SERIE ORIENTALE ROMA XXIV

GIUSEPPE TUCCI

DEB T'ER DMAR PO GSAR MA

TIBETAN CHRONICLES

by

bSod nams grags pa

Vol. I

Tibetan Text, Emendations to the Text, English Translation and an Appendix containing two Minor Chronicles



R O M A ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE 1971

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SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE DI GIUSEPPE TUCCI

Vol. XXIV

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LIST OF ABBREVIATIONS

Blue Annals	The Blue Annals. Transl. by George Roerich. Calcutta, 1949– 1953.
GR.	rGyal rabs gsal bai me lon. Derge ed.
Obermiller	History of Buddhism, translated from the Tibetan text of Buston. Heidelberg 1931.
Reu mig	dPag-bsam-ljon bzaň of Sum pa mkhan po Ye šes dpal hbyor Part III containing a history of Buddhism in China and Mongolia preceded by the rehu – mig or Chronological Tables, ed. by Lokesh Chandra. New Delhi 1959.
ТН.	J. Bacot, F. W. Thomas, Ch. Toussaint, Documents de Touen – Houang relatifs à l'histoire du Tibet, Paris, 1940.
TPS.	G. Tucci, Tibetan painted scrolls, Roma, 1947.

PREFACE

I am glad to be in a position to edit the Tibetan Text of the rGyal rabs ap'rul gyi lde mig or Deb t'er dmar po gsar ma of bSod nams grags pa (1478-1554) along with an English transla-The text is reproduced photographically from the tion. manuscript in my possession which I secured in Lhasa; the book has in common with that written by Ts'al pa Kun dga'rdo rje¹⁾ only the title, being on purpose called by its author "the new red Annals" to distinguish it from that of his forerunner. It was rather rare in Tibet: this is due to the fact that the fifth Dalai Lama did not always agree with bSod nams grags pa, though they belonged to the same sect; very often he rebukes his predecessor, and blames his innacuracy.

I thought it advisable to edit the Tibetan text from the unique ms. accessible to me, because, considering the scarcity of Tibetan books written by Tibetans now

¹⁾ S. Inaba, Urân-shi Hu lan deb gter no chosaku nenji (On the date of the Hu lan deb gter), Ōtani Gakuhô, XL/3, 1960, pp. 13-26. The original text is now printed in Gangtok, Sikkim, The Red Annals, Part one (Tibetan text), Namgyal Institute of Tibetology 1961. Cfr. The Red Annals (recensio nova from an incomplete manuscript in the Library of Rai Bahadur T. D. Densapa, Gangtok, Sikkim), reproduced by Prof. Dr. Lokesh Chandra, International Academy of Indian Culture, N. Delhi 1968, here indicated as Ms. B. The author is also called Situ dGe bai blo gros. See: S. Inaba, H. Sato, Huran Deputeru (Hu lan deb t'er) - chibetto Nendaiki, Kyôto 1964.

available in Europe, it seems to me that the task of publishing as many texts as possible by the pen of wellknown Tibetan authors is very urgent. There are of course in this text the usual clerical mistakes with which scholars who are familiar with Tibetan studies are acquainted. They can easily be detected and are often due to the fluctuation of Tibetan orthography; in some cases we are confronted with real mistakes caused by inattention of the copyist. Since there is no difference between the copies in my possession taken while I was in Lhasa, and another copy belonging to Rai Bahadur Tashi Dahdul Densapa of Barmiok of which Miss Chio Nakane has kindly shown me a photo, I suppose that the text from which all these copies are derived was written in dbu med; in this way we can explain the frequent confusion between e and o, the presence of the same abbreviations bcos = bstanbcos, p'ris = p'rin las, rgyun = rgyu mts'an, gan for gžan. etc. I have added at the end a list of errata-corrige availing myself of the suggestions and the advice of a learned Tibetan monk who worked in our Institute for over one year and who is well-read and learned, Chhimed Rigdzin, Professor of Tibetan in Shantiniketan. I take this opportunity for thanking him for his most useful collaboration and his suggestions. Thanks must also be extended to Geshe Jampel Sanghye and to Professor Namkhai N. Dewang, now working with us at IsMEO; their advice was often requested when the book was already in the press, because some doubts still existed; nor, I must admit, are they all of them solved even now.

The translation is literal, and in some cases, I must confess, it was not easy because the author uses some expressions, either peculiar or not entered in the dictionaries. Even after a careful revision, I am not sure that I could always guess the proper meaning of some sentences. They will be properly discussed in the commentary to follow. The names of the various dignities and offices, and in general the titles which laymen or monks receive have not been translated, because I think that one incurs in the danger of attributing them a function which they actually did not have; there is scarcely any relation between our terminology and that of Tibet. To render the title of Tibetan officers in terms of our bureaucracy may be greatly misleading; but in the commentary the meaning of these terms, their real import as well as the actual duties implied or their extent, will be properly discussed. The translation is limited to the part concerning Tibet, not only because my main interest is at present with the medieval history of Tibet, but chiefly because the Indian and the Sambhala sections do not contain new material or facts of great historical significance; on the other hand, in spite of their aridity, the chronicles of the different Tibetan principalities contain a great deal of useful information about the events of medieval Tibet, its families, the struggle for power of the leading families or monasteries. With the exception of the royal period, whose chronology is still subject to discussion, cyclic dates have been expressed according to our computation.

Along with the chronicles of the fifth Dalai Lama this work represents a skeleton, so to say, of the main events which took place in Tibet up to the advent of the fifth Dalai Lama himself, and gives the most important trends of the feudal and internecine wars which disturbed Tibet, from the beginning of the Sa skya pa supremacy down to the concentration of power into the hands of the Dalai Lamas. These chronicles are so concise that sometimes the events which they relate are difficult to follow.

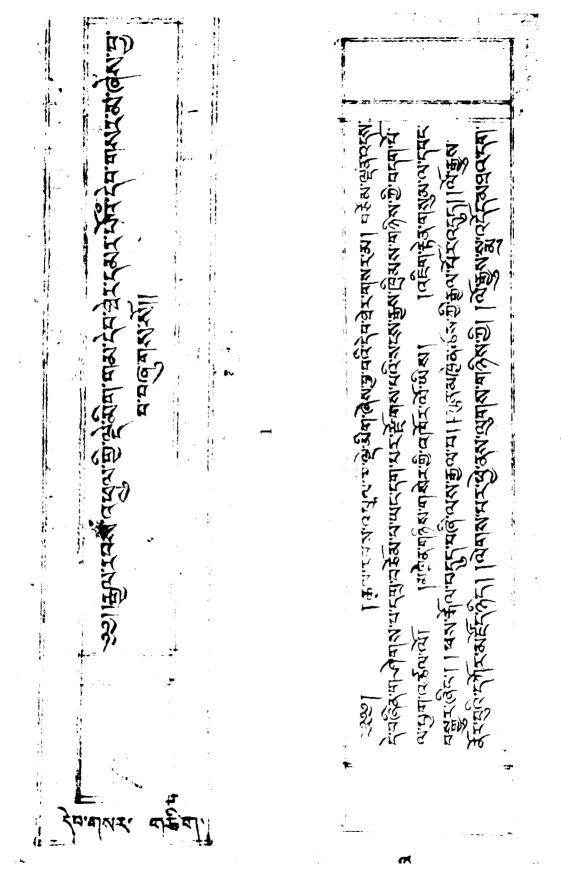
The many problems that the book raises are discussed in the commentaries, where all their implications are studied in detail, and which, I am afraid, will by consequence be rather voluminous. In this way I hope to contribute to a better knowledge of medieval Tibet with the help of new materials which may shed light on the political and religious history of the country. This will give me the opportunity to correct some statements contained in my *Tibetan Painted Scrolls* and to enlarge its historical section. My idea is in fact that my notes to the D e b t'er d m ar p o might supplement that part of my former book, and be a kind of appendix to it, revising, of course, some statements contained therein, and correcting some mistakes, which further research has detected.

However, I am not afraid of going back upon what I have written, because science is but a perennial revision, nor can I deny that, since writing that book, researches in Tibetology have greatly progressed. As an appendix I added the two chronological texts of Grags pa rgyal mts'an and aP'ags pa already studied by me in "The validity of Tibetan historical Tradition" (India Antiqua, 1947, p. 309 ff.).

G. Tucci

PART I

TIBETAN TEXT



L a

वितामयायां भाषी हमाया दे रहेता । देवरा मया नेवलाम्यायायाता याता विद्यापाय 101100 K नेन:यहेंश'एवर छि ा<u>णे</u>ना<u>ण</u>िन्त्रास्त्रायान्याः स्वान्त्रया 以日本田子子は日本に見て 1010 वनिरायेश्वयक्षरावतेम्वार्यास् । विरायास्रराभी दरायेर्द्याहीतक्याशायक्षे शिर्ह्यास् हित्या मेन्द्रा सुरे र शिर र शिर शिर थे। स्तवास्यावस्याप्रमा। 日子ものため विष्ट्रत'स्युद्धन्द्रियाः NEW CONTRACTOR हिर्वाच्च पर्या पत्रिय या भिला चा पहें न दिन । र'वरा'र्डा प'य'रा'श' नि'ने ता'र्ह्ट रेविश्वायार्थन्त्वानिश्वायाः हेट्युयाः भ्राप्ता 1911日1日5日にない मन्त्रा सर्द्र अध्य हेन्द्र स्थि। 1 स्य म् ग्रिसि अप्रिय श देवगम्यायातिभैषाङ्गत्यातुत्वेत्त <u>ر</u>ا न्वमाम्बर्भर राजिना मिला मिला 2773(52122) ग्रिसमुराम् भिषाया । BUTTEL L'UNBA ÿ स्य वर्षे वर्षे वर्षे वर्षे शासित्र है। आत्मर्थायन्न्रप्रत न्यमार्थभार्ध्र स्वाराध्य । मिलाम्स्रा UZ. 5J Mar.E. Mari ण'द्य'व्यत् । 4774

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समिति म מידעהטברוקרין שטישטימיזייקקקיטיעיניסריערימראון ציאמיומיםיוקיוקיורימלמיניקרוטישויוספיואיו दर्भावर्भा वर्षेभ्रत्यायायायायायायायायायाविणाण्याणार देवेमुदायाम्यायम्बयायायायायादंदवराष्ट्र वर्षेयायायायायायाय्यायायाया देवायुभ्रयादित्यादेत्यादेत्यादेत्या घुदः अअय्यर्हत्रज्ञायद्रायहार्ह्यावर्ताह्रीयावद्रविमायास्यावर्त्रात्तयाहुः यत्विषां यायास्याय हिया वहुद्रताय हिपेक्षेत यात्तर्भितां में या हाय वनाय आयुत्तरा में देरां यहा 'ते या दे माने का के रा ' कि का के रा ' के कि आ के रा हे का आ रा में हे मा से के दा पर यहेडाहे से दाह था घुन दमाल ले साय हमा था खित यहे खेट से दर्म दाय ठ सा साह में झा या छेड़ में दा ह है तमा यह स्रि अत्य सम्प्र मिर्निट्सुप्प छ। देवलबीट द्विंतमाले निष्ठा दिवस तिसद्वति महत्र हिन्दन हिन्द्र हिन्द्र हित्य भाव कि भाव सिंह हिन्द्र हिन्हे वदे वब मुयायाणी देने दा सात्र होता भाव जुन कि ति सात्र कि भाव कि भाव कि मिने हिन्हे हे बल न मुखाया प्रदाय के महत मह साम साम कि मिने हो हिन से मिने कि मिने कि मिने कि मिने कि मिने कि मिने कि मिने क ופידישוישלישביניון אשויושיאיושיאיו אשיישיאו אשיישיאי रूभने विध्यहेत्त्रहेभायविषिया देवसानिषिम्य हमार्या देवसायहात् विहेत्द्र हते। स्रेरः देवसावयुष्णयसम्प्रियम्हीसङ्घ्रहेन् सम्पर्धा देहस्रव्यह्मा हेन्द्र दिन

स २२

विद्याया अट्योटझ्बर्भाद्धन्यम्हेमाहादत्तुणवृत्तपुवर्द्धहत्याया-वृष्टा-वृष्टावेश्वचेरा हुव्य हेंच्हर वर्हतेभूयमाथा वी हवेमा के वे यति वियति गर्हा आदता हा आ ती राग दिन विन हिते ही हो हो हो हो या हा भारता ठिंचांऊेमा दसुआ हो दि किमा ख़ेर ख़ाय छा महाय यहे गा हिने गा में का पा मा था पहा छ मा नमा था यय तहे महा के वहा उंग छेदते। - तूर्यकेवयित्वृतिदःस्पर्यां याध्वोद्धां यते । हिवावव्यस्येर्या नगुरेत्यव्यां वयावृत्याकृत्यहत्यां हेत्यायां याया यन्नेन्छन्। न्यलम्बत्ति आवेस्यातम्प्रयोगेन्ध्रयत्वेन्त्र्यस्य वाये र्यस्य वाये ये वास्यान्य हि.य.म्याद्वेन वि ख्यायमुद्धमार्डवां मुख्यायां महेत हार्डिं म्यूट्रिं विदेते समया सु की हमया दे ये सुका विपति हो पदा हा का हत हेन्नभाषागुनम्वादामें द्वानुना महतायत्रा पार्थ्यसन्च र्हत्र नेन्हे। दरीन्र शयदार्य्या मन्नुमयदे छ आहुम्हम्यम्य जगरणर। वेलेंचगा महत्ङेचयादत्यवि। व्रेणचहत्व्ययुगावहेंचा युद्धितत्ति दिर्मवित्ये विर्मवित्यो हे हव्यार्थ वे यहां यदेतुगाथेवा विरात्तारणारणारणाद्वा विर्मवितायवार्त्या विर्मवित्यायवार्त्या वर्षे विर्मवित्या के भूमन्त्रवादा स्वयन्त्रायन्ता यहुंमंत्राय देशुराय दिर्द्रता छिंत छ्यां स्वयं से राय हेत्य था साहाया या मुद्र या णद्रिय्ठवर्ष्वित्यावसायहेना हितेरहेणज्ञाम् अर्थायेष्थ्रेतिष्ट्रस्ट्रेत्तमिटाविदासेटज्जिदायदिव्यम्म् अय्येत्वेत् 4**(**a)

਼ੁੱਤਾਂ । । ਸ਼ੁਕਾਣਤੁਸਾਰਵੇन। हेन्द्र मिन्याकुण्यम्प्रायाम्क्रियाव्यक्रम् आये महादेत्र मिन्य हर्ष्याणे वर्षवन्त्रम्याभुयोक्स्याके विक्राह्तपार्ट्या भदात्त्र साम्याने निर्माहित हिने हिन्याहे य्यक्ष ने भाष्यक्रियात्त्र सिंह्यां हिन्याह्या याद्यहां क्रियो हिन्याहित्र मिन्या हिन्याहित्य निर्माह हर्ष्यादयमायाभुक्षायां हेन्यां हिन्याह्या याद्यहां क्रियो हिन्याह्यां क्रियाह्याहेन्या हिन्याहुत्या हिन्याह्या हर्ष्यादयमायाभुक्षायां हेन्याह्याद्यायाद्यायाद्यां प्राह्यहां क्रियो हिन्याह्या हिन्याह्या हिन्याह्या हिन्याह हर्ष्यायन्त्र हिन्याद्यमायाह्यायाह्या हिन्याह्या याद्याह्याह्याह्याह्याह्याह्याद्याह्या हिन्याह्यात्याया हर्ष्यायाव्याह्यायायां हिन्यायाह्या हिन्याह्यायाद्यायाद्याह्याह्याह्या हिन्याह्यान्याया हर्ष्यायायस्य ह्याद्यायायाद्यमायाह्याह्याह्यायात्यात्यादा हित्याह्याह्याह्यात्यान्या विद्याह्याह्यात्यान्या दत्वासाद्वतिता देणल्घुदारत्वतर्षेणप्रमुद्रपतिशङ्गणठव विवृधियरण्यातृतरम्भायाप्रकीति वचुव्यतिष्धामिष्धां मह्यायत्याततेल्यमारस्थामासुद्रसादत्वाप्त्यति हिसिद्दश्वर्णपति विति हि माबवह्यायायायायाया मह्यात्यात्यास्याप्तदा न्द्रसा मह्वायेनमङ्गद्धमुर्हेवाध्वतम्भाद्तानेवयि זמיידוצבישקיטיביטיביאישבאישלביציקיצביאַראיטליאָאַרקרידוצאייניבישלאן בותיבאביאיקאן णदयोर्ययरभेष्ट्रदया देववित्रदृभदत्तम्हत्वे छे एदरमहेत्र यदेवेलम् प्रधादत्त्वे द्रायम् यादिण

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अर्जेता वर्षे सेतृत्येव सेत्वायवत्ये प्रवत्रिय कर्षेण सी से साम महा से से से प्रति क्षेत्र क्षेत्र प्रति क समारा-मेमा.ए.च्यसो विमाल-जेन्य इना'षे'निष्ट्रम्पयशर्दरसुभिद्र्यक्ष'र्यां योद्यम्पटम्छ्र्यायते हम्पर्यप्रमित्यायाया विश्वाम्पर्या, १ वर्ष यामार्थाने। दित्राणेंग्तत्रस्थितें महिमायमा मिटाइटा मुगावायः जुव्यदे महिमाया विद्यादेशा हवैमाईषाय्याप्रवर्त्ता देश्यर्हवर्य्यायार्थे स्वयायां विमामास्यरमया ह्यां दियायाद्वते स 1 पदेग्महत्यम् भारती छेहा छे थि मोत्रत्भ अ द्विता

नवाद्यायतेम्वयाद्यमायन्दरयोही ह्यातेन्द्रसम्हताया ह्यायाद्यम्बर्यान्यहेर्दर्भन् हिन्याद्विद्रहर्भः द्यदार्धम् । इर्दमया महमयादत्याद्वा ह्यातेन्यास्य हिषायाद्यम्याध्याद्यम्याद्वत्यहेर्द्रम् । दिन्याद्यमयद्वपह त् महत्याद्वमा स्वित्याद्वाद्वा । दिवलवावतियह्वाम्राम्यास्य विष्यायोग्रेवायहर्भ् । दिन्याद्यमयद्वा । महत्वया 11510 M.C. यितरहनाञ्चलार्थता हितेमामामार्ग्रद्भविहित्तवरा हिववरा हिववर्त्वाह्रलाहलाहलाहलार हिनालास्वलिवाचहर्यते ; 'अर्देनारा'महिनारा'ट्ट'हु'यते'तेन्। । अध्रत्य्यसान्दर्अर्भ्वेत्त्द्रता। । द्यायक्वेत्त्रात्योह्रव्यं यत्त्यमहेना, म्राम् सार्यतदायकुदासेदात्योयाकेवयदादां व्येद्र्यायाः स्वित्यक्रिंदां मित्रायादितायराय-पदारे।

द्ययः द्वतां यित्र वित्र कित्यु हे द्वना चरु महिलाय माध्र वायते। इ.हुत्य वा देवया-नवा हे यरा मेग איזייייידעומייבאיתהאייצרמיטיאלאלאלאלאלאיידאייאלאיאייאיידעוטידעוטידעומיידע दण: हिन्दिस्यिणयदे। विषेत्रमाच्चनस्य वयुष्य्येमा। यत्नेन्द्रम्ये विषे दत्तः हुन्धियर। दयमध्यत्रम्पश्चरणकेषण्ये द्वित्तायुद्धेत्वरणप्ठमण्यणे भवत्रिभायित्वर्त्वे प्रि अञ्चतदमायस्व। वेष्णस्त यहेनावहरणप्रद्येते व्येषायाण्य णिर्हण्या हुर्भायाण्या स्वर्भ्वयाह מקיאותי שאיבהארילדאייהן ביעילי שיעיםביליאים לילדייטאייבישיניל שלאיים איינילישר משאיפל वद्भावता खादपदा या यो च या . म्माइम्राजयदम्प्रताह्यम्प्रम निरायदन्ष्ट्रते। いのこれに राम् स्ट्राय विश्व म यादी सा जमा रणयन्तरभेग म्यायेन्द्रयान्तर्यात्तिर-वयान्न्यान्न्यसम्प्र अऊनाहिरादोद्यहींश। [यात्रीने अध्यम् जेन्द्रमार्ग्] लि ग्रह्मभात्रेत्राप्त्र Falswer यन्त्र दविद्वायन्य। वास्याः हारमें ध्रमायात्वमामी विवित्य वर्ताम्या। 15:31 E H यान्याया देवासं एक देवरा युरा हिं युरा परिंट ले]क्रैयश'येडेरद्भार्यवार 453

रस्टमावभाषिस्य भेस्वराख्य CERTY NAN'53 AT AN WAY अत्मुत्यम्बर घवड दिर्दना हेड व्यस्पतिह परिदेवतुमासेयायात्रप्रायते। विषणम्हरणयाद्रम्यायां विषयेत्याः ॻॖॖ^ॴॖॖॖॖ॔ॱऀॡॕॡॎॡख़ॎॱज़ॾख़ॻ॓ॾख़ॻॾॻॻ स्टर्भारम्भारम्भाष्ट्री वर्ग "सृत्यमाद्भार्ड्या यहंत्वरा-वया मृण्ये या द्वरापा यह्य ह <u>भूम्योद</u>मवित्यसंद्यया<u>स्</u>वत् यर्ताचायायविद्यां है।

विं,वमुद्ता वेंग्याहण्डलें वि हेंद्रयथादला कुत्रा परिष्धु वेजला छामाईमा समुद्र व्यूक्षा वह्ता यति में ये जादता यति महुद्दे हुना यहा यहा याददायदावमावायतायराभ्यायराभ्यात्वन्त्रीत्तात्वरा यदाद्रमाराववाख्रुदायांख्रमात्राञ्चवांव्यावत्तां भ्राप्तमित् छेरे म्याव मा अब मद उनारा रनुमा था इ. हुरामा अद्भार पर एक देण दे हो गांक वर दर आंध हु में हो । हिंग्य वर मो हे शा था है देव दा था में नि भा रेटा द्यादार्थेलेखियाले पटलम्हताया अदेशमा अछ महाद दय छा दने आता दहुत य भा झे मा रहा दनी मा में धिषायन्द्रिंगावसुदाषे वाविषाप्रायले संस्थितिरः (खुब'व'क्ष्य'व) झुंद्र' मेंद्र' ते'ग के बह एकेस्टरम् याद्येम्बर्यायादा देवर्द्रसे हे य ידעיון איראונאשאייגואשאעראיי

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अदेत्यद्भूणज्ञाबह्यायतिरमुद्रत्थेण्यदारामुग्देवांग्रेणवद्ग्यावर्त्तयावर्म् विद्वित्यवाह्ययदिस्ययाद्वा नुणिदिम् अ ਲ਼ਾਂ ਮੌਤ ਕਾਂਧਣ ਸ਼ੁਪਾ ਸ ਕਿ ਕ ਨਾ ਕਿ ਗਾ ਦੂ ਕੇ ਵਰ ਵਾ ਦ ਕ ਦਿ ਅ ਪੰਤਰ ਗਾ ਦ ਕ ਗੁਰ ਗ ਅ ਸਾ ਕੇ ਗ ਦੁ ਸੰ ਕ ਦ ਦ ਦ ਦ ਦ ਦ ਦ ਦ 1 यतेकें भम्र आदमा मिन्ना योग्व मुद्य मुद्य मुद्र दिन्द्य द्व दित्त दिम् न ग ग भ्य दे मे मे न ग ग यहे मे मे न पर טיעדיתפרין ופאיתפריםיארשאיציפריםריאישראייםיבחיים אינושרין השאשושיקיטיישי घतुम्तायतिःयल्यकेर.इ.हूर.वयूवर्डरः। अहमाएवयूभायते हुर्जोतम् विर्वत्देत्र श्रेर्वेन भावे हर्ग्या हुर्यह्य वि हुर्याभावहुभाया अही दिल्युभार्द्या भावाया प्रतिया सहित्य भावे महितिर्दात्ता न्यू का हित्य प्रहत्य क्षेत्र प्रित टे.बेट दित् हुरःयुमाय् द्वा त्रियाया अहि। दिल्यु स्पर्द्या भावे महितिर्दात्ता न्यू हा यहा य विरादे हे थे भ रहुदन्वर्भाः भुद्दनिवस्त्रवायति लेग्ददामुण्द्र प्रसायदी ये मेर्द्र महिनाहा विश्वास्तरा तिन् शिवयदाय स्ट्रे 73

हरें आयात्रात्रीते हराहणरा पायवपडे र हत्यया देवसंग्रीय ते प्वह्रिया गिये विद्या या ये या या ये या ये या ישן ועבוריין בריעיים בידעיו אדרים אידעיו אידעינים אידעיים אידעיים אידעיים אידעיים אידעיים אידעיים אידעיים אידעי עריבארים איפידיים בייניים באידעיים בין שמלגדא שיידעים אידעים אידעים אידעיים אידעיים אידעי नियाहर्र्ड्रमाज क्षेत्य कत्त्वक् या रोमा या हिन्द्रमा ये दिन्सु के दिन्हु दे वे य यह या दवान या पीन हे हित्या हत्युअन्द्र्याभूतिदेलन्मापहना उषाप्ता रिमांभाष्यवार्यमाभ्येवतवर्त्ताप्याप्रभायक्षरायदेतिगयेम्द्रप्त ਡੇਆਂਡੇ ਸ਼ਰਮਿ ਕਿਸਾਬ 'ਤੇ ਕਿਤੇ ਬਜ਼ ਨਿਕ ਗੁਰਦ ਸਿੰਗ ਤਿੰਗ ਸਿੰਨੇ ਕਾਲ ਸੰਗ ਨਾ ਨੇ ਸੇ ਕਿ ਗੁਰਦ ਸਾਲੇ ਕਿ ਕੇ ਨੇ ਕੋ ਨਾ ਕਾ ''''' ਪੱਠੋ: '' ਰਿਆ ਕਬੂਨ ਕਾਬੂਨ ਕਾਬੂਨ ਅੰਬੂਨ ਸ਼ੁਰੂਨ ਸੁਰੂ ਘੇ ਕਰਿਨ '' ਗੁਰੂ ਕਿ ਦਿ ਕੇ ਪਾਟੀ ਕਿ ਕਾਟੀ ਨਾ ਬੁਰਾ ਸਾਲੇ ਸਾਨੇ ਕੁ ਕੇ युदसे दिलामधुदतायता-वैषा ग्रामितामठताईदावेगमुदलस्ट्रिंदममुद्दममुद्देवतायायदार्यताई राभिद ग्रमित्वावमाईत्यराहहीताओ। हेम्राहवायुव्ययाउन्हणनंहिणवहितिहणलेग्रा धरेमार्भाष्ट्रत्रचन्यां भिवयाद्वे हुर्देष्टिं अप्यत्री देलायहेयहुर्द्रायां भियहायुमायहुर्द्राते वहुर्या वयम्रा दिसाय छिअब्राह्त्यायेम्रायर या या येहिर्म्या थिमाम्रायां मनित्तदृत्यादालेमा खुनुठव हिष्टुर्द्र पत्रेह स्थायादमा मेहित्या S. M. P. N. P.

म्याददम्याणाणीलाभ्यायायद्वदर्गरम्यायावते। विजलम्याद्वयुवस्यान्न्यायायीक्ते। हमाभानेश यम्रोतेषायादीयन्थायार्ड्याप्येत्रयाप्रेत्रयाप्रेत्रया देखामुखायसेषायदेष्ट्रेत्वसायम्हद्वह्नमानेर्याम्यव्हेत्र्यम् युत्र पर तथूर है। इ. येत्र यमें द पर से नृद यमें य में य- ज यमित हिंदा हिता तम्द द य या 1 द पा हिंस में 1्यायी मेर्हेमा भन्ने त्योर राष्ट्र में पट पठना राम हु पठट दाया था जे में मछ छेट्रा ही ये गिन स्वर ਹਾ ਕੇ ''ਸੁਵਆਨਾ, ਕਸੂਤ ' ਕਿ। ਉਆਂ ਸੰਪਰ ਨੂੰ ਸੂਬੇ ਕੇ ਕਾਰਜ਼ ਸੁਰਤ 'ਸੂਤ ' ਕਾਰ ਦਾ ਸੂਤ ' ਕੇ ' ਕੇ ਕੇ ਕੇ ਕੇ ਕੇ ਕੇ ਕੇ ਕੇ ਕੇ ॻऻॖॻॏऀऎॸॻड़ॺॾ॔॔ॸऻ॔ऄ॔ॾॖऀॖऀऀॻॾॖॖॖऀऀऀऀॻॿऀऄ॔ॱड़ऺॿॖॾऀॾॎॾॕॾॺॾॖॖऀऀऀऀख़ड़ग़ऀॻऀॡऀॻड़ॱऀॻॺख़ॖड़ॻॾॖॖॾॖॖॗॖॖॗॖॖॖॵॶऀॶऀऀऀढ़ऀक़॔ विदायमनेरायमः तष्ट्रातिना यायातुम् शंखुमायाद्देर्द्यालेमायेन्यतेम् निर्णयत्विः स्टात्युम् मजेती त्मेण देव् गरण तहैन्छेत्यां ज़ादेतायां हैर्मवित्य मेगरायते हु या वर्ण में हु या वहार यह या वहार में हु या है या वर्ण हैं भूमाय जिनाय ज़ैनाय यहे वस्त्र रोग था स् वायहाद्य मा मा दर में जा ज़िया छि यहे या म यहा यहि यो मा दरा झा तहा यह छेन्म्रतिष्धे स्तृत्वद्वर्तितः। यमुन्दर्भेन्द्रार्झन्ध्वप्रतिक्रियागदित्यायमुव्ययसुवयसमुप्तयत्वि ।मि्यये मन्नित्यर्थे स्वर्म्हर्न्भजन्मदर्शा द्वेव्यायसायतिषमुह्तद्दरम्पुत्यमुहत्। देल्यन्नैव्ये वावदयमुजदेविव्यमदित्या दर्नोतृद्रभाष्यहिभाष्यभारम्।मुद्रभाष्यस्थायाः वद्रभाषां यये मराणहात्रभाने। रम्भुद्धनी मेनिने अभिष्ठित्र भाषि

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र्द्रस्वीनेत्राष्ट्रयायदिष्यम् भिराद्रयाद्रायायायायायायादेहराफ्ड नह्यायत्राय्यवायान्ने। न्वयाद्वायायाद्रदेवन्नायि यरात्मुद्रायसा-वेशासां । यदत्मेयायसा श्रात्तिदयद्यतिर्याद्वांग्रायायाद्वाद्यात्रायम् छरायवयादेवे.रयछरायाकेषायाक्षे देम्मायागार्था रेन्स्रायतिलिङ्खिदिङ्खित्येद्वे.स्रायुद्धिति दर्भायते। दिषासुर्भाष्ट्रणायतैयतिर्घन्ध्यायकेश्रायकेग्रीलेलेंड्यद्वात्तपदाद्वयरीति विश्वायाय मृषणगिद्दर्शाभीयेति । विश्वसंयतम्म्रां सेते विर्वे देवित देवित क्षेटा न भाषा या या या ये दिरा उत्ते हाय ता यहा य केवर्यायष्ट्रदरमायविवादायक्षवायायाद्राणयविष्यदाया देष्यदञ्चायित्राहे। श्वाक्षेत्र्वेवायत्राझ्कुद्रायक्ष् रिवरायियक्र यक्त या ये हैर हरा थे। 1 या ते दिराये प्य भयक्र दिस् य है या है साथ यह यम्रोराण्डेलम्म्यागतितियाद्यार्थवायरार्ट्रतास्त्राणग्रह्तायाया व्यमायाणहेत्याः हवत्त्रां यम्यम्ह यावता'रेमाता' एव' विवायर्ता' पराये किंट' एप के बेग्रा लव कु बहे देवे व विवह दर्भ गुमे। केंद्र य कर्षा ह गतिभाम् अर्दे म्रवाम्वराभी योजन्ता खार्म् न भीता प्रणुत्त या हे. या वा वा या दा या वा ता या वा वा वा वा वा व यम्लारववायावेम् वाणामाराषी उत्तहरे येत्राय झायरखुत्त्वायंग्रेण विद्याले हिलाले कि אימיילמיעדיפשגיה אואריגעילו וגדישב מאילטאויקלאיגיאמי מיציא ליו 115.430

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राद्रामुराव्राव्या इ.मुट्रामायद्या यदिया यहे वा महिमा देमाला एव ले साव्या द्वमा रेति था ग्राज्ञीयर्हेअन्थ्री ह्यदायहुं मनित्राज्या राहता हित्या नहेंना पर स्वहंद दा सारा धेवविदा दे था ले मिरणा यह रेर्द्रमायायत्वनयाथमा हरा मानेमा हता इन्द्रमा हत्यायति हतायति हे या जेत्याये तित्व हे या है ममेलायतिलेग्वरूतिम्हाद्दायुद्दायुद्धयही विदिक्षेत्रेददायुरुण्यह्यालाख्वहालेग्ददा देव्रिक्टे ६ति येत्रायवकदाया देता हा देवला नया ते खुअ हेटहे या नहा हा यहा हे या ते विवर १७८/मम् र्यदायतियम् दराष्ट्रा महर्फ् यति शि आ तर्ति राये उदा भि द भारी हे मा भाष्ट्र भाषा भि वसूबयतेषावराइरंग्रीयेंग्यादरा'य'ये अद्भुवयायेटांटे। तिवास्टरमङ्गवयाहेर्डयां तद्ह्यां द्वारा क्षेत्री विरादेर्डसारेर्द्रसायायविरंपासुसांस्वत् मनिरांस्वत् हेन्द्रांस्वरं भित्यादाव्हेन् । हिरेस्ट्रसायवेश्वः भुद्धमा हंभद्वेत्रमार्भाद्वेयाद्वेतायीतिमाहातत्रा तिंदामयाह्यातावेरायमाभादता अदेखितिर्धेमाणमार्गेया यभा अर्देष्ट्रेते येना भवता थ केंटा नवता यत् माधुरराय दहा ति दमुदि छिट्य तभा आ हुद दिया न में ने रे में

रोजन्मदिले-जैदस्थमायजलायले'नैभान्हेंदर्श्वभंषमुं'यहुमसुबार्सेहलिद'। रेगसायुवन्तान्हेंदम्मैभाकेभानसूब वर्भाले'मक्के/तह्सा हेवसादेहरसदमीस्वादमुदालेरुग्यात्राये'छि'दहेप्पवाल'ते'मकु'दर्भ'तम् हिंमासप्युव स'क्केंट'वद्दस'-जैद'। देवलाकुदमीसकेभाषकुराषात्रां मुहुमाशुक्र'मात्रुकेदाहा हेले दिमासे हिंग डिस्डिंभः व्यूक्षाय यो देखद हैं व या का हु भारता हु भारते हैं मे के व कि व कि का यहि הַּוויצוישיה ולילאיאאיציוביביבאיש שברידיופהאיבוליצאיאימאימאיצויאשה אילי איז איד שיוק שרי לאיירטר רדידאישיק לאדים איציד באיאיאיצי אישריד אישריד אידיא לאידער אידיאיד אידי אידי אידי אידי אישרידיר אידי אי עורידריאיש האיידי אישראיצי אדאאין איישייקי אישאיישיאיזייי באישר אישאיישישאין איפארידין אישרין אישריאיקאימאיישא वरणियानेक्रियक्विद्यां अष्ठारुप्यतियान्डेते। श्रुरप्यक्षतयायिनेषस्तित्वायक्षिअर्छाद्वायत्वश्चादतियेत विमायभागे॥ हुभायभागे॥ हुभाय हुद्दर युमाय हुन्येमित्रे भारतुषाय अयाउमारा प्रतिमहिषाल हे हो हिर्दा भर हे राष्ट्र हे हिर्देमा आमुभग्रे שימויאיבישיקיציטיבידיקביבעביצידוטים אות מאוד ביקיאמישים שיאיבישיים אידיבעביצידו אידיבים אייבישי 朝 ગ્**રુ** વલે

अल्यभ्य मुद्ध सार्था मार्वर हिने। ये मुद्द सम्याय मुम्म या या में द हो में मुद्द मि सि सि ति पि हिन हिन हिन हिन याय निव सादिग्य इत्राया हैरा दिय इत्राया साहि यर्हता या दियह कर्या मारमा साह यर्हत्या या या या या दि ॷॖॖऒॱॷॱऀऀऀॾऀमॺख़ॴॱॻऀॸॣॺॱख़ऀऀऀॸॾॖॖॴॱय़ॕॱ॔ख़ॾॸॱऄॖॸॱॖॻऀज़ॖॾॖॖॴॶॾ॓क़ॱय़ऀऄॵ॔ॾक़ॱॸ॔ॱॷॾक़ॱॻॱढ़ऀॻऻॱॷॖॖड़ॱॻ॓ॸ॓ऀऀऀॶड़**ड़**ॴ ढ़॓क़ॱॻॎॸॖॸॸ॔ॏॱॺऻॶॖॺॱॻऻॱॾॖॱॺक़ॖॖॖॖॖॖ॑ज़ॱज़ॖॖऀॱॺॺऀक़य़ॕॻॱऀॶक़य़ॾड़ड़ऻॱॸऺऀ॑॑ॴॸ॔ॱक़ॗॾऀऀऀड़ऀॻॏॶख़ॶॻॺॶॕक़ॴॱॻॴॱॷॴ मनिकासेवर्मरारेश'या ध्रिंस-वृष्टरिमहिटारंमरा'यिवन्धें मारा'तमुमाके रिलाहेंसनता हिंपर्ठवर्षे'नेट छैता' सुरकिंग तमुदादाया माथा भुग भाषा सिंग राग भाषा महिमा भारत श्रेराय रिति भूय या महरमा ؆ڴ۬ۥڣ 5

पर्ठन'य'र्'यम्तन'य्यानम्बर्थां विप्यम्बन्द्रेत्र। कृष्णयं'धे'मार्ट्रते'युष्ण'में मुम्प्रम्पर्वत्ये। देवे'णुष्णस् देशुद्धिदक्ष्यप्त' चनिष्णल्य् हेत्तुं' स्ट्रेत्यनिष्णं देर्'यदमुष्णये'में'मुज्यस्यक्षार्था दत्तिय'ते'हेह्रेह्र'येदाय स्वित्य'ते'दि भगः हित्रांताञ्चेत्ताने। त्राणः-वाने। तति। छानेपायात्रानेत्यांत्यंत्यंत्रां मेलयेनामाञ्चास्त। हवाञ्चेत्तितः त्याछानहत्त्वे ह्यायतेय्वहेत्रवेणःहहृत्त्ता ष्ट्राम्हमायाञ्चतवायहेया देतिर्देह्यायतेय्हेत्रवेण्यादृःष्ट्रा ववायतियुमहिमाछत्या व्यत्तुताञ्चराविषाच्याता देवत्रवेनुत्राणेत्त्तवानग्त्रात्यहेत्रवेण्यायेत्यहेत्रवेण्यायः देष् <u>र</u>खित्यताञ्चायतेण्यवताञ्चताञ्चलायुत्तायुत्यायापत्वत्देत्ताते। मुलय्यायपतेवत्यत्तायतेन्त्रात्त्वात्म्व्याद्वाया

15 a

म्ना'मी हराया रहेना हेठाया हे आ जिटाया रोज आ छेट पा दे खेया टरा जिटा। मर्ये ट व राशी आ हा या गा प्र वा बार रा स्थमा भाषा आ भाषा में जा बे मार्थी द जा सी द जि से जा सी द भाषा हो जि से सा खा से सि में में से से से से से से म आियावरातधुर राहणाई ईमारा नेता हिंब येडी तेरा अन्नेरा भुरा हिल मेहताह मिलेणगा धो-में येणवाया हे.में येगेता माह्ययेगया द्विंसहे वेमासा हे.में येगे येगे येगे द्वि वह ਸੀ'ਘੁਕਾਨ ਤਿਆਧਨੇ ਤੇ ਕਧਾਸ-ਐਕਾਰਧ ਗੈਆ ਕਨ ਕੁਨ ਸੀ ਘੁਕ ਸ ਅੱਗ ਸੰਭ ਸੰਭ ਸਾਨ ਸਾਨ ਸਾਹ ਅਸ ਕੋਨ ਸ ਧੱਰਾ ਸ਼ੁੱਧਾ ਘੱਧ ਕਿੰਦਨਾ ਕਿ ਤੇ ਸਾਪਲਾ ਤੇ ਕਨ ਕਾਰੀ ਕੋ ਕਿ ਨੇ ਕੋ ਕੋ ਕਿ ਨੂੰ ਨੂੰ ਇੱਕ ਸਾਪ ਦਾ ਸਾਪ ਨੇ ਕੋ ਕਾ ਸੰਗੇ ਕਾ ਕੋ ਕਾ ਕ हेरप्रत्माणयाता वयास्रायत्रेत्रायार्ट्यानेमायगेट्यास्टर्याद्ध्याहार्था मागरधियाहेट्हेदहितायमेथा ੰਭਿੰਘੇ मा भर समाने मा मेन भार से भार माने न कु भार न न स का न न में हो कि ज में न में न में न में न में न में न को में मार्ग में दिस्तान में न भार में न मार्ग में कि मार्ग कि में न म माने न मिर्ग में न मार्ग में में न मार्ग में मिर्ग में न म माने न मिर्ग में न मार्ग में में मार्ग में मिर्ग में में मार्ग में न में न में न में में में न में में में में म नर्ठभ्रष्युं सर्वन्यू राष्ट्रां में में न मर्ठन हे गुन्हु मवट में दे खु साम जिन्हा तर्हा मा में मुद्द साम में म ष्ट्रत्याय। कॅटामानुन'ये'मालटायरामहमाराख्या वर्षे प्यामुह्यायं त्यां ते'यम् हे.सु.सुमार्डेटा ईयाये वर्षे हिट **3**539

दहूमा धारा दमा घा रहा दे भा हेम खुरा पंकर। देतर्था निमा ते व महुर मई का हते खुरा परिंघर मात्र हो वयायवटार्यमहिषां येदायरावहमा द्वीदराष्ठ्रता यहुंक्वेतिलिमा हु देखंय भी था से छि ये थी भी थाया खर. सिर्भायर्हरूभया सदायें मात्रेया भाषा भाषा से मात्रे सात्रे साहे कुटर हु से हे सुदा प्रया प्रया मे सिर्भाये प्र स्रेसा कि मानित में माना दाया साहे मा से साथ में साथ से मार्डे मा से से मार्डे मा से मार्डे मार्ड मार्ड साहे म वृषाभवाषावाण्ठायान्त्रेयान्त्रसंत्रायदार्घन्त्रा युषाष्ट्राभयायां युद्धायते हुषार्ययाद्वे हुषार्ययाद्वे हुषा द्वनाः 'n । ਕੁਰੁੰਟਾ। ਕੇ ਨਾ ਧੰਨਾ ਕੁਟ੍ਰਸ ਦੇ ਨਾ ਘਟ ਤੁਨਾ ਕੇ ਨਾ ਗੁਥਾਨ। भलके भार्न समाभाष्ट्र मिरमाया कुर्णाये माथे में दिला रे वाया में या के में इस भायता मह का ते मह व्रेरते। हेलेवराखर्रें दरविया अर्डे देवा मुडेना अत्वर ये शर्मे दशि से प्रया भारती विदियया र्तिरहाथभूम्हिदावसाई हेराउँटा छावलाई सारहायुवर्तानां सहिता वहीत्या संभूट मर्डवश्वा सार्थ दर्दायां यहें बांगी भिलिषा पितृ या विराज्य योग मा शा वित् गुगा सद्दिता दर्दा भुन यह भा नेनियायड्रि. में योगराखें दरावे रे.सरा'चयर <u>विषायनिर्</u>त्रम्तान्धेवायां 10.7

ਤਿਆਵਆਂ ਛੁ. ਪਾ. ਡਾ. 'ਵ ਕਾ ਕਾ ਪਾ ਵ ਨਾ ਕਰਾ ਕੇ ' ਝੂੰ ਵ ' ਬ ਕੇ ' ਬ ਛਾ ਕੇ ' **ਵ ਸ਼ਾ ਪ ਦੇ ' ਕੇ ' ਕੇ ' ਕਾ ਦਾ ਦੀ ' ਕੇ ! ਕਾ** ਘ ਵ स्वन्धभूष्ट'र्कव्यम्द'र्यम्प्टटम्वर्रायाञ्च'त्य्धरभ्रीत'र्यिमम्भ्र'तम्दर्भ। त्वाञ्च'त्रयम्बर्गायात्त्वेर्व्यम्प मूर्यवर्भ्या यद्र्यभुत्राख्याय्वर्ययात्त्रयात्र्यात्र्यायेष्ठ्रत्रायां व्यक्तियात् वियाया देव्यायाया वेवर्भ्यमान्नेवन्वदत्यायम्प्रायम्प्रेत्र्यायां वृत्रायां व्यक्तियायां वियायायां वियायायां वियायायां वियायाया रावटीय छेर हेंने मेंग्या आधिरा था विमंधरा अर्हेनो हिष्ट्रमा तथ्या भिर्ध्व में भाषा हुआ भाषा हुआ में हुआ में मु वेव से मिम मिम मिस स्थाय मुखा ने थी मिब ममा यहि मिस दि मिम या यो जा यो जो महा छा यहे द विहरा यहाय ता र्तरहिंचित्रहिं सिंगं मा स्पन्न मेह गणना सामहरू माहत वा स्वा हिला से वा में वा पी में वा ले होते से समय का विद मयुम्ता अर्द'न्द्रोन्त्रअर्जनाञ्चेत्रपद्धरायाम्दा देवांआंसर्ट् हिलेक्षा अर्टायासेता यार्ड्र यायअटाह्यहर्म यथा वेदायामाताहेत्र विहार्जे। नैर्मार्था वियासाण्या प्रायासवापीया मेटिणिकुयामकाक्षा दित्री ओआवर्षा यहायताष्ट्राया प्रायास्थाया पितासवाया या प्रायासवापी हिक्किया मित्रा सित्रा हिक्किया हिमा हि विभियोद्दिति हिपियमण्यः अम्तरङ्गविद्यहेत् वर्षिहर्या द्विहर्या द्वियोद्यमेट हेता कृत्लेम्यः हेदेतियवरह्मा भाषेत्र। भेः ('त्मुद्र'वें'मुद्र'मासुभाय'ण्यय'तद्रायनामुभः अर'र्ट्रेज् । यतुमारा'मावुरा'वेप्तुद्देनिम् H.C.L

महार्वस्यायायाता हावमानी हाया ये लेटने यह वे ये ते या ये ही यह का रहे ही ते के ति मेट मेट हे हिंद हु यह के यह मेनना सेतर्मेले निर्दात दर्कता अर्दा सिंह (जाय डव्य दे से स्वर्भाषा) दर्वे व के है के रहु द्रा

धन् इन्मामुभाये। द्वनदत्वादत्यद्वायम्भाये वित्राहुखादमुभाउतदा हृद्वहिक्ताव्या हित्रहेभीमुभाये हमामप्रहितदिव्यात कतयप्रदा महुमायमात्वरहिमायाद्दा वर्षहायेन क्याये कार्ये कार्याये कार्याये कार्याये येदविष्टात्रे स्वित्ये क्याद्वा देयाव्याप्रदा हो या व्याप्त हो कार्याये के कार्याये कार्याये कार्याये यह हा ये के साम हो जिनाद्वे का देव का देव के कि जा के कार्याय के कि कार्याय के माये कार्याये के कार्याये का नर्वं णणगुरुषायायायुणाददायादणुत् हे। हुरुचुरागुदाहुबार्खार्ख्युयावर्त्वायादाद्वयादियुणाव्युहर् यून्'त्रिअ-वृत्तुतियायतिष्ठं। मुलायेणायसुद्रायतेष्ठ्रताद्रियाद्रवयाय्यताति। क्षेर्छमायवित्तन्त्रियायतेमुख्यकेवृत्तुण

युव्यस्तावीवयोगायायो द्यमायाददा त्ययासांग्या निवद्धं मानेद म्बराये:देरम्भूवायेलेम्हरायुष्णायमा क्षेत्रायवेःम्मृतःक्षेत्रयायाध्यां विषायायार्हरादें यहेमाहरियांय म्यायेत्रान्ध्रेयांका आर्हराय देश्वरारा देविरान्ध्रेत स्वार या युमारे नान्ध्रे। स्विराये स्वाया हुत्वा सिंहमा सिंहमा सिंह से सिंहमा सिंह में सिंह से सिंह में सिंह म मेत्मुल'न्यम'हवा'ल'पय'ईद' मुंभ'घ्ररप'ष्यरे अते' भुभ'द्द्रिंग' वैत्र हि। क्षे'महिंग'र्द्र ये'देपरे महत्। इंचित्रद्री हिन्माराद्रभाषेषाथिषायायायायवाराद्रत्वर्धेविषायेविष्ठ हिकेमर्डमावसूग'वेर किञ'वर्ष'ा आप्टर'त्रैं अंयों अमार शिकारी में मात्रा यहिंग् विराह्न आपहे हार हिमा गर्था याकोमवायात्रीयाया हायार्यन्वैत्राहभूमात्रवदां भूत्यायां हरार्यरेयात्रा हिरार्यदाशे हियार्यादात्रात्रे वित स्रयहर्भावणा देववित्रानेत्वता देवका दिज्ञादरजत्मान्नेभाक्षेमारानित्र देव्याहात्वयाहात्वाय प्याक्षाकेंद रेयरम् जाटमन्नेज्ञ कडियमेन्द्रा देनायविवत्तियम्दार्भगणे भूतित्युयादयम् हिजेदायस्येव्यामुद्येन अन्वेदावणभूभगवेंग्युभार्ठमा झिलाहेट्टहिनेन्त्रेय आवेग्ट्रहावे कार्याय मां लाखेटमिति हुने आप हरारमेशाय शिलभाष्ट्र अहरा अमरख्या चेमा याये देया देमा हिंगे आह. जन्म हरा ते हा हा ते गिर $\frac{50}{20}$ यित्ते । मियायेरायेरायेराये यहंदन्त्रियो

युद्धांभ्यायहेमायायायययायार्डवासायार्हेमायहर्षायावन्यनिहित्द्रायराबाह्ददायता मेदाद्वायारा हेण्राण्ये रिंगन्तार्थाकेत्रान्भ्रायादत्तमस्रदावदन्त्रीर्याचा पहुंचार्त्रापापटा द्वादमुमायायदादहुत्रापाट यु'च्चीट्य् मा र्यु अ ਥ ਨਿੰਘ ਵਜੇ। ਬਾ ਸ਼ੁਠੂ ਨੇ ਚੁਆ ਤਿੰਗ ਅੰਦਿਆ। ਤਸ । ਗੁ ਥੇ। दर आ ਗ ਨਾ दिर दिर दि ਬਾ ਦੇ ਦੇ ਗਿ ਗੈ ਗੇ ਦੇ ਇ ਗਾ ਘ द ਗੇ ਦੇ ۶Č र्वाचनित्राधीय्वायराष्ट्रनार्डनाइता सैन्द्रयाक्षेर्यादस्यायत्याप्रायानेन्ध्रियांत्रा यत्ररा'हे'दे'र्य'द्वेभंगहेर्यार्थर'र्येन्द्रमारा, अर्ट्न्त्रहायां'ये'हेर्ट् द्वे व्याप्'हे केंद्रये'र्ट् यह्यासीमाराष्ट्रमायमात्वयात्राधाहरा युर्देतसामात्राण्टतप्याय्वयाय्वय

नितारिया छिता वया हु यो देशा या या यहा हि हो सा सा यहाँ हो यह ता उत्त के हा माता ही भु आ छा या या थे थे अदर्शदावादायर्डवावचुरूषा द्युदायेंग्यूहणधुरुपाथराथर्डुलाधर्विता हुलाञ्चेदावेंग्यायादादायें पहें पहें दिम्पाय ग्रम्भत'य'देत'चेकित'दत्य'त्र'त'य'विष्यम्य'यंत्रवेत् । दिलेर्खें यह्त्वर्ये मांग्रेष्ठा व्यर्वे या वर्डेव बेग्मवित् अलेदन्यम् अटलेहरहमुहरमुहरमुहरम् लेगः शुंध्रें मेने भुं वहुरणहरा सुभूव देगः वहुरहुश्रम् मेने मुभुरम् नुत्ता देवायुत्यमुद्युत्मुट्यर्ठवात्तुत्तायावरावराव्ययेवय्ता भ्रुर्वयम् व्ययेत्रायेत्रायेत्रेत्त्त्तेत्त्रीयाये בומואל א בילו וליאוייטיביש איבלאיבל איצא איצל וכדב אויבי באויבייטיפיאליא איליאילי

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חאים ינויאס שויקידים אוטיים ביטריצה אים אישוי שנה אישור ביט אום אישר בילן מפריצ שואיעי त्राश्चायदाषीयः वर्त्तपादम्। युदेरमार्थाम्रोग्यमुग्नमेतम् विप्तित्वायाः इत्याग्नित्ति यातिः सुमार्ग्नमार्ट्यमहि स्वेत्रुमारागराष्ट्रीयापारमेनागराष्ट्रे। वयनेस्रायायायां स्नान्हारात्मतायायीतविषामविस्नासीवर्तावरिष्ठाले ๙.छिरे.जे.च.घईदार्भे चानेत्राप्टतः सुरु च हेमाहादे में घुड माहेमालय छे.घुमारा गात्र भेगा थे वेत्ते दिन में हेत् सुष्पत्राष्ट्रि हार्जना वा वहता घर च नहायाडे वे ज्ञादा का वहता या हत्या हां वा वी मार्गे 1 हेत्य हवा गांग्रेगा कचायांगे। निवत्याम्वेजन्याताराय्याताय्यात्यात्यात्यात्यात्यात्यां व्ययायां वामुव्यायां त्यमित्या ह्ययाय्ये व्य भौजवत्त्या वर्षमायां योयायाय्योत्याके व्यक्ते पायुक्यायां सुर्यायाय्या हो किया ये हियाय उद्याय हर्षे मेर अन्त्राचदार्थाणा आर्कत्र कताद्वेत्र के भाषणा दाया के मार्भाया क्रिंटां मेरे त्रायदा तो कि भारेद शादा था दा ते ह क्रिंथलामहम्यायता. १. वहा झुलाया प्रदा हेटावहा यहावहां हित्हरी 22 副

