MSS.

On the 22nd we again returned to Shi-gar-tse, since I did not abandon the idea of visiting Pos-khang, but the photographer refused to go. I had sufficient plates and washing chemicals, but the plates were not of the size of my camera. Thus I gave up the visit to Pos-khang and left Shi-gar-tse on the 2nd October on my way to Sa-skyā where I reached on the 5th. I was not certain about the photographs of the Yogācārabhūmi which I took during my last visit. So I wanted to copy it from the MS. Sa-skyā is 14,715 ft. above the sea-level, so it is colder than Lhasa and Shi-gar-tse. From the 15th October onward, the temperature was so low that even in the noon it was impossible to use my hand, the fingers becoming numbed, and I was forced to warm my hands on charcoal fire. I took a few photographs of the beautiful Indian bronzes, about one hundred and fifty of which are kept in the Gya-gar-lha-khang.

I did not expect that I would not be able to finish the work up to the end of October. It was very cold in Sa-skyā and I had to cross many high passes before reaching the Indian plain. The lord of Dol-ma Palace gave his mules and trusted men to accompany me up to Sikkim. The younger brother, when he knew that I had no lamb-skin trousers, exclaimed, "you will die in these Himalayan passes. Wait for two days more and I will make one for you." When I expressed my inability to stay even for one day he offered his own new lamb-skin trousers which he had never used. Living these days in the warm rooms I had no idea of the temperature of the passes and I realised

the truth of my friend's remarks while passing the last pass La-chhen, though I had covered myself in lamb-skin clothing from head to foot, I was still shivering.

With a thankful heart and many sweet memories I left Sa-skya on the 30th October and after taking one day's rest at Ma-bja I crossed the boundary of Tibet on the 4th November. On the La-chhen pass, on both sides for miles and miles, the land was covered with white snow. Some days back there had been a heavy snow storm and the pass was closed for a few days. I was among the first batch of travellers who crossed it when it was opened again.



Leaves of illustrated MSS. (Ngor Monastery),  
JBORS, XXI, p. 32, no. 56-58.



SYSTEM OF FIGURES IN MSS. DISCOVERED.

1	999 A.C. Cat. 215.	1	1082 A.C. Cat. 211.	1	1093 A.C. Cat. 201.	1	1126 A.C. Cat. 205.	1	1134 A.C. Cat. 213.	1	1282 A.C. Cat. 710.	1	397 L.S. Cat. 223.
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90		90		90		90		90		90		90	
100		100		100		100		100		100		100	
200		200		200		200		200		200		200	

K. P. J.

J B O R S.

VI. Chhag-pe-lha-khang in Lha-Khang-Chhenmo of Sa-skya Monastery.  
(Continued From Volume XXI, Part I)

I	1.	180.	प्रमाणवात्तिक-वृत्ति*	T	धर्मकीर्ति	मागधी	22 1/4 x 2 1/8	11	7,8	Incomplete
	2.	181.	प्रमाणवात्तिकवृत्ति-टीका*		कर्णकगोमी	"	32 1/2 x 2	215	7	12,37 missing
	3.	182.	"	T	"	"	21 1/2 x 2			

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PALM-L

1	१	999 A. Cat. 21
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50	५०	
60	६०	
70	७०	
80	८०	
90	९०	
100	१००	
200	२००	

VI. Chhag-pe-lha-khang in Lha-Khang-Chhenmo of Sa-skya Monastery.  
(Continued From Volume XXI, Part I)

I	1.	180.	प्रमाणवार्तिक-वृत्ति*	T	धर्मकीर्ति	मागधी	22½ × 2½	11	7,8	Incomplete
	2.	181.	प्रमाणवार्तिकवृत्ति-टीका*		कर्णकगोमी	"	32½ × 2	215	7	12,37 missing
	3.	182.	"1	T	"	"	21½ × 2	6	7	Incomplete
II		183.	प्रमाणवार्तिकभाष्य <sup>2</sup> *		प्रज्ञाकारगुप्त	"	22 × 2½	314	6,7,8	Complete
III		184.	अर्थविनिश्चयधर्मपर्याय <sup>3</sup>	T	.. कुटिला		21 × 1¾	108	7	108,109 miss.
IV		185.	अमरकोशटीका (कामधेनु) <sup>4</sup> T	(सुभूतिचंद्र)	मागधी		23 × 2¼	17	7	Incomplete
		186.	नवरत्नप्रज्ञापारमिता T	..	मागधी		22 × 2	1	5	Complete

\*In the press.

<sup>1</sup>Left side damaged by water.

Dānaśrī who accompanied Śākyaśribhadra to Tibet in 1203 A. C.

<sup>3</sup>In the colophon—"देयधर्मोयं ग्रा (?शा) व्यभिक्षुः (sic) धीरशास्त्रेयदत्त पुण्य .....

It is different from the अर्थविनिश्चयसूत्र (47,87, Vol. XXI, Part I).

<sup>4</sup>The latter portion of this MS. is found in the Ngor monastery (ibid 150).

2.	187.	अष्टसाहसिकापिण्डार्थं	कम्बलपाद <sup>1</sup>	"	"	3	5	Complete
3.	188.	हेवज्रसाधनोपधिक <sup>2</sup>	रत्नाकरशान्ति	कुटिला	22 × 2	1-5a	6	"
4.	189.	अष्टरमशान	..	"	"	-5b	"	"
5.	190.	आर्यगुलीधारणी	..	"	"	-6a	"	"
6.	191.	आर्यगुलीकल्प	..	"	"	-6b	"	"
7.	192.	मंजुश्रीगुह्यचक्र	..	"	"	-16b	"	Incomplete
V	1.	विनयसूत्रवृत्ति <sup>3</sup> T	गुणप्रभ	मागधी	23½ × 2½	72	7	Incomplete
	2.	प्रतिमोक्षसूत्रटीका <sup>4</sup>	..	"	"	3	8	"

<sup>1</sup>In the colophon—"कृतिरियं श्रीकम्बलाचार्यपादानामिति ॥"

<sup>2</sup>It begins—"पदभरनमिताब्बीवैगविक्षित्पत्तिप्रलयधनसमानैराननैर्मुक्तनादं ।

भुजवनपवनास्त्रप्रस्थवन्धं गिरिणां भवतु भयहरे वस्ताण्डवं हेरुकस्य ॥  
अष्टाननस्य रचयामि साधनं प्रतिमुखं विनयनस्य ।  
हेवज्रस्य चतुश्चरणचारिणः षोडश भुजस्य ॥

In the colophon—"कृतिरियं महापण्डितरत्नाकरशान्तिपादानाम् ॥"

<sup>3</sup>Except in few no leaf number is given. It begins—"....सो गुणप्रभः । सूत्राणि विनयस्येयं वृत्ति-  
स्तेषां निगद्यते ॥ तत्रेदमादिसूत्रं । अयं नियोगवृत्तः ॥ अथेति शब्दोधिकारार्थसूत्रसंदर्भपरिसमाप्ते नियोगवृत्तमधिकृतं वेदितव्यं ।"  
From its letters, there seem to be two separate MSS., one up to 38 leaves dealing with four  
Pārājikas, and the other 34 leaves deal with Prāyaścittika and others.

<sup>4</sup>It explains Prāyaścittikas.

3. 195. विनयकारिका<sup>1</sup> T विशाख कुटिला 22 × 1½ 14 3,5 "

<sup>1</sup>Only, 41, 44, 47, 50-54, 56-59, 60, 62 leaves are existing. The 41st leaf begins—  
"कलहोधिकरणमुक्तं शमयस्तस्यान्त्यधर्मतः । शमनं तत्सप्तविधमुपायप्रभेदतः पुद्गलविशेषात् ।

यः संवृतकायवचा मध्यस्थः पुद्गलः समुत्सहते । स हि सकलसधमध्ये सम्मलब्धो यथान्यायं ॥"  
In the leaf 62—

"अनल्पकल्पोपचितकरुणामुद्वेचनां । अवश्यकरणीयानि येषां दश महात्मनां ॥ व्याकृत्य बोधिमन्यस्य चित्तमुत्पाद्य च स्थिरं ।  
त्रिभागमायुपस्यक्त्वा प्रत्राय युगमुत्तमं ॥ विनीय बुद्ध वनेयान् सोमावन्धम्विधाय च ॥ प्रतिहार्येण<sup>1</sup> चावर्ज्यं देवावतरणेन च । कर्म-  
प्लो (?) तीरुदाहृत्य पितरो सत्यदर्शने । प्रतिष्ठाप्य च निर्वालि नाकृत्वैतानि तायिनः ॥ नमः संगीतिकारेभ्यो येनमज्जदिदं मुनेः ।  
शासनं भास्वरालोकं रत्नपोतवदुद्धृतं ॥ आर्यानिन्देन संगीतः सूत्रा<sup>2</sup>न्तः श्रुतधारिणा । यं श्रुत्वाद्यापि बहुभिरिच्छते जन्मशृङ्खलाः ॥  
आयुषोपालिना चापि विनयः सम्प्रकाशितः । मन्त्रेणैव निवार्यन्ते येनापायभुजंगमाः ॥ मातृकापिटकं प्राहु मतिसारार्यकाशपः । सालोक  
इव लोकोयं कृतो येन स<sup>3</sup>मन्ततः ॥ एतद्राजगृहे सर्वं संगीतं पिटकत्रयं । सदेवमनुजस्यास्य लोकस्यालोककारकं ॥ यत्र श्रुतवतामासन्न-  
हृतां वाहितैसां । शतानि पञ्च संख्यातानां धर्मसाक्षिणाम् ॥.....b अयं स द्ध(?)धर्मो मुनिना यदर्थं भ्रान्तं चिरं वीर्यवता भवेत्पु ।  
चिकीर्षता चाणविजितानाम् अशेषदुःखोपशमं प्रजानां ॥ शिरासि च प्रस्फुरिताधराणि स्वमात्मपेशीसुतलोहितानि (1) मुताश्च बालेन्दु-  
कलाभिरामान् समुत्ससजप्रतिमो यदर्थं (1) स एष धर्मः (2) सुगतेन देशितो न यावदस्ते<sup>2</sup> समुपैति सर्वथा । विहाय कौषीद्यमनर्थपातनं  
शमाय तावत् क्रियतां समुद्यमः ॥ वाचो नृणां सुगतवाचि वरं प्रयुक्ताः काव्यं वरं रचितमवपि धर्मयुक्तं । चित्ताभ्युपायविधिरेव च मे  
ज्ववद्य इत्येतदव्यकृतमप्यकरोद् वि शा खः । यन्न्यूनं समधिकनन्यथा कृतम्वा पूर्वोक्तादभिहितमाकुलकुलम्वा । तत् सन्तः प्रकृतिशिवा-  
शयाः क्षमन्तां किञ्चान्धाः पथि विषमं परिस्वलन्ति ॥ ग्रन्थनाद् भिक्षुविनयकारिकाकुमुमसजः । यदवापि मया पुण्यं तेनाहं सह देहिभिः ।  
कामजम्बालविमुखः<sup>4</sup> श्रद्धादिभिरलङ्कृतः । भूयासम्मिश्रुरन्येषु जन्मस्वापरिनिवृत्तः । द्वाचयत पठन मन्तनं चिन्तयत कारिका एताः (1)  
यदि शीलममलमिच्छय निर्वाणपुरःप्रवेशम्वा ॥<sup>5</sup>"

196. बोधिचर्यावतार <sup>1</sup>	T (शान्तिदेव)	मागची	22 × 2	23	6	Complete
197. त्रिस्कन्धदेशना	..	कुटिला	"	2	5	"
198. महाभाष्यतन्त्रटीका	T	"	23 × 2	10	6,7	"(?)
199. योगचारभूमि <sup>2</sup>	T (असंग)	"	22½ × 1½	156	7	"
200. अष्टसाहस्रिकाप्रज्ञापारमिता- पंजिका <sup>3</sup> T (सारतमा)		रत्नाकरशालि	23½ × 2	53	7	Incomplete

Here and there the translation of some sentences is found in the MS. It shows that the book was translated into Tibetan, though it is not found in the Tibetan Stangyaur by the name of Viśākha.

