

In the Wake of a Buddhist Monk in 15th-Century Eastern India: The Manuscripts of Sanskrit Grammatical Texts Originally Owned by Vanaratna*

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The life of Vanaratna (1384–1468 CE), a scholar-monk coming from Eastern Bengal, is described in some Tibetan documents.¹ In this paper I use two Tibetan texts written by Gzön nu dpal (1392–1481 CE), one of Vanaratna's Tibetan disciples. The first one is the *Mkhas pa chen po dpal nags kyi rin chen gyi rnam par thar pa* (= Žp 1). The second one is the *Deb gter snon po* (= Žp 2), whose English translation by Roerich 1953 is available. According to both Tibetan sources, Vanaratna learned Sanskrit grammar of the *Kātantra* school during his stay in Magadha. I have recently identified a series of manuscripts of Sanskrit grammatical texts belonging to the *Kātantra* school now in the possession of the British Library, in whose colophons Vanaratna is mentioned as the owner of the manuscripts. In addition to Vanaratna's ownership, these colophons fortunately record some dates, a village name, a scribe name with his title, and the purpose of copying. It is possible to establish and verify the date as in the 15th century CE on the basis of calendrical elements found in the colophons as well as to identify the village as one in the Gaya District, Bihar State, using a database of toponyms of contemporary India. The scribe name and the salutations at the beginning of each text suggest that the scribe is a Buddhist who professes his faith in Mañjuśrī. The colophons clearly show that Buddhism was still alive in Bihar until the middle of the 15th century CE.

Vanaratna's Biographies

According to the two works by Gzön nu dpal (Žp 1; Žp 2: *tha* 21a1–24b3; Roerich 1953: 797–805), the life of Vanaratna is outlined as follows.

Vanaratna was born as a prince in the town of Dam-pa in Eastern India. At the age of 8, he became a novice. At the age of 20, he took the higher monastic ordination. Then he journeyed to Sri Lanka and spent six years there. After returning to Jambudvīpa (continental India), he journeyed to various places in India including Kāliṅga. Then when he went to Magadha, he studied with the heretical scholar Harihara the *Kalāpa*, a version which was seven times larger than the one known in Tibet. He practiced meditation according to *śaḍaṅgayoga*, spending a period of three years, three half-months and three days in a forest situated beyond a river called Kanakaśrotam. At the monastery called Uruvāsa, a stone image of Avalokiteśvara told him to go to Tibet. In accordance with this prophecy, he first proceeded to Nepal. He reached Tibet for the first time in the year of

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¹ For Vanaratna's career and works, see Ehrhard 2002 and 2004.

Fire-Male-Horse (*me pho rta*; 1426 CE). Then he several times traveled back and forth between Tibet and Nepal. At the age of 85, he died in Nepal in the eighth month of the year of Earth-Male-Mouse (*sa pho byi ba*; 1468 CE).

Manuscripts Or. 3562a–e in the British Library

Among the descriptions of Vanaratna's life, I should like to draw special attention to the fact that during his stay in Magadha he studied the *Kalāpa* (Ĵp 1: 14a3; Ĵp 2: *tha* 21b2–3; Roerich 1953: 798). *Kalāpa* is a synonym for the Sanskrit grammar titled *Kātantra*. I have found a series of manuscripts of Sanskrit grammatical texts belonging to the *Kātantra* school, in whose colophons Vanaratna is mentioned as the owner of the manuscripts. The series of manuscripts are catalogued as Or. 3562a–e in the British Library. Cecil Bendall first referred to the manuscripts in his article in 1888, pointing out that “it is of itself a most important fact to find Buddhism existing in Bengal in the fifteenth century” (Bendall 1888: 552).

As the title of Bendall 1888 indicates, the manuscripts were collected in Kathmandu by Dr. Gimlette of the Bengal Medical Service and deposited in the British Museum. Bendall (1902: 147–150) also described these manuscripts in a catalogue of Sanskrit Manuscripts in the British Museum. In both his descriptions, Bendall transcribed the colophons of these manuscripts. But unfortunately he misread the name of the owner as “Vararatna,” and the misreading is included in the general index of the catalogue. The script of the manuscripts is Old Bengali script.² Although the *akṣara ra* is somewhat similar to *na* in the manuscripts, the two *akṣaras* written consecutively in this name can be clearly distinguished.

Format of the Manuscripts

The writing support of these manuscripts is palm leaf. An undamaged folio measures 47 mm long by 310 mm wide. A string hole is bored 139 mm from the left edge. Each side has 7 lines. Folio numbers are written on the right-hand margin of the verso in figures.³ Upper and lower margins of some folios include insertions in hands different from the hand of the original scribe (see plates 4 and 5). It is highly probable that some of the insertions include Vanaratna's autograph, because Vanaratna owned and used the manuscripts. It would be worthwhile to compare the hand of the “Vanaratna Codex”⁴ and the hands of the insertions of the manuscripts.

² For the term “Old Bengali script,” see Dimitrov (2002: 29).