रि.वृद्ध में द्वार में पर्यायसालमायहत्र नामायर राहाहरणा विंग्रे-9.5 रहा छा ग्रेट्या हराहर वया नगेव अर्देया मा श्रेया सा यहेवा। अम्नर्यटरणेटरवमार्थेनार्ट्रयतिरामेमारा मुलायेटेतर्भयाथ्यायेडम्प्रेयविधामेभय रमे वया हो हो निय ता के राजा क वर्ददेस्ताज्ञात्तेन्येन्द्रयायेन्द्रयद्वद्वाय्यमाग्रा अमारधिपणिनयहेन्द्रयायेत्यत्वेत्येत्वायेत्त्द्विम איז פֿרופֿאישַ אילדיפֿאישַ איטאיין אַניבֿפּרן אַנדשָאיזעריפֿאייזריקאיין פּאיאַריפֿאיין פּאיש मुठेमाधॅदायाथाइ.द्रशाभी-वितभीटोहेंचहुदार्घेरामगुषाय। हाओंमेंदातुःशास्त्रीयार्डसायासायदेशांतर्वशांकीयादत मेर: देरेखुकाटिंखुंजार्ह्याय हुत्र वोते आयार्डेयार जायक्षिय से वे मुद्र अरलम्भ्ये द्वदा हुने मगरिंद्वी पतिरंग ' म्मुहले महाय आक्रिक अम्चिति महिमालमा विद्या यादा कि वा यहार के वा यहार ते जाय के विद्या हैम यहुंसुबद्रियाने। रयामुन्योक्षातर्ह्यायायवेस्यायायन्यहंत्रेयाच्याया शुराष्ट्रेतं द्वायन्ते विविधाय छन्ये आहत् । ये ता युत्तय हैन द्यि तथ तो दिर्योत ये दियह यह तय दित्ति दित्त यत्ता व भू आयति हुआ य तो यद्दरायायार्थटायांशास्त्रसम्हर्भा मुखायेपदार्गस्थामुग्दयमायेग 33

। इ.अ.म्रहेषा रद्ताः में न-प्रथा से भाषा या इ. या से में भाषा सार्वे मुझे बंग्रीवर:डंगरे:विट्युम् यार्दतान्हेंद्रायहमायता टानिर्वाट:युद्धयर्डनमुर्धयेता हिन्धुव्यावरामीत्तेय हायेवा अगप्यद्रातां अभ्यमायहेंमें अयभावत्रा दाय राय राय राय हुरायेना या राय हिंदरे हिंग्र भिक्त भिक्त राष्ट्र र मेदाहें आदा से साथ जी ते छि न द्विण था है। दार दा सुर न दा मा है मा अ ने दा म सा स से दी ही आ म हह । धं'ने से साथ म म म सा किय' में साथ हुई न में म निया थि था था था था हो हो से कि मिया के म म या या यहिंदा भाषा येष्यायेष्यदायमाम्यरः १९४४ भया राज्यातिर्युराष्ट्रियाउँठातिष्ट्रता देतेकेयुरामठवन्द्रवायेष्यका ययोत्। वेरावस्रा याकेराक्नेम्रासात्वराष्ठराष्ठ्रायगाटायम्ह्रायावाहदायाायुवा-मैतेहादमावञ्चा मुक्षावृद्धे नेषार्राव्यवाण्याताः छिन्मेन्स्य यहित्याया हार्यात्रावाण्य यहात्रवार्ध्वयहोन्देवायुद्धां विवर्णां यदार्थाणे दारे या विद भून: भूषावह्युद्धान्नूरावेंग्यू वावद्या जैटा हुययेंग्द्मुदायेंग्रं नुषायायाया प्राद्येना हितद्ता हुव

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यत्रदयंते। हेतरंग्यावत्रायातेशान्यत्यर्धत्राय्यायां वय्यायांत्रेमा वर्मेशात्राद्रात्मुत्रायते व्रयसायेत् छि तित्ति हेत्यातेत्वाहेतं अहत्र देवात्रेम् तेलियतेत्वायाध्यति वयुवाध्या भावत्यू से तिति हिमहत्ता हुम रघत्र्येयाशाया यहमार्था वेमायात्र में यह्भावा ज्याह्माया के द्वारा राष्ट्र हिमहिमा हुम धॅरुम्य विकेश होर्डा दमिंश हिंग्वहादमा वदन्ते वा मूबद रोपे था दर्दहा विकासि श छात्र में हिंह रोपि रो यमायामाप्रमादेषाङ्गदायमुमामाम्हराम्हरायद्वनार्थाः यासेयमा वह

मारायाञ्चदासदमारा सेवन्दीतं विवासर्डेंड्रानुदरणां मार्थ्युतायाः स्थान्यं वर्षान्वेदा हेशावतायास एकासुखेवकायाय हेवन्देर्धामुहायते सुनुपत्त व्हादत्य मार्ग्या सावन्ये वाय्वे वाय्वे वाय्वे प् यहानिभायभायम्स्तभायत्रेस्भायादात्रभायादान्त्रभायादान्त्रभायाद्वात्रभायाप्त्रभावाद्वा द्वारायेत्त्रभ वनार्द्रमायादरा भाषाः तयदावत्ह्रभावहित्रघलेमाभादेत्व्वताः शुद्धमाभावपुर्वात् तिदावाय्त्रा द्वैत्तिभवत्रा रेविमाययां येन्म्वेत्रा ह्याद्वत्रायः सन्द्रभाद्वां पद्धित्वाय्त् वियायाँ दिवस्त्रिय מפאצואירברמייהן ברישיצועיצועייברמיטיבראייטיבהאיטיברביעיבור אישרביאיברמייאישי

भुरावसमापानस्य निर्मेणाधाषायहामानेभाईकान्द्रा विमामान्द्रान्द्रकाख्यका प्रदिनामान्द्र विग ודובימיקיבוצידוקאויבויאישישישישישימין בעמיבמשימיםאישאישיביציקשאישים यहाह्रस्रसार्ध्वनार्थयन्ताः सर्वतानेष्ट्रसायता सेडियह्यदाविष्टा व्हताने हो भाषाह्रया प्रिवेच भाषादी विवर्भ गण्यमण्य र यसावद्या। वर्मवाराष्ट्रायदायक्षेत्र क्षेत्र क्षेत्र कार्यात्र पट्युर क्षे। श्याद्याचीर्म्याद्वेत्र क्याः देह्णाचीर्वन्धीयसूत्रायादायमुणम्हण्यन्त्रामुन्यम् द्वारेणमाधुरस्रिन्। देव्यायावन्येया र्यन्तदेरायुभूमाराग्याक्षावसुदण्यदाम्यते मधून्याव निर्वास्तिया हिर्याहे हिन्यमा देति हि म्रार्ज्यामायाया-मेंग्याञ्चर्त्रहरायाईप्रायाहिप्राहिमाईमादेगदेत्रायाते/व्यादेव्यायायाह्याद्व्याह्याद्व्या हिंग् यद्वसंजनसम्दाहाघ्रम्। अन्वेदावारामहेषाव्यम्।वदाम्नोद्तां द्वीरहीं यदिनम्पहिष्ठमंग्रेम्यहाहिर्महायन्ति हेनलायञ्चयत्रायाञ्चा याद्याह्रायां यथवया देवर्यके देखेलाय हेहायर यहेंदा डियाहे ते छाहे ते छाहे. भूते लिया שביציאייפידיםפריחיארילין ושופקישריקריטינהקיקינדים אירילייבקוניטרחישליקי $\frac{2}{5}6$ か ~<u>5</u>¶ いの

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नज्ञः यो-नेत्राम्घटार्यकाम्यायायात्वाते सम्बद्धम्यस्य प्रदितालुभाम्याक्षेयस्याने। मायाप-नियाभुनमिने सदियान् महत्त्वान्त्र-नदामीयामेविषा यथवामुहिवनियामदान्त्रेयां यसवामुहिदेशिववहत्यारायेव मुद्रायायुत्वम् भावणाङ्ग् निर्दादस् द्रायसायवायर् वार्ह्तने कृत्वेद्र मुखाहु यहे द्वार्यने ति । द्ये देस् माहेरहुख्याविषायुद्धाः माआणार्द्यु खारोध्युमुक्षा हृहङ्ग् नदामाञ्चन् भामाने भाषायति द्वे अव रियान्त्रीयाय में छन् यत् छन्दतवान हो। या बार राष्ट्र देवा यं झुना गान वा में दिय या झे राकता झा था खुर मनिषा ' अने विपत्र हिंद त्यमा सेमा सार्वे नहें भावह गया देन्ता मात्रा त. जे वा हे हा मादी माहत्ते हिलामें रत्ने त्युद्धावर ही ये व्यापत्र गिया आवर हा वहुमा य य रे दिया य य य य य य य य य य य य ינייקרי אָשואיעיציאין אַריאריריצאייטאייעיקרים ציששק שמיארידין ושאאיעיריטיאַ אַריאריאראי 27 100 100 100

नतुर्दतेशंघ्रद्रंघर्द्रयायायद्रायाद्यायाद्या त्रेयाद्या क्रंयेदाव्यदे। क्रंह्रमायावद्रिराजेतावहुर्यायाहुय स्टम्तति। सिटावेम्प्रिमाटतत्त्रमाटमापत्रत्वरानेम्प्रसायायाप्रसायम्प्रति स्वापार्म्तिहर इल्स्ट्रमाटवेलिम्प्यायाम्ब्रियासम्तत्रम्तिराम्त्रेरायाभ्यात्मान्द्रम्दत्यायां वास्त्रायम्बेरातम्त्राप्तम्हर्त् तम्हत्यरहत्वेम्प्रदर्वामहत्यायात्मेन । युम्रायान्त्रेत्रापाद्रम्यायाद्याद्यायां विष्ट्रायायात्म्त्रायां म्हत्रा तहरः हेष्ट्रवय्यम्भ्यायान्मेन । युम्रायान्त्रेत्रापाद्रस्यायाद्यात् व्यात्यात्यात् प्यायायात्म् ति वहेतिहर्ममाधरं अदेत्ति ह्यार्थावहेशा मेहाया वृत्ता खुमाया यात्र मासुमाहा महिमाया माधरामी है आ दुम्हे मतिराज्या वेग्या हता मलित मुसास पाया मासुराया अत्यावित्य हो । विदेशा प्याये शिया विवय कुमाला गुरा पर यहिन्हेदा वलया पर सुभू दूरमा सुमाय महमाया द्या या त्या जा कि महा हो हे दा से दा पर से सुमा हिन्दी के मासुम अष्ट्रवर्ग्नदत्तादायायदत्ताविहायस्यत्यादत्तायाद्वा श्वद्यातदीयादत्यादत्यात् वद्यात्त्र्यायाद्वावर्यादायद सिंहर्कता वहुतता हो हो नगठव ये कु भूया था कु पायारा यहेवा वे या किया पर हो या यहता हो द यावायायायायार्थेयादावात्रा, मुगयायदातेदायावदायांग्यान्त्रेया यार्थवादवादुर्ताहेपदाया देविरायायापदिदर हा ह द्ये। विंधे विंहेमा वैंगे हुन हैं के महत्त के हिंदी की हिंक श्री दे के पि दिसे दिने दि विंहि विंहि विंहि क ā ∞

म्घरम्भूरहेत्ने यहते वियागम्हरा भूता भयामेरा यो हैरा यहित्या हैना महेना में मिति पर से स्वारा या अकेट्य मुळे जयातम्बया या दर्गा या या माय आर्थ्य या परियोग् हर्ग्य हिंदा सुर्वा से मिता आर्ह्या मिता आर्ह्या मिता आर्ह् सार स्तूर मी या हुना त्या पा पर पर माया या दर्ग दर्ग्य हो महत्व सिता हि पा सा पर पर से मिता आर्ह्य पर से स्वार तदेव देता सुहत्य में या यहा या पर मिता या पर पर सा में में महत्व से सिता हो पर पर से में मिता आर्ह्य पर से मित ७७। 1र्देखानेमायर्डवर्षां या मुल्य भ्रेन्याने ना यहा हु नवा यथा हु सुना पा वसा भ्रेन्सा हिन्दा हिन्दा में जिन्दा हिन्दा में जिन्दा में जिन्दा हिन्दा में जिन्दा मे जिन्दा में जिन्दा म जिन्दा में ज नुर्युदायेदिवर्त्वयान्नतिरान्तव्यानीत्रात्रस्यां हे हितेश्वयाया रणायाध्वतहित्यरामगिर्त्तायाद्र पिद्धा सुः सुत्र केना वसुरा हु हे खुन मुद्रा ने र मार्ड माहि अर्हर पर हा। ये वे सं य र अर द ने पे मार्थ है ŝ Sa.alarz,

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g'FÉ' a' b' F' F' M' a B' B' F' F' F' A' A' मुद्धियराप्टरायरायहॅटांईटा रय्युटारेंदाव्यणहेंनाहात्यरताये विभायहत्रांमहत्वायहवायान्हा क्षेत्रानाय रेमनषभ्वतद्भा वेईनमहिमादिरमाशुभाग्रीयहितायहार द्वेनिक्हाये वहेतायहेनभाद्रता सेमवर्भनायने थ्रभाक्षरावम्द्रामायदारी । प्रहुत्र याद्राया छाददाई आविया हाय किरा देव मार्थतायाःमेत्राय्त्रास्यमायहवार्त्रायतिःश्रेतःदुर्य्यापुर्द्धत् अर्थायवित्यादत्वित्याद्वयि १५ ७ ५ १ १ १ दुर्द्धामा नेत्रालिहायावाषा दिन्वदाद्वदीःवेव्युड्टाह्यद्वयायाय्वेत्रायमातयवाञ्चमाह्यवायाय्वात्वरायात्वात्व इतिस्थामा नेत्रालिहायावाषा दिन्वदाद्वदीःवेव्युड्टाह्यदायाय्वेत्रायमातयवाञ्चमाह्यमात्वयायाव्यात्वर्त्वात्वर्द्या हिरमुथायेंग्रियायः-वैविष्ठितम्रियार्थ्यात्त्वत् इयराण्ट्रेरायायेयाव्याय्यतां।द्वराताय-वैयायरमेगायरमेगायर्ट्रत्य ST AN FAN שמייםדישתושתייבושופריאיתיירוןיצירישובריטליגרושישישישישישיאית איניעים त्रिकं कार्यायानिया के या म्यावा के त्या या त्या की ख्रियं ने मांग या लेवा देना स्यम् : युर्वा स्था エトリン שוקבתון ששיקטיטישי היקצעיצאיניצאיבוצאיבריארבואראבלו קרמיבתי नगायेंदारवामायिकें अदायेंग्रद्र गंही किंद एं भावाय महरा सांयहे वा महिले היקנוטיישליםאיהקייליםאיהן אַרטיודאאיישיבתביםאבו 30 j) . aluzi Anis.

र्ह्रव्यंग्ट्राड्य्यूर्हमाहादह्यायां विणायां या या विषा मेण से दाप झेंद्रा मेहे। ॶॖॖॖॖॴऒय़ॡॖॻऻॺॱय़य़ॱॻॖॖॾॸऺऻ॓ॖऻॎॾॖॻऻॺॱॻॖॱय़ॸॕॼॎॱख़ॕॼऻख़ॕॖ॓ड़ऻॾॺॺॱॻॖॱक़ऺॸॕक़ॱॻॱक़॔क़ऀॵख़ऀॱॸऀॵख़ऀॱक़ॖॖॖॾॱक़ॱख़ॱख़ॱक़ॎ॔क़ॖॿॱॻड़ऀड़ऻऀऀऀऀ 1. H. O. दमाय वहते हुल. विभाश राजायला ही यहा हैना विना हेना उता होने , केल'वस्टरमातिन'र, आदः शुमारा निमिति म्यायम्। नेत्रणयर्धवायर्थव्यत्तिष्ठमातायायमिवभार्त्रणाः व्याप्तंयव्याद्वं हिंदी। व्रयताम्यविश्वमायद्वनयर्ते हायतं र्तेष्ट्रमायालेममिलास्यममित्राः काष्ट्रभेषण्डाः द्रार्थां द्रार्ट्रा प्रमामिला मियो होत्याद्वायाद्वायाद्वायाद्वाया राधविमेव्रायाद्वमुद्यवेम्बलाईवायाद्येनायराष्ट्रियाते।वादलामुराणियक्षवायाद्वेवायेक्केतविणयक्षेवया देहिलाह्येय'देसुद्रेन्ये खाहुमाय' हुन्म था छत्रे ते. या खा भूवा छ हते द ्युः वेह्युतिषाधिषाविषायुवायायुवाय्युर्वत्युत्र्य्त्रायुर्वत्यु के वृत्त्व्यांग्या हेव्यावचुद्युवेदावियेषाधीवर्षो 2235-413-4401 53-22-257-163744513714746255355413413413413413413413413 म्वयाम्बरम्भे अप्वेदिययार्थ्यत्राम्वर्ध्वार्याप्याद्वादालेगान्द्रात्वेयां स्वयादवे हीयाभु पित्याः यूत्रमर्डदासहित्राधेदाष्ट्रसाम्बेटालुम्नायाः रताष्ट्रदाम्।यसूर्वाः র্জিম'ল্লব্দের্গ ग्र्डवज्ञवदाद्रविखदाणाष्ट्रयथे। ठे' दूं आ वट 'छ अर ' ओ य वि हो चे र ערמאיטייקהין

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रपष्ट्रियोग्द्रहन्यां पहुंचलिं पर प्रायत्य अप्ति यहा व्याप्त ग्याप्त जात्र किंग्रिय किंग्रिय प्रायत्व किंग्रिय किंग्र इत्य उदा उदा वियाय केंग्रिय वाय किंग्रिय क्वाय किंग्रिय किंग्रिय किंग्रिय किंग्रिय किंग्रिय किंग्रिय किंग्रिय क हित्तवहेंचन्त्रयां वेजन्त्रया वेड हा हा मारा हो। द्वेग हा साह महता है नहा व मार्च हा व मार्च हा मारा हिग भामसूचमायलंखुमार्भाम्यातहायहायात् महत्रहार्ह्यात्रहार्ह्यात् व्याहेत्रहार्ह्यात् हार्ह्या वहुत्द्रां हुत्युमाया न्तितः अभाष्टमाप्यलप्थतिमासुत्तमित्ताय्वत्यञ्चलायालास्त्राय्ह्यत्यान्ह्युत्त्याद्वपत्तिन्तु ह्यांमेतिप्युलायत् अमायमत्त्यपुर्वनगञ्जत्या मन्त्रात् ह्यायेष्ट्रमाउननासत्वत्तित्त्वत्तुत्त्वत्युत्त्याय्यत्वित्यायुत्ङ्गत् । द्यत्ह्रिय सेमयाद्यत्यत्यत्यायेम्हेत्त्रां मन्त्रां स्वाष्ट्रां ह्यात्त्रां त्रित्तिं कृत्त्वेत्वत्यायायात्वात् यात्रहा हित בופוד ואברינון באברינון באינוליבקיטאיינופעוטאיינופעוטאייניטידן איניצירין פרשרשעי דישחרילאון יאניעאון באאיברליטצעטיביצין ואַמיביקרשוראינראייבאירצאירצירין באיעיציריעי रहिल्ल्स्टर्न्टर्ययोदे खेर्ययर विषुत्रापा ह्यायं स्विन्ठदृष्टि नहियान सर्वत्र क्षेटहे छिन्धर छित्र वहित्य 20 g

E1 1 ANIQUE ASH 관' 지지. र्का यहरे वयराष्ठ दमा सेन्द्रियदो । यिपा समय माय माय देवो ले म्यूपा । सि. वा सुव प्रति मुक्त दिन मु <u>ฯพู</u>ะพายพาสราชฐกาศลาฐาลก พูพอธาราชาว่าสาย เลื่องน่อ้ญาณะคุศานารองของเอง 1'हे! द्वयः विषान्त्र यो भिरामेषा हियाः उदामुयः मेह्रियः यह्य 1 दिन्हरा वे वयुरावमावः र्रोचा:ग्रहःचाः य.स.र.भगभावन.घषा.मा.य.४३ त्र अकेमा थ अदत्युद रसंस्तर्भवं मर्कता'नदायम्वया दिनो'तर्हतुहुबर्तायाया जन्मात्वेर्त्या निरम्भामुत्रान्त्वता निरम्भामुत्रा निर्मात्र <u>ระชาณชส</u>สาสังสำคัญสาญ ज्ञ-दिर्भेन्द्ररस्थ। यदत्रभुद्धायक्षेत्रायक्षेत्रायद्वाद्या । णिवायेवर्त्ताउत्र क्रुद्धाद्ये ५ॱद्रम्रज्ञां यों राष्युमा मुद्रायाया या वित्राय सुव द्विमाय था। . ७. त्वट विंचा या खुर जा रो या से च रा ग 2. 3. C. C. सुम्रायहेत्र विषाचीया। महित्यकुरां याद्वेत्र स्वायां महित्ये माथ तथा होत्र आई तहि दि 1मरितमार्थाया । युामदादमिया लेदादमा केलामयुया रिम्बहू वहिर रा यति के भुद से य़ॖॖॖॖ॔ऀ॔॔॔क़ॏख़ॖॖॸय़ऄऺॱऀऀज़य़ॸग़ऀऀ॔॔॔ऀॸॻॾॖऀॸॱॻऀॶॴॺऻॖऀऀॴख़ॺऻॴॱऒ 833 व्रह्णाहे में से या मा जिया यि स्प्रेटिता सा सुध हो तर्दा वा या रहा । वतारायतार्थ्यतायायंताव्वरायतात्वेत्रावे ਘੱਖਾਂ ਨੇ ਗਾਂ ਵੱਕ ਤਿਆ ਮੌਨਾ। র্নিশ্বমূম A) (VX)

यद्भया विजियम् दर्भ्य म्हत्य राष्ट्री दिह्या विज्ञ ह्या महादा । मुखार्म्य यो माह्य दर्भाव यो हित्या हित्या हि ובאוינובנטובריבן ואורים לבאובאינבאיטיבילא כבאירעיטיציבריטיאו ליבופאי वैवाकाय्वत्वत्। हेणहाधीदत्वधान्ति दिपतिवह्यायां आदार्ये हो हिमार्याद्ववायां प्रिति हिमार्याद्वयायदायाद्व । विदियां भुखें विव विदन्त्रणे मार्गे देन्यायथा विदरा सेत.केंटर खत्म मात्यूरा विकास विदाय के अर्थुर स्वते राग्नी किंधा यदना में हारे विद स्टरायम् । विदर्भान्यरान्त्रेरायेत् । वहेमहिवर्ञ्चेनमावेर्थामामायदा । ए.स.मारमायगरती । दग्रायोव ष्ट्र' स्वत्याया विर्ताष्ठ विषया विषताः इवर्त्र भीत्र एमत्र त्र हित्या हित्या हित्या विर्देष्टि हित्या दित्या हि मानेमार्यायरेमय्वज्ञमाया। हिसायञ्चार्डमर्थाम् प्यमित। मिरासीर्वेमार्याण्यनेत्रव्यादी। दिणिर्वेजत्मुरामरात्म् रा چې **র্জি** হ_ি う

दाबाद सेंदरबाद पर्ठठा छित्रा छट मुला थी देह दान पार्हि पार्टी। सिंध या दरा। मेला दगा दाने दता दगा दगा देव बाहे यहुव बाहे दृतः <u>दित्र</u> व्हत्ये हो भी त्रा भी त्र भारत मित्र मित्र कि मित्र मि । ਘੰਣੰ ਉਨੇ ਤੱਧ੍ਹਕਾ ਲਾਬੂ ਦੁਟਾਬ ਰੇ ਘਟ **ਅ**। लभ्याद्य वर्षे या मा के विदा हिं यु हो हु अर्दा कि यहा हरा है का कि टिन्य हो ले यहा हिं हे मा का यहा वित्य कि हत् (भिर्द्रवायीत्तर्भवह्वयंत्रीत् मेर्डरा हिरेत्यन्त्रे द्वालेग्वरं हिता विरावित्यवृत्य हुवयां पविति हित्तां यिता तद यार्केमाभारायायां मेटाहेन्द्रना मलायां मजलदर्दा वहीं मांत्रे हेन्द्र दर्गा दर्भे

याञ्जमसेक्रूरणेलयास्त्री अर्वेदस्यराश्वयाः वायर्थेक्रुपित्वर्हतयाः वहीयते।। यज्ञीरिम्वया विवायमारा निषायाण जाय पर मरामेदा रिमादेवत्ता ग्रांग वार्ये विमादेश दिमादेश रहर पहुर पहुर महे हिंधते व रेस्नरम्भते। तिरास्य के तिन्युरण से। यिसमा सम्मा प्रमिण न्हे का के के सम्म मह सिन कि विमेश के प्रमि के के के क हेन्यते हेन्द्र का रोखी याये हुआ ये हेने सा भवा। कि प्रमाद त्वीण के में अर्जे की कि मिया है में मुखि के के इंस्ट्रिय्तेटरेन द्विधर्वणभवटर्वतहर्षा खेरस्यायपूर्वात्ते। यित्तिक्षे येत्राधायाक्रियः रंग्वाया। यित्तिववदवे वियित्ते दिखे पर्रतो । अन्तायाहेत्र ने सुर्वे पर्दन यते । मुरस्म लेम् राह्रे भन्दन ये मार्था । भाष्त्र राष्ट्रे प्राप्त प्राप्त ये ये हि शुम्भदवदावर्ति कृषायीं अन्यर लेमा हो हो यर यहिं में 7 देवला दिदा युदला दता , पुराये हेवा मा हैला यहिं या आ ਨਲਗਾयराष्ट्रायनायन्द्रदा र्थजलान्द्ररावतुत्वत्रायनुषामाकुरा तिन्धुरुणण्याप्तानित्यवित्यवित्यवित्यन्त्र्याप्ता ते. १.४.४५७७७५ स्वाप्तान्तराष्ट्रायस्यान्द्रपा देव्याकेष्यहत्या त्याद्रायाप्तावित्यवित्यवित्यवित्यवित्यवित्यवि तष्ट्रा देवेयुणान्यवेत्रयहेनानुत्त्राद्रायार्था देव्याकार्याया तत्र विश्वायायाया तेत्र्धा श्वेत्रायहे देवेयुणानग्र-विश्व हेनावायाद्रवित्यम्हान्यकार्त्तात्रीया दृत्यतिश्वायायाः दिन्धा श्वेत्त्यका र्रणवरात्री हित्यक्षेटाद्यज्वतराष्ट्रं वर्षाकां यद्मा अर्ह्ना 'युषाद्माध्नित्यायता श्रिणपटां तहरेहर् थ्यान्युम् दृत्ये द्ययाष्ट्रे नग्रह्त्यायगङ्ग्ते नग्रद्यं मेग भ्रुद्द नग्रह्य 33 **X**

<u>ਿ</u>ਯੇ' ਘ' ঝ ঝ' ਧ ਕਿ ਤ੍ਰਿ ਨ' ਧ ਕੇ ਕੇ ' ਧ' ਘ' ਧੀ ਘ **ਗ ' ਪੇ ਟ ਨ**' रे सुर्देत में छे. षा आदे ति छेट हि छो ये दासर य वहा शिला ये गा हे है हु ही या आ गर हि छेह से या आ रहा ह छेत सामर 210 दावरोमारा अदेञ्चय रेवे'्य्रामा'र्नेट'र्स्त्रेह'त्यः 1'माए।'हेम् 5日、201、25、2、35、45、21、 5913121 निस्यार्कत्यर्थी इत्यरायकरादे। युषायानेयायानियुदेक्तुत्रेत्वे भुअमिरात्म्रहोरास्मा हेन्यू हो। A L L L 36 विन्यं इदारी इस्रा वर्कत दे। **193.3**2 वयावराया श्रदायावरस्रेता 77427 भुषा' विंसुर'मोह्या पार्रगार रा EZH'NYKY <u>वत्त्व</u> N. 59 TIME 5

るわれ 7 र्भव्यकाद्रा <u>דו</u>שוידוא אישא <u>מיק</u>שליזיש DH N <u>न्यठे</u>बॱम्प्रसार'पठेवत्मकिंश'रू'र्ट्रमा'म् フレマテ 1. 19 Hold 11.17 में इ. थ. य छे. र छे थे . य य द से मा था य ह र <u>ૡ</u>ਿ'ਸ\ई ସ' ਸੋ\&'______ . स.संपार्भिया <u>ি. অ'জ্</u>যন' দান্ত্ৰা আ KE 1.417 日に L Q H 의면 것 1.5014 व तम्म NA P

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येंच्दरद्विद्वां हे माथा रेणहेल बेंचर पत्रे। दे अञ्चना मिवर्यट्र यदत्यदत्य दत्य दत्य मिमिमा थायाँ रेवेर्छ ठाहे खु या गै शासुर इट:या. प्रहेत हे जाति सा पवराये है। मान्व ज हा. या हि हि हि हे हे जा रे प F अञ्चर भूर से गाय येत्। हैल्सेन द्याय विर यर विष्य यानि या भी या भी ये विषय मेव भी या विषय S S दरायसामहदाइयासा'र्घाददादायमायायायत्यावरामहत्या देवेयासाहेते- वृण्यमा-विभा エリション ויטיאליו בשטיקימאייצישרין שאאיינימירמגיאלאשייקראייטאבריטיקאליל धुम्हरमायार भाषार विमन्नर यहे गया हे क्य भेर मधुरेश। हे ल खुल हैमा य अमेत। ששבליצביבעתייקבד-קאהאן צאיליטיאאידואאיקבאיינילשים'אילילאילל गेनम्त्रसंसर्टन्देष्ट्रेण्डरमान्त्रद्यमात्रेराज्यमाया हेव्यमाया हिंगेन्द्रण्यमोत्र। धिर्यहर्मम्त्रणवर्षेत्रणहें वमम् । स्रकेत् हा सार्वानय सार्वा मर्युया हुत्। भवर्भ् सुरुद्धन्द्रमा क्षालियायंग्वयामाणिर्दे २ महिता अमें अफिम युआ युदायाय से न आयोत हा अमेनिम शिभ वेरी रिलाचनेर्भाष्ट्रद्रवर्षसंपाद्र वर्षापत्म। 37 र्मिल' भी तो तो में ति पर भ लि'छे'मादर्भरा आर्हरी कुर या देर या दे आ दि आ दि לשובקימישו 2.3**3.3**.31 RIPUSVAL 8.N.8 1997 n with

י האישיועיהו שפויבידיויבירים ביותר בואר ביותר של ביואר שיר שור שור באיוצים איציבים ביול היותר האישיות היותר האי הריוהה שפור שיום שורט מוצטר באיציו מולצי האישי האיבידי שריו שיור ביותר שיוביר שור האיצים אישוי בי השור היותר האי איל ההעים ביד אישו שורשים היותר אישור מולצים אישו אישור ביו איצים באיטום איד ליחר אישוים אישור אישוים אישוים אי भागा मानेमायमस्य मा मध्ययमालद्विदम्वदा दिवाभेमहिमायमेत्रतदेवष्यमातम्यत्रेत्त र्यूटरेत् सुर्वतर्भूटप्यू मार्रहेर्ता देभर्र्यहेष्प्रणानिगड्ट हार्ट्या यमहाहुत्त हा हा मार्थते शावेत रिमाराज्या सुराजय महमाय राजेला धिर आर्थेमा माफ्रिय धोज वस्मा निर्दे ते द्राराष्ठ्र वर्त्व रेज वज्र साह वर्र चहु महाय विमा 300 עביבישקאון 27 247,00 247,00 00 00

अमार्भम् विदर्दतरेणेनर्दत्र प्राण्यतः थायममुद्धा स्ट्रेब्रेक्शवहर्दितमित्र रेयमहिहुत्वर्तनर्दव पर्वेश रेत्तुत्वर सर्हरा मध्वत्वेवर्यातमित्र रेतन्युरूष्ट्रभा देवार्त्ता हित्त्वर्त्त हित्यार्ह्तन्त्री र्युक्षायत्रयद्वे। देते: युक्षायत्रादेराष्ट्रे। देव्यारेवायायविवद्युष्ये। वुषाद्वे। यहवद्युषाद्वे। यादप्र्युक्राद्वे। यानुक्यहव जनभाषाने अस्तिन्ते अवतद्वाया देएद्वाया देर्लाहर्स्या हेर्न्यायहेर्न्यदेत्त्वदेत्त्वदेन्त्रिमहिम्लेयद्वेनास्वया

भर्ठवार्याभारम्नोष्ट्रवायारुमाम्डिमा अकेतभुष्य दुसहेदावरावें यां मेत्रा योगाया मेदाहेदा। यादतालमारावा राष्ट्राय वेके अम्तरायमा नर्भम्वयारा भेट्येन द्रम्भानुभाषा पर्दन हु मुड्या। देति युभ्यो हे युभा प्रिया भार पर पर मह महिमालिय छि ह विमाह म्रेभार र्वेमाखया हे क्षण्य तुम्ह हे देहराद में पर हु आद पहुंग्रे प्राण्ड का छिरा छे कि मिला हिता है भार वार "भुष्पत्र तेषा हे जायर जेत्र छे हुन्त मह कुष्य महिला। ज्ञानव्य हुमा । त्र प्या हिता हिला में भार वार मह वदादमोष्ट्रयपामितद्वायार्वदातुप्तगुरावेदा। अदतावृद्यअध्येद्वराद्वेत्रव्यावदार्केअसुवदार्केअसुवपादेव्वयान्तेत् सुमेविप्दमध्यप्त 14 यतित्रतिहेन्द्रम्हाया अप्वहेहाया जायनहरूषा यहेहरूया वहेहरूथा अदिहेह हुनुकेने। हुर्फुद्र अहेल · 2.5

ਜਿੰਸ਼ਸਾਪਾਰਸ਼ਆਂ ਸਿਰਤਿਸ਼ ਨਿਆਂ ਸਿਰਤਿਸ਼ ਸਿਰਤਿਸ਼ ਸਿਰਸ਼ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿਰਸ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿਰਸ ਸਿ ਡਾਸ਼ ਕ ਸ਼ਰਤਿ ਸਿਰਸ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿੰਗ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਗ ਸਿਰਸ ਸਿਰਸ ਸਿਰ ਸ਼ਰਸ ਸੁਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਘ ਸਿਰਸ ਸਿੰਗ ਸਿਰਸ ਸਿੰਗ ਸਿਰਸ ਸਿਰਸ ਸਿਰਸ ਸਿਰਸ ਸਿ ਸੁਰਸ ਸਿੰਗ ਸਿੰਘ ਸਿਰਸ ਸਿੰਗ ਸਿਰਸ ਸਿਰਸ ਸਿੰਗ ਸਿ दिः कुन्तिः प्रतादन्ते के स्थाराः येद्वमुख्यरायत्वन्त्रा हितायावदन्य ये राज्या स्थार्थिया वर्षा कि द्वित्य महितेये טמיצאל מושו שבר ערקייטשים בקיעימי אילי אישואן לתימיושל היימוייצחיעייצחיעישל בראימי

हेन्येत्तिहेहोतपाय्मकेणवाप्तुय्त्यायतेङ्खावलाकुत्यायार्ङ्गत्तिमायडव्यात्ता। वत्युत्यायद्ववायविषा तृत्ति हुत्यत्त्यत्तियात्त्वाय्याययेत्याय्त्यत्त्याद्वति हिंदुवपाय्चिन्ध्रस्यत्त्व्यायदेवा तृतितुलर्द्ववयोन्वेश्वहित् देविभूणजापतयत्मानिया देवायुकाण्यर्ठ्उ इत्महीता इपहितसेहत्रहे हेनेक्यव्याय्त्यादितित त्तन्तुल्य वतिकायवेत्तत्योत्त्रात्त्यात्वित् व्यत्याण्यर्ठ्उ। इत्महीत्य इपहितसेहत्रहे हेनेक्यव्याय्त्याय्तेत्या तत्ति हिन् ।यामेन मिर्भाष्ट्रा मते खुभा के स्ट्राय हरने दि। त्यन भुव्ययर्त्त मिस् श्रेत्र साथ हो देमा या समितप्रिय हेन्हेवन्यमन्यसम्हा अन्तेन्नेत्यम्तेशाः स्टायेदिन्धेश्वर्त्वनेष्ट्रां य Ner warmany war

र्षयाभादम्वयार्यकृष्णवद्धरायकृषयायकृषयायहित्रार्थामहेरायत्रां वहाभा मार्थायमातमा हेर्नराभा रब्यरन्वस्य हेरायरणा अवेत्तनमध्रसम्प्रैयत्रायहेन्द्रातान्त्रेन्द्रा हित्तेन्द्रा द्वाहेनन्वेयाध्यभादमीवहायतुमलप

२८) विष् हेयत् स्यत् मार्थायत्तरम् यत्राय्त्य विर्म्यहर्त्वमहेपावरगवर्णयारम् याय्यमार्थायत्तिम्मार्थ। हिराह्मा यत्र द्रेयर्भात्तरायायममहर्षावराम् स्थित्र वर्त्तायत्तरम् वित्ति विवत्त्रियवर्ण्यायाय्यमार्थात् स्वाप्ते वर्द्ध यगावलेकारायरा हेवरास्य महावाया राहराहरायस्वितायस्विताते वोर्जेम्हिम विरहेतिवर्तातवराक्य निवराक्त निवराक्त निवरा मह वर्षात्वावरवरत्याः विश्वराष्ट्रस्यायवेन्द्रम्दरूषयत्निवय्रेरायाविद्यां बर्हरदत्त्वार्यन्त्रियाभिराभिर्णयस्यम र्हेन्द्रेद्रम्पटम् । अदापहुँन् नेर्थायम् हे। अपन्येरेणयार्ते महुत्सुन्न निर्णा में हत्याणुयारे गायहाश्चर्धा

केरासुदायद्वन्न। तेन्येयदुद्रसुरार्थ्यचेन्यावदायद्वन्यायद्वन्ययद्वन्यायहेद्वे विमार्थेदयायाध्वे विनित्र देणार वेवायान्ने विमायम्बन्यायद्वयायद्वरायां पहुद्दद्वि द्वायन्त्र किमा हत्त् ने प्रायत्या प्रायत्वा देणार यराष्ट्रवयम्बन्य हत्त्वा वर्ठनायुवन्याय्वरायां दिद्दायहुमहिमा हत्त् ने प्रायत्वा किन्दिन प्रायत्वा किन्यान संस्थायव्ययद्वन्या देवमहिमानहृदन्या द्यवाय्यव द्वायदा हत्त्वयदा पुर्दुहर्त्वद्वे द्वायां ते व्यव्हे प्रायत्वा ।[य'दा'छन'य दे रोग्र राष्ठ न'य। या यत्रो तक्षेत्र महाय'य' महिन महान महान प्रदानि द मिर पर राते हुर पहुंदहुर देर। वर्षसंस्वय से दायहर यक्ष हमाय हिर देर, देन से मायदिर हथा अयुत के छिया दरे येमा भरों। देने भ 3 -51A. I ia == 13/24 cj

वेनादत्रेर भिर्मयायन्त्र या माहेण दिर्ये मुख्य माहियार्ये ते स्टिले प्रिय हिं नर्दे महे सह स्थिति J

ਣਾ। । ਇਕੇ ਅਜ਼ੁਕਾ ਦੱਸਾਕ੍ਰਿਸ ਤੋਰ ਸ਼ਿੰਨ ਕਿ ਅਸ ਸਿੰਘ ਦੇ ਕਿ ਅੰਦ ਪਾਸ ਅਸ ਕਿ ਅੰਸ ਸਿਰ ਕਿ ਇਸ ਸੁਰਪ ਕਿ ਅਸ ਸੁਰਪ ਆ ਸ਼ਾਸ ਨੇ ਕੁਆਧੇ ਨੇ ਕੁਝ ਸਕਿ ਸਾਸੇਸ਼ ਬੋਦ ਸ਼ਾਸ ਕੀ ਕੀ ਕੀ ਆਪਣੇ ਆ ਕਿ ਇਸ ਦੇ ਕੋਟੀ ਨੇ ਕਿ ਜਿਸ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਫੇਰ ਘੇ ਦੇ ਜੁਣ ਕੁਝ ਨੂਥ ਨੂਥ ਦੀ ਦੂ ਸਿਆਧਾ ਸ਼ੁਣੇ ਸਾਸ ਸਿੰਘ ਕੀ ਸੰਬੰਧ ਕਿ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕ ਸਿੰਘ ਦੇ ਸਿੰਘ ਦੇ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਕੇ ਸਿੰਘ ਸਿੰਘ ਕ ਓਆਆ ਵੱਡਾਂ ਸੱ ਸਠਿਸਾ ਸੀ ਭੁਸ਼ਾ ਆ ਪ੍ਰੋਸ ਅਤਿਆਂ ਕਾ ਸ਼ਾਨ ਸ਼ੁਰਿਸ ਸ਼ੁਰਿਸ ਨੇ ਸਿੰਘ ਸਾਰ ਆ ਸਾਰ ਸਿੱਧ ਸਾਰੇ ਸਾਰਿਸ ਸਿਆਂ ਭੁਸ਼ਆਂ ਘੱਧੀਆਂ ਨੇ ਜਿੰਦੇ ਆਂ ਆਉਂ ਹੈ ਸਾਰੇ ਸਾਰ ਸਾਰੇ ਸੰਗੇ ਨੇ ਸਾਰੇ ਆਉਂ ਸਾਰੇ ਆਉਂ ਸਿੰਘ ਸਾਰੇ ਸਾਰੇ ਸਿੰਘ ਸੁਰਸ ਸਿੰਘ ਸੁਰਸ ਸਾਰੇ ਸਾਰੇ ਘੱਤ ਨੂੰ ਆ ਸਨ ਕਾਂ ਤੇ ਜਾਰ ਆ ਕਾ ਸ਼ੁਰੂ ਤੇ ਸਿੰਘ ਸਿੰਘ ਨੂੰ ਸਾਰੇ ਆਉਂ ਸਿੰਘ ਸਿੰਘ ਸਿੱਧ ਸਾਰੇ ਸਾਰੇ ਸਾਰੇ ਸਾਰੇ ਸਾਰੇ ਸਾਰੇ ਸਾਰੇ ਸ भेनु ४ मलित महमा मुरावेश मुप्रा भेहा विमार होता। यि राकेट रात मुह मिम्रेय फेर राम हर्ष नमा हर्ष नमा हर्ष हिता यते हिता है राते । यमावरा ई हव हे में ये देशे या के हाम के हा विमार या विहे है ने हर्ष है में दू मिस्रे में में भार राजे में हिराय में हराय है ने मार राजे है ने हिराया में के से मार राजे है ने हिराया में में में से मार राजे है ने हराया में से मार राजे में मार राजे है ने हराय एनस्वयाहृत्ये। मेततिम्थवयहत्यायमार्वेसंद्र्यमधेवा देव्हाद्यवाध्वेद्वयामार्थेनुद्धमेलेयत्वे हेव्यपहि मन्दरं देवम्याचन्नेम हे हिंदून हे मिनिर दृष्ट्र सुमा मा आक्षेत्र मेलुमारी मिना भारे भी माह्र आवे था वा माह यो ह ŝ रे नार्ग्स.

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าะเฉิงเฮูงาสิ่งารุงายังรายรรฐรสุขุงารุกาสุภาณ์ผู้ราสคาศายาพุณรุงโลงพรสุย र्वानेदायरातघुराँग। विरायुदायकृषयोदायुष्ठातेश। वरीप्तनिदरूषायराद्वसमुभावमुद्रभायहित्यामुद्रे दुभवमेरलेग् ระพิระ ਡੇਆਪ-ๆमममोलल्यहेਆमलिलर्हन्त्र हिलाव्यम्त्र प्रायमार्थम्द्र दिन्द्र प्रदेहिल्यहे हिलाहुल्याम केशतमिर हिल्हिन्ध ह्यायेण्यन्त्र योज्यन्ध्र ज्यानलि संस्था प्रायक्षेत्र दिल्योद्ध हिल्हि हिलाहुल्दे हिलाहुल्दे केशनवह्ययायेष्य मयान्त्र क्रिय्क्षह्ययेष्ट्र प्रावहा देवहेल्याहुल्याह्य प्रायक्षेत्र प्रहाहित्या केह प्रहाहित्य मर्हतहत्वरायेष्य मयान्त्र हिल्य्यह्ययां व्याहेत्या देवहेल्याहुल्या स्थान्त्र प्रायक्षेत्र हिल्ह्या के प्रायक्ष क्रेलम्दरभिम्व्यार्थर्भरायर्दनक्षत्रार्थाप्यप्रात्रमितप्रांधवते।।देण्य्युष्पयद्ववृष्ट्रत्यदेम् विमुद्धदार्दहरम्द्रिपर्द् द्रे। यदभिम्भ्वयार्थत्राधाणमंद्र्यप्रदाद्रायरात्र्यात्रात्र्यत्रद्वित् प्रदेवद्वप्रियात्तर्धिवर्त्ते।दित्युप्परत्वहृतम्ब्रियर्भ यर्गेराघन्न्रयसम्वयस्त्रिमात्रियम्हमाचिरामुप्रायुम्बराष्ट्रे। यादावराधव्युं प्राद्यायाद्र्यम्बराधदेन्द्रवरा हर्रयमानहर्षत्रवायदामाराहरतिदा ध्यमञ्चतहेत्याप्रवाहत्यायवर्णनहर्षत्र हर्षत्र वर्षत्र वर्षत्र वर्षत्र वर्षत्र वर् केव्यास्यास्यायं महाद्वान्ता देताहेताला हेत्युते हुंतालेणयते स्वयाये स्वयासे वया से ति से शिमाया मेर से।

वर्षेज्ञायतिज्ञीयरिजञ्च्रेश'यर-वेशक्रांघ्रकार्थ्य-क्षेचांवेर। सित्वर्यतिर्हत्त्वक्वेंदोव्यणिक् चरित्राचित्त्वा चलितर्हरपत्रायत्यत्वित् कार्यन्तत्तुत्व्यज्ञार्थ्यक्यार्थ्यक्वयार्त्त्वत्यत्त्रत्वयत्र्व्यत्वे कांच्यणिक् सित् प्रशतका। स्त्रिम्धयात्वरायेण्यत्वाचाप्यमाप्टर्शा देत्वित् कृत्यत्वरात्वराद्व्यत्वात्वराद्व्ययोक् विशाच्चण्या देव्यक्येभूचानिम्ध्ययोक्त्यां व्याद्वयायव्यक्त्यायत्याद्व्यतित्योत्वराहित्त्यायां भूवित्यद्विप्रयोजनां विशाच्च म्दार्थियनामी हुयानेमाथ राज्याह नहुनाहेन। युंग्नेन्द्र नास्त्र हिंग्रे हिंग् हुम्मा नि दिलिभायामध्यार्थेदयाद्दा ह्यदर्भआवयः वतं मासुद्धार्भवद्वार्थे द्वार्भामध्याद्वाद्द्द्वाप्तद्व्या तुःम्छेमन्न्रेशयदेर्विवयासाम्वयम्हेर्वसेत्यवेन्न्रीरसाम्बर्ग्नतम्वस्त्रेतंत्रेशक्रिर्भुट्रेशे प्रिंशम्ब्राह्यस र्यन्नायस्थ्रमायपम्भ। येवर्द्रमार्थ्यस्याद्याद्रमेन्द्रमाद्रमायाधि। स्वयमेदेदेय्णमेहिन्द्रीणस्य 3 ले.स

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שַּׁטאילד איידידהינאיטיחים אין איידיער איידינאין איידאיינאן אוידאיינאין משַראישיאין איידאיינאין משַראישיטיעיקאי זיין לקאילראר הויאיפימרשקירשנידים איידאייעדאייעדאייעדאייעדאייעדער איידאייעדאיי मैथ्भेन्दर्षभ्यम्हर्सन्तमन्भ्रदर्भ। येर्षेत्त्यारलेममुन्हेर्भण्यन् संस्कार्म्यस् रात्मन्हिन्दम्मन्द् इत्तायायायान्तर्भन्तुन्त्यानेम्भावरण्यान्त् रेव्वयणाम्प्रेण्य हुवहावम्भार्म्त्र्याद्वि थिर्ध्वर्थार्ट्या ययहे ह धिवन्दर्भातेता सन्दर्भवरित्वयवेष्णत्यात्र्णायेम्भाष्ट्रीनद्विष्ट्रत्वित्तित्याया राष्ट्रियिष्यानस्वमाया दिरामवस्यायाप्तरायाद्यायरस्य मुर्भेभादता अवेवपद्रशवरायवियद्रभेतायदेणिवा ਲੈਕਪੰਗਜ਼ੁਰਸਾ ਖ਼ਸ਼ਸਸਟੇ ਜ਼ੁਰਪ ਦੱ ਆਪਣਾ ਹੈ। ਹੈ। ਸਾਸ਼ ਘੋਸ਼ ਕਿ ਪਾਰ ਸ਼ੁਰਤ ਕਰਾ ਕਰਨ ਸ਼ੁਰੂ ਸਾਨ ਸੰਸ਼ਰ ਸਾਨ ਸੰਸਾਨ ਦੇ ਕਿ ਕਰਨ ਸ਼ੁਰੂ ਸੰਸਾਨ ਦੇ ਕਰਨ ਸ਼ੁਰੂ ਸੰਸਾਨ ਸੰਸ਼ਰ ਸੰਸਾਨ ਸੰਸ਼ਰ ਸੰਸਾਨ ਸ ਇੰਨ ਗੁਰੂ ਸ਼ੁਰੂ ਸੰਸਾਨ ਸਾਨ ਸਾਨ ਸਿੰਨ ਸਿੰਨ ਸਿੰਨ ਸਿੰਨ ਸੰਸਾਨ ਸੰਸਾ ददेवपानिरण्यदायायेयत्रायरूभान्नुप्रकेलहेकेलदगयायदान्दर्गा राह्याप्रमुदमात् मनुत्रा श्वेत्रप्त नृष्ट्रप्तेनेभानस्वरमादनुर्नुत्तरावर्भायेवाप्यतिन् देप्यतेनमानेमार्भा वैमोकवर्करहे। मुक्लकेन केर्यहात्नेभवम्त्रेनमारम्। ह्युप्रणदहे में येत्ययं पत्रे वात्रेवदहरूभाषुव्ययद्वा हिमेदण्यमाहेन ને[∩]વદુવ

न्भानवह्तमेव के यलेटरा विवासे क्यार्थ भार्य नहुत हो दिति रिल रमे हिन हि विवास मावता महते वता भारतकेव डवा देखरा डेव वर्ष के यह मोथे यह महत्वा हिव वियस है कि लिख है के यह केटर्स्चवार्यमध्येष्यद्वहिम दिवर्णटेट्रर्भटंमियरवित्यहुंबर्भ्युअ'भिद्युश्यांग्रह्णपायस्पयत्मट हित्यत्वेक्य इ.वर्ण्यायार्यवयार्थावर्त्ते॥ इ. इप्यपेन्त्तम्भिरभित्यतित्तुम्हत्व्यते। हेर्रहेटभिवहि्यप्रेय र्फरदश्मालिमा अदर्धे मेद दिनाहर है। मेद लिर खय केर सर्वत्र। वनि लिद ही अप जमारे के र दश्मा मेश पत्ति स्वति पदीरे हो भीत्र। र झेत दिन्हे भाष्ट्रा मित दिने आ त्मे लिह हो का प्यति के देव हो का प्यति के कि भाषित भार र झेत आ लिह माहित महाय साम कि मित मित कि माही ने देव हो है कि में है भारत के मित मिय भी त उग्रेशानाम्हायदेन्त्रापे जुन्यहत्वराये जुन्यहे विरास मिरा में र्रामित्र द्र्मात्र या के पा रा से की मुद्र माय या द्य या से दे ह न्ररायदत्तेमहिः यहुमन्द्रियुद्दः यह्नेरायहेरायहेरायहायहेर्द्तायहेर्द्तायहेरा हु देश्वस्तेहृद देच्मतियात्रयमायति यते दूस्टरकेत ये ग्रन्थिय भावरा ये द्योद्व भावरा स्वया व्ययायम पर्द्वा धेत्रया मुपरारमेववराषां हे. विंच पास्य मार्थ में मते ये या देवमा द्वेव था मेर 8 Nक्षितं सु'रम्भ'रम्| N'रेंN'म्|रेम'में हेंद् न 33 ጟ፞፞፟፟፟፟፟፟፟፟ጞጞ à. 221,

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विदार्यायाम्ना याराप्तवेषां विषाददायाम्याधेया हिणायेणयवेः वेश्वयमधे क्षेत्रे यहा वायादवस्ययनित हमहिम्मद्रम्यराष्ट्रमाव्यमानेमांशो अवेवव्यस्यक्षमनेपनित्तायांतेददर्येगान हे द्वातत्वया हामयदन्त्रित्योत्रमोध्यद्रद्रियवाहाह्यमनेमाशा मोश्वयद्वेत्यराहेद्वन्त्रकाहे हे स्वयाद्वया हाम्यत्य हुन्त्रियत्वद्वा प्रतिमहम्रमाठेनायहरूमाव्यमनेमाशा माध्ययहे महेवन्त्रमाप यें में मते के भाव में प्रति भावे या देते के कि अन्ते प्रायं से क्या परि समा मा मि मह का कि से के भाव कि से ह क मह्य परि के भाव हर था पर भावे आता मही मा भावे आ कि आ हे भावे आ हे भावे आ हे भावे आ ह का कि आ ह का पर भावे मा भा पायेत्र) रङ्ग्रीत महमकार्थो महमहत्रीत मने धिब। देते न्युरा राकेव गाँव तमाद कुत रिक्ट्री व्य वामित्र। महमहिमा यावा भाषा माने मारा दर्शा महे यह महमारा वे मारा ने मात्राही, दे हे श द मात्र यही तथा או לצויציישעירתידיהלא האישו שאו שאישים אליד שיאל אליא אישועדיון אישרידיון אישריעישי द्वेंगेमदिभावत्रियद्भायता स्वयद्यप्रधाण्ययुद्धार्वत्राद्वेयत्वियद्भायत्य्रेयायर्ञ्नता वर्तिपाद्यव्यक्व मुभय्यर्वदन्येपरिष्यायानुम्हण केरमुणपद्यायद्वायनुष्यमाहवरारम्हिति। वेमायदेवयेमायादश्यमारभूमित्यि मह्य 6 3