<sup>1</sup> In the colophon—"द्वेयधर्मोयं प्रवरमहयानयायिनो भिक्षुरायंश्रीमित्रस्य. ....॥ श्रीमद्विग्रहपालेयसम्बत् २६ श्रावण दिने २"

<sup>2</sup> The first and last 3 leaves are partially damaged. It begins—"... (about 18 letters missing) सप्तदश भूमयो द्रष्टव्या (:) कतमा सप्तदश । पिण्डोद्दानम् । पञ्च विज्ञानसंयुक्ता मनोभूमिस्त्रिधा परा । सवितर्क-विचाराभ्यां समाधिर्साहिता नव ॥ सचिता चाप्यचिता च श्रुतचिता समावना । तथा यानत्रयोपेता सोपधनुषा परा ॥ पञ्च विज्ञान-कायसंयुक्ता भूमिः मनोभू<sup>1</sup> (मिः सवितर्कसंविचारा भूमिः ।" In the last line of the last page—"इदमुच्यते निर्वृतिपर्याय-प्रज्ञप्तिव्यवस्थानं ॥ योगाचारभूमौ निरुपाधिका भूमिः समाप्ता ॥०॥

<sup>3</sup> Out of 103 leaves 48 (2-21, 51-55, 57-79) are missing.

It begins—"या सर्वज्ञतया० । सर्वकारमिदं० (as usual) । मायारूपसमानभावविदुषां मुक्तिं परां योगिनां (1)

संसारोदर्वत्तिदोषनिचये सम्मू<sup>1</sup> च्छितां देहिनिः । मैत्रेयेण दयावता भगवता नेतुं स्वयं सर्वथा (1) प्रज्ञापारमितायै स्फुटतरा टीकाकृता कारिका ॥ भाष्यं तत्त्वनिश्चये रचितवान् प्रज्ञावतामग्रणीः । आर्यासङ्ग इति प्रभास्वरशस्तकतृसामर्थ्यतः ॥ भावाभावविभागपक्षनिपुणो ज्ञाना-भिमानोन्नतः । आचार्यो वसुवधुर्यकथने प्राप्तापदः पद्धतौ ॥ योगाभ्यासपदार्थतत्त्वमथाल्लोकोत्तरज्ञानिनः । ज्ञा<sup>2</sup> तस्यार्थविमुक्त-सेनसुधियो यत्नो महान् वृत्तितः ॥ एकान्तोत्थविपक्षदृष्टिगमने शास्त्राबुधो बुद्धान् (sic) । यो लोकेशविमुक्तिसेण (sic) वचसा स्थिताऽपरो वार्तिके ॥ वक्तुन्त्र न मद्विधाः कृतिधियोऽपूर्वज्जकयञ्चित् क्षमाः । संक्षुण्णो हि बुधोत्तमैरहरहः कोसौ न वस्तुक्रमः ॥ ज्ञाना-वाहकवर्मतत्त्वविषये जाताभिलाषा वयं । व्याख्यानेन परां सदर्शविषयां कर्तुं समभ्युद्यताः ॥ तिष्ठन्तु खलु पुनः कौशिक जांबूद्वीप इत्यादि ॥ चातुर्महद्वीपिकलोकधाताविति ॥" Then follow the Abhidharma-Kośa-kārikās (Ch. III.)—"लक्ष-षोडशकोद्वेध ० ब्रह्मलोकसहस्रञ्च साहस्रचूडिको मतः ॥ अध्यमात्रमध्यम्वक्तुमाह ॥ ॥७" But, it seems the first portion is taken from Haribhadra's commentary, and second portion is from some commentary on the Abhidharmakośa. Here MS. no. 201 is correct. On the last page—"नानाविभ्रमलाञ्छनव्यपगमाद-ग्राह्यमात्राहकं । भात्येतत्तथात्मना समरसं यस्यामशेषं जगत् । प्रज्ञापारमिता विकल्पतरणी सा बोधिसत्वस्य वीर्यीरः सैव विबुद्धि-पारमने तायागती कथ्यते ॥ संसत्यष्टो यदभिसमयान् यत् सहस्राणि चाष्टो सूत्रं तत्ते भगवति मया यश्च लब्धो विभज्य । पुण्यस्कन्धः फलतु स यथा युक्ति मुक्तिं प्रजानां । निःसीमानां मम च वसितां (sic) विश्वकार्यक्रियासु (॥) अनुपमगुणमृष्टा निर्मलाशेषवर्णा हरतु भवरतिम्बो भारती गौतमस्य । भवति महति वर्तित्या दया स्नेहपूणं जनमनसि तदत्तज्योतिषः संक्रमाय ॥" <sup>5</sup> प्रज्ञापारमितायाः प्रमिताया दशशतीभिरष्टाभिः । सारतमेत्यभिसमयस्फुटा घना पञ्जिकेयम्मे ॥" In the colophon—"?" सम्बत् आ तो ३ (213 N. E. = 1093 A. C.) श्रीहर्देवराजे श्रीगण्डिगुल्मविषये । कुलपुत्रकायस्थः श्रीजीवधरशिंहस्य पुस्तकोयमिति ॥०॥

<sup>1</sup> It begins—"..... भवति बहुतराकं (?) केवलं यस्य लोके दिनमुदयसमृद्ध्या रात्रिस्तड्गमेन । प्रतिविषय-

विंसारी शुद्धिमानस्तु वज्रः स गुरुगुणनिधेर्वो जायतां बुद्धबोधः ।.....। यस्याः कतिपयवर्णा धृताः कर्णपुटैरपि । बोधेर्भवन्ति बीजानि जिनमाता जयत्यसौ ॥ मैत्रेयस्य विभोरलङ्कृतिर्मयः पीतो यदर्थणवे (1) निष्णीतं बहुविस्तराकृतिसमैर्यस्या निजांशैरपि । व्याचष्टे वचसा स्फुटेन लघुना मन्दोपि रत्ना क रः<sup>2</sup> (1) प्रज्ञापरमितां ..... न महता तामष्टसाहसिकां ॥ अथ कस्मादियं व्याख्यायते ।.....” On the last page—“प्रज्ञापरमितायाः ० (as above) स्फुटघटना पञ्चिके<sup>3</sup> मे ॥ अधिगमतनुं प्रत्येतन्मत्तागतमातरं न नमनु न संस्कारस्नातः शतातिशयोक्तं । विपुलसरसश्चित्तोत्पादादुपैति य(?) द्रम्यु(क्ष)प्रादादमृतमयं निष्पद्यन्ति पदं गुणसागरं ॥ अयष्टा-भिर्यदभिसमयै (?) साधु सम्मात (sic) मस्यां (?) तस्या (?) ख्यानात् कुशल ममलं यन्मयान<sup>4</sup>त्तमाप्तं । तन्मे बोधिं फलनु महतीं विरक्कृत्येषु शक्तौ (?) मुक्तिं यानैस्त्रिभिरपि यथा भाजनञ्च प्रजानां ॥..... सारतमानानि पञ्जिकायां रत्ना क र शा त्ति विरचितायाः.....”

<sup>1</sup>On the cover leaf—“वृत्तशतकस्तोत्र” । It begins—“सर्वदा सर्वथा सर्वे यस्य दोषा न सन्ति ह । सर्वे सर्वात्सारेण यत्र व्यवस्थिता गुणाः ॥ तमेव शरणं गन्तुं तं स्तोतुमपासितुं । तस्यैव शासने स्थातुं व्यायं यद्यस्ति चेतना ॥” There are 153 verses divided into 13 Chapters (परिच्छेद)—

- |                     |          |                    |    |                |    |
|---------------------|----------|--------------------|----|----------------|----|
| 1. उपोद्धातपरिच्छेद | 9 verses | 6. करुणास्तव       | 9  | 11. दुष्करस्तव | 11 |
| 2. हेतुस्तव         | 17       | 7. वचनस्तव         | 15 | 12. कौशलस्तव   | 11 |
| 3. निरुपमस्तव       | 15       | 8. शासनस्तव        | 10 | 13. आनृप्यस्तव | 19 |
| 4. अद्भुतस्तव       | 10       | 9. प्रणिधिस्तव     | 10 |                |    |
| 5. रूपस्तव          | 6        | 10. मार्गावतारस्तव | 11 |                |    |

All but last two verses are in अनुष्टुप । The last two are—“न ते गुणाङ्गावयवोपि कीर्तितः परा च न स्तुष्टिरवस्थिता हृदि । अकर्षणेनैव महाहृदाम्भसां जनस्य तर्पाः प्रस (?श) मं व्रजन्ति ह ॥ (१५२) फलोदेयेनास्य शुभस्य कर्मणो मनिप्रसादप्रतिभेद् (sic) भवस्य मे । असद्वितक्काकुलमार्गैरिति प्रयातु चित्तं जगतो विधेयतां ॥ (१५३)

In the colophon—“अध्यर्द्धशतकं समाप्तम् ॥ कृतिराचार्यमातृवेदस्य ॥ ये धर्माः.....॥ देयधम्मो<sup>5</sup> प्रवर महायानजा (?या) यिनां परमशाक्यभिक्षु(सु) न य श्री मि त्र (स्य.....A.C.) यदत्र पुण्य .....॥”

<sup>1</sup>The opening is—“दासरसायनं ज्ञात्वा रोगबाह्व्यनाशनं । तस्य सुख(वि)बोधार्थं टीकां वचिं यथाश्रुति ॥ प्रथमं तावदाचार्यनागार्जुनपादाः करुणापरवस(?श)तया सत्त्वानां सिद्धिं समीहमानाः स्वेष्टदेवतानमस्कारपूर्वकं दासरसायनं कुर्वन्ति स्म ॥ वल्लिरित्यादि” The last verse is—“सत्त्वहितं कथितं परमार्थ<sup>4</sup> कल्पवरं कथितं शु(?सु)करञ्च । तेन भवत्वचिरेण जनोयं रोगविमुक्तो जिनेषु च भवतः ॥ इति दासरसायनं समाप्तम् ॥७॥”

<sup>2</sup>The last two leaves are not numbered, and they belong to a later chapter. In the 57th leaf second chapter ends. In the colophon—“चान्द्रव्याकरणे द्वितीयोऽध्यायसमाप्तः ॥०॥ सम्बत् २४६ (N. E.= 1126 A. C.) आषाढमासे अष्टम्याम् ॥”

<sup>3</sup>A portion of second chapter (212-14).

<sup>4</sup>From 3 to 10 leaves.

<sup>5</sup>It is a small treatise on Vajrayāna—The opening verse is—“श्रीमद्गुरोश्चरण नीरजरेणुवृन्दं भक्त्या सदा अ(?)मल गुणं शिरसा प्रणम्य ॥ कल्याण सत्य (sic) वरसातन (sic) सिद्धयुगायं वक्ष्ये विपक्षतिमिरापहयुक्ति प्र(?) दीपं ।” Then—“ये तावद् वदन्ति बालाः सकलविकल्पजालडीकृता वि (sic) सम्यगुरुपदेशप्राप्तिमात्रेण बुद्धत्वं सिद्धं भवति ।”

XIII	208. गुह्यसमाजमण्डलोपायिका <sup>1</sup>	भद्रपाद	"	"	I	6	Incomplete
XIV	209. दशभूमिकसूत्र <sup>2</sup> T	..	"	24×2½	57	7	"
XV	210. गण्डव्यूहसूत्र <sup>3</sup> T	..	"	24½×2¼	481	6	"
	211. सद्धर्मपुंडरीकसूत्र <sup>4</sup> T	..	कुटिला	23×2	137	6	Complete

The names of नागार्जुन (pp. 1b, 2a), श्री इन्द्रभूतिपाद (p. 2b) and भद्रपाद (p. 3a) are cited as authority. There are also quotations from बोधिचर्यवितार (p. 1b<sup>2</sup>), and, मायाजालमहातन्त्र (p. 2a).