³ We find Arabic numerals written in pencil on the upper right-hand margin of the verso (plates 1, 4, 5, 6, 7, 8). The British Library utilizes these numerals as folio numbers of Or. 3562. Only in the case of Or. 3562a these folio numbers agree with the original ones written in Indic figures. In the case of Or. 3562b–e, however, the two do not correspond.

⁴ Hodgson Collection 35 of the Royal Asiatic Society of Great Britain and Ireland (Cowell and Eggeling 1876: 26–28). Isaacson (2008: 2–3) conjectures that “Vanaratna Codex” is Vanaratna's autograph.

Contents of the Manuscripts

All the texts included in the series of manuscripts are Sanskrit grammatical texts belonging to the *Kātantra* school.

1. Or. 3562b (1v1–15r2): Durgasiṃha's *Paribhāṣāvṛtti* (PbhV), a commentary on rules concerning interpretations (edition: Abhyankar 1967: 49.4–66.25).
2. Or. 3562c (15r2–16v7): Sarvadhara's *Parādivyākhyāvṛtti* (PvV), a commentary on supplementary rules concerning interpretations (cf. Abhyankar 1967: 66n1⁵).
3. Or. 3562d (17r1–42v5): Durgasiṃha's *Uṇādivṛtti* (UṇV), a commentary on rules concerning *uṇādi* suffixes (edition: Chintamani 1934).
4. Or. 3562e (43v1–65r6): Durgasiṃha's *Liṅgakārikāvṛtti* (LkV), a commentary on the grammatical genders of nouns (edition: Koparkar 1952⁶).

These four texts are supplementary texts belonging to the *Kātantra* school and have serial folio numbers.

5. Or. 3562a (1v1–69r5): Trilocanadāsa's *Kṛtpañjikā* (KṛP) (edition: Dwivedī 2005).

The *Kātantra* consists of four chapters, 1. *Samdhiprakaraṇa*, 2. *Nāmaprakaraṇa*, 3. *Ākhyātaprakaraṇa*, and 4. *Kṛtprakaraṇa*. The *Kṛtpañjikā* is a commentary on the last chapter concerning *kṛt* suffixes by Trilocanadāsa.

KṛP 69r6 (plate 8): *vṛttitraṇyavivaraṇapañjikā trilocanadāsavibhañjitā likhitā*

This passage suggests that the preceding three chapters were also written by the same scribe. But it is unknown whether a manuscript of the preceding three chapters is extant. Although the folios of the fifth text (*Kṛtpañjikā*) are numbered independently of the four supplementary texts, the format of the folios is the same as the others.

Colophons

At the end of three texts, UṇV, LkV, and KṛP, we find dated colophons. Based upon the investigation of the original at the British Library, the three colophons are transliterated as follows:

UṇV (plate 4)

UṇV 42v5 yām=uṇādivṛttau caturthaḥ pādaḥ samāptaḥ || || śubham=astv=iti sadā ○ ||
śrīmadvikramasenasyātītasamvatsarasam 1478 āśvinaśudi 3 somadine kapasiāgrāme
pusta

UṇV 42v6 kam=alekhi kāsīrīvāgīśvareṇeti | śrīmanmahānubhāvamahodāra○caritaśrī-
mattathāgatoktadīkṣārakṣaṇavicaṣṇāśeṣadoṣakṣayitaniḥkalaṅkībhūtacandramāprāyo
hi

UṇV 42v7 bhagavānaśrīmatasthaviraśrīvanaranthamahāśayānām pustakam=idam
nijapāṭhahetau likhāpitam=iti | svārthaparārthasampadvṛddhyartham | uṇādivṛttipra-
karaṇasyeti | yathādṛṣtam=iti parihārah ||

⁵ The four *paribhāṣās* nos. 65 and 67–69 included in Abhyankar (1967: 66n1) are annotated in this text.

⁶ This manuscript was used as Ms. “B” in Koparkar 1952. See pp. xv–xvi.

LkV (plate 6)

LkV 65r6 iti śrīdurggasimhavaracitā liṅgakārikāvṛttiḥ samāptā || || śrīvikra◦ma-
senasyātītaśaṁ 1479 mārggaśīrṣabadi 14 śukre kapasiāgrāme pustakam likhitam=
i(daṁ) || ||

LkV 65r7 śākyabhikṣumahāsthaviraśūnyatāsarvākāravaropetāmahākaruṇā-
sarvāmbanavivarjītābhinnādvayabodhicittacintāmaṇipratirūpakaśrīvanaratna-
mahānubhāvānām pustakam=i(da)[ṁ] || ॐ ||

KṛP (plate 8)

KṛP 69r6 || || śrīmahāsthaviraśrīvanaratnamahānubhāvānām pustīti | vṛttitra◦ya-
vivarāṇapañjikā trilocanadāsavibhañjitā likhitā kāśrīvāgīśvareṇa yathā dṛṣṭam=iti pa
KṛP 69r7 rihāro 'tra sarvvathā śodhanīyā sadbhir=iti | jyaiṣṭhaśudi 14 som[e] dine
likhitvā saṁpūrṇṇitā cātra || ॐ ||

Owner's Name: Vanaratna

The name of the owner of the manuscripts is found in the following three passages in the colophons.

