

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 *Triṃśikāvijñaptibhāṣya* 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 Sāṃkṛtyāyana 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-Darśana*, 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 *Mahāyānasūtrālamkāra*, *Cakrasaṃvaravivṛti* and *Triṃśikāvijñaptibhāṣya* 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 : ‘*Viṃśatikāvivṛti*’) and was taken to be a commentary on the well known *Vijñaptimātratāsiddhi* - text of Vasubandhu’s *Viṃśatikā*,² (seemingly corresponding with No. 115 from Bundle XXIV of the Ngor monastery, catalogued on p. 38 of *JBORS* Vol. XXI, pt. i : “Palm-leaf mss. 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 Tibetan 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

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 'Viṃśikā' of Vasubandhu could be discovered in all the four Plates, labelled as : 'Viṃśikā-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 *pothī*, 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 upto 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. ṭī-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. ṭī."), 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 : "Viṃśikā-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. ṭī." 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) *Viṃśikā-vivṛtiḥ* (?) : 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 : “*Viṃśikā-ṭīkā-vivṛtiḥ //*”. 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) *Triṃśikā-ṭīkā-vivṛtiḥ* (?) : Then on folio 3-a there is a gap in the sixth line, preceded by words that allow themselves to be read as : *Triṃśikā-ṭīkā-vivṛtiḥ //*. — 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-vivṛtiḥ* : 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 Maitreya)”, 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-ṭippaṇī* : After the gap on fol. 9-b, the next text begins with : ‘*Sūtram eva āha, anidarśana ityādi*’ which marks the

4. See : *Madhyāntavibhāgaśāstra*, critically edited by Rāmacandra Pāndeya (Motilal Banarasidass, Delhi 1971).

beginning of a commentary on the *Ratnagotravibhāga-Mahāyānottaraśāstra*.⁵ The subsequent gaps on foll. 10-b, 11-b etc. confirm this fact satisfactorily. This text extends from fol. 9-b line 2 to fol. 17-a line 5, where it ends with : *Mahāyānottara-tantraṭippanī | kṛtiḥ Paṇḍita-Vairocanarakṣita-pādānām //*.

(E) *Sūtrālaṃkāraḥ* : Beginning from fol. 17-a, l. 5, we have a similar commentary on the text of the *Mahāyāna-sūtrālaṃkāra* of Maitreya-Asaṃga, which extends upto fol. 47-a, l. 2, with gaps to mark the serial number of chapter (*adhikāra*) of the original work. The colophon reads : “*Sūtrālaṃkāraḥ samāptaḥ || o || Kṛtiḥ Paṇḍita-vairocanarakṣita-pādānām //*”⁶

(F) *Dharmadharmatā-vibhā(ga)* : Hereafter we meet with a text, beginning on fol. 47-a, l. 2 and ending apparently on fol. 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 Paṇḍita-Vairocanarakṣita.

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 Paṇḍita-Vairocanarakṣita, although only two of these bear the name of this author in their respective colophons :

(A) (*Vijñaptimātratāsiddhi*) *Viṃśatikā* (?)

(B) (“ ” ”) *Triṃśikā* (?)

5. Cf. *Ratnagotravibhāga-Mahāyānottaratāntrasāstra*, edited by E. H. Johnston (Patna, 1950), p. 2, line 5. Also comp. fol. 10-b, ll. 6-7 : ‘ tatra yaduktam ityādinā sūtramāha ’ 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) Sūrya, vi) Cintāmaṇi, vii) Pratiśrutkā, viii) Pṛthvī and ix) Ākāśa (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 versified summary of the present work by Sajjanapāda. The photos of this small treatise : *Mahāyānottaratāntrasāstropadeśa* 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 Kenkyu) 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 fol. 45 a, l. 2) is followed by “*Evamguṇayuktānām bodhisattvānām niścayārthaṃ liṅganāt | parigrahārthaṃ parigrahanimittam muktahastatādānam kṛpayā sattvapariagrahaḥ svīkāraḥ | priyākhyānam....*” etc. which refers to Lévi’s text beginning with XX-XXI (pp.175-176)— The numbering of Lévi’s chapters needs further investigation.

- (C) Madhyāntavibhāga
- (D) Mahāyānottaratantra
- (E) Sūtrālamkāra
- (F) Dharmadharmatāvibhā(ga)

Questions regarding the little known author : Vairocanarakṣita, and the text of F) Dharmadharmatāvibhā(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).