<sup>1</sup>On the page 2b one song of Saraha is—"विणु ज्ञाणें विणु पायाज्जे गेहवसन्ते समघर भज्जे । जइ बड विषय रमन्ते न मुच्छइ । भणइ सरह परि आण को वुच्चइ ॥" The last verse—"कृत्वा विमार्गपतितान् प्रति युक्तिदीपं मिथ्याभिमान-तमसाविहितान्धकारान् । प्राप्तं मया यदमलं सुकृतं समासात् सत्वास्ततोऽनिभृतो निखिला भवन्तु ॥७॥

<sup>2</sup>In the end only last leaf is found where the author says—"अनुष्टुप्छन्दसा श्लोकैः शतैः सार्द्ध-चतुष्टयैः । कृतेयं मण्डलोपयिका लोके आलोककारिका ॥.....कृतिराचार्यभद्रपादानां ॥<sup>5</sup> ये धर्माः ॥ देयधर्मोयं प्रवरमहायानयायिनः परोपाशकश्रीनारायणस्य १.....॥ श्रीमद्विग्रहपालदेव (III, 1050-76 A.C.?) स्व राज्ये सम्वत् ८ फालगुन दि (१२)"

The first three and the 58th leaves are missing, but there is a numberless torn leaf which is either no. 2 or 3.

<sup>3</sup>Only 12th leaf is missing. In the colophon—"देयधर्मोयं प्रवरमहायानयायिनः सस्वयमहाविहार-समावासित<sup>5</sup>-श्रीकीर्तिचवज(1182-1216 A.C.)स्य यदत्र.....१ महाराजाधिराजपरमेश्वरधुवंशतिलकश्रीमदनन्तमल्लदेवस्य राज्ये लिखापतिमिति सम्वत् ४०२ (?N. E.=1282 A.C.?) भाद्रपदशुक्लपञ्चम्यान्तिथ्याविति ॥"

<sup>4</sup>In the colophon—"सम्वत् आ २ (202 N. E.=1082 A.C.) चैत्रशुक्ल दिवा पूर्णमास्यां । वृहस्पतिदिने । हस्तनक्षत्रे ॥०॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्शङ्करदेवस्य विजयराज्ये वर्तमाने । देय धर्मोयं प्रवरमहायानयायिनी

XVI	212.	" <sup>1</sup>	..	रंजन	22×2	158	5	"
XVII	213.	पंचरक्षा <sup>2</sup>	T	..	मागधी	22×2	77	Incomplete
XVIII	214.	अष्टसाहस्रिका प्रज्ञापारमिता T	..	रंजन	22×2	206	6	Complete
XIX	I.	215.	" <sup>3</sup>	(ordinary)	"	228	6	"

श्रीचक्रवाटीमहादेवीमहाविहार्यशाक्यभिक्षुणीयेमन्दनाथाया यदत्र.....१ ये धर्माः...१ श्री इन्द्रमूलस्थानाधिवासी अम (1)त्य परमोपासक श्रीगुणाकरजीवभल्लोकेनस्वयं लिखितमिति ॥०॥०॥" It is one of the most beautifully written Kutīla MSS.

<sup>1</sup>In the colophon—"पूर्णं वेद्य (?पङ्का) युतो (? ) वर्षे शते शारदसङ्गते । मासे मृ ष्टा (? ) िङ्किते रम्ये भृगाङ्कुरमण्डने । नवम्यां रोहिणे ऋक्षे प्रभातार्कं दिने शुभे । कृतारिवलदेवाख्ये क्षितिं रक्षति क्षमाधिपे । वार्त्तिकल्याण गुप्तेन काश्रिते सुगतालये । माहेन्द्रमतिविक्रयाता बुद्धधर्माङ्गधारिणी ॥ सद्धर्मपुण्डरीकन्दशबलगदितं सूत्रराजं वरिष्ठं यानैकस्यानु-मंसञ्जिनमुत्प्रवरैः सेवितत्रैककल्पम् । सम्प्राप्ता धर्मा मे परहितनिरतैर्यस्य सन्दर्शनेन ( ) श्रीमत्सद्धर्मरत्नप्रवरसलि<sup>2</sup>खत्सवै-सत्वार्यकृत्यैरिति ।"

<sup>2</sup>In the colophon—"श्रीमत्त्राजाधिराजपरमेश्वरः श्रीमाणदेवस्यविजयराज्ये सम्वत् आ ५८ (258N. E.= 1138 A.C.) पौषकृष्णत्रयोदश्यां सोम<sup>3</sup> नक्षत्रे योगसिद्धिसुभानुकूलनलिखित समाप्तीकृतम् ॥ देयधर्मोयं प्रवरमहायानयायिनी परोपाशकः वट्टाहुठकुरत्तान्मस्य यदत्र.....१"

<sup>3</sup>In the colophon—"सम्वत् अतोते (119 N.E.=999 A.C.) मार्गशिशुक्लदिवा पूर्णमास्यां प्रतिष्ठापितः श्रीगण्डीगुल्मकनिवासिनसु<sup>3</sup>वर्णकारश्रीराणकस्य यदत्र.....॥ महाराजाधिराजपरमेश्वरश्रीनरेन्द्रदेवभट्टारकस्य श्री उदयदेवयो भट्टारकयो उभयराज्य<sup>4</sup> लिखितमिति । जयदेवकृते रम्ये दुर्गिबी सक्त् (?) के शुभे । विद्यागुप्तस्य हस्तेन लिखित्वा शास्त्ररत्नम् इति ॥"

<sup>1</sup>In four volumes which are separately paged. (I, 286; II, 259; III, 345; IV, 270). Except the third volume which has 6 lines, in all other volumes there are 7 lines in each page. On page 186a—"श्रीकीर्तिच्वजेन शोद्धिते (? शोधितं) पुस्तङ्कः (? क) मिदं". This book was specially written for कीर्तिच्वज (Tibetan Grags-pa-rgyal-mtshan, the third Sa-skya hierarch, 1182-1216 A. C.), and the above writing is, by his own hand, as he is Lotsava (co-translator) of several works, so he had some knowledge of Sanskrit. Perhaps he compared this MS. with some other one, as there are corrections by the same hand in the MS. In the colophon of the second volume (page 262 a)—"देय धर्मोयम्प्रवरमहायानयाधिनां श्रीउत्तरापथ ससूक्त्य अधिवाशिनि पण्डितश्रीकीर्तिच्वजस्य यदत्र ... ॥ श्रीनेपालमण्डलकाष्ठमण्डपाधिवासिनः गन्त उपाध्यायेन लिखितं ॥ श्रेयोऽस्तु ॥ सम्बत् ४०३ (N. E. = 1283; A. C.) फाल्गुणशुक्लपूर्णिमास्यां शनिश्चरवाशरेः ॥ श्रीमहाराजाधिराजपरमेश्वरपरमभट्टारकः श्रीश्रीअनन्तमालदेवस्य विजयराजे लिखितं पुस्तकमिदं ॥" In the colophon of the third volume (page 345 a)—"देयधर्मोयं प्रवरमहा (यान) याधिन श्री नवल्लके श्रीमदेन्द्रियदेवराजसंस्कारित श्रीय (? ज) य मनोहरवर्म महाविहाराद्धिवाशी गृहाश्रमभिक्षाचार्यकायस्थ सुगतरखितेन लिखितमिदं . . . . . ॥ श्रीनेपाल हायण ४०४ (N. E. = 1284 A. C.) फाल्गुनी शुक्लपक्षे त्रयोदश्यान्तिथौः मघनक्षत्रे । धृतियोगे बृहस्पतिदिने लिखितेति ॥ श्रीमतः राजाद्विराज्यसुवसावतारश्रीश्रीम (द) नन्तमाल्लराजे लिखितमिति ॥" In the colophon of the fourth volume (page 270 a). . . . . परिवर्तः सप्तत्रिंशतितमः समाप्तमिति ॥ ॥ उदकानलचौरेभ्यो मृपिकेभ्यस्तथैव च । रक्षितव्यभयत्नेन मया कष्टेन लेखितः ॥ देयधर्मोयम्प्रवरमहायानयाधिनिः हिमवतपाश्वर् शक्यभिक्षुश्रीकीर्तिच्वजपण्डितस्य परमकल्याणमित्रस्या । . . .<sup>6</sup> सम्बत् ४०३ (N. E. = 1283; A. C.) प्रथमापादशुक्लपूर्णिमास्यां शनिश्चरवाशरे । महाराजाधिराजपरमेश्वरपरमभट्टारक श्रीम (द) नन्तमल्लदेवस्यविजयराजे । श्रीने (पा) लमण्डलकाष्ठमण्डप नामाधिवाशिनि उपाशकनारायणेन लिखितं ॥"—The fourth volume is written in good hand.

XXIV-XXVI 217.

XXVII	" 1 2	रंजन	21½ × 1½	201-692	5	Incomplete
XXVIII	" 1 3	(ordinary)	"	"	"	"
XXIX	" 1	"	21 × 1½	1-260	"	"
XXX	" 1	"	21½ × 1½	257	"	"
XXXI	" 1	"	22 × 2	1-226	"	"
XXXII	" 1	"	21 × 2	1-260	"	"
XXXIII	" 1	"	21½ × 1½	571-781	"	"
223. शुद्धाचार <sup>4</sup>		वाचस्पतिमिश्र	15 × 1½	113	5	Complete
224. प्रज्ञापारमिता leaves		"	"	32	"	Incomplete
225.	"	रंजन, कुटिला, मागधी	"	10	"	"

<sup>1</sup>Character is similar to No. 215.

<sup>2</sup>In three volumes.

<sup>3</sup>Three kinds of numbering—(a) 1-121 in old numbers, (b) 1-69 in old numbers, (c) 1-67 in figures by later hand.

<sup>4</sup>The opening verse is—"मुराद्विने नमस्कृत्य श्रीवाचस्पतिशर्मणा । धर्मशास्त्रं समालोच्य शुद्धाचारो वित्त्यते ॥" In the colophon—"इति महामहोपाध्यायसन्मिश्रश्रीवाचस्पतिविरचितोऽयं शुद्धाचारः समाप्तः ॥ ०॥ ल सं० ३९७ (=1517 A.C.) (Lakṣmaṇa Sena era=1119-20 A.C.) फाल्गुन शुदि ६ बुधे विजयपुरनगरे सद्गुपाध्यायश्रीमण्डनशर्मणा लिपिरियं ॥"

XXXXIV	226.	अष्टसाहसिका प्रज्ञापारमिता T	..	रंजन (ordinary)	22½ × 2	16	7	Incomplete
XXXXV	227.	शिक्षासमुच्चय <sup>1</sup> T	(शान्तिवेव)	मागधी	22½ × 2	1	2	"
	228.	पौषधानुशांसा etc.	..	कुटिला, मागधी		6		"
	229.	Miscellaneous leaves	..			38		
XXXVI	230.	Tibetan leaves.	..	Tamil	21 × 1½	14	6	"
	231.	संस्कृतपुस्तक <sup>2</sup>	..	"	"	14	"	"
	232.	"	..	"	"	10	5, 6	"
XXXVII	233.	वेस्सत्तरजातक <sup>3</sup> (?)	..	Sinhalese	18½ × 1½	50	7	"
	234.	वेस्सत्तरजातक <sup>3</sup> (?)	..	"	"	47	7	"
XXXVIII	235.	.....नुसंसा <sup>3</sup>	..	"	"	"	"	"
	236.	कालचक्रटीका <sup>4</sup> (विमलप्रभा) T	..	"	"	"	"	"

<sup>1</sup>Only 2 lines. In the colophon—"पुण्यवृद्धिः समाप्तः । समाप्तश्चायं बोधिसत्त्ववित्तयः ॥ अनेकसूत्रोद्धृतः ॥ शिक्षासमुच्चय इति ॥ श्रीमत्कुम(र) रपालदेवराज्ये सम्वत् ३ अग्रहणदिने ।"

<sup>2</sup>In Tamil Grantha, frequency of visarga shows that the books are in Sanskrit. They might be some important work on Buddhist philosophy.