UṇV 42v7 (plate 4): ... *śrīvanaranthamahāśayānām pustakam=idam nijapāṭhahetau
likhāpitam=iti* |

LkV 65r7 (plate 6): ... *śrīvanaratnamahānubhāvānām pustakam=i(da)[ṁ]* ||

KṛP 69r6 (plate 8): *śrīmahāsthaviraśrīvanaratnamahānubhāvānām pustīti* |

It is worth noting the spelling *rantha* for *ratna* in the first passage.

Purpose of Copying

The purpose of copying is clear from the passage: UṇV 42v7, *nijapāṭhahetau likhāpitam*, that is, Vanaratna has this manuscript written on behalf of self-teaching of Sanskrit grammar.

Now let us recall the description of Vanaratna's biographies. In Magadha, he studied the *Kalāpa*, a version which was seven times larger than the one known in Tibet. While the Tibetan translation of the *Kātantra* in the *bsTan 'gyur* (Peking 5775, Derge 4282) includes only the *sūtras* in 20 folios, the manuscript of the *Kṛtpañjikā* includes a commentary by Trilocanadāsa. Therefore, it is reasonable that the whole Sanskrit manuscript of Trilocanadāsa's commentary would be seven times larger than the Tibetan translation. Unless Vanaratna owned more than one copy of the *Kātantra*, this manuscript must be a part of the book *Kalāpa* mentioned in Vanaratna's biographies.

Scribe's Name: Vāgīśvara

The colophons record a name of a scribe with his title.

UṇV 42v6 (plate 4): *alekhi kāśrīvāgīśvareṇeti* |

KṛP 69r6 (plate 8): *likhitā kāśrīvāgīśvareṇa*

kā must be an abbreviation for *kāyastha*, the title “scribe,” as recorded by Sircar (1966: 137). The scribe’s name is Vāgīśvara, which is one of the names of Mañjuśrī. The salutations at the beginning of each text suggest that the scribe is a Buddhist professing his faith in Mañjuśrī.

PbhV 1v1 (plate 1): *namo buddhāya bhagavate* ||

PvV 15r2 (plate 2): *namo buddhabhaṭṭārakāya* ||

UṇV 17r1 (plate 3): *namo buddhāya* ||

LkV 43v1 (plate 5): *namaḥ śrīmadvādirājāya* ||

KṛP 1v1 (plate 7): *namo mañjukumārāya* ||

Vādirāja and *mañjukumāra* are also aliases of Mañjuśrī.

Dates of Copying

The colophons record three dates on which the scribe finished copying the manuscripts. When converting Indian dates to the Common Era, one must take into consideration whether the year is cited as expired or current (*atīta/vartamāna*), with which month the year begins (i.e., the month of Caitra or Kārttika; *caitrādi/kārttikādi*), and whether the month ends on the new or full moon (*amānta/pūrṇimānta*). The exact date can be verified on the basis of the correspondence of the day of the week. Using the computer program *Pancanga* developed by Michio Yano and Makoto Fushimi and based upon the *Sūryasiddhānta*, these dates can be converted to the Common Era.⁷

1. UṇV 42v5 (plate 4): *śrīmadvikramasenasyātītasamvatsarasam 1478 āśvinaśudi 3 somadine*

“in the Vikrama year 1478, in the bright fortnight of Āśvina, on the 3rd [tithi], on Monday”

The scribe overwrote the least digit 8 of the year as 9. Bendall (1888: 553; 1902: 150) adopted the rewritten figure 9 in his transcription. However, in the case of the Vikrama year 1479, no matter what conditions we apply, Indian calendar gives no satisfactory equivalent for the day of the week “Monday.” As for the bright fortnight, there is no difference between *amānta* and *pūrṇimānta* schemes. If the Vikrama year 1478 is taken as an expired (*atīta*) year beginning with the month of Caitra (*caitrādi*), the date should be Monday, September 29, 1421 CE. Therefore, the originally written figure 8 should be considered right. The reason for overwriting the digit is not clear.

2. LkV 65r6 (plate 6): *śrīvikraṃmasenasyātītasam 1479 mārggaśīrṣabadi 14 śukre*

“in the Vikrama year 1479, in the dark fortnight of Mārgaśīrṣa, on the 14th [tithi], on Friday”

In the case of the month of Mārgaśīrṣa, there is no difference between *caitrādi* and *kārttikādi* schemes. If the Vikrama year 1479 is taken as an expired (*atīta*) year and the month as ending on the full moon (*pūrṇimānta*), the date should be Friday, November 13,

⁷ For this computer program and the traditional Indian calendar, see Yano 2007. All datings in this paper are based upon *Pancanga*, version 3.14.