रनदायम्। यास्तमायस्वायकेस्यायमाहासम्हत्योहत्तारमारमाय्यकार्थे ग्रांभुभार्ये ग्रांभुभार्यकार्यमायके मानेभा म्वदग्रुत्मविम्वविषे माथायतेम्वया से के वा भूरा मर्सित्व राशा मता माम्य या सम्वया सम्वि मिला। सामिता महत्व मविस्तान हां सम्मुहोद्दाया केथ यि हो भारते हो भारते हो मुद्दा महे समार यहां महि भारते हो भारते हो भारते हो भारते हो भार यहां मुद्द मुद्द महे हो भारते हो भारते हो महे से मही महे हो महि से भारते हो महे महि महि महि महि महि महि महि महि नेदायनुनावारातन्त्रणा दन्त्रमायराध्यायेनारा। देव्यस्प्रार्ड्रे ह्यादायन्त्रात् वर्मेयमेव हिमान रेतत्वहृत्यका अन्तेशातहृदन्त्रवर्णपत्ताती ध्रुनावतिर्भाष्ठह्यायवा अन्तेशतहृदन्त्रविष् अवेनन्त्रमहा मालन्मानेनत्यायामानेमारायामगिराय्तायहामग्रेभावामुद्रा यर्भदाव्यापावत्र्या २२। वित्येञ्चमगद्रणवनुत्रा त्यनियद्यायायमायेमा त्याय्यानेत्राणमहिरायराकेप्यक्ष यदणां नेदंखनर्ययवद्यया यहेषा यहारा महेव रागवद्या राहादमा तही या यहादमा राहे हो या यहा वरायोमाण व्ययायत्र्यायर्वन। गुवुद्वात्येमार्थतत्त्व्यम्या गुवुद्मात्ह्यात्रा गुवुद्मातह्य्यर्थव्य गुव रमातायांमारायातंच्चणअर्वत्र। गुतुरमातंत्रेर्यातंच्च्यासर्वत्। देवर्ण्याच्च्यासर्वता वर्तात्वसाराम्च्य 50

२७) हित्तसुमारायतेकुडयामाराबही निर्मेशरमुहत्वेरेमाश्रुययोक्षयतेस्वेहातमुमाया मुख्यर्य केवर्ष्यमान्द्रसिर्ध्वयदेयहायाच्चर्य्याच्चर्य्याच्चयर्थहबुकास्यप्त्यादेवयाय्यादे मुख्यपंरित्तिम्प्तु मेर्ड्राप्ट्विहिन्गुवहमावच्चर्थ्वयर्ववदहायायचहायेलाच्च्रिय विष्यांमाश्राम्यस्यमानेमाम्येययेनाप्यादहायहा भाषामार्भाषत्रणानाद्रतान् हिं नाम्तन्त्रात् पर्यमार्थाये नाग्रार्धन्तमार्थन नियान्त्र नियान्त्र प्रिमाय नियान्त मार्थन्यादना नहत्रहुनकेणध्यत्ति नित्तु हिंगायात् विवयम्हर्भवित्यात्र का मनायाकेन्यात् केरियात्र यो मिनायात् के देव्याययवाहने नहत्रहुनकेणयात् सुमार्थायायात् त्रियायात् हो प्रायाये हे मार्थने स्थिति मार्गत रा'चहुस। देवेळेंतम्यमंब'तध्वम्भ'यर्भायम्प्रिये यहु महुब्रेमविस्त। यहुद्मा'यव्साः रोकेत्र मुल्यम्य मुब्गुश्व मेल चुराकेंद्र अहेद। दिव्यु मुनमेनिंदायर्भाष्य को मिना रामवे हेन्द्र प्रक्षेत्र उल्लायक्व ने सामवे माथ न हर्ष्य सहि तत्ता धरम् घरा १. १. द्याराष्ट्राणराष्ट्राणराष्ट्रेणराकेत्रमुरारा ग्रह्म गराये सिंहाय हुरस्थे। मात्रायां हुत् मधिमापता राष्या भिर्माया भिरावेराष्ट्राणिरावेराष्ट्रय माराके। रो महिमायाने मित्रा मित्रा भिराता श्रुर रामे द्रुष्य या मेन्द्र मित्र स्थानित स्थानित्या ये महत्र व विमायना विया मोराया मेन्द्र पेमता। श्रुर रामे Щदरोकेत्रमात्रभित्रमात्रभिर्धातः ५७७७ मर्दरावयार्थः भवेरः मर्भ्रमात्वामार्धाः देत्रधिक्षेयादिस्थित् दिष्ध्यम्। 5 -LA AKUI

केवत्रांकाद्यमन्निर्भारध्यम्भरायितद्वमहिवयदेष्ट्यप्ति प्रमित्रकेवयः स्वयायावदार्घ्यभयवेत्युदमिलं वर्त्तयात्रमध्यम्भयाद्ववदाद्वयात्ववित्वराद्वयद्ववद्यम्भूत्। ह्यानविद्धितिव्यरायदन्त्रिं मेंद्रायत्वरायार्हप्ते। मीर्केराभुमारास्त्रेम्रा' इत्यावर्ण्यकायायवर्षास्त्रयायस्थ्रयायस्य निमायदिर्हत्रस्थितम्भारायस्यमारा द्येव मुचलानुमानेमुम्बर्गन्थनुमार्थायमेमाह्त्यवदायर्था वैद्यिकेराध्यकार्थप्रदाय अत्तद्वरूपत्तात्वयात्वह्यत्व्यत्यत्रेत्रदुर्द्रत्यदुर्द्धरावर्षा महत्वर्षाक्षेत्रियायाध्वा द्वावयवास्त्रमान्त्रकश्वेति मन्नरद्वनात्ता द्वरात्राण्माभवयवनाव्वतम्ह्या ह्यत्त्वेर्धामाराव्यक्षेतित्व्रयद्वनित्ता भवत्त्वतित्व्र्यस्थेति 39**.41**-12

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हेन्द्रन्य यह यह यह यह भार प्येव यह म। नियाद दर्गव केव- श्रुमा यदा मिया शाव प्राप्त भाष्ट्रा मद केव के दिया यह छेवत दता मद माथा रकेव के हिमाणा मिद वद हाथ रावत केव माव दमाव पत्र वदा केव का दिरा दिया व दे गाव म्यूरामरुणम्थायायायार्यानिद्यंत्राम्यूर्थावहम्रायामवृत्तिता निद्यंवद्वराशांग्रियम्प्रदादत्मार्वेनादु

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बेह्नमधष्ट्रमाभट्टमाभः संवेयरमनेमाभा रेप्पट हु अर्रवे संकेट्ट रिवेदे या हो दिनाध महत्मे पर्याप्त मेन देव संशाद्या महनाव द्वा आवट आट्टेशा वहे निनाह पतना दर्श्व में केट्ट रिवेद गुहार नाम महत्म मुख्य म्लम्रे हाथ माने माश स्राज्य मेहत् विश्व प्रमाह स्वाय श्रेम महा हिले माहि के महत्म संस्थित हो प्राय मेह हिण्य स्वय है। विस्तरहद्वानुव्यम्मुभरतुरधुवद्भराव्यावुं योमुकेशविरकेत्वे रमाम्भरयहरा द्वातमे קזיקטודן הקרבין ארצורים דווצרישם אירלאלא לישל ישאין אישר הילא איראוגדרוקאן נידוטון פארבין בארשוראי אינטראי שאינין איז אידעארגער איראין אינעראין אינעראין אינעראין אינעראין אינעראין אינערא 33 <u>र न सुभ</u>

वोन्द्री दिरामान्नरण्वेष्यमार्थराष्ट्रीनरन्तर्ग्नदर्ग्नदर्ग्नद्विष्यमार्थनान् स्पेनंबेन्वदन्महुरुक्ति मित्यमादेहित्य इत्यवन्ता हत्यमाण्यन्त्रज्ञद्वमान्वेत्वद्वात्त्रद्वीत्वमाहुन्ममार्थात्म्हवातिम्हवातिर्ग्नव्ययेत्वहता झित्यमादेह इत्यवन्त्रम्बतमुद्दरायदेष्ठमारायद्भाषाण्यायेना देवेय्ययेक्तदरिमोत्व्वत्येत्येत्वत्रेर्गतदाहित्नाद्वा म्मादर्ज्नुन्येम्भरमध्ययदम् ।येवदेयादवित्येहुभ्रायम्मादन्यार्ट्या द्वेत्वेकेनुन्द्रदेन् भिद्रम्पत्येकेनुभ्यम्भ भाषाम्माय्यमंनेषाद्वाम्मदा हुद्रीतृष्ठिद्रेर्भ्युद्र्यत्वेकेन्द्र्मात्रमावित् द्वार्भाद्यंकेत्रमार्क्वेद्रमद्भा दहेवैयेः यादेग्मभयकेन्येदृददमुरामहित्मी निराभ याविषञ्चययाकेममूर्भ। देवगाद्विकेन मुदद्दि। देतगर्द्यतहेन काम

ג׳ ציין ואישוברעוליעדברינייםרשיביעטידוםאאנברשידולאאידורשאאנבראשראליבאיריאידואי אישן אישאייניין אישיי ג׳ידוריעראַראון געמואראיראון געמאלביעיעאלדעיעאדער אישאישקינאישאראיזאאידאייאיזאיז אישאיי मर्डनरमानेमला वरनानेन्द्रेन्यर्भिद्रेन्यायत्रकायावत्म्वयायर्कवार्थम् गुरुष्टनाननेग्रद्धेन्यर्भवाय रोगलामान्द्रचिवधाम्ह्रव्ययंत्रंमान्द्रिंद्र्राथवायाप्त्रं । । आमार्थवद्विद्रेर्धायां देवस्त्रेत्वे मार्विदत्तनद्भार दर्शामन्नेषा देवलादेवरायात्विवायेमलानाप्त्राया रोद्रास्यया देन्ये स्त्रेद्रा गुरुष्टनादर्भवा हेन्ये स्या यवनदर्भक्षा यात्त्रम्वेर्थने हि ह्रियामार्थवर्भित स्वत्स्त्र्यां स्त्रह्वन्या प्रत्ये मार्वेत्त्व मार्विदत् म्यावनदर्भक्षा यात्त्रम्वेर्थने हि ह्रियामार्थवर्भत्ति स्वत्स्त्र्यां स्त्रहव्यक्या प्रत्वेत्व दिन्ये देन्ये मया यवनदर्भक्षा यात्त्रम्वेर्यानेहा ह्रियामार्थवर्भत्य स्तित्या स्तिहव्याय्या यात्त्र्ये विद्ये ਰਿੱਚ ਬੁਚ ਬੱਚ ਆਪ ਦਾ ਤੁਖਾ ਦੇ ਤੁਖਾ ਕਿ ਨੂੰ ਨਾਲ ਦਿੱਤ ਕਿ ਨੂੰ ਕਿ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਿੰਘ ਸੁਣ ਸ ਨੂੰ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰ ਨੇ ਕਿ ਪਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਿੰਘ ਦਾ ਤੁੰਦਾ ਕੀ ਨਾਲ ਸਿੰਘ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰ 1. ਜਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸੂ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਾ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਸਾ ਸਿੰ धः मानेक राधते के यहायति या येत्र विषये यहायये हाय यहा के देखे ये पत्र हाये व्यापत्र भयं में द्वा वहाय मेहतु inia.

अमार्भाद्ववरं वर मर्डवान्तरा भुर यो द्विता भारत न मार्ग्य प्रति का मार्ग्य प्रति का मित्र । दिया दर्पन केन्द्रे मन्दर प्रयुद्ध राष्ट्री मित्रार्थ मित्रार्थ मार्ग्य दित्रो न मार्ग्य राय प्रति मार्ग्या देते हुद पर प्र न प्रति भाविता मह्त्या न भूममा न भाषेत्र प्राप्त न न केन्द्रे न मार्ग्य राय प्रति मार्ग्या हे दिहुद पर प्राप्त न प्रति भाविता मह्या न भूममा न भाषेत्र प्राप्त न न के न न न न न मार्ग्य राय प्रति मार्ग्या हे सिहुद पर प्राप्त לי ברשותיגניםארארארטררים לאיושאילארים אישרישילי אינשאילארים אישרישיליי ता या मार्गा रियमारा महिरा गविस्तिरा स्ट्रिया स्ट्रियना यरभ्रमार्थे रीत हाम्हार्य पिर्वदर्त्य कि חוֹזאע פריבות בהלאו ארצי ליצים ברו -סשיציר אביצי שואאע פריבות ברואראר איי איישראל ברו סאוב לאוילבים באולבים שליבים ביציפים בלצים מאציים או ברבת אשואע גאיישהעיבה ביליאים דה שות בחבים האוישיאו שמובריט שפרים בעובון לבילים בראו באו האוסר מיגר שרשיערשיי 10

्यः हितायत्त्रियन्तार्भरहेत्यात्तर्भरहेन्त्रार्भरहेन्त्रियार्भनुत्रत्वत्त्राद्वेत्यादेन्त्राहेन्त्र्यादेन्यादे यत्तपहुत् गुर्वतव्दत्तवम्तार्भरत्यायर्भर्द्रत्यार्भ्यद्वत्याद्व्यात्राद्व्याव्याद्व्यादेन्यादेन्यादे यत्तपहुत् भ्याद्वयार्भवद्वयार्भ्यर्भ्यायद्वयार्भ्यात्त्याद्व्यायाप्ति व्रियाया भ्रापद्वयादेत्यादेत्यादे दर्भार्भरहत् भयायास्राय्यस्रायन्त्र्यस्य स्ताप्त्यात्त्यात्त्याद्व्यायाप्त् व्रियाया भ्रापद्वयादेत्यादेत् वेदवभावतुरङ्गेदेदभटमायद्वाप्यदापदिरापाद्ववराखरायङ्गेद्धेप्यविनाक्षेत्रायद्वाराद्वेमार्थमार्थयार्हत्प द्रसराकेर्त्वभादाम् ।देवियुर्धरायमपहुरानगुर्द्वभायवनार्धाः देव्ययुर्धादेवृम्भुमायवमार्थयार्थयार्थात्वमार्थ रेजियायायत्र रोज्यायायत्य संस्थायायत्य संस्थायायाय हिंग रेजिया परिस्यिया परिस्यिया परिते हित्य प्रियये अ अंग्वर्त्रमायमानगरपुर्व्यासमितायदिं य्नोयश्वस्यायद्वायद्वयद्वयुद्धदुवाद्वसाञ्चय मार्थराष्ट्रायमायपुष्ट्र रेकेव्या खेमा आवष्ट्रयमा तह अर्हे दाना निर्णाय में दार्मा दार्थ दार्थ से केव हु आ तमेदा माथु व दिर्ह का हित। कु दे दा अदा मा चदमा देव देव देव देव में दा हे का हिन के राजह दा आ आदता निक्र के दा हु ह भुहे मह हिंद हिंद हिंद <u>5</u>0 ۲. **5.၅**٬

ם־אשאיוקבוא לארונקקיאטולשאיטיטוברן איםאייקשוקאייטריארגיקטאישאישו איישאיפאן צראוקא यन्वेरमेट'केव'पे हुत्पतुमांतृत्ता आत्तव्वय्राय्राकुरणेत्। क्षरावय्रहेक्षां व्यक्तांवाकेट्वांतेत्तर्वेत् * २९ १२.मार्वेशाममप्तर्भेनद्भियामार्थत्सेवायिद्धितेवाधिवरामयामाय्ये युगस्यमम् अदतावत्वत्विह्यार्वेग्वरायेन्। ३ श्रियवेस्रियार्यतेयुरामेशम्प्रतात्त्यावर्शा मुद्धिप्पवधिवार्युत द्वेदिष्प्रयार्ष्ट्रेतरायाद्वतत्वतिद्यिवधिवह्यार्थात्यवायव्याध्वर्येणाभनेवहिक्रोहिक्याद्वयद्वत्वत्वत्वत्वत्वत्व द्वेदिष्प्रयाष्ट्रेत्यायाद्वतत्वतिद्यिवधिवह्यार्थात्यवायव्याध्वर्येणाभनेवहिक्रोहिक्यादेवपादत्त्वेत्वत् में हु: मर्डब्ह्राय भा लु दर्मव हि दु भर आया मब बेब के सह भय हु: मते में आ म लि म आ म ले म म म म म म म म म म म 5. 9.54

ਪ਼਼ਮਸ਼ੁਖ਼ਾਧੋਰੇ ਪੁਰਜਸ਼ਿਆ ਸਿਤੀ ਸੰਭਾਗ ਕਰਰ ਘਰ ਦਿ ਪਸ ਦਿ ਤਿਰਜੀ ਘੁਖ਼ ਸ਼ੁਰਜ ਕਾ ਕਰ ਸਿਰਜੇ ਸਿਰਜੇ ਦੇ ਸੰਭਾਈ ਕਰ ਸੰਭਾਈ ਕਰ ਦੇ ਸ

यददत्त्रीव्यक्रमायेमाशमञ्चर्यकर चिंग्रेत्वना किंग्य्येत् हिंद्रियप्तन्त्र हिंग्येत्यक्र वमान् हिंग्रेहत्या अ महिमरुभर्ड्र वम्मान्धत्वयद्त्वयह्त्वयह्त्वयह्त्वाद्य्यित् हिंद्राय्त्र हिंद्राय्ये क्राय्ये क्यायि क्याये क्याय ट्रिय्यक्रेय् चित्र विमाय व्यत्याद्या ह्रिय्याय्या हिंद्राय्या क्याये क्याया क्याये क्याये क्याये क्याये क्याये सन्दत्त्य व्ययहेत्यादे मांग्य व्यत्याद्याय प्राय्यक्षेत्र क्याया क्याये क्याया क्याये क्याया क्याये क्याये क्याय सन्दत्त्य ह्याया वित्ता हिंद्रा हिंद्रा क्याया क्याये क्याया क्याया क्याये क्याया क्याया क्याये क्याये क्याया ยุสนตาขนาขลรมสงพางศนตางเริ่มเลงคลเราชรา แรกทาง แรกระบบ และการการการการการการสายสายผู้ ष्ट्रिय्तमृष्यम् वर्षे वर्षे वर्षे वर्षे या हित्या हत्या यत्ना मेह्रवहुण् मुण्या हुण्या हे भुति। र्तेय द्वारा संघादम दर्माव अर्द्रमा पा सुभाषा भी में अर्द्ध प्रसेन खाव उदा हर्णा क्षु द्या य दे माय दे पा के बिधुम मारा यादा पर्मेमावरा पहुन्यारा ही प्रमार्त्व व्याद पदा पि प्रसित्त कि दिमारा का दा वरा दे हिमारा के राष्ट्री इयंब के वाणमा येव हूमाना राषे हना दुव्यारव दे यादा दि प्रति कि परि भी वा वादे व पा का हे पद मारा के राष्ट्री पा ਖੇ, ਕਪਾਬਤੁद ਦੇ, ਤੋਟ : आद मिग्य : हा, ਘद द्ये व : ह्ये च लुमा का 'यहुं व 'य' में मा भा का ' मिं' न क्रो र ' छि' थे भे प य' दि'। र्तागरायभूवयाते लियरा हेमा यहा हिन्द्यवुवया माय पत्र दां प्रति हा गुवा दा पि हि दा मेर्व 00 00 31 <u>देव:मास्ट</u>र ~=**2**5

छ कर्म हिन्द्रान छ भे यहना अर्थ ह निवन्तु प्यदरा अर्थ य आर्ट ह से व दे दे ह निवन्ति में भारता ארקלאן' הקיעאילא שעולץ מאושאיות הזיהו הייהוישיא איאוברו שואיצישיורים באישיאיויי עידאראניליאור איור בבשאראוליאוראוראיין אראאראיין אראאראיין איואאראיין איואאראיין אין איואאראיין אין איואאראיין

मृथार्खव्यापादमिन'र्दोनिर'र्दे।नेरामर्थार'न्नार' शुनुदमनिर्दे हेते'रेराधमार्खे'माप्पानि'र्दमाप्वयकेस्तेम्हेन्नि मृथाप्यदेमारूप्यानेत्तमा द्विरासुङ्गादनेन'र्द्रद्याचार्तमार्थमाहत्मुर मिर्यापादन्म् मिर्पान्हेन्द्र मित्रपनि मु हिर्द्तमुभुमर्थामहिराभ्याप्रियाभ्याप्र भारत'द्द्राष्ट्रदेतिमाह् हेन्तान्द्र मिर्याप्यक्वदन्तत्ते मिर्पाव्हण्यि भाद्वहरूपयाप्द्रमाहरा द्वावव्यामहिराभारूर्थ्यात्तमाह होनान्ह भावरुणपात्वन् प्रियम्हित् नित्यम् मिर्पावह्या भार दुर्भर पंद्र स्थारम् मुझ्यर्रथा यत्रायमध्य त्रेर मायर यह हो । व्या ये मार पदिह हुमाय यहे हु ये दे मिना म्निता अत्रिन्यमाय्यतम् निर्मन्यत्व दिन्देन्यत्वे लिपालगा देतमाराम्भित्यमयामा 00 33 2-

न्त्रिंग धाराखुरा धार द्वापा छिरादम्ब हुमकेव्द्रेम प्रह्लके केनारा स्वाय दिन्हा हुन्दे होत - ह्रियनेता अदतान्त्रारा ग्रीटने स्वराय स्वराय प्रतित्य प्रति हे देव पंकेतेन्द्वा परिता स्विमा हुन्य प्रदेत इ. हा पंकेतेन्द्रा अदतान्त्रा ग्रीटने स्वराय प्रति प्रदर्ता । दे देव पंकेतेन्द्वा देव महेन मह्य अनेव छिरा इ. हा या का साम मित्य प्रति महेन स्वराय प्रति प्रहित्ता । तम् स्वराय का हे प्रति महिता हे महिता से का महेन महाय में हि पा प्रहे हो महेने महाय में महे का महेने महिता था मित्र स्वराय में महेने महाय स्वराय में हि स्वराय महिता साम का महेने महाय महिता महिता महिता महिता से महाय स्वराय में के महाय आ मा स्वराय महिता साम का महाय म स्वराय भाषा मार्थ प्याय हा सिंह विषाय का महाय हो का द्वार प्रति हा पहित महिता महाय से महाय महाय महाय महाय महाय म हिनिर्वनायवाकेरसेटवना धरदुववयरेशवमप्यावरहेट्ट्य्क्यूण्यवेस्ट्र्य्य्ट्ट्र्य्यून्ट्र्य्यून्ट्र्य्य्यांन्ट्र्य्व्यांन्ट्र्य्वयांन्ट्र्य्य שַרָּנוֹק: שַרָּנָק: שַרָּשַאַיאיינישַקאַרבַשַירקוועפֿק קישיישראון בוּנקשָקאיון בוּנקשָ שאיז איידאייניידי ברירקשאיינאיי σ

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मार्र्सा र्धेदायन्वृद्यवर्ध्वभिष्या देवादव्ययत्रः प्रतियार्धा किरामार्थ्यत्रभिता तिः ग्रुदमस्प्रदेशस्थु। यमेक्रिक्षामस्प्रत्रायदत्मवुर्यारस्येतमिनक्वयतिहृत्यत्रत्यातत्मा किराभ्येम्र्ययतेत्रेत्तरार्थ्यम्तदित्यर्भत येत्र मनस्त्रत्तय हिरामुरामयनाततष्ट्यर्क्यन्नत्रेशायर्वत्र्यायस्यायस्यायस्थिति। मुघनन्ध्येमुर्मित निर्यातमयान् मारायरानु मेरात्रानु मावतन्त्र स्वतार्ये सहित्यराम् स्वान्यहेत् भूत्र मात्र महम्मा महम्मा עלים איצערטאשרטאאיי און שאיברקעשוישיברקעשוישייצישררעערטארטאידעאערטאני ते। वरमुभग्नदाम्नव्यरम्दन्त्रभ्यकन्त्रभ्यक्राहेयहोता ''шदयान् महिमार्रदन्धः भूमाणुदक्राहेवग

אוֹקאישׁגו בָּבָם בושיאַיד באיד באונדער ביי באונדער באונדער באינדער באינגער באינגע עינגער באינגער ב किंशहेर्तवाच्युयम्बर्धायरम् मित्रायां प्रमुद्धमित्र मिश्विति पहमाश्वरामा वित्यवर्ता मिनियेवर्य יאידוישן ביניבר ביניק אדאישי חודה איצית שהאיציים שולה אישואישי ביניא האושאים בידר ששיציא שת בחיאאי द्वलिददगार्येनभाषाप्रायुर्भादपद्म भिनास्त्र मेन्द्रेददस्यदत्रैभग्ययेत ५३ जनमार्भयम्हाप्रस्थावमेथमभ्यते हिदगार येशायुद्धानित्तुद्वारम् निविधायम् निर्णेक्षेयर्थान् व्ययम्वया अर्वन् छिराद्यायाययद्वित् यहम् नवि यद्वीयाये हित रमे मनिराक्रराथायुमर्थारन्द्रिया युमार्थम् प्यवयाययमा वस्त्र भिर्थायाकेरविदावसुधायाँ सिरायाग्रेमिशाम्रिय đ j.

אישאייאאוידויאיורוידראירויניאבירבינילאיאווידיאַשויאייאישיאייאיין דואייאייאיידיאיידיאיידאיידיאידיאיידאיידיאיידי यतेच्यूराणायवृद्धनार्थ्याप्त्रम्याप्त्रम्याप्रकेराध्यक्रायकवायम्हर्यात् नर्थयपहित्यभि नर्थयपहित्यभिन्ध्रम्यापहर योकेत्रायार्थायाराण्याराण्यायात्रात्ता युप्तम्याध्याध्याप्यत्यात्रित्या हुप्तुत्तयक्राधिद्वपार्य्यायुष्टित्यवित् युप्याविकेवयिवन्धनहेनाहायावयुर्द्या वम्द्रायक्र्याहृत्त्नावायवकेवयानद्वियायेह्यायाह्यायाः विपवय्याय्याया र्यकेशच्च दर्यज्ञञ्चमरायाद्वणाद्वे यथे द्विष्ठीदार्खे या केशया पराष्ठा गाहित्रा मये के य वया गे रामें विवेशा महीया धविद्धुं अस्तरतदा मर्भयदत्त्वांभियावष्ट्रियम्हरम्ह्युवह्युयनेद्रतायसँमागयहित्यववत्त्रेमुवयाध्ववक्त 3 1

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दरायुनारा नहेमाहुन्छूया योछेगये.यो.यनायायने लिटार्जे हे मार्थनाया न्हे ह्य वियद्ये यो वियद्ये यो वियद्ये यो व्य म्रोत मन्द्र हिना देवराष्ट्र पर्वेमाया पर व्यक्त भुशुद्र वराष्ट्र दि द्र द्र रायमाया का माद्र राय महिमाहिन्द्र दवित्यदत्। यदतत्वर्म्सरोग्चेट्रमेत्रयद्वयस्यावालुप्पह्यद्वर्याहत्प्यग्नेत् धिवत्दह्वेवनुनाम्धकेप्रयहेत्रम्भ यम्हेनादत्। हिर्यरत्रो मॅन्ट्रिवर्व्ययत्वरेद्वयद्वापुनायकेव्यदेवद्वप्यम्भ। वर्त्त्रेशय्वन्त्राव्ययाय 12: ये. या वणवां वणां में या विराष्ट्रायता या हराय वहता द्वेत्व देव देव देव देव देव देव ता या ता ता ता ता ता त दमेरायपटना आवदस्या हे हेट यहिर'तखया वटना यमार्थे वर्षा दन्या हे मेर्वावराद के वर्षा हु मिर्वावराद के वर्षा सुविमार्था 64

ओर.च. य. य. य. में मार्ग्य प्रमित्र प्र वव्रवस्तु व्यत् प्रहिम स्टर्म्या स्थान्य विकेट हिमेद मार्ग्य भुमेन व्यत्त स्रे वमे मार्ग्य विवह्मा स्थान प्रवित्त व्यत् जार्द्य हुद्द हा विमाय प्रिमा स्थित हिमेद मार्ग्य भुमेन विन्द्य दे दि हि. विमाय। अव्यमेयाद्र सो द्वेय प्रतित्व व्यत् जार्द्य हुद्द दे हि वा निया स्थित हिमेहि विवास प् ברתפיד נוקד ברשיות ברשיות האיני שישיאיניים שיאר בשיות האינים אינים אינים בראו באינים בראו אינים ברישו באינים ברישו यतिविपदमार्थाः सेमारायमात्रां वृत्ता दृत्ता मुलेखरू। विप्तमामायते भूमियमिमा शिच्चात्व्यदमेव देवनेव शिव

मादापने सिरसेयमहम। देवरा देतरा देतरा में रात्रिये आवय्ये नहाय AV.24.76 <u>प्रह्ल</u>यन र्भयदर्भयराष्ट्रीयहत्वराये महर्द्धर्ट्याव क्वांसंचय N P B C N रेअं मवित्यारालु प्रदेशभाया यता में भानुत युत्ता हो रहिता है महेमा आमय हे यहे महेता थे महेत मर्तमाराञ्जीतथातसिरनेक्रित्तर्भरावधार्धमारा। आलर्डन्स्रायाद्वमानिरकामानिरकामान्ह्र छिराकटणयन्वेयन्वेदन्दन्युत्तम्बुमिमाकराषु पश्चेया देवरापतुर्भ्वत्तातात्वन्या 5. भारत्यका जा वहें चिद्र सामदा मा किम्बा प्रिया किम्बा के मा मा मे है। मा मे मे मि र्वेणभाषां त्रायल्यार्था प्यायां वर्षात् विदेव ये के विवित्ता हे हे भया छ भरे मुर्जर्भभावनुःमहिदः मर्ठदर्यमामोर्भार्मदप्पुपर्केरास्त्रमप्यकार्केदराष्ट्रयस्थ। वर्क्यसावदेन्द्रकेराद्देनेवर्कवास्त्र में मह मास्त्रमान दमधिवर्तम् । इतिमधूबर्घ्यद्वत्यवः मेद्रथ्धं म्धंकेश र्माट र स्थमा स्ट्रिंग के म प्रदायमें आ द्र सिंह में या मय यह मा यह र भा में दे भो यम्हत्रम्हार्यस्थर्भेक्षय्वेषाधरम्भूते। दिष्णिस्टपर्वितिहति 3 -----בישל ששת חובריוו ברו בידר ידרי रेष्ट्

२८। १४'थरम्परमरमिलहमार'र'मवर। वर्त'पाहेर्येन'र्यकेट्रत्तुत्रायहेट्रा वेर'ये देव'र्यहेराहे यग्रानेरारप्रथानेद्र्यायहेष्यमह्युराकेराम्यात्रेषु। येव'केठा'म्यामिकिरा'झेल्द्रेनिस्योन्द्रायकेरायलेग्यायेमधा द्रारायमा'झव्यादत्तायन्थे। देवेद्र्येवुकेराहेत्माद्रमत्म्यामार्थापद्रा हैर्यं तैद्रां तैद्रं तैद्रं तैद्रं तैद र्कत्वत्तम्त्रायञ्चयकेद्धिरेदकेशभ्यत्वेत्रयक्षभूक्षायत्याचत्। ह्याप्तत्वत्त्यत्वेत्वाद्रेत्र खुम्काभग्यत्त्वित वृद्धियादवत्वत्तरम्दर्भमुहत्यरेमहित्। छित्रद्वम्बर्भरहत्वर्म्छिश्मनद्भे वद्यदेवेश्वेशयवित्यदिशोद्वित्यित्त्वराञ्च म्रश्रद्वमहरभ्येद्वेदनवेदर्भायक्षेम्हरात्त्रम्हरात्त्राण्यद्वित्यक्षेत्रा देव्यत्वेन्द्र्याय्त्वेत्याञ्च र्ययत्य जेर बार बाज रोट दुचल गाथ था था खेळ या वे रहा या रोग गाय हो आहे हो पढे कि दिनाहे हो हो हो है। इंग्र्य्य राज प्रायत्य दे भाषा स्थान भाषा या वया दे हैं के सिंग के हो या से माय दे राज र राज प्राय भाषा था है त व में साथ या वे द्वाया ने के जाय राज हो हो हो या में राज हो हो या यह राजे हो हो ये वि या पह राग है। ⊐र्तत्र भक्तेन्येद'यम.लद'ग्रेम्इद'अषपदन्त्रायहर। ह्राम्हदाणदन्त्रायलुष्कार्था थर्द्धद'पांदेवपिणहत्। वर्त् अङ्गालुदाराव्रव्यतञ्च गदर्यादर्याम्हराप्यान्त्रिं भुद्धदम्वत्यं प्यग्रान्वेरान्त्रायद्वार्यायन्त्रिया ग्रेत्र स्वत्या जादवर्या यहद'यते'मनादार्धेवत्त्रेम् मुद्धदम्वदेन् मन्त्रान्त्रेरान्त्रे विषयत्राय्ये क्षेत्र यहान्त्रेरा 66 39

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रेलेवधुनुवार्षा ये हुन् त्रा सुट्टर्ट्टना या वहे थटा वही या ने या ने ते या या के या या ये हुन की वि या या या य ॥ध्याओज्याधरी मेंद्र्यीविद्येत्रेषयक्षेयस्रा य'स्र] क्षामुख'निर्यानेक्षायम्त्रेत'भ्रेत'म्वेतम्बिनस्थायक्ष्यां मोकलेक्षायप्ता ह्येयंपयेव्यम्ह्रते'नरेलाङ्ग्रीव'णखे' म्रस्तुय'वद्देङ्गव्यानेक्षायम्त्रिकार्थीम्हन्तुहुहुत्यक्षे देण्णदावयक्षाय्यम्बलाद्वी'मीक्षाऊर'त्योखनेत्)न'थि;सुखकेन मुरिनम्सभयत्तप्रभा मावन्दिन्वय्थन्यक्षभ्यास्त्रभभ्वस्थान्यप्रयक्षद्रसभ्यत्म्द्रप्रभाग् देग्यःवर्तने महित्द्वसाध्यवेष्यरादेषाद्भेर्वायात्वरणितः। मगावसूत्तम्बरायेत्तवत्त्वासूत्रभावन्द्रभावन्द्रभाग् देग्यःवर्तनेत हनहेनतामा यवंखवर्म्रणायभ्रयक्षातिराभाषा हेस्ट्रतश्चायासायहृदम्बला द्वेदायनेवर्मम्रणा यत वेव रादताम्हरा भूवणादृत्याय मुख्या युद्धिता हे खुन्ध्र गये प्वर्डा थे वहुता पुरुष था हेर्हा महता हिया या 67

इगाथासेटन्थ्रे। मादनलायमुद्धमन्द्रेत्वम्त्रावस्त्रायान्त्रतिष्ठायान्त्रे भुन्धानुत् वेजिधाः हमायमर्वामुर्भत्यात् वर्णः दगुत्रावर्त्तमत्रमायान्द्रियमायावमितित्मीमाद्रस्यर्थ्ये। देवयान्तुत्यावम्ताद्रमाद्रमाद्रमाद्रमायन्त्रे स द्रवावेणायादेव्येत्तुत्रमाया द्वेववानेन्येम्र्यायायाणां प्रदावस्यावेणायापुर्द्ता सहावन्द्रायायाग्र्याण्यायन् ्थ। । । विषय्ताः द्विन्यत्या वर्षुः वितर्क्ताः हुतः मुद्धिः मुद्धः महित्याद्यसः स्माये दताः हे मालाया स्वान् द् यो सुवर्षु रु. से विषयत्या वर्षु चाया महत्राला देवा में स्वत्याया हिते वर्षे वितित्ति से द्वार वे हिना रु क्ष ह के हिला हुन्द्रा से स्वरूप्त यो विषय्ते हो विद्या से स्वयंत्र से दिन्द्रे वर्षे सित्त के सित्त के से से मार्थे म हिदरितमदवला सुद्धा या रोन का शाला - मेबाह ने वात पर राष्ट्र राय खुत था देवाये छे तदे मदि य गात देवा या हो वर्ते यते मंत्र ये मन्वेष्ठ भारते युम्रा भुषा द्या य यहा हो मरमाद शाय अदा हे हिरा वर्ते हिर हे आहे मेदत भर विमिश्रिभंय विम भायतम् वर्षे भयवेम् या व विश्वया हि में हिम् भार्या विभावे थि भुम मि यात्राम्रायान्देतं येन्द्रेम्याणायायहेनंप्यापट्टा यहामान्न्यार्थहेनहेन्द्रमानेन्यायम्हतगयांद्र्यायंत्रां महत्रायार्ट्य 80

,9 किंद्र सुर्रेमार्ग्य युद्द तमेला दुमाना समा नालवा जट के सुराय राय या हिप परि प्ति राय हुद के में कि के में में मार्ग मार्ग के मार्ग के मार्ग के लेग मानदा देने का भी की मह मार्ग में मार्ग में मार्ग मार्ग म मेंडे अर्थ या वा में में आद संग्या वा केंद्र रहे नहीं दर्श गर में मुद्द के देश में दी में में मुख्य नहीं सम्भू म वस्तर्भवान्त्रिया गार्ग् व्ययीवात्रस्य ग्राग्तन्त् न्य नेमा राग्यां महिया रिस्तार्ट् क्रिस्ट्र मानुदाय नियाया पदे धुन्ते भेग मिन्द्र प्रथम भारत हो के मान भारत के भारत के भारत के मान मान के मान क

याधाः विरायाञ्चनाराक्षे सुरागवायाद्वर्यम् चेत्रा द्वेत्व हुआयावारा दुवेश्व द्विर्याद्वर्यम् यहेत्र मेर्दरा वे गहेना दिन् रेल्लेन्वरा छेरा विपर्यवर्षियरा मायवद्या लेप्सा लेरा मेर्ग मेराय मेर्ग मेर्ग मेर्ग के का कर्म मेर्ग के का कर कर איז שון אלישיעיאישיעיאישיעיאישיעארקיוקריםאון אישישעולדירידישישיעיילדיריידישישיעיילדיריידישישיאי

हिं'र्सेर्नानुवर्त्रतायला दिंप्रसंतर्द्राप्तवालिंगम्बन्धा तट्याञ्चेमर्ट्रान्हे। ईटाह्लामुमाया ध्रमणांहेग्रीमा इत्या यदारम्वनायकेर्दाहेर्वानुन्धो अंत्रेमान्ह्राप्रत्माविंशावर्त्तमार्त्रभूतमाहित्यतियाविक्षावायहुमश्रम्हेनुग हति रोग द्वार्व सु क्षण था प्रतिह हो। ह्या हार्य प्रदर्भ हिम्हि नहार पियहत्र ना शास्त्री क्षे क्रिं या यही ये भार ने पर्य ते के स्वाय विभाने। अर्डवान्न स्वाक्र पा कर्वराष्ट्र ना से भार पिया दिया था साम के कि पा रहा से प्रहित हो स्ट्रिया स य्यात्रयहानुदा द्वयात्मायवदेशभ्यम्भर्यायद्वेयायद्वेयात्वर्यद्वयायम्भरत्त्वाह्वम्भरत्त्वह्महता दर्युत्म्भर यते विषार्हेणेता त्रिंभा द्वांतर यसाम्वरायेक्षरा हे के विषाये के यदे अर्वे वा की त्ये अदारी आहे य ता हुन यनार्वेग्याधारेषादन्धारम्ति। वेष्ट्रम्डहन्यहेमा सर्ह्त। देहेषाम्हणीले विवास्त्रम्याप्ताद्वतीः णिट्रहेषायलेयतेत्तिपशुष्ट्वमात्र्यात्वयार्द्रात्वेषा'वर्ष्ये। वृद्ये। वृद्धःमृत्यतिवेषये विद्यास्यमाया योग्रहा द्रियन्द्रविकास्रियसायां भूता भूत प्रति न मुला महित द्र दर्भना हेर्यायांचीयाशायम्वयां हिलेशीहम्हत्वत्वियावर्त्वा महायाहिशयश्वत्वायां महायाहिशयश्वत्वायां महाय । यहां में ने मुझ को राष विषया यहे यहा हा यह माने हे के रोक हिंदी र्रोदावयसायवटारोमादराथमाद्रता। दरारेष्मच्यठदापादरेजियानरेणहित्युद्वेत्रवेद्युद्धेताः 0 ट्रि. अकेत्रमाने जायहेला या देखा ह देखा 1 07

अहता है-लुप्यञ्चलाओं घुदेर्ताणक्रयाये व्यये वित्र मिस रही महार ना वा वित्र मुजायां न वित्र भुग्वे दिन हो दे भू सुज्जे हा के त्ये हता भूके हता भूके हता कि जातर प्या है। तो तिराही ही ही स्थान के ति भूग हो हो ते के सुवर्ध न क बाब भावर्ड न उठा तहेना भाषाया कहा हि क्या क्षेत्र के भाव के हा वक्षेत्र मा मा भाषा हो ता वा हि हि जा खु था चे क בבתיידהביהיבייבייתאיבייבייתושייטיבתייויעדיתונתינויבניון מנייבייביביםיידואתיישמואביהיביבוביתולינאיוריואליו נובאייצינוטיצו לייציביטיצו אייציביטיצו אייניינים ביובאיז אייני איין איז אייגייני אייגיע אייגיע אייגיע אייגיען איידר । अवेल'र्स्रायतद्व्यत्वेर, वष्ठ्रयतिंध'ल'र्भ्र मुरेनेत्र। यदमा ग्रेट्र हेर्यायवृत्तं द्यलादृद अदार्यभाषां भुरे यक्षायुष्ट्र क्षायक्षात्वयाद्व म्या भाष्ट्रावदुः यह्यार्द्व म्यादे दायमा हेवा युव्या अहेताहा यचद म्युद यदिनासाम्हरभुरिसाख्रेरणसार्वेक्रयायटटुवहेनामावदाहेथे प्रयायम्युवर्टट्र्वेन र्थसा वहेरद्वेन र्थसा वहेर मस्युदे छैरे ~

अत्रि यहेंद्र यात्रा के नहीं तथा तो दुनी पर शा विदेश हिन्दी राहा हमा व के यहे ता व हमा घट व दर पर मे मा शया यहाँ से दर्भ व सा वा महा का से राय ते हा व नुमे का मुखे त ये हे यहा में मुद्र यही राष्ट्र व मुंद्र या खुन न ये आ איצעיינדבאינאיאיקינישיאן אואיקראן אשיקראן אשיקראן אשעיראיידאישאיבאישאיקראישי यरमिता मृयायायवरार्थार्थान्यादाक्षेत्राहायाद्वयद्वदादेखार्ह्तदे। त्वेरायास्रदाः वेहत्वराणां हियायतत्। दे हरादवदावहेदाष्ट्रीताद्येताकेवायद्वरावताद्वियक्षेत्रस्ठजन्नुश्वराष्ट्राय्वाणापराग्रदताञ्चायवायदात्तिदितायिद दितामामहृद्यां या यहा हो त्यमाद्य यहे व्यक्त्र क्रां क्रां द्वित क्रां हो यह के तह के वह के तह के ता क्र र्द्रस्यंग्विरायायहैमायाद्रस्यम्यत्यियित्यिः दिन्यत्यिः स्वर्धेत्रहतः। स्वयात्रे मुद्रिं माद्रत्रा शाङ्घ्या लायतियायत्र दसिंहे विषायेंदायतें अहुबार, मित्रा, देवे वाहे हो. जेर व्यं यहातरा हा विंदा मार्वत के यहा हे यह रेणट्यां से भारेड ये तिन्तु भारे ता दिता खु हुद अ वे चे रेपा छी यहेदावेसण्चद्र ये.यदे'यर्झे हरहो र यहर्दा हेर्य हेर् हे हि य येन जेन यहा दे र छे हि य ये दि य ये दि हे ये पह तकम्णुकायम्बर्याणयम्देरेम्ब्रेज्यीयाकिया देवातमुर्वाभ्यायम्बर्याया भ्रिंहियाद्वहियाद्वयायम्ब्रेत्रायम् हेर्भायसित्यायम्जरदारमायहुःहेयविभियायहा द्यहे विषायरायते अहुबुद्धायका। देवे 37

הקבעבולא האור היא היו שעיבו שיים היו שעיבו ביל בול אול ואו היא היא מעיבי ליער ברחי אבל איי לאור באיד איל האל היש היש היש היש היש היא היש היא היש היא היש היא שוני איל היא האוי היא היש היש היש היש היש היש היא היא היש היא היש הי איל האיזיים איים איים היש היש היש היש היא היש היא היש היא היש היא היש היא היש היא היש היש היש היש היא היש היא הי रेक्षेत्रेका क्रथाय्यपार्वन्तायां द्वकाद्रवां प्रायंत्रेत्रव्यासंक्रिय्यक्वे। ह्विन्धायां गियायक्वे। ग्राहायरंक्ष्यकेहेन्हे। हेम्रह्याद्वेन्त्रीकाट्या ह्वियायक्षेत्रायेत्व्यात्रात्यां वितृष्टायां वितृष्टिक्यायद्व ्या नाय-न्यां मिन्में हे हरायर आहेता न्येत हे पा अ अ अयवता तति में यत त्यर रेन्द्रमाथायपटा देर्स्यावट्येथाभिक्षणविः विवर्षान्ते । देशायविरेवर्र्स्येवैद्वायतापटा भूवयुव्ययहुम्प दहत्यनेम्धावयावरा वेत्वावरीयमार्ड्णण्याव्यायायोर्महायह्त्यं भूरहेयदावायाय यशाम्भायायवादायां यहें तर्हा यहारा हे दे तर्का आहा यहा के व या देवा के वा यहार या महि था यहि दिशमा स्तर केनिराम पीत् द्येवकेतवयावत्यहत्यात् । व्योगीतियायायेवयात्ता । विषावहत्यायेवयाः यते अकेदायदम्य रायः अप्य केदसामा केलेम्स्रीयगादा व्य में द्य देशमां मां पुरस्य मार्थ दाय पार्वे व 23 TIN T

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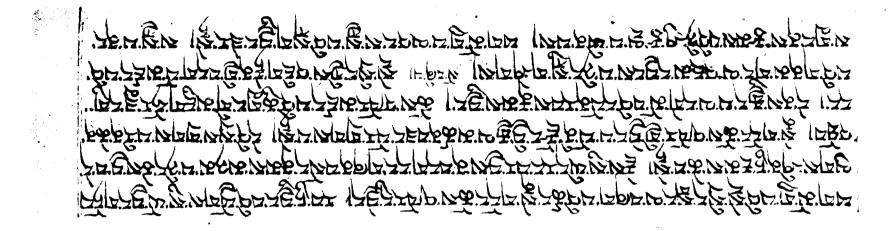
त जुंद वर्तवी बी. झेल्प्स राज भे र जर्म्स हत ही. बी जेवी शा. ता ही। अन्य दिवा जित हो हो हो हो ह ह में बी हे के माह कर हा बी है के साथ र अभर सर वार्षा र जिय भे द राख है, राय हे बी ह शा रहे की ही है शा. लाख ! रवी द जा रहे है के लिया. सां क् कर हो बी स इब हे मुद्र हे जुद्र है जेव शा. से था शा. हर बी बी शी में र शा र बी ह जा र से है के लाख है के लिया. सां क् कर ह इब हु में ह शा में तह से साथ र स्था र बी बी शी ! र स्थाद ही से र शा की स्वीद जा सी ह है के लिया. सां क् कर हो स इब हु में ह शा में तह से साथ र से साथ र स्था सी बी शी से र सि स्वीद की सी सी शी है के ली ही ही है के लिया है के लिया है है की साथ र इब हु में ह शा में तह से साथ र साथ र स्था की शी ! र स्थाद ही से र से साथ र से साथ र सि सी ही है के लिया है के लिया है है की सि सी है के साथ र से साथ र इब साथ र साथ र साथ र साथ र साथ र स्था र साथ र ह से सी सी की साथ र ह से सी सी की सी सी र साथ र साथ र साथ र सी र सी र साथ र सी र सी जा साथ र आ र साथ र सी र सी र सी र सी र साथ र सी र सी र साथ र

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का विशित्यात्र स्थान्यता उद्यमित्रका कार्यात्र स्थान्यात् प्रायत् कार्याता ता ता वर्ष्ट के तो था. दे तो या. तो या. दे तो . दे

भ्छ। । अदत्यादन्ति ।देवर्घ्यवमः वेदवनुनायाः भारे सोर्वे वयं भार्ने ने दिन्न मिलाहुद्द कुद्दमान्त । हुद्वादना-वेनानाय्य अर्दन्य दन्तायरको सेव्यूहार्था ।दुरायसोत् वस हायदाय मायदनार्ठा मेहिसाल्यह दयटायसायसार्ह्रायनाम्बर्झात्वाहरदेन्द्रोत्वाहरदेन्द्रेवंपराहेंगांध क्रियोमायायायायाया कार्य्यमाये विद्याये प्रमुद्रियसा मुण्युकायदेन्छुद्यार्ह्यासार्थ्वीद सेंदर्श्वियावकायाव्यद्वाद्वाद्वीहर्ण्याप्रकार्द्रा केरद्वायकेशया नेहर्व्यक्व ्याङ्रे घटनोनट्वर्भालेर्येचाय्यवर्ह्या यत्रावर्मेट्यलेप्रांश्वर्ध्याः होर्ह्याभाद्या नगुरूभा सिह्येवर्ग्नयं वेदहर हर्ट्रेड्ट्साच्यर्भनस्थयमे हुरक्षेत्र्यास्तवप्रस्ट्याह्यर्ह्यार्थ्या स्ट्रोवर्ट्वत्ये व्यक्तेवया स्वावेत्ये चरित् इध्येव्याद्यीयाम्याद क्वेवेट्येवीया द्यीयाप्रस्ये प्यतिरक्षे यत्रेवर्द्याये विवेशवया स्वावेत्र स्वार्ट्ये वी मलुद्धुक्रमध्यमा। यहद्यायायकेंगद्वेन्नयायायायायविद्वा आवदवेन्द्रा आवदवेन्द्रायायायदायेवि 13 122/12 **L**az

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אישראבין אישראבילאי איבולגינים אישראבילא איבולגין אישראבין אישראלי אישראלי בציטאבועלאעלאעלאין ואשביאיבריקציאבליצפאבענישיאעלאעלאעלאעליאביאביאביי यायेल्यार्य्याय्येन्द्रम्यय्येन्द्रम्यय्येन्द्रम्यात्वे व्यव्येद्वावेद्याः यहर्ट्राय्येन्द्रम्यद्वेय्द्रम्य में दर्भवद्रय यहाराहुद्रेर.बेव्द्रक,मेर रद्रहरा राष्ट्रय शिष्ट्रवी रसिर वयु तहवारा यह राष्ट्रवीया द्र वेथ. ज. Im "

1 नर्तअगरा दिवेबाजना देवाहेव छेयदत्वा ने जेत्रेया छा छायुदा वर प्या मेर छ। 22 ગ્ર

ਣਾਪੇਂਸਟਾਂ। ਜੀ-ਸ਼ੀਬਕੇਬ§ਕਨਸਪੱਕ। ਨੁਸ਼ੁਦਕੋਬ§ਓਗਾਪਾ। ਬੁਠੂਸਨੇਆਮਕੇਂਟੋਅਦੈਸਟਰਅਖੇਤੁਸਸਟਸਾ। ਬੁਠੂਸ਼ਗੁਪ-ਸੈਟਲਗੁਪਾਡਾਂਗਟੈਂਟਡੋਕੇਸ਼ਿਸ਼ੋਗ[ਨੂਦੈਰੋ। ਕੁਫ਼ਅਟਦੁਨਅਦਾਕ-ਸ੍ਰੇਸ਼ਅਦਕੇਤੁੰਘੇਸਟੇਗਾਪਿੰਗ ਪੱਸਮੁਨ ਡੈਂਧਸਨਤੁਸਟੀਕਤੂਬੀਅਰਅਯੋਸਨਰੀਸਾਤੁਬੀਅਤੁਘਾਡੇ ਕੇ ਬੁਸ਼ਅਨਿਸ਼ਸਟੀ, ਬ੍ਰੇਕਾਰੇਸਟਿਬਊਸਟਰੂਜੂਈਸਅਰ ਵਾਕੇਬਸਟੀਟੱਸਟਗ੍ਰਿਸ਼ਅਟ। ਨਾਂਗੋਰੈਸਪਿੰਗ ਡਾਰਾਡਾਰ-ਸੈਰੀਅਨਿਸਟੇਸਟੂੰ। ਬ੍ਰੇਕਾਰੇਸਟਰੂਜਟਰੂਜੂਈਸਅਰ ਵਾਕੇਬਸਟੀਟੱਸਟਗ੍ਰਿਸ਼ਅਟ। ਨਾਂਗਰੈਸਪਿੰਗ ਡਾਰਾਡਾਰ-ਸੈਰੀਅ, ਮ੍ਰਿਕਾਂ ਕਾਰੇਗਿਟਰਿਸਟਰੂਜੂਈਸਅਰ ਬੁਸ਼ਆਸ਼ਾਬਗੁਆਰਗਾਨਾ। ਨਾਂਗਰੈਸਪਿੰਗ ਡਾਰਾਬੀਘਾਡਾਰ-ਸੈਰੀਅ, ਮ੍ਰਿਕਾਂ ਕਾਰੇਗਿਟਰਿਸਟਰੂਜ ਹੋਰਾਲਾਰ ਵਾਕੀਆਂ ਕਾਰੀਡਾਰੀਆਂ ਸਿੰਘ ਕਾਰਿਸਟਾਂ ਕਾਰਾਡਾਰੀ-ਸੰਸ਼ਾਗ ਕਾਰੇਗਿਆਂ ਦਿੱਤਿਆਂ ਸਿੰਘਰਿਸਟਰਿਸਟਰ ਵਾਰੀਆਂ ਕਾਰੀਡਾਰੀ ਨਾ ਕਾਰੀਡਾਂ ਕਾਰੇਗਾਟਰਾਡਾਰੀ ਕਾਰੇਗੀ ਨਾਰੀਆਂ ਸ਼ਿਨਾਰ ਕਿਸਟਰਿਸਟਰਿਸਟਰ

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मेशमियेनाइद्वक्रीशहंशयुंक्श्वर्क्षर्वकान्युरद्वम्यदा हरेशहरेम-नेमाशजेन्द्रा हुर्द्वम्ध्वमां महेशयने योद्दयहर्ववर्तिम्मीनायद्वीवद्वारद्वत्वन्त्रावुद्वारत्वका विद्वत्वेववर्द्वात्वात्वात्वे व्यक्ष्णम्भाम् भाष्ट्रा अर्वना ष्ट्रद्वमद्देद्वा वर्षेदव्यारावदायी द्यव्यक्षत्ववद्यद्वये वर्षात्व्यास्त्रुपाचक्वा शदशह्राचुत्वचार्व्यव रान्द्रास्रा सद्द्रद्रा संयुद्धराष्ट्रोय-क्विंगा यदनाय-ननार्त्रयांग्रेयाया व्यर्वे नात्र हो स्ट A AN ENTERING