<sup>3</sup>These two MSS. are in Sinhalese language. No. 234 has no first page, and the end I can read only—"भोगिता वेस्सत्तर ।" No. 235 open with—"नमो तस्स भगवतो अरुहो सम्मासम्बुद्धस्स । सज्जी(?)कादसानुसंसा(?)". During the time of Grag-pa-rgyal-tshan (1182-1216 A.C.) Anantaśrī a Sinhalese monk visited Tibet and this MS. belonged to him.

<sup>4</sup>A paper MS.

### VII. Shalu Monastery (Continued from Vol. XXI, Part I)

XII	1.	237.	प्रमाणवार्तिकवृत्ति <sup>1</sup>	मनोरथनन्दी कुटिला	26½ × 2	105	7	Complete
	2.	238.	न्यायविन्दुयंजिका T	धर्मोत्तर मागधी	24½ × 2½	43	6	"
XIII	1.	239.	प्रमाणवार्तिक T	धर्मकीर्ति कुटिला	12½ × 1¾	31	7	Ch. 2, 3, 4

<sup>1</sup>The paper MS. begins:—

"विमुक्तावरणक्लेशं दीप्ताखिलगुणश्रियं । स्वैकवेद्यात्मसम्पत्तिं नमस्यामि महामुनिम् ॥

स्वयमपि कृतिनामहेतुरत्यैरपि गमितो बहुविस्तरैर्न्योयम् । तदपि च सुगमो न मद्विधानामिति विवृत्तिच्छलतः करोमि चिन्ताम् ॥

[ अहमपि न निर्जकलाभलुब्धो न च परकृत्यरसाभिलाषयुक्तः । फलति पुनरियं परार्थवाञ्छाव्रततिरभीष्टफलानि पुण्य-भाजाम् ॥ ]

न यदिह तन्न न्याय्यं तेनोदितेन च किं फलं । यदिह बहुशस्तस्या वृत्तौ गुणः कथं कस्य कः । यदि परमसौ व्याख्येयार्थग्रहस्य विरोधिनी (1) विवृतिरचानामात्रैः तस्मात् कृतोत्र मयादरः ॥

आचार्य श्री मनो रथ नन्दि कृतायां वार्तिकवृत्तौ चतुर्थः परिच्छेदः समाप्तः ॥ लिखितेयं पंडि(त)विभूति च न्नेण (1203 A. C.). . . . ."



2.	240.	प्रमाणवास्तिक (ओडपत्र) <sup>1</sup>	"	12½ × 2½	16	7,9	
3.	241.	क्षणसंग्रहाय (ज्ञानश्री)	मागधी	12½ × 1½	128	5	Complete
4.	242.	महायानोत्तरतन्त्र-टीका T (असंग ?)	"	12½ × 1½	54	6	Incomplete
XIV	1.	विनयसूत्र <sup>2</sup> T	गुणप्रभ	Tibetan 22½ × 2½	62	6	Complete
			(U-chen)				
2.	244.	"	"	"	36	8	" (?)

<sup>1</sup>Except 3 leaves all on paper. It is an appendix to XII, 1.

<sup>2</sup>Begins—"अथ निदानवृत्तिः । सर्वस्मिन् सन्निपतिते संघे.....रिति गुराकल्पः.....॥ ॥ संघादुपसंपत् ॥"

Tibetan translation is given between the lines, in several leaves. End—"भिक्षुणीविम

Some of the subjects are—श्रामणेरत्वोपनयविधिः (1b6). उपसंपद्विधिः (2a4). प्रत्याख्यानविधिः (8a3).

वधपाराजयिकसमाप्तः (11a5). नैस्सर्गिक विभङ्गः (14a4). समाप्तश्च नैस्सर्गिकः ॥ (18a6). कठिनोद्धारः (35a6). भिक्षुणीविमङ्ग-

सूत्राणि समाप्तानि (37b4). विभङ्गगतप्रायाः परिभाषाः समाप्ता (38b1). समाप्तं पोषधवस्तु (39b6). वार्पिकवस्तु (41a4). प्रवारणा-

वस्तु (42a4). कठिनवस्तु (43a2). चीवरवस्तु (44b3). क्षुद्रकादिचीवरवस्तु गतम् (46b6). भैषज्यवस्तु (49a4). कर्मवस्तु (51b3).

प्रतिक्रियावस्तु (53b3). भूम्यन्तरस्थचरणवस्तु (54b4). कर्मभेदवस्तु (55b1). अधिकरणवस्तु (56b6). विनय कर्मसंग्रहाकारिकाः

समाप्तः ॥ (62b5). ॥ समाप्तञ्च विनयसूत्रम् ॥ (62b5). कृतिराचार्यगुणभद्रस्य ॥.....शाक्यभिक्षुधर्मकीर्तिना सकलसत्त्वार्थे

लिखितं श्रीमद्वि क्रम शि ला माश्रित्य फाल्गुन (?ण) मासे ॥" On the cover first page—"श्री-ल-अ-क-स्-त्रिस्-प"

<sup>3</sup>Begins—"संग्रहायाकरोद्यानि बोधिसत्त्वो गुणप्रभः । सूत्राणि विनयस्येयं वृत्तिस्थां निगद्यते ॥" on the page

36b6—"विभङ्गप्रायाः परिभाषा (:) समाप्ताः ॥ ॥ न गोचरेत्यादि पोषधं" So the MS. has commentary up to page 38b.

3.	245.	"	(टीका <sup>1</sup> )	गुणप्रभ	"	"	9	8	Incomplete
4.	246.	"	(लक्षण-टीका) <sup>2</sup>	मागधी	"	"	6	7,8	"
5.	247.	(लक्षण in Tibetan)		Tibetan	"	"	3	9	"
6.	248.	अभिधर्मप्रदीप <sup>3</sup> with विभाषा-प्रभावृत्ति		शाखा	22 × 2½	63	9		"

<sup>1</sup>It begins—"क्षयाविमानमेव हीनं ।" (1a7)—"आशान्तं दिगन्तं उडुवन्दः शास्त्रचिन्तैवाहिः सर्पः ॥ मध्यम कावतार ॥" 2ba—"दृष्टञ्जगुला ग्रासे विशेयः ।" 3b6—"इह धार्मिकः वात्सीपुत्रीयः ।.....माध्यमिकं यथेत्यादिना दृष्टान्तेन विज्ञानवादिसमतनुद्य एवमित्यादिना दूषयति ।"

<sup>2</sup>The first 2½ leaves are in Māgadhī characters; It begins—"नागरचासौ शुक्लत्वादजुनश्चेति-नागार्जुनः ।" On the page 16a word "प्रसन्नपदा" shows that it is a portion of Candrakīrti's commentary on मध्यमककारिका.

<sup>3</sup>Begins—"स्वस्ति ॥ नमस्सर्वज्ञाय ॥ यो दुःखहेतुव्युपशान्तिमार्गं प्रदर्शयामास नरामरेभ्यः । .....तं सत्यज्ञं प्रणिपत्य बुद्धं शास्त्रं करिष्याम्यभिधर्मदीपं ॥" It is with commentary, which begins with—"अत्र षष्ठीसमास-परिग्रहे सति मार्गसत्यं प्रधानं ।" From leaves 1 to 150, following 84 are missing 2-30, 40, 46, 48, 50-52, 54-81, 83-90, 119-129, 131-33, 138, 140, 145, 147, 149. Every chapter has four Pādas. The third Pāda of the eighth (perhaps the last) ends at the page 150b. The whole book contained not more than 160 leaves. The ending of Pāda is thus described—"अभिधर्मप्रदीपविभाषाप्रमायां वृत्तौ अष्टमस्याध्यायस्य तृतीयः पादस्समाप्तः ।" Some of the subjects—स्कन्ध (P. 1b, Ch. I. 1), इन्द्रिय (p. Ch. I. 2), क्लेश (p. 32a, Ch. I. 3), (विज्ञान) (p. 35 a, Ch. I. 4), इन्द्रियधर्म (p. 38 b, Ch. II. 1), इन्द्रियफल (p. 41 b, Ch. II. 2);



XVII	1.	255.	स्वाधिष्ठानक्रमविवृति <sup>1</sup>	कुटिला & मागधी	12½ × 2	8½	8	Complete
	2.	256.	अभिसम्बोधिक्रम T	(आयदेव) मागधी	"	2	"	"
	3.	257.	पंचक्रमविवृति T	"	"	2	"	"
	4.	258.	अनुत्तरसत्त्व विवृति	"	"	3½	"	"
	5.	259.	पंचक्रमविवृति <sup>2</sup> T	कुलोक मागधी	"	10	8	Complete
	6.	260.	स्वप्नाध्याय <sup>3</sup>	"	"	2	6	Incomplete
XVIII	1.	261.	कातन्वपञ्जिका <sup>4</sup> T	त्रिलोचनदास	12½ × 17	122	5	"

<sup>1</sup>It is a commentary on उत्पत्ति क्रम (1b), पिण्डीक्रम (2a), वज्रजाप (3b), चित्तविशुद्धिक्रम (5a), स्वाधिष्ठान-क्रम (7a), प्रभास्वरपदक्रम (7b), युगनद्धक्रम (8a); Begins—"कलाद्वितीयमित्यादिना अन्यकारोद्धारपूर्वकं कमलोदरपतित बोधिचित्तविन्दुनिजात त्रिष्ठ (?) त्वकथनद्वारेण उत्पत्तिक्रमं द्योतयति ।"

<sup>2</sup>Begins—"आचार्यनागार्जुननीतिसङ्ग्रहे य आयदेवेन कृतः प्रयत्नः । तत्रातिगम्भीरतरे पदानां मया परार्थङ्क क्रियते निबन्धः ।" It is a commentary on Āryadeva's पञ्चक्रम. It has 11 Paricchadas. The text deals with Yoga.

<sup>3</sup>Begins—"स्वप्नाध्यायं प्रवक्ष्यामि बृहस्पतिविनिर्मितं । येन विज्ञायते पुंसां स्वप्नेषु च शुभाशुभं ।" It has only first two leaves.

<sup>4</sup>Begins—"युग्मद् ॥ ननु कथं युष्मदस्मदोः पदमुच्यते । यावता प्रकृतिविभक्तयोः समुदायः पदं ।" Ends—"इति त्रिलोचनदासविरचितायां कातन्ववृत्तिपञ्जिकायां समाप्तः पादः समाप्तः ॥"

XIX	2.	262.	" <sup>1</sup>	"	कुटिला	12½ × 2	29	"	Incomplete
XX		263.	काव्यप्रकाश <sup>2</sup>	(राजानकयस्मट) मागधी	11½ × 2½	73	8,9	"	"
XXI		264.	(वज्रयानग्रन्थ) <sup>3</sup>	रञ्जन	14 × 1½	46	4	"	"
	1.	265.	हेरुत्ताधन	दारिकपाद कुटिला	½ × 2	13	6-8	"	"
	2.	266.	नामसंगीति <sup>4</sup> T	रंजन	11 × 1½	17	5	"	"
XXII	1.	267.	बोधिसत्त्वभावनाक्रम <sup>5</sup>	कमलशील मागधी	12 × 2	36	6	"	"
	2.	268.	कुरुकुलसाधन T	Old. मैथिली	"	4	5	Complete	"

<sup>1</sup>It is a paper MS. Begins:—"न सखि ॥ इदुर्दानित्यनेनानिसंज्ञा प्राप्ता प्रतिषिध्यते ।" Ends—"इति त्रिलोचनदासविरचितायां दुर्गासिंहोक्तकातन्ववृत्तिपञ्जिकाया नामप्रकरणे द्वितीयः पादः समाप्तः ।<sup>2</sup> श्लाक्यभिधृत्तविजयेन लिखितं ॥"

<sup>2</sup>One leaf (44) is missing. Ends—"कृतिरियं राजानकमममटालं क्योरिति ।"

<sup>3</sup>Miscellaneous leaves.