1422 CE.⁸

3. KṛP 69r7 (plate 8): *jyaiṣṭhaśudī 14 som[le] dine*

“in the bright fortnight of Jyaiṣṭha, on the 14th [tithi], on Monday”

This passage lacks the year. If the 14th tithi in the bright fortnight of Jyaiṣṭha in the ten years between 1418–1427 is calculated with *Pancanga*, two Mondays can be found: Monday, May 24 1423 CE or Monday, May 20 1426 CE.

Village Name: Kapasiā

In the following two passages, a village name is found.

UṇV 42v5–6 (plate 4): *kapasiāgrāme pusta[v6]kam=alekhi*

LkV 65r6 (plate 6): *kapasiāgrāme pustakaṃ likhitam=i(dam) ||*

The manuscripts were written in the village of Kapasiā.⁹ According to the Tibetan documents, Vanaratna practiced meditation in a forest situated beyond a river called Kanakaśrotaṃ near Vajrāsana in Bodh Gaya. The database “India Place Finder” available on the internet and developed by the historian Tsukasa Mizushima is very convenient for searching village names of modern India. The village name “Kapasia” or “Kapasiya” has many candidates in the whole of India. Four villages named “Kapasia” and one named “Kapasiya” are found in Southern Bihar (table 1, map 1). Among these, Kapasiya कपसिया Village (24°45'30"N, 84°50'30"E) in Paraiya C.D. Block, Gaya District, is the closest to Bodh Gaya and located about 16.4 km west-northwest of the Mahabodhi Temple. This village could be considered as the first candidate for the place where the manuscripts were copied.

Table 1: Villages named Kapasi(y)a in Southern Bihar.

No	Name	C.D. Block	District	Latitude	Longitude	km
1	Kapasiya	Paraiya	Gaya	24.766298	84.846157	16.4
2	Kapasia	Islampur	Nalanda	25.067053	85.293983	51.4
3	Kapasia	Aurangabad	Aurangabad	24.759207	84.466335	53.8
4	Kapasia	Akorhi Gola	Rohtas	25.050017	84.213405	88.1
5	Kapasia	Kochas	Rohtas	25.193716	83.876842	125.6

No: Numbers on map 1. Latitudes and longitudes based upon *India Place Finder*.

km (kilometer): Distances from the Mahabodhi Temple measured with *Google Earth*.

The village of Kapasiya as an administrative village is divided into three zones by two rivers, Morhar Nadi in the east and Buddh Nadi in the west (map 2), and has a population of 2,512 people according to the Census of India 2011.

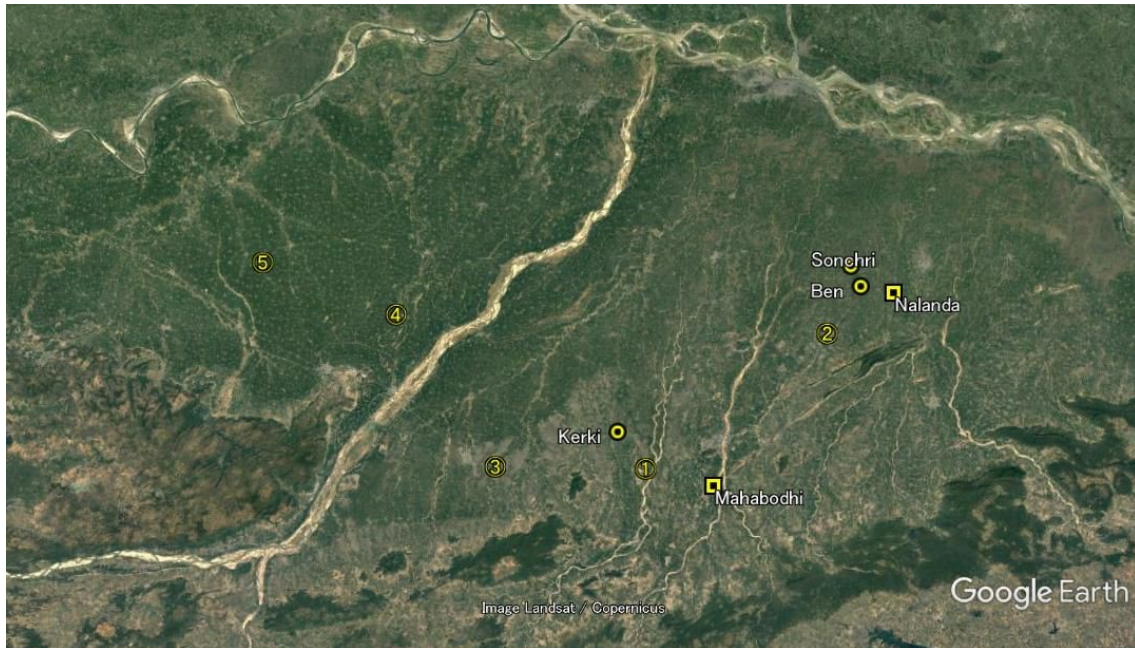
Last year I had the chance to visit the village. According to the villagers, all the inhabitants are Hindus, without any Muslims living there. I could not find any direct

⁸ Kielhorn (1888: 168) established the same date.