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मारवर्भराआवर्तमावेन्द्रयत्मन्द्रम्द्रयेन्द्रविद्विद्विभावान्ध्रात्वता हुवहान् हुवहान्त्रान्त्यात्वत्यभादन्द्रान् इअरामालवा दक्त्यायकेष्वतमार्यन्त्राय्येन्त्रायव्यास्वयाव्याय्येयाव्याय्य्तयहान्त्रानात्रेणालाम् यहा त्रेतंढवन्वर वहेत्भुविट हेर्देचनथा देवर खबर्दन। यर भ्रुवस लिमात् स हर वार्वर मुठा स्ट्रिंग अख्या यर मेट अप्य भ्रुव म् जिस्म मेहेट देव क्रुटिंग। ते वयवा पर ग्रुद श ये क्रिय प्रुक्त प्रुक्त हि स्ट्रिंग के प्रिक भ्रेर दावेश वेम। यो वृत्तिक्ष से के यह लाहेल्या देवे के आव मुठे के भ्रुय में दा ये के बाहि से राजे के भ्रिय नकेणयः के मुद्र या है। महर के मयमा देव ये के यरो हा मा मा मा मे के मु के है के महर मे के का के यो के

स्याद्वे। नेवाहीदवान'दृदार्डर क्रुंगकेयवहत्तवहायहर हो। द्वर नुवस्याह वाकार्कवावेहा 62

%अञ्चमभारहरद्वाछेरुवेत्तवेत्वर्धा हुतैयङ्गवराहरत्यायेर हि. वेपार्धात्वरात्तवरे सेवायं महेत् यहमा 19याविवर्णानकेरछोड्डोतराढत्य्वराष्ट्रित्याध्याय्वे व्याप्तां वर्ण्या यग्र-वेणड्डो व्याप्ताक्र छेम्ताहरूण्य इत्हेर्वद्वत्यनहित्यं या नार्थरछीय गवावष्ट्या कर्रियो यग्र-वेणड्डो व्याद्वे व्याद्वे प्रयाद्धे प्रयाद्धे प्रयाद महाराष्ट्री हेवद्यात्रा नार्थरछीय गवावष्ट्या क्रिनहित्यद्वा वार्थ्य हिपार्ट्यायां व्याद्वे प्रयाद्धे प्रयाद्धे यक्षेमानादरन-वर्तन्तिनदनमित्रतिगर्देगर्द्वन्तराष्ट्रियकिन्तारायभयोगभाईभासेपूर्वना छर

्यत्वाहेय्हेबहिः त्यर्भवर्त्वनार पश्चेयवेददर विषासुळेना अळेवय भूर रजनात् भूत वार्थाय प्रेतिना भारते केना भारते के जिस्साहेन भूत्र भूत्र व्यव्य के विकास प्रतित्र प्रतित्त भूत्र प्रति प्रति प्रति क्षेत्र प्रति भूत्र प्रति कि भूत्र प्रति म भूत्व ड्यत्र प्रति भूत्र प्रति भूत्र प्रति भूत्र प्रति प्रति प्रति प्रति मित्र भूत्ये प्रति भूत्र प्रति मित्र देवने व्यत्र प्रति भूत्र प्रति भारत्वा प्रति भूत्र प्रति भूत्र प्रति स्ति भूत्र प्रति प्रति भूत्र प्रति भूत्र देवने व्यत्र प्रति भूत्र प्रति भारत्वा प्रति भूत्र प्रति भूत्र प्रति मित्र भूत्र प्रति स्वर्भ भूत्र प्रति मित्र देवने व्यति भूत्र प्रति भारत्वा प्रति भूत्र प्रति भूत्र प्रति स्ति भूत्र प्रति स्ति भूत्र प्रति स्वर्भ भूत्र प् यक्षेत्रयाक्षेत्रकरा द्वरयान्वेभारमयायंत्रता डिंगतियमेत्रहाया क्वेमयेनाढेराख्या हेयदरयेवर्तमे अर्तव। यवादगरस्रितन्त्रासकेन्द्रायका पर्युतम्रिकेन्द्रां वर्ष्या वर्ष्यन्त्र प्रकार प्रवादगरयो येवादगरये। भ्रवन्त्री-केशययांशादरम्ववादयव्ययभाषिरमववानेगा वन्द्रियात् वाद्रिया वर्ष्यायवेवायवे वर्षिया प्रत्त्वियदेवी -80

मित्य हे दर्गनी भी भी भी नेत्र हिं भुव स्थ मुझेण था मित्र माने भय स्थ से मित्र महे स्थ हे मित्र मित्र मित्र मि मायदे दर्ममुख्य मुख्य में भाषा भाषा मुख्य मुख्य मुखे मित्र मुखे मित्र मित्र मित्र मित्र मित्र मित्र मित्र मित्र मुनेमार्था अरुध्य में भाषा भाषा भी नेत्र भाषा है देश्य को मित्र मित्र मित्र मित्र मित्र मित्र मित्र मित्र मित्र अत्र ह्या देश्य मित्र मिन्न मित्र मि RAPEN'S ALE स्पर्धहरूही मुकुन था साम मेल मेल मेल N'THANKY म्राटाय हे घट माटत राम येवन्शा हे.श्वयाय क्षेत्रया हे महा हा हा येवया हे यह येवया हे यह येव में ये ये अर्दत् हेलानगुरन्त्यन्त्रमुणया ठाङ्घ्रमाथाननुरुषा धुनेष्ट्रगुनद्वयायवेषा छेमेफार्यस्यिते। इ-वन्यत्यमहन्तावयवदप्यमा। इन्द्रयां रोहियर्गेटवर्गराव्या ययार्थेइ इसमा होत्राम्यत्त्म् क्यं महामहेत् हुमके हे में के के हिंदां द्यं य के कि में है में दे हि यहे है द्रावच्चामयोद्रीमा मालक्षयद्वित्यद्वित्यव्यव्यामव्यवद्वर्भमात्रामछेमाह्रमता म्रियक्षय के सिम्रेट 1-13.R.T वासरत्वारमान् मुण्यवरवावरातिहम्हा व 81 हर्छों हाया या दे या दा दर ये यहिया दिला यहिल क्षयामरद्वद्रिकारी कुषायवद्यविणा T,

विद्वम्याले विमाहिष्ठिद्वेविहायक्षे जात्री से व्यवन प्रति सिर्व हास्या दिन हाम्या से महा हे या ही ्ध्रयांयागरं यंतेन्न्रयंदरायेंदीरा बंग्रिंगाया होयद्वाद्वां हायेंत्ये विद्याद्वां या लेगाया या या य येवार्भायविं यत्राव होस्थाय रिवरिस धाविस य उम्प्यम्हम्भवम् मेथसंदेष्यम्हादव हुभ्याद्वद्वयाय "द्वां वेंब्र या हेन" हेर'येवर्षा हे। ऊव होत देश य रतायता छाद वेद सद हिसदेद म्याद यहा था र यह ו בשביבושות בוקברשופתיבו-פלוליביויבקומשותדקיקוקרתו विनित्र ये के ना निमार्थ प्रदर व्यक्ति । साम भाषाय के भ ह्वविषयायायाराय्य्यातायाय्य्यत्यात्रिय्य्योतं मेगटना स्टार्थ्या रामिय समिय स्वयुध्य राग शावर हैवा र वांधर वान्भायकोयुषाञ्चवरूषियाद्वरायुवा मंग्रुवर्द्दरेवयंदवरेह्तादवर्यं वर्ध्वायभेता 82 न्त्रायाव्यावर्ग्यं यस्प्रेटमिंशवी मदनाया मदतराभुमाभाउछर दग नेर्वे नात्त्युक्र अस्ति संस्ति यत्र चून यना भारता हे विश्वेमा छ विराय'ष' सुभारावद्मान'प्यमार' राउँ विद्यादता यां में यां यां यां व रेलि'मर्डिमा या पाहा न्द्रान् भूवत्वया नग L'EBTERN - Curch 14.F.N.F.N.F.N.F. Na N'Ya đ

२७। १२ईवरद्रस्थयवैदसप्यद्रस्थो इस्पर्दवत्रेवेवस्तम्यम्ह्यद्विन्ध्रिययेति बायदेवस्रहेत्रस्थिः वरेणङ्ग्रवासंङ्गयवर्त्वतेत्रस्यद्रात् यत्वासंह्यायदत्वित्यायवर्त्वत्। ह्स युदवम् वेदयस्यीवह्वहत्वार्यप्रस्येयदयायवर्ण्येरस्यद्र्याति आयद्यादन्वित्यायदित्तिव्या रायह्रा वेदयम्होत्वावर्णयद्वस्यिति प्रियायप्यत्योद्दायवन्त्रिति आयद्यादन्तिस्टित्दिविप्या अर्ह्य दहीरेस्याविराति द्ववित्यायस्य विराहेस्यय्ये विद्यायदात् वित्याद्वित्या वास्ट्यद्व म्दानेन्द्रेय्यमुभारमानेभरक्वीत्त्रीत्तायानेन्त्रायाः युणराष्ट्रायद्वयायपिष्ठमात्रायानेन् यन्तद्यकेत्येयभार्थसं मनमानेगा महर्वतन्त्रायाध्यदेतवन्त्र इज्यधन्यामन्द्रत्या भ्रतिभुगम्भामनमामयुक्तमन्त्राभुम रूजेमनीगादेवयेवेसंमाणायहेवन्त्राम्याद्रस्यसादायास्य म्यावन्यसम्बद्धयम्बेद्वयम्भुत् हेक्टद्द्वद्वद्वत्वत् भ्रित् גאלאיישואַראואסרין עריבישרציעאיצ עריבים עליבאַעופראליוה באראואייסאיבוראלאיילאיי לאיבובאון באושיבלעלבשרבאיעאיבול בישושואיבאַרעטיליבעיניםאיצוער איבאיאאייסאיבאישאיבאי ये छिदव्रभावार्थ्य भाषायायत ये जन्म भेरतदाने पहला भावावता देवमा यहार हो दवदाहा माथाय तहत. E. a d'n

में २०१ ।हिरय:अंद्य उडेमेदना यहिनायमा विदाद अंके वर्दा माले यहीन गुत वहार संवर्धना वना" हे कदाने दिवाल खूकाया यहाय अकेंद्र केव्यो यहीनालाया वक्रद्र निवय हमाला व्यहना हु हे लक्षेत्र में नाला हमाल हिरमसंदृष्टिः हेन्द्रेन्द्रसा महिना समातित मिस् संदेश में संस्ते हो ने तुन् स्वर्म संवित्त समा हेना. • - • • मि

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भरत्वान्त्र अञ्चयभय: भ्रत्यकेर १८। भर कुत्र मरेत्र के बन्दर थे यभग्ने कुप ए जनभार । उक्ति व्यत्य मा के जन्यन मंदरण्या पुर्वे के बन्दर्भे हिल्ल्य भ्रद्य मे साम के प्रदेश के प्रदेश के प्रदेश के प्रति हि हे रद्दे के बन्धा साह कि प्रति के प्रति के प्रति के माह के भ्रत्य के प्रति के प्रति के कि प्रति के प्रति के प्र इम्हे से कर जनभा हे पहिल्य को जन्म के प्रति के प्रति के प्रति के प्रति के कि प्रति के कि प्रति के प्रति के प्रति के प्रति के कि प्रति के कि प्रति के प्रति के प्रति के कि प्रति के प्रति के जन्म के के कि प्रति के प्रति के का के प्रति के प्रति के प्रति के जन्म के प्रति के के के प्रति के प्रत

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वर्षिणयञ्चेत्रभायेयत्वायाः भ्रोद्रयेत्वाय्यसास्ट्रहीसामुखासेंद्रतेवयों युक्तये वित्याद्यहित्यादित्यते हिं क्षेत्र देवञ्चादत्वात्वयाय्ये विवासाहेवाद्ताययायाः विवास सिला युद्धेत्वे वहेर के विवस सम्पर्धा प्रतित्ते मंद्रायां केरणायले या झासके दार्था माद राजदा राजदा भाव राज सुमाया आ सुमाया साम हो माह माह माह माह माह माह माह

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मान्नित्र स्वित्य स्वेत्रिक्ष स्वार्थना स्वयादा वर्ष्ट्र हो देवेत्रेत्र हेर् देवेत्रेत्र हेर वर्ष्ट वर्ष्ट क्रि संष्ट्र वर्ष्ट विद्यार विद्यार स्वार्थना संवत्य स्वयद्व हेर्ड वर्ड हेर्द्र वर्ष्ट वर्ष्ट क्रिया हे स्वरत्रे वर् संवयात्रायवर दोय ज्वार विद्यार सेवार संवत्य क्रिया क्रिया हो त्या वर्ष्ट क्रिया हेर्ग्य व्यार प्रति हे स्वरते व केवयात्रायवर दोय स्वरत्य क्रिया होज्य क्रिया क्रिया क्रिया क्रिया हेर्ग्य व्यार प्रवेत्य क्रिया हेर्ग्य क्रिया मार रावस्य विद्याय वर्ष्ट सिर वीर्षा होज्य स्वत्य प्रवि परित्रा क्रिया क्रिया क्रिया हेर्ग्य व्यार प्रति क्रिया वार राजक्रया विद्या स्वाय क्रिया क्रिया क्रिया वा वा सरक्षेत्र व्या वा क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया येन्ताया वर लेन्द्रतं वर्षवेत् होत् हा सारा सकें ने वर्षे दा देवल रने वर्ण निकाय रहा ति हिल्ले यह रहा यह विदिही भननित्युभायम् होयत्रमा यद्त्रात्रेयतेष्ठेयमा द्वात्यमा हात्यात्र प्रयात्र यम्। 立ちょう 86

४ २८% ।देह्रहेवहत्र। युवादगम्बदरमञ्चम देवर्ठवद्भवम् दर्भावसकेवादेवद्यवभूभकेदवासुमा द्यया ३ लेभादरक्रिभा योतरमम्बायाक्षक्रियाये। ५५:क्वेयारवेतेठह्ययथे वमस्य घ्येयाभायसद्वयायमा क्वेद्रनेहमा दवा दी दन्मर में सा सुना वाई बाहे दूर विदला है. भा सा मने दन मदम गुरु दन नियम समे मने दन्न में महत में महत में म भेन द्वीर जे सहद्वाय जे दिया के भाद में ने ना भार मदत की र से गुरु में ना भाव गाव पहुं हो से भाव भाव में से समित महेन। ध्रुव छाने र नाने भाव भाव भाव भाव भाव से नियम हो में में भुर ना द्वार हो हो भाव भाव भाव भाव भाव में हु न यना भून भार्मन भार्भन के भारत में के मुने के मार्ग के मार्ग मार्ग में में में में मार्ग में मार्ग मार्ग के मार्ग मार्ग के พ้ตางนาสญาสพลเวนัาตุพลฐา มยูลนาสูาธิ สิวาาฐลานารัสางนารคาสารีก็รารารสางการทาง รุ่ตารารางนาวนารนายุพลฐา ราราชีสาพยิวสาวเพยาส์สางนารคาสาราราชการคางนารี ยิราสรารภานสยุพนางการการสาราราราราราชาวาราราชาวาราราชการาราชการาชาวา มธัสรุงาสุนประชัยเนาราชาวารราชาวาราชาวาราชาวาราชาวาราชาวาราชาวารา วัสรุหระรัสนราชีราราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชา รรษณานาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวาราชาวารา و مرع

चारमञ्च्यालाहे। हाबस्थय्नाचोट्नट्यं होल्ट्युड्ट्रिंश। होटलट्वेवन्ध्य हिनदिइस्लिखा धुबस्थय्ने हेवे हिर्वेनाह्यहेवते। हेद्रावयदेव्युख्येद्वेनायट्वाकेट्युया देवेकेश्वव श्वयदेवियक्षियय्ये वीत्रदेथावेत्र" अद्वचाह्यहर्यावट्ट्रद्वायां स्थल्यहेवयायद्वाया ह्यूर्छया हेर्वेच्युव्या हेर्वे विद्यायायां वायहेप्य वि याम्बलवर्दरम्भा गरिखना रोजानायलेयहुना वेंग्वायुक्षयाकृत्येराव्यावृद्धत्यायाद्वादाव्याग्रियेवागया संयहुर्हस्वाठेवा अर्कवर्षां मानेमाला मानला माने पहुंहर नहा। माना मान्य पहुर मानेला माने मान माने माने मुक्त हरे माने माने मिता। अमाल मात देवसादेत मात मोला मिने पहिनदी आवा जा साम मुहेहर पहुंहर विद्या हे विलावद सो माहे ही गान माने में के निम 88

ਿਣਾ। । यितेभभाषान्न-पेषाभा हेत्रभरमेत्त्राहें बार्भाये पर्ववर्धनिर्दत्ति हेत्र किंग्वित् वित् भार्भित किंग्र इत्य वर्ष्ट्रत इत्याया के स्वतीवर द्ववाप्रियवप्रित्य किंतु, पेरवर्त्त, के प्रदेति के प्रदेति के प्रदेति के प्रदे हे सुमुद्द ह्रथ के यो वर्षा हे सक्वरति **शुक्रेय वर्ष्ट्रत प्रदेत हो कि प्रदेत कि प्रदेत कि प्रदेति किंग्रिय कि** हे व्यक्ति के प्रदेत कि प्रदेव के प्रदेव के प्रदेव के प्रदेव के कि प्रदेव के कि प्रदेव के कि कि कि कि कि कि कि यत्तर्यसम्पटना करत्यां जास्य कारी त्रकारी कार्यकार्य क्रिंग प्रायक्ष हित्त होत्ते कार्टन प्यत्न हो होत 68 3) きくれ

विच्यामह्यासाङ्गेवालहरामेन्द्रद्दाहराहराहराहराहरान्द्रा द्वर्यात्र विद्यां द्वर्या द्विद्व वर्ष्य व्यक्त विद्याद प्रदेव द्वर्या द्विद्व वर्ष्य व्यक्त विद्याद प्रदेव द्वर्या द्विद्व वर्ष्य व्यक्त विद्या द्वर्या द्वर यावहाय द्वर्या व्यवहाय द्वर्या या या द्वर न्वेद्रायमाद्वीवया वर्त्रेयाययर्षेत्रयांशया हेत्तद्वेत्रेव्यया वार्षेत्रयंश्वर्त्वात्रदेद्वेयर्त्रेकारायन्त्वेत्र्ये

भ्रें में के के राष मार हूथ भ्रें के में के दे के राग विश्व की में हर में द में के भ्रे के संक संक मार - १९ 2 दार्ग्याम् स्वर्थाया मान्द्रमा द्वेराववे खेनारा स्टर्न्स् स्ट्रिय स्टर्म्य योविय रे नहिना मान्द्र वर्ध स्वर्थ सहन महेन द्रारेगार्मे क्रियम् म्राय म्राय करेकि के क्रियम पहुँकर मगाव के कारा-मर हो सुवदन वर के के महेर לַיָּי שׁׁמאישראון אָיַשָּׁלאָלָקיראיצאייזיאייזירדין אראליאָא דייזיגעעדענעדענעדענעדינעדיענדין אראליאַא אישעעדענעדענעדענעדענדין אראליאַא איישעעדענעדענעדענעדענדין אראליא रुष्ट्रयाग्यम् बेर्द्रोभयात्म्य के स्विभवावस्ट्रियावियावय्य स्ट्राहे के साम्यम् पुरुषा मुस्ट्रिहेर्द्रात्मक QA

देशुभ्य सुन्ने शे शिव श्रम् स्रिमा भे परि भ्याईर होत् द्विते के दर्भभ्य मबर भया लेगाना ग्रीह तका दर्भव सम्भव सम्भव भरे हे अग्री र पूर मी पहना का सुर्भ से मुर्भ से मुर्भ से स्रिम् स्रिम् स्रिम् स्रिम् स्रिम् स्रिम् स्रिम् स्रिम् भरे हे अग्री र पूर मी पहना का स्रिम् स्रिम भरे हे अग्री र पूर मी पहना का स्रिम् भरे हे अग्री र पूर मी पहना का स्रिम् भरे स्रिम् स्र र स्रिम् स्र स्रिम् स्रम् स्रिम् स्र स्रिम् स्रम् स्रिम् स्रम् स्रम

देवभावोद्यलेस्पन्नवैभावमुनायादाहर्त्तु पर्योचवेसदीत्र में वसुरस्भ केंटा हेह्से होर्ब होर्वहर्त्त्या प्रतिभा देह्रेभ क्षुत्र हावेहर्ट्याटरवहित्सा देवेही वरसोके क्षुय्य या छो छो दृष्टरदासात्रा हो तहा हो तहा हो या विद्या ह देहिरवण्य मार्ठर क्षभावभारणीयायाद्वा में सारना है हे कुर्या देही दिन्द्री हो विद्या हो से विद्या हो या विद्या ह में ज्ञयवर्षन्। केर्व्येचभार्भवर्त्वना इत्रिंद्धारीवेत् आधार्म्वर्ड्व हर्वमाय्त्रवाभेयद्द्धा संगित्रायायी हिं हर्त्रतेत्द्रणवयतेवद्ययादेवनादना देवसावेष्ट्रयत्वित्वेत् हेयादेव ह्रायायदेष्ट्राये विवायत्यायी प्रा ायन्भायाच्येवाहराये र्वनाह हावद्रत्या द्विकेर्दत्वहादलयमा यंगावेयाहे व्याहेमा व निरायम वया सासहरामा यागवामा साम हायहेराविया सुवहार मेट साम कार्के सुमान कार्यमा वस्ता वस्ता वस्ता वस्ता वस्ता है। दियंन्त्र्वेन्द्रीअवेन्त्यनेक्षिभवेक्तिभावेर। हेवेध्येवेन्द्रियाभहत्यास्याद्यादह्राद्वदारोक्षर्र्द्धेभादाया-वेनस्थ। यहित वददान्तुवादम्यया स्वादवदब्रामुव्यायसायार्थिभामविद्युहर्त्वाभान्नावविर्द्यवेक्वेप्तिति देवभाव्रेनां**देव्वियम्ते** वददन्नुवादम्यायायाया ह्यादवदब्रामुव्यायसायार्थिभामविद्युहर्द्धारायां द्वाविर्धा देवभाव्रेनां**देव्वयम्ते** इत्रोर्ट्रत्यर्त्यायायायायायायायिश्रेष्ठ्रेत्वदेहीरच्यातयार्था द्वीर्राज्याद्वव्हात्या अट्द्वीर्षाप्रेर्देत् भूदरायायायहरायार्ह्त्यायाहेत्याविषायावीराखेवयहिषास्त्रयावता द्विहरालेयार्थ्यायायायात्वायेवार्था वेश 137.7 عل على عار

समार्थतर भ्रीत ज्ञाविंग्यदवा के श्रुपत्र निविंग्य प्राय प्रिय निविंग मेन या भ्राय भारत कि प्राय भारत प्राय मिन मध्येत पहुमा प्रदेशित भ्रियोक भ्रिया भ्राय भारत जोत्ता प्राय भिर्माण का सार्थ प्राय मिन प्राय में प्राय में प्र विदा मार्थ्य स्वार्थ्य श्वातम स्वाय सेवा स्वाय सेवा त्यात्र विवाय देत महेमा हा भ्रिये प्राय में मुद्र त्वाय में थ्थ। बिवर्त्रा मेन-सिर्गु अर्हेन भाव क्रुप्र राज्य का साथ हो भाव दिया का विवर्त्त भाव कि विदर्त्त के मिन-साथ भ यथा अर्केर भोव का ने भावा पर हो आवस्था क्षेत्र साथ विवर्त्त ये के मुना मेरे त्या या विवर्त्त भाव का या विवर्त्त हैव-विंदत्यो-वेदयेव जेणवित्रात्ये स्वत्या हो हेन्द्रपत्योप्रस्यायाद्या देवलाहु विणय्येतित के हिले हे से से जिन् हुव्यय भ्रायमेनेवालावला द्वेतनियमेक प्यन्ति हिलाही हेन्द्रा हेन्द्रा के प्रायनित्य हे के सिंह के से के जिन्द्र यद्दादे व बहेदत्ताय क्षुप्तयाया द्वेतर्भाष भूद्रत्य व वहूर सहित्य हे में माने रावे भूद्र प्याय हे के विंत्यि भ या होत्ता कि न भव हिम्मा भाव हेर हैमहरणटा वर्डेन्स् मनेम वह माम व सहेर दमा के हिन्हुता हे थ यहरंबना रहेन्द्र मा भाषा देर्दर व खुद्र भाष देवी अल्पा मे द्वा खुन्ता भाषा यो वाने मा हो दिन ने मुम्ह 3] A. aya

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न्तुभवित्तवेषास्त्रस्वदेत्वाङ्घेवःचुण वर्ष्ट्यत्येष्ट्रेत्विन्धान्येतित्त्वायद्वे विस्वायद्वे यद्वन्तभाष्ट्रत्व यचुनायत्तर्हवाष्ट्र-ग्रुप्त्रस्वत्वाद्वाण वर्ष्ट्यत्येष्ट्रेत्वित्यदेत्याय्त्वात्त्रद्वे वित्तायत्ववित् क्वे येत् मिन्धरपुष्ट्या देवसादेवद्वात्त्वाद्वस्यात्र्येत्वामिन्धरीर्णक्वेत्त्वायद्वान्त्रद्वे वित्तायत्ववित् क्वे येत्यि इत्रस्यात्वात्त्वात्त्वाद्वस्याय्त्राविभावनित्तपुर्खत्वाप्तद्वेत्यात्यात् त्यायत्वात्त्यत्ववित् क्वे येत्ये इत्रस्यात्रात्वात् क्रेद्येत्त्वीत्त्वात्यात्र्यात्रावित्ताय्त्रस्यान्नात्यं त्यायत्वात्यद्वात्यद्वात्यस्य अर्दस्या क्रेद्येत्त्वीपद्वाय्त्याविभावनिरायत्य्वायद्वयात्यद्वयात्रायां त्यावायद्वायात्यक्वयास्त्रभ्याः क्वेद्यसा क्रेद्येत्त्वीपद्वाय्त्याय्यायस्यायित्यायवित्युत्याय्यायद्वायाय्द्वयायाय्

्र अभिदाझेर हरी के दिया यह प्रवीत दियाव ह्या यथा वर्षत्र अभय अहिला ही प्रयव ही द्वित हरा भारत् हि तरावात हे हिर्दत् प्रताय वर द्वित प्रतीय अहिरहे पर दिखा हरा हो के राजा है जा के का महे का महे के कि र्मतिष्टिणराणाल् या पहेंब भारता नार्छ यहन खुमान म्यूप हिमाय वर्षता हु ह वार्मवद्भाय छोट मानिगल छेन हो पवर हाट विटा टेक्ट्री के सुधा वावट हो संवर्ध पाट समाय पि मानित हो हो पार विकाट माछी यहित्रद्वीत्यावह्रित्रा वह्युदामण्डदानेभावदानेभावदान्मद्रदानभद्रहिभान्नहित्याहर्तनद्ता वियानविद्यपहेर चर केरला हो सामुण - जेट को जायादला मण्डवह छा र या देव में समूह यो देव माने लागे छेन हा वे यर मा - जेनाला- गेरा माहि कु न्ये ते ये के क्षा मालेव मार्म मार्थ आ माहर में आ माने मा निर्मात को यो यो यो यो प्राया के आ माने ह ואיצעויעינגבאיבן עיבורבאירבאירבאייני אישאניייני גאשקעייאנדוייו באוראבושמעציעיורך अर्वोन् भूजकेर वरिण पर्ता चान्त्र सुआके चहित्र। यदि निर्मित भू अकेर वाशुम्य भूत पहित्ता। देवल के म्मू तिय चुर्नेत क्षेण प्यवाके पर्य क्षास्पुत्य पत्रिता धिर्ण्य के चित्र कि चित्र भूत प्रिय प्रति क्षि विप्त प्रिय मर्दरी स्वाअं मवक्षया छे के अनिवाय यवाले सम्द्रात्व स्वे प्य के जिप वर्ष्ट के विपाय स्विता विप्त प्रिय क्षेत्र क द्रमार यहार वर्षण द्रवीय यथे सुद्रीर हो लिया हि ते का य पर्य यहि हो है के कर विभिन्न पहित्या दर्वे व भा पहा 3 मित्वति

हें नज़ेणा मनादत्तार पहल्य पहल्ये नजेणा ने पाल पहल के सुरा में है। भून भूज पद्भा भा जन्म मने के नगा-जेण भूजके। इजेर सुणा-जेला मेहदनार मने जुण दे जुण के निया मने सुरा पहले बनसामुण्य किन्दर्जन हे मानुद्वेत् होमाण यहें दूर्य के ही मानुव प्रकार हे मेन जावेदा नम् यहा नम्या है अर्हर यर्कुर क्राय अयोग्या भर्द्र विषयेद शिक्षे यवर से आहेत। के भारतमा य खुना भरे भारते वहता दनो पहि छेक्षे माद मोपद वह क्रियो वर्षेमा। मार्थर छी योगव वर्छर दृद खेळर हे द मांभ क्षे के के या वेद हा य का भार ग्रे. पराया मनदत्य आदत्य दिया य श्रु सके हा हो ये हिंदा ये हिंदा ये हिंदा पर्या दवाद्व में है य दिवे मोर्वत 5 देव'मार्थ्य

਼ ਨਿੰਡੋਵਰੁਘਾਧੇ ਕਲਕੋ ਗਲਵਲੁਸ਼ੀਆ ਸਾਸ ਨੂੰ ਬੁਲਲਾ ਪਰਿਸ਼ਨੀ ਨੂੰ ਕਰ ਜੋ ਸਰੇਸਨਾ। ਵਰੋਂ ਸ਼ੁਲਾ ਸੱਧ ਕਾਰੇਸ ਸੁਸਨ ਦੀ ਗੁਰਜ਼ ਅੰਸ਼। ਕਰੇ ਕਲਸ ਗੁਰਣੇ ਹੋ ਦੋ ਸਟੇਸ਼ ਬੁਣੇ ਦੇ ਸਟੇਸ ਦੇ ਸ਼ੁਰੇਸ਼ ਕਰ ਨੇ ਸਿਰਸ ਨੇ ਸਿਰਸ ਨੇ ਸਾਹਿਸ ਸੁਸਨ ਸੁਸਨ ਸ਼ੁਰਸ ਨੇ ਸਹੂ-ਸੇਲਾ ਕੁਰਸੇ ਕਰੇ ਸਨਾ ਸਟੇ ਆਤਿ ਕਰੁਘਾ ਕਲ ਸਿਰਸ ਨੇ ਸ਼ੁਰਸ ਅਸਟੇ ਸੋਰਸੇ ਕੋ ਸਕੇ ਸਿਰਸ ਨੇ ਸਾਹਿਸ ਨੇ ਸਿੱਧ ורבהם שלו שאוינים בואר איש באיברב בבים אישוביו לריאר לא אביש באיב रगम्मेत्केव द्यव्यवहः गहत्त्र भुता यरादेवार ह्याराजावत्त्री हराह्रो वरेवरा परेश्वेवयदवा सहत 1-0-

ਿੰਪ ਘਕਾਰਤਅਜ਼ਨਾਪਕੇ ਨੂੰ ਘਰ ਤਕਲਾ ਹੈ ਕਾ ਕਿ ਕੀ ਆ ਕਾ ਕਿ ਨ ਕੁਸ ਅਹਿ ਨੇ ਕਰ ਕਰ ਸਿੰਦ 1 ਅੰਡਾ ਸ਼ਰਿਟ ਕੇ ਦੇ ਸਾਰ ਸਿੰਦ ਦੇ ਸਾਰ ਸ ਗੁਰ ਸ਼ਰਨ ਸ਼ਰਨ ਕੀ ਕਾਰ ਸੰਗਰਨ ਨੇ ਇੱਕ ਸ਼ੁਰ ਸਿੰਦ ਸ਼ਰਨ ਸ਼ਰਨ ਸ਼ਰਨ ਸ਼ਰਨ ਸੰਗਰ ਸੰਗਰ ਹੈ ਤੇ ਨਾ ਸਾਰ ਸਿੰਦ ਸਿੰਦ ਸਿੰਦ ਸਿੰਦ ਸਿੰਦ ਉੱਧ ਸਾਰੇ ਅਵੇਟੇ ਵੇ ਕਾਨ ਸਾਰੇ ਕਰ ਸੀ ਘਰ ਹੁਣ ਸ਼ਰਤਨ ਪੰਘਰ ਗੁਰ ਨਾ ਸ਼ਰੋ ਕਰ ਹੈ ਕਰ ਸਾਰੇ ਨੇ ਕਾ ਸਾਰ ਸਿੰਦ ਸਿੰਦ ਸਿੰਦ ਸਿੰਦ ਸਿੰਦ ਤੁਸ਼ਨਾਟਾਸ਼ੀਟ ਨਿਰੰਨਾਈ ਕਿੰਦਿ ਕਿਰੋਟਾ हेव दया कि ਨੂੰ ਕਿਣੇ ਕਟਨਾਘ ਨਾਰੰ 3 6 ਕ ਤੁਸ਼ਨਾ ਲੋਕਾਈ ਸਾ**ਮੇ - ਸਾਜ਼ੇ ਕ ਕਾਰੇ ਦਾ** " स्ठर्ड यहत्वर्धोत् मन्द्रयहरू था छिराग मदेनेल झुर्डवर्भा नालर छियगव नुसुरा हास वह यदेर दिन नहित ह 15वी.सत्रयादरातम्वयाकराय्यदार्थरद्योयगवात्व्यरायावेदतायार्थान्ताराय्योग्यतायवदा। मॉटांटमारवर्त्वे 98

सिनाभर्ने भर्कवर्षे युव्य भर्भ क्रुवित्य न भर्मेन भर्भ यह से त्य यो व पहुन हि व क्षेत्र में व का साम पहुन था य दर्भने नार्हर में हो को क्षेत्र द्वारा जिसमा के बच्ची ताभर क्षे के दा साम भाव कि त्या का साम पहुन था कि से क्षे P.P.P.P. रमत्म ।यया-विश्वानम्बर्भायस्याकेवर्धियार्थर भ्रायहिता भया।यितत्ति यह शाया अकेरहेवकेवर्यायावेदर्भयार्थेयार्भयार्था यहाद्यां यहति। विवृद्यदेशाञ्चार्भाय र्ममा मा मिर्मन यर हुआ मा मे में मा भो न प हुआ एनर्रन्यन्त्रियम् वित्तर्भ्यत्यस्यान् देव्यत्वद्विसम्भवय्यद्वसंवर्त्यवेवद्वदत्या वित्ववत् र्त्रमेगडुम्भा झुमरा केंग स्मास हो. जुन्ध्यसान्त्रपेत्त्वणा म्हल्या छेट्यास्त्रेयास्त्रेयाय्ह्याद्वयास्त्रेहित् हेर्यव अर्देषां या मार्ग मार्ग से दे दिय क्षेत्र द्या र या हे वय पुरा या या या राग सा ते गा हे या र ित्रमासदत्वयार्थेट्वे।हर्वयह्रमा भाष्ठ्राय हा द्यावयहत् द्वे प्रति भनेसायर प्रान्देवनीयायदा। दिर्द्रतीव यार्थरा प्रतियद्यादाया प्रान्धराय שילדישברניאון אינשאישאישאישיבייקאישרשאילאייאר रेयादा मेद से रा दे हा है ! 66 ऊन्छि बर्षिचा भ्यत्रा (पट'ई सम्हरूर प्रति प्रे यु यु यु यु यु यु मिंसिवयायत्तरात्वां अतं सद्ता य य संय मय र्षत्रमहत्र्र स्योयपावः PASE NO.

ਵਿਆ। ਵੇਵਨਾਵ ਸਿੰਦ ਤਿਆਜ਼ ਪਟਰੇਸੈਂਟ। ਕੋਟਿਆ ਡਾਸ਼ੇਟ ਵਿਚ ਕਾਰ ਕਿ ਕਰ ਕਾਰ ਸਿੰਦ ਸਿੰਦ ਸਿੰਘ ਮੰਤੂਟਾ। ਕੋਰ ਹੁਣ ਕਾઈਟ ਪੁੱਚ ਅਹੁੰ ਕਾ दि ਬੁਵ ਕੋਈ ਕੂਪਾਰ ਕਿ ਕਰ ਕਾਰ ਕਰ ਕਾਰ ਕਰ ਸਿੰਦ ਸਾਲਾ ਸਿੰਦ ਸ਼ੁਲਰੇ ਦੇ ਘਰ ਸੁਲਾਰੂ ਕਾ ਸੂਰ ਕਾਰਤ ਕਾਰੂ ਕਾਨੂ ਕਿ ਕਾਰੇ ਕਰ ਕਾਰ ਕਿ ਜਾ ਕਾਰ ਸਿੰਦ ਸਾਣੀ ਕਾਰ ਦੇ ਕਰ ਕਾਰ ਕਰ ਕਾਰ ਕਰ ਕਾਰ ਕਰ ਕਾਰ ਫ਼ੇਰ ਕਾਵ ਸਿੰਦ ਵਧਰ ਕਾਰ ਕਰ ਕਾਰ ਵਾਲਾ ਨੂੰ ਕਿ ਕਰ ਕੋਰ ਕੋਰ ਕਰ ਕਾਰ ਕਿ ਕਾਰ ਕਾਰ ਸਿੰਦ ਸਾਣੀ ਕਾਰ ਕਰ ਕਾਰ ਕਰ ਕਾਰ ਕਰ ਕਾਰ ਕਰ ਕਾਰ द्रमम्सिदने'यस्त'यस्तअम्ब्रिसंस्टिम्। दृद्रदेवं नच्चन्रसं मानवदार्गे अर्हण्या यदे देर पार वद्यव्ययदेववय्रा हेनाम्रुढेवादम् द्वाहिवर द्वियाविषा हो। रवेश्वरूषा माय आहेरविह्रा मेलकेवर्यम्याग 100

हे रायालट्वीयर अट्येच्या भूत सुखकेट्वलुख यहा हे यह द्वद्व हो द्वद द हो द व र यहा र छेयगरंपुक्र यतेरलयो हे अयभू ये बुश्रियय सार ये देश्वर यहेंया द्वा तहत्र छे वियश हेना अंदवादवरहिअर्जेरमान्ध्रवावरंषायरंद्वित्यं विभयेत्वित्यं विभयोरं मुग्रेभावतुरमायं मुभ्यं योदित्तमः 101

ायन्मा अर्या भाषायार्थन्त्र आख्या भुष्य ये विद्या मेह आकृ भुद्य देवना द्वेत भुद्रे द्वेत हो द्वेत द्वे रा NHE 同日 में भित्रमार्गेवय्तातेन्त्रांसहन्। सुम्बचितायुग्देत्त्रायोगहर्त्यानेत्यानेत्रान्त्यात्वयायद्व्यायहर्त्वायहर्त् स्यनेम्रेटन्न्यारमेत्रेरच्चन्याल्नायह्वत्वन्यायदत्रोत्रद्रायदेत्व्यन्त्रात्वयायदत्वार्त्रद्रायहेत्

102

मा हिंगेला हरा हिंगेला प्राय के जान के प्राय के कि प्राय के प अन्तु यति भू युद्धि । उच्च शारवंग की इंडिंग यते देव देव दिन हि शाम्प्रदर्मिता विशाव मार्द्रता सुधा के दिला đ

102 a

שבושיעבין ותציפהישהייביתביטביעביליבאושייעמון ושישמיימוגשימישישיאטאיעבון אישאייאא אומקידמריקאיאנאביפריברון ושמייבהאיתעמייםיפיאמיםקאינייטון ואאייעדרקודים מרקאינאיטו म्यायमारेय रे मध्यमायाया विद्याय कियाया वेदार् पियाया विद्या हिमाया महिमाया दिना या महिमाय रे हिमाय । यदस्ति । सर्वयायक्षाहात्नोयवे ने ने राहे ने हिंदा हिंदा हिंदा निव ने प्रदाय लेना नहि णायदमानाथराक्रेरायक्रेनायक्रिन्छत्येषदा । प्यदर्भाष्यते कुणावयर्भा हेले तियदेष्ट्र रहेने निर्मेनाभाददेनाये क्रियायक्षेय यदायावम्द्रयदायक्षा। हिमहायदावाम्रिणका विज्याक्ष जिदाया दिवदायदित्य भूतिमित्रिमाथदेता दिग्वतः היפגיטון בעיקיטקיטיסוטילקיעלגמיעלימו ושרטיינטין אירמיקיטאין אירמיקיטאין אירמיקיטאין אירמיקיטאין אירמיקיטאין איר קינקאין אייקיטקיטיסיטיאיליקאייטיידאַיסוקין ואיאיייכשיטאייזיאיזיאייזיאיי L'ALLA ... 103 シーンと見ていたい 「「ころ」の N. E. W. C. S. म'र्सेम'छर'रेपा 心街

EMENDATIONS TO THE TEXT

Text

Read

p. 2, l. 4 and p. 4 <i>a</i> , l. l, maň pos bskur daň	man pos bkur d an
p. 2, l. 4, dge c'og	dge mc'og
•	rgyal sar bton
p. 3 a, 11. 2, 6, p'u 'o	p'u bo
р. 3 a, l. 3, пи 'о	nu bo
p. 4 a, l. 1, and p. 5, l. 5, sgra	sgra gcan adsin
can zin	
p. 4 a, l. 1, rgyal rgyud	rgyal brgyud
p. 4 <i>a</i> , l. 6, btsun dha	tsun dha
p. 5 <i>a</i> , l. l, ñuns pai	ñun bai
p. 6, l. 4, o tan pu ri	o tan ta pu ri
р. б <i>а</i> , l. 5, гgyal ka	rgyal dka'
p. 7 <i>a</i> , l. 5, bstus	btus
p. 8, l. 4, bstus	btus
p. 9, l. 2, los	lor
p. 9 a, l. l, lo ñer gcig tu k'as	lo gñis gcig tu k'as blan nam
blan 'am	
p. 10, l. 5, ts'ao	ts'a bo
p. 10 a, l. 6, rtsis na	brtsis na
p. 11, l. 2, ko la ša	ke la ša
p. 11, l. 5 and p. 11 a, l. 1,	rgyal dka'
rgyal ka	
p. 11 a, l. 2, me mk'a' brgya mts'o	me mk'a' rgya mts'o
p. 11 a, l. 5, rkyo par	rtogs par

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rgyal dka' p. 12, l. 2 and p. 12 a, l. 2, 3, rgval ka p. 12, l. 3, rab byun las sogs p. 13, l. 2, sdoms pas p. 13 a. l. 3, bri ba p. 13 a, l. 3, mya nan adas nas p. 14 a. l. 3, skyabs sen p. 15, ll. 3, 4, mña k'ri btsan po p. 15 a, l. l. su de gun rgyal p. 15 a, l. 3, blon pos skrons te p. 15 a, l. 4, gzuń ste p. 15 a, l. 4, lon nam gyi p. 15 a, l. 5, lon nam gsad de p. 15 a. l. 6, pu te p. 16, l. l, rtag rtse rtsigs p. 16, l. l, nu'o p. 16, l. 3, bon gyis skyans par p. 16, l. 3, mt'a' k'ob ta zig p. 16, l. 5, mña k'ri btsan poi p. 16 a, l. 5, span gon p'yag rgya p. 16 a, l. 6, lo brgya ni šu p. 16 a, l. 6, rnal lam du p. 17, l. 2 and l. 4, blo sems mts'o p. 17, l. 4, ži ba mts'o p. 17, l. 4, bal por sgugs p. 17 a, l. 4, son por ban sor žugs p. 17 a, l. 4, sras kyi yab gsun ba p. 18 a, l. 3, mña' k'ri btsan po p. 18 a, l. 1, mgar ston btsan p. 18 a, l. 2, rdsans pa p. 18 a, l. 2, sen ge la vi ge p. 18 a, l. 5, yul mt'a' k'ob p. 19, l. 4, c'os ak'or

rab byun la sogs bsdoms pas ap'ri ba mya nan las adas nas skya sen gña' k'ri btsan po spu de gun rgyal blon pos bkrońs te bzun ste lon nam gyis lon nam bsad de spu de stag rtse brtsigs nu bo bon gyis bskyans par mt'a' ak'ob ta zig gña' k'ri btsan poi span skon p'yag rgya lo brgya dan ñi šu mnal lam du blo sems ats'o

ži ba ats'o bal por bsgugs gson por ban sor žugs

sras kyis yab (kyi) gsuns pa

gña' k'ri btsan po mgar ston btsan brdsańs pa sen ge las yi ge yul mt'a' ak'ob c'os ak'or ma

p. 19 a, l. 2, cun zad rdsus nas cun zad brdsus nas p. 20, l. 3, rgyun adi las rgyu mts'an adi las p. 20, l. 3, rigs pa rig pa p. 20, l. 6, sdad na bsdad na p. 20 a, l. 3, mgar gyi mgar gyis p. 20 a, l. 3, dkye nas bkye nas p. 20 a, l. 6, bdag po mdsad nas better: bdag por mdsad nas p. 21, l. l, sgom gra sgom grva grva adsugs pa p. 21, l. 6, gra adsugs pa stod luns nas p. 21 a, l. 2, bstod luns nas p. 22, l. l, gcad pa las bcad pa las p. 22, l. 5, mts'o ba ats'o ba p. 22, l. 5, p'o bran nas byor p'o bran nas sbyar p. 22 a, l. 2, lo dan mi agrig lo grans mi agrig p. 22 a, l. 3, sgra sgrags nas sgra bsgrags nas min du p. 22 a, l. 4, mid du p. 23, l. 2, me la sregs me la bsregs adus sron nam p. 23, l. 4, lus sron rnam p. 23, l. 2, sha gro sňa dro p. 23 a, l. 3, rtsig pa brtsig pa žabs tog p. 23 a, l. 3, žabs rtogs pan di ta spyan drans te p. 23 a, l. 5, pandi spyan drans te btsal nas p. 24, l. l, rtsal nas p. 24, l. l, bzan po byas bzan por byas p. 24, l. 3, sna nam gzas sna nam bzas p. 24, l. 4, sa bcad sa dpyad der; or: de la p. 24, l. 6, de p. 24 a, l. 3, yar ap'rog yar abrog p. 24 a, l. 4, ces mi adra c'es mi adra p. 24 a, l. 4, žan brom pa žan k'rom pa ltas aga' byun p. 24 a, l. 6, bltas aga' byun sňa dro p. 25, l. 2, sha gro p. 25, l. 3, dan bgros tun nas dan gros bstun nas p. 25, l. 4, agros na re agos na re p. 25, l. 5, bson por gson por ži ba ats'o p. 25 a, l. l, ži ba mts'o

t'og brdeg pa p. 25 a, l. 4, t'og rdeg pa dguń lo p. 26, l. 1, gun lo c'os kyi grva, sgom grva p. 26, l. 6, c'os kyi gra, sgom gra p. 26 a, l. l, bsgyur žin bsgyur cin žabs tog bsgrubs p. 26 a, l. 1, 2, žabs rtogs bsgrubs srol btod par mdsad p. 26 a, l. 2, srol bstod par mdsad mts'ams šig nas p. 26 a, l. 6, ats'ams šig nas p. 27*a*, l. l, sańs rgya ats'an rgya len dan yan len p. 27 a, l. 3, lon dan yan len bstan bcos brtsams p. 27 a, l. 4, bstos brtsams cig c'ar pai p. 27 a, l. l, bco brgyad bai dan po ltar p. 28, l. 3, dod ltar ts'e spon bzas p. 28 a, l. 6, ts'e spon gzas p. 29, l. 1, btod pa gtad pa p. 29, l. l, rta skrogs nas rta dkrogs nas p. 29, l. l, skrons bkroås žabs tog p. 29, l. 4, žabs rtogs p. 29, l. 5, rtsigs par grags brtsigs par grags rgya dan p. 29, l. 5, brgya dan lha rje | lhun grub p. 29, l. 6, lha rje lhun grub p. 29 a, l. l, ñer gcig tu gñis gcig tu p. 30, l. 2 bho ti bo dhi ska cog žan gsum p. 30, l. 3, ka cog žaň sum p. 30, l. 3, sgom gra sgom grva p. 30, l. 3, bšad gra bšad grva žabs tog tu p. 30, l. 4, žabs rtog tu p. 30 a, l. 4, gros bdur ba gros bsdur ba p. 30 a, l. 5, ma skrons na ma bkrońs na p. 30 a, l. 5, rgyal po skrońs rgyal po bkrońs kyań kyań bkrons šin p. 31 a, l. 1, skrons šin bskor nas bkrons p. 31 a, l. 3, bskor nas skrons lha lod p. 31 a, l. 3, lha lon p. 31 a, l. 5, žabs rtogs med par žabs tog med par

bžud p. 31 a, l. 6, bžugs p. 31 a, l. 2, cun du mdsad de gcun du mdsad de p. 31 a, l. 3, sgos sgo nas p. 32, l. 4, bka' bstos bka' bstan bcos p. 32, l. 5, shags pa brten shags pa rten p. 32, l. 6, ap'rul lo rtags so p. 32 a, l. 3, bsnun nas skrons bsnun nas bkrons p. 32 a, l. 5, k'am c'es pai don for: k'am c'es pai rkyen gyis gyis bžugs ma nus pa p. 32 a, l. 5, bžugs nus pa p. 33, l. l, lha k'an dgyel žin lha k'an bsgyel žin p. 33, l. 2, bran tu bskol bran tu bkol p. 33, l. 3, c'u la skyur c'u la bskyur de nas lo skor p. 33, l. 5, de nas lo bskor p. 33 a, l. 2, ša la c'ar nas ša la sbyar nas p. 33 a, l. 3, bstan tu bcug pas brtan tu bcug pas 'od srun p. 33 a, l. 5, 'od bsruns p. 34, l. 7, gžan p'an btsan gžan p'an brtson p. 35, l. 1, rgyud brgyud p. 35, l. 3, ag ts'om sogs ag ts'oms so p. 35, l. 4, btsan pa'o btsan po'o p. 35, l. 4, rkan pai gros ni rkan pai agros ni p. 35, l. 5, ñi ma šar bai ñi ma ac'ar bai p. 35, l. 7, rgyal po med par rgyal po med pas p. 35 a, l. 1, 'od sruns kyis 'od sruńs ni should be more correct p. 35 a, l. 2, ban so rnams ban so rnams bšig pa sig pa p. 35 a, l. 2, yin žin me lon mar yin žes me lon mar p. 35 a, l. 3, sñags kyis skrons sñags kyis bkrons p. 35 a, l. 4, bkra šis rtsegs bkra šis brtsegs dan pa dan brgyud pa las p. 35 a, l. 5, rgyud pa las p. 35 a, l. 5, mna' rigs smad mňa' ris smad rnams su rnams su p. 35 a, l. 6, rta nag gi bdag rta nag gi bdag po mdsad mdsad