<sup>4</sup>In the colophon which is in कुटिला (वर्तुल)—"देयधर्मोय - 1 यानयायिन्या परमोपासिका श्रीकाष्ट मण्डपे केलाच्छच्छे मल्लनसिंहस्य.....<sup>2</sup>.....॥०॥ महाराजाधिराजपरमेश्वरपरमभटारकश्री (न) ३रेन्द्र देवस्य विजयराज्ये ॥ सम्वत् आबू ३ (253 N. E = 1133 A. C.) अश्वनि शुक्ल पूर्णमासायां शुक्रदिने मल्लनसिंहस्य नामसंगीति पुस्तकं संपूर्णमिति ॥ श्री स्यं ब्रह्मपायामात्री (की) ग्वल पूर्वत विद्यमस्थानाद्वि वासी वनिकपुत्र विमुध्रजीयेन लिखितं ॥" worn out MS.

<sup>5</sup>The first leaf is missing. It is a short treatise on Mahāyāna philosophy. सन्ध्यानिर्गोचन-सूत्र, लंकावतार and many other texts are quoted. In the end—"भदत्तकमलशीलीवि (रचि) तो बोधिसत्त्वभावनाक्रमः समाप्तः ॥"

3.	269.	अमोघपाशालोकेऽवरमंडल T	"	"	2	5	Complete
4.	270.	आदिबुद्ध etc.	"	"	11	5	Incomplete
5.	271.	योगसारभाष्य <sup>1</sup>	भास्कराचार्य N.	"	24	5	Complete
XXIII	1.	स्रग्धरास्तोत्र <sup>2</sup> T	सर्वज्ञमित्र	मागधी	9	"	"
2.	272.	(बुद्धनमस्कार etc.)	कुटिला, माग.	10 $\frac{1}{2}$ × 2	9	"	Incomplete
XXIV	1.	कालचक्रटीका (विमलप्रभा) <sup>3</sup> T	मागधी	11 $\frac{1}{2}$ × 1 $\frac{3}{4}$	20	7	Incomplete
2.	273.	महायानलक्षणसमुच्चय <sup>4</sup>	"	"	4	7	"
3.	276.	वज्रभैरवतन्त्रपंजिका <sup>5</sup> T	कुमारचन्द्र	11 × 2 $\frac{1}{4}$	4	6	Complete

<sup>1</sup> It begins—"भास्कराचार्यप्रणीतस्य योगस्य संक्षेपेण विवरणं करिष्यामः मन्दधियां प्रतिपत्त्यर्थं.....॥ आनन्द-वत्समद्वैतं विष्णुचिन्मात्ररूपिणं । नत्वा तं संप्रवक्ष्यामि योगसारं विमुक्तये ॥.....सागरं तर्तुकामस्य यथा नोः साधनं भवेत् (१) संसार-तर्तुकामस्य तथा.....श्चिन्तनं ॥" In the end—"सर्ववेदान्तसिद्धयं योगसारः सुखावहः । ध्यानमार्गप्रविष्टोऽयं संक्षेपेण प्रहसित (?) . ....व्याख्यातः केन भगवद्भास्करस्परिव्राजकेनेति ।.....योगसारभाष्यं समाप्तम् ॥" In the next page in a later hand—"योगीश्वरो विपाकस्य सदशिष्यश्रीयोगीसर्वविपाकस्य पुस्तकं ॥....."

<sup>2</sup> Paper MS. In the end—"कृतिरियं महापण्डितसर्वज्ञमित्रपादानाम् ॥ लिखितमिदं पण्डितावधूतविजयश्रीभिरिति ॥ सम्वत् आ ५७ (257 N. E.=1137 A. C.)

<sup>3</sup> On first two Pāṭalas only.

<sup>4</sup> Begins—"सम्बोधितचित्तमुपाद्य महामैत्रीप्रयोगतः । सर्वधर्मा निरात्मान इति ज्ञात्वाऽधिमुच्यते ॥"

<sup>5</sup> Begins—"श्रीवज्रभैरवं वीरं नत्वा श्रीवज्रभैरवे तन्त्रे कुमारचन्द्रेण पञ्जिका क्रियते लघु ॥ अथेत्यादि । अत इति बृहन्मञ्जु<sup>1</sup>श्रीतन्त्रे सर्ववज्रभैरवसाधनात् ।" In the end—"इति सत्कल्पपञ्जिका ॥ इति श्रीवज्रभैरवमहातन्त्रपञ्जिका समाप्ता ॥ कुमारचन्द्रवत्पुण्यं यत्प्राप्तं पञ्जिकाकृतेः । आस्तां समस्तलोकोऽयं तेन श्रीवज्रभैरवे ।" There is another copy of it, XXXV. 4.

4.	277.	महावज्रभैरवतन्त्रराज <sup>1</sup>	..	"	7	7	Incomplete
5.	278.	मूलदेववाक्यशास्त्र <sup>2</sup>	..	कुटिला	12 × 1 $\frac{3}{4}$	10	5,6
6.	279.	(कामशास्त्र) <sup>3</sup>	..	मागधी	11 $\frac{3}{4}$ × 2 $\frac{1}{4}$	3	8
7.	280.	षडंगयोगटीका <sup>4</sup> T	..	कुटिला	12 × 1 $\frac{1}{2}$	7	4,5
8.	281.	बसुधाराधारणी	..	"	12 $\frac{1}{2}$ × 2	8	5
9.	282.	Miscellaneous leaves				8	
XXV	10.	महामायातन्त्र T	कुटिला	11 $\frac{1}{2}$ × 1 $\frac{3}{4}$	29	4,5	Complete
XXVI	1.	(तद्धित)	पाणिनि	11 $\frac{1}{4}$ × 1 $\frac{3}{4}$	27	6	
2.	285.	चान्द्रव्याकरणवृत्ति T	चन्द्रगोमी	12 $\frac{3}{4}$ × 2	11	6	Incomplete
3.	286.	चान्द्रव्याकरण <sup>5</sup> T (उणादि)	"	कुटिला	13 $\frac{1}{2}$ × 2 $\frac{1}{4}$	45	6
XXVII	287.	अष्टसाहस्रिका प्रज्ञापारमिता T	..	रंजन	22 × 2	393	4

<sup>1</sup> First 7 leaves are missing. In the colophon—"लिखितमिदं पण्डितविमलचन्द्रेण.....॥"

<sup>2</sup> One leaf is missing. In the end—"मूलदेवस्य वाक्यशास्त्र समाप्तः ॥ ॥ सम्वत् आ (? 200 N. F.=1080 A. C.).....<sup>6</sup>.....निशुक्ल तृतीयायां श्री मन्महाराजपरमेश्वरश्रीसिंहेदेवविजयराज्ये ॥"

<sup>3</sup> Begins—"इदानीं येन पुनर्बुद्धत्वमिष्यते स उपाय उच्यते ।"

<sup>4</sup> Begins—"अवधारितसमस्तालङ्कारशास्त्रः सुपरिशिलिताशेषकलाकलापो ब्रह्मद्वैतवादी कविरत एवादी नमस्कृतित्र चकार ॥ परामृशति साक्षात्करोति .....॥"

<sup>5</sup> Paper MS.

XXVIII	288.	" <sup>1</sup>	"	23×2	199	6	Complete (?)
XXIX	289.	शतसाहसिका प्रज्ञापारमिता <sup>2</sup> T	..	नागधी	24×2½	276	7 "
XXX	290.	चक्रसंवरविवृति <sup>3</sup> T	भवभट	कुटिला	22½×2	54	7 "
XXXI	291.	अमोघयाशकल्परज T	..	मागधी	22½×2½	162	7 "
XXXII	292.	पंचविंशतिसाहसिका प्रज्ञापारमिता <sup>4</sup> T	..	"	23½×2½	252	" Incomplete
XXXIII	293.	कातन्त्रवृत्तिपंजिका T	त्रिलोचनदास	मागधी	22½×2	6	6 Incomplete

<sup>1</sup>Calligraphy of this MS. is not so good, but it is beautifully illustrated. MS. is worn out, and at the end few leaves are missing.

<sup>2</sup>It seems to be a part of the शतसाहसिका of Sa-skyā (XX-XXIII).

<sup>3</sup>It begins—"मारां..रागसन्धौ मदनहरहरे माययोद्रे (?) सर्पम्रास्थाः सम्मोहजाले ग्रहिणवलरिषो गूहाम-त्सराग्निं । नैरात्म्ये हेत्वभावे प्रणिधिनिगमने चित्तमात्रे रसध्वम् (1) वक्रैरेवञ्चतुर्भिर्जगदवतु दिशेन हेरुक्श्रीशरीरं ॥" In the end "श्रीचक्रसंवरसरोरुहताङ्गतेषु गूढोपदेशमकरन्दरसाकरेषु (1) तत्त्वेषु भृङ्गदयिता इव सामृतेषु श्रद्धां वहन्यमलपुष्पमनोमनीषाः ॥ वीक्ष्यापरान् कविवरानिह वृत्तिकारान् बुद्धिर्ममापि रसतिस्म तदर्थसिद्धौ । पर्वक्षणे नटति गायति यत्र गोभ्यः ओष (?) क्षतो न किमु तत्र जनोपयोग्यः ॥.....इति श्रीचक्रसंवरविवृतौवेकपञ्चाशत्तमः पटलः सप्ता (?) मा) प्तः ॥ कृतिरियं पण्डिताचार्यभवभट्टपादा-नाम् ॥ देयधर्मोयं प्रवरमहायानयायिनः परमशाक्यभिक्षुधम्मकीर्त्तयेदत्र पुण्यं.....॥ महाराजाधिराजपरमेश्वरपरमभटारक श्रीमच्छूरपालदेवपादीय सम्बत् १ कालिकदिन ४ ॥ लिखितमिदं पुस्तकं कार्त्तवोधिवलेनेति ॥ ग्रन्थप्रमाणमस्य सहस्र ३३५ ॥"

<sup>4</sup>In the colophon—"आर्यपञ्चविंशतिसाहसिकायां प्रज्ञापारमितायां प्रथमखण्डसमाप्ता ॥.....५...देयधर्मोयं प्रवरमहायानयायिन । परमार्यभिक्षुः श्रीराजेन्द्रस्य.....॥"

2.	294.	चान्द्रव्याकरणवृत्ति <sup>1</sup> T	चंद्रगोमी	कुटिला	22½×2½	117	7	Complete (?)
XXXIV	295.	चान्द्रव्याकरणटीका <sup>2</sup>	रत्नमति	मागधी	21½×1½	235	7	Incomplete
2.	296.	" पंजिका <sup>3</sup>	पूर्णचन्द्र	"	"	234-66	"	"