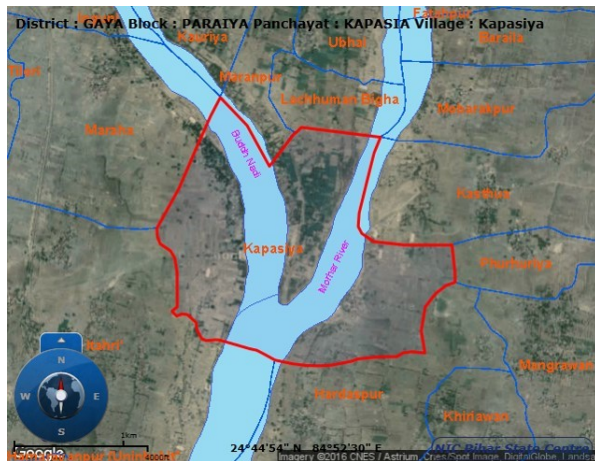
⁹ According to CDIAL 3073, Bengali *kāpāsiyā*, Odia *kapāsiā*, and so on are derived from the Sanskrit *kārpāsika*- “made of cotton.”

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evidence that the manuscripts were written in this village, but it is worth mentioning the existence of a palm-size statue of the Buddha in the *bhūmisparśamudrā* with two attendants (fig. 1). The statue was shown to me by a villager who explained that it had been unearthed in the village and is now enshrined together with Hindu deities. The Buddha statue suggests that Buddhists had once lived in the village.



Map 1. Kapasi(y)a in Southern Bihar.



Map 2. Kapasiya in the Gaya District
(from *i-Bhugol*, <http://gis.bih.nic.in/>).



Figure 1. Buddha statue in Kapasiya
(photo by the author).

River Name: Kanakaśrotam

Roerich (1953: 798) transcribed the name of the river flowing near Vanaratna's meditation spot as Ka-na-kra-śo-tam, but an edition of the *Deb gter sñon po* (Žp 2: tha 21b3) reproduced by Lokesh Chandra reads clearly *ka na ka śro tam zer ba'i chu bo* "Kanakaśrotam, golden river." Žp 1 (14a6–7) reads *dpal rdo-e gdan gyi pha zad na | ka na ka bro tam zer ba'i chu bo*¹⁰ "Kanakabrotam, the golden river, at a distance from Śrī Vajrāsana."

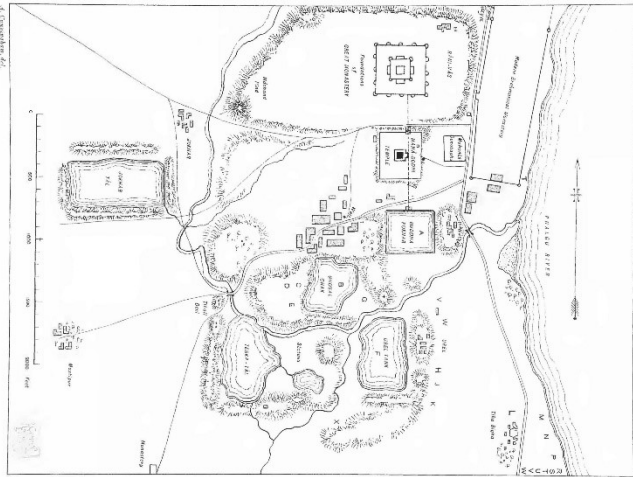
The *Gayāmāhātmya* of the *Vāyupurāṇa* supports the existence of a river near Gaya named Kanaka or Kanakā (*kanakāhvayā*; Jacques 1962: 139, vs. 5.15¹¹). In the *Gayāmāhātmya* of the *Garuḍapurāṇa*, we find *kanakānadyo* (Bhaṭṭācāryya 1890: 200, vs. 83.21) "Kanakā River."

Francis Buchanan-Hamilton, who made a survey of Gaya district in 1811–1812, reported as follows (Jackson 1925: 53):

9th December.—I went to visit some places east from Buddh Gaya. I crossed the western branch of the Fulgo just above the convent. The river here is very wide, but is divided into two channels by a low sandy island. The western channel is called **Kanoksor** in the Hindi and Sobornasor in the Pali language. The eastern or larger branch in the Hindi is named Nilajun and in the Pali Nirinchiya.

Probably based upon Buchanan's report, Montgomery Martin (1838: 14) wrote:

Opposite to the extensive ruins of Buddha-Gaya, this river is separated by a sandy channel into two arms. The western in the Hindi dialect is named **Kanaksar**; but in the Pali it has the name of Subarnasar: the eastern and largest arm in the Hindi is called Nilajan and Niringchiya in the Pali.



Map 3. Cunningham 1892: plate 1.



Map 4

¹⁰ *rdo-e* with two vowel signs is an abbreviation for *rdo rje* (Bacot 1912: 23, 53 [no. 331]). *ka na ka bro tam* must be an error for *ka na ka śro tam*.