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rnams c'ad de p. 36, l. l, rnams ac'ad de p. 36, l. 2, rnams ac'ad de rnams c'ad de p. 36, l. 2, šar tsod k'a sogs šar tson k'a sogs mdo smad dan mdo smad du c'ad de p. 36, l. 2, ac'ad de p. 36, l. 3, rgyud brgyud p. 36, l. 4, ac'in na rtag rtse ac'in na stag rtse p. 36, l. 4, abar / da abar / de p. 36, l. 5, rgyud pa la brgyud pa la p. 36 a, l. 6, rtsigs te bžugs brtsigs te bžugs p. 37, l. 1, yin jo bo yin/jo bo rūin ma brtsigs p. 37, l. 5, rñin ma rtsigs p. 37 a, l. 2, de la gñis byun de la [sras] gñis hyun bai bai p. 37 a, l. 6, stod mgon gyi stod kyi mgon mgon p. 38, l. 2, byun smad la byun / smad la p. 38, l. 5, slu bar rtsams slu bar brtsams p. 38, l. 6, dogs nas slur ma dogs nas bslur ma bcug bcug p. 38, l. 6, sku srog gtan ba sku srog btan ba p. 38, l. 6, rin bzan gun lo rin bzań dguń lo p. 39, l. l, rgyal rgyud c'e de rgyal brgyud c'ad de p. 39, l. 4, mgon gyi rgyud mgon gyi brgyud p. 39, l. 4, glo ba la stag glo bo / la dvags p. 39, l. 5, gan adsin gžan adsin p. 39 a, l. 2, žabs rtogs byed žabs tog byed cin ciń p. 39 a, l. 2, gra ts'an grva ts'an p. 39 a, l. 2, blo 'o ni glo bo ni p. 39 a, l. 4, bla mar k'ur de bla mar bkur te p. 40, l. l, rnams su ac'ed rnams su mc'ed p. 40, ll. 1, 2, 3, rgyud pa brgyud pa p. 40, l. 5, rgyud pa brgyud pa p. 40, l. 5, lum pa gtsad po lum pa rtsad po p. 40, l. 5, bar pa nas rgyud bar pa nas brgyud pa pa

nas brgyud pa p. 40, l. 6, nas rgyud pa p. 40 a, l. l, gru ša bru ša p. 40 a, l. 3, rnams kyis rnams kyi de nas brgyud pa p. 40 a, ll. 3, 4 de nas rgyud pa p. 41, l. 2, las kyi k'a bkon du las kyi k'a bskoň du p. 41, l. 5, bdag skyen mdsad bdag rkyen mdsad p. 41, l. 6, gsum pa ye šes sum pa ye šes blo gros blo gros p. 41 a, l. 2, len du rdsans pa len du brdsans pa p. 41 a, l. 3, las kyi k'a las kyi k'a bskon byas bkon byas p. 41 a, l. 4, p'yag p'ab ste p'yag p'ebs te p. 41 a, l. 4, sbyin bdag gi sbyin bdag gi mt'il len at'il len p. 41 a, l. 5, gnas gži rnams gnas gži rnams brtsigs nas rtsigs nas p. 42, l. 4, rin po c'e rin po c'es p. 42, l. 5, dpal ldan bla ma dpal ldan bla mas p. 42, l. 5, kam kam spyan kam kam spyan stas sňa p. 42, l. 6, abrom ston pa abrom ston pas p. 42 a, l. 2, lo brgyad dan lo brgya dan gsun pa gsum pa p. 42 a, l. 3, c'os rje sa rgya c'os rje sa skya pa pa p. 42 a, l. 5, skrons pa nas bkrons pa nas p. 43, l. 2, p'yir spyir p. 43, l. 3, p'ou gñis p'a bu gñis p. 43, ll. 3, 4 rgyal rgyud rgyal brgyud p. 43, l. 4, blon po žig gi rgyal blon po žig gis rgyal sa sa p. 43 a, l. 4, logs su skyans logs su bskyans p. 43 a, l. 4, rgyal poi rgyud rgyal poi brgyud pai pai p. 43 a, l. 4, rgyud kyi brgyud kyi p. 43 a, l. 4, c'in san rgyud kyi c'in san [gi] brgyud kyi p. 43 a, l. 6, abal ba med do agal ba med do

c'os ak'or du brtsis p. 44, l. 4, c'os ak'or dus rtsis brgyud de p. 44, l. 4, rgyud de p'a bu gñis p. 44, l. 5, p'a'u gñis p. 44 a, l. 2, mos ag tsom mes ag tsom p. 44 a, l. 2, mñam šin etc. mñam žin gñen du abrel ba p. 44 a, l. 3, bkos pa bskos pa p. 44 a, l. 3, ryual rgyud rgyal brgyud p. 44 a, l. 5, rgyud rig brgyad brgyud rigs brgyad or better: rigs brgyud brgyad p. 45, l. 2, skar ma btags can skar ma rtags can p. 45, l. 5, mi ñag gi mi ñag gis p. 45, l. 6, drug dbyun žin drug byun žin p. 45 a, l. l, byun ts'ul lo byuń ts'ul lo / dań po dan po p. 45 a, l. 2, nam dus ac'i bar nam dus p'yi bar p. 45 a, l. 3, mt'a' k'ob gyi mt'a' ak'ob kyi p. 45 a, l. 5, c'os kyis skyans c'os kvis bskyańs te ste p. 45 a, l. 6, sa skyai yan re sa skya pai [dgun lo] re gcig pa gcig pa lo drug bskyańs p. 46, l. l, lo drug skyans p. 46, l. 2, c'u ba c'un ba p. 46, l. 3, lon spyod rgya lons spyod rgya c'e c'e p. 46, l. 5-6, grub rkya bstan grub rtags bstan nas **D8**8 p. 46 a, l. 2, gzun bzuń p. 46 a, l. 3, tsi dbaŭ gi lo lňa tsi dban gis lo lna p. 47, l. 2, zer sha sor zer / sha sor p. 47, l. 4, lo la brgya nag la lo la rgya nag la p. 47, l. 6, bdun bcu bdun cu p. 47 a, l. 2, spyi min yin pas spyi min yin pas mi agal lo mil lo p. 48, l. 2, gžan dsun gin lo bži gžan dsun gis lo bži p. 48, l. 3, cin t'un gi cin t'un gis p. 48, l. 3, t'in žun gyi t'in žun gyis p. 48, l. 5, rgyal pos rgyal po

p. 48 a. l. 2, dge adun man dge adun man po bkrons pa po skroň pa p. 48 a. l. 3, ma mt'on bas ma mt'on bas brtag go / lcags btag go lcags byi byi p. 48 a, l. 4, c'en pos sdigs c'en pos bsdigs nas nas p. 48 a, l. 6, rags ris gcig rags rim žig sa skyai c'os sde p. 48 a, l. 6, sa skyai sde p. 49, l. l, sku ts'ei ajug sku ts'ei mjug p. 49 a. l. 2, srog bzun bdun cu srog bzun/bdun cu p. 49 a, l. 6, dus su'n brtsis par snan dus su'n rtsis par snań p. 50, l. 2, cun zans ts'a gcun zans ts'a p. 50 a, l. 6, sgos sgo nas p. 50 a, l. 6, bstan pai rin po bstan pa rin po c'ei c'ei p. 51, l. 4, gun lo bcu bžes dgun lo bcu bžes p'yag p'yir p. 51, l. 5, p'yags p'yir p. 51, l. 6, lcags ap'ag la lcags p'ag la p. 51 a, l. l, pa bstus pa bsdus p. 51 a, l. 3, bla mar gyur ste bla mar gyur te p. 51 a, l. 5, žes gñis pa že gñis pa p. 51 a, l. 6, se c'en gan gyi se c'en gnam gyi rgyal pos rgyal pos k'ams gsum la zer p. 51 a, l. 6, k'ams sum la zer ajags sa bsgrags p. 52, l. 2, ajags pa bsgrags k'ral bsdud sla bai p'yir p. 52, l. 5, k'ral bstud sla bai p'yir p. 52, l. 5, gtsan nas lho byan gtsan nas lho byan šans gsum pa gsum rgya abri ts'al gsum p. 52, l. 6, rgya abri mts'al gsum ajags sa gnan p. 52 a, l. l, ajags pa gnan p. 52 a, l. 3, c'en mo rtsigs c'en mo brtsigs p. 52 a, l. 4, bla gran dan bla bran dan p. 52 a, l. 6, bla ma gun lo bla ma dgun lo p'ra ma bcug nas p. 53, l. 3, p'ra ma beug na

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p. 53, l. 4, ñe gnas kyi skrons gñe nas kyis bskrons p. 53, l. 6, geig gyen adug pai gcig gyon adug pai p. 53 a, l. 3, c'e gsal c'en mo dbye gsal c'en mo p. 54, l. 1, sa mdsad pai sa pa mdsad pai p. 54, l. 2, gtsan ston pa yan gtsan ston pa yan bkrons skrons p. 54, l. 4, ol bya t'ul gyi ol bya t'ul gyis p. 54, l. 6, drug cu bskor gcig drug cu skor geig p. 54 a, l. 2, gžon dban skyar gžon dban bskyar p. 54 a, l. 5, adii rgyud pas adii brgyud pas p. 54 a, l. 5, rta nag gi bdag rta nag gi bdag po(r) yun rin vun rin p. 54 a, l. 6, dpon c'en dban dpon c'en dban brtson rtson p. 54 a, l. 6, adii rgyud pa adii brgyud pa p. 54 a, l. 6 and 55, l. 1, adii adii brgyud pa rgyud pa p. 55, l. 1, adii rgyud pa adii brgyud pa p. 55, l. 3, dban brtson gyi dban brtson gyis p. 55, l. 4, mgo rtsams adug mgo brtsams adug p. 55, l. 5, adii rgyud pas adii brgyud pas p. 55 a, l. 2, dei bla mc'ed du dei bla mc'od du bkur te bskur ste p. 55 a, l. 3, de rje dpon rabs de rjes dpon rabs p. 55 a, l. 5, min med du min med du gton bai bton bai p. 56, l. 1, rgyan mk'ar rtse rgyan mk'ar rtse brtsigs te rtsigs ste p. 56, l. 1, gñis ces zer, gñis žes zer p. 56, l. 2, ma at'un nas ma mt'un nas p. 56, l. 3, rgyan mk'ar rtser rgyan mk'ar rtser ak'yogs mk'yogs p. 56, l. 5, bskur ste dpal bkur te dpal hkhor hkhor p. 56 a, l. 4, rin gži k'a pa rin gžis k'a pa p. 56 a, l. 6, rgyab sñer mdsad rgyab gñer mdsad pas pas

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rñiń k'uns ts'ags su ts'ud p. 56 a. l. 6, rñin k'uns ts'ag du ts'ud srid du sbrel bas p. 57, l. 1, srid du sgrel bas p. 57, l. l. bdag byas ste i.e. bdag por byas te p. 57, l. 3, c'e si tu c'e / si tu p. 57, ll. 3-4, dag po lha btsan dvags po lha btsun p. 57, l. 4, bla mar k'ur nas bla mar bkur nas p. 57, l. 5, byan sa byan pa sku mc'ed ma mt'un žin p. 57, l. 6, sku mc'ed ma at'un žin p. 57, l. 6, ma at'un ma mt'un p. 57*a*, l. 2, byań pa dań byan pa dan gñen du bsñen du p. 57 a, l. 3, gcig gis ap'ags gcig ap'ags pa ра p. 57 a, l. 5, las stod byan la stod byañ p. 57 a, l. 6, rdson byi grags rdson spyi grags rin rin p. 58, l. 2, gñis srid du sbrel gñis srid du sgril (or: abrel) p. 58, l. 5, běad gra bzaň poi bšad grva bzan poi bla mar bkur cin p. 58, l. 6, bla mar bskur žin p. 58 a, l. l, gra pa gra ts'an grva pa grva ts'an rnams rnams p. 58 a, l. 3, mun can du yod mu can du yod mc'og tu bkur bas p. 59, l. 1, mc'og tu bskur bas p. 59, l. 2, bsñen srid du gñen srid du abrel abrel p. 59, l. 2, 3, žo ajags pa žod ajags pa p. 59, l. 5, byar las sogs byar la sogs p. 59 a, l. l, sde ts'ugs bžig sde ts'ugs žig p. 59 a, l. 1, dpon rgyud dpon brgyud p. 59 a, l. 1, k'ri ago rnams k'ri cog rnams p. 59 a, l. 2, mi rgyud mi brgyud p. 59 a, l. 3, bdag po mdsad pai i.e. bdag por mdsad pai p. 59 a, l. 4, skyi bšod stod skyid šod stod smad smad p. 59 a, l. 6, bšad gra bzan po bšad grva bzan po

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p. 59 a. l. 9, bdag po mdsad pai p. 60, l. 5, rgya mts'al gñis kas p. 60, l. 5, abrin kun pa dan p. 60, l. 6, dgra rgya mts'al bka' gsum p. 60 a, l. 2, sku c'ed p. 60 a, l. 5, lùa pa cun rin po c'ei p. 60 a, l. 6, dbyar dags ts'un la p. 61, l. 3, glin rtsigs p. 61, l. 4, res aga' ma at'un p. 61, l. 4, gros btun p. 61, l. 5, 'ol k'a rtag rtse p. 61, l. 5, rtag rtse p. 61, l. 5, la slus brtsams pa p. 61, l. 5, c'u la skyur ba na p. 61, l. 5, žus ste p. 61, l. 5, 'on pa mi man's p. 61 a, l. 2, rdson ji p. 61 a, l. 4, bšis kyis p. 61 a, l. 6, by a gos p. 62, l. 4, skrons pa sogs p. 62, l. 4, da ra k'a c'os p. 62, l. 6, rgyab sñer žus pas p. 62, l. 6, ajags gzugs gnan ste p. 62 a, l. l, zor rtsod p'ran t'igs p. 62 a, l. 3, mc'od žin p. 62 a, ll. 3-4, gtsan du ajug cin p. 62 a, l. 4, blon po mgos c'e p. 62 a, l. 5 ñag c'e p. 63 a, l. l, mdsad cun po p. 63 a, l. 2, rin po c'es sgrags p. 63 a, l. 4, cun c'un ba p. 63 a, l. 6, sgom mans p. 64, l. 2, nan ats'ams su

bdag por mdsad pai rgya ts'al gñis kas ąbri kun pa dan dgra rgya ts'al bka' gsum sku mc'ed lha pa gcuh rin po c'ei byar dwags ts'un la glin brtsigs res agar ma mt'un gros bstun 'ol k'a stag rtse stag rtse la bslu bar brtsams pa c'u la bskyur ba na žus te 'on pa mi dmans rdson spyi gšis kyis ja gos bkrońs pa sogs da ra k'a c'es rgyab gñer žus pas ajags gzu gnań ste zor rtsod p'ran ts'egs mc'od cin btsan du ajug ciń, or: brtson du blon po go sa c'e ñag ts'e mdsad gcun po rin po c'e [sgra] bsgrags gcuń c'uń ba sgo man nan mts'ams su

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p. 64, l. 3, at'un pa dan mt'un pa dan p. 64, l. 4, gcig dan cig dan p. 64, l. 5, mi mans mi dmans p. 64, l. 6, der rjes p. 64 a, l. l, žu ajags sgrigs pa p. 64 a, l. 3, stag k'un p. 64 a, l. 4, at'a' rgya na p. 64 a, l. 4, cig kyan p. 64 a, l. 5, žu ajags sgrigs de mt'un p. 65, l. 1, bzu k'og nas p. 65, l. 2, dbu ra la p. 65, l. 3, žu ats'ams pa p. 65, l. 3, dpun tu gcig p. 65, l. 3, ran gis byan drans nas p. 65, l. 4, ats'ams adir p. 65, l. 6, kon dmag stos c'e ba dan agril nas p. 65, l. 6, srid du sgril ba p. 65 a, l. 2, lo gsum p. 65 a, l. 6, bkra šis dpal rtsegs p. 66, l. 2, rje la gsun c'os p. 66, l. 5, mňa' abaňs guň la p. 66, l. 6, byun bai sgres pa p. 66 a, l. l, cun la (gdan sa btad) p. 66 a, l. l, slar cun gdan sar p. 66 a, l. l, rtsod pa c'en po gtan p. 66 a, l. 3, gdan sa la rtsad pai bka' yin p. 66 a, l. 3, btsen po kun gcen po kun spaň span

de rjes žu ajags bsgrigs pa stag lun mt'a' rgya na, (t'a gru na) gcig kyan žu ajags bsgrigs de mt'un gzu k'og nas dbu ru la žu mts'ams pa, (the pleader for peace between that two parties) dpun ru gcig ran gis spyan drans nas mts'ams adir kon dmag gtos c'e ba dan bsgril nas srid du bsgril ba lo sum bkra šis dpal brtsegs

rje las gsun c'os mňa' abaňs dguň la byun bai bgres pa gcun la (gdan sa btad)

slar gcun gdan sar rtsod pa c'en po btan

gdan sa la rtsad pai skag yin

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p. 66 a, l. 5, cig gis gcig gis p. 66 a, l. 6, sna gšan byas sna šan byas pas rkyen pas rkyen p. 67, l. 1, sñon rgyud sñon rug p. 67, l. 2, stsal te btsal te byan c'ub adre bkol p. 67 a, l. 4, byan c'ub adre skol p. 67 a, l. 6, rje spyan snas rje spyan sna p. 68, l. l, c'os rjei druh gžuh c'os rjei druń du gžuń dań bžed pa bžin ma byun p. 68, l. 5, bžed pa bžan ma byun p. 68 a, l. 5, gdan sa gdan sar p. 69, l. 2, beu gñis rin rdor bcu gñis pa rin rdor ba ha p. 69 a, l. 4, že dgu žes pa sa že dgu bžes pa sa byi la byi la p. 69 a, l. 6, spyan lina gser spyan sna geer t'og t'og ts'on adus brag k'a p. 70 a, l. l, ts'on dus brag k'a p. 70 a, l. 2, bcu gsum rtsig bcu gsum brtsig p. 70 a, l. 3, ts'es bži pa la ts'es bži pa las p. 71, l. l, mt'el rdol ba'n mt'eb rdol ba'n p'o bran rgya dpans bskyed p. 71, l. 3, p'o bran rgya spans skyed p. 71, l. 4, adsugs pa mdsad adsugs par mdsad p'yi droi k'a zas p. 71, l. 4, p'yi droi kam zas p. 71, l. 5, skabs šig nas skabs šig na p. 71 a, l. 4, sgyur nas bkyon bsgyur nas bskyon pas pas p. 71 a, l. 6, sku lus stens su sku lus steň du p. 71 a, l. 6, 'o rgyal 'o brgyal p. 72, l. 1, blos ma mk'yud pa blos ma ak'yud pa p. 72, l. 2, go na go nas p. 72, l. 5, gdan sa ti šri gdan sar ti šri p. 72, l. 5, bžugs t'an na'n t'an is not clear: the meaning is: bžugs žes glen na'n p. 72 a, l. 3, rtsis pai brtsis pai

p. 73, l. l, běad gra bšad grva p. 73, l. 3, dpun c'en pos dpuń c'en pos bsdigs nas sdigs nas p. 73, l. 3, 4, bdag mdsad i.e. bdag por mdas p. 73, l. 4, gñer dpon bko gñer dpon bsko abebs abebs p. 73, l. 5, si tu ba mkhyen pai si tu pas mkhyen pai p. 73, l. 6, mha' t'an gun la mňa' t'aň dguň la p. 73 a, l. 3, sgom grai žabs sgom grvai žabs tog rtog p. 73 a, l. 6, sogs la sogs las p. 74, l. 2 gzims k'an kyan gzims k'an yan brtsigs rtsigs p. 74 a, l. l, 'ol ka rtag rtse 'ol ka stag rtse p. 74 a, l. 2, rtsigs te brtsigs te p. 74 a, l. 2, rdson dpon bkos rdson dpon bskos pa pa p. 74 a, l. 2, gžis skor la gžis bskor la [p'ebs] p. 74 a, l. 4, rin po c'ei tai si tu rin po c'e tai si tu p. 74 a, l. 4, p'yogs t'ams cad p'yogs t'ams cad du grags grags p. 74 a, l. 5, mña' bar gña' bar p. 74 a, l. 5, gser gyi mña' šin gser gyi gña' šin p. 74 a, l. 6, gton ba ac'ag gton ba c'ag p. 75, l. l, t'ugs k'ur skyun t'ugs k'ur bskyun nas nas p. 75, l. 2, c'u glan gšegs par c'u glan la gšegs par gsun kyan mdsad kyan p. 75, l. 3, bžes pa la bžes pa las p. 75, l. 4, lcags abrug la lcags abrug la bltams ltams p. 75, l. 5, dgu lo dgu pa la dgun lo dgu pa la p. 75, l. 6, dgun lo bcu gsum dgun lo bcu gsum pa p. 75 a, l. l, bka' pod bži bka' pod bži la sbyans te las sbyan te p. 75 a, l. 3, yan mad kyi yan c'ad kyi p. 75 a, l. 3, gzeńs stod pai gzeńs bstod pai

ajags sa dril bsgrags p. 76, l. 2, ajags sa dril sgrags p. 76, l. 3, bstan pa rjes pai p. 76, l. 3, adren dgos byun ba'n p. 76, l. 6, nas rtsis pai p. 76 a, l. 2, rjes su yid ran p. 76 a, l. 4, de nas rgyud pa la p. 76 a, l. 5, bdag po mdsad p. 76 a, l. 6, sa glan nas rtsams pai p. 77, l. l, ats'ams su p. 77, l. 4, ajig rten gyi bdag po mdsad mo yin p. 77, l. 5, rtse t'an gdan sa p. 77 a, l. 3, bsgrub brgyud p. 77 a, l. 5, gdan sa gsum par p. 78, l. 2, bskos c'es p. 78 a, l. 2, brtag gñis sogs p. 78 a, l. 3, bsod grags pa p. 78 a, l. 4, sku žan rdson ci p. 78 a, l. 5, rdson ji ba skrons p. 78 a, l. 6, re c'e yons rtsis p. 79, l. 6, mhag ste p. 79 a, l. 1, c'u bo bžin abebs p. 79 a, l. 2, des pas skyans p. 79 a, ll. 2, 4, gsum gyi p. 79 a, l. 5, t'el rtse t'an gi p. 79 a, l. 6, bsgom gra dan bšad gra p. 80, l. 2, žabs rtog p. 80, l. 3, sgrub mc'od kyis p. 80, l. 6, rdson dpon mi rgyud dan p. 80 a, l. 1, sde bzar c'en po p. 80 a, l. 2, blon c'en mgos c'e ba

bstan pa brjes pai adren dgos byun na'n nas brtsis pai rjes su yi ran de nas brgyud pa la bdag por mdsad sa glan nas brtsams pai mts'ams su ajig rten gyi bdag po mdsad lo yin i.e. rtse t'an gi gdan sa pa bsgrub rgyud gdan sa pa gsum par bskos šes brtags gñis sogs bsod grags pas sku žaň rdsoň spyi rdson spyi bkrons je c'er yon rtsis mnags te c'u bo bžin ap'el des pas bskyans gsum gyis i.e. t'el dan rtse t'an gi sgom grva dan bšad grva

žabs tog sgrub mc'od kyi rdson dpon mi brgyud dan

sde gzar c'en po blon c'en go sa c'e ba

p. 80 a, l. 4, brag dkar rgya'o brag dkar rgya bo p. 81, l. 4, sñag par dgons te bsñegs par dgons te p. 81, l. 4, rgyal bzań gžis ka rgyal bzań gžis ka brtsigs rtsigs p. 81, l. 5, lo gcig gñis sñer ste lo gcig gñis bsñun te p. 81, l. 6, c'os rje spo ta la c'os rje po ta lar p. 81 a, l. 2, gra pai dar rgyas grva pai dar rgyas kyań kyan p. 81 a, l. 6, kun spańs pa t'el i.e. kun spans pas t'el gyi gyi khu dhon su bsko la p. 82 a, l. 1, khu dbon du bsko la p. 82 a, l. 5, skyans bskyans p. 82 a, l. 6, dgons pas spun dgons pas dpuns sed man zed man yar kluns mt'il du dus zin p. 82 a, l. 6 – 83, l. 1, yar klun 'til du dus bzins p. 83, l. 2, adi la stag mo adi la pag moi? p. 83, l. 2, sde bzar c'en mo sde gzar c'en mo p. 83, l. 3, p'al p'er sans te p'al c'er sans te p. 83, l. 3, rdson jii las rdson spyii las p. 83 a, l. l, sgro glen la bgro glen la p. 83 a, l. 1, t'ugs gžed t'ugs bžed p. 83 a, l. 2, gžun tog te gźun gtog de p. 83 a, l. 4, man po mnag ste man po mnags te p. 83 a, l. 6, brten nas gsun c'os bsten nas gsun c'os p. 84, l. 3, bžes pa mdsad bžes par mdsad p. 84, l. 3, dod po dod por p. 84 a, l. 1–2, by a rgyal ba bya rgyal ba bkra šis bkra šis p. 84 a, l. 2, skya 'o rin c'en skya bo rin c'en bzan po bzan po c'e sa adi p. 85, l. 2, c'e sa adis p. 85, l. 5, bžes pa la sras bžes pa las sras p. 85, l. 6, mhag ste mhags te p. 85 a, l. 4, p'an ts'un ts'ogs p'un sum ts'ogs pa dan pa dan

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la stod lho byan

p. 85 a, l. 4, las stod lho byan p. 85 a, l. 4, šar nub gyis kyan p. 85 a, l. 5, rnams pai mdsad spyod kyi k'og la ma agu ba yin adug sde ak'rug lun p. 85 a, l. 6, bstan man yab kyi gun lo p. 86, 1. 2, p. 86, l. 4, tsan t'an bkra šis p. 86, l. 5, ma c'ad pa yin adug p. 86 a, l. 1, c'en po mdsad p. 86 a, l. 3, sde bzar rgyun ži na'n p. 86*a*, l. 4, lhan pa dam po re p. 87, l. 5, bka' bsgos nas p. 87 a, l. 1, gsan ste p. 87 a, l. l, rdsogs pa dge slon p. 87 a, l. 2, dban adsin byas ste p. 87 a, l. 3, bcu drug tsam du p. 87 a, l. 4, p'ebs pa ap'rin las p. 87 a, l. 5, dmag ltos c'e ba p. 87 a, l. 6, skyi šod du p. 88, l. 1, ts'an du ts'ud p. 88, l. 2, bde bdun p. 88, l. 6, sne gdon lo sar p. 88 a, l. l. gtam sgrags te p. 89, l. 3, dbus su sde bzar byun kyan p. 89, l. 4, ti šri brten nas p. 90, ll. 1, 2, rnams pas p. 90, l. 1, gdun rgyud p. 90. l. 2, k'o ran rnams pas p. 90, l. 2, žabs t'ag srin bai p. 90, l. 2, t'ag bc'od gtsan

šar nub kyis kyan rnam pai mdsad spyod kyis k'og la ma mgu ba yin adug sde ak'rug lun ma bstan man bya kyi dgun lo btsan t'an bkra šis ma c'od pa vin adug c'en por mdsad sde gzar rgyun ži na'n lhan pa dmar po re bka' bgros nas gsan te rdsogs pas dge slon dban adsin byas te i.e. lo bcu drug tsam p'ebs pas ap'rin las dmag gtos c'e ba skyid šod du ts'ags su ts'ud bde adum sne gdoñ lo gsar gtam bsgrags te dbus su sde gzar byun yan ti šrir bsten nas rnam pas gdun brgyud k'o ran rnam pas

žabs tog bsrin bai

t'ag bc'ad gtsan

p. 90, l. 3, t'an ston c'en mo t'an ston c'en mo gton bton p. 90, l. 4, t'el bton byas de t'el gton byas / de p. 90, ll. 4, 5, bskor ts'or sde skor ts'or ade gzar p'ran ts'egs bzar ap'ran ts'igs p. 90, l. 5, yar abrog na yar abrog nas brgyud de rgyud de 90 a, l. l, spyan sňar skos spyan shar bskos p. 90 a, l. 4, dpun ltos c'e ba dpung gtos c'e ba p. 91, l. 2, c'e agyogs ston c'e ajogs ston c'en c'en p. 91, l. 2, mi mans kyi mi dmans kyi p. 91, l. 4, gdun rgyud gdun brgyud p. 91, l. 5, nan žig sde bzar nan žig sde gzar p. 91, l. 6, drag po mňag ste drag po mnags te p. 91, l. 6, dpun p'yir rlog dpun p'yir bslogs p. 91 a, l. 3, dpon blon mk'on spon blon ak'on gži gži p. 91 a, ll. 1, 3, mk'on gžii ak'on gžii p. 91 a, l. 2, rtse nas zlog ci rtse nas bzlog ci t'ub t'ub p. 91 a, l. 3, sgar pa sgar pas p. 91 a, l. 6, žal lta mdsad pa žal ta mdsad pa p. 92, l. 2, t'ugs rins pa bžin t'ugs rens (s) bžin du ? du p. 92, l. 3, gnas k'a rnams su gnas k'ag rnams su p. 92, l. 3, skye žin bskyel cin p. 92, l. 6, zil snon pa bos nas zil gnon pa bos nas p. 92, l. 6, de k'ai ajug la de k'ai mjug la p. 92 a, l. l, go šri dbon yyog go šri dpon yyog p. 92 a, l. l, man po mnag ste man po mnags te p. 92 a, l. 1, abri k'un c'os abri k'un c'os rje ries p'yogs su lhun bai gzu mdsad p. 92 a, l. 3, p'yogs su lhun bai bzun mdsad pas pas p. 92 a, l. 4, mk'on gžir ak'on gžir p. 92 a, l. 4, sde bzar sde gzar

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sna blans pa la brten p. 92 a, l. 4, sna blan ba la rten gtan rtsis p. 92 a, l. 5, bton rtsis dpun šed grabs? p. 92 a, l. 6, spun že grabs p. 93, l. 2, žal lta ajam po žal ta ajam po mdsad mdsad sde gzar mi legs p. 93, l. 2, sde bzar mi legs dpon blon gyis ma p. 93, 1. 3, dpon blon ma sde gzar c'en po sde bzar c'en po p. 93, l. 5, sa mts'ams p. 93, l. 5, sa ats'ams rin po c'e dpon slob p. 93, l. 6, rin po c'e dbon slob p. 93, l. 6, c'ins brten c'ins rten p. 93 a, l. 1, rnams dan dgos rnams dan sgos su su p. 93 a, l. 3, agrig rtsal ste agrig btsal te p. 93 a, l. 4, dbyar dus son gžis dbyar dus rdson gžis sde srid kyis p. 93 a, l. 5, sde srid kyi ñan stod brgyud de p. 94, l. 2, ñan stod rgyud de p. 94, l. 2, skyi ap'an gyi skyid p'an gyi p. 94, l. 3, gžu sñe rgyud de gžu sñe brgyud de p. 94, l. 4, gtan glin la ak'yon gtan glin la ak'yons p. 94, l. 5, bca' sgrigs pa bca' sgrig pa p. 94, l. 6, sde bzar slan žin sde gzar bslans šin p. 94, l. 6, sde bzar sde gzar p. 94 a, ll. 2, 3, 4, gdun rgyud gdun brgyud p. 94 a, l. 5, sde bzar sde gzar p. 94 a, l. 5 agril sgril p. 95, l. 1, žo ajags žod ajags p. 95, l. l, gnas te rjes gnas te | de rjes p. 95, l. 2, šugs rgyab pa šugs brgyab pa p. 95, l. 3, dgos su sde bzar sgos su sde gzar p. 95, l. 4, ap'ran ts'agr p'ran ts'egs p. 95, l. 5, sde srid kyi sde srid kyis p. 95, l. 5, c'in at'ud c'ins mt'ud p. 95, l. 5, ci yons gi ci yon gi p. 95, l. 5, srid gtogs ma srid gtogs kyis ma

p. 95, l. 6, sde bzar šin tu sde gzar šin tu c'e bar c'e ba p. 95, l. 6, k'ams c'e ba k'am c'e ba p. 95 a, l. 5, mdsad pa ts'ur mdsad pa ts'ur rgol skal p. 95 a, l. 5, sde bzar sde gzar mi mdsad mi mdsad p. 96, l. 2, rnam par bžig ste rnam par žig te p. 96, l. 4, c'os k'a gsum c'ol k'a gsum p. 96, ll. 4, 6, bdag po mdsad bdag por mdsad p. 96, l. 6, k'ri gnan pai gon ma k'ri gnon pai gon ma p. 96 a, l. 2, sa bcad bzan po sa dpyad bzan po p. 96 a, l. 5, bstan pa spyi dgos bstan pa spyi sgos la la p. 97 a, l. 4, bsgyur žiň bsgyur cin snar rgyun bžin yod p. 97 a, l. 5, snar mkhyud bžin yod p. 98, l. 4, lam abras rgyud pai lam abras brgyud pai p. 98, l. 4, brten man po rten man po p. 98 a, l. l, ya mts'an ya mts'an can dan byams can byams p. 98 a, l. 3, ap'ra bkod pa p'ra bkod pa p. 98 a, l. 5, las ka slan par las ka blans par p. 99, l. 5, brag dkar rgya 'os brag dkar rgya bos p. 99 a, l. l, ap'ro mus mdsad ap'ro lus mdsad dgos rnams dgos rnams sgrubs bsgrub p. 99 a, l. 2, nor pa la bor pa las p. 99 a, l. 2, žu bar rtsam pai žu bar brtsam pai p. 99 a, l. 4, sa skya par sa skya par bsgyur ba sgyur ba p. 99 a, l. 4, dge adun grub dge adun grub kyis dgon pa dgon pa p. 100, l. l, rgyal ts'ab pa la rgyal ts'ab pa las p. 100, l. 1, 2, dka' bcu pa bka' bcu pas dgon pa dgon pa p. 100, l. 4, rgya ban rnams skya ban rnams kyi kyi

p. 100, l. 4, rkyen k'ur or: skyel k'ur ? sde gzar gyi rkyen ak'ur p. 100, l. 4, sde bzar gyi rkyen k'ur sde gzar man du p. 100 a, l. l, sde bzar man du p. 100 a, l. 3, bla mar k'ur nas bla mar bkur nas p. 101, l. 1, kun gyi mdsem kun kyis adsem p. 101, l. 4, c'os kyi dpal c'os kyi dpal adsom mdsom p. 101 a, l. 2, spyi dgos kyi spyi sgos kyi p. 101 a, l. 2-3, c'ags agros c'ags agros la brten la rten grva ts'an k'a yar p. 102, l. 3, gra ts'an k'a yar p. 102, l. 4, lo bžin agyogs pa lo bžin ajog par mdsad mdsad p. 102 a, l. 6, rñed bskur rñed bkur p. 102 a. l. 6. rnam yyen rnam yyen rgyan bsrin te rgyan srin ste p. 103, l. 1, mts'al pa si tu ts'al pa si tu p. 103, l. 2, deb t'er sgrig la deb t'er bsgrig la p. 103, l. 2, nor gyis rgyan nor gyis brgyan pa pa p. 103, l. 6, rtag du bde rtag tu sde ak'rugs ak'rugs p. 103 a, l. l, adsans pai rnam mdsańs pai rnam dpyod dpyod

APPENDIX

The royal genealogies of Grags pa rgyal mts'an and aP'ags pa from the gSun abum Sa skya pa¹⁾.

Ι

Om svasti siddham*

bod kyi rgyal po: k'ri bdun, lden gcig dan | | legs drug, lde brgyad, btsan bži, žes bya ste | 1 ni šu rtsa drug snon gyi rgyal po yin | | skyid pai gdun rabs p'yed dan bcu drug dan | * | šin tu skyid pai gdun rabs p'yed dan 197 a. 1 bži | | de ltar gdun rabs bži bcu t'am pa ste | | de yis bod abans spyi yi skyid res k'yer | | 'on kyan dam c'os dar las agrib pa med | | rje lde gña' k'ri btsan po, den k'ri btsan po dan | * | mu k'ri btsan po, pri k'ri btsan 2 po dan | | gdags k'ri btsan po, k'ri²⁾ ye btsan po dan | | gri³⁾ gum btsan po, gnam gyi k'ri bdun yin | | spu lde gun rgyal lden geig bya ba'o | | no legs, 'og rgyu legs dan šo legs dan | | abro žin legs dan i šo legs dan ni | * 3 gcen rin gnam zi legs ni žal sna bgyi | | gcun zi gnam zi

¹⁾ For the contents see G. Tucci, *The validity of Tibetan historical tradition* in « India Antiqua », p. 309 ff. The comparison of the various lists of the Tibetan kings contained in the historical records will be published in the commentary. The language of these texts is archaic and certainly incorrect. Only the most evident mistakes have been corrected.

») Xyl. k'ris.

^{a)} Xyl. k'ri.

Ta 196 b, 6

legs te legs drug go | | lde nam zin | [lde] ap'rul po gžun btsan | lde¹⁾ rman bum | lde²⁾ snol nam | lde snol po | lde se snol lam | lde se rnol po | lde rgyal po ste brgyad do | ⁴ | rgyal t'o * lo sa btsan | de man c'ad abans dan gñen bsres te la lam ldes³⁾ | bza' k'ri rgyal nan⁴⁾ bu bžes pai sras k'ri btsan nam | des sman bza' klu rgyal dban bžes pai sras k'ri sgra dpun btsan | des sman bza' klu rgyal dban 5 bžes pai sras k'ri t'og rje | t'og * btsan ⁵⁾ te btsan bži'o | de yan c'ad mi rje mdsad nas gdun rabs ñi šu rtsa drug t'al lo | | des ru gyon bza' sten rgya mts'o ma bžes pai sras t'o t'o ri sñan btsan | des dam pa[i] c'os kyi dbu brñes te span skon⁶⁾ p'yag brgya pa dan | gser gyi mc'od rten k'ru gan ba dan | yi ge * drug pa dan | tsin tā 6 ma ni'i kol p'or nam mk'a' la[s] byon | des lha lun bza'ma mo rje bžes pai sras k'ri gñen bzun btsan | des abrom bza' byan gnen te pa bžes pai sras abro gnen lde ru | des mc'ims bza' klu rgyal nan pu ats'o ba bžes pai sras * 197 6, 1 rgyal stag ri gñen gzigs | des bol gol bza' ston btsun gyi abro sman bžes pai sras gnam ri sroň btsan | des ts'e spoň bza' abri ma tog t'is skon bžes pai sras sron btsan sgam po | des btsun mo gsum las | | mo[n] bza' k'ri mo gñan 2 gyi * sras | guń sroń guń btsan | dei žań abros byas te yab kyi snon du adas pas p'yed ces bgyi'o⁷⁾ | des wa žva bza' man po rje bžes pai sras man sron man btsan | dei žaň ts'e spoň gis bgyi'o⁸⁾ | | des abro

- 1) Xyl. lto.
- ²⁾ Xyl. lto.
- 3) Xyl. sde.
- 4) Xyl. na.
- ⁵⁾ Sic; perhaps: k'ri t'og btsan.
- 6) Xyl. pań koń.
- ⁷⁾ bgyis so.
- ⁸⁾ bgyis so.

bza'1) k'ri c'en k'ri ma lod kyi sras dur sron man po rje * 3 rlun nam | des mc'ims bza' mts'ams me tog bžes pai sras me k'ri lde gtsug brtan | skyid pai gdun rabs p'yed dan bcu | | btsan lnar byed na ma dag ste | | 'on kyań p'yed dań bcu lags so | | | šin tu skyid pai rgyal rabs p'yed dan bži ni me k'ri ldes * btsun mo drug bžes 4 pa las | rgya rje yag abyam gyi sras mo gyim p'ya kon ju'i sras k'ri sron lde btsan | des btsun mo bžes pai ts'e spon bza' rma rgyal mts'o skar ma la sras bži ak'runs te mu k'ri btsan po gžon pa la gšegs | mu tig btsan po t'ar pa la * gšegs | mu ne btsan pos rgyal sa lo gcig zla 5 ba dgu byas nas yum gyis bkrońs pas p'yed ces bya'o | k'ri lde sron btsan gyis rgyal sa bzun no | | des abro bza' lha rgyal gun skar ma bžes pai sras gsum gyi c'e ba k'ri btsan ma²⁾ | lho bum t'an du bcug * nas abrom bza' ⁶ legs rje dan | sna nam bza' me rje t'e'us dug gis bkrons | glan dar ma sprel mgo mi sdug pa glen pas rgyal sar ma bton | c'un ba k'ri gtsug lde ral pa can gyis te šin tu skyid pai gdun rabs p'yed dan bži lags so | | de yan c'ad mi * rje mdsad nas rgyal poi rabs bcu la mu ne dan k'ri 198 a, 1 lde gñis mc'ed lags pas gdun rabs dgu lags so | | dam pa[i] c'os kyi dbu rñed nas rgyal poi rabs bcu bži lags so | yań brjod par bya ste | dań po rgyal po gań du * ak'ruńs 2 pa dan | | yab dan ji srid agrogs pa dan | | ts'e yi ts'ad dan rgyal sa ji tsam bzun ba dan | gan du adas sa rnams gžun adi[r] bstan par bya ste | 'on kyan gnam ri sron btsan yan c'ad la ni de žib ts'ags gžun nas bstan pa med 'on * kyan mi rje mdsad nas gdun rabs ñi šu rtsa drug la 3 3

¹⁾ Xyl. pa.

3) Corr.: ts'ags; i. c: lo grais

²⁾ For: gtsan ma,

drug brgya dan drug cu rtsa drug t'al | dam pai c'os dbu rñed nas ni gdun rabs lna la lo grans brgya dan lna bcu t'al zer | sron btsan sgam po me mo glan gi lo la ak'runs 4 | spyan ras gzigs te bcu gsum * lon nas yab adas nas c'ab srid lo grans drug cu [rtsa] dgur bzun nas spyir lo brgyad cu gya gñis pas [na]¹⁾ ap'rul snan bcu gcig žal la t'im skad | ap'an yul zal mo sgan du adas kyan zer | | nes par t'ugs rje c'en po lags pas na | | spyan ras gzigs la * gus pas p'yag 5 ats'al lo | | gun sron bcu gsum bžes nas c'ab srid ni | | lo lnar bzun ste bco brgyad lon nas adas | | slar yan yab kyi[s] rgyal srid bzuń no skad | | me p'o k'yi la mań sron ak'runs nas ni | lo skor gcig nas mes adas man sron des 6 * bco lnar srid bzun ñi śu rtsa bdun dpyid | gtsan²⁾ gi bar snan žes byar adas so skad | | dur sron ma bltams pa nas yab adas te | | c'u p'o byi bai lo la bsgrags su bltams | | cig car srid bzuň ñi šu rtsa dgu na ajaň gi yul du adas te [s]pur gñer * ni cog gru k'on k'ri dag gis 198 6. 1 bgyis so skad | | k'ri lde gtsug brtan lcags abrug dpyid kyi dus | p'o bran ldan dkar [ak'runs]³⁾ te lo gžug la | | yab adas cig car srid bzun dgun lo ni | | drug cu rtsa gsum bžes nas c'u rta la | | yar abrog sbas pa * bya bar adas 2 so skad | | k'ri sron leags rtai dpyid ka brag dmar du | ak'runs nas beu gsum lon nas yab adas te | | eig car srid bžes bži bcu rtsa gsum bzun | | lna bcu rtsa drug lon te šin glan la | | zun ap'ran nan du adas žes gsal bar t'os || * mu ne⁴⁾ btsan po c'u stag brag dmar ak'runs | | rtsa lna 3 lon nas srid bzuň lo gcig daň | zla dgu srid bzuň spun p'ur yum gyis bkrońs | | gcuń po k'ri lde sroń btsan šiń

1) Xyl.: nas.

²⁾ Xyl.: rtsań.

8) Xyl. adas

4) Xyl. ni.

abrug ston | | brag dmar du ak'runs ñi šu rtsa bži nas | | gcen grons rgyal srid sum * cu so gcig bzun | | spyir 4 lo lna bcu rtsa bži bžes pa na | | me byai ston kar sgrags kyi p'ur adas so | | k'ri gtsug lde btsan ral pa can žes pa | | me p'o k'yi la 'o can de'ur bltams | | gsum gyi gcun po yon tan ldan pa adi | | bcu gñis lon nas yab * 5 adas rgyal sar bton | | ñi šu rtsa bži rgyal sa bzun ba las | | adsam glin sum gñis dag gi rgyal po bgyis | rje btsun p'yag na rdo rjei sprul pa adi | | lcags bya sum cu rtsa drug adas so skad | | | c'u p'o rta la k'ri sron rgyal sa bzun | | leags mo bya la k'ri * gtsug lde 6 btsan adas | | de yi bar la dgu bcu go dgu ru | | dam c'os šin tu dar te skyid pai rabs | | de nas dam c'os k'rims bsnubs rgyal srid ñams | | c'os kyi dbu yyogs glan dar rgyud la smin | bod spyi ak'ur 1) ba med de sil bur gyur | dam c'os * nub kyan rim gyis dar bar gyur²⁾ | | gsum 199 a, 1 gyi gcen po gtsan³⁾ ma lcags p'o dbyug | | rgyal srid ma bzuń lho brag bum t'ań du | | abro bza' legs rje sna nam man mo rjes | | dug gis bkrons te de yi srid [b]rgyud bžugs | | bar pa glan dar * sprel mgo c'u mo lug | | bco 2 lna lon ts'e yab adas (so)⁴⁾ beu dgu la | | geun adas de nas rgyal srid bzun nas ni | zla ba drug tu ts'ul nan rgyal po byas | | lcags mo bya yi mjug tu dam c'os bsnubs | | de nas zla ba p'yed dan bdun dag tu | | sdig rgyal * byas 3 te de dag spyir bsdoms 5) na | | lo gcig zla p'yed bgyis te k'yi lo la | | byan c'ub sems dpa' doal gyi rdo rjes bsad | 'od sruns yum brtan dag ni spun yin te | | 'od sruns c'u

- 2) Xyl. agyur.
- ³⁾ Xyl. rtsan.
- 4) Xyl. dele metri causa.
- ⁵⁾ Xyl.: bsdams.

¹⁾ Xyl. k'ur.

mo p'ag la spur p'ur skyes | | de ma t'ag tu srid bzun lo

- 4 gsum na | | šiň mo * glaň la yar luňs ạp'aňs [mdar] ạdas | | yum brtan sum cu drug la ši žes zer | | de gñis riň nas dus ňan mgo ts'ugs so | | p'yi yi so k'a¹⁾ šor nas bod naň ak'rugs || p'a bu²⁾ gsum po de la[s] btsog pa med |
- 5 | dpal ak'or c'u mo glan la ap'ans [m]dar ak'runs || * bcu gsum bžes nas yab adas de nas ni | | bco brgyad rgyal srid bzun bai bar la ni | | gtsug lag k'an brgya bžens šin c'os la gus | | mes kyi spyod pa dag la šin tu rmad³⁾ | so gcig c'u lug yar lun šar [šam] por grons | | de nas bod kyi
- 6 k'rims * ak'rugs dus ñams te | | sa mo glan la k'en⁴ log byun no skad | | me mo bya la ban soi dur rnams brus | dpal ak'or sras gñis stod smad gñis su gyes | | yab mc'ed drug gis rgyal sa k'ol bur bzun | | yan smras pa | k'ri
- 1996, 1 yer⁵⁾ btsan poi riň la | sruň * daň sdom daň | gnam bon po gšen po c'e c'uň byuň | gri gum btsan po groňs nas spu lde guň rgyal gyi riň la žaň žuň daň | bru⁶⁾ šai bon pos gšen gyi dur bon byuň | t'o t'o ri sñan btsan gyi riň la dam pa[i] c'os kyi dbu rñed | gnam ri sroň btsan gyi riň la
 - 2 rgya nag nas rtsis byuň | * sroň btsan sgam poi riň la dam pa[i] c'os kyi srol btod | mt'a' bži lho bal p'al c'e ba dbaň du bsdus nas mk'os c'en po drug mdzad skad | k'ri sroň lde btsan gyi sku riň la | dam pai c'os dar žiň rgyas par mdzad | k'ri lde sroň btsan gyi riň la skad gsar c'ad kyis
 - 3 dam * pai c'os gtan la p'ab | yab sras de gñis kyis gtsug lag k'an brgya [r]tsa brgyad brtsigs | k'ri gtsug lde btsan ral
 - Xyl. ka.
 Xyl.: p'a bud.
 Xyl. smad.
 Xyl. k'yen.
 Above 197 a; l. 2 ye.
 Xyl. sru.

pa can gyi sku rin la gtsug lag k'an ston rtsa brgyad brtsigs lags so | | dpal ak'or btsan gyi sras gñis kyi c'e ba | bkra šis * brtsegs pa btsan gyi bu gsum gyi c'e ba dpal 4 sdei brgyud¹⁾ ni | gun t'an pa | klu rgyal ba | spyi pa | lha rtse pa | glan lun brtsad skor ba rnams yin no | | bar pa 'od sdei brgyud ni | grom pa | srad pa | ñan stod pa | yar lun gi lha c'en dpal abar la sogs pa * yin no | | c'un 5 ba skyid sdei [b]rgyud ni | mus pa | ajad pa | ñan stod du gtogs²⁾ [pa] aga' yod | dpal ak'or btsan gyi sras c'un ba | k'ri skyid ldei³⁾ gi bu gsum gyi c'e ba | dpal gyi mgon gyi [b]rgyud ni | mar yul pa lags | bar pa bkra šis mgon gyi brgyud ni * žan žun p'yi nan dan | pu ran⁴⁾ dan | ya 6 rtse pa lags | c'un ba sde gtsug mgon gyi brgyud ni | k'u hu la sogs pa mon yul rnams su yod do | | žes t'os so | | rgyal rabs ma dag pa yan man du mt'on | | rgyu mts'an du mas dpyad ciń brtags pas dag pa aga' * žig kyań mt'oń 200, 1 nas | spyir pu sti gcig tsam las legs par btus te | mdor bsdus šin tu dag pa adi | šā kyai dge bsñen grags pa rgyal mts'an gvis dpal sa skyai gtsug lag k'an du sbyar ba'o | | adis bstan pa dan sems can la p'an t'ogs par gyur cig || * 2

Π

| | bod kyi rgyal rabs bžugs | | | sroň btsan sgam 360 b, 4
po me mo glaň la ak'ruňs | bcu gsum pa la rgyal sar bton |
drug cu rtsa dgur rgyal po mdzad | * brgyad cu rtsa gñis 5
sa p'o k'yi la adas | guň ⁵) sroň gis rgyal po lo lňa mdzad

1) Xyl. rgyud.

²⁾ rtog aga'.

- ³⁾ Xyl. ldiń.
- 4) Xyl. ro'n.

⁵⁾ Xyl. c'un.

kyan | slar yab kyis rgyal po mdsad pas logs su mi bgran | man sron man btsan me mo k'yi la ak'runs | bcu gsum pa la rgyal sar bton | lo bco lhar rgyal po mdsad | ñi šu rtsa * 6 bdun c'u p'o byi ba la adas | dur sron man po rje rmug vin la | c'u p'o byi bai lo de la ak'runs | de ma t'ag rgyal por mna' gsol | lo ñi šu rtsa dgu leags abrug la ajan du adas | k'ri lde gtsug brtan leags abrug de ñid kyi dbyid la ak'runs | dei lo gžug * la yab adas nas | rgyal por mna' 361 a, 1 gsol | dgun lo drug cu rtsa gsum c'u rta la adas | k'ri sron lde'u btsan lcags p'o rtai dpyid la ak'runs | lo bcu gsum c'u rta la rgyal por mna' gsol | lo bži bcu rtsa gsum rgyal 2 po * mdsad | | lňa bcu rtsa drug šiň mo glaň la adas | mu ne btsad po c'u po rta la ak'runs | lo ñi šu rtsa lna la rgyal por mna' gsol | lo no gñis la adas | dei gcun k'ri lde sron | btsan šin p'o abrug gi ston la ak'runs | lo ñi šu rtsa bži me yos la rgyal sa bzuň | * lo sum cu rtsa gcig rgyal po 3 mdsad | lna bcu rtsa bži me bya la adas | ral pa can me p'o k'yi la ak'runs | lo bcu gnis me bya la rgyal por mna' gsol | lo ñi šu rtsa bži rgyal srid bzuň | lo sum cu rtsa drug 4 leags bya la adas | k'ri sron ldeu btsan c'u rta la rgyal* por mna' gsol ba nas bzun nas | lcags mo bya la ral pa can gšegs pai bar la lo brgya t'am pa son la | dei bar du bod kyi c'os k'rims dan rgyal k'rims gñis ka dar bas skyid pai dus rab[s] yin no | | ral pa can gyi gcen po glan dar ma c'u mo lug lo la skyes | * sum cu rtsa dgu lcags 5 mo byai lo gžug la rgyal sar bton | zla ba drug ts'ul bžin rgyal po byas | de nas zla ba p'yed bdun du sdig rgyal byas | spyir bsdoms¹⁾ pas lo gcig dan zla ba p'yed rgyal po byas nas | c'u p'o k'yii lo la bsad | dei sras 'od 6 sruns rmug vin te | * c'u mo p'ag la ak'runs | de ma

1) Corr.: bsdoms.

t'ag 1) rgyal srid bzuń nas | lo drug cu rtsa gsum šiń mo glan la yar luns ap'an mdar adas | 'od sruns kyi sras dpal ak'or²⁾ btsan c'u mo glan la ak'runs | lo bcu gsum la rgyal sar bton | rgyal po lo bco brgyad mdsad nas | * c'u mo 361 a, 1 lug la adas | dpal ak'or³⁾ btsan gyi sras gñis kyi c'e ba bkra šis brtsegs pa yin la | de la sras gsum gyi c'e ba dpal sdei [b]rgyud ni | gun t'an klu rgyal ba | spyi pa lha rtse pa - gla lun btsad skor⁴ ba rnams yin no | bar pa 'od ldei [b]rgyud ni | grom pa | srad * pa | ñan stod pa | yar luns 2 kvi lha c'en dpal abar ba la sogs pa rnams vin no | c'un ba skyid ldei [b]rgyud ni | mus pa | ajad pa | ñan stod na'n aga' žig yod | dpal ak'or 5) btsan gyi sras c'un ba skyid ldei gsum las chhe ba dpal mgon gyi [b]rgyud ni | mar *luns kyi btsad po rnams yin no | | abrin po bkra šis 3 mgon gyi [b]rgyud ni | žan žun p'yi nan dan | pu rans pa dan | ya ts'e pa rnams yin mo | | c'un ba lde gtsug mgon gyi [b]rgyud ni | k'u abu⁶⁾ pa dan | mon yul na'n ci rigs pa yod | šin mo p'ag gi zla bai * ts'es bcu drug la 4 ap'ags pas sa skyar rka mdor sbyar ba'o ||

- 1) Xyl. to'g.
- 2) Xyl. gor.
- ³⁾ Xyl. gor.
- ⁴⁾ Xyl. kor.
- ⁵⁾ Xyl. gor.
- 6) In the previous text: bu only.

PART II TRANSLATION

INTRODUCTION

Homage to the Blessed One, the Tathāgata, the Arhat, the perfect Buddha, the Master of the two Laws.¹⁾

« I bow to the omniscient king of the Law,

to Him who overcame the four demons of heresy and who rules over the three worlds with the golden wheel of the double²⁾ knowledge. I offer this marvellous key of the royal genealogies [2] to all those who want to narrate the history

of the two directions of life (the religious and the social), [having well opened]

the precious treasury of history."

Here (as regards the subject), if one wants to relate briefly the royal genealogies of the rulers of the great earth, 15 there are five subjects (to be treated):

A) the royal genealogies of India; B) the royal genealogies of Sambhala; C) the royal genealogies of Tibet;
D) the royal genealogies of China and of the Hor; E) the manner in which the Chinese and the Hor came to rule
20 over Tibet.

¹⁾ Religious and social.

5

10

²⁾ ji lta ba, don dam pa, absolute truth and ji sñed, kun rdsob, relative truth.

CHAPTER III *)

The royal genealogies of Tibet

We shall now speak of the genealogies of the Tibetan kings. Concerning the first origin of the Tibetan people, 5 the story goes that they were created by the copulation of a monkey and an ogress. And it is also said:

At the beginning of the aeon rsod ldan, when the five sons of king sKya sen defeated the army of Ru dra, king Ru ši,¹⁾ with his army, dressed up as woman,

- 10 fled; he took shelter in the Land of the snows and from his lineage many descendants were issued. In the Lun rnam abyed, the Dus kyi ak'or lo and in other texts the mention of Bod often occurs. It therefore appears that both the country and the people (of Tibet)
- 15 originated long before our Teacher; (there is no contradiction also if one says that they were contemporary with India). As regards the royal lineage [15], in the C'os abyun of Bu ston it is said that this (ancestor of the Tibetan race) may be the fifth son of gSal rgyal or the fifth son of sTobs c'un,
- 20 the son of gZugs can sñin po or the eldest son of aC'ar byed,

^{•)} In the preface I have stated the reasons why Chapters I and II have not been translated.

¹⁾ I. e. mistake for Rūpati of other sources, Obermiller, p. 181, *Blue* Annals p. 36. Rudra is a corruption of Kaurava.

king of Bad sa la who possessed the signs of a great man (skyes bu c'en po). The three (may) equally correspond to the Lord gNa' k'ri btsan po. But while that one is said to belong to the Sākya family, certainly the first two did not; therefore that the last one was of the Sākya family, s is in agreement (with the tradition). Now this Lord gNa' k'ri btsan po went to Sog k'ar in Yar kluńs and built the palace of 'Um bu bla mk'ar, the oldest palace of Tibet. Then seven kings followed in succession, called the seven gNam gyi k'ri (the K'ri, thrones, of heaven): Mu k'ri 10 btsan po, Diń k'ri btsan po, So k'ri btsan po, Mo k'ri btsan po, gDags k'ri btsan po, Sribs k'ri btsan po [15 a].