<sup>1</sup>Leaf No. 6 is missing. Well-written MS., but owing to bad ink in some places it is unreadable. In the end—"प्रत्याख्यानवती ह्येषा वृत्तिः संपूर्णलक्षणा । निष्ठिता कुमत्तञ्चान्तध्वन्सिनी विमलाक्षरा ॥ स जयति (५) योतिविवर्द्धनकुमतिमत्तञ्चान्तसञ्चयं हत्वा । प्रतपति वाङ्मयगगने चन्द्र इवाव्याहृतचन्द्रः ॥ जयति ख्यातसत्कीर्त्तिश्चन्द्रः सद्गुणरत्नभूः (1) व्याप्तसमस्तवाङ्मयो वाचस्पतिरिवापरः ॥ सम्बत् आप४ (N.E.254—1134 A.C.) चैत्रगुक्लसप्तम्यां श्रीमत् राजाधिराजपरमेश्वरपरमभटारकपरमशैव मिन्द्रदेवस्य श्री इन्द्रदेवस्य विजयराज्ये लिखितमिति ॥ महापण्डितभवनभद्रस्य पुस्तकीयं ॥" In a later hand-writing—"जतुकर्णकुले जाता यो मनोरथदाशतः । राज्यदेवी सुतश्चन्द्रस्तस्या लोकोयमीदृशः ॥ यो राज्यदेवी च मनोरथश्च प्राच्यां जतुकर्णकुले प्रतीतौ । वोढून्तद्वान्धुरमधमोऽपि तत्पुत्र इत्येव गतः प्रसिद्धि ॥"

<sup>2</sup>It begins—"प्रध्वस्ताशेषदोषाय समस्तगुणशालिने । परानुग्रहदक्षाय बुद्ध्यायास्तु नमः सदा ॥ जयति ख्यातसत्की-र्त्तिश्चन्द्रः सद्गुणरत्नभूः । व्याप्तसमस्तवाङ्मयो वाचस्पतिरिवापरः ॥ सिद्धिमित्यादि ॥" In the MS. 18 leaves (53-60, 80-89) are missing. Only the end of second Pāda of first Adhyāya is found—"चान्दे व्याकरणे भिक्षुरत्नमति-कृतयापटीकायां"; in all other places author is mentioned as simply रत्नमति । Perhaps Ratnamati did not write his commentary on the fourth Pāda of the sixth Adhyāya, so in the present MS. Pūrṇacandra's Pāñjikā on that Pāda is added.

<sup>3</sup>Only on the last Pāda of the Cāndravākaraṇa. In the end—"चान्द्रव्याकरणस्य स्फुटा<sup>4</sup>यां पूर्णचन्द्रविरचितायाम्पञ्जिकायां षष्ठोऽध्यायः समाप्तः ॥"

2. 298. त्रिसमयोपयिक 23½ × 2 6 7,8 " (?)
3. 299. रहःप्रदीप (सर्वरहस्यनिबंध) 2T रत्नाकर- 22½ × 2½ 14 7 Complete  
शान्ति
4. 300. वज्रभैरवतन्त्रपञ्जिका 3 T कुमारचन्द्र मागधी 22½ × 2 1½ 7 "

<sup>1</sup>Some leaves are torn. In the beginning—".....स)माजस्य मञ्जुघोषस्य साधनं । अथितं ज्ञानपादैर्यत्त-  
द्वयाख्या संविधीयते ॥" In the end—"श्रीमन्मञ्जुगिरो निरुत्तर महाकारुण्य रत्नाकर (:) प्रज्ञायास्तु समस्तकल्पविसरज्ञानस्य.....  
जिकं ।.....सारमञ्जरी नाम चतुरङ्गसाधनस्य टीका समाप्ता ॥ कृतिरियमाचार्यश्रीसमन्तभद्रपादानामिति ।.....<sup>2</sup>देयधर्मोयं प्रवर-  
महायानयायिनो रत्नमतिक्रुते.....॥ श्री म न्न य पा ल दे व (1036-50 A.C.)स्य प्रवर्द्धमानविजयराज्ये सम्बत् ५॥ आषाढ  
दिने ६॥ प्रमाणमस्य २१०० ॥".....

<sup>2</sup>Begins—"यो योगतन्त्रेषु कृतो रहस्यः स्वकायवाक्चित्तमयैर्विचित्रः । उपास्य तं सर्वरहस्यतन्त्रे रहःप्रदीपः क्रियते  
निबन्धः ॥ In the end—"तत्त्वानाम्बिवृतौ स्वयम्भगवतस्तन्त्रे रहस्याद्वये भक्त्या यत् पदशः सदर्थकथया पुण्यम्मया सञ्चितं ।  
शान्त्यन्तेन स्नातनोत्तमसुखं लब्ध्वा पदम्बजिणो दुःखावर्तवशं वशी क्रमवशादभ्युद्धरेयं जगत् ॥ सर्वरहस्यनिबन्धो रत्नाकरशुद्धवाक्य-  
रत्नमयः । अथानतिसूक्ष्मानपि रहः प्रदीपः प्रकाशयतु ॥ श्रीरत्नाकरशान्तिविरचितः श्रीश्रीसर्वरहस्य निबन्धो रहःप्रदीपो नाम-  
परिसमाप्तः ॥०॥"T. रहस्य०

<sup>3</sup>See also XXIV. 4.

5. 301. कृष्णयमारितन्त्रपञ्जिका<sup>1</sup> धर्मदास " " 32 " Complete
6. 302. (गुह्य) समाजमण्डलोपयिक<sup>2</sup>T नागबुद्धि " " 7 " "
7. 303. वज्रामृततन्त्रपञ्जिका<sup>3</sup> T विमलभद्र " " 7 " "

<sup>1</sup>Begins—"श्रीमद्यमद्विपमशेषगुणप्रसूति संवत्काल.....नीरदनीलकान्तिम् । चक्षुत्रयं कुलिश खड्गधरं सर्काति  
चक्राक्षकर्परभृतं शिरसा नमामि ॥" In the end—"श्रेयः शारदचन्द्रवद् यदभवे को नान्ततन्त्रात् स्फुटाद् (:) भूतार्थस्फुटपञ्जिका  
लिखनतः श्रीधर्मं दा स स्य मे । लोकस्तेन समस्त एव.....भोव भूयाज्जिने (:) भूयासञ्च तदर्थमाहितमनो निर्वाति यावन्न सः ॥  
परमेश्वरपरमसौम्यतममहाराजाधि ।"

<sup>2</sup>Begins—"आदिनायं नमस्कृत्य ह्यद्रपज्ञानविग्रहं । मण्डलाङ्गमहम्बक्ष्ये वज्रशिष्याहितोदयं ।" In the end—  
"आलोक्ष्य तन्त्राणि गुरुप्रसादाद् बहूनि सम्यक् प्रविचार्य तत्तैः (?) । प्रसन्नसंक्षिप्तपदप्रवक्त्यैः उक्त्वा विधिं विंशतिधा विभज्य ॥ यः  
पुण्य<sup>4</sup>राशिरामितो निचितो मयाद्य तेन प्रयातु जनता वरवज्रधृक्त्वं । तेनैवमात्मयशसा सहनागबुद्धेः स्थेयाच्चिरं कृतिरियं वरवज्ररत्नमिति ।  
समाप्त्यै समाजमण्डलोपयिका महावज्रधरस्य ॥ कृतिरियं नागबुद्धिपादानामिति ॥.....॥ लिखापिता पण्डितभिक्षुजिनश्रीमित्रेण ।  
ग्रन्थप्रमाणं ४३० (1)"

<sup>3</sup>Begins—"यो विध्वस्तसमस्तवस्तुविमलज्ञानोदयानाकुलः (:) प्रज्ञोपायमता कृपा समरसादेको द्वयोद्योतते । माम-  
क्यादिकटाक्षपदपाणैरादृष्ट वक्त्राम्बुजस्तं नत्वा परमं सुखं जिनमयं वज्रामृतं लिख्यते ॥" In the end—"इति लिखितमन्त्र  
तन्त्रगर्भं परमसुखाद्वय<sup>5</sup>बुद्धिसिद्धि हेतोः । गुणपु विमलभद्रनाम्न एतद् यदि रुचिरं प्रियमस्तु नः क्षमतां ॥ अनुष्टुप् छन्दसा चैतत् गण्यमानं  
चतुःशतं । श्लोकैः कतिपयैर्युक्तं वज्रामृतनिबन्धनं ॥ श्रीवज्रामृतपञ्जिका समाप्ता ॥ कृतिरियमाचार्यविमल भद्रपादानां । लिखापि-  
तेयं पुस्तिका पण्डितजिनश्रीमित्रेण ॥" T. ०टीका

8.	304.	कल्याणकामधेनु <sup>1</sup> T	नागार्जुन	"	"	7	7	Complete
9.	305.	प्रतिष्ठाविधि etc.	..	"	21½ × 2	11	6,7	Incomplete
XXXXVI	1.	कालचक्रटीका <sup>2</sup> (विमलप्रभा) T	..	कुटिला	22 × 2	45	9	"
2.	307.	महाकालचक्र <sup>3</sup>	..	मागधी	22 × 2½	49 × 5	7	Complete

<sup>1</sup>Begins—"प्रणिपत्यामार्गदुर्गतिविनिवारणकारणपरं बुद्धं । कल्याणकामधेनुं विवृणोमि यथाप्तमान्मार्थः ॥ कल्याण-कामधेनुं वक्ष्ये सिद्धैकवीरमन्त्राङ्कां । विद्याविदुमकोणां प्रपञ्चरत्नाङ्कुराङ्कुरितां ॥" In the end—"इत्यार्यनागार्जुनपादविरचितकल्याणकामधेनुविवरणः समाप्तः ।.....लिखापिता पुस्तिकेयं पण्डितभिक्षुजिनश्रीमित्रेण स्वपरार्थहेतोरिति ॥ लिखिता च विक्रमशीलविहारावस्थाने महीधरनाम्नेति ॥"

<sup>2</sup>On the page 452—"लोकायातुर्नाम पटलः ।" So it is only one chapter of विमलप्रभाः

<sup>3</sup>Some letters of leaves 46-49 were damaged, hence five more rewritten leaves were added at the end by a later hand. In the colophon of the new hand—"इति द्वादशसाहस्रादिबुद्धोद्भूते श्रीमति कालचक्रे ज्ञानपट<sup>7</sup> (लः पञ्चमः ।.....देयधर्मोयं प्रवरमहायानयाधिः शाक्यभिक्षु वि भू ति च न्द्र (1203 A. C.) स्म" There are many notes on the MS. on the back of leaf<sup>7</sup> a—"भगवतो निर्वाणकाल १४१८, शक ११४३, भाविग्रहण (future eclipses) ११३३ (शक=1211 A. C.) मार्ग शु ति १५ सोमे ११३७ फा ति १५ शनौ फागु ति १५ शनौ ११३८ भा ति १५ रवौ चै ति १५ सोमे ११४९ श्राव ति १५ शु (?श)नौ आश्वि ति १५ शनौ मा ति १५ शुके ११५० (श=1228 A. C.) अपा शु ति १५ चं०

११३४  
११३५  
११३६  
११३७

3. 308. योगम्बरसाधन (महायोगानुबद्ध)<sup>1</sup>

4. 309. (बोधचित्तवज्रगाथाटीका)<sup>2</sup>

5. 310. (ज्योतिषवृंक्षकोडपत्र)<sup>3</sup>

..	कुटिला	22½ × 2½	10	7	"
..	मागधी	..	4	6	Complete
विभूतिचंद्र	"	"	12	"	"

Also—"कैलाशखण्डे ग दश लयमानं

मे वृ नि क सि क पृथिवी वृश(?स)वश्चैव विवरं वह्निरैव च (1)  
द ४ ४ ३ ५ ६ ६ नपालाब्देन संयुक्तं कलिकाले गतं विदुः (1)  
पू ५० २० ८० ० ० ३०  
मी कु म ध वि तु

These notes are in the hand of विभूतिचंद्र who came to Tibet in 1203 A. C.

