YOGĀCĀRA WORKS ANNOTATED BY VAIROCANARAKṢITA
(discovered in the Tibetan photographic materials
at the K. P. Jayaswal Research Institute at Patna)

By

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In my note on: “Fragments of Sthiramati’s Trīṃśikāvijñānantibhāṣya
in the Patna collection of Tibetan manuscript materials,”¹ I examined
the contents of four Plates from the photographic collection, made by the late
Pandit Rāhulabhadra Sāmkṛtyāyana and deposited in the K. P. Jayaswal
Research Institute, Patna. Those Plates, showing 36 leaves of Sanskrit mss.,
were labelled by the photographer as: “N-Darsana, IA, IB, 2A and 2B”
(indicating that they were “Darśana”-texts—whatever that may mean—found
in the Ngor monastery of Tibet), and they were found to contain fragments
of Mahāyānasūtrālaṃkāra, Cakrasaṃvara-viśvīti and Trīṃśikāvijñānantibhāṣya
of Sthiramati (in which text certain variants were specially noted).

“Viṃśikā-vi.” (= V-V) in four Plates:

Now, in four other Plates from the said collection, the photographer’s
labels are found to bear the insinuating title: “Viṃśikā-vi.” (= V-V) (which
evidently stands for: “Viṃśatikāvīrti”) and was taken to be a commentary
on the well known Viṃśatimātratāsadhyā - text of Vasubandhu’s Viṃśatikā,²
(seemingly corresponding with No. 115 from Bundle XXIV of the Ngor
in Tibet”³). These four Plates were kindly placed at my disposal by Prof.
S. H. Askari, Hon. Jt. Director of the K. P. Jayaswal Res. Institute, Patna,
for the preparation of an edition of the V-V, which they were supposed to
contain. It was seen, that for taking photos of the original mss. in the Tibe-
tan monastery, two rows of folios, vertically arranged, were placed side by
side, in order to take a total of 28 to 32 folios on a quarter-size film, which
though enlarged eightfold, made the text—often out of focus—hardly legible
even through a good magnifying lens! Thus, these four Plates covered a
total of 121 folios. For identifying the Sanskrit texts contained herein a

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¹. Published in the Journal of the University of Poona, Humanities Section, No.27 (1968),
   pp. 175-179.
². Published for the first time by Sylvain Lévi (Paris 1925), pp. 1-11.
³. Also see title no. 19 among “Mss. photographed or copied” (JBORS Vol. XXIII,
   pt. i, p. 55.)
few of the more legible places on the folios had to be deciphered, with the result, that only one highly doubtful trace of the 'Vimśikā' of Vasubandhu could be discovered in all the four Plates, labelled as: 'Vimśikā-vi'. The details of the four Plates, on which the labels attached by the photographer, are found to be misleading and the Plate-numbers given by him, in complete disarray, are given below after re-arrangement in their proper order.

Re-arrangement of Plates and folio-numbers:

(1) Plate with the title label: "V-V 3B" should come first. It contains 14 folios on the left and 15 folios on the right, all b-sides with original numbers in the margins as: 1 to 14 in the left row and 15 to 28 in the right row, with an extra misplaced folio numbered 32, placed between 21 and 22. The total number of folios on this Plate is thus 29. On folio no. 1-b is seen the beginning of the first Sanskrit text. (See below).

(2) The Plate bearing the title-label: "V-V. 4A" comes second and covers obviously the 28 a-sides of the previous Plate, viz. 13 folios in the left row and 15 folios in the right, all with unnumbered margins. We can presume, that the a-side of folio no. 1 was not photographed, as it was the title-page, giving the name(s) of the text(s) included in this potthi, written in the centre of that folio as is the usual practice.

(3) The third Plate shows the label: "V-V. 2B" placed at the top of the left row. It contains the b-sides of 15 folios, numbered marginally as: 29, 30, 31 and 33 up to 44, and then continued in the right row as: 46, 45 and 47 (in that order). Below these 3 folios there is another title-label: "Pra. vā. tī-IB" under which are placed fourteen folios in a different handwriting, which are marginally numbered from 200 to 213 (thus making up a total of 32 folios on this whole Plate).

(4) The Plate, fourth in order, has the label: "V-V. 2" (which I take to be 2A, since all the folios in this Plate are found to be unnumbered). In the left row there are 15 folios and in the right 3 ("V-V") + 14 ("Pra- vā. tī."). altogether 32 folios representing the a-sides of those found in the previous Plate.

Thus, after arranging the Plates in their proper sequence, we find that what is labelled as: "Vimśikā-vi," consists of: 29 b-side folios of Plate (1), 28 a-side folios of Plate (2), (15+3 =) 18 b-side folios of Plate (3) and (15+3 =) 18 a-side folios of Plate (4), thus making up a total of 47 folios (with two folios, viz. 32 and 45, misplaced and one a-side title-page fol. no. 1 missing). We leave aside for the time being the additional Sanskrit text, appearing under the label: "Pra. vā. tī." on Plates (3) and (4) in fourteen
continuous folios numbered as: 200 upto 213. —presumably an unidentified fragment of "Pramāṇa-vārtika-ṭīkā" — and proceed with whatever identification is possible of the so-called: "V-V."

Identification of Sanskrit Texts:

(A) Vīmśikā-vivṛtīḥ (?) : It seems clear, that the first text begins on folio 1-b on Plate (1) with the initial salutation in the first line, which could be read as: "Namas Tārāyai". As is to be expected, these photographs show small gaps in the line to mark the end of a text or a section of the text or a verse-number within the text. The first such gap is seen in the first line on folio 2-a (i.e. the topmost folio of our Plate (2)), and the letters preceding this gap could perhaps be read (with a considerable stretch of imagination) as: "Vīmśikā-ṭīkā-vivṛtīḥ //". Maybe, it is this colophon of a text (extending over hardly a single side of a folio) that has misled the photographer in assigning the label: "V - V" to all the texts covering a total of 47 folios on four Plates!