¹¹ A variant reading is *kanakāhvayā*, but the edition adopts *kanakālayā*.

It is certain that until the beginning of the 19th century CE a river called “Kanakan” or “Golden [Stream]” was known in Gaya or Bodh Gaya area. On the map drawn by Cunningham (1892: plate 1), we find one stream west of the Phalgu (Lilajan) River (= Nairañjanā / Nerañjarā), whose name is, however, not given. On the topographic map no. 72 D/14 published by the Survey of India on the scale of 1:50,000 (surveyed 1975–1976), the stream is certainly drawn, but without a name.¹² The same stream still flows into the Phalgu. Near the confluence with the Phalgu, I asked some local residents the name of the stream. Unfortunately, no one could identify the name.

Buddhism in 15th-Century Eastern India

I have found some Buddhist Sanskrit manuscripts in Old Bengali script dated to the 15th century CE whose colophons record village names located most probably in Eastern India (Hori 2015).

The *Kālacakratāntra* manuscript in the Cambridge University Library catalogued Add.1364¹³ (Bendall 1883: 69-70) is dated Wednesday, August 9, 1447 CE. The colophon records two place names: “Magadhadeśīyakansāragrāma” and “Kerakīgrāma.” The latter might be the modern Kerki केरकी Village (24°49'N, 84°45'E; map 1) located in the Guraru C.D. Block, Gaya District, Bihar State. The scribe named Jayarāmadatta held the title *śāsanikakaraṇakāyastha* “an administrative scribe.” The donor named Śrījñānaśrī held the title *śrīmat-śākyabhikṣu* “a venerable Buddhist monk.”

The *Bodhicaryāvatāra* manuscript G. 8067 (Shāstri 1917: 21-22; Banerji 1919: plates 5 and 6) kept at the Asiatic Society, Kolkata, is dated Tuesday, February 21, 1436 CE. The colophon records two village names: “Sohiñcarīgrāma” and “Benugrāma.” Two similarly named villages, Sonchri सोँचरी and Ben बेन (map 1), are located within a distance of 5 km in the Nalanda District, Bihar. The scribe of the manuscript who held the titles *karaṇakāyastha* and *ṭhakkura* gave his name as Amitābha and professed himself a true Buddhist (*sadbauddha*). It is clear that this official scribe was a Buddhist layman. The donor of the manuscript held the title of *mahattama* “a leading man in a village” and his father had the same title and one more title *kuṭumbin* “a landed farmer.” This fact suggests that the donor as a leading landed farmer was a Buddhist layman and his family had retained the Mahāyāna-Buddhist faith from generation to generation.¹⁴

The colophons which I have dealt with in this paper suggest that in the first half of the 15th century CE Buddhist monks and laymen were still active in some rural areas in Bihar. There is no doubt that Buddhists survived around the birthplace of Buddhism until the middle of the 15th century CE.

¹² I am indebted to Prof. Dr. Tsukasa Mizushima for making the map available to me.

¹³ Digital images of the manuscript are available in the Cambridge Digital Library (<http://cudl.lib.cam.ac.uk/view/MS-ADD-01364/257>).

¹⁴ I have determined the date in Hori (2015: 1325). I intend to publish the colophon in a future contribution.

Symbols Used in the Transliteration

()	restorations in a gap
[]	damaged or unclear part of an <i>akṣara</i>
=	a division of an <i>akṣara</i> into two parts for convenience's sake
ṁ	<i>anunāsika</i> (<i>candrabindu</i>)
,	<i>avagraha</i>
	<i>daṇḍa</i>
	double <i>daṇḍa</i>
᳚	sign found between two double <i>daṇḍas</i>
o	string hole
r	recto
v	verso

Abbreviations

CDIAL = Turner, R. L. 1966. *A Comparative Dictionary of the Indo-Aryan Languages*. London: Oxford University Press.

KṛP = Trilocanadāsa's *Kṛtpañjikā*; Or. 3562a.

LkV = Durgasiṃha's *Liṅgakārikāvṛtti*; Or. 3562e.

PbhV = Durgasiṃha's *Paribhāṣāvṛtti*; Or. 3562b.

PvV = Sarvadhara's *Parādivyākhyāvṛtti*; Or. 3562c.

UṇV = Durgasiṃha's *Uṇādivṛtti*; Or. 3562d.

Žp 1 = 'Gos Lo-tsā-ba Gžon-nu-dpal. *Mkhas pa chen po dpal nags kyi rin chen gyi rnam par thar pa. The Biography of the 15th Century Bengali Pandita, Vanaratna by 'Gos Lo-tsā-ba Gžon-nu-dpal (1392–1481). Reproduced from a Rare Manuscript from the Goñ-'phel Dpe-mdzod*. Thimphu: National Library of Bhutan, 1985.