<sup>1</sup>In the colophon—"सम्ब आ ल ह्य (N. E. 235=1135 A. C.) चैत्रकृष्णद्वितीयायां आदित्यदिने लिखितमिति ॥"

<sup>2</sup>Paper MS.

<sup>3</sup>On 1 b—"वैशाखे पौर्णमास्यां ग्रसनकुजदिने चैकनेत्रत्वं वर्ष<sup>1</sup> (1) निर्वर्णे शाक्यसंहे ६२१ शकनृपतिरभूत् सार्द्धमासं हि दश<sup>2</sup> । पञ्चाशतः शतेभ्यो ५००० गतिमिदमपरं शेषितन्देनायाः<sup>3</sup> (1) मानं स्यात् संहलन्तत् स्मृतमवहरणं निर्विदे च ग्रहादेः ॥ आद्याब्दात् १००<sup>4</sup> पटुशताब्दैः ६०० प्रकटयशनूपः सम्भलाख्येऽभविष्यत् (1) तस्मान्नागः शताब्दै ८००<sup>5</sup> खलु मखविषये म्लेच्छधर्मप्रवृत्तिः । १७००" On the 2 b—"मयेत्यादिना कर्मभूमेः प्रमाणादिकमाह (1) उत्तरे मध्यसमुद्रः । दक्षिणे क्षारसमुद्रः । एतयोर्मध्ये सप्तद्वीपसप्तपर्वतसप्तसमुद्रान्विते संस्थिता कर्मभूमिः.....दक्षिणभागे द्वादशखण्डं ।.....तत् उत्तरे भागे कैलाशभूखण्डः । अयमुत्तरे हिमालयेन वेष्टितः । दक्षिणे कैलाशगिरिणा । कैलाशहिमालयोर्मध्ये कैलाशभूखण्डः । एतदष्टदिक्षु बोद्धव्यं ॥ ॥ भूमौ ॥ कैलाशा (द्व) दक्षिणे यद् द्वादशारं तत्र द्वादशविषयं द्वीपशैलसहितं । तस्य द्वादशारं सार्द्धद्वादशसहस्रयोजनप्रमाणं । अस्यार्द्धं दक्षिणे सपादपटसहस्रयोजनप्रमाणं<sup>2</sup> (1) अत्र सम्भलाख्यं नाम विषयं पञ्चशतयोजनमानं चतुरस्रं । अत्र मध्ये कलापनामनगरी राजधानी पञ्चयोजनशतप्रमाणा चतुरस्रा । कोटिग्रामसहिता ।....."

XXXXVII 1.	311. तर्कज्वाला (मध्यमकहृदय) T <sup>1</sup>	भगवद्विवेक रंजत ०	22½ × 2	24	5,6	Complete (?)
2.	312. अभिधर्मसमुच्चय <sup>2</sup>	T ..	मागधी 21½ × 2	17	7	Incomplete
3.	313. (प्रज्ञापारमिता)	..	" "	10	5	"

<sup>1</sup>Worn out MS., the page numbers are gone. It begins—"अथायमार्गानुगतं समीक्ष्य प्रायेण लोकं करुणायमानः (1) कुट्टुष्टिजालाशानितुल्यमेतत् चकार शास्त्रं भगवद्विवेकः ॥ अप्रतर्क्यमविज्ञेयमनालयमलक्षणं (1) अनिरूप्यं स्वसंवेद्या-मनादिनिधनं शिवं (1) निर्विकल्पं निराभासं निर्गमं (म.....<sup>1</sup>...) यं नाद्वयं शान्तं धीप्रचारविवर्जितं ॥ तत्त्वं दिदेश कारुण्याद् यो निरक्षरमक्षरैः (1) भावतोस्तु नमस्तस्मै शास्त्रे वितथवादिने ।" Some of the names of the chapters, (पच्छिंद) are—I. बोधिचित्तापरित्याग. II. मुनिव्रतसमाश्रय. III. तत्त्वज्ञानावतार. IV. श्रावकतत्त्वविनिश्चय. V. योगाचारतत्त्व-विनिश्चय. VI. (सांख्यतत्त्वविनिश्चय) । VII. वैशेषिकतत्त्वविनिश्चय. VIII. वेदान्ततत्त्वविनिश्चय. IX.....In the end—"अद्वये व्योमवत्तत्त्वे, निनीषुस्तत्त्वभव्यतां (1) लोकद्वयोपकाराय यस्तव्यो लोक संवृति (1) लो (क-) क्रान्त्ये प्राह तस्मै लोकविदे नमः ॥ इति मध्यमकस्येदं संक्षेपाद्धृदयं कृतं । धीमतां नैकसूत्रान्तविम्बदर्शनदर्पणं ॥ तर्कज्वालानाम सूत्रं समाप्तमिति ॥ ॥ देय धर्मोयं औत्तरापरिधिकाश्रमणैरवन्द्यधर्मं क र से न स्य ..... " On the back of the last leaf—"जनस्य यो मुक्तिपथानुयायिनी-त्रिराकृतान्तद्वयमुक्तिवृष्टिकां (1) चकार तस्य प्रणिपत्य सा मया विभज्यते मध्यमकानुसारतः । इहायमाचार्यो यथावस्थितप्रतीत्यसमुत्पाद दर्शनासादितप्रतीतिविशेषः परप्रसादायतनं तदधिगम.....॥"

<sup>2</sup>Only leaves No. 3-7, 10-14, 16, 17, 31, 33, 36, 42, are found. The MS. begins—"जिह्वाकायमनःसंस्पर्शजा संज्ञा यया सनिमित्तमपि जानाति अनिमित्तमपि । परीतमपि महद्गतमप्यप्रमाणमपि" । On the page 16b—"अभिधर्मसमुच्चये लक्षणसमुच्चयो नाम प्रथमः समुच्चयः ॥" It is one of the three basic texts of Yogāchāra School.

4.	314. गुह्यसमाज <sup>1</sup>	T ..	" "	10	" "
5.	315. (.....सूत्र-टीका) <sup>2</sup>	..	कुटिला 22½ × 1½	11	4,5
6.	316. (.....सूत्र) <sup>3</sup>	..	" "	21½ × 1½	9X11 5
7.	317. (बोधिचित्त...) <sup>4</sup>	..	कुटिला	" "	½ 6
8.	318. त्रिसमयपूर्वसेवाविधि <sup>5</sup>	जयप्रभ	" "	1	9

<sup>1</sup>Leaves No. 3, 4, 5, 39 and 45 only.

<sup>2</sup>Begins—"नैयणिकत्वं दर्शयति । अधिशीलत्वेन शिक्षाद्वयसन्निधयतया शिक्षाद्वयेन च यथाक्रमं असमाहितं चित्तं समाधि (?) धी) यते समाहितं च विमुच्यते एवं सुविपुक्तचित्तः अपायास्तुनर्भवाच्च निर्गतो भवति नियत एवं नैयणिकत्वं ह्याचारोचर-संपन्नत्वेन अनुरूपकुट्टचारित्र्यतया भावितं भव" । Most of the leaves are without number (115, 202, 223, 225, 236, 237 numbers are seen).

<sup>3</sup>Begins—"पयोगी (?) महतीं जने विधी कारुण्यं न च सत्त्वसंज्ञः । तदभोति सर्वजगतीविदु दक्षणीयः सततं अमोघ परिभुजति राष्ट्रपिण्डं ॥<sup>1</sup> चिरवद्वेदेवमनुजंस्ति अपायिसत्त्वा परिमोचितुं य इह इच्छति बोधिसत्त्वः (1) पृथुमार्गधीरुभयदर्शनसत्त्वपातुं प्रज्ञाय पारमित्त-युक्त दिवा च रात्रि ॥"

<sup>4</sup>Begins—"सर्वधर्मप्रकृतिशून्यताभ्यासे तदनु दानपारमिताऽधिष्ठानेन प्रथमायां भूमौ सर्वधर्मधर्मधातुप्रतिवेधलक्षणे-ऽव्ययधर्मे ततो द्वितीयादौ भूमौ सम्भारपरिपूर्तिहेतुभूते शीलादिपारमिता सर्वधर्मसाङ्केतिकज्ञाने नियोजयति"

<sup>5</sup>Begins—"विरव्यापिमहोपायं बुद्धं शुद्धं तमापहं । जगदानन्दिनं वन्दे शुभ (?) सस) द्धर्ममुतोत्तमं ॥ वैरोचनीयन्त्रो तन्त्रोक्त (sic) समस्थस्य मन्त्रिणः ।" On the 1b—"गतसम्भवमुद्रया चाभिषेकः कार्यः । संहतमुत्तानकरद्वयं कृत्वा अनामिके द्वे विपर्यस्ते करमय्ये कृत्वा अनामिकाग्रे अङ्गुष्ठाग्रेण संश्लिष्टकनिष्ठिकामध्यमे सूच्याकारेण प्रदेशिन्यौ कुञ्चित्वाग्रे कृत्वा मध्यमतृतीयपाद्वे श्लिष्टौ तथागतसम्भवमुद्रा । मन्त्रः पूर्वोक्तएव ।" In the end—"त्रिसमयपूर्वसेवाविधि । कृतिराचार्यजयप्रभस्य ॥"



9. 319. (साधनयोग- <sup>1</sup>	..	मागधी, कु०	2	Incomplete
10. 320. (हेरूक.....टीका) <sup>2</sup>	..	"	4	"
11. 321. (लक्षणटीका) <sup>3</sup>	..	शारदा कु०	2	"
12. 322. (प्रज्ञापारमिताटीका)	..	कुटिला	10	"
XXXXVIII I. 323. मंजुश्रीनामसंगीति <sup>4</sup> T	..	कुटिला	9×2½	Complete
2. 324. सिद्धैकवीरतन्त्र T	..	मागधी	9×1½	Incomplete

<sup>1</sup> Paper MS. Begins—"भ्यसन् । सर्वबुद्धबोधिसत्वानाञ्च स्वपरार्थसम्पदं सुपरिशुद्धामभितन्दत् । यथा समीहितं मन्त्रमदुतमविलम्बितमुपाङ्गशुना तावज्जपेद् यावत् खेदो न जायते । श्रान्तस्तु तदैव जपमुपसंहरेत् ।" On the leaf 2a'2—"दिभावनाविकल्पसञ्जातः सञ्जनयेदिति । जपावसानं क्रियां विधात् । किञ्चिज्ज्ञानवशिनमाह । ज्ञाने किञ्चित्समावेशीति ।"

<sup>2</sup> Leaves No. 8, 9, 10, 11 are found. Begins—".....बोधिवित्तनिष्प्रपञ्चज्ञानात्मकं । प्रपञ्चाभान्ति । ततः सर्वप्रपञ्चानां तत्राभावात् ।...<sup>1</sup>.....महासुखरूपत्वन्तु सामर्थ्यदुक्तं ।" On the page 10a6—"महामायेत्यादि । मण्डलाधिपतिः श्रीहेरूको महामाया तयोरेकस्वभावत्वात् । तयोः प्रयोगः कर्मभिराश्लेषचुवनादिभिः । योगसंवरं कारयेत् ।"

<sup>3</sup> Begins—"समूहानीतभावेन धीमद्गोत्रमकृत्रिमम् ॥७॥ प्रकृतित्स्थं च यद्गोत्रमानीतं नियतं च यत् । अस्मिन् सति प्रत्ययस्याच्छब्दात्मा चित्तसम्भवः (1) अविकल्पस्थविषयो नाम्यासार्थो(?) हि जातु चित् ।.....कारणत्वेपि तेनायं बोधिसत्त्वार्थ-गोचरः ॥"

<sup>4</sup> In the colophon—"पुण्यभद्रे<sup>2</sup>ग पुस्तकं ॥ लिखितमिदं देवमन्त्रेण ।.....पुण्यभद्रस्य पुस्तकं अतीव शुद्धः कृतं ।"