(B) Trimśikā-ṭīkā-vivṛtīḥ (?) : Then on folio 3-a there is a gap in the sixth line, preceded by words that allow themselves to be read as: Trimśikā-ṭīkā-vivṛtīḥ //. — The texts that follow these two doubtful titles can, however, be identified with far greater certainty, as the photographs are also comparatively more legible.

(C) Madhyānta-vibhāga-katipaya-pada-vivṛtīḥ : On fol. 9-b in the second line there is a gap preceded by this colophon, which clearly indicates the end of "Annotations on certain words in the Madhyānta-vibhāga (of Maitreyā)", which consists of five paricchedas. We can be sure of this, because preceding this end of the work, we already find four gaps, viz. on folio 4-b in the fifth line, where the first chapter ends and is marked by the figure-numeral: 'one', then on folio 5-b in the fourth line, where the second chapter ends and is marked by the figure numeral: 'two', then on folio 7-a in the seventh line, where the third chapter ends and is marked by the figure-numeral: 'three', and on folio 8-b in the second line, where the fourth chapter ends and is marked by the figure-numeral: 'four'. The fifth and the last chapter, of course, ends with the colophon on folio: 9-b in the second line as stated above. Certain terminological identifications can also be easily made in the legible portions of the text.4

(D) Mahāyānottaratantra-ṭippanī : After the gap on fol. 9-b, the next text begins with: 'Sūtram eva āha, anidarśana ityādi' which marks the

beginning of a commentary on the Ratnagotravibhāga-Mahāyānottaratantrāṅīstra. The subsequent gaps on foll. 10–b, 11–b etc. confirm this fact satisfactorily. This text extends from foll. 9–b line 2 to foll. 17–a line 5, where it ends with: Mahāyānottara-tantraṭīpani | kṛtih Pañḍita-Vairocanaraṅkaṣita-pādānām //.

(E) Sūtrālaṃkāraḥ: Beginning from foll. 17–a, l. 5, we have a similar commentary on the text of the Mahāyāna-sūtrālaṃkāra of Maitreya-Asamga, which extends up to foll. 47–a, l. 2, with gaps to mark the serial number of chapter (adhiśāra) of the original work. The colophon reads: "Sūtrālaṃkāraḥ samāptaḥ // o // Kṛtih Pañḍita-vairocanarakaṣitapādānām //

(F) Dharmadharmatā-vibhā( ga) : Hereafter we meet with a text, beginning on foll. 47–a, l. 2 and ending apparently on foll. 47. b with the incomplete colophon: "Dharmadharmatā-vibhā", which could be restored by supplementing some such words as: "gakatipayapada-vivṛtiḥ // after the fashion of (C) above, presumably composed also by Pañḍita-Vairocanarakaṣita.

Thus, the four Plates, examined above, going under the misleading general title of: "Viṃśikā-vivṛti (= V–V), contain sub-commentaries in the form of annotations on the following works, all of which seem to be the compositions of Pañḍita-Vairocanarakaṣita, although only two of these bear the name of this author in their respective colophons:

(A) (Vijñaptimātratāsiddhi) Viṃśatikā (?)
(B) ( ) Triṃśikā (?)

5. Cf. Ratnagotravibhāga-Mahāyānottaratantrāṅīstra, edited by E. H. Johnston (Patna, 1950), p. 2, line 5. Also comp. foll. 10–b, ll. 6–7: 'tatra yaduktam ityādīna sūtramāhā' etc. with Johnston's p. 9, ll. 8–9. This commentary enumerates and explains on foll. 10–b, l. 7, to 11, b, l–7 the nine illustrations of the Buddha's Acts, viz. of i) Śakrapratibimba, ii) Dharmadundubhi, iii) Megha, iv) Mahābrahmā, v) Sārya, vi) Cintāmanni, vii) Pratiśrutkā, viii) Pythvī and ix) Ākāsa (Cf. J. Takasaki, a study of the Ratnagotravibhāga (Uttaratantra), SOR, Rome. 1966, pp. 126–128. By the way, a fairly large portion of the photographs, containing this commentary, are legible, and we would leave it to be worked out by scholars like Prof. J. Takasaki, who has deciphered recently a very difficult ms. in the Śāradā script of a short verified summary of the present work by Sajjanapāda. The photos of this small treatise: Mahāyānottaratantrāṅīstrastropadesa were provided by Prof. G. Tucci. The results of Prof. Takasaki's decipherment were published by him in the Journal of Indian and Buddhist Studies (Indogaku Bukkyogaku Kenkyū) Vol. XXIII. No. 2 (March 1975), pp. 1058–1065.

6. See Mahāyānasūtrālaṃkāra, ed. by Sylvain Lévi (Paris, 1907). It may be noted, that the ending figure-numeral for Chapter 20 (on foll. 45 a, l. 2) is followed by "Evamguṇayuktānāṃ bōthisattvānāṃ nisavyātthānāṃ liṅgānāṃ | parigrhārthānāṃ parigrhamiṃttamā nuktaḥkāraṇāṃ kṛṣṇāṃ sattvasparigrāhāh sēkāraḥ | priyākhyaṇām..." etc. which refers to Lévi's text beginning with XX–XXI (pp.175–176) -- The numbering of Lévi's chapters needs further investigation.
Questions regarding the little known author: Vairocanarakṣita, and the text of F) Dharmadharmaṭāvibhā( ga ) will be treated elsewhere.

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The four plates discussed here are reproduced on the following pages. They are re-arranged in their proper order as Plates 1, 2, 3, 4 (See p. 636).