The son of the last-named king was Gri gum btsan po; he and his son sPu de gun rgyal were called the two sTen of the upper regions. King Gri gum lost his reason; for no¹⁵ reason whatsoever he fought with his minister (horsekeeper) Lon nam, but was killed by him. His three sons Ša k'ri, Na k'ri and Bya k'ri were respectively exiled to Kon, On and sPo bo and the power fell into the hands of the (horsekeeper) Lon nam.²⁰

The latter committed to the queen the care of the horses and took as spouse the princess (lha gcig). At that time, the wife of the king had a son from Yar lha šam po and this son was called Ru la skyes. When grown in age, he killed the (horsekeeper) Lon nam, and then went to ²⁵ call the three elder brothers, but he led only Bya k'ri (into his country) from sPo bo. The latter was consecrated king and was called sPu de gun rgyal [16]; he built the castle of sTag rtse in aP'yin na and his minister was Ru la skyes, his younger brother. During the time of this king and his ³⁰ minister, the art of husbandry spread among the people and, by the force of their merits, silver, copper and iron were extracted. The public affairs were guarded by the Bon. At that time among the Ta zig, a people on the frontier, the teacher gSen rab was born; he revised the Bon (as it had been practised) in Żań žuń and (from that country)

- ⁵ divulged it (in Tibet). But in some Bon records it is stated that he appeared at the time of gNa' k'ri btsan po. Then, one after another, the six Legs, the intermediate ones, followed [16 a]: A šo legs, E šo legs, De šo legs, Gu rub legs, aBrom rje legs and T'o šo legs. Then the eight lDe of the earth, one after the other, followed: rGyal bza' rNam
- zin lde, lDe ap'rul nam gžun btsan, Se rnol nam lde (mss. rnam lde), Se rnol po lde, lDe rnol nam, lDe rnol po, lDe rgyal po, lDe sprin btsan.

The three other rulers who succeeded one another, viz. 15 K'ri btsan nam, K'ri dgra dpuńs btsan, K'ri t'og rje t'og btsan, were called the three bTsan, from below ¹⁾. The son of the last was Lha t'o t'o ri gñan btsan, who was an emanation of Kun tu bzań po. When he resided in the upper storey of the palace of 'Um bu bla mk'ar, three things 20 fell from the sky, viz. the two books Z a m a t og bkod pa and also the sPań skoń p'yag rgya pa and a stūpa of gold.

He called them the "mysterious Spirits" (gñan)²⁾ and worshipped them. So he could keep on one hundred and ²⁵ twenty years; then during a dream [17] a voice was heard by him saying: "after five generations beginning with thyself, the meaning of all this will be understood". This

¹⁾ Therefore, the succession is: heaven, upper regions, intermediate space, earth, lower world.

²⁾ But other sources read, as known, gñen, helper. gÑan are a class of demons of the intermediate space. All these problems are discussed in the commentary.

is the prophecy which is said to have taken place at that time. Nel pa states that since the Bon po-s adored (lit. rejoiced in) the sky, they said that those things had fallen from the sky. But as a matter of fact the paṇḍita Blo sems ats'o and the lotsāva Li t'i se¹⁾ came (into Tibet) carrying the above said things pertaining to religion, but the king could not understand the meaning of the words, and therefore he placed in the palace those things pertaining to religion; then the paṇḍita and the lotsāva went back.

But the Deb snon says that it is probably correct 10 (to presume) that this Blo sems ats'o²⁾ is the same as Ži ba ats'o and that this abbot for nine Tibetan royal generations had waited in Bal po. The son of Lha t'o t'o ri was K'ri gñan bzun btsan; the son of the latter was aBron gnan lde ru, who had as his queen a Klu mo. The king noticed that 15 she ate aside her food and that her body appeared beautiful [17 a]. Thinking that her food was good, unseen by his wife, he opened the door with a picklock and he saw that (inside) there were many frogs besmeared with butter; he felt some doubts³⁾ (about the real nature of his wife), 20 therefore the king fell ill and was afflicted with leprosy. They had a son who was born blind. The father thus left his will to his son: "Make worship to the 'mysterious Spirit' of the ancestor. Call a doctor and when thine eyes are opened, then must thou take hold of 25 power". The father and the mother were laid in the tomb while still alive. The son did as his father had told him and his eyes were opened. Then since he saw a wild

1) Or T'i se from Li?

²⁾ Blue Annals, p. 38.

⁸⁾ t'ugs rtog za ba = sems la rnam rtogs skyes, to have some misconceptions.

sheep (gñan) walking upon the sTag ri, he was called king sTag ri gñan gzigs. His son was gNam ri sron btsan. During the time of the latter, salt was obtained from the Northern countries and astrology and medicine were introduced into the country from China. The son of gNam ri sron btsan was Sron btsan sgam po [18], who was born one thousand four hundred and forty-nine years after the nirvāņa of the Buddha, in the year fire-ox, in the palace Byams pa mi agyur glin in sBra stod ts'al of Yar snon.

In the Šes by a rab gsal¹⁾ of bla ma aP'ags pa it 10 is said that two thousand years after the nirvana, the lord gNa' k'ri btsan po was born and five hundred years after him, Lha t'o t'o ri gñan btsan; but since the years said to have passed are much in excess, that reckoning does not agree with this one. When he (Sron btsan sgam 15 po) was thirteen years old, his father died and so he came to power. His residence was the dMar po ri. This king generally had innumerable ministers, but the principal ones were: aP'rul gyi sna c'en rin bzan (gloss: of Yar kluns) [18 a], T'on mi sam bho ta, mGar ston btsan (gloss: sTod 20 lun ram pa), aBri se ru gon ston (gloss: of aBri k'un), Nan k'ri bzan (gloss: of Nan ser).

T'on mi was sent to India and he learnt, at the school of the brahmin Li byin and of Paṇḍita Lhai rig sen ge, 25 letters and grammar and also hymns. When he came back to Tibet, he arranged the fifty letters of the Indian (alphabet) within thirty Tibetan ones and presented these letters to the king and taught them to the ministers. He then translated the dKon mc'og sprin and he

¹⁾ But in this text p. 18 b, l. 6 (gSuň abum Sa skya pa, vol. pa) it is written: lo stoň lhag, more than one thousand years. So also in the Chinese translation. *Taishō*. XXXII, n. 1645, p. 231 b.

wrote many books, such as the grammatical sūtra called: T'on mi mdo rdsi. Thus Tibet is greatly indebted to him.

He himself said:

"In this realm of Tibet, the barbarous country on the 5 [border (mt'a' k'ob), I am the first to become a learned man; I am the lamp that now expels darkness: the lord, the king, here abides as the sun and the [moon (in the sky); 10 [19] among my associates, the ministers, nobody is [like myself. Towards all the people of Tibet, the Country of the snows, are not my favours great?" So he said and he was true in thinking so. 15 The king, when sixteen, sent his ministers to ask in marriage K'ri btsun, daughter of the king of Nepal 'Od zer go c'a; the images of Jo bo Mi bskyod rdo rje, Byams pa c'os ak'or ma, a sGrol ma of sandal

wood and a begging bowl of cat's eye were given as ²⁰ dowry. This was the beginning of the karmic connection which made the Buddha's teaching appear in Tibet. When eighteen, he sent his ministers mGar, etc., with one hundred horsemen to bring back as his wife Lha gcig 'Un šiň koň jo, daughter of the Chinese king Seň ge ²⁵ btsan po [19 *a*]. When they reached the palace of Zim šiň, they offered the presents sent by the king and they expounded the reasons wherefore the Lha gcig should be given as a wife (to their king).

Then the Chinese king, with his ministers and subjects, ³⁰ was not much pleased; however, giving somehow a decep-

tive representation (of their mind), he asked: "Has your king of Tibet the capacity to keep the ten moral precepts? to build temples? to enjoy the five enjoyable goods? If he has these capacities, then can I give my daughter to him. Go therefore and ask him." Since going 5 between China and Tibet to carry the news (meant) that the time would never come to take the princess (to Tibet), mGar said that there were three paper-rolls containing the replies which his king had sent and he presented them to the Chinese king, one after the other. 10 In them it was written: "these three conditions and some more are fulfilled. But even if in spite of that, the daughter should not be given, I will send an army of fifty thousand men [20] magically created, kill thee and take away by force the princess and subdue the whole country". 15

When the Chinese king saw these letters, he was much afraid, though he did not show it, and said: "Your king of Tibet is a great swaggerer." On account of this and since the seven or eight tricks of sharp intelligence

- 20 which the minister mGar had shown were beyond his comprehension, with sone reluctance, the king handed over the princess along with (the image of) Jo bo Ša kya mu ni as a dowry. When her father, the king, was arranging for the escort, aBri se ru gon ston was jealous
- ²⁵ of mGar and said that if an intelligent minister remained in China, the (good) relations between China and Tibet would not be interrupted. And so he looked with an envious eye on the mGar minister, and the king earnestly bade mGar to remain there [20 a].
- 30 Though mGar had perceived the envy of his companion, he feigned as if he greatly desired so, and said that he accepted (to remain). Then he took apart T'on mi and Nan

and said to them: "I will remain in China no more than five months, and until then I will do as much damage as I can to China." Accordingly, the innumerable deceitful magic creations of mGar spread out and subdued the kingdom of China; then he escaped and he overtook the princess in IDan ma. 5

The princess with the image of the precious Jo bo came before the king who was in the dMar po ri, and the great festivities of rejoicing beyond all imagination then made were most appropriate. The king became the patron of the Law and he preached the six syllables of 10 sPyan ras gzigs [21]¹⁾ and other kinds of religious texts, such as that of a P'ags pa gšin rje gšed, etc., founded many seminaries for meditation and many temples such as that of K'ra abrug, (the four) mT'a' adul and the (four) Yan adul, etc. Even the two queens founded, respectively, 15 the aP'rul snan and the Ra mo c'e, and placed in each of them one of the two Jo bo. To say it briefly, it is certain that the king was an epiphany of the Great Compassionate and the two queens also were two epiphanies of the two goddesses. Even the ministers were, in general, other divine 20 manifestations. (By the agency) of them all, the royal Law based upon the ten virtuous actions permeated the two thirds of the aDsam bu glin. Under the king's reign there was not even the name of famine, epidemics and quarrels.

In all other aspects the Law spread widely, with the only $_{25}$ exception that it was still impossible to establish the order of the monks (duly initiated). This is called the beginning of the Buddhist Law in Tibet [21 *a*].

At that time the two queens had no sons and therefore the king married successively two other queens, but also in 30

¹⁾ Om ma ņi pad me hūm.

their case no sons were born. Later, from Mon bza' K'ri lcam of sTod lun, his son Man sron man btsan was born who. when thirteen, was installed king; but after five vears of reign, he passed away at the age of eighteen. To him a son was born called Gun sron gun btsan, but since he was not of age, the king (Sron btsan) was obliged to take hold again of the reign. The Me lon ma¹⁾ inverts the order of Man sron and Gun sron, but Bu ston²⁾ in his history agrees with what stated previously by us; there-10 fore, there is no mistake (in what we asserted). Then the father, the king, said to his grandson, to his ministers and to his subjects: "This soil of Lhasa [22] being gradually bitten into by water, will appear like a fish, like a frog, like a tadpole, like a water warm; when it is like this if they worship the gods and restore³⁾ the embankments, and 15 all the people pray most earnestly to the precious Jo bo, it will stay for a little while ". Then, on the eve of his passing into nirvāņa, he went to the northern chapel and he gave to his grandson the necessary instructions for protecting the reign according to the Law. Then he 20 said: "Five generations after me there will appear a king called K'ri and IDe; he will found many communities of monks duly ordained and the sustenance will be given by the Palace and he will make the teaching of the Buddha shining like a sun". Suchlike prophecies he uttered. At 25 the age of eighty-two [22 a] in the year earth-dog 4),

1) Fol. 28 a, and 28 b.

³⁾ Obermiller p. 185.

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³⁾ Lit. inwardly worship, externally restore.

4) For the chronology of these kings, and the fact that only the second element of the date is valid, see G. Tucci, The validity of the Tibetan historical tradition, in India Antiqua, Kern Institute 1947, p. 308; and Id., Tombs of the

along with his two queens, he disappeared into the image of the Jo bo with eleven heads.

The Me lon ma¹⁾ and the Deb t'er shon po¹⁾ say that he died in the year iron-dog, but this computation does not agree with what they state, that he was born 5 in the year fire-ox. What the ministers said about his disappearance into the image of the god is the secret tradition; the rumour was spread that he had passed away in Žal mo sgan in aP'an yul. They built a marvellous tomb in aP'yon rgyas mda', filled it with precious jewels 10 and this is even now called the tomb of Sron btsan. Then the king's grandson, Gun sron gun btsan took hold of the reign at the age of thirteen. He instituted perpetual offerings in honour of his grandfather in Lhasa and paid homage to the three Jewels. He reigned for fifteen years 15 and then [23], at the age of twenty-seven, he died in gTsan. During the time of this king's reign, Chinese troops entered into Tibet and burnt down the dMar po ri. Since the image of Jo bo Šā kya mu ni had been hidden in the aP'rul snan, they could not get hold of it, but they took away 20 the image of Jo bo Mi bskyod rdo rje a half-day march; so it is written in the rGyai deb t'er.

Again the minister mGar led an army of hundreds of thousands of Tibetan soldiers and plundered the Chinese territory. But mGar himself died at the head of his ² troops. The son of this last king was aDus sron rnam ap'rul

Tibetan kings, Roma 1950; H. E. Richardson, Ancient historical edicts at Lhasa, London 1952. E. Haarh, The identity of Tsu-chih-chien etc., Acta Orientalia, XX. V, 1-2, pp. 121 ff. In this case for earth read: iron irondog = 650.

²⁾ Blue Annals, p. 49.

²⁵

¹⁾ Fol. 87 b.

gyi rgyal po¹⁾, who was born in sBrags p'u, seven days after the death of his father; he reigned for twenty-nine years and paid devotedly homage to thes three Jewels. During his time there were the seven ministers of great strength So it is related. The son of mGar, gNan btsan ldem bu. led an army of one hundred million Tibetan soldiers [23 a]. subdued China and increased authority and majesty to the Tibetan king. The last king's son, known as K'ri lDe gtsug brtan mes²⁾ ag tsom, was born in the palace of sTon t'an Lhan dkar³⁾ (gloss: Yar luns). When ten years of 10 age, he came to power.

He rendered great services to the Buddhist teaching, because he built many temples and ordered many books of the Law to be translated. He boasted of being that very K'ri Sron lde btsan predicted by his forefather Sron btsan; 15 he is said to have invited many pandits and started the foundation of monasteries for monks. He had a son lJan ts'a lha dbon; Kim šin kon jo was summoned from China to be taken to wife by his (son). But as soon as 20 the Chinese (princess) reached Tibet [24], the prince died; so she was united to the old king, sought for the image of Jo bo Šā kya mu ni which had been hidden and made fine offerings to it; in the year earth-male-horse⁴⁾ in the palace of Brag dmar (gloss: in bSam yas) his (i.e. the

king's) son K'ri Sron ldeu btsan was born. 25

At that time, eighty years had passed since the death of Sron btsan sgam po. As soon as the boy was born, queen sNa nam bza' said that the boy had been born to

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⁴⁾ Corr.: water-horse = 742.

¹⁾ In the ms.: Lus sron; mistake for: aDus sron.

²⁾ MS.: mei.

³⁾ Corr.: 1Dan dkar.

her and then she took him away. The ministers were in doubt and even the Kon jo was greatly disturbed in her mind and thinking that now she could not have control over her son, she laid waste many lucky signs ¹⁾ of Tibet.

The king then called from their countries the pater- 5 nal relations of the two wives, made them sit in two rows and bade his son, who was then about one year old, to recognize his maternal uncle. (This son then) said: "I am K'ri Sron lde btsan, the offspring of Chinese (extraction). I have no need of you, the uncle from sNa nam," 10 [24 a]. So saying he offered to his Chinese (relative) a golden vase full of rice-beer and the mother was very glad. After the son had recognized his maternal uncle, the mother said that though half the country had been laid waste, there were means of restoring it. When the boy 15 was five years old, the mother died and also the king died at the age of sixty-three in Yar abrog. This greatly differs from the rGyai deb t'er. The boy came to power when he was thirteen. Some ministers, like Ma žan k'rom pa skyes and sTag²⁾ ra klu gon, were not pleased 20 with the Buddhist Law but also very powerful; first they hid the image of the precious Jo bo underneath heaps of sand; then, since there were some bad omens, they took it out and sent it to be carried away to India: but as soon as it had reached sKyid gron in Man yul, pretending that 25 it could not go further [25], (the people who carried it) requested that it should be kept it there. The Me lon ma states that then the image of Jo bo mi bskyod rdo rje was

^{a)} Ms. rTa ra. TH. p. 132 sTag sgra.

¹⁾ Sa dpyad: dge mts'an rten abrel.: i. e. the fortune, the prosperity; the story is told in detail in the GR. p. 83 b, f.

taken away a half-day (march); but it is easy to understand that this is a gross mistake of the text.¹⁾ When the king came of age, he consulted his ministers aGos K'ri bzan and Žan Nam bzan and others (devoted to the) Law and they 5 were of the same opinion; while discussing (what should have been done concerning) the practice of the Buddhist Law. Nam bzan said that this plan was impossible, because the two other ministers had great power. But aGos said "There is a way of doing it; follow me". Accordingly. by means of some deceitful tricks, they laid Ma žan 10 alive in a tomb (gloss: in sTod lun) and then exiled sTag ra in the Northern country. First of all they took back the image of the Jo bo from Man yul and placed it in Lhasa [25 a]. Then gSal snan of sBa was sent as an envoy and the master Ži ba ats'o, invited to Tibet, first 15 came to Lhasa and then went to bSam yas, where he was met with great reverence by the king. The Abbot explained many parts of the Law, beginning with the ten good actions and the twelve members of causation; then the gods and the demons of Tibet were not pleased 20 with this and the dMar po ri was hit by lightning and aP'an t'an²⁾ was flooded. When such portents had been shown, the Abbot pondered on that and for a while he went to Nepal; according to the instructions given of inviting the slob dpon Padmasambhava, this latter was 25 ordered to be led to Tibet; thus the gods and klu of Tibet were converted. The Abbot was again taken back to Tibet.

¹⁾ I. e. of the copy used by the Author; the sentence referred to is not in the text of GR. p. 84 a, but instead of: jo bo rin po c'e it refers once to: jo bo mi bskyod rdo rje, p. 84 a, l. 6.

²⁾ Gloss: in Yar lun.

When the king was twenty-two years old [26] in the year earth-female-hare¹⁾ the foundations of the temple of Mi agvur lhun gyis grub of bSam yas were laid, and in the vear iron-female-hare the building was completed. The ceremony of the consecration was chiefly conducted by 5 the Abbot, the Bodhisattva and the slob dpon Padma: in the year wood-female-sheep, the seven Sad mi, etc., were ordained in the presence of the Abbot. Though the Me lon ma²) says that the ordination of the seven Sad mi was made before the consecration of the temple, 10 in many sources it is stated as previously said. Moreover many persons endowed with faith or excellent insight were ordained; in a general way, it is said that in K'ams, Upper and Lower, twelve seminaries were built for the study of the Law; in Yer pa and 15 in aC'in p'u two places for meditation were established. Lotsāvas [26 a] and Panditas translated chiefly religious books on mantras and logic and great service was rendered to the cause of determining the exact meaning (of the Law) by explaining and hearing (the holy texts). 20

The precious teaching of the Buddha was extolled.³⁾

Later, Jo bo Atīša said that at that time even in India the Buddhist teaching could not be compared to that of Tibet. Then the Abbot said: "Although in Tibet there are no heretics, the Buddhist teaching will be divided into ²⁵ two groups and there shall be many controversies. Then you should invite Kamalašīla from India and you should

1) See G. Tucci, Minor Buddhist Texts, Roma, II, p. 27 ff and 285.

²⁾ P. 86 a.

3) There are three moments or times concerning the progress of the Law: to open it, srol p'ye ba; to extol it, srol bstod pa; to fully possess it, srol adsin pa. entrust to him the task of the controversy ". This was his will, and he then entered nirvāņa.

Meanwhile, in accordance with that prophecy, the Hva šan came from China; he taught [27] that Buddhas hood consists in remaining in a state of inactivity and there is no need of any application in the Law regarding either body or speech. Thus gradually Tibet came to follow, for the most part, the materialistic (u c c h e d a – vāda) theory.

10 Then Ye šes dbaň po reminded the king about the prophecy of the Abbot. When the Hva šaň came to know that messengers had been sent to bring (to Tibet) Kamalašīla, he composed the bSam gtan ñal bai ak'or lo, the bSam gtan gyi len and the 15 (bSam gtan gyi) yaň len and the mDo sde brgyad cu k'uňs, and other śāstras.

Then Kamalaśila arrived, and the king sitting in the midst (of the two disputants), Kamalaśila started a controversy with the Hva šan and defeated him. Then ²⁰ the Hva šan was sent back to his country and his books were hidden; so it is said. The system of Kamalaśila and that of the Hva šan are respectively called Tsen min pa and Ton min pa; which means in Tibetan [27 *a*] the followers «of the gradual method» and those of «the method of ²⁵ the sudden realization». At the time of this king and his ministers who were in bSam yas¹⁾, the Chinese emperor and his son-in-law, the Tibetan king, were not always on good terms and therefore the occasions for wars arose. So once the general Lha bzan klu dpal, at the head of two

¹⁾ Litt. of bSam yas.

³⁰ hundred thousand Tibetan soldiers, occupied Šiň k'un,

Tsiu mk'ar and the country of sMan rtse. So it is written in the rGyai deb t'er. This king had three sons: Mu ne btsan po, Mu tig btsan po and K'ri lDe sron btsan.

The king handed down the reign to the eldest son; he then passed away in gNug ma mk'ar, the palace of Zun 5 mk'ar at the age of sixty, in the year earth-tiger [28]. According to the C'os $abyun^{1}$ of Buston, Mu ne btsan po took possession of the reign in the year water-tiger; but after one year and seven months of reign, at the age of seventeen, he passed away (gloss: the text (dpe) is incorrect)²⁾. 10

In the Me lon ma³ it is written that he was born in the year water-tiger and became king at twenty-eight and that having reigned for one year and nine months, he died at twenty-nine (gloss: the text (dpe) is incorrect). According to the first theory, the calculation does not correspond 15 to what is written in the C'os abyun, viz. that the father died at sixty-nine in the year fire-tiger 4); he must therefore have handed down the kingdom to his son aged forty-five; according to the second theory, a son must have been born to the king when the latter was forty-five; but this does not 20 agree with the calculation contained in that same history ⁵⁾ stating that the king, the father, died in the year water-ox⁶⁾ when he was fifty-six [28 a]; moreover the date of the death, i. e. the year wood-ox is a misprint; in this printed edition there are many other chronological mistakes. In some books 25 it is said that the son ruled for seven years and nine months

1) Obermiller, p. 196.

2) The text, dpe, here refers to that used by the author himself.

³⁾ Fol. 93 a l. l, 2: 93 b, l. 4. It is only said that the father died "at 69 years of age".

4) Not expressly stated in Buston, Obermiller, p. 196.

⁵⁾ I. e, Me lon ma.

⁶⁾ In the edition: p. 92 b, l. 6 wood-female-ox.

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and this seems to be exact. If the calculation is followed of (those) two (above said histories) which say that this king thrice established equality between rich and poor. there is no time left for enforcing thrice such equality. This king, following the ways of his father and of his grandfather, paid reverence to the Teaching; he also instituted in bSam yas some worship to be offered to the three collections of texts¹⁾ and even today this worship to the holy books (tripitaka) is not obliterated. At the age of 10 twenty-three he died having eaten some bad food which his mother Ts'e spon bza' had administered to him. Then the reign was to pass [29] into the hands of the second son Mu tig btsan po, but this was killed by sNa nam pa frightening his horse.

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The reign was given to the youngest son K'ri lDe sron 15 btsan who was not yet of age and who is known as Sad na legs ajin yon. The latter book hold of the government and was provided with the ten good rules²⁾ and offered worship to the temples which had been founded by his father and his

- grandfather. He provided the necessary support for many 20 lotsāvas and paņditas translating sūtras and works of grammar which had not been (translated) as yet. He is said to have founded the temple of dKar c'un, a royal establishment. During his time as well as that of Mu ne btsan po, there were many occasions of war with China; so it is stated in the 25
 - Deb t'er.³⁾ This king had five sons: gTsan ma, Dar ma, Ral pa can, Lha rje and Lhun grub [29 a]. Buston in his C'os

¹⁾ mdo, adul ba, mnon par mdsod pa.

²⁾ I. e, moral precepts: three concerning the body, four the speech, three the mind.

³⁾ Not found; but see: Blue Annals, p. 51. Deb ter may also stand for rGyai deb t'er.

abvun¹), takes Lha rje and Lhun grub as being one and the same person; in the Me lon ma²⁾, Sad na legs is given one son. IDen k'ri, and to this five sons are attributed. But this is wrong, since it does not coincide with the prophecy made by the ancestor Sron btsan, viz. that in the 5 second generation after K'ri Sron lde btsan there would have been an incarnation of P'yag na rdo rje, i.e. Ral pa can³⁾. gTsan ma took the vows, Lha rje and Lhun grub died young. Though Dar ma was the eldest, since he did not like the Law, the reign passed into the hands of K'ri Ral 10 pa can when he was twelve years old. This happened in the year fire-bird, thirty-two years after the death of K'ri Sron lde btsan. In the C'os a by un 4) of Buston, it is said that he came to power when eighteen years of age [30], but there are many sources agreeing with what has been said 15 before. Ral pa can married queen dPal gyi nan ts'ul; having as his minister Bran k'a dPal yon tan, he ruled over the State.

This king invited many paṇḍitas, such as Paṇḍita Jinamitra, Śilendrabodhi and Dānaśīla; the three lotsāvas of Ka ba, of Cog ro and of Žan translated many books of the ²⁰ Law. He founded many monasteries and extended seminaries for the explanation of the Law, for meditation and for (the study of) monastic rules.

And he wanted, as his offering, that each man ordained as a monk should be waited upon by seven laymen taken from ²⁵ among his subjects. To both ears⁵⁾ he attached two long

- ³⁾ GR., p. 77 b, 3.
- 4) Obermiller, p. 196.

⁵⁾ But sña may be «the two sides of a cap» or sña stands for (ral) sña: end of lhr-locks, as in GR.

¹⁾ Obermiller, p. 196.

²⁾ Fol. 94 b.

strips of silk cloth and revered the row of monks sitting upon them (as if) upon his head; therefore, they were known as the two¹⁾ head-communities. He also founded the temple of dPe med bKra šis dge p'el of 'On can rdo in 5 'U šan rdo [30 a] and thus he caused the Buddhist teaching to spread and develop. During that time there was a disagreement between the Chinese emperor and the Tibetan king and as a consequence many tens of thousands of Tibetans were led to war and plundered many localities and castles in China; but then the chaplains of Tibet 10 acted as intermediaries and the father-in-law and the sonin-law swore a reciprocal oath and the text of this pact is (written) on the pillar of Lhasa. But some sinful ministers could not bear that the king should take such delight in the Law, and so held a council and agreed that it 15 would have been impossible to abolish the religious customs unless the king were killed. But some said: "Even if the king is killed, the prince (son of K'ri IDe sron btsan) gTsan ma and the blon c'en²⁾, these two, are very pleased with the Law and it is therefore impossible to 20 destroy it ". Then, first of all, they exiled the prince to sPa gro mon [31] and then slandered the blon c'en devoted to the Law saying that he had intercourse with the queen. So he was killed, being quite innocent, and the queen immediately after committed suicide. 25

After that, the king who was then thirty-six, in the year iron-bird, was killed by sBas sTag sna can and Cog ro Lha lod. Following these events, the merits accumulated by Tibet dwindled like (the flame of) a lamp in which

¹⁾ I. e.: right and left.

²⁾ Bran k'a dPal yon.

the oil is used up, and the royal rule (based upon) the ten virtuous actions was consumed like the stalks which bind a bundle of rotten straw, and sinful practice rose up like a gale in a forbidding country, and therefore the lotsāvas, the paṇḍitas and the chaplains, since no services were 5 rendered to them, remained in their own countries.

In that year iron-bird, in compliance with the desire of the sinful ministers, the elder brother, K'ri Dar ma u dum btsan, was raised to the throne [31 a]; he was then thir. ty-nine years of age. The T'eu ran¹⁾ dBas rGyal to re was 10 elected nan blon. In the Me lon ma it is said that Dar ma was born in the year earth-ox²; he is therefore made younger than Ral pa can; but in other historical works one reads the same. Then in the heart of the king an evil disposition (gdon³⁾) took abode and by various 15 means he cancelled all traces of the monks who are the foundation of the Law and the support of liberation; the teaching of the Buddha declined from the very roots. After that time, the people rightly called this king Glan (ox), after the name of an animal. From the year wood-sheep when the 20 Abbot and K'ri Sron lde btsan, the priest and the patron, established the ordination of the monks [32] down to this year iron-bird * when the decline of the Law began, there ran eighty-seven years. The C'os a by un of Buston places the introduction 4) of the ordination of the monks 25 in the year water-sheep; and this derives from the chronology mistakenly placing the foundation of the bSam yas in the year fire-hare. At that time, except for the fact that it

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¹⁾ I. e.: the incarnation of a T'eu ran, a kind of demons.

²⁾ But in the text only glai: ox year, p. 98 b, l. 5.

³⁾ Comm.: las nan mnon du gyur.

⁴⁾ Obermiller, p. 190: but Buston says only: sheep-year.

was necessary to hide the two Jo bo under their own throne, they did not succeed in destroying the great temples, such as those of Lhasa and of bSam yas. In the same way, the (books of) revelation (sutra) and the doctrinal works (śāstra),
which had been translated in the previous period, did not generally disappear, but were revered by the laymen.

In the villages and in the side valleys, among the exorcists turned into laymen, experiences (ñams len) concerning the deep concentrations continued and that was a sign that 10 the teaching of the Buddha was to spring up again later on ¹⁾.

At that time [32 a] Lha lun dpal gyi rdo rje dwelt in On hearing the story of this sinful king, he felt a Yer pa. great compassion (for the king also) and, admonished by the words of Ma cig dpal lha (mo), he changed his apparel and went to Lhasa and, hitting the king on the forehead with 15 an iron arrow (gloss: year wood-ox), he killed him. Sticking an arrov on his forehead when the sinful king was killed, he said: 'such was the doing'. Being the deed of a bodhisattva, a strong hero, it was like the compassionate caravan leader (ded dpon sñin rje c'en po), killing the black man 20 having a small arrow. Since this action had been of great consequence, dPal gyi rdo rje could not remain there and went to mDo k'ams. The prophecy of this event is contained in the rGyal pobka' c'ems:

25 "Then a manifestation of the devil²)
a king with the name of an animal will come;
in his heart an evil disposition (gdon) [33] will dwell;

²⁾ Cfr. Ma ni bka' abum, Evam, p. 309 b and 312 f.

¹⁾ See emendations; if the reading of the ms. is maintained, the meaning could be: that was the magic play, the miracle of the future revival of the Doctrine.

the temples will be overthrown and the holy Law will [set down,

even the life of the keepers of the holy books will he [cut off;

all the followers of the Law will he kill and oppress, s all the books will he burn in the fire;

the lamas and the slob dpon-s will he make into slaves, those who have been ordained monks and the reverends [will he deprive of their religion;

the members of the community will he turn into butchers, 10 the dresses of the Buddha will he throw into the water, the three kinds of religious receptacles and the sacred ingredients, will he beat with stones; even the name of the Law will he cause to disappear;

then in a cave in Yer pa,

15

a manifestation of P'yag na rdo rje,

a monk called dPal

will liberate¹⁾ the sinful king;

after that, for some years-cycles (gloss. six cycles and [eight years) 20 there will be no teaching of the Buddha. Oh! creatures are indeed to be pitied ".

At that time, the younger wife of the king [33 a] was pregnant with a child, who was to be the heir; then the first queen falsely said that she also had a child in her 25 womb, and when the heir was born to the second queen she put close to her body the child of a beggarwoman who was just born, and said that this was her child; the ministers according to the words of the mother watched him. He was therefore called mNa' bdag Yum brtan. 30

1) I. e.: kill

As to the (real) heir, since (the mother) was afraid of harm coming from the first queen, he was protected day and night, respectively by the light of the sun and of the lamps; he was therefore called 'Od srun. The two brothers, even 5 before reaching their full age, were requested by the ministers who took delight in the Law that the two Jo bos should again be placed on their thrones, that the temples which had been destroyed should be rebuilt and that reverence should be paid to the (three) jewels [34]. From 10 the times of Sron btsan down to those of 'Od srun, there is a prophecy of the aJam dpal rtsa rgyud.

" (There will be) accomplishers of their duty towards [the teaching of the Buddha in many ways; as regards the northern regions, at that time there will arise 15 a king, called a god among men, dwelling in the snowy mountains, (in a country) called the country of the Gods (Lha ldan); he will be born in the family of the Licchavis, he will realize the meaning of the mantras 20 and he will possess much wealth; the mystic knowledge called "possession of wealth" [this ruler of men will master; he will rule for eighty years, 25 he will abstain from brigandage; when this king has abandoned life, then also the mantras¹⁾ meant to give peace or to make one prosper or to bestow power will be quic-[kly realized,

1) I. e.: vidyā-s deriving the name from the deities symbolizing them.

and the goddess who is famous as the lamp of the world¹⁾ and the goddess in a white dress, the goddess of a great whiteness exerting herself in [benefiting others, and he whose mind is never tired; 5 so there will be many kings, in very many ways, of various colours (varna) [34 a] and of [various forms: the king of the Kla klo dwelling in the country of the snows, he also will worship the Teacher; 10 (among them): 'bull' and the 'good bull' and 'light of earth', and also 'good light of earth'-[and also the 'subduer of outsiders' and 'foot-going' and and the 'protector of earth' of knowledge certain 15 [and 'the calf'] and as the last, the 'brilliant': at the end there will be the 'rising winner' (and) a 'virtuous character'. There will be various kinds of Kla klo. 20 Then the (two) ways (of good statesmanship and religion) will be destroyed and foreign people will enjoy (the country).²⁾ This is the prophecy.

The 'Northern region' and the 'Country of the snows' are ²⁵ well-known. The 'country of the Gods' is Lhasa. "Will rule for eighty years" means that he will stay (on this earth)

¹⁾ Or «she who sets us free from the world » = Tara, sgrol ma, (for sgron ma) as in the skr. text.

²⁾ From Árya-Mañjuśrī-mūla-tantra, p. 621 f., where this passage refers to Nepal. Cfr. Blue Annals, p. 44.

for eighty-two years and that in the interval Man sron man btsan will also come to power for a little while. sGrol ma¹⁾, the goddess in a white dress, the goddess of a great whiteness are the three principal wives: Kon jo, the Ne-5 palese, and T'od dkar of the aBri clan²⁾.

"Will be born in the family of the Licchavi" is the family [35] of Yans pa can. In the Me lon ma it is said that it was the family of Šā kya Ri brag³⁾, but this is to be blamed.

"King of the Kla klo" because he subdued also the 10 Ta zig in the West. "So there will be many kings" i. e. those who will follow. The 'bull' is Gun sron: "the good bull " is aDus sron rnam ap'rul; " light of the earth " is Mes ag ts'om. The "good light of earth" is K'ri sron ldeu btsan. "The subduer of outsiders" is Mu ne btsan 15 po; "foot-going" is Sad na legs; "The protector of earth" is Ral pa can. "The calf" is Glan dar ma; "The brilliant" is 'Od srun. "At the end a rising winner (and) a virtuous character" means that the kings of 20 the Hor coming from the East will conquer Tibet; thus there are various kinds of Kla klo. The agreement (of facts) with the prophecy is thus very close.

After 'Od srun, as there was no ruler over the whole of Tibet, the two right manners of life perished. Then ²⁵ since 'Od srun and Yum brtan did not agree about government [35*a*], the first took γ Yo ru and the second dBu ru and thus there arose trouble. 'Od srun lived sixty years.

¹⁾ But before: sgron ma, the lamp; according to the Sk. text in both cases: Tārā.

²⁾ But see above p. 13.

³⁾ P. 24 a, The Śākya are said to be of three kinds or clans; Great Śākya, Śākya-Licchavi and Śākya of Ri brag, cfr. *Red Annals*, p. 15 b, l. 4.

When he was twenty-nine, there were disorders due to the rebellion of rJe K'on;¹⁾ after eight years the (royal) tombs were destroyed. So it is written in the M e lonma.²⁾

The son (of 'Od srun) was dPal ak'or btsan who, 5 when thirty-one, was killed by sNags in Sar k'a; his sons were bKra šis rtsegs and sKyid lde ñi ma mgon. The sons of the former were dPal lde, 'Od lde, sKyid lde, i. e. the three lDe of the Lower Country (sMad). From the family of the first, dPal lde, the (chiefs) of the lower 10 mNa' ris in the Upper country derived. Now these (descendants) are the princes of rDson k'a. The youngest, sKyid lde, became prince of rTa nag in Sans. He had six sons; from these the chiefs of [36] Mus, aJad and Nan stod are derived. The second, 'Od lde, had four sons; 15 from the eldest the chiefs of γ Yag sde and sTag ts'al, in Nan stod, were born.

As regards the family of the second, K'ri lde, the princes of Sar tson k'a in mDo smad, etc. were born of him. Also the chieftains of Lha don still existing, according to 20 the Me lon ma,³⁾ are derived from the family of K'ri lde. As regards the family of his son Nag lde, it dwelt in γ Yas ru and in sKyin mk'ar; his (other) son K'ri c'un went to Yar kluns and took possession of the castle of sTag rtse in a P'yin⁴⁾ na. The son of the last was 'Od 25 skyid abar. The latter had seven sons, the eldest being rJe ts'a k'ri abar, and six younger brothers; from the

¹⁾ Blon Kon bžer, in Ch. Lun K'un-jo. Cfr. P. Demiéville, Le Concile de Lhasa, p. 26 27 n.

- ⁸⁾ Fol. 102 b, l. 3.
- 4) Ms. aC'in na.

¹⁾ Fol. 99 b, l. 1.

first the family of the princes of YYu t'og, sNa mo, aPyin na, Don mk'ar, T'an ak'or descended.

As regards the six younger brothers, they were: Lha bcad, ¹⁾ YU can, ²⁾ [36a] Da ra, Lhun po, 'Od btsan, Guń 5 btsan. The rulers of K'ra abrug, Byin, Byar, C'u mig gog po are descended from the last two. YU can took possession of Bya sa. His son was Jo dga'. This one had three sons: the eldest was known as the Lha c'en of Bya sa and built the temple of Bya sa. The second son, K'ri dar 10 ma, had four sons: gTsug lde, K'ri gtsug, Jo bo rnal abyor and Jo bo smon lam. Jo bo rnal abyor took possession of aBan ts'igs; sMon lam built the white dwelling of sPu gu rdo and dwelt there. K'ri gtsug took possession of Bya sa and dPe snon; the rulers of Yar mda' are descended from

15 his family [37]. Jo bo rnal abyor had three sons: Jo abag, Lha c'en, Lha nam šod pa; the second took his seet ³⁾ in aC'ad spyil and was known as the (dBan p'yug) of Lha lun.

Jo abag had five sons: Jo bo Šā kya mgon, Lha agro mgon, IDe po, IDe c'un and Jo rgyal. The second took his seet in aC'ad spyil and accomplished many commendable deeds for the benefit of others. The first, separating himself from his younger brothers, founded the palace of gNas c'un. His son was Jo bo Šā kya bkra šis who founded P'o bran rñin ma. He had two sons: Lha brag k'a pa and mNa' bdag Grags pa rin c'en, who enjoyed great power and prosperity. The latter had three sons, the eldest being Blo gros 'od; this one also took his seet in aC'ad spyil [37*a*]. The younger

was Lha btsun Ts'ul k'rims bzan po, who was ordained in

¹⁾ Corr. brtsad [po].

²⁾ GR.: 102 b, l. 4. Lha spyan dan YYu spyan gñis.

⁸⁾ I. c.: was a gdan sa pa of aC'ad spyil.

gDan sa t'el and wrote the rGyal rabs deb t'er c'en mo. The son of Jorgyal was Jo abar who had two sons, the elder being Lha zur k'an pa; this one also took his seet in aC'ad spyil. The younger was invited to act as dpon by the people of Ron k'rom po and was known as 5 Lha k'rom po pa. His family still exists in Byar in the South and in Sa smad spyan rtsigs (ri mgo pa - gloss).

The second son of dPal k'or btsan, called Ñi ma mgon, went to mNa' ris; he founded the castle of Ñi bzun in the country of sPu hrans, and ruled there. His sons were 10 Rig pa mgon¹⁾, bKra šis mgon, and IDe gtsug mgon, who are known as the three mGon of the Upper Country. The first took possession of Mar yul [38], the second of sPu hrans, the third of Žan žun.

The last, IDe gtsug mgon had two sons; aK'or re and 15 Sron ne. In the first part of his life, the latter had as sons: Nā ga rā dsa and De va rā dsa; in the later part he was ordained and known as Lha bla ma Ye šes 'od. He founded the temple of mT'o ldin and sent to India, in order to learn the Law, twenty-one boys of sharp intellect, and he invited 20 the three Panditas called Varma; many texts of sūtras and mantras were then translated.

Afterwards, when Atīśa was invited, the Garlok (Qarluk) who had come in search of gold, took the king prisoner. Though mŃa' ris had begun to ransom him with much ²⁵ gold, lest this might be an obstacle to the invitation of the Jo bo, giving up the ransom, he sacrificed his life for the sake of the Law. At that time, the great Lotsāva Rin c'en bzaň po was thirteen years of age [38*a*], when in the year iron-horse he was ordained. In the Chronicle of Bu-

¹⁾ A mistake for dPal gyi mgon; cfr. below fol. 39, b.

ston¹⁾ it is written that the name which aK'or re took when he was initiated was Ye šes 'od.

The son of the elder brother aK'or re was Lha lde. This one had three sons: 'Od lde, Ži ba 'od and Byan c'ub 'od. During the time of the latter, Jo bo²' was invited to Tibet and this was a great favour which the grandfather and the grandson bestowed upon Tibet. 'Od lde had one son, mNa' bdag rTse lde, who held a great religious assembly in mNa' ris; his son was aBar lde; his son was bKra šis lde. From this, in succession: Bha ē, Nā ga lde, bTsan p'yug lde, again bKra šis lde, Grags btsan lde, Grags pa lde, A šog lde, A nan smal, Reu smal. This last offered the golden roof on top of the head ³' of the chapel of the image of the Jo bo in Lhasa. Then, in turn [39]: Ji adar rmal, A ji rmal, Ka lan rmal, Par ti rmal. With him the family of Ya rtse came to an end; mNa' bdag bSod nams

lde was invited from sPu hrans and was given the royal power. His son, sPri ti rmal, offered the golden roof above the head of bCu gcig žal in Lhasa. After
²⁰ him, down to this time, there were some saintly kings

who protected with their strength the Buddhist teaching. From them the kings of Šel in Man yul and Nub ra are descended and also those of Glo pa, La dags and Zans dkar. These (last) five rulers honoured, in their heart, 25 as their chaplains, only the dGe lugs pa; in the monasteries subject to them no other system was followed.

dPal lha btsan po of Guge also was only devoted to the dGe ldan pa-s and satisfied them with rich gifts. He left to

²⁾ Atiśa.

¹⁾ Obermiller, p. 212.

³⁾ dbu t'og may also mean in some cases: upper storey.

their ways the Sa skya pa monasteries [39 a] subject to him.¹⁾ As regards the prince of rDson k'a, besides being a devote of the Sa skya pa-s, he was above all a devotee of Bo don pa. In the monastery there was also a dGe ldan pa seminary and he protected it also impartially. 5 As regards Glo bo, a chief (dpon sa) of rDson k'a was made sde dpon of sKya ap'ar pa.²⁾ During his time and the time of dPon A ma dpal, 3) first, the C'os rje P'yogs las [rnam rgyal], then Kun bzan pa [Kun dga' bzan po] of Nor were invited and made chief bla ma-s; they forced 10 the monasteries of their estate to be either Sa skya pa-s or especially Nor pa-s, whether they were or not (of those sects) and they showed somehow unfriendliness towards the dGe ldan pa-s. Then also at the times of dPon bKra šis mgon, (these) religious manners were as 15 before, and the meritorious works increased.

The son of mNa' bdag Yum brtan was K'ri lde mgon; the son of this last was mGon brten; his sons were Rig pa mgon and Ni 'od dpal mgon [40]; the family of the latter spread in rLun šod, aP'an yul and mDo k'ams. Rig 20 pa mgon had two sons: lDe po and rDo rje abar; the descendants of the former were the holders of P'ug pa can in Yar stod and those of T'an lha brag. The descendants of the former (i. e. P'ug pa can) are the sde pa-3 of bSam bde of to-day. The son of rDo rje abar was dBan p'yug btsan; 25 the son of the latter was Tsv'a na Ye šes rgyal mts'an; the son of this one was mNa' bdag K'ri pa; the sons of this

⁸⁾ Ibid. p. 19 n. 1.

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¹⁾ ran ababs su ajog: ran sar bžag, bcos bsgyur ma byas par bžag; ran stans rnam agyur (Dict. of C'os kyi grags pa).

²⁾ G. Tucci, Preliminary report on two scientific expeditions in Nepal, 1956, p. 18 n. 1.

were: A tsa rya, Lha dge slon, Lha btsun Bo dhe rā dsa; three in all. The descendants of the first are the chieftains of aP'ran po, Grib pa, sNe t'an and Lum pa. The princes (btsad po) of 'On descended from the second; from the last,

- 5 the family known as the Lha btsun shon mo of bSam yas and the (chiefs) of Lha abri sgan are derived. The ancestor of the first was Lha btsun Ži ba 'od [40 *a*]. This one and an exorcist of Bru ša are said to have looked at rJe spyan sha as (a possible) substitute (for the son of Ži ba 'od).¹⁾ From
- 10 his family the sde pa-s of Buts'al and Lha glin dkar pa of to day are descended. Those known as the princes of Ts'a ron belong to the same lineage; their progeny is that of the sde pa-s of Lha rgya ri of to-day. Two among those who have been so recorded, viz. the prince of bSam yas
- 15 Tsv'a na Ye šes rgyal mts'an, and the mNa' bdag K'ri pa, father and son, are considered to have bestowed great favours upon the teaching of religion during its second introduction into Tibet.
- It so happened; when on account of the sinful king the Law declined, gTsaň Rab gsal, γYo dGe byuň, dMar Šā kya mu ne, these three, went from C'u bo ri to mDo smad; while they dwelt in Yaň dgon [41] of Dan tig šel, Mu bzu gsal abar requested them to ordain him as a novice and he was called dGe ba rab gsal. Then, his spiritual attainments greatly increasing, he was called dGoňs pa rab gsal.

Again the (two) Ha šan Ke ban and Gyi ban agreed to act as supplementary officiants so completing the number

¹⁾ Blue Annals, p. 575. That is, as a person upon whom the impending death of the son of that prince was to be transferred in order to spare the life of the boy.

of five officiants (necessary for an ordination) and he was given the full ordination. In the Me lon ma¹ it is written that the great Lama dGons pa rab gsal was born in Žogs, in upper dBus, and went to K'ams in order to take there the vows; but this is a great s mistake. As it is said, this is like having the face beaten down by an antiquated historical book²⁾. About five vears later Ts'a na Ye šes rgyal mts'an helped him with his support. Then Klu mes Ts'ul k'rims šes rab, Ye šes von tan of aBrin, Rag ši Ts'ul k'rims abyun gnas, 10 Ts'ul k'rims blo gros of sBa, gSum pa Ye šes blo gros, five in all, from dBus and [41 a] Lo ston rDo rje dban p'yug, Ts'on btsun Ses rab sen ge, 'O brgyad of mNa'ris and his brother and U pa de kar of Bo don, these five from gTsan, altogether ten persons, were 15 sent to K'ams in order to take the vows of ordination. There the great lama acted as mk'an po, gTsan pa and yYo (respectively) as las slob dpon and as esoteric master (gsan ston). dMar and a Ha šan completed the (number of five) masters requested for 20 the initiation, so that they were fully ordained and then they all came back to dBus and went to bSam yas. Though Ts'a na Ye šes rgyal mts'an was no more there, the prince K'ri pa undertook to be their chief patron.

In the beginning, the (number) of novices and of monks 25 duly ordained increased. Afterwards, they founded various places where to stay so that they divulged the Teaching.

²⁾ ldan rtsa = ldan pa.

In the GR. it is written that sMu gsal was in aP'an yul Žog, p. 100 a,
 5.

The prophecy of this is contained in the bKa' c'eme: "then, after five hundred years, the extinguished fire of the teaching of the Buddha will again arise from mDo K'ams sGan and [42], among the creatures of the Country of the snow.

5

like the brilliancy of a lamp which was near to die. the Teaching will (again) spread ".1)

But we may now ask: how many years did there pass 10 from the disappearance of the Teaching, down to the coming of the ten men to dBus? According to Nel pa, from the vear earth-sheep * in which the Teaching declined, down •839 to year earth-bird * 2) when it (re)appeared, there ran one +949 hundred and eleven years. This calculation is generally 15 the same as that of bCom Idan Rig ral; Buston rin po c'e³⁾ (counts) seventy-three (or) seventy-one years; dPal ldan bla ma, ninety-eight; according to Kam kam spyan sna, one hundred and forty; according to aBrom ston pa, sev-

enty-eight, down to the year earth-tiger; * this last date is •978 20 the right one. 4) At that time [42 a] the great lotsāva Rin c'en bzań po (958-1055) had been already ordained since eight years; therefore, the revival of the Teaching in mNa' ris took place earlier than in dBus or in gTsan.

Sixty-five years after the Teaching had reappeared in 25 dBus and in gTsan, in the year water-horse * Jo bo came •1042

1) Cfr. for occasional similarities Ma ni bka' abum. Evam, 284 b; 309 b.

²⁾ Quotation wrong: according to Blue Annals p. 61, it should be: lcags bya, iron-bird. instead of sa bya: earth-bird. Therefore, according to Nel pa, the period during which there was no Doctrine, was of 108 years.

³⁾ Obermiller, p. 211 (70 years).

⁴⁾ But this does not agree with the date of 839. This chronology will be discussed in the Notes.

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to mNa' ris. One hundred sixty-three ¹⁾ years later, the kaśmīri paņdita came to Tibet, in the year wood*1204 mouse *; forty-one years after, in the year wood-dragon,
*1244 * the C'os rje Sa skya pa went to China; twenty-two years
*1265 after, in the year wood-ox, * the aGro mgon aP'ags pa s came back from China to dBus. In that year, five ²⁾ sex*845 agenary cycles after the year wood-ox * ³⁾ in which king K'ri Dar ma was killed, had elapsed. Down to this year
*1538 earth-dog, * from that year, two hundred and seventy-four ⁴⁾ years have elapsed.

1) Ms. brgyad dan gsum.

2) Which is wrong; to be corrected in: seven?

3) Glan dar ma according to GR. p. 98 b, l. 5, was killed in [me] stag =846.

4) In the text wrongly: 214.

10

CHAPTER IV

China and Hor

As regards the royal genealogies of China and Hor, there are two things to be considered. In the first place the first king of China was Tsiu. He was a contemporary of [43] gŽu brtan, the ancestor of the Blessed one. Then, after 5 four royal generations, a king called Tsiu dban rgyal came to power; twenty-four years after this event, in the year wood-tiger, the Buddha appeared in the world.

Generally speaking, thirty-six kings of the royal lineage of Tsiu held the power for one hundred years. After that, there were Gan, the father¹⁾ and his son and then twelve kings of the lineage of the Han kings. Then a minister called I man took the kingdom and held it for some years. Then a person, belonging to the royal lineage of the Han kings, killed I man and took hold of the power. When the latter's

- 15 son, called king Han man ti, began to rule, the teaching of the Buddha appeared in China, long before it came to Tibet. Then there were twenty four kings of the Han dynasty. During the time of the last of them [43 a], a minister possessed himself of the kingdom, and his family held it for
- 20 five generations. One of his ministers took away the kingdom from their hands. Afterward there were Dun tsin and bSi tsin of the lineage of the Hiu-tsin; during the time of the latter (bSi tsin) they sent (messengers to India) to fetch the image of the Jo bo made of sandal-wood. When this was

¹⁾ Gan = huang, Ch'in Shih huang ti. On this chapter cfr. Blue Annals, p. 47 ff.

brought to (China), bSi tsin¹⁾ had died, and an officer, C'in san (Ch'êng hsiang) [became emperor]; the general who had gone to India to take the Jo bo of sandalwood became master of bSi c'on²⁾ and of twenty-four castles of Ciu and ruled over a separate kingdom. Then a 5 king of the lineage of that C'in san took away from the hands of the king belonging to the family of the general the Jo bo of sandal-wood and worshipped it. According to the M e lon ma³⁾, the Jo bo and the image of Šā kya mu ni both came (into China) during the time of bSi tsin; this 10 does not contradict (our statement).

As to the story that this image of the Jo bo in sandalwood now exists in this country of China it is not heard that anybody has it. As regards [44] the way how it came to (China), it is known from the prophecy of the ¹⁵ Buddha who said: "one thousand years after my nirvāṇa, this image will benefit the creatures of China."

Founding his calculation on these two kinds of evidence, viz. on this one, and on the reckoning of the Indian chronology whereby the Buddha was born in the year wood-²⁵ tiger, the bla ma aP'ags pa calculated in the royal Palace a chronology; this chronology exceeds by a few years that which was later calculated in the council held in C'u mig.

Then the lineage of the C'in san came to an end, and two Gan⁴ kings, father and son, took possession of the 20 kingdom. After that came king T'an, who was a contemporary of gNam ri sron btsan; his son was king T'an ka'o bzun; the son of the latter was king T'ai rdsun,

- ³⁾ Fol. 10 b.
- 4) Huang.

¹⁾ Ms. bsam.

²⁾ Ssŭ chuan.

the same as Sen ge btsan po [44 a]. This is the king who gave his daughter to wife to the king of Tibet, Sron btsan sgam po. He had seven sons; Dsun dsun belonged to the family of the eldest; this was a contemporary of the Tibetan 5 king Mes ag ts'om and was connected by marriage with him.