### 3. 325. तारास्तुति (चन्द्रदास)टीका<sup>1</sup>

कुटिला " 6 9 "

<sup>1</sup> Begins—"आदिमध्यावसानश्रीप्रमेयगुणकारं । यो हि तस्मै नमो बुद्धधर्मसङ्घाप्रवर्तिने ॥ भगवत्यार्यताराया यामिष्टुतिरुदाहृता । आच(1)यं च न्द्र दा सेन तट्टीका स्थायते मया ॥ अयमाचार्यश्चन्द्रदासः समुद्रे पोताख्यः समीरणादिभिः पोतेषु विशीर्यमाणेषु महत्या भक्त्याऽर्जतारायाः स्तोत्रार्थाभिधानार्थमादौ सम्बन्धाभिधेयप्रयोजनाद्यद्योतयन् सकलजगत्त्रयातिशयिनी<sup>2</sup> गुणानामभिधानप्रतिज्ञामुच्चार । तद्वचनातिशयेन तद्देशज्जलमपसरार । चन्द्रमण्डलाद् वायुना नीलाभ्रवृन्दमिव जलापसरणाञ्चन्द्रपूर्वस्थो द्वीपः सम्बृत्तस्" Prayer is in the form of *dvipadi Giti*—

"सुखद (?) चक्रचारुचूडामणि रश्चिरमरीचिसञ्चय-(1) प्रचुरशिखाप्रचारपरिचुम्बितचञ्चितचरणचन्द्रिके ।

जगति चराचरेपि साचीकृतचक्रितकृपालुलोचने । स्तुतिवचनोपचारमुचिताचरति रचयामि देवि ते ॥१॥

..... 1b नखरकठोरकोटिकटुकुट्टितकारिकटतटाटनेत्केटा (1) प्रविकटशधिरपटलपटपाटलता ।

अटवीविलुण्ठकाः विकटसटाट्टहासघटितावटतटभटनोद्विटास्(1)खञ्जुषि झटिति यान्ति सटिनः कुण्डादपि कुण्ठित (sic) कुण्ठशक्तित्तां ।(२)

..... 2b मलिनमहाकपोलतलविगलितमदजलमलनविह्वलाः (1) स्वहृदलिजालवहलकोलाहलललितविलासलासिनः ।

विचलितकर्णतालपवनाहतललित विलेपधूलयः । पथि न गजाश्चलन्ति कुलशैलपुलास्तव लामलालिताः ॥ (३)

..... 3a मास्तथातजातरभसोच्छ्वलदनलशिखाकदम्बक (1) प्रतिहपुरपुरनिध्रिहाहारवत्वरिस्तद्विगतभैरवः ।

उद्धतध्रूमधूलीधुतबद्धनान्धकारकं (1) त्वन्नतिनीतिगतिरेति शमं बहुशो हुताशनः ॥ (४)

..... 3b चलितलतावितानकुटिलोद्गमदुर्गमगहनवर्तिनः (1) सपदि पुरो नरस्य तारेति मनापि नामधारिणः ।

स्फीतफणोघघोरफूकारपरिस्फुरतानलस्फुट- (1) स्फुरदुश्विस्फुलिङ्गविस्फारिणि फणिनि विषं विनश्यति ॥ (५)

..... 4a क्षणकृतकोपकम्पकरकपितखरकरवालनिर्मल- (1) व्यतिकरकराल<sup>6</sup>विकरालमहाबलभुजागलः ।

4.	326.	त्रिशिका T	वसुबधु	कुटिला	12½ × 2	81	8	Complete
5.	327.	प्रज्ञापारिमितापिण्डार्थं	दिङनाग	मागधी	"	2	8	"
6.	328.	त्रिशिका.....कारिका <sup>1</sup>	असंग	"	"	3	"	Incomplete
7.	329.	(गुणपर्यन्त.....T)	(दिङनाग)	"	"	1	"	"
8.	330.	गुह्येन्द्रतिलकल्परज	..	कुटिला	11½ × 2	37	8	"

प्रस्थितमधिकनिकटकटविघटनपटुरतिनिष्ठुराशयः (1) भगवति भक्तिवत्तमुपसर्पति तव न वनेपि तत्करः ॥ (६)  
 .... गोपि नरेन्द्र<sup>1</sup>धीरदुःस्कारकचग्रहनिग्रहोग्रह- (1) ग्रस्त इव रज्जुहिञ्जीरवज्ज्वरिताङ्गपञ्जरः ।  
 प्रतिपदखनखनायमानमुखरीकृतखरखरशुङ्खलावलिः (1) त्वच्चरणा(र)विन्दमभिवन्द्य स नन्दति मुक्तबन्धनः ॥ (७)  
 .... 5b कलकलकलिललोलकल्लोलजल्लोलकलिकालिका- (1) स्फलितविपुलवहल्लेलाकुलकूलतमाल पल्लवान् ।  
 सरभसमकरनिकरखरनखरसुदुस्तरतोपि साग<sup>2</sup>रान् (1) तारिणि तरलतारतरतारकमातुरमेत्य रक्षसि ॥ (८)  
 .... 7a सूक्ष्मविरावसारसरयोत्करनिर्भरघोरघर्घर- (1) घ्राणा घृणांघ्रिपाण्यस्त्रविश्रीकृतक्वथितशरीरपञ्जरा (1)  
 [यत्क्षण महाप्रसादा-वेशवत्प्रणता तारिणि कामरूपिणा 1] तत्क्षणलब्धलोलकिरणमणिकुण्डल मण्डितगण्डमण्डला ! (१०)  
 .... 7b यूक्विकीर्णशीर्णपटकर्पटकटितवेष्ठनोद्भटः (1) संकटपेटुपूरमात्रार्जनपरपुरिण्डतर्कणः ।  
 यदि तव नामकं हृदि करोति हि राक्षसेककः (1) प्रौढबभूविधूतचामीकरखचितविचित्रचामरं ॥ (११)  
<sup>1</sup>A few letters missing.

VIII. Rta-nag Thub-stan<sup>1</sup> Monastery (Tsang)

I	331.	(लंकावतार ?) सूत्र T	..	रञ्जन	22 × 2	250	6	Incomplete
II	1.	332.	.....सूत्र	..	"	22½ × 2½	50	5
	2.	333.	.....सूत्र <sup>2</sup>	..	कुटिला	21½ × 2	2	5
	3.	334.	.....तंत्र <sup>3</sup>	..	"	16½ × 2½	15	3

## IX. Ngor Monastery (Continued from JBORS., XXI, Part I)

XL	335.	अभिषेकशेखराद्य	T	वसुबधु	मागधी	12 × 2½	Complete
XI	336.	चेहाकोश T	सरह	कुटिला	10 × 2½	"	"

<sup>1</sup>About 20 miles N. W. of Shi-ga-rtse.

<sup>2</sup>The MS. has the pictures of Avalokiteśvara, Tārā, the Buddhas and some Tantric gods in Yab-Yum posture. Corrections and additions are made in Kuṣilā script.

<sup>3</sup>Paper MSS.

Some of the names of Paṭālas are—प्रतिष्ठा (I), देवता (III), अभिषेक (IV), विशुद्धि (IX).

## MSS. Photographed or copied

Subject	Name	Author	Size in Slokas	Complete	Incomplete
Poetry	१. x अध्यर्धशतक S	मातृचेट	153	"	
	२. दोहाकोश Ng	सरह	60	" (?)	
	३. सुभाषितरत्नकोश Ng	भीमार्जुनसोम	1,500	"	
Prosody	४. छन्दोरत्नाकर Ng	रत्नाकरशक्ति	700	"	
Philosophy	५. (दर्शन) S	Unknown	6,000	"	"
	६. अभिधर्मकोशकारिका Ng वसुबन्धु		550	" (?)	
	७. " भाष्य Ng	"	15,000	"	
	८. अभिधर्मप्रदीप Sh	Unknown	1,500	"	"
	९. अभिधर्मसमुच्चय Sh	असंग	250	"	"

x Books with this sign (x) are copied, others are photographed.

S=MS. belonging to Sa-skya, Ng=Ngor, Sh=Sha-lu.

१०.	" भाष्य Sh	(यशोमित्र)	4,000	"	"
११.	x तर्कचाला Sh	भाव्य	1,000	"	"
१२.	दर्शन Sh	Unknown			
१३.	मध्यान्तविभंगभाष्य Ng	वसुबन्धु	1,000	"	"
१४.	महायानोत्तरतन्त्र Ng	मंत्रेय	500	"	"
१५.	" टीका Sh	यशोमित्र	200	"	"
१६.	x योगचारभूमि S	असंग	8,000	"	"
१७.	वज्रसूची Ng	अद्वयोष	150	"	"
१८.	x विग्रहव्यावर्तनी Sh	नागार्जुन	450	"	"
१९.	विशिकाविवृति Sh	Unknown	150	"	"
२०.	अपोहसिद्धि Sh	रत्नकीर्ति	1,200	"	"
२१.	अवयवविवरण Sh	"	200 (?)	"	"
२२.	अगमप्रामाण्यनिरास Sh	Unknown	50	"	"
२३.	क्षणभंगसिद्धि Sh	रत्नकीर्ति	1,000	"	"
२४.	x क्षणभंगाध्याय Sh	ज्ञानश्री	3,000	"	"
२५.	चित्ताद्वैतप्रकरण Sh	रत्नकीर्ति	700	"	"
२६.	तर्करहस्य Ng	Unknown	2,000	"	"
२७.	नैरात्म्यसिद्धि Ng	जितारि	50	"	"
२८.	(न्यायटीका) Ng	Unknown			"

Logic

२९.	न्यायविन्दुटीका Ng	दुर्वैकमिश्र	५,०००	"
३०.	प्रज्ञालङ्कार Ng	Unknown	६०	"
३१.	प्रमाणवार्तिकटीका Ng	"	..	"
३२.	x प्रमाणवार्तिकभाष्य S	प्रज्ञाकरगुप्त	१५,०००	"
३३.	x प्र० वा० वृत्ति Sh	मनोरथनन्दी	१०,०००	"
३४.	x प्र० वा० स्ववृत्ति S	धर्मकीर्ति	८००	"
३५.	x प्र० वा० स्व० टीका S	कर्णकगोमी	८,०००	"
३६.	प्रमाणान्तर्भावप्रकरण Sh	रत्नकीर्ति	२००	"
३७.	वादरहस्य Sh	Unknown	३,०००	"
३८.	व्याप्तिनिर्णय Sh	रत्नकीर्ति	१,०००	"
३९.	सर्वज्ञसिद्धि Sh	"	१,०००	"
४०.	सर्वज्ञसिद्धिसंक्षेप Ng	शङ्करनन्दन	१००	"
४१.	सहोपलम्भासिद्धि Ng	जितारि	१००	"
४२.	सामान्यनिराकरण Sh	रत्नकीर्ति	७५०	"
४३.	स्थिरसिद्धि दूषण Sh	"	८००	"
४४.	हेतुविन्दुटीका Ng	दुर्वैकमिश्र	५,०००	"
४५.	उपसम्पदाज्ञप्ति Ng	(विनय)	७०	"
४६.	प्रातिमोक्षसूत्र Ng	"	४००	"
४७.	" टीका S	Unknown	१००	"

Vinaya

४८.	भिक्षुविनय S	Unknown	२००	"
४९.	विनयकारिका S	विशाल	१५०	"
५०.	विनयक्षुद्रक Sh	(विनय)	३,०००	"
५१.	विनय(लोकोत्तरवादि-) Ng	( " )	१,२००	"
५२.	विनयसूत्र Sh	गुणप्रभ	५००	"
५३.	" वृत्ति Sh	"	३००	"
५४.	" " S	"	३००	"
५५.	श्रामणेकारिका Ng	जयरक्षित	३००	"