Žp 2 = Gžon nu dpal. *Deb gter sñon po; The Blue Annals. Completed in A. D. 1478 by Hgos-Lotsawa Gzhon-nu-dpal (1392–1481). Reproduced by Lokesh Chandra from the Collection of Prof. Raghu Vira* (Śata-Piṭaka Series, Indo-Asian Literatures, Vol. 212). New Delhi: International Academy of Indian Culture, 1976. 701–708.

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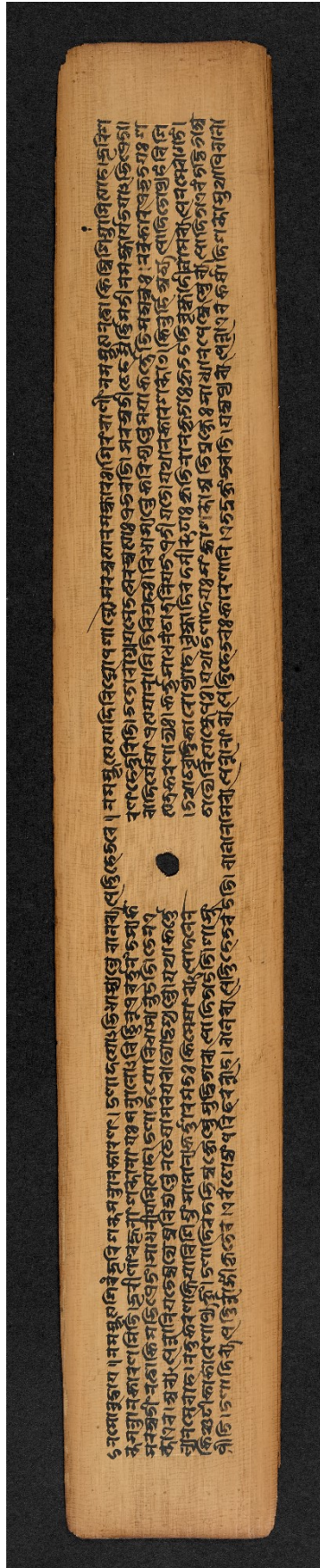
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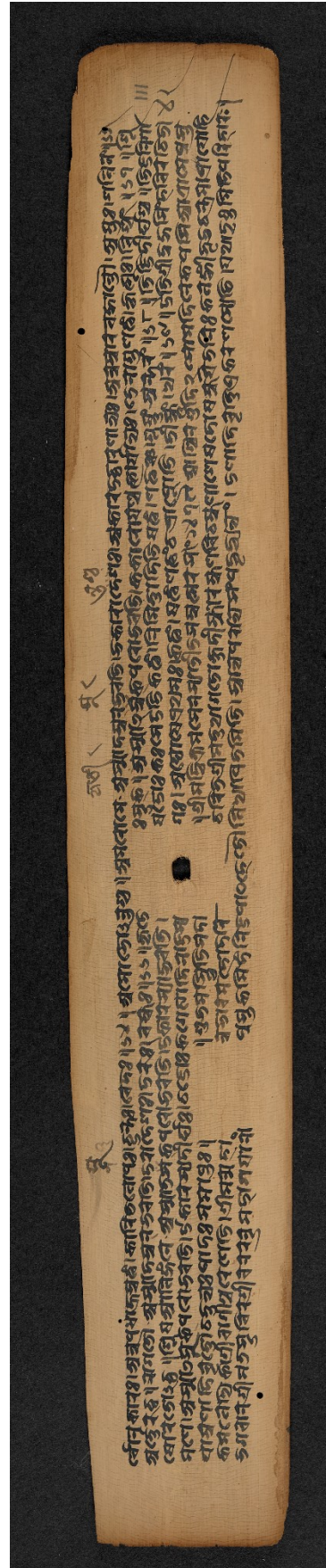
Plate 3



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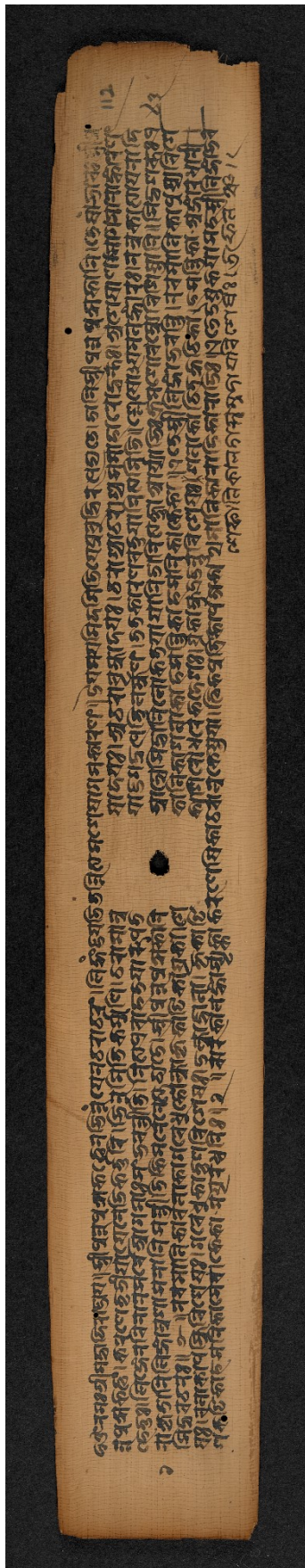
Plate 4