His son, Han dsun, was appointed king, but on a certain occasion the kingdom was taken by one minister. Thus there were various dynasties like the one called Lan of a different lineage; there were altogether five lineages with

10 fifteen kings. Afterwards there was a king called Ciu t'ai dsuň¹⁾, but in effect the kingdom passed from his hands into those of the Mi ñag. In the country of sBen Laň²⁾ his descendents dwelled for eight generations. Then there were eight royal generations in sMan rtse, till sMan rtse lha btsun.

As to how the kingdom fell into the hands of the Mi ñag (it should be known that) between Byan nos³⁾ and Mi ñag sga, there is a mountain where dwelt a klu, a great bdud, called Se Hū [45]; this snake had carnal connection with a female of Ša za extraction in the castle of
Byan nos; when a child was born, an ominous star (Rāhu) which had not been noticed before was seen to appear and the Chinese, on the basis of an astrological calculation, came to know that a man was born who would have taken away the kingdom. And all were therefore afraid. When the
boy had grown in age, according to the suggestion of an old female of the Mi ma yin (Asura), he led an army of

many horsemen, went to the palace, and killed the king and the ministers, who had come to bring their seals (insignia of power). Thus the kingdom of China fell into the

¹⁾ Chao T'ai tsu.

²⁾ Pien liang.

³⁾ On this passage see R. Stein in BEFEO, vol. XLIV, 1951, p. 250 ff.

hands of the Mi ñag; as to the king's name, he was known as king Seu from the name of his father. Then down to king rGya rgod of the Mi ñag, there were six generations of kings and the rule of the Mi ñag lasted for two hundred and sixty years.

Second, as regards the [45 a] royal genealogy of the Hor, 5 there are two things to be considered, i.e. the genealogy itself and in what way the rule of China again came into being.

As to the first argument, (it should be known) that the first king of the Hor was a son of heaven called sBor¹⁾ ta c'e who seems to have appeared some time after Tsiu, ¹⁰ king of China; from him until the times of king T'ai dsun Dsin gin there were twenty-two royal generations.

During that time, they ruled over the border kingdoms, but there was (among them) no king who practised the Law.

Afterwards the king called Dsin gin appeared, who sub-¹⁵ dued China, Tibet and Mi ñag; for twenty-three years he protected the kingdom according to the Law.

•1242

He died when he was sixtyone in the year water-tiger.* In this year the Sa skya c'os rje was also sixty-one.

His son Go dan ruled [46] for six years. After that, ²⁰ they were connected with the Sa skya pa-s in the relationship of patrons and chaplains.

Go dan's son Go yug ruled for six months. He had three sons: the eldest was king Mon gol who ruled for nine years; the youngest, called Hu la, became king of the ²⁵ Upper Hor; he had great power and wealth.

30

The second son was Se c'en gan who was born in the year *1213 water-bird; * he came to power when he was forty-eight *1260 years of age in the year iron-monkey *. He ruled over China, Tibet, Hor and the Mi ñag. The latter king

¹⁾ Ms. spor.

had great force and power and reverence for the Law. It is evident that the king Gu be la, who showed his trust in Kar ma pak ši¹⁾ when the latter had shown him the proofs of his siddhi, is the same as this Se c'en [46 a].

He died when he was eighty-two in the year wood-5 horse*. After him king Ol bya t'ul ruled for thirteen years. *1294 During his time, the bsTan agyur of sNar t'an originated. After him, in succession, King Go l(y)ug ruled for four years, A vu ta bur yan²⁾ for nine years, Si tin p'a la³⁾ for three 10 years; T'e mur tsi [n] dban for five years, Ra k'vi p'ag for forty days, Ku śa la for one month; king T'og t'e mur for five years, Rin c'en dpal for one month.

The first visit 4) to the Palace by C'os rje Ran abyun rdo rje took place during the time of the last two kings. 15 Then for six months there was a vacancy. Afterwards the power was for some years in the hands of T'a mur t'a šri; after him in the year water-bird *, the power was taken *1333 by T'o gan t'e mur [47]. This happened ninety-two years after the death of Dsin gin and forty after that of Se c'en. ²⁰ He ruled for thirty-six years. In the Me lon ma⁵⁾ it is said that (he ruled) forty-eight years. First, when C'os rje Ran abyun came to China and died in the palace, when he was fifty-six, (that emperor) made reverence to the his remains; afterwards he (the emperor) is said to have 25 invited C'os rje Rol pai rdo rje and to have sent to invite Bu ston in the hope that he might come. In the year

¹⁾ dPao gtsug lag's Chronicles, pa, p. 44. ff. H. E. Richardson, The Karmarpa sect. An historical note, JRAS, 1958, p. 139, ff.

²⁾ Ms. Asu: i.e. A yu par pa ta Bu yan du of Blue Annals, p. 58.

³⁾ Siddhipāla.

⁴⁾ Ran abyun rdo rje went to China twice; Blue Annals, pp. 492-3.

⁵⁾ Fol. 12 b.

•1368 earth-male-monkey *, power passed into the hands of the Chinese and he (the emperor) fled to the country of the Hor. At that time, Tson k'a pa, who was born in mDo smad, was twelve years old. From that year down to this *1538 year earth-dog *, one hundred and seventy years elapsed. 5 Secondly, as to how the rule (of the Chinese) [47 a] arose again, (we must tell that) a Chinese king with the face of a *1368 boar, in the year earth-monkey * took over the power from the hands of the Hor and held it for thirty-three years. In the Melon ma and other works it is said that the kingdom 10 was taken by a king called Tai Min; but there is no contradiction because Min is a generic name¹⁾. After him king Kyihun ruled for two years; king Ye dban ruled for twenty-two years. This king, at first, invited rJe rin po c'e, but the latter did not come, and he therefore invited the Kar ma pa C'os 15 rje dPal bzan po, the Sa skya pa Kun dga' bkra šis, and Se ra pa Šā kya ye šes, who respectively received the name of De bžin gšegs pa, T'eg c'en c'os rje and Byams c'en c'os rje. Generally he sent dresses and ceremonial utensils to the Jo bo and had a great reverence for all the monks of China 20 and Tibet [48] and the contributions in things and goods which he sent (them) were beyond imagination. After him, Dsun gin ruled for four years; king Zon lde for eight years: during his time the marvellous t'an ka representing the sixteen arhats and the Buddha of dGe Idan was made. Then 25 Cin t'un reigned for thirteen years, Gyin t'a for seven years, T'in žun for eight years, C'in ho for eleven years. Then down to this time there was in succession a line of kings ruling according to the Law, who were masters of a 30 kingdom extending over 13 provinces (žiň).

¹⁾ i.e., of the dynasty.

CHAPTER V

Chinese and Hor rule in Tibet

As to the fifth point, viz. how the Chinese and the Hor came to command over Tibet, (we must tell that) s twenty years after the king of the Hor Dsin gin had taken power, in the year iron-mouse * he sent an immense *1240 army of Hor [48 a] against Tibet under the orders of two generals [Mi] Li byi¹⁾ and rDo rta, and conquered most of the towns.

At that time the sGom pa of aBri k'un Ša kya rin c'en was made prisoner by the Hor soldiers. In Ra sgren and in rGyal lha k'an many monks were killed; so it is written in the Deb t'er snon po², but since this fact in not seen to be clearly attributed to Ra gren by other sources it should be properly pondered.

In this year iron-mouse, the C'os rje Sa skya pa was fifty-nine; those (two generals) threatening it with a fourfold army subdued the Tibetan country; henceforth this was placed under the power (of the Hor), but as regards the ²⁰ carrying out of orders, it was done jointly (by the Hor) along with the Sa skya pa-s, both being related as patrons and chaplains.

If we now want first of all to relate briefly the genealogy of the Sa skya pa-s, we must say that aK'on dKon mc'og

[181]

 ¹⁾ Ms. la byi.
 ³⁾ Blue Annals, p. 649.

*1073 rgyal po, in the year water-female-ox, * founded 1) the great monastery of Sa skya [49] and the same year of the foundation the monastery of gSan Neu t'og; this happened seventeen years after the foundation of Ra sgren. His son was Sa c'en Kun dga' sñin po, who was born in 5
*1092 the year water-monkey; * when he was eleven, his father

•1103 died, so the lotsāva of Ba ri for a while occupied the see. * Afterwards, when he was twenty, he went to the see.

*1158 At sixty-seven he died in the year earth-tiger. *

The Sa c'en had four sons; the eldest was Kun dga' abar, 10 who went to India and at twenty-two died in Ma gha ta (Magadha). The second son was rje btsun bSod nams rtse •1142 mo, who was born in the year water-dog;* he died at forty-•1182 one in the year water-tiger.*

The third son was rJe btsun Grags pargyal mts'an [49 a] 15
1147 who was born in the year fire-hare; he was installed on the throne in the year water-dragon, when he was twenty*1172 six.* He took hold, as if it were, of the the vital points of Mahāyāna (and) of the teaching of the secret formulae;
*1216 he died at seventy in the year fire-mouse; * as a means 20 to realize the highest attainements of his mind he invited many monks, honoured them with reverence and set in

order (the texts) of the Law. This is the council which was held in the year fire-mouse. At that time, the C'os rje Sa skya pa took as basis the chronology of the rGyal po²⁵ lugs, and therefore his chronology is of some years in excess in comparison with that followed by the chronology of facts concerning the religion.

The calculation accepted in the council of C'u mig assembled by the saintly king aP'ags pa and in the council of

1) Deb dmar, p. 42 water-male-mouse.

Yar kluns, assembled by the Supreme Lama, was based on this one¹⁾.

The fourth son was dPal c'en 'Od po [50] who was born in the year iron-horse;* he died in the year water-boar *1150 5 at fifty-four.* He had two sons: the elder was Sa skya pandi- *1203

ta born in the year water-tiger;* i. e. the year in which *1182 bSod nams rtse mo died. The younger brother was Zańs ts'a bSod nams rgyal mts'an; he was born in the year wood-dragon * and died in the year earth-boar at fifty-six. *1184 10 * He had four sons: C'os rgyal aP'ags pa, the aGro mgon, *1239

P'yag na, Rin c'en rgyal mts'an and Ye šes abyun gnas. The son of P'yag na was Dharmapāla; the son of Ye

šes abyun gnas was bDag ñid c'en po bZan po dpal. The sons of this last were bSod nams bzan po, Kun dga' blo 15 gros, mK'as btsun Nam (mk'a') legs, Nam mk'a' rgyal mts'an, Kun dga' legs pai abyun gnas, Kun dga' rgyal mts'an [50 a], Kun dga' legs pai abyun gnas, Kun dga' ñi mai rgyal mts'an, Don yod rgyal mts'an, bSod nams rgyal mts'an, ten in all; or counting two others who died young, 20 twelve sons in all. The son of bSod nams bzan po was dBan Ratna. Kun dga' rgyal mts'an, before being ordained, had two sons: C'os kyi rgyal mts'an and Blo gros rgyal mts'an. The sons of dBan Kun dga' legs pai rgyal mts'an were bSod nams and Grags pa rgyal mts'an. The son of mK'as btsun was bla ma Kun dga' rin c'en. The 25 son of C'os kyi rgyal mts'an was T'eg c'en Kun dga' bkra šis, and so on. As regards the C'os rje Sa skya pa, by the three activities²⁾ befitting a learned man, he mastered the vital points of the precious teaching, so that the name

¹⁾ I. e. rGyal poi lugs. See above p. 44.

²⁾ ac'ad, rtsod, rtsom.

of the Sa skya pa-s [51] became famous in all parts of the world. When he was sixty-three, in the year wood. •1244 dragon,* the great king Go tan despatched to him an envoy and a letter; it was so written: "Order of myself, the king, exalted on account of his merits, increased by 5 the power of the immortal (lit. longlived) Heaven to the Sa skya pandita of Tibet Kun dga' rgyal mts'an", and invited him to (his court). He then went to China taking with him as his retinue aP'ags pa Blo gros rgyal mts'an, who was then ten years old and P'yag na who was six. He then 10 satisfied the king and the ministers and subjects with the teachings of the Law of the great Vehicle. When seventy, in •1251 the year iron-boar, * he passed away in the monastery of sPrul sde in Byan nos. [51 a] At that time aGro mgon aP'ags pa was seventeen: from his nineteenth year aP'ags pa became 15 chaplain of the prince Se c'en; he was fully ordained in the *1255 monastery of Me tog ra va in the year wood-hare *, when he •1260 was twenty-one; at twenty-six, in the year iron-monkey*, when Se c'en took the reign, he became bla ma of the Emperor. Like the sun and the moon in the sky, so were 20 these two, the chaplain and the patron on earth; so they *1265 were famous. When thirty-one, in the year wood-ox,* he (aP'ags pa) came back to Tibet; then in the year earth-*1269 female-snake * he went again to China where he remained *1276 for seven years; when forty-two in the year fire-mouse, * 25 he went to Sa skya. At that time Se c'en gNam gyi rgyal po (king [by the favour] of Heaven) offered to the bla ma aP'ags pa rin po c'e the three c'ol k'a of Tibet as a reward (for the initiation conferred upon him in the mysteries of Hevajra) [52]. This teacher (bla ma) accomplished his 30 duties of teacher and his dispositions of mind were excellent; thus the order of the Hor was proclaimed that those who

practised religion in Tibet could attend each to his own sect.

Each d p o n c'en, elected in turn, accomplished his duties as regards wordly affairs. As regards the dPon c'en-s, the first was Šā kya bzan po who was given by the emperor the seal investing him with power over the three c'ol k'a and he was therefore appointed d p o n c'en. Behind him the supreme control was exercised by the Emperor himself; and a census of the population¹⁾ was made, so that the government's orders could be carried out and the taxes easily collected. In gTsan there were six Myriarchies: La stod Lho, La stod Byan, (and Šans) these three; C'u mig, Ža(lu) and mGur (mo), these three.²⁰

In dBus there were six myriarchies: gYa', P'ag (mo gru) 15 T'an, these three; and rGya, aBri (k'un), mTs'al, these three; even Yar abrog was a k'ri skor [52 a], so there were thirteen myriarchies in all, each under the command of a myriarch appointed by the conferment of a diploma. Each one of the myriarchs appointed under himself ten chiliarchs. As regards the works of this dpon c'en, Šā kya 20 bzan po, he built the inner and outer wall of the Lha k'an c'en mo and the K'an gsar c'en mo. After his death the Nan c'en Kun dga' bzan po was elected dpon c'en. He founded the bla bran of Rin c'en sgan and the temple with its wall. When he handed over his office, there were in turn 25 the following dpon c'en: Žan btsun, P'yug po sgan dkar pa and Byan rin, appointed upon the advice of the bla ma. Thus it appears that the use of appointing the dpon c'en-s began from the moment when the bla ma aP'ags pa came

¹⁾ On: hor dud rtsis see G. Tucci, Tibetan Painted Scrolls, p. 14.

⁹⁾ Ibid., p. 681.

5

for the first time to dBus. At forty-three, in the year
*1277 fire-female-ox, * he [53] invited (and appointed) as the person of prominent rank the omniscient of mC'ims and held the great conclave known as the conclave of C'u mig.
*1280 At forty-six in the year iron-dragon * he died. Moreover

- the great assistant (ñe gnas) put in some slanders between the precious bla ma and the dpon c'en Kun dga' bzan po, so that the bla ma was indignant. Keeping this in his mind, the assistant sent secretly some letters to the Em-
- •1281 peror. Therefore, in the year iron-snake,* following that in 10 which the bla ma had died, by order of Se c'en, an army of Sog po invaded Tibet and falling upon Bya rog rdson in Lower Nan, they killed the dpon c'en. When later the Emperor heard the story that the latter on the point of death was wearing a white dress and a black hat, thin-15 king that this was a sign of his being blameless, he rebuked [53 a] his generals. In this year the nephew (of aP'ags pa) Dhar ma pa la¹⁾ was installed. During the time of the dpon c'en Byan rin, since Se c'en had him near at heart, he was given the crystal seal. After Byan rin, 20 there was the dpon c'en dKon gžon; then gŽon dban; during his time a great survey was held and there was a general detailed investigation in dBus and gTsan. Then followed dpon c'en Byan rdor, then dPon c'en Ag len; the latter built the outer wall of the see and that of the 25 dPon po ri; during the time of these three dpon c'en, there was a fight with aBri k'un; especially Ag len carried out the great repression known as the revolution of aBri k'un; the year in which this revolution took place is the

¹⁾ Ms. p'a la.

year iron-tiger * in which Bu ston rin po c'e was born. *1290 As regards that fact the event which happened before and made such a result to ripen and be visible to all was that in the year wood-bird *, the seventh year since the T'og *1285

- 5 k'a pa Rin c'en sen ge had occupied the see of aBri k'un, he (i.c. T'og k'a pa) [54] had burnt all the monasteries¹, except the small residence, in Bya yul. Four years after that (rebellion of aBri k'un) in the year wood-horse, * the *1294 Emperor Se c'en passed away; after ten years, in the year
- 10 fire-horse * the bDag ñid c'en po bZan po was raised to *1306 the see (of Sa skya). It is guessed that he had come to China while 'Ol bya t'ul reigned; having remained for seventeen years on the see, in the year water-dog * he *1322 died. After three years, in the year wood-ox * mk'as *1325
- ¹⁵ btsun Nam mk'a' legs was elevated to the see; in this year wood-ox one full cycle of sixty years was completed after the year wood-ox * in which aGro mgon aP'ags *1265 pa had come (to Tibet) from China for the first time. After nineteen years, in the year water-sheep* [54 a] *1343
 ²⁰ the mk'as btsun died; the sons of the bDag ñid c'en po, Nam mk'a' rgyal mts'an and Kun dga' ñi ma rgyal mts'an, etc. went to China; they appear to be contemporaries with King T'o gan.

After Ag len, gŽon dbaň was again appointed dpon c'en. ²⁵ After him, one after the other, came Legs pa dpal, Seň ge dpal, 'Od zer seň ge, Kun dga' rin c'en, Don yod dpal, Yon btsun, again 'Od zer seň ge, rGyal ba bzaň po, dBaň p'yug dpal, bSod nams dpal; again rGyal ba bzaň po; the family of this last were for a long time lords of Šaňs and rTa nag.

¹⁾ That is, that destruction of aBri kun was the maturation of the karma accumulated in so doing. gLin, different quarters or parts of monasteries.

Nowadays they are in the fief of U rgyan of aP'an yul and in sTod lun p'u. Then dpon c'en dBan rtson, Nam mk'a' bstan pa, dPal abum, whose family nowadays is in upper and lower dBus. [55]. Then Blo c'en, then Grags dban whose family is in Kluns šod. When the mk'as btsun s resided in the see, the office of dpon was held successively by rGyal ba bzan po and by dBan brtson. During their •1340 time in the year iron-snake* the war with P'ag mo gru started, and that was the beginning of coming to a compromise (with the P'agmo gru pa-s) concerning all the 10 possessions of the Sa skya pa-s in the dBus.

CHAPTER VI

Principal fiefs and estates

rGyan mk'ar rtse

So, as it was said, the dpon c'en had the administration of justice of the Sa skya pa-s and a Nan c'en looked after the Home affairs.

One belonging to that family took possession of a ter-5 ritory in Nan šab. Then there were Se ru bSod nams dpal and the Nan c'en Kun dga' ap'ags pa, two brothers [55 a]; the first took possession of rTse c'en in Nan stod and of Sen ge rtse in Sag stod; he chose as his chaplains the omniscient aP'ags pa 'od and C'os rje Šes (rab) sen ge, built the new 10 monastery of Lhun po rtse and did many commendable deeds. Though for three or four generations of chiefs and ministers there was a great implantation of the two practices of life (the political and the religious), eventually 15 they fell under the Rin spuns chiefs. With the purpose (as it were) of cancelling even their name, the chieftains 1) of rGyan mk'ar rtse did some unwise actions, such as raising an army and over again boasting of their military strength against that of Rin spuns; on account

20 of that, nowadays their power has come to an end. Kun dga' ap'ags pa founded rGyan mk'ar rtse [56] on the east bank of the river and established his power there; thus, there were two palaces: (viz. two branches of the fa-

1) But B. reads: dmigs med du gton bai rtsis, which may also mean « with the purpose of rendering themselves independent ».

mily) the eastern and the western one. His son Rab brtan kun bzan was first in disagreement with the branch of rTse c'en and with the (Sa kya pa-s) uncle and ne. phew: then he took the office of gzims dpon of the Gon ma Grags pa rgyal mts'an; at one time, the Gon ma 5 was not satisfied with him, and it was necessary to levy an army of ten thousand men against rGyan mk'ar rtse. The people of Yar kluns also considered the Sar k'a pa of Nan as their (chief) enemy in the upper country. Afterwards he (i. e. Rab brtan kun bzan) chose mK'as grub rin po c'e 10 as his chaplain and founded the great monastery of dPal ak'or sde c'en. He also made the great sKu abum and a great silk t'an ka. He acquired great merit and accomplished thirty-three unrivalled meritorius deeds. The bKa' agyur [56 a] written in golden letters was begun at that 15 time and with no interruption is going on up to our days. So the white deeds of this chief were extremely high.

To him Rab brtan bkra šis was born; two sons were born to the latter, i. e., Don grub ap'ags pa etc. and [P'un ts'ogs] ap'ags pa¹⁾. The minister who took hold of the power was ²⁰ the secretary (dpon yig) Pad ma rgyal. At the time of these three, the chiefs and the minister, the great defeat of sPel skya²⁾ in rGyan ro was inflicted on the gži k'a pa. At one time the prince of rTse c'en changed his political associations; on account of that he suffered great damage losing his ²⁵ districts and for a long time the prestige (of the family) declined. Then a son, who is nowadays the chief, was supported by sNe gdon rtse and was reinstated in the

¹⁾ Text corrupt. Ms. ap'ags sogs ap'ags ste gñis. On this passage see the commentary.

²⁾ But at fol. 89 of the ms.: sPe rgya.

formerl authority: [57] again being in good terms ¹) with gži k'a pa, now he is master of rTse c'en. So his power has greatly increased.

Lho

As regards the chieftains of Lho, their power was s very great since they had received, by order of the emperor, the diploma of K'ri dpon with power upon the territory of La stod lho from YYa 'o la up to Bran po. During the time of Situ C'os rin c'en and his nephew Dvags polhabtsun skyabs, they chose the mk'an c'en C'os rgyal 10 as chief lama and they offered him the monastery of Sel dkar and rendered him great services. On one occasion they fought with the chieftain of Byan, but were defeated; therefore, by losing the districts they suffered great damages; nevertheless by fighting again they recovered it. 15 Since again the chief (žal no) and his brothers did not agree and the dPon, the laymen and the sTod po^{2} [57 a] and their entourage also were malevolent in their intentions, therefore eventually very unhappy times occurred. Nowadays since this chief established parental connection 20 with the chieftain of Byan, the power is great, cohering in one single myriarchy.

Byan

As regards Byan, one chief of that family went to China as a servant of aP'ags pa rin po c'e, and became a lama

¹⁾ srid du sgrel: political connection, alliance; bsñen du sbrel: to be related by marriage or simply to be on friendly terms.

²⁾ Translation doubtful. La stod is divided into La stod lho (south) and La stod byan (north); is stod po, here, for: la stod pa?

of Se c'en. He is known as the Ti šri Grags pa 'od zer. On account of this, he is also named Hor dkar Grags 'od zer. For his favours, he received from the king the diploma of myriarch as well as power on the territory of La stod byan from sKyar skya up to aJad; his power was very great.

5

Once rDson spyi Grags rin (c'en) led a great army of P'ag mo gru [58] (against Byan), but in spite of that, he was unable to cause great trouble. Especially during the time of the two brothers, rNam rgyal grags pa and dKon mc'og legs pa, since the gži k'a pa and Byan were in agree-10 ment, except that some territory of the Lho pa was taken back, there was no reason for great disturbances. on either side. They ordered a pavilion of silver of Dus kyi ak'or lo to be made and many images of gilt brass, beginning with that of Byams pa and a bKa' agyur. They gave material help 15 for the building of a disputation college (bšad grva bzan po) in the monastery; their name was therefore magnified. Beside the Sa skya pa-s whom they revered as their own bla ma-s, they honoured as their masters the Jo nan pa-s, the Bo don pa-s, Byan sems gŽon nu rgyal mc'og, and impartially they 20 rendered service to the colleges and to the monks of the dGe ldan pa-s [58a] being under their authority. From that time up till now, chiefs and ministers of that family, on account of their good behaviour, did not suffer any danger of losing the myriarchy. Their great wealth and the wonderful 25 extent of their devotion to the three .Iewels still lasts¹⁾.

sNa dkar rtse

As regards the family of sNa dkar rtse, they received from Se c'en the diploma of myriarchs with authority

¹⁾ Mu can = ap'ro mt'ud pa.

from Yar abrog up to Lho brag and their power was great; the dpon c'en of Sa skya, the man of violent temper known as Ag len, was also a dignitary of this family. He founded the monastery of mNon dga', etc., and therefore rendered great
services to the Teaching. During the time of the myriarch Nam mk'a' bzan po and of his nephew He ru ka Kun dga' rgyal mts'an [59], the pan c'en aJigs med grags pa¹⁾ was revered by them above all other (lamas); monks and laymen of Yar abrog became thus subject to his work of conversion. Then they began to make friends with the chiefs of Rin spun; there was therefore a time of prosperity; nevertheless, on some occasions, there occurred unhappy times, that are still lasting.

15

γYa'²⁾ bzan

As regards γYa' bzan, the C'os rje C'os smon lam pa, who was a pupil belonging to the spiritual lineage of the precious aGro mgon, in the year fire-tiger * founded the *1206 monastery of γYa' bzan and in Yar kluns east and west,
20 in gNal upper and lower, in mTs'o sna gro šul, in Byar and in other places he preached extensively the Law. By the continuity of his merits, his assistant received the diploma of myriarch and his power became very great [59 a]. On one occasion, the γYa' bzan pa-s fought against the
25 P'ag mo gru-s; therefore, they lost their dominions and their authority came to an end. On another occasion, somebody belonging to the family of the dpon took possession

¹⁾ Gloss inserted in the texti tself: from that (pan c'en) the great biography of C'os rje Bo don was made.

²⁾ Also written faultily YYam bzańs; e. g. Blue Annals, p. 656, Reu-mig p. 21.

of Sel mk'ar in gNal, but, in spite of that, it was lost to Bya sa. Now there are surely one or two branches of the family in Yar kluns.

Ts'al pa

As to the Ts'al pa, the Zan rin po c'e was the chief both of the land¹⁾ and of the temple; on account 5 of the continuity of his merits (which he acquired in such a quality) he obtained for his assistant the diploma of myriarch; he (and his family) became the chief of sKyid sod upper and lower. Though the authority of these chiefs was very high, the drun c'en sMon lam rdo rje. 10 the Tai si tu dGe ba blo gros, the drun c'en Kun dga' rdo rje, etc. were learned not only in religious matters but also in writing Chronicles (deb t'er) on royal genealogies; especially sMon lam rdo rje founded C'os ak'or glin and established there a disputation college [60] and his lear-15 ning greatly increased. Buston rin po c'e said: "Nowadays this prince of Ts'al is the greatest among those who have a great insight in religious literature". During the time of Kun dga' rdo rje his dominions, to a great extent, were lost to P'ag mo gru and he therefore became an ascetic. Afterwards, with the exception of a nephew on the moth-20 er's side, the family was extinguished.

rGya ma

As regards the chiefs of rGya ma, the monastery and its property (lha sde) had increased on account of the large

¹⁾ sde is here territory as distinct from the temple: sde may be: lha sde and mi sde. Definition of lha sde as opposed to mi sde; dgon pai žabs adegs žu ba po mi ser rnams la lha sde žes zer; gžun gi žabs adegs žu ba po rnams la mi sde žes zer; it therefore includes land and peasants living on it.

merits, civil as well as religious, of sGyer, the uncle and the nephew; one of their assistants within it¹⁾ obtained the office of myriarch with authority up to aP'an yul.

Both Ts'al and rGya, when the power of the Sa skya pa-s was at its highest, sided with them and fought against the aBri k'un pa-s; so those of upper dBu ru said that there were three enemies: the rGya ma, the Ts'al pa and the bKa' [brgyud pa]. When the authority of the P'ag mo gru pa-s began to extend, the dominion went for the greatest part under rGyal c'en rtse [60 a]. Afterwards, they recovered strength, and occasionally, besides their being on terms of friendship with mK'ar rtse, they asked gradually for the office of myriarch from sNe gdon. Then, during the time of the chief Legs ldan, they opposed the P'ag mo gru pa-s and drove away all the dGe ldan pa-s who were under their rule and destroyed an image of the rJe rin po c'e; on account of such mean deeds, unhappy times followed from inside and from outside.

aBri k'un pa

As regards the aBri k'un pa (it is related) that the c'os rje aJig rten gsum (gyi) mgon po in the year earth-female-boar * founded aBri k'un t'el; during the time of the gCun •1179 rin po c'e, the fifth in the series to occupy the see, the sGom pa obtained the diploma of myriarch. His authority extended up to dByar and Dvags. During the time of the three dPon c'en, there was a struggle with the Sa skya pa-s [61]. In the beginning there were alternatively victories and defeats, but during the times of rDo rje ye šes of sNubs the big revolt

¹⁾ I.e.: lha sde.

took place; it is thus said that beginning from that time, their boundaries were generally reduced. During the time of the twentyeighth C'os rje, the office was taken over by the Si tu Sā kya bzan po, who founded Lhun grub glin of K'ri k'an.

(Šā kya bzaň po) sent (once) his troops to help the army 5 of the Goň ma Tai si tu against the Sa skya pa-s, but on some other occasion, disagreeing, he negotiated with the two sons of Šā kya btsan po, and set about to entice (the chief of) 'Ol k'a stag rtse; which Šā kya btsan po referred to the Goň ma. When the two sons were thrown into the water, the ¹⁰ populace of 'On blamed him and said: «Šā kya btsan dared to do it». Later the Tai si tu in his gSuň c'ems said:

"my head, the head of the Tiger ¹⁾ and sTag rtse, these three [61 *a*], if they exist, that was the work of $\tilde{S}\bar{a}$ kya btsan; deaf are those who quarrel (or gossip) as ¹⁵ regards that.²⁾

Nevertheless, in accordance with what the gSun c'ems tells, i.e. «[that] gossip grew less», there were no great disturbances. During the time of the saintly king, the rDson spyi bSod nams rin c'en took over himself the 20 burden and he had two copies of the bKa' agyur made: such meritorious works did he do.

Whatever work he did, he carried it out by the force of his violent temper.

Once he led his troops against Byan; while he was pur- 25 suing the army of K'yun po, though many officers of Byan assembled and acted as mediators, he, without giving heed, deviating farther than Byan conquered the territory.

¹⁾ The seal conferring power upon him.

²⁾ i. e., those who quarrel about this are like the deaf, because they do not understand that \hat{Sa} kya bisan po was the man who helped me.

Another time pursuing (the chief of) Ron po, though the C'os rie of sTag lun, bKra šis dpal brtsegs, offered him many presents of tea, cloth and silk, (wishing) to act as intermediary, giving no heed, he conquered the territory. Then [62] C'os rje Don grub rgyal po, was given by the 5 gon ma¹⁾ Ye dban the diploma of Go šri; he was therefore called the 'precious go šri'. At the school of the rJe rin po c'e (viz. Tson k'a pa), he heard some portions of the religions texts and he caused that the dKa' brgyud 10 pa-s and the dGe lugs pa-s were not in opposition. The sku žan Ts'ul rgyal carried the burden of the office of sGom pa; though, as regards (political) power, he (ruled) well, generally speaking, his faith in praiseworthy actions was not great; specially, without any reason, he led the 15 army against the monastery of Lo. On this occasion many monks, about ten teachers and disciples, were killed. Soon after people said that it was due to the magic power of the Lo pa that he (the sku žan) and his son were killed by the Da ra k'a c'e. Soon the Da ra k'a c'e began to be in an 20 unpleasant situation, and asked for assistance from sNe gdon; (sNe gdon) gave guarantee for him and so he was delivered from the (impending) calamity.

During the time of the C'os rgyal Rin c'en dpal bzań po [62 a], except for a small contest of gtor ma used in the ritual meant to invoke terrific deities and directed against the sTag luń pa,²⁾ no great trouble arose and, therefore, the people of Northern Tibet enjoyed rest and had rev-

1) The Chinese emperor; Ye dban = Yung-lo.

²⁾ Zor rtsod: contest in which terrific deities are invoked and gtor ma are used with weapons on them. But a simpler and perhaps better translation is: «a small quarrel concerning the sickle» i. e. the boundaries of cultivated fields, where people could go and collect fodder or crops.

erence for the good deeds. At the school of the Go šri of sTag p'u and of Yon tan grags of mNa' ris he learned some parts of the religious instructions and exercised the faith of his mind both towards the Kar ma pa-s and the dGe legs pa-s. Being good-minded, he revered the com- 5 munity and if sombody offered some donations for ceremonies he ratified them. He did not write any letters other than those ending with the formula: «It should be listened by the honourable community". During that time there were six chief ministers: Rom po and Nag c'e, these two; that of 10 gŽi sgom and that of Byes sgom 1), these two; that of the K'ri and that of the rDson, these two. Among them bDe legs bzan of Rom po founded C'os sde gon in Kluns šod, bSod nams rgyal mts'an of Ñag ts'e founded the monastery of dPal abar; Yon tan rin c'en [63] of gŽi sgom founded 15 the monastery of C'a dkar; bSod nams rgyal mts'an of Byes sgom founded the monastery of dGe rgyas; mGon po kra šis of K'ri k'an founded the monastery of T'an skya; the rdson dpon bSam agrub rgyal mts'an founded the monastery of mC'in sdins. Moreover rGya lu dPal grags of Byes sgom 20 had a copper gilt image of Byams c'en and many copies of the scriptures made, and felt great reverence for the teaching of the dGe ldan pa-s. The Nan so dGe slon pa almost rebuilt anew the monastery of Rin c'en sgan and had made a bKa' agyur to be written in silver and gold letters and a great 25 silk t'an ka representing rgyal ba Mi k'rugs pa.

This saintly king Rin c'en dpal bzan po, famous for having both religious and civil authority (bla dpon) at the same time, had two sons [63 a]. The elder, dBan rin po c'e,

¹⁾ gži sgom; the name derives from a sgom k'an, hermitage for residents; byes sgom: hermitage for outsiders.

accepted for his particular revenue mK'ar t'og and was a lama of T'el on retreat. The younger, bCo lna pa rin po c'e had both religious and civil authority, married one of the daughters of the sTag rtse pa, and he had by her three sons. 5 The eldest went to P'ag mo gru, took up the office of sGom pa, and had a son: Byams pa c'os kyi rgyal mts'an. He did some meritorious works such as some copies of the bKa' agyur and of the bsTan agyur written with golden and silver which he ordered to be made. He had three sons. 10 The youngest (of his sons), C'os kyi rgyal po, took sPro lun, and his son was Rin c'en p'un ts'ogs. The second son was C'os rje Kun dga' rin c'en who resided in the see and realized many good works, such as the building of a sGo man mc'od rten made of precious material and a bKa' 15 agyur and a bsTan agyur written with gold and silver [64]. Nevertheless, perhaps yielding to the request of some monks and laymen, the dBon Rin c'en p'un ts'ogs had to go to Yar kluns; the sku žan of sTag rtse rdson was turned out and in spite of the fact that P'ag mo gru remai-20 ned trustful, there arose some internal quarrels between the uncle and the nephew. Moreover, as he made the monasteries under his jurisdiction change their hat, it ensued that troubles of some moment inside and outside were unavoidably caused. Especially in the year fire-dog * there arose *1406 ²⁵ a great trouble between the Red and Yellow Hats; on that occasion P'ag mo gru sided with the Yellows; in the following year, viz. the year fire-boar, * the death of the c'os *1407 rje of aBri gun was attributed to the magic power (mt'u) of the dGe ldan pa. So the people related.

Then the sde pa T'og k'a pa proposed as terms of an agreement that he of sPu lun and then [when this had refused] that he of P'ag mo gru should proceed a together to the see: and P'ag mo gru accepted. Thus in the year earth.
•1409 ox, * the dbon Rin c'en p'un ts'ogs was elevated to the see.
•1041 In the following year iron-tiger, * he changed his politics. In fact, being friendly with hin (the T'og k'a pa) and this was fighting against the Yellows, he rallied to his party the armies 5 of sTag lun, sTen Hor, rGya ma, mK'ar rtse, Man ra, Bya yul; he also requested Gon dkar (to issue) the order (litt.: seal) that none among the chiefs (sde pa) or the monasteries within its frontiers should start up (in arms) in favour of the Yellows; aBri k'un and the see came to an agreement.

In the autumn of that year, T'og k'a pa led the armies of his party against C'a dkar and 'Od sna. There was a single encounter with the Yellows in Mal gro mda'; still, on account of the superiority of the army, C'a dkar [65] was lost and 'Od sna feigning to agree changed the colour 15 of their hats. From that moment, the T'og k'a pa and his party guessed that the burden of their responsibility towards the sde srid had diminished and (as a consequence) the chief of mK'ar rtse led the army against dBu ru and met his point. But not suffering that, the Žu mts'ams¹⁾ 20 pa appointing himself (as commander) led a wing of the army of the sde srid against mK'ar rtse and besieged it; [then] the army of gTsan came to Bod yul c'os²⁾ and an agreement was reached. On this occasion, C'os rje Rin c'en p'un ts'ogs retired and P'ag mo gru placed the dBon 25 •1417 rin po c'e on the throne. After that, in the year fire-bird, * the Nan so of T'og k'a collected a powerful army of Kon and let it against 'Ol k'a, but he was not successful. In this year earth-dog, betwen aBri k'un and gTsan being

¹⁾ i. e. the man acting as intermediary.

⁸⁾ Name of a place, see fol. 93 l. 5.

allied on one side and the sde srid on the other there was a war; [65 a] therefore this was a troubled time

Now, eighty-six years after the foundation of Saskya, * •1073 the see of P'ag mo gru was founded. * Then, twen-***1158** ty-one years after, aBri k'un t'el was founded. * From *1178 5 that year up to this year earth-dog, * three hundred and •1538 sixty years have elapsed. So should it be known.

sTag lun

As regards sTag lun, this was not included among the 10 myriarchies and during the time of the Hor, its chiefs did not take over that office. The great monastery of sTag lun was founded by sTag lun t'an pa c'en po bKra šis dpal in the year iron-mouse. * Having submitted to his *1180 control Dar, bKras and Ron, he became the chief of ¹⁵ the estate as well as of the temple. When the Chinese rule (over Tibet) began, the Emperor Ye dban gave the title of dBon to C'os rje bKra šis dpal brtsegs [66] who was contemporary with rJe Rin po c'e. The grandson of the grandfather, C'os rje bKra šis dpal 'od learnt the Law at the school of Tson k'a pa himself. He carried on his wish of building 20 the monastery of Rin c'en brag and was closely connected with the dGe ldan pa-s. During the time of dBon C'os rje Nag dban grags pa and his brother Hor k'an pa Ts'e dban

grags pa, the development of religious works did not end. 25 As regards also the worldy side of the sTag lun t'an pa, rulers and subjects of North-Tibet reached the peak (of their prosperity); inside the country and outside, all was full of riches and they had inexhaustible wealth. The meritorious deeds, such as the building of receptacles of the three kinds: physical, verbal and spiritual, were immense. 30

The (C'os rje) had two nephews; the elder was elevated to the see $[66 \ a]$, then, without a reason, he suddenly delivered the see to the younger brother.

Again he greatly opposed his younger brother who was then on the see. As regards this fact, those of sTag lun 5 say that even before it was bad luck 1) that bKra šis bla ma, the nephew of the late Sans rgyas yar byon, and Sans rgyas dpal (both of sTag lun), quarrelled against the see. After the death of the younger brother bSod grags, the elder Kun spans bKra šis dpal himself resided for a 10 long time in the see and accomplished many good deeds. such as the foundation of Lha c'en. As regards political power also sTag lun and aBri k'un were on the same level; •1402 in the year water-horse, * a Žal no (of this family) led a vanguard of the army of the Nań so of T'og k'a, moving 15 to aP'an yul. For this reason the gon ma, in the Palace, was a little displeased; as if knowing his inner thoughts [67] instantly P'ag mo sent an army and took over the district of sNon rug. The žal no could not bear this and asked for the support of the T'og k'a pa and sNon rug 20 acquired (again its) independence. Nevertheless, later it (sÑon rug) passed under the Nan so of T'og k'a. At the time of the various wars of the Yellows, it (sTag lun) committed the great sin of becoming a follower of sGar²⁾ and hardships arose (to it) during the fight of aBri k'un and gDan (sa 25 t'el). So it is told.

As regards the other four myriarchies C'u mig, Ža lu, Ts'on adus gur mo and T'an po c'e, nobody has heard the story either of their genealogies or of their authority.

¹⁾ See corrections to the ms.

²⁾ On the sGar pa Zil non pa etc. of gTsan see. TPS. p. 67.

P'ag mo gru

As regards P'ag mo gru, the myriarchs of Tibet are derived from the continuity of the meritorious deeds of their own lamas: in the same way, in this case also, 5 the precious aGro mgon in the year earth-male-tiger * •1158 founded the see [67 a] of P'ag mo gru; he accomplished thoroughly so many deeds for the benefit of others, that they cannot even be conceived; although this lineage (of the P'ag mo gru-s) is said by the Deb t'er snon po 10 to belong to the dBas¹⁾ descent, in the bKa' brgyud gser p'ren ba, it is stated that it belongs to the family of the Glans Lha gzigs. aGro mgon was born in the family of Glans K'ams pa go c'a, nan blon of the saintly king K'ri sron lde btsan and of the direct disciple of the ācārya 15 Padma(sambhava), A mi Byan c'ub adre bkol; from one of the brothers of the aGro mgon, in the country of gNas drug of K'ams, called Yon c'en rGyal ba skyabs, three sons were born: rje sPyan sna Grags pa abyun gnas, the dBon mGon po rgyal, Yon c'en Sans rgyas skyabs. The 20 rje spyan sna, when fifteen, went to dBus, but since the bla ma did not sit in the see [68], he fully learnt at the school of the C'os rje of aBri k'un the holy texts, the mantras and the esoteric instructions. When thirty-four, in the year earth-dragon, * he went to the precious see. **•1208**

- At that time the c'os rje of aBri k'un was sixty-six and 25 the C'os rje Sa skya pa was twenty-seven; it was also the fifth of the ten years which the Kashmiri pandita spent in Tibet. The see had been vacant for seven years,

¹⁾ Blue Annals, p. 553. In my copy of the dKar brgyud rnams kyi rnam t'ar gyi sgron me, t'a, p. 2 sBas Bon ts'an kyi rigs.

beginning from the death of the aGro mgon which had •1170 taken place in the year iron-tiger. *

Then the c'os rje of aBri k'un had remained in the see for three years, but no activity as should be desired had •1179 taken place. Later, from the year earth-boar * down to 5 •1207 the year fire-hare, for thirty years, * the see remained vacant and it was therefore greatly damaged. It is the merit of this spyan sna if it was increased [68 a]. The fame spread that he had made the see one hundred times and one thousand times bigger (than it was). For twenty- 10 six years he dwelt in the see of P'ag mo gru; when sixty-one •1235 years of age, in the year wood-sheep, * he went to the see of aBri k'un. Beginning from then, the two places, aBri k'un and the see (of P'ag gru) were called the two correlated sees. The dBon mGon po rgyal had one son: K'ro 15 bo ap'an. Yon c'en sans rgyas skyabs had two sons: rGyal ba rin po c'e Grags pa brtson grus, and the bcu gñis pa Rin c'en rdo rje. They, one after the other, resided in the see. The rGyal ba rin po c'e dwelt in the see for thirty-three years. It is known that, at that time, the king of Ti ra hur 20 ti, a town in India, the king of Sin ga glin, the king of Ya tse and Hu la the king of upper Hor, presented him with religious receptacles of three kinds, made of precious materials, utensils and requisites for worship, a gem called sog po [69] sprad agyel; innumerable riches were also 25 offered to him. Therefore, on account of this and beginning from that time it was said that among the abbeys of Tibet gDan sa T'el possessed the largest wealth.

When the bcu gñis pa Rin c'en rdo rje had been on the see for twelve years, one of his assistants was given the 30 investiture of myriarch. As an external receptacle dedicated to the Victorious one, he had a marvellous mc'od rten built of the type called sGo mans (with many doors), and this therefore was called the sGo mans of the spyan sna. When sixty-three, in the year iron-dragon,* he passed away; *1280 in the same year the aGro mgon aP'ags pa died; it was one
5 year after the death, in aBri k'un, of the c'os rje junior. K'ro bo ap'an had three sons, i.e. sPyan sna Grags pa ye šes, gNis mc'od Grags pa rin c'en, and dPon Rin c'en skyabs [69 a].

Beginning with this last, the family of Lha gzigs began to spread in dBus. Grags pa ye šes in the year iron-snake * *1281 was installed on the see; it was the same year in which dBon Dharmapāla had been elevated to the see of Sa skya. This was also the year in which the Hor army occupied Tibet and the dpon c'en Kun dga' bzan po was killed. 15 He dwelt eight years in the see and, during that time, one

of his assistants took the office of myriarch; when forty-nine, in the year earth-mouse, * he died. The gÑis mc'od pa *1288 in the year earth-ox * was elevated to the see; in the follow- *1289 ing year iron-tiger,* the Sa skya pa-s plundered aBri k'un; *1290

²⁰ the Ti šri Grags 'od and the Hor prince gave him the seal with the tiger-head and he was therefore known as the bla dpon.

During his time, the king of Ya ts'e offered him a golden roof and he was therefore known as: the spyan sna of the golden roof. In the eighteenth year of the twenty-two years he dwelt in the see [70] i. e. in the year fire-horse, * the *1306 bdag ñid c'en po was elevated to the see of Sa skya. dPon Rin c'en skyabs had five sons: the slob dpon rGyal mts'an dpal, Ts'es bži rñin ma pa Grags pa rgyal mts'an, Tai si tu Byan c'ub rgyal mts'an, the bCu gñis gsar ma Grags pa

šes rab, Drun bSod nams bzan po. From the first was issued the lineage which ensured the continuation of the family.

Ts'es bži rñin ma pa was elevated to the see of P'ag mo gru, and he remained there for fiftyone years. After him the bCu gñis gsar ma was elevated to the see. During the time of Ts'es bži pa, a žal no (dignitary) of the family of Lha gzigs, who was officer of rKan bži of aBri k'un, was 5 invited to P'ag mo gru and [70 a] was elected to the rank of myriarch. He was known as the myriarch rDo rie dpal; he established thirteen fiefs 1) such as sNe gdon rtse. Ts'on dus brag k'a, lCags rtse gri gu rñin ma, mC'od rten dkar po in Yar abrog, Mon mk'ar rgya t'an, etc.

10

+1302

The Tai si tu was born in the year water-tiger; * at the age of seven he asked the spyan sna Ts'es bži pa for the rules of the lay devotee and was called Byan c'ub rgyal mts'an; at the age of nine, he was ordained by Ts'ul dar pa who acted as mk'an po, and by 15 sPu hrans pa who acted as slob dpon. This Ts'ul dar had acted also as mk'an po when the spyan sna Ts'es bži pa had been ordained and was a dignitary (žal no) of the aP'yon rgyas family. Bla ma lha k'an pa gave him the initiation and opened to him the door of the Law. He made great 20 worship to bDe mc'og and it is said that a corn was produced in his thumb (by the rosary used in his continous prayers) [71]. When he was fourteen, he went to Sa skya, and he met the bDag ñid c'en po bZan po dpal; when twenty *1321 years of age, in the year iron-bird, * the great emperor 25 T'o gan t'e mur gave him the jewel of third class with the tigerhead and he was invested as myriarch. He extended and raised still higher the palace of sNe gdon; and around it he erected the famous great pisé wall (gyan mo). On the river Sam that flows in front of it he built a mar-

1) Very often in this text gži ka=rdson

vellous big bridge. He ruled according to the Law and he therefore avoided c'an and afternoon meals: he also enjoined his officers to do the same. Once the dPon c'en rGyal ba bzan po led the armies of the thirteen 5 myriarchies of dBus and gTsan against Yar lun. The Si tu and the other met at the head of the big bridge and while they were talking of an agreement, the Si tu was taken prisoner [71 a] by the Sa skya pa-s who had resorted to deception. Then, leading the Si tu in front 10 of the army, they made some tricks hoping that the Palace might surrender, but the dPon po gŽon nu bzan po and dPon Sā kya bzań po and other officers did not listen and said that the government had greater importance than a žal no¹⁾; when the gon ma was being con-15 ducted to Sa skya he mounted on horseback with his face turned towards his servant, and this he took for a good omen that he should come back. When he reached Sa skya, many monks and laymen collecting a handful of earth threw it on his face; then he said that this was an excellent omen that he could thrust Sa skya 20 into his mouth. While he was staying there, many pains were heaped upon his body, nevertheless he endured them in an unconceivable manner and (resisted with such forbearance) that it was beyond the comprehension of all [72]. Then, having known that the king of the Hor 25 had given the investiture of dPon c'en to dBan brtson, rGyal ba bzan po came secretly to an agreement with the Si tu and, as if he had escaped, the Si tu was let free. Afterwards, dBan brtson took charge of the office of dPon

¹⁾ i.e. the prince himself; i.e. they considered the administration and the government of P'ag mo gru as being of greater importance than a dignitary.

c'en and repeatedly led the armies of the thirteen myriarchies against Yar kluns, but he had no success and, in the

- •1349 end, the Si tu won. Thus, in the year earth-female-ox, * the greatest part of dBus came into his hands. Six years had passed since the mK'as btsun had died in Sa skya. There is 5 a rumor that the Ti śri Kun dga' rgyal mts'an was the occupant of the see, but this is not clear from the documents.
- •1352 After three years, in the year water-dragon,* he laid the foundations of the great monastery of rTse t'an, but in the Deb t'er it is said¹⁾ that this [72 *a*] was founded in the 10
- *1351 year iron-hare; * this is the year when the rDo rje rgyal po Ñer brgyad pa ²) having passed away in aBri k'un, one year after, the king of the Law was elevated to the see, on his sevententh year of age, one hundred and ninety-four years after the year
 *1158 earth-tiger * in which the see of P'ag mo gru was founded.
- 15 He built a veranda in front of the old temple which went back to the times of Klu mes c'en po, and whose upper storey was decaying; to the west of that, a temple with the door facing east and forty big seminaries surrounded by walls; he then invited from various monasteries many 20 monks and masters and disciples. As means of sustenance for those who had to explain the Teaching or listen to it, he gave fields as endowment and established three rules (ts'ul) relating to the common property of the community viz. those of providing food, soup and tea; thus 25 he greatly developed the colleges [73] for the expla-*1354 nation of the Law. In the year wood-horse * there were internal troubles in Sa skya. rGyal ba bzań po was imprisoned by the (chief of the) Eastern palace; then

¹⁾ Blue Annals, p. 1082. So also Reu mig, p. 37.

²⁾ As usual so called from the day of his death.

the Si tu threatened them with a big army at the head of which there was the C'en po Rin c'en bzań po; so rGyal ba bzań po was set free. In this way the Si tu became master of the greatest part of gTsań. From that moment, the thirteen myriarchies appointing the caretakers and officers in dBus and gTsań gave these the seal (of investiture) with the approval of the Si tu. As to the author of the internal decay of the Sa skya pa-s, as told in the very words of the Si tu:

10 "In former times the glorious Sa skya pa-s had a power which reached to the sky [73 a]; they had perfection of glory; the dpon c'en Nam mk'a' brtan pa, being young, that is the cause ", 1)

15 it seems to have been this (Nam mk'a') brtan pa.

As regards the works concerning the religion of this Gon ma, he founded, as stated above, the college for disputations on logic in rTse t'an, further he provided support to the meditation college of T'el. He ordered 20 a new worship hall (mc'od k'an) to be made, where the mc'od rten of many doors (sgo mans) of the Ts'e bži pa²) and the sKu abum were situated; he also ordered many copies to be made of the bKa' agyur written in golden letters, and he listened to the Law from many 25 masters such as Bu ston rin po c'e, rGyal sras t'og med, Bla ma dam pa bSod nams rgyal mts'an, spyan sna Grags pa rgyal mts'an, Kar ma pa Rol pai rdo rje, rTogs ldan

¹⁾ A quotation from she gSun c'ems; len pa may also have the meaning of rkyen, because.

⁸⁾ i. e. containing the remains of.

Zla sen, Bla ma mñam med [74] and he greatly honoured them. Among the above-mentioned masters, he chose the first three as his principal bla-ma-s and he built separate habitations for them in the hermitage of bSam gtan glin in rTse t'an.

Since he had planned to wage many wars, (a man) possessing magic power called Gans pa Sag abum asked Bu (ston), Dol(bu pa) and Šes rab (sen ge) if he was to be killed. One remained indifferent, and the other two agreeing (in their views) said that he should not be killed since he was a man supported by the force of the Teaching¹).

Moreover, it was said that he had been prophesied as an incarnation by O rgyan rin po c'e and A mi Byan c'ub adre bkol. As regards wordly affairs, from below the place called rDo dkar he founded many rdson such as lCags 15 rtse gri gu [74 a], 'Ol k'a stag rtse, Gon dkar, sNeu rdson, Brag dkar, Rin spuns, bSam grub rtse, sPa nam, Lhun grub rtse, and appointed in each place a rdson dpon to be changed every three years.

He himself made a survey of his feuds and on account 20 of this, he was famous everywhere as the T'ai si tu, the drun c'en rin po c'e.

If even nowadays the sde srid of P'ag mo gru is important on account of the golden yoke equally distributed upon everybody, high and low, this is the con-25 sequence of the deeds of that Gon ma. When sixty-three, *1364 in the year wood-dragon, * on the twenty-seventh day of the tenth month, he passed away. The ceremony is celebrated without interruption since then, every year on the twentyseventh day of that month in sNe gdon rtse. 30

¹⁾ bstan pa stobs = btsan pai stobs.

10

5

[75] The Deb t'er snon po states that the T'ai Si tu in the year wood-dragon, * having set aside his care (lit. •1364 set aside the burden) of sNeu gdon rtse, 1) died in the vear water-ox; * but this does not seem to be exact 2). •1373 Drun bSod nams bzan po married bDag mo Ne tu ma and 5 had by her three sons: aJams dbyans šā kya rgyal mts'an, T'el dpon Rin c'en rdo rje, and bDag po Sā kya rin c'en. The first of them, a Jam dbyans, was born in the year irondragon; * he received the vows of a lay devotee from Ts'es •1341 10 bži pa rin po c'e and was then called Grags pa bzan po; at the age of nine he received the ordination as a novice (dge ts'ul) from gŽon dban who acted as mk'an po and from gŽon ts'ul who acted as slob dpon. He was then called Sā kya rgyal mts'an; when thirteen years of age, in the year 15 water-dragon * [75 a], he was elevated to the see of rTse t'an •1352 as the first of the series; he mastered the four sections of the Revelation³⁾ and he recited them in the congregation of monks; he also listened very often to the explanation of the Tantras by Bu ston rin po c'e beginning from the Vajra-20 dhātu. This latter praised him saying that, if in front of all fields of Yar lun from mGon po gdon ri different mandalas were to be dedicated, he could cover all those (fields)⁴⁾. When nineteen years of age, he was fully ordained by C'os rje bla ma dam pa who acted as mk'an po, by the great 25 abbot bSod nams dban and gŽon dban who acted respec-

1) I. e.: having resigned, retired.

²⁾ I could not find a complete reference to this in Deb t'er shon po, but the date 1373 is given in fact in Blue Annals, p. 218, as that of his passing away.

³⁾ Šer pyin, mÑon pa, aDul ba, Ts'ad ma.

tively as las slob dpon and gsan ston.

4) Had the d b a n, initiation, in all of them, knew them all, so that he could cover with the designs of mandalas all the fields of that locality for their protection,

[211]

When twenty-one, he went for preaching to Lhasa and he rejoiced many learned men of sKyid šod, such as rGyal sras bde abyun etc. At the age of twentysix, in the year •1365 wood-snake * [76], the king T'o gan gave him the investiture of Go šri and then elected him myriarch of sNe 5 gdon; the firman was proclaimed conferring upon him the (authority) concerning whatever should be done in dBus and gTsan such as appointments and removal (of officials) along with their lineage. Three years after, in the year •1368 earth-monkey, * the Chinese dinasty (i.e. the Ming) took 10 the place of the Hor. Once, when it was necessary to wage a war in gTsan, he (Sā kya rgyal mts'an) with the help of the C'os skyon-s, completely destroyed the •1373 enemies. When thirty-four, in the year water-ox, * he invited as chairman the dPal Idan bla ma and held the council 15 known as the great council of sNe gdon; this happened ninety-seven years after the great council of C'u mig, •1277 which had taken place in the year fire-ox. * The summit of the power of the Sa skya pa-s was the council of C'u mig and that of the government of P'ag mo gru [76 a] was 20 the council of sNe gdon. The donation of provisions for the monks was made on a big scale; having thus spiritually rejoiced 1) (everybody) he reached that stage (of mind) which consists in putting on the same level one's own and other people's merits. The patron who financially supported the 25 council of sNe gdon was the rDson spyi rGyal mts'an bzan po.

His son was Grags pa rin c'en; from his descendants the chiefs of dGe mo are derived. Towards the end of •1373 the year water-ox, * in which the council had been held, in the day of the new moon of the ninth month (according 30

¹⁾ I.e. with the good works of others, anumodanā.

to the Hor calendar) aJam dbyańs 1) passed away. Since this happened twenty-five years after the year earth-ox * in *1349 which the sDe srid had begun to be master of the world, it was said that to the P'ag mo gru pa-s the unlucky fate of
the Sa skya pa-s would have occurred, on the thought that the number of years corresponded; in fact among the Sa skya pa-s, the bŽi t'og pa-s [77] had ruled upon the world for twenty-five years, the bLa braň šar pa-s for twenty-five and the K'aň gsar pa-s also for twenty-five. This year water-ox is
the same in which the rJe rin po c'e came from K'ams to dBus.

The dpon of T'el Rin c'en rdo rje married Zi sna bKra šis skyid, and by her had two sons; the elder rGyal sras Grags pa rin c'en was born in the year earth-ox, * the *1349 same year in which the Tai si tu became master of the 15 world; at seventeen he was elevated to the see of rTse t'an, as the second in the series; at nineteen, in the year firesheep, * he passed away in the Palace itself. ²⁾ *1367

The second son, Ts'es bži gsar ma Grags pa byan c'ub, was born in the year fire-monkey, * viz. the year before the *1356
²⁰ birth of rJe rin po c'e [77 a] when the Go šri was seventeen. At the age of sixteen, he was elevated as spyan sna of the see, after the bCu gñis pa and then, at nineteen, in the year wood-tiger * he ascended the throne of sNe gdon rtse. *1374 This was the year following the death of aJam dbyans.
²⁵ For eight years he was jointly bla ma and dpon³; then at twenty-six, in the year iron-bird, * he gave up the burden *1381 of the Palace (ie. the responsability of governement) and in T'el assumed the direction of the teaching of the Tantras

¹⁾ I. c. Sā kya rgyal mts'an.

²⁾ nan: palace.

³⁾ I. e. had spiritual as well as temporal power.

dealing with the mystic realizations¹⁾. He died in the year •1386 fire-tiger * at the age of thirty-one. The youngest brother *1359 was born of another mother in the year earth-boar: * and was called bSod (nams) grags pa. At the age of ten he was elevated to the see of rTse t'an, as the third in the series. 5 Then after Grags pa byan c'ub, for five years he accepted the burden of being myriarch in the Palace. In the year *1386 fire-tiger * he was made spyan sna of T'el; at the age of •1405 forty-seven, in the year wood-bird * [78], he became a kun •1408 spans²⁾. He died at fifty in the year earth-mouse.* In the 10 C'os abyun of the sPyan sna, it is written that the bDag •1423 po Ša kya rin c'en in the year water-hare * was invested as a myriarch by order of T'o gan, but this calculation does not agree when comparing the date of the passing away of the Tai si tu and the year in which the Chinese succeeded the 15 Hor. While he dwelt in dGon gsar, he married Zi sna Rin c'en adsom. By her he had six children: Grags pa rgyal mts'an, Byan c'ub rdo rje, bSod nams bzan po, dPal ldan bzan po, bSod nams rgyal mts'an, Sans rgyas rgyal mts'an; since these were born in dGon gsar, they were called the six dGon gsar pa-s. 20 Grags pa rgyal mts'an was born in the year wood-tiger, * •1374

one year after the death of the Go šri and ten after that of the Tai si tu. He was an incarnation of aJams dbyans. When seven years of age [78*a*] he was initiated, in the see, by gŽon dban acting as mk'an po, and by Ts'ul rgyal acting as slob dpon; from the spyan sna Grags byan he listened to the explanations concerning the mystic initiations (dban). When eight years of age he went to the see of rTse t'an and explained the rNam agrel and the brTags gnis,

¹⁾ His interest lay chiefly in Tantras and their rites more than in ac'ad, rtsod, rtsom, explanation, discussion, writing.

²⁾ A person who has completely renounced the world.

etc.; at the age of twelve, in the year wood-ox, * he went to •1385 sNe gdon rtse; this was the year before the Rin po c'e bSod nams grags pa was made spyan sna of T'el.

The sku žan rDson p'yi Grags pa rin c'en assumed the 5 power of first minister (blon c'en dban adsin). On a certain occasion, the lay officers, unable to endure him, calumniated him to the Gon ma and the rDson p'yi pa was murdered; immediately ten lay officers of Yar kluns caused trouble; it was called "the group of ten". Greater 10 troubles were expected to come. During that time, the great abbot P'yag rdor pa and the rJe rin po c'e [79] said that the fortunes of the Buddhist teaching in dBus and gTsan depended on the sde srid of P'ag mo gru. They therefore entered the bulwark of a deep medita-15 tion 1) and the Rin po c'e of sTag lun bKra šis dpal brtsegs picked up his own great resources and made an agreement; thus, before long the troubles were pacified. On that occasion, the king Tai min Ye dban gave him (Grags pa rgyal mts'an) the golden seal and the diploma of dBan. At the same time, the office of 20 dBan was given also to aBri k'un, to rTse gdon and to Glin; therefore, they were called the four dBan of Tibet. Again the king sent him from China many ambassadors; he also received the rock-crystal seal, and many valuable 25 riches were given to him. The renown of dBan Grags pa rgyal mts'an increased [79 a] like a river in summer time. Since the rule of China had started, it appears that there had

been nobody else in Tibet who had received the crystal seal. Generally, as regards the two aspects of his rule, the political

¹⁾ = srun ak'or; ceremony intended to ensure protection; the meditation is on the t'ugs dam.

and the religious, that noble man looked (properly) after his dominion; he also made innumerable receptacles of the bodily Plane, beginning with three bKra šis sgo mans; infinite receptacles of the verbal Plane, beginning with many complete bKa' agyur written in golden letters and one written in gold 5 and silver mixed together and three written in ink; receptacles, beyond the limits of the mind, of the mental Plane, such as one hundred thousand of ts'a ts'a-s having as their very essence the dhāranī gTsug tor dri ma med in gold.

As regards the accumulation of good deeds in favour of 10 the monasteries, such as endowments reserved for the meditation colleges and for the colleges for the disputations on logic in T'el and rTse t'an, it is beyond the limits of the mind. Especially [80] he gathered all sorts of merits worth wishing for; he established a foundation for the fourfold congregation 15 of jo stan¹⁾ and particularly for the great congregation. He rendered service, (on the occasion of) the conclaves, held in various circumstances in honour of rje btsun Tson k'a pa accompanied by many hundreds of his attendants. He accepted to be the principal offerer of donations for the sMon 20 lam celebrated in Lhasa and, for that occasion and for a long time to come, for the liturgical ceremonies of the dGe ldan pa-s meant to achieve mystic realizations (sgrub mc'od). He very often listened to the explanation of the Law by the rJe rin po c'e, the sPyan sna Kun spans pa, mTs'uns 25 med Rin gžon pa, mTs'al min rin po c'e bSod bzan, Kar ma rin po c'e De bžin gšegs pa, etc. and honoured them: he gave the rock-crystal (seal) convalidating the investiture of the prefects of the chief rdson and their lineage and so

¹⁾ Cf. Deb dmar, *Red Annals*, Kalimpong, p. 25 and bKa' gdams gsar rñin gi c'os abyun (by bSod nams grags pa) p. 92 a-b. Jo monks; stan: cushion upon which they sit; to the four congregations is given food once a day.

he was rightly called [80 a] the gon ma, the saintly king. With the exception of one or two wars against Nan stod, there was no trouble and dBus and gTsan became like one soft piece of silk and his authority was very high. As regards his principal ministers, they were: Drun c'en 5 Nam mk'a' bzan po of sNeu, bKra šis rgyal mts'an of 'Ol k'a, Nam mk'a' bzan po and Nam mk'a' rgyal mts'an of Rin spuns, rGya bo of Brag dkar and his two brothers, dPal abyor bzań po of aP'yoń rgyas, spag ši (=pak ši) Šes rab bkra šis and Rin c'en dpal of Brag dkar, the uncle and the 10 nephew, I nag bži adsom of Gon dkar, dGe bsñen pa of Yar rgyab with his brother, bKra šis dpal bzan of Bya, the myriarch of rGya ma Zla ba, the C'os rgyal of sGom log, dPon dge of rTse t'an [81] Rab brtan kun bzan ap'ags pa of the Eastern palace,¹⁾ Si tu bSod nams dpal of the Western palace, 15 the sde pa of bSam grub rtse, that of sPa nam, he of Glin dkar and he of Bu ts'al, with his brother, dPal abyor rgyal po of rGyal c'en rtse who was the first rdson dpon of rGyal c'en rtse. Then there were many other foremost (officials) like the myriarch Nam mk'a' bzan po. 20

Then he aspired to isolation, founded the gži k'a of rGyal bzań and so assured to him his own means of subsistence (pension) with a suitable number of peasants (bod mi ser) and abrog pa: but he fell ill in the palace ²⁵ for one or two years and, at the age of fifty-nine, in the year water-mouse, * he passed away. This is the same year •1432 in which the rGyal ts'ab c'os rje died in Po ta (la).

The second son, Byan c'ub rdo rje, was born in the year fire-snake; * at the age of nine, in the year wood-ox *1377 ³⁰ [81 *a*], he was elevated to the see of rTse t'an; at the * *1385

¹⁾ Of Gyantze.

age of twenty he was fully ordained. He went to Lhasa and held there a council. Exactly during his time the number of the monks also greatly increased. When he was *1428 fifty-two, in the year earth-monkey, * he passed away in rTse t'an. The fourth son was dPal ldan bzan po, who, 5 at the age of twenty-three, went to T'el as spyan sna; at •1407 twenty-five, in the year fire-boar,* he passed away. After him, bSod nams bzan po at the age of twenty-nine was elevated to the dignity of spyan sna and when he was *1416 thirty-seven, in the year fire-monkey, * he passed away. 10 The fifth son, bSod nams rgyal mts'an was born in the year *1386 fire-tiger; * this was the year in which the spyan sna Kun spans was elevated to the see of T'el. When he was thirty-•1417 two [82], in the year fire-bird, * he was elevated to the dignity of spyan sna. This year fire-bird is the year in which the 15 rJe rin po c'e was sixty-one; at forty-nine, in the year wood-*1434 tiger, * he passed away. This is the same year in which the aDul adsin rin po c'e died in bTsun mo ts'al; it is also the year in which mK'as grub c'os rje completed in dGa' ldan the great commentary on Dus ak'or. The sixth son, 20 Sans rgyas rgyal mts'an, came to power in dGon gsar of mK'ar t'og; then he married one of the daughters of the chief of Rin spuns and he had by her Grags pa abyun gnas. Then marrying again another daughter, he had by her Kun dga' legs pa. Grags pa abyun gnas was born in dGon 25 •1414 gsar in the year wood-horse; * this is the same year in which the great saintly king reached his forty-first year. When fifteen, he dwelt in the see of rTse t'an. After the great saintly king had died, [82a] the officials did not agree as to whether the uncle or the nephew was to ascend 30 the throne. Nor bzan pa of Rin spuns gave the good advice that the opinion of the spyan sna of T'el should be

asked and that it should be done according to what he would say. The spyan sna was asked for his opinion and he said that nobody was fit to sit on the throne except the young boy; nor was it proper for an old 5 layman. Nobody could pass over his words, and so towards the end of the year water-mouse, * Grags pa *1432 abyun gnas, who was in the see, at the age of nineteen, went to the Palace and took therefore command. Afterwards, on the twenty-second day of the first month of the 10 new year wood-tiger, * the spyan sna rin po c'e of T'el *1434 passed away. Then the father, C'e sa rin po c'e, the chief with his officers, were relieved from any fear and wondered whether the moment had not come for him to take hold of the power and decided to levy a strong army, and therefore some 15 troubles arose in the core of Yar kluns [83]. Then it became necessary for the C'e sa, the chief with many officers to go to Yar rgyab; so the troubles increased. This period is known as the great anarchy of the year of the tiger, and as the year of internal collapse of the P'ag mo gru-s. Towards the end of the year wood-hare, * this hard time •1435 20 was, in a general sense, removed, and the dge slon of mK'ar took the office of rDson spyi. The gon ma himself at the beginning of the year fire-snake * went to sKyid šod •1437 and the Nan so du dben ša c'en mo greatly honoured him. At this time, in the fief of sNeu, he was met also by 25 the mK'as grub c'os rje for reasons concerning religion; when the great C'os rje of gSan p'u came to meet him with his disciples, it is said that the lotsāva of aGos, gŽon

nu dpal [83 a], who was in the retinue of the Gon ma and 30 the c'en po Yon tan rgyal ints'an got up for a disputation¹⁾

¹⁾ Two methods: e.g. in Sera a master puts a question on a certain su-

(on religious subjects); his Reverence of gSan p'u expressed his wish that the lecturing¹⁾ should have been supplied by the great c'en po; nevertheless, the Yid bzan rtse pa²⁾ himself picked up the name of the subject upon which to lecture (gžun) and laid it down on account of 5 his pride in being of rTe t'an. On account of the hard times, he could not go on tour to the fiefs of gTsan: on one occasion the king of China Gyin t'a (Ching-t'ai) sent him many ambassadors and gave him the diploma of dBan; from that time he was called dBan Grags pa 10 abyun gnas; he had learned many religious books at the school of many lamas such as the Pan c'en Nags kyi rin c'en, gŽon 'od, spyan sňa of rGya ma, Grags pa abyuň gnas, the ras pa of rGod p'rug, the twenty-second spyan sna etc., and he therefore became much learned. Though 15 he was not a retired occupant of the see of rTse t'an, this prince [84] himself ordered the Chapel, the great image and a bKa' agyur written in gold letters to be made.

He also promulgated laws concerning the discipline of prostitutes and the drinking of c'an, established some 20 great ceremonies intended to attain mystic realizations and willingly carried out his purpose (lit. the burden of his mind) of showing the great estimation he had for (the monks

bject, and another one replies lecturing (bžad pa); [in Depung there is no bšad pa: both can put forth questions and lecture].

The man who puts questions is standing, the other who is making the lecturing sits down (this one is called the bšad pa). There are two rolls of paper which are planted on a plate full of wheat: one with the name of the questioner and one with the name of the lecturer: gŽon nu pa picked up the roll of paper with the name of the gžun upon which he was to lecture.

1) běad = lan běad, to reply in a discussion on religious subjects.

²⁾ I. e. gŽon nu dpal. Cfr. Chronicles of the Fifth D.L., p. 85 b.

³⁾ Here brtul žugs = na rgyal.

addicted) to preaching or to listening to the Law; he also acted as a spyan sna, in so far as he imparted in T'el instructions¹⁾ concerning the quick (Tantric) realizations to the recluses, (ri pa = ri k'rod pa). When thirty years s of age, in the year water-boar, * he invited back with •1443 great honour his father the C'e sa from Yar rgyab and made him reside in rTse t'an.

During that time, the principal officers (go sa c'e ba) were: du dben ša Grags pa dpal bzan, Nor bzan and dPal rin c'en the two brothers of Rin spuns, Nor bzan and rGya mts'o of 'Ol k'a the two brothers, dKon mc'og rin c'en and Sans rgyas skyabs the two brothers of aP'yon rgyas [84 a], Rin c'en bzan po of Yar rgyab, rGyal bu Grags še of bSam sde, rGyal ba bkra šis of Bya, aP'an po dPal abyor rgyal po,

15 Rin c'en bzaň po of sKya bo, Lha dbaň of Bu ts'al, etc., who was the chief rdsoň dpon of Gliň dkar²). When thirty-two years of age, in the year wood-ox, * he passed away on •1445 the fifth day and was called the Ts'es lňa rin po c'e. This was the same year in which rJe btsun Šes rab seň ge had
20 passed away. This goň ma alone among all, after his death, left such great record ³).

The younger brother, Kun dga' legs pa, was born in dGon gsar in the year water-female-ox; * this was the year *1433 following the death of the great saintly king; when he ²⁵ was fourteen he went to the see of rTse t'an; this was the year following the death of the Ts'es lna rin po c'e [85]. After three years, in the year earth-dragon, * *1448 he went to the Palace. In this year the du dben ša passed

¹⁾ mgyogs k'rid abogs pa = myur lam gsun rab kyi dgons don bšad pa.

²⁾ Evidently a gloss.

³⁾ šul c'en = rjes šul, p'yag rjes.

•1457 away. After nine years, in the year fire-ox, * the c'e sa San's rgyas rgyal mts'an passed away. This C'e sa nad dwelt for nine years in Yar rgyab and had been for fifteen years in rTse t'an. sMyon pa of dGe mo took the dignity of ka bži; after him it was taken over by the dge slon 5 of sBal mig; the younger brother of this dge slon, called INa dar, took possession of the dignity of Eastern ka bži and became master of I nag.

He (Kun dga' legs) married one of the daughters of Rin spuns and had a son: rDo rje rin c'en dban gi 10 rgyal po.

The emperor of China C'in ho (Ch'êng-hwa) sent some ambassadors to him and granted him the diploma of dBan: he received it and was therefore called dBan Kun dga' legs [85a]; he went to make a tour of the fiefs and all 15 governors honoured him greatly; especially when he went to gTsan, and the time came for Rin spuns to attend upon him, the chief of Rin spuns presented him with festive raintertainements where meat, butter and coagulated milk (were offered) and offerings beyond reckoning, consi-20 sting of various kinds of precious things raised up highly in the two great rdson. Also in Lhun grub rtse of sPa nam and in Glin dkar rdson there were heaps of adequate offerings; even in La stod, lho and byan, and rTse, East and West, presents were altogether many; 25 but in spite of that he was not satisfied with the behaviour of Nor bzan of Rin spuns and his ministers. Meanwhile the gon ma fell under the influence of the ka bži pa and his brother, and since he and his wife did not agree, there were many great disturbances [86]. 30 Then Yar rgyab, Gon dkra, Bya sa, bSam sde sided with the princess but the chiefs of sNeu, 'Ol k'a, etc. sided with

the prince and his officers. In the year fire-boar, * rDo *1467 rje rin c'en, the gdun rgyud¹⁾ was elevated to the see of rTse t'an, when his father was thirty-five. Then the mother and the son came to an understanding and new 5 troubles arose between the Palace (sNeu gdon) and rTse t'an.

The great assistant of rTse t'an, bKra šis bzan po, made many hostile actions beyond measure such as the plundering of sNe gdon, T'od pa ri, Tsan t'an bkra šis sgan, etc. On 10 that occasion the chief of P'yon rgyas did not side with anyone. In the year fire-dog, * Nor bzan of Rin spuns •1466 had died and on account of such an event and other facts, somehow, the army of Rin spuns for the time being, was unsuccessful. Meanwhile, the gon ma went once or twice to sKyi šod and [86 a] was greatly 15 honoured by the nan so, the drun c'en, the chief and his officers. Then the prince (dpon sa) who had occupied the see died at the age of nineteen and then the mother C'os dpal bzan mo died too; both mK'ar tog 20 and dGon gsar were occupied by the nan so mTs'o skyes, and though the continuous troubles between the Palace and rTse t'an were appeased, the Palace ordered that the monks of rTse t'an should wear the red cap, and since the monks did not wish to comply, they generally used only red patches and wore no caps²). Such 25 unpleasant things did happen. At that time the principal officers were dPal abyor rgyal po of sNeu, Kun tu bzan po, Rin c'en dpal bzan, mTs'o skyes rdo rje, Sā kya rgyal mts'an, these four brothers of the Rin

¹⁾ As before: family-heir.

²⁾ mgo yu byed pa == mgo la žva med pa, bare head.

spuńs family, the mK'an c'en of 'Ol k'a, rDo rje ts'e brtan of aP'yon rgyas [87], dNos grub, Rin c'en lhun po and dKon mc'og don grub, the three brothers of Brag dkar, bKra šis dar rgyas of Bya, Gral lna rgyal po of Gon dkar, Rin c'en rgyal po of Yar rgyab, Grags pa mt'a' yas of bSam sde, P'ag smyon pa of sKyid šons, etc.

The Ts'es lna rin po c'e had married a daughter of the mK'ar pa family; by her he had the gdun rgyud Nag gi •1439 dban po, who was born in the year earth-sheep * in rGyal 10 rtse; the Ts'es lna pa was then twenty-six and Kun dga' legs pa was seven.

When he (Nag gi dban po) reached the age of sixteen, •1454 in the year wood-dog, * the c'e sa of dGon gsar and the gon ma Kun dga' legs took council together and made him ¹⁵ spyan sna of T'el; after the death of the twenty-second spyan sna, the see had been vacant for twenty years down to that

- *1454 year wood-dog *. He listened to the Law from the lotsāva of mGos etc. [87a]; being very learned, having been fully ordained, he lived as dge slon (litt.: a receptacle (of the rules)²⁰ of a dge slon). The dGe slon of mK'ar exercised the office of gner pa. The meritorious works of his moral conduct were very large. When he was twenty, in the year earth-
- •1458 tiger*, the gon ma suddenly made himself spyan sna of T'el; for this and other reasons for sixteen years he¹ lived in ²⁵ Brag dkar and rGyal bzan.
- •1473 Again in the year water-snake * he won his cause, returned to the palace of Yan dgon and his deeds spread;
- •1480 then after seven years, in the year iron-mouse, * Don yod rdo rje of Rin spuńs and Ts'e dbaň of γYuň, the ³⁰

¹⁾ Nag gi dban po.

chief and the officers, led a great army and joining the troops of Yar (rgyab) and Gon (dkar) reached the very core of Yar kluns, dismissed the two ka bži pa-s, the Eastern the and Western, from their office. and marching into sKyi šod, restored order in 1) the state of affairs 2) of Brag dkar [88] and took many districts, such as the C'u šul Lhun po rtse, etc.; then the chief of the fief of sNeu and his brother made peace.

Then the chiefs of Rin spuns, the uncle and the nephew, du dben ša bSod nams rgyal po, Rin c'en rgyal mc'og 10 of aP'yon rgyas, Srid c'od rgyal po of Brag dkar, Nor adsin c'os rgyal of 'Ol k'a, Kun dga' bkra šis of sPa nam, lHa rnam rgyal 'od of bSam sde, Rin c'en rgyal po and his brother of Yar rgyab, Lha dban kun dga' of Gon dkar, bKra šis dar rgyas of Bya, K'ams gsum rnam rgyal of Bu 15 ts'al, Ts'e dban grags of Hor k'an, the chief of rGyal c'en rtse, the (chief) of sKyid šons and his brother and many other officers met in sNe gdon, at the beginning of the year iron-female-ox; and the rumour spread that the two princes, the uncle and the nephew, had come to an understanding 20 [88 a]. The spyan sna Nag gi dban po was invited to Lho k'a and the gon ma was invited to dGon gsar; the spyan sna himself was elevated to the see of the Palace and married the daughter of rDson k'a pa; at that time the spyan sna was forty-three. In this year the lotsava of mGos died 25 in gSal k'an rtse in lower 'On, one hundred and nine years after the death of the Tai si tu, forty-nine after that of Grags pa rgyal mts'an and thirty-six after that of Grags pa abyun gnas; from that year iron-ox * down to this year earth-dog, *1481

5

¹⁾ ts'an du ts'ud pa = ts'ags su ts'ud pa.

²⁾ sde srid = state.

- •1538 * fifty-eight years have elapsed. Then the nan so mTs'o skyes took over the office of blon c'en and Rin c'en dar rgyas of aT'on that of ka bži pa.
- •1483 After three years, in the year water-hare, * the gon ma Kun dga' legs passed away at the age of fifty-one [89]. The s Palace ordered then a great memorial ceremony to be set up for the attainment of the perfection of his mind ¹⁾. Then
- *1485 after three years, in the year wood-snake,* the chief of Rin spuns led the army against the chief of rGyan rtse and the chief of YYun was made prisoner; such a disaster took place. 10 The year is called the (year) of the defeat of sPe rgya²) in rGyan ro. At the same time there arose trouble in dBus, but the gon ma himself remained the Overlord, (spyi dpon). In a general sense, he did not like contentions and at the school of dPal c'os kyi grags pa Ti šri he listened to many 15 doctrines of the great Vehicle; he held in great consideration the logicians of rTse t'an and also greatly patronized the liturgical ceremonies meant to attain mystic realizations (held) in the Palace and in rTse t'an. On the ferry of Nan po he erected a great iron bridge; these 20 and other meritorious actions of this kind did he accomplish. When fifty years of age [89 a], in the year earth-mon-
- •1488 key, * in the palace of aJan, the gdun rgyud Nag dban bkra šis grags pa was born to him. In this year, on account of the internal anarchy between the Western and Eastern ²⁵ Palace (rTse), Rin spuns had the upper hand. The following
- •1489 year, in the year earth-bird,* the mother rDson k'a ma passed away; it is the same year in which the last du dben ša passed
- •1490 away. The following year, the year iron-dog, * the drun

¹⁾ So that his mind might reach to the highest attainment, the limitsituation.

²⁾ But before, fol. 56 a, sPel skya.

c'en dPal abyor rgyal po passed away, and the year after that, iron-boar, * on the second day of the sixth month. the *1491 gon ma himself; (therefore) he was called the Ts'es gnis rin po c'e. He was then fifty-three. At that time three 5 persons of T'el: the abbot, the ācārya and the saintly king, these three, the c'en las of rTse t'an, the c'e bgres C'os k'rims pa, the dge slon bSam grags pa of Brag k'a, P'ag smyon pa of sKyid šons, bSod nams grags pa of aC'os, the rdson dpon Ni ma pa, Sans rgyas rdo rje of gSer, etc., the prominent councillors of Yar, 'On and T'il [90] asked the 10 sprul sku rin po c'e for his opinion. It was decided that, as long as the gdun rgyud was not of age he himself should outwardly appear to be discharging the governmental duties, but in fact it was agreed to invite the žal no of Rin spuns, 15 and a man was sent to gTsan as envoy to give explanations¹⁾. Then the Palace of bDe c'en advised that mTs'o skyes pa should come: he then came just when the funeral-ceremony was being performed in the open space (in the platean, t'an) and he issued (documents) with the seal of regent²); on 20 account of that, in the summer of the year water-mouse, * •1492

all round Yar kluns there were minor troubles ³⁾.

In the autumn of the year water-mouse, * an army of *1492 gTsan under the leadership of the sde pa sGar pa and the nan so Kun dga' bkra šis came through Yar abrog, reached the core of the country and took some districts from the sde pa-s 25 of Yar (rgyab), Gon (dkar) and sNel. Then a peace was signed.

The following year water-ox * [90 a] the C'os rje, the *1493 sprul sku, was elected spyan sna of T'el. In this year in upper gTsan, Rin c'en dpal bzan passed away.

¹⁾ rgyu abul = rgyu mtsa'n abul.

²⁾ t'el gton: to use the seal.

³⁾ Cfr. Chronicles of the fifth D. L. p. 87 a.

The emperor of China thinking that the prince, the spyan sna, was still alive, send him envoys carrying the diploma of dBan; the gifts were placed in the treasury and the ambassadors went back; also these things happened in *1495 this year. Then after two years, in the year wood-hare, * in 5 sKyid šod there arose an internal anarchy which led to the killing of the uncle and the nephew of the chief of sNan rtse. Then on account of some malicious accusations. (which •1498 were made) in the year earth-horse * the chief of Rin spuns drove a great army of dBus and gTsan to sKyid 10 šod, and there occurred some mighty events for which the nan so and his brother were obliged to go to sKyor mo lun. •1499 In the beginning of the year earth-female-sheep, * many officers, under the leadership of the chief of Rin spuns, gathered in sNe gdon rtse, and then installed on the 15 throne of the Palace the gdun rgyud rin po c'e Nag dban bkra šis, inviting him to come from Brag k'a; he was twelve years old [91]. On that occasion the chief of Rin spuns, both in T'el and in rTse t'an, entertained all the monks of the new school of logic and organized a great 20 feast in which presents were individually offered 1) and gifts to the whole community were distributed and wonderful precious things of various kinds of the time of the Chinese and the Hor etc., silk, tea, dresses, gold, silver, etc. difficult to reckon by common men, were 25 donated. Then, after five years, in the year wood-mou-*1504 se, * he² married a daughter of Rin spuns; after four •1508 years, in the year earth-dragon, * the gdun rgyud aGro bai mgon po was born; after him also his Presence (drun)

¹⁾ Increasing according to the rank (c'e agyogs).

²⁾ i. e. Nag dban bkra šis.

the spyan sna was born. In the following year, in the year earth-snake, * trouble arose, on account of strife *1509 between the sde srid and the chieftain and officers of bSam sde, but gTsan sent a strong ambassador and 5 the army of the sde srid drew back. On account of this, it is said, the cause of the grudge between the prince (dpon sa) and the chieftain of Rin spuns, the chief and the ministers, was originated. In the following year [91 a] iron-horse * the nan so mTs'o skyes died in Yar *1510

10 kluńs. When the funeral ceremonies were celebrated, an army led by Ñag dbań rnam rgyal was sent against γYe bla abriň. The Palace made every effort to check it, but the sGar pa did not listen; the causes of grudge of the chief and his ministers were somehow increased. The spyan
15 sňa rin po c'e did not bear this and gave the following advice to the naň so Don yod: "this sde srid of the P'ag mo gru, in a general sense, loves his people, then in particular the sde dpon, but especially you from Rin spuńs; therefore present him with an important estate;
20 so it is better to find a way to remove (all causes) of grudge ".¹⁾

The (other) feigned to listen, and invited the spyan sna and the Gon ma, who were in the relation of chaplain and patron, to sBrags mda'; [92] to them, he made all sorts of usual homage and made a show of great devotion; then as a present he offered Byar lun pa²). Therefore, the patron and the chaplain were not pleased. The spyan sna as a man of quick mind, went to Yans pa can and the

¹⁾ Name of a place of small importance.

25

¹⁾ dgons k'rel=hatred; cfr. dgons k'rel ma gnan, honorific for t'ugs dgons ma agal, k'on k'ro ma lans. The meaning is: you should beg your excuse to the gon ma.

gon ma distributed for the most part among the different dependencies of bSam yas the things of various kinds which had been given him, and offered all armours and weapons to the spyan gzigs¹⁾ of the gži b d ag and the c'os skyon, as if he did not want 5 them. At this the sGar pa was dissatisfied. The fol*1512 lowing year water-monkey * the sGar pa died at the age of fifty, and a great funeral ceremony was openly performed. As had been established in the will, Zil gnon pa from sNa dkar rtse was called and made 10 žal no.

- •1512 At the end of this year water-monkey * from the Palace (of China) were [92 a] sent many C'in šri, and Go šri officers and servants, and the diploma of dban was conferred on
- *1513 the Palace. Then in the year water-bird, * the C'os rje 15 of aBri k'un, the saintly king, passed away, and the dBon rin po c'e went to Yar kluns and asked the Palace for help; the Palace appointed him as delegate and he administered justice in gTsan, but since he was partial, this fact also became the cause of grudge between the 20 Prince and the žal no p'yi ma²⁾ of Rin spuns. Then in
 *1515 the year wood-boar, * since the chief of bSam sde had headed a rebellion, the army of the sde srid went to Yar stod, and though it was likely that it would tourn into a trouble, the chief of aP'yon rgyas made a set- 25 tlement and everything went well³⁾. Then the prince of gTsan censured him, saying: "aP'yon rgyas has taken

1) Animals, embalmed, kept in the mGon k'an.

²⁾ žal no p'yi ma: the successor, the heir, here does not have the meaning of «last»; p'yi mo = rtsa ba (Dict. of C'os grags).

³) ts'o t'ub == ts'o zin pa == sde ts'an ma ñams par gnas pa, bde tsam lta bu.

away the (office of) supreme judge from me, the chief of Rin spuns". He afterwards prepared a powerful army and in the Palace he made (to the sde srid and his ministers) rude requests in a haughty manner¹⁾ [93]. Then the sde srid, the 5 chief with his officers, though they were inwardly prepared, for the time being gave mild instructions, with the purpose of proving that they were true to their words; the spyan sna especially stated that these disturbances were not good and many officials and noble laymen from gTsan itself 10 presented a petition (in that sense). Nevertheless, the prince of Rin spuns, the chief and his officers, did not listen, and kept watchmen in the rdson-s of Yar kluns, beginning with the palace of the saintly king. Therefore, in the year fire-dog * there arose great troubles in dBus *1526 15 and gTsan. At last the sde srid won his cause and the boundary was marked between K'a rag and Bod yul c'os. On that occasion the spyan sna rin po c'e, the master with his disciples, went to bZad mda' and rLun po rtse of C'u šul was placed as a guaranty of peace [93 a]. For three 20 years there was peace in dBus and gTsan and though there arose some trouble with aBri k'un, K'an t'og, rGya mk'ar rtse, which sided with gTsan, the peace lasted. rGya mk'ar rtse took back again from gTsan its original territories and sided with the sde srid. Then the chief of Rin spuns and his followers tried an agreement with sKyid 25 šons and other (chiefs) who had rebelled, and in the following year, in the year fire-ox, * in the summer, he sent the *1517 army of his district against rGyan mk'ar rtse. When a large force was ready, the sde srid ordered a big army led

¹⁾ Passage doubtful: na seems to be aut of place.

by aP'yon rgyas to be sent in Nan stod and everything went well. The chief of sPan¹⁾ nam had sided with the sde srid; for this and other reasons those who had rebelled in dBus could not succeed and the peace of one year was concluded [94].

5

- In the year earth-tiger, * in summer, the peace was bro-**•1518** ken and then the chief of aP'yon rgyas (Rin c'en rgyal mc'og, gloss) led an army of dBus and, through Nan stod. went up to Ts'on dus. The chief of dGa' ldan (bSod nams rnam rgyal, gloss) led the army of sKyid and 10 aP'an and through gŽu and sNe, went up to Sans. Then he set in order both rGyan rtse and sPa nam, and made them stable. The chief of aP'yon rgyas and of yYun acted as intermediaries; an agreement between dBus and gTsan was reached and the Zil gnon pa went to ask for 15 the office of rdson dpon and a kind of settlement was made; but in spite of that the chief of Rin spuns and his *1522 followers in the year water-horse * gave rise to new *1523 disturbances. In the following year water-sheep no * great disturbances were aroused and for many years 20 *1524 [94 a] peace was realized. In the year wood-monkey * the spyan sna rin po c'e, at the age of seventy-two, passed away in Yans pa can and the gdun rgyud, still a boy, was elevated to the dignity of mts'ams bcad²⁾ of T'el. The prince aGro bai mgon po took possession of Gon dkar 25 and, marrying the daughter of dGa' ldan pa, he begot
 - from her a gdun rgyud and another son. Then the prince, the aGro mgon, beside these two sons, begot two other

¹⁾ For sPa nam.

²⁾ Filler of a vacancy: lit. to interrupt the break, the pause.

sons from another wife: therefore, there were a few disturbances and in the year wood-monkey * there were •1524 fightings between P'ag mo gru and sTag lun. In the following year wood-bird * there was fighting between sTag *1525 lun allied with T'og k'a pa and P'ag mo gru; in the follo-5 wing year fire-dog,* with the exception of a fight between *1526 P'ag mo gru allied with the Yellow Hats on one side and aBri k'un and sTag lun on the other [95], dBus and gTsan were in peace; then in the year iron-tiger, * •1530 10 peace was concluded between T'og and mK'ar on one side and the prince, the sde srid, on the other and it was not violated; therefore, in that year in the upper country there arose trouble between the Red and the Yellow Hats, and it appears that, to increase it, the sde srid 15 (on one side) and T'og pa and mK'ar pa (on the other) parted (again); there were, in particular, disturbances in aBri k'un and 'Ol k'a; a small army of the sde srid was sent to the help of 'Ol k'a.

In this year earth-dog, * when the peace between dBus *1538 20 and gTsan was being broken, the sde srid did what was needed to prolong the peace, but the chief of Rin spuns and his followers did not listen to him and great troubles arose.

However, there was no great acquisition or loss of territory on either side. As regards the offices which in various times were given by this Gon ma, he bestowed [95 a] the office of rdson dpon to the aP'yon rgyas brothers, to rGya lu of bSam sde, to Nag dban rnam rgyal and Zil gnon rdo rje of Rin spuns, to aJam dpal of Brag dkar uncle and nephew,
to Don yod rnam rgyal rdo rje of 'Ol k'a, to Pad ma of sPa nam, to Rin c'en bkra šis of Yar rgyab and his brother, to Nor bu bkra šis of Bya, to the son of the chief of Gon dkar

and his brother, to bSod nams rgyal po of dGa' ldan, to the (chief of) rGyal c'en rtse the uncle and the nephew; according to suitableness he distributed also other offices. As to his ordinary actions, he did not cause useless disturbances, except in case of offenders¹⁾. He was impartial 5 towards all religious sects and did not take away any private endowment pertaining to²⁾ any community monks whatsoever. He ordered a bKa' agyur to be written in golden letters, a mc'od rten and a big silk t'an ka to be made; suchlike good works [96] both as regards religion 10 and state, did he accomplish.

Conclusion

From gÑa' k'ri btsan po down to 'Od srun there were forty-two kings; during that time they were the masters of all Tibet; after rJe dPal ak'or btsan that political ¹⁵ situation came to an end.

Up to the rise of the Hor, not only was the whole of Tibet in a state of anarchy, but in dBus and gTsan there was no king ruling over all those (provinces); during the time of the Hor, the three c'ol ka of Tibet were offered to the 20 saintly king aP'ags pa, as a gift for the initiation (he had imparted) and the Sa skya pa-s became the masters of the world.

But, as it has been said before, on account of internal division within the family, they ruled no longer than seventy-five years. As regards the sde srid of P'ag mo gru, from the Si tu up to this year, there were nine gon ma

¹⁾ ts'ur skal for ts'ur rgol.

^{s)} = dge şdun gyi yo byad la gnod mi skyel ba.

sitting on the throne. The Si tu became master of the world in the year earth-ox [96 a]. * From that year down *1349 to this year earth-dog, * one hundred and ninety years have *1538 elapsed, during which they (viz. the gon ma-s) were without interruption the masters of the world. This was (the result of) the good, marvellous, auspicious signs of the soil upon which the palace of sNeu gdon rtse had been founded. So people said.

'Ol k'a

- Among the sde dpon, bKra šis rgyal mts'an of 'Ol 10 k'a (of the Myan family; gloss) ordered many copies of the sacred scriptures to be made in gold and silver. He was also one of the chief patrons of the rJe rin po c'e; afterwards, the C'os rje bZan skyon fulfilled his purpose of founding Ni ma glin; then, when the rGyal ts'ab c'os rje 15 came to his estate, he took the vows and was known as the great monk of 'Ol k'a. Both Nor bzan and rGya mts'o had great reverence for the Teaching¹) in general and in particular; rGya mts'o was known for having had a heavy hand (i.e. being oppressive) against his enemies, when he was gene-20 ral of the sde srid. During the time of the mK'an c'en and his nephew, he (i.e. the mK'an c'en) ordered the great [97] mC'od k'an, the golden image of Byams pa and many copies of the scriptures to be made. Nowadays Don yod rnam rgyal rdo rje generally worships the bla mas and the **2**5
- community and he is especially a good patron of the temple of C'os ak'or rgyal.

¹⁾ Teaching, bstan, as usual, manner of life concerning a) religious b) social life.

Brag dkar

Rin c'en dpal bzaň po (of the Myaň family; gloss) of Brag dkar was the patron for the building of the monastery of gSaň sňags mk'ar. Sri c'od rgyal po ordered s a great golden image of Byams pa to be made in gSaň sňags mk'ar.

aP'yon rgyas

As regards dPal abyor bzan po (of Hor family; gloss) of 10 aP'yon rgyas, not only was he the rdson dpon of bSam grub rtse, but he was also connected as patron to rJe rin po c'e who was his chaplain. Sans rgyas skyabs offered the plan for the building of bKra šis lhun po. rDo rje ts'e brtan, in accordance to the words of his father dKon c'en rin mc'og, 15 founded the monastery of Ri bo bde c'en [97a]. Besides, he ordered an image of the Tathagata to be made in gold and copper, as well as two images of rJe rin po c'e in gold in human size, the celestial palace of dPal gsan ba adus pa, and a pair of the holy scriptures i.e. the bKa' agyur 20 and of the bsTan agyur; moreover, in a general sense, he rendered great services to the community. As regards Rin c'en rgyal mc'og, the žal no p'yi ma¹⁾ of aP'yon rgyas, he was very famous as a political leader and ordered a copy of the bKa' agyur to be made. The chief 25 of today with his brother maintains the same hold as before.

1) cfr. fol. 92 a.

bSam sde

Grags še[s] (rab) (of the family descended from Yum brtan; gloss) of bSam sde, being connected as a patron with C'os rje Blo brtan, who was his chaplain, was the patron 5 of the Yellow sect. Though Grags pa mt'a' yas broke his connections with the dGe ldan pa-s, he did some good works; (e.g.) [98] he ordered a bKa' agyur in golden letters to be written.

Gon dkar

Gon dkar bži adsom, following the words of the Gon 10 ma Grags pa rgyal mts'an, ordered many scriptures to be written, such as a bKa' agyur in golden letters, and caused many of the works of rJe rin po c'e to be printed. His son Gral lna founded the convent of Gon dkar and had many receptacles of the three kinds made, such as the 15 images of the masters of the Lam abras 1); he also ordered many of the works of the Sa skya pa bla ma-s, uncle and nephew, to be printed. Later, at the school of some bla mas, he became learned in the Tantras of the "mother class "; then, taking the vows, he was called C'os rje rDo rje 20 gdan pa. During the time of Rin bzan of Yar rgyab and his wife, and of Rin c'en rgyal po with his brother [98 a], there were made in Byams pa glin the marvellous mc'od rten C'os kyi ak'or lo of the type of the bkra šis sgo mans; the golden image of the big Byams pa, fifty-seven 25

¹⁾ I.e. of the Sa skya pa school and their Indian teachers.

spans large in the back; a great silk t'an-ka representing Byams pa; a bKa' agyur written in golden letters; a mc'od rten in silver containing the relics of the bla ma, the lotsāva, adorned with padmarāga and other kinds of precious gems; in a general sense they (the ⁵ chiefs of Gon dkar) bestowed great service upon the community.

Bya

As regards the sde srid of Bya, the saintly king dPal bzań of Bya founded the temple of Yań rtse and became ¹⁰ the master of that territory. Formerly, he had not received any office, neither from the Chinese nor from the Hor; though the mÑa' bdag C'os seń 'od was appointed dpon of Byar and Dvags by aBri k'uň, Bya was taken over by bKra šis dpal bzaň pa. ¹⁵

He was given the office of myriarch by (the princes of) sNe gdon [99]. bKra šis dar rgyas did many meritorious works, since he ordered a golden image of $S\bar{a}$ kya t'ub pa along with a temple to be made, a bKa' agyur in golden letters to be written, and a big mc'od rten to ²⁰ be built.

Nevertheless, he was very partial as regards religion and his fame was therefore restricted to a part only.

Rin spuns

Nam mk'a' rgyal po of Rin spuns (of the family of 30 sKyer; gloss) ordered the monastery in gTsan ron and a big golden image of Byams pa to be made. Nam mk'a' rgyal mts'an ordered a bsTan agyur to be written on whitish paper. He was ordained in T'el by rGya bo of Brag dkar: he was the keeper of the hut (called) dG'a dan spyil of P'ag mo gru in T'el¹⁾, and many times did he 5 fetch the holy water (used by) the congregation on the occasion of the ceremonies of the purification of sins (sdig sbyon).

Nor bzan pa [99 a] brought to completion the temple of Byams c'en with its receptacles and supplied the necessary 10 things. Though, as regards the religious sects, he had faith in the Sa skya pa-s and in the dKar (rgyud pa-s), he also acted nicely towards the dGe ldan pa-s. When he asked the C'os rje of Nor to impart to him the instructions, the bla ma said: "I will impart to you the instructions, if you fulfil my three wishes". He replied that he would 15 do so, provided he had the power to accomplish them. When the instructions had been delivered, the bla ma asked "all the dGe ldan pa-s in your territory should turn unto Sa skya pa-s; an end should be put to the building 20 the monastery by the bka' bcu pa dGe adun grub and (endowments for the maintenance) of the femal servunts²⁾ of the new monastery of Nor should be offered ". To which Nor bzan replied: "Generally, no chief should compel (his

1) dGe ldan gyi spyil adsin. This hut is still in the monastery of gDan sa t'il. It was there when in 1948 I visited the place. G. Tucci, To Lhasa and Beyond, p. 127 f. One may also consider the possibility of a faulty reading: dGe adun: huts of monks, small houses in which the monks retire for meditation.

²⁾ Mor ban, stands for: mor ban, also called in gTsan mor yan, female servants as a part of the mi ser provided as servants of a monastery and attached to its property and service. This explanation was provided by the most learnd men of Tibet yonzin Trijang the Thichen rinpoche and tracher of his Holiness the Dalai Lama. subjects) to change their religious sect; in this particular case, I have asked for religious connection with rGyal ts'ab [100] and I must therefore keep my promise to him, the dge ldan pa; though I was not a patron in the building of the monastery by the bka' bcu pa, if 5 I stop him, a bad name would come upon me and therefore I do not dare to do so. As regards the (request concerning the) offering to the new monastery of (some endowments) for the maintenance of the female servants, I had to carry the usual burden of rendering service to the 10 Gon ma when he went on inspection to his fiefs, and take care of the officers carrying instructions for that purpose and of their chartered assistants¹) and as well as of the calamities (caused) by the disturbances: therefore, the present (which you want) is not suited". At the time 15 of Kun tu bzan po and his brother, there were the aforesaid rivalries. As regards Don yod rdo rje, as d'ignitary of Rin spuns, he had great authority [100 a]; his orders ran all over dBus and gTsan. Nowadays, during the time of Nag dban mam rgyal, he is not in peace with 20 the Gon ma, the sde srid, and therefore many troubles have of necessity arisen. Nevertheless his power on (lit. of) gTsan is high.

sNeu rdson

The chief of sNeu, Nam mk'a' bzan po (of the family 25 of sGyer; gloss) esteemed the rJe rin po c'e and his

¹⁾ žabs tog las ka skyel mi = žabs žui las don gyi bka' yig skyel mk'an; rgya ban bran yyog (in gTsn also called skye'o = ban c'en, etc.) so by kindnes of his Holiness Yonzin Trijang.

disciples as his masters, and did many great meritorious works, surpassing all imagination, because he had the great monastery of aBras spuns made, with the temple and many receptacles of the three kinds and was the chief 5 patron of the sMon lam festival of Lhasa.

sNel

The du dben ša Grags pa bzan po rendered great services to the Teaching and treated his enemies with a very heavy hand. He inflicted a famous defeat upon the chief of Rin spuns in mDso ri [101]. Besides, nobles and humble people avoided him saying «it may happen that we meet the rgan po of sNel». dPal abyor rgyal po rendered great services to the Teaching and the preservers of the Teaching; on account of his love for his subjects he 15 behaved as a saintly king.

As to his power, it is said that he issued passports from below rDo t'em in aBri k'un up to rDo bug pa can of K'a rag and up to K'ra abrug in Yar kluns. The princess¹⁾ C'os kyi dpal adsom ma accomplished many meritorious actions: she ordered a set of the bKa' agyur to be written in golden letters and many of the works of the rJe rin po c'e and his disciples to be printed, and rendered many services to the

community. The eldest of her three sons, Nag dban bSod nams rgyal

25 po died early [101 a], but during the times of the other two, Nag dban bSod names lhun po and Nag dban bSod

1) dpon sa.

20

nams rnam rgyal, the good works of religious men continued as before; still on account of some sinful behaviour in their conduct as regards the direction of life in general and in particular, ¹⁾ there came to happen some troubles in their dominion. Nevertheless, they offered 5 many things for the Law. They accomplished wonderful meritorious works: they, in fact, ordered a great golden image of rje btsun Byams pa of aBras spuns to be made, a great silk t'an ka and an architectonic mandala of silver.

Though the Victorious incarnated lama had no sons by any of his three wives, he had three daughters: the eldest, Nag dban rgyal mo, was given in marriage to dGa' ldan k'an gsar and had a daughter and a boy; the daughter became the wife of the chief of Gon dkar [102], her son bSod ¹⁵ nams rgyal po was general and p'yi blon of the Gon ma sde srid and rendered great services to the religious community.

The mother, besides patronizing²) some monasteries and their estates especially those in the southern part, ²⁰ established everlasting donation for a smon lam to be held for seven days at a stretch in the Ra mo c'e, and founded yearly endowments in favour of some colleges for supporting their religious duties. The youngest daughter (of the incarnated lama) was married to the ²⁵ chief sNa dkar rtse. The second daughter, Sans rgyas dpal adsom ma, besides holding sNeu was given in marriage to the prince (dpon sa), the sde srid. She ordered physi-

2) žal bdag mdsad pa.

¹⁾ bstan spyi and sgos; spyi == sańs rgyas bstan; dgos == rgyal lugs bstan.

cal, spiritual and verbal receptacles to be made, such as a bKa' agyur made of precious substances, etc. and rendered many services [102*a*] to the community. It is said¹⁾ that, as regards meritorious works, in sKyid šod ⁵ there was no one who left a greater record than the nan so gon ma.²⁾

"A very estensive record containing the origin and [succession

of the thirteen myriarchies of dBus and gTsan and especially of the sde srid of P'ag mo gru as a continuation of the royal genealogies [of India, [China, Sambhala]

situated in the North,

of the Hor and of Tibet

and of the history, as well, of how the Chinese and [the Hor rules started in Tibet, by all means, is [needed.w:

so it was solicited by a couple of people endowed with intelligence [coming] from a distant country;

it was at last made by a Sā kya monk, able in [speech,

but who, though very learned, is lazy in mystic realiza-[tions.³⁾

1) Here most probably there is a gap in the original text: ji skad du seems to introduce a metrical quotation: one may surmise that some lines have been dropped.

2) That is, there is only little to say about the former nan so-s of sKyid sod.

3) Because his interest lay chiefly in meditation and not in writing history; therefore, he adds that those who like meditation should forgive him, litt. be patient if, in order to comply with the request made to him, he interrupted his meditation, thus showing a certain laziness in that very meditation (to which he should have been addicted). Let those who turn their mind long away from the distractions (which lead) to profit in this life and take [delight in meditation only

pardon me [103].

If you ask: «is there, in some other part of the [world,

an historian like the si tu of mTs'al dGe ba blo [gros?»

let it be known that there is a second author able to compile a history of the genealogies telling [the lineage (of different families)

Though there might be many ornaments, such as good [extraction, good appearance and wealth

such an author (capable of) creating such a beautiful [composition, is rare;

without his mind being attached to historical tales, filling the sky with jewels, he deserves to be [honoured.

By the virtue of the meritorious work, (so) [accomplished,

which consists in bestowing the magic key of the [genealogies,

may all contemporary princes act according to the [Law,

and may the wide kingdom enjoy happiness for [ever;

(but) such rulers who, being subject to evil plots and [deceptions by bad friends,

continually cause disturbances only,

to say nothing of seeing them

let us, if it happens that we have to listen to them, even become deaf in the hole of our ears. [103 a] After a (prince) courageous and bold, with his wise [discernment,

has guided his subjects into the enclosure of love and after the good accumulation of virtue as regards the [holy Law and government

as a full moon spreads (ewerywhere), may all creatures [be happy.

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