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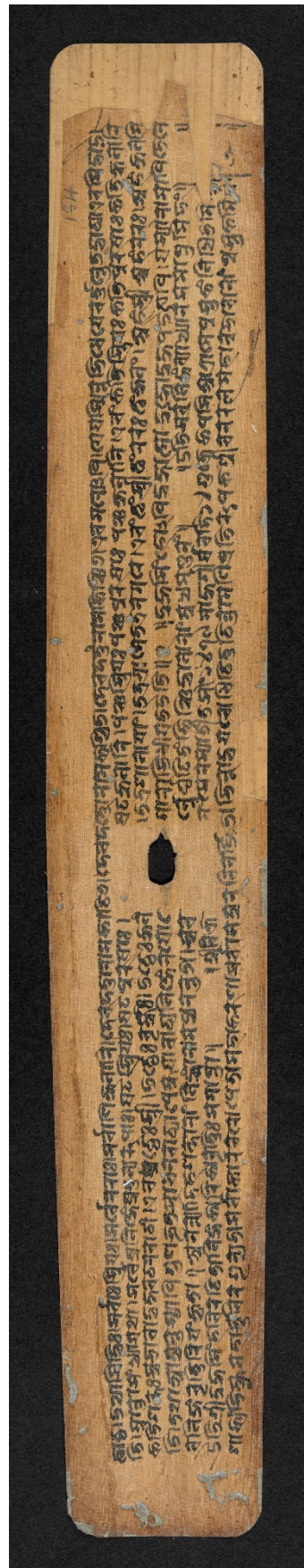
Plate 5



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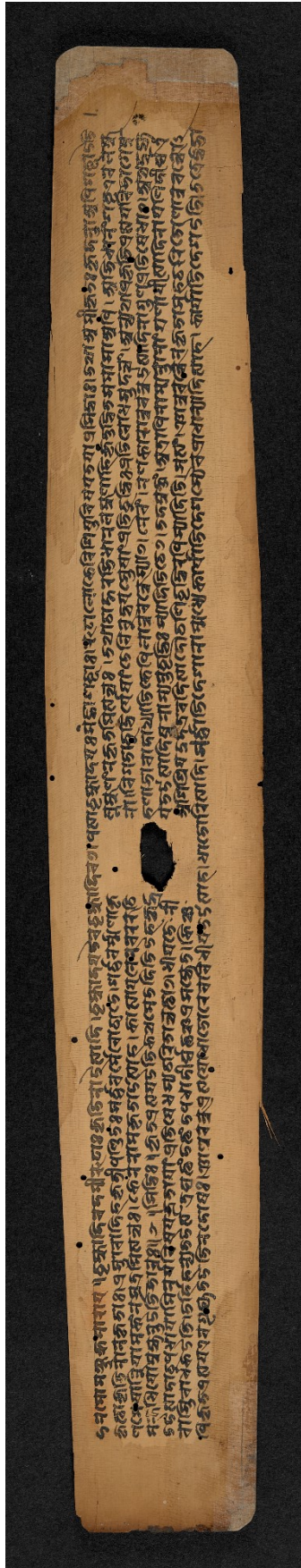
Plate 6



LkV 65 recto

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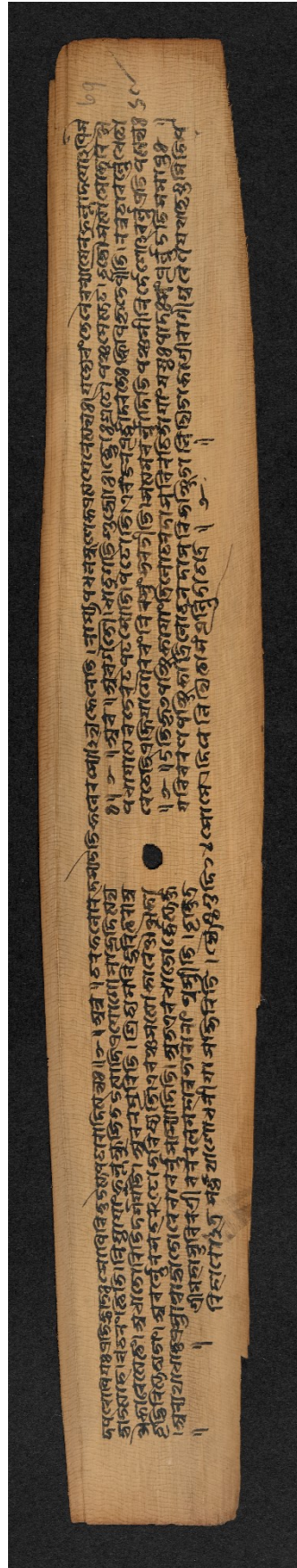
Plate 7



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Plate